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**'HEBREW' EXERCISE-BOOK.**





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# 'HEBREW' EXERCISE-BOOK

(HEBREW-ENGLISH AND ENGLISH-HEBREW EXERCISES)

WITH

PRACTICAL GRAMMAR OF THE WORD-FORMS

AND AN

APPENDIX

CONTAINING

ANALYSIS OF THE VERB-FORMS IN GEN. I-III, & XII, AND LIST OF ALL THE FORMS  
OF THE SO-CALLED 'DOUBLY-IRREGULAR' VERBS IN THE BIBLE;

ALSO

FULL AND EXTENSIVE TABLES.

(SECOND EDITION)

BY

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## ADDRESS TO THE READER.

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It is gratifying to have to bring out now a Second Edition\* of the 'First Part of the Exercise-book,' and also of the 'Continuation.' The author was anxious to complete the whole work before having to spend time on a new Edition of any Part; and therefore no part of the Exercise-book has been advertised at all as yet in the Papers or Reviews. He desires however to express his best thanks to those who have caused such a re-issue to be necessary now, although it is required rather earlier than he anticipated. And perhaps he may trust that the expenditure of time and labour demanded for going carefully over every page in the preparation of the re-issue may be kindly taken into consideration as offering some excuse for the delay in the completion of the work.

He is very glad to be enabled to put forth now the whole work complete in one volume—with 'INDEX OF HEBREW

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\* The 'First Part of the Exercise-book' was published at the beginning of the year 1872. A new Edition of it was really required about a year ago; and there was then issued what might have been called a Second Edition of it. This issue was not so called because it was only intended to serve temporarily. The 'Continuation' was published in May, 1873; and what might have been called a Second Edition of it was required and issued some months ago.

WORDS' (so far as was thought necessary), and an 'INDEX OF MATTERS.' A 'Vocabulary' of some Hebrew words which are sometimes not given (after Exercise XX) in the Notes to the Exercises may be found useful; as also the very brief English-Hebrew Vocabulary following it. Generally all the necessary help is given in the 'Notes to the Exercises.'

The purpose of the author is to enable Students to learn to know this language as a MEANS FOR THE EXPRESSION OF THOUGHT. The great variety of the forms of words in the Bible may well seem likely to perplex a Student unless they be carefully classified for him, and unless he be familiarised with them as so classified. In this book therefore it is endeavoured not only to classify the forms intelligibly, and to present them for study in their several Classes one after the other, but moreover TO ILLUSTRATE THE FORMS BELONGING TO THE SEVERAL CLASSES in Exercises specially devoted to those Classes severally,—so that the Student may gradually be familiarised with them all and may be able TO EMPLOY THEM freely and unhesitatingly in rendering English into Hebrew.

All the Exercises are wholly taken from The Hebrew Bible, and they furnish the Student with a series of passages containing EXAMPLES OF ALL THE LEADING GRAMMATICAL FORMS in the Language. They are arranged progressively, from the very simplest expressions and sentences, which the Beginner may master without any difficulty, to passages involving very intricate forms. By help of the remarks which precede the several sets of Exercises the Student will gradually be able not only to recognize and understand such grammatical forms when he meets with them in his reading,

but moreover he may become so familiar with them as to form them himself and write them down at once with ACCURACY as well as with ease and confidence. Let him spare no pains in attaining ACCURACY OF ELEMENTARY KNOWLEDGE. To encourage him in patient endeavours to attain such accuracy it may be well perhaps to add that during an extensive and varied experience of now nearly a quarter of a century of active work in guiding and training Students to attain a familiarity\* with this Language, the author has had impressed upon him—and continually more and more strongly impressed upon him—that time and patient care devoted to elementary work are always found by the Student to be time well spent and care well bestowed;—that the toil (it may be) of working conscientiously through the Exercises, till thorough familiarity with the principal forms of all the great Classes of words shall have been gained by him, is toil which he will find to involve great and unfailing reward;—and that so a good solid foundation will be laid on which may be raised a secure building of sound knowledge that can stand firm against fiercest assaults of the floods and storms of conflicting opinions.

P. H. M.

ST. JOHN'S COLLEGE, CAMBRIDGE,

October 9, 1876.

[FOR AN ADDITIONAL 'NOTE' SEE NEXT PAGE.]

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\* And of course far beyond the extent covered by this present book, which is necessarily but elementary.

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NOTE:

There is not much difference between this and the former Edition beyond the correction of a few typographical accidents and the addition of a few new pages. ~~These new pages, and the 'Index,' and the 'Index of Hebrew words' may be had on application by those who already have all the Parts.~~

[The 'Preface,' which follows, is that of the First Edition.]

## P R E F A C E.

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THE object of this Work is to present in an EASY form the leading features of what is usually called the 'Hebrew' Language. The supposition that this is an exceedingly difficult language is caused, to some extent, by attempts to explain it on foreign principles, fundamental principles of its own being ignored. For instance, what we call 'First Person'—viz., 'I'—is not First in Hebrew, but 'He' is First. Herein lies a fundamental difference of Bible-Thought from Thought in which each one refers all to himself as the Centre of reference. And is it very reasonable that each one of us should reckon himself as 'Number One'? That it is *natural* for one to start from himself as First, is merely an evidence of the need of education for the correction of natural errors to which each of us is liable. There are not as many 'FIRSTS'—Originating Centres of all Time and Space—as there have been, are, and will be, individual men. GOD is the only True Centre of reference. He, The Unseen, is 'FIRST.' It is not too much to say that the conflicting Doubts and Difficulties in modern thought regarding the Bible, arise, in great measure, from misapprehensions caused by non-recognition of this great Principle. [And the mind itself, groping after Truth, seems to shew its want of this by its vain efforts to rise out of mere individual-self made in high Philosophy and in Scientific Thought,—in the mighty conception of the Transcendental 'Ego,' and in the thought of the 'Self of Humanity.'] As, in regard to the planetary world, so long as the Earth was reckoned as the centre of the visible Universe, there were

strange confusions and perplexities in human speculations, which have vanished,—which have given way to the recognition of Unity, and grand Simplicity, and beautiful Order, since the Sun was perceived to be the Centre of our System; so, but much more grandly (for the above is but an imperfect illustration), the recognition of the TRUE CENTRE OF BEING removes vast confusion from our self-centred speculations regarding the world of sense and sight and thought and being. We gain great advantage, if we gain only the recognition of this, from study of 'Hebrew' IN ACCORDANCE WITH ITS OWN PRINCIPLES. This study has been neglected.

The endeavour here is to state simply the facts of the Language (without discussing, at present, how they came to be such),—and, as far as possible, in what may be called a *Concrete form* rather than 'Abstract'-ly.

My best thanks are due to those friends who have kindly and carefully Revised the Proof-sheets, and favoured me with many valuable observations, viz., Dr. CHANCE, of Trinity College, Cambridge (and of Burleigh House, Sydenham Hill, London), also the Rev. E. T. LEEKE, M.A., Fellow of Trinity College, and Vicar of Barnwell, and the Rev. F. WATSON, M.A., Fellow of St. John's College, Cambridge.

P. II. M.

ST. JOHN'S COLLEGE, CAMBRIDGE,  
December, 1871.



## PREFACE TO THE CONTINUATION.

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THE endeavour of the writer, in this as in the preceding part of the 'Exercise-book,' is TO STATE FACTS. Controversy is excluded here.

The accompanying pages follow the plan of the 'Exercise-book,' as far as p. 166. After that, pp. 167-178 contain a Sketch, merely, of the remaining Sections. That Sketch is given in order that the Student may be enabled to proceed at once (with the help of the corresponding Tables) to read The BIBLE itself. Pressure of time caused this variation of plan. The Reader will probably be very glad of it, whatever may have caused it. 'Exercise'-work is indeed very helpful to Hebrew Students—one might say even necessary for them. But a somewhat long experience as a lecturer and teacher has made the writer aware of that eager and not unnatural desire to "begin The BIBLE," which many Students shew as soon as they have acquired a certain familiarity with the principles of the Language. This desire the writer endeavours to comply with here, rather earlier than he would, by

giving in the 'Sketch' the chief features of the further information which is needful to the Student, and by some full Tables.

The elaborate TABLES given in this work (pp. I-XLIII) have cost much trouble and pains,—which the writer does not regret having bestowed, as he is sure that these Tables will be found more and more useful to the Student in his onward progress.

In the body of the work, and in several of the Tables, ACCENTS are given. They have been so given for the convenience of the Student. But they have been purposely omitted in some few of the Tables, because the Student should learn to know the position of the Accents without seeing them, and must be able to do without them at the earliest moment. Scholars never accentuate their Hebrew Composition. See, for instance, N. Herz Weisel's שִׁירֵי תַפְאֶרֶת and Eichenbaum's קוֹל וְמָרָה. The Accentuation of The BIBLE is a different matter. It is a very important subject, which must be dealt with at some length elsewhere:—here it would be out of place.

The several Exercises in this Continuation have been put together on a plan: *i.e.* the disconnected sentences illustrating Verb-forms have an underlying connection in thought. The thought running through an Exercise is not, however, always

to be perceived easily. The writer has sometimes amused himself by illustrating\* Rabbinic thought and allusion—to be recognized, it may be, by those only who are in the secret of the method. But sometimes the thought running through an Exercise may be easily seen at once. The Student need not, however, trouble himself at all with this; but may limit his attention, at present, to the Verb-forms. Also he is not expected to parse or analyze any word of which the full meaning is given in the Notes.

Any Verb mentioned in the Notes, or elsewhere, is supposed to be of the First Voice (*Kal*), unless some other Voice-mark is attached to it.

After a time the Student may learn to know words for himself. Some few words are therefore not given in the Notes sometimes. It will be found useful to write out in a list those marked 'not to be given again,' and those in the Short Vocabularies I-VI; and moreover to combine them all Alphabetically. This will make much easier the first use of a Lexicon.

A few Abbreviations have sometimes been used, which will be recognized without trouble;—as 'fr.' for 'from,' 'r.' for 'root,' etc.

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\* As, for instance, in the latter part of Exerc. XX (*last few lines of p. 92*).

The Reader need not trouble himself, at first, with what is IN SMALL PRINT—except when such is specially referred to.

The many cross References (to other §§) will be found very useful to the careful Student. Much trouble has been bestowed upon them.

The Contents will supply the want of an Index\* temporarily, and may advantageously be read along with Sections XI–XIII as an ANALYTICAL SUMMARY so far—which is afterwards unnecessary.

The writer is glad of this opportunity for repeating his thankful acknowledgments to Dr. Chance, of Trinity College, Cambridge (and of Burleigh House, Sydenham Hill, London), the Rev. E. T. Leeke, M.A., Fellow of Trinity College, Cambridge, and Vicar of Barnwell, and the Rev. F. Watson, M.A., Fellow of St. John's College, Cambridge. He does not know how to thank them enough for their kind and careful Revision of the Proof-sheets, and for the valuable suggestions with which they have favoured him.

ST. JOHN'S COLLEGE, CAMBRIDGE,

May, 1873.

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\* To be supplied at the earliest opportunity.

## PREFACE TO THE 'CONCLUDING PART.'

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AFTER rather more than a year of severe work, and not a little ill health, the writer of these pages is enabled to put forth this 'Concluding Part of the Exercise Book.'

First, it has been found necessary to give some ADDITIONAL EXERCISES exemplifying forms of the important Classes of Verbs in Tables XXI-XXIII, and of those Verbs which belong to more than one of the Seven Classes mentioned in § 186, and of Verbs with PRON.-AFFIXES. To the Exercises are prefixed some brief remarks (in the form of OBSERVATIONS on those several sets of Verb-forms).

Those Students who are wise enough to work through these

additional Exercises, with careful study of the Verb-forms illustrated therein, will hereafter find themselves amply rewarded for their pains by the much greater ease and pleasure with which they will be able to read The Bible.

Secondly, an Appendix has been added in order to supply some aid which the Student is likely to want at his first attempt to read The Bible itself. As a means of not only enabling him to recognize more easily the various forms of Verbs, but also of familiarizing him (by references) with several Tables and Sections in which such forms are classified and mentioned, we give on pages 226-266 an ANALYSIS OF THE VERB-FORMS in chapters i.-iii. and xii. of the Book of Genesis—with a few Notes on some points of interest which we will briefly speak of again at the close of this Preface,

Thirdly, on pages 267-314 the Student will find a List of what some call 'Doubly Irregular' Verbs, which we would speak of rather as Verbs belonging to more than one of the Seven Classes in § 186 (page 124), which might perhaps for convenience be termed briefly 'MIXED' Verbs.

On pages 315-380 we mention some matters and forms and words of importance or of special interest as means of fixing the

attention on some principle (see, for instance, pages 360–364). These need not be dwelt upon in detail here. We may therefore now conclude this Preface with a remark or two about the few Notes offered, perhaps somewhat unnecessarily, on some passages in the opening chapters of the Book of Genesis.

The brevity of some of these Notes might possibly cause misapprehension of our meaning, if we were to neglect to give this preliminary notice that we have been content here and there to mention some opinions without entering into any discussion of them. Thus, we very much prefer to render Gen. i. 20 in accordance with what is said in the brief Note upon that verse on page 230; but we have not troubled the Reader with the discussion which would have been necessary had we attempted to give the reasons for our preference.

So in the Note on Gen. i. 5 (p. 227) we have held aloof from the controversy as to the signification of the word 'day';—nor have we there touched upon the signification of the words for 'evening' and 'morning.'—And we beg leave to be allowed to hold aloof from the tumult of that controversy still. But, although a quiet remark of one who will not join in the fray can hardly be expected to be listened to amid the din of conflict, we may perhaps just observe in passing that the

Hebrew word here used for 'evening' involves the notion of a 'Mixing up,' and that the word for 'day' cannot rightly be limited to a twentyfour hours' day, as some wish to limit it.\* Also we may venture to express the hope that our own use of the English words 'evening' and 'morning' and 'day' in our little Note on page 227 may not be misunderstood. We do not there mean merely a 'twentyfour-hours' day, with its evening after the daylight and its morning after the night. We use there common words. All of us use common words. And may we not sometimes use common words as a vehicle for rather more meaning than we want them for ordinarily?—For many years past Gen. i. has spoken to us of successive 'Mixings up' followed successively by grand breakings of 'Morning' after 'Morning' not to be confounded with those of ordinary 'day.' We know too that we English people ourselves can have our English word 'day' used indefinitely in such expressions as "the DAY of salvation," and "the passing DAY of this our mortal life." And so with regard to our

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\* It will be seen that we are speaking of what is stated by the Book itself. We object, as strongly as any one, to all attempts to bend and alter and reduce the statements of the Book in order to suit what we might adopt as results of scientific research or any speculations or theories of our own. And as we would not limit it, so also we would not have it made to say more than it says. We may not add thereto, any more than we may diminish therefrom. We hope that the Reader will not misinterpret our Note on Gen. i. 21 (p. 230) to carry more than the corresponding words of this Preface on page vii.



English word 'morning' in such an expression as "we are looking for the dawn of the MORNING of the great Day of Life—the Day of Eternity—which shall be closed in by no evening, and shall know no setting Sun."

\* \* \* \* \*

And may we, without descending into the arena of controversy, be permitted to say a word or two about a very common mistake? In our short Note on Gen. i. 21 (p. 230) we call attention to what all who will may see for themselves to be the fact, *viz.* that 'CREATING' is mentioned in ONLY THREE VERSES of Gen. i. It is said in *v.* 1 that

"GOD CREATED the heavens and the earth."

But then no mention is made any more of 'Creating' until, after the introduction of animal life had been ordered (*v.* 20), it is said in *v.* 21

"And GOD created" [certain forms].

Again, 'Creating' is mentioned in *v.* 27. Three times in this verse the expression is used. And, as said on p. 230,

The making of man in (or *into*) the Image of God is spoken of as an act of Creation.

Is it too much then to say that all objections and difficulties and doubts which rest upon the supposition that the Book of

Genesis speaks of either "Six days of 'Creation,'" or "'Creation' of 'Species,'" fall at once to the ground?—The Book does not so speak,\* as all may see who will.

But it is true that the Book is opposed to Materialism, is opposed to Pantheism. It is true that it declares

"GOD CREATED the heavens and the earth."

And after the grand exordium of the opening verse,—it tells of OPERATION OF GOD, ordered production and evolution at the

\* It will be seen that we are merely stating facts. We have been endeavouring also to be brief.

It is possible that some may think that we attach too much importance to the fact that the word for 'creating' is not used except as we have stated. It is also very commonly supposed that the word for 'making' is 'all the same' as the word for 'creating.' And we own that some have given 'creating' in a few places as the sense of the word to which they allow the sense of 'making' in many other places, and some seem to have no notion of accuracy in the use of the two Roots. In accordance with our general plan of avoiding controversy as much as possible, we will but observe here that—

(i.) The two Roots are not identical, but different;—

(ii.) The usage of the two Roots is not exactly the same, [it is even less so perhaps than is the usage of the English words 'create' and 'make'; and most will allow that to 'make' a box (for instance) is not necessarily the same as to 'create' one];—

(iii.) It is distinctly the Root for 'making,' not the Root for 'creating,' which is used in Exod. xx. 11, where the six days of 'making' are spoken of thus:—"For [during] six days The-Lord made (or wrought) the heavens and the earth, the sea and all that [is] in them," etc.

It cannot be wrong to observe the fact of the Roots being different. And perhaps we may fairly doubt whether the case against a passage is necessarily a strong one, so far, at least, as the case rests upon the supposition that *it does not matter which one of two different words is used* in the passage. We allow however that we have not in this Footnote dealt with the controversy about those two different words. We shall be glad to have an opportunity for dealing with it fully,—in a more fit place than this.

WORD OF GOD, and HIS Resting after 'Creating' man in the Image and after the Likeness of GOD.

Enough, for the present.

\* \* \* \* \*

We would add a remark about the danger of limiting the Original by our Translations. The substitution of "*the first day*" by Translators, in Gen. i. 5, for the expression in the Original which signifies literally "one day," is perhaps hardly a fair instance of this,—because the facts which we have endeavoured to state in the Note on pages 234–236 scarcely allow us to speak of the renderings "*the first*" and "*one*" as equally admissible renderings of the word which occurs there.—A better example of the danger of limiting the Original, by the exclusion of a possible rendering, is offered in the Note on Gen. iii. 22 (pp. 253–259). The important difference between such renderings as

"Behold! the man IS BECOME as one of us to know good and evil," and

"Behold the man WAS as one of us with-regard-to-knowing etc.,"

is sufficiently plain. That the second is an admissible rendering,\* and that it has some support from antiquity, will we

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\* Of another possible rendering, which we have not mentioned, the principle was partially expressed in the Preface to the First Part of the 'Exercise-book.'

think be seen by the Reader of the Note referred to. We may not dwell upon that further here.

We have the pleasurable duty of repeating our expression of warmest thanks to the Friends who have kindly revised Proof-sheets and favoured us with valuable observations and suggestions, viz. Dr. Chance of Trinity College, Cambridge (and of Burleigh House, Sydenham Hill, London), the Rev. E. T. Lecke, M.A., Fellow of Trinity College, Cambridge, and Vicar of Barnwell, and the Rev. F. Watson, M.A., Fellow and Theological Lecturer of St. John's College, Cambridge.

It is but right to record also our thankful acknowledgments to those who have very kindly made the 'Index of passages in the Bible'—whose names we are not permitted to mention.

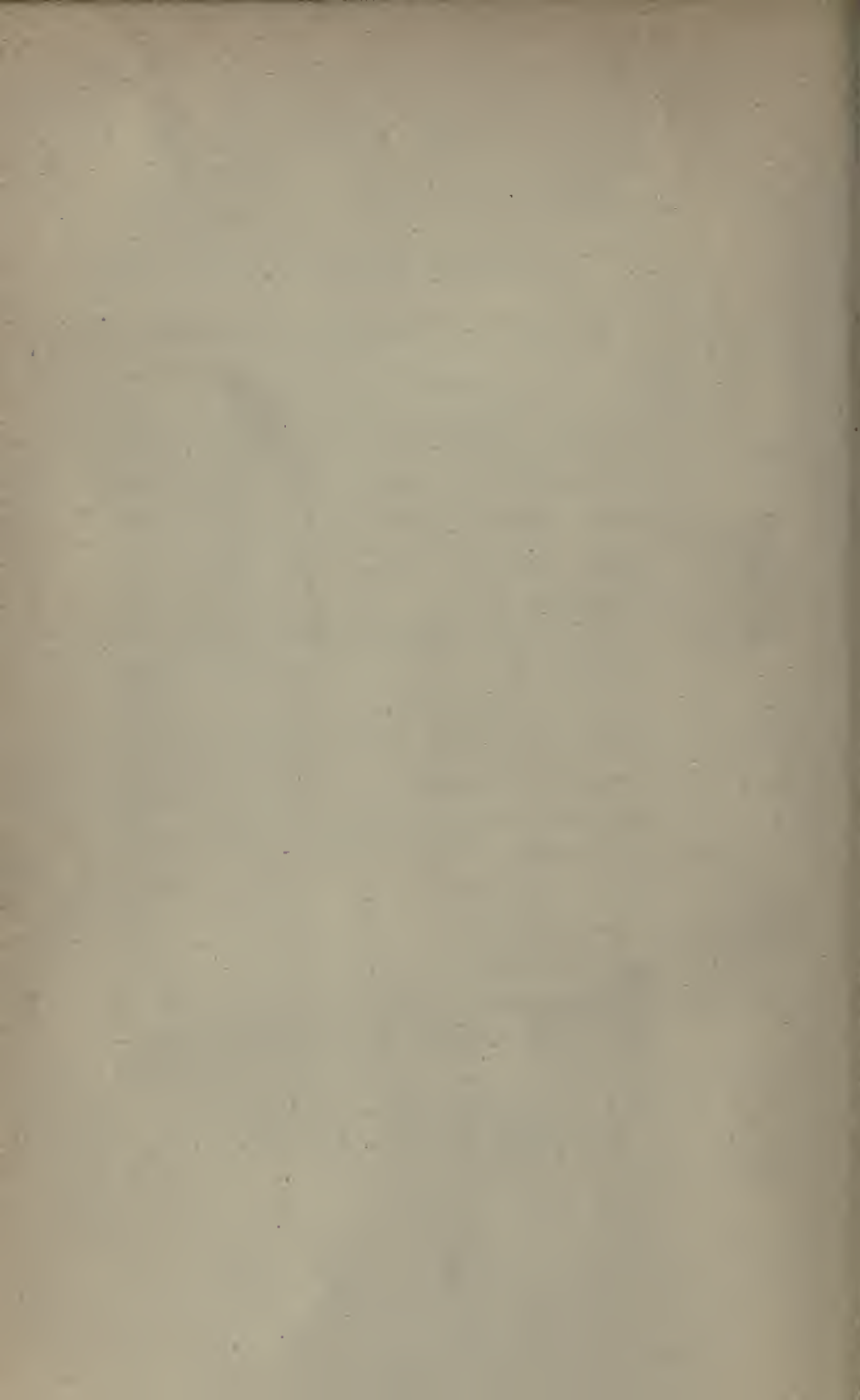
P. H. M.

ST. JOHN'S COLLEGE, CAMBRIDGE,  
*November, 1874.*

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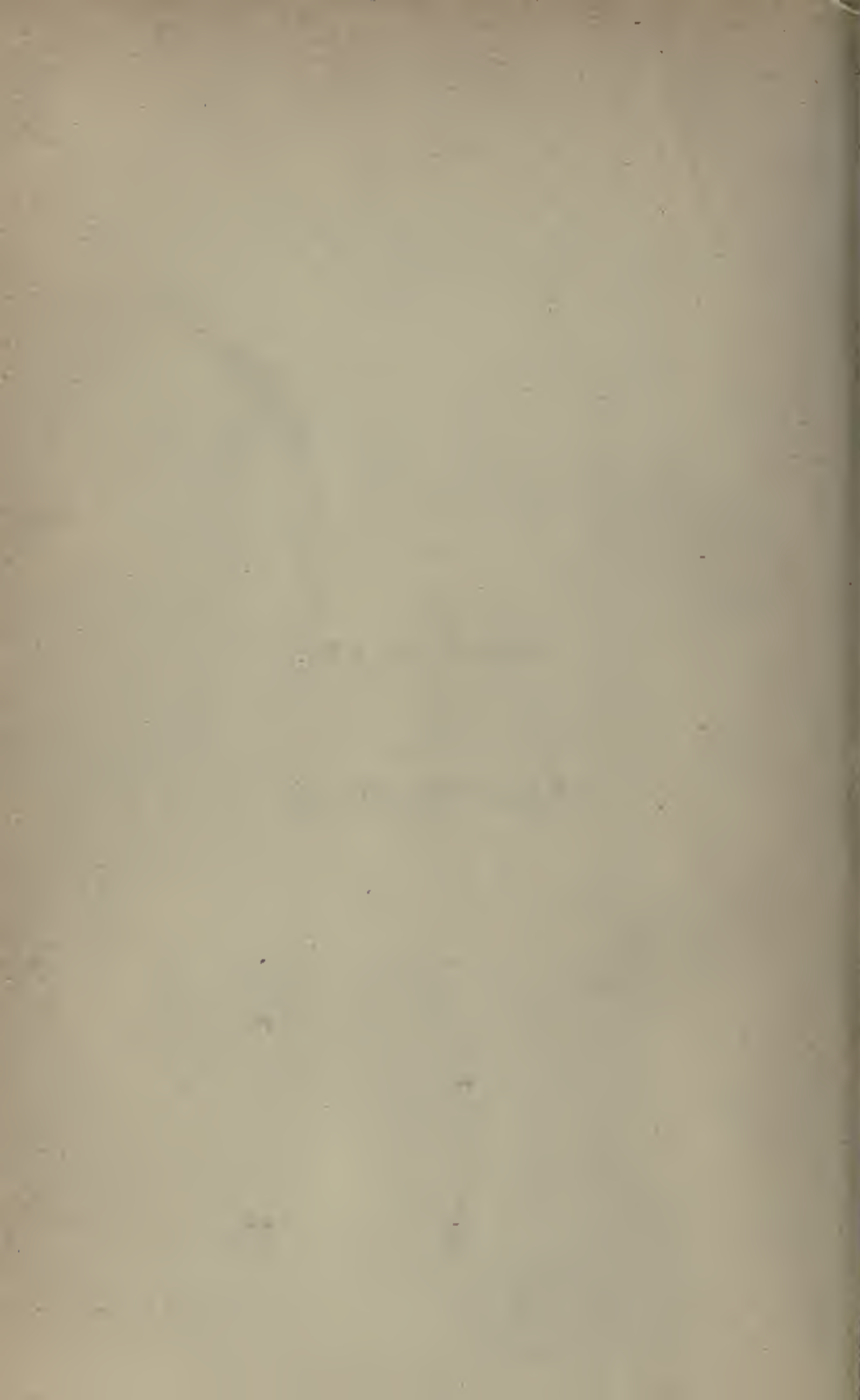
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XIX

FIRST PART  
OF THE  
EXERCISE-BOOK.



The Student is advised to limit his attention at first to the following §§ and pages of the EXERCISE-BOOK, viz. :

§§ 1-59 (with  $\alpha$ - $\delta$  on p. 38), 65-67, 70-73, 75-98 (with N.B.), 115-137, 138 A. i (omitting ii-v), 138 B. i (omitting ii-v), 139-141  $\gamma$ , 142-144  $\beta$ , 145, Note I on pp. 89 & 89\*,

Observations I-XI on p. 93,

§§ 148-159, 161, 164-167.ii.  $\alpha$ , pp. 113\* & 113\*\*, pp. 114-130\*\* (omitting iv), pp. 133-222. The rest may be reserved till the Student is at work on The Hebrew Bible.

ALL THE EXERCISES should be done of course.





CORRECTIONS OF THE EXERCISES.

- Page 91, l. 5 of Exercise, for ש, read ש.
- „ 93, l. 3, for 2d & 3d words, read נתן עז.
- „ 94, l. 3 of Exercise, for to, read to<sup>17</sup>.
- „ 94, Note 13, for Note † Obs. 1, read Note §.
- „ 94, Note 15, for נפש, read נפש f.
- „ 95, Note 32, add Tab. X. 5.
- „ 108, l. 4, for to Moses, read to<sup>43</sup> Moses.
- „ 108, l. 5, for that I, read that<sup>44</sup> I.
- „ 108, add to Notes, <sup>43</sup> אל. <sup>44</sup> פי.
- „ 127, ll. 12, 14 & 15, for on, read on<sup>28</sup>.
- „ 127, l. 1 of Notes, for עברי<sup>1</sup>, read עברי Fut. (—).
- „ 127, l. 4 of Notes, for (i.c. etc.) read (For the construct form see p. 84, Note \*).
- „ 132, l. 1 of Notes, for אל<sup>5</sup>, read אלה<sup>5</sup>.
- „ 167, l. 12, for The LORD, read The Lord God.
- „ 188, l. 12, after lift up, add (as in Tab. XXII, the ן not dropped).
- 200, l. 11, for the spoil of, read spoil to the.
- [The Hebrew for 'the spoil of heathen-nations'  
would be פזו גוים].
- „ 201, l. 10, add an (\*) at the end of Aud thou shalt be.
- „ 205, last line, for to-give-thanks, read to give-thanks.

15

# HEBREW EXERCISE BOOK.

[THE Student is supposed to be familiar with Part I of the Grammar, which is referred to in the following pages thus—Pt. I.

N.B. Many Footnotes on the following pages NEED NOT BE READ at present. They will be found very useful hereafter when the Student is reading the Bible ]

## SECTION I.

### CERTAIN PREFIXES.

1. The Student should be familiarized as soon as possible with the use of the following Prefixes:

(i.) ׀, (ii.) ׀ ׀ ׀, (iii.) ׀, (iv.) ׀.

2. As regards the Punctuation of these Prefixes,—

(i.) The ׀ takes ׀ [see also § 3 (*b—d*)],

(ii.) The ׀, the ׀, and the ׀, also take ׀ [§ 4];

(iii.) The ׀ takes ׀ *followed by Dagesh* [§ 5].

(iv.) Of the prefixes ׀,—there is  
one which takes = *followed by Dagesh* [§ 6],  
and one which takes ׀ [§ 7].

In §§ 3—7 we will deal with these one by one in order.

3. (a.) The ׀ (*and*\*) is prefixed thus,

׀ *a hand*, ׀׀† *AND a hand*.

But some CHANGE MUST BE MADE when the ׀ is prefixed to a word which has a *Shva* under its first letter, because

---

\* *Also, even, that, though, whereas, etc.*—There is also a ׀ *followed by Dagesh*, which is prefixed to certain Verb-forms only. This need not be dealt with at present.

† For ׀ before a letter bearing an Accented vowel, see hereafter,—Obs. XVI (p. 179).

N.B. There can never be two Moving Shvas together.

The changes which are made are as follows:—

(b.) Before  $\dot{\text{א}}$ , the ו takes  $\text{ֿ}$ ; and with this  $\text{ֿ}$  the  $\dot{\text{א}}$  blends so as to form  $\dot{\text{א}}\text{ֿ}$  (*Long-Khîrik*), the  $\text{ֿ}$  of the  $\dot{\text{א}}$  being then dropped; thus,

יְהוּדָה *Juda*, וְיְהוּדָה AND *Juda*.

(c.) (i.) Before any other letter with  $\text{ֿ}$ , ו (not  $\dot{\text{ו}}$ ) is prefixed; thus,  
 הַמּוֹלַח *yesterday*, הַמּוֹלַח AND *yesterday*.

(ii.) Also ו (not  $\dot{\text{ו}}$ ) is put before ב and ט and פ even when these letters have a Vowel; thus,

from בֵּין & מִי & בֶּן, we have וּבֵין & וּמִי & וּבֶן.]

(d.) Before any one of the letters אההע with a Compound Shva<sup>s</sup>, the ו takes

$\text{ֿ}$  before  $\text{ֿ}$ ,  $\text{ֿ}$  before  $\text{ֿ}$ ,  $\text{ֿ}$   $\delta$  before  $\text{ֿ}$ ; thus,

יְהוּדָה I, וְיְהוּדָה AND I,—and so וְהַדָּר, וְנֶאֱמַר, וְעָמַד, וְחָלַל, etc.

4. (a.) The three ב in or by, כ as or like, ל to or for, are prefixed thus,—

בְּיָד IN a hand, כְּיָד LIKE a hand, לְיָד TO a hand.

But some change must be made when one of these is to be prefixed to a word which has a Shva under its first letter, because there can never be two Moving Shvas together. The changes which are made are as follows:—

(b.) Before  $\dot{\text{א}}$ , the ב or כ or ל takes  $\text{ֿ}$ . With this  $\text{ֿ}$  the  $\dot{\text{א}}$  blends so as to form  $\dot{\text{א}}\text{ֿ}$  (the  $\text{ֿ}$  of the  $\dot{\text{א}}$  being dropped); thus,

from יְהוּדָה *Juda*,—בְּיְהוּדָה, כְּיְהוּדָה, לְיְהוּדָה.

\* But not before The NAME [Pt. I. § 79 (2)],—which may be represented by  $\dot{\text{א}}$ ,—for which אֲרָנִי is read. Before this NAME the ו takes  $\text{ֿ}$ , and the  $\text{ֿ}$  is dropped, as in אֲרָנִי (which is read as אֲרָנִי).

† For the removal of Dagesh Iene from the ה see Pt. I. § 51 (iv).

‡ (i.) Before אֲרָנִי *The Lord* (and some words from אֲרָנִים, besides), the ו takes  $\text{ֿ}$ , and the  $\text{ֿ}$  of the ה is dropped,—as in אֲרָנִי AND *The Lord*, וְאֲרָנִי, &c.

(ii.) Before אֱלֹהִים *God* (and some words from it) the ו takes  $\text{ֿ}$  and the  $\text{ֿ}$  of the ה is dropped,—as in אֱלֹהִים AND *God*.

(iii.) Euphonic exceptions are וְהֵיטֵב, וְהֵיטֵב, וְהֵיטֵב, וְהֵיטֵב, p. 277—9.

(iv.) Before  $\text{ֿ}$  or  $\text{ֿ}$  when NOT under one of אההע, ו is put; thus וְהָבֵן.

§ i.e. one of the three  $\text{ֿ}$ ,  $\text{ֿ}$ ,  $\text{ֿ}$ ; Pt. I. § 23.

¶ But before The NAME  $\dot{\text{א}}$ ,  $\text{ֿ}$  is given (the  $\text{ֿ}$  being dropped); thus בְּיָד etc. Comp. Note (\*) above.

(c.) Before any other letter with  $\bar{—}$ , the ב or כ or ל takes a 'Slight'-vowel [Pt. I. § 56], generally  $\bar{—}$ ; thus,

from פְּרִי *fruit*,—\*בְּפָרִי, \*בְּפָרִי, \*לְפָרִי.

(d.) Before any one of the letters אההע with a Compound Shva (Pt. I. § 23), the prefixes בבל take

$\bar{—}$  before  $\bar{—}$ ,  $\bar{—}$  before  $\bar{—}$ ,  $\bar{—}$   $\bar{—}$  before  $\bar{—}$ ; thus,

בְּחֵלוֹם, בְּאֶמֶת, לְהַרְוֶם, בְּעֵי, etc.

(e.) For the בבל with  $\bar{—}$  followed by Dagesh<sup>†</sup> (with another vowel in some cases in which the Dagesh cannot stand),—see below, § 8.

Note. (a.) These prefixed particles have some other *significations* sometimes, besides those that are given above. When any instance of כ occurs in the Exercises, due notice will be given.

(β.) The בבל have  $\bar{—}$  sometimes; comp. Rule II. on p. 225.

(γ.) Besides these *prefixes* בבל, there are also the Prepositions בְּמוֹ *in*, יְמוֹ *like*, לְמוֹ *to*.—There is also מִן *from*, as well as the prefix מ of § (5).]

5. (a) The prefix מ (*from*) takes  $\bar{—}$  followed by Dagesh<sup>‡</sup>; thus,

מִן *FROM a hand*, מִבְּכִי *FROM weeping*.

(b.) But the 5 letters אההוער do not receive this Dagesh. And

\* For the removal of Dagesh Lene from the ב, see Pt. I. § 51 (iv).

† (i.) Before אֲרִי (and some words from אֲרִי besides), the בבל take  $\bar{—}$  and the  $\bar{—}$  of the א is dropped;—thus, בְּאֲרִי, etc. Comp. Note (i, i.) on p. 2.

(ii.) Before אֲלֵהִים (and some words from it) the בבל take  $\bar{—}$  and the  $\bar{—}$  of the א is dropped;—thus, בְּאֲלֵהִים, etc. Comp. Note (i, ii.) on p. 2.

(iii.) Euphonic exceptions are בְּהֵיזֶה, לְהֵיזֶה, etc., on p. 276 & 277; & לְהֵיזֶה p. 278.

‡ בְּנִי (Is. xxiv. 2) has בְּנִי irregularly, instead of בְּנִי.

§ In a few cases the Dagesh is omitted, where it would be over a Shva; as from the ב of מְבַרְכִי, Jud. viii. 2 (where some have the Dagesh); from the א of מְבַרְכֶם Ez. xxxii. 30; from the ל of מְלֹאִים Gen. xxv. 23. [These instances are cited by R. D. Kimkhi.]

'COMPENSATION \* for the Dagesh' is said to be made by lengthening the  $\text{—}$  of the מ into  $\text{—}$ ; thus,

מֵאֵשׁ, מֵאֵדוֹם, מֵחוֹר, מֵחֹל, מֵעִיר, מֵרֹאשׁ, etc.

(c.) Before י † the מ takes  $\text{—}$ , with which  $\text{—}$  the י blends so as to form יֵ— (the  $\text{—}$  of the י being dropped and the Dagesh NOT then given after the מ); thus,

יְהוּדָה *Juda*, מִיְהוּדָה *FROM Juda*.

6. (a.) The prefix ה bearing  $\text{—}$  and followed by Dagesh is the mark for 'the' ‡; thus,

יָד *a hand*, הַיָּד *THE hand*; קוֹל *a voice*, הַקּוֹל *THE voice*.

(b.) The 5 letters אהרוער do not receive the Dagesh. And 'COMPENSATION for the Dagesh' is said to be made by lengthening the  $\text{—}$  into  $\text{—}$ ; thus,

אִישׁ *a man*, הָאִישׁ *THE man*,—and so הָעִיר *THE city*, הָרֹאשׁ *THE head*.

As a RULE,—this Compensation IS MADE before ר and before א, and generally before ע; but

(c.) N.B. The Compensation is NOT MADE

(i.) before ה,

(ii.) before ה, except in a few instances§:—thus,

\* This 'Compensation for the Dagesh' is sometimes refused, as in מְחוֹר, and so in מְחוֹרָה; but we find מְחֹרָה (Jer. vii. 34). So מְעֵצָה and מְרִנָּה Is. xiv. 3. מְרִרָה 1 Sam. xxiii. 28, (& 2 Sam. xviii. 16,) etc. And before ה, as in מְהִיִּית 1 Ki. ii. 27, מְהִיִּיתָם Hag. ii. 16, 'only when it is with Shva,' as R. D. Kimkhi remarks, who cites these examples. This case (of the ה) is slightly different from the others. For, the simple Shva  $\text{—}$  beneath the ה [being quiescent (Pt. I. § 25)] shows that the ה is made to *end the syllable* beginning with the מ. [Obs.—Modern editions are not always to be relied upon in this, and in some other matters.]

† But before The NAME י, for which אֲדֹנָי is read, the מ takes  $\text{—}$ ; thus מֵי.

‡ The 'Definite Article', as it is called. This Prefix has some other values also, as will be seen by and by. [For another prefix which sometimes appears like this, see § 7 (b, Note).]

§ הַהָר *THE mountain* (from הָר), and so הַהָרָה; and so also הַהָרִים, הַהָמָה, הַהָמָה, הַהָמָה, הַהָמָה, הַהָמָה, הַהָמָה,—for which see §§ 9 (a) & 94.

(i.) הַנִּיחַ favour, הַחֵן THE favour; חֹרֶר a hole, חֹהֲרֹר THE hole\*;

(ii.) הוֹדֵר majesty, הוֹהֲדֹר THE majesty, etc.

(d.) N.B. Moreover, this Prefix הַ (the) takes ׀

(i.) before words beginning with הַ,

thus, הַנֶּחַד a feast, הַחֵג THE feast; and so הַחַיִּים, הַחֲבָבִים, etc.;

(ii.) before words beginning with UNACCENTED הַ †, or עַ †,

thus הַהַרִּים mountains, הַהַרְיִים THE mountains †,

הַעֲרִים cities, הַעֲרִיִּים THE cities;

[ (iii.) also, but only rarely, before unaccented הַ ‡, as in הַצְּמֹרֶת (Mi. ii. 7), according to some].

(e.) The ׀ of the Prefix הַ (the) is sometimes retained before עַ, as in הַעֲזֹבִים (Prov. ii. 13) THE ones-forsaking (m.). But this is somewhat rare except in cases of the 'Contraction' mentioned in § 8.]

[ (f.) The Dagesh for this Prefix הַ (the) is generally NOT given to הַ having Shva §; thus הַיָּאֵר THE river, הַיְסוֹד THE foundation. But the Dagesh is given sometimes, as in הַיְוֹנִים the Greeks (Joel iv. 6); and so in הַיְעִיצָה (Is. xiv. 26)].

7. (a.) The prefix הַ having ׀ signifies Interrogation †; thus,

הַיֵּשׁ there is, הַיֵּשׁ Is there?, הַיָּם a sea, הַיָּם WHETHER † a sea?

\* So הַחַיִּים THE living (or that liveth), for which there is once הַחַיִּי Gen. vi. 19. Comp. הַחֲמֻסִּים 2 Chr. xiv. 4 (and xxxiv. 4 & 7) with הַחֲמֻסִּים once,—Is. xvii. 8.

† N.B. The ׀ here is the Long ׀; not the ׀, K. *Khautuph*.

‡ So in הַחֲרוֹתֶיהָ 2 K. xv. 16, הַעֲרִיִּי Ezra x. 14.

§ The Dagesh F. is sometimes omitted also from הַ (thus הַקָּטָן the little Nu. xxxiv. 8, etc.);—and in the case of a few other letters with ׀ the Dagesh is not given in a few instances.

¶ Sometimes it serves as a 'Note of Admiration!'

‡ We have no word really in English for this הַ. Perhaps the word "Whether?" may temporarily be used for it where an English word may seem to be necessary. The prefix may sometimes be represented by "whether" almost without interrogation.

(b.) Before a letter with *Shva* (Simple or Compound), the Interrogative ה takes a 'Slight'-vowel =; thus,

הַמֶּעַט \* WHEATHER a little?, הַאֲמִתָּה WHEATHER truth?

(c.) The ה Interrogative sometimes takes = + before one of the letters אההע (even when having a Vowel); thus,

אֵין there is not, הֵאֵין Is there not?; עוֹר yet, הָעוֹר WHEATHER yet?

[NOTE (i.) This prefix is to be placed before the FIRST word of the Interrogative clause.

(ii.) In some instances the context alone<sup>1</sup> can decide whether the prefix ה is a mark of *Interrogation* or for the *Definite Article*.]

8. (a.) A CONTRACTION is often made when a word with the 'Definite Article' is to have one of the prefixes בבל, —the ה being left out<sup>§</sup>, and its vowel given to the prefix; thus,

בָּיָם for בְּהַיָּם, בָּהַיָּם, לָיָם for לְהַיָּם;

and so,

בָּהָר for בְּהַרְהָר, בָּהַרְהָר, לָהָר for לְהַרְהָר.

(b.) N.B. This Contraction is NOT made in the case of the prefixes ו & מ of § 3 & § 5. In the case of these, the full form must always be written; thus,

וְהַיָּם AND THE sea, מִמְּהַיָּם FROM THE sea.

(c.) The full forms sometimes occur, with the prefixes ל, ב, ב; thus

לְהַשְׂמִימִים, בְּהַיּוֹם, בְּהַגְרִים;

and so וְהַתְּהַדָּר, לְהַחֲזִיקָה, לְהַעֲמִיד, בְּהַחֲלִיטָה, בְּהַחֲבִיבָה, בְּהַחֲרִידָה. But,

(d.) The *contracted* forms are the most common, and should always be written in *Composition*.

\* This word, with the ה thus pointed, is exactly like a word with the 'Definite Article' in Note (§) on p. 5. By the Context alone can it be known in this case whether the prefix ה is a mark of *interrogation* or for the 'Definite Article'. Comp. 'Note (ii.)' above.

† And sometimes (before an unaccented Long  $\text{־}$ ) it takes  $\text{־}$ ; thus הַאֲמִתָּה Ez. xxviii. 9, הַאֲזַנְכִי Nu. xi. 12, Job. xxi. 4, הַהִיטָה Joel i. 2, הַהֲשִׁיב Gen. xxiv. 5.

‡ The context, however, generally decides without any doubt.

§ This is but one instance of a *not unusual* Contraction (as will be seen hereafter). When ה would be preceded immediately by a letter bearing *Shva*, the ה in several other cases is dropped sometimes, and its vowel given to that preceding letter.

¶ All these instances in (c.) are given by R. D. Kimḥi.



TABLE OF THE PREFIXES IN SECTION I.

\* \* \* The ... after a letter stand in place of a word.

(i) The ו, and the ב, פ, ל, are prefixed thus:—

(a) ...ו and ...ב, ...פ, ...ל, ordinarily [§§ 3 (a) & 4 (a)].

(b) ...ו and ...בי, ...פי, ...לי, before ...י [§§ 3 (b) & 4 (b)].

(c) i. ו and ב, פ, ל, before any other letter with  $\text{ֿ}$   
[§§ 3 & 5 (c)], and

ii. ו also (instead of ו) before ב and מ and פ.

(d)  $\left\{ \begin{array}{l} \text{ו} \text{ and } \text{ב}, \text{פ}, \text{ל}, \text{ before } \text{ֿ}; \\ \text{ו} \text{ and } \text{ב}, \text{פ}, \text{ל}, \text{ before } \text{ֿֿ}; \\ \text{ו}^* \text{ and } \text{ב}^*, \text{פ}^*, \text{ל}^*, \text{ before } \text{ֿֿֿ}. \end{array} \right.$

[Note.—For וּאֲרָנִי, בְּאֲרָנִי, etc., and וּאֲלֵהִים, בְּאֲלֵהִים, etc., see Note (‡) p. 2 and (†) p. 3.]

(ii) The מ of § 5 is prefixed thus:—

(a) ...מ followed by Dagesh,

(b) ...מ before one of the letters אההער (Pt. I, § 49),

(c) ...מי before ...י.

(iii) The ה of § 6 is prefixed thus:—

(a) ה followed by Dagesh ordinarily,

(b) ה for 'Compensation,'—but

(c) ה is retained before ה generally (and before ה some-  
times),

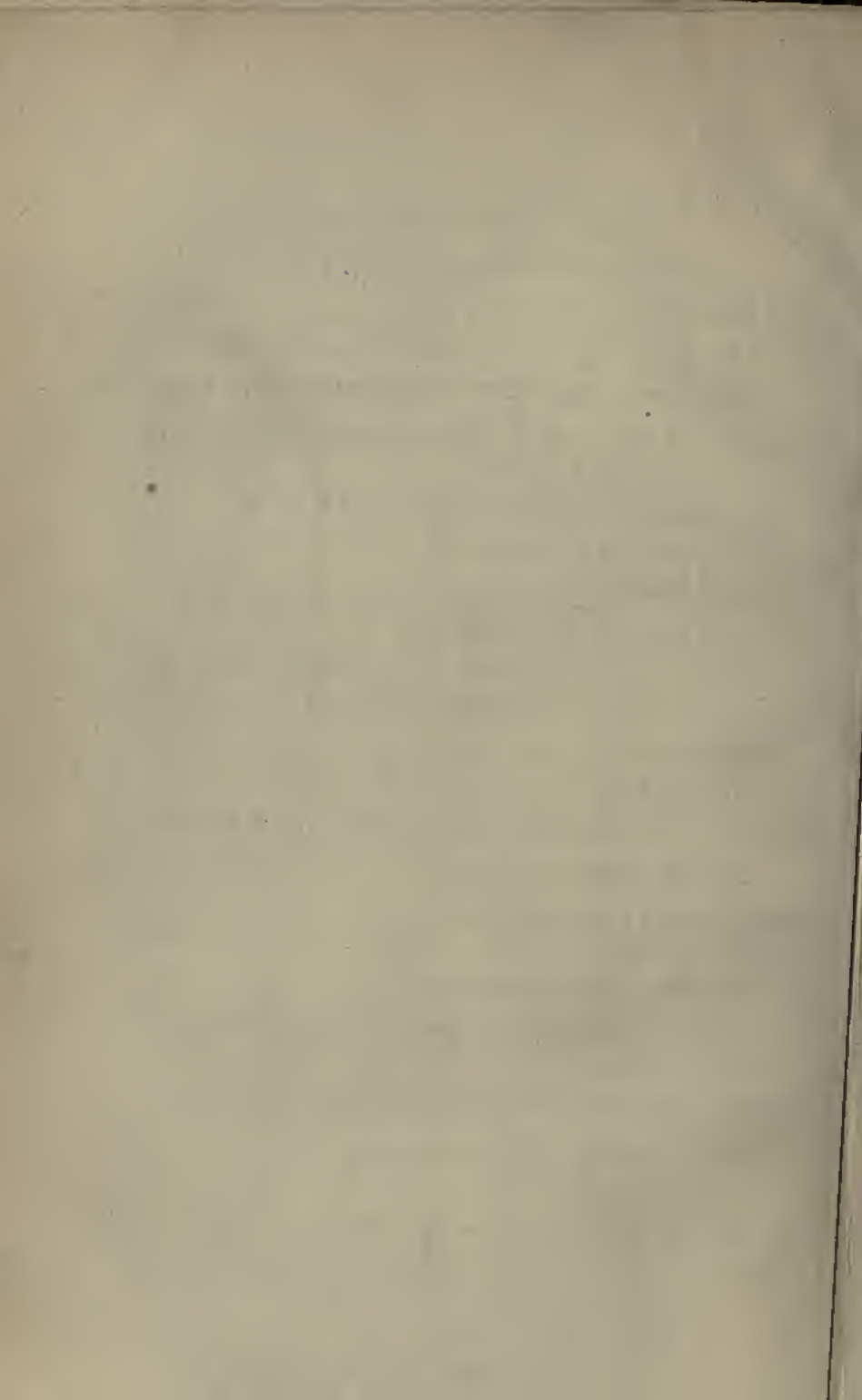
(d) ה is given before ה and before unaccented ה and ו.

(iv) The Interrogative ה is prefixed thus:—

(a) ה ordinarily,

(b) ה before a letter which has a Shva.

\* The  $\text{ֿ}$  here is  $\text{ֿ}$ .



## EXERCISE I.

(To be translated into English.)

\* \* The English meanings required are given in a foot-note.

דָּבָר, וְדָבָר, בְּדָבָר, כְּדָבָר, לְדָבָר, מִדָּבָר, וּמִדָּבָר, הַדָּבָר,  
וְהַדָּבָר, הַדָּבָר, בְּהַדָּבָר, בַּדָּבָר, כְּהַדָּבָר, כַּדָּבָר, לְהַדָּבָר,  
לְדָבָר, מִהַדָּבָר, וּבְהַדָּבָר, וּבַדָּבָר, וּכְהַדָּבָר, וּכַדָּבָר, וּלְהַדָּבָר,  
וְלַדָּבָר, וּמֵהַדָּבָר, הַכָּדָבָר, הַמְדָּבָר :

חָכָם, בְּחָכָם, לְחָכָם, מִחָכָם, הַחָכָם, וְהַחָכָם, כְּהַחָכָם,  
כַּחָכָם, וְלַחָכָם, וּבְחָכָם, וּמֵהַחָכָם :

אָרִי, בְּאָרִי, הָאָרִי, כְּאָרִי, מִן־אָרִי, מֵהָאָרִי, הָאָרִי :

עִיר, הָעִיר, בְּעִיר, וּבְעִיר, וּכְעִיר, וּכַעִיר, וְלַעִיר, וְלְהָעִיר,  
וּמֵעִיר, מִהָעִיר :

יְשׁוּעָה, וְיְשׁוּעָה, בְּיְשׁוּעָה, מִיְשׁוּעָה, הַיְשׁוּעָה, לְיְשׁוּעָה :

דְּבָרִים, בְּדְבָרִים, וּדְבָרִים, וְהַדְּבָרִים, וּכְדְבָרִים, וּכַדְּבָרִים,  
וְלַדְּבָרִים, מִדְּבָרִים, מִהַדְּבָרִים, וּבְדְבָרִים, וּכְהַדְּבָרִים, וּכַדְּבָרִים :

1 A word. 2 A wise man. 3 A lion. 4 A city. 5 Salvation. 6 Words.

## EXERCISE II.

(To be translated into Hebrew.)

\* \* \* The Hebrew words required are given in a foot-note. Contracted forms (§ 8) are to be used here.

Harvest.<sup>1</sup> And harvest. In harvest. The harvest. And the harvest. In the harvest. And in harvest. And in the harvest. To harvest. And to harvest. To the harvest. And to the harvest. From harvest. From the harvest. And from the harvest. And from harvest. Whether in harvest? Whether like the harvest?

Fire.<sup>2</sup> The fire. In the fire. As the fire. As fire. And as the fire. And in the fire. From fire. And from fire. In fire. Whether in the fire? To the fire. And to the fire.

Water.<sup>3</sup> And water. And the water. From the water. Whether to the water? And as the water. And in the water.

Sand.<sup>4</sup> As sand. The sand. As the sand. From sand. And the sand. And as the sand. In the sand. And in the sand. And from the sand.

An ornament.<sup>5</sup> As an ornament. To an ornament. From an ornament. And an ornament. And to an ornament. And from an ornament. Whether an ornament? And in an ornament.

Truth.<sup>6</sup> And truth. In truth. To truth. As the truth. From truth. Whether truth? Whether as truth? Whether from truth? And the truth. And in the truth. And to the truth. And in truth.

A bee.<sup>7</sup> In a bee. And in a bee. As a bee. And as a bee. And from a bee. The bee. And to the bee. From a bee. From the bee. Whether a bee? Whether from the bee? And the bee.

דְּבַרָּה אֵמֶת עֵדִי חוֹל מִים אִשׁ קִצִּיר

## SECTION II.

## PERSONAL PRONOUNS.—ABSOLUTE FORMS.

9. (a.) The absolute forms of the Personal Pronouns are given *fully* in Table I (at the end of the book). The following are the leading forms :

$I$  אֲנִי (or אֲנִי),                      *thou (m.)* אַתָּה,                      *he* הוּא,  
*we* אַנְחֵנוּ (or אֲנֵנוּ),                      *ye (m.)* אַתֶּם,                      *they (m.)* הֵם or הֵנָּה;

besides which there are the Feminine forms,

*she* הִיא \*,                                      *they (f.)* הֵנָּה,  
*thou (f.)* אַתְּ,                                      *ye (f.)* אַתְּנָה.

There are also the 'PAUSE'-forms [Pt. I. § 41],

$I$  אָנִי ( : אֲנִי ), | *thou (m.)* : אַתָּה, | *thou (f.)* : אַתְּ, | *we* : אַנְחֵנוּ ( : אֲנֵנוּ ).

These may be conveniently arranged in a Tabular form :

TABLE I.

[N.B. p. stands for 'Pause-form', Pt. I. § 41.]

## SINGULAR.

$I$ {	אֲנִי	, אֲנִי,	<i>thou m.</i> (p. : אַתָּה)	אַתָּה		<i>he</i>	הוּא
	(p. : אָנִי)	, (p. : אֲנִי)	<i>thou f.</i> (p. : אַתְּ)	אַתְּ		<i>she</i> (*הוּא)	הִיא

## PLURAL.

<i>we</i> {	( אֲנֵנוּ )	, אַנְחֵנוּ,	<i>ye m.</i> אַתֶּם		<i>they m.</i> הֵם, הֵנָּה
	(p. : אֲנֵנוּ)	, (p. : אֲנֵנוּ)	<i>ye f.</i> אַתְּנָה		<i>they f.</i> הֵנָּה

(β.) These (except \*הוּא) are the forms to be used in Composition. Those in the Notes on the *full* Tab. I are given

\* The form הוּא occurs in the Pentateuch. It is 'read' הִיא [Pt. I. § 79 (3)].

in order that the Student may be able to recognise them when he meets with them in the course of his reading.

(γ.) The words by the side of which the "p." is placed, are forms that occur in "Pause" (Cp. Pt. I., § 41). Those Pronouns for which no 'Pause' forms are specified retain, when in 'Pause,' the form given in Table I.

(δ.) According to a fundamental principle of the Language in the Bible, what we call 'Third Person' is reckoned 'First;' *i.e.*, He is First—not I. The corresponding arrangement of the personal Pronouns, in an order so *contrary* to that with which we are all of us familiar, would appear very strange to the English Reader. The arrangement of Table I\*, above, has been devised as a means of introducing the matter gradually. According to this, the Reader may take the Pronouns *I, Thou, He*, etc., from left to right — as he is used to read English. But he may also take the *Hebrew* Pronouns there from right to left, as he will wish to take them when familiar with the Hebrew order of the Pronouns.

[N.B.—Since *English words* must be used in the sense which they usually bear in *English*, we must use the *English* terms 'FIRST' Person for *I, Me, We*, etc., and 'THIRD' Person for *He, Him, Them*, etc.,—because this is the English usage. But the Student must remember that the Hebrew usage is just the reverse, as he will know for himself by-and-by.]

10. (a.). Only *two* Genders, *Masculine* and *Feminine*, are recognized in Hebrew.

(b.). The 'First Person' Pronouns (as they are called in English) are of common gender, *i.e.*, have no different forms for different genders.

[Note.—There being no 'Neuter' Pronouns in Hebrew, we may have to place (*m.*) or (*f.*) by the side of "it" sometimes, — thus, *it (m.)*, *it (f.)*, — in order to point out the gender of the Hebrew word to which "it" refers.]

---

\* And so in some other Tables below.

[11. N.B.—In the Exercises:—

(a) The figures 1, 2, 3, etc., attached to words, refer to Notes below the Exercise, in which Notes all necessary assistance is given.

(β) In the Hebrew Exercises (to be translated into English) the meaning of each word is put in the Note — so far as it cannot be made out from what has been previously given.

(γ) Wherever a Hebrew word involves something that has not previously been explained, the full meaning is always given in the Note.

(δ) The mark + is put in the earlier Exercises to shew the place of 'the logical copula,' or the 'Substantive Verb' (as some call it), in any of the various forms *am, is, was, were, art,* etc. [This mark, (necessary, perhaps, at first in order that the student may know where such words are to be *supplied in English*) will gradually be dispensed with.]

(ε) The Hebrew Verb generally precedes its Subject, except where there is emphasis on the Subject. Hence the *order* of the words in English must sometimes differ from that of the Hebrew, but no difficulty (it is hoped) will be caused by this.

(ζ) In the English Exercises (to be translated into Hebrew), words in the Notes stand each of them for that *one* English word *simply* to which the figure is attached. [N.B.—All English words connected by *hyphens* are to be taken as *one word* in regard to this.]

(η) The English words are always given in the order in which they are to stand in the Hebrew rendering. But

(θ) The English words, in the order to be observed in the Hebrew rendering, are sometimes given within ( ), preceded by the word 'Hebr.'

(ι) So, too, when the form of expression required in Hebrew is different from the English form; — thus, for example, THINE (m.), (Hebr., *to Thee*).

(κ) English words (when there are more than one), which are to be rendered according to the form within the ( ), are connected by *hyphens*.

(λ) Words within [ ] are *not* to be translated into Hebrew.

(μ) In accordance with (ζ), — The *Hebrew Pronouns* are to be expressed except where the English Pronoun is joined to the Verb by a *hyphen*.

(ν) ך׳ stands for The NAME, pronounced אֲדֹנָי, Pt. I., § 79 (2).]

### EXERCISE III.

(To be translated into English.)

ך׳ הוּא + הָאֱלֹהִים<sup>2</sup> : וְעֵצַת<sup>3</sup> ך׳׳ הִיא תְּקוּם<sup>4</sup> : אֲמַתָּה  
 קָרָאתָ<sup>5</sup> אֶל<sup>6</sup> הַמֶּלֶךְ<sup>7</sup> : אֲנִי + עַבְדְּךָ<sup>8</sup> : וּבְנֶךָ<sup>9</sup> + אֲנִי : מִי<sup>10</sup>

<sup>1</sup> See (ν) above.    <sup>2</sup> אֱלֹהִים God.    <sup>3</sup> עֵצַת [the] counsel of.    <sup>4</sup> shall stand.  
<sup>5</sup> hast called.    <sup>6</sup> to.    <sup>7</sup> הַמֶּלֶךְ a king.    <sup>8</sup> thy servant.    <sup>9</sup> בְּנֶךָ thy son.    <sup>10</sup> who?

אָנְכִי : אַתָּה + הָאִישׁ <sup>11</sup> : הוּא יִקְרָאנִי <sup>12</sup> אָבִי <sup>13</sup> + אַתָּה :  
 יָפָה <sup>14</sup> + אֶת רַעְיָתִי <sup>15</sup> : וּבְרוּכָה <sup>16</sup> + אַתָּה : נְבָכִים <sup>17</sup> + הֵם  
 בְּאֶרֶץ <sup>18</sup> : אַתָּה יְרַעַת <sup>19</sup> כִּי <sup>20</sup> גְבוּרִים <sup>21</sup> הָמָּה + : מַלְכֹת <sup>22</sup>  
 הַגֵּזַה + : מֵאֵין <sup>23</sup> + אַתֶּם : מִתְּרַן <sup>24</sup> + אֲנַחְנוּ : בְּלָנוּ <sup>25</sup> בְּנֵי <sup>26</sup>  
 אִישׁ אֶחָד <sup>27</sup> + גָּחַנוּ בְּנֵים <sup>28</sup> + אֲנַחְנוּ : וְאַתָּה + צִאֲנִי <sup>29</sup>  
 כֹּה <sup>30</sup> אָמַר <sup>31</sup> אֱלֹהֵי <sup>32</sup> יְיָ <sup>33</sup> :

<sup>11</sup> אִישׁ a man. <sup>12</sup> shall call Me. <sup>13</sup> my Father. <sup>14</sup> beautiful (*f.*). <sup>15</sup> O my love (E. V.). <sup>16</sup> בְּרוּכָה blessed (*f.*). <sup>17</sup> entangled (pl. *m.*) <sup>18</sup> אֶרֶץ (fr. אֶרֶץ) a land. <sup>19</sup> knowest. <sup>20</sup> that. <sup>21</sup> mighty men. <sup>22</sup> fair (*f.*) [E. V., Gen. vi. 2]. <sup>23</sup> whence? <sup>24</sup> Haran (with מ). <sup>25</sup> as for all us. <sup>26</sup> sons of. <sup>27</sup> 27 one man. <sup>28</sup> true men. <sup>29</sup> My flock. <sup>30</sup> thus. <sup>31</sup> hath said. <sup>32</sup> The Lord. <sup>33</sup> See Pt. 1., § 79 (2), and 'Vocabulary' (p. 385).

#### EXERCISE IV.

(To be translated into Hebrew.)

I [was] in the way.<sup>1</sup> He said<sup>2</sup> to the king.<sup>3</sup> Who<sup>4</sup> [art] thou (*m.*)? Who<sup>4</sup> [art] thou (*f.*)? They (*m.*) said<sup>5</sup> to the man.<sup>6</sup> Like a queen<sup>7</sup> she [was]. As kings<sup>8</sup> [were] they (*m.*). It (*f.*) [is] Jezebel.<sup>9</sup> It (*m.*) [is] the bread.<sup>10</sup> From Haran<sup>11</sup> [were] they (*f.*). Ye (*f.*) [are] like queens.<sup>12</sup> And through<sup>13</sup> our-iniquities<sup>14</sup> we-have-been-given,<sup>15</sup> we and our-kings,<sup>16</sup> into<sup>17</sup> their-hands.<sup>17</sup> Thou [art] our-Father.<sup>18</sup> And we will-be-joyous<sup>19</sup> in Thy-salvation.<sup>20</sup>

1 דָּרָה. 2 אָמַר. 3 מֶלֶךְ. 4 מִי. 5 אָמְרוּ. 6 אִישׁ. 7 מַלְכָּה. 8 מְלָכִים.  
 9 אִיזָבֵל. 10 לֶחֶם. 11 חָרָן. 12 מְלָכוֹת. 13 ב (the prefix). 14 עֲוֹנוֹתֵינוּ.  
 15 נִתְּנוּ. 16 מְלָכֵינוּ. 17 יְדֵיהֶם. 18 אָבִינוּ. 19 נִרְצָנָה. 20 יִשְׂעֵתְךָ (Pause-form).



## ABSTRACT OF TABLES II-VI.

(A) Pron.-Affix endings in Tabs. V (i) & VI (i), *i.e.* with a SINGULAR NOUN.

יְ-      תְ-      ה־  
*my*    *thy (m.)*    *his*

יְ-      תְ-      ה־  
*my*    *thy (f.)*    *her*

נֵנוּ-      כֶּם-      הֶם-  
*our*    *your (m.)*    *their (m.)*

נֵנוּ-      כֶּן-      הֶנָּה-  
*our*    *your (f.)*    *their (f.)*

(a) Pron.-Affix endings in Tabs. II (i) & III, *i.e.* with certain Particles.

יְ-      תְ-      ה־      Sing. Masc.  
*me*    *thee (m.)*    *him*

יְ-      תְ-      ה־      Sing. Fem.  
*me*    *thee (f.)*    *her*

נֵנוּ-      כֶּם-      הֶם-      Plu. Masc.  
*us*    *you (m.)*    *them (m.)*

נֵנוּ-      כֶּן-      הֶנָּה-      Plu. Fem.  
*us*    *you (f.)*    *them (f.)*

(B) Pron.-Affix endings in Tabs. V (ii) & VI (ii), *i.e.* with a PLURAL NOUN.

יְ-      תְ-      ה־  
*my*    *thy (m.)*    *his*

יְ-      תְ-      ה־  
*my*    *thy (f.)*    *her*

נֵנוּ-      כֶּם-      הֶם-  
*our*    *your (m.)*    *their (m.)*

נֵנוּ-      כֶּן-      הֶנָּה-  
*our*    *your (f.)*    *their (f.)*

(b) Pron.-Affix endings in Tab. IV, *i.e.* with certain Particles.

יְ-      תְ-      ה־      Sing. Masc.  
*me*    *thee (m.)*    *him*

יְ-      תְ-      ה־      Sing. Fem.  
*me*    *thee (f.)*    *her*

נֵנוּ-      כֶּם-      הֶם-      Plu. Masc.  
*us*    *you (m.)*    *them (m.)*

נֵנוּ-      כֶּן-      הֶנָּה-      Plu. Fem.  
*us*    *you (f.)*    *them (f.)*

Note:—(a) For the affix-forms with  $\text{כ}$  as or like, and  $\text{ב}$  from, see Tab. II (ii).

(b) The endings in (a) for Tabs. II (i) and III are seen to agree with those in (A) for a SING. NOUN—in the main.

(c) The endings in (b) for Tab. IV are seen to agree with those in (B) for a PLU. NOUN—in the main.

(d) The Pron.-endings with a DUAL are the same as with a PLU. NOUN.

[To face p. 13.]

[NOTE.]

THE TABLES referred to in the following pages will be found AT THE END of the volume. The remarks on these pages are introductory to and explanatory of the Tables.

N.B. In using the Tables for the ENGLISH-HEBREW Exercises the Student should prefer THE FORM TO THE RIGHT always,—where more forms than one are given, as in some parts of Tab. II].

## SECTION III.

## PERSONAL PRONOUNS.—AFFIX-FORMS.

12. Besides the 'Absolute' Forms (as they are called) of the Personal Pronouns, given in § 9 above, there are some *Affix*-forms—consisting of one or more of the letters **הכניוים**—by which the Personal Pronouns are often represented.

13. The Pronoun-Affixes are attached both (*a*) to Particles\* and Nouns, and (*β*) also to Verbs†.

14. (1.) Thus, from **ב** *in*, we have [comp. Tab. II (1)]—

**בִּי** *in me*, **בְּךָ** *in thee m.* (**בְּךָ** *f.*), **בּוֹ** *in him* (**בֶּהּ** *in her*),  
**בָּנוּ** *in us*, **בְּכֶם** *in you m.* (**בְּכֶן** *f.*), **בָּהֶם** *in them m.* (**בָּהֶן** *f.*).

(2.) So from **ל** *to* or *for*, we have [comp. Tab. II (2)]‡—

**לִי** *to me*, **לְךָ** *to thee m.* (**לְךָ** *f.*), **לוֹ** *to him* (**לָהּ** *to her*),  
**לָנוּ** *to us*, **לָכֶם** *to you m.* (**לָכֶן** *f.*), **לָהֶם** *to them m.* (**לָהֶן** *f.*).

(3.) Of **כְּמוֹ** (or **כִּ**) *as, like*, the forms are [Tab. II (3)]—

**כְּמוֹנִי** *like me*, **כְּמוֹךָ** *like thee m.* (**כְּמוֹךָ** *f.*), **כְּמוֹהוּ** *like him* (**כְּמוֹהָ** *f.*),  
**כְּמוֹנוּ** *like us*, **כְּמוֹכֶם** *like you m.* (**כְּמוֹכֶן** *f.*), **כְּמוֹהֶם** *like them m.* (**כְּמוֹהֶן** *f.*).

with some other forms to be seen in Tab. II.

(4.) Of **מִן** (or **מֵ**) *from*, the forms are [Tab. II (4)]—

**מִמֶּנִּי** *from me*, **מִמֶּךָ** *from thee m.* (**מִמֶּךָ** *f.*), **מִמֶּהוּ** *from him* (**מִמֶּהָ** *f.*),  
**מִמֶּנּוּ** *from us*, **מִמֶּכֶם** *from you m.* (**מִמֶּכֶן** *f.*), **מִמֶּהֶם** *from them m.* (**מִמֶּהֶן** *f.*).

with some other forms to be seen in Tab. II.

\* \* Where more than one form is given in the Table, the Student may take the RIGHT-HAND FORM.

Obs. These Affixes for *me, thee, etc.*, may stand also for *myself, thyself, etc.*

\* Including Preposition-letters, as in Table II., and Words such as those in Tables, III., IV. [The Tables are given at the end of the book,—also in a separate Part by themselves, FOR MOUNTING.]

† Independently of, and sometimes in addition to, the inflexion-forms.

‡ Also **לִי** (*to me*) = *mine*, **לְךָ** (*to thee m.*) = *thine*, **לוֹ** (*to him*) = *his*, etc.

15. The Affixes in Tab. III\*, as in Tab. II (1) & (2), are

י 1 s., ך 2 s. m. (ך־f.), ם 3 s. m. (ם־f.),

ננ 1 pl., םם 2 pl. m. (םם־f.), םם (or םם־) 3 pl. m. (ןם or ןם־f.).

16. But in Tab. IV, although the affixed *letters representing the Pronouns* are mainly the same as those above, the **CONNECTING LINKS** (between the Pronouns and the words to which they are affixed) are different,—the complete Affixes being as follows,

י־ 1 s., ך־ 2 s. m. (ך־f.), ם־ 3 s. m. (ם־f.),

ינ־ 1 pl., םם־ 2 pl. m. (םם־f.), םם־ 3 pl. m. (םם־f.).

17. Now if the Student will look at Tab. V, he will see that

(i.) The Affixes in Tab. III are the same† as those which in Tab. V (i.) are attached to the **SINGULAR Noun** שִׁיר *a song*,

(ii.) The Affixes in Tab. IV are the same as those which in Tab. V (ii.) are attached to the **PLURAL Noun** שִׁירִים *songs*.

18. The Singular שִׁיר *a song* with Pron-Affs. has the forms

שִׁירִי *my song*, שִׁירְךָ *thy (m.) song* (ך־f.), שִׁירוֹ *his song* (ם־f.),

שִׁירֵנוּ *our song*, שִׁירְכֶם *your (m.) song* (םם־f.), שִׁירָם *their (m.) song* (ןם־f.).

19. Of שִׁיר *a song*, the Plural is שִׁירִים *songs*. This with Pron-Affs. has the forms

שִׁירָי *my songs*, שִׁירְיָךְ *thy (m.) songs* (ך־f.), שִׁירָיו *his songs* (ם־f.),

שִׁירֵינוּ *our songs*, שִׁירְיָכֶם *your (m.) songs* (םם־f.), שִׁירָם *their (m.) songs* (ןם־f.).

N.B. The ם of the Plural ending ים־ is dropped in these forms with Pron-Affs.; but its ך, as a mark of the Plural, stands as part of the *connecting link* between the Noun and the Pron-Affs. (except 1 s.)

20. In Tab. VI the Affixes are the same as in Tab. V., but

N.B. The ך of the ending in the form הַתְּׁךָ is replaced by ת when the Affixes are put on; thus

\* The form תִּשָּׁא (in Tab. III. 1 & 3) means תִּשָּׂא unaccented. Comp. Pt. I, §§ 37 (2) & 55 (2, 3).

† Except that there is ן־ in Tab. III, in place of the ן־ in ן־י־ & ן־י־ & ן־י־ of Tab. V (i.), and in a few other places.

תֹּרְתִי *my law*, תֹּרְתֶךָ *thy (m.) law* (ךָ — f.), תֹּרְתּוֹ *his law* (הָ — f.).  
 תֹּרְתֵנוּ *our law*, תֹּרְתֵיכֶם *your (m.) law* (כֶּן f.), תֹּרְתֵיהֶם *their (m.) law* (י — f.).

21. Of תֹּרָה *a law* the Plural is תֹּרוֹת (or תּוֹרֹת) *laws*. This takes Pron-Affs. of the same form as those in Tab. V (ii.),—the ending וֹת (or ת —) being NOT dropped, but Affixes ADDED THERETO, like those in Tab. V (ii.); thus

תֹּרֹתִי *my laws*, תֹּרֹתֶיךָ *thy (m.) laws*, תֹּרֹתָיו *his laws*,  
 etc., see Tab. VI (ii.)

N.B. (1.) There are TWO marks of the Plural in such forms as these, *viz.* the וֹת (or ת —) and the ' of the Affix form.

(2.) Some forms occur with only one of these marks of the Plural, as תְּהִלָּתֶיךָ Ps. ix. 15. The Student must never write such in Composition.

22. To a Noun of *Dual* form, as אָזְנַיִם *ears* [Tab. VII], Pron-Affs. are attached as in the SECOND PART of Tab. V (*i.e.* as in the forms from the Plural שִׁירִים *songs*); thus

אָזְנַיִ *my ears*, אָזְנֶיךָ *thy (m.) ears*, אָזְנָיו *his ears*,  
 אָזְנֵינוּ *our ears*, אָזְנֵיכֶם *your (m.) ears*, אָזְנֵיהֶם *their (m.) ears*.  
 etc.—see Tab. VII.

NOTE (a.) We shall see hereafter that ים — is the special mark for the Plural MASCULINE, and וֹת (or ת —) for the Plural FEMININE.

(β.) For the meaning of 'i.e.', and of the forms in connection therewith, on the right of the forms with the Pron-Affixes in Tabs. V—VII, see hereafter, § 53. The Student need not be troubled with these at present.

(γ.) Many Nouns undergo some change of form on receiving Pron-Affs. This matter belongs to Sect. VII on NOUNS.

(δ.) The PRON-AFFIXES REMAIN UNCHANGED in form whatever changes the Noun-forms themselves undergo. But

(e.) Several variations in the forms of these Affixes occur in different parts of the Bible. For these it is sufficient to refer to Tab. VIII.]

Obs. Exercises V & VI are on Tab. II,  
 VII & VIII on Tabs. III & IV,  
 IX & X on Tabs. V—VII.

## EXERCISE V.

(To be translated into English.)

יי' + לי לא<sup>2</sup> אירא<sup>3</sup> : אלהי<sup>1</sup> בך בטהתי<sup>5</sup> : צמאה<sup>6</sup> לך  
 נפשי<sup>7</sup> : בי<sup>8</sup> המכה<sup>9</sup> ימינך<sup>10</sup> : אלהים<sup>11</sup> מי<sup>12</sup> + כמוד<sup>13</sup> : השף<sup>14</sup>  
 לא<sup>2</sup> יהשיך<sup>14</sup> ממוך<sup>15</sup> : אל<sup>16</sup> תסת<sup>16</sup> פניך<sup>17</sup> מפני<sup>18</sup> : לא<sup>2</sup>  
 יסת<sup>18</sup> ממוך<sup>19</sup> כל<sup>19</sup> דבר<sup>20</sup> : מעולם<sup>21</sup> + אתה<sup>22</sup> : לא<sup>2</sup> תעשו<sup>22</sup>  
 לבם<sup>23</sup> אילים<sup>23</sup> \* : עינים<sup>21</sup> + להם<sup>25</sup> ולא<sup>25</sup> יראו<sup>26</sup> : פמוהם<sup>27</sup> יהיו<sup>27</sup>  
 עשיהם<sup>28</sup> כל<sup>29</sup> אשר<sup>30</sup> במח<sup>31</sup> בהם<sup>32</sup> : האל<sup>32</sup> + לנו<sup>33</sup> אל<sup>32</sup>  
 למושעות<sup>33</sup> : אלי<sup>34</sup> צורי<sup>35</sup> אחסה<sup>36</sup> בו<sup>37</sup> : לו<sup>37</sup> עצה<sup>37</sup> ותבונה<sup>38</sup> :  
 מפנו<sup>39</sup> ישועתי<sup>39</sup> : מי<sup>40</sup> כמכה<sup>40</sup> באלם<sup>40</sup> \* : יי' :

1 See Vocab. p. 385. 2 not. 3 I will fear, [*i.e.* (2 and 3 going together) *I will not fear*]. 4 my God. 5 I have trusted. 6 hath thirsted. 7 my soul. 8 the prefix **א** of § 4 here signifies 'on.' 9 hath-taken-supporting-hold. 10 Thy right hand. 11 [O] God! 12 who? 13 darkness. 14 will obscure, [the 'not' of the preceding word goes with this word to express 'will not obscure']. 15 not [This Negative Particle with the Tense after it, in No. 16 ('*Thou wilt hide*'), signifies '*Do not hide*,' deprecatively]. 16 [see No. 15]. 17 Thy face. 18 it shall be hid. 19 any. 20 thing. 21 עולם eternity. 22 ye shall make. 23 idols. 24 eyes. 25 לא not. 26 they will see. 27 shall be. 28 their makers. 29 every one. 30 that. 31 trusteth. 32 אל God. 33 for salvation. 34 my God. 35 my Rock. 36 I will take refuge. 37 counsel. 38 and understanding. 39 my salvation. 40 אלים gods.—See Pt. I., § 12.—Here the **א** stands for *among*.

## EXERCISE VI.

(To be translated into Hebrew.)

To me. To thee (*m.*). To thee (*f.*). To him. To her.  
 To us. To you (*m.*). To you (*f.*). To them (*m.*). To  
 them (*f.*).

In me. In thee (*m.*). In thee (*f.*). In him. In her.  
 In us. In you (*m.*). In you (*f.*). In them (*m.*). In  
 them (*f.*).

Like me. Like thee (*m.*). Like thee (*f.*). Like him.  
Like her. Like us. Like you (*m.*). Like you (*f.*). Like  
them (*m.*). Like them (*f.*).

From me. From thee (*m.*). From thee (*f.*). From him.  
From her. From us. From you (*m.*). From you (*f.*).  
From them (*m.*). From them (*f.*).

Thine (*m.*) (Hebr., *to Thee*) [am] I. And His (Hebr., *to Him*) [are] we. What<sup>1</sup> dost-thou-(*m.*)-here (Hebr., [*is there*] *to thee here*<sup>2</sup>)? There-is-not<sup>3</sup> onc-calling<sup>4</sup> among-them (*m.*) (Hebr., *in them*). Hath-He-not-also-spoken-by-us (Hebr., *Whether not*<sup>5</sup> also<sup>6</sup> by<sup>7</sup> us hath-He-spoken<sup>8</sup>)? There-is-none<sup>9</sup> like it (*f.*) I-am-as-thou-(*m.*)-art (Hebr., *like me like thee*). Thou-[art]-mightier-than-we (Hebr., thou-art-mighty<sup>9</sup> from us). No-one-of-us-will-withold-his-sepulchre-from-thee (*m.*) (Hebr., *any-one*<sup>10</sup> from-us his-sepulchre<sup>11</sup> will-not-withold<sup>12</sup> from thee). Thou-(*m.*)-shalt-not-be-afraid<sup>13</sup> of-them (*m.*) (Hebr., from them).

1 קַה. 2 פַּה. 3 אֵין. 4 קָרָא. 5 לֹא. 6 בְּ. 7 ב (the Prefix). 8 דִּבֶּר.  
9 עֲצָמֹתַי. 10 אִישׁ. 11 קַבְרֵי. 12 לֹא יִבְלָה. 13 לֹא תִירָא.

### EXERCISE VII. [AND VIII.]

(To be translated into Hebrew.)

Me.<sup>1</sup> Thee (*m.*). Thee (*f.*). Him. Her. Us. You (*m.*).  
You (*f.*). Them (*m.*). Them (*f.*).

With<sup>2</sup> me. With thee (*m.*). With thee (*f.*). With him.  
With her. With us. With you (*m.*). With you (*f.*). With  
them (*m.*). With them (*f.*).

To<sup>3</sup> me. To thee (*m.*). To thee (*f.*). To him. To her.  
To us. To you (*m.*). To you (*f.*). To them (*m.*). To  
them (*f.*).

Upon<sup>4</sup> me. Upon thee (*m.*). Upon thee (*f.*). Upon him.  
Upon her. Upon us. Upon you (*m.*). Upon you (*f.*). Upon  
them (*m.*). Upon them (*f.*).

<sup>1</sup> Table III. (1). <sup>2</sup> Tab. III. (2). [Also write these with עַם, Tab. III. (3)]. <sup>3</sup> לָא. <sup>4</sup> עַל.

## EXERCISE VIII.

Thee<sup>1</sup> (*m.*) I-brought<sup>2</sup> unto<sup>3</sup> me. It<sup>1</sup> (*f.*) I-brought<sup>2</sup> upon<sup>4</sup> him. With<sup>5</sup> thee (*m.*) [am] I. What<sup>6</sup> [is] with<sup>6</sup> us? And-they-will-kill<sup>7</sup> me<sup>1</sup> and thee<sup>1</sup> (*f.*) they-will-keep-alive<sup>8</sup>. He-spake<sup>9</sup> with<sup>5</sup> us roughly,<sup>10</sup> and-set-us-down (Hebr., *and-gave*<sup>11</sup> us<sup>1</sup>) as spies (E.V.).<sup>12</sup> And-we-said<sup>13</sup> unto<sup>2</sup> him true-men<sup>14</sup> [are] we. And-he-made-himself-strange<sup>15</sup> unto<sup>3</sup> them. And-the-people-set (Hebr., *and-they-set*<sup>16</sup> [viz.] the people<sup>17</sup>) him<sup>1</sup> over<sup>4</sup> them (*m.*) for a head<sup>18</sup> and for a chief.<sup>19</sup> And-he-came<sup>20</sup> to<sup>3</sup> them (*m.*). And-he-saw<sup>21</sup> them<sup>1</sup> (*m.*). And-He-hath-set-thee<sup>22</sup> to<sup>23</sup> [be] king<sup>24</sup> over<sup>4</sup> us (*m.*).

1 Table III. (1). 2 הביאתי. 3 אל. 4 על. 5 את [Table III. (2)]. 6 מה. 7 והרגו. 8 יחיו. 9 דבר. 10 קשות. 11 נתן. 12 מרזלים. 13 ונאמר. 14 בניים. 15 ויתנבד. 16 וישמו. 17 עם. 18 הָעָם, with the Def. Art.). 19 ראש. 20 קצין. 21 ויבא. 22 וירא. 23 ויתקד. 24 ל (the prefix). 25 מלך.

## EXERCISE IX.

(To be translated into English.)

שמע<sup>1</sup> יי: קוליי<sup>3</sup>: צוריי<sup>4</sup>: אל<sup>5</sup> תחרש<sup>6</sup> ממני: זמרד<sup>7</sup>  
 ליי<sup>8</sup> חסידיו<sup>9</sup> והודו<sup>10</sup> לזכר<sup>11</sup> קדשו<sup>12</sup>: ישמע<sup>13</sup> מהיבבל<sup>14</sup>  
 קוליי<sup>3</sup>: את<sup>15</sup> קלך<sup>16</sup> שמעתי<sup>17</sup> בגן<sup>18</sup>: ויאמר<sup>19</sup> שאול<sup>20</sup> הקלך<sup>21</sup> +

1 Hear Thou. 2 See Vocab. p. 385. 3 קול a voice. 4 צור a rock. 5 not. [This with the next word, No. 6, signifies 'do not be silent.']. 6 See in No. 5. 7 sing ye hymns. 8 See No. 2 above, and p. 2 Note (||). 9 חסיד a saint (ק). (חסידים). 10 and give thanks. 11 for a remembrance of. 12 קדש holiness [with aff. קדשי my..., etc.]. 13 may He hear. 14 היבבל a palace-temple. 15 The mark for a 'Definite object.' This word את (or את when unaccented as here) cannot be rendered by any word in English: it corresponds with the *Accusative form* in languages which have that form. 16 I heard. 17 גן, גן, a garden. 18 and he said. 19 viz., Saul.



זֶה<sup>30</sup> בְּנִי<sup>31</sup> דָּוִד<sup>32</sup> : עֲצָם<sup>33</sup> מִעֲצָמֵי<sup>34</sup> וּבֶשֶׁר<sup>35</sup> מִבֶּשֶׁרִי<sup>36</sup> :  
 וְאֶסְפָּת<sup>37</sup> דְּגַנָּךְ<sup>38</sup> וְתִירֹשֶׁךָ<sup>39</sup> : וַיִּצְהַרְךָ<sup>40</sup> : וַיֹּאמֶר<sup>41</sup> הַגְּמִיאֵינִי<sup>42</sup>  
 נָא<sup>43</sup> מַעַט<sup>44</sup> מֵיָם<sup>45</sup> מִמֶּבְרֶךְ<sup>46</sup> : וְתַמְהַר<sup>47</sup> וְתִרְדָּ<sup>48</sup> כִּפְרָה<sup>49</sup> עַל<sup>50</sup>  
 יָדֶךָ<sup>51</sup> : גַּם<sup>52</sup> לְנַמְלִיקָךְ<sup>53</sup> אֲשָׁאֵב<sup>54</sup> : דּוּדֵי<sup>55</sup> יָרֵד<sup>56</sup> לְגַנּוֹ<sup>57</sup> :  
 וַיְבֵא<sup>58</sup> נֹחַ<sup>59</sup> וּבָנָיו<sup>60</sup> אֵלָיו<sup>61</sup> אֵל<sup>62</sup> הַתְּבָה<sup>63</sup> : דְּרָכֵי<sup>64</sup> צִיּוֹן<sup>65</sup> +  
 אֲבִלּוֹת<sup>66</sup> כִּפְהֵיָהּ<sup>67</sup> + גְּאֻנָּחִים<sup>68</sup> בְּתוֹלְתֶיהָ<sup>69</sup> + נוֹגוֹת<sup>70</sup> וְהִיא<sup>71</sup>  
 מֵר<sup>72</sup> + לָהּ<sup>73</sup> : הִנֵּה<sup>74</sup> כְּעֵינֵי<sup>75</sup> עֲבָדִים<sup>76</sup> אֵל<sup>77</sup> יָד<sup>78</sup> אֲדֹנֵיהֶם<sup>79</sup>  
 כְּעֵינֵי<sup>80</sup> שֹׁפְחָהּ<sup>81</sup> אֵל<sup>82</sup> יָד<sup>83</sup> גְּבֵרָתָהּ<sup>84</sup> כִּן<sup>85</sup> עֵינָיו<sup>86</sup> + אֵל<sup>87</sup>  
 יְיָ<sup>88</sup> : אֱלֹהֵינוּ<sup>89</sup> עַד<sup>90</sup> שְׁחִיחֲנוּ<sup>91</sup> : לֹא<sup>92</sup> מַחְשְׁבוֹתַי<sup>93</sup>  
 + מַחְשְׁבוֹתֵיכֶם<sup>94</sup> וְלֹא<sup>95</sup> רִכְבִּיכֶם<sup>96</sup> + דְּרָכֵי<sup>97</sup> מֶלֶךְ<sup>98</sup> אֱלֹהֶיךָ<sup>99</sup> :  
 וְהִיוּ<sup>100</sup> מְלָכִים<sup>101</sup> אֲמִנּוּךָ<sup>102</sup> וְשָׂרוֹתֵיהֶם<sup>103</sup> מִיְּנִיקוֹתֶיךָ<sup>104</sup> : לֹא<sup>105</sup> כְּצוּרֵנוּ<sup>106</sup>  
 + צוּרִם<sup>107</sup> : בְּרָכֵי<sup>108</sup> נַפְשֵׁי<sup>109</sup> אֶת<sup>110</sup> יְיָ<sup>111</sup> וְאֵל<sup>112</sup> תִּשְׁבְּחֵהוּ<sup>113</sup> כָּל<sup>114</sup>  
 גְּמוּלָיו<sup>115</sup> :

<sup>30</sup> this. <sup>31</sup> [O] my son. <sup>32</sup> David. <sup>33</sup> עֲצָם bone [pl. עֲצָמִים]. <sup>34</sup> בֶּשֶׁר flesh [with aff. בֶּשֶׁרִי his..., etc.]. <sup>35</sup> and thou shalt gather. <sup>36</sup> דְּגַנָּךְ corn [ד, with Affixes]. <sup>37</sup> תִּירֹשֶׁךָ new wine. <sup>38</sup> וַיִּצְהַרְךָ oil. <sup>39</sup> let me drink. <sup>40</sup> I pray. <sup>41</sup> a little. <sup>42</sup> water. <sup>43</sup> כִּפְרָה a pitcher. <sup>44</sup> and she hastened. <sup>45</sup> and she let down. <sup>46</sup> upon. <sup>47</sup> יָד a hand. <sup>48</sup> also. <sup>49</sup> נָמֵל a camel [pl. נְמָלִים]. <sup>50</sup> I will draw. <sup>51</sup> דָּוִד a friend. <sup>52</sup> went down. <sup>53</sup> and he came. <sup>54</sup> viz. Noah [came]. <sup>55</sup> בָּנָיו sons. <sup>56</sup> אֵלָיו with [w. aff. אֵלָיו with me, etc.]. <sup>57</sup> to, into. <sup>58</sup> the ark. <sup>59</sup> [the] ways of. <sup>60</sup> Zion. <sup>61</sup> mourning. <sup>62</sup> כֹּהֵן a priest [pl. כֹּהֲנִים]. <sup>63</sup> sighing. <sup>64</sup> אֲבִלּוֹת a virgin. <sup>65</sup> afflicted. <sup>66</sup> and as for her. <sup>67</sup> bitterness. <sup>68</sup> behold. <sup>69</sup> עֵינֵי eyes of [dual עֵינַיִם eyes]. <sup>70</sup> servants. <sup>71</sup> hand of. <sup>72</sup> אֲדֹנִים (pl. form of אָדוֹן) a master. <sup>73</sup> a woman-servant. <sup>74</sup> גְּבִירָה a mistress [also גְּבִירָת, with aff. גְּבִירָתִי my..., etc.]. <sup>75</sup> so. <sup>76</sup> אֱלֹהִים God [a plural form]. <sup>77</sup> until. <sup>78</sup> that He pity us. <sup>79</sup> לֹא not. <sup>80</sup> מַחְשְׁבָהּ a thought [מֶשֶׁ, with Affixes]. <sup>81</sup> your (m.) ways. <sup>82</sup> דְּרָכֵי ways. <sup>83</sup> hath reigned. <sup>84</sup> and they shall be. <sup>85</sup> viz. kings [shall be]. <sup>86</sup> אֲמִנּוּךָ nursing-fathers. <sup>87</sup> שָׂרָה a princess. <sup>88</sup> מִיְּנִיקָה a nursing-mother. <sup>89</sup> צוּר a rock. <sup>90</sup> bless thou (f.) <sup>91</sup> [O] my soul. <sup>92</sup> (with <sup>83</sup>) and forget not [Cp. No. 5, above]. <sup>93</sup> all. <sup>94</sup> גְּמוּלָה a benefit.

NOTE. לֹא (not) may be remembered now.

\* A 'Plural of excellence,' as some call it, may be used of one. So, in Ex. XXI. 4 & 6, "his master" has the Plural form.

## EXERCISE X.

(To be translated into Hebrew.)

His horse.<sup>1</sup> Thy (*m.*) horse. My horse. Their (*m.*) horse.  
Your (*m.*) horse. Our horse. His horses. Thy (*m.*) horses.  
My horses. Their (*m.*) horses. Your (*m.*) horses. Our  
horses.

My friend<sup>2</sup> [is] mine (Heb., *to*<sup>3</sup> *me*). In thy (*m.*) friend.  
Like thy (*f.*) friend. To his friend. From her friend. And  
from our friend. And to your (*m.*) friend. And like your (*f.*)  
friend. And to their (*m.*) friend. And in their (*f.*) friend.  
And my friends. Whether thy (*m.*) friends? Thy (*f.*) friends.  
His friends. Her friends. Our friends [are] your (*m.*)  
friends. Among<sup>4</sup> your (*f.*) friends [are] their (*m.*) friends  
and their (*f.*) friends.

His bride.<sup>5</sup> My bride [is] like her. Like thy (*m.*)  
bride [is] she. The brides. Their (*m.*) brides. Your (*m.*)  
brides and our brides.

My riddle.<sup>6</sup> Her riddles. Thy (*f.*) riddles. Their (*f.*)  
riddles. Your (*m.*) riddle. Our riddle. Their (*m.*) riddle.  
And in his riddle.

Her lamp.<sup>7</sup> From her lamps. To my lamps. In thy (*f.*)  
lamps. And like your (*m.*) lamps. Their (*f.*) lamps.  
Whether<sup>8</sup> his lamps? Whether like our lamps [are] thy (*f.*)  
lamps?

His eye.<sup>9</sup> In his eyes. Like their (*f.*) eyes. In our eyes.  
And in her eyes. Thy (*m.*) eye. His eyes. Thy (*f.*) eyes.  
Her eye. Your (*m.*) eyes.

<sup>1</sup> סוס (Plur. סוסים horses). <sup>2</sup> דןר (Plur. דנרים friends). <sup>3</sup> ל (the Prefix).  
<sup>4</sup> ב (the Prefix). <sup>5</sup> פלה (Plur. פלות brides). <sup>6</sup> תידה (Plur. תידות riddles).  
<sup>7</sup> נר (Plur. נרות lamps). <sup>8</sup> ה (the Interrogative Prefix). <sup>9</sup> עין (w. aff. עיני my  
eye, etc.; Dual עיני eyes, w. aff. עיני my eyes, etc., — Table VII.).

## SECTION IV.

## THE RELATIVE PRONOUN אֲשֶׁר.

23. The word אֲשֶׁר stands for the Relative Pronouns *who, which, that*; and is the same in form for all Persons, Genders, and Numbers; thus,—

הָאִישׁ אֲשֶׁר בָּא	<i>the man WHO came.</i>
הָאִשָּׁה אֲשֶׁר בָּאָה	<i>the woman WHO came.</i>
הָאֲנָשִׁים אֲשֶׁר בָּאוּ	<i>the men WHO came.</i>
הַנְּשִׂים אֲשֶׁר בָּאוּ	<i>the women WHO came.</i>
הַדָּבָר אֲשֶׁר רָאִיתָ	<i>the thing WHICH (OR THAT) thou sawest.</i>
הַדְּבָרִים אֲשֶׁר רָאִיתִי	<i>the things WHICH (OR THAT) I saw.</i>

24. The Oblique forms *in whom (or which), to whom (or which), from whom (or which)*, are expressed by אֲשֶׁר followed by a *Personal Pronoun attached to a Particle*; thus, for instance, [Is. xlix. 3] “O Israel, **IN WHOM** [אֲשֶׁר בְּךָ, lit., **WHO IN-THEE** (*m.*)] I will be glorified;” [Deut. iv. 8] “A nation **TO WHICH** [אֲשֶׁר לוֹ, lit., **WHICH TO IT** (*m.*)] there-are-statutes and judgments,” etc.; [Ps. xcv. 5] “**TO WHOM** [אֲשֶׁר לוֹ, lit., **WHO TO-HIM** (*belongs*)] the sea,” etc.

[Note—(a.) This is the *full* expression. The אֲשֶׁר is sometimes omitted. See § 31.

(b.) The word involving the *Personal Pronoun* is *separated* from the אֲשֶׁר very often. See more, below (§ 29). N.B. This separation should always take place in *Composition*, except where there is *Emphasis* on the *Person*.]

25. The full Table for *In whom\** (for all Persons, Genders and Numbers) is obtained by simply placing אֲשֶׁר before the several expressions in Table II. (i), as follows,—

\* Or, *which*.

		1 pers.	2 pers.	3 pers.
(a.) <i>In whom</i> (or <i>which</i> )	Singular.	(m.) אֲשֶׁר בִּי	(m.) (p. : בְּךָ) אֲשֶׁר בְּךָ	(m.) אֲשֶׁר בּוֹ
		(f.) אֲשֶׁר בָּהּ	(f.) אֲשֶׁר בְּךָ	(f.) אֲשֶׁר בָּהּ
	Plural.	(m.) אֲשֶׁר בָּנָו	(m.) אֲשֶׁר בְּכֶם	(m.) אֲשֶׁר בָּהֶם, בָּם
		(f.) אֲשֶׁר בְּנָו	(f.) אֲשֶׁר בְּכֶנּוּ	(f.) אֲשֶׁר בָּהֶן, בְּהֶן

Similarly, full Tables may be formed ( $\beta$ ) for *to whom* (or *which*), ( $\gamma$ ) for *like whom* (or *which*), and ( $\delta$ ) for *from whom* (or *which*), by placing אֲשֶׁר before the several expressions in Table II. (2), (3), and (4), respectively. And so, too, in the case of Tables III. and IV.

26. Similarly, Table V. with אֲשֶׁר gives the several forms for *whose song*, and *whose songs*; and so for any other Noun; thus, [Job v. 5, (E.V.)] “*whose harvest* [אֲשֶׁר קָצִירוֹ] (lit., *who his harvest*);” [Deut. viii. 9] “*A land whose stones* [אֲשֶׁר אֲבִנֶיהָ] (lit., *which her stones*),” etc.; [Jer. xxxii. 19] “*Thou whose eyes* [אֲשֶׁר עֵינֶיהָ] (lit., *who thine eyes*) are open on all-the-ways-of-the-children-of men.” So [Ps. xc. 4] “*In whose hand* [אֲשֶׁר בְּיָדוֹ] (lit., *who in his hand*) are the secret-depths of earth,” etc.

27. Table III. (1), with אֲשֶׁר, gives the *Objective* Relative Pronouns *whom* (or *which*), viz., אֲשֶׁר אוֹתוֹ *whom* (lit., *who him*), אֲשֶׁר אֶתָּה *whom* (lit., *who her*), אֲשֶׁר אֶתְךָ *whom* (lit., *who thee, m.*), אֲשֶׁר אֶתִּי *whom* (lit., *who me*)\*, etc. [So, for *with whom*, on *whom*, etc.].

\* Thus Gen. xlv. 4, “I am Joseph your brother *whom ye sold* [אֲשֶׁר מְכַרְתֶּם] אֶתִּי, lit., *who ye-sold me*,” etc. So, too, when the Personal Pronoun is expressed by an *Affix* attached to a *Verb* (§ 13,  $\beta$ ); thus, Gen. xxvii. 27, etc. See more, hereafter.

28. These *Objective* Personal Pronouns are often dropped, and then the *אֲשֶׁר* by itself stands for *whom* (or *which*) in the several Persons, Genders and Numbers; thus [Gen. xxii. 2] "Take now thy son, thine only-son, *whom* [\**אֲשֶׁר*] thou lovest," etc., and [Gen. xiii. 15] "all the land *which* [†*אֲשֶׁר*] thou seest," etc.; and many others.

29. In all the cases of §§ 24—27, the word involving the Personal Pronoun is generally † *separated* from the *אֲשֶׁר* by a word or words—especially by the Verb.—Thus, for instance, [Gen. xxi. 23] "the land IN WHICH *thou-hast-sojourned* [אֲשֶׁר בָּרַתָּהּ בָּהּ, lit., WHICH *thou-hast-sojourned* IN IT];" and so [Gen. xxviii. 13] "the land ON WHICH *thou art-lying* [אֲשֶׁר אַתָּה שׁוֹבֵב עָלֶיהָ, lit., WHICH *thou art-lying* ON IT];" and so [Nu. xxii. 30] "Am not I thine ass ON WHICH *thou-hast-ridden* [אֲשֶׁר רִכַּבְתָּ עָלַי, lit., WHICH *thou-hast-ridden* ON ME];" [Job iv. 19] "WHOSE-foundation is-in-the-dust [אֲשֶׁר בְּעֶפְרַיִם יְסוּדָם, lit., WHO *in-the-dust* IS-THEIR-foundation];" [Is. xlix. 23] "I THOSE-WAITING-FOR-WHOM *shall not be ashamed* [אֲשֶׁר לֹא יִבְשׁוּ קִנְיָי, lit., WHO *not-shall-be-ashamed* MY-WAITERS]."

30. Similarly, (a) *אֲשֶׁר* which, followed by *שָׁם* there, stands for *where*; thus [Gen. ii. 11] "אֲשֶׁר שָׁם טָהָב *WHERE* (lit., WHICH THERE) [*there is*] gold." But

(β.) The *אֲשֶׁר* and the *שָׁם* are generally separated (as in § 29) by a word or words—especially by the verb—thus [Gen. xix. 27] "the place *WHERE he stood* [אֲשֶׁר עָמַד שָׁם, lit., WHICH *he stood* THERE];" etc.

(γ.) So *אֲשֶׁר* which before *מִשָּׁם* from there (or thence) stands for *whence*; thus [Gen. xxiv. 5] "unto the land *WHENCE thou-camest-forth* [אֲשֶׁר יָצָאתָ מִשָּׁם, lit., WHICH *thou-camest-forth* THENCE];" etc.

(δ.) So also *אֲשֶׁר* which, before *שָׁמָּה* thither, stands for *whither*; thus, [Nu. xiv. 24] "and I will bring him into the land *WHITHER he-came* [אֲשֶׁר בָּא שָׁמָּה, lit., WHICH *he-came* THITHER]."

(ε.) The *שָׁם*, *שָׁמָּה*, are sometimes omitted; as, for instance, in Nu. xiii. 27.

31. The *אֲשֶׁר* is often omitted, as [Gen. xlii. 28] "What

\* Instead of *אֲשֶׁר אֵתוֹ*.

† Instead of *אֲשֶׁר אַתָּה*.

‡ Except in the case of *Emphasis* on the Personal Pronoun.

is this, God hath done to us?" instead of "WHICH [אֲשֶׁר] God hath done to us?"; [Lam. iii. 1] "I-am the-man HATH-SEEN affliction," instead of "WHO [אֲשֶׁר] HATH-SEEN," etc.\* So [Ps. xviii. 3] "my God, my Strength, IN WHOM I-will-trust" (E.V.) [אֲשֶׁר אֶחְסֶה בוֹ, short for אֲשֶׁר אֶחְסֶה בוֹ]. So לוֹ for לוֹ אֲשֶׁר in Ps. xxxii. 1, "TO WHOM [He will not impute iniquity]." And so [Ps. lxxxiii. 19] "Thou WHOSE NAME [שְׁמֶךָ, short for אֲשֶׁר שְׁמֶךָ], etc.", and many others.

Obs. Sometimes the word with the *Pron.-Affix* is omitted too; as "from it" in [Isai. li. 1], "the rock ye-were-hewn" [from]. Comp. § 29.

[Note (a.) אֲשֶׁר is often used, like the Conjunction וְ, for 'that' (Conjunctive), 'for,' 'because,' etc. Thus [Gen. xi. 7] "THAT [אֲשֶׁר] they may not understand," etc.; [Ex. xi. 7] "THAT [אֲשֶׁר] He will separate," etc.; and many others.

(b.) Conversely וְ is sometimes said to have the value of the Relative אֲשֶׁר.

(c.) The prefixes כֹּל לְ and כֹּל בְּ may stand before אֲשֶׁר; thus,—

(i.) With the *Relative-Pronoun* value of אֲשֶׁר, we have אֲשֶׁר, and who, etc., בְּאֲשֶׁר (as in Is. lvi. 4, lxv. 12, lxvi. 4), כְּאֲשֶׁר (as in Job xxix. 25, etc.), לְאֲשֶׁר (as in Genesis xliii. 16, etc.), כִּאֲשֶׁר (as in Isaiah xlvii. 13, etc.). So אֵת אֲשֶׁר that (Objective) which, and whatsoever (Obj.), whom, whomsoever, etc.

(ii.) With the *Conjunctive* value of אֲשֶׁר, we have בְּאֲשֶׁר in that, בְּאֲשֶׁר, lit., as that (very frequently for as, according as, and when), לְאֲשֶׁר for that, מִאֲשֶׁר from [the time] that (= since), etc.

(d.) The prefixes שֶׁ, and שֶׁ, † followed by Dagesh Forte, stand for the *Conjunctive* אֲשֶׁר; and the latter, שֶׁ (followed by Dagesh Forte), often for the *Relative Pronoun*.

(e.) When prefixed to a word of which the first letter does not receive Dagesh, — שֶׁ becomes שֵׁ; but שֶׁ remains שֵׁ (no compensation being made for the Dagesh).

(f.) We have also the compound prefixes בְּשֶׁ (once), and כְּשֶׁ like בְּאֲשֶׁר, and מִשֶׁ like מִאֲשֶׁר.

(g.) The word בְּשֶׁל (Eccles. viii. 17) is generally supposed to be made up of שֶׁ (for אֲשֶׁר) followed by לְ, and preceded by בְּ. So בְּשֶׁלִּי (Jon. i. 12) is taken for בְּאֲשֶׁר לִי; and בְּשֶׁלְּמִי (Jon. i. 7) for בְּאֲשֶׁר לְמִי (Jon. i. 8).

\* It will be seen that in the first two examples the אֲשֶׁר understood is that of § 23; and, in the following examples, that of §§ 24 etc. [In English the Relative Pronoun is often left out, when, as in the first example (§ 31), it is the Object; but not often when, as in the second, it is the Subject.]

† Supposed by many to be a Contraction for אֲשֶׁר.

## EXERCISE XI.

(To be translated into English.)

\* \* \* For the plan of the Exercise, see § 11 (α-ε).

אני + יי אלהיכם אשר הוצאתי אתכם מארץ מצרים:  
הארץ אשר אתה + בא שמה לרשתה לא כארץ  
מצרים + הוא אשר יצאתם משם: ארץ אשר יי  
אלהיך + הירש אתה: ארץ אשר לא במסכנת\* האכל  
בה לחם לא תחסר כל בה: ארץ אשר אבניה  
ברזל ומהררית תחצב נחשת: אשרי הגוי אשר יי  
+ אלהיו העם בחר לנחלה לו: המקום אשר אתה +  
עומד עליו ארמת קדש הוא +: הארץ אשר אתה +  
שבת עליה לך אתגנה: ישראל אשר בך אתפאר:  
יי + אתו וכל אשר הוא + עשה יי + מצליח: ככה  
יעשה לאיש אשר המלך + חפץ ביקרו: הקמתי  
את בריתי אתם לתת להם את ארץ מגריתם\* אשר

1 See Vocabulary, p. 385.

2 אלהים God [a Noun of

the Plural form, see Table V. (ii.). 3 [I]-brought-out. 4 ארץ a land, earth, (also land of). [With the 'definite article' הארץ.] In Pause ארץ. 5 Egypt. 6 coming. 7 thither. 8 to-possess-it. 9 See Table I., Note 1. 10 Ye-came-out. 11 thence (lit., from there). 12 caring-for. 13 in-poverty. 14 thou-shalt-eat. 15 bread. 16 thou-shalt-lack (with לא, thou shalt not lack). 17 anything. 18 אבנים stones (fr. אבן). 19 iron. 20 מהררית mountains (§ 31). 21 thou-mayest-dig. 22 brass (E.V.). 23 blessed-is (lit., O-the-happiness-of!) 24 גוי a nation. 25 עם ה'עם with 'definite article' a people. 26 He-hath-chosen (§ 31). 27 for-an-inheritance. 28 מקום a place. 29 standing. 30 ground of†. 31 holiness. 32 lying. 33 I-will-give-it. 34 Israel. 35 I-will-glorify-Myself. 36 and-everything. 37 doing. 38 making-to-prosper. 39 ככה thus. 40 shall-be-done. 41 איש a man. 42 מלך a king. 43 delighting. 44 יקר honour, glory, brightness. 45 I-have-established. 46 My-Covenant. 47 to-give. 48 their-(m.)-sojournings.

\* For the  $\text{־}$ , as 'Defective Shurik,' see Pt. I. § 14.

† 'Ground-of holiness' is a phrase for 'holy ground.'

גָּרוּ<sup>49</sup> בָּהֶם : אֲנִי + יְיָ אֲשֶׁר לֹא יִבְשׁוּ<sup>60</sup> קוֹי<sup>51</sup> : אֱלֹהֵי צַדִּיקֵי<sup>52</sup>  
 אַחֲסֶה<sup>54</sup> בּוֹ : אֲשֶׁר בְּיָדוֹ<sup>55</sup> מְהַקְרִי<sup>56</sup> אֶרְצִי : אֲשֶׁר עֵינַיִךְ<sup>57</sup> +  
 פְּקָחוֹת<sup>58</sup> עַל כָּל- + דְּרָכֵי<sup>59</sup> בְּנֵי אָדָם<sup>60</sup> : זָכַר<sup>61</sup> עֲדַתְךָ<sup>62</sup> קְנִיתָ<sup>63</sup>  
 קָדָם : אֲשֶׁרֵי<sup>64</sup> הָעָם<sup>65</sup> שִׁפְכָה<sup>66</sup> לוֹ אֲשֶׁרֵי<sup>67</sup> הָעָם<sup>68</sup> שִׁי<sup>69</sup>  
 אֱלֹהֵי :

49 they-sojourned. 60 they-shall-be-ashamed (with לֹא *they shall not*, etc.).  
 51 those-waiting-for-Me. 52 my God. 53 my Rock. 54 I will trust. 55 יָד a  
 hand. 56 [the] secret-depths-of. 57 עַיִן an eye, Dual עֵינַיִם. \* 58 Opened, open.  
 59 [the] ways of. 60 [the] children-of. 61 Adam, man (generally). 62 remember.  
 63 קְנִיתָ a congregation [with Affix עָרַתוֹ *his*, etc.]. 64 Thou didst own (§ 31).  
 65 of old.

\* For the  $\bar{\text{y}}$  as 'Defective Shurik,' see Pt. I. § 14.

+ כָּל all, כָּל- as p. 14 (\*).

## EXERCISE XII.

(To be translated into Hebrew.)

\* \* For the plan of the Exercise, see § 11 (ζ-μ).

Thy (*m.*) sojourner<sup>1</sup> who [is] within<sup>2</sup> thy gates.<sup>3</sup> The  
 thing<sup>4</sup> which thou (*m.*) [art] doing.<sup>5</sup> A man<sup>6</sup> in-whom-  
 there-is-Spirit (Hebr., *who Spirit<sup>7</sup> in<sup>8</sup> him*). Ye (*m.*) to-  
 whom-I-have-given (Hebr., *who I-have-given<sup>9</sup> to<sup>9</sup> you*) the  
 land.<sup>10</sup> I [am] Joseph<sup>11</sup> whom-ye-sold (Hebr., *who ye-sold<sup>12</sup>*  
*me<sup>13</sup>*). The land<sup>10</sup> from-which-I-came-forth (Hebr., *which I-*  
*came-forth<sup>14</sup> from<sup>15</sup> it (f.)*). A land<sup>10</sup> unto-which-I-will-bring-  
 you (*m.*) (Hebr., *which I-will-bring<sup>16</sup> you<sup>15</sup> unto<sup>17</sup> it (f.)*).  
 A land it (*f.*) [is] like-which-there-is-not (Hebr. *which there-*

1 גָּר. 2 בְּ prefix. 3 מְעוֹרָם (Table V. (ii.)). 4 דְּבָר. 5 עוֹשֶׂה. 6 אִישׁ.  
 7 רִיחַ. 8 נְחִמָּה. 9 ל (Table II.). 10 אֶרֶץ (אֶרֶץ with 'def. art.'). 11 יוֹסֵף.  
 12 מְכַרְתָּם. 13 Table III. (1). 14 מִצְּאֵתִי. 15 Table II. (4). 16 אָבִיָּא. 17 Table IV. (1).



is-not<sup>18</sup> like<sup>19</sup> it). Every-one<sup>20</sup> with-whom-it-was found (Hebr., *who it-was-found*<sup>21</sup> with<sup>22</sup> him). The horse<sup>23</sup> upon-which-he-rode (Hebr., *which he-rode*<sup>24</sup> upon<sup>25</sup> him). The land<sup>10</sup> upon-which-thou-art-lying (Hebr., *which thou\*art-lying*<sup>26</sup> upon<sup>25</sup> it). The servants<sup>27</sup> with-whom-he-was-angry (Hebr., *who he-was-angry*<sup>28</sup> upon<sup>25</sup> them (m.)). The man<sup>6</sup> in-whose-hand-the-cup-was-found (Hebr., *who was-found*<sup>29</sup> the cup<sup>30</sup> in<sup>2</sup> his hand<sup>31</sup>). Thou (m.) in-whose-hand-the-cup-was-found (Hebr., *who was-found*<sup>29</sup> the cup<sup>30</sup> in<sup>2</sup> thy hand<sup>31</sup>). I in-whose-hand-the-cup-was-found (Hebr., *who was-found*<sup>29</sup> the cup<sup>30</sup> in<sup>2</sup> my hand<sup>31</sup>). I-will-comfort-thee<sup>32</sup> [O] Zion<sup>33</sup> in-whom-I-have-delighted (Hebr., *who I-have-delighted*<sup>34</sup> in thee (f.)), unto-whom-shall-come (Hebr., *who there-shall-come*<sup>35</sup> unto<sup>17</sup> thee) the-wealth-of<sup>36</sup> heathen-nations,<sup>37</sup> and within<sup>2</sup> whose borders<sup>38</sup> shall-no-more-come-any-foe<sup>39</sup>; whose walls<sup>40</sup> they-may-call<sup>41</sup> 'Safety,'<sup>42</sup> whose Saviour<sup>43</sup> I [am], saith<sup>44</sup> thy God<sup>45</sup>.

18 אין. 19 Table II. (3). 20 כל. 21 נמצא. 22 Table III. (2). 23 סוס. 24 רכב.  
 25 Table IV. (2). 26 שכב. 27 עבדים. 28 קצף. 29 נמצא. 30 גביע. 31 יד.  
 32 אנהמה. 33 ציון. 34 הפצתי. 35 יבוא. 36 חיל. 37 גוים. 38 נבלים (Table  
 V. (ii)). 39 לא יבוא עוד כל צר. 40 חמות (Table VI. (ii)). 41 יקראו. 42 ישועה.  
 43 מושיע (The 'Furtive' — is dropped when an Affix is added). 44 אמר.  
 45 אלהים (See Exerc. XI., Note 2).

\* Masculine.

## SECTION V.

## DEMONSTRATIVE PRONOUNS.

32. The Demonstrative Pronouns are—

I.\* זה *this (m.)*, זאת *this (f.)*, אלה *these (m.)*, אלה *these (f.)*;

II. הוא *that (m.)*, היא *that (f.)*, הַמָּוֶה or הֵם *those (m.)*, הַנְּהָה *those (f.)*.

Thus:	זֶה הָאִישׁ <i>this [is] the man;</i>	הוּא הָאִישׁ <i>that [is] the man;</i>
	זֹאת הָאִשָּׁה <i>this [is] the woman;</i>	הִיא הָאִשָּׁה <i>that [is] the woman;</i>
	אֵלֶּה הַנְּעָרִים <i>these [are] the boys;</i>	הֵמָּה (הֵם) הַנְּעָרִים <i>those [are] the boys;</i>
	אֵלֶּה הַנְּעָרוֹת <i>these [are] the girls.</i>	הֵנָּה הַנְּעָרוֹת <i>those [are] the girls.</i>

[N.B.—The Demonstrative Pronouns *that, those*, are (as the Reader sees) represented in Hebrew by the 3rd Person-Pronouns in § 9.]

There is an *Adjectival* use of these Pronouns, which will be mentioned in Section IX. on Pronouns-Adjective.

33. זה stands sometimes for *such*, and sometimes for *thus*. See more hereafter.

34. (α.) With the Prefixes וּבְכַל, we find—

(1) וְזֶה, וְזֹאת, וְאֵלֶּה;

(2) בְּזֶה (once בְּזֹאת 1 S. xxi. 10), בְּזֹאת, בְּזֹאת, בְּאֵלֶּה, בְּאֵלֶּה;

(3) בְּזֶה, בְּזֹאת, בְּזֹאת, בְּאֵלֶּה, בְּאֵלֶּה;

(4) לְזֶה, לְזֹאת, לְזֹאת, לְאֵלֶּה, לְאֵלֶּה.

(β.). With the Prefix מְ, we have מְזֶה, מְזֹאת, מְאֵלֶּה.

[Note.—No special Exercise need be given on this Section.]

For 'this' and 'that' ADJECTIVAL, see p. 58.

\* The less frequent forms הַזֶּה *masc.*, הַזֵּה (also הַזֶּה) both *masc.* and *fem.*, and הַזֵּה (also הַזֵּה and הַזֵּה) *fem.*, for the Singular, — and הַזֵּה for the Plural, — must be dealt with elsewhere rather than here.

## SECTION VI.

## INTERROGATIVE PRONOUNS.

35. The Interrogative Pronouns are—

(i.). *מי* *who?*, (ii.). *מה* (also *מה* and *מה*) *what?\**

[These Pronouns are sometimes used *non-interrogatively*, also.]

36. These words are *themselves Indeclinable*; but they may receive prefixes; thus,—

(i.). from *מי* we have *מימי* † (§ 3. c. ii., above), *במי*, *למי*, *ממי*,—

(ii.). from *מה*, *מה* and *מה* we have—

(a.) *ומה*, *ומה*, *ומה*;

(β.) *במה* (and *במה*) ‡;

(γ.) *במה* (and *במה*) §;

(δ.) *למה* and *למה* || (also *למה*).

[Note.—(a.) For expressing *Whose?*,—either

(i.) *ל* is prefixed to *מי*; thus, [Gen. xxxii. 18] *מי אתה* *whose art thou?*, or

(ii.) A word is placed in *close structural connection* with *מי*,—as, for instance, *בן מי* in [1 S. xvii. 58] *בן מי* *whose son?* (lit., *son-of whom*,—see below § 52.

(iii.) *מי את* stands for *whom?* (Objective), as in 1 S. xii. 3 “*whom have I oppressed?*”—

(β.) *מה* is often read closely with the next word as in *מה-לי* Ju. xi. 12 [almost as *מלי*, comp. the *כתיב* in Ex. iv. 2 and Is. iii. 15]. And so *מה* before *א* and *ב*, and *מה* before *ה* etc., may be said to be as the *ה* & *ה* in § 6 (b—d). But N.B. *מה* occurs also (as in Ps. iv. 3) before *ב*, etc.

(γ.) No special Exercise need be given on this Section.]

\* Also, *מה* stands sometimes for *how!* as in [Ps. cxxxiii. 1] “Behold, how good and how pleasant (*מה טוב ומה נעים*) is the dwelling of brethren in unity.” (β)

† Also *מי* in the phrase *מי ומי* (lit., *who and who?*) Ex. x. 8.—Compare Obs. XVI, p. 179.

‡ Used for *whereby?* (lit., *in the what?*)

§ Used for *how much?*, *how many?* (lit., *like the what?*).

|| Used for *why?* *wherefore?* Observe the two different positions of the Accent.—Also *מה* is sometimes used for *why?*

## SECTION VII.

## NOUNS-SUBSTANTIVE.

37. In regard to 'Gender,' 'Number' and 'Case,' — there are in Hebrew—

- (i.). Only the Masculine and Feminine 'Genders' (§ 10);
- (ii.) The Singular and Plural 'Numbers,'—also the Dual for *some* Nouns-Substantive;
- (iii.). No 'Cases,' properly, according to the usual application of the Term.

38. Names of men, and words expressing males and functions of males, are Masculine.

Names of women, and words expressing females and functions of females, are Feminine.

There is great freedom in regard to the Gender of Nouns-Substantive expressing inanimate things, — there being really no *reason* why such should be limited to either one or the other. The *usage* of the Language in regard to any particular word must, of course, be attended to in Composition. There are, however, certain special Marks for the MASCULINE PLURAL, and for the FEMININE SINGULAR and PLURAL; as follows,—

39. (α.) In the SINGULAR Number there is no distinguishing mark\* for the Masculine Gender. But

(β.) for the PLURAL Masculine the distinguishing mark is the termination ם־י; thus, (1) (from שִׁיר *a song*) שִׁירִים *songs*; (2) (from כּוֹכַב *a star*) כּוֹכָבִים *stars*.

\* It may be said that,

(i.) Most Hebrew Nouns, which *have no special Feminine form*, are Masculine. But it must be borne in mind that,

(ii.) There are exceptions to (i.).

(γ.) Many words undergo a change of vocalisation on receiving this termination; thus (1) (from דְּבָרַי *a word*) דְּבָרַיִם *words*; (2) (from מֶלֶךְ *a king*) מְלָכִים *kings*; (3) (from נָעַר *a boy*) נְעָרִים; (4) (from חֹדֶשׁ *a month*) חֳדָשִׁים.

(δ.) Some undergo still further change; thus, הַ־ at the end of the word in the Singular is *replaced by* the יִם־ for the Plural, — as (from מַעֲשֵׂה *a deed*) מַעֲשֵׂיִם *deeds*.

40. There is a special distinguishing mark for the Feminine in the SINGULAR — viz., the accented termination הַ־; thus,

(α.) (from דֹּד *an uncle*) דֹּדָה *an aunt*; (from גְּבִיר *a lord*) גְּבִירָה *a lady*.

(β.) Some words undergo a change of vocalisation on receiving this הַ־; thus, (1) (from פָּר *a bullock*) פָּרָה *a cow*; (2) (from נָעַר *a boy*) נְעָרָה *a girl*.

(γ.) Some undergo still further change; thus, הַ־, at the end of the Masculine word is *replaced by* the הַ־ for the Feminine — as (from רֹעֵה *a shepherd*) רֹעֵהָ *a shepherdess*.

41. The mark for the FEMININE PLURAL is וֹת־ (or ת־), which *replaces* the הַ־ of the Singular; thus, פָּרוֹת *cows* [§ 40 (β, 1)]. And some words undergo some change; thus, (1) (from מַלְכָּה *a queen*) מַלְכּוֹת *queens*; (2) (from נְעָרָה *a girl*) נְעָרוֹת *girls*.

N.B.—There are some other terminations for Feminine Singular Nouns; as ת־ָ or ת־ַ (p. : ת־ַ), and וֹת־, יַת־.

42. There are Feminine Nouns which are not formed from the corresponding Masculine Nouns, and have no distinguishing mark; thus, אִם *a mother* (אָב *a father*); רְחֵל *an ewe* (אֵיל *a ram*).

43. Some Masculine Nouns take the Feminine mark of Plural; thus אָב *a father*, plu. אֲבוֹת; שֵׁם *a name*, plu. שְׁמוֹת.

44. Some Feminine Nouns take the Masculine form of Plural; thus, *דְּבוּרָה* *a bee* (also *Deborah*), plu. *דְּבוּרִים* *bees*; *רַחֵל* *an ewe* (also *Rachel*), plu. *רַחֵלִים* *ewes*.

45. Some Nouns have *both* of the Plural forms; thus, *אֶלְמִים* and *אֶלְמוֹת* *sheaves* (from *אֶלְמָה* *a sheaf*). So *דְּוָרִים\** and *דְּוָרוֹת* (from *דָּוָר* *a generation*.)

46. The mark for the DUAL is *ים־* (in Pause : *ים־*), which is the same for both Genders.

(*α.*) Some Nouns do not change on receiving this termination; thus, (1) (from *יָד* *a hand*) *יָדַיִם* *hands*; (2) (from *שׁוֹק* *a leg*) *שׁוֹקַיִם* *legs*.

(*β.*) Some undergo a change; thus, (1) (from *עֵינַיִן* *an eye*) *עֵינַיִם* *eyes*; (2) (from *רַגְלַיִן* *a foot*) *רַגְלַיִם* *feet*.

(*γ.*) The termination *ים־* (in the Singular) is replaced by *ים־*, after which the Dual termination *ים־* is added; thus, (1) (from *שָׁנָה* *a year*) *שְׁנַתַּיִם* *two years* — *a couple of years*; (2) (from *שִׁפָּה* *a lip*) *שִׁפְתַּיִם* *lips* (the upper and lower).

47. The Dual, in Hebrew, is *chiefly* used as a special Plural (if one may say so) for things 'double' or 'in pairs,'— as *scales-of-a-balance, tongs, ears, eyes, nostrils, hands, wings, feet, etc.* Such generally have no other form for the expression of 'more than one,' and we find therefore the *Dual* form with Numerals other than 'two;' as in "*four feet*," "*six wings*," "*seven eyes*,"— and so in. [1 S. ii. 13] "*three teeth*" (lit., *a triad of the teeth, Dual*).

48. Some Nouns that have a *Dual*, have a *Plural* in another sense; thus, (1) (from *עֵינַיִן* *an eye*, also *a fountain*) *עֵינַיִם* (Du.) *eyes*, *עֵינֹת* (Plu.) *fountains*; (2) (from *רַגְלַיִן* *a foot*) *רַגְלַיִם* (Du.) *feet*, *רַגְלִים* (Plu.) *times*.

\* Only in the phrase *דְּוָרִים* *דְּוָר* 1s. li. 8; Ps. lxxii. 5, cli. 25.

49. But some few have both Dual and Plural forms; as (1) יום *a day*, Du., יוּמַיִם, Plu., יָמִים; (2) פַּעַם *one-time, once*, פַּעַמַיִם *two-times, twice*, פַּעַמִּים *times*; (3) דַּלְתַּת *a door*, דַּלְתַיִם\* *doors*. So, there are the Plurals שָׁנוֹת and שָׁנָיִם of (1) in § 46 (γ).

50. Some Nouns are used in the Singular only, as אֶבֶן *fine dust*, זָהָב *gold*, יָרֵחַ *moon*; — others only in the Dual, as מֵאֻנַּיִם *a balance, scales of a balance*; מַיִם *water*; מְלָקְחַיִם *tongs*, שָׁמַיִם *heaven*; — others only in the Plural, as אֲהָלִים and אֲהָלוֹת *aloes*, זְקֵנִים *old-age*, נְעוּרִים *youth*, פָּנִים *a face, front*, רַחֲמִים *compassion*, תַּחְתֵּי־יָדַיִם *lower-parts*, etc.

51. Hebrew Nouns are *Indeclinable* as regards what are usually called 'Cases.' But

52. Many Nouns undergo a modification of form † when they are 'IN CONSTRUCTION' (as it is called), *i. e.*, when they are in close *structural connection* with what follows. Thus, (1) from דְּבַר *a word* and מֶלֶךְ *a king*, we have דְּבַר מֶלֶךְ *WORD OF a king*; and, (2) from צַעֲקָה *a cry*, and דָּל *a poor man* (in Pause דָּל), צַעֲקַת דָּל *CRY OF a poor man*; etc., etc.

In these two examples the Genitive 'of' ‡ is supplied in English *before the Second Noun*, but

N.B.—The occurrence of the 'Construct form' (as it is

\* Some give this from דַּלְתַּת (i. q. דַּלְתַּת).

† Many others are unchanged in form when thus in 'Construction.'

‡ Since this 'of' (when it *can* be supplied) is, in Hebrew, involved in the *First* of the two Nouns (not the *Second*) we cannot say that the word so involving the 'of' is in the 'Genitive' Case. The Genitive Case of 'a word,' 'a cry,' is not 'word of,' 'cry of,' but 'of a word,' 'of a cry.' The difference of Idiom demands different nomenclature. Moreover, the 'Construct State' (or 'State of Construction') may occur where the 'of' *cannot* be supplied in English. Although there is 'Structural connection' where the Genitive 'of' occurs, it does not follow that the Genitive 'of' is always to be used (or *can be used*) wherever 'structural connection' thus modifies the form. This consideration will be found to be of importance hereafter.

called) must not be *limited* to the case in which 'of' can be supplied before the Second Noun.

53. The abbreviation 'i. c.' is used for 'In Construction' (§ 52).

Def.—The term '*Absolute-form*' is used of a word which is (1) *not* 'i. c.,' and (2) *without* any Affix or Prefix whatsoever.

54. The CHANGES OF FORM which some Nouns undergo, (1) when 'In Construction,' and (2) when increased in length by the addition of some termination or Affix, may to some extent be classed under these three heads:

- I. The shortening of a Long-Vowel into a Short-Vowel;
- II. The replacing of a Vowel by *Shva Moving*;
- III.        "               "               "               *Shva Quiescent*.

The Second head will be found to be one of great importance. But, observe,

55. A Vowel *cannot* be dropped and replaced by *Shva Moving*,

(α.) if followed by a letter having *Shva* (thus the  $\bar{\text{—}}$  in (1)  $\text{מִשְׁפָּט}$ , (2)  $\text{שְׂפֹתָה}$ \*),

(β.) if followed by Dagesh Forte, — which virtually involves a *Shva* [Pt. I. § 53], — (thus the  $\bar{\text{—}}$  in  $\text{נִנְב}$ ),

(γ.) if followed by a letter which would have Dagesh Forte if it could, † (thus  $\bar{\text{—}}$  before  $\text{ר}$  in  $\text{פָּרֵשׁ}$ , see § 60 (\*)),

(δ.) if the Vowel be one which involves a Quiescent letter belonging to the word, Cp. Pt. I. § 36 Note, (thus the  $\bar{\text{—}}$  in  $\text{תּוֹרָה}$  *law*, the  $\bar{\text{—}}$  in  $\text{נְרֹת}$  *lamps*, etc. This will be understood hereafter).

[NOTE.—Generally, also, a vowel which *belongs* to a word (or form) is *not* dropped. But *sometimes* it is *dropped*, as we shall see.]

\* The *Plurals* of Nouns like (2) are from another form (§§ 66, 67).

† As, one of the five  $\text{עֵר הַעֵר$  which do not receive Dagesh [Pt. I. § 49.]



56. For words 'i. c.' the following rules may be given:—

(RULE i.) The Vowel NEXT BEFORE THE ACCENTED VOWEL is generally dropped and replaced by Shva-Moving—if that Vowel can be so dropped (§ 55);—as in *קָצִיר* harvest of from *קָצִיר* harvest, and *עֵקֶב* heel of from *עֵקֶב* a heel. [Obs. The vowel to be dropped is the PENULTIMATE when the Accent of the word is on the last syllable]. Also

(A.) Monosyllables, and words *Mi-l'ra* [Pt. I. § 42],

(Rule ii.) Generally replace Long  $\text{־}$ , in a closed\* final syllable, by  $\text{ֿ}$ ; thus, (1) *יָד* hand of (from *יָד* a hand); (2) *רֹשׁ [עֲצִים]* an artificer-of [wood], i.e. a carpenter, (from *רֹשׁ*); (3) *לֵב* heart of (from *לֵב*);

(Rule iii.) Sometimes replace  $\text{־}$  in a closed\* final syllable, by  $\text{ֿ}$ ; as in (1) *בֵּן* son of (from *בֵּן*);—more commonly by  $\text{ֿ}$ , as in (2) *זָקֵן* an elder of (from *זָקֵן*);†—and sometimes (especially in Monosyllables) retain the  $\text{־}$  unchanged, as in *שֵׁם* Gen. iv. 17, *עֵקֶב* Gen. xxv. 26;

(Rule iv.) Replace the ending  $\text{־ה}$  by  $\text{ֿ־ה}$ ; thus, (1) *מַעֲשֵׂה* work of (from *מַעֲשֵׂה* a work); so (2) *שָׂדֶה* field of (from *שָׂדֶה*): except *פֶּה* mouth of, from *פֶּה* a mouth, — *רֵעֵה* (as well as *רֵעֵה*) friend of, from *רֵעֵה*, and a few others.

(Rule v.) Replace the ending  $\text{־ה}$  by  $\text{ֿ־ה}$ ; thus, (1) *תּוֹרַת* law of (from *תּוֹרַה*); (2) *עֲדָת* company of (from *עֲדָה*).

(Rule vi.) Retain a  $\text{ֿ־}$  (except in the last syllable of the Plural), also a  $\text{ֿ}$  (or  $\text{ֿ־}$ ), and a  $\text{ֿ}$ , unchanged.‡

\* Pt. I. § 21.

† These two Examples (1) and (2) belong to different classes. See the Section on Nouns in Pt. II.

‡ There is sometimes, however, a change owing to the removal of the accent [Pt. I. § 55 (9, b.)] A word 'i. c.' (§ 53) is often deprived of Tone-accent, and joined to the following word by *Mahképh* (ֿ) [Pt. I. § 37 (2)].

(B.) Of words *Mi-Pél*, i.e., whose *Penultimate* is their *Tone-syllable* [Pt. I. § 42],—

(Rule vii.) Those of the form פֶּעַל, פֶּעֶל, or פֶּעַל, — פֶּעַל, or פֶּעַל, — פֶּעַל\* or פֶּעַל † (i.e., whose last two vowels are either פֶּ פֶּ, פֶּ פֶּ, or פֶּ פֶּ, | פֶּ פֶּ, or פֶּ פֶּ, | פֶּ פֶּ, or פֶּ פֶּ), undergo no change when 'i. c.' (§ 53).

(Rule viii.) Those of the forms (1) פֶּיִל, and (2) פֶּיִל, are changed in the manner seen in the following words; (1) תִּוֶּה *midst of* (from תִּוֶּה *midst*); and (2) עֵיַן *eye of* (from עֵיַן *an eye*).

(C.) (Rule ix.) *Plurals* ending in פֶּיִם, and *DUALS* in פֶּיִם, always replace these endings by פֶּיִם, when 'i. c.' § 53; thus, (1) שִׁירֵי *songs of* (from שִׁירִים *songs*); (2) כּוֹכְבֵי *stars of* (from כּוֹכְבִים); (3) עֵינָי *eyes of* (from עֵינַיִם); (4) יָדַי *hands of* (from יָדַיִם).

57. (α.) As seen in some of the Examples in § 56, and those in § 52, there may be *two* of the changes (above-mentioned) at once.

(β.) Example (2) in § 52 offers a means of introducing an important further change that is often necessitated by Rule i. (§ 56), as may be seen thus. The removal of the vowel פֶּ from the *Ÿ* of פֶּעַל, and the replacing it by a *Moving Shva* [§ 56, Rule i.], necessitates some change that there may not be *two Moving Shvas* together (which must not ever be, Pt. I. § 22, Note \*). The *first* of the two *Shvas* is, in such a case, always made to adopt a 'Slight-vowel' form [Pt. I. § 56]. And, since a *Moving Shva* beneath *Ÿ* takes a *Compound* form [Pt. I. § 24],

\* But קִשְׁטָה *truth* (according to the best opinions) Ps. lx. 6, has קִשְׁטָה *truth of* Pr. xxii. 21 (which is merely a slightly shortened form).

† Thus we may introduce the use of פֶּ for 'First Root-letter,' and פֶּ and פֶּ for 'Second' and 'Third Root-letters' respectively; thus, פֶּ פֶּ is said to be of the form פֶּ פֶּ, of the form פֶּ פֶּ, etc. This will be fully explained by-and-by.

the particular *form* for the 'Slight-vowel' here, is determined by the following general Rule:—

N.B.—A 'Slight-vowel' before a *Compound Shva* mostly agrees with this latter in form.

Here, the  $\text{ֿ}$  beneath the  $\text{ע}$  in  $\text{עֲקָהֿ}$  being replaced by  $\text{ֿ}$ , the 'Slight-vowel' to be given (instead of the  $\text{ֿ}$  beneath the  $\text{ס}$ ) is  $\text{ֿ}$ ; and so we obtain the form  $\text{עֲקָתֿ}$  given in § 52 (the  $\text{הֿ}$  being changed into  $\text{תֿ}$ , in accordance with Rule v. § 56).

( $\gamma$ .) Similarly, from the Plural  $\text{רַב־רַב־יָם}$  words § 39 ( $\gamma$ ), we have the Construct form  $\text{רַב־רַב־יָ}$ . For, the removal of the Penultimate vowel (viz., the  $\text{ֿ}$  beneath the  $\text{ב}$ ),—by Rule i. of § 56,—necessitates the appearance of a 'Slight-vowel' form for the  $\text{ֿ}$  beneath the  $\text{ר}$ , in order that there may not be two *Moving Shvas* together [Pt. I. §§ 22, Note(\*), and 56].

[Obs. A  $\text{ֿ}$  (*Short-Kherik*) may be considered as the common form for a 'Slight-vowel,' and as the form to be given when there is no reason for adopting some other Short-vowel. See also Pt. I. § 56, Note (+).]

58. The Classification of Nouns, for the changes of form which many of them undergo when receiving Affixed additions, is a somewhat long and difficult subject with which it is unadvisable to trouble the Student at present. Sufficient help will always be given in the Notes to the Exercises. The general subject must be dealt with elsewhere. There is, however, one application of § 54 (II.) which is of such very great importance for understanding vowel-changes in all parts of the Language that it ought to be mentioned at once, viz.:—

59. A word, when increased in length by the appendage of an additional syllable, generally drops (if it *can\** drop) and replaces by *Shva Moving* that vowel which would else stand NEXT BUT ONE BEFORE, OR THIRD† FROM THE ACCENTED VOWEL of the word.

\* See § 55.

† [Reckoning from left to right, and from the Accented Vowel inclusively.]  
Obs.—If this vowel cannot be dropped (§ 55), the preceding vowel is generally dropped,—if there be one, and if it can be dropped. Sometimes the succeeding one.

This will be more easily understood by an Example or two.  
Thus:—

(α.)  $\text{דְּבָרָ} a \text{ word}$ , on receiving the appendage  $\text{ים}$  as the mark of the Plural, drops the  $\text{ָ}$  beneath the  $\text{ד}$  and takes the form\*  $\text{דְּבָרַיִם}$  (the  $\text{ָ}$  beneath the  $\text{ד}$  being reckoned *First*, the  $\text{ָ}$  beneath the  $\text{ב}$  is *Second*, and the  $\text{ָ}$  beneath the  $\text{ר}$ , if *not* dropped, would be *Third*). So, as may be seen in the Declension of this word with Pronoun-Affixes [Table IX.], the form for '*his word*' is  $\text{דְּבָרוֹ}$  (not  $\text{דְּבָרוֹ}$ , the  $\text{ָ}$  of the  $\text{ד}$  being dropped as said above). And so all through the Singular of Table IX.

(β.) The Hebrew forms for '*his words*,' '*her words*,' etc., are from  $\text{דְּבָרַיִם}$  *words*; and there is no vowel *Third* before the Accented vowel. But—

(γ.) When we come to the Hebrew for '*their (m.) words*,' the analogy of the preceding words might lead us to expect  $\text{ָ}$  under the  $\text{ב}$ . Here, however, the Accent being on the  $\text{ים}$ , the  $\text{ָ}$  (if it were to appear under the  $\text{ב}$ ) would be '*Third*' (before the Accented vowel reckoned as *First*). It is therefore dropped, as above, and replaced by *Shva Moving*. But this necessitates the appearance of a '*Slight-vowel*' instead of the *Moving Shva* beneath the  $\text{ד}$  [Pt. I. § 56]. And  $\text{ָ}$  is the form which it adopts [§ 57 Obs.].

(δ.) The same holds in the Hebrew forms for '*their (f.)*,' '*your (m.)*,' and '*your (f.) words*' † (and for the corresponding parts of Tables IV. and X. (1–6). But in the case of '*our words*,' the Accent of the word being on the syllable ' $\text{וֹ}$ ,' the  $\text{ָ}$  of the  $\text{ב}$  is retained—it does not come under the Rule of § 59. Thus we have  $\text{דְּבָרֵינוּ}$  *our words*. Similarly for the corresponding forms in Tables IV. and X. (1–6).

\* See § 39 (γ).

† The Pronoun-Affixes for 3 pl. *m.* and *f.*, and 2 pl. *m.* and *f.*, are by many called the '*Heavy Affixes*.' The Accent of the word is on these Affixes.

[To face p. 38.]

SUMMARY OF §§ 39-59

- (a) The mark for MASC. PLU. is  $\square' \_$ ; and
- (β) this  $\square' \_$  is replaced by  $' \_$  'in Construction.'
- (γ) The mark for the FEM. SING. is  $\square' \_$ ; and
- (δ) this  $\square' \_$  is replaced by  $\square' \_$  in 'Construction.'
- (ε) The mark for the FEM. PLU. is  $\square' \_$  or  $\square' \_$ ; and
- (ζ) this termination is *unchanged* 'in Construction.'
- (η) The mark for the DUAL is  $\square' \_$ ; and
- (θ) this  $\square' \_$  is replaced by  $' \_$  'in Construction.'
- (ι) For changes of form of Nouns 'i.c.' see §§ 56 & 57.
- (κ) For a GREAT RULE of ordinary change of form, see § 59.

INDEX FOR NOUNS WITH PRON.-AFFS.

- (a) For Nouns which do not change, see Tab. V.
- (β) For Nouns ending in  $\eta\text{-}$  which change *only the ending*, see Tab. VI.
- (γ) For Nouns like  $\eta\text{-}\eta\text{-}$  which drop the penult.  $\text{-}$ , see Tab. IX.
- (δ) For Nouns like (A)  $\eta\text{-}\eta\text{-}$  &  $\eta\text{-}\eta\text{-}$ , (B)  $\eta\text{-}\eta\text{-}$  (&  $\eta\text{-}\eta\text{-}$ ) &  $\eta\text{-}\eta\text{-}$ ,  
(c)  $\eta\text{-}\eta\text{-}$  &  $\eta\text{-}\eta\text{-}$ , see App<sup>r</sup> (A), (B), & (c) to Tab. IX.
- (ε) For Nouns in  $\text{-}\text{-}$ , or  $\text{-}\text{-}$ , or  $\text{-}\text{-}$ , or in  $\text{-}\text{-}$ , or  $\text{-}\text{-}$ , see Tab. X.
- (ζ) For Nouns in  $\text{-}\text{-}$ , or  $\text{-}\text{-}$ , see Tab. XI.
- (η) For Nouns (*fem.*) corresponding to those (*masc.*) in Tabs. X & XI, see Tab. XII; (cp. §§ 66–69).
- (θ) For (1)  $\eta\text{-}$ , (2)  $\eta\text{-}$ , (3)  $\eta\text{-}$ , (4)  $\eta\text{-}$ , (5)  $\eta\text{-}$ , (6)  $\eta\text{-}$ , see Tab. XIII.
- (ι) For Nouns in  $\eta\text{-}$ , see p. 44.

[Note.—(i) For  $\eta\text{-}$  (or  $\eta\text{-}$ ) mark of the ‘Definite Object,’ see p. 43 (e–h).

(ii) For some words before which the ‘Def. Art.’  $\eta\text{-}$  must not be placed, see § 73.]

60. Some Nouns with  $\text{ֿֿ}$ , as  $\text{פֿרָשׁ}$ \* for example, are *not* of the same form as  $\text{נָר}$ , and must not be declined like it— as they *do not drop* the  $\text{ֿ}$  of their first letter† [See § 55].

61. (α.) The Declensions of Table X. (1—6) are all the same in character. Such a word as  $\text{מֶלֶךְ}$  Table X. (1), and  $\text{נָר}$  Table X. (2), is said to be of ‘6-point’ form,—and  $\text{נָר}$  Table X. (2) of ‘5-point’ form.‡

(β.) The  $\text{ֿ}$  of  $\text{נָנַע}$ , and the  $\text{ֿֿ}$  of  $\text{נְעָר}$  [Table X. (4 and 5)], are because of the guttural letter  $\text{ע}$ . So the  $\text{ֿ}$  in  $\text{זֶבַח}$  a sacrifice, and the  $\text{ֿֿ}$  in  $\text{לַחַץ}$  oppression, because of  $\text{ח}$ . [But we may have two Segols, though the word has a guttural,— as in  $\text{לֶחֶם}$  bread, etc.]

(γ.) So  $\text{שִׁבַע}$  fulness,  $\text{רֵחַב}$  breadth, are of the same Declension as  $\text{אֵרֶךְ}$  length [Table XI.]: the  $\text{ֿ}$  replacing  $\text{ֿֿ}$  because of the guttural letter.

N.B.—All words like the Nouns in Tables X., XI., have their Accent on the penultimate, in the ‘Absolute’ Singular.

62. The ‘DECLENSION-VOWEL’ (as it may be called) is seen to be (i.)  $\text{ֿ}$  for the ‘6-point’ Noun in Table X (1), and (ii.)  $\text{ֿֿ}$  for the ‘6-point’ (as also for the ‘5-point’) Noun in Table X (2). (iii.) Some words, as  $\text{נָר}$ ,  $\text{הֶלֶק}$  (for instance), have  $\text{ֿֿֿ}$  for their ‘Declension-vowel’; thus  $\text{נָגְרִי}$ ,  $\text{נְגִירָה}$ ,  $\text{נְגִירָה}$ , etc.,  $\text{הֶלְקִי}$ ,  $\text{הֶלְקִיָּה$ ,  $\text{הֶלְקִיו}$ , etc. The terms ‘ā-Decl.’ ‘ē-Decl.’ ‘î-Decl.’

will be found useful as a means of designating these Declensions [viz., those of (i.) (iii.) (ii.), respectively]. Similarly the Declension of Table XI. (in which the  $\text{ֿֿ}$  is  $\delta$ ) may be called an ‘ $\delta$ -Decl.’

\* This is really of the form  $\text{פֿרָשׁ}$ ; but as the five letters  $\text{אֶהָחַעֵר}$  do not receive Dagesh, the  $\text{ֿ}$  is put under the  $\text{ש}$  to ‘Compensate for the Dagesh’ which belongs to the  $\text{ר}$ .

† Any of these that may occur will be duly mentioned, so that no practical difficulty will arise therefrom.

‡ The actual terms in use (in Rabbinic works on Grammar) are ‘Nouns of 6 points,’ ‘Nouns of 5 points,’—the dots in the  $\text{ֿֿֿ}$  and the  $\text{ֿֿ}$  being counted.

63. The following shew the Declensions of—

- (α.) (1) דְּבִשׁ [p. : דְּבִשׁ] *honey*, דְּבִשִּׁי *my...*;  
 (2) שֵׁכָם [p. : שֵׁכָם] *a shoulder*, שֵׁכְמוֹ, שֵׁכְמוֹךָ, etc.;
- (β.) (1) פְּרִי [p. : פְּרִי] *fruit*, פְּרִי, פְּרִי, etc., [פְּרִיָה, פְּרִיָּם, פְּרִיָּם and פְּרִיָּהם];  
 (2) לְחִי [p. : לְחִי] *a jaw*, לְחָיו, Du. לְחָיִים, [יָיךְ, יָיךְ, לְחָיו (m.)];  
 (3) עֲרִי [p. : עֲרִי] *an ornament*, עֲרִי, Plu. עֲרִיִּים ;  
 (4) חֲצִי [p. : חֲצִי] *a half*, חֲצָיו, etc.;
- (γ.) (1) חֲלִי [p. : חֲלִי] *sickness*, חֲלָיו, etc., Plu. חֲלָיִים ;  
 (2) עֲגִי [p. : עֲגִי] *affliction*, עֲגִי, etc.
- (δ.) From כֶּלִי [p. : כֶּלִי] *a vessel*, etc., כֶּלִי, *thy (m.)...*, the Plural is כֶּלִּים [i. c. כֶּלִי, כֶּלִי, כֶּלִי, etc.];

64. In § 63, the 'Construct' Singular is the same as the 'Absolute.'

65. The 'Slight-vowel' for the 'Construct State' of the Plural (§ 57, γ.), and for the *Plural Noun* with the Affixes for the 3 & 2 pl. (m.) & (f.) (§ 59 γ, δ), is the same generally, as the 'Declension-vowel' of the Noun. Thus the  $\text{—}$  in מַלְכֵי, the  $\text{—}$  in חֲלָיָהם, the  $\text{—}$  in נְדָרֵיכֶם, נְגַעִי, etc. See Table X.

66. The Feminine Noun in Table XII. 1, corresponds with the Masculine Noun in Table X. 1; and so the Femines in Table XII. 2, 3, with the Masculines in X. 2, 5. This observation is important as helping to understand the formation of the Feminine Plurals. Thus, from מֶלֶךְ *a king*, and מַלְכָּה *a queen* (the latter agreeing in form with the *Declension-forms of the Singular* in Table X. 1), we have the kindred Plurals מַלְכִּים *kings*, מַלְכוֹת *queens*. So from כֶּבֶשׂ *a lamb (m.)*, כֶּבֶשָׁה [and כֶּבֶשָׁה] *a lamb (f.)*, we have the Plurals כֶּבֶשִׁים (m.), כֶּבֶשׂוֹת (f.).

67. Feminine Nouns of this class that have no corresponding *Masculine* kindred-form follow (as might be expected) the law of those that have. Thus, from שֹׁפְחָה *a woman-servant*, we have the Plural שֹׁפְחוֹת (formed after the analogy of an imaginary *Masculine* Plural שֹׁפְחִים from the imaginary Singular שֹׁפַח).



68. Similarly there are some Feminine Nouns (with the ending הַֿ) corresponding to Masculines of the form אֲרִי. Thus עָצָם *might (m.)* and עֲצָמָה\* *might (f.)*, the latter agreeing in form with the Decl.-forms of the Singular in Tab. XI. And so הָרֵב *drought, aridity, desolation*, הַרְבָּה † *desolation*. The Plural of this latter is הַרְבוֹת, the Feminine form analogous to an *imaginary* Masculine הַרְבִּים.

69. (α.) The Declension of שְׁפָחָה with Pron. Aff. is the same as that of מַלְכָּה in Tab. XII. 1, with הַֿ instead of the וַֿ under the first letter there; thus—

my { שְׁפָחָתִי שְׁפָחָתִי etc.	,	thy (m.) { שְׁפָחָתְךָ שְׁפָחָתֶיךָ etc.	,	his { שְׁפָחָתוֹ—[woman-servant]. שְׁפָחָתוֹ שְׁפָחָתוֹ etc.
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(β.) The Declension of a word of the form הַרְבָּה with Pron. Affixes is of corresponding form, but with הַֿ (δ, K. K̄h.) instead of the וַֿ under the ב in Table XII. 1; thus from חֲכָמָה *wisdom*, we have

חֲכָמָתִי *my wisdom*, חֲכָמָתְךָ *thy (m.)...*, חֲכָמָתוֹ *his...*; and from תַּרְבוֹת *desolations* (i. c. הַרְבוֹת), — תַּרְבוֹתַי *his...*, תַּרְבוֹתֶיךָ *her...*, תַּרְבוֹתֶיךָ *thy (f.)...*, תַּרְבוֹתֵיהֶם *their (m.)...*

70. Besides the accented ending הַֿ of § 40, there is an ending הַֿ *unaccented* which is not a mark of Feminine Gender, but merely gives a varying equivalent form for some words; thus לַיִל and לַיְלָה *night*, and so הַמַּוְתָה Ps. cxvi. 15 (= הַמַּוְתָה).

N.B.—Sometimes the Declension-form of the Noun is used in this case, as אֶרְצָה *land of*, Is. viii. 23 (= אֶרְצִי), and אֶרְצָה *earth* (Pause form) Job xxxiv. 13, and xxxvii. 12.

\* The הַֿ under the פ is δ, K. K̄h.

† The הַֿ under the פ is seen to be δ, K. K̄h. by Pt. I. § 55 (5 and 10 a.).

‡ A Noun of δ-Decl., § 62.

71. (i.) There is another *unaccented ending* הַ־ which is of frequent occurrence, signifying *to, towards, into*; thus הַחֶבְרוֹן *Hebron*, הַחֶבְרוֹנָה *to Hebron*, — צָפֹן *north*, צָפֹנָה *northwards*; — קֶדֶם *east*, קֶדְמָה *eastwards*.

(ii.) This הַ־ *to, towards, into* may be attached to—

(α.) a Noun having the definite ה; thus, הַבַּיִת *the house*, הַבַּיְתָה *into the house*, and

(β.) a Noun in the State of Construction; thus, בַּיִת *house of*, בַּיְתָה פְּרַעֲוִה *into-[the]-house-of Pharaoh*.

(iii.) Sometimes the *Declension-form* of the Noun is adopted for this, as אֶרֶץ\* *earth-wards* (p. 4; אֶרֶץ); and so נָגַב [of *ê*-Decl.] *south*, נֹגְבָה *southwards*; etc.

72. N.B.—There being no ‘Genitive,’ ‘Dative,’ ‘Accusative’ or ‘Ablative’ Cases in Hebrew,—the ‘of,’ ‘to,’ ‘from,’ etc., are expressed by other means:—

(a.) The ordinary ‘of’—of connection—is expressed by the ‘State of Construction,’† § 52;

(b.) The ‘to,’—of relation,—is expressed by the prefix ל of § 4;

(c.) ‘From’ is expressed by the prefix מ of § 5, or by the full Preposition מִן;

(d.) The context alone can determine when an *Indefinite* Noun is used *Objectively*, as the word *man* twice in “and he SAW A MAN, an Egyptian, SMITING A MAN, a Hebrew” [Ex. ii. 11], where the word אִישׁ *a man* has nothing to mark it as ‘Objective’; but

(e.) The Particle אֵת (or אֶת) is a mark of the ‘*Definite*

\* Also *to* or *towards land-of*, frequently; [from אֶרֶץ, p. 41]. Obs. The context alone can decide, sometimes, between the ה of §§ 70 and 71.

† The ‘of’ = *from, out of*, is expressed by the Prefix מ of § 5, or by מִן. [Ju. xiii. 2, 1 S. i. 1, etc.].

Object; thus in “and he SMOTE THE EGYPTIAN” [Ex. ii. 12] we have אֶת־הַמִּצְרִי *the Egyptian* (Accus., or ‘Objective’). So in “God created [אֵת הַשָּׁמַיִם] *the heavens*, [אֵת הָאָרֶץ] *and the earth*” [Gen. i. 1], we have אֵת before “THE heavens” and before “THE earth,” marking them as ‘Objective.’

(f.) This mark of the ‘Definite Object’ is not always expressed, and then the context alone can determine whether the Definite Noun is ‘Objective’ or not; thus, “And they spoiled [הָעִיר] *the city*” [Gen. xxxiv. 27].

(g.) This אֵת (or אֶת) may stand before a *Definite* ‘Objective’ word — (i.) which has the ‘Definite Article’ [§ 6];— (ii.) the ‘Proper Name’ of a *person* or *place*, as *Noah, Job, Ruth, Athaliah, Makkeda, Babylon*, etc.; — (iii.) in Construction, as in “and he took [אֶת־זְקֵנֵי] [*the*] *elders of the city*,.... and he taught [אֵת אַנְשֵׁי] [*the*] *men of Succoth*” [Jud. viii. 16]; — (iv.) having a *Pron. Affix* attached to it, as in “they took [אֶת־צֹאֲנָם] *their flock*,” etc. [Gen. xxxiv. 28].

(h.) This אֵת (or אֶת) may also stand before אֲשֶׁר used Objectively for ‘*that which*’ or ‘*him, thee, them* (etc.), *who*’\*, and in a few other cases to be mentioned elsewhere.

73. Obs.—The ה for the ‘Def. Art.’ must never be placed before

- (1) a Noun ‘i. c.’, †
- (2) a Noun with a ‘Pron. Aff.’, †
- (3) אֲשֶׁר *who, whom, or which*;

[Note.—Nor before Proper Names, as a Rule. There are some exceptions (to be mentioned elsewhere), especially the names of some Places and Rivers.

\* Thus, “[אֵת אֲשֶׁר] *and that which* [was] in the city, [אֶת־אֲשֶׁר] *and that — which* [was] in the field, they took” [Gen. xxxiv. 28].

† A few instances may be cited to the contrary (which must be mentioned elsewhere),—but this great Rule of § 73 MUST ALWAYS BE OBSERVED in Composition.

74. More must be said on the Nouns elsewhere [Pt. II.], but the following Notes may be added here.

Note (a.) It need scarcely be said that a Noun, — such as  $\text{רוּחַ}$  *spirit*, for instance, — having *Furtive-Pathakh* to its last letter, must drop the *Furtive-Pathakh* on receiving any Affix; — thus,  $\text{רוּחוֹת}$  (Plu.), and so  $\text{רוּחוֹ}$  *his spirit*,  $\text{רוּחִי}$  *my...*, etc.

(b.) Nouns ending in  $\text{הַ}$  drop the ה on receiving Affixes; thus from  $\text{שָׂדֶה}$  *a field* (i. c.  $\text{שָׂדֶה}$ ) the Declension is—

my	$\text{שָׂדֵי}$		thy	{	(m.)	$\text{שָׂדֶה}$		his	$\text{שָׂדֵהוּ}$	} field.
					(f.)	$\text{שָׂדֶה}$		her	$\text{שָׂדֶהָ}$	

Nouns ending in  $\text{הַ}$  generally take the Affix form  $\text{הוּ}$  for 'his,' as in  $\text{שָׂדֵהוּ}$  *his field*,  $\text{מַעֲשָׂהוּ}$  *his work*.

[The Plural  $\text{שָׂדִים}$  of this Noun does not occur, but the Construct form  $\text{שָׂדֵי}$  occurs. The usual Plural is  $\text{שָׂדוֹת}$  *fields* (i. c.  $\text{שָׂדוֹת}$ ), with Affixes  $\text{שָׂדֵתֵינוּ}$ ,  $\text{שָׂדֵתֵיהֶם}$ , etc.]

From  $\text{מַעֲשָׂה}$  *a work* (i. c.  $\text{מַעֲשָׂה}$ ), Plu.  $\text{מַעֲשִׂים}$  (i. c.  $\text{מַעֲשִׂי}$ ), we have the Plural Declension—

my	$\text{מַעֲשֵׂי}$		thy	{	(m.)	$\text{מַעֲשֵׂךְ}$		his	$\text{מַעֲשָׂיו}$	} $\text{מַעֲשִׂים}$	
					(f.)	$\text{מַעֲשֵׂךְ}$		her	$\text{מַעֲשֵׂיהָ}$		} works.
our	$\text{מַעֲשֵׂינוּ}$		your	{	(m.)	$\text{מַעֲשֵׂיכֶם}$		their	(m.)	$\text{מַעֲשֵׂיהֶם}$	
					(f.)	$\text{מַעֲשֵׂיכֶן}$			(f.)	$\text{מַעֲשֵׂיהֶן}$	

(c.) Besides the ending  $\text{הַ}$ , for the Feminine, there are some others (to be mentioned elsewhere). The most important, perhaps, of these is the ending  $\text{תַּ}$  (p. :  $\text{תַּ}$ ), as in  $\text{עֲפָרַת}$  *lead* (the ת being part of the ending).

(d.) This remark (c.) will be found to be of great use hereafter when we shall have to give the *forms of Participles*. These have simple Noun-forms, and for the Feminine Singular they have the ending  $\text{תַּ}$  as well as  $\text{תַּ}$ ; thus,

from **אָמַר** *one (m.) saying*, we have both **אִמְרָה** and **אִמְרַת** *one (f.) saying*.

(e.) Some Nouns have both endings, viz., **הָ** and **תָּ**; thus, (1) from **גְּבִיר** *a lord*, we have both **גְּבִירָה** and **גְּבִירַת** *a lady, a mistress*. So we have (2) both **תְּפָאָרָה** and **תְּפָאָרַת** *beauty, glory; etc.*

(f.) The 'Singular' Declension (including the 'Construct State') of such Nouns as those in (e.) is, generally, only that of the **תָּ** form; thus we have **גְּבִירַת** (the 'Construct' form), and **גְּבִירָתִי**, **גְּבִירַתָּהּ**, etc. (Cp. Tab. X. (2)), and so **תְּפָאָרַת** (the 'Construct' form), and **תְּפָאָרַתִּי**, **תְּפָאָרַתָּהּ**, **תְּפָאָרַתוֹ**, etc. (Cp. Tab. X. (1)), — **גְּבִירָה** and **תְּפָאָרָה** are Indeclinable.

(g.) This is so even in certain Nouns of which the 'Absolute' form in **תָּ** does not occur, as **מַמְלָכָה** *a kingdom*, **מַמְשָׁלָה** *dominion*, **מַרְכָּבָה** *a chariot*. Of these the 'Construct' forms are **מַמְלַכַת**, **מַמְשַׁלַת**, **מַרְכַּבַת**, respectively, and the Declension-forms are **מַמְלַכְתּוֹ**, **מַמְשַׁלְתּוֹ**, **מַרְכַּבְתּוֹ**, etc.

(h.) The Plurals of such Nouns are from the **הָ** form; thus, from **מִלְחָמָה** and **מִלְחָמַת** *war, battle* (of which the Declension is of the form of **מִלְחָמָתוֹ**), the only Plural is **מִלְחָמוֹת**.

(i.) No separate Table is needed for Nouns ending in **הָ** which drop the Penult. vowel of their Absolute form; thus, **עֲדָה** \* *an assembly*, i. e. **עָדָה** (§ 56, l.), w. affs. **עָדָתִי**, **עָדָתְךָ**, etc.

(k.) Table XIII. (1—6) gives the Declensions of some special Nouns, viz.,—

[1] **אָב** *a father*, [2] **אָח** *a brother*, [3] **בַּיִת** *a house*, [4] **בֵּן** *a son*, [5] **בַּת** *a daughter*, [6] **פֶּה** *a mouth*.

(l.) The Noun **אִישׁ** *a man* (also *each-one*, etc.) is declined

\* Obs.—**עֲדָה** *a testimony*, RETAINS its **תָּ**.

in the Singular like שִׁיר [Tab. V.]. The Plural אִישִׁים is used, but *not generally*. The ordinary word for 'men' is אַנְשִׁים, which is declined like עֲבָדִים [Tab. X. (6)].

(m.) The Noun אִשָּׁה *a woman, a wife*, is not declined. But there is a Declension of the corresponding Noun אִשָּׁת (which occurs in the 'Absolute,' Deut. xxi. 11, 1 S. xxviii. 7, Ps. lviii. 9, and frequently 'i. c.'). This is declined אִשְׁתִּי, אִשְׁתְּךָ, אִשְׁתּוֹ, etc., like נָדָר [Tab. X. (2)] — as if it were an ordinary '5-point' Noun (§ 62), — but *only in the Singular*. For the Plural 'women' or 'wives' the word is נָשִׁים (i. c. נְשִׁי) which is declined thus,—

my	נְשִׁי		thy (m.)	נְשִׁיךָ		his	נְשָׁיו	}	wives.
our	נְשִׁינוּ		your (m.)	נְשִׁיכֶם		their (m.)	נְשִׁיהֶם		

(n.) The Vocative 'O!' is sometimes marked by the Prefix הַ followed by Dagesh Forte, the same as for the 'Def. Art.' (§ 6); thus, [1 S. xvii. 55] "As thy soul liveth [הַיְּמִינִי] O king!", [1 S. xxiii. 20] "According to all the desire of thy soul [הַיְּמִינִי] O king!", etc.

(o.) The Rules of § 6 (b.), (c.), etc., apply to this Prefix הַ for the Vocative 'O!', as well as to that for the 'Def. Art.'; thus in [Is. xliii. 18] [הַחִרְשִׁים] — "O deaf men, hear ye!, and [הַעֲרִיבִים] O blind men, look ye!—that ye may see," etc.

(p.) This הַ for the Vocative 'O!' may stand before a word 'i. c.' (§ 53); thus [Lament. ii. 13] "What-thing shall I liken to thee [הַבָּת] O daughter-of Jerusalem!" etc.

(q.) In Table V. (i.) the words שִׁירָם and שִׁירָן may be considered to be contracted from שִׁירָהֶם and שִׁירָהֶן. With these latter the Plural words שִׁירֵיהֶם and שִׁירֵיהֶן in Tab. V. (ii.) correspond, as שִׁירֵיכֶם and שִׁירֵיכֶן (*your m., and your f. songs*) in Tab. V. (ii.) correspond with שִׁירֵיכֶם and שִׁירֵיכֶן (*your m., and your f., song*) in Tab. V. (i.). This being so, the analogy between the Affix-forms in Tab. V. (i.) and those in Tab. V. (ii.)—i. e., for the Sing. and the Plu. Noun respectively, — is seen to be complete.

(r.) Similarly in Tab. VI. (i.), the words תּוֹרָתָם and תּוֹרָתָן may be considered to be contracted from תּוֹרַתָּהֶם and תּוֹרַתָּהֶן.

(s.) The ם before the Affixes ךֿ and ךֿן in the Tables is, of course, Shva Moving, because there is no Dagesh Lene in the ךֿ, — Pt. I. § 55 (4).

(t.) N.B. There is ם before the ךֿ and the ךֿן instead of ם in the corresponding places of the other words in these Tables (and ם in ךֿי *your (m.) hand*, from יָ *a hand*, w. Affixes יָוֹ *his.*, etc.). Owing to the *stress and emphasis* on these Affixes, the earlier parts of the words having them are shortened as much as possible. The *Short-vowel* followed by the Shva Moving admits of *rapid* moving

on to the final syllable, on which the stress and emphasis is laid. There could not be *Shva* in the place of this Short vowel, because of the *Shva* following it.

So, too, in the *תּוֹרָתְהֶם* and *תּוֹרָתְהוּן*, from which *תּוֹרָתָם* and *תּוֹרָתָן* may be considered to be contracted, Tab. VI. (i.), and in *דְּבַרְהֶם* and *דְּבַרְהוּן*, from which *דְּבַרָם* and *דְּבַרָן* may be considered to be contracted, Tab. IX. (i.).

(u.) There is a not unfrequent contraction of the forms *תּוֹרָתֵיהֶם* and *תּוֹרָתֵיהוּן* into *תּוֹרָתָם* and *תּוֹרָתָן*. This is for the sake of shortness.

(w.) The form *שֶׁבַט* is 'i. e.' the same (*viz.* *שֶׁבֶט*),—Plu. *שֶׁבֶטִים* (i. e. *שֶׁבֶטִי*).

### EXERCISE XIII.

(To be translated into English.)

י"י + מַלְכֵנוּ<sup>2</sup> : \* יָמֵי<sup>3</sup> + שְׁנוֹתֵינוּ<sup>4</sup> : מַלְכֵי<sup>2</sup> הָאָרְצוֹת<sup>5</sup> : † עֲרַת<sup>6</sup>  
 אֲבִירִים<sup>7</sup> : \* בְּאַרְת<sup>8</sup> הַמָּר : צִיּוֹן<sup>9</sup> אֵל<sup>10</sup> יִרְפוּ<sup>11</sup> יָרֵךְ<sup>12</sup> : § בְּנַפְי<sup>13</sup>  
 יוֹנָה<sup>14</sup> : דְּבַרֵי<sup>15</sup> פִּי<sup>16</sup> חָכָם<sup>17</sup> : גֵּר<sup>18</sup> לְרַגְלִי<sup>19</sup> + דְּבַרְךָ<sup>20</sup> וְאוֹר<sup>21</sup>  
 לְנִתְיָבְתִי<sup>22</sup> : גְּדֻכּוֹת<sup>23</sup> פִּי<sup>17</sup> רֵצָה<sup>24</sup> נָא<sup>25</sup> י"י<sup>1</sup> וּמִשְׁפָּטֶיךָ<sup>26</sup> לְמַרְנִי<sup>27</sup> :  
 לְמַצּוֹתֶיךָ<sup>28</sup> יִאֲבֹתִי<sup>29</sup> : הַשְׁבֵּתִי<sup>30</sup> דְּרַכִּי<sup>31</sup> וְאֲשִׁיבָה<sup>32</sup> רַגְלִי<sup>20</sup> אֵל<sup>33</sup>  
 עֲדֹתֶיךָ<sup>34</sup> : בְּקִשּׁוֹ<sup>35</sup> אֵת<sup>36</sup> י"י<sup>1</sup> כָּל<sup>37</sup> עֲנּוּי<sup>38</sup> הָאָרֶץ<sup>39</sup> : כִּי<sup>40</sup>  
 בְּעוֹנָם<sup>40</sup> גָּלוּ<sup>41</sup> : וַיִּדְעוּ<sup>42</sup> עֲבוֹדָתִי<sup>43</sup> וְעַבְדוֹת<sup>44</sup> מַמְלְכוֹת<sup>45</sup> הָאָרְצוֹת<sup>46</sup> :  
 יבִשׁוּ<sup>45</sup> כָּל<sup>47</sup> עֹבְדֵי<sup>48</sup> פֶסֶל<sup>49</sup> : מַעֲשֵׂה<sup>50</sup> יָדַי<sup>51</sup> חָרַשׁ<sup>52</sup> : מַעֲשֵׂיהֶם<sup>53</sup> +  
 מַעֲשֵׂי<sup>54</sup> אֶזְוֹן<sup>55</sup> : קָבֵר<sup>56</sup> פְּתוּחַ<sup>57</sup> + גְּרָנָם<sup>58</sup> : שְׁפָתַי<sup>59</sup> חִלְקוֹת<sup>60</sup> :

1 See p. 385. 2 Table X. (1). 3 יָמִים days. 4 שָׁנָה year. 5 אָרֶץ earth, a land, a country (see page 25 (Note 4), — Plu. אֲרָצוֹת). 6 עֲרָה a company. 7 אֲבִיר a strong one. 8 בְּאֵרוֹת pits. 9 slime. 10 Zion. 11 not. 12 let them be slack. 13 יָד a hand (Dual יָדַי). 14 כְּנָף a wing (Dual כְּנָפַי). 15 a dove. 16 Tab. IX. 17 Tab. XIII. (6) 18 a wise man. 19 a lamp. 20 רַגְלִי a foot (Dual רַגְלַי). 21 and light. 22 נְתִיבָה a path. 23 נְדָבָה a free-will offering. 24 be pleased with, accept. 25 I pray. 26 מִשְׁפָּט a judgment. 27 teach Thou me. 28 מִצְוָה a commandment. 29 I have longed, had a great desire. 30 I thought on. 31 דְּרֶךְ a way. 32 and I made to return. 33 to. 34 עֲרָה a testimony (the — of this word cannot be dropped). 35 Seek ye. 36 See Exerc. IX. Note 15. 37 כָּל all (כָּל when unaccented). 38 עָנּוּי a meek one. 39 for, because. 40 עוֹן iniquity. 41 they have gone into captivity. 42 and they shall know. 43 עֲבוֹדָה service. 44 מַמְלָכָה a kingdom. 45 they shall be ashamed. 46 עֹבֵד a worshipper. 47 a graven image. 48 מַעֲשֵׂה a work. 49 a workman, smith. 50 nothingness. 51 a grave, sepulchre. 52 opened. 53 גְּרוֹן a throat. 54 שְׁפָתַי lips. 55 smooth-  
 \* § 56 (i. & ix.). † § 59. † § 74 (i.). § § 56 (ix, 4).

וְהִירִים<sup>13</sup> יְרִי<sup>13</sup> עֵשׂוֹן<sup>60</sup> : אֵל<sup>11</sup> תִּאֶסֶף<sup>67</sup> עִם<sup>66</sup> הַפְּאִים<sup>69</sup> גַּפְשִׁי<sup>60</sup>  
 וְעַם<sup>65</sup> אֲנִשִׁי<sup>61</sup> דָּמִים<sup>62</sup> תָּיִן<sup>63</sup> : אֲשֶׁר בִּירִיהֶם<sup>13</sup> + וּמָה<sup>64</sup> : אֲשֶׁר  
 פִּיהֶם<sup>17</sup> דִּבֶּר<sup>65</sup> שָׁוָא<sup>65</sup> : יִי<sup>11</sup> הֵט<sup>67</sup> שְׁמִיךְ<sup>68</sup> וְתִרַד<sup>69</sup> : שְׁלַח<sup>70</sup>  
 אוֹרְךָ<sup>71</sup> וְאַמְתָּךְ<sup>72</sup> , הַפָּה יִנְחוּנִי<sup>73</sup> : וּפְדוּנִי<sup>74</sup> יִי<sup>11</sup> : יִשׁוּבוּן<sup>75</sup> :  
 וְרַחֲמֵתִי<sup>76</sup> כָּל<sup>67</sup> בַּיִת<sup>77</sup> יִשְׂרָאֵל<sup>78</sup> וּקְנֵאתִי<sup>79</sup> לְשֵׁם<sup>60</sup> קְדֹשִׁי<sup>81</sup> :  
 וּקְבֻצָּתִי<sup>82</sup> אֲתֶם<sup>83</sup> מֵאַרְצוֹת<sup>84</sup> אֲיִבִיהֶם<sup>84</sup> : צְדִיק<sup>85</sup> + יִי<sup>11</sup> בְּכֹל<sup>87</sup>  
 דְּרָכָיו<sup>81</sup> וְחִסְדִּי<sup>86</sup> בְּכֹל<sup>87</sup> מַעֲשָׂיו<sup>80</sup> : עֵינַי<sup>87</sup> כֹּל<sup>87</sup> אֵלֶיךָ<sup>88</sup> יִשְׁבְּרוּ<sup>89</sup>  
 וְאַתָּה + נוֹתֵן<sup>90</sup> לָהֶם אֵת<sup>88</sup> אֲכָלָם<sup>91</sup> בְּעֵתוֹ<sup>92</sup> :

ness, flattery. <sup>55</sup> Esau. <sup>57</sup> (with the preceding word) 'do not gather?' <sup>58</sup> עם  
 with. <sup>59</sup> sinners. <sup>60</sup> גַּפְשִׁי a soul. <sup>61</sup> § 74 Note (L). <sup>62</sup> blood. <sup>63</sup> הַיָּיִם life  
 (a Plural form). <sup>64</sup> wickedness. <sup>65</sup> hath spoken. <sup>66</sup> vanity. <sup>67</sup> incline Thou.  
<sup>68</sup> שָׁמַיִם heavens (Dual form). <sup>69</sup> and mayest Thou come down. <sup>70</sup> send forth.  
<sup>71</sup> אֹר light. <sup>72</sup> אֱמֶת truth (with aff. אֶמְתוֹ his., etc.). <sup>73</sup> shall guide me.  
<sup>74</sup> פְּדוּנִי a ransomed one. <sup>75</sup> shall return. <sup>76</sup> and I will have mercy upon.  
<sup>77</sup> See Tab. XIII. (3). <sup>78</sup> Israel. <sup>79</sup> and I will be jealous. <sup>80</sup> שֵׁם a name,  
 (the same 'i. c.'). Obs. 'The-Name-of-My-holiness' here = *My Holy Name*.  
<sup>81</sup> קְדֹשִׁי holiness. <sup>82</sup> And I will collect. <sup>83</sup> Tab. III. (1). <sup>84</sup> אֲיִב an enemy.  
<sup>85</sup> Righteous. <sup>86</sup> and Gracious. <sup>87</sup> עֵינַי an eye (Dual עֵינַיִם). <sup>88</sup> Tab. IV. (1).  
<sup>89</sup> look with hope. <sup>90</sup> giving. <sup>91</sup> אֲכָל food. <sup>92</sup> in its season.

#### EXERCISE XIV.

(To be translated into Hebrew.)

\* \* \* For the plan of the Exercise see § 11 (ζ-μ).

According-to<sup>1</sup> the word<sup>2</sup> of Elijah.<sup>3</sup> 'The man<sup>4</sup> with-  
 whom-is-My-word (Hebr., *who My word<sup>2</sup> with<sup>5</sup> him*). And-  
 I-will-put<sup>6</sup> My words<sup>2</sup> in his mouth.<sup>7</sup> The words<sup>2</sup> of wise-  
 men<sup>8</sup> and their riddles.<sup>9</sup> As<sup>1</sup> the flesh<sup>10</sup> of our brethren<sup>11</sup>  
 [is] our flesh.<sup>10</sup> Thy (*m.*) bone<sup>12</sup> and thy flesh<sup>10</sup> [are] we.  
 Your (*m.*) bone<sup>12</sup> and your flesh<sup>10</sup> [am] I. And-as-for-me

<sup>1</sup> בּ the Prefix. <sup>2</sup> דְּבַר a word. <sup>3</sup> אֵלִיָּהוּ. <sup>4</sup> אִישׁ. <sup>5</sup> אִתָּךְ Tab. III. 2. <sup>6</sup> וְנִתְּתִי.  
<sup>7</sup> Tab. XIII. 6. <sup>8</sup> חֲכָמִים (s.). <sup>9</sup> הִירָה (s.). <sup>10</sup> בָּשָׂר Tab. IX. <sup>11</sup> Tab. XIII. 2. <sup>12</sup> עֲצָמַי



(Hebr., *and I*) my prayer<sup>13</sup> [is] to your (*m.*) God<sup>14</sup> according-  
to<sup>1</sup> your words.<sup>2</sup> For<sup>15</sup> great-is-His-Mercy-towards-us (Hebr.,  
*mighty-hath-been*<sup>16</sup> *over*<sup>17</sup> *us His Mercy*<sup>18</sup>). Thy (*m.*) Counte-  
nance<sup>19</sup> make-Thou-to-shine<sup>20</sup> upon<sup>21</sup> Thy servant.<sup>22</sup> Many<sup>23</sup>  
[are] my persecutors<sup>24</sup> and my enemies.<sup>25</sup> Let-my-supplication-  
come-before-Thee (Hebr., *let-come*<sup>26</sup> *my supplication*<sup>27</sup> *to Thy*  
*Presence*<sup>19</sup>). I-will-extol-thee,<sup>28</sup> my God,<sup>14</sup> O\* King<sup>29</sup>; and-  
I-will-bless<sup>30</sup> Thy Name<sup>31</sup> for-ever-and-ever.<sup>32</sup> His praise<sup>33</sup>  
shall-speak<sup>34</sup> [viz.] my mouth<sup>7</sup>; and-shall-bless<sup>35</sup> [viz.] all-  
flesh<sup>36</sup> His-Holy-Name (Hebr., *the Name*<sup>31</sup> *of His Holiness*<sup>37</sup>)  
for-ever-and-ever.<sup>32</sup>

Tab. X. (1). 13 תפלה. 14 אלהים (a Noun of Plural form). 15 כי. 16 נבר.  
17 על. 18 חסד Tab. X. (1). 19 פנים (a Noun of Plural form). 20 האר. 21 ב  
the Prefix of § 4. 22 עבד Tab. X. (1). 23 רבים. 24 רדפים. 25 צר (s.).  
26 תבוא. 27 תתנה. 28 ארומכד. 29 מלך. 30 ואברכה. 31 שם (i. c. the same),  
with affix שמו *his...*, etc.† 32 לעולם ועד. 33 תהלה. 34 ירבר. 35 ויברך.  
36 כל-בשר. 37 קדש, Tab. XI. 1. — \* See § 74 (n).

† See Tab. XIII, Note (§, a).

## SECTION VIII.

## NOUNS-ADJECTIVE.

75. There being no 'Cases' in Hebrew, — and no Gender-forms for other than *Masculine* and *Feminine*, — we have only *four* forms to consider, viz., those for the Masculine and the Feminine in (1) the Singular, and (2) the Plural.\*

N.B.—Adjectives should agree with their Substantives in Gender and Number.

76. The forms referred to in § 75 are the usual Noun-forms, — having the termination  $\text{ם'}$  for the Masc. Plural (§ 39.  $\beta$ - $\delta$ ), and  $\text{ה'}$  for the Fem. Sing. (§ 40), and  $\text{ות'}$  (or  $\text{ת'}$ ) for the Fem. Plu. (§ 41). Thus, for instance,

(iv.)		(iii.)		(ii.)		(i.)	
fem.	masc.	fem.	masc.	fem.	masc.	fem.	masc.
יפה	יפה	קטנה	קטן	גדלה	גדול	טובה	טוב
	‡	‡	‡	‡	‡		Sing.
יפות	יפים	קטנות	קטנים	גדלות	גדלים	טובות	טובים
beautiful.		little.		great.		good.	Plu.

77. Adjectives may be used 'i. c.:'; thus, [Dan. i. 4] "Children... [טובי] *good-of* appearance;" [Gen. xxiv. 16] "the damsel was [טבת] *goodly-of* appearance;" and so || גדל (Sing. m.) *great-of*, יפה (Sing. m.) — and יפת (Sing. f.) — *beautiful-of*, etc.†

78. The proper PLACE for the Hebrew Adjective is *after*

\* There are no *Dual* forms for Adjectives proper.

† For the two forms י and ה for the *same* vowel, see Pt. I. § 13.

‡ For the removal of the vowel that would be *Third* before the Accented vowel (reckoned as *First*), see § 59.

§ The last ׀ of קטן is replaced by ׀ followed by *Dagesh Forte*, on the י's receiving a vowel. Cp. Tab. IX. (β). [Of the more common word קטן *little*, there is no other form—except only קטן (i. c.) 2 Chr. xxi. 17.]

|| And גדל (when followed by *Makkēph*, Pt. I. § 37), in which word the ׀ is *δ*. This, in Pr. xix. 19, is *Kri* for גדל *Kthiv* [Pt. I. § 74. 3]. In Na. i. 3, Ps. cxlv. 8, the ׀ of גדול — there 'written' — is 'superfluous.'

¶ There are also the following forms (Masculine),

יפה י. c. פבר, pl. פברים 'i. c.' פברי; so, fr. עניו עניו, עניו 'i. c.' עניו; etc.

its Noun-Subst.\*; thus, אִישׁ טוֹב *a good man* (lit., *a man good*), אִשָּׁה גְדוּלָה *a great woman*, מְלָכִים גְּדֹלִים *great kings*, בְּתוּלוֹת יְפוֹת *beautiful virgins*.

79. Sometimes Participles are used as Adjectives; as in עַם בְּטָח *a confident (or careless) people*, אֵשׁ בֹּעֶרֶת † *a burning fire*, אֲנָשִׁים בֹּעֲרִים *burning men*, בָּנוֹת בְּמַחֹת *careless daughters*.‡

80. With DUAL Nouns-Subst., Adjectives (and Participles used as such) take Plural forms; thus שָׁמַיִם הַדְּשִׁים *new heavens*, יָדַיִם רַפּוֹת *weak hands*, שִׁפְתַיִם דֹּלְקִים *flaming lips*, בְּרַבְיָם כְּשָׁלוֹת *failing knees*.

81. If the Noun-Subst. is 'Definite' — either (1) having the 'Def. Art.' or (2) having not that Prefix because it is 'i. c.' (§ 73), or (3) having a Pron. Affix, — the Adjective follows the Subst., and receives also the 'Def. Art. ;

\* (i.) There may be more than one Noun Subst. referred to by one Adjective; thus, "good statutes and judgments," would be חֲקִים וְקִשְׁפֹּטִים טוֹבִים (lit. *statutes and judgments good*).

(ii.) In a few instances, an Adjective before a Subst. is supposed to qualify that Subst.:—this *must not be* in Composition.

† This is a not unfrequent form of the Feminine Participle — instead of בֹּעֶרֶה; see hereafter.

‡ (i.) There may be several Adjectives (or Participles used as such) one after another, following the Subst.; thus, [Gen. xli. 23] "ears withered, thin, and blasted," etc.

(ii.) In a few instances two Adjectives of different Gender refer to the same Subst.; thus, [1 K. xix. 11] רוּחַ גְּדוּלָה וְחֹזֵק *a wind great (f.) and strong (m.)*,—the 'wind,' being *without life*, cannot be said to have any 'Gender' really.

§ (i.) There may be more Adjectives than one so following the 'Definite' Substantive, and having each of them the Prefix הַ for the 'Definite Article'; thus, "the high and fenced walls," would stand thus, "the walls the high-ones and the fenced-ones." So "the high and fenced walls of a city" would stand thus, "walls of a city the high-ones and the fenced ones;" and so, "thy high and fenced walls" is "thy walls the high-ones and the fenced-ones" (Deut. xviii. 52).

(ii.) A few instances might be cited in which an Adjective not having the Pref. הַ is rendered by many as an Adjective qualifying a 'Definite' Substantive. Suffice it to say here, that such a form of expression must never be used in Composition.

thus, הַדְּבָר הַטוֹב THE *good word* (lit., *the word the good*), דְּבָרַי הַאֲחֵרִים \* דָּוִד THE *last words of David* (lit., *words-of David the last-ones*), בְּתִי הַגְּדוֹלָה my *elder daughter* (lit., *my daughter the great-one*), הִרְכִּיחֵם הָרָעִים their *bad ways* (lit., *their ways the bad*).

N.B.—When the Adjective after a ‘Definite’ Substantive *has not* the Prefix הַ for the ‘Definite Article,’ the Adjective generally serves as a ‘Predicate.’ See below § 83, etc.

82. Hebrew Adjectives have no (1) ‘Comparative’ or (2) ‘Superlative forms. An Adjective of ordinary form

(i.) followed by מִן (or by מֵ, the Prefix of § 5) serves in the place of the ‘Comparative,’—and

(ii.) with the Prefix הַ for the ‘Definite Article,’ and followed by בַּ (the Prefix of § 4), serves in the place of the ‘Superlative;’ thus,—

(i.) טוֹב מִן הָאֲרִיָּה הַמֵּת BETTER THAN the *dead lion* (lit., *GOOD FROM, OR MORE THAN, the dead lion*), and טוֹב מִמֶּנּוּ better than *he*, מֵתוֹק מִדְּבַשׁ sweeter than *honey*.

(ii.) הַגְּדוֹל הַבְּעֻנְקִים THE GREATEST OF the *Anakim* (lit., *THE GREAT ONE IN, OR AMONG, the Anakim*); and so הַדָּל בְּמַנְשֵׁה הַדָּל THE WEAKEST OF *Manasseh*; הַצָּעִיר בְּבֵית אָבִי THE LEAST OF the *house of my father*.

N.B.—These expressions for (i.) the ‘Comparative’ and (ii.) the ‘Superlative’ are often used ‘*Predicatively*,’ thus, [Ps. lxxiii. 4] טוֹב חַסְדְּךָ מֵחַיִּים Thy *Grace [is] better than life*, and [Judg. vi. 15] “My thousand [is ...] הַדָּל בַּ... the *weakest in Manasseh*, and I [am] the least” etc.

\* If, instead of “David,” we had the expression “a great king” [מֶלֶךְ גָּדוֹל], we should have for “the last words of a great king,” דְּבָרַי מֶלֶךְ גָּדוֹל הַאֲחֵרִים (lit., *words-of a king great the-last-ones*); and if, instead of “David,” we had the expression “the great king,” we should have for “the last words of the great king,” דְּבָרַי הַמֶּלֶךְ הַגָּדוֹל הַאֲחֵרִים (lit., *words-of the king the great-one the-last-ones*).

83. Hebrew Adjectives are often used ‘*Predicatively*,’\* and then some form of the so-called ‘*Substantive Verb*’ (or ‘*logical Copula*’) is to be supplied; thus, וְהָיָה הָאָרֶץ טוֹב *and the gold of the land [is] good*, וְהָאִישׁ גָּדוֹל מְאֹד *and the man [was] great exceedingly*, גָּדוֹל שְׁמוֹ GREAT [is] *His Name*, טוֹב הַסֶּדֶךְ *good [is] Thy Mercy*; and so אַתָּה צַדִּיק *Righteous [art] Thou*, טֹבֹת הֵנָּה *goodly they (f.) [were]*, רְחוֹקִים אֲנַחְנוּ *far away [are] we*, etc. etc.

N.B.—The Adjective when used ‘*Predicatively*,’ often precedes its Subject as in the last five examples; it is then generally emphatic.

84. An Adjective which *precedes* the Substantive or Pronoun to which it belongs, generally serves as a ‘*Predicate*’ thereto; thus, [1 S. xxvi. 13] רַב הַמָּקוֹם *great [was] the space [between them]*; [Job v. 25] : רַב זְרָעֶךָ *great (or abundant) thy seed [shall be]*, etc.: as, also, in the last five examples in § 83.

85. So, also, *after a ‘Definite’ Subject* an Adjective that *has not* the Prefix ה for the ‘*Def. Art.*’ is generally used ‘*Predicatively*’;† thus, [Judg. vii. 4] רַב הָעָם *the people [is] great (or numerous)*, whereas “*the numerous people*” would be הָעָם הָרַב, as [Is. xvi. 14] הָרַב הָהוּמוֹן *the great multitude*.

[Obs.—עַם רַב (or רַב עַם) means “*a numerous people*.”]

86. There are not very many adjectives‡ in Hebrew. But no want of them is particularly felt because there is, in common use, another mode of *defining, describing, and qualifying* Substantives, — viz., by placing them in *Construction* with a

\* In which case the Adjective *need not* agree with the Subst. in Gender or Number.

A Noun-Subst. may also be used ‘*Predicatively*’ of another Noun-Subst. or a Pronoun.

† A few instances may be cited in which this seems not attended to. It *must always* be attended to in Composition.

‡ i.e. Strictly such. Participles are often used Adjectively.

word (or expression § 87, 2) which denotes the *qualification*, or the *describing* or *defining thing* or *quality*; thus, [Pr. xv. 26] מְשֻׁבְּחֵי אֱמֹרֵי נֶעֱמ׃ *pleasant words* (lit., *words-of pleasantness*); [1 K. xx. 31] מְלָכֵי הַרְחָם *merciful kings* (lit., *kings-of mercy*), etc. Moreover,

87. The *second* of two words so connected may have a Pron. Affix referring to the *former* one; thus, (1) [Ps. cxix. 62] מִשְׁפָּטֵי צְדָקָה *Thy righteous judgments* (E.V.),—and so (2) [Is. lxiv. 10] בַּיִת קִדְשֵׁנוּ וְתִפְאַרְתָּנוּ *our holy and beautiful house* (lit., *the-house of our holiness and our beauty*), etc.

88. A less common idiom is the following:—A Noun ‘in Construction’ with a word after it sometimes qualifies or describes *this second word*, in an Adjectival manner;\* thus, [Gen. xvi. 12] פָּרָא אָדָם *a wild man* (lit., *a wild-ass-of man*), and so [Deut. xxxii. 41] בָּרַק הַרְבִּי *My flashing sword* (lit., *the-lightning-of My sword*, i.e., *My lightning sword*).

In accordance with this, וְתוֹעֲפֹת הָרִים (lit., *and the-might-of mountains*, Ps. xcv. 4) seems best understood as equivalent to “*and mighty mountains*,”—we have then the whole verse running thus:

“In Whose hand [are] the-secret-depths-of earth,  
“And His [are] the mighty mountains.”

89. Some Adjectives, chiefly *Gentilic* and *Patronymic*,† have the ending יָ for the Masculine, and יָהּ or יָהּ for the Feminine,—in the Singular. These take יָם (or יָיִם) for the Plural Masc. and יָוֹת for the Plural Fem.; thus עִבְרִי (Sing. m.), עִבְרִיָּה (Sing. f.), עִבְרִיִּים [עִבְרִיִּים] Ex. iii. 18 (Plur. m.), עִבְרִיָּוֹת (Plu. f.); and מִצְרִי (Sing. m.), מִצְרִיָּה (Sing. f.), מִצְרִיִּים (Plu. m.), מִצְרִיָּוֹת (Plu. f.).

90. It seems hardly necessary to say that ‘Comparison,’ in the way of *Likeness* and *Similitude* is expressed by the Prefix בּ of § 4 (or the word כְּמוֹ, § 4 Note γ); thus, חֲסַן כְּאֵלֹנִים *strong as the oaks*; בָּנוּן וְחָכֵם כְּמֹדָק *intelligent and wise as thou*; לִבּוֹ יָצִיק כְּמֹדָק *his heart [is] firm as a stone*.

\* Somewhat as we say *a giant of a man* (for a *gigantic man*), *a fool of a man* (for a *foolish man*).

† There are some others, as אֲכֹרֵץ *crust*,—and so חֲקִלְיָלִי Gen. xlix. 12.

91. The  $\text{ב}$  of Comparison is sometimes used with *two words in succession*, to express "just so much as," or "as much the one as the other;" thus, in [Is. xxiv. 2]  $\text{כַּמֹּנֶה כַּמֹּכֵר}$  *so with the buyer as with the seller*; so  $\text{כְּמוֹ}$  in the well-known passage\* [Ps. lviii. 10]  $\text{כְּמוֹ חַיֵּי כְּמוֹ חֶרֶן}$  *as much quick as on fire*.

92. (a.) Adjectives (and Participles used as such) may be used *concretely*; thus,  $\text{צַדִּיק}$  *righteous (m.)* for a *righteous* [MAN], and  $\text{טוֹב}$  *good (m.)* for a *good* [MAN OR THING];—[often so

(β.) when 'Predicative,'—and then they need not agree in Gender and Number with the word to which they refer; thus, [Ps. lxxiii. 28]  $\text{קִרְבַּת אֱלֹהִים לִי טוֹב}$  *the nearness of God to me [is] good (or a good thing)*; [Ps. lxxvi. 3]  $\text{מַה נִּרְאָה מַעֲשֵׂיךָ}$  *how awful [are] Thy works!* etc.]—

(γ) So [Nu. xxii. 18] "to do *little or great* [ $\text{גְּדוֹלָה אוֹ קְטַנּוּת}$ ], lit. *a little [thing] or a great [thing]*], and so some give [Pr. viii. 6] "I will speak *excellent-things*" [ $\text{גְּדוֹלָה}$ ];

(δ) Especially the Fem. Plu.; thus, (1)  $\text{גְּדוֹלוֹת}$  *great [things]* Ps. xii. 4, lxxi. 19, etc., (2)  $\text{נִרְאָוֹת}$  *terrible [things]* Ps. xlv. 5, cvi. 22, etc.:

(ε) And *Adverbially*, as  $\text{נִרְאָוֹת}$  *fearfully*, Ps. cxxxix. 14, etc.

93. Besides the forms of Expressing the 'Comparative' and 'Superlative,' which were mentioned in § 82, there are some others which need not be mentioned in a Section on *Adjectives*.

## EXERCISE XV.

(To be translated into English.)

\* \* \* For the plan of the Exercise, see § 11 (α—ε).

רַחֲשֵׁי לִבִּי דְבַר טוֹב: יי לעולם + חסדו:  
לא נפל דְבַר אֶחָד מִכֹּל דְבָרוֹ הַטּוֹב: יום<sup>12</sup>

<sup>1</sup> hath uttered. <sup>2</sup> my heart. <sup>3</sup> דְבַר a word<sup>†</sup>(with Affix דְבַרִּי *my word*, etc.).  
<sup>4</sup> טוֹב good (m.), טוֹבָה (f.). <sup>5</sup> See Exercise IX. Note 2. <sup>6</sup> for ever. <sup>7</sup> חֶסֶד  
mercy (with Affix חֶסְדִּי *my mercy*, etc.). <sup>8</sup> not. <sup>9</sup> hath fallen. <sup>10</sup> one.  
<sup>11</sup> כל all, כֵּן when unaccented, [Pt. I. §§ 37, 55 (9, b.)]. <sup>12</sup> a day.

\* Perhaps best known in the rendering, "So let indignation vex him even as a thing that is raw." The words חַי *alive* and חֶרֶן *hot, or on fire*, refer to אֶשׁ a *thorn or a briar*;—the Psalmist seems to express the wish that there may suddenly and utterly fall all the force and fire required for bringing to maturity the plot which his foes are concocting; and this he expresses in figurative language which refers to a storm-blast's sweeping away a fire of thorn-twigs *partly quick* (i.e., with the sap yet in them) but *partly kindled*.

† Also a *promise*;—and a *matter, a thing*.

בַּחֲצֵרֶיךָ<sup>13</sup> מֵאֶלֶף<sup>14</sup> : כִּי<sup>15</sup> טוֹב<sup>16</sup> , הַסֵּדֶר<sup>17</sup> מֵחַיִּים<sup>18</sup> : בָּא<sup>19</sup>  
 עֲלֵיכֶם<sup>20</sup> כָּל-<sup>21</sup> הַדְּבָרִים הַטּוֹבִים : הָאָרֶץ<sup>22</sup> הַטּוֹבָה<sup>23</sup> יִנְתֶּן<sup>24</sup>  
 לָכֶם : בֶּן<sup>25</sup> חָכָם<sup>26</sup> יִשְׂמַח<sup>27</sup> אָב<sup>28</sup> וְכִסִּיל<sup>29</sup> אָדָם<sup>30</sup> בַּזֹּחַ<sup>31</sup>  
 אִמּוֹ<sup>32</sup> : זְבוּבֵי<sup>33</sup> מוֹת<sup>34</sup> : מִתִּי<sup>35</sup> מִסָּפֵר<sup>36</sup> : וְהָיָה<sup>37</sup> כָּעֵם<sup>38</sup>  
 בַּפֶּה<sup>39</sup> : אֵד<sup>40</sup> טוֹב<sup>41</sup> לְיִשְׂרָאֵל<sup>42</sup> אֱלֹהִים<sup>43</sup> לְבָרִי<sup>44</sup> לֵב<sup>45</sup> :  
 הָאֵל<sup>46</sup> הַגָּדוֹל<sup>47</sup> וְהַנּוֹרָא<sup>48</sup> : חַגּוּן<sup>49</sup> וְרַחוּם<sup>50</sup> הוּא<sup>51</sup> : הַיּוֹדִי<sup>52</sup> צַח<sup>53</sup>  
 וְאֲדוּם<sup>54</sup> : הַיָּפֶה<sup>55</sup> בַּנְּשִׁים<sup>56</sup> : יָפֶה<sup>57</sup> בַּלְבָּנָה<sup>58</sup> בָּרָה<sup>59</sup> בַּחֲמָה<sup>60</sup> :  
 לֹא<sup>61</sup> יִמַּשׁ<sup>62</sup> אֶת-<sup>63</sup> עַמּוֹ<sup>64</sup> בַּעֲבוּר<sup>65</sup> שְׁמוֹ<sup>66</sup> הַגָּדוֹל<sup>67</sup> :  
 וְנִאֲלַתִּי<sup>68</sup> אֶתְכֶם בְּזוֹרְעַ<sup>69</sup> גְּמוּיָה<sup>70</sup> וּבִשְׁפָטִים<sup>71</sup> גְּדוֹלִים<sup>72</sup> :  
 וְהִקְמַתִּי<sup>73</sup> עֲלֵיכֶם<sup>74</sup> אֵת<sup>75</sup> דְּבָרֵי<sup>76</sup> הַטּוֹב<sup>77</sup> : בְּרוּךְ<sup>78</sup> הַבָּא<sup>79</sup>  
 בְּשֵׁם<sup>80</sup> יי :

13 in Thy courts. 14 אֶלֶף a thousand [p. : אֶלֶף]. 15 for. 16 חַיִּים life. 17 there hath come. 18 עַל upon. 19 אָרֶץ earth, land (הָאָרֶץ when the 'Definite Article' is prefixed). 20 He gave. 21 a son. 22 wise. 23 will gladden. 24 a father. 25 כִּסִּיל a fool. 26 man, a man. 27 despises. 28 his mother. 29 זְבוּב a fly. 30 death. 31 מִתִּים men. 32 number. 33 and it shall be. 34 עַם a people (הָעַם when the 'Definite Article' is prefixed). 35 כַּהֵן a priest. 36 verily. 37 to Israel. 38 God. 39 כָּר pure (Sing. m.) 40 heart. 41 אֵל God. 42 גדול great. 43 נוֹרָא awful, to be feared. 44 gracious. 45 and merciful. 46 my beloved. 47 white (E.V.). 48 and ruddy. 49 יָפֶה beautiful (f.). 50 נְשִׁים women. 51 לְבָנָה moon. 52 bright. 53 חַמָּה sun. 54 will forsake. 55 (See Exerc. IX., No. 15). 56 His people. 57 because of. 58 His Name. 59 and I will redeem. 60 זֹרְעַ an arm (f.). 61 stretched out (f.). 62 שְׁפָטִים judgments. 63 and I will establish. 64 Blessed (m.). 65 He that cometh. 66 in [the] Name of.

## EXERCISE XVI.

(To be translated into Hebrew.)

[N.B.—The ה for the 'Definite Article' must not be put before a word 'i.e.—“Is,” “are,” and “am,” here, are not to be expressed in Hebrew.]

\* \* For the plan of the Exercise, see § 11 (ζ—μ).

A great<sup>1</sup> city.<sup>2</sup> The great<sup>1</sup> city.<sup>2</sup> The city<sup>2</sup> is great.<sup>1</sup>  
 Great<sup>1</sup> cities.<sup>2</sup> The great<sup>1</sup> cities.<sup>2</sup> The cities<sup>2</sup> are great.<sup>1</sup>

<sup>1</sup> גדול § 76 (ii.). <sup>2</sup> עיר a feminine Noun (Plur. ערים f.).

\* The same 'in Construction.'



Great<sup>1</sup> and goodly<sup>3</sup> cities.<sup>2</sup> The great<sup>1</sup> and goodly<sup>3</sup> cities.<sup>2</sup>  
 The cities<sup>2</sup> are great<sup>1</sup> and goodly.<sup>3</sup> The great<sup>1</sup> and good<sup>3</sup>  
 prophet.<sup>4</sup> The prophet<sup>4</sup> is good<sup>3</sup> and great.<sup>1</sup> A good<sup>3</sup> and  
 great<sup>1</sup> prophet<sup>4</sup> he is. The great<sup>1</sup> and good<sup>3</sup> prophets.  
 A great<sup>1</sup> crown-of<sup>5</sup> gold.<sup>6</sup> Is-not (Hebr., *Whether?not*<sup>6</sup>) her  
 little<sup>9</sup> sister<sup>10</sup> better<sup>11</sup> than she? What<sup>12</sup> is sweeter<sup>13</sup> than  
 honey,<sup>14</sup> and what is stronger<sup>15</sup> than a lion.<sup>16</sup> The greatest<sup>17</sup>  
 of the Anakim.<sup>18</sup> My thousand<sup>19</sup> is the weakest<sup>20</sup> of Manassch,<sup>21</sup>  
 and I am the least<sup>22</sup> of the house<sup>23</sup> of my father.<sup>24</sup> The  
 most-beautiful<sup>25</sup> [one] of the women.<sup>26</sup> Thy (*f.*) high<sup>27</sup> and  
 fenced<sup>28</sup> walls.<sup>29</sup> The Glorious<sup>30</sup> and Awful<sup>31</sup> NAME.<sup>32</sup>

<sup>3</sup> טוב, § 76 (i.). <sup>4</sup> נְבִיא (*m.*). <sup>5</sup> עֲטֹרַת (*f.*) <sup>6</sup> וְהֵב 7 § 7. <sup>8</sup> לֹא <sup>9</sup> קָטָן  
 § 76 (iii.). <sup>10</sup> Tab. XIII. † (a). <sup>11</sup> 'Comparative' of (3). See § 82 (i.). <sup>12</sup> מָה.  
<sup>13</sup> קָטָן sweet. <sup>14</sup> דְּבִשׁ. <sup>15</sup> עָז strong. <sup>16</sup> אַרְי. <sup>17</sup> 'Superlative' of (1). See  
 § 82 (ii.). <sup>18</sup> עֲנָקִים. <sup>19</sup> אֶלֶף Tab. X. (i.) (*m.*) <sup>20</sup> דָּל weak. <sup>21</sup> מְנַשֶּׁשָׁה. <sup>22</sup> צָעִיר.  
<sup>23</sup> בַּיִת Tab. XIII. (3). <sup>24</sup> Tab. XIII. (i.). <sup>25</sup> יָפָה (*f.*) יָפֵהָ (*m.*). <sup>26</sup> נְשִׂים  
 (§ 74, *m.*). <sup>27</sup> גְּבוּהָ high (Sing. *m.*) <sup>28</sup> בְּצוּר fenced (Sing. *m.*) <sup>29</sup> הַקִּוּיָה a wall,  
<sup>30</sup> נִקְבָּד. <sup>31</sup> נִרְאָה. <sup>32</sup> שֵׁם.

Note (a). The phrase "flies of death" (p. 56, No. 29 & 30) stands for "dead flies."

(b). The phrase "men of number" (p. 56, No. 31 & 32) stands for "a few men."

## SECTION IX.

## PRONOUNS-ADJECTIVE.

94. The Pronouns of Section V. (see p. 28),—viz.

(I.) זה *this* (*m.*), זאת *this* (*f.*), אלה *these* (*m. & f.*); (II.) הוּא *that* (*m.*), היא *that* (*f.*), etc.,—may be used ADJECTIVELY thus,

<i>this man</i>	הַאִישׁ הַזֶּה	<i>that man</i>	† הַאִישׁ הַהוּא
<i>this woman</i>	הַאִשָּׁה הַזֹּאת	<i>that woman</i>	הַאִשָּׁה הַהיא
<i>these boys</i>	* הַנְּעָרִים הָאֵלֶּה	<i>those boys</i>	† הַנְּעָרִים הַהֵם or † הַנְּעָרִים הָהֵם
<i>these girls</i>	הַנְּעָרוֹת הָאֵלֶּה	<i>those girls</i>	הַנְּעָרוֹת הַהֵנָּה
<i>like these words</i>	כְּדִבְרֵי הָאֵלֶּה	<i>in those words</i>	כְּדִבְרֵי הָהֵם or כְּדִבְרֵי הַהֵם

*i.e.*, these *Pronouns-Adjective* follow the Rule of § 81 (p. 51) — respecting Adjectives with ‘*Definite*’ ‡ Nouns-Subst.

Obs.—The ‘*Definite*’ Noun-Substantive may be ‘*i. c.*’ as in [1 S. xvii. 11] הַדְּבָרִים הַפִּלִּשְׁתִּי הָאֵלֶּה *these words of the Philistine* (lit., *words of the Philistine the these*); and with a Pron. Aff., thus הַזֶּה הַעָמָק *this Thy people*.

95. If the ‘*Definite*’ Noun-Substantive has an Adjective belonging to it, besides one of these Pronouns used Adjectively, — the proper place for this Pronoun is *after the Adjective* §; thus, [Nu. xx. 5] הַמָּקוֹם הַרַע הַזֶּה *this bad place* (lit., *the place the bad the this*); [Nu. xvi. 26] הַרְשָׁעִים הָאֵלֶּה *these wicked men* (lit., *the men the wicked the these*); and so [Deut. i. 19] הַמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא הַהוּא *that great and terrible wilderness* (lit., *the wilderness the great and the terrible the that*), etc.

96. (i.) The Pronouns זה (*m.*), and זאת (*f.*), (especially the latter) are sometimes used for “*this [thing]*”; and אלה is sometimes used for “*these [things]*.” So, also,

(ii.) (a) The 3 s. (*m.* and *f.*) and 3 pl. (*m.* and *f.*) Pers. Pronouns of Tables I.,

\* הָאֵלֶּה, sometimes; thus, [Gen. xix. 8] לְאֵנָשִׁים הָאֵלֶּה *to these men*.

† For the ה in הַהוּא, הַהיא, — and the ה in הַהֵם, etc., — see § 6 (c, ii.) and Note.

‡ The Nouns to which the ‘*this*’ or ‘*these*,’ ‘*that*’ or ‘*those*’ refer being ‘*Definite*.’ But the ה is sometimes omitted, thus בַּלַּיְלָה הַזֹּאת *in that night*, דְּבָרֵי אֵלֶּה *these my words*.

§ There are some instances in which this Rule is *not attended to*. It must always be observed in Composition.

III. (1) (and in other forms), are sometimes used *Neutrally* as in “Is not it\* [הֲיִנִּי] written etc.,” Josh. x. 13, “It\* [אִנִּי] I must observe to speak,” Nu. xxiii. 12, etc., etc.

(3) N.B.—Pronouns of the Third Pers. (Tab. I.), stand sometimes where no corresponding Pronoun is required in English, as in “*These are* [הֵם הַאֲלֹהִים, lit. *these THEY (are)*] the sons of Ishmael,” Gen. xxv. 16; “*Knowest thou not what are these* [הֲיָדָעָה אֵלֶיךָ אֵלֶּה, lit. *what THEY these?*]?” Zech. iv. 5.

97. By reason of an *Ellipsis* of the ‘Relative’ Pronoun after ‘*this*,’ הַזֶּה and הַהוּא stand sometimes where a *Relative* Pronoun is required in English; thus, [Ps. civ. 8] “unto the place [הַיְיָ] WHICH (E.V.) Thou hast appointed for them.”

98. The Prefix הַ of § 6, — as ‘*Defining*,’ or ‘*Marking*,’ or ‘*Pointing out*,’ *that one who*, or *those who*, or *that which*, and the like, — stands sometimes where the *Relative* Pronoun is required in English; thus, [Gen. xxiv. 43] “the damsel [הַיִּצְחָאָה] *who cometh out* (lit., *the-one-coming-out*) and to whom I shall say, etc.” Cp. Gen. xix. 15, Deut. viii. 14—16, Josh. x. 24, etc.

[N.B.—Henceforth the following words need not be given in the Notes to the Exercises:—

לֹא *not* (generally *deprecatively*).

אֵת († אֶת), see Exercise IX. 15. †

כֻּל († כָּל־) *all*.

לֹא *not*.

\* \* For הַזֶּה, הַהוּא, אֵלֶּה, זֶה, used ‘*Absolutely*,’ see p. 28.

## EXERCISE XVII.

(To be translated into English.)

\* \* For the plan of the Exercise see § 11 (α—ε).

אֵלֶּה דְבָרַי הַבְּרִית׃ וַיְדַבֵּר מֹשֶׁה אֶת הַדְּבָרִים הָאֵלֶּה׃  
הֲלֹא תִשְׁמַר לַעֲשׂוֹת אֶת כָּל דְּבָרַי הַתּוֹרָה הַזֹּאת׃

<sup>1</sup> דְּבָרַי a word, thing.    <sup>2</sup> the covenant.    <sup>3</sup> and spake.    <sup>4</sup> Moses.    <sup>5</sup> § 7  
(this varies slightly from the Bible).    <sup>6</sup> thou wilt observe.    <sup>7</sup> to do.    <sup>8</sup> the Law.

\* Cp. § 10.

† The *Makképh* is generally not given in the Exercises.

‡ The Student is supposed to be familiar with the rest of Tables I—IV.

הַפְּתִיבִים<sup>9</sup> בַּפֶּפֶר<sup>10</sup> הִנֵּה : הַמְצִוָּה<sup>11</sup> הוּאֵת אֲשֶׁר אֲנֹכִי מְצִוֶּה<sup>12</sup>  
הַיּוֹם<sup>13</sup> לֹא נִפְלְאֵת<sup>14</sup> הוּא מִמֶּךָ וְלֹא רָחֲקָה<sup>15</sup> הוּא : כִּי<sup>16</sup>  
הוּא חִכְמַתְּכֶם<sup>17</sup> : הַנְּהִיָּה<sup>18</sup> כִּדְבַר<sup>19</sup> הַגְּדוֹל<sup>20</sup> הִנֵּה אוֹ<sup>21</sup> הַנִּשְׁמַע<sup>22</sup>  
כְּמַהוּ : וְהִגְדַּתְ<sup>23</sup> לְבִנְךָ<sup>24</sup> בַּיּוֹם<sup>25</sup> הַהוּא לֵאמֹר<sup>26</sup> : זֶה אֱלֹהֵי<sup>27</sup>  
וְאֲנִי־הוּא<sup>28</sup> : הֲלוֹא הוּא אֲבִיךָ<sup>29</sup> קִנְךָ<sup>30</sup> : הוּא תְהַלְתֶּךָ<sup>31</sup> וְהוּא  
אֱלֹהֶיךָ<sup>32</sup> אֲשֶׁר עָשָׂה<sup>33</sup> אִתְּךָ אֶת הַגְּדֹלֹת<sup>34</sup> וְאֶת הַנִּזְרָאוֹת<sup>35</sup>  
הָאֵלֶּה : הָאֵתָת<sup>36</sup> וְהַפְּתִיבִים<sup>37</sup> הַגְּדֹלִים<sup>38</sup> הֵם : בְּעֶבֶר<sup>39</sup> זֹאת<sup>40</sup> :  
מִי שָׁמַע<sup>41</sup> כְּזֹאת<sup>42</sup> מִי רָאָה<sup>43</sup> כְּאֵלֶּה<sup>44</sup> : זֹאת הָעֵצָה<sup>45</sup>  
הַיְעוּצָה<sup>46</sup> : וְכֹאֲשֶׁר<sup>47</sup> יַעֲצִיתִי<sup>48</sup> הִיא חֲקוּם<sup>49</sup> : כִּי<sup>50</sup> לִי בְנֵי<sup>51</sup>  
יִשְׂרָאֵל<sup>52</sup> + עֲבָדִים<sup>53</sup> , עֲבָדֵי<sup>54</sup> הֵם : וְנִשְׁלַ<sup>55</sup> יְיָ<sup>56</sup> אֱלֹהֶיךָ<sup>57</sup> אֶת  
הַגּוֹיִם<sup>58</sup> הָאֵל<sup>59</sup> מִפְּנֵיךָ<sup>60</sup> מֵעַט<sup>61</sup> מֵעַט<sup>62</sup> : הָרֵאשֻׁנוֹת<sup>63</sup> מֶה  
הָפָה : מִי זֶה כָּא<sup>64</sup> מֵאֲדוּם<sup>65</sup> : זֶה רוּדֵי<sup>66</sup> : בַּיָּמִים<sup>67</sup> הַהֵמָּה  
וּבָעֵת<sup>68</sup> הַהִיא נָאֵם<sup>69</sup> יְיָ<sup>70</sup> יְבֹאוּ<sup>71</sup> בְּנֵי<sup>72</sup> יִשְׂרָאֵל<sup>73</sup> הַפָּה וּבְנֵי<sup>74</sup>  
יְהוּדָה<sup>75</sup> יַחְדָּו<sup>76</sup> : כִּי<sup>77</sup> זֹאת הַבְּרִית<sup>78</sup> אֲשֶׁר אֶכְרַת<sup>79</sup> אֶת בַּיִת<sup>80</sup>  
יִשְׂרָאֵל<sup>81</sup> : בַּיָּמִים<sup>82</sup> הֵם תִּשְׁעַ<sup>83</sup> יְהוּדָה<sup>84</sup> ... וְזֶה אֲשֶׁר יִקְרָא<sup>85</sup>  
לָהּ יְיָ<sup>86</sup> צְדִיקְנוּ<sup>87</sup> :

9 written (See § 98.) 10 in the Book. 11 the commandment.  
12 commanding thee (*m.*). 13 to-day. 14 (with the  $\text{ו}$  following) too hard for.  
15 far off. 16 for. 17 חִכְמָה wisdom (the  $\text{ו}$  to the  $\text{ה}$  is  $\text{ו}$ ). 18 has there been?  
19 גדול great (§ 76 (ii.)) 20 or. 21 has there been heard? 22 and thou shalt  
tell. 23 Tab. XIII. (4). 24 יום a day. 25 saying. 26 אֵל God. 27 and I will  
glorify Him. 28 Tab. XIII. (1). 29 Who owneth thee (*s.e.*, Whose thou art).  
30 תְּהַלְתָּ praise. 31 See Exerc. IX. 66. 32 hath done. 33 § 92 ( $\text{ו}$ , 2). 34 a  
sign (Plu. אהות). 35 מוֹפֵת a wonder. 36 on account of. 37 § 96. 38 hath heard.  
39 hath seen. 40 עֵצָה counsel (*f.*). 41 יַעֲצִיתִי counselled (*m.*). For the force of the  
 $\text{ה}$  here, see § 98. 42 and according to what (or, *and as*). 43 I have counselled.  
44 shall stand. 45 Israel. 46 Table X. 6. 47 and He will expel (or, *pluck away*).  
48 See Exerc. IX. 2. 49 the nations. 50 §94(\*). 51 פְּנֵים a face (a Noun of Plu.  
form.) 52 מֵעַט מֵעַט [by] little [and] little. 53 the former things (*f.*). 54 coming  
(Sing. *m.*). 55 אֲדוּם Edom. 56 דוֹר a friend. 57 יָמִים Plu. of 24. 58 יַעַת (lit.,  
saith (L.V.)). 59 הֵם they shall come. 60 Judah. 62 together. 63 I will make (lit.,  
cut). 64 house of. 65 shall be saved. 66 one shall call. (This word, with the  
‘to her’ following, signifies “she shall be called”). 67 צְדִיקָה righteousness.

## EXERCISE XVIII.

(To be translated into Hebrew.)

\* \* For the plan of the Exercise see § 11 (ξ—μ).

[Obs.—'Is' and 'are,' here, are not to be expressed in Hebrew.]

This house.<sup>1</sup> This is the house. In this house. Is-this (Hebr. *Whether*<sup>2</sup> *this*?) the house? That is the house. These are the houses.<sup>1</sup> These houses. Those houses. This great<sup>3</sup> house. That great city.<sup>4</sup> In this city. In this great city. This is the great city. These cities.<sup>4</sup> Those cities. In these cities. From those cities. Who\* are these men<sup>5</sup> with<sup>6</sup> thee (*m.*)? What\* is this (*m.*) in thy (*m.*) hand<sup>7</sup>?, and-he-said,<sup>8</sup> A rod.<sup>9</sup> This (*f.*) we-will-do<sup>10</sup> to<sup>11</sup> them (*m.*). Hear-ye<sup>12</sup> this (*f.*) O<sup>13</sup> priests.<sup>14</sup> What is this (*f.*) thou-*(f.)*-had-done<sup>15</sup>? Is this (*f.*) Naomi<sup>16</sup>? Whose-son (Hebr. *son of*<sup>17</sup> *whom*\*) is this? Whose daughter<sup>18</sup> is this? That is the man<sup>19</sup> from whom we-heard<sup>20</sup> these good<sup>21</sup> words.<sup>22</sup> At<sup>23</sup> that time.<sup>24</sup> In those days<sup>25</sup> I-will-pour-out<sup>26</sup> My Spirit.<sup>27</sup> On<sup>28</sup> that day<sup>29</sup> shall-be-sung<sup>30</sup> this song<sup>30</sup> in the land<sup>31</sup> of Judah.<sup>32</sup>

<sup>1</sup> בַּיִת (*m.*), Plu. בַּיִתִּים. <sup>2</sup> The prefix of § 7. <sup>3</sup> Exerc. XVII. 19. <sup>4</sup> עִיר (*f.*), Plu. עָרִים. <sup>5</sup> אַנְשִׁים. <sup>6</sup> עִם. <sup>7</sup> יָד. <sup>8</sup> וַיֹּאמֶר. <sup>9</sup> מַטֵּה. <sup>10</sup> נַעֲשֶׂה. <sup>11</sup> ל prefix. <sup>12</sup> שְׁמָעוּ. <sup>13</sup> § 74 (n). <sup>14</sup> כֹּהֲנִים. <sup>15</sup> עָשִׂית. <sup>16</sup> נַעֲמִי. <sup>17</sup> בֶּן. <sup>18</sup> בַּת (the same i.c.). <sup>19</sup> אִישׁ. <sup>20</sup> שָׁמְעוּנוּ. <sup>21</sup> טוֹב § 76. i. <sup>22</sup> Exerc. XVII. 1. <sup>23</sup> ב prefix. <sup>24</sup> עַת (*f.*). <sup>25</sup> יָמִים. <sup>26</sup> אֲשַׁפּוּךָ. <sup>27</sup> רוּחַ. <sup>28</sup> יוֹם. <sup>29</sup> יוֹשֶׁר. <sup>30</sup> מ. <sup>31</sup> אֶרֶץ (§ 56 vii.). <sup>32</sup> יְהוּדָה. —\* See page 29.

## SECTION X.

## NUMERALS.

99. The Cardinal Numbers from 1 to 20 are—

Fem.		Masc.		Notation.	
Construct.	Absolute.	Construct.	Absolute.		
אַחַת	אַחַת †	אַחַד	אַחַד*	א.	1.
שְׁתֵּי	שְׁתַּיִם	שְׁנַיִ	שְׁנַיִם	ב.	2.
שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשֶׁת	שְׁלֹשָׁה	ג.	3.
אַרְבַּע	אַרְבַּע	אַרְבַּעַת	אַרְבַּעָה	ד.	4.
חֲמִשׁ	חֲמִשׁ	חֲמִשֶׁת	חֲמִשָּׁה	ה.	5.
שֵׁשׁ	שֵׁשׁ	שֵׁשֶׁת	שֵׁשָׁה	ו.	6.
שִׁבְעַ	שִׁבְעַ	שִׁבְעַת	שִׁבְעָה	ז.	7.
שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמֹנֶה	ח.	8.
תְּשַׁעַ	תְּשַׁעַ	תְּשַׁעַת	תְּשַׁעָה	ט.	9.
עָשָׂר	עָשָׂר	עָשָׂרַת	עָשָׂרָה	י.	10.
	אַחַת עָשָׂרָה (or עֲשָׂרִי עָשָׂרָה)		אַחַד עָשָׂר (or עֲשָׂרִי עָשָׂר)	יא.	11.
	שְׁתַּיִם עָשָׂרָה (or עֲשָׂרִי עָשָׂרָה)		שְׁנַיִם עָשָׂר (or עֲשָׂרִי עָשָׂר)	יב.	12.
	שְׁלֹשׁ עָשָׂרָה		שְׁלֹשָׁה עָשָׂר	יג.	13.
	אַרְבַּע עָשָׂרָה		אַרְבַּעָה עָשָׂר	יד.	14.
	חֲמִשׁ עָשָׂרָה		חֲמִשָּׁה עָשָׂר	טו.	15.
	שֵׁשׁ עָשָׂרָה		שֵׁשָׁה עָשָׂר	טז or יו.	16.
	שִׁבְעַ עָשָׂרָה		שִׁבְעָה עָשָׂר	יז.	17.
	שְׁמֹנֶה עָשָׂרָה		שְׁמֹנֶה עָשָׂר	יח.	18.
	תְּשַׁעַ עָשָׂרָה		תְּשַׁעָה עָשָׂר	יט.	19.
			(m. & f.) עָשָׂרִים	כ.	20.

† In pause : אַחַת.

\* Some few times אַחַד.

100. The expressions for the Cardinal Numbers from 21 to 29 inclusive, are formed by placing the Cardinal Numbers 1—9 (in their *Absolute* forms, *m.* & *f.*) either BEFORE or AFTER עֶשְׂרִים *twenty*, with ו prefixed to the *Second* of the two Numbers; thus,—

(f.)	(m.)	(f.)	(m.)	
[אַחַת]	עֶשְׂרִים וְאַחַד	אֶחָד	אַחַת	21.
[שְׁתַּיִם]	עֶשְׂרִים וְשְׁנַיִם	שְׁנַיִם	שְׁתַּיִם	22.
[שְׁלֹשָׁה]	עֶשְׂרִים וְשְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלֹשָׁה	23.
[אַרְבָּע]	עֶשְׂרִים וְאַרְבָּעָה	אַרְבָּעָה	אַרְבָּע	24.
[חֲמִישֵׁה]	עֶשְׂרִים וְחֲמִישָׁה	חֲמִישָׁה	חֲמִישֵׁה	25.
[שֵׁשׁ]	עֶשְׂרִים וְשֵׁשׁ	שֵׁשׁ	שֵׁשׁ	26.
[שִׁבְעָה]	עֶשְׂרִים וְשִׁבְעָה	שִׁבְעָה	שִׁבְעָה	27.
[שְׁמֹנֶה]	עֶשְׂרִים וְשְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	28.
[תִּשְׁעָה]	עֶשְׂרִים וְתִשְׁעָה	תִּשְׁעָה	תִּשְׁעָה	29.

101. If we replace the עֶשְׂרִים in § 100, ( $\alpha$ .) by שְׁלֹשִׁים 30, ( $\beta$ .) by אַרְבָּעִים 40, ( $\gamma$ .) by חֲמִשִּׁים 50, ( $\delta$ .) by שִׁשִּׁים 60, ( $\epsilon$ .) by שִׁבְעִים 70, ( $\zeta$ .) by שְׁמֹנִים 80, ( $\eta$ .) by תִּשְׁעִים 90, we get the Card. Numbers, ( $\alpha$ .) for 31—39, ( $\beta$ .) for 41—49, ( $\gamma$ .) for 51—59, ( $\delta$ .) for 61—69, ( $\epsilon$ .) for 71—79, ( $\zeta$ .) for 81—89, ( $\eta$ .) for 91—99

102. The word for 100 is מֵאוֹת ('i. c.,' מֵאָת), Plu. מֵאוֹת *hundreds*. The Dual מֵאוֹתַיִם (p. : מֵאוֹתַיִם) expresses 200. By placing the *Construct Feminine* forms [§ 99] for 3, 4,.. 9, before מֵאוֹת, we have 300, 400,.. 900; thus,

שְׁלֹשׁ מֵאוֹת 300, אַרְבַּע מֵאוֹת 400, חֲמִשׁ מֵאוֹת 500, שֵׁשׁ מֵאוֹת 600, שִׁבְעַת מֵאוֹת 700, שְׁמֹנֶה מֵאוֹת 800, תִּשְׁעַת מֵאוֹת 900.

103. The word for 1000 is אֶלֶף ('i. c.' the same), Plu. אֶלְפִים *thousands* ('i. c.' אֶלְפֵי). The Dual אֶלְפִים (p. : אֶלְפִים) expresses 2000. By placing the *Construct Masculine* forms





106. (i.) After the Numerals 3, 4, 5,... 10, a Noun is properly put in the Plural; but

(ii.) After a Number higher than 10 it may be (and commonly is) in the Singular.

Thus, after *שש* *six*, we see (in the last Example) *מאות* *hundreds* (Plu.); but after the 600 we see *אלף* *a thousand* (Sing.):—after the 3 we see *אלפים* *thousands* (Plu.); and after the 5 we see *מאות* *hundreds* (Plu.).

The same may be seen in the Examples of the following § 107, and in many others.

N.B.—There are, however, several examples of Numbers higher than 10 followed by Nouns in the *Plural*.

107. In expressing time, the Numerals are often divided, as in—

*תשע מאות שנה ושלשים שנה* 930 years [lit., 900 year, and 30 year] Gen. v. 5,

*חמש שנים ומאת שנה* 105 years [lit., 5 years, and 100 ('i. c.') year] *ib.* 6,

*שבע שנים ושמונה מאות שנה* 807 years [lit., 7 years, and 800 year] *ib.* 7,

*שבע ושמונים שנה ומאת שנה* 187 years [lit., 7 and 80 year, and 100 year] *ib.* 25,

*שתיים ושמונים שנה ושבע מאות שנה* 782 years [lit., 2 and 80 year, and 700 year] *ib.* 26,

*תשע וששים שנה ותשע מאות שנה* 969 years [lit., 9 and 60 year, and 900 year] *ib.* 27.

108. The above are Nouns. Some of them are used sometimes in the same way as Adjectives in §§ 78, 81. This is very frequently the case with *אחד* and *אחת* *one* (*m. & f.*); thus, *מקום אחד* *one place*, Gen. i. 9, *שפה אחת* *one lip* (or *language*) Gen. xi. 6, *הקרב האחד* *the one board*, Ex. xxvi. 16, *היריעה האחת* *the one curtain*, Ex. xxvi. 2, etc. [Cp. §§ 78, 81]. From *אחד* [*one*] *the same*, we have the Plural *אחדים* *the same* (as in Gen. xi. 1), also *a few* (as in Gen. xxix. 20).

## 109. The Ordinals are—

Plural.		Singular.		
Fem.	Masc.	Fem.	Masc.	
ראשנות	ראשנים	ראשנה	ראשון	First
	שנים	שנית	שני	Second
	שלושים*	שלישית (-ישירה)	שלישי	Third
	רביעים	רביעית	רביעי	Fourth
		חמישית ‡	חמישי †	Fifth
		ששית	ששי	Sixth
		שבעית	שבעי	Seventh
		שמינית	שמיני	Eighth
		תשיעית	תשיעי	Ninth
		עשירית	עשירי	Tenth.

110. These Ordinals are Nouns-Adjective. The Femines of some of them may be used to express Fractional parts; thus, *שלישית* § *a third* [part], *רביעית* || *a fourth* [part], etc.

111. For *a half*, however, we have—

חצי (p. : הצי) Masc., and rarely \*מחצה ('i. c.' מחצת) Fem.

112. 'One of' is expressed either by (1) אחד *m.*, אחת *f.*, followed by the prefix מ of § 5 (or מן *from, of*),— Cp.

\* The ל with Defective Long Kherik, see Pt. I. § 12. So in השלישי Sing. *m.*, and השלישית (השלישית) D. xxvi. 12) Sing. *f.* [The Sing. *f.* השלישית is rare.]

† Also חמישי [and חמישית, as in Note (\*)].

‡ Also חמישית [and חמישית, as in Note (\*)].

§ Or שלשית, or שלישית [whence שלישית, Ez. xxi. 19, *the-third-time* (E.V.)]. השלישית *third* [generations].

|| Also רבע, and רביעי. רביעי *fourth* [generations].

¶ 'i. c.' the same. There is also חצוה *half-of*,— only used with לילה *night*, to express 'midnight.'

\*\* More often מחצית *a half*,—only used 'i. c.' and with Pron. Affixes.

Lev. vii. 14, xxv. 48, 2 K. iv. 22 (אָהַר מִן הַנְּעָרִים *one of the youths*); or by

(2) אָהַר *m.*, אָהַת *f.*, followed by the prefix מִ of § 5 (or מִן *from, of*), — as Lev. xiii. 2, אָהַר מִבָּנָיו *one of his sons*, Cp. Lev. iv. 13; or by

(3) אָהַר *m.*, אָהַת *f.*, in direct Construction with the word following, as in אָהַר הַהָרִים *one of the mountains* [Gen. xxii. 2], אָהַת הָעָרִים *one of the cities* [D. xix. 5].

[Note.—אָהַר is found as the *Absolute* form some few times, as Gen. xlviii. 22, 2 S. xvii. 22, etc.].

113. There is a Noun עָשׂוֹר which stands for:

(1) *ten*,—as a *decad* [of *days, or months*];—also an *instrument-of-TEN-strings*;

(2) *tenth*, as *tenth day* [of a month].

[Note.—For several other words connected with the Numerals, as כִּשְׁמֵה *double*, (\*שְׁשִׁלְשִׁי *tripled*, \*רְבִיעִי and \*טְרַיְעִי, etc., *foursquare*), etc., see Pt. II.].

114. The letters of the Alphabet are used to mark Chapters and Verses [and for the ‘reckonings’ at the end of certain Books] in the ordinary Editions of the Hebrew Bible; but they are not so used in the Text itself.

[Note.—(a.) As seen in § 99, — (a.) the first ten letters in Alphabetical order from א to י stand for the Numbers from 1 to 10; and, (β.) for those from 11 to 19, א to ט stand to the left of י; thus, א י (i.e., 10 and 1) for 11, ב י for 12, ג י for 13, ד י for 14, but י ט (i.e., 9 and 6) for 15, ו (or וּ) for 16, ז י for 17, ח י for 18, ט י for 19. כ, the eleventh letter, stands for 20; the next letter ל for 30; and so מ for 40, נ for 50, ס for 60, ע for 70, פ for 80, צ for 90, ק for 100, ר for 200, ש for 300, ת for 400 [see the Table of the Alphabet in Pt. I.].

\* Each of these is a Participle-form, as we shall see. There are some other Verb-forms.

† For, ה י are letters of The Name [Pt. I., § 79 (2)].

‡ For the Intermediate Numbers 21 to 29, the letters א to ט are placed to the left of כ; thus, א כ 21, ב כ 22, ג כ 23, ... ד כ 25, ... ט כ 29. So for the Numbers between 30 and 40, 40 and 50, 50 and 60, 60 and 70, 70 and 80, 80 and 90, 90 and 100, — the letters א to ט are placed to the left of ל 30, מ 40, נ 50, ... צ 90. Similarly the Numbers between 100 and 200 are expressed by ק with the letters for 1 to 99 [in descending order of magnitude from right to left; thus קט 167. And so the Numbers between 200 and 300, 300 and 400, etc., etc.

(b.) For 500, 600, etc., to 900, either two or more letters (together making up the sums) are used, or the Final Letters  $\aleph$  for 500,  $\beth$  for 600,  $\gimel$  for 700,  $\daleth$  for 800,  $\kappa$  for 900. Then (beginning again)  $\aleph$  with some mark (thus,  $\aleph'$ ) was used for 1000.

(c.) Since the 22 letters of the Alphabet, with the 5 final letters, together give *Twenty-seven* forms of figures, we have three groups of 9 letters each, —  $\aleph$  to  $\beth$  for *units*,  $\gimel$  to  $\daleth$  for *tens*,  $\kappa$  to  $\aleph'$  for *hundreds*. [This is mentioned in the *Masoreth ha-Masoreth* of Elias Levita; see Dr. Ginsburg's ed., with Translation and Notes, p. 136].

(d.) There is a very common mode of expressing Numbers by means of a word or expression, of which the letters (or certain selected letters) make up the Number. For instance, in a certain well known place, the letters of the word  $\aleph\aleph\aleph$  (i.e.,  $\aleph$  5 +  $\aleph$  50 +  $\aleph'$  900) stand for 955; those of the word  $\beth\aleph$  (i.e.,  $\beth$  8 +  $\aleph$  3) for 11; those of the word  $\daleth\aleph'$  (i.e.,  $\daleth$  10 +  $\aleph'$  3 +  $\aleph$  10 +  $\aleph'$  4) for 27, etc.; and those dotted in  $\aleph\aleph\aleph\aleph\aleph$  (i.e.,  $\aleph$  6 +  $\aleph$  4 +  $\aleph'$  10 +  $\aleph$  50 +  $\aleph$  8 +  $\aleph'$  10 +  $\aleph$  30 +  $\beth$  40) stand for 158.

Obs.—The Final letters do not *always* stand for hundreds: thus  $\beth$  in the last example stands for 40, not 600.]

\* \* No special Exercise need be given on this Section.

## SECTION XI.

## VERBS. — (I.) VOICES.

115. The Hebrew Verb has Seven Voices. The *Outline* FORMS of these may easily be remembered by means of Seven well-devised names for them which we will try to explain:—

116. (α.) Most Hebrew words are reducible to three 'Root'-letters (as they are called), and

(β.) DEF. These three letters, in their proper order, stand for what is called the 'ROOT' of the word:

(γ.) Thus, (1) of דְּבָרִים [words], the Root is the set of letters דְּבִר, — (2) of לְמַלְכָּה [to the queen] the Root is לְמַלְךְ; etc.

117. The Verb being contemplated as expressing ACTION, — *Past, Present, or Future*, — the Hebrew name for it is פְּעַל from the Root פֿעַל (which expresses *acting, working, etc.*). These THREE LETTERS פֿעַל are used as representatives of *Root-letters generally*, — פֿ for 'First Root-letter,' ע for 'Second Root-letter,' and ל for 'Third Root-letter.'

Thus in דְּבָר, ד is the פ, ב is the ע, ר is the ל; so in מַלְכָּה, the מ is the פ, the ל is the ע, the ה is the ל.\*]

118. The '3 s. m.' of the Past Tense, in all the Seven Voices of the Full † Verb, has no letters besides those which either BELONG TO THE ROOT or are CHARACTERISTIC OF THE VOICE. Hence these '3 s. m.' forms of the Past Tense in the several Voices, when expressed in the *general* form by the letters פֿעַל, may be said to give the general *Outline*

\* As in Note † to Rule vii., § 56 (p. 36, above)—מַלְכָּה is of the form פֿעַלָּה; מְשַׁפֵּם (having a מ Preformative) is of the form מְפַעֵל. So the two Nouns in § 74 (c) (2), are of the forms תִּפְעֵלָה, תִּפְעֵלָה; and the three in § 74 (c) (1) are of the forms פֿעִיל, פֿעִילָה, פֿעִילָה, respectively.

† The term 'Full' is here used of a Verb which, in all its forms, has its Three Root-letters each of them in Full Consonantal value, — and so HAS ITS WHOLE ROOT FULLY BROUGHT OUT always. [We should prefer the term 'Complete,' if we might use it in *this sense*]. The term 'Regular Verb' is often used for this.

forms of the several Voices. For instance, of the Root פקד, the Seven forms of the Past Tense 3 s. m. are:—

(D) Reflexive.	(C) Causative.	(B) Intensive.	(A.) Simple.	
התפקד (vii.)	הפקיד (v.)	פקד (iii.)	פקד (i.), ACTIVE	} (a.)
	הפקר (vi.)	פקר (iv.)	נפקר (ii.), PASSIVE	

119. (i.) This will perhaps be more clear if we put 1, 2, and 3, for the *First*, *Second*, and *Third* Root-letters; thus,—

התפקד (vii.)	{	הִפְקִיד (v.)	פִקֵד (iii.)	פִקֵד (i.)	} (β.)
		הִפְקַר (vi.)	פִקַר (iv.)	נִפְקַר (ii.)	

(ii.) Or, with פ, ע, and ל, instead of 1, 2, and 3,—

התפעל (vii.)	{	הִפְעִיל (v.)	פִעֵל (iii.)	פִעֵל (i.)	} (γ.)
		הִפְעֵל (vi.)	פִעַל (iv.)	נִפְעַל (ii.)	

or, in descending order,

{	Pau-āl	פִעֵל (i.)	פקד	he visited	} (δ.)
{	Niph-āl	נִפְעֵל (ii.)	נפקד	he was visited	
{	Pi-él	פִעֵל (iii.)	פקד	he diligently visited	
{	Pü-āl	פִעֵל (iv.)	פקר	he was ... visited	
{	Hiph-íl	הִפְעִיל (v.)	הפקיד	he caused to visit	
{	Höph-ál	הִפְעֵל (vi.)	הפקר	he was....	
	Hithpü-él	הִתְפַעֵל (vii.)	התפקד	he visited himself	

[Obs.—Here ‘diligently’ is used for expressing the *Intensity* of signification of the *Pi-él* Voice. Other means of expressing this may be required for other Roots. Other forms of rendering may be required also for other Voices. Some Roots require different English Verbs for their different Voices; thus (from למד) *he learned*, למד *he taught*,—(fr. לשבע) *he swore*, השביע *he adjured*. Further remarks on the meaning of the Voices are reserved at present.]

120. (i.) The First Voice is not generally called *Pau-äl* but *Kal* (קָל *light*, i.e. *not burdened*), because this Voice has no prefix belonging to it, and no Doubling Dagesh [Pt. I. § 49]; for,

N.B.—The dot in the First Root-letter **ד** is merely Dagesh Lene [Pt. I. § 47], and cannot stand when the Verb does not begin with one of the **ד ד ד ד ד ד**, — as, for instance, in **דָּרַג** *he drew*, **דָּשַׁן** *he sent*.

But, excepting the First one, the words to the left of the column of Numerals in ( $\delta$ ) give the Names by which the Voices are known; thus,

(ii.) The Second Voice is called *Niph-äl* (נִפְעַל), because **נ** is prefixed, the First Root-letter has  $\bar{\_}$ , the Second has  $\_$ ;

(iii.) The Third Voice is called *Pi-él* (פִּיעַל), because the First Root-letter has  $\_$  and the Second one  $\_$ ;

[N.B.—A Dagesh Forte belongs to this Voice and the next one, — in the *Second* Root-letter.]

(iv.) The Fourth Voice is called *Pü-äl* (פֻּעַל), because the First Root-letter has  $\bar{\_}$  and the Second one  $\_$ ;

(v.) The Fifth Voice is called *Hiph-ül* (הִפְעִיל), because **ה** is prefixed, the First Root-letter has  $\bar{\_}$  and the Second one has  $\bar{\_}$ ;

(vi.) The Sixth Voice is called *Höph-äl* (הִפְעַל), because **ה** with  $\bar{\_}$  ( $\delta$ ) is prefixed, the first Root-letter having  $\bar{\_}$  and the Second one  $\_$ ;

(vii.) The Seventh Voice is called *Hithpä-él* (הִתְפַּעֵל), because **תְּ** is prefixed, the First Root-letter having  $\_$  and the Second one  $\_$ .

[N.B.—A Dagesh Forte belongs to this Voice, — in the *Second* Root-letter.]

121. There are a few other names and forms, which belong to modifications

of some of the above rather than to special Voices. It is best to reserve the mention of these at present, with the exception of one, viz.:—

Some Verbs take  $\text{־}$  ( $\ddot{u}$ ) instead of  $\text{־}$  ( $\theta$ ) in the *Sixth* Voice, giving thus the form  $\text{הִפְעִיל}$  *Höph-äl*, instead of  $\text{הִפְעִיל}$  *Höph-äl*. But, as there is no need of a special name for so slight a variation, it is usual to include both sets of forms under the one name *Höph-äl*.

122. For practice, the Student may name the several Voices of the following:—

הַשְׁלִיךְ (1), מִלֵּא (2), הַמְלִיךְ (3), הַלְךָ (4), הִתְנַדַּב (5),  
 שָׁלַח (6), נִמְכַּר (7), הִכְבִּיר (8), כָּנַר (9), נִמְשַׁל (10),  
 הִתְכַּבֵּד (11), כָּתַב (12), הִשְׁלַךְ (13), דִּבֶּר (14):

The Student may now compare the several PERSONS OF THE TENSE-FORMS in the different Voices, as follows:—

## (II.) TENSES.

123. The Hebrew Verb has forms for expressing PAST, PRESENT, and FUTURE Action; but only *two* TENSES — or TIME-FORMS — viz., PAST and FUTURE.

124. PRESENT Action is expressed in Hebrew by means of a Participle, — as in the English expressions *I [am] writing, thou [art] writing, he [is] writing*; but, the ‘*am*,’ ‘*art*,’ ‘*is*,’ etc., not being expressed in Hebrew, those three English expressions *without the words within [ ]* give the form of the corresponding Hebrew expressions for Present Action, thus, ‘*I writing*,’ ‘*thou writing*,’ ‘*he writing*,’ [see § 140].



125. The distinguishing Person-forms of the Past Tense are *the same for all Voices\**;—so that when once these are known well for one Voice, they are known for all the others.

The same is true of the Future.

(i.) PAST TENSE.

126. The PAST TENSE *Kal* (§ 120, i.) of פָּקַד he visited, is—

Singular.										
I	פָּקַדְתִּי		thou	{	m.	פָּקַדְתָּ		he	+	פָּקַדְתָּ
				f.	פָּקַדְתְּ		she	פָּקַדְתְּ		
Plural.										} visited.
we	פָּקַדְנוּ		ye	{	m.	פָּקַדְתֶּם		they	}	
				m. & f.	פָּקַדְתֶּן		m. & f.			

[Obs.—In Past Tenses, the 3 pl. and 1 s. & pl. are common to both Genders.]

127. From this it is seen that in place of the פָּקַד, in פָּקַדְתָּ he visited, we have for the other Persons,

in the SINGULAR, the endings

פָּקַדְתִּי	פָּקַדְתָּ	פָּקַדְתְּ
	פָּקַדְתְּ	פָּקַדְתֶּם

and in the PLURAL, the endings

פָּקַדְנוּ	פָּקַדְתֶּם	פָּקַדְתֶּן
	פָּקַדְתֶּן	פָּקַדְוּ

128. If we put these several endings in place of the פָּקַד

\* Except the 3 s. f. and the 3 pl. m. & f. in the *Hiph-il* (see § 130).

† For the forms פָּעַל and פָּעַל, see below § 133.

‡ N.B.—In the 2 Plu. m. & f. of the Past *Kal* the First Root-letter is seen to have פָּ. Its Vowel is dropped in accordance with § 59. This is so *only in the KAL*; in other Voices, something in § 53 interferes. But, in all Voices, the Second Persons Plu. (Past) m. & f. have the Accent on the syllable פָּקַדְנוּ m., and פָּקַדְתֶּן f.

in **נִפְקַר** *he was visited*, we get the several Persons of the PAST of the ii. Voice *Niph-äl* [see Tab. XIV.].

129. So, by putting those endings in place of the **קַרְ** in **פִּקַּר** *he visited diligently*, and of the **קַרְ** in **פִּקַּרְהוּ** *he was diligently visited*, the **קַרְ** in **הִפְקַרְהוּ** *he was caused to be visited*, and the **קַרְ** in **הִתְפַּקַּרְהוּ** *he visited himself*, we get the several Persons of the Past Tenses of the iii. Voice *Pi-äl*, the iv. *Pü-äl*, the vi. *Höph-äl*, and the vii. *Hithpä-äl*, respectively [see Tab. XIV.].

130. The same is seen to hold for the v. Voice, *Hiph-äl*, excepting only the 3 s. *f.* **הִפְקִידָהּ** and the 3 plu. *m. & f.* **הִפְקִידוּהָ**. In these two forms the **קַרְ** of this Voice appears with the Second Root-letter in place of the **פַּרְ** in all the other Voices.

131. For practice, the Student may parse\* the following:—

לְמָרוּ, לְמָרוּהוּ, לְמָרְתֶם, לְמָרְתֶם, אָמַרְתֶּם, מָלַכְתֶּם, שְׁלַחְתִּי,  
 שְׁלַחוּ, שְׁלַחְתֶּהּ, שְׁלַחוּהוּ, שְׁלַחְתֶּם, שְׁלַחְתֶּהּ, שְׁלַחְנוּ, הִשְׁלַכְתִּי,  
 הִשְׁלִיכוּ, הִשְׁלִיכוּהוּ, הִשְׁלַכְתֶּם, הִשְׁלִיכוּהוּ, נִמְלַטְתִּי, נִמְלַטוּ, נִמְשַׁל,  
 קִבְצַתִּי, גָּנַבְתִּי, גָּדְלָהּ, גָּדְלַתִּי, הִתְגַּדְּלַתִּי, קִדְשׁוּ, קִדְשָׁהּ,  
 הִקְדִּישְׁתִּי, הִקְדִּישׁוּהוּ, הִקְדִּישְׁתֶּם, הִתְקַדְּשְׁתֶּם, הִתְקַדְּשְׁתִּי,  
 הִשְׁלַכְתֶּם, הִשְׁלַכְתִּי, הִשְׁלִיכוּהוּ, הִתְקַדְּשׁוּ, הִתְגַּדְּבוּ, הִתְעַבְּרַתֶּם,  
 הִקְדִּישׁוּ :

\* In this manner: **הִתְפַּקַּרְתֶּם** is 2 pl. *f.* Past *Hithpä-äl* [or (as some prefer) thus, *Hithpä ät*, Past, Plu., 2 *f.*], of the Root **פַּקַּר**.

Table of Past-Tenses (in the Seven Voices of § 120) of  $\text{בָּקַר}$  to visit.

(VII) $\text{חִתּוּבָאֵל}$ <i>visited himself (hereafter).</i>	(VI) $\text{חִתּוּבָאֵל}$ <i>was caused to visit.</i>	(V) $\text{חִתּוּבָאֵל}$ <i>caused to visit.</i>	(IV) $\text{פָּקַדְתִּי$ <i>was visited (Intens.)</i>	(III) $\text{פָּקַדְתִּי$ <i>visited (Intens.)</i>	(II) $\text{נִפְקַדְתִּי$ <i>was visited.</i>	(I) $\text{קָלַד}$ <i>visited.</i>
$\text{חִתּוּבָאֵלְתִּי}$	$\text{חִתּוּבָאֵלְתִּי}$	$\text{חִתּוּבָאֵלְתִּי}$	$\text{פָּקַדְתִּי}$	$\text{פָּקַדְתִּי}$	$\text{נִפְקַדְתִּי}$	$\text{קָלַדְתִּי}$ he.
$\text{חִתּוּבָאֵלְתְּךָ}$	$\text{חִתּוּבָאֵלְתְּךָ}$	$\text{חִתּוּבָאֵלְתְּךָ}$	$\text{פָּקַדְתִּי}$	$\text{פָּקַדְתִּי}$	$\text{נִפְקַדְתִּי}$	$\text{קָלַדְתִּי}$ she.
$\text{חִתּוּבָאֵלְתָּהּ}$	$\text{חִתּוּבָאֵלְתָּהּ}$	$\text{חִתּוּבָאֵלְתָּהּ}$	$\text{פָּקַדְתִּי}$	$\text{פָּקַדְתִּי}$	$\text{נִפְקַדְתִּי}$	$\text{קָלַדְתִּי}$ thou (m.).
$\text{חִתּוּבָאֵלְתֶּךָ}$	$\text{חִתּוּבָאֵלְתֶּךָ}$	$\text{חִתּוּבָאֵלְתֶּךָ}$	$\text{פָּקַדְתִּי}$	$\text{פָּקַדְתִּי}$	$\text{נִפְקַדְתִּי}$	$\text{קָלַדְתִּי}$ thou (f.).
$\text{חִתּוּבָאֵלְתֵּנוּ}$	$\text{חִתּוּבָאֵלְתֵּנוּ}$	$\text{חִתּוּבָאֵלְתֵּנוּ}$	$\text{פָּקַדְתִּי}$	$\text{פָּקַדְתִּי}$	$\text{נִפְקַדְתִּי}$	$\text{קָלַדְתִּי}$ I.
$\text{חִתּוּבָאֵלְתֵיכֶם}$	$\text{חִתּוּבָאֵלְתֵיכֶם}$	$\text{חִתּוּבָאֵלְתֵיכֶם}$	$\text{פָּקַדְתִּי}$	$\text{פָּקַדְתִּי}$	$\text{נִפְקַדְתִּי}$	$\text{קָלַדְתִּי}$ they (m. & f.).
$\text{חִתּוּבָאֵלְתֵינָהּ}$	$\text{חִתּוּבָאֵלְתֵינָהּ}$	$\text{חִתּוּבָאֵלְתֵינָהּ}$	$\text{פָּקַדְתִּי}$	$\text{פָּקַדְתִּי}$	$\text{נִפְקַדְתִּי}$	$\text{קָלַדְתִּי}$ ye (m.).
$\text{חִתּוּבָאֵלְתֵינוּ}$	$\text{חִתּוּבָאֵלְתֵינוּ}$	$\text{חִתּוּבָאֵלְתֵינוּ}$	$\text{פָּקַדְתִּי}$	$\text{פָּקַדְתִּי}$	$\text{נִפְקַדְתִּי}$	$\text{קָלַדְתִּי}$ ye (f.).
$\text{חִתּוּבָאֵלְתֵינוּ}$	$\text{חִתּוּבָאֵלְתֵינוּ}$	$\text{חִתּוּבָאֵלְתֵינוּ}$	$\text{פָּקַדְתִּי}$	$\text{פָּקַדְתִּי}$	$\text{נִפְקַדְתִּי}$	$\text{קָלַדְתִּי}$ we.



## (ii.) FUTURE TENSE.

132. The FUTURE TENSE of the First Voice *Kal* has two forms—the one with  $\text{—}$  or  $\text{ו}$  as  $\text{יִפְקֹד}$  or  $\text{יִפְקֹדוּ}$  *he will visit* (etc.) fr.  $\text{פָּקַד}$ , the other with  $\text{—}$  as  $\text{יִלְבֹּשׁ}$  *he will clothe* (etc.) fr.  $\text{לָבַשׁ}$ .

N.B. (a.) Verbs that have the ( $\text{—}$ )-form may be called 'Verbs Fut. ( $\text{—}$ ),' and

( $\beta$ .) Verbs that have the ( $\text{—}$ )-form may be called 'Verbs Fut. ( $\text{—}$ ).'

[The ( $\text{—}$ )-form of Fut. <i>K.</i> ]	[The ( $\text{—}$ )-form of Fut. <i>K.</i> ]
$\text{יִלְבֹּשׁ}$ <i>he will clothe</i> <sup>a</sup>	* $\text{יִפְקֹד}$ <i>he will visit</i>
+ $\text{תִּלְבֹּשׁ}$ <i>she will ...</i>	+ $\text{תִּפְקֹד}$ <i>she will ...</i>
+ $\text{תִּלְבֹּשׁ}$ <i>thou (m.) wilt ...</i>	+ $\text{תִּפְקֹד}$ <i>thou (m.) wilt ...</i>
' $\text{תִּלְבֹּשׁ}$ <i>thou (f.) wilt ...</i>	' $\text{תִּפְקֹד}$ <i>thou (f.) wilt ...</i>
$\text{אֶלְבֹּשׁ}$ <i>I will ...</i>	$\text{אֶפְקֹד}$ <i>I will ...</i>
$\text{יִלְבֹּשׁוּ}$ <i>they (m.) will ...</i>	$\text{יִפְקֹדוּ}$ <i>they (m.) will ...</i>
‡ $\text{תִּלְבֹּשְׁנָה}$ <i>they (f.) will ...</i>	‡ $\text{תִּפְקֹדְנָה}$ <i>they (f.) will ...</i>
$\text{תִּלְבֹּשׁוּ}$ <i>ye (m.) will ...</i>	$\text{תִּפְקֹדוּ}$ <i>ye (m.) will ...</i>
‡ $\text{תִּלְבֹּשְׁנָה}$ <i>ye (f.) will ...</i>	‡ $\text{תִּפְקֹדְנָה}$ <i>ye (f.) will ...</i>
$\text{נִלְבֹּשׁ}$ <i>we will ...</i>	$\text{נִפְקֹד}$ <i>we will ...</i>

[Obs. In Fut. Tenses, only the FIRST PERSONS (Sing. and Plu.) have forms COMMON TO BOTH GENDERS.]

133. Here, ( $\alpha$ .) the only added terminations are

'  $\text{—}$  for the 2 s. *f.*,

ו for the 3 & 2 pl. *m.*,

נָה for the 3 & 2 pl. *f.*;

but, ( $\beta$ .) there are Four prefixed letters— $\text{אִיתָן}$ , viz,

' for the 3 *m.*, *s.* & pl.,

א for the 1 s., and נ for the 1 pl.,

ת for all the other forms.

\* Or  $\text{יִפְקֹדוּ}$ , and so  $\text{תִּפְקֹדוּ}$  etc., with ו instead of  $\text{—}$ .

<sup>a</sup> Or, *put on clothes*.

† See § 134 ( $\epsilon$ , 1).

‡ See § 134 ( $\epsilon$ , 2).

134. As may be seen by one glance at the Futures in Tab. XIV.,—

(α.) What has just been stated (§ 133) holds for *all* the Voices; but

(β.) the prefix-letters ׀ת'ס have the following Vowel-points in the several Voices—

(1.) in *Kal*, *Niph-äl*, *Hithpā-äl* each one of the three ׀ת' has  $\bar{\text{v}}$ , ס has  $\bar{\text{v}}$ ,

N.B.—(2) in *Pi-äl*, and *Pü-äl*, the ׀ת' have  $\bar{\text{v}}$ , ס has  $\bar{\text{v}}$ ,

(3) in *Hiph-äl* all the four ׀ת'ס have  $\bar{\text{v}}$ , and

(4) in *Höph-äl*, all the four ׀ת'ס have  $\bar{\text{v}}$  (ö), [or  $\bar{\text{v}}$  (ü) sometimes];

(γ.) in *Niph-äl*, the ׀ (Characteristic of the Voice) is dropped, and instead of it Dagesh Forte is put in the First Root-letter, as in יִפְקֹד [for יִנְפְקֹד.] Cp. Pt. I. § 53. So too in הִפְקֹד Infin., & Imper. 2 s. m., etc.

(δ.) in *Hiph-äl*\*, there is  $\bar{\text{v}}$  (instead of  $\bar{\text{v}}$ ) in 3 & 2 pl. f. Also

N.B.—there is often  $\bar{\text{v}}$  instead of  $\bar{\text{v}}$  in other Persons, as in יִדְבֹר Ps. xlvii. 4 [instead of יִרְבִּיר], תִּגְדֹּל Qbad. 12 [instead of תִּגְדִּיל], etc.;

(ε.) in all the Voices the forms are the same for—

(i.) the 3 s. f. & 2 s. m. (marked † in § 132),

(ii.) the 3 & 2 pl. f. (marked ‡ in § 132).

135. For practice, the Student may parse the following (with the help of Tab. XIV.):—

אֲדַבֵּר, דְּבַרְתִּי, תְּדַבְּרִי, יְדַבְּרֵה, נְדַבְּרָה, תְּדַבְּרוּ, תִּדְבְּרוּ,  
דְּבַרְתֶּם, נְדַבְּרָה, תְּדַבְּרֶנָּה, יְדַבְּרֵה, יִכְתְּבוּ, יִכְתְּבוּ, תִּכְתְּבוּ, אֲכַתֵּב,

\* N.B. The ׀ of *Hiph.* is generally dropped in Future and Partic. forms, as in יִפְקֹד & יִפְקֹד (instead of יִנְפְקֹד & יִנְפְקֹד), etc. So also the ׀ of *Hithpā-äl*.—For instances of the ׀ of *Hiph.* STANDING see § 201. Rarely the ׀ of *Hoph.* appears, as in מִדְּקָעָה *Hoph.* Partic. pl. f. fr. קָעָה.

יִפְתָּב, פְּתַבְתָּ, יִגְדֵל, תִּשְׁמַעְנָה, תִּדְבַק, הִדְבַקְתִּי, נִמְלִיךְ,  
 אִמְלִיךְ, אִמְלִיךְ, תִּמְלִיךְ, יִמְלִיךְ, יִפְרִי, נִפְרְדוּ, יִפְרְדוּ,  
 יִשְׁלִיךְ, הִשְׁלַכְתִּי, תִּשְׁלַךְ, הִשְׁלַכְתָּ, הִשְׁלַכְוּ, תִּשְׁלַכְוּ, יִשְׁלִיכוּ,  
 נִשְׁמַרְנוּ, אִתְּמַשֵּׁל, יִמְשֵׁל, נִמְשַׁל, נִמְשַׁלְתִּי, תִּמְשֹׁל:

### III. ARRANGEMENT OF THE TABLE OF THE FULL VERB.

136. In Table XIV. the Seven Voices stand in seven columns beginning with (i.) KAL on the right, so that all the corresponding forms in the several Voices may be read from Right to Left in horizontal lines. The order in the columns is as follows:

(1) Infinitive, (2) Past Tense, (3) Participle, (4) Imperative, (5) Future.

137. The Infinitive forms are (1) 'Absolute,' (2) 'Construct,' (3) 'With the Prefixes ל מ נ,' (4) 'With Pronoun-Affixes.'

(1). (a.) The 'INF. ABS.' forms\* of פָּקַד have the following values in the Seven Voices:—(i.) KAL, [*to*] visit; (ii.) NIPH-ĀL, [*to*] be visited; (iii.) PĪ-ĒL, [*to*] visit (Intens.); (iv.) PŪ-ĀL, [*to*] be visited (Intens.); (v.) HIPH-ĪL, [*to*] cause to visit; (vi.) HOPH-ĀL, [*to*] be caused to visit; (vii.) HITHPĀ-ĒL, [*to*] visit oneself.

(b.) Besides the פָּעוּל form of the Inf. Abs. Kal, there is also the פְּעִיל form, as גָּדַל to be great.

(c.) The Inf. Abs. Niph. is sometimes of the form נִפְעֵל (with Past Tenses Niph.), as in נִשְׁאֵל נִשְׁאֵל 1 S. xx. 6. Tab. XIV., Note d.

(d.) The Inf. Abs. Hiph. has sometimes '—, as in הִשְׁמִיד Am. ix. 8.

[Obs.—The Inf. Abs. is often used for expressing *abstractly* the 'Action' of the Verb. Thus—

\* For the Hebrew words, see Table XIV.

(α.) Hos. iv. 2, “[There is] *אָלָה* cursing, *וְכַחַשׁ* and lying, *וְרָצַח* (Pt. I., § 60) and murdering, *וְנָלַב* and stealing, *וְנִאָּף* and adultery.” So Job xv. 35, *הָרָה עָמַל* conceiving trouble, *וַיֵּלֶד אֵיִן* and bearing mischief.” And where an Inf. may be required in English, as, Is. vii. 15, “*וְיָסֹאֵם* to refuse the evil, *וְיִבְחֹר* and to choose the good.” Also,

(β.) before\* a ‘kindred’ Tense, for Emphasis, as in *מְלֹךְ תִּמְלֹךְ* 1 S. xxiv. 21, *thou shalt surely reign* (lit., *to reign thou shalt reign*); *הִקְדִּישׁ הַקֶּדֶשׁ* Jer. xvii. 3, *I had wholly dedicated* (E.V.), etc.; and

(γ.) Without the ‘kindred’ Tense, for brevity,—a short Emphatic expression—where the context conveys and supplies the Tense-value; thus, *בָּחַר*, 1 S. ii. 28 [in *וַבָּחַר* and *did I choose?* E.V.] after an Emphatic expression in ver. 27. So, Nu. xv. 35, “The man shall *שָׂרָף* be put to death; *וְנִלְוֶה* stone him with stones [shall] all the assembly.” And, without any preceding Emphatic form, as, Gen. xli. 43, “And he made him ride in the chariot of the viceroy (*הַמִּשְׁנָה*), lit., the second] which he had; and they cried before him, Bow the knee (E.V.): *וַיִּתֵּן* and he fully set him over all the land of Egypt.” And so, Deut. xiv. 21, “Ye shall not eat any carcase,—to the sojourner who is in thy gates shouldst thou give it, he would indeed eat it (i.e., although, if thou shouldst give it to him, he would not mind eating it), or [which] *וְיָבֵר* thou couldst sell even to the foreigner (i.e., which he would not mind even buying from thee:—but thou shalt not eat it—), for a holy people art thou, etc.” †

(δ.) Sometimes there are two Infinitives, *הֵלֵךְ* to go, and another, in certain phrases for *going on continually*,—either (i.) with a ‘kindred’ Tense and Inf., as in Gen. xii. 9, “And he *יָצֵא* journeyed to go and to journey (i.e., he went on continually journeying);” Gen. viii. 3, “And the waters *יָשָׁבוּ* returned to go and to return (i.e., went on continually returning);” also, Gen. xxvi. 13, “And he *יָצֵא* went to go and to be great; or, (ii.) without any kindred Tense, as in Gen. viii. 5, “And the waters *יָשָׁבוּ* were to go and to decrease (i.e., went on continually decreasing).” The Student cannot parse the Tenses in these four examples, at present.]

\* (i.) And sometimes after the Tense, as in *וַיִּשְׁפֹּט שְׁפֹט* Gen. xix. 9, etc. Also,

(ii.) after a ‘kindred’ Imperative, as in *שָׁמְעוּ שְׁמֹעַ* (Pt. I., § 60), Is. vi. 9,—and after a ‘kindred’ Participle, as in *אֲבִירִים אָמֹר*, Jer. xxiii. 17.

N.B.—(1) The term ‘kindred’ is used here for ‘from the same Root’; (2) the Voice is sometimes not the same, as in *מְקַוֵּל יִפְקֹל*, Ex. xxi. 28,—*וַיִּקְרָא*, 1 S. ii. 16. (Pt. I., § 12.—The † is added, § 145.)

† These are usually said to be instances of ‘The Inf. for a Finite part of the Verb’ (i.e., for a part limited to Time, or Person, or both). The Student should not confuse this usage with what may, at first sight, seem like it in English; as in Jer. xxxii. 44, “They shall buy fields for money, and write (*וְיִכְתֹּב*) in the book, and seal (*וְיִתְּמוֹם*), etc.,” where the English “write” and “seal” correspond with the “buy,” all of them being governed by the auxiliary “shall.” There is no such correspondence in the Hebrew.



[To face page 78.]

[Our purpose being to familiarize the Student with the Subject gradually by means of the carefully chosen ILLUSTRATIONS GIVEN IN THE EXERCISES, we recommend him to hasten on now as quickly as possible to the Exercises on pp. 90—96.

Every Verb in the Hebrew Exercises should be carefully parsed,—*except when the full Meaning is given in the Notes.*

The following Index for pp. 77—89 may be useful, for reference.

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- § 137. INFINITIVE FORMS, pp. 77—81; *viz.*
- (1) Infīn. (1) Absol., pp. 77 & 78,—(2) Constr., p. 79,—
  - (3) Infīn. w. prefixes מִלְבַּל, pp. 79 & 80 [Tab. XIV. 'App. (A)'].
  - (4) (i.) Infīn. w. Pron-Affs., p. 80 & Tab. XV,  
(ii.) May have the prefixes מִבְּלַל, p. (80);  
(iii.) Infīn. w. ׀־ ( & ׀־ ) at the end, p. 80,  
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- § 138 (A). THREE FORMS OF PAST KAL, and designations, p. 81, *viz.*
- (i.) The לַעַל form, as ׀־׀־׀־ *he visited*,
  - (ii.) The לַעַל form, as ׀־׀־׀־ *he had pleasure*,
  - (iii.) The לַעַל form, as ׀־׀־׀־ *he was able*.
- § 138 (B). ׀־ sometimes at the end of Past 2 s. m. (and other forms), p. 82.  
[Also ׀ sometimes at end of Past 3 s. f., (ii. ׀), p. 82,  
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- § 139. PARTICIPLES, pp. 82—85.
- (α) Significations (p. 82), (β) Tab. of forms (p. 83);
  - (γ) Partic (1) & Partic (2) Kal, p. 83.
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- § 145. Future-form endings ׀ (& ׀־), and ׀־, pp. 88 & 89.
- Note I. The ׀ of *Hithpā-el* sometimes transposed, changed, or dropped, p. 89.
- II. Remarks on Tab. XV, p. 89 (\*\*).



(2). The 'CONSTRUCT' form of the INF. [\*פָּקֹד or פִּקֹּד (of פָּקַד) in *Kal*, etc.] is used when it is in close structural connection with what follows (cp. § 52); thus, [Gen. v. 1] "In the day of [בְּרֵא אֱלֹהִים] *God's creating* (lit., *creating-of God*)," so שֹׁפֵט [the] *judging-of* [the judges], Ruth i. 1, etc.

(3). (a.) The INF. WITH THE PREFIXES לָמַלְּחָם has the 'Construct' form; thus, with the ל,

- (i.) KAL, { לְפָקֹד } to visit, or for visiting, or for [the] visit-  
 { לְפָקַד } ing of;
- (ii.) NIPH-ĀL לְהִפָּקֵד † to be visited, or for being visited,  
 or for [the] being visited of;
- (iii.) PĪ-ĒL, לְפָקַד (Intens.) to visit, or for visiting,  
 or for [the] visiting of;
- (iv.) PŪ-ĀL, לְפָקַד (Intens.) to be visited, or; for  
 being visited, or, for [the] being  
 visited of;
- (v.) HIPH-ĪL, לְהַפְקִיד † to cause to visit, or, for causing  
 to v., or, for [the] causing to visit of;  
 [לְעִשְׂרֹ † D. xxvi. 12];
- (vi.) HOPH-ĀL, לְהִפָּקֵד to be caused to visit, or, for being  
 caused to visit, or, for [the] being  
 caused to visit of;
- (vii.) HITHPĀ-ĒL, לְהִתְפַּקֵּד TO VISIT ONESELF, OR, for visiting  
 oneself, or, for [the]..., etc. †

(b.) So with the מ, and the מ, we have for the *Kal*, מְפַקֵּד (or מִפְּקֹד) in visiting, (ד-) מְפַקֵּד as, or like, visit-  
 ing, (or, visiting of, in each case).

(c.) But the מ has either — followed by Dagesh [as in

\* —, as in שָׁפֵט 2 K. xiv. 22, is rare. So לְשַׁבֵּב [p. ; לְשַׁבֵּב].

† The ה is sometimes dropped and its vowel given to the Prefix מ, or מ, or ל; thus, מְפַקֵּד (for מִפְּקֹד, *Niph.*, cp. p. 6, Note †; the — instead of — because the מ cannot have Dagesh), Lam. ii. 11; וְלִנְפֹל (for וְלִנְפֹל, *Hiph.*, Nu. v. 22), לְשַׁמֵּד (for לְשַׁמֵּד, *Hiph.*, Is. xxiii. 11), לְשַׁמֵּעַ (for לְשַׁמֵּעַ, *Hiph.*, Ps. xxvi. 7). For the —, see Pt. I., § 12; and for the מ, see Pt. I., § 60.

‡ Other renderings of these are sometimes required,—as we shall see.

מְבַטֵּחַ, Ps. cxviii. 8, *than to trust* (lit., *from trusting*), מְדַבֵּר, Ex. xxxiv. 33, *from speaking*], or — for compensation (Cp. § 5).

(d.) (i.) For other Voices, see *Appendix (A)* to Tab. XIV.

(ii.) For the Inf. with endings הַ, תַּ, see (4, iii.).

(4.) (i.) In the forms of the ‘Inf. with Pronoun Affixes,’ mentioned in Tab. XIV., and more fully given in Tab. XV., the Pronouns involved are the POSSESSIVE\* *my, thy, his, etc.*

(ii.) These Infinitive forms may have the prefixes בְּ בַלְמִ; thus, בְּמַלְכוֹ in (or on) *his reigning*, בְּשֹׁכְבְךָ in (or on) *thy (m.) lying down*, בְּשִׁלְחִי in (or on) *my sending*, בְּעֵבְרְכֶם in (or on) *your (m.) passing over*, בְּזִכְרֵנוּ in (or on) *our remembering*, בְּשִׁמְעֶךָ in (or on) *thy (m.) hearing*, etc.; בְּשִׁמְעֵם at *their (m.) hearing*, וּמִשְׁמֵרוֹ to (or with reference to) *his reigning*, and *from His keeping*, etc.

So in other Voices; thus, בְּהִשְׁפָּטוֹ (*Niph.*) *on his being judged*, בְּפִשְׁלוֹ (for בְּהִשְׁשָׁלוֹ, *Niph.*, comp. p. 6, Note †); בְּדַבְּרָה, בְּדַבְּרְכֶם † (*Pi-él*) *on her speaking, on your (m.)...*; בְּהִפְרִידוֹ (*Hiph.*) *on His...*, בְּהִקְרִיבְכֶם *on your (m.)...*, etc.

(iii.) The Infinitive has sometimes the accented termination הַ, like a Feminine Noun, as in לְקַרְבָּה to *draw near*, לְחַמְלָה (iv., below) to *have compassion*, לְאַהֲבָה to *love*, לְיִרְאָה to *fear*. This הַ is replaced by תַּ in ‘direct Construction,’ as in מֵאַהֲבַת יְיָ אֲתָחֶם † *because the LORD loved you* (E.V.) D. vii. 8, [lit., *from loving of*, etc.]; and by תַּ when the word has a Pron. Affix, as in בְּקִרְבָּתָם in (or) *on their (m.) approaching*, Ex. xl. 32, Lev. xvi. 1. So בְּאַהֲבָתוֹ *through his loving him*, 1 S. xviii. 8; and so מִיִּרְאָתוֹ 2 S. iii. 11.

[(iv.) The ׀ to the first Root-letter is  $\delta$  in Tab. XV (i.). There is also ׀, as in the Pause-form : בְּקִצְרָה, and in

\* The Affixes for *Objective Pronouns, me, thee, him, etc.*, will be mentioned hereafter.

† The ׀ of (ב) is a ‘Slight’-vowel; see Note \* \* \*, p. 89.

‡ Here the ׀ is because of the ה, and the ׀ under ׀ is because of the ׀.

וּבִקְצָרָהּ, Lev. xxiii. 22. There is also  $\text{־}$ , as in בְּשֹׁכְבָהּ\* *on her lying down*, בְּפִתְחִי *on my opening*, בְּקָעָם *their (m.) cleaving*; and  $\text{־}$ , as in פְּרָחָהּ, רָקְעָהּ, Ez. xxv. 6, וּבְשֹׁחַטָם, xxiii. 39.]

N.B.—The forms in (i.), (iii.), (iv.), here, are those of Tab. XV. with Prefixes, —rather than those of (3), p. 79, with Pron. Affixes. The reason for this remark will be seen hereafter. Suffice it here to state, merely, that the  $\text{־}$  under the first Root-letter after the  $\text{ל}$ , as in 3 (a, i.), is generally Quiescent.

138 (A). (i.) The Past Tense *Kal*, in the first column of Tab. XIV., is of the פָּעַל form. There are two other forms of it, viz., the פָּעַל and the פָּעַל.

(ii.) The full Past Tense of the פָּעַל form need not be given; all the Person-forms are THE SAME as those in the first column (i.e., those of the פָּעַל form),—except only that the 2<sup>d</sup> Root-letter has  $\text{־}$  in 3 s. m., and in the Pause-forms of 3 s. f. and 3 pl.; thus וְזָקַן † *he was old*, and ; קָרְבָהּ : וְנָבְרָהּ † the Pause-forms of קָרְבָהּ *she drew near*, וְנָבְרָהּ *they were mighty*.

(iii.) The פָּעַל form of the Past Tense is printed in smaller type in the second column of the *Kal* Voice. As may be seen there, the  $\text{־}$  of the Second Root-letter is retained in the 2 s. m. & f., and the 1 s. & pl. (in place of  $\text{־}$  in the פָּעַל forms); but this  $\text{־}$  is shortened into  $\text{־}$  (ø) in 2 pl. m. & f., in accordance with Pt. I. § 55 (9, b.). The  $\text{־}$  appears also in the Pause-forms of 3 s. f. and 3 pl. See Tab. XIV., Note † β. The ordinary 3 s. f. and 3 pl. are the same as in the first column.

(iv.) The terms ‘*Verba Med. A.*’, ‘*Med. E.*’, ‘*Med. O.*’ (used by some for Verbs of the three Classes in i., ii., iii.), are rather awkward; and ‘*Verbs Middle A.*’, ‘*Middle E.*’, ‘*Middle O.*’ (given by others), are not better. Taking  $\text{ל}$  as general representative of the ‘*Second Root-letter*’ (§ 117), we may say—

- (1) ‘*Verbs  $\text{ל}$* ’— for the Verbs in (i.), of which the 2<sup>d</sup> Root-letter has  $\text{־}$  here;
  - (2) ‘*Verbs  $\text{ל}$* ’— for those in (ii.), of which the 2<sup>d</sup> Root-letter has  $\text{־}$ ;
  - (3) ‘*Verbs  $\text{ל}$* ’— for those in (iii.), of which the 2<sup>d</sup> Root-letter has  $\text{־}$ .
- (v.) Rarely the 2<sup>d</sup> Root-letter has  $\text{־}$ , as in מִטָּעַן † *he judged*, 1 Sam. vii. 17.

\* As well as  $\text{־}$  (ø) in בְּשֹׁכְבָהּ. It may be observed that, in the above Examples, the Short vowel of the first Root-letter is *generally* a ‘*Slight*’-vowel, wherever the  $\text{־}$  following it can be Moving. But where this  $\text{־}$  (being followed by another  $\text{־}$ ) *must* be Quiescent, the ‘*Slight*’-vowel is made to become a real Short-vowel.

† The פָּעַל form being the same for the *Kal* 3 s. m. Past, and the s. m. Participle, — the context alone decides which of these a word is. Some Verbs have the פָּעַל form as well as the פָּעַל. [In a few instances the Inf. Abs. K. has this form, as נָבְרָהּ Gen. xxvi. 13, קָרְבָהּ 2 S. xviii. 25].

‡ The 3 s. m. Past, of each of these Verbs, is of פָּעַל form; viz., קָרְבָהּ *he drew near*, וְנָבְרָהּ *he was mighty*.

138 (B.) (i.) At the end of the 2 s. m. Past, there is sometimes an additional ה, as in הַשְׁבַּתָּה 2 S. xiv. 13, נִכְסַפְתָּה Gen. xxxi. 30, אִמְצַתָּה Ps. lxxx. 16, הִעַמְדְתָה Ps. xxxi. 8 (for the וְהָ see § 178 (ii.)), etc.

(ii.) (α.) Rarely at the end of the 3 s. m., as in שָׁמַרָה Am. i. 11 (about which, however, opinions differ); and

(β.) at the end of the 3 s. f. (the ה of which is then replaced by ת), as in נִפְלְאַתָה (from נִפְלְאָה) 2 S. i. 26, הִחַצְנַתָה (from הִחַצְנָה) for the ה see § 178), Josh. vi. 17.

(γ.) The 3 s. f. has sometimes ת in place of the usual ה, as in חָלַתָּה D. xxxii. 36 (for חָלַתָּה).

(iii.) Also we find הַשְׁלַחְתָּה, Am. iv. 3 (for הַשְׁלַחְתָּה).

(iv.) (α.) Rarely the 3 pl. Past has נ at the end; thus, הִלְכִינוּ Josh. x. 24 [with ה who prefixed there, § 98 and § 6 (d., ii.)]; and

(β.) sometimes י, as in יָדַעְנוּ, D. viii. 3, 16 (for יָדַעְנוּ).

(v.) (α.) In such a word as אָמַר, 1 S. xiii. 19, the ׀ is for *Shūrik* [Pt. I., § 14],—the full *Shūrik* cannot be given because there is no ל, the *Kthiv* being אָמַר, so that the ׀ is the only means of marking the *u* of the *Kri* which is אָמְרוּ [Pt. I., § 76]. So in שָׁפַחָה, Ps. lxxiii. 2, the ׀ marks the *Shūrik* of the *Kri*, which is שָׁפַחוּ,—the *Kthiv* being שָׁפַחָה. So D. xxi. 7, שָׁפַחָה *Kthiv*, שָׁפַחוּ *Kri*.

(β.) So in such a word as יָדַעַתָּה, Ps. cxl. 13, the ׀ [Pt. I., § 12] is the only means of marking the *i* of the *Kri* יָדַעְתִּי upon the *Kthiv* יָדַעְתָּה.

(γ.) י is ‘superfluous’ in דַּבַּרְתִּי 2 s. f. [Jer. iii. 5], etc. In Jer. xxxi. 21 (or 20) הִלַּכְתִּי is *Kthiv* for הִלַּכְתָּה *Kri*, etc. In Ruth iv. 5 קָנִיתִי is *Kthiv* for קָנִיתָ *Kri* (2 s. m. Past *K*, Tab. XXIII.).

139. (α.) Of the PARTICIPLES the Sing. m. forms only are given in Tab. XIV. The Sing. f. and the Plu. m. & f. are seen in the following list of the Participles signifying:—

‘One’ (or ‘more’) (i.) (1) *visiting*, (2) *visited*;

(ii.) *being visited*;

(iii.) *visiting* (Intens.);

(iv.) *visited* (Intens.);

(v.) *causing to visit*;

(vi.) *caused to visit*;

(vii.) *visiting himself, or herself, or themselves.*

(β). PARTICIPLES [TAB. XIV., APP. B.]

Plu. <i>f.</i>	Plu. <i>m.</i>	Sing. <i>f.</i>	Sing. <i>m.</i>
פּוֹקְדוֹת*	(פּוֹקְדֵי i.c.) פּוֹקְדִים*	(פּוֹקְדָה* or פּוֹקְדֶת†)	פּוֹקֵד*(1) } (i.) <i>Kal.</i>
פּוֹקְדוֹת	(פּוֹקְדֵי i.c.) פּוֹקְדִים	(פּוֹקְדָה i.c.) פּוֹקְדָה	פּוֹקֵד(2) } (ii.) <i>Niph.</i>
נִפְקְדוֹת	(נִפְקְדֵי i.c.) נִפְקְדִים	(נִפְקְדָה or נִפְקְדָת)	נִפְקֵד (iii.) <i>Pa-ël.</i>
מִפְקְדוֹת	(מִפְקְדֵי i.c.) מִפְקְדִים	(מִפְקְדָה or מִפְקְדָת)	מִפְקֵד (iv.) <i>Plu-ël.</i>
מִפְקְדוֹת	(מִפְקְדֵי i.c.) מִפְקְדִים	(מִפְקְדָה or מִפְקְדָת)	מִפְקֵד (v.) <i>Hiph.</i>
מִפְקְדוֹת	(מִפְקְדֵי i.c.) מִפְקְדִים	מִפְקְדָה or מִפְקְדָת	מִפְקֵד (vi.) <i>Höph.</i>
מִתְפַּקְדוֹת	(מִתְפַּקְדֵי i.c.) מִתְפַּקְדִים	(מִתְפַּקְדָה or מִתְפַּקְדָת)	מִתְפַּקֵּד (vii.) <i>Hithp-ël.</i>

[N.B. In the above, — (1) the  $\text{--}$  of any Sing. *m.* form is seen to be dropped (and replaced by  $\text{--}$ ) in one form of the Sing. *f.*, and in the Plural forms; (2) forms ending in  $\text{--}$ , or  $\text{--}$ , are UNCHANGED 'i. c.' § 53; (3) those ending in  $\text{--}$  have  $\text{--}$  'i. c.'; (4) those ending in  $\text{--}$  have  $\text{--}$  (and those in  $\text{--}$  have  $\text{--}$ ) 'i. c.'; —without further change.]

(γ.) There are two Participles in *Kal*, viz., (1) פּוֹקֵד which is of the form פּוֹעֵל, and (2) פּוֹקֵד which is of the form פְּעוּל. The First expresses *Action in progress*, and refers to an *Agent* (פּוֹעֵל), and is therefore sometimes called the ACTIVE Participle *Kal*. The Second expresses *Action wrought* (פְּעוּל) and refers to an *Object acted on*, and is therefore sometimes called the PASSIVE Participle *Kal*.

Obs.—(i.) For the  $\text{--}$  of (2) there is often  $\text{--}$  [Pt. I., § 14], as in דָּרַךְ *m.*, שָׁלַח *f.*, נָצַרַת *f.* (i.c.), יְשָׁרִים pl. *m.*, etc.

(ii.) The Construct form of פְּעוּל is פְּעוּל or פְּעוּל, as in נָתַם Nu. xxiv. 3.

(iii.) Participles of the Passive Voices (II., IV., VI.) generally retain the  $\text{--}$  of the 2<sup>d</sup> Root-letter (except when 'i. c.' and in the  $\text{--}$  form), as in (β).

(iv.) The *Hiph.* Partic. sometimes drops the  $\text{--}$ . See Sect. XIII.

\* Or with  $\text{--}$  for  $\text{--}$ . This need not be noticed hereafter.

† In Pause, sometimes the same (thus, ; אֲמַנְתָּ, נִפְלַחְתָּ); and sometimes : תָּ-- as in : יוֹשְׁבַת, עוֹמְרֵת.

‡ Also, some few times without the  $\text{--}$ ; thus, אָבַל, Ex. iii. 2, לָקַח, 2 K. ii. 10.

§ Also  $\text{--}$  instead of  $\text{--}$  (β).

|| These are often called (1) *Pa-ël*, and (2) *Plu-ël*, from (1) פּוֹעֵל, (2) פְּעוּל.

¶ The term 'PERFECT Participle' is perhaps not unsuitable to it as expressing FINISHED ACTION. The *Niph-ël* Participle is, rather, a PRESENT Passive Participle.

- (δ.) (i.) The Participle **יָלַל** *able* (Sing. *m.*) given in Tab. XIV., is the Participle *Kal* of **פָּעַל** form, [**יָלַלְהָ** Sing. *f.*, **יָלַלְוּ** Plu. *m.*, **יָלַלְוּ** Plu. *f.*], whence
- (ii.) ('i. c.')
- (iii.) There is also the Participle *Kal* of **פָּעַל** form, as **בָּבֵר** *heavy* (Sing. *m.*), [**פָּעַלְהָ** Sing. *f.*, **פָּעַלְוּ** Pl. *m.*, **פָּעַלְוּ** Pl. *f.*], whence
- (iv.) ('i. c.')

(ε.) The Singular Participle sometimes receives an 'added' *'i*, as in **אָסְרִי** *binding* (Sing. *m.*) [from **אָסַרְךָ**], Gen. xlix. 11; so in **הַמִּשְׁפִּילִי** [from **מִשְׁפִּיל**] Ps. cxlii. 6; **אֶהְבֵּתִי** [from **אֶהְבַּתְךָ**] Hos. x. 11, and **מִלְאָחִי** [from **מִלְאָחַתְךָ**, Constr. form of **מִלְאָחָה** (δ. iii.)] Is. i. 21; **זָנְבְּתִי** [from **זָנְבַתְךָ** (for **זָנְבַתְךָ** Pt. I. § 14) Constr. form of **זָנְבַתְךָ**] Gen. xxxi. 39.

[140. (α.) The Present Tense, — *I am visiting, Thou art visiting, He is visiting, etc.*, — is expressed by the Pronouns *I, Thou, He, etc.*, with the Participle; thus,

Singular.																											
<b>בִּזְקָרְךָ</b> or <b>בִּזְקָרְתְּ</b>	<table style="border: none;"> <tr> <td style="padding: 0 10px;"> <table style="border: none;"> <tr> <td style="padding: 0 5px;">הִיא</td> <td style="padding: 0 5px;">She</td> <td style="padding: 0 5px;">[is]</td> </tr> <tr> <td style="padding: 0 5px;">אַתָּה</td> <td style="padding: 0 5px;">Thou</td> <td style="padding: 0 5px;">f. [art]</td> </tr> <tr> <td style="padding: 0 5px;">אֲנִי</td> <td style="padding: 0 5px;">I</td> <td style="padding: 0 5px;">f. [am]</td> </tr> </table> </td> <td style="padding: 0 10px;">} visiting</td> <td style="padding: 0 10px;"> </td> <td style="padding: 0 10px;"> <table style="border: none;"> <tr> <td style="padding: 0 5px;">הוּא</td> <td style="padding: 0 5px;">He</td> <td style="padding: 0 5px;">[is]</td> </tr> <tr> <td style="padding: 0 5px;">אַתָּה</td> <td style="padding: 0 5px;">Thou</td> <td style="padding: 0 5px;">m. [art]</td> </tr> <tr> <td style="padding: 0 5px;">אֲנִי</td> <td style="padding: 0 5px;">I</td> <td style="padding: 0 5px;">m. [am]</td> </tr> </table> </td> <td style="padding: 0 10px;">} visiting</td> </tr> </table>	<table style="border: none;"> <tr> <td style="padding: 0 5px;">הִיא</td> <td style="padding: 0 5px;">She</td> <td style="padding: 0 5px;">[is]</td> </tr> <tr> <td style="padding: 0 5px;">אַתָּה</td> <td style="padding: 0 5px;">Thou</td> <td style="padding: 0 5px;">f. [art]</td> </tr> <tr> <td style="padding: 0 5px;">אֲנִי</td> <td style="padding: 0 5px;">I</td> <td style="padding: 0 5px;">f. [am]</td> </tr> </table>	הִיא	She	[is]	אַתָּה	Thou	f. [art]	אֲנִי	I	f. [am]	} visiting		<table style="border: none;"> <tr> <td style="padding: 0 5px;">הוּא</td> <td style="padding: 0 5px;">He</td> <td style="padding: 0 5px;">[is]</td> </tr> <tr> <td style="padding: 0 5px;">אַתָּה</td> <td style="padding: 0 5px;">Thou</td> <td style="padding: 0 5px;">m. [art]</td> </tr> <tr> <td style="padding: 0 5px;">אֲנִי</td> <td style="padding: 0 5px;">I</td> <td style="padding: 0 5px;">m. [am]</td> </tr> </table>	הוּא	He	[is]	אַתָּה	Thou	m. [art]	אֲנִי	I	m. [am]	} visiting			
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[N.B.—Third-Person Pronouns are often not expressed. Cp. (δ.) below.]

(β.) Similarly for other Participles.

(γ.) The Hebrew expressions in (α) are, of course, the same whatever be the form of the so-called 'Substantive Verb' or 'logical Copula' to be supplied—such as, *was, may be, might be, etc.*. Hence the above may not be called the PRESENT TENSE in Hebrew. It is a means of expressing *Present Action*, and may stand for the [strictly] *Present Tense in English*;—but it may stand for much more also, and therefore MUST NOT BE LIMITED to 'Present Tense.'

(δ.) The Participles are often used—

(i.) With Nouns Substantive:— as in **עֲדָרְתָּךְ עֹמְדָה לְעֵד** *His Righteousness [is] remaining for-ever*, **הַשָּׁמַיִם מְסַפְּרִים** *the heavens [are] telling*, **הַמֶּלֶךְ עֹמֵד** *the king was standing, etc.* :

(ii.) with Prefix **ה**, cp. § 98, as in **הוּא הַפֶּבֶב**, Gen. ii. 11,

\* Also [§ 56 (i.)] **יָרָאת** *s. f.* & **יָרְאוּ** *pl. m.*, (fr. **יָרַח**); so **קָצַר** fr. **קָצַרְךָ**.

† The **א** is often without its Dagesh Lene, in accordance with Pt. I., § 48.

‡ And **פָּעַלְתְּ**,—thus **פָּעַלְתְּ** when the 3<sup>d</sup> Rt-letter is **א**, as **יָרָא** fr. **יָרַח**.



lit., it [is] the [one] compassing, i.e. (as in E.V.) that [is] it which compasseth, הֵם הַעֲמָדִים, Nu. vii. 2, lit., they [were] the [ones] standing, i.e., they [were] those who [were] standing; so הַעֲמָדִים D. i. 38, xvii. 12; הַמְרַגְּלִים, Josh. vi. 22, 23; etc.;

(iii.) as Nouns; \*—thus, שָׁמֵר one keeping, watching, for a keeper, a watchman, עֹזֵר one helping, for a helper, etc.;

(iv.) 'i. c.'; thus, שָׁמֵר [the] keeper of, שָׁמְרֵי [the] keepers of, etc.;

(v.) as Adjectives, § 79, etc.

(ε.) Often a Hebrew Participle is used as a Noun where the corresponding Noun does not exist in English, as עֹמֵד one standing, where we cannot say, "a stander," הַכֹּרֵת the [one] cutting, where we cannot say, "the cutter."† So Ps. l. 5, כְּרֵתֵי בְרִיתִי (lit., cutters-of My Covenant) those that made a Covenant with ME.

(ζ.) Participles may receive Pron. Affixes as Nouns; thus, אֹיְבִי my enemy, etc., from אֹיֵב (Partic. Kal of אֵיב), etc.].

141. (α.) Two forms of the IMPERATIVE and FUTURE, Kal, are given in Tab. XIV. (I.), one with  $-†$  to the 2<sup>d</sup> Root-letter in בָּקֵר (or בִּקְוֹד) visit thou (m.), יִבָּקֵר (or יִבְקֹוד) he will visit; (ii.) one with  $-§$  to the 2<sup>d</sup> Root-letter in לְבַשׁ put thou (m.) on (as clothing), יִלְבַּשׁ he will put on, etc. Some Verbs have the one, and some the other. Some few have both forms, as we shall see.

[Note.—Sometimes the 2<sup>d</sup> Root-letter has (1)  $-†$  [§ 167], as in סַעֲר (Imper.) Ju. xix. 5, יִצְלַח (Fut.) Ez. xvii. 15; (2)  $-§$ , as in יִשְׁפֹּט (Fut.) Ex. xviii. 26].

\* An interesting example of the double use of a Participle, שְׁמֹרִים, (1) as a Noun "watchers," and (2) as a Present-Tense-Participle "are watching," or "do watch," occurs in Ps. cxxx. 6, which may be rendered "My soul [looks with watching] to the LORD [מִשְׁמֹרִים לְבַקֵּר שְׁמֹרִים לְבַקֵּר] more than WATCHERS for the morning DO-WATCH for the morning." So in the former Grammar, Vol. II. p. 72.

† The word 'feller' is, however, admissible in Is. xiv. 8 (E.V.).

‡ Verbs of this class are called, by some, 'Verbs Fut.-(O).' Better, 'Fut. (L).'

§ Verbs of this class are called, by some, 'Verbs Fut.-(A).' Better, 'Fut. (T).'

(β.) In the IMPERATIVE there are only Second-Person forms, viz. for *thou* (*m. & f.*) and *ye* (*m. & f.*). The 2 s. *f.* and 2 pl. *m. & f.* have the added terminations  $\text{־ָה}$ ,  $\text{־ִי}$ ,  $\text{־ִיְהִי}$  [cp. § 133 (α.)] attached to the fundamental  $\text{פָּקַד}$  or  $\text{לָבַשׁ}$  for the *Kal*. So for other Voices. But, in the *Kal*,

[Obs.:—the Vowel of the 2<sup>d</sup> Root-letter is dropped and replaced by  $\text{־}$  on the addition of the  $\text{־ָה}$  (2 s. *f.*) and of the  $\text{־ִי}$  (2 pl. *m.*); the  $\text{־}$  of the 1<sup>st</sup> Root-letter must then be changed into a ‘Slight-Vowel’ (Pt. I., § 56). This ‘Slight-Vowel’ is generally  $\text{־}$ , as in  $\text{פָּקְדִי}$ ,  $\text{פָּקְדִי}$ ,  $\text{לָבִישִׁי}$ ,  $\text{לָבִישִׁי}$ , (Cp. § 57, Obs.); but sometimes another short-vowel is adopted, as in  $\text{אֶחָדִי}$  (or  $\text{אֶחָדִי}$ ) and in (δ.) below.]

(γ.) The Imper 2 s. *m.* often has an additional  $\text{־ה}$ ; thus, (1)  $\text{שָׁמְרָה־}$  (fr.  $\text{שָׁמַר}$ ) *keep thou (m.)*,  $\text{קָרְבָה־}$  (fr.  $\text{קָרַב}$ ) *approach thou (m.)*, (2)  $\text{מִכְרָה־}$  (fr.  $\text{מָכַר}$ ) *sell thou (m.)*,  $\text{שָׁמְעָה־}$  (fr.  $\text{שָׁמַע}$ ) *hear thou (m.)*,\* etc. Sometimes, also, in other Voices; thus, (3) *Niph.*  $\text{הִשְׁבַּעְתָּה־}$  *swear thou (m.)*; (4) *Pi-él*  $\text{סִפְּרָה־}$  *relate thou (m.)*; (5) *Hiph.*  $\text{הִקְשִׁיבָה־}$  *hearken thou (m.)*, etc.

(δ.) Sometimes the Imper. *Kal* has  $\text{־}$  (δ) to the 1<sup>st</sup> Root-letter in the 2 s. *f.*, and 2 pl. *m.*; thus,  $\text{מָלְכִי}$ , Ju. ix. 10. [This is also *Kri*, in v. 12, for  $\text{מְלֹכִי}$  *Kithiv*. So, in v. 8,  $\text{מְלֹכָה}$  (2 s. *m.*) is *Kri*, for  $\text{מְלוֹכָה}$  *Kithiv*.]† So  $\text{חָרְבִי}$ , Jer. ii. 12, and  $\text{מִשְׁבִּי}$ , Ez. xxxii. 20, as well as  $\text{מִשְׁבִּי}$ , Ex. xii. 21.—Cp. (γ. 1), and see more hereafter.

(ε.)  $\text{שָׁמְעִי}$ , Gen. iv. 23, is an instance of the  $\text{־ִי}$  of 2 pl. *f.* Imper. being dropped. The word stands for  $\text{שָׁמְעִיְהִי}$ . The  $\text{־}$  of the  $\text{ִי}$  is given to aid the enunciation of the  $\text{ִי}$ .

(ζ.) Sometimes, we find the 3<sup>d</sup> Root-letter with Dag. Lene, as in  $\text{אֶסְפִּי}$ , Jer. x. 17,  $\text{הִשְׁפִּי}$ , Is. xlvii. 2; the vowel beneath the 1<sup>st</sup> Root-letter is then a Real Short-vowel, having the  $\text{־}$  after it *Quiescent*. [Each of these is 2 s. *f.* Imper. *Kal*.]

(η.) (i.) In  $\text{אֶעֱמָה־}$ , Nu. xxiii. 7, Imper. *Kal* 2 s. *m.* [with  $\text{־ה}$ , see (γ)], the 1<sup>st</sup> Root-letter has the Long Vowel  $\text{־ֵ}$ .

(ii.) In  $\text{אֶצַּר־}$  (*i.e.*  $\text{אֶצַּר־}$ , Imper. *Kal*, 2 s. *m.*, with  $\text{־ה}$ ) Ps. cxli. 3, the Dagesh in  $\text{צ}$  is *Euphonic*.—Pt. I., App. C.

(θ.) For  $\text{אֶעֱרָה־}$ ,  $\text{אֶרְפָּא־}$ —and  $\text{אֶזְרָה־}$ ,  $\text{אֶפְשִׁטָה־}$ ,  $\text{אֶרְנָה־}$ —see Index.

\* And with  $\text{־}$ , as in  $\text{אֶסְפְּרָה־}$ ,  $\text{אֶעֱרָה־}$ .

† Cp.  $\text{אֶסְפְּרָה־}$ , with  $\text{־}$  ‘superfluous,’ 1 S. xxviii. 8, —for  $\text{אֶסְפְּרָה־}$  [Pt. I., App. D.].

142. The FUTURE is connected with the IMPERATIVE. Thus,

(a.) In *Kal*, (i.) the forms 'תִּפְקְדִי *thou (f.) wilt visit*, תִּפְקְדוּ *ye (m.) will visit*, תִּפְקְדְנָה *ye (f.) (or they (f.)) will visit*, consist of תִּ and פִּקְדוּ, פִּקְדִי, פִּקְדְנָה.

[Obs.—In the Imperative forms פִּקְדוּ, פִּקְדִי, the  $\text{־}$  of the פ is of course replaced by a 'Slight'-vowel, in order that there may not be two Moving Shvas together; but in the Future the  $\text{־}$  stands after the formative תִּ, after which the  $\text{־}$  may be (and is) Quiescent.]

(ii.) So in the case of יִפְקְדוּ (Fut.) and פִּקְדוּ (Imp.).

(iii.) The remaining Fut. Tense forms, viz., יִפְקֹד 3 s. m., תִּפְקֹד 3 s. f. (& 2 s. m.), אִפְקֹד 1 s., and נִפְקֹד 1 pl., all correspond with the fundamental פִּקֹּד.

(iv.) Similarly in the case of the Verbs 'Fut. (—)' [p. 85].

(v.) The Imper. has generally  $\text{־}$  in Verbs 'Fut. (—)'; & (—) in Verbs 'Fut. (—)'.

(β.) In *Niph.* the Future forms תִּפְקְדִי *thou (f.) wilt be visited*, תִּפְקְדוּ *ye (m.)*, and יִפְקְדוּ *they, (m.)*, תִּפְקְדְנָה *ye (f.) (or they (f.))*, correspond respectively with the Imper. forms הִפְקְדִי 2 s. f., הִפְקְדוּ 2 pl. m., הִפְקְדְנָה 2 pl. f.; and the other Persons of the Future Tense, viz., יִפְקֹד 3 s. m., תִּפְקֹד 3 s. f. (& 2 s. m.), אִפְקֹד 1 s., and נִפְקֹד 1 pl., with the fundamental הִפְקֹד:—the ה being extruded between the prefix letters תִּן and the first Root-letter.

(γ.) Similarly in the case of the other Voices; thus, the Fut. 2 s. f., תִּפְקְדִי *Pi-él*, תִּפְקְדִי *Hiph.*, תִּתְפְקְדִי *Hithp.*, correspond with the Imper. 2 s. f. פִּקְדִי *Pi-él*, הִפְקְדִי *Hiph.*, הִתְפְקְדִי *Hithp.*

(δ.) In *Pu-ál* and *Hoph-ál*, which have no Imper.\* there is the corresponding analogy with imaginary Imperative forms.

143. The ה of the נָה, in pl. f. Fut., is sometimes

\* We find, however, once [Ez. xxxii. 19] הִשְׁפַּבְּנָה, Imper. *Hoph.*, 2 s. m., *be thou laid* (lit., *caused to lie*); and [Jer. xlix. 8] הִפְנִי, Imper. *Hoph.* 2 pl. m. *be ye made to turn*,—from פָּנָה, see hereafter.

dropped, and the  $\text{ֿ}$  given to  $\text{ן}$ , as in  $\text{לֹא תִזְכָּרְךָ}$  Ez. iii. 20, xxxiii. 13, *they (f.) shall not be remembered*. So  $\text{תִּלְבַּשְׁןָ}$  (as given by many) 2 S. xiii. 18, for  $\text{תִּלְבַּשְׁנָה}$  which is found in several editions; etc.

144. A  $\text{הֿֿ}$  is often found at the end of the 1 s. and 1 pl. of the Future; thus,—

( $\alpha$ .) First Person Sing.:— $\text{אֶשְׁמְרָהֿ}$  (fr.  $\text{אֶשְׁמֵר}$ ) Ps. xxxix. 2,  $\text{אֶשְׁבְּבָהֿ}$  (fr.  $\text{אֶשְׁבֵּב}$ ) Ps. lvii. 5,  $\text{אֶפְבְּדָהֿ}$  (fr.  $\text{אֶפְבֵּד}$ ) Ex. xiv. 4, etc.,  $\text{אֶזְכִּירָהֿ}$  (fr.  $\text{אֶזְכִּיר}$ ) Ps. xlv. 18,  $\text{אֶתְפַּלֵּלָהֿ}$  (fr.  $\text{אֶתְפַּלֵּל}$ ) Dan. ix. 4; and

( $\beta$ .) First Person Plu.:— $\text{נִשְׂרַפְּהָהֿ}$  (fr.  $\text{נִשְׂרַף}$ ) Gen. xi. 3, etc.,  $\text{נִתְחַכְּמָהֿ}$  (fr.  $\text{נִתְחַכֵּם}$ ) Ex. i. 10, etc.

( $\gamma$ .) Rarely at the end of the 3 s. *m.* as \* $\text{יְחִישָׁהֿ}$  Is. v. 19 [ $\text{יְחִישׁ}$  Tab. XX.], and 3 s. *f.*† as  $\text{תַּעֲזֹבְהָהֿ}$  Ez. xxiii. 16 (*Krf*), & 20; also, perhaps, 2 s. *m.*  $\text{תַּעֲפֹהֿ}$  [ $\text{תַּעֲפֹה}$  Tab. XX.] Job xi. 17;

( $\delta$ .) And with  $\text{ֿ}$  before it, as in  $\text{יְדַשְׁנָהֿֿ}$  Ps. xx. 4.

( $\epsilon$ .) In ( $\alpha$ ), ( $\beta$ ), etc., above, the vowel of the 2<sup>nd</sup> Root-letter is seen to be dropped when the additional  $\text{הֿ}$  appears. [Cp. for the Imper. § 141 ( $\gamma$ )]. But

( $\zeta$ .) it will be found hereafter [§ 166 (ii.)] that, in PAUSE, the vowel which was so dropped is either (1) restored if it be Long, or (2) replaced (if it be Short) by the corresponding Long Vowel.

( $\eta$ .) Sometimes the Moving Shva of the 2<sup>nd</sup> Root-letter [in cases of ( $\epsilon$ )] has the form  $\text{ֿֿ}$ ; as in (1)  $\text{אֶשְׁקֹטָהֿֿ}$  [ $\text{אֶשְׁקֹט}$ ] Is. xviii. 4, where the  $\text{ֿֿ}$  is noted as ‘superfluous’; (2)  $\text{אֶפְשַׁעָהֿֿ}$  [ $\text{אֶפְשַׁע}$ ] Is. xxvii. 4; and

( $\theta$ .) sometimes the form  $\text{ֿֿֿ}$ ; as in (3)  $\text{אֶשְׁקַלָהֿֿֿ}$  [ $\text{אֶשְׁקַל}$ ] Jer. xxxii. 9, etc. See Pt. I., App. D.

145. An additional  $\text{ן}$  is often found after those Future forms which end in  $\text{ן}$ , viz., the 3 & 2 pl. *m.*; thus,  $\text{יִלְמְדוּןֿ}$  D. iv. 10,  $\text{תִּשְׁמְרוּןֿ}$  D. vi. 17. So  $\text{יִקְמְרוּןֿ}$  1 S. ii. 15, 16,

\* For  $\text{יִקְרַחָהֿ}$  *Kihiv* Lev. xxi. 5,  $\text{יִקְרַחֿ}$  is *Kri* (whence the  $\text{ֿֿ}$  of  $\text{יִקְרַחָהֿ}$ , cp. p. 85, v.).

† Some give as 3 s. *f.*, with  $\text{נָהֿ}$  added,  $\text{תִּשְׁלַחְנָהֿ}$  Ju. v. 26; (also 2 s. *m.*, Obad. 13).

תִּשְׁחַתּוּן D. iv. 16, etc. (the ׀ standing for the ׀ of the *Hiph-ël*,—Part I, § 12). And so יִרְשִׁיעַן 1 S. ii. 22, Ex. xxii. 8, (the ׀ standing for ׀, —Pt. I, § 14).

146. Also ׀ is found some few times after the 2 s. *f.* Future. Thus the 2 s. *f.* Fut. *Kal*. תִּפְקֹרֵי would, with this ׀, be תִּפְקֹרֵי׃. So we find תִּדְבְּקֵי׃ \* Ruth ii. 8 (& 21) [for תִּדְבְּקֵי]. So the 2 s. *f.* Fut. *Hühpā-ël* תִּשְׁתַּבְּרֵי 1 S. i. 14 [for תִּשְׁתַּבְּרֵי, the Pause-form of תִּשְׁתַּבְּרֵי—comp. Note (*h, a*) on Tab. XIV and \* \* below there].

147. The ׀ of §§ 145 & 146, as also of § 138 (B) (*iv, β*), is called by some ' ׀ PARAGOGIC'. So the ׀ of § 144, and that of § 138 (B), is called by some ' ׀ PARAGOGIC'; and so the ׀ of § 138 (B) (*iv, a*), and the ׀ of § 139 (*c*). Some however consider that ׀ to be a mark of CONNECTION—the '*Compaginis*,' as they call it, Comp. p. 232 (lines 6—10).

## NOTE I.

(i.) As in the last example cited in § 146, *viz.* תִּשְׁתַּבְּרֵי׃ for תִּשְׁתַּבְּרֵי Pause-form of תִּשְׁתַּבְּרֵי [instead of תִּתְשַׁבְּרֵי] fr. שָׁבַר, the 1<sup>st</sup> Rt-letter and the ת of the תִּת of *Hühpā-ël* change places when the 1<sup>st</sup> Rt-letter is either † שׁ, or שׁ, or ם; thus we have

\* For the ׀ the Student may refer to § 141 'Note'; but he will understand the matter better hereafter [§ 167 (ii) & § 166 (*c*)].

† With one exception *viz.* תִּשְׁתַּבְּרֵי Jer. xlix. 3. For this word see § 246 (p. 162). It belongs to a Class of Verbs to be dealt with hereafter.

הִשְׁתַּפֵּךְ Infin. *Hithpā-ēl* fr. שִׁפֵּךְ,

מִשְׁתַּכֵּר Partic. s. m. *Hithpā-ēl* fr. שִׁכֵּר,

יִסְתַּבֵּל Fut. 3 s. m. *Hithpā-ēl* fr. סִבֵּל.

(ii.) When the 1<sup>st</sup> Rt-letter is צ,—not only does the צ change places with the ת of the הַת, but moreover this ת is replaced by ט; thus, from צִיד we have הִצַּטִּינוּ Past *Hithpā-ēl* 1 pl. [instead of הַתְצִינוּ], and so fr. צַדֵּק we have נִצַּטְדֵּק Fut. *Hithpā-ēl* 1 pl. Pause-form [instead of הַתְצַדֵּק].

(iii.) When the 1<sup>st</sup> Rt-letter is ד, or ט, or ת,—the ת of the הַת is dropped, and Dagesh F. is put into the 1<sup>st</sup> Rt-letter to represent it.

This matter is briefly mentioned and illustrated in 'Notes on Tab. XIV' (\*.\*) [p. xv of the Tables]. The whole matter will be dealt with a little more fully hereafter, as soon as we shall have gone through all the Great Classes of Verb-forms [see 'Note' on pages 315—318].

## NOTE (II).

In Tab. XV (Infinitives with Pron-Affs.) it may be seen that, except in the *Hiph.* forms,

(a) When the 3<sup>d</sup> Rt-letter has a Vowel, the 2<sup>d</sup> Rt-Letter has *Shva*;

(β) When the 3<sup>d</sup> Rt-letter has *Shva*, the 2<sup>d</sup> Rt-letter has

(a) sometimes  $\text{ֿ}$  [necessarily Quiescent, Pt. I, § 55 (13, a)].

(b) sometimes a 'Slight'-vowel.

Obs. The Slight-Vowel in (b) generally agrees with the Vowel which the 2<sup>d</sup> Rt-letter has dropped; thus we have

(1) the  $\text{ֿ}$  *o* of the *Kal* forms  $\text{הִפְקֹדָה}$ ,  $\text{הִפְקֹדָה}$ ,  $\text{הִפְקֹדָה}$ , Tab. XV Notes (\*) & (t),—where the Vowel which the 2<sup>d</sup> Rt-letter has dropped is the  $\text{ֿ}$  of  $\text{הִפְקֹדָה}$ ;

(2) the  $\text{ֿ}$  of the *Niph-ál* forms  $\text{הִפְקֹדָה}$  etc., from  $\text{הִפְקֹדָה}$ , and of the *Pi-él* forms  $\text{הִפְקֹדָה}$  etc., from  $\text{הִפְקֹדָה}$ , and of the *Hithpā-él* forms  $\text{הִפְקֹדָה}$  etc., from  $\text{הִפְקֹדָה}$ ,—where the Vowel which the 2<sup>d</sup> Rt-letter has dropped is  $\text{ֿ}$ ;

(3) the  $\text{ֿ}$  of the *Pú-al* forms  $\text{הִפְקֹדָה}$  etc., from  $\text{הִפְקֹדָה}$ , and of the *Hoph-ál* forms  $\text{הִפְקֹדָה}$  etc.,—where the Vowel which the 2<sup>d</sup> Rt-letter has dropped is  $\text{ֿ}$ .

(γ) Instead of the  $\text{ֿ}$  of  $\text{הִפְקֹדָה}$  (Comp. β, b, 2), there is sometimes  $\text{ֿ}$  as in  $\text{הִפְקֹדָה}$  Is. i. 15 from  $\text{הִפְקֹדָה}$  (Infn. *Pi*, like  $\text{הִפְקֹדָה}$ , but with Compensation for the Dagesh which the  $\text{ק}$  cannot receive).

(δ) In place of the 'Slight'-Vowel, a Long real Vowel is sometimes given to the 2<sup>d</sup> Rt-letter before a Guttural 3<sup>d</sup> Rt-letter, as in  $\text{הִפְקֹדָה}$  D. xv. 18 from  $\text{הִפְקֹדָה}$ . [For the 'Furtive'  $\text{ֿ}$ , see Pt. I (§ 60)].

## EXERCISE XIX.

(To be translated into English.)

\* \* For the plan of the Exercise, see § 11 (a—ε).

יִשְׂרָאֵל אָהַב אֶת יוֹסֵף : שָׁמְעוּ נָא הַחֲלוֹם הַזֶּה :  
 \* הַמֶּלֶךְ הַתְּמַלֵּךְ עָלֵינוּ : הִנֵּה חֲלֹמְתִי חֲלוֹם עוֹד : מָכְרוּ  
 אֹתוֹ : לְעֶבֶד <sup>12</sup> נִמְכַר <sup>11</sup> יוֹסֵף : הַפְּקִיד <sup>13</sup> אֹתוֹ בְּבֵיתוֹ :  
 הַנְּחֵלְתִי <sup>15</sup> לִי <sup>16</sup> יָרַחִי <sup>17</sup> שְׁוֹא <sup>18</sup> : וְאֲנִי <sup>19</sup> אָמַרְתִּי <sup>20</sup> † בְּחַפְזִי <sup>21</sup>  
 נִגְרַזְתִּי <sup>22</sup> מִנִּגְד <sup>23</sup> עֵינֶיךָ <sup>24</sup> אֲבֹן <sup>25</sup> שְׁמַעְתָּ קוֹל <sup>26</sup> תַּחֲנוּנֵי <sup>27</sup>  
 † בְּשׁוּעֵי <sup>28</sup> אֱלֹהֶיךָ : מִמְּטָן <sup>29</sup> שָׂאוֹל <sup>30</sup> שְׁוַעְתִּי <sup>31</sup> : וַיִּי <sup>31</sup> יִשְׁמַע  
 † דַּבְּרָאֵי <sup>32</sup> אֱלֹהֵי : זָרַח <sup>33</sup> בְּהַשֶּׁשֶׁת <sup>34</sup> אֹר <sup>35</sup> :  
 וְלֹא יָכַל <sup>36</sup> יוֹסֵף לְהִתְאַפֵּק <sup>37</sup> : וְלֹא יָכַל <sup>38</sup> אָחָיו לְעֵנּוֹת <sup>39</sup>  
 אֹתוֹ : לֹא אַתֶּם שְׁלַחְתֶּם <sup>40</sup> אֹתִי הִנֵּה <sup>41</sup> : דִּבְרוּ <sup>42</sup> אָחָיו <sup>43</sup>  
 אֹתוֹ :  
 לֹא יָרְעִיב <sup>44</sup> וַיִּי <sup>45</sup> נִפְשׁ <sup>46</sup> צָדִיק <sup>47</sup> : מֵאֲשֶׁר <sup>48</sup> יִקְרַת <sup>49</sup> בְּעֵינָי  
 נִכְבְּרַת <sup>50</sup> : נִשְׁבְּרָה <sup>51</sup> קָרְיָת <sup>52</sup> תְּהוֹ <sup>53</sup> : פִּי <sup>54</sup> נִבְקָעוּ <sup>55</sup> בַּמִּדְבָּר  
 מִים <sup>56</sup> : וְקוֹל <sup>57</sup> הַתּוֹר <sup>58</sup> נִשְׁמַע <sup>59</sup> בְּאַרְצֵנוּ <sup>60</sup> :

1 Israel. 2 אָהַב to love. 3 Joseph. 4 שָׁמְעוּ to hear. 5 now, or I pray. 6 חֲלוֹם  
 a dream. 7 מֶלֶךְ to reign. 8 behold. 9 חֲלוֹם to dream. 10 again. 11 מָכְרוּ to  
 sell. 12 עֶבֶד a slave. 13 פָּקַד to visit (*Hiph.* to-make-visitor, to-appoint-as-  
 officer). 14 בַּיִת a house, Tab. XIII. (3). 15 נָחַל to possess (*Hoph.* to be made-  
 to-possess, to have-as-one's lot). 16 for myself. 17 months of. 18 vanity. 19 and I.  
 20 אָמַר to say. 21 חַפְזָה to be-in-haste. 22 גָּרַז to cut off. 23 from before.  
 24 עֵין an eye, Tab. XIII. (3, β). 25 but. 26 voice, voice of. 27 my supplications.  
 28 שְׁוַע *Pl.* to cry. 29 בְּטָן (§ 56, vii.) a womb, *figur.* a hidden depth. 30 *Sh'ol*,  
 pit, grave, hell. 31 Exerc. IX. (2). 32 קָרָא to call. 33 זָרַח to rise (as the sun).  
 34 חֹשֶׁךְ darkness. 35 light. 36 יָכַל to be able (§ 138 A, iii.). 37 אִתְּפֵק *Hithp.* to  
 restrain oneself. 38 Tab. XIII. (2). 39 to answer. 40 שָׁלַח to send. 41 hither.  
 42 דִּבֵּר *Pl.* to speak. 43 רָעַב to hunger. 44 soul, soul of. 45 a righteous-one.  
 46 since. 47 יָקַר to be precious. 48 כָּבַד *Niph.* to be honoured. 49 נִשְׁבַּר to  
 break. 50 קָרְיָה a city. 51 emptiness. 52 for. 53 בָּקַע to cleave (*Niph.* to be  
 let break forth). 54 in the wilderness. 55 water. 56 the turtle-dove. 57 אֶרֶץ a  
 land, Tab. X. (1).——\* See § 137 (1, Obs. β.). † See § 137 (4, i, ii.).



[N.B.—Henceforth the following, and words marked in the Notes with \*, need not be given in Notes to the Exercises:—

## VOCABULARY I.

- |   |   |  |
|---|---|--|
| 1. אֱלֹהִים God, a Noun of Plu. form Tab.V.(ii).                | 7. דָּבָר (m.) a word, thing, Tab. IX.      | 14. עַם (m.) a people (Ex. XV., No. 34), w. aff. עָמוּ, etc., pl. עַמִּים. |
| 2. אִם if. Also Interrog., and = or? after ה (§ 7).             | 8. הוּא Tab. I. (1), & § 32 (II.), § 94.    | 15. פָּקַד to visit.   |
| 3. בַּיִת (m.), Tab. XIII. 3.                                   | 9. יי Exerc. XI. (1).                       | 16. קִדְּשׁ (m.) holiness, Tab. XI. 1 & †.                                 |
| 4. בַּת (f.), Tab. XIII. 5.                                     | 10. כִּי for, because, that.                | 17. קוֹל (m.) a voice (§ 43), i.e. the same.                               |
| 5. גּוֹי (m.) a nation, pl. גּוֹיִם nations, Gentiles, heathen. | 11. מַיִם (m.) water, a Noun of Dual form.  | 18. שֵׁם (m.) a name, Tab. XIII. (Note 5. a.), and § 43.                   |
| 6. אֵם also, even.  | 12. נָאָם saith [E.V.], lit., [is] said of. | 19. שָׁמָּה שָׁמָּה there, thither.]                                       |
|   | 13. נָחַי waiting.                          |  |

## EXERCISE XX.

(To be translated into English.)

\* \* The VOCABULARY on pp. 383—388 may be referred to, if necessary.

עַל נְהָרוֹת בְּבַלְשֵׁם יִשְׁבְּנוּ גַם בְּכִינוּי בּוֹכְרֵנוּ אֶת צִיּוֹן\* : כִּי שָׁבַר גְּדוֹלֵי נִשְׁבְּרָה<sup>10</sup> בְּתוֹלַת<sup>11</sup> בַּת עַמִּי : קוֹל נְהִי נִשְׁמָע<sup>12</sup> מִצִּיּוֹן : אוֹי לָנוּ כִּי שִׁדְדָנוּ<sup>13</sup> : כִּי אֲבָגוֹר<sup>14</sup> בְּגֵדוֹ " בֵּית יִשְׂרָאֵל " : הָעַלִּי אֵלֶּה לֹא אֶפְקַד נָאָם יי אִם כְּגוֹי אֲשֶׁר בָּוָה<sup>17</sup> לֹא תִתְנַקֵּם<sup>18</sup> נַפְשִׁי<sup>19</sup> : " הַבֵּרַת<sup>20</sup> תִּכְבַּרַת<sup>21</sup> הַנַּפְשִׁי<sup>22</sup> הַהוּא : מָרְדָנוּ<sup>21</sup> בּוֹ<sup>23</sup> : אָהָה<sup>22</sup> אֲדָנִי<sup>23</sup> יי<sup>24</sup> .

<sup>1</sup> על by, on, on account of. <sup>2</sup> rivers of (fr. נָהַר). <sup>3</sup> Babylon.\* <sup>4</sup> יִשְׁבְּנוּ to sit, dwell. <sup>5</sup> we wept. <sup>6</sup> זָכַר K. to remember, Hiph. to mention. <sup>7</sup> Zion.\* <sup>8</sup> [with a] breach, breaking. <sup>9</sup> great (m.). <sup>10</sup> שָׁבַר to break. <sup>11</sup> virgin of (§ 88). <sup>12</sup> woe! <sup>13</sup> שִׁדְדָנוּ Pi-él to devastate [Tab. XIV. Note (†, Obs. 1)]. <sup>14</sup> אֲבָגוֹר to deal treacherously. <sup>15</sup> בַּת against. <sup>16</sup> Israel.\* <sup>17</sup> § 34. <sup>18</sup> נִקַּם Hithp. to avenge one-self. <sup>19</sup> נַפְשִׁי \* (f.) soul Tab. X. 1, Pl. נַפְשׁוֹת Tab. XII. 1. <sup>20</sup> כָּרַת to cut, cut off. <sup>21</sup> מָרַד to rebel. <sup>22</sup> Alas! <sup>23</sup> O Lord.\* <sup>24</sup> Pt. I., § 79 (2).

\* Words marked thus (\*) need not be given in the Notes again.

† See § 137 (1, Obs. β).

הַמְשָׁחִית<sup>25</sup> אֶתָּה אֶת כָּל שְׂאֵרִית<sup>26</sup> יִשְׂרָאֵל<sup>27</sup>: לֹא הִשְׁמִיד<sup>28</sup>  
 אֶשְׁמִיד<sup>29</sup> אֶת בֵּית יַעֲקֹב<sup>30</sup>: אֱלֹהִים בְּאַזְנוֹנֵינוּ<sup>31</sup> שָׁמַעְנוּ<sup>32</sup> אֲבוֹתֵינוּ<sup>33</sup>  
 כִּפְרוּ<sup>34</sup> לָנוּ פֶּעַל<sup>35</sup> פְּעֻלָּת<sup>36</sup> בְּיַמֵּיהֶם<sup>37</sup>: הַזְּבִיר<sup>38</sup> שְׁמִי: הִפְלֵא<sup>39</sup>  
 מִי דָבָר: הַבִּיטוּ<sup>40</sup> אֶל צוּר<sup>41</sup> הַצְּבָתָם<sup>42</sup>: בִּי<sup>43</sup> נִשְׁבַּעְתִּי<sup>44</sup>  
 גָּאֵם יי: מִי יִמְלֹל<sup>45</sup> גְּבוּרֹת<sup>46</sup> יי: כִּפְרוּ<sup>47</sup> בְּנֹגִים כְּבוֹדוֹ<sup>48</sup>:  
 הִתְהַלְלוּ<sup>49</sup> בְּשֵׁם קִרְשׁוֹ:

צְדִיק<sup>50</sup> אֶתָּה כִּי נִשְׁאַרְנוּ<sup>51</sup> פְּלִיטָה<sup>52</sup>: אֲבוֹתֵינוּ<sup>53</sup> בְּמַצְרַיִם<sup>54</sup>  
 לֹא הִשְׁבִּילוּ<sup>55</sup> נִפְלְאוֹתֶיךָ<sup>56</sup>: אָמַר<sup>57</sup> אֲנִי<sup>58</sup> אֲרֹדֶף<sup>59</sup> אֲשִׁיג<sup>60</sup>  
 אֲחַלֵּק<sup>61</sup> שָׁלַל<sup>62</sup>: נִשְׁפַּת<sup>63</sup> בְּרוּיָחֶךָ<sup>64</sup>... צָלְלוּ<sup>65</sup> כַּעֲזָפְרַת<sup>66</sup> בְּמַיִם  
 אֲדִירִים<sup>67</sup>: אֶל יִתְהַלֵּל<sup>68</sup> הַגְּבוּר<sup>69</sup> בְּגִבּוֹרָתוֹ<sup>70</sup>: צַעֲקָה<sup>71</sup> בְּנוֹת<sup>72</sup>  
 רַבָּה<sup>73</sup> הַחֲרָנָה<sup>74</sup> שְׁקִים<sup>75</sup>: זֹאת הָעִיר<sup>76</sup> הָעֲלִיזָה<sup>77</sup> הַיּוֹשֶׁבֶת<sup>78</sup>  
 לְבִטָּח<sup>79</sup>: פֶּקֶד עֲזָנְךָ<sup>80</sup> בֵּת אֲדוֹם<sup>81</sup>: וּמַלְקוֹת<sup>82</sup> עָרֵי־ן<sup>83</sup> יִמְלֹט<sup>84</sup>:  
 לְבָשִׂי<sup>85</sup> עֵז<sup>86</sup> זְרוּעֵי<sup>87</sup> יי: הֵן<sup>88</sup> בְּעֲזֹנְתֵיכֶם<sup>89</sup> נִמְפְּרָתֶם<sup>90</sup>

<sup>25</sup> *Hiph.* to destroy. <sup>26</sup> remnant, remnant of. <sup>27</sup> *Hiph.* to destroy (with perdition). <sup>28</sup> Jacob.\* <sup>29</sup> Tab. VII. <sup>30</sup> *שמעו* to hear. <sup>31</sup> Tab. XIII. 1. <sup>32</sup> *ספר* *Pi.* to tell, recount. <sup>33</sup> a work. <sup>34</sup> *פעל* to work. <sup>35</sup> § 49 (1). <sup>36</sup> *פלא* *Niph.* to be wonderful (p. 60, No. 14), *Partic.* a wondrous work. <sup>37</sup> look ye. <sup>38</sup> a rock\* [supply "from which"]. <sup>39</sup> *חצב* *Pi.* to hew. <sup>40</sup> by myself. <sup>41</sup> *נשבע* *N.* to swear. <sup>42</sup> *מלל* *Pi.* to tell, speak of. <sup>43</sup> *גבורה* might.\* <sup>44</sup> His glory. <sup>45</sup> *הלל* *Pi.* to praise, *Hithp.* to glory [Dagesh Forte often dropped from the ל]. <sup>46</sup> Righteous. <sup>47</sup> *שאר* *Niph.* to remain, to be left. <sup>48</sup> a remnant (that escapes). <sup>49</sup> in Egypt. <sup>50</sup> *שכל* *Hiph.* to regard. <sup>51</sup> *אמר* to say. <sup>52</sup> *איב* to be hostile. *Partic.* an enemy. <sup>53</sup> *רדף* to pursue. <sup>54</sup> I will overtake. <sup>55</sup> *חלק* *Pi.* to divide, <sup>56</sup> spoil. <sup>57</sup> *נשף* to blow. <sup>58</sup> *רוח* Spirit (also wind)\*. <sup>59</sup> *צלל* to sink [ל for ל]. Pt. I. § 72 (β.). <sup>60</sup> like the lead\* [§§ 6 (e.), 8 (α.)]. <sup>61</sup> grand (pl. m.). <sup>62</sup> the mighty one (m.). <sup>63</sup> *צעק* to cry out (in pain). <sup>64</sup> Tab. XIII. 5. <sup>65</sup> *Rabbah*. <sup>66</sup> *חגר* to gird on. <sup>67</sup> sackcloth.\* <sup>68</sup> the city (f.). <sup>69</sup> the joyous (f.). <sup>70</sup> securely. <sup>71</sup> *עון* iniquity (§ 43). <sup>72</sup> Edom.\* <sup>73</sup> and the booty of. <sup>74</sup> a terrible one (m.). <sup>75</sup> *מלט* *N.* to be delivered. <sup>76</sup> *לבש* to put on (as clothing). <sup>77</sup> strength. <sup>78</sup> O arm of. <sup>79</sup> lot <sup>80</sup> *מכר* to sell.

\* Words marked thus (\*) need not be given in the Notes again.

† See § 137 (1, Obs. β).

‡ See Tab. XIII. (Note §, α).

וּבְפִשְׁעֵיכֶם <sup>81</sup> שְׁלַחְהָ <sup>82</sup> אִמְכֶם <sup>83</sup> : דְּרִשׁוּ <sup>84</sup> יי בְּהִמְצָאוֹ <sup>85</sup> : אֵתָהּ  
 יי אֲבִינוּ <sup>86</sup> נִזְאַלְנוּ <sup>87</sup> מֵעוֹלָם <sup>88</sup> שְׁמֹךְ : הַרּוּפָא <sup>89</sup> לְשִׁבּוּרֵי <sup>90</sup> לֵב <sup>91</sup> :  
 הוּא נָתַן <sup>92</sup> עִז <sup>93</sup> וְתַעֲצֹמוֹת <sup>94</sup> לְעַם בְּרוּךְ <sup>95</sup> אֱלֹהִים :

<sup>81</sup> פִּשְׁעַ \* (m.) a trespass, Tab. X. 2. <sup>82</sup> שְׁלַח to send, put forth, Pi. to send away. <sup>83</sup> your (m.) mother (אִם). <sup>84</sup> דְּרִשׁ to seek, search for. <sup>85</sup> מִצָּא to find. <sup>86</sup> נִזְאַל to redeem, Partic. Redeemer. <sup>87</sup> מֵעוֹלָם from everlasting. <sup>88</sup> רָפָא to heal, Partic. Healer. <sup>89</sup> heart. <sup>90</sup> נָתַן to give. <sup>91</sup> and power. <sup>92</sup> בְּרוּךְ K. & Pi. to bless.

Obs. I.—The Negative Particles **לֹא** *not*, and **אַל** *not*, PRECEDE the Tense which is Negatively affected.

Obs. II.—**לֹא** with a Tense expresses an ordinary Negative; thus **לֹא עָמַד** *he stood not, or did not stand, or has not stood, etc.*; also,

Obs. III.—**לֹא** is used with a Future to express PROHIBITION as in **לֹא תִגְנוֹב** *thou shalt not steal*, **לֹא יִמְשֵׁל** *he shall not rule, etc.*; but

Obs. IV.—**אַל** with a Future expresses the DEPRECATIVE ‘do not,’ ‘let him not,’ as **אַל תִּדְבֹר** (Is. xxxvi. 11) *do not speak*, **אַל יִדְבֹר** (Ec. xx. 19) *let him not speak, etc.*

Obs. V.—Never use a Hebrew Imperative with a Negative Particle (cp. IV.).

Obs. VI.—The prefix **ל** is to be used generally for *to*,—unless **אַל**, or some other word, be given,—in these Exercises. Also,

Obs. VII.—Personal Pronouns are to be expressed in the Hebrew, if not connected by (—) with the next word in the English.

Obs. VIII.—The Interrogative **ה** (§ 7) is to be prefixed to the *first word* of the Interrogative sentence, as in **הֲלֹא יִבְרַתִּי** *spake I not* [to thee, saying, etc.?] Nu. xxiii. 26; **הֲלֹא יָבִיעַ אֶתְּךָ לֹא אֶפְקֹד** *for these things shall I not visit?* Jer. v. 29.

Obs. IX.—For expressing what *has been and still is going on*, use the PAST Tense.

Obs. X.—For expressing what is *not only going on now but also is expected to go on*, use the FUTURE Tense.

Obs. XI.—“LET him do,” “LET her do, etc., are expressed by the FUTURE, “He, she, etc., SHALL (OR WILL, do).”

\* Words marked (\*) need not be given in the Notes again.

## EXERCISE XXI.

[\*.\* See 'Glossary,' for words not in the Notes.]

*(To be translated into Hebrew. § 11, ζ—μ.)*

Ye (*m.*) observed.<sup>1</sup> Thou (*f.*) hast-observed.<sup>1</sup> They (*f.*) have-observed.<sup>1</sup> We observed.<sup>1</sup> Observe-ye (*f.*). She shall observe.<sup>2</sup> They (*m.*) will-observe.<sup>2</sup> Ye (*f.*) will-observe. Observe-thou (*f.*) this-thing (*f.*) [§ 96 (i.)]. Thou (*f.*)-shalt not observe<sup>2</sup> [Obs. III. above]. Did-she-not-observe [Heb., *Whether-not observed* <sup>1</sup>-*she*] the matter<sup>2</sup>? If [Vocab. I. (2)] ye (*m.*)-have not observed, observe-ye now.<sup>4</sup>

Thou (*m.*) hast not kept<sup>1</sup> the covenant<sup>3</sup> of thy God. They (*m.*) kept<sup>1</sup> His testimonies.<sup>6</sup> Keep-ye (*m.*) My commandments.<sup>7</sup> We will-keep Thy (*m.*) commandments.<sup>7</sup> I kept Thy (*m.*) ordinances.<sup>9</sup> In-order-that<sup>9</sup> I-might-keep<sup>2</sup> Thy (*m.*) word.<sup>7</sup> The Preserver<sup>10</sup> of Israel.<sup>11</sup> Thy (*m.*) visitation<sup>12</sup> hath-preserved<sup>1</sup> my spirit.<sup>13</sup> The-LORD<sup>14</sup> is thy (*m.*) Preserver.<sup>10</sup> He-will-preserve<sup>2</sup> thy (*m.*) soul.<sup>15</sup>

## EXERCISE XXII.

*(To be translated into Hebrew. § 11, ζ—μ.)*

Thou (*m.*) shalt not come-near<sup>16</sup> [Obs. III., p. 93] to<sup>17</sup> them (*m.*). And a stranger<sup>18</sup> shall not come-near<sup>16</sup> [Obs. II.] unto<sup>17</sup> you (*m.*). Come-ye (*m.*)-near<sup>19</sup> to Me. Fearers<sup>19</sup> of THE-LORD,<sup>14</sup> trust-ye<sup>20</sup> (*m.*) in THE-LORD.<sup>14</sup> Who among<sup>21</sup> you (*m.*) is a fearer<sup>19</sup> of THE-LORD?, —... let-him-trust<sup>20</sup>

<sup>1</sup> Past *Kal* of שָׁמַר. <sup>2</sup> Fut. *Kal* of שָׁמַר. Fut. (—) [p. 85 (†)]. <sup>3</sup> דָּבַר  
<sup>4</sup> עָתָה. <sup>5</sup> בְּרִית. <sup>6</sup> p. 45 (\*). <sup>7</sup> קִיְּמוּהָ, pl. קִיְּמוּת. <sup>8</sup> מְפָקְדִים (pl.). <sup>9</sup> לְמַעַן.  
<sup>10</sup> Partic. (1) *K.* of שָׁמַר [§ 140 (δ, iv), and § 139 (β, N.B. 2)]. <sup>11</sup> p. 91 (16).  
<sup>12</sup> מְפָקְדָה. <sup>13</sup> § 74 (a). <sup>14</sup> [Thus the E.V. for THE NAME given in Pt. I. § 79 (2).  
<sup>15</sup> מְפָקְדָה comp. Tab. X. 1 (for the Sing.). <sup>16</sup> קָרַב Fut. (—) [141 (a, §)]. <sup>17</sup> אֵל.  
<sup>18</sup> זָר. <sup>19</sup> יִרְאֵי (i. c. יִרְאֵי s. m. & יִרְאֵי pl. m.). <sup>20</sup> בָּטַח Fut. (—). <sup>21</sup> אֶל.

[Obs. XI.] in The Name<sup>27</sup> of THE-LORD<sup>14</sup> and lean<sup>23</sup> on<sup>21</sup> his God. Cast-ye<sup>24</sup> (*m.*) him into<sup>17</sup> this pit.<sup>25</sup> Only<sup>26</sup> [as regards] the throne<sup>27</sup> will-I-be-greater-than-thou (Hebr., *Will-I-be-great<sup>28</sup> from thee (m.)*, cp. § 82. i.). His little<sup>29</sup> brother<sup>30</sup> [§ 81 (3)] shall-be-greater than-he. Over<sup>31</sup> Edom will-I-fling<sup>24</sup> my shoe.<sup>32</sup> They (*m.*)- shall-fling<sup>24</sup> each-one<sup>33</sup> his stone.<sup>34</sup> Thou (*m.*)-hast-been flung<sup>35</sup> from thy grave.<sup>36</sup> Upon<sup>37</sup> THEE (*m.*) have-I-been-flung.<sup>36</sup> Into<sup>31</sup> Thy (*m.*) Hand [§ 46 (*a.*, 1)] will-I-commend<sup>37</sup> my spirit.<sup>38</sup>

## EXERCISE XXIII.

(To be translated into Hebrew. § 11, ξ—μ.)

My God be-not-far<sup>39</sup> [Obs. IV.] from me. I-am-weary<sup>39</sup> [Obs. IX.] in my groaning.<sup>40</sup> How-long<sup>41</sup> wilt-Thou-hide<sup>42</sup> Thy face<sup>43</sup> from me? Hear-Thou<sup>44</sup> my prayer.<sup>45</sup> All<sup>46</sup> the day<sup>47</sup> my disgrace<sup>48</sup> is before<sup>49</sup> me. Fallen-hath<sup>50</sup> the crown<sup>51</sup> of our head.<sup>52</sup> Many-and-mighty-are<sup>53</sup> [Obs. IX.] my destroyers,<sup>54</sup> my enemies<sup>55</sup> for-naught (Hebr., *a lie<sup>56</sup>*). Thou-hast-made-men-to-ride (Hebr., *Thou-hast-caused-to-ride<sup>57</sup> weak-man<sup>58</sup>*) over (ל) our head.<sup>52</sup>

Athirst-is<sup>59</sup> [Obs. IX.] my soul<sup>60</sup> for God. For<sup>60</sup> Thou [art] the God of my-Might,<sup>61</sup>...; why<sup>62</sup> in-mourning-garb<sup>63</sup> should-I-have-so-to-go<sup>64</sup> amid<sup>61</sup> an enemy's<sup>65</sup> oppression?<sup>65</sup> Thou-wilt-destroy<sup>66</sup> the talkers<sup>67</sup> of falsehood.<sup>68</sup> Vanity<sup>69</sup> they (*m.*)-

22 Voc. I. 18. 23 שָׁעַן *Niph.* 24 שָׁלַךְ *Hiph.* 25 בּוֹר (*m.*). 26 רַק. 27 כִּפְסָא.  
 28 נָדַל Fut. (—). 29 קָבוֹן. 30 Tab. XIII. (2). 31 עָל. 32 נָעַל. 33 אִישׁ.  
 34 אָבָן Tab. X. (1). 35 שָׁלַךְ *Hoph.* 36 קָבַר Tab. X. (2). 37 פָּקַד *Hiph.*  
 38 רָחַק Fut. (—). 39 יָנַע. 40 אָנַחַתוּ w. aff. אָנַחַתוּ (§ 59). 41 עַד אָנַח. 42 חָתַר *Hiph.*  
 43 Exerc. XIV. (19). 44 שָׁמַע Fut. (—). 45 תִּפְלֵה לִּי. 46 כָּל. 47 יוֹם.  
 48 צָמָה. 49 נָגַד § 62 (iii.). 50 נָפַל. 51 עָמַרְחָה (*f.*). 52 רָאִישׁ. 53 עָצָם. 54 צָמָה  
 Partic. *Hiph.* 55 Exerc. XX (52). 56 יָשָׁר. 57 רָכַב *Hiph.* 58 אֲנִישׁ.  
 59 צָמָה Past K. 60 בִּי. 61 קָעוּי. 62 לָמָּה. 63 קָרַר. 64 Fut. *Hithp.* of הִלַּךְ.  
 65 יָשָׂא. 66 אָבַר *Pr-él.* 67 pl. *m.* 'i. e.' of דָּבַר (§ 139, β). 68 קָצַב. 69 יָשָׂא.

will-be-speaking,<sup>70</sup> each-one<sup>71</sup> with<sup>71</sup> his fellow.<sup>72</sup> Thou-hast-destroyed<sup>73</sup> a-wicked-one.<sup>73</sup> And [as for] transgressors<sup>74</sup> they (m.)-have-perished<sup>75</sup> together.<sup>76</sup> For<sup>76</sup> not<sup>77</sup> a God<sup>78</sup> taking-pleasure-in<sup>79</sup> wickedness<sup>80</sup> [art] THOU. And they-shall-trust<sup>80</sup> (m.) in THREE, that-know<sup>81</sup> Thy Name;<sup>82</sup> for<sup>80</sup> THOU-hast not forsaken<sup>82</sup> [Obs. II.] those-that-seek-to-Thee<sup>83</sup> [O] LORD.

For-ever<sup>84</sup> shall-they (m.)-sing-gladly<sup>85</sup> [Table XIV. Note (c.)]. Of<sup>81</sup> The Name<sup>82</sup> of our God we-will-make-mention.<sup>86</sup> For<sup>80</sup> exalted<sup>87</sup> (m.) [is] His Name<sup>82</sup> alone.<sup>86</sup> And [to be] praised<sup>88</sup> exceedingly.<sup>89</sup> [WHO] maketh-great<sup>91</sup> the salvation<sup>92</sup> [Plu.] of His King.<sup>93</sup> Blessed<sup>94</sup> [is] the man<sup>95</sup> who will-trust<sup>90</sup> in The-LORD. For<sup>80</sup> Thou [expressed] wilt-bless<sup>96</sup> a righteous-one.<sup>97</sup> [As for] those (m.)-planted<sup>98</sup> in the house of the-LORD, in the courts<sup>99</sup> of our God shall-they-flourish.<sup>100</sup> As a tree<sup>101</sup> planted<sup>98</sup> by<sup>102</sup> rivers<sup>103</sup> of water.

I-will-hymn<sup>101</sup> Thy Name,<sup>82</sup> [O Thou] Most-High.<sup>104</sup> Sing-ye (m.)-hymns<sup>101</sup> to The-LORD [Who] dwelleth<sup>105</sup> in Zion. We-will-sing-gladly<sup>85</sup> [w. ה, § 144 (3.)] through<sup>81</sup> Thy salvation<sup>92</sup>; yea (1) in The Name<sup>82</sup> of our God will-we-triumph.<sup>107</sup> In The-LORD my-soul-shall-glory (Hebr., *shall-glory*<sup>108</sup> my soul). Hallelujah.<sup>109</sup> [O] my soul praise-thou<sup>110</sup> The-LORD.

70 רבר *Pr-él.* 71 Tab. III. (2). 72 הַעַ w. the aff. הַג, Tab. VIII. [See also § 74 (a)]. 73 רָשָׁע *Niph.* 74 רָשָׁע Partic. (1) *Kal*, pl. m. [§ 139 (γ, 1)]. 75 שָׁמַד *Niph.* 76 יָחַדוּ. 77 לָא. 78 אֵל. 79 חָפֵץ Partic. of the form mentioned in § 139 (δ, iii.). 80 רָשָׁע. 81 יָדַע Partic. (1) *K.*, pl. m. + i. c.' 82 עוֹב. 83 דִּרְשִׁיהּ. 84 לְעוֹלָם. 85 רִנָּן *Pi-él.* 86 זָכַר *Hiph.* 87 שָׁנַב *Niph.* 88 לְבָרוּ. 89 הִלֵּל Partic. *Pu-él.* 90 מְאֹד. 91 נָדַל Partic. *Hiph.* 92 יִשְׁעָה. 93 Tab. X. (1). 94 בָּרַךְ Partic. (2) *Kal* [§ 139 (γ, 2)]. 95 נָבַר. 96 בָּרַךְ *Pi-él.* (Compensation to be made for the Dagesh F.). 97 צִדִּיקִים. 98 שָׁתַל Partic. (2) *Kal.* 99 חֲצֵרוֹת [the ׀ dropped + i. c., § 56 (i.)]. 100 פָּרַח *Hiph.* 101 עֵץ (m.). 102 עַל. 103 פְּלֵגָה a river [Tab. X. (1)]. 104 זָמַר *Pi-él.* 105 עָלִין. 106 יָשַׁב Partic. (1) *K.* 107 דָּגַל Fut. (׀). 108 הִלֵּל *Hithpa-él.* 109 יָה preceded by 2 pl. m. Imp. of (110). 110 הִלֵּל *Pi-él* [p. 92 (45)].

## SECTION XII.

VERBS (*continued*). — CERTAIN USAGES.

148. As said above (§ 123), there are only two Tenses in Hebrew. These two are the only Tense-forms for expressing such various modifications as “*had*,” or “*may*,” or “*might*,” or “*should*,” or “*would*,” or “*may have*,” *might have*,” etc. Also there are no ‘Auxiliary’ Verbs. From among the somewhat multitudinous forms of modern expression by which one of these old Tenses may be rendered, very great care is sometimes required for selecting that particular one which is *the* one for bringing out (so far as may be possible) the sense of the original passage. Through neglecting to observe the underlying thought of such a passage, a wrong Mood, or a wrong Auxiliary Verb, may give a wrong turn and lead to an altogether wrong view of the passage. And careful attention to the ‘Mood of Thought’ (if one may say so) not seldom furnishes a very useful clue, by the help of which the intricacies of some very difficult passages may be safely tracked.

149. Again, the SUBORDINATION of Time and Mode of Action is sometimes marked with great accuracy and nicety by the use of different Tense-forms.

[Through neglecting to attend to this, or through mistakes respecting it, some Moderns have succeeded in introducing much strange confusion and misapprehension with regard to the usage of the Hebrew Tenses. The leading principle has often been quite lost sight of. Some have fixed their attention on *one set of* the usages of a Tense, some on another; and so one-and-the-same Tense has been called by some a ‘Present,’ by others an ‘Imperfect,’ by others an ‘Aorist,’ etc. It is amusing to see how happy some appear to be when, not content with an ‘Indefinite’ name, they succeed in giving an indefinite rendering. To be sure, this seems to betoken too often the absence of definite notions about any Meaning to be conveyed by such a rendering.

Controversy, however, would be out of place here. This only shall be said now:—]

150. (1) It is surely not unrcasonable that in a Language which has but two TENSES, these two should have reference to the TWO MAIN DIVISIONS OF TIME. We say MAIN divisions; for, such the 'FUTURE' and the 'PAST' are: the 'PRESENT' is (strictly) but an everchanging instant—a connecting *link between* 'the Future' and 'the Past.'\*

(2) Such is not at all unlikely to be the case in the language of a people who were looking forwards from a great Past of Wonders to a Future (in store,—reserved,—prepared) of Good and of Glory such as "eye hath not seen, nor ear heard,"—and who recognised their 'Present' as transitory.

(3) Moreover, the usage of the Language is found to be in accordance with this:—as we hope to shew in the proper place.

151. This, too, ought not to be lost sight of, viz. that—There is a MODE OF RECKONING Past and Future, which is different† from that which may perhaps seem to us to be the only natural one, so long as we refer all to ourselves—as if each one were the Centre of all Time and Space. Familiarity with that which is strange to us—quite foreign, even, to our modes of thought,—can only be acquired after some time, and from much experience of the usage which is thus strange. It would be unwise, therefore, to attempt to enter further into this matter just now. Perhaps we have anticipated too much in venturing to allude to it as we have done.

\* What is often called "the Present Time" consists really of an undefined portion of Past and Future Time, gathered about the instant Present. Some interesting remarks on the 'Tenses' will appear in Dr. Chance's 'Notes on Job,' pp. 543 & 544.

† Consequent, to some extent, on what was said at the opening of § 9 (δ.).



152. Speaking generally, it may be said that, in Hebrew,

- (I.) (*α.*) the Past Tense and the Future Tense, respectively, are used with reference to Action *before*, and *after*, some implied POINT OF TIME, which is
- (*β.*) to be looked out for, and may be recognised by means of due consideration of what is being spoken about, but
- (*γ.*) which may *or may not* be the ‘Present’ of a speaker, or narrator;
- (II.) (*α.*) such modifications of PAST-Action (and *Contingent-Past* Action) as we can express by means of *did, was, were, have, had, may have, might have, would have*, etc., are all expressed by the Hebrew PAST-TENSE;
- (*β.*) such modifications of FUTURE-Action (and *Subsequent*, and *Conditional*, and *Dependent* Future-Action) as we can express by means of *will, shall, and may, might, should, would*, etc., are all expressed by the Hebrew FUTURE-TENSE;
- (III.) (*α.*) that which *has been, and is still going on*, is expressed by the Hebrew PAST-TENSE; and
- (*β.*) that which *is now going on, and is expected to go on in future*, is expressed by the Hebrew FUTURE TENSE.

[Obs. An *Indefinite* Tense, or Mode of Expression, in a Modern Language, may (by reason of its indefiniteness) be often\* used perhaps in rendering a Tense of an ancient Language. It does not follow that the Tense of an ancient Language is Indefinite.]

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\* But also, very often, such an indefinite expression cannot fairly be used for the Hebrew Tense without great loss of meaning; and sometimes could not be used at all.

(IV.) The SEQUENCE and CON-SEQUENCE of Actions and Events is sometimes marked by a simple use of the Hebrew Past and Future Tenses, where we (in English) require a different mode of expression. But in order to bring out the point of the Hebrew expression, so far as this is at all possible sometimes in English, either some Particle must be introduced, or a Periphrasis must be adopted, which contrasts unfavourably with the terse, simple elegance of the Original.

[Obs. ( $\alpha$ .) Some may prefer to regard this as a deduction from (I.),—as is

( $\beta$ .) the use of a Hebrew Future-Tense sometimes after certain Particles of Time, to be mentioned hereafter.]

153. The Principles thus stated will receive illustration as we proceed. We must be content with the bare statement of them at present, and now pass on to the following important Rules.

154. Rule I. A PAST-Tense, with the prefix י\* of § 3, often occurs where the most natural English rendering is by means of a FUTURE or some oblique form of expression. This is said to be a 'Past with י CONVERSIVE.' Thus, for example, from נתַּן he gave, we have ינתַּן and he shall give [or make, as in E.V.] Ez. xxvi. 8; from שָׁפַךְ he poured-out, יִשָּׁפַךְ and he shall pour-out, [or cast, as in E.V. (*ib.*)], and, יִשָּׁפְכוּ and they shall pour-out, Lev. xiv. 41, etc.

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\* In any one of its many values *and, even, that, etc.* This י is, of course, subject to the same changes of punctuation here as in § 3. [See more in § 155.]

Rule II. This prefix ׀ before a FUTURE-Tense is simply CONJUNCTIVE, as in § 3,—the Future-Tense being unaffected by it; e.g., וַיִּפְקֹד and he shall (or will) visit, וַתִּקְרַב and she shall (or will) approach, etc. But,

Rule III. a FUTURE-Tense with the prefix ׀ followed by Dagesh F., is rendered as a PAST, with and (or some other value of the ׀ of § 3), and is said to be a 'Future with ׀ CONVERSIVE.' Thus, for example, from יִשְׁפֹּךְ he will pour-out, וַיִּשְׁפֹּךְ and he poured-out, 2 S. xx. 10. So, from תִּקְרַב she shall draw near, וַתִּקְרַב and she drew near, Esth. v. 2; etc. But,

Obs. (1) the ׀, of 1 Sing. Fut., requires this ׀ to have ֿ (instead of the ֿ),—in order to compensate for the Dag. F. which ׀ does not receive [cp. § 6 (b.)]. Thus, from אֶפְקֹד I will visit, וַאֲפֹקֶד and I visited, etc.

(2) The Dag. F., belonging to this prefix, is NOT given to ׀ (i.e. a ׀ which has ֿ). Thus, וַיִּדְבֹּר and he spake, וַיִּדְבְּרוּ and they (m.) spake, etc.

155. As need scarcely be said,

(a) the prefix ׀ of Rules I. & II. (in § 154) is subject to the same changes of punctuation as in § 3; viz.,

(b) before a word which (when without the prefix) begins with ׀, we have ׀, as in וַיִּשְׁבְּתוּם and ye (m.) shall dwell, Lev. xxv. 18 (from שְׁבַתְתֶּם, Rule I.); וַיִּלְמֹד and He will teach, Ps. xxv. 9 (from לִמְדֵהוּ, Rule II.); etc.

(c) i. before any other letter with ֿ, we have ׀ as in וַיִּלְקַחְתֶּם and ye (m.) shall take, וַיִּטְבַּלְתֶּם and ye (m.) shall dip, Ex. xii. 22 (from לְקַחְתֶּם, לְטַבַּלְתֶּם); וַתְּחַדְּשֵׁנִי and Thou wilt renew, Ps. civ. 30 (from חִדְּשֵׁנִי); etc.

ii. also ׀ (not ׀) before ב, or מ, or פ, even when having a Vowel; thus, וַיִּבְאֵשׁ and it [viz., the river] shall stink, Ex. vii. 18; וַיִּמְחִיץ and he shall smite Nu. xxiv. 17; וַיִּפְחֵד and he shall fear, Is. xix. 16; etc.

(d) before any one of the letters ׀ ׀ ׀ ׀ with a Compound

Shva, the  $\dot{\text{v}}$  takes a 'Slight'-vowel agreeing therewith; as in  $\text{וְעָבְדוּתְּם}$  and *ye (m.) shall serve*, Ex. xxiii. 25;  $\text{וְאַהֲבֵתְּם}$  and *ye (m.) shall love*, D. x. 19;  $\text{וְאָרַבֶּר}$  and *I will speak*, Ez. ii. 1, etc.

[156. Our avowed endeavour being to familiarise the student with facts and usages of the Language, rather than with speculations regarding them, we hardly venture to say what may, however, be allowed perhaps just in passing, viz. that

(1) careful attention to the Sequence of Events and Actions spoken of (or merely understood, it may be) in connection with a Past with  $\dot{\text{v}}$ , as in Rule I., enables us sometimes to perceive what may be termed a "Relative Past and Future," which accounts (possibly) for some Past-Tense forms so employed. Some of the instances above cited may be so explained, we think, in accordance with principles stated in §§ 151, 152. But, of course, one may easily deceive oneself in such Speculations. We ought to add, that

(2) sometimes a Future form of expression is NOT wanted in English,—the due Subordination of clauses being marked by means of some introduced Conjunctions, etc. And, moreover, that

(3) there are instances of  $\dot{\text{v}}$  before a Past Tense which do not fall under Rule I., inasmuch as the most natural rendering is by means of a *Past-Tense* rather than a Future. In several of such instances a possible rendering (although not, superficially, the most natural one) might be offered, in accordance with what was said above in (1), which would favour the extension of Rule I., so as to embrace these instances also. For practical purposes, the Student had better take the prefix  $\dot{\text{v}}$  before a Past Tense to be *Conversive*, generally. The matter must be treated of more fully in the Syntax.

(4) We have a theory with regard to the prefix of Rule III. But this, too, had better be deferred at present.]

157. It will be found practically useful to have the following brief statement of some of the above and other Usages, to which we may refer as occasion may arise;

- (α.) the 'Pluperfect' "*had*" is expressed in Hebrew by the ordinary Past Tense (§ 148);
- (β.) the Hebrew Past is used also for expressing (1) "*I would have done so and so*," (2) "*Had I done so and so, then...*," and such like; [see also § 152].
- (γ.) The Future is sometimes used for (1) "*I should, or would, etc., do*;" (2) "*Should I do so and so, then...*," and such like; [see also Obs. X., XI., p. 93];

- (δ.) also, sometimes, where we must say “*then so and so TOOK PLACE,*” or some such an expression,— Cp. § 151.
- (ε.) The Future, with the prefix ׀ followed by *Dagesh F.*, is used just like a Past,\* in any of the senses of the Past; and
- (ζ.) the Past with the prefix of § 3 [*i.e.* ׀, etc.] may practically be used as a Future,\* in any of the senses of the Future. Further,

158. there being only Second Persons in the Hebrew Imperative, the 3<sup>rd</sup> and 1<sup>st</sup> Person Imperative [as sometimes reckoned,—*i.e.*, “*Let him do so and so,*” “*Let me...*”] are expressed in Hebrew by the 3<sup>rd</sup> and 1<sup>st</sup> Persons Future. Moreover

159. the *Negative Imperative* is in Hebrew expressed by a Future PRECEDED by a Negative Particle; thus, אַל תִּשְׁלַח אֶל הַיָּד אֶל Put not forth [thy hand], Gen. xxii. 12. So, וְאַל תִּשְׁמְעוּ † and hearken ye not, 2 K. xviii. 32; וְאַל יִשְׂמְחוּ † and let them (*m.*) not rejoice, Ps. xxxv. 24. See also Obs. IV., p. 93. And,

N.B.—the Hebrew Imperative must never be used with a Negative Particle. Also

[(1) The “*thou shalt not,*” such as in Exod. xx. 13—17, has אַל rather than לֹא. (Cp. Obs. III., p. 93.) And so, of course, “*Ye shall not;*” as in לֹא תִכְרְתוּ אֶת בְּרִיתִי ye (*m.*) shall not make a covenant Ju. ii. 2, etc.;

(2) the Particles אַל and לֹא are NOT LIMITED to the uses here mentioned. Other uses of them will be found elsewhere.

(3) The Hebrew Imperative is sometimes used where we want an Indicative in English.]

\* With *and, even, that,* or some other value of ׀. See Examples in Exercise XXIV., etc.

† אַל לֹא may be rendered sometimes—*neither* (or *nor*) as in E.V. of וְאַל לֹא יִזְכֹּר עוֹן neither remember iniquity for ever, Is. lxiv. 8, where the position of וְאַל marks emphasis on the *for ever*, “*and do not FOR EVER remember iniquity.*”

160. When a Past-Tense form which has the Accent on the Penultima receives the prefix ׀, the Accent (if not a Pause-Accent) is generally thrown forwards to the final syllable; thus, שָׁמַרְתָּ 2 s. m. gives שָׁמַרְתָּ (and so כָּלַמְתָּ, וְיָסַלְתָּ, וְיָסַלְתָּ, וְיָסַלְתָּ) 1 s. gives וְיָסַלְתָּ, וְיָסַלְתָּ 3 s. f. (Hiph.) gives וְיָסַלְתָּ, etc. But,

- (1) except the 1 Plu.;—in this the Accent remains on the Penultima, as in וְיָסַלְתָּ;—also,
- (2) except, sometimes, cases such as in § 46 of Pt. I.; thus, וְיָסַלְתָּ; D. xxvi. 1; and
- (3) except some Verbs of the Classes in Sects. XIX., XX., and a few others to be mentioned hereafter.

161. Obs. (1) the Past with its ׀ Convers., and (2) the Future with its ׀ Convers., always precede their Subject (when this is expressed in direct connection therewith); thus, וְיָרְעוּ מִצְרַיִם and [the] Egyptians shall know Ex. vii. 5, וְיָסַפְקֶךָ\* and David reviewed (lit., visited) the people that were with him 2 S. xviii. 1, וְיִשְׁלַח דָּוִד and David sent-forth (ib. 2), וְיָשֶׁה אִשָּׁה אֶחָת and a certain woman cast Ju. ix. 53, etc. Also (3) the Object may come between the Verb and the Subject; thus, וְיָסַפְקֶךָ אֹתָם מִשָּׂה and Moses reviewed them Nu. iii. 16.

162. Besides the few usages referred to in the Section above, there are many others which must be reserved at present. The following may be added here in Notes.

(a.) Verbs 'Fut.(—)' are often said to be 'Intransitive,'† and most of them are so; thus, יִגְדֹל he will be great, יִשְׁכַּב he will lie down, etc. Also,

(b.) some Roots have both the 'Fut.(—)' and 'Fut.(—)' forms, (i.) sometimes in the same sense [thus, בָּנָה, to deal treacherously, has the 'Fut.(—)' form three times and the 'Fut.(—)' form only once; שָׁבַת, to rest, stop, cease, has the 'Fut.(—)' form nine times and the 'Fut.(—)' form twice]; and (ii.) sometimes in different senses [thus, קָצַר, in the sense of 'harvesting,' etc., has the 'Fut.(—)' form ten times, and in the sense of 'being short,' has the 'Fut.(—)' form six times and the 'Fut.(—)' form once; חָרַב, in the sense of 'being dry,' 'lying waste,' has the (—) form ten times in the Fut. and once in Imper,§ and in the sense of 'laying waste,'|| has the (—) form once in Imper.]. And,

(c.) the 'Fut.(—)' form sometimes has an Object; as שָׁרַף 1 S. xix. 24, and he stripped-off [his clothes (E.V.)].¶\*\* But,

N.B.—some of the forms referred to in (b.), (c.), cannot be understood by the Student at present.

\* See § 162 (e, i).

† See § 162 (e, ii).

‡ Also the 'Verbs ׀' and 'Verbs ׀' [§ 138 (A) (iv. 2, 3)].

§ The Imper. has generally — for Verbs 'Fut.(—),' and — for Verbs 'Fut.(—)'. Cp. § 142.

|| This may be supposed to be a 'Transitive' sense corresponding to the other.

¶ The (—) form in the same sense occurs in Ez. xxvi. 16 [שָׁרַף], see § 165 (11., 1)].

\*\* The (—) form in Is. ix. 19 (in the sense of 'cutting,' E.V. margin, v. 20) has not an Object expressed, but only implied, as in 1 K. iii. 26.

- (*d.*) (i.) A Tense generally precedes its Subject (when this is expressed in direct connection with it, cp. (*e.*) of § 11), unless
- (ii.) there be some Emphasis on the Subject; thus,  $\text{בַּה דְּבַר אֱלֹהִים הָאֵשׁ}$  *thus spake the man unto me*, Gen. xxiv. 30, and “the place  $\text{אֲשֶׁר דִּבֶּר ה' אֵלָיו}$  *where* (§ 30) *GOD spake with him*,” Gen. xxxv. 15,—but,  $\text{אֱלֹהִים דִּבֶּר בְּקִדְשׁוֹ}$  *GOD hath spoken in His Holiness*, Ps. lx. 8. Cp. also  $\text{יָדַע שׂוֹר קִנְיָהוּ}$  *an ox knoweth his owner*, with the  $\text{לֹא יָדָע יִשְׂרָאֵל}$  *Israel doth not know*, etc., Is. i. 3, where for Antithesis there is Emphasis on “*Israel*,” and so on “*My people*” following it. Also cp. Is. xvi. 13, 14; xx. 2; xxvii. 12, etc., with Is. i. 2, 20; xxi. 17; xxiv. 3; xl. 5, etc. But,
- (iii.) the Interrogative  $\text{מִי}$  *who?* always precedes its Verb.
- (*e.*) It is the RULE to have [see also, more fully, p. 222.]—
- (i.) the  $\text{—}$  (rather than  $\text{י}$ ) for the Fut. *Kal*, ( $\alpha$ .) when with the prefix  $\text{י}$  Conversive, ( $\beta$ .) when with the Deprecative  $\text{אַל}$ , ( $\gamma$ .) in the expression of a *positive wish* (i.e., as in  $\text{יִפְקֹד יי'}$  *Let the LORD, God of the spirits of all flesh, set*, etc. (Nu. xxvii. 16); also—
- (ii.) the  $\text{—}$  (rather than  $\text{י—}$ ) for the Fut. *Hiph.* in the same three cases; thus, ( $\alpha$ .)  $\text{וַיִּפְקֹד}$  *and he appointed*, 1 K. xi. 28; ( $\beta$ .)  $\text{וְאֵל תִּסְתֵּר פְּנֵיךָ}$  *and hide not Thy Face*, Ps. lxxix. 18; ( $\gamma$ .)  $\text{וַיִּפְקֹד}$  *and let him appoint*, Gen. xli. 34; but
- (iii.) N.B.—except the 1 s. Fut. *Hiph.*,—in which either  $\text{—}$  (Pt. 1., § 12) or  $\text{י—}$  is generally found; thus,  $\text{וַיִּשְׁלַח}$  D. ix. 21,  $\text{וַיִּשְׁלַח}$  1 S. xii. 1,  $\text{וַיִּשְׁלַח}$  Zech. xi. 8,  $\text{וַיִּשְׁלַח}$  *ib.* 13.
- (iv.) Some speak of the FUTURE FORMS WITH  $\text{ה}$  (§ 144) as the ‘Optative’, because the Future is often used ‘Optatively’ with that  $\text{ה}$ . But, (1) it is unwise so to *limit* the ‘Future with  $\text{ה}$ ’; for, (2) the  $\text{ה}$  is used sometimes where there is no ‘Optative’ force; and, (3) the Future is sometimes used ‘Optatively’ where there is no  $\text{ה}$ . See more of this in the Syntax.

## VOCABULARY II.

- |   |  |  |
|---|--|--|
| 1. אֵין <i>then</i> .   | 4. בֵּן <i>a son</i> , Tab. XIII. 4.   | 7. פְּנִים (pl. Noun) <i>a face, countenance</i> . |
| 2. אֵין ( <i>nothing</i> ), אֵין <i>there is not</i> , Tab. XIII. Note (‡, δ.). | 5. זֶרַע ( <i>m.</i> ) <i>seed</i> , Tab. X. 1.  | 8. שָׂר <i>a prince</i> , Plu. שָׂרִים.            |
| 3. אִישׁ <i>a man</i> , § 74 (l.).  | 6. עַיִן ( <i>f.</i> ) <i>an eye</i> , i.c. עַיִן, with aff. עֵינוּ, etc., Dual. עֵינַיִם. |  |

## EXERCISE XXIV.

(To be translated into English)

\* \* For the plan of the Exercise see § 11 (a-2).

N.B.—The ... below are put where a sentence is incomplete.

וַיְדַבֵּר יְיָ אֶל מֹשֶׁה בְּהַר סִינַי לֵאמֹר: דַּבְּרֵי אֶל  
 בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם...: אִם בְּהִקְדָּמִי תִלְכּוּ...  
 וְאָכַלְתֶּם לֶחֶמְכֶם<sup>10</sup> לְשִׁבְעַי<sup>11</sup> וַיִּשְׁבַּתֶּם<sup>12</sup> בְּאַרְצְכֶם<sup>13</sup>: וַרְדַּפְתֶּם<sup>14</sup>  
 אֶת אֲבִיבֵיכֶם<sup>15</sup>...: וַרְדְּפוּ<sup>16</sup> מִבֶּם הַמֶּשֶׁה<sup>17</sup> מֵאָה<sup>18</sup>: וְהִתְחַלַּכְתִּי<sup>19</sup>  
 בְּתוֹכְכֶם<sup>20</sup>...: וְאִם לֹא תִשְׁמָעוּ<sup>21</sup> לִי... וַיִּשְׁבַּרְתִּי<sup>22</sup> אֶת גְּאוֹן<sup>23</sup>  
 עוֹזְכֶם<sup>24</sup>: וְהִשְׁלַחְתִּי<sup>25</sup> בְּכֶם<sup>26</sup> אֶת חַיֵּת<sup>27</sup> הַשָּׂרָה<sup>28</sup> וַיִּשְׁבַּלָהּ<sup>29</sup>  
 אֶתְכֶם... וְהִמְעִיטָהּ<sup>30</sup> אֶתְכֶם: וַנִּשְׁאַרְתֶּם<sup>31</sup> מִתִּי מִסֹּפֶר:

1 רבר *Pi.* to speak. 2 Moscs.\* 3 in the mountain of. 4 Sinai. 5 saying.  
 6 p. 92, No. 51. 7 in My statutes. 8 ye (*m.*) shall go. 9 אכל to eat (Pt. I., § 24).  
 Here י=then. 10 לחם (*m.*) bread, Tab. X. (1). 11 abundantly. 12 p. 91, No. 4.  
 13 ארץ,\* p. 47, No. 5, Tabs. X. 1, XII. l. 14 p. 92, No. 53. 15 p. 92, No. 52.  
 16 five. (This is the 'Subject' of the sentence, here.) 17 a hundred (the 'Object').  
 18 ה'ק *K., Pi., Hithp.* to go, walk. 19 in your (*m.*) midst (*i.e.*, in the midst of  
 you), fr. תָּנַךְ Tab. XIII. (‡, ε.). 20 p. 90, No. 4. 21 p. 91, No. 10. 22 the  
 pride of. 23 your (*m.*) strength. 24 שלח *Hiph.* to cause to send, to send.  
 25 א against. 26 the beast of. 27 § 74 (b.). 28 שכל *Pi.* to bereave. 29 מעט *Hiph.*  
 to make few. 30 p. 92, No. 47. 31 (For this and the next word, see p. 56, Nos.



עֲזַבּוּנִי וַיִּקְטְרוּ לְאֱלֹהִים אַחֲרַיִם: וַיַּחֲלֹדּוּ אֶת שֵׁם  
 קִדְשִׁי: וַאֲחַלֵּל שְׂרֵי קִדְשִׁי: וַיִּשְׁבְּעוּ בְּלֹא אֱלֹהִים †:  
 וְאַנְכִי הִסְתַּר אֶסְתִּיר פְּנֵי...: וּפְקַדְתִּי בְּשִׁבְטִי פִּשְׁעָם: לֹא  
 אֲחַלֵּל בְּרִיתִי: וְקִדְשֹׁתַי אֶת שְׁמֵי הַגְּדֹלֹת †: בְּךָ נִזְכֵּר  
 שְׁמֶךָ: וַיִּזְכְּרוּ כִּי אֱלֹהִים צוּרִים: וְאֶזְכֹּר אֶת בְּרִיתִי:  
 וְאַבְקֵשׁ מִהֶם אִישׁ: וְאִין דֹּרֵשׁ וְאִין מִבְקֵשׁ: הֲנִנִּי  
 בָּא וְשִׁבְנֵתִי בְּתוֹכְךָ †: וְקִרְאוּ לְךָ עִיר †: וַיִּנְקַת  
 חֶלֶב גִּזְיִם: וְאֲנִי אֶסְבֵּל וְאַמְלֵט †: הֲקִצּוּר † קִצְרָה  
 יְדֵי מִפְרוֹת †: אֲזִי תִפְקַחְנָה עֵינֵי עוֹרִים †: אֲזִי יִרְלַג † בְּאֵיל  
 פֶּסַח †: וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ †: גֹּאֲלֵכֶם † קִדְשׁ  
 יִשְׂרָאֵל: וַיִּלְבַּשׁ בְּגָדֵי נָקָם † תִּלְבַּשֶׁת †: אֵל תִּזְכְּרוּ  
 רֵאשֻׁנוֹת †: בִּינֵי יִצְדָקוּ † וַיִּתְהַלְלוּ † כָּל זֶרַע יִשְׂרָאֵל:

31, 32). 32 they forsook ME. 33 קטר *Pi.*, to offer incense. 34 to gods (p. 3, Note †). 35 אַחֲרֵי another\* (*m.*). 36 חלל *Pi.*, to profane, break (a covenant). 37 p. 92, No. 41. 38 סתר *Hiph.*, to hide. 39 with a rod. 40 בְּרִית (*f.*) a covenant. 41 קִדְשֵׁי *Pi.*, to sanctify. 42 p. 91, No. 6. 43 בִּקֵּשׁ *Pi.*, to seek, enquire. [Dagesh Forte is often dropped from the ק]. 44 דֹּרֵשׁ to search. 45 behold I. 46 [am] coming. 47 שָׁכַן to dwell. 48 קרא to call [often 'governs' a ל]. 49 a city, city of. 50 יָנַק to suck. 51 the milk of. 52 סָבַל to bear. 53 מִלֵּט *Pi.*, to deliver. 54 קָצַר to be short. 55 יָד (*f.*) a hand, i.e., יָד with aff. יָדוּ, etc., Dual יָדַיִם, i.e. יָדַי.\* 56 "that it cannot redeem," E.V., (*ibid.*, from redemption) 57 פָּקַח to open (eyes). 58 בִּלְמִי (men). 59 דָּלַג *Pi.*, to leap. 60 like the hart. 61 a lame (man). 62 p. 93, No. 86 [§ 140 (δ., lii.)]. 63 The Holy ONE of. 64 p. 92, No. 75. 65 the garments of. 66 vengeance. 67 [as] clothing. 68 former things (*f.*). 69 צָדַק to be righteous. 70 p. 92, No. 45.

\* Words marked (\*) need not be given again in the Notes.

† by [them that are] not.

‡ Vocab. I (1).

§ p. 60 (19).

|| From הִתְנַק, see No. 19.

## EXERCISE XXV.

(To be translated into Hebrew, § 11, ζ--μ.).

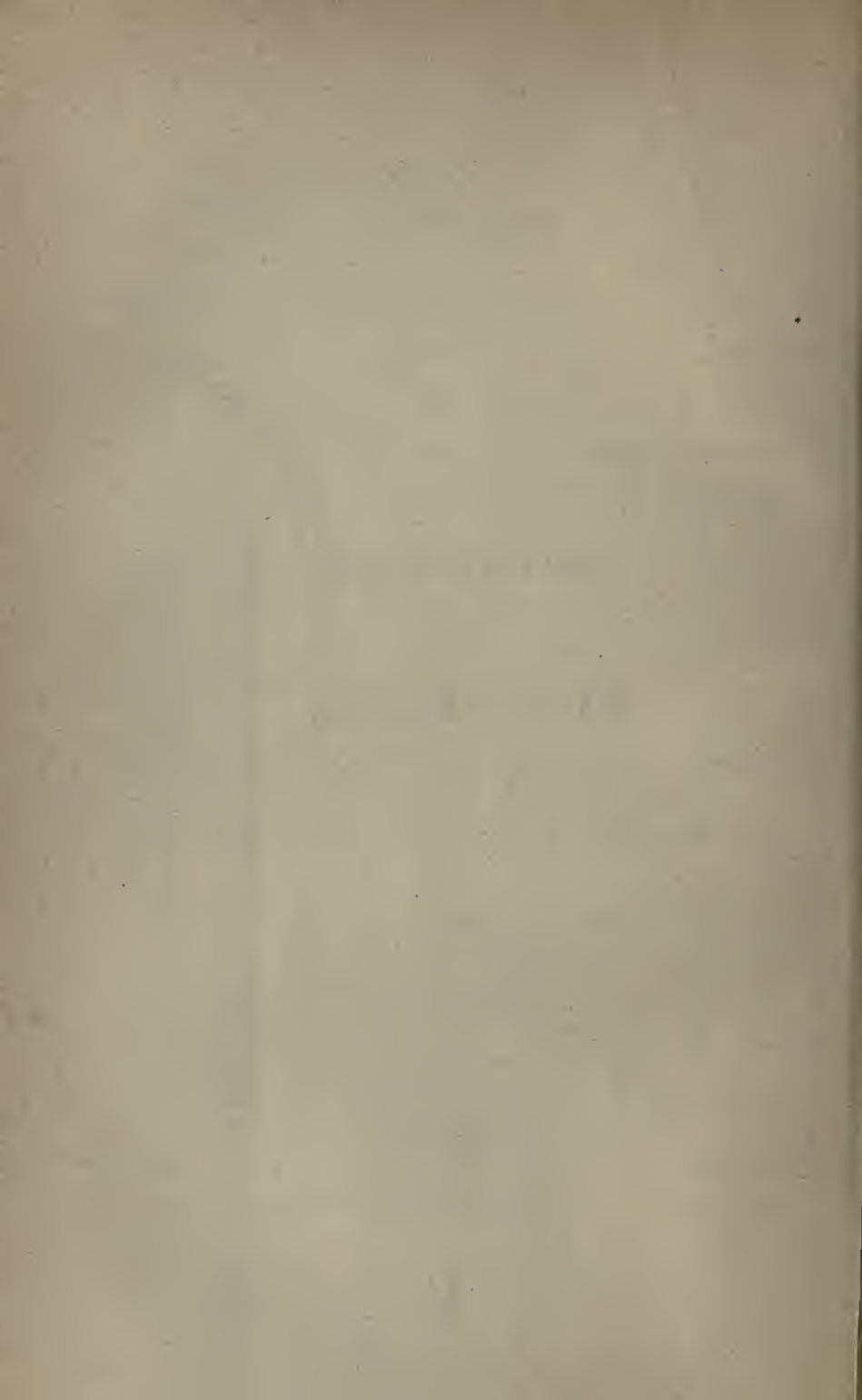
And GOD heard\*<sup>1</sup> their groaning,<sup>2</sup> and GOD remembered\*<sup>3</sup> His Covenant.<sup>4</sup> Why<sup>5</sup> will the bush<sup>7</sup> not burn<sup>8</sup>? And Moses hid\*<sup>9</sup> his face.<sup>9</sup> And Aaron<sup>10</sup> spake\*<sup>11</sup> all<sup>12</sup> the words<sup>17</sup> which The LORD spake<sup>11</sup> to Moses. And I will take†<sup>14</sup> you (*m.*) to Me for a people,<sup>15</sup> and ye-shall-know†<sup>16</sup> that I The LORD [am] your GOD.

And Moses wrote\*<sup>17</sup> this Law.<sup>18</sup> In-order-that<sup>19</sup> they (*m.*)-may-hear<sup>1</sup> [Future Tense], and in-order-that<sup>19</sup> they (*m.*)-may-learn<sup>20</sup> [Future Tense], and-that<sup>21</sup> they-may-fear†<sup>22</sup>... and-that<sup>21</sup> they-may-observe†<sup>23</sup> to-do<sup>24</sup> all<sup>12</sup> the words<sup>18</sup> of this Law.<sup>18</sup> And Jeshurun<sup>25</sup> waxed-fat,\*<sup>26</sup> and kicked.\*<sup>27</sup> And they (*m.*)-forgot\*<sup>28</sup> His doings.<sup>29</sup> And they (*m.*)-spake\*<sup>11</sup> against<sup>30</sup> GOD. And HE-rained\*<sup>31</sup> upon them (*m.*) Manna.<sup>32</sup>

Hear-thou<sup>1</sup> (*m.*) [w. ה. § 141 (γ. 2)], My people, and I-will speak.<sup>11</sup> And I-will dwell†<sup>33</sup> in the midst<sup>34</sup> of Jerusalem,<sup>35</sup> and Jerusalem<sup>35</sup> shall-be-called†<sup>36</sup> the city<sup>37</sup> of the truth.<sup>38</sup> Let your (*m.*) hands<sup>39</sup> (*f.*) be-strong.<sup>40</sup> And proclaim-ye (Hebr. *cause-ye (m.) to hear*) the sound<sup>41</sup> of His Praise.<sup>42</sup>

1 שמע (Fut. —). 2 נָאָהָהָ. 3 זָכַר (Fut. —). 4 בְּרִית. 5 מִדּוּעַ. 6 בַּעַר (Fut. —). Verb to precede Noun. 7 קִנְיָה. 8 סָתַר *Hiph.* 9 פָּנָיִם, a Noun of Plural form. 10 אַהֲרֹן. 11 דִּבֶּר *Pi.* 12 כָּל. 13 Tab. IX. 14 לָקַח. 15 עַם. 16 יָרַע. 17 שָׁמַר (Fut. —). 18 תּוֹרָה. 19 לְמַעַן. 20 לָמַד. 21 וְ. 22 יָרָא. 23 שָׁכַח (Fut. —). 24 לְעִשׂוֹת. 25 יִשְׂרָאֵל. 26 שָׁמַן (Fut. —). 27 בַּעַט (Fut. —). 28 שָׁכַח. 29 עֲלִילוֹת. 30 ב prefix. 31 מָטַר *Hiph.* 32 קָוָן. 33 שָׁכַן. 34 תְּהִיךָ Tab. XIII. (4. ε.). 35 יְרוּשָׁלַם (*f.*) 36 קָרָא *Niph.* 37 עִיר. 38 אֲמִת. 39 יָד, Du. יָדָיִם. [See § 59 (δ.)]. 40 חָזַק (Fut. —). The ח has — and the prefixes have — in the Fut. *Kal* of this Verb; thus, יָחֲזַק, תִּחְזַק, etc. See more in next Section. 41 קוֹל (i.e., the same). 42 תְּהַלֵּלָה. —\* Fut. with } Convers. † Past with } Convers.

SECOND PART  
OF THE  
EXERCISE-BOOK.



## SECTION XIII.

## VERBS.—VARIATIONS.

163. For Variations from Tab. XIV. in regard to some additional endings, see § 147; for ך̄ instead of ך, see § 143.

There are some other important Variations:

## I. PAUSE FORMS.

164. Changes of Vocalization [in some forms] occur in Pause,—*i.e.* at the end of a Verse, a Sentence, or a Clause, where a Stop is made.

- (a.) As said in Pt. 1. § 49, *Silluk* (׃) and *Ethnah̄h* (ֿ) are especially the 'Pause'-Accents; but
- (β.) Pause-forms are found sometimes with other Accents also [see § 167].
- (γ.) The 2 pl. *m.* & *f.* of all Past Tenses are unchanged in Pause.
- (δ.) The Pause-forms of 'Infs. w. Pron. Affs.' are given in Tab. XV. [The only *change* is with the 2 *s. m.* Aff.].
- (ε.) The Pause-forms of Participles are given in Appendix (B) to Tab. XIV. [The only *change* is in the *s. f.* form ךֿ ׁ, which sometimes becomes ךֿ ׁ in Pause. Cp. § 139 (β, †).]

N.B. All words in Tab. XIV (except the Past 2 pl. *m.* & *f.* and Infs. w. Pron.-Affs.) have the ordinary Tone-accent on that syllable in which the 2<sup>d</sup> Rt-letter is involved:—whether this 2<sup>d</sup> Rt-letter

- (I.) bears a vowel as in ךֿׁׂ׃, or
- (II.) has ׁ *Moving* as in ךֿׁׂ׃.

The Rules for the 'Pause'-forms of words in Tab XIV (and the like) may be given in regard to these two great Classes (I.) and (II.) as follows:

165. (I.) When the 2<sup>a</sup> Rt-letter bears a Vowel,

(a.) if that Vowel be Long, as in תַּפְקֹרְנָה, יַפְקֹרְךָ, etc., the word is generally unchanged in Pause;

(β.) if that Vowel be Short, as יִלְבֹּשׁ, פִּקְרָךְ, etc., this Short Vowel is generally lengthened\* into the corresponding Long Vowel,† as in אֶכְלֶה (fr. אָכַל); יִקְרַב (fr. יָקָרַב) etc. But

(γ.) the = of a *Niph.* Future (Tab. XIV.) remains in Pause, as in יִנְפְּשֶׁנּוּ, תִּרְמַסְנָה, etc.; and, more generally, it may be said that

(δ.) [the simple utterance =, which is given sometimes for Euphony and Ease of pronunciation, instead of the more precise —, is found (not seldom) in Pause; thus: רַמְעָד Imper. *Hiph.* 2 s. m., Ps. lxxix. 24, for רַמְעָד, etc.].

\* (a). This great General Rule holds also in the forms: אֶכְלֶה, אֶכְלֶת, אֶכְלֶתִי, אֶכְלֶתְנִי, and so וְיִשְׁכְּתֵנִי, נִעְמָתָהּ, לִקְחָתִי, נִזְעַמְתָּ; — נִגְזַרְתִּי; — תִּלְקַחְתִּי; פִּלְלֶתִי, תִּלְקַחְתִּי; — וְהִתְרַשְׁנִי; — יִשְׁרַתִּי; — הוֹרַעְתֵּנוּ; — יִשְׁרַתִּי; — הִתְהַלַּכְתִּי; — הִתְהַלַּכְתֵּם, etc.

(b). But the = is often retained [see (δ)] not only

(i.) in such forms, thus יַפְקֹרְךָ Ps. cii. 26, יִזְקַחְתִּי G. xxvii. 2, etc.; and so in other Voices as: כִּנְיָרְתָהּ 2 s. m. Past *Pz.* [§ 138 (β), i.] P's. lxxxix. 45, יִשְׁנַעְתִּי Ps. lxxxviii. 14, גִּזְלֶנִי 1 pl. Past *Niph.* (Jer. vii. 10), הִצְלֶנִי 1 pl. Past *Hiph.* (1 S. xxx. 22) of נָצַל [Sect. XVI.], etc.; but also

(ii.) in Fut. forms ending in (יָרַח; =) as: תִּקְשַׁבְנָה 3 pl. *f.* Fut. K. (Is. xxxii. 3), and so: תִּחַרְשְׁנָה 3 pl. *f.* Fut. K. Tab. XVI (1) [Mi. vii. 16], etc.; and

(iii.) some others.

† For the great Leading Rules, see Pt. I. § 19.

II. When the 2<sup>d</sup> Rt-letter has *Shva*, a Vowel is given\* to it in Pause. This Vowel is generally the same as either

(i) the Vowel which the 2<sup>d</sup> Rt-letter HAS IN THE FIRST word of the Tense or set [see examples below]; or

(ii) the Vowel which the 2<sup>d</sup> Rt-letter TAKES IN PAUSE in the FIRST word of the Tense or set. Thus,

(i.) (a) The Pause-form of פָּקַדְוּ 3 pl. *m.* Fut. *K.* is פָּקְדוּ; i.e. the Pause-vowel for the 2<sup>d</sup> Rt-letter is  $\text{—}$ , this being the Vowel of the 2<sup>d</sup> Rt-letter in the first word of the Tense (or set) viz. פָּקַדְוּ 3 s. *m.*;

b) So in *Niph.* Fut., the Pause-form of פָּקַדְוּ 3 pl. *m.* is פָּקְדוּ, the first word of the set being פָּקַדְוּ 3 s. *m.* So, in *PK.*, פָּקַדְוּ 3 pl. *m.*, p. פָּקְדוּ.

(c) So, for the 1 s. & 1 pl. Fut. w. the  $\eta$  of § 144, the forms are

<i>Kal</i> פָּקַדְוּ 1 s., p. פָּקְדוּ,	& נִפְקַדְוּ 1 pl., p. נִפְקְדוּ; [also ii (b)];
<i>Niph.</i> פָּקַדְוּ 1 s., p. פָּקְדוּ,	& נִפְקַדְוּ 1 pl., p. נִפְקְדוּ;
etc.,	etc.

(ii.) (a) The Pause-form of פָּקַדְוּ 3 pl. Past *Kal* is פָּקְדוּ, the Pause-vowel being  $\text{—}$  because the 2<sup>d</sup> Rt-letter TAKES  $\text{—}$  for its Pause-vowel in the first word of the set (viz. פָּקַדְוּ 3 s. *m.*, p. פָּקְדוּ);

b) So in the Fut. *Kal* of the ( $\text{—}$ )-form, the Pause-form of פָּקַדְוּ 3 pl. *m.* is פָּקְדוּ, because פָּקַדְוּ 3 s. *m.* (the first word of the set) has the Pause-form פָּקְדוּ. So in the 1 s. and 1 pl. w. the  $\eta$  of § 144, thus פָּקַדְוּ p. פָּקְדוּ.

N.B. (iii.) Sometimes we find the  $\text{—}$  of the פָּעַל form of Past Tense [§ 168 (A)], instead of the  $\text{—}$  for the  $\text{—}$  of the פָּעַל form in ii (a); thus הִקְדַּלְתָּ, Pause-form of הִקְדַּלְתָּ 3 pl. Past *Kal* of הִקְדַּל, has the  $\text{—}$  [of the unused 3 s. *m.* Past הִקְדַּלְתָּ] instead of  $\text{—}$  for the  $\text{—}$  of הִקְדַּל.

166. (a.) Often no further change is made by the Pause. But

(b.) If a SLIGHT-vowel precedes the *Shva* which is to be replaced by a Vowel in Pause, that SLIGHT-vowel disappears (there being no longer any need of it) when this *Shva* has given place

\* Except (i.) Infinitives with Affs.; (ii.) Participles, see § 164 (δ) & (ε); and (iii.) a few words the regular Pause-form of which is not adopted in Pause.

to a Vowel. The *Shva* (Simple, or Compound), which had given place to the Slight-vowel, then returns; thus,

(i.) of פָּקַדְי Imper. *K.* 2 pl. *m.* (fr. פָּקַד) the Pause-form is פָּקַדְי, and of עָמַדְי (fr. עָמַד) the Pause-form is עָמַדְי.\*  
So

(ii.) of שָׁמְעוּ (fr. שָׁמַע, p. שָׁמַע) we have שָׁמְעוּ. And so

(iii.) the Pause-forms of שָׁמְרָה, קָרְבָה, [Imper. 2 s. *m.* w. ה, § 141 (γ)], would be שָׁמְרָה fr. שָׁמַר, קָרְבָה fr. קָרַב (p. קָרַב), and

(iv.) the Pause-form of תַּעֲבְרִי [see § 171 (i.)] is תַּעֲבְרִי (fr. יַעֲבֹר); and, of יַחֲרֹדְי [§ 171 (ii)], יַחֲרֹדְי (fr. יַחֲרֹד).

(c.) The Pause-forms of the *Hithp.* Past,† Imper., & Fut., have ׀ to the 2<sup>d</sup> Rt-letter, thus: הַתְּפַלְּשִׁי 3 s. *m.* Past, הַתְּפַלְּשִׁי Mi. i. 10 (*Kri*) Imper. 2 s. *f.*, אֶתְפַּלְּלִי 1 s. Fut., יִתְקַדְּשׁוּ 3 pl. *m.* Fut., etc.; and consequently, [since

N.B. generally ׀ is given before ה, for Euphony],‡

(d.) when the 2<sup>d</sup> Rt-letter is ה, the 1<sup>st</sup> Rt-letter has ׀ in these *Hithp.* Pause-forms; thus: יִתְנַחֲמִים 3 s. *m.* Fut., יִתְנַחֲמִי 2 pl. *m.* Fut., etc.; and so, with 2<sup>d</sup> Rt-letter ה, we have: וְהִטְהַרְרִי 3 pl. Past w. ׀ Conv. (of טָהַר).

(e.) The ׀ of § 145 is often found at the end of Pause-forms also;§ thus, in *v.* 28 of Ps. civ. יִלְקַטְּוּ (of יִלְקַט, fr. יִלְקַט). So *v.* 22: יִרְבְּצוּן (of יִרְבַּע, fr. יִרְבַּע, p. יִרְבַּע), in *v.* 30 יִבְרָאוּן (of יִבְרָא, fr. יִבְרָא), & so *v.* 29 יִבְהַלְּוּ, *v.* 22 יִאֲסַפּוּן [׀ to compensate for the

\* This Pause-form occurs Na. ii. 9 with the Accent ׀ merely. Cp. § 167 (ii, a).

† Except, of course, the 2 pl. *m.* & *f.* Past.

‡ As in § 6 (d); and so אֶחָיו fr. אָחִים Tab. XIII. 2, etc.

§ Observe, the Accent is brought then upon the *last* syllable.



Dag. F. of *Niph.*]; v. 26 יְהַלְכֵנוּ (of יְהַלְכוּ, fr. הִלָּךְ), so v. 27 יִשְׁבְּרוּ, etc. So also in § 146.

167. (i.) The Pause-form of a word is generally (but *not* necessarily always)\* adopted in Pause.

(ii.) In some Pause-forms a more sonorous pronunciation is given to words. And, as there seems to be no reason why the more sonorous pronunciation should be limited to a place of Pause, so we find in the Bible several instances of such †

(a). with OTHER DISJUNCTIVE Accents (*i.e.* where there is a stop less than that of a Pause); also, sometimes,

(β). with CONJUNCTIVE Accents (*i.e.* where there is no stop at all, but the contrary).

Thus, for example, (1) with  $\dot{\text{a}}$  as יִשְׁבְּבוּ G. xix. 4, (2) w.  $\dot{\text{a}}$  (very often) as יִעָקְּ Is. xv. 5, וַיְהַבְּלוּ 2 K. xvii. 15; (3) with  $\tau$  (often) as יִעַץ Is. xiv. 27, נִפְּלוּ ix. 9, יִרְבֵּן xxvii. 10, יִשְׁמְרוּ lxv. 13; (4) w.  $\dot{\text{a}}$  as שָׁמַע Ez. xliv. 5, יִשְׁמַע Is. vi. 10; (5) w.  $\underline{\text{a}}$  (*Pashta*) as יִצְעֵן Is. xxxiii. 20, נִמְלֵחוּ Is. li. 6, שָׁמְעוּ Dan. ix. 19 [fr. שָׁמְעָה § 141 (γ, 2)], etc.;—and (6) with Conjunctions, as שָׁפַט 1 S. vii. 17, סָעַר Ju. xix. 5, הִיזְלֵחַ Ez. xvii. 15. †

\* Thus עֲבָדְךָ *Thy servant* Ps. cxix. 65 (instead of עֲבָדְךָ as in Ps. cxvi. 16, w.  $\dot{\text{a}}$ ). So גִּיעָרְךָ [Sect. XV.] Ps. xlvi. 5, and יִרְבֵּאֵךְ Ps. xciv. 5.—But יִפְּלוּ Ps. xlv. 6 may hardly be reckoned here; because the verse has  $\dot{\text{a}}$  in it [Pt. I. § 68], and in that case  $\tau$  not seldom occurs *without* Pause-form (though often also with the Pause-form, as in עָמַר Ps. i. 1, etc.

† For expressing energy, or for energy of expression, or for emphasis, or for rhythmic force, etc.)

‡ The three last forms were just mentioned in §§ 138 (A, γ), 141 (α, Note). The bare mention of them was all that could well be made then.

The Student may now, for Practice, parse the following Pause-forms. It will be advisable also to write out the SIMPLE WORDS OF WHICH THESE ARE THE PAUSE-FORMS:—

## PRACTICE ON PAUSE-FORMS.

\*.\* The references (I) & (II) are to the main Divisions of § 165.

עָמַד: (I, β), שְׁמַעְתָּ [I. β, Note (\*)], אֲבָלָהּ בְּנִדְחֵיהֶּ: וּמִשָּׁלֵ: שְׁמַעְנוּ וּמִדְרָגוֹ יִמְחֹזֵן: (I, β), אֲמַעֲד: נִסְכְּלָהּ נִמְחַרְנוּ: יִשְׂרָאֵל וְהִקְדָּשְׁנוּ הִתְהַלְכְּתֵנוּ: יִתְגַּדֵּל:

יִשְׁמְרוּ: [II. i (c)], תִּשְׁמְרוּ: תִּפְרָצֵי, יִלְבְּרוּ: [II. i (b)], תִּלְכְּרוּ יִלְמְדוּ: יִלְמְדוּן: גְּדֻלָּה: (II. i) שְׂבָלוֹ, וַיִּשְׂרוּ: דְּבָרֵי: דְּבָרָה: יִדְבְּרוּ: יִדְבְּרוּ: יִדְבְּרוּ: יִכְלוּ: [II. i, & § 133 (A) (iii)], הַפְּצָה: [II. i, & § 133 (A) (ii)], אִישְׁמְרוּ: [II. i (c)], אֲבָרְהָה: אֲמַרְהָה: וְאֲמַרְהָה: וְנִכְרְעָה: [II. ii. (b)], וְיִצְטַמְרוּ: [p. 89 (\*), (ii.)], מְרָה: [II. ii (a)], אֲבָלָהּ, וְשְׁמְרוּ, וְנִלְבְּרוּ, יִשְׁבְּבוּ: [II. ii (a)], יִשְׁבְּבוּן: תִּשְׁבְּבוּ, תִּלְכְּרוּ, אִישְׁמְרוּ, גְּבִרוּ, יִתְלַכְּרוּ: [§ 166. (c)], הַתְּפַלְשִׁי:

זָכְרוּ: [§ 166. b (i)], עָבְרֵי, שְׁלָחַ: [§ 166. b (ii)], שְׁמְרוּהָ, שְׁמַעְתָּה: [§ 166. b (iii)], תִּשְׁמְרוּ: [§ 166. b (iv)], יִתְפַּלְצֵנוּן, תִּתְנַחֲלֵהּ, יִתְרַבֵּי:

[The Student may now pass on to the EXERCISES on pp. 125-127, after looking at the intervening pages sufficiently for him to be able to refer thereto for information which he may require respecting the forms of certain Verbs in the Exercises. References to these pages will be rendered more easy by the following INDEX.]

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- § 168 (i.) A Long-Vowel, followed by Quiescent Shva, shortened at the end of a word ( $\alpha$ ) if followed by (◌) *Makképh*, ( $\beta$ ) when the Accent is 'turned back' [Pt. 1, § 46] . . . . . p. 114  
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## II. CERTAIN NECESSARY VARIATIONS.

168. The Student knows already from Pt. I. that

(i.) A Long-vowel, followed by Quiescent  $\text{ֿ}$ , is generally shortened if the Accent be removed from it [Pt. I. § 55 (9, b)];

(a). for some examples of this Shortening\* when *Makképh* ( $\text{ֿ}$ ) follows the word,† see '[Note]' in the 'Notes on Tab. XIV.'

(β). As examples of this Shortening when the Accent is 'turned back' [Pt. I. § 46]‡ we have  $\text{לְהַסְתֵּר שָׁם}$  for [the workers of mischief] to be hid there (Job xxxiv. 22, Inf. N. for  $\text{לְהַסְתֵּר}$ ), and  $\text{בְּלִי פִקְדוֹן רָע}$ ; he shall not be visited by evil (Prov. xix. 23, 3 s. m. Fut. N. for  $\text{בְּפִקְדוֹן}$ ), etc.

(ii.) Beneath  $\text{ה}$  (i.e.  $\text{ה}$  with *Mappék*), and beneath  $\text{ה}$  &  $\text{י}$  at the end of a word,  $\text{ֿ}$  must be put after any Long-vowel except  $\text{ֿ}$ ; and this  $\text{ֿ}$  is called 'Furtive Pathakh,' and is pronounced *before* the letter beneath which it stands; Cp. Pt. I. § 60.

[Obs. We need not say 'at the end of a word' (and so *vowelless*) in the case of  $\text{ה}$ ; for the dot stands in the  $\text{ה}$  to show that it is *not Quiescent*, and it is only when 'at the end of a word'§ that  $\text{ה}$  is ever Quiescent]:

(iii.) (a). There must be variation from Tab. XIV. by the omission of Dag. F. where it would have to stand in one

\* For the Vowel to be chosen, in each case, see the great Leading Rules in Pt. I. § 19.

† Thus (fr.  $\text{תִּנְבֵּל־בָּהּ תִּנְבֵּל־אֶתֹו}$  Zech. ix. 2. But  $\text{יִנְבֹּל־אֶתֹו}$  Josh. xviii. 20, in which  $\text{י}$  is not shortened; and so  $\text{יִנְבֹּל־אֶתֹו}$  Ex. xvi. 37.

‡ But  $\text{הוֹלֵם בָּעֵם}$  Is. xli. 7, in some Bibles;— $\text{הוֹלֵם בָּעֵם}$  in some.

§ And therefore at the end of a *syllable*, and so *vowelless*.

of the five letters **ערהא** which do not receive Dagesh [Pt. I. § 49]; and, by reason of this,

(β). 'Compensation' (as it is called), for an omitted Dag. F., is often made

by lengthening  $\left\{ \begin{array}{l} \text{ֿ} \quad \text{into } \text{ֿ} \\ \text{ֿ} \text{ \& \text{ֿ} \text{ into } \text{ֿ} \\ \text{ֿ} \text{ (ֿ) \& \text{ֿ} \text{ into } \text{ֿ} \end{array} \right\}$  Cp. Pt. I. § 19:—

(iv.) A Moving Shva beneath any one of the four letters **עהא** takes a Compound form [Pt. I. § 24]; and

(v.) (a). A 'Slight'-vowel, and (β) A Real Short-vowel, preceding such a Compound-Shva, generally adopts the form which agrees with that Compound-Shva [Cp. §§ 3 (d), 4 (d), & 169 (a, ii)].

[Note. There are some further Variations in the case of Verbs having in the Root one of the four letters **עהא** mentioned in (iv.) above.]

### III. FIRST ROOT-LETTER ה, ח, or ע.

169. [Note. (a.) Verbs having **ח** as 1<sup>st</sup> Rt-letter (*i.e.* **ח'פ**) agree in many parts with those having **ה, ח, or ע**, as 1<sup>st</sup> Rt-letter; but, (b.) there are some so important differences between the two sets of Verbs that it is best to give a special Section (XIV.) to the Verbs **ח'פ**,—and to proceed now with the others only, to § 179].

Verbs having **ה, ח, or ע**, as 1<sup>st</sup> Rt-letter have

(a). A Compound Shva under the 1<sup>st</sup> Rt-letter not only

(i.) where there is Shva Moving in Tab. XIV.; thus, **עִמְרָתָם** like **פְּקָדָתָם**, etc.; but also

(ii.) sometimes where Shva is Quiescent in Tab. XIV.; thus **עִמְרָה** corresponding to **פְּקָדָה**, and so **עִרְבָה** to **שִׁלְבָה**, prefix-letters generally taking **ֿ** before **ֿ**,

and  $\text{־}$  before  $\text{־}$ , and  $\text{־}$  ( $\delta$ ) before  $\text{־}$ . See Tab. XVI (1);—also

( $\beta$ ). simple  $\text{־}$  Quiescent, sometimes, under the 1<sup>st</sup> Rt-letter, with a  $\text{־}$  or  $\text{־}$  TO THE PREFIX-LETTER AS IN (*a*, ii.); thus, for example,

(i.)  $\text{לְהַחֲזִיב}$ ,  $\text{לְהַחֲקֹר}$ ,  $\text{לְהַחֲשֵׁב}$ ,  $\text{לְהַחֲתִים}$ , etc., (Inf. *K.* w.  $\text{ל}$ ),\* and

[(ii.)  $\text{לְהַחֲמִים}$  Is. xlvii. 14, for which see §§ 137 (2, Note\*) & 164 ( $\beta$ ).]

(iii.)  $\text{יַעֲזֹר}$  and  $\text{יַעֲשֵׂן}$  3 s. *m.* Fut. *K.*,  $\text{נִעְזָר}$  3 s. *m.* Past and  $\text{נַעֲלִים}$  † s. *m.* Partic. *Niph.* [Cp. Tab. XVI (1)], etc.

[Note. The simple  $\text{־}$  often occurs under  $\text{ה}$  as 1<sup>st</sup> Rt-letter].

170. The Fut. *K.* (except the 1 s.) has one or other of the four forms  $\text{יַעֲזֹר}$ ,  $\text{יַעֲזֵר}$ ,  $\text{יַעֲרֵב}$ ,  $\text{יַעֲשֵׂן}$ ;—and it may be said that, as in these four words, the prefixes  $\text{יִתֵּן}$  take

(i.) generally  $\text{־}$  ‡ when the 2<sup>d</sup> Rt-letter bears  $\text{־}$ , and

(ii.) generally  $\text{־}$  § when the 2<sup>d</sup> Rt-letter bears  $\text{־}$ . But

(iii.) when, in derived forms, the vowel is removed from 2<sup>d</sup> Rt-letter, there is sometimes an interchange of these vowels for the  $\text{יִתֵּן}$ , as in (1)  $\text{נִחְמָרְהוּ}$  (fr.  $\text{נִחְמָר}$ , w. aff.  $\text{הוּ}$  *him*, Sect. XXII.), (2)  $\text{יִחְדְּלוּ}$  (fr.  $\text{יִחְדַּל}$ ).||

(iv.) N.B. The prefix  $\text{ס}$  takes  $\text{־}$  as in Tab. XIV, and the 1<sup>st</sup> Rt-letter takes sometimes  $\text{־}$ , sometimes  $\text{־}$ ; thus

\* (*a*) But we have also  $\text{לְחַבֵּשׁ}$ ,  $\text{לְחַזֵּר}$ ,  $\text{לְחַמֵּס}$ ,  $\text{לְחַמֵּף}$ , etc., like Tab. XVI (1). Also (*b*) with  $\text{ז}$  we have  $\text{נִבְעָזָר}$  1 Chr. xv. 26.

† For  $\text{נִעֲזָר}$  Eccl. v. 8, some have the anomalous  $\text{נִעֲזָר}$ .

‡ With a few exceptions, as  $\text{יִחְדְּלוּ}$  Pr. x. 3,  $\text{יִחְשֵׁפוּ}$  Ps. xxix. 9,  $\text{יִחְדְּפוּ}$  Ez. xxxiv. 21.

§ The form  $\text{יִחְדְּלוּ}$  (3 s. *f.* Fut. *K.* of  $\text{יִחְדַּל}$ ) Ex. ix. 23, Ps. lxxiii. 9, is rare.

|| So  $\text{סִחְדְּלוּ}$  *K.* Fut. 1 s. ( $\text{סִחְדַּל}$ ), w. the  $\text{ה}$  of § 144.

(1) אֶהַפֵּךְ, אֶהַלֵּךְ, (2) אֶהַפֵּל [אַחַט־ם, § 168 (i. a)],  
 אֶהַסֵּר, אֶהַבֵּשׁ, (3) אֶהַעֲבֹד, אֶהַעֲבֹר, אֶהַעֲמֹד, etc.

[Note. (a) Some Verbs have different senses, or shades of sense, in the two forms of (i.) and (ii.) above; thus יִהְרֹשׁ *he will plough*, יִהְרֹשׁ *he will be deaf* (also *he will be silent*).

(b) הַפִּיץ has the form יִהְפִּיץ ordinarily, but the other form יִהְפִּיץ in Pausc. So תַּהְפִּיץ, יִהְפִּיץ, & אֶהַפִּיץ,—but יִהְפִּיץ, יִהְפִּיץ, & אֶהַפִּיץ.

171. A Compound-Shva is always Moving.\* Therefore it can never stand when the following letter is to have Shva, but (*unless it gives place to a simple Quiescent*)† it must always be replaced by a Slight-vowel. Thus (i.) from יַעֲמֹד 3 s. m. Fut. K., we have [Tab. XVI (1)] יַעֲמֹדוּ 3 pl. m., and so תַּעֲמֹדִי 2 s. f., תַּעֲמֹדוּ 2 pl. m.; the = being generally replaced by - as Slight-vowel.

(ii.) So, from יַעֲרֹב we have יַעֲרֹבוּ, —fr. יִהְרֹדוּ, יִהְרֹדוּ, etc.; the = being generally replaced by - as Slight-vowel. And

[(iii.) so = is replaced by - before Shva, in *Hoph.* § 179].

(iv.) So, for 1 s. Fut. K. w. the ה of § 144, we have אֶעֱבֹבָה (fr. אֶעֱבֹב), אֶעֱלֹצָה (fr. אֶעֱלֹץ), אֶעֱרַכָּה (fr. אֶעֱרַךְ); ‡ [and, so אֶהַרְדָּה (fr. אֶהַרְדֵּךְ)]. But observe, for the 1 s. Fut.,

(v.) forms in which *simple Quiescent* occurs under the 1<sup>st</sup> Rt.-letter, as אֶעֱבֹרָה (fr. עֲבַר), are the same as אֶפְקֹדָה (fr. פְּקַד) .

\* It is only a *Moving* Shva that takes a compound form.

† As in יַעֲלֹצוּ Ps. v. 12 (יַעֲלֹצוּ Ps. xxv. 2, lxviii. 4), יִהְרֹדוּ Ez. xxvi. 18 (יִהְרֹדוּ in five other places), etc.

‡ The form אֶהַרְדָּה G. xxvii. 41, with = = is rare.

(vi.) So the 1 pl. Fut. *K.* with the ה of § 144, has the forms (1) נַעֲבֹרָה, נַחֲלָמָה, with a Slight-vowel under the 1<sup>st</sup> Rt-letter; and (2) נַעֲבֹרָה, נַחֲפֵשָׂה, with the ׀ Quiescent.

172. It does not follow from § 171 that a Slight-vowel occurs *only* in such cases. On the contrary, the help of the Slight-vowel is sometimes given in a derived form, although the simple word has ׀ Quiescent. Thus, יַעֲצֹר occurs only with ׀ Quiescent, but we have (w. Aff. הוּ = *him*, Sect. XXII.) יַעֲצֹרָהוּ 2 Kings xvii. 4.

173. In the Imper. *K.* 2 s. *f.* & 2 pl. *m.* these Verbs generally agree with Tab. XIV, *i.e.* the Slight-vowel for the 1<sup>st</sup> Rt-letter is generally ׀, as in עֲמְרוּ, עֲמְרִי. [But we find חֲשִׁפִי Is. xlvi. 2, where the ׀ is a real Short-vowel, (the ׀ Quiescent being followed by Dag. L.)].

174. In all the instances mentioned in §§ 171-173, the 'Slight'-vowel is no longer needed when, the word being in Pause, the 2<sup>d</sup> Rt-letter has a vowel. The Compound Shva then returns to the 1<sup>st</sup> Rt-letter; thus,

(a.) יַעֲמְרוּ (Pause-form of עֲמְרוּ), יַחֲרְרוּ (of הַחֲרְרוּ), etc.;

(β.) אַעֲלוּהָ (of אֲעֲלוּהָ), נַעֲבֹרָה (of נַעֲבֹרָה), etc.

(γ.) And so in the Imperative, עֲבְרִי (Pause-form of עֲבְרִי),  
עֲמְרוּ (of עֲמְרוּ).\* †

\* A Pause-form sometimes occurs of a word which itself nowhere occurs; thus, חֲרָבִי Is. xlv. 27, for חֲרָבִי which does not occur anywhere.

[Obs. (1) The ׀ (in this word חֲרָבִי) is Pause-vowel for =. The Imper. 2 s. *m.* of חָרַב *to be dry*, would be חָרַב (like יִחָרַב, יִחָרַב). The only 2 s. *m.* Imper. of חָרַב which occurs is חָרַב *lay waste*, Jer. l. 21.

(2) The ׀ (of the ח) may be supposed to belong to the same class as the ׀ of חַ in חָרַב. See more in 'Appendix.'

† So חֲרָלָה Pause-form of חָרַלָה (§ 173) fr. חָרַל 2 s. *m.* And so we should have אַחֲרָהּ for אֲחֲרָהּ (p. 116, Note []), and אַחֲרָהּ for אֲחֲרָהּ (§ 171, iv).



175. Two examples from the *Niph.* Voice were adduced in § 169 ( $\beta$ , iii.). Here we may add that

In *Niph.* (1) the prefix נ (Past and Partic.) has generally  $\text{־}$ \*, but (2) the prefix ה (in the Inf. and Imp.), and the prefixes איתן (in the Fut.) have  $\text{־}$  †; see Tab. XVI (1). Moreover

176. (i.) the 1<sup>st</sup> Rt-letter has (a) sometimes  $\text{־}$ , as in נֶעֱזֵב; and ( $\beta$ ) sometimes  $\text{־}$ , as in נֶעְדָּר [Cp. § 169 ( $\beta$ , iii.)].

(ii.) When, however, the 2<sup>d</sup> Rt-letter has  $\text{־}$ , the 1<sup>st</sup> Rt-letter cannot ever have  $\text{־}$ . It must then have either (1) a *Slight-vowel*, as in נֶעְרַמוּ, נֶחְרְבוּ, נֶהַפְּכוּ, or (2) a Quiescent  $\text{־}$ , as in נֶחְשְׁבוּ, נֶהַפְּכוּ. But

[N.B. the 'Slight'-vowel of (ii, 1) is not needed in Pause, because then the 2<sup>d</sup> Rt-letter has a vowel; thus, we have נֶעְצָרָה; 3 s. *f.* Past *Niph.* in Pause, and so נֶעֱנִשְׁוּ and נֶחְשְׁבוּ 3 pl. Past].

177. In ΠΙ., ΠŪ., and ΠΙΤΗΡ., these Verbs agree with Tab. XIV.

178. In *Hiph.* the 1<sup>st</sup> Rt-letter has (i.) sometimes  $\text{־}$  (preceded by  $\text{־}$  in Past, and by  $\text{־}$  in other parts), as in הֶעֱתִיקוּ, מֵעֵתִיק, וַיֵּעֲתֵק, etc.;—but (ii.) more often  $\text{־}$  preceded by  $\text{־}$  in Past, ‡ as in הֶעֱבִיר, הֶעֱבַרְתִּי, etc., and (iii.)  $\text{־}$  preceded by  $\text{־}$  in Inf., Partic., Imp., & Fut. [Tab. XVI (1)];—also (iv.) sometimes  $\text{־}$  preceded by  $\text{־}$  in the Past, especially

N.B. in the 2 & 1 sing. and 2 pl. when with the pref. ו; thus וְהֶעֱבַרְתִּי, וְהֶעֱבַרְתָּ, וְהֶעֱבַרְתֶּם (but הֶעֱבַרְתִּי), etc.;

\* Also  $\text{־}$  (i) rarely in the Past, as in נֶהַבְּאֵת 2 s. *m.* (for the נ  $\text{־}$  see Sect. XIX.); and (ii) sometimes in Partic. forms, as in Sect. XX., and so וַעֲרַץ Ps. lxxxix. 8, and נֶחְרַבְתָּ as well as נֶחְרַבְתָּ and נֶחְמַדְתָּ, etc., and so וַעֲלַמָּה, etc.

† To compensate for the Dag. F., which cannot stand in the letters אההוּע.

‡ A  $\text{־}$  preceded by  $\text{־}$ , as in הֶעֱבַרְתָּ (2 s. *m.*) Josh. vii. 7, is rare.

but also וְהִחֲזֹקְתִי 1 S. xvii. 35 (where the Accent is *not* thrown forward, § 160).

[Note (a). From some Roots, *only*  $\bar{\text{v}}$  forms occur. So those in (i) and יַעֲתֵק Fut. K. And so,

(b) בַּעֲשֵׂר (Neh. x. 39) Inf. *Hiph.* w. ב, as in Deut. xxvi. 12 לַעֲשֵׂר w. ל (see p. 79, Note †); and יַעֲשֵׂר Fut. K.]

179. In *Hoph.* the 1<sup>st</sup> Rt-letter has  $\bar{\text{v}}$  generally\* agreeing with the  $\bar{\text{v}}$  ( $\delta$ ) of the Voice, and this  $\bar{\text{v}}$  is replaced by  $\bar{\text{v}}$  ( $\delta$ , as a 'Slight'-vowel) when the 2<sup>d</sup> Rt-letter has  $\bar{\text{v}}$ . Tab. XVI (1).

[N.B. The 'Slight'-vowel is not needed in Pause, because then the 2<sup>d</sup> Rt-letter has a vowel; thus, we have: הִתְרַבְּהָ 3 s. f. Past *Hoph.* in Pause.]

#### IV. SECOND ROOT-LETTER נ, ה, ח, or ע.

180. For the purposes of this Exercise-book, the Variations when the 2<sup>d</sup> Rt-letter is נ, ה, ח, or ע, are sufficiently given in Tab. XVI (2). Some additional remarks shall be given in an Appendix.

#### V. THIRD ROOT-LETTER ה, ח, or ע.

181. The Variations when the 3<sup>d</sup> Rt-letter is ה, ח, or ע, are sufficiently given in Tab. XVI (3), with the following additions:—

- (1.) (a) The Furtive  $\bar{\text{v}}$  under ה, ח, or ע, at the end of a word, after any Long-Vowel (other than  $\bar{\text{v}}$ ), is dropped when, by any addition being made to the word, the 3<sup>d</sup> Rt-letter is no longer at the end. Thus, fr. Inf. Constr. שָׁלַח (Abs. שָׁלַח or שָׁלַחַ), we have שָׁלַחִי *my sending*, etc;—and fr. the Partic. שָׁלַח s. m., we have שְׁלַחִים pl. m.; & fr. שָׁלַחַ s. m., שְׁלַחָה or שְׁלַחָה s. f., etc.

\* But we have  $\bar{\text{v}}$  also; thus הִתְרַבְּהָ Job xxx. 15, which is just like הִתְרַבְּהָ.

- (β) The dot of ך is no longer wanted when, by any addition being made to the word, the 3<sup>d</sup> Rt-letter is no longer at the end. The dot (*Mappék*) is always dropped then; thus, fr. גָּבַהַּ 3 s. *m.* Past, גָּבַהְתָּ Ez. xxxi. 5 (for גָּבַהְתָּ) 3 s. *f.*, גָּבַהְתָּ 2 s. *m.*, etc.

Further remarks will be given in the Appendix.

VI. VERBS WITH ך IN THE ROOT.

182. (i.) Verbs whose 1<sup>st</sup> Rt-letter is ך agree with Tab. XIV except that, in the *Nφ.*, the prefixes ה and אִתְּן have ׀ (instead of ׀ followed by Dag. F.); thus, הִרְפָּא Inf. *Nφ.*, אִרְפָּא 1 s. Fut., יִרְפָּאוּ 3 pl. *m.* Fut., etc.

(ii.) Verbs whose 2<sup>d</sup> Rt-letter is ך agree with Tab. XIV except that, in *Pi.*, *Pü.*, & *Hθ.*,

(a) the Dag. F., for those three Voices, cannot appear; and

(β) compensation is made by lengthening ׀ into ׀̄, ׀̄ into ׀̄̄, ׀̄̄ into ׀̄̄̄, in accordance with Pt. I, § 19;

[for these Verbs in (ii), see "APPENDIX TO TAB. XVI (2)."]

(iii.) Verbs whose 3<sup>d</sup> Rt-letter is ך agree generally with Tab. XIV; but sometimes ׀ occurs (instead of some other vowel) before the ך, as in שָׁבַרְתָּ 3 s. *m.* Past *Pi.*, and sometimes ׀̄ as in דִּבַּרְתָּ 3 s. *m.* Past *Pi.* often. But this is not limited to these Verbs; see Tab. XIV Note (e).

VII. VERBS WHOSE THIRD ROOT-LETTER IS ך OR ך.

183. When in the process of word-forming, a letter would occur twice together and the first one would have ׀̄ Quiescent, this letter with ׀̄ Quiescent is dropped; and Dag. F. (as imply-

ing a letter with  $\text{ֿ}$  *Quiescent*, before it) is then given\* to the next letter. For example,

(a)  $\text{נָתַנּוּ}$  is 1 pl. Past *K.* of  $\text{נָתַן}$  † [for  $\text{נָתַ(נ)נּוּ}$ , like  $\text{פָּקְדָנוּ}$ ],  
 $\text{נִשְׁעַנּוּ}$  1 pl. Past *Nφ.* of  $\text{שָׁעַן}$  [like  $\text{נִפְקְדָנוּ}$ ]. Similarly,

(β) with 3<sup>d</sup> Rt-letter  $\text{ת}$ ,  $\text{פָּרַתְּ}$  Pause-form of  $\text{פָּרַת}$  [for  $\text{פָּרַ(ת)תְּ}$  like  $\text{פָּקְדַתְּ}$ ],  $\text{פָּרַתִּי}$  [like  $\text{פָּקְדַתִּי}$ ],  $\text{נִכְרַתְּ}$  [like  $\text{נִפְקְדַתְּ}$ ];  
 so fr.  $\text{שָׁהַת}$ ,  $\text{שָׁהַתְּ}$ ,  $\text{שָׁהַתִּם}$ , [like  $\text{פָּקְדַתְּ}$ ,  $\text{פָּקְדַתִּם}$ ,—see  
 Tab. XVI (2) (α, 3)],  $\text{הִשְׁהַתִּי}$  [like  $\text{הִפְקְדַתִּי}$ ]; so fr.  $\text{שָׁבַת}$ ,  
 $\text{הִשְׁבַּתְּ}$ ,  $\text{הִשְׁבַּתִּי}$ ,  $\text{הִשְׁבַּתִּם}$ ; etc.

(γ) So  $\text{הִאֲוִנָּה}$  G. iv. 23, Is. xxxii. 9 [given by some with  $\text{ֿ}$ ,  
 and by some with  $\text{נָהֿ}$  instead of  $\text{נָהֿֿ}$  (see Note \*)].

#### VIII. VERBS HAVING ANY OF THE SIX $\text{בגרכפת}$ IN THE ROOT.

184. The Root  $\text{פקד}$  has two of these in it. There are reasons for preferring this for Tab. XIV, or it might have been well to choose a Root such as  $\text{כתב}$  to *write* (of which all the Rt-letters are of those six). For, as the Student knows already [Pt. I, 47], those six letters have Dag. Leno

(i) at beginning of a word (except as in § 48, Pt. I).

(ii) after a *Quiescent*  $\text{ֿ}$ .

And [N.B.] the Dag. L. cannot stand after aught else than *Quiescent*  $\text{ֿ}$ .

Hence the presence of these letters is useful to the Student as shewing him at once where a  $\text{ֿ}$  preceding one of them is

\* This Dag. F. is sometimes not put in  $\text{נ}$ ; thus  $\text{הִאֲוִנָּה}$  Is. lx. 4 [for  $\text{הִאֲוִנָּה(נ)}$ ]; § 165 (I, γ),  $\text{הִעֲנִנָּה}$  Ru. i. 13 [for  $\text{הִעֲנִנָּה(נ)}$  like  $\text{הִתְפַּקְדָּנָה}$ ];  $\text{הִרְגִּנָּה}$  Ps. lxxi. 23; [for  $\text{הִרְגִּנָּה(נ)}$  like  $\text{הִתְפַּקְדָּנָה}$ ]. So  $\text{הִשְׁבַּתָּנָה}$  given in the margins of several Bibles for  $\text{הִשְׁבַּתָּנָה}$  [i.e.  $\text{הִשְׁבַּתָּנָה(נ)}$  like  $\text{הִתְפַּקְדָּנָה}$ ] Ez. xvii. 23.

† For the forms of this Irregular Verb, see 'Notes on Tab. XIX.'

Quiescent or Moving. This, so far as regards the 1<sup>st</sup> & 3<sup>d</sup> Rt-letters, is sufficiently shewn to him by Tab. XIV. We have therefore to deal here with those Verbs only which have one of those six letters as *Second* Rt-letter. See below, (α)-(δ). [In (α), the  $\text{־}$  is seen to be (1) sometimes Moving, but also once or twice Quiescent, after the prefixes בּ & פּ; and (2) mostly Quiescent, but also sometimes Moving, after the prefix ל.]

(α) Inf. *K.* (i) w. בּ.—בְּכַתּוּב, בְּנִפְּל, בְּרִבּוֹת [Tab. XXIII],  
בְּשֹׁפֶל Eccl. xii. 4 [p. 79, Note \*]; but also  
בְּשֹׁפֶן, בְּשֹׁפֶד:—

(ii) w. פּ.—פְּקָרָח, פְּפֹגֶשׁ, פְּנִפְּל, פְּנִבְּל, פְּנִבְּהָ, —פּ, בְּשֹׁכֵב (cp. p. 79, Note \*); but also בְּזֹפֶר:—

(iii) w. ל.—לִבְּרָה, לִכְתָּב, לִנְפֹל four  
times, and so at least forty others; but also  
לִנְתַן & לִנְתֵשׁ, (each thrice), לִשְׁדָר, and  
לִצְבֹא [followed by צָבֹא, Nu. iv. 23,  
viii. 24], but לִצְבֹא Is. xxxi. 4.

[Note. When the 1<sup>st</sup> Rt-letter is הּ or ע, these generally have  $\text{־}$  as in Tab. XVI (1). So a 1<sup>st</sup> Rt-letter הּ has often  $\text{־}$ , but also often  $\text{־}$  [see § 169 (β; i)]. Simple  $\text{־}$  under הּ is followed by Dag. L. in one of these six letters [(Pt. I, § 25).]

(β) Fut. *K.* יִכְתָּב, יִתְּכָב, etc., with Dag. L. in 2<sup>d</sup> Rt-letter, as in the בּ of יִלְבֹּשׁ, יִתְּלַבֵּשׁ, etc., in Tab. XIV; and so others:—

(γ) *Nφ.* [of שָׁבַר] Past נִשְׁבְּרָה, נִשְׁבְּרָה (p. נִשְׁבְּרָה:), etc. Partic. נִשְׁבָּר, etc.; and so others:—

(δ) *Πφ.* [of לָבַשׁ] Inf. הִלְבִּישׁ (Abs.), לְהִלְבִּישׁ (with לּ pref.), Past הִלְבִּישָׁה, הִלְבִּישָׁה, etc., Partic. מִלְבִּישׁ,

(the Imper. would be הִלְבִּישׁ, הִלְבִּישִׁי, etc.), Fut. יִלְבֹּשׁ (וְיִלְבֹּשׁ), תִּלְבֹּשׁ (וְתִלְבֹּשׁ), etc.; and so others.

### IX. FURTHER VARIATIONS.

185. (i) Verb-forms of the Voices *Kal*, *Pi-él*, *Hiph-il*, may have Objective Pronouns in the form of Affixes. For these, and any consequent changes of the Verb-form, see pp. 208-212.

(ii) Pronoun-forms so attached as Affixes to Verbs may serve not only Objectively, but also sometimes where in English we require some Preposition (or other word) after the Verb, and so they occur a few times with Verb-forms of a Passive or Reflexive Voice, and with Intransitive Verbs.

186. There are some important 'Variations' in the case of some Verbs of the following Classes:—

- |     |  |           |         |      |          |              |          |
|-----|--|-----------|---------|------|----------|--------------|----------|
| (1) | having 1 <sup>st</sup> Rt-letter             | א,        | פ'א,    | as   | אָכַל    | to eat.      |          |
| (2) | " "  | '         | פ'י,    | as   | { יָשַׁב | to sit.      |          |
|     |  |           |         |      | { יָטַב  | to be good.  |          |
| (3) | " "  | נ         | פ'נ,    | as   | נָפַל    | to fall.     |          |
| (4) | " 2 <sup>d</sup> Rt-letter                   | {         | ו,      | ע'ו, | as       | קָוַם        | to rise. |
|     |  |           | (or ')  | ע'י, | as       | שָׁמַע       | to put.) |
| (5) | " 2 <sup>d</sup> & 3 <sup>d</sup> Rt-letters | the same, | פ'פ'ו'ל | as   | סָבַב    | to go round. |          |
| (6) | " 3 <sup>d</sup> Rt-letter                   | א,        | ל'א,    | as   | מָצָא    | to find.     |          |
| (7) | " "  | ה,        | ל'ה,    | as   | גָּלַה   | to reveal.   |          |

These are dealt with in the following Sections XIV to XX.

[The above is adopted as the least artificial arrangement. We might, however, put the פ' first. There are some advantages in so doing. But the arrangement adopted above appears to be the simplest and best.]

## VOCABULARY III.

1. אָן ( <i>f.</i> ) an ear, Tab. VII.	4. על Tab. IV. (2), on, upon, over, on account of, against, etc.	6. שָׂמֵשׁ ( <i>m. &amp; f.</i> ) Sun.
2. רַבֵּר <i>Pi.</i> to speak.	5. רָשָׁע a wicked man, Tab. IX.	
3. דֶּרֶךְ ( <i>m. &amp; f.</i> ) a way, Tab. X (1).		

N.B. The abbreviations *Nφ.*, *IIφ.*, *IIIφ.* are used below for *Niph-ül*, *IIph-ül*, *IIIph-ül*.

## EXERCISE XXVI

[To be translated into English, § 11 (a-ε).]

יִּ מֶלֶךְ<sup>1</sup> : עוֹז<sup>2</sup> הַתְּאֵדָר<sup>3</sup> : מְדוּעַ<sup>4</sup> דֶּרֶךְ רָשָׁעִים<sup>5</sup> צָלַח<sup>6</sup> : בְּגָדִים<sup>7</sup>  
 בְּגָדוֹ<sup>8</sup> : מַעִיר<sup>9</sup> מְתִים<sup>10</sup> יִנְאָקוּ<sup>11</sup> וְנִפְשׁ הַלְּלִים<sup>12</sup> תִּשְׁוֵעַ<sup>13</sup> : יִקְטֹל<sup>14</sup> עָנִי<sup>15</sup>  
 וְאֲבִיוֹן<sup>16</sup> : סָבִיב<sup>17</sup> רָשָׁעִים<sup>18</sup> יִתְהַלְכוּן<sup>19</sup> : וְיִלְדִירֵהֶם<sup>20</sup> יִרְקְדוּן<sup>21</sup> : וְיִאֲמְרוּ<sup>22</sup>  
 לֵאלֹהִים<sup>23</sup> סוֹר<sup>24</sup> מִמֶּנּוּ וְדַעַת<sup>25</sup> דֶּרְכֵיךָ<sup>26</sup> לֹא חָפְצָנוּ : עַד<sup>27</sup> מָתִי<sup>28</sup>  
 רָשָׁעִים<sup>29</sup> יִי עַד<sup>30</sup> מָתִי<sup>31</sup> רָשָׁעִים<sup>32</sup> יַעֲלוּ : אֶלְמָנָה<sup>33</sup> וְגֵר<sup>34</sup> יִהְרֹגוּ<sup>35</sup>  
 וַיְתוּמִים<sup>36</sup> יִרְצָחוּ<sup>37</sup> : הַנְּטַע<sup>38</sup> אֲזַן הָלֵא יִשְׁמַע<sup>39</sup> : אֲנִי שָׁמַעְתִּי<sup>40</sup>  
 שִׁכְחַת<sup>41</sup> אוֹתִי וְתַבְטַחְתִּי<sup>42</sup> בְּשִׁקְרָה<sup>43</sup> : נִאֲצוּ<sup>44</sup> אֶת קְדוֹשׁ<sup>45</sup> יִשְׂרָאֵל :

<sup>1</sup> מֶלֶךְ to reign. <sup>2</sup> [with] strength. <sup>3</sup> תְּאֵדָר to gird. <sup>4</sup> why? <sup>5</sup> רָשָׁע a wicked one (*m.*). <sup>6</sup> צָלַח to prosper [§ 165 (II)]. <sup>7</sup> Exerc. XX (14). <sup>8</sup> עִיר a city. <sup>9</sup> men. <sup>10</sup> נִאֲקוּ to groan. <sup>11</sup> הַלְּלִים a wounded one (*m.*). <sup>12</sup> שָׁוֵעַ *Pi.* to cry out. <sup>13</sup> קָטַל to kill [§ 168 (i, a)]. <sup>14</sup> a miserable one. <sup>15</sup> and a needy one. <sup>16</sup> round about. <sup>17</sup> הֵלֵךְ *IIIφ.* to walk. <sup>18</sup> יָלֵד a young one (*m.*) [Tab. X. 1]. <sup>19</sup> רָקַד *Pi.* to dance. <sup>20</sup> And they have said. <sup>21</sup> to God. <sup>22</sup> depart. <sup>23</sup> and [the] knowledge of. <sup>24</sup> דֶּרֶךְ a way\* [Tab. X. 1]. <sup>25</sup> חָפַץ to delight in, to take pleasure. <sup>26</sup> until. <sup>27</sup> when [26 with 27 = "how long?"] <sup>28</sup> עָלוּ to exult, to triumph. <sup>29</sup> widow. <sup>30</sup> and sojourner. <sup>31</sup> הִרְגוּ to slay. † <sup>32</sup> יָתוּם an orphan. <sup>33</sup> רָצַח *K.* & *Pi.* to murder. <sup>34</sup> נָטַע to plant [§ 140 (δ, iv), (ε)]. <sup>35</sup> שָׁמַע to hear [For שָׁמַעַי see § 165 (II, iii)]. <sup>36</sup> שָׁכַח to forget. <sup>37</sup> בָּטַח to trust. <sup>38</sup> שִׁקְרָה falsehood. <sup>39</sup> נִאֲצוּ *Pi.* to despise. <sup>40</sup> [The] Holy ONE of.

\* Words marked thus (\*) need not be given in the Notes again. † *Pu.* to be slain.

וּבִשְׁקוּצֵיהֶם <sup>41</sup> נִפְשָׁם חִפְצָה <sup>42</sup>: דִּבַּרְתִּי וְלֹא שָׁמְעוּ <sup>43</sup>: וְעַל יַיִשְׁעֵנוּ <sup>44</sup>:  
 צִיּוֹן שָׁרָה <sup>45</sup> תַּחֲרֹשׁ <sup>46</sup>: הַתְּנִיפֶחַ <sup>47</sup> תִּפְרֹשׁ <sup>48</sup> בְּפִיהָ <sup>49</sup>:  
 דִּרְכֵי <sup>50</sup> צִיּוֹן אֲבֵלוֹת <sup>51</sup>: גַּם הִיא גָּאֲנָהּ <sup>52</sup>... כָּל עַמּוּהָ <sup>53</sup> גָּאֲנָחִים <sup>54</sup>:  
 בְּעֶטֶף <sup>55</sup> עוֹלֵל <sup>56</sup> וַיִּזְגַּק <sup>57</sup>: שָׁאֲגוּ <sup>58</sup> צוֹרְרֵיהָ <sup>59</sup>: שָׁרְקוּ <sup>60</sup> וַיַּחֲרְקוּ <sup>61</sup>:  
 שֵׁן <sup>62</sup> אָמְרוּ <sup>63</sup> בְּלַעְנוּ <sup>64</sup>: עַד <sup>65</sup> מָתִי <sup>66</sup> אֱלֹהִים יַחֲרֹף <sup>67</sup> צָר <sup>68</sup> יִנְאֹץ <sup>69</sup>  
 אוֹיֵב <sup>70</sup> שְׂמֵךְ לִנְצַח <sup>71</sup>: זָכַר- <sup>72</sup> זֹאת אוֹיֵב <sup>73</sup> חָרַף <sup>74</sup> יַיִ: הוֹרְגֵנִי <sup>75</sup>  
 כָּל הַיּוֹם <sup>76</sup> נְהַשְׁבַּנּוּ <sup>77</sup> בְּצֹאן <sup>78</sup> מִבְּחָה <sup>79</sup>: קוֹלִי אֶל אֱלֹהִים וְאַצְעֻקָה <sup>80</sup>:  
 נַחֲפֹשֶׁה <sup>81</sup> דִּרְכֵינוּ <sup>82</sup> וְנַחֲקֵרָה <sup>83</sup>: גָּאֲלֵנוּ <sup>84</sup> יַיִ צָבָאוֹת <sup>85</sup> שְׁמוֹ: בְּמָרָם <sup>86</sup>  
 הַרִים <sup>87</sup> הַטְּבַעוּ <sup>88</sup>: וּמִים לֹא יַעֲבְרוּ <sup>89</sup> פִּיו <sup>90</sup>: גָּבּוֹל <sup>91</sup> שְׁמֵת <sup>92</sup> בַּל <sup>93</sup>  
 יַעֲבְרוּ <sup>94</sup>: יִגְעֲשׂוּ <sup>95</sup> עִם וַיַּעֲבְרוּ <sup>96</sup>: הַבְּפִירִים <sup>97</sup> שָׁאֲגִים <sup>98</sup> לְפָרָה <sup>99</sup>:  
 תִּזְרַח <sup>100</sup> הַשְּׁמֶשׁ וַיִּאֲסֹפוּן <sup>101</sup> וְאֶל מְעוֹנֹתָם <sup>102</sup> יִרְבְּצוּן <sup>103</sup>: יִקְשְׁתִּי <sup>104</sup> לָהּ  
 וְגַם נִלְפַדְתִּי <sup>105</sup> בְּבַל וְאֵת לֹא יִדְעֵת <sup>106</sup>: אֶרֶץ רַעֲשָׁה <sup>107</sup>: וַיַּחֲרֹדוּ <sup>108</sup>  
 בָּנִים מִיָּם <sup>109</sup>: קִצּוֹת <sup>110</sup> הָאָרֶץ יַחֲרֹדוּ <sup>111</sup>: וְנִשְׁבַּעְתָּ <sup>112</sup> חַי <sup>113</sup> יַיִ...  
 וַהֲתַבָּרְכוּ <sup>114</sup> בּוֹ גּוֹיִם וּבוֹ יִתְהַלְּלוּ <sup>115</sup>:

<sup>41</sup> and in their abominations. <sup>42</sup> שֶׁעַן *Nf.* to lean. <sup>43</sup> [as] a field. <sup>44</sup> חָרַשׁ to plough.  
<sup>45</sup> יִפֹּחַ *II6.* to breathe out [groans]. <sup>46</sup> פִּרְשׁ *Pf.* to spread out. <sup>47</sup> her hands, <sup>48</sup> אֲבַל to  
 mourn [§ 139 (8, iii)]. <sup>49</sup> אָנַח *Nf.* to sigh. <sup>50</sup> her people. <sup>51</sup> עֶטֶף *Nf.* to swoon [§ 137  
 (3, †)]. <sup>52</sup> babe, <sup>53</sup> and suckling. <sup>54</sup> שָׁאֲגַ to roar. <sup>55</sup> Thy foes. <sup>56</sup> שָׂרַק to hiss. <sup>57</sup> חָרַק  
 to gnash. <sup>58</sup> a tooth. <sup>59</sup> אָמַר to say. <sup>60</sup> בִּלְעַ to swallow up. <sup>61</sup> חָרַף *Pf.* to blaspheme  
 [§ 168 (i, β)]. <sup>62</sup> an adversary. <sup>63</sup> Exerc. XX (82). <sup>64</sup> for ever. <sup>65</sup> זָכַר to remember  
 [§ 168, (i, α)]. <sup>66</sup> the day. <sup>67</sup> חָשַׁב to think, to reckon. <sup>68</sup> as sheep of (or for).  
<sup>69</sup> slaughter. <sup>70</sup> צָעַק to cry out (in pain). <sup>71</sup> חָפַשׁ to search. <sup>72</sup> חָקַר to enquire  
 into. <sup>73</sup> p. 93 (No. 86). <sup>74</sup> [God of] hosts. <sup>75</sup> before that. <sup>76</sup> mountains. <sup>77</sup> טָבַע *X.* to  
 sink, *II6.* to be founded. <sup>78</sup> עָבַר to pass, pass over, to transgress.\* <sup>79</sup> His command-  
 ment (*lit.* mouth). <sup>80</sup> a bound. <sup>81</sup> Thou hast placed. <sup>82</sup> נָעַשׂ *Pf.* to be troubled  
 (E.V.). <sup>83</sup> the young lions. <sup>84</sup> for the prey. <sup>85</sup> Exerc. XIX. (83). <sup>86</sup> אָסַף to gather,  
 gather away. <sup>87</sup> קָעֵנָה a dwelling (*Heb.* "a den"). <sup>88</sup> רָבַץ to crouch down. <sup>89</sup> יִקְשֵׁת  
 to lay a snare. <sup>90</sup> לָכַד to take. <sup>91</sup> יָדַע to know. <sup>92</sup> רָעַשׂ to shake. <sup>93</sup> חָרַד to  
 tremble. <sup>94</sup> from sea, from [the] West. <sup>95</sup> [the] ends of. <sup>96</sup> שָׁבַע *Nf.* to swear.\*  
<sup>97</sup> liveth. <sup>98</sup> בָּרַךְ *K. & Pf.* to bless, *II0.* to bless oneself. <sup>99</sup> Ex. XX. (43). <sup>100</sup> not.

\* Words marked thus (\*) need not be given in the Notes again. † Cp. § 176 (ii, 1).



## EXERCISE XXVII.

(To be translated into Hebrew, § 11, ζ-μ.)

And Abram<sup>43</sup> passed-over\*<sup>1</sup> into<sup>2</sup> the land.<sup>3</sup> And he-moved\*\*<sup>4</sup> thence<sup>5</sup> towards<sup>6</sup> the mountain.<sup>7</sup> Before<sup>8</sup> The LORD's destroy-ing†<sup>9</sup> Sodom<sup>10</sup> and Gomorra.<sup>11</sup> And God remembered\*<sup>12</sup> Abraham,<sup>44</sup> and sent-away\*<sup>13</sup> Lot<sup>14</sup> from the midst<sup>15</sup> of the overthrow,<sup>16</sup> on<sup>2</sup> overthrowing†<sup>17</sup> the cities<sup>18</sup> in which Lot<sup>14</sup> dwelt.<sup>19</sup>

HE-will-bless<sup>20</sup> the fearers<sup>21</sup> of The LORD. The generation<sup>23</sup> of upright-ones<sup>23</sup> (*m.*) shall be blessed.<sup>20</sup> He-that-blesseth-him-self<sup>20</sup> [*IIIθ*. Partic.] in the earth<sup>24</sup> shall-bless-himself<sup>20</sup> in The God of Truth.<sup>25</sup> For as-heaven-is-high (Hebr. *as being-high-of* †<sup>26</sup> heavens<sup>27</sup>) above<sup>28</sup> the earth,<sup>24</sup> mighty-bath-been<sup>29</sup> His Mercy<sup>30</sup> on those-that-fear-Him (Hebr. *His fearers*<sup>21</sup> *m.*). As-a-father-is-merciful (Hebr. *as being-merciful-of* †<sup>31</sup> a father<sup>32</sup>) to (Hebr. *on*) children,<sup>33</sup> Merciful-hath-been<sup>31</sup> The LORD to (Hebr. *on*) those-that-fear-Him. And I-will-be-merciful-to||<sup>34</sup> whom<sup>34</sup> I-will-be-merciful-to.<sup>31</sup> In Thee an orphan<sup>35</sup> shall-find-Mercy (Hebr. *shall be compassionated*<sup>31</sup>). Look-forth<sup>36</sup> from Thy-holy-habitation (Hebr. *from the habitation*<sup>37</sup> of Thy holiness<sup>38</sup>) from<sup>39</sup> the heaven,<sup>27</sup> and bless<sup>20</sup> Thy people<sup>40</sup> Israel. For Thou, O-LORD, hast-blessed,<sup>20</sup> and [one is] blessed<sup>41</sup> (*m.*) for-ever.<sup>42</sup>

<sup>1</sup> עבר. <sup>2</sup> ב the prefix. <sup>3</sup> p. 47 (s). <sup>4</sup> עתק † *Hφ.* <sup>5</sup> כְּשָׁם. <sup>6</sup> § 71. <sup>7</sup> הָר, w. 'def. art.' הָהָר. <sup>8</sup> לִפְנֵי. <sup>9</sup> שָׂחַת *Pi.* <sup>10</sup> סֹדֹם. <sup>11</sup> עֲמֹרָה. <sup>12</sup> זָכַר (Fut. —). <sup>13</sup> שָׁלַח *Pi.* <sup>14</sup> לוֹט. <sup>15</sup> p. 108 (sa). <sup>16</sup> הִפְּתָה. <sup>17</sup> הִפֵּךְ. <sup>18</sup> p. 56 (a). <sup>19</sup> יָשַׁב. <sup>20</sup> בָּרַךְ *Pi.* to bless, *Pi.* to be blessed, *Hθ.* to bless oneself. <sup>21</sup> יִרְאַיִם (i.e., p. 84, Note \*). <sup>22</sup> דָּוָר. <sup>23</sup> יִשְׁרָיִם. <sup>24</sup> p. 47 (s). <sup>25</sup> אֱמִתּוֹ. <sup>26</sup> גְּבוּהָ (the ה is consonantal). <sup>27</sup> שָׁמַיִם. <sup>28</sup> עַל. <sup>29</sup> נָבַר. <sup>30</sup> חֲסֵד *Tab. X.* (1). <sup>31</sup> אֶרְחַם § *Pi.* to be merciful, to be merciful to, *Pi.* to be compassionated. <sup>32</sup> אָב. <sup>33</sup> *Tab. XIII* (4). <sup>34</sup> אֶת אֲשֶׁר. <sup>35</sup> יָתוֹם. <sup>36</sup> שָׁקַף *Hφ.* (Imper. 2 s. *m.*, w. ה). <sup>37</sup> כְּעֵין (§ 56, i). <sup>38</sup> קִדְשׁ. <sup>39</sup> מִן. <sup>40</sup> עַם (p. 91, 14). <sup>41</sup> *Pi.* Partic. <sup>42</sup> לְעוֹלָם. <sup>43</sup> אַבְרָם. <sup>44</sup> אַבְרָהָם.

\* Fut. w. † Conv.

† Infinitive Constr.

‡ § 178 (i).

§ 'Compensation' is not made in *Pi.* & *Pi.*, comp. *Tab. XVI* (2) (β, iii). The *Pi.* Past 3 s. *m.* takes — as in Note (e) on *Tab. XIV.*

‖ Past w. † Conv.

## SECTION XIV.

VERBS נ'פ, *i.e.* WHOSE FIRST ROOT-LETTER IS נ [Tab. XVII].

187. Many forms are like those of Verbs whose 1<sup>st</sup> Rt-letter is ה, ח, or ע.

188. (a) The Chief Variations from Tab. XVI (1) arise from some prefixes taking  $\bar{\text{—}}$ , as in the Fut. *K.* forms

(i) יֵאָבֵד etc., fr. אָבַד, יֵאָכֵל etc., fr. אָכַל, יֵאָמַר etc., fr. אָמַר etc.,; and forms used in Pause, such as יֵאָבֵד׃, יֵאָכֵל׃, etc.,\* which are of the following Class (ii) *viz.*

(ii) יֵאָחֲזוּ, יֵתְאַחֲזוּ, etc., fr. אָחַז; for some other instances of which ( $\bar{\text{—}}$ ) form see Tab. XVII.

[(iii) For a few forms of *Nφ.* and *IIφ.* see § 190 (β).]

(β) Some other Variations from Tab. XVI (1) in the *Kal*, are but slight. Thus, (i)  $\bar{\text{—}}$  in place of  $\text{—}$ , see Tab. XVII; and (ii) some contractions, as יֵתְוֹלֵי Jer. ii. 36 (2 s. *f.* Fut. *K.* of אָוַל), יֵאָחֲזוּ G. xxxii. 5 (1 s. Fut. *K.* of אָחַז, for יֵאָחֲזוּ which does not occur), and so in Pause אָחַז Pr. viii. 17, etc.

\* \* The Student's attention may be specially called to the Great Rule in the following § (189), Variations in accordance with which will be found to occur in some other Classes of Verbs as we proceed.

189. These Verbs (נ'פ) offer us the first opportunity of bringing forward the following very important

RULE: The 1<sup>st</sup> Convers. of the Fut. has the power of drawing back the Accent from the last to the penult. syllable, as in

\* The ( $\text{—}$ ) form also occurs in Pause; thus יֵאָכֵל׃ G. iii. 6, etc. But,

N.B. The ( $\bar{\text{—}}$ ) form of the Fut. is always adopted when (as in § 165, II) a  $\text{—}$  has to be replaced by a Vowel in Pause; thus יֵאָכֵל׃ fr. יֵאָכֵל׃, etc.

\*  $\text{וַיִּאָמְרוּ}$  2 S. vi. 6, fr.  $\text{יִאָמְרוּ}$  (and so  $\text{וַיִּאָמַר}$  v. 9, fr. the unused  $\text{יִאָמַר}$ ;  $\text{וַתֹּאמֶר}$  2 K. xix. 23, fr.  $\text{תֹּאמַר}$ ); but

- Obs. (i) NOT so in 1 Sing.; thus  $\text{וַאֲמַר}$  G. xx. 13, etc.; also  
 (ii) NOT if there be a Shva † between the last two Vowels [thus,  $\text{וַיִּפְקֹד}$  and  $\text{וַיִּצְמַן}$  remain unchanged]; and  
 (iii) NOT if the Accent be a Pause-Accent‡; and  
 (iv) sometimes also NOT, if the Accent be less than the 'Pause'-Accents, in a case of § 164 ( $\beta$ ).

Note. (a) The Accent is generally NOT drawn back if there be more than one vowel between the  $\aleph$  Convers. and the last syllable [thus we have  $\text{וַיִּפְקֹד}$  and  $\text{וַיִּצְמַן}$ ], but

(b) it is sometimes drawn back in such *Nφ.* forms, as in  $\text{וַיִּצְמַן}$  G. xxv. 8, etc.

190. (a) The form  $\text{הֶאֱכַל}$  of Inf. Abs. *Nφ.* was mentioned in 'Notes on Tab. XIV (d).' (So  $\text{הֶאֱסָף}$  2 S. xvii. 11). The *Nφ.* forms generally are as in §§ 175, 176; and those of other Voices as in the §§ following the two just now cited.

( $\beta$ ) There are a few instances of *Nφ.* and *Hφ.* forms having  $\aleph$  Quiescent in  $\text{—}$  (thus  $\text{אֵל־}$ ), or lost in  $\aleph$  or  $\text{—}$ ; thus

(i) *Nφ.* Past 3 pl.  $\text{נִאָמְרוּ}$  Jos. xxii. 9,  $\text{וַנִּאָמְרוּ}$  w.  $\aleph$  Conv.

Nu. xxxii. 30 (fr.  $\text{אָמְרוּ}$ );

(ii) *Hφ.* Fut. 1 s.  $\text{אֹכֵל}$  Hos. xi. 4 (fr.  $\text{אָכַל}$ ),  $\text{אֹבֵדָה}$  w. ה Jer. xlvi. 8 (fr.  $\text{אָבַד}$ ).

\* N.B. When, as here, the last letter of the word has Shva (which is *Quiescent*, being at the end of a word),—a long vowel in the last syllable is shortened on the removal of the Accent from that syllable [Pt. I, § 55 (9, b)]. So we have the  $\text{—}$  here instead of the  $\text{—}$  in  $\text{אָמְרוּ}$ , in accordance with Pt. I, § 19.

† Even if it is merely implied by Dag. Forte, as we shall see.

‡ Except  $\text{וַיִּאָמַר}$  in Job iii. 2, xl. 3, and v. 1 of Job iv, vi, viii, ix, xi, xii, xv, xvi, xviii-xxiii, xxv-xxvii, xxix, xxxiv-xxxvi, xxxviii, xl, & xlii; but not in xxxii. 6, nor in Chapters i & ii.

191. The  $\aleph$  is sometimes dropped in *Pl.* as in מְלַפְנֵי Job xxxv. 11 for מְלַפְנֵי Partic. *s. m.*, *w.* Pron. Aff. for 1 pl. ; and in *Hφ.*, as in מְלַפְנֵי Job. xxxii. 11 for מְלַפְנֵי, and מְלַפְנֵי Pr. xvii. 4 for מְלַפְנֵי. See more in Appendix.

192. With the exception of (i) the special (—)-form of the Fut. *K.*, viz. : אֲבֵל, in Pause,\*—and (ii) the retaining of the — unchanged in the אָמַר form when this is used in Pause,—the Pause-forms of these Verbs אָפַּע agree generally with §§ 165-167.

[Note. In the above, with Tab. XVII, enough is given for our present purpose. It is unnecessary to give here in detail forms which, as said in § 187, are like some or other of those in §§ 169-179.

For the אָפַּע form of Fut. *K.*, see Tab. XVII (2,  $\epsilon$ , i).]

\* See Tab. XVII (2,  $\gamma$ ) for Pause-forms of the Fut. *Kal*

#### ADDITIONAL NOTE.

The form אָבֵל (or אָבֵל) *K.* Fut. 1 s. takes the ה of § 144 thus אָבֵלָה (p. : אָבֵלָה). So, with this ה, the 1 pl. Fut. would be נִאָבֵלָה (p. : נִאָבֵלָה).

## APPENDIX ON VERBS נ'פ.

As said in § 187, many forms are like those of Verbs whose 1<sup>st</sup> Rt-letter is ה, ח, or ע. But

(i) The Infin. *K.* has not only the forms  $\text{בִּאֲכַל}$ ,  $\text{אֲכַל}$ , and so  $\text{אֲמַר}$  (with  $\text{־}$   $\delta$  on account of the removal of the Accent), but also—with  $\text{נ}$ — $\text{בִּאֲחֹזֶנּוּ}$ ,  $\text{בִּאֲמַר}$ ,  $\text{בִּאֲמַר}$ , \* $\text{לֵאחֹב}$ .

Note (a) Sometimes the  $\text{נ}$  has  $\text{־}$  as in  $\text{לֵאמֹר}$ .

(β) The common word  $\text{לֵאמֹר}$  (generally rendered 'saying') is Infin. *K.* fr.  $\text{אמר}$  [for  $\text{לֵאמֹר}$  or  $\text{לֵאמַר}$ ].

(ii) In the Imper. *K.*,

(a) The  $\text{נ}$  has  $\text{־}$  as in  $\text{אֲכַל}$ ,  $\text{אֲמַר}$ , and  $\text{אֲחֹזֶנּוּ}$  (p.  $\text{אֲחֹזֶנּוּ}$ );

(β) The Slight-vowel, which the  $\text{נ}$  takes in the 2 s. *f.* and 2 pl. *m.*, is generally  $\text{־}$  as in  $\text{אֲמַרִי}$  &  $\text{אֲכַלִי}$ ;

(γ) But before  $\text{־}$  the  $\text{נ}$  takes the Slight-vowel  $\text{ֿ}$ , as in  $\text{אֲחֹזֶנּוּ}$  and  $\text{אֲחֹזֶנּוּ}$ . The Pause-forms of these are  $\text{אֲחֹזֶנּוּ}$  and  $\text{אֲחֹזֶנּוּ}$  [§ 166 (b, i & ii)].

(δ) With the ה of § 141 (γ) we have the 2 s. *m.* Imper. *K.* forms (1)  $\text{אֲכַלֶּה}$  like  $\text{שִׁמְרֶה}$ , and (2)  $\text{אֲסַפֶּה}$  with  $\text{ֿ}$ .

Note (1). In  $\text{אֲחֹזֶנּוּ}$  2 s. *f.* Imper. *K.*, Ruth iii. 15, the  $\text{־}$  refers to the  $\text{־}$  of  $\text{אֲחֹזֶנּוּ}$ . Some however give there  $\text{אֲחֹזֶנּוּ}$  like the 2 pl. *m.*  $\text{אֲחֹזֶנּוּ}$ .

(2). For  $\text{אֲחֹזֶנּוּ}$  2 pl. *m.* Imper. *K.*, Ps. xxxi. 24, some give  $\text{אֲחֹזֶנּוּ}$ .

(3). For the rare form  $\text{אֲסַפֶּי}$  2 s. *f.* Imper. *K.*, comp. § 141 (δ).

\* For this some give  $\text{לֵאחֹב}$  in Eccl. iii. 8. From the Root  $\text{אחב}$  we have often the form with ה, thus  $\text{לֵאחֹבֶה}$ . The form  $\text{אֲחֹבֶה}$  gives, in direct Construction, the form  $\text{אֲחֹבֶה}$ —in  $\text{בִּאֲחֹבֶת}$ ,  $\text{בִּאֲחֹבֶת}$ ,  $\text{בִּאֲחֹבֶת}$ . Comp. § 137 (4, iii) p. 80. And the same form with Pron-Affixes gives  $\text{בִּאֲחֹבֶתוֹ}$  etc., see § 137 (4, iii).

The form  $\text{בִּאֲחֹבֶתוֹ}$  Hos. ix. 10 (Infin. *K.*, fr.  $\text{אחב}$ , w.  $\text{־}$  pref. and Aff. *their m.*) has  $\text{־}$  ( $\delta$ ), as in Tab. XV, and the ה has  $\text{־}$  in agreement with the  $\delta$  of the  $\text{נ}$ .

(iii) (a) The Verbs which REGULARLY take  $\text{—}$  to the prefixes of the Future, as in § 188 (i & ii) are אָבַד *to perish*, אָחַז *to hold*, אָכַל *to eat*, and אָמַר *to say*,—together with the Verbs אָבָה and אָפָה, for which see pp. 267 & 270.

(β) Several Verbs פ' have Fut. *K.* forms such as

(a) יֵאָרֵב, תֵּאָרֵב, etc.;

(b) יֵאָסֵר (as well as יֵאָסֵר), and so יֵאָפֵד Lev. viii. 7;

(c) יֵאָמֵן fr. אָמֵן, תֵּאָבֵל fr. אָבַל, etc.;

(d) יֵאָשֵׁם, תֵּאָשֵׁם, יֵאָשְׁמוּ 3 pl. *m.*, נֵאָשֵׁם 1 pl., fr. אָשַׁם;  
and so תֵּאָטֵר 3 s. *f.* fr. אָטַר, תֵּאָלֵף fr. אָלַף.

(e) יֵאָסְפוּ 3 pl. *m.*, etc. So some forms with Affixes have  $\text{—}$ .

(γ) Some Verbs have more than one of the Future forms: thus,

(a) From אָכַף the usual Future *K.* forms are יֵאָכֵף, תֵּאָכֵף, etc.; but we find also once אָכַף 3 s. *m.* (with  $\text{א}$  Convers.) for אָכַף, and once אָכַף 2 s. *m.* for אָכַף,—which are of the forms יֵאָכֵף, תֵּאָכֵף.

(b) So from אָהַב we have not only the usual Fut. *K.* forms יֵאָהֵב, תֵּאָהֵב, and so אָהֵב (contracted, and in Pause, for אָהֵב 1 s.), etc.; but also אָהֵב (like אָכַל), once in אָהֵב 1 s. w.  $\text{א}$  Convers. and three times w. Pron.-Affs. [§ 185].

(c) And so, conversely, from אָחַז we have as Fut. *K.* forms not only

(1) יֵאָחֵז 3 s. *m.*, תֵּאָחֵז 3 s. *f.*, (and אָחֵז 2 S. xx. 9 for אָחֵז 3 s. *f.* with  $\text{א}$  Convers.), אָחֵז 1 s. (and, with ה, אָחֵז), יֵאָחֵזוּ 3 pl. *m.* (p. יֵאָחֵזוּ; and, with  $\text{א}$ , יֵאָחֵזוּ),—but also

(2) יֵאָחֵזוּ 3 s. *m.* with  $\text{א}$  Convers., and אָחֵזוּ 2 s. *m.*, like יֵאָרֵב and תֵּאָרֵב.

(a) There may be  $\text{א}$  in place of  $\text{—}$ ; thus, אָוֹכְרָה 1 s. Fut. *K.* פ. ה, fr. אָמַר, etc.

(iv) Besides the contracted forms mentioned in § 191, we may mention here the following:—

(1) לְהִקְבִּיל Infn. *Hφ.* (Ez. xxi. 33), supposed by some to be for לְהִקְבִּיל

(2) וַיֵּאָצֵּל Fut. *Hφ.* 3 s. *m.* (Nu. xi. 25), for וַיֵּאָצֵּל or וַיֵּאָצֵּל;

(3) וַיִּגְרַב Fut. *Hφ.* 3 s. *m.* (1 S. xv. 5), supposed by some to be for וַיִּגְרַב;

(4) יִהְיֶה (Is. xiii. 20), which is taken (a) by some as *Hφ.* Fut. 3 s. *m.* for יִהְיֶה (Job xxv. 5), and (b) by others as *Pi.* Fut. 3 s. *m.* for יִהְיֶה,—which last is possible if we may assume a *Pi-él* Voice of the Root אָהַל. The *Pi.* of אָהַל occurs nowhere in the Bible.

## EXERCISE XXVIII.

(To be translated into English, §§ 11. a-e.)

וַיֹּאמֶר אֵלַי הַלּוֹא יָדַעְתָּ מָה הַמָּוֶה אֵלֶּה וְאָמַר לֹא אֶרְדֵּי :  
 זֶה דָּבָר יְיָ אֵל זְרַבְבָּל לֵאמֹר ... וְאָמַרְתֶּם בַּיּוֹם הַהוּא הוֹדוּ  
 לַיְיָ : הַזְּקוּ וַיֵּאמְרוּ לְבַבְכֶם : אֵת אֲשֶׁר יֵאָהֵב יְיָ יוֹכִיחַ : אֲנִי  
 אֶהְיֶה אֲהַב : וְאֵהֵב אֵת יַעֲקֹב : וְתֵאמְרוּ לְעוֹלָם אֲתִיב  
 גְּבֻרַת יְיָ : יֵאָחוּז בְּעַקֵּב פֶּתַח : וּבְכָל אֶרֶץ יִאֲנֹק חֲלָל :  
 \* וְתֵאבְלֵתִי אֵת מוֹנִיךְ אֵת בְּשָׂרָם : וְדָרַךְ רַשְׁעִים תֵּאבֵר :  
 אִמַר לַיְיָ מַחְסֵי וּמְצוּדֹתַי : אִמַר לְנַפְשִׁי יִשְׁעֶתְךָ אֲנִי :  
 הַאֲמַנְתִּי כִּי אֶדְבַר : אִמְרוּ בְּגוֹיִם יְיָ מֶלֶךְ : טוֹב הָאָרֶץ  
 תֵּאבְלוּ : אִסְףָּ אִסְפָּה יַעֲקֹב בְּלֶךְ : אִסְפָּה תִּצְלַעַה :  
 יֵאָכְלוּ עֲנִוִים וַיִּשְׂבְּעוּ : אִכְלוּ רַעִים : אֶהְבּוּ אֵת יְיָ כָּל  
 חַסִּידָיו :

1 אִמַר to say. 2 whether not? 3 יָדַע to know. 4 § 96 (ii, β). 5 אֶרֶן a Lord.  
 6 Zerubbabel. 7 יוֹם (m.) a day. 8 render ye thankful acknowledgments, give thanks.  
 9 חֹזֵק to be strong. 10 אִמֵן to be firm. 11 לֵב (m.) a heart. 12 אֶהֵב to love. 13 He  
 will correct. 14 for ever. 15 I shall be. 16 a lady (— for — in Pause). 17 יֵאָחוּז  
 to take hold. 18 עַקֵּב a heel. 19 a snare. 20 and throughout all. 21 יִאֲנֹק to groan.  
 22 a wounded one (m.). 23 אִכַל to eat. 24 תְּיָ (f.) oppressors, those that afflict thee.  
 25 בְּשָׂרָה flesh. 26 תֵּאבֵר to perish. 27 my place of refuge, my trust. 28 and my fortress.  
 29 תְּיָ (f.) salvation. 30 אִמֵן I φ. to believe. 31 מֶלֶךְ to be king. 32 [the] good of.  
 33 אִסְפָּה to gather. 34 הַכֹּל of thee. 35 הַתֵּלֵת her that halteth. 36 מְעִיבִים (m.).  
 37 יִשְׂבְּעוּ to have enough, to be satisfied. 38 רֵעַ a companion, a friend. 39 חַסִּידָה a pious  
 one (m.), a saint.

\* A Verb in *Hiph.* has sometimes two Objects expressed. So here, Nos. 24 & 25,—  
 the first Object THOSE CAUSED to eat, the second Object THAT WHICH they shall eat.

## EXERCISE XXIX.

(To be translated into Hebrew, § 11. ξ-μ.)

N.B. All Verbs אָב in this Exercise have the Fut. K. as in § 188 (α, i). For Pause-forms, see Tab. XVII. (2, γ) and § 192.

Wicked-ones<sup>1</sup> (*m.*) will-perish<sup>2</sup> [§ 162 (*d, i*)]. By<sup>3</sup> the breath<sup>4</sup> of God<sup>5</sup> they (*m.*)-will-perish<sup>2</sup> [Pause-form<sup>6</sup>]. All<sup>7</sup> my bones<sup>8</sup> shall say<sup>9</sup>, LORD, who<sup>10</sup> [is] like<sup>11</sup> Thee? And Zion (*f.*) hath-said,\*<sup>9</sup> The LORD hath-forsaken-me<sup>12</sup> [§ 162, (*d, i*)]. Say-thou<sup>9</sup> (*m.*) to<sup>13</sup> the house<sup>14</sup> of Israel, So<sup>15</sup> have-ye-said<sup>9</sup> (*m.*), saying,<sup>16</sup>... What shall-we-say?<sup>9</sup>

Tell-ye<sup>9</sup> (*m.*) a righteous-one<sup>17</sup> (*m.*) that<sup>18</sup> [there is] good,<sup>19</sup> for<sup>18</sup> the fruit<sup>20</sup> of their (*m.*) deeds<sup>21</sup> they-shall-enjoy<sup>22</sup> [Pause-form<sup>6</sup>]. Comfort-ye<sup>23</sup> (*m.*), comfort-ye<sup>23</sup> My people,<sup>24</sup> your (*m.*) God<sup>24</sup> will say<sup>9</sup> [§ 162 (*d, i*)]. And He-said,\*<sup>9</sup> Verily<sup>25</sup> My people<sup>24</sup> [are] they (*m.*). I will say<sup>9</sup> to the North,<sup>26</sup> Give-up.<sup>27</sup> And I-have-said: \*<sup>9</sup> "my Father!"<sup>28</sup> shalt-thou (*f.*) call<sup>29</sup> Me (Hebr. *to Me*). And we-will not say<sup>9</sup> any-more<sup>30</sup> "our God!"<sup>24</sup> to the work<sup>31</sup> of our hands.<sup>32</sup> The Glory<sup>33</sup> of Thy Kingdom<sup>34</sup> they (*m.*) shall tell<sup>9</sup> [Pause-form<sup>6</sup>].

<sup>1</sup> Exerc. XXVI (6). <sup>2</sup> אָבַר. <sup>3</sup> בְּ prefix. <sup>4</sup> נְשָׁמָה, § 56 (i & v). <sup>5</sup> אֱלֹהִים.  
<sup>6</sup> § 188 (Note \*, N.B.). <sup>7</sup> כָּל. <sup>8</sup> עֲצָמוֹת (*f.*) Tab. XII. 1 (pl.). <sup>9</sup> אָמַר. <sup>10</sup> כִּי.  
<sup>11</sup> בְּ prefix. <sup>12</sup> עָזַבְנִי. <sup>13</sup> אֶל. <sup>14</sup> Tab. XIII (3). <sup>15</sup> בְּגַן. <sup>16</sup> Inf. K., w. ל, of אָמַר.  
<sup>17</sup> צְדִיקִים. <sup>18</sup> כִּי. <sup>19</sup> טוֹב. <sup>20</sup> פְּרִי, i.e. the same. <sup>21</sup> מַעֲלָלִים. <sup>22</sup> אֲכַל. <sup>23</sup> נַחַם, *f.*,  
 Tab. XVI (2) [β, iii]. <sup>24</sup> Vocab. I. <sup>25</sup> אֵךְ. <sup>26</sup> צָפוֹן (*f.*). <sup>27</sup> תִּתֵּן. <sup>28</sup> אָב. <sup>29</sup> קָרָא. <sup>30</sup> עוֹד.  
<sup>31</sup> מַעֲשֵׂה. <sup>32</sup> יָד a hand. <sup>33</sup> כְּבוֹד. <sup>34</sup> מַלְכוּת (*f.*).



## SECTION XV.

VERBS פ', *i.e.* WHOSE FIRST ROOT-LETTER IS פ' [Tab. XVIII].

193. Some forms agree entirely with those in Tab. XIV; thus (i) the Inf. Abs. and the Past\* Tense & Participles *K.*, (ii) a few forms of particular Verbs, (iii) the *Pl.t.*, *Pā.*, and *Hθ.*‡ forms.

The special VARIATIONS are the following:—

194. The פ' is *dropped* in (a) the Inf. Constr. *K.*, and (β) the Imper. *K.*; thus, from ישב,

(a) INF. K. § שבת, פִּשְׁבַּת, בִּשְׁבַת, מִשְׁבַּת, but לִשְׁבַת w. ל;

and w. Pron. Affs. || שְׁבַתְךָ, שְׁבַתְךָ, שְׁבַתְךָ, etc.;

(β) IMPER. K. ¶ שְׁבִי, שְׁבִי, etc.; see Tab. XVIII.

\* Thus (fr. ירד) יָרַד, יָרַדָּה, יָרַדְתָּ, etc. [יָרַד, Ju. xix. 11, is given by many as 3 s. *m.* Past *K.* of ירד "by *aphæresis.*" But this is somewhat doubtful.]

† Except in some instances of the loss of the פ' by Contraction, as in וַיִּרְדּוּ Lam. iii. 53 (for וַיִּרְדּוּ like וַיִּגְלוּ of גלה, cp. Tab. XXIII), and a few other words.

‡ (a) Thus (fr. התעצב) התעצב, התעצב, התעצב (Ex. ii. 4, is irreg. 3 s. *f.* with פ' Convers.), יתעצבו, and so וַתִּתְלַחֲדוּ (ל) 3 pl. *m.* Fut. w. ו [of ילך, and וַתִּתְעַצְבוּ fr. יעץ;

(b) But, in some, פ' is replaced by ו; as in וְהִתְחַדַּע Inf. Constr. (w. ב) of ירע, ירע: 3 s. *m.* Fut. of יכח, and אֶתְחַדַּע 1 s. Fut. of ירע (Pause-form).

§ (a) In Pause: שְׁבַתְךָ.

(b) From ירע, בְּרַעַת, בְּרַעַת, בְּרַעַת (p. רַעַת: ירע).

|| (a) But [fr. לָכֶּהוּ ילך, etc., forms like those in § 62 (iii). And,

(b) from ירע, רַעַתוֹ, etc., forms like those in Tab. X (1).

¶ (a) w. ה, שְׁבַחַה. So (fr. ילך) לָךְ, לָךְ, לָךְ (p. לָכֶהוּ). Also,

(b) from ירע, רַעַי, רַעַי, רַעַי. And,

(c) from יחב, הַבּ gives *thou (m.)* [הַבּהּ (*i.e.* הַבּ w. ה) is used as an Interjection

for "Come!" "Come on!" or such like], הַבּי give *thou (f.)*, הַבּי give *ye (m.)*.

195. The ' is (*a*) sometimes Quiescent in '— [see § 197] as in

FUT. K. יִטַּב, תִּיטַּב, תִּיטְבוּ, etc. (or טַב, etc., Pt. I, § 12);

(*β*) sometimes Quiescent in '— as in the *Hφ.* forms הִיטַב, הִיטִיב, יִטִּיב, etc., Tab. XVIII.;

(*γ*) sometimes *lost* in — as in the forms

FUT. K. יִשַׁב, תִּשַׁב, תִּשְׁבוּ, etc. [see § 193]

(*δ*) sometimes replaced by י\*, either

(i) Consonantal,—as in the *Nφ.* Inf., Imper., & Fut., see Tab. XVIII; and in some *Hithpa-ël* forms [§ 193, Note (*†, δ*)];

(ii) Quiescent in י †,—as in the *Nφ.* Past & Partic., and in the *Hφ.* הוֹשִׁיב, הוֹשִׁיב, יוֹשִׁיב, etc.; or

(iii) Quiescent in י †, in the *Hoph-ël*;

(*ε*) sometimes dropped, and Dag. F. placed in the 2<sup>d</sup> Rt-letter [thus, for instance, in some forms of יצק,—as יִצַק & יִצְקוּ Is. xlv. 3 (1 s. Fut. *K.*), מִצַק I K. vii. 16 (Partic. *Hoph. s. m.*, 'i.c.')] ; so, from יצב, יִצְבֵה, נִצְבֵה (p. נִצְבֵה;) 3 s. *f.* Past *Nφ.*, הִצִיב 3 s. *m.* Past *Hφ.*, מִצַב s. *m.* Partic. *III.*].

196. These Verbs may be dealt with in the three following Classes :—

I. those that retain the ' as in § 195 (*a*);

II. those that *lose* the ' as in § 195 (*γ*);

III. those that drop the 1<sup>st</sup> Rt-letter, and take Dag. F. in the 2<sup>d</sup> Rt-letter, as in § 195 (*ε*). [But

N.B. a Verb has sometimes forms belonging to more than one of these Classes, and like those in Tab. XIV.]

\* Some imagine Roots י'ב for forms having י thus.

† For which there is — some few times.

‡ For which there may be י [Pt. I, § 14] as in יִקְרֹאת Ez. xxi. 21.

197. Class I.—(a) The forms יִטַּב, יִבֵּשׁ, (or יִטַּב, יִבֵּשׁ, Pt. I, § 12), etc., are really the same as יִלְבֹּשׁ, etc., in Tab. XIV.

[But the 1<sup>st</sup> Rt-letter † becoming Quiescent in the preceding †, the † is not required beneath it. Pt. I, § 29.]

There are a few varying forms which will be given in the Appendix.

(β) In Pause the 2<sup>d</sup> Rt-letter has †, as in תִּבְשׂוּ, יִבְשׂוּ; אִבְשׂוּ, יִבְשׂוּ; (or יִבְשׂוּ, Pt. I, § 12).

(γ) With † Convers. the Fut. form יִטַּב retains its Accent on the last syllable; thus וַיִּטַּב, and so וַהֲיִטַּב, etc. But,

(δ) fr. יִקַּן we have once וַיִּקַּן G. ix. 24. וַיִּקַּן, however, occurs four times, and וַיִּקַּן twice (\* וַיִּקַּן once, 1 K. iii. 15). So fr. יִצַר † וַיִּצַר G. ii. 7, and † וַיִּצַר v. 19.

(ε) The 1 s. & 1 pl., w. ה (§ 144), drop as usual the vowel of the 2<sup>d</sup> Rt-letter; thus, (fr. יֵעֵז אֵעֵזָה 1 s., and (fr. יֵרֵשׁ) נִרְשָׁה 1 pl. But, in Pause, these would become אֵעֵזָה; נִרְשָׁה; [§ 165, II, ii. 3]. Thus, וַאֲשֵׁנָה Ps. iii. 6, 1 s. Fut. K. w. † Convers.

(ξ) Some of these Verbs retain the † in the Hφ. also; † thus, the Hφ. forms fr. יִטַּב in Tab. XVIII,—and so (fr. יִנַּק) הִינִיק, הִינִיק, † מִינִיק, † מִינִיק, † מִינִיק, (or תִּינַק, Pt. I, § 12), etc.; and so (fr. יִלְךְ) הִלִּיכִי 2 s. f. Imper. Hφ. fr. יִלְךְ. [But the usual Hφ. forms from יִלְךְ are like הוֹשִׁיב, הוֹשִׁיב, etc., in Tab. XVIII.] So also, fr. יִלֵּל,

\* This form belongs to Class III.

† In the Bible, the Accent here is <sup>א</sup> which stands over the last letter of the word. That is the place for the Accent <sup>א</sup>. But it affects the penult. syllable here.

‡ The 1<sup>st</sup> Rt-letter † belonging to these forms is (i) sometimes dropped, as in וַיִּגְדָּהוּ (D. xxxii. 13) 3 s. m. Fut. Hφ. of יִגַּד w. Aff. הִגְדָּהוּ him [Sect. XXII], and

(ii) sometimes retained consonantly, as in יִיטַיב (Job xxiv. 21) 3 s. m. Fut. Hφ.

§ Partic. s. m., מִינִיקָה & מִינִיקָה s. f., etc. [The latter, w. Pron. Affs., has the †-Decl. (§ 62, ii), thus מִינִיקָתוֹ, and [†, i] מִינִיקָתוֹ 2 K. xi. 2 & מִינִיקָתוֹ G. xxiv. 50.]

|| In the form cited in Note (†, i).

הִילֵל (for הִילִיל) 3 s. *m.* Past, הִילֵל Imper. 2 s. *m.* and הִילִילִי 2 s. *f.* & הִילִילוּ 2 pl. *m.*, אִילִילָה 1 s. Fut. w. ה. But

(η) In some *Hφ.* Fut. forms of ילל the † is retained *consonantly* [cp. page 135, Note (†, ii)], thus יִילֵל 3 s. *m.*, אִילִילִי 1 s., יִילִילוּ 3 pl. *m.*, הִילִילוּ 2 pl. *m.* [For הִילִילוּ see § 201.]

(θ) When the Fut. *Hφ.* of form יִיטִיב has ו Convers., the Accent is generally drawn back; and the Long Vowel of the last syllable is then shortened.\* Thus, וַיִּטְבַּח 3 s. *m.*, וַיִּטְבַּח 3 s. *f.*; and so וַתִּינַק fr. יִנַּק, etc.

(ι) But most Verbs of this Class (I) have *Hφ.* forms like those of יֵשֵׁב in Column V. of Tab. XVIII. For such forms of Fut. *Hφ.* see § 198 (ε, etc.).

198. Class II.—(α) In the forms יֵשֵׁב, תֵּשֵׁב, תֵּשְׁבִי, etc., the 1<sup>st</sup> Rt-letter † is not written, but is understood and implied in the — of the Prefix-letter.

(β) In Pause, — is given to the 2<sup>d</sup> Rt-letter of Fut.† forms which have — in Tab. XVIII; thus, תֵּלְכִי 2 s. *f.* Fut. *K.* of יֵלֵךְ is in Pause: תֵּלְכִי, and so יֵלְכוּ gives: יֵלְכוּ, יֵלְכוּ gives: תֵּלְכוּ, etc. Cp. § 165 (II).

(γ) So fr. † אֵלְכָה & גֵּלְכָה, the 1 s. & 1 pl. w. ה (§ 144), we have in Pause: אֵלְכָה & גֵּלְכָה.

(δ) With ו Convers. (1) the Accent of יֵשֵׁב, תֵּשֵׁב, תֵּשְׁבִי, is drawn back; and so we have [cp. § 189(\*)] וַיֵּשֶׁב 3 s. *m.*, וַיֵּשֶׁב 3 s. *f.* & 2 s. *m.*, וַתֵּשֶׁב 1 pl. [see also (η)]. But (2) the

\* Cp. § 189 (Note \*) [on p. 129].

† So also in the Imper. *K.*; thus, fr. יֵלֵךְ we have: לֵךְ for לְכִי 2 s. *f.* and לְכוּ; לְכוּ 2 pl. *m.*, — as לְכָה 2 s. *m.* Imper. *K.*, w. ה, is in Pause: לְכָה [§ 194 (β, Note ¶)].

‡ אִילִילָה, Mi. l. 8, with the 1<sup>st</sup> Rt-letter † standing.

1 Sing. remains unchanged, thus וְאִשָּׁב. Also (s) in Pause we have וַיֵּשֶׁב, etc., cp. § 189 Obs. i & iii. See also (θ) below. So

(ε) the Fut. *Hφ.* (וְיֹשִׁיב, etc.) w. וְ Convers. is \*וַיֵּשֶׁב 3 s. *m.*, וַיֵּשֶׁב 3 s. *f.* & 2 s. *m.*, וַיֵּשֶׁב † (= וַנֵּשֶׁב) 1 pl.

(ξ) With ה, § 144, the '— remains; as in אֲוִלִּיכָה 1 s. Fut. *Hφ.* fr. יֵלֵךְ, and so נֹדְרֵיכָה 1 pl. fr. יֵדַע. So אֲסַפָּה 2 S. xii. 8, with — for י and — for '—.

(η) The forms יֵשֶׁב, etc., of the *K.*, and יֹשִׁיב, etc., of the *Hφ.*, have the Long-Vowel of the closed Final syllable shortened into — whenever the Accent is removed from the last syllable [as in (δ) and (ε)]. Thus, יֵשֶׁב-נָא G. xlv. 33; יֵשֶׁב בָּהּ Job xxii. 8; so אֵלֶיךָ לִי 1 s. (Song. iv. 6), and so [*Hφ.* Fut. of יִסָּף]: יִסָּף לְקַח; † אֶל-תִּסָּף Ex. x. 28

(θ) The 2<sup>d</sup> Rt-letter has sometimes — in the Fut. *K.* and *Hφ.*, especially in Pause; thus (from יֵלֵךְ) וַיֵּלֶךְ Job xxvii. 21; וַיֵּלֶךְ G. xxiv. 61, etc., Fut. *K.*; and וַיֵּלֶךְ Lam. iii. 2, Fut. *Hφ.* and so (fr. יִסָּף): אֶל-תִּסָּף Job. xl. 32.

199. When the 3<sup>d</sup> Rt-letter is Guttural,

(α) the Fut. § *K.* has — instead of — to the 2<sup>d</sup> Rt-letter; thus יֵדַע 3 s. *m.*, יֵדַע 3 s. *f.* & 2 s. *m.*, יֵדַע 1 s., יֵדַע 1 pl.,

[(β) of these, the Pause-forms are יֵדַע, יֵדַע, יֵדַע;]

(γ) also, in Pause, — replaces the — of 2<sup>d</sup> Rt-letter in 2 s. *f.*,

\* Once וַיֵּשֶׁב G. xlvii. 11, a Pause-form not in Pause.

† The י (for the ' of the Root) is implied in the —. So in וַיֵּלֶךְ 2 K. vi. 19, etc., as well as וַיֵּלֶךְ Ex. xiv. 21. See also (θ).

‡ For which we find once אֶל-תִּסָּף Pr. xxx. 6.

§ (α) For the Inf. Constr. *K.* יֵדַע, etc., see § 194, Note (s, b). And,

(β) for the Imper. *K.* 2 s. *m.* יֵדַע, see § 194, Note (s, c).

|| For which, once, יֵדַע Ps. cxxxviii. 6.

and 3 & 2 pl. *m.* Fut.; thus, תַּרְעִי Pause-form of תַּרְעֵי, and תַּרְעֵי of תַּרְעֵי; and so

(δ) the 1 s. & 1 pl. w. ה, viz. אַרְעָה and נַרְעָה, are in Pause אַרְעָה and נַרְעָה. Cp. § 165 (II, ii.).

(ε) In the *Hφ.* Imper. 2 s. *m.* the 2<sup>d</sup> Rt-letter has = as in הוֹרַע fr. ירע, הוֹבַח fr. יבח, הוֹשַׁע fr. ישע. But,

(ζ) w. ה, § 144, the ' appears as in הוֹשִׁיעָה (הוֹשַׁע) 2 s. *m.*

(η) In the *Hφ.* Fut. the 2<sup>d</sup> Rt-letter has (1) sometimes ' as in יוֹרִיעַ, יוֹבִיחַ, especially in Pause; but also (2) sometimes = as in יוֹדַע Nu. xvi. 5, יוֹבַח Job xvi. 21, וַיִּשַׁע Pr. xx. 22, (3) especially thus, in the expression of a wish, or with אַל *Deprecative*, or with וְ *Convers.* (as in וַיִּרַע, וַיִּבַח, וַיִּשַׁע & וַיִּשַׁע).

(θ) The Rules in Tab. XVI (3) may be referred to, as for several of the above, so also for other forms not mentioned here.

200. The Partic. forms are sufficiently given in Tab. XVIII. The *s. f.* and pl. *m.* & *f.* endings agree with those in § 139 (β). But when the 3<sup>d</sup> Rt-letter is Guttural, the *s. f.* form is תִּ= instead of תִּ= [Cp. Tab. XVI (3)]. Thus, יִרְעַת *Kal*, and מוֹרַעַת *Hôph.*, of ירע; and so נִבְחַת *Niph.* of יבח, (in p. :תִּ=).

201. The ה of the *Hφ.* Voice sometimes appears, as in יוֹשִׁיעַ (1 S. xvii. 47 & Ps. cxvi. 6) 3 s. *m.* Fut. *Hφ.* fr. ישע; and so in Ps. lxxxii. 6 בִּיהוֹסֵף, where יוֹסֵף is for יוֹסֵף *Joseph* (the same in form as 3 s. *m.* Fut. *Hφ.* fr. יסף). So in יוֹדוֹרַח (Ps. xlv. 18) 3 pl. *m.* Fut. *Hφ.* fr. ירה [Sect. XXI] with אֵל for *thee (m.)*. So too in יוֹלִילוּ (Is. liii. 5) 3 pl. *m.* Fut. *Hφ.* fr. ילל for ילילו. [The forms ילילו, etc., were mentioned in § 197 (η)].

202. Class III.—The forms in which the 1<sup>st</sup> Rt-letter is dropped and implied by Dag. F. in the 2<sup>d</sup> Rt-letter, as in § 195 (ε), agree with those in the next Section (XVI). Compare § 212.

203. Such forms as  $\text{קָרַע}$  (G. viii. 17 *Kri*) 2 s. m. Imp. *Hφ.* fr.  $\text{קָרַע}$  [and so  $\text{קָרַע}$  (Ps. v. 9 *Kri*), w. — for — because of the  $\text{ר}$ , fr.  $\text{קָרַע}$ ] agree with Tab. XIV. So  $\text{לָחַץ}$  (G. viii. 12, 3 s. m. Fut. *Nφ.*) is like  $\text{לָחַץ}$ , i.e.  $\text{לָחַץ}$  with the Accent drawn back by  $\text{י}$  Convers. And so some others, which need not be given, as they are not *Variations* from the forms of the Verb as given in Sect. XI.

## OBSERVATIONS XII-XV.

Obs. XII. The prefix  $\text{ו}$  (*and*) has sometimes — before a letter bearing an Accent 1 Vowel, especially if the Accent be Disjunctive; thus,  $\text{וַיַּיֵּן}$  and *wine* G. xiv. 18. The Rule shall be given in the Appendix.

Obs. XIII. The Interrogative  $\text{ה}$  has sometimes — followed by *Dag.* especially where it could not be mistaken for the 'Def. Art.' Thus,  $\text{הֲבָרַחְתָּ$  (Is. xvi. 7) WHETHER according-to the stroke of [ $\text{בָּרַח}$ ] ?

Obs. XIV. Personal-Pronoun forms are sometimes used with a Verb *Reflexively*, as in  $\text{לָבַט לָבַט$  go for yourselves (i.e. betake yourselves),  $\text{לָהּ וַתֵּשֶׁב}$  and she sat for herself (i.e. and she sat her down).

Obs. XV. The expression "A son of so-many years" is used for "A person so many years old;" thus,  $\text{בֶּן שֶׁבַע שָׁנִים}$  a son-of seven years (i.e. seven years old) [was Jehosh at-his-becoming-king ( $\text{בְּמָלְכוֹ}$ )] 2 K. xii. 1.

N.B. (i) In NIPH. of  $\text{פ}$  Verbs, the 1<sup>st</sup> Rt-letter ' (which is but rarely retained as in the Fut. form  $\text{פָּרַח}$  p. 288) is mostly replaced by  $\text{י}$  which is

(α) sometimes CONSONANTAL, as in the Infin. and Imper.  $\text{יִפְרַח}$  etc., and Fut.  $\text{יִפְרַח}$  etc.;

(β) sometimes QUIESCENT, as in the Past  $\text{פָּרַח}$  etc., and Partic.  $\text{פָּרֹחַ}$  etc.

(ii) In HIPII. the ' is

(α) sometimes itself QUIESCENT, as in  $\text{הִיטִיב}$  (Infin. Abs., and Imper. 2 s. m.) etc., and

(β) sometimes replaced by  $\text{י}$  QUIESCENT, as in  $\text{הִיטִיב}$  etc. [Tab. XVIII];

(iii) In HOPHI. the ' is replaced by  $\text{י}$  QUIESCENT, as in  $\text{הִיטִיב}$  etc.;

(iv) For the HIHPÄ-EL see § 193, and Note (†), on p. 133.

## VOCABULARY IV.

1. אב <i>a father</i> , Tab. XIII (1).	5. מֶלֶךְ <i>a king</i> , Tab. X (1).	10. פַּרְעֹה <i>Pharaoh</i> .
2. אח <i>a brother</i> , Tab. XIII (2).	6. עֶבֶד ( <i>m.</i> ) <i>a servant</i> , Tab. X (6).	11. רוּחַ ( <i>f.</i> ) <i>spirit</i> (Exerc. xxiv. 66).
3. יחדו <i>together</i> .	7. עֵשָׂו <i>Esau</i> .	12. שְׂאוֹל <i>the pit, or grave</i> .
4. לחם ( <i>m.</i> ) <i>bread</i> , Tab. X (1).	8. פֹּה <i>here</i> .	
	9. לֵסְת, <i>that not</i> .	

## EXERCISE XXX.

(To be translated into English, § 11. a-e.)

לֵךְ-לךְ<sup>2</sup> מארצך<sup>3</sup> ... : ויצאו<sup>3</sup> ללכת<sup>1</sup> ארצה<sup>4</sup> כנען<sup>5</sup> :  
 גירד<sup>6</sup> אברם<sup>7</sup> מצרימה<sup>8</sup> : ולאברם<sup>7</sup> היטיב<sup>9</sup> : וילך<sup>1</sup> למסעיו<sup>10</sup> :  
 ומלכי-צדק<sup>11</sup> מלך<sup>11</sup> שלם הוציא<sup>3</sup> להם<sup>12</sup> ויין<sup>12</sup> : ידע<sup>13</sup> תדע<sup>13</sup> כי  
 גר<sup>14</sup> יהיה<sup>15</sup> זרעך<sup>15</sup> בארץ לא להם<sup>16</sup> : תלבן<sup>17</sup> מאה<sup>18</sup> שנה<sup>19</sup>  
 וילד<sup>20</sup> : ויאמר<sup>21</sup> אברהם<sup>22</sup> אל געריו<sup>23</sup> שבו<sup>24</sup> לכם<sup>25</sup> פה עם  
 החמור<sup>26</sup> ואני והנער<sup>23</sup> גלגה<sup>1</sup> עד<sup>27</sup> פה<sup>27</sup> : התלכי<sup>1</sup> עם האישה  
 הנה ותאמר<sup>21</sup> [רבקה<sup>28</sup>] אלה<sup>1</sup> : ותלכנה<sup>1</sup> אחרי<sup>29</sup> האישה :  
 ויאמר<sup>21</sup> יעקב אלהי אבי אברהם ואלהי אבי יצחק ... אתה  
 אמרת היטיב<sup>30</sup> איטיב<sup>9</sup> עמך<sup>31</sup> : ויאמר<sup>21</sup> [עשו<sup>32</sup>] נסעה<sup>32</sup> וגלגה<sup>1</sup>  
 ואלכה<sup>1</sup> לגנרך<sup>33</sup> : תלכו<sup>1</sup> שנים<sup>34</sup> יחדו<sup>34</sup> : אל תלך בגררך עם<sup>31</sup> :

<sup>1</sup> ילך to go. <sup>2</sup> for thee (*m.*) [Obs. XIV, p. 139]. <sup>3</sup> יצא to go forth, to go out. [This Verb must be given in Sect. XXI; the form here agrees with Tab. XVIII.] <sup>4</sup> ארץ § 71 (ii). <sup>5</sup> Canaan.\* <sup>6</sup> ירד *K.* to go down, go down to, *Hφ.* to bring down, bring down to. <sup>7</sup> Abram.\* <sup>8</sup> מצרים Egypt.\* <sup>9</sup> יטב *K.* to be good, *Hφ.* to do good, to deal well, also to adorn. <sup>10</sup> for (or on) his journeyings. <sup>11</sup> And Melchizedech [king of Salem]. <sup>12</sup> ויין wine [Obs. XIII]. <sup>13</sup> ידע *K.* to know, to take notice, *Hφ.* to make known. <sup>14</sup> a sojourner. <sup>15</sup> shall be. <sup>16</sup> theirs, [belonging] to them (*m.*). <sup>17</sup> בן a son [Obs. XIII]. <sup>18</sup> a hundred. <sup>19</sup> a year [§ 106 (ii)]. <sup>20</sup> ילד *K.* to bear a child, *Nφ.*



אֲשֶׁכְּבָה<sup>35</sup> וְאִישָׁן<sup>36</sup> : הַאִירָה<sup>37</sup> עֵינַי פֶּן אִישָׁן<sup>38</sup> הַמָּוֶת † : וַיֹּסֶף<sup>39</sup>  
הַרְדֵּם<sup>40</sup> מִצְרִימָה<sup>41</sup> : וַיִּי<sup>42</sup> : מֹזִיד<sup>43</sup> שְׂאוֹל וַיַּעַל<sup>44</sup> : לְהוֹשִׁיב<sup>45</sup> עִם  
גְּרִיבִים<sup>46</sup> : וַיִּקְץ<sup>47</sup> פָּרְעָה וַיִּישָׁן<sup>48</sup> וַיַּחֲלֵם<sup>49</sup> שְׁנֵית<sup>50</sup> : בְּמִיטַב<sup>51</sup>  
הָאָרֶץ הוֹשֵׁב<sup>52</sup> אֶת אֲבִיד וְאֶת אַחִיד : הַאֲלֵךְ וְקָרָאתִי<sup>53</sup> לְךָ  
אִשָּׁה<sup>54</sup> מִיְּנֻקָּת<sup>55</sup> וְחִיגֶךְ<sup>56</sup> לְךָ אֶת הַיָּלֵד<sup>57</sup> : וְהֵאמֵר<sup>58</sup> בֵּית פָּרְעָה  
לְבִי<sup>59</sup> : הַיְלִיכִי<sup>60</sup> אֶת הַיָּלֵד<sup>61</sup> הַזֶּה : וַיִּדַע<sup>62</sup> אֱלֹהִים : וַיִּשַׁע<sup>63</sup> :  
מִד<sup>64</sup> חֹק<sup>65</sup> אֲבִיוֹן<sup>66</sup> : וְהָיָה<sup>67</sup> כִּי<sup>68</sup> תִלְכּוּן<sup>69</sup> † לֹא תִלְכוּ<sup>70</sup> רִיקָם<sup>71</sup> :  
וְגֹדַעְתִּי<sup>72</sup> בָם :

גֹּדַע<sup>73</sup> : וַיִּי<sup>74</sup> הוֹשִׁיעָה<sup>75</sup> לוֹ יְמִינוֹ<sup>76</sup> : הוֹדִיעֵנו<sup>77</sup> בְּעַמִּים<sup>78</sup>  
עֲלִילָתֵינוּ<sup>79</sup> : מוֹדַעַת<sup>80</sup> זֹאת : הוֹדִיעַ<sup>81</sup> וַיִּי יוֹשְׁעֵנו<sup>82</sup> : לֹא בְחָרֵב<sup>83</sup>  
וּבְחַנִּית<sup>84</sup> וַיְהוֹשִׁיעַ<sup>85</sup> : וְאֶת דְּבָאֵי<sup>86</sup> רֹחַ יוֹשִׁיעַ<sup>87</sup> : הוֹשַׁע<sup>88</sup>  
עַבְדְּךָ אֶתְּהָ אֱלֹהֵי : הָאֵר<sup>89</sup> פְּגִידָה<sup>90</sup> וְנִשְׁעָה<sup>91</sup> :

to be born. <sup>21</sup> אמר to say.\* <sup>22</sup> Abraham.\* <sup>23</sup> נער a youth, a young-man (Tab. X. 5). <sup>24</sup> ישב to sit, to sit down, also to dwell. <sup>25</sup> Obs. XIV. <sup>26</sup> חמור an ass. <sup>27</sup> עד לזה so far, to yonder place. <sup>28</sup> Rebekah.\* <sup>29</sup> after. <sup>30</sup> Inf. Hφ. of (9). <sup>31</sup> Tab. III. <sup>32</sup> let us take our journey. <sup>33</sup> before thee (m.). <sup>34</sup> two.\* <sup>35</sup> שכב to lie down. <sup>36</sup> ישן to sleep. <sup>37</sup> lighten Thou. <sup>38</sup> יוסף Joseph.\* <sup>39</sup> and He bath brought up. <sup>40</sup> princes. <sup>41</sup> יקץ to awake. <sup>42</sup> חלם to dream. <sup>43</sup> a second time. <sup>44</sup> in the best of. <sup>45</sup> and shall I call? <sup>46</sup> a woman. <sup>47</sup> ינק K. to suck, Hφ. to suckle, nurse [a child]. <sup>48</sup> ילד a child (m.). <sup>49</sup> ישע § Hφ. to save. <sup>50</sup> יד a hand, i.e. יד. <sup>51</sup> a strong one (m.). <sup>52</sup> a needy one. <sup>53</sup> and it shall be. <sup>54</sup> that when, <sup>55</sup> empty. <sup>56</sup> ימין a right-hand (f.). <sup>57</sup> among the peoples. <sup>58</sup> His doings. <sup>59</sup> ישיעה Salvation. <sup>60</sup> חרב a sword. <sup>61</sup> חנית a spear. <sup>62</sup> crushed ones of. <sup>63</sup> shew Thou the Light of. <sup>64</sup> Thy countenance.

\* Words marked thus (\*) need not be given in the Notes again.

† [In] death; or, as some give, '[the sleep of] death.'

‡ § 145.

§ Δφ. to be saved.

\*\* Pt. I, § 12.

## EXERCISE XXXI.

(To be translated into Hebrew, § 11. ζ-μ.)

And the thing<sup>1</sup> was-good<sup>\*2</sup> in the eyes<sup>3</sup> of Pharaoh. Forasmuch-as-God-hath-shewed-thee (Hebr. *after*<sup>4</sup> *causing-to-know-of*<sup>5</sup> *God thee m.*) all this,<sup>6</sup> there-is-none<sup>7</sup> [so] prudent<sup>8</sup> and wise<sup>9</sup> as-thou.† And the brethren<sup>10</sup> of Joseph went-down.<sup>\*11</sup> By this<sup>6</sup> I-shall-know<sup>12</sup> that true-men<sup>13</sup> ye [are]... —The lad<sup>14</sup> will-not be-able<sup>15</sup> to leave<sup>15</sup> his father. If your (*m.*) little<sup>17</sup> brother<sup>10</sup> shall not come-down,<sup>11</sup> ye-shall-no-more-see (Hebr. *ye-shall-not add*<sup>18</sup> *to-see*<sup>19</sup>) my face.<sup>20</sup> And-we-said<sup>21</sup> to our father, we-shall not be-able<sup>15</sup> to go-down.<sup>11</sup> If thou (*m.*)-art-not [Tab. XIII (‡, §)] sending,<sup>21</sup> we-will not go-down.<sup>11</sup> Could-we-certainly-know (Hebr. *whether to-know*<sup>22</sup> *could-we-know*) that he-would-say [Fut.], bring-down<sup>23</sup> your (*m.*) brother ?

And-offspring-was-born<sup>\*24</sup> to Joseph. And his bow<sup>25</sup> abode<sup>\*26</sup> in strength.<sup>27</sup> Come-down-thou (*f.*)<sup>11</sup> and sit<sup>26</sup> on<sup>28</sup> dust.<sup>29</sup> Who [is] like the wise<sup>9</sup> [One] ? and who knoweth<sup>30</sup> the interpretation<sup>31</sup> of a thing ?<sup>1</sup>—And He-hath-brought-down<sup>\*23</sup> the might<sup>32</sup> of her confidence.<sup>33</sup> Save,<sup>34</sup> O LORD, Thy people<sup>35</sup>... O-now,<sup>36</sup> LORD, save-Thou,<sup>37</sup> we-pray !<sup>38</sup>

<sup>1</sup> דָּבָר *m.* <sup>2</sup> יָטֵב (Class I, § 197). <sup>3</sup> Vocab. II (6). <sup>4</sup> אַחֲרַי. <sup>5</sup> Inf. *Hiph.* of יָדַע. <sup>6</sup> זֹאת. <sup>7</sup> אֵין. <sup>8</sup> גִּבּוֹן. <sup>9</sup> חָכֵם. <sup>10</sup> Tab. XIII (2). <sup>11</sup> יָרַד (Class II<sup>†</sup>). <sup>12</sup> יָדַע § 199. <sup>13</sup> בְּנֵי אִם. <sup>14</sup> נֶעֱר. <sup>15</sup> Fut. *Hoph.* of יָכַל. <sup>16</sup> עֹזֵב. <sup>17</sup> קָטָן. <sup>18</sup> Fut. *Hiph.* of יָסַף (like that of יֵשֵׁב). <sup>19</sup> לְיָאוֹז. <sup>20</sup> Vocab. II (7). <sup>21</sup> שָׁלַח *Pi.* <sup>22</sup> Inf. Abs. of (12) [followed by the Fut. of (12)]. <sup>23</sup> *Hiph.* of (11). <sup>24</sup> נִיפַח of יָלַד. <sup>25</sup> קֶשֶׁת (*f.*) decl. like Tab. X (1). <sup>26</sup> יָשַׁב. <sup>27</sup> אֵיתָן. <sup>28</sup> עָל. <sup>29</sup> עָפָר. <sup>30</sup> Partic. (1) *Kal* of (12). <sup>31</sup> פִּשְׁרָא. <sup>32</sup> עוֹ. <sup>33</sup> כִּוְכָחָה (N.B. Put ׀ before the ׀ when it has ׀ under it.) <sup>34</sup> *Hiph.* of יָשַׁע (§ 199, ε). <sup>35</sup> Vocab. I (14). <sup>36</sup> אֲנָא. <sup>37</sup> § 199, ζ. <sup>38</sup> גָּאֵ. <sup>39</sup> אַמֵּר, § 188 (α).

\* Fut. w. ׀ Conv.

† Hebr. *like thee (m.)*, Tab. II.

‡ § 198, p. 136.

## SECTION XVI.

VARIATIONS IN THE CASE OF VERBS  $\text{נ'ב}$ , *i.e.* WHOSE FIRST ROOT-LETTER IS  $\text{נ}$  [Tab. XIX].

204. Some forms are like those in Tab. XIV, *viz.* the Inf. Abs., the Past Tense, and Participles *Kal*,—the Infin., Imper., and Fut. *Nφ.*,—and the whole of the *Pi.*, *Pū.*, & *Hθ*.

205. The chief Variations are the following:

(i) the *disappearance\** of the 1<sup>st</sup> Rt-letter  $\text{נ}$  ( $\alpha$ ) in the Infinitive Constr. *Kal* [thus,  $\text{נָשָׂא}$  fr.  $\text{נָנַשׂ}$ ], the  $\text{נ}$  being added as in the 'ב Verbs, § 194 ( $\alpha$ )], and ( $\beta$ ) in the Imper. *Kal*,—see Tab. XIX;

(ii) the dropping of the  $\text{נ}$  (when it would have  $\text{—}$  *Quiescent*)† and the placing Dag. F. in the 2<sup>d</sup> Rt-letter,‡ as in  $\text{נָשָׂא}$  for  $\text{נָשָׂ(נ)א}$ ,  $\text{נָשָׂא}$  for  $\text{נָשָׂ(נ)א}$ , etc. This is seen [Tab. XIX] to be the case in Fut. *K.*, in the Past & Partic. *Nφ.*, and in the *Hiph.* & *Hoph.* Voices. Also,

N.B. these Verbs have usually the  $\text{—}$  (or *Hūph-āl*) form of the Sixth Voice. Cp. § 121. Thus,  $\text{נָשָׂא}$  3 s. m. Past *Hoph.* for  $\text{נָשָׂ(נ)א}$  corresponding to  $\text{נָשָׂא}$ , etc.

206. When the 2<sup>d</sup> Rt-letter is Guttural,

( $\alpha$ ) instead of the  $\text{נ—נ}$  Inf. form, § as in  $\text{נָשָׂא}$ , we have  $\text{נ—}$  as in  $\text{נָשָׂא}$  Inf. *K.* of  $\text{נָשָׂא}$  w.  $\text{ל}$ . [See also Note ( $\alpha$ ) on Tab. XIX.]

( $\beta$ ) It scarcely need be said that the Rules of Tab. XVI (3) [cp. § 181] hold for these Verbs also.

\* Only in the case of some of the Verbs which take  $\text{—}$  to the 2<sup>d</sup> Rt-letter in the Fut. [Cp. § 207]. See also 'Notes on Tab. XIX.'

† Forms in which the  $\text{נ}$  is *not* dropped agree with Tab. XIV, and therefore do not fall under this head, *viz.* of 'Variations.'

‡ The Dag. F. is sometimes dropped when the 2<sup>d</sup> Rt-letter has  $\text{—}$ ; thus, from  $\text{נָשָׂא}$ ,  $\text{נָשָׂא}$  [instead of  $\text{נָשָׂא}$  for  $\text{נָשָׂא}$ ], and so  $\text{נָשָׂא}$ , etc.

§ So also instead of the  $\text{נ—נ}$  in s. f. Partic. forms. Cp. Tab. XVI (3) (D).

207. Some Verbs פִּנ have the (—) form of Fut. *K.*; thus יִנְט, etc., as in § 205 (ii). And, of these, some drop the נ in the Infin. Constr. and Imper. 2 s. *m. K.*, as said in § 205 (i). But

208. other Verbs פִּנ have the (—) form of Fut. *K.* These do not take the ת־ form of Inf. *K.*, and do not drop the נ in the Imper. *K.* [§ 205, i]; thus, fr. גִּפַּל (of which the Fut. *K.* is יִפַּל etc.) we have the Inf. *K.* forms לִגְפַּל, בִּגְפַּל, וּגְפַּל, and the Imper. גִּפְלוּ 2 pl. *m.*; and so נִטַּשׁ 2 s. *m.* Imper. *K.* of נִטַּשׁ (of which the Fut. is יִטַּשׁ, etc.); etc.

209. Before a Guttural 2<sup>d</sup> Rt-letter, the נ is generally not dropped. But

(a) it is so dropped, and Compensation (for the Dag.) is made, in the *K.* Fut. יִחַת, תִּחַת, and

(β) it is so dropped, and Compensation is not made, in the *Nφ.* Past נָחַם, נִחַמְתִּי, נִחַמְתֶּם, and Partic. נֹחֵם, of נָחַם; and so in the *Nφ.* Past נִחַתְתִּי of נָחַת.

210. (a) Some Verbs have forms like those in Tab. XIV, besides corresponding forms like those in Tab. XIX; thus, fr. נִטַּר, יִטַּר and תִּטַּר, also יִנְטַר.

(β) Also some have both the (—) and the (—) form of the Fut. *K.*; thus, fr. נָדַר both יִדַּר, תִּדַּר, and also וְיִדַּר.

211. The 1 s. and 1 pl. Fut. *K.*, w. the ה of § 144, drop the Vowel of the 2<sup>d</sup> Rt-letter (except when the word is in Pause). Thus, נִסְעָה \* & נִסְעָה † 1 pl. Fut. *K.*; (in Pause: נִסְעָה) 1 s., & נִפְלָה (which would be in Pause: נִפְלָה) 1 pl.; etc.

\* In Pause the ם would have ׀, thus: נִסְעָה.

† See Pt. I, § 72 (Note \*, e) for (i) the help given to the pronunciation by dropping the Dag. F., as in § 205, Note †, and (ii) the additional help sometimes given by a Compound Shva [as in נִסְעָה, fr. נִסַּק, 1 K. xix. 20].

Similarly, in other Voices, except the *Hφ.*, in which the *Kherik* remains as usual (thus, נְגִידָה, אֲנִידָה, fr. נגד).

212. As said in § 202, some Verbs whose 1<sup>st</sup> Rt-letter is י drop their 1<sup>st</sup> Rt-letter and take Dag. F. in the 2<sup>d</sup> Rt-letter, and so have forms like those of the Verbs פִּנ in Tab. XIX. Thus, from

יָצַב, *Nφ.* Past [נָצַב], נִצְבָה, etc. Partic. נֹצֵב, etc.;

*Hφ.* Inf. (w. ל) לְהִצְיֵב, Past הִצְיֵב, etc., Fut. יִצְיֵב (יָצַב, יִצְבֵּ), etc.;

*Hδ.* Partic. מִצְיֵב. So, from

יָצַג, *Hφ.* Inf. הִצְיֵג, Past הִצְיֵג etc., Fut. יִצְיֵג (יָצַג), etc.

*Hδ.* Fut. יִצְיֵג (p. יָצַג). So, from

יָצַע, *Hφ.* Fut. יִצְיֵעַ, etc.

*Hδ.* Fut. יִצְיֵעַ. So, from

יָצַח,\* *K.* Fut. [יִצְיֵחַ], תִּצְחַח, etc.;

*Nφ.* Past יָצַח, etc., Fut. יִצְחֹחַ Is. xxxiii. 12 (for יִצְחֹחַ, the ך being resolved into ך followed by Dag.);

*Hφ.* Past הִצְיֵחַ, הִצְיֵחַ, etc.; Fut. [יִצְיֵחַ], יִצְיֵחַ, etc.

213. So יִנַּח† is given by some authorities as a Root which drops its י and takes Dag. F. in the 2<sup>d</sup> Rt-letter in *Hφ.* and *Hδ.*; thus, *Hφ.* Inf. לְהִנְיֵחַ (w. ל), Past הִנְיֵחַ (& הִנְיַח) etc., Fut. יִנְיֵחַ (& יִנְיַח) etc.; *Hδ.* מִנְיֵחַ, Partic.—הִנְיֵחָה (Zech. v. 11) 3 s. f. Past, is partly *Hδph.* and partly *Hiph.*

214. Besides the above, there are some occasional forms of Verbs יָצַח which are like forms of Verbs פִּנ in Tab. XIX.

\* As given by some authorities.

† Some, however, discard this Root, and suppose that there are two forms of the *Hφ.* & *Hδ.* of יָנַח, with different significations.

215. The Verb לקח *to take* drops its ל as the נ is dropped [§ 205, i & ii] in the Verbs פִּנ. Also,

N.B. on account of the ה, this Verb has ת— in the Inf. K. instead of the ת— of the form נָשַׁת fr. נָשַׁשׁ. Cp. § 206.

[For this Verb לקח see 'Notes on Tab. XIX,' Column (A).]

216. The Verb נתן *to give*, as seen in 'Notes on Tab. XIX' Column (B), also drops its 3<sup>d</sup> Rt-letter Nun before ת, and before נ; and Dagesh F. is then placed in the following letter (except in the case of תת\* Inf. Constr.). Thus we have the Infin. תתו *his giving* [instead of תנתו like תנתו], and תתך *thy (m.) giving*, תתך *thy (f.) giving*, תתי *my giving*, etc.; and so in the Past-Tense we have נתת [instead of נתנת], נתתי, נתת, נתתם, נתתן. In all these the 3<sup>d</sup> Rt-letter נ is dropped before ת. So in the 1 pl. Past נתנו [instead of נת(נ)נו] it is dropped before the נ of the termination ננ—.

217. For the Pause-forms of the Verbs פִּנ, it is sufficient to refer to §§ 165 & 166.

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\* This word has — instead of a *Short-Fowel followed by Dag. F.*

## VOCABULARY V.

- |  |                                      |   |
|--|--------------------------------------|---|
| 1. גבור <i>a mighty one (m.)</i> .     | 3. קבוד <i>(m.) glory, i.e. כבוד</i> | 5. עין (Vocab. II. 6) is rarely masc.         |
| 2. יבול <i>(m.) produce, increase.</i> | 4. נקם <i>(m.) vengeance.</i>        | 6. שבי <i>(m.) captivity (i.e. the same).</i> |

## EXERCISE XXXII.

(To be translated into English, § 11, a-ζ.)

חסד<sup>1</sup> ואמת<sup>2</sup> יצרו<sup>3</sup> מלך<sup>4</sup> : שמע<sup>4</sup> בגי וקח<sup>5</sup> אמרי<sup>6</sup> : לקחת<sup>6</sup>  
מוסר<sup>7</sup> השכל<sup>8</sup> : לתת<sup>9</sup> לפתאים<sup>10</sup> ערמה<sup>11</sup> : אם תקח<sup>5</sup> אמרי<sup>6</sup>  
... לתבונה<sup>12</sup> תתן<sup>9</sup> קולך<sup>9</sup> : אז תלך<sup>13</sup> לבטח<sup>14</sup> דרךך ורגלך<sup>15</sup>  
לא תנוף<sup>16</sup> : תגה<sup>9</sup> בגי לבך<sup>17</sup> לי ועיניך דרכי תצננה<sup>3</sup> :  
עיניך לנבח<sup>18</sup> יביטו<sup>10</sup> : ורעת<sup>20</sup> שפתיהך<sup>21</sup> ינצרו<sup>3</sup> : לא יועילו<sup>22</sup>  
אוצרות<sup>23</sup> רשע<sup>24</sup> וצדקה<sup>25</sup> תציל<sup>26</sup> ממונת<sup>27</sup> : לקח<sup>28</sup> טוב<sup>29</sup>  
נתתי<sup>9</sup> לבם : קחו<sup>5</sup> מוסרי<sup>7</sup> : הנה<sup>30</sup> אביעה<sup>31</sup> לבם רוחי : הביטו<sup>19</sup>  
אל אברהם אביכם : תגו<sup>9</sup> לי אלהיכם כבוד : יתן<sup>9</sup> קולו :  
והארץ תתן<sup>9</sup> את יבולה : ואל זה<sup>32</sup> אביט<sup>19</sup> אל עני<sup>33</sup> ונכה<sup>34</sup>

<sup>1</sup> mercy. <sup>2</sup> אמת truth. <sup>3</sup> נצר to keep, preserves. <sup>4</sup> שמע to hear. <sup>5</sup> לקח to take, to receive; *Nφ. & Hφ.* to be taken. <sup>6</sup> אמרים sayings. <sup>7</sup> מוסר instruction. <sup>8</sup> wisdom, intelligence. <sup>9</sup> נתן to give, to set, to give forth or utter [one's voice]. <sup>10</sup> to simple ones. <sup>11</sup> subtlety. <sup>12</sup> תבונה understanding. <sup>13</sup> ילך to go. <sup>14</sup> securely. <sup>15</sup> רגל (*f.*) a foot, Tab. X (i), *Du.* רגלים. \* <sup>16</sup> נגף to stumble [(so E.V. here); *Hφ.* to strike, dash, smite]. <sup>17</sup> לב (*m.*) a heart, w. aff. לבו, etc., pl. לבות. \* <sup>18</sup> straight forwards. <sup>19</sup> הביט *Hφ.* to look, to behold. <sup>20</sup> and knowledge. <sup>21</sup> שפה a lip, *Du.* שפתים. \* <sup>22</sup> יעל *Hφ.* to profit, to avail. <sup>23</sup> treasures of. <sup>24</sup> wickedness. <sup>25</sup> and righteousness. <sup>26</sup> נצל *Hφ.* to deliver. <sup>27</sup> from death. <sup>28</sup> doctrine. <sup>29</sup> good \* [Adject. *m.*, § 76 (i)]. <sup>30</sup> behold! <sup>31</sup> נבע *Hφ.* to pour out, to utter. <sup>32</sup> this one, such a one (*m.*). <sup>33</sup> a humble one (*m.*). <sup>34</sup> and one (*m.*) stricken of, (or *contrite*, as E.V.).

\* Words marked thus (\*) need not be given again in the Notes.

רוח : אֶצֶק <sup>35</sup> רוחי על וְרָעַף : וְהִקְרַבְתִּיו <sup>36</sup> וְנִגַּשׁ <sup>37</sup> אֵלַי כִּי מִי <sup>38</sup>  
 הוא <sup>38</sup> זֶה <sup>39</sup> עָרַב <sup>39</sup> אֶת לְבוֹ <sup>17</sup> לְנִשְׁתׁ <sup>37</sup> אֵלַי נָאִם י׃ : מְגִיד <sup>61</sup> דְּבָרָיו  
 לַיַּעֲקֹב : וְחָשַׁב <sup>40</sup> מַחְשְׁבוֹת <sup>41</sup> לְבַלְתִּי <sup>42</sup> יְדַח <sup>43</sup> מִפְּנֵי נִדַח <sup>43</sup> : נִקָּם  
 אֶקַח <sup>5</sup> : גַּם שָׁבִי גְבוּר יִקַּח <sup>5</sup> : מִי בַעַל <sup>44</sup> מִשְׁפָּטַי <sup>44</sup> יִגַּשׁ <sup>37</sup> אֵלַי :  
 מִפְּחַד <sup>45</sup> אֲנִיב תִּצַּר <sup>3</sup> חַי׃ <sup>46</sup> : וְרוּחַ קְרֹשֶׁף <sup>47</sup> אֵל תִּקַּח <sup>5</sup> מִפְּנֵי :  
 לֹא יַנַּע <sup>48</sup> בְּךָ רַע <sup>49</sup> : יַפֵּל <sup>50</sup> מִצַּדְךָ <sup>51</sup> אֵלֶיךָ <sup>52</sup> . . . אֵלֶיךָ לֹא  
 יִגַּשׁ <sup>37</sup> : וְהָיִית׃ <sup>53</sup> מִצַּק <sup>54</sup> וְלֹא תִירָא <sup>55</sup> :

וְאֶתְנָה <sup>9</sup> אֶת פְּנֵי אֵל אֲדֹנָי <sup>56</sup> הָאֱלֹהִים : וְאֶצְרָה <sup>3</sup> מִצֹּת <sup>57</sup>  
 אֲלֵהִי : חֲקִיךָ <sup>58</sup> אֶצְרָה <sup>3</sup> : אֶתְהָה הַצְּבֹתָ <sup>59</sup> כָּל גְּבוּלוֹת <sup>60</sup> אֶרֶץ :  
 הַגִּידוּ <sup>61</sup> הַשָּׁמַיִם צַדִּיקוֹ <sup>62</sup> : יוֹם <sup>63</sup> לְיוֹם <sup>63</sup> יִבִּיעַ <sup>31</sup> אֶמָּר <sup>64</sup> : גַּע <sup>48</sup>  
 בְּהָרִים <sup>65</sup> וַיַּעֲשֵׂנוּ <sup>66</sup> : כִּי אֶקַח <sup>67</sup> מוֹעֵד <sup>5</sup> אֲנִי מִיִּשְׂרָאֵל <sup>68</sup> אֲשַׁפֵּט <sup>70</sup> :

<sup>35</sup> יצק to pour (§ 212). <sup>36</sup> and I will bring him near. <sup>37</sup> נגשׁ K. & Nφ. to approach. <sup>38</sup> who is this [that]? (cp. § 96, ii. β, and § 97). <sup>39</sup> hath engaged, or pledged. <sup>40</sup> חשב to think, devise. <sup>41</sup> devices. <sup>42</sup> in order that not. <sup>43</sup> נדח to banish, expel. <sup>44</sup> *lit.* master of my suit, i.e. one in controversy with me. <sup>45</sup> from fear of. <sup>46</sup> חַיִּים (m.) life (a Noun of plural form). \*  
<sup>47</sup> Vocab. I (16). <sup>48</sup> נגע to touch, happen (as an evil accident) [with ב before the person or thing affected]. <sup>49</sup> evil (m). <sup>50</sup> נפל to fall. <sup>51</sup> beside thee (m). <sup>52</sup> a thousand, Tab. X (1). <sup>53</sup> and thou shalt be. <sup>54</sup> יצק *Hoph.* to be firm. <sup>55</sup> thou shalt fear. <sup>56</sup> The Lord. <sup>57</sup> [the] commandments [of]. <sup>58</sup> חקים statutes. <sup>59</sup> יצב *Hφ.* to place, to establish. <sup>60</sup> [the] borders [of]. <sup>61</sup> נדר *Hφ.* to declare. <sup>62</sup> צדק (m.) righteousness \*, Tab. X (2). <sup>63</sup> יום (m.) a day, pl. ימים 'i.e.' ימי \*. <sup>64</sup> אומר (m.) a saying. <sup>65</sup> הר (m.) a mountain, 'i.e.' הרים, pl. הרים 'i.e.' הרי \*. <sup>66</sup> עשׂן to smoke. <sup>67</sup> when. <sup>68</sup> appointed-time. <sup>69</sup> rightly. <sup>70</sup> שפט to judge.

\* Words marked thus (\*) need not be given in the Notes again.



## EXERCISE XXXIII.

(To be translated into Hebrew, § 11. ζ-μ.)

And Jacob vowed \*<sup>1</sup> a vow.<sup>2</sup> And Jacob told \*<sup>3</sup> to Rachel<sup>4</sup> that<sup>16</sup> the brother of her father he [was]. Tell-thou<sup>5</sup> (*m.*) to me what<sup>6</sup> [shall be] thy reward.<sup>7</sup> Better<sup>8</sup> [§ 82, i.] is my-giving<sup>9</sup> her to thee (*m.*) than my-giving<sup>9</sup> her to another<sup>10</sup> man<sup>11</sup>: abide<sup>12</sup> with-me.<sup>22</sup> And it-was-told \*<sup>14</sup> to Laban<sup>15</sup> that<sup>16</sup> Jacob had-fled<sup>17</sup> [§ 152]. And he-took \*<sup>18</sup> his brethren with<sup>13</sup> him. Recognize<sup>19</sup> for-thyself<sup>20</sup> (*m.*) what<sup>21</sup> [is thine] with-me,<sup>22</sup> and take<sup>18</sup> [it] to thee.—And he-took \*<sup>18</sup> of<sup>23</sup> that-which-came-to-hand (Hebr. *the-coming*<sup>24</sup> into<sup>25</sup> his hand) a present<sup>26</sup> for Esau his brother. And-he-bowed-himself<sup>27</sup> earthwards<sup>28</sup> seven<sup>29</sup> times<sup>30</sup> until<sup>31</sup> his-approaching<sup>32</sup> unto<sup>31</sup> his brother. And the women-servants<sup>33</sup> approached \*<sup>32</sup> . . . . And Leah<sup>34</sup> also approached \*<sup>32</sup> . . . . And afterwards<sup>35</sup> there-approached<sup>36</sup> Joseph and Rachel.<sup>4</sup>—And they (*m.*)-journeyed \*<sup>37</sup> from Beth-el.<sup>38</sup> And Jacob placed \*<sup>39</sup> a pillar<sup>40</sup> over<sup>41</sup> her grave.<sup>42</sup> And Israel journeyed \*<sup>37</sup>.—And He-conducted \*<sup>43</sup>, like the sheep,<sup>44</sup> His people.<sup>45</sup> And a new<sup>46</sup> spirit<sup>47</sup> I-will-give<sup>48</sup> within-you.<sup>49</sup> And I-will give †<sup>48</sup> in Zion Salvation<sup>50</sup> for Israel My glory.<sup>51</sup>

That-which thou (*m.*)-shalt-vow,<sup>52</sup> pay-thou.<sup>53</sup>

<sup>1</sup> נדר Fut. (=). [See § 210 (θ).] <sup>2</sup> נדרר. <sup>3</sup> נגד Hφ. <sup>4</sup> רחל. <sup>5</sup> Imper. Hφ. of נגד, w. ה. <sup>6</sup> מה. <sup>7</sup> משקרת, w. aff. משקרתו, etc. <sup>8</sup> טוב. <sup>9</sup> Inf. K. of נתן, w. aff. for my. <sup>10</sup> אחר. <sup>11</sup> איש. <sup>12</sup> Imper. K. of ישב, w. ה. <sup>13</sup> Tab. III (3). <sup>14</sup> Hφ. of (3). <sup>15</sup> לבן. <sup>16</sup> פי. <sup>17</sup> ברה. <sup>18</sup> לקח. <sup>19</sup> נכר Hφ. <sup>20</sup> לך. <sup>21</sup> מה. <sup>22</sup> עמי. <sup>23</sup> כן. <sup>24</sup> חבא. <sup>25</sup> ב. <sup>26</sup> מנחה. <sup>27</sup> וישתחו. <sup>28</sup> ארץ § 71 (iii). <sup>29</sup> שבע. <sup>30</sup> פעמים. <sup>31</sup> עד. <sup>32</sup> נגש. <sup>33</sup> pl. of שפחה. <sup>34</sup> לאה. <sup>35</sup> אחר. <sup>36</sup> 3 s. m. Past Nφ. of נגש. <sup>37</sup> נסע. <sup>38</sup> בית אל. <sup>39</sup> Hφ (§ 212). <sup>40</sup> מצבה. <sup>41</sup> על. <sup>42</sup> קברה. <sup>43</sup> Hφ of (37). <sup>44</sup> צאן. <sup>45</sup> Vocab. I (14). <sup>46</sup> חדש (*m.*). See § 59. <sup>47</sup> רוח (f.). <sup>48</sup> נתן. <sup>49</sup> במקרבכם. <sup>50</sup> תשועה. <sup>51</sup> תפארת (§ 74, f.). <sup>52</sup> נדר Fut. (-). [See also No. 1.] <sup>53</sup> שלם P%.

## SECTION XVII.

VARIATIONS IN THE CASE OF VERBS וָע, AND VERBS וְע  
 [Tab. XX].

218. There are two great Classes of Verbs whose 2<sup>d</sup> Rt-letter is ו or ו, viz. those

- (I) in which the ו (or the ו) is *Consonantal*,  
 (II) in which the ו (or the ו) is *Quiescent*.

219. The forms of the First Class agree with those of ordinary Verbs,\* and therefore do not require detailed mention here. But

220. IMPORTANT VARIATIONS take place when the 2<sup>d</sup> Rt-letter is ו (or ו†) *Quiescent*.

(i) The ו is sometimes *Quiescent* in ו; as in [see Tab. XX]

(a) *Kal*.—Infin., Partic (2), Imper. and Fut.,

(β) *Nφ*.—Past 2 s. & pl. (*m.* & *f.*), and 1 s. & pl. But

(N.B.) the defective form ו may occur for ו, as in

כָּרַם Ps. xii. 9 for כָּרְוֹם Inf. *K.* w. כ (fr. רוּם),  
 and so קָמַו for קָמְוֹ 2 pl. *m.* Imper. *K.*, וָאָקַם for  
 וָאָקְוֹ 1 s. Fut. *K.* w. ו Conv., וָקָמַו for וָקָמְוֹ  
 3 pl. *m.* Fut. *K.*, etc.

\* Thus, (a) when the 2<sup>d</sup> Rt-letter is ו *Consonantal*.—we have (1) fr. רוּחַ, רָחַח 3 s. *m.* Past *K.*, יָרוּחַ 3 s. *m.* Fut. *K.*, מְרַחֵחַ pl. *m.* Partic. *Pz*; (2) fr. צוּחַ, יִצְוּחַ in Pause for יִצְוּחִי 3 pl. *m.* Fut. *K.*; so (3) fr. הוּרַח, יְהוּרַח 3 pl. *m.* Fut. *K.* in Pause; (4) fr. נוּעַ, the Inf. *K.* לְנוּעַ w. ל, Past גָּנוּעַ 3 s. *m.*, גָּנוּעִי 3 pl. (in Pause for גָּנוּעִי), גָּנוּעִי 1 pl., also the Partic. נוּעַ s. *m.*, and Fut. יִנוּעַ 3 s. *m.*, etc.; (5) fr. עוּתַח, *Pz*. Inf. לְעוּתַח w. ל, Fut. יִעוּתַח 3 s. *m.*, etc. So, also,

(b) when the 2<sup>d</sup> Rt-letter is ו *Consonantal*.—(6) fr. אֵיבַח, יֵאֵיבַח 1 s. Past *K.*; (7) fr. קִים, the *Pz*. Inf. לְקִים w. ל, Past קָיַמַח 3 s. *m.*, קָיַמְוֹ 3 pl., Fut. וָאֵקִימַח Pause-form of וָאֵקִימַח 1 s. (with ה, and with ו Convers.), etc.; (8) the *Hθ* forms הִצְטִיחַ 1 pl. Past of צִידַח, and וַיִּצְטִיחֻהוּ 3 pl. *m.* Fut. (in Pause) of צִידַח. [For the transposition of the ו and the ת of הִתַּח, and for the change of the ת to ח, cp. 'Notes on Tab. XIV' (\*, \*)].

† See §§ 225-228.

(ii) The  $\dot{\iota}$  is sometimes Quiescent in  $\overline{Khoulem}$ ; as in

(a) the Inf. Abs.  $K.$  קום,

(β) some other Inf.  $K.$  forms, as מות\*, במות, במות,

(and so לבוא, but למות), and with Pron. Affs.,

מות\* *his dying*, etc., from מות *to die*,

(γ) some Fut.  $K.$  forms, as ישב, תשב, etc., besides

the more usual ישב, תשוב, etc.; and

(δ) throughout the  $N\phi.$ , except the forms in (i, β).

(iii) The  $\dot{\iota}$  is sometimes dropped † as in the  $K.$  Past [קם

3 s. *m.*, קמה 3 s. *f.*, קמת 2 s. *m.*, etc.], and

Partic (1) [קם s. *m.*, קמה s. *f.*, etc.], etc.; see

Tab. XX.

(iv) The  $\dot{\iota}$  is sometimes replaced by  $\dot{\iota}$ , either

(a) *written*, as in להקים Inf.  $H\phi.$  with ל, and הקים

Past 3 s. *m.*, etc., or

(β) *understood*, as in the Inf. Abs.  $H\phi.$  † הקם, and

the Fut. forms § יקם, תקם, etc.; and

(γ) the Long Vowel is sometimes shortened into  $\text{ֿ}$  as we shall see.

(v) The  $H\phi$ - $\dot{\alpha}l$  Voice of these Verbs has the same form as in the Verbs פ' [see Tab. XVIII]

\* This, and the like words fr. מות, may however be (as some take them to be) Declension-forms of the Noun מות *death*, with Pron. Affs. as in Tab. XIII (‡, ε). There are also מותי *my dying*, מותה *her* . . . , and מותנו (& מתנו) *our* . . . , and מתן *their* (*f.*) . . . , like the forms from קום.

† For which a Quiescent-letter is *understood*, generally. But sometimes such a letter *appears*, as the  $\aleph$  in דנסר (= דם 3 s. *m* Past  $K.$ ) Hos. x. 14, etc. So, for קם 3 s. *m.* Fut.  $H\phi.$  of קום, we find קם, Eccl. xii. 5 (See, also, p. 295).

‡ Once הקם, Jer. xlv. 25.

§ These  $\text{ֿ}$  forms are used (rather than the  $\text{ֿ}$  forms) in the three cases mentioned in § 162 (ε, ii).

(vi) Instead of *Pi-él*, *Pü-äl*, *Hithpā-él* forms, these Verbs have פּוֹלֵל, פּוֹלֵל, הִתְפּוֹלֵל forms, *i.e.* the 2<sup>d</sup> Rt-letter is Quiescent (and therefore cannot be doubled by Dag. F.), but the 3<sup>d</sup> Rt-letter is repeated. See Tab. XX.

221. The Past Tense forms in the second column of the *Kal* in Tab. XX, מָתָה, מָתָה, מָתָה, and the Partic. מָתָה, correspond to the פָּעַל forms of Past-Tense and Partic. *K.* in the 'Full' Verb [see § 138 (A)]. But,

Obs. (i) the  $\text{—}$  which, in the 3 s. *f.* and 3 pl. Past of the פָּעַל form of 'Full' Verbs, appears in the *Pause-forms* only, stands regularly in the forms מָתָה 3 s. *f.*, מָתָה 3 pl.; also

(ii) the Partic (1) *K.* s. *f.* and pl. *m.* and *f.* are מָתָה, \*מָתָה, [מָתוֹת]. But

(iii) the Imper. and Fut. of מוֹת are like those of קוּם.

[(iv) The Verb מוֹת having ת for its 3<sup>d</sup> Rt-letter drops this ת on receiving an additional *syllable beginning with* ת, and this latter receives Dag. F.; thus, מָתָה for מָתָה, מָתָה for מָתָה, מָתָה for מָתָה, מָתָה for מָתָה, etc. Cp. § 183 (β)].

222. The Past-Tense forms in the third column of the *Kal* in Tab. XX, *viz.* בָּשָׂה, בָּשָׂה, etc., and the Partic (1) בָּשָׂה, correspond to the פָּעַל form of the Past-Tense and Partic. in the 'Full' Verbs [see § 138 (A)]. But,

\* Thus לָגַם Neh. xiii. 21, pl. *m.*, fr. לִין or לִין. (The corresponding s. *m.* would be לָג, —like עָר Song. v. 2, fr. עוֹר.)

Obs. (i) the  $\dot{\text{ֿ}}$  which in the 3 s. *f.* & 3 pl. Past of the **פעל** form of 'Full' Verbs appears in *Pause*-forms only, stands regularly in the forms **בָּשָׂה** 3 s. *f.* and **בָּשׂוּ** 3 pl.—

(ii) The Partic (1) *K.* s. *f.* and pl. *m.* & *f.* are [**בוֹשֶׁה**], **בוֹשִׁים**, [**בוֹשֹׁת**].

(iii) In the Imper. (the form **בֵּשׂ** corresponds to the form **פָּקַד** with  $\dot{\text{ֿ}}$ ). The  $\dot{\text{ֿ}}$  stands regularly in the forms **בִּשֵׁ** 2 s. *f.* and **בִּשׂוּ** 2 pl. *m.*; but it appears in the corresponding *Pause*-forms, merely, in the case of 'Full' Verbs. So also

(iv) in the Fut. forms **יִבְשֵׁ** 2 s. *f.*, **יִבְשׂוּ** 3 pl. *m.*, **יִבְשׂוּ** 2 pl. *m.*, and in **יִבְשֶׁה** 1 s. *w.* ה;—for

(v) the Fut. forms **יִבְשׂ**, **יִבְשׂוּ**, etc., correspond to the ( $\dot{\text{ֿ}}$ ) forms **יִפְקַד**, **יִפְקַדוּ**, etc., of the 'Full' Verb,—the  $\dot{\text{ֿ}}$  of the prefix-letters being lengthened into  $\text{ֿ}$  in order to avoid the occurrence of the Short-vowel in an open syllable.

223. Some Verbs have here and there forms such as in § 221 or § 222, as well as others like those fr. **קוּם** in Tab. XX.

224. Some Verbs have (cp. § 220, ii,  $\gamma$ ) Fut. *K.* forms such as **יָחַם** (fr. **חוּם**) Ps. lxxii. 13, **תָּחַם** Ez. v. 11, as well as others such as **יָחַם**, **תָּחַם**.

The forms in Tab. XX, of which the chief features are sketched above, will be sufficient for this Exercise book—with the following additions [§§ 225–248].

225. Some few Verbs have י- (being ע' therefore) where the ה occurs in the *Kal* of קום [Tab. XX]; thus

- (i) INFIN. בין (*Absol.*) of Root שׁים (Constr.) of Root שׁים (=שום). So שׁית, and (w. ל) לְשׁית, and (w. Aff. י- my) שׁתי [=שׁיתי, Pt. I, § 12] of Root שׁית (=שות), etc.;
- (ii) IMPER. שׁים 2 s. *m.* (and w. ה, שׁימה, שׁימי 2 s. *f.* (and שׁמי Jer. xxxi. 21), שׁימו 2 pl. *m.* (also שׁמו);
- (iii) FUT. יִשׁים 3 s. *m.* (also יִשׂם and יִשְׂם), \*תִּשְׁים, etc.

226. Such Verbs have other forms like those in § 220 (iii); [thus, fr. שׁים in *Kal*, †

- (i) PAST שׂם 3 s. *m.*, שׂמה 3 s. *f.*, שׂמת 2 s. *m.*, שׂמת 2 s. *f.*, etc.;
- (ii) PARTIC (1) שׂם s. *m.*, שׂמה s. *f.*, etc. Also

(iii) there are sometimes ע' as well as ע' forms having the same 1<sup>st</sup> and 3<sup>d</sup> Rt-letters; thus, שׂום Inf. (Abs.) and שׂום, לְשׂום, etc., besides שׁים in § 225 (i); and so יִשׂום Ex. iv. 11, besides the more usual יִשׁים, etc., in § 225 (iii). So יִשְׂום Is. xxxv. 1 (3 pl. *m.* Fut. *K.* with Aff. ם— them *m.*, Sect. XXII) from שׂוש, although the usual Imper. and Fut. forms are from שׁישׁ]. But

227. there are also a few forms, as רִיבֹות (Job xxxiii. 13) 2 s. *m.* Past, בִּינְתי (Dan. ix. 2) 1 s. Past, and רִיגוּ (in וְרִיגוּם, Jer. xvi. 16, 3 pl. *m.* Past with Aff. ם— them *m.*), which are like *Hiph-Il* forms without the ה †.

\* Sometimes י- occurs as in תָּלַן Job xvii. 2 (3 s. *f.*, fr. לִין); and, in Pause, אֵל תָּלַן: Ju. xix. 20 (2 s. *m.*). But also יָלַן 3 s. *m.*, תָּלַן 3 s. *f.* & 2 s. *m.*, אָלַן 1 s., יָלַן 1 pl.; and אֵל תָּלַן, וְיָלַן 2 S. xvii. 16, cp. § 232 (iv).

† They agree generally with Tab. XX in other parts also.

‡ The full *Hif.* forms would be הִרִיבֹות, הִבִּינְתי, and הִרִיגוּם fr. הִרִיגוּ w. Aff. ם— (Sect. XXII).

[Note. Some have supposed that these forms, and also those in § 225 (i & ii), are really *Hφ.* forms without the ה. This may fairly be doubted, especially in regard to the forms in § 225 (i & ii)].

228. The Fut. *K.* forms of שׁים, viz. תְּשִׁים, יִשִּׁים, etc., being exactly the same as the *Hφ.* forms יָקִים, תִּקְיָם, etc., the 3 & 2 pl. *f.* would be תִּשְׁמְנָה like תִּקְמְנָה. So we find \*תִּנְגְלָנָה 3 pl. *f.* Fut. *K.* from גִּיל of which the Fut. *K.* forms are תִּנְגִּיל, יִנְגִּיל, etc.

[Note. As in § 220 (iv, β), the ' of these forms is often replaced by -; thus יִשְׁם for יִשִּׁים, etc. Cp. Note (§) on § 220 (iv. β).]

229. Some few Verbs have forms like † יָרַם 3 s. *m.*, תָּרַם 3 s. *m.*, from רוּם, as well as the more usual forms יָרוּם, תָּרוּם. So יִשָּׁב fr. שׁוּב, as well as the more usual יִשָּׁב, etc. [cp. § 220 (ii, γ)]. And so יִדוֹן, Gen. vi. 3, fr. דוּן, but the more usual Fut. is (fr. רִין) יִרִין, תִּרִין, etc.

230. Of the 3 & 2 pl. *f.* Fut. *K.* two forms are given in Tab. XX. The first of these two, viz. תִּקְמְנָה, corresponds with the Imper. 2 pl. *f.* קִמְנָה, as תִּפְקְדְנָה with פִּקְדְנָה. And so we have, (1) fr. שׁוּב, תִּשְׁבְּנָה (in ותִּשְׁבְּנָה 1 S. vii. 14; cp. Ez. xxxv. 9 *Kri*, and תִּשְׁבֶּן twice in Ez. xvi. 55). Similarly (2) fr. אָוַר, תִּאָרְנָה (in ותִּאָרְנָה *Kri* for ותראנה *Kthiv*, 1 S.

\* Like תִּשְׁבְּנָה 3 pl. *f.* Fut. *Hφ.* of שׁוּב; and so תִּקְמְנָה in Tab. XX.

† Sometimes such forms are used where there is a positive or negative *Wish*. But it is unsafe to limit the usage to that case. If we might *assume* such forms from Roots which have them not, we might say that the - (ו) of וְיָקִים (§ 232) is obtained from the - of יָקִים [which does not occur] instead of the † of יָקִים. But no advantage is gained by the assumption, and some objections might be raised.

xiv. 27). And (3) fr. בּוֹא, תְּבוֹאָנָה \* (and once תְּבוֹאָנָה, once תְּבוֹאֵן). But

231. several of the 3 pl. *f.* Fut. *K.* forms which occur are like תְּקוּמִינָה, the second form given in Tab. XX. Thus (1) fr. מוֹט, תְּמוּמִינָה; (2) fr. עוֹף, תְּעוּפִינָה; (3) fr. פּוֹיֵן, † תְּפוּצִינָה; and so (4) from אֲשׁוּב, תְּשׁוּבִינָה once (Ez. xvi. 55); (5) fr. בּוֹא, תְּבוֹאָנָה, תְּבוֹאָנָה once; but the form in § 230 (3) occurs about a dozen times.

232. The DRAWING BACK OF THE ACCENT by the ו Convers. of the Fut. produces, in the *Kal* and *Hiph.*, some remarkable changes in these Verbs. Thus,

(i) in *KAL*, יָקוּם has [in accordance with Pt. I, § 55 (9, b)] the Accent on the last syllable. But the ו Convers., as in § 189, draws away the Accent to the Penult. syllable. Consequently the Long-Vowel ו would then (if left) be unaccented and yet followed by *Shva Quiescent* understood with the ם. To avoid such a breach of the great Rule in Pt. I, § 55 (8), the ו is shortened into ן (ֶ) [Pt. I, § 19], and so we have the form † יָקָם. Similarly תְּקוּם gives תְּקָם. So, fr. אֲשׁוּב, יֵשׁוּב gives יֵשָׁב, etc. § And so

\* The ך being Quiescent, there is no *Shva* beneath it. For the Verb בּוֹא see pp. 272-276.

† Also תְּפוּצִינָה Zech. i. 17, תְּמוּמִינָה Ez. xiii. 19.

‡ In Pause, the Accent returning to the last syllable then, we have — instead of the ן (ֶ). Thus (for וּנְעָה; וּנְעָה) from עוֹף, and (for וּנְרִי; וּנְרִי) from רּוֹיֵן; and so (for וּנְצָם; וּנְצָם) fr. צוֹם, etc. For Pause-forms not in Pause, such as וּנְצָם Nu. xxxv. 16, וּנְצָם Am. ix. 5, cp. § 164 (β).

§ So אֲשׁוּב 1 pl. Fut. *K.* gives וּנְשׁוּב, which appears in the form וּנְשׁוּב (with ו 'superfluous') in Neh. iv. 9.—Cp. 2 S. xiii. 8.



(ii) in HIPH. יָקִים gives וַיִּקָּם with  $\text{־}$  in the place of the  $\text{־}$  of יָקִים. Similarly וַתִּקָּם gives וַתִּקָּם. So, fr. שׁוּב, יָשִׁיב gives וַיִּשָּׁב, and נִשְׁיב 1 pl. gives וַנִּשָּׁב, etc.

[N.B. The Pause-forms of וַיִּקָּם, etc., are וַיִּקָּם; etc.]

(iii) The Fut. forms in § 225, viz. יִשִּׁים, etc., are treated like those in (ii) here. Thus יִשִּׁים gives וַיִּשֶׁם, etc.

(iv) Similarly when from any other cause the Accent is removed from the last syllable of יָקִים, יָקִים, and such like, the forms are as above in (i)-(iii). Thus לָךְ וַיִּקָּם Job xxii. 28, יִשָּׁב-נָא 2 S. xix. 38, בּוֹ יָרַב † Ju. vi. 32, † אֶל תִּשָּׁב 1 K. ii. 20.

233. In the case of the 1 s. Fut., the Accent is not drawn back by the  $\text{ׁ}$  Convers.; and so אָקִים and אָקִים remain unchanged in וַאֲקִים *Kal* and וַאֲקִים *Hiph.*

234. When the 3<sup>d</sup> Rt-letter is ה or ע, the 2<sup>d</sup> Rt-letter takes  $\text{־}$  instead of  $\text{־}$  ( $\delta$ ) in the *Kal*, and also instead of  $\text{־}$  in the *Hiph.* Thus, fr. נָוַח to rest, the Fut. *K.* יָנַח 3 s. *m.* gives וַיִּנַּח and he rested, and the Fut. *Hiph.* יִנַּח 3 s. *m.* gives וַיִּנַּח and he caused to rest (or and he gave rest); so that, the two forms being exactly the same, the context alone can enable us to know whether וַיִּנַּח in any place is *Kal* or *Hiph.* §

\* If we might say that יָקִים would have the  $\text{־}$  replaced by  $\text{־}$  on receiving the  $\text{ׁ}$  Convers., and in the other two cases mentioned in § 162 (*e*, ii), then it would be the  $\text{־}$  of יָקִים which is shortened into  $\text{־}$  in וַיִּקָּם. [But, as in § 189 (i), the  $\text{־}$  itself remains in וַאֲקִים; and so in וַאֲשִׁים, etc. We have, however, וַאֲשֶׁר as well as וַאֲשֶׁר, etc.]

† So too the Imper. *Hiph.* הָרַם 2 s. *m.* becomes הָרַם when the Accent is removed from the last syllable. See 2 K. vi. 7.

‡ The Accent is not always drawn back so after אֶל; we find also אֶל תִּשָּׁב. Also fr. רִיב, we find אֶל תִּרְיב (*Kif*) Pr. iii. 30 [*Kethiv*].

§ An Accented  $\text{־}$  also appears sometimes, as in Tab. XVI (2) (B,  $\beta$ ); thus יָרַח for יָרַח, etc. So יָנַח (for יָנַח) in אֶל יָנַח 2 K. xxiii. 18.

Similarly וַיִּנַּע fr. נוע may be (so far as form is concerned) either Fut. *K.*, fr. יִנַּע, or Fut. *Hiph.*, fr. יִנַּעַ; and the context alone can decide which of the two it is. So, also,

235. when the 3<sup>d</sup> Rt-letter is ר, sometimes ׀ is chosen instead of ׀ (δ) in the *Kal*, and instead of ׀ in the *Hiph.* Thus, fr. סור to turn aside (Intrans.) the Fut. *K.* יִסֹר 3 s. *m.* gives וַיִּסֹר and he turned aside [to see, etc.] Ju. xiv. 8, and the Fut. *Hiph.* יִסֹר 3 s. *m.* gives וַיִּסֹר and he turned aside [i.e. removed the ashes from his face] 1 K. xx. 41.

So too when the Accent is removed from any other cause, as in יִצֹר 1 K. viii. 37, יִצֹר אל D. ii. 9,—but these may, perhaps, not be from צור.

236. (α) The Fut. 1 s. and 1 pl., with ה, are unchanged.

Thus אֶקְוֶה 1 s., נִקְוֶה 1 pl., of the *Kal*; and so the *Hiph.* תִּכְיֶה 1 s. (of כון), נִרְעֶה 1 pl. (of רוע), etc.\* And so,

(β) the *Hiph.* Imper. 2 s. *m.* with ה; thus הִרְיֶה (הִרַם) from רום, etc.

(γ) The *K.* Imper. 2 s. *m.* with ה has not only the Accent Penultimate as in קוֹמַה from קום; but also sometimes the Accent is on the last syllable as in קוֹמַה, which is exactly the same in appearance as the s. *f.* Partic (2) *K.* [The context alone enables us to distinguish, then, between the two words.]

\* For יִתְיַשֶּׁה, 3 s. *m.* with ה, see § 144 (γ).

237. The corresponding variation in regard to the position of the Accent is found also in the 2 s. *f.* Imper. *K.* (קֹוֹמִי\*), and sometimes in the 3 s. *f.* Past *K.* (קָמָה †); and more often in the 3 pl. Past *K.* (קָמוּ).

[Further remarks on the forms in § 236 (γ) and § 237 will be given in the Appendix.]

NOTES.

238. (i) In the Past *K.* of the Verb בּוֹא, the בּ takes ׀ in the place of — as in בָּאתָ (& בָּאתָ) 2 s. *m.*, בָּאתִי 1 s., etc. This is because the נ (being Quiescent in these forms) has not *Quiescent Shva*, as the מ has in קָמָה, קָמָתִי, etc.; and therefore, the syllable being now an 'open' one, the Short Vowel — is lengthened into ׀. Many other instances of this will be found to occur. Comp. Obs. XXIII., p. 185 [For the Verb בּוֹא see pp. 272–275.]

(ii) We find ׀ (instead of —) in וּפְשַׁתֶּם 2 pl. *m.* Past *K.* from פּוֹשׁ with ו pref. This, as also the ׀ in יִרְשָׁתֶם 2 pl. *m.* Past *K.* of יִרַשׁ and the ׀ in שְׁאַלְתֶּם 2 pl. *m.* Past of שָׁאַל ‡, are supposed by some to be obtained from the — of the פֻּעַל form of Past Tense *K.* This is possible; and thus the ׀ would be in analogy with the ׀ (ֶ) of the 2 pl. *m.* & *f.* of the פֻּעַל form of Past Tense. But the statement of § 138 (A) (ii) should

\* קֹוֹמִי (with the Accent on the last syllable) might be, instead, the Infīn. *Kal* with Pron. Aff. *my*. The context alone can decide between the two, when the Imper. 2 s. *f.* is so accented.

† קָמָה (with the Accent on the last syllable) might be, instead, the Partic (I) *K.* s. *f.*; and the context alone can decide between the two, when the 3 s. *f.* Past is so accented.

‡ The ׀ occurs also, sometimes, instead of the usual —, in some forms with Pronom. Affs.—as will be seen in Sect. XXII.

be borne in mind by the Student. This matter must be dealt with by and by.

(iii) The position of the Accent on the last syllable of some Past-Tense forms,—instead of the last but one as in Tab. XX,—must be dealt with hereafter, as said above. But, moreover,

N.B. the Accent is on the last syllable sometimes, not always, in accordance with § 160.

(iv) It need scarcely be said that לָנָו (in וְלָנָו Ju. xix. 13) is 1 pl. Past K. for לָנָו (לָנָו) fr. לָיִן. Cp. § 183 (a).

(v) The form וְלָנָו Zech. v. 4 is 3 s. *f.* Past K. fr. לָיִן, with ם in the place of ן.

239. In accordance with the great General Rule of § 59, the ן of יְמוֹתָיו disappears when the Accent is on the last syllable (by reason of the ן of § 145) as in יְמוֹתָיו 3 pl. *m.* K. with ן (or יְמוֹתָיו, Pt. I § 14). So תְּמוֹתָיו (or תְּמוֹתָיו) 2 pl. *m.* So also in the *Hiph.*; thus יְקִימוֹן 3 pl. *m.* Fut. *IIφ.* (with ן) Job iv. 4.

240. In NIPH., (a) when the 1<sup>st</sup> Rt-letter cannot receive Dagesh, we find Compensation made in the Infin. לְאָוֹר (for לְהָאֹר) Job xxxiii. 30 fr. אֹר, and so in the Fut. יַעֲוֹר Jer. vi. 22, etc., fr. עוֹר.\*

(β) Instead of the ן of נְקוּמְתָם 2 pl. *m.* Past, we have ן in נְפִצוֹתָם Ez. xi. 17, נְקִמְתָם Ez. xx. 43.

(γ) Instead of the ן in the Partic. *Nφ.* we have, also, *Shūrik*; thus נְבִכְיָם pl. *m.* Ex. xiv. 3 (Pt. I, § 14).

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\* This form is adopted, in the word יַעֲוֹר, Zech. ii. 17, for the *Past Niph.* 3 s. *m.* Once, also, we find נְקִמְתָם 3 s. *m.* Past *Nφ.*, in Pause, for נְקִמְתָם (as if fr. נְקִמְתָם, Sect. XVIII).

241. Instead of הָ in the HIPH. Past we find (α) sometimes הַ as in הִבִּישׁוּתָּ Ps. xliv. 8, הִקְיִצְתִּי Ps. cxxxix. 18; also (β) — before a Guttural, as in הִעָרַתִּי Jer. xi. 7.

242. Besides the long forms of the 2 s. & pl. and 1 s. & pl. of the Past *Hφ.* in Tab. XX, there are also a few forms which are more like to הִפְקַרְתִּי, הִפְקַרְתָּ, etc., in Tab. XIV. Thus הִנְפַּתָּ 2 s. *m.* fr. נוּחַ Ex. xx. 25, etc.; הִמְלַתִּי 1 s. fr. טוֹל Jer. xvi. 13. Similarly, from מוֹת, הִמְתַּתָּ 2 s. *m.* with הָ, הִמְתַּתִּי 1 s., \*הִמְתַּתְּם 2 pl. *m.*, \*הִמְתַּתְּוּ 2 pl. *f.*; and, from כוֹן, הִכְנַתִּי 1 pl. (2 Chr. xxix. 19) [cp. § 183].

243. 'BORROWED' FORMS.—Some words, belonging to Roots ו'ע in sense, agree in form with those of Tab. XX (פ'נ). Thus, (1) in the *Hφ.* PAST, הִסִּיתוּךָ 3 pl. with Aff. הָ † *thee (m.)* [instead of הִסִּיתִיךָ (or הָ), fr. סוֹת] Jer. xxxviii. 22; and so (2) in the *Hφ.* PARTIC. מְסִיתָ s. *m.*, and מְמַלִּינִים † or מְמַלִּינִים † pl. *m.* [instead of מְמַלִּינִים fr. לָו]; (3) in the *Hφ.* FUT. יִלְיוּ 3 pl. *m.*, תִּלְיֵנוּ † 2 pl. *m.*, [instead of יִלְיוּ, תִּלְיֵנוּ]; (4) the *Hoph.* Past הִקַּם 3 s. *m.* [2 S. xxiii. 1, instead of הִקַּמְתָּ fr. קוּם]; etc.

244. As other instances of 'Borrowed' forms we may mention here (1) הוֹבִישׁ 3 s. *m.* Past *Hφ.*, הוֹבִישָׁה 3 s. *f.*, הוֹבִישְׁתָּ 2 s. *m.*, הוֹבִישׁוּ 3 pl.,—when used in the sense of 'being ashamed' which belongs to the Root בּוֹשׁ, but the forms belong to the Root יבֹשׁ to be dry (Hos. xiii. 15).—So, on the other hand, יבֹשׁ in the sense "he or it will be dry." This sense belongs to the Root יבֹשׁ, but the form יבֹשׁ belongs to the Root בּוֹשׁ.

\* Observe the — here, instead of —. Further remarks on these, and some other forms, will be given hereafter.

† See Tab. XXV.

‡ In the sense *murmuring*.

Many other instances of 'borrowed' forms will be found to occur. Under this head may be classed the forms referred to in §§ 212, 214. Also the usual *Hoph-al* forms of the Verb עו are 'borrowed' from the פ' [cp. § 220 (v)].

So, too, we find forms 'borrowed' from the Verbs dealt with in the next Section (XVIII); as בּו (for בּו *he despised*) Zech. iv. 10, and so מַח Is. xlv. 18 in the sense of מַח Lev. xiv. 43.

245. The main Rules for Pause-forms [§ 165] hold in the Verbs עו. And, as in § 166 (c), we have the ׀ in such *Hθ*. Pause-forms as: הַתְּבוֹנִי; 3 s. m. Past, הַתְּבוֹנִי; 3 plu. Past, etc., הַתְּרוֹעֵעִי; 2 s. f. Imper., יִתְעַרֵּר; 3 s. m. Fut., etc.

246. The rare form הַתְּשׁוּטְמָנָה, Jer. xlix. 3, may be mentioned here. It is the 2 pl. f. Imper. *Hθ*. from שׁוּט, the שׁ being NOT transposed with the ת of הַת—probably to avoid having the תו immediately before the טְמָנָה, as would be the case if the form הַתְּשׁוּטְמָנָה were adopted.

[Obs. The ׀ of the מ here is in accordance with the (ק) form in Tab. XIV (vii)].

247. The following Participle-forms with Pron. Affs. will be recognized at once from Tab. XX; viz. קָמִי Partic. (1) *K. those rising up against me* (lit. *my risers up*). So מְרוֹמָמִי Partic. *Pl. one raising me on high* (lit. *my raiser on high*), מִתְקוֹמָמִי *one raising himself up against me* (lit. *my opponent*), etc. And so מִתִּידִי *thy (m.) dead ones*, from מִתִּים plu. of מִת, etc. But

248. as these Verbs differ so much from the 'Full' Verbs, it may be well to give here the following

TABLE OF PARTICIPLE-FORMS.

Plu. f.	i.e.	Plu. m.	i.e.	Sing. f.	i.e.	Sing. m.
קָמוֹת	קָמְ	קָמִים	קָמְ	קָמָה	קָמְ	* (a) (1)
מִתּוֹת	מִתְ	מִתִּים	מִתְ	מִתָּה	מִתְ	(β)
בְּשׂוֹת	בְּשׂוֹ	בְּשׂוּיִם	בְּשׂוֹ	בְּשׂוֹה	בְּשׂוֹ	(γ)
קוֹמוֹת	קוֹמְ	קוֹמִים	קוֹמְ	קוֹמָה	קוֹמְ	† (2)
נְקוֹמוֹת	נְקוֹמְ	נְקוֹמִים	נְקוֹמְ	נְקוֹמָה	נְקוֹמְ	‡ (II) <i>Niph.</i>
מְקוֹמוֹת	מְקוֹמְ	מְקוֹמִים	מְקוֹמְ	מְקוֹמָה מְקוֹמָת	מְקוֹמְ	(III) <i>Pi.</i>
מְקוֹמוֹת	מְקוֹמְ	מְקוֹמִים	מְקוֹמְ	מְקוֹמָה מְקוֹמָת	מְקוֹמְ	(IV) <i>Pu.</i>
מְקִימוֹת	מְקִימְ	מְקִימִים	מְקִימְ	מְקִימָה	מְקִימְ	§ (v) <i>Hiph.</i>
מוֹקְמוֹת	מוֹקְמְ	מוֹקְמִים	מוֹקְמְ	מוֹקְמָה	מוֹקְמְ	(vi) <i>Hoph.</i>
מִתְקוֹמוֹת	מִתְקוֹמְ	מִתְקוֹמִים	מִתְקוֹמְ	מִתְקוֹמָה מִתְקוֹמָת	מִתְקוֹמְ	(vii) <i>Hithp.</i>

\* (a) As in Note (†) on § 220, iii, so also an *N* stands in בְּשׂוֹיִם pl. m., and מִתּוֹת pl. f., (which are like קָמִים and קָמוֹת in I (1, α), above); and so in מִתּוֹת Pr. xxiv. 7.

(b) The Noun מִתְ (2 Chron. ii. 16), is of the form מִתִּים in I (1, β); but with *v* standing after the *ת*. (We find *ת* in קִימוֹת Job xxii. 20, our adversary according to some.)

(c) Instead of קָמִים pl. m., we find once קוֹמִים (2 K. xvi. 7) like בְּשׂוּיִם in I (1, γ).

(d) As Partic (1) forms with *י* (or *ת*) some have taken סוֹרָה (Is. xlix. 21), and others such, as מִשְׁבִּי Mi. ii. 8, מִשְׁבִּי Nu. xxxii. 17. But these seem to belong rather to I (2).

† With *ת* for *י* (Pt. I, § 14) we find מִלִּים Josh. v. 5.—The word זָרָה Is. lix. 5, for זָרָה s. f., has *ת* for *י*; cp. § 238 (v)

‡ (a) נְקוֹמָת occurs as s. f. in 2 S. xviii. 8 (נְקוֹמָת *Xithp.*).

(b) For נְקִימִים see § 240 (γ).

§ For מְקִימָת see § 243 (z).

## VOCABULARY VI.

1. אֲדֹנָי <i>The Lord, O Lord.</i>	3. אֶרֶץ ( <i>f.</i> ) <i>earth, a land, country.</i> In Pause אֶרֶץ. See also Exerc. XIII. 5. [See Tab. X (1) for the Sing., and Tab. XII (1) for the Plu.]	4. יָמִין ( <i>f.</i> ) <i>a right hand</i> [§ 56 and § 59].
2. אַף ( <i>m.</i> ) <i>anger, w. Aff.</i> אָפּוּ <i>his, . . . etc.</i>		5. כֹּחַ ( <i>m.</i> ) <i>strength</i> [§ 74 (a)].
		6. נָא <i>now, I pray, we pray.</i>
		7. תְּפִלָּה ( <i>f.</i> ) <i>prayer.</i>

## EXERCISE XXXIV.

(To be translated into English, §§ 11. a-e.)

קוּמָה<sup>1</sup> יִי וַיִּפְצוּ<sup>2</sup> אֵיבֻךְ<sup>3</sup> : נִבְנוּ<sup>4</sup> כְּסֵאֶךָ<sup>5</sup> מֵאִז׃<sup>6</sup> רָם<sup>7</sup> וְנִשָּׂא<sup>8</sup> שְׁכֵנִי<sup>9</sup>  
 עַד<sup>10</sup> : מִשְׁפִּיל<sup>11</sup> אַף<sup>12</sup> מְרוּמִים<sup>7</sup> : מְרוּמֵי<sup>7</sup> מִשְׁעָרֵי<sup>13</sup> מוֹת<sup>14</sup> : נְבוּרֵי<sup>15</sup>  
 וּמְרִים<sup>7</sup> רֵאשִׁי<sup>16</sup> : וְהִרְפַּת<sup>17</sup> עִמּוֹ יָסִיר<sup>18</sup> . . . : כּוֹנֵן<sup>19</sup> לְמִשְׁפַּט<sup>19</sup> כְּסֵאוֹ<sup>6</sup> :  
 וְהוּא יְבוּס<sup>20</sup> צָרִינוּ<sup>21</sup> : יִשׁוּבוּ<sup>22</sup> רְשָׁעִים<sup>23</sup> : יִבְשׁוּ<sup>24</sup> וַיִּכְנֹגוּ<sup>25</sup> אַחֲזֹר<sup>25</sup> :  
 אֶל יְרוּמוֹ<sup>7</sup> לְמוֹ<sup>26</sup> : תָּרַם<sup>27</sup> יָדְךָ<sup>27</sup> עַל צָרֶיךָ<sup>21</sup> : וַיְרוּם<sup>7</sup> אֱלֹהֵי יִשְׂרָאֵל<sup>28</sup> :  
 שִׁיתָה<sup>29</sup> יִי מוֹרָה<sup>30</sup> לָהֶם : תָּרוּם<sup>7</sup> יְמִינְךָ<sup>7</sup> : אֵתָהּ תִקּוּם<sup>31</sup> הַרְחָם<sup>31</sup>

<sup>1</sup> קום *K.* to arise, rise; *Ho. Partic.* one raising himself up against another,—an opponent. <sup>2</sup> פוצו *K.* to be scattered, *Hφ.* to scatter. <sup>3</sup> Exerc. XX (52). <sup>4</sup> בנו *Pi.* to establish, also to prepare; *Nφ.* & *Pz.* to be established. <sup>5</sup> כֵּסֵא a throne (*w. Aff.* כְּסֵאוֹ, etc.). <sup>6</sup> from of old. <sup>7</sup> רום *K.* to be high, exalted; *Pz.* to exalt, extol; *Hφ.* to make to be high (and so to exalt, raise on high), *Hφh.* to be taken away. <sup>8</sup> נִשָּׂא (*Nφ. Partic.*) lofty. <sup>9</sup> שֵׁכֵן to inhabit. <sup>10</sup> eternity. <sup>11</sup> שִׁפֵּל *Hφ.* to make low. <sup>12</sup> also. <sup>13</sup> שַׁעַר a gate (Tab. X, 5). <sup>14</sup> death. <sup>15</sup> my Glory. <sup>16</sup> רֵאשִׁי a head (*w. Aff.* רֵאשׁוֹ, etc. *Plu.* רֵאשִׁים).\* <sup>17</sup> and the reproach of. <sup>18</sup> סור *K.* to turn aside, depart; *Hφ.* to cause to turn aside, to remove. <sup>19</sup> for the judgment. <sup>20</sup> בוּס to tread down. <sup>21</sup> צַר a foe, pl. צָרִים. <sup>22</sup> שׁוּב to go back, turn back, turn away, return, repent. <sup>23</sup> בּוֹשׁ to be ashamed. <sup>24</sup> סוּג *Nφ.* to be turned, turned back. <sup>25</sup> backwards. <sup>26</sup> for them (*m.*) [Obs. XIV, p. 139]. <sup>27</sup> Exerc. XXIV (52). <sup>28</sup> יִשְׂרָאֵל salvation. <sup>29</sup> שִׁיתָה to put, place, appoint. <sup>30</sup> fear. [To "put fear to one" = to "put one in fear"]. <sup>31</sup> רָחַם *Pz.* to compassionate, have mercy on.

\* Words marked thus (\*) need not be given again in the Notes.



ציון . . . כי בא <sup>32</sup> מועד <sup>33</sup> : נסגנו <sup>24</sup> אהור <sup>25</sup> : רמה <sup>7</sup> קרני <sup>34</sup> ביי :  
 יי ירין <sup>56</sup> אפסי <sup>36</sup> ארין : וירם <sup>7</sup> קרן <sup>34</sup> משיחו <sup>37</sup> : מממתקוממי <sup>1</sup>  
 תשנבני <sup>38</sup> : נמו <sup>39</sup> שנתם <sup>40</sup> : וירם <sup>7</sup> קרן <sup>34</sup> לעמו :  
 תמותת <sup>41</sup> רשע רעה <sup>42</sup> : שבעו <sup>43</sup> וירם <sup>7</sup> לבם : ארור <sup>44</sup> הגבר <sup>45</sup>  
 אשר יבטח <sup>46</sup> באדם <sup>47</sup> ושם <sup>48</sup> בשר <sup>49</sup> זרעו <sup>50</sup> ומן יי יסור <sup>18</sup> לבו :  
 ועמי המיר <sup>61</sup> כבודו בלא <sup>52</sup> יועיל <sup>53</sup> : ולא שב <sup>22</sup> מרשעו <sup>51</sup> :  
 ויסר <sup>54</sup> פחו מעליו <sup>56</sup> : נעו <sup>57</sup> עורים <sup>58</sup> : ויאמר יי גם את יהודה <sup>60</sup>  
 אסיר <sup>18</sup> מעל <sup>60</sup> פני <sup>61</sup> באשר <sup>62</sup> חסירתי <sup>16</sup> את ישראל : והמלתי <sup>63</sup>  
 אתכם . . . על הארץ אשר לא ידעתם <sup>64</sup> : העד <sup>65</sup> העדתי <sup>65</sup>  
 באבותיכם . . . : סרו <sup>18</sup> וילכו <sup>66</sup> : ואפיץ <sup>2</sup> אתם <sup>67</sup> בגוים <sup>68</sup> : הורם <sup>7</sup>  
 התמיד <sup>69</sup> : צקון <sup>70</sup> לחש <sup>71</sup> : הרינו <sup>72</sup> חלנו <sup>73</sup> : כבודי מעלי <sup>60</sup>  
 הפשיט <sup>74</sup> ויסר <sup>18</sup> עמרת <sup>75</sup> ראשי <sup>16</sup> : כהני <sup>76</sup> וזקני <sup>77</sup> בעיר <sup>78</sup> גועו <sup>79</sup> :  
 צפו <sup>80</sup> מים על ראשי <sup>16</sup> : שטה <sup>20</sup> עונותינו <sup>81</sup> לנגרד <sup>82</sup> : בשנו <sup>23</sup> מאר <sup>83</sup> :

<sup>32</sup> hath come. <sup>33</sup> an appointed time. <sup>34</sup> קרן a horn (Tab. X, 1). <sup>35</sup> רין to judge.  
<sup>36</sup> the ends of. <sup>37</sup> His Anointed. <sup>38</sup> Thou wilt defend me. <sup>39</sup> נום to slumber, sleep.  
<sup>40</sup> their sleep. <sup>41</sup> מות K. to die, \* P<sup>l</sup>. to kill, H<sup>φ</sup>. to cause to die, (and so to kill). <sup>42</sup> evil.  
<sup>43</sup> שבע to be satisfied, satiated, to be full. <sup>44</sup> ארר to curse. <sup>45</sup> גבר a man (properly,  
 a mighty man). <sup>46</sup> בטח to trust. <sup>47</sup> in man. <sup>48</sup> שים to put, make. <sup>49</sup> flesh. <sup>50</sup> his  
 arm. <sup>51</sup> מור H<sup>φ</sup>. to change. <sup>52</sup> ל for [that which] not. <sup>53</sup> יעיל H<sup>φ</sup>. to profit, be of use.  
<sup>54</sup> wickedness \* (Tab. X, 4). <sup>55</sup> K. of No. 18. <sup>56</sup> from him. <sup>57</sup> נעו to wander.  
<sup>58</sup> blind (pl. m.). <sup>59</sup> Judah. \* <sup>60</sup> מעל from (lit. from upon). <sup>61</sup> My Face, Presence.  
<sup>62</sup> as. <sup>63</sup> מול H<sup>iph</sup>. to fling, cast; H<sup>aph</sup>. to be cast, cast away. <sup>64</sup> ידע to know. \*  
<sup>65</sup> as. <sup>66</sup> ילך H<sup>φ</sup>. to testify (followed by ב against). <sup>67</sup> ילך to go, go away. <sup>68</sup> Tab. III.  
<sup>69</sup> among the heathen. <sup>70</sup> the continual [sacrifice]. <sup>71</sup> צוק to pour out [§ 138 (B),  
 iv. §]. <sup>72</sup> a prayer (E.V.). <sup>73</sup> we have conceived. <sup>74</sup> הול (or חיל) to be in pain.  
<sup>75</sup> פשיט H<sup>φ</sup>. to strip. <sup>76</sup> the crown of. <sup>77</sup> בהן a priest. \* <sup>78</sup> זקן an elder. \* <sup>79</sup> עיר a city.  
<sup>80</sup> גוע to expire. <sup>81</sup> צוף to flow. <sup>82</sup> our iniquities. <sup>83</sup> before Thee. <sup>84</sup> exceedingly.

מות<sup>41</sup> נמות<sup>41</sup> : אִבְן<sup>81</sup> כְּאָדָם<sup>85</sup> תָּמוּתוֹן<sup>41</sup> : סִרְתֶּם<sup>18</sup> מִן הַדְרָךְ :  
 וּמְתוֹ<sup>41</sup> גְּדֹלִים<sup>86</sup> וּקְמִנִים<sup>87</sup> : הַתְּבוֹנָנוּ<sup>88</sup> וְקִרְאוּ<sup>89</sup> לְמִקְוֵנוֹת<sup>90</sup> :  
 תְּבַאֲנָה<sup>81</sup> לְךָ שְׁתֵּי-אֱלֹהִים<sup>92</sup>... : תִּפְוֹן<sup>1</sup> תִּפְלְתִי : אֲדַנִּי ... יִשְׁבֵּה<sup>22</sup> נָא  
 אֶפְךָ ... : עַד יִכּוֹנֵן<sup>93</sup> וְעַד יִשִּׁים<sup>94</sup> ... :  
 לְכוּ + וְנִשְׁוֹבָה<sup>22</sup> אֵל יְיָ : שׁוּבוּ<sup>22</sup> אֵלַי וְאִשׁוּבָה<sup>22</sup> אֵלֵיכֶם : לֹא  
 אֶחְפֹּץ<sup>94</sup> בְּמוֹת<sup>41</sup> הַמֵּת<sup>41</sup> : הַהָרִים<sup>95</sup> יִמּוּשׁוּ<sup>96</sup> וְהַגְּבְעוֹת<sup>97</sup> תִּמּוּטֵינָה<sup>98</sup> ... :  
 הַתְּעוֹרְרִי<sup>93</sup> הַתְּעוֹרְרִי<sup>93</sup> קוּמִי<sup>1</sup> יְרוּשָׁלַם<sup>100</sup> : אֵל תִּירָאִי<sup>101</sup> כִּי לֹא  
 תְבוֹשִׁי<sup>23</sup> : יְיָ מָמִית<sup>41</sup> וּמַחֶיהָ<sup>102</sup> : לֹא הַמֵּתִים<sup>41</sup> יִתְלַלּוּ<sup>102</sup> יְהוָה<sup>110</sup> :  
 קָמְתִי<sup>1</sup> אֲנִי לִפְתַח<sup>104</sup> לְדוּרֵי<sup>105</sup> : שׁוּשׁ<sup>106</sup> אֶשְׁשִׁשׁ<sup>106</sup> בְּיַי : אֲגִילָה<sup>107</sup>  
 בְּאֱלֹהֵי יִשְׁעֵי<sup>28</sup> : מִיִּי מִצְעָדֵי<sup>108</sup> גָּבַר<sup>45</sup> בּוֹנְנוּ : ... לֹא יוּטַל<sup>63</sup> :  
 בְּנִתָּה<sup>88</sup> לְרַעִי<sup>109</sup> מִרְחֹק<sup>110</sup> : רִבְתָּ<sup>111</sup> אֲדַנִּי רִיבִי<sup>112</sup> נִפְשִׁי : הָרִיעֵנִי<sup>113</sup>  
 לִי כָל הָאָרֶץ : רוּמְמוֹ<sup>7</sup> יְיָ אֱלֹהֵינוּ : וּנְרוּמְמָה<sup>7</sup> שְׁמוֹ יַחְדָּו<sup>114</sup> :  
 אֵל<sup>115</sup> יְיָ וַיָּאֵר<sup>116</sup> לָנוּ : וְקִדְמֹנִיּוֹת<sup>117</sup> אֵל תִּתְּבוֹנְנוּ<sup>89</sup> : עֲתָה<sup>118</sup> אֶקְוֶם<sup>1</sup>  
 יֹאמֵר יְיָ :

<sup>84</sup> verily, but. <sup>85</sup> as Adam, or man. <sup>88</sup> great. <sup>87</sup> and small. <sup>88</sup> בין *K.* & *Hφ.*  
 to understand, *Hθ.* to consider. <sup>89</sup> קרא to call \*. <sup>90</sup> קון *Pi.* to mourn. <sup>91</sup> בוא  
 to come [see § 230 (s)]. <sup>92</sup> these two [things] (*f.*) <sup>93</sup> עד until [that]. <sup>94</sup> חפץ to  
 take delight. <sup>95</sup> the mountains. <sup>96</sup> מושׁ to depart (*R.V.*). <sup>97</sup> and the hills. <sup>98</sup> נוט  
*K.* to be moved. <sup>99</sup> עור *Hθ.* to rouse oneself. <sup>100</sup> Jerusalem. \* <sup>101</sup> ירא to fear.  
<sup>102</sup> and maketh-alive (*E.V.*). <sup>103</sup> Exerc. XX (48). <sup>104</sup> פתח to open. <sup>105</sup> for my  
 Love. <sup>106</sup> שושׁ or שישׁ to rejoice. <sup>107</sup> גיל to be glad. <sup>108</sup> the steps of. <sup>109</sup> my  
 thought. <sup>110</sup> afar off. <sup>111</sup> ריב to contend, plead. <sup>112</sup> ריב a contention, cause.  
<sup>113</sup> רוע *Hφ.* to shout, make a joyful cry. <sup>114</sup> together. <sup>115</sup> God. <sup>116</sup> אור *Hφ.* to  
 give light. <sup>117</sup> and former things. <sup>118</sup> now. <sup>119</sup> IAH.

\* Words marked thus (\*) need not be given again in the Notes.

† Go to!, come!—

## EXERCISE XXXV.

(To be translated into Hebrew, § 11, ζ-μ.)

\*. \* All Verbs ו'ע here are to be Conjugated as in Tab. XX; and Verbs ו'ע as in §§ 225-228.

GOD<sup>1</sup> will-arise,\*<sup>2</sup> His enemies<sup>3</sup> will-be-scattered.\*<sup>4</sup> When-God-shall-arise-for-the-judgment (Hebr. *on*<sup>5</sup> *arising-of*<sup>2</sup> *for*<sup>5</sup> *the judgment*<sup>7</sup> GOD<sup>1</sup>). Earth<sup>8</sup> shall-greatly-reel\*<sup>9</sup> like the drunkard,<sup>10</sup> and shall-shake †<sup>11</sup> like the night-lodge.<sup>12</sup> Spare-Thou, †<sup>13</sup> O-LORD, Thy (Hebr. *over*<sup>14</sup> *Thy*) people.<sup>15</sup> Raise-high †<sup>16</sup> Thy (*m.*) foot-steppings.<sup>17</sup> They-have-made<sup>18</sup> their (*m.*) banners<sup>19</sup> tokens.<sup>19</sup>

I-made-to-turn-away<sup>20</sup> from a burden<sup>21</sup> his shoulder.<sup>22</sup> And Mine eye<sup>23</sup> spared\*<sup>13</sup> them (Hebr. *over*<sup>14</sup> *them* (*m.*)). And I-will-make †<sup>18</sup> all My mountains<sup>24</sup> the-way (Hebr. *for*<sup>5</sup> *the way*<sup>25</sup>), and My high-ways<sup>26</sup> shall-be-exalted (*m.*).<sup>16</sup> §

My steps<sup>17</sup> make-Thou (*m.*)-firm.<sup>27</sup> I-have-placed<sup>28</sup> in The-LORD my trust.<sup>29</sup> My heart<sup>30</sup> was-glad,\*<sup>31</sup> and my glory<sup>32</sup> rejoiced.\*<sup>33</sup> After-Thee<sup>34</sup> we-will-run. †<sup>35</sup>—Awake (*f.*),<sup>36</sup> awake,<sup>36</sup> put-on<sup>37</sup> strength,<sup>38</sup> O-arm<sup>39</sup> of The-LORD! . . . Art-

<sup>1</sup> אֱלֹהִים. <sup>2</sup> קוּם. <sup>3</sup> Exerc. XX (56). <sup>4</sup> פּוּץ K. to be scattered. <sup>5</sup> ב (prefixed to the Infin. K.). <sup>6</sup> ל (the prefix). <sup>7</sup> מִשְׁפָּט. <sup>8</sup> אֲרֶץ (*f.*) <sup>9</sup> מוֹעַ [the "greatly" to be expressed by the Infin. Absol. before the Tense, § 137 (1, d, β)]. <sup>10</sup> יָעִיבֹר. <sup>11</sup> גּוֹר H. <sup>12</sup> מְלוּנָה (used here for a "lodgement" slung up to a tree, or trees). <sup>13</sup> חוּם. <sup>14</sup> עַל. <sup>15</sup> עַם (עִמּוֹן *his* . . . , etc.). <sup>16</sup> רוּם K. to be high (or exalted), H. φ. to make (or raise) high. <sup>17</sup> פְּעָם Tab. X (6). <sup>18</sup> שָׂוִים or שָׁוִים. <sup>19</sup> אֹתוֹת, pl. אֹתוֹת. <sup>20</sup> סוּר H. φ. <sup>21</sup> מְבָל. <sup>22</sup> שָׁבָם Tab. X (2). <sup>23</sup> עֵין Tab. XIII (a). <sup>24</sup> הָרַי Exerc. XXXII (55). <sup>25</sup> פְּרָד. <sup>26</sup> pl. of מְסָלָה. <sup>27</sup> כּוֹן H. φ. <sup>28</sup> שִׁית. <sup>29</sup> מְחַסֶּה. <sup>30</sup> לֵב Exerc. XXXII (17). <sup>31</sup> שִׂמְחָה. <sup>32</sup> Vocab. V (3). <sup>33</sup> גִּיל. <sup>34</sup> אַחֲרָיִךְ. <sup>35</sup> דְּרוּץ. <sup>36</sup> עוֹר. <sup>37</sup> לְבִישׁ. <sup>38</sup> עוֹז.

\* Verb to precede its Noun, or Nouns.

† With ה at the end.

† Past w. 1 Convers.

‡ With ז at the end.

not thou (*f.*) the-same<sup>40</sup> that<sup>41</sup> made<sup>18</sup> [3 s. *f.* Past] the sea-  
 depths (Hebr. *depths-of*<sup>42</sup> a sea<sup>43</sup>) a way<sup>25</sup> for-redeemed-ones-  
 to-pass-over (Hebr. *for*<sup>6</sup> *passing-over-of*<sup>44</sup> *redeemed-ones*<sup>45</sup> (*m.*)?)  
 And the-ransomed-of<sup>46</sup> The LORD shall return<sup>47</sup> § and shall-come-  
 to †<sup>48</sup> Zion amid<sup>49</sup> glad-singing,<sup>50</sup> . . . ; rejoicing<sup>51</sup> and joy<sup>52</sup>  
 shall-they-attain-to<sup>53</sup> §, sorrow<sup>54</sup> and sighing<sup>55</sup> [shall] have-fled-  
 away (pl.).\*<sup>56</sup>

<sup>39</sup> זָרַע. <sup>40</sup> הָיָא. <sup>41</sup> The Prefix ה as in § 6. Cp. § 98. <sup>42</sup> מַעְמַקִּים. <sup>43</sup> יָם. <sup>44</sup> עָבַר  
 Infm. K. <sup>45</sup> גֵּאֵל. <sup>46</sup> פְּרוּי. <sup>47</sup> שׁוּב. <sup>48</sup> בּוֹא. <sup>49</sup> ב (the prefix). <sup>50</sup> רָנָה. <sup>51</sup> שִׂשְׂוֹן.  
<sup>52</sup> שִׂמְחָה. <sup>53</sup> נִשְׁנָה. <sup>54</sup> יָגוֹן. <sup>55</sup> אֲנָחָה. <sup>56</sup> נָוָם.

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\* † § See Notes on p. 167.

The Student may write out for Practice:—

- (1) the Fut. K., and the Fut. Hφ., of נָוָם to be high;
- (2) the same two Futures with † Conversive.

## NOTE.

[Those who are eager to begin to read *The Bible* itself may proceed to do so now by help of the following Outline-sketch of the remaining Classes of Verbs and by continual reference to the corresponding Tables.

But we strongly advise the Student not to do so,—but, instead, to work carefully through not only these pp. 169–178 but also the Observations XVI–L (on pp. 179, etc.) and the additional Exercises XXXVI–L. It is scarcely possible to get the requisite familiarity with some of the remaining Verb-forms without carefully working through the Exercises upon them. Wise Students will find themselves well rewarded for this additional toil.]

(I.) SECTION XVIII has to deal with ‘Variations from Tab. XIV when the 2<sup>d</sup> and 3<sup>d</sup> Rt-letters are the same.’ [As, for instance, in Verbs from the Roots סנב, נדר.] But

(a) in many forms from such Roots there is no ‘Variation’ from Tab. XIV; and

(β) for the ‘Variations’ we may refer to Tab. XXI.

[See also Obs. XVI–XXII, & Exerc. XXXVI & XXXVII, pp. 179–184.]

(II) SECTION XIX has to deal with ‘Variations from Tab. XIV when the 3<sup>d</sup> Rt-letter is נ.’ The *chief* ‘Variations from Tab. XIV’ are:—

(a) the 2<sup>d</sup> Rt-letter has ף followed by נ Quiescent,

(i) instead of ף followed by a letter with Shva-Quiescent [see Tab. XXII], and

(ii) in a few instances, in 3 s. *f.* Past forms, as

קָרַאת (instead of קָרְאת), and so הִבְאֵת  
G. xxxiii. 11 (instead of הִבְאֵת like הִוְקַמְתָּ);

(β) in the פִּעַל form of Past *K.*, the ף is retained in the 2<sup>d</sup> and 1<sup>st</sup> Persons,—as in יָרַאת 2 s. *m.*, etc.;

(γ) The נ־ form is the common one in the other Voices.

Obs. Some words, which belong in signification to Roots נ־, have forms that are ‘borrowed’ from Roots ה־, for which see Tab. XXIII.

[See also Obs. XXIII–XXV, & Exerc. XXXVIII & XXXIX. pp. 185–189.]



*K.* fr. הִיהָ\*, and so יְהִי (p. יְהִי) fr. הִיהָ\*. (6) Also the *K.* forms יִשָּׁל 3 s. *m.* fr. שָׁלַח, 3 s. *f.* fr. בָּהַח, and so תִּתַּע fr. תָּעַה, etc.; and (6) יִפְתָּ 3 s. *m.* Fut. *Hφ.* fr. פָּתַח, etc. [(6) For forms from עָלָה, עָשָׂה, and others such, see (5).]

- (5) The Fut. *K.* forms יַעֲלֶה 3 s. *m.*, תַּעֲלֶה 3 s. *f.* & 2 s. *m.*, נַעֲלֶה 1 pl., and their apocopated forms יַעַל, תַּעַל, נַעַל, are the same as those of the Fut. *Hφ.*

Also the 1 s. Fut. *K.* אַעֲלֶה and the 1 s. Fut. *Hφ.* אַעַל have, both of them, the same apocop. form אַעַל.

The *Nφ.* forms יִגְלֶה, etc., and so תַּעֲשֶׂה, † תַּעֲשֶׂה, etc., merely lose the הַ when apocopated. Thus יִתַּעַשׂ 3 s. *f.* (w. וַ pref.), and so יִרְאֶה, † יִרְאֶה, fr. רָאָה of רָאָה.

- (7) The 3 s. *m.* Fut. *K.* יִרְאֶה *he will see*, and the 3 s. *m.* Fut. *Hφ.* יִרְאֶה *he will cause to see*, (or *will shew*), have, both of them, the same shortened form יִרְאֶה with וַ Convers.‡

N.B. It is only the 3 s. *m.* which has this shortened form from רָאָה. But we have also וַתִּשְׁקַח 3 s. *f.* Fut. *Hφ.* fr. שָׁקַח.

\* From הִיהָ to be the 2 pl. *m.* Past *K.* הָיִיתָ w. וַ pref. becomes הָיִיתָ.  
 So the 2 pl. *m.* Imper. *K.* הָיִי becomes הָיִי.  
 But the 2 s. *m.* Imper. *K.* הָיִי becomes הָיִי.  
 Similarly fr. הִיהָ to live we have הָיִיתָ, וַהִי, but וַהִי.

† Once תַּעֲשֶׂה Ex. xxv. 31 (with וַ instead of וַ).

‡ Sometimes forms occur, with וַ Convers., not shortened; thus, וַרְאָה, וַרְאָה, etc.

- (θ) A ך Consonantal appears in some forms. Thus,  
 (1) חָסַיָּה 3 s. *f.* Past *K.* and חָסְיוּ 3 pl. from חָסָה;  
 and so (2) בָּעִיָּי and אָתְיִי 2 pl. *m.* Imper. *K.*;  
 (3) אָהַמְיָה 1 s. Fut. *K.* (with ה also); (4) יִשְׁלִיָּי  
 3 pl. *m.* Fut. *K.*, and (with ך, § 145) יִרְוִיָּי, יִבְכִּיָּי,  
 יִהַמְיָי, etc.; (5) יִתְרַמְיָי, 2 pl. *m.* Fut. *Pi.*, etc.

Obs. Such forms may be said to belong to Roots ל'י;  
 but more must be said on this, elsewhere.

- (ι) A ך Consonantal stands in some forms,—from a few  
 Roots. Thus שָׁלוּתִי 1 s. Past *K.* fr. שָׁלָה; מִמְחִי  
*Pi.* Partic. pl. *m.* (i.e.); etc.;—which may be said to  
 belong to Roots ל'י. For the forms fr. שָׁהָה, with  
 ך introduced at the end, see Tab. XXIII, Notes † to ¶.
- (κ) The ending יִי— in חָמְסְיוּ Josh. xiv. 8 is Aramaean,  
 cp. Dan. v. 4.
- (λ) The ending הִי־ occurs sometimes where the more  
 usual הִי־ is given in Tab. XXIII; and (rarely)  
 הִי־ instead of הִי־ in the Table.
- (μ) No difficulty will be caused by the appearance of  
 י־ for י־ in Pause, or by the ending הִי־ for  
 הִי־ in 3 s. *f.* Past forms. Cp. also § 167 (iii).—  
 In Lev. xxv. 21, we find the contracted form  
 וַעֲשִׂתָּהּ for וַעֲשִׂתָּהּ 3 s. *f.* Past *K.* with ך pref.
- (ν) The Partic. forms will be sufficiently understood  
 from the following addition to Tab. XXIII:—



Plu. (f.)	i.e.	Plu. (m.)	i.e.	Sing. (f.)	i.e.	Sing. (m.)
גְּלוֹת †	יְ	גּוֹלִים	תְּ	גּוֹלָה †	הְ	* גּוֹלָה (1) (I) Kal.
גְּלוּיּוֹת	יִ	גְּלוּיִים	תְּ	גְּלוּיָה	יִ	גְּלוּי § (2)
נְגָלוֹת	יְ	נְגָלִים	תְּ	נְגָלָה	הְ	נְגָלָה (II) Niph.

\* \* In other Voices the only change from the *s. m.* forms given in Tab. XXIII, is in the endings—which are

Plu. (f.)	i.e.	Plu. (m.)	i.e.	Sing. (f.)	i.e.	Sing. (m.)
תְּ	יְ	יִם	תְּ	הָ	הָ	הָ

- Obs. (i) The Plu. (f.) Partic.-forms are the same in Constr.  
 (ii) The Partic.-forms *K.* חַי (p. חַיִּ; חַיָּ) *living s. m.*, חַיָּה *s. f.*, חַיִּים *pl. m.*, חַיּוֹת *pl. f.*, are “borrowed” from a Root חַי (=חַיָּה), being like סָב *s. m.*, סָבָה *s. f.*, etc., fr. סָבַב.  
 (iii) Also the PAST *K.* form חַי (p. חַיִּ; חַי) *3 s. m.* is “borrowed” from חַי (=חַיָּה), being like סָב *3 s. m.* Past *K.* of סָבַב. But  
 (iv) חַיּוֹת Partic. *K.* *pl. f.*, Ex. i. 19, is like שְׂמוֹת from שָׂם (§ 226); and so חַיָּה Past *K.* *3 s. f.*, Ex. i. 16.  
 (ξ) To the forms in (θ) above—we may add here (1) מְמַחִים *Is. xxv. 6 Pū. Partic. pl. m.* of מַחַח=מַחַה in the sense of מַחַח (some, however, give the ordinary sense of מַחַה); (2) תְּגַיֵּין Job xix. 2, which is *2 pl. m. Fut. Hφ.* of יָגַה [cp. § 195 (δ, ii) and Sect. XXI (p, 174, iv, a)] with the ׀ of § 145.  
 (o) The word כָּפְסוּ, Ps. lxxx. 11 and Pr. xxiv. 31, is *3 pl. Past Pū.* of כָּפַס with ׀ (δ) instead of ׀.  
 (π) There is sometimes נ instead of ה; thus יִשְׁנָא *3 s. m. Fut. K.* of שָׁנָה, etc.

\* With נ standing for the ה, נִשְׂאָה *s. m.* 1 S. xxii. 2;—נִשְׂאָהִים Neh. v. 7 has נ superfluous.

† עֲמָה fr. עָמָה, בּוֹכָה fr. בָּכָה, etc.; cp. (θ) above.—פָּרַח G. xlix. 22.

‡ אֲחֵיּוֹת, Is. xli. 23, fr. אָחָה.

§ עָשָׂה in Job xli. 25 (§ 6, d. ii). In Job xv. 22 עָשָׂה is *Kri* for צָשָׂה *Kito*.

N.B. As in Pt. I, § 14, we may have ׀ for ׀.

[See also Obs. XXXI & XXXII, & Exerc. XLIII & XLIV, pp. 202-207.]

(IV.) SECTION XXI is to deal with Verbs belonging to more than one of the Seven Classes in Sects. XIV-XX. The following few examples will sufficiently illustrate this.

- (a) From **יפה** to be beautiful, which is both **פ'י** (Sect. XV), and **ל'ה** (Sect. XX), the 3 s. m. Fut. K. would be **יִפֶּה**.\* This with ו Convers. becomes **יִפֶּהוּ** Ez. xxxi. 7 and he was beautiful.
- (β) From **נטה**, which is both **פ'נ** (Sect. XVI) and **ל'ה** (Sect. XX), the 3 s. m. Fut. K. is **יִטֶּה**.† This gives the apocopated form **ט** in **יִט** Zeph. ii. 13, etc. And so from **תטה** 3 s. f., & 2 s. m., we have **תט**.
- (γ) Similarly the 3 s. m. Fut. Hφ. of **נטה** is **יִטֶּה** which gives **ט** in **יִט**; and so **תטה** gives **תט**, and **אטה** gives **אט** (p. אט). And so **יפה** 3 s. m. Fut. Hφ. of **נה** gives **יף**, **תפה** gives **תף**, and **אפה** gives **אף**.
- (δ) Similarly also for other parts of the Verb; thus, (i) † **הַכּוֹתִים** Inf. Hφ. of **נכה**, and (ii) † **הִכֵּה** 3 s. m. Past Hφ., (iii) † **מִכֵּה** Partic. s. m., (iv) † **הִכֵּה** Imper. 2 s. m.; etc.

[Other forms and Verbs must be reserved at present.]

\* The **יִפֶּה** agreeing with that of **יִטֶּה**, etc., in Tab. XVIII,—and the **יִפֶּהוּ** with that of **יִטֶּהוּ**, etc., in Tab. XXIII.

† The Dag. F. of the **ט** standing instead of the 1<sup>st</sup> Rt-letter, as in **יִטֶּה** Tab. XIX; and the **יִפֶּה** being as in Tab. XXIII.

‡ Compare Tab. XXIII.

(V.) SECTION XXII is to deal with the Verb-forms having Pronom.-Affixes. These will be sufficiently understood from Tables XXIV-XXX, with the help of Observations XXXIII-L which are given in connection with Exercises XLV-L [pp. 208-220].

It is not necessary to trouble the Student with any more Exercises. The remaining pages, including the Appendix, are intended to supply him with some useful help while he is reading The BIBLE.

(VI.) SECTION XXIII is to deal with some other Voice-forms:—

In § 220 (vi) the Voice-forms פוּלַל, פּוּלַל, and הִהַפּוּלַל, were mentioned. There are some other varying forms of *Pi-él*, *Pü-äl*, and *Hithpä-él*,—chiefly in the case of Verbs such as those in Tabs. XX & XXI, but also in a few forms of other Verbs.

(a) The 1<sup>st</sup> and the 3<sup>d</sup> Rt-letters are sometimes both of them repeated, as in

- (1) the Infin. פּוּלַל fr. כּוּל, the Past פּוּלַל 3 s. *m.*  
(whence the Voice-form is called פּוּלַל), פּוּלַל  
3 s. *f.*, פּוּלַל 2 s. *m.*, etc., the Partic. מּוּלַל  
s. *m.*, and the Fut. יּוּלַל 3 s. *m.*, etc.;
- (2) the *Passive* פּוּלַל (—, *v*), corresponding to פּוּלַל  
as *Pü-äl* to *Pi-él*,—thus the Past פּוּלַל, whence  
פּוּלַל 3 pl., fr. כּוּל;
- (3) the *Reflexive* הִתּוּלַל, corresponding to פּוּלַל  
as *Hithpä-él* to *Pi-él*,—thus הִתּוּלַל, whence  
the Fut. יּוּלַל 3 s. *f.* w. 1 Convers.



- (d) **תִּפְעִיל** (instead of *Hiph-l*) in **תִּרְגְּלֵתִי** Hos. xi. 3, Past 1 s. fr. **רָגַל**.
- (e) Some Mixed-Voice forms, as (1) **נִפְעַל** (*Nφ.* and *Pü*), (2) **נִתְפַעַל** (*Nφ.* and *Hθ.*), (3) **הִתְפַעַל** (*Hδ.* and *Hθ.*), belong to Sect. XXIV.
- (5) The **ה** of *Hφ.*, as also that of *Hθ.*, is some few times replaced by **א**—an Aramaism;—thus, **אֶנְאֵלְתִּי** (for **הֶנְאֵלְתִּי**, & in Pause) Is. lxiii. 3, **אֶתְחַבֵּר** (for **הֶתְחַבֵּר**) 2 Chr. xx. 35, **אֶשְׁתַּוְּלֵלִי** (for **הֶשְׁתַּוְּלֵלִי**) Ps. lxxvi. 6. The word **הֶאֱזַנְיָחֻוּ** Is. xix. 6 may be said to belong to Section XXIV, being mixed up of the two forms **הֶזַנְיָחֻוּ** and **אֶזַנְיָחֻוּ**.
- (7) There are words in which MORE THAN THREE Rt-letters appear; thus, **פָּרִישׁוּ** Job xxvi. 9, Past 3 s. *m.* fr. **פָּרִישׁוּ**; and **רִטְפֵּשׁ** Job xxxiii. 25, Past 3 s. *m.* fr. **רִטְפֵּשׁ**; **מְכַרְבֵּל** 1 Chr. xv. 27, Partic. *s. m.* fr. **כַּרְבֵּל**; **יְכַרְסְמָנָה** Ps. lxxx. 14, Fut. 3 s. *m.* with Aff. **נָה**—*it* (*f.*) fr. **כַּרְסַם**; etc. Some take such Roots as ‘*Quadriliteral.*’ Others consider them as either ‘reducible to 3 letters,’ or as ‘Composite.’

(VII.) SECTION XXIV is to deal with forms which may be said to be ‘Compounded’ of two Ordinary forms ‘mixed up’ together. Some instances of ‘Compound’ or ‘Mixed’ Voices were noticed in (e, e) above. The following is a translation of § 260 in the 5th edition of the Hebrew Grammar [תּלְמוּד לְשׁוֹן עִבְרִי] by יהודה לֵיב בֶּן-זֶאֱבָב;—

“Sometimes there occurs a single word compounded of two VOICE-FORMS; as (1) **יִרְדֵּף** Ps. vii. 6, which is compounded of

יִרְדֹּף *K.* and יִרְדֹּף *Pl.*; (2) נִגְאַלְוֹ Is. lix. 3, compounded of נִגְאַלְוֹ *Nφ.* and גִּאֲלוֹ *Pä.*; (3) \* וְנִכְפַּר D. xxi. 8, *Nφ.* and *Hθ.*; (4) \* הַכִּפִּים Lev. xiii. 55 & 56, הַטְּמֵאָה D. xxiv. 4, compounded of *Hoph.* and *Hithp.*; or perhaps they are of *Hothpā-él* form (the ה sometimes having  $\text{־}(\delta)$  and sometimes  $\text{־}$  as in *Hoph-äl*); and [in the last word] the ת [of הַת] is swallowed up in Dagesh before ט, and its signification is that 'another was caused to do the action involved in it' (*she has let herself be defiled*).† And so there is [sometimes] a word which is compounded of two TENSES, as וְיִלְדֶּתָ G. xvi. 11, ‡ which is compounded of Past and Present [or Participle (for Present)] §; and so (?) מִשְׁתַּהוּיִתֶם Ez. viii. 16. And so there is [sometimes] a word which is compounded of two GENDER-FORMS; as וְיִשְׁרָנָה 1 S. vi. 12, the beginning of which is *m.*, and its end *f.*, so that it is a word partly of one Gender and partly of another (*אנדרוגינום*). There are also many such-like abnormal forms; but this is not the place to treat of them at length."

This will suffice for the present.

\* The ת of הַת is dropped here, and Dag. F. is then put in the ב.

† *Sie hat sich verunreinigen lassen.*

‡ The word occurs also in Ju. xiii. 6, 7.

§ *i.e.* compounded of וְיִלְדֶּתָ Past 2 *m. f.* and וְיִלְדֶּתָ Partic. *m. f.*—There are also some other opinions, somewhat different from this.

CONCLUDING PORTION

OF THE

EXERCISE-BOOK





## OBSERVATIONS XVI-XXII.

Obs. XVI. The statement of Obs. XII on p. 139 is a general one,—*viz.* that “The prefix ׀ has SOMETIMES ׀ before a letter bearing an Accented Vowel, especially if the Accent be Disjunctive.” The cases that come under this statement may be divided into three great Classes, as follows:—

- (1) Simple cases of Obs. XII, as ׀אָרְרָאִי Is. xvi. 19, and so ׀בְּתוֹרָא (with ׀ Gen. xxxiii. 13, and with ׀ Deut. xxii. 24), etc.; and with a Conjunctive Accent as in ׀לְיִשְׂרָאֵל Is. xxx. 6; but this last word, being the second of the ‘Couple’ ׀לְבִיא וְלְיִשְׂרָאֵל, belongs rather to (2);—
- (2) Cases of the second of two words (or *first word of the second group* of two groups of words) forming a “COUPLE”; thus in ׀אָב וְ׀אִמָּא (*father and mother*) Ez. xxii. 7,—See more on this particular head in Rule I on pp. 223–225;
- (3) Cases of the third of THREE WORDS TAKEN TOGETHER; thus in ׀זָרָב וְ׀רַב וְ׀שׂוֹר (*ox and sheep and goat*) Lev. vii. 23, ׀גָּדוֹל וְ׀רַב וְ׀רַם (*great and numerous and tall*) Deut. ii. 21, etc.

This is more fully illustrated in Pt. II, § 94.

Obs. XVII. Verbs which have the SAME LETTER for their 2<sup>d</sup> & 3<sup>d</sup> Root-letter are sometimes called קְפִיּוּלִים *geminata*, because their 2<sup>d</sup> Rt-letter or ׀ (§ 117) is repeated in the place of the 3<sup>d</sup> Rt-letter or ל (§ 117),—so that

Obs. XVIII. They might be said to have the Root-form פֿעע, instead of פֿעל, and

Obs. XIX. These verbs might therefore be called ‘Verbs פֿעע.’

[Obs. XX. The expression ‘Verbs פֿעע,’ by which some designate these Verbs, is not a good designation for them—because,

As the expression ‘Verbs פֿע’ stands for ‘Verbs having ׀ for their SECOND Rt-letter,’

and the expression ‘Verbs פֿע’ stands for Verbs having ׀ for their SECOND Rt-letter,’

so the expression ‘Verbs פֿעע’ would stand rather for ‘Verbs having ׀ for their SECOND Rt-letter’ (such as בֿעַת, נֿעַר, כֿעַם, etc.), which is an utterly different set of Verbs.]

Obs. XXI. (1) From these Roots (having the 2<sup>d</sup> & 3<sup>d</sup> Rt-letters the same) there are often forms in which there is no 'Variation' from Tab. XIV; thus, from סבב we have the forms סבב 3 s. m. and סבבנו 3 pl., Past *Kal*, agreeing with Tab. XIV,—besides the special forms סבבתי (or סבבתי) 1 s., and סבבנו 3 pl. (in סבבני and סבבני, with Aff. *me*), and סבבנו 2 pl. m. (all of which are Past *Kal*, as in Tab. XXI).

(2) As the 'SPECIAL VARIATION' for this set of Verbs we may mention

(a) the DROPPING of the 2<sup>d</sup> Rt-letter, and

(β) the occurrence of DAGESH F. in the 3<sup>d</sup> Rt-letter (to imply the omitted 2<sup>d</sup> Rt-letter), as in סבב, סבב, etc., the Infin. *K*. with Pron.-Affs.,—and so in the Past-Tense forms (except the 3 s. m.) and in the Imper. forms סבב 2 s. f., etc.,—of Tab. XXI. But

N.B. When the 3<sup>d</sup> Rt-letter stands at the end of the word, without a Vowel (and therefore with *Shva Quiescent*), that Dagesh is omitted; and so we have the Infin. סב, the Past 3 s. m. סב, the Imper. 2 s. m. סב, and the Fut. forms סב, סב, סב, סב; and so in other Voices.

Obs. XXII. The forms for *Pi*., *Pi*., and *Hθ*., are the same in Tab. XX (ע') as they are in Tab. XXI (ע'פע or פפנימ *Geminata*).

[Note. For particular forms in the Exercise, the Notes there given and Tab. XXI, will it is hoped be sufficient.]

EXERCISE XXXVI [on Verbs whose 2<sup>d</sup> & 3<sup>d</sup> Rt-letters are the same (פע'ע)—Table XXI].

(To be translated into English, § 11. a-ε).

יִּמְהוּ רַבּוֹ צָרִי : שְׁחוּתֵי עַרְבֵי מְאֹד : הַשְּׁמוֹת כָּל עֲדֵתֵי :  
 נִשְׁמָה כָּל הָאָרֶץ : כִּי : הַפְּרוֹ הַפְּרוֹ בְּרִית עוֹלָם : הֲרַעוּ  
 מֵאֲבוֹתָם :

אֲבִי וְאִם הִקְלוּ בְךָ : וְהִסַּפְתִּי בְּפִי מֵהֶם : וְהוּא אֲשֶׁר  
 לְבֹו פָּלַח הָאָרֶץ הַיָּמִים יָמֹס : יָדֵל בְּבוֹד יַעֲקֹב : דָּלוּנוּ  
 מְאֹד : הַבּוֹק תְּבוֹק הָאָרֶץ וְהַבּוֹ תְּבוֹו : כָּל עוֹבֵר עָלֶיהָ  
 יִשֵּׁם : הָרַב חָרַב חָרַב הוֹתַדָּה : וּבְרוֹתֵי מִפְּנֵי הַמְּרָדִים : וְשִׁאֵיהָ  
 יָבֵת שְׁעָרָה : וּמֵרֵתֵי פְּעֻלָּתָם רֵאשֶׁנָּה אֶל חֵיקָם : וְשֵׁחַ  
 רוֹם אֲנָשִׁים :

(continued.)

<sup>1</sup> how? <sup>2</sup> רבב to be many. <sup>3</sup> צָר a foe. <sup>4</sup> שָׁח to bow down, to be depressed, *Hb.* to bow oneself down. <sup>5</sup> מְאֹד. <sup>6</sup> exceedingly (N.B. 5 and 6 together signify "very exceedingly"). <sup>7</sup> שָׁמָם *K.* to be waste or desolate, *Nφ.* to be wasted or desolated (also to be astonished), *Hφ.* to waste or make desolate. <sup>8</sup> כָּל all, כָּל when unaccented. <sup>9</sup> עֲרָה an assembly. <sup>10</sup> אָרֶץ land or earth. <sup>11</sup> כִּי for. <sup>12</sup> פָּרוּ *Hφ.* to break, break off. <sup>13</sup> אֲבִי a covenant (the same 'in Construction'). <sup>14</sup> עוֹלָם eternity. [*Cp.* § 86.] <sup>15</sup> רַעַע *Hφ.* to do badly (and, with כִּי following, "to do worse than"). <sup>16</sup> אָב a father, Table XIII, 1. <sup>17</sup> אִם a mother (For the י see *Obs.* XVI, p. 179). <sup>18</sup> קָלַל *K.* to be of light esteem, to be vile, *Hφ.* to make light of. <sup>19</sup> סָבַב *K.* to go round or about, to turn, *Hφ.* to make to go round or turn away. <sup>20</sup> פָּנִים a face (a Plural Noun). <sup>21</sup> לֵב a heart (the same 'in Construction,'—with Affs. לְבוֹ, etc.). <sup>22</sup> הַפְּרוֹ the lion. <sup>23</sup> מָסָה *Nφ.* to be melted. <sup>24</sup> דָּלוּ to be weak, low, become low. <sup>25</sup> הַגְּלוּ the glory of. <sup>26</sup> יַעֲקֹב. <sup>27</sup> בִּקַּק *Nφ.* to be emptied. <sup>28</sup> בּוֹזָה *Nφ.* to be spoiled, plundered. <sup>29</sup> עָבַר to pass. <sup>30</sup> חֶרֶב a sword. <sup>31</sup> חָדַד *Hφ.* to be sharpened. <sup>32</sup> בָּרַר to purge out or away. <sup>33</sup> הַמְּרָדִים the rebels. <sup>34</sup> וְשִׁאֵיהָ [with] destruction. <sup>35</sup> חָתַת *Hφ.* to be smitten, pounded. <sup>36</sup> שַׁעַר a gate. <sup>37</sup> מָדַד to measurc. <sup>38</sup> מְעֹלָתָם their work. <sup>39</sup> בְּרִית first. <sup>40</sup> חֵיקָם their bosom. <sup>41</sup> גִּבּוֹרֵת loftiness. <sup>42</sup> אֲנָשִׁים men. <sup>43</sup> מְעַט to be few, to become few. <sup>44</sup> פָּשַׁע trespass.

וַיִּמְעַמוּ<sup>45</sup> וַיִּשְׁחוּ<sup>46</sup> : כִּי<sup>47</sup> רַבּוּ<sup>48</sup> פְּשָׁעֵיהֶם<sup>49</sup> : שְׁמוֹ<sup>50</sup> שָׁמַיִם<sup>51</sup> עַל<sup>52</sup>  
 זֹאת : אֲכַל<sup>53</sup> אֶת יַעֲקֹב<sup>54</sup> וְנֹוֹהוּ<sup>55</sup> הַשְׁמוֹ<sup>56</sup> : יוֹשֵׁב<sup>57</sup> בְּדָר<sup>58</sup> וַיְדַם<sup>59</sup> :  
 דוֹם<sup>60</sup> אֵל יְיָ וְהִתְחַוְּלָל<sup>61</sup> לוֹ : וַיַּחַן<sup>62</sup> יְיָ עֲלֵיהֶם :  
 רָאָה<sup>63</sup> אֵיבֵי<sup>64</sup> כִּי<sup>65</sup> רַבּוּ<sup>66</sup> : וַתִּסַּב<sup>67</sup> תְּנַחֲמֵנִי<sup>68</sup> : הֲפֹר<sup>69</sup> בַּעֲסָךְ<sup>70</sup>  
 עֲמָנוּ<sup>71</sup> : סֵב<sup>72</sup> דְּמָה<sup>73</sup> לָךְ<sup>74</sup> דוֹדֵי<sup>75</sup> לְצַבִּי<sup>76</sup> ... :  
 מָה<sup>77</sup> תִּשְׁתַּוְּחָחֵי<sup>78</sup> נַפְשִׁי<sup>79</sup> ... הוֹחִילִי<sup>80</sup> לְאֱלֹהִים<sup>81</sup> : רְנִי<sup>82</sup> בַּת<sup>83</sup>  
 צִיּוֹן<sup>84</sup> : צַהֲלִי<sup>85</sup> וְרְנִי<sup>86</sup> : הָאוֹיֵב<sup>87</sup> תִּמְנֹו<sup>88</sup> חַרְבֹּת<sup>89</sup> לְנֶצַח<sup>90</sup> : הַחֲלוֹת<sup>91</sup>  
 לְנַפְל<sup>92</sup> לְפָנָיו<sup>93</sup> לֹא תוֹכֵל<sup>94</sup> לוֹ : אֲשִׁים<sup>95</sup> קַבְרֶךָ<sup>96</sup> כִּי<sup>97</sup> קָלוֹת<sup>98</sup> :  
 גְּבוּרֵיהֶם<sup>99</sup> יִפְתּוּ<sup>100</sup> : הוּא הַחַל<sup>101</sup> לְהַיּוֹת<sup>102</sup> גִּבּוֹר<sup>103</sup> בְּאַרְצֵךְ<sup>104</sup> : בְּהַמָּם<sup>105</sup>  
 דוֹנָג<sup>106</sup> מִפְּנֵי<sup>107</sup> אִישׁ<sup>108</sup> יֹאבְדוּ<sup>109</sup> רִשְׁעִים<sup>110</sup> ... : וְנִמְקוּ<sup>111</sup> כָּל צָבָא<sup>112</sup>  
 הַשָּׁמַיִם<sup>113</sup> וְנִגְלוּ<sup>114</sup> כַּסְפֶּר<sup>115</sup> הַשָּׁמַיִם<sup>116</sup> :

<sup>45</sup> וַיִּמְעַמוּ heavens (*m.*). <sup>46</sup> at. <sup>47</sup> אֲכַל to eat, devour. <sup>48</sup> נֹוֹה a habitation.  
<sup>49</sup> יוֹשֵׁב to sit. <sup>50</sup> solitary. <sup>51</sup> דָּמָם to be silent, to be quiet, to look-in-silent-  
 resignation. <sup>52</sup> חוּל *Hb.* to hope, to look-with-hope. <sup>53</sup> חַנּוּן to be gracious. <sup>54</sup> sec  
 Thou. <sup>55</sup> my enemies. <sup>56</sup> for, or that. <sup>57</sup> mayest Thou comfort me. <sup>58</sup> בַּעַס anger,  
 vexation, Tab. X, 5. <sup>59</sup> עִם with. <sup>60</sup> be like. <sup>61</sup> ל to or for [Obs. XIV, p. 139].  
<sup>62</sup> my beloved (E.V.). <sup>63</sup> צִבִּי a roe (E.V.) <sup>64</sup> why? <sup>65</sup> my soul. <sup>66</sup> יָחַל *Hφ.* to wait,  
 look-with-waiting. <sup>67</sup> אֱלֹהִים God. <sup>68</sup> רַנַּן to sing aloud. <sup>69</sup> Tab. XIII, 5 (Note ||).  
<sup>70</sup> Zion. <sup>71</sup> צַהֵל to shout joyously. <sup>72</sup> O enemy. <sup>73</sup> תִּמְנֹו to come utterly to an end.  
<sup>74</sup> destructions. <sup>75</sup> for ever. <sup>76</sup> חָלַל *Hφ.* to begin. <sup>77</sup> נָפַל to fall. <sup>78</sup> before him.  
<sup>79</sup> יָכַל *K. & Hoph.* to be able (with ל, to prevail *over*). <sup>80</sup> שָׂם to put, make.  
<sup>81</sup> קֶבֶר a grave, Tab. X, 2. <sup>82</sup> גִּבּוֹר (or גִּבּוֹר) mighty *m.*, a mighty one. <sup>83</sup> to be.  
<sup>84</sup> wax. <sup>85</sup> from the presence of. <sup>86</sup> אֵשׁ to perish. <sup>87</sup> אֲבוֹדָה wicked ones.  
<sup>88</sup> מִקַּם *Nφ.* to be dissolved. <sup>89</sup> the host of. <sup>90</sup> נָגַל *K.* to roll up, *Nφ.* to be rolled  
 up. <sup>91</sup> סֵפֶר a scroll.

## EXERCISE XXXVII [Table XXI].

(To be translated into Hebrew, § 11. ζ-μ.)

\* Sinners<sup>1</sup> (*m.*) shall be destroyed\*<sup>2</sup>. Unto<sup>3</sup> their (*m.*)-coming-utterly-to-an-end.<sup>4</sup> And ye (*m.*)-shall-be-consumed-away †<sup>5</sup> through<sup>6</sup> your (*m.*) iniquities.<sup>7</sup> They-have-come-utterly-to-an-end<sup>8</sup> by-reason-of<sup>9</sup> terrors.<sup>10</sup> When-once<sup>11</sup> I-have-sharpened<sup>12</sup> My-lightning-sword (Hebr. *the-lightning-of*<sup>13</sup> *My sword*<sup>14</sup>).

And-all-man's-courage-shall-fail (Hebr. *and all*<sup>15</sup> *the heart*<sup>16</sup> *of man*<sup>17</sup> *shall-be-melted*<sup>18</sup>). And they-shall-be-astonied †<sup>19</sup> one-with-another (Hebr. *each-one*<sup>20</sup> *and his brother*<sup>21</sup>). And I-will-desolate †<sup>22</sup> earth<sup>23</sup> and all-that-is-therein (Hebr. *its f. fulness*<sup>24</sup>).—Gird-yourselves<sup>25</sup> and be-ye-in-consternation.<sup>26</sup> The stars<sup>27</sup> of the heavens<sup>28</sup> and their (*m.*) constellations<sup>29</sup> shall-not-make-to-shine<sup>30</sup> their (*m.*) light.<sup>31</sup>

And be-not thou (*m.*)-in-consternation, †<sup>26</sup> O-Israel.<sup>32</sup> \* The heathens<sup>33</sup> will-be-in-consternation.<sup>26</sup> They (*m.*)-have-been-in-consternation<sup>26</sup> and have-been-ashamed.<sup>34</sup> And-I-will-protect †<sup>35</sup> this-city (Hebr. *over*<sup>36</sup> *this city*<sup>37</sup>). If<sup>11</sup> ye (*m.*)-shall-break<sup>38</sup> My covenant<sup>39</sup> [with] the day,<sup>40</sup> and My covenant<sup>39</sup> [with] the

<sup>1</sup> הַטָּאֵן a sinner. <sup>2</sup> תָּמַם *Nφ.* <sup>3</sup> עַד. <sup>4</sup> Infin. *K.* of תָּמַם with Pron-Aff. <sup>5</sup> מִקָּץ *Nφ.* <sup>6</sup> בְּ the prefix. <sup>7</sup> עֲוֹנוֹת, pl. עָוֹן. <sup>8</sup> תָּמַם *Kal.* <sup>9</sup> מִן. <sup>10</sup> בְּלִהוֹת. <sup>11</sup> אֶם. <sup>12</sup> יִשְׁנֶן *Kal.* <sup>13</sup> בָּרַק [§ 56 (A, i. & ii. s)]. <sup>14</sup> חָרַב *Tab. X, 1.* <sup>15</sup> כֹּל (כָּל when unaccented). <sup>16</sup> לָקַב [§ 56 (A, i. & ii. s)]. <sup>17</sup> אֲנֹשׁ. <sup>18</sup> כֹּסֶם *Nφ.* <sup>19</sup> שָׁמַם *Nφ.*, the (—)-form. <sup>20</sup> אִישׁ. <sup>21</sup> אִחַ *Tab. XIII, 2.* <sup>22</sup> שָׁמַם *Hφ.* <sup>23</sup> אֲרָץ. <sup>24</sup> מְלֵא. <sup>25</sup> אָזַר *Heb.* <sup>26</sup> חָתַת *Kal.* N.B. (i) The Imper. *K.* is like סָבַ, סָבִי, etc., in the Table. (ii) The Fut. *K.* is like יָסַב, תָּסַב, etc.; but Compensation is made for the Dagesh which the ן cannot receive. <sup>27</sup> כּוֹכַב a star [§ 56 (ix)]. <sup>28</sup> שָׁמַיִם heavens. <sup>29</sup> כְּסִילִים constellations. <sup>30</sup> הִלֵּל *Hφ.* (Fut. like יָסַב, תָּסַב, etc.). <sup>31</sup> אָזַר. <sup>32</sup> וַיִּשְׁׂאֵל. <sup>33</sup> גּוֹיִם. <sup>34</sup> בּוֹשָׁת in *Tab. XX.* <sup>35</sup> גָּבַן *Kal* (Fut. like יָסַב, etc.). <sup>36</sup> עַל. <sup>37</sup> עִיר *f.* <sup>38</sup> פָּרַד *Hφ.* (Fut. like יָסַב, תָּסַב, etc.). <sup>39</sup> בְּרִית *f.* <sup>40</sup> יוֹם. <sup>41</sup> לְיָלֵחַ.

\* The Tense before the Noun, § 162 (α, i).

† Past with ן prefixed.

‡ Obs. IV, p. 93.

night<sup>41</sup> . . . [then] also<sup>42</sup> My \*covenant<sup>39</sup> may-be-broken<sup>43</sup> with David<sup>44</sup> My servant.<sup>45</sup> The-LORD [God of] Hosts<sup>46</sup> will-protect<sup>35</sup> them (Hebr. *over*<sup>36</sup> *them m.*).

And I-will-be-gracious-to †<sup>47</sup> whomsoever<sup>48</sup> I-will-be-gracious-to.<sup>47</sup>

<sup>42</sup> נָסַח. <sup>43</sup> פָּרַר *Hoph.* <sup>44</sup> דָּוִד. <sup>45</sup> עָבַר *Tab. X, 6.* <sup>46</sup> צְבָאוֹת. <sup>47</sup> חָנַן (*the Kal Fut. is like יָסַח, פָּסַח, etc.*). <sup>48</sup> אֶת אֲשֶׁר.

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\* The Tense before the Noun, § 162 (*α, i*).

† Past with ׀ prefixed.

## OBSERVATIONS XXIII-XXV.

Obs. XXIII. A LONG VOWEL IN AN OPEN SYLLABLE often takes the place of a SHORT VOWEL IN A CLOSED SYLLABLE; thus, we have the  $\aleph$ - in  $\aleph\aleph\aleph$ ,  $\aleph\aleph\aleph$ ,  $\aleph\aleph\aleph$ , etc., of Tab. XXII, corresponding to the  $\aleph$ - or  $\aleph$ - of  $\aleph\aleph$ ,  $\aleph\aleph$ ,  $\aleph\aleph$ , etc., of Tab. XIV.

N.B. A syllable which ends in a *Quiescent letter* is 'open' [Pt. I, § 21 (3),—for there is no Shva Quiescent, either expressed or understood, under a 'Quiescent' letter [Pt. I, § 29 (3).]

Obs. XXIV. The Fut.  $\aleph$ . forms  $\aleph\aleph\aleph$ ,  $\aleph\aleph\aleph$ , etc., in Tab. XXII, correspond to the forms  $\aleph\aleph\aleph$ ,  $\aleph\aleph\aleph$ , etc., in Tab. XIV.

Obs. XXV. There is an important 'Variation' in the case of the  $\aleph$  forms of the Past *Kal* of Verbs  $\aleph$ . In ordinary Verbs, the 2<sup>d</sup> & 1<sup>st</sup> Persons, both Sing. & Plu., are the same as the  $\aleph$  forms [comp. § 138 (A), ii]; thus, from  $\aleph\aleph$  *he was willing*, we have  $\aleph\aleph$ ,  $\aleph\aleph$ ,  $\aleph\aleph$  Pause-form of  $\aleph\aleph$ . But,

N.B.  $\aleph$  forms of Verbs  $\aleph$  retain the  $\aleph$ - in the 2<sup>d</sup> & 1<sup>st</sup> Persons both Sing. & Plu.; thus, from  $\aleph\aleph$  *he hated*, we have  $\aleph\aleph$ ,  $\aleph\aleph$ ,  $\aleph\aleph$ ,—comp. the Past *K.* forms  $\aleph\aleph$ ,  $\aleph\aleph$ , etc., in Tab. XXII.

NOTE. The 3 s. *f.* Past of the Verbs  $\aleph$  has sometimes the termination  $\aleph\aleph$ , as in (a) *Kal*  $\aleph\aleph$  instead of  $\aleph\aleph$ , and so (b) *Niph.*  $\aleph\aleph$  instead of  $\aleph\aleph$ ,—and so in the *Hoph.*  $\aleph\aleph$  instead of  $\aleph\aleph$  (or  $\aleph\aleph$ ) p. 275, l. 17.

## EXERCISE XXXVIII [On Verbs ל"א,—Table XXII.]

(To be translated into English, § 11. a-e.)

בְּרֵאשִׁיתִי בָרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ : וַיְבָרָא  
 אֱלֹהִים אֵת הָאָדָם בְּצַלְמוֹ : ... בְּרֵאתָ כָל בְּנֵי אָדָם :  
 שִׁנְאתָ כָל פְּעָלֵי אֹן : אָמַרְתָּ אֵל תִּירָא \* : וְאֵת עֲשׂוֹ  
 שִׁנְאתִי : אֵיךְ לֹא יֵרֵאתָ לְשַׁלַּח יָדְךָ לְשַׁחַת אֵת מְשִׁיחַ  
 : ... בְּרֵאתִי מְשָׁחִית : ...

נִטְמָא יִשְׂרָאֵל : תִּמְצָאן + אֶתְּו רְעוּת : אֵיךְ תִּאמְרֵי  
 לֹא נִטְמָאתִי : נִטְמָאת בְּגִלּוּלֵיהֶם : אֵת מְקַדְשִׁי טִמַּאת :  
 בְּגִלּוּלֵיךְ אֲשֶׁר עָשִׂיתָ טִמַּאת : מְלֹאֲתִי מִשְׁפֵּט : מִי יִרְפָּא

<sup>1</sup> at first. <sup>2</sup> ברא to create. <sup>3</sup> Vocab. I (1). <sup>4</sup> the heavens. <sup>5</sup> the earth.  
<sup>6</sup> אָדָם man, Adam. <sup>7</sup> צֶלֶם image, Tab. X (1). <sup>8</sup> כָּל all (כָּל when unaccented).  
<sup>9</sup> בֶּן a son, Tab. XIII (4). <sup>10</sup> see No. 6. <sup>11</sup> שִׁנָּא to hate [Past Kal like that of יָרָא  
 in Tab. XXII]. <sup>12</sup> פָּעַל to work [Partic (1) Kal = "a worker."'] <sup>13</sup> Vanity, mischief.  
<sup>14</sup> אָמַר to say. <sup>15</sup> יָרָא to fear [the Past Kal is given in Tab. XXII; the Future Kal  
 is like יִטְמָא, תִּטְמָא, etc., in Tab. XXII,—but the 1<sup>st</sup> Rt-Letter י combines with  
 the ׀ of the prefs. אֵי, and so we have יִירָא 3 s. m., יִירָא 3 s. f. and 2 s. m., etc.].  
<sup>16</sup> Esau. <sup>17</sup> how? <sup>18</sup> שַׁלַּח to put forth. <sup>19</sup> יָד a hand. <sup>20</sup> שַׁחַת Pi. & Hφ. to  
 destroy. <sup>21</sup> מְשִׁיחַ an anointed one [§ 56 (A, i)]. <sup>22</sup> טִמַּא K. to be unclean, Nφ. to  
 be defiled, Pi. to defile, pollute. <sup>23</sup> מְצָא to find (also to come upon), Nφ. to be  
 found. <sup>24</sup> עֲשָׂו (pl. f.). <sup>25</sup> גִּלּוּלִים idols. <sup>26</sup> מְקַדְשִׁי a sanctuary. <sup>27</sup> thou f. didst  
 make. <sup>28</sup> one (f.) full of [this word is for מְלֹאֲתָ the Construct form of מְלֹאֲתָ s. f. from  
 מָלָא K. Partic. s. m. (§ 139, §, iii), with י added (comp. 139, e);—this י is by some  
 called the 'Compaginis,' for an example or two of which see p. 232, lines 8–10.  
<sup>29</sup> judgment. <sup>30</sup> who? <sup>31</sup> רִפָּא to heal, give healing. <sup>32</sup> נִשָּׂא to take up.

\* A List of forms from this Root is given on pp. 286–288 below. But this form will be understood sufficiently from what is said in No. 15 here.

† For the ׀ see § 143.



לך : וּנְשָׂאוֹ <sup>35</sup> עָלֶיךָ קִינָה <sup>36</sup> : חָרַב <sup>37</sup> יִרְאֲתֶם <sup>38</sup> וְחָרַב אָבִיָּא <sup>39</sup>  
עֲלֵיכֶם : לְמַלְא <sup>40</sup> אֵת דְּבַר <sup>41</sup> יְיָ : לְמַלְאוֹת <sup>42</sup> שְׁבָעִים <sup>43</sup> שָׁנָה <sup>44</sup> :

מִצְאָתִי <sup>45</sup> כִּפֹּר <sup>46</sup> : קִנְיָתִי <sup>47</sup> לְצִיּוֹן <sup>48</sup> : וּבִקְשָׁתֶם <sup>49</sup> אֶתִּי וּמִצְאָתֶם <sup>50</sup> :  
וּנְמִצְאָתִי <sup>51</sup> לְבָם <sup>52</sup> : אֲרָפָה <sup>53</sup> מְשׁוּבְתֵיכֶם <sup>54</sup> : וְחַטָּאת <sup>55</sup> יְהוּדָה <sup>56</sup>  
לֹא תִמְצָאֶנָּה <sup>57</sup> :

אֵלֶיךָ יְיָ אֶקְרָא <sup>58</sup> : לֵב <sup>59</sup> טְהוֹר <sup>60</sup> בְּרָא <sup>61</sup> לִי אֱלֹהִים <sup>62</sup> : קָרָאתִי <sup>63</sup>  
בְּכָל <sup>64</sup> לֵב <sup>65</sup> : הִנְנִי <sup>66</sup> אֲתָנוּ <sup>67</sup> לְךָ כִּי אַתָּה יְיָ + אֱלֹהֵינוּ <sup>68</sup> : בְּלִבִּי <sup>69</sup>  
צַפְנֵתִי <sup>70</sup> אִמְרַתְךָ <sup>71</sup> לְמַעַן <sup>72</sup> לֹא אֶחָטָא <sup>73</sup> לְךָ <sup>74</sup> : יְיָ לִי לֹא  
אִירָא <sup>75</sup> \* :

<sup>35</sup> a lamentation. <sup>36</sup> a sword. <sup>37</sup> *בוא* *Hφ.* to bring. <sup>38</sup> *מלא* *K.* to be full of (also, sometimes, *to fill*), *Pl.* to fill, to fulfil. <sup>39</sup> *דבר* a word. <sup>40</sup> [see No. 36, and Note (1, b) on Tab. XXII]. <sup>41</sup> seventy. <sup>42</sup> a year [see § 106, ii]. <sup>43</sup> a ransom. <sup>44</sup> *קנא* *Pl.* to be jealous. <sup>45</sup> *ציון* *Zion*. <sup>46</sup> *בקש* *Pl.* to seek. <sup>47</sup> of you (*lit.* to you *m.*). <sup>48</sup> *רפא* to heal [comp. Note (7) on Tab. XXII]. <sup>49</sup> your *m.* backslidings. <sup>50</sup> and the sins of. <sup>51</sup> Judah. <sup>52</sup> *קרא* to call. <sup>53</sup> *לב* a heart, w. *Affs.* *לבו*, *לבך*, etc. <sup>54</sup> clean. <sup>55</sup> behold us. <sup>56</sup> [instead of *אתאנו* from *אתא* to come, see Note (2) on Tab. XXII]. <sup>57</sup> *צפן* to hide, treasure up. <sup>58</sup> Thy word. <sup>59</sup> in order that. <sup>60</sup> *חטא* to sin [for the *חטא* compare the forms *יערב*, etc., in Tab. XVI (1)]. <sup>61</sup> against Thee. <sup>62</sup> see No. 15 above.

\* See Note (\*) on page 186.

## EXERCISE XXXIX [TABLE XXII.]

(To be translated into Hebrew, § 11. ξ-μ.)

O-LORD, I-have-heard<sup>1</sup> the-report-of-Thee (Hebr. *Thy report*),<sup>2</sup> I-was-afraid.<sup>3</sup> And as-for-me (Hebr. *I*), [I have] not been-called<sup>4</sup> to-come-in<sup>5</sup> unto<sup>6</sup> the King.<sup>7</sup> Call<sup>8</sup>-ye (*f.*) not [Obs. V, p. 93] me (Hebr. *to me*) Naomi,<sup>9</sup> call<sup>8</sup>-ye (*f.*) me (Hebr. *to me*) Mara<sup>10</sup>; for<sup>11</sup> bitterly-hath-dealt<sup>12</sup> The-Almighty<sup>13</sup> with-me (Hebr. *to me*) exceedingly.<sup>14</sup> I-have-adjured<sup>15</sup> you,\* O-daughters<sup>16</sup> of Jerusalem,<sup>17</sup> if<sup>18</sup> ye-shall-find<sup>19</sup> my Love,<sup>20</sup> what<sup>21</sup> ye-shall-tell<sup>22</sup> Him (Hebr. *to Him*) . . . . I-will-call<sup>8</sup> to God<sup>23</sup> Most-High.<sup>24</sup> Lo<sup>25</sup> Thou-hast-been-indignant<sup>26</sup> seeing-that<sup>27</sup> we-have-sinned.†<sup>28</sup> We-have-sinned,<sup>26</sup> we-have-done-wickedly.<sup>29</sup> Unto<sup>6</sup> Thee have-I-lifted-up<sup>30</sup> my eyes.<sup>31</sup> I-have-called-on<sup>8</sup> Thy Name,<sup>32</sup> O-LORD. O-God,<sup>33</sup> lift-up<sup>30</sup> Thy Hand.<sup>34</sup> Thou-didst-go-forth<sup>35</sup> (*m.*) for the salvation<sup>36</sup> of Thy people.<sup>37</sup> Thy (*m.*) Right-hand<sup>38</sup> shall-find-out<sup>19</sup> them-that-hate-Thee (Hebr. *Thy haters*)<sup>39</sup>. Thou (*m.*)-hast-loved<sup>40</sup> righteousness,<sup>41</sup> and hast-hated†<sup>42</sup> wickedness.<sup>43</sup> My-soul<sup>44</sup> went-forth<sup>35</sup> at (ב) His speaking.<sup>45</sup>

(continued.)

<sup>1</sup> שָׁמַע. <sup>2</sup> שָׁמַע (declined, with Pron.-Affs., like נָגַע Tab. X, 4). <sup>3</sup> יָרָא (see the Past *Kal* of this in Tab. XXII). <sup>4</sup> נָקָרָא. <sup>5</sup> קָרָא. <sup>6</sup> לְבֹא. <sup>7</sup> מֶלֶךְ. <sup>8</sup> קָרָא. <sup>9</sup> נַעֲמִי. <sup>10</sup> מָרָא. <sup>11</sup> בְּי. <sup>12</sup> מָרַר *Hφ.* Past. <sup>13</sup> עֲשֵׂי. <sup>14</sup> מְאֹד. <sup>15</sup> שָׁבַע *Hφ.* <sup>16</sup> בָּת a daughter, Tab. XIII, 5. <sup>17</sup> יְרוּשָׁלַם (p. 17). <sup>18</sup> אִם. <sup>19</sup> מָצָא. <sup>20</sup> דָּוִד. <sup>21</sup> מָה. <sup>22</sup> נִגַּד *Hφ.* Tab. XIX. <sup>23</sup> אֱלֹהִים. <sup>24</sup> עֲלִיּוֹן. <sup>25</sup> הֵן. <sup>26</sup> קָצַף. <sup>27</sup> ו the prefix. <sup>28</sup> חָטָא [in the Fut. *Kal* of this the prefixes אִתֵּן take ו and the 1st Rt-letter ט takes ו, —as in יַעֲרֹב, יַעֲרֹב, etc., Tab. XVI (1)]. <sup>29</sup> רָשָׁע. <sup>30</sup> נִשָּׂא. <sup>31</sup> עֵין an eye (Dual עֵינַיִם). <sup>32</sup> שָׁם w. Affs. שָׁמָו, etc., —comp. Tab. XIII, 4. <sup>33</sup> אֵל. <sup>34</sup> יָד a hand. <sup>35</sup> יָצָא. <sup>36</sup> יָשַׁע (§ 56, vii). <sup>37</sup> עָם w. Affs. עָמוּ, etc. <sup>38</sup> יָמִין (§ 59). <sup>39</sup> שָׂנֵא Partic. (1) *K.* plu. *m.* <sup>40</sup> אָהַב. <sup>41</sup> צָדֵק. <sup>42</sup> שָׂנֵא. <sup>43</sup> רָשָׁע. <sup>44</sup> נַפְשִׁי. <sup>45</sup> בְּ פִי [Tab. X, 1]. <sup>46</sup> דָּבַר *Pf.* Inf., w. Aff. for 3 s. *m.* <sup>47</sup> אָמַר.

\* The masculine form is used here.

† Future with ו Convers.

Thus<sup>46</sup> hath-said<sup>47</sup> The-LORD, I-have-given-healing<sup>48</sup> to these waters.<sup>49</sup> And the waters<sup>49</sup> shall-be-healed.\*<sup>50</sup> And thou (f.)-shalt-go-forth\*<sup>51</sup> amid (ב) the dancing,<sup>51</sup> of those-that-make-merry.<sup>52</sup> And thy (f.) daughters<sup>16</sup> on (על) shoulder<sup>53</sup> shall-be-borne.<sup>54</sup> Morning<sup>56</sup> hath-come<sup>55</sup> [§ 162 (d, i).] Thou-hast-been-taken,<sup>57</sup> O-Babylon<sup>58</sup> (f.), and thou-thyself<sup>59</sup> didst-not (ל) know,<sup>60</sup> thou-hast-been-found-out<sup>61</sup> and also<sup>62</sup> hast-been-caught.<sup>63</sup> From The-LORD hath-been<sup>64</sup> this (f.), it (f.) hath-been-wondrous<sup>65</sup> in our eyes.<sup>31</sup>

<sup>46</sup> רפא P. [Note (5) on Tab. XXII]. <sup>47</sup> אמר. <sup>48</sup> רפא Nφ. [The N to be 'elided' here, as in Note (3) on Tab. XXII.] <sup>49</sup> מְחֹל (§ 56, i).  
<sup>50</sup> שחוק P. Partic. pl. m. <sup>51</sup> בְּתוֹךְ. <sup>52</sup> נָשִׂא Nφ. <sup>53</sup> אָתָּה K. Past 3 s. m. <sup>54</sup> בְּקֶרֶב.  
<sup>55</sup> לָכֵר Nφ. <sup>56</sup> בְּבֹל. <sup>57</sup> אָתָּה. <sup>58</sup> יָדַע K. Past. <sup>59</sup> מִצָּא Nφ. <sup>60</sup> גָּם. <sup>61</sup> חִפְּשׁ Nφ.  
<sup>62</sup> הִיָּתָה. <sup>63</sup> פֶּלֶא Nφ. Past 3 s. f. †

• Past with 1 Conyers.

† As in 'Notes' on page 185.

## OBSERVATIONS XXVI-XXX.

At the risk of some repetition of what has already been said in Note (III) [pp. 170-173] we may perhaps add here the following remarks:—

Obs. XXVI. In the case of Verbs which have for their 3<sup>d</sup> Rt-letter a NON-CONSONANTAL (i.e. QUIESCENT) ה, there are certain forms which are liable to lose this\* ה by 'Apocopation.'

The forms that are thus liable to 'Apocopation' are

(a) IMPERATIVE 2 s. m. in the following Voices:

*Pi-él, Hiph-il, Hithpā-él,*

(β) FUTURE 3 s. m. & f., 2 s. m., 1 s., and 1 pl., in

*Kal & Niph-äl, Pi-él [& Pü-äl], Hiph-il [& Hoph-äl], and Hithpā-él.*

Obs. XXVII. (a) The 'Apocopated' IMPERATIVE forms are

*Pi.* † גַּל for הַגַּל, —and so חַל for חַלֵּה fr. חלה, —

*Hφ.* ‡ הַגַּל for הַגַּלֵּה, —and so הַרֶה for הַרְפֵּה fr. רפה, —

*Hθ.* † הַתַּגַּל for הַתַּגַּלֵּה, —and so † הַתַּחַל for הַתַּחַלֵּה, fr. חלה. —

(β) The 'Apocopated' FUTURE forms § are

*Kal* (a) יַגַּל 3 s. m., תַּגַּל (or || תַּגַּל) 3 s. f. & 2 s. m.,  
|| אַגַּל 1 s., || אַגַּל 1 pl., also

(b) יִשָּׁב for יִשָּׁבֵה fr. שבה, and

(c) יִבֶּה for יִבֶּהֵה fr. בכה, תִּבְרֶה for תִּבְרֶהֵה,  
אִשָּׁת for אִשָּׁתֵה fr. שחה;

*Nφ.* יִגַּל 3 s. m., תִּגַּל 3 s. f. & 2 s. m., etc. [see Tab. XXIII];

*Pi.* † יַגַּל 3 s. m., תַּגַּל 3 s. f. & 2 s. m., etc. [see Tab. XXIII];

\* N.B. It is only a ה Quiescent that is thus dropped. When the 3<sup>d</sup> Rt-letter is ה Consonantal, this is not dropped; but we have the forms—

KAL Past בָּהַב 3 s. m., בָּהַבְתָּ 2 s. m., etc., Fut. יִבְהַב 3 s. m., etc.,

IIIK. Fut. יִבְהַבְתָּ 3 s. m., etc.,

and so others.

† There may be † in Pause, instead of the †.

‡ For a 'Variation' when the 1<sup>st</sup> Rt-letter is 'Guttural,' see Obs. XXVIII (θ).

§ Comp. Tab. XXIII & Obs. XXVIII.

¶ This is merely a Form-word,—as also are some few others of the words here given for illustration.

‡ The † may be lengthened into † in a Pause-form [comp. § 167 (i) & (ii)].

*Hφ.* (a) יגל 3 s. m., תגל 3 s. f. & 2 s. m., etc. [see Table XXIII,—also Note (†), p. 190],

(b) יפת for יפתה fr. פתח, and so ישק for ישקה fr. תשקה, תישק for תישקה, etc.;

*Hθ.* \*יתגל 3 s. m., \*תתגל 3 s. f. & 2 s. m., etc. [see Table XXIII].

Note (i) ראה *to see* has (with ו Conversive) וירא for both ויראה *K.* & ויראה *Hφ.*, in the 3 s. m., besides the *Kal* forms ירא 3 s. m., תרא (& ותרא) 3 s. f. & 2 s. m., ארא (& וארא) 1 s.

Note (ii) שחה *Hθ. to bow oneself, to worship*, has the following Apocopated Future Forms:

\*ישתחו for ישתחוה 3 s. m., \*תשתחו for תשתחוה 3 s. f., comp. Note (†) on Tab. XXIII.—

N.B. וישתחו *Gen.* xxvii. 29 is *Kti* for וישתחו *Kktiv*. The ך (which the Student may see under the ך in וישתחו there) is put as a *Defective Shurik*, Pt. I, § 14. This is unavoidable, because the *Full Shurik* (ן) could not be written without the ך.

Obs. XXVIII. When the 1<sup>st</sup> Rt-letter is ה, or ן, or ע, there are some 'Variations' from Tab. XXIII (corresponding to the 'Variations' in Tab. XVI (1)), as might be expected; thus;—

(a) From עלה, the Fut. *K.* forms † are יעלה, תעלה, תעלה, תעלה 1 s., etc., ויעלה 1 pl.,

and so from חנה, the Fut. *K.* forms ‡ are יחנה, תחנה, תחנה, תחנה 1 pl.,—like יעמד, תעמד, etc., in Tab. XVI (1);

(β) From הזה, the Fut. *K.* forms are יזה, תזה, תזה, תזה 1 s., etc., ויזה 1 pl.,

and so from חמה, the Fut. *K.* forms are יחמה, תחמה, תחמה, תחמה 1 s., etc., ויחמה 1 pl.,—

like יערב, תערב, etc., in Tab. XVI (1),—

(γ) From רנה, the Fut. *K.* is ירנה, תרנה, etc.,—like יעשן & יחסר in Note (\*) on Tab. XVI (1),—and so, fr. חתה, יחתה, etc.

Note. From חיה *to be* & חיה *to live* the Fut. *K.* forms are יחיה & יחיה, etc.,—see pages 277 & 279.

\* The ך may be lengthened into ך in a Pausc-form [comp. § 167 (i) & (ii)].

† For the apocopated forms, see (ζ) below.

‡ For ך before ן in apocopated forms, see (ζ, β) below.

- (β) When the 2<sup>d</sup> Rt-letter is ך, or ך, or ץ, the only 'Variations' (besides the Compound form adopted by any *Moving Shva* under one of those letters) are in the Apocopated forms; thus,

in the *K. Fut.* 3 s. *m.*, we have יִשָּׁע for יִשְׁעָה (fr. יִשְׁעָה), and so יִמָּה for יִמָּהָה (fr. יִמָּהָה),—corresponding to יָבָה for יָבָהָה (fr. יָבָהָה), but

- (ε) when, by reason of Apocopation, the 2<sup>d</sup> Rt-letter ה is made to stand at the end of the word, and without a Vowel after it, this ה has *Mappéék* [Pt. I, § 31], because it is not a Quiescent but a Consonantal ה; thus,

in the *K. Fut.* 3 s. *f.*, we have

וְחַלְהָה and וְחַלְהָה (fr. כַּהָה and לַהָה),—

Note. The forms וְחַלְהָה and וְחַלְהָה correspond to the forms וְחַלְהָה, וְחַלְהָה, etc., in Tab. XXIII,—and these correspond to such forms as וְחַלְהָה, וְחַלְהָה, etc., for וְחַלְהָה, וְחַלְהָה, etc. (fr. וְחַלְהָה).

- (ζ) When the forms in (α), (β), (γ), lose by Apocopation their 3<sup>d</sup> Rt-letter (ה Quiescent\*), then their 1<sup>st</sup> Rt-letter takes — and the prefixes אֵיתָן take

(a) sometimes = as in

יָעַל † 3 s. *m.*, יָעַל † 3 s. *f.* & 2 s. *m.*, אָעַל † 1 s., גָּעַל † 1 pl.,—

and so יָחַל in וְיָחַל 3 s. *m. Fut. K.* of חַלְהָה,

יָחַז 3 s. *f. Fut. K.* of חוּזָה, etc., and

יָחַר in וְיָחַר 3 s. *f. Fut. K.* of חַרְהָה,—and

(b) sometimes — (before ה for the 1<sup>st</sup> Rt-letter), as in

יָחַן fr. חַנְהָה, יָחַץ fr. חַצְהָה, יָחַר fr. חַרְהָה.

Note. The apocop. form יָחַר (3 s. *m. Fut. K.* of חַרְהָה) belongs to the same Class as יָשָׁב for יָשָׁבָה (fr. יָשָׁבָה), the ה taking — for Euphony as in the 2 s. *f. Past* forms לָקַחְתָּ, לָשָׁכַחְתָּ, etc.,—Tab. XVI (3) (C).

- (η) In the *Hφ.* also there are 'Variations' like those in Tab. XVI (1); thus,

INFIN. הָעֵלָה, (Absol.), הָעֵלוּת, הָעֵלוּת, etc.,

PAST הָעֵלָה 3 s. *m.*, הָעֵלִיתָ (or לָ) 2 s. *m.*, הָעֵלִיתִי 1 s., הָעֵלִי 3 pl., etc., and

וְהָעֵלְתָּ 3 s. *f.* וְהָעֵלְתִּי (or לָ) 2 s. *m.*, etc., with ו, —comp.

Note (†) on Tab. XVI (1).

PARTIC. מְעֵלָה (i.e. מְעֵלָה) s. *m.*, etc.,

IMPER. הָעֵלָה 2 s. *m.*, הָעֵלִי 2 s. *f.*, etc.,

FUT. יָעֵלָה 3 s. *m.*, יָעֵלָה 3 s. *f.* or 2 s. *m.*, יָעֵלִי 2 s. *f.*, אָעֵלָה 1 s., etc.,

\* It is only the Quiescent ה that is dropped,—not ה Consonantal.

† The prefixes אֵיתָן may have — in Pause-forms.

(θ) (a) The apocopated form of הַעֲלָה *Hφ.* Imper. 2 s. *m.* is הַעֵל (corresponding to הַרְהֵ in Tab. XXIII, for הַרְפֵה, fr. רַפֵה), and

(δ) The apocopated forms of the *Hφ.* Fut. (corresponding to יִנְלֵ, etc., in Tab. XXIII) are

יַעֲלֵ 3 s. *m.*, תַּעֲלֵ 3 s. *f.* or 2 s. *m.*, אַעֲלֵ 1 s., נַעֲלֵ 1 pl.,

and the Pause-forms of these are

יַעֲלֵי 3 s. *m.*, תַּעֲלֵי 3 s. *f.* & 2 s. *m.*, אַעֲלֵי 1 s., נַעֲלֵי 1 pl.

N.B. These forms of the Fut. *Hφ.* in (θ, δ) are the same as the forms of the Fat. *K.* in (ζ, a).

(ι) In the *Nφ.* the Past forms are with  $\text{---} \text{---}$  (rather than with the  $\text{---} \text{---}$  in Tab. XVI (1)); thus,

from עָשָׂה, נִעְשָׂה 3 s. *m.*, (but נִעְשָׂתָה 3 s. *f.*, p. נִעְשָׂתָה), נִעְשָׂו 3 pl.; and so from עָנָה, נִעְנִיתִי 1 s.;—

but, from חָלַה, we have נִחַלְתִּי 1 s., נִחַלְוּ 3 pl., (with the Partic.-forms נִחַלֵּה & נִחַלֵּה s. *f.*, נִחַלְוֹת pl. *f.*; also, from חָפַה we have נִחַפְהָ Partic. s. *f.*, and from חָרַה\* we have נִחַרְוּ pl. *m.*).

Note. For the *Nφ.* of הִיָּה see p. 278.

(κ) The only *Hoph.* forms of עָלָה which occur are irregular, *viz.*,

הִעָלָה 3 s. *m.*, הִעָלְתָהּ 3 s. *f.* in Pause;—

but, from חָלַה, we have הִחַלְתִּי 1 s. with  $\text{---}(\text{ו})$  under the ה as in Tab. XXIII.

Obs. XXIX. For the Participles it is sufficient to refer to p. 173. But we may append here the following general remark:—

Obs. XXX. A word may occur in the Construct form before a Preposition, as in בָּל הוֹסִי בוֹ *all that-trust in Him* (Ps. ii. 12), where הוֹסִי is *Kal* Partic. pl. *m.* 'i.e.' fr. הוֹסֵה, etc.—Comp. § 52, N.B.

\* From חָרַה we have also the *Nφ.* Past 3 pl. נִחַרְוּ.

## EXERCISE XL [On Verbs ל ה,—Table XXIII.]

(To be translated into English, with the help of the Glossary at the end of the book.)

ראה<sup>1</sup> יי והביטה<sup>2</sup> : גלה<sup>3</sup> כבוד מִיִּשְׂרָאֵל : גִּלְתָּהּ<sup>3</sup> יהודה :  
 שָׂרְתִי<sup>4</sup> בַּמְדִּינוֹת הַיְתָה<sup>5</sup> לָמַס<sup>7</sup> : צִיִּן מְדַבֵּר הַיְתָה<sup>6</sup> :  
 עֵת לִבְכוֹת<sup>9</sup> : וְאַבְנָה<sup>9</sup> יוֹמָם<sup>10</sup> וְלַיְלָה<sup>11</sup> : עֲרָשִׁי<sup>12</sup> אֲמָסָה<sup>13</sup> :  
 וְאַצְפָּה<sup>14</sup> לְרֹאוֹת<sup>1</sup> מֵהַיַּדְבָּר־בִּי<sup>17</sup> : תִּכְלִינָה<sup>18</sup> עֵינַיִנוּ<sup>15</sup> : נִהַמָּה<sup>20</sup>  
 כְּדָבָרִים<sup>21</sup> פְּלָגוּ<sup>22</sup> וּכְיוֹנִים<sup>23</sup> הִגָּה<sup>24</sup> נִהַגָּה<sup>24</sup> : כִּי נִשְׁבָּה<sup>25</sup> עָדָר<sup>25</sup> יי :

<sup>1</sup> ראה *K.* to see, *Nφ.* to be seen, to appear, *Hφ.* to cause to see, to shew.  
<sup>2</sup> הביטה *Hφ.* to behold [§ 141, γ (s)]. <sup>3</sup> גלה *K.* to depart, go captive, *Nφ.* to be revealed, to be uncovered, *Pi.* to reveal, to uncover, *Hφ.* to cause to go captive, to take captive, *Hoph.* to be made to go captive, to be taken captive. <sup>4</sup> שרת (with 'added' י, שרתי) a princess. <sup>5</sup> מדינה a province. <sup>6</sup> היה \* *K.* to be, also sometimes 'to become,' comp. p. 254 (4, b),—especially when followed by ל, for an example or two of which see the Footnote on p. 255,—*Nφ.* to be done (also to be done for, or destroyed), to be brought to pass. <sup>7</sup> מס tribute (היה למס to become tributary. For the ל comp. Rule II on p. 225). <sup>8</sup> time. <sup>9</sup> בכה to weep. <sup>10</sup> by day. <sup>11</sup> and [by] night. <sup>12</sup> ערש a couch, Tab. X, 1. <sup>13</sup> אמסה *Hφ.* to dissolve, make to melt. <sup>14</sup> צפה *Pi.* to watch, look eagerly. <sup>15</sup> what. <sup>16</sup> דבר *Pi.* to speak. [For the י comp. Pt. I, § 70, and for the פ comp. § 168, i.] <sup>17</sup> in my case [or, perhaps, "against me,"—"unto me" (E.V. "in me," in the margin)]. <sup>18</sup> כלה *K.* to come to an end, to fail (when used of the eyes), *Pi.* to finish. <sup>19</sup> עין (י) an eye. <sup>20</sup> נהמה † to make a noise, to roar. <sup>21</sup> דב a bear (root רכב). <sup>22</sup> כלל all, every, the whole (כל when unaccented),—with Affs. כללו the whole of him, etc., as in Tab. III, 2. <sup>23</sup> and like the doves. <sup>24</sup> הגה † to make a murmuring or meaning noise, to moan. <sup>25</sup> נשבה to take captive, *Nφ.* to be taken captive. <sup>26</sup> עון iniquity (pl. עונות).

\* The forms from this Root are given on pp. 276–278.

† See Obs. XXVIII (s), p. 191.



בַּעֲזוֹנָם<sup>26</sup> גָּלוּ<sup>3</sup> : הָרְבוּ<sup>27</sup> לְמַעוֹל־מַעַל<sup>28</sup> כָּבֵל<sup>22</sup> תַּעֲבֹבוֹת<sup>29</sup> הַגּוֹיִם<sup>30</sup> :  
 וַיִּנְסֹו<sup>31</sup> וַיִּמְרוּ<sup>32</sup> אֶת אֱלֹהִים עֲלִיּוֹן : וַיִּפְן<sup>33</sup> אֲלֵיהֶם לְמַעַן<sup>34</sup> בְּרִיתוֹ<sup>35</sup> :  
 וַיִּסְיֹו<sup>36</sup> בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת<sup>37</sup> הָרַע<sup>38</sup> : וַיַּחַר<sup>39</sup> אַף יי בְּיִשְׂרָאֵל :  
 וַיַּעֲשׂוּ<sup>37</sup> נְאֻצוֹת<sup>40</sup> גְּדוֹלוֹת<sup>41</sup> : לְמִרוֹת<sup>42</sup> עֲגִי<sup>43</sup> כְּבוֹדוֹ : וַיַּעֲשׂוּ<sup>37</sup> יי  
 כַּאֲשֶׁר<sup>44</sup> דִּבֶּר<sup>16</sup> : וַיַּחַר<sup>39</sup> עָלָי אִפּוֹ : שְׁעֵרֻרָה<sup>45</sup> נְהִיָּתָה<sup>6</sup> בְּאֶרֶץ :  
 וְהוֹעֵבָה<sup>29</sup> נַעֲשֵׂתָה<sup>37</sup> בְּיִשְׂרָאֵל וּבִירוּשָׁלַם : נַחֲרָצָה<sup>46</sup> נַעֲשֵׂתָה<sup>37</sup> :  
 וַיִּרְבּוּ<sup>27</sup> בְּבֵת<sup>47</sup> יְהוּדָה תַּאֲנִיָּה<sup>48</sup> וְאֲנִיָּה<sup>49</sup> : וְתַהֲיִינָה<sup>6</sup> צְאֲנִי<sup>50</sup> לְאֹכְלָהּ<sup>61</sup>  
 לְכֹל<sup>22</sup> חַיִּת<sup>52</sup> הַשָּׂדֶה<sup>176</sup> : כִּי הָעָוּ<sup>63</sup> אֶת הָרָפִם<sup>54</sup> : וַיַּעַל<sup>65</sup> עֲלֵיהֶם אֶת  
 מֶלֶךְ פְּשֻׁדִיִּים<sup>56</sup> : וַיְגַל<sup>3</sup> אֶת מַסָּךְ<sup>57</sup> יְהוּדָה : וַתְּהִי<sup>6</sup> נִבְלָתָם<sup>68</sup>  
 כַּפְּסוּחָה<sup>59</sup> : וַיְגַל<sup>3</sup> הַשְּׂאִרִית : הַגְּלָה<sup>3</sup> נִבְּוֹכְרִנְצָר<sup>60</sup> : הַגְּלוּ<sup>3</sup> לְכָבֵל :

<sup>27</sup> רבה *K.* to be many or great, *Hφ.* to multiply or make many (*or* great). <sup>28</sup> מעל, followed by the Noun מעל *perfidy*, 'to act very perfidiously' (compare the Note within the [ ] on p. 228,—*v.* 11 there). N.B. 'to-multiply to-act-very-perfidiously' = 'to act over-and-over-again very-perfidiously,' or some other such strong expression. For the  $\ddot{\nu}$  comp. § 168, i,—the  $\dot{\nu}$  is here 'superfluous.' <sup>29</sup> תעבה an abomination. <sup>30</sup> גוים nations, heathen. <sup>31</sup> נסו *Hφ.* to try, tempt. <sup>32</sup> מרה *Hφ.* to provoke, rebel against. <sup>33</sup> פנה to turn (followed by אל, "to turn to" = "to regard"). <sup>34</sup> because of. <sup>35</sup> His covenant. <sup>36</sup> יסו *Hφ.* to add (used sometimes with a Verb following it to express "doing so again,"—thus "to add to do evil" = "to do evil again.") <sup>37</sup> עשה \* *K.* to do, make, act, *Nφ.* to be done, made, *also* to be executed (as punishment). <sup>38</sup> the evil, *or* that which was evil. <sup>39</sup> יחר  $\dagger$  *K.* to burn *or* be kindled (used of anger), *Hφ.* to make to burn, to kindle [wrath] *transitively*. <sup>40</sup> provocations (E.V.). <sup>41</sup> great, pl. *f.* <sup>42</sup> No. 32 [comp. § 137 (3), Note (+)]. <sup>43</sup> No. 19,—a  $\dot{\nu}$  is dropped here. <sup>44</sup> as. <sup>45</sup> a horrible thing (*f.*) <sup>46</sup> decreed-punishment. <sup>47</sup> בת a daughter (the same 'i.c.'). <sup>48</sup> lamentation. <sup>49</sup> and mourning. <sup>50</sup> צאן sheep, a flock (a plur. *f.* Verb may be used with this as Subject). <sup>51</sup> for food. <sup>52</sup> beast of, beasts of. <sup>53</sup> עוה  $\dagger$  *Hφ.* to pervert. <sup>54</sup> דרך a way (Tab. X, 1). <sup>55</sup> עלה \* *K.* to go up, *Hφ.* to cause to go up, take up, bring up. <sup>56</sup> Chaldees (with a  $\dot{\nu}$  'superfluous' here). <sup>57</sup> the covering of. <sup>58</sup> נבלה *f.* a carcase. <sup>59</sup> torn (E.V.),—"like the dung" (others). <sup>60</sup> Nebuchadnezzar. <sup>61</sup> נטה to stretch out, extend, incline, to slip (of the feet).

\* See Obs. XXVIII, p. 191, etc. † (ζ, β) p. 192. ‡ See p. 309.

ועוד ירו נטויה<sup>61</sup> : לזרות<sup>62</sup> אותם בארצות<sup>63</sup> : על<sup>64</sup> אלה<sup>65</sup> אני  
 בוכיה<sup>66</sup> : ותכה<sup>66</sup> מפעש<sup>67</sup> עיני : ויהי<sup>68</sup> לאבל<sup>68</sup> פגרי וענבי לקול  
 בכים<sup>69</sup> :

עם הנעי<sup>69</sup> לבב<sup>70</sup> הם : ויקשו<sup>71</sup> את ערפם<sup>72</sup> : ויתאווי<sup>73</sup> תאוה<sup>74</sup> :  
 וישתחוו<sup>75</sup> לאלהים<sup>76</sup> אחרים<sup>77</sup> : ומעונתיהם<sup>78</sup> יתענו<sup>79</sup> :

אוי<sup>79</sup> לי כי נדמית<sup>80</sup> : פצל<sup>81</sup> פנטותו<sup>81</sup> נהלכתי<sup>82</sup> : הראית<sup>81</sup>  
 עמדך קשה<sup>83</sup> : העטית<sup>84</sup> עליו בושה<sup>85</sup> : ונהי<sup>86</sup> כטמא<sup>86</sup> פלנו<sup>87</sup> :  
 ותכס<sup>87</sup> עלינו<sup>88</sup> בצלמות<sup>89</sup> : אופרה<sup>90</sup> אלהים<sup>90</sup> ואהמיה<sup>90</sup> : ...  
 יעשה<sup>91</sup> למחנה<sup>91</sup> לו :

ירא<sup>91</sup> אלהי אבותינו<sup>92</sup> : שלמה<sup>93</sup> אהיה<sup>94</sup> פעטיה<sup>94</sup> : מתי<sup>95</sup>  
 אבוא<sup>96</sup> ואראה<sup>97</sup> פני<sup>97</sup> אלהים : אל תפן<sup>98</sup> אל קשי<sup>98</sup> העם הזה :  
 תהי<sup>99</sup> ירך על איש ימנך<sup>99</sup> : מעשי<sup>100</sup> יריך אל תרף<sup>100</sup> : צוה<sup>101</sup>

כהה<sup>66</sup> *to be weak, to fail (used of the eyes)*. <sup>67</sup> by reason of vexation. <sup>68</sup> mourning. <sup>69</sup> *to err, wander (Partic. pl. m. 'i.c.' = erring of)*. <sup>70</sup> heart. <sup>71</sup> *K. to harden*. <sup>72</sup> *ערה* neck, back of the neck (Tab. XI, 1). <sup>73</sup> *אוה* *Hθ. to lust*. <sup>74</sup> [with] lust. N.B. *to lust [with] lust = to lust greatly*. <sup>75</sup> *שהה* *Hθ. to bow oneself, to worship [Tab. XXIII, Notes † to ¶]*. <sup>76</sup> to gods. <sup>77</sup> other (pl. m.). <sup>78</sup> *K. to be low, Pi. to humble, to bring down, Hθ. to humble oneself, to become low*. <sup>79</sup> woe! <sup>80</sup> *רמה* *Nφ. to be cut off*. <sup>81</sup> like a shadow. <sup>82</sup> *הלך* *Nφ. to be gone*. <sup>83</sup> severity, hardship, hard-things (E.V.). <sup>84</sup> *עטה* \* *Hφ. to cause to cover as with clothing (and, when followed by על, "to clothe one with")*. <sup>85</sup> shame. <sup>86</sup> like the unclean thing. <sup>87</sup> *כסה* *Pi. to cover, to hide, Hθ. to cover oneself*. <sup>88</sup> על over. <sup>89</sup> with the shadow of death. <sup>90</sup> *וכר* to remember. <sup>91</sup> *חכה* *Pi. to wait for*. <sup>92</sup> אב a father. <sup>93</sup> (ש) for (למה) why? <sup>94</sup> *עטה* *K. to be veiled [p. 173, Note (†)]*. <sup>95</sup> when? <sup>96</sup> shall I come? <sup>97</sup> before. <sup>98</sup> the obduracy of. <sup>99</sup> Thy Right-hand. <sup>100</sup> *רפה* *K. to be weak or slack, Hφ. to make slack, to stay (also to let-go-one's-hold-of,*

ישועות<sup>102</sup> יעקב : רב<sup>103</sup> עתה<sup>104</sup> הרה<sup>100</sup> ירה : אם תבעיון<sup>105</sup>  
בעיו<sup>106</sup> שבו<sup>107</sup> אחיו<sup>108</sup> :

EXERCISE XLI [Second Exercise on Verbs ל'ה,—Table XXIII.]

(To be translated into English, with the help of the Glossary  
at the end of the book.)

ויאמר<sup>109</sup> אלהים יהי<sup>110</sup> אור ויהי<sup>111</sup> אור : ויבל<sup>112</sup> אלהים מלאכתו  
אשר עשה<sup>113</sup> : הוא אמר<sup>114</sup> ויהי<sup>115</sup> הוא צוה<sup>116</sup> ויעמד<sup>117</sup> : וירא<sup>118</sup>  
אלהים כי טוב : ותרא<sup>119</sup> האשה כי טוב+העין למאכל... :  
וישע<sup>120</sup> : אל הבל ואל מנחתו... : ויחר<sup>121</sup> לקן<sup>122</sup> מאד : מה  
עשית<sup>123</sup>... : ויעש<sup>124</sup> נח בכל אשר צוה<sup>125</sup> אתו אלהים בן עשה<sup>126</sup> :  
יפת<sup>127</sup> אלהים ליפת<sup>128</sup> וישכן<sup>129</sup> באהלי<sup>130</sup> שם<sup>131</sup> ויהי<sup>132</sup> כנען<sup>133</sup>  
עבר למו : וירא<sup>134</sup> : אל אברם : וישתחו<sup>135</sup> ארצה<sup>136</sup> : המכסה<sup>137</sup>  
אני מאברהם אשר אני עשה<sup>138</sup> : ותהר<sup>139</sup> ותלד<sup>140</sup> שרה לאברהם  
בן לזקניו<sup>141</sup> : ותלד<sup>142</sup> (הגר) ותתע<sup>143</sup> במדבר<sup>144</sup> באר שבע : ...  
ותשא<sup>145</sup> את קלה ותבך<sup>146</sup> : ותרא<sup>147</sup> באר מים... ותשק<sup>148</sup> את

and so to forsake). <sup>101</sup> צוה *Pi.* to command, *Pz.* to be commanded. <sup>102</sup> salvation of (plu. *f.*). <sup>103</sup> it is enough. <sup>104</sup> now. <sup>105</sup> כעה to inquire [page 172 (θ)]. <sup>106</sup> טוב to return. <sup>107</sup> אתה (page 271). <sup>108</sup> אמר to say. <sup>109</sup> עמד to stand, stand fast. <sup>110</sup> עשה to look, have regard (or respect). <sup>111</sup> פתה *Hφ.* to give enlargement, <sup>112</sup> to Japheth. <sup>113</sup> שכן to dwell. <sup>114</sup> אהל a tent. <sup>115</sup> שם. <sup>116</sup> Canaan. <sup>117</sup> § 71. <sup>118</sup> הרה\* to conceive. <sup>119</sup> ילד to bear (a child). <sup>120</sup> at the time of his old-age. <sup>121</sup> ילך to go. <sup>122</sup> in the wilderness of. <sup>123</sup> נשא † to lift, lift up. <sup>124</sup> שקה *Hφ.* to

\* See Obs. XXVIII § (a), p. 192.

† The 1<sup>st</sup> Rt-letter ך is dropped in the Fut. K., as in Tab. XIX, thus ישא (for ינשא), etc. For the forms from this Root see pp. 302-304.

הנער : הקרה <sup>125</sup> נא לפני <sup>126</sup> היום <sup>127</sup> : ותמהר <sup>128</sup> [רבקה] ותער <sup>129</sup>  
בדה אל השקת <sup>130</sup> : והאיש משתאה <sup>131</sup> לה : ותקח <sup>132</sup> הצעיף <sup>133</sup>  
ותתבם <sup>134</sup> : תורי זהב נעשה <sup>135</sup> לך : מה יפית <sup>136</sup> : לא יבשו <sup>137</sup>  
קוי <sup>138</sup> : וארא <sup>139</sup> אל אברהם אל יצחק ואל יעקב : ויבו <sup>140</sup> עשו את  
הבכרה <sup>141</sup> : ויהי <sup>142</sup> פי וקן יצחק ותכהין <sup>143</sup> עיניו מראת <sup>144</sup> : ויגש <sup>145</sup>  
לו ויאכל <sup>146</sup> ויבא <sup>147</sup> לו יין וישת <sup>148</sup> : היה <sup>149</sup> גביר לאחיד וישתהו <sup>150</sup>  
לך בני אמך : גם פרנך <sup>151</sup> יהיה <sup>152</sup> : ולכה <sup>153</sup> אפוא מה אעשה <sup>154</sup>  
בני : וישא <sup>155</sup> עשו קלו ויבך <sup>156</sup> : ותגשן <sup>157</sup> השפחות <sup>158</sup> הנה וילדיהן <sup>159</sup>  
ותשתהוין <sup>160</sup> : וירב <sup>161</sup> העם ויעצמו <sup>162</sup> מאד : ענה <sup>163</sup> בדרך כחי :  
ואני כמעט <sup>164</sup> גטיו <sup>165</sup> רגלי : ויקם <sup>166</sup> משה . . . וגם דלה <sup>167</sup> דלה <sup>168</sup>  
לנו וישק <sup>169</sup> את הצאן : ויהר <sup>170</sup> יתרו על כל הטובה . . . : ונפן <sup>171</sup>  
ונסע <sup>172</sup> המדברה : וילחם <sup>173</sup> בישראל וישב <sup>174</sup> מפניו שבי : . . .  
ונעל <sup>175</sup> דרך הבשן :

give-drink-to, to water. <sup>125</sup> קרה *K.* to happen, to occur, *Hφ.* to cause things to occur, to direct events. <sup>126</sup> before me. <sup>127</sup> to-day. <sup>128</sup> מהר *Pi.* to hasten. <sup>129</sup> ערה *Pi.* to pour out. <sup>130</sup> the drinking-trough. <sup>131</sup> ישאה *Hθ.* to be amazed in oneself. <sup>132</sup> לקח to take, Tab. XIX (A). <sup>133</sup> the veil. <sup>134</sup> יפה\* *K.* to be beautiful, *Hθ.* to beautify oneself. [For the Dagesh after כה comp. Pt. I, § 70.] <sup>135</sup> בוש to be ashamed, Tab. XX. <sup>136</sup> קוה *K.* & *Pi.* to wait, wait for, look with waiting for [the *K.* Partic (1), in the Pl., with Pron.-Aff. signifies "those waiting for so and so."]. <sup>137</sup> בזה to despise. <sup>138</sup> the birthright. <sup>139</sup> כרה to be dim, or dull. <sup>140</sup> ראה to see [the pref. ט here signifies "so as not" or "so as not to"]. <sup>141</sup> נגש *K.* to approach, *Hφ.* to cause to approach, to bring near. <sup>142</sup> אכל to eat. <sup>143</sup> and he brought. <sup>144</sup> שתה to drink. <sup>145</sup> היה to be (p. 276). <sup>146</sup> blessed (sing. *m.*). <sup>147</sup> and for thee (*m.*). <sup>148</sup> שפחה a woman-servant (§ 67). <sup>149</sup> ילד a child (*m.*), Tab. X, 1. <sup>150</sup> עצם to be numerous, to be mighty. <sup>151</sup> almost, nearly. <sup>152</sup> קום to arise. <sup>153</sup> דלה to draw-water. <sup>154</sup> חדה to rejoice. <sup>155</sup> נסע to journey. <sup>156</sup> לחם *Aφ.* to fight. <sup>157</sup> שב to

\* In the Fut. *K.*, ויפה, תיפה, etc., the 1<sup>st</sup> Rt-letter becomes Quiescent in -, as in ייטב, תיטב, etc., in Tab. XVIII (1).

צו<sup>161</sup> את בני ישראל : ואעש<sup>157</sup> בן באשר צניתי<sup>101</sup> : ואצו<sup>101</sup>  
 אתכם : לא תעשו<sup>157</sup> לכם אילים<sup>158</sup> : ולא תשתחוו<sup>75</sup> להם :  
 השתחוו לי : והשתחוו<sup>75</sup>תם מרחק<sup>159</sup> : אתה אמר<sup>108</sup> אלי העל<sup>65</sup>  
 את העם הזה : והעליתי<sup>65</sup> אתכם מקברותיכם<sup>160</sup> עמי : ובהעלותי<sup>55</sup>  
 אתכם . . . ונתתי<sup>161</sup> רוחי בכם והייתם<sup>162</sup> :  
 כרם היה לידי<sup>163</sup> . . . ויקו<sup>136</sup> לעשות<sup>37</sup> ענבים<sup>164</sup> ויעש<sup>37</sup> באשים<sup>165</sup> :  
 ותערי<sup>166</sup> זהב וקסף . . . ותיפי<sup>134</sup> במאר מאד : לשוא תתיפי<sup>134</sup> :  
 קול כחולה<sup>167</sup> שמעתי<sup>168</sup> : בך חסיתי<sup>169</sup> אל תער<sup>129</sup> נפשי : הוי  
 המון גוים רבים כחמות<sup>20</sup> ימים יהמיון<sup>20</sup> : מר יבביון<sup>9</sup> : ואל מי  
 תרמיון<sup>170</sup> אל : תהרו<sup>118</sup> חשש<sup>171</sup> . . . יגירו<sup>172</sup> לנו את אשר  
 תקרינה<sup>126</sup> . . . ונשתעה<sup>173</sup> : ישליו<sup>174</sup> אהביך<sup>175</sup> : ומלכים ירד<sup>176</sup> :  
 וירד<sup>175</sup> מים עד ים : טוב+ יי לקנו<sup>135</sup> : קוינו<sup>136</sup> לו : נשתחווה<sup>75</sup>  
 להדם רגליו : קוה<sup>136</sup> קייתי<sup>136</sup> יי : אל תשתמע<sup>173</sup> כי אני אלהיך :  
 בך חסיה<sup>169</sup> נפשי : בצל בנפיד יחסיון<sup>169</sup> : ירוון<sup>177</sup> מדשן ביתך :  
 באורך נראה<sup>1</sup> אור :

take captive [this, followed by שבי (p. 191) a captivity, stands for "to take a body  
 of captives"]. <sup>158</sup> idols. <sup>159</sup> afar off. <sup>160</sup> קברות graves. <sup>161</sup> נתן to give. <sup>162</sup> היה to  
 live. <sup>163</sup> to my Beloved. <sup>164</sup> grapes. <sup>165</sup> bad-grapes. <sup>166</sup> ערה\* to put on as an  
 ornament, to adorn oneself with. <sup>167</sup> חלה to be sick, or ill. <sup>168</sup> שמע to hear.  
<sup>169</sup> חסה\* to trust. <sup>170</sup> דמה Pī. to liken. <sup>171</sup> stubble. <sup>172</sup> נגר Hφ. to tell.  
<sup>173</sup> ישעה Hθ. to look at oneself (also to become afraid). <sup>174</sup> שלה to prosper.  
<sup>175</sup> אהב to love. <sup>176</sup> רדה K. to have dominion, to subdue, Hφ. to cause to subdue.  
<sup>177</sup> רוה to be abundantly satisfied. <sup>178</sup> שדה a field. <sup>179</sup> מטעה work (p. 44). <sup>180</sup> קן Cain.

\* See Obs. XXVIII, p. 191, etc.

## EXERCISE XLII [Table XXII].

(To be translated into Hebrew, § 11, ζ-μ.)

Look-with-waiting<sup>1</sup> (s. m.) to (ל) The-LORD. I-have-looked-with-waiting-for<sup>1</sup> The-LORD, my soul\*<sup>2</sup> hath-looked-with-waiting,<sup>1</sup> and for (ל) His word I-have-hoped.<sup>3</sup> Well<sup>4</sup> hast-Thou-dealt<sup>5</sup> with (עם) Thy servant,<sup>6</sup> O-LORD, according-to (ב) Thy word. Make-distinguished<sup>7</sup> Thy loving-kindnesses.<sup>8</sup> In (ב) Thy doing<sup>9</sup> tremendous-things<sup>10</sup> [which] we-could-not-look-for (Hebr. *not we-could-look-for*<sup>11</sup>).

If<sup>12</sup> The-LORD shall-not build<sup>13</sup> a house,<sup>14</sup> in-vain<sup>15</sup> [will] its builders\*<sup>17</sup> have-laboured<sup>16</sup> in (ב) it. A-spreading-place-of<sup>18</sup> nets<sup>19</sup> she-shall-be<sup>20</sup> in the midst<sup>21</sup> of the sea.<sup>22</sup> And-she-shall-become (Hebr. *and-she-shall-be*†<sup>20</sup> for) the spoil<sup>23</sup> of heathen-nations.<sup>24</sup> She-shall-not-be-built<sup>25</sup> any-more.<sup>26</sup> Thy (f.) builders<sup>27</sup> had-perfected<sup>28</sup> thy beauty.<sup>29</sup> Thy (f.) shame\*<sup>31</sup> shall-be-discovered,<sup>30</sup> yea<sup>32</sup> thy disgrace\*<sup>34</sup> shall-be-seen.<sup>33</sup> Despised<sup>35</sup> [art] thou (m.) exceedingly.<sup>36</sup> According-as<sup>37</sup> thou-hast-done<sup>38</sup> (m.) shall-be-done<sup>38</sup> (m.) to thee. Heaven\*<sup>40</sup> shall-disclose<sup>39</sup> (plu.) his iniquity.<sup>41</sup> The increase\*<sup>43</sup> of his house<sup>14</sup> shall-go-away.<sup>42</sup>

<sup>1</sup> קוה P. <sup>2</sup> נפש (f.) Tab. X, 1. <sup>3</sup> יחל H. <sup>4</sup> טוב. <sup>5</sup> עשה. <sup>6</sup> עבד Tab. X, 6.  
<sup>7</sup> נזר אהב H. <sup>8</sup> חסד loving-kindness, Tab. X, 1. <sup>9</sup> Infin. K. of No. 5. <sup>10</sup> נוראות.  
<sup>11</sup> Fut. P. of No. 1. <sup>12</sup> אם. <sup>13</sup> בנה. <sup>14</sup> בית (m.), Tab. XIII, 3. <sup>15</sup> שווא.  
<sup>16</sup> עמל. <sup>17</sup> Partic (1) of No. 13 (with Pron.-Aff. His). <sup>18</sup> משטח. <sup>19</sup> תרמילים.  
<sup>20</sup> היה. <sup>21</sup> תוך, i.e. תוך. <sup>22</sup> ים. <sup>23</sup> בזו. <sup>24</sup> גוים. <sup>25</sup> אפ. of No. 13. <sup>26</sup> עוד.  
<sup>27</sup> Partic (1) of No. 13. <sup>28</sup> כלל Past K. † <sup>29</sup> יפי (w. Affs. יפיו, etc.). <sup>30</sup> אפ. גלה.  
Fut. apocop. <sup>31</sup> ערוה. <sup>32</sup> גם. <sup>33</sup> ראה. <sup>34</sup> תרפה. <sup>35</sup> א. בזה K. Partic (2)  
<sup>36</sup> מאד. <sup>37</sup> פאשר. <sup>38</sup> עשה K. to do, אפ. to be done. <sup>39</sup> אפ. גלה P. <sup>40</sup> שמים.  
<sup>41</sup> עון. <sup>42</sup> א. גלה K. Fut. apocop. <sup>43</sup> יבול m. <sup>44</sup> איש. <sup>45</sup> עם (w. Affs. עמו, etc.).

\* The Verb to precede the Noun.

† Past with † prefixed.

‡ As in Tab. XIV.

Each-one<sup>44</sup> to (ל) his people<sup>45</sup> they-shall-turn<sup>46</sup> (*m.*). And I-will-give-drink-to<sup>\*47</sup> the land<sup>48</sup> of thy (*m.*) inundation<sup>49</sup> from thy blood.<sup>50</sup> And I-will-cover<sup>\*51</sup> . . . heaven.<sup>40</sup> [As-for] that night<sup>52</sup> . . . let-it-not rejoice<sup>53</sup> among the days<sup>54</sup> of a year<sup>55</sup>: . . . let it-look<sup>56</sup> for (ל) light<sup>57</sup> and there-be-none,<sup>58</sup> and let-it-not-behold (Hebr. *not let-it-look*<sup>59</sup> at<sup>60</sup>) the eyelids<sup>61</sup> of a morning-dawn.<sup>62</sup>

And they-shall-build<sup>\*13</sup> the-old-waste-places (Hebr. *the desolations*<sup>63</sup> of old-time<sup>64</sup>). For-Zion's-sake (Hebr. *because of*<sup>65</sup> Zion<sup>66</sup>) I-will-not-be-silent.<sup>67</sup> And thou-shalt-be<sup>60</sup> (*f.*) a crown<sup>68</sup> of beautiful-glory<sup>69</sup> in the hand<sup>70</sup> of The-LORD.

O-come<sup>71</sup> let-us-worship<sup>72</sup> and fall-down †<sup>73</sup>; let-us-kneel †<sup>74</sup> before<sup>75</sup> The-LORD our Maker.<sup>76</sup>

<sup>46</sup> פנה. <sup>47</sup> שקה *Hφ.* <sup>48</sup> ארץ. <sup>49</sup> צפה (w. Affs. צפתך, etc.). <sup>50</sup> דם w. Affs. דמו, etc.). <sup>51</sup> בסה *Pz.* <sup>52</sup> לילה (*m.*). <sup>53</sup> תרה *K.* Fut. apocop. [p. 170 (ε, ς)]. <sup>54</sup> יום (see Vocab.). <sup>55</sup> שנה. <sup>56</sup> קוה *Pz.* Fut. apocop. <sup>57</sup> אור. <sup>58</sup> אין. <sup>59</sup> ראה *K.* Fut. (full form). <sup>60</sup> ב the prefix. <sup>61</sup> עפעפים. <sup>62</sup> שחר. <sup>63</sup> חרבת [see § 69 (θ)]. <sup>64</sup> עולם. <sup>65</sup> למען. <sup>66</sup> ציון. <sup>67</sup> השה [the Fut. *K.* has the (—) form; thus, יהשה, etc.]. <sup>68</sup> עמרת. <sup>69</sup> תפארת. <sup>70</sup> יד (i.e. יד). <sup>71</sup> באני. <sup>72</sup> נחה *Hφ.* Fut. [see 'NORÉ' on page 315]. <sup>73</sup> ברע Fut. (—), Pause-form. <sup>74</sup> ברך. <sup>75</sup> לקמי. <sup>76</sup> עשה *K.* Partic (1).

\* Past with ל prefixed.

† With the ה of § 144.

## OBSERVATIONS XXXI &amp; XXXII.

Obs. XXXI. A List of Verbs belonging to more than one of the Seven Classes mentioned in § 186—sometimes called 'Doubly Irregular' Verbs,—is given on pages 267, etc., below.

Obs. XXXII. A few examples of two-fold 'Variations,' in some remarkable instances, are given in Note IV (page 174).



## EXERCISE XLIII.

(To be translated into English, with the help of the Glossary at the end of the book).

עָתָה אֲדַבְּרֵי אֱלֹהֵינוּ אֲשֶׁר הוֹצֵאתָ אֶת עַמְּךָ מֵאֶרֶץ מִצְרַיִם . . . :  
 הִטָּה אֱלֹהֵי אֲזוּרָה וְשָׁמַע \* : תָּבוֹא אֵלָיךָ לְפָנֶיךָ תִּפְלְתִי : אֵל תָּמָּה  
 בָּאֵף עֲבָדְךָ : אֵלֶיךָ יִי נִפְשֵׁי אִשָּׁא : רֵאֵה עֲנִי וְעֲמִלִי וְשֵׂא לְבַל  
 תִּטְאוּתִי : יִי הִטָּה שְׁמִיךָ וְתִרְדַּר : אִתָּה <sup>11</sup> גִּזְרָא <sup>12</sup> אִתָּה : הֵאֵל  
 הַגְּדוֹל וְהַנּוֹרָא <sup>12</sup> :

קוּהָ <sup>13</sup> קוּיִתִּי <sup>13</sup> יִי וַיִּטָּה אֵלַי . . . : יִי אֱלֹהֵי יְגִיָּה <sup>14</sup> חֲשָׁבִי <sup>15</sup> : אִם  
 תִּאֲבֹו <sup>16</sup> וְשָׁמַעְתֶּם טוב הָאֶרֶץ תֹּאכְלוּ <sup>17</sup> :

כִּי לֹא עָנָה <sup>18</sup> מִלְּבָבוֹ וַיִּגְדָּה <sup>19</sup> בְּנֵי אִישׁ : עַד <sup>20</sup> אָנָה תוֹנִינוּ <sup>19</sup> נִפְשֵׁי  
 לְשׂוֹא <sup>21</sup> הַיְבִיתִי <sup>22</sup> אֶת בְּנֵיכֶם : עַל <sup>23</sup> מָה תִּפְנוּ <sup>21</sup> עוֹד : הַיְבִיתִי <sup>22</sup> אֶתְּם  
 וְלֹא חָלוּ <sup>24</sup> : וְלֹא יוֹכַל <sup>25</sup> יִי עוֹד לְשֹׂאת <sup>7</sup> : נִלְאִיתִי <sup>26</sup> נִשְׂא <sup>7</sup> : וְאִתָּה  
 בֶּן אָדָם הַנִּבְא <sup>27</sup> וְהָךְ <sup>22</sup> כָּף אֵל כָּף : וְגַם אֲנִי אֶכְפָּה <sup>22</sup> כָּפִי אֵל כָּפִי :

<sup>1</sup> O Lord. <sup>2</sup> יצא *K.* to go out, *Hφ.* to bring out. <sup>3</sup> נטה *K.* to incline, to extend, *Hφ.* to cause to incline or extend, to bow, to bow down, also to make to turn away (or send away, dismiss). <sup>4</sup> שמע *K.* to hear, *Hφ.* to proclaim. <sup>5</sup> בוא to come, *Hφ.* to cause to come, to bring. <sup>6</sup> before Thee. <sup>7</sup> נשא *K.* to lift up, to bear, to raise, also to forgive (followed by ל). <sup>8</sup> ראה to see. † <sup>9</sup> my sins. <sup>10</sup> ירד to come down, go down. <sup>11</sup> As for Thee. <sup>12</sup> ירא *K.* to fear, *Nφ.* to be feared. <sup>13</sup> קוה *Pi.* to wait, wait for. <sup>14</sup> ננה (the ה Consonantal) to shine, to be bright, *Hφ.* to make bright, to lighten. <sup>15</sup> my darkness. <sup>16</sup> אבה to be willing. <sup>17</sup> אכל to eat, to enjoy. <sup>18</sup> ענה *Pi.* to afflict. <sup>19</sup> ינה p.281 to grieve. <sup>20</sup> ער unto. This together with the next word אנה "when?" = "how long?" <sup>21</sup> in vain. <sup>22</sup> נכה *Hφ.* to strike, to smite, *Hoph.* to be smitten. <sup>23</sup> on, upon. This followed by the word מה (what) = "why?" "wherefore?" comp. Nu. xxii. <sup>24</sup> חלה to be sick, to be ill. <sup>25</sup> יכל *K.* & *Hoph.* to be able. <sup>26</sup> לאה *K.* & *Nφ.* to be weary. <sup>27</sup> נבא *Nφ.* to prophesy.

\* For the עַד see Pt. I, § 72.

† Also "to look," followed by ב "at."

הִבֵּה <sup>22</sup> אַפְרַיִם <sup>28</sup> : וְאִם <sup>3</sup> אֶת יְדֵי עֲלִיךָ ... : הִבְתָּה <sup>22</sup> הָעִיר :  
 בַּחֲוָרֵיהֶם <sup>29</sup> + מִמֵּי <sup>22</sup> תָּרַב בַּמְלָחָמָה <sup>30</sup> : וַיָּךְ <sup>22</sup> אֶתְּם מֶלֶךְ בָּבֶל ... :  
 הַכְּבֹדֶתָ <sup>31</sup> עֲלֶיךָ <sup>29</sup> ... עָרִינָה <sup>33</sup> ... וְתִבְאֲנָה <sup>5</sup> לְךָ שְׁתֵּי <sup>34</sup> אֵלֶּה ...  
 שֶׁכֶּל <sup>35</sup> וְאֶלְמָן <sup>36</sup> : הִנֵּה אֲשׁוּר <sup>37</sup> אָרְזוּ בְּלִבָּנוֹן <sup>38</sup> ... נִיִּף <sup>39</sup> בְּגָרְלוֹ ... :  
 וַיֵּצֵא <sup>2</sup> מִלְּאֲךָ <sup>40</sup> יְיָ וַיִּפֶּה <sup>22</sup> בַּמַּחְנֶה אֲשׁוּר <sup>37</sup> ... וְהִנֵּה בָּלֶם פְּגָרִים <sup>41</sup>  
 מֵתִים <sup>42</sup> : וַיִּי יֹטֵה <sup>3</sup> יָדוֹ ... וַיַּחֲדוּ בָּלֶם יִכְלִיֹּן <sup>43</sup> :  
 צָאוּ <sup>2</sup> מִבָּבֶל : הַטּוֹ <sup>3</sup> אֲזַנְכֶם וּלְכוּ <sup>44</sup> אֵלַי שְׁמַעוּ <sup>4</sup> וְתַחֲיִי <sup>45</sup> נַפְשְׁכֶם :  
 בְּאַתֶּם <sup>5</sup> עַד הַר הָאֲמָרִי <sup>46</sup> : אֵל תִּירָא <sup>12</sup> כִּי עֲמָךְ אָנִי : לֹא אִירָא <sup>12</sup>  
 מִרְבָּבוֹת עִם :

וְהוֹצֵאתִי <sup>2</sup> מִיַּעֲקֹב זֶרַע : גָּדוּ <sup>47</sup> מִתּוֹךְ בָּבֶל וּמֵאֶרֶץ פְּשָׁרִים <sup>48</sup>  
 צָאוּ <sup>2</sup> : צְאִינָה וּרְאִינָה <sup>9</sup> בְּנוֹת <sup>49</sup> צִיּוֹן בַּמְּלָךְ שְׁלֹמֹה : אֲתִי מִלְּבָנוֹן <sup>28</sup>  
 פִּלָּה <sup>50</sup> אֲתִי מִלְּבָנוֹן תִּבּוֹאִי <sup>5</sup> : כִּי אִיר <sup>21</sup> עֵשׂוּ הַבְּאֵתִי <sup>5</sup> עָלָיו : בְּאֵתִי <sup>5</sup>  
 לָגַנִּי : הִתְקַדְּשִׁי <sup>51</sup> וּבְאַתֶּם <sup>52</sup> אֲתִי בְּזִבְחִי <sup>53</sup> : פֶּל גּוֹיִם אֲשֶׁר עָשִׂיתָ <sup>54</sup>  
 יִבּוֹאִי <sup>5</sup> וַיִּשְׁתַּחֲוּוּ <sup>55</sup> לְפָנַי <sup>56</sup> אֲרָנִי <sup>57</sup> : מִי כִמְהוּ מוֹרָה <sup>58</sup> : אֲנִירָה <sup>59</sup>  
 שְׂמַךְ כִּי עָשִׂיתָ <sup>54</sup> פֶּלֶא <sup>60</sup> : הוֹדוּ <sup>61</sup> לִי כִי טוֹב כִּי לְעוֹלָם תִּסְדְּרוּ :

<sup>28</sup> Ephraim. <sup>29</sup> their young men. <sup>30</sup> in the battle, or war. <sup>31</sup> ככד to be heavy, *Hφ.* to make heavy. <sup>32</sup> על a yoke, w. *AFs.* עלו etc. <sup>33</sup> O luxurious one (*f.*). <sup>34</sup> two (*f.*). This with the next word = "these two things." <sup>35</sup> bereavement. <sup>36</sup> and widowhood. <sup>37</sup> Assyria. <sup>38</sup> לָבָנוֹן Lebanon. <sup>39</sup> יפה to be beautiful. <sup>40</sup> the angel of. <sup>41</sup> corpses. <sup>42</sup> מות to die, *Tab. XX.* <sup>43</sup> כלה to come to naught, to be consumed. <sup>44</sup> ילך to go, or to come. <sup>45</sup> היה to live. <sup>46</sup> the Amorite. <sup>47</sup> נוד to move away. <sup>48</sup> Chaldeans. <sup>49</sup> בת a daughter. <sup>50</sup> a bride. <sup>51</sup> the calamity of. <sup>52</sup> קדש *Hφ.* to sanctify oneself. <sup>53</sup> at the sacrifice. <sup>54</sup> עשה to make, to do, to act. <sup>55</sup> שחא *Hφ.* to worship (followed by ל). <sup>56</sup> before Thee. <sup>57</sup> O Lord. <sup>58</sup> ירה *Hφ.* to teach. <sup>59</sup> ירה *Hφ.* to praise, to render thankful acknowledgments. <sup>60</sup> a wonder, a wondrous thing.

## EXERCISE XLIV.

(To be translated into Hebrew, § 11. ζ-μ.)

I-will-lift-up<sup>1</sup> my eyes<sup>2</sup> to (אֶל) the mountains<sup>3</sup>:—

From-whence<sup>4</sup> shall-come<sup>5</sup> my help<sup>6</sup>?—

My help [is] from The-LORD,

The Maker<sup>7</sup> of heaven<sup>8</sup> and earth<sup>9</sup>.

Many<sup>\*11</sup> shall-sce<sup>10</sup>, and shall-fear<sup>†12</sup>,

And-shall-put-their-trust<sup>13</sup> in The-LORD.

To-be-feared<sup>‡14</sup> [is] He above (עַל) all<sup>14</sup> [that are called] God<sup>15</sup>.

[It is] time<sup>16</sup> to seek<sup>17</sup> The-LORD,

Until-that<sup>18</sup> He-come<sup>§5</sup> and rain<sup>§19</sup> righteousness<sup>20</sup> unto (ל) you.

THOU-hast-brought<sup>21</sup> [the] day<sup>22</sup> Thou-hast-called-for<sup>23</sup>.—

Sit-thou<sup>24</sup> (*f.*) still<sup>25</sup> and enter<sup>6</sup> into (ב) the darkness<sup>26</sup>.

And there-shall-come<sup>5</sup> (3 *s. f.*) upon thee (*f.*) suddenly<sup>27</sup>

Destruction<sup>28</sup> [which] thou-shalt-not know-of<sup>29</sup>.

[It is] good<sup>30</sup> to-give-thanks<sup>31</sup> to The-LORD.

<sup>1</sup> נִשָּׂא, pp. 302—304. <sup>2</sup> עֵינַי, Tab. XIII (1, β). <sup>3</sup> הָרִים. <sup>4</sup> מֵאַיִן. <sup>5</sup> בּוֹא, pp. 272—275. <sup>6</sup> עֹזְרִי *m.* [§ 62 (iii)]. <sup>7</sup> עֹשֶׂה Partic. (1) K. 'i. c.' <sup>8</sup> שָׁמַיִם. <sup>9</sup> אֲרֶז, Tab. X (1). <sup>10</sup> רָאָה. <sup>11</sup> רַבִּים. <sup>12</sup> יִרָא, pp. 286—288. <sup>13</sup> בָּטַח. <sup>14</sup> כָּל (כָּל) <sup>15</sup> אֱלֹהִים. <sup>16</sup> עַתָּה. <sup>17</sup> דְּרֹשׁ. <sup>18</sup> עַד. <sup>19</sup> יִרָה *Hφ*, pp. 288 & 289. <sup>20</sup> צְדָקָה. <sup>21</sup> *Hφ* of No. 5. <sup>22</sup> יוֹם. <sup>23</sup> קָרָא. <sup>24</sup> יֹשֵׁב Tab. XVIII. <sup>25</sup> דְּנֹקְמָה. <sup>26</sup> חֹשֶׁךְ. <sup>27</sup> פְּתָאֵם. <sup>28</sup> נִשְׁאַתָּה *f.* <sup>29</sup> יָדַע Tab. XVIII, Note (3). <sup>30</sup> טוֹב. <sup>31</sup> יִרָה *Hφ*, pp. 281 & 282.

\* The Tense before the Noun.

† *Nφ.* Partic.

‡ Pause-form.

§ Future tense.

When-Israel-went-forth (Hebr. *in going-forth-of* ||<sup>32</sup> *Israel*<sup>33</sup>)  
from Egypt<sup>34</sup>,

And He-smote<sup>35</sup> all<sup>14</sup> [the] firstborn<sup>36</sup> in their (*m.*) land<sup>9</sup>,

Egypt was-glad<sup>37</sup> at (ב) their (*m.*) departing||<sup>32</sup>;

And He-brought-out<sup>32</sup> Israel<sup>33</sup> from among-them (Hebr. *their*  
*m. midst*<sup>38</sup>),

And there-went-forth<sup>33</sup> from trouble<sup>39</sup> a righteous-one<sup>40</sup> (*m.*);—

Lightnings\*<sup>42</sup> gave-light-to<sup>41</sup> the-world<sup>43</sup>,

And He-bowed<sup>44</sup> heavens<sup>8</sup> and-came-down<sup>45</sup>.

We-will-not fear<sup>12</sup> though-the-earth-be-moved (Hebr. *in One's-*  
*removing*<sup>46</sup> *earth*<sup>9</sup>).

Let-us-lift-up<sup>47</sup> our heart<sup>48</sup>.

Hear<sup>49</sup>-thou, [O] daughter<sup>50</sup>, and see<sup>10</sup>, and incline<sup>61</sup> thine ear<sup>62</sup>;

Forget<sup>63</sup> also<sup>64</sup> thy people<sup>65</sup> and the house<sup>66</sup> of thy father<sup>67</sup>;

And the King\*<sup>69</sup> shall-delight-Himself-in<sup>68</sup> thy beauty<sup>60</sup>;

For<sup>61</sup> He [is] thy Lord<sup>62</sup>, and worship<sup>68</sup>-thou Him (Hebr. *to Him*).

Open<sup>64</sup>-yo (*m.*) to me the gates<sup>65</sup> of righteousness<sup>20</sup>,

I-will-enter<sup>8</sup> by (ב) them, I-will-give-thanks-to<sup>61</sup> The-LORD<sup>68</sup>.

<sup>32</sup> יצא pp. 284—286. <sup>33</sup> יִשְׂרָאֵל. <sup>34</sup> מִצְרַיִם (*m.*). <sup>35</sup> נכה *Hφ.* Fut. apocop., pp. 298 & 299. <sup>36</sup> בְּכוֹר. <sup>37</sup> עָמָה *K.* Past 3 s. m. <sup>38</sup> הִנֵּה w. Affs. הִלְכוּ etc.,—comp. Tab. XIII, Note (1, e). <sup>39</sup> צָרָה. <sup>40</sup> צַדִּיק. <sup>41</sup> אור *Hφ.* <sup>42</sup> plu. of בָּרַק, Tab. IX. <sup>43</sup> תִּבְל. <sup>44</sup> נטה *K.* Fut. apocop., p. 297. <sup>45</sup> ירד [with — to the 3<sup>d</sup> Rt-letter, as in § 165 (I. δ)]. <sup>46</sup> מור *Hφ.* Infin. <sup>47</sup> *K.* Fut. 1 pl. of No. 1. <sup>48</sup> לָקַב, w. Affs. לָקְבוּ etc. <sup>49</sup> שָׁמַע. <sup>50</sup> בַּח. <sup>51</sup> *Hφ.* of No. 44. <sup>52</sup> אָזַן, w. Affs. אָזְנוּ etc., Tab. XI. I. <sup>53</sup> שָׁכַח. <sup>54</sup> ו (to be prefixed to the word "Forget"). <sup>55</sup> עָם, w. Affs. עָמוּ etc. <sup>56</sup> בַּיִת Tab. XIII. 3. <sup>57</sup> אָב Tab. XIII. 1. <sup>58</sup> אָוָה *Hθ.* Fut. apocop., p. 267. <sup>59</sup> מֶלֶךְ. <sup>60</sup> יָפִי, w. Affs. יָפִי etc. (Comp. § 63. γ). <sup>61</sup> בִּי. <sup>62</sup> אֲדוֹן pl. <sup>63</sup> שָׁמַח *Hθ.*

We-give-thanks<sup>31</sup> [Obs. IX, p. 93] unto (ל) Thee, [O] God<sup>67</sup>, we-give-thanks<sup>31</sup> [Past];

Yea<sup>68</sup> now<sup>69</sup>, our God<sup>70</sup>, giving-thanks<sup>81</sup> [Partic.] we [are] unto (ל) Thee;

And Thy Name<sup>70</sup> for-ever<sup>71</sup> we-will-celebrate<sup>81</sup>. Sela<sup>72</sup>.

And heavens<sup>\*8</sup> shall-celebrate<sup>31</sup> Thy wonders (Hebr. *wonder*<sup>73</sup>), [O] LORD.

I-will-praise<sup>81</sup> The-LORD with (ב) all<sup>74</sup> my heart<sup>74</sup>.

Come<sup>8</sup>-ye before-Him<sup>75</sup> amid (ב) glad-singing<sup>75</sup>.

[O] give-thanks<sup>81</sup> unto (ל) The-LORD, for<sup>81</sup> [He is] good<sup>77</sup>, For<sup>81</sup> for-ever<sup>74</sup> [endureth] His Mercy<sup>78</sup>.

see Note (§) on Tab. XXIII.    67 פתח.    68 שער (m.), Tab. X. 5.    69 יה.

70 Vocab. I. 1.    71 the prefix.    72 עתה.    73 שם, Tab. XIII, Note §.    74 לעולם.

75 בלה.    76 פלא, Tab. X. 2.    77 לב, w. Affs. לבו etc.    78 לפניו.    79 רונה.    80 טוב

81 סקר, Tab. X. 1.

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\* Tense before Noun.

## OBSERVATIONS XXXIII—L.

Obs. XXXIII. The following is a List of the Tables of Verb-forms with Pron-Affixes :

Tab. XXIV.	Infinitives.
Tab. XXV.	Past-Tense <i>Kal</i> .
Tab. XXVI.	Participles.
Tab. XXVII.	Imperative <i>Kal</i> .
Tab. XXVIII.	Future-Tense <i>Kal</i> .
Tab. XXIX.	Some <i>Pi-él</i> and <i>Hiph-él</i> forms.
Tab. XXX.	Forms of Verbs ה"ל.

A few CHANGES OF FORM adopted by Verbs on receiving Pron-Affs. may be mentioned here:—

Obs. XXXIV. In accordance with the Great Rule of § 59, "the vowel which would stand NEXT BUT ONE BEFORE, OR THIRD FROM THE ACCENTED VOWEL is generally dropped" (if it can be dropped) and is replaced by *Shva*: thus,

- (a) the  $\text{ֿ}$  of פָּקַד is dropped and replaced by *Shva* in פָּקְדוּ, etc., and so in other Past *K.* forms,—see Tab. XXV,—[for the  $\text{ֿ}$  of the *ק*, see Obs. XXXVIII];
- (β) the  $\text{ֿ}$  of such forms as יָקִים, etc., Tab. XX, is thus dropped in such forms as יְקִימוּ and יְקִימוּהוּ and יְקִימוּ, etc.—But

Obs. XXXV. The vowel which would be thus dropped CANNOT be dropped if it is followed either

- (a) by *Shva*, as in יְפָקֵד, etc., יְהַרְגֵהוּ, etc., or
- (β) by *Dagesh F.*, as in פָּקַד etc., פָּקַדְתָּ etc., יְפָקְדוּ etc.;
- (γ) but in order to shorten the word the NEXT VOWEL IS THEN DROPPED (if it can be dropped); and so we have the forms, פְּהַרְגֵהוּ, יְהַרְגֵהוּ, etc., Tab. XXVIII;—and פְּהַרְגֵהוּ, יְהַרְגֵהוּ, etc., in which the  $\text{ֿ}$  of יְהַרְגֵהוּ, פְּהַרְגֵהוּ, is replaced by the Slight-vowel  $\text{ֿ}$  [Pt. I, § 56]; and so יְהַרְגֵהוּ etc. with  $\text{ֿ}$ , from יְהַרְגֵהוּ;—פָּקְדוּ, etc., Tab. XXIX,—and פָּקְדוּהוּ, etc., and יְפָקְדוּ, etc., Tab. XXIX (II, a).
- (δ) For 'Fut. ( $\text{ֿ}$ )' forms such as יְלַבְּשֵנִי, etc., see Obs. XXXIX below.

Obs. XXXVI. Sometimes no vowel can be dropped, and so we have the *Hif.* forms הִפְקִידוּ, etc., and יְפָקְדוּהוּ, etc., of Tab. XXIX (I, β) and (II, β).

Obs. XXXVII. In *Hφ.* forms of some Roots there is no Shva after the first Vowel, and this Vowel can then be dropped; as in such forms as  $\text{הִקְיִמְלֵה}$ , etc., from  $\text{הִקְיִם}$ , (Tab. XX),—and so in Obs. XXXIV ( $\beta$ ) above.

Obs. XXXVIII. The  $\text{—}$  of the 'closed' syllable in  $\text{פָּקַדְךָ}$ , etc., is lengthened into  $\text{־}$  when the syllable in which it is becomes 'open' [comp. Obs. XXIII, p. 185]. Thus we have from  $\text{פָּקַדְךָ}$  such forms as  $\text{פָּקַדְךָ}$ , etc., Tab. XXV.

Obs. XXXIX. Verbs 'Fut. ( $\text{—}$ )', instead of dropping the  $\text{—}$  (as the  $\text{—}$  of  $\text{פָּקַדְךָ}$ , etc., is dropped in Tab. XXVIII), generally lengthen the  $\text{—}$  into  $\text{־}$  as in Obs. XXXVIII; thus,

from  $\text{לִבְשׁ}$ ,— $\text{יִלְבְּשֵׁנִי}$  with Aff. *me*,  $\text{יִלְבְּשֵׁם}$  with Aff. *them (m)*.

Obs. XL. The  $\text{־}$  in such forms as  $\text{פָּקַדְךָ}$ , etc., is the  $\text{־}$  of Obs. XXXVIII in an 'open' syllable,—being derived from the  $\text{—}$  of  $\text{פָּקַדְךָ}$ .

Obs. XLI. The  $\text{—}$  of the  $\text{פָּעַל}$  form (of Past *K.*) remains with Affs.; thus

( $\alpha$ ) From  $\text{אָהַב}$ ,— $\text{אָהַבְנִי}$ ,  $\text{אָהַבְתֶּם}$ , etc., and

( $\beta$ ) In such forms as  $\text{אָהַבְתֶּם$  *they (m.) have loved thee (m.)*, the  $\text{—}$  of  $\text{אָהַב}$  is given to the 2<sup>d</sup> Rt-letter in the form for the 3 pl. ( $\text{אָהַבְתֶּם}$ ) when with the Affix as here.

[See also Notes ( $\alpha$ ) and ( $\beta$ ) on Tab. XXVII, and Notes ( $\alpha$ ) and ( $\beta$ ) on Tab. XXVIII.]

Obs. XLII. In some instances Verb-forms w. Affs. occur with the  $\text{—}$  of the  $\text{פָּעַל}$  form of Past *K.*, although the 3 s. *m.* Past *K.* in use is of the  $\text{פָּעַל}$  form; thus,

from  $\text{יָרָשׁ}$  the 3 s. *m.* Past *K.* in use is  $\text{יָרָשׁ}$ , but we have also  $\text{—}$  of the  $\text{פָּעַל}$  form in

$\text{וַיִּרְשָׁנִי}$  *K.* Past 3 pl. with  $\text{ו}$  Pref. and Aff. *her*,

$\text{וַיִּרְשֹׁנֶךָ}$  *K.* Past 3 pl. with  $\text{ו}$  Pref. and Aff. *thee m.*,

and from this  $\text{—}$  it is possible that the  $\text{־}$  of the following forms may be obtained, *viz.*

$\text{וַיִּרְשָׁתֶּךָ}$  *K.* Past 2 s. *m.* with  $\text{ו}$  Pref. and Aff. *her*,

$\text{וַיִּרְשָׁתֶּם}$  *K.* Past. 2 s. *m.* with  $\text{ו}$  Pref. and Aff. *them m.*

Note (i.) The  $\text{־}$  occurs also in

$\text{וַיִּרְשָׁתֶּם}$  *K.* Past 2 pl. *m.*, with  $\text{ו}$  Pref., [comp. Tab.

XXV, Notes ( $\alpha$ ) and ( $\beta$ )],

but the other parts of the *K.* Past (from this Root  $\text{יָרָשׁ}$ ) which occur agree with the forms from  $\text{פָּקַד}$  in Tab. XIV; thus,

$\text{יָרָשְׁתָּ}$  (*p.* :  $\text{יָרָשְׁתָּ}$ ) 2 s. *m.*,  $\text{יָרָשְׁנִי}$  1 pl. (and w. Aff. *her*  $\text{וַיִּרְשָׁנִי}$ ).

(ii.) There are other instances of Roots from which both  $\text{פָּעַל}$  and  $\text{פָּעַלְךָ}$  forms occur.

Note (iii.) The  $\text{—}$  of a  $\text{פֿעל}$  form, when followed by  $\text{—}$  Quiescent, is shortened into  $\text{—}$   $\text{ֿ}$  on the addition of an Affix removing the Accent from the syllable which contains that  $\text{—}$ ; thus  $\text{יִבְלֶתִי}$  gives  $\text{יִבְלֶתִי}$  K. Past 1 s. w. Aff. *him*, fr. *יכל*. This is done in order to get rid of the UNACCENTED LONG Vowel before the QUIESCENT *Shva* under the  $\text{ל}$  [Comp. Pt. I, § 55 (8)].

Obs. XLIII. The Pron. Affs. for the 2 s. *m.*, and the 2 pl. *m.* and 2 pl. *f.*, viz.,  $\text{ֿ}$   $\text{—}$  (or  $\text{כֿ}$   $\text{—}$ ), and  $\text{כֿ}$   $\text{—}$  and  $\text{נֿ}$   $\text{—}$ ,

require a *Shva* under the last letter of the word to which they are affixed, therefore any MOVING *Shva* under the preceding letter must be replaced by a Slight-vowel (but a QUIESCENT *Shva* may of course stand). The Slight Vowel generally agrees with the Vowel that was dropped; thus

(i.) from  $\text{פֿקר}$  we have  $\text{יִפְקְרֶנּוּ}$ ,  $\text{יִפְקְרֶבּוּ}$ ,  $\text{יִפְקְרֶנּוּ}$ , in Tab. XXVIII, etc.,—where the  $\text{ק}$  has the Slight-vowel  $\text{—}$  ( $\text{ֿ}$ ) corresponding to the  $\text{—}$  which is dropped in  $\text{יִפְקְרֶנּוּ}$ , etc.; and so,

(ii.) from  $\text{פֿקר}$  we have  $\text{פֿקְרֶנּוּ}$  (Tab. XXIX, I. a), etc., and

from  $\text{יִפְקֶר}$  we have  $\text{יִפְקֶרֶנּוּ}$  (Tab. XXIX, II. a), etc., where the  $\text{ק}$  has the Slight-vowel  $\text{—}$  corresponding to the  $\text{—}$  which is dropped in  $\text{פֿקְרֶנּוּ}$  etc., and  $\text{יִפְקֶרֶנּוּ}$  etc.

(iii.) Instead of the  $\text{—}$  in (ii.) there is sometimes  $\text{—}$ , as in  $\text{אֲנִימְוֹכְכֶם}$  (fr.  $\text{אָמַי}$ ) Job xvi. 5.—Comp. Note II ( $\gamma$ ) on p. 89.

Obs. XLIV. Before a Guttural letter, as  $\text{ח}$ , the  $\text{—}$  of the *Pr-él* is generally NOT DROPPED except in Pause. Thus we have

$\text{אֲשַׁלְּחֶנּוּ}$  *I will send thee (m.) away*, from  $\text{אֲשַׁלַּח}$ , etc.

But in Pause the  $\text{—}$  is dropped as in  $\text{אֲשַׁלְּחֶנּוּ}$ .

Note. A  $\text{—}$  as Slight-vowel, before  $\text{—}$  under a Guttural, requires no remark; as that is what the Student would expect of course.

Obs. XLV. The Pause-form of the Aff.  $\text{ֿ}$   $\text{—}$  *thee (m.)* is not only  $\text{ֿ}$   $\text{—}$ , but also  $\text{ֿ}$   $\text{—}$ , as seen in the last-cited example. Comp. Note e (ii.) on Tab. XXVIII.

Obs. XLVI. This is often so in the case of Verbs  $\text{ל}$  with this Aff. in Pause; as in  $\text{אֲצַנְנֶנּוּ}$  Pause-form of  $\text{אֲצַנֵּן}$  (Fut. Pl. 1 s., fr.  $\text{צוּן}$ ), And so in the forms  $\text{אֲוִדְנֶנּוּ}$  and  $\text{אֲוִדְנֶנּוּ}$  on p. 282.

Note. But the form  $\text{ֿ}$   $\text{—}$  (without the Dagesh) also occurs, as in  $\text{יִוְדְרֶנּוּ}$  on p. 282.



Obs. XLVII. Verbs having for their 3<sup>d</sup> Rt-letter ה *Quiescent* drop this ה on receiving Pron. Affs., as seen above and in Tab. XXX.

Obs. XLVIII. By reason of the loss of a syllable thus there is no room for the operation of the great Rule of § 59 [comp. Obs. XXXIV, above], and therefore such forms as עָשָׂהוּ, עָשָׂתָהוּ, etc. [Tab. XXX], retain the vowel of their 1<sup>st</sup> Rt-letter instead of its being dropped as in עָשָׂהוּ, עָשָׂתָהוּ, etc., Tab. XXV.

Obs. XLIX. For other forms we may refer to the Tables and the Notes thereon.

Note (i.) Verbs עָשָׂה in the 3 s. m. Past take the full Affix הָ *him*, rather than י; thus,

עָשָׂהוּ *he made him* (fr. עָשָׂה *he made*) Ps. xc. 5,

קָנָהוּ *he bought it m.* (fr. קָנָה *he bought*) Lev. xxvii. 24.

(ii.) The 3<sup>d</sup> Rt-letter ה is dropped even with an Affix having *Shwa* before it; thus,

\* עָשָׂךְ *He made thee m.* (fr. עָשָׂה) Deut. xxxii. 6,

וְנָךְ *and He will guide thee m.* (fr. נָךְ *he guided*, with ו pref.) Is. lviii. 11.

(iii.) Special attention may be called to the 3 s. f. Past forms with Affixes, such as

עָשָׂתָהּ and עָשָׂתָהּ, etc., in Tab. XXX; and so in

עָשָׂתָנִי (3 s. f. Past *K.*, with Aff. *me*, Pause-form) Job xxxiii. 4,

הָעָלְתָם (3 s. f. Past *Hφ.*, with Aff. *them m.*) Josh. ii. 6.

The student will see at once the similarity between the form of the Verb in these words and the shortened form of the 3 s. f. Past *viz.* עָשָׂתָּ instead of עָשָׂתָהּ (like וְנָךְ).

\* עָשָׂךְ Deut. xxxii. 6, is the Pause-form for עָשָׂךְ.—§ 167 (ii. α).

† And so in וְכָלְתָהּ Pl. Past 3 s. f. (כָּלְתָהּ), with ו pref. and Aff. *him*, Zech. v. 4, and וְנָתְתָהּ Pl. Past 3 s. f. (נָתְתָהּ), with Aff. *her*, Ruth iii. 6.

‡ This shortened form was just mentioned in Note III. μ (p. 172). It is not limited to the *Kal*; for not only do the *Pi-el* words in the preceding Note (†) seem to refer to it, but we have also the

*Hφ.* Past 3 s. f. וְהִרְצָתָהּ (fr. רִצָּה), with ו pref. Lev. xxvi. 34, and הָלַאְתָּ (fr. לָאָה), with ׀ for ׀ as in הָלַאְתָּ 3 s. m. Tab. XXII, Ez. xxiv. 12, and

*Hoph.* Past 3 s. f. הִנְלַאְתָּ twice in Jer. xiii. 19.

These examples are cited by R. D. Kimkhi in the *Michlol*.

Obs. L. The Rule of § 162 (e, ii.), viz. that “the  $\text{--}$  rather than the  $\text{׳--}$  form” of the Fut. *Hφ.* is used in certain cases, must not be supposed to hold when Pron-Affs. are attached. In this case the the *Long-Khirik* is preferred, and is either

(a) *Defective* (Pt. I, § 13), as in such forms as

וּפְקַדְתֶּם, וּפְקַדְתִּי, וּפְקַדְתֶּם, etc.,—or

(β) *Full*, as in such forms as

וּפְקַדְתֶּם, וּפְקַדְתִּי, וּפְקַדְתֶּם, etc.

Note. Defective *Long-Khirik* and Defective *Shirik*\* [Pt. I, § 14] occur often in long Verb-forms—especially when there would otherwise be more than one Quiescent letter in the word. Perhaps it may be said that

(i.) This is a matter of כתיב [Pt. I, § 74], and

(ii.) The Student had best use the FULL spelling always.

\* As in תִּשְׁלִיכֶנּוּ Ex. i. 22, וַיִּשְׁלִיכֶם Josh. x. 27, וַיִּשְׁמַעְנִי Is. xliii. 9, etc.

## EXERCISE XLV.

(To be translated into English, with the help of the Glossary at the end of the book.)

זְכַרְנִי<sup>1</sup> יי : צִרְפַּתְנִי<sup>2</sup> . . . : צִרְפַּתְנִי<sup>2</sup> בְּצִרְף־כֶּסֶף : וְתֹאמַר  
 צִיּוֹן עֹזְבֵנִי<sup>6</sup> יי וְאֲדַנִּי שְׂבַחְנִי<sup>5</sup> : לָכֵן עֲנַקְתָּמוֹ גְּאוּה : וּבִשְׁת פְּנֵי  
 פִּסְתָּנִי<sup>8</sup> : אֶפְפוּנִי<sup>9</sup> מִים עַד נֶפֶשׁ תְּהוּם יִסְבְּבֵנִי<sup>10</sup> : שְׁתַּנִּי<sup>11</sup> בְּבוֹר  
 תַּחְתִּיּוֹת<sup>12</sup> : כָּל זֹאת בָּאתָנוּ<sup>13</sup> : וְלִבִּי עֹזְבֵנִי<sup>6</sup> : אֵל תַּעֲזֹבֵנִי<sup>5</sup> יי :  
 בְּיוֹם צָרְתִי אֶקְרָאךָ<sup>14</sup> כִּי תַעֲנֵנִי<sup>15</sup> :  
 מִמְּכֹוֹתֶיךָ<sup>16</sup> אֶרְפָּאךָ<sup>17</sup> נָאִם יי : אֶהְבֵּת<sup>18</sup> עוֹלָם אֶהְבֵּתֶיךָ<sup>19</sup> :  
 וְאֲנֹכִי לֹא אֶשְׁכַּחְךָ<sup>20</sup> : הֵן עַל כַּפַּיִם חִקְתֶּיךָ<sup>20</sup> : עוֹד אֶבְנֶךָ<sup>21</sup>  
 וְנִבְנִית<sup>22</sup> : וְקִבְצָתִים<sup>22</sup> מִירְכָתַי<sup>23</sup> אֶרְצֵן : אוֹלֵיכֶם<sup>24</sup> אֵל גַּחְלֵי מַיִם :

<sup>1</sup> זכר to remember. <sup>2</sup> צרף to try (as silver and gold, by melting). <sup>3</sup> See the preceding Note. (The word being unaccented here, the ׀ (δ) stands instead of the ׀ of בְּצִרְף; comp. § 168 (i).) <sup>4</sup> תֹּאמַר to say. <sup>5</sup> עֹזֵב to forsake. <sup>6</sup> שָׁכַח to forget. [The Past K. is found with the ׀ of the פָּעַל form in the following:—(α) the 3 s. m. with Aff. me in Pause, (β) the 3 s. f. in Pause (שָׁכַחְתָּה, Prov. ii. 17), and (γ) the 3 pl. with Affs. me (שָׁכַחוּנִי) and thee f. (שָׁכַחְתִּי); Comp. Tab. XXV, Note (α)]. <sup>7</sup> עֲנַק to adorn (as with a chain, or necklace). <sup>8</sup> כִּסָּה Pz. to cover. <sup>9</sup> אֶפֶף to encompass. <sup>10</sup> סָבַב K. to come round, to go about, Pz. to take about, lead about. <sup>11</sup> שִׁית to put, place [comp. § 226, and § 183 (β)]. <sup>12</sup> *lit.* places-below, *i.e.* low-depths. (This word, with the בּוֹר before it, is an expression for "a pit of low-depths" = "a very deep dungeon pit.") <sup>13</sup> בּוֹא to come, to come upon (p. 272). <sup>14</sup> קָרָא to call, to call upon. <sup>15</sup> עָנָה to answer. <sup>16</sup> מַכָּה a wound, Tab. VI. <sup>17</sup> רָפָא to heal. <sup>18</sup> [with] love of,—see § 86. <sup>19</sup> אָהַב to love. <sup>20</sup> חָקַק to engrave. <sup>21</sup> בָּנָה K. to build, Nφ. to be built. <sup>22</sup> קָבַץ Pz. to collect. <sup>23</sup> from the recesses of. <sup>24</sup> יָלַךְ K. to go, Hφ.

מִזְרָה<sup>26</sup> יִשְׂרָאֵל יִקְבְּצֵנּוּ<sup>27</sup> וְשָׁמְרוּ<sup>28</sup> כְּרֵעָה<sup>29</sup> עָרְרוּ : יִמְצְאוּ<sup>30</sup> בְּאֶרֶץ  
 מִדְבָּר . . . יִסְבְּבֵנּוּ<sup>10</sup> יִבּוֹנְנֵנּוּ<sup>23</sup> יִצְרְנֵנּוּ<sup>30</sup> כְּאִישׁוֹן<sup>31</sup> עֵינָיו :  
 וְשִׁמְחֵתִים<sup>32</sup> מִיּוֹנָם<sup>33</sup> : זְכָרוּ אֲזַכְרֵנּוּ עוֹד : בְּחֻרְתִּיקָה<sup>34</sup> בְּכוֹר  
 עֵינַי :

אֲנִי יי אֶעֱנֶם<sup>15</sup> אֱלֹהֵי יִשְׂרָאֵל לֹא אֶעֱוֹבֶם<sup>6</sup> : אֲנִי הֵעִירְתִּיהוּ<sup>35</sup>  
 בְּצַדִּיק . . . בְּרוּךְ<sup>36</sup> יי \* שְׁלֹא נִתְּנָנוּ<sup>37</sup> טָרָף לְשִׁנְיָהֶם<sup>38</sup> :  
 בְּצַד קָרָאתִי<sup>14</sup> וְאֶחְלָצֶךָ<sup>39</sup> אֶעֱנֶךָ<sup>15</sup> בְּסֹתֵר רַעַם : וְאַרְמָסֶם<sup>40</sup>  
 בְּחֻמְתִּי<sup>41</sup> וְיוֹ<sup>42</sup> נִצַּחֶם<sup>43</sup> עַל בְּגָרֵי . . . חֻמְתִּי<sup>44</sup> הִיא כִּמְכַתְּנִי<sup>45</sup> :  
 אֱלֹהִים יִחַנְנֵנוּ<sup>46</sup> וְיִבְרַכְנוּ<sup>50</sup> : זֶה אֱלֹהֵי וְאֵינֹהוּ<sup>46</sup> אֱלֹהֵי אָבִי  
 וְאַרְמָמְנֵהוּ<sup>47</sup> : תְּרוֹמַת יְבִסִּימוּ<sup>48</sup> : עוֹד אֲזַדְנֵנוּ<sup>49</sup> : תִּבְאֵמוּ<sup>19</sup>  
 וְתִטְעֵמוּ<sup>50</sup> : יִבְרַכְךָ<sup>36</sup> יי וְיִשְׁמְרֶךָ<sup>25</sup> : יֵאָר<sup>61</sup> יי פְּנֵיו אֵלֶיךָ וְיִחַנְךָ<sup>45</sup> :  
 . . . וְאֶהְבֶּךָ<sup>19</sup> וְיִבְרַכְךָ<sup>36</sup> וְהִרְבֶּךָ<sup>62</sup> : יי שְׁמְרֶךָ<sup>25</sup> : יוֹמָם<sup>63</sup> הַשֶּׁמֶשׁ לֹא

to cause to go, to conduct. <sup>26</sup> זרה *Pi.* to scatter. <sup>27</sup> שמור to keep, to guard.  
<sup>28</sup> רעה to act as a shepherd. N.B. The *K.* Partic(1) *s. m.* is used for a shep-  
 herd. <sup>29</sup> מצא to find. <sup>30</sup> בון or בין *K.* to understand, *Pi.* to instruct. <sup>31</sup> נצר  
 to preserve. <sup>32</sup> as the pupil of. <sup>33</sup> שמח *K.* to be glad, *Pi.* to gladden. <sup>34</sup> יגון  
 sorrow. <sup>35</sup> בחר to choose. <sup>36</sup> עור *Hφ.* to rouse up. <sup>37</sup> ברך *K.+* and *Pi.* to  
 bless. <sup>38</sup> נתן to give. <sup>39</sup> שן a tooth (*Dual.* שנים). <sup>40</sup> חלץ *Pi.* to deliver.  
<sup>41</sup> רמס to trample. <sup>42</sup> חמה hot anger, wrath. <sup>43</sup> נזה to be sprinkled, p. 296.  
<sup>44</sup> נצה used here for *life-blood, strength*;—Tab. X. 2. <sup>45</sup> חנן to uphold. <sup>46</sup> חנן  
 to be gracious to. <sup>47</sup> נזה (see p. 293). <sup>48</sup> רום *K.* to be high, *Pi.* to exalt, to  
 extol. <sup>49</sup> See No. 8, and Tab. XXX [Note β (8)]. <sup>50</sup> ירה *Hφ.* to praise, etc.,—  
 pp. 281 & 282. <sup>51</sup> נטע to plant. <sup>52</sup> אור *K.* to shine, *Hφ.* to make to shine.  
<sup>53</sup> רבה *K.* to be many, *Hφ.* to make to be many, to multiply. <sup>54</sup> in the day-

\* For the prefix שׁ who, which, that, see the latter part of Note (d) on p. 24.

† N.B. The *KAL* in this sense is used only in the Partic (2) of § 139 (γ), & Infin.

וּפְּהַ<sup>54</sup> וַיִּרַח בְּלִילָהּ : יִי יִשְׁמְרֶךָ<sup>53</sup> מִכָּל רָע : יִתְּלֹוּהוּ<sup>55</sup> שָׁמַיִם  
 וְאַרְצָן : יִי זְכַרְנוּ<sup>51</sup> יִבְרַךְ<sup>50</sup> : וּמַשִּׁירֵי אַהֲוֹדְנוּ<sup>49</sup> : אֱלֹהֵי אֲתָהּ  
 וְאוֹדְךָ<sup>48</sup> : מִי לֹא יִרְאֶךָ<sup>56</sup> מֶלֶךְ הַגּוֹיִם כִּי לָךְ יֵאָתֶה<sup>57</sup> : יוֹדֶךָ<sup>49</sup>  
 עַמִּים אֱלֹהִים יוֹדֶךָ<sup>48</sup> עַמִּים כָּלֶם : יִבְרַכְנוּ<sup>53</sup> אֱלֹהִים אֱלֹהֵינוּ :  
 אוֹדְךָ<sup>48</sup> בְּעַמִּים אֲרָנִי אֲזַמְרֶךָ<sup>55</sup> בְּלֵאמֹים :  
 הוֹרֵנִי<sup>60</sup> יִי דַרְכֶךָ וְנַחֲנִי<sup>60</sup> בְּדַרְכֶךָ מִיִּשׁוּר<sup>61</sup> : אֲתָהּ יִי עֲזֹרָתִנִּי<sup>62</sup>  
 וְנַחֲמָתִנִּי<sup>63</sup> :

## PSALM XXIII.

(To be translated into English, with the help of the Glossary at the end of the book).

יִי רֵעִי<sup>64</sup> לֹא אֲחֻסְרִי<sup>64</sup>  
 בְּנֵאוֹת<sup>65</sup> דְּיִשָּׂא יִרְבִּי אֲנִי<sup>65</sup>  
 עַל מִי מְנוּחֹת<sup>66</sup> יִנְהַלְנִי<sup>66</sup>  
 נַפְשִׁי יִשׁוּבֵב<sup>67</sup>  
 יִנְחֵנִי<sup>68</sup> בְּמַעְגְלֵי<sup>70</sup> צֶדֶק  
 לְמַעַן<sup>71</sup> נִשְׁמוּ

time. <sup>54</sup> *Hφ.* to smite, to strike,—pp. 298 & 299. <sup>55</sup> *Pr.* to praise (Dagesh F. is often dropped from the ל). <sup>56</sup> *Pr.* to fear, p. 287. <sup>57</sup> *Pr.* to be becoming, fitting, suitable,—p. 280. <sup>58</sup> *Pr.* to hymn. <sup>59</sup> *Hφ.* to teach, point out to,—pp. 288 & 289. <sup>60</sup> *K.* and *Hφ.* to guide, lead, (p. 296). <sup>61</sup> right, rectitude,—see § 86. <sup>62</sup> *Pr.* to help. <sup>63</sup> *Pr.* to comfort. <sup>64</sup> *Hφ.* to lack. <sup>65</sup> in pastures of,—see § 86. <sup>66</sup> *K.* to lie down, *Hφ.* to cause to lie down. <sup>67</sup> rest (*lit.* rests). <sup>68</sup> *Pr.* to lead gently. <sup>69</sup> *K.* to return, *Pr.* to restore, and to refresh. <sup>70</sup> in the paths of. <sup>71</sup> for the sake of. <sup>72</sup> *Pr.* to go.

גַּם כִּי אֵלֶיךָ<sup>72</sup> בְּנִיא צְלֻמֹת  
 לֹא אִירָא<sup>73</sup> רַע כִּי אֶתָּה עֲמֹדִי<sup>74</sup>  
 שְׁבֻטְךָ וּמִשְׁעַנְתְּךָ  
 הִמָּה יִנְחַמְנִי<sup>75</sup>  
 תַעֲרֹךְ<sup>76</sup> לִפְנֵי שְׁלֹחַן  
 נֶגֶד צַרְרִי<sup>77</sup>  
 דִּשְׁנֶתָ<sup>78</sup> בְּשֶׁמֶן רֵאשִׁי  
 כּוֹסֵי רִוְיָה<sup>79</sup>  
 אֶךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי<sup>78</sup>  
 כָּל יְמֵי חַיִּי  
 וְיִשְׁבְּתִי\*<sup>80</sup> בְּבַיִת יְיָ  
 לְאַרְבַּע יָמִים :

<sup>72</sup> with me. <sup>73</sup> אֵלֶיךָ to set in order, array, prepare. <sup>74</sup> עֲמֹדִי to distress, to be an enemy to. <sup>75</sup> עֲמֹדִי *Pl.* to ancient-richly. <sup>76</sup> fulness:—[a cup of] fulness=the [cup that] “runneth over” of the E. V. <sup>77</sup> רַע to pursue, to follow.

\* There are various opinions respecting this word:—

The translation “*my abiding, or dwelling, [shall be] in the etc.*”, corresponds to the word וְיִשְׁבְּתִי (*K. Inf.*, יִשְׁבַּת, with Aff. 1 s.) from יָשַׁב *Tab. XVIII*, instead of וְיִשְׁבְּתִי. Some suppose that the Root יָשַׁב to return is used here in the sense of the Root יָשַׁב to abide or dwell. And some suppose that the word should stand thus—וְיִשְׁבְּתִי (*K. Past 1 s.*, with ו), from יָשַׁב and *I will abide or dwell*. The strict sense of וְיִשְׁבְּתִי as it stands is *and I will return*.

\*.\* The following Exercises are partly taken from the Exercises in the former Grammar.

Note (i.) Help required for rendering the English into Hebrew is here given UNDER the several words.

(ii.) Words connected by hyphens are all comprehended in the Hebrew which stands under them.

(iii.) Some additional help required is occasionally given in Footnotes.

## EXERCISE XLVI.

(To be translated into Hebrew.)

And he returned into the house and took the child and restored him\*  
 שׁוּב (‡ 71) בֵּית + לָקַח יֶלֶד שׁוּב Hφ.

to his mother. And he turned this-way-and-that and saw that  
 אָל אִם (sec vocab.) פָּנָה בָּהּ וְכֵן כִּי רָאָה

there-was-no man, and he-killed him\* and hid him\* in the sand.  
 אֵין אִישׁ מוֹת Hφ. טָמַן חוֹל

And the king† said 'Fetch-ye (m.) me a sword and cut him\* into two and  
 לָקַח אֶמְרָה מֶלֶךְ לִי חֶבֶרֶת לִי שְׁנֹר

give the half to one (f.) and the half to the-other.' And  
 נָתַן חֶצִי אֶחָת חֶצִי אֶחָת § 99, Note (†).

I-cried-out and said, 'In-no-wise-kill-him' (Hebr. to kill kill-ye m.  
 צָעַק + אָמַר Infin. Abs. מוֹת Hφ.

him\* not), and they (m.)-gave him\* to me. And she-took the child  
 (Obs. IV. p. 93.) נָתַן לָקַח יֶלֶד

and kissed him\*, and she-lifted-up her voice and wept.  
 נִשְׁקָה + Tab. XIX. נִשְׂאָה קוֹל בָּכָה (Apocop.)

## EXERCISE XLVII.

And I-asked him\* saying 'What mayest-thou-be-seeking?'  
 שָׁאַל + Tab. XVII, Note (†, ii.) בִּקֵּשׁ Pz. Fut.

\* Affix.

+ Fut. (—).

† Tense before Noun.

§ Fut. (—).

and he answered me*	that his	brethren	he [was]	seeking.	And
ענה	כי	אָה	Tab. XIII.	בָּקַשׁ	Pf. Partic.
they-said to-each-other (Hebr. a man to his brother),				'Come-ye	and
אָמַר		אֶל אִישׁ	אָח	יָלֵךְ	Tab. XVIII.
let-us-slay him*, and let-us-cast-him* into one-of the pits,				and-we-will-say	
הָרַג +		שָׁלַךְ Hφ.	בְּ	אֶחָד	בְּרוֹת Past w. ו pref.
An evil beast hath-devoured him*.' But Reuben† delivered him* from					
רָעָה חַיָּה f.	אָכַל		ו	רְאוּבֵן	נָצַל Hφ.
their hand and said 'We-will-not amite him* mortally, cast-ye					
יָד	אָמַר	נָכַח	Hφ. (p. 299)	נָפַשׁ	שָׁלַךְ Hφ.
him into this pit,'—in-order to-deliver him from their hand to §restore					
אֶל	בּוֹר	לְמַשַּׁן	נָצַל Hφ.		שׁוּב Hφ.
him* to his father, And they-stripped him* as-regards his coat					
אֶל	אָב	Tab. XIII.	פָּשֶׁטַם	Hφ.	אָח
and they-took him* and cast him into the pit. And Juda: said 'Let-us-soll					
וָלָקַח		§ 71		יְהוּדָה	מָכַר +
him*, and our hand let-it-not be upon him.' And they-sold him* to					
יָד f.	Obs. IV. p. 93.	עַל הַיָּד			ל
the Ishmaelites, and they-took-him*-down to Egypt. A king: sent					
יִשְׁמָעֵאֵלִים	יָרַד	Hφ.	§ 71	מֶלֶךְ	שָׁלַח
and loosed him*.					
וַתֵּרַם	Hφ.	Tab. XIX.			

## EXERCISE XLVIII.

And he-finished charging-them (Hebr. to §charge them*), and he-expired					
כָּלָה	Pf.		** צוּה	Pf.	** נָמוּת
and died.	My father adjured me*		saying		'In my
מוֹת	אָב	שָׁבַע	Hφ.	Tab. XVII, Note (†, ii).	
grave	which I-dug for me in the land of Canaan, there (Hob. thither)				
קָבֵר	Tab. X. 2.	ל	כָּרַח	פָּנַעַן	שָׁמָּה

\* Affix. † (Fut. (—)). : Tense before Noun. § Infin. w. ל prefixed.  
 || With Affs., בְּתִנְחָי etc. ¶ Fut. (—).

\*\* The ו is Consonantal here.



shalt-thou-( <i>m.</i> )-bury me*.	קבר †	Go-up and bury-thou ( <i>m.</i> ) thy father as	עלה	באשר
be-adjured thee*.	כל	All that I-shall-command thee* ( <i>m.</i> ), thou-shalt-	אשר	צוה P. 1
certainly-do (Hebr. <i>to-do</i> thou-shalt-do) it* ( <i>m.</i> ); and I-will-bless thee*.	Infin. Abs.	עשה	ברך P.	
and I-will-preserve thee* in all thy ways.	שמר †	ways.	Jan§ hath-indeed-	
corrected (Hebr. <i>to-correct</i> ,	Pi. Infin., (—) form.	He-hath-corrected) me*;	but to the death	
He-hath-not given me*.—	נתן	And I-took    them ( <i>m.</i> ) and I-passed-them-over	לקח	
(Hebr. <i>and I-caused-them*-to-pass-over</i> ) the brook; and	עבר Hφ.	I-was-left	נחל	יתר Nφ. (Tab. XVIII).
by-myself, and there-wrestled one with me until the-going-up-of the dawn.	לכדי	עם איש	עד	עלה
And-when he-said 'Let-me-go (Hebr. <i>Send-away-thou m. me*</i> ) for the dawn§	ו	שלח P.	כי	
hath-gone-up,' then I-answered-him* 'I-will-not let-thee*-go except thou-	עלה	ו	ענה	שלח P.
hast-blessed me*.'	ברך P.			כי אם

## EXERCISE XLIX.

And these words§ which I [am] commanding thee ( <i>m.</i> ) to-day (Hebr. <i>the-day</i> ) shall-be ¶ on thy heart. And thou-shalt-impress ¶ them* upon	היה	לקב	שנן P. (Tab. XIV).
(Hebr. <i>to</i> ) thy sons. And-thou-shalt-write ¶ them* on the posts of	בן Tab. XIII.	כתב	מזונה
thy house, and at (ב) thy gates. I will-bring you ( <i>m.</i> )* into the land of	בית	שער	בוא Hφ.
the nations which (Hebr. <i>which it*</i> ) I-have-given to you to possess it*.	זנים ( <i>m.</i> )	נתן	אץ (S.)
And I-will-give ¶ them* -up before-you, and ye-shall-smite ¶ them.	נתן	פנים w. ל pref., & Aff.	נכה Hφ.

\* Affix.

† Fut. (—).

‡ The ו is Consonantal here.

§ Tense before Noun.

|| Note (A) on Tab. XIX.

¶ Past with ו.

The king† of Jericho sought the men whom\* Joshua sent. And  
 מֶלֶךְ יֵרִיחוֹ בָקַשׁ Pī. p. 46 (l.) שְׁלַח יְהוֹשֻׁעַ  
 the woman‡ said, Pursue-ye (m.) quickly after-them that ye-may-overtake  
 אִשָּׁה רָרָה מִיָּהָר כִּי אֲחֻרְיָהֶם Hφ., Tab. XIX.  
 them\*. And she had-taken-them\*-up to the roof; and she-hid  
 expressed עלָה Hφ. § 71. ii. (a) נָגַן טַמֵּן  
 them\*, and the mischief‡ did-not come-upon them\*. Ye (m.) have-  
 רָעָה מִצָּאָה expressed  
 preserved-my\*-life. Flames of fire have-devoured them (m.)\*.  
 הִיא Hφ. לָקְחָה (f.) אֵשׁ אֲכַל

## EXERCISE L.

Draw-Thou me\*, after-Thee we-will-run. The king‡ hath-  
 מִלֶּשֶׁךְ § אֲחֻרְיָה רָרָה (w. ה at the end.) מֶלֶךְ  
 brought-me\*-into His chambers. Let-me\*-see thy (f.) countenance, let-me\*-  
 בּוֹא Hφ. חָרַר רָאָה pl. of מִרְאָה  
 hear thy (f.) voice. I-have-taken-hold-upon Him\*, and I-will-not let-  
 שָׁמַע Hφ. אָהוּ  
 Him\*-go.  
 רָפָה Hφ.  
 The watchmen found‡ me\*...; they-smote me\* they-wounded  
 Partic. (1) K. of שָׁמַר מִצָּאָה נָכָה Hφ. פָּצַע  
 me\*... Whither turned thy (f.) Love? for we-will-see Him\* with thee.  
 אָנָּה פָּנָה רָוַי (m.) וּ בָקַשׁ Pī. עַם  
 Daughters‡ saw her\*, and they (m.) called-her\*-happy. Many  
 בָּתָּב Tab. XIII. רָאָה אִשְׁרָ Pī.  
 waters shall-not be-able to-quench Love‡, and floods shall-not  
 מַיִם יִכָּל Hφph. נָבָה Pī. אֲחֻרְיָה (f.) נִהְרֹת (m.)  
 overwhelm it\*. Lo! THE-LORD thy God‡ hath-loved thee (m.)\*:  
 נִשְׁבַּח § הָיָה אֲלֵהֶם אָהַב (the = form.)  
 be-strong, yea (!) be-strong.  
 חֹזֵק (= form.)

\* Affix.

† Past with י prefixed.

‡ Tense before Noun.

§ Fut. (—).

|| With the 'Def. Art.' and אֵת.

## APPENDIX.

## I. SIGNIFICATIONS OF THE VOICE-FORMS.

We may give here a few instances of what was mentioned briefly at the foot of page 70, viz that other English 'forms of rendering'—more or less different from the main significations of the Voices in general—are sometimes required. Thus,

(α) In Gen. i. 4, the  $\text{H}\text{I}\text{P}\text{H}\text{-}\text{IL}$   $\text{וַיִּבְרָא}$  (Fut. 3 s. m.) may fairly be rendered "and *He divided*" (or by some such expression, as "and *He made separation*"). The expression "and *He caused to SEPARATE*" is not English, and English expressions must of course be used in an English rendering.

(β) So, in Gen. i. 11  $\text{וַתֵּבֵרֶן הָאָרֶץ דִּשָּׂא}$  is fairly rendered "let the earth bring-forth grass." The Hebrew expression  $\text{וַתֵּבֵרֶן הָאָרֶץ}$ , in which the Verb is from the same Root  $\text{רשע}$  as the Noun, cannot be rendered *exactly* in English. Similarly in the case of  $\text{מִזְרִיעַ וְרֵעַ}$  in the same verse, some such expression as "producing seed" or "yielding seed" must be given.

(γ) In the case of some Roots, as observed at the foot of page 70, *altogether different* English Verbs are required for their several Voices.

(δ) We must be content, at present, to refer the Student to his Lexicon for the renderings of the several Voices of various Roots.

(ε) Also the Lexicon must be referred to as a means of finding what Voices of particular Roots are used. For

N.B. (i) Verbs are not necessarily used in all the Voices; but,  
on the contrary,

(ii) most Verbs are used in certain Voices only, and not  
in others.

## (II). CERTAIN TENSE-FORMS, AND APOCOPATED FORMS.

(1) As said in § 162 (e), it is the *Rule* to have, in the Future *Kal*, the  $\text{—}$  (rather than the  $\text{ו}$ ) form, i.e. 'פָּקַד' rather than וּפָּקַד, in the following three cases:

(a) with  $\text{ו}$  Convers., thus וּפָּקַד and he visited,

(β) with אַל Deprecative, thus אַל יִפְקַד let him not visit,

(γ) in a positive wish, thus יִפְקַד let him visit.

(2) So also it is the *Rule* to have in *Hiph-til* the  $\text{—}$  (rather than the  $\text{ו}$ ) form, i.e. יִפְקַד rather than וּפְקִיד, in the same three cases, thus

(a) with  $\text{ו}$  Convers., וּפְקִיד and he caused to visit,

(β) with אַל Deprecative, אַל יִפְקַד let him not cause to visit,

(γ) in a positive wish, יִפְקַד let him cause to visit.

(3) The same holds for other than 'Full' Verbs; and, further,

(4) Verbs לָהּ generally\* have the 'Apocopated' forms in these same three cases, thus:

(a) with  $\text{ו}$  Conversive, וּיִגַּל from יִגְלֶה (*Kal*),—  
וּיִגַּל from יִגְלֶה (*Pl.*),—וּיִגַּל from יִגְלֶה (*Hφ.*), etc.;  
and so וְיִהְיֶה from יִהְיֶה,—וְיֵעָשׂ from יַעֲשֶׂה, etc.;  
and so in other Persons, as וְתִהְיֶה from תִּהְיֶה,  
וְתִתַּע from תִּתַּע, etc.;

(β) with אַל Deprecative, אַל תִּגַּל from תִּגְלֶה (*Pl.*),  
אַל תִּפְּן from תִּפְּנֶה (*Kal*),—אַל יִהְיֶה and אַל תִּהְיֶה from  
יִהְיֶה and תִּהְיֶה, etc.;

(γ) in a positive wish, יִגַּל let it m. go captive, from יִגְלֶה,—  
יִהְיֶה let it m. be (or let there be), from יִהְיֶה, etc.

[Further remarks on Verb-forms had better be reserved for a subsequent Section of this Appendix. Now we may not delay any longer to give the following]

\* Not always, see the Note (†) on p. 171.

## (III). ANALYSIS OF SOME VERB-FORMS.

When the Student first attempts to read the Hebrew Bible, he is likely to find his progress somewhat slow and perhaps wearisome by reason of his inability to analyze at once the Verb-forms with which in such great variety he will meet at every step. It is therefore advisable to offer him some little help, at first, to enable him to recognize more easily the various forms, and to familiarize him (by references) with the several Tables and Sections in which such forms are classified and spoken of. To some extent the Exercises will have already familiarized him with these, class by class. A very little help now will enable him to combine them all. The following ANALYSIS of the Verbs found in the first three, and the twelfth, chapters of the Book of Genesis, will doubtless be amply sufficient for him. With the Prefixes and Affixes to Nouns, etc., he will be sufficiently familiarized already by the Exercises; he will need no help for these now,—with the exception of a word or two, here and there, perhaps. It may however be well to give now the following Rules:—

RULE I. When the Conjunctive ׀ stands between words, or groups of words, which form a COUPLE,—if the second word of the COUPLE, or the first word of the second group, is either

(1) MONOSYLLABIC, or

(2) DISSYLLABIC WITH THE ACCENT ON THE PENULTIMA,

the ׀ generally takes ׀,

[N.B. unless the first letter has ׀, in the word to which the ׀ is prefixed];—thus,

(i) in Gen. viii. 22 we have

זָרַע וְקָצִיר וְקָר וְחָם וְקִיץ וְחָרֵף יוֹם וְלַיְלָה \* וְכוּ *seed-time and harvest, and cold and heat, and summer and winter, and day and night, etc.*

Here the Nouns are arranged in COUPLES, two and two. And

(a) זָרַע וְקָצִיר *seed-time and harvest*, the first Couple, has for its second word the Dissyllabic קָצִיר which is accented on the *last* syllable (not on the Penultima) in accordance with Pt. I, § 55 (8, ii) and (9, a). Hence this word does not fall under Rule I above.—For the Accents <sup>ˆ</sup> *T'lishá* and <sup>ˆ</sup> *Pázér*, see Pt. I, § 66 (15 & 13). As said in Note (§) there, the Accent <sup>ˆ</sup> stands “always over the first consonant of its word.” It affects the *last syllable* here.

(β) קָר וְחָם *cold and heat*, the second Couple, has for its second word the Monosyllabic חָם; before which the ׀ takes ׀ in accordance with Rule I above.—For the Accents <sup>ˆ</sup> *Gérésh* and <sup>ˆ</sup> *Kadma*, see Pt. I, §§ 66 (16) & 67 (3).

(γ) קִיץ וְחָרֵף *summer and winter*, the third Couple, has for its second word the Dissyllabic חָרֵף accented on the Penultima; before which the ׀ takes ׀ as above.—For the Accents <sup>ˆ</sup> *T'vir* and <sup>ˆ</sup> *Dargá*, see Pt. I, §§ 66 (11) and 67 (4).

(δ) So also יוֹם וְלַיְלָה *day and night*, the fourth Couple, has for its second word the Dissyllabic לַיְלָה accented on the Penultima; before which the ׀ takes ׀ as above.—For the Accents <sup>ˆ</sup> *Tiphkhá* and <sup>ˆ</sup> *Mé-r'khá*, see Pt. I, §§ 66 (6) and 67 (6).

But (ii) it is not necessary that the Couple should consist of *two words* only. We have, for instance, in Gen. iii. 22

\* This 'וכו' signifies “etc.” It stands for וְכָלֹּו *and the whole of it.*

$\text{וְיֵאָכְלוּ וְיֵחְיוּ לְעֹלָם}$  and *eat and live for ever*. Here the COUPLE consists of two parts (1)  $\text{וְיֵאָכְלוּ}$  and *eat*, and (2)  $\text{וְיֵחְיוּ לְעֹלָם}$  and *live for ever*; and the first word of this second part has  $\text{ֿ}$  to the  $\}$  prefixed to the accented Monosyllable  $\text{יֵחְיוּ}$ .—For the Accents ( $\text{ֿ}$ ) *Sillūk Soph-pásūk*,  $\text{ֿ}$  *Mé-r'khá*, and  $\text{ֿ}$  *Tiphkhá*, see Pt. I, §§ 66 (1), 67 (6), and 66 (6).

This great Rule is not indeed *always* attended to; but it is so much attended to in the Bible, especially in the case of two words so 'coupled' together, that it is best to observe the Rule in Composition—in this case of a COUPLE OF TWO WORDS.

This Rule was stated in a very concise form in Obs. XII on p. 139. There the Rule itself, with even the few examples given above, would have been out of place.—In a Couple consisting of *two words*, the second word will mostly have a Disjunctive Accent by reason of the Stop (greater or less) made at the end of the 'Couple.' It was necessary, as seen in (ii), not to limit the occurrence to the case of the Accent being Disjunctive.

[This Rule will be found more fully stated and illustrated in Pt. II, § 94.]

RULE II. The prefixes  $\text{בְּכֹל}$  also sometimes take  $\text{ֿ}$  before an Accented Vowel, as seen in Pt. II, § 95; thus we have  $\text{לְמִיםֿ}$  instead of  $\text{לְמִים}$  at the end of Gen. i. 6; and so  $\text{לְמַתֿ}$  at the end of Deut. xiv. 1; etc.

## ANALYSIS OF VERBS IN GEN. i-iii.

- Gen. i. 1. בָּרָא \* *He created*. KAL Past 3 s. m. from בָּרָא. Tab. XXII.
- e. 2. הָיָה † *it f. was* (or *existed in a state of*). KAL Past 3 s. f. from הָיָה. Tab. XXIII.
- מְרַפֶּת [was] ‡ *moving* (al. *brooding*). Cp. Deut. xxxii. 11. פִּי-עַל Partic. Sing. f. from רָפָה. For the Partic. forms see App<sup>x</sup> B to Tab. XIV, and for the  $\text{--}$  retained before ה see Tab. XVI(2) [ $\beta$ , iii.—page xx.].
- e. 3. וַיֹּאמֶר § *and He said*. KAL Fut. 3 s. m. with וְ Conversive, from אָמַר. Tab. XVII (2,  $\delta$ ).
- יְהִי *let there be*. KAL Fut. 3 s. m. apocopated for יְהִיָּה, from הָיָה. Tab. XXIII (Note 3), also page 170 (e, 4).
- וְיִהְיֶה § *and there was*. KAL Fut. 3 s. m. apocopated with וְ Conversive, from הָיָה (see the preceding word יְהִי). Cp. p. 222 (4).
- e. 4. וַיִּרְאֶה § *and He saw*. KAL Fut. 3 s. m. apocopated, from רָאָה. Tab. XXIII, also page 171 ( $\eta$ ).
- וַיַּבְדֵּל *and He divided* (or *made separation*). HIPH-IL Fut. 3 s. m. with וְ Conversive, from בָּדַל. Tab. XIV. [For the  $\text{--}$  see § 162 (e, ii) p. 105, and p. 222 (2).]

\* The Tense here precedes its subject. Cp. § 162 (d, i), p. 105. This need not be mentioned after this page.

† The Tense here follows its Subject. This marks EMPHASIS on the Subject, as stated in § 162 (d, ii). The Emphasis here might perhaps be brought out in English somewhat thus: "Now [as for] the earth, it was a confused and formless mass.... And God said, etc."

‡ The 'logical Copula' *was* is to be supplied in the English. Cp. § 124. This need not be mentioned again.

§ See § 161 (2),—page 104.



v. 5. וַיִּקְרָא\* *and He called.* KAL Fut. 3 s. m. with וְ Conversive, from קָרָא. Tab. XXII.

קָרָא *He called.* KAL Past 3 s. m. from קָרָא. Tab. XXII.

וַיְהִי\*. See the third Verb in v. 3.

[Note. The literal rendering of the last six words in v. 5 is, as the Student will see at once, "And there was evening, and there was morning,—one day." This literal rendering seems plain and clear enough. It tells that, after that great moment, when

"God said 'LET THERE BE LIGHT,—AND THERE WAS LIGHT,'" time went on; and, in due course of time, the light of the day-time declined towards departure, "and there was evening." And time went on still continually; and, in due course of time, day dawned—"and there was morning." And so there was "ONE DAY": viz. from the first breaking forth of the light "offspring of heaven firstborn," to the time when there was light again—at the breaking forth of the light of the morning.

Obs. Some give "the first day" for יוֹם אֶחָד. For this see 'Note' at the end of v. 31.]

v. 6. וַיֹּאמֶר\*. See the first Verb in v. 3.

יְהִי. See the second Verb in v. 3.

יְהִי *and let it be.* KAL Fut. 3 s. m. (יְהִי) with וְ Conjunctive prefixed. [§ 3 (b)], from הָיָה. Tab. XXIII.—See also v. 3.

מִבְּרִיל *one m. dividing (or making separation).* HIPH-IL Partic. Sing. m. from בָּרַל. Tab. XIV.

v. 7. וַיַּעַשׂ *and He made.* KAL Fut. 3 s. m. with וְ Conversive, from עָשָׂה. See p. 171 (ζ), and Supp<sup>t</sup> to Tab. XXIII.

\* See § 161 (2),—page 104.

- v. 7 (contin.) וַיִּבְרָא. See the second Verb in v. 4.  
 וַיְהִי. See the third Verb in v. 3.
- v. 8. וַיִּקְרָא. See the first Verb in v. 5.  
 וַיְהִי. See the third Verb in v. 3.
- v. 9. וַיֹּאמֶר. See the first Verb in v. 3.  
 יָקוּ. *let them be gathered together.* NIPH-ĀL  
 Fut. 3 pl. *m.* from קוּה. Tab. XXIII.
- וַתֵּרָא וַיִּתְרָא *and let it f. be seen.* NIPH-ĀL Fut. 3 s. *f.*  
 with וְ Conjunctive, from רָאה. Tab.  
 XXIII. The ׀ is instead of ׀ followed  
 by *Dagesh*, as in § 182 (i).
- וַיְהִי. See the third Verb in v. 3.
- v. 10. וַיִּקְרָא. See the first Verb in v. 5.  
 קָרָא. See the second Verb in v. 5.  
 וַיִּרָא. See the first Verb in v. 5.
- v. 11. וַיֹּאמֶר. See v. 3.
- [תְּרִשָׁא] תְּרִשָׁא *let it f. bring-forth [grass].* HIPH-ĪL  
 Fut. 3 s. *f.* from רִשָׂא. § 162 (e, ii),  
 p. 105; & p. 222 (2).

[Note. This use of a Verb and Noun together, from the same Root, is often found—especially where the repetition of the Root implies *abundance, multitude, greatness*, or omphasizes that which the Root expresses. Cp. פָּחַדוּ פָּחַדוּ Ps. xiv. 5 *they were greatly afraid* (lit. *they feared a fear*), etc.; and so],

מִזְרִיעַ זֶרַע yielding seed. HIPH-ĪL Partic. Sing. *m.*  
 from זָרַע.

עֹשֶׂה yielding (or producing, lit. making). KAL  
 Partic. Sing. *m.* from עָשָׂה. Tab. XXIII.

וַיְהִי. See v. 3.

v. 12. וְהוֹצֵא *and it f. brought forth.* Hiph-*il* Fut. 3 s. *f.* with וְ Conversive, from יָצָא. This Verb is both פִּי like יָשָׁב in Tab. XVIII, and לֵא like מָצָא in Tab. XXI. The ׀ instead of ׀ is in accordance with § 162 (e, ii), and p. 222 (2).

מִזְרִיעַ. See v. 11. עִשָּׂה. See v. 11. וַיִּרְא. See v. 4.

v. 13. וַיְהִי. See v. 3.

v. 14. וַיֹּאמֶר. See v. 3. יְהִי. See v. 3.

[Obs. (i). The Verb יְהִי is in the Singular, but מְאֹרֹת *lights* in the Plural. This is often the case when the Verb comes first, especially when the Verb is used as here in a somewhat Impersonal manner. Cp. וַיְהִי כִּהְיִי בְּמֹת 1 Kings xiii. 33 *that there-might-be priests of high-places.* So in Gen. x. 25 וַיֵּלֶבֶב יֶלֶד שְׁנֵי בָנִים *and to Eber there-were-born two sons*, cp. Gen. xli. 50.

N.B. A Singular Verb may occur with a Plural Noun in certain other cases also, to be mentioned elsewhere.

Obs. (ii). The Plural of the Masculine Noun מְאֹר has the Feminine form. Cp. § 43.

Obs. (iii). The word מְאֹר signifies a *light*, i.e. a *light-giver* φωστῆρ (LXX). In v. 3-5 the word is אֹר (φῶς LXX).]

לְהַבְרִיל *to divide (or make separation).* Hiph-*il* Infin. with ל prefix, from בָּרַל.

וְהִיוּ *and they shall be (or let them be).* Kal Past 3 plu. with וְ prefixed, from הָיָה. Tab. XXIII.

v. 15. וְהִיוּ. See v. 14.

לְהָאִיר *to give light (lit. to cause light).* Hiph-*il* Infin. with ל prefix, from אֹר. Tab. XX.

וַיְהִי. See v. 3.

v. 16. וַיַּעַשׂ. See v. 7.

לְמַמְשֶׁלֶת is a Noun with ל for prefixed, "for the governance of."]

v. 17. וַיִּתֵּן and He set (lit. gave). KAL Fut. 3 s. m. with ו  
 Conversive, from נתן. Tab. XIX (B).

לְהֹאִיר. See v. 15.

v. 18. וּלְמַשֵּׁל and to rule. KAL Infin. with ל prefix, from  
 משל. Tab. XIV.

וּלְהַבְדִּיל. See v. 14. וַיֵּרָא. See v. 4.

v. 19. וַיְהִי. See v. 3.

v. 20. וַיֹּאמֶר. See v. 3.

יִשְׂרְצוּ [שְׂרָץ ב'ח'] let them bring-forth-abundantly [moving creature  
 that hath life],—lit. let them swarm-with [a  
 swarm of creatures that have life].—KAL Fut.  
 3 pl. m. from שרץ. Tab. XIV.

יְעוּפֵף [that] may fly (E.V.) Pí-ÊL Fut. 3 s. m. from  
 עוף. Tab. XX.—Cp. § 31.

[Note. Many prefer to render thus:—"And let fowl fly."  
 The word "Fowl" should then be read with EMPHASIS, because  
 it precedes its Verb.]

v. 21. וַיִּבְרָא and He created. KAL Fut. 3 s. m. with ו Con-  
 versive, from ברא. Tab. XXII.

[Note. The Root ברא has not occurred since v. 1, "In the  
 beginning (or at first) GOD CREATED the heavens and the earth."  
 It occurs again now in v. 21, at the introduction of 'animal  
 life'; it does not occur again till v. 27, "And GOD CREATED  
 אֶת הָאָדָם, etc." which is subsequent to the "Let us MAKE (or  
 We will MAKE) אָדָם, etc." in v. 20. The making of man in  
 the image of God is an act of Creation.]

v. 21 (contin.) הִרְמִשֶׁת *that moveth*. KAL Partic. Sing. *f.* (App<sup>x</sup> B to Tab. XIV) from רִמַּשׁ, with the ה of §§ 6 & 98.

שָׂרְצוּ *brought forth abundantly (or swarmed with)*.

KAL Past 3 pl. from שָׂרַץ. Tab. XIV.

וַיִּרְא. See v. 4.

v. 22. וַיְבָרֵךְ *and He blessed*. Pi-êL Fut. 3 s. *m.* with ו Convers., from בָּרַךְ. [App<sup>x</sup> to Tab. XVI (2)]. The ׀ is for the ׀, because the Accent is removed from the last syllable. Cp. Pt. I, § 55 (9, b).

לֵאמֹר *saying*. KAL Infin. with ל, from אָמַר. Tab. XVII [Note † (ii)].

פְּרוּ *be ye fruitful*. KAL Imper. 2 pl. *m.* from פָּרָה. Tab. XXIII.

רְבוּ *and multiply*. KAL Imper. 2 pl. *m.* with ו pref., from רָבָה. Tab. XXIII.

וּמְלֵאוּ *and fill*. KAL Imper. 2 pl. *m.* with ו pref., from מָלָא belonging to Tab. XXII (but the same here as in Tab. XIV).

יִרְבּוּ *let it multiply*. KAL Fut. 3 s. *m.* apocop. from רָבָה. Tab. XXIII.

v. 23. וַיְהִי. See v. 3.

v. 24. וַיֹּאמֶר. See v. 3.

תּוֹצֵא *let it (f.) bring forth*. Hiph-êL Fut. 3 s. *f.* from יָצָא which is a Verb both לָא and פָּ. Cp. תּוֹצֵא in v. 12.

[The word הִיתוּ is for הִיָּת which is the Constr. form of הָיָה,

as in **הָיָה הָאָרֶץ** in the next verse (25). Some speak of the form **הָיָהוּ** as an *Archaic* form. Discussion of this matter must be deferred at present. We may just mention (1) the similar **מֵעֵינוּ מִים** in Ps. cxiv. 8 for **מֵעֵין מ'**, and **בָּנוּ בְעָר** Nu. xxiv. 3 & 15 (in which last, however, some have thought that the *It-letter* **ה** comes out in the **ו**); and (2) likewise the additional **'**— which is attached sometimes to a word (this **'** is termed by some '*Compaginis*') as in **מֶלְכִי צֶדֶק** *Melchizedech* Gen. xiv. 18,— instead of **מֶלֶךְ צֶדֶק** *king of righteousness*;—and so **בְּנֵי אֲתָנּוּ** *the colt* (lit. *son*) of his ass Gen. xlix. 11, instead of **בְּן אֲתָנּוּ**, etc.]  
 v. 24 (contin.) **וַיְהִי**. See v. 3.

v. 25. **וַיַּעַשׂ**. See v. 7. **וַיִּרְא**. See v. 4.

v. 26. **וַיֹּאמֶר**. See v. 3.

**נַעֲשֶׂה** *let us make* (or *We will make*). KAL Fut.  
 1 pl. from **עָשָׂה**. See p. 171 (ξ), and  
 Supp<sup>b</sup> to Tab. XXIII.

**וַיִּרְדּוּ** *and let them have dominion* (or *and they shall have dominion*). KAL Fut. 3 pl. *m.* with **ו**  
 Conjunctive, from **רָדָה**. Tab. XXIII.

[Note. The word **בְּרִיָּה** consists of **דְּגַת** *the fish of* (Construct form of **דָּגָה** *fish* collectively) and the prefix **בְּ** *over*. Since there may never be two Moving Shvas together, the **־** of the **בְּ** has to become a 'Slight-Vowel.' Pt. I, § 56. Cp. § 4 (c) of the Exercise-book.—The Dag. L. is removed from the **בְּ** here in accordance with Pt. I, § 48.]

**הָרֹמֵשׂ** *that creepeth* (E.V.) [Cp. **הָרֹמֵשֶׁת** in v. 21.]

KAL Partic. Sing. *m.* from **רָמַשׂ**, with the  
 ה of §§ 6 & 98.

v. 27. **וַיִּבְרָא**. See v. 21. **בָּרָא**. See v. 1.

v. 28. וַיְבַרֵךְ. See v. 22. וַיֹּאמֶר. See v. 2.  
 פָּרוּ וּרְבוּ וּמְלֵאוּ. See v. 22.

וַיְכַבְּשֶׁהָ and subdue it. KAL Imper. 2 pl. m. with prefix ו and Aff. הָ it (f), from כָּבַשׁ. Tab. XXVII.

וַיִּרְדּוּ and have dominion. KAL Imper. 2 pl. m. with ו pref., from רָדָה. Tab. XXIII.

הָרִמְשָׁה. See v. 21.

v. 29. וַיֹּאמֶר. See v. 3.

נָתַתִּי I have given. KAL Past 1 s. from נָתַן. Tab. XIX (B).

זָרַע [זָרַע] bearing (lit. seeding)-[seed]. KAL Partic. s. m. from זָרַע. Tab. XIV.

[Note. זָרַע (a little later in this verse) is merely the Pause-form of זָרַע. Cp. Tab. X, Note (\*).]

יְהִיָּה it shall be. KAL Past 3 s. m. from הָיָה. Tab. XXIII.

[Note. לֶאֱכֹלָה for food is best taken to be a Noun of the same form as חֹכְמָה wisdom, with ל. (The ׀ in the first syllable is *δ*). Some however take לֶאֱכֹלָה to be the 'KAL Infin. of אָכַל with ה added' as in § 137 (4, iii) [p. 80]; its meaning then would be 'to eat.')

v. 30. רֹמֵשׁ [כָּל every] creeping [thing]. KAL Partic. Sing. m., from רָמַשׁ. Tab. XIV. Cp. v. 26.

[Note (i). אֶת כָּל יֵרֶק עֵשֶׂב all green herb (lit. all greenness-of herb). Cp. § 88.

(ii). The 'I have given' of v. 29 is carried on in thought to 'govern' also the words in (i).]

לֶאֱכֹלָה. See v. 29. וַיְהִי. See v. 2.

v. 31. וַיְרֵא. See v. 4.

עָשָׂה *He made.* KAL Past 3 s. m. from עָשָׂה. Tab. XXIII.

וַיְהִי. See v. 3.

[Note. יוֹם הַשִּׁשִּׁי lit. a day [which was] the sixth.

Obs. (a) The 'Def. Art.' הַ has not appeared thus in the case of the preceding "days." The Numerals in connection with יוֹם *day* in vv. 5, 8, 13, 19, and 23, are respectively "one," "second" (or "a second"), "third" (or "a third"), "fourth" (or "a fourth"), "fifth" (or "a fifth"). Whereas in v. 31 we have "*day* THE sixth," literally.

(β) Many suppose that יוֹם אֶחָד in v. 5 may be rendered, and is to be rendered, "*the first day*,"—although the Numeral is not the word for "first" (viz. רִאשׁוֹן) but the word for "one" (viz. אֶחָד). They suppose that the word may so be rendered because the expression מֶלֶךְ אֶחָד *one king* in Is. xxiii. 15 has been rendered by some "*the first king*." But this last rendering is, to say the least, not certainly admissible. Consequently we are not thereby convinced that the preceding supposition is correct. A little more support for that supposition may be claimed from the phrase בְּאֶחָד לַחֹדֶשׁ which occurs several times (as Gen. viii. 5 & 13, etc.), and which stands short for בְּיוֹם אֶחָד לַחֹדֶשׁ *in day ONE to the month*, literally (Ezra x. 16 & 17, etc.). But we must bear in mind that it is usual to employ the CARDINAL Numbers with the *day* of the month, and ORDINALS for the number of the month itself, as in Gen. viii. 13 בְּרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ *in the first [month] in [day] ONE to the month*. So we have the Ordinal בְּעֵשְׂרִי *in the tenth [month]* Gen. viii. 5; but the Cardinal בְּעֵשׂוֹר *in [day] TEN* (not בְּעֵשְׂרִי *in the TENTH*) in Lev. xvi. 29 בַּחֹדֶשׁ הַשְּׁבִיעִי



בְּעֶשְׂרֵי לַחֹדֶשׁ in the seventh month in the [day] TEN to the month, etc. Such a use of the Cardinal Numbers is not quite the same as this of "one," and then "a second," "a third," "a fourth," "a fifth," and "THE sixth," in Gen. i.

Nor is this quite the same even as the "year-of\* ONE" (*lit.*), in Dan. i. 21 (& ix. 1, 2, etc.), which last is in accordance with the "year-of THREE" in Dan. i. 1, and "the year-of FOUR" in 1 K. xxii. 41, and so the "year-of two" in 1 K. xv. 25, etc. Nor is it the same even as the "year-of THE FOURTH (הָרְבִיעִית)" Jer. li. 59, the "year-of THE SEVENTH (הַשְּׁבִיעִית)" Ezra vii. 8, and the "year-of THE NINTH (הַתְּשִׁיעִית)" 2 K. xxv. 1.†

It has indeed been said that "the first" is properly represented by "one," and then "second," "third," etc., follow as bearing reference to the first mentioned,—and some have thought that "first" could not be said when as yet there was no other.

Perhaps it may be well to have just mentioned here that the word actually employed in Gen. i. 5 is NOT the ordinary word for "first" (*viz.* רִאשׁוֹן).

It may, however, be thought to be beyond the limits of our proper business here to mention thus the few facts stated above. And we ought perhaps to add that the amount of 'authority' which may be claimed, from the opinions of 'learned' men, for rendering the words יוֹם אֶחָד (Gen. i. 5) "*the first day*" is

\* Perhaps we may be allowed the use of this expression here, for a moment, although it is not an English expression. We give "*year-of*" as an equivalent of the Hebrew word שָׁנָה, in order to call the Reader's attention to the fact of this word being in the Construct form.

† The 'English' for these would be "*the first, third, fourth, etc., year.*"

simply overwhelming. But, nevertheless, these facts remain:—

- (i) the words יום אֶחָד strictly signify “ONE DAY,”  
 (ii) the ordinary Hebrew for “the first day” is a very different expression.]

Gen. ii. 1. וַיִּכְלוּ *and they were finished.* PŪ-ĀL Fut. 3 pl. *m.*, with וְ Conversive, from כָּלָה. Tab. XXIII.

v. 2. וַיִּכַּל *and He ended* [or HAD ended, or finished, § 157 (a) & (e)]. PĪ-ĒL Fut. 3 s. *m.* apocopated, with וְ Conversive, from כָּלָה [like יָגַל in Tab. XXIII].

עָשָׂה *He had made.* KAL Past 3 s. *m.* from עָשָׂה. Tab. XXIII.

וַיִּשְׁבֹּת *and He rested* (or stopped, ‘ceased’). KAL Fut. 3 s. *m.* with וְ Conversive, from שָׁבַת. Tab. XIV.

[Note. It need scarcely be said that the word ‘Sabbath (שַׁבָּת)’ is from this Root.—But the word is used also in the Bible for other than ‘Sabbath’-cessation, sometimes.]

v. 3. וַיְבָרֶךְ. See ch. i. 22.

וַיְקַדְּשׁ *and He sanctified* (or hallowed). PĪ-ĒL Fut. 3 s. *m.* with וְ Conversive, from קָדַשׁ. Tab. XIV.

שָׁבַת *He had rested* (or ceased). KAL Past 3 s. *m.* See v. 2.

בָּרָא *He created.* See ch. i. 1.

לַעֲשׂוֹת *to make.* KAL Infin. with לְ pref. See Supp<sup>t</sup> to Tab. XXIII, and § 169 (a).

[Note. The literal rendering of these last two words is given here. There is some rather needless controversy about the sense of them. We may not enter into that here. The literal

rendering seems to bear a sufficiently clear and simple sense. Another rendering is however possible,—as will be seen a little further on in this Appendix (vi. 2,  $\mu$ ).]

*v.* 4. [Note. A slightly different arrangement in the printing of the Analysis may perhaps be admitted now, as a means of marking more distinctly what many suppose to be the commencement of a new sub-division of the Book.—It will be seen that the NAME of The Almighty (for which the E.V. gives generally “the LORD,” cp. Pt. I, § 79  $\omega$ ) occurs for the first time in this verse. And it is followed immediately by אֱלֹהֵיִם, throughout this chapt. ii. and in *vs.* 1, 8–24, of chapt. iii. Some Moderns have made what is really a serious mistake in imagining both these alike to be merely Appellative Nouns. The word אֱלֹהֵיִם may be so termed. But the other is the NAME—the ‘Proper-NAME,’ if the expression may be used.—Here, however, we may but just state what has been said above, and add a caution to the Reader against adopting too hastily certain plausible theories. The thoughtful and unbiassed Student, who can afford to think for himself and to delay his adhesion to other people’s theories until he has sufficient education in the subject to be able to form a fair opinion about it, will find too many instances of modern theories resting on a fundamental misconception, which are nevertheless accepted by some as ‘latest results of Biblical Criticism.’ We would urge the Student to labour for a knowledge of the facts and usages of the language, and we say to him boldly:—“Work your work honestly and carefully and thoughtfully, and resolve to know for yourself the truth of the matter, so far as in you lies, by THOROUGH Work.”]

v. 4 (contin.) בְּהִבְרָאם when they were created (lit. on their being created). NIPH-ĀL Infin. with ב pref. and Pron.-Aff. ׁמ־ their (m.), from ברא.—Tab. XV.

עֲשׂוֹת [the] making of. KAL Infin. Constr. from עשה. Tab. XXIII and Pt. I, § 24.—This word is here ‘in Construction with’ the NAME י׃ (which is followed by the epithet אֱלֹהִים), and the ‘Object’ of it is אֶרֶץ וְשָׁמַיִם.

v. 5. הָיָה [טרם before] it was. KAL Fut. 3 s. m. from היה. Tab. XXIII.

יִצְמַח [טרם before] it grew. KAL Fut. 3 s. m. from צמח (like יִלְבֵּשׁ Tab. XIV),—in Pause, § 165 (I, β).

[Note. When the word טָרַם has a Tense after it, this Tense is generally the Future in Hebrew; probably because the time of the event referred to in the Tense is later than (and therefore yet *future* with regard to) the time to which attention is directed by the word טָרַם before, or before-that. But in English, events are regarded as Past or Future from the point of view of the writer or speaker rather than from consideration of relative order. Hence we have sometimes a FUTURE Tense in Hebrew even where some form of PAST is generally given in English, as in the case of the two Verbs above (and so in יַעֲלֶה v. 6), which may best be read on in connection with v. 5 thus, “and [before that] a mist went up etc.” So in Gen. xix. 4 יִשְׁתָּבוּ טָרַם before they lay down, and Josh. ii. 8, etc.

N.B. (i) A Hebrew Future after טָרַם may of course be also rendered sometimes, in other places, by a Future in English, as in Is. lxxv. 24 יִקְרָא טָרַם before they shall call; and

(ii) A Past occurs a few times after טָרַם;—it may be rendered

by the Pluperfect form 'had' (as well as, sometimes, by an ordinary Past); thus, Gen. xxiv. 15 מָרַם בְּלֹא מָרַם *before-that he had finished*,\*—for which the man in his own account says, v. 45, "as-for-me [it was] before I finished (אֲנִי־כִלֵּיתִי)†, that behold, etc."—See also 1 S. iii. 7 יָדַע מָרַם [it was] *before-that he had known*, followed by "and before-that it-was-revealed or manifested (Fut.)‡." And so also with בְּמָרַם, as in Ps. xc. 2 "before-that mountains had-been-brought-forth (יָלְדוּ) PŪ-ĀL Past 3 pl., in Pause),—Prov. viii. 25 "before-that mountains had-been-founded (הִמְבְּעוּ) HOPH-ĀL Past 3 pl., in Pause).

(iii) In some instances the Future with מָרַם may (perhaps) be rendered in English by means of the Auxiliary "could"; thus, Gen. ii. 5 "before it-could-be" and "before it-could-grow,"—and so in Gen. xxiv. 45 "before I-could-finish," etc. But in some instances a *direct Past* form of rendering seems to be the most natural in English.

(iv) Gesenius' treatment of the word מָרַם is unsatisfactory.]

v. 5 (contin.) הִמְטִיר הַמָּטֵר *He had caused rain*. HIFIL-IL Past 3 s. m., from מָטַר. Tab. XIV.

לְעֹבֵד *to till*. KAL Infin. with ל pref., from עָבַד. Tab. XVI (1).

v. 6. יַעֲלֶה *it went up*. KAL Fut. 3 s. m. from עָלָה, p. 171 (5).

[Note. This verse seems to be best taken in connection with

\* The Narrative treats his "finishing to speak" as a Past event.

† He marks his "finishing" as subsequent to the act of her coming out.

‡ The "Revelation of the Word of The LORD to him" is marked as subsequent to the child's having-knowledge-of The LORD. That Revelation implying an advance in knowledge,—the first 'knowing' is expressed in the Past form, and the 'being revealed' in the Future.

v. 5,—as remarked above. So the emphatic position of the word **אָר** *mist*, before its Verb, is allowed for in the rendering.]

v. 6 (contin.) **וַיַּשְׁקֵה וְיָהּ** and *watered*. HIPH-ÎL Past 3 s. *m.* with ו pref., from **שָׁקַה**. Tab. XXIII.—See the Note on v. 5 above.

v. 7. **וַיִּצֶר** and *He formed*. KAL Fut. 3 s. *m.* with ו Convers., from **יָצַר**. See § 197 (δ).

**וַיִּפַּח** and *He breathed*. KAL Fut. 3 s. *m.* with ו Conversive, from **נָפַח**. Tab. XIX.

**וַיְהִי**. See ch. i. 3.

[Note. The Verb **הָיָה** with **ל** after it, as here, is often used for *to become*.]

v. 8. **וַיִּטַּע** and *He planted*. KAL Fut. 3 s. *m.* with ו Convers., from **נָטַע**. Tab. XIX.

**וַיִּשֶׂם** and *He put*. KAL Fut. 3 s. *m.* with ו Conversive, from **שָׂם**. See §§ 225 (iii) and 232 (iii).

[Note. Some consider such words to be forms of the *Hiph-îl* Future from the corresponding **עו** Root,—**שׂוּם** here.—Perhaps the Student's safest plan will be to give, when asked, both of these two: thus, KAL Fut. from **שָׂם**, or HIPH. Fut. from **שׂוּם**. We prefer the former.]

**וַיִּצֶר** *He had formed*. KAL Past 3 s. *m.* from **יָצַר**, in Pause. § 165 (β).

v. 9. **וַיִּצְמַח** and *He caused to grow*. HIPH-ÎL Fut. 3 s. *m.* with ו Conversive, from **צָמַח**. [Tab. XVI (3) (B, β),—p. xxii.]

**נְחֻמֶּר** *pleasant* (E.V.). NIPH-ĀL Partic. s. *m.* from **חָמַר** (*to covet*),—like **נְעֻלָּם** in § 169 (β, iii).

**הַדַּעַת** *the knowing*. KAL Infin. **דָּעַת** (Tab. XVIII, Note 1) with 'Def. Art.' **ה** prefixed, from **יָדַע**.—This strictly Infin.

form is often used for the Noun "knowledge." Here it governs the Object טוב ורע.

v. 10. יצא [was] going out. KAL Partic. s. m. from יצא (like פקד in Tab. XIV).

להשקות to water. HIFH-İL Infīn. with ל pref., from שקה. Tab. XXIII.

יפרד it was parted. NIPH-ĀL Fut. 3 s. m. from פרד. Tab. XIV.

[Note. The Future Tense here marks that the "being parted" was subsequent to the "going out." Cp. § 152 (I). So also in the case of the next word.]

...להיה and it became. KAL Past 3 s. m. with ו pref., from היה. Tab. XXIII. Cp. the Note at the end of v. 7.

v. 11. הפנב that which compasseth (lit. the one-compassing). KAL Partic. s. m. (like פקד in Tab. XIV) with ה prefixed as in § 98, from סבב.

v. 13. הפנב. The same as הפנב in v. 11.

v. 14. הולך it-which goeth (lit. the one-going). KAL Partic. s. m. (like פקד in Tab. XIV) with ה prefixed, as in § 98.

v. 15. ויקח and He took. KAL Fut. 3 s. m. with ו Conversive, from לקח. Tab. XIX (A).

וינתנה and He put him (with 'Defective' Long-Khērik, Pt. I, § 12). This word consists of ינתה HIFH-İL Fut. 3 s. m. with ו Conversive and the Objective Affix הנה = him.

[Note. There is a difference of opinion as regards the Root of this word, as said in § 213 and Note (+) there. If the Root is נח, the ' is dropped as in § 212; and so we have forms from this Root like those in Tab. XIX. But Moderns generally take

the Root to be נוה and suppose the ך of יְנִיחַ is resolved into ך followed by Dagesh so as to give יְנִיחַ, and similarly in other forms—thus הִנִּיחַ Infin. (for הִנִּיחַ), הִנִּיחַ Past 3 s. m. (for הִנִּיחַ), הִנֵּחַ=הִנַּח Imper. 2 s. m. (for הִנֵּחַ=הִנַּח). This may be. But so may the other, which the Student will we think find reason hereafter for preferring. And we think also that he will easily see that the objections which some urge have not much weight.]

v. 15 (contin.) לְעִבְדָּהּ to dress it (or till it, as in v. 5). KAL Infin. with ל prefix and Objective Affix הּ ך it f., from עָבַר. Tab. XXIV (p. xxxv).

וּלְשָׁמְרָהּ and to keep it. The same as the preceding word in form, with ו prefix, from שָׁמַר.

v. 16. וַיִּצַו [עַל] and He commanded (or laid-a-charge upon). Pi-ÉL Fut. 3 s. m. apocopated, with ו Conversive, from צִוָּה (like יִנַּל in Tab. XXIII).

לְאָמַר. See ch. i. 22.

אֲכַל to eat. KAL Infin. Absolute from אָכַל, as in Tab. XIV.

תֵּאָכַל thou mayest eat. KAL Fut. 2 s. m. from אָכַל. Tab. XVII (2, γ).

[Note. The Infin. Abs. is here used before the Tense to give emphasis,—“thou mayest freely eat,” as in E.V.—See § 137 (1, Obs. β).]

v. 17. הִרְעִית. See v. 9.

לֹא תֵאָכַל [לֹא] thou shalt [not] eat. The Dag. I. is removed from ת here,—(see Pt. I, § 48). KAL Fut. 2 s. m. from אָכַל. Tab. XVII (2, a).

תֵּאָכַלְךָ thy eating. KAL Infin. with Pron. Aff. ך thy m. from אָכַל. Tab. XV, Note (\*).



v. 17 (contin.) מוֹת *to die*. KAL Infin. Absolute from מוֹת. Tab. XX.

תָּמוּת *thou shalt die*. KAL Fut. 2 s. m. from מוֹת. Tab. XX.

[Note. The Infin. Abs. is here used before the Tense to give emphasis,—“*thou shalt (or WILT) surely die,*” or “*terribly die.*” See § 137 (1, Obs. β).]

v. 18. וַיֵּאמֶר. See ch. i. 3.

הָיִוֹת [הָאָדָם] *that the man should be* (lit. *the-being-of* the man). KAL Infin. Constr. from הָיָה (like גָּלוֹת in Tab. XXIII, the Moving Shva of the ה taking the Compound form  $\overline{\text{w}}$ ).

אֶעֱשֶׂה *I will make*. KAL Fut. 1 s. from עָשָׂה (like אֶגְלֶה in Tab. XXIII, the  $\text{y}$  having  $\overline{\text{w}}$  as in Tab. XVI (1)).

v. 19. וַיִּצַר *and He formed* (with ‘Defective’ Long-Khērik, Pt. I, § 12). KAL Fut. 3 s. m. with  $\text{y}$  Conversive, from יָצַר. See § 197 (δ). Cp. v. 7.

וַיָּבֵא *and He brought* (lit. *and He caused-to-come*). HIPH-ĪL Fut. 3 s. m. with  $\text{y}$  Conversive, from בָּוֵא (like יָקָם in Tab. XX).

לִרְאוֹת *to see*. KAL Infin. with ל pref., from רָאָה. Tab. XXIII.

יִקְרָא *he would call*. KAL Fut. 3 s. m. from קָרָא. Tab. XXII.

v. 20. וַיִּקְרָא *and he called*. The same as the preceding, with  $\text{y}$  Conversive.

לֹא מָצָא *there was [not] found* (lit. *he found not*). KAL Past 3 s. m. from מָצָא. Tab. XXII.

v. 21. וַיִּפֹּל *and He caused to fall*. HIPH-ĪL Fut. 3 s. m. with  $\text{y}$  Conversive, from נָפַל. Tab. XIX. [§ 162 (e, ii).]

וַיִּישָׁן *and he slept*. KAL Fut. 3 s. m. with  $\text{y}$  Conversive, from ישָׁן. See § 197 (α & β).

וַיִּקַּח. See v. 15.

v. 21 (contin.) וַיִּסְגֵּר *and He closed*. KAL Fut. 3 s. m. with וְ Conversive, from סָגַר. Tab. XIV.

v. 22. וַיַּבֵּן *and He made* (lit. *built*). KAL Fut. 3 s. m. apocopated with וְ Conversive, from בָּנָה [like יָגַל in Tab. XXIII.]

לָקַח *He had taken*. KAL Past 3 s. m. from לָקַח. Tab. XIV.

וַיְבִיֵּא *and He brought her* (with 'Defective' Long-Khērik, Pt. I, § 12). HIPH-ĀL Fut. 3 s. m. with וְ Conversive, from בָּוֵא. [יְבִיֵּא being like יָקִים Tab. XX.]

v. 23. וַיִּאמֶר. See ch. i. 3.

יִקְרָא *it shall be called*. NIPH-ĀL Fut. 3 s. m. from קָרָא. Tab. XXII.

לָקְחָהּ *she was taken*. PŪ-ĀL Past 3 s. f. from לָקַח [like פָּקְדָהּ Tab. XIV. To help the pronunciation the Dag. Forte is dropped from the ק, and ׀ (corresponding to the preceding ׀, see Pt. I, § 22 end) is also given. Cp. Pt. I, § 72, Note (\*, e).]

v. 24. יֵעָזֵב (׀δ) *he shall leave*. KAL Fut. 3 s. m. from עָזַב, like יַעֲזֹב Tab. XVI (1) but with ׀(δ) instead of ׀ because the Accent is removed from the word (and therefore Makkeph follows in the Bible). See Pt. I, §§ 37 (2) & 55 (9, b).

וַיִּרְבֵּק *and he shall cleave*. KAL Past 3 s. m. with וְ prefix, from רָבַק. Tab. XIV. [This Verb is often followed by כִּי as here, where we want "to" in English.]

וְהָיִי *and they shall be* (or, with the following ל, *and they shall become*,—see the Note at the end of v. 7). This word is the same as וְהָיִי *and let them be* (or *and they shall be*) in ch. i. 15 where the rendering may also very well be "*and let them BECOME*" (or "*and they shall BECOME.*")

v. 25. וַיְהִי *and they were*. KAL Fut. 3 pl. m. with וְ Conversive, from הָיָה. Tab. XXIII.

v. 25 (contin.) יִתְבַּשְׁשׁוּ [וְלֹא] and they were [not] ashamed.

ΠΙΠΗΡΑ-ÊL, Fut. 3 pl. *m.* from בּוֹשׁ [like יִתְקוֹמְמוּ in Tab. XX].

For the ׀ in Pause, see § 245. The Future Tense here marks 'Sequence' or 'Con-sequence.'

Gen. iii. 1. הָיָה he was. KAL Past 3 s. *m.* from הָיָה. Tab. XXIII.

עָשָׂה He had made. KAL Past 3 s. *m.* from עָשָׂה. Tab. XXIII.

וַיֹּאמֶר and he said. See ch. i. 3.

אָמַר He hath said. KAL Past 3 s. *m.* from אָמַר. Tab. XIV.

תֹּאכְלוּ [וְלֹא] ye shall [not] eat. KAL Fut. 2 pl. *m.* from אָכַל.

Tab. XVII (2, a). [Pt. I, § 48.]

v. 2. וַתֹּאמֶר and she said. KAL Fut. 3 s. *f.* with וְ Conversive, from אָמַר. Tab. XVII (2, δ).

נֹאכְלוּ we may eat. KAL Fut. 1 pl. from אָכַל. Tab. XVII (γ).

v. 3. אָמַר. See v. 1. תֹּאכְלוּ [וְלֹא]. See v. 1.

וְתִגְעוּ [וְלֹא] and ye shall [not] touch. KAL Fut. 2 pl. *m.* from נָגַע. Tab. XIX. [Pt. I, § 48.]—Note. This Verb generally 'governs' a ב as here.

תָּמָתוּ ye die. KAL Fut. 2 pl. *m.* from מָוַת; i.e. תָּמָתוּ with the ׀ of § 145 (see § 239).

[Note. The Future here marks the 'Subjunctive' after "lest."]

v. 4. וַיֹּאמֶר. See v. 1.

מָוַת. See ch. ii. 17 and the Note there.

תָּמָתוּ. See v. 3.

v. 5. יָדַע doth know (lit. is knowing). KAL Partic. s. *m.* from יָדַע. Tab. XVI (3) [A].

אֲכַלְכֶּם your eating. KAL Infin. with Pron. Aff. כֶּם your (*m.*) Tab. XV, Note (‡).

וְנִפְקְחוּ then they shall be opened. NIPH-ÂL Past 3 pl. with וְ prefix, from פָּקַח. Tab. XIV.

v. 5 (contin.) וְהָיִיתֶם and ye shall be. KAL Past 2 pl. *m.* with ו prefix, from הָיָה. See p. 171, Note (\*).

יָדְעִי knowing (lit. knowers of). KAL Partic. pl. *m.* 'i.e.' [*i.e.* the Constr. form of יָדְעִים,—like פִּקְרִי from פִּקְרִים (App<sup>x</sup> C to Tab. XIV).]

v. 6. וַתִּרְא וְהִיא and-when she saw. KAL Fut. 3 s. *f.* apocopated, with ו Conversivo, from רָאָה. Tab. XXIII.

וְנִחְמַד. The same as נִחְמַד in ch. ii. 9, with ו pref.

לְהַשְׁבִּיל to make wise (E.V.). HIPH-IL Infin. with ל pref., from שָׁבַל. Tab. XIV.

[Note. Some give "to contemplate," or "look at," "*adspicere*," for this. And they may claim the support of some ancient Versions. But we may perhaps observe that the Root occurs nowhere else in this sense throughout the Bible.—The *Hiph-îl* occurs indeed in the sense of "considering," "applying the שָׁבַל (*thought, intellect*)," but not in the sense of "looking." Also this sense is somewhat unsuitable here, the "looking at" being already expressed by the עֵינַיִם *eyes*. There are three members of the statement, *viz.* that the tree was

(*a*) good for food,

(*β*) an-object-of-desire to the eyes,

and (*γ*) נִחְמַד לְהַשְׁבִּיל.

If there were no (*a*), then indeed (*β*) and (*γ*) might be supposed to be alike,—if there were no other objection. But, with (*a*) for the first of the three, "delightful to look at" would not add much to תִּאֲוָה לְעֵינַיִם of (*β*). And, moreover, "to give understanding" is a strictly admissible signification of לְהַשְׁבִּיל. It is not often wanted as here, but it occurs in

אֶשְׁבֵּילָךְ *I will give thee* שִׁבְלִי (*understanding*) Ps. xxxii. 8, and in the sense "to instruct" elsewhere. And of the ( $\alpha$ ), ( $\beta$ ), ( $\gamma$ ), above,—this is the only one that expresses the effect of the seductive promise of *v. 5* upon the woman, *viz.*

"ye shall be as God, knowing good and evil."

If the meaning "to look at" be assigned to ( $\gamma$ ), then there is nothing in all the three members ( $\alpha$ ), ( $\beta$ ), ( $\gamma$ ), to express the effect upon her of this tempting promise of *v. 5*. The above-given strictly admissible signification of the word connects *v. 6* with *v. 5*; and the signification objected to,—and which seems to us really inadmissible,\* and of which there is no other instance throughout the Bible,—deprives *v. 6* of any connection with what appears to be put forward as a main article of persuasion in *v. 5*.

We are therefore unable to adopt what we nevertheless know very well to be a widely accepted and indeed very fashionable opinion.]

*v. 6* (contin.) וַתִּקַּח *and she took*. KAL Fut. 3 s. *f.* with וְ Con-  
versive, from לָקַח. Tab. XIX (A).

וַתֹּאכַל *and she ate*. KAL Fut. 3 s. *f.* with וְ Con-  
versive, from אָכַל. See § 188 ( $\alpha$ , i, Note \*).

וַתִּתֵּן *and she gave*. KAL Fut. 3 s. *f.* with וְ Con-  
versive, from נָתַן. Tab. XIX (B).

וַיֹּאכַל *and he ate*. KAL Fut. 3 s. *m.* with וְ Con-  
versive, from אָכַל. See § 188 ( $\alpha$ , i, Note \*).

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\* We are quite aware that Gesenius gives this as the fundamental sense of the Root. And so some others also.

v. 7. **וַתִּפְקְחֶנָּה** and they (*f.*) were opened. NIPH-ĀL Fut. 3 pl. *f.* with וְ Conversive, from פָּקַח. [Like **תִּפְקְדָנָה** in Tab. XIV.]

**וַיִּדְעוּ** and they knew. KAL Fut. 3 pl. *m.* with וְ Conversive, from יָדַע. Tab. XVIII.

**וַיִּתְּפְרוּ** and they sewed. KAL Fut. 3 pl. *m.* with וְ Conversive, from תָּפַר. Tab. XIV.

**וַיַּעֲשׂוּ** and they made. KAL Fut. 3 pl. *m.* with וְ Conversive, from עָשָׂה. [Like **יַגְלוּ** in Tab. XXIII, but with **יַעֲ** because of the **ע**, comp. Tab. XVI (1).]

v. 8. **וַיִּשְׁמְעוּ** and they heard. KAL Fut. 3 pl. *m.* with וְ Conversive, from שָׁמַע. Tab. XIV.

**מִתְהַלֵּךְ** walking (or going). HITHPĀ-ĒL Partic. *s. m.* from הָלַךְ. Tab. XIV.

**וַיִּתְחַבֵּא** and he hid himself. HITHPĀ-ĒL Fut. 3 *s. m.* with וְ Conversive, from חָבַא.

v. 9. **וַיִּקְרָא**. See ch. i. 8. **וַיֹּאמֶר**. See ch. i. 3.

**אַיֶּכָּה** where art thou? consists of the Particle **אַיֶּה** where and the Pron. Aff. **כָּה** 2 *s. m.* [Pause-form of **כָּה** (= **הָ**); see Tab. VIII.]

v. 10. **וַיֹּאמֶר**. See ch. i. 3.

**וַיִּשְׁמַעְתִּי** I heard. KAL Past 1 *s.* from שָׁמַע. Tab. XIV.

**וַיִּירָא** and I was afraid (or and I feared). KAL Fut. 1 *s.* with וְ Conversive, from יָרָא. [This word has **אִי** like **אִיטַב** in Tab. XVIII by reason of the 1<sup>st</sup> Rt-letter **י**, and **אִיַּ** like **אִמְצָא** in Tab. XXII by reason of the 3<sup>d</sup> Rt-letter **א**.]

**וַיִּחְבֵּא** and I was hid. NIPH-ĀL Fut. 1 *s.* with וְ Conversive, from חָבַא [like **אִמְצָא** in Tab. XXII, but with **אִי** to compensate for the Dagesh which the **ה** cannot receive.]

v. 11. וַיֹּאמֶר. See ch. i. 3.

הִגִּיד *he told*. HIPH-ÎL Past 3 s. *m.* from נָגַד. Tab. XIX.

צִוִּיתִיךָ *I commanded thee*. PI-ÊL Past 1 s. with Objective Affix יךְ *thee m.* [צִוִּיתִי is like גָּלִיתִי in Tab. XXIII.]

אָכַלְתָּ (־ו) *to eat*. KAL Infin. from אָכַל,—for אָכַלְתָּ, the ־ being shortened into ו (ו) because the accent is removed from the word (and therefore Makkeph follows in the Bible). See Pt. I, §§ 37 (2) and 55 (9, b).

אָכַלְתָּ *hast thou eaten*. KAL Past 2 s. *m.*, in Pause [for אָכַלְתָּ, like פָּקַדְתָּ in Tab. XIV]. Cp. § 165 (I, β).

v. 12. וַיֹּאמֶר. See ch. i. 3.

נָתַתָּה *Thou gavest*. KAL Past 2 s. *m.* from נָתַן. Tab. XIX (B), and § 138 (B).

נָתַתָּה *she gave*. KAL Past 3 s. *f.* from נָתַן. Tab. XIX (B).

וְאָכַלְתָּ *and I ate*. KAL Fut. 1 s. with וְ Conversive. Tab. XVII (2, γ).

v. 13. וַיֹּאמֶר. See ch. i. 3.

עָשִׂיתָ *thou (f.) hast done*. KAL Past 2 s. *f.* of עָשָׂה. Tab. XXIII.

וַתֹּאמֶר. See v. 2.

הִשְׁיִאֲנִי *he beguiled me*. HIPH-ÎL Past 3 s. *m.* with Objective Aff. נִי—*me*, from נָשָׂא. [The word הִשְׁיִאֲנִי *he beguiled* is like הִגִּישׁ. Tab. XIX.]

וְאָכַלְתָּ. See v. 12.

v. 14. וַיֹּאמֶר. See ch. i. 3.

עָשִׂיתָ *thou hast done*. KAL Past 2 s. *m.* from עָשָׂה. Tab. XXIII.

אָרַרְתָּ *cursed*. KAL Partic. s. *m.* [like פָּקַדְתָּ (2) in App<sup>r</sup> B to Tab. XIV, see § 139 (γ) on p. 83] from אָרַר.

v. 14 (contin.) תֵּלֶךְ *thou shalt go*. KAL Fut. 2 s. m. from יָלַךְ  
[like תֵּשֶׁב in Tab. XVIII.]

תֵּאָכַל. See ch. ii. 17.

v. 15. אָשִׂיתִי *I will put*. KAL Fut. 1 s. from שָׂיתִי, see § 225;  
or HIPH-îL Fut., as some say, from שָׂוֶת. Comp. the Note on  
וַיִּשֶׂם in ch. ii. 8.

וַיִּשְׁפֹּךְ *it shall bruise thee*. KAL Fut. 3 s. m. with Objective  
Affix הֶ *thee m.*, from שָׁף. Tab. XX.

[Note. The ׀ of שָׁף (like יָקוּם in the Table) is removed  
when the Affix is put on;—cp. § 59.]

וַיִּשְׁפֹּנוּ *thou shalt bruise him*. KAL Fut. 2 s. m. with Objective  
Affix נוּ ׀ *him*, from שָׁף. Tab. XX.

[Note. The ׀ of שָׁף (like תִּקְוֶם in the Table) is removed  
when the Affix is put on;—cp. § 59.]

v. 16. אָמַר. See v. 1.

הִרְבָּה *to multiply*. HIPH-îL Infin. Absolute from רָבָה. Tab.  
XXIII. This is an unusual form of the Infinitive. It is  
given in column V of the Table.—The Infin. Abs. is here used  
before the Tense to give Emphasis:—"I will greatly multiply,"  
as in the E.V.

אָרְבָּה *I will multiply*. HIPH-îL Fut. 1 s. from רָבָה. Tab. XXIII.

תֵּלְדֶיךָ *thou shalt bring forth*. KAL Fut. 2 s. f. from יָלַד.  
Tab. XVIII.

יִמְשֶׁל (׀δ) *he shall rule*. KAL Fut. 3 s. m. from מָשַׁל, like  
יִפְקֹד in Tab. XIV but with ׀δ instead of ׀ because the Accent  
is removed from the word. See Pt. I, § 37 (2) & 55 (9, b).

v. 17. אָמַר. See v. 3.

שָׁמַעְתָּ *thou hast hearkened*. KAL Past 2 s. m. from שָׁמַע,  
like פָּקַדְתָּ in Tab. XIV.



r. 17 (contin.) וְתֹאכַל *and thou hast eaten*. KAL Fut. 2 s. m. with ו Conversive, from אָכַל. Tab. XVII (2, a).

צִוִּיתִיךָ *I commanded thee*. Pī-ĒL Past 1 s. with Objective Affix ךְּ *thee m.*, from צִוָּה. [צִוִּיתִי being like גָּלִיתִי in Tab. XXIII.]

לְאִמֶּךָ. See ch. i. 22.

תֹּאכַל [לֶאֱ]. See ch. ii. 17.

אָרְרָה *cursed*. KAL Partic. s. f., of the Masc. אָרַר in v. 14.

תֹּאכַלְנָה *thou shalt eat [of] it*. KAL Fut. 2 s. m. with Objective Affix נָה־ it f., from אָכַל. [Without the Affix, the form is תֹּאכַל which has occurred already. For the 'Compound Shva' see Pt. I, § 72:—the ׀ here may be said to allude to the ׀ of תֹּאכַל. In Ezek. iv. 12 some copies have תֹּאכַלְנָה (in which word of v. 12, and תֹּאכַלְנָנו once in v. 9 & twice in v. 10, some copies have ׀—other copies have ׀).]

v. 18. תִּצְמַיִחַ *it shall bring forth* (lit. *shall cause to grow*). Hiph-Īt, Fut. 3 s. f. from צָמַח. Tab. XVI (3) (A).

[Note. This word is generally taken thus as 3 s. f. "*it shall cause to grow*." There is an old difficulty, as some know, with regard to the word לְךָ *to thee* or *for thee* (or *thyself*); it has been urged that "it would have been enough to say merely תִּצְמַיִחַ" without the לְךָ.—But, as every one must always have seen, this word תִּצְמַיִחַ may also be 2 s. m. "*thou shalt cause to grow*." The לְךָ with this would signify his being himself the cause of hindrances and troubles to himself: and so the two Verbs in v. 18 would each have the same Subject "*thou (m.)*." This however is not necessary, as there are many instances of change of Subject. Also the rendering "Thorns and thistles

thou shalt (or wilt) cause-to-grow (or bring-forth, as in E.V.) for thyself," although in itself possible, seems unnatural, and has not the support of Authorities, but it ought perhaps to be mentioned in passing.]

v. 18 (contin.) וְאָכַלְתָּ and thou shalt eat. KAL Past 2 s. m. with ו pref., from אָכַל. Tab. XIV.

v. 19. תֹּאכַל. See ch. ii. 17.

שׁוּבָה lit. thy returning. KAL Infin. with Pron. Aff. הַ thy m., from שׁוּב. [שׁוּב being like קוּם in Tab. XX.]

לְקַחְתָּ thou wast taken. PŪ-ĀL Past 2 s. m. from לָקַח, in Pause. [§ 165 (I, β).]

תֹּשׁוּבָה thou shalt return. KAL Fut. 2 s. m. from שׁוּב. Tab. XX.

v. 20. וַיִּקְרָא. See ch. i. 5. הִיטָה. See ch. i. 1.

חַיָּה a living one. KAL Partic. s. m. (in Pause) from חַיָּה=חַי. See p. 173, Obs. ii.

v. 21. וַיַּעַשׂ. See ch. i. 7.

וַיִּלְבַּשׁ and He clothed them (for 'Defective' Long Khērik, see Pt. I, § 12). ΠΙΠΗ-ĪL Fut. 3 s. m. with ו Conversive, and Objective Aff. ׁם-- them m., from לָבַשׁ [יִלְבִּישׁ being like יִפְקִיד in Tab. XIV.]

v. 22. וַיֹּאמֶר. See ch. i. 3. הָוָה. See v. 1.

[Note.—(1) From the fulness of meaning of Hebrew words it follows that, in the use of a translation (however good it may be), we should be continually on our guard against a possible limitation of the sense of the Original by a rendering which gives but one view of the passage. The greatest care and skill are often required for selecting a form of rendering—from among several forms by which the Original might be rendered. We

have here an instance of this. A great difference will be at once perceived between two such renderings as

- (a) "*Behold! the man HAS BECOME as one of us, with-regard-to-knowing, etc.,*" and  
 (β) "*Behold! the man WAS as one of us, with-regard-to-knowing, etc.,*"

Without adopting either the one or the other of these two possible renderings, we may perhaps use this passage in illustration of what was just now stated.

(2) The word הָיָה (KAL Past 3 s. m. from הָיָה *to be*) is rendered in the English Authorized Version by several forms of expression. We find

- (i) "*he (or it) WAS,*"—in Gen. iii. 1, and in many other places;\*  
 (ii) "*he (or it) HATH BEEN,*"—in Gen. xxxi. 5, etc.;  
 (iii) "*he (or it) HAD BEEN,*" in Gen. xiii. 3, xxxi. 42, etc.;  
 (iv) "*he (or it) IS,*"—in Num. ix. 13, Ps. xxii. 14 (Hebr. v. 15)†, Ps. lxxxix. 41 (Hebr. v. 42), Is. xxxiii. 9,† etc.;  
 (v) "*he (or it) is become,*"—in Gen. iii. 22. This sense agrees with (iv).

There are also some other renderings of הָיָה,—with which, however, we need not trouble the Reader just now. And with regard to the renderings in (i)—(v), it is enough perhaps here to observe that

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\* When followed by ו, too; as in 2 S. iv. 10 (margin), 1 K. iii. 12, etc. [See Note (\*) on page 254.]

† In this passage the הָיָה is followed by ו. But of course the ו merely expresses the 'Comparison,' and does not at all affect the sense of the Verb—as to whether the Comparison is spoken of as (a) 'having been, in the Past,' or (b) as 'having been, and still continuing,' or (c) as 'yet to be.'

- (3) as the word פָּקַד (from פָּקַד to visit) may signify, either
- (a) "he visited" (or "he has visited," i.e. the Past of 'Finished Action,'—or "he had visited," or "he might have visited," etc.),—as in § 152 (II, a),—or
  - (b) "he has visited and is still visiting,"—as in § 152 (III, a);—
- (4) so the word הָיָה (from הָיָה to be) may signify, either
- (a) "he was" (or "he has been," or "he had been," or "he might have been," etc.),—as in § 152 (II, a),—or
  - (b) "he hath (or is) become,"—as in § 152 (III, a).
- (5) Hence we see that, of the renderings in (2),
- (a) those in (i) and (ii) and (iii) are included under § 152 (II, a); and
  - (b) those in (iv) and (v) are included under § 152 (III, a).
- (6) It may therefore be said that each of the two renderings (a) and (β), in (1) above, is admissible—so far as the word הָיָה in itself is concerned.\* But as far as each of them is admissible,

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\* Some have fancied that the הָיָה here is to be rendered "is (or has) become," because it is followed by כּ. But 'הָיָה כּ' must not be so limited. There are passages in which that expression stands for "was as ...,"—not "has become as ...". For instance, in 2 S. iv. 10 David says that the man who told him 'Saul is dead!' הָיָה כּמִבְּשָׂרָה בְּעֵינָיו was as one-telling-good-tidings in-his-own-eyes;—he was so no longer as soon as he heard the king's warrant for his execution. There are indeed several passages in which the Past of הָיָה is used as above [in 1 (iv and v)], when followed by כּ. But the Student may be warned here of the mistake which some seem anxious to make of tying down a Hebrew expression too much. Even if there were as much of the phrase-value "to become" in 'הָיָה כּ' as there is in 'הָיָה ל', yet it would be incorrect to LIMIT the former expression to any such phrase-value. There is certainly much less of this phrase-value in 'הָיָה כּ' than there is in 'הָיָה ל'. Even the English Reader may to some extent perceive this by observing that in 'הָיָה כּ' "to become as so and so," the כּ of 'Comparison' retains its full value "AS"; whereas when 'הָיָה ל' is used for "to become so and so" (lit. "to be to or for or into so and so"), the ל is swallowed up and lost in the English phrase. Thus,

so far the adoption of the other (to the exclusion of that one) may involve the loss of an admissible rendering. This should not be lost sight of. As we are not concerned here to advocate either of them, we need not trouble ourselves to argue at all about them from the context or from general considerations. But we may just observe, in passing, that man's being said to have been made and created in "the image" and "likeness" of God (Gen. i. 26 & 27) may to some not unreasonably appear to correspond with the rendering ( $\beta$ ) rather than with ( $\alpha$ ) in (1). And, further, that the rendering

*"Behold! the man was as one of us, with regard to knowing good and bad; whereas now——"* he was NOT TO TAKE  
OF THE TREE OF LIFE,

may to some appear consonant with the warning (ii. 17) "*thou shalt surely die.*"

(7) We may perhaps add that advocates of ( $\alpha$ ) cannot surely intend their rendering to signify (what it certainly seems to signify) that Man became—in some way, or in some sense, or in some regard—like God, through his disobedience and experience of evil!

וְהָיָה לְגוֹיִם וְהָיָה לְשָׁנֵי מְהֵמָה G. xvii. 16 and she shall become nations, וְהָיָה לִי לְשָׁנֵי מְהֵמָה G. xxxii. 11 (E.V. v. 10) *I am (or have) become two bands*, etc. But although we must fully allow this phrase-value of לְהֵיטֵב *to become*, yet we would also warn the Student most emphatically against supposing for a moment that the expression is limited at all to that phrase-value. לְהֵיטֵב may have other values: for instance "*to be to so and so*," as in Gen. xxx. 30 "It was little that הָיָה לְךָ *was to thee (or thou hadst)*,"—and "*to be to*" in the sense of "*happening*," as in 1 S. vi. 9 "An accident it [was that] הָיָה לָנוּ *was to us (or happened to us)*,"—and "*to be for*" in the sense "*to be on one's side*," as in G. xxxi. 42 "Unless the God of my father ... הָיָה לִי *had been for me (i.e. had been on my side)*...," etc. We cannot too strongly urge the Student to be on his guard against attempts to limit the sense where it ought not to be so limited.

Also we cannot suppose any one to argue seriously that the false tempter's promise "*ye shall be as God (E.V. gods),*" in Gen. iii. 5, must needs be true in this instance.

We are aware however that Dr. Kalisch says on this:—"The serpent was degraded, the human pair was ennobled by the glory of intelligence; the former was pressed down nearer to the earth, it was condemned to go upon the belly; the latter rose heavenward on the youthful wings of the mind; the one eats dust, the other became capable of imbibing the dew of eternal truth. Thus man has made a gigantic step beyond the limited sphere of his primitive existence." This is a grandiloquent account of what must have been therefore (if Dr. Kalisch is right) a "Rise"\* rather than the "Fall." The Narrative seems to us to be not quite in agreement with it. It cleverly mixes up the opinion expressed by the LXX in

'Ιδού Ἀδὰμ γέγονεν † ὡς εἰς εἴξ ἡμῶν τοῦ γινώσκειν καλὸν καὶ πονηρὸν · καὶ νῦν κ.τ.λ.,

with some such a one as that expressed by Maimonides ‡ in  
 הן מין זה של אדם היה יחיד בעולם ואין מין שני רומה לו  
 בזה הענין שיהא הוא מעצמו § ברעתו ובמחשבתו יודע הטוב  
 והרע ועושה כל מה שהוא חפץ || וכו'

\* As some fancy.

† The following words of Fagius:

"Ironia est ... Vide quam vera promiserit serpens, quam factus sis par Deo sciens bonum et malum. Imo nihil minus es,"—

may commend themselves to some; but to others they may perhaps seem rather forced, or even (to some extent) evidence of an effort to escape from something that he could not approve of.

‡ See *Yad kha-zakd* (*Hi-l'khot Tshuvá*, v. 1). See also Dr. Bernard's Selections, pp. 55 & 262.

§ The word מִמֵּנוּ (G. iii. 22) may mean either "*from us*" or "*from him*." Cp. Tab. II. 4.

|| For וכו' see Note (\*) on p. 224.

“*Lo! this race (lit. kind) of man has become unique in the world, and there is not any other race (lit. kind) like to it in this regard, viz. that it is, of itself,—by its own mind and by its own thought,—knowing the good and the bad, and doing all that it likes, etc.*”

This latter is supposed by many to derive authority from the Targum of Onkelos, viz. :—

הא אדם הוה יחירי בעלמא מיניה למידע טב וביש

which is taken to mean “*Lo! man has-become unique in the world, from himself to know good and bad*”; in which, we may observe, there is nothing whatever about “*DOING*” or “*doing ALL THAT HE LIKES,*”—and no mention of “*his mind*” and “*his thought*” (which may, however, be supposed to be implied).—We may also mention that there are some objections to such a rendering of the Original passage, as was pointed out long ago by Aben Ezra. We may not here dwell on this.

(8) But it is only fair to mention that there is some ‘Hebrew’ authority for understanding the *הָיָה* of Gen. iii. 22 in the sense “*he was.*” Thus, in the Midrash Rabba, “R. Berechiah” in the name of R. Khanina said

כאליהו מה זה לא טעם טעם מות אף זה לא היה ראוי לטעום  
טעם מות וכו’

“‘*like Elijah.*’ ‘*What is this [Elijah]?*’—‘*He tasted not the taste of death:*’ also this [Adam] was not by-rights to have tasted the taste of death.” . . . . “All the time that man was, he WAS as etc.”\*

\* We are merely giving a few evidences of the word *הָיָה* having been understood in the sense “*was*” in Gen. iii. 22—rather than in the sense “*has become.*” We may omit aught which we do not want for our immediate purpose.

On which we read in the Commentary מתנות כהונה—"When man was <sup>שָׁלֵם</sup> complete [i.e. in the state in which he was created], he was by-rights to have remained alive, as one who died not, like Elijah; etc."

And similarly a little earlier in the Midrash Rabba we find  
 תוקף שנתן הק'בה באדם הראשון לנצח לעולם היה כיון  
 שהניח דעתו של הק'בה והלך אחר דעתו של נחש...

"Might which The Holy One, Blessed be He, imparted to the first man was-to-have-been for ever and ever: when he left the Mind of The Holy One, Blessed be He, and went after the mind of the serpent"—[then the latter half of the verse Job xiv. 20 expresses what resulted to him]. On the "was-to-have-been for ever," we read in מתנות כהונה—"By-rights he was to have been so for ever, etc." And a little earlier still in the Midrash we read "When He sent him away He began lamenting over him [in the words of Gen. iii. 22]," on which we read in the Commentary נבחר מפנינים—"It means that He said, by way of lamentation and bewailing, "Ah! how he 'was' from the first 'like one of us' in the highest attainment: whereas now he hath-gone-backward 'in-regard-to-knowing good and bad,' and he is expelled from his high-estate, for [it is said] 'lest he put forth his hand and take also of the Tree of Life,' etc. Therefore [it is added] 'and The Lord sent him forth from the garden of Eden.'"

(9) We may add that there are several interpretations given of the words בְּאֶחָד מִמֵּנֵי; and that, as a possible rendering\* of

\* Some may think that The "אֶחָד" referred to in the Midrash, and by R. Juda b. Simon in ביחודו של עולם, points to the בְּאֶחָד מִמֵּנֵי as taken together thus;—though others dis sever the two words.



the words, some might perhaps choose such an English expression as "*like The\*-ONE from-Himself*,"—"Behold! man was like The-ONE from-Himself (*i.e.* The Self-Originated ONE) in-regard-to-knowing good and bad; whereas, now, etc." Cp. Gen. i. 26 & 27.—What was said in (2-8) above is seen to be quite independent of this remark in (9).

But we must return to the 'Analysis of Verb-forms.']

v. 22. (contin.) לָרַעַת *to know* (or *for knowing, with-regard-to-knowing*). KAL Infin. with ל pref., from יָדַע. Tab. XVIII (Note 1).

יָשָׁלַח *he put forth*. KAL Fut. 3 s. m. from שָׁלַח [like יִלְמַד in Tab. XIV.]

וַלָּקַח *and take*. KAL Past 3 s. m. with ו prefix, from לָקַח.

וַאֲכַל *and eat*. KAL Past 3 s. m. with ו prefix, from אָכַל.

וַיֵּחִי *and live*. KAL Past 3 s. m. with ו prefix [p. 173, Obs. iii.]

The ו has ׀ before the 'Accented Syllable' to which it is prefixed,—see p. 225.

v. 23. וַיִּשְׁלַחֵהוּ *and He sent him forth*. Pī-êL Fut. 3 s. m. with ו Conversive, and Objective Affix הוּ— *him*, from שָׁלַח. Tab. XXIX (II, a) [p. XLII.]

לְעֵבֶר. See ch. ii. 5.

לְקַח *he was taken*. Pū-āl Past 3 s. m. from לָקַח. Tab. XIV.

v. 24. וַיֵּצֵא *and He drove out*. Pī-êL Fut. 3 s. m. with ו Conversive, from יָצָא [like יִבְרַךְ in App<sup>x</sup> to Tab. XVI (2), but

\* The 'Construct' form marks that the word מְאֻחָר is to be taken in close connection with the following word מִיָּמֵינוּ. As it is in 'Construction,' it may not have the ה for the 'Def. Art.' We may therefore supply "the" in English, if this be wanted, before the English word which stands for it.

with  $\text{ֿ}$  for the  $\text{ֿ}$  because the Accent is removed from the last syllable,—cp. Pt. I, § 55 (9, b)].

v. 24 (contin.)  $\text{וַיִּשְׁכֵּן}$  and *He placed* (lit. *caused to dwell*). HIPH-ÎL Fut. 3 s. m. with  $\text{ׁ}$  Conversive, from  $\text{שָׁכַן}$ . Tab. XIV.

$\text{הַמְּתַהַפֶּכֶת}$  which turned every way (E.V.,—lit. which was turning-itself). HITHPÄ-ÊL Partic. s. f. with the  $\text{ׁ}$  of § 98 (or merely that of § 6), from  $\text{הִפְּךָ}$  [like  $\text{מְתַפְּקֶרֶת}$  in App<sup>x</sup> B to Tab. XIV].

$\text{לְשָׁמֵר}$  to keep. KAL Infin. with  $\text{ל}$  pref., from  $\text{שָׁמַר}$ . Tab. XIV.

#### ANALYSIS OF VERB-FORMS IN GEN. XII.

Gen. xii. 1.  $\text{וַיֹּאמֶר}$ . See ch. i. 3.

$\text{לֵךְ}$  go thou. KAL Imper. 2 s. m. from  $\text{יָלַךְ}$ . [Like  $\text{שָׁב}$  in Tab. XVIII, but with  $\text{ֿ}$  for  $\text{ֿ}$  because the Accent is removed—as signified by the ( - ) in the Bible. Cp. Pt. I, § 55 (9, b).]

[Note. The word  $\text{לֵךְ}$  here is the word signifying to thee (m.) in Tab. II, and it is used here Reflexively as in Obs. XIV (p. 139).]

$\text{אֶרְאֶךָ}$  I will show thee (lit. I will cause thee to see). HIPH-ÎL Fut. 1 s. from  $\text{רָאָה}$ . [The full form of the *Hiph.* Fut. 1 s. is  $\text{אֶרְאֶךָ}$ . This, on receiving the Pron.-Aff. would give regularly  $\text{אֶרְאֶךָ}$  (the 3<sup>d</sup> Rt-letter  $\text{ה}$  being dropped when the Affix is put on). For this latter we have here  $\text{אֶרְאֶךָ}$  in Pause. For the  $\text{ׁ}$  see Tab. XXVIII, Note (ε, ii) on p. XL, and cp.  $\text{וַאֲבָרְכֶךָ}$  Gen. xxvi. 3 and I will bless thee (which is PĪ-ÊL Fut. 1 s. with  $\text{ׁ}$  Conjunctive and Objective Affix thee m., in Pause, from  $\text{בָּרַךְ}$ ); and  $\text{אֶרְאֶךָ}$  2 Kings iii. 14 I would see thee (which is KAL Fut. 1 s. with Objective Affix thee m.). The *Hiph.*  $\text{אֶרְאֶךָ}$  occurs in Zech. i. 9 with the Accent  $\text{ֿ}$  merely,—a Pause-form not in Pause, cp. § 167 (ii, a).]

v. 2. **וְאֶעֱשֶׂךָ** and *I will make thee*. KAL Fut. 1 s. (**אֶעֱשֶׂה**) with וְ Conjunctive and Objective Affix **ךָ** *thee m.*, from **עָשָׂה**. Tab. XXX.

**וְאֶבְרַכְךָ** and *I will bless thee*. PÍ-ÉL Fut. 1 s. (**אֶבְרַךְ** App<sup>x</sup> to Tab. XVI (2)) with וְ Conjunctive and Objective Affix **ךָ** *thee (m.)*, from **בָּרַךְ**; like **אֶפְקֹדְךָ** in Tab. XXIX (II, a), but with **־** before the **ךָ** to compensate for the Dag. F. which the **ךָ** cannot receive.

[Obs. This word has the simple form for which the Pause-form is **וְאֶבְרַכְךָ** (mentioned just now in v. 1). But in our word the **ךָ** has **־** whereas in the Pause-form the **ךָ** has **־**. The **ךָ** of our word agrees with the **ךָ** of **אֶפְקֹדְךָ** in Tab. XXIX (II, a). In each, the **־** is a Slight-vowel (Pt. I, § 56) masking the Moving-Shva which the 2<sup>d</sup> Rt-letter would have but cannot have when the 3<sup>d</sup> Rt-letter also has **־**. (The **־** adopted here as the Slight-vowel agrees with the **־** of the 2<sup>d</sup> Rt-letter in the form **אֶפְקֹדְךָ** without the Affix). But in Pause, the 3<sup>d</sup> Rt-letter receiving then a vowel, and there being no need then for the Slight-vowel, the *Shva* drops its mask (**־**); and thus the 2<sup>d</sup> Rt-letter has **־** as seen in v. 1, and so in **אֶבְרַכְךָ** Ps. cxlv. 2.]

**וְאֶגְדֹּלְךָ** and *I will make great*. PÍ-ÉL Fut. 1 s. with וְ Conjunctive and the **הָ** of § 144, from **גָּדַל**.

**וְהָיָה** and *thou shalt be* (lit. *be thou*). KAL Imper. 2 s. m. with וְ pref., from **הָיָה**. See p. 171, Note (\*).

v. 3. **וְאֶבְרַכְּהָ** and *I will bless*. PÍ-ÉL Fut. 1 s. with וְ Conjunctive and the **הָ** of § 144, from **בָּרַךְ**.

**מְבַרְכֶיךָ** those blessing thee (lit. *thy blessers*). PÍ-ÉL Partic. pl. m. with Pron.-Affix **ךָ** *thy (m.)*, from **בָּרַךְ**. [This, without the Affix, would be **מְבַרְכִים** pl. m. of **מְבַרֵךְ** in App<sup>x</sup> to Tab. XVI (2). For the **־** see Pt. I, § 72.]

v. 3 (contin.) וּמְקַלְלֶיךָ and him that curseth thee (or, thy reviler\*). Pī-êL Partic. s. m. with ׀ pref. and Pron.-Affix ךְּ thy (m.), from קלל. [The form without the Affix is מְקַלֵּל like מְפַקֵּד in Tab. XIV. The ׀ beneath the ל is a Slight-vowel. Pt. I, § 56.]

אֶאֱרָא I will curse. KAL Fut. 1 s. from ארר [like אָסַב in Tab. XXI].

וְנִבְרְכוּ and they shall be blessed. NIPH-ÂL Past 3 pl. with ׀ pref. from בָּרַךְ [like נִפְקְדוּ in Tab. XIV].

v. 4. וַיֵּלֶךְ so he departed (lit. and he went). KAL Fut. 3 s. m. with ׀ Conversive, from יָלַךְ. See § 198 (δ).

דִּבֶּר He had spoken. Pī-êL Past 3 s. m. from דָּבַר. [For the ׀ see Note (e) on p. xv—back of Tab. XIV.]

בְּצֵאתוֹ when he departed out (lit. on his going-out or forth). KAL Infin. with בּ pref. and Pron.-Affix ׀ his, from יָצָא.

[Note. Instead of בְּצֵאתָ like שָׁבַת from יָשַׁב, Tab. XVIII, the Inf. Constr. of יָצָא has the contracted form צֵאתָ which takes Pron.-Affs. thus:—צֵאתוֹ his going out, צֵאתְךָ thy (m.) going out, etc.]

v. 5. וַיִּקְחָהּ. See ch. ii. 15.

רָכְשׁוּ they had gathered (or acquired). KAL Past 3 pl. in Pause, from רָכַשׁ.

עָשׂוּ they had gotten (lit. made). KAL Past 3 pl. from עָשָׂה [like גָּלוּ in Tab. XXIII].

וַיֵּצְאוּ and they went forth. KAL Fut. 3 pl. m. with ׀ Conversive, from יָצָא [like יֵשְׁבוּ in Tab. XVIII].

\* Even this word is a little stronger than the original, which might be rendered "any one speaking-lightly-of thee."

v. 5 (contin.) לָלֶכֶת *to go*. KAL Infin. with ל pref., from יָלַךְ [like לָשָׁבַת in Tab. XVIII].

וַיָּבֹאוּ *and they came*. KAL Fut. 3 pl. m. with ו Conversive, from בָּוֵא.

[Note. The KAL of this Verb has the following forms with *Khoulém*, [see more on pp. 272 & 273]:—

(a) Infin. (Absol. & Constr.) בָּוֵא; and (with *בַּעֲלָם*) בְּבֹא, מְבֹא, לְבֹא (i.e.), מְבֹא;

Or with  $\text{—}$ , thus בָּא, בְּבָא, בְּבֹא, לְבָא (i.e.), מְבָא.

(β) Imper. בֹּא or בָּא (and, with ה, בְּבֹאָה) s. m., בֹּאִי or בָּאִי s. f., בֹּאוּ pl. m.

(γ) Fut. יָבֹא 3 s. m., תָּבֹא 3 s. f. & 2 s. m., תְּבֹאִי 2 s. f., אָבֹא 1 s., יָבֹאוּ 3 pl. m., תִּבְּבֹאָה (תִּבְּבֹאִי or תִּבְּבֹאָה), 3 pl. f., תִּבְּבֹאוּ 2 pl. m., נָבֹא 1 pl.

Obs. These may have ו in the place of the  $\text{—}$ ; thus, יְבֹא, and so תְּבֹא, etc.

(δ) So, with the ה of § 144 we have both אָבֹאָה & אָבֹאָה 1 s., and נָבֹאָה & נָבֹאָה 1 pl.]

v. 6. וַיַּעֲבֹר *and he passed over* (followed by ב *into*). KAL Fut. 3 s. m. with ו Conversive, from עָבַר. Tab. XVI (1).

v. 7. וַיֵּרָא *and He appeared*.\* NIPH-ĀL Fut. 3 s. m. apocopated from רָאָה [like יָגַל in Tab. XXIII; but with  $\text{—}$  to compensate for Dag. F., and with אָ instead of ל $\text{—}$ , cp. p. 169 (II, a)].

וַיֹּאמֶר. See ch. i. 3.

אֶתֵּן *I will give*. KAL Fut. 1 s. from נָתַן. Tab. XIX (B).

וַיִּבֶן *and he built*. KAL Fut. 3 s. m. apocopated from בָּנָה [like יָבֹא in Tab. XXIII]. The full form of the 3 s. m. Fut. K., fr. בָּנָה, is יִבְנֶה.

\* From רָאָה *to see*; the Nφ. *to be seen* is used for “*to appear*.”

v. 7 (contin.) הִנֵּרְאָה *Who appeared* (lit. *The One appearing or seen*). NIPH-ĀL Partic. s. m from רָאָה. Tab. XXIII.

v. 8. וַיַּעֲתֵק *and he removed (or moved)*. HIPH-ĪL Fut. 3 s. m. with וְ Conversive, from עָתַק. This is like יִפְקֹר in Tab. XIV. Cp. § 178 (i).

[Note. This expresses a TRANSITIVE “removing” or “moving,” viz. his goods and things. The English Reader will find no difficulty in this, because the English Verb *to move* is often used for ‘to move one’s goods and chattels.’]

וַיִּט *and he pitched* (lit. *and he extended*). KAL Fut. 3 s. m. apocopated, with וְ Conversive, from נָטָה. The form יִנְטָה (like הִגְלָה in Tab. XXIII) becomes יִפֹּה, cp. § 205 (ii), and this by apocopation becomes יִט.

וַיִּבֶן. See v. 7. וַיִּקְרָא. See ch. i. 5.

v. 9. וַיֵּסַע *and he journeyed*. KAL Fut. 3 s. m. with וְ Conversive, from נָסַע. Tab. XIX.

וַיֵּלֶךְ *to go*. KAL Infin. Absol. from הָלַךְ. Tab. XIV.

וַיִּנְסוּעַ *and to journey*. KAL Infin. Absol. with וְ prefix, from נָסַע. Tab. XVI (3) (A).

[Note. The phrase וַיֵּסַע הָלֶכֶת וַיִּנְסוּעַ, lit. *and he journeyed to go and to journey*, stands for *and he went on continually journeying*,—cp. § 137 (1), Obs. (δ).]

v. 10. וַיֵּרֵד. See ch. i. 4.

וַיֵּרֵד *and he went down*. KAL Fut. 3 s. m. with וְ Conversive, from יָרַד. Cp. § 198 (δ).

וַיִּלְוֶה *to sojourn*. KAL Infin. with ל, from גָּוַר. Tab. XX.

v. 11. וַיֵּרֵי. See ch. i. 3.

וַיִּקְרַב *he drew near*. HIPH-ĪI. Past 3 s. m. from קָרַב. Tab. XIV.

v. 11 (contin.) **לָבוֹא** *to come*. KAL Infin. with ל, from בּוֹא.  
[See Note (a) on יִבְאֵן in v. 5.]

וַיֵּאמֶן. See ch. i. 3.

וַיֵּדַע *I know*. KAL Past 1 s. from יָדַע. Tab. XIV.

v. 12. וְהָיָה *therefore it-shall-come-to-pass* (E.V.). KAL Past 3 s. m. with ו pref., from הָיָה.

וַיֵּרְאוּ *they shall see*. KAL Fut. 3 pl. m. from רָאָה [like יִגְלוּ in Tab. XXIII].

וַיֹּאמְרוּ *that they shall say*. KAL Past 3 pl. with ו pref., from אָמַר.

וְהָרְגוּ *and they will kill*. KAL Past 3 pl. with ו pref., from הָרַג.

וְיָחִי *they will save alive* (E.V.). Pī-êL Fut. 3 pl. m. from חָיָה [like יִגְלוּ in Tab. XXIII].

v. 13. אֲמַרְי *say thou*. KAL Imper. 2 s. f. from אָמַר [like פָּקְדִי in Tab. XIV].

יִיטֵב *it may be well*. KAL Fut. 3 s. m. from יָטַב [Tab. XVIII].

וְחָיָה *and it shall live*. KAL Past 3 s. f. with ו pref., from חָיָה [like גָּלְתָה in Tab. XXIII].

v. 14. וַיְהִי *and it came to pass* (E.V.). See ch. i. 5.

כָּבוֹא *on the coming of*. KAL Infin. Constr. with כ pref., from בּוֹא. [See v. 5, Note (a).]

וַיִּרְאוּ *that they beheld*. KAL Fut. 3 pl. m. with ו Conversive, from רָאָה.

v. 15. וַיִּרְאוּ *and they saw*. See v. 14.

וַיְהַלְלוּ *and they commended*. Pī-êL Fut. 3 pl. m. with ו Conversive, from הָלַל. The Dagesh F. is often dropped from the ל. For the ־ comp. Pt. I, § 72 (Note (\*, e)).

וַתִּקַּח *and she was taken*. HOPH-ÂL Fut. 3 s. f. with ו Conversive, from לָקַח. [Note (A) on Tab. XIX (γ, vi).]

v. 16. הִיטִיב *he did good*. HIPH-îL Past 3 s. *m.* from יטב [Tab. XVIII].

וַיְהִי *and there were*. See ch. i. 5.

v. 17. וַיִּנָּע *and He plagued*. PĪ-êL Fut. 3 s. *m.* with ו Conversive, from נעע [like יִשְׁלַח Tab. XVI (3) (B, β)].

v. 18. וַיִּקְרָא *and he called*. KAL Fut. 3 s. *m.* with ו Convers., from קרא.

וַיֹּאמֶר. See ch. i. 3. עֲשִׂיתָ. See ch. iii. 14.

הִגַּדְתָּ *thou didst tell*. HIPH-îL Past 2 s. *m.* from נגד [like הִגַּשְׁתָּ in Tab. XIX].

v. 19. אָמַרְתָּ *thou saidst*. KAL Past 2 s. *m.* from אמר.

וַאֲקַח *so I might have taken (E.V.) [or, lit., and I took]*. KAL Fut. 1 s. with ו Convers., from לקח [Note (A) on Tab. XIX].

קַח *take thou*. KAL Imper. 2 s. *m.* from לקח [Note (A) on Tab. XIX].

וּלְךָ *and go*. KAL Imper. 2 s. *m.* with ו pref., from ילך [like יֵשֶׁב in Tab. XVIII.—For the ׀ see p. 225].

v. 20. וַיִּצַו *and he commanded*. PĪ-êL Fut. 3 s. *m.* apocopated, with ו Convers., from צוה [like יִגַּל in Tab. XXIII].

וַיִּשְׁלְחוּ *and they sent away*. PĪ-êL Fut. 3 pl. *m.* with ו Conversive, from שלח.



IV. LIST OF VERBS BELONGING TO MORE THAN ONE OF THE SEVEN CLASSES MENTIONED IN § 186—[SOMETIMES CALLED 'DOUBLY IRREGULAR' VERBS]

[The Student will perhaps have some little difficulty, at first, in analyzing some of the Verb-forms from Roots belonging simultaneously to *more than one* of the Seven Classes mentioned in § 186. Many of such forms may be recognized without much difficulty, by allowing for each set of 'Variations' separately. But in some of them there are special Variations, and some few of them are irregular,—and some apocopated forms may well seem strange to him. It will, without doubt, be useful to him to have these Verbs all collected together. We therefore give him here the following LIST, in the Alphabetical order of Roots, with the Verb-forms which occur in the Bible.]

**אבה** used only in *Kal* (*to be willing*).

**KAL**

PAST and PARTIC (1) like those of **גלה** Tab. XXIII, but for **אביו** (Is. xxviii. 12)—3 pl. Past—cp. § 188 (B) iv, a.

FUT. **אֶבֶה** 3 s. m., **תֵּאבֶה** 3 s. f. & 2 s. m. (once **תֵּבֵה** Prov. i. 10), **יֵאבֹו** 3 pl. m., **תֵּאבֹו** 2 pl. m.

**אה** used only in *Pi* and *Hθ*. (*to desire, lust*).—The **א** is Consonantal always in Verb-forms from this Root:

**Pi-êL**

PAST **אָהַ** 3 s. m., **אָהַתָּה** 3 s. f., **אָהִיתִי** 1 s.;

FUT. [**יֵאָהַר** 3 s. m.], **תֵּאָהַר** 3 s. f.

**HITHPA-êL**

PAST **הִתְאָהַר** 3 s. m., **הִתְאָהַרְתִּי** 1 s., **הִתְאָהַרוּ** 3 pl.;

PARTIC. **מִתְאָהַר** s. m., **מִתְאָהַרִּים** pl. m.;

FUT. **תֵּתְאָהַר** 3 s. m. (apocop. **תֵּתָא**), **תֵּתְאָהַרְתְּ** 3 s. f. (apocop. **תֵּתָא**), **תֵּתְאָהַרוּ** 3 pl. m.

אָן (or אָנן) used only in the *Hθ*. (*to complain*). Partic. מְתַאנְנִים  
pl. *m.*, and Fut. יִתְאָוֶן 3 *s. m.*

אָז used only in the Past and Participle (1) of *Kal* (*to haste*),  
and Fut. *Hφ*. (*to cause to haste, to urge*) The forms  
are like those of קוֹם in Tab. XX.

אוֹר used only in *Kal*, *to be light*, *Nφ. to be lightened, bright*,  
*glorious*, *Hθ. to make light or bright, make to shine*.

PAST אֹר 3 *s. m.*, אָרוּ 3 *pl.* (like בּוֹשׁ, בָּשׂוּ, ep. Tab. XX).

PARTIC. אֹרֵר *s. m.*;

IMPER. אֹרֵי 2 *s. f.* (like בּוֹשֵׁי);

FUT. תֵּאָרְנָה 3 *pl. f.* (like תִּקְמְנָה in Tab. XX). See § 230 (1).

#### NIPH-ĀL

INFIN. לְאֹר Job xxxiii. 30 (for לְהֵאָר, ep. § 137 (3) Note †);

PARTIC. נֹאֵר *s. m.*;

FUT. יֵאָר 3 *s. m.* (or Fut. *K.* like יְבוֹשׁ).

#### HIPH-ĪL

INFIN. לְהֵאָר;

PAST הֵאָר 3 *s. m.*, הֵאָרָה 3 *s. f.*, הֵאָרוּ 3 *pl.*;

PARTIC. מֵאָר *s. m.*, מֵאָרַת Ps. xix. 9 (Constr. form of  
מֵאָרָה *s. f.*), מֵאָרוֹת *pl. f.*;

IMPER. הֵאָר *s. m.* and with ה added הֵאָרָה;

FUT. יֵאָר and יֵאָר 3 *s. m.* (with ך Convers. וַיֵּאָר), תֵּאָרֵר  
3 *s. f.* & 2 *s. m.*, תֵּאָרוּ 3 *pl. m.*, תֵּאָרוּ 2 *pl. m.*

אוֹשׁ (or אֲשׁשׁ) only in the *Hθ*. הִתְאָשְׁשׁוּ Imper. 2 *pl. m.* in Pause,  
Is. xlvi. 8 "shew yourselves men."

אות used only in the Future *Kal* (to consent).

KAL

FUT. 3 s. *m.*, גֵּאוֹת 1 pl. (and גֵּאוֹתָהּ with ה).

[Note. The forms which are thus like יְבוֹשׁ etc. in Tab. XX, are by some taken rather as *Nφ.* forms —i.e. like יָקוּם or יַעוֹר etc. in Tab. XX.]

איב *K.* to be an enemy, or hostile to, only used in אִיבְתִּי 1 s. Past, and in the Partic (1) forms, viz. אוֹיֵב or אוֹיֵב s. *m.* (an enemy),—with Affs. (his) אוֹיְבוֹ, (thy *m.*) אוֹיְבֶךָ, etc.,—אוֹיְבִים (or 'א) pl. *m.*, i.e. אוֹיְבֵי (or 'או),—with Affs. (his) אוֹיְבָיו, etc. אִיבְתִּי an enemy (Mi. vii. 8 & 10) is the Sing. fem. form אִיבְתָּ with י, like אֲהַבְתִּי in § 139 (ε).

אלה used only in *K.* to swear, etc., *Hφ.* to adjure.

KAL

INFIN. Abs. אֱלֹה and אֱלֹוֹת ;

PAST אֱלִית 2 s. *f.* ;

IMPER. אֱלִי 2 s. *f.*

HIPH-יל

INFIN. לְהֵאֱלֹוֹת (in לְהֵאֱלֹוֹתוּ, with Pron.-Aff. הִיִּם) ;

FUT. יֵאֱלֵ (in וַיֵּאֱלֵ 1-S. xiv. 24). [This is usually taken thus, as *Hiph.* ; but the form might very well be Fut. KAL apocop., the ׀ being like the ׀ in וַיֵּאמֶר. The אֵת הָעַם following must however be allowed for, of course.]

אנה (I.) *to mourn*, used only in *Kal* וָאָנָה Past 3 pl. w. ו; and  
 (II.) *to occasion*, in *Pi.* אָנָה Past 3 s. m.,—*Pü.* (to be occa-  
*sioned, to happen*), יֵאָנֶה & תֵּאָנֶה Fut. 3 s. m. & f.,—  
 and *IIithp.* Partic. מְתַאָּנֶה (one making occasion, or  
*seeking occasion*) s. m.—These forms agree with  
 Tab. XXIII.

אָנַן (see אָוֵן).

אָפֶה used only in *Kal* (to bake), *Nφ.* (to be baked)

KAL

PAST אָפֶה 3 s. m., אָפִיתָ 2 s. m., אָפִיתִי 1 s., אָפוּ 3 pl.,

PARTIC. אָפֶה s. m. (whence אָפְהֶם, with Pron.-Aff. הֵם *their*,  
 Hos. vii. 6), אָפִים pl. m., אָפוֹת pl. f.;

IMPER. אָפוּ (Ex. xvi. 23) 2 pl. m., instead of אָפוּ;

FUT. וְתִאָּפֶהוּ (1 S. xxviii. 24) 3 s. f. w. ו Conv. and Aff. *him*  
 or *for him*—instead of וְתִאָּפְהוּ,—

אָפוּ 3 pl. m., תִּאָּפוּ 2 pl. m.;

NIPH-ĀL

FUT. תִּאָּפֶה 3 s. f., תִּאָּפִינָה 3 pl. f.

אָפַח only in *Kal* (to compass) אָפַחוּ Past 3 pl., like פָּקְדוּ in  
 Tab. XIV,—and w. Aff. *me* as in Tab. XXV.

אָרָה only in *Kal* (to pluck) Past אָרִיתִי 1 s., אָרוּ 3 pl. (in וְאָרְוֶהָ  
 with ו pref. & Objective Aff. הָ *it* (f.), Ps. lxxx. 13).

אָרַר *to curse*, used only in *K.*, *Nφ.*, *Pi.*, and *IIöph*

KAL

INFIN. Abs. אָרֹר;

- PAST אָרַרְתִּי 1 s. (also אָרַרְתִּיהָ with Objective Aff. הָ her);  
 PARTIC (1) אָרַרְתִּי pl. m. (i.e.), אָרַרְתִּיהֶן pl. m. w. Aff. thy m.  
 [For the ׀ see Pt. I, § 72 (β).]  
 PARTIC (2) אָרַרְתִּי s. m., אָרַרְתִּיהָ s. f., אָרַרְתִּים pl. m.;  
 IMPER. [אַרְ] 2 s. m. אָרַרְהָ with הָ. (The ׀ of the אָ is ֶ, there being no Accent on the word,—Pt. I, § 37),  
 אָרַרְתִּי and אָרַרְתִּי 2 pl. m.;  
 FUT. תֵּאָרַר 2 s. m., תֵּאָרַרְתִּי 1 s.

NIPH-ĀL

- PARTIC. נִאָרְרִים pl. m. Mal. iii. 9.

PI-ĒL

- PAST [אַרְרָה] in אָרַרְתִּיהָ 3 s. m. with Objective Aff. הָ her  
 Gen. v. 29. For the ׀ comp. Pt. I, § 72.

- PARTIC. מִאָרַרְרִים pl. m.

HOPH-ĀL

- FUT. יִאָרַר 3 s. m. (in Pause, for יִאָרַרְתִּי).

אתה (or אתה) to come, used only in *Kal* and in Imperative *Hφ*.

KAL

- PAST אָתָה (and אָתָה Is. xxi. 12), אָתָנוּ 1 pl. from אָתָה;  
 PARTIC. אָתִיּוֹת pl. f.;  
 IMPER. אָתִי 2 pl. m.;  
 FUT. יִאָתָה 3 s. m. (יִאָתָה Deut. xxxiii. 21, יִאָתָה Is. xli. 25,  
 —and with Aff. נִי = me, יִאָתִיּוֹת Job iii. 25),  
 תֵּאָתָה 3 s. f. (Mi. iv. 8),  
 יִאָתִי 3 pl. m. (יִאָתִיּוֹת Is. xli. 5), with ׀, and  
 ׀ Conversive;

HIPH-ĪL

- IMPER. הָתִי 2 pl. m.

בוא used only in *Kal* (to come, come upon, enter, etc.), *IIφ.* (to cause to come, to bring), and *Hoph.* (to be brought).

## KAL

INFIN. בוא & בוא (\*בבא, & בכאה 1 K. xiv. 12 with ה, לבא—לבא in actual construction,—מבא); with Affs. באו, באה, באך & באכה with ה, etc.

PAST בא 3 s. m., באה 3 s. f. (w. Aff. us באתנו Ps. xliv. 18), באת & באתה 2 s. m., באת 2 s. f. (For באת, in באת 2 S. xiv. 3, see Pt. I, § 29, Note (†)).

באתי 1 s.,

באו 3 pl. (also † באו, perhaps twice),

באתם 2 pl. m.,

באו 1 pl. (בנו 1 S. xxv. 8, with the Note 'lacking א');

PARTIC. בא s. m., באה s. f.,

באים pl. m. (i.e. באי), w. Aff. her באיה, —באות pl. f.:

IMPER. בא (or בוא, and באה with ה) 2 s. m.,

באי (or בואי) 2 s. f., באו 2 pl. m.;

FUT. †בוא (with ו Conv. †ויבא, ויבו 1 K. xii. 12 *Kthiv* for ויבא *Kri*, ויבאו 1 K. xii. 3 *Kthiv* for ויבא *Kri*), — for the 3 s. m. 'w. Affs.' see \*\* next page,—

\* There may be י in the place of —, as in מבוא & לבוא, מבוא & לבוא, מבוא & לבוא (from the entering of), בואו *His coming* Mal. iii. 2, בבואה, etc.—and so באין and באנה (also בואנה) *their f. coming*.

† באי Jer. xxvii. 18 is generally taken as Past 3 pl., like בשני in Tab. XX. Some propose to read יבאו (Fut. 3 pl. m.). But the *Infinitive*, not the *Future*, is mostly used after לבקלתי. The *Future* is rare. The *Past* is also rare, but it occurs in Jer. xxiii. 14 (לבקלתי שבו). [If any *must* emend, they had better propose to read בא—omitting the י.—They would thus have the *Infinitive* בא after לבקלתי as usual.] Some have taken באי Jer. l. 5 also as Past 3 pl.

‡ There may be י in place of — here.

\* תָּבֵא 3 s. *f.* (this with ה would be תִּבְאֶה, from which is † תִּבְאֶתְהָ Deut. xxxiii. 16 with a re-duplicated ה, and תִּבְוֹאֶתְךָ Job xxii. 21 with Aff. ך̄ *thce m.*),

with ו Conv. \*וּתְבֹא,—

for 3 s. *f.* 'w. Affs.' see \* \* below,—

\* תָּבֵא 2 s. *m.*, תִּבְאֵי 2 s. *f.* See also Note (†) for I S. xxv. 34 (and Ez. xxii. 4),

\* וַאֲבֵא 1 s. (and, with ה, \*וַאֲבֵאָה), with ו Conv. \*וַאֲבֵאָה,

יִבְאוּ 3 pl. *m.* (and, with ן, § 239, יִבְאוּן),

† תִּבְוֹאֶתְהָ 3 pl. *f.*, also תִּבְוֹאֶן \* & תִּבְוֹאֶנָה, § 231 (5).

תִּבְוֹאוּ 2 pl. *m.*,

וַיָּבֵא 1 pl. (and, with ה, \*וַיָּבֵאָה), with ו Conv. \*וַיָּבֵאָה.

\* \* With Pron.-Affs. the forms are :—

3 s. *m.* \* יִבְאֶנּוּ w. Aff. *him*, יִבְאֵנִי w. Aff. *me*;

3 s. *f.* תִּבְוֹאֶנּוּ & תִּבְוֹאֶהוּ with Aff. *him*,

תִּבְוֹאֶיךָ [p. for תִּבְוֹאֶתְךָ] w. Aff. *thce m.*,—also

תִּבְוֹאֶתְךָ, see under תָּבֵא 3 s. *f.* above,—תִּבְוֹאֵנִי w. Aff. *me*;

3 pl. *m.* יִבְאוּנִי w. Aff. *me* (also וַיָּבֵאוּנִי with ו pref.).

### IIIPII-ûl

INFIX. הֵבֵא Absol., לְהֵבִיא (לְהֵבִיאָה Jer. xxxix. 7, comp. Note † on p. 79);

\* There may be ך̄ in place of the — here.

† A similar form to this, viz. וַתְּבֹאֶתְךָ *Kvî* (וַתְּבֹאֶתְךָ *Kvîs*), I S. xxv. 34, is 2 s. *f.* Fut. *K.* fr. בּוֹא w. ו Conv.—We also find וַתְּבֹאוּ as 2 s. *f.* Fut. *K.* w. ו Conv. (Ez. xxii. 4). Each of these is irregular for וַתְּבֹאֵי.

‡ And תִּבְוֹאֶנָה with ך̄ 'superfluous,' I S. x. 7. Also, with ו Convers., Esth. iv. 4.

[HIPH-IL contin.]

PAST הִבִּיאָהּ 3 s. m.—w. Affs. (*him*) הִבִּיאָהּ (*her*) הִבִּיאָהּ,  
(*thee m.*) הִבִּיאָךְ, (*me*) הִבִּיאָנִי;—

הִבִּיאָהּ 3 s. f.;

הִבִּאתָ 2 s. m. (הִבִּיאָתָּ 2 K. ix. 2,—and הִבִּיאָתָּ in  
הִבִּיאָתָּנִי, הִבִּיאָתָּם, הִבִּיאָתָּנוּ, *i.e.* 2 s. m. w. Affs.  
*me, them m., us*; but there are also, fr. הִבִּאתָ, the  
forms הִבִּאתָו, הִבִּאתָהּ, הִבִּאתָנוּ, *i.e.* 2 s. m. with  
Affs. *him, her, us*);

הִבִּאתִי 1 s. (הִבִּיאָתִי Nu. xiv. 31,—and הִבִּיאָתִי in  
הִבִּיאָתִים & הִבִּיאָתֶיךָ, הִבִּיאָתֶיהוּ & הִבִּיאָתֶיךָ,  
*i.e.* 1 s. w. Affs. *him, thee m., them m.*),—also  
הִבִּיאָתִי (Song iii. 4) 1 s. w. Aff. *him*.

הִבִּיאָוּ 3 pl.—w. Affs. (*him*) הִבִּיאָוּהוּ, (*thee f.*) הִבִּיאָוּךְ,  
(*them m.*) הִבִּיאָוּם & ׀— Pt. I, § 14;

הִבִּיאָתֶם 2 pl. m. (הִבִּיאָתֶם 1 S. xvi. 17);

הִבִּיאָנוּ in הִבִּיאָנוּם 1 pl. w. Aff. *them m.*, Nu. xxxii. 17.

PARTIC. מְבִיאַ s. m. (מְבִי *Kthiv* for מְבִיאַ *Kri* four times,  
and מְבִיאַ הַמְבוּא *Kthiv* for מְבִיאַ הַמְבוּא *Kri* once),

מְבִיאִים pl. m. (& מְבִיאִים, *i.e.* מְבִיאִי);

IMPER. הִבֵּא 2 s. m. (once הִבֵּא 1 S. xx. 40,—and  
הִבֵּא Jer. xvii. 18, which may however be Infin.,—  
also הִבִּיאָהּ with הָ);

הִבִּיאִי 2 s. f., הִבִּיאִי 2 pl. m.;

FUT. יְבִיאַ 3 s. m. (& יְבִיאַ Pt. I, § 12), with וְ Conv. וְיְבִיאַ,  
and once וְיְבִיאַ Ez. xl. 3,—

With Affs., (*him*) יְבִיאָנִי & יְבִיאָהּ, (*her*) יְבִיאָנָהּ &  
יְבִיאָךְ, (*thee m.*) יְבִיאָךְ & יְבִיאָךְ, etc.,—



תְּבִיאָ 3 s. *f.* & 2 s. *m.*, with וְ Conv. וְתִבָּא,—

With Affs., (*him*) תְּבִיאֲנוּ etc., (*them m.*) תְּבִיאִים  
& תְּבִיאִמוּ Ex. xv. 17,—

אָבִיא 1 s. (אָבִי *Kthiv* for אָבִיא *Krt* 1 K. xxi. 29,

אָבִי 'lacking א' Mi. i. 15, with וְ Conv. וְאָבִיא

(& וְאָבִיא), וְאָבִיאָה *Kthiv* for וְאָבִיאָה *Krt* Josh.

xxiv. 8; with Affs., (*him*) אָבִיאֲנוּ, etc.;

יְבִיאָ 3 pl. *m.* (& יְבִיאָוּ, יְבִיאָוּ with וְ—§ 239), with

וְ Conv. וְיְבִיאָוּ (and וְיְבִיאָוּ),—

With Affs., (*him*) יְבִיאֲהוּ & יְבִיאֲהוּ, (*me*) יְבִיאֲנִי,

(*them m.*) יְבִיאִים & יְבִיאִים;

תְּבִיאֲנִיָּה 3 pl. *f.*;

תְּבִיאָוּ 2 pl. *m.*;

נְבִיאָ 1 pl.,—w. Aff. (*them m.*) נְבִיאִים.

#### HOPE-ĀL

PAST הִבָּא 3 s. *m.*,

הִבָּאתָ 3 s. *f.* Gen. xxxiii. 11, and הִבָּאתָ (with ה)

Ez. xl. 4 [for הִבָּאתָ],

הִבָּאתָ 3 pl.;

PARTIC. מִבָּא s. *m.*, מִבָּאִים pl. *m.*, מִבָּאוֹת pl. *f.*;

FUT. יִבָּא 3 s. *m.*, יִבָּאוּ Jer. xxvii. 22 Pause-form (not  
in Pause) for יִבָּאוּ 3 pl., comp. § 167 (ii).

[Note. The 2<sup>d</sup> Rt-letter is Consonantal in Verb-forms from the next five roots—except in the case of certain contracted and apocopated forms which the Student will easily recognize] :—

רוה only in הִוָּתָה (Lev. xii. 2, *her being weak or faint*), Infin.

*Kal* w. Aff. *her* [like הִוָּתָה from הִוָּתָה, of הוּוָה].

הוּא (?) used only in *K.* (*to be*).

KAL

IMPER. הוּאֵ 2 s. *m.* ;

FUT. יהוּאֵ 3 s. *m.* (a shortened form, Eccles. xi. 3),—perhaps for יהוּאֵ with ה in the place of ו *i.e.* “the ו Quiescent—as the ו in ישַׁתְּחַו” for ישַׁתְּחַוָּה (as R. D. Kimkhi says), or for יהוּהָ or יהוּהָ from הוּהָ as יהִי short for יהִיָּה from הִיָּה (so the Mendelssohnian *Bi-ur hammilloth*). According to this latter view the א might be ‘added’ as in אבנא for אבני and אלקנא for אלקבו (so Aben Ezra, who takes יהוּאֵ to be plural, as R. D. K. did at first).

Both of the two words above might have been given under the next Root הוּהָ, as R. D. K. gives them.

הוּהָ used only in *K.* (*to be*).

KAL

PARTIC (1) הוּהָ s. *m.* ;

IMPER. הוּהָ 2 s. *m.*, הוּי 2 s. *f.*

[Note. The form הוּאֵ Imper. 2 s. *m.* with א in the place of the Quiescent ה, and יהוּאֵ short for יהוּהָ or יהוּהָ Fut. 3 s. *m.* with א added, were given under הוּאֵ—see there].

הִיָּה used only in *K.* (*to be*), and *Nφ.* (*to be done*, etc.).

KAL

INFIN. הִיָּו & הִיָּה (Absol.), הִיָּוָה (Constr.)—and, with prefixes, מְהִיָּוָה, לְהִיָּוָה, בְּהִיָּוָה (or with — thus, בְּהִיָּוָה, לְהִיָּוָה, מְהִיָּוָה),—and with Pron.-Affs. (his) הִיָּוָתוּ, (her) הִיָּוָתָה, etc.,

בְּהוֹיֹתוֹ (at his being, i.e. when he was), וְלִהְיֶיְתָךְ (and for thy m. being, i.e. and that thou mightest be), etc.;

PAST הָיָה 3 s. m., הָיְתָה (p. הִיְתָה) 3 s. f. and (with ה Interrogative הֲהִיְתָה) comp. § 7, c, Note †),  
 הָיִיתָ (also הָיִיתְּ once, and הִיְיָתָה once) 2 s. m.,  
 הָיִיתְּ 2 s. f. (הָיִיתָ with י 'superfluous,' Ez. xvi. 31.—  
 For הָיִיתָ 2 S. xiv. 2, see Pt. I, § 29, Note †),  
 הָיִיתִי 1 s.,  
 הָיִיתֶם (& הִיְיָתֶם Deut. xxxi. 27) 2 pl. m., and  
 with ו pref. וְהָיִיתֶם,  
 הָיִינוּ 1 pl.;

PARTIC (I) הֹיֵה s. f. (Ex. ix. 3);

IMPER. הָיֵה 2 s. m. (with ו pref., וְהָיֵה), הָיֵי 2 s. f.,  
 הָיֵי 2 pl. m. (with ו pref., וְהָיֵי).

FUT. הָיִה 3 s. m.—apocop. יְהִי (p. יִהְיֶה), and with ו Convers. וְיִהְיֶה (p. וְיִהְיֶה),—  
 הָיְתָה 3 s. f. & 2 s. m.—apocop. תְּהִי, & with ו Convers. וְתִהְיֶה,—  
 תְּהִי 2 s. f.—with ו Convers. וְתִהְיֶי, (also apocop. תְּהִי Nah. iii. 11, & with ו Convers. וְתִהְיֶה Ezek. xvi. 34),—  
 אָהֵי 1 s.—apocop. אֵהֵי, & with ו Convers. וְאֵהֵי,—  
 יִהְיוּ 3 pl. m.—with ו Convers. וְיִהְיוּ,—  
 תְּהִינָה or תְּהִינַן 3 & 2 pl. f. (also, twice, תְּהִינָה in  
 תְּהִינָה)—with ו Convers. וְתִהְיֶינָה or וְתִהְיֶינַן,—  
 נִהְיֶה 1 pl.—with ו Convers. וְנִהְיֶה & וְנִהְיֶה.

## NIPH.

PAST **הָיָה** 3 s. *m.*—with ה Interrog. **הֲיָה**

**נְהִיְתָה** 3 s. *f.* (p. **נְהִיְתָהּ**).

**נְהִיִּית** 2 s. *m.*,

**נְהִיִּיתִי** 1 s. ;

PARTIC. **נֹהֵיֵה** s. *f.*

**הוּה** used only in *Pi.* (to tell, declare, shew).

## PI-ÊL

INFIN. **חָזַת** in **מְחַזֵּת** with pref. **מ** ;

FUT. **יִחַזֵּךְ** 3 s. *m.*, **אֲחַזֵּךְ** 1 s. & w. Aff. (*thee m.*) **אֲחַזְּךָ**

(p. **אֲחַזְּךָ**).

**חיה** used in *K.* (to live), *Pi.* (to keep alive, let live, sustain, cherish, enliven, quicken), and *Hφ.* (to cause to live, to keep alive, etc.).

## KAT.

INFIN. **חָיָה** & **חָיוּ** (Absol.), **חַיִּוֹת** (Constr.) in **הֵיוּתָם** w. Aff. *their m.* and **לְחַיִּוֹת** w. pref. **ל** ;

PAST **חָיָה** 3 s. *m.*,—the forms **חָי** 3 s. *m.* (p. **חָיִּ**), and with **ו** pref. **וְחָי** (p. **וְחָיִּ**), are 'borrowed' from a Root **חָי** ;—

**חַיִּוֹתָה** 3 s. *f.*,—the form **חָיָה** 3 s. *f.* (in **וְחָיָה** Ex. i. 16) from **חָי** is like **שָׁמָה** from **שָׁם** § 226 (i) ;

**חַיִּיתָ** 2 s. *m.*, and with **ה** at the end in **וְחַיִּיתָה** Jer. xxxviii. 17 ;

**חָיוּ** 3 pl.,

**חַיִּיתָם** 2 pl. *m.* in **וְחַיִּיתָם** with **ו** pref.

PARTIC (1) [borrowed from a Root חיי] חַי s. m. (p. חַיִּי),  
 חַיָּה s. f., חַיִּים pl. m., חַיּוֹת pl. f.,—the form חַיּוֹת  
 pl. f. (Ex. i. 19) is like שְׂמוֹת from שִׁים § 226 (ii);—

IMPER. חַיָּה 2 s. m. in וְחַיָּה with ו pref. (Gen. xx. 7, etc.),

חַיִּי 2 s. f. (Ez. xvi. 6),

חַיִּי 2 pl. m., וְחַיִּי with ו pref.;

FUT. יִחַי 3 s. m.—apocop. יְחִי (with ו Conjunctive

וְיָחִי & p. וְיַחֲיֶיךָ, with ו Convers. וְיַחֲיֶיךָ & p. וְיַחֲיֶיךָ),—

תַּחַיָּה 3 s. f. or 2 s. m.—apocop. תַּחֲיִי (with ו Con-  
 junctive וְתַחֲיִי, with ו Convers. וְתַחֲיִי),

תַּחֲיִי 2 s. f.,

אֲתַחַיָּה 1 s. (with ה Interrogative הֲאֲתַחַיָּה),

יִחַי 3 pl. m., with ו Convers. וְיַחֲיֶיךָ,

הֲתַחֲיֶינָהּ 3 pl. f., & with ה Interrogative הֲתַחֲיֶינָהּ,

תַּחֲיִי 2 pl. m., & with ו (§ 145) וְתַחֲיִי,

נַחֲיָה 1 pl.

PI-ÊL

INFIN. לְחַיֵּיתָ with pref. ל, & w. Affs. (him) לְחַיֵּיתוֹ,  
 (them m.) לְחַיֵּיתֶם, (us) לְחַיֵּיתֵנוּ;

PAST חַיָּה 3 s. m.,

חַיֵּיתִי Ps. exix. 50, 3 s. f. w. Aff. me—in Pause,

חַיֵּיתִי 2 s. m. with Aff. me (p. חַיֵּיתֶיךָ),

חַיִּי 3 pl.,

חַיֵּיתֶם 2 pl. m. in הֲחַיֵּיתֶם, with ה Interrogative;

PARTIC. מַחַיֶּה s. m.;

IMPER. [חַיָּה 2 s. m.] w. Affs. (it m.) תַּחֲיֶיהוּ, (me) חַיֵּינִי;

- FUT. יִחַיֶּה 3 s. *m.*, with Affs. (him) יִחַיֶּהוּ in יִחַיֶּהוּ with  
 ו Conjunctive, (her) יִחַיֶּה in יִחַיֶּהּ with ו Convers.,  
 (us) יִחַיֵּינוּ,  
 תִּחַיֶּה 3 s. *f.* or 2 s. *m.*,  
 w. Affs. (me) תִּחַיֵּינִי, (us) תִּחַיֵּינוּ,  
 תִּחַיֵּנוּ in Ps. lxxi. 20 is *Kthiv* for תִּחַיֵּינִי *Kri*;  
 וְאַחֲרָיָהּ 1 s. & with ו Conjunctive וְאַחֲרָיָהּ,  
 יִחַיּוּ 3 pl. *m.*, and with ה Interrogative הֲיִחַיּוּ,—  
 with Aff. (us) יִחַיֵּנוּ,  
 תִּחַיֵּינָהּ [3 &] 2 pl. *f.*, & וְתִחַיֵּינָן with ו Convers.,  
 תִּחַיּוּ 2 pl. *m.* in תִּחַיּוּ with ו (§ 145),  
 נִחַיֶּה 1 pl.

## HIPH.

- INFIN. הִחַיֶּה (Absol.), [תִּחַיִּיּוֹת Constr. in] לְהַחַיֶּה & לְהַחַיֵּיתָ  
 with ל pref.,—and w. Aff. him לְהַחַיֶּיתוּ;  
 PAST הִחַיֶּה 3 s. *m.*,  
 הִחַיֵּיתָ 2 s. *m.* in הִחַיֵּיתָנוּ 2 s. *m.* w. Aff. *us*,  
 הִחַיֵּיתִי 1 s.,  
 הִחַיֵּיתֶם 2 pl. *m.*;  
 IMPER. תִּחַיֶּה 2 s. *m.* in תִּחַיֵּינִי 2 s. *m.* w. Aff. *me*,  
 תִּחַיּוּ 2 pl. *m.*

טוּא (or טאַא) used only in the *Pilpél* Past 1 s. (טאַאֲתִי) with  
 Objective Aff. הֵּ her, in וְטאַאֲתִיהֵּ Is. xiv. 23.

טוּא *to spin*, only in טוּוּ (Ex. xxxv. 25, 26) *K.* Past 3 pl.

יֵאָה only in יֵאָתָהּ (Jer. x. 7) *K.* Past 3 s. *f.* [in Pause, for יֵאָתָהּ].

יבב only in וְיִבֵּב Ju. v. 28 and she cried out, 3 s. *f.* Fut. *Pi.*  
 with ו Convers.

יגה used only in *Nφ.* (to be afflicted), *Pi.* and *IIφ.* (to afflict).

NIPH-ĀL

PARTIC., with י in place of the usual ו, נִיגֵי pl. *m.* in  
Constr. [from נִיגִים], נִיגוֹת pl. *f.*;

PI-ĒL

FUT. יִגֶּה 3 s. *m.* with י Conversive, Lam. iii. 33, for  
יִיגֶה (cp. יִיֶדוּ for יִיֶדוּ);

HIPIH-ĀL

PAST הִוְגָה 3 s. *m.* (הוֹגָה, with Aff. הָ— *her*);

PARTIC. מוֹגִים pl. *m.* in מוֹגִיךָ Is. li. 23, with Aff. יָךְ—  
(*thy f.*);

FUT. תִּגְיִן 2 pl. *m.* with י; Job xix. 2, (instead of הוֹגִי).

[Note. הִנָּה 2 S. xx. 13 has a form borrowed from this Root, but in signification it belongs to הִגָּה to remove (Is. xxvii. 8, Prov. xxv. 4). This הִנָּה may be *Hiph.* Past 3 s. *m.* of יגה (according to form), “one caused to remove [*him*]” = “he was caused to be removed.” It might perhaps be supposed to be for הִהָנָה *Hoph.* Past 3 s. *m.* of הִגָּה,—or, possibly, for הִנָּה with — for י as some take הוֹרַע Lev. iv. 23 to be *Hoph.* Past 3 s. *m.* from ירע.]

ירה (I) (to put forth or away, *Pi.* to cast the lot) used only in  
*Kal* Imper. יִרֶי 2 pl. *m.* Jer. l. 14, and *Pi.* Infin.  
לִיֶּדוֹת Zeoh. ii. 4 & Fut. יִיֶדוּ for יִיֶדוּ 3 pl. *m.* in  
יִיֶדוּ Lam. iii. 53. (But יִיֶדוּ in Joel iv. 3, Obad. v. 11,  
Na. iii. 10, may be supposed to be ‘borrowed’ fr.  
a Root יִרַד,—like סָבַי Past *K.* 3 pl. fr. סָבַב.)

ירה (II) (to render acknowledgment, confess, praise), used  
only in *IIφ.* and *IIθ.*

## HIPH-ÎL

INFIN. להורות, להודות, (or with  $\dot{\text{ו}}$  as in בהודת, בהודת);

PAST הודו 3 pl., הודינו 1 pl.;

PARTIC. מודה s. m., מודים pl. m.;

IMPER. הודו 2 pl. m.;

FUT. יודה 3 s. m. (once יהודה Neh. xi. 17),—w. Aff.

(*thee m.*) יודך & יודך Pause-form Is. xxxviii. 19,

תודה 3 s. f. in תודך Pause-form, w. Aff. *thee m.*,

אודה 1 s. (once אודה in אודנו—with Aff. נו  $\dot{\text{ו}}$  *him*

—Ps. xxviii. 7), also w. Affs. (*him*) אודנו,

(*thee m.*) אודך (p. אודך),

יודו 3 pl. m. (once יהודו in יהודך Ps. xlv. 18),

also w. Aff. *thee m.* יודוך (& יודך Ps. xlix. 19),

נודה 1 pl.

## HITHPĀ-ÊL

INFIN. להתודות in ובהתודתו—with prefixes  $\text{ו}$  and  $\text{ו}$ , and Aff.  $\dot{\text{ו}}$  *his*;

PAST התודו 3 s. m., התודו 3 pl.;

PARTIC. מתודה s. m., מתודים pl. m.;

FUT. אתודה 1 s., יתודו 3 pl. m.

לל used only in *Hφ.* (to howl, utter a loud cry of lamentation).

## HIPH-ÎL

PAST הילל (for היליל) 3 s. m.;

IMPER. הילל 2 s. m., הילילי 2 s. f., היללו 2 pl. m. (הילילי

Jer. xlvi. 20 is *Kthlv* for הילילי *Kri*);

FUT. יילל 3 s. m., יאילל (& יאיללה with ה) 1 s.,

ייללו (& ייללו) 3 pl. m., ייללו 2 pl. m.



ינה used only in *Kal* and *Hφ.* (*to oppress*).

## KAL

PARTIC. יֹנֶה s. *f.* (in הַיֹּנֶה, with the ה of § 6, *the oppressing one f.*, Jer. xxv. 38, etc.);

FUT. יִנְיִם 1 pl. with Aff. ׀־ them *m.* [for ׀־, cp. וַיִּנְיִם and Note (ε, vii, 2) on p. xl] according to some. Others take this to be the Noun יִין *progeny* with ׀־ *their m.*—Ps. lxxiv. 8.—

## HIPH-IL

INFIN. לְהוֹנֶת (in לְהוֹנֶתֶם, with Aff. ׀־ them *m.*);

PAST הוֹנֶה 3 s. *m.*, הוֹנִי 3 pl.;

PARTIC. מוֹנִיָּה (in מוֹנִיָּה Is. xlix. 26—with Aff. ׀־ thy *f.*);

FUT. יִוְנֶה 3 s. *m.*, תוֹנֶה 2 s. *m.* (w. Aff. *him* תוֹנֶנִי),  
יוֹנִי 3 pl. *m.*, תוֹנִי 2 pl. *m.*

יעה used only in וַיַּעַה (Is. xxviii. 17) *K.* Past 3 s. *m.* with ו,  
“and it shall sweep away” (E.V.).

יפה used only in *Kal* (*to be beautiful*),—and in *Pl.* (*to beautify*)  
once, and once in פִּעְפְּעָה [comp. p. 176 (γ)] (*to be very beautiful*), and once in *Hθ.* (*to beautify oneself*).

## KAL

PAST [יָפָה 3 s. *m.*], יָפִית 2 s. *f.* (like נָלִית in Tab. XXIII),  
יָפוּ 3 pl.;

FUT. יִיָּף 3 s. *m.* apocopated—for יִיָּפָה—(in יִיָּף Ez. xxxi. 7),  
תִּיָּפִי 2 s. *f.* (in וְתִיָּפִי Ez. xvi. 13).

## PI-ÊL

FUT. יֵצֵא 3 s. *m.* in יֵצְאוּ (with Aff. הוּ — *him*);

## פָּעַפַּע

PAST יָצָא 2 s. *m.*, Ps. xlv. 3;

## HITHPĀ-ÊL

FUT. יִצְאָנִי 2 s. *f.*

צֵא (*to go out, go out from*) used only in *Kal*, *Hφ.*, and *Hoph.*

## KAL

INFIX. \*צֵא Abs., צֵאת Constr. (בְּצֵאת, בְּצֵאת, לְצֵאת—  
but לְצֵאת in actual construction—בְּצֵאת, and  
with Affs. צֵאתוּ, צֵאתְךָ, etc.);

PAST יָצָא 3 s. *m.*, יָצְאָה 3 s. *f.* (p. יָצְאוּ), יָצְאתָ 2 s. *m.*,  
יָצְאתָ 2 s. *f.*,

יָצְאתִי 1 s. (once יָצְאתִי, Job i. 21, 'lacking נ'),

יָצְאוּ 3 pl. (p. יָצְאוּ, —w. Aff. *me* יָצְאוּנִי Jer. x. 20),

יָצְאתֶם 2 pl. *m.*, יָצְאוּ 1 pl.;

PARTIC. \*צֵא s. *m.*, \*צֵאת s. *f.* (הֵיוֹצֵת Deut. xxviii. 57,  
with the Note "lacking נ," comp. § 98)—שֵׁיֶצֵא,  
Eccl. x. 1, is for שֵׁיֶצְאוּ Partic. *K.* s. *f.* with  
pref. שֵׁ (p. 24, latter part of Note *d*),—

\*צֵאוּ pl. *m.* (i.e. \*צֵאוּ), \*צֵאת pl. *f.*;

\* There may be י in the place of א here.

IMPER. יֵצֵא 2 s. m. (& יֵצְאוּ, with ה, in Pause), יֵצֵא 2 s. f.,  
 יֵצְאוּ 2 pl. m., p. יֵצְאוּ (יֵצֵאוּ), Jer. i. 8, is *Kthiv* for  
 יֵצְאוּ *Kri*), יֵצְאוּ 2 pl. f.;

FUT. יֵצֵא 3 s. m., יֵצְאָה 3 s. f. & 2 s. m., etc. (like יֵשֶׁב,  
 etc., in Tab. XVIII, but)

יֵצְאוּ 3 & 2 pl. f. (and יֵצְאוּ 3 pl. f., Ex. xv. 20).

With ו Conversive the ׀ of א׀ remains,—thus

וְיֵצֵא, וְיֵצְאוּ, etc.

### IIIPH-IL

INFIN. לְהוֹצִיא, הוֹצִיא, etc.,—and, with Affs.,

(my bringing out) הוֹצִיאָהּ (this is *Kri*, for הוֹצִיאָהּ

*Kthiv*, in Jer. vii. 22), etc.,

(to bring him out) לְהוֹצִיאוֹ, etc.;

PAST הוֹצִיאָהּ 3 s. m. (& הוֹצִיאָהּ Deut. xxii. 14),—with Affs.,

(thee m.) הוֹצִיאָהּ & הוֹצִיאָהּ, (me) הוֹצִיאָהּ,

(them m.) הוֹצִיאָהּ, (us) הוֹצִיאָהּ;—

הוֹצִיאָהּ 2 s. m.—w. Affs. (him) הוֹצִיאָהּ, etc.,—

הוֹצִיאָהּ 2 s. f., (for הוֹצִיאָהּ 2 s. f. 1 K. xvii. 13,

see Pt. I, § 29, Note †),

הוֹצִיאָהּ 1 s.,—w. Affs. (them m.) הוֹצִיאָהּ, etc.,—

הוֹצִיאָהּ 3 pl., הוֹצִיאָהּ 2 pl. m.;

PARTIC. מוֹצִיאָהּ s. m. (& מוֹצִיאָהּ once, Ps. cxxxv. 7),—w. Affs.,

מוֹצִיאָהּ, etc., (הַמוֹצִיאָהּ *The One bringing thee out*,

Deut. viii. 14 & xiii. 11),—

מוֹצִיאָהּ pl. m., & מוֹצִיאָהּ, i.e. מוֹצִיאָהּ;

IMPER. הוֹצֵי־א 2 s. *m.* (and הוֹצִי־אָהּ with ה),—also הוֹצֵי־א  
 Is. xliii. 8 (which may however be Infin.);—  
 \* הוֹצֵי־א Gen. viii. 17 is *Kri* for הוֹצֵי־א *Kithv*,—w. Affs.,  
 (it *f.*) הוֹצִי־אָהּ, (me) הוֹצִי־אָנִי, (them *m.*) הוֹצִי־אָם,—  
 הוֹצִי־אָי 2 s. *f.*, הוֹצִי־אָו 2 pl. *m.*,—and, with Affs.,  
 (him) הוֹצִי־אָהּ, (her) הוֹצִי־אָהָּ;

FUT. יוֹצִי־א 3 s. *m.* (& יֵצֵא Job xxviii. 11),—† יֵצֵא, (יֵצֵא)  
 Ju. xix. 25,—also יוֹצִי־א,—  
 w. Affs., (it *f.*) יוֹצִי־אָהּ, etc.,—  
 יוֹצִי־א 3 s. *f.* & 2 s. *m.* (and † יֵצֵא),—  
 w. Affs., (me) יוֹצִי־אָנִי, (us) יוֹצִי־אָנוּ,—  
 יוֹצִי־אוּ 3 pl. *m.* (also יֵצֵאוּ),—  
 w. Affs., (him) † יוֹצִי־אָהּ (& יֵצֵאָהּ), (them *m.*) יוֹצִי־אָוּם,  
 יוֹצִי־אוּ 2 pl. *m.*, נוֹצִי־א 1 pl.

## HOPH-ĀL

PAST [הוֹצֵי־א 3 s. *m.*], הוֹצֵי־אָהּ 3 s. *f.* in Pause for הוֹצֵי־אָהּ ;

PARTIC. [מוֹצֵי־א s. *m.*], מוֹצֵי־אָת s. *f.*, מוֹצֵי־אִים pl. *m.*,  
 מוֹצֵי־אוֹת pl. *f.*

ירא used in *Kal* (to fear), *Nφ.* (to be feared), and *Pi.* (to put  
 in fear).

## KAL

INFIN. Constr. יֵרָא Josh. xxii. 25, like פָּקֵד; also לִירָאָה  
 with ה, cp. § 137 (4, iii),—and לִירָא 1 S. xviii. 29,—  
 מִירָאָתוֹ 2 S. iii. 11 from his fearing;

\* This form is like הִפָּקֵד. Similarly, in Ps. v. 9, הִישֵׁר *Kri* for הִישֵׁר *Kithv*  
 (with — before the ך for Euphony).

† There may be ה in place of the — here.

PAST יִרְאָה 3 s. m., יִרְאָה 3 s. f. (p. יִרְאָהּ),

יִרְאֶת 2 s. m., יִרְאֵתִי 1 s.,

יִרְאוּ 3 pl. (יִרְאוּהוּ) with Aff. *him*,

יִרְאוּךָ w. Aff. *thee m.*, יִרְאוּנִי w. Aff. *me*),

יִרְאֶתֶם 2 pl. m. (יִרְאֶתֶם Josh. iv. 24),

יִרְאֵנוּ 1 pl.

PARTIC. יֹרֵא s. m. (i.e. יִרְאֵה), יֹרֵאתִי Constr. form of יִרְאָהּ s. f.,

יֹרְאִים pl. m. (i.e. יִרְאֵי, and with Affs. יֹרְאִיו, יֹרְאִיךָ);

IMPER. יִרְאֵ 2 s. m., יִרְאוּ 2 pl. m.;

FUT. יִירָא 3 s. m.

(with 1 Convers. וַיִּירָא and sometimes וִירָא),

w. Affs. (*thee m.*) יִירְאֶךָ Jer. x. 7, (*me*) יִירְאֵנִי,—

תִּירָא 3 s. f. & 2 s. m.,

\* תִּירְאֵי 2 s. f. (p. תִּירְאֵי),

אִירָא 1 s.,—w. Aff. *him* אִירְאֵנוּ,

יִירְאוּ (& יִירְאוּ Pt. I, § 44) 3 pl. m. (p. יִירְאוּ & יִירְאוּנִי),

also: יִירְאוּן with ן),—

w. Aff. *thee m.* יִירְאוּךָ & יִירְאוּךָ,—

תִּירְאוּן 3 pl. f. Ex. i. 17,

תִּירְאוּ 2 pl. m. (p. תִּירְאוּ: & תִּירְאוּן: with ן),—

w. Aff. *them m.* תִּירְאוּם and תִּירְאוּם,—

נִירָא 1 pl.

#### NIPH-ĀL

PARTIC. נֹרֵא s. m., נֹרֵאהּ s. f., נֹרְאוֹת pl. f. (w. Aff.

*thy m.* נֹרְאוֹתֶיךָ, Ps. cxlv. 6);

FUT. תִּנְרָא 2 s. m., Ps. cxxx. 4.

\* תִּירְאֵי 2 s. f. Is. lx. 5,—but תִּירְאֵי in some Bibles.

## PI-ÊL

INFIN. יִרָא (in לִירְאֵנִי to put me in fear, לִירְאֵם to frighten them);

PAST יִרְאוּ 3 pl. (in יִרְאֵנִי they frightened me);

PARTIC. מִירְאִים pl. m.

ירָא used in *Kal*, to cast (to place stones for a pillar, also to shoot, shoot at,—also to water), *Nφ.* to be shot, *Hφ.* to shoot (also to teach, to point, and to cast).

## KAL

INFIN. יִרָא Absol., לִירְוֹת (and once לִירְוֹא 2 Chr. xxvi. 15);

PAST יִרָה 3 s. m., יִרְיִתִי 1 s.;

PARTIC. \*יִרְהָ & יִרְהָ s. m., יִרְיִם & יִרְיִם pl. m.;

IMPER. יִרְהָ 2 s. m.;

FUT. יִרְהָ 1 pl. in וַיִּרְיִם and we shot at them, Nu. xxi. 30.

## NIPH-ÂL

FUT. יִירָה 3 s. m. he shall be shot Ex. xix. 13.

## HIPH-ÂL

INFIN. לְהוֹרֹת, —w. Aff. them m. מְהוֹרֹתָם;

PAST הוֹרָה (in הוֹרָהוּ he taught him, הוֹרֵנִי he hath cast me), הוֹרָתָ 2 s. m. in הוֹרֵתָנִי thou hast taught me (— for — in Pause),

הוֹרֵתִי 1s. (and הוֹרֵתִי in הוֹרֵתִיךָ Prov. iv. 11 (I have taught thee).

\* This Participle is used as a Noun for the "early rain" in Deut. xi. 14, Jer. v. 24. יִרְיָא Prov. xi. 25 is taken by some as *Hoph.* Fut. 3 s. m. from יִרְיָא (רוּחַ) for יִרְיָא (רוּחַ), and by others as *Hoph.* Fut. 3 s. m. from יִרְהָ (יִרְיָא for יִרְהָ and this for יִרְיָא—"as הוֹרֵעַ הוֹרֵעַ," which is somewhat questionable, Lev. iv. 23 & 29). It may perhaps be for the יִרְהָ "early rain" above, this being taken figuratively for a "refreshing beneficent one."

PARTIC. מוֹרֵה s. m., מוֹרִים pl. m. (מוֹרְאִים 2 S. xi. 24, w. א 'superfluous'),—w. Affs. מוֹרֵיךְ *thy m. teachers*, מוֹרֵי *my teachers* (in Pause);

IMPER. הוֹרֵה 2 s. m. (in הוֹרְנִי & הוֹרְנֵי *teach me*), הוֹרֵי 2 pl. m. (in הוֹרְנֵי *teach me*);

FUT. יוֹרֵה 3 s. m. (יוֹרֵד *and he shot* 2 K. xiii. 17),—w. Affs., (הִי) יוֹרְנֵי & יוֹרְהוּ, (me) יֹרְנִי, (them m.) יֹרֵם, (us) יֹרְנֵנו;

תוֹרֵה 3 s. f. & 2 s. m. (in תוֹרְךָ, p. תוֹרְךָ, *it f. will teach thee*, תוֹרֵם *thou m. wilt shew them*),

אוֹרֵה 1 s. (w. Aff. תוֹרְךָ *and I will instruct thee* Ps. xxxii. 8),

יוֹרֵי 3 pl. m. *they shall teach* (יֹרְדוּ *they shall shoot*, and once יֹרְאוּ 2 S. xi. 24 with א superfluous, יֹרְאוּ Ps. lxxiv. 5 *they will shoot at him*), יוֹרְוֶךָ *they shall teach thee m.*

ירה (the ה being consonantal) is a Root supposed by some for the word תִּרְהוּ Is. xliv. 8, which would then be K. Fut. 2 pl. m. for תִּירְהוּ of which they suppose the meaning to be *ne stupeatis*. A Methcg might have been expected under the ת then, thus תִּה.—Others (as R. D. Kimkhi, and so Fürst) take the word to be from a Root רהה in the sense of "fearing."

כוה used only in Nφ. (*to be burned*).

NIPH.

FUT. תִּכְוֶה 2 s. m., תִּכְוֶינָה 3 pl. f.

לוה used in *K.* (to stick to, abide with,—once, Eccl. viii. 15,—elsewhere to borrow), *Nφ.* (to be joined to, united with), *Hφ.* (to lend, lend to).

## KAL

PAST לָוִינוּ 1 pl.

PARTIC. לוֹהֵה s. m.

FUT. יִלְוֶנוּ in יִלְוֶנוּ 3 s. m. w. Aff. him,

תִּלְוֶה 2 s. m.

## NIPH.

PAST נָלוּהָ 3 s. m. (הַנְּלוּהָ with the ה of § 98, Is. lvi. 3),

נָלוּ 3 pl.;

PARTIC. נֹלוֹהִים pl. m.;

FUT. יִנְלוּהָ 3 s. m., יִנְלוּ 3 pl. m.

## HIPH.

PAST הִלְוִיתָ 2 s. m.;

PARTIC. מְלוֹהֵה s. m.;

FUT. יִלְוֶה in יִלְוֶה 3 s. m. w. Aff. thee m.,

תִּלְוֶנִי in תִּלְוֶנִי 2 s. m. w. Aff. him.

נאה to be beautiful, becoming (or suitable), used as a Verb only in נָאָה, Ps. xciii. 5, Past 3 s. m. (as some say), and נָאוּ Is. lii. 7 & Song i. 10, Past 3 pl.

These words some have taken to be *Kal*, others *Pi-él*, others *Pilél* [the ל being supposed to stand for the repeated 3<sup>d</sup> Rt-letter ה,—and so in הִשְׁתַּחוּהוּ in Tab. XXIII, Note (+)]. The first one has also been supposed to be *Niph.* Past 3 s. m. of אָוָה.\*

\* So R. D. K. in his Lexicon; but in his Commentary he connects the word with נָאָה, merely mentioning the other as possible.



We might perhaps suppose נָאוּ to be 'compounded' of the two forms נָאוּ and נוּ (fr. נוּה) 'mixed' up together. And נְאוּה may be a Noun "beauty," or "that which is becoming," of the same form as נְאוּה from גָּאָה.

Obs. נְאוּה s. m., and \*נְאוּה s. f., are Adjectives.

נב Nφ. and Hθ. to prophesy (Hθ. also to offer oneself for prophesying).

## NIPH-ĀL

INFIN. בְּהִנְבֵּאתוּ in לְהִנְבֵּא, בְּהִנְבֵּאוּ (w. Aff. his, also † בְּהִנְבֵּאתוּ Zech. xiii. 4), בְּהִנְבֵּאִי (w. Aff. my);

PAST נִבֵּאת 3 s. m., נִבֵּאתָ 2 s. m. (נִבִּיתָ Jer. xxvi. 9), נִבֵּאתִי 1 s., נִבְּאוּ 3 pl. (p. נִבְּאוּ);

PARTIC. נִבֵּא s. m., נִבְּאִים and נִבְּאִים (i.e. נִבְּאִי);

IMPER. הִנְבֵּא 2 s. m.;

FUT. יִנְבֵּא 3 s. m., תִּנְבֵּא 2 s. m., יִנְבְּאוּ 3 pl. m., תִּנְבְּאוּ 2 pl. m.;

## HITHPA-ĒL

INFIN. הִתְנַבֵּוּת, with מ prefixed 1 S. x. 13;

PAST הִתְנַבֵּיתָ 2 s. m., 1 S. x. 6, הִתְנַבֵּאתִי 1 s. (for 'הִתְנַ') Ezek. xxxvii. 10, הִתְנַבְּאוּ 3 pl. (for 'הִתְנַ') Jer. xxiii. 13;

PARTIC. מִתְנַבֵּא s. m., מִתְנַבְּאִים pl. m., מִתְנַבְּאוֹת pl. f.;

FUT. יִתְנַבֵּא 3 s. m., יִתְנַבְּאוּ 3 pl. m.

נב used only in K. Partic (2) נְבוּב s. m. "hollow," i.e. נְבִיב.

\* For which we find נָוָה, in הִנְוָה Jer. vi. 2.

† Some give this as *Hithpā-ēl*, i.e. 'הִתְנַבְּאוֹתוּ for הִנְבֵּא.

נגה used only in *K.* (*to shine*), and *Hφ.* (*to cause to shine, to lighten*).

## KAL

PAST נָגַה 3 s. *m.* ;

FUT. יִגֶּה 3 s. *m.* ;

## HIPH.

FUT. יִנְיֶה 3 s. *m.*

נרד *Kal* to move, move away,—also to be driven away, as in *Pü.* & *Hoph.*;—*Hφ.* to drive away; *Hθ.* to move oneself, move oneself away.

## KAL

INFIN. נָרַד ;

PAST נָרַדְתָּ 3 s. *f.*, נָרַדוּ 3 pl. (*p.* נָרַדְתֶּם) ;

PARTIC. נָרַד (or נֹרַד) s. *m.*, נֹרַדְתָּ s. *f.*, נֹרַדִּים pl. *m.* ;

FUT. יִרְוֹד 3 s. *m.* Na. iii. 7,\* תִּנְרַד 3 s. *f.* G. xxxi. 40,

יִרְדּוּן 3 pl. *m.* (with ן) Ps. lxxviii. 13.

PŪ-ĀL נֹרַד 3 s. *m.* Tab. XXI (IV).

HIPH-ĪL יִנְרַדוּ 3 pl. *m.* in יִנְרַהוּ (with Aff. רַוּ *him*).

## HOPH-ĀL

PARTIC. מְנַרְד (al. מְנַרְד fr. נֹרַד) s. *m.* 2 S. xxiii. 6 ;

FUT. יִרְד 3 s. *m.*

## HITHPĀ-ĒL

PAST הִתְנַרְדְּתָּ 3 s. *f.* ;

FUT. יִתְנַרְדּוּ 2 s. *m.* (in pause, ep. § 166(c)), יִתְנַרְדּוּ 3 pl. *m.*

נרה used only in *Pi.* to remove as unclean.

## PĪ-ĒL

PARTIC. מְנַרְדִּים pl. *m.* (& מְנַרְדִּיכֶם with Aff. כֶּם 2 pl. *m.*).

נהה used only in *Kal* and *Nφ.* to lament.

KAL

PAST נָהָה 3 s. m.;

IMPER. נִהָה 2 s. m.

NIPH-ĀL

FUT. יִנְהֶה 3 pl. m. 1 S. vii. 2, where some give the Chald. sense to be congregated.

נוה used only in *Hφ.* to hold back, to refuse;—also (in E.V.) to discourage, and to break, to disallow, to make of none effect.

HIPH.

PAST הִנִּיחַ 3 s. m.;

FUT. יִנִּיחַ 3 s. m. (יִנִּי Ps. cxli. 5),

יִנִּיאוּ 3 pl. m., הִנִּיאוּן 2 pl. m. (with ן) *Kri* for תִּנִּיאוּן *Kthiv* Nu. xxxii. 7.

נוב used only in *K.* (to flourish, grow, abound, abound with,) and *Pz.* (to make to flourish—E.V. to make cheerful or grow, Zech. ix. 17),—like קום in Tab. XX.

נוד to move about, etc., used only in *Kal*, *Hφ.* & *Hθ.*,—like קום in Tab. XX.—For הִנְדָּה (Jer. xvi. 5) 2 s. m. Fut. *K.*, comp. § 224.

נוה used only in *Kal* (to remain at home) and *Hφ.* (to prepare a home,—or to glorify, נאה=נוה,—Ex. xv. 2).

KAL

FUT. יִנּוּה 3 s. m.

HIPH-IL

FUT. יִנְוֶה in אֲנִוְהֶה 1 s. with Aff. הִי—*him.*

נוח *to rest* used only in *Kal*, *Hφ.* & *Hoph.* (like קום in Tab. XX, but comp. also § 234).

[Note. Some give as from this Root the following forms (which are given as from ינה by others, see § 213 and the Note there)—*Hφ.* *to place, allow, leave, let alone, etc.*, and *Hoph.* *to be placed, to be left*:—

HIIPH.

INFIN. לְהַנִּיחַ

PAST הִנִּיחַ 3 s. *m.* (& הִנִּיחַ 1 K. viii. 9),

הִנִּיחַת 2 s. *m.*, הִנִּיחֹתִי 1 s.,

הִנִּיחוּ 3 pl., הִנִּיחֹתֶם 2 pl. *m.*;

PARTIC. מְנִיחַ s. *m.*;

IMPER. הִנֵּחַ 2 s. *m.* (& הִנִּיחָהּ with ה),

הִנִּיחוּ 2 pl. *m.* (& הִנִּיחוּ);

FUT. יִנִּיחַ 3 s. *m.* (וַיִּנֵּחַ),

with Affs. (*him*) יִנִּיחֶהוּ & יִנִּיחוּהוּ, (*them m.*) יִנִּיחֵם,

תִּנֵּחַ 3 s. *f.* & 2 s. *m.* (short for תִּנִּיחַ),—

with Affs. (*me*) תִּנִּיחֵנִי, (*us*) תִּנִּיחוּנוּ,—

אִנִּיחַ 1 s. in שֶׁאֲנִיחֶנּוּ (Eccles. ii. 18) with pref. שׁ *that* and Aff. *him*,

יִנִּיחוּ 3 pl. *m.*,—and, with Affs.,

(*him*) יִנִּיחֶהוּ, (*them m.*) יִנִּיחֵם & יִנִּיחוּם.

HOPH-ĀL

PARTIC. מְנַח s. *m.*—(For הִנִּיחָהּ, see § 213 end).]

נוט only in תִּנוּט *Kal Fut.* 3 s. *f.* *it will be moved.*

נום *to slumber*: used only in *Kal* [like קום in Tab. XX].

נון only in יָנוּן (*Kri* Ps. lxxii. 17, *it shall be continued* E.V., for יָנוּן *Kthiv*)—*Nφ. Fut.* 3 s. *m.* like יָקוּם in Tab. XX.

נום *to flee*: used only in *Kal* and *Hφ.*,\* like קוּם in Tab. XX.

נוע *to move to and fro*: used only in *Kal*, *Nφ.* and *Hφ.*, like קוּם in Tab. XX, but comp. also § 234.

נוף used in *Kal* (only נִפְּתִי Prov. vii. 17, *I have sprinkled*), *Pz.* (only יִנְפֶה Is. x. 32, *he shall shake*), and *Hφ. to wave, sift, move backwards and forwards*,—like קוּם in Tab. XX; but besides the regular *Infin. Hφ. לְהִנִּיף* we find also לְהִנְפֶה Is. xxx. 28 with ל prefixed and הַ at the end. The *Hφ. Past* 2 s. *m.* is הִנְפֶתָ (§ 242). The 1 s. however is הִנְפֹתִי Job xxxi. 21. *Hoph. Past* הִנְפָה 3 s. *m.* *it hath been waved.*

נוץ only in *Hφ. to blossom.*

#### HIPH-IL

PAST הִנְצִי 3 pl.;

FUT. יִנְאַץ (*Eccles.* xii. 5) 3 s. *m.* [Others take this to be from נִאַץ, *Hφ. Fut.* 3 s. *m.* for יִנְאַץ, in the sense of “giving disgust.”]

[נוק]. ‘Borrowed’ in form from this Root we find הִתְנַקְּחוּ *Ex.* ii. 9—*Hφ. Fut.* 3 s. *f.* with ו Convers.,—in the sense of the Root נָקַח (*K. to suck, Hφ. to suckle*).

ניש only in וְאִנְיֶשָה *Ps.* lxix. 21, and *I am full of heaviness*, E.V.), *Kal Fut.* 1 s. with ו Convers. & הַ at the end.

\* For a word in *Is.* lix. 19, and another in *Ps.* lx. 6, see DDJ rather.

נוה used only in *Kal*. (*to be sprinkled*, E.V.) and *Hφ*. (*to sprinkle*, E.V.);—Gesenius gives “*shall make to jump up*” instead of “*shall sprinkle*” for נוה in Is. lii. 15. Fürst observes: “*nil impedit quominus etiam hoc loco ingenitam verbi significationem retineamus.*”

## KAL

FUT. נוה 3 s. m., apocop. יו (in יו Is. lxiii. 3), and with  
ו Convers. יו 2 K. ix. 33;

## HIPH.

PAST הנה 3 s. m., הנית 2 s. m.,

PARTIC. מנה Constr. form of מנה s. m.,

IMPER. הנה 2 s. m.,

FUT. ינה 3 s. m., apocop. (& with ו Convers.) יו.

נוה used only in *Kal* and *Hφ*. *to guide, lead*.

## KAL

PAST [נה] 3 s. m. (in ונה and *He will guide thee m.*,  
ני *He hath led me*, נהם *He led them*), נית 2 s. m.;

IMPER. נה 2 s. m. (with Aff., ני *lead me*);

## HIPH-ſt.

INFIN. להנהם *to lead them* Neh. ix. 19, & להנהם Ex. xiii. 21  
comp. § 137 (3) Note (+).

PAST הנה 3 s. m. (in הני *He led me*),

הנית 2 s. m. (in הניתם *Thou didst lead them*);

FUT. ינה 3 s. m. (in ינהו w. Aff. *him*, יני w. Aff.  
*me*, ינהם w. Aff. *them m.*),

תנה 3 s. f. or 2 s. m.,—

w. Affs., (me) תני, (them m.) תנהם,—

נה 1 s. (in אנהו w. Aff. *him*, and אנה w. Aff.  
*her*),

ינהו 3 pl. m. (in ינהו w. Aff. *me*).

נטה used only in *Kal* (to incline, extend, pitch tent, etc.), *Nφ.* (to be extended, etc.), and *Hφ.* to cause to incline, or decline, etc.).

## KAL

INFIN. נָטוּת Constr., לְנָטוּת or לְנָטַת, etc.,

בְּנָטַי (w. Aff. *my*), בְּנָטוֹתָו (w. Aff. *his*);

PAST נָטָה 3 s. *m.*, נָטְתָה 3 s. *f.*, נָטִיתָ 2 s. *m.*, נָטִיתִי 1 s.,  
נָטוּ 3 pl. (נָטִי Ps. lxxiii. 2, *Kri* for נָטוּי *Kthiv*);

PARTIC (1) נֹטֵה s. *m.* (or נָטָה) and with Aff. *them m.*  
נֹטְיָהֶם;

PARTIC (2) נֹטֵי s. *m.*, נֹטֵיהָ s. *f.*, נֹטְיוֹת pl. *f.* *Kri* for  
נֹטְיוֹת *Kthiv* Is. iii. 16 (comp. 1 S. xxv. 18);

IMPER. נָטֵה 2 s. *m.*;

FUT. יִנָּטֵה 3 s. *m.* (apocop. יִנָּט, and יִנָּט־ when unaccented),  
תִּנָּטֵה 3 s. *f.* or 2 s. *m.* (apocop. תִּנָּט),  
יִנָּטוּ 3 pl. *m.*, נִנְטָה 1 pl.

## NIPH-ĀL

PAST נִנְטָוּ 3 pl.;

FUT. יִנָּטְהוּ 3 s. *m.*, יִנָּטוּ 3 pl. *m.*

## HIPH-ĪL

INFIN. לְהַנְטֵת or לְהַנְטוֹת, w. Aff. *her* לְהַנְטֶהָ;

PAST הִנְטָה 3 s. *m.*,—w. Aff. *him* הִנְטָהוּ,

הִנְטָהּ in הִנְטָתוּ 3 s. *f.* with Aff. *him*,

הִנְטִיתִי 1 s., הִנְטוּ 3 pl., הִנְטִיתֶם 2 pl. *m.*;

PARTIC. מִנְטֵה s. *m.*, מִנְטִים pl. *m.* (i.e. מִנְטֵי);

IMPER. הִנְטֵה 2 s. *m.* (apocop. הִנָּט), הִנְטֵהּ 2 s. *f.*, הִנְטוּ 2 pl. *m.*;

FUT. יִנְטֵה 3 s. *m.* (apocop. יִנָּט),—and, with Affs.,

(*him*) יִנְטֵנִי & יִנְטֵהוּ,

(*thee m.*): יִנְטֵךָ Job xxxvi. 18 (in Pause for יִנְטֵךָ),

תִּנְטֵהּ 3 s. *f.* or 2 s. *m.* (apocop. תִּנָּט),—

with Aff. *him* תִּנְטָהוּ,

אִנְטָה 1 s. (apocop. אִנָּט, p. אִנָּט), יִנְטוּ 3 pl. *m.*

נִיר *to till* only in נִירוּ Imper. *Kal* 2 pl. *m.*

נָכָה *Nφ.* *to be crushed*: only in נָכָאוּ (Job xxx. 8) 3 pl. Past *Nφ.*  
[Some give this from נָכָה (*Nφ.* Past 3 pl., for נָכָוּ)].

נָכָה used in *Πφ.* (*to smite*), and *Nφ.* & *Pū.* & *Πoph.* (*to be smitten*).

NIPH-ĀL

PAST נָכָה 3 s. *m.*

PŪ-ĀL

PAST נָכָתָה 3 s. *f.* (in Pause for נָכָתָה), נָכָוּ 3 pl.

ΠIPH-ĪL

INFIN. הִכָּה Absol., (מַהפּוֹת, לְהַכּוֹת, בְּהַפּוֹת, הַפּוֹת), and  
with Affs. הִכְתּוּ & הִכְתָּה הַכּוֹתוּ, הִכְתָּה p. :ךְ-; (הִכְתָּם, הִכְתִּי);

PAST הִכָּה 3 s. *m.*,—and, with Affs.,

(*him*) הִכְהוּ, (*thee m.*) הִכְךָ, (*me*) הִכְנִי, p. :גִי-;,  
(*them m.*) הִכְם,—

הִכִּיתָ 2 s. *m.* (& הִכִּיתָה with ה, § 138 B. i.),—and,  
with Affs., (*him*) הִכִּיתוּ, (*me*) הִכִּיתָנִי Nu. xxii. 28

Pause-form of הִכִּיתָנִי [comp. § 167, ii. (2)],

(*us*) הִכִּיתָנוּ, (*them m.*) הִכִּיתָם,—

הִכִּיתִי 1 s.,—but, with Affs.,

(*him*) הִכִּיתִיו, (*thee m.*) הִכִּיתִיךָ, (*thee f.*) הִכִּיתִיךְ,—

הִכּוּ 3 pl.,—and, with Affs.,

(*him*) הִכּוּהוּ, (*me*) הִכּוּנִי, (*them m.*) הִכּוּם,—

הִכִּיתָם 2 pl. *m.*;

PARTIC. מַכֶּה s. *m.* (i.e. מַכֶּה, and with Affs. מַכְהוּ *one smiting him*, מַכְךָ *one smiting thee f.*),

מַכִּים pl. *m.*, מַכּוֹת pl. *f.*;



IMPER. הִכָּה 2 s. *m.* (apocop. הִךְ, and with Aff. נִי me  
(הִכִּינִי),

הִכּוּ 2 pl. *m.* (with Affs. הִכְהוּ, הִכּוּם);

FUT. יִכָּה 3 s. *m.*, apocop. יִךְ,

with וְ Convers. וַיִּכָּה and וַיִּךְ (p. (וַיִּךְ);—

with Affs., (*him*) יִכְנּוּ & יִכְהוּ (once יִכּוּ 2 S. xiv. 6),

(*her*) יִכָּה, (*thee m.*) יִכְכָּה, p. יִכְכָּה: [כָּה for כְּ,

comp. Note ε (iv) on Tab. XXVIII],

(*them m.*) יִכּוּם,

הִכָּה 3 s. *f.* or 2 s. *m.*, apocop. הִכָּה, w. וְ Convers. וַחֲכָה,

חֲכָה (Prov. xxiii. 13 & 14) 2 s. *m.* w. Aff. חֲכָה  $\frac{1}{2}$  *him*,

אִכָּה 1 s., apocop. אִךְ,

with וְ Convers. וַאֲכָה and וַאֲךְ,—

with Affs. (*him*) אִכְנּוּ & אִכְהוּ, (*thee m.*) אִכְכָּה

2 S. ii. 22—Pause-form of אִכְכָּה with the

Accent  $\acute{}$  *Pashta* [כָּה for כְּ, comp. Note ε (iv)

on Tab. XXVII],—

יִכּוּ 3 pl. *m.*, and w. וְ Convers. וַיִּכּוּ,—

with Affs., (*him*) יִכְהוּ, (*her*) יִכּוּהָ,

(*thee m.*) יִכּוּךְ, (*them m.*) יִכּוּם,—

נִכָּה 1 pl., with וְ Convers. (apocop.) נִכָּה,—

with Affs., (*him*) נִכְנּוּ & נִכְהוּ, (*them m.*) נִכּוּם;

### НОПН-АІ

PAST הִכָּה 3 s. *m.* (once הִכָּה Ps. cii. 5, cp. Pt. I, § 14, N.B.),

הִכָּה 3 s. *f.*, הִכִּיתִי 1 s., הִכּוּ 3 pl.;

PARTIC. מִכָּה s. *m.* (i.e. מִכָּה), מִכָּה s. *f.*,

מִכּוּם pl. *m.* (i.e. מִכּוּ);

FUT. יִכּוּ 3 pl. *m.*, חֲכּוּ 2 pl. *m.*

גלה only in the *Hφ.* Infin. בַּגְּלָתְךָ on thy ceasing [for בָּהֵנּי, cf. § 137 (3) Note (+). The Dagesh of the ג is Euphonic].

נסה used only in *Pi.* to tempt, try, adventure, etc.

## Pi-על

INFIN. לְנִסּוֹת, נִסּוֹת, and with Affs. נִסְתּוּ, etc.;

PAST נִסָּה 3 s. *m.* (with ה Interrog. הֲנִסָּה Deut. iv. 34 & Job iv. 2),—

with Aff. (him) נִסָּהוּ,

נִסָּתָה 3 s. *f.*,

נִסִּיתָ 2 s. *m.*, in נִסִּיתוּ 2 s. *m.* w. Aff. *him* Deut. xxxiii. 8,

נִסִּיתִי 1 s.,

נִסּוּ 3 pl. in נִסּוּנִי with Aff. *me* Ps. xc. 9,

נִסִּיתֶם 2. pl. *m.*;

PARTIC. מִנְסֶה s. *m.*,

IMPER. נִס 2 s. *m.*, and with Aff. *me* נִסִּנִּי;

FUT. יִנְסֶה 3 s. *m.* in יִנְסֶם with ו Convers. and Aff. *them m.*,

אִנְסֶה 1 s.,—and, with Affs.,

(him) אִנְסֶהוּ,

(thee *m.*) אִנְסֶהָ Eccl. ii. 1 [כָּהּ for דָּ, comp.

Note ε (iv) on Tab. XXVIII].

יִנְסוּ 3 pl. *m.*,

יִנְסוּן 2 pl. *m.* (and, with ׀, הַיִּנְסוּן).

נסם used only in *K.* Partic (1) נִסֵּם s. *m.*, and in *Pi.* & *Hθ.* like סבב in Tab. XXI.

נצא to fly away used only in נִצָּא Infin. Absol. *Kal*, Jer. xlvi. 9, and perhaps in נִצָּו (Lam. iv. 15), 3 pl. Past *Kal*. This would then be for נִצָּאוּ as בָּלִי 1 S. vi. 10 for בָּלִי, etc. But

נצה (I) is generally given as the Root of that נָצוּ (Lam. iv. 15), and by some as the Root of נָצַח Jer. xlviii. 9 (the נ being supposed to stand for the ה).

נצה (II) is used in *Nφ.* & *Hφ.* to strive (*Kal* once, Jer. iv. 7, תִּנְצְיָנָה they *f.* shall be laid waste, E.V.)—[For נָצוּ Lam. iv. 15, see under נָצַח and נצה (I).]

## NIPH-ĀL

PARTIC. נֹצִים pl. *m.*;

FUT. יִנְצוּ 3 pl. *m.*;

## HIPH-ĪL

INFIN. בְּהִצֹתָם & בְּהִצֹתוֹ in הִצֹּת;

PAST הִצִּי 3 pl.

נָצַץ only in נֹצְצִים sparkling, *Kal* Partic. pl. *m.*, Ez. i. 7.

נקה used in *Kal* (only once) to be clear or unpunished, in *Nφ.* in the same sense, and to be cut off, and in *Pi.* to clear, to hold guiltless.

## KAL

INFIN. Absol. נָקָה Jer. xlix. 12.

## NIPHI-ĀL

INFIN. הִנְקָה Absol.;

PAST נָקָה 3 s. *m.*, נִקְתָּה 3 s. *f.* (p. נִקְתָּה);

נִקְתִּי 1 s.; נִקְתִּי 2 s. *m.*;

IMPER. הִנְקִי 2 s. *f.*;

FUT. יִנְקָה 3 s. *m.*, תִּנְקָה 2 s. *m.*, תִּנְקוּ 2 pl. *m.*

## PI-ĒL

INFIN. נָקָה Absol.;

PAST נִקְתִּי 1 s.;

IMPER. נָקָה 2 s. m. (in נִקְנִי with Aff. נִי— me);

FUT. יִנְקֶה 3 s. m.,

תִּנְקֶה 2 s. m. (in תִּנְקֶהוּ with Aff. הוּ— him,

תִּנְקֶנִי with Aff. נִי— me),

אִנְקֶה 1 s. (in אִנְקֶךָ with Aff. ךָּ thee, in Pause).

נָשָׂא used in *Kal* (to bear, lift up, take away, pardon, etc.), *Nφ.* (to be borne, etc.), *Pi.* (to lift up, exalt, etc.), *IIφ.* (to cause to bear, to bring), and *IIθ.* (to lift oneself, exalt oneself).

#### KAL

INFIN. נִשְׂאוּ & נָשָׂא Absol., נִשְׂאוּ & נָשָׂא & שָׂאת Constr.

(בְּשָׂאת, once בִּשְׂאוּ Ps. lxxxix. 10, לְשָׂאת,—with

Affs. שָׂאתוּ, מִשְׂאתוּ once מִשְׂתוּ Job xli. 17, שָׂאתִי

once בְּנִשְׂאוֹ Ps. xxviii. 2);

PAST נָשָׂא 3 s. m.,—and, with Affs.,

(him) נִשְׂאוּ, (thee m.) נִשְׂאָךְ,—

נִשְׂאָה 3 s. f.,—and with Aff. me נִשְׂאתָנִי,—

נִשְׂאתָ 2 s. m. (& נִשְׂאתָהּ with ה),—

with Aff. (me) נִשְׂאתָנִי,—

נִשְׂאתָ 2 s. f. (in נִשְׂאתִים thou f. hast borne them m.),

נִשְׂאתִי 1 s.,

נִשְׂאוּ 3 pl. (p. נִשְׂאוּ),—once נִשְׂאוּ 'lacking א'

Ex. xxxix. 26, and once (as some say) נִשְׂאוּ

Ps. cxxxix. 20,—

with Aff. them m. נִשְׂאוּם,—

נִשְׂאתֶם 2 pl. m.;

- PARTIC (1) נשא s. m., נשאת & נשאת s. f.,  
נשאים pl. m. (i.e. נשאי), נשאת & נשאות pl. f.;
- PARTIC (2) נשוא s. m. (i.e. נשוא & נשא, —once נשוי  
Ps. xxxii. 1, a form 'borrowed' from a Root  
לה, like נלי in Tab. XXIII),  
נשאים pl. m., נשאת pl. f. in נשאתיכם (with  
Aff. your m.) Is. xlv. 1;
- IMPER. שׂא 2 s. m. (once נשא Ps. x. 12, and once נסה  
Ps. iv. 7),—  
with Aff. him שׂאהו,
- שׂאי 2 s. f.,  
שׂאי 2 pl. m., and with Aff. me שׂאני;
- FUT. ישׂא 3 s. m.,—and, with Affs.,  
(him) ישׂאהו, (her) ישׂאנה & ישׂאה, (thee m.) ישׂאך,  
(me) ישׂאני, (them m.) ישׂאם,—  
תשׂא 3 s. f. or 2 s. m.,—and, with Affs.,  
(him) תשׂאהו, (me) תשׂאני, (them m.) תשׂאם,—  
תשׂאי 2 s. f.,  
תשׂא 1 s., and w. Aff. him תשׂאנו,  
תשׂאו 3 pl. m.,—and, with Affs.,  
(him) תשׂאהו, (thee m.) תשׂאוך Ps. xci. 12, comp.  
Note (γ) on Tab. XXVIII,  
(them m.) תשׂאום & תשׂאם, (us) תשׂאנו,—  
תשׂאנה 3 pl. f. (and three times תשׂנה) 'lacking א',  
תשׂאו 2 pl. m. (p. תשׂאו; and תשׂאון),  
תשׂאנה 2 pl. f.,  
תשׂא 1 pl.

## NIPH-ÂL

INFIN. הִנָּשִׂיא in בְּהִנָּשִׂיא and בְּהִנָּשְׂאָם (w. Aff. for 3 pl. *m.*),

PAST נָשָׂא 3 s. *m.* (נִשְׂאתָ Zech. v. 7. is Partic. *s. f.*);

PARTIC. נֹשֵׂא s. *m.*,

נֹשְׂאָה s. *f.* (& נִשְׂאתָ instead of נִשְׂאָתָא),

נֹשְׂאִים pl. *m.*,

נֹשְׂאוֹת pl. *f.*;

IMPER. הִנָּשִׂיא 2 s. *m.*, הִנָּשְׂאוּ 2 pl. *m.*;

FUT. יִנָּשֵׂא 3 s. *m.*, אֶנָּשֵׂא 1 s.,

יִנָּשְׂאוּ 3 pl. *m.* (p. יִנָּשְׂאוּ),—also יִנָּשֵׂא once, Jer. x. 5,

תִּנָּשְׂאָהּ 3 pl. *f.*,

תִּנָּשְׂאוּ 2 pl. *m.* in Pause for יִנָּשְׂאוּ.

## PI-ÊL

PAST נָשָׂא 3 s. *m.* and נִשָּׂא 2 S. v. 12,—

with Aff. נִשָּׂאוּ *he exalted him*;

PARTIC. מִנָּשְׂאִים pl. *m.*;

IMPER. נִשָּׂא 2 s. *m.* in נִשְׂאָם (with Aff. ׀ = *them m.*);

FUT. יִנָּשֵׂא 3 s. *m.* in וַיִּנָּשְׂאוּהוּ and וַיִּנָּשְׂאָם,

יִנָּשְׂאוּ 3 pl. *m.* in וַיִּנָּשְׂאוּהוּ (with Aff. *him*);

## PIPH-ÎL

PAST הִשָּׂאוּ 3 pl.;

## HITHPĀ-ÊL

INFIN. הִתְנָשֵׂא, בְּהִתְנָשֵׂא;

PARTIC. מִתְנָשֵׂא s. *m.*;

FUT. יִתְנָשֵׂא 3 s. *m.* (in Pause, cp. § 166 (c)),

תִּתְנָשֵׂא 3 s. *f.* & תִּנָּשֵׂא Nu. xxiv 7

יִתְנָשְׂאוּ 3 pl. *m.* Dan. xi. 14,

תִּתְנָשְׂאוּ 2 pl. *m.*

נִשָּׂא (I) used only \* in *Nφ.* (*to be deceived*), and *IIφ.* (*to deceive*).

NIPH-ĀL

PAST נִשָּׂאוּ 3 pl.;

HIPH-ĪL

INFIN. הִשִּׂיאַבְדִּי Absol.;

PAST הִשִּׂיאַבְדִּי 3 s. *m.*,—and, with Affs.,

(*thee m.*): הִשִּׂיאַבְדִּי Obad. v. 3—Pause-form not  
in Pause for הִשִּׂיאַבְדִּי,

(*me*) הִשִּׂיאַבְדִּי Gen. iii. 13,

הִשִּׂיאַבְדִּי 2 s. *m.*,

הִשִּׂיאַבְדִּי 3 pl. (in הִשִּׂיאַבְדִּי, with Aff. *thee m.*);

FUT. יִשִּׂיאַבְדִּי 3 s. *m.* (& יִשִּׂיאַבְדִּי Is. xxxvi. 14),—and

with Aff. *thee m.* יִשִּׂיאַבְדִּי,—

יִשִּׂיאַבְדִּי 3 pl. *m.*, הִשִּׂיאַבְדִּי 2 pl. *m.*

נָשָׂה (II) used only in *Kal* (*to be a creditor*) & *IIφ.* (*to act as a creditor*).

KAL

PARTIC. נָשָׂה s. *m.*, נָשָׂהִים pl. *m.* Neh. v. 7—which might  
however be given under נָשָׂה (II), as the נ here is  
'superfluous';—

HIPH-ĪL

FUT. יִשִּׂיאַבְדִּי 3 s. *m.* (יִשִּׂיאַבְדִּי *Kri* Ps. lv. 16).

נָשָׂה (I) used only in *Kal* (*to forget*), *Pl.* (*to make to forget*), and  
*Hφ.* (*to cause to forget*), also (*to put out of mind*, and  
*so forget intentionally*).

KAL

INFIN. נָשָׂה Absol. (borrowed from Root נָשָׂה in form);

\* For נָשָׂה *Kal* Infn. Absol. see נָשָׂה.

PAST נִשִּׂיתִי 1 s. ;

## NIPH-ĀL

FUT. תִּנְשָׂה 2 s. *m.* in לֹא תִנְשָׂנִי (thou shalt not be forgotten of Me, Is. xliv. 21) ;

## PI-ĒL

PAST נִשָּׂה 3 s. *m.* in נִשְׁנִי with Aff. *me*, Gen. xli. 51, the נִ to suit perhaps the נִ in מִנְשָׂה there. The מִנְשָׂה is strictly the *Pi. Partic. s. m.* of נִשָּׂה.

## HIPH-ĀL

PAST הִנְשָׂה 3 s. *m.* in הִנְשָׂה (with Aff. הִ- her, Job xxxix. 17) ;

PARTIC. מִנְשָׂה only used as a Noun (in the Constr. form מִנְשָׂה, Deut. xv. 2) ;

FUT. יִשָּׂה 3 s. *m.*,

תִּנְשִׂי 2 s. *f.* Deut. xxxii. 18, borrowed in form from a non-existing Root שִׁוָּה, perhaps for תִּשְׁוִי, as some think. Some take the word to be *Kal. Fut. 2 s. f.*

נִשָּׂה (II) used only in *Kal* (to be a creditor), and *Hφ.* (to lend, to act as a creditor).

## KAL

PAST נִשִּׂיתִי 1 s., נִשְׂוּ 3 pl. ;

PARTIC. נֹשֵׂה s. *m.* (or נוֹשֵׂה),

נֹשִׂים pl. *m.* and נוֹשִׂים in מִנְשִׂי Is. l. 1 (from or of My creditors) ;

## HIPH-ĀL

FUT. תִּנְשָׂה 2 s. *m.*, יִנְשָׂה 3 s. *m.*

[For the Irregular נָחַן, see Note (B) on Tab. XIX [p. xxvi].



סוד A Root imagined by some (and ננד by others) for the word בַּסְדָּסָה Is. xxvii. 8. There is, however, the undoubted Hebrew Root סדה, from which the word has long been taken and is still taken by many. Thus, for instance, R. D. Kimkhi says that

- (1) "possibly it is a NOUN, in place of סדה,—and in it the 1<sup>st</sup> and 2<sup>d</sup> Rt-letters are repeated, and the ה at the end is the 3<sup>d</sup> Rt-letter" (and as an example of the repetition of the 1<sup>st</sup> and 2<sup>d</sup> Rt-letters he cites יפֿיפֿית in Ps. xlv. 3);
- (2) that "moreover, one might say that it is an INFINITIVE of an Intensive Voice, and that the 1<sup>st</sup> Rt-letter only is repeated, as in the word ורֿוּרֿה from ורה, the first נ being the 2<sup>d</sup> Rt-letter and the second נ in the place of the 3<sup>d</sup> Rt-letter,—and the form of the word therefore בַּפֿפֿעֿלה."

[Obs. (i) The Dagesh in the ד of בַּסְדָּסָה brings the word into more full agreement with the FORM in (2), by virtually supplying the Quiescent Shva [implied by the Dagesh, Pt. I, § 53, Note (+)] for the close of the syllable after (—),—rather than בַּסְדָּסָה.

- (ii) The termination being an unusual one for an Infinitive of a Verb לה with pref. ב, we prefer R. D. K.'s first-mentioned opinion, viz. that the word may be a NOUN of reduplicated form.
- (iii) Some think that the word is produced by actual repetition of the Noun סדה. So Gesenius says ('Thesaurus, p. 932. a) that it is "contracted from

בְּמִסְאָה־סִמָּה," which he supposes to mean "*ad mensuram*, i.e. *modice*." But the sense "*moderately*" is rather questionable. And Dr. Ewald, in Note (2) on p. 182 of his *Ausführliches Lehrbuch der Hebr. Sprache*, has a remark on "die ganz verkehrte ableitung von סִמָּה סִמָּה *mass mass*." And Fürst on p. 750 of the Concordance writes the words "ejus modi forma composita abhorret a linguæ hebraicæ legibus." It is scarcely necessary to warn the Student against the mistake of supposing that either the Targum or R. D. Kimkhi or Aben Ezra or Rashi make any such statement (at least definitely) respecting the form of the word. The technical term כפולה "*reduplicated*" does not necessarily signify the bodily repetition of a word. And we see no need for imagining a new Hebrew Root (whether סוּא or סמא), from which the word in Is. xxvii. 8 may be a פלפל or a פעפע form (Infin. w. pref. פ and Aff. *her*, as some say) in the sense of "*agitating*" as some suppose, or "*frightening her*" as others fancy, or "*her expulsion*" or "*her foul-dealing*" as others imagine. The reduplicated form from סמא may fairly stand in some such a sense as we might express by "*in measured-measure*" or "*careful measure*" or "*due measure*." But we may not dwell any longer on this now. A Commentary on the passage would be out of place in this mere LIST of VERB-FORMS.]

In the following Roots the 2<sup>d</sup> Rt-letter ך is Consonantal, and the forms correspond therefore with those in Tab. XXIII :—

עוה used in *K.* (to be perverse), *Nφ.* (to be perverted or perverse, also to be distorted with pain), *Pl.* (to pervert, turn, make crooked), and (*Hφ.* to make perverse, pervert, act perversely).

KAL

PAST עוֹתָהּ 3 s. *f.*, עוֹיְנוּ 1 pl. ;

NIPH-ĀL

PAST נִעֲוִיתִי 1 s.,

PARTIC. נֹעֵוָה s. *m.* found only in the Constr. form נֹעֵוָה ;

PI-ĒL

PAST עוּהָ 3 s. *m.* ;

HIPH.

INFIN. הִעוּהָ Absol., [הִעוֹתָ Constr.] in בְּהִעוֹתָּ w. pref. בַּ and Aff. *his*,

PAST הִעוּהָ 3 s. *m.*, הִעוִיתִי 1 s., הִעוּוּ 3 pl., הִעוּנוּ 1 pl.

עוה used only in *Pl.* (to command) and *Pū.* (to to be commanded).

PI-EL

INFIN. עוֹתָּ in עוֹתָּו w. Aff. 3 s. *m.*,—and w. prefs. בְּעוֹתָּ, לְעוֹתָּ, and בְּעוֹתָּו ;

PAST עוּתָהּ 3 s. *m.*,—and, with Affs.,

(*him*) עוּתָהּ, (*thee m.*) עוּתָּךְ, in Pause : עוּתָּךְ ;

(*me*) עוּתָּי, in Pause : עוּתָּי ;

(*them m.*) עוּתָּם, (*us*) עוּתָּנוּ,—

עוּתָהּ 3 s. *f.*,—and with Aff. *her* עוּתָּהּ,—

עוּתָתְּ 2 s. *m.* & עוּתָתְּהָ,—and, with Affs.,

(*me*) עוּתָתְּנִי in Pause, (*us*) עוּתָתְּנוּ,—

עוּתָתִי 1 s. (& עוּתָתִי),—and, with Affs.,

(*him*) עוּתָתִיו, (*her*) עוּתָתֶיהָ, (*thee m.*) עוּתָתֶיךָ & תָּךְ,

(*them m.*) עוּתָתֵיכֶם & תֶּם,—

PARTIC. **מְצַוֶּה** s. m. (i.c. **הַ--**), w. Aff. *thee m.* **מְצַוֶּךָ**, and  
in Pause: **הַ--** & **הַ--**,

**מְצַוֶּה** s. f

IMPER. **צוּה** 2 s. m., apocop. **צו**, **צוּה** 2 pl. m.;

FUT. **יְצַוֶּה** 3 s. m. (apocop. **יְצו**, with  $\uparrow$  Convers. **וַיְצַו** and  
twice **וַיְצַוֶּה**, which is also *Kri* for **וַיְצַוֶּהוּ** *Kthiv* in  
2 K. xvi. 15),—and, with Affs.,

(*him*) **יְצַוֶּהוּ**, (*thee m.*) **יְצַוֶּךָ**, (*them m.*) **יְצַוֶּם**,  
(*us*) **יְצַוֶּנּוּ**,

**תְּצַוֶּה** 3 s. f. or 2 s. m.,—and, with Affs.,

**וַתְּצַוֶּהוּ** (*and she commanded him*) with  $\uparrow$  Convers.,

**תְּצַוֶּנּוּ** *thou m. shalt command him*,—

**אֲצַוֶּה** 1 s., apocop. **אֲצו**, with  $\uparrow$  Convers. **וְאֲצַוֶּה** and  
once **וְאֲצַוֶּנּוּ**,—and, with Affs.,

(*him*) **אֲצַוֶּנּוּ**, (*thee m.*) **אֲצַוֶּךָ** and in Pause: **הַ--** & **הַ--**,

**יְצַוּהוּ** 3 pl. m.,

**תְּצַוּהוּ** 2 pl. m. in **תְּצַוּנִי** *ye shall command me* and

**תְּצַוּם** *ye shall command them m.*;

#### PŪ-ĀL

PAST **צַוֶּה** 3 s. m., **צַוֶּת** 2 s. m., **צַוֶּתִּי** 1 s.;

FUT. **יְצַוֶּה** 3 s. m.

**קרה** only used in *K.* (of the teeth) *to be dull, blunt*, “on edge”  
E.V., and *Pl.* *to be very blunt* (Eccles. x. 10).

#### KAL

FUT. **תִּקְרֶהֶנָּה** 3 pl. f.;

#### PĪ-ĒL

PAST **קָרַה** 3 s. m. Eccles. x. 10.

קוא used only in *K.* & *Hφ.* to *spew, spew out.*

KAL

PARTIC (1) קָאָה s. *f.* Lev. xviii. 28. [The Accent being on the last syllable, this word is properly s. *f.* Partic.—like בָּאָה 1 S. xxv. 19 (as R. D. Kimkhi says) the s. *f.* Partic (1) *K.* of בּוֹא. The rendering in Lev. xviii. 28 should, in accordance with this, be “*as the land is spewing out . . .*” The word has however been supposed to be a Past-Tense form.]

IMPER. קִי 2 pl. *m.* “borrowed” in form from an unused Root קיה;

HIPH.

PAST וְהִקְאָתוּ 2 s. *m.* with ו pref. and Aff. *it m.*;

FUT. יִקִּיא 3 s. *m.*, with ו Convers. וְיִקִּיא, and—  
with Aff. *it m.* וְיִקִּיאָנִי,—

וְתִקִּיא 3 s. *f.* or 2 s. *m.*, with ו Convers. וְתִקִּיא  
Lev. xviii. 25,—and

with Aff. *it f.* וְתִקִּיאָנֶה.

קוה (I.) used only in *Nφ.* to *be gathered* or *gathered together* (E.V.), and

קוה (II.) used in *K.* (only in Partic. 1) to *wait* or *wait for*, and *Pi.* to *wait* or *wait for* with an Intensity of signification.

KAL (of II.)

PARTIC (1) קוֹיִם pl. *m.* in קוֹי Constr. form “*waiters of*” = “*those waiting for,*” and—

with Affs. *his*, לְקוֹי (with pref. ל, Lam. iii. 25),

*thy m.* קוֹיֶךָ, *my* קוֹי (in Pause, for קוֹי)

Is. xlix. 23.

## NIPH. (of I.)

PAST נִקְוּ 3 pl. Jer. iii. 17 ;

FUT. יִקְוּ 3 pl. m. Gen. i. 9.

## PI-ÊL (of II.)

INFIN. קָהַ &amp; קָהָ Absol. ;

PAST קָהָה 3 s. f.,

קָהַתִּי 1 s.,—w. Aff. *thee m.* קָהַתִּיךָ,—and קָהַתִּי in  
Is. viii. 17.

קָהוּ 3 pl.,

קָהַו 1 pl.,—w. Affs., (*him*) קָהַוהוּ, (*thee m.*) קָהַוְךָ ;

IMPER. קָהַ 2 s. m. ;

FUT. יִקָּהַ 3 s. m. apocop. יִקָּו and with ו Convers יִקָּו ;

אֶקָּהַ 1 s., וְאֶקָּהַ with ו, and וְאֶקָּהַ with ו Convers.,

יִקָּוּ 3 pl. m., נִקָּהוּ 1 pl.

רוה used in *K.* (to be satisfied with, to be saturated with), *Pl.* (to satisfy, satisfy with, saturate), and *IIφ.* (to make satisfied or saturated, to give plenteously).

## KAL

PAST רוּתָה 3 s. f. ;

FUT. יִרוּזוּ 3 pl. m., נִרוּהוּ 1 pl.

## PI-ÊL

PAST רוּתָה 3 s. f., רוּתִי 1 s. ;

IMPER. רוּהַ 2 s. m. ;

FUT. אֶרְוֶה 1 s. Fut. w. Aff. *thee f.* (Irregular),יִרוּזוּ 3 pl. m. w. Aff. *thee m.*

## HIPH.

PAST הִרְוֶהוּ 3 s. m.,—w. Aff. *me* הִרְוֶנִי,—הִרְוֶיתִי 2 s. m. in הִרְוֶיתֶנִי w. Aff. *me*, in Pause for נִי—,

הִרְוֶיתִי 1 s. ;

PARTIC. מְרוּהַ s. m.

שוה used in *K.* (to be equal, etc), *Pi.* (to set, to level, etc.),  
*Hφ.* (to make equal), and *Nθ.* (to be alike), a 'Com-  
 pound' or 'Mixed' Voice.

KAL

PAST שָׁוָה 3 s. m.;

PARTIC (I) שֹׁוֹה;

FUT. תִּשְׁוֶה 2 s. m.,

אִשְׁוֶה 1 s.,

יִשְׁווּ 3 pl. m.

PĪ-ÊL

PAST שָׁוָה 3 s. m., שִׁוִּיתִי 1 s.;

PARTIC. מִשְׁוֶה s. m.;

FUT. יִשְׁוֶה 3 s. m., תִּשְׁוֶה 2 s. m.

[PU-ÂL given by some for תשוה *Kithiv* Job xxx. 22, where  
 the Noun תְּשִׁיָּה is *Kri.*]

HIPIL

FUT. אִשְׁוֶה 1 s., תִּשְׁווּ 2 pl. m.;

NITHPĀ-ÊL

PAST נִשְׁתָּוָה 3 s. —which is in form partly *Nφ.* and  
 partly *Hθ.\**

תוה used in *Pi.* (to mark or make marks, also to mark out bounds  
 —and so *Hθ.*, in a borrowed form, as is supposed),—  
 and *Hφ.* (to make a mark, also to limit).

PĪ-ÊL

FUT. יִתּוּ 3 s. m. apocop. in יִתּוּ 1 S. xxi. 14 [for יִתְּוּהוּ],  
 תִּתְּאוּ 2 pl. m. Nu. xxxiv. 7 & 8, 'borrowed' in form  
 from תָּאוּהוּ;

\* For the transposition of the ת of תִּתְּאוּ with the 1<sup>st</sup> Rl-letter ט, see 'Note' on  
 page 315.

## HIPH.

PAST הִתְיַיֵּת 2 s. *m.*,הִתְיַיֵּת 3 pl., Ps. lxxviii. 41,—this has been supposed to have the sense “*they made to grieve, abhor, or repent,*” which however is rather doubtful;—

## HITHPĀ-ÊL

PAST הִתְאַיְּתָם 2 pl. *m.*, Nu. xxxiv. 10,—‘borrowed’ in form from אָוָה.



## NOTE.

(1.) THE TRANSPOSITION OF THE ת of the Prefix הַת (of *Hithpa-él*) and THE 1<sup>st</sup> RT-LETTER in some instances.

(a) When the 1<sup>st</sup> Rt-letter is (1) ש,\* or (2) ש', or (3) ס, or (4) צ, the ת of the הַת in *Hithpa-él* forms CHANGES PLACES with that 1<sup>st</sup> Rt-letter; and,

(β) Moreover, when [α (4)] the 1<sup>st</sup> Rt-letter is צ, the ת of הַת is replaced by ט.

As examples of the above, we may give the following forms:—

(1) From שָׁפַךְ, — הִשְׁתַּפֵּךְ, [יִשְׁתַּפֵּךְ], תִּשְׁתַּפֵּךְ,

From שָׁחַה, † הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוִיתִי, הִשְׁתַּחֲוִיתָ, etc.,

הִשְׁתַּחֲוּוּ, הִשְׁתַּחֲוִי, [הִשְׁתַּחֲוֶה], מִשְׁתַּחֲוֶה,

יִשְׁתַּחֲוֶה (apocop. יִשְׁתַּחֲוֶה, p. יִשְׁתַּחֲוֶה), etc.;

(2) From שָׁכַר, — [הִשְׁתַּכֵּר], מִשְׁתַּכֵּר, [יִשְׁתַּכֵּר], etc.;

(3) From סָתַר, — [הִסְתַּתֵּר], מִסְתַּתֵּר, [יִסְתַּתֵּר], and

תִּסְתַּתֵּר (§ 166, c);

(4) From צָרַק, — [הִצְטַדֵּק], יִצְטַדֵּק; [Gen. xlv. 16

(§ 166, c)],

and so, from צִיד formally, † הִצְטִידְנוּ [Josh. ix. 12

(Past 1 pl.)],

and, from צִיר formally, — וַיִּצְטִירוּ [Josh. ix. 4,

Fut. 3 pl. m., w. וְ Convers. (§ 166 c)].

\* With one exception, see § 246.

† From this Root the forms are given also at the foot of Tab. XXIII, in Notes † to ¶.

‡ We say 'formally,' because the word here belongs *in form* to the Root צִיר.—  
N.B. The ' is here Consonantal.

(II.) THE DROPPING OF THE ת of the Prefix הַת (of *Hithpā-él*), and the INSERTION OF DAGESH F. IN THE 1<sup>ST</sup> RT-LETTER,—in some instances.

(a) When the 1<sup>st</sup> Rt-letter is (1) ר, or (2) ט, or (3) ת, the ת of the הַת in *Hithpā-él* forms is DROPPED, and Dagesh F. is put in the 1<sup>st</sup> Rt-letter to stand for an implied \* letter instead of the ת; thus,

- (1) From רָבַר, —[הִרְבֵּר], מִרְבֵּר, [יִרְבֵּר, etc ],
- (2) From טָהַר, —[הִטְהָר], הִטְהָרוּ pl. הִטְהָרוּ; [Nu. viii. 7 (§ 166, d)], הִטְהָרְנוּ, מִטְהָר, הִטְהָרְנוּ (Imper.), and הִטְהָרְנוּ (Fut. w. Convers.);
- (3) From תָּמַם, —[הִתְמַם, מִתְמַם, הִתְמַם], and תִּתְמַם [Ps. xviii. 26 & 2 S. xxii. 26 (§ 166, c)].

(β) Also the ת of the prefix הַת (of *Hithpā-él*) is dropped, and Dagesh F. is inserted in the 1<sup>st</sup> Rt-letter to stand for an implied letter instead of the ת, SOMETIMES when the 1<sup>st</sup> Rt-letter is (1) ז, † (2) כ, (3) נ, and (4) ש;

- (1) From זָכָה, —once הִזְכֵּי Imper. *Hθ*. 2 pl. *m*. [Is. i. 16];

\* In the case of (β), i.e. when the 1<sup>st</sup> Rt-letter is ת, such a form as הִתְמַם (instead of הִתְמַם) is in accordance with the general statement of Pt. I, § 55 (12). The occurrence of this form in the case of (1) & (2) may be taken as some evidence of the *likeness in sound* of the letters ר, & ט, and ת,—in old times.

N.B. This being only 'SOMETIMES' so in (β) points to some difference between the cases of (a) & (β),—a *partial likeness* in the sound (it may be), but also an *unlikeness* which may not be disregarded.

† Once, Is. i. 16.—N.B. In the 'Chaldee,' as it is called, we find ר (instead of the ת), and transposition of this and the 1<sup>st</sup> Rt-letter ז; thus זָרַח (Dan. ii. 9, *Xvi*), instead of זָרַח,—comp. the Targum (Onk.) of Lev. xxv. 23, 34, 42,—etc.

- (2) (a) From כָּסַה, —once תִּכְפֹּתָה Fut. *Hθ*. 3 s. *f*.  
[Prov. xxvi. 26],

N.B. The *ת* stands in the following forms from this Root כָּסַה, *viz.*  
Partic. מִתְכַּפֵּת s. *m.*, מִתְכַּפִּים pl. *m.*,  
Fut. יִתְכַּסֵּם 3 s. *m.* & תִּתְכַּסֵּם 3 s. *f*. Pause-form  
(apocop. for יִתְכַּסֵּה & תִּתְכַּסֵּה), & יִתְכַּסּוּ 3 pl. *m.*,

- (b) and so, from כּוּן (comp. Tab. XX), תִּכּוּן  
Fut. *Hθ*. 3 s. *f*. [Nu. xxi. 27], and the  
Pause-forms תִּכּוּנִי 2 s. *f*. [Is. liv. 14], &  
יִכּוּנוּ 3 pl. *m*. [Ps. lix. 5],

N.B. the *ת* stands in יִתְכּוּן 3 s. *m*. Pause-form [Prov. xxiv. 3].

- (3) (a) From נָבֵא, —הִנְבֵּאתִי *Hθ*. Past 1 s. [Ez. xxxvii. 10]  
and הִנְבֵּאתוּ Past 3 pl. [Jer. xxiii. 13],

N.B. the *ת* stands in the following forms from this Root נָבֵא, *viz.*  
הִתְנַבֵּאת *Hθ*. Infin. [1 S. x. 13] and הִתְנַבֵּאתָ Past 2 s. *m*.  
[1 S. x. 6]—both of which are ‘borrowed’ in form  
from an unused Root נָבַח,—  
מִתְנַבֵּאת Partic. s. *m.*, מִתְנַבֵּאים pl. *m.*, מִתְנַבֵּאות pl. *f.*,  
and  
יִתְנַבֵּא Fut. 3 s. *m.*, יִתְנַבֵּאוּ 3 pl. *m.*,

- (b) and so, from נָחַם, הִנְחַמְתִּי *Hθ*. Past 1 s.  
Pause-form [Ez. v. 13],

N.B. the *ת* stands in the following forms from this Root נָחַם, *viz.*  
לְהִתְנַחֵם Infin., מִתְנַחֵם Partic. s. *m.*, and יִתְנַחֵם 3 s. *m*.  
Fut., & יִתְנַחֵם 1 s. Fut. (Pause-forms),

- (c) and so, from נָשָׂא, תִּנְשֵׂא *Hθ*. Fut. 3 s. *f*.  
[Nu. xxiv. 7] and יִנְשֵׂאוּ Fut. 3 pl. *m*.  
[Dan. xi. 14];

N.B. the *ת* stands in the following forms from this Root נָשָׂא, *viz.*  
תִּנְשֵׂא Infin., מִתְנַשֵּׂא Partic. s. *m.*, יִתְנַשֵּׂא Fut. 3 s. *m*.  
(Pause-form), תִּתְנַשֵּׂא Fut. 3 s. *f.*, יִתְנַשֵּׂאוּ Fut.  
2 pl. *m*.

- (4) And so, from שָׁמַם [comp. Tab. XXI], once  
תִּשְׁוֹמֵם *Hθ*. Fut. 2 s. *m*. [Eccles. vii. 16],

N.B. the *ת* stands in the following forms from this Root שָׁמַם, viz.  
יִשְׁתְּוֹמֵם Fut. 3 s. *m*. and אֶשְׁתְּוֹמֵם Fut. 1 s.

Note. So, from רוּם (comp. Tab. XX),—some  
give אֶרְוֹמֵם [Is. xxxiii. 10] as *Hθ*.  
Fut. 1 s. Pause-form, (instead of  
אֶתְרוֹמֵם), but it may also be a 'Mixed'  
*Nφ*. and *Pü*. form, Fut. 1 s.;

N.B. the *ת* stands in יִתְרוֹמֵם *Hθ*. Fut. 3 s. *m*.

- (γ) The *ת* is also dropped in some 'Mixed Voice' forms; thus,

(1) From יָסַר, נִפְסְרוּ, 'Mixed' *Nφ*. & *Hθ*. Past 3 pl.  
[Ez. xxiii. 48],

(2) From כָּבַס, הִכְבִּיט, 'Mixed' *Hoph*. & *Hθ*. Infin.  
[Lev. xiii. 55 & 56],

(3) From כָּפַר, נִכְפְּרוּ, 'Mixed' *Nφ*. & *Hθ*. Past 3 s. *m*.  
[Deut. xxi. 8],

N.B. the *ת* stands in יִתְכַפְּרוּ *Hθ*. Fut. 3 s. *m*.

(4) From נָאץ, מִנְאִץ, 'Mixed' *Hθ*. & *Pü*. Partic. s. *m*.  
[Is. lii. 5].

[The 'Note' just given on pages 315-318 is a fuller statement of a matter which has been already mentioned briefly—see Note (\*\*\*) on p. xv of the Tables. It was necessary to give to the matter this more full treatment, and to bring it thus more prominently before the Student's attention.]

There are also several other 'Verb-forms' on which a few remarks will be at least useful to the Student in his BIBLE-reading. Such we will now give in the following (Vth) Section of this Appendix.]

#### (V). FURTHER REMARKS ON VERB-FORMS.

##### CERTAIN INFINITIVE FORMS.

##### INFINITIVE ABSOLUTE.

(1) The INFIN. ABSOL. KAL has mostly the form **פִּעֹל** or **פַּעַל**. The **פַּעַל** form, as **גִּדְּל**\* G. xxvi. 13, is comparatively rare. Of this latter form we have (with **ו** prefixed) **וּבָשַׁל** Ex. xii. 9 (before the Pŭ-ĀL Partic. **מִבָּשֵׁל**,—the two words together † expressing the "or sodden at all" of the E.V.).

[Note. The word **וּפָרַח**, Hos. x. 4, is supposed by some to be the Infin. Absol. (corresponding to the Infin. Absol. **כָּרַח** just before it). If so, it is short for **וּפָרַח**. Such shortening takes place sometimes in the Infin. Constr., See Tab. XVI (3) (B); but it is rare in the Infin. Absolute. Also this word **וּפָרַח**, in Hos. x. 4, may very well be the Past 3 s. m. with **ו** prefixed—signifying "and it shall flourish or grow."]

\* Comp. § 137 (1, b).

† Comp. p. 78, (β) [Note (\*) N.B. (2)].

## INFINITIVE CONSTRUCT.

- (2) (a) The INFINITIVE CONSTRUCT KAL has the (◌-)-form פִּעֹל or פִּעַל much more frequently than the (◌-)-form פִּעַל (as שָׁכַב mentioned in Note (\*) on p. 79). But this פִּעַל form, though less common than the other, must not be lost sight of. [For לָחַם see § 169 (β) & § 167 (ii).
- (β) The (◌-)-form of Infin. Constr., with הַ- at the end [as in § 137 (4, iii)], would in Pause be: פִּעְלָה. And
- (γ) The (◌-)-form of Infin. Constr., with הַ- at the end [as in § 137 (4, iii)], would in Pause be: פִּעְלָה.

Hence,—bearing in mind that

- (δ) Pause-forms are *not limited* to places of Pause, but occur sometimes with Accents other than Pause-Accents [see § 167 (ii) and the examples there given],—we see that
- (ε) פִּשְׁמָה and חֲנָרָה, in Is. xxxii. 11, and so also רִגְזָה (*ib.*), may—so far as form is concerned—be Infinitive ‘Pause-forms not in Pause’; the former two words like פִּעְלָה in (β), and the latter one (רִגְזָה) like פִּעְלָה in (γ).

For the sense in which if so they would stand—see ‘Note’ after (η) below.

- (ζ) These three words, of Is. xxxii. 11, are however taken by some to be Imper. *K. 2 s. m.* with הַ at the end. They must, then also, be ‘Pause-forms not in Pause’; and we should have the somewhat awkward\* construc-

\* It seems to us rather awkward to have to say “*Shudder-thou (m.), O ye (f.)-confident-ones*” for רִגְזָה בְּמִחוּת. The reference is to the “confident daughters” בָּמֹת בְּמִחוּת of v. 9, to whom the Feminine Verb פִּרְצֹנָה is applied in v. 10. There is an idiom to which advocates of such a Construction might appeal in support

tion of Singular *Masculine* forms referring to those who are addressed as Plural *Feminine*.

But the three words need not be Imper. 2 s. m. at all.

They may be Infinitive forms,\* as seen above.

- (η) Similarly the word עָרָה † (ib.) may be Inf. KAL of עָרַר [like סָב in Tab. XXI] with הָ at the end.

[Note. The Infinitive Construct is often used as a Verbal Noun. Thus the three words in (ε) may stand for—רָגְזָה; “shuddering,” פָּשְׁטָה “stripping,” חָגְרָה “girding on”; and so עָרָה in (η) for “baring.” The rendering would then be of the form “[there shall be] shuddering, etc.”

- (θ) INFINITIVES WITH 2<sup>d</sup> RT-LETTER א or ה or ח or ע.

When the 2<sup>d</sup> Rt-letter is either א or ה or ח or ע, the Inf. K. with the ה־ of § 137 (4, iii),—as also the Inf. with Pron.-Affs.,—has

- (i.) Sometimes ה־ under that 2<sup>d</sup> Rt-letter, with ו־ under the 1<sup>st</sup> Rt-letter, as in

לְרַחֵק K. Inf. w. ל־ pref. fr. רָחַק (לְרַחֵק) w. ה־,

בָּחַרְי K. Inf. w. Aff. my, fr. בָּחַר,

מֵאֲסֵם & מֵאֲסֵם † K. Inf. w. Affs. their (m.) & your (m.) fr. מָאֵם, and

of it. But as we think that the Construction is inadmissible here, at least, we need not dwell longer on it. Moreover we cannot venture to argue that רָגְזָה etc. may be SING. m. because הִרְדֵּי (in Is. xxxii. 11) is PLU. m. This last word הִרְדֵּי may be said to refer to the Masculine form רָגְזָה, with which רָגְזָה agrees in Gender.

\* Some prefer to consider them as Imper. K. 2 pl. f.—רָגְזָה for רָגְזָה the Pausiform of רָגְזָה, and פָּשְׁטָה for פָּשְׁטָה, חָגְרָה for חָגְרָה.

† If this be taken [as in Note (\*)] to be 2 pl. f. Imper. K., it must be for עָרָה—a form of 2 pl. f. Imper. corresponding to the 3 & 2 pl. f. Fut. form פָּסְבְּקָה given in Note (δ) on Tab. XXI.

‡ The ה־ is replaced by the Slight-vowel ו־ before the א with Moving *Siva*.

לְפַעֵלָם *K.* Infin. w. ל pref. and Aff. *their m.*, fr. פִּעַל,  
[comp. Tab. XV (i)];—

- (ii.) Sometimes ׀ under the 2<sup>d</sup> Rt-letter, with ׀ under the 1<sup>st</sup> Rt-letter, as in

לְאַהֲבָה *K.* Infin. w. ל pref. fr. אָהַב (לְאַהֲבָה) with  
הַ׀, and so שְׁחַטָה *K.* Infin. fr. שָׁחַט with הַ׀,\*  
מַעַל *K.* Infin. w. Aff. *his* fr. מָעַל, etc.;—and

- (iii.) Sometimes the 2<sup>d</sup> Rt-letter has *Quiescent* ׀, as in  
לְרַחֵץ *K.* Infin. w. ל pref. fr. רָחַץ (לְרַחֵץ) w. הַ׀,  
זָעַף *K.* Infin. w. Aff. *his* fr. זָעַף,  
בְּצַעֲדֶךָ † *K.* Infin. w. ב pref. & Aff. *thy m.* fr. צָעַד,  
etc.

- (c) As a rare form of Infin. Constr. *K.* we may mention here יִכְלֹת (Nu. xiv. 16, Dt. ix. 28) fr. יָכַל; and so יִבְשֹׁת (Gen. viii. 7) fr. יָבַשׁ.

Note (i.) בְּאַבְרֵן (Esth. viii. 6) is by some given as an Infin. Constr. *K.* with ב pref. and ׀ added, and by others as a Noun 'i.e.' (and this we think it certainly is).

- (ii.) לְדַרְיוֹשׁ (Ezra x. 16) is an anomalous form for the usual לְדַרְיוֹשׁ.

\* As the Pause-form of such an 'Infin. with הַ׀' some give שְׁאַלָה Is. vii. 11 [from an imaginary Infin. שְׁאַל, after the form of שָׁכַב in Note (\*) on p. 79.] But this word שְׁאַלָה is properly the Pause-form of the IMPER. *K.* 2 s. m. (שְׁאַל) with הַ׀, and there is no reason why it should not be so in Is. vii. 11. There are several other instances of two Imperatives together where we want an Infin. in English for the second Verb.—Some prefer to read שְׁאַלָה to agree with the *eis ἄνευ* given by Aquila, Symmachus, and Theodotion.

† This is the correct form in Ju. v. 4 and Ps. lxxviii. 8. Some Bibles have an incorrect form in Ju. v. 4.



(iii.) לְכַרֵּם (Ecc. iii. 18) is *K.* Infin. w. ל pref. and Aff. *them (m.)*, fr. ברר.—The Infin. form without the prefix and affix would be כַּר, like רַר fr. רדר and like שַׁךְ fr. שַׁכַּךְ which are given in Note (1, a) on Tab. XXI.

(κ) The ending ת־ו־ (instead of the ending ה־ו־ for the Infin. w. ה) is mentioned in 'Appendix (A) to Tab. XIV' (\*\*, 3);—בְּצַדִּיקֵתְךָ Ez. xvi. 52 being from צַדִּיקָה [for צַדִּיקָה, Pi-êL Infin. w. ה] with pref. ב, and Aff. *thy (f.)*.

That ending is found in הִקְדַּת Gen. xl. 20 & Ez. xvi. 5, which is HOPH. Infin. of יָדַר (instead of הִקְדַּה, w. ה), comp. § 202,—for which we find הִקְדַּת in Ez. xvi. 4, with ה for *Kibbuts* as in Pt. I, § 14 (N.B.).

Note (i.) This (ת־ו־)-form is the ordinary form of the *Kal* Infinitive Constr. in the case of Verbs פ' and Verbs פֿנ, when the 1<sup>st</sup> Rt-letter is dropped,—see Tabs. XVIII & XIX.

(ii.) Also the (ה־ו־)-form occurs in מְרַדָּה [Gen. xlvi. 3] *K.* Infin. w. pref. מ & w. ה, fr. ירר,—instead of the ordinary form רַדַּת.

(iii.) We find also דַּעָה (with ו־) Is. xi. 9 Infinitive *K.* fr. ירע with ה, as in לְדַעָה (with pref. ל) Ex. ii. 4.

(iv.) The Infin. Constr. forms ending in וֹת,—as גְּלוֹת, etc., in Tab. XXIII,—are perhaps contracted, as some have supposed, from the (ת־ו־)-form in (i) above.

- (v.) מְהַרְבֵּת (*Kri* for מְהַרְבִּית *Kthiv*) 2 S. xiv. 11 is *Hφ*. Infin. Constr. fr. רָבָה,—corresponding to the Infin. Absol. הִרְבָּה [Gen. iii. 16 & xvi. 10 & xxii. 17] which is given in Column (V) of Tab. XXIII by the side of the ordinary form ending in ה—.
- (vi.) The irregular form בָּהִשְׁתַּחֲוִייתִי 2 K. v. 18 has ' introduced in a somewhat Aramaean manner. It is an Infinitive [הִשְׁתַּחֲוִייה], from the *IIithpā-él* of שָׁחָה, with ב pref. and Aff. *my*.

## SOME PAST-TENSE FORMS.

- (3) (a) As has already been said [§ 138 (A), ii], the — of the פִּעַל form of PAST KAL occurs in the 3 s. *m.* and in the PAUSE-forms of the 3 s. *f.* & 3 pl.; but

N.B. Ordinarily the Second & First Person-forms Singular and Plural, of the Past *K.* פִּעַל, have — to the 2<sup>d</sup> Rt-letter as in the פִּעַל forms in Tab. XIV, *viz.* פִּקַּדְתִּי, פִּקַּדְתָּ, etc.

- (β) In the case of a few Roots however we find — instead of — under the 2<sup>d</sup> Rt-letter in such Past *K.* forms; thus in וִירְשָׁתֶם (Deut. iv. 1, etc.) the *K.* Past 2 pl. *m.* with ׀ pref.,—and so in וִירְשָׁתָה and וִירְשָׁתֶם given in Obs. XLII on p. 209; see also the forms fr. יָלַד and fr. שָׂאֵל in Note (β) on Tab. XXV.

Note. R. D. Kimkhi cites also וּפְשָׁתֶם Mal. iii. 20,—which word we mentioned above in § 238 (ii).

(γ) Very rarely the 2<sup>d</sup> Rt-letter has  $\text{ֿ}$  in such a form, as in  $\text{שָׁאַלְתֶּם}$  (2 pl. *m.* Past *K.*) 1 S. xii. 13 & xxv. 5, and Job xxi. 29.

[(δ) As we remarked in § 238 (ii), the  $\text{ֿ}$  and  $\text{ֿֿ}$  in such forms as those referred to in (β) & (γ) may have been obtained from the  $\text{ֿ}$  of the  $\text{פָּעַל}$  form of the Past *K.* So some think. And we may add (as before, in § 238, ii) that so this  $\text{ֿ}$  and  $\text{ֿֿ}$  would be in analogy with the  $\text{ֿ}(\delta)$  of  $\text{יְבַלְתֶּם}$  &  $\text{יְבַלְתֶּן}$ , the 2 pl. *m.* & *f.* Past *K.* of the  $\text{פָּעַל}$  form, Tab. XV,—as also with the  $\text{ֿ}\delta$  of Obs. XLII, Note (iii). But we may not omit to remark also that

(ε) Euphony may be said to have had some concern with the  $\text{ֿ}$  and the  $\text{ֿֿ}$  in those instances. Also that

(ζ) If we may say that ‘in the forms from  $\text{יָלַד}$  in Note (β) on Tab. XXV the  $\text{ֿ}$  of the  $\text{ל}$  is a mark of the  $\text{פָּעַל}$  form of Past *K.*,’ we must also admit that it is the only trace of such a form from this Root. But although we fully admit that there is no actual  $\text{פָּעַל}$  form from this Root throughout the Bible, but only  $\text{פָּעַלֿ}$  forms, yet we cannot but admit also that possibly it may be a trace (though the only trace) of such a form from this Root.]

(η) We find also  $\text{ֿ}$ , in the place of the more usual  $\text{ֿֿ}$ , some few times in the *Hφ.* Past; thus in

$\text{הִשְׁאַלְתִּיהוּ}$  1 S. i. 28 (*Hφ.* Past 1 s., fr.  $\text{שָׁאַל}$ , with Aff. *him*),

and in the following forms from מוֹת, viz.

הַמֹּתֵן & הַמֹּתֵי (Hφ. Past 2 pl. *m.* & *f.*),

וְהַמֹּתֵי 1 S. xvii. 35 (Hφ. Past 1 s. with Aff. *him*),

the '— before the ת being as in Pt. I, § 12, N.B.,—

וְהַמֹּתֵי Hos. ii. 5 (Hφ. Past 1 s. with Aff. *her*).

N.B. But the only form of the 1 s. Past Hφ. (without an Affix) from מוֹת is הַמֹּתֵי with the —.

- (θ) So also in the Hθ. Past forms וְהַתְּקַדְּשֵׁתִי וְהַתְּקַדְּשֵׁתָּ Ez. xxxviii. 23, וְהַתְּקַדְּשֵׁתָּ Lev. xi. 44 & xx. 7, the 2<sup>d</sup> Rt-letter has — in the place of the more usual —.

Notc. We have some remarks to offer on the Verb-forms, with special reference to those in (β)—(θ).

But such remarks would be out of place here.

We will but observe that

- (i.) The — (and the —) of the above-mentioned forms, in the place of the usual —, occur in UNACCENTED syllables;
- (ii.) In (η) the — may have a relation to the '— of the הַפְּעִיל form; and
- (iii.) In (θ) the — may have a relation to the — of the הַתְּפַעֵל form.

#### CERTAIN PARTICIPLE FORMS.

- (4) Two forms of the Partic (1) *Kal* are given in Tab. XIV, viz. the פְּעֵל form and the פִּעֵל form. There is also the פִּעֵל form of Participle mentioned in 'Appendix B to Tab. XIV' [δ (iii)].

The פִּעֵל and פְּעֵל forms of Participles differ from the פִּעֵר form in this remarkable particular that

- (a) Whereas in the Sing. *f.* and the Plu. *m.* & *f.* of the פִּעֵל form the vowel of the 1<sup>st</sup> Rt-letter is retained, and the vowel of the 2<sup>d</sup> Rt-letter is dropped—thus we have [p. 83] —, פְּקָרוֹת pl. *f.*, פְּקָרִים pl. *m.*, (פְּקָרָת or) פְּקָרָה s. *f.*, פְּקָר s. *m.*
- (β) Contrariwise, Participles of the פִּעַל and פִּעֵל forms drop the vowel of the 1<sup>st</sup> Rt-letter and retain the vowel of the 2<sup>d</sup> Rt-letter in the Sing. *f.* and the Plu. *m.* & *f.*; thus
- (i.) The פִּעַל forms are [read from right to left]  
—, פְּעֵלוֹת pl. *f.*, פְּעֵלִים pl. *m.*, פְּעֵלָה s. *f.*, פְּעֵל s. *m.*
- (ii.) The פִּעֵל forms are [read from right to left]  
—, פְּעֵלוֹת pl. *f.*, פְּעֵלִים pl. *m.*, פְּעֵלָה s. *f.*, פְּעֵל s. *m.*
- (γ) (i.) 'IN CONSTRUCTION'—the s. *m.* form פְּקָר [in (a)] remains unchanged.\* Also the s. *f.* form פְּקָרָת, and the pl. *f.* פְּקָרוֹת, remain unchanged in Construction.
- (ii.) The Constr. form of פְּקָרָה s. *f.* is פְּקָרָת,
- (iii.) The Constr. form of פְּקָרִים pl. *m.* is פְּקָרִי.
- (δ) So the פִּעַל forms in β (i) are 'in Construction'  
—, פְּעֵלוֹת pl. *f.*, פְּעֵלִי pl. *m.*, פְּעֵלָת s. *f.*, פְּעֵל s. *m.*
- (e) But the פִּעֵל forms in β (ii) are 'in Construction' somewhat various, as follows:
- (i.) (a) The Constr. form of the Sing. *m.* is פְּעֵל (as in חָסֵר fr. חָסַר, חָדַל fr. חָדַל, בָּבֵר fr. בָּבַר, שָׁבַע fr. שָׁבַע, עָרַל fr. עָרַל).
- (b) We find also פְּעֵל fr. אָבַל, in פְּעֵל-אָבַל Ps. xxxv. 14. But

\* With the rare exception of — in place of the — thus אָבַר D. xxxii. 28 *perishing of* (or 'void of') the *H. Partic* (1) 'i.e.' fr. אָבַר.

- (c) N.B. The Sing. *m.* Participle of פָּעַל form from Verbs לֵא retains the — ‘in Construction,’ as in טָמֵא fr. טָמֵא, יָרָא fr. יָרָא, מָלֵא fr. מָלֵא, etc.
- (ii.) The Sing. fem. Constr. form פְּעֵלָת, and the Plu. masc. Constr. form פְּעֵלִי, are sometimes shortened by the removal of their penultimate vowel,—in accordance with § 56 (i).

Thus we have not only the forms

- (a) שִׂמְחֵי, חֲפִצֵי, אֲבֵלֵי (fr. שִׂמְחָה) s. *f.*, and (from שִׂמְחִים, חֲפִצִים, אֲבֵלִים) plu. *m.*,

but also such *shortened* forms as

- (b) פְּבָדֵי, יָרְאֵי, גְּדֵלֵי (fr. יָרְאָה) s. *f.*, and פְּבָדִים, יָרְאִים, גְּדֵלִים (fr. שִׂמְחֵי, קִצְרֵי, עֲמֻקֵי) pl. *m.*

- (ξ) (i.) Rarely the פָּעַל form of Participle has ‘*Quiescent*’ (a) after — thus סֹבֵב (fr. סָבַב) in הַפְּסִיב 2 K. viii. 21 *the-one-compassing*, (b) after — thus תּוֹמֵךְ (fr. תָּמַךְ) Ps. xvi. 5 *One-supporting*—which some however will not allow to be a Participle, but which they suppose to be Fut. II φ. 2 s. *m.* fr. an imaginary Root יִמַךְ.
- (ii.) Also rarely with Defective *Long-kh̄trik* instead of — thus יוֹסֵף (fr. יָסַף) in הִנְנִי יוֹסֵף Is. xxix. 14 & xxxviii. 5 *behold I am adding*.
- (iii.) Not to be confused herewith is such a — as that in אֵיבֵךְ (fr. אֵיב, r. אֵיב) Ex. xxiii. 4 & 2 S. iv. 8, *thy enemy* (§ 140, ζ), and אֶסְפֶּךָ (fr. אָסַף, r. אָסַף) 2 K. xxii. 20 & 2 Chr. xxxiv. 28\* *One taking thee away*. Such a — as these is merely a ‘*Slight*’-vowel

\* אֶסְפֶּךָ, as in 1 S. xv. 6, II φ. Fut. 1 s. (fr. יָסַף). Pt. I. § 44.

(in place of the *Moving Shva* which the 2<sup>d</sup> Rt-letter has in אִיבוֹ, אִיבִי, etc., but which the 2<sup>d</sup> Rt-letter cannot have when the 3<sup>d</sup> Rt-letter also has a *Moving Shva*. This is the case when the Affix ׀ֿ is attached).

N.B. Such a 'Slight'-vowel under the 2<sup>d</sup> Rt-letter when the 3<sup>d</sup> Rt-letter has a *Moving Shva* is sometimes ׀ֿ as in (iii), sometimes ׀ֿ as in נִתְּנָהּ, sometimes ׀ֿ as in אֲהַבְּהָ.

(iv.) Also before the Affs. כִּםֿֿ & כֵּןֿֿ the 2<sup>d</sup> Rt-letter cannot have a *Moving Shva*,—as in (iii).

(v.) In such a form as שִׁלַּחֿ (fr. שִׁלַּח, r. שִׁלַּח) I S. xxi. 3, the 2<sup>d</sup> Rt-letter retains the ׀ֿ of שִׁלַּח which is dropped in such a form as שִׁלַּחֿי, i.e. when the Affix is such that the 3<sup>d</sup> Rt-letter has a Vowel.

(7) (i.) The rare form בְּעָרָה (accented on the penultima) Hos. vii. 4, is the Sing. Participle of פָּעַל form, with ׀ֿ at the end.

(ii.) The form in (i.) is to be distinguished carefully from the form בְּעָרָה (accented on the last syllable) the Sing. Fem. of the פָּעַל Partic. (with ׀ֿ in the place of the more usual ׀ֿ under the 2<sup>d</sup> Rt-letter). This form\* occurs some few times. Thus we have אֹכְלָה s. f. in Is. xxix. 6 & xxx. 30 & xxxiii. 14, and so בְּעָרָה s. f. in Is. xxxiv. 9 (instead of בְּעָרָה Is. xxx. 33).

\* The fact of this form occurring several times in a place of Pause hardly allows us to speak of it as a *Pause*-form. The Accent BELONGS TO THE LAST SYLLABLE in each instance.

So also יוֹלְדָה s. f. in Is. xxi. 3, etc., נוֹטְרָה s. f. in Song. i. 6, and צִלְעָה s. f. Mi. iv. 6 & 7, etc.

(iii.) The Plural also is found thus, with  $\text{--}$  in place of the more usual  $\text{--}$ , both in the Plu. *Masc.*, as in \*שׁוֹמְמִים Lam. i. 16 (and, with the termination †  $\text{--}$ , שׁוֹמְמִין Lam. i. 4),—and in the Plu. *Fem.*, as in תּוֹפְפוֹת Ps. lxxviii. 26.

(iv.) The  $\text{--}$  stands sometimes (in place of the more usual  $\text{--}$ ) in other Voices also, thus in the *Pl. Partic. s. f.* מְרַקְדָה Na. iii. 2 *jumping*, and in the *Hθ. Partic. s. f.* מְחַנְנֶרָה 1 K. xiv. 5 & 6 *one feigning herself to be another*.

(θ) We may mention here also that some Participles of *Pl.* & *Pū.* occur without the usual prefix מְ; thus some give שֹׁבֵה Eccles. iv. 2 as *Pl. Partic. s. m.* for מְשֹׁבֵה, and so מְהַר Zeph. i. 14 for מְמַהֵר, מְמַאֵן Ex. vii. 27 etc. for מְמַאֵן,—and so in the *Pū.*, מְאֶל Ex. iii. 2 for מְאֶל, לְקַח 2 K. ii. 10 for מְלַקַּח.

Note (i.) For some other Participle forms it may be sufficient to refer to 'Appendices (B) & (C) to Tab. XIV.'

(ii.) For Participle-forms with Pron-Affs. see Tab. XXVI.

#### SOME IMPERATIVE AND FUTURE FORMS.

(5) (a) The  $\text{--}\delta$  of the 1<sup>st</sup> Rt-letter in the form of שְׁמֶרָה *K. Imper. 2 s. m. fr. שְׁמֵר (r. שְׁמַר)* with ה [§ 141, γ] is not limited to Verbs which have  $\text{--}$  to the

\* From the Root שָׁמַם we have also שׁוֹמְמָה & שְׁמִמָה s. f., and שְׁמִמֹת pl. f. (i.e. שְׁמִמֹת "desolate places of").

† This termination  $\text{--}$  is common in Aramaean for the Plural  $\text{--}$ .



2<sup>d</sup> Rt-letter in the Imper. 2 s. *m.*, and in the Fut. Thus the Root קרב has the Imper. 2 s. *m.* קָרַב and the Fut. forms יִקְרַב, יִתְקַרַב, etc.; but we have קָרַב under the ק of the word קָרַבָה *K. Imper. 2 s. m.* fr. קרב w. ה.

- (β) Unnecessary confusion and consequent trouble, which have been introduced by some, may be avoided by our bearing in mind that such a קָרַב may be considered in direct relation to the קָ of a GENERALLY-UNDERLYING\* form פָּעַל,—without any ‘mediate’ reference to the form of the Imper. 2 s. *m.*

[N.B. The form פָּעַל, from several Roots, stands itself as an UNDEFINED or ‘INFINITIVE’ form, when this is used not Abstractly or ‘Absolute’-ly but as a *Component-part of its sentence—i.e.* ‘CON-STRUCT.’]

- (γ) So also the קָ of יִדְרֹבְיָ *be thou f. dry* (2 s. *f.* Imper. *K.* fr. דרב, in Pause) may be and is best considered in direct relation to the קָ of a *generally-underlying* form corresponding to פָּעַל—quite independent of the (קָ)-form of Imper. 2 s. *m.* [דַּרְבַּ, p. דַּרְבַּ] from which the קָ of the ר in יִדְרֹבְיָ is obtained in Pause.

- (δ) And so the קָ of וְסַעְדָהּ *and refresh or have refreshment* (2 s. *m.* Imper. *K.* fr. סעד, w. ו pref. and ה at the end, in Pause) I *K.* xiii. 7, as also the קָ of וְצַעֲקִי *and cry out f.* (Pause-form of 2 s. *f.* Imper. *K.* fr. צעק, w. ו pref.) Jer. xxii. 20 may have direct relation to

\* In the case of some Roots the Khoulem comes out in certain *Infinitive* forms only.

the  $\dot{-}$  of a *generally-underlying* form corresponding to  $\text{פָּעַל}$ —quite independent of the  $(-)$ -form of Imper. 2 s. *m.* ( $\text{סָעַר}$  p.  $\text{סָעַר}$  fr.  $\text{סָעַר}$ , and  $\text{צָעַק}$  p.  $\text{צָעַק}$  fr.  $\text{צָעַק}$ ) from which the Pause-vowel  $\text{־}$  is obtained in each case.

[( $\epsilon$ ) (i.) We ought perhaps to mention the supposition, on the part of some, that  $\text{וּסְעַרְהוּ}$  may be a sort of mixture of “ $\text{וּסְעַרְהוּ}$  and  $\text{וּסְעַרְהוּ} (PP)$ ,”—and  $\text{וּצָעְקוּ}$  such a mixture of “ $\text{וּצָעְקוּ}$  and  $\text{וּצָעְקוּ} (PP)$ .” This seems to us to be unnecessarily clumsy, and not quite satisfactory, because it does not touch at all upon that which specially requires consideration, *viz.* the occurrence of a  $\text{־}$  bearing reference to an *o*-vowel in these two Imperative forms, whereas (1) the  $\text{־}$  of the 2<sup>d</sup> Rt-letter belongs not to the  $(\dot{-})$ -form but distinctly to the  $(-)$ -form of the Imperative, and (2) only the  $(-)$ -forms of the Imperative and the Future are found from the Root  $\text{צָעַק}$ .\*

We do not recognize aught anomalous in the two words as they stand, because to us the  $\text{־}$  seems to refer directly to a *generally-underlying*  $\text{פָּעַל}$  form [comp. ( $\beta$ ) above]. †

\* The *K.* Imper. 2 s. *m.*  $\text{סָעַר}$  (Ju. xix. 8) may fairly be claimed by those who wish to claim it as evidence of the  $(\dot{-})$ -form of Imper. *K.* from  $\text{סָעַר}$ . But as the accented word  $\text{סָעַר}$  [for which see § 141,  $\alpha$ , Note (1)] occurs just before (Ju. xix. 5), and as it is at least possible that these two words so near to each other may be the same,—*i.e.* the  $\text{־}$  in *v.* 8 the same as that in *v.* 5,—it may be that we have in Ju. xix. 8 an instance of a *Long-Vowel* ( $\text{־}$ ) before *Makkèph* like the two instances of  $\text{K̄houlom}$  before *Makkèph* in Note (†) on p. 114 [comp. Pt. I, § 55 (8, ‘Note’)]. If so, there are only  $(-)$ -forms of the Imperative and Future found from the Root  $\text{סָעַר}$ .

† Some cut the knot by asserting that the  $\text{־}$  is merely because of the preceding  $\text{־}$ ,

(ii.) If, instead of assuming an imaginary form involving the same irregularity as that which they have to deal with, and then supposing that imaginary word to be mixed up with the regular form, and so fancying that they had in any degree accounted for an Irregular form—as they regard it,—the advocates of that mixture had said that

(iii.) 'The  $\text{ֿ}$  may be regarded as a trace (although the only trace) of a ( $\text{ֿ}$ )-form of Imper. *K.*, even in a word which not only involves a mark of the ( $\text{ֿ}$ )-form but which belongs to a Root (as, for instance,  $\text{צעק}$ ) from which the ( $\text{ֿ}$ )-form alone certainly occurs,'—they would at least have touched upon the important point really involved. We could not have contradicted such a statement, even if we had wished to do so. For]

( $\zeta$ ) We find sometimes  $\text{ֿ}$  in a Future form, where it is either entirely due to Euphony (Pt. I, § 72,  $\gamma$ ), or it is the only trace remaining of a ( $\text{ֿ}$ )-form. Thus, from the Root  $\text{נשק}$  we find  $\text{נִשְׁקֶה}$  (1 s. Fut. *K.*, w.  $\text{ה}$  at the end) I K. xix. 20; but elsewhere the Future from this Root has the ( $\text{ֿ}$ )-form as in  $\text{יִשְׁק}$ ,  $\text{תִּשְׁק}$ , etc.\* And so from the  $\text{לע}$  Roots  $\text{פִּשַׁע}$  and

and this supposition is better than that of the above-mentioned mixture. But the assertion cannot be made good. And it does not touch the very similar case of the word  $\text{הִרְבִּי}$  in which we find the  $\text{ֿ}$  (in place of  $\text{ֿ}$ ) although there is no  $\text{ה}$  preceding. This however is asserted to be because of the following  $\text{ה}$ .

Euphony may indeed have been *partly concerned* in the occurrence. But we cannot credit it with the whole concern in these particular instances.

\* For some Verbs having both the ( $\text{ֿ}$ ) and the ( $\text{ֿ}$ ) forms see § 162 (*b*).

שמע we find אֲשַׁעֲהָ (1 s. Fut. *K.*, w. ה at the end) Is. xxvii. 4, and וְאִשְׁמְעָהּ (1 s. Fut. *K.*, w. ו Convers.) Dan. viii. 13 in some copies.

In these, some impute the ׀ wholly to Euphony,—as also the following.

Note (i.) The ׀ occurs some few times in such forms from Verbs 'Fut. (—)'; thus in the 1 s. Fut. *K.* w. ה fr. שִׁקַּט and fr. שָׁקַל, viz. אֲשַׁקֹּטָה Is. xviii. 4 and וְאִשְׁקֹלָהּ Ezra viii. 25, where there is in each a 'ו superfluous,'—from אֲשַׁקֹּט and אֲשַׁקֹּל. But

(ii.) N.B. The Student should never write such forms.

(iii.) Somewhat less rare is the occurrence of ׀ in some Verb-forms that have Pron.-Affs.; thus from הִדָּה we find in Nu. xxxv. 20 יִהְדָּפְנוּ (i.e. הִדָּה *K.* Fut. 3 s. *m.* with Aff. *him*), and in Josh. xxiii. 5 יִהְדָּפֶם (i.e. הִדָּה *K.* Fut. 3 s. *m.* with Aff. *them m.*); also

From יִסַּר we find in Hos. x. 10 וְאִסָּרֶם [i.e. אִסַּר *K.* Fut. 1 s. (comp. § 195, e & § 212) with ו pref. and Aff. *them m.*];

and a few others which will be given in the 'Analytical Index.'

(η) (i.) The Student will have observed that the '— of the *Hiph-Il* Voice stands in הִקְשִׁיבָה Imper. 2 s. *m.* w. ה [§ 141 (γ, ε)] fr. קָשַׁב, and in אֲזַבִּירָה Fut. 1 s. w. ה [144 (a)] fr. זָכַר;—and so also in אֲזַבִּירָה Fut. 1 pl. w. ה fr. זָכַר.

- (ii.) With the exception of such *Hφ.* forms,—and except also the Pause-forms of other Voices,—

When the Verb-form has at the end of it the ה of § 141 (γ), or § 144, the Vowel is dropped from the 2<sup>d</sup> Rt-letter in the case of 'Full' Verbs, and of Verbs א פ א and פ' פ' and פ'. For 'Full' Verbs, see the examples in § 141 (γ), and in § 144; and so<sup>1</sup> in the Imperative forms

אָכְלָהּ & אָסְפָה corresponding to אָכַל & אָסַף  
fr. אָכַל & אָסַף,

נִשְׁבָּה & נִשְׂאָה corresponding to נִשַׁב & נִשַּׂא (or נִשַּׂא)  
fr. נִשַׁב & נִשַּׂא;

and similarly in Future forms (1 s. & 1 pl.)

from such Roots, as in

נִשְׁבָּה & נִשְׁבֵּה fr. נִשַׁב, אָכְלָהּ & נִאֲכָלָהּ fr. אָכַל, אֲשַׁבֵּה & אֲשַׁבֵּה fr. יִשַׁב,  
and נִפְלָהּ & אֲפִלָּהּ fr. נָפַל. But

- (iii.) We find the following אֵל Verb-forms,

(a) רָפְאָה (Ps. xli. 5) Imper. *K.* 2 s. *m.*, w. ה at the end, fr. רָפֵא,

(b) \* וְאִקְרָאָה (1 S. xxviii. 15) Fut. 1 s., w. ו Con- vers. & ה at the end,

in which the 2<sup>d</sup> Rt-letter has ׀, as in the forms רָפֵא and וְאִקְרָא without the ה.

\* We find sometimes ה׀ thus instead of the more usual ה־ at the end of a word. So in וְיִשְׁנֶנָּה (Ps. xx. 4) *Pr.* Fut. 3 s. *m.* fr. יִשַׁן [comp. § 144 (γ & δ)]. So also in וְהִזְרִיחַ (Is. lix. 5) *K.* Partic (2) s. *m.* fr. וְזָרַח—like קָוַם in Tab. XX—with the pref. ו and the ה of § 98. So too in וְלִנְיָהּ (Zech. v. 4) *K.* Past 3 s. *m.* fr. לִין (§ 226), and in רָעָה (as in some Bibles, but רָעָה in others, w. ה־, Prov. xxiv. 14) *K.* Imper. 2 s. *m.* fr. רָעָה.

[The word רָעָה, as it stands in some Bibles in Prov. xxiv. 14, is by some taken as a Noun 'i.e.' "knowledge of,"—as in the E.V.]

This is very rare. But

Note. In some Noun-forms also the  $\text{־}$  is not dropped before  $\aleph$ ; thus we have  $\text{הַטָּאִים}$  from  $\text{הַטָּאִים}$ , instead of a form corresponding to  $\text{מַלְכֵיכֶם}$  from  $\text{מַלְכִים}$  (the great Rule of § 59 even being broken so as to retain the  $\text{־}$  before  $\aleph$ ). So also from  $\text{הַטָּאִים}$  we have the Construct-form  $\text{הַטָּאִי}$ ,—in which the penultimate vowel ( $\text{־}$ ) is retained,\* instead of being dropped as it is in  $\text{מַלְכֵי}$  from  $\text{מַלְכִים}$ .

Similarly, [from  $\text{מוֹצְאִים}$ ] we have  $\text{מוֹצְאֵיהֶם}$  and  $\text{מוֹצְאֵיהֶן}$  and the Construct form  $\text{מוֹצְאֵי}$ ; and so  $\text{מוֹצְאֹתַי}$  from  $\text{מוֹצְאֹת}$ .

N.B. Such a  $\text{־}$  however is sometimes dropped in accordance with the Rules of § 59 and § 56 (i), as in  $\text{תּוֹצְאֹתַי}$  &  $\text{תּוֹצְאֹתֶם}$  from  $\text{תּוֹצְאֹת}$ , and in the Construct form of it—*viz.*  $\text{תּוֹצְאֹת}$ .

- (θ) The  $\bar{a}$ -form of Fut. *K.* was just mentioned in the 'Note' at the end of § 141 (a), and as an example there was given  $\text{יִשְׁפּוֹטֶנּוּ}$  (Ex. xviii. 26) *K.* Fut. 3 pl. *m. fr.*  $\text{שָׁפַט}$ —for which the usual form is of course  $\text{יִשְׁפָּטוּ}$  (p.  $\text{יִשְׁפָּטוּ}$ ).

[Obs. In some Bibles the Accent of  $\text{יִשְׁפּוֹטֶנּוּ}$  is put on the penultima (perhaps for the sake of having the Accent 'drawn back' as in Pt. I, § 46). But the Accent should be on the last syllable, as it is in other Bibles, and as we have given it above.]

\* Sometimes the  $\text{־}$  is retained also before  $\gamma$ . Thus in  $\text{מִצְעֵי}$  [Construct form of  $\text{מִצְעִים}$ ] in Mi. i. 6. But

N.B. The  $\text{־}$  of  $\text{נִטְעֵים}$  is dropped in the Constr. form  $\text{נִטְעֵי}$  Is. xvii. 10—as in Tab. X, 4.

So we have in Ruth ii. 8 תַּעֲבֹרִי K. 2 s. *f.* fr. עָבַר—  
for which the ordinary form would be תַּעֲבֹרִי.

So, with a Pron.-Aff., we have in Prov. xiv. 3  
תִּשְׁמְרוּם K. Fut. 3 s. *f.* (some say 2 s. *m.*) w. Aff.  
*them m.* fr. שָׁמַר.

N.B. The ך of the 2<sup>d</sup> Rt-letter is seen to be unaccented in all these instances. This is in favour of the ך being in each instance of *somewhat* the same class as the ך by the side of the ך in the ך of (ז, i) above [comp. Pt. I, § 22 (latter part), and § 14, N.B.].

- (4) Rarely, what is usually the form of the 2 pl. *m.* of the Fut. seems to be used for the 3 pl. *f.*—Thus in Ez. xxxvii. 7 וְהִתְקַרְבּוּ עֲצָמוֹת \* *and bones came-near*. So the word תִּבְטְחוּ in Jer. xlix. 11 is mostly rendered as 3 pl. *f.*, *let them (f.) trust*; but the word might very well be rendered literally *ye (m.) should trust or must trust*:—thus, “*Leave thy fatherless-children, I-will-serve alive; and as for thy widows, ye-must-trust in Me.*” The other rendering is however more natural, it may be.

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\* This might perhaps be rendered literally “*and ye-came-together, O bones*”; for the Noun עֲצָם *bone* (pl. עֲצָמוֹת and עֲצָמִים), though almost always Fem.,—and so in this Chapter,—yet is sometimes Masc., as in Ez. xxiv. 10, Job xxx. 30. But the other may certainly be claimed as the more natural rendering.

In this Section V of the Appendix we have hitherto dealt mainly with Verb-forms of the KAL Voice,—only mentioning a few others as occasion offered or seemed to require. We will conclude this Section with a brief mention of some Verb-forms of the other Voices,—

## NIPH-ĀL.

(6) (a) The following are the passages in which we find the instances of the **נִפְעַל** form of Infin. Absol. *Nφ*. which are given in Note (d) on Tab. XIV.

**נִכְסַף נִכְסַף נִכְסַף** *thou didst greatly long*, Gen. xxxi. 30,

**אִם נִלָּחֵם נִלָּחֵם** *or did he at all fight?* Ju. xi. 25,

**נִשְׂאָל נִשְׂאָל** *David earnestly asked*, 1 S. xx. 6 & 28,

**וְנִשְׁלַח סְפָרִים** *and letters were sent*, Esth. iii. 13

[comp. p. 78, Obs. (γ)];

to which we may now add the following, which is cited with those above by R. D. Kimkhi,

**אֵךְ נִגְוָף נִגְוָף הוּא** *surely he is quite smitten*, Ju. xx. 39.

In these instances the **נִפְעַל** form stands, for emphasis, before the *Nφ*. PAST,—with the exception of the passage from Esther, in which the Infinitive is used alone (the ‘Infinitive’ in place of a ‘Finite’ part of the Verb, as some say. Comp. Note (†) on p. 78).



Note (i.) Similarly נִתְתוּם Esth. viii. 8, נִהַפּוּךְ Esth. ix. 1, and נִעְתוּר 1 Chron. v. 20, may be (as some say) Infin. Absol. *Nφ.* of this form. They may however be (as others say) forms of the Past Tense 3 s. *m.* *Nφ.*, or of the Participle *Nφ.* s. *m.*

There is no valid reason against their being unusual Participle forms. So R. D. K. in his Lexicon takes the first one, and so the second one may very well be. [Perhaps they are best taken to be—one of them Infin. Absol., another of them the Past 3 s. *m.*, and the other one Partic. s. *m.*]

(ii.) נִחַבָּה Jer. xlix. 10 is given by R. D. K. as Infin. “like to the Past” of *Nφ.* (for נִחַבָּה) from חַבָּה.\* But it may very well be the Partic. s. *m.*,—the particular form of the so-called ‘Substantive Verb’ to be supplied in English being here the Infin. ‘to be,’ so that the passage may run thus: “and he shall not be able to be hidden (or a hidden-one).”

(β) The *Niph.* ‘Infin. Absol.’ form הִפְעֵל is the form also of the ‘Infin. Constr.’ and of the ‘Infin. with prefixes,’ and it is the form of Infinitive which receives the Pron.-Affs. But

N.B. This form of ‘Infin. Absolute’ is not used with a PAST Tense or a PARTICIPLE for the purpose of giving Emphasis.

\* He gives it also as either ‘*Nφ.* Past or Infinitive’ of חַבָּה.

- (γ) So also the Absolute forms הַנְּתוֹן and הַאֲבֵל in Note (d) on Tab. XIV are used before a Future. And so also הַאֲסֵף before יֵאָסֵף in 2 S. xvii. 11, and הַאֲדָרֵשׁ (with א instead of ה, —probably, as R. D. K. says, to avoid having to pronounce ה twice consecutively) before אֲדָרֵשׁ in Ez. xiv. 3.

Note. The rare form בְּהִנְדִּיף, Ps. lxviii. 3, is generally taken as a form of Infin. Constr. *Nφ.* corresponding to the form הִפְעֵל. It may have been modified to suit the form of הִנְדִּיף following.\* It may also be a 'Compound form' made up of the *Nφ.* Infinitive and the *K.* Infinitive (בְּנִדִּיף) mixed together. Comp. pp. 177 & 178.

- (δ) We mentioned in Note (†) on p. 79 the dropping of the ה of the Infin. *Nφ.* form הִפְעֵל after a prefix sometimes, as in בְּעֵטָה for בְּהֵעֵטָה Lam. ii. 11. So we have בְּהִרְגוּ for בְּהִרְגוּ Ez. xxvi. 15 (with ׀ before the *unaccented* † ה). And so the ה is dropped in לְעֵנַת for לְהֵעֵנַת Infin. *Nφ.* fr. עֵנָה Ex. x. 3, and לְרֵאוֹת for לְהֵרֵאוֹת Infin. *Nφ.* fr. רָאָה.

- (ε) Instead of נִגְדַע (3 s. *m.* Past *Nφ.*, fr. גִּדַע), some Bibles have נִגְדַע with ׀ in Jer. l. 22—a form like נִחְמַר, נִעְדַר, etc.

\* The Dag. Lene of the ה forbids us to say merely that the form is deduced directly from הִנְדִּיף by dropping the penultimate vowel. But the form הִנְדִּיף, or הִנְדִּיף, so obtained, may perhaps have been altered into בְּהִנְדִּיף in order to suit the subsequent הִנְדִּיף.

† The ׀ in the Bible here is reckoned only as a *Metheg*,—see Pt. I, § 44 (e).

(ξ) The  $\text{ֿ}$  of the *Nφ*. Partic. is generally retained in the Sing. fem. and the Plu. masc. & fem. [*'App<sup>x</sup>* (B) to Tab. XIV' (β)]. But, as R. D. K. observes, we find also, with Shva in place of that  $\text{ֿ}$ ,  $\text{נִהְפָּאִים}$  (Josh. x. 17) *Nφ*. Partic. pl. *m.*, and  $\text{נִמְצָאִים}$  (Ez. xx. 30 & 31), and  $\text{נִמְצָאִים}$  in  $\text{הִנְמָצְאִים}$  (Esth. i. 5, besides 1 S. xiii. 15 and several other passages). But there is also  $\text{הִנְמָצְאִים}$  (Ezr. viii. 25), and  $\text{נִמְצָאִיךָ}$  (Is. xxii. 3), and  $\text{הִנְמָצְאָה}$  and  $\text{הִנְמָצְאָת}$ .

(η) The  $\text{ֿ}$  is sometimes replaced by, or resolved into, '— followed by *Dagesh*'; thus in \* $\text{נִכְבְּרִי}$  *Nφ*. Partic. pl. *m.* 'i.e.' and  $\text{נִכְבְּרִיהָ}$  *Nφ*. Partic. pl. *m.* w. Aff. *her*,—but  $\text{נִכְבְּרִים}$  pl. *m.* &  $\text{נִכְבְּרוֹת}$  pl. *f.*,— $\text{נִכְבְּרִיהֶם}$  pl. *m.* w. Aff. *their* (*m.*).

(θ) It is hardly necessary perhaps to call the Student's attention to the following differences:—

(i.)  $\text{נִפְקַד}$  *Nφ*. Past 3 s. *m.* } (but, in Pause, each of  
 $\text{נִפְקָד}$  *Nφ*. Partic. s. *m.* } them alike is:  $\text{נִפְקָד}$ .)

$\text{נִפְקָד}$  Constr. form of *Nφ*. Partic. s. *m.*

(ii.)  $\text{נִפְקְדָה}$  (p.  $\text{נִפְקְדָה}$ ) *Nφ*. Past 3 s. *f.*,

$\text{נִפְקָדָה}$  (in Pause the same) *Nφ*. Partic. s. *f.*

\* Thus it is in Is. xxiii. 8 & 9. In Prov. viii. 24  $\text{נִכְבְּרִי}$  is given in some Bibles; but the word should be either  $\text{נִכְבְּרִי}$  as it is given in some (which is *irregular*), or  $\text{נִכְבְּרִי}$  as it is given in others.

## PĪ-ĒL.

- (7) (a) R. D. Kimkhi calls attention to the following forms of the INFIN. PĪ,—besides the ordinary form פִּקֵּד,—viz.
- (i.) פִּקֵּד\* (like the Past 3 s. m.), in the נִאֲזַן נִאֲזַת of נִאֲזַן 2 S. xii. 14, and הִלִּיץ † Lev. xiv. 43;
- (ii.) פִּקְרָה (i.e. the ordinary form פִּקֵּד, with the ה־ of § 137, 4, iii.), in וּפְרָה Ps. cxlvii. 1 and לְיִסְרָה Lev. xxvi. 18;
- (iii.) פִּקֵּד\* in יִסֵּר Ps. cxviii. 18 and קָנָא 1 K. xix. 14 and רָפֵא Ex. xxi. 19,—
- (iv.) פִּקֵּד\* in the יִסֹּד of לְיִסֹּד ‡ [for לְיִסֵּר] 2 Chr. xxxi. 7. But, as he adds, this may be the Infinitive *Kal*—for לְיִסֹּד, like לְיִסֵּר Is. li. 16, the *Short-kh̄h̄irik* followed by *Dagesh* being instead of the *Long-kh̄h̄irik*. The *Dagesh* may however be (as some think) merely a *Euphonic Dagesh* [Pt. I, § 70 (2)].

\* Used here as a 'form,'—instead of the *proper* one fr. פִּעֵל, for reasons too plain to need mention.

† Some however take this to be PAST PĪ. 3 s. m.—the ordinary form. The rendering of אָחַר הִלִּיץ would then be "after [that] he hath taken away," as in the E.V., comp. אָחַר הִפָּח Jer. xli. 16. But the הִקְצוּת (INFIN. Hφ. fr. קָצַח, with ה־ in place of the usual ה־), and הִטוּת (INFIN. Aφ. fr. טוּחַ), in the same verse, may be taken to support R. D. K.'s opinion.

Note (i.) אָחַר may be followed by the Infinitive, as well as אָחַר־י. So אָחַר שֶׁלָּח Jer. xl. 1, etc.

(ii.) So אָחַר דָּבָר Job xlii. 7, after אָחַר, may be PAST PĪ. 3 s. m. as some give; or it may be the Infinitive PĪ. as above (with ה־ in place of —) as some give it in Ex. vi. 28, D. iv. 15, and Hos. i. 2; or it may be the Noun דָּבָר (Jer. v. 13) 'i.e.,'—like תִּבְלָה and קִטְר and שֶׁלֶם.

‡ A Contraction somewhat similar to that mentioned in § 8 (a). Although the ה־ is allowed to *remain standing* here, it has lost its power, and the case is one of Pt. I, § 12, N.B. So the Construct Noun יְקָחַת Gen. xlix. 10 occurs (with the ה־ of § 4) in the contracted form לְיִקְחַת (for לְיִקְחַת) Prov. xxx. 17—where some however give לְיִקְחַת badly.

(v.) פִּקְרָת (instead of פִּקְרָה, see (ii) above) in בְּצִדְקָתָהּ already mentioned [p. 323 (κ)].

Note. It is very unusual for a Verb whose 3<sup>d</sup> Rt-letter is ה *Quiescent* to have an Infin. Constr. PĪ-ÊL of the form פִּקְרָה. But וַיְחַבֵּי (Hos. vi. 9) is such\* an unusual form of the Infin. Constr. PĪ-êl w. ו (and) & כ (as) prefixed, fr. חָכַה.

(β) (i.) As was mentioned in Note (e) on Tab. XIV, the PĪ-ÊL PAST 3 s. m. has

(a) sometimes — to the 2<sup>d</sup> Rt-letter, as in אָבַר  
2 K. xxi. 3, †—and

(b) sometimes — to the 2<sup>d</sup> Rt-letter, as in דָּבַר  
and וְכַבֵּם often (though † דָּבַר and § כַּבֵּם occur ||), and in וְכַבֵּר often.

\* The form וַיְחַבֵּי is in principle the same as חָכַה (the only difference being that it has ' *Quiescent* in place of the ה *Quiescent*). And חָכַה agrees in form with פִּקְרָה, which is the SAME FOR THE CONSTRUCT AS FOR THE ABSOLUTE Infinitive PĪ-êl. The usual form is חָכַה for the Infin. Constr. PĪ. of such Verbs ל'ה. R. Abraham ben Ezra, in his Commentary on Hos. vi. 9, cites as a similar instance (of the פִּקְרָה form of the Infin. PĪ. from such a Verb ל'ה) לְכַלֵּא Dan. ix. 24 fr. כָּלַה,—with א, like the ' here, in place of the Quiescent ה. There is also לְכַלֵּה 2 Chron. xxiv. 10.

† (i.) So in אָחַר fr. אָחַר, אָרַשׁ fr. אָרַשׁ, אָבַר fr. אָבַר, etc.,—in which the Compensation is made for the Dagesh of the 2<sup>d</sup> Rt-letter; and

(ii.) So in לָהַט fr. לָהַט, לָהַט fr. לָהַט, etc.,—in which the Compensation is not made for the Dagesh of the 2<sup>d</sup> Rt-letter.

‡ This form, from the Root וְכַר, may be said to be only used 'in Pause,' or 'as a Pause-forma not in Pause' (§ 167, 2).

§ Once with the Accent —, and once with the Accent —.

|| Of this form (פִּקְרָה) are, of course,

(i.) בָּאָר, בָּרַח [Nu. xxiii. 20, Ps. x. 3], כָּאֵן, etc.,—in which the Compensation is made for the Dagesh; and

(ii.) בָּעַר, בָּהֵן, בָּאָר, etc.,—in which the Compensation is not made for the Dagesh.

- (ii.) Instead of the  $\text{ֿ}$  of the 2<sup>d</sup> Rt-letter in the form  $\text{פֿקֿד}$ , Verbs  $\text{נֿל}$  have of course  $\text{ֿ}$  in the open syllable  $\text{נֿֿ}$  [comp. Obs. XXIII on p. 185]. So, as R. D. K. cites,  $\text{נֿשֿא}$  (*Pl.* Past 3 s. *m.* fr.  $\text{נֿשא}$ ) 1 K. ix. 11 & Am. iv. 2 and  $\text{נֿפֿא}$  Ps. cxliii. 3 and  $\text{מֿלא}$  Jer. li. 34.

Note. From  $\text{נֿשא}$  we have also the ordinary form  $\text{נֿשא}$  (*Pl.* Past 3 s. *m.*) 2 S. v. 12, and from  $\text{מֿלא}$  the form  $\text{מֿלא}$  several times. Some Verbs  $\text{נֿל}$  have only the ordinary ( $\text{ֿ}$ )-form, as might be expected.

- (iii.) When the 2<sup>d</sup> Rt-letter is either  $\text{ס}$  or  $\text{ה}$  or  $\text{ח}$  or  $\text{ע}$ , any Moving *Shva* of the 2<sup>d</sup> Rt-letter must take a Compound form; thus,

(a)  $\text{מֿאֿנו}$ ,  $\text{מֿאֿנה}$ , etc.,—in which the Compensation is made for the Dagesh of the 2<sup>d</sup> Rt-letter,—  
and

(b)  $\text{נֿאֿצו}$ ,  $\text{מֿרֿה}$ ,  $\text{שֿחֿתו}$ , etc.,—in which the Compensation is not made.

Note. It is but rarely that the 1<sup>st</sup> Rt-letter takes  $\text{ֿ}$ , before  $\text{ֿ}$  under the 2<sup>d</sup> Rt-letter, as in  $\text{אֿחֿרו}$  (*Pl.* Past 3 pl., fr.  $\text{אֿחר}$ ) Ju. v. 28, and  $\text{יֿחֿמתֿני}$  (*Pl.* Past 3 s. *f.*, w. Aff. *me*, fr.  $\text{חֿמה}$ ) Ps. li. 7.

- (γ) For some *Pl.* Participle forms which vary from the ordinary forms see above [4 (η, iv) & (θ), p. 330].

- (δ) As in (a, i) so also in the Imper. 2 s. *m.* PĪ-ĒL the 2<sup>d</sup> Root-letter has sometimes — [thus פִּקֹּד], instead of the usual form פִּקֹּד (or פִּקֹּד when unaccented). So in פִּלַּג Ps. lv. 10, and so in וְקָרַב Ez. xxxvii. 17 and בְּהִרָר Job xxxvi. 2.

These forms are represented by the (ק) by the side of the form פִּקֹּד in Tab. XIV.

- (e) So in the Pz. Fut. 3 & 2 pl. *f.*, the forms תַּעֲבֹסְנָה Is. iii. 16 and תִּנְאֲפְנָה Hos. iv 13 & 14 and תִּרְטֹשְׁנָה Is. xiii. 18 (with —\* under the 2<sup>d</sup> Rt-letter) are represented by the (ק) by the side of the form תַּפְקִינָה in Tab. XIV.

Note (i.) The — to the 2<sup>d</sup> Rt-letter, as in תִּפְלֹחְנָה Job xxxix. 3, etc., is usual before a Guttural 3<sup>d</sup> Rt-letter; comp. Tab. XVI (3) 'Note.'

- (ii.) The form וְתִהְיֶלְלֵנָה Ez. xiii. 19 (with — under the 2<sup>d</sup> Rt-letter) is not represented in Tab. XIV, on account of its rarity.

- (iii.) וְאֵעֲנָה 1 K. xi. 39 is for וְאֵעֲנָה Pz. Fut. 1 s. fr. עָנָה w. ו pref. The א dropping its — becomes Quiescent in the — of the ו, as in וְאֵרְנִי (for וְאֵרְנִי etc., p. 2, Note (‡)). This is not usual in the case of the Pz. Fut 1 s. with ו.

\* R. D. K. mentions these as occurring IN PAUSE. They would then come under § 165 (I, δ). [Hos. iv. 14 would come under § 167 (II, ).]

(ξ) The Dag. F. of the 2<sup>d</sup> Rt-letter is often omitted over Shva, as in אָהֶלֶל *Pi. Fut. 1 s.* (i.e. אָהֶלֶל, with ה) etc.;\* and the Moving Shva of the 2<sup>d</sup> Rt-letter has sometimes a Compound form, as in וְתִאֲלָצֶהוּ *Fut. Pi. 3 s. f. fr.* אֲלִיץ, w. ו pref. and Aff. *him*, Ju. xvi. 16,—comp. Pt. I, § 72 [Note (\*, e)].

[(η) It has been asserted by some that when the Dagesh F. (for the *Pi.* & *Pū.*) is omitted as in (ξ) from the 2<sup>d</sup> Rt-letter, the preceding vowel is moreover sometimes lengthened even when the 2<sup>d</sup> Rt-letter is not one of the five letters אהרהער. In theory this might very well be true, and we might be glad to find some *sure* examples † of it. We do not know of

\* So in בְּמִנְחָו *Infinit. Pi. fr.* קָנָה, w. כ pref. and Aff. *his*, Nu. xxv. 11,

מָלָא *Past Pi. 3 pl. fr.* מָלָא, Num. xxxii. 11 & 12,

קָנִיאָנִי *Past Pi. 3 pl. fr.* קָנָה, w. Aff. *me*, Deut. xxxii. 21,

וְיִפְּלֵטָא *Partic. Pi. Sing. m. fr.* פִּלַּט, with ו pref. and י־ at the end (§ 139, e, and p. 232), 2 S. xxii. 2. The word is there unaccented; but in Ps. xviii. 3 the ל has its Dagesh, and the word is accented),

בְּבִקְשֶׁנָּה *Fut. Pi. 2 s. m. fr.* בָּקַשׁ, w. Aff. *it (f)*, Gen. xxxi. 39, etc. etc.

† As examples of this we might fairly claim בְּהִתְלַל [*for* בְּהִתְלַל *Infinit. Pi. w. כ pref.*] and תְּהִתְלֶלוּ or תְּהִתְלֶלוּ [*for* תְּהִתְלֶלוּ 2 pl. *m. Fut. Pi.*] Job xiii. 9, and so יְהִתְלֶלוּ or יְהִתְלֶלוּ [*for* יְהִתְלֶלוּ 3 pl. *m. Fut. Pi.*] Jér. ix. 4,—like וְיִתְלַל 3 s. *m. Fut. Pi.*, 1 K. xviii. 27,—if indeed הִתְלַל be supposed to be the Root of all these words. The Dagesh in the ל of תְּהִתְלֶלוּ and יְהִתְלֶלוּ, as given in good Editions, is then Euphonic. So too הִתְלַל [*for* הִתְלַל 3 s. *m. Past Pi.*] in בְּיִ הִתְלַל Gen. xxxi. 7, and הִתְלַל [*for* הִתְלַל 2 s. *m. Past Pi.*] Ju. xvi. 10 & 13 & 15. But,

If, instead, the Root is תִּלַּל (as some say), the ה of תְּהִתְלֶלוּ and יְהִתְלֶלוּ is the *Hφ.* pref. ה appearing as in 9 (e, i) below. Then the Dagesh belongs of right to the 3<sup>d</sup> Rt-letter ל, to represent the 2<sup>d</sup> Rt-letter. Then also the form וְיִתְלַל 1 K. xviii. 27 may be said to be for וְיִתְלַל [or יְתַל, like יָסַב Tab. XXI] the י being resolved into



any such examples. One example of it there would be if we could adopt a doubtful reading (mentioned by R. D. K.) of the word מִאֲסָפִי Is. lxii. 9. Another reading of this word (also mentioned by R. D. K.) would make it of the פִּעַל form—see Note (A) below].

## PŪ-ĀL.

(8) (a) In the PŪ-ĀL Voice the 1<sup>st</sup> Rt-letter has sometimes  $\text{־}\delta$  in place of the usual  $\text{־}$ ; thus R. D. K. cites \*כָּרַת (Ez. xvi. 4) Past *Pū*. 3 s. *m.* fr. כרת, †שָׁדְדָה (Na. iii. 7) Past *Pū*. 3 s. *f.* fr. שָׁדַד, כָּלָה (Ps. lxxii. 20) Past *Pū*. 3 pl. fr. כלה, and similarly כָּסַף (Ps. lxxx. 11) fr. כסה,—and a little earlier he cites the *Pū*. Participle forms מִאֲדָרָם s. *m.* (Na. ii. 4) and מִאֲדָרַיִם pl. *m.* (which last occurs in Ex. xxv. 5 and in four other places in Exodus).

(β) To the *Pū*. Participle forms without the מ, which were mentioned above [4 (θ), p. 330], we may add here מוֹרֵט (Is. xviii. 2 & 7), which is supposed to be such a *Pū*. Partic s. *m.* for מִמּוֹרֵט from מרט. We may

---

— followed by *Dagesh*. Some may however prefer to say that this latter form is 'borrowed' from a Root התל.

Also, if the Root is תלל, תִּלְתֵּל is the regular Infin. *Hφ*. (like כָּתַב fr. סבב) with ב pref., and תִּלְתֵּל 3 s. *m.* Past *Hφ*. (like חָסַב fr. סבב); and הִתְלַף is "borrowed" in form from an unused Root [תול].

\* For the *Dagesh* in the ר, comp. Pt. I, § 49 [latter part of Note (\*)].

† This word occurs once, but שָׁדְדָה (with  $\text{־}$ ) occurs three times and the Pause-form שָׁדְדָה once; also שָׁדְדוּ and שָׁדְדוּ 3 pl., and the Pause-form שָׁדְדוּ 1 pl.

also mention the form  $\text{הַיִּלְד}$  in  $\text{יִלְד}$  (Ju. xiii. 8) which R. D. K. gives as *Pû*, Partic.\* s. m. fr.  $\text{ילד}$  with the ה of § 98.

[He gives also  $\text{יִקְשִׁים}$  (Eccles. ix. 12) as such a *Pû*, Partic. pl. m., without the Dag. F. of the 2<sup>d</sup> Rt-letter, and  $\text{מוֹעֵרֶת}$  (Prov. xxv. 19) Partic. *Pû*, s. f. fr.  $\text{מער}$ —in Pause for  $\text{מוֹעֵרֶת}$ †—in which י stands for the  $\text{—}$  instead of this being lengthened into  $\text{—}$  to compensate for the Dagesh.]

(γ) R. D. K. cites  $\text{הִתְבַּרְךְ}$  (Ps. xciv. 20) as a form of Fut. *Pû*. 3 s. m. w. ה Interrog. and Aff. *thee* (m.), fr.  $\text{חבר}$ ,—shortened from  $\text{יְחַבֵּר}$  (for  $\text{יְחַבֵּר}$ ) with an Affix (§ 185, ii). This is a very unusual contraction, but others also explain the word so.

### HIPH-ÎL'

(9) (a) (i.) The HIPH-ÎL INFINITIVE has generally the form  $\text{הַפְקִיד}$  (or  $\text{הַפְקִיד}$ , § 137, 1, d) when Absolute,  $\text{הַפְקִיד}$  when Construct, and when with one of the prefixes  $\text{בבלם}$ , and with Pron.-Affs., and with ה at the end.

\* Some give it as a *Hoph*. Partic. without the כ. But so the י would be on the wrong side of the 1<sup>st</sup> Rt-letter.—For the י before Dagesh in  $\text{הַיִּלְד}$ , compare Pt. I, § 14 (N.B.).

† Some however have supposed that this is for  $\text{מוֹעֵרֶת}$  KAL Partic (1) s. f., the י being replaced by י. Dr. Ewald remarks (Lehrb. der hebr. spr., p. 440) "dies kann nicht Part. Qal" (i.e. *Kal*) "von מער seya."

- (ii.) In a few instances however the form **הַפִּקֵּד** occurs in Construction, as in **בַּעֲשֵׂר \*הַלְוִיִּם** *at-the-tithing-of* (or *taking-tithes by*) *the Levites*, Noh. x. 39,—comp. \***לְעֵשֶׂר** Deut. xxvi. 12 which was cited in § 137 (3. a. v.); and so **בְּהִנְחִיל** Deut. xxxii. 8, etc.

[Note. Very rarely the (י־) -form occurs with a prefix as in **לְהַפִּיר** Zech. xi. 10].

- (iii.) Sometimes the Infin. Absol. *Hφ.* has י־ to the 2<sup>d</sup> Rt-letter,† in place of the usual —. This occurs chiefly in cases of (iv).

- (iv.) Sometimes the prefixed ה of the Infinitive *Hφ.* (Absol. or Constr.) has — in place of the usual י־. Thus R. D. K. cites as Infin. Absol. *Hφ.* the **הַצִּיל** and **הַמְלִיט** of Is. xxxi. 5 [which may however be the ordinary Past-Tense forms, as some take them], and the Verb-forms in **לְמַעַן הַרְגִיעַ הָאָרֶץ וְהַרְגִּיז** Jer. I. 34 [each of which he says however may possibly be a Past Tense], and **הַדְרִיבָהּ** *to thresh*

\* Comp. § 178 [Note (δ)]. The ה of the form **הַעֲשֵׂר** is dropped here, and its vowel is given to the prefix, as in **לְמַלֵּךְ** (for **לְמַלְכִיק**) Jer. xxxvii. 12 [Pt. I, § 12] **לְרִאתְכֶם** (for **לְרִיאֲתְכֶם**, *Hφ.* Infin. fr. **רִאָה** w. **ל** pref. and Aff. *your m.*), etc.;—comp. Note (†) on p. 79.

† As an instance of this it is quite fair to cite **הַעֲבִיר** Josh. vii. 7. But we should observe that as the Infin. there *follows* the Tense, the Infin. is perhaps not quite so much cut off from 'Structural Connection' with the rest of the sentence as it is when it precedes the Tense.

Again, **הָבִין** Josh. iv. 3 is generally taken as Infin. Absol. [so Fürst, Concord. p. 549, and others]. But we ought to observe that the Accentuation in Josh. iv. 3 is against our taking the word **הָבִין** there in the same manner as the Infin. Absol. **הָבִין** in Josh. iii. 17. Perhaps therefore the word **הָבִין** has rather some 'Structural Connection' with what follows it. It is much *easier* undoubtedly to take it in the same manner as the word **הָבִין** in Josh. iii. 17.

*her*\* Jer. li. 33, and הַשְׁמַדָּם † *their (m.) destroying* Josh. xi. 14, and הַשְׁלִכּוֹ ‡ *His casting* 2 K. xxiv. 20; also, under the Verbs לָהּ הַקְצוֹת, Infin. Constr. *Hφ. fr. קצה*—which was mentioned in Note (†) on p. 342.

(v.) Instead of the ה of (iv) there is sometimes ה before a Guttural 1<sup>st</sup> Root-letter. As examples of this R. D. K. cites הַחֲזִיקִי *My taking-hold* Jer. xxxi. 32. He cites also as Infinitives הַעֲבִיר Gen. xlvii. 21 and הַאֲרִיךְ Prov. xix. 11, each of which may very well be Past 3 s. *m.*,—as others give them.

(vi.) We find א (in place of the usual ה) in הַשְׁבִּים (Jer. xxv. 3) *Hφ. Infin. Absol. fr. שָׁבַם*,—for הַשְׁבִּים Jer. xlv. 4 and הַשְׁבֵּם Jer. xxvi. 5. R. D. K. cites also the well-known אָבַרְךָ of Gen. xli. 43, and remarks that some say it is Infin. [Absol. *Hφ. fr. בָּרַךְ*] with ‘interchange of ה with א,’ but adds that one might say that the א is the mark of the 1 s. [Fut. *Hφ.*].

(vii.) (a) Instead of the usual *Hφ.* vowel we find — under the 2<sup>d</sup> Rl-letter in הַפְצֵר (1 S. xv. 23) *Hφ. Infin. fr. פָּצַר* (used as a Noun). This might be both because of the Pause, comp. § 165, I (δ), and for Euphony before the ר.

\* But the rendering “It is time [that] *one had threshed her*” is quite admissible, in accordance with which the word would be the ordinary Past *Hφ. w. Aff. her*.

† Comp. הַשְׁמִידוֹ *His destroying* Deut. xxviii. 48 and הַשְׁמִדְךָ *thy (m.) destroying* Deut. vii. 24.—But there are also הַשְׁמִירוֹ *His destroying* Josh. xxiii. 15 and הַשְׁמִינְךָ *to destroy them (m.)* Josh. xi. 20, etc.

‡ Comp. הַשְׁלִכּוֹ Jer. lii. 3, where some Bibles however have הַ.

- (b) Also in **הִזְכַּרְכֶּם** Ez. xxi. 29 *Hφ.* Infin. fr. **זָכַר** w. Aff. *your (m.)* there is  $\text{—}$  in place of the  $\text{׳}$  of the form **הִמְקִירְכֶם** in Tab. XV (v). This may be said to be for Euphony before the **ר**.
- (β) (i.) The PAST-Tense forms **הִשְׁאַלְתִּירוּ** and **הִמַּתָּם** etc. (with  $\text{—}$  in place of the more usual  $\text{—}$ ) were mentioned in 3 (η) [pp. 325 & 326].
- (ii.) The form **הִעֲבַרְתָּ** was mentioned in Note (‡) on p. 119. Comp. the *Hφ.* Past 3 s. m. **הִעֲלָה** fr. **עָלָה**. [R. D. K. cites both these.]
- (iii.) (a) In 'Full' Verbs the prefix **ה** of the *Hφ.* Past has rarely  $\text{—}$  (in place of the usual  $\text{—}$ ) before a letter other than one of the four **אָהֲרָע** [§ 178]; thus **הִכְלִמְנוּם** (1 S. xxv. 7) *Hφ.* Past 1 pl. fr. **כָּלַם** w. Aff. *them (m.)*.
- (b) So, with **ס** in place of the **ה**—an Aramaism, **׀ִאָּנְאֲלִיתִי** (Is. lxiii. 3) *Hφ.* Past 1 s. fr. **נִאֵל**, in Pause.
- (c) So too, with both **ה** and **ס**, **׀ִהֲאֲוִיִּהוּ** (Is. xix. 5) *Hφ.* Past 3 pl. fr. **וְנָה** w. **ו** pref.,—which is supposed to be mixed up of the two forms, one with **ה** and the other with **ס**, "the **ס** after the manner of the Aramaean tongue and the **ה** after the manner of the sacred tongue," as R. D. K. remarks that some say.

(a) But in Verbs לָה, the ה of the H $\phi$ . Past has  $\text{־}$  in several instances. Thus from גָּלַה we have not only the ordinary forms

הִגְלָה 3 s. m. (וְהִגְלִם) w. ו pref. and Aff. *them m.*),

הִגְלִית 2 s. m., etc., see Tab. XXIII, —

but also הִגְלָה 3 s. m. (w. Aff. *them m.* הִגְלִם).

So from רָאָה there are forms with ה and forms with ה, viz.

הִרְאָה 3 s. m. (w. Affs., *thee m.* הִרְאֶה, *me* הִרְאֵנִי p. הִרְאֵנִי, *them m.* הִרְאִים, *us* הִרְאֵנוּ),

הִרְאִיתָ 2 s. m. (with Affs., *me* הִרְאִיתֵנִי, *us* הִרְאִיתֵנוּ),

once הִרְאִיתִי\* 1 s. (in וְהִרְאִיתִי w. ו pref., Na. iii. 5),—and the 1 s. with Affs., *thee m.* הִרְאִיתֶךָ, *them m.* הִרְאִיתִים and הִרְאִיתִם Pt. I, § 12.

From לָאָה the only H $\phi$ . Past forms which occur are the following—with ה—viz.

הִלְאֵנִי 3 s. m. w. Aff. *me*, הִלְאָתָּ 3 s. f. (contracted, like הִרְצָתָּ in Tab. XXIII), and הִלְאִיתֶךָ 1 s. w. Aff. *thee m.*

So הִחְבֵּאתָּה Josh. vi. 17 (for הִחְבֵּיאָה H $\phi$ . Past 3 s. f.) has ה as in הִעֲתִיקוּ § 178 (i), and an additional ה־ [§ 138, B (ii,  $\beta$ )]. R. D. K. says that it has “two marks of

\* This form (with ה) is, as R. D. K. observes, unusual. The  $\text{־}$  may be said to be a Euphonic irregularity.

the feminine, and so in Nouns **יְשׁוּעָתָה** for **יְשׁוּעָה** and **עֲזָרָתָה** for **עֲזָרָה**; and he adds that the '— of **הַחֲבִיאָה** vanishes in order to lighten the word—because of the reduplication.

- (γ) (i.) The *Hφ.* PARTICIPLE has mostly the ('—)-form, as **מַפְקִיד** etc., in 'Appendix (B) to Tab. XIV.'
- (ii.) The (—)-form of the *s. m.*, as **מַפְקִיד**, occurs as a Noun often; thus **מִבְּתֵשׁ** a mortar (as a means of 'pounding,' fr. **כָּתַשׁ** to pound), **מַפְתֵּחַ** a key (as a means of 'opening,' fr. **פָּתַח** to open). But **מִסְתַּר** in **וַיִּמְסְתֵּר** Is. liii. 3 is taken by many to be a Participle "and as [one] hiding,"—like **מִסְתַּר** in **וַיִּמְסְתֵּר** Is. viii. 17.
- (iii.) The '— is in some few instances altogether dropped as in **מַחְלָמִים** Jer. xxix. 8, instead of **מַחְלָמִים** (fr. **חָלַם**),—in illustration of which R. D. K cites **מְעֻזִּים** 2 Chr. xxviii. 23 (fr. **עָזַר**).
- (δ) (i.) The *Hφ.* IMPER. 2 *s. m.* has generally the (—)-form **הַפְקִיד**.
- (ii.) The — is of course shortened into ־ if the Accent be removed, as in **הַעֲבֹר־נָא** 2 S. xxiv. 10.
- (iii.) In a few instances the 2<sup>d</sup> Rt-letter has —, as in **הַנְחָת** (Joel iv. 11) *Hφ.* Imper. 2 *s. m.* fr. **נָחַת**. So in **הַיִּשָּׁר** (*Kri* for **הַיֹּשֶׁר** *Kthiv*, Ps. v. 9) *IIφ.* Imper. 2 *s. m.* fr. **יָשַׁר**. For the — of **הַרְחֵק** Job xiii. 21, instead of **הַרְחִיק** Prov. iv. 24, etc., the Student may compare § 165 (I, δ) and **הַקְּעֵר** there cited. So

Note. The (—)-form is common before a Guttural 3<sup>d</sup> Rt-letter,—as in הַצֵּלָה, הוֹשֵׁעַ, etc.,—comp. Tab. XVI (3) (B, β).

(iv.) The '— is not dropped but stands in the 2 s. m. Imper. Hφ. with the ה of § 141 (γ), as in הַקְשִׁיבָה there cited.

(v.) The ('—)-form, as הַפְקִיד fr. פָּקַד, may be said (as it is said by some) to stand in a few instances for the IMPER. Hφ. 2 s. m.; thus הוֹפִיעַ Ps. xciv. 1 fr. יַפֵּעַ may be Imper. 2 s. m. (It would thus suit the IMPER. Nφ. at the beginning of the next verse, better than if it were taken to be the PAST Hφ. 3 s. m.)

(e) (i.) The somewhat rare appearance of the ה of Hφ., after the 'אִיתָן' prefix-letter of the Future-Tense, as in יְהוֹשִׁיעַ fr. יֵשַׁע, and in יְהִלִּילוּ fr. יִלַּל,—was mentioned in § 201. So we have also the forms יְהוֹדֶה and אֶהְדָּנָה and יְהוֹדֶה mentioned on p. 282. And similarly, if fr. תִּלַּל\*, יְהַתְּלוּ (for יִתְּלוּ 3 pl. m. Fut. Hφ.) Jer. ix. 4 and תְּהַתְּלוּ (for תִּתְּלוּ 2 pl. m. Fut. Hφ.) Job xiii. 9. Comp. Tab. XXI.

(ii.) For the form יַצֵּלָה, in place of יַצִּלֶּה or יַצֵּלָה, when the 3<sup>d</sup> Rt-letter is Guttural,—see Tab. XVI (3) (B, β).—So ע— in יַעַע for יַעֵעַ & פָּרַע for פָּרַע.

\* As some suppose. See Note (†) on p. 346 for a different account of יְהַתְּלוּ (or יְהַתְּלוּ, as some give it) and תְּהַתְּלוּ (or תְּהַתְּלוּ, as some give it),—as also for the words בְּהַתְּלוּ Job xiii. 9, and הַתְּלוּ (in הַתְּלוּ בִּי Gen. xxxi. 7), and הַתְּלוּ Ju. xvi. 10 & 13 & 15.



(iii.) The י- of the Hφ. Voice-form is sometimes altogether dropped, as in the following instances cited by R. D. K.:—וַיִּדְרְכוּ Jer. ix. 2, וַיִּדְבְּקוּ 1 S. xiv. 22 & xxxi. 2 (and so in 1 Chr. x. 2, but וַיִּדְבְּקוּ in Ju. xviii. 22 & xx. 45), וַיִּעֲשֶׂנוּ 1 S. xvii. 25 (3 s. *m.* Fut. Hφ. fr. עָשָׂר, w. Aff. *him*), and תַּעֲשֶׂרְנָה Ps. lxxv. 10 (2 s. *m.* Fut. Hφ. w. Aff. *it f.*). So fr. כָּתַת we have in Nu. xiv. 45 וַיִּכְתְּבוּ Hφ. Fut. 3 pl. *m. w.* וַי prefix. and Aff. *them (m.)* from וַיִּכְתֹּב as in Deut. i. 44. [Comp. γ (iii), p. 353.]

(iv.) וַאֲעִשֶׂר Zech. xi. 5 is contracted from וַאֲעִשֶׂר (or וַאֲעִשֶׂר) 1 s. Fut. Hφ. fr. עָשָׂר w. וַי prefixed.

N.B. This contraction is very unusual in the case of the 1 s. Fut. w. וַי prefix. But there are instances of other words in which such a Contraction takes place—as in חֲמָאִים for חֲמָאִים, etc.

## HOPH-ĀL.

(10) (a) The הַפְעֵל instead of הַפְעֵל form of the 5<sup>th</sup> Voice was mentioned in § 121. Such forms are the following (cited by R. D. K.): הִשְׁלַךְ Past 3 s. *m.* fr. שָׁלַךְ and הִשְׁלַכְהָ Pause-form of הִשְׁלַכְהָ Past 3 s. *f.*, הִמְלַחַת Past 2 s. *f.* fr. מָלַח (corresponding to the form הִפְקַדְתָּ in Tab. XIV).

(β) With this (י-) form corresponds the (ו-) form in Tabs. XVIII, XX, & XXI.

(γ) (i.) Instead of the (ה) (h)-forms, such as הַיֹּסֵב, מוֹיֹסֵב, יוֹסֵב, etc., in Tab. XXI, there are some which correspond rather with the *Hoph-āl* forms in Tab. XIX, —*i.e.* with Dag. F. in the 1<sup>st</sup> Rt-letter, as in הַמְכּוֹ Job xxiv. 24 *Hoph.* Past fr. מִכַּךְ w. ו pref. (on which R. D. K. writes “it ought by rights to be הַמְכּוֹ, after the form of הַמְכּוֹ, וְהוֹסֵבוּ”!). The form הַמְכּוֹ is like הַגְּשׁוּ fr. נָגַשׁ in Tab. XIX, and so the form might be said to be ‘BORROWED’ from a Verb פָּנַ\*.

So also in the *Hoph.* Fut. 3 s. *m.* יָבַת fr. כָּתַת & יָפַךְ fr. סָכַךְ, and (with ה as in Pt. I, § 14, N.B.) יָסַב in Pause Is. xxviii. 27 fr. סָבַב & the Pause-form יָשַׁר Hos. x. 14 fr. שָׁדַר;—and so in the 2 s. *m.* Fut. *Hoph.* תּוֹשַׁר Is. xxxiii. 1 fr. שָׁדַר.

(ii.) With  $\text{־}\delta$  followed by Dagesh we have הַשְׁמָה (Lev. xxvi. 34 & 35 and 2 Chron. xxxvi. 21), *Hoph.* Infin. fr. שָׁמַם, —w. ה־־, which is said by R. D. K. to be for ה־־ the Affix *her*. This word with ב pref. would be בְּהַשְׁמָה, instead of which we have בְּהַשְׁמָה Lev. xxvi. 43 (*Hoph.* Infin. fr. שָׁמַם).

(iii.) In Job xxi. 5, וְהַשְׁמִי with Dagesh in the ש has been found in some copies instead of the הַשְׁמִי which is given in the best editions. The Student must not confuse these two words. הַשְׁמִי would

\* Similarly the Fut. *K.* forms יָסַב etc., and the Fut. *Hoph.* forms יָסַב etc., in Tab. XXI, may be said to be “BORROWED” from Verbs פָּנַ. Comp. § 243.

be *Hoph.* IMPER. 2 pl. *m.* fr. שָׁמַם [comp. Noto (\*) on p. 87]; but in הַשְׁמִי the  $\text{־}$  is *Long Kaumets* (or 'Broad Kaumets,' as R. D. K. calls it), and this latter word therefore is not a *Hoph-âl* form at all. It is best taken to be Imper. 2 pl. *m.* הִיפְּה־יֵל fr. שָׁמַם,—in somewhat the same sense as the *Hφ.* s. *m.* Partic. מְשָׁמִים fr. שָׁמַם in Ez. iii. 15.

- (iv.) In יִבְתְּוּ (p. יִבְתְּוּ) *Hoph.* Fut. 3 pl. *m.* fr. כָּתַת,—instead of יִכְתְּוּ like יִוֹסְכּוּ in Tab. XXI,—it might be supposed that there is a mixture of the פִּנְ form with the ordinary פִּעְ form. But

Note. In some of the above-mentioned instances it might have been enough to have said merely that the LONG-vowel of the ordinary form is 'RESOLVED' into a SHORT-VOWEL AND DAGESH.

#### HITHPĀ-ÊL.

(11) (a) As was mentioned in Note (*h*, *a*) on Tab. XIV,—

- (i.) The 2<sup>d</sup> Rt-letter often has  $\text{־}$  instead of  $\text{ֿ}$  in the *Hθ.* Past 3 s. *m.*, Imper. 2 s. *m.*, and Fut. 3 s. *m.* etc.,—as is marked in the Table by the (ֿ) given after the ( $\text{־}$ )-forms. Examples are given in that Note.
- (ii.) In Pause the 2<sup>d</sup> Root-letter has  $\text{־}$  in *Hθ*.<sup>\*</sup> Past and Imper. & Fut. forms (except Past 2 pl. *m.* & *f.*). See examples in Note (*h*) on Tab. XIV.
- (iii.) This  $\text{־}$  of the Pause-forms corresponds with the ( $\text{־}$ )-forms of (i).

\* Comp. § 166 (c), N.B. and (d). Also § 245, and Note (iv) on Tab. XXI.

(iv.) Some Roots have (—)-forms, and moreover PAUSE-forms corresponding with the (—)-forms. Thus, fr. הלך we have the (—)-forms הִתְהַלֵּךְ and אֶתְהַלֵּךְ; but in Pause we have the ׀ of the (—)-forms, thus: הִתְהַלֵּךְ׃ & אֶתְהַלֵּךְ׃.

(β) The Dag. F. is sometimes omitted from the 2<sup>d</sup> Rt-letter when this letter has *Shva*, as in וַיִּתְהַלֵּךְ fr. ילך Nu. i. 18, וַתִּתְהַלֵּל fr. הלל Jer. xlix. 4.

(γ) As seen in Note (h, β) on Tab. XIV, the 1<sup>st</sup> Rt-letter has sometimes ׀ (in place of the — followed by *Dagesh*) as in הִתְפַּקְרוּ (3 pl. Past) in place of הִתְפַּקְרוּ, and יִתְפַּקֵּר 3 s. m. Fut. in place of יִתְפַּקֵּר, and יִתְפַּקְרוּ 3 pl. m. Fut. in place of יִתְפַּקְרוּ.

Note (i.) Although these three are the only *Hithp.*\* forms which occur from the Root פקד (those given in the Table being merely general Paradigm-forms), yet we may perhaps admit that it is allowable to assume and assert as some do that the — [of the forms הִתְפַּקְרוּ and יִתְפַּקֵּר and יִתְפַּקְרוּ (which do not occur)] has been lengthened into the ׀ of הִתְפַּקְרוּ׃ and יִתְפַּקֵּר׃ and יִתְפַּקְרוּ׃ (the forms which actually occur), the — followed by *Dagesh* being replaced by this ׀. And,

\* There is also a *Hothp.* form הִתְפַּקְרוּ (3 pl. Past fr. פקד 1 K. xx. 27 and Nu. i. 47, etc. This is sometimes described as a Mixed *Hoph.* and *Hθ.* form.

- (ii.) In support of such an assumption it might be urged that the *Hθ*. forms are generally connected with *Pi-ÊL* forms—as may be seen in Table XIV\* ; and similarly in Tables XX & XXI. But
- (iii.) We are bound to admit also that the reverse may possibly have been the order of the actual process of formation—*viz.* that the  $\text{ֿ}$  of the  $\text{פֿקֿר}$  (or  $\text{פֿקֿר}$ ) &  $\text{פֿקֿר}$  forms may have been resolved into the  $\text{ֿ}$  'followed by Dagesh' of the ordinary forms, and that thus there may have been preserved in these rare forms a hint which may be useful in dealing with the general derivation of Verb-forms from simple forms of the First Voice *KAL*.

[But we may not indulge ourselves in thus theorizing here].

- (δ) The  $\text{ֿ}$  of the 2<sup>d</sup> Rt-letter (in place of the usual  $\text{ֿ}$ ) in some *Hθ*. Past-Tense forms was mentioned under the head of 'SOME PAST-TENSE FORMS,' 3 (*θ*) above [p. 326].
- (ε) For some Pause-forms, with  $\text{ֿ}$  before a 2<sup>d</sup> Rt-letter  $\text{ק}$  bearing  $\text{ֿ}$ ,—and also before  $\text{ק}$ ,—see § 166 (d).
- (ζ) The transposition of the  $\text{ת}$  of  $\text{הת}$  and a 1<sup>st</sup> Rt-letter  $\text{ש}$  † or  $\text{ז}$ ,  $\text{ד}$ , &  $\text{צ}$ ,—and moreover the replacing of

\* The *Pi*. Infu. form  $\text{פֿקֿר}$  is the generally underlying form in the *Hθ*. But the Past and Imper. & Fut. *Hθ*. have not only the  $\text{ֿ}$  of the  $\text{פֿקֿר}$  form, but also the  $\text{ֿ}$  of a  $\text{פֿקֿר}$  form, whence the  $\text{ֿ}$  of the Pause-forms may be said to be obtained.

† For the word  $\text{התשׁוּבָה}$  (fr.  $\text{שׁוּב}$ ) Jer. xlix. 3, see § 246.

the ך by ך after a 1<sup>st</sup> Rt-letter ץ,—with some other *Hθ.* forms,—were considered too important to be reserved for this late position at nearly the end of these 'FURTHER REMARKS ON VERB-FORMS' of which some are of but rare occurrence. This important matter was therefore placed in a special Note on pages 315–318, to which it is sufficient here to refer.

- (7) (i.) The word נִשְׁתַּוְּרָה Prov. xxvii. 15 is generally said to be of 'Mixed' *Nφ.* & *Hθ.* form,—or *Nithpāal*, a Voice-form which is common in Rabbinic, a kind of Passive form of *Hθ.*, or having somewhat the same relation to *Hθ.* that *Nφ.* has to *Kal*.
- (ii.) It is also said by some to be a Past-Tense form 3 s.; but some have said that it is Partic. s. *f.* In each of these last two cases the Accent should be on the last syllable, and so some copies have it. But there is high authority in favour of the Accent being on the Penultima, and also of the word being taken to be the Third Pers. Sing. of the Past Tense. In the מְבַלְלֵי יוֹפִי the word is said to be Past 3 s. *Masc.* (referring to the word בְּלִיָּה), but there is added "or it may be Partic. s. *Fem.*, although the Accent is on the Penult."—which however appears to be at least doubtful.
- (iii.) The word is more generally taken to be 3 s. *Fem.* Past. But
- (iv.) The form is a strange one for the Past 3 s. *Fem.* of a Verb whose 3<sup>d</sup> Rt-letter is ך *Quiescent*, and no

one seems to have thought of explaining how the word can be such a Past 3 s. *Fem.* As such, fr. שוּה, it ought to be: נִשְׁתַּוְּהָ: in Pause for נִשְׁתַּוְּהָ [for נִשְׁתַּוְּהָ—if, as is said, the ׀ is instead of — followed by *Dag.* as in (γ) above]. The shortening of such a form into: נִשְׁתַּוְּהָ is at least strange. It may perhaps be illustrated by the rare form \*תַּתְּפַלְּ: 2 S. xxii. 27, for the: תַּתְּפַלְּ: of the corresponding passage in Ps. xviii. 27. If we may suppose that in ordinary current speech the ת between the פ and the ל of תַּתְּפַלְּ became transposed so as to be pronounced along with the תַּת, and so תַּתְּפַל (the regular contraction for such a word as תַּתְּפַלְּ) was obtained,†—similarly it might be possible for the second ת of נִשְׁתַּוְּהָ: to have become transposed so as to be taken with the previous הַת. But this is not quite satisfactory; and it would not account for the Accent being under the ת in: נִשְׁתַּוְּהָ:, as it is given by high authority in Prov. xxvii. 15.

(v.) A very easy explanation of the word is possible if we may suppose that there is merely a transposition‡ of the ת and the ׀ of: נִשְׁתַּוְּהָ:, which would

\* This is sometimes said to be of the Aramaean form *Ittaphal*. But from פתל we might expect rather תַּתְּפַלְּ. It might however be supposed to be “NORROWED” from a Root פלל. But the Root of the word in Ps. xviii. is פתל. The *Tense form* of each is 2 s. *m.* Fut.

† It will be seen that one of the many *t*-letters in the word is thus got rid of.

‡ There are several instances of such ‘Transposition’ of letters, or ‘*Metathesis*’ as it is called. Thus we have both כִּבֵּשׁ and כָּשַׁב a *lamb*, and both שְׂמֹלֶה and

be the regular Pause-form of the *Nφ*. Past 3 s. *f*. [*i.e.* נִשְׁתַּחֲוֶה] from שוה. The *Nφ*. of this Root does not indeed occur. But perhaps it is not more objectionable to assume an ordinary NIPH-ĀL form with one letter transposed, than it is to assume an extraordinary NITHPĀ-AL\* form—one which as such cannot be satisfactorily explained except with great difficulty.

(vi.) Let it be observed that it is נִשְׁתַּחֲוֶה with the Accent on the Penultima which demands and is so difficult † of explanation.

(vii.) If the word be of *Nθ*. form, the ת stands in the place of the 1<sup>st</sup> Rt-letter ש—in accordance with 'Note I (α, i)' on page 315.—The word therefore belongs to that limited class of Verb-forms in which the Accent is on the syllable to which the FIRST Rt-letter belongs. The great principle

שֶׁלְמָה *a robe*, etc. So in Hos. x. 9 we have עֲלָה instead of the more usual עוֹלָה *wrong*; and so we have both וְעָה Is. xxviii. 19 and וְעָה Deut. xxviii. 25 & Ez. xxiii. 46 (and in a few other places *Art*). So also we have both מִלְתַּעֲוֹת Ps. lviii. 7 and מִתְלַעֲוֹת Job xxix. 17, etc.

Euphony might very well cause the labial ל of נִשְׁתַּחֲוֶה to be removed FROM BETWEEN the two more kindred letters ש and ת. The word נִשְׁתַּחֲוֶה is much more euphonic than נִשְׁתַּחֲוֶה. But this is merely offered as just possible;—we own that we have no authority for the conjecture.

\* Or 'Mixed' *Nφ*. & *Hθ*. Although this is a common form in Rabbinic, it is exceedingly rare in Biblical Hebrew. There is a great weight of authority for taking our word to be of such a *Nθ*. or 'Mixed' *Nφ*. & *Hθ*. form.

† By no means so difficult is נִשְׁתַּחֲוֶה with the Accent on the LAST syllable—as some give the word in Prov. xxvii. 15. This may be *Nθ*. Past 3 s. *m*. fr. שוה [for נִשְׁתַּחֲוֶה], referring then to the Noun דָּלָה;—or it might be *Nθ*. Partic. s. *f*., referring then to אֵשֶׁת. But it is best to adopt the more difficult form—*i.e.* with the Accent

PENULTIMATE.



stated in the case of 'Full' Verbs on page 109 [see 'N.B.' at the foot of that page] may be stated now as a GENERAL PRINCIPLE in the following terms:—

N.B. The accent of most Verb-forms is (where nothing interferes\* with it) on that syllable in which the SECOND Rt-letter is involved or implied, or to which that 2<sup>d</sup> Rt-letter belongs.

Nothing interferes with this Great Principle in the case of the 3 s. *m.* and 3 s. *f.* Past *Nφ*.†, and therefore we should expect the SECOND Rt-letter to be involved in the syllable תָּ of נִשְׁתַּוְּרָה. This would require the form to be one which, using שׁ and ל for 1<sup>st</sup> and 3<sup>d</sup> Rt-letter (§ 117), we might represent by נִתְפַלָּה. This form נִתְפַלָּה can be explained (as 3 s. *f.* Past *Nθ*. or 'Mixed' *Nφ*. & *Hθ*.) only in one or other of the two following ways:—

- (a) It might correspond with such a form as נִתְקַמָּה‡ fr. קוּם. If so, נִשְׁתַּוְּרָה as 3 s. *f.* Past would correspond with a 3 s. *m.* form נִשְׁתַּוְּרָה‡ [as נִתְקַמָּה, 3 s. *f.*, would correspond with a 3 s. *m.* form נִתְקַמָּם], and we should have to suppose that

\* For some cases of interference, see Note (†) on p. 375 below.

† If our word be of 'Mixed' *Nφ*. & *Hθ*. form, the beginning and end are of *Nφ*. form—with the *Hθ*. part in the middle. So in יִרְדָּה, Ps. vii. 6, the beginning and end of the word are of *Kal*, and the middle of *Pi*. form.

‡ This is merely a form. There is no such word.

it is "borrowed" from a Root שׁוּ the 2<sup>d</sup> Rt-letter of which (*i.e.* the first ו) is treated like the ו of קוּם in Tab. XX.\* But as we should thus have to assume for the *Nφ.* Past the unusual form: נִקְמָם † 3 s. *m.*, instead of the usual form in Tab. XX, if we must adopt one or other of the two—*i.e.* either (*a*) or (*b*),—we should prefer to say that

- (*b*) It might correspond with such a form as נִסְתַּבְּהָ ‡ (Pause-form of נִסְתַּבְּהָ †) fr. סִבַּב, the ending of which agrees with that of the usual *Nφ.* forms נִסַּב 3 s. *m.*, נִסְבָּה 3 s. *f.*, in Tab. XX,—which in Pause would be: נִסַּב 3 s. *m.*, נִסְבָּה 3 s. *f.*

Thus our word: נִשְׁתַּוְּהָ would stand for: נִשְׁתַּוְּהָ Pause-form of נִשְׁתַּוְּהָ,—a form "borrowed" from a Root שׁוּ having each ו Consonantal. The Root in ordinary use is שׁוּה.

We have dwelt upon this difficult word at some length, not on account of the interest attached to itself, but for the sake of the opportunity offered by it for calling the Student's attention to some matters of general importance.

We must be content with mentioning some other difficult words more briefly in the ANALYTICAL INDEX, and will now conclude this Section with the following NOTES.

\* This might be illustrated by the form תָּהָה Past *K.* 3 s. *f.* (in תָּהָה Ex. i. 16) which is not obtained directly from the common Root הָה but is "borrowed" from a Root הָה the 2<sup>d</sup> letter of which (*i.e.* the first ה) must for this form be treated as being like the ה in שָׁה whence the 3 s. *f.* Past *K.* is שָׁהָה § 226 (i). And so תָּהָה Partic. *K.* pl. *f.* (Ex. i. 19) must be from הָה, like שָׁהָה from שָׁה § 226 (ii).

† As נִקְמָם, which was mentioned in Note (\*) on p. 160.

‡ This is merely a form. There is no such word.

## NOTE (A).

NOTE ON THE VOICE-FORMS פִּעֵל (or פּוֹעֵל) & פִּעַל (or פּוֹעַל).

(a) (i.) The Voice-form פִּעַל instead of פִּעֵל is common in Verbs which have the same letter for their 2<sup>d</sup> & 3<sup>d</sup> Rt-letter (פִּעַע, Tab. XXII & Obs. XIX on p. 179). Thus as R. D. K. observes "וַיִּמְרָד" (whence וַיִּמְרָד־ Hab. iii. 6) is of the form פִּעַע," i.e. of the פִּעַע Voice-form.

(ii.) The פִּעַע form of the Verbs in (i),—as עוֹלֵל, Past 3 s. m. fr. עָלַל,—Lam. i. 12, is related to the פִּעַע form as the ordinary פִּעֵל is related to the פּוֹעֵל form.

(iii.) So, too, the הִתְפַּעֵל form of the Verbs in (i),—as לְהִתְגַּלֵּל Infin. w. ל fr. גָּלַל, Gen. xliii. 18, etc.,—is related to the פִּעַע form as the ordinary הִתְפַּעֵל form is related to the פּוֹעֵל form. Comp. (ii) on p. 359.

(β) In the case of Verbs עוֹ (Tab. XX), forms such as those in (a) are "borrowed," in place of פִּעַע and פִּעַע and הִתְפַּעֵל forms. [But, if reckoned as from Verbs עוֹ, these are פִּלֵּל and פִּלֵּל and הִתְפַּלֵּל forms—the 3<sup>d</sup> Rt-letter being reduplicated;—thus קוֹמֵם etc., and קוֹמֵם etc., and הִתְקוֹמֵם etc., from קוּם.]

(γ) In the case of "Full" Verbs also, a few פִּעַע and פִּעַע and הִתְפַּעֵל forms occur. Thus,

(i.) From שָׁרַשׁ we have

(a) The פִּעַע form שָׁרַשׁ (Past 3 s. m.) *he hath taken* root, Is. xl. 24, and

- (b) The פָּעַל form שָׁרְשָׁי\* (Past 3 pl., Pause-form) *they are rooted*, Jer. xii. 2.
- (ii.) As other instances of this פָּעַל form, "according to the opinion of some of the grammarians," R. D. K. cites יִדְרַעְתִּי 1 S. xxi. 3 (E.V. v. 2, "*I have appointed*"), Past 1 s. fr. יִדַע, —but he adds, "some say that the י is instead of the ה of the *Hφ*. הִדְרַעְתִּי," — and שִׁפְטָה Ju. iv. 4 *she judged* Past 3 s. f. (which may however very well be the Partic (1) *K*. s. f.). R. D. K. also cites from שִׁפַּט the פָּעַל Partic. מִשְׁפֵּט in לְמִשְׁפָּטִי Job ix. 15 (Partic. s. m. w. ל pref. and Aff. *my*).
- (iii.) בּוֹשְׁטָנִים Am. v. 11 (Infin. w. Aff. *your m.*) is given by some as a פָּעַל form from a Root בִּשַׁם. It is perhaps better to take it (as others take it) to be from the Root בּוֹס. If so, the שׁ is in place of the first ס of the form בּוֹסְטָנִים (*Pi*. or *Po-lél* form of Infin. as in Tab. XX—w. Aff. *your m.*). See R. D. K., and Ben Zev, under the Root בּוֹס.
- (iv.) As an instance of הִתְפַּעֵל form we may cite הִתְפַּעֵשׂוּ fr. גַּעַשׂ (Past 3 pl.), in הִתְפַּעֵשׂוּ Jer. xxv. 16—corresponding to the form הִתְהַלְּלוּ which follows

\* This, so far as form is concerned, might be said to be the usual *Pā-āl* Pause-form of Past 3 pl.—the  $\text{־}$  being lengthened into  $\text{־}$  to compensate for the Dagosh which cannot be received by the ה. But the sense in Jer. xii. 2 requires the word to be taken as above—*i.e.* as a פָּעַל corresponding to the פָּעַל form,—since the פָּעַל שָׁרַשׁ is used in the sense of "*uprooting*," thus וְיִשְׁרָשֶׁךָ Ps. lii. 7 and *He will uproot thee*, *Pf.* Past 3 s. m. w. י pref. & Aff. *thec m.*—and the פָּעַל in the sense of "*being uprooted*," thus יִשְׁרָשְׁנָי Job xxxi. 8 *they m. shall be uprooted*, Fut. *Fā.* 3 pl. m. in Pause.

† Past 3 pl., w. י pref., fr. הִלֵּל.

it,—and, from the same Root, יִתְעַשֶּׂי (Fut. 3 pl. *m.*) Jer. xlvi. 8 although the ordinary form יִתְעַשֶּׂי occurs just previously, in verse 7.

Note. On מִנְאִי (Partic. *s. m.* fr. נִאָּי) Is. lii. 5, R. D. K. writes (Shor. נִאָּי) that “it is properly מִתְנַאֵי,” *i.e.* of this *Hithpo-él* form. He adds however “or it is compounded with the *Pü-äl*.” We prefer this latter. But some object to this, and prefer to consider the word as of *Hithpo-él* form.\*

(δ) (i.) The  $\text{—}$  of the פִּעֵל form is sometimes shortened into  $\text{—}\delta$ ; thus we have the *s. m.* Partic. form מְלוֹשְׁנִי fr. לִשָּׁן with “ $\text{—}$ ” superfluous” (Ps. ci. 5), and with  $\text{—}$  at the end—as in ‘App<sup>x</sup> (B) to Tab. XIV’ (ε). So in יִתְאַבְּלֶהוּ † Job. xx. 26 the  $\text{—}$  is  $\delta$ , and the word may be (as R. D. K. gives it) a פִּעֵל form of Fut. (3 *s. f.* w. Aff. *him*) fr. אָבַל.

(ii.) Some may perhaps think that the rare form יִתְבַּרֵּה in יִתְבַּרֵּה Ps. xciv. 20 (which is usually taken as a shortened form of *Pü-äl* Fut., see above, p. 348, γ) might possibly be a פִּעֵל, or a פִּעֵל, form of Fut.—with  $\text{—}\delta$  in place of the  $\text{—}$ . The ה in Ps. xciv. 20 is of course the Interrogative prefix, and the ך at the end is the Affix for *thee m.* (comp. § 185, ii).

\* It should be observed that R. D. K.’s interpretation (which some object to) is based on the *Hθ* part, and is therefore only all the stronger if the *Pü* part be rejected.

† Some may suppose that this word is connected with the common form יִתְאַבְּלֶהוּ (Fut. *K.* 3 *s. f.* w. Aff. *him*), with the  $\text{—}\delta$  of the form יִתְאַבְּ in place of the  $\text{—}$  of the form יִתְאַבְּ. Some also may suppose that the converse relation is the true one.

- (ε) There are some other פֿעל forms,—for instance, הָרִוּ \*וְהָגוּ Is. lix. 13 (Infin. Absol. fr. הָרָה and הָגָה) and שׁוֹשְׁתִי Is. x. 13 (Past 1 s., fr. שָׁשָׂה = שָׁסָה). It will be sufficient to mention such in the ‘Analytical Index.’
- (ζ) The word נִגְאַלִּי, which occurs in Is. lix. 3 and Lam. iv. 14, has been supposed by some to be a Passive of the פֿעל form—נִפְעַל corresponding to פֿעַל as נִפְעַל to פֿעַל or פֿעַל § 138 (A).—This may be. But, since properly the פֿעַל form has פֿעַל for its corresponding Passive, perhaps it is best to say with others that the word is one of ‘Compound’ or ‘Mixed’ Voice-form. There are several instances of such. A few of them are mentioned on pp. 177 & 178 above.

## NOTE (B).

SOME VERB-FORMS OF WHICH THE 2<sup>D</sup> RT-LETTER IS נ, ה, ח, OR ע.

- (a) Of these some Infinitives were mentioned in 2 (θ) on pp. 321 & 322.
- (β) (i.) The forms הַשְׁאַלְתִּיהוּ & שְׁאַלְתֶּם were mentioned on p. 325, and שְׁאַלְתִּיו & שְׁאַלְתֶּיךָ in Note (β) on Tab. XXV.; but, as may be seen there, this occurrence of ׀ in place of the usual — is not limited to Verbs of which the 2<sup>d</sup> Rt-letter is נ.
- (ii.) וְהִזְרַתֶּם (Lev. xv. 31) Hφ. Past 2 pl. m. w. ׀ fr. וְהָרָה, is a somewhat rare instance of contraction—for וְהִזְרַתֶּם.

\* But הָרִוּ in Is. lix. 4 is of the usual פֿעַל form.

- (γ) (i.) In *מִבְּעֵתְךָ* (1 S. xvi. 15) *Pi*. Partic. *s. m.* fr. *בעת* w. *Aff. thee (m.)*, for *מִבְּעַ(ת)תְּךָ* [§ 183 (β)], the — of the 2<sup>d</sup> Rt-letter is merely as in Note (§) on Tab. XXVI [from the form *מִבְּעַתָּה* like *מִפְּקָרְתָּה*, instead of *מִבְּעַתָּת*].
- (ii.) *מִשְׁחַתָּה* (Mal. i. 14) has been supposed to be contracted for the *Hoph.* Partic. *s. f.* form *מִשְׁחַתְתָּה* fr. *שחת*.\*
- (δ) (i.) For the Imper. forms *וַיִּסְעֶרְהָ* and *וַיִּצְעֲקֵי*, see pp. 331 & 332.
- (ii.) In *שְׁחָרוּ* (Job vi. 22) *K.* Imper. 2 pl. *m.* the 1<sup>st</sup> Rt-letter has — (as in *פִּקְרוּ*) before the — of the *ח*. This is unusual, since the ‘Slight’-vowel in such cases usually agrees with the Compound Shva following it. We have another instance of such *nox*-agreement in *אֲחָוִי* (Ruth iii. 15) *K.* Imper. 2 *s. f.* fr. *אחו*,—for which however some read *אֲחָוִי* in which there is the usual agreement.
- (iii.) In *זַעֲמָה* (Nu. xxiii. 7) *K.* Imper. 2 *s. m.* w. *ה* fr. *זעם*, the 1<sup>st</sup> Rt-letter has — and the 2<sup>d</sup> Rt-letter —; this is a very unusual form—instead of *זַעֲמָה* or *זַעֲמָה*.
- (ε) In *יִדְחֹוּ* (Jer. xxiii. 12) *Nφ.* Fut. 3 pl. *m.* fr. *דחה*, there is — before the *ח* instead of the — of the form *יִדְחֹוּ* fr. *גלה*—because the *ח* prefers — before it. Owing to this preference of the *ח* for —, the Compensation for Dagesh F. is thus often not made in the case of *ח* in order that a — may be retained before it—as the Student already knows.

\* There is a similar contraction in *מִשְׁחַתָּה* (1 K. i. 15) *Pi*. Partic. *s. f.* fr. *שרת* for *מִשְׁחַתְתָּה*; and so *מִחַבְתָּה* (Ez. iv. 3) has been supposed to be contracted for the *Hφ.* Partic. *s. f.* form *מִחַבְתְּתָה* fr. *חבת*.

## NOTE (C).

SOME VERB-FORMS OF WHICH THE 3<sup>d</sup> RT-LETTER IS ה, ן, OR ף.

- (A) The occurrence of 'Furtive' — under ה consonantal, or ן, or ף, when at the end of a word after any Long Vowel other than —, need not be mentioned here.
- (B) In many instances the Long Vowel of the 2<sup>d</sup> Rt-letter is replaced by —, so that the 'Furtive' — is unneeded.

(a) This occurs indeed, but only a few times, in the *K.* Infin. Constr. as שָׁלַח the putting forth of [finger], instead of the usual form שָׁלַחַ, —בְּשָׁלַחַ, לְשָׁלַחַ, —and so בָּנוּעַ once (Nu. xx. 3), but לְנוּעַ in Pause Nu. xvii. 28.

(b) It occurs also, but only a few times, in the *K.* Partic (1), as \*נָמַע once in הִנְמַע Ps. xciv. 9, —but הִנְנוּמַע (Jer. xi. 17), —and so רִנְעַ twice (Is. li. 15 & Jer. xxxi. 35) instead of רִנְעַ, and \*רִקַע three times (Is. xlii. 5, xliiv. 24, & Ps. cxxxvi. 6) instead of רִקַעַ. But

N.B. (i.) This shorter vocalization is USUAL in

(a) The Infin. Constr. of *Nφ.* and *Pi.*,

(β) The Imper. 2 s. *m.* and the Fut. 3 s. (*m.* & *f.*),  
2 s. *m.*, and 1 s. & pl., of *Nφ.*, *Pi.*,† & *Hφ.*,

(γ) The *Pi.* Past 3 s. *m.* And

(ii.) It occurs also sometimes in the *Hθ.*

\* It may be observed that in each of these instances the Partic. form may be taken to be 'in Construction.' Comp. p. 85 (3, iv) & (ε).

† We have also the full רִקַעַ in Hab. i. 16, and רִקַעַ 2 K. xvi. 4 & 2 Chr. xxviii. 4.



Examples are given in Tab. XVI (3) which need not be repeated here.

[Obs. (i.) The (—) form is usual in Pause; but the endings ׀— and ׃— occur even in Pause sometimes. They must by no means be *limited* to instances in which there is close connection with a word following. They occur not only with Conjunctive Accents, but also with Disjunctives and even with Pause-Accents. See examples in Tab. XVI (3), (a)–(δ), and Note (§).

(ii.) For *Hθ*. Pause-forms, see § 166 (c) and Note (||) on Tab. XVI (3).]

(C) In the 2 s. f. Past forms, corresponding to ׀׀׀׀׀ K., ׀׀׀׀׀, *Nφ*., etc., the 3<sup>d</sup> Rt-letter (when it is one of those special letters) generally takes a — instead of the — of the ׀ in the termination-form ׀׀׀ —; thus, ׀׀׀׀׀ (instead of \*׀׀׀׀׀), etc., see Tab. XVI (3) (C).

N.B. This — may be recognized as *not belonging to the word grammatically* (but merely a mark or sign to help the pronunciation), by the presence of the Dagesh L. in the ׀ following. This Dagesh L. belongs to the ׀ as preceded by SHVA QUIESCENT, and its presence shows that the preceding letter is treated as one that has no Vowel. The — therefore is treated as having no reality there. It is ABSENT, in theory; but the

\* Some Bibles have ׀׀׀׀׀ in 1 K. xiv. 3; and so some have ׀׀׀׀׀ in Jer. xiii. 25. Comp. Note (¶) on Tab. XVI (3).

Reader adopts it as a help to the pronunciation, practically.\*

- (D) Instead of the ת־ע־ forms of Partic. s. f., as פִּקְרֵת *K.*, נִפְקְרֵת *Nφ.*, etc., these Verbs have ת־ע־ as שִׁמְעֵת (p. שְׁמֵעַת) *K.* Partic. (1) s. f. fr. שָׁמַע, and נִשְׁבַּחַת *Nφ.* Partic. † s. f. fr. שָׁבַח, etc.

Note. These Verbs

- (i) Generally are "Verbs Fut (—)" [§ 132, N.B. (β)], and
- (ii) Generally take — to the 2<sup>d</sup> Rt-letter in the 2 s. m. & 2 pl. f. of the Imper. ‡ *K.* and the 3 & 2 pl. f. Fut. *Pl.*, *Hφ.*, and *Hθ.*

[The above is a re-statement of what is concisely given in Tab. XVI (3). The following few remarks may be added here.]

- (a) A less help than that mentioned in (C) above is sometimes adopted, in place of Shva Quiescent under a Guttural. There a — was seen to be adopted. א־

\* Similarly a — is adopted in the place of *Shva* Quiescent, to aid enunciation of a Guttural, in שִׁמְעֵן (Gen. iv. 23) *K.* Imper. 2 pl. f., fr. שָׁמַעָה, —p. 86 (ε).

† Some take this word in Is. xxiii. 15 as a form of 3 s. f. Past *Nφ.* ending in ת־, as אִזְלַת 3 s. f. Past *K.* —p. 82 (γ). It may perhaps be so. But there is no reason why it should not be taken (as others take it) for what it strictly is, viz. Partic. *Nφ.* s. f. "one forgotten [Tyre shall be]." Comp. § 140 (γ).

‡ This scarcely needs mention here. It follows from (i) since, as the Student knows already, the IMPERATIVE *Kal* generally has

the (—)-form in Verbs that are 'Fut (—),' and

the (—)-form in Verbs that are 'Fut (—).'

As an exception to the usual (—)-form for Verbs whose 3<sup>d</sup> Rt-letter is Guttural, we have in Gen. xliii. 16 the (—)-form חָבַח *K.* Imper. 2 s. m. fr. חָבַח in the expression חָבַח חָבַח (lit. and kill a killing, for "prepare some meat"). It will easily be perceived that the form חָבַח before the Noun חָבַח would have been exceedingly inharmonious.

would be impossible there, because there is no syllable following. But, where possible, a  $\text{ֿ}$  is sometimes adopted; thus, for instance, instead of the Quiescent Shva under the 3<sup>d</sup> Rt-letter ע in

יִרְעֶת, and (with Affs.) יִרְעֶתוּ, יִרְעֶתֶי, יִרְעֶתֶם, יִרְעֶתֵי, and (with Affs.) יִרְעֶתֵי, יִרְעֶתֶיךָ, יִרְעֶתֶיךָ, etc., we find  $\text{ֿ}$  in the following forms

יִרְעֶנּוּ (Hos. viii. 2) and יִרְעֶנּוּם (Is. lix. 12)—*i.e.* the 1 pl. Past *K*. יִרְעֶנּוּ with Affs. הָ *thee* (*m.*) and ם *them* (*m.*).

N.B. This help in the case \*ע before נ is found also in the 1 pl. Past of some few other Roots,—and not only in the *Kal*, as שָׁמְעֶנּוּהָ (Ps. cxxxii. 6) *i.e.* שָׁמְעֶנּוּ with Aff. *it* (*f.*), etc., but also in other Voices as בִּלְעֶנּוּהוּ (Ps. xxxv. 25) *Pl.* Past 1 pl. with Aff. *him* fr. בִּלַּע, and וְהוֹקֵעֶנּוּם (2 S. xxi. 6) *Hφ.* Past 1 pl. w. ו pref. & Aff. *them* (*m.*) fr. יָקַע.

- (b) Rarely  $\text{ֿ}$  is softened and shortened into  $\text{ֿֿ}$  before a Guttural 3<sup>d</sup> Rt-letter; thus וְבִצְעֶם (Am. ix. 1) *K*. Imper. 2 s. *m.* fr. בִּצַּע w. ו pref. and Aff. *them* (*m.*), instead of וְבִצְעֶם from בִּצַּע the 2 s. *m.* Imper. [For the Aff. םֿֿ, see Note (F) (ii)—p. 378.]

- (c) Rarely the characteristic *Khirik* of the *Hφ.* is replaced by  $\text{ֿ}$  before a Guttural 3<sup>d</sup> Rt-letter having  $\text{ֿֿ}$ ; thus

\* We do not mean to limit the occurrence to this special case. On the contrary, we are inclined to consider it but one of many instances of HELP TO THE PRONUNCIATION by the removal of a Consonant from the end of one syllable to the beginning of the next, with the use of one of the marks of 'Approximation to Vowel-sound.' As other instances of this it may be sufficient to refer merely to cases of a Guttural FIRST Rt-letter made to begin the second syllable of a word instead of ending the first syllable, as in § 169 (a, ii).

וַיִּשְׁעֶכֶם (Is. xxxv. 4) *Hφ.* Fut. 3 s. *m.* fr. ישע w. ו pref. and Aff. *you (m.)*—for וַיִּשְׁעֶכֶם or וַיִּשְׁעֶכֶם.

(d) וַלְקַחְתָּ, Gen. xxx. 15, is supposed by some to be instead of וַלְקַחְתָּ (for וַלְקַחְתָּ) Past *K.* 2 s. *f.* fr. לקח, w. ו pref. It may perhaps be so. But strictly the word is the Inf. *K.* (קַח) with ל and ו pref.,—see Note (A) on Tab. XIX.

(e) So וַנְּבַחְתָּ, Gen. xx. 16, is supposed by some to be instead of וַנְּבַחְתָּ (for וַנְּבַחְתָּ) Past *Nφ.* 2 s. *f.* fr. יבח, in Pause, w. ו pref. It may be so. But strictly the word is the Partic. *Nφ.* s. *f.* fr. יבח, in Pause, with ו prefixed.]

## NOTE (D).

## A REMARK ON §§ 230 &amp; 231.

With regard to the two forms of the *K.* Fut. 3 & 2 pl. *f.* viz. תִּקְמְנָה (§ 230) and תִּקְוִימְנָה (§ 231), it may be sufficient to remark that the former is the one which most strictly belongs to the Class of Verbs עָ. The ך of the ending נָ— does not belong to this Class of Verbs, but rather may be said to be borrowed from Verbs of which the 3<sup>d</sup> Rt-letter is *Quiescent*.

## NOTE (E).

## REMARKS ON §§ 236 (γ) &amp; 237.

(a) In §§ 236 (γ) & 237 we mentioned some Variations in regard to the position of the Accent in the case of certain forms of Verbs עָ. The Student should observe

carefully the distinctions there pointed out.\* We may add here a brief remark on the VARIATION in the position of the Accent—which occasions sometimes the loss of those distinctions. At the risk of some repetition of what we have said already, we may perhaps call attention here to the following Great RULES :

RULE I. The Accent of most Verb-forms is (where nothing interferes† with it) on that syllable in which the SECOND Rt-letter is involved—comp. § 164 (N.B.) and p. 363.

\* Thus :—

- { קָמָה K. Past 3 s. f.,
- { קָמָה K. Partic (1) s. f.,—the קָמָה having the Accent as in § 139 (β);
- { קֹמָה K. Imper. 2 s. m. with קָמָה (§ 141, γ),
- { קֹמָה K. Partic (2) s. f.:
- { קֹמֵי K. Imper. 2 s. f.,
- { קֹמֵי K. Infin. with Aff. *my*.

† There are several cases of interference :—

We must of course except

- (i.) The 2 pl. *m.* & *f.* of all Past Tenses;—the Accent is always on the קָמָה & קָמָה (or קָמָה & קָמָה of Tabs. XXII and XXIII) in all Past Tenses of all Voices of all Verbs;—also
- (ii.) All forms in which the syllable involving the 2<sup>d</sup> Rt-letter is FURTHER FROM THE END THAN THE PENULTIMA, comp. Pt. I, § 42; for example, in יִקְמָתִי or יִקְמָתִי *Hφ.* Past 1 s. fr. קֹמָה (Tab. XX) the 2<sup>d</sup> Rt-letter is involved in the *Long K̄k̄irik* (Pt. I, § 12) attached to the ק. But the syllable formed by the ק and that *K̄k̄irik* being Antepenultimate CANNOT bear a Tone-Accent,—and so in יִקְמָתִי K. Past 1 s. fr. סָבָה (Tab. XXI) the 2<sup>d</sup> Rt-letter, which is implied by the Dag. *F.* after the ק, is at the end of the *Antepenultimate* syllable.
- (iii.) Forms ending in a closed syllable with a LONG Vowel in it have the Accent on that final syllable. Comp. Pt. I, § 55 (9, a). Thus in such forms as קֹמָה, קֹמָה, etc., in Tab. XX, the Accent is on the last syllable.

[continued]

In Verb-forms whose 2<sup>d</sup> Rt-letter is Quiescent, this 2<sup>d</sup> Rt-letter is involved or implied in the vowel of the FIRST Rt-letter—comp. Tab. XX.—Hence Rule I. has the following SPECIAL FORM for these special Verbs:

RULE II. The Accent of most Verb-forms whose 2<sup>d</sup> Rt-letter is *Quiescent* is (where nothing interferes with it) on that syllable in which the FIRST Rt-letter is involved or implied.\*

(β) In accordance with RULE II, the Accent is PROPERLY (it may be said) on the PENULTIMA of the 2 s. m. Imper. K. with the ה of § 141 (γ), thus קוֹמָה. But, in accordance

Moreover,

(iv.) ANALOGY rules the position of the Accent in the derived forms קוֹמְמָה, קוֹמְמוֹ, etc., and in the Passive forms קוֹמָם, יְקוֹמָם, etc.

N.B. It might however be said that the forms קוֹמָם, etc., and קוֹמָם, etc., and הִתְקוֹמָם, etc., of Tab. XX, are "BORROWED" from a Root פִּעַע', and therefore correspond with forms of Tab. XXI. But in סָבַב, סָבְבָה, סָבְבָת, etc., the Accent is on the syllable in which the 2<sup>d</sup> Rt-letter is involved; and so in סָבַב, סָבְבָה, etc., and הִתְנַבְּרָה, etc.

(v.) Some endings, besides those in (i.), always take the Accent; for instance, the הַ of the Partic. s. f., and the Pron-Aff. הַ when preceded by וְ, and some others. For Verb-forms with Pron-Affs, however, the Student had better refer to the Tables. Such composite words involve something besides the simple Verb-form, and this in itself often causes 'interference' with the Rule for the simple Verb-form.

(vi.) We must except also some Apocopated forms of the Fut. K. and Dθ. and the Imper. Hφ.; thus, יִבֹּן for יִבְנֶה fr. בָּנָה, יִרְאֶה for יִרְאֶה fr. רָאָה, יִגְלֶה for יִגְלֶה fr. גָּלָה, יִרְפֶּה for יִרְפֶּה fr. רָפָה, etc.; and such forms as יִקָּם from יִקָּם, יִסָּב from יִסָּב, יִשָּׁב from יִשָּׁב, etc.

\* Many forms also of the Verbs whose 2<sup>d</sup> and 3<sup>d</sup> Rt-letters are the same (Tab. XXI.), have the Accent on the syllable to which the FIRST Rt-letter belongs; thus סָבַב, סָבְבָה, נָסַב, נָסְבָה, etc.—the 1<sup>st</sup> Rt-letter being then also in the syllable in which the 2<sup>d</sup> Rt-letter is involved or implied.

with RULE I, the Accent is on the LAST SYLLABLE\* of the 2 s. m. Imper. *Kal*. of פָּקַד with ה (§ 141, γ), thus פָּקַדָה in which the ק having Shva *Moving* belongs to that LAST syllable.

Analogy therefore with the corresponding forms of 'Full' Verbs, and general Analogy (it may be said) with all other Verbs, is in favour of the Accent being on the ה־ when attached to these *Kal* forms. And it is perhaps not surprising that, instead of following the special Rule (II) for the 'Verbs whose 2<sup>d</sup> Rt-letter is Quiescent,' some forms follow the general Analogy—especially where Rhythm, or Emphasis, or Euphony, may be aided by the Accentuation of the last syllable.

Similarly in the case of the 2 s. f. and 2 pl. m. Imper. *Kal*, † קִימִי and קִימוּ, the Accent may be said to be *properly* Penultimate, in accordance with the special Rule (II) for these Verbs. But sometimes the Accent is on the last syllable, as it is in such forms as פָּקְדִי & פָּקְדוּ [Tab. XIV], in accordance with general Analogy [Rule I].

(γ) So also in the 3 s. f. and the 3 pl. Past *Kal*, קָמָה and קָמוּ, the Accent may be said to be *properly* Penultimate, in accordance with the special Rule (II) for these Verbs. But sometimes the Accent is on the last syllable, as

\* We are dealing here with the ordinary simple forms, not Pause-forms. In Pause-forms, when the 2<sup>d</sup> Rt-letter has a Vowel, this letter and vowel form a syllable on which the Accent is given (in accordance with Rule I),—unless something interferes, as in § 166 (c).

† So קִימִי (comp. § 225), which occurs several times with the Accent on the Penultima, is once (Zech. ix. 9) noted מִקְרָע i.e. with the Accent on the LAST syllable.

in such forms as פָּקְדוּ & פָּקְדוּ in accordance with general Analogy.

- (δ) And so too in Past-Tense forms which have the Accent on the Penult. properly, and in which with the ׀ prefixed as in § 160 the Accent is thrown upon the last syllable,—there is the corresponding Variation: thus, from שָׁבָה *שָׁבָה* K. Past 3 s. *f.* of שׁוּב, וְשָׁבָה Is. xxiii. 17, but וְשָׁבָה Is. vi. 13. So וְקָמְתָּ fr. קָמְתָּ & וְקָמְתָּ fr. קָמְתָּ, וְשָׁבְתָּ fr. שָׁבְתָּ, etc., and so וְבָאתָ fr. בָּאתָ; but also וְבָאתָ, and so וְבָאתָ fr. בָּאתָ.

[Note. In וְקָמְתָּ Gen. xix. 19 the Accent remains on the Penult. in accordance with the exception in the case of Pause-Accents in § 160.]

#### NOTE (F).

##### ON SOME FORMS OF PRON-AFFS. TO VERBS.

I. It is usual to have

(α) With PAST-TENSE forms, the Affixes

וְנִי me, וְנִי us, וְמֵי (מֵי) them (m.), וְנִי them (f.);

(β) With IMPER. & FUT. forms, the Affixes

וְנִי me, וְנִי us, וְמֵי (מֵי) them (m.), וְנִי them (f.).

II. But sometimes we find an Affix of the former set, viz. (α), after an Imper. or a Future form; thus, the unaccented וְ— of וְבָצַעַם (Am. ix. 1, from the Imper. 2 s. *m.* בָּצַעַם) may be supposed to be shortened from the accented וְ— [instead of the



ם־ in what would be the regular form *viz.* וּבְצַעֲמֹם, comp. Tab. XXVII, Notes (a) & (β)]. And so we have with a Future-Tense form sometimes

- ם־ instead of ם־,  
 ן־ (rarely ן־) instead of ן־,  
 ן־ (p. ן־) instead of ן־,  
 ן־ (rarely) instead of ן־.

Comp. Tab. XXVIII, Note (ε, vi-ix).

Thus יִלְבְּשׁוּם (Ex. xxix. 30) *K.* Fut. 3 s. *m.* fr. לְבַשׁ w. Aff. *them (m.)*,—instead of יִלְבְּשׁוּם which would be the regular form [Tab. XXVIII, Notes (a) & (β)]. So יִאֲהַבְנִי (Gen. xxix. 32) *K.* Fut. 3 s. *m.* fr. אָהַב w. Aff. *me*,—instead of יִאֲהַבְנִי which would be the regular form; and so תִּדְבַּקְנִי (Gen. xix. 19) *K.* Fut. 3 s. *f.* fr. רָבַק w. Aff. *me*. So also יִפְרְנוּ (Is. lxiii. 16) *Hφ.* Fut. 3 s. *m.* fr. נָכַר w. Aff. *us*, וַיִּוֹשַׁעַן (Ex. ii. 17) *Hφ.* Fut. 3 s. *m.* w. Aff. *them (f.)*. יִחִיתָ (Hab. ii. 17) *Hφ.* Fut. 3 s. *m.* fr. חָתַת [for יִחִיתָ, —or “*borrowed*” in form from an unused Root חוּת], is a rare form; for which, so far as the ן־ is concerned, it might be sufficient to refer merely to § 165 (I, δ).

So fr. יִרְאֵנִי (Ex. xxxiii. 20) *K.* Fut. 3 s. *m.* w. Aff. *me*, but also יִרְאֵנִי (2 S. i. 7); and יִתְרַאֲנִי (Nu. xxii. 33) *K.* Fut. 3 s. *f.* w. ן־ Convers. & Aff. *me*, but also יִתְרַאֲנִי (Job x. 18), and יִתְרַאֲנִי (Jer. xii. 3) 2 s. *m.*

III. So the *PAST* has the Aff. ן־ of the set (β) in יִפְרְנִי (Is. viii. 11), but the ן־ of (a) in יִפְרְנִי (Ps. cxviii. 18); etc.

## NOTE (G).

## OBJECTIVE PRON-AFFS. USED 'RELATIVELY.'

- (a) A Pronoun represented by an Affix attached to a Verb may stand, in connection with אֲשֶׁר before the Verb-form, for a Relative Pronoun in English,—as in “A field יִי \* אֲשֶׁר בֵּרַכּוּ \* which The-LORD hath-blessed,” lit. *which it (m.)*, Gen. xxvii. 27, etc.—Comp. § 27.
- (β) The Pron-Affix by itself may also be rendered sometimes by a Relative Pronoun in English,—the אֲשֶׁר being omitted as in § 31;—thus, “There be three things . . . , yea four (לֹא יָדַעְתִּים) *which I-know not*” Prov. xxx. 18, lit. *I know not them (m.)*. So עָשִׂיתָם (Is. xlii. 16) may be rendered “*which I-have-done*,”—and Is. xliii. 7 may stand thus, “Every-one who is called by My Name and (בְּרֵאתִיו) *whom-I-have-created* for My glory; (יִצְרֵתִיו) *whom-I-have-formed*, yea (עָשִׂיתִיו) *whom-I-have-made*.”

## NOTE (H).

As was said on page 237 the literal rendering of the words לַעֲשׂוֹת בְּרָא [Gen. ii. 3],—*viz.* “**HE** created to make” or *for the purpose of making*,—seems to bear a sufficiently clear and simple sense. There is no established phrase-use of the two words which at all interferes with our rendering the two words literally.† All that may fairly be said is that another form

\* For the = see Pt. I, § 72.

† The literal rendering must surely be adopted in the somewhat similar expressions צִוְּתִי לַעֲשׂוֹת, חִשְׁבֹתִי לַעֲשׂוֹת, וּמִם לַעֲשׂוֹת, etc.

of rendering is POSSIBLE, as we may try to show in this concluding 'NOTE.'

- (a) There are some Hebrew expressions consisting of a TENSE-FORM AND AN INFINITIVE (with or without the prefix ל) which may be rendered by an *English Adverb* AND TENSE-FORM,—the English Adverb corresponding with the Hebrew Tense-form, and the English Tense-form with the Hebrew Infinitive;—thus וַיִּסְפוּ לְדַבֵּר [Deut. xx. 8] and they shall speak again (lit. and they shall add to speak); לֹא אֶסַף לְקַלֵּל עוֹד [Gen. viii. 21] I will not again curse any-more (lit. I will not add to curse any-more), and וְלֹא אֶסַף עוֹד לְהַכּוֹת and I will not again any-more smite (lit. and I will not add any-more to smite); לֹא תֵשׁוּב עֵינַי לְרֵאוֹת טוֹב [Job vii. 7] my eye shall no more see good (lit. it shall not return to see); לֹא אֵשׁוּב לְשַׁחַת [Hos. xi. 9] I will not any-more destroy (lit. I will not return to destroy); לָמָּה נִחַפְּתָה לְבָרִחַ [Gen. xxxi. 27] why didst thou flee secretly? (lit. why wert thou concealed with-regard-to fleeing?); יִרְבֶּה לְסִלּוֹחַ [Is. lv. 7] He will abundantly pardon (lit. He will multiply to pardon); הֲרַעְתֶּם לַעֲשׂוֹת [Jer. xvi. 12] ye have acted evilly (lit. ye have caused-evil as-regards acting); וַתֵּרַע לַעֲשׂוֹת [1 K. xiv. 9] and thou hast acted evilly, or dealt ill; etc.

And so, without the prefix ל before the Infin., אַל תִּסָּף רֵאוֹת [Ex. x. 28] see not again (or see no more, lit. add not to see); הִסְבַּלְתָּ עֵשׂוֹ [Gen. xxxi. 28] thou hast acted foolishly (lit. thou hast-been-foolish as-regards acting); etc.

(β) Similarly also in the case of a Participle and Imperative with an Infinitive; thus **וּמִפְּלֵא לַעֲשׂוֹת** [Ju. xiii. 19] and [he was] *acting wondrously*; **מִיַּיִב לַגִּן** [1 S. xvi. 17] *playing well*; **הַמַּעֲמִיקִים לְסֹתֵר** [Is. xxix. 15] *who are hiding deeply*; and so **הִרְבּוּ לַפֶּשַׁע** [Am. iv. 4] *transgress ye abundantly* (lit. *multiply ye to transgress*); etc.\*

(γ) So **אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת** in the expression **וַיַּבְרֵא אֱלֹהִים לַעֲשׂוֹת** Gen. ii. 3 MAY PERHAPS be taken to be an instance similar to those in (α). As a rendering of the whole expression we might then have "*which GOD CREATIVELY MADE.*" But we cannot quite agree with the "*produxit faciendo*" adopted by Gesenius [Thesau. p. 236 (a)], nor with the "*He created producing*" given by Dr. Kalisch in his Note on Gen. ii. 3 [Comment. on Genesis, p. 83].

We prefer the LITERAL RENDERING given on p. 237.

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\* Sometimes after an IMPERATIVE another Imperative is used, as in **שׁוּב יָשָׁב** *lie-down again* (lit. *return lie-down*) 1 S. iii. 5 & 6; etc.

N.B. (i.) This may be said to be but an instance of the not uncommon occurrence of TWO SIMILAR VERB-FORMS in Hebrew where a VERB WITH AN ADVERB may seem more natural in English; thus **אֶשְׂבֶּה אֶרְעָה צֹאֲנֶךָ** *I will again feed thy flock* (lit. *I will return I will feed*) Gen. xxx. 31, **אֶסְקֶה אֶבְקֶשְׁנוּ עוֹד** *I will seek it yet again* (lit. *I will add I will yet seek it*) Prov. xxiii. 35, "**אֵל תִּרְבּוּ תִרְבְּרוּ** *speaking not so-much* (lit. *multiply ye not that ye speak*) 1 S. ii. 3. And so with 1 Convers. **וַיֵּשֶׁב וַיֵּשָׁב** *and again he sent* (lit. *and he returned and he sent*) 2 K. i. 11, **אֶשְׂבֶּה וְרַחֲמֵיהֶם** *I will again compassionate them* (lit. *I will return and will compassionate them*) Jer. xii. 15.

(ii.) The two Verb-forms, in some few instances, are of different Persons; thus, we have the 2 s. f. and the 3 pl. m. Future forms in the address to the daughter of Babylon "**לֹא תוֹסִיפִי יִקְרָאוּ לְךָ** *they shall no-more call thee f.* (lit. *thou shalt not add that they shall call thee*) Is. xlvii. 1, etc.

## VOCABULARY.

[\*.\* This Vocabulary contains merely a few words, some of which are not always given in the Notes to the Exercises. The little that is said about these words here will be sufficient, it is hoped, to enable the Student to work through the Exercises.—Other words, which are sufficiently given in the Notes to the Exercises, need not be repeated here.]

<p>אב (m.) a father, Tab. XIII.1.  אברם Abram.  אברהם Abraham.  אדם (m.) Adam, man.  אדום (m.) Edom.  אדוני Lord, The Lord.  אהה Oh! Alas! אהב asep.92(52).  אור (m.) light.  (אני) אז then  אזן (f.) an ear, Tab. XI;  Dual אזנים, Tab. VII.  אח (m.) a brother, Tab. XIII.2  אחות (f.) a sister, Tab. XIII.  Note (‡, a).  אחר (m.) another.  אין (p. אִין) nothing, אין there  is not, — Tab. XIII,  Note (‡, δ).  איש (m.) a man, each one, any  one.  אך but, only.  אל not, Obs. I &amp; IV, p. 93.</p>	<p>אל to, Tab. IV.  אל (m.) God, with Aff. אלי my  God.  אלה these (m &amp; f.), p. 28.  אלהים (m.) God, a plur. Noun,  (also gods), w. Affs. אלהים  his, etc.  אלף (m.) a thousand, Tab. X. 1,  Dual אלפים. (אם f.)  אם (f.) a mother, w. Affs.  אמו, etc.—Plu. אמות.  אמר to say.  אנו Kithw, Tab. I. Note 6.  אנחנו we, p. אנחנו, Tab. I.  אני I, p. אני, Tab. I.  אני I.  אף also, moreover.  אף (m.) anger, i.e. the same,  w. Affs. אפוי, etc.*  אפוא now.  ארז (m.) a cedar.  ארך length.</p>
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\* Also a nose, nostril, Dual אפנים nostrils.

- אָרֶץ (*f.*) *earth, land*, (p. אָרֶץ, and אֶרֶץ w. ה 'def.'), see Tab. X. 1 for the Sing., and Tab. XII. 1 for the Plu.
- אִשָּׁה *a woman, a wife*, pl. אִשָּׁוּת.
- אֲשֶׁר *who, which, that*.
- אַתָּה *thou (f.)*, p. אַתָּה, Tab. I.
- אַתָּה (& אַתָּה *Kthiv*) for אַתָּה, Tab. I. Note 2.
- אַתָּה Tab. III. 1.
- אַתָּה Tab. III. 2.
- אֲתָּה *whom? (Objective)*.
- אַתָּה *thou (m.)*, p. אַתָּה, Tab. I.
- אַתָּה *Kthiv* for אַתָּה, Tab. I. Note 3.
- אַתָּם *ye (m.)* Tab. I.
- אַתָּה *once ye (f.)* Tab. I. Note 5.
- אַתָּה *ye (f.)* Tab. I.
- בְּאֵר *a well*, i.e. the same.
- בְּאֵר *Beersheba* (p. בְּאֵר).
- בָּבֶל (*f.*) *Babylon*.
- בְּגָד (*m.*) *a garment*, pl. בְּגָדִים.
- בְּגוֹי (p. 91) see בְּגוֹי.
- בּוֹר (*m.*) *a pit*, 'i.e.' the same.
- בַּיִת (*m.*) *a house*, Tab. X. 3.
- בְּמִיָּה (p. 92) see בְּמִיָּה.
- בֵּן (*m.*) *a son*, Tab. XIII. 4.
- בָּרַךְ *Pi. to bless, Pā. to be blessed*.  
N.B. The only part of the *Kal* that is used in this sense is the Partic (2), viz.
- בְּרוּךְ *blessed s. m.* (i.e. בְּרוּךְ),  
בְּרוּכָה *s. f.*,  
בְּרוּכִים & בְּרוּכִים pl. *m.*  
(i.e. בְּרוּכֵי).
- Also the Inf. Absol. בְּרוּךְ\*  
(to bless) occurs once (Josh. xxiv. 10):
- בְּשָׂם (p. 92) see בְּשָׂם.
- בָּשָׂן *Bashan*.
- בִּשְׁתָּה (*f.*) *shame*.
- בִּת (*f.*) *a daughter*, pl. בָּנוֹת  
i.e. בָּנוֹת, Tab. XIII. 5.
- גְּאוּנָה (*f.*) *pride*.
- גִּבּוֹר (*m.*) *mighty, a mighty one*.
- גְּבוּרָה (*f.*) *might*.
- גְּבִיר (*m.*) *a lord*.
- גְּדֻלָּה (*m.*) *greatness*, Tab. XI.
- גָּדוֹל (*m.*) *great, etc.*,—§ 76, ii.
- גּוֹי (*m.*) *a nation*, pl. גּוֹיִם  
*nations, Gentiles, heathen*.
- גַּיָּא *a valley*, i.e. the same.
- גַּם *also, even*.
- גַּם כִּי *although*.
- גַּן (*m.*) *a garden* (p. גַּן),  
i.e. גַּן, w. Aff. גַּן, etc.
- דַּבֵּר *Pā. to speak*.
- דְּבָרָה (*m.*) *a word, a thing*,  
Tab. IX.
- דֶּרֶךְ (*m. & f.*) *a way*, Tab. X. 1.
- דִּשְׁאָן *grass*.

\* This is perhaps best taken to be a *Kal* form, like פָּקֹד. Some, however, think it to be a *Pi-El* Inf. like פָּקֹד, but with ׀ to compensate for the Dagesh which the ׀ cannot receive.—וּלְבָרְכוּ is Inf. *PI-EL* (with ל pref. & Aff. *him*) in וּלְבָרְכוּ 2 S. viii. 10 & 1 Chr. xviii. 10; and so it is best to take it in 1 S. xiii. 10, but the omission of *Methey* there (in some Bibles) might be claimed by some as supporting their opinion that the word is Inf. *KAL*.



- כה *thus.*  
 כהן (m.) a priest.  
 כוס a cup.  
 כור עני the furnace of affliction.  
 כח (m.) strength (§ 74, a).  
 כי for, because, that.  
 כל all (כל when unaccented),  
 w. Affs. כלו, etc.  
 כן so.  
 כנען Canaan (p. כנעני).  
 כנף (f.) a wing, Dual כנפים.  
 כנור (m.) a harp.  
 כסף (m.) silver (p. כספתי) Tab. X.  
 Note (\*).  
 קף a hand, w. Affs. קפּו, etc.,  
 Dual קפּים.  
 קרם a vineyard, Tab. X. 1.  
 לא not, Obs. II & III, p. 93.  
 לאם (m.) a people, nation, pl.  
 לאמים.  
 לב (m.) a heart, w. Affs. לבּו,  
 etc., pl. לבּוּח.  
 לבב (m.) a heart, w. Affs. לבּבו,  
 etc., pl. לבּבוּח.  
 להב (m.) a flame, pl. להבּים  
 i.e. להבּי.  
 להבה (f.) a flame, i.e. להבּה,  
 pl. להבּוּח i.e. להבּוּח.  
 לחם (m.) bread, Tab. X. 1  
 (Sing.).  
 לילה (m.) night (p. לילי).  
 לכן therefore.  
 למה why? wherefore?  
 להם to them (m.), Tab. II. 2.  
 לעולם for ever.  
 לפנים before (i.e. לפנים face, with  
 pref. ל), i.e. לפני before,  
 w. Affs. לפני before him,  
 etc.
- מאד exceedingly.  
 מאכל (m.) food.  
 מדבר wilderness, i.e. מדבר.  
 מה (מה, מה) what?, p. 29.  
 מורעת (p. 141) *Hoph.* Partic. s. f.,  
 fr. ידע, [a thing] made  
 known. (§ 92, γ).  
 מוח *K.* to die, *Pl.* to kill,  
*Hφ.* to cause to die, or  
 put to death.  
 משה (m.) a host, i.e. מה.  
 מי who?, p. 29.  
 מים (p. מימים) water, waters,  
 i.e. מי.  
 מלאכה (f.) work, w. Affs. מלאכות,  
 מלאכה etc.;—comp. § 74 (f.).  
 מלך a king, Tab. X. 1.  
 מנחה (f.) an offering.  
 מצרים Egypt.  
 מר bitterness, bitterly.  
 משה Moses.  
 מושענה a staff; w. Affs. מושענתי,  
 etc.  
 נא now, I pray, we pray.  
 נאם "saith" (E.V.), lit. [is]  
 said-of (or by).  
 נגד before.  
 נהי lamentation.  
 נח Noah.  
 נחל (m.) a brook, a valley.  
 נמי comp. p. 172 (θ).  
 נער a boy (p. נערי).  
 נפש (f.) a soul, Tab. X. 1 (for  
 the Sing.); Plu. נפשוּח,  
 Tab. XII. 2.  
 נקם vengeance.  
 נהר a hiding-place, secret-place.  
 עבד (m.) a servant, Tab. X. 5.



עבר *to pass, pass over, go beyond, transgress.*  
 עֵבֶב *an organ.*  
 עַד *unto, until.*  
 עֶדְרָה (m.) *a flock, herd, w. Affs.*  
 עֶדְרָה, etc.  
 עוֹד *yet, still, a long while.*  
 עוֹלָם *eternity, ever.*  
 עוֹן (m.) *iniquity, pl. עוֹנוֹת.*  
 עֵינַי (f., rarely m.) *an eye*  
 (p. עֵינָיו),—Tab. XIII.  
 Note (‡, α & β).  
 עִיר (f.) *a city, pl. עָרִים.*  
 עַל *on, upon, over, etc., Tab.*  
 IV. 2.  
 עֲלִיּוֹן (m.) *most high.*  
 עִם *with, Tab. III.*  
 עַם (עָם) *a people, w. Affs. עָמוֹ, etc.,*  
 pl. עַמִּים.  
 עָמַל (m.) *trouble.*  
 עֲנִיּוֹת (m.) *misery* (p. עֲנִיּוֹת), *with*  
 Affs. עֲנִיּוֹת, etc.  
 עֲנַתְמוּ from עֲנַתְמוּ 3 s. f. Past K.,  
 see Note (γ, iv) on  
 Tab. XXV.  
 עֵץ (m.) *a tree, pl. עֵצִים, i. c. עֵצִי.*  
 עִשָׂו *Esau.*  
 עַתָּה *now* (p. עַתָּה):  
 פֹּה *here.*  
 פֶּן *lest.*  
 פָּנִים *a face* (a plural Noun),  
 i. c. פָּנָיו, w. Affs. פָּנָיו, etc.  
 פָּקַד *to visit, etc.*  
 פָּרֹעַ *Pharaoh* [better, *Pharao*].  
 פָּשַׁע *trespass, Tab. X. 2.*  
 צֹאן *sheep, a flock of sheep.*  
 צְדָקָה *righteousness, Tab. X. 2.*  
 צוּר *a rock.*  
 צִיּוֹן (f.) *Zion.*

צֶלַל *a shadow.*  
 צֶלְמֵי מוֹת *shadow of death.*  
 צָר (m.) }  
 צָרָה (f.) } *a foe, also distress.*  
 קִדְּוֹת (m.) *holiness, with Affs.*  
 קִדְּוֹת, etc. Tab. XI.  
 קָטוֹן (m.) *little.*  
 קָטָן (m.) *little, etc., § 76 (iii).*  
 רָאָה *to see, look; רָאָה ב' to look*  
*at* (p. 204).  
 רֹאשׁ (m.) *a head, plu. רֹאשִׁים.*  
 רִבְבָה (f.) *ten thousand, a myriad,*  
 pl. רִבְבוֹת, i. c. רִבְבוֹת.  
 רַבִּים (m.) *many* (plu. of רַב).  
 רִבְקָה *Rebekah.*  
 רִגְלֵי (f.) *a foot, Dual רִגְלֵי.*  
 רוּחַ (m. & f.) *Spirit, also*  
*spirit, wind.*  
 רַע & רָע m. { *bad, evil,—sometimes*  
 רָעָה f. { *used Substantively,*  
 "evil."  
 רָעַם *thunder* (p. רָעַם).  
 רָשָׁע *wickedness, Tab. X. 4*  
 (p. רָשָׁע).  
 רָשָׁע *a wicked man, pl. רָשָׁעִים*  
 שְׂאוֹל (m. & f.) *Sh'ol, the pit,*  
*grave, Hades.*  
 שָׂרָה *Nφ. to be left, Hφ. to cause*  
*to remain.*  
 שְׂאֵרִית (f.) *a remnant, i. c. the*  
*same.*  
 שֵׁבֶט (m.) *a sceptre, a rod, also*  
*a tribe. Tab. X. 2.*  
 שְׁבוּיָהּ "a captivity" for a body  
 of captives, i. c. the same  
 (p. שְׁבוּיָהּ).  
 שָׁבַע *Nφ. to swear, Hφ. to*  
*adjure.*  
 שְׁבַע, see שְׁבַע בְּאֵר *Beersheba.*  
 שָׂדֵה *a field.*

- שִׁיר (m.) a song.  
 שֻׁלְחָן (m.) a table  
 שְׁלֹמֹה Solomon.  
 שָׁמָּה for why? [p. 24, Notes  
 (a) & (d)].  
 שֵׁם (m.) a name [Tab. XIII.  
 Note § (a)].  
 שָׁם there.  
 שָׁמָּה thither (sometimes also  
 rendered there).  
 שָׁמַיִם, שָׁמַיִ, — see שָׁם.  
 שָׁמַיִם (m.) heavens, heaven,  
 (p. שָׁמַיִם), i.e. שָׁמַיִ.  
 שָׁמַד & שָׁמַדָּה, שָׁמַדִּים, — see  
 שָׁם.  
 שֶׁמֶן oil.
- שֶׁשֶׁת (m. & f.) Sun (p. שֶׁשֶׁת).  
 שְׁנַיִם (i.e. שְׁנַיִ) two, p. שְׁנַיִם.  
 שֵׁפָה a lip, i.e. שֵׁפָה, Dual שֵׁפָתַיִם  
 (p. שְׁנַיִם) i.e. שֵׁפָתַי.  
 (p. שֵׁשֶׁת) } sackcloth.  
 שְׁקִים }  
 שָׂרָא a prince, pl. שָׂרִים, i.e. שָׂרֵי.  
 שָׂרָה Sara.  
 שְׁהוּם (m. & f.) a deep, an abyss,  
 pl. שְׁהוּמוֹת.  
 שְׁתָּה midst, i.e. שְׁתָּה, w. Affs.  
 תּוֹכֹה, etc.  
 שֵׁרֶךְ a row, series, and so a band  
 of things, as a string of  
 beads and such like. Also,  
 שֵׁרֶךְ a turtle-dove.  
 שְׁתָּה (f.) prayer.

## A BRIEF

## ENGLISH-HEBREW VOCABULARY.

[NOTE.—This Vocabulary contains only a few words which are omitted sometimes in the Notes to the English-Hebrew Exercises.]

- Abram אַבְרָם.
- Abraham אַבְרָהָם.
- All כָּל, see Vocab. p. 386.
- And,\* ו prefix (§ 3, pp. 1 & 2).
- As, א prefix (§ 4).
- As he (*or* I, thou, etc.)—see Tab. II (3).
- Brothren, } see Tab. XIII (2).
- Brother, }
- By, א prefix (§ 4).
- Cast, To, שָׁלַךְ *Hiph.*
- Command, A, אָמַר.
- Command, To, צִוָּה *P.* (the ו being Consonantal).
- Edom אֶדְוֹם (*m.*).
- Esau עֵשָׂו.
- For (Conjunction), כִּי.
- For (Preposition), ל prefix (§ 4).
- From, מ prefix (§ 5), also מִן.
- From him (*or* me, thee, etc.)—see Tab. II (4).
- God, אֱלֹהִים declined like the Plural אֱלֹהִים in Tab. V. For the forms with prefixes see pp. 2 (Note †, ii) & 3 (Note †, ii).
- Hand יָד Vocab. p. 385,—also p. 46 (*t.*).
- He הוּא Tab. I.
- House בַּיִת Tab. XIII (3).
- If אִם.
- Impress, To, שָׁנַן *P.* as in Tab. XIV
- In (Prepos.), א prefix (§ 4).
- In him (*or* me, thee, etc.) Tab. II (1).
- Israel יִשְׂרָאֵל.
- It (*f.*) הִיא.
- It (*m.*) הוּא.
- Jacob יַעֲקֹב.
- Joseph יוֹסֵף.
- Like, א prefix (§ 4).
- Like him (*or* me, thee, etc.), Tab. II (3).
- Many, Much, רַב (Sing.), רַבִּים (Plu.).
- Mischief רָעָה (*f.*), [for p. 220, line 4].
- More-than, מ pref. (§ 5),—also מִן.
- More-than he (*or* I, thou, etc.) מ Tab. II (4).
- Moses מֹשֶׁה.

\* N.B.—The only means of rendering into Hebrew an ENGLISH PAST-TENSE preceded by "AND" (as in "And he visited") is by means of a HEBREW FUTURE with ו Conversive (thus וַיִּסְקַר)—§§ 154 Rule III (p. 101) & 161 (2) (p. 104).

- No לֹא.
- Not אֵל.
- Not (Deprecative) אֵל, Obs. IV p. 93.
- On על.—With Pron.-Affs. see Tab. IV. (2).
- Pass, Pass-over, To, עָבַר (Fut. —).
- People, A, אָמָּם Vocab. p. 387.
- Pharaoh פַּרְעֹה.
- Say, To, אָמַר p. 128, etc. Comp. Tab. XVII.
- Saying (לֵאמֹר) see Tab. XVII, Note †, ii).
- Sell, To, מָכַר (Fut. —).
- Send, To, שָׁלַח *Kal* (Fut. —).
- Send-away, To, שָׁלַח *Pl.*
- She הִיא Tab. I.
- Soul נַפְשׁוֹ Vocab. p. 386.
- Take, To, לָקַח Tab. XIX. Note(A).
- Than he (or I, thou, etc.) מִן (Tab. II, 4).
- That (Conjunction) כִּי.
- That } (Demonstrative). See § 32,  
& } p. 28; and (*Adjectivally*-  
This } Demonstrative) § 94, p. 58.
- They הֵם (*m.*) & הֵן (*f.*), Tab. I.
- Thou הָאָתָּה (*m.*) & הָאָתָּה (*f.*), Tab. I.
- Thus כֵּן.
- To, ל prefix (§ 4).
- To him (or me, thee, etc.) Tab. II (2).
- To-day, (Hebrew *the day*) הַיּוֹם.
- Two, see p. 62.
- Upon, על,—with Pron.-Affs. Tab. IV (2).
- Voice קוֹל.
- Water מַיִם, Vocab. p. 386.
- What? מָה p. 29.
- Where? אַיֵּן.
- Where (§ 30), p. 23.
- Whether? אִם prefix (§ 7).
- Who? מִי, p. 29.
- Who, whom (Relative) מִיֶּשֶׁר, pp. 21–23.
- Whose? See p. 29.
- Whose (Relatively). See pp. 22, etc.
- Word דְּבַר Tab. IX.

## INDEX

OF PASSAGES OF THE HEBREW BIBLE WHICH ARE  
CITED IN THE PRECEDING PAGES.

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### NOTE.

In this 'Index' the Chapters and Verses are those of the 'Hebrew' Bible.—Also

The order in which the Books are arranged here is the order in which they stand in the 'Hebrew' Bible. It may be well for the Student to be familiarized with this order. A Table of the 'Order of the Books' is given on the following page.

TABLE  
OF THE  
ORDER OF THE BOOKS  
IN THE 'HEBREW' BIBLE.

<p style="text-align: center;">(I.) PENTATEUCH.</p> <p>1. Genesis. 2. Exodus. 3. Leviticus. 4. Numbers. 5. Deuteronomy.</p>	<p>21. Nahum. 22. Habakkuk. 23. Zephaniah. 24. Haggai. 25. Zechariah. 26. Malachi.</p>
<p>(II.) PROPHETS (earlier and later).</p> <p>6. Joshua. 7. Judges. 8 and 9. Samuel (1 and 2). 10 and 11. Kings (1 and 2). 12. Isaiah. 13. Jeremiah. 14. Ezekiel.</p> <p style="text-align: center;">[<i>Minor Prophets</i> (XII)].</p> <p>15. Hosea. 16. Joel. 17. Amos. 18. Obadiah. 19. Jonah. 20. Micah.</p>	<p>(III.) HAGIOGRAPHA.</p> <p>27. Psalms. 28. Proverbs. 29. Job.</p> <p>30. Song of Songs. 31. Ruth. 32. Lamentations. 33. Ecclesiastes. 34. Esther.</p> <p style="text-align: right; margin-right: 20px;">} <i>The five Rolls.</i></p> <p>35. Daniel. 36. Ezra. 37. Nehemiah. 38 and 39. Chronicles (1 and 2).</p>

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 — with Pron.-Affs. 175, 208-212, Tabs. XXIV etc.  
 VOICE-forms, Ordinary ... 69-72  
 ————— Other ... 175-177  
 ————— which are called *Poél* and *Po-ál* ... 365-368  
 VOCABULARY Heb.-Eng....383-388  
 ————— Eng.-Heb., 389 & 390



## TABLE I.

## PERSONAL PRONOUNS. — ABSOLUTE FORMS.

[N.B.—p. stands for 'Pause-form.' Pt. I., § 41.]

Singular.	1 { m. (p. : אָנְכִי or אֲנִי f. (p. : אָנְכִי : אֲנִי : אַתָּה) <sup>2</sup> אַתָּה f. (p. : אַתָּה) <sup>3</sup> אַתָּה	thou { m. (p. : אַתָּה) <sup>2</sup> אַתָּה f. (p. : אַתָּה) <sup>3</sup> אַתָּה	he (or it) הוּא she (or it) <sup>1</sup> הִיא
Plural.	we { m. (אֲנִי & אַתָּה) <sup>6</sup> אַתָּה f. (אֲנִי & אַתָּה) אַתָּה	ye { m. אַתָּם f. אַתְּנָה <sup>5</sup>	they { m. הֵם f. הֵנָּה <sup>4</sup>

1. הוּא in the Pentateuch; — הִיא, the usual form elsewhere, is comparatively rare in the Pentateuch. The הוּא is 'read' as הִיא [see Pt. I., § 79 (3).]

[Note.—In Job xxxi. 11, הוּא is *Kthlv* for הִיא *Kri* [Pt. I., § 74 (3)], and in the same verse הִיא is *Kthlv* for הוּא *Kri*.]

2. אַתָּה, in Nu. xi. 15, Deut. v. 24, for Euphony; and, in Ez. xxviii. 14, for shortness. In 1 S. xxiv. 19, Ps. vi. 4, Job i. 10, Eccles. vii. 22, Neb. ix. 6, אַתָּה is *Kthlv* for אַתָּה *Kri* [Pt. I., § 74 (3)]. Gesenius [Thesaurus, p. 129 (a)] gives אַתָּה for 1 S. xxiv. 19, Ps. vi. 4; but this is a mistake, as in each case it is merely אַתָּה *Kthlv* there. — The Reader should be put on his guard against the very great mistake (made by some) of mixing up the *Kthlv* and *Kri* together, and speaking of this *incongruous mixture* as being "written" and "read," — whereas the truth is that such is neither "written" nor "read" at all, in the technical sense. Needless and great confusion is caused by the *misuse* of technical terms.

3. אַתָּה is *Kthlv* (Ju. xvii. 2, 1 Ki. xiv. 2, 2 Ki. iv. 16, 23, viii. 1, Jer. iv. 30) for אַתָּה *Kri*, and (Ez. xxxvi. 13) for אַתָּה *Kri* [Pt. I., § 74 (3)].

4. There is *another* word, הִנֵּה, *hither*, to be distinguished from this by the context only.

5. אַתָּה, Ez. xxxiv. 31.—The forms אַתָּה (and אַתָּה), which some give, should not be adopted.

6. אַתָּה is *Kthlv* (Jer. xlii. 6) for אַתָּה *Kri* [Pt. I., § 74 (3)].



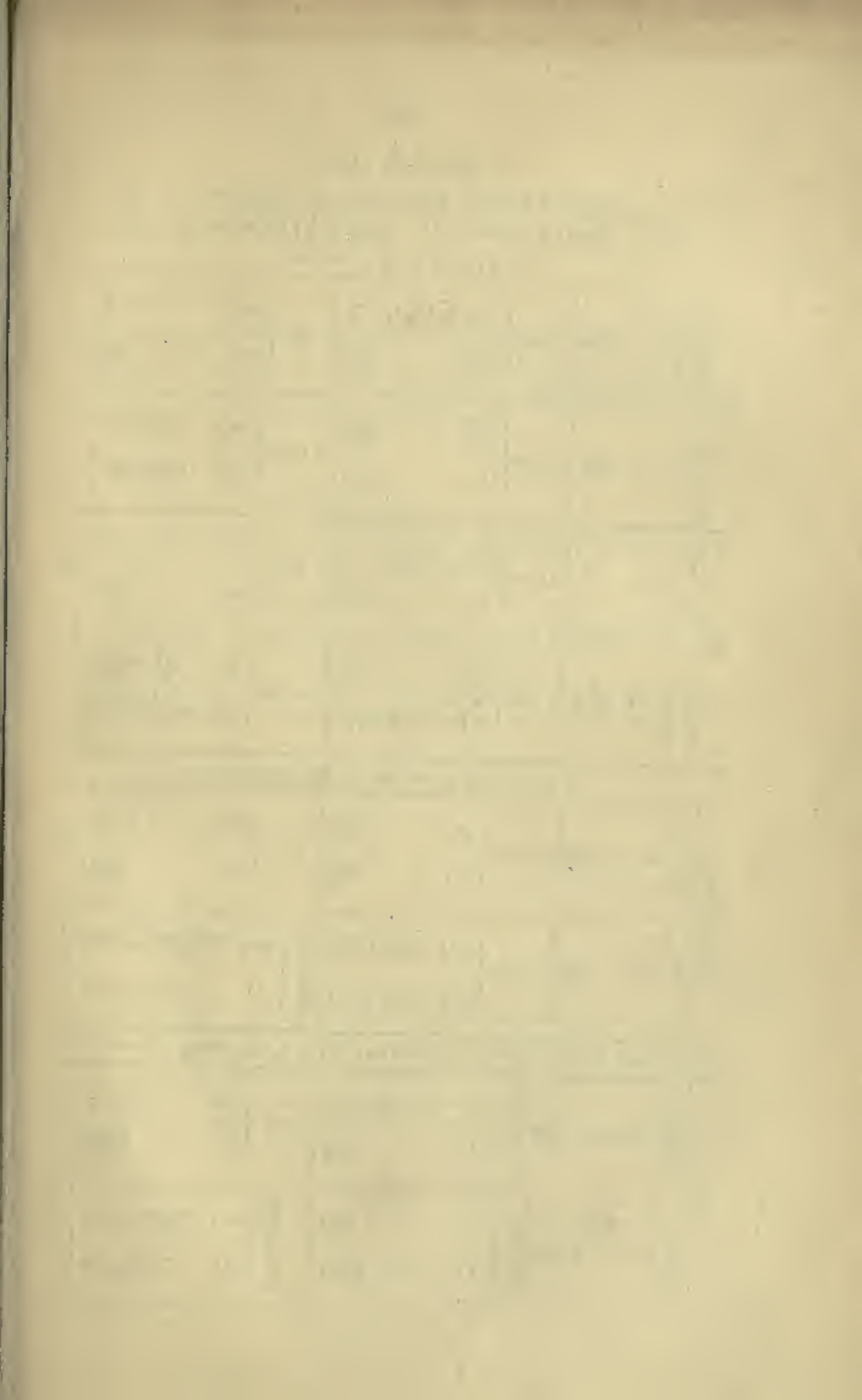


TABLE II.

PRONOUN-MARKS ATTACHED TO *Prefixes*—

N.B.—p. stands for 'Pause-form.' Words in [ ] are not in the Bible.

(i.) ׁ in, ׃ to or for:—

In	Singular.	in me ִׁי §	in thee { (m.) (p. : ִׁי*) <sup>1</sup> ִׁי (f.) ִׁי*	in { him ִׁי her ִׁיה	(1)
	Plural.	in us ִׁינוּ §	in you { (m.) ִׁיכֶם (f.) [ִׁיכֶן]	in them { (m.) ִׁיהֶם, ִׁיכֶם <sup>2</sup> (f.) ִׁיהֶן, ִׁיכֶן <sup>3</sup>	ׁ
To	Singular.	to me ׃ִי	to thee { (m.) (p. : ׃ִי†) <sup>6</sup> ׃ִי (f.) ׃ִי† <sup>7</sup>	to { him ׃ִי her ׃ִיה	(2)
	Plural.	to us ׃ִינוּ §	to you { (m.) לָכֶם (f.) [לָכֶן] ׃ִיכֶן <sup>10</sup>	to them { (m.) לָהֶם, לָמוֹ <sup>8</sup> (f.) לָהֶן, לָהֶן <sup>9</sup>	׃

(ii.) ׁ (or, כִּמוֹ) as or like, מִ (מִי, מִן) from:—

As or Like.	Singular.	like me ִׁיכִי	like thee { (m.) כִּיךָ <sup>11</sup> (f.) כִּיךְ	like { him כִּיָּהוּ her כִּיָּהָ	(3)
	Plural.	like us ִׁיכִינוּ	like you { (m.) כִּיכֶם, כִּיכֶם (f.) [כִּיכֶן] כִּיכֶן	like them { (m.) כִּיהֶם, כִּיהֶם, כִּיהֶם <sup>12</sup> (f.) כִּיהֶן, כִּיהֶן <sup>13</sup>	ׁ (or ׃ִיכֶן)

In the place of the ׁ given above, there may also be ׃; thus מִיכִי, 1 K. xxii. 4, etc.

From	Singular.	from me ׃ִיכִי <sup>15</sup>	from thee { (m.) מִיךָ (מִיךָ*) <sup>16</sup> (f.) מִיךְ	from { him מִיכִי <sup>14</sup> † her מִיכִיה	(4)
	Plural.	from us מִיכִינוּ †	from you { (m.) מִיכֶם (f.) [מִיכֶן]	from them { (m.) מִיהֶם, מִיהֶם <sup>18</sup> (f.) מִיהֶן, מִיהֶן	ׁ (or ׃ִיכֶן)

## NOTES ON TABLE II.

\* The two words marked thus are the same in form. They can be distinguished from each other by the context only.

† See Note \*.

‡ See Note \*.

§ Somewhat like each of the words thus marked, there is another word (to be distinguished therefrom), viz., *רַי*, *prithēe*; *בָּנִי* (not *בָּנִי*), *they built*; *לְהֵן* (not *לְהֵן*) Ruth i. 13, which is either *for them* or (according to some) *therefore*; *לְהֵןָה* *on this side, on that side*; *לְבֵן* *therefore*; *לָנִי* *they lodged*.

<sup>1</sup> Also *בָּכָה*, Ps. cxli. 8.

<sup>2</sup> Also *בָּהֶמָה*, Ex. xxxvi. 1; Hab. i. 16.

<sup>3</sup> Also *בָּהֶמָה*, Lev. v. 22; Jer. v. 17; also in Nu. xlii. 19, where the accent is *wrongly* placed on the last syllable in several editions.

<sup>4</sup> *לֵא* is *Kthiv* sometimes for *לֵו* *Kri* [Pt. I., § 74 (3).]

<sup>5</sup> *לֵה*, Nu. xxxii. 42, is for *לֵה*; the (—) marks the ה as *רפה* [Pt. I., § 48, † i., ii.]. So *לֵה*, Zech. v. 11, Ruth ii. 14, in some copies.

<sup>6</sup> *לֵבָה*, Gen. xxvii. 37, Is. iii. 6. This is distinguished by the context only from *לֵבָה*, *go thou (m.)*, with ה added; and this last, dropping the ה, is sometimes *לֵבָה*.

<sup>7</sup> *לְבֵי* (2 K. iv. 2) is *Kthiv* for *לֵבָה* *Kri* [Pt. I., § 74 (3).]

<sup>8</sup> *לֵבָה*, Jer. xiv. 16.

<sup>9</sup> Ez. i. 5; xlii. 9.

<sup>10</sup> Ez. xlii. 18.

<sup>11</sup> *בָּמָה*, Ex. xv. 11.

<sup>12</sup> Also ; *בָּהֶמָה*, Jer. xxxvi. 32.

<sup>13</sup> Ez. xviii. 14.

<sup>14</sup> *בְּמָהוּ* Job iv. 12. Also ; *בְּמָהוּ* (Ps. lxviii. 24) according to some.

<sup>15</sup> Also *בְּמָהוּ*, as Is. xxx. 1. (Also ; *בְּמָהוּ* Ps. xviii. 23\*, Job xxi. 16.) [There is another word *בְּמָהוּ* (and, twice, *בְּמָהוּ* Is. xxx. 11), which means merely *from* (= *בְּמָהוּ*), as Ju. v. 14, Ps. xli. 11, 19, etc. — The *בְּמָהוּ* of Ps. xlv. 9 is taken by some for *בְּמָהוּ* *musical instruments*, and by others supposed to mean *a band of musicians*.]

<sup>16</sup> Jer. x. 2; Eccles. xii. 12. Also *בְּמָהוּ*, Job xi. 20.



TABLE I

Summary of the results of the experiments on the effect of the concentration of the solution on the rate of reaction.

Concentration of solution	Rate of reaction
0.1M	0.001
0.2M	0.002
0.3M	0.003
0.4M	0.004
0.5M	0.005

The rate of reaction increases with the concentration of the solution. The rate of reaction is directly proportional to the concentration of the solution.

Concentration of solution	Rate of reaction
0.1M	0.001
0.2M	0.002
0.3M	0.003
0.4M	0.004
0.5M	0.005

The rate of reaction increases with the concentration of the solution. The rate of reaction is directly proportional to the concentration of the solution.

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0.1M	0.001
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0.3M	0.003
0.4M	0.004
0.5M	0.005

The rate of reaction increases with the concentration of the solution. The rate of reaction is directly proportional to the concentration of the solution.

TABLE III.

(1) אֵת (אֶת־) the mark of the 'Definite Object,' (2) אִתְּ (אִתְּ־) with, (3) עִם with.

me	אֶתִּי	thee	<i>m.</i> (p. : אֶתְּךָ) אֶתְּךָ	him	אֹתוֹ	(1)
			<i>f.</i> אֶתְּךָ	her	אֹתָהּ	
us	אֶתֵּנוּ	you	<i>m.</i> אֶתְּכֶם	them	<i>m.</i> אֹתְכֶם	אֶתְּ־
			<i>f.</i> [אֶתְּכֶן]		<i>f.</i> אֹתְכֶן	

(a.) Forms of (1) are sometimes given for those of (2). — (3.) In place of the    given above, there may be the full ו; thus, אֹתִי Deut. xxxii. 51, etc.

with	with me	אִתִּי	with thee	<i>m.</i> (p. : אִתְּךָ) אִתְּךָ	with	him	אִתּוֹ	(2)
				<i>f.</i> אִתְּךָ		her	אִתָּהּ	
with	with us	אִתֵּנוּ	with you	<i>m.</i> אִתְּכֶם	with them	<i>m.</i> אִתְּכֶם	אִתְּ־	
				<i>f.</i> [אִתְּכֶן]		<i>f.</i> [אִתְּכֶן]		

with	with me	עִמִּי	with thee	<i>m.</i> (p. : עִמְּךָ) עִמְּךָ	with	him	עִמּוֹ	(3)
				<i>f.</i> עִמְּךָ		her	עִמָּהּ	
with	with us	עִמֵּנוּ	with you	<i>m.</i> עִמְּכֶם	with them	<i>m.</i> עִמְּכֶם	עִם־	
				<i>f.</i> [עִמְּכֶן]		<i>f.</i> [עִמְּכֶן]		

<sup>1</sup> Also אִתְּכֶם Ex. xxix. 35.

<sup>2</sup> Also אִתְּכֶם Gen. xxxii. 1; אֹתְכֶם Ez. xxiii. 45.

<sup>3</sup> Also אִתְּךָ Ex. xxxv. 26; אִתּוֹ Ez. xvi. 54; אִתְּכֶן Ez. xxiii. 47.

<sup>4</sup> Also אִתְּכֶם Josh. xxiii. 15.

<sup>5</sup> Also עִמָּהּ 1 S. i. 26.

<sup>6</sup> Also עִמְּכֶם Nu. xxii. 12.

<sup>7</sup> Also עִמְּךָ (fr. עִמָּךְ).



TABLE IV.

(1) אל to, (2) על on, or upon, [(3), and (4), below].

To	to me (p. : אֲנִי) אֵלַי	to thee { m. אֵלֶיךָ f. (p. : אַתָּה) אֵלֶיךָ	to { him אֵלָיו her אֵלֶיהָ	(1) אל [also אֵלַי]
	to us אֵלֵינוּ	to you { m. *אֵלֵיכֶם f. *אֵלֵיכֶן	to them { m. אֵלֵיהֶם f. אֵלֵיהֶן	

On	on me (p. : אֲנִי) עָלַי	on thee { m. עֲלֶיךָ f. (p. : אַתָּה) עֲלֶיךָ	on { him עָלָיו her עָלֶיהָ	(2) על [also עָלַי]
	on us עָלֵינוּ	on you { m. *עֲלֵיכֶם f. *עֲלֵיכֶן	on them { m. עֲלֵיהֶם f. עֲלֵיהֶן	

(3) From עַד [also עַדְיָ] unto, even to, etc., the following occur,—  
 עָרַי unto me, עָרַיְךָ unto thee (m.), עָרַיו unto him, עָרֶיָּהּ unto her,  
 and עָרֵיכֶם with עַד [Job xxxii. 12], unto you (m.), עָרֵיהֶם [2 K. ix. 18]  
 for unto them (m.).

(4) From בְּלִעְדֵי [the Construct form—(there is no בְּלִעְדֵי)] besides, the following occur,—  
 בְּלִעְדֵי (p. : אֲנִי) בְּלִעְדֵי, בְּלִעְדֵי, בְּלִעְדֵי

1 Often אֵלֵיהֶם.—Also אֵלֵינוּ Ps. ii. 5.—[אֵלֵיהֶם (Ez. xxxi. 14), which some take to mean "to them (m.)," strictly means "their (m.) strong ones," i.e. the strong ones among them].

2 The following words, עָלַי leaves-of (Neh. viii. 15, etc.), עָלָיו his leaf (Ps. i. 3, etc.), עָלֶיהָ her leaf, or leafage (Is. i. 30), are from עָלָה a leaf.

3 Also : עָלֵיכֶי Ps. cxvi. 7.

4 Often עֲלֵיהֶם.—Also עֲלֵינוּ Ps. v. 12, lv. 16; Job vi. 16, xx. 23, etc.

\* Also without the א; ל instead of לְ.



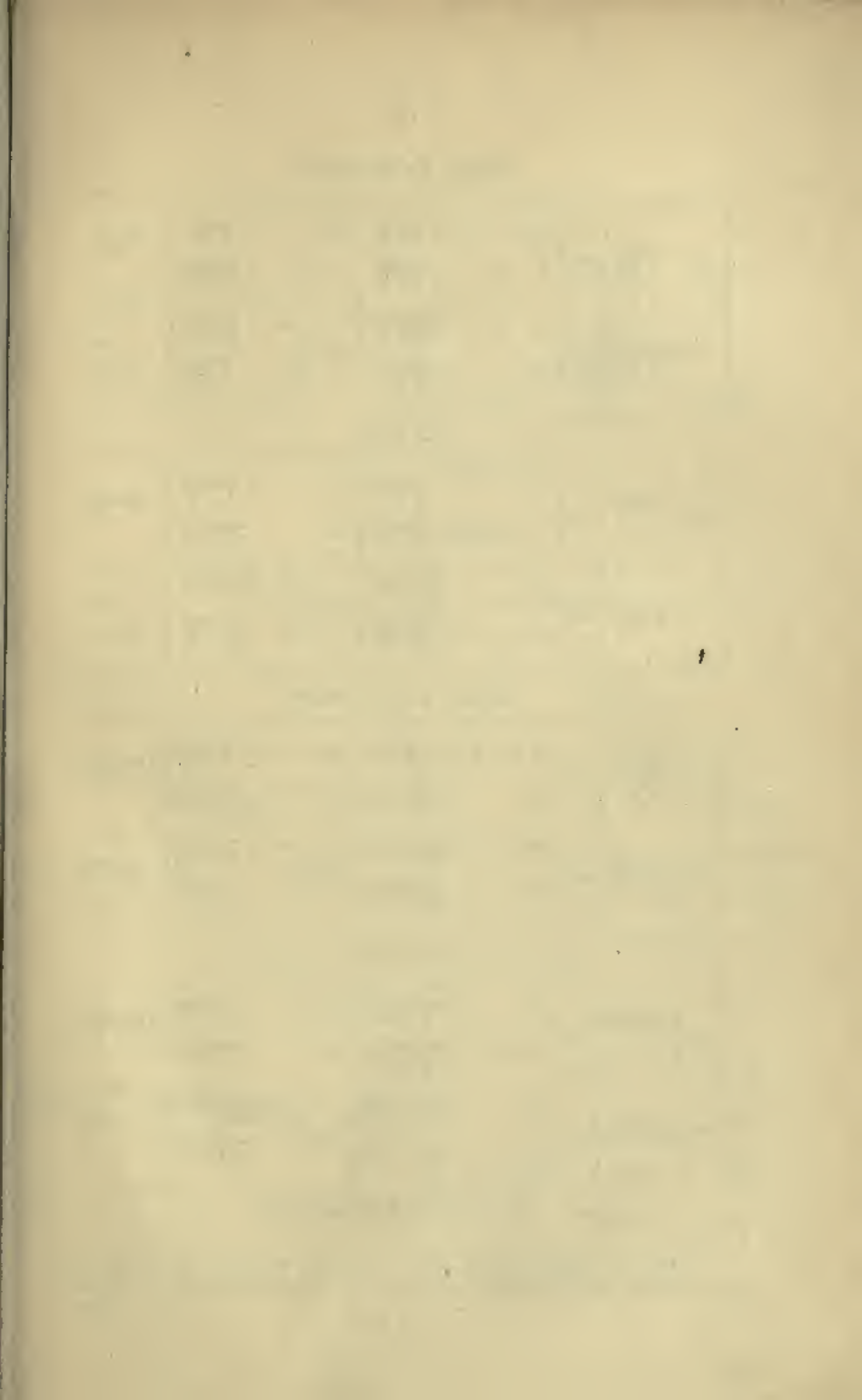


TABLE V. (i.) Singular.

my שִׁירִי	thy	m. (p. : שִׁירְךָ)	his	שִׁירוֹ	שִׁיר
		f. שִׁירְךָ	her	שִׁירָה	
our שִׁירֵנוּ	your	m. שִׁירְכֶם	their	m. שִׁירָם	song i. c. שִׁיר (§ 52)
		f. שִׁירְכֶן		f. שִׁירָן	

(ii.) Plural.

my { שִׁירִי (p. : שִׁירֵי)	thy	m. שִׁירֵיךָ	his	שִׁירֵיו	שִׁירִים
		f. (p. : שִׁירֵיךָ)	her	שִׁירֵיהָ	
our שִׁירֵינוּ	your	m. שִׁירֵיכֶם	their	m. שִׁירֵיהֶם	songs i. c. שִׁירֵי (§ 56 ix.)
		f. שִׁירֵיכֶן		f. שִׁירֵיהֶן	

TABLE VI. (i.) Singular.

my תּוֹרָתִי	thy	m. (p. : תּוֹרַתְךָ) <sup>1</sup>	his	תּוֹרָתוֹ	תּוֹרָה
		f. תּוֹרַתְךָ	her	תּוֹרָתָהּ	
our תּוֹרַתֵּנוּ	your	m. תּוֹרַתְכֶם	their	m. תּוֹרַתָּם	law i. c. תּוֹרַת (§ 56 v.)
		f. תּוֹרַתְכֶן		f. תּוֹרַתָּן	

(ii.) Plural.

my { תּוֹרַתִּי (p. : תּוֹרַתֵּי)	thy	m. תּוֹרַתֵיךָ <sup>2</sup>	his	תּוֹרַתּוֹ	תּוֹרוֹת
		f. (p. : תּוֹרַתֵיךָ)	her	תּוֹרַתֶיהָ	
our תּוֹרַתֵּינוּ	your	m. תּוֹרַתֵיכֶם	their	m. תּוֹרַתֵיהֶם <sup>3</sup>	laws i. c. תּוֹרוֹת (§ 56 v.)
		f. תּוֹרַתֵיכֶן		f. תּוֹרַתֵיהֶן <sup>4</sup>	

The <sup>1</sup> is sometimes dropped in (ii.)<sup>1</sup> תּוֹרַתְךָ - Ez. xxxv. 11; Ps. ix. 15.<sup>2</sup> Rarely תּוֹרַתְךָ, as Deut. xxviii. 59.<sup>3</sup> תּוֹרַתֵיהֶם - Ps. cxxxii. 12, as some say.<sup>4</sup> By contraction תּוֹרַתֵיהֶן.

TABLE VII.  
A NOUN OF DUAL FORM.

my {	אֲנִי פ. : אֲנִי	thy {	m. אֲנִיךָ	his אֲנִיו	} אֲנִים (פ. : אִים)
			f. (p. : אֲנִיךָ) אֲנִיךָ	her אֲנִיהָ	
our	אֲנֵינוּ	your {	m. אֲנֵיכֶם	their {	} [i.e. אֲנֵיךָ]
			f. אֲנֵיכֶן		

\* The ׀ to the ׀ is ׀.

TABLE VIII.  
VARIOUS FORMS OF THESE PRONOUN AFFIXES.\*  
[Those within ( ) are not for Composition.]

(i.) For a Noun in the SINGULAR.

	First Person.	Second Person.	Third Person.	
Singular.	rare אֲנִי, אֲנִי	[p. (אֲנִיךָ), אֲנִיךָ] (אֲנִיךָ), אֲנִיךָ, אֲנִיךָ	אֲנִיו, אֲנִיהוּ, אֲנִיהוּ (אֲנִי)	M.
		אֲנִיךָ, אֲנִיךָ, אֲנִיךָ, אֲנִיךָ, אֲנִיךָ, אֲנִיךָ (rare, אֲנִיךָ, אֲנִיךָ)	אֲנִיהָ, אֲנִיהָ, אֲנִיהָ, אֲנִיהָ, אֲנִיהָ, אֲנִיהָ	(rare, אֲנִיהָ, אֲנִיהָ) אֲנִיהָ, אֲנִיהָ, אֲנִיהָ, אֲנִיהָ
Plural.	אֲנֵנוּ, אֲנֵנוּ, אֲנֵנוּ	אֲנֵיכֶם, אֲנֵיכֶם, אֲנֵיכֶם	אֲנֵיהֶם, אֲנֵיהֶם, אֲנֵיהֶם, אֲנֵיהֶם, אֲנֵיהֶם, אֲנֵיהֶם	M.
		אֲנֵיכֶן, אֲנֵיכֶן, אֲנֵיכֶן, אֲנֵיכֶן, אֲנֵיכֶן, אֲנֵיכֶן	אֲנֵיהֶן, אֲנֵיהֶן, אֲנֵיהֶן, אֲנֵיהֶן, אֲנֵיהֶן, אֲנֵיהֶן	(rare אֲנֵיהֶן, אֲנֵיהֶן) אֲנֵיהֶן, אֲנֵיהֶן, אֲנֵיהֶן, אֲנֵיהֶן

(ii.) For a Noun in the PLURAL or DUAL.

	First Person.	Second Person.	Third Person.	
Singular.	(אֲנִי) [p. : אֲנִי] אֲנִי	(אֲנִיךָ), אֲנִיךָ	אֲנִיו, אֲנִיהוּ, אֲנִיהוּ (אֲנִי)	M.
		[p. (אֲנִיךָ), אֲנִיךָ] (rare אֲנִיךָ) אֲנִיךָ	(rare אֲנִיהָ; אֲנִיהָ) אֲנִיהָ, אֲנִיהָ	F.
Plural.	(אֲנֵנוּ), אֲנֵנוּ	אֲנֵיכֶם, אֲנֵיכֶם (rare אֲנֵיהֶם)	אֲנֵיהֶם, אֲנֵיהֶם, אֲנֵיהֶם, אֲנֵיהֶם, אֲנֵיהֶם, אֲנֵיהֶם (rare אֲנֵיהֶם)	M.
		(rare אֲנֵיהֶן; אֲנֵיהֶן) אֲנֵיהֶן, אֲנֵיהֶן	(rare אֲנֵיהֶן; אֲנֵיהֶן) אֲנֵיהֶן, אֲנֵיהֶן	F.

\* Excluding some few which are peculiar to Tab. II. (3, 4). [Objective Affix, hereafter.]

† אֲנִיךָ, אֲנִיךָ.



TABLE I

Year	Total	Males		Females	
		No.	%	No.	%
1900	1000	500	50.0	500	50.0
1901	1050	525	49.5	525	50.5
1902	1100	550	49.5	550	50.5
1903	1150	575	49.5	575	50.5
1904	1200	600	50.0	600	50.0

The following table shows the distribution of the population by sex and age in the years 1900 to 1904. The total population is shown in the first column, and the number of males and females in the second and third columns respectively. The percentage of males and females is shown in the fourth and fifth columns respectively.

The population of the country has increased steadily during the period covered by this table. The increase is due to a combination of factors, including a high birth rate and a low death rate.

The sex ratio is also shown in the table. It is seen that the number of males is slightly less than the number of females in all the years shown. This is due to a higher death rate among males than among females.

The age distribution of the population is also shown in the table. It is seen that the population is young, with a high percentage of the population under the age of 15.

The following table shows the distribution of the population by sex and age in the years 1900 to 1904. The total population is shown in the first column, and the number of males and females in the second and third columns respectively. The percentage of males and females is shown in the fourth and fifth columns respectively.

The population of the country has increased steadily during the period covered by this table. The increase is due to a combination of factors, including a high birth rate and a low death rate.

TABLE IX.

(i.) Singular.

my	דְּבָרִי	thy	m. (p. : דְּבָרֶךָ)	his	דְּבָרוֹ	* דְּבָר
			f.	דְּבָרְךָ	her	
our	דְּבָרֵינוּ	your	m.	their	m. דְּבָרָם	(i. c. דְּבָר)
			f.	דְּבָרְכֵן	f. דְּבָרָן	

(ii.) Plural.

my (p. : דְּבָרַי)	דְּבָרַי	thy	m.	his	דְּבָרָיו	דְּבָרִים
			f. (p. : דְּבָרֶיךָ)	דְּבָרֶיךָ	her	
our	דְּבָרֵינוּ	your	m.	their	m. דְּבָרֵיהֶם	words (i. c. דְּבָרַי)
			f.	דְּבָרֵינָן	f. דְּבָרֵיהֶן	

\* (a.) When the last letter is **ס**, the  $\text{־}$  is retained before it when 'i. c. ;' thus, **אֶצְנָא** *a host*, i. c., **אֶצְבָּא**. [When the first letter of the word is one of the four **ח ע ה א**, there must be a compound Shva under it in the place of the  $\text{־}$  in **דְּבָר** (see  $\gamma$ .)].

( $\beta$ .) Some words of the form **פְּעֵל** replace, in declension, their second  $\text{־}$  by  $\text{־}$  followed by *Dagesh Forte*; thus, **קָטָן** *little* (or *a little one*) gives **קָטָנִים** and Plu. **קָטָנִים** (i. c. **קָטָנִי**).

So **אֶמְלָא** *a camel* gives Plu. **אֶמְלָיִם** (i. c. **אֶמְלָי**).

( $\gamma$ .) When the first letter of the word is one of the four **ח ה ע א**,

(i.) It must have a Compound Shva wherever the **ד** in (Tab. IX.) has Shva-Moving; thus, from **חָתָן** *a son-in-law*, **חָתָנִי** (i. c.), **חָתָנִי**, etc. ;—

(ii.) It will have a 'Slight' Vowel (where necessary) agreeing with the Compound Shva of (i.); thus, from **חָכָם**, *a wise man*, Plu. **חָכְמִים**, i. c. **חָכְמִי**, etc.

( $\delta$ .) Such Nouns as **חָרָשׁ** *a smith*, **פָּרָשׁ** *a horseman* (§ 60), (which really belong to the class of words like **זָנָב** *a thief*, with *Dagesh Forte* in their middle letter), retain the  $\text{־}$  of their first letter; thus, **חָרָשׁ** (i. c.), Plu. **חָרָשִׁים** (i. c.);— the forms with Pron. Affixes being (Sing.) **חָרָשִׁי**, etc., (Plu.) **חָרָשֵׁינוּ**, etc., as in **פָּרָשִׁי** (from **פָּרָשִׁים**).

(e) The DUAL DECL. of a **פְּעֵל** Noun, as **כָּנָף** *a wing*, Du. **כְּנָפַיִם** (i. c. **כְּנָפִי**), is **כְּנָפָיו** (i. c. **כְּנָפֵי**), **כְּנָפֵיהֶם** (i. c. **כְּנָפֵי**), **כְּנָפֵיהֶן** (i. c. **כְּנָפֵי**), etc.



APP<sup>x</sup> (A) TO TAB. IX:—Other Declension-forms of some words *mi-ʿrā*—with a penult. vowel liable to change.

	our	f.	m. your.	f.	m. their.	my.	f.	m. thy.	her.	his.	i.c.
elder	זְקֵנֵנוּ	זְקֵנָה	זְקֵנְכֶם	זְקֵנָה	זְקֵנָה	זְקֵנִי	זְקֵנָה	זְקֵנְךָ	הִיא	זְקֵנָה	זְקֵנָה (1)
elders	זְקֵנֵינוּ	זְקֵנֹתַי	זְקֵנֵיכֶם	זְקֵנֹתֵיכֶם	זְקֵנֵיהֶם	זְקֵנֵי	זְקֵנֹתַי	זְקֵנֹתֶיךָ	הִיא	זְקֵנֵי	זְקֵנֵי pl.
court	הַצֵּרֵנוּ	הַצֵּרָה	הַצֵּרְכֶם	הַצֵּרָה	הַצֵּרָה	הַצֵּרִי	הַצֵּרָה	הַצֵּרְךָ	הִיא	הַצֵּרָה	הַצֵּרָה s. (2)
courts	הַצֵּרֵינוּ	הַצֵּרֹתַי	הַצֵּרֹתֶם	הַצֵּרֹתַי	הַצֵּרֹתֵיהֶם	הַצֵּרֵי	הַצֵּרֹתַי	הַצֵּרֹתֶיךָ	הִיא	הַצֵּרֵי	הַצֵּרֵי + (פְּתוּחַ) pl.
officer	פְּקִידֵנוּ	פְּקִידָה	פְּקִידְכֶם	פְּקִידָה	פְּקִידָה	פְּקִידִי	פְּקִידָה	פְּקִידְךָ	הִיא	פְּקִידָה	פְּקִידָה s. (3)
officers	פְּקִידֵינוּ	פְּקִידֹתַי	פְּקִידֹתֶם	פְּקִידֹתַי	פְּקִידֹתֵיהֶם	פְּקִידֵי	פְּקִידֹתַי	פְּקִידֹתֶיךָ	הִיא	פְּקִידֵי	פְּקִידֵי pl.
kinsman	קְרוֹבֵנוּ	קְרוֹבָה	קְרוֹבְכֶם	קְרוֹבָה	קְרוֹבָה	קְרוֹבִי	קְרוֹבָה	קְרוֹבְךָ	הִיא	קְרוֹבָה	קְרוֹבָה s. (4)
kinsmen	קְרוֹבֵינוּ	קְרוֹבֹתַי	קְרוֹבֹתֶם	קְרוֹבֹתַי	קְרוֹבֹתֵיהֶם	קְרוֹבֵי	קְרוֹבֹתַי	קְרוֹבֹתֶיךָ	הִיא	קְרוֹבֵי	קְרוֹבֵי pl.
guest	קְרוֹאֵנוּ	קְרוֹאָה	קְרוֹאֲכֶם	קְרוֹאָה	קְרוֹאָה	קְרוֹאִי	קְרוֹאָה	קְרוֹאֲךָ	הִיא	קְרוֹאָה	קְרוֹאָה s. (5)
guests	קְרוֹאֵינוּ	קְרוֹאֹתַי	קְרוֹאֹתֶם	קְרוֹאֹתַי	קְרוֹאֹתֵיהֶם	קְרוֹאֵי	קְרוֹאֹתַי	קְרוֹאֹתֶיךָ	הִיא	קְרוֹאֵי	קְרוֹאֵי pl.

NOTE. (α) The Declension of קְרוֹבָה is like Tab. IX; and (β) that of קְרוֹבָה is like (δ) here. (γ) י may stand for י, Pt. I, § 14. (δ) Under one of י ו ח נ א Moving י must of course take a Compound form.

\* (i) A 'Borrowed' פְּקִידָה form. But (ii) אֶבְלָה (for אֶבְלָה) fr. אֶבְלָה, etc., are the strictly proper forms. (iii) Some פְּקִידָה words 'borrow', i.e. a פְּקִידָה (and, rarely, פְּקִידָה) form; thus קְרוֹבָה, i.e. קְרוֹבָה; etc.—(i) Some retain the —; thus אֶבְלָה fr. אֶבְלָה (pl. of אֶבְלָה), אֶבְלָה as well as אֶבְלָה fr. אֶבְלָה (pl. of אֶבְלָה), etc. (ii) אֶבְלָה fr. אֶבְלָה (pl. of אֶבְלָה) is a 'Euphonic' irregular form. So אֶבְלָה from pl. of אֶבְלָה (besides the regular form).—(iii) The form of this, is i.e. אֶבְלָה, and w. Affs. אֶבְלָה—also אֶבְלָה Comp. Note (t), and so אֶבְלָה (p. for אֶבְלָה).—(iv) Tho י is sometimes retained in the Pl. and w. Affs.; thus אֶבְלָה i.e. אֶבְלָה, קְרוֹבָה pl. אֶבְלָה (i.e. אֶבְלָה), and אֶבְלָה, etc.; so, fr. אֶבְלָה, אֶבְלָה, & pl. אֶבְלָה, אֶבְלָה, and so fr. אֶבְלָה or w. י, and dual אֶבְלָה, pl. אֶבְלָה & אֶבְלָה (i.e. אֶבְלָה), pl. אֶבְלָה, etc.   
 1 p. אֶבְלָה. 2 p. אֶבְלָה. 3 p. אֶבְלָה.



APP. C TO TAB. IX:--Declension of some Feminine Nouns, פִּעֻלָּה, בְּעֻלָּה, פִּעֻלָּה, etc.

our.	<i>m.</i> your.	<i>f.</i>	<i>m.</i> their.	<i>f.</i>	<i>m.</i> thy.	<i>hcr.</i>	<i>his.</i>	<i>i.e.</i>
righteousness	צַדִּיקְתֵּנוּ	צַדִּיקְתֶּם	צַדִּיקְתֵּם	צַדִּיקְתִּי	צַדִּיקְתֶּיךָ	הִיא	צַדִּיקְתּוֹ	צַדִּיקָה s. (1)
righteousnesses	צַדִּיקְתֵּינוּ	צַדִּיקְתֶּם	צַדִּיקְתֵּם	צַדִּיקְתִּי	צַדִּיקְתֶּיךָ	הִיא	צַדִּיקְתֵּנוּ	צַדִּיקוֹת pl.
sighing	אֲנָחְתֵּנוּ	אֲנָחְתֶּם	אֲנָחְתֵּם	אֲנָחְתִּי	אֲנָחְתֶּיךָ	הִיא	אֲנָחְתּוֹ	אֲנָחָה s. (2)
sighings	אֲנָחְתֵּינוּ	אֲנָחְתֶּם	אֲנָחְתֵּם	אֲנָחְתִּי	אֲנָחְתֶּיךָ	הִיא	אֲנָחְתֵּנוּ	אֲנָחוֹת pl.
cry	צַעֲקֵנוּ	צַעֲקֶתֶם	צַעֲקֵתֶם	צַעֲקֵתִי	צַעֲקֵתֶיךָ	הִיא	צַעֲקֵתּוֹ	צַעֲקָה s. (3)
cries	צַעֲקֵנוּ	צַעֲקֶתֶם	צַעֲקֵתֶם	צַעֲקֵתִי	צַעֲקֵתֶיךָ	הִיא	צַעֲקֵתֵנוּ	צַעֲקוֹת pl.

(4) פִּעֻלָּה is declined (α) sometimes as the פִּעֻלָּה forms above—the  $\pi$  being dropped †; thus (i.) fr. בְּעֻלָּה ('i.e. †נְבֻלָּה & נְבֻלָּה & נְבֻלָּה etc.; and so (ii.), fr. the Plu. הַצִּדִּיקוֹת ('i.e. †הַצִּדִּיקוֹת & הַצִּדִּיקוֹת [Op. (2) above]; but (β) sometimes the  $\pi$  is retained as in the 'Constr.' forms אֲנָחְתֵּם & אֲנָחְתֵּם & אֲנָחְתֵּם and in such Aff.-forms as אֲנָחְתִּי & אֲנָחְתִּי (or, contracted, אֲנָחְתִּי [Is. i. 17] & אֲנָחְתִּי besides אֲנָחְתִּי, the  $\pi$  dropped as in α); and so (iii.), fr. the Plu. הַצִּעֲקוֹת ('i.e. †הַצִּעֲקוֹת & הַצִּעֲקוֹת & הַצִּעֲקוֹת, the  $\pi$  dropped as in α. ii.), and similarly הַצִּעֲקוֹת ('i.e. †הַצִּעֲקוֹת, the  $\pi$  dropped as in α).

(5) Plu. Fem. forms פִּעֻלָּה & בְּעֻלָּה, fr. a Sing. פִּעֻלָּה or בְּעֻלָּה & פִּעֻלָּה, are declined as the Plurals above in (1-4)

(6) Some Nouns in הַפִּעֻלָּה (several in הַפִּעֻלָּה) have for the Sing. 'i.e.' & w. Pron.-Affs., forms fr. הַפִּעֻלָּה; comp. 'N.B.' in Note (4) below and 'Notes on Tab. X' [vi (α-ε)].

(7) For the Decl. of Plurals in הַפִּעֻלָּה fr. Sing. in הַפִּעֻלָּה (Op. § 44, etc.), see Tables of Masc. forms—as Tab. V, IX, etc.

\* פִּעֻלָּה has בְּעֻלָּה (a borrowed form) 'i.e.' So תְּרֻחָה has תְּרֻחָה 'i.e.' as in תְּרֻחָה 'i.e.'; & in תְּרֻחָה fr. Plu. of תְּרֻחָה. So in קִשְׁרָה fr. קִשְׁרָה ('i.e. קִשְׁרָה) Plu. of קִשְׁרָה ('i.e. קִשְׁרָה).  
 † So in בְּעֻלָּה, 'Constr.' form of הַבְּעֻלָּה & הַבְּעֻלָּה of the Plu. בְּעֻלָּה. N.B. The Decl.-forms Sing. of בְּעֻלָּה are בְּעֻלָּה (הִיא, הִיא) etc. [fr. an unused בְּעֻלָּה]; & so אֲנָחְתֵּנוּ [fr. אֲנָחְתֵּנוּ = אֲנָחְתֵּנוּ (fr. אֲנָחְתֵּנוּ = אֲנָחְתֵּנוּ): See 'Notes on Tab. X-XII' (vi. 2).  
 † p. 77. † p. 77. † p. 77. † p. 77. † p. 77. † p. 77. † p. 77. † p. 77. † p. 77. † p. 77.

† † is sometimes retained  
 † So in בְּעֻלָּה, 'Constr.' form of הַבְּעֻלָּה & הַבְּעֻלָּה of the Plu. בְּעֻלָּה; & so אֲנָחְתֵּנוּ [fr. אֲנָחְתֵּנוּ = אֲנָחְתֵּנוּ (fr. אֲנָחְתֵּנוּ = אֲנָחְתֵּנוּ): See 'Notes on Tab. X-XII' (vi. 2).  
 † p. 77. † p. 77. † p. 77. † p. 77. † p. 77. † p. 77. † p. 77. † p. 77. † p. 77. † p. 77.



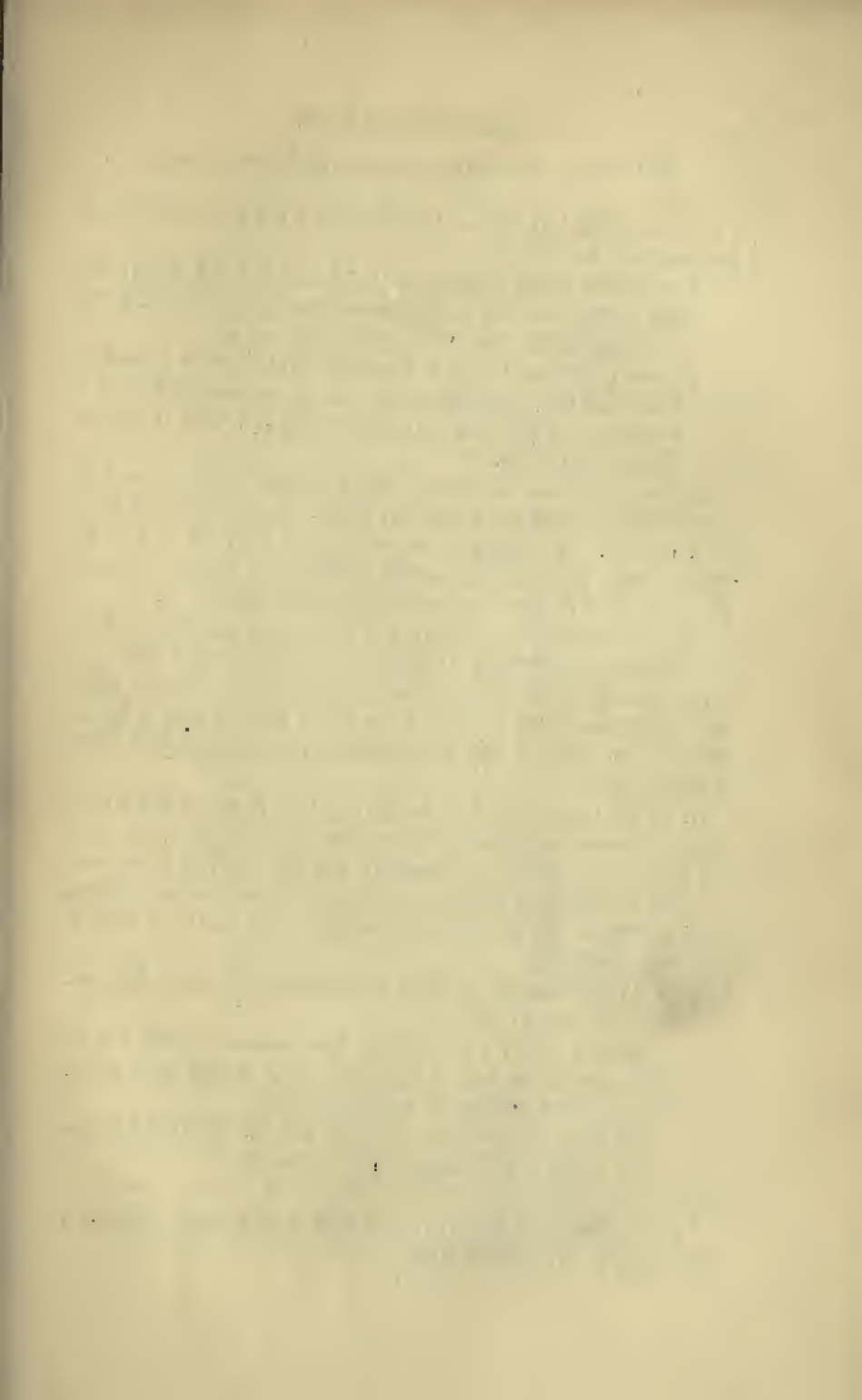
Table with 7 columns and 10 rows of faint Chinese characters, likely a calendar or ledger.











## (I) 'CONSTR.' FORMS, (II) AFFIX-FORMS, (III) VARIOUS FORMS.

I. The forms פָּעַל, פָּעַל, פָּעַל, etc. [see Rule vii on p. 36], in the Sing., undergo no change 'i.e.' But

(1) Some פָּעַל or פָּעַל words borrow 'i.e.' a form from פָּעַל or פָּעַל; thus תָּבַל for תָּבַל 'i.e.'—וָרַע Nu. xi. 7 (but many times וָרַע) 'i.e.'—תָּרַר for תָּרַר 'i.e.'—נָטַע for נָטַע 'i.e.'—שָׁנַר as well as שָׁנַר 'i.e.' etc.

(2) Some PLU. forms 'i.e.' w. ׀ QUIESCENT (to 2<sup>d</sup> Rt.-letter) followed by Dag. L., are IRREG.; as \*יָרַרְי (4 times, but also the Reg<sup>r</sup> יָרַרְי twice) & \*צָמַרְי Is. v. 10, וְשָׁרְי Song viii. 6 (but also וְשָׁרְי Ps. lxxvi. 4) from the Plurals of יָרַר & צָמַר.

II. Some DECL.-FORMS are IRREG.:—(1) SING. forms w. MOVING SHVA (to 2<sup>d</sup> Rt.-letter), as (α) בָּנְרִי (*his*) & בָּנְרִי (*my*) fr. בָּנַר. (β) For בָּלְלִי fr. בָּלַל Comp. Pt. I. § 55 (11). (γ) So מְבָרְי (w. 'Euph' D., Pt. I. § 70) Jer. iv. 7, fr. the פָּעַל form מְבָרַח. (δ) Besides תָּאָרְוּ & תָּאָרְוּ (fr. תָּאָר) as in Tab. XI. 3, there is also the form תָּאָרְוּ Is. lii. 14; and so (according to some) פָּעַלְוּ Is. i. 31.

(2) PLU. forms (w. Affs. 2 pl. & 3 pl.) w. ׀ QUIESCENT to 2<sup>d</sup> Rt.-letter followed by Dag. L.; as \*מְבָרְיָם & \*מְבָרְיָם fr. the Plurals of מְבָרַח & מְבָרַח.

III. Some פָּעַל or פָּעַל Nouns vary slightly in DECL.-VOWEL. Thus, fr. יָשַׁע or יָשַׁע we have once יָשַׁעָה (w. ׀), but also יָשַׁעוּ & יָשַׁעוּ; יָשַׁעוּ & יָשַׁעוּ & יָשַׁעוּ & יָשַׁעוּ (w. ׀); and so, fr. קָצַח, we have קָצַחָה (w. ׀), but also קָצַחוּ & קָצַחוּ & קָצַחוּ (w. ׀).

IV. (1) The 'SLIGHT'-vowel for the Plu. ('i.e.' and w. Affs. for 2 pl. & 3 pl.) is generally the same as the Decl.-vowel of the Sing., as seen in Tab. X. 1-6. But

(2) There are some slight Variations; thus תָּבַל has תָּבַלִּי in the Sing. (w. ׀), but תָּבַלִּי & תָּבַלִּיָם in the Plu. (w. ׀ direct fr. the ׀ of תָּבַלִּי), so תָּרַר has תָּרַרְי as in Tab. X. 3, but תָּרַרְי the Plu. 'i.e.' (w. ׀ direct fr. the ׀ of תָּרַרְי).

Obs. (α) תָּבַל a cord has ׀ in תָּבַלִּי *his cord* Job xviii. 10, and so תָּבַלִּי cords of (6 times); and

(β) תָּבַל or תָּבַל a pain (perhaps from 'contortion'), which does not occur in the Sing. w. Pron.-Affs., has ׀ in תָּבַלִּי pains of Hos. xiii. 13 & תָּבַלִּיָם their pains Job xxxix. 3.

(γ) תָּבַלִּי in 5 other places is the same as in (β). Some take it in these 5 places to be the same as תָּבַלִּי in (α)—badly.

\* These are strictly fr. Plurals of unused פָּעַל or פָּעַל forms. So בָּרְיָם is Plu. of בָּרְיָה (w. ׀) rather than of בָּרְיָה.





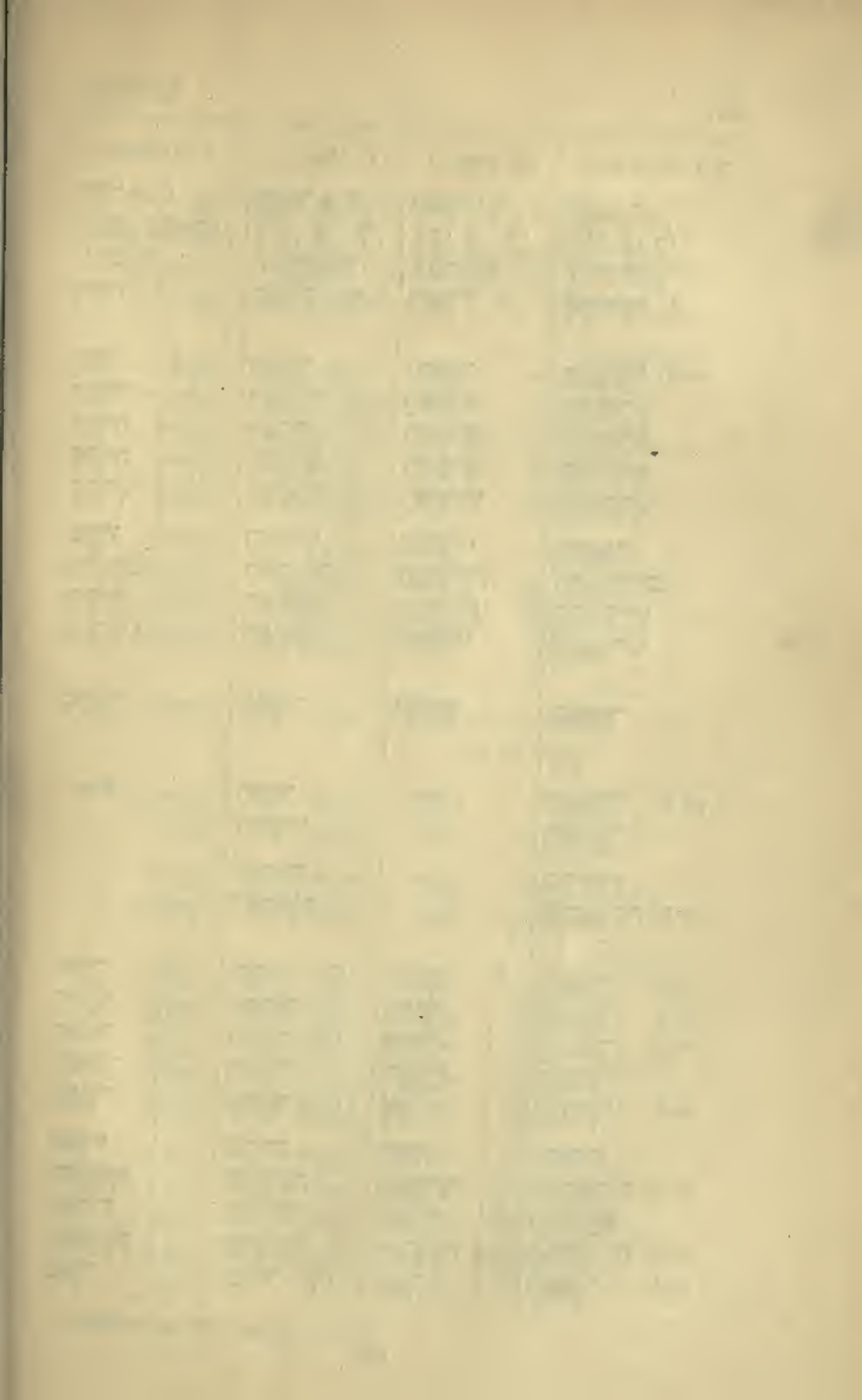












## VII. HITHPĀ-ĒL.

## VI. HOPH-ĀL.

## V. HIPH-ĪL.

## IV. PŪ-ĀL.

התפקד { פ', פ', ל' מהתפקד התפקדו...*	הפקד (ה) { פ', פ', ל' מהפקד הפקדו...*	הפקד (ה) { פ', פ', ל' מהפקיד הפקידו...*	פקד (ה) { כפ', כפ', ל' מפקד פקדו...*
(or §) התפקד <sup>א</sup>	הפקד <sup>ו</sup>	הפקיד	§ פקד
התפקדה	הפקדה	הפקידה	פקדה
התפקדת	הפקדת	הפקידת	פקדת
התפקדת	הפקדת	הפקידת	פקדת
התפקדתי	הפקדתי	הפקידתי	פקדתי
התפקדו	הפקדו	הפקידו	פקדו
התפקדתם	הפקדתם	הפקידתם	פקדתם
התפקדתו	הפקדתו	הפקידתו	פקדתו
התפקדנו	הפקדנו	הפקידנו	§ פקדנו
מתפקד	מפקד <sup>ו</sup>	מפקיד	מפקד <sup>ו</sup>
(or §) התפקד <sup>א</sup>	None.	הפקד	None.
התפקדי		הפקידי	
התפקדו		הפקידו	
(or §) התפקדנה		הפקדנה	
(or §) יתפקד <sup>א</sup>	§ יפקד <sup>ו</sup>	יפקיד (ה)	§ יפקד
(or §) תתפקד	תפקד	תפקיד (ה)	תפקד
(or §) תתפקד	תפקד	תפקיד (ה)	תפקד
(or §) תתפקדי	תפקדי	תפקידי	תפקדי
(or §) אתפקד	אפקד	אפקיד (ה)	אפקד
יתפקדו	יפקדו	יפקידו	יפקדו
(or §) תתפקדנה	תפקדנה	תפקדנה	תתפקדנה
מתפקדו	תפקדו	תפקידו	תתפקדו
(or §) תתפקדנה	תתפקדנה	תתפקדנה	תתפקדנה
(or §) נהתפקד	נפקד	נפקיד (ה)	נפקד

For the NOTES see next page.

III. PĪ-ĒL.	II. NIPH-ĀL.	I. KAL.
פָּקַד (יָד)	הִפְקִיד & נִפְקַד	פָּקַד (const.), פָּקֹד (abs.) INFINITIVE.
פָּקַד, כָּפַד, לָפַד	פָּקַד, כָּפַד, לָפַד	בְּ כַל מ לֹמ With
מִפְקֵד	מִהִפְקֵד	פָּקַדוּ, *... W. Pron. Aff.
פָּקַדוּ *...*	הִפְקִדוּ *...*	
		PAST TENSE.
פָּקַד	נִפְקַד	נִפְקַד 3 m. }
פָּקַדָה	נִפְקַדָה	פָּקַדָה 3 f. }
פָּקַדְתָּ	נִפְקַדְתָּ	פָּקַדְתָּ, הִפְקַדְתָּ, יִפְקַדְתָּ 2 m. } Sing.
פָּקַדְתְּ	נִפְקַדְתְּ	פָּקַדְתְּ 2 f. }
פָּקַדְתִּי	נִפְקַדְתִּי	פָּקַדְתִּי 1. }
פָּקַדוּ	נִפְקַדוּ	יִפְקַדוּ 3 m. & f. }
פָּקַדְתֶּם	נִפְקַדְתֶּם	יִפְקַדְתֶּם 2 m. }
פָּקַדְתֶּן	נִפְקַדְתֶּן	יִפְקַדְתֶּן 2 f. } Plu.
פָּקַדְנוּ	נִפְקַדְנוּ	יִפְקַדְנוּ 1. }
		PARTICIPLES.
מִפְקֵד	נִפְקֵד	פָּקֵד (1) § 139, β) 6. m.
		פָּקִיד (2) § 139, β) 5. m.
		IMPERATIVE.
פָּקַד (or ק)	הִפְקֵד	לִפְשׁ 2 m. }
פָּקְדִי	הִפְקְדִי	לִפְשִׁי 2 f. } Sing.
פָּקַדוּ	הִפְקִדוּ	לִפְשׁוּ 2 m. }
פָּקַדְנָה	הִפְקַדְנָה	לִפְשֵׁנָה 2 f. } Plu.
		FUTURE.
יִפְקַד	יִפְקַד (or ק)	יִפְקַד 3 m. }
תִּפְקַד	תִּפְקַד (or ק)	תִּפְקַד 3 f. }
תִּפְקַד	תִּפְקַד (or ק)	תִּפְקַד 2 m. } Sing.
תִּפְקְדִי	תִּפְקְדִי	תִּפְקְדִי 2 f. }
אִפְקַד	אִפְקַד (or א)	אִפְקַד 1. }
יִפְקַדוּ	יִפְקַדוּ	יִפְקַדוּ 3 m. }
תִּפְקַדְנָה (or ק)	תִּפְקַדְנָה (or ק)	תִּפְקַדְנָה 3 f. }
תִּפְקַדוּ	תִּפְקַדוּ	תִּפְקַדוּ 2 m. } Plu.
תִּפְקַדְנָה (or ק)	תִּפְקַדְנָה (or ק)	תִּפְקַדְנָה 2 f. }
נִפְקַד	נִפְקַד	נִפְקַד 1. }





\* For INFIN. WITH PRON.-AFFS. see § 137 (4) and Tab. XV.

† פָּקַד is of the form פָּעַל.

There are two other forms of the Past KAL, viz., [(a) & (β)],

(a) The פָּעַל form, as פָּקַד *he was heavy*, of which the other Person-forms are the same as those in the first column of Tab. XIV, thus—

פָּקַד, פָּקַדְתָּ, פָּקַדְתָּ, פָּקַדְתָּ, פָּקַדְתָּ, פָּקַדְתָּ, פָּקַדְתָּ, פָּקַדְתָּ, פָּקַדְתָּ

N.B. In Pause the 2<sup>d</sup> Rt.-letter in 3 s. f. & 3 pl. of these has  $\bar{\text{—}}$ ; as in : פָּקַדְתָּ 3 s. f., : פָּקַדְתָּ 3 pl.;—and

(β) The פָּעַל form, as יָקַל *he was able*, which is given in small type in the Table. Also

N.B. (i) The 2<sup>d</sup> Rt.-letter in 3 s. f. & 3 pl. of these has  $\bar{\text{—}}$ ; as in : יָקַלְתָּ 3 s. f., : יָקַלְתָּ 3 pl.

(ii) The  $\bar{\text{—}}$  in the 2 pl. m. & 2 pl. f. of this Tense is  $\delta$  [Pt. I. § 55 (9, δ)]. Moreover,

Obs. Of Past-Tense forms belonging to this Table,—IN PAUSE,—

(1) The 3 s. & 3 pl. forms [except those in (a) & (β) above] have, under their 2<sup>d</sup> Rt.-letter,—in Pause,—

(i)  $\bar{\text{—}}$  in *Kāl, Niph-äl, Pü-äl, Hoph-äl, Hithpäl-äl* [see  $\delta$  (a, ii) below];

(ii)  $\bar{\text{—}}$  in *Pi-äl*.—See more on pp. 111 & 112.

(2) The 2 s. m. & 2 s. f., and the 1 s. & 1 pl., of all Voices, may have  $\bar{\text{—}}$  in Pause [see p. 110 (Note \*)]. But

(3) The 2 pl. m. & 2 pl. f. are unchanged in Pause, and have always the ACCENT ON THE FINAL  $\text{םֶה}$ — &  $\text{הֶה}$ — in all Voices;

(4) The 3 s. f. & 3 pl. in the *Hiph-äl* are unchanged in Pause.

‡ IN PAUSE, the 2<sup>d</sup> Rt.-letter has  $\bar{\text{—}}$  in these. Then, in the Imperative *Kal* 2 s. f. & 2 pl. m., the  $\bar{\text{—}}$  returns to the 1<sup>st</sup> Rt.-letter—as in : לְבַשְׁתִּי 2 s. f. & : לְבַשְׁתֶּם 2 pl. m. (Imper. *Kal*).

§ In Pause, the 2<sup>d</sup> Rt.-letter has  $\bar{\text{—}}$  in these forms.

(a) For Variations when the Root has in it one of the 5 letters ע ר ט נ ה see Tabs. XVI (1)–XVI (3) (and pp. 115–121 & 368–374).

(b) In Pause the 2<sup>d</sup> Rt.-letter has  $\bar{\text{—}}$ . Then, in Imper. *Kal* 2 s. f. & 2 pl. m.,  $\bar{\text{—}}$  returns to the 1<sup>st</sup> Rt.-letter as in : פָּקַדְתִּי 2 s. f. & : פָּקַדְתֶּם 2 pl. m.

(c) In Pause the 2<sup>d</sup> Rt.-letter has  $\bar{\text{—}}$ .

(d) For the two forms of Infin. Absol. *Niph-äl* see pp. 338 & 339. The 'נ' form occurs in נִשְׁאָל, נִשְׁאָל, נִשְׁאָל [Pt. I. § 60], and a few others. Also we find הִתְקַדַּח and הִתְקַדַּח (the  $\bar{\text{—}}$  to compensate for the Dag. F. which  $\text{ח}$  cannot receive); and once אֶרְשָׁתִּי Ez. xiv. 3.

(e) Sometimes the 2<sup>d</sup> Rt.-letter has  $\bar{\text{—}}$  in *Pi-äl* Past 3 s. m.; thus, אָבַד 2 K. xxi. 3;—and sometimes  $\bar{\text{—}}$ ; thus, אָבַדְתָּ & אָבַדְתָּ often (as well as אָבַדְתָּ & אָבַדְתָּ sometimes), and אָבַדְתָּ.

(f) In a few instances the  $\text{פ}$  is omitted. Thus some give שָׁבַת Eccles. iv. 2 as Partic. s. m. *Pi-äl* (for שָׁבַתְתָּ, see also p. 330. Similarly we have as *Pü-äl* Partic. s. m. : אָבַדְתָּ Ex. iii. 2 (wrongly taken as Past 3 s. m. by some), and אָבַדְתָּ 2 K. ii. 10; and so a few others.

- (g) Also with  $\bar{\text{v}}$  ( $\bar{\text{u}}$ ), instead of  $\bar{\text{v}}$  ( $\bar{\text{u}}$ ), Comp. p. 72; thus  $\text{הַשְׁלַךְ}$  &  $\text{הַשְׁכֵּב}$  Past 3 s. m.,— $\text{מִשְׁלַךְ}$  Partic. s. m.,—and so the Fut.  $\text{יִשְׁלַךְ}$  3 s. m.,  $\text{יִשְׁכַּב}$  3 s. f. & 2 s. m., etc.
- (h) (a) In the *Hithpā-ël* Past, Imper. and Fut., (i) the 2<sup>d</sup> Rt.-letter often has  $\bar{\text{v}}$ , as given within ( ) in the Table; thus,  $\text{הִתְחַנֵּן}$  Past 3 s. m. (& Imper. 2 s. m.) fr.  $\text{חָנַן}$ ,  $\text{הִתְעַנֵּן}$  Imper. 2 s. m. fr.  $\text{עָנַן}$ , and so the Fut. forms  $\text{יִתְחַנֵּן}$  3 s. m. twice and  $\text{יִתְחַנְּנוּ}$  1 pl. once (but also  $\text{יִתְחַנֵּן}$  3 s. m. several times, with  $\bar{\text{v}}$ ) fr.  $\text{חָנַן}$ , and  $\text{יִתְעַנֵּן}$  3 s. m. fr.  $\text{עָנַן}$ , etc.; and (ii) the PAUSE-vowel is  $\bar{\text{v}}$  (lengthened from the  $\bar{\text{v}}$ ) \*\* in the Past, Imper. & Fut., as in  $\text{הִתְאַזַּר}$  &  $\text{הִתְעַלֶּה}$  (Lev. xiii. 33, comp. p. 113) Past 3 s. m. fr.  $\text{אָזַר}$  &  $\text{עָלָה}$ , and so in  $\text{הִתְיַצֵּב}$  (Job xxxiii. 5) Imper. 2 s. m. w. ה as in § 141 (γ) [p. 86], and in the Fut. forms  $\text{יִתְאַזַּר}$  3 s. m. fr.  $\text{אָזַר}$ ,  $\text{יִתְעַלֶּה}$  3 s. m. &  $\text{יִתְעַנֵּן}$  2 s. m. &  $\text{יִתְעַנְּנוּ}$  2 pl. m. fr.  $\text{עָנַן}$ ,  $\text{יִתְקַדֵּשׁ}$  3 pl. m. fr.  $\text{קִדֵּשׁ}$ , etc.; and (iii) as examples of both the  $\bar{\text{v}}$  and the  $\bar{\text{v}}$  (or  $\bar{\text{v}}$ ) form from the same Root we have also, fr.  $\text{הִלַּךְ}$ , both  $\text{יִתְהַלֵּךְ}$  and  $\text{יִתְהַלֶּךְ}$  Fut. 3 s. m. &  $\text{יִתְהַלְּכוּ}$  Fut. 3 pl. m.; and so fr.  $\text{קִדֵּשׁ}$  not only  $\text{יִתְקַדֵּשׁ}$  Past 3 pl. & Imper. 2 pl. m. and  $\text{יִתְקַדְּשׁוּ}$  Fut. 3 pl. m., but also  $\text{יִתְקַדֶּשׁ}$  [for  $\text{יִתְקַדֵּשׁ}$ , the  $\bar{\text{v}}$  for  $\bar{\text{v}}$  because of the *Makkeph*—Pt. I. § 55 (9, b)] which some take as Past 3 s. m.,—but it may be Inf. Constr.
- (β) Some few times the 2<sup>d</sup> Rt.-letter has  $\bar{\text{v}}$  (instead of  $\bar{\text{v}}$  followed by Dag. F.); thus  $\text{יִתְפַּקְרוּ}$ ,  $\text{יִתְפַּקְרוּ}$ ,  $\text{יִתְפַּקְרוּ}$  [No other *Hithpā-ël* forms fr.  $\text{פָּקַד}$  occur, but only these three. Those in the Table are Paradigm-forms.]
- (j) In all Voices, ה $\bar{\text{v}}$  often occurs at the end of the Imper. 2 s. m. [see § 141 (γ), p. 86] and the Fut. 1 s. & 1 pl. [see § 144, p. 88].

\*\* With a first Rt.-letter either (1)  $\text{ש}$ , (2)  $\text{ט}$ , (3)  $\text{ס}$ , (4)  $\text{צ}$ , (5)  $\text{ד}$ ,  $\text{ט}$ , or  $\text{ת}$  [pp. 89 & 89\*]—the *Hithpā-ël* form is (1)  $\text{הִשְׁתַּפֵּחַ}$  (of  $\text{שָׁפַח}$ ), (2)  $\text{הִשְׁתַּבֵּר}$  (of  $\text{שָׁבַר}$ ), (3)  $\text{הִשְׁתַּחֲרַח}$  (of  $\text{חָרַח}$ ) [the ה of  $\text{חָרַח}$  being transposed], (4)  $\text{הִצְטַדֵּק}$  (of  $\text{צָדַק}$ ) [the ה of  $\text{צָדַק}$  transposed and replaced by  $\text{ט}$ ], (5)  $\text{הִדְבֵּר}$  (of  $\text{דָּבַר}$ ),  $\text{הִפְטַח}$  (of  $\text{פָּתַח}$ ) (of  $\text{חָמַם}$ ). So, with  $\text{ז}$ ,  $\text{הִזְבֵּי}$  (of  $\text{זָבַח}$ ) Is. i. 16—for  $\text{הִזְבֵּי}$ , see Tab. XXIII,—and a few others.

[Note.—Sometimes, from removal of the Accent, a SHORT-Vowel is found where, in the Table, there is a LONG-Vowel in a closed final syllable,—Pt. I. § 55 (9, b). Thus  $\text{לִישָׂאֵל}$  [Pt. I. § 37 (2)] Ps. lxxviii. 18, with  $\bar{\text{v}}$  ( $\bar{\text{u}}$ ) for the  $\bar{\text{v}}$  of  $\text{לִישָׂאֵל}$ ; so  $\text{מִשְׁלֵבָנִי}$  Ju. viii. 22, with  $\bar{\text{v}}$  ( $\bar{\text{u}}$ ) for the  $\bar{\text{v}}$  of  $\text{מִשְׁלֵבָנִי}$ , and  $\text{יִמְשַׁלְּבֶנּוּ}$  Gen. iii. 16, with  $\bar{\text{v}}$  ( $\bar{\text{u}}$ ) for the  $\bar{\text{v}}$  of  $\text{יִמְשַׁלְּבֶנּוּ}$ . So with  $\bar{\text{v}}$  for  $\bar{\text{v}}$ ,  $\text{יִבְרָאֵנוּ}$  Is. lviii. 9,  $\text{הִתְקַדֶּשׁוּ$  Is. xxx. 29, and many others]. So, when the Accent is drawn back [Pt. I. § 46], as in  $\text{הִשְׁמַר לָךְ}$  Gen. xxxi. 29.

\*\* The name and form *Hithpā-ël* (with  $\bar{\text{v}}$ ) are now too generally adopted, or one would be glad to give the  $\bar{\text{v}}$  form in the body of the Table and the  $\bar{\text{v}}$  within the ( ), and to call the Voice  $\text{הִתְפַּעֵל}$  (*Hithpā-äl*).

†† With one exception Jer. xlix. 3, for which see § 246 [p. 162].







APPENDIX (A) TO TABLE XIV.—Inf<sup>s</sup>. with ב כ ל ט.

מִפְקֹד	לְפָקֵד	כִּפְקֹד	בִּפְקֹד (i.)	Kal.
מִהִפְקֹד	לְהִפְקֹד	כִּהִפְקֹד	בִּהִפְקֹד (ii.)	Niph-äl.
מִפְקָד	לְפָקֵד	כִּפְקָד	בִּפְקָד (iii.)	PI-êl.
מִפְקֹד	לְפָקֵד	כִּפְקֹד	בִּפְקֹד (iv.)	Pû-äl.
מִהִפְקִיד	לְהִפְקִיד	כִּהִפְקִיד	בִּהִפְקִיד (v.)	Hiph-äl.
מִהִפְקֹד	לְהִפְקֹד	כִּהִפְקֹד	בִּהִפְקֹד (vi.)	Hoph-äl.
מִהִתְפַּקֵּד	לְהִתְפַּקֵּד	כִּהִתְפַּקֵּד	בִּהִתְפַּקֵּד (vii.)	Hithpâ-êl.

- \* \* (1) For Inf<sup>s</sup>. with ה added, see § 137 (4, iii.).  
 (2) The Inf<sup>s</sup>. are declined with Pron. Aff<sup>s</sup>. like those in Tab. V. (1).  
 (3) The ending ת־וֹ for ה־וֹ is not limited to Participles s. f., (as פִּקְדָה, פִּקְדָת, פִּקְדָה, etc.). Thus, from a form צִדְקָת for צִדְקָה [Inf. P<sup>l</sup>. of צִדַּק with ה], we find בְּצִדְקָתְךָ through thy (f.) justifying, Ez. xvi. 52.  
 (4) For the ordinary Inf<sup>s</sup>. with Pron. Aff<sup>s</sup>., see Tab. XV.

APP<sup>x</sup>. (B) TO TABLE XIV.—PARTICIPLES. [NEXT PAGE.]

APP<sup>x</sup>. (C) TO TABLE XIV.—PARTIC<sup>s</sup>. (m.) WITH AFF<sup>s</sup>.

Plural.		Singular.	
&c., his	i. c.	&c., his	i. c.
פִּקְדָיו, ...	פִּקְדָיו, פִּקְדָיו	פִּקְדוֹ, ...	(same*) פִּקְדוֹ (1)
פִּקְדָיו, ...	פִּקְדָיו, פִּקְדָיו	פִּקְדוֹ, ...	פִּקְדוֹ (2) (i.)
נִפְקָדוֹ, ...	נִפְקָדוֹ, נִפְקָדוֹ	נִפְקָדוֹ, ...	נִפְקָדוֹ (ii.)
מִפְקָדוֹ, ...	מִפְקָדוֹ, מִפְקָדוֹ	מִפְקָדוֹ, ...	(same) מִפְקָדוֹ (iii.)
מִפְקָדוֹ, ...	מִפְקָדוֹ, מִפְקָדוֹ	מִפְקָדוֹ, ...	מִפְקָדוֹ (iv.)
מִפְקָדוֹ, ...	מִפְקָדוֹ, מִפְקָדוֹ	מִפְקָדוֹ, ...	(same) מִפְקָדוֹ † (v.)
מִפְקָדוֹ, ...	מִפְקָדוֹ, מִפְקָדוֹ	מִפְקָדוֹ, ...	מִפְקָדוֹ (vi.)
מִתְפַּקְדָיו, ...	מִתְפַּקְדָיו, מִתְפַּקְדָיו	מִתְפַּקְדוֹ, ...	(same) מִתְפַּקְדוֹ (vii.)

\* Also מִפְקָד, D. xxxii. 23.

† Also מִפְקָד, i. c. מִפְקָד.

APPENDIX (B) TO TABLE XIV.—PARTICIPLES.

Plu. f.	Plu. m.	Sing. f.	Sing. m.
פוקרות	פוקרים	(+פוקרת) or פוקרה*	פוקר <sup>(1)</sup>
פקודות	פקודים	פקודה	פקוד <sup>(2)</sup>
נפקרות	נפקרים	(נפקרת) or נפקרה	נפקר (II.) <i>Niph.</i>
מפקרות	מפקרים	(מפקרת) or מפקרה	מפקר (III.) <i>Pi-él</i>
מפקרות	מפקרים	(מפקרת) or מפקרה	מפקר <sup>‡</sup> (IV.) <i>Pü-äl.</i>
מפקרות	מפקרים	(מפקרת) or מפקרה*	מפקיר (V.) <i>Hiph.</i>
מפקרות	מפקרים	מפקרת or מפקרה	מפקר <sup>§</sup> (VI.) <i>Höph.</i>
מתפקרות	מתפקרים	(מתפקרת) or מתפקרה*	מתפקד (VII.) <i>Hithpä.</i>

(a.) (i.) For the 3 of (2) there is often — [Pt. I., § 14], as in *קבר קב.*, *שקחה f.*, *נצרת f.* (i.c.), *שרפים pl. m.*, etc.

(ii.) The Construct form of *פעול* is *פעול* or *פעל*, as in *שחם Nu. xxiv. 3.*

(3.) Participles of the Passive Voices (II., IV., VI.) generally retain the — of the 2<sup>d</sup> Root-letter (except when 'i.c.' and in the — — form).

(γ.) The *Hiph.* Partic. sometimes drops the —. See Appendix, p. 353.

(δ.) (i.) The Participle *יכל* *able* (Sing. m.) given in Tab. XIV., is the Participle *Kal* of *פעל* form, [*יכלה* Sing. f., *יכלים* Plu. m., *יכלות* Plu. f.], whence

(ii.) Constr. forms—*פעל s. m.*, [*פעלת s. f.*, *פעלי pl. m.*, *פעלות pl. f.*].

(iii.) There is also the Participle *Kal* of *פעל* form, as *מלא* *full, full of*, (Sing. m.), [*פעלה* Sing. f., *פעלים Pl. m.*, *פעלות Pl. f.*], whence

(iv.) Constr. forms—*פעל a. m.* [|| *פעלת s. f.* || *פעלי pl. m.*, *פעלות pl. f.*]

(ε.) The Singular Participle sometimes receives an 'added' י, as in *אכרי* *binding* (Sing. m.) [from *אכר*, Gen. xlix. 11; so in *משפיל* [from *משפיל*] Ps. cxlii. 6; *אהבתי* [from *אהבת*] Hos. x. 11, and *מלאתי* [from *מלאה*, Constr. form of *מלאה* (δ. iii.)] Is. i. 21; *גנבתי* [from *גנבה* (for *גנבה* Pt. I. § 14) Constr. form of *גנבה*] Gen. xxxi. 39.

\* Or with — as in *בערה*, *מרקרה*, *מתנברה*. [*בערה* is s. m. with ה.]

† In Pause, sometimes the same (thus, : *אמנת*, *נפלת*); and sometimes : *פת* — as in : *יושבת*, : *עומדת*.

‡ Also, some few times without the כ; thus, *אפל* Ex. iii. 2; *לקת* 2 K. ii. 10.

§ Also מ instead of ח (δ).

|| Also [§ 56 (i.)] *יראת* s. f., *יראי* pl. m., (fr. *ירא*); so *קצרי* (fr. *קצר*).

¶ And *פעל* — thus *פעא* when the 3<sup>d</sup> Rt-letter is א, as *ירא* fr. *ירא*.





SUPPLEMENT TO TABLE XIV.

N.B. DAGESH LENZ is to be put in a 2<sup>d</sup> Rē-letter which is one of the 6 נודכתי, WHENEVER THE 1<sup>st</sup> Rē-LETTER HAS SHVA-QUIESCENT [Pt. I, § 47 (2)];—as in the following FUTURE forms of *Kal*, *Hiph-ël* and *Hoph-äl*, and in the PAST-TENSE forms of *Niph-äl*, *Hiph-äl* and *Hoph-äl*, as also in the IMPERF. and IMPER. forms given below.

HOPH-ÄL. PAST.	HIPH-ËL. PAST.	NIPH-ÄL. PAST.	HOPH-ÄL. FUTURE.	HIPH-ËL. FUTURE.	KAL. FUTURE.
הִתְקַבֵּל	הִתְקַבֵּל	נִתְקַבֵּל	יִתְקַבֵּל	יִתְקַבֵּל (בִּי)	יִתְקַבֵּל 3 s. m.
הִתְקַבְּרָה	הִתְקַבְּרָה	נִתְקַבְּרָה	תִּתְקַבְּרָה	תִּתְקַבְּרָה (בִּי)	תִּתְקַבְּרָה 3 s. f.
הִתְקַבְּרָתְּ	הִתְקַבְּרָתְּ	נִתְקַבְּרָתְּ	תִּתְקַבְּרָתְּ	תִּתְקַבְּרָתְּ (בִּי)	תִּתְקַבְּרָתְּ 2 s. m.
הִתְקַבְּרָתְּ	הִתְקַבְּרָתְּ	נִתְקַבְּרָתְּ	תִּתְקַבְּרָתְּ	תִּתְקַבְּרָתְּ	תִּתְקַבְּרָתְּ 2 s. f.
הִתְקַבְּרָתִי	הִתְקַבְּרָתִי	נִתְקַבְּרָתִי	אֶתְקַבְּרָה	אֶתְקַבְּרָה (בִּי, אֶתְקַבְּרָה) § 144. α	אֶתְקַבְּרָה 1 s.
הִתְקַבְּרָתְּ	הִתְקַבְּרָתְּ	נִתְקַבְּרָתְּ	יִתְקַבְּרוּ	יִתְקַבְּרוּ	יִתְקַבְּרוּ 3 pl. m.
הִתְקַבְּרָתֶם	הִתְקַבְּרָתֶם	נִתְקַבְּרָתֶם	תִּתְקַבְּרֶנּוּ	תִּתְקַבְּרֶנּוּ	תִּתְקַבְּרֶנּוּ 3 pl. f.
הִתְקַבְּרָתִי	הִתְקַבְּרָתִי	נִתְקַבְּרָתִי	תִּתְקַבְּרוּ	תִּתְקַבְּרוּ	תִּתְקַבְּרוּ 2 pl. m.
הִתְקַבְּרָתְּ	הִתְקַבְּרָתְּ	נִתְקַבְּרָתְּ	תִּתְקַבְּרֶנּוּ	תִּתְקַבְּרֶנּוּ	תִּתְקַבְּרֶנּוּ 2 pl. f.
הִתְקַבְּרָתְּ	הִתְקַבְּרָתְּ	נִתְקַבְּרָתְּ	נִתְקַבְּרוּ	נִתְקַבְּרוּ (בִּי, אֶתְקַבְּרוּ) § 144. β	נִתְקַבְּרוּ 1 pl.

INFINITIVES:— הִתְקַבֵּל (& הִתְקַבְּרָה etc.) *Hiph-ël*, הִתְקַבֵּל etc. *Hoph-äl*.

PARTICIPLES (s. m.):— הִתְקַבֵּל *Niph-äl*, הִתְקַבְּרָה *Hiph-äl*, הִתְקַבְּרָתְּ *Hoph-äl*;

IMPERATIVE:— *Hiph-ël* הִתְקַבְּרָה 2 s. m. (& הִתְקַבְּרָה § 141), הִתְקַבְּרִי 2 s. f., הִתְקַבְּרוּ 2 pl. m., הִתְקַבְּרֶנּוּ 2 pl. f.

TABLE XV.

The IMPRS. with Pronoun-Affixes (*Possessive*): (i.) KAL, (ii.) NIPH-ĀL, (iii.) PĀ-ĒL, (iv.) PŪ-ĀL, (v.) HIPH-ĪL, (vi.) HOPH-ĀL, (vii.) HITHPĀ-ĒL.

our	f.	m.	your	f.	m.	their	my	f.	m.	thy	her	his
פִּקְרוּנִי	לִּנִּי	לְךָ	פִּקְרוּנֶיךָ	לְךָ	לְךָ	פִּקְרוּנֵיהֶם	פִּקְרוּנִי	פִּקְרוּ	פִּקְרוּ	פִּקְרוּ	הִיא	פִּקְרוּ
הִפְקַדְנִי	לִּנִּי	לְךָ	הִפְקַדְנֶיךָ	לְךָ	לְךָ	הִפְקַדְנֵיהֶם	הִפְקַדְנִי	הִפְקַדְנִי	הִפְקַדְנִי	הִפְקַדְנִי	הִיא	הִפְקַדְנִי
פִּקְרוּנִי	לִּנִּי	לְךָ	פִּקְרוּנֶיךָ	לְךָ	לְךָ	פִּקְרוּנֵיהֶם	פִּקְרוּנִי	פִּקְרוּ	פִּקְרוּ	פִּקְרוּ	הִיא	פִּקְרוּ
פִּקְרוּנִי	לִּנִּי	לְךָ	פִּקְרוּנֶיךָ	לְךָ	לְךָ	פִּקְרוּנֵיהֶם	פִּקְרוּנִי	פִּקְרוּ	פִּקְרוּ	פִּקְרוּ	הִיא	פִּקְרוּ
הִפְקַדְנִי	לִּנִּי	לְךָ	הִפְקַדְנֶיךָ	לְךָ	לְךָ	הִפְקַדְנֵיהֶם	הִפְקַדְנִי	הִפְקַדְנִי	הִפְקַדְנִי	הִפְקַדְנִי	הִיא	הִפְקַדְנִי
הִפְקַדְנִי	לִּנִּי	לְךָ	הִפְקַדְנֶיךָ	לְךָ	לְךָ	הִפְקַדְנֵיהֶם	הִפְקַדְנִי	הִפְקַדְנִי	הִפְקַדְנִי	הִפְקַדְנִי	הִיא	הִפְקַדְנִי
הִתְפַּקְדְנִי	לִּנִּי	לְךָ	הִתְפַּקְדְנֶיךָ	לְךָ	לְךָ	הִתְפַּקְדְנֵיהֶם	הִתְפַּקְדְנִי	הִתְפַּקְדְנִי	הִתְפַּקְדְנִי	הִתְפַּקְדְנִי	הִיא	הִתְפַּקְדְנִי

\* \* For the 'SUGHER'-vowel under the p sometimes, in the above, see Note (II.) on page 89.—For other Affix-forms see Tab. VIII.

\* [Also פִּקְרוּנִי thy (m.) eating, Gen. ii. 17, (the ׀ under N as in Pt. I., § 24). So others].—In Pause, ; פִּקְרוּ as in ; פִּקְרוּ׃ Thy judging, Pa. ii. 6.

† [Instead of ׀, there is sometimes ׀ before a Guttural; thus פִּקְרוּ׃, as in פִּקְרוּ׃]. In Pause ; פִּקְרוּ׃.

‡ [Also פִּקְרוּנִי your (m.) eating, Gen. iii. 5; and so others]. Also פִּקְרוּנִי at your (m.) approaching, D. xx. 2; פִּקְרוּנִי your (m.) refusing, Is. xxx. 12 (and so פִּקְרוּנִי their (m.) refusing, Am. ii. 4). Also פִּקְרוּנִי on your (m.) meeting [lit., finding], Gen. xxxii. 20.







N.B. Some of the words below are merely *Paradigm-forms*.

[\*.\* The PĪ-ĒL, PŪ-ĀL, & HIRUKĀ-ĒL, are as in Tab. XIV.]

(VI.) ПЕР-ĀL.	(V.) ПЕР-IL.	(II.) NĪRĪ-ĀL.	(I.) KĀL.
הַעֲמֹד	הַעֲמֹד	הַעֲמֹד, נַעֲמֹד	עֲמֹד INF. ABS.
הַעֲמֹד, פ', פ'	הַעֲמִיר, פ', פ'	הַעֲמִיר, פ', פ'	עֲמֹר, פ', פ' { Const, and with ל
ל' מַהְעֲמִיר	ל' מַהְעֲמִיר	ל' מַהְעֲמִיר	ל' מַהְעֲמִיר
הַעֲמִיר, ...	הַעֲמִיר, ...	הַעֲמִיר, ...	... עֲמֹר, w. Pron. Affs.
הַעֲמֹד	הַעֲמֹד, הַעֲמִיר	נַעֲמֹד, הַעֲמִיר	PAST.
הַעֲמֹד	הַעֲמִירָה	נַעֲמֹדָה	עֲמֹד 3 s. m.
הַעֲמֹד	הַעֲמִירָה †	נַעֲמֹדָה †	עֲמֹדָה 3 s. f.
הַעֲמֹד	הַעֲמִירָת	נַעֲמֹדָת	עֲמֹדָת 2 s. m.
הַעֲמֹד	הַעֲמִירָת †	נַעֲמֹדָת †	עֲמֹדָת 2 s. f.
הַעֲמֹד	הַעֲמִירָת	נַעֲמֹדָת	עֲמֹדָת 1 s.
הַעֲמֹד	הַעֲמִירָה	נַעֲמֹדָה	עֲמֹדָה 3 pl.
הַעֲמֹד	הַעֲמִירָתם †	נַעֲמֹדָתם †	עֲמֹדָתם 2 pl. m.
הַעֲמֹד	הַעֲמִירָתן †	נַעֲמֹדָתן †	עֲמֹדָתן 2 pl. f.
הַעֲמֹד	הַעֲמִירָת	נַעֲמֹדָת	עֲמֹדָת 1 pl.
מַהְעֲמִיר	מַהְעֲמִיר	נַעֲמֹד, נַעֲמִיר	עֲמֹד (1) PARTICIPLES.
			עֲמֹד (2)







## TABLE XVI (2).

Variations when the 2<sup>d</sup> Root-letter is  $\aleph$ ,  $\eta$ ,  $\beth$ , or  $\psi$ :—[ $\gamma$ , next page].

( $\alpha$ .) The forms are the same as in Tab. XIV., except as regards—

- (1) the COMPOUND form of *Shva Moving* under 2<sup>d</sup> Root-letter (§ 168 (iv).);
- (2) a 'Slight' vowel under the 1<sup>st</sup> Root-letter which may agree with the Compound Shva following it [§ 168 (v).].
- (3) the absence of Dag. F. from 2<sup>d</sup> Root-letter in *Pl.*, *Pü.*, *Hithp.*; and
- (4) the 'Compensation' sometimes made for that Dagesh Forte [§ 168 (iii).];

( $\beta$ .) The Vowel-change referred to in (4) above is—

- (i.) ( $\alpha$ ) generally made before  $\aleph$ , as in  $\text{לְפָאֵר} [\text{לְפָקֵר}]$   $\text{מָאֵן} [\text{מָפָן}]$ ,  $\text{יִפְאֵר} [\text{יִפְקֵר}]$ ,  $\text{מְנַאֵל} [\text{מְנַפְקֵל}]$ , etc.; but ( $\beta$ ) sometimes not made, as  $\text{יָאֵן}$ , etc.;
- (ii.) ( $\alpha$ ) often NOT made before  $\eta$  or  $\psi$  in *Pl.* & *Hithp.*; but ( $\beta$ ) generally made before those two letters in *Pü.*;
- (iii.) GENERALLY NOT MADE before  $\eta$  in *Pl.*, *Pü.*, *Hithp.*

( $\gamma$ .) The following illustrate sufficiently the peculiarities of these Verbs.

[Obs.—Some of the forms below are merely *Paradigm-forms*.

N.B.—For the 'Compensation,' of (4) above, see the forms within ( ).]

HITHP. (of חָשַׁב).	PÜ-ĀL (of חָשַׁב).	PĪ-ĒL.	NIPH-ĀL.	KAL.
(Tab. XIV.) ... (2) הִתְחַשְׁרוּ	(-ע-) חִתְּמוּ	חָשַׁב (צ)	(Tab. XIV.) ... הִתְחַשְׁרוּ	(Tab. XIV.) INF. ... חָשַׁב w. אִתְּ
(2) הִתְחַשֵּׁר	(-ע-) חָחַם	חָשַׁב (צ)	חָשַׁב	חָשַׁב 3 s. m.
(2) הִתְחַשְׁרָה	(-ע-) חָחַמָּה	חָשַׁבָּה (צ)	חָשַׁבָּה	חָשַׁבָּה 3 s. f.
(2) הִתְחַשְׁרוּ	(-ע-) חִתְּמוּ	חָשַׁבוּ (צ)	חָשַׁבוּ	חָשַׁבוּ 3 pl.
(2) חִתְּמֵר	(-ע-) חִתְּמֵם	חִתְּמֵם (צ)	(Tab. XIV.)	(Tab. XIV.) PARTIC. IMPER.
(2) הִתְחַשֵּׁר		חָשַׁב (צ)	(Tab. XIV.)	(Tab. XIV.) 2 s. m.
(2) הִתְחַשְׁרֵי		חָשַׁבִּי (צ)	חָשַׁבִּי	חָשַׁבִּי 2 s. f.
(2) הִתְחַשְׁרוּ		חָשַׁבוּ (צ)	חָשַׁבוּ	חָשַׁבוּ 2 pl. m. FUT.
(2) יִתְחַשֵּׁר	(-ע-) יִחָחַם	יִחָחַם (צ)	(Tab. XIV.)	(Tab. XIV.) 3 s. m.
(2) יִתְחַשְׁרֵי	(-ע-) יִחָחַמִּי	יִחָחַמִּי (צ)	יִחָחַמִּי	יִחָחַמִּי 2 s. f.
(2) יִתְחַשְׁרוּ	(-ע-) יִחָחַמוּ	יִחָחַמוּ (צ)	יִחָחַמוּ	יִחָחַמוּ 3 pl. m.
(2) תִּתְחַשְׁרוּ	(-ע-) תִּחָחַמוּ	תִּחָחַמוּ (צ)	תִּחָחַמוּ	תִּחָחַמוּ 2 pl. m.

\* \* \* For  $\text{חָחַם}$  before  $\eta$  (&  $\psi$ ) in *Hithp.* Pause-forms, see § 166 (c, d). Thus,  $\text{חָחַמְּךָ}$  3 s. m. Fut., and  $\text{חָחַמְּךָ}$  1 s. with  $\eta$  Conv. So,  $\text{חָחַמְּךָ}$  1 s. (ת dropped), and  $\text{חָחַמוּ$  3 pl. (2<sup>d</sup> Root-letter  $\eta$ ), Past with  $\eta$  Conv.

APPENDIX TO TABLE XVI (2).

VARIATIONS WHEN THE 2<sup>nd</sup> ROOT-LETTER IS ר.

The forms are as in Tab. XVI., except in *Pi-él*, *Pá-él*, and *Hithpá-él*.

(VII.) HITHPÁ-ÉL.	(IV.) PŪ-ÁL.	(III.) PÍ-ÉL.	
הִתְפָּרַךְ, פִּי, פִּי, ל, מֵהִתְפָּרַךְ הִתְפָּרְכוּ...		פָּרַךְ, פִּי, פִּי, לָפָרַךְ, מִפָּרַךְ פָּרְכוּ...	INF. ABS. & Constr., & with כָּלֵם. With Pron. Aff.
הִתְפָּרַךְ (or ר)	פָּרַךְ	פָּרַךְ, פָּרַךְ	PAST.
הִתְפָּרְכָה	פָּרְכָה	פָּרְכָה	3 s. m.
הִתְפָּרַכְתָּ	פָּרַכְתָּ	פָּרַכְתָּ	3 s. f.
הִתְפָּרַכְתָּ	פָּרַכְתָּ	פָּרַכְתָּ	2 s. m.
הִתְפָּרַכְתִּי	פָּרַכְתִּי	פָּרַכְתִּי	2 s. f.
הִתְפָּרְכוּ	פָּרְכוּ	פָּרְכוּ	1 s.
הִתְפָּרַכְתֶּם	פָּרַכְתֶּם	פָּרַכְתֶּם	3 pl.
הִתְפָּרַכְתֶּן	פָּרַכְתֶּן	פָּרַכְתֶּן	2 pl. m.
הִתְפָּרַכְנוּ	פָּרַכְנוּ	פָּרַכְנוּ	2 pl. f.
			1 pl.
מִתְפָּרַךְ	מִפָּרַךְ	מִפָּרַךְ	PARTICIPLE.
הִתְפָּרַךְ		פָּרַךְ	IMPERATIVE.
הִתְפָּרְכִי		פָּרְכִי	2 s. m.
הִתְפָּרְכוּ		פָּרְכוּ	2 s. f.
הִתְפָּרַכְנָה		פָּרַכְנָה	2 pl. m.
			2 pl. f.
יִתְפָּרַךְ	יִפָּרַךְ	יִפָּרַךְ	FUTURE.
תִּתְפָּרַךְ	תִּפָּרַךְ	תִּפָּרַךְ	3 s. m.
תִּתְפָּרַךְ	תִּפָּרַךְ	תִּפָּרַךְ	3 s. f.
תִּתְפָּרְכִי	תִּפָּרְכִי	תִּפָּרְכִי	2 s. m.
אֲתְפָּרַךְ	אֲפָרַךְ	אֲפָרַךְ	2 s. f.
יִתְפָּרְכוּ	יִפָּרְכוּ	יִפָּרְכוּ	1 s.
תִּתְפָּרַכְנָה	תִּפָּרַכְנָה	תִּפָּרַכְנָה	3 pl. m.
תִּתְפָּרְכוּ	תִּפָּרְכוּ	תִּפָּרְכוּ	3 pl. f.
תִּתְפָּרַכְנָה	תִּפָּרַכְנָה	תִּפָּרַכְנָה	2 pl. m.
נִתְפָּרַךְ	נִפָּרַךְ	נִפָּרַךְ	2 pl. f.
			1 pl.







## TABLE XVI (3). [§ 181].

The forms are as in Tab. XIV., except as regards—

(A) the 'Furtive'  $\bar{v}$  (§ 168, ii.; & Pt. I., § 60) at the end of a word after any Long Vowel except  $\bar{v}$ ; thus, e.g., in the Infin. forms, (i.) K.  $\bar{v}$ שָׁלַח,  $\bar{v}$ לִשְׁלַח, (ii.) Nφ.\*  $\bar{v}$ לְהַבְרִיעַ, (iii.) Pz.  $\bar{v}$ לְבַרְרַע, (v.) Hφ.\*  $\bar{v}$ לְהַשְׁמִיעַ,  $\bar{v}$ הַבְרִיעַ, (vi.) Hθ.\*  $\bar{v}$ הַמְלִיחַ, (vii.) Hθ.\*  $\bar{v}$ לְהַשְׁמִיעַ †; and so in the Particls. K.  $\bar{v}$ שָׁלַח (1), †  $\bar{v}$ שְׁלֹחַ (2),—&  $\bar{v}$ שָׁמַח [§ 139 (γ) & (δ, iii.)], Pz.  $\bar{v}$ שְׁמֵעַ, Hφ.  $\bar{v}$ מְבַרֵּיחַ, Hθ.  $\bar{v}$ מְשַׁמְּעַ †;

(B) the replacing, sometimes, a Long Vowel by  $\bar{v}$ —so as to dispense with the 'Furtive'  $\bar{v}$ . This is not very common in K. Inf. Constr., as  $\bar{v}$ שָׁלַח once (usually  $\bar{v}$ שְׁלַח  $\bar{v}$ בְּנוֹעַ Nu. xx. 3 (but, p. :  $\bar{v}$ לְנוֹעַ Nu. xvii. 28), and in Partic. (1) [§ 139 (γ)] as  $\bar{v}$ מָעַע once (Ps. xciv. 9),  $\bar{v}$ רָעַע twice,  $\bar{v}$ רָעַע three times [ $\bar{v}$ — for  $\bar{v}$ —]. But there is

N.B. generally — [for  $\bar{v}$ — followed by 'Furtive'  $\bar{v}$ ] in the

(α.) Inf. Constr. Nφ. & Pz.; as  $\bar{v}$ הִלְקַח,  $\bar{v}$ בְּהַבְרִיעַ,  $\bar{v}$ שָׁלַח,  $\bar{v}$ בְּשָׁלַח,  $\bar{v}$ בְּבִלְעַ, etc.;

(β.) Imper. & Fut. Nφ., Pz. & Hφ.; as  $\bar{v}$ הִאָּנַח,  $\bar{v}$ יִאָּנַח,  $\bar{v}$ שָׁלַח,  $\bar{v}$ וַיִּשְׁלַח,  $\bar{v}$ הִצְלִיחַ,  $\bar{v}$ הוֹרַע (& — Ps. xc. 12),  $\bar{v}$ וַיִּצְלַח (& — 1 Chr. xxix. 23),  $\bar{v}$ אֵל תִּשְׁמַע,  $\bar{v}$ וַיִּשְׁמַע,  $\bar{v}$ אֵל יִבְטַח [for the — form of fut. Hφ., see § 162 (e, ii.)];

(γ.) Pz. Past; as  $\bar{v}$ חָבַח,  $\bar{v}$ בָּתַח,  $\bar{v}$ בִּלְעַ, etc. [In p.,  $\bar{v}$ — returns, as in :  $\bar{v}$ חָבַח, :  $\bar{v}$ בִּלְעַ].

(δ.) We find  $\bar{v}$ הִתְנַחֵם,  $\bar{v}$ הִתְנַחֵם, Hθ. Inf. (but also  $\bar{v}$ לְהַשְׁמִיעַ †,  $\bar{v}$ לְהַשְׁמִיעַ †,  $\bar{v}$ לְהַשְׁמִיעַ †), and Fut.  $\bar{v}$ יִתְנַחֵם.

[Obs. (i.) (—  $\bar{v}$ ) remains in Inf<sup>s</sup> Abs., Particls., and in Pause generally. §

(ii.) Hθ. Pause-forms|| have  $\bar{v}$ — to the 2<sup>d</sup> Root-letter regularly; see § 166 (c); thus, :  $\bar{v}$ חָבַח, :  $\bar{v}$ חָבַח [Sect. XVI.], :  $\bar{v}$ חָבַח, etc.]. Also,

(C) 2 s. f. Past forms (cp.  $\bar{v}$ חָבַח, etc.). Here 3<sup>rd</sup> Root-letter generally¶ takes  $\bar{v}$ — instead of  $\bar{v}$ —, the  $\bar{v}$  remaining unchanged; thus,  $\bar{v}$ שָׁכַחַת,  $\bar{v}$ לְקַחַת,  $\bar{v}$ שָׁמַעַת,  $\bar{v}$ דַּעַת,  $\bar{v}$ שָׁמַעַת, etc.; and so in other Voices, as in Hφ.\*  $\bar{v}$ הִבְרִיעַת (for  $\bar{v}$ הִבְרִיעַת, see Sect. XVI.), Hθ.  $\bar{v}$ הִמְלִיחַת; and, lastly,

(D) instead of the  $\bar{v}$ — form of the Participles s. f. [see § 139 (β), p. 83], these Verbs have  $\bar{v}$ —; thus,  $\bar{v}$ חָבַחַת,  $\bar{v}$ שָׁמַעַת (p. :  $\bar{v}$ שָׁמַעַת, etc.

Note.—These Verbs generally take  $\bar{v}$ — to 2<sup>nd</sup> Root-letter in Imp. & Fut. Kal; and in 2 pl. f. Imp. (3 & 2 pl. f. Fut.) Pz., Hφ., & Hθ.

\* Nφ., Hφ., Hθ., Hθ., are abbrev. terms for *Niph-āl*, *Hiph-ūl*, *Hoph-āl*, *Hithpāl-ēl*.

† For transposition of  $\bar{v}$  (of  $\bar{v}$ חָבַח) & 1<sup>st</sup> Root-letter, see Tab. XIV. (\* \* \*).

‡ So in  $\bar{v}$ רָעַע (for  $\bar{v}$ רָעַע), the  $\bar{v}$ — being *Defective Shurik* [Pt. I., § 14].

§ But  $\bar{v}$ — &  $\bar{v}$ — occur sometimes in Pause, and often with less Disjunctive (besides *Conjunctive*) Accents. See (α—δ) &  $\bar{v}$ הִאָּנַח (Imper. Nφ.),  $\bar{v}$ תִּאָּנַח,  $\bar{v}$ נִבְרַע,  $\bar{v}$ הוֹרַע,  $\bar{v}$ יִצְלַח,  $\bar{v}$ וַיִּצְלַח, and  $\bar{v}$ חָבַח (Pz. Past),  $\bar{v}$ וַיִּשְׁמַע,  $\bar{v}$ וַיִּשְׁמַע, etc.

|| Except Inf<sup>s</sup>. and Particls. s. m. These always have the ( $\bar{v}$ —  $\bar{v}$ ) form in Pause.

¶ Some Bibles have  $\bar{v}$ — to the 3<sup>d</sup> Root-letter, as in  $\bar{v}$ וַלְקַחַת 1 K. xiv. 3,  $\bar{v}$ שָׁכַחַת Jer. xiii. 25.

NOTE.

The Student will be better able to understand the concise statements of the preceding page by reference to the

PARADIGM

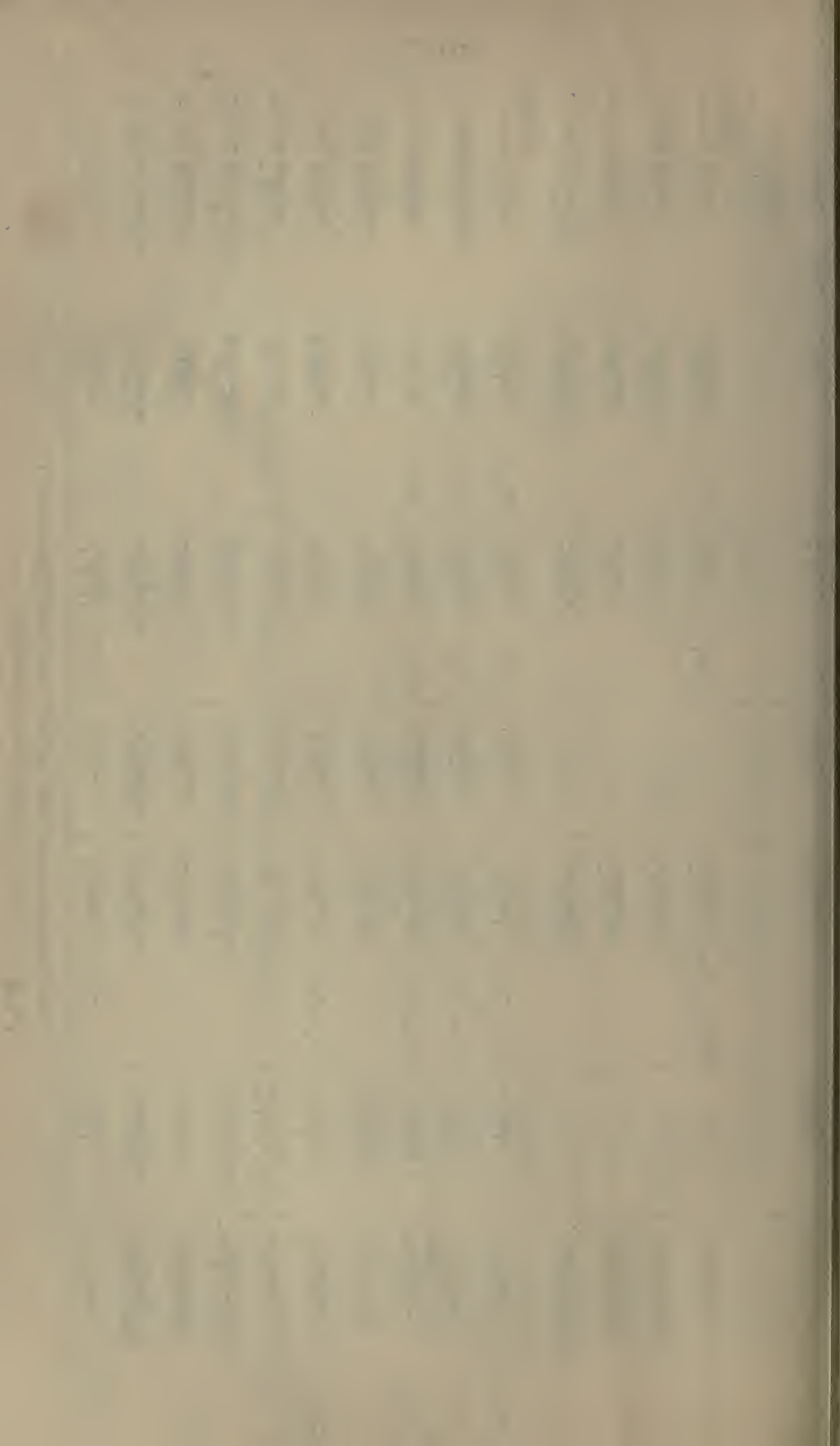
on the following two pages.

about the business of the world, of the industry  
 and the progress of the human mind, and the  
 progress of the human mind, and the  
 progress of the human mind, and the











My dear Mother

I received your letter of the 10th and was glad to hear from you. I am well and hope these few lines will find you the same. I have not much news to write at present. The weather here is very pleasant now. I have been out for a walk every day. I have also been reading some of the new books that have come out. I have not time to tell you all the news. I will write again soon. Give my love to all the family.

Your affectionate son,  
John Smith

## TABLE XVII.

Verbs נ"ב, i.e. whose 1<sup>st</sup> Root-letter is נ [See also next page].

These are generally as in Tab. XVI (1), with the following exceptions:—

- (1) The INF. Construct *Kal* often has  $\text{ֿ}$  under the 1<sup>st</sup> Root-letter, as in—

יִאָמַר, לִיִּאָמַר, יִאָמְרָה, יִאָמְרוּ\* , אָמַרְתָּ\*

- (2) The FUTURE *Kal*, of some of them,

- (a.) has the נ Quiescent after  $\text{ֿ}$  given to the prefixes י ו ת; thus,—

יִאָמַר, תִּאָמַר, יִאָמְרָה, תִּאָמְרוּ, יִאָמְרוּ, תִּאָמְרוּ

- (β.) In the case of the 1 s. Fut. *K.*, the נ of the Root is *dropped* (after the prefix נ bearing  $\text{ֿ}$ ); thus, יִאָמַר instead of יִאָמְרָה.

N.B.—The נ of the Root is also dropped (rarely) in other forms, thus, אָמַרְתָּ for יִאָמְרָה [(δ)] 2 S. vi. 1, אָמַרְתָּ for תִּאָמְרוּ [(γ)] Ps. civ. 29, etc.

- (γ.) We have  $\text{ֿ}$  in יִאָמַר 3 s. *m.*, תִּאָמַר 3 s. *f.*, יִאָמְרוּ 1 s. So in Pause, יִאָמַר, תִּאָמַר, יִאָמְרוּ, and יִאָמְרָה & תִּאָמְרוּ (fr. אָמַרְתָּ 1 s. & תִּאָמְרוּ 1 pl.) with ה, and יִאָמְרוּ 3 pl. *m.*, etc.

- (δ.) The  $\text{ֿ}$  in such forms as יִאָמְרוּ, is for the  $\text{ֿ}$  of (γ.); for,

N.B.—the Long-Vowel  $\text{ֿ}$  is shortened when the Accent is removed from the  $\text{ֿ}$  of יִאָמְרוּ etc.

- (ε.) Many Verbs whose 1<sup>st</sup> Root-letter is נ are conjugated according to Tab. XIV., rather than as above, except that the נ of the Root takes  $\text{ֿ}$  and the prefixes י ו ת נ take  $\text{ֿ}$  generally. This is so in Verbs 'Fut ( $\text{ֿ}$ )' as well as in Verbs 'Fut. ( $\text{ֿ}$ )' [p. 85 (2, 5)]; thus,—  
etc. ; יִאָמְרוּ, תִּאָמְרוּ, יִאָמְרוּ (ii.) ; יִאָמְרוּ, תִּאָמְרוּ, יִאָמְרוּ (i.)

N.B.—The Fut. forms in (β, N.B.) and (ε, i.) are of the same Verb. So those of אָמַר in (γ.) and יִאָמְרוּ 3 s. *m.*, תִּאָמְרוּ 3 s. *f.*; also of אָמַר we find אָמַר 1 s., and אָמַרְתָּ (for יִאָמְרוּ) 1 s. in Pause.

- (3) In the IMPER. *K.*—(i.) the נ generally has  $\text{ֿ}$  in 2 s. *m.*, as in אָמַרְתָּ, אָמַרְתָּ, etc.; but, (ii.) in the 2 s. *f.*, and 2 pl. *m.*, the 'Slight'-vowel is, generally,  $\text{ֿ}$  as in Tab. XIV.; thus, אָמַרְתְּ, אָמַרְתֶּם, etc. But  $\text{ֿ}$  before ה or ו, as in אָמַרְתְּ, אָמַרְתֶּם. || (iii.) The 2 s. *m.* Imper. *K.* with the ה of § 141 (γ) generally takes  $\text{ֿ}$  (θ) as in אָמַרְתָּ eat thou (*m.*) G. xxvii. 19; but also  $\text{ֿ}$ , as in אָמַרְתָּ Nu. xi. 16.

\* Also with נ, as in יִאָמַר, אָמַרְתָּ. So in אָמַרְתָּ (ֿ, θ), and תִּאָמַרְתָּ; but also אָמַרְתָּ, and אָמַרְתָּ.

† Also (i.) לִיִּאָמַר (as well as לִיִּאָמְרוּ). (ii.) The common word לִיִּאָמַר is Inf. *Kal* of אָמַר with ל prefixed (for לִיִּאָמַר). This word is rendered "saying" in the E.V.; thus, G. xxiii. 8, "And he communed with them (לִיִּאָמַר) saying; etc."

‡ This 1 s. Fut. *K.* is the same in form as אָמַרְתָּ, the a. *m.* Partic. *K.*, and the context alone can decide between them.

§ Once אָמַרְתָּ Jer. x. 17, with a Real short-vowel followed by  $\text{ֿ}$  Quiescent.

|| אָמַרְתָּ 2 s. *f.* (Ruth iii. 15. Other Bibles have אָמַרְתְּ.)

(TABLE XVII). PARADIGM. VERBS אָכַל [pp. 128-130\*\*.]

III. PĪ-ĒL, IV. PŪ-ĀL, VII. ПИТЯ-ĒL, are the same as in Tab. XIV.	II. NĪPH-ĀL.	I. KAL.
	הָאָכַל (הָאָכַל)	אָכַל INFIN. Abs.
	הָאָכַל, אָכַל, אָכַל } לִּי מֵהָאָכַל }	אָכַל * אָכַל, אָכַל, אָכַל } אָכַל לִי, אָכַל לִי, אָכַל לִי } Infinitive Constr. } w. לִי לִי לִי (Also אָכַל, אָכַל, אָכַל, ... See also } p. XXIII, Notes (*) & (†).)
V. ПИТЯ-ĒL, VI. НОПН-ĀL, are as in Tab. XVI (1).	הָאָכַלוּ ...	אָכַלוּ w. Pron. Affs.
	נָאָכַל	PAST.
	נָאָכַלָּה §	אָכַל 3 s. m.
	נָאָכַלְתָּ	אָכַלְתָּ 3 s. f.
	נָאָכַלְתָּ	אָכַלְתָּ 2 s. m.
	נָאָכַלְתָּ	אָכַלְתָּ 2 s. f.
	נָאָכַלְתִּי	אָכַלְתִּי 1 s.
	נָאָכַלוּ § (נָאָכוּ)	אָכַלוּ 3 pl.
	נָאָכַלְתֶּם	אָכַלְתֶּם 2 pl. m.
	נָאָכַלְתֶּן	אָכַלְתֶּן 2 pl. f.
	נָאָכַלְנוּ	אָכַלְנוּ 1 pl.
	נָאָכַל	PARTIC.
		אָכַל (1) s. m.
		אָכַל (2) s. f.
	אָכַל § (p. XXIII (3), אָכַלְתָּ) †	אָכַל 2 s. m.
	אָכַלְתִּי § (p. XXIII, Note (†), אָכַלְתִּי)	אָכַלְתִּי 2 s. f.
	אָכַלְתֶּם	אָכַלְתֶּם 2 pl. m.
	אָכַלְתֶּן	אָכַלְתֶּן 2 pl. f.
		FUTURE.
(Pr. xv. 9 וְיָאָכְבוּ §)	יָאָכַב § (etc. יָאָכְבוּ)	יָאָכַל 3 s. m.
	תָּאָכַב §	תָּאָכַל 3 s. f.
	תָּאָכַב §	תָּאָכַל 2 s. m.
	תָּאָכַבְתִּי § (תָּאָכַבְתִּי)	תָּאָכַלְתִּי 2 s. f.
fr. אָכַב, אָכַב, אָכַב, אָכַב, אָכַב, אָכַב	תָּאָכַבְתֶּם § (תָּאָכַבְתֶּם)	תָּאָכַלְתֶּם 1 s.
	תָּאָכַבְתֶּן § (תָּאָכַבְתֶּן)	תָּאָכַלְתֶּן 3 pl. m.
	תָּאָכַבְנוּ § (תָּאָכַבְנוּ)	תָּאָכַלְתֶּן 3 pl. f.
(Pr. i. 22 וְתָאָכְבוּ §)	תָּאָכַבְתֶּם § (תָּאָכַבְתֶּם)	תָּאָכַלְתֶּם 2 pl. m.
	תָּאָכַבְתֶּן § (תָּאָכַבְתֶּן)	תָּאָכַלְתֶּן 2 pl. f.
	תָּאָכַבְנוּ § (תָּאָכַבְנוּ)	תָּאָכַלְתֶּן 1 pl.

\* With הָ, —אָכַלְתָּ, אָכַלְתָּ, comp. § 137 (4, iii) [p. 80]. † p. (—אָ). ‡ p. (—אָ). § p. (—אָ).  
 ¶ For some contracted forms see § 191, & p. 130\*\*. For some irregular, or 'borrowed,' forms see § 190 (β, ii), and p. 130\*\*.  
 ¶ In some copies. Others give וְיָאָכְבוּ.



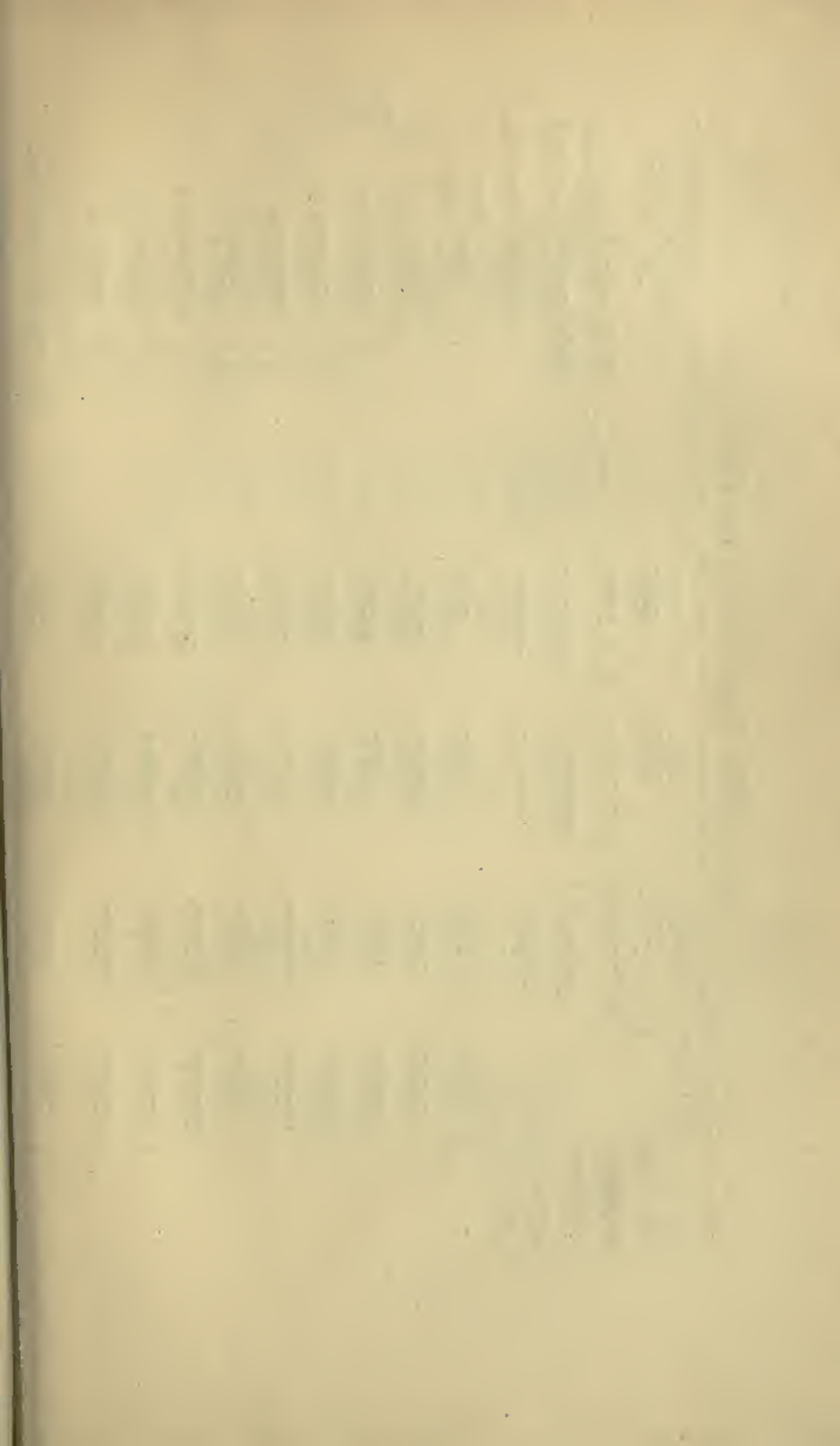


TABLE XVIII. VERBS 'שָׁב. [pp. 133-139]

For	(VL) НОСМ.	[ח. עשׁב]	(V.) HIPH.	(II.) NIPH-AL.	(L.) KAL.
(III.) PI-SL,		הִשָּׁב	הִשָּׁב	הִשָּׁב	יָשַׁב
(IV.) PG-AL,		הִשִּׁיב, ב', ב',	הִשִּׁיב, ב', ב',	הִשִּׁיב, ב', ב',	שָׁבַת, א, ב', ב',
(VII.) HITHP.		ל', מִהִשִּׁיב	ל', מִהִשִּׁיב	ל', מִהִשִּׁיב	לְשַׁבְתָּ, מִלְשַׁבְתָּ
see § 133 (iii)		... הִשִּׁיבוּ	... הִשִּׁיבוּ	... הִשִּׁיבוּ	... יָשְׁבוּ, א, ב', ב'
w. Notes + & †					.. w. Pron. Affs. PAST.
	הִשָּׁב	הִשִּׁיב	הִשִּׁיב	נִשָּׁב	יָשַׁב 3 s. m.
	הִשִּׁיבָה	הִשִּׁיבָה	הִשִּׁיבָה	נִשִּׁיבָה	יָשַׁבְתָּ 3 s. f.
	הִשִּׁיבְתָּ	הִשִּׁיבְתָּ	הִשִּׁיבְתָּ	נִשִּׁיבְתָּ	יָשַׁבְתָּ 2 s. m.
	הִשִּׁיבְתִּי	הִשִּׁיבְתִּי	הִשִּׁיבְתִּי	נִשִּׁיבְתִּי	יָשַׁבְתְּ 2 s. f.
	הִשִּׁיבוּ	הִשִּׁיבוּ	הִשִּׁיבוּ	נִשִּׁיבוּ	יָשְׁבוּ 1 s.
	הִשִּׁיבְתֶּם	הִשִּׁיבְתֶּם	הִשִּׁיבְתֶּם	נִשִּׁיבְתֶּם	יָשְׁבוּ 3 pl.
	הִשִּׁיבְתֶּן	הִשִּׁיבְתֶּן	הִשִּׁיבְתֶּן	נִשִּׁיבְתֶּם	יָשְׁבֻתְּם 2 pl. m.
	הִשִּׁיבוּ	הִשִּׁיבוּ	הִשִּׁיבוּ	נִשִּׁיבוּ	יָשְׁבוּ 2 pl. f.
	הִשִּׁיבוּ	הִשִּׁיבוּ	הִשִּׁיבוּ	נִשִּׁיבוּ	יָשְׁבוּ 1 pl.
	מִהִשִּׁיב	מִהִשִּׁיב	מִהִשִּׁיב	מִהִשִּׁיב	

(As in Table XIV.)

(As in Table XIV.) PARTICIPLES.



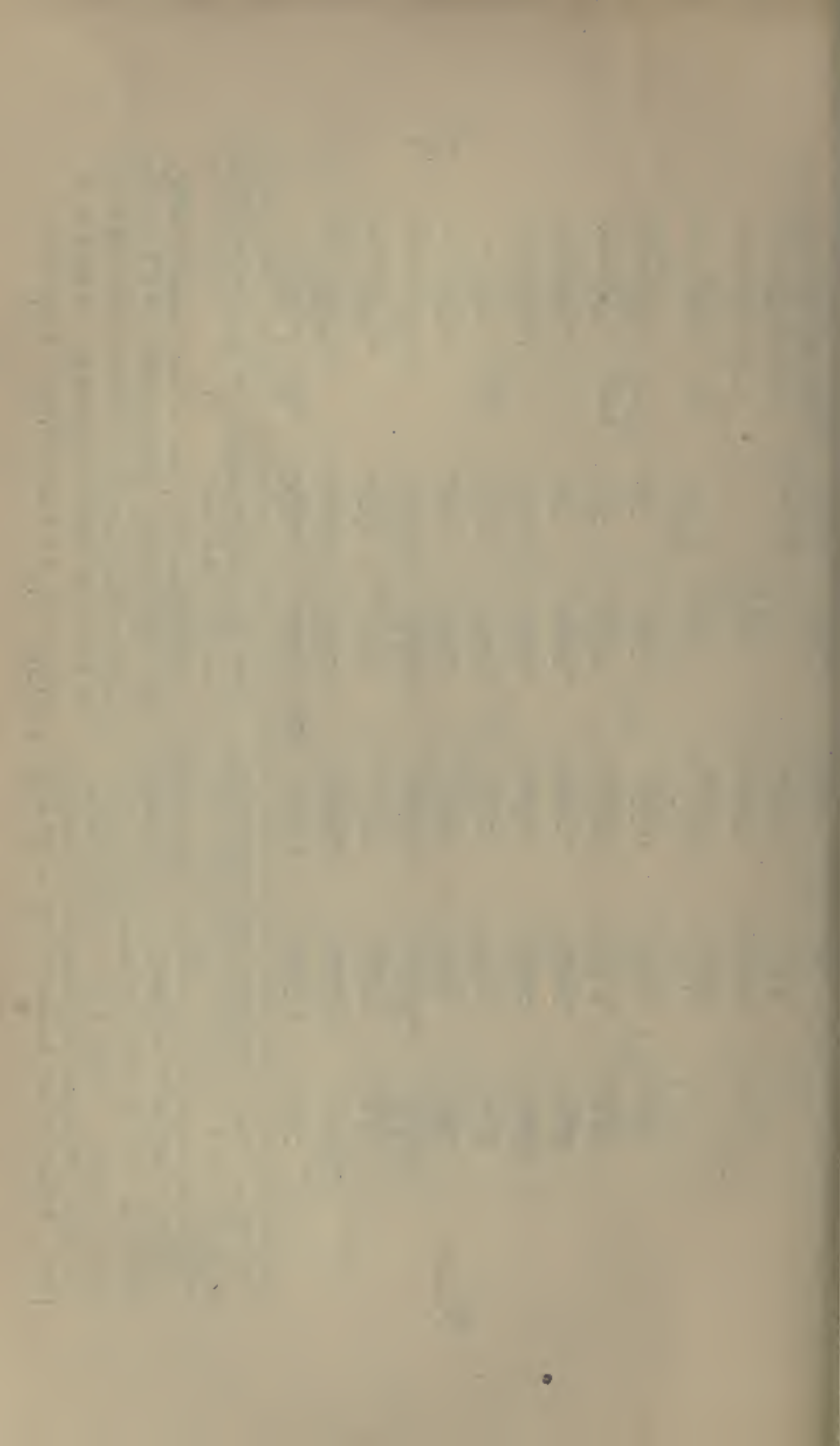




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TABLE XIX.

Variations in the case of Verbs נ"ש [Sect. XVI].

The Voices (III.) י"ז-ע"ל, (IV.) פ"ז-א"ל, (VII.) ח"רזא-ע"ל, are as in Tab. XIV.

(VI.) HOPH.	(V.) HIPH.	(II.) NIPH.	(I.) KAL.
הַגִּישׁ הַגִּישׁ לְ, פִּי לְ, מִהַגִּישׁ הַגִּישׁוּ...	הַגִּישׁ (יִישׁ) הַגִּישׁ לְ, פִּי לְ, מִהַגִּישׁ הַגִּישׁוּ...	גִּישׁ גִּישָׁה גִּישַׁתְּ גִּישַׁתְּ גִּישַׁתִּי גִּישׁוּ גִּישׁוּתְּם גִּישַׁתְּוּ גִּישַׁנוּ מִגִּישׁ	נִגְשׁ INF. ABS. נִגְשַׁתְּ, בִּי, מִנִּגְשַׁתְּ } Const., & with לִגְשַׁתְּ, מִנִּגְשַׁתְּ } ע פ ל מ נִגְשַׁתְּוּ... } W. Pron. אפ.  PAST. 3 s. m. 3 s. f. 2 s. m. 2 s. f. 1 s. 3 pl. 2 pl. m. 2 pl. f. 1 pl.  PARTICIPLES. IMPERATIVE. 2 s. m. 2 s. f. 2 pl. m. 2 pl. f.  FUTURE. 3 s. m. 3 s. f. 2 s. m. 2 s. f. 1 s. 3 pl. m. 3 pl. f. 2 pl. m. 2 pl. f. 1 pl.
הַגִּישׁ הַגִּישָׁה הַגִּישַׁתְּ הַגִּישַׁתְּ הַגִּישַׁתִּי הַגִּישׁוּ הַגִּישׁוּתְּם הַגִּישַׁתְּוּ הַגִּישַׁנוּ מִגִּישׁ	הַגִּישׁ הַגִּישָׁה הַגִּישַׁתְּ הַגִּישַׁתְּ הַגִּישַׁתִּי הַגִּישׁוּ הַגִּישׁוּתְּם הַגִּישַׁתְּוּ הַגִּישַׁנוּ מִגִּישׁ  הַגִּישׁ י הַגִּישִׁי הַגִּישׁוּ הַגִּישְׁנָה	גִּישׁ גִּישָׁה גִּישַׁתְּ גִּישַׁתְּ גִּישַׁתִּי גִּישׁוּ גִּישׁוּתְּם גִּישַׁתְּוּ גִּישַׁנוּ גִּישׁ  גִּישׁ י הַגִּישִׁי הַגִּישׁוּ הַגִּישְׁנָה	(As in Tab. XIV.) נִגְשָׁה נִגְשִׁי, נִגְשִׁי נִגְשִׁי, נִגְשִׁי נִגְשִׁי, נִגְשִׁי נִגְשִׁינָה  נִגְשִׁי * תִּגְשִׁי תִּגְשִׁי תִּגְשִׁי + תִּגְשִׁי + אִתְּךָ + אִתְּךָ + יִגְשׁוּ תִּגְשִׁינָה תִּגְשִׁי * תִּגְשִׁינָה תִּגְשִׁי * נִגְשִׁי *+
יִגְשׁ תִּגְשׁ תִּגְשׁ תִּגְשִׁי אִתְּךָ יִגְשׁוּ תִּגְשִׁינָה תִּגְשִׁי תִּגְשִׁינָה נִגְשׁ	יִגְשׁ (יִישׁ) תִּגְשׁ " תִּגְשׁ " תִּגְשִׁי " אִתְּךָ יִגְשׁוּ תִּגְשִׁינָה תִּגְשִׁי תִּגְשִׁינָה " נִגְשִׁי	יִגְשׁ תִּגְשׁ " תִּגְשׁ " תִּגְשִׁי " אִתְּךָ יִגְשׁוּ תִּגְשִׁינָה תִּגְשִׁי תִּגְשִׁינָה " נִגְשִׁי	As in Tab. XIV. נִגְשִׁי * תִּגְשִׁי תִּגְשִׁי תִּגְשִׁי + תִּגְשִׁי + אִתְּךָ + אִתְּךָ + יִגְשׁוּ תִּגְשִׁינָה תִּגְשִׁי * תִּגְשִׁינָה תִּגְשִׁי * נִגְשִׁי *+

For Verbs of this class with y for 3<sup>rd</sup> Root-letter, and for some forms ending in הָה, and for the Verbs לקח and נתן, — see 'Notes on Tab. XIX.' [next page].

\* § in p. [§ 165 (I. β & II. ii)]. † w. ה, הָה (p. הָה: הָה).  
‡ § in p. [§ 166 (II, i)]. § w. ה, הָה (p. הָה: הָה). ¶ w. ה, הָה.

(α.) Verbs ל'ד, and with ׀ for 3<sup>rd</sup> Rt.-letter, take ׀ instead of ׀ in the Inf. Constr. K.; thus (fr. ל'ד) ל'ד in ל'ד. [But also ל'ד in ל'ד. See also Tab. XVI (3).

(β.) The 2 s. m. Imper. Hoph. ל'ד with the ׀ of § 141 (γ, s) is ל'ד (or ל'ד, Pt. I., § 12). For the 1 s. and 1 pl. Fut. K., etc., w. the ׀ of § 144, see § 211.

(γ.) (i.) The Verb לקח to take drops its ל, as the ׀ of ל'ד is dropped in Tab. XIX. [See col. A.]. (ii.) This is not so in other Verbs beginning with ל. (iii.) The Dagesh Forte placed in the ׀ after a vowel, to stand for the omitted 1<sup>st</sup> Rt.-letter, is dropped (see column A) when the ׀ has ׀. (iv.) But the Dagesh Forte reappears in the ׀ when the word is in Pause. (v.) This Verb in Niph. and Pz. is like Tab. XIV., [except that in לקח Gen. ii. 23 (3 s. f. Past Pz.) the ׀ is without Dagesh Forte, and has ׀ instead of ׀]. (vi.) In Hoph., לקח (p. : לקח) and לקח, the 3 s. m. and 3 s. f. Fut., are as in Tab. XIX.

(δ.) (i.) Col. B exhibits the Kal of לקח to give. (ii.) This Verb has Niph. as in Tab. XIX., also

לקח Inf. (Abs.) לקח (w. ל). [Past 2 pl. m. לקח, 1 pl. לקח, cp. § 183 & § 216] Hoph. Fut. 3 s. m. לקח.

1 Also לקח twice, (probably).  
2 Also לקח three times. 3 Also לקח once. 4 לקח once, and לקח once.—even before (׀); [לקח, 1 K. xvii. 14, is Kithiv for לקח]; but לקח when the Accent is removed from last syllable, as in Gen. xv. 7, Ex. v. 21. לקח (with ׀ added) 1 K. vi. 19. לקח 2 S. xxii. 41. לקח Ps. viii. 2 (by many supposed to be Inf.) must be Imper., there as elsewhere. לקח once.

(B.) KAL.

לקח  
{ לקח, לקח, לקח }  
{ לקח, לקח }  
לקח

(p. : לקח)

(p. : לקח)

& לקח, לקח

לקח

(p. : לקח)

לקח

לקח

[לקח]

לקח

לקח

לקח

לקח, לקח

(p. : לקח)

לקח

[לקח]

לקח, לקח

לקח, לקח

לקח

לקח

(p. : לקח)

(p. : לקח)

[לקח]

לקח

[לקח]

לקח, לקח

(A.) KAL.

לקח INF. ABS.

{ לקח, לקח, לקח } { Constr. and }  
{ לקח, לקח } { w. ל }  
לקח W. Fron. Aff.

PAST.

(p. : לקח) 3 s. m.

לקח 3 s. f.

לקח 2 s. m.

לקח 2 s. f.

(p. : לקח) 1 s.

(p. : לקח) 3 pl.

לקח 2 pl. m.

[לקח] 2 pl. f.

לקח 1 pl.

PARTICIPLE.

לקח (1)

לקח (2)

IMPERATIVE.

לקח (p. : לקח) 2 s. m.

לקח 2 s. f.

(p. : לקח) 2 pl. m.

[לקח] 2 pl. f.

FUTURE.

לקח 3 s. m.

לקח 3 s. f.

לקח 2 s. m.

לקח 2 s. f.

לקח 1 s.

(p. : לקח) 3 pl. m.

[לקח] 3 pl. f.

(p. : לקח) 2 pl. m.

[לקח] 2 pl. f.

לקח, לקח 1 pl.



1. 1875  
2. 1876  
3. 1877  
4. 1878  
5. 1879  
6. 1880  
7. 1881  
8. 1882  
9. 1883  
10. 1884  
11. 1885  
12. 1886  
13. 1887  
14. 1888  
15. 1889  
16. 1890  
17. 1891  
18. 1892  
19. 1893  
20. 1894  
21. 1895  
22. 1896  
23. 1897  
24. 1898  
25. 1899  
26. 1900

1875-1900









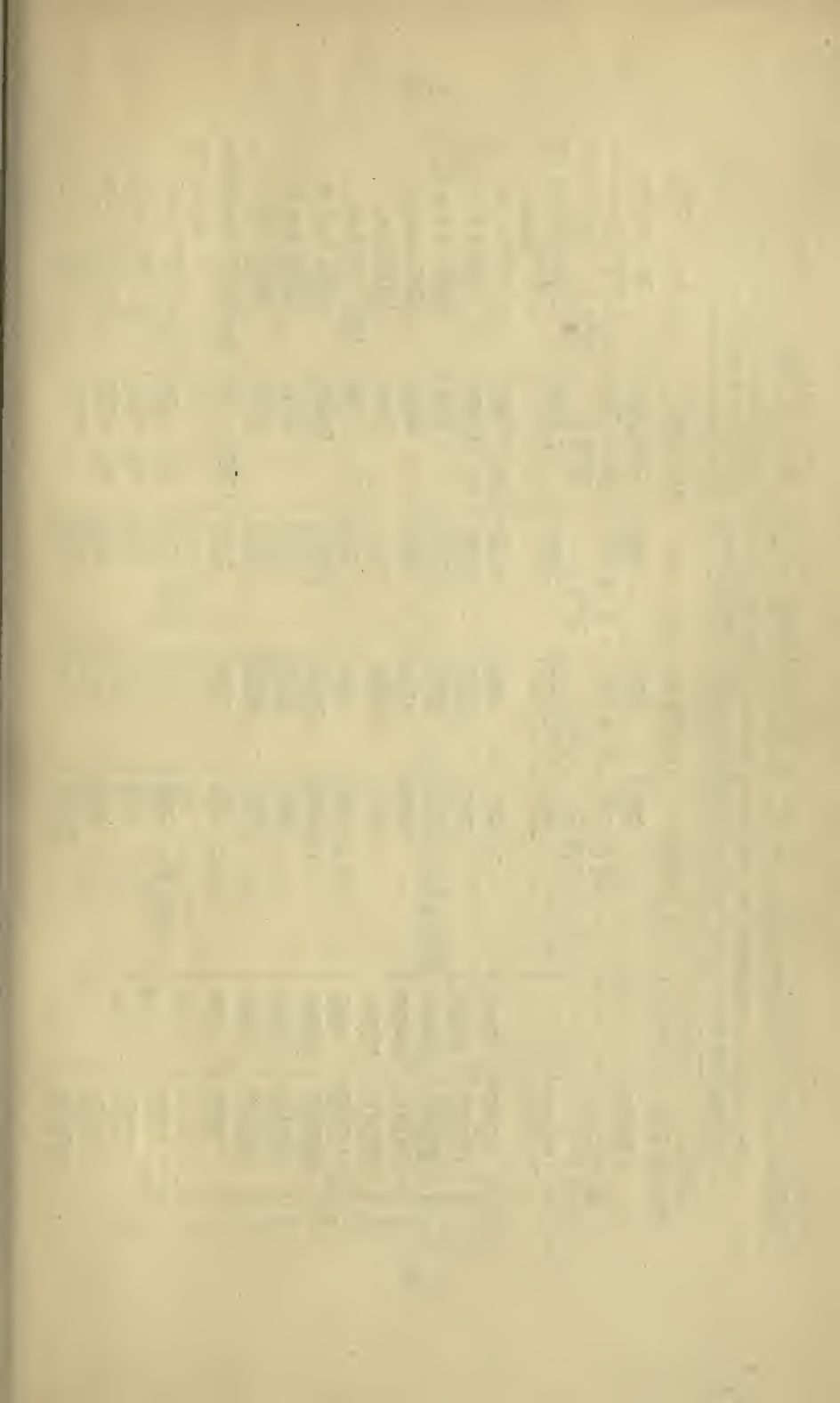


TABLE XXI. Variations when the 2<sup>nd</sup> & 3<sup>rd</sup> Rt.-letters are the same (כפוליות). [p. 180].

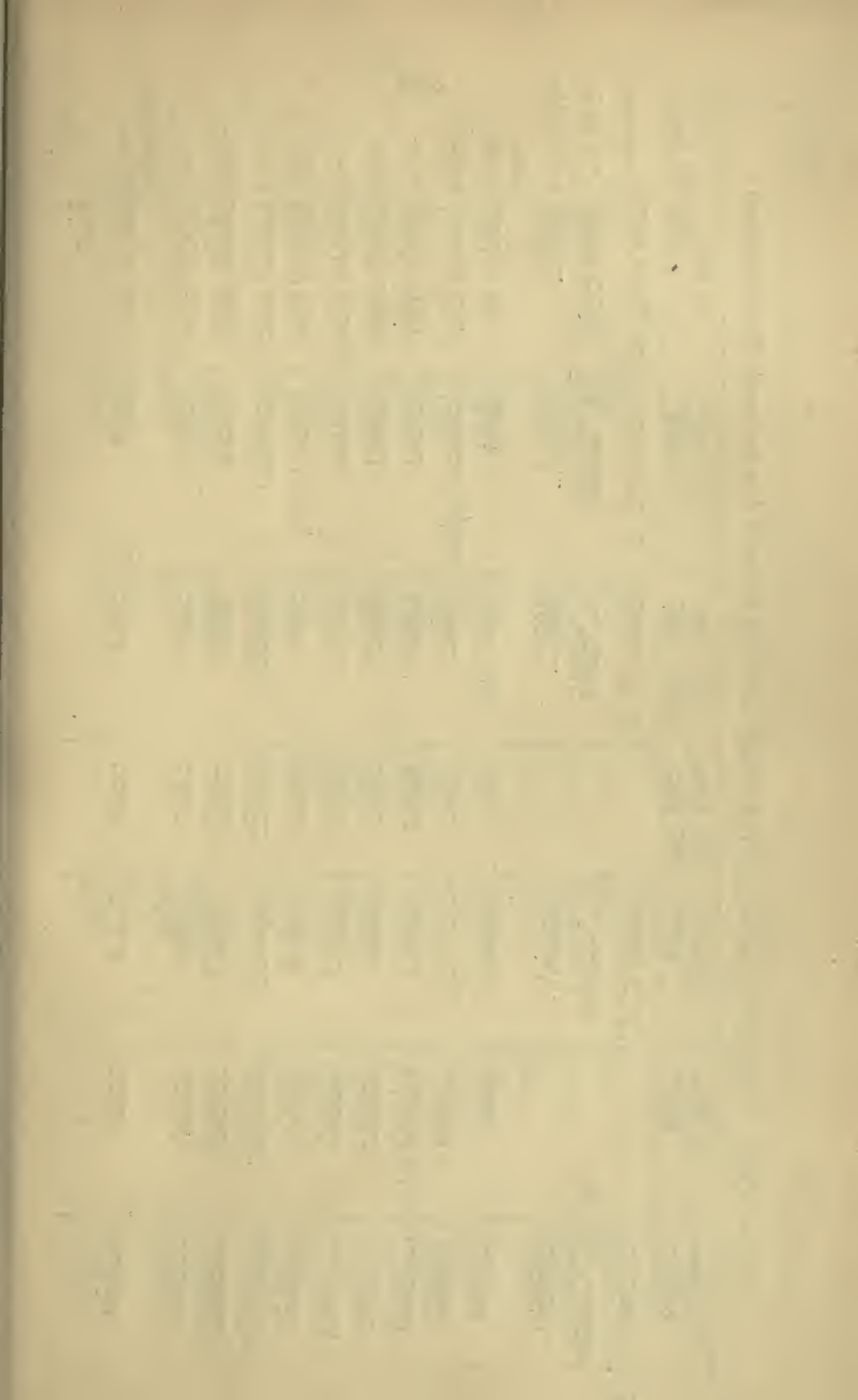
N.B.—(1) It will be understood that some words given here, as from כבב, are merely Paradigm-forms. (2) So for כבב, (3) may occur where — is given below, and conversely. (4) Forms like those in Table XIV need not be given here.

(VII.) HITH. (of כבב)	(VI.) HOPH-AL.	(V.) HIRHIL.	(IV.) PU-AL.	(III.) PE-EL.	(II.) NIPHI.	(I.) KAL (of כבב.)
התגדר	הוטב	הטב	סבב	סבב	הטב, הטוב	כב
(same.)	הוטבה	הטבה, פי, פי	סבבה, פי, פי	סבבה, פי, פי	הטבה, פי, פי	כב, Inf. Abs.
התגדרו...	הוטבתו	הטבתו	סבבנו...	סבבנו...	הטבתו	כב, פי, פי } Constr. and ב כ ל ט } w. ל מ ב
התגדרו	הוטבתם	הטבתם	סבבתם	סבבתם	הטבתם	... W. Pron. Alf.
התגדרו	הוטבתו	הטבתו	סבבתו	סבבתו	הטבתו	PAST.
התגדרו	הוטבתו	הטבתו	סבבתו	סבבתו	הטבתו	כב, 3 s. m.
התגדרו	הוטבתו	הטבתו	סבבתו	סבבתו	הטבתו	כב, 3 s. f.
התגדרו	הוטבתו	הטבתו	סבבתו	סבבתו	הטבתו	כב, 2 s. m.
התגדרו	הוטבתו	הטבתו	סבבתו	סבבתו	הטבתו	כב, 2 s. f.
התגדרו	הוטבתו	הטבתו	סבבתו	סבבתו	הטבתו	כב, 1 s.
התגדרו	הוטבתו	הטבתו	סבבתו	סבבתו	הטבתו	כב, 3 pl.
התגדרו	הוטבתו	הטבתו	סבבתו	סבבתו	הטבתו	כב, 2 pl. m.
התגדרו	הוטבתו	הטבתו	סבבתו	סבבתו	הטבתו	כב, 2 pl. f.
התגדרו	הוטבתו	הטבתו	סבבתו	סבבתו	הטבתו	כב, 1 pl.
התגדרו	הוטבתו	הטבתו	סבבתו	סבבתו	הטבתו	(Tab. XIV.) <sup>2</sup> PARTICIPLES.
התגדרו	הוטבתו	הטבתו	סבבתו	סבבתו	הטבתו	IMPERATIVE.
התגדרו	הוטבתו	הטבתו	סבבתו	סבבתו	הטבתו	כב, 2 s. m.
התגדרו	הוטבתו	הטבתו	סבבתו	סבבתו	הטבתו	כב, 2 s. f.
התגדרו	הוטבתו	הטבתו	סבבתו	סבבתו	הטבתו	כב, 2 pl. m.
התגדרו	הוטבתו	הטבתו	סבבתו	סבבתו	הטבתו	כב, 2 pl. f.

[See also IV. below.]















1. 1900년 1월 1일

2. 1900년 1월 1일

3. 1900년 1월 1일

4. 1900년 1월 1일

5. 1900년 1월 1일

6. 1900년 1월 1일

7. 1900년 1월 1일

8. 1900년 1월 1일

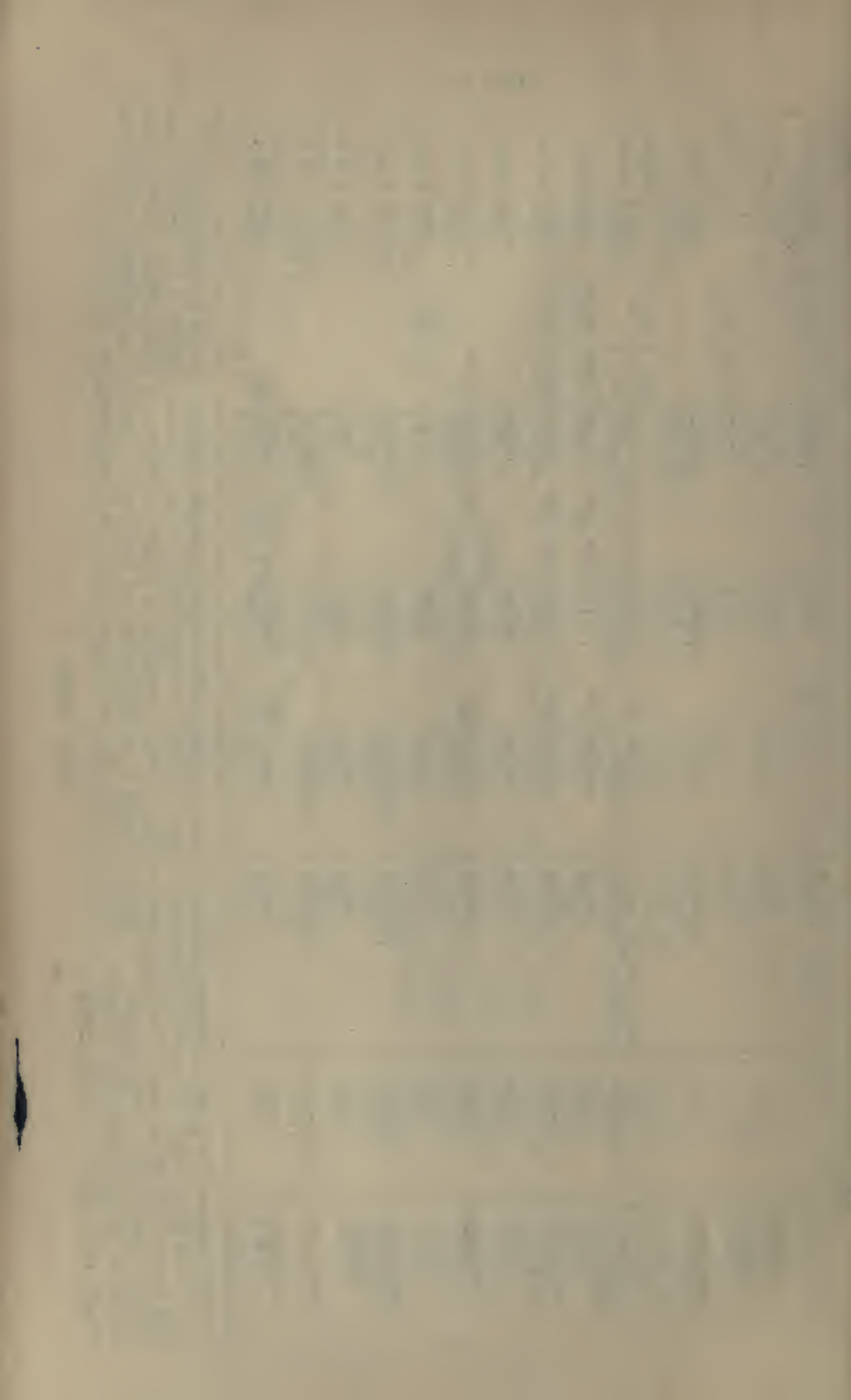
9. 1900년 1월 1일

10. 1900년 1월 1일

TABLE XXIII. Variations for לָחַ [pp. 170-173, & 190-193].

VII. ИИРПЪЭЛ.	VI. ИИРПЪЛ.	V. ИИРПЪЛ.	IV. ПЪЭЛ.	III. ПЪЭЛ.	II. ИИРПЪЛ.	I. КАЛ.
הַתְּגַלְתָּהּ etc.	הַתְּגַלְתָּהּ etc.	הַתְּגַלְתָּהּ etc.	גַּלְתָּהּ etc.	גַּלְתָּהּ, גַּלְתָּהּ גַּלְתָּהּ, פָּנֵי, פָּנֵי לְגַלְתָּהּ מַגְלֵלֹת ... גַּלְתָּהּ	הַתְּגַלְתָּהּ, נִגְלָה הַתְּגַלְתָּהּ, פִּי, פִּי לְגַלְתָּהּ מַגְלֵלֹת ... גַּלְתָּהּ	נָצַח, נָצַח, נָצַח נָצַח, פָּנֵי, פָּנֵי, פָּנֵי לְגַלְתָּהּ מַגְלֵלֹת ... גַּלְתָּהּ w. Pron. Aff. PAST. גַּלְתָּהּ 3 s. m. נָצַח 3 s. f. נָצַח 2 s. m. נָצַח 2 s. f. נָצַח, נָצַח, נָצַח 1 s. נָצַח, נָצַח 3 pl. נָצַח 2 pl. m. נָצַח 2 pl. f. נָצַח 1 pl.
הַתְּגַלְתָּהּ +	הַתְּגַלְתָּהּ	הַתְּגַלְתָּהּ	גַּלְתָּהּ	גַּלְתָּהּ	נִגְלָה	נָצַח 3 s. m.
הַתְּגַלְתָּהּ	הַתְּגַלְתָּהּ	הַתְּגַלְתָּהּ, הַתְּגַלְתָּהּ	גַּלְתָּהּ	גַּלְתָּהּ	נִגְלָתָהּ	נָצַח 3 s. f.
הַתְּגַלְתָּהּ	הַתְּגַלְתָּהּ	הַתְּגַלְתָּהּ, הַתְּגַלְתָּהּ	גַּלְתָּהּ	גַּלְתָּהּ	נִגְלִיתָ	נָצַח 2 s. m.
הַתְּגַלְתָּהּ	הַתְּגַלְתָּהּ	הַתְּגַלְתָּהּ, הַתְּגַלְתָּהּ	גַּלְתָּהּ	גַּלְתָּהּ	נִגְלִיתָ	נָצַח 2 s. f.
הַתְּגַלְתָּהּ	הַתְּגַלְתָּהּ	הַתְּגַלְתָּהּ, הַתְּגַלְתָּהּ	גַּלְתָּהּ	גַּלְתָּהּ	נִגְלִיתִי	נָצַח 1 s.
הַתְּגַלְתָּהּ	הַתְּגַלְתָּהּ	הַתְּגַלְתָּהּ, הַתְּגַלְתָּהּ	גַּלְתָּהּ	גַּלְתָּהּ	נִגְלִי	נָצַח 3 pl.
הַתְּגַלְתָּהּ	הַתְּגַלְתָּהּ	הַתְּגַלְתָּהּ, הַתְּגַלְתָּהּ	גַּלְתָּהּ	גַּלְתָּהּ	נִגְלִיתֶם	נָצַח 2 pl. m.
הַתְּגַלְתָּהּ	הַתְּגַלְתָּהּ	הַתְּגַלְתָּהּ, הַתְּגַלְתָּהּ	גַּלְתָּהּ	גַּלְתָּהּ	נִגְלִיתֶם	נָצַח 2 pl. f.
הַתְּגַלְתָּהּ	הַתְּגַלְתָּהּ	הַתְּגַלְתָּהּ, הַתְּגַלְתָּהּ	גַּלְתָּהּ	גַּלְתָּהּ	נִגְלִינוּ	נָצַח 1 pl.
הַתְּגַלְתָּהּ #	הַתְּגַלְתָּהּ	הַתְּגַלְתָּהּ	מַגְלֵלֹת	מַגְלֵלֹת	נִגְלָה	PARTICIPLE. גַּלְתָּהּ (1) s. m. גַּלְתָּהּ (2) s. m.



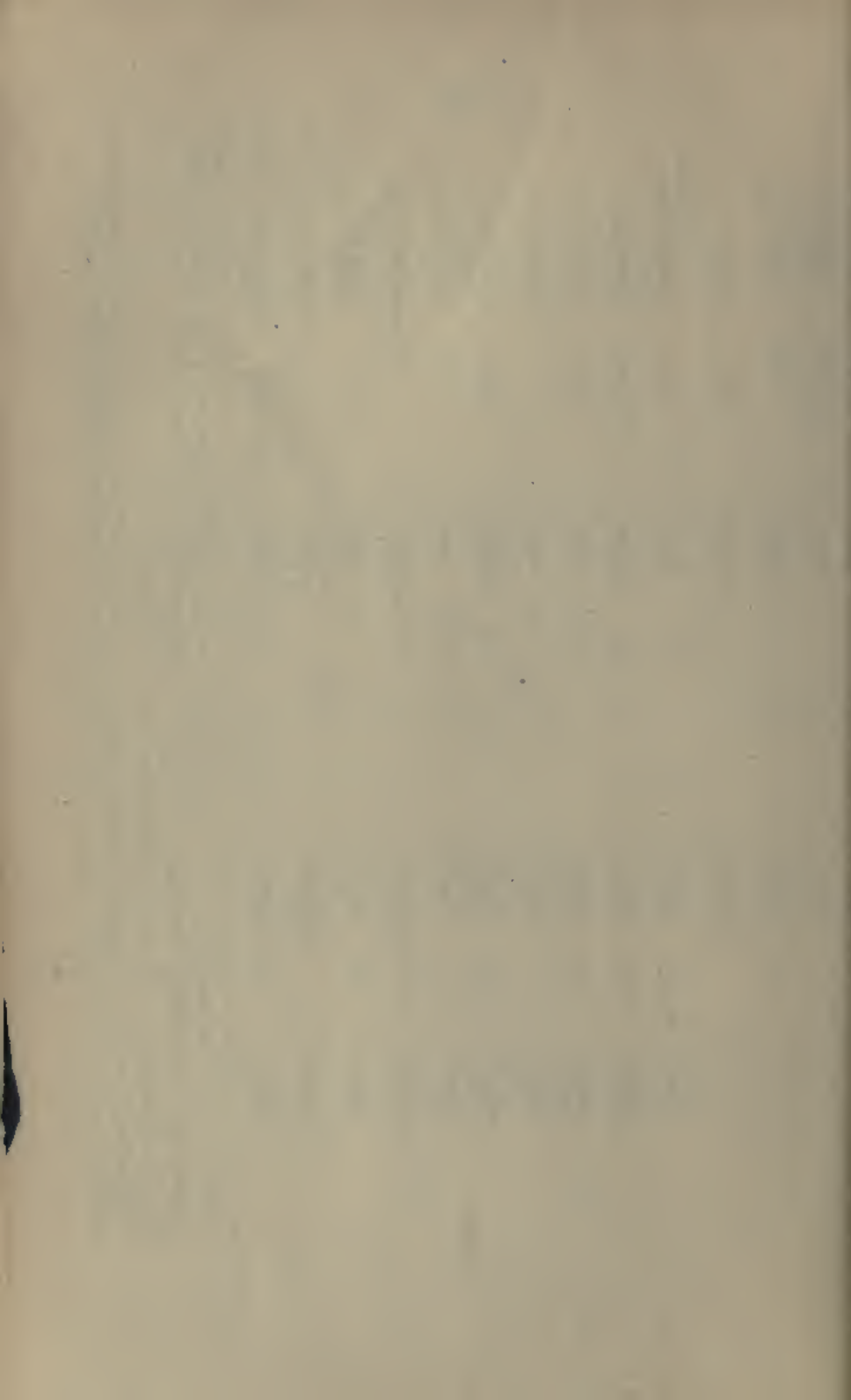




SUPPLEMENT TO TABLE XXIII.—N.B. Several of the words below are merely *Paradigm-forms*.

VI. ИФЪ-ЪЛ.	V. ИФЪ-ЪЛ.	III. ПЪ-ЪЛ, IV. ПЪ-ЪЛ, VII. ИИИПЪ-ЪЛ, are as in Table XXIII.	II. НИПЪ-ЪЛ.	I. КАЛ.
העלה (ה)	העלה		העלה	עלה, אבס.
העלות ב', פ', ל'	העלות ב', פ', ל'		העלות ב', פ', ל'	עלות (ה), אבס. ל' (Constr. ל' w. מכלל)
העלות...	העלות...		העלות...	... עלהו, אבס. פרו. אפיס.
העלה	העלה <sup>6</sup>		העלה	עלה פאסט. 3 s. m.
העלתה	העלתה <sup>2</sup> העלתה <sup>7</sup>		העלתה <sup>8</sup>	עלתה פאסט. 3 s. f.
העלית	העלית <sup>8</sup> (or ל')		העלית	עלית 2 s. m.
העלית	העלית <sup>8</sup>		העלית	עלית 2 s. f.
העליתי	העליתי <sup>8</sup> (or ל')		העליתי	עליתי 1 s.
העלי	העלי		העלי	עלי 3 pl.
העליהם	העליהם <sup>9</sup>		העליהם	עליהם 2 pl. m.
העליהן	העליהן		העליהן	עליהן 2 pl. f.
העלינו	העלינו		העלינו	עלינו 1 pl.
מעלה (ה. ה. ה.)	מעלה (ה. ה. ה.)		מעלה (ה. ה. ה.)	עלה פארטיק. (1.)
				עליה (ע. ה. ה.) פארטיק. (2.)







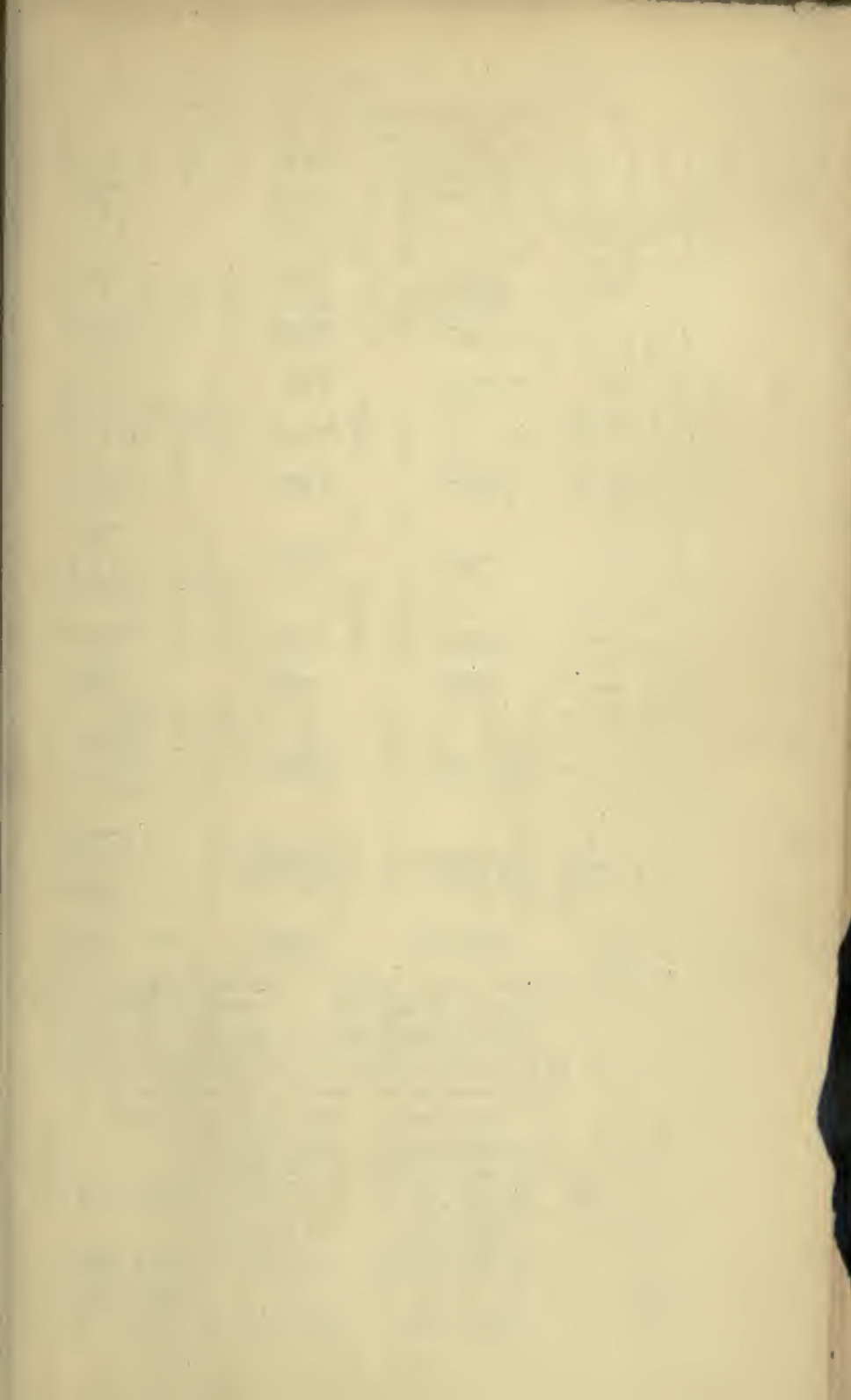


TABLE XXIV.—INFIN. WITH PRON.-AFFS. (OBJECTIVE, ETC.).

(\* \* Each Infin. here has the pref. ל of בכלם).

	HI-EL.	PI-EL.	KAL.
	לְהַפְקִיד	לְפַקֵּד	לְפַקֵּד
Pronouns Obj. etc.	to cause to visit.	to visit (Intens.)	to visit.
him	לְהַפְקִידוֹ	לְפַקְדוֹ	לְפַקְדוֹ
her	לְהַפְקִידָהּ	לְפַקְדָהּ	לְפַקְדָהּ
thee (m.)	{ לְהַפְקִידְךָ לְךָ	{ לְפַקְדְךָ לְךָ	{ לְפַקְדְךָ לְךָ (—קָדְךָ)
thee (f.)	לְהַפְקִידֶיךָ	לְפַקְדֶיךָ	לְפַקְדֶיךָ
me	לְהַפְקִידֵנִי	לְפַקְדֵנִי	{ לְפַקְדֵנִי לְפַקְדֵנִי (—נִי)
them (m.)	לְהַפְקִידֵם	לְפַקְדֵם	לְפַקְדֵם
them (f.)	לְהַפְקִידֵנָהּ	לְפַקְדֵנָהּ	לְפַקְדֵנָהּ
you (m.)	לְהַפְקִידְכֶם	לְפַקְדְכֶם	{ לְפַקְדְכֶם לְפַקְדְכֶם
you (f.)	לְהַפְקִידְכֶן	לְפַקְדְכֶן	{ לְפַקְדְכֶן לְפַקְדְכֶן
us	לְהַפְקִידֵנוּ	לְפַקְדֵנוּ	לְפַקְדֵנוּ (—נֵנוּ)

NOTE:—(a) Instead of the ׀ (ו) of the 1<sup>st</sup> (and sometimes the 2<sup>d</sup>) Rt-letter in the Kal, there may be (i) ׀ as in such forms as לְסַעְדָהּ, לְסַעְדוֹ, לְסַעְדְכֶם; (ii) ׀ as in לְחַנְנָהּ; (iii) ׀ as in לְשַׁמְנוּ.

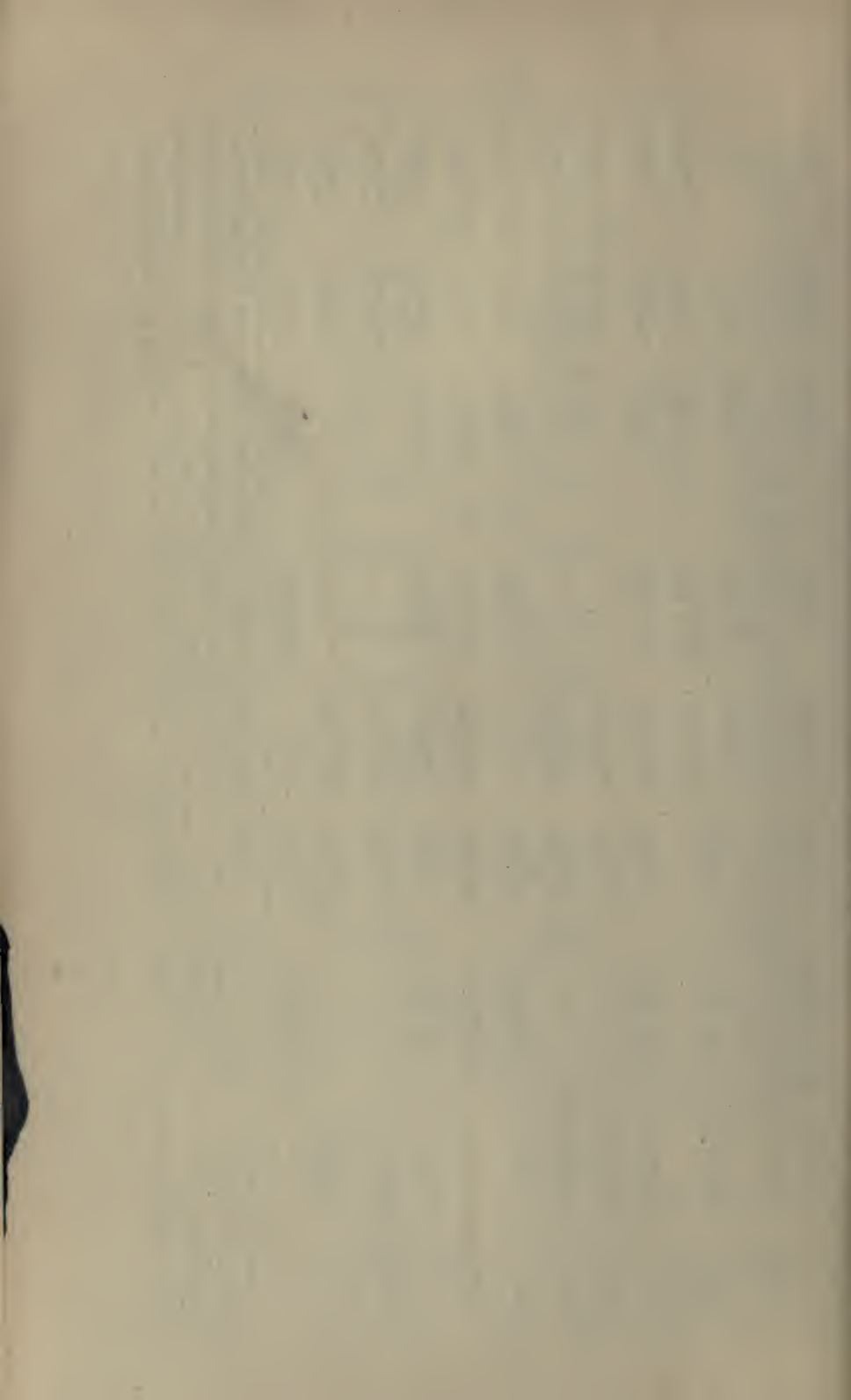
(β) The few forms from other Voices will be understood from those above.

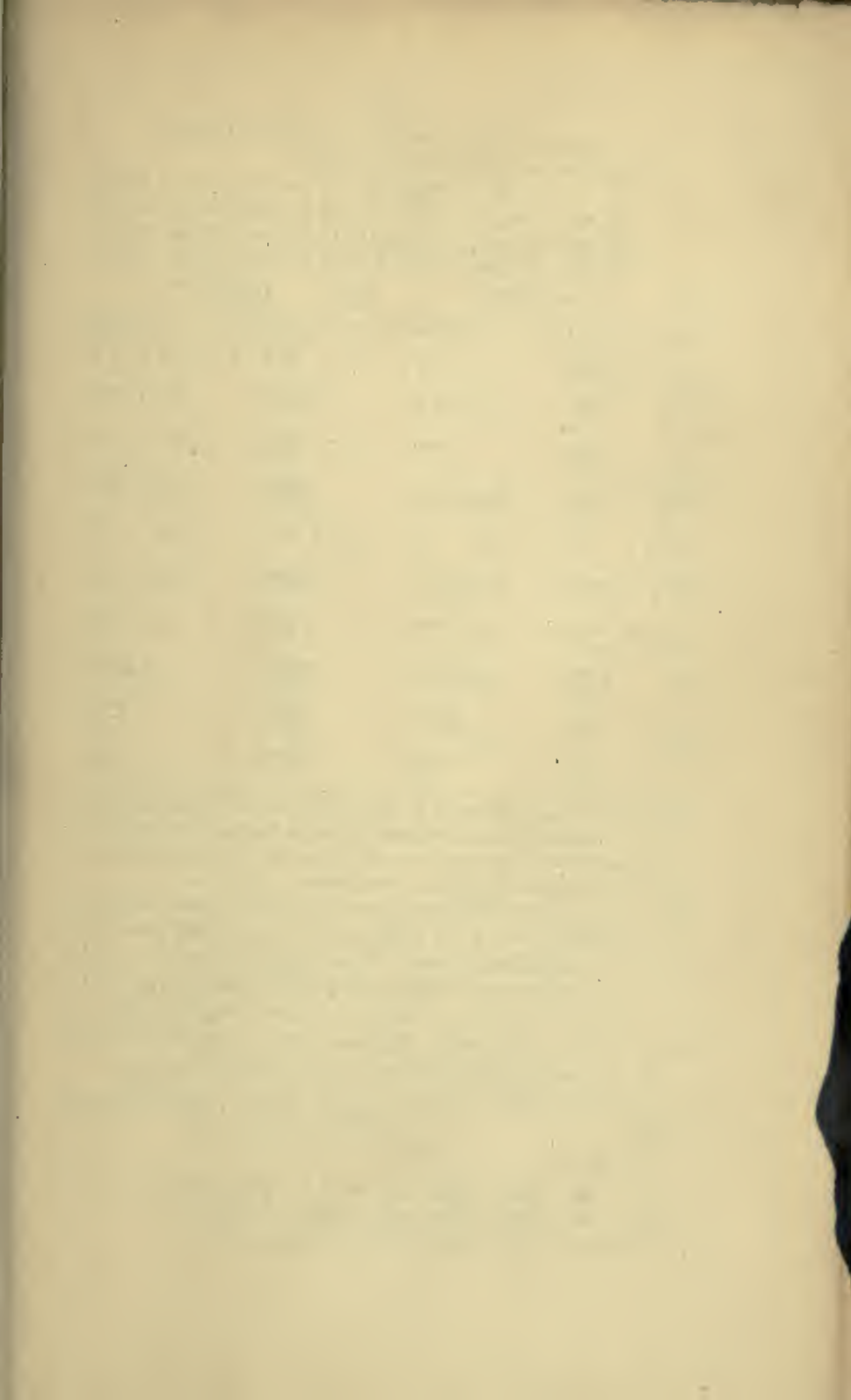
(γ) So for forms from some other Verbs. But we may add those in (δ):—

- (δ) (1) לְעָזַב to forsake, (him) לְעָזְבוֹ, (thee m.) לְעָזְבְךָ, etc.  
 (2) לְרָשַׁע to possess, (him) לְרָשָׁעוֹ, etc.  
 (3) לְקַחַח to take, (him) לְקַחְחֹ, etc.  
 (4) לְשַׂוֵּם to put, (him) לְשַׂוְמוֹ, etc. [לְשַׂוְמוֹ, לְשַׂוְמוֹ, etc.]  
 לְהַקִּימוֹ to raise, (him) לְהַקִּימוֹ, etc.  
 (5) לְסַב to go round, (him) לְסַבּוֹ, etc. [לְסַבּוֹ, לְסַבּוֹ, etc.—  
 לְהַסְבּוֹ, לְהַסְבּוֹ, etc.].  
 (6) לְקַחַח to buy, (him) לְקַחְחֹ, etc. [לְקַחְחֹ, לְקַחְחֹ, etc.].

	we visited.	ye (f.) & ye (m.) visited.	they visited.	I visited.	thou (f.) visitedst.	thou (m.) visitedst.	she visited.	he visited.
Pronouns Obj., etc.	בְּקָרְנוּ	בְּקָרְתֶּם & בְּקָרְתֶּן	בְּקָרְוּ	בְּקָרַנְי	בְּקָרְתִּי	בְּקָרְתֶּךָ	בְּקָרְתָּהּ	בְּקָרְתָּהּ
him	בְּקָרְנֵיהוּ	בְּקָרְתֵיהוּ	בְּקָרְוֵיהוּ	בְּקָרַנְתִּי	בְּקָרְתֵיהוּ	בְּקָרְתֵיהוּ	בְּקָרְתֵיהָ	בְּקָרְתֵיהָ
her	בְּקָרְנֵיהָ	בְּקָרְתֵיהָ	בְּקָרְוֵיהָ	בְּקָרַנְתִּי	בְּקָרְתֵיהָ	בְּקָרְתֵיהָ	בְּקָרְתֵיהָ	בְּקָרְתֵיהָ
thou (m.)	בְּקָרְנֶיךָ	—	בְּקָרְוֶיךָ	בְּקָרַנְתֶּךָ	—	—	בְּקָרְתֶיךָ	בְּקָרְתֶיךָ (מֶי)
thou (f.)	בְּקָרְנֶיךָ	—	בְּקָרְוֶיךָ	בְּקָרַנְתֶּיךָ	—	—	בְּקָרְתֶיךָ	בְּקָרְתֶיךָ (מֶי)
me	—	—	בְּקָרְוֵנִי	—	בְּקָרְתֵנִי	בְּקָרְתֵנִי (מֶי)	בְּקָרְתֵנִי	בְּקָרְתֵנִי (מֶי)
them (m.)	בְּקָרְנֵיהֶם	בְּקָרְתֵיהֶם	בְּקָרְוֵיהֶם	בְּקָרַנְתֵּם	בְּקָרְתֵיהֶם (מֶי)	בְּקָרְתֵיהֶם (מֶי)	בְּקָרְתֵיהֶם	בְּקָרְתֵיהֶם (מֶי)
them (f.)	בְּקָרְנֵיהֶן	בְּקָרְתֵיהֶן	בְּקָרְוֵיהֶן	בְּקָרַנְתֵּן	בְּקָרְתֵיהֶן	בְּקָרְתֵיהֶן	בְּקָרְתֵיהֶן	בְּקָרְתֵיהֶן
you (m.)	בְּקָרְנֵיכֶם	—	בְּקָרְוֵיכֶם	בְּקָרַנְתֶּם	—	—	בְּקָרְתֶיכֶם	בְּקָרְתֶיכֶם
you (f.)	בְּקָרְנֵיכֶן	—	בְּקָרְוֵיכֶן	בְּקָרַנְתֶּן	—	—	בְּקָרְתֶיכֶן	בְּקָרְתֶיכֶן
us	—	בְּקָרְנֵנוּ	בְּקָרְוֵנוּ	—	בְּקָרְתֵנוּ	בְּקָרְתֵנוּ	בְּקָרְתֵנוּ	בְּקָרְתֵנוּ

Note.—(a) The פָּקַל forms [§ 138 (A)] retain the פ as in בְּקָרְנוּ, בְּקָרְתֶּם, בְּקָרְוּ, בְּקָרַנְי, fr. בָּקַר, etc.—So בְּקָרְתֶּךָ, fr. בָּקַרְתָּ, which belong to a פָּקַל form [הָקַל].—(b) As belonging to the פָּקַל form, some take such forms as בְּקָרְתֵיךָ I have begotten thee (m.), בְּקָרְתֵיךָ thou (m.) hast begotten us, בְּקָרְתֵיךָ thou (f.) hast born me; and בְּקָרְתֵיךָ & בְּקָרְתֵיךָ I asked him (cp. הִשְׁאֵלְתִּיךָ 1 s. Past Hִפְּ, with בְּקָרְתֵיךָ).—(c) There are a few other forms of Affixes; thus (i) בְּקָרְנֵיךָ me, (ii) בְּקָרְתֵיךָ (for בְּקָרְתֵיךָ in p.) as in בְּקָרְתֵיךָ G. xxxvii. 33, (iii) בְּקָרְתֵיךָ (for בְּקָרְתֵיךָ) Song viii. 6, (iv) בְּקָרְתֵיךָ as in בְּקָרְתֵיךָ for בְּקָרְתֵיךָ.





(TABLE XXVI) PARTICIPLES WITH PRON.-AFFIXES.

The Student may make *complete* Tables by replacing

- (i) רָוֹ in 'App<sup>x</sup> (C) to Tab. XIV' by the forms in column (i) below,
- (ii) רָתַר in 'App<sup>x</sup> (B) to Tab. XIV' by the forms in column (ii) below,
- (iii) רָיַם in 'App<sup>x</sup> (B) to Tab. XIV' by the forms in column (iii) below,
- (iv) רָתַת in 'App<sup>x</sup> (B) to Tab. XIV' by the forms in column (iv) below :-

PARTIC. PLU.		PARTIC. SING.	
(iv.) (f.)	(iii.) (m.)	(ii.) (f.)	(i.) (m.)
רָוֹי־	רָוִי־	רָוֹת־ §	רָוֹ (רָוֵה)
רָתַי־	רָתִי־	רָתַת־	רָתַה (רָתֵה)
רָיַי־	רָיִי־	רָיַת־ (רָיַתֵּה)	רָיַה (רָיַתֵּה) *
(רָיַתֵּה) רָיַת־	(רָיַתֵּה) רָיַת־	רָיַת־	רָיַה (רָיַתֵּה) †
(רָיַתֵּה) רָיַת־	(רָיַתֵּה) רָיַת־	רָיַת־	רָיַה (רָיַתֵּה) †
(רָיַתֵּה) רָיַת־	(רָיַתֵּה) רָיַת־	רָיַת־	רָיַה (רָיַתֵּה) †
רָתַתֵּם (רָתַתֵּם)	רָתַתֵּם	רָתַת־	רָתַתֵּם (רָתַתֵּם)
רָתַתֵּן (רָתַתֵּן)	רָתַתֵּן	רָתַת־	רָתַתֵּן
רָתַתֵּם	רָתַתֵּם	רָתַת־	רָתַתֵּם *
רָתַתֵּן	רָתַתֵּן	רָתַת־	רָתַתֵּן *
רָתַתֵּנו	רָתַתֵּנו	רָתַת־	רָתַתֵּנו

Note.—(a) The Passive Participles in 'App<sup>x</sup> (B) to Tab. XIV' cannot strictly have Objective Affixes. [For Decl. of forms in רָתַתֵּה see Tab. VI (i).]

(b) The Hebrew Participles, as *Nouns*, may be 'in Constr.', and may have Possessive Pron. Affixes. For instance,

(γ) the Partic. (of פָּעַל form) יִרְאֵה *one (m.) fearing, or a fearer*, 'in Constr.' is יִרְאֵה *a fearer of* (and so יִרְאֵים *fearers (m.)* is i.e. יִרְאֵי *fearers of*).—Of יִרְאֵה *one (f.) fearing, or a fearer (f.)*, the Construct form would be יִרְאֵת (and that of יִרְאֵת would be יִרְאֵת). [See also § 139 (δ, iv.)]

(δ) The Partic. of פָּעַל form takes the Affs. thus,—Sing. פָּעֻלָּה, פָּעֻלִי, etc., Plu. (פָּעֻלִים) פָּעֻלָּיו, פָּעֻלָּיְךָ, etc. So we have יִרְאֵיו *those (m.) fearing him, or his fearers*, יִרְאֵיךָ *those fearing thee (m.), or thy fearers*.

\* The 'Slight'-vowel of 2<sup>d</sup> Rt-letter here is ֵ (ֵ or ֵ); thus, נִתְקַה (אִתְקַה, אִתְקַה).

† Also רָתַתֵּן.

‡ רָיַתֵּה, רָיַתֵּה. עֲשֵׂהוּ fr. עֲשֵׂה, & רָאֵי fr. רָאָה,—in which the הֵה is dropped as, also, in עֲשֵׂהוּ and עֲשֵׂהוּ (p. עֲשֵׂה), etc., fr. עֲשֵׂהוּ.

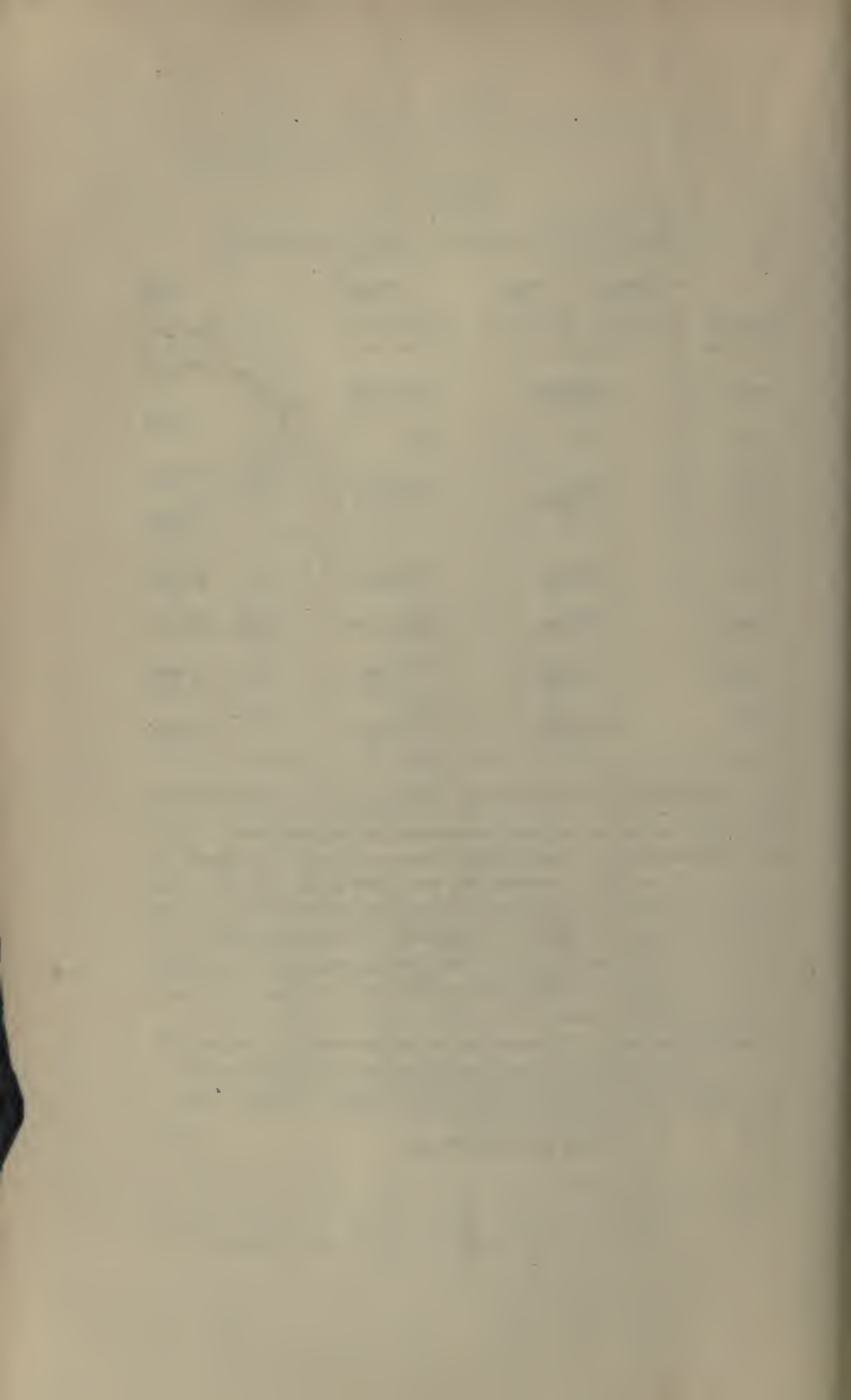
§ Also with ֵ. Thus, fr. מִיִּתְקַה, מִיִּתְקַה, מִיִּתְקַה.

(TABLE XXVII) IMPERATIVES K. WITH PRON.-AFFIXES.

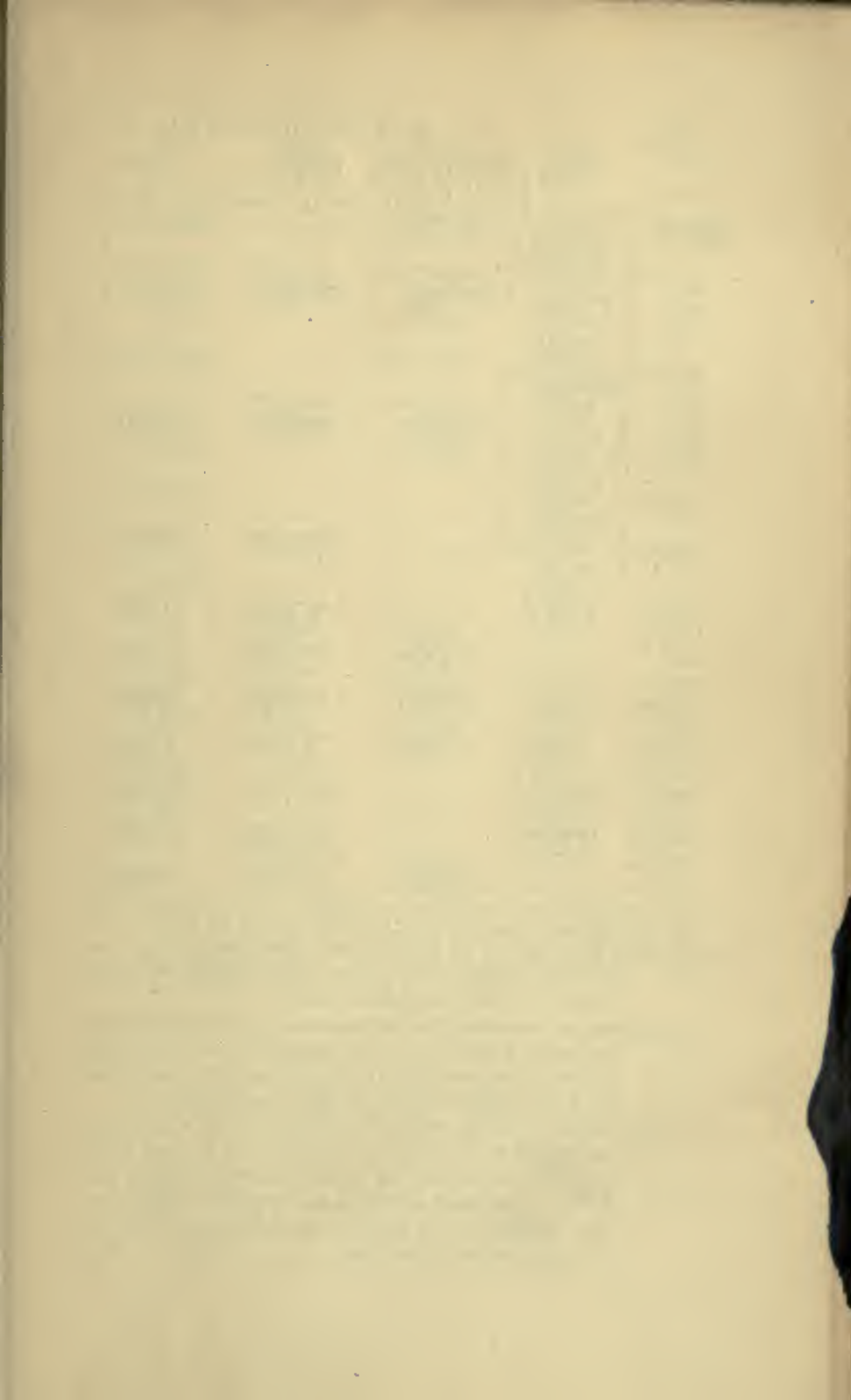
Pronouns Obj., etc.	פְּקֹדְנָה <i>visit ye (f.)</i>	פְּקֹדוּ <i>visit ye (m.)</i>	פְּקֹדֵי <i>visit thou (f.)</i>	פְּקֹד <i>visit thou (m.)</i>
<i>him</i>		פְּקֹדוּהוּ	פְּקֹדֵיהוּ	{ פְּקֹדוּהוּ (הָ) פְּקֹדוּ
<i>her</i>		פְּקֹדֶיהָ	פְּקֹדֶיהָ	{ פְּקֹדֶיהָ (הָ) פְּקֹדֶיהָ
<i>me</i>		פְּקֹדוּנִי	פְּקֹדֵנִי	פְּקֹדֵנִי
<i>them (m.)</i>		פְּקֹדוּם	פְּקֹדֵימ	פְּקֹדֵמ (וּ)
<i>them (f.)</i>		פְּקֹדוּן	פְּקֹדֵין	פְּקֹדוּן
<i>us</i>		פְּקֹדוּנוּ	פְּקֹדֵינוּ	פְּקֹדֵנוּ

\* \* \* The forms given above are for Verbs 'Fut (—)' [§§ 141 (a, †), & 162 (b, §)].

- Note:—(α) In Verbs 'Fut (—),' the 2<sup>d</sup> Rt-letter has  $\text{־}$  (lengthened from  $\text{־}$ ); and so (β) with one of the letters אהוּע (or ה consonantal) as 3<sup>d</sup> or 2<sup>d</sup> Rt-letter, we have  $\text{מְשַׁחְהוּ}$  anoint thou (m.) *him*,  $\text{אָהַבְהָ}$  love thou (m.) *her*,  $\text{נִשְׁאַלְהָ}$  redeem thou (m.) *her* (or *it f.*),  $\text{סִעֲזָנִי}$  support Thou me; and so  $\text{קְרָאֵנִהּ}$  proclaim thou (m.) *it (f.)*,  $\text{קְרָאֵהוּ}$  call ye upon Him,  $\text{שְׁמָעוּנִי}$  hear ye me, etc.; and so from  $\text{קָח}$  (r. לָקַח)  $\text{קְחֵנִהּ}$  take (or fetch) thou (m.) *him*,  $\text{קְחֵנָהּ}$  take thou (m.) *it (f.)*,  $\text{קְחֵמ}$  take (or fetch) them (m.)—whence "קְחֵמ" G. xlvi. 9.
- (γ) In Nu. xxiii. 13  $\text{קְבֹלְנִי}$  curse thou (m.) *him* is an irregular form from  $\text{קָבַח}$  with 'Epenthetic נ' (as it is called) between the Verb and the Affix.
- (δ) In other Voices, the only change is in the 'syllable of junction'; thus, the *Pi.* פְּקֹד gives פְּקֹדוּ, etc., the *Hφ.* הַפְּקֹד gives הַפְּקֹדֵהוּ, etc.







Pronouns Obj., etc.	we will visit.	תִּפְקְדוּ { תִּפְקְדוּ } ye (f.) ye (m.) will visit.		תִּפְקְדֶנָּה they (f.) will visit.	יִפְקְדוּ they (m.) will visit.
		נִפְקְדוּ	תִּפְקְדוּ		
him	נִפְקְדֵנּוּ	תִּפְקְדוּהוּ	תִּפְקְדוּהוּ	יִפְקְדוּהוּ	
	נִפְקְדֶהוּ				
	נִפְקְדוּ				
her	נִפְקְדֶנָּה	תִּפְקְדוּהָ	תִּפְקְדוּהָ	יִפְקְדוּהָ	
	נִפְקְדֶהָ				
	נִפְקְדוּהָ				
thee (m.)	נִפְקְדֶדָּךְ	—	תִּפְקְדֶדָּךְ	יִפְקְדֶדָּךְ	
	נִפְקְדֶדְךָ				
thee (f.)	נִפְקְדֶדְךָ	—	תִּפְקְדֶדְךָ	יִפְקְדֶדְךָ	
me	—	תִּפְקְדוּנִי	תִּפְקְדוּנִי	יִפְקְדוּנִי	
them (m.)	נִפְקְדֶם	תִּפְקְדוּם	תִּפְקְדוּם	יִפְקְדוּם	
them (f.)	נִפְקְדֶנָּן	תִּפְקְדוּנָן	תִּפְקְדוּנָן	יִפְקְדוּנָן	
you (m.)	נִפְקְדֶכֶם	—	תִּפְקְדוּכֶם	יִפְקְדוּכֶם	
you (f.)	נִפְקְדֶכֶן	—	תִּפְקְדוּכֶן	יִפְקְדוּכֶן	
us	—	תִּפְקְדוּנוּ	תִּפְקְדוּנוּ	יִפְקְדוּנוּ	

\*. The forms given above are for Verbs 'Fut (—)' [§ 141 (a, †)].

Note:—(a) In Verbs 'Fut (—)' the 2<sup>d</sup> Rt-letter has  $\text{־}$  (lengthened from  $\text{—}$ ); thus, from יִלְבָּשׁ אֹתִי, יִלְבָּשֵׁנִי he (or it m.) will clothe me, יִלְבָּשֵׁם [see ε (vii, 2)] he shall put on them (m.) [as clothes]; and so,

(β) with one of the letters אֶחָד, or הַ consonantal, for 3<sup>d</sup> or 2<sup>d</sup> Rt-letter we have יִשְׁלַחֵנִי & יִשְׁלַחֵהוּ he will send him, יִשְׁלַחֵהָ he will send thee (m.), יִשְׁלַחֵנִי he will send me, יִאַהֲבֵנִי [ε, vi] he will love me, etc.; and so, from יִקַּח (x. לקח) יִקַּחֵהוּ he will take him, יִקַּחֵהָ he will take her, etc.

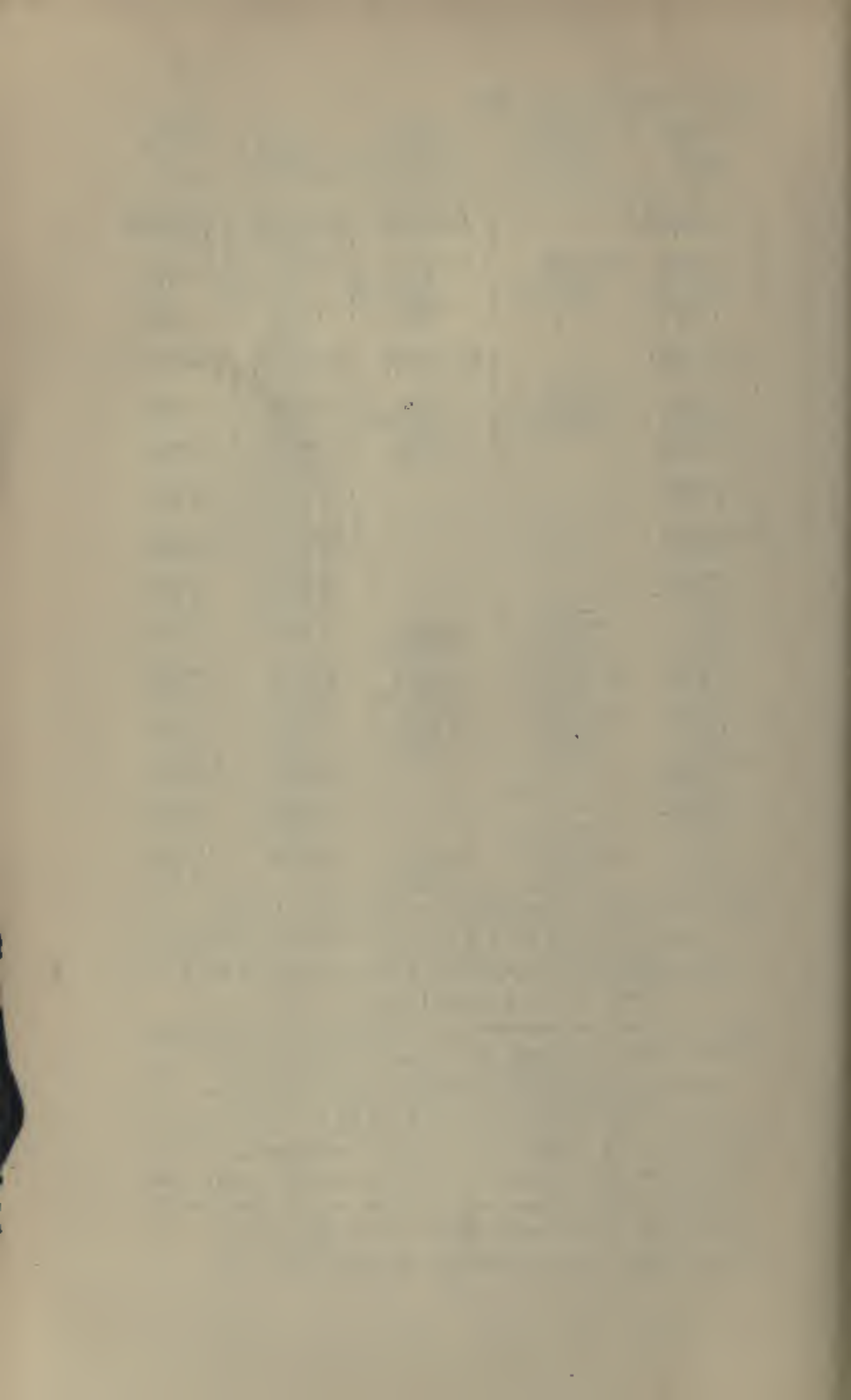
(γ) The  $\text{ל}$  of § 145 stands sometimes between the Verb and a Pron.-Affix; thus יַעֲבִירֵנָּהוּ Jer. v. 22 they (m.) shall pass over it (m.) from יִלְבָּדֵנִי (etc.) Pr. v. 22 they (m.) will take him from יִלְבָּדֵנִי (etc.) Pr. i. 28 they (m.) shall call-upon me from יִקְרָאֵנִי (etc.). So also in the *Pi-él* יִשְׂרְתוּנִי Is. ix. 7 they (m.) shall minister-unto thee (f.). [קֶ־ for קֶ־ as in Lt. I, § 55 (9, δ)].

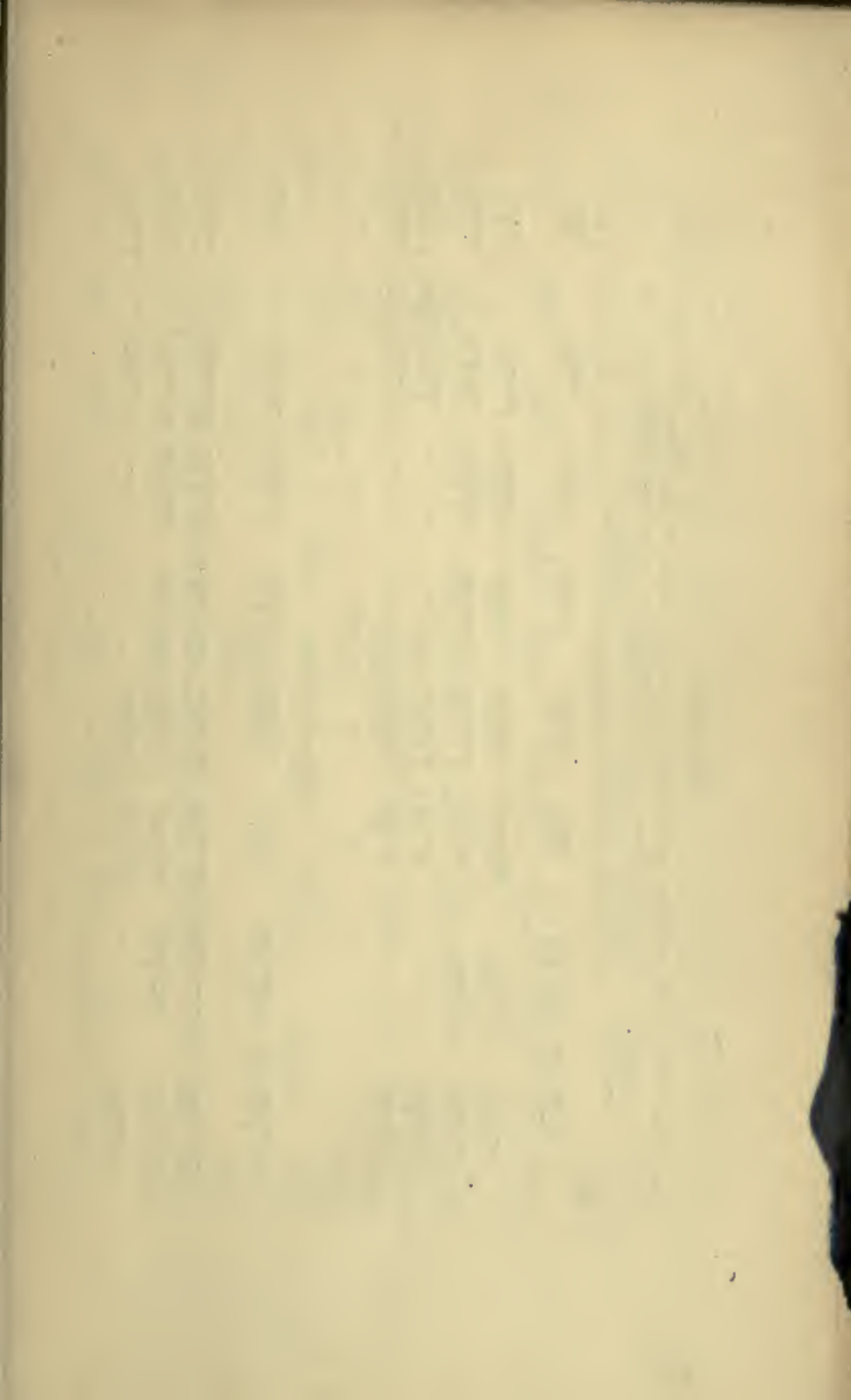
אֶפְקֹד	תִּפְקְדִי	תִּפְקֹד	תִּפְקְדִי	יִפְקֹד
<i>I will visit.</i>	<i>thou (f.) will visit.</i>	<i>thou (m.) will visit.</i>	<i>she will visit.</i>	<i>he will visit.</i>
{ אֶפְקְדֶנּוּ	תִּפְקְדִיָּהּ	{ תִּפְקְדֶנּוּ	{ תִּפְקְדֶנּוּ	{ יִפְקְדֶנּוּ
{ אֶפְקְדֶהוּ		{ תִּפְקְדֶהוּ	{ תִּפְקְדֶהוּ	{ יִפְקְדֶהוּ
{ אֶפְקְדֹו		{ תִּפְקְדֹו	{ תִּפְקְדֹו	{ יִפְקְדֹו
{ אֶפְקְדֶנָּהּ	תִּפְקְדֶיהָ	{ תִּפְקְדֶנָּהּ	{ תִּפְקְדֶנָּהּ	{ יִפְקְדֶנָּהּ
{ אֶפְקְדֶהָ		{ תִּפְקְדֶהָ	{ תִּפְקְדֶהָ	{ יִפְקְדֶהָ
{ אֶפְקְדֶהָ		{ תִּפְקְדֶהָ	{ תִּפְקְדֶהָ	{ יִפְקְדֶהָ
{ אֶפְקְדֶהָ	_____	_____	{ תִּפְקְדֶהָ	{ יִפְקְדֶהָ
{ אֶפְקְדֶהָ	_____	_____	{ תִּפְקְדֶהָ	{ יִפְקְדֶהָ
_____	_____	_____	{ תִּפְקְדֶהָ	{ יִפְקְדֶהָ
_____	תִּפְקְדֶנִי	תִּפְקְדֶנִי	תִּפְקְדֶנִי	יִפְקְדֶנִי
אֶפְקְדֶם	תִּפְקְדֶם	תִּפְקְדֶם	תִּפְקְדֶם	יִפְקְדֶם
אֶפְקְדֹו	תִּפְקְדֹו	תִּפְקְדֹו	תִּפְקְדֹו	יִפְקְדֹו
אֶפְקְדֶכֶם	_____	_____	תִּפְקְדֶכֶם	יִפְקְדֶכֶם
אֶפְקְדֶכֶן	_____	_____	תִּפְקְדֶכֶן	יִפְקְדֶכֶן
_____	תִּפְקְדֶנּוּ	תִּפְקְדֶנּוּ	תִּפְקְדֶנּוּ	יִפְקְדֶנּוּ

(δ) We find the ם (called 'Epenthetic ם'), between Verb and Affix, also in other Persons; thus, יַעֲבֹרְנָהּ Jer. v. 22 *he (or it m.) will pass-over it (m.)* from יַעֲבֹר אֶתְּנָהּ; Jer. xxii. 24 *I will pluck thee (m.)* from נתק [the Dag. L. in ך is in accordance with Pt. I, § 47 (2) & § 55 (7)].

(ε) Besides the Affix-forms given above, there are some others. Thus (i) הָ instead of הֶ *her*, as in הִתְחַבֵּלָהּ Ex. ii. 3 *and she daubed it (f.)*. (ii) The הָ *thee (m.)* is in Pause; הָ (also :הָ); and (iv) the Affix הָ, with ה after it, has the form הָהּ—. (v) The 2 s. f. הָ has ' sometimes after it, thus הָהּ—. (vi) Instead of הָ *me*, we have sometimes הָ (p. :הָ). (vii) Instead of הָ *them (m.)*, we have (1) sometimes הָ and (2) sometimes הָ, and so (viii) הָ (rarely :הָ) for הָ *them (f.)*. Rarely (ix) הָ for הָ *us*. (x) הָ *me*, has Dageah for the ם of (δ).

(ζ) For the 'Slight'-vowel in some forms see Obs. XLIII (p. 210).



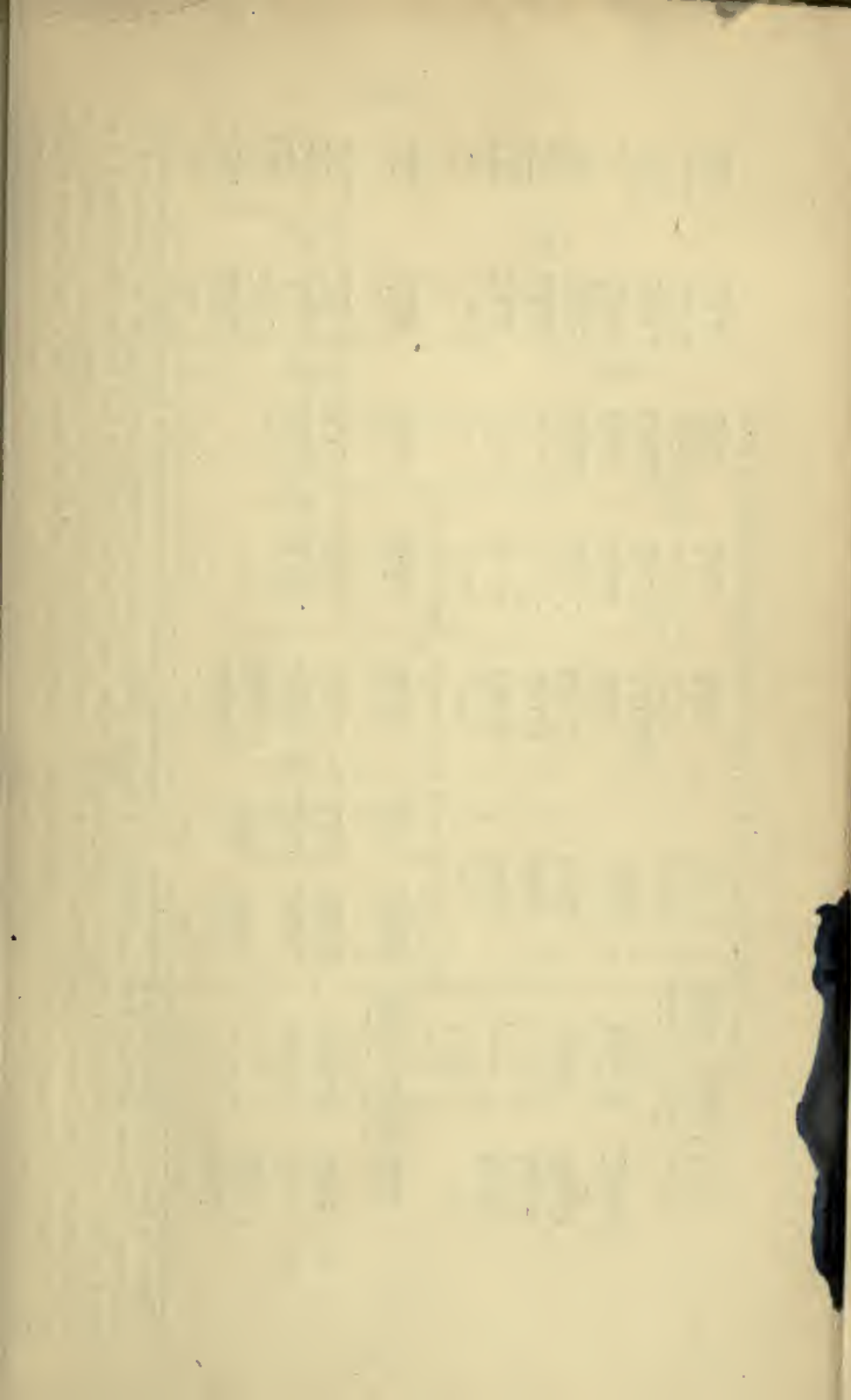














## NOTE.

The forms of the Future *K.* of עָשָׂה w. Pron. Affs. (Obj. etc.) which *actually occur* are

יַעֲשֶׂהוּ	<i>he will make him (or it m.),</i>
יַעֲשֶׂהָ יַעֲשֶׂנָה	} <i>he will make her (or it f.),</i>
יַעֲשֶׂם	
תַּעֲשֶׂנִי	<i>thou (m.) shalt make it (m.),</i>
תַּעֲשֶׂהָ	<i>thou (m.) shalt make it (f.),</i>
אֶעֱשֶׂנָה	<i>I will make, or do, it (f.),</i>
אֶעֱשֶׂךָ	<i>I will make thee (m.),</i>
יַעֲשׂוּהָ	<i>they (m.) will do it (f.),</i>
יַעֲשׂוּנִי	<i>they (m.) will make me,</i>
נַעֲשֶׂנָה	<i>we will do it (f.).</i>

Many of the words given in Tab. XXX are, therefore, merely Paradigm-forms. The proper form to begin with would, in accordance with Tab. XXVIII, have been the נָגַן form [יַעֲשֶׂנִי]. As this word does not occur, we preferred to begin with יַעֲשֶׂהוּ. Then, for the sake of the uniformity which is necessary in a Paradigm, the *corresponding* forms had to be given first in other places.



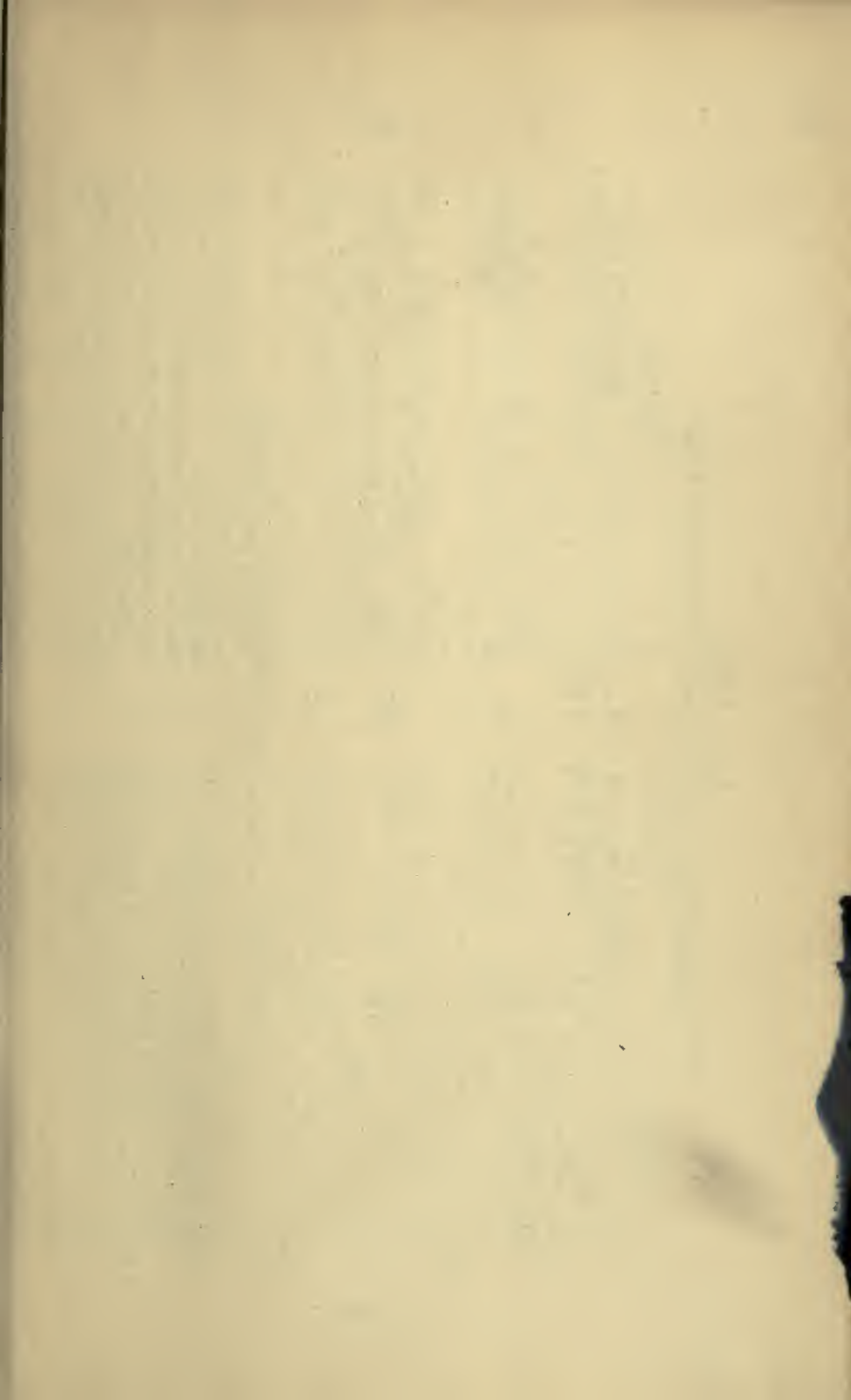


TABLE XXXI.

FORMS OF PRON.-AFFIXES (OBJECTIVE) ATTACHED TO VERBS.

First Person.	Second Person.	Third Person.
$\left. \begin{array}{l} 13 \text{ } \text{אָנִי} \\ 14 \text{ } \text{אָנִי} \\ 15 \text{ } \text{אָנִי} \\ 16 \text{ } \text{אָנִי} \end{array} \right\}$	$\left. \begin{array}{l} \text{אַתָּה} \\ 17 \text{ } \text{אַתָּה} \\ 18 \text{ } \text{אַתָּה} \\ 19 \text{ } \text{אַתָּה} \end{array} \right\}$	$\left. \begin{array}{l} 20 \text{ } \text{אָנִי} \\ 21 \text{ } \text{אָנִי} \\ 22 \text{ } \text{אָנִי} \\ 23 \text{ } \text{אָנִי} \end{array} \right\}$
$\left. \begin{array}{l} 24 \text{ } \text{אָנִי} \\ 25 \text{ } \text{אָנִי} \\ 26 \text{ } \text{אָנִי} \\ 27 \text{ } \text{אָנִי} \end{array} \right\}$	$\left. \begin{array}{l} 28 \text{ } \text{אַתָּה} \\ 29 \text{ } \text{אַתָּה} \\ 30 \text{ } \text{אַתָּה} \\ 31 \text{ } \text{אַתָּה} \end{array} \right\}$	$\left. \begin{array}{l} 32 \text{ } \text{אָנִי} \\ 33 \text{ } \text{אָנִי} \\ 34 \text{ } \text{אָנִי} \\ 35 \text{ } \text{אָנִי} \end{array} \right\}$

\*\* Attention may also be directed to Note (F) on pages 378 & 379.

1 As in Tabs. XXIV (Int.), XXV (Past), XXVI (Partic.).  
 2 1 CONSONANTAL :--as in (a)  $\text{אָנִי}$  ( $\text{אָנִי}$ ) Tab. XXV, (b)  $\text{אָנִי}$  for *Plu.* Participles [Tab. XXXVI].  
 3 1 UNACCENTED :--as in (a)  $\text{אָנִי}$  Tab. XXV (Post); (b)  $\text{אָנִי}$  ( $\text{אָנִי}$ ) Tabs. XXVII (Imper.) & XXVIII (Fut.); (c)  $\text{אָנִי}$  ( $\text{אָנִי}$ ) Tabs. XXV (2 s. f. & 1 s.), XXVII & XXVIII; (d)  $\text{אָנִי}$  ( $\text{אָנִי}$ ) Tabs. XXV, XXVII & XXVIII; (e)  $\text{אָנִי}$  ( $\text{אָנִי}$ ) & contracted  $\text{אָנִי}$  ( $\text{אָנִי}$ ) Tab. XXV.  
 4 Tabs. XXVII & XXVIII.  
 5 Tab. XXVIII, Note (b).  
 6 Tabs. XXVII Note (c), & XXVIII Note (c).  
 7 Rare, as in  $\text{אָנִי}$  [Ex. ii. 3] *K. Fut.*, 3 s. f. w. 1 Consv. & Aff. *et (f.) fr.*  $\text{אָנִי}$ .  
 8 UNACCENTED :--as in (a)  $\text{אָנִי}$  Tabs. XXVII & XXVIII; (b)  $\text{אָנִי}$  Tab. XXVI; (c)  $\text{אָנִי}$  ( $\text{אָנִי}$ ) Tabs. XXV, XXVII & XXVIII; (d)  $\text{אָנִי}$  ( $\text{אָנִי}$ ); Tabs. XXV, XXVII & XXVIII; (e) [For  $\text{אָנִי}$ ]  $\text{אָנִי}$  ( $\text{אָנִי}$ ) Tab. XXV.

• Either (A) ACCENTED after  $\bar{\text{v}}$ , ordinarily [see Tabs. XXIV, XXV (3 s. m. & f.), XXVII & XXVIII], but see also below (B,  $\gamma$  &  $\delta$ ); Or (B) UNACCENTED:—as in (e)  $\bar{\text{v}}$  (  $\bar{\text{v}}$  ) Tab. XXX, (  $\beta$  )  $\bar{\text{v}}$  (  $\bar{\text{v}}$  ) Tabs. XXV & XXVIII; ( $\gamma$ )  $\bar{\text{v}}$  (  $\bar{\text{v}}$  ) thus  $\bar{\text{v}}$  Ps. xel. 12 [Comp. Tab. XXVIII, Note ( $\gamma$ )], and ( $\delta$ ):  $\bar{\text{v}}$  thus:  $\bar{\text{v}}$  Song viii. 5, rarely; ( $\epsilon$ ):  $\bar{\text{v}}$ ; and ( $\zeta$ )  $\bar{\text{v}}$  Tab. XXVI.

<sup>10</sup> Jer. xxii. 24; Comp. Tab. XXVIII, Note ( $\delta$ ).

• Either (A) at the end of an ACCENTED syllable, as in (a)  $\bar{\text{v}}$  Tab. XXV (sometimes); ( $\beta$ )  $\bar{\text{v}}$  Tabs. XXIV, XXV, XXVI & XXVIII; ( $\gamma$ )  $\bar{\text{v}}$  (  $\bar{\text{v}}$  ) Tab. XXV; ( $\delta$ )  $\bar{\text{v}}$  (  $\bar{\text{v}}$  ) Tabs. XXV & XXVIII;

Or (B) at the end of an UNACCENTED syllable, as in (a)  $\bar{\text{v}}$  (  $\bar{\text{v}}$  ) Tab. XXV; ( $\beta$ )  $\bar{\text{v}}$  (  $\bar{\text{v}}$  ) Tab. XXVIII, Note ( $\gamma$ ); ( $\gamma$ )  $\bar{\text{v}}$  (  $\bar{\text{v}}$  ) Tab. XXVI.

<sup>11</sup> This  $\bar{\text{v}}$  is not often used Objectively [Tabs. XXIV & XXVI], but rather  $\bar{\text{v}}$  (see Notes 13-16, below). The  $\bar{\text{v}}$  after Partic. s. f., and the  $\bar{\text{v}}$  (  $\bar{\text{v}}$  ) after l'artic. pl., Tab. XXVI, may be as in Tab. VIII.

<sup>12</sup> UNACCENTED:—as in (a)  $\bar{\text{v}}$  (  $\bar{\text{v}}$  ) &  $\bar{\text{v}}$  Tabs. XXIV & XXV; ( $\beta$ )  $\bar{\text{v}}$  (  $\bar{\text{v}}$  ) Tabs. XXIV, XXVI, XXVII & XXVIII; ( $\gamma$ )  $\bar{\text{v}}$  (  $\bar{\text{v}}$  ) and ( $\delta$ )  $\bar{\text{v}}$  (  $\bar{\text{v}}$  ) Tabs. XXV, XXVII & XXVIII; ( $\epsilon$ )  $\bar{\text{v}}$  (  $\bar{\text{v}}$  ) Tab. XXV.

\* Defective LONG-КВЕНК (Pt. I. § 12).

<sup>14</sup> Thus in  $\bar{\text{v}}$  (Gen. xxvii. 19)  $\bar{\text{v}}$  Fut. 3 s. f. fr.  $\bar{\text{v}}$ , and  $\bar{\text{v}}$ ; ( $\bar{\text{v}}$ ) (Job vii. 14)  $\bar{\text{v}}$  Fut. 2 s. m. fr.  $\bar{\text{v}}$ , each w. Aff. me. [For the  $\bar{\text{v}}$  of  $\bar{\text{v}}$  see Pt. I. § 72. The Dagesh in the  $\bar{\text{v}}$ , in these two words, is supposed to imply the  $\bar{\text{v}}$  of Tab. XXVIII, Note ( $\delta$ ).]

<sup>15</sup> In  $\bar{\text{v}}$  (Job xix. 2)  $\bar{\text{v}}$  Fut. 2 pl. m. w. Aff. me fr.  $\bar{\text{v}}$  [Comp. Tab. XXVIII, Note ( $\gamma$ )].

<sup>16</sup> As in  $\bar{\text{v}}$  (Ps. l. 23)  $\bar{\text{v}}$  Fut. 3 s. m. w. Aff. me fr.  $\bar{\text{v}}$  [Comp. Tab. XXVIII, Note ( $\delta$ )].

<sup>17</sup> ACCENTED:—as in (a)  $\bar{\text{v}}$  Tabs. XXIV, XXV, XXVI; ( $\beta$ )  $\bar{\text{v}}$  Tabs. XXVI & XXVIII; ( $\gamma$ )  $\bar{\text{v}}$  (  $\bar{\text{v}}$  ) Tab. XXV, XXVII & XXVIII; ( $\delta$ )  $\bar{\text{v}}$  (  $\bar{\text{v}}$  ) Tabs. XXV, XXVI & XXVIII.

<sup>18</sup> UNACCENTED:—in (e)  $\bar{\text{v}}$  Tab. XXV, and ( $\delta$ )  $\bar{\text{v}}$  in  $\bar{\text{v}}$  see p. 378.

<sup>19</sup> ACCENTED:—as in (a)  $\bar{\text{v}}$  Tabs. XXIV, XXV, XXVI; ( $\beta$ )  $\bar{\text{v}}$  Tabs. XXVII & XXVIII; ( $\gamma$ )  $\bar{\text{v}}$  (  $\bar{\text{v}}$  ) Tabs. XXV, XXVII & XXVIII; ( $\delta$ )  $\bar{\text{v}}$  (  $\bar{\text{v}}$  ) Tabs. XXV, XXVII & XXVIII; ( $\epsilon$ )  $\bar{\text{v}}$  (rare).

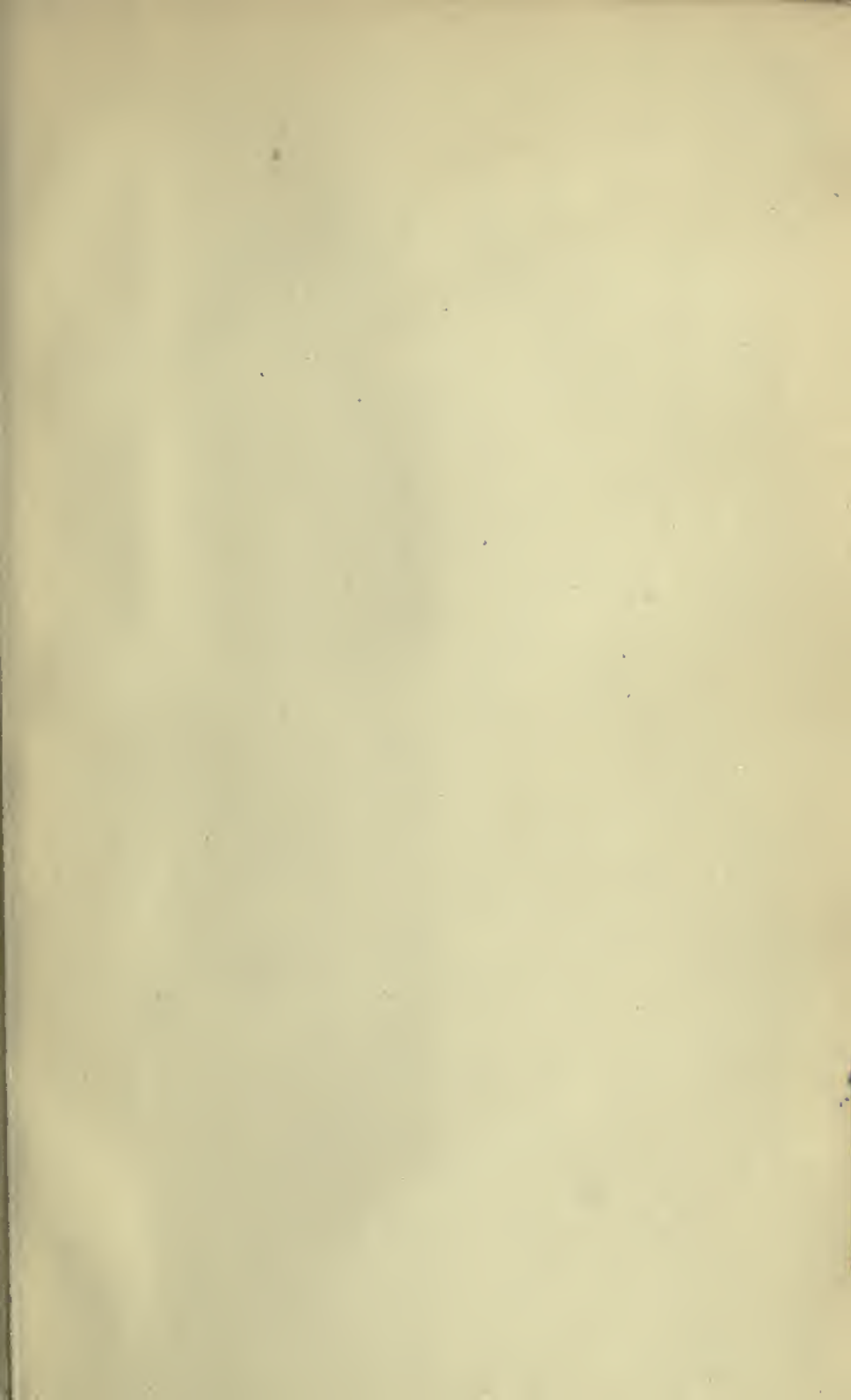
<sup>20</sup> UNACCENTED:—in  $\bar{\text{v}}$  Tab. XXV.

<sup>21</sup> UNACCENTED:—as in (a)  $\bar{\text{v}}$  Tabs. XXIV, XXV; ( $\beta$ )  $\bar{\text{v}}$  (  $\bar{\text{v}}$  ) Tabs. XXIV, XXVI, XXVII & XXVIII; ( $\gamma$ )  $\bar{\text{v}}$  (  $\bar{\text{v}}$  ) and ( $\delta$ )  $\bar{\text{v}}$  (  $\bar{\text{v}}$  ), Tabs. XXV, XXVII & XXVIII.

† Defective ШУНК (Pt. I. § 14).













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