

AN INTRODUCTORY
HEBREW GRAMMAR.

WITH

Progressive Exercises in Reading and Writing.

BY

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THIRTEENTH EDITION.

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PREFACE TO THE TENTH EDITION.

THE necessity for another Edition of this Introductory Grammar leads me to hope that it has been found useful to beginners in Hebrew, and that the attempt made in it to combine a statement of the principles of the language with progressive exercises for practice upon them has not altogether failed.

In this Edition some parts in previous ones that appeared too brief and obscure have been made fuller and simplified; examples have been added, where wanting, and some additional Tables and Paradigms introduced. It is hoped that these changes will be found to be improvements.

Some irregularity in the grammatical order of the sections has naturally been occasioned by the requirements of an Exercise Book. It was necessary, for example, to introduce the Inseparable Prepositions and the Conjunction at an early stage, and also to make the First Declension of Nouns precede the Verb, in order to have materials for the construction of

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sentences; but the proper grammatical order has been followed as closely as possible, and the outline of Grammar has been kept distinct from the Exercises, in order that, if desired, it may be used without them.

I have to express my thanks to several scholars and teachers who have kindly offered me useful suggestions and corrections, particularly the Rev. J. T. Fowler, Vice-Principal of Bishop Hatfield's Hall, and Hebrew Lecturer in the University of Durham; and to Mr. J. Iverach Munro, who has greatly helped me by reading the proofs.

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ADDITIONS.

P. 26, after line 6, add :

Rule for placing Metheg.—(1) The second full syllable from the Tone, if open, receives Metheg. (2) Before simple sheva the five long vowels *a i u e o* have Metheg; and before a composite sheva all vowels have Metheg.

On § 48, The Numerals, see the simplified statement, *Syntax*, p. 57, *Obs.*

P. 144, Vocabulary, under U add :

unless, *לֹא* (usually perf.).

OF SOUNDS AND WRITING.

§ 1. HEBREW ALPHABET.

Name	Form		Sound and Sign	Signification of the name	Numerical value
<i>ʾĀ-leph</i>	Final	א	'	Ox	1
<i>Bēth</i>		ב	b, bh	House	2
<i>Gī-mel</i>		ג	g, gh	Camel	3
<i>Dā-leth</i>		ד	d, dh	Door	4
<i>Hē</i>		ה	h		5
<i>Wāw (Vāv)</i>		ו	w, v	Hook	6
<i>Zā-yin</i>		ז	z (in zero)	Weapon	7
<i>Hēth</i>		ח	h	Fence	8
<i>Tēth</i>		ט	ṭ (lingual)		9
<i>Yōdh</i>		י	y	Hand	10
<i>Kaph</i>	ך	כ	k, kh	Bent hand	20
<i>Lā-medh</i>		ל	l	Ox-goad	30
<i>Mēm</i>	ם	מ	m	Water	40
<i>Nūn</i>	ן	נ	n	Fish	50
<i>Śā-mekh</i>		ס	ś	Prop	60
<i>ʾĀ-yin</i>		ע	'	Eye	70
<i>Pē</i>	ף	פ	p, ph	Mouth	80
<i>Çā-dhē</i>	ץ	צ	ç (ts or ss)		90
<i>Qōph</i>		ק	q (guttural k)		100
<i>Rēsh</i>		ר	r	Head	200
<i>Sin, Shīn</i>	שׁ שׂ	ש	s, sh	Tooth	300
<i>Tāw (Tāv)</i>		ת	t, th	Sign or cross	400

1. These 22 letters are all consonants Hebrew is written from right to left.

2. The letter א expresses simply the emission of the breath. It may be well heard if in such words as *ye'ešoph*, *yo'omar*, the stream of sound of the first vowel be suddenly shut off, and the second vowel uttered with a new emission of breath.

↓ The letter ח had probably two sounds, one rough like *ch* in the Scotch word *loch*, and another a smooth deep sound of *h* very difficult to produce.

The letter ע had also two sounds, the one a sharp guttural sound, bearing the same relation to א that ח bears to the simple ח, the other a vibratory palatal sound like the French *r*.

These three letters, along with פ, represent peculiar Semitic sounds.

3. Six of the letters have a double pronunciation. The difference is indicated by a point in the bosom of the letter, thus: ב נ ד כ פ ת ס have the sounds *bh* (v), *gh*, *dh* (th in *this*), *kh* (ch in *loch*), *ph*, *th* (in *think*), but א ג ו &c. have the ordinary sounds of *b g d k p t*. This point is called Daghesch (§ 7).

4. The letter ו is sounded by most Scholars like *w* though some give it the sound of *v*.

The lingual sound ז *z* is produced by pressing the flat of the tongue to the top of the mouth.

The sign ש *Shin* sounds *sh*; ס *Sin* sounds *s*, and so ע.

5. The five letters ק מ נ פ צ¹ have each two signs, of which the second is used when the letter is the last consonant of a word. All the finals except *m* have a tail coming below the line, and no other letter except *qoph* comes below the line.

6. *The letters and signs in the column marked "sound and sign", Table p. 1, are those for the most part now adopted to represent the Hebrew letters, and should be employed in transliteration into English.*

¹ The sound of this letter was probably a strong flat *ss*; but the Alphabet has so many *s* sounds that the traditional *ts* may be retained for the sake of distinction.

Rem. a. On 2. The clear sound of *ʔ* is represented in the Sept. by the *spiritus asper* or *lenis* of the Greeks (the former of which is now generally adopted as the sign of the letter), and the gargling sound by the letter *γ*. Cf. Gen. 2. 8; 10. 21; 10. 19. It is decidedly wrong to represent either of its sounds by the nasal *ng*.

Rem. b. Observe how the following letters are distinguished: ב *b* has a foot-stroke going behind, כ *k* is round and נ *n* square, while ג *g* is broken at the foot; ד *d* is square at the top, and ר *r* is round; ה *h* is open at the top, ח *h* is shut, and ת *th* has a foot at the left; ך *y* does not touch the line, ן *w* does, ן *z* has a cross-stroke at the top, while ן final ן comes under the line; ס *s* is round and פ final פ is square; פ *f* is open at the top and מ *m* open at the foot.

EXERCISE. WRITE THE FOLLOWING IN ENGLISH AND HEBREW.

בנ, דבר, ירד, ירך, גנב, ובר, ימט, טעם, מעט. עצור, והחשך, צפה, כפים, מגן, מים, דין, כועץ, אחרי.

bh, b, l, lm, ml, şt, shn, lkh, gdh, dgh, qvph, rç, kph, çv, hm, zyn, mş, mţ, 'ç, r', 'm, yvn, nvñ, mym, 'vphph, hms, ççç, tmm.

N.B. The forms *bh*, *kh* &c. represent ב, כ &c. without the dot; *b*, *k* &c. the dotted letters (No. 3).

§ 2. VOWEL SOUNDS. VOWEL LETTERS.

1. *Vowel Sounds.* The three primary vowel sounds in Hebrew, as in other languages, are A I U (pronounced *ah ee oo*) which pass through the following modifications:

	A	I	U
a { primary pure short vowels	a	i	u
b { deflected short	(e, i)	e	o
c { pure long vowels	â (ô)	î	û
d { diphthongal long vowels		ê	ô
o { extension of pure short to tone long	ā	ē	ō
f { extremest shortening of a vowel	• ä •	• ë •	• õ •

This table is not exhaustive, but it contains the main elements of the system. See the *Rem.* on p. 4.

1) *Pure short vowels.* The first line exhibits the three primary vowel sounds *a i u*; and the second line the deflection of these into related short sounds. The vowel *a* passes many times into *e*, and then further into *i*. The sounds *e o* have now at least equal currency with *i u*.

2) *Pure long vowels.* The pure long vowels \hat{a} \hat{i} \hat{u} may be supposed to arise from the pure short by simple extension or duplication; or by short vowels coalescing with y , w , as $iy = \hat{i}$, $uw = \hat{u}$. The pure long \hat{a} is less common than the others, \hat{o} being often found instead of it.

3) *Diphthongal long vowels.* Another class of long vowels are the diphthongal, \hat{e} \hat{o} , which have arisen from the vowel a coming before i and u , or before y and w , thus $\left. \begin{matrix} ai \\ ay \end{matrix} \right\} = \hat{e}$ $\left. \begin{matrix} aw \\ au \end{matrix} \right\} = \hat{o}$. Hebrew hardly uses the diphthongs ai and au (the sounds in *buy* and *how*), preferring, like English and French, the sounds \hat{e} and \hat{o} instead of them.¹

4) *Tone-long and indistinct vowels.* The great strength of the Accent or Tone in Hebrew seems to affect short vowels in two ways: on the one hand it extends those in its immediate neighbourhood, giving rise to the vowels called *tone-long* \bar{a} \bar{e} \bar{o} ; and on the other hand it greatly shortens those at a distance from it, giving rise to a class of sounds, which, though vocalic, are too brief and indistinct to perform the functions of real vowels. The commonest of these indistinct sounds is a very short indefinite sound, nearest perhaps to e in the syllable *be* of *believe*,—represented by the small e above the line;² but others approach so much towards distinctness that their affinity to one or other of the three vowels a e o can be detected; they are \check{a} \check{e} \check{o} .

Rem. In the above Table the letters A I U indicate the three primary, generic vowel sounds, and the small letters the actual vowel sounds of the language. The notation adopted is convenient. The *pure long* and *diphthongal* vowels (both of which are unchangeable) are indicated by the circumflex, \hat{a} &c.; the *tone-long* vowels (which are changeable) by the long mark, \bar{a} &c.; the *indistinct* vowels by the short mark, \check{a} &c.; while the *simple short* vowels remain unmarked.

2. *Vocalization.* All the Shemitic Alphabets consisted originally of consonantal signs only (§ 1. 1). It is characteristic of their first efforts towards vocalization to make

¹ The sounds ay often combine into an open \hat{e} with the tone, instead of forming the more extended \hat{e} .

² The same sound is heard in German words beginning with two cons., e. g. *knie* i. e. *k'nie*.

use of certain feeble consonants to represent vowels, particularly at the end of words. The various dialects differ considerably in the degrees of completeness to which they have developed this method of vocalization.

3. The consonants used in Hebrew for this purpose are א, ה, ו, י, which on account of this use have sometimes been called *vowel letters*, thus:

1) The guttural, or *a* sound was indicated by the guttural letter *Aleph*, when not final (though indication of non-final *a* was rare), and sometimes when final.

Final *a* was chiefly indicated by *He*.

2) The palatal, or *i* and *e* sounds were indicated by the weak palatal *Yod*.

Final *e* was often indicated by *He*, but not final *i*.

3) The labial, or *u* and *o* sounds were indicated by the weak labial *Vav*.

Final *o* was often indicated by *He*, but not final *u*.

Briefly: *i* and *e* (medial and final) were represented by י

u and *o* (medial and final) ו

all *finals* (except *i* and *u*) ה

Rem. In this textual vocalization, vowels of the *second* class (*i* and *e*) and of the *third* class (*u* and *o*) were almost always indicated by the vowel letters, when *final*, less uniformly when medial; in the latter case they were often so indicated when *diphthongal*, also when *pure long* (ē ō ī ū), but not when *tone-long* (ē ō), nor when short. Vowels of the *first* class (*a* sounds) were rarely indicated when not final, and not uniformly even when final¹

¹ See note 2, p. 8.—The above statements regarding the so-called *vowel letters* are general; their use can hardly be understood without a knowledge of the history of the language. 1. It is probable that they were used at first chiefly at the *end* of words, e.g. to mark pronominal suffixes (§ 19) and inflectional terminations, which were important for the sense. 2. In the *middle* of words they were chiefly used where *w* and *y* were elements of the word, e.g. formed diphthongs afterwards pronounced as vowels, or characterized the root (Ayin Vav and Yod verbs, § 40). 3. Later their use was extended to mark long vowels in general.—There is thus a great want of uniformity in the usage. In general they are most employed towards the end of words, and when the same long vowel occurs twice in a word it is usually only once written fully.—The representation of final *a* by *Aleph* is mostly late (usual in Aramaic), Num. 11. 20, Is. 19. 17, Ez. 27. 31; 31. 5; 36. 5, Ru. 1. 20, Lam. 3. 12, Ps. 127. 2, Dan. 11. 44.

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6 § 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

EXERCISE. WRITE THESE WORDS IN ENGLISH LETTERS:

נא, מה, לזה, לי, לו, לין, לון, מי, מימי, שילו, קומה, לולי,
סרים, דינק, דושיצה, סוסים, דוריד, ראמות, קול, קולוחימו,
עוף, דובישו, היליכו, דוליכו:

Write these Hebrew words, expressing the vowels by
vowel letters:

shûr, shôr, shîr, shîrim, şûş, şûşôthênû, shâtîm, qôç, li, lô,
lû, mê, mêshîbh, môth, hêlîl, hûl, hîlâ, çîph, mêqîç, tôbhê,
nîrî, hôshîbhû, rîn, hólîkh, hêlîkhû, lûlê, ménîqôthênû.

X

§ 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC
POINTS.

1. So long as Hebrew was a living language, the helps to vocalization described in § 2. 3, though scanty, might be found sufficient. But when the language ceased to be spoken and became unfamiliar, fuller representation of the vowels was needful for correct reading. This necessity, in combination with the literary activity of the time, gave rise to the present very complete system of vowel signs.

As the pronunciation of the language was not expressed by signs but handed down by tradition, this tradition became an important branch of study. The word for "tradition" is *Massôrâh*, under which term was embraced the whole Textual Criticism of the Scriptures, including the vocalization and reading. Hence those who employed themselves about this have been called Massoretes, and the new system of vowel signs introduced by them is named the Massoretic System of Points.

The history of this system is difficult to trace. The names of its authors are quite unknown. So complicated and perfect a machinery of signs could have been matured only very slowly and by successive generations of labourers. The system probably dates from the sixth and following centuries; neither Jerome (d. 420) nor the Talmud (c. 500 A.D) appears to know anything of vowel *signs*. Being the result of a formal scientific effort to express the pronunciation of the language, it is, like all systems of vowel notation arising in similar circumstances, completely phonetic; the new signs, however, are not regarded as integral

§ 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS. 7

parts of the word and are not placed among the consonants, but, with rare exceptions, beneath or above them, *outside* the word.

The names given to the vowel signs probably have some reference to the action of the mouth in uttering the sounds. These sounds are contained in the first syllable of most of the names. The signs have probably all arisen by various modifications from the single point or dot.

2. TABLE OF EXTERNAL VOWEL SIGNS OR MASSORETIC POINTS.

A class.	I class.	U class.
Short vowels } <i>pdthah</i> — <i>a</i> fat	<i>hireq</i> — <i>i</i> pin	<i>qibbûç</i> — <i>u</i> put
Long vowels } <i>qameç</i> — <i>a</i> <i>ā</i> small	<i>ṣ'ghol</i> — <i>e</i> pen	<i>qam. haṭuph</i> — <i>o</i> on
Indistinct vowels } <i>simple sh'va</i> <i>composite sh'vas</i> or <i>ḥatephs</i> <i>ā</i>	<i>hireq</i> — <i>i</i> ravine	<i>shureq</i> — <i>û</i> true <i>qibbûç</i> — <i>û</i> true
	<i>çêrê</i> — <i>ê ē</i> pain	<i>hōlem</i> — <i>ō õ</i> bone

Handwritten notes:
sh'va (above)
sh'vas (below)
ḥatephs (below)

✓

1) The vowels in the English words annexed probably pretty well correspond to the Hebrew vowels, e. g. — = the *a* in *small*; — = the *a* in *fat* &c. The notation \hat{a} , \bar{a} , \acute{a} , \check{e} , \bar{e} &c. in the above Table is the same as that in Table § 2, p. 3.

2) *Long and Short signs.* There are five short signs, viz. — , — (short), — , — , and — ; and five long, viz. — , — (long), — or — (long), — , and — . When this Table is compared with that in § 2, to which it corresponds, it will be seen that the Massoretes invented only one sign for any long vowel sound, expressing a pure long, diphthongal, and tone long sound by the same symbol.¹

The representation of the vowels *i* and *u* was also peculiar. In the case of the vowel *i* the one sign — was thought sufficient to represent both its long and short sounds, as חִישְׁמִי־דָהָם *hish-mi-dhām* (he destroyed them). Short *u* is expressed by *qibbūç*, as שֻׁלְחָן *shul-hān* (a table). Long *u* was usually already represented in the text by *vav*, in which a point was inserted, forming *shūreq*, as קֻם , *qūm*, pointed קֻם (to arise). When *vav* was not already expressed *u* was indicated by *qibbūç*, as קֻם , *qūm*, pointed קֻם .²

3) *Indistinct vowels.* *Sh'va simple and composite.* The name *sh'va*, a word of doubtful meaning, was given to that indistinctest of all sounds resembling the swift *e* in *believe*, § 2. 1. 4). Its sign is two perpendicular dots. This *sh'va* is so indistinct that the class of vowel to which it belongs cannot be detected, and hence it is common to the three classes. See § 6, Table *d*.

The other three indistinct vowels approached so much towards distinctness that the class of vowel sound to which they belonged could be detected, though they did not reach the rank of full vowels § 2. 1. 4). They thus seemed to

¹ In other words their system was phonetic simply not etymological.

² It is considered an anomaly by the punctuators when short *u* is represented in the text by *vav*, and attention is drawn to it in a note, e. g. Gen. 9. 25, Is. 51. 4, Ps. 102. 5. The same is the case when short *o* is represented by *vav*, e. g. 2 Sam. 18. 8, Is. 18. 4, and also when short *i* is represented by *yod*, e. g. 1 Sam. 17. 35, Prov. 30. 17.

stand midway between the simple sh^{va} and true vowels, and are indicated by signs compounded of simple sh^{va} and the three short vowels, $\overline{\text{v}}$, $\overline{\text{e}}$, $\overline{\text{i}}$. Hence they are often named *Composite sh^{vas}*. Being also vocalic sounds perceptibly of the nature of the short vowels they are often called *swift* or *hurried* short vowels: *ḥāṭēph pathah*, *ḥāṭēph ṣ^ghòl*, *ḥāṭēph qāmeç*. This peculiar degree of vowel sound was heard chiefly in connexion with the consonants called *gutturals*, § 8.¹

Rem. The sign of simple sh^{va} is also put under every consonant without a vowel of its own, if it be sounded and not final, § 5. 6. The sh^{va} in this position is called *silent*, having no sound.

4) *Position of the vowel sign.* The vowel sign stands under the consonant after which it is pronounced, as בַּל *bal*, *not*, נָמֵר *nāmēr*, *a leopard*; with the exception of *hōlem*, which stands over the left corner of the consonant which it follows, as דָּב *dōbh*, *a bear*, קָטָן *qāṭōn*, *little*, and *shūreq*, which has the compound sign, as סוּשׁ *sūš*, *a horse*. Final *kaph* occurs only with *gameç* and *sh^{va}*, and these it takes in its bosom, as תָּךְ *b^hkā*, בָּךְ *bākh*, *in thee*.²

A *hōlem* preceding *shin* coincides with its point, as מֹשֶׁה *mōshe*, *Mosès*; a *hōlem* following *sin* coincides with its point, as שֹׂנֵה *sōne*, *hating*. The figure שׁ will be *sho* at the beginning of a syllable, and *os* elsewhere, as שְׁמֵר *shō-mēr*, *keeper*; שִׁירְפֹס *tir-pōs*, *thou treadest*.³

Rem. Besides the defects referred to in 2. 2) of this §, another defect in the Massoretic system is its failure to distinguish by sign

¹ Ordinary consonants, however, were occasionally pronounced with the opener sound of the *ḥāṭēph*: 1. when a letter is repeated the sh^{va} under the first is usually *ḥāṭ. path.* as Gen. 9. 14 וְאֶנִּי *when I bring a cloud*. Is. 1. 23. 2. After a long vowel, Gen. 2. 12 וְזָבָב *and the gold*, Gen. 3. 17; 27. 26. Also for euphonic reasons, Gen. 32. 18. Cf. § 36. Rem. *b* for another case.

² Final *ā* is occasionally written defectively after *n*, thus וְנִבְלָעָן, Gen. 41. 24, cf. Gen. 19. 33. 36; 37. 7, Ex. 1. 18, 19, Ru. 1. 9, 12. The form וְנִבְלָעָן Gen. 4. 23 (Ex. 2. 20) is further contracted.

³ When *hōlem* precedes the letter *N* as a quiescent the point is placed on the right apex of the letter, as נָבֹ *bō'*, when it follows, the point is on the left apex, as נָבֹ *'ōbh*. When the *N* is not quiescent the *hōlem* occupies its proper places, as נָבֹ *bō'-ām*.

10 § 4. COALITION OF THE MASS. AND TEXTUAL VOCALIZATION.

the long *a* and short *o*, vowels cognate in quality but different in quantity. By attending to the rules for the syllable (§ 5) and for Metheg (§ 10. 2), the learner will generally know for which of the two sounds the sign stands in any place.—1. The rules for the syll. (§ 5) shew that where — stands in a shut unaccented syll. it is *o*, as *וַיָּקָם* *vay-yá-qom*, and *he arose*, *וְכָל־הָעָם* *kol-ha-'am*, *all the people* (§ 10. 4), *לִישׁ-בֹּר־אֶחָל* *lish-bor-'ōkhal*, Gen. 42. 7. 2. The rules for Metheg (§ 10) shew that *וְחִכְמָהּ* is *hokh-mah*, *wisdom*, (*וְחִכְמָהּ* *hā-kh'mah*, *she is wise*) &c. 3. Only a knowledge of *forms* will teach that *וְעָמְלָו* is *po-'ōlō*, *his work*, cf. § 29 with § 36 and § 31. The Jewish Grammarians maintain that — in such instances is *ā*, but contrary to the analogy of the forms in the regular strong root (see Baer-Del. Job pref. p. vi).

EXERCISE: TRANSLITERATE THE FOLLOWING HEBREW WORDS INTO ENGLISH, AND ENGLISH INTO HEBREW WITH MASS.

VOWELS.

וֵי, חֵן, חֶזֶק, בָּם, עַל, שִׁים, אִם, אֵה, יֵשׁ, בָּהּ, רֵב, צֵץ, קֵה, אֶחָל, חֶזֶק, אֶשֶׁר, רֶשֶׁת, שֵׁשֶׁת, קָם, רָץ, רִדָּן, הִנֵּם, נוֹ, דָּבָר, אֶמְתָּהּ:

gam, gōbh, bōr, bōsh, shûr, shîr, shôr, shām, hōq, 'im, 'im, nōph, 'am, har, rōbh, rûc, hārōgh, çêl, māshāl, m'shal, qôtêl, yârûc, qōmam, yo'ōmar, 'ēšōph.

§ 4. COALITION OF THE MASSORETIC AND TEXTUAL VOCALIZATION.

The Massoretes are supposed to have abstained from any alteration of the written consonantal text. The rudimentary vowel system expressed by the vowel letters remained untouched. At the same time their own system was not a mere supplement to this but a thing complete in itself. It thus happens that in all those cases where a textual vowel already existed, there is now a double vocalization, the textual and the Massoretic. When the consonantal letter is present the syllable is said to be written fully (*scriptio plena*), when it is absent the syllable is written defectively. See also § 9.

Rem. When vowels are written fully the Massoretic point stands in its proper place under the consonant which it follows, except *hōlem* which is placed over the *vav*, e. g. *בֵּין* *bîn*, *בֵּן* *bēn*, *בֶּן* *bōn*.

Exercise. Write the words in Exercise § 2 with the Massoretic as well as Textual vowels.

§ 5. PRINCIPLES OF THE SYLLABLE. READING.

1. Hebrew is a strongly accented speech, and the Accent or Tone to a great extent rules the various vowel changes in the language. The accent usually falls on the last syllable of the word; in certain cases it may fall on the penult.¹

2. *Kinds of syllable.* A syllable ending in a vowel is called *open*, as $\text{p } qā$; one ending in a consonant is called *shut*, as $\text{ḥp } qal$. Every syllable must contain a vowel, and the *sh'va*s or indistinct sounds are not sufficiently vocalic to form syllables.

3. *Vowel of the syllable.* The vowel of an open syllable is long; it may be short if it has the accent, as $\text{חַיִּי} qō-ṭē-leth$. The vowel of a shut syllable is short; it may be long if it has the accent, as $\text{מִי} miq-ṭāl$.²

4. Another kind of syllable, not uncommon, is the *half open*. It has a short unaccented vowel, but the consonant that would naturally close it is pronounced with a slight vowel sound after it, and thus hangs loosely between this syllable and the one following, e. g. $\text{בִּי} biq-ṭōl$, in *kill*ing; which is not *biq-ṭōl* nor *bi-q'ṭōl*. Half open syllables are generally the result of inflectional changes or composition (§ 6. 2 d).

5. *Beginning of the syllable.* Every syllable must begin with a consonant. No syllable can begin with more than two consonants. When a syllable begins with two consonants these must be separated by the slight vocalic sound indicated by *sh'va* simple or composite, which is placed under the first, as $\text{קָמַל} q'ṭal$, $\text{חֲלֹם} ḥālō-mi$, *my dream*.

Thus *the place of sh'va vocal, simple or composite, is under the first of two consonants that begin a syllable.*

¹ It is understood that the *tone* or *accent* is the stress of the voice, and the *tone-syllable* is the syllable of the word on which the stress falls, e. g. in the noun *présent* the first syllable is the *tone-syllable*, in the verb *to présent*, the last syll. has the tone.

² Observe that we speak of long and short *vowels* in Heb., but not of long and short *syllables*; the syllable is *shut* or *open*.

6. *End of the syllable.* A syllable may end in a vowel or consonant, that is be either open or shut (No. 2). None but a final syllable can end in more than one consonant; and a final in not more than two, and the two cannot be a double letter.

Simple sh^{va} silent is placed under the consonant that ends the syllable, if the consonant be sounded and not the last letter of a word, as מִיָּקַל *miq-ṭāl*. A consonant not sounded (i. e. quiescent) does not take sh^{va}, as רֶשִׁית *rê-shiith*; nor yet a single final consonant, except *kaph* which takes sh^{va} in its bosom, as שָׁם *shām*, but לָךְ *lākh*; but two sounded consonants at the end of a word both take sh^{va}, as קֹשֶׁת *qōshēṭ*, יָשָׁק *yashq*.

Rule for placing Sh^{va}. The rules in 5 and 6 regarding sh^{va} (simple and composite alike) may be put briefly thus: *Sh^{va} (simple or composite) is to be placed under every consonant without a full vowel of its own*, if the consonant be sounded (not quiescent) and not the single final letter of a word. When two consonants end a word, the last has sh^{va} only when the first has it (by first part of the rule), as קֹשֶׁת *qōshēṭ*, but לִירָא *liq-rath*.

Rem. a. On 1. If the accent be on the penult, either the unaccented final or accented penult must be open.

Rem. b. On 3. The vowels *i* and *u* cannot stand in a shut syllable before two consonants even with the accent. On the other hand the secondary accent *Metheg* (§ 10.2) has the same effect on the syllable as the main accent.¹

Rem. c. On 5. There is one case of a syllable beginning with a vowel, when the conjunction *vav* is pointed *u* (§ 15). But Shemitic shews a tendency to pronounce *w y* as *u i* even at the beginning of words.

Rem. d. On 6. A double letter falling at the end of a word becomes single. This arises from the strictly phonetic character of the vocalization (see § 7.3. Rem.), a true double letter necessarily requiring a vowel after it. There are perhaps a pair of exceptions, אָתָּה *thou* fem. (§ 12) and אָתָּה *thou* (l.) *hast given*.

From the last part of the above rule is excepted according to some Edd. 2 fem. perf. of verbs אָתָּה and אָתָּה, e. g. אָתָּה 2 Sam. 14, 2, 1 K.

¹ On short vowel before gutturals see § 8. 4 Rem.

17. 18, Ez. 5. 11. In a few words, e. g. נָחַם *sin*, נָחַם *and he saw*, נָחַם *valley*, the aleph is otiose (*hēf, vay-yar, gay*).

If a word end in two sounded consonants, the second must be a mute, that is one of the letters b g d k p t q. Words ending in two consonants are rare and chiefly either contracted or foreign.

Examples on the Syllable:

קָמַל *qā-ḏāl*; קָמַלְתִּי *qā-ḏāl-ti*; קָמַלְתֶּם *q̄tal-tém*; קָרָבִים *k̄rū-bhīm*; יִשְׁקֹו *yish-q̄lū*; הַבְּדִיל *habh-dīl*; מַמְלֶכֶת *mam-lé-kheth*; עֲבָדִים *‘ābhā-dhīm*; אֱלֹהִי *‘ēlō-hé-khā*; יִלְדֵי *ȳlī-dhē*; יָשָׁק *yashq*; יַעֲמֹר *yē-‘ā-mér*; יְרוּשָׁלַיִם *ȳrū-shā-lā-yim*; חֹלָיו *hōlā-yē-nū*.

EXERCISE. WRITE THE FOLLOWING WORDS IN ENGLISH, DIVIDING THEM INTO SYLLABLES:

אֲלֹהִים, חֹלִי, חֲמוֹר, אָרִי, מְקַרֵּב, מְדַחֵס, תַּחְנוּל, הַלְלוּ, אֲמַרְדִּי, נִשְׁקֹו, לְרִנְיָתְכֶם, מַצְעָצְעִים, גְּבוּרָה, קָמַנִי, קָצִיר, לִלְכָּת, תַּלְכָּנָה, יִשְׁעֵיךָ, יַעֲמֹר, אֲרִינִי, מְדַבְּרֵיהֶם, לְאִנְשֵׁים, הַקְסֵלָה, הַקְסִיל, קִטְלָתְכֶם, יִשְׁתֵּה, קִטְרָה:

Write these Hebrew words: qōṭēl, qām, q̄tal, ‘eshqāt, nērd, māqôm, zérem, vlô, mizmôr, qitlû, shāmáyim, qú mû, lminéhû, ûlyāmim, yéreq, lilqōṭ, mamlāk̄hā, lshālôm, shmônîm, shnê, yashlikh, mqômî, yôrshîm, nilham, yisrā’ēl, mizrāq, shmô, nā’ar, ldhibhrêhem, hāmôrîm, ‘āhikhem, le’ēsôph, ‘āmaltem, yishb.

Note. In the above English words simple sh^{va}, silent or vocal, is not expressed: the exercise is set partly for practice in placing it. The accent, unless marked, is on the last syllable, both in the Heb. and English words.

§ 6. THE VOWEL SYSTEM AND THE TONE.

The following table gives a pretty complete view of the various vowel signs. It is the same as that in § 2, though the classes of vowels are placed in a different order to shew better some points of connexion between them.¹

¹ Some signs are omitted to avoid confusion e. g. ֵ, a sound difficult to classify, being generally of diphthongal origin but of sharp short sound. The principles of this § are of fundamental importance but not more than 1, 2 should be read at first.

	A class.	I class.	U class.
a) naturally long vowels	$\overline{\text{r}}$	$\overline{\text{a}}, \overline{\text{e}}, \overline{\text{o}}$	$\overline{\text{i}}, \overline{\text{u}}$
b) pure short	(v)	v	v
c) tone-long	$\overline{\text{r}}$	$\overline{\text{a}}$	$\overline{\text{i}}$
d) vanishing of tone long	r	a	i
e) under gutturals	$\overline{\text{r}}$	$\overline{\text{a}} (\text{v})$	$\overline{\text{i}}$

1. *Unchangeable vowels.* The vowels in the first line being naturally long, whether pure or diphthongal, remain unaltered in all forms of the word. They are the vowels $\bar{a} \bar{i} \bar{e} \bar{o}$, Table *cd*, § 2. The pure short vowels also, standing generally in shut syllables (§ 5. 3), are from position unchangeable. They are $a i u e o$, Table *ab*, § 2.

2. *Changeable vowels.* The most important vowels in reference to inflection are those in the third line called *Tone-long*, $\bar{a}, \bar{e}, \bar{o}$, Table *e*, § 2, that is vowels not long by nature but from occupying a certain position in relation to the place of tone (§ 5. 1, and *footnote*), and therefore changeable, when their relation to the tone alters, by change in the place of accent.

With the tone-long vowels, which are vowels long through their relation to the place of tone, must be taken the *sh'vas* or imperfect vowels $\text{a} \text{e} \text{o}$ § 2, which are short from their relation to the tone. And the pure short vowels when they do not stand in shut syllables, come also into connexion with the tone long. The following particulars will here suffice:

a) There are only three tone long vowels, $\bar{a} \bar{e} \bar{o}$, one for each class; a tone-lengthened *hireq* is not *hireq* but *çere*, and a tone-lengthened *qibbuç* is *holem*, Table *b c*.

In like manner besides the simple *sh'va* common to all classes, there are only three composite *sh'vas*, which are the extreme short sounds, $\text{a} \text{e} \text{o}$, of the same three vowels $a e o$, of which the tone long are the extended sounds, Table *d e*.

✓ b) Tone long vowels are produced by proximity to the tone, and are found in the open syllable immediately *before*

the tone (rarely after it), and in the shut syllable, chiefly the *final*, under the tone.

- ✓ c) The indistinct vowels or *sh'vas* are produced by distance from the tone, their common position being what would be an open syllable two places from the tone, or any open syllable further removed. That is:

the final accented shut syllable and the pretonic open syllable have tone-long vowels, and before the pretonic the vowels are indistinct (i. e. sh'vas).

Observe the important exceptions in *Rem. c*.

Now almost the whole actual vocalization of the language, i. e. the forms in which words appear *prior* to inflection, and the laws of inflection or vowel change, may be considered the result of an effort on the part of the language to maintain these two principles *b c* in operation. Hence for *dabâr* (a word) by *b* we write דָּבָר not דְּבָר nor דִּבָּר nor דִּבְרִי. So for *dabêr* we write דְּבֵר not דְּבִר or דִּבִּר; and for *dabôr*, דִּבֹּר. And if by processes of inflection a short vowel would be left in the open pretonic or final accented shut, it must be made a tone-long. Again for *dabarim* (pl. of *dabâr*) by *c* we write דְּבָרִים not דִּבְרִים nor דִּבְרִים &c.; for *daberim* דְּבִרִים &c.; and when by inflectional processes and shift of tone the vowel that was pretonic and tone-long falls into a place *before* the pretone, it must be written an indistinct vowel. See § 18 for numerous examples.¹

The indistinct vowel arising from the loss of a vowel of *any* class under ordinary consonants is *simple sh'va vocal*, Table *d*; under *Gutturals* (§ 8), it is one of the *haṭēphs*, Table *e*, generally *ḥ. pathaḥ* for vowels of first and second class, and *ḥ. qameç* for vowels of third class.

- d) *When, through processes of inflection or by composition, two indistinct vowels come together, the first becomes a full short vowel, most commonly the vowel i, e. g. דְּבִיר = דְּבִיר, from דְּבִיר a word.*

¹ Only in rare cases and with vowels long by nature in the tone, do indistinct vowels fall in the place immediately preceding the tone, as *כתב k'ṭhāb* (a writing), *יָקִים* (property).

There is, however, many times a natural effort made to keep up the identity of the word by putting in a short vowel of the same class as the chief vowel that had been lost, $\text{יְנִי} = \text{יְנִי}$ from יְנִי a wing.

If the first of the indistinct sounds be a composite sh^{va}, the short vowel arising generally corresponds to it, $\text{יְנִי} = \text{יְנִי}$, from יְנִי wise.

e) The *new syllable* arising with this short vowel in such cases is generally *half open* (§ 5. 4). See *Rem. d.*

3. The usage of the alternative short vowels in *second* and *third* classes, Table *b*, has also to be attended to. The following Table, illustrating the *shut* syllable, may be useful for reference.

a) Final shut accented	$\bar{a}(a)$	\bar{e}	\bar{o}
b) final shut unaccented	a	e	o
c) non-final shut, ordinary	a	e, i	o, u
d) non-final shut, flat (before gutturals)	a	e	o
e) non-final shut, sharp (before double letter)	a	i	u

Rem. a. On 1. Occasionally one of the naturally long vowels may pass into another of the same class, when the word suffers great constitutional disturbance from inflection. And the same is true of the pure short, among which a has a great tendency to pass by *thinning* into i .

Rem. b. On 2 *b c*. Thus the vowel changes go on in the lines *b c d e* of Table:

short falling in open pretone or shut final	
tone, into tone long,	b into c
tone-long in shut unaccented into short	c into b
tone-long before pretonic into indistinct	c into d, e
indistinct in pretone into tone-long	d, e into c
indistinct falling together into short $d d$ or $e d$	into b

Rem. c. The principles stated in 2 *b c* are carried out both in nouns and verbs. There are however two remarkable exceptions: *first*, the law 2 *b* regarding the tone long vowel in the final accented shut has not been carried out fully in the case of \bar{a} , see 3 Table. Verbs always write \acute{a} for \bar{a} except in pause, and nouns do so sometimes under the full tone and regularly under the weaker tone of the construct state (§ 18). This \acute{a} in verbs is subjected to change precisely as if it were \bar{a} .

Occasionally a short vowel of *second* class may be found in a final accented shut syllable; but hardly a pair of cases occur of a short *third* class vowel in such a position.

Second, in opposition to law 2 c the indistinct vowel stands in certain cases *next* the tone. This is so characteristic of verbs, that it may be named the verbal law of inflection (§§ 20, 30). Thus the noun inflects דָּבָרָה, דָּבָרָה, דָּבָרָה *dā-bhār, d'bhār-rah*; the verb דָּבָרָה, דָּבָרָה *dā-bhar, dā-bh'rah*.

Rem. d. On 2 d. When two indistinct vowels come together and the first becomes a short vowel, the second retains so much of its vocalic quality that the syllable formed is usually not full shut but *half open*. Such a syllable has these peculiarities: first, as it is not a shut syllable, one of the *B'ghadhk'phath* letters following it will not receive *Dag. lene* (§ 7. 2); second, as it is not open, its own vowel will not usually receive Metheg (§ 10. 2).

Half open syllables having a special emphasis, as those arising from the ׀ of interrogation, § 49; the Article § 11, not unfrequently are marked by Metheg.¹

7. DĀGHĒSH. THE LETTERS "BEGHADHKEPHATH". (ASPIRATES).

1. The word *Daghesh* is from a root which possibly expressed the idea of *hardness*. The sign of Daghes is a point in the bosom of a letter, and this point was used to indicate both a lighter and a heavier kind of hardness. When it indicates the lighter hardness it is called *D. lene*, when the stronger, it is called *D. forte*.

¹ These *half-open* or loose syllables are important in Hebrew; a list of the chief of them may be given in a note for reference merely. *First*, such syllables are those arising by *composition*; e. g. 1) when *particles* or short fragments of words are *prefixed* to other words, as the *Interrogative* ׀, § 49; the *Article* and *Vav Conversive*, when their Daghes is omitted, § 11 Rem. a, § 26 Rem. a; the *Inseparable Prepositions*, § 14. The prep. ׀ to generally unites so closely with the *Infin. Cons.* that the syllable formed is *shut*, § 31. 2) when fragmentary particles are *affixed* to words, as the *consonantal suffixes* to nouns, § 19; and *all suffixes* to the *Infin. Cons.* and *Imperat. qal* of Verbs, § 31. In all these cases the feeling of the diversity of elements remains, preventing complete coalescence of the word and attached particle. *Second*, of this kind are the *new syllables* that arise when vowels are lost through change of place of Tone in processes of *Inflection*, e. g. a) in the *Imperat. qal* of Verbs, as דָּבָרָה, pl. דָּבָרָה, § 21; b) in certain forms of the *Guttural Verb*, as דָּבָרָה, pl. דָּבָרָה, § 34. Rem. b; c) in Nouns, particularly in the *cons. plur.*, § 18. 1 Rem. d, and in the *feminine* with affixes, e. g. מַלְכֵּי, מַלְכֵּי *malkeh, birkhāth*. *Third*, the first syllable in a few fem. nouns in *āth*, מַלְכֵּי *kingdom*, יְדֻת *youth*, עֲבָדָה *service*, and in several other individual words, as בְּגָד *garment* (when inflected), עֲרָבִי *Arabian*.

bagah forte preceding a vowel

18 § 7. DĀGHĒSH. THE LETTERS "BEGHADHKEPHATH"

2. *Daghesh lene*. Hebrew has not two sets of consonants for the sounds *b g d k p t* and their softer forms *bh, gh, dh* &c. It distinguished the sounds by means of the point Daghesh (§ 1. 3). The harder sounds it expressed by inserting the point, as *ב b, ת t* &c., leaving the unmodified consonant to express the weaker, *bh, th* &c. The softer sounds were natural or easy only after vowels; hence the rule:

[*The six letters פתח קמץ גמל דגש are hard and therefore have Daghesh lene whenever they do not immediately follow a vowel sound*] זֶכֶר *zā-khār*, יִזְכֹּר *yiz-kōr*.—Hence these letters receive the point: *always* at the beginning of a sentence or clause; *always* in the middle of a word after a shut syll.; and *generally* at the beginning of words.

Rem. The rule put as above is exhaustive; it may be put thus: [*The six Aspirates are without Daghesh only when they immediately follow a vowel sound*] The least vowel sound, e. g. simple *sh'va* vocal, preceding, suffices to enable the letter to have its softer sound, as *זֶכֶר z'khōr*. One sound is not considered to follow another *immediately*, if such a pause intervenes as is marked by a *distinctive* accent, as *וְלֵאמֹר* Gen. 3. 3, where *לֵא* has a conjunctive, but *וְ* a disjunctive accent. See § 10. 3c.¹

3. *Daghesh forte*. Hebrew does not write a double consonant. To indicate that a consonant has that kind of

¹ The diphthongs e. g. *ai, oi, ui*, are considered to end in a consonant, and the *B'ghadhhk'phath* letters immediately following them receive *Daghesh*. See § 9. Cf. Gen. 16. 8, Lev. 2. 14. The divine name *יהוה*, being pronounced '*adhōnāi*', is followed by Dag.—The above rule in 2 is liable to modifications in words beginning with *B'ghadhhk'phath* though immediately preceded by words ending in a vowel sound, when euphony would suffer through several aspirates coming together. The prefixes *ב, כ* (§ 14) when pointed with simple *sheva* and forming combinations such as *בכ, ככ, עכ*, and according to some *עכ*, receive Dag. lene contrary to the rule, cf. Gen. 39. 12, Jud. 1. 14, 1 Sam. 16. 6, Is. 10. 9, Josh. 8. 24, Ex. 14. 4, Ps. 34. 2, Gen. 32. 11; 40. 7. Dag. is inserted in other cases irregularly to avoid the concurrence of aspirates. e. g. Ex. 15. 21, Deut. 32. 15, or uneuphonic combinations of sounds (see Baer-Del., Prov., pref.).

hardness which is duplication, it inserts in it a point, as *qal-lû*. When so used the point is called *D. forte*.

Rem. Of necessity a double letter must be preceded by a vowel, and as it always forms a shut syllable, the vowel before it is generally short § 5. 3. In this way *D. lene* which is never preceded by a vowel can hardly be confounded with *D. forte*. Much of the beauty of Shemitic pronunciation depends on the extreme strength with which it enunciates the double letter. The Arabic double letter, and no doubt the Hebrew too, is more decided than the Italian. In Hebrew a long vowel is long, and a short vowel, short, and a double letter is a double letter. But see note below on 4.

4. *D. lene* is peculiar to the six *B^ghadhk^ephath*; any letter may be doubled, and have *D. forte*, except the gutturals § 8. 4. When in the *B^ghadhk^ephath*, *D. forte* includes *D. lene*: it doubles the hard sound of the consonant, as *shib-ber*.¹

¹ Some additional details regarding *D. forte* must be given for reference.

a) *Omission of D. forte*. The language shews a tendency towards a softer enunciation by dropping the characteristic duplication in the middle of words from consonants not supported by a full vowel i. e. pointed with *sh^ava* vocal. This softer utterance occurs very frequently with *yod* and the *liquids*, *l, m, n*, and the letter *p*, but is not confined to these, and may occur even with the so called Aspirates or *B^ghadhk^ephath* e. g. Lev. 28. 24. The syllable that arises by loss of the duplication is *half open* § 5. 4; e. g. *lam-naç-çeah*, for *lam-m^e-naç-çeah*, *m^ebhaq^hshim*, for *m^ebhaq-q^eshim*. Gen. 27. 28, Ex. 2. 3; 8. 1, Jud. 8. 2.

b) *Insertion of D. forte*. *D. forte dirimens*. The opposite tendency to the above in a) sometimes shews itself, viz. the tendency to pronounce *half open* syllables more distinctly. The loose consonant is more firmly grasped in utterance and the two syllables between which it hung are sharply disjoined, so that a doubling of the consonant is the effect. The Dag. marking this has been called *D. dirimens* or separative Gen. 17. 17. Deut. 32. 32, *in-n^ebhê*, with *Dag. dir.* *in-n^ebhê*. This duplication occurs properly only in half open syll., but a more refined pronunciation may make a real shut syll. half open (as Gen. 1. 11), and such a syll. may then be further subjected to the influence of *D. dirimens*, as *in-n^ebhê*; Ex. 2. 3; 15. 17, Gen. 49. 10, 1 Sam. 1. 6; 10. 24, Job 17. 2.

D. forte conjunctivum. In continuous discourse monosyllabic words or words *penacule* are often attracted to the end of preceding ones, or words accentually weak fall forward upon those following them. From

5. *Mappiq* (extender). The same point is used in the letter *Hē*, when final, to indicate that it is to be pronounced, and is not a mere sign of a vowel. When so used the point is called *Mappiq*, as מֵץ.

6. *Rāphé* (soft). *Raphé* is a small horizontal stroke put over a letter to indicate the absence of Dagghesh or Mappiq in places where these points might have been expected rightly, or not unnaturally, though wrongly, as מֵץ not מֵץ; מֵץ not מֵץ Gen. 7. 23.

EXERCISE ON DAG. *LENE* AND *FORTE*.

Δ

Write these Hebrew Words.

1. gab, gam, kōl, dām, bēn, 'ēt, môt, par, pat, kap, tiktōb, bkû, lbad, blektkā, mishpāt, midbār, btōk, malki, yabdēl, kōkābim, kbādtem, tikbdī, kaspkā, ḥelqkā, midbrēm, lāredet, yirb, yibk, gdōlīm, vtāgēl.

the determination of the accent to the end and the accentual fall of preceding syllable, the beginning of the second word receives a strong utterance, which causes its first consonant to be doubled. The *dag.* marking this has been called *conjunctive*. There are two cases. 1. When a word ending in מֵץ—accented, or a word ending in מֵץ—(or —) accented and immediately preceded by vocal sh'va, is joined by *Maqqeph* to a following word which is monosyllabic or penacut, as Gen. 2. 23 מֵץ וְיִשְׂרָאֵל, Gen. 27. 26, Num. 23. 13, Gen. 11. 4; 43. 15. The pronouns מֵץ and מֵץ (§ 13) when joined by *Maqqeph* always so affect the following word, Gen. 38. 29, Hos. 10. 3, Num. 13. 27.—2. When a word ending in ā or e, accented on the penult, is followed by a monosyllabic or penacut word, as Gen. 3. 14 מֵץ וְיִשְׂרָאֵל, Gen. 12. 18; 38. 29; 38. 5. If ordinary *Metheg* (§ 10) would stand on the preceding word the tone may be retracted to it to effect the junction, Gen. 19. 38; 21. 23; and in impf. and part. of verbs מֵץ the retraction takes place though *Metheg* could not have stood, Gen. 31. 12, Ex. 21. 31, but with *Maqqeph* the *Metheg* remains, Gen. 1. 12. The union may take place if the secondary accent *Metheg* stand on the first syll. of second word, Gen. 49. 31, Ex. 15. 1. The *B'ghad.* letters are excepted from this last rule, Gen. 2. 4; 24. 31. The second word, monosyllabic or penacut, may begin with two conson., the first having sh'va, Gen. 12. 5; but if the first letter be one of the prefixes כ, כ, ל, י (§ 14, 15), it is not doubled. (Baer-Del., Pref. to Prov.). The junction occurs also when the first word ends in u, Gen. 19. 14, Ex. 12. 15, Jud. 18. 19, 1 S. 15. 6.—The first of these two cases is technically called מֵץ thrust, compressed, the second מֵץ מֵץ, coming from a distance.

2. mqaṭṭēl, mrakkēb, dibbēr, mdubbār, mbaqqshīm, mullal, sappdû, mispēd, hallôn, bkaspkem, shabbāt, mibbnê, çippôr, ykattēb, bqçrkem, baddām, bôdēd, yittnû, limmadt, hammáyim, vayyinnāgpû, lbaddô.

Note. In this ex. the *B'ghadkh'phath* are expressed by ordinary hard letters, and *sh'va* is not expressed as the ex. is set for practice on the syllable. ✓

§ 8. THE GUTTURALS.

The letters ע ה ח א are called *gutturals*. They might be called *spiritals*, being strictly breathings. The ע is a firmer sound of the same kind as א, and ה a firmer sound of the same kind as ח. The last two are much stronger letters than the other two. Being but breathings these letters approach a good deal towards vowels, and this feebleness in consonantal power causes the following peculiarities:

1. The gutturals prefer about them, particularly *before* them, the guttural or *a* vowels, and a final guttural must be preceded by *pathah* or *qameç*. ✓

Pathah furtive. Any short vowel before a final guttural becomes *pathah*; and between any long vowel (other than *qameç*) and the final guttural there steals in, in utterance, the sound of short *a*. This short *a* is therefore called *path. furtive*. Thus מֶלֶךְ but מֶלֶח; הִשְׁלִיךְ but הִשְׁלִיחַ *hish-liah*.

2. The gutturals cannot take simple *sh'va* vocal, they require the composite *sh'vas*; in many cases they dislike simple *sh'va* silent, preferring the composite, e. g. קָרַב but קָרַבְּ; רָגַלְי but רָגַלְיְ.

3. A guttural letter points itself and the consonant preceding:—that is a guttural with a *hateph* turns a preceding *simple sh'va vocal* into the short vowel corresponding to the *hateph*; e. g. לָעָבַר becomes לָעָבַרְ.

4. The gutturals cannot be doubled. In this peculiarity *resh* agrees with the gutturals. Hence the short vowel that would precede the guttural were it doubled (§ 7. 3 Rem.) falls into an open syllable before the undoubled letter and becomes the corresponding tone long vowel (§ 5. 3; § 6.

Table *b c*); e. g. הַכֶּבֶד *hak-kébbhedh* but הָעֶבֶד *hā-ébhedh*, שָׁשׁ but שֶׁשׁ, קָטַל but קָטַל.

Rem. *a*. On 1. The sharp vowels *i, u*, falling before gutturals not final, are generally depressed to *e, o*, as nearer the *a* sound (§ 6. 3 Table *d*). The depression happens less regularly when the vowels follow the gutt.; e. g. יִחְדָּל for יִחְדַּל; עֲגָלָה for עָגָלָה.

The letter *א* (being a quiescent also, see § 9. 1 Rem. *a*) is excepted from this rule. The letter *ר* often agrees with הוֹחַ in desiring *pathah* before it when final, but it is not subject to the rule of *path. furtive*.

The sign of *path. furtive* is written *under* the final gutt., but the sound is heard *before* it, as רוּחַ *rúah, spirit*. *Path. furtive* is not counted as a vowel, and, of course, disappears when the gutt. ceases to be final; e. g. הַשְּׁלִיחַ has only two vowels, *i* and *i*; its *fem.* is הַשְּׁלִיחָה. So רוּחִי *my spirit*.

Rem. *b*. On 2. By far the most common *hateph* is *ֿ*. Initial *א* is fond of *ֿ* immediately before the tone, but at a distance from the tone it reverts to *ֿ*, as אֵלִי but אֱלֹהִים. The *hateph* that takes the place of *silent sh'va* always corresponds to the preceding short vowel, as אֵלִי (for אֱלִי).

The second half of the rule applies chiefly to syllables not in the tone, and the process is facilitated by the law stated in Rem. *a* whereby the gutt. depresses *i u* to *e o*, e. g. נֶאֱמַר = נֶאָמַר. This softer enunciation shews itself chiefly with the weak gutturals *ע א*, the harder *ח ה* often retain the simple *sh'va* silent.

Rem. *c*. On 3. This rule and the second half of rule 2 really go together and might be compressed into one in the words of the old grammars: "littera gutturalis punctat se et præcedentem" et vice versa. The words *vice versa* form the second half of rule 2. Rule 3 applies greatly to prefixes, e. g. לֵאנֹרֶן = לֵאנֹרֶן *to a lion*.

Rem. *d*. On 4. As the cause that produces the tone-long in this case is permanent, the vowel is *unchangeable*.

Before the stronger gutt. *ח ה*, the short vowel is very often retained, and sometimes even before the weaker *ע א*. To prevent the special emphasis of the short vowel in this case

from being neglected it is often marked by *Metheg* (Rem. d p. 17).¹ In a few cases ׀ takes *Dag. forte*, e. g. 1 Sam. 1. 6; 10. 24; 17. 25. Prov. 8. 8; 14. 10; (? 11. 21; 15. 1). Song 5. 2. Jer. 39. 12. Ezek. 16. 4. Otherwise the vowel is uniformly prolonged before it. This probably points to a double way of pronouncing the *resh*.

EXERCISE: CORRECT THE FOLLOWING WORDS.

בְּאַמֵּר, אֲבִדְתָּם, אָמַר, יִשְׁחַד, חֹזֵק, שְׁלֹחַ, דִּשְׁלִיחַ. שְׁמֵעַ, שְׁמֵעַ,
רָקַע, יִהְיֶה, בָּרָךְ, שָׂרִים, דְּחִיזִיק, טָעַמְהוּ, פִּאֲמַת, נֶאֱמַר, לְחָלִי,
לְאִירִי, בְּחִמֵּר.

§ 9. THE QUIESCENT LETTERS.

The letters ׀ ׀ ׀ ׀ shew the same kind of feebleness that the letters *h n y*, that correspond to three of them, have in English: they frequently coalesce in various ways with the vowel sounds about them.²

1. They are real consonants at the beginning of a syllable, but at the end of a syllable after a full vowel they generally surrender their consonantal power and are silent; e. g. אָמַר 'ā-mar, but יֶאֱמַר yō-mar; יָמַי y'mē, but בִּימֵי bi-mē. They do not modify the sound of the vowel before them when silent, though it is often lengthened, particularly if it be of the first or third class. *Sh'va* is not placed under the silent consonant (§ 5. 6).

Rem. a. The letter ׀ may be silent after any vowel sound, either medial or final.

¹ When the short vowel remains before the gutt., *Dag. forte* is then, in the language of many Grammarians, said to be *implied* in the gutt. (*Dag. forte implicitum*). The punctuation, however, appears to treat the short vowel as forming an open syll., Is. 1. 4 נִאֲצוּ they despise. Zeph. 1. 17 קִעֲוִים as the blind. In a few instances, where characteristic duplication is not omitted, the strong gutt. admits a short vowel before it, e. g. אֶחָד one, אֲחֵר, pl. אֲחֵרִים other, כֶּטֶף (?) swift, אֲחֵי brothers.

² The facts stated in 1 suffice for the exercise; 2, 3, 4 had better be passed over and read only when referred to.

§ 10. THE ACCENTS. METHEG &c. PAUSE.

1. *Use of the Accents.* The accents have three uses: 1) they mark the tone-syllable; 2) they are signs of logical interpunction, like our comma &c.; and 3) ~~they are musical expressions~~. In the first case they are guides to the pronunciation of the individual words; in the second they are guides to the sense, being a kind of commentary; and in the third they are guides to the proper reading of the text as a whole, which is a kind of recitative or cantillation. The last use, of course, embraces the other two.

2. *The secondary accent (Metheg) and the Tone.* The main accent or Tone falls generally upon the last syllable of the word (§ 5. 1); in one class of nouns (the *Segholates* § 29), and in some Verbal forms, it falls on the penult.¹

a) According to the natural rhythm of the language the syllable immediately before the Tone has a fall, but the syllable *second* from the Tone a certain emphasis or accentual rise. To prevent this emphasis or anti-tone being neglected the syllable was often marked by a sign called *Metheg* (bridle), a small perpendicular stroke. An open syllable was most apt to be hurried over, and hence: *the second full syllable from the Tone, if open, is uniformly marked by Metheg*, as אָנֹכִי, וְיִכְרְתָהּ, הִתְחַלֵּם.

b) When the tone syllable begins with two consonants, the indistinct vowel under the first is strong enough to bear the accentual fall, and the preceding open syllable is marked with Metheg, אָכַלָה 'ā-kh'ldh, *she ate*. In such positions Metheg indicates that the sh'va is *vocal*, and thus serves

¹ Of the accentual *signs* some stand above, and some below the word; when above, the sign stands upon the initial cons. of the accented syll., as אֲנִי; when below, it stands after the vowel of the syll., as אִנִּי, except in the case of *holem* and *shureq*, when it is placed under the conson., as אִלִּי, אִיִּי. When the accented syll. begins with two cons. the sign is put on the second. A few signs are restricted to particular positions, such as the initial or final letter of a word, and do not indicate the Tone syll. For more information on these and other points see my *Outlines of Hebrew Accentuation*.

read: sigcot

to distinguish between \bar{a} and o , and between \bar{i} and i , and \bar{u} and u ; e. g. אֶכְלָה 'okh-lah, food; יִירְאוּ yi-r'û, they will fear; יִירְאוּ yir-'û, they will see.

If the vocal sh'va in this case be a *hateph*, the preceding vowel though *short* has that distinctness that requires to be preserved by Metheg, מְשֵׁהָ.

c) If the *second* from the Tone be a shut syll., it will be pronounced with sufficient distinctness without the aid of Metheg; in such a case, if there be an open syll. further from the Tone, this is felt to require Metheg to prevent too hurried utterance, as וְיִחְלְבוּ Gen. 4. 4; Ezek. 42. 5.

d) If the word be long the Metheg already placed may be taken as a new *tone*, and another Metheg may fall two syllables from it, as וְיִחְלְבוּ Ezek. 42. 5.

The conjunction *and*, being a weak sound, very rarely takes Metheg.¹

¹ The above rules give the main facts about Metheg. The results of a very full investigation into the Massoretic laws of Metheg have been given out by S. Baer in two Articles on Metheg-Setzung in Merx's *Archiv* i, ii, 1869. According to Baer Metheg is of three kinds; first, *light*,—the object of which is to secure to vowels their full breadth of sound; second, *heavy*,—the object of which is to ensure to a syllable its special emphasis; third, *articulative*,—the object of which is to ensure that a consonant be enunciated distinctly and not run into another.

Again, light M. is of two kinds; first, *ordinary*—placed on the *second* syll. from the Tone, if the syll. be *open*, i. e. not followed by *Dag. forte* nor any *Sh'va*. See the exx. above in No. 2, a. To this ordinary M. applies what is said above in 2, a. Second, *stationary* (feststehend)—placed on the *five long* vowels (§ 6, Tab. a) when followed by *simple Sh'va*, and on all vowels, long or short, when followed by a *composite Sh'va*. This M. is called *stationary* because it is invariably placed on such syllables and is independent of the place of Tone. To this M. applies in general what is said above in 2, b. But here Baer deviates from the ordinary doctrine of the Syll. (§ 5. 3, with which goes the doctrine of the Aspirates § 7. 2), maintaining that the *sh'va* after the long vowels is *silent* and the Syll. shut, e. g. אֶכְלָה is to be read 'akh-lâh, וְיִחְלְבוּ tôl-dhôt.

Examples of *heavy* M. occur in the case of the Art. when its *Dag.* is omitted (§ 11. Rem. a); with the ׀ of Interrogation (§ 49. comp. Rem. d p. 17). This M. may stand on simple sh'va, e. g. וְיִחְלְבוּ Ps. 2. 3. Examples of the *articulative* M. in Gen. 28. 2 &c., וְיִחְלְבוּ. These laws are not observed in printed Edd. but are followed in Baer's Ed. of *Genesis*, *Psalms*, and *Isaiah*, &c.

3. *The Accentual system.* The Accentual system is very intricate and in some parts obscure. A brief outline of its uses as a means of interpunction will here suffice:—

a) The text is broken into verses, *P̄q̄līm*, and the end of each *P̄q̄l* is marked by the sign †, called *Ṣōph paṣuq* (end of the verse). The accent on the final word is called *Ṣilluq*, its sign being like Metheg.

†הָאָרְץ Gen. 1. 1.

b) The greatest logical pause within the verse is indicated by a sign called *ʾAṭnāḥ* "breathing", or "rest".

†הָאָרְץ אֱלֹהִים Gen. 1. 1.

c) If there be two great pauses in the verse the greatest or one next the end of the verse is marked by 'Aṭnāḥ, and the one nearer the beginning of the verse by sign called *Ṣ̣gōlā*, as,

†בָּן לְרִשָּׁע הָרִשָּׁעִי . . . Gen. 1. 7.

d) If the clause of words lying between *Ṣilluq* and 'Aṭnāḥ, or between 'Aṭnāḥ and *Ṣgōlā*, or between 'Aṭnāḥ and the beginning of the verse, *Ṣgōlā* being absent, requires to be divided by a pretty large pause, this is in all these cases marked by a sign called *Zāqēph qāṭṭān*, resembling simple sh'va placed over the word,¹ as

†לְמַיִם מִבְּרִיל הַמַּיִם אֱלֹהִים Gen. 1. 6.

e) A distinctive of less power than *Zakeph* is *Tiphḥā*, which marks a pause which the rhythm *requires* as a preliminary to the great pauses indicated by *Ṣilluq* and 'Aṭnāḥ. Its sign is a line bent backwards, as

†הָאָרְץ הַשָּׁמַיִם אֱלֹהִים בְּרֵאשִׁית . . . Gen. 1. 1.

f) These are the main distinctive accents, and by stopping at them, as at the points in modern languages, the reader will do justice to the sense. There are several more distinctives of lesser force. There is also a number of conjunctive accents or *Servants*, as they are called, to the disjunctives, accents which are placed on the words that stand immediately before and in close relation with those on which distinctives are placed. It would seem to follow

¹ The sign " called *z. gā-ihōl*, of the same distinctive power, is used when its word is the only word in the accentual clause.

from the variety of the conjunctive signs that they had musical significance, otherwise one connective might have served all distinctives alike. The two most common *conjunctives* are *Mérkhā* —, which serves *Šilluq* and *Tiphḥa*, and *Mūnāḥ* —, which serves *'Athnaḥ* and *Zaqeph*. See Gen. 1. 1, 2.

g) The books *Job*, *Proverbs* and *Psalms* have an accentuation in some respects different from that of the other books, called the *Poetical*. The end of the verse is marked as in Prose by *Šilluq* and *Šoph paṣuq*; also the great distinction next the end by *'Athnaḥ*; but this is not the greatest distinction in the verse, which is that next the beginning, marked by a sign called *Mérkhā* *Mahpākḥ* or *'Ōlê v-yôredḥ*, thus

יְשׁוּעָה: עֲמִידָה רְעִי Ps. 1. 1.

4. *Maqqēph* (binder). Part of the accentual or rhythmical machinery is the *Maqqēph* or hyphen, which binds two or more words together. The sign indicates that all the words so joined are pronounced in the rhythmical reading as one word. The occurrence of two accented syllables in immediate succession is contrary to the rhythm, and this conjunction is avoided by throwing several words into one. All the words joined by *Maqqēph* lose their accents except the last, and in consequence of this their long vowels, if changeable, become short (§ 5. 3), כָּל הָעָם but כָּל־הָעָם, *all the people*.¹

5. *Pause*. The great pauses just described (in 3) are naturally accompanied with certain changes upon the ordinary vocalization. In general only the two greatest Prose accents (viz. *Šilluq* —, marking the end, and *'Athnaḥ* —, marking the middle of the verse), and the three greatest of the Poetical, throw vowels into pause. The effects are mostly as follows:

a) A short vowel in the tone becomes long, as יָיִם, pause יָיִם; and if the short vowel had been modified from another it is the long of the primary sound that appears, אָרְץ p. אֶרֶץ.

¹ Unchangeably long vowels are usually marked by Metheg, as שְׁתִּילִי *Shāth'ilī*.

b) Occasionally the tone is shifted from the last syllable to the penult, which is lengthened if it was short, עָתָה p. עֲתָה.

c) Perhaps the commonest pausal effect is what looks like a combination of *a b*. In verbal forms with vocal sh'va before the tone, this sh'va becomes the tone long of the primary sound whose place it had taken, and the tone is then shifted to it, as שָׁכְנָה *she dwelt*, p. שָׁכְנָה, from שָׁכַן; עָמְדָה *stand ye*, p. עָמְדָה from עָמַד. A few nominal forms follow the same method (see § 45).

Rem. Sh'va before the suffix *kha* becomes é, סוֹפְרָה p. סוֹפְרָה. In some cases the weight of the Pause doubles the consonant, נָתַן לִי Judg. 5. 7; there is also a fondness shewn in many cases for the sharp á in pausal syllables.

6. *Q'ri* and *K'thibh* (read, written). The *K'thibh* is the consonantal text as it lay before the punctuators, being held inviolable. When however for any reason, whether of grammar or propriety, the punctuators preferred another reading, the *vowels* of this reading were put under the *K'thibh* in the text, while the consonants, which could not find a place in the text, were set in the margin. This recommended reading is the *Q'ri*. Attention is called to the Margin by a small circle placed over the *K'thibh*, thus: הַנֶּגֶץ Gen. 24. 14,—which means that for the (*mas.*) form הַנֶּגֶץ of the text the form הַנֶּגֶץ (*fem.*) is to be read.

OF WORDS AND FORMS.

Roots may be considered to be of three classes: *first*, the simplest and instinctive *interjection*, expressive of mere feeling, as *ah!* *second*, the higher *demonstrative*, expressing locality, direction, and distinction between one object and another; and *third*, roots embodying thoughts, *nouns* and *verbs*. The first class, being uninflected and individual, do not need any separate treatment. And of the others it is better to begin with the second, which is next in simplicity.

§ 11. THE ARTICLE.

Hebrew has no *indefinite* Article, though the numeral *one*, particularly as the language declined, began to be used with the feebleness of an Article.

The Definite Article, properly a demonstrative pronoun, is הַ. This is an inseparable particle, prefixed to words; and, like *the* in English, suffers no change for Gender or Number.

PARADIGM OF THE ARTICLE.

Before ordinary conss.	— הַ, הַ	הַקּוֹל
Before gutturals {	א, ר, ע — הַ, הַ	הַאִישׁ
	ה, ח — הַ, הַ	הַחֵרֶב
Before gutturals { with qameç	הַ, ח — הַ, הַ	הַעָם
	הַ, ח — הַ, הַ	הַעֲצָל
	ח, (ח) — הַ, הַ	הַחֲכָם

a) The *l* of the Art. is not written, but assimilated to the next consonant, which is thus doubled, as קוֹל *voice*, הַקּוֹל *the voice*.

b) Before *gutturals* (which cannot be doubled), the *pathah* of the Art., falling in an open Syllable, expands to *qameç* (§ 8. 4), as אִישׁ הַאִישׁ *the man*. This expansion is universal before א and ר, and general before ע. Before the strong gutt. ה and ח, *pathah* usually remains (§ 8. Rem. d).

c) The rule in b) applies to א and ר with any vowel. But when ה, ע, ח are pointed with *qameç*, the punctuation of the Art. varies:—

Before ה and ע in the Tone, the Art., falling in the *pretone*, takes *ā* (§ 6. 2b), as הַהָר, *the mountain*, הָעָם, *the people*.

Before ה, ע not in the Tone, the Art., falling *before* the pretone, retains the short vowel (comp. § 6. 2c), which by a law of euphony becomes *e* (*ṣ̣ghol*), as הַהָרִים, *the mountains*; הַעֲצָל, *the trouble*. Before ח (*hā*) in all positions the Art. takes *ṣ̣ghol*, and also before ה, הַחֲכָם, *the wise*, הַחֵג, *the feast*.

Rem. a. Not unfrequently a softer pronunciation omits the Daghesch from letters pointed with *Shewa*, by § 7 Note a. The somewhat great

emphasis of such a syllable, which still remains, is many times marked by *Metheg*, as הַמֶּלֶךְ Is. 40. 20. *Metheg* is not put before ' , nor yet immediately before the Tone.

Bem. *b*. The *hal* is 'al in Arabic (though the Bedawin are said to pronounce *hal*), as 'Al-Qor'an. Perhaps this form is seen Gen. 10. 26.

man	אִישׁ	woman	אִשָּׁה	morning	בֹּקֶר
day	יוֹם	night	לַיְלָה	light	אוֹר
darkness	חֹשֶׁךְ	firmament	רָקִיעַ	dust	עָפָר
water, waters	מַיִם <i>pl.</i>	great	גָּדוֹל	good	טוֹב
high	רָם	upon	עַל-	and	וְ

The conjunction *and* is a particle inseparably prefixed to words, וְאִישׁ *and a man*.

To day	יוֹם	A good man	אִישׁ טוֹב	The man	הָאִישׁ
to night	לַיְלָה	the good man	הָאִישׁ הַטוֹב	is good	טוֹב הָאִישׁ

Rule 1. The adjective when it qualifies stands after the noun. If the noun be definite the adj. has the article. *as well*

Rule 2. The simple adj. when a predicate oftener precedes the noun than follows it. The predicate does not receive the art. The copula *is, are &c.* is not usually expressed.

EXERCISE: TRANSLATE.

To day. The morning. The night. The light *is* good. The good light. The lofty firmament. The darkness *is* upon the waters. The man and the woman. The great darkness. The good man. The firmament *is* high. A great day. The night *is* good. The dust *is* upon the waters.

§ 12. THE PERSONAL PRONOUNS.

	Sing.	Signif. part.	Plur.	Sign. part.
1. pers. c.	אֲנִי, אַתָּה	I	אֲנֵנוּ, אַתְּמוֹנֵנוּ	we
2. pers. m.	אַתָּה	thou	אַתֶּם	ye
f.	אַתָּה	"	אַתֶּן, אַתְּמוֹנֶה	"
3. pers. m.	הוּא	he	הֵם, הֵמָּה	they
f.	הִיא	she	הֵן, הֵמָּה	"

* Note dash in final letter due to the fact that the word was originally disyllabic.

The above forms of the Pers. Pronouns are used only to express the Nominative or as Subject: they must not be put as *oblique cases* after a verb or preposition. When not expressing the Subject, the Pers. Pronouns become attracted in a fragmentary form to the end of other words. These fragments (the *significant parts* above) are named *Pronominal suffixes*. See §§ 19, 31, 49. Comp. § 20. 6.

* Rem. a. On 1 *pers.* In pause the accent is retracted to the penult (§ 10. 5b) אָנִי and אַנְכִי. A plur. אֲנִי occurs once, Jer. 42. 6, and *nahnû* six times, e. g. Gen. 42. 11, Ex. 16. 7.

Rem. b. On 2nd *pers.* In pause אַתָּה. The *mas.* is occasionally written אַתָּ 1 Sam. 24. 19, Job. 1. 10, and three times אַתָּ, Num. 11. 15, Deut. 5. 24, (? Ez. 28. 14). The form 'attā is for 'an-tā, and 'att for 'antī, which is seven times spelled אַתִּי, Jud. 17. 2, 1 K. 14. 2 &c. The *plur.* 'attēm is for 'attum. The *fem. pl.* 'atten occurs Ezek. 34. 31, the MSS. waver between 'atten and 'attēn.

Rem. c. On 3rd *pers.* In the Pent. as usually printed הוּא is of *com. gender*, הִיא occurs only eleven times. *Fem. pl.* הֵנּ is actually found only as suffix. v

eye	עֵינַי f.	hand	יָד f.	mountain	הָר	disease	חֲלִי
earth	אֲרֶץ f.	heaven	שָׁמַיִם pl.	evening	עָרֶב	people	עָם
sword	חֶרֶב f.	God	אֱלֹהִים pl.	palace	הֵיכָל	wise	חָכָם
powerful	עֲצוּם	bad, sore	רָע	very	מְאֹד	very bad	רָע מְאֹד

The mountain הָר the people הָעָם the earth הָאָרֶץ

Rem. d. The Article sometimes prolongs the *pathah* of monosyllables to *qameç*. The word *earth* appears as above with the Art.

The people is wise הָעָם חָכָם or הָעָם חָכָם הוּא.

Rule. The personal pronoun of 3. *pers.* is sometimes used to express the copula. It generally follows the predicate when indefinite, and precedes it when definite.

EXERCISE: TRANSLATE.

רָם הַהֵיכָל: 2 הָהָר הוּא רָם מְאֹד: 3 טוֹב הָעָרֶב: 4 אֲתָה הוּא
הַמֶּלֶךְ: 5 אַתָּה הָאִשָּׁה: 6 הָרֶבֶר הוּא עַל־הָעֵפֶר: 7 אַתָּם הָעָם:
8 עִם רָם וְגִדּוּל: 9 הָעָם הוּא עֲצוּם מְאֹד: 10 הָיָה יְהוֹשֻׁעַ:
11 הַשָּׁמַיִם וְהָאָרֶץ: 12 הָעָם הָעֲצוּם וְהַגִּדּוּל: 13 אֲנִי הָאִישׁ
הַחָכָם:

§ 13. THE DEMONSTRATIVE PRONOUNS AND OTHERS. 33

The eye. The hand. The mountain is very lofty. The dust is upon the waters. I *am* the man. We *are* the people. The sword. The good man is the wise man. The good and powerful people. The morning and the evening are the day. The darkness is the night. The lofty mountain. The darkness is very great upon the earth and upon the waters. Thou *art* the woman. It (*f.*) *is* the eye. They *are* the heavens. The great and sore disease. ✓ ✓

§ 13. THE DEMONSTRATIVE AND OTHER PRONOUNS.

	<i>Sing.</i>	<i>Plur.</i>		<i>Sing.</i>	<i>Plur.</i>
<i>mas.</i>	זה this			הוא that	הם, אלה those
<i>f.</i>	זאת "			היא "	הן, אלה "
<i>c.</i>		אלה these			

	<i>Sing.</i>	<i>Plur.</i>
<i>mas.</i>	הולך yonder	wanting
<i>f.</i>	הולכת "	"
<i>c.</i>	הולכי "	"

2. *Relative pronoun.* The relative is **אשר** *who, which*, invariable for all genders, numbers and cases.

3. *Interrogative pronoun.* The interrogative is **מי** *who?* for persons, and **מה** *what?* for things, both words indeclinable.

neut. The emphasis of the question not being on the interrogative particle it falls forward on the next word (§ 7, note b), and **מה** assumes a *pointing quite like the Article* (§ 11):

Before non-gutturals *path. and dag.* **מה זה** what is this?

before **א** and **א** *gameç* **מה אלה** what are these?

before other gutturals *pathah* **מה הוּא** what is it?

before gutt. with qam. *çghol* **מה עשה** what has he done?

► Rem. a. The *fem.* of *this* is sometimes written **זו** or **זוה**, where the *th* of *fem.* termination is softened as in nouns § 16. Rem. b. A shorter *plur.* **אל** occurs eight times in the Pent. and in 1 Chron. 20. 8. A form **זו** is more used as a relative, comp. the use of *that* and *der*. With *z* i. e. *de* comp. the *d*, *th* in *the, this, that, der, dieser*.

Rem. b. A shorter form of the relative is **ש** prefixed inseparably to words, mostly as **ש** or **ש** with Dag. *forte*, **שְׁלִי = לִי** **אשר**.

34 § 13. THE DEMONSTRATIVE PRONOUNS AND OTHERS.

Rem. c. In pointing *mah* the maqqeph is not always inserted. The pointing with *ṣ̣ghol* occurs in other cases besides the one specified. Occasionally *מה* unites with the following word, *מלכם* *what mean ye* (to you)? Is. 8. 15, Ex. 4. 2. √

king	מֶלֶךְ	head	רֹאשׁ	boy	יָלֵד	Jehovah	יְהוָה
to create	בָּרָא	to call	קָרָא	to bear	יָלַד	to shed	שָׁפַךְ
to take	לָקַח	to hear	שָׁמַע	to say	אָמַר	to come	בָּא
to sit	יָשַׁב	not	לֹא	how!	כֵּן	unto	אֶל-

Rem. The root of the verb is 3. s. perf. e. g. *he created, he took, not the infin.*

<i>This is the man</i>	זֶה הָאִישׁ
<i>This is the good man</i>	זֶה הָאִישׁ הַטּוֹב
<i>This man</i>	הָאִישׁ הַזֶּה
<i>This good man</i>	הָאִישׁ הַטּוֹב הַזֶּה

Rule 1. The demonstratives *this, that* may be pronouns or adjectives. When pronouns they do not take the Art., and the order is as in English. When they are adjectives, their noun is definite, and they conform to Rule 1 § 11. With another adj. the demons. stands last.

<i>The boy heard</i>	שָׁמַע הַיָּלֵד	<i>The boy did not hear</i>	לֹא שָׁמַע הַיָּלֵד
<i>The boy did not hear the voice</i>	אֶת-הַקּוֹל	" "	" "

Rule 2. The nominative, unless emphatic, usually follows the verb.¹

Rule 3. The definite accus. in nouns and pronouns when directly governed by an active verb is usually preceded by the particle *את*.²

Rule 4. The negative stands immediately before the verb or predicate.

¹ Sentences are of two kinds, verbal—having a *finite* verb for predicate; and nominal—having any other kind of predicate. The order in a verbal sentence is verb, subject; in a nominal, subject, predicate (cf. the excep. § 11 Rule 2).

² The pron. *mah* "what" does not take *את*.

EXERCISE. TRANSLATE.

מִי אֵלֶּם: 2 מִי הַזֶּה: 3 הַיְלִילָה נִדְרָא: 4 זֶה הַיּוֹם אֲשֶׁר עָשָׂה
 אֱלֹהִים: 5 הָעַם הַזֶּה הַיְעָצִים הַזֶּה: 6 זֶה הַיְלִל אֲשֶׁר שָׁמַע אֶחָדָם:
 7 מִי יָלַד אֶת־אֵלֶּה: 8 יָשָׁב הַמֶּלֶךְ עַל־הָעֵשֶׂר: 9 בָּא הָאִישׁ אֲשֶׁר
 שָׁפַק הַמַּיִם עַל־הָאָרֶץ: 10 מִדְּשׁוֹב הַיּוֹם הַזֶּה: 11 בָּרָא אֱלֹהִים
 אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ: 12 וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ
 יְיָהוָה: 13 לָקַח הַמֶּלֶךְ אֶת־הַתֵּרֶב: 14 מִי הָאִישׁ הַזֶּה: ✓

- × Who are these? What are ye? Who is yonder woman? I am the great king who is over (upon) the land. That day. This is a good head. This is the good head. This head is good. This good head. This is the bad boy who spilt the water upon the earth. This woman. What has the man done? This mountain is very lofty. What are these? These are the heavens and the earth which God created this day. This is the wise king. That² sore disease. He sat by (upon) those waters. How great is that palace! ✕

§ 14. THE INSEPARABLE PREPOSITIONS.

1. Prepositions and similar words in Hebrew are usually nouns, sometimes entire, but oftener worn down and fragmentary. The following three fragments used as prepositions are, like the Art., inseparably prefixed to words:

ב *in, by, with*; local and instrumental

כ *as, like*

ל *to, at, for*; sign of *dat.* and *infin.*

a) The usual pointing of these light fragments is simple *sh'va*.

b) Before another *sh'va* this becomes *hireq*, by § 6. 2 d., forming a half open syllable, לִבֵּב, לִבֵּב.

c) Before a *hateph* the *sh'va* becomes the corresponding short vowel, by § 8. 3, אֲרִי, קֶאֱרִי—קֶאֱרִי, *like a lion*.

d) Before the accent, the prep., falling in the *pretone*, often has tone-long *qameç* (§ 6. 2 b.), as לָמַיִם *to water*.

¹ For this name the reader substituted אֱלֹהִי *Lord*, the vowels of which stand in the text. Possibly the word was pronounced יְהוָה *Yah-véh*.

² In *sing.* נִדְרָא, in *plur.* נִדְרָאִים.

a lion by a . . .

e) In words with the Art. the weak *He* usually surrenders its vowel to the prep. and disappears, by § 9. 2., *לָעָם, הָעָם, לְעָם to the people.*¹

2. The short word *מִן* used as a prep. in the sense of *from, out of*, is also a worn down noun and generally used as an inseparable particle.

a) The weak liquid *n*, as in other languages, is assimilated to the next consonant, which is doubled, *מִמֵּי* *from water* (as *im-moveable*).

b) Before gutturals, the short vowel expands in the open syllable into the corresponding tone-long, *מִמֵּץ* *from a tree*, by § 8. 4.; and occasionally *hireq* remains by § 8. 4. Rem.

c) Before the Art. either *b*) is followed; or oftener the prep. is prefixed entire to the word with help of *Maqqeph*, *מִן־הָעֵץ* or *מִן־הָעֵץ* *from the tree*.

Rem. The prep. is occasionally found entire in other cases.

book	סֵפֶר	garden	גֶּן	place	מָקוֹם
ground	אֲדָמָה	dry land	יַבְשָׁה	beast, cattle	בְּהֵמָה
lion	אֶרֶץ	ass	חֲמוֹר	work	מְלָאכָה
seventh	שִׁבְעִי	holy	קֹדֶשׁ	to write	כָּתַב
to give	נָתַן	to eat	אָכַל	to rest	שָׁבַת
to rule	שָׁלַט	to destroy	הָרַס	to cry	בָּכָה
over	עָלָה	to blot out	מָחָה	unto	עַד

EXERCISE. TRANSLATE.

קָרָא אֲלֵהֶם לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה: 2 שָׁבַת אֲלֵהֶם
 בַּיּוֹם הַשְּׁבִיעִי מִדְּמִלְאכָה אֲשֶׁר עָשָׂה: 3 שָׁמַע הָאָדָם הַקּוֹל
 בְּגֵן: 4 מָשַׁל הַמֶּלֶךְ בָּעָם: 5 יָשַׁב הַיֵּלֶד בְּמָקוֹם הַזֶּה: 6 מָחָה
 יְהוָה אֶת־כָּל אֲשֶׁר עָשָׂה מֵאָדָם וְעַד בְּהֵמָה: 7 עָשָׂה אֲלֵהֶם
 אֶת־הָאָדָם עֵפֶר מִדָּמָה: 8 הָאֲלֵהֶם הוּא בְּהֵמָה:

¹ The *h* sometimes remains, particularly after *כ*, and in the declining stages of the language.

* + because the syllable is accented.

² see § 6.

³ No daghesh - preceded by vowel.

To a lion. The man wrote in the book. God gave the woman to the man for wife. In the morning. In these heavens. In the earth. In that day. In the lofty palace. The lion cried like an (the) ass. God called the firmament heaven, and the dry land called he earth. He gave the sword to the king. Man is dust out of the ground. He ate of the tree. The wise people rested on the seventh day. To the dust. In (at) pain. On (in) the high mountain.

§ 15. THE CONJUNCTION &c.

1. The inseparable conjunction ו and is pointed very much like the inseparable prepositions in § 14.

a) Its ordinary pointing is sh'va, וְאָתָּה and thou.

b) Before the ḥaṭeṣphs it takes the corresponding short vowel (§ 8. 3.), וְאֵנִי and I.

c) Before simple sh'va and the Labials (וְיָבִיב) its pointing is וְ, וְיָבִיב and a son. *strong accent*

d) Before the accent, especially if disjunctive, it often takes *qameṣ* (§ 6. 2 b.), וְרָע and evil Gen. 3. 5.

Rem. Before *yod* with sh'va the pointing is *hireq* after § 6. 2 d., and *yod* is silent (§ 9. 1), וְיָמֵי and the days of—. Even before a labial, the law d) of the *pretone* may prevail, as וְיָבִיב Gen. 1. 2. Naturally the conj. does not cohere so closely with the word as the prep. and does not displace the *He* of the Art., as וְעַמּוֹ and the people.

2. *The verb.* The root of the verb is held to be 3. *sing. perf. act.*, which is the simplest form. Verbal inflection for persons is made by attaching to this root the significant elements of the personal pronouns (§ 12).

3. *sing.mas. perf.* he ruled, has ruled &c. וָשָׁלַט

2. " " " thou hast ruled &c. וְשָׁלַטְתָּ ta of pr. thou

2. " *fem.* " thou hast ruled &c. וְשָׁלַטְתְּ t " "

1. " *com.* " I ruled, have ruled &c. וָשָׁלַטְתִּי ti = ki of pr. I

1. *plur.com.* " we ruled, did rule &c. וָשָׁלַטְנוּ nu of pr. we.

EXERCISE. TRANSLATE.

I said to the man. The man and the woman. A lion and an ass. We rested on the seventh day. And of the tree we have eaten.

God destroyed from the earth man and cattle. And on that day I wrote in the book. People and king. Who spilt the water upon the earth? I heard the voice in the garden. Thou hast said, holy is Jehovah. And these who *are* these? Dry land and water. Night and morning. Thou (*f.*) hast ruled over this people. ✓

§ 16. THE NOUN. INFLECTION.

1. Stems in Hebrew are considered to contain three consonantal letters. The noun may be regarded as expressing the stem idea in *rest*, and the verb the idea in *motion*. Hence the vowels of the verb are lighter than those of the noun. It is convenient to consider the verb as the root out of which other parts of speech grow, though there are many nouns not traceable to extant verbal stems. Nouns are thus primitive or derivative. We may on the other hand take a noun or particle and set it in motion, that is verbalize it; such verbs are called *Denominatives* &c. as *to dust*.

2. Inflection in Hebrew takes place after two modes, an outside and an inside mode. Both modes are to be observed in most languages, e. g. *boy, boys*, by the outside inflection; *man, men*, by the inside; so *fear, feared*, but *tread, trod*. The Shemitic languages have a preference for the inner inflection. This prevails greatly in the Heb. verb, though it has not gained great footing in the noun, the inflection of which is external. But in Southern Shemitic internal nominal inflection is also very common. Great alterations do occur within the noun in Heb., but these are due to movements of the Tone and differ altogether from such changes as appear in *foot, feet*. At the same time as the accentual changes take place to a certain extent on various principles, they afford means for classifying nouns into several *Declensions*. The external changes may be called *Inflection*.

3. *Inflection, external modifications in Nouns.*

In Hebrew there are *two* genders: *mas.* and *fem.*

There are *three* numbers: *sing., dual, and plur.* The *dual* is now very much in disuse, being employed mostly to express things that occur naturally or by use in pairs, as *hands, feet, shoes*.

The *fem. sing.* is formed by adding *āh* to the *mas.*

The *plur. mas.* is formed by adding *īm* to the *sing.*; and the *plur. fem.* by changing *āh* into *ōth*, or by adding *ōth* to the *sing.* if it has no *fem.* termination.

The *dual* is formed by adding *dyim* to the *mas. sing.* for the *mas.*, and to the original *fem. sing.* (see Rem. *b*) for the *fem.* Thus:

	<i>mas.</i>	<i>fem.</i>	<i>mas.</i>	<i>fem.</i>
<i>sing.</i>	טוב <i>good</i>	טובה	סוס <i>horse</i>	סוסה <i>mare</i>
<i>plur.</i>	טובים "	טובות	סוסים "	סוסות "
<i>dual</i>			סוסיים "	סוסיהם "

4. *Classes of nouns feminine.*

- 1) Words ending in *ה־* or *ת* (see Rem. *b*).
- 2) Words of any termination that are names of creatures feminine, as *אם mother*.
- 3) Names of cities, countries &c., which may be considered *mothers* of their inhabitants.
- 4) Names of organs of the body of men or animals, especially such organs as are double, as *hand, ear, horn*; also of other utensils or instruments used by man, as *sword, cup*, and even of *places* in which man is wont to move.
- 5) Names of things productive, the elements, unseen essences &c., as *sun, earth, fire, soul* &c.

In all these classes however there are numerous exceptions; and many words are of both genders, though in general where this is the case one gender is largely predominant in usage over the other.

- 6) Words *fem.* usually assume the distinctive *fem.* termination in the *plural*. Many *fem.* nouns however have the *mas. plur.* ending; and on the contrary many *mas.* words have the *fem.* termination in the *plur.*, especially if they incline towards a *fem.* sense by 4) or 5).

Rem. *a*. The *Dual* is confined to substantives (and the numeral *two*); it is no more found in the adjective, pronoun, or verb.

The dual perhaps properly expresses a *pair*, or *one or more pairs*, but it is now used as a *plur.* of things occurring in pairs, as כַּנְפֵי שָׁמַיִם *sia wings*. In usage the dual is employed, 1. for organs and features in men and animals that are double, as eyes, ears, hands, feet, lips, teeth, loins, horns, wings &c. 2. For things that are double, as shoes, door-leaves, fetters. 3. A few nouns still use the dual to express *two*, as day, year, cubit, hundred, thousand. 4. The Numerals employ the dual to express *times* (repetition), § 48. When terms properly dual are transferred to inanimate objects as *horns* (of altar) they are used in *fem. plur.*

Rem. b. The original *fem.* ending is *ath* (ת-). When the word stands independently this is softened in the *tone* into *āh*, the present ordinary termination, but when the word is in close connexion with what follows, or has any addition made to it, the original *ath* reappears. By loss of the *a* this ending became *th*. This simple *th* could most easily be attached when the word ended in a vowel, or in a single conson. preceded by a changeable vowel, as עֵקֶרֶת, עֵקֶרֶת, מִשְׁמֶרֶת, מִשְׁמֶרֶת. It could not be added at all if the word ended already in two conson. (§ 5.6), nor readily if in one cons. preceded by an unchangeably long vowel. In these cases the termination *āh* was added. Thus the *fem.* endings may be: 1) *t* or *th*, יָלְדָתָּ Gen. 16. 11, which generally assumes the form יָלְדָתָּ (§ 29). 2) *ath* or *āth*, נָתַתָּ Ps. 74. 19, עָנָתָּ Ps. 60. 13, both archaic and passing into 3) *āh* the ordinary ending. Sometimes this *āh* may be represented, as it is usually in Aramean, by 𐤀 (§ 2. 3). In a very few cases *āh* is deflected to *ēh* (s°ghol).¹

¹ The Shemitic *fem.* being in *t* the apparent analogy between the *fem. a* in Latin &c. and the ordinary *āh* of *fem.* nouns is no real one. But a new analogy arises between the Heb. *fem.* and the *neuters* in Lat. English &c., so many of which end in *t*, *id*, *quid*, *illud*, *it*, *that*, *what*. Possibly the *mas.* in Shemitic included both the *mas.* and *fem.* (comp. מִלְּמָה *com.*) and that which was once dedicated to express the *neut.*, this having been dropped, has been appropriated to the *fem.*

ox	שׁוֹר	cow	פָּרָה	f.
horse	סוּס	mare	מָרָה	f.
fish	דָּג	fish	דָּגָה	f.
prince	נָשִׁיר	princess	נָשִׁירָה	f.
song	שִׁיר	song	שִׁירָה	f.
adversary	אֶבְרָר	adversary	אֶבְרָרָה	f.
hero	גִּבּוֹר	star	כּוֹכַב	
side	צֶדֶק	blood	דָּם	
just	צַדִּיק	bitter	קָדַח	
to count	קָסַר	to see	רָאָה	
		well	בְּאֵר	f.
		river	יָאֵר	
		to set	נָתַן	
		to drink	שָׁתָה	
		wolf	זֶבֶד	
		dream	חֲלוֹם	
		to slay	הָרַג	
		to remember	זָכַר	

EXERCISE. TRANSLATE.

לֹא שָׁמַעְתִּי בְּמִדְבָּר מִן הַשָּׁמַיִם כִּי מְרִימִים הֵם: 2 אֵלֶּה הַנְּשִׁירֹת הַזֵּדוּת
 אֲשֶׁר רָאָה הַמֶּלֶךְ עַל-דִּינָאָר: 3 מִשַּׁל הָאָדָם בְּבִרְמָה וּבְדָגִים:
 4 הַמֶּלֶךְ הַשָּׁמַיִם הַנְּבִירִים אֲשֶׁר נָתַן הַמֶּלֶךְ עַל-הָעָם: 5 אֲמַרְתִּי
 אֶל-הָעָם/הָאֵל צִדִּיקִים אֲתֵם: 6 הַחֲזִירִים הָאֵלֶּה רְמִים מֵאֵד:
 7 קָסַרְתָּ אֶחָד-וּכְבָּדִים: 8 מֶדָּה רְמִים הַחֲזִירִים הָעָם: הַיָּמִים:
 יִרְכָּתִים:

I remember (*perf.*) the songs which I heard in the temple. These waters are bitter. Those heavens are very lofty. These are the asses which we slew. Who are these princes and heroes? Thou hast heard the cows. God remembers the just (*pl.*). We sat on the hills two-days. The new king saw the good cows by the rivers in a dream. The just are as the stars which are in the firmament. / The two-sides. He took oxen and cows and horses and asses. / We heard the wolves in the evening. I counted the stars which God has set in the heavens. Water from the wells. Thou (*f.*) hast spilt blood (*pl.*).

§ 17. CASES. THE CONSTRUCT STATE.

1. Hebrew is considered to have the following cases: first, the Nominative. But the language has no special termination for the expression of this case. In some proper names, borrowed

¹ The words *ox*, *prince*, *adversary*, *bitter*, have a (*path.*) when uninflected or without the Article, see Rem. *d*, § 12, and § 43.

probably from neighbouring tribes, there appears the termination *u*. (The nom. in Arabic ends in *u* or *un*.)

Second, the Genitive. This is a relation of two elements, of which the first is always a noun, while the second, though chiefly a noun, may be a pronoun or even a clause. The first member of the gen. relation is said to be in the *construct state*. It is a question whether this first member had any distinctive termination. It appears occasionally in *i*.¹ The second member has no special termination. (The Ar. gen., which is the *second* member, is in *i* or *in*.)

Third, the Accusative. Neither is this case expressed ordinarily by any specific termination. But there are here quite visible traces of a case ending, though it is not easy to say whether the traces should be considered remains of a full development now in decay, or merely a rudimentary commencement. This accus. ending is *a*. (The Arab. acc. is in *a* or *an*.)

Thus so far as case endings can be suspected they are the three sounds *a i u*. Three cases may seem to form a meagre provision for expressing the relations of nouns. But the use of the Accus. is very wide, it serves often as a *locative*, and sometimes almost as an *instrumental*, and as a general *modal* or *adverbial* case. And the use of the Gen. is also extremely free.

2. *The construct state.* When a noun is so connected in thought with a following word or clause that the two make up one idea, the first is said to be in the *construct state* or in construction. A word not so dependent is said to be in the *absolute state*; e. g. in *son of the king*, *great in power*, the words "son" and "great" are in the construct, "king" and "power" are in the absolute.

The const. relation corresponds most nearly to the Gen., or to the relations expressed by *of* in English. Now the first half of a relation like *son of*—, forming no complete idea of itself, the emphasis of the whole expression lies on the second half. In this way the cons. or first half is uttered *as shortly as is possible* in consistency with the laws

¹ See Gen. 49.11 &c. and such proper names as Gabri-el, *man of God*, Melchi-zedek, *king of righteousness*. In a few cases the Cons. ends in *o*.

of pronunciation in the language; any merely tone-long vowel within the word will be shortened or lost, § 18, and any weak letter outside the word, elided.

NOMINAL PARADIGM.

	<i>Mas.</i>		<i>Fem.</i>	
	<i>Abs.</i>	<i>Cons.</i>	<i>Abs.</i>	<i>Cons.</i>
<i>sing.</i>	סוּס horse	סוּס	סוּסָה mare	סוּסָה
<i>plur.</i>	סוּסִים "	סוּסִי	סוּסוֹת "	סוּסוֹת
<i>dual</i>	סוּסִים "	סוּסִי	סוּסָתִים "	סוּסָתִי

In *mas. sing.* there is no change of termination.

In *mas. plur.* and *dual*, *im* and *dyim* elide the weak *m* and become *ê*.

In *fem. plur.* no change.

In *fem. sing.* the original ending is resumed (§ 16 Rem. *b*); and in *fem. dual dyim* becomes *ê* as in *mas.*, and tone-long *ā* is lost (§ 18).

3. *Use of the accusative ending.* The accus. ending has been retained in one particular usage. The *āh* is added to words to express *direction* or motion towards.—The ending in this use of it, which is probably a revival and extension of its former use, has not the tone. It may be appended to the plur., and even to the cons. state, as הָהָרָה *towards the mountain*; הַשָּׁמַיִם *heavenwards*; בֵּיתָהּ יוֹסֵף *to the house of Joseph*.

Rem. This *He* is called *He locale* by some. It cannot be used with *persons*, and has in many cases lost its strong sense of *direction to* and implies no more than *at* or *in*. It may even admit a prep. of motion before its word.

<i>The horse of the king</i>	} סוּס הַמֶּלֶךְ	<i>The horses of the king</i>	} סוּסֵי הַמֶּלֶךְ
<i>the king's horse</i>		<i>the king's horses</i>	

Rule 1. The word in cons. state does not take the Art. The second noun is usually definite and the first is defined by its relation to it.

<i>The good horses of the king</i>	סוּסֵי הַמֶּלֶךְ הַטוֹבִים
<i>The good mare of the king</i>	סוּסָתָהּ הַטוֹבָה

Rule 2. An adj. qualifying a noun in cons. state must stand after the compound expression, and the noun in cons. being definite, the adj. has the Art.¹

Every day כל יום *All the day* כל היום
All the king's horses כל סוסי ה'

Rule 3. The word *all* is a noun and used in the cons. state.

north	צפון	valour force	חיל	bed	מטה	poor	אביון
four	ארבע	daughter	בת	war	מלחמה	queen	מלכה
wind	רוח	law	תורה	wall	חומה	city	עיר
spirit		command	מצוה	flesh	בשר	understanding	שכל
		to go down	ירד	to keep	שמר	to review	פקד

EXERCISE. TRANSLATE.

לא שָׁתָה הָעָם מִמֵּי הַיָּאֵר: 2 לָקַח דָּוִד אֶבְיָגַיִל לְאִשְׁתּוֹ וְהָיָה
אִשְׁתּוֹ טוֹבָה שְׂכָל: 3 אֲבִיּוֹנֵי הָעָם הֵם צַדִּיקִים: 4 לֹא שָׁמְרֵנִי
תּוֹרַת יְהוָה אֱלֹהֵי יִשְׂרָאֵל: 5 עָשָׂה הַשֹּׁרֵץ כְּמִצְוֹת הַמַּלְאָכִים:
6 וּבַחֲזוֹרַת יְהוָה לֹא הִלָּכְתָּ: 7 אָנֹכָה מִצִּוֹת אֱלֹהֵי כְלִי הָאָרֶץ
אֲשֶׁר כְּתִיבָהּ הַיּוֹם הַזֶּה: 8 שָׁכַב הַיָּלֵד עַל־מִשְׁחַת אִשׁ הָאֱלֹהִים:
9 בָּא חֵיל גָּדוֹל מִיִּרְפַּחֵי הָאָרֶץ וּמֵאַרְבַּע רַחוּת הַשָּׁמַיִם:
10 אֲבָלֵנוּ מִכְּלִיעַץ הַנֶּגֶן: 11 וּמִלִּפְתַּי הָאָרֶץ בַּת אִשׁ גְּבוּר:
חֵיל: 12 הָיָה רָעַב בָּאָרֶץ וְאֲבָרָם יָרַד מִצִּוְיָמָה בִּי כִּיבַד הָרָעַב
בָּאָרֶץ:

¹ Abigail. ² Israel. ³ Dag. in *kaph* only in cons. ⁴ Observe the
pausal vowels in 6, 9, 10, 11.

The great day of the Lord. The day of the Lord is great. The
good queen of the land. All the people of the earth. All the
king's good asses. The captain (prince) reviewed all the mighty-
men (heroes) of valour and all the people of war. In the two-
sides of the temple. I have gone northward. We are gone down
to-hades (Sh'öl). He went towards-the-mountain. / We slew the

¹ The adj. agrees with its noun in gend. and numb. but not in *state*. The
cons. is euphonic as well as syntactical and must be *followed immediately*
by the word to which it subordinates itself.

man's ass. The people did not drink from the waters of the rivers for they *were* blood.¹ The law of the lord is good. Thou hast not kept the commandments of the God of all the earth. The spirit of God *was* upon the waters. God of the spirits *that belong* to all flesh. I have broken down all the walls of the city. Thou hast kept the poor of the land from all ill. Thou hast eaten of the tree of the garden.

¹ In dependent clauses with *לְ* for, *that* &c. the pronoun is put last.

§ 18. THE FIRST DECLENSION.*

Nouns may be arranged in Declensions according to the internal vowel changes produced by alteration in the place of Tone occasioned by *Inflexion* (§ 16. 2). Many forms of Nouns, however, contain unchangeable vowels, i. e. vowels pure long, or diphthongal, or unchangeable from position, as גִּבּוֹר (*gibbôr*), a hero, עֲבֵיִן (*'ebh-yôn*), poor, in both of which the first vowel is unchangeable by position, and the second pure long, and consequently unchangeable by nature (§ 6. 1). Such Nouns, as they suffer no internal change from inflexion, do not seem to require classification; they are indeclinable.¹

The forms that suffer change are those having *tone-long* vowels. These vowels, having been rarely expressed by the so-called *Vowel-letters* (§ 2. 3), may very generally be distinguished from pure-long, and diphthongal, vowels, which were very often so expressed (§ 2. 3 Rem.). In general only *qameç* and *çere* are tone-long in nouns, *holem* being for the most part unchangeably long.

The forms with changeable vowels seem capable of being generalized under *three* classes or Declensions.

* The principles stated in § 6 should be fully understood here; and it should be remembered that, when words are increased at the end, the accent plants itself upon the significant inflectional addition (§ 5. 1).

¹ Such forms are those numbered 8, 14, 15, 16, 20, 23 in the Table of Common Nominal Forms in the Appendix of Paradigms, and a number of other Forms not given in that Table. These forms with unchangeable vowels might be called a First Declension, in which case the Declensions would amount in all to *four*.

1. A large number of words are of the same form as the *perfect* of verbs, and are chiefly participles or adjectives, though many are substantives. With these may be classed some other forms of words that are subject to the same laws. Together they may be called

THE FIRST DECLENSION.

They are words having:

\bar{a} in the pretone, or \bar{a} in the tone, or \bar{a} in both places.

Rules for declension. 1. With inflectional additions the accent is shifted a place, and the tone-long pretonic \bar{a} \bar{e} is lost, i. e. becomes vocal sh^{va}, by § 6. 2 c.

2. The very hurried utterance of the construct produces, in addition to this loss of the pretonic vowel, a contraction of the tone-vowel \bar{a} \bar{e} , that is the shortening of it in a shut syllable (*sing.*), and the loss of it in an open one (*plur.*)

		<i>Plur.</i>	<i>Cons. sing.</i>	<i>Cons. plur.</i>
1) upright	יָשָׁר	יְשָׁרִים	יָשָׁר	יְשָׁרִי (= יְשָׁרִי)
2) old	זָקֵן	זְקֵנִים	זָקֵן	זְקֵנִי (= זְקֵנִי)
3) great	גָּדוֹל	גְּדוּלִים	גָּדוֹל	גְּדוּלִי
4) blessed	בָּרוּךְ	בְּרוּכִים	בָּרוּךְ	בְּרוּכִי
5) overseer	שָׂרֵךְ	שְׂרָדִים	שָׂרֵךְ	שְׂרָדִי
6) heart	לֵב	לְבָבוֹת	לֵב	לְבָבוֹת (= לְבָבוֹת)
7) star	כּוֹכָב	כּוֹכָבִים	כּוֹכָב	כּוֹכָבִי
8) desert	מִדְבָּר	מִדְבָּרִים	מִדְבָּר	מִדְבָּרִי

Rem. a. Tone-long \bar{o} does not appear much in nouns, but see § 29. The forms 1, 2, 3 with vowels $a—a$, $a—e$, $a—o$, may be considered the typical forms of this declension, see § 22. The forms 4, 5 are pass. participles, and 6 is a less common nominal formation. The forms 7, 8 shew that if the pretonic be immutable there is no change except in Cons., rule 1 having no application. A very few forms without \bar{a} are similarly inflected. See Add. Notes.

Rem. b. The form $a—e$, has a in *cons. sing.*, as no other short vowel can stand in the final accented shut (§ 6. Rem. b). If it be desired to retain the e sound, the form מִדְבָּרֵךְ with Maqqeph can be used, comp. § 10. 4.

The *new* syllables that arise are *half open* (§ 6. 2 e), as in *heart*, *לֵב* *lěb*, No. 6.

2. *Feminine nouns*. When the distinctive termination of the fem. noun is not *final*, its softening into *āh* cannot have place, the real ending *ath* must be assumed as base, and then the above two laws apply as to other nouns.

righteousness	צְדָקָה (צִדְקָת-)	cons.	צִדְקָת (צִדְקָת-)
elder	זָקֵן (זִקְנָת-)	cons.	זִקְנָת (זִקְנָת-)
righteousnesses	צִדְקוֹת	cons.	צִדְקוֹת (צִדְקוֹת-)

3. A few monosyllables with changeable vowels (*ā ē*) in the tone attach themselves to this declension. They are probably real dissyllables which have undergone contraction. The chief are *יד* *hand*, *דם* *blood*, *דג* *fish*, *עץ* *tree*. As they want the pretonic vowel the same law that applies to *star* will apply to them. See Add. Notes to First Declension.

fish *דג* cons. *דג* plur. *דָּגִים* cons. pl. *דָּגִי*

WORDS FOR PRACTICE.

male	זָכָר	holy	קָדוֹשׁ	perfect	תָּמִים
word	דָּבָר	short	קָצֵר	lip	שֵׁפָה
proverb	מִשְׁלַל	luminary	מָאוֹר	blessing	בְּרָכָה
heavy	בָּרָב	prophet	נָבִיא	vengeance	נִקְמָה
leopard	נִמְר	fat	בָּרִיא	corpse	נִבְלָה

✓ Exerc. Write the *cons. sing.* and the *abs.* and *cons. pl.* of the above words. (The *abs.* and *cons. dual* of *lip*.)

two שְׁנַיִם sand חוֹל to gather אָסַף to lift up נָשָׂא sea יָם
there שָׁם face פָּנִים plur.

EXERCISE. PARSE AND TRANSLATE.

בְּרִיאֹת, דָּגָת, נְבִיאִי, יִשְׂרָאֵל, רָקִיעַ, לְבָבוֹת, מָאוֹר, מְשָׁלִי,
פָּבֵד, לְבָבִי, פְּסִידִי, לֵבִי, שְׁפָחִי, נִקְמָת, בְּרָכּוֹת, יָדָם:
וְחָשָׁה עַל-פָּנֵי הָעָם: 2 כָּתַב הַנָּבִיא אֶת-פְּלִדְדֻבְרִים בִּסְפֹּר:
3 נָתַן דָּבָר יְהוָה אֶל-דָּבִיאִים: 4 תּוֹרַת יְהוָה בְּלִבִּי הִצְדָּקִים:
5 כָּתַבְתִּי לָעַם הַזֶּה אֶת-פְּלִדְבָרֵי תּוֹרַת יְהוָה: 6 לֹא הָיָה שֵׁם

אִישׁ מִזְקֵנִי יִשְׂרָאֵל: 7 נָתַן אֱלֹהִים אֶת־שִׁנִּי הַמַּאֲרוֹת הַגְּדֹלִים
 בְּרִמְקֵי הַשָּׁמַיִם: 8 אָסַף הַיָּם חֵיל כֶּבֶד כְּכֹכְבֵי הַשָּׁמַיִם וְחֹחַל
 אֶשֶׁר עַל־שִׁפְתֵי הַיָּם: 9 אָמַר¹ יִצְחָק הַקּוֹל קוֹל² יַעֲקֹב וְהַיָּדִים
 יְדֵי יִעֲשֶׂה: 10 נָשָׂא הַקְּבִיא הַזֶּקֶן אֶת־גְּבֻלַת אִישׁ הָאֱלֹהִים אֶל־
 הַחֲמוֹר:

¹ Isaac. ² Jacob. ³ Esau.

The law of the Lord is perfect. The king saw the fat kine upon the bank (lip) of the river. We have eaten the flesh of fat oxen. The words of the lips of the Lord *are* upright. I *am* not a man of words. Good words *are* the words of the law of the Lord. The waters *are* upon the face of all the earth. We have heard the words of the holy prophets of God. Thou hast kept the hearts of this people from evil. Very great *are* the righteousnesses of God. Blessed *are* the upright of heart. The vengeance of the people *was* great. The day of vengeance *is* in the heart of God. The proverbs of the king *are* perfect. All the fishes of the river. The desert of the sea. *Is. 16.*

§ 19. THE PRONOMINAL SUFFIXES.

The separate Personal Pronouns are used only to express the Nominative or as Subject (§ 12).

Hebrew has not largely developed the adjective; instead of saying *holy hill*, *silver idol*, it says *hill of holiness*, *idol of silver*, and the like. Similarly for *my horse* it says *horse of me*. The possessive pronouns *my*, *thy*, *his*, *our* &c. are altogether wanting. But the noun being placed before the pronoun in the Genitive, two effects followed:

first, the pronouns had not the strength of nouns and could not maintain themselves as separate words, and so became attracted in the form of *Suffixes* to the noun preceding them;

and *second*, the noun itself, which before an independent word would have stood in the form of the *Const.*, underwent before these lighter fragments attached to itself a less degree of shortening, only a few of the more heavily accented Suffixes having the power to throw it into the *Const.* form.

Thus the Suffixes are divided into *light* and *heavy*; all

are light, except those to a singular noun which express *your* mas. and fem., and those to a plur. noun which express *your* and *their* mas. and fem.

(*The light suffixes affect a noun like the Plur. or Du. termination, the heavy throw it into the form of the Const. state.*)

Particles, such as *Prepositions* and *Adverbs*, are generally *Nouns* in a fragmentary condition, and may take Suffixes, which are attached to them precisely as to Nouns. See § 49.

NOUN WITH SUFFIXES.

	Mas.		Fem.	
	סוס	דבר	סוסה	צדקה
	(horse)	(word)	(mare)	(righteousness)
<i>Singular noun</i>				
<i>sing.</i> 1 c. my	סוסי	דברי	סוסתי	צדקתי
2 m. thy	סוסך	דברך	סוסתך	צדקתך
2 f. thy	סוסך	"	סוסתך	"
3 m. his	סוסו	"	סוסתו	"
3 f. her	סוסיה	"	סוסתיה	"
<i>plur.</i> 1 c. our	סוסינו	"	סוסתינו	"
2 m. your	סוסכם	דבריכם	סוסתכם	צדקתכם
2 f. your	סוסכן	"	סוסתכן	"
3 m. their	סוסם	דברם	סוסתם	צדקתם
3 f. their	סוסן	"	סוסתן	"
<i>Plural noun</i>				
	סוסים	דברים	סוסות	צדקות
	(horses)	(words)	(mares)	(righteousnesses)
<i>sing.</i> 1 c. my	סוסי	דברי	סוסתי	צדקתי
2 m. thy	סוסך	"	סוסתך	"
2 f. thy	סוסך	"	סוסתך	"
3 m. his	סוסו	"	סוסתו	"
3 f. her	סוסיה	"	סוסתיה	"
<i>plur.</i> 1 c. our	סוסינו	"	סוסתינו	"
2 m. your	סוסכם	דבריכם	סוסתכם	צדקתכם
2 f. your	סוסכן	"	סוסתכן	"
3 m. their	סוסיהם	"	סוסותיהם (תם)	"
3 f. their	סוסתן	"	סוסותיהן	"

NB. The *dual* takes the same Suffixes as the plural. The suffixes of *sing.* nouns are sometimes joined to *fem. pl.*, particularly 3 pl., נשמותם *their souls*.

✓ Rem. a. The suffixes of 2. pers. *ka, k, kem, ken*, are for *ta, t, tem, ten*, according to an interchange of *t* and *k* frequent in language (§ 12). No Dag. in *k* by Note p. 17.

In the other persons the fragmentary element of the pronoun may readily be seen.

✓ Rem. b. The helping vowel between the stem and the suffix seems in all cases traceable to *i* or *a*. Comp. § 17. 1. In the 1st and 2nd person the *i* sound prevailed as base, *šufi, šufekha, šufekh, šufenu*. Forms with *a* are rare. Job 22. 20.

In 3. pers. the *a* sound prevailed, as 3 mas. *šūāhu=šūaw=šūō*; 3 fem. *šūāh*; 3 pl. *šūāhem* or *šūāham* (2 Sam. 23. 6)=*šūām*. Forms with *e* in *ihu, ehg* are rare (§ 45). Gen. 1. 21.

Rem. c. Peculiarities are common. Sing. noun: 2 m. in p. *יָדוֹ*, Gen. 4. 11; plenary *יָדוֹ* Gen. 3. 9; 10. 19; 27. 37, Ex 13. 16. In 2 f. *יָדוֹ*, Jer. 11. 45, Ps. 103. 3. In 3 m. old form *יָדוֹ* his tent, Gen. 9. 21; 25. 21; 49. 11. After vowels *hu* (§ 45, see Irreg. nouns); otherwise, Gen. 1. 12, Jud. 19. 24, Job 25. 3. In 3 f. mappiq omitted, Is. 23. 17, Ps. 43. 14. In some cases the fem. termination appears dropped, Gen. 40. 10 *יָדוֹ* for *יָדוֹ*, Zech. 4. 2, Prov. 7. 8, Job 11. 9, cf. Hos. 13. 2, Ps. 49. 15; 55. 16 (Ez. 32. 27?). Rarely in 1 pl. *ānu*, Ruth 3. 2, Job 22. 20; on particles cf. § 49. In 2 pl. f. *kénah*, Ez. 23. 48, 49. In 3 pl. m. *יָדוֹ*, Ps. 17. 10 (cf. *יָדוֹ* § 49). In some cases *יָדוֹ* appears 3 sing., cf. Job 20. 23; 22. 2; 27. 23 (Is. 53. 8? Ps. 11. 7?). Uncontracted form 2 Sam. 23. 6. In 3 pl. f. *יָדוֹ*, Gen. 21. 29; 42. 24; *יָדוֹ*, Gen. 41. 21; *יָדוֹ*, 1 K. 7. 37, Ez. 16. 53. After vowels *heh* (§ 45), and otherwise, Gen. 21. 28, Lev. 8. 16, Ez. 16. 53, cf. Is. 8. 17.

Ar. suff. often defectively written by omission of *yod*, e. g. 3 m. *יָדוֹ*, Gen. 33. 4, 1 Sam. 18. 22, Ps. 10. 5; 24. 6; 3 pl. m. Gen. 10. 5; 43. 11; 3 pl. f. Gen. 4. 4.—Peculiar forms are: 2 f *יָדוֹ* 2 K. 4. 3, Ps. 103. 3, 4, 5; 2 pl. f. *kénah*, Ez. 13. 20; 3 pl. m. *יָדוֹ* Ps. 2. 3, 5, Deut. 32. 37, 38; 33. 29; *hémah* Ezek. 40. 16; 3 pl. f. *hénah* Ez. 1. 11.

My good horse סוּסִי טוֹב *Your evil words* דְּבָרֶיְכֶם רָעִים

(Rule. The noun with Suffix being really in the Cons. and definite, the rules for the Cons. apply to it and its adj.—it does not take the Art. and its adj. does.) § 17 Rules 1. 2.

face	פָּנִים	son	בֶּן	pl.	בָּנִים	daughter	בֵּת	pl.	בָּנוֹת
my face	פָּנַי	the man's face	פָּנֵי הָאִישׁ						
before me	לִפְנֵי	before the man	לִפְנֵי הָאִישׁ						
after	אַחֲרַי	after me	אַחֲרַי						

EXERCISE. TRANSLATE.

have late

תורתו, שפתי, ברכתה, בניה, משליכם, מקומה, מבשרי, בשרכם,
לפני, לפניה, שפתי, בניני, לבבני, בניהם, ידי, ידו, תורתם,
ידיהן:

יצא ילום אליה ואשים הפתחה ותקלח סבר אחרי: 2 יראת
הקע בשופר ברור אפרים ובני ישראל ירדו מן הדור והוא
לפניהם: 3 הוא יהיה אלהינו בכל דאין משפטיו: זכר לעולם
בריתו אשר פרת אחאברתם: כי חסד יהיה מעולם ועד עולם
על יראיו וצדקתו לבני בנים: ואני עליה בטחתי יהיה אמרת
אלהי אמת: מה רב טובה אשר צפנת ליראיה פעלת לבטחים
בה נגר בני אדם: מה אהבת יחורתה פלדיוס היא שיתח:

¹ Lot. ² pl. of אש. See Table of Irreg. Nouns. ³ Ehud.

⁴ Words in pause. See § 10. 5.

וְיָ

int 10 1 last 5

Your blessings. Her corpse. My commandments. Her lips. Thy words. His face; her face; my face. And his words we heard out of the fire. Thy law *is* in my heart O my God. God has redeemed his holy *ones*. He went down to-Sheol unto his sons. The Cherub put out his hands. Thou hast heard my voice out of thy temple. We sat before her. The words of thy (*f.*) lips *are* as the sand which *is* upon the shore of the sea. ✓ He came and in his hand a sword. Very good *are* the proverbs of his lips. We have sold our asses. Ye *are* my sons and my daughters saith (*perf.*) your God. My heart *is* in his law continually. I have kept all his commandments. Thou hast kept their heart, O our God. I have kept your hearts. The day of vengeance *is* in his heart. Thou hast kept my law and my commands. ✓ He lifted his corpse upon the ass. Their hearts *are* fat. Thy perfect law. This *is* flesh from my flesh. By (in) all his great prophets. ✓

X

§ 20. THE VERB.

1. *Root*. The root of a verb is considered to be the 3rd sing. mas. perf. of the simple form (15. 2). This form is called *Qal* "light", in distinction from all the other forms,

which are heavy, being loaded by additional inflectional letters.

2. *Tenses*. The verb has not *Tenses* strictly speaking. It has two forms, which express not time but action; the one expresses a finished action, and is called the *perfect*, the other an unfinished action, and is called the *imperfect*.

The perfect action includes all *past tenses* of other languages, such as perfect and pluperfect (indic. and subjunctive), and future perf. The imperfect includes all *imperfect tenses* e. g. present (especially of general truths), the classical imperfect, and the future. The first form is often called the *preterite*, and the second the *future*, but these designations are proper to Tenses and are too limited.

3. *Moods*. Both the perfect and imperfect may be *indicative*; the subjective moods (subjunctive, optative &c.) are generally expressed by the *imperfect* and its modifications (§ 23).

Besides, there is an *imperative* which is also derived from the imperf. And there are two forms of infinitive, called *absolute* and *construct*, the latter being a gerund.

4. *Degrees of the stem idea*. The stem idea or meaning of the verb is presented in *three* conditions or degrees: the Simple, as *to eat*; the Intensive, as *to eat much, often, greedily*; and the extensive or Causative, extending the action over a second agent, as *to make to eat, to give one to eat*.

Each of these three conditions of the stem idea appears in three voices, Active, Passive, and middle or Reflexive, though some parts are now lost. Thus:

<i>Simple.</i>	<i>Intensive.</i>	<i>Extensive or Causative.</i>
act.	act.	act.
—	pass.	pass.
reflexive. ¹	reflex.	—

¹ It is not in strict accordance with the methods of Shemitic grammar to call the Reflexive a voice. The reflexives are considered independent

5. *Conjugations.* What are called in other languages conjugations, do not exist. The various classes of irregular or weak verbs most nearly correspond to conjugations. The above seven parts are all growths of the original simple stem, which undergoes some modification, consonantal or vocalic, to produce them.

6. *Inflection.* Inflection to express person takes place by the connexion of the significant parts of the personal pronoun with the stem (§ 12 and 15. 2); and the third sing. as simplest is taken first, then the second, and finally the first. In an action which is finished rather the action itself than the actor is prominent: hence in the perfect the stem is put before the personal designations. In the imperfect, or action going on, the actor is more prominent, and the personal modification is prefixed.

THE PERFECT.

<i>Sing.</i>	<i>Plur.</i>
3 <i>mas.</i> קָטַל he killed &c.	3 <i>c.</i> קָטְלוּ they &c. (אֶם—אֵין pl. of אֵין)
3 <i>f.</i> קָטְלָהּ she "	2 <i>m.</i> קָטְלֶהֶם ye (<i>tem</i> of 'attem)
2 <i>m.</i> קָטַלְתָּ thou "	2 <i>f.</i> קָטַלְתֶּן " (<i>ten</i> of 'atten)
2 <i>f.</i> קָטַלְתְּ "	1 <i>c.</i> קָטַלְנוּ we
1 <i>c.</i> קָטַלְתִּי I	

The terminations *tem*, *ten* are heavy, and, removing the accent, destroy the tone-long vowel in first syllable (§ 6. 2c). Of great importance are the vocalic additions *a i u*, which bring out the peculiarity of the verb, thus:

In verbal inflection with vocalic additions the vowels á ē ō in the tone syllable are lost, i. e. become vocal sh'va (§ 6. Rem. c, p. 17).

formations, which may even have a passive; at the same time from the meaning of these forms they not unnaturally take the place of the pass., which they have altogether superseded in Aramean and Ethiopic. The above scheme, therefore, though an accommodation to Western methods, is not altogether without ground even from Shemitic usage.

Uses of the perfect. The Perf. expresses:

- a) The Aorist (Past), *he killed.*
- b) The Perfect, *he has killed.*
- c) The Pluperfect, *he had killed.*
- d) The Future Perfect, *he shall have killed.* (See § 46.)

Rem. For *fem. āh*, the original *ath* may occasionally be met with, § 16. Rem. *b*, Deut. 32. 36; and for *t* of 2 *f. s.* occasionally *ti*, § 12. Rem. *b*, esp. in Jer. and Ez., e. g. Jer. 2. 38; 3. 4, 5, also 2. 20 rightly read. Plenary writing in 2 *s. m.*, Gen. 31. 30, Mal. 2. 14. Compare § 31. For *4* of 3 *plur.* *an* is found in two or three cases, Deut. 8. 3, 16, Is. 26. 16.—In pause קָטַלְתָּ, קָטַלְתָּ &c., § 10. 5.

covenant ברית	statute פקד	latter end אחרית	seraph שרף
to fall נפל	to burn שרף	to fly על	o forget שכח
unto אל	unto me אלי	unto you אליכם	behold הנה, הן

EXERCISE. TRANSLATE.

לֹא שָׁמְרָתָּ בְּרִיתִי: 2 לֹא שָׁמְרָתָּ תּוֹרָתִי: 3 שָׁמְרָתִי פְקֻדֹתַי בְּכָל־
 לִבִּי: 4 לֹא זָכַרְתָּ אַחֲרֵיתִי: 5 שָׁכַחְתִּי אֲדָלְתֵּיהֶם: 6 אֲדֻקּוּלָּהּ
 שָׁמַעְנוּ מִן־הָאֵשׁ: 7 אָמַר יְהוָה דָּן בְּנֵי יִשְׂרָאֵל לֹא שָׁמַעְתִּי אֵלַי:
 8 לָמַדְתָּ נִפְלִי פְנִיָּה: 9 שָׁעֲבִי דְמִים בְּפִיָּם: 10 שָׁרַפְתָּם הָעִיר
 בְּאֵשׁ: 11 רָאֵה אֱלֹהִים אֲדָלְתֵּי אֲשֶׁר עָשָׂה וְתִפְּהָ טוֹב מְאֹד:
 12 אָמַר שְׁמוּאֵל אֲלֵדְוָעַם אֲדַשּׁוּר מִי לְקַחְתִּי וְחִמּוֹר מִי לְקַחְתִּי
 וְאֲדָמִי עָשִׂיתִי וּמִיד מִי לְקַחְתִּי כִפֹּר: וְכִלְדָּוָעַם אָמַר לֹא עָשִׂיתָ
 אִישׁ וְלֹא לְקַחְתָּ מִיד אִישׁ מֵאִמְתּוֹ: 13 עַתָּה אֵלַי אֶחָד מִן־הַשָּׂרָפִים
 וּבְיָדוֹ רֹאשׁוֹ בְּמִלְקָחִים לָקַח מֵעַל הַמִּזְבֵּחַ:

¹ Moses.

² Samuel.

Ye did not keep my words. The woman stood before the king. The fire of God fell from heaven. God set (gave) luminaries in the firmament of the heavens. All the fishes of the sea perished in the waters. All the males fell before the sword. The heavens of the heavens are God's (*dat.*) and the earth he has given to the sons of man. Thou hast fallen o (*art.*) city in the heart of the sea. Thou hast kept the hearts of this people from all ill. I kept my tongue

from evil words. These *are* the proverbs of the wise king of Israel. We heard his voice from his temple. Their faces fell. We leant our hands upon her head. The blessing of Jehovah *be* upon thy children (sons). We sat by (upon) the waters of the great rivers. Ye have burnt their city in the fire. Ye have not kept my law and my judgments. She bare to her husband a son to his old age. Ye have forgotten my words and the proverbs of my lips. On the seventh day God rested from the work which he had made.

§ 21. THE IMPERFECT &c.

1. *Imperfect and Imperative.*

	<i>Imperfect.</i>	<i>Imperative.</i>
<i>sing.</i> 3 <i>mas.</i>	יִקְטֹל he <i>will, may &c. kill, is, was,</i> <i>killing &c.</i>	
3 <i>fem.</i>	תִּקְטֹל she " "	
2 <i>m.</i>	תִּקְטֹל thou "	קְטֹל <i>kill</i> thou
2 <i>f.</i>	תִּקְטְלִי thou "	קְטֹלִי " "
1 <i>c.</i>	אֶקְטֹל I "	
<i>plur.</i> 3 <i>m.</i>	יִקְטְלוּ they "	
3 <i>f.</i>	תִּקְטְלנהּ they "	
2 <i>m.</i>	תִּקְטְלוּ ye "	קְטֹלוּ <i>kill</i> ye
2 <i>f.</i>	תִּקְטְלנהּ " "	קְטֹלנהּ " "
1 <i>c.</i>	נִקְטֹל we "	

2. *The Infinitive.*

<i>Inf. cons.</i>	קְטֹל <i>to kill</i> (admitting the nominal prefixes and affixes).
<i>Inf. abs.</i>	קְטֹל <i>to kill</i> (admitting no prefix and affix).

3. *The Participle.*

<i>Act. Part.</i> <i>m.</i>	קוֹטֵל or קֹטֵל	<i>pl.</i>	קוֹטְלִים <i>killing</i>
<i>f.</i>	קוֹטֶלֶת or קֹטֶלֶת	<i>pl.</i>	קוֹטְלוֹת "
<i>Pass. Part.</i> <i>m.</i>	קְטוּל	<i>pl.</i>	קְטוּלִים <i>killed</i>
<i>f.</i>	קְטוּלָה		&c.

Uses of the Imperfect. The Impf. expresses:

- a) The Present, *he kills* (especially of general truths).
- b) The Imperfect, *he killed* (particularly of repeated past acts).
- c) The Future, *he will kill*.
- d) The Potential, *he may or can kill, might, could, would &c. kill* (See § 46).

Rem. a. The abstract noun which appears as *infin. cons.*, may be considered to lie at the root of the impf. and the imper. The prefixes and affixes are fragments of the personal pronouns, though rather more obscured than in the perfect. The terminations ־ and ־ are probably worn down from ־ and ־ . The latter is still common, both in 2 *pl.* and 3 *pl.*, Gen. 18. 28, 29; 32. 20, Ex. 9. 29. The termination ־ has the *tone*; in pause the preceding vowel is often lengthened, Josh. 4. 6, Ru. 2. 9. In 2 *f. s.* ־ occurs seven times, always with *tone*, 1 Sam. 1. 14, Ru. 2. 8, 21; 3. 4, 18, Is. 45. 10, Jer. 31. 22.

Rem. b. The imper. is the impf. stript of the pronominal prefixes. It has only 2nd pers., and has recourse to the impf. for all others. The first syllable of imper. is half open. (§ 6 Note, p. 17.) *Fem. pl.* is sometimes written defectively, Ru. 1. 9, Gen. 4. 23, Ex. 2. 20, so in impf. Gen. 27. 1; 30. 38; 33. 6.—In pause the original vowel of sing. returns, Zech. 7. 9; so in impf. Prov. 8. 15. § 10. 5 c).

Rem. c. The Simple Form or *Qal* has two Participles. The Pass. Part. is the only remaining part of the lost Passive.

He left off counting חָסַר לִסְפֹּר

He would not keep לֹא אָבָה שְׁמֹר

Rule. One verb subordinates another to itself in the *Infin. Cons.*, either simply, or more commonly in Prose by the Prep. ל *to*.

to judge שָׁפַט	to bury קָבַר	to watch שָׁמַר	to eat אָכַל
a judge <i>part.</i>	grave קֶבֶר	watchman <i>part.</i>	food אֹכֶל
to buy שָׁבַר	to steal גָּנַב	to pursue רָדַף	to cut קָרַת
dead מָת	lord, husband, Baal בָּעַל		

EXERCISE. TRANSLATE AND PARSE.

אֲשַׁמֵּר, לְשַׁמֵּר, שְׁמָרָה, שָׁמַר, תִּשְׁמָר, יִשְׁמָרָה, נִשְׁמָר, בְּנִיבִים,
בְּנִיב, תִּפְקְדֶה, תִּזְכָּר, פָּרִיזִים, וְרָשִׁי, רִמְשָׁת, תִּשְׁמָרָהּ;

לא תגלב: 2 לא תשמר את משפחתם: 3 אנהי נכרח עצים
 מרהר: 4 רדפי אתיו: 5 אמרתי לשמר ובריה: 6 משלי
 העם הזה: 7 מי ישכן בדר יהיה: הולך תמים ופעל צדק
 ובר אמת בלבבו: לא רגל על לשנו וחרפה לא נשא על קרבו:
 8 בא יוסף מארץ מצרים לקבר את יעקב: 9 קברו את נבלת
 הנביא הנזן בקבר אשר איש האלדים קבור שם: 10 ירדו בני
 יעקב מצרימה: לשבר אכל: 11 ועתה קבץ אלי את כל ישראל
 אל דור הנקמל ואת נביאי הבעל ונביאי האשרה ארבע מאות
 אבלי שלחן יאזבל: 12 ידבורה אשה נביאה היא שפטה את
 ישראל בעת ההיא: והיא יושבת תחת האמר דבורה בדר אפרים:
 13 אמר אלדים אל אבימלק בחלום הלילה הזה אתה מת
 על דאשה אשר לקחת ודא בעלת בעל:

¹ Joseph. ² Egypt. ³ See § 10.4. ⁴ Jezebel. ⁵ Deborah. ⁶ Abimelech.

I will pursue after her. I promised (said) to pursue after them.
 Pursue after me. He set the stars in the firmament of the heavens
 to rule over the night. Jehovah will judge this people. A city
 shedding blood like water. In that day I will pour out my spirit
 upon all flesh. Keep this man. Ye shall keep your hearts from
 all ill. We have left off counting. They left off counting the pro-
 verbs of his lips for they were as the sand which is upon the shore
 of the sea. His commandments and his words will we keep. His
 children (sons) will keep his covenant. Hands shedding blood.
 But I would seek unto God. He came to shed blood. We will
 burn your city with (in the) fire. Bury my corpse in the grave
 where³ the prophets are buried (part.).

§ 22. THE VERB TRANSITIVE AND INTRANSITIVE (ACTIVE AND STATIVE).

(See Paradigm of Regular Verb.)

1. The perf. Qal may end in any of the three vowels *a ē ō*,
a taking the place of *ā* (§ 6 Rem. c). Verbs are named

¹ Verbs and adj. having no dual use the plural with a dual noun.

² See Vocab. under "who".

according to these vowels *a*, *e* and *o* verbs. Verbs ending in *a* are transitive, verbs in *e* and *o* are intransitive, though these terms in Hebrew do not quite correspond to the same terms in the Western languages. The class of intransitive verbs is very wide, embracing words that describe the *condition* of the subject (as *to be full*, *to thirst*, *to fear*, *to love*), even though capable of taking an object after them. The term *Stative verbs*, i. e. verbs of *state*, is used by some grammarians.

Formation of Impf. The Perf. in *a* (Active verb) gives the Impf. in *ō*, קָטַל, יִקְטֹל; the Perf. not in *a* (Stative verb) gives the Impf. in *a*, יִקְבֹּד, יִקְבֹּד.

Formation of Imper. and Inf. Cons. The Imper. and Inf. Cons. agree with the Imperf., being in *ō* in Active verbs, and in *a* in Stative verbs. But see Rem. *d*.

Form of the Participle. The Active verb has the Part. of the form קָטֹל; the Part. of the Stative verb is the same as the Perfect, קָבֵד *drawing near*.

✓ Rem. *a*. The class of Stative verbs is very numerous. It consists of words which express *a*) a bodily or physical state, as *to be great*, *little*, *smooth*, *deep*, *short*, *old*, and the like; *b*) an affection of the mind or act of the senses (except *sight*), as *to mourn*, *rejoice*, *hate*, *hear* &c.; *c*) actions intransitive, or actions in which the reflex influence of the action upon the subject is very prominent, as *to die*, *approach*, *wear* (clothes), *hew wood* &c.

/ Rem. *b*. Forms with *ē* express a temporary state, those with *ō* a state permanent, but this distinction is not now observed in verbs, though it is still quite prevalent in the participial adjectives derived from them. Verbs in *ō* do not now number over half a score, but the *ē* verbs are very numerous. Only a very few, however, have *ē* invariably, this vowel being usually sharpened, except when in pause or in the open pretonic syllable, into *ā*.

Rem. *c*. The *ō* verbs retain the *ō* throughout the perfect; in 2nd plur. *ō* becomes *o* by loss of the accent. See Parad.

Rem. *d*. The rule given regarding the agreement of Inf. Cons. with the Impf. is true in theory, but in point of fact the Inf. Cons. even in Stative verbs is generally in *ō*; the number of forms in *a* is now very small in the Strong verb, e. g. שָׁכַב *to lie*, usually, Gen. 39. 10, 14, and others occasionally, Eccl. 12. 4, cf. Prov. 10. 21; 21. 4, Is. 58. 9.

The vowel ē is not found in the Inf. Cons. of the Strong verb.

5 עָתָה יִדְעָתִי כִּי יֵרָא אֱלֹהִים אִתָּהּ: 6 יְהוָה אֱלֹהֵי בְדֻלֶּת מֵאֵד
 הוֹד יִדְדֶיךָ לְבָשָׁתָּהּ: 7 זָכֹר צִדִּיק לְבִרְכָּהּ וְשֵׁם וְשָׁעִים יִרְקֹב:
 8 קְרֹב אִתָּהּ יְהוָה וְכָל־מִצְוֹתֶיךָ אֲמַת וְתִקְרַב רַעְיִי לִפְנֶיךָ: 9 לֵעֵת
 זְקִנָּה יִשְׁלַמָּה לֹא הָיָה לְבָבוֹ שָׁלֵם עִם־יְהוָה אֱלֹהָיו בְּלִבָּב הָיִיד:
 10 יִקְרָא הַמֶּלֶךְ בְּסֶשֶׁר הַתּוֹרָה בְּלִי־יָמֵי חַיָּיו לְמַעַן יִלְמַד לִירְאָהּ
 אֲדִי־יְהוָה אֱלֹהָיו: 12 קְדוֹשׁ אִתָּהּ יְהוָה אֱלֹהֵי כָל־דָּאָרְץ לֹא
 יִצְדֹק לִפְנֶיךָ כָּל־בָּשָׂר:

¹ Solomon.

I cannot draw near. I will be great. Draw near. The young-
 lions shall be hungry (*pause*). The God who made the heavens
 and the earth I *am* fearing. Ye cannot keep my statutes with (in)
 all your heart. Thou art little. Hear in order that thou mayest
 learn to fear the Lord thy God. They are not able to pursue.
 I am bereaved. I know that thou shalt reign. How should man
 be just with God! I am sated-with burnt-offerings and the blood
 of oxen I do not desire; cease to draw near before me for your
 hands are full of blood (*pl.*). How great art thou O Lord! very
 deep are thy thoughts.

§ 23. THE MOODS. VAV CONVERSIVE.

1. Besides the ordinary imperfect, which expresses the action simply, there are certain modifications of it which indicate the relation of the action to the speaker's will or feelings. The speaker may throw his own feeling into the word in two ways, either by a sharp, hasty utterance of it, thus expressing peremptory *wish*; or on the contrary by a lengthening out of the word, giving expression to the *direction* of the mind or action. The short form that arises in the first way is called the *Jussive*; the other or lengthened form has been named the *Cohortative*.¹

1) *The Jussive*. The Jussive arises through a contraction of the last syll. of the impf.; but as in the regular verb

¹ Both the Jussive and Cohortative are comprehended by Ewald under the name *Voluntative*; for Cohortative Böttcher prefers to use the term *Intentional*.

this can take place only in *Hiph'il* (§ 27), the Jussive in all other parts coincides with the ordinary impf.; and in all forms with inflectional terminations the juss. and ordinary impf. coincide. The Jussive is found only in 2d and 3d persons.

The Jussive (as the name implies) expresses a *command*, as הַרְגֵה *let him kill*; or, less strongly, an *entreaty, request* &c.—*may he kill*; or, with a negative, a *dissuasion*, as $\text{אַל תִּהַרְגֵה$ *do not (ye) kill*.

2) *The Cohortative*. The Cohortative is formed by adding the syllable *āh* to the impf. The Cohort. is found (with rare exceptions) in 1st person only.

The Cohort. expresses a *desire* or *intention*, as $\text{הָרַגְתִּי$ *let me kill, I will kill*.

2. *The Emphatic Imperative*. The same termination *āh* is added to the imper. 2. m. s. to give it emphasis, as הָרַגְתִּי *Oh kill!*

Rem. a. The sharp pronunciation of the impf. (by which the Jussive arose) was probably accompanied by a retraction of the Tone to the penult, with the effect of leaving a short vowel in the last syll. As the Tone, however, could be retracted only under peculiar conditions, e. g. when the penult was open (§ 5 Rem. a), the accent usually fell on the last, the vowel of which it made *tone-long* (§ 6. 2 b). The only *formal* effect, therefore, of the Jussive (except in verbs הָרַג § 45) was to change the vowels *i* and *u* in 2nd and 3rd sing. impf. into *ē* and *ō*.

Rem. b. The Emph. Imper. has two forms הָרַגְתִּי and הָרַגְתִּי (*qoṭlāh*, *qiṭlāh*, *half open*, § 21, Rem. b). The Emph. Imper. appears chiefly in the Irregular Verb (§ 32).

3. *Vav Conversive*. The conjunction *and* is sometimes used not as a mere copulative to join or coordinate clauses, but with a certain subordinating power, so as to indicate that what is now added is the *result* or sequence of the preceding; as, *he spake* and (and so, and thus, then) *it was done*.

The usage is this:

After a simple *perfect* events conceived as following upon this perf. are expressed by the emphatic *vav* joined with

the *imperfect*; and conversely, after a simple *imperfect* the events conceived as following on it are expressed by *vav* with the *perfect*.

As in this usage the *vav* seemed to convert the *impf.* into the meaning of the *perf.* and *vice versa*, it was named *vav conversive*. By modern Grammarians it is commonly named *vav consecutive*.

Pointing of Vav with Imperfect. a) When joined to the *Impf.* this strong *vav* is pointed exactly like the *Article* (§ 11), as וַיִּקְטֹל and he killed; וַאֲנִי and I killed.

b) The Tone is usually retracted from the last syll. to the *penult*, when this syll. is open (Rem. a above), as וַאֲמַר and he said.

Pointing of Vav with Perfect. a) When joined to the *Perf.* strong *vav* has the pointing of *vav Copulative* (§ 15), as וַיִּקְטֹל and he will kill; וַיִּשְׁלַח and ye will kill.

b) The Tone is usually thrown forward from the *penult* to the *last syll.*, as וַתִּשְׁלַח and thou shalt kill.

On usage of *vav conv.* see particularly the note p. 63.

Rem. a. As the form with *vav* expresses the speaker's *feeling* of the connexion of what he now states with the preceding, it is natural to suppose that the forms of the Voluntative (Juss. and Cohort.) are those lying at the basis of the Consecutive Tenses.¹

Rem. b. The drawing backward of the Tone in *Vav consec. impf.* very well suggests its connexion with what precedes, and the throwing of it forward in *Vav consec. perf.* suggests its connexion with what follows.

The projection of the Tone is regular in 1st and 2nd *sing.* of *Perf.*, but does not appear in 1st *pl.*, and is not found anywhere in *pause*. It is also avoided when it would occasion the concurrence of two accented syllables, Deut. 14. 26, Am. 1. 4, 7. In weak verbs the rule of projection is subject to modifications.

to grow up	וַיִּגְדַּל <i>st.</i>	to be angry	וַיִּחַר	to sell	וַיִּמְכַּר	to burn	וַיִּשְׂרֹף
to expire	וַיָּמוּת <i>st.</i>	to take (capture)	וַיִּלְכֹּד	to be sated	וַיִּשְׂבַּע <i>st.</i>	to visit	וַיִּבְרַח
to	לִי	to me	לִי	sign of acc.	אֵת	me	אֵתִי ²

¹ This is denied by some. See Driver's *Hebrew Tenses* § 70 foll.

² See Table § 49.

Keep thou	שָׁמְרָה, שָׁמֹר	Do not keep	אַל-תִּשְׁמֹר
he will keep	יִשְׁמֹר	he will not keep	לֹא יִשְׁמֹר
let him keep	יִשְׁמֹר	let him not keep	אַל-יִשְׁמֹר
I will keep	אֲשָׁמֵר	let me keep	אֲשָׁמְרָה

Rule. The imperative has recourse to the imperf. for all persons except the 2nd, and for the *second* if *negative*. The forms of imperf. adopted will usually be the Voluntative (Juss. and Cohort.).

Draw near that I may judge קָרַב וְאֲשַׁפֵּט
Draw near that he may judge קָרַב וְיִשְׁפֹּט

Rule. The forms of the Voluntative (Juss. and Cohort.) with simple *vav* express (particularly after an *imperat.*) the purpose or design of a preceding act.

- a) He found the place and lay down מָצָא הַמָּקוֹם וַיִּשְׁכַּב
b) " and did not lie down " וְלֹא שָׁכַב
c) he will find the place and lie down יִמָּצֵא הַמָּקוֹם וְיִשְׁכַּב
d) " and will not lie down " וְלֹא יִשְׁכַּב
e) and the man lay down וַיִּשְׁכַּב הָאִישׁ, וְהָאִישׁ שָׁכַב

Note. Strong *vav* must be united to the verbal form so as to form one expression, if any word intervene then the *other* i. e. the proper natural tense must be employed, *b d e*. Again, the expression must stand at the head of the clause and precede the Subject; if the Subject must stand first the converted Tense cannot be used—the *other* simple Tense must be employed, as in *c*. {The conversive Tenses are properly used after simple Tenses (see 3 above), but the usage has pervaded the language to such an extent that they may be employed when no simple Tense actually precedes; *vav conv. imperf.* is the usual narrative past tense, and *vav conv. perf.* the usual expression of *and* with *fut. action*; and in translating into Hebrew *and* with a verb may generally be expressed by the conversive Tense, in particular *vav* as mere copulative should not be used with *perf.*¹

EXERCISE. TRANSLATE.

אֲשַׁמְרָה תּוֹרַתְךָ תָּמִיד: 2 נִכְרַתָּה בְּרִית אֵלֵי וְאֵתָה וְהָיָה לְעֵד
בִּינִי וּבִינְךָ: 3 אָמַר אֲבֹתָם אֶל-בְּנֵי יִתְחַמְּרוּ לִי קָבֵר וְאֶמְקְרָה

¹ Heth.

¹ The statements made in this *Note* are perhaps liable to some modification in Poetry; there *vav* may sometimes exert its conversive power though detached from the Verb.

מִיָּד מִלְּפָנָי: 4 אֶל־תִּקְצַף יְהוָה עַד־מָאד: 5 אֶל־תִּקְרַב הָלוֹם
 בִּי הַמִּקְוִים אֲדַמַּת קֹדֶשׁ הוּא: 6 אָמַר יַעֲקֹב אֶל־עֵשָׂו מִכְרָה בְּיוֹם
 אֲדַבְּרָתָה לִּי וַיִּמְכְּרֵ לּוֹ אֶדְבָרָתוֹ: 7 אָמַר יְהוָה הֵן הָאָדָם
 הַזֶּה בָּאֵלֶיהִם יָדַע טוֹב ²וַיָּרַע וַעֲמָה פֶן־יִשְׁלַח יְהוָה וְלָקַח מֵעֵץ
 הַחַיִּים וְאָכַל יְהוָה לְעוֹלָם: 8 וְהַיּוֹם בָּבְרִי מָאֵד מָאֵד עַל־דְּאָרְךָ
 וַיִּגְרַע פֶּלֶאֱשׁוֹר הַיָּמֶשׁ עַל־דְּאָרְךָ בְּעוֹף וּבַבְּהֵמָה וְכָל הָאָדָם:
 9 וְהָיָה בָּעֵם בַּפֶּתֶן וַיִּשְׁקָרְתִּי עָלָיו מֵעַלְלִי: וְאָכְלוּ וְלֹא יִשְׁבְּעוּ בִּי
 אֲדִידְהוּהָ עֲזָבִי לְשֹׁמֵר:

¹ See § 8. 1. ² Conj. *vav* in *pretone* § 15. 1 d. ³ Impf. of שלח.

Thou shalt not lie down in that place. Let me lie down. Do not (ye) draw near. May the Lord judge between me and (between) this people. Oh hear my prayer O Lord! Let us draw near unto the Lord that he may judge between us.† Sell to me this cave that I may bury my dead there. The man ate of the tree which *was* in the garden and God was very angry. And the calf I took and burnt it¹ with (in the) fire. Thus saith (*perf.*) the Lord: Behold I will-give (*part.*) this city into the hand of the king of Bābel, and he will burn it¹ with fire. Sārāh bare to her husband a son, and the boy grew up. And God called the light (*dat.*) day and the darkness he called night. And the children of Israel forgot the Lord their God and he sold them into the hand of the king of Mō'āb. And thou shalt keep his law continually. And I remembered his words. ✕

§ 24. SCHEME OF THE REGULAR VERB.

	<i>simple.</i>	<i>intens.</i>	<i>caus.</i>	<i>simp.</i>	<i>intens.</i>	<i>caus.</i>
<i>act.</i>	qal	pi'el	hiph'al	פָּעַל	פִּעֵל	הִפְעִיל
<i>pass.</i>	—	pu'al	hoph'al	—	פָּעַל	הִפְעַל
<i>refl.</i>	niph'al	hithpa'el	—	נִפְעַל	הִתְפַּעֵל	—
				קָשַׁל	קָשַׁל	הִקְשִׁיל
				—	קָשַׁל	הִקְשִׁיל
				נִקְשַׁל	הִתְקַשֵּׁל	—

¹ אָת with suffix § 49.

1. The names *simple*, *intensive* &c. have been explained § 20. 4.

2. The word **קָטַל** *to do* formed the paradigm of the original grammarians. Now the language, possessing no general terms like *reflexive*, *intensive act.*, and such like, made use of the parts of this verb that were *simple reflex.*, *intens. act.* and the like, as *names* for the same parts in all verbs. Thus the *intens. act.* of *Pā'al* is *Pī'ēl*; hence instead of speaking of the *intens. act.* of a verb we speak of its *Pī'ēl*; instead of saying *caus. act.* we say *Hiph'il* &c.;—much as if we should speak of the *amabo* of a Latin verb for the *fut. act.* &c.

The use of **קָטַל** as a Paradigm is inconvenient for a learner, because, its second radical being a guttural, the characteristics of several of the parts, such as the *intensive*, are obscured; hence the word **קָטַל** (though poetical and defective), is generally used in modern grammars.¹

3. "Intensive" means that which is increased *within*, and to express intensity the middle radical of the verb is doubled. "Extensive" or causative means what is increased *without*, and to express the causative a syllable is attached to the outside.

WORDS FOR PRACTICE ON THE ABOVE SCHEME.

to write כָּתַב	to be great גָּדַל	to be heavy כָּבֵד	to steal גָּנַב
to rule מָשַׁל	to pursue אָדַף	to govern מָלַךְ	to visit בָּקַר
to sell מָכַר	to take לָקַח	to speak דָּבַר	be holy קָדַשׁ

§ 25. THE SIMPLE REFLEXIVE OR NIPH'AL.

The Niph'al is formed by prefixing to the stem the syllable *hin* having reflexive force. This syllable is contracted to *n* in the *perf.* and *part.* and one form of the *infin.*, but appears entire in the *impf.* and parts connected.

¹ The learner must not use **קָטַל** in Prose composition for "kill". The word is rare in Heb. and in use only in Poetry.

perf. נָקַט *part.* נֶקֶט *infin. abs.* נִקְטַל and (הִנָּקַט) *הִנָּקַט*
infin. cons. and imperat. (הִנָּקַט) *הִנָּקַט*
imperf (יִהְיֶה נִקְטַל) *יִהְיֶה נִקְטַל*

In meaning the Niph'al is properly the reflexive of the simple form or Qal, as שָׁמַר *to keep*, נִשְׁמַר *to keep oneself, to beware*; but the common use of Niph. is as *passive* of Qal, as שָׁבַר *to break*, נִשְׁבַּר *to be broken*.

Rem. a. The *i* of first syll. is probably a thinned *a*. Occasionally, in parts connected with the imperf., *a* takes the place of *e*, particularly in the fem. and in pause, וַיִּנָּמַל Gen. 31. 8; 10. 9, Ex. 31. 17.

Rem. b. *Infin. abs.* נִקְטַל is chiefly used in combination with *perf.*, Gen. 31. 30, Jud. 11. 25, 1 Sam. 20. 6, 29; sometimes it is of form of inf. cons., Deut. 4. 26 (Is. 7. 4?), 1 K. 20. 39. The parad. shews that in impf., imper. tone may be retracted, Gen. 24. 6; 25. 21; Ex. 23. 21; inf. cons. Job 34. 22.—In a few cases the initial *he* of inf. is elided with prep., Is. 1. 12, Ex. 10. 3, Ez. 23. 15, Prov. 24. 17.

✓ *Rem. c.* With the passage of reflex. into pass. compare the identity of pass. and deponent in Lat. and of pass. and middle in Greek, and the great disuse of pass. in modern languages, as It. *non si fa*—non fit, or fieri potest. The reflex. sense may pass into the *middle*, as נִשְׁאַל *to beg*, or *reciprocal*, as נִשְׁמַר *to litigate*.

to be full מָלֵא	to wean נָמַל	to hide oneself סָתַר
to be filled <i>Niph.</i>	to be weaned <i>Niph.</i>	to be hidden
to drive out נָשַׁב	to fight לָחַם	to escape מָלַט
to repent נָחַם	to be corrupted שָׁחַת	flood מָבּוּל
wicked רָשָׁע	violence הָמָס	arm זְרוּעַ

EXERCISE. TRANSLATE.

נִשְׁמַר, הִשָּׁמַט, נִפְקְדָהֶם, אֶשְׁבֵּר, נִבְהַבֵּי, נִשְׁפָּטָה, לְהַמְלִיט, יִשְׁקַל,
 וְהַלְחִים, וְהַלְחִי, וְהַלְחִי:

וְהִשָּׁמַטִּים לֹא יִבְהַבּוּ בִּסְפָר חַיִּים: 2 הִפַּח נִשְׁבַּר וְאֶנְחָנוּ נִמְלִטָנוּ:
 3 וְהַשָּׁחַת הָאָרֶץ לִפְנֵי אֱלֹדִים וְהַמְלֵא הָאָרֶץ הָמָס: 4 שָׁפָה דָם
 הָאָדָם בָּאָדָם דָּמוֹ יִשְׁפָּה: 5 וְהַגְדֵּל הַיָּלֵד וְהַגְמֵל: 6 נִבְהַבֵּי
 דָּיוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפְּנֵי אֶשְׁתֵּר: 7 וְיִפְחֶם יְהוָה בִּי עָשָׂה

אֶתְהַאָדֶם בְּאַרְץ: 8 לֹא יִפְרֹחַ עוֹד כָּל-בָּשָׂר מִיָּמִי הַמִּבְּרִי: 9 בֹּא
 אֶתְהַאָב אֶל־דֹּעִיר וְלֹא יָכֹל לְהִצָּלָם עָלֶיהָ: X

Jehovah is near to the broken of heart. I am hidden from the face of Jehovah. Hide thyself from his face. Ye shall hide yourselves on that day. Thou shalt escape from his hand. And the earth was corrupted and all flesh was cut off by the waters of the flood. The arms of the wicked shall be broken. And their city was burnt with fire. X (Let me escape in the day of fighting (*inf. cons.*). And the earth was filled with blood (*acc.*). His dead was buried out of his sight.¹ Thus saith (*perf.*) Jehovah the God of Israel: Behold I give (*part.*) this city into the hand of the king of Babel and he shall burn it with fire, and thou shalt not escape from his hand but shalt be captured and shalt be given into his hand. Beware lest thou make a covenant with (*dat.*) the inhabitant of the land, and take of his daughters to thy sons.)

¹ From before him.

§ 26. THE INTENSIVE ACT., PASS. AND REFLEX., PĒL &c.

The Intensive is naturally formed by doubling, both in verbs and nouns, the middle stem-letter.

1. *The Pēl.* Pēl is properly intensive of Qal, that is, it adds such ideas as *often, much, for a long time* &c. to the simple idea of the verb, as שָׁבַר *to break*, שָׁבַר *to break in pieces*; or it implies that the action of the verb is done *by many* or *to many*. Sometimes when the Qal is intransitive the Pēl becomes causative, as לָמַד *to learn*, לָמַד *to teach*.

2. *Pu'al.* Pu'al is the proper *passive* of Pēl in its various senses.

3. *Hithpa'el.* The Hithpa'el is formed by prefixing the syllable *hith*, having reflexive force, to the root-form of the Pēl, as הִתְקַטַּל, הִתְקַטַּל.

When the syllable *hith* precedes the sibilants ש, ש, ש the ת changes places with the sibilant, as הִתְשַׁמֵּר for הִשְׁמַרְתָּ; with ז the ת further becomes ט, as הִתְצַמֵּק from הִצְמַקְתָּ.

With unsibilant dentals the ת is assimilated, as הִתְפַּחַּח for הִפַּחְתָּ.

In meaning Hith. is properly reflexive of Pī'ēl, as *שָׁפַח* to sanctify, *שָׁפַח* to sanctify oneself; but it very often implies that one *shews himself as*, or *gives himself out as* performing the action of the simple verb.

Rem. a. The *i* in first syll. of Pī'ēl is a thinned *a*, cf. Gen. 41. 51; *a* appears in parts after the perf. The final *ē* appears as fixed sound only in imperf. and connected parts; the perf. has often *a*, probably the real vowel of the form, *שָׁפַח* Jud. 1. 7. In a very few verbs *e* (*ēghol*) appears in perf., *שָׁפַח* to speak, *שָׁפַח* wash, *שָׁפַח* atone.

The infin. abs. is generally of form *pā'ēl* like cons. Ex. 21. 36, Jer. 12. 17, but cf. Ps. 118. 18. In some cases first syll. retains the *i*, Lev. 14. 43, 2 Sam. 12. 14, Jer. 44. 21 &c.—Inf. fem. Lev. 26. 18, Is. 6. 13, Ez. 16. 52.—With *vav* conversive Pī'ēl is pointed *שָׁפַח* § 11. Rem. a, no *Dag.* in *Yod.* Of. § 7, 4, Note a.

Denominatives are often formed in the Pī'ēl, as *שָׁפַח* dust, *שָׁפַח* to cast dust.

Many verbs are found in Pī'ēl of which the Qal does not occur.

In *Pu.* *o* may appear for *u*, Ez. 16. 4, Ps. 72. 20; 80. 11, Ez. 25. 5. In *part. Pu.* initial *m* in a few cases falls away, Ez. 8. 2, 2 K. 2. 10 (Ez. 26. 17 is perf.).

Rem. b. The syllable *hith* is a stronger reflexive prefix than *hin*, and the Hithpa'ēl less commonly has the passive sense. It has even a pass. of its own in a few cases. Naturally it has reflexive sense, Gen. 42. 1.

As in Pī'ēl the final vowel may be *a*, Deut. 1. 37; 9. 8.

Rem. c. Other forms of intensive. Though the intens. is most naturally formed by doubling the middle consonant, it may be formed in other ways analogous:—

1) By doubling the last stem-letter, *pī'ēl* (*pī'āl*), *pī'āl*, *qī'āl*, *gu'āl*, as *שָׁפַח* to be quiet, Jer. 48. 11, Job 8. 18; pass. *שָׁפַח* 1 Sam. 2. 5, Is. 19. 8, Hos. 4. 3 (Ez. 29. 23, Ps. 88. 17 may be textual errors).

2) By doubling the last two letters, *pā'al'al*, *qā'al'al*, as *שָׁפַח* to palpitate, pass. *שָׁפַח* to be much inflamed. Ps. 45. 3, § 44.

3) In some stems as *Ayin Vav* and *Double Ayin* §§ 40. 42 doubling the last two letters is equivalent to doubling the whole word (with omission of the weak letter), *pīpel*: as *שָׁפַח* fly, *שָׁפַח* flutter, *שָׁפַח* roll, *שָׁפַח* whirl, *שָׁפַח* sustain, pass. *שָׁפַח* (*kolkal*) from *שָׁפַח*, comp. *click-clack*, *dingdong*.

4) By adding a letter to a stem or by inserting a letter, so that quadriliteral verbs arise, most of which follow the Pī'ēl in the method of inflection, e. g. *שָׁפַח* to spread, Job 26. 9, *שָׁפַח* to consume. Pass. *שָׁפַח* Job 33. 25. Ex. 16. 14. Others in *hiph.* Gen. 13. 9. Is. 30. 21.

5) By broadening the vowel *ā* of first syll. into *ā=ō* § 2, *Pō'ēl*, pass. *Pō'al*. The proper force of this form is *conative*, *qō'ēl* to attempt

to kill. The form is rare in the regular verb, but is often used instead of Pi'el in verbs 'Ain doubled § 42. Exx. are שָׁחַט to strike root, Is. 40. 24, שָׁחַט to contend in judgment, Job 2. 15, cf. 1 Sam. 21. 3, Is. 10. 13, Hos. 13. 3, Pa. 101. 5 (Baer reads Pa. 62. 4 as P^u, in o).

to break	שָׁבַר to break in pieces	שָׁבַר to speak	דָּבַר
to count	סָפַר to recount, tell,	סָפַר to seek	בָּקַשׁ
to be holy	קָדַשׁ to sanctify	Pi. to sanctify oneself	Hithp.
to be heavy	כָּבַד to honour, harden,	Pi. to get honour	Hithp.
to be great, grow	גָּדַל to bring up, magnify	Pi. to magnify oneself	Hithp.
to go	הָלַךְ to walk	Hithp. to hide oneself	חָבַא } Hithp. סָתַר
no, none	אֵין except	אָמַר to rebel	שָׁעַר

EXERCISE. TRANSLATE.

שָׁמַעַי שְׁמִיעַי כִּי יְהוָה דִּבֶּר בְּנִים גְּדֻלָּתִי וְהֵם שָׁמְעוּ בִּי: 2 וְלָמַדְתִּי
 וְעָבַדְתִּי אֶת־לִבְבָכֶם כְּאִשֶּׁר נִבְּרָה מִצִּירִים: 1 וַיִּפְרָעַה אֶת־לִבְבָכֶם:
 3 הַשְׁמִיעַ מִסְּפָרִים כְּבֹד אֲלֹהִים: 4 וְכִרְוּ אֲדָוִים הַשְׁבִּית לִקְדֹשׁ
 אֲתָנִי: 5 אֲדַוְּאֲלֹהִים: 2 וְהִתְנַחֲלֵה נִחִי: 6 וַיִּשְׁמָעֵי אֶת־קוֹל יְהוָה:
 מִתְנַחֲלֵה בִּבְנֵי לְדֹת הַיּוֹם וַיִּתְחַבֵּא הָאָדָם: 3 וַאֲשֶׁתֹּו מִפְּנֵי יְהוָה:
 7 וְלֹאֲרָץ לֹא יָכַסַּר לָדָם אֲשֶׁר שָׁפַק בָּהּ כִּי אִם בְּדָם שִׁפְכוּ:
 8 מִדֹּד־נִדְבָר וּמִדֹּד־נִצְמָדָק: 9 הָאֲבִירִים מִבְּקָשִׁים מִים וְאֵין:
 1 Pharaoh. 2 See § 10. 4. 3 See אָשַׁח in Vocab. 4 See note a) p. 12.

These are the words which I have spoken. Harden not your heart lest Jehovah thy God be angry. Seek ye my face; thy face will we seek. Walk before me and sanctify yourselves. The asses have been found which thou wentest to seek. I cannot speak to this people for they have hardened their heart. We heard the voice of Jehovah walking in the garden and we hid ourselves from his face. He said unto the woman, Speak, and the woman spoke. Keep yourselves from this great iniquity. And now behold the king walketh (*part.*) before you, and I am old, and I have walked before you from my youth until this day.

§ 27. THE CAUSATIVE, HIPH'IL, HOPH'AL.

1. *Hiph'il*. The causative is formed by prefixing the letter *h* with *i* (properly a thinned *a*) to the stem, and expanding the final vowel to *i*, הִקְטִיל.

Rule for inflection. The final *i* is maintained in open syllables, i. e. with vocalic affixes (*a i u*) and has the accent; in shut syll. it becomes *a* in perf., and generally *ē* after the perf. *imp. impo. ut fin. perf.*

In meaning Hiph. is causative of Qal, as קָטַר to oversee, הִקְטִיר to make one oversee, to entrust to.

2. *Hoph'al*. The Hoph. is passive of the Hiph. in its various senses.

Rem. a. The *i* of first syll. appears only in perf., the real *a* elsewhere. The *i* of final syll. is merely an extension of *ē*, which itself has arisen out of *a*. In inf. *i* sometimes remains in first syll., Deut. 7. 24; 28. 48, Jos. 11. 14 &c. The initial *he* may be elided after prep., Num. 5. 23, Is. 23. 11; 29. 15, Am. 8. 4 &c., cf. Deut. 1. 33, Is. 8. 8, Jer. 39. 7. On the other hand the *he* sometimes remains in impf. 1 Sam. 17. 47.

Rem. b. The Jussive. The Jussive is הִקְטִיל, and with *vav conv.* וְהִקְטִיל; in 1 sing. the *i* generally remains, Am. 3. 9. The Cohort. is הִקְטִילָה. The long in 1st rat. is הִקְטִילָה.

In Hoph'al for *o* there is sometimes *u* in first syll., 2 Sam. 20. 21, 2 K. 4. 32. Imper. in Hoph. twice found, Ez. 32. 19, Jer. 49. 8.

Rem. c. The prefixed *h* may be a softened *t*, which appears in a few cases, Hos. 11. 3, Jer. 12. 5, or from *s* or *sh*, an interchangeable sound. Aramean has a caus. *shaqtāl*, and there are some nouns, though no verbs of this form in Heb. For *h* the other dialects have ' (*t=sh=s=h=*).

to be king, rule	מָלַךְ	to make king	Hiph.	to cast	שָׁלַךְ Hiph.
to be just	צָדַק	to justify	Hiph.	to destroy	שָׁמַד Hiph.
to dwell	שָׁכַן	to place	Hiph.	to divide	בָּרַל Hiph.
to remember	זָכַר	to commemorate	Hiph.	there is	יָשׁ

he will hide his face	יִסְתִּיר פָּנָיו
may he hide his face	" יִסְתֵּר
and he hid his face	" וַיִּסְתֵּר
hide thy face	הִסְתֵּר, הִסְתִּירָה פָּנֶיךָ
hide not thy face	" אַל תִּסְתֵּר
let me hide my face	אִסְתִּירָה פָּנַי
he will hide his face	הִסְתֵּר יִסְתִּיר פָּנָיו

Rule. The *inf. abs.* expresses the idea of the verb simply, without conditions of person, mode &c.; hence when it precedes the finite verb, there is first the idea bare and then the idea modified; and the effect of the whole is to express with some variety of emphasis *the fact* (not the *quality*) of the action as now predicated in the finite verb.¹

EXERCISE. TRANSLATE.

אָתָּה הַמִּלְכָּה אַחֵר תַּחַת כֶּתֶר אָבִי: 2 הָיָה פָּנַי בָּעֵם הַזֶּה
וְהִשְׁמִדְנִי אַתָּם מֵעַל-פָּנַי הַאֲדָמָה: 3 וַיִּשְׁפֹּן אֱלֹהִים לְפָנַי כִּן
עֵת אֲדִירָבַיִם לְשֹׁמֵר יָדָה עַץ הַחַיִּים: 4 נָתַן אֱלֹהִים מְאֹרֹת
בְּרִקְקֵי הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה: 5 וְאַנְכִי
הַסֵּטֶר אֲסַתִּיר פָּנַי בַּיּוֹם נִחְוָה 6 הָיָה רֹאשׁוֹ מְשֻׁלָּה אֵלָיָהּ
בְּעַד נְחֹרָה: 7 וַיִּשְׁלַח וַיִּקְרָא ^{shall} אֲדִירָבַעם וַיְמַלִּכֵהוּ אַחֵר עַל-
יִשְׂרָאֵל: 8 וְהִרְקִיעַ הָיָה מִבְּדִיל בֵּין מַיִם לְמַיִם: 9 אֲלֵנָּה
תִּסְתַּר אֲדִירָבַעם מִהֶעֶם הַזֶּה:

There is a time to keep and a time to cast away. And he rained fire from heaven upon that city and destroyed it² from upon the face of the ground. Justify not the wicked. Let me hide my face from this evil people for they have done-corruptly (*hiph.*) before me upon the earth. The king said, Cast his head unto us over³ the wall; and they cast his head unto them. For he will surely-rain (*inf. abs.*) fire from heaven upon that evil city and will destroy it² and it shall not be remembered more for ever. I have been cast upon thee. They went down unto the city to fight against it, but they could not destroy it. R'ûbên said, Spill not blood, cast him into this pit which *is* in the wilderness; and they stripped Yôséph and cast him *into* the pit (*acc. term.*), and the pit *was* empty.

¹ When the *inf. abs.* follows force seems given not to the predication of the action, but to the action predicated.

² אָת suff. § 49.

³ בְּעַד.

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§ 28. SKELETON PARADIGM OF THE REGULAR VERB.

	simple		intensive			causative	
	qal	niph.	pi'el	pu'al	hithp.	hiph.	hoph.
	act.	reflex.	act.	pass.	reflex.	act.	pass.
<i>perf.</i>	קָטַל	נִקְטַל	קָטַל	קָטַל	הִתְקַטַּל	הִקְטִיל	הִקְטִיל
<i>imperf.</i>	יִקְטֹל	יִקְטָל	יִקְטֹל	יִקְטָל	יִתְקַטֵּל	יִקְטִיל	יִקְטָל
<i>imper.</i>	קַטֵּל	הִקְטֵל	קַטֵּל		הִתְקַטֵּל	הִקְטֵל	
<i>inf. cons.</i>	קַטֹּל	הִקְטֹל	קַטֹּל	קַטֹּל	הִתְקַטֹּל	הִקְטֹל	הִקְטֹל
<i>inf. abs.</i>	קָטַל	הִקְטֵל	קָטַל	קָטַל		הִקְטֵל	הִקְטֵל
<i>part. act.</i>	קָטֵל		קָטֵל		מִתְקַטֵּל	מִקְטֵל	
<i>part. pass.</i>	קָטוּל	נִקְטָל		קָטוּל			קָטוּל

important:

1. The names Niph'al, Pi'el &c. indicate *what vowels* verbs have in the perfects of these parts.

The *i* in first syll. of Pi'el and Hiph'il is a thinned *a*, which shews itself in all parts after the perf.; and even the *ē* and *i* of second syll. seem to have arisen out of *a*.

2. The imperfect may be considered the part regulative of the imperat. and infin. cons., and these three parts end alike, and after the Niph. the participle also agrees.

The imperf. ends like the perf. after Niph.; and in Niph. it ends in *ē*.¹

To this rule that the imperf. imper. and inf. cons. end alike there is, first, the known exception of the Qal of intrans. verbs, in which infin. cons. usually adopts *o*, though the other two are in *a*; and second, the Hiph. imper. agrees of course, not with the ordinary, but with the *jussive* imperf., and ends in *ē*.

3. The infin. abs. has *o* in the last syll. except in Hiph. and Hoph. where it has *e*; though see Rem. *a* § 26 on infin. abs. Pi'el.

4. The punctuation of the preformative letters of the imperf. is *i* (or *a*) in Qal, and elsewhere vocal sh'va. If the part begins with *h* the preformative letter displaces the *h* and takes its vowel. § 9.

¹ Perhaps it is practically simpler for the learner to assume the *infin. cons.* as the base of the parts after the perf., and what is said above of the imperf. may be applied to it.

The words are monosyllables with a short vowel of one or other of the three classes after the first radical. Under the tone the vowels *i o* became *ē ō*, § 6. 2; and a few words have remained in this condition, as נַיִן *valley*, נָרַד *nard*, אֵפֶר *truth*. But there was, as in other languages,¹ a natural tendency to separate two final consonants by a furtive vowel, and a slight *e* (š^ghol) slid in after the second letter. The words thus became dissyllabic, though the tone-syllable remained the same, now the *penult*. The furtive *e* by a species of attraction depressed the primary *a* of first class also to *e*. The dilated form of the words thus appears only when the third letter is final.

A smaller number of words had the short vowel after the second radical as *q̄tal*, *q̄tīl*, *q̄tol*, under the tone *q̄tal q̄tāl q̄tōl*, קָטַל קָטַל קָטַל. These forms are chiefly retained by verbs and enter into the imperf. and related parts.

From the furtive š^ghol the words are often called *segholates*, and according to the class of their primary short vowel *a i o*, *segholates of first, second or third class*.

From the presence of weak letters the š^ghols may be obscured, but *the invariable sign of this class of word is the accent on the penult*.

Rules for declension. 1) The cons. state is, of course, like the absolute.

2) With all inflectional additions except the plural, the word appears in its primary monosyllabic form, *qat!*, *qit!*, *qot!*.

3) The plural both mas. and fem. assumes the form of a word of first declension, with pretonic *ā*, *q̄!ālim*, *q̄!ālōth*, as if from the form *q̄tal*. When the pretonic *ā* becomes lost, the primary vowel is resumed, *qat̄lē*. *qit̄lē* &c.

¹ Comp. alarm and alarum; Gaelic tarbh=tárabh, Dutch Delft=Dé-left &c.

	A class.	I class.	U class.
<i>abs. sing.</i>	מֶלֶךְ king	סֵפֶר book	בֹּקֶר morning
<i>cons.</i>	"	"	"
<i>light suff.</i>	מֶלְכִי	סֵפֶרִי	בֹּקֶרִי
<i>heavy suff.</i>	מֶלְכְּכֶם	סֵפֶרְכֶם	בֹּקֶרְכֶם
<i>abs. du.</i>	מֶלְכִים	סֵפֶרִים	בֹּקֶרִים
<i>cons. du.</i>	מֶלְכֵי	"	"
<i>abs. pl.</i>	מֶלְכִים	סֵפֶרִים	בֹּקֶרִים
<i>cons. pl.</i>	מֶלְכֵי	סֵפֶרֵי	בֹּקֶרֵי
<i>light suff.</i>	מֶלְכִי	סֵפֶרִי	בֹּקֶרִי
<i>abs. sing. fem.</i>	מֶלְכָּה	סֵפֶרָה	בֹּקֶרָה
<i>suff.</i>	מֶלְכָּתִי	"	"
<i>abs. plur.</i>	מֶלְכוֹת	סֵפֶרוֹת	בֹּקֶרוֹת
<i>suff.</i>	מֶלְכוֹתֵי	"	"
<i>cons. pl.</i>	מֶלְכוֹת	סֵפֶרוֹת	בֹּקֶרוֹת

2. *Feminines with ʔegholate ending.* According to Rem. b. § 16 the *fem.* is many times made by simply appending *t* to the *mas.* This is most easily done when the *mas.* ends in a vowel sound or in a single consonant preceded by a tone-long vowel, but it is occasionally done even when a pure long vowel precedes. The words then end in two consonants and contract the long vowels of the *mas.* to their corresponding short, except that even *ē* becomes *a*; in this way terminational forms arise like *qatʔ qatʔ qatʔ*, which, precisely as these do, resolve themselves into dissyllables, when without inflectional additions.

<i>mas.</i>	קָמַל (מֶמְלֶךְ)	קָמַל	קָמַר	קָמַר
<i>fem.</i>	מֶמְלֶכָּה	קָמַלָּה	קָמַרָּה	קָמַרָּה
	or (מֶמְלֶכֶת)	(קָמַלָּת)	(קָמַרָּת)	(קָמַרָּת)
<i>abs., cons.</i>	מֶמְלֶכֶת	קָמַלָּת	קָמַרָּת	קָמַרָּת
<i>suff.</i>	מֶמְלֶכֶתִי	קָמַלָּתִי	קָמַרָּתִי	קָמַרָּתִי
<i>plur.</i>	מֶמְלֶכוֹת	קָמַלָּאוֹת	קָמַרָּאוֹת	&c.
<i>cons.</i>	מֶמְלֶכוֹת	"	"	"

1. Many of these words have the *fem.* of the more ordinary form, and this is generally used in the absolute.

2. The ʔegholate form is generally employed in the construct

and with suffixes, and sometimes also in the abs.; and some words seem to use only the *segholate* form.

3. In general the plurals are formed regularly from the ordinary fem. or from what would be the ordinary fem. if it were found. Consequently the original *mas.* must be carefully attended to.

Rem. a. By § 22. Note *segholates* of 1st class, having the *a* sound, are from transitive verbs, and those with *i* or *o* from intrans. verbs. This law does not apply to the infinitives which end like their imperfects, in which the characteristic vowel stood in connexion with the preformative, § 22. Note p. 59. In a great many of 1st class in nouns and in *all* infin. of form *qatal* the *a* has been thinned to *i*, and the inflected forms coincide with those of 2nd class. Some words have both vowels. See Add. Notes to 2nd Declens.

Rem. b. For *i* the alternative *e* sometimes appears; and also *u* for *o*.

Rem. c. Compare the cons. du. with cons. plur.; the latter has half open syll. § 6. 2 a. The du., however, sometimes has pretonic *ā* like the plur.

Rem. d. The word *n'hoshet'h* shews that the termination *t* shifts the accent just like *āh* (ath), of which it is therefore probably a contraction.

WORDS FOR PRACTICE.

way	דֶּרֶךְ	righteousness	צֶדֶק	valley	בִּקְעָה	ear	אָזֶן
knee	רֶגֶל	image	צֶלֶם	foot	רֶגֶל	greatness	גִּבּוֹר
boy	יָלֵד	thrashing floor	גֶּרֶן	midst	תְּוֹכָם	vow	נֶדֶר
girl	יָלֵדָה	vineyard	כֶּרֶם	silver	כֶּסֶף	wisdom	חֵכְמָה
soul	נֶפֶשׁ	memory	זָכָר	ransom	כֹּפֶר	tribe	שִׁבְטָא
food	אֲכִלָּה	horn	קֶרֶן	holiness	קִדְּשׁ	mantle	אֲדָרֶת
kingdom	מַמְלָכָה	war	מִלְחָמָה	nurse	מִינִיגָתָא	maid	שִׁפְחָה
	<i>a holy hill</i>	הַר קָדֶשׁ		<i>my holy hill</i>	הַר קָדֶשִׁי		
	<i>an idol of silver</i>	אֱלִיל כֶּסֶף		<i>my idol of silver</i>	אֱלִיל כֶּסֶפִּי		
	<i>his weapons of warfare</i>	בְּלִי מִלְחָמָתוֹ					

Rule. A suffix defining a compound expression is appended to the last word of the expression.

EXERCISE. TRANSLATE.

My king. Our kings. His books. Her righteousness. Our knees (*du.*) Thy feet (*du.*). Our horn. Their silver. X My way

is hid (*perf. fem.*) from my God. For all flesh had corrupted his way upon the earth. And God created man in his image, in the image of God he created him. And your ways are not my ways. And all the people bowed-down upon their knees before their king. Let thine hand-maid speak in the ears of the king. I have set¹ my king upon Zion² my holy hill. God ruleth over the nations, God sitteth upon his holy throne. The face of Jehovah is against³ the wicked to cut off (*hiph.*) their memory from the earth. And now inhabitant of Jerusalem and man of Judah judge between me and my vineyard. ✕

Her mantle. Her mistress. His kingdom is an everlasting kingdom (*k. of eternity*). And they hid (*hiph.*) the boy and his nurse from the face of the queen. I will cut off their bow and all their weapons of warfare. ✕

¹ נָסַךְ. ² צִיּוֹן. ³ ב.

§ 30. THIRD DECLENSION.

1. Besides the words resembling the perfect which form the chief elements of the first declension and the nouns having affinity with the imperfect and infinitive forming the second, there is another formation which along with the words that follow it may be called a *third declension*. This is the *act. participle* Qal, *qôṭēl*, probably a later development and not found in all verbs.

Third declension. The type of this declension is the *act. part.* Qal; and the declension comprises all words, whether participles or nouns, ending in *ē* (*çere*) with a vowel unchangeable (by nature or position) in the place of the pre-tone.

Rules for inflection. 1) In words of this class the verbal law of inflection is followed, that is, with vocalic additions the vowel in the tone, the *ē*, is lost.

2) With consonantal additions the *ē* being thrown into an unaccented shut (half open) syllable, becomes the short vowel, i. e. *e* or *i*; *i* particularly with *labials*.

<i>abs.</i>	קָמַל	מִקְמַל	מִקְל	מִקְפָּד	שֵׁם
<i>cons.</i>	קָמַל	מִקְמַל	מִקְל	מִקְפָּד	שֵׁם
<i>vocalic suff.</i>	קָמְלִי	מִקְמְלִי	מִקְלִי	מִקְפָּדִי	שְׁמִי
<i>conson. suff.</i>	קָמְלָהּ	מִקְמְלָהּ	מִקְלָכֶם		שְׁמָךְ

2. A few monosyllabic words in \bar{e} attach themselves to this declension, the chief being בֶּן *son*, and שֵׁם *name*, which are irregular in the plural.

Bem. Words of the participial form retain \bar{e} in cons., and generally other words. Those of forms *mišpēd*, *marbēç* usually take *a*; and *a* in first syll. of the latter form is thinned to *i* in the hurried cons., מִרְבֵּץ. In gutt. forms *qoḏalkha* appears. See additional notes to third Declens.

3. Many nouns are formed in Hebrew by prefixing to the stem the letter *m* (comp. Greek ending *ma*). This *m* is probably connected with the pronoun *mā* "what". The two most common forms of such words are those with vowels *i*— \bar{a} , as מִשְׁפָּט *judgment*, and *a*— \bar{e} , as מִרְבֵּץ *stall*. The words express:

- 1) The *place* where the action is done, as מִרְבֵּץ *stall*, from רָבַץ *to lie*;
- 2) the *instrument* with which it is done, as מִקְמַח *key* from פָּתַח *to open*;
- 3) or more generally any embodiment of the action, as מִלְקוֹחַ *plunder*, from לָקַח *to take*.

WORDS FOR PRACTICE.

elder	זָקֵן	priest	כֹּהֵן	moon	יָרֵחַ	altar	מִזְבֵּחַ
mourning	מִקְפָּד	judgment	מִשְׁפָּט	stall	מִרְבֵּץ	plunder	מִלְקוֹחַ
child	עוֹלָל	child	עוֹלָל	key	מִקְמַח	fork	מִזְלָג
one who curses	מִקְלָל	frog	צְפָרְדַּע	dumb	אֵלֶם	blind	עֵר

Exercise. Write the above words in cons. sing. and with a vocalic and consonantal suff., observing which of them are of first declens.; and translate:

This *is* my son and these *are* my son's sons. He sent the frogs upon all the land. All his prophets are dumb dogs they cannot bark. And the inhabitants of the earth shall go in that day like the blind and their blood shall be poured out like the dust. The

children of Israel ate the passover with (and) their staff in their hand. Behold the head of thine enemy who sought thy life (soul). The mourning of the dead *shall be* in all vineyards. These are the statutes and the judgments which ye shall keep in the land whither¹ ye *are* crossing, thou and thy son and thy son's son. Their land swarmed-with frogs (*acc.*) in the chambers of their kings.

¹ See Vocabulary under "who".

§ 31. VERBAL SUFFIXES.

VERBAL SUFFIXES TO HIPH'IL.

PERF.	הקטיל	INFIN. CONS.	הקטלת
1. s. c.	הקטילני	הקטילי (subj.) הקטילני (obj.)	הקטילתני <i>מלך יד</i>
2. s. m.	הקטילך	הקטילך (sub. and obj.)	—
" f.	הקטילך—לך	"	—
3. s. m.	הקטילו	"	הקטילתו <i>הוא יד</i>
" f.	הקטילה	"	הקטילתה <i>היא יד</i>
1. pl. c.	הקטילנו	הקטילנו	הקטילתנו <i>יד</i>
2. pl. m.	הקטילכם	&c. &c., mostly as	—
" f.	הקטילכן	as noun the noun	—
3. pl. m.	הקטילם		הקטילתם
" f.	הקטילן		הקטילתן
IMPERF.	יקטיל	IMPER. AS IMPF.	יקטילו
1. s. c.	יקטילני	הקטילני	יקטילוני
2. s. m.	יקטילך—לך	—	יקטילוך
" f.	יקטילך	—	יקטילוך
3. s. m.	יקטילהו—לנו	הקטילהו	יקטילהו <i>מלך יד</i>
" f.	יקטילה—לנה	הקטילה	יקטילה
1. pl. c.	יקטילנו	הקטילנו	—
2. pl. m.	יקטילכם	—	—
" f.	יקטילכן	—	—
3. pl. m.	יקטילם	הקטילם	יקטילום
" f.	יקטילן	הקטילן	יקטילון

The pronominal suffixes to the verb almost always express the direct object or *accus.*, rarely the indirect or *dat.*

The suffixes do not express reflexive action; we cannot express *I killed myself* by suff.; either the reflex. verb, or

the simple verb with some circumlocation for *self*, must be used.

The following principles will be found sufficient:

1. Before the suffixes verbal forms altered or rubbed off are restored; 3 fem. s. *āh* becomes *ath* (§ 16 Rem. b); 2 fem. s. *t* becomes *th*, and 2 mas. pl. *tem* becomes *tum*, (§ 12 Rem. b), though the weak *m* disappears.

2. Verbal forms ending in a vowel append the suffixes in their shortest consonantal form (*ni*, *ka*, *k*, *v*, *hu*, *ha*, *nu*, *kem*, *ken*, *m*, *n* § 12) immediately to the vowel termination.

3. In forms having no apparent vowel termination a helping vowel is used:

1) The suff. *ka kem ken*, as in nouns, have reduced the helping vowel to a mere *sh*va*, § 19.

2) All the other suff. have a full vowel. Now the verb had originally *three* vowels both in the perf. and imperf. In the *perf.* the final vowel was *a*, and hence with suff. to the perf. the helping vowel sound is *a*.

3) In the *imperf.* some more indefinite sound ended the form (*e* or *u* perhaps) and this appears as *ē* with suff. to the imperf.

The *imperat.* follows the imperf.

4) The *inf. cons.* takes the suffixes of the *noun*.

4. *Effect of suff. on preceding vowels.* 1) The perf. Qal of all forms, and imperf. and imper. Qal in *a*, follow words of the *first declension*, preserving the tonic and losing the pretonic vowel when it is changeable, § 18. In open pretonic syllables *a* becomes *ā* § 6. 2.

2) The infin. cons. and imper. Qal follow the *second declension*, the form *q*ōl* being a *segholate* of *third class*. (The imper. of the form *hṣp* follows the *first declens.* See above 4. 1.)

3) All other parts of the verb (ending in *ē* or *ō*) follow the verbal law, that is, with vocalic additions lose the tonic vowel, and may be said to follow the *third declens.* § 30.

5. In the imperf. between the accented helping vowel and the suffixes *ni nu* of 1st pers., *hu ha* of 3 pers. s., and

ka of the pausal *éka* of 2 mas. s., the letter *n*, having demonstrative force, is often inserted, and this by its union with the conson. of the suff. gives rise to forms *enni* (anni) *ennu*, *ennu ennah*, *ekka* (for *enhu*, *enha*, *enka*). Occasionally forms appear in which the union of the *n* with the following letter has not yet taken place.

Rem. *a*. On Perf. See remarks on nominal suffixes, § 19. In 3 fem. sing. the termination *ath* retains the tone except with heavy suffixes. The suff. of 2 fem. s. is oftener *ekh*; comp. Jud. 4. 20, 1 Sam. 25. 32, Ezek. 27. 26, Mic. 4. 9 with Is. 54. 6, 60. 9. In 3 pl. m. *lā-* Ex. 15. 10; 23. 31. Once 3 s. m. *tāhu* for *to*, Ezek. 43. 20.

Rem. *b*. On Impf. In the Impf. and related parts the sounds *eni*, *enu* of 1 p., and *em*, *en* of 3 p., may become in pause or under special phonetic influences, *ani*, *anu*, *am*, *an* (see § 10. 5 Rem.), cf. Gen. 19. 19; 29. 32, Ex. 29. 30, Deut. 7. 15. Suff. of 3 pl. m. in *lā-*, Ex. 15. 7, 9 &c, Ps. 2. 5; 21. 10, 13 &c. Exx. of *enni* (anni) Gen. 27. 19, 31, Jer. 50. 44; of *ekka* Gen. 28. 3; 49. 25; of *ennu* Gen. 9. 5; 28. 22; 49. 9, 19, cf. 8. 15; of *ennah* Gen. 31. 39; 6. 16; 13. 15; 15. 8; Hos. 2. 5. In some cases the *n* is not assimilated, Jer. 23. 24, Ex. 15. 2, Deut. 32. 10. In other cases *pl.* in *lā-* is base of the form, Prov. 1. 26, Ps. 63. 4, Is. 60. 7, Jer. 2. 24; 5. 22, cf. Job 19. 2.—The 2 and 3 pl. fem. assume with suff. the form of 2 pl. m., Jer. 2. 19.

Rem. *c*. The infin. cons. uses the verbal suff. of 1 p. s. to denote the object, *me*; but in the other persons the nominal suff. alone are used to express both object and subject (*him* and *his*).

The suff. to the participle are also those of the noun, though in the singular of partt. verbal suff. are also used in poetry, Gen. 4. 14, 15, Ps. 18. 33.

The infin. cons. with suffixes *ka kem ken* occasionally appears of the form *qəṭolkha* instead of *qəṭl'kha*, Gen. 2. 17; 3. 5, cf. Deut. 27. 4; 29. 11. The inf. קָטַל is inflected קָטַלְתִּי, § 29 Rem. *a*, Gen. 19. 33.

Rem. *d*. The demonstrative *n* is occasionally seen in imperat. and perhaps a single time in the perf. and part., Gen. 30. 6.

It may be repeated (*foot note* p. 17), that with suff. the first syll. of infin. cons. is half open; and that on the contrary the prep. ל unites with it so closely as generally to form a shut syllable. The imper. is also half-open.

when he kept	בָּשָׁמֶר	when the man kept	בָּשָׁמֶר הָאִישׁ
before he kept me		לִפְנֵי שָׁמֶר אֹתִי	
before the man kept me		לִפְנֵי שָׁמֶר הָאִישׁ אֹתִי	
when I kept the man	בָּשָׁמֶר אֶת־הָאִישׁ	or	בָּאֶשֶׁר שָׁמַרְתִּי
until I keep the man	עַד שָׁמֶרִי	or	עַד אֲשֶׁר אֲשַׁמֵּר

Rule 1. The *infin. cons.* has the government of its verb and may take suffixes and prefixes. The usual order is infin., subject, object.

Rule 2. Instead of the infin. cons. with preposition the finite form may be used with a conjunctive expression formed of the prep. and relative.¹

EXERCISE: TRANSLATE.

[illegible]

90 K

I have gathered thee. I will gather her from the sides of the earth. And thou shalt keep me in thy way. Keep thou him. Before she kept the man. These are the generations of the heavens and the earth in the day of their creating (*niph.*). Judge me according to my righteousness. Bury me not in Egypt, but I will lie with my fathers and thou shalt bury me in their burying-place. Make-me-tread¹ in the path of thy commandments for in it I delight. Jehovah shall keep thee from all evil, he shall keep thy soul. What is man that thou rememberest him or (and) the son of man that thou visitest him? Thy word² is proved and thy servant loveth it. Before he cut off all flesh by the waters of the flood. He promised to mention him before the king of the land.

¹ *hiph.* ² *amph.*

§ 32. IRREGULAR OR WEAK VERBS.

1. The word **לַעֲשׂוֹת** *to do* was used as a paradigm by the older Grammarians. Now the first letter of this verb being *Pe*, the first letter of any verb was called its *Pe*; and in like manner the second letter was called its *ʾAyin*, and the third its *Lamed*. This mode of designation is employed in *weak verbs*.

¹ Prepositions are really *nouns* in the cons. state.

A weak verb is a verb which has one or more of its three stem letters a weak letter. The weak letters are the *Gutturals*, the *Quiescents* and *Nun*, i. e. the letters א ה ע ח ר ע ך ן י ן. Thus such a verb as נפל is called a *Pe Nun* verb; ילד a *Pe Yod* verb; קום a *'Ayin Vav* verb; שמע a *Lamed Guttural* verb, and the like. The letters *'Aleph* and *He* being gutturals at the beginning of a word and quiescents at the end have a double nomenclature, thus נלה is a *Lamed He*, but הלך a *Pe Gutt.*, מצא a *Lam. 'Aleph*, but אסף a *Pe Gutt.* In a few verbs *'Aleph* quiesces when first radical, as in אמר, these are called *Pe 'Aleph* verbs. If a verb have more than one weak letter it is called after all the classes whose peculiarities it shares, ידה a *Pe Yod* and *Lam. He* verb. A verb like נלל whose second and third letters are the same is called a *Double 'Ayin* verb.

DESIGNATE THE CLASSES OF THESE VERBS.

קרא, אכל, שלח, טחט, שאף, בין, ילד, ישע, בקש, רום, בך,
עבר, שקל, נחה, נחם, נגה, רעע, קלל, בוא, סבב, קרע, רדה,
ידא, ידה;

§ 33. PE NUN VERBS.

The letter *n* in Hebrew shews the same kind of feebleness that it has in other languages, when it is not sustained by being followed by a full vowel its sound is apt to be lost in that of the consonant after it, *in-licio* = *illicio*; *yin-gash* = *yiggash*.

1. When *n* stands at the end of a syllable (imperf. Qal, perf. and part. Niph., Hiph., Hoph.) it is assimilated to the next consonant, which is doubled, נפל = ינפל, הקטיל = הקטיל (yin-pol = yippol, hinptl = hippil).

2. When *n* not having a full vowel of its own begins a word (imper., inf. cons. Qal) it often falls away altogether, as נש for נש (gash for n^ggash).

3. When *n* falls away in infin. cons. this form assumes the fem. termination *t*, becoming a *segholate* noun having *i* when inflected (§ 29. Rem. a), as נשתי, נשתי.

Rem. The *n* initial does not usually fall away in verbs imperf. in *o*; and hardly ever in 2 pl. perf. in any verb. In many cases, esp. in later style the *n* is not assimilated, Deut. 33. 9, Is. 56. 3, Jer. 3. 5.—The root נָגַשׁ used as Par. is a defective verb really, see final Note § 45.

The *n* is not usually assimilated in verbs *ʿAyin Gutt.*, except niph. of נָחַם *to repent*, and occasionally נָתַח *to descend*.

4. The verb נָתַן *to give* assimilates its final *n* also in perf. and infin. cons. It has *ē* in imperf. and imper., נָתַן. Inf. cons. is נָתַת, נָתַתִּי, נָתַתְּ.

The verb לָקַח *to take* assimilates the liquid *l* as if it were *n* (in Qal, Hoph.), as impf. יִלָּקַח for יִלְקַח.

5. *Nouns from Verbs* פִּי. Nouns with *m* preformative are of the form מִמֶּנּוּ, as מִכָּל *offal*, מִכָּה *stroke*.

to deliver נָצַל *Hi.* to tell נִגַּד *Hi.* to vow נָדַר to fall נָפַל
to approach נִגַּשׁ to touch נָגַע to set נָצַב *Hi.* to look נִגַּב *Hi.*
to smite נָגַף to deceive נִשָּׂא *Hi.* to kiss נָשַׁק

EXERCISE. TRANSLATE.

נָתַן, קָחוּ, נָפַל, הִנֵּנִי, אֶפִּיל, הִנֵּנִי, מִצִּיל, וְיִנְצֵלֵנוּ, תִּנְחֵנוּ, תִּצִּילֵנוּ,
תִּנְצֵנוּ, נָתַתְּ, הִנֵּנִי, תִּבְטֵנוּ, לְנָפַל, לְנִשָּׂא:
הִצִּילֵנוּ מִדָּמִים אֱלֹהֵי תְשׁוּבָתִי וְלִשְׁכֵּנִי תִגִּיד צְדָקָתְךָ: 2 כִּי תִדּוּר
מִדֶּר לִיהוָה אֱלֹהֵינוּ שֶׁלֹּא מִדֶּר: 3 יִרְאוּ אֲבִירֵי מִשְׁכַּת אֱלֹהֵי:
4 תִּבְטֵנוּ הַשְׁמִימָה וְסִפֵּר הַפִּזְכָּבִים: 5 וְיִפֹּל יְהוָה תִּדְרֹמָה
עַל־דָּאֵם וְיִקַּח אֶת־מִצְעָדֵנוּ וְתִצַּלֵּעַ אֲשֶׁר לָקַח בְּיָדָהּ לְאִשָּׁה:
6 אֲמַר הָאֵדָם הָאִשָּׁה אֲשֶׁר נָתַתְּ עִמָּדִי הִיא יִנְחֵנִי לִי מִדֶּר:
7 אֲמַר יְהוָה אֱלֹהֵינוּ הִתְחַלֵּץ בְּאֶרֶץ לְאִרְפָּה וְלִרְחֹבָה כִּי לָהּ
אֶתְנָהּ וְיִפֹּל אֲבָרָם עַל פָּנָיו: 8 הִלֵּם יַעֲקֹב וְהִנֵּה סֵלֶם מִצָּב
אֶרְצָה וְרִאשׁוֹ מִגִּיד הַשְׁמִימָה:

¹ See § 7 note on *dag. forte conjunct.* p. 19.

² Abram.

Give thou. I will not give my silver and my gold. Tell it not
in Gath. Look not (*f.*) after thee lest God smite thee. Deliver
me for thou art my salvation. Give ye glory to Jehovah. When

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ש"ס

I gave the woman to the man for wife. I will deliver thee and thy tongue shall tell-of my righteousness. The serpent deceived her and she took of the tree and gave to her husband. They feared to draw near lest they should be smitten before the kings. Thou hast caused a deep-sleep to fall upon me. And he brought near the man and he took him in his arms and kissed him (*dat.*). 72

§ 34. PE GUTTURAL VERBS.

See the rules for Gutturals § 8.

1. By 2nd rule of Gutt. a gutt. requires a *hatafeph* for simple sh'va vocal (2 pl. perf., imper., infin. cons., Qal).

2. By 1st rule Rem. *a*, *i* before gutt. becomes *e*, and by 2nd rule the short vowel repeats itself under the gutt. in a *hatafeph* corresponding to itself. Thus:

<i>niph.</i>	נָקַטַל	in gutt.	נָחַטַל	and then	נָחַטַל
<i>hiph. perf.</i>	הִקְטִיל	"	הִנְחִיל	"	הִנְחִיל
<i>hiph. inf.</i>	הִקְטִיל	"	"	"	הִנְחִיל
<i>hoph.</i>	הִקְטִיל	"	"	"	הִנְחִיל
<i>impf. qal.</i>	יִקְטֹל	"	יִנְחֹל	"	יִנְחֹל
	יִקְטֹל	"	"	"	יִנְחֹל

3. By 4th rule of Gutt. the gutt. cannot be doubled, but, remaining single, causes the preceding short vowel to become its tone-long (parts connected with impf. Niph.), נִחַטַל = נִחַטַל.

Rem. *a*. In Active verbs (impf. in *o*) the primary *a* appears with the preformative (Note p. 59), as נִעְבַּד, and *i* in Stative verbs, as יִאָּחַז. With initial *h* the *i* appears even with impf. in *o*, as יִאָּחַז; but when rapidly pronounced (as at a distance from the tone) the sounds ִי become ִי in the 1st Gutt. verb, Gen. 27. 41, Numb. 3. 6, Jer. 15. 14.

Rem. *b*. The harder gutturals, while they always depress the vowel (*i*, *u* to *e*, *o*), often keep simple sh'va at the end of the syllable, as יִחְכֵּם *he will be wise*. Exceptionally *a* appears in *niph.*, Gen. 31. 27.

Attention should be directed to the half-open syllables in this verb, e. g. in forms ending in *a i u*; e. g. יִעֲבֹד *p.* יִעֲבֹד = יִעֲבֹד, § 6. 2. *d*, *e*, cf. Note p. 17.

to dream	חלם	to leave	עזב	to stand	עמד	to slay	הרג
to pass	עבר	to serve	עבד	to embrace	חבק	to count	חשב
cross		till		to sin	חטא	to be strong	חזק
to withdraw	רחק	to love	אהב	to take	אחז		אמץ
refrain		to be wise		חכם	to bind	חבש	אמן
						to believe	אמן

EXERCISE. TRANSLATE.

וַיַּחַלְמֵהָ חֲלוֹם בְּלֵילָה אֶחָד אֲנִי יְהוָה: 2 וַיַּעֲזֹב כָּל-אֲשֶׁר לוֹ בְּיָד יוֹסֵף: 3 הִנֵּה שְׁנֵי הַמַּלְכִּים לֹא עָמְדוּ לְפָנָיו וְאֵךְ כַּעֲמֹד אֲנָחְנִי: 4 וַיִּזְכֹּר אֱלֹהִים אֶת-נִחַם וַיַּעֲבֵר הָיָה בְּדוֹלָה עַל-דָּאָרְךָ: 5 חוֹס וְאִמְצָן בִּי אֲתָנָה מִנְחִיל אֶת-דָּעָם הָיָה אֶת-דָּאָרְךָ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְתַתּ לָהֶם: 6 וְאַבְרָם וְיִצְחָק בִּידְוָה וַיַּחֲשֹׁבְתִי לוֹ צָדָקָה: 7 תִּקְדֹּחַ לְנִי אֶת-דָּאָרְךָ הַזֶּה וְאַל-תַּעֲבֹרֵנִי אֶת-דָּוָרִי: 8 שְׁלַחְנִי יְדוּהָ לְחַבֵּשׁ לְנִשְׁבָּרֵי לֵב:

א' ז'

ז א ה

ז ב ו

ז ב ו ז

Abraham saw a ram taken by (in) his horns. And (there shall be) mourning in all vineyards for I will pass in thy midst saith (*perf.*) Jehovah. Pass not the river lest ye be smitten before your enemies. Jehovah will not permit (give) them (*acc.*) to pass the river. Our land shall not be tilled for our enemies shall stand in the midst-of-her. Let me cross the river that I may make this people inherit the land which Jehovah swore unto their fathers to give them. X Bil'am said unto the she-ass, Would-there-were¹ a sword in my hand for now I would slay thee (*perf.*). They said unto him, To bind² thee have we come down, to give thee into the hand of thine enemies. And the people served (*pl.*) Jehovah all the days of Joshua³, and all the days of the elders who prolonged⁴ days after Joshua. And he made to pass his children in the fire.

¹ לוֹ יֵשׁ.² אָמַר.³ יְהוֹשֻׁעַ.⁴ Hiph. of אָרַךְ.

ז א ז ב ז ג ז ד ז ה ז ו ז ז

§ 35. PE 'ALEPH VERB.

1 *Pe 'Aleph* verbs are a sub-class of *Pe Gutt.* verbs. They have one peculiarity,—in impf. Qal *'Aleph* quiesces in the vowel *o*; in all other respects they are *Pe Gutt.* This *o* is for *a*, יִאמַר = יָא = יִאמַר.

1. The peculiarity of the *Pe 'Aleph* verbs is that they quiesce in the vowel *o* in the imperfect Qal. This *o* is for *a*, as יִאמַר = יָא = יִאמַר.

The verbs belonging to this class are *five*: **אָבד** *to perish*, **אָכַל** *to eat*, **אָמַר** *to say*, **אָבַה** *to be willing*, **אָפַק** *to bake*, and sometimes **אָנַח** *to take*, and others.

✓ Rem. a. The impf. is in *a*, but often, especially in pause in *ē*. With retracted accent **אָבַד**, **אָמַר**, **אָבַה** and *he said*.

✓ Rem. b. In verb *to say* the frequently used form of *inf.* with prep. *to* is contracted (**לֵאמַר** = **לְאָמַר**) *dicendo saying*.

— Rem. c. By § 8. Rem. b. initial *N* when next the tone readily takes *ḥaṭ. ṣ̣ghol*, but if the word be loaded at the end reverts to *ḥaṭ. path*. See *imper*. The imp. and inf. with prep. have oftenest *ḥaṭ. ṣ̣g*; inf. itself perhaps *ḥaṭ. path*.

— Rem. d. In 1st pers. impf. *N* of the root is omitted after the preformative *N*, as **אָמַר** *I will say*, Gen. 24. 33, cf. 32. 5.

The verb **אָנַח** *to take* usually follows Pe 'Al., and **אָהַב** *to love*, occasionally, Hos. 11. 1, 14. 5. The *ō* sometimes appears in *niph*. Num. 32. 30, and in *hiph*. Hos. 11. 4, Jer. 46. 8, 1 Sam. 14. 24.—In general, *N* is apt to quiesce, Num. 11. 25, or drop out, 2 Sam. 19. 14; 20. 9; Job 32. 11; 35. 11, 1 Sam. 15. 5. (Ez. 28. 16 may be 3 *perf*. Pi.)

2. Nouns from Pe Gutt. verbs.

	First declension.			Second declension.		
<i>sing. abs.</i>	חָכֶם	אֲדָמָה	מֵאֲכָל	עֶבֶד	עֵגֶל	חֹדֶשׁ
<i>cons.</i>	חָכֶם	אֲדָמָה	"	"	"	"
<i>plur. abs.</i>	חָכָמִים	"	"	עֲבָדִים	עֲגָלִים	חֳדָשִׁים
<i>cons.</i>	חָכְמִי	"	"	עֲבָדִי	עֲגָלִי	חֳדָשִׁי
	(wise)	(ground)	(food)	(servant)	(calf)	(month)

In *first declens.* Rule 2 of Gutturals (§ 8. 2) applies. The form with *m* prefix (§ 30. 3) is pointed **מֵאֲ** *maä*.—In *second declens.* 2nd class, the gutt. often depresses *i* to *e* (§ 8 Rem. a). In 3rd class the loss of *ō* leaves *ḥaṭeph gameṣ*. In *third declens.* no effects follow.

EXERCISE. TRANSLATE.

וַיֹּאמֶר יְהוָה אֱלֹהֵיכֶם מִבְּלִיעַן הֵנָּה אֵכֶל תֹּאכְלוּ: 2 וַתִּקַּח
הָאִשָּׁה מִפְּרִי הָעֵץ וַתֹּאכַל וַתִּתֵּן גַּם לְאִשְׁתָּהּ וַיֹּאכְלוּ: 3 וַתֹּאכְלוּתִים
אֶת־בָּשָׂר בְּיָדָם וְאֶת־בָּשָׂר בְּנִיתֵיהֶם: 4 קֹדֶלָה מִבְּלִי־מֵאֲכָל
אֲשֶׁר יֹאכַל וְהָיָה לָהּ וּלְהֶם לְאֵכֶלָה: 5 אֲלֵנָּה יְהוָה נֹאכְדָה

בְּנֶפֶשׁ הָאִישׁ הַזֶּה וְאֶל-תִּמְנָן עָלֵינוּ דָם נָקִיא: 6 וַיֹּאמֶר הַמֶּלֶךְ
 אֶל-דָּנְאֵשָׁה מְדַלָּה וְהָאִשָּׁה הָזֹאת אָמְרָה אֵלַי הִנֵּי
 אֲדֹבְקָה וְנֹאכְלֶנּוּ הַיּוֹם וְאֲדֹבְנִי טָמֵא מָוֶה: וַנִּבְשֹׁל אֲדֹבְנִי
 וְנֹאכְלֶנּוּ וַאֲמַר אֵלָיוּ בַּיּוֹם הַזֶּה וְהָאִשָּׁה הִנֵּי אֲדֹבְקָה וְנֹאכְלֶנּוּ וְהַתְּחַבֵּא
 אֲדֹבְקָה:

Ye shall eat of the fruit of your ways. Let us not perish for his soul. And he called the people to eat and they ate. And the children of Israel said, Who will let-us-eat (*hiph.*) flesh? Ye shall not eat any carcase, to the stranger ye shall give it and he shall eat it. And the woman said, The serpent beguiled me and I ate. Give me flesh that I may eat.¹ It shall not be eaten, it shall be burned in the fire. The way of the wicked shall perish (*f.*). And the dogs ate the flesh of my calf. And the man rose-early in the morning and he told all these words in the ears of his servants. And the king made (gave) the silver in Jerusalem² like stones and the cedars he made like the sycamores which are in the plain. ✓

¹ *Vav* with *Cohort.* § 23. ² יְרוּשָׁלַם.

§ 36. 'AYIN GUTTURAL VERBS.

1. 1) By 1st rule of Gutt. the gutt. prefers the *a* sound, hence impf. and imper. Qal, and very often perf. Pi'ēl, end in *a*; and even other parts may have *a* for *ē*; as שָׁחַט.

2) By 2nd rule the gutt. must have a *ḥaṭeph* as indistinct vowel, hence with the terminations *a i u* the middle gutt. is pointed with *ḥ. pathah*, as שָׁחַטָה.

3) By 4th rule the gutt. cannot be doubled, hence Pi'ēl, Pu'al, Hithp. must omit *dag.* from the middle radical. The preceding vowel becomes tone-long always before *Resh*, as בָּרַךְ for בִּרְךָ,—and generally before 'Aleph; with the rest it usually remains (and *i u* are not depressed to *e o* before the virtually doubled gutt.), as שָׁחַט, שָׁחַטָה.

Rem. *a.* The form of imper. Qal in *i u* is by 3rd rule of Gutt.—The short vowel in *Pi* &c. is rare with *Ḥ*; usage fluctuates with *ṽ*, which, however, takes *ō* in *Pu.*, Ps. 118. 12, Ez. 23. 3.—With *suff.*, impf. שָׁחַטְנִי &c., imper. שָׁחֲלִנִי, § 31. 4. 1.

Rem. b. In verbs middle ר, as שָׁרַח, שָׁרַח, the second rad. takes hateph instead of simple sheva, as שָׁרַח. The Pa. of שָׁרַח does not occur in parts illustrating the peculiarity.

2. Nouns from 'Ayin Gutt. verbs.

	First declension.	Second declension.	Third declension.
sing. abs.	נָהָר	נָעַר	נָחַר
cons.	נָהָר	"	"
voc. suff.	נָהָרִי	נָעָרִי	נָחָרִי
cons. suff.	"	נָעָרָה	"
plur. abs.	נָהָרִים	נָעָרִים	"
cons.	נָהָרִי	נָעָרִי	"
	(river)	(lad) (fear)	(work) (breadth) (priest)

In second declens. the form נָעַר (i. e. נָעַר) corresponds to the regular מְלָךְ (§ 8. 1); hence there are no segholates of 2nd class with middle guttural. The s'ghols appear in two words, לֶחֶם bread, and רֶחֶם womb. The form נָעָרִי is usual with the weaker gutturals (§ 8. 2), with the harder gutt. simple sh'va remains, as נָחָרִי my fear &c.

to be clean טוהר	to taste טעם	to bless בָּרַךְ Pi.	to wash רָחַץ
to slay שָׁחַט	to serve שָׁרַח Pi.	to lean שָׁעַן Ni.	to drive נָחַשׁ
to cry { צָעַק	to fight לחם Ni.	to choose בָּחַר	to refresh מָעַד
{ וָעַק	baal בָּעַל	gate שַׁעַר	

EXERCISE. TRANSLATE.

טוהרני, טעמו, ברכו, ישרת, ועקי, ויגלחמו, ויטוה, ארחץ, רחצתי.
 ארחצה, נבחנה, מצעק, בעלי, שערך:
 יקדנא מעט מים ורחצו רגליכם והשענו תחת העץ: ואקחה
 פת לחם וסעדו לבבכם אחר העברו: 2 ויגרש יהוה את האדם
 וישלחוהו מן עֵדֶן לעבד את האדמה אשר לקח משם: 3 ביום
 הוּא האמר לי אישי ולא תקרא לי עוד בעלי: 4 ויברכו
 הכהנים את בני ישראל לאמר יברכה יהוה וישמרה וישא יהוה
 פניו אליה: 5 ויזעקו בני ישראל אליהו לאמר עזבנו את
 אלוהינו ונעבד אלהי בעלים:

Beyond the rivers of Kûsh. Our feet shall stand in thy (*f.*) gates O Jerusalem. And the priests cried unto Jehovah saying, We have served the Baal (*pl.*). Thou shalt love Jehovah thy God and him thou shalt serve. Cut off is (*hoph.*) the offering and the drink-offering; the priests, the ministers (*part.*) of Jehovah mourn.¹ And your fathers cried unto me and said, We shall perish from the violence of our enemies. Bless Jehovah my soul and forget not all his mercies. And she said unto her husband, Drive out this maid-servant and her son. And they forgot Jehovah and he sold them into the hand of their enemies and they fought against² them. And they took wives from all whom they chose. And I will bless (*cohort.*) those-that-bless-thee (*part.*).

¹ אָבָל, *perf.* ² בָּ.

§ 37. LAMED GUTTURAL VERBS.

1. The peculiarities of *Lam. Gutt.* arise chiefly from the first law of gutturals,—that [all final gutturals must have an *a* sound before them.]

1) Long vowels take *path. furtive* between them and the gutt., and the short vowel must be *a* (*path.*), as שָׁלוֹחַ.

2) The long vowels *ē* and *ō* in certain cases may become *pathah*, *ō* does so only in the *impf.* and *imper.* *Qal*, but regularly in these parts, as שָׁלַח, שִׁלַּח.

As to *ē* the practice is:—

In parts naturally long,—*infin. abs.*, *participle*,—the *ē* remains with *path. furt.*, as שָׁלַח.

In parts naturally short,—*imper.*, *jussive*, *infin. cons.*,—it becomes *a*, and generally also in other parts in continuous discourse, as שָׁלַח, שִׁלַּח.

In pause *ē* is resumed.

3) Under the Tone the gutt. retains *sh'va* silent, as שָׁלַחְתִּי; except before another vowelless consonant in 2 *fem. sing.* where a *furt. path.* slips in between the consonants without removing *dag.* from the 2nd, שָׁלַחְתְּ *shalāhat*.

Rem. Final ך usually has *ō* in *impf.*, except in stative verbs. *Infin. cons.* is usually in *ō*, occasionally in *a*, Num. 20. 3, Is. 58. 9. *Part.* have *a* sometimes in *cons.*, Lev. 11. 7, Is. 42. 5.—With *suff.*, *impf.* שָׁלַחְתִּי &c., *imper.* שִׁלַּחְתִּי, § 31. 4. 1.

2. Nouns from verbs Lam. Guttural.

	First declension.		Second declension.		Third declension.	
<i>sing. abs.</i>	רָשַׁע	שָׂמַח	וָרַע	שָׁמַע	רָמַח	מִזְבֵּחַ
<i>cons.</i>	רָשַׁע	שָׂמַח	"	"	"	מִזְבֵּחַ
<i>cons. suff.</i>	רָשָׁעוֹ	שָׂמָחוֹ	וָרָעוֹ	שָׁמָעוֹ	רָמָחוֹ	מִזְבָּחוֹ
<i>plur. abs.</i>	רָשָׁעִים	שָׂמָחִים	וָרָעִים	"	"	מִזְבְּחוֹת
<i>cons.</i>	רָשָׁעִי	שָׂמָחִי	וָרָעִי	"	"	"
	(wicked)	(rejoicing)	(seed)	(report)	(lance)	(altar)

In *second declension* the final short vowel is *a* (§ 8. 1), and in all the declensions the quasi-vocal *sh'va* before the consonantal suffixes *ka* &c. becomes a *hateph*.

to send	שָׁלַח	to hear	שָׁמַע	to be satisfied	שָׁבַע	to forget	שָׁכַח
to sow	זָרַע	to plant	נָמַע	to take	לָקַח	to halt	צָלַע
to rise (shine)	זָרַח	to make grow	רָשָׂא	<i>Hiph.</i>		to sprout	צָמַח

EXERCISE. TRANSLATE.

אֲשָׁמַע, אֲשָׁמְעָה, בְּהִשְׁמָעִי, תִּשְׁמָעִי, שְׁלַחָה, שְׁלַח, שְׁלַחָה, שְׁלַחָה, אֲשָׁלַח, אֲשָׁלַחָה, יִשְׁכַּחְהוּ, שְׁכַּחְתָּ, נִשְׁכַּחְתָּ;
הִנֵּה אֲנִי שֹׁלֵחַ מִלְאָה לְפָנֶיךָ לְשִׁמְרָה בְּהִרְדָּה הַשְׁמֵר מִפְּנֵי וְשִׁמַּע בְּקוֹלִי: 2 אֲבִירִי צִיּוֹן אֲשָׁבִיעַ יְלָחֶם וְלִהְיוֹתָ אֶלְבִּישׁ יֵשַׁע: 3 יֵשַׁע יְהוֹדָה בֶּן בְּעִיךָ וַיַּצֵּמְהָ מִן־הָאֲדָמָה פְּלִיעֵץ נִחְמָד לְמִרְאֵה וְטוֹב לְמַאֲבָל: 4 וַיִּקַּח יַעֲקֹב אֶת־נָשָׁיו וְאֶת־יְלָדָיו וַיַּעֲבֵר אֶת־מַעֲבָר יַבֹּק: 2 וַיִּקְחֻם וַיַּעֲבִרֻם אֶת־הַנָּחַל וַיַּעֲבֵר אֶת־אֲשֶׁר לוֹ: וַיַּאֲבֹק אִישׁ עִם יַעֲקֹב וַיֹּאמֶר הָאִישׁ שְׁלַחְנִי בִּי עֲלֵה הַשְׁתָּר וַיֹּאמֶר לֹא אֲשַׁלְּחָה בִּי אִם בִּרְכָתְךָ: וַיֹּאמֶר לוֹ הַמִּלְאָה לֹא יֹאמֶר עוֹד יַעֲקֹב שִׁמָּה בִּי אִם יִשְׂרָאֵל הִבְרָה אֹתוֹ שָׁם: הִזְרַח לוֹ הַשְׁמֵשׁ בְּאֲשֶׁר קָבַר אֶת־יִשְׂרָאֵל וְהוּא צָלַע עַל־יְרֵכּוֹ:

¹ On double *accus.* see Rule § 38.² Jabbok.³ Peniel.

This song shall not be forgotten. In the day of thy being anointed (*niph.*). And now lest he put forth (send) his hand and take of the tree of life and eat and live¹ for ever. I have heard thy report.

¹ § 42.

O Jehovah. Jehovah will give you in the evening flesh to eat, and bread in the morning to be satisfied (*inf. Qal*). He caused thee to hear his words out of the fire. Let those-loving (*part. cons.*) thy salvation say: Let God be great! Behold I *am* sending my messenger before thee, hearken to his voice. And he sacrificed and was satisfied-with the flesh (*acc.*) of his sacrifices. And he fought against the city all that day and he took the city and the people that *was* in it he slew, and he beat-down¹ the city and sowed it with salt (*acc.*). And my master made-me-swear (*hiph.*) saying, Thou shalt not take a wife to my son from the daughters of the Canaanite² in whose land I *am* dwelling.

¹ נָחַץ. ² כְּנַעֲנִי.

§ 38. LAMED 'ALEPH VERBS.

The irregularities of the remaining classes of verbs (except verbs *Double 'Ayin*) arise from the presence of some of the quiescents ל ו י in the stem. Verbs ל"ב, in which ל quiesces in the imperfect only, have been already treated, § 35.

1. *Verbs Lamed 'Aleph.* When ל is third stem-letter, it causes the following peculiarities:

1) At the end of a syllable ל is silent after the preceding vowel, which is lengthened (except *e*), § 9. 1. Thus *a* in *impf. Qal*, § 37, *Niph.* &c. becomes *ā*, as לָאָה, לָאָה.

2) In *perf. Qal* of *active* verbs (those in *ā*), the vowel *ā* remains throughout, as לָאָה.

3) In *perf. Qal* of *stative* verbs (those in *ē*), in all the other perfects, and in all imperfects and imperatives the *a* sound has undergone the common deflection into *e*, the vowel being *ē* in the *perff.*, and *e* in the *imperff.* and *imperr.*, as לָאָה, לָאָה, לָאָה.

Rem. a. The letter ל, being silent, sometimes falls out in writing, as לָאָה, Num. 11. 11, Jud. 4. 19, Lev. 11. 43, Gen. 20. 6. In 3 *f. s.* old form in *t* is found, e. g. Gen. 33. 11, Ex. 5. 16, Is. 7. 14.

Rem. b. This class of verbs has a considerable tendency to adopt the vocalization, and even the consonantal spelling of verbs ל"ב (§ 44): 1) vocalization, e. g. 1 Sam. 22. 2, 2 K. 2. 21, Deut. 28. 59,

Jer. 51. 34. 2) spelling, Gen. 23. 6, 1 Sam. 6. 10; 10. 6; 25. 33, 2 Sam. 3. 8. 3) inf. cons. in *t*, Lev. 12. 4, Ex. 31. 15.

Rem. c. Only a single example occurs of a perf. pass. inflected in a manner to indicate its vowel, *הִנָּחֵהוּ* Ezek. 40. 4. The evidence being so limited, it is perhaps better to retain *ē* (*cere*) in the Paradigm.

Rem. d. Vav convers. with the perf. does not *usually* throw the tone forward in this class of verbs, as *וַיִּנָּחֵהוּ*, Gen. 17. 19; 18. 26.

Rem. e. With *suff.*, impf. *יִנָּחֵהוּ* &c., imper. *קְנֵהוּ*, § 31. 4. 1.

2. Nouns from verbs ל"א.

	First declension.		Second declension.		Third declension.
<i>abs.</i>	נָכַח	מִקְרָא	נָלֵא	חֲסֵא	יָנֵא
<i>cons.</i>	נָכַח	מִקְרָא	"	"	יָנֵאת <i>fem.</i>
<i>suff.</i>	מִקְרָאֵכֶם				
<i>pl.</i>	נָכַחוּת	מִקְרָאִים	נָלְאִים	חֲסֵאִים	יָנְאִים
<i>cons.</i>	נָכַחוּת	מִקְרָאִי	(נָלְאִי)	חֲסֵאִי	יָנְאוּת <i>fem.</i>
	(host)	(assembly)	(prison)	(sin)	

The quiescent retains the long vowel before it even in the *cons. sing.*, though the heavy suffix admits the short vowel.

The long vowel often remains before the quiescent even in the *cons. plur.*

In the *fem.* the *א* is apt to surrender its vowel to the preceding *cons.*, as *יָנֵאת* for *יָנֵאת* § 21.

to find	מָצָא	to sin	חָטָא	to create	בָּרָא	to lift up	נִשָּׂא
to call	קָרָא	to be full	מָלָא	to hate	שָׂנָא	to prophecy	{ נִנְבָּא Hith.
read							
to befall	קָרָא	a wonder	וַיִּלָּא	outgoing	{ מוֹצָא pl. im and ôth.		
meet							
to journey, de-camp		נָסַע	journeying	מִסָּע	to heal	רָפָא	

The house was full of smoke מָלָא הַבַּיִת עָשָׁן

The house was filled with smoke " " נִמְלָא

He filled the house with smoke מָלָא הַבַּיִת עָשָׁן

Rule. Stative verbs (i. e. those describing a condition of the subject) subordinate to themselves in the *accus.* the noun that sup-

plements the description. When they become active (in Pi. or Hiph. §§ 26, 27) they take *two* accusatives.

Such verbs are those expressing the idea of *fulness* (*to be full, satisfied, to swarm, flow with, be covered or clothed with* &c.) and *want* (*to want, be bereaved, &c.*).

EXERCISE. TRANSLATE.

// נִבְרָא, תַּחֲטִיא, וְתַטְאֶחֶם, תַּחֲטָא, מִלְּאֲתָהּ, קָרָא, וַיִּמְצָאֶהוּ,
וַיִּמְצָאֶנּוּ, יִרְאֵנוּ, אִמְלֵאֶה, יִשְׁאֲנִי:
וַיֹּאמֶר יַעֲקֹב אֶל-בְּנָיו הָאֲסָפִי וְאֶנְיָדָה לָכֶם אֲדֹאֲשֶׁר יִקְרָא אֲתֹכֶם
בְּאַחֲרִית הַיָּמִים: 2 וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל שְׁנֵאֲתִיו כִּי לֹא יִתְנַבֵּא
עָלַי טוֹב כִּי אִם רָע: 3 אָמַר הַפֶּתֶן הַגָּדוֹל סָפַר, הַתּוֹרִידָה מִצֵּאֲתִי
וַיִּתֵּן הַסָּפַר אֶל-דֹּסְפֵר וַיִּקְרָאֵהוּ: 4 וּבְנֵי יִשְׂרָאֵל שָׂרְצוּ וַיַּעֲצֻמוּ
וַתִּמְלֵא הָאָרֶץ אֲתָם: 5 כֹּה אָמַר יְהוָה אֱלֹהֵי מִרְעִישׁ אֲדֹכָל-
הַבָּיִת וּמִלְּאֲתֵי אֲתֵדְבָרִית הָיָה כְּבוֹד: 6 וַיִּמְצָאֶנּוּ לֹאֲשֶׁר לֹא
בְּקִשְׁתִּי אֲמִירָתִי הִלֵּלִי הִלֵּלִי אֶל-בְּנֵי יִשְׂרָאֵל בְּשֵׁמִי: //

¹ The rel. pron. is very often omitted, particularly if the antecedent be indefinite.

Jehovah will hear when thou criest to him. I am full (*perf.*) of the spirit of Jehovah and of judgment to tell to Jacob his transgression and to Israel his sin. And the earth was filled with violence. Hast thou found-me, mine enemy? and he said, I have found-thee. Thou hast filled this house with thy glory. Thou hatest (*perf.*) all workers of iniquity. And the spirit of Jehovah lifted-me-up and cast me to-the-earth. Lift-me-up and cast me into the sea that it may be quiet from-upon you. Thou shalt not hate thine enemy in thy heart. These are the journeyings of the children of Israel who came out of the land of Egypt according-to¹ their hosts, and Moses wrote their outgoings according-to¹ their journeyings. Unless ye had ploughed with my heifer ye would not have found my riddle.

§ 39. PE YOD AND PE VAV VERBS.

The letters נ and י have become a good deal confused in Hebrew, and in consequence of this confusion, roots having נ as their first, second, or third stem-letter, have not remained distinct from those having י in the same places.

Though the two classes נ and י are a good deal mixed up with one another, it is conducive to clearness to treat them separately.

1. *Pe Vav verbs.* 1) When the first radical is initial it always appears as י , viz. in Qal (except impf. and related parts), Pi'el, Pu'al, and usually Hithpa'el.

All these parts may be said to use forms from י ; and the perf. Qal having י , verbs of both classes have the general name of י verbs.

2) When the first radical is not initial, and particularly when it is at the end of a syllable, it appears as נ , viz. in Niph'al, Hoph'al, and usually Hiph'il.

The ו unites in these parts with the vowel of the preformative, א or א , and there arises in Niph. and Hiph. the sound $\text{או}=\text{ô}$; and in Hoph. $\text{אוו}=\text{â}$, as $\text{הוֹשִׁיב}=\text{הוֹשִׁיב}$ ($\text{haw-shîb}=\text{hô-shîb}$), $\text{נָשַׁב}=\text{נָשַׁב}$ ($\text{naw-shab}=\text{nô-shab}$), $\text{הוֹשִׁיב}=\text{הוֹשִׁיב}$ ($\text{huw-shab}=\text{hâ-shab}$).

These parts employ forms of י verbs.

3) The confusion is greatest in the impf. Qal and related parts (infin. and imper.). These parts are formed after two methods:—

a) In some verbs the initial letter falls out of the impf. and related parts entirely. In this case the vowel of the preformative letter of impf. is é , and the final vowel is also é (or a beside gutturals); and the infin. cons. strengthens itself by assuming the fem. t , as יָשַׁבַּת (yêshêb , shêbeth).

b) In other verbs the impf. and related parts are formed quite regularly, with י as first radical, which is retained in all the parts, and merely quiesces after the preformative i of impf. The final vowel is a . Thus יָשַׁב &c. The *niph.*, *hiph.* &c. are formed as in class a).

The paradigm shews that the impf. may be formed after this method, while the imper. and infin. may follow 3a).

2. *Pe Yod verbs.* A certain number of verbs have these peculiarities:—

1) In Hiph'il *y* shews itself: the *y* then unites (just as *w* does) with the vowel *a* of the preformative, *ay*=*e*, as *הִינִיק*=*הִינִיק* to give suck.

The Niph. and Hoph. are wanting.

2) The impf. Qal is formed after 1. 3 b) (and examples of imper. and infin. cons. do not occur), as *יִנֵּק* he will suck.

These seem examples of real *יָד* verbs.

3. *Verbs assimilating the first radical.* The initial *w y* are subject to still another mode of treatment; instead of coalescing with a preceding vowel (as *iy*=*i*, *uw*=*u*, *ay*=*e*, *aw*=*o*), they may be assimilated, like *n*, to the following consonant, which is then doubled, as *פָּךְ* to pour, impf. *פָּךְ*.

4. *Nouns from verbs Pe Yod.* The infin. cons. is inflected with *i*, §§ 29, 31, *שֹׁכֵבִי* my sitting. The infin. is occasionally of the form *שָׁכַח*, and this form has been adopted by the nouns, as (*יָדָע* to know) *עֲדָה* assembly, *עֲצָה* counsel, *שָׁנָה* sleep. These words, however, inflect after the manner of the first declension, § 18.

The nouns with *m* preformative, § 30, are of the form *מִוֹלֵד* fem. *מִוֹלֵדָה* (§ 29. 2) from *מָוַ*; *מִיָּסֵב* from *יָד* (i. e. *man*=*mo*, *may*=*me*, as in Hiph.), and *מָצַע* when the initial letter is assimilated.

Rem. a. In Hithp. the syllable *hith* is so distinct from the root that it is scarcely felt to form part of the word. A few forms appear with *w* as *הִתְנַדַּע* from *יָדַע* to know.

The Hoph. occasionally has *o* for *u*, as *וְהִוָּדַע*, Lev. 4. 23.

Rem. b. Verbs forming the impf. and related parts by rejection of the first radical do not constitute a numerous class, but are words of very common occurrence. Those most frequently met with are:—*יָדַע* to know, *יָלַד* to bear, *יָצָא* to go out, *יָרַד* to go down, *יָשָׁב* to sit; and *יָלַךְ* to go, which derives the parts in question from *יָלַךְ* itself not found. Impf. of *יָדַע* is *יָדַע*, imp. *יָדַע*, inf. *יָדַעַת*.¹

¹ The presence of the unchangeable *e* is not very easily accounted for. It may have arisen from *ay*, although the *y* hardly ever appears in writing (Mic. 1. 8); the *i* may either be primary, i. e. *iy*=*i*, or it may have arisen from *e* by thinning.

Rem. c. The form 3b) is the one proper to *stative* verbs; and most verbs of the class are stative, though there are a few actives. Examples are: יָבֵשׁ *to be dry*, יָעִיף *to be weary*, יִרָא *to fear*, יִשָּׁן *to sleep*, יִצַּח *to counsel*, יִבָּרַךְ *to burn* (also 3a)), יִרָשׁ (also *ya-rēsh*) *to possess, inherit*, יִרָח *to throw*. Inf. of יִרָא is יִרְאָה.

Examples of infin. and imper. retaining the initial *y* are rather rare, and are chiefly from verbs doubly weak, as the verbs *to fear*, *to throw*. These parts rather follow the forms of 8a), as *ŷf* *to possess*.

The rare infin. cons. יָכֹלַת *to be able*, יָבֹשׁ *to dry*, Gen. 8. 7, is met with in these verbs.

Bem. d. Proper 'D verbs are: נָסַח to suck, יָלַל (Hiph.) to howl, טָבַח (impf. and Hiph.) to be good, יָסַח (Hiph.) to go to the right, יָצַח (impf.) to awake, and others.

Rem. c. Verbs assimilating the first radical are: **נָסַח** (Hiph.) *to place*, **נָסַח** (Hiph.) *to spread*, **נָסַח** *to burn*, &c. They mostly have a sibilant as second radical.

The general remark may be made that the various classes of "D verbs have become considerably confused, and in the impff. and related parts, and the Hiph. &c., shew a great tendency to borrow forms from one another. The individual facts must be learned by reading or from the Concordance.

to be able יָכַל perf. Qal; impf. יִכָּל (Hoph.?)

to add יָסַף perf. Qal; impf. יוֹסִיף Hiph.

and she bore again

(lit. "added to bear", or לָלֶדֶת

"added and bore")

וְהָיוּ לְךָ לְזִכָּרוֹן

לִלְדָת

וּתְלָד

EXERCISE: PARSE AND TRANSLATE.

תָּהָה, לָרֶחֶת, יַעַ, רֵעִת, נִלְכָּה, אִינוֹס, תִּירָא, דַּעֲרָא, אֲנָרֵשׁ, וְיִרְעֵשׁ,*
וְאִשְׁמָה, תַּעֲבָד, בְּדוֹרֵי, תִּלְרָקָה, וְיִרְדְּהוּ, הַצֵּעַ, מִצִּיב, וְיִרְעֵם,
יִירָשׁוּם:

וַיֵּלֶךְ אֲבָרָם מִצֻּר־מִדָּה וַיֹּאמֶר אֶל־אֲשֵׁתּוֹ אֲמָרִינָא אֲחֹתִי אִמָּה
לְמַעַן יִיטְבְּלִי בְּעֵבְרָהּ: נִיָּקָה אַתָּה הַמֶּלֶךְ וְגַלְאֲבָרְם הַיְיִטִּיב
בְּעֵבְרָהּ: נִנְעֵע יְהוּדָה אֲחִי וְנִנְבָּעִים פְּדֻלִים וַיֵּדַע כִּי אֲשֵׁתּוֹ דִּיא:
2 אָמַר יְהוּדָה אֶל־אֲבָרָם אֲנִי יְהוּדָה אֲשֶׁר הוֹצֵאתִיךָ מֵאֹמֶר פְּשֻׁרִים
לָעֵלֶת לָךְ אֶת־דִּיאָרְךָ הַזֶּה לְרִשְׁתָּהּ: וַיֹּאמֶר אֶל־יְהוּדָה בְּפֹה

¹ The verb very readily subordinates to itself in the *acc.* its own noun. ² Ur of the Chaldees.

אָרע בִּי אִירָשְׁקָה: 3 וַיֹּאמְרוּ בְנֵי יַעֲקֹב אֵלָיו וְשֹׂאֵל שְׂאֵל הָאִישׁ
לָנוּ וּלְמוֹלִידָתָנוּ לֵאמֹר 2 הֲעוֹד אָבִירְכֶם הִי הָיִשׁ לָכֶם אִחַ וְעַבְדְּכֶם
עַל־יָדֵי הַדְּבָרִים הָאֵלֶּה הַעֲדוֹעַ נָדַע בִּי יֹאמֶר הוֹרֵדוּ אֶת־אֲדָמְכֶם:

¹ Infin. abs.=the man *asked* (why the man asked). The "straitly" of E. V. is false, see § 27. ² הֵ particle of interrogation. § 49. ³ וְ.

||^x And the ark went upon the face of the waters. And we went *through* all that great and terrible wilderness. And they said unto her, Wilt thou go with this man? and she said I will go. And we said, We cannot (*impf.*) go down. And thou shalt remember all the way which Jehovah thy God made-thee-go in the wilderness, to know *that* which is in thy heart. And the man opened the doors of the house and went out to go on (*dat.*) his way. And the women said unto her when she bore her son, Fear not for thou hast borne a son. Behold I have heard that there is corn in Egypt, go down thither and buy us a little food. X And the Lord said unto him, Go not down to Egypt, dwell in the land which I shall say unto thee. \ Let them give to me a place in one of the cities of the country (field) that I may dwell (*cohort.*) there, why should thy servant dwell in the royal city (city of the kingdom)? And he was afraid and said, How terrible is this place! And he said, My son shall not go down with you¹, for his brother is dead and he alone is left, and should mischief befall² him in the way in which ye shall go then shall ye bring down my grey-hairs in sorrow to Sheol.

¹ וְ see § 49. ² Vav with *perf.*

§ 40. 'AYIN VAV AND YOD VERBS.

The principles stated in § 9 should be well understood here.

By § 9. 3, such forms as *perf.* and part. *qawam*, *maweth*, *ṭawob*, § 22, become *qām*, *mēlāh*, *ṭōb*; so part. *qawum*=*qūm*, and infin. *qawom*=*qōm*.

Again, by § 9. 2, forms like infin. *q'wum*=*qūm*; *impf.* *yaqwum*=*yā-qām*; Hiph. *hiqwim*=*hē-qīm*, Hoph. *huqwam*=*hū-qam*.

These general laws explain the following facts:—

1. As in Pe Vav and Yod verbs the *n* and *y* forms have become greatly mixed, those with *n* having very much the

preponderance. Except in impf. Qal and related parts the forms with *w* and *y* completely coincide.

2. The weak middle letter always either falls out or unites in sound with the vowel of the form, hence the stems form monosyllables with the same vowels in most places as are in the regular verb, as perf. קָם, קָת, Hiph. הָקִים.

The Niph., however, has *ô*, from *wa*, הָקִים=הָקִים; and in the impf.

Qal and related parts, the fundamental sounds of these verbs, *ô* and *i*, always maintain themselves, as הָקִים, הָקִין.

3. As the stem forms a monosyllable, the preformative letters stand in the open pretone and have tone-long vowels (chiefly *ā*, as impf. Qal הָקִים, perf. Niph. הָקִים; *ē* from *i* in Hiph. הָקִים), which, of course, are lost when the tone shifts. Hoph. has *û*.

4. With inflectional affirmatives (except *tem*, *ten*), the compression of the stem retains the tone on the *penult*, as הָקִים *she stood*.

5. The vowels *i* *û* being so characteristic of these verbs, a great effort is made to give them expression; but as they cannot stand in a shut syllable with two consonants following them, § 5. Rem. *b*, a vowel is inserted between the stem and the consonantal affirmatives, and *i* *û* remain in the open syllable. The inserted vowel is *ô* in perf., and *é* in impf.

If no vowel be inserted, *i*, *û* become *ē* (*a*), *ō* in the shut syllable.

✓ 6. The ordinary form of the intensive is generally avoided. The intensive is usually formed by doubling the final letter, as קָם *pass.* קָם (*aw=ô*). § 26 Rem. *c*.¹

Rem. *a*. In these verbs the *infin. cons.* is assumed as root, because it is the simplest form in which the characteristic *i* or *û* is found.

Rem. *b*. In Hiph. יָ"ץ and יָ"ץ coincide; in the other parts, e.g. Niph., Pô'el (and Hoph.?), the forms employed are exclusively those of יָ"ץ.

Only in impf. Qal and related parts is there any divergence.²

¹ The supposition made above, that these verbs are trilateral roots, with a weak middle letter, which sometimes falls out, and sometimes melts into the vowels beside it, offers to appearance the simplest explanation of their forms. It is not necessary, however, to suppose any historical period of the language, during which the words existed, even under inflection, in the unabridged trilateral form.

² Several things, such as the analogy of other Shemitic dialects, the

Rem. c. Pretonic *ā* is the ordinary preformative vowel in impf. and Niph. The intrans. *i* (= *ē* in pretone), appears only in שָׁבַע (i. e. שָׁבַע); אָרַךְ 2 Sam. 2. 32 is probably *niph.*, so Gen. 34. 15.

In Hiph. and Hoph. *higgim*, *huggam* occasionally appear for *hē-gim* &c., as הִגִּימָה from הִגַּם, to *set, place*, הִפִּיחַ Is. 36. 18, Jer. 38. 22.

Rem. d. The vowel *ō* is inserted in perf. Niph.; and generally in perf. Hiph. *Hiph.* sometimes follows reg. verb, הִפְּחִיחַ Ex. 20. 25, Deut. 14. 28; particularly *hiph.* of הִפִּיחַ, Numb. 14. 15, Is. 14. 30, Hos. 2. 5, Ex. 1. 16. The form הִפְּחִיחַ with *ē* for *i* also occurs, Ex. 19. 23, Num. 31. 28, Ex. 26. 30. The vowel *ē* is generally inserted in impf. Qal, and occasionally in impf. Hiph.

In Niph. the stem *ō* becomes *ū* immediately before the tone, but *ō* sometimes remains, Ez. 11. 17; 20. 43 &c.

The origin of the inserted *ō* and *ē* is obscure. Probably these vowels arose out of the *a* and *e* sounds in which the perf. and impf. originally terminated. § 31.

Rem. e. The *juss.* in Kal is הָקֵם, in *hiph.* הִקְמֵם; with *vav* הִקְמִימָה and הִקְמִימָה. Final gutt. take *a*, עָנָה Is. 7. 2, הָקֵם Gen. 3. 13.—Inf. cons. is sometimes הָקֵם, Is. 7. 2.

appearance of such words as הָקֵם to be hostile to, הִפְּחִיחַ to be weary, in which *y* is moveable, and the existence of numerous primary nouns with *y* as middle letter (§ 41), make the existence of the class of *וָע* stems certain. The class, however, shews a great tendency to pass over into *וָע*, and very few verbs can now be held with certainty to belong to it. In addition to the two verbs just mentioned and some denominatives from nouns *וָע*, the following words may be considered examples: וָע to see, וָע to glance, וָע to grow gray, וָע to plaster—besides others.

There is another class of verbs which, though sometimes reckoned *וָע* words, are more probably verbs *וָע* with certain abnormal forms. The general peculiarity of the class is that they have a set of forms in Qal and a set in Hiph., and the two sets are used without difference of signification. Perhaps the simplest explanation is given by assuming *Hiph.* to be the primary form. The initial ה may easily fall off, and the stem then falls back into the Qal, and, not unnaturally, develops new Qal forms. Thus הִבִּיחַ becomes הִבֵּיחַ, and a new perf. and part. הִבֵּיחַ are then developed in addition, and even new impf. of the form הִבֵּיחַ. In this way the peculiar perf. inflection הִבִּיחַ, which two or three verbs exhibit, may be readily explained—it is a *Hiph.* without the preformative letter. See Ewald, *Lehrb.* § 127. A different explanation is suggested by Böttcher, *Ausführl. Lehrb.* § 1141 foll.

The principal verbs belonging to this class are the following, which should be seen in the Concordance: הִבֵּיחַ *understand*, דִּין *judge*, לֵן *lodge* (the night), הִשָּׁח *depart*, הִשָּׁח *contend*, שָׁח *sing*, שָׁח *lay*, שָׁח *set* (also הִשָּׁח, חָלַל *be glad*, חָלַל *think*).

Rem. *f*. Very rarely the regular intensive is formed; in one or two cases the middle letter becomes *y*, קַיִם. Sometimes the whole stem is doubled. § 26 Rem. *c*.

Rem. *g*. In the perf. *tav conv.* projects the tone even in 3 *f. s.*, and 3 *c. pl.*, as קָמָה and *she will stand*. The rule stated above in 4 as to the place of Tone does not apply to the Participles, קָמָה, קָמָה. The emphatic imper. is קִמְּה, but in close connection with a following word beginning with a *gutt.* קִמְּה, e.g. before יָדוֹה (pron. 'adhoḥai) Ps. 3. 8, cf. Jud. 4. 18, Ps. 57. 9. See Ex. 5. 22, Is. 11. 2, Gen. 28. 10.

WORDS FOR PRACTICE.

to arise	קָם	to return	שָׁב	to flee	נָס
establish	Hiph. } נָסַח	restore	Hiph. } שָׁבַח	to hunt	צָד
to rest	נָח	to be high	רָם	to melt	מָג
to place	Hiph. } נָחַם	to be ashamed	בֹּשָׁם	to shine	אָדַר
to die	מוֹת	to come	בָּא	to contend	רִיב
to run	רָץ	to establish	כָּן	Hiph. Po'l.	
set	שָׂם	to depart	סָר		

EXERCISE: PARSE AND TRANSLATE.

נָס, סָרָה, שָׁבָה, וּבָאָה, וְסָרָה, אָרָם, תָּשׁוּבָה, תָּשׁוּבָה, יָרָם, אֲמִיתָה, תִּבְרָתָה, לְצִדִּיק, חַפְזָה, תִּבְרָתָה, יָאִיר, וְיָרָם. אֶל-תָּשׁוּב, תִּבְרָתָה, תִּשְׁמָחָה, יִבְרָכָה, מִבְּרָכָה, תִּמְחַלֵּה:

בִּדְעָה אֶפְסָה חֶאֱכַל לָחֶם עַד שִׁבְכָה אֶל-תִּבְרָתָה בִּי עֲפָר אֶתְּהַלֵּךְ וְאֶל-עֲפָר תָּשׁוּב: 2 וְאֶתְּהַלֵּךְ מִבְּרָכָה אֶתְּהַלֵּךְ מִיָּם עַל-תִּבְרָתָה לְשִׁחַת כָּל-בָּשָׂר מִתְּחִלַּת הַשָּׁמַיִם: 3 וְיָאִיר וְיָרָם אֶל-תִּבְרָתָה יִלְאֵ-מוֹת תִּמְחַלֵּךְ: 4 וְלֹא מִצָּדָה תִּבְרָתָה מִנִּחַ לְכַתֵּךְ תִּבְרָתָה וְתָשׁוּב אֶל-נֶחֱם אֶל-תִּבְרָתָה וְיִשְׁלַח יְדֹו וְיִקְרָא וְיָבֵא אֶתְּהַלֵּךְ אֵלָיו אֶל-תִּבְרָתָה: 5 וְיָרָה בְּתִיבָה קוֹלִי וְאֶתְּהַלֵּךְ וְיָעֹזֵב בְּבִדּוֹ אֶתְּהַלֵּךְ וְיָבֵא אֶתְּהַלֵּךְ עַד בּוֹא אֶתְּהַלֵּךְ:

¹ The order here is uncommon; nothing usually precedes the infin. abs. when used in this way, § 27; the present order arises from the expression being a quotation. The Serpent puts אֶל before what God affirms.

² "And it came to pass". See § 45. ³ On this word see note p. 17.

⁴ This word takes suff. of the plur. noun, exclusively in all persons except 1st and optionally in 1st.

And they fled the way of the wilderness. Depart not from-
 after Jehovah, but (and) ye shall serve him with all your heart.
 And Noah went in, and his sons and his wife and his sons' wives
 unto the ark. And he took not from his hand *that* which he had
 brought. I will surely-return (*inf. abs.*) unto thee (*f.*). And he
 said, Jehovah my God let the soul of this boy return. And he
 arose in the morning and saddled his ass and went with the
 princes of Mō'āb. And he called the man (*dat.*) and said unto
 him, How have I sinned against thee (*dat.*) that thou hast brought
 upon me and upon my kingdom a great sin? And his wife said
 to him, If Jehovah had wished¹ to kill us he would not have
 taken¹ from our hand a burnt offering. // And the woman went out
 to meet the captain of the king's host and she said, Turn in² my
 lord, turn in unto me, fear not; and he turned in unto her to the
 tent. And Jehovah said unto his servant, Take all the heads of
 the people and hang them up for Jehovah before³ the sun that
 the fierceness of the anger of Jehovah may turn from Israel. And
 it shall be if thou shalt at-all-forget⁴ Jehovah thy God and go
 after other gods and serve them, I testify¹ against thee this day
 that ye shall surely-perish.⁴

¹ Perfect. ² סור. ³ נָגַד. ⁴ Infm. abs.

§ 41. NOUNS FROM 'AYIN VAV AND YOD.

First declension. See § 18.

1 קָם (<i>qawam</i>)	plur.	קָמִים	cons.	קָמִי	fem.	קָמָה
2 מָת (<i>maweth</i>)	"	מָתִים	"	מָתִי	&c.	
3 מָוֵב (<i>fawob</i>)	"	מָוֵבִים	"	מָוֵבִי	&c.	
4 סֹר (<i>sawur</i>)	"	&c.	"	&c.		
5 שֵׁי (<i>sayim</i>)	"	&c.	"	&c.		
8 מָקָם (<i>maqnam</i>)	"	מָקָמֹת	&c.			
(מָגוֹר ")	"	מָגוֹרִים	&c.			
מָנוֹחַ	fem.	מָנוּחָה (מָנוּחָה)	מָנוּחָה ('ayin yod).			

Second declension. See § 29.

	A class.			I class.	U class.
<i>abs.</i>	אֹר	שׁוּר	בָּנוֹת	none	בָּנוֹת (שׁוּר)
<i>cons.</i>	אֹר	"	בָּנוֹת (i. e. בָּנוֹת)	"	בָּנוֹת "
<i>suff.</i>	אֹרִי	"	בָּנוֹתִי	"	בָּנוֹתִי "
<i>plur.</i>	אֹרִים	שׁוּרִים	בָּנוֹתִים	"	בָּנוֹתִים
<i>cons.</i>	אֹרִי	שׁוּרִי	בָּנוֹתִי	"	בָּנוֹתִי
	(light)	(ox)	(death)	"	(horse) (street)

	A class.			I class.	U class.
<i>abs.</i>	אֵיד	וֵית	חֵיל	גֵּיל	none
<i>cons.</i>	אֵיד	וֵית (i. e. וֵית)	חֵיל	&c.	"
<i>suff.</i>	אֵידִי	וֵיתִי	חֵילִי	"	"
<i>plur.</i>	&c.	וֵיתִים	חֵילִים	"	"
<i>cons.</i>		וֵיתִי	חֵילִי	"	"
	(calamity)	(olive)	(force)	(joy)	

1. *First declension.* The forms 1—5 being contracted, § 9, have unchangeable vowels. The form 8, with *m* preformative, has usually *o* in the last syllable (or *i* from 'Ayin Yod), which, with inflectional additions, may remain or change to *u*. This change is usual in fem. Comp. perf. Niph.

2. *Second declension.* In some words the monosyllabic form has been retained, the diphthongal sounds *aw ay* becoming *o e*, § 9. 1 Rem. *o*, as אֹר (אֹר), אֵיד (אֵיד). This shorter form appears in all the constructs; and is, of course, regular with suffixes. § 29.

The monosyllabic form is the common one even in the *abs. plur.*; but occasionally the plural assumes the pretonic *ā* as in ordinary *segholates*.

In other words of 1st class the dissyllabic form of the *segholate* has been reached; and in 'Ayin Vav forms, the influence of the *w* broadens the primary vowel to *ā*, as אֹר; while in 'Ayin Yod forms the *y* makes the furtive vowel *i*, as וֵית.

Naturally, § 9, there are no 2nd class forms with *w* nor 3rd class forms with *y*.

3. *Third declension.* In this class of stems the later participial development *qōfēl*, § 30, has not yet been reached.

The participles remain of the forms cited above under first declens. A few cases occur which seem to shew the beginnings of a transition to the newer forms, e. g. קום 2 Kings 16. 7; בוס Zech. 10. 5; comp. Is. 25. 7; Ps. 22. 10; Ps. 71. 6.

WORDS FOR PRACTICE.

death	מָוֶת	and so: midst	בְּתוֹךְ	evil	רָעָה.
light	אֹר	„	thorn	קִין	voice קוֹל
			generation	דּוֹר	im and
					δᾱ, bird, עֵף.
					Like שׂוֹר,—thorn חוֹר.
horse	סוּם	„	whelp	גִּיר	spirit רִיחַ
					δᾱ, street חוּץ
					Like שׂוֹק,—pot רִיד.
olive	זֵית	„	ram	אֵיל	wine בֵּין
					no אֵין.
force	חֵיל	„	eye	עֵין	δᾱ, colt עֵיר
					buck בָּשׂ.
calamity	אָיֵד	„	egg	בֵּיץ	δᾱ, bosom חֵיק
					smell רִיחַ.
joy	גִּיל	„	vanity	רִיק	judgment דִּין
					song שִׁיר.

Many words have some irregularity:—

house	בַּיִת	pl. בָּתִּים	probably	bāttim.
eye	עֵין	du. עֵינִים	pl. עֵינֹת	wells.
night	לַיִל	more usually	לַיְלָה	where ᾱ is acc. termination; cons.
			pl. לַיִלוֹת.	


day יוֹם pl. (יָמִים) — יָמִים, § 9. This word is very irregular in treating its ᾱ as merely tone-long.

(The word ראש head probably—רָאשׁ i. e. ראָשׁ, plur. ראָשִׁים.)

EXERCISE. TRANSLATE.

And they heard the voice of Jehovah walking in the midst of the trees (*sing.*) of the garden and the man and his wife hid-themselves. Behold I am old I know not the day of my death. In those days there-was-not a king in Israel, *every* man did¹ the *thing* upright in his *own* eyes. Ye shall not die for God knoweth (*part.*) that, in the day of your eating of the tree, then (*vav conv. perf.*) your eyes shall be opened. And Noah awoke from his wine and knew what his younger (little) son had done to him. And the prophet said unto her, And thou, arise, go to thy house, when thy feet come to-the-city, then (*vav conv.*) the boy shall die. And he

¹ עָשָׂה *impf.* § 46.

offered the ram of the burnt-offering and the priests, the sons of Aaron,¹ leant their hands upon the head of the ram. And the men feared to return to their houses. Arise (*f.*), shine, for thy light is come and the glory of the Lord is risen upon thee; for the abundance of the sea shall be converted² unto thee and the forces (*sing.*) of the gentiles shall come unto thee. 

¹ אֲהֲרֹן.

² Niph. נִפְּחָה.

§ 42. DOUBLE 'AYIN VERBS.

Verbs *Double 'Ayin* so entirely resemble in their inflection verbs *'Ayin Vav*, that it is best to treat them immediately after this class:—

1) As in verbs *'Ayin Vav* the stems are monosyllabic, except where an unchangeably long vowel or double letter in the form requires the presence of a third stem-letter, e. g. participles and infin. abs. Qal, Pi'el, Pô'el &c., as קָבַח, סָבַח, סָבַח.

The vowels are those of the regular verb except that in Hiph. the vowel has not risen to *i* but remains *ē* (or *a*); see § 27 Rem. *a*; e. g. Niph. נִקַּח, Hiph. הִקַּח.

2) Again, the stems being monosyllabic, the preformative letters stand in open pretone and have tone-long vowels, precisely as in *'Ayin Vav*, as impf. Qal יָבַח.

3) The double letter shews itself with all inflectional affirmatives; and the tone (except in participles) is on the penult,¹ as נִקַּח *f.* נִקְּחָה.

4) Before the affirmatives beginning with a consonant a vowel is inserted, viz. in the perfects *o*, and in the impff. and related parts, *e*, as קָבַח.

5) The tone-long *ē* *ō*, which under the tone maintained themselves before the double letter, when they lose the tone become the sharp *i* *u*, (See Table § 6. 3.), as 2 pl. fem. imper. קְבִיחַ.

6) The regular Intensive is quite common. Other forms

¹ There are exceptions to this law about the place of tone, particularly in parts with vocalic terminations.

of the Intensive are *Pō'ēl*, and *Pilpēl*, which are also much in use. See § 26. Rem. c.¹

Rem. a. *Stative verbs*. The stative *ē* of perf. Qal is always sharpened to *a* (see § 22 Rem. b); a very few perf. appear with *ō*, Gen. 49. 23, Job 24. 24. In impf. final *a* and preformative *i* (i. e. *ē* in open pre-tone), are regular, as לָקַח, or with first rad. doubled לָקַח, Gen. 16. 4; 47. 19, Deut. 19. 6, Is. 7. 4, Gen. 21. 11.

Rem. b. In Niph'al *ā* is the ordinary preformative vowel, but *i* (*ē* when prolonged) also appears. Ez. 25. 3, Mal. 2. 5, Is. 57. 5. The final *ē* of Niph. is usually sharpened to *a*; but *ē* is found, and even extends itself to the perf. and part, Is. 49. 6, 1 Sam. 15. 9, Ps. 68. 3.

By imitation of verbs *'Ayin Vav* the Niph. has occasionally *ō* throughout; and it may be remarked in general that the two classes *'Ayin Vav* and *Double 'Ayin* shew an inclination to adopt forms from one another. 1) In impf. *ū* appears, Is. 42. 4, Prov. 29. 6. 2) In *niph.* *o*, Is. 24. 4, Am. 3. 11, Ez. 29. 7. 3) In *hiph.* *i*, Ps. 33. 10, Jud. 3. 24.—The perf. *hiph.* is often in *a*, Is. 8. 23, 2 K. 23. 15; so with gutt. Deut. 28. 52.

WORDS FOR PRACTICE.

to plunder	בָּזַח	to roll	גָּלַח	to be light	קָלַח st.
to be hot	חָם st.	to curse	אָרַח	to measure	מָדַח
to pity	חָן	to hold a feast	חָנַח	to be bitter	מָרַח st.
to be evil	רָע st.	to destroy	שָׁח (1)	to begin	חָלַח Hiph.
to turn	סָבַח (1)	to be soft	רָךְ st.	to be silent	דָּמַח 1
to be ended	תָּמַח 1	to curse	קָבַח 1	to tingle	צָלַח st.
to be trodden	רָדַח st.	to waste away	מָסַח Niph.		

Note. Verbs marked 1 double the *first* radical.

¹ As in *'Ayin Vav* verbs the question may be raised whether these verbs be properly biliteral stems shewing an impulse towards trilateralism which gratifies itself in the duplication or repetition of the second stem letter, or whether they be real trilaterals now undergoing a process of contraction. If the second hypothesis be adopted, the contractions may be explained by considering the *second* radical a weak letter and applying to it the laws 2, 3 of § 9.

Several considerations, however, are in favour of the other hypothesis, which is more natural in itself: 1) Sometimes the duplication of the 2nd radical does not appear, even under inflection, as, perf. מָלַח for מָלַח, impf. מָלַח for מָלַח. And 2) on the other hand the impulse towards strengthening the stem by trilateralism often finds satisfaction in dupli-

EXERCISE: PARSE THESE WORDS.

בְּזוֹנוֹ, קְלוֹה, וְהַנְּחָם, אָאָר, וַיִּחַן, בָּל, תַּרְע, בָּזָה, לָקַב, וְנָסַל,
וְנִמְסָקָם, יַפְד, הַשְׁפִּיטָה, הַרְמִיז, הָדַם, אָסַב, וַיִּחַמֵּז, תַּחֵם;
אֲנִי אֶעֱבִיר כָּל-טוֹבִי עַל-פְּנֵיהָ וְהֵלֵךְ אַחֲרָאֲשֶׁר אָחַן וְיִדְמֵתִי
אַחֲרָאֲשֶׁר אֲרַחֵם: 2 תִּחַל וְאָדָם לִרְב בְּאַרְצָן וּבְנוֹת יִלְדוּ לָהֶם;
3 וַיִּוָּד אֲחִידָהֶם אֶל-דְּמִיִּים נִיאָמַר יְהוָה אֶל-בְּרַעְיוֹן כָּל אֲשֶׁר
יִלַּק בְּלִשְׁוֹנוֹ מִן-דְּמִיִּים פֶּאֶשֶׁר יִלַּק וְהַקֵּלֶב תַּצִּיג אוֹחוֹ לְבָד וְכָל
אֲשֶׁר-יִכְרַע עַל-בְּרִיּוֹ יִלְשָׁחוֹת: וְיִדִּי מִסָּפֵר הַמִּלְקָקִים בְּיָדָם
אֶל-יְפִידָם שְׁלֹשׁ מֵאוֹת אִישׁ וְכָל יָתֵד הָעָם פָּרַעַי עַל-בְּרִיָּהֶם
לְשָׁחוֹת מֵיָם: 4 וְהֵאמַר אֶל-יָדָן אֶל-תַּקְרָאָהָ לִּי יַעֲמִי 'קָרְאָן
לִּי מָרָא בִּי הַמַּד שִׁדִּי לִּי מֵאֵד: אֲנִי מִלְּאָה דַּלְכָּתִי וְרִיקָם
הַשְׁבֵּנִי יִחַדָּה לְפָה תַּקְרָאָהָ לִּי נַעֲמִי יִיחַדָּה עָנָה בִּי וְשִׁדִּי
הָרַע לִּי:

¹ Inf. Cons. שָׁחַ to drink § 44.² See פָּה Table of Irreg. Nouns.³ No'ōmi. ⁴ Defective spelling.⁵ Circumstantial Clause,—in which the order is: *vav*, then *subject*, and last *predicate*. *Vav* would be translated here "when".

X

§ 43. NOUNS FROM DOUBLE 'AYIN VERBS.

These lines from Table § 6. 3 may be repeated:—

Vowels in final accented shut syll.	$\bar{a}(a)$ \bar{e} \bar{o}
" unaccented "	a e o
" non-final sharp (before double letter)	a i u

First declension.

<i>sing. mas.</i>	קָל	חָם	רַע	מַסַּב	מַסְקָד
<i>fem.</i>	קָלָה	חָמָה	רָעָה		
<i>plur. mas.</i>	קָלִים	"	"	מַסְבִּים	<i>c.</i> מַסְקָד
<i>fem.</i>	קָלֹת	"	"	מַסְבּוֹת	&c.
	(light)	(perfect)	(evil)	(circle)	(curtain)

cation of the *first* stem-letter, as, impf. יָסַב, impf. Hiph. יִסְב. This method of giving strength to these short stems is the ordinary one in Aramean. See the Paradigm. On either hypothesis the occurrence of full trilliteral forms like those of the regular verb may be looked for.

Second declension.					
	A class.		I class.		U class.
<i>abs., cons.</i> (accented)	עָם	הָר	סָף	צָל	חָק
(unaccented)	עֵם			צֵל	חֵק
<i>suff. &c.</i>	עָמִי	הָרִי	סָפִי	צָלִי	חָקִי
<i>plur.</i>	עָמִים	"	"	צָלִים	חָקִים
	(עַמְמַיִם)	(הַרְרִי) (c.)	"	(צִלְלִים) (c.)	(חַקְקִי) (c.)
	(people)	(mountain)	(threshold)	(shadow)	(statute)

1. The Tone affects the vowels as shewn in the Table. In final accented syllable \bar{e} \bar{o} are invariable, but the sharp a is more common than \bar{a} .

2. There are few words of the *first declension*, and, with one or two exceptions, as **מַרְוֵה** *marrony*, the unaugmented words are all of the form $a-a$, § 18. Such words, however, as *people*, *mountain*, &c. may perhaps with as much propriety be classed with the first as with the second declens.

The vowel under m preformative is sometimes lost, and sometimes preserved.

3. As in the verb the words develop the double letter under inflection; but the place of the tone is regular.

4. In the *second declension* the plur. abs. is generally of the same form as other inflected parts, but sometimes the pretonic \bar{a} appears, as in ordinary *segholates*.

The letter is very rarely written twice in the sing., **לָלָל** from **לָל** Job 20. 7. Comp. 40. 22, Gen. 14. 6.

Rem. a. The effects of gutturals are seen in the words *evil* and *mountain*.

Before the double letter a may be thinned to i . In some cases, e.g. **חָק**, it may remain doubtful whether the i be due to this cause, or whether the a of the abs. be not due to the Tone, § 10. 5 Rem., the word being of the second class.

Rem. b. This class of words can best be distinguished from other classes by a knowledge of derivation; but it may be observed that:—
a) words of this class ending in a sound have usually short a , while the words of other classes which they resemble, as **יָד** *hand*, § 18, **עֹמֵד** *standing*, § 41, have \bar{a} ; b) words of this class ending in e sound are distinguished from *segholates* of *'Ayin Yod* like **יָדָי**, § 41, by wanting *yod*. They quite agree in form with words like **יָדָי**, § 41, which,

however, are not a numerous class; c) words of this class ending in *o* sound are distinguished from adj. and *segholates* of 'Ayin Vav like מורב and קול, § 41, by wanting *vav*.

WORDS FOR PRACTICE.

light	קל	and so:	weak	לך	fine	קטן	bitter	קטן	living	חי
									cold	קר
									hot	חם
people	עם	"	hill	גבעה	garden	גן	prince	שר	ox	שור
									palm	תאנה
									(hand)	כף
shadow	צל	"	heart	לב	mother	אם	end	קץ	arrow	חץ
									with (prep.)	עם
statute	חק	"	bear	דב	tambourine	תוף	all	כל	yoke	על
									strength	עז
									heat	חם
									cold	קר
									statute	חוק

they called his name Sheth { קראו את שמו שֶׁת
" קרא
" נקרא

Rule. The indeterminate subject (Engl. *they*) may be expressed: a) by the third pers. plur.; or b) by the third sing.; or c) by the passive voice,—in the last case the Pass., used impersonally, still retains the government of the Act.

bless me, even me	יְבָרְכֵנִי גַם אֲנִי
thy blood, even thine	דָּמְךָ גַם אֲמִתָּה
to Sheth, even him	לְשֶׁת גַּם הוּא

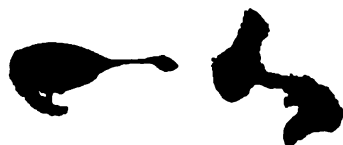
Rule. When the Personal Pronoun is repeated for the sake of emphasis, it is repeated in the separate or simple form.

EXERCISE. TRANSLATE.

And her mistress was despised (light) in her eyes. God thou shalt not despise (*pi'el*) and a prince among (in) thy people thou shalt not curse. And thou shalt put the whole upon the palms of the priest and upon the palms of his sons. Comfort ye my people, speak to (upon) their heart, and cry unto them that their warfare¹ is fulfilled (full). Our end draws near (*perf.*), our days are full. Plead with your mother, plead, for she is not my wife,

¹ When the accent falls on the third radical of בָּרַךְ the ר is pronounced with *Haṭ pathah*.

ב ל ת ו ז ח ט י כ



and I am not her husband. Thou shalt fall upon the mountains of Israel, thou and all the peoples that are with thee. A child has been born (*pu'al*) to us, a son has been given to us, and they have called (*sing.*) his name With-us-God.¹ / And the captain of the host sent messengers to the king saying: Make thy covenant with me, and behold my hand *shall be* with thee to turn-round² unto thee all Israel. And he came into his house displeased and he lay down on his bed and turned away² his face and did not eat bread. Arise, go down to meet the king of Israel and thou shalt speak unto him saying, Thus saith the Lord, In the place where the dogs licked the blood of Nabôth shall the dogs lick thy blood, even thine.

¹ לָא. ² Hiph. כָּבַח.

✓ § 44. LAMED HE (LAMED VAV AND YOD) VERBS.

The *He* in this class of verbs is not a radical, but a mere vowel sign.

The stems are properly לָהֵ and לָיָ, though forms with *yod* have acquired such a preponderance that only a few traces of stems with *vav* now appear.

1. When the third radical is final it unites with the characteristic vowel, and forms a sound which in all cases is represented by the letter ה, except in the pass. part. Qal; in which *yod* is written after ה:—

- a) This sound is in all perff. *ā*, *qameç*. § 28. 1.
- b) in impff. and participles the broad *ē*, *š'ghol* (from *dy*);
- c) in imperr. the closer *ē*, *çere* (from lighter *dy*);
- d) in infin. abss. the ordinary vowel of the regular verb;
- e) while in infin. cons. the fem. *ī* has been added, making the termination *ôth*.

2. When the third radical is not final but stands under inflection:—

1) After a vowelless consonant it surrenders its vowel to the consonant and disappears, § 9. 2, לָהֵא—לָהֵ (or, it may be held to lose itself in the following vowel).

2) At the end of a syllable it is silent after the preceding vowel, § 9. 1. Now this vowel being in all cases *a*, the diphthongal *ay* arises:—

- a) This *ay* most naturally becomes *é*, which prevails exclusively in perf. pass., as *Pu.* גָּלִיתָ;
- b) but *é* in parts much used may be thinned to *f*, which in perf. Qal is found exclusively, and in other perf. alternatively with *é*, as *Qal* גָּלִיתָ;
- c) in the accented syll. before *nāh* of imperf. and imper. *ay* becomes *é* (ə°ghol), as גָּלִינָה.

Rem. a. For traces of forms לָ"י the Lexicon or Concordance may be consulted on the roots שָׁלוּ and שָׁלַח, עָנָה, נָאָה, &c. and their derivatives.¹

Rem. b. The 3 s. f. is sometimes גָּלָה, but usually it assumes the second fem. termination, as in Parad., Lev. 25. 21; 26. 34, Jer. 18. 19.

The infin. abs. is occasionally spelled גָּלוּ, Gen. 28. 28.

The infin. cons. sometimes wants the fem. termination, as גָּלָה, rarely spelled גָּלוּ, Gen. 48. 11; 50. 20; 31. 28. The termination *ōth* may also be explained as from *wath*, or *yath*.

Rem. c. The thinning of *é* to *f* is said to be universal before *nū* of 1 pl., and almost universal before *tem* of 2 pl. The third rad. *yod* occasionally remains consonantal, esp. in pause and before term. נָ, as גָּלִי Deut. 32. 37; 8. 13, cf. Ps. 57. 2, Is. 17. 12; 21. 12; 41. 5.

The verb שָׁחָה (שָׁחַ) to bow down forms a very common hithpa'lel, הִשְׁתַּחֲוָה, הִשְׁתַּחֲוִי, vav conv. וַיִּשְׁתַּחֲוִי Gen. 18. 2, plur. 42. 6 &c. cf. Gen. 21. 18.

Rem. d. In perf. with *vav conv.* the accent is not usually thrown forward.

On suffixes see next § and the Paradigm.

WORDS FOR PRACTICE.

to be	הָיָה	to build	בָּנָה	to reval, open	גָּלָה
to do	עָשָׂה	to cover	כָּסָה <i>Pi.</i>	to see	רָאָה
to acquire	קָנָה	to increase	רָבָה	to be fruitful	פָּרָה
to count	מָנָה	to drink	שָׁתָה	to command	צִוָּה <i>Pi.</i>
to weep	בָּכָה	to conceive	הָרָה	to rule	רָדָה
to blot out	מָחָה	to go up	עָלָה	to smite	נָכָה <i>Hiph.</i>

he commanded the man to eat צִוָּה אֶת-הָאִישׁ לֶאֱכֹל
 " " " not to eat לִבְלִיתִי אֶכֶל " "

¹ The forms of this class of words are perhaps to appearance most easily explained on the assumption that the stems are trilateral with a weak letter *w* or *y* as third radical. The explanation will not differ materially if the stems be considered biliteral with a vocalic termination, *ū* *ī*. On

EXERCISE. TRANSLATE.

x *may* 4.

אֵלֶּה חֻלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהַבְרָאָם בְּיוֹם עֲשׂוֹת יְהוָה אֶרֶץ
וְשָׁמַיִם: 2 וְהָיִיתִי נָע וְנָד בָּאָרֶץ וְהָיָה כָּל-מַצָּאִי וְהִדְגִּי:
3 לֹא אֶסֶת עוֹד לְחַבּוֹת אֲדַכְלִי בְּאִשֶּׁר עָשִׂיתִי: 4 פֶּה וּרְבִי
וּמְלָאִי אֶת-הָאָרֶץ: 5 וְהָיָה יָבֵעַמִי עֵנָן עַל-הָאָרֶץ וְהִרְאֵתָהּ
הַקֶּשֶׁת בְּעֵנָן: וְהָיְתָה הַקֶּשֶׁת בְּעֵנָן וּרְאִיתָהּ לְזִכֹּר בְּרִיתִי:
6 שֶׁאֵין נָא עֵינֶיךָ וְרָאִתָּה בִּי אֲדַכְלִי-הָאָרֶץ אֲשֶׁר אָמַרְתָּ רָאִתָּה לָּךְ
אֲתִנָּנָה: וְשָׁמַתִּי אֶת-זִרְעֲךָ בְּעֵפֶר הָאָרֶץ אֲשֶׁר אֵין יוֹכֵל אִישׁ
לְמַנּוֹת עֵפֶר הָאָרֶץ בָּם זִרְעָךָ יִמְנָה: 7 וַיֹּאמֶר פָּרַעְוָה לָּךְ מַעֲלִי
וְהִשְׁמִיר לָּךְ אֶל-חֶסֶק רְאוּת פָּנֶי בִּי בְיוֹם רְאוּתָךְ פָּנֶי הַמּוֹת:

Behold I rain (*part.*) upon the earth and I will blot out all that I have made from-upon the face of the ground. Behold thy maid is in thy (*f.*) hand, do to her the *thing* good in thine eyes. And they left off building the city. And his sons took a (the) garment and covered the nakedness of their father, and the nakedness of their father they did not see. I am not able to do *anything* until thou come thither. And the waters increased very *much* and the ark went upon the face of the waters, and the heads of the mountains were covered. I have commanded thee not to eat of the tree which is in the midst of the garden lest thou die. For thou Lord of hosts, God of Israel, hast opened the ear of thy servant saying, A house will I build for thee. And he sent forth a (the) dove to see whether¹ the waters were lightened² from-upon the face of the ground. And it came to pass when he saw her that³ he rent his clothes and said, Alas my daughter thou hast-

¹ ה particle § 49.² Perf. קל.³ Vav conv.

this latter hypothesis, *ai* has to be substituted for *ay* in the above rules; and forms like קָלִי for קָלִי and others, in which *y* is mobile, must be considered secondary, while on the first hypothesis they are remains of the primary formations. The same thing may be said here as was said in *note* regarding verbs וָעַ, § 40.

¹ When a letter is written twice and the first of the two has *sh'va vocal* it is written in the best Edd. with *Haṭ. path.* as above. The word קָלִי § 49 is excepted from this law.

§ 45. APOCOPATED FORMS AND NOUNS OF VERBS LAM. HE. 113

indeed-brought-me-low,¹ for I have opened² my mouth unto the Lord and I cannot go-back. And he said unto the children of Israel, *At-evening*³ (*acc.*) then (*vav conv.*) shall ye know that Jehovah hath brought you out from the land of Egypt, and *in-the-morning* (*acc.*) then shall ye see the glory of the Lord.

¹ Hiph. and *inf. abs.* ² פתח. ³ The *modal accus.* embracing all definitions of *time, place, measure*, and in general all expressions defining the *mode* of the verbal action.

§ 45. APOCOPATED FORMS AND NOUNS OF VERBS LAM. HE.

1. The *Jussive* or shortened impf. and the imper. in verbs *Lam. He* is formed by loss of the final vocalic syllable (*He* and vowel sign); and hence is often called the *Apocopated* impf. &c. The contraction occasions some alterations within the word. Thus:—

<i>impf. qal</i>	יִגְלֶה	<i>apoc.</i>	(יִגְלֶה=) יִגְלֶה or יִגְלֶה=יִגְלֶה or יִגְלֶה. § 29.
<i>impf. hiph.</i>	יִגְלֶה	"	(יִגְלֶה=) יִגְלֶה=יִגְלֶה. § 29. § 5. Rem. d.
<i>imper. hiph.</i>	הִגְלֵה	"	(הִגְלֵה=) הִגְלֵה.
<i>impf. niph.</i>	יִגְלֶה	"	יִגְלֶה.
<i>impf. pi.</i>	יִגְלֶה	"	יִגְלֶה. § 5. Rem. d.
<i>imper. pi.</i>	הִגְלֵה	"	הִגְלֵה.
<i>impf. qal, hiph.</i>	יִשְׁלַח	"	יִשְׁלַח, יִשְׁלַח &c.
<i>impf. qal</i>	יִרְאֶה	"	יִרְאֶה &c. With <i>vav conv.</i> 3 s. m. alone וַיִּרְאֶה; 3 f. וַיִּרְאֶה, 1 c. וַיִּרְאֶה.

Rem. These contracted forms are used with *vav conv.*, though full forms with *vav* are not uncommon. The forms יִשְׁלַח, וַיִּרְאֶה, וַיִּשְׁלַח &c. with no helping vowel are possible only when last letter is a mute (§ 5 Rem. d, end), otherwise the forms יִגְלֶה or יִגְלֶה must be used.

2. The common verb הָיָה *to be*, has some irregularities,—which may be given:—

- 1) The gutt. when initial takes ḥaṭ. ṣ^oghol, as imper. הָיִה.
- 2) With *any* prefixed letter the gutt., when without a vowel, takes simple sh^ova, and the prefix *hireq*, as impf. יִהְיֶה.
- 3) Apocopated impf. is (יִהְיֶה=) יִהְיֶה, יִהְיֶה, יִהְיֶה &c. See nouns of 2nd declens.

The verb *חיה* *to live*, has mostly the same peculiarities.

Rem. *Vav* before the imp. sing. takes - , as *חַיֶּה*, and of course *א* in 1st sing. impf., *אֶחַיֶּה*. The preform. letter always takes *Metheg*.

3. Nouns from verbs *חיה*.

First and third declensions.

<i>abs.</i>	מִקְנֶה	קֶנָה	עֵלָה	שָׂדֵי	יָסָה	<i>fem.</i> יָסָה
<i>cons.</i>	מִקְנֶה	קֶנָה	עֵלָה	שָׂדֵי	יָסָה	יָסָה
<i>suff.</i>	מִקְנִי		עֵלִי			
3 <i>m.</i>	מִקְנֶהוּ		עֵלָהוּ			
3 <i>f.</i>	מִקְנֶהָ		עֵלָה—לָהּ			
<i>pl.</i>	מִקְנֵים		עֲלִים		יָסִים	יָסוֹת
<i>cons.</i>	מִקְנִי		עֲלִי		יָסִי	יָסוֹת
	(possession)	(possessor)	(leaf)	(field)	(fair)	(fair)

Second declension.

	A class.	I class.	U class.	
<i>abs. sing.</i>	אֶרֶץ (לְצוֹ)	בָּרִי פָרִי	חֲצִי שָׂרִי	חֲלִי אֶהוּ
<i>pause</i>	"	בָּרִי פָרִי	&c. חֲצִי	חֲלִי
<i>afform.</i>	אֶרֶץ מִקְנֶה	פָּרִי	חֲצִי	חֲלִי
<i>plur.</i>	אֶרֶצִים	בָּרִים	פָּתָאִים	חֲלִיִּים
<i>cons.</i>	קֶצֶי קֶצוֹת	בָּרִי		
	(lion) (end)	(kid) (fruit)	(simple) (half)	(sickness) (waste)

First and third declensions. 1) The vocalic sound at the end of these words is the broad *ṣ̄ghol*, which becomes the closer *ṣ̄ere* in the construct. Comp. the relation of the impf. and imper. in the verb.

2) The vocalic termination is absorbed in the vowel of the affirmative.

3) The final *e* sound naturally admits the suffixes *hu*, *ha* &c. of 3 pers. In 3 m. s. *ēhu* is found exclusively; in 3 f. besides *ēha* there may be *āh*.

Rem. Sometimes the vocalic termination is written with *yod*, in which case the cons. and suffixal forms of sing. and plur. noun coincide in spelling, as *חֲצִי יָנוּ* *thy cattle* sing., *חֲצִי יָנוּ* *our field*; compare Gen. 1. 21 (a sing. defectively written).

Second declension. 1) In these *ṣ̄egholates* the fundamental vowels sounds generally appear, *i* taking the tone, which *u*,

however, is unable to bear. The regular form, as בָּכָה *weeping*, is rare.

2) When any affirmative is appended the vowel as in other segholates removes to the first syllable.

3) In the plur. *yod* is sometimes softened into 'aleph before another *yod*; and in the *cons.* the pretonic *ā* many times remains.

Rem. a. On account of the thinning of a to i, which was to be expected in these weak words, it is hardly possible to say whether such words as *fruit* &c. belong to the first or to the second class. See Add. Notes.

Rem. b. The short words *hand, blood* &c. which follow in their inflection the *first* declension, and the words *son, name* &c. which follow the *third*, appear to be contractions of forms derived from stems ל"ה. The words אב father; אח brother, fem. אחות sister; דם father in law, &c., are also shortened forms belonging to this class of stems; in which, however, the rejected letter generally appears under inflection. See Table of Irreg. Nouns.

WORDS FOR PRACTICE.

work מַעֲשֶׂה	appearance מַרְאֶה	cattle מִקְנֶה	cheek לֶחִי
beauty יָפִי	captivity שְׁבִי	affliction עָנִי	shepherd רֹעֶה
friend רֵעָה	butler מִשְׁקֶה	covering מִכְסֶה	butlership מִשְׁקָה
and they spake to one another		וַיְדַבְּרוּ אִישׁ אֶל־רֵעֵהוּ	
		אֶל־אֲחֵיו	
and they smote one another		וַיִּכּוּ אִישׁ אֶת־אֲחֵיו	
and they (f.) clave to one another		וַתִּדְבַקְנָה אִשָּׁה בְּאֲחֹתָהּ	
		בְּרַעֲיוֹתָהּ	

EXERCISE. TRANSLATE.

יָבֵא אֲבָרָם אֶל־הָגָר וַהֲגִיד וַהֲרָא פִי הָרָתָהּ וַחֲסַל בְּבִרְתָּהּ /
בְּעֵינֶיהָ: 2 אָמַר יְהוָה לְאֲבָרָם הִתְחַלֵּף לְפָנַי יְהוָה חֲמִים
וַהֲקַמְתִּי אֶת־בִּידִי לְהוֹדוֹת לָהּ לְאֵלֹהִים: 3 וַיִּסַּר נָח אֶת־מִבְּכֹתָהּ

¹ Hagar. ² Imper. here expresses the consequence—and (so) thou shalt be. ³ This contraction takes place with the three prepp. *b, k, l* and conj. *v*. The contraction does not take place when the noun is in the *sing.*

וַיֵּשֶׁתּוּ וַיִּרְאוּ וַיִּתְּנָה הָרְבִי פָנָי הָאֲדָמָה: 4 וַיֵּשֶׁט כַּח פָּרָם וַיֵּשֶׁתּוּ
 מִן-יָדָיו וַיֵּשֶׁפֶר וַיִּתְּנָל בְּחוּף וַאֲדָלָה: 5 יָפֶת אֲלֹדִים לְיִשְׁתָּ
 וַיִּשְׁכֵּן בְּאֶרֶץ שֵׁם: 6 נָטָה יָדָה וַיִּדְעַל אֲדֹנָיִם: 7 וַיִּרְדֵּי
 רִיב בֵּין רֵעִי מִקְנֶה אֲבָרָם וּבֵין רֵעִי מִקְנֶה לוֹט וַיֹּאמְרֵי אִישׁ
 אֶל-רֵעֵהוּ אֶל-נָא תָדֹר מְרִיבָה בֵּינִי וּבֵינָה: 8 וַיִּרְא יְהוָה אֶל-
 אֲבָרָם וַיֹּאמֶר לְזֹרְעָה אֲתָן אֲדֹנָאָרְךָ וְהָאֵת וַיִּבֶן שֵׁם מִזְבֵּחַ
 לַיהוָה וַיִּקְרָאָה אֵלָיו:

¹ For this suffix see § 2. 3. 3), § 19. ² Japhet; Shem.

And I saw in my dream and behold seven good cows and they stood upon the bank of the river.² And the man of God stretched out his hand and brought up the frogs as the Lord had commanded him; and Pharaoh saw the plagues and he feared with a great fear.³ And Adam knew his wife and she conceived and bare Qayin; and she conceived again and bare his brother Hebel, and Hebel was a shepherd of flocks; and it came to pass when they were in the field that Qayin rose up against (unto) his brother and slew him. And his daughters spake one to another saying, Let us make our father drink wine; and he drank and was drunken.⁵ Walk thou before me and be perfect.⁶ And God opened her eyes and she saw a well of water, and she went and filled the bottle with-water¹ and made the boy drink.⁷ And the captain of the host said, Who *ever* shall smite Qiryath Sēpher and take it, then (*conv.*) I will give him my daughter to wife.⁸ And the watchmen saw a man coming out of the city and they said unto him, Shew-us the entrance of the city and we will deal mercifully with thee;² and he shewed-them the entrance of the city, and they smote the city with the edge of sword but the man they let go; and he went into the land of the Hittim and built a city and called its name Lúz.

¹ Acc. ² אֶשְׁתָּ חָסֵד עִם.

Note on doubly weak and defective verbs.

1. Many verbs have more than one weak letter. They are mostly ל"י or ל"ה with some other peculiarity. Some common verbs are these:—

1) ל"י and ל"ה. ל"י to ל"י, impf. ל"י, pl. ל"י. (§ 7 note 1); imp. ל"י, suff. ל"י; inf. c. ל"י, ל"י &c., but ל"י, rarely ל"י.

2) *ל"א* and *ו"ד*. *אָפּגאָ* *go out*, impf. *אָפּגאָ*, imp. *אָפּגאָ*, inf. c. *אָפּגאָ*, *אָפּגאָ*. Hiph. *אָפּגאָ*, *אָפּגאָ* &c.

3) *ל"א* and *ע"ו*. *בוא* *to come*, perf. *בוא*, *בוא* &c., impf. *בוא*, inf., imp. *בוא*, part. *בוא*. Hiph. *בוא*, *בוא* &c., but usually *בוא* &c. before suff.

4) *ל"ה* and *ד"ן*. *נָסַח* *to stretch*, impf. *נָסַח*, apoc. *נָסַח*. Hiph. *נָסַח* *to smite*, *נָסַח*, impf. *נָסַח*, apoc. *נָסַח*, imp. *נָסַח*, inf. *נָסַח*, part. *נָסַח*.

5) *ל"ה* and *מ"ד*. *אָמַח* *be willing*, impf. *אָמַח*, apoc. *אָמַח*. Pr. 1. 10. *אָמַח* *to swear*, apoc. *אָמַח*, 1 S 14. 24 (*אָמַח*=*אָמַח*). Poet. *אָמַח* *to come*, impf. *אָמַח*, *אָמַח*, apoc. *אָמַח* Is. 41. 25, cf. Deut. 33. 21.

6) *ל"ה* and *ו"ד*. *יָרָה* *to cast, shoot*, impf. suff. *יָרָה* Nu. 21. 30, from *יָרָה*, imp. *יָרָה*, inf. *יָרָה*. Hiph. *יָרָה*, impf. *יָרָה*, apoc. *יָרָה*, 2 K. 18. 17. *יָרָה* *be beautiful*, impf. *יָרָה*, apoc. *יָרָה* Ez. 31. 7, cf. 16. 18.

2. Stems composed of two strong radicals and any of the three weak letters *י*, *ו*, *נ*, are often allied in meaning. Thus *עָצַץ* *to advise*, *נָרַח* *to fear*, *נָצַח* *to place*, *נָפַח* *to blow*, *עָשָׂה* *to cover*. Hence one root supplements itself often from another. In many verbs also the forms in Qal have fallen into disuse, and the Qal supplements itself out of the other conjugations.

1) *בּוֹשׁ* *be ashamed*, see Parad. § 40. Hiph. *בּוֹשׁ* reg., and also *בּוֹשׁ* from *בּוֹשׁ*.

2) *טוֹב* *be good*, perf., part., inf. *טוֹב*; but impf. *טוֹב* and hiph. *טוֹב* from *טוֹב*.

3) *הָלַךְ* *to go*, perf., inf. abs. *הָלַךְ*, part. *הָלַךְ*; impf. *הָלַךְ*, inf. c. *הָלַךְ*, suff. *הָלַךְ*, imp. *הָלַךְ*, hiph. *הָלַךְ*, from *הָלַךְ*. Later style forms impfs and inf. cons. from *הָלַךְ*.

4) *יָרַח* *to fear*, perf., part. *יָרַח*; impf. *יָרַח*, imp. *יָרַח* Job. 19. 29, from *יָרַח*.

5) *יָכַל* *be able*, inf. abs. *יָכַל*, inf. cons. *יָכַל*, impf. *יָכַל* (hoph.).

6) *יָסַף* *to add*, perf., part., in Qal; hiph. *יָסַף* in perf., impf., and inf. An imp. *יָסַף* Is. 29. 1, Jer. 7. 21 (from *יָסַף* cf. Is. 30. 1).

7) *יָקַץ* *to awake*, only impf. *יָקַץ* in Qal; hiph. *יָקַץ* perf., impf., imp., infin., from *יָקַץ*.

8) *קָשַׁל* *to fall*, perf., inf. abs., part., in Qal; impf., inf. cons. from Niph.

9) *נָגַשׁ* *to draw near*, impf., imp., inf. cons. in Qal, but perf. and part. borrowed from Niph., which has only these two parts.

10) *נָהַג* *to lead*, perf., imper. in Qal; impf. and inf. cons. in Hiph., which has also perf. twice.

11) *נָקַע* *be alienated*, perf. 3. f. *נָקַע* Ez. 23. 18, impf. 3. f. *נָקַע* Jer. 6. 8, from *נָקַע*.

12) *נָתַךְ* *to pour* (intr.), only impf. *נָתַךְ* in Qal; in Niph. *נָתַךְ* perf. and part.

13) *שָׁתַה* *to drink*, in Qal, but Hiph. *שָׁתַה* *to give to drink*, from *שָׁתַה*.

§ 46. THE TWO VERBAL FORMS, PERFECT AND IMPERFECT.

In § 20 only so much was said regarding the Tenses of the Verb as seemed absolutely necessary for understanding the Exercises. A full discussion of the subject belongs to the syntax; but the sections on the Verb can hardly be closed without some additional notes on the simple verbal forms.

I. *The Perfect*. The Perfect expresses a completed action. 1. Now in reference to *time* such an action may be:—1) one just completed from the point of view of the present (the preter definite); as, Against thee only *have I sinned* חָטָאתִי; exx. Gen. 3. 11 *eaten*, 4. 1 *have gotten*, Ex. 5. 14 *have ye not fulfilled?* Or 2) one completed in the indefinite past (the preter indefinite); as, In the beginning God *created* בָּרָא; exx. Gen. 4. 1 *knew*, Job 1. 1. Or 3) one already completed from the point of view of another past act (pluperfect); as, And God saw every thing that *he had made* עָשָׂה; exx. Gen. 2. 2, 3; 3. 1; 19. 27. Or finally, on the opposite side, 4) one completed from the point of view of another action yet future (the future perfect); as, I *will draw* for thy camels also until *they have done drinking* בָּנוּ לְשָׁתוֹת; exx. Gen. 48. 6; Mic. 5. 2.

It will make no difference in the usage of the perf. if the completed actions, instead of being expressed absolutely, as in the above sentences, should be conceived and expressed conditionally, or if they should have no existence except in conception: as, (1) O Jehovah my God *if I have done this* עָשִׂיתִי אִם Ps. 7. 4; (3) *If ye had not ploughed* with my heifer חָרְשָׁתֶם Jud. 14. 18; Would God *that we had died* מָתוּנוּ לוֹ Numb. 14. 2, exx. Judg. 6. 3; Is. 1. 9; (4) *If Jehovah shall wash away* רָחַץ the filth of the daughter of Zion, Is. 4. 4; exx. Gen. 43. 9 &c.

2. The perf. never expresses any action but one conceived as completed, but a difference in the manner of conceiving actions makes the perf. used in several cases where the present is rather employed in English:—1) In the case of

actions of frequent occurrence—actions which *have been* often experienced or observed (perf. of experience); as, The sparrow *findeth* a house מְצָאָהּ (E. V. hath found), Ps. 84. 4; exx. Ps. 10. 3; 33. 13; Prov. 11. 2, 8. This usage is naturally particularly common in comparisons, Job 7. 9; and when general truths are expressed *negatively*, Ps. 15. 3 foll. 2) In the case of the actions or conditions expressed by *stative* verbs, § 22 Rem. a. What the language seizes upon in this case is not the fact that the condition expressed by the verb is one that *continues*, but rather the fact that it is a condition that has come into *complete existence* and realization, and hence the perf. is made use of to express it; as, I *know* יָדַעְתִּי that thou wilt be king, 1 Sam. 24. 21; I *hate* שָׂנְאָתִי all workers of iniquity, § 38 Exer.; so, I *remember*, זָכַרְתִּי § 16 Exer. &c.; exx. Gen. 6. 13; 18. 13; 27. 14; 32. 10 (E. V.); Numb. 11. 5; Deut. 12. 31. To this class belongs the verb *to be*, when *am* &c. is expressed. 3) A lively imagination is very apt to conceive things which are really future, especially if their occurrence be certain, as already done, and to describe them in the perf. This happens often in making promises or threats, and in the language of contracts, as, The field *give* I thee נָתַתִּי Gen. 23. 11; And if not, I *will take it* לִקְחָתִּי 1 Sam. 2. 16, exx. Gen. 4. 23; 9. 13; 17. 20; Deut. 15. 6; Ruth 4. 3. This usage is very common in the elevated language of the Prophets, before whom the future lay so clear and certain as to be made the basis of new exhortation (prophetic perf.); Is. 9. 5 foll., 10. 28 foll.

Rem. As the language has no perfect or aorist participle, the perf. itself is used in subordinate clauses which serve for adjectival or participial descriptions. Such clauses should be translated by the participle in English.

The use of the perf. to express momentary actions, and for expressing the sudden, sharp, occurrence of any action, seems a variety of its use in 2. 3), 1 Sam. 2. 16.

II. *The Imperfect.* The impf. expresses an action conceived as *entering upon*, or *going on towards*, accomplishment. 1. Such an action may be:—1) A single action, going on and unfinished in the present (present); as, Whence *come*

ye **פָּסַח** Josh. 9. 8; **exx.** Ex. 5. 15; Jud. 17. 9; Ps. 2. 4. Or 2) A single action going on in the past, the two being conceived as contemporaneous (*presens preteriti*),—in Prose chiefly when the section of time with which the action coincides and to which it is parallel and present, is prominently defined by a *particle*; as, Then *sings* Moses **וַיִּשָּׂא** Ex. 15. 1; **exx.** Deut. 4. 41; Josh. 8. 30; 1 Kings 16. 21.

2. The kind of progression or imperfection and unfinished condition of the action may consist in its frequent *repetition*:—1) Either in the present; as, It *is said* to this day, **וְנִשְׁמָע** Gen. 22. 14; Take of all food which *is eaten*, § 35 Exerc. This usage is very common in comparisons and in the statement of general truths founded in the nature of things; as, A wise son *maketh a glad* father **וְיָגֵל** Prov. 10. 1; **exx.** Numb. 11. 12; Deut. 1. 31; Jud. 10. 4; 2 Sam. 5. 8; Ps. 1. 2 foll. Prov. *pass.* Or 2) In the past; as, Thus *did* Job continually **וַיַּעַבְדֵּהוּ** Job. 1. 5. This usage is of very frequent occurrence, **exx.** Gen. 2. 6 *went up*; 6. 4 *used to come in*; Numb. 11. 5 *used to eat*; 1 Sam. 1. 7; 2. 19; Ps. 95. 10.

3. The imperf. is used for the expression of the *future*—that which is conceived as entering upon accomplishment:—1) This may be a future from the point of view of the real present; as, A prophet *will* the Lord *raise up* unto you **וְנִשְׁמָע** Deut. 18. 18, see § 21 Exerc. Or 2) It may be a future from any other point of view assumed; as, He took his eldest son that *was to reign* **וְיָגֵל** in his stead, 2 Kings 3. 27.

4. The usage in 3. 2) may be taken as the transition to a common use of the impff. in which it serves for the expression of that class of dependent actions and those shades of relation among acts and thoughts, for which we rather use the conditional moods (*esp. the potential*). Such actions are strictly *future* in reference to the assumed point of relation, and the simple impf. sufficiently expresses them. For ex., Of every tree of the garden thou *mayest eat* **וְאָכַלְתָּ** § 35 Exerc.; *Could we* (were we to) *know* **וְיָדָעְתָּ**, that he *would say*, Bring down your brother, § 39 Exerc.; Six days

shalt thou (must thou) labour, Ex. 20. 9; *How shall (should) we sing?* Ps. 137. 4.

5. On the same ground the *impf.* follows particles expressing *transition, purpose, result*, and the like, as, *וְעַתָּה* *in order that*, *וְלֹא* *lest*, *כִּי* *that &c.* The actions introduced by such particles are strictly consequent and future to something just stated.

When, however, there is a strong feeling of *purpose*, or when it is meant to be strongly marked, then, of course, the moods are employed, § 23; just as they are employed to express that class of future actions which we express in the *Optative &c.*

Rem. a. As is the case with the *perf.*, the *impf.* is very much used in subordinate clauses, which give adjectival or participial descriptions of the subject of the main clause. The *participle* itself is very little used for this purpose.

Rem. b. It must be assumed that the *perf.* and *impf.* are entirely distinct in meaning, and that the one is never used *for* the other or to express the same conception of an act with the other. But it may readily happen that two distinct conceptions may be entertained of an action, which may thus be expressed either in the *perf.* or *impf.* Thus any *general truth* for ex. may be conceived on the one side as a thing completed, having been many times realized, and this conception of it would be expressed in the *perf.*, 2. 1); or it may be conceived on the other side as a thing unfinished, ever repeating itself, and to express this view of it, the *impf.* would be used, 2. 1).

III. The *consecutive forms* have the same variety of use as the simple forms, the *consec. impf.* corresponding to the simple *perf.*; and the *consec. perf.* to the simple *impf.*

§ 47. THE ADJECTIVE. COMPARISON.

✱ 1. *Comparative Degree.* The adjective undergoes no change of termination or vocalization in comparison. The comparative degree is expressed by the positive followed by the prep. *מִן*, as, *Better than wine* מִיַּיִן טוֹב, lit. *good away from*, or in distinction from *wine*.

2. *Superlative Degree.* The superlative is also expressed by the positive raised into a position of isolation, as for

ex. by having the *Art.* prefixed, or by being distinguished by a suffix, or by being in the Gen. relation, as *He is the greatest*, הוא הגדול lit. *the great one* (among those referred to), קטן בְּנָיו *the youngest of his sons*, הגדלם *the greatest of them*.

Absolute superlativeness is expressed variously, as by the word *מאד*, *very*, or *במאד* &c.; or by the repetition of the word expressing the quality, קדוש קדושים *holy of holies* = *most holy*, עבד עבדים *the most abject slave*.

<i>I am taller than he</i>	גבה אני ממנו
<i>he is taller than his wife</i>	הוא מאשמו "
<i>too little to be—</i>	קטן מהיות
<i>his eldest son</i>	בנו הגדול
<i>his youngest girl</i>	בתו הקטנה

EXERCISE.

And to Qīsh was a son, and his name was Shā'ûl, and there-was-no man of the sons of Israel better than he; from his shoulder and upward loftier than all the people. And the serpent was more cunning than all the beasts (*sing.*) of the field which God had made.* He has slain men more righteous than he. Thou art wiser than Dān'ēl. A name is better than good ointment. And that man was greater than all the children of (the) East. And-Yisrā'el loved Yoseph more than all his sons for a son of old age was he to him. And he lifted up his eyes and saw Binyāmīn, his brother, the son of his mother, and he said, Is this your youngest brother, whom ye mentioned (said) to me? And Lābān had two daughters, the name of the eldest was Lē'āh, and the name of the youngest Rāhēl. O (*art.*) fairest among (in the) women. The greatest men of the city. There was not left to him except the youngest of his sons. What is sweeter than honey and what stronger than a lion? And their gain was too much for dwelling together, and the land was not able to bear them.

§ 48. THE NUMERALS.

1. *The Cardinal Numbers.* 1) The numeral *one* is an adj. agreeing in gender with its noun and standing like other adj. *after* it, as **אֶחָד אִישׁ אֶחָד** *one man*.

2) The number *two* is a noun, and agrees in gender with the word which it enumerates, as **שְׁנֵי אַנְשִׁים** *two men*; **שְׁתֵּי נָשִׁים** *two women*.

3) The other numerals are nouns and *disagree* in gender with the words which they enumerate, the formal fem. going with the real mas. noun and *vice versa*, as **שְׁלֹשָׁת בָּנִים** *three sons*; **שְׁלֹשׁ בָּנוֹת** *three daughters*.

4) The *tens* are the plurals of the units except *twenty* which is the plur. of *ten*, there being a distinct word for *hundred*.

5) The numerals 2—10 which are nouns stand most commonly in the *cons. state* before the word which they enumerate, see above 2), 3); they may be used *in apposition* with their word, and then they stand either before or, chiefly in later style, after it. The other numerals viz. those from 11 to 19 and the tens are used only in apposition with their word, and stand chiefly before, though sometimes, after it.

6) The units require the noun enumerated in the plural; the tens usually take the noun in the singular when they stand before it, always in the plur. when after it (Gen. 32. 15, 16). The numbers 11 to 19 usually take the plur. except with a few common nouns like *day, man, year &c.*, and collectives.

7) In Numbers composed of tens and units such as 23 the order may be *three and twenty*, **שְׁתַּיִם וְשָׁנָה** *sixty two years*, Gen. 5. 20, but also *twenty and three*, **עֶשְׂרִים וְשָׁנָה**, Jud. 10. 2, and sometimes the noun is repeated with both, as *three years and twenty year* (by 6), as, **חֲמִשָּׁה וְשִׁבְעִים שָׁנָה** *seventy five years*, Gen. 12. 4; or again **עֶשְׂרִים שָׁנָה וְשִׁבְעָה שָׁנִים** *twenty seven years*, Gen. 23. 1.

<i>With the Masculine.</i>		<i>With the Feminine.</i>	
<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1 אחד	אחד	אחת	אחת
2 שנים	שני	שתי	שתי
3 שלשה	שלוש	שלוש	שלוש
4 ארבעה	ארבעת	ארבע	ארבע
5 חמשה	חמשת	חמש	חמש
6 ששה	שש	שש	שש
7 שבעה	שבעת	שבע	שבע
8 שמונה	שמונת	שמונה	שמונה
9 תשעה	תשעת	תשע	תשע
10 עשרה	עשרת	עשר	עשר
11 { אחד עשר		אחת עשרה	
	עשרי עשר	עשרי עשרה	
12 { שנים עשר		שתי עשרה	
	שני עשר	שתי עשרה	
13 שלשה עשר		שלוש עשרה	
&c.		&c.	
20 עשרים		60 ששים	
30 שלשים		70 שבעים	
40 ארבעים		80 שמונים	
50 חמשים		90 תשעים	
100 מאה	<i>fem., constr.</i> מאת, <i>plur.</i> מאות <i>hundreds.</i>		
200 מאתיים	<i>dual</i> (for מאתים).		
300 שלש מאות	400 ארבע מאות, &c.		
1000 אלף	<i>masc.</i>		
2000 אלפים	<i>dual.</i>		
3000 שלשת אלפים	4000 ארבעת אלפים, &c.		
10000 { רבבה	<i>pl. regular.</i>		
	רבוא <i>pl.</i> רבאות and רבות		
	רבו		
20000	רבותיים <i>dual.</i>		

Rem. a. The units after *two* are abstract nouns in the fem. gender, and the *mas.* being the ordinary gender of nouns, the union of the two causes the apparent disagreement of gender. The rarer *mas.* of the numeral was joined with the rarer *fem.* in the noun.

Rem. b. The word *hundred* may be used either in the *cons.* or *abs.* in the *sing.*; in *du.* and *plur.* only in *absol.* The word *thousand* is used in the *cons.* also even in the *plur.*

Rem. c. The form *רַבְּבָה* *myriad* does not occur with a numeral before it; the other forms are used either in *sing.* or *plur.*, *four myriad* or *myriads*.

Rem. d. The *du. fem.* of the num. is used to express repetition, *שִׁבְעָתַיִם* *seven times*, Gen. 4. 24. A few take suffixes *שְׁנֵינוּ* *we two*, *שְׁלֹשָׁתָם* *they three* &c.

2. *The Ordinal Numbers.* The ordinal numbers from 1 to 10 are adjectives and construed in the ordinary way. Beyond 10 the Cardinal numbers are used also as Ordinals. The Ordinals are these:—

First	רִאשׁוֹן <i>fem.</i>	רִאשׁוֹנָה	sixth	שֵׁשֶׁת
second	שֵׁנִי "	שֵׁנִית	seventh	שִׁבְעִי
third	שְׁלִישִׁי "	שְׁלִישִׁית, יָדָה	eighth	שְׁמֹנִי
fourth	רְבִיעִי "	&c.	ninth	תֵּשְׁעִי
fifth	חֲמִישִׁי or חֲמִשִּׁי	"	tenth	עֲשָׂרִי

§ 49. PARTICLES. THEIR SUFFIXES.

1. The particles are mostly nouns, either entire or oftener disintegrated, though some are proper interjectional or demonstrative expressions.

Being nouns they must be considered, when in relation to be in the *construct* state, and the word following them (or as we say, governed by them) in the Genitive. The *case* in which, being nouns, they must also stand, will vary according to many circumstances; but as the language does not mark the case endings, this is of less consequence at first.

2. Some particles are so much worn down and feeble that they cannot stand in the sentence alone, but require the support of a noun or pronoun, to which they prefix themselves; while again others as the precativ particle *אֵן* are inseparable affixes.

The punctuation of the important prepositional fragments ב, כ, ל, מ, and of the conjunction ו, has already been given, §§ 14—15. Another important inseparable prefix is the interrogative particle ה, the pointing of which varies:—

- a) Its usual pointing is ה, as הֵן *is this?*
- b) Before simple sh'va it is ה, as הֵךְ *is it little?* frequently followed by *Dag. dirimens*, in which case it is not to be distinguished from the *Art.*, as Gen. 17. 17; otherwise it is not unfrequently marked by *Metheg*; see last Rem. § 6 on p. 17.
- c) Before Gutturals it is also pointed ה, often marked by *Metheg*, as הֵלֵךְ *shall I go?*
- d) Before Gutt. with *qameç* it is ה, as הֵיךְ *whether it be strong?*

3. *Suffixes to Particles.* The following Table will be useful for reference:—

TABLE OF PARTICLES WITH SUFFIXES.

to	with	with	as	acc. sign.	unto	after	as, like	from	no, none	behold
<i>Sing.</i>	ל	אִתּוֹ	עִמּוֹ	אֶת	אֵל	אַחֲרָיו	כְּ, כְמוֹ	מִן	אֵין	הִנֵּה
1 c.	לָהּ	אִתָּהּ	יְעִמָּהּ	אִתּוֹ	אֵלֶּיהָ	אַחֲרֶיהָ	כְּמִצּוֹנָהּ	מִצּוֹנָהּ	אֵין	וְהִנֵּה
2 m.	לָהֶם	אִתְּכֶם	אִתְּכֶם	אִתְּכֶם	אֵלֵיכֶם	אֲחֵיכֶם	כְּמִצְדָּהּ	מִצְדָּהּ	אֵין	הִנֵּה
2 f.	לָהֶן	אִתְּכֶן	אִתְּכֶן	אִתְּכֶן	אֵלֵיכֶן	אֲחֵיכֶן	כְּמִצְדָּהּ	מִצְדָּהּ	אֵין	הִנֵּה
3 m.	לָהֶם	אִתָּם	אִתָּם	אִתָּם	אֵלֵיהֶם	אֲחֵיהֶם	כְּמִצְדָּהּ	מִצְדָּהּ	אֵין	הִנֵּה
3 f.	לָהֶן	אִתָּן	אִתָּן	אִתָּן	אֵלֵיהֶן	אֲחֵיהֶן	כְּמִצְדָּהּ	מִצְדָּהּ	אֵין	הִנֵּה
<i>Plur.</i>										
1 c.	לָהֶם	אִתְּכֶם	אִתְּכֶם	אִתְּכֶם	אֵלֵיכֶם	אֲחֵיכֶם	כְּמִצְדָּהּ	מִצְדָּהּ	אֵין	וְהִנֵּה
2 m.	לָהֶם	אִתְּכֶם	אִתְּכֶם	אִתְּכֶם	אֵלֵיכֶם	אֲחֵיכֶם	כְּמִצְדָּהּ	מִצְדָּהּ	אֵין	הִנֵּה
2 f.	לָהֶן	אִתְּכֶן	אִתְּכֶן	אִתְּכֶן	אֵלֵיכֶן	אֲחֵיכֶן	כְּמִצְדָּהּ	מִצְדָּהּ	אֵין	הִנֵּה
3 m.	לָהֶם	אִתָּם	אִתָּם	אִתָּם	אֵלֵיהֶם	אֲחֵיהֶם	כְּמִצְדָּהּ	מִצְדָּהּ	אֵין	הִנֵּה
3 f.	לָהֶן	אִתָּן	אִתָּן	אִתָּן	אֵלֵיהֶן	אֲחֵיהֶן	כְּמִצְדָּהּ	מִצְדָּהּ	אֵין	הִנֵּה
1 p.	לָהֶם	אִתְּכֶם	אִתְּכֶם	אִתְּכֶם	אֵלֵיכֶם	אֲחֵיכֶם	כְּמִצְדָּהּ	מִצְדָּהּ	אֵין	וְהִנֵּה
2 p.	לָהֶם	אִתְּכֶם	אִתְּכֶם	אִתְּכֶם	אֵלֵיכֶם	אֲחֵיכֶם	כְּמִצְדָּהּ	מִצְדָּהּ	אֵין	הִנֵּה

1. Many words take the suffixes of nouns without presenting any peculiarity.

2. In small words is to be observed the fondness for the *ā* vowel in the tone, as, 2 *fem. s.* and 1 *pl. c.*; and in the pretone.

3. After *ל* is inflected *ב* in, but 3 *pl. m.* is *בם*. The form *לם* is probably *sing.* as well as *plur.* The suff. of 3 *pl. f.* is always *לָהֶן* (*e*), but *לָהֶן* and *לָהֶן*, the latter broader sound in *pause*; a similar distinction perhaps obtains in *בן*. Comp. the suff. of *ב*.

4. A number of words take the suffixes of *plur.* nouns. These are to be divided, however, into two classes:—1) Words that are really *plur.*, as *אַחֲרָיָם* *after* (*hinder parts*), with which agrees *אֲחֵרִים* and others; and 2) words like *לָם* which are derivatives of *לָל* roots and resume their lost *god* before suffixes. To this class belong also *עָל* *unto*, and *עָל* *upon*.

5. Certain particles contain something of the notion of a verb in them, as *הִנֵּה* *ecce*, *אֵין* *there is not*, *הִנֵּה* *there is* &c., and hence not unnaturally take suff. denoting the *accus.* (verbal), and shew a particular tendency to strengthen themselves by means of the demonstrative *n*, § 31. 5.

The word *as, like*, uses the base *כִּמּוֹ* for *light* suffixes, with which the accent is on the penult, with pretonic *ā*; and the base *כּוֹ* for *heavy* suff., with which the accent is on the last syll., with pretonic *ā*. The plenary spelling *כִּמּוֹ* is usual, but the defective form *כִּמּוֹ* also appears.

It does not belong to an Elementary Treatise to enumerate every variation in form; such variations may be found in any good Lexicon.

VOCABULARY.

ENGLISH AND HEBREW.

A.

able be, יָכַל; *impf.* § 39.

abundance 1¹ קִמּוֹן.

according to, כְּ prep.

acquire to, קָנָה.

add to, יָסַף *perf.* and *part.* in

Qal; other parts in *Hiph.* See § 39.

adversary, עָדָר 2. § 43.

advise, (See counsel).

afflict to, עָנָה *Pi.*; affliction עָנִי 2. § 45.

after, behind, אַחֲרֵי; אַחֲרֵי; אַחֲרֵי
after me &c. See § 49.

afterwards, אַחֲרָיו, אַחֲרֵי.

again, עוֹד; and she *again* bore
וְהָיָה וְהָיָה &c. See § 39; (still).

aged, v. and adj. זָקֵן; old age
זָקְנִים.

alas! אֲהֵהָ.

all, כָּל 2. § 43.

allow to, נָתַן, *acc.* and *inf.*

alone, לִבְדּוֹ 2. § 43. See בַּד in
Lex. *I alone* לִבְדִּי &c.

also, גַּם; both... and also, גַּם... וְגַם.

altar, (sacrifice).

among, amongst, (midst).

and, וְ, § 15; both... and, וְ... וְ
(also).

angel, messenger, מַלְאָךְ 1.

angry be, קָצַף; חָרָה, used im-
pers.: he was angry לוֹ חָרָה.

anger, אַף 2 (אֲנִי).

anoint to, מָשַׁח; Messiah 1. מָשִׁיחַ.

another, אֲחֵר; one another... אֶחָד
אֶחָד. See § 45.

any, (all); not any, none, לֹא... כָּל.

appear to, *Niph.* of *see*.

appearance, מַרְאֵה, § 45.

approach to, (draw near).

arise to, קוּם, § 40.

ark, תֵּבָה, (*e* firm).

ark (of covenant), אֲרוֹן 1.

arm, זְרוֹעַ *f.* (generally); pl. *im, oth.*

army, חֵיל § 41, (force).

¹ The figures 1, 2, 3 after nouns indicate the Declensions.

arrow, חץ 2. § 43.
 as, כִּי, § 43.
 ascend to, (go up).
 ashamed be, בושׁ § 40.
 ashes, אֶשׁ 2. i.
 aside turn to, סד, § 40.
 ask to, שאל, § 36.
 ass, he-ass חמור; she-ass אִתּוֹן 1.
 assemble, קהל *Hiph.*; (gather).
 assembly, עדה 1., אִקְרָא.
 atone to, כפר *Pi.* (perf. in e);
 pass. *Pu.*; for על.
 avenge to, נקם; *Niph.* be avenged,
 avenge oneself.
 awake to, יקץ *perf.* unus.; *impf.*
 יקץ; *perf.* תִּקְצֶה *Hiph.* of קוץ.

B.

bad, רע 1. § 43.
 bank, שפה 1. (lip).
 bark to, נבח.
 Baal, בַּעַל 2.
 be to, הָיָה, § 45.
 bear to, carry, נשא; (lift up).
 bear to, bring forth, יָלַד; § 39.
 be born, *Niph.*; beget, *Hiph.*;
 a boy יָלַד 2., girl יָלְדָה 2.;
 native land מוֹלָדָת, § 29. 2.
 bear a, דב 2. § 43.
 beast, חיה (cattle).
 beauty, יָפִי 2. § 45 (fair).
 bed, מִשְׁכָּב (stretch); מִשְׁכָּב 1. (lie).
 befall to, אָרַב; אָרַב.
 before, (face).
 beget to, (bear).
 begin to, חל *Hiph.* (חל); pass.
 חל; beginning תְּחִלָּה.
 beguile to, נשא *Hiph.*

behind, (after).
 behold, הִנֵּה, הִנֵּה 2. § 43; *behold*
I (me) הִנֵּנִי; *behold we (us)* הִנֵּנוּ.
 See § 49. Very often followed
 by the *participle*.
 believe to, אמן *Hiph.*; ל of pers.
 belly, רֶחֶם 1.; בֶּטֶן 2. i. (womb).
 beneath, instead of, תַּחַת 2.; plur.
 suff. תַּחְתֵּי &c., rarely sing. ex-
 cept תַּחְתֶּם.
 bereaved be, שָׁכַל *st.*
 beside, אֵצֶל, — *me* אֵצֶלִי, § 35. 2.
 between, בֵּין 2., § 41; *between me*
and thee וּבֵינֵךְ; *between me*
and you וּבֵינֵכֶם —.
 beware to, *Niph.* of keep.
 beyond, עֲבֵר.
 bind to, saddle, הָבֵשׂ.
 bird, fowl, עוֹף 2.; אֲפֹר, pl. אֲפֹרִים.
 bitter, to be, מָר *st.*, יָמַר § 42.
 bitter, מָר 1., § 43.
 bless to, בָּרַךְ *Pi.*; pass. *Pu.* § 36;
 blessed, בָּרִיךְ; blessing בְּרָכָה 1.
 blind, עוֹר 3.
 blood, דָּם 1.; pl. blood shed; with
 heavy suff. דָּמָם.
 blot out to, destroy, מָחָה; pass.
Niph.
 boil to, cook, בָּשַׁל *Pi.*
 bone, עֶצֶם 2. *f.*; pl. *im* and *oth*.
 book, סֵפֶר 2.
 bosom, חֵיק 2., § 41.
 both, שְׁנַיִם (two); with Suff. *both*
of us, we both שְׁנֵינוּ &c.
 bottle, חֲמַת 2.
 bow a, קָשַׁת 2. *f.*
 bow down to, קָרַע; trans. *Hiph.*
 boy, (bear).

bread, לחם 2.
 broad be, רחב *st.*; broad רחב 1.;
 breadth רחב 2.
 break to, שבר; *pass. Niph.*;
 broken נשבר.
 break down to, קרץ.
 break to (of day), עלה, day break
 עלה 2.
 breath, נשמה 1.
 brightness, נֹרָה 2.
 bring to, *Hiph. of come.*
 bring down to, *Hiph. of go*
down &c.
 bring out to, *Hiph. of go out.*
 bring up to, rear, גדל *Pi.*; (go up).
 brook, נָחַל 2.
 brother, אח. See Table of Irreg.

Nouns.

buck, he צֹאן 2., § 41.
 build to, בָּנָה, § 44.
 burn to, שָׂרַף; *pass. Niph.*; with
 fire, שָׂאשׁ.
 burnt offering עֹלָה.
 bury to, קָבַר; *pass. Niph.*; grave
 קבר 2. *i.*, קְבוּרָה *b.* place.
 but, כִּי; אֵם, § 21 *Ex.*
 butler, מְשַׁקֵּה § 45; butlership
 same (drink).
 buy to, acquire, קָנָה, (possess).
 buy corn to, שָׁבַר.
 by, (of cause), כֵּן, § 14.
 by (beside) עַל § 49.

C.

calamity, אָדָם 2., § 41.
 calf, עֵגֶל 2.; עֵגֶלָה, § 35.
 call to, cry, קָרָא *dat.*; he called him
 Adam קרא לוֹ אָדָם; he called his

name Adam קרא אֶת־שְׁמוֹ אָדָם;
 he was called Adam קרא לוֹ אָדָם.
 captain, שָׂר (prince).
 to capture (a city), לָכַד.
 carcase (corpse).
 care take to, *Niph. of keep.*
 cast to, throw, שָׁלַךְ *Hiph.*; *pass.*
Hoph.
 cast lots to, (fall).
 cattle, בְּהֵמָה 1.; *cons. s.* בָּהֶם;
c. pl. בָּהֵם.
 cavo, מַעְרָה 1., & (δ) firm.
 cease to, נָחַל, *st.*; he ceased speak-
 ing נחל לְדַבֵּר.
 cedar אֲרֶז 2.
 chamber, חֲדָר 2 *m.*
 change to, חָלַף *Pi.*
 cheek, לֶחַי 2., § 45.
 cherub, כְּרוּב.
 child, יָלַד 2.; עוֹלָל 1.; עוֹלָל 3.;
 children of Israel בְּנֵי יִשְׂרָאֵל
 (son).
 choose to, בָּחַר; *acc.*, בָּ.
 city, עִיר 2. *f.*; *pl.* עָרִים.
 clean be to, שָׁהַר *st.*; clean מְהוּר 1.
 cleave to, דָּבַק *st.*; to ב.
 clothe oneself to, put on, wear,
 לְבַשׁ *st.*, *acc.*; clothe (another)
 with—, *Hiph.*, two *accus.*
 cloud, עָנָן 1.
 cold, *adj.* קָר 1. § 43; noun קָר 2.
 colt, עֵיר 2. § 41.
 come to, come in, enter, go in,
 בֹּא; bring *Hiph.*; *pass. Hoph.*;
 entrance מְבֹא 1.
 comfort to, נָחַם *Pi.*; *pass. Pu.*
 command to, צִוָּה *Pi.*; *pass. Pu.*;
 a command מִצְוָה 1.

commit to, entrust (oversee).
 compassion, to have, רחם *Pi.*,
 (pity).
 conceal to, (hide).
 conceive הרה; *impf.* הרה; *vav*
cons. והרה.
 confide to, trust, בטה, *in* ב.
 contend to, ריב, § 40.
 continually, תמיד.
 corn, דגן 1.
 corpse, carcase, נבלה 1.
 corrupt to, שחת *Hiph.* (*Pi.*); *pass.*
Niph.
 counsel to, advise, יעץ, *impf.*
 ייעץ; deliberate *Niph.*, *Hithp.*;
 counsel עצה 1., § 39.
 count to, number, ספר, סנה, § 44.
 count to, impute, reckon, חשב.
 country the (field).
 court a, חצר 1. *c.*, *pl.* *im* and *oth.*
 covenant a, ברית *f.*; to make a
 covenant—קרת (cut); establish,
 fulfil a—, —הקים (arise).
 cover to, כסה *Pi.*; *pass.* *Pu.*; a
 covering מכסה, § 45.
 cow, פרה (ox).
 create to, ברא; *pass.* *Niph.*
 creep to, רמש, *impf.* *in o*; creep-
 ing things, רמש 2., *coll.*
 cross to, pass over, by, עבר;
Hiph., bring over, make go
 through &c.; a crossing, ford
 מעבר 1.
 cry to, (call).
 cry out to, צעק, וצעק; a cry
 צעקה 1.
 cultivate to, (serve).
 cunning, ארום 1.

curse to, ארר, קלל *Pi.*
 curse a, ban, תרם 2.
 cut down to, cut, קרת; *pass.* *Niph.*

D.

darkness, חשך 2.
 dash in pieces, רמש *Pi.*; *pass.* *Pu.*
 daughter, בת 2. *i.*; *my d.* בתי &c.
plur. בנות 1. Irreg. nouns.
 day, יום 2., § 41; *pl.* ימים.
 dawn, day break, שחר 2.
 death, מות § 41 (die).
 deceive to, (beguile).
 declare to, (tell); (hear); (count).
 deep be, עמק *st.*; deep adj. עמק 1.
 Add. Note 5 First Decl.
 deliberate to, (counsel).
 delight in to, חפץ *st.*; *impf.*
 יהפץ, *in pause* יהפץ.
 delight, pleasure, חפץ 2., § 35;
 delighting in, adj. חפץ 1.
 deliver to, נצל *Hiph.*; *pass.* *Niph.*
 depart to, סור § 4C.
 descend to, ירד § 39.
 desert, wilderness, pasture, מדבר 1.
 desire to, חמד; *impf.* יהמד (once
 יהמד) *pass.* *Niph.*; חפץ *st.*
 desolation, תרבה 2.
 despise to, קלל; to be despised
 קל (Qal).
 destroy to, שחת *Hiph.* (*Pi.*); *pass.*
Niph.; שמד *Hiph.* *vass.* *Hoph.*;
 (blot out).
 die to, מות; to kill, *Hiph.*, *Pöl.*;
pass. *Hoph.*; dead מת *part.*;
 death מית 2., § 41.
 disease, sickness, חלי 2., § 45.
 displeased, וצר 1.

divide to, **בָּרַל** *Hiph.*; pass. *Niph.*
do to, (make).
dog, **קָלֵב** 2.
door, **דֶּלֶת** 2 *f.*
dove, **יוֹנָה** *f.* pl. *im.*
draw near to, approach, **קָרַב**;
Hiph. bring near, offer, present;
נָגַשׁ *perf.* used in *Niph.*,
Hiph. bring near; near **קָרוֹב** 1.
dream to, **חָלַם**; *impf.* **יִחְלֹם**; a
dream **חֲלוֹם**, plur. *oth.*
drink to, **שָׁתָה**; to give to drink,
water, **שָׁקָה** *Hiph.*; feast **מִשְׁקָה**,
§ 45; a butler, cupbearer, **מִשְׁקֵה**,
§ 45; cupbearer's office. *same.*
drunk be, **שָׁכַר** *st.*; strong drink
שֹׁכַר 1.
drive out to, **נָרַשׁ** *Pi.*, pass. *Niph.*
dry be, **יָבֵשׁ** *st.*, § 39; **הָרַב**; dry-
land **יִבְשָׁה** 1.
dumb, **אֵלֵם** 3.
dust, **עָפָר** 1.
dwell to, **יָשַׁב** § 39; **שָׁכַן** *impf.*
in *o*; *Hiph.*, to place; tabernacle
מִשְׁכָּן, *pl. oth (im)*.

E.

eagle, **נֶשֶׁךְ** 2. *i.*
ear, **אָזֶן** 2. *f.*, *du.*; give ear, hearken,
הִשְׁמָעוּ *Hiph.*, denom.; (hear).
earth, land, **אֶרֶץ** 2 *f.*
earthquake, **רָעַשׁ** (shake).
east, **קֶדֶם**; on the east of —
מִקְדָּם ל.
eat to, **אָכַל**, § 35; give to eat,
Hiph.; meat, food, (**אָכַל** 2.),
אָכַלָה 2., **מִאֲכָל** 1.
edge, **קָפָה**, with the edge of the

sword **לָקַי חֶרֶב**. See Table of
Irreg. Nouns.

eggs, **בִּיצִים** 2., *pl. f.*, § 41.
Egypt, **מִצְרַיִם** *f.*, § 16. 1; Egyp-
tian **מִצְרִי**, fem. **מִצְרִיָּה**.
elder, **זָקֵן** 1., (aged); elder, comp.
— greater, (great).
embrace to, **חָבַק** *Pi.*
empty, **רֵיקָם**.
end, **קֵץ** 2., § 43; latter end
אַחֲרִית *f.*
end, be ended, **נָתַם** *st.* § 42; *Hiph.*,
to finish, complete; perfect,
נָתַם 1., **נָתַמְתִּים** 1.
enemy, **אֹיֵב** 3.; enmity **אֵיבָה** 2.
enter to, **בָּא**, **קָבַל**.
entrance, **מָבוֹא** 1.
escape **מָלַט** *Niph.*; rescue *Pi.*
establish to, *Hiph.* of **קָיָם** arise.
eternity, (ever).
evening, **עָרַב** 2 *c.*
ever, eternity, **עוֹלָם** 1., **עָד**; for ever
הָרִי ע; *eternal hills* **לְעוֹלָם**;
never **לֹא...לֵעַד**.
every, **כָּל**, every day **כָּל-יּוֹם**, (all);
they went *every man* to his
house **הֵלְכוּ אִישׁ לְבֵיתוֹ**.
evil, adj. **רָע** 1., § 43; evil, *n.* **רָע**,
רָעָה 2., § 43; **אָוֶן** 2., § 41.
except, **כִּי אֵם**.
extinguished be, **דָּעַךְ** *st.*
eye, **עֵין** 2. *f.* § 41. *du.*; *pl.* **עֵינֹת**.
fountains.

F.

face, faces, **פָּנִים** 1. *pl.*; before,
formerly **לְפָנַי**; *before me* **לְפָנַי**
&c.; used both of time and place.

- fair, beautiful, יָפֵה 1., § 45; beauty, fairness יָפִי 2.
 fall to, נָפַל, *impf.* in *o*, § 33; let fall, drop, cast (lots), *Hiph.*
 famine, (hungry).
 far to be, רָחֵק *st.*; far, adj. רָחוֹק 1.
 fat פָּרִיא 1.
 father, אָב *irreg.* See Table of *Irreg. Nouns.*
 fear to, יָרָא *st.*, § 39, *impf.* יָרֵא; *inf.* יִרְאֶה; *pass. Niph.*; terrible מוֹרָא; fear יִרְאָה 2., מוֹרָא 1., § 38; fear פָּחַד 2.
 feast, (drink).
 feast, to hold a (religious), תָּנַג, § 42, a (religious) feast תַּג 2., § 43.
 feed to, רָעָה; shepherd רָעָה.
 field, שָׂדֶה 1., § 45, pl. שָׂדִים (*im*).
 fierceness, (heat), חֵרוֹן.
 fight to, לָחֵם *Niph.*; *with, against* ב; *for* ל; battle, war מִלְחָמָה, מִלְחָמָה, § 29. 2.
 fill to, (be full).
 find to, מָצָא; *pass. Niph.*
 fine, דָּק 1., § 43.
 finish to, כָּלָה *Pi.*; *pass. Pu.* (be ended).
 fire, אֵשׁ 2. *f.*, § 43.
 firmament, expanse, רָקִיעַ 1.
 first, former, רִאשׁוֹן; at first בְּרִאשׁוֹנָה.
 fish, דָּג, דָּגָה 1., § 18. 3.
 flame, לֶהָבֶה 1.
 flee to, בָּרַח; נוֹס; to put to flight, הִגִּיס (*Hiph.*); a refuge מְנוּסָה 1., § 41.
 flesh, בָּשָׂר 1.
 fling to, (cast).
 flock, צֹאן 2.; עֶדֶר 2.
 flood (of Noah), מַבּוּל.
 foe, אֹיֵב (*enemy*).
 food, אֹכֶלָה (*eat*).
 fool, נָבִיל 1.; אֲוִיל; folly אֲוִלָּה 2.
 foot, רֶגֶל 2. *f.*
 for, conj. כִּי.
 force, forces, army, חֵיָל 2., § 41; also, wealth, valour.
 ford to, (to cross).
 ford a, מָצַב.
 forget to, שָׁכַח; *pass. Niph.*
 fork, מַזְלָג 3.; pl. מַזְלָגוֹת.
 form to, יָצַר, § 39; *impf.* יִצַּר.
 forsake to, עָזַב (*leave*).
 four, § 48; fourth, אֶבֶן.
 fowl, (bird).
 friend, רֵעֵה, § 45.
 frog, צְפַרְדֵּי 3., § 30.
 from, out of, prep. מִן, § 49.
 fruit, to bear, be fruitful, פָּרָה; fruit פֵּרִי 2., § 45.
 full be, מָלָא *st.*; *of, acc.*; be filled *with, Niph., acc.*; to fill (a thing *with*) *Pi., two acc.*, § 38; full, fulness, מָלָא; full, adj. מָלֵא.

G.

- gain to (property), רָכַשׁ; gain, property רְכוּשׁ.
 garden, גַּן 2., § 43.
 garment, בְּגָד 2. *i.* See note p. 17;
 שְׂמָלָה 2.
 gate, שַׁעַר 2.
 gather to, אָסַף, § 34; assemble,

gather themselves, and pass.

Niph.; קָבַץ *Pi*.

gazelle, (beauty), צִבְיָה 2. *f.*, § 45.

generation, דֹּר 2., § 41, pl. *im*, *oth*.

genealogies, history, מְלִלֵּה דֹרֹת pl. *f.* (bear).

Gentiles, גּוֹיִם *ni* nation.

girl, (bear), (lad).

give to, נָתַן, § 33; *dat.*; gift מִנְחָה 1.

glad be, (joyful).

glorify to, קָבַד *Pi*. (be heavy);

glory קְבוֹד 1.

go to, הִלֵּךְ, § 39; walk, *Hithp.*

go down, יָרַד § 39; *Hiph.* bring down; pass. *Hoph.*

go in, בָּא, § 40; bring in, *Hiph.*, pass. *Hoph.*; followed by ב, ל, acc.

go out, יָצָא, § 38, 39; bring out, *Hiph.*; pass. *Hoph.*; of מֵן, out-going, exit מוֹצֵא 1., § 38.

go up, אָלָה; bring up, *Hiph.*; an ascent מַעֲלָה, § 45.

let go to, שָׁלַח *Pi*.

God, אֱלֹהִים pl. (sing. in poetry מֵלֶכֶת); with inseparable preposition ל' &c., but מֵלֶךְ.

gold, זָהָב 1.

good be, pleasing, agreeable, טוֹב *perf.*; *impf.* יֵטֵב; do good to, do right, *Hiph.*; well, very יְטִיב *inf. abs.* § 39.

good, adj. טוֹב; good, goodness, the best טוֹב 2., מִיטֵב 1.

govern to, rule, over, מָשַׁל, ב, (king).

grass, יָשַׁב 2.; צֶמַח 2.; to sprout grass (young) יָשַׁב *Hiph.* *denom.*

grave, (bury).

great be, grow, גָּדַל *st.*; bring up (a child) *Pi.*; magnify, *Hiph.* (*Pi.*); — oneself, *Hithp.*; great גָּדוֹל 1.; greatness גָּדֻל 2.; great גָּב 1., § 43, pl. many.

greyhairs, שֵׁיבָה.

groan to, אָנַח *Niph.* § 34.

ground, אֲדָמָה 1.

grow up, (be great).

grow, of grass, (grass); (sprout).

guilty be, אָשַׁם *st.*; suffer, be punished (as guilty) *Niph.*, guilty, *part.*; guilt אָשָׁם 1., אָוֶן 1.

H.

Hades (She'ol).

half, חָצִי 2., § 45.

halt to, be lame, צָלַע.

hand, יָד 1. *f.*, § 18; *your* — יָדְכֶם.

hang up to, יָקַע *Hiph.*, הוֹקִיעַ.

happen to, to, (befall).

hard be, קָשָׁה; harden, *Hiph.*; hard, severe קָשָׁה 1.; (heavy).

hate to, שָׂנֵא, § 38; hatred שִׂנְאָה 2.

head, רֹאשׁ, § 41. pl. רִאשִׁים.

heal, רָפָא; pass. *Niph.*

hear, hearken, obey, שָׁמַע; make be heard, declare, *Hiph.*; (ear); rumour, report שָׁמַע 2.

heart, לֵבָב 1., לֵב 2., § 43 (pl. *oth* in both).

heaven, heavens, שָׁמַיִם 1. pl.
 heavy be, כָּבֵד *st.*; make heavy,
 harden; (honour, glorify) *Pi.*;
 heavy, כָּבֵד 1.
 Hebrew, אֶבְרִי, fem. יְהִי— &c.
 heifer, עֲגֵלָה 2.
 help to, עָזַר; help עָזַר 2., § 35.
 hero, mighty man, גִּבּוֹר.
 hide to, חָסַר *pass.*, reflex. *Niph.*;
 act. *Hiph.*; חָבָא *pass.*, reflex.
Niph., *Hithp.*; act. *Hiph.*
 high be, רוּם; lift up, *Hiph.*; high,
 lofty רוּם 1. *part.*
 hill, mountain, הַר 2., § 43.
 history, (genealogies).
 hither, here, adv. הֵלָּאם.
 ho! הוּי.
 holy be, קָדַשׁ *st.*; sanctify *Pi.*;—
 oneself *Hithp.*; holy, saint
 קָדוֹשׁ 1.; holiness קָדוֹשׁ 2.; holy
 place, sanctuary קֹדֶשׁ, מִקְדָּשׁ 1.
 honey, דְּבַשׁ.
 horn, קֶרֶן 2. f.
 horse, סוּס 2.; mare, cavalry, f.
 host, army, time of service צָבָא
 1. pl. *ôth*.
 hot be, חָם *st.*; hot חָם 1., § 43;
 heat חָם 2.
 house, בַּיִת 2., § 41.; home בֵּיתָה;
 pl. בָּתִּים.
 how! אֵיךְ; קֵדָה.
 howl to, יָלַל *Hiph.*, § 39.
 hungry be, רָעַב *st.*; hungry, רָעַב;
 hunger, famine רָעַב 1.
 hunt to, צָדָה; venison צִיד.
 husband, (man).

L

if, אִם.
 ill, (evil).
 image, צִלָּם 2.
 imagination, יָצַד 2. (form).
 impute to, reckon, חָשַׁב.
 in, prep. ב, § 14; into, אֶל.
 increase to, רָבָה.
 inhabit to, יָשַׁב § 39; inhabitant,
 יָשָׁב.
 inherit to, יָרַשׁ § 39, dispossess
Hiph.; נָחַל, give to inherit,
Hiph.
 iniquity, אָנָן 2., § 41; (evil, guilt).
 innocent, נָקִי 1., נָקִיא.
 inside, midst, heart, בְּקֶרֶב 2. i.;
within the city וְעִיר וְעִיר; —*me*
 בְּקֶרְבִּי (midst).
 instead of, תַּחַת (beneath).
 Israel יִשְׂרָאֵל.

J

Jehovah, יְהוָה; perhaps יְהוֹה;
 usually read אֱלֹהֵינוּ.
 Jerusalem, יְרוּשָׁלַם.
 journey to, נָסַע; journey מִסָּע 1.
 joyful be, rejoice &c., שָׂמַח *st.*;
 glad, joyful, *part.*; gladness,
 joy שִׂמְחָה 2., also, נִיל verb
 and noun, § 40—41.
 Judah, יְהוּדָה.
 judge to, שָׁפַט; to litigate, im-
 plead one another *Niph.*; a
 judge, *part.*; judgment מִשְׁפָּט 1.
 just be, righteous &c. צָדִיק *st.*;
 justify *Hiph.*; —oneself, *Hithp.*;
 just, righteous צָדִיק; righte-
 ousness צִדְקָה 2. i., צִדְקָה 1.

K.

keep to, watch, **שָׁמַר**; keep one-self, take care, beware, *Niph.*; watchman, *part.*; watch **מִשְׁמָר** 1.; watch, charge, **מִשְׁמָרָה**, **מִרְתָּ**—§ 29.

key, **מַסְמָחָה** 3 (open).

kid, **גִּיד**, § 45.

kill to, **הָרַג**; *Hiph.* of **דָּיָה** (דִּיחָה).

kindle to, *Hiph.* of **יָצַח**; **יָקַד**, § 39.

king be, rule **מָלַךְ**, *over* **עַל**, **ב**; make one king *Hiph.*; pass. *Hoph.*; a king **מֶלֶךְ** 2.; queen **מַלְכָּה** 2.; kingdom **מַמְלָכָה** &c., § 29. 2.

kiss to, **נָשַׁק**, *impf.* in *a*, (also *o*); *dat.*; a kiss **נִשְׁקָה**.

kneel to, **כָּרַךְ** *st.*; to make (a beast) kneel, *Hiph.* The other parts in sense of "bless"; (bless); knee **כָּרַךְ** 2. *i.*, *f. du.*

know to, **יָדַע**, § 39; *impf.* **יָדַע**, *imp.* **יָדַע**, *inf. cons.* **יִדְעַת**; pass. *Niph.*; inform, make known, *Hiph.*; pass. *Hoph.*; knowledge, **יְדָעַת** 2.

L.

lad, **נָעַר** 2.; girl, damsel, *f.* **נַעֲרָה** 2.

ladder, **מַלְאָח**.

lady, mistress, **נָזִירָה** 2. *i.* See § 29. 2.

lance, **רִמְחָה** 2.

land, (earth).

last, **אַחֲרָיוֹן**, (after).

law, instruction, **תּוֹרָה**, (teach).

leaf, **עֲלֵה** 1., § 45.

lean to, rest, press, act. **שָׁמַר**; one-self, *Niph.*; **שָׁמַר** *Niph.*; upon **עַל**.

learn to, **לָמַד** *st.*; make learn, teach, *Pi.*, two *acc.*

leave to, abandon, **עָזַב**; pass. *Niph.*

leave off to, stop, (cease).

left (over) be, remain, **שָׁאַר**; to leave over, let remain, *Hiph.*; pass. *Niph.*

left (hand), **שְׂמָאל**.

length, (long).

leopard, **נִמְר** 1.

lest, conj. **פֶּן**, joined with *impf.*

lick to, **לָקַק**.

lie down to, lie, **שָׁכַב** *st.*; a bed **מִשְׁכָּב** 1.; to lie down (of beasts) **רָבַץ** *st.*; a stall, resting place **מִרְבֵּץ** 3., § 30.

lie to (speak falsely), **כִּוַּב** *Pi.*; a lie **כָּזָב** 1.

life, (live).

lift up to, bear, **נָשָׂא** (high).

light be, shine, **אָוַר**, *perf.* in *o*; give light, *Hiph.*, § 40; light **אָוַר** 2.; luminary, light **מְאֹר** 1., pl. *ôth* (*im*).

light be, swift, **קָל** *st.*, § 42; to curse, *Pi.*; lighten, *Hiph.*; light, swift **קָל** 1., § 43.

like, prep. **כִּי**, § 14.

lion, **אַרִי** 2., § 45; young lion **בְּמִיר**.

lip, edge, shore, **שִׁפְךָה** 1. *du.*

listen to (hear), **שָׁמַע**, **אָל**, **כִּי**.

little be, **קָטָן** *st.*, § 22; little **קָטָן** 1., **קָטָן** 1. — the first form is not inflected (*once* in cons.),

the second is inflected קטנה &c. See Add. Notes.
 little a, some, a few קצת; a little water, food &c. מ' מים, אכל; a few people מ' מתי &c.
 live to, תיה, § 45; living חי (from root *doub.* 'Ay.); life חי chiefly pl. תיים; living creature, beast תיה.
 lofty be גבה *st.*; lofty, high גבה 1; loftiness, height גבה 2.
 long be, ארך *st.*; to prolong *Hiph.*; long *part.* only in cons. ארך (see Add. Notes to first decl.), ארך 1. *infl.* ארך (see Add. Notes); length ארך 2.
 look to, נבט *Hiph.*
 lord, אדון 1.; takes pl. suff., except in 1st pers. s. where it admits sing. also (and rarely in 1 p. pl.); Lord יהוה.
 lot, גורל 1., pl. *oth.*
 loud, גדול (great).
 love to, אהב *st.*, § 34; love אהב *inf. cons.*
 low be, שקל *st.*; low שקל; to bring low *Hiph.* of שמל or ברע.

M.

maid, שפחה 2.; אמה 1., pl. irreg. אמחות, see Table of Irreg. Nouns.
 magnify to, (be great).
 make to, do, עשה; pass. *Niph.*; to make one thing into another, two accus.; work, deed מעשה, § 45; מעל *poet.*; a work מעל 2.
 male, זכר 1.

man, husband, איש; man, man-kind אדם.
 manner, דרך 2., משפט 1.
 mantle, מעיל; אדרת, § 29. 2.
 many be, increase, רבה; increase to, act. *Hiph.*; many רב 1., § 43.
 mare, (horse).
 matter, (word).
 measure to, קדד, § 42.
 meat, (eat).
 meet to, קרא; *infin. cons.* קראו, to meet him לקראו &c.
 melt to, מוג, and *Niph.*
 memory, זכר 2.
 mention to, *Hiph.* of remember.
 merciful to be, רחם *Pi. acc.* רחן; mercy, loving kindness רחם.
 messenger, (angel).
 midst, בתוך 2., § 41; within the house—בתוך; (inside).
 mighty man, (hero).
 minister to, שרת *Pi.* (serve).
 mischief, אסון.
 missile (send).
 mistress, (lady).
 month, חודש 2., (new).
 moon, ירח.
 more, (still), עוד.
 morning, בקר 2.
 morsel, fragment, פת 2. *i. f.* § 43.
 mother, אם 2., § 43.
 mountain, (hill).
 mourn to, ספד; אבל *st.*; mourning ספד 3.
 mouth, edge, פה. Table of Irreg. Nouns.
 much, רב 1., § 43; (many).

N.

naked, עירום pl. עירומים, Add.

Notes; nakedness, ערונה 2.

name, שם 3.; pl. שמות Pi.

narrate to, קטר Pi.

nation גוי (people).

native land, מולדת 2. (bear).

near, קרוב 1., (draw near).

neck, צוואר 1. sing and pl.

new, חדש 1.

night, ליל 2., § 41, usually לילה 2.

no, not, לא direct; אל subjective;

no, none אין 2.

not to, לבלתי inf.

north, צפון 1.

now, עתה.

number to, מנה; (count).

nurse, מניקה 2. i. § 29.

O.

oath, שבועה (swear).

offer to, Hiph. of קרב draw near.

offering, קרבן; meat—(i. e. bloodless) מנחה; drink — נסך 2 i.; burnt—עלה.

ointment, שמן 2.

old, (elder, aged).

olive, זית 2., § 41.

on, upon, ב, על §§ 14. 49.

one, § 48; one—another, § 45 (friend), (brother).

only, אך, רק.

open to, פתח; pass. Niph.; door

פתח 2. i.; key מפתח 3.; to

open (of eyes) פקח; pass. Niph.

oppress to, לחץ, ענה Pi.

or, או, אם, אם in interrogative or indirectly interr. sentences,

—shall we go or shall we for-
bear? אם נהגל (ואם)—הנגל;
or no, or not אם לא.

other, אחר, pl. אחרים ✓

out, out of, מן.

out at, in at, בעד (properly “in-
terval” “distance”).

outside, חוץ; to the outside חוצה;

on, at, the outside of the house

מחוץ לבית.

over, upon, על.

overflow to, overwhelm, שפף.

oversee to, visit, פקד; commit,

entrust, Hiph.; an overseer

פקיד 1.

ox, פר 2., § 43; cow, fem.; שור
§ 41.

P.

pain, חלי 2., § 45; מכאב.

palace, היכל 1. pl. im (oth).

palm, (hand), כף 2., § 43.

pass by, עבר (cross).

passover, פסח 2.

pasture, מדבר (desert).

path, נתיב 1.

pay to, שלם Pi.

people, עם 2., § 43.

perfect, תם 1., § 43; תמים 1. (be
ended).

perish to, אבד, § 35; destroy,
Pi., Hiph.

permit to, נתן acc.

pit, prison, בור 2., § 41, pl. oth.

pity to, חנן, § 42.

place to, שית, שים; (set), (dwell),
(rest).

place a, מקום 1., pl. oth; (arise).

plague, **מַדְבָּה** 2.; **נִגַּע**.

plain, **שְׂפֵלָה**.

plant to, **נָטַע**; a plant **נֶטֶע** 2 i.

play to, sing &c., **וָדַע** *Pi*.

plead with to, **רָיַב**, **קָרַע**, § 40.

plough to, **חָרַשׁ**.

plunder to, **קָבַץ**, (*spoil*); (*take*).

poor, **אֲבִיּוֹן**, **דָּל** 1., § 43.

possess to, **יָרַשׁ**, **קָנָה**; possessor

קָנָה; possession **מִקְנָה**, § 45.

pot, **קִיר**, pl. *ṣṭh*.

pour out, **שָׁפַךְ** (*spill*).

powerful, **עָצוּם** 1.

prayer, **תְּפִלָּה**.

precept, **פְּקֻדָּה**, (*oversee*).

prey, **מַלְקוּחַ** (*take*).

presence, in of, **לִפְנֵי** (*face*).

priest, **כֹּהֵן** 3.

prince, **שַׂר** 2., § 43.

prolong to, *Hiph.* of **אָרַךְ** *be long*.

promise to, **אָמַר**; *inf.*

prophecy to, **נִבְאָה** *Niph.*, (*Hithp.*);

concerning, **ל**, **עַל**; prophet

נָבִיא 1.

prove to (*try*), **בָּחַן**, **בָּרַךְ**.

proverb, **מִשְׁל** 1.

punished be, *Qal*, *Niph.* of **אָשַׁם**
be guilty.

pursue to, **רָדַף**.

put on, wear, **לָבַשׁ** *acc.*; to clothe,

dress with, *Hiph.*, *two acc.*, § 38.

put out to, (*the hand*), **שָׁלַח**.

put to, place, set, **נָתַן**.

Q.

queen **מַלְכָּה** 2.

quiet, **שָׁמָן**.

quiet become, **שָׁתַק**, *impf. o.*

R.

rain to, **חָטַר** *Hiph.*; rain **חָטַר** 1.

ram, **אֵיל** 2.

ransom, **כֹּפֶר** 2., (*atone*).

read to, **קָרָא**.

rebel, revolt to, **פָּשַׁע**; *against* **ב**.

receive to, **לָקַח**, § 33.

redeem to, **פָּדָה**, **גָּאָל**; redemption

גְּאוּלָּה; redeemer **גֹּאֵל**.

refrain to, **רָחַק** *st.* (*far*).

refresh to, **קָעַד**.

refuge, (*flee*), (*trust*).

regard to, **שָׁעָה**, **אָל**, (*look*).

reign to, (*king*).

rejoice to, (*joyful be*).

remember to, **זָכַר**; *pass. Niph.*;

call to remembrance, mention,

Hiph.; memory **זִכְר** 2.

remove to, **סָר** *intrans.*; *Hiph.*

trans.

rend to, **קָרַע**.

repent to, **נָחַם** *Niph.* **נָחַם**.

report, **שָׁמוּעַ** (*hear*).

rescue to, (*escape*); (*deliver*).

rest to, **שָׁבַת**; make cease, *Hiph.*;

נָתַן; give rest, *Hiph.* **נָתַתִּי** *dat.*;

place, set, *Hiph.* **הִנִּיתִי**; resting-

place **מְנוּחָה**, **מְנוּחָה**, § 41;

sabbath **שָׁבַת** 1.

restore to, (*return*).

return to, **שׁוּב**; restore *Hiph.*,

Pōl.; return **הִשׁוּבָה**.

reveal to, **גָּלָה**.

review to, **פָּקַד**, (*oversee*).

rib, side, **צֵלַע** *f.* 1.; pl. *ṣṭh* (*im*).

riches, **חֵיל** 2 (*force*); rich **גָּשָׁר**.

ride to, **רָכַב** *st.*; to make ride,

set on a horse &c., *Hiph.*;
chariot רֶכֶב 2. *i.*, מִרְכָּבָה.
riddle, חֵידָה.
righteous be, (just).
rise to, קָם.
rise early to, *Hiph.* שָׁכַם.
rise to (of star &c.), נָרַח; rising,
shining נִרְחַ 2.
river, נָהָר 1. pl. *oth* and *im*;
יָאֵר (mainly of Nile and its
branches).
roll to, גָּלַל *Qal*, *Hiph.*; pass.
Niph.
rule over to, (govern).
rumour, (report).
run to, רוּץ; make run, bring
hastily, *Hiph.*; runner, post,
רָץ 1.

S.

sabbath, (rest).
sacrifice to, זָבַח; sacrifice זֶבַח
2. *i.*; altar מִזְבֵּחַ 3., pl. *oth*
(offer, offering).
saddle to, (bind).
saint, (holy).
sake of, for, בְּעֵבוֹר פֿ, — *of me*
בְּעֵבוֹרִי; בְּגִלְלִי; see עָבַר, גָּלַל
in Lex.
salt, מָלַח 2.
salvation, (save).
sanctify to, (holy).
sanctuary, (holy).
sand, חוּל 2., § 41.
satisfied be, שָׂבַע *st.*, *with*, *acc.*;
to satisfy with, *Hiph.*, *two acc.*,
§ 38; satisfied, שָׂבַע 1.; fulness
שָׂבַע 2, שָׂבַע 1.

save to, יָשַׁע *Hiph.*, הוֹשִׁיעַ; pass.
Niph.; salvation, safety יָשַׁע
2.; יְשׁוּעָה.
say to, promise, אָמַר, § 35.
scattered be, פָּזַץ (*impf.*); to
scatter, *Hiph.*; pass. *Niph.*
sceptre, tribe, rod, שֵׁבֶט 2.
scribe, סֹפֵר 3. (count).
sea, יָם 2., § 43, *cons.* יָם, יַם, and
יָם (only in יַם־סוּפִי).
see to, רָאָה, § 44—45; pass.
Niph.; shew, let see, *Hiph.*, *two*
acc.; seer, רֹאֶה; sight, aspect,
face מִרְאֶה.
seed, נָרַע 2., (sow).
seek to, enquire at, דָּרַשׁ; pass.
Niph.
seek to, בָּקַשׁ *Pi*.
sell to, מָכַר; pass. *Niph.*
send to, שָׁלַח; send away, loose,
Pi.; a missile שָׁלַח 2. *i.*
serpent, נָחַשׁ 1.
serve to, till, עָבַד; pass. *Niph.*;
enslave, *Hiph.*; servant עָבֵד 2.;
service עֲבֹדָה; to serve — min-
ister (mainly in sacred things)
שָׁרַת *Pi*.
set to, נָתַן, שָׂם, שָׂת; *Hiph.*,
Po'l.; pass. *Niph.*, (place).
seven, seventh, § 48.
shadow, צֶל 2., § 43.
shake to, רָעַשׁ; trans. *Hiph.*; an
earthquake רָעַשׁ 2.
shave to, גָּלַח *Pi.*; *Hithp.*
shed to, (spill).
Sheol, hades, שְׁאוֹל.
shepherd, herdsman, רָעָה (feed).
shine to, אָוִיר.

- shore, (lip).
 short, קצר 1.
 shoulder, שכם 2. *i*.
 shut to, סגר; pass. *Niph.*
 sick be to, חלה; sickness חלי.
 side, end, ירכה (יִרְכָה?), *du.*
 (once *sing.*); in *cons.* kaph has
Dag.
 silent be, דם *st.* (*impf.* also in *o*).
 silver, כסף 2.
 simple one a, פתי 2., § 45.
 sin to, חטא; sin חטא 2., § 45.
 sinner (*sing.*) חטא *part.*, חטא
 (used in plur.).
 sing to, שיר; a song שיר and
fem.
 sister, אחות 1. Irreg. nouns.
 sit to, dwell, ישב, § 39; make
 to sit, place, *Hiph.*; pass.
Hoph.; a seat מושב 1.
 slay to, הרג (die).
 slaughter to, שחט.
 sleep to, ישן *st.*; sleep, slumber
 נים; sleep heavily רדם *Niph.*;
 sleep שנה 1., התנמה; heavy
 (ecstatic) sleep תנמה, *e* firm.
 smell to, רוח *Hiph.*; smell ריח 2.
 smite to, נגף; pass. *Niph.*; נכה
Hiph. חכה, pass. *Hoph.*; נגע;
 stroke, defeat מנקה, מכה,
 נגע 2. *i*. (The word מכה is
 of general use, the other
 two very commonly of divine
 plagues.)
 smoke אשן 1.
 snare, פח 2., § 43.
 sole (of foot), palm, כף 2 *f.*
 § 43.
 some, (a little); כן partitive.
 son, בן 3. Irreg. nouns.
 sore, רע (bad).
 sorrow, heaviness, יגון 1.
 soul, נפש 2. *f*.
 south, נגב 2.
 sow to, זרע; bear seed, *Hiph.*;
 seed זרע 2.
 speak to, דבר *Pi.* (perf. in *e*); a
 word, thing דבר 1.; everything
 כל דבר, nothing כל דבר
 or לא דבר.
 spill to, שפך; pass. *Niph.*
 spirit, wind, רוח *f*. 2.
 spoil to, plunder, שלל; spoil
 שלל 1.
 spread to, spread out (hands),
 פרח יצא *Hiph.*, § 39. 3.
 sprout to, צמח; make to sprout,
Hiph.; sprout, branch צמח 2.
i.; (grass).
 staff, מקל 3., pl. *oth.*
 stall, lair, מרביץ 3., (lie down).
 stand to, עמד; set up, *Hiph.*;
 קום.
 steal to, גנב *Qal* and *Pi.*; pass.
Pu., *Niph.*; thief, גנב, ג.
 star, כוכב 1.
 still, yet, more, עוד; *suff.* as אין,
 see § 49; still alive עוד חי;
 (again).
 statute (command); חק 2., § 43,
 fem. חקה; (precept).
 stone, אבן 2.
 stranger, sojourner, נר 1., § 41;
 strange, foreign נכרי (*nokhri*).
 street, חוץ 2.; pl. *oth.*; שוק 2.;
 רחב, *f.* pl. *oth.*

strength, (strong).
 stretch to, **נָקַח**, also *Hiph.*; (put out); a bed **מִשְׁכָּב**.
 strip to, **פָּשַׁט** *Hiph.*
 strong be, **חָזַק** *st.*; **חֲזָקָה** *st.*; strengthen *Pi.*; **חֲזָקָה** *st.*; strong **חָזַק**, **חֲזָקָה**; strength, **חֲזָקָה** and *fem.*; **עוֹ** 2., § 43; **כֹּחַ** 2., § 43.
 strive to, plead, **רִיב**, § 40, strife, plea **רִיב** 2., **מִרִּיבָה**.
 suck to, **יָנַק** § 39; suckle, give suck, *Hiph.*; nurse, *part. Hiph.*, see § 29.
 suffer to, punishment, (be guilty): to suffer pain **סָבַח** *st.* (pain).
 sun, **שֶׁמֶשׁ** 2.
 swarm to, **שָׁרַץ**; with *acc.*; a swarm **שָׁרָץ** 2.
 swear to, **שָׁבַע** *Niph.*; oath **שְׁבוּעָה**.
 sweat, **זָעָה** *f.* firm.
 sweet be, **חָתַק** *st.*; sweet **חֲתוּקָה** 1., inflect. **חֲתוּקָה**.
 sword, **חֶרֶב** 2., *f.*
 sycamores, **שִׁקְמִיּוֹת**.

T.

tabernacle, **מִשְׁכָּן** (dwell).
 take to, **לָקַח**; pass. *Niph.*, *Pi.*, § 33; prey, plunder **מַלְקוּחַ**; take (capture in war &c.) **לָכַד**; pass. *Niph.*
 tall, **גָּבַהּ** (great). *Cons.* **גָּבַהּ**.
 tambourine, **תֶּבֶל** 2., § 43.
 taste to, **טָעַם**; taste, sense **טָעַם** 2.

teach to, (learn), **יָדַע** *Hiph.*, **הוֹדִיעַ**; law, instruction **תּוֹרָה**.
 tell to, **נָגַד** *Hiph.*; pass. *Hoph.*; (count), (say), (speak).
 temple, **הֵיכָל** (palace).
 tent, **אֹהֶל** 2; pl. **אֹהֳלִים**.
 terrible, **נוֹרָא** (fear).
 testify to, **עָדָה** *Hiph.*; witness **עָדָה**.
 that, conj. **כִּי**; in order that **לְמַעַן** with *inf.* *cons.*, or *imperf.*; that is very often expressed by *vav consecut.*
 then, of time, **אָז**; then of transition in thought, **ו** simple and *consecut.*
 thence, (there).
 there, **שָׁם**; thither **שָׁמָּה**; thence **שָׁמָּה**; where, whence &c. (who).
 there is (was), **יָשׁ**; — water **יָשׁ** **יָמִים**; I have **יָשׁ לִי** &c.; there is (was) not, **אֵין**, there is no water — **אֵין**; suff., see § 49.
 therefore, **עַל־כֵּן**.
 thief (steal).
 thigh, **יָרֵךְ** 1.; *cons.* **יָרֵךְ**. See Add. Notes to first declens.
 thing, (speak).
 thither, (there).
 thorn, **קִיץ** 2.
 thought, **מַחְשָׁבָה**, § 29. 2 (count), *cons.* pl. **מַחְשָׁבוֹת**.
 thresh **דָּוַשׁ**; threshing-floor **תֶּרֶן** 2., pl. *ôth*.
 threshold, **סָף** 2. *i.*, § 43 Rem.
 throne, seat, **כִּסֵּא** 3., pl. *ôth*.
 thus, **כֵּן**.
 tidings, to bring, preach **בִּשַׁר** *Pi.*

till, cultivate, (serve).
 till, until, prep. עד; conj. עד
 אשר with *perf.* or *impf.* according to sense. *Suff.* § 49.
 time, עת 2., § 43; time (*fois, mal*) פעם 2. gen. *fem.*, plur. *im*, (prop. *step.*); twice פעמים, three times שלש פעמים.
 tingle to, לץ, § 42.
 together, יחד, יחדו.
 to-morrow, מחר.
 tongue, לשון 1. gen. *fem.*, pl. *oth*.
 touch to, נגע; ב.
 tower, מגדל 1. pl. *im* and *oth*.
 transgress, פשע; against, ב; transgression פשע 2. *i*.
 tread to, רמס.
 tree, עץ 1.; wood, *pl.* and גצה.
 tremble to, רגז *st*.
 tribe, (sceptre).
 trust to, to flee for refuge to, מקדח, ב; a place of refuge מתקדח; (confide), (flee).
 to try (as silver), צרף, צרף; to try, prove, tempt נסה *Pi*.
 turn to, overturn, turn into, הפך; pass. *Niph.*; (return).
 turn aside to, סור.
 twins, תאמים.
 two, § 48; they two, both of them, שניהם &c.; the second time, שנית

U.

under, (beneath).
 until, עד, עד, &c.; (till). § 49.
 unto, אל, אלי, &c., § 49.
 upright, ישר 1.
 upon, על; *suff.* § 49.
 upwards, מעלה, see עלה in Lex

V.

valley, בקעה 2., נחל 2., נוי 2.
 valour, תייל 2 (force), § 41.
 vain, empty, ריק, ריק; vanity שוא, ריק.
 vengeance, נקמה 1. (avenge).
 venison, ציד 2., § 41.
 very, מאד (prop. a noun).
 vine, נָפֶן 2.
 vineyard, כרם 2.; vinedresser כרם 3.
 violence, wrong, חמס 1.
 virgin, בתולה.
 vision, מראה (see).
 visit to, (review), (oversee).
 voice, קול 2.
 vow to, נדר; a vow נדר 2.

W.

walk to, *Hithp.* of go.
 wall, חומה.
 wander to, wave, tremble, נוע; a wanderer, נע *part*.
 war, (fight).
 wash to, רחץ; — clothes פָּקַם *Pi*. (*perf.* in *e*).
 waste away to, נָפַח *Niph.*

waste to, lay waste, **שָׁמַם** *Hiph.*
 watch to, (keep).
 water, waters, **מַיִם** pl.
 water to, **הִשְׁקָה** (drink).
 way, manner, **דֶּרֶךְ** 2. c.
 weak, **דָּל** 1., § 43.
 wealth, **חֵיל** 2 (force).
 wean to, **נָמַל**; pass. *Niph.*
 weapon, **קֶלֶב**, pl. **בָּלִים**, c. **קֶלֶי**.
 wear to, (put on).
 weary be, **יָעַף** *st.* § 39; weary,
יָעַף 1.
 weep to, **בָּכָה**, § 44—45.
 weigh to, **שָׁקַל**, pass. *Niph.*
 well, **בָּאָר** 2. f.
 west, **מָגֶר**, § 43.
 whelp, **גִּיר** (lion).
 when, **כִּי**, **כַּ** with inf. cons.; **כִּשְׁמַר**,
כִּי with Finite forms.
 when? how long? **כַּתִּי**, **מִ**, **עַד**.
 where, whither &c., (who).
 whether?, **הֲ**, **וְ**, § 49; **אִם** (or).
 who, which, **אֲשֶׁר**, § 13. When
אֲשֶׁר is not used in the sense
 of *he who, that which* (i. e.
 is not a substantive), its
 use appears to be that of
 a mere particle indicating
 relation, as it is both un-
 inflected and ungoverned.
 Hence relative sentences are
 made as if they were direct,
 except that this word stands
 at the head of them: —
 The man *who*
 is with me **הָאִישׁ אֲשֶׁר הוּא אִתִּי**
 the man *whom*
 I struck **הִכִּיתִי אֹתוֹ** " "

the man *whose*
 horse — **הָאִישׁ אֲשֶׁר הָיָה לוֹ**
 the place *where* —
הַמָּקוֹם אֲשֶׁר
 The pronoun or particle in
 the sentence may very readily
 be omitted if no ambiguity
 would arise; the Rel. is also
 often omitted, particularly if
 the rel. clause be an adjecti-
 val description of an *in-*
definite subject, but also other-
 wise; and sometimes both may
 be omitted.
 who? interrog. § 13.
 whole, (all).
 why? wherefore? **מָה**.
 wicked, **רָשָׁע** 1.; wickedness
רִשְׁעָה 2.
 wife, (woman).
 wilderness, (desert).
 willing to be, **אָבָה**, § 35.
 wind, (spirit).
 wine, **יַיִן** 2., § 41.
 wing, border, extremity, **כַּנָּף** 1.
f. du. (pl. *ôth*).
 wise be, **הָכֵם** *st.*, impf. **יִהְיֶם**;
 wise **הָכֵם** 1.; wisdom **חִכְמָה** 2.
 wish to, **חָפֵץ** *st.*
 with, prep. **עִם** 2.; **אֵת** 2., § 43.
 See *suff.* § 49; with *of in-*
strument **בְּ**.
 withdraw to, (be far).
 within, (inside), (midst).
 witness **עָד** 1., § 41, (testify).
 wolf, **זֶבֶב** 2., *e firm*.
 woman, **אִשָּׁה**. Table of Irreg.
 Nouns.

womb, בֶּטֶן 2. *i. f.*; רֶחֶם 2. *c.*

wood, timber, (tree).

word, thing, matter, דָּבָר 1.

work to, (make).

wrestle to, אָבַק *Niph.*

write to, כָּתַב; pass. *Niph.*;
(count).

Y.

year, שָׁנָה 1., pl. *im* (*at* poet.);

a yearling שָׁנִי; 20 years
old — son of 20 years.

yoke, עֵל 2., § 43.

yonder, See § 13.

young, younger, (little), § 47.

youth, young man, נָעַר, *f.* נַעֲרָה;

time of youth, נְעוּרִים.

VOCABULARY.

HEBREW AND ENGLISH.

א

אב *a father*; Cons., אבי. See Table of Irreg. Nouns.

אבד *to perish*, (א"ב § 35).—Impf.

אבר—Hiph. הָאַבֵּד *to destroy*.

אבת *to be willing* (א"ב § 35).—

Impf. יֵאָבֵת.

אביון *m. poor*.

אבן 2 *f., a stone*.

אבק Qal unus.—Niph. נִאָבַק *to wrestle*, Ex. 37.

אדם 1 *m., man*.

אדמה 1 *f., the ground*.

אדון 1 *m., lord*.—Takes suff. of plur. noun. See Note 4, Ex. 40.

With prefix לְאַדְנִי &c.

אֶמְנֶת 2 *f., a mantle*, § 29. 2.

אהב *to love* (Pe. Gutt.).—Impf.

יֵאָהֵב (and other forms).

אהל 2 *m., a tent*, Pl. irreg. אֶהֱלִים and seldomer אֶהֱלִים.

אָנָן 2 *m., vanity, wickedness*, § 41.

אור *to be light, shine*, (ע"ו) Perf.

אֹר. Hiph. הָאִיר *to give light*.

§ 40

אור 2 *m., light*. § 41.

קֶאוֹר 1 *m., a light, luminary*; Pl. *im* and *oth*.

אָנָּה *adv. then*.

אָן 2 *f., the ear*.

אָח *m., a brother*. See Table of Irr. Nouns.

אָחֵךְ *m., אחתי f., one* § 48.

אָחֵר *adv. afterward*; prep. *after, behind*; oftener אַחֲרִי.—אֲחֵרִי *after me* &c.

אֲחֵר *adj., another*; pl. אַחֲרִים.

אֲחֵרִית *f., end, latter end*.

אֵיב 3 *m., an enemy*, § 30.

אֵיד 2 *m., calamity*, § 41.

אֵיךְ *adv. how? how!*

אֵין 2 (*nothing*), *there is not*; cons.

אֵין. Suff. § 49.

אִישׁ *m., a man*. Table of Irreg. Nouns.

אִשָּׁה *f., a woman*. See Irreg. Nouns.

אָכַל *to eat* (א"כ § 35).—Hiph.

הָאָכִיל *to give to eat*.

אָכַל 2 *m., food*; אֶכְלָה 2 *f., id*.

אָכַל 1 *m., id*.

אֵל *adv. no, not, with Juss.*
 אֵל *prep., unto. Suff. § 49.*
 אֱלֹהִים *pl. m., God.—(Sing. אֱלֹהִי used in poetry). With prefix. מֵאֱלֹהִים &c., but מֵאֵל.*
 אֱלִיל *m., an idol.*
 אִלִּם 3 *adj., dumb.*
 אִם *adv. if; אִם כִּי except.*
 אִם 2 *f., mother, § 43.*
 אִמָּן *to be firm.—Hiph. אִמָּנִין to believe, ב, ל.*
 אִמְתָּ 2 *i. f., truth (אִמְתָּת).*
 אִמָּץ *to be strong (st. § 23).—Pi. to make strong.*
 אָמַר *to say, to promise, intend (א"ד § 35).*
 אָנִי *pron., I, § 12.*
 אָסַף *to gather (Pe. Gutt.).—Impf. אֶסְפֶּה.—Niph. to assemble, be assembled, Ex. 38.*
 אָף 2 *m., the nose, anger.—Du. אֶפְסִים the nostrils, face. (אָפָה to breathe).*
 אֶצֶל 2 *used as prep. beside; beside me אֶצְלִי § 35. 2.*
 אַרְבַּע *four, § 48.*
 אֲרָז 2 *m., cedar.*
 אֲרִי 2 *m., a lion, § 45.*
 אֲרֶךְ 2 *m., length.*
 אֲרֶץ 2 *f., earth, land; pl. oth.*
 אָרַר *to curse (Ayin Doub.).—Impf. יָאֵר § 42.*
 אֵשׁ 2 *f., fire, § 43.*
 אֲשֶׁר *rel. pron. who, which, § 13.*
 אֲשֶׁרָה *f., Asherah, (the goddess or her symbol).*
 אַתָּה *a particle placed before the definite acc. Suff. § 49.*

אַתָּה *prep. with. Suff. § 49.*
 אַתָּה *pron. thou, § 12.*
 אַתָּן 1 *f., a she-ass.*

ב

בָּ *prep. in, on, among; by of instrument. § 14. Suff. § 49.*
 בְּאֵר 2 *f., a well; pl. oth.*
 בִּגְדֹ 2 *i. m., a garment, covering.—Suff. בִּגְדֹו, Note p. 17.*
 בָּדַד 2 *m. (separation), לָבַד apart, alone; I alone לָבַדִּי § 43.*
 בָּדַל *Qal unus.—Hiph. to separate, divide.—Niph. pass.*
 בָּהֶמָּה 1 *f., cattle, tame beasts; cons. בְּהֶמָּה, cons. pl. בְּהֶמָּת.*
 בֹּא *to come, go, go in (ו"ע, ל"א).—Impf. יָבוֹא.—Hiph. תִּבְיֵא, to bring. Hoph. pass. § 38, 40.*
 בּוֹר 2 *m., a pit; pl. oth, § 41.*
 בּוֹשׁ *to be ashamed (ו"ע § 40).—Impf. יָבוֹשׁ.*
 בָּזַז *to plunder, spoil (Doub. 'Ayin § 42).—Imp. יָבֹז.*
 בָּחַר *to choose ('Ayin Gutt. § 36); acc., ב.*
 בָּטַח *to trust (Lam. Gutt. § 37); in, ב.*
 בֶּטֶן 2 *i. f., the womb, heart.*
 בֵּין 2 *(interval) prep. between, among. Repeated before the second word and usually takes the numb. of its suff.—between me and you וּבֵינֵיכֶם.—For בין... בין also ל... ל Ex. 27.*
 בֵּית 2 *m., a house. See Irr. Nouns.*
 בְּכֹרֶה *birthright.*

בֵּן 3 m., a son. See Irr. Nouns.

בָּנָה to build, apoc. impf. בִּינֵן.

בַּת 2 f., a daughter. See Irr.

Nouns.

בְּעַד 2 prep. behind, in at, out at,

ב' הַחֲלוֹן in at, out at the window;

ב' הַחוֹמָה over the wall.—Suff.

בְּעָרִי § 36. 2.

בָּעַל to marry, ('Ay. Gutt.); part.

pass. f. בְּעֻלָּה married.

בָּעַל 2 m., lord, husband, Baal.

Suff. § 36. 2.

בֹּקֶר 2 m., morning.

בָּקַשׁ Qal unus. Pi. בִּקְשׁוּ to seek.

בָּרָא to cut, fashion, to create (א"ל

§ 38).—Niph. pass.

בָּרִיא 1 adj., fat.

בְּרִית f., a covenant; ב' בְּרַת to

make a covenant; ב' הַקִּים to

establish a covenant.

בָּרַךְ to kneel.—Pi. בִּרְךָ to bless;

Pu. pass. (§ 36);—blessed בְּרוּךְ

1 part. Qal.

בִּרְךָ 2 i. f. the knee, du.

בְּרִכָּה 1 f., a blessing.

בָּשָׂר 1 m., flesh.

בָּשַׁל to boil.—Pi. to boil, seethe.

ג

גָּאַל to redeem ('Ay. Gutt. § 36).

גָּבַר to be strong, prevail (st. § 22).

גִּבּוֹר m., a hero, mighty man.

גְּבִירָה, גְּבִירָה 2 i. f., lady, mistress,

§ 29. 2.

גִּדִּי 2 m., a kid, § 45.

גָּדַל to be great, to grow (st.

§ 22).—Pi. to magnify, bring

up (a child).—Hith. to magnify oneself.

גָּדוֹל 1 adj. great, elder.

גּוֹי m., a nation. Pl. גּוֹיִם, cons.

גּוֹיִם the gentiles.

גָּנַע to die, expire (Lam. Gutt. § 37).

גֹּרֵל 1 m., lot; pl. ṭh.

גִּיל 2 m., joy, § 41.

גָּלָה to uncover, reveal (ל"ח § 44).—

Niph. pass.—Hith. to uncover

oneself.

גָּלַל to roll (Doub. 'Ay.).—Impf.

יָגַל.—Hiph. הִגִּיל to roll. Niph.

יָגַל to be rolled.

גַּם adv. also; גַּם . . . גַּם both . . .

and.

גָּמַל to wean. Niph. pass.

גֶּן 2 c., garden, § 43.

גָּנַב to steal.—Pi. id. Pu. pass.

גֵּר 1 m., a stranger, § 41.

גָּרַשׁ to drive out ('Ay. Gutt. § 36);

oftener Pi.—Niph. pass.

ד

דָּב 2 c., a bear, § 43.

דָּבַק to cleave (st. § 22); to ב.

דָּבַר Qal unus. except Act. part.

דִּבֵּר speaking.—Pi. דִּבֶּר to speak.

—Pu. pass.

דָּבָר 1 m., a word, thing.

דְּבַשׁ honey.

דָּג 1 m., a fish; f. דִּגָּה.

דּוֹר 2 m., generation; pl. ḏm and

ṭh, § 41.

דֶּלֶת 2 f., a door (door-leaf); du.

דְּלָתַיִם.

דָּם 1 *m.*, *blood*; *your blood* דָּמְכֶם.

—דָּמִים *blood spilt*. § 18. 3.

דָּמָם *to be silent* (*Doub. 'Ay.*). Impf.

יִדָּם. § 42.

דָּעָת see יָדַע.

דָּרֶךְ 2 *c.*, *a way*.

דָּרַשׁ *to seek*; *unto* אֵל.

דָּשָׁא 2 *m.*, (young) *grass*.

דָּשָׁא Qal unus.—Hiph. *to produce*
grass (*denom.*).

ה

ה (הָל) Art., *the*. § 11.

הָ particle of interrogation. § 49.

הֲלֵא *not?*

הֲוֵד 1 *m.*, *honour*, *majesty*.

הוּא pron. § 12.

הוֹד *m.*, *glory*, *splendour*.

הָיָה *to be* (לִיָּה and Lam. Gutt.

§ 45. 2).—Impf. יִהְיֶה, apoc.

יִהְיֶה.—Inf. Cons. לְהֵיוֹת, הָיוּ &c.

הַיָּקֵל 1 *m.*, *palace*, *temple*.

הַפּוֹת. See נִכְחָה.

הֵלֶם adv. *hither*.

הֵלֵךְ *to go*.—Impf. יֵלֵךְ.—Hiph.

הוֹלִיךְ (See § 39. Rem. b.).—

Hithp. הִתְהַלֵּךְ *to walk*, *go about*.

הֵן adv. *behold*, *lo!* Suff.

§ 49.—Followed chiefly by the

Past. הֵבִינִי מִבֵּיָא *behold I* (do,
will) *bring*.

הִסָּף *to turn*, *to change into* (*Pe*

Gutt. § 34).—Niph. נִסְפָּה pass.

הָר 2 *m.*, *hill*, *mountain*, § 43.

הָרַג *to kill*, *slay* (*Pe Gutt.* § 34).

—Niph. pass.

הָרָה *to conceive* (לִיָּה § 44 &c.).

—Impf. מִתְהַרֶה, apoc. וַיִּתְהַרֶה.

י

י Conj. and. § 15.

י

יָאֵב 2 *m.*, *a wolf* (δ remains).

יָבַח *to sacrifice*, *slaughter* (Lam.
Gutt. § 37).

יָבַח 2 *i. m.*, *a sacrifice*.

יָבַח 3 *m.*, *an altar*. Pl. *ôth*.
§ 30.

יָהֵ dem. pron. *this*. § 13.

יָהֵב 1 *m.*, *gold*.

יָיִת 2 *m.*, *an olive*. § 41.

יָכַר *to remember*.—Niph. pass.—
Hiph. *to mention*, *commemorate*.

יָכָר 2 *m.*, *memory*, *memorial*.

יָכָר 1 *m.*, *a male*.

יָעָה 2 *f.*, *sweat* (δ firm).

יָעַק *to cry out* (*'Ay. Gutt.* § 36).

יָקַן *to be old* (st. § 22).—Inf.

יִקְנֶה.

יָקֵן 1 adj. *old*; noun *elder*. § 18.

יָקָנִים *m.*, *old age*.

יָרַע *f.*, *the arm*; pl. *im*, *ôth*.

יָרַח *to shine*, *rise* (of star), § 37.

יָרַע *to sow* (§ 37).—Hiph. הִירְיַע
to yield seed.

יָרַע 2 *m.*, *seed*; cons. *reg.* and *יָרַע*.

ח

חָבֵא Qal unus.—Hiph. הִחְבִּיא *to*

hide.—Niph. נִחְבָּא *to hide one-*
self; Hithp. *id*.

חָבַשׁ *to bind*, *bind up*, *saddle*,
(§ 34).

תָּגַב to keep a feast (§ 42 ע"ע).—

Impf. יָחַג.

חַג 2 m., a feast (hajj) § 43.

תָּחַל to cease, leave off (st. § 22).

תָּחַשׁ 1 adj. new.

חֹדֶשׁ 2 m., new moon, month, § 35.

חֹל 2 m., sand. § 41.

חֹמֶה f., a wall.

חוּץ 2 m., outside, street, field; pl.

חָוָה.—חֲחוּצָה to the outside.—

לְמַחוּץ on the outside of—

חָזַק to be strong (st. §§ 22, 34).

חָזָק 1 adj. strong.

חָטָא to sin (§ 34).—Hiph. חֲטִיִּיא to condemn as sinful.

חָטָא 3 (part.) a sinner, used in sing., but חֲטָא adj. used in pl.

חַטָּא 2 m., sin, § 38. 2.

חָיָה to live (ח"ה § 45. 2).

חַי to live (ע"ע § 42).

חַי 1 adj. living, f. חַיִּיה, § 43.

חַי 2 m., life; cons. חַי; mostly used in pl. חַיִּים life.

חַיָּה f., a living creature, beast.

חַיִל 2 m., force, valour, power. § 41.

חֹסֶם 2 m., bosom. § 41.

חָכָם 1 adj., wise. § 35.

חֲכָמָה 2 f., wisdom. § 29.

חָלִי 2 m., disease, sickness. § 45.

חָלַל—Hiph. חֲחַל to begin (§ 42).—

Hoph. חֲחַל pass.

חָלַם to dream (§ 34).

חֲלוֹם m., a dream; pl. חֲלֹם.

חָסַד to desire (st. § 22).—Impf.

יִחַסַּד, יִחַסַּד.—Niph. יִחַסַּד pass.

חֲמוֹר m., an ass.

חָמָס 1 m., violence, injury. § 35.

חָנַן to pity (ע"ע § 42).—Impf.

יִחַן, יִחַן, יִחַן, Gen. 48. 29.

חֶסֶד 2 m., mercy, kindness.

חָסַף to desire, wish (st. § 22, § 34).—Impf. יִחַסֵּף, יִחַסֵּף.

חָסַף 1 adj., desiring, § 35. Add.

Note 4 to First Decl.

חֶץ 2 m., arrow. § 43.

חֲצֵר 1 c., enclosure, court, village; pl. חֲצֵר, חֲצֵר. § 35.

חֻק 2 m., statute. § 43.

חָרַב to dry up, be waste (st. § 22).

חֶרֶב 2 f., sword.

חָרָה to be hot, angry.—Imp. apoc.

יִחַר.

חֲרָה 2 f., a reproach.

חָשַׁב to think, reckon (§ 34).—

Impf. יִחַשֵּׁב.

חֹשֶׁךְ 2 m., darkness.

ט

טָהַר to be clean (st. § 22, § 36).—

Pi. טָהַר to cleanse.

טָהוֹר 1 adj., clean.

טוֹב to be good (ע"ע § 40).—Perf.

טוֹב. Other parts from יָטַב.—

Impf. יִיטַב.—Hiph. יִיטַב.

§ 39.

טוֹב 1 adj., good. § 41.

טוֹב 2 m., the good, best. § 41.

טָעַם to taste (§ 36).

טָעַם 2 m., taste, sense. § 36. 2.

י

יָאֵר m., stream (esp. Nile).

יָבֵשׁ to be dry (st. § 22, § 39).

יָבֵשָׁה 1 f., dry land.

יָד 1 *f.*, *hand*. Your hand יָדְכֶם;
pl. יָדוֹת *hands fig. (handles)*.

יָדַע *to know* (י"ד § 39).—Impf.
יָדַע.—Inf. Cons. יִדְעַת—Niph.
יִדְעַת *pass.*—Hiph. *to make*
known.

יְהוָה *Jehovah, the Lord*. The
vowels are those of יְהוָה *lord*.
Scholars are mainly agreed
on the pointing יְהוָה. With
prefix לְיְהוָה (i. e. לְיְהוָה).

יְהוּדָה *Judah*.

יוֹם 2 *m.*, *a day*. Table of Irr.
Nouns.

יוֹנָה *f.*, *a dove*; pl. *im*.

יֹסֵב *see יוֹסֵב*.

יַיִן 2 *m.*, *wine*. § 41.

יָכַל *to be able* (§ 39).—Impf.
יִכְלֹל.

יָלַד *to bear* (י"ד § 39).—Impf.
יִלְדֹד.—Hiph. *to beget*.—Pu. *to*
be born.

יָלֵד 2 *m.*, *a boy*. § 29.

יָלִידָה 2 *f.*, *a girl*.

מִוְלָדָת 2 *f.*, *native land*. § 29. 2.

יָם 2 *m.*, *sea*; cons. יָם except in
יַם־סוּף *Red sea*. § 43.

יָגַע *to suck* (י"ד § 39).—Hiph.
מִיָּגַע *to give suck*; hence מִיָּגַעַת
2 *f.*, *a nurse*. § 29. 2.

יָסַף *to add* (י"ד § 39).—Other
parts in Hiph. הוֹסִיף.

יָעַף *to be weary*.—Impf. יִעָפֶה.

יָעִיף 1 *adj.*, *weary*.

יָעַץ *to advise, counsel* (§ 39).—
Impf. יִעָצֵץ.—Niph. יִעָצֵץ.

עֲצָה 1 *f.*, *counsel*.

יָפָה 1 *adj.*, *fair*. § 45.

יָצָא *to go out* (י"ד § 39).—Impf.

יִצְאֹא; inf. cons. יִצְאֹת (for יִצְאֹת).

—Hiph. *to bring out*.

מוֹצֵא 1 *m.*, *an outgoing*. § 39. 38.

יָצַב Hiph. הִצִּיב *to set, place*.
(§ 39. 3).

יָצַע Hiph. הִצִּיעַ *to spread* (§ 39. 3).

יָצַר *to form* (§ 39).

יָצַר 2 *m.*, *form, imagination*.

יָקַד *to burn*.—Impf. יִקְדֹד.—
Hoph. *pass*.

יָקַץ Qal unus. except Impf. יִקְצֹץ
to awake (§ 39).—Perf. &c. in
Hiph. יִקְצֹץ.

יָרָא *to fear* (§ 39).—Impf. יִרְאֶה.
Inf. Cons. יִרְאֶה.—Niph. יִרְאֶה;
part. *id.* *terrible*. Followed by
מִן, מִפְּנֵי, and כִּן.

יָרָא 1 *adj.* *fearing*.

יָרַד *to go down* (§ 39).—Impf.
יִרְדֹד &c.—Hiph. הוֹרִיד *to bring*
down.—Hoph. *pass*.

יְרוּשָׁלַם *Jerusalem*.

יָרֵחַ 1 *m.*, *the moon*.

יָרֵךְ 1 *f.*, *the thigh, side*; Cons.
יָרֵךְ. See Add. Note 3 First
Decl.

יָרֵכָה 2 *f.*, *side, end*.—Du. יָרֵכָהִים
cons. יָרֵכָהִי.

יָרַשׁ *to inherit* (§ 39. Par.)—
Hiph. הוֹרִישׁ *to dispossess,*
destroy. Niph. *Pass*.

יָשׁ *there is*—*There is water* מֵיִם.
יָשַׁב *to sit, dwell, inhabit* (§ 39).—
Impf. יִשָּׁב.

יָשַׁב 3 *part.* *inhabitant*.

מוֹשֵׁב 1 *m.*, *a seat*.

יָשַׁן *to sleep* (§ 39).—Impf. יִשָּׁן.

ישע Qal unus.—Hiph. **הושיע** to save.—Niph. pass.
יִשְׁע 2 m., salvation.
יְשׁוּעָה f., id.
תְּשׁוּעָה f., id.
יָשָׁר 1 adj., upright, righteous.
יֵתֶר 2 i., remnant, rest.

כ

כִּי prep. as, like. Suff. § 49. With rel. **כַּאֲשֶׁר** as, when. When he kept **שָׁמַר שְׁמֵר**, or **שָׁמַר** (inf. Cons. § 31).
כָּבֵד to be heavy, severe (st. § 22).
 —Pi. to make heavy, harden, honour.—Niph. be honoured.
כָּבֵד 1 adj., heavy, severe, laden. (See Add. Note 3 First Decl.).

כְּבוֹד 1 m., honour, glory.

כֵּן adv. thus.

כֹּהֵן 3 m., a priest. § 36.

כּוֹכֵב 1 m., a star.

כּוֹן Qal unus.—Hiph. **הִכִּין** to set, establish.—P'lel **כּוֹן** id.—Niph., P'lel, pass.

כִּי conj., that, for, because; of time when, whenever. **אִם כִּי** except.

כֶּלִּא 2 i. m., a prison. § 38.

כֶּלֶב 2 m., a dog.

כָּלָה to be ended (§ 44).—Pi. to complete, finish.—Pu. pass.

כָּל 2 m., all. § 43. **כָּל־דָּבָר** everything; **כָּל־דָּבָר** . . . **לֹא** nothing.

כֵּן adv., so, thus. **עַל־כֵּן** therefore.

כָּסָה to cover (§ 44), Qal unus. except partt.—Pi. **כָּסָה** to cover.—Pu. pass.

כִּכְסָה 1 m., a covering. § 45.

כֶּסֶף 2 m., silver, money.

כַּף 2 f., palm of hand, sole; du. § 43. Pl. **סִלָּה**.

כָּסַר to cover (with pitch).—Pi.

כָּסַר to atone.—Pu. pass.

כֶּסֶר 2 m., bribe, ransom.

קִסִּיר m., young lion.

כְּרוּב m., cherub.

כֶּרֶם 2 m., vineyard.

כָּרַע to bend the knee, bow down (§ 37).

כָּרַת to cut off, cut down.—Niph. pass. **כָּרַת** to make a covenant.

כָּתַב to write.—Niph. pass.

כֶּתֶף 1 f., shoulder. Add. Note 3 to First Decl.

ל

לִּי prep. to, for. See § 14 and § 49.

לֹא adv. not, no.

לֵב 2 m., the heart, § 43. Pl. **סִלָּה**.

לֵבָב 1 m., id. Pl. **סִלָּה**.

לְבַד alone. See **בָּדַד**.

לְבַשׁ to put on (clothes), wear (st. § 22); acc.—Hiph. to clothe, put on (another); two acc. Ex. 37.

לָחַם to eat, consume (§ 36).—

Niph. to fight. With **עַל**; against **בְּ**, **עַל**, for **לְ**.

לֶחֶם 2 c., bread.

מִלְחָמָה, **מִלְחָמָה** f., war. § 29. 2.

לַיְלָה usually **לַיְלָה** with He of acc., 2 m., night. Pl. **לַיְלָה** § 41.

לָקַח *to take, capture.*—Niph. *pass.*

לָמַד *to learn* (st. § 22).—Pi. לָמַד *to teach.*

לָמָּה *adv., why?* (ל, מָה).

לְמַעַן *conj., prep., in order that, to; for the sake of, with infin. and impf.* (עֲנֶה).

לָקַח *to take* (§ 33. 4).—Impf.

לָקַח.—Inf. Cons. לִקְחוֹת.—Niph.

לָקַח *pass.*—Pu. *id.*—Hoph.

לָקַח *id., in impf.*

מִלְקָח *m., plunder.*

מִלְקָחִים *m. du., tongs.*

לָקַע *to lick* (§ 42). Impf. לִקֵּעַ.—

Pi. *id.*

לָשׁוֹן 1 *f., tongue.*

מ

מְאֹד *adv., very; also מְאֹדָּה, מְאֹדָּה.*

מֵאָה 1 *f., hundred; du. מאַתַּים.* § 48.

מֵאֲמָה *anything* (prop. a *fleck*).

מֵאֹד. See מְאֹד.

מֵאֲבָל. See אֲבָל.

מַבּוּל *m., the flood.*

מִדְבָּר 1 *m., pasture, desert.*

מָדַד *to measure* (§ 42).—Impf.

מִדֵּד.—Niph. *pass.*

מָה *pron. what? what, § 13. interj. how! how?*

מָגַע *to melt* (§ 40).—Niph. *pass.*

מוֹלֶדֶת. See יָלַד.

מוֹדָּא. See מָדָּא.

מוֹת *to die* (§ 40). Perf. מָת.—

Impf. מֹמֵת.—Hiph. מְמַית *to*

kill.—Pō'lēl מוֹתֵל *id.*—Hoph. *pass.*

מָת 1 *part., dead.*

מָוֶת 2 *m., death* (§ 41).

מָוֶת. See מָוֶת.

מָוֶת *to blot out, destroy* (§ 44).

מָוֶת 1 *to-morrow.*

מָוֶת. See מָוֶת.

מָוֶת Qal unus.—Hiph. *to rain.*

מָוֶת 1 *m., rain.*

מָה, מָה *pron. who? who; what?*

§ 13. With prep. מֵמָה *how?*

by what?—מָה מָה *Oh that!* with

Impf. &c.

מַיִם *pl. m., water.* Irreg. Nouns.

מֵינֶקֶת. See מֵינֶקֶת.

מִכְסָּה. See כֶּסֶּה.

מָכַר *to sell.*—Niph. *pass.*

מָלֵא *to be full* (st. § 22, 38); *of, acc.*—Niph. *to be filled.*—Pi. *to fill; with two acc.*

מָלֵא 1 *adj. full.*

מִלְאָךְ 1 *m., angel, messenger.*

מִלְאָכָה *f., work; cons. מִלְאָכָה.* § 29. 2.

מָלַח Qal unus.—Niph. *to escape.*

—Pi. *to rescue, deliver.*

מִלְחָמָה. See לָחָם.

מָלַךְ *to rule, be king; over, עַל, ב.*

—Hiph. *to make one king.*—

Hoph. *pass.*

מָלִיךְ 2 *m., a king.*

מִלְכָּה 2 *f., a queen.*

מִמְלָכָה, מִמְלָכָה *a kingdom* § 29. 2.

מִלְקָחִים. See לָקַח.

מִן *prep. (§ 14), out of, from, away from; hence of cause by, on account of.* Suff. § 49.

Compar. degree § 47.

מָנָה *to count, number, § 44.*—

Niph. *pass.*

מְנוּחָ. See מְנוּחָ.
 מְנוּחָ 2 f., an offering, present.
 מְסָעָ a journeying.
 מְסָעָ 3 m., mourning. § 30.
 מְסָעָ. See מְסָעָ.
 מְסָעָ. See מְסָעָ.
 מְסָעָ 2 m., a little, some, a few.
 Add. Note 2 to second Decl.
 מְעָלָ 2 m., an evil deed. Ex. 23.
 מְעָשָׂה. See מְעָשָׂה.
 מְעָשָׂה to find (§ 38).—Niph. pass.
 מְעָנָה. See מְעָנָה.
 מְעָרָיִם Egypt.
 מְקוֹם. See מְקוֹם.
 מְסָלָ 3 m., a staff, § 30. Pl. *sth.*
 מְסָלָ Qal unus. (§ 42).—Niph. to
 melt away.
 מְסָרָ. See מְסָרָ.
 מְרָאָה. See מְרָאָה.
 מְרָאָה to be bitter (§ 42 Rem. a).—
 Imp. מְרָאָה.—Hiph. מְרָאָה to make
 bitter.
 מְרָאָ 1 adj., bitter; Aramean form
 of fem. מְרָאָה.
 מְרָאָה. See מְרָאָה.
 מְשָׁכָן. See מְשָׁכָן.
 מְשָׁלָ to rule; over, ב.
 מְשָׁלָ 1 m., a proverb.
 מְשָׁמָר. See מְשָׁמָר.
 מְשָׁמָר. See מְשָׁמָר.
 מְשָׁחָ to be sweet (st. § 22).
 מְשָׁחָ 1 adj., sweet; f. מְשָׁחָה.
 Add. Note 6 to First Decl.

נ

נְ enclitic particle of entreaty;
 נְ dissuasive.
 נְ Qal unus. (§ 38).—Niph. to

prophesy.—Hith. *id.*; also to
 act like a prophet.
 נְבִיאָ 1 m., a prophet.
 נְבִיחָ to bark (§ 37).
 נְבִיחָ Qal unus. (§ 33).—Hiph.
 נְבִיחָ to look.
 נְבִלָהָ 1 f., a corpse, carcase.
 נְבִיחָ Qal unus. (§ 33).—Hiph.
 נְבִיחָ to tell, shew.—Hoph. pass.
 נְבִיחָ 2 prep., before, in presence of;
 Suff. נְבִיחָ.
 נְבִיחָ to touch, smite (§ 33, 37).—
 Pi. *id.*—Hiph. make to touch,
 reach to, נְבִיחָ.
 נְבִיחָ 2 i. m., a stroke, plague.
 נְבִיחָ to smite, defeat (§ 33).—Impf.
 נְבִיחָ.—Niph. pass.
 נְבִיחָ Perf. Qal not in use.—Impf.
 נְבִיחָ.—Perf. in use Niph. נְבִיחָ
 to draw near.—Hiph. to bring
 near (§ 33).
 נְבִיחָ 1 m., a fugitive (part. of נְבִיחָ).
 נְבִיחָ to vow (§ 33).
 נְבִיחָ 2 m., a vow.
 נְבִיחָ 1 m., a river (§ 36). Pl. *im*
 and *sth.*
 נְבִיחָ to rest (§ 40).—Hiph. נְבִיחָ
 to give rest to (*dat.*); and נְבִיחָ
 to set down, deposit, place; with
 vav נְבִיחָ Ex. 40.
 נְבִיחָ 1 m., resting-place.
 נְבִיחָ to flee (§ 40).
 נְבִיחָ to move about (§ 40); part. נְבִיחָ
 a wanderer.
 נְבִיחָ to inherit, possess.—Hiph. to
 give to inherit.—Hoph. pass.
 נְבִיחָ 2 m., a brook, wady. Ex. 37.
 נְבִיחָ Qal unus.—Niph. נְבִיחָ to

- repent, to pity.*—Pi. *to comfort* (§ 36).
 נָחַשׁ 1 m., a *serpent*.
 נָחַה to *bend, incline, stretch* (§ 33, 44).—Impf. נִחֵה, apoc. יָח.—
 Hiph. *id.*
 נִמְנָה f., a *bed*.
 נָטַע to *plant* (§ 33, 37).—Impf. יָטַע.
 נָחַה Qal unus. (§ 33, 44).—Hiph. נִחֵה, *to smite*; impf. apoc. יָח.—
 Hoph. *pass.*
 נִמְנָה f., a *stroke*.
 נָפַר 1 m., a *leopard*.
 נָפַר to *pour out, found; set, establish*.
 נָפַר 2 i. m., a *drink offering*.
 נָפַ. See נָפַע.
 נָעִיר 2 m., a *lad*, § 36; f. נָעִירָה a *girl*.
 נָפַל to *fall* (§ 33). Impf. יָפַל.—
 Hiph. הִפִּיל to *make fall, cast*.
 נָפַשׁ 2 f., *breath, soul*. Pl. *ôth*.
 נָבַח Qal unus. (§ 33).—Hiph. הִבִּיחַ to *set, place*.—Hoph. *pass.*
 —Niph. *reflex. and pass.*
 נָבַח Qal unused (§ 33).—Hiph. הִבִּיחַ to *deliver*.—Hoph. *pass.*
 נָקִי, נָקִיָּה 1 adj., *innocent*.
 נָקָמָה 1 f., *vengeance*.
 נָשָׂא Qal unus. (§ 33, 38).—
 Hiph. הִשָּׂא to *deceive, beguile*.
 נָשַׁק to *kiss* (§ 33).—Impf. יָשַׁק (also in o); *dat.*
 נָשָׂא to *lift up, take up, raise* (§ 33, 38). Impf. יָשָׂא. Inf. Cons. שָׂא, שָׂאת.—Niph. *pass.*
 נָתַן to *give, put, account* (§ 33, 4).
 Perf. נָתַתִּי, נָתַתָּ, &c. Impf. יָתַן. Inf. Cons. נָתַתִּי, נָתַתָּ.
 נ
 נָכַח to *turn, turn away* (§ 42).—
 Hiph. *to turn* (act.). See Parad.
 נָכַח to *shut*.—Niph. *pass.*
 נָסַח 2 m., a *horse*; f. נָסַחָה *collect*.
 נָסַח to *turn aside, remove, depart* (§ 40).—Hiph. *to remove, take away*.
 נָסַח 1 m., a *ladder*.
 נָסַח to *lean, press upon*.—Niph. *reflex. to lean*.
 נָסַח to *sustain, refresh* (§ 36).
 נָסַח to *count, write*.—Pi. נָסַח to *recount, declare*. Part. Ex. 26.
 נָסַח 3 m., part. *scribe*.
 נָסַח 2 m., a *book*.
 נָסַח 1 m., *number*.
 נָסַח chiefly in Hiph. *to hide*.—
 Niph. *reflex. and pass.*, Hithp. *reflex.*
 נ
 נָעַבַר to *labour, till, serve* (§ 34).
 Niph. *pass.*
 נָעַבַר 2 m., a *servant* (§ 35).
 נָעַבַר to *pass, pass over, cross* (§ 34).
 —Hiph. *to bring over, make pass*.
 נָעַבַר 2 m., *the other side*; prep. *beyond*.
 נָעַבַר or נָעַבַר 1, 3 m., a *ford* (cons.).
 נָעַבַר 1 m. (cons.) as prep. with

ב *on account of*; בַּעֲבוּרִי *for my sake*.

אֵגֶל 2 m., and אֵגְלָה 2 f., *calf, heifer* (§ 35).

עֵד Hiph. הִעֲדִיד *to testify, bear witness, protest* (§ 40).

עֵד 1 m., *part., a witness*.

עַד prep. *until, till*. Suff. § 49.

עוֹד adv. *still, yet, again* (encore).

Suff. like עָוֶן § 49.

עוֹן 1 m., *guilt, sin*. Pl. *im, ôth*.

עוֹלָם 1 m., *what is hidden, hence time long past, or long future, age, eternity*; מֵעוֹלָם *from of old*; לְעַד, עַד *for ever*.

עוֹף *to fly* (§ 40).

עוֹף 2, *a bird, fowl*.

עוֹר 3 adj., *blind*.

עוֹז 2 m., *strength* (§ 43).

עָזַב *to leave, forsake* (§ 34).—Niph. *pass*.

עָזַר *to help* (§ 34).

עֲזָר 2 m., *help*. Suff. עֲזָרִי § 35.

עֵין 2 f., *the eye, dw.* § 41. Pl. עֵינֹת *wells*.

עִיר 2 f., *a city*. Pl. עָרִים, *cons.* עָרִי.

עָלָה *to go up, break* (of day) (§ 34, 44).—Impf. יַעֲלֶה, *apoc.*

יַעֲלֶה.—Hiph. *bring up, offer up*.

עַל prep., *upon, over*. Suff. § 49.

עִם prep., *with, along with*. Suff. § 49.

עָם 2 m., *people*. § 43.

עָמַד *to stand* (§ 34).—Hiph. *set, place*.

עָנָה *to be low, afflicted* (§ 44).—

Pi. *to afflict*.

עָנִי 2 m., *affliction*. § 45.

עָנָה *to answer, witness* (§ 44); *against* ב.

תַּעֲנָה m., *answer, purpose*; contracted תַּעֲנֵן, *used as prep.* לְתַעֲנֵן *because of*; as conj. *in order to*.

עָנָן 1 m., *a cloud*.

עָנָן Qal unus.—Pi. *to cloud, to bring on clouds*; inf. *cons.* with Suff. עָנְנִי for עָנְנִי Note p. 9, 112.

עָפָר 1 m., *dust*. § 35.

עֵץ 1 m., *tree*. § 18. 3.

עֲצָה. See יָעַץ.

עָצַם *to become strong, numerous*.

עָצוּם 1 adj., *strong*.

עָצָם 2 f., *a bone*. Pl. *im, ôth*.

עָרַב 2 m., *evening*.

עָשָׂק *to oppress, injure* (§ 34).

עָשָׂה *to do, work, make* (§ 34, 44).

—Impf. *apoc.* יַעֲשֶׂה.—Niph.

יִנְעָשֶׂה *pass.*, but *fem.* תִּנְעָשֶׂה.

מַעֲשֶׂה m., *a work*. § 45.

עַתָּה 2 c., *time*. Pl. *im, ôth*. § 43.

עַתָּה adv. *now*.

D

פֶּה m., *mouth*. Irreg. Nouns.

עַל-פִּי *according to*, Ex. 39.

לְפִי הַחֶרֶב *with the edge of the sword*.

פָּח 2 m., *snare*. § 43.

פֶּלֶא 2 i. m., *a wonder*.

פָּנִים 1 m., pl. *face, faces*. לְפָנֶיךָ *formerly*, לְפָנֶי *before*, לְפָנֶי *before me*.

פֶּן conj., *lest, with impf.*

פֶּעַל to do (§ 36); part. פֹּעֵל a worker.

פֶּעַל 2 m., a work. § 36.

פָּקַד to visit, inspect, review.—
Niph. pass.—Hiph. to com-
mit to.

פָּקִיד 1 m., an overseer.

פָּקִיד m., a precept.

פָּקַח to open (of eyes &c.) (§ 37).
—Niph. pass.

פָּר 1 m., an ox; f. a cow. § 43.

פָּרַח to be fruitful, bear fruit
(§ 44).

פֶּרִי 2 m., fruit. § 45.

פָּשַׁע to rebel; against, ב.

פָּשַׁע 2 i. m., rebellion, trans-
gression.

פֶּת 2 i. m., a morsel, bit. § 43.

פָּתַח to be open (§ 44).—Hiph.
to make open, to enlarge; impf.
apoc. פִּתֵּי.

פֶּתִי 2 m., simple. § 45.

פָּתַח to open. § 37.

פָּתַח 2 i. m., an opening, door.

מַסְמַח 3 m., a key; an opening;
cons. מַסְמַח. § 30 Rem.

צ

צֹאן 2 c., a flock (small cattle).

צָבָא 1 m., a host, time of service.
Pl. *ôth*.

צָדַק to be righteous, just (st. § 22).
—Hiph. (Pi.) to justify.—
Hithp. to justify oneself.

צִדְקָה 2 i. m., righteousness.

צִדְקָה 1 f., id.

צִדְקִים righteous, just; only mas.

צָדַק to hunt (§ 40).

צִוָּה Qal unused. Pi. צִוָּה to com-
mand, charge. Impf. apoc. צִוּ, imp. צִו.—Pu. pass.

צִוָּה f., a command.

צֶל 2 m., a shadow. § 43.

צֶלֶם 2 m., an image, likeness.

צָלַע to halt, limp (§ 37).

צָלַע 1 f., side, rib; cons. צָלַע, צָלַע. Add. Note 3 First Decl.

צָמַח to sprout (§ 37).—Hiph. to
make sprout.

צָמַח 2 i. m., a sprout, branch.

צָעַק to cry out. § 36.

צָפַן to hide, lay up.

צָפוֹן 1 m., the north.

צִפְרֹדֶשׁ 3 m. (in pl.), a frog.

צָר 1 adj., adversary. § 43.

פ

קָבַע to curse (§ 42).

קָבַץ to collect, gather.—Pi. id.

קָבַר to bury.—Niph. pass.

קָבַר 2 i. m., a grave.

קָדַשׁ to be holy, sacred (st. § 22).
—Pi. to hallow, sanctify.—
Hiph. id.—Niph., Hithp. re-
flexive.

קָדַשׁ 1 adj., holy.

קִדְשׁ 2 m., holiness, sanctuary.

מִקְדָּשׁ 1 m., sanctuary.

קוֹל 2 m., voice, sound. § 41.

קוּם to arise, stand (§ 40 Parad.).
—Hiph. to set up, establish.

קָם 1 part., standing. § 41.

מָקוֹם 1 c., a place. Pl. *ôth*.

קוֹץ 2 m., thorns. § 41.

קטן *to be little* (st. § 22 Parad.).

קטן 1 adj., *little* (not inflected but very common).

קטנה 1 adj., *little, f.* קטנה (inflected form). Add. Note 5 First Decl.

קלל *to be light, despised* (§ 42, Parad.).—Pi. *to make light of, to curse*.—Hiph. *to lighten of*.

קל 1 adj., *light, swift*. § 43.

קנה *to acquire, buy, possess*. § 44.

מקנה *m., possession, property, cattle*. § 45.

קץ 2 *m., end*. § 43.

קצר *to be angry*.

קצר 1 adj., *short*.

קרא *to call, cry, read*.—Pu. *pass.*

קרא לו קין *he called him Cain*;

קרא לו *he was called*. See

§ 43, p. 109.

מקרא 1 *m., an assembly*. § 38.

קרה and קרה *to befall, acc.* Ex. 38.

Inf. Cons. *f.* קראה, with prep.

לקראתי *to meet me*; לקראתו

to meet, against, the man.

קרב *to draw near, come near* (st.

§ 22).—Hiph. *to bring near,*

to offer.

קרוב 1 adj., *near, neighbour, re-*

lative.

קרב 2 *i. m., inside, heart*. בקרבי

within me; בקרב העיר *within,*

in the midst of, the city.

קרן 2 *f., horn*.

קרע *to tear, rend* (§ 37).

קשת 2 *f., a bow*.

ק

ראה *to see* (§ 44).—Impf. ראה,

apoc. רָא, רָאָה &c., but רָאָה

3 *m., 3 f.* רָאָה.—Niph. *pass.,*

to appear.—Hiph. *to shew,*

two acc.

מראה *m., a sight, appearance, face*.

§ 45.

ראש 2 *m., head*; pl. ראשים. § 41.

ראשון adj., *first, former*.

רַב *to be many* (§ 42), used only in Perf. and Inf. Cons.

רב 1 adj., *great, much*; pl. *many*.

§ 43.

רבה *to increase, multiply* (§ 44);

impf. apoc. יִרְבֵּ and יִרְבֵּ.—

Hiph. *to multiply, cause to in-*

crease.—Inf. abs. הִרְבֵּה; הִרְבֵּה

adv. much.

רביעי adj., *fourth*. § 48.

רביץ *to lie down* (of beasts) (st.

§ 22).

מרבץ 3 *m., a stall, lair*; cons.

מרבץ § 30. Rem.

רגל *to slander*.

רגל 2 *f., a foot*. du.

רדף *to pursue*.—Pi. *id.*

רוח 2 *c., breath, wind, spirit*. Pl.

רוח.

רום *to be high, to rise up* (§ 40).

—Hiph. *to lift up*. Ex. 40.—

Hoph. *pass.*

רם 1 adj., *high, lofty*. § 41.

מרום 1 *m., height, high place*.

רוץ *to run* (§ 40).

רחב *to be broad, wide* (st. § 22).

רָחֵב 2 m., *breadth*.
 רָחֹב 2 f., *broadway, street*. Pl. *ôth*.
 רָחַם to love (§ 36).—Pi. רָחַם to have mercy on. Pu. pass.
 רָחַץ to wash (§ 36).
 רָחַק to be distant, to withdraw (§ 36).
 רָחוֹק 1 adj., *distant*.
 רִיב to plead, contend (§ 40).
 רִיב 2 m., *contention, strife*. § 41.
 מְרִיקָה f., *id.*
 רִיק 2 m., *emptiness, vanity*.
 רִיקָם adv., *empty, emptily*.
 רָכַב to ride (st. § 22).—Hiph. to set upon a beast.
 רֶמֶס 2 m., *a lance, spear*.
 רָמַס to tread.
 רָמַשׁ to creep. Part. Ex. 23.
 רָמָשׁ 2 m., *creeping things*, coll
 רָנָה 2 f., *cry, complaint*.
 רָעַב to be hungry (st. § 22).
 רָעֵב 1 adj., *hungry, famished*.
 רָעָב 1 m., *hunger, famine*.
 רָעָה to feed, tend (§ 44).—Part.
 רֹעֶה a shepherd.
 רֵעֵה m., *a friend*; רֵעֵהוּ . . . אִישׁ one . . . another.
 רָעַע to be evil (§ 42, st. Rem. a).
 —Hiph. תָּרַע to afflict, injure.
 רַע 1 adj., *evil*; f. רָעָה an evil.
 רָעַשׁ to quake (§ 36).—Hiph. to shake.
 רָעַשׁ 2 m., *earthquake*.
 רָפָא to heal (§ 38).—Niph. pass.
 רָפָה 2 f., *a coal, hot stone*.
 רָקַב to rot (st. § 22).
 רָקִיעַ 1 m., *firmament*.
 רָשָׁע 1 adj., *wicked*.

ש

שָׁאַל to ask (§ 36); ל in reference to.
 שְׁאוּל c., *Sheol, Hades*.
 שָׁאַר to be left, over, to remain (Qal rare).—Hiph. to leave over.—Niph. pass.
 שֹׁבֵט 2 m., *rod, sceptre, tribe*.
 שִׁבְעָה 2 seven; שִׁבְעִי seventh. § 48.
 שָׁבַע Qal unus.—Niph. to swear (§ 37).
 שָׁבַר to break.—Niph. pass.—Pi. to break in pieces.—Part. Niph. שֻׁבָּר broken.
 שָׁבַר 2 i., and שָׁבַר 2 m., *breach*.
 שָׁבַר to buy or sell corn.
 שָׁבַר 2 m., *grain, corn*.
 שָׁבַת to rest, cease.—Hiph. to finish.
 שָׁבַת 1 c., *rest, sabbath*.
 שֹׁמַיִם m., *almighty, generally with אל God*.
 שׁוּב to turn, return (§ 40).—Hiph. to restore, bring back.
 שׁוּפָר 1 c., *a trumpet*. Pl. *ôth*.
 שׁוּק 2 m., *street*. Pl. שׁוּקִים. § 41.
 שׁוֹר 2 m., *ox*. Pl. שׁוֹרִים. § 41.
 שָׁחַם to slay, slaughter (§ 36, Parad.).
 שָׁחַר 2 m., *dawn*.
 שָׁחַת Qal unus.—Pi. שָׁחַת to destroy (§ 36).—Hiph. *id.*; to act corruptly, to corrupt.—Niph. pass.
 שִׁיר 2 m., *a song*; f. *id.* § 41.
 שָׁיַת to set, place (§ 40).
 שָׁכַב to lie down (st. § 22).

שָׁכַח *to forget* (§ 37).—Niph. pass.
שָׁכַל *to be bereaved* (of children)
(st. § 22).

שָׁכַן *to dwell*.—Impf. יִשְׁכֹּן.—Hiph.
to cause to dwell, place.

מִשְׁכָּן 1 m., *dwelling, tabernacle.*

שָׁכַר *to be drunken* (st. § 22).

שָׁלַח *to send, stretch out*.—Pi. *send*
away.

שֻׁלְחָן 1 c., *a table.*

שָׁלַךְ Qal unus.—Hiph. *to cast,*
cast off.—Hoph. pass.

שָׁלֵם *to be whole, sound* (st. § 22).
—Pi. *to complete, perform, pay.*

שָׁלֵם 1 adj., *whole, sound.*

שְׁלוֹם 1 m., *soundness, health, peace.*

שָׁלֹשׁ 1 adj., *three.* § 48.

שָׁם adv., *there*; שָׁמָּה *thither*; מִשָּׁם
from there, thence.

שֵׁם 3 m., *a name.* Pl. שְׁמוֹת.
§ 30. 2.

שָׁמַד Qal unus.—Hiph. *to destroy.*
—Niph. pass.

שָׁמַיִם 1 pl., *heaven, heavens.*

שָׁמֵם *to be desolate* (§ 42). Impf.
יִשְׁמֵם and יִשְׁמָם.—Hiph. *to*
desolate.—Niph. pass.

שָׁמַע *to hear, listen to*, אֵל, ל, ב, (st. § 22).—Niph. pass.

שִׁמְעָה 2 m., *a report.*

שָׁמַר *to keep, watch*.—Niph. *to*
take heed, beware.—Hithp. *to*
keep oneself.

שָׁמַר 3 part., *watchman.*

מִשְׁמָרָה, מִשְׁמָרָה, מִשְׁמָרָה 1 m., and
f., ward, watch, observance.
§ 29. 2.

שָׁמֶשׁ 2 c., *the sun.*

שָׁנָה 1 f., *a year.* Pl. שָׁנִים (Poet.
etc.).

שְׁנַיִם du., *two.* § 48.

שְׁנִי 1 adj., *second.* § 48.

שָׁעַן Qal unus.—Niph. *to lean,*
rest on.

שָׁעַר 2 c., *a gate.*

שָׁקְדָה 2 f., *handmaid.*

שָׁפַט *to judge*.—Niph. *to litigate.*

שֹׁפֵט 3 part., *a judge.*

מִשְׁפָּט 1 m., *judgment.*

שָׁפַךְ *to pour out, spill*.—Niph.
pass.

שָׁפַל *to be low, abased* (st. § 22).

שָׁקַל *to weigh*.—Niph. pass.

שָׁרַץ *to swarm; with, acc.*

שָׁרָץ 2 m., *creeping things.*

שָׁרַת Qal unus.—Pi. שָׁרַת *to serve,*
minister (§ 36).

שָׁקָה See next word.

שָׁתָה *to drink* (§ 44).—Impf.
apoc. יִשְׁתֵּה.—Niph. pass.—
Hiph. הִשְׁקָה *to give drink, to*
water.

מִשְׁקָה m. part., *a cupbearer,*
butler; also butlership.

מִשְׁתָּה m., *a feast.*

ש

שָׁבַע *to be sated, satisfied* (st. § 37);
with, acc.—Hiph. *to satisfy; one*
with—, two acc.

שָׂדֶה and שָׂדֵי 1 m., *a field.* § 45.

שִׁיחָה f., *meditation.*

שָׁם *to set, place* (§ 40).

שָׁכַל 2 i. m., *understanding.*

שָׁנָא *to hate* (§ 38. st.).

שָׂקָה 1 *f.*, *lip, edge, bank; du.*

שָׂקָהִים.

שָׂרַף *to burn.*—Niph. *pass.*

שָׂרַף 1 *m.*, *a seraph.*

שָׂר 1 *m.*, *a prince, captain.* § 43.

ת

תִּבְכָּה 1 *f.*, *ark* (*ē firm*).

תִּנְקָה 2 *m.*, *midst; cons.* תִּנְקָה § 41.

תִּנְקָהִי *within me.*

תִּנְקָהִים pl. *f.*, *generations. history*
(see יָלַד).

תִּנְקָה *f.*, *instruction, law* (יָדָה).

תַּחַת prep., *under, beneath, instead of.*—Suff. תַּחְתִּי § 49.

תָּמַם *to be complete, ended* (§ 42).

—Impf. יָתַם.—Hiph. *to complete, finish.*

תָּמַם 1 *adj.*, *complete, perfect* (§ 43).

תָּמַםִּים 1 *adj.*, *id.*

תָּמַםִּים adv., *continually.*

תָּמַר 2 *m.*, *a palm tree.*

תַּפִּלָּה *prayer.*

תַּקַּע *to strike, blow* (a trumpet).

תַּרְדֵּמָה *f.*, *a deep sleep* (רָדַם).

תַּשְׁוָּעָה. See יָשַׁע.

PARADIGMS OF VERBS AND NOUNS.

THE REGULAR

	Qal			Niph'al
	act.	stat.		
<i>Perf. Sing.</i> 3 m.	קָטַל	כָּבַד	קָטַן	נִקְטַל
3 f.	קָטְלָהּ	כָּבְדָּהּ	קָטְנָהּ	נִקְטְלָהּ
2 m.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ	נִקְטַלְתָּ
2 f.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ	נִקְטַלְתְּ
1 c.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי
<i>Plur.</i> 3 c.	קָטְלוּ	כָּבְדוּ	קָטְנוּ	נִקְטְלוּ
2 m.	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם	נִקְטַלְתֶּם
2 f.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן	נִקְטַלְתֶּן
1 c.	קָטַלְנוּ	כָּבַדְנוּ	קָטַנְנוּ	נִקְטַלְנוּ
<i>Impf. Sing.</i> 3 m.	יִקְטַל	יִכְבֹּד	יִקְטֵן	יִנְקַטַּל
3 f.	תִּקְטַל	תִּכְבֹּד		תִּנְקַטַּל
2 m.	תִּקְטַלְ	תִּכְבֹּדְ		תִּנְקַטַּלְ
2 f.	תִּקְטַלִּי (י)	תִּכְבֹּדִי		תִּנְקַטַּלִּי
1 c.	אִקְטַל	אִכְבֹּד		אִנְקַטַּל (אִקְטַל)
<i>Plur.</i> 3 m.	יִקְטְלוּ (ו)	יִכְבְּדוּ		יִנְקַטְלוּ
3 f.	תִּקְטַלְנָהּ	תִּכְבֹּדְנָהּ		תִּנְקַטְלָנָהּ
2 m.	תִּקְטַלְוּ (ו)	תִּכְבֹּדוּ		תִּנְקַטְלוּ
2 f.	תִּקְטַלְנָהּ	תִּכְבֹּדְנָהּ		תִּנְקַטְלָנָהּ
1 c.	נִקְטַל	נִכְבֹּד		נִנְקַטַּל
<i>Imp. Sing.</i> 2 m.	קָטַל (קָטְלָהּ)	כָּבַד (כָּבְדָּהּ)		נִקְטַל (תִּקְטַל)
2 f.	קָטְלִי (קָטְלִי)	כָּבְדִי		נִקְטְלִי
<i>Plur.</i> 2 m.	קָטְלוּ	כָּבְדוּ		נִקְטְלוּ
2 f.	קָטְלָנָהּ	כָּבְדָּנָהּ		נִקְטְלָנָהּ
<i>Jussive</i> 3 sing.	יִקְטַל	יִכְבֹּד		יִנְקַטַּל (יִקְטַל)
<i>vav cons. impf.</i>	וַיִּקְטַל	וַיִּכְבֹּד		וַיִּנְקַטַּל (וַיִּקְטַל)
<i>Cohortative</i> 1 sing.	אִקְטַלְהּ	אִכְבֹּדְהּ		אִנְקַטַּלְהּ
<i>vav cons. perf.</i>	וַיִּקְטַלְהּ	&c.		
<i>Inf.</i>	קָטַל	כָּבַד, כָּבֵד		נִקְטַל
<i>Inf. absol.</i>	קָטוּל	כָּבוֹד		נִקְטַל, נִקְטָל
<i>Part. act.</i>	קָטֵל	כָּבוֹד	קָטָן	
<i>pass.</i>	קָטוּל			נִקְטָל

THE VERBAL SUFFIXES

Qal

<i>Perf.</i>	3 s. m.	3 s. f.	2 s. m.	2 s. f.
<i>Suff.</i>	קָטַל קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ
s. 1 c.	קָטַלְתִּי קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
2 m.	קָטַלְתָּ	קָטַלְתְּ	—	—
2 f.	קָטַלְתְּ	קָטַלְתְּ	—	—
&c.	קָטַלְתְּ	קָטַלְתְּ	—	—
3 m.	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ
3 f.	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
pl. 1 c.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 m.	קָטַלְתֶּם	קָטַלְתֶּם	—	—
2 f.	קָטַלְתֶּם	קָטַלְתֶּם	—	—
3 m.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
3 f.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם

<i>Imperf.</i>	3 s. m.	3 pl. m.	<i>Imper.</i>	
<i>Suff.</i>	יִקְטֹל יִקְטֹלְתָּ	יִקְטֹלוּ יִקְטֹלְתֶּם	קָטַל קָטַלְתְּ	קָטַלוּ קָטַלְתֶּם
s. 1 c.	יִקְטֹלְתִּי יִקְטֹלְתְּ	יִקְטֹלוּ יִקְטֹלְתְּ	קָטַלְתְּ קָטַלְתְּ	קָטַלוּ יִקְטֹלוּ
2 m.	יִקְטֹלְתָּ יִקְטֹלְתָּ	יִקְטֹלוּ יִקְטֹלוּ	—	—
2 f.	&c. יִקְטֹלְתְּ	יִקְטֹלוּ יִקְטֹלוּ	—	—
3 m.	יִקְטֹלְתָּ יִקְטֹלְתָּ	יִקְטֹלוּ יִקְטֹלוּ	קָטַלְתָּ &c.	
3 f.	יִקְטֹלְתְּ יִקְטֹלְתְּ	יִקְטֹלוּ יִקְטֹלוּ	קָטַלְתְּ as in	
pl. 1 c.	יִקְטֹלְתֶּם יִקְטֹלְתֶּם	יִקְטֹלוּ יִקְטֹלוּ	קָטַלְתֶּם imperf.	
2 m.	יִקְטֹלְתֶּם יִקְטֹלְתֶּם	יִקְטֹלוּ יִקְטֹלוּ	—	
2 f.	יִקְטֹלְתֶּם יִקְטֹלְתֶּם	יִקְטֹלוּ יִקְטֹלוּ	—	
3 m.	יִקְטֹלְתֶּם יִקְטֹלְתֶּם	יִקְטֹלוּ יִקְטֹלוּ	קָטַלְתֶּם	
3 f.	יִקְטֹלְתֶּם יִקְטֹלְתֶּם	יִקְטֹלוּ יִקְטֹלוּ	קָטַלְתֶּם	

And so all parts
of imperf. ending
in a Consonant.

So 2 pl. m.,
and 2, 3 pl. f.
which becomes
הִקְטֹלוּ.

The first syll. is half-
open, e. g. קָטַלְתְּ. But
see infin. cons.—In *Perf.*
2 s. f. sometimes follows
2 s. m.

Q. a1

1 s. c.	3 pl. c.	2 pl. c.	1 pl. c.	3 s. m.
קטלתי	קטלו	קטלתם	קטלנו	קטל
—	קטלונִי כָּבֹדִי	קטלתוני	—	קטלני
קטלתה	קטלה	—	קטלתה	קטלה
קטלתה	קטלה	—	&c.	קטלה
קטלתיהוּ	קטלהוּ	&c.	as 3 pl.	קטלו
קטלתיה	קטלה	as 3 pl.	—	קטלה
—	קטלנו	—	—	קטלנו
קטלתים	—	—	—	קטלכם
קטלתכם	—	—	—	קטלכן
קטלתים	קטלים	—	—	קטלם
קטלתין	קטלון	—	—	קטלן

Infin. cons.

[illegible]

The 1 pers. has regularly verbal suff. of *obj.*; the others have nominal suff. whether of object or subject.

PE NUN VERB. § 33.

	Qal		Niph.	Hiph.	Hoph.
<i>Perf. Sing. 3 m.</i>	(נָבַשׁ)	נָבַשׁ	נִבְּשׁ	הִנְבִּישׁ	הִנְבְּשׁ
3 f.			נִבְּשָׁה	הִנְבִּישָׁה	הִנְבְּשָׁה
2 m.			נִבְּשָׁתָּ	הִנְבִּישָׁתָּ	הִנְבְּשָׁתָּ
<i>Impf. Sing. 3 m.</i>	יִבְּשׁ	יִפְּלֵ	יִנְבֹּשׁ	יִנְבִּישׁ	יִבְּשׁ
3 f.	יִבְּשָׁה	יִפְּלִי	&c.	יִנְבִּישָׁה	
2 m.	יִבְּשָׁתָּ	יִפְּלִי		יִנְבִּישָׁתָּ	
2 f.	יִבְּשָׁתְּ	יִפְּלִי		יִנְבִּישָׁתְּ	
1 c.	יִבְּשֵׁ	יִפְּלֵ		יִנְבִּישֵׁ	
<i>Plur. 3 m.</i>	יִבְּשׁוּ	יִפְּלוּ		יִנְבִּישׁוּ	
3 f.	יִבְּשָׁנָה	יִפְּלִינָה		יִנְבִּישָׁנָה	
2 m.	יִבְּשָׁתֶּם	יִפְּלִינָה		יִנְבִּישָׁתֶּם	
2 f.	יִבְּשָׁנָה	יִפְּלִינָה		יִנְבִּישָׁנָה	
1 c.	יִבְּשׁוּ	יִפְּלוּ		יִנְבִּישׁוּ	
<i>Imp. Sing. 2 m.</i>	בָּשׁ (נִבְּשָׁה)	נָפַל	הִנְבֹּשׁ	הִנְבִּישׁ	
2 f.	בָּשִׁי	נָפְלִי	הִנְבֹּשִׁי	הִנְבִּישִׁי	
<i>Plur. 2 m.</i>	בָּשׁוּ	נָפְלוּ	הִנְבֹּשׁוּ	הִנְבִּישׁוּ	wanting
2 f.	בָּשָׁנָה	נָפְלִינָה	הִנְבֹּשָׁנָה	הִנְבִּישָׁנָה	
<i>Juss. 3 sing.</i>				יִבְּשׁ	
<i>vav cons. impf.</i>				יִבְּשֵׁ	
<i>Cohort. 1 sing.</i>	אֶנְבִּישׁה			אֶנְבִּישֵׁ	
<i>vav cons. perf.</i>	וְנִבְּשָׁתָּ				
<i>Inf.</i>	נִבְּשָׁתָּ	נָפַל	הִנְבֹּשׁ	הִנְבִּישׁ	הִנְבְּשׁ
<i>Inf. absol.</i>	נִבְּשׁ	נָפַל	הִנְבֹּשׁ	הִנְבִּישׁ	הִנְבְּשׁ
<i>Part. act.</i>	נִבְּשָׁתָּ	נָפַל	נִבְּשָׁתָּ	מִנְבִּישׁ	
<i>pass.</i>	נִבְּשָׁתָּ	—			מִנְבְּשָׁתָּ

PE NUN VERB. § 33.

	Qal	Niph.	Hoph.
<i>Perf. Sing. 3 m.</i>	נָתַן	לָקַח	נִלְקַח, נִתָּן
3 f.	נָתְנָה	לָקַחְתָּהּ	
2 m.	נָתַתָּה	לָקַחְתָּ	
2 f.	נָתַתְּ	&c.	
1 c.	נָתַתִּי		
<i>Plur. 3 c.</i>	נָתַנּוּ		
2 m.	נָתַתֶּם		
2 f.			
1 c.	נָתַנִּי		
<i>Impf. Sing. 3 m.</i>	יִתֵּן	יִלְקַח	יִלְקַח, יִתֵּן
3 f.	יִתֵּן	יִלְקַח	
2 m.	יִתֵּן	יִלְקַח	
2 f.	יִתְּנִי	יִלְקַחֲנִי	
1 c.	אֶתֵּן	אֶלְקַח	
<i>Plur. 3 m.</i>	יִתְּנוּ	יִלְקַחוּ	
3 f.			
2 m.	יִתְּנוּ	יִלְקַחוּ	
2 f.			
1 c.	נָתַן	לָקַח	
<i>Imp. Sing. 2 m.</i>	נָתַן, תִּתֵּן	קַח, קַחְתָּהּ	
2 f.	תִּתְּנִי	קַחֲנִי	
<i>Plur. 2 m.</i>	תִּתְּנוּ	קַחוּ	
2 f.			
<i>Juss. 3 sing.</i>	יִתֵּן	יִלְקַח	
<i>vav cons. impf.</i>	וַיִּתֵּן	וַיִּלְקַח	
<i>Inf.</i>	תִּתֵּן, תִּתְּנִי, תִּתְּנוּ (תִּתֵּן)	תִּלְקַח, תִּלְקַחֲנִי, תִּלְקַחוּ	תִּלְקַח, תִּתֵּן
<i>Inf. abs.</i>	נָתַן	לָקַח	נִתָּן
<i>Part. act.</i>	נֹתֵן	לֹקֵחַ	
<i>pass.</i>	נִתָּן	לְקֻיַּח	נִתָּן

PE GUTTURAL

	Qal		Niph.
	act.	stat.	
<i>Perf. Sing.</i> 3 m.	עָמַד	חָזַק	נִעְמַד
3 f.	עָמְדָה		נִעְמְדָה
2 m.	עָמַדְתָּ		נִעְמַדְתָּ
2 f.	עָמַדְתְּ		נִעְמַדְתְּ
1 c.	עָמַדְתִּי		נִעְמַדְתִּי
<i>Plur.</i> 3 c.	עָמְדוּ		נִעְמְדוּ
2 m.	עָמַדְתֶּם *		נִעְמַדְתֶּם
2 f.	עָמַדְתֶּן		נִעְמַדְתֶּן
1 c.	עָמַדְנוּ		נִעְמַדְנוּ
<i>Impf. Sing.</i> 3 m.	יַעְמֵד	יַחְזֵק	יִעְמֹד
	(תַּעְמֹד)	תַּחְזֹק	תַּעְמֹד
2 m.	תַּעְמֹד	תַּחְזֹק	תַּעְמֹד
2 f.	תַּעְמְדִי	תַּחְזְקִי	תַּעְמְדִי
1 c.	אֶעְמֹד	אֶחְזֹק	אֶעְמֹד
<i>Plur.</i> 3 m.	יַעְמְדוּ	יַחְזְקוּ	יַעְמְדוּ
3 f.	תַּעְמְדֶנָּה	תַּחְזְקֶנָּה	תַּעְמְדֶנָּה
2 m.	תַּעְמְדוּ	תַּחְזְקוּ	תַּעְמְדוּ
2 f.	תַּעְמְדֶנָּה	תַּחְזְקֶנָּה	תַּעְמְדֶנָּה
1 c.	נֶעְמַד	נֶחְזַק	נֶעְמַד
<i>Imp. Sing.</i> 2 m.	עֲמֹד	חֲזֹק	הֶעְמַד
2 f.	עֲמְדִי	חֲזְקִי	הֶעְמְדִי
<i>Plur.</i> 2 m.	עֲמְדוּ	חֲזְקוּ	הֶעְמְדוּ
2 f.	עֲמְדֶנָּה	חֲזְקֶנָּה	הֶעְמְדֶנָּה
<i>Juss.</i> 3 sing.			
<i>vav cons. impf.</i>	וַיַּעְמֵד	וַיַּחְזֹק	
<i>Cohort.</i> 1 sing.	אֶעְמְדָה		
<i>vav cons. perf.</i>	וַעְמַדְתָּ		
<i>Inf.</i>	עֲמֹד		הֶעְמַד
<i>Inf. absol.</i>	עֹמֵד		נִעְמֵד
<i>Pert. act.</i>	עֹמֵד		&c. נֶעְמַד
<i>pass.</i>	עֹמֵד		

VERB. § 34.

PE 'ALEPH. § 35.

Hiph.	Hoph.	Qal
הִעֲמִיד הַחֹתָם	הִעֲמִיד הַחֹתָם	אָכַל
הִעֲמִידָהּ	הִעֲמִידָהּ	יֹאכַל
הִעֲמִידָהּ	הִעֲמִידָהּ	תֹּאכַל
הִעֲמִידָהּ	הִעֲמִידָהּ	תֹּאכַל
הִעֲמִידָהּ	הִעֲמִידָהּ	תֹּאכְלִי
הִעֲמִידוּ	הִעֲמִידוּ	אָכַל
הִעֲמִידוּם	הִעֲמִידוּם	יֹאכְלוּ
הִעֲמִידוּן	הִעֲמִידוּן	תֹּאכְלֶנָּה
הִעֲמִידוּ	הִעֲמִידוּ	תֹּאכְלוּ
הִעֲמִידוּ	הִעֲמִידוּ	תֹּאכְלֶנָּה
הִעֲמִידוּ	הִעֲמִידוּ	נֹאכַל
הִעֲמִידוּ	הִעֲמִידוּ	אָכַל
הִעֲמִידוּ	הִעֲמִידוּ	אָכְלִי
הִעֲמִידוּ	הִעֲמִידוּ	אָכְלוּ
הִעֲמִידוּ	הִעֲמִידוּ	אָכְלֶנָּה
הִעֲמִידוּ	הִעֲמִידוּ	יֹאכַל (יֹאמֵר)
הִעֲמִידוּ	הִעֲמִידוּ	אָכְלָה
הִעֲמִידוּ	הִעֲמִידוּ	אָכַל
הִעֲמִידוּ	הִעֲמִידוּ	אָכְלוּ
הִעֲמִידוּ	הִעֲמִידוּ	אָכַל
הִעֲמִידוּ	הִעֲמִידוּ	אָכְלוּ

wanting

(יֹאמֵר)

'AYIN GUTTURAL

	Qal	Niph'al
<i>Perf. Sing.</i> 3 m.	שָׁחַט (חָטַם)	שָׁחַט חָטַם
3 f.	שָׁחַטָה	שָׁחַטָה
2 m.	שָׁחַטְתָּ	שָׁחַטְתָּ
2 f.	שָׁחַטְתְּ	שָׁחַטְתְּ
1 c.	שָׁחַטְתִּי	שָׁחַטְתִּי
<i>Plur.</i> 3 c.	שָׁחַטוּ	שָׁחַטוּ
2 m.	שָׁחַטְתֶּם	שָׁחַטְתֶּם
2 f.	שָׁחַטְתֶּן	שָׁחַטְתֶּן
1 c.	שָׁחַטְתִּי	שָׁחַטְתִּי
<i>Imperf. Sing.</i> 3 m.	שֹׁחֵט	שֹׁחֵט חֹטֵם
3 f.	שֹׁחֵטָה	שֹׁחֵטָה
2 m.	שֹׁחֵטָה	שֹׁחֵטָה
2 f.	שֹׁחֵטָה	שֹׁחֵטָה
1 c.	שֹׁחֵטָה	שֹׁחֵטָה
<i>Plur.</i> 3 m.	שֹׁחֵטִים	שֹׁחֵטִים
3 f.	שֹׁחֵטִים	שֹׁחֵטִים
2 m.	שֹׁחֵטִים	שֹׁחֵטִים
2 f.	שֹׁחֵטִים	שֹׁחֵטִים
1 c.	שֹׁחֵטִים	שֹׁחֵטִים
<i>Imp. Sing.</i> 2 m.	שָׁחַט	שָׁחַט חָטַם
2 f.	שָׁחַטִי	שָׁחַטִי
<i>Plur.</i> 2 m.	שָׁחַטוּ	שָׁחַטוּ
2 f.	שָׁחַטְנָה	שָׁחַטְנָה
<i>Juss.</i> 3 sing.	שָׁחַטִי	&c.
<i>vav cons. imperf.</i>	שֹׁחֵטִי	&c.
<i>imperf. with su ff.</i>	שֹׁחֵטִי	&c.
<i>Inf.</i>	שָׁחַט	שָׁחַט חָטַם
<i>Inf. absol.</i>	שָׁחַט	שָׁחַט
<i>Pert. act.</i>	שָׁחַט	שָׁחַט חָטַם
<i>pass.</i>	שָׁחַט	

LAMED GUTTURAL.

	Qal	Niph.	Pi'el
<i>Perf. Sing. 3 m.</i>	שָׁלַח	נִשְׁלַח	שִׁלַּח
3 f.	שָׁלְחָהּ	נִשְׁלַחְהָ	שִׁלְּחָהּ
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ
1 c.	שָׁלַחְתִּי	&c.	&c.
<i>Plur. 3 c.</i>	שָׁלְחוּ		
2 m.	שָׁלַחְתֶּם		
2 f.	שָׁלַחְתֶּן		
1 c.	שָׁלַחְנוּ		
<i>Impf. Sing. 3 m.</i>	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3 f.	יִשְׁלַחְהָ	יִשְׁלַחְהָ	יִשְׁלַחְהָ
2 m.	יִשְׁלַחְתָּ	יִשְׁלַחְתָּ	יִשְׁלַחְתָּ
2 f.	יִשְׁלַחְתְּ	יִשְׁלַחְתְּ	יִשְׁלַחְתְּ
1 c.	אֲשַׁלַּח	אֲשַׁלַּח	אֲשַׁלַּח
<i>Plur. 3 m.</i>	יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁלַחוּ
3 f.	יִשְׁלַחְנָהּ	יִשְׁלַחְנָהּ	יִשְׁלַחְנָהּ
2 m.	יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁלַחוּ
2 f.	יִשְׁלַחְנָהּ	יִשְׁלַחְנָהּ	יִשְׁלַחְנָהּ
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
<i>Imp. Sing. 2 m.</i>	שְׁלַח	הִשְׁלַח	שִׁלַּח
2 f.	שְׁלַחִי	הִשְׁלַחִי	
<i>Plur. 2 m.</i>	שְׁלַחוּ	הִשְׁלַחוּ	
2 f.	שְׁלַחְנָהּ	הִשְׁלַחְנָהּ	
<i>Juss. 3 sing.</i>			
<i>vav cons. Impf.</i>			
<i>Impf. with suff.</i>	יִשְׁלַחְנִי	&c.	
<i>Inf.</i>	שְׁלַח	הִשְׁלַח	שִׁלַּח
<i>Inf. absol.</i>	שְׁלַח	נִשְׁלַח	שִׁלַּח
<i>Part. act.</i>	שֹׁלֵחַ	נִשְׁלָח	שֹׁלֵחַ
<i>pass.</i>	שְׁלֻחַ		

VERBS. § 37.

Pu'al	Hithp.	Hiph.	Hoph.
שָׁלַח	הִשְׁתַּלַּח	הִשְׁלִיחַ	הִשְׁלַח
שָׁלְחוּ	הִשְׁתַּלְּחוּ	הִשְׁלִיחוּ	הִשְׁלַחוּ
שְׁלִיחָה	הִשְׁתַּלְּחָה	הִשְׁלִיחָה	הִשְׁלַחָה
שְׁלִיחוֹתָ	הִשְׁתַּלְּחוֹתָ	הִשְׁלִיחוֹתָ	הִשְׁלַחוֹתָ
&c.	&c.	הִשְׁלִיחָתִי	&c.
		הִשְׁלִיחוּנִי	
		הִשְׁלִיחוּם	
		הִשְׁלִיחוּן	
		הִשְׁלַחְתִּי	
יִשְׁלַח	יִשְׁתַּלַּח	יִשְׁלִיחַ	יִשְׁלַח
		תִּשְׁלִיחַ	
		תִּשְׁלִיחַ	
		תִּשְׁלִיחִי	
		אֲשְׁלִיחַ	
		יִשְׁלִיחוּ	
		תִּשְׁלַחְנָה	
		תִּשְׁלִיחוּ	
		תִּשְׁלַחְנָה	
		נִשְׁלִיחַ	
	הִשְׁתַּלְּחָה	הִשְׁלַח	
wanting		הִשְׁלִיחִי	wanting
		הִשְׁלִיחוּ	
		הִשְׁלַחְנָה	
		יִשְׁלַח	
		יִשְׁלַח	
	הִשְׁתַּלַּח	הִשְׁלִיחַ	
		הִשְׁלַח	הִשְׁלַח
	מִשְׁתַּלַּח	מִשְׁלִיחַ	
מִשְׁלַח			מִשְׁלַח

LAMED 'ALEPH

	Qal		Niph.
<i>Perf. Sing.</i> 3 m.	מָצַא	מָלַא	נִמְצַא
3 f.	מָצְאָה	מָלְאָה	נִמְצְאָה
2 m.	מָצַאתָ	מָלַאתָ	נִמְצַאתָ
2 f.	מָצַאתְּ	מָלַאתְּ	נִמְצַאתְּ
1 c.	מָצַאתִי	מָלַאתִי	נִמְצַאתִי
<i>Plur.</i> 3 c.	מָצְאוּ	מָלְאוּ	נִמְצְאוּ
2 m.	מָצַאתֶם	מָלַאתֶם	נִמְצַאתֶם
2 f.	מָצַאתֶן	מָלַאתֶן	נִמְצַאתֶן
1 c.	מָצַאתִי	מָלַאתִי	נִמְצַאתִי
<i>Impf. Sing.</i> 3 m.	יִמְצַא	&c.	יִמְצַא
3 f.	תִּמְצַא		תִּמְצַא
2 m.	תִּמְצַא		תִּמְצַא
2 f.	תִּמְצְאִי		תִּמְצְאִי
1 c.	אֶמְצַא		אֶמְצַא
<i>Plur.</i> 3 m.	יִמְצְאוּ		יִמְצְאוּ
3 f.	תִּמְצַאנָה		תִּמְצַאנָה
2 m.	תִּמְצַאוּ		תִּמְצַאוּ
2 f.	תִּמְצַאנָה		תִּמְצַאנָה
1 c.	נִמְצַא		נִמְצַא
<i>Imp. Sing.</i> 2 m.	מִצַּא		הִמְצַא
2 f.	מִצְאִי		הִמְצְאִי
<i>Plur.</i> 2 m.	מִצְאוּ		הִמְצְאוּ
2 f.	מִצְאָנָה		הִמְצְאָנָה
<i>Juss.</i> 3 sing.			
<i>vav cons. impf.</i>			
<i>vav cons. perf.</i>	וּמְצַאתָ		&c.
<i>impf. with suff.</i>	יִמְצְאֶנִּי		
<i>Inf.</i>	מִצַּא		הִמְצַא
<i>Inf. absol.</i>	מִצְוֹא		נִמְצַא
<i>Part. act.</i>	מִצַּא	מָלַא	נִמְצַא
<i>puss.</i>	מִצְוֹא		

PE YOD AND PE

	Verbs פ"י.			Niph.
	Qal			
	יָשַׁב	יָרָא	יָרַשׁ	יָשַׁב
<i>Perf. Sing.</i> 3 m.				לִישְׁבָּה
3 f.				לִישְׁבָּתָה
2 m.				&c.
2 f.				
1 c.				
<i>Plur.</i> 3 c.				
2 m.				
2 f.				
1 c.				
<i>Impf. Sing.</i> 3 m.	יֹשֵׁב	יִירָא	יִירַשׁ	יֹשֵׁב
3 f.	תֹּשֵׁב			תֹּשֵׁב
2 m.	תֹּשֵׁב			תֹּשֵׁב
2 f.	תֹּשְׁבִי			תֹּשְׁבִי
1 c.	אֹשֵׁב			אֹשֵׁב
<i>Plur.</i> 3 m.	יֹשְׁבוּ			יֹשְׁבוּ
3 f.	תֹּשְׁבֹנָה			תֹּשְׁבֹנָה
2 m.	תֹּשְׁבוּ			תֹּשְׁבוּ
2 f.	תֹּשְׁבָנָה			תֹּשְׁבָנָה
1 c.	נֹשֵׁב			נֹשֵׁב
<i>Imp. Sing.</i> 2 m.	שֵׁב (שְׁבֹה)	יָרָא	רֵשׁ (רֵשׁ)	הֹשֵׁב
2 f.	שְׁבִי			הֹשְׁבִי
<i>Plur.</i> 2 m.	שְׁבוּ			הֹשְׁבוּ
2 f.	שְׁבָנָה			הֹשְׁבָנָה
<i>Juss.</i> 3 sing.				
<i>vav cons. impf.</i>	וַיֹּשֵׁב		וַיִּירַשׁ	
<i>Cohort.</i> 1 sing.	אֲשַׁבְּהָ			
<i>Impf. in a with suff.</i>	יֹשְׁבִי	יִירָא	יִירַשׁ	
<i>Inf. cons.</i>	שִׁבְתָּ	יָרָא	רֵשׁ	הֹשֵׁב
abs.	יֹשֹׁב		יֹרֵשׁ	
<i>Pert. act.</i>	יֹשֵׁב	יָרָא	יָרַשׁ	טֹשֵׁב
puss.	יֹשֻׁב		יֹרֵשׁ	

'AYIN VAV AND

Qal

	Qal		
	act.	stat.	
<i>Perf. Sing.</i> 3 m.	קָם	מָת	בָּשׂ
3 f.	קָמָה	מָתָה	בָּשָׂה
2 m.	קָמְתָה	מָתָה	בָּשָׂתָה
2 f.	קָמְתֶּם	מָתֶם	בָּשָׂתֶם
1 c.	קָמְתִי	מָתִי	בָּשָׂתִי
<i>Plur.</i> 3 c.	קָמוּ	מָתוּ	בָּשׂוּ
2 m.	קָמְתֶם	מָתֶם	בָּשָׂתֶם
2 f.	קָמְתֶיךָ	מָתְךָ	בָּשָׂתְךָ
1 c.	קָמְנוּ	מָתְנוּ	בָּשָׂנוּ
<i>Impf. Sing.</i> 3 m.	יִקְוֶה	יִמְדֶה	יִבְשֶׁה
3 f.	תִּקְוֶה	תִּמְדֶה	תִּבְשֶׁה
2 m.	תִּקְוֶה	תִּמְדֶה	תִּבְשֶׁה
2 f.	תִּקְוֶיךָ	תִּמְדֶיךָ	תִּבְשֶׁיךָ
1 c.	אִקְוֶה	אִמְדֶה	אִבְשֶׁה
<i>Plur.</i> 3 m.	יִקְוֶמוּ	יִמְדֶּה	יִבְשֶׁוּ
3 f.	תִּקְוֶינָה	תִּמְדֶּנָה	תִּבְשֶׁנָה
2 m.	תִּקְוֶמוּ	תִּמְדֶּה	תִּבְשֶׁה
2 f.	תִּקְוֶינָה	תִּמְדֶּנָה	תִּבְשֶׁנָה
1 c.	נִקְוֶה	נִבְשֶׁה	נִבְשֶׁה
<i>Imp. Sing.</i> 2 m.	קוּמָה	מִדָּה	בִּשֵׁה
2 f.	קוּמִי	בִּשִׁי	בִּשִׁי
<i>Plur.</i> 2 m.	קוּמֶה	בִּשֶׁה	בִּשֶׁה
2 f.	קוּמֶנָה	בִּשְׁנֶה	בִּשְׁנֶה
<i>Juss.</i> 3 sing.	יִקֹּם		יִבֹּשׂ
<i>vav cons. impf.</i>	וַיִּקֹּם		וַיִּבֹּשׂ
<i>Cohort.</i> 1 sing.	אִקְוֶמָה		אִבְשֶׁמָה
<i>vav cons. perf.</i>	וַקָּמָה		וַבָּשָׂה
<i>Inf.</i>	קוּם	מִדָּה	בִּשֵׁה
<i>Inf. abs.</i>	קוּם	מִדָּה	בִּשֵׁה
<i>Part. act.</i>	קָמָה	מָת	בָּשׂ
<i>pass.</i>	קוּמָה		בִּשֵׁה

PILLET

[illegible]

'AYIN VAV AND

Qal

	act.	stat.	
<i>Perf. Sing.</i> 3 m.	קָם	מָחַ	בָּשׂ
3 f.	קָמָה	מָחָה	בָּשָׂה
2 m.	קָמַתָּ	מָחַתָּ	בָּשַׁתָּ
2 f.	קָמַתְּ	מָחַתְּ	בָּשַׁתְּ
1 c.	קָמַתִּי	מָחַתִּי	בָּשַׁתִּי
<i>Plur.</i> 3 c.	קָמוּ	מָחוּ	בָּשׂוּ
2 m.	קָמַתְּם	מָחַתְּם	בָּשַׁתְּם
2 f.	קָמַתְן	מָחַתְן	בָּשַׁתְן
1 c.	קָמַנִּי	מָחַנִּי	בָּשַׁנִּי
<i>Impf. Sing.</i> 3 m.	יָקוּם	יִמְחַח	יִבְשֹׁ
3 f.	תִּקְוֶם	תִּבְשֹׁ	תִּבְשֶׁן
2 m.	תִּקְוֶם	תִּבְשֹׁ	תִּבְשֶׁן
2 f.	תִּקְוֶמִי	תִּבְשִׁי	תִּבְשֶׁנִּי
1 c.	אֶקְוֶם	אִבְשֹׁ	אִבְשֶׁן
<i>Plur.</i> 3 m.	יִקְוֶמוּ	יִבְשֹׁוּ	יִבְשְׁנוּ
3 f.	תִּקְוֶינָה	תִּבְשְׁנָה	תִּבְשְׁנֵינָה
2 m.	תִּקְוֶמוּ	תִּבְשֹׁוּ	תִּבְשְׁנוּ
2 f.	תִּקְוֶינָה	תִּבְשְׁנָה	תִּבְשְׁנֵינָה
1 c.	נִקְוֶם	נִבְשֹׁ	נִבְשֶׁן
<i>Imp. Sing.</i> 2 m.	קוּמָה	מַחַח	בֹּשֵׂ
2 f.	קוּמִי	בֹּשִׂי	בִּישִׁי
<i>Plur.</i> 2 m.	קוּמוּ	בֹּשִׂוּ	בִּישֻׁ
2 f.	קוּמְהָ	בֹּשְׁהָ	
<i>Juss.</i> 3 sing.	יָקֻם		יִבְשֶׁן
<i>vav cons. impf.</i>	וַיָּקֻם		וַיִּבְשֶׁן
<i>Cohort.</i> 1 sing.	אֶקְוֶמָה		אִבְשֶׁנָּה
<i>vav cons. perf.</i>	וַקָּמָה		וַבִּשְׁתָּה
<i>Inf.</i>	קוּם	מַחַח	בֹּשֵׂ
<i>Inf. abs.</i>	קוּם	מַחַח	בֹּשֵׂ
<i>Part. act.</i>	קָמָה	מָחַח	בֹּשֵׂ
<i>pass.</i>	קוּמָה		בִּישֶׁן

PARALLEL

[illegible]

VERBS DOUBLE

		Qal		
		<i>act.</i>	<i>stat.</i>	✓
<i>Perf. Sing.</i>	3 m.	קָבַב (קָב)	קָל	כָּל
	3 f.	קָבְבָה (קָבְה)	קָלָה	&c.
	2 m.	קָבַחְתָּ	קָלַחְתָּ	
	2 f.	קָבַחְתְּ	קָלַחְתְּ	
	1 c.	קָבַחְתִּי	קָלַחְתִּי	
<i>Plur.</i>	3 c.	קָבְבוּ (קָבוּ)	קָלוּ	
	2 m.	קָבַחְתֶּם	קָלַחְתֶּם	
	2 f.	קָבַחְתֶּן	קָלַחְתֶּן	
	1 c.	קָבַחְנוּ	קָלַחְנוּ	
<i>Impf. Sing.</i>	3 m.	יָסַב יֹסֵב	יָסַל יֹסֵל	יָסַל יֹסֵל
	3 f.	הָסֵב הֹסֵב	הָסַל הֹסֵל	הָסַל הֹסֵל
	2 m.	הָסֵב הֹסֵב	הָסַל הֹסֵל	הָסַל הֹסֵל
	2 f.	הָסֵבִי הֹסֵבִי	הָסַלִּי הֹסֵלִי	הָסַלִּי הֹסֵלִי
	1 c.	אָסַב אֹסֵב	אָסַל אֹסֵל	אָסַל אֹסֵל
<i>Plur.</i>	3 m.	יָסְבוּ יֹסְבוּ	יָסְלוּ יֹסְלוּ	יָסְלוּ יֹסְלוּ
	3 f.	הָסְבִינָה הֹסְבִינָה	הָסְלִינָה הֹסְלִינָה	הָסְלִינָה הֹסְלִינָה
	2 m.	הָסְבוּ הֹסְבוּ	הָסְלוּ הֹסְלוּ	הָסְלוּ הֹסְלוּ
	2 f.	הָסְבִינָה הֹסְבִינָה	הָסְלִינָה הֹסְלִינָה	הָסְלִינָה הֹסְלִינָה
	1 c.	נָסַב נֹסֵב	נָסַל נֹסֵל	נָסַל נֹסֵל
<i>Imp. Sing.</i>	2 m.	סַב		
	2 f.	סְבִי		
<i>Plur.</i>	2 m.	סְבוּ		
	2 f.	סְבִינָה		
<i>Juss. 3 sing.</i>		יָסַב יֹסֵב	יָסַל יֹסֵל	&c.
<i>vav cons. impf.</i>		וַיָּסַב וַיֹּסֵב	וַיָּסַל וַיֹּסֵל	
<i>Cohort. 1 sing.</i>		אָסְבָה אֹסְבָה	&c.	
<i>vav cons. perf.</i>		וַסְבִּיתָ		
<i>Inf.</i>		סַב	קָל קָל	
<i>Inf. absol.</i>		קָבוֹב	קָלוֹל	
<i>Part. act.</i>		סוֹבֵב	קָלוֹל	
<i>pass.</i>		סְבוֹב		

AYIN. § 42.

FILEL

			Forms of Intens.		
Niph.	Hiph.	Hoph.	Act.	Pass.	Reflex.
נָסַב	הִנָּסַב	הוּנָסַב	נָסַל	נָסַל	הִנָּסַל
נָסְבָה	הִנָּסְבָה	הוּנָסְבָה	נָסְלָל	נָסְלָל	הִנָּסְלָל
נִסְבָּח	הִנָּסְבָּח	הוּנָסְבָּח	נָסְלָלָל	נָסְלָלָל	הִנָּסְלָלָל
נִסְבָּחָי	הִנָּסְבָּחָי	&c.			
נִסְבָּי	הִנָּסְבָּי				
נִסְבָּחָם	הִנָּסְבָּחָם				
נִסְבָּחָן	הִנָּסְבָּחָן				
נִסְבָּרָיו	הִנָּסְבָּרָיו				
יָסַב	יָסַב יָסַב	יָסַב יָסַב			
תָּסַב	תָּסַב	&c.			
תָּסַב	תָּסַב				
תָּסַבִּי	תָּסַבִּי				
אָסַב	אָסַב				
יָסְבִי	יָסְבִי				
תָּסַבְיָנָה	תָּסַבְיָנָה				
תָּסַבִּי	תָּסַבִּי				
תָּסַבְיָנָה	תָּסַבְיָנָה				
נָסַב	נָסַב				
הָסַב	הָסַב				
הָסַבִּי	הָסַבִּי				
הָסַבִּי	הָסַבִּי				
הָסַבְיָנָה	הָסַבְיָנָה				
	יָסַב				
	יָסַב				
הָסַב	הָסַב	הָסַב			
הָסַב	הָסַב				
מָסַב מָסַבָה	מָסַב מָסַבָה	מָסַב			
		מָסַב			

LAMED HE (LAM. YOD

	Qal	Niph.	Pi'el	Pu'al
<i>Perf. Sing.</i> 3 m.	פָּלַח	נִפְלַח	פָּלַח	פָּלַח
3 f.	פָּלְחָה	נִפְלְחָה	פָּלְחָה	פָּלְחָה
2 m.	פָּלַיְתָ	נִפְלִיחַ —	פָּלִיחַ —	פָּלִיחַ
2 f.	פָּלַיְתָ	&c. נִפְלִיחַ	&c.	&c.
1 c.	פָּלִיחִי	נִפְלִיחִי		
<i>Plur.</i> 3 c.	פָּלּוּ	נִפְלּוּ		
2 m.	פָּלִיחִם	נִפְלִיחִם		
2 f.	פָּלִיחוֹן	נִפְלִיחוֹן		
1 c.	פָּלִינִי	נִפְלִינִי		
<i>Impf. Sing.</i> 3 m.	יִפְלַח	יִפְלֹחַ	יִפְלֹחַ	יִפְלֹחַ
3 f.	תִּפְלְחָה	תִּפְלְחָה		
2 m.	תִּפְלַח	תִּפְלֹחַ		
2 f.	תִּפְלִי	תִּפְלִי		
1 c.	אִפְלֹחַ	אִפְלֹחַ		
<i>Plur.</i> 3 m.	יִפְלּוּ	יִפְלּוּ		
3 f.	תִּפְלִינָה	תִּפְלִינָה		
2 m.	תִּפְלּוּ	תִּפְלּוּ		
2 f.	תִּפְלִינָה	תִּפְלִינָה		
1 c.	נִפְלֹחַ	נִפְלֹחַ		
<i>Imp. Sing.</i> 2 m.	פָּלַח	הִפְלַח	פָּלַח פֶּל	—
2 f.	פָּלִי	הִפְלִי		
<i>Plur.</i> 2 m.	פָּלּוּ	הִפְלּוּ		
2 f.	פָּלִינָה	הִפְלִינָה		
<i>Juss.</i> 3 sing. m.	&c. יִפְלֹ	יִפְלֹ	יִפְלֹ	
<i>vav cons. impf.</i>	&c. יִפְלֹ			
<i>vav cons. perf.</i>	וַיִּפְלִיחַ	וַיִּפְלִיחַ		
<i>Inf. absol.</i>	פָּלַח	הִפְלַח	פָּלַח	פָּלַח
<i>Part. act.</i>	פָּלַח —	נִפְלַח	פָּלַח	פָּלַח
<i>pass.</i>	פָּלִיחָה	פָּלִי		מִפְלֹחַ
<i>stat.</i>	פָּלַח —	קָשָׁה		

KF 1485

44.

Hoph.

הִקְלָה
הִקְלָחוּ
הִקְלִיחוּ

יִקְלָה יִקְלָחוּ יִקְלִיחוּ

— חִקְלָה חִקְלָחוּ חִקְלִיחוּ — פִּל

יִקְלָחוּ יִקְלָחוּ

הִקְלָחוּ הִקְלָחוּ הִקְלָחוּ
הִקְלָחוּ הִקְלָחוּ הִקְלָחוּ
מִקְלָחוּ מִקְלָחוּ מִקְלָחוּ
מִקְלָחוּ

Suffixes.

Perf. Sing. 1 c. הִקְלִיחַ
2 m. הִקְלָה
2 f. הִקְלָה
3 m. הִקְלָה
3 f. הִקְלָה
Plur. 1 c. הִקְלָחוּ
2 m. הִקְלָחוּ
2 f. הִקְלָחוּ
3 m. הִקְלָחוּ
3 f. הִקְלָחוּ
Impf. Sing. 1 c. הִקְלִיךְ
2 m. הִקְלָה
2 f. הִקְלָה
3 m. הִקְלָה
3 f. הִקְלָה
Plur. 1 c. הִקְלָחוּ
2 m. הִקְלָחוּ
2 f. הִקְלָחוּ
3 m. הִקְלָחוּ
3 f. הִקְלָחוּ
Imp. Sing. 1 c. הִקְלִיךְ
3 m. הִקְלָה
3 f. הִקְלָה
Plur. 1 c. הִקְלָחוּ
3 m. הִקְלָחוּ

TABLE OF MORE COMMON NOMINAL FORMS.

I. FORMS FROM QAL, CHIEFLY PARTICIPIAL.

- 1) $\bar{a}-\bar{a}$ (a—a), קָטַל 1; adj. of quality, though also noun.
יָשָׁר *upright*, דְּבַר *word*.
- 2) $\bar{a}-\bar{e}$ (a—i), קָטַל 1; part. of Stat. verb, adj. of quality,
זָקֵן *old*.
- 3) $\bar{a}-\bar{o}$ (a—u), קָטַל, קָטוּל 1; part. of Stat. verb, adj. of
quality, קָטַן *little*, גָּדוּל *great*, יָגַר *fearing*.
- 4) $\bar{e}-\bar{a}$ (i—a), קָטַל 1; less common nominal form, לֵבָב
heart.

With pure-long vowel in Second Syll.—

- 5) $\bar{a}-\bar{u}$ (a—û), קָטַל 1; pass. part.;
- 6) $\bar{a}-\bar{i}$ (a—î), קָטַל 1; also pass. part.; both also adj.
- 7) $\bar{a}-\bar{o}$ (a—â), קָטַל 1; nominal form, שָׁלוֹם *peace*.
- 8) $\bar{o}-\bar{o}$, $\bar{o}-\bar{a}$ (i—â), קָטַל, קָטַל, קָטַל, חֲמוּר *ass*, סֵפֶר *book*;
and so קָטַל, קָטַל, קָטַל *fool*, גְּבוּל *boundary*. In all these forms the strong
pure-long vowel has reduced the preced-
ing vowel to an indistinct sound.

With pure-long vowel in First Syll.—

- 9) $\bar{o}-\bar{e}$ (â—i), קָטַל 3; act. part.
- 10) $\bar{o}-\bar{a}$ (â—a), קָטַל 1; noun, עוֹלָם *age*.

II. FORMS FROM QAL, CHIEFLY INFINITIVE.

With short vowel after the first rad., less commonly after
the second.—

- 11) *a* (*qatîl*) קָטַל, (קָטַל) 2, *fem.* קָטְלָה, (קָטְלָה).
- 12) *i* (*qitîl*) קָטַל, (קָטַל) 2, " קָטְלָה, (קָטְלָה).
- 13) *o* (*u*) (*qotîl*) קָטַל, (קָטַל) 2, " קָטְלָה, (קָטְלָה).

III. FORMS ALLIED TO THE INTENSIVE.

- 14) $a-\hat{a}$, $a-\hat{o}$ ($a-\hat{a}$), קטל, קטול, adj. expressing *habit*,
occupation &c. חטא sinner, מטבח cook.
- 15) $a-i$, $a-u$, קטיל, קטול, adj. of quality, in which the
 idea of intensity is not always prominent.
 צדיק just, חפזי merciful.
- 16) $i-\hat{o}$ ($i-\hat{a}$), קטול, שפוזר drunken.
- 17) $i-\bar{e}$, קטל 3; adj. expressing excess and defect,
 ערר blind.

IV. FORMS WITH EXTERNAL AUGMENTATION (EXTENSIVE).

With preformative letters, m , t , '—

- 18) $i-\bar{a}$ ($a-a?$), מקטל 1, } Nouns expressing the *place* and
 19) $a-\bar{e}$ ($a-i$), מקטל 3, } *instrument* of the action, and
 also notions less precise, מקטל hiding-place, מקטל
 key, משפט judgment. The two forms given are
 perhaps most common, but words formed with m
 assume great variety of form, as $i-\hat{o}$ ($i-\hat{a}$),
 $i-\bar{e}$; $a-\hat{o}$ ($a-\hat{a}$).
- 20) $a-u$, מקטול, abstracts, and chiefly in weak verbs and
 of various forms.
- 21) $a-\bar{a}$, מקטל 1; adj. מקטל lying.

With affirmative letters, m , n , i .

- 22) $\bar{a}n$, $\bar{a}m$, קטלן &c. 1; nominal forms. אלמן widower, שלחן
 table, אולם porch.
- 23) $\hat{o}n$ ($\hat{a}n$), $\hat{o}m$ ($\hat{a}m$), קטלון &c., אלמן widowhood, פתרון
 interpretation. The n falling away the termin.
 becomes \hat{o} .
- 24) i . The termin. i forms Gentilic and Patronymic
 words. עברי a Hebrew, צידני Sidonian, and
 more rarely adj. from ordinary nouns, רגלי foot
 (on foot), תחתית lower.

The termination \hat{u} appears only in *sem.* $\hat{u}th$
 See following Table.

TABLE OF INFLECTION OF NOUNS.

I. Words ending in a consonant:—

	<i>Mas.</i>		<i>Fem.</i>	
	<i>abs.</i>	<i>cons.</i>	<i>abs.</i>	<i>cons.</i>
<i>sing.</i>	סֹבֵם	סֹבֵם	סֹבֶה	סֹבֶחַ
<i>plur.</i>	סֹבֵמִים	סֹבֵמִי	סֹבֵחוֹת	סֹבֵחוֹת
<i>dual</i>	סֹבֵמִים	סֹבֵמִי	סֹבֵחוֹת	סֹבֵחוֹת

II. Words ending in a vowel sound:—

<i>sing.</i>	נָכְרִי	נָכְרִי	נָכְרִית — רֵיחַ	נָכְרִית — רֵיחַ
<i>plur.</i>	נָכְרִים — רֵיחִים	נָכְרִי	נָכְרִיּוֹת	נָכְרִיּוֹת
<i>sing.</i>			מַלְכוּת	<i>id.</i>
<i>plur.</i>			מַלְכוּתֹת	<i>id.</i>

Rem. 1. Besides words ending in a vowel sound, certain others may form the *fem.* by addition of the simple *Tav*. See First Decl.

2. The *plur. mas.* has sometimes ך— as in Aramean.

DECLENSION.

Many forms of Nouns contain unchangeable vowels, that is, vowels pure-long, or diphthongal, or unchangeable from position. These as they suffer no change in inflection do not seem to require classification. Or they might be called a First Declension, in which case the Declensions would amount in all to *four*. Indeclinable Nouns, i. e. Nouns that undergo no change in vowel, are such forms as those in Table p. 186, 187 numbered 8, 14, 15, 16, 20, 23, and a great number of other forms not given in that Table. If those Nouns with unchangeable vowels be assigned a place in the Classification and called a Declension, it is obvious that a form should be assumed as Paradigm which is essentially unalterable, and not such a word as סֹבֵם which is a Segholate and unaltered only accidentally.

The forms that suffer change are those having *tone-long* vowels. These vowels, having been rarely expressed by the Consonantal letters, § 2, may very generally be distinguished from pure long and diphthongal vowels which were very often so expressed. In general only *qameç* and *çere* are tone-long in nouns, *holem* being for the most part unchangeably long. In Verbs *holem* is changeable like *qam.* and *çere.*

The forms with Changeable vowels seem capable of being generalized under *three* classes, which may be called Declensions:—

First Declension. Words with *ā* (—) in the *Tone*, or in the *Pretone*, or in *both*.

Second Declension. Şegholates; i. e. words originally *monosyllabic*, with a short vowel, which stood generally after the *first* radical, though sometimes after the *second*.

Third Declension. The Act. participles *Qal*; and words ending like them in *ē* (—) and having the vowel of the *Pretone* unchangeable either by nature or position.

		TABLE OF FIRST			
		Words having <i>ā</i> in the <i>Tbne</i> , or in			
		1.	2.	3.	4.
	<i>sing.</i>	יָשָׁר קָטָן כָּנַח	זָקֵן כָּבֵד	גָּדוֹל	קָטוֹן
	<i>cons.</i>	יָשָׁר	זָקֵן כָּבֵד	גָּדוֹל	קָטוֹן
	<i>pl.</i>	יָשָׁרִים קָטָנִים	זָקֵנִים	גָּדוֹלִים	&c.
	<i>cons.</i>	יָשָׁרִי	זָקֵנִי	גָּדוֹלִי	
	<i>du.</i>	יָשָׁרִים		&c.	
	<i>cons.</i>	יָשָׁרִי		מְחֹק	
	<i>fem.</i>	יָשָׁרָה קָטָנָה	זָקֵנָה בְּרָכָה	מְחֹקָה	&c.
	<i>cons.</i>	יָשָׁרָה	זָקֵנָה		
	<i>pl.</i>	יָשָׁרוֹת	זָקֵנֹת בְּרָכֹת		
	<i>cons.</i>	יָשָׁרוֹת	זָקֵנֹת בְּרָכֹת		
	<i>du.</i>	יָשָׁרוֹתִים			
	<i>cons.</i>	יָשָׁרוֹתִי			
1st Gutt.	<i>sing.</i>	חָכָם אֲדָמָה		עֲמָק	
	<i>cons.</i>	חָכָם אֲדָמָה		עֲמָק	
	<i>pl.</i>	חָכְמִים אֲדָמוֹת		עֲמָקִים	
	<i>cons.</i>	חָכְמִי אֲדָמוֹת		עֲמָקִי	
2nd Gutt.	<i>sing.</i>	נָהָר צִעָקָה			נִאֲלָה
	<i>cons.</i>	נָהָר צִעָקָה			&c.
	<i>pl.</i>	נִהְרִים			
	<i>cons.</i>	נִהְרִי			
3rd Gutt.	<i>sing.</i>	רָשָׁע	שִׁמְחָה	גִּבְהָה	קָרוֹא
	<i>cons.</i>	רָשָׁע	שִׁמְחָה	גִּבְהָה	
	<i>pl.</i>	רָשָׁעִים	שִׁמְחָהִים	גִּבְהָהִים	
	<i>cons.</i>	רָשָׁעִי	שִׁמְחָתִי		
ע"י	<i>sing.</i>	קָם	מָתָה	טוֹב	סוֹר
		unchangeable vowels.			
ע"י	<i>sing.</i>	קָל חָם	יָחַ		
	<i>aff.</i>	קָלִים חָמִים			
ל"ה	<i>sing.</i>	יָפָה עָנָן	שָׁלֵו שְׁלָוָה		פְּלִי
	<i>cons.</i>	יָפָה			פְּלִי
	<i>pl.</i>	יָפִים עָנָנִים			פְּלִיִּים
	<i>cons.</i>	יָפִי עָנָנִי	שְׁלָוִי		פְּלִיִּי

DECLENSION.

the *Pretone*, or in *both*. § 18.

5.	6.	7.	8.	9.	10.
פָּקִיד	לָבָב	עוֹלָם	מִשְׁמָר	נִכְבֵּד	זָכוֹן
פָּקִיד	לָבָב	עוֹלָם	מִשְׁמָר	זָכוֹן	קָשָׁל
&c.	לָבָבִים	עוֹלָמִים	מִשְׁמָרִים	נִכְבְּדִים	קָשָׁלִים
	לָבָבִי	עוֹלָמִי	מִשְׁמָרִי	נִכְבְּדִי	קָשָׁלִי
		&c.			(קָשָׁלִי)
	לָבָבוֹת	הַיְכָל	מִשְׁמָרָה	נִקְשָׁלָה	קָשָׁלָה
		הַיְכָל	מִשְׁמָרָתָה	נִקְשָׁלָתָה	קָשָׁלָתָה
	לָבָבוֹת	הַיְכָלִים	מִשְׁמָרָתָה	נִקְשָׁלָתָה	
		הַיְכָלִי	מִשְׁמָרוֹתָה	נִקְשָׁלָתָה	
		&c.	מִשְׁמָרוֹתָה		
			מֵאֲכָל	מֵאֲכָלָה	
			מֵאֲכָל	מֵאֲכָלָתָה	
			מֵאֲכָלִים	מֵאֲכָלוֹתָה	
			מֵאֲכָלִי	מֵאֲכָלוֹתָה	
					חָרָשׁ
					חָרָשׁ
					חָרָשִׁים
					חָרָשִׁי
בְּרִיא	צָלָה		מִשְׁמָרָה	מִשְׁמָרָתָה	
	צָלָה			מִשְׁמָרוֹתָה	
שִׁים			מִקּוֹם	מִמְנוּחָה	
			מִקּוֹם		
			מִסָּב	מִעוֹר cons. mā	
			מִסָּבוֹ	מִצָּדָה	
נִקְדָּה			מִקְנָה	מִקְנָה	
נִקְדָּה			מִקְנָה		
נִקְדָּהִים			מִקְנָהִים		
נִקְדָּהִי			מִקְנָהִי		

ADDITIONAL NOTES ON FIRST DECLENSION,

p. 188, 189.

The Declension consists of words having tone-long *a* (—), in the *Tone*, or in the *Pretone*, or in *both*.

A very few forms without *ā* are inflected in the same way, viz. some forms with *ē* (—) in the pretone and an unchangeable sound in the tone. The chief are the *part. Hiph.* of Verbs י"י and ע"ע, מְקִים (for *mā-qim*); the numeral שְׁנֵי *second*; אֲבוֹס *crib* (sometimes). See Rules for Declens. § 18.

1. The *new* vowel arising when two indistinct sounds come together, is usually *i* (—) but sometimes the word resumes its original sound, § 6. 2 d. /

2. In words of form 2., the final vowel of *cons.* is *a* (—), which alone of the short vowels can stand in the final shut accented syll. § 6. Rem. 2 bc. See § 18. Rem., and comp. אֶלְמָל Ps. 35. 14; sometimes *ē* (—) is retained unaltered, Gen. 25. 26; Ps. 69. 3.

3. Several words, particularly in form 2., have in *cons.* the short vowel after the *first* radical, i. e. assume the Segholate form, Second Declens.; and some have both forms. Exx. נֶדֶר *wall*, כֹּתֵף *shoulder*, יֵרֶךְ *thigh*, כָּבֵד *heavy* (both), עָרֵל *uncircumcised* (both), אָרָךְ *long* (abs. not occurring); so in form 6., צִלַּע *side*, שֵׁעַר *hair* (both); and even in form 1., עָשָׁן *smoke* (both), שֶׂכֶר *hire* (both)? Compare also Ezek. 18. 18; Deut. 31. 16.

4. Many words of form 2., retain the vowel *ē* (—) under inflection, as in the *cons. plur.*, as חָפֵץ *desiring*, שָׁכַח *forgetting*, יָשָׁן *sleeping*, אָבֵל *mourning*; particularly feminines, as בְּרִיכָה *a pool*, אֲבֵדָה *loss*, גְּנֵבָה *theft*, עֵרְסָה *heap*, שָׂרִפָּה *burning*, and probably a number of others which do not happen to occur in *cons.* state or with Suffixes. With regard to many of these words it may be impossible to say whether they are of the First or Second Declens.; for ex. בְּרִיכָה *a pool* is not improbably a segholate of 2nd class, Arab. *birkat*.—Some words have both forms, as שִׂמְחָה *rejoicing*.

5. Instead of retaining the tone-long vowel under inflection, words not unfrequently adopt the sharp short vowel, § 6., 3, and double the following consonant, since a short vowel and Dagesh

is equivalent to a tone-long vowel. This form of inflection is most common with vowels of *first* and *third* classes; **exx.** a) words in *a*, קטן *little*, pl. קטנים, so גמל *camel*, עצב *idol*, מוֹפֶן *wheel*, לוֹשֶׁן *lily*, מרחק *distance*, מחשך *darkness*, מִשְׁגָּב *height* &c.; b) words in *o*, עירם *naked*, pl. עירמים, so אדום *red*, ארוך *long*, עמק *deep*, עגול *round*, עגל *delicate* &c.; and even words with *a*, as חרדל *nettle*. This method of inflection is very common c) in words that double the last consonant, as רענן *green*, pl. רעננים, so שָׁמֵן *quiet*, אדמדם *reddish*, ירקרק *greenish*, מחנן *gift* &c.; and also in words extended not by reduplicating their own letter but by the addition or insertion of an alien letter, as עקרב *scorpion*, pl. עקרבנים, so חרטום *magician*, קרדום *axe*, חשמן *noble* &c. Naturally d) the sharp termination *el* inflects in this way, ברזל *iron*, ברקת *orchard*, ברזלי &c.; and words in *a* may thin this letter to *i*, as גלגל *a wheel*, מורג *a threshing wain*, pl. גלגלים &c. Some of the above words shew that even in the *Absolute* the short vowel has maintained itself against the law of tone-lengthening, § 6.

6. The termination *o* often becomes *a* in inflection. Comp. *niph.* of עז § 40 and *Nouns* § 41.

7. Specimens of the *segholate feminines* arising from the addition of simple *Tav* § 29. 2 are given here rather than in Second Decl. for obvious reasons. With regard to such a word as מאכלה doubt may arise whether it be not a *fem.* of 3rd Decl. מאכל, though its *plur.* be as given. See 3rd Decl. Add. note 2.

8. The few *Monosyllabic* words belonging to this Declension are probably from stems *Lam. He*, such as יד *hand*, דם *blood*, דג *fish*, שׂ *breast*, ער *eternity*, עץ *tree*. See Table of Irreg. Nouns.

[illegible]

ADDITIONAL NOTES ON SECOND DECLENSION,

p. 192, 193.

The Declension consists of Monosyllabic Words having a short vowel after the first radical. Through the weight of the accent the short vowels $\text{—} (\text{—})$ and $\text{—} (\text{—})$ become — and — and a furtive Seghol slides in before the last radical. The words thus become dissyllabic and penacute. Thus—

Rule 1. The dissyllabic form appears when third radical is final.

2. Inflectional additions permit the primary form *qatī*, *qitī*, *qotī* to appear;

3. Which it does everywhere except in *Plur.* The *Plur.* takes pretonic — like words of First Declens.

1. Some of this class of words have the short vowel after the *second* radical, but the method of inflection is the same as in the ordinary form. All Infinitives have the vowel after the second radical. In many words, however, which seem to have been originally of this form, the vowel has become fixed in its place after the *second* radical and is treated as unchangeable. See First Decl. Add. Note 4.

2. Again when the vowel is after the *second* letter it may retain its place, not by becoming unchangeably long, but by duplication of the final consonant, as in First Declens. See there Add. Note 5.

3. Many words having first vowel *Seghol* in the uninflected form have *i* (—) under inflection, and in the oblique forms are thus not to be distinguished from words of the *second* class. It is the practice of the best Grammarians, certainly, to consider such words to be of the *first* (or *A*) class, with their *a* (—) thinned to *i* (—), a refinement which thus must have taken place in a very large number of words. It seems not impossible, however, that the *Seghol* in many of these words, may be a real *second* class vowel, and consequently the words

Segholates of the second form. For *first*, some of these words have an alternative form with *cere*; and *second*, very many of them are derivatives from *Intransitive* verbs, which usually give Segholates of second (or third) class. Comp. § 29.

For *i* (ֿ) there occasionally appears *e* (ֿ); and for *o* (ֿ) also *u* (ֿ).

The word שָׁכַם may be of *first* class, *a* being thinned to *e*.

4. A few Segholates, chiefly of those having their third radical a guttural, prefer in the *cons.* forms with the short vowel after *second* radical, as in First Declena. (see the converse there Add. Note 3). For ex. נָטַע, כָּחַר, חָרַר from נָטַע, כָּחַר, חָרַר, and the numerals *seven* and *nine*, § 48. Some have both forms, e. g. along with the ordinary forms וָרַע and שָׁנַר.

5. A very few *plur. abs.* are formed without the pretonic *ā* (ֿ), e. g. the numerals *twenty*, *seventy*, *ninety*, and some other words of which the sing. does not occur, e. g. בָּטָנִים *pistaccio nuts*, comp. Josh. 13. 26, הָבָנִים *ebony*, שָׁקָמִים *sycamores*.

6. The derivatives from verbs לָה (i. e. לָץ and לָי) exhibit many anomalies, examples of which are seen in the *exx.* given, but only Reading or the Concordance can teach the full details.

ADDITIONAL NOTES ON THIRD DECLENSION.

The participles active and other words ending in \bar{e} (cere), with a vowel unchangeable, either from quality or position, in the pretone, may be considered a class by themselves, and called a *Third Declension*.

Rule 1. The final \bar{e} (—), when by inflection it falls into an open unaccented syllable, is lost, becoming sh^{va} ; and of course in a shut or half open syllable it becomes short, e or i (— or —).

2. In the const. \bar{e} (—) remains or becomes a (—).

<i>sing.</i>	קָטַל	מְקַטֵּל	מִקְטָל	מְקַטֵּר	מְרַבֵּץ
<i>cons.</i>	קָטַל	מְקַטֵּל	מִקְטָל	מְקַטֵּר ¹	מְרַבֵּץ ⁸
<i>voc. suff.</i>	קָטְלִי	מְקַטֵּלִי	מִקְטָלִי	&c.	&c.
<i>cons. suff.</i>	קָטְלָה	מְקַטֵּלָה	מִקְטָלָה		מְרַבֵּצָה
<i>f.</i>	קָטְלָה } קָטְלָה }	מְקַטֵּלָה ⁸	מִקְטָלָה ⁸	מְרַבֵּצָה } מְרַבֵּצָה }	מְרַבֵּצָה ⁸ [מְרַבֵּצָה ⁴]
<i>cons.</i>	קָטְלָה		מְרַבֵּצָה	מְרַבֵּצָה	
<i>suff.</i>	קָטְלָתִי		מְרַבֵּצָתִי	מְרַבֵּצָתִי	מְרַבֵּצָתִי
<i>pl.</i>	קָטְלוּ		מְרַבֵּצוּ	מְרַבֵּצוּ	מְרַבֵּצוּ

1. In participial words \bar{e} (—) generally remains in cons., rarely becoming a (—), Deut. 32. 28, except before Gutturals, though it may remain even before them 2 Kings 7. 10. In other words — is the prevailing vowel, though — may be found, מְרַבֵּצָה Is. 22. 22, מִקְטָל Gen. 30. 37.

2. In the hurried construct and with strong fem. additions, the — of the pretone is frequently thinned to — , and the words are not to be distinguished from corresponding parts of the form *miqtāl*, of first declension. Occasionally the consciousness of derivation from *maqṭāl* becomes entirely lost, and the inflection proceeds upon the type *miqtāl*, e. g. מִקְלָה *fork*, plur. מִקְלָה. Sometimes both forms appear, מְרַבֵּצָה and מְרַבֵּצָה from a sing. only found in cons. מְרַבֵּר, the abs. of which may have ended in \bar{a} or \bar{e} . The task of the Lexicographer here is nowise easy.

3. The law of inflection of this class of words extends itself to the fem., which however commonly adopts the segholate ending, § 29. But in the fem. the long — shews a considerable proclivity to remain, as in *first* declens. (see there Add. note 4); e. g. in participial forms which have become substantives, and in words having abstract meaning, as ילדה *she who bears*, בוגדה *traitress*, מכשפה *enchantress*, שוממה *the desolate*, הוועכה *abomination*, מהפכה *overthrow*, תרדמה *deep sleep* &c. The *ē* remains even in masculines in pause. Also in the two words שלש *of the third*, of the fourth, generation.

These remarks, without enumeration of all particulars, may suffice to indicate the lines in which exceptions shew themselves.

4. The vowel *o* (—) in nouns, except in third class of segholates, is usually unchangeable. Even when, from formation of *fem.* by adding the simple *Tav*, *ō* arises out of *o* or *u*, it usually gives place to these vowels again in the *plur.*, § 29. 2. In a few nouns however with this *fem.* ending, and in some others, the vowel *ō* is treated like *ē* of this *third* declension, in the same way as it is in verbs; e. g. גלגלה plur. גלגלות plur. מחלקה plur. מחלקות plur. פאנה plur. פאנות plur. ארמון plur. ארמונות plur. שפלה plur. שפלים plur. צפור plur. צפורים; probably the last is from a sing. *cippōrelh*, and even 'armⁿōth may imply a sing. 'armōneth.

TABLE OF SOME COMMON IRREG. NOUNS.

- אב *father, cons. אבי, my f. אבי, thy f. אבך, his f. אביו*
or *אביו, her f. אביו, your f. אביכם, their f. אביהם &c.,*
plur. אבות.
- אח *brother, cons. s. אחי, cons. pl. אחי; with four heavy*
suff. to sing. like father. My b. אחי &c., pl. אחים,
אחי &c. but אחיו.
- אחתי *sister, cons. אחות, suff. אחותי &c.; pl. with suff. אחותי,*
אחתיכם, אחותיך, אחותיך, אחותיכם.
- איש *man, a form thinned from איש; pl. אנשים, cons. אנשי;*
also rarely אישים.
- אשה *woman, wife (i. e. אישה or אשה), hence cons. אשה,*
my w. אשתי; pl. נשים 1, cons. נשי. Ez. 23. 44 אשה.
- אמה 1 *maid, pl. אמהות 1, suff. אמתי.*
- בית 2 *house, cons. בית, pl. בתים, probably bâttim, cons.*
בתי.
- בן 3 *son, cons. בן, בן (also בנך with cons. termi-*
nation); suff. בן, בן, &c.; pl. בנים 1, cons. בני, suff.
בני &c.
- בת 2 *daughter, my d. בתי (for בנתך &c.); pl. בנות 1.*
אח father-in-law, like אח.
- יום 2 *day (i. e. יום), pl. ימים (for "יך"); cons. ימי.*
- כלי *vessel, suff. כלי; pl. כלים, cons. כלי, suff. כלי.*
- מימי *pl. water, cons. מי, מימי, suff. מימי, מימי &c.*
- עיר 2 *city, pl. ערים, cons. ערי.*
- פה *mouth, cons. פי, my m. פי, פה, פה and פהיו,*
פה &c. like אב; pl. פה, פה.
- ראש 2 *head, pl. ראשים, cons. ראשי.*
- שם *name, suff. שמי, שמי &c. Pl. שמות, cons. שמות.*

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