

AN ELEMENTARY
HEBREW GRAMMAR:

TO WHICH IS ADDED,

A SELECTION OF HEBREW SENTENCES,

WITH

A LEXICON AND REFERENCES TO THE GRAMMAR,

For the Use of Shrewsbury School.



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P R E F A C E.

THE former part of this book is in all important particulars a translation of "Leusden's Epitome of Buxtorf's Hebrew Grammar." I have not indeed always closely followed the order of that work, but have arranged the several parts in the way that I thought would best facilitate the progress of the student: I have also omitted such remarks as appeared likely to be uninteresting or unprofitable to any one commencing the study of the language. The sentences at the end of the Grammar are selected from the second part of "Buxtorf's Thesaurus;" the derivations of the words and references to the Grammar I have added myself. The accents have not been generally introduced, as I considered they might be embarrassing to the learner in so early a stage of his progress; they occur occasionally to mark a penult tone syllable.

My object in the compilation of this work has been to supply, what I believe has not yet been published, an Elementary Hebrew Grammar and a short course of

Hebrew reading, adapted to the use of the upper forms of a public school; concise enough for those who cannot spend more than an hour or two a week in the study of the language, and yet affording such instruction as may enable them, with the assistance of a Lexicon, to construe and parse any easy sentences which may be set before them. How far these ends have been attained, trial only can determine.

A. W.

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HEBREW GRAMMAR.

1. There are twenty-two letters in the Hebrew language, all consonants : their names, forms, and power, are exhibited in the following table :—

NAME.	FORM.	POWER.	
		In sound.	In number.
Aleph	א	(*) The soft breathing of the Greek, and has the sound of the vowel affixed to it.	1
Bheth	ב	Bh (Bv)	2
Ghimel	ג	Gh	3
Dhaleth	ד	Dh (Dt)	4
He	ה	H	5
Vau	ו	V	6
Zayin	ז	Z	7
Cheth	ח	Ch	8
Teth	ט	T	9
Yod	י	Y	10
Chaph	*כ	Ch	20
Lamed	ל	L	30
Mem	*מ	M	40
Nun	*נ	N	50
Samech	ס	S	60
Gnayin	ע	Gn or ng	70
Phe	*פ	Ph	80
Tzade	*צ	Tz	90
Koph	ק	K	100
Resch	ר	R	200
Shin or Sin	ש or שׁ	Sh or S	300
Thau	ת	Th	400

* The five letters ף ץ ן ך ם are called final letters, and are only used at the end of a word.

OBSERVATIONS ON THE LETTERS.

2. The sound of the Hebrew letters is in general the same as the sound of the corresponding letters in English; but some of the Hebrew letters have a sound not known in English. The sound of ב seems to be a mixture of *b* and *v*; ד, of *d* and *t*; ח, that of the Irish or Scotch *Ch* as in *Och*: the sound of ע is unknown. By some it is considered a silent *h*; others give it the sound of *gn* at the beginning of a syllable, and *ng* at the end.

3. The consonants composing the words מֹשֶׁה אֶתָּן וְקָלֵב (Moshe, Ethan, Ve-Chalebh,) are called Serviles; their uses will be explained hereafter. The other letters are called radicals.

4. The letters are distributed by Hebraists into five orders, according to the five organs of speech which are chiefly used in their pronunciation.

אחורע (Ahachang) are called *Gutturals*, because they are formed in the throat.

דשלת (Datlaneth) *Linguals* are pronounced by the tongue.

גיכק (Gichak) *Palatals* by the palate.

זסצרש (Zastzerash) *Dentals* by the teeth.

בומפ (Bavmaph) *Labials* by the lips.

Letters of the same organ are sometimes interchanged.

5. The letters אהוי (Ehevi) are called *quiescent*, because they often lose their consonantal power, or in no way affect the pronunciation of the word. The other letters may for distinction be called *sonant*.

6. Units, Tens, and Hundreds, as far as 400, are expressed by the letters of the Alphabet as shown in the table: the higher numbers are thus represented:—

ך	500	ג	3000	A number consisting of units, tens, and hundreds, is written from right to left thus, תשס , 789. 15 is not expressed by י one of the names of God, but by ט , 9 and 6.
ק	600	ד	4000	
ל	700	ה	5000	
מ	800	ו	6000	
נ	900	ז	7000	
ס	1000	ח	8000	
ע	2000	ט	9000	

ON THE VOWELS.

7. The vowels of the Hebrew language are represented by points inserted above, below, and in the body of the consonants. They are ten in number. Five perfect, which, with their preceding consonant, form a syllable ; and five imperfect, which have a consonant preceding and following them. Their names, figure, and power, are shown in the following table :—

PERFECT.			IMPERFECT.		
Name.	Figure.	Sound.	Name.	Figure.	Sound.
<i>Kámetz</i>	◌̄	<i>á</i> as in <i>Fáther</i>	<i>Pathách</i>	◌ֿ	<i>a</i> as in <i>bad</i>
<i>Tzéri</i>	◌̆	<i>é</i> as <i>a</i> in <i>fated</i>	<i>Ségol</i>	◌ֿֿ	<i>e . . bed</i>
<i>Long Chírek</i>	◌̇	<i>í</i> in <i>machine</i>	<i>Short Chírek</i>	◌ֿֿֿ	<i>i . . bid</i>
<i>Chólem</i>	◌̈	<i>ó</i> in <i>go</i>	<i>Kámetz Chátuph</i>	◌ֿֿֿֿ	<i>o . . bot</i>
<i>Shúrek</i>	◌̉	<i>ú</i> in <i>duty</i>	<i>Kibbutz</i>	◌ֿֿֿֿֿ	<i>u . . but</i>

It will be shown hereafter how Kametz is distinguished from Kametz Chatuph.

8. The place of Cholem is very often supplied by the characteristic mark over *w* and *w*. This is the case when the letter preceding *w* has no vowel, or when *w* has no vowel affixed ; as, **משהו** *Mosheh* ; **שנהו** *Soné*. Sometimes

the same letter has both marks; as, שֹׁנֶה *Shoné*; גְּנוֹסֶה *Gnosé*.

9. Besides the above vowels, there is another called *Sheva* ם, which has been introduced to facilitate the utterance of words where two or more consonants would otherwise come together. When it is sounded, it has the power of a very short *e*, as in the words *below*, *furtherance*, but it is often passed over with great rapidity as if the above words were pronounced *b'low*, *furth'rance*. It is not sounded (1.) after a short vowel; as, פִּקְדוּ פִּקְדוּ *pik-du*. (2.) After a long vowel marked with a tonic accent; as, תִּפְקֹדְנָה *tiph-kód-na*. (3.) At the end of a word; as, פִּקְדוֹתָּהּ *pákadt*. In these instances *Sheva* is called quiescent.

10. *Sheva* is pronounced at the beginning of a word (1.) as, בְּרֵאשִׁית *bě-ré-shíth*. (2.) After a long vowel; as, פִּקְדִים *po-kě-dím*. (3.) After another *Sheva*; as, יִפְקְדוּ *yiph-ke-du*. (4.) Under a letter marked with a Dagesh; as, פִּקְדוֹ *pik-ke-dá*. There *Sheva* is said to be *vocal* or *sonant*.

11. Instead of *Sheva*, a compound vowel consisting of *Sheva* and an imperfect vowel, is used under a guttural. These substitutes of *Sheva* are three in number. Their names, forms, and sound, are shown in the following table:—

Name.	Form.	Sound.
<i>Chateph Pathach</i>	׃	<i>a</i> very short, as in <i>suit-able</i> .
<i>Chateph Segol</i>	ׂ	<i>e</i> very short, as in <i>furtherance</i> .
<i>Chateph Kamets</i>	׃	<i>o</i> very short, as in <i>consönant</i> .

ON DAGESH AND MAPPK.

12. A point is sometimes inserted in the middle of a consonant affecting the pronunciation, and called Dagesh, or Mappik.

There are two kinds of Dagesh, the soft and the strong, called Dagesh-lene, and Dagesh-forte.

13. Dagesh-lene removes the aspiration (*h*) from the six letters כפת בגד כפת, which form the words *Beghadh kephath*; as, בָּ *bá*; גָּ *gá*; דָּ *dá*; צָ *cá*; פָּ *pá*; תָּ *tá*. This is done (1.) at the beginning of a sentence. (2.) In the beginning of a word, unless the preceding word ends in a quiescent letter 'or a long vowel, for in that case the aspirate remains. (3.) In the middle of a word after a quiescent Sheva. The two last rules are liable to many exceptions.

14. Dagesh-forte doubles the letter in which it is inserted; as, פִּקָּד *pukkad*. It is placed in all letters except the gutturals and Resch. It removes the aspiration from the כפת בגד *beghadh kephath* letters in the same manner as Dagesh-lene. In them it is Dagesh-forte whenever it is not preceded by Sheva; as, נִגָּשׁ *niggash*. If it is preceded by Sheva it is Dagesh-lene; as, פִּקָּדֹת *pá-kad-tá*.

15. Hence, when the gutturals אהחזע ought by analogy to receive Dagesh forte, they compensate the loss of it by changing the preceding short vowel into its corresponding long vowel. Segol and Chirek are changed into Tzeri; as, אָחַל for אַחַל; גָּרַח for אַרַח. Pathach into Kametz; as, יִבְרַח for יבְרַח. Kibbutz into Shurek and Cholem; as, יִבְרַח for יבְרַח.

16. Dagesh-forte is used (1.) to compensate the omission of a letter; as, יִפּוֹל *yip-pol*, for יפּוֹל *yin-pol*. (2.)

As the characteristic of a conjugation ; as, פָּקַד *puk-kad*. (3.) After the demonstrative article הַ ; as, הַדָּבָר *had-dabhar*. (4.) For the sake of euphony.

17. A word with the accent on the penultimate ending in אַ, אָ, אֱ or אִ, often places Dagesh-forte in the first letter of the following word for the sake of euphony.

18. Dagesh-forte is properly used after the short vowels ; improperly and seldom after the long vowels ; never after Sheva and its substitutes.

19. Mappik is a point which is inscribed in the letters אַ, אָ, to show that they are not quiescent, but to be pronounced with their proper sound. It is inscribed in אַ in the middle of a word after Chirek, and in אָ at the end of a word only.

ON SYLLABLES AND THE MODE OF READING.

20. A syllable is the combined sound of a consonant and a vowel. A consonant always begins the syllable from right to left. A syllable is either pure or impure.

21. A pure syllable consists of one consonant and one vowel : as, אֵלִי *É-li* ; הָיִיתִי *há-yé-thí*. The letters אַ, אָ, unaccompanied by a vowel, are quiescent, but are not therefore superfluous : they show the proper and essential form of the word, which would not be entire without them. In בָּרָאתִי *bá-rá-thí*, the אַ in the middle is quiescent. In הָנִיחַ *kó-vé-ká*, ו supports Cholem, and retains its consonantal power ; אַ is quiescent.

22. An impure or mixed syllable is that which has more than one consonant, and only one vowel. This generally happens by means of Sheva and its compounds,

which cannot form a distinct syllable, but join their consonant to others ; as, פְּרִי *p'ri* ; חֹלִי *chöli*.

23. When Sheva is not expressed, it is understood, under every final letter of a word except the quiescent letters.

24. ע and ה, and ה with Mappik, at the end of a word, take Pathach, which is pronounced before them ; as, מְשִׁיחַ *Máshíach* ; יָדוּעַ *Yádúang* ; אֱלֹהִים *Eloah*. It is called the furtive Pathach. It falls away when a syllable is added.

25. The Gutturals admit a quiescent Sheva ; but a vocal Sheva is changed under them into one of its compounds.

26. If a vocal Sheva precedes a Guttural, it is generally changed into that vowel which is compounded with Sheva under the Guttural ; as, וְאֶמְלֶךָ for וְאֶמְלֶךָ.

27. Sometimes two syllables are contracted into one ; as, בְּאֱלֹהִים for בְּאֱלֹהִים.

28. If two Shevas occur at the beginning of a word, the first is changed into Chirik ; as, לְשֹׁמֵעַ for לְשֹׁמֵעַ ; or into Pathach or Segol under a Guttural ; as, אֶבְנוֹ for אֶבְנוֹ ; חֶלְקוֹ for חֶלְקוֹ. If the second Sheva is under ם it is taken away ; as, בְּיַהֲרֹדָה for בְּיַהֲרֹדָה.

29. If a simple Sheva follows a compound Sheva in the middle of a word, the compound Sheva is necessarily resolved into the short vowel, or simple Sheva, according as the preceding vowel is long or short ; as, תְּהַרְגֵנוּ for תְּהַרְגֵנוּ ; יִשְׁמְרוּ for יִשְׁמְרוּ. A compound Sheva is often changed into a simple Sheva for the sake of euphony ; as, יִהְיֶה for יִהְיֶה.

30. ו and ם sometimes assume the nature of vowels, and form diphthongs with the preceding vowels ; as,

צו *tsau*; גְּנֵסָו *gnesau*; פִּיּוּ *piu*; פָּנָי *panai*; אֲדֹנָי *adonai*;
גַּלְיָי *galui*; גֹּי *goi*.

ON THE ACCENTS.

31. The Hebrew accents are those little marks which, in addition to the vowel points, are attached to syllables: these are either tonic or euphonic. The tonic accent is placed on the ultimate or penultimate syllable of a word: in the former case the word is called acute, in the latter penacute.

32. The tonic accents are twenty-five in number; of these fourteen are placed above, and the remaining eleven below the consonant, in the following manner.

ABOVE THE LETTER.

Name.	Figure.	Name.	Figure.
Pashtá	ז	Rebhíang	ז
<i>Kadmá</i>	ז	Záképh Gádol	ז
Géresh	ז	Zakeph Katon	ז
Geráshayim	ז	Segoltá	ז
<i>Telisha Ketanna</i>	ז	Pázer	ז
Telísha Gedólá	ז	Zarka	ז
Karné Pára	ז	Shalshleth	ז

UNDER THE LETTER.

<i>Mercha</i>	ז	Tebhir	ז
<i>Merca Chephula</i>	ז	<i>Darga</i>	ז
Tiphcha	ז	Athnach	ז
<i>Munach</i>	ז	<i>Yerach-ben-yomo</i>	ז
<i>Mahpach</i>	ז	Silluk	ז
Yethib	ז		

Those in Italics are called *Ministers*, the others *Kings*.

33. These accents have a threefold use. (1.) They serve as musical notes in chaunting the Hebrew Scriptures. (2.) They show the true pronunciation, or mark the syllables on which emphasis is to be laid. (3.) They point out the proper division of sentences.

34. Every syllable marked with a tonic accent is to be pronounced with emphasis, unless the accent be *Telisha-gedola* שׂ, or *Yethib* שׁ, which are always placed on the first syllable; or *Tiphcha* שׂ, when in the books of Psalms, Proverbs, and Job, it is placed on the last syllable; or *Telisha-ketanna* שׂ, *Pashta* שׂ, *Segolta* שׂ, *Zarka* שׂ, which are always placed on the last syllable, without in any way affecting those syllables. If the same accent is repeated in a word, the first only accentuates; as, תוֹחִי *tó-hu*. When there are different accents on the same word, the last is tonic, the first is used instead of the euphonic. A long vowel with a tonic accent renders the following Sheva quiescent; as, תְּגִלְנָה *tá-gél-na*. The letters בּוֹרַחַם take *Dagesh-lene* after a word ending in a long vowel or a quiescent letter, and accented with any one of the Kings.

35. The euphonic accent precedes the tonic, and renders the pronunciation more harmonious. It is called *Metheg*, or *Gayah*, and is represented by a straight perpendicular line placed under the consonants. It is placed under the third syllable preceding a tonic accent, unless it ends in Sheva or has Dagesh, and is added to long vowels before Sheva, and to all vowels before compound Sheva; as, חֶמֶה *chá-chemá*; יְעֹסֹף *yě-ěsóph*. Metheg is easily distinguishable from Silluk, as Silluk is never placed on any syllable before the penult, and Metheg is never placed on any syllable after the antepenult.

36. Makkaph is a line like a hyphen placed between words which it couples together; as, **וְאֵת-וְאֵת-וְאֵת** *Veaph-gam-xoth*. A word before Makkaph loses its tonic accent. Cholem and Tzere before a sonant letter and Makkaph, are shortened into Kametz Chatuph and Segol; as, **כֹּל-** *col*, for **כֹּל**; **עֵת-** *éth*, for **עֵת**.

37. On the difference between Kametz \aleph *á*, and Kametz Chatuph \aleph *o*.

\aleph {	(without <i>Metheg</i> before <i>Sheva</i> ; as, חֹכְמָא) <i>choch-ma</i> ,	} is <i>Kametz Chatuph</i>
	without an accent before <i>Dagesh</i> ; as, רְנָנִי <i>ron-ni</i> ,	
	in the last syllable before a sonant letter	
	without a tonic accent; as, וַיָּאָקֹם , <i>vayákóm</i> ; or before a sonant letter	
	and <i>Makkaph</i> ; as, כֹּל- <i>col</i> , before a Guttural with <i>Chatuph Kametz</i> or <i>Kametz Chatuph</i> ; as, אֹהֶלוֹ <i>Okóló</i> ; פֹּגְנוּלְכָא <i>pó-gnolka</i> ,	

38. Rules for the accentuation of words will be given hereafter. After having advanced thus far, the learner should practise himself in reading Hebrew; and he may acquire facility in so doing by copying out some of the sentences at the end of the book, first in the Hebrew, then in the English character, and afterwards reading them over aloud.

39. Etymology is that part of grammar which teaches the derivation of words from their root, and the inflexions of nouns and verbs.

40. Primitive words in Hebrew are usually composed of three consonants; as, **בָּקַר** *he visited*; sometimes of

fewer : as, שֵׁם *a name* ; sometimes of more : as, עֲרִפָּל *darkness*.

41. Derivatives are formed from their primitives or roots, as they are commonly called ; (1.) By the addition of one or more of the letters of the word הִאֲמַנְתִּי ; to these ל may be added : as, from צָבַע *he painted*, is derived אֶצְבֵּעַ *a finger*. (2.) By removing one letter of the root ; as, from בָּנָה *he built*, is derived בֶּן *a son*. (3.) By removing one letter and adding another ; as, from נָטַע *he planted*, is derived טָשַׁע *a plant*. (4.) By a change of the vowels without removing or adding a letter ; as, from דָּבַר *he spoke*, is derived דָּבָר *a word*.

42. It is not easy to trace the roots of words as they occur in Hebrew reading, but the learner will be much assisted by attending to the following observations and rules.

The letters composing the words מִשּׁוּם וְקָלָב אֵיזוֹן are called serviles, because by means of them as servants the numbers and cases of nouns, the moods, tenses, and persons of words are formed from the roots ; thus from the root פָּקַד *he visited*, is formed פָּקַדְתִּי *I visited*, אֶפְקֹד *I will visit*, &c. ; from ראש *a head*, is formed רֵאשִׁית *a beginning*, and בְּרֵאשִׁית, *in the beginning*.

43. In order, therefore, to find the root, it is necessary in the first place to clear the word of its servile letters. But here it must be observed, that the servile letters are often radicals, although the other letters of the alphabet are never serviles.

The four letters שֵׁאָבֶל (*Shaval*) are always radicals in the middle and end of a word.

The four letters מְנוּחָה (*Menocha*) are always radicals in the middle of a word.

44. (a) Reject the serviles, and should three letters remain, the same will constitute the root; as, אָמַקוֹד, א and ו being serviles, אָמַק is the root.

(b) After removing the serviles, should only two radicals remain, prefix *Nun* or *Yod*, or insert *Vau* in the middle; as, אָמַשׁ, root אָמַשׁ; אָמַשׁ, root אָמַשׁ; אָמַשׁ, root אָמַשׁ; else subjoin *He*, or double the second radical; as, אָמַשׁ, root אָמַשׁ; אָמַשׁ, root אָמַשׁ.

(c) Should only one letter remain, after the rejection of the serviles, prefix *Nun* or *Yod*, and subjoin *He*; as, אָמַשׁ, root אָמַשׁ; אָמַשׁ, root אָמַשׁ.

(d) In the investigation of a root, let it be observed, that when a letter has been rejected at the beginning, middle, or end of a word, some other is very frequently inserted; as, אָמַשׁ, root אָמַשׁ; אָמַשׁ, root אָמַשׁ; אָמַשׁ, root אָמַשׁ.

(e) If after the rejection of the serviles only two letters remain, the first of which is marked with *Dagesh*, then generally *Nun*, sometimes *Yod*, and in two words *Lamed*, may prefixed; as, אָמַשׁ, root אָמַשׁ *he approached*; אָמַשׁ, root אָמַשׁ *he inflamed*; but אָמַשׁ and אָמַשׁ require *Lamed*; as, אָמַשׁ *he received*; אָמַשׁ *he endeavoured*.

(f) But should the latter of the two consonants be marked with *Dagesh*, then it must be doubled; as, אָמַשׁ, root אָמַשׁ *he went round*; except אָמַשׁ, root אָמַשׁ *he was angry*; and אָמַשׁ, root אָמַשׁ *he embalmed*.

(g) Should *Vau* precede the two remaining consonants, it is changed into *Yod*; as, אָמַשׁ, root אָמַשׁ *he sat*.

(h) Should *Yod* follow the two remaining radicals, it is generally changed into *He*; as, אָמַשׁ, root אָמַשׁ *he revealed*.

(i) Should there be only one radical remaining, and it be marked with *Dagesh*, then prefix *Nun* and subjoin *He*; as, נָפַח, root נָפַח *he smote*.

NOUNS.

45. Most nouns in Hebrew are derived from verbs, and in general have for their ground forms the infinitive mood or participles.

46. But as the pronunciation of the ground forms of these words would in many cases be exceedingly difficult, on account of the concurrence of two or more consonants, an additional vowel is introduced to obviate this difficulty. This is generally *Seghol*, and hence nouns of this description are called *Segholates*. Thus מֶלֶךְ *a king*, becomes מֶלֶךְ, and then, to avoid the concurrence of two dissimilar vowels, מֶלֶךְ. If the penult consonant is a guttural, the furtive vowel will be *Pathach*. If the penult consonant is *Yod*, the furtive vowel will be *Chirek*. *Segholates* may be known by their taking the accent on the penult.

47. The change from masculine to feminine, and from singular to dual and plural in nouns, is generally effected by the addition of a syllable at the end of the word. This affects the pronunciation, and consequently the accentuation of the word, and hence produces a change in some of the preceding vowels.

ON THE GENDERS OF NOUNS.

48. There are two genders in Hebrew, the masculine and the feminine. Masculine nouns are the names and offices of men, rivers, mountains, people, months. Also

nouns ending in a radical letter are generally masculine.

49. Feminine nouns are the names and offices of women, cities, countries, and provinces. Those likewise are feminine which terminate in a servile and quiescent ה, preceded by (◌) and a tonic accent; as, בְּרָכָה *a blessing*; or by a servile ה, preceded either by a long vowel with an accent, or a short vowel without an accent; as, זְמִירָה *a song*; רֵאשִׁיטָה *a beginning*; חֵכְמוֹת *wisdom*; גְּלוּת *banishment*; אֱמֶת *truth*; אֶמְתָּחַת *a sack*. Nouns of number from twenty to one hundred are either masculine or feminine; also the members of the body, though more frequently feminine. The cardinal numbers from three to ten with a masculine termination are feminine, and with a feminine termination are masculine. If the gender of a noun cannot be accurately determined by these rules, it may be discovered from its connection or construction.

FORMATION OF THE FEMININE FROM THE MASCULINE.

50. The feminine is formed from the masculine by adding ה, with the accent; as, טוֹב *good*, m.; טוֹבָה *good*, f. This removal of the accent causes a change in the preceding vowels.

(a) (◌) and (◌) in the penult are changed into (◌); as, גְּדוֹלָה *great*, m., גְּדוּלָה f.; שְׁנֵי *second*, m., שְׁנַיָּה f.

(b) (◌) in the last syllable, if not preceded by (◌), is changed into (◌), except in monosyllables; as, עֵקֶר *blind*, m., עֵקֶרָה f.; זָקֵן *old*, m., זָקֵנָה f.; דֵּעַ *opinion*, m., דַּעַת f.

(c) If the masculine ends in ה, ה is changed into ה, and (◌) in the penult remains; as, יָפֵה *fair*, m., יָפָה f.

(d) Segholates form the feminine from the ground form by adding ה; as, מֶלֶךְ for מַלְךָ a *king*, m., מַלְכָּה a *queen*, f.

(e) Masculines in (ו) form the feminine in ה, and ח; as, שְׁנֵי *second*, m., שְׁנַיִם, שְׁנֵי, f.

51. Adjectives are compared in Hebrew by a periphrasis. The comparative is expressed by מִן or מִ above; as, חֵכְמָה הַרְבֵּה מִיָּדָה מְפִינִים *wisdom is good more than jewels*; i. e., *is better than jewels*. The superlative is expressed by מְאֹד *very*; as, מְאֹד טוֹב *very good*; i. e. *best*; or by repeating the positive; as, טוֹב טוֹב *good good*; i. e. *very good*; or by מִן among; וּבְיָדַיִם בְּאֲדָם *and treacherous among men*; i. e. *most treacherous of men*.

ON CASE.

52. The cases in Hebrew are not distinguished by their terminations as in Latin and Greek, but by the different significations or relations they bear to the words in the sentence. The rules of syntax can alone determine the case of any noun in construction. However,

ל is generally prefixed to the dative case.

אֶת to the accusative or the nominative after passive verbs.

מִן, מִ, *from*, }
 ב, *in*, } to the ablative.

הַ for הֵל *the*, is common to all cases.

53. There are two declensions of Hebrew nouns. The first contains masculine, and the second feminine nouns. In both declensions there are three numbers, the singular, dual, and plural, but the dual number is only used in the names of things that are double by nature.

First Declension.

54. In the first declension the plural is formed from the singular by adding ים ; as, טוב *good*, pl. טובים ; צדיק *just*, pl. צדיקים .

(a) Also (◌י), (◌י), (◌י) in the penult are changed into (◌י); and (◌י) and (◌י) in Segholates, in the last syllable are changed into (◌י): as, דָּבָר *a word*, pl. דְּבָרִים ; סֵפֶר *a book*, pl. סְפָרִים ; מֶלֶךְ *a king*, pl. מְלָכִים ; נָעַר *a boy*, pl. נְעָרִים .

(b) (י) in the penult, if followed by (◌י) or (◌י), is changed into (◌י): as, חֲמֻץ *a handful*, pl. חֲמָצִים .

(c) (י) is contracted into (◌י) unless Dagesh intervenes: as, זֵית *an olive*, pl. זֵיתִים .

55. Other changes in the last syllable.

(a) (י) is sometimes changed into (◌י) and Dagesh: as, מוֹלֵךְ *a wheel*, pl. מוֹלָכִים .

(b) (◌י) sometimes takes *Dagesh*: as, מִרְדָּם *a myrtle*, pl. מִרְדָּסִים .

(c) (◌י) is generally changed into (◌י), unless it is preceded by (י): as, עִוְרָה *blind*, pl. עוֹרְרִים ; זָקֵן *old*, pl. זָקִינִים .

(d) Some derived from verbs change (◌י) into (◌י) and *Dagesh*: as, מָגֵן *a shield*, pl. מְגָנִים .

(e) (י) and (י) are sometimes shortened into (◌י) and *Dagesh*: as, אָדָם *red*, pl. אֲדָמִים ; חֲרָדֵל *a nettle*, pl. חֲרָלִים .

(f) The termination ה is cast off, and the preceding vowel remains: as, יָפָה *fair*, pl. יָפִים .

(g) The termination י is generally cast away: as, יְהוּדִי *a Jew*, pl. יְהוּדִים .

Some change (◌י) into (י): as, גֹּדִי *a goat*, pl. גְּדִיִּים .

Some are regular: as, נָהִי *innocent*, pl. נְהִיִּים ; כֵּלִי *a vessel*, makes pl. כְּלִים .

Other peculiarities may be learnt from the Lexicon.

The Chaldaic plural termination is ין.

56. The dual number is formed from the singular by adding ים, and changing the vowels according to the rules in s. 60—65 ; as, רֵגֶל *a foot*, dual רֵגְלַיִם.

Second Declension.

57. The second declension contains feminine nouns, which form the plural from the singular by adding ות, and changing the vowels according to the rules laid down for the first declension : as, חֶרֶב *a sword*, plur. חַרְבוֹת ; יָתֵד *a nail*, plur. יְתָדוֹת ; גֶּרֶן *a floor*, plur. גִּרְנוֹת ; אֶבֶן *a bowl*, plur. אֲבָנוֹת.

(a) The terminations הַ and תַּ are rejected ; as, צְדָקָה *justice*, plur. צְדָקוֹת ; עֲמֻדָּה *a garland*, plur. עֲטָרוֹת ; except אֲמָה *maidservant*, plur. אֲמָחוֹת.

(b) Nouns of the form פִּקְדָּה, i. e. whose two first letters are radicals, with a short vowel under the first, and (·) under the second, follow the plural form of צְדָקָה : as, כְּבִשָׁה *a lamb*, plur. כְּבִשׁוֹת ; עֲלִמָּה *a virgin*, plur. עֲלִמוֹת ; חֲרִפָּה *disgrace*, plur. חֲרִפוֹת ; חֲרָבָה *desolation*, plur. חֲרָבוֹת.

(c) Monosyllables often have (·) and *Dagesh* in the penult of the plural : as, אִם *a mother*, plur. אִמוֹת ; פֶּתַח *a morsel*, plur. פֶּתוֹת.

58. The dual retains the form of the first declension. הַ final is in the dual changed into תַּ : as, שֵׁפָה *a lip*, dual שֵׁפֶתַיִם.

59. The names of men, metals, and liquors, are used in the singular number only : names of ages are used in the plural number only. Some nouns are used in the dual number only : some have both the masculine and feminine termination in the plural number. These may be learned from the Lexicon.

NOUNS IN CONSTRUCTION.

60. When two nouns come together with different significations, the connexion between them is not expressed by a change in the latter noun, as in the Latin and Greek languages, but by shortening the vowels of the former, so that it may be pronounced more rapidly, and, as it were, run into the latter; and this change is said to be produced by the construction of the sentence.

61. The changes take place according to the following rules:—(ֿ) in the penult in each gender and number is changed into (:) or *Compound Sheva* under a guttural; and in the last syllable, when not followed by מ, it is changed into (-): as, דָּבָר *a word*, in const. דְּבַר; אֶבְרָא *a host*, in const. אֶבְרָא.

(a) Masculine nouns change the plural termination יִם, and the dual termination יַם, into י, (ֿ) being changed into (:), and then the first (:) into (·), s. 28; or into (-) or (ֿ) under a guttural: as, דְּבָרִים *words*, in const. דְּבָרִי; שִׁפְתַּיִם *lips*, in const. שִׁפְתִּי; עֲבָדִים *servants*, in const. עֲבָדִי; מְלָכִים *kings*, in const. מְלָכִי.

(b) Feminines in ה, change ה into ה: as, צְדָקָה *justice*, in const. צְדָקָת; in plural, צְדָקוֹת *justices*, in const. צְדָקוֹת.

(c) Three monosyllables, אָב *a father*; אָח *a brother*; חָם *a father-in-law*; change (ֿ) into (-), and take י at the end; as, אָבִי, אָחִי.

(d) Also three nouns, מִן *iniquity*; מָוֶת *death*; מִתְּנָח *the middle*; contract (ֿ) and (·) into ו; as, מָוֶת, in const. מוֹת; מִתְּנָח, in const. מוֹח.

(e) Many nouns derived from quiescent verbs, or verbs defective in the second radical, retain (ֿ) in the penult; as, מִגְּנֵי *shields*, in const. מִגְּנֵי.

62. (·) remains unchanged, unless it precedes or follows (·), for then it is changed in the penult into (:), in the last syllable into (-): as, שָׁנָה *sleep*, in const. שָׁנָה; זָקֵן *an old man*, in const. זָקֵן.

(a) In plural nouns (·) of the penult is changed into (:); the other changes are as before: as, זָקֵיִם *old man*, in const. זָקֵי.

(b) These are excepted, with some others, which may be found in the Lexicon: as, אִיָּבֹחַ *hostility*; הַיְקָל *a temple*; חֲפָצִים *desiring*; זֵיתִים *olives*; הֶגֶן *a bird's nest*, in const. הֶגֶן; בֶּן *a son*, in const. בֶּן.

63. (·) in the last syllable before ה is changed into (·): as, מְקַנְיָה *a possession*, in const. מְקַנְיָה; except פֶּה *a mouth*, in const. פֶּה.

64. In other cases (·) is not changed.

65. (-) and (·) are contracted into (·) unless *Dagesh* intervenes: as, בַּיִת *a house*, in const. בַּיִת.

PRONOUNS.

66. Pronouns are either separable or inseparable, the former being distinct words, the latter only affixes.

The separable pronouns are either declinable or indeclinable.

67. The personal pronouns אֲנִי *I*, אַתָּה *Thou*, הוּא *He*, הִיא *She*, are declinable.

	Sing.	Com. Gen.	Plur.	Com. Gen.
Nom.	אֲנִי or אֲנִיָּי	<i>I.</i>	אֲנֵנוּ, אַתָּה, or אֲנֵנוּ	<i>We.</i>
G. and D.	לִי	<i>of or to me.</i>		לָנוּ <i>of or to us.</i>
Acc.	אֹרְנִי	<i>me.</i>		אֹרְנוּ <i>Us.</i>
Abl.	מֵאֲנִי or מֵאֲנֵנוּ	<i>from me.</i>		מֵאֲנֵנוּ or מֵאֲנוּ <i>from us.</i>

68.		Masc.	Fem.		Masc.	Fem.	
Nom.	אֵלֶּיךָ	אֵלֶּיךָ	Those.	אֵתְּכֶם	אֵתְּכֶם or אֵתְּכֶן	Ye.	
G. and D.	לְךָ	לְךָ	Of thee.	לְכֶם	לְכֶן	Of you.	
Acc.	אוֹתְךָ	אוֹתְךָ	Thee.	אוֹתְכֶם	אוֹתְכֶן	You.	
Abl.	מִפָּנֶיךָ	מִפָּנֶיךָ	from thee.	מִפָּנֶיכֶם	מִפָּנֶיכֶן	from you.	
69.		Sing.	Plur.		Sing.	Plur.	
Nom.	הוּא	הֵם	הֵנּוּ, הֵנָּה	They.	הִיא or הִוא	הִנּוּ, הִנָּה	They.
G. & D.	לוֹ	לָהֶם			לָהּ	לָהֶן	
Acc.	אוֹתוֹ	אוֹתָם or אֹתָהֶם			אוֹתָהּ	אוֹתָהֶן	
Abl.	מִפָּנָיו	מִפָּנֵיהֶם			מִפָּנֶיהָ	מִפָּנֵיהֶן	

70. The indeclinable separable pronouns are—

Sing.	זֶה	זֵאת	זֶה or זֵה	זֵלוֹ	This.
Plur.	—	—	אֵל	אֵלֶּה	These.
—	—	—	מִי	מָה	Who? or What?
—	—	—	מִי	מָה	who, what, sing. and plur.

71. The inseparable pronouns are always either prefixed or affixed to words. Those affixed are, 1. The possessive pronouns subjoined to nouns. 2. Those which mark the object of an active verb or a preposition.

הַ *this*, and מַה *what*, are prefixed to words: as, הַדָּבָר *this word*; מַה שֶׁעָמְלוֹ *whose labour*.

72. הַ generally takes (ַ) before מ and ר, and ע without a (ַ): as, הָאָרֶץ *the earth*; הָרֵאשׁ *the head*; הַעֲדוּת *the testimony*; and it takes (ֶ) before ה, ע, ת, with (ֶ) under them: as, הַעֲרִים *the cities*; הַחֲכָם *the wise man*; הַהָרִים *the mountains*: before monosyllables it takes (ֶ).

שׁ generally takes (ֶ), seldom (ֶ), (ֶ), or (ֶ).

73. After the three letters כלב the pronoun הַ is excluded, and its vowel is transferred to them: as, הַדֶּרֶךְ *in the way*, for הַדֶּרֶךְ.

74. The possessive pronouns are fragments of the personal pronouns which are always attached to the end of

nouns. Their derivation and proper form for nouns singular, ending in a vowel or consonant, and for nouns plural, are shown in the following table:—

	Forms for singular nouns.		Form for nouns plural.
	ending in a vowel.	ending in a consonant.	
From אָנִי <i>I,</i>	אֲנִי	אָנִי	אֲנֵינוּ
אַתָּה <i>thou, m.,</i>	אַתָּה	אַתָּה	אַתְּמוֹתַי
אַתְּ <i>thou, f.,</i>	אַתְּ	אַתְּ	אַתְּמוֹתֶיךָ
הוּא <i>he,</i>	הוּא	הוּא	הוּא, הֵן, poet. הֵנָּה
הִיא <i>she,</i>	הִיא	הִיא	הִיא
אֲנֵנוּ <i>we,</i>	אֲנֵנוּ	אֲנֵנוּ	אֲנֵנוּ
אַתָּם <i>ye, m.,</i>	אַתָּם	אַתָּם	אַתְּמוֹתֵיכֶם
אַתְּךָ <i>ye, f.,</i>	אַתְּךָ	אַתְּךָ	אַתְּמוֹתֵיכֶן
הֵם <i>they, m.,</i>	הֵם	הֵם	הֵמָּה poeticè הֵמָּה
הֵנָּה <i>they, f.,</i>	הֵנָּה	הֵנָּה	הֵנָּה

is derived

76. Examples of nouns with the affixes.

	Noun masculine.		Noun feminine.	
	Sing.	Plur.	Sing.	Plur.
	<i>word</i> דָּבָר	<i>words</i> דְּבָרִים	<i>law</i> תּוֹרָה	<i>laws</i> תּוֹרוֹת
<i>my</i>	. . דְּבָרַי	. . דְּבָרַי	. . תּוֹרָתִי	. . תּוֹרָתִי
<i>thy, m.</i>	. . דְּבָרֶיךָ	. . דְּבָרֶיךָ	. . תּוֹרַתְךָ	. . תּוֹרַתְךָ
<i>thy, f.</i>	. . דְּבָרֶיךָ	. . דְּבָרֶיךָ	. . תּוֹרַתְךָ	. . תּוֹרַתְךָ
<i>his</i>	. . דְּבָרָיו	. . דְּבָרָיו	. . תּוֹרָתוֹ	. . תּוֹרָתוֹ
<i>her</i>	. . דְּבָרֶיהָ	. . דְּבָרֶיהָ	. . תּוֹרַתָּהּ	. . תּוֹרַתָּהּ
<i>our</i>	. . דְּבָרֵינוּ	. . דְּבָרֵינוּ	. . תּוֹרָתֵנוּ	. . תּוֹרָתֵנוּ
<i>your, m.</i>	. . דְּבָרֶיךֶם	. . דְּבָרֶיךֶם	. . תּוֹרַתְכֶם	. . תּוֹרַתְכֶם
<i>your, f.</i>	. . דְּבָרֶיכֶן	. . דְּבָרֶיכֶן	. . תּוֹרַתְכֶן	. . תּוֹרַתְכֶן
<i>their, m.,</i>	. . דְּבָרָם	. . דְּבָרֵיהֶם	. . תּוֹרָתָם	. . תּוֹרַתֵיהֶם
<i>their, f.</i>	. . דְּבָרָן	. . דְּבָרֵיהֶן	. . תּוֹרָתָן	. . תּוֹרַתֵיהֶן

ON THE CHANGES IN THE VOWELS ON ACCOUNT OF THE AFFIXES.

77. It may be remarked, in general, that before the four affixes, הַן, הֶם, הֵן, הֵם, which are called grave, the vowel points are changed, as if the noun was in construction. Also, that the affix, הוּ, is only added to nouns ending in הַ, and to the nouns הֶם, הָא, אֵב.

Other changes are made according to the following rule:—

78. (◊) in the penult, in the singular number, in both genders, is changed into (:) ; in the last syllable it is not changed, except before the grave affixes: as, דְּבָר *a word*; דְּבָרַי *my word*.

(a) Feminines in ה change ה into ת: as, דְּבָרַי *my justice*, from דְּבָרָה.

(b) The affix is not added to nouns of the form מְלַמֵּה

with a double (◌): but of the form מְלִרְקָת. See below, s. 80.

(c) The plural termination ים is dropped: as, דְּבָרַיְךָ *thy words*; and before י my, pl., י is dropped also, that two י may not come together: as, דְּבָרַי *my words*.

(d) Feminines plural take י before all affixes, except יַ, ם, and ך: as דְּרֹקוֹתַי *my justices*; דְּרֹקוֹתַיְךָ *thy justices*.

(e) Many nouns derived from quiescent verbs, or verbs defective in the second radical, retain the first (◌).

(f) מִן, מִן, מִן, contract (◌) and (◌) into ו, as in construction, Rule 62. d.: as, הַמִּזְבֵּחַ *his middle*.

(g) אב, אב, אב, retain (◌) in the singular number, and take a quiescent (◌) before the affixes: as, אבִּי *thy father*.

(h) גַּב *a roof*; גַּן *a garden*; קוֹ *a cord*. Change (◌) into (◌) and *Dagesh*: as, בַּיִת *my house*.

79. (◌) in the penult is changed into (◌); in the last syllable it sometimes remains, and sometimes is changed: as, לֵבָי *my heart*, from לֵבָב.

See קָדָר, under Rule 80.

(a) (◌) often remains in the penult, especially in words of the form אֵיךְ.

(b) It remains in the last syllable in nouns of the forms זָקָן and פָּאָר.

(c) In words of the form שׁוֹמֵר, it is changed into (◌): as, שׁוֹמְרֵי *my guardian*.

(d) Before ש, כָּן, כָּם, this (◌) on account of the following (◌) is changed into (◌), or (◌) or (◌) before a guttural: as, שׁוֹמְרֵי *thy guardians*; אֵיֶנְךָ *thy enemy*.

In the pause it is written שׁוֹמְרֵךְ.

(e) In many monosyllables (◌) remains. כֵּם *a name*, and בֶּן *a son*, change it into (◌): as, שְׁמֵךְ *thy name*; and in the pause שְׁמֵךְ: and some derived from verbs

defective in the second radical, change it into (·) and *Dagesh*: as, עָמִי *my time*.

80. (ו) in the penult, and in the last syllable, is changed into (:): as, בְּגָדוֹ *his garment*, from בָּגַד.

(a) Some change the first (:) into (·): as, אֲבֵנִי *his stone*, from אָבֵן. Those which have (·) under the first radical, if it is a guttural change (·) into (ו): as, חֵלְקוֹ *his part*, from חָלַק.

(b) If the first (ו) is followed by (:), it remains אֶצְבְּעוֹ *his finger*, from אָצַבַע.

(c) The termination הַ is dropped: as, בְּמִקְרָאָהּ *his possession*, from מִקְרָאָהּ; but before הַ, (ו) remains; as, מִקְרָאָהָּ *her accident*, from מִקְרָאָהָּ.

(d) פִּי with an affix, is changed into פִּי: as, פִּי *thy mouth*; אֵי *his flock*; and אֵי *his own flock*, are from the unused word אָיַן.

81. In Segholates (י) in the penult is changed into (·) י, or (·): as, קִדְשׁוֹ *his holiness*, from קָדַשׁ.

(a) But it remains unchanged when followed by (·) or (·): as אֲצִרָהּ *his treasure*, from אָצַר.

(b) (י) remains in the last syllable, excepting in some nouns derived from verbs defective in the second radical, when it is changed into (·) or (·) י and *Dagesh*: as, מְצַוֵּי *his strength*, from מָצַו.

82. (·) in the last syllable in some defective verbs is changed into (·) and *Dagesh*: as, מִסְתֵּי *my morsel*, from פָּתַת. Except דְּבַשִּׁי *my honey*, from דָּבַשׁ.

(a) (·) and (·) in the form זַיִת, are contracted into (·): as, זַיִת *thy olive*, from זָיַת.

83. (·) in the form פְּרִי, is changed into (:): as, פְּרִי *his fruit*; פְּרִי *his mouth*, from פָּרַד; חֲלִי *his disease*, from חָלַי.

ON THE VERB, ITS CONJUGATIONS, TENSES, AND PERSONS.

84. In treating of the verb, we shall first consider the conjugations, their significations, and characteristics. A Hebrew Verb has four conjugations, which, with one exception, are called by the names of the word used as an example in old grammars. Each conjugation has an active and passive voice: their names, significations, and characteristics, are shown in the following table:—

85.

Conjugation.	Name.	Signification.	Characteristics.
1st	<i>active Kal.</i> i. e., light or unenumbered. פעל	פעל he did.	The vowels (- τ) (" τ) (ף τ)
	<i>passive Niphal.</i> נפעל	It was done.	נ prefixed, which, in all tenses but the present, is compensated by <i>Dagesh</i> in the first radical, as fut. יפקד.
2d	<i>active Pihel.</i> פעל	He did frequently or intensely.	<i>Dagesh</i> in the second radical, or <i>Sheva</i> under the formative letter, unless it comes there on account of the affix, as יפקד.
	<i>passive Puhal.</i> פעל	It was done frequently or intensely.	Characteristics of the active voice, and <i>Kibbutz</i> under the second radical.
3d	<i>active Hiphil.</i> הפעיל	He caused to do.	ה prefixed, or <i>Pathach</i> under the formative letter, or ך before the last radical, as יפקיד.
	<i>passive Hophal.</i> הפעל	He was caused to do.	<i>Kamets Chatuph</i> } before the first radical, as { הפקד or <i>Kibbutz</i> } הפקד or <i>Shureh</i> } הפקד
4th	<i>active and passive</i> { <i>Hithpahal.</i> התפעל }	He did anything to himself: or, it was done to himself.	הת prefixed, and <i>Dagesh</i> in the middle radical.

ON THE MOODS AND TENSES.

86. There are three moods: the indicative, the imperative, and the infinitive.

There are two participles, the active and passive.

The gerunds in Hebrew are formed by prefixing one of the letters of the word **פְּקֻלָּם**, to the infinitive mood.

There are two tenses, the past and the future.

The past tense represents the action as already done in any of the significations expressed by the past tenses of other languages.

The future represents the action as yet to come, either with or without respect to the precise time.

(a) ו prefixed to the past tense, gives it the signification of the future; and ן prefixed to the future gives it the signification of the past tense. Hence ו is called Vau conversive.

87. Verbs have two numbers, and three persons.

The persons are formed by adding one or two letters of the personal pronouns to the root of the verb: as is shown in the following table.

<i>He visited,</i>	פָּקַד		represents	הוּא	<i>she</i>
<i>She visited,</i>	פָּקְדָה	ה			
<i>Thou</i> { m.,	פָּקַדְתָּ	תָּ	. . . . .	אַתָּה	<i>thou, m.</i>
{ f.,	פָּקַדְתְּ	תְּ	. . . . .	אַתְּ	<i>thou, f.</i>
<i>I,</i>	פָּקַדְתִּי	תִּי	for כִּי . .	אַנִּכִּי	<i>I</i>
<i>They,</i>	פָּקְדוּ		. . . . .	
<i>Ye</i> { m.,	פָּקְדְתֶם	תֶּם	. . . . .	אַתֶּם	<i>ye, m.</i>
{ f.,	פָּקְדְתֶן	תֶּן	. . . . .	אַתֶּן	<i>ye, f.</i>
<i>We</i>	פָּקַדְנוּ	נוּ	. . . . .	אַנְחֵנוּ	<i>we</i>

IMPERATIVE MOOD.

<i>Visit thou, m.,</i>	פָּקַד or פָּקְד				
— <i>thou, f.,</i>	פָּקְדִי	י	represents	אַתְּ	<i>thou, f.</i>
— <i>ye, m.,</i>	פָּקְדוּ		. . . . .	
— <i>ye, f.,</i>	פָּקְדִינָה	נָה	. . . . .	אַתְּנָה	<i>ye, fem.</i>

FUTURE TENSE.

The persons of the future are formed from the persons of the imperative, by prefixing one of the letters of the word אִיָּהוּ.

<i>I will visit,</i>	אֶפְקֹד	א	represents	אֲנִי	<i>I.</i>
<i>Thou, m.,</i>	תִּפְקֹד	ת	. . . . .	אַתָּה	<i>thou, m.</i>
<i>Thou, f.,</i>	תִּפְקְדִי	ת	. . . . .	אַתְּ	<i>thou, f.</i>
<i>He,</i>	יִפְקֹד	י	for ה	הוּא	<i>he</i>
<i>She,</i>	תִּפְקֹד	ת	for ה	הִיא	<i>she</i>
<i>We,</i>	נִפְקֹד	נ	. . . . .	אֲנֵנוּ	<i>we</i>
<i>Ye, m.,</i>	תִּפְקְדוּ	ת	for	אַתֶּם	<i>ye, m.</i>
<i>Ye, f.,</i>	תִּפְקְדוּנָה	נָה	. . . . .	אַתְּנָה	<i>ye, f.</i>
<i>They, m.,</i>	יִפְקְדוּ		. . . . .	
<i>They, f.,</i>	תִּפְקְדוּנָה	נָה	. . . . .	הֵנָּה	<i>they, fem.</i>

88. This mode of forming the persons and tenses is applicable to all the conjugations. A paragogic נ is often found in those persons of the future and perfect, which end in ו or י. And a paragogic ה or הַ is often added to the second sing. mas. of the perfect and imperative; to the first person singular and plural of the future; and to the infinitive. In a regular Hebrew verb, all the letters of the root are retained, and are pronounced in all the conjugations; i. e., they are not left out, nor are quiescent.

89. The following pages contain examples of all the conjugations of regular and irregular verbs.

PARADIGM OF VERBS IN KAL.

	Regular Verb.	Verb. י init.	Verb. י
PRETER.			
Sing. 3 m.	הָשֵׁל	שָׁשׁ	שָׁב
3 f.	הִשְׁלָחַ	שָׁשְׁחַ	שָׁבַח
2 m.	הִשְׁלַחְתָּ	שָׁשַׁחְתָּ	שָׁבַחְתָּ
2 f.	הִשְׁלַחְתְּ	שָׁשַׁחְתְּ	שָׁבַחְתְּ
1 com.	הִשְׁלַחְתִּי	שָׁשַׁחְתִּי	שָׁבַחְתִּי
Plur. 3 com.	הִשְׁלִיחוּ	שָׁשְׁחוּ	שָׁבוּ
2 m.	הִשְׁלַחְתֶּם	שָׁשַׁחְתֶּם	שָׁבַחְתֶּם
2 f.	הִשְׁלַחְתֶּן	שָׁשַׁחְתֶּן	שָׁבַחְתֶּן
1 com.	הִשְׁלַחְנוּ	שָׁשַׁחְנוּ	שָׁבַחְנוּ
INF. abs.	הַשֹּׁלֵל	שֹׁשֵׁל	שָׁבַב
INF. cons.	הַשֵּׁל	שֶׁשֶׁל	שָׁב
IMPERATIVE.			
Sing. m.	הִשְׁלֵל	שֶׁשֶׁל	שָׁב
f.	הִשְׁלִי	שֶׁשֶׁלִי	שָׁבִי
Plur. m.	הִשְׁלִיחוּ	שֶׁשֶׁלְּכֶם	שָׁבוּ
f.	הִשְׁלִיחֵיכֶן	שֶׁשֶׁלְּכֶנָּה	שָׁבֵינָה
FUTURE.			
Sing. 3 m.	יִשְׁלֵל	יִשֵּׁל	יִשָּׁב
3 f.	תִּשְׁלַחַלְּ	תִשֵּׁשֵׁחַ	תִּשָּׁבַח
2 m.	תִּשְׁלַחַלְּ	תִשֵּׁשֵׁחַ	תִּשָּׁבַח
2 f.	תִּשְׁלַחֲלִי	תִשֵּׁשֵׁחִי	תִּשָּׁבַחֲנִי
1 com.	אִשְׁלַחַלְּ	אִשֵּׁשֵׁחַ	אִשָּׁבַח
Plur. 3 m.	יִשְׁלַחוּ	יִשֵּׁשֵׁחוּ	יִשָּׁבוּ
3 f.	תִּשְׁלַחֲלֵיכֶן	תִּשֵּׁשֵׁחֵיכֶן	תִּשָּׁבַחֲנֵיכֶן
2 m.	תִּשְׁלַחוּ	תִשֵּׁשֵׁחוּ	תִּשָּׁבוּ
2 f.	תִּשְׁלַחֲלֵיכֶן	תִּשֵּׁשֵׁחֵיכֶן	תִּשָּׁבַחֲנֵיכֶן
1 com.	נִשְׁלַחַלְּ	נִשֵּׁשֵׁחַ	נִשָּׁבַח
Fut. apoc.	—	—	—
PART. act.	לוֹשֵׁל	לוֹשֵׁשׁ	לוֹשָׁב
pass.	הַשֹּׁלֵל	הַשֵּׁשֵׁל	הַשָּׁבֵב

PARADIGM OF VERBS IN NIPHAL.

	Regular Verb.	Verb. 5 ^s init.	Verb. ד
PRETER.			
Sing. 3 m.	הִקְטִיל	הִקְטִישׁ	הִקְטִיב
3 f.	הִקְטִילָהּ	הִקְטִישָׁהּ	הִקְטִיבָהּ
2 m.	הִקְטִילְתָּ	הִקְטִישְׁתָּ	הִקְטִיבְתָּ
2 f.	הִקְטִילְתְּ	הִקְטִישְׁתְּ	הִקְטִיבְתְּ
1 com.	הִקְטִילְתִּי	הִקְטִישְׁתִּי	הִקְטִיבְתִּי
Plur. 3 com.	הִקְטִילוּ	הִקְטִישׁוּ	הִקְטִיבוּ
2 m.	הִקְטִילְתֶּם	הִקְטִישְׁתֶּם	הִקְטִיבְתֶּם
2 f.	הִקְטִילְתֶּן	הִקְטִישְׁתֶּן	הִקְטִיבְתֶּן
1 com.	הִקְטִילְנוּ	הִקְטִישְׁנוּ	הִקְטִיבְנוּ
INFINITIVE.	הִקְטִיל	הִקְטִישׁ	הִקְטִיב
IMPERATIVE.			
Sing. m.	הִקְטִיל	הִקְטִישׁ	הִקְטִיב
f.	הִקְטִילִי	הִקְטִישִׁי	הִקְטִיבִי
Plur. m.	הִקְטִילוּ	הִקְטִישׁוּ	הִקְטִיבוּ
f.	הִקְטִילְנָה	הִקְטִישְׁנָה	הִקְטִיבְנָה
FUTURE.			
Sing. 3 m.	יִקְטִיל	יִקְטִישׁ	יִקְטִיב
3 f.	תִּקְטִיל	תִּקְטִישׁ	תִּקְטִיב
2 m.	תִּקְטִיל	תִּקְטִישׁ	תִּקְטִיב
2 f.	תִּקְטִילִי	תִּקְטִישִׁי	תִּקְטִיבִי
1 com.	אִקְטִיל	אִקְטִישׁ	אִקְטִיב
Plur. 3 m.	יִקְטִלוּ	יִקְטִישׁוּ	יִקְטִיבוּ
3 f.	תִּקְטִילְנָה	תִּקְטִישְׁנָה	תִּקְטִיבְנָה
2 m.	תִּקְטִילוּ	תִּקְטִישׁוּ	תִּקְטִיבוּ
2 f.	תִּקְטִילְנָה	תִּקְטִישְׁנָה	תִּקְטִיבְנָה
1 com.	נִקְטִיל	נִקְטִישׁ	נִקְטִיב
Fut. apoc.	—	—	—
PARTICIPLE.	הִקְטִיל	הִקְטִישׁ	הִקְטִיב

PARADIGM OF VERBS IN NIPHAL.

Verb. ִ init.	Verb. ִ med.	Verb. ִ final.	Verb. ִ final.
נִשְׁכַּב	נִקְוֶם	נִמְצָא	נִגְלַח
נִשְׁכַּח	נִקְוֶחַח	נִמְצָאח	נִגְלַחח
נִשְׁכַּחַת	נִקְוֶחַחַת	נִמְצָאחַת	נִגְלַחַת
נִשְׁכַּחְתִּי	נִקְוֶחַחְתִּי	נִמְצָאחְתִּי	נִגְלַחְתִּי
נִשְׁכַּחוּ	נִקְוֶחוּ	נִמְצָאוּ	נִגְלוּ
נִשְׁכַּחְתֶּם	נִקְוֶחְתֶּם	נִמְצַאְתֶּם	נִגְלִיתֶם
נִשְׁכַּחְתֶּן	נִקְוֶחְתֶּן	נִמְצַאְתֶּן	נִגְלִיתֶן
נִשְׁכַּחְנוּ	נִקְוֶחְנוּ	נִמְצַאְנוּ	נִגְלִינוּ
		—	
הִנִּשְׁכַּב	הִנִּקְוֶם	הִנִּמְצָא	הִנִּגְלַח
הִנִּשְׁכַּח	הִנִּקְוֶחַח	הִנִּמְצָאח	הִנִּגְלַחח
הִנִּשְׁכַּחְתִּי	הִנִּקְוֶחַחְתִּי	הִנִּמְצָאחְתִּי	הִנִּגְלַחְתִּי
הִנִּשְׁכַּחוּ	הִנִּקְוֶחוּ	הִנִּמְצָאוּ	הִנִּגְלוּ
הִנִּשְׁכַּחְתֶּם	הִנִּקְוֶחְתֶּם	הִנִּמְצַאְתֶּם	הִנִּגְלִיתֶם
הִנִּשְׁכַּחְתֶּן	הִנִּקְוֶחְתֶּן	הִנִּמְצַאְתֶּן	הִנִּגְלִיתֶן
יִנִּשְׁכַּב	יִנִּקְוֶם	יִנִּמְצָא	יִנִּגְלַח
יִנִּשְׁכַּח	יִנִּקְוֶחַח	יִנִּמְצָאח	יִנִּגְלַחח
יִנִּשְׁכַּחַת	יִנִּקְוֶחַחַת	יִנִּמְצָאחַת	יִנִּגְלַחַת
יִנִּשְׁכַּחְתִּי	יִנִּקְוֶחַחְתִּי	יִנִּמְצָאחְתִּי	יִנִּגְלַחְתִּי
יִנִּשְׁכַּחוּ	יִנִּקְוֶחוּ	יִנִּמְצָאוּ	יִנִּגְלוּ
יִנִּשְׁכַּחְתֶּם	יִנִּקְוֶחְתֶּם	יִנִּמְצַאְתֶּם	יִנִּגְלִיתֶם
יִנִּשְׁכַּחְתֶּן	יִנִּקְוֶחְתֶּן	יִנִּמְצַאְתֶּן	יִנִּגְלִיתֶן
יִנִּשְׁכַּחְנוּ	יִנִּקְוֶחְנוּ	יִנִּמְצַאְנוּ	יִנִּגְלִינוּ
—	—	—	יִגְלִי
נִשְׁכַּב	נִקְוֶם	נִמְצָא	נִגְלַח

PARADIGM OF VERBS IN PHEL.

	Regular Verb.	Verb. § init.	Verb.
PRETER.			רָדַד
Sing. 3 m.	הִלָּל	כָּגַשׁ	סִבְּבַב
2 f.	הִפְלִיחַ		סִבְּבַח
2 m.	הִפְלִיחָה		סִבְּבַחַת
2 f.	הִפְלִיחִי		סִבְּבַחִי
1 com.	הִפְלִיחֵי		סִבְּבַחֵי
Plur. 3 com.	הִפְלִיחוּ		סִבְּבוּ
2 m.	הִפְלִיחֶם		סִבְּבֶם
2 f.	הִפְלִיחוּן		סִבְּבֶנּוּן
1 com.	הִפְלִיכוּ		סִבְּבוּנִי
INFINITIVE.	הִלָּל	כָּגַשׁ	סִבְּבַב
IMPERATIVE.			
Sing. m.	הִלָּל	כָּגַשׁ	סִבְּבַב
f.	הִפְלִי	&c.	סִבְּבִי
Plur. m.	הִפְלִיחוּ		סִבְּבוּ
f.	הִלָּלְנָה		סִבְּבַחְנָה
FUTURE.			
Sing. 3 m.	יִהְיֶה	יִכְגַּשׁ	יִסְבְּבַב
3 f.	תִּהְיֶה	&c.	תִּסְבְּבַב
2 m.	תִּהְיֶה		תִּסְבְּבַב
2 f.	תִּהְיֶה		תִּסְבְּבַבְךְּ
1 com.	יִהְיֶה		יִסְבְּבַב
Plur. 3 m.	יִהְיֶה		יִסְבְּבוּ
3 f.	תִּהְיֶה		תִּסְבְּבַחְנָה
2 m.	תִּהְיֶה		תִּסְבְּבוּ
2 f.	תִּהְיֶה		תִּסְבְּבַחְנָה
1 com.	יִהְיֶה		יִסְבְּבוּ
Fut. apoc.	—	—	—
PARTICIPLE.	הִלָּל	כָּגַשׁ	סִבְּבַב

PARADIGM OF VERBS IN PUHAL.

	Regular	Verb.	Verb.
	Verb.	3 init.	4
PRESENT.			
Sing. 3 m.	הִשָּׁל	הִשָּׁל	הִשָּׁב
3 f.	הִשְׁלָחַ		הִשְׁבְּחָה
2 m.	הִשְׁלַחְתָּ		הִשְׁבַּחְתָּ
2 f.	הִשְׁלַחְתְּ		הִשְׁבַּחְתְּ
1 com.	הִשְׁלַחְתִּי		הִשְׁבַּחְתִּי
Plur. 3 com.	הִשְׁלִיחוּ		הִשְׁבִּיחוּ
2 m.	הִשְׁלַחְתֶּם		הִשְׁבַּחְתֶּם
2 f.	הִשְׁלַחְתֶּן		הִשְׁבַּחְתֶּן
1 com.	הִשְׁלַחְנוּ		הִשְׁבַּחְנוּ
INFINITIVE.	הִשָּׁל	הִשָּׁל	הִשָּׁב
IMPERATIVE.			
Sing. m.	} None.		
f.			
Plur. m.			
f.			
FUTURE.			
Sing. 3 m.	יִשָּׁל	יִשָּׁל	יִשָּׁב
3 f.	תִּשְׁלַחַ		תִּשְׁבַּחַ
2 m.	תִּשְׁלַחְ		תִּשְׁבַּחְ
2 f.	תִּשְׁלַחִי		תִּשְׁבַּחִי
1 com.	נִשְׁלַחְ		נִשְׁבַּחְ
Plur. 3 m.	יִשְׁלַחוּ		יִשְׁבַּחוּ
3 f.	תִּשְׁלַחְנָה		תִּשְׁבַּחְנָה
2 m.	תִּשְׁלַחוּ		תִּשְׁבַּחוּ
2 f.	תִּשְׁלַחְנָה		תִּשְׁבַּחְנָה
1 com.	נִשְׁלַחְ		נִשְׁבַּחְ
Fut. apoc.	—	—	—
PARTICIPLE.	הִשְׁלֹחַ	הִשְׁלֹחַ	הִשְׁבִּיחַ

PARADIGM OF VERBS IN HIPHIL.

	Regular Verb.	Verb. § init.	Verb.
PRETER.			דָּ
Sing. 3 m.	הִקְטִיל	הִקְטִישׁ	הִקְטִיב
3 f.	הִקְטִילָּהּ	הִקְטִישָׁהּ	הִקְטִיבָּהּ
2 m.	הִקְטַלְתָּ	הִקְטַשְׁתָּ	הִקְטַבְתָּ
2 f.	הִקְטַלְתְּ	הִקְטַשְׁתְּ	הִקְטַבְתְּ
1 com.	הִקְטַלְתִּי	הִקְטַשְׁתִּי	הִקְטַבְתִּי
Plur. 3 com.	הִקְטִילוּ	הִקְטִישׁוּ	הִקְטִיבוּ
2 m.	הִקְטַלְתֶּם	הִקְטַשְׁתֶּם	הִקְטַבְתֶּם
2 f.	הִקְטַלְתֶּן	הִקְטַשְׁתֶּן	הִקְטַבְתֶּן
1 com.	הִקְטַלְנוּ	הִקְטַשְׁנוּ	הִקְטַבְנוּ
INFINITIVE.	הִקְטִיל	הִקְטִישׁ	הִקְטִיב
IMPERATIVE.			
Sing. m.	הִקְטַל	הִקְטִישׁ	הִקְטִיב
f.	הִקְטִילִי	הִקְטִישִׁי	הִקְטִיבִי
Plur. m.	הִקְטִילוּ	הִקְטִישׁוּ	הִקְטִיבוּ
f.	הִקְטַלְנָה	הִקְטַשְׁנָה	הִקְטַבְנָה
FUTURE.			
Sing. 3 m.	יִקְטִיל	יִקְטִישׁ	יִקְטִיב
3 f.	תִּקְטִיל	תִּקְטִישׁ	תִּקְטִיב
2 m.	תִּקְטִיל	תִּקְטִישׁ	תִּקְטִיב
2 f.	תִּקְטִילִי	תִּקְטִישִׁי	תִּקְטִיבִי
1 com.	אֶקְטִיל	אֶקְטִישׁ	אֶקְטִיב
Plur. 3 m.	יִקְטִילוּ	יִקְטִישׁוּ	יִקְטִיבוּ
3 f.	תִּקְטַלְנָה	תִּקְטַשְׁנָה	תִּקְטַבְנָה
2 m.	תִּקְטִילוּ	תִּקְטִישׁוּ	תִּקְטִיבוּ
2 f.	תִּקְטַלְנָה	תִּקְטַשְׁנָה	תִּקְטַבְנָה
1 com.	נִקְטִיל	נִקְטִישׁ	נִקְטִיב
Fut. apoc.	יִקְטַל	יִקְטִשׁ	
PARTICIPLE.	מִקְטִיל	מִקְטִישׁ	מִקְטִיב

PARADIGM OF VERBS IN HOPHAL.

	Regular Verb.	Verb. 5 init.	Verb. 4 d
PRETER.			
Sing. 3 m.	הִקְפִּיל	הִקְפִּיל	הִקְפִּיל
3 f.	הִקְפִּילָהּ	הִקְפִּילָהּ	הִקְפִּילָהּ
2 m.	הִקְפַּלְתָּ	הִקְפַּלְתָּ	הִקְפַּלְתָּ
2 f.	הִקְפַּלְתְּ	הִקְפַּלְתְּ	הִקְפַּלְתְּ
1 com.	הִקְפַּלְתִּי	הִקְפַּלְתִּי	הִקְפַּלְתִּי
Plur. 3 com.	הִקְפִּילוּ	הִקְפִּילוּ	הִקְפִּילוּ
2 m.	הִקְפַּלְתֶּם	הִקְפַּלְתֶּם	הִקְפַּלְתֶּם
2 f.	הִקְפַּלְתֶּן	הִקְפַּלְתֶּן	הִקְפַּלְתֶּן
1 com.	הִקְפַּלְנוּ	הִקְפַּלְנוּ	הִקְפַּלְנוּ
IMPERATIVE.			
Sing. 2 m.	הִקְפֵּל	הִקְפֵּל	הִקְפֵּל
f.	} None.		
Plur. m.			
f.			
FUTURE.			
Sing. 3 m.	יִקְפֹּל	יִקְפֹּל	יִקְפֹּל
3 f.	תִּקְפֹּל	תִּקְפֹּל	תִּקְפֹּל
2 m.	תִּקְפֹּל	תִּקְפֹּל	תִּקְפֹּל
2 f.	תִּקְפֹּלִי	תִּקְפֹּלִי	תִּקְפֹּלִי
1 com.	יִקְפֹּל	יִקְפֹּל	יִקְפֹּל
Plur. 3 m.	יִקְפֹּלוּ	יִקְפֹּלוּ	יִקְפֹּלוּ
3 f.	תִּקְפֹּלְנָהּ	תִּקְפֹּלְנָהּ	תִּקְפֹּלְנָהּ
2 m.	תִּקְפֹּלוּ	תִּקְפֹּלוּ	תִּקְפֹּלוּ
2 f.	תִּקְפֹּלְנָהּ	תִּקְפֹּלְנָהּ	תִּקְפֹּלְנָהּ
1 com.	יִקְפֹּלוּ	יִקְפֹּלוּ	יִקְפֹּלוּ
Fut. apoc.	—	—	—
PARTICIPLE.	מִקְפִּיל	מִקְפִּיל	מִקְפִּיל

PARADIGM OF VERBS IN HOPHAL.

Verb. י or י init.	Verb. י med.	Verb. י final.	Verb. י final.
הִשָּׁבַח	הִשְׁבַּחְם	הִשְׁבַּחְתָּ	הִשְׁבַּחְתְּ
הִשָּׁבַחְתָּ	הִשְׁבַּחְתָּ	הִשְׁבַּחְתָּ	הִשְׁבַּחְתְּ
הִשָּׁבַחְתְּ	הִשְׁבַּחְתְּ	הִשְׁבַּחְתְּ	הִשְׁבַּחְתְּ
הִשָּׁבַחְתִּי	הִשְׁבַּחְתִּי	הִשְׁבַּחְתִּי	הִשְׁבַּחְתִּי
הִשָּׁבַחְתְּ	הִשְׁבַּחְתְּ	הִשְׁבַּחְתְּ	הִשְׁבַּחְתְּ
הִשָּׁבַחְתֶּם	הִשְׁבַּחְתֶּם	הִשְׁבַּחְתֶּם	הִשְׁבַּחְתֶּם
הִשָּׁבַחְתֶּן	הִשְׁבַּחְתֶּן	הִשְׁבַּחְתֶּן	הִשְׁבַּחְתֶּן
הִשָּׁבַחְתֶּם	הִשְׁבַּחְתֶּם	הִשְׁבַּחְתֶּם	הִשְׁבַּחְתֶּם
הִשָּׁבַחְתֶּם	הִשְׁבַּחְתֶּם	הִשְׁבַּחְתֶּם	הִשְׁבַּחְתֶּם

Like the last

יִשָּׁבַח	יִשְׁבַּחְךָ	יִשְׁבַּחְךָ	יִשְׁבַּחְךָ	יִשְׁבַּחְךָ
יִשָּׁבַחְתָּ	יִשְׁבַּחְתָּ	יִשְׁבַּחְתָּ	יִשְׁבַּחְתָּ	יִשְׁבַּחְתָּ
יִשָּׁבַחְתְּ	&c.	יִשְׁבַּחְתְּ	יִשְׁבַּחְתְּ	יִשְׁבַּחְתְּ
יִשָּׁבַחְתִּי	יִשְׁבַּחְתִּי	יִשְׁבַּחְתִּי	יִשְׁבַּחְתִּי	יִשְׁבַּחְתִּי
יִשָּׁבַחְתְּ	יִשְׁבַּחְתְּ	יִשְׁבַּחְתְּ	יִשְׁבַּחְתְּ	יִשְׁבַּחְתְּ
יִשָּׁבַחְתֶּם	יִשְׁבַּחְתֶּם	יִשְׁבַּחְתֶּם	יִשְׁבַּחְתֶּם	יִשְׁבַּחְתֶּם
יִשָּׁבַחְתֶּן	יִשְׁבַּחְתֶּן	יִשְׁבַּחְתֶּן	יִשְׁבַּחְתֶּן	יִשְׁבַּחְתֶּן
יִשָּׁבַחְתֶּם	יִשְׁבַּחְתֶּם	יִשְׁבַּחְתֶּם	יִשְׁבַּחְתֶּם	יִשְׁבַּחְתֶּם
יִשָּׁבַחְתֶּם	יִשְׁבַּחְתֶּם	יִשְׁבַּחְתֶּם	יִשְׁבַּחְתֶּם	יִשְׁבַּחְתֶּם

PARADIGM OF VERBS IN HITHPAHEL.

PASTEN.	Regular Verb.	Verb. 5 mt.	Verb. 7n
Sing. 3 m.	הִתְעַבְּרָה	הִתְעַבְּרָה	הִתְעַבְּרָה
3 f.	הִתְעַבְּרָה		הִתְעַבְּרָה
2 m.	הִתְעַבְּרָה		הִתְעַבְּרָה
2 f.	הִתְעַבְּרָה	הִתְעַבְּרָה	הִתְעַבְּרָה
1 com.	הִתְעַבְּרָה		הִתְעַבְּרָה
Plur. 3 com.	הִתְעַבְּרָה		הִתְעַבְּרָה
2 m.	הִתְעַבְּרָה		הִתְעַבְּרָה
2 f.	הִתְעַבְּרָה		הִתְעַבְּרָה
1 com.	הִתְעַבְּרָה		הִתְעַבְּרָה
IMPERATIVE.	הִתְעַבְּרָה	הִתְעַבְּרָה	הִתְעַבְּרָה
IMPERATIVE.			
Sing. m.	הִתְעַבְּרָה	הִתְעַבְּרָה	הִתְעַבְּרָה
f.	הִתְעַבְּרָה		הִתְעַבְּרָה
Plur. m.	הִתְעַבְּרָה	הִתְעַבְּרָה	הִתְעַבְּרָה
f.	הִתְעַבְּרָה		הִתְעַבְּרָה
FUTURE.			
Sing. 3 m.	הִתְעַבְּרָה	הִתְעַבְּרָה	הִתְעַבְּרָה
3 f.	הִתְעַבְּרָה	הִתְעַבְּרָה	הִתְעַבְּרָה
2 m.	הִתְעַבְּרָה		הִתְעַבְּרָה
2 f.	הִתְעַבְּרָה	הִתְעַבְּרָה	הִתְעַבְּרָה
1 com.	הִתְעַבְּרָה		הִתְעַבְּרָה
Plur. 3 m.	הִתְעַבְּרָה		הִתְעַבְּרָה
3 f.	הִתְעַבְּרָה		הִתְעַבְּרָה
2 m.	הִתְעַבְּרָה		הִתְעַבְּרָה
2 f.	הִתְעַבְּרָה		הִתְעַבְּרָה
1 com.	הִתְעַבְּרָה		הִתְעַבְּרָה
FUL. spec.	—	—	—
PARTICIPIAL.	הִתְעַבְּרָה	הִתְעַבְּרָה	הִתְעַבְּרָה

•
Observations on Kal.

90. Perfect פקד. Some end in (·) and (י) : as, רָחַץ *he wished* ; יָכוֹל *he was able*. Those in (·) are regular in the other persons : as, רָחַצְתִּי, but those in (י) retain (י) instead of (·) : as, יָכוֹלְתִּי, first sing.

(a) פקדתי. If נ or ת is the third radical, it is left out, and compensated by *Dagesh* before ת : as, נָתַתָּ for נָתַתָּת *thou gavest* ; פָּרַתָּ for פָּרַתָּת *thou smotest*.

(b) פקדתי. If ה, ו, ע, or sonant ה is the third radical, the (·) under it is changed into furtive (-) : as, לָקַחְתָּ לָא-כָא-אֶחָד.

(c) פקדתי. If נ is the third radical, it is cast away, and compensated by *Dagesh* : as, נָתַתָּ for נָתַתְנִי.

91. Participle פוקד. This part. often takes a paragogic י : as, אֶסְרִי *binding*.

פוקדתי } the second form is more frequently used.
פוקדתי }

92. Inf. פקוד. With paragogic ה, (י) is changed into (·), and the points are transposed : as, לְמַשְׁחָה for *anointing* ; and (·) is changed into (·), and hence, the first (·) into (·) : as, לְיָדְקָה for *entering*.

93. Imperat. פקוד. The same changes take place here as in the infin. פקודי is formed from פקוד by adding י, changing י into (·), and the first (·) into (·). R. 28.

94. Future פקוד. The formative letters properly take (·) ; which, on account of the following (·), is changed into (·) or into (·) under the Guttural.

(a) With paragogic ה, (י) and (·) are changed into (·) : as, אֶשְׁמְרָה *I will guard* ; and also in the first person plural. תִּשְׁבְּנָה *she will inhabit*, is for תִּשְׁבְּנָה by Syncope.

(b) The imperative and future frequently end in (-),

the infinitive seldom. This is the case, (1.) Sometimes in neuter verbs: as, *תִּשְׁכַּב* *she will lie down*. (2.) Generally when the second radical is a Guttural: as, *יַעֲמַל* *he will work*. (3.) Always when the third radical is a sonant ה, ח, or ע: as, *אֶשְׁמַע* *I will hear*.

(c) In these verbs, beginning with מ, *אָבַד* *he perished*; *אָחַז* *he seized*; *אָכַל* *he ate*; *אָמַר* *he said*; *אָבַח* *he wished*; *אָפַח* *he cooked*; מ in the future *Kal* is quiescent in (י), and the four first generally have (·), and sometimes (-), under the second radical: as, *תִּאֲבָד* *she will perish*. The radical מ is always dropped after the formative מ, seldom after the other formatives: as, *אֶכַּל* *I will eat*; *תִּקַּח* *thou wilt receive*.

Observations on Niphal.

95. Inf. *הִפְקֵד*. The formative ה is the characteristic of this mood, and the imperative; on account of which, נ, the characteristic of the conjugations, is dropped, in order that two formatives may not come together. And it may be observed in general that the characteristic of the tense excludes the characteristic of the conjugation: as, *תִּפְקֹד* for *תִּנְפְקֹד*.

(a) When the first radical is a Guttural, the formative ה takes (·), because the next letter will not admit *Dagesh*: as, *תִּקְחָה* *to be collected*. This is also the case in the imperative and the future.

י is found in the last syllable when the characteristic of the conjugation only, or tense only, is used: as, *תִּבְּכַחַף* *to be pale*; *תִּדְּחַקְחָה* *as if to be propelled*; but seldom when the characteristics of both are united: as, *תִּחְאָכַל* for *תִּחְאָכְלַח* *to be consumed*.

96. In the imperative and future, (-) is sometimes

found in the last syllable instead of (·): as, תִּשָּׁזַב she shall be deserted.

Observations on Pihel.

97. Perfect פָּקַד. This tense sometimes ends in (-): as, אֶבֶד he destroyed.

(a) When *Dagesh* is omitted, it is compensated by (·): as, בָּרַךְ he blessed.

(b) Verbs of four letters belong to this conjugation: as, קָלַקַּל he sharpened.

(c) There are a few which have † instead of *Dagesh*: as, חָרַם, שָׁפַט, &c.

(d) Three verbs frequently end in (·): דָּבַר, עָנַם, עָפַר.

98. Participle בִּפְקֻדָּה. (-) under the first radical is changed into (·), when the next letter does not admit *Dagesh*: as, בְּרַחַם blessing.

(a) בִּכְרָמָה dancing; מְכַלְכֵּל sustaining; are participles of verbs with four letters.

99. Inf. פָּקַד. When the accent is removed, (·) is shortened into (·); as, וְדַבַּר-אֲוָן and to speak vanity.

With הַ paragogic, (·) is changed into (:): as, וְזָמְרוּ to sing.

Observations on Puhel.

100. Perfect פָּקַד. (·) is changed into † when the second radical will not admit *Dagesh*: as, חָרַב he was killed. This is also the case in the perfect participle and the future. The present participle is seldom used.

(a) אֶמְלֵל he languished, a verb of four letters, belongs to this conjugation.

Observations on Hiphil.

101. Perfect חִפְּקֵי. When the first radical is a Gut-

tural, the (·) under ה is changed into (◌): as, הֶאֱמִין *he believed*; and sometimes into (-).

(a) הִפְקֹדָה. When the third radical is ה, it is left out and compensated by *Dagesh*, as in *Kal*: as, הִשְׁבַּחְתָּ for הִשְׁבַּחְתָּ *thou causedst to rest*.

102. Part. מִפְקֹד. The characteristic of the conjugation is excluded by the characteristic of the participle according to the general rule.

103. Infinitive הִפְקֹד. ה is written with (-) to distinguish the infinitive from the perfect. The infinitive generally ends in (◌), but always in (·) when one of the serviles בכלם is prefixed.

104. Imperative הִפְקֹד. With ה paragogic, (◌) is changed into (·): as, הִפְקֹדֶה.

105. Future מִפְקִיד. (◌) is often found in the last syllable. Some verbs beginning with מ lose it in this tense: as, אֶזְיוֹן for אֶזְיוֹן *I will hearken*; יִחַל for יִחַל *he will pitch his tent*.

Observations on Hophal.

106. Perfect הִפְקֹד. The passive is principally distinguished from the active by (◌); which, for the sake of euphony, is often changed into (◌): as, הִשְׁלַחְתָּ *he was sent*.

107. If the first radical is a Guttural, it has (◌) instead of (◌): as, הִחְרַבְתָּ *she was made desolate*.

Observations on Hithpahal.

108. The characteristic of this conjugation is הִתְּ, which often undergoes Syncope or Metathesis.

(a) ה is left out in the participle and future, after their formative letters.

(b) **ת** is dropped, and compensated by *Dagesh* always before the cognate letters **ד**, **ט**, **ת**; sometimes before **נ**, but seldom before any others :

as, **אֶתְדַמֶּה** for **אֶתְדַמֵּה** *I will make myself like.*
הִטְהַרְנוּ . . . **הִתְהַרְנוּ** *we have cleansed ourselves.*
תִּתְהַלַּח . . . **תִּתְהַלַּח** *thou shalt make thyself perfect.*
תִּשְׂמַח . . . **תִּשְׂמַח** *she will raise herself.*
הִתְנַחֲמוּ . . . **הִתְנַחֲמוּ** *cleanse yourselves.*

(c) If the first radical is **ט** or **ש**, **ת** and the first radical are transposed : if the first radical is **ז**, **ת** is transposed and changed into **ד**; if **צ** into **ט**.

as, **יִסְתַּעַל** for **יִתְסַעַל** *he will load himself.*
אֶשְׂמַר . . . **אֶשְׂמַר** *I will guard myself.*
הִתְמַקְּרוּ . . . **הִתְמַקְּרוּ** *ye have prepared yourselves.*
נִצְטַדֵּק . . . **נִדְטַדֵּק** *we will justify ourselves.*

109. Perfect **הִתְפַּקֵּד**. When the second radical will not admit *Dagesh*, (-) is changed into (·): as **הִתְפַּקֵּד** *he blessed himself.* (-) is often found in the last syllable: as, **הִתְחַזַּק** *he strengthened himself.* **יִקַּפֵּר** *he shall be purified*, is partly of the *Niphal* and partly of the *Hithpahal* conjugations.

(a) **הִתְחַזְּקוּ**. Of this form are found two verbs of four letters: **הִתְחַזְּקוּ** *they delay*; and **הִתְחַזְּקוּ** *they roll themselves down.*

110. Participle **מְתַקַּר**. **מְתַקַּר** for **מְתַקַּר** *purifying himself.*

Of this form is **מְתַקַּר** *delaying*; a verb of four letters.

111. Future **אֶתְחַלֵּךְ**. With *ת* paragogic, **אֶתְחַלֵּךְ** *I will walk about.* With Metathesis of **ת**, **אֶשְׂמַר** *I will take care of myself.*

ON THE IRREGULAR VERBS.

112. Irregular verbs are either defective or quiescent. In defective verbs a letter is left out, which is compensated by *Dagesh-forte* as often as the form of the word allows it.

113. There are two classes of these verbs. The first consists of verbs whose first radical is נ, which is dropped and compensated by *Dagesh-forte* whenever it is marked with a quiescent (·). These verbs are called defective in פ נ ; i. e. in נ the first radical, פ being the first radical of the old example פָּעַל.

114. The second class consists of verbs whose second and third radicals being sonant letters are the same, which sometimes drop their second radical to avoid the repetition of the same letter, and have it compensated by *Dagesh-forte* in the third radical. These are called verbs doubling פ, i. e. doubling the second radical, or defective in the second radical.

115. Quiescent verbs have one or more of the quiescent letters אהו among their radicals, and in consequence of this do not follow the regular form. There are four classes of them.

The 1st class	}	consists of verbs which have	{	for their first radical which are	{	called quiescent in	{	פ	ו
. 2d .	}		{	. . . second	{		{	ע	ו
. 3d .	}		{	. . . third	{		{	ל	א
. 4th .	}		{	. . . fourth	{		{	ל	ה

Some verbs are both defective and quiescent, some doubly defective, and some doubly quiescent.

116. On the first class of defective verbs, i. e. verbs defective in פ נ, see second column in tables of verbs.

Observations.

117. *לָקַח* is conjugated in the same manner as verbs defective in פ נ.

118. Inf. *לָשֵׂט*. נ is dropped here and in the imperative, and not compensated by *Dagesh-forte*, which would have no effect at the beginning of a word. ת at the end is paragogic.

(a) If the third radical is a sonant ה, ח, or ע, the infinitive is written with (--) instead of (ֿ): as, *לְהִנָּח* to be splendid, from *נָח*; *לְפַח* to blow, from *פָּח*; *לְגַעַח* to touch, from *גָּעַח*: thus also *לְקַחַח* to receive, from *לָקַח*.

(b) From *לָתַן* he gave, comes the infinitive *לְתַתֵּן*; by syncope and contraction *לְתַת*; also with a paragogic ח instead of ת, *לְתַתְּחַח*. It is sometimes written regularly *לְתַתֵּן*, or *לְתַתְּחַח*. Many other verbs are regular in this form.

119. Imp. *לָשֵׂט*. Thus also *לָקַחַח* and *לָקַחַח* from *לָקַח*; from *לָתַן* comes *לְתַתְּחַח* and *לְתַתְּחַח*.

120. Fut. *לְשַׁטֵּן*. From *לָשֵׂט*; fut. *לְשַׁטֵּן*; *לָתַן* makes fut. *לְתַתְּחַח*. This verb in the fut. and imp. Kal has the Chaldaic termination in (ֿ).

NIPHAL.

121. Perf. *לָשַׁט*. When the second radical is a Guttural, the omission of the *Dagesh* is not compensated: as, *לָתַחַח* he received consolation. *לָתַחַח* from *לָתַח* is here regular.

122. Inf. *לְשַׁטֵּן*. *לְשַׁטֵּן* to be smitten, is irregular.

123. The conjugations *Pihel*, *Puhel*, and *Hithpahel*, are regular.

124. The irregularity in the conjugations *Hiphil* and *Hophal* consists in the first radical being omitted, and compensated by *Dagesh*, and the change of (ֿ) into (ֿ).

125. The second class of defective verbs which repeat the second radical, or are defective in the second radical.

In the conjugations which have not *Dagesh* for their characteristic, viz., *Kal*, *Niphal*, *Hiphil*, and *Hophal*, the second radical is dropped and compensated by *Dagesh-forte*, if the root is augmented at the end; and if there is a long vowel in the syllable before *Dagesh*, when the accent is removed from it, it is changed into the corresponding short vowel.

126. The characteristic letters of the above-named conjugations are marked with long vowels; viz., (◌) in fut. *Kal*; perf. and part., *Niphal*; infinitive, imper. and fut. *Hiphil*; (◌) in perf. and part. *Hiphil*; (◌) in the whole conjugation *Hophal*. (◌) and (◌) in the antepenult, or any syllable preceding it, are shortened into (◌) simple or compound, but (◌) remains unchanged.

127. The Chaldees compensate the loss of the second radical in the above-named conjugations by *Dagesh* in the first radical, and the Hebrews often imitate them.

128. See third column in tables of verbs.

Observations on Kal.

129. Verbs of the form קָבַב are very often regularly declined like קָקַב.

130. Imp. סִבַּב. אָרַב from אָרַב *he cursed*, is written without *Dagesh* on account of ר. When the accent is transferred to the last syllable, ו is shortened into (◌) ם; as, רָאִי and רָאִי, from רָאִן *he sung*.

131. Fut. אֶסִּבַּב. Sometimes, but seldom, with ו, because it is the characteristic of verbs quiescent in the second radical; as, יִשָּׂא *he will lay waste*; יִרְאֵן *he will sing*. אֶקַּב *I will curse*; אֶבְוֵן *I will wear*; יִקַּבּוּ *they shall bow*; are of the Chaldaic form.

NIPHAL.

132. Perf. נָפַס. Sometimes, but seldom, ends in (י) or (י־): as, נָפַל from גָּלַל *he rolled*; נָמַס *it was melted*. נָחַר *it is dried up*, for נָחַר, is of the Chaldaic form.

133. Part. נָפַס. Sometimes ends in (י־): as, נָמַס *melting*. נָאָרִים *cursed*, Chaldaic for נָאָרִים.

134. Inf. הִפֵּס. Sometimes ends in (י־); as, הִמַּס *to be melted*.

Fut. הִפֵּס. (י־) is sometimes changed into (י), both in this mood and the imperative.

PIHEL AND PUHAL.

135. These conjugations, which admit *Dagesh*, are often regular.

Sometimes to avoid the repetition of similar letters, the short vowel under the first radical, and *Dagesh* in the second, are changed into (י); and sometimes the first radical is repeated between the second and third, and a verb of four letters is formed, which is conjugated regularly.

HIPHIL.

136. Perf. הִקַּס. The last (י־) is sometimes changed into (י) in this and the other tenses; as, הִקַּל *he made light*.

137. Fut. יִפֵּס. יִפֵּס and יִפְּרוּ, for יִפְּרוּ *and they scattered*, are of the Chaldaic form.

HOPHAL.

138. Perf. הִפֵּס. הִפֵּס is sometimes changed into (י) through the whole conjugation; as, הִפֵּס *surrounded*.

139. *Hithpahal* follows the form of *Pihel*.

140. First class of quiescent verbs which have י for their first radical.

These, when they are irregular, either cast away י, or change it into ו, or express it in a quiescent form.

141. Eight verbs, יָצַק, יָצַר, יָצַת, יָקַח, יָנַח, יָצַב, יָצַג, יָצַע, are excepted, which in certain tenses cast away י, and compensate it by *Dagesh*, after the manner of verbs defective in the first radical.

142. See fourth column of tables of verbs.

Observations on Kal.

143. Inf. יָשַׁב. (-) is used for (·) when the second radical is guttural; as, יָדַע *to know*.

These verbs are often regular; as, יָשַׁב *to remain*; יָלַח *to bring forth*.

144. Imp. יָשַׁב. Seldom ends in (-); as, יָתַב *give thou*, which is improper, as (-) is peculiar to the first class of defective verbs; יָרַד *descend*, has the paragogic ה.

145. Fut. יָשַׁב. With a paragogic ה, (-) is changed into (·); as, יָשַׁבְהָ *and I will sit*.

(a) י is once expressed after (·); as, יָשַׁלְכָהּ *I will walk*; in other places where it is expressed, it is quiescent after (·), and (-) is in the last syllable: as, יָשַׁן *I will sleep*. Sometimes י is dropped; as, יָרַם *he will be warm*.

(b) יָרַם from יָרַם *he was able*, is irregular.

(c) יָשַׁק *I will pour out*; יָשַׁרְךָ *and thou shalt be on fire*, are of the defective form.

NIPHAL.

146. The irregularity in this conjugation is the change of י into ו, which in the perfect and participle is quiescent in ו, and in the other tenses is sonant, on account of the *Dagesh* inserted. The quiescent ו is not always expressed.

147. *נִלְדָּד* is of the compound form of *Niphal* and *Puhal*.

148. Fut. *אֶנְשָׁב*. The formative *מ* is sometimes pointed with (·); as, *אֶנְשָׁב* *I shall be distressed*.

149. The conjugations *Pihel* and *Puhal* are regular: as, *יָשַׁב* *he placed*.

HIPHIL AND HOPHAL.

150. The irregularity in these conjugations is the change of *י* into *ו*, which in *Hiphil* is quiescent in *י*, in *Hophal* in *ו*. The *ו* quiescent in *י* is not always expressed. Some verbs retain their first radical in *Hiphil*, quiescent in (·); as, *הָיִיב* *he did good*.

The *י* of long *Chirek* is often dropped.

151. Perf. *הוֹשִׁיב*. *הָקִיחַ* *he caused to remain*, is of the defective form.

152. Imp. *הוֹשֵׁב*. Long *Chirek* is always used before a paragogic *ה*: as, *הוֹשִׁיעָה* *preserve thou*; *הַלִּיכֵי* *lead off*, retains *י*.

153. Fut. *אוֹשִׁיב*. *יְהוֹשִׁיעַ* *he will preserve*, with the characteristic *ה*, the more common Chaldaic form.

(a) This tense often ends in (·); as, *הוֹרֵד* *thou wilt bring down*. *יִנְחַל* *he will leave*; *וַיָּצַב* *and he will erect*; are of the defective form.

HOPHAL.

154. Perf. *הוֹשִׁיבָה*. *וְהוֹקִיחָה* *and it shall be placed*; is of the defective form, and of a form partly active and partly passive.

155. Part. *מוֹשֵׁב*. *מֵצֵב* *erected*, is defective.

F. *מוֹשִׁבָה*. *מֵדָעָה* *made known*, ends in *ה* with (·).

HITHPAHEL.

156. Verbs of this conjugation are regularly inflected, except those which change *י* into the consonant *ו*: as,

הִתְנַסֵּךְ from יָסַד *he instructed.*

הִתְנַדַּע from יָדַע *he knew.*

הִתְנַכַּח from יָכַח *he smote.*

157. On the second class of quiescent verbs; or verbs quiescent in ע ו.

The irregularity of verbs of this class consists in the second radical ו being always either quiescent or omitted.

The vowel-points of the characteristic letters in *Kal*, *Niphal*, *Hiphil*, and *Hophal*, are the same as in verbs defective in the second radical.

In verbs whose third radical is ה, ו, and י retain their consonantal power; as, קָנָה *he expected*; הָיָה *he was*: also in a few others; as, נָפַע *he expired*; אָיַב *he was hostile*.

158. See fifth column in tables of verbs.

Observations on Kal.

159. Perf. קָם. The termination is often in (·) and (י) as in regular verbs; as, מָתָה *he died*; בּוֹשָׁה *he blushed*.

(·) remains in the third persons, י in all the persons.

160. Part. קָם. Some end in (·); as, צָר *watching*; לְנִים *tarrying*: some in י; as, אוֹר *shining*.

F. קָמָה. This has the accent on the last syllable to distinguish it from the third fem. sing. of the perfect.

161. Inf. קָם. Sometimes with י; as, קוּם.

162. Imp. קָם. שִׁבְחָה *return*, with ה paragogic; מוֹלֵל *circumcise*, with י.

163. Fut. אָקוּם. With paragogic ה, אֶרְבֶּה *and he shall be exalted*, with י; אֶבְוֹשׁ *I will blush*: as if partly from בּוֹשָׁה and partly from יָבֵשׁ.

NIPHAL.

164. Perf. נִקְמָתָה. The first י is changed into ו, that י may not occur in two consecutive syllables.

165. Part. **בָּקוּם**. **הַנְּצָר** *besieged*, with א.
 F. **בְּפוּצָה**. Or in **ת**; as, **בְּפוּצָה** *scattered*.

PIHEL AND PUHAL.

166. The irregularity in these conjugations consists in their doubling the third radical to compensate the characteristic *Dagesh*, which should be inserted in their second radical, which is a quiescent ו; as, **קוּם**.

(a) The form is the same as that of verbs defective in the second radical.

(b) Verbs of four letters are formed in this conjugation by omitting the second radical, and repeating the first and third: as, **פָּלַל** from **פָּלַל**.

(c) Some are conjugated regularly: as, **קָם** from **קָם**; **חָיב** from **חָיב**.

HIPHIL AND HOPHAL.

167. In these conjugations the second radical is dropped, and (·) is used in *Hiphil* instead of (·).

168. Perf. **הָקִים**. There is another form of the perfect.

fem.	masc.	
הָקִימָהּ	הָקִים	3 pers.
הָקִימְתִּי	הָקִימְתָּ	2 .
	הָקִימְתִּי	1 .
	הָקִימוּ	3 .
הָקִימְתֶּנּוּ	הָקִימְתֶּם	2 .
	הָקִימוּ	1 .

169. Part. **מְקִים**. With (·), **מְפַר** *rendering void*; **מְסִית** *inciting*, **מְלִיכִים** *murmuring*, are of a different form.

170. Imp. **הָקֵם**. The characteristic ה is often omitted: as, **שִׁים** *place thou*.

171. Fut. **מְקִים**. Often in (·): as, **תָּשִׁב** *thou wilt bring back*; **וְתִצֵּד** *she testified*, **יִסִּית** *he will incite*, are of the same irregular form as the participles.

172. Perf. הִקָּם. הִקָּם is irregular.

HITHPAHEL.

173. This conjugation is just like *Pihel*.

174. הִתְצַדֵּק for הִצַּדֵּק, is of the form הִתְקַדְּמָה. See above, s. 166. c.

175. The third class of quiescent verbs, or verbs quiescent in ל מ.

In these verbs מ is generally quiescent in a long vowel.

In this class are many verbs which are also defective or quiescent in their first and second radicals : as, נָשָׂא *he bore* ; יָצָא *he went out* ; בָּוֵא *to come*. All these follow the irregularities of their own class.

176. See sixth column in tables of verbs.

Observations on Kal.

177. Perf. מָצָא. A few end in (-), and retain it in the first and second persons : as, מָלַאתִי.

בָּוֵא, and other verbs of the same form are thus declined,

fem.	masc.
מָצָאתִי	מָצָאתָ
מָצָאתְךָ	מָצָאתְךָ
מָצָאתִי	מָצָאתִי

178. Part. מוֹצֵא. (◌) is sometimes in the termination : as, הִטָּא.

Fem. מוֹצֵאת. Also מוֹצֵאת and מוֹצֵאת for מוֹצֵאת.

The participle of בָּוֵא is בָּא, pl. בָּאִים.

179. Perf. part. מְצַדֵּק. מְצַדֵּק *lightened*, is for מְצַדֵּק.

180. Inf. מְצַדֵּק. מְצַדֵּק and מְצַדֵּק from מְצַדֵּק, מְצַדֵּק from מְצַדֵּק and מְצַדֵּק, are from verbs doubly irregular.

181. Imp. מְצַדֵּק. מְצַדֵּק from מְצַדֵּק, מְצַדֵּק from מְצַדֵּק, and מְצַדֵּק from מְצַדֵּק, are doubly irregular.

182. Fut. אֶמְצֵא . הִשָּׂא מִשָּׂא from נָשָׂא , אִירָא from יָרָא , אֶצַּא from יָצַא , אֶבּוֹא from בּוֹא , are doubly irregular.

NIPHAL.

183. Perf. נִמְצָא . נָשָׂא for נִשָּׂא .

184. Perf. נִמְצָאָה . The Chaldaic termination is in ת : as, נִמְצָאָה *it was wonderful*.

185. Perf. נִמְצָאתִי . נִמְצָאתִי is from פָּלַא *he wondered*, נ being changed into י .

186. Part. נִמְצָא . From יָרָא *he feared*, is נוֹרָא .

187. Fut. אֶמְצָא . From יָרָא is formed אֶנְרָא , אֶנְרָא .

PIHEL.

188. Perf. מִצָּא . Some end in (ר) : as, מִלָּא *he filled*.

PUHAL.

189. Very few verbs are in use in this conjugation.

HIPHIL.

190. Perf. הִמְצִיא . הִשָּׂא from נָשָׂא *he lent*.

191. Perf. הוֹצִיא from יָצַא , הִקְבִּיא from בּוֹא .

192. Part. מִמְצִיא . מוֹצִיא from יָצַא , מִקְבִּיא from בּוֹא .

HOPHAL.

193. Very few are used in this conjugation.

194. Perf. בּוֹא makes הוֹבִיא , יָצַא makes הוֹצִיא .

HITHPAHEL.

195. Perf. הִטְמָאָה is from טָמַא *he was impure* ;

196. Perf. הִזְבָּאָה is from זָבַא *he shewed* ;

ת being omitted and compensated by *Dagesh*.

197. The fourth class of quiescent verbs, or verbs quiescent in ל ה .

In this class ה is sometimes quiescent, sometimes it is dropped, and sometimes changed into another letter.

198. Almost every tense has a peculiar termination, differing from the regular one.

The third singular of the perfect in all conjugations ends in (ו).

The participles, except *Pahul* in *Kal*, end in (ו).

The infinitive in (י), or ור; the imperative in (ו); the future in (ו).

In the imperative of all the conjugations, except *Kal* and *Niphal*, and in the future of all, apocope very often takes place.

199. Verbs of this class often imitate the form of verbs quiescent in ל א.

Four verbs of this class are regular, and therefore have *Mappik* in ה; גבַחַ *he excelled*; יָבַחַ *he desired*; נָבַחַ *it was splendid*; תָּבַחַ *he admired*.

200. There are many verbs in this class whose first radical is י or נ; which retain the irregularities of their own class.

201. See seventh column in tables of verbs.

Observations on Kal.

202. Perf. גָּלְתָּהּ. The third radical ה is changed into ת, to facilitate the pronunciation. Sometimes י occurs instead of ת: as, הִקְטִיחַ *she trusted*; נָטְטוּ *they turned aside*.

203. עָשָׂתָּהּ *she made*, and הִתְרַאֲתָהּ *she met*, have the Chaldaic termination.

גָּלַחַ has the accent on the last syllable, to distinguish it from קָמַחַ, where the accent is on the penult.

204. Imp. גְּלֹחַ. בְּעִי *seek ye*, אָתֵי *come ye*, have י instead of ה.

205. Fut. אָנְלַח. If נ is the first radical it is compensated by *Dagesh*: as, אָנְטַח from נָטַח.

יָנְלוּ. יָנְלוּ *they are tranquil*, changes ח into י.

206. The different forms of apocope in this tense are—

1st. יָנְלַח for יָנְלַח; but יָנְחוּ for יָנְחוּ on account of the Guttural.

2d. יָנְטַח for יָנְטַח; where the formative י takes (·) on account of ר.

3d. יָנְדַח for יָנְדַח, where the second radical is one of the *בגדכפת* letters.

4th. In the verbs חָנַח, חָנַח, חָנַח is used for חָנַח; יָנְחוּ for יָנְחוּ, &c.

5th. חָנַח for חָנַח, יָנְחוּ for יָנְחוּ, which form is peculiar to verbs whose first radical is נ, which only retain one radical.

NIPHAL.

207. Perf. נִנְלַח. נִנְעָשָׂה on account of the Guttural has (·) instead of (·). נִנְקָה *he was innocent*, for נִנְקָה, compensates נ by *Dagesh*.

208. נִנְלִיחַ. (·) is also used in the penultimate of this person, and in the first person singular and plural.

209. Fut. אָנְלַח. אָנְעָה *I will be heard*, changes (·) into (·) on account of the Guttural ע.

210. When apocope occurs in this tense, only ח and its preceding vowel is removed: as, אָנְעָה for אָנְעָה.

PIHEL.

211. Perf. נִנְלִיחַ. (·) is also found in the penult: as, נִנְלִיחַ.

212. Imp. נִלַח. By apocope נִלַח; נִלַח is irregular.

213. Fut. **אֶגְלֶה**. By apocope **אֶגַל**, and so in the other persons.

PUHAL.

214. Perf. **גָּלָה**. In **חָרָה** *he was conceived*, *Dagesh* is compensated by *ı*.

גָּלוּ *they are finished*, and **בָּסְפוּ** *they are concealed*, change (־) into (־) *ע*.

HIPHIL.

215. Perf. **הִגִּילָה**. Sometimes with (־): as, **הִגִּילָה**.

הִזְקָה *he sprinkled*, **הִזְקָה** *he smote*, are formed from **זָקַח**, **נָכַח**; **הוֹזָה** *he made sorry*, **הוֹזָה** *he oppressed*, **הוֹרָה** *he taught*, are formed from **זָחַח**, **זָחַח**, **זָחַח**.

הִגְלִיחַ. **הִרְצָחָה** *she rested*, **הִלְאָחָה** *she wearied*, have the Chaldaic termination.

הִגְלִיחַ. Sometimes (־) is found in the penult: as, **הִגְלִיחַ**.

216. Imp. **הִגִּילָה**. **הִרְפָּחָה** *desist*, by apocope, for **הִרְפָּחָה**; **הִרְפָּחָה** *raise up*, with (־) on account of the Guttural: **הִרְפָּחָה** *smite*, from **רָפַח**, and by apocope **הִרְפָּחָה**.

217. Fut. **אֶגְלֶה**. **אֶמְטָה** *I will extend*, from **מָטָה**.

אֶמְצָה *I will celebrate*, from **מָצָה**; of which **מְצָה** is the Chaldaic form.

אֶפְרָה *he shall make fruitful*, by apocope for **אֶפְרָה**.

אֶפְרָה with (־) on account of the Guttural.

אֶפְרָה with (־) as in *Kal*.

אֶפְרָה for **אֶפְרָה**, **אֶפְרָה** for **אֶפְרָה**.

HOPHAL.

218. Perf. **הִזְקָה**. **הִזְקָה** is formed from **זָקַח**.

HITHPAHEL.

219. Perf. **הִזְקָה**. **הִזְקָה** is formed from **זָקַח**.

הִשְׁתַּחֲוָה is for הִשְׁתַּחֲוָה *he bowed himself*. The ה and ש being transposed, s. 108. c. The third radical ה being repeated, and the first ה changed into ו.

(a) In the future tense occurs יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה by apocope for יִשְׁתַּחֲוֶה; and יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה.

220. Imp. הִתְנַלֵּחַ. הִתְנַלֵּחַ by apocope for הִתְנַלֵּחַ *feign thyself ill*.

221. Fut. אֶתְנַלֵּחַ. אֶתְנַלֵּחַ by syncope for אֶתְנַלֵּחַ *I will make myself equal*.

VERBS WITH PRONOUNS AFFIXED.

222. Pronouns following verbs and governed by them, are united with them so as to form one word. This is done by taking parts or fragments of the pronouns with a proper vowel of union, and altering the form of the verb (when necessary) so as to receive it. The following table exhibits the forms of the pronouns affixed to (1) verbs ending in a vowel in all moods and tenses; (2) to verbs ending in a consonant, in the perfect; (3) in the future and imperative; and (4) to verbs ending in an epenthetic *Nun*.

223.

	I.—P. and F.	II.—Perfect.	III.—Fut. and Imp.
אני <i>I, c.,</i>	כי	כי, in pause כי	כי
אתה <i>thou, m.</i>	ה, קה	ה, in pause ה, ה	ה, &c., קה
את <i>thou, f.</i>	ה, כי	ה, ה, ה	ה, ה, כי
הוא <i>he</i>	הו, ו	הו, ו	הו, ו
היא <i>she</i>	הי	הי, הי	הי
אנחנו <i>we, c.,</i>	נה	נה	נה
אתם <i>ye, m.,</i>	כם	כם	כם
אתן <i>ye, f.,</i>	כן	כן	כן
הם <i>they, m.,</i>	ם, poet. מו	ם, ם, poet. מו	ם, ם, poet. מו
הן <i>they, f.,</i>	ן	ן, ן	ן

IV.—Future with Epenthetic Nun.

Sing. 1 כי, כי, for כי &c. Sing. 3 m. נה for נה, also נו
 2 m. ה, ה, for ה &c. 3 f. נה for נה

224. EXAMPLE OF A VERB WITH AFFIXES.

PRETER.

Feminine.	Masculine.	Feminine.
פָּקְדָה <i>her.</i>	פָּקְדוֹ } <i>him.</i>	פָּקְדָה <i>thee.</i>
פָּקְדוֹ <i>them.</i>	פָּקְדוֹ <i>them.</i>	פָּקְדָו <i>you.</i>
פָּקְדָה <i>her.</i>	פָּקְדָה } <i>him.</i>	פָּקְדָה <i>thee.</i>
פָּקְדָו <i>them.</i>	פָּקְדָם <i>them.</i>	פָּקְדָו <i>you.</i>
פָּקְדָה <i>her.</i>	פָּקְדָה } <i>him.</i>	
פָּקְדָו <i>them.</i>	פָּקְדָם <i>them.</i>	
פָּקְדָה <i>her.</i>	פָּקְדָה } <i>him.</i>	
פָּקְדָו <i>them.</i>	פָּקְדָם <i>them.</i>	
	פָּקְדָה } <i>him.</i>	פָּקְדָה <i>thee.</i>
	פָּקְדָה } <i>him.</i>	פָּקְדָו <i>you.</i>
		פָּקְדָה <i>thee.</i>
		פָּקְדָו <i>you.</i>
פָּקְדָה <i>her.</i>	פָּקְדָה <i>him.</i>	
פָּקְדָו <i>them.</i>	פָּקְדָם <i>them.</i>	
פָּקְדָה <i>her.</i>	פָּקְדָה <i>him.</i>	
פָּקְדָו <i>them.</i>	פָּקְדָם <i>them.</i>	
פָּקְדָה <i>her.</i>	פָּקְדָה <i>him.</i>	פָּקְדָה <i>thee.</i>
פָּקְדָו <i>them.</i>	פָּקְדָם <i>them.</i>	פָּקְדָו <i>you.</i>

IMPERATIVE.

פָּקְדָה } <i>her.</i>	פָּקְדוֹ } <i>him.</i>	
פָּקְדָה } <i>her.</i>	פָּקְדָה } <i>him.</i>	
פָּקְדָו } <i>them.</i>	פָּקְדָו } <i>them.</i>	
פָּקְדָה <i>her.</i>	פָּקְדָה <i>him.</i>	
פָּקְדָו <i>them.</i>	פָּקְדָם <i>them.</i>	
פָּקְדָה <i>her.</i>	פָּקְדָה <i>him.</i>	
פָּקְדָו <i>them.</i>	פָּקְדָם <i>them.</i>	

FUTURE.

יִפְקְדָה } <i>her.</i>	יִפְקְדוֹ } <i>him.</i>	יִפְקְדָה <i>thee.</i>
יִפְקְדָה } <i>her.</i>	יִפְקְדָה } <i>him.</i>	
יִפְקְדָו } <i>them.</i>	יִפְקְדָו } <i>them.</i>	יִפְקְדָו <i>you.</i>
יִפְקְדָו } <i>them.</i>	יִפְקְדָו } <i>them.</i>	
תִּפְקְדָה <i>her.</i>	תִּפְקְדָה <i>him.</i>	
תִּפְקְדָו <i>them.</i>	תִּפְקְדָם <i>them.</i>	
יִפְקְדָה <i>her.</i>	יִפְקְדָה <i>him.</i>	יִפְקְדָה <i>thee.</i>
יִפְקְדָו <i>them.</i>	יִפְקְדָם <i>them.</i>	יִפְקְדָו <i>you.</i>

EXAMPLE OF A VERB WITH AFFIXES.

PRETER.

Masculine.	Common.	
פָּקַדְתָּ } <i>thee.</i>	פָּקַדְנִי <i>me.</i>	} פָּקַד <i>he visited.</i>
פָּקַדְתָּ } <i>you.</i>	פָּקַדְנוּ <i>us.</i>	
פָּקַדְתְּ <i>thee.</i>	פָּקַדְתִּנִּי <i>me.</i>	} פָּקַדְתָּ <i>she visited.</i>
פָּקַדְתְּ <i>you.</i>	פָּקַדְתֶּנּוּ <i>us.</i>	
	פָּקַדְתָּנִי <i>me.</i>	} פָּקַדְתָּ <i>thou, m.</i>
	פָּקַדְתֶּנּוּ <i>us.</i>	
	פָּקַדְתִּי <i>me.</i>	} פָּקַדְתְּ <i>thou, f.</i>
	פָּקַדְתֶּינִי <i>us.</i>	
פָּקַדְתִּי <i>thee.</i>		} פָּקַדְתִּי <i>I.</i>
פָּקַדְתֶּיכֶם <i>you.</i>		
פָּקַדְתְּ <i>thee.</i>	פָּקַדְנִי <i>me.</i>	} פָּקַדְתְּ <i>they.</i>
פָּקַדְתְּ <i>you.</i>	פָּקַדְנוּ <i>us.</i>	
	פָּקַדְתִּנִּי <i>me.</i>	} פָּקַדְתֶּם <i>ye, m.</i>
	פָּקַדְתֶּנּוּ <i>us.</i>	
		} פָּקַדְתֶּן <i>ye, f.</i>
פָּקַדְתִּי <i>thee.</i>		} פָּקַדְתִּי <i>we.</i>
פָּקַדְתֶּיכֶם <i>you.</i>		

IMPERATIVE.

	פָּקַדְנִי <i>me.</i>	} פָּקַד <i>thou, m.</i>
	פָּקַדְנוּ <i>us.</i>	
	פָּקַדְנִי <i>me.</i>	} פָּקַדְתִּי <i>thou, f.</i>
	פָּקַדְנוּ <i>us.</i>	
	פָּקַדְנִי <i>me.</i>	} פָּקַדְתֶּם <i>ye, m.</i>
	פָּקַדְנוּ <i>us.</i>	
		} פָּקַדְתֶּן <i>ye, f.</i>

FUTURE.

יִפְקַדְתָּ } <i>thee.</i>	יִפְקַדְנִי } <i>me.</i>	} יִפְקַד <i>he shall vis.</i>
יִפְקַדְתָּ } <i>you.</i>	יִפְקַדְנִי } <i>me.</i>	
	יִפְקַדְנוּ <i>us.</i>	} יִפְקַדְתָּ <i>she, thou, m.</i>
	יִפְקַדְנִי <i>me.</i>	} יִפְקַדְתְּ <i>I.</i>
	יִפְקַדְתֶּנּוּ <i>us.</i>	
		} יִפְקַדְתֶּם <i>we.</i>
	יִפְקַדְנִי <i>me.</i>	} יִפְקַדְתְּ <i>thou, f.</i>
	יִפְקַדְתֶּנּוּ <i>us.</i>	
		} יִפְקַדְתִּי <i>they, m.</i>
	יִפְקַדְנִי <i>me.</i>	} יִפְקַדְתֶּם <i>ye, m.</i>
	יִפְקַדְתֶּנּוּ <i>us.</i>	
		} יִפְקַדְתֶּן <i>ye, f.</i>
יִפְקַדְתִּי <i>thee.</i>		} יִפְקַדְתִּי <i>they, f.</i>
יִפְקַדְתֶּיכֶם <i>you.</i>		

EXAMPLE OF A VERB WITH AFFIXES—*continued.*

INFINITIVE.

Feminine.	Masculine.	Feminine.
פקדתי } פקדתי } <i>her.</i> פקדתי } פקדתי } <i>them.</i> פקדתי }	פקדו } <i>him.</i> פקדו } פקדו } <i>them.</i> פקדו }	פקדתי <i>thee.</i> פקדתי } <i>you.</i> פקדתי }

OBSERVATIONS ON VERBS WITH AFFIXES.

225. Perf. 3 sing. (◌) under the first radical is changed into (:) through the whole of the perfect; (◌) in the third persons is changed into (◌) except before קָם and קָן.

(a) (◌) remains under the second radical: as, אָהַבְתִּי *he loved him.*

(b) (◌) remains after the second radical, unless followed by (:), when it is changed to (◌) ם.

(c) In *Pihel* (◌) is changed into (:): as, אָהַבְתָּ; which before another (:) is changed into (◌) or (◌).

(d) Verbs defective in the second radical, in *Hiphil* change the first (◌) into (:), the second (◌) into (◌) and *Dagesh*: as, אָהַבְתֵּנוּ *he made us keep silence.*

(e) Verbs quiescent in the second radical always retain (◌): as, אָהַבְתִּי, אָהַבְתֵּי, אָהַבְתֵּם.

(f) Verbs quiescent in ם, the third radical, retain the last (◌): as, אָהַבְתִּי.

(g) Verbs quiescent in ה, the third radical, not only in this person of the perfect, but wherever they end in ה and receive the affix, cast away their ה: as, אָהַבְתֵּךְ *he made him,* for אָהַבְתֵּךְ.

EXAMPLE OF A VERB WITH AFFIXES—*continued.*

INFINITIVE.

Masculine.	Common.	
<p> $\left. \begin{array}{l} \text{פָּקֹדָה} \\ \text{פָּקֹדֶה} \end{array} \right\} \textit{thee.}$ </p>	<p> $\left. \begin{array}{l} \text{פָּקֹדֵי} \\ \text{פָּקֹדֵי} \end{array} \right\} \textit{me.}$ </p>	<p> $\left. \begin{array}{l} \\ \\ \end{array} \right\} \text{פָּקֹד}$ </p>
<p> $\left. \begin{array}{l} \text{פָּקֹדְכֶם} \\ \text{פָּקֹדְכֶם} \end{array} \right\} \textit{you.}$ </p>	<p> $\text{פָּקֹדְנוּ} \textit{ us.}$ </p>	

226. Perf. 3 fem. sing. פָּקְדָה. Here (:) under the second radical is changed into (·); and the termination הַ is changed into הַ, and before ם and ן into הַ.

(a) When (·) occurs under the second radical, it is restored: as, אָהַבְתָּהּ *she loved him.*

(b) Verbs quiescent in the second radical here retain (·) under the first: as, אָהַבְתָּהּ.

227. Perf. 2 masc. sing. The second person does not take the affixes of the second person, as the signification would be reciprocal. (י) in the last syllable is changed into (·) ם.

228. Perf. 2 fem. sing. (י) a fragment of the pronoun אַתְּ *thou*, is added to the verb before the affix, as a mark of the feminine form of the verb. It is also sometimes added to verbs without the affix: as, אָתְּתָתִי *thou gavest.*

(a) This (י) is often dropped: as, אָתְּתָתִי *thou hast deceived me.*

(b) (י) is changed into (·) ם.

229. Perf. 1 sing. com. The form in this person is the same as in the preceding. The affixes of the first person are not used.

230. Perf. 3 plur. com. (ֿ) is used under the second radical, or (ֿ) in verbs of that form.

(a) Verbs quiescent in ה the third radical, retain (ֿ) under the first; as, עָשׂוּ they made me.

231. Perfect 2 and 1 plur. (י) is shortened into (ֿ) ם.

232. Pres. part. פִּנְקָד. (ֿ) is changed into (:), which, on account of the following (:), is changed into a short vowel before the affixes, ה, בָּהֶם, בָּהֶן : as, אֲהַבְתָּךְ loving thee.

(a) Verbs quiescent in the second radical, retain (ֿ) as in the perfect.

(b) Verbs quiescent in ה the third radical, reject it with the preceding (ֿ); בִּזְרָוֵי despising him.

233. Pres. part. fem. פִּנְקָדִית. The form פִּנְקָדִית does not receive the affixes.

234. Inf. פִּקְדוּ. (י) is shortened into (ֿ) ם, and the vowels are then transposed.

(a) If the second radical is a Guttural, it takes (ֿ) instead of (:): as, בָּחַרְתִּי to choose me.

(b) פִּקְדוֹת is derived from the absolute form פִּקְדוּ.

(c) The paragogic form of the infinitive פִּקְדוּ also takes the affixes: as, בָּקְרָבָם in their approaching; in which case ה is changed into ח.

(d) When the form פִּקְדוּ is used, (ֿ) is changed into (:), and the first (ֿ) into (ֿ), or (ֿ) or (ֿ) before or under a Guttural: as, לְרַעְמוֹ to rouse him.

(e) In *Niphal* and *Pihel*, (ֿ) is changed into (:).

(f) In *Hiphil*, the form with (ֿ) always receives the affixes: as, חִקְרֵיבֹו.

(g) Verbs defective in ה the first radical, change the first (ֿ) into (ֿ), the second (ֿ) into (:): as, אֲשַׁר from אָשַׁר.

(h) Verbs defective in the second radical change (י)

into (·) and *Dagesh*: in *Hiphil*, they change (·) under the characteristic ׀ into (·-), and the final (·) into (·) and *Dagesh*: as, הַחֲלִים from חָחַל : (-) under ח is instead of (·-) before the Guttural. s. 15.

(i) Verbs quiescent in י the first radical, follow the rules for verbs defective in the first radical.

(k) Verbs quiescent in ם the third radical, follow the rules for regular verbs.

(l) Verbs quiescent in ׀ the third radical, receive the affixes in the form גְּלוֹת.

235. Imp. 2 masc. sing. This person follows the form of the infinitive. The affixes ׁ and ׃ are written with (·-) instead of (·).

(a) The form פָּקֹד changes (·-) into (·).

236. Future 1 sing. c. ; 3 sing. m. and f. ; 1 plur. c. All these persons take the affixes in the same manner.

(a) (י) and (·) in the last syllable are changed into (:): as, תֹּאכֵל thou shalt eat it, from תֹּאכַל : and before the affixes ׀, ׁ, and ׃, this (·) is changed into (·) ם, which corresponds with the original (י): as, תִּשְׂמֹר he shall guard thee, from תִּשְׁמֹר.

(b) (·) is changed as in the imperative.

(c) In *Pihel* (·) is shortened into (:), which before the affixes ׀, ׁ, ׃, is changed into (·) corresponding with the original (·): as, תִּשְׂמַר he shall sing to thee, from תִּשְׁמַר.

237. Future 2 sing. f. ; 2 and 3 m. plur. These persons undergo no change when (י) follows the second radical; but when (·) follows the second radical, it is restored in these persons before the affixes, and is then changed into (·).

238. Fut. 3 f. plur. תִּשְׂמְרוּ receives the affixes instead of תִּשְׁמְרוּ.

OF ADVERBS.

239. The Adverbs of the Hebrew language may be reduced into the following classes :—

I. Of Place.

אֵי, אֵיפּוֹ, אֵיפּוֹה, אֵינָה, אֵי
אֵנָה *where*, or *in what place*.

מֵאֵינָה *from whence*.

פֹּה, פֹּא *here, hither*.

מִפֹּה, מִפּוֹ *hence, thence*,
from thence.

הֵנָּה *hither*.

שָׁם *there*.

מִשָּׁם *thence*.

מִבֵּית, בֵּית, מִבֵּית *within*.

דַּוְּץ *without*.

מֵעֵלָה *above*.

מֵלְמַעְלָה, מֵעַל *from above*.

מִתַּחַת, מֵתַּחַת *from beneath*.

מֵאַחֲרָיִךְ, מֵאַחֲרָיִךְ *behind*.

פְּנִים *before*.

מִבְּיָמָה *within, &c.*

II. Of Time.

מָתַי *when ?*

עַדְמָה *until which time*,
or *in the mean time*.

עַדְמָן *till what time, how*
long.

עַתָּה *now*.

מָחָר *to-morrow*.

יּוֹמָם *daily*.

מֶחֱמוֹל, מֶחֱמוֹל *yesterday*.

שְׁלֹשָׁה יָמִים *three days ago*.

מִלְּפָנֶיךָ, מִלְּפָנֶיךָ *before this*
time.

מִקְדָּם, מִקְדָּם *formerly*.

תָּמִיד *continually*.

עוֹלָם, עוֹלָם *eternally*,
always.

עַדְמָה *until*.

מִתְּנַחֵם *when*.

מִקְדָּם *before that*.

בְּרֵעַ, בְּרֵעַ *suddenly*.

מְהֵרָה, מְהֵרָה *quickly*.

אָז, אָז *then*.

אַחֲרָיִךְ, אַחֲרָיִךְ *after, after-*
wards.

בְּקֵדָה *formerly*.

עַדְמָן *hitherto*.

בְּנֵי אַחֲרָיִךְ *afterwards*.

בְּנֵי אַחֲרָיִךְ *then, at length, &c.*

III. Of Interrogation.

אִם *if, why*.

הֲאִם *why, indeed*.

אִם כֵּן, אִם כֵּן *not, if not, whether*.

כִּי, כִּי, אִיךָ, אִיךָ *how*.

מֵדָּעָה *wherefore*.

לָמָּה *why.*

כַּמָּוֶלֶת *how often.*

IV. Of Affirmation.

כֵּן *so, thus.*

אֱמִיתִי *verily, truly.*

אִתּוֹ *altogether.*

אִמְרָתוֹ, אִמְרָתוֹ *of a truth, certainly.*

V. Of Negation.

לֹא *not.*

בְּלֹא *not, by no means.*

בְּלֹא־יָדָי, בְּלֹא־יָדָי *not.*

אֵל *lest.*

כִּי־אֵל *lest by chance.*

אֵין, אֵין *not.*

VI. Of Doubt.

אִי־אֵלֶי *perhaps, peradventure, possibly, perchance.*

VII. Of Manner or Quality.

רִיקָא *ineffectually.*

שְׁוֵא *in vain.*

רַקָּא *undeservedly.*

Adverbs of this Class are more numerous than any other.

VIII. Of Number.

יחד, יחדו *together, at the same time, equally.*

IX. Of Separation or Exclusion.

לְבַד *by himself, separately.*

רק, רק *only.*

בְּלִצְדֵי *besides.*

X. Of Quantity.

יֹחֵר *more, rather.*

מְאֹד *exceedingly.*

רַב, רַבָּה, רַבָּה *much, sufficiently.*

אֵת־כִּי *as much more, or less.*

אֵת *light, slowly.*

מְעַט *little.*

מְעַט מְעַט *very little.*

מְעַט בְּמְעַט *almost, in a manner.*

כְּאֵין *nearly.*

XI. Of Comparison.

כֵּן, כֵּן *thus, as.*

כְּמוֹ-כֵּן *like as.*

כְּמוֹ *as.*

כְּכֹחַ *such as, in this manner.*

XII. Of Number.

אֶחָד *at once.*

שְׁנֵיתָא *secondly.*

שְׁלִישִׁיתָא *thirdly.*

רְבִיעִיתָא *fourthly.*

240. There are also two inseparable adverbs, which are always prefixed to words : כ that of comparison, *like as* ; and ה that of admiration or interrogation.

כ *as, &c.* always has (:) ; e. g. כּוּסִים *like the horse* ; but before another (:) it is changed into (·) ; as, עֵדְכִי *like my word* : before a compound (:) it has a short vowel corresponding to the Guttural ; as, בְּאֵמֶת *like truth* : when before nouns, it causes ה to be omitted, and receives its vowel ; as, בְּשֵׁמֶן for בְּהֵשֶׁמֶן .

241. The interrogative ה *wherefore*, generally has (·) ; as, הַבֵּת *wherefore my daughter* : before a Guttural, or before another (:), it receives (-) ; as, הָאֵם *why* ? הַזְנוּיָה *why as a harlot* ? Genesis xxxiv. 31. Sometimes it has (-) with *Dagesh* ; as, הַבְּמַחֲנֵי *whether in camps* : before a Guttural with (·) it has (·) ; as, הֲאֵלֵכִי *whether I* ? &c.

ON THE PREPOSITIONS.

242. Prepositions are designed to connect words with one another, and to show the connexion between them.

The following is a list of the principal Prepositions :—

1. Those of Limitation.	מֵאֵל, לְעֵבֶר, לְנֶכַח, לְכַח
מֵאֵל, לְאֵלֵי, <i>to, near.</i>	מֵאַחֲרַיִם <i>from beyond.</i>
מֵאֲחֵרֵי <i>by, near, in the</i>	בֵּין <i>between.</i>
<i>power of.</i>	מִן, מֵאֵי, מֵאֵי <i>from, out of,</i>
עַד, צֵדִי, <i>near to.</i>	עַל, מִן, מֵאֵי <i>concerning, on account of,</i>
בְּרֵיב <i>before, opposite.</i>	לְפָנַי <i>for, comparatively than.</i>
	לְפָנַי <i>before.</i>

but before the Labials בַּימָהּ, or another (:), it is pointed with (וּ); as, וּמְקוֹם *and the place*; וּמְזוּלָה *and the place*.

2. When ו couples two nouns, the latter of which is a monosyllable, or a dissyllable with an accent, then it has (וּ); as, טוֹב וְרָע *good and evil*; יוֹם וְלַיְלָה *by day and by night*.

שׁ has *Dagesh* after it, and is used instead of אֲשֶׁר *because*.

2. The Disjunctive.

אִם *if*.

אִם, כִּי *because, if*.

לֹא, אִם *if not, unless*.

לֹא, אֱלֹהֵי, לֹא *if*.

לֹא, לֹא *unless*.

אֲמֵן *truly*.

אֲבָל *but*.

כִּי, גַם *also*.

אִם, כִּי *but*.

אֲמֵן *nevertheless*.

אוּ *or, if, either*.

לֹא־כֵן *not so*.

וְ *either, or, Exod. xxi. 15.*

עָקַב אֲשֶׁר, וַיֵּצֵא, וַיֵּצֵא, כִּי *because*.

וַיֵּצֵא אֲשֶׁר, וַיֵּצֵא *because, wherefore*.

כִּי *as*.

כִּי־כֵן *so that*.

וַיֵּצֵא, לָכֵן *wherefore*.

OF THE INTERJECTION.

245. Interjections are words used to express the emotions or passions of the speaker.

They are of different sorts according to the different passions which they serve to express.

1. Of Persuasion or Entreaty.

כִּי, אֲנִי, אֲנִי *I beseech thee*.

2. Threatening.

אוי, דווי, אי *woe to.* Eccles. iv. 10.

3. Of Demonstration.

הן, הנה, הנה *behold.*

4. Of Grief.

אוי, דווי, אוי *alas.*

אה, אה, אה *ah.* Ez. vi. 11.

אללי *alas.* Job x. 15.

הוי, דווי *oh, o.* Zech. ii. 10.

5. Of Abhorrence.

הליקה *God forbid.*

6. Exulting or Deriding.

הא, הא, הא *ha ha ha, well done.* Ps. xxxv. 21.

7. Of Exhorting.

הק, *away, come on, well.*

הבי *give, ascribe.*

8. Of Desiring.

לוי *Gen. xvii. 18.* לא *Isa. lxiii. 19.* אלי, אלי *O that.*

אמן *Amen.*

9. Of Calling.

הוי *Alas.*

THE VARIATION OF THE PARTICLES ON ACCOUNT OF AFFIXES.

246. The following particles have pronominal Affixes.

1. Of Adverbs.

1. כמו e. g. כְּמוֹכֶם *like ye* ; כְּמוֹתָם *like them* ; but with the other affixes כ has (ו) ; as, כְּמוֹנִי *like myself* ; כְּמוֹנוּ *like us*.

2. אֵיךְ, הַיְנוּ, הַיְנָה, הַיְנָהוּ reject ה with the preceding vowel ; as, אֵיךְ *where is he?* ; הַיְנָהוּ *where art thou?* ; הַיְנָהם *where are they?* ; הַיְנָהוּ or הַיְנָהוּ *behold him* ; הַיְנָהוּ *behold thee*.

3. עוֹד and אֵין are not changed.

2. Prepositions.

1. Certain prepositions receive affixes under the form of plural nouns ; as, from אֶל *to*, is made אֵלַי *to me*, אֵלֶיךָ *to thee* ; but with the affixes in the third person they assume the form of a noun plural in regimen, אֵלֵיהֶם *to them*, &c.

2. מֵאֵיךְ, מֵאֵינִי, מֵאֵינָהוּ *from whence* ; מֵאַחֵרַי *after me* ; מֵאַחֲרֶיךָ *after thee*, &c.

3. לְפָנַי from לְפָנֶיךָ, in regimen לְפָנַי, and thence the preposition ל ; e. g. לְפָנַי *before the face of, before, &c.* ; with the affixes in regimen, לְפָנֶיךָ, לְפָנֵינוּ, &c. לְפָנַי *before me* ; לְפָנֶיךָ *before thee, before us, &c.*

4, עַד, עָלַי follow the same form ; עָלַי *even to me* ; עָלַי *against me* ; עָלֶיךָ, &c. But with the affixes in construction, עָלֶיךָ, עָלֵינוּ, &c.

5. תַּחְתִּי, תַּחְתֵּיךָ *under me* ; תַּחְתֵּיךָ *under or for thee* ; תַּחְתָּיו *for him* ; תַּחְתֵּיהֶם *for them*, &c.

6. The following prepositions receive the affixes under the form of nouns singular :—

1. אָצִיל, אָצִלוּ *to him*, &c.
2. אִתִּי *with me*; אִתְּךָ *with thee*; אִתּוֹ *with him*, &c.
3. בְּלִתִּי rejects the latter י; e. g. בְּלִתִּי *on account of me*; בְּלִתְּךָ *on account of thee*.
4. בְּעָדִי *before me*; בְּעַדְךָ, בְּעַדָּם *before these*, &c.; בְּעָדָיו *before him*; בְּעַדְכֶם *before ye*; בְּעַדָּהֶם *before them*.
5. לְמַעַן, לְמַעְנֵי *on account of me*; לְמַעַנְךָ, לְמַעַנְהֶם *because of thee*, &c.
6. מֵעֵי, מֵעֵי, מֵעֵי, מֵעֵי *from me*; מֵעָךְ *from thee*; מֵעָמוֹ *from him*; מֵעָרוֹ and מֵעָרוֹ *from him*; מֵעָמָם, מֵעָמָהֶם *from them*; מֵעָמָם, מֵעָמָם *from ye*; מֵעָמוֹ *from us*.
7. גְּגֵדִי *before me*; גְּגֵדְךָ *before thee*.
8. עִמִּי *with me*; עִמְּךָ *with thee*, &c.

The inseparable prepositions בכל before nouns, very often reject the ך and receive its vowel-point; as, בְּמִשְׁפָּט *in judgment*, for בְּרַחֲמֵשׁפָּט.

ON THE ACCENTS.

247. In a preceding chapter the general uses of the accents are briefly stated. We shall now proceed to give some rules for the application of them.

The following words take the accent on the penultimate:—

All Segholate forms, i. e. which have a furtive (ֿ), (ֿ), or (ֿ) in the last syllable; as, מֶלֶךְ *a king*; נָעָר *a boy*; בַּיִת *a house*; חֵלֶק *a part*; אֹהֶל *a tent*; מוֹת *death*: and

(f) All verbs in all moods and tenses which have no formative letters affixed ; as, פָּקַד .

(g) Almost all words not included in the preceding rules.

249. The tonic accent is transferred, for the sake of euphony, from the last syllable to the penult, under the following circumstances :—

(a) When a monosyllable follows ; as, קָרָה קָדָה .

(b) When a penacute dissyllable follows ; as, פָּקַד פָּקַדָה .
for פָּקַד .

(c) When the conversive ו is prefixed to the future, in which case (י) is shortened into (י), and (י) into (י) ; as, וַיִּקָּבֶה for וַיִּקָּבֶה , וַיִּמְאָר for וַיִּמְאָר .

(d) When a pause accent or king changes a sonant (י) in the penult into a longer vowel ; as, נִקְלִי , in the pause נִקְלִי .

250. On the contrary, the accent is often transferred to the last syllable when the conversive ו is prefixed to the perfect ; as וְנָתַתִּי and *I will give*.

251. These rules do not apply to the Books of Psalms, Proverbs, and Job, the principles of the accentuation of which are not thoroughly understood.

252. The accents called ministers mark the continuation of a sentence, the kings its partial or entire completion.

Rebhia ׀, *Sakeph-katon* ׀, and, in longer verses, *Segolta* ׀, are generally used for a comma ; *Athmach* ׀ for a colon ; and *Silluk* ׀ for a period ; (י) is always followed by two points (:) called *Soph Pasuk*.

ON THE CHANGES IN THE VOWEL-POINTS ON ACCOUNT
OF THE ACCENTS.

253. The vowel points are changed if the accent is removed (s. 36); if the accent is transferred (s. 249, 250); and before a pause accent.

254. The greater pause accents (◌) and (◌) change (◌) into (◌) both in the penult and last syllable; as, שָׁמַיִם or שְׁמַיִם for שָׁמַיִם; and אָמַר for אֶמַר.

255. They also change (◌) in the penult of words with (◌ ◌) into (◌); as, תְּפִאֲרוֹת or תְּפִאָרוֹת for תְּפִאֲרוֹת *beauty*.

Sakeph-katon sometimes does this; as, אָחַז for אֶחַז *he held*.

The smaller pauses seldom do this.

256. A pause accent transferred from the last syllable to the penult changes the (◌) there into (◌) before the affix ך; as, דְּבַרְךָ for דְּבָרְךָ *thy word*. It also changes (◌) into (◌) in words of the form עַל-יָדֶיךָ : פָּרִי לְהַזִּי *upon the jaw*, from לְהַזִּי.

Also לָךְ is used for לְךָ, אֲוִתְךָ for אֶוִתְךָ, כִּסְךָ for כֶּסֶךָ, when the pause accent is thrown back.

257. In verbs plural ending in ם, and verbs feminine singular ending in ם or י, and in verbs ending in a paragogic ם, if the pause accent is transferred to the penult, the (◌) there is changed into the long vowel which was in the verb in the singular number, or in the masculine gender, or without the paragogic ם; and if it was (◌), then it is lengthened into (◌); as, פָּקְדֵי for פְּקֻדֵי; גָּבְרֵי for גְּבֻרֵי; יָלְדֵי for יֶלְדֵי; גְּרָבָהּ for גְּרֻבָּהּ; תְּלִיכֵי for תְּלִיכֵי; אֶתְקַחְתִּי for אֶתְקַחְתִּי. The pause accent also changes (◌) into (◌) under the copule ו, before monosyllables and penacute dissyllables; as, וְנָטַרְתִּי, וְנָטַרְתִּי.

EASY SENTENCES FOR EXERCISE IN CONSTRUING AND PARSING.

CHAPTER I.

Adjectives, participles, and pronouns, agree with their substantives in number, case, and gender.

- | | | |
|------------------------------------|---|--|
| לֵב נָבוֹן יִבְקֶשׁ דָּעַת : | 1 | <i>Léb ná-vón yě-vak-késh dá-gnath.</i> |
| בֶּן חָכָם יִשְׁמַח אָב : | 2 | <i>Bén chá-chám yě-sam-mach áv.</i> |
| הוֹן יֹסִיף רְעִים רְעִים : | 3 | <i>Hón yó-síph ré-gnúm rab-bím.</i> |
| בֶּן מֵבִין : | 4 | <i>Bén mé-vín.</i> |
| בְּיָמִים קָדְמִים : | 5 | <i>Bay-yá-mím há-hém.</i> |
| הַרְבֵּה הוֹחֲדָה וְגַם מְרוֹאֵת : | 6 | <i>Ché-rev hú-chad-dáh vĕ-gam mĕ-rú-láh.</i> |
| יֵשׁוּר דְּבַר יְהוָה : | 7 | <i>Yá-shár dě-var yĕ-hó-váh.</i> |
| מִוְכָה הַחֲמָה עִם נַחֲלָה : | 8 | <i>Tó-váh choch-máh gním na-chá-láh.</i> |
| רַעִים מְסֻאָמִים לְרָשָׁע : | 9 | <i>Rab-bím mach-ó-vím lá-rá-sháng.</i> |

Note.—The accented and unaccented vowels have the sounds in table, s. 7. An imperfect Hebrew vowel, with a tonic accent, has the sound of the corresponding perfect vowel.

CHAPTER II.

Substantives in construction.

- | | |
|------------------------|----|
| קָפַר חַזְקֵלוֹת : | 1 |
| תְּמַאֲרַת בַּחֲרִים : | 2 |
| תְּבַנִּית חֵיבָל : | 3 |
| אֶרֶץ יָמִים : | 4 |
| אֶרֶץ חֶפֶץ : | 5 |
| גְּבוּל רְשָׁעַת : | 6 |
| דְּבַר שְׁקֵר : | 7 |
| חֲצִיר נְגוּת : | 8 |
| צָבָא מְלַחֲמָה : | 9 |
| בְּרִכַת מוֹב : | 10 |
| צִדְקַת חַצְדִּיק : | 11 |
| צַעֲמַת דָּל : | 12 |
| שְׁנַת עוֹלָם : | 13 |

- 14 : עֲצַת הַמַּלְאָכִים
 15 : יָתֵר הַמֶּלֶךְ
 16 : הַצֵּדִק הַפְּלִיגִים
 17 : הַרְצֵפוֹד
 18 : הַמִּי יִשְׁרָאֵל
 19 : גְּדוּלוֹת זְמַן
 20 : בְּתוֹצֵרֵי בֵית יְהוָה
 Peculiar expressions.
 21 : אֵלֶּשׁ שֶׁכֵּל
 22 : אֵלֶּשׁ דָּמִים וּמְרִקָּה
 23 : אֵלֶּשׁ לְשׁוֹן

CHAPTER III.

The infinitive mood after nouns.

- 1 : בְּיֹם עֲשׂוֹת
 2 : בְּיָמֵי שְׁמוֹנֶה עָשְׂרֵים
 3 : בְּיָמֵי צְדָקָה
 4 : לְיֹם הַקָּמִי
 5 : לְעֵת בּוֹא הַשֶּׁמֶשׁ
 6 : בְּשִׁבְתָּ בּוֹא תִרְתֵּן

CHAPTER IV.

Substantives derived from verbs govern the same cases as the verb from which they are derived.

- 1 : כִּי קָלְטָה הָאָרֶץ דַּעַה אֶת־יְהוָה
 2 : לְמַשְׁאֵלֹת אֲתָה מִשְׁרָשִׁית
 3 : לְמַקְרָא הַעֲדָה וּלְמַסַּע אֶת־הַשְּׂמֹנֹת
 4 : וּמִסְפָּר אֶת־לִבֵּעַ יִשְׂרָאֵל
 5 : לְיִרְאָה אֶת־יְהוָה אֶל־חַיִּי

CHAPTER V.

An adjective has the signification of the comparative degree, when followed by an ablative case with the preposition כִּן .

- 1 מְטוֹבִים הַשָּׁנִים מִן הָאָחָד :
- 2 הַמְטוֹבִים מִן הַמְמַלְכֹת הָאֵלֶּה :
- 3 גָּדוֹל יְהוָה כְּבוֹד מִבֵּית הַגָּזָה הָאֲחֵרוֹן מִן הָרִאשׁוֹן :
- 4 חָכֵם אִמְהָ מִדְּנִיָּאל :

CHAPTER VI.

An adjective has the signification of the superlative degree, when followed by an ablative with the preposition ב.

- 1 קְמוֹן בְּגוֹיִם נְתַתִּיחַ וּבְזוֹי בְּאָדָם :
- 2 בֵּינוּ בְעָרִים בָּעָם :
- 3 הָאָדָם הַגָּדוֹל בְּעַמָּהוּם :
- 4 בּוֹגְדִים בְּאָדָם :
- 5 הַיָּקָה בְּנַשִּׁים :
- 6 לֵישׁ גְּבוֹר בְּבַהֲמָה :

CHAPTER VII.

When a separable pronoun follows a substantive, it takes the prefix ה.

- 1 יוֹם הַחַוָּא :
- 2 בָּעֵת הַהִיא :
- 3 אֶת־הַבַּיִת הַזֶּה וְאֶת־הַעֵיר הַזֹּאת :
- 4 וְדָבָר אֵת הַנְּעַר הַלֵּוִי :
- 5 מִי הָאִישׁ הַלְלוֹהָ :
- 6 הַדְּבָרִים הָאֵלֶּה :

CHAPTER VIII.

A relative pronoun agrees with its antecedent in gender and number.

- 1 הָאִישׁ אֲשֶׁר נְתַתָּה עִמָּדִי הִיא נְתַתָּה לִי :
- 2 וַיִּתְמַחַד יַד אֲבִיו לְחַקֵּיר אֹתָהּ :
- 3 וְאִיכָּה אֲשֵׁרִית בְּיָקָה וּבֵין הָאִשָּׁה וּבֵין זָרְעָהּ וּבֵין זָרְעָהּ הוּא יִשְׁתַּחֲוֶה רֹאשׁ :

CHAPTER IX.

The interrogative pronouns are added to nouns of both genders and numbers : when they follow the substantive, they denote the genitive case of the possessor.

- | | |
|----------------------------------|---|
| מי דויד ומי קרואשי : | 1 |
| מי ומי החלקים : | 2 |
| מי אלה לה : | 3 |
| מי אמה בני : | 4 |
| מי את בני : | 5 |
| את-שור מי לקחתי וחמור מי לקחתי : | 6 |
| קרמי אמה הנער : | 7 |
| בת-מי את : | 8 |
| וחכמת מה להם : | 9 |

CHAPTER X.

The nominative case and the verb.

- | | |
|-----------------------|---|
| ישמע חכם ויאסף לקח : | 1 |
| פבור נקמים ויחלו : | 2 |
| התעו אתי אלזים : | 3 |
| שם נגלו אליו האלזים : | 4 |
| האזינו השמים ואדברה : | 5 |
| והשמע הארץ אמרתי : | 6 |
| ועתה מלכים חשכילו : | 7 |
| הנסרו שפטי ארץ : | 8 |

CHAPTER XI.

The verb and the dative case.

- | | |
|------------------------------|---|
| חטיבה יחזה לשוטים : | 1 |
| חטיבה ברצונה את-ציון : | 2 |
| ותרע לקם אחרי אשר חטיב לקם : | 3 |
| לקח טוב נתתי לקם : | 4 |
| והצר לה בקל-שערה : | 5 |

- 6 וְעָתָה תִּפְתָּח לִי :
 7 אִם יִתְחַזַּק חַדָּשׁ לִי :
 8 וְשָׁמְלוּ לָהּ לְשָׁלוֹם :
 9 עֵינַי הִלְעַג לְאָב וְקִבְצִי לִיקָחַת אִם יִקְרִיחַ עַרְבִי גָחַל וַיִּמְאֲלֶיחָ
 בְּנֵי בָשָׂר :
 10 וְכָל־חַסְדָּה אֲשֶׁר לֹא בָשָׂר לִי :
 11 הַשָּׂמַיִם הַשָּׂמַיִת לְעַם חַדָּשׁ :
 12 חֲרוֹמָה לְכָל־תַּחֲלוּתֵיכֶם :
 13 וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה :
 14 וְלֹא הָאֲמִנְתֶּם לִי :
 15 וַיִּזְרְעוּ לֹא חוֹשֵׁיעָה לְמוֹ :
 16 לָקַם יַחֲזֶה לְצַרִּי :
 17 אֱלֹהִי לִי אֱלֹהֵיךָ :
 18 לֹא יִקְרָא עַד לְכָל בְּדִיב :

CHAPTER XII.

Accusative after the verb.

- 1 בָּרָא אֱלֹהִים אָדָם :
 2 כָּבַד אֶת־אָבִיחַ וְאֶת־אִמִּי :
 3 וְאֶרְוֹתַי אֶת־בְּרִכּוֹתֵיהֶם :
 4 יַחֲזֶה יִבְרָחַ אֶת־עַמּוֹ בְּשָׁלוֹם :
 5 וְאֶת־אֲחִיחַ תַּעֲבֹד :
 6 זָכַר אֶת־בְּרָאחַ בְּיָמַי בְּחַוְרוֹתַי :
 7 וַיִּגִּדּוּ לִי אֶת־כָּל־הַקְּרוֹת אַתֶּם :
 8 אֲרִיבָה נָא וְאֶבְשָׂרָה אֶת־הַמֶּלֶךְ :
 9 לְמַד דַּעַת אֶת־הָעַם :
 10 יִרְדּוּ בְּמִצּוֹלוֹת כְּמוֹ אֲבֹנִי :
 11 עֲזִיבוּ־אֲכֶם עַד תִּמְקוֹם חַדָּשׁ :
 12 מוֹשֵׁב אֱלֹהִים יִשְׁבְּתִי :
 13 וְשֹׁמְחִים שִׁמְחָה גְדוֹלָה :
 14 וַיִּשָּׁב עַמּוֹ חֲדָשׁ יָמִים :
 15 וְלֹא שָׁתַח מִיָּם שְׁלֹשָׁה יָמִים וְשֹׁלְשָׁה לַיְלֹוֹת :

- 16 בְּנֶשֶׁף בְּעָרֵב יֵאָשֵׁן לַיְלָה וַיִּגְלֶה :
 17 בְּשֵׁמֶת שֵׁשׁ־מֵאוֹת שָׂבָה לְהַצִּילֹהּ בְּרֹעַשׁ חֲשָׁנִי בְּשֶׁבַע עָשָׂר
 יָאֵם לְרֹעַשׁ בַּיּוֹם הַזֶּה :

CHAPTER XIII.

Ablative after the verb.

- 1 יֵאָשֵׁן לְהַצִּילֹהּ בְּחֻרְבֵי גְבַתִּי :
 2 לְרַץ בְּעֵינָיו מִלֵּל בְּרִגְלָיו כֹּרֵחַ בְּאַצְבָּעוֹתָיו :
 3 הִנֵּה הֵאָם מְפִישׁ וְזָב וְקָסָף :
 4 הַנֶּחֱם נִמְכַרְתֶּם וְלֹא בְקָסָף תִּגְאָלוּ :
 5 וַיֵּצֵא נְדִירָה מִשְׁלַג צֹרֵחַ מִחֶלֶב אֲדָמָה עֵצִים מִעֵבְרִים :
 6 וַיֵּרֶד מִלֵּא יָדוֹ בְּקֶשֶׁת :
 7 וַיְגַלֵּתִי בִּיהַשְׁלִים וְשִׁשְׁתִּי בְּעַמִּי :
 8 וְהַפְּאֻזֹתֵיכֶם מְנַעוּ הַפּוֹחַב מִיָּבֵם :
 9 בָּלֶם שָׂבָב בְּכַבֹּד אִישׁ בְּבֵיתוֹ :
 10 לֹא יִסָּד שֶׁבֶט מִיַּחֲדָה :

CHAPTER XIV.

The verb הִיָּח.

- 1 וְהַנְּקֻשׁ הִיָּח עָרִים מִלֵּל תַּיִת תְּשׁוּרָה :
 2 וְהַאֲרָץ הִיָּחָה תוֹרֵה נְבוֹזֵה :
 3 וְכָל־שָׂרֵיהָ יָהִי אָפָם :

CHAPTER XV.

With a dative case.

- 1 הֵאָם יִהְיֶה לְרֹאשׁ וְאַמְנָה תִּתֵּן לְנָבִי :
 2 וְהִיָּחָה לְאֵב תִּמְזֹן נֹיִם :
 הַתְּחַזְּקֵהּ וְהִי לְאַנְשִׁים :
 4 וְהִי לְמִטָּה בְּכַפּוֹ :
 5 וְלֹא תִּיָּח מִיָּם לְעֵדָה :
 6 עָבַד עֲבָדִים יִהְיֶה לְאַחִיו :

CHAPTER XVI.

Verbs passive.

- | | |
|---|----|
| וְחִתְּךָ תִּעָזֵב מִיָּדָם : | 1 |
| וַיְהִי כִּאֲשֶׁר נִשְׁמַע לְסִנְבַלֵּט : | 2 |
| חָלַל נְכָרִיּוֹת גְּדוּשְׁכַּנּוּלוֹ : | 3 |
| נִדְרָשְׁתִּי לֹלֵא שְׂאֵלוֹ : | 4 |
| נִמְצְאֹתִי לֹלֵא בְּהִשְׁגִּי : | 5 |
| חֲזוּת קוֹשָׁה הִצִּד לִי : | 6 |
| בָּעֵת חֲחִימָא יוֹבֵל־שֵׁי לַיְהוָה זְבָאוֹת : | 7 |
| פִּי־יִמְכַר לָהּ אַחִיָּה : | 8 |
| לֹא נִבְנְהָ בַּיִת לְשֵׁם יְהוָה : | 9 |
| וּבְנִוְתִיחַ אֲשֶׁר בַּשְּׂדֵה בְּחָרֵב הַחֲרִיבָה : | 10 |

CHAPTER XVII.

The infinitive mood.

- | | |
|----------------------------------|---|
| לֹא אָבוֹ שְׂמוֹעַ : | 1 |
| מָה יִסַּף יְהוָה דְּבַר עֲמִי : | 2 |
- With a preposition.
- | | |
|---|---|
| אֶל־תֵּלְכִי לְלֶלֶט בַּשְּׂדֵה אַחַר : | 3 |
| פִּי עֲמִדָה מִלְּדַת : | 4 |

CHAPTER XVIII.

A finite verb often takes its own infinitive mood before it, to express greater certainty.

- | | |
|---|---|
| מִפֶּל עֲצ־חֲגוֹן אֶלֶל תֵּאכַל : | 1 |
| בְּיֹם אֶכְלֶה מִמֶּנּוּ מוֹת תָּמוּת : | 2 |
| טָרַף טָרַף יוֹסַף : | 3 |
| סָקַל יִסְקַל : | 4 |
| הִתְחַרַּב גְּחָרְבוּ הַמְּלָכִים : | 5 |
| עָרוֹם יַעְרוֹם הוּא : | 6 |

CHAPTER XIX.

When the infinitive mood follows its verb, it generally expresses repetition, or continuance of an action.

- | | |
|----------------------------|---|
| יִכְרֶה בְּרוּחַ אֲתָכֶם : | 1 |
| אֲמָרִים אֲמַר לְמַנְאֵי : | 2 |
| וְכָא בּוֹא וְשִׁטַּף : | 3 |

CHAPTER XX.

The conjunction *that* is generally expressed in Hebrew ; the use of the accusative case and the infinitive mood is rare.

- | | |
|---|---|
| לֹא טוֹב הָיִיתָ הָאָדָם לְכַדּוֹ : | 1 |
| מִי הִגִּיד לָהּ בִּי עֵירִם אֲמַתָּה : | 2 |

 DERIVATIONS, &c.

CHAPTER I. VER. 1.

1. לֵב *the heart*, n. m.
2. נָבוֹן *wise*, part. *Niphal*, from נָבֵן *to understand*. See col. 5, p. 31.
3. יִבְקֹשׁ *will seek*, 3 sing. fut. *Pihel*, from בָּקַשׁ. See col. 1, p. 32.
4. דָּעַת *knowledge*, n. fem., from יָדַע *he knew*.

VER. 2.

5. בֶּן *a son*, n. m., from בָּנָה *he built*.
6. חָכָם *prudent*, adj., from חָכַם *he was wise*.
- 6.* יִשְׂמַח *will make joyful*, 3 sing. fut. *Pihel*, from שָׂמַח *he rejoiced*. See col. 1, p. 32 ; with (-) for (-) on account of the Guttural, see s. 94 b.
7. אָב *a father*, n. m.

VER. 3.

8. הוֹן *wealth*, n. m.
 9. יוֹסִיף *will procure*, 3 sing, fut. *Hiph.*, from יָסַף *he added*. See col. 4, p. 37.
 10. רֵעִים *friends*, n. m. plur., from רָעַץ. See ss. 54, 24: root רָעַץ *he kept company*.
 11. רַבִּים *many*, adj. plur. masc., from רָב. See s. 55 b: root רָבַב.

VER. 4.

12. בֶּן *a son*, n. m.
 13. מְבִיֵן *wise*, part. *Hiph.*, from בָּיַן. See col. 5, p. 37.

VER. 5.

14. בְּיָמִים *in the days*, contracted from בַּ in, יָ the, 73; יָמִים *days*, n. plur., from יוֹם or יוֹם *a day*. S. 54.
 15. הַהֵם *those very*: הֵם for הֵן 72; הֵם pronoun; s. 69.

VER. 6.

16. חָרַב *a sword*, n. f., from חָרַב *he destroyed*.
 17. הוֹחֲקָה (*is*) *sharpened*, part. fem. *Hoph.*, from חָדַד. See col. 3, p. 38; s. 55 a.
 18. וְגַם *and also*: וְ *and*, גַּם *also*.
 19. מְרוֹצָה *polished*, pass. part. fem. *Kal*, from מָרַט. See col. 1, p. 28, s. 54 a.

VER. 7.

20. יָשָׁר *right*, adj., from יָשַׁר *to be straight*.
 21. דְּבַר *the word*, n. m. in construction for דָּבַר, s. 61, from דָּבַר *he spoke*.
 22. יְהוָה *of Jehovah*, n. m., from הָיָה *he was*.

VER. 8.

23. טוֹבָה *good*, adj. fem., from טוב, s. 50.
 23*. חֵכְמָה *wisdom*, n. fem., from חָכַם *he was wise*.
 24. עִם *with*, preposition.
 25. נְחִלָּה *a possession*, n. f.

VER. 9.

26. רַבִּים *many*, see No. 11.
 27. מְכַאֲבִים *sorrows*, n. m. plur., from מְכַאֵב, s. 54:
 root פָּאַב.
 28. לְרָשָׁע *to the wicked*, contracted from לְ to, הָ for הָ *the*, s. 72, and רָשָׁע *wicked*, n. m., from רָשַׁע *he was guilty*.

CHAPTER II. VER. 1.

29. סֵפֶר *the book*, n. m., both vowels are unchangeable in construction, ss. 62, 64; nouns in construction do not receive the article הַ: root סָפַר *he counted*.
 30. הַזְּכָרוֹת *of the chronicles*: הַ *the*, זְכָרוֹת n. pl. fem., from זָכַר. See ss. 57, 54 a, 28: root זָכַר *he remembered*.

VER. 2.

31. הַפְּאֵרָה *the beauty*, n. fem.: root פָּאַר *he adorned*.
 32. בְּרוּרִים *of young men*, n. masc. pl., from בְּרוּר, which has (·) instead of (-), because הַ will not admit *Dagesh*, s. 15; the compensation is neglected in the plural.

VER. 3.

33. תְּבִנִית *a pattern*, n. fem., from בָּנָה *he built*.
 34. הַיְּקָל *of the temple*, n. masc.

VER. 4.

35. אֶרֶךְ *length*, n. m., from אָרַךְ *to be prolonged*.
 36. יָמִים *of days*, see No. 14.

VER. 5.

37. אֶרֶץ *the earth*, n. c.
 38. חֶפֶץ *pleasure*, n. m., from חָפַץ *he inclined*.

VER. 6.

39. גְּבוּל *a boundary*, n. m., from גָּבַל *he bounded*.
 40. רָשָׁע *of wickedness*, n. f., from רָשַׁע *he did evil*.

VER. 7.

41. דְּבַר *the word*, No. 21.
 42. שֶׁקֶר *of falsehood*, n. m., from שָׁקַר *he deceived*.

VER. 8.

43. חֲצִיר *the grass*, n. m. in construction, from חָצַר, s. 61.
 44. גַּגֹּת *of the house-tops*, n. masc. plur., from גָּג, s. 55 a.

VER. 9.

45. אֹרֵחַ *the host*, n. m. in construction, for אָרַח, s. 61.
 46. מִלְחָמָה *of war*, n. f., from מָלַח *he fought*.

VER. 10.

47. בְּרָכָה *the blessing*, n. f. in construction, for בָּרַךְ, s. 61 b: root בָּרַךְ *he blessed*.
 48. טוֹב *good*, adj. m., used as a substantive.

VER. 11.

49. צְדָקָה *the righteousness*, n. f. in construction, for צָדַק, s. 61 b.

50. הַצַּדִּיק *of the just*: הַ the, צַדִּיק n. m.: root צָדַק *he was just*: צ takes *Dagesh*, s. 16, 3.

VER. 12.

51. צַעֲקוֹת *the cry*, n. f. in construction, for צָעַקוּהוּ, s. 61 b, 11, 28: root צָעַק *he cried*.

52. דָּל *of the weak*, adj., for דַּל, s. 254: root דָּלַל *he was feeble*.

VER. 13.

53. שֵׁנָה *the sleep*, n. f. in construction, for שָׁנְהוּ, s. 61 b: root יָשָׁן *he slept*.

54. עוֹלָם *eternity*, n. m.: root עָלַם *he concealed*.

VER. 14.

55. עֲצָתָא *the counsel*, n. f. in construction, for עֲצָהוּ, s. 62, 61 b: root יָצַח *he advised*.

56. הַזְּקֵנִים *of the aged*: הַ the; זְקֵנִים n. m. pl., from זָקַן, s. 55 c.

VER. 15.

57. יָתֵד *a nail*, n. f. in const., for יָתֵדוֹ, s. 61, 62.

58. הַאֹהֶל *of the tent*: הַ for הָ, because א does not receive *Dagesh*, s. 15; אֹהֶל n. masc.

VER. 16.

59. הַצֵּר *the court*, n. c. in const., for הַצֵּרָה, s. 61, 62.

הַכֹּהֲנִים *of the priests*: הַ the; כֹּהֲנִים n. m. plur., from כָּהֵן, s. 55 c.

VER. 17.

60. הַקֵּץ *the nest*, n. m. in const., for הַקֵּץוֹ, s. 62 b.

61. הַצִּפּוֹר *of a sparrow*, n. c.: root צָפַר *he departed*.

VER. 18.

62. זקני *the old men*, n. m. pl. in const., for זקנים from זקן, s. 55 c, 61 a, 62.

63. ישראל *of Israel*: root עָרָה *he contended*; אל *God*.

VER. 19.

64. גְּדָרוֹת *the folds*, n. fem. pl. in const., from גָּדַדָה, s. 57 a, 62.

65. צוֹן *of the sheep*, n. c.

VER. 20.

66. בְּזוֹצְרֵי *in the courts*: בָּ *in*, הוֹצְרֵי n. m. pl. in const., from הוֹצֵר, ss. 54 a, c; 62 a.

67. בַּיִת *of the house*, n. m. in const., for בֵּית, s. 65.

68. יְהוָה *of Jehovah*, n. m.

VER. 21.

69. אִישׁ *a man*, n. m.

70. שְׂכָל *of understanding*, n. m., from שָׁכַל *he was wise*.

VER. 22.

71. דָּמִים *blood*, n. m. plur. from דָּם.

72. וּמְרִמָּה *and of deceit*: וּ for וְ *and*, before the labial מ; מְרִמָּה *deceit*, n. f.: root רָמָה *he deceived*.

VER. 23.

73. לְשׁוֹן *a tongue*, n. c.

CHAPTER III. VER. 1.

74. בַּיּוֹם *in the day*: בָּ *in*, יוֹם *day*, n. m.

75. עֲשׂוֹת *of doing*, inf. Kal. const., from עָשָׂה *he did*; p. 29, col. 7, with compound *Sheva* under the Guttural, 11.

VER. 2.

76. בְּיָמָי *in the days*, contracted from בְּיָמַי, 28; בְּ *in*, יָמַי n. pl. masc. in const. for יָמַי s. 61 a., from יוֹם or יָמַ *a day*, 54.

77. שָׁפַט *of judging*, const. inf., p. 28, col. 1., from שָׁפַט *he judged*.

78. הַשֹּׁפְטִים *of the judges*: הַ *the*, שֹׁפְטִים part. act. *Kal*, plur., p. 28, col. 1: s. 55 c.

VER. 3.

79. הֹלְכָה *of thy going*: הֹלְכָה const. inf. *Kal*, from הָלַךְ, s. 180; הֹ *thy*, pronominal affix, 223.

VER. 4.

80. לְיוֹם *to the day*.

81. קוֹמִי *of my rising*: קוּם *to rise*, inf. *Kal*, p. 29, col. 5; יִ. affix of 1 pers. sing., 223.

VER. 5.

82. לְעֵת *to the time*: לְ *the*, עֵת *time*, n. c.

83. הֹלְכָה *of going*, inf. *Kal*, p. 29, col. 5.

84. הַשֶּׁשֶׁשׁ *of the sun*: הַ *the*, שֶׁשֶׁשׁ n. c. *the sun*.

VER. 6.

85. בְּשָׁנָה *in the year*: בְּ for בְּ *in*, 28; שָׁנָה in const. for שָׁנָה *a year*, s. 62, 61 b.

86. תְּרַתָּן *Thartan*, n. m. *name of a man*.

CHAPTER IV. VER. 1.

87. מְלֵאָה *hath been filled*, or, in prophecy, *shall be filled*, 3 sing. fem. perf. *Kal*, from מָלֵא *it was filled*, p. 29, col. 6.

88. אֶרֶץ *the earth*: ה for ה *the*, 72; אֶרֶץ *earth*, n. c., written אֶרֶץ with the article.

89. וְדָעָה *of the knowledge, or of knowing*, n. f.: root יָדַע *he knew*.

90. אֶת the sign of the accusative case, 52, 36.

91. יְהוָה *the Lord*.

VER. 2.

92. לְמִשְׁאוֹת *for the removal, or removing*: לְ for מִשְׁאוֹת *removal*, n. f., from נָשָׂא *he removed*.

93. אֶתָּה *her*, acc. fem., s. 69.

94. מִשְׁרָשֵׁיהָ *from her roots*: מִ *from*, שֶׁרֶשׁ *a root*, pl. שְׁרָשִׁים, 54 b; with the affix הָ, שְׁרָשֵׁיהָ, 75.

VER. 3.

95. לְמִקְרָא *for the calling*: לְ *for*, מִקְרָא n. m.: root קָרָא *he called*.

96. הַעֲדָה *the assembly*: הַ for הָ *the*, 72; עָדָה n. f.: root יָצַד *he appointed*.

97. וּלְמַסַּע *and for removing*, וְ for וְ *and* before לְ; לְ *for*, מַסַּע n. m.

98. אֶת־הַמַּחֲנֹת *the camps*: אֶת for אֶת before *Makkaph*, 36, sign of the accusative case; הַ *the*, מַחֲנֹת n. pl. fem. from מָחַנָּה 55 f.: root חָנָּה *he encamped*.

VER. 4.

99. וּמִסְפָּר *and the number*: וְ for וְ *and*, before the labial; מִסְפָּר n. m. in const. for מִסְפָּר, 61: root סָפַר *he numbered*.

100. אֶת־רִבְעָה *the fourth part*: אֶת for אֶת before *Makkaph*, 36; רִבְעָה n. m.

101. יִשְׂרָאֵל *of Israel*. See No. 63.

VER. 5.

102. לִירָאָה *for fearing* : לְ *for*, יִרָאָה n. f., from יָרָא *he feared*.

103. אֶת־יְהוָה *the Lord*, accusative case.

104. אֱלֹהֶיךָ *thy God* : אֱלֹהִים *God*, n. m., plur. אֱלֹהִים, 24. 54. ; the fulcrum ו is omitted because there is a quiescent י in the next syllable ; with the pronominal affix ך, אֱלֹהֶיךָ, 78 c.

CHAPTER V. VER. 1.

105. טוֹבִים *good*, adj. pl. masc., from טוֹב.

106. הַשְּׁנַיִם *two* : הַ *the*, שְׁנַיִם dual masc.

107. מֵן *more than*.

108. הַאֶחָד *one* : הַ *for* הַ *the*, 15 ; אֶחָד n. m.

VER. 2.

109. הֲטוֹבִים *are they good* : הֲ interrogative particle, טוֹבִים No. 105.

110. הַמַּמְלָכוֹת *the kingdoms* : הַ *the*, מַמְלָכוֹת n. plur. fem., from מַמְלָכָה, s. 57 a : root מָלַךְ *he reigned*.

111. הָאֵלֶּה *these* : הָ *for* הַ, 15 ; אֵלֶּה pron. pl. com. See rule, c. 7.

VER. 3.

112. גָּדוֹל *great*, adj. m.

113. יִהְיֶה *shall be*, 3 sing. masc. fut. *Kal*, from יָהָה, p. 29, col. 7.

114. קְבוֹד *the glory*, n. c. : root קָבַד *he was powerful*.

115. הַבַּיִת *of the house* : הַ *the*, בַּיִת n. m.

116. הַזֶּה *this* : הַ *this*. See rule, c. 7. זֶה pron. demons. masc. 70.

117. אַחֲרָיון *the latter*: ח for ה, 15; אַחֲרָיון adj. masc.: root אָחַר *behind*.

118. מִן חֲרָאוֹן *more than the first*: מן *more than*, ח for ה, 15. חָאוֹן adj. masc.: root חָאוֹ *the head*.

VER. 4.

119. חָכָם *wise*, adj. masc.

120. אַתָּה *thou*, pron., 68.

121. מִן דָּנִיֵּאל *more than Daniel*, for דָּנִיֵּאל, 16, 1.; דָּנִיֵּאל n. m. *name of a man*: root דָּן *a judge*, אֵל *God*.

CHAPTER VI. VER. 1.

122. קָטוֹן *small*, adj. masc.

123. בְּגוֹיִם *in the nations*, contracted from בְּהַגּוֹיִם, 73; בְּ *in*, ה *the*, גוֹיִם n. m. pl., from גוֹי, 54 g.

124. נָתַתִּיךָ *I have made thee*: נָתַתִּי 1 sing. c. perf. *Kal*, from נָתַן *he gave*, p. 28, col. 1, and s. 90 a; with the affix of 2 pers. sing. נָתַתִּיךָ, 224.

125. וַיִּבְזוּ *and despised*: ו for י before the labial ב; וַיִּבְזוּ part. pass. *Kal*, from בָּזָה *he despised*, p. 29, col. 7.

126. בְּאֲדָם *among men*, contracted from בְּהַאֲדָם; בְּ *in*, ה for ה *the*, 15; אֲדָם n. m. collective, *men*.

VER. 2.

127. יִבְיֵנוּ *understand ye*; 2 pl. m. imp. *Kal*, from יָבִין or בִּין *to understand*, p. 29, col. 5, with י instead of ה.

128. בְּעֵרִים *stupid*, part. act. *Kal*, m. pl., from בָּעַר, p. 28, col. 1, s. 55 c.: root בָּעַר *to consume*.

129. בְּעָם *among people*: בְּ for בָּה, 15; עָם n. c.

VER. 3.

130. הָאָדָם *the man*.
 131. הַגָּדוֹל *the great*: הַ *the*, גָּדוֹל adj. m.
 בְּעַנְקֵיהֶם *among the Anakim*: בְּ for בְּהֶ; עַנְקֵיהֶם n. m. pl.,
 from עָנַק, 54.

VER. 4.

132. בּוֹגְדִים *treacherous*, m. pl. from בָּגַד, part. act. *Kal*,
 from בָּגַד, p. 28, col. 1, 55 c.
 133. בְּאֶדָם *among men*, No. 126.

VER. 5.

134. הַיְפָה *the beautiful*: הַ *the*, יְפָה adj. fem., from
 יָפַח, 50 c.
 135. בְּנָשִׁים *among women*: בְּ for בְּהֶ; נָשִׁים n. pl.

VER. 6.

136. לֵיֵשׁ *a lion*, n. m.
 137. גְּבוֹר *strong*, adj. m.: root גָּבַר *he prevailed*.
 138. בְּבַהֲמָה *among cattle*: בְּ for בְּהֶ, בַּהֲמָה n. f.

CHAPTER VII. VER. 1.

139. יוֹם *day*, n. m.
 140. הַזֹּאת *this very*: הַ *the*, הַזֹּאת *this*, pron. m., 69.

VER. 2.

141. בְּעֵת *in the time*: בְּ for בְּהֶ, עֵת n. c.
 142. הַזֹּאת *this very*: הַ for הַ, 15; הַזֹּאת pron. fem., 69.

VER. 3.

143. אֶת־הַבַּיִת *to the house*: אֶת for אֶת, 36, 52.; הַ *the*,
 בַּיִת n. m.

144. הַזֶּה *this very*: הַ *the*; זֶה *this*, demonstr. pron. m., 70.

145. וְאֶת־הָעִיר *and to the city*: וְ *and*, אֶת *to*, הַ *the*, עִיר n. f.

146. זֶה *this very*: הַ *the*; זֶה *this*, pron. demons. f., 70.

VER. 4.

147. דַּבֵּר *speak thou*, 2 m. imp. *Pihel*, from דָּבַר *he spoke*, p. 32, col. 1.

148. אֶת־הַנְּעָר *to the boy*: אֶת for אִתּוֹ, 36, 52; הַ *the*, נְעָר n. m.

זֶה *this very*, pron. demonstr., c. 70.

VER. 5.

149. מִי *who?* pron. interrog., 70.

150. הָאִישׁ *the man*: הַ for הָ *the*; אִישׁ n. m.

151. הַלְּזֶה *this here*: הַ *the*; לְזֶה pron. demonstr., 70.

VER. 6.

152. הַדְּבָרִים *the words*: הַ *the*; דְּבָרִים n. m. plur., from דָּבַר, 54 a.

153. הָאֵלֶּה *these*: הַ for הָ *the*; אֵלֶּה pron. plur. com.

CHAPTER VIII. VER. 1.

154. הָאִשָּׁחָ *the woman*: הַ for הָ *the*; אִשָּׁחָ n. fem., from אִשָּׁה, 50.

155. אֲשֶׁר *whom*, pron. rel., c. 70.

156. נָתַתָּה *thou gavest*, 2 m. sing. perf. *Kal*, from נָתַן, p. 28, col. 1, and 90 a.

157. עִמָּדִי *with me*: עִמָּד *with*, prep. י. the affix *me*.

158. הִיא *she*, pron. fem., 69.

159. נָתַתָּה *gave*, 3 sing., from נָתַן, p. 28, col. 1.

160. לִי *to me*, pron. c., 67.

VER. 2.

161. וַיִּהְיֶה *and he held*: ן convers. 86 a; יִהְיֶה 3 sing. m. fut. *Kal.*, from יָהַךְ, p. 28, col. 1.
162. יָד *the hand*, in const. for יָד n. c., 61.
163. מֵאָביו *of his father*: אָב n. m., with a light affix אָביו, 78 g.
164. לְהַסִּיר *for to remove*: לְ *for*, הִסִּיר inf. *Hiph.*, from סָר *to depart*, p. 37, col. 5.
165. אִתָּה *it*, 69.

VER. 3.

166. וְאִיבָה *and enmity*: ן *and*, אִיבָה n. f.: root אָיַב *he hated*.
167. אֶשֶׂית *I will place*, 1 sing. c. fut. *Hiph.*, from שָׂת *to place*, p. 37, col. 5.
168. בֵּינָה *between thee*: בֵּין *between*, prep. with the affix בֵּין, s. 82 a.
169. וּבֵין *and between*: ך for ן before the labial ב.
1670. הַאִשָּׁה *the woman*, No. 154.
171. זֶרְעֶךָ *thy seed*: זֶרַע n. m., with the affix זֶרְעֶךָ, s. 80 a.
172. זֶרְעָה *her seed*.
173. הוּא *he*, pron. m., 69.
174. יִשְׁאָפֶךָ *shall wound thee*: יִשְׁאָף for יִשְׁאָף on account of the affix, 224, 3 sing. m. fut. *Kal.*, from שָׁף *to wound*, p. 29, col. 5.
175. רֹאשׁ *the head*.

CHAPTER IX. VER. 1.

178. מִי *who*, interrog. pron., 70.
179. דָּוִד *David*, name of a man: root דָּוַד *beloved*.

180. וְיָמִי *and who*: ו for י before the labial מ.

181. בֶּן־הַבֵּן *the son*, n. m. in const. for בֶּן, 36.

182. יֵשׁוּעַ *Jesse*, name of a man.

VER. 2.

183. וְיָמִי *and who*: י for וְהִיא *and the*.

184. הַחֹלְכִים *the (persons) going*: ח for ה *the*, 15 ;
חֹלְכִים m. pl. from חָלַךְ act. part. *Kal*, from חָלַךְ, p. 28,
col. 1, and 55 c.

VER. 3.

185. אֵלֶיךָ *these to thee*: אֵלֶיךָ pron. 70; לְךָ, 68.

VER. 4.

186. בְּנִי אֶתְּךָ *thou my son*: אֶתְּךָ pron. 68 ; בֶּן n. m.,
with the affix בְּנִי, 79 e.

VER. 5.

187. בְּתוּלִי *my daughter*: בַּת n. f., with the affix בְּתוּלִי, 82.

VER. 6.

188. מִן־הַשּׂוֹר *the ox of whom*: מִן־, 36, 52; שׂוֹר n. m.

189. לָקַחְתִּי *have I taken*, 1 sing. c. perf. *Kal*, from
לָקַח, p. 28, col. 1.

190. וְחִמְרוֹ *and the ass of whom*: ו for י, 28 ; חִמְרוֹ
n. m.: root חָמַר *he was red*.

VER. 7.

191. בְּנִי אֶתְּךָ *the son of whom thou*: בֶּן for בֶּן, 36.

192. הַבֵּן־הַבֵּן *the lad*: הִיא *the*, בֵּן n. m.

VER. 8.

193. בְּתוּלִי אֶתְּךָ *the daughter of whom thou*: בַּת n. f.

VER. 9.

194. וְחָכְמַת מָה *and wisdom of what*: וְ *and*, חָכְמַת n. f. in const. for חָכְמָה, 61 b; מָה, 70.
195. לָהֶם *to them*, 69.

CHAPTER X. VER. 1.

196. שָׁמַע *will hear*, 3 sing. m. fut. *Kal*, from שָׁמַע, p. 28, col. 1, s. 94 b.
197. חָכָם *a wise man*, adj. m.
198. וַיִּזְכָּק *and will increase*: וְ *and*, יִזְכָּק for יִזְכֹּק or יִזְכֹּק, 153 a; 3 sing. masc. fut. *Hiph.*, from יָזַק, p. 37, col. 4.
199. לָקַח *knowledge*, n. m. : root לָקַח *he took*.

VER. 2.

200. כְּבוֹד *glory*, n. c. : root כָּבַד *he was glorious*.
201. חֲכָמִים *wise men*, m. pl., from חָכָם, 54 a, 11.
202, וַיִּנְחֲלוּ *shall inherit*, 3 pl. masc. fut. *Kal*, for וַיִּנְחֲלוּ, p. 28, col. 1, s. 257. וַ would not admit *Dagesh*, and therefore this verb does not follow the form of verbs defective in נ first radical.

VER. 3.

203. וַיִּזְעַד אֹתִי *they caused me to wander*, 3 pl. c. perf. *Hiph.*, from יָזַעַד, p. 37, col. 7.
204. אֱלֹהִים *God*, pl. m., from אָלַהַת, 54, 24.

VER. 4.

205. שָׁם *there*, adv.
206. וַיִּגְלוּ *they were revealed*, 3 pl. c. perf. *Niph.*, from נָגַל, p. 31, col. 7.
207. אֵלָיו *to him*.

VER. 5.

208. הִשְׁמַעְתִּי הִשְׁמַעְתִּי *hearken ye*, 2 pl. m. imp. *Hiph.*, from שָׁמַע, p. 37, col. 1 : root שָׁמַע *the ear*.

209. הַשָּׁמַיִם *the heavens* : הַ *the* ; שָׁמַיִם n. m. pl.

210. וְאֶדְבַּר וְאֶדְבַּר *and I will speak* : וְ for וּ, 26 ; אֶדְבַּר 1 sing. c. fut. *Pihel*, p. 32, col. 1, with הַ paragogic.

VER. 6.

211. וְהִשְׁמַע וְהִשְׁמַע *and hear thou* : וְ *and* ; הִשְׁמַע 2 m. sing. fut. *Kal*, from שָׁמַע, p. 28, col. 1, s. 94 b.

212. הָאָרֶץ *the earth* : הַ for הַ *the*, 15 ; אָרֶץ n. c., with the article אָרֶץ.

213. הַמִּקְרִי *the words*, n. pl. m. in const. for מִקְרִיִּם, 61 a, from מִקְרָה, 54 a, *a word*.

214. פִּי *my mouth* : פִּי n. m. with the affix פִּי, s. 80 d.

VER. 7.

215. וְעַתָּה וְעַתָּה *and now* : וְ *and*, עַתָּה adv. ; root עָתַה *time*.

216. מְלָכִים *kings*, n. m. pl., from מָלַךְ, 54 a.

217. הִשְׁכִּילוּ הִשְׁכִּילוּ *be wise*, 2 pl. m. imp. *Hiph.*, from שָׁכַל, p. 36, col. 1.

VER. 8.

218. הִנְחַמְתִּי הִנְחַמְתִּי *be ye instructed*, 2 pl. m. imp. *Niphal*, from נָחַם, p. 31, col. 4.

219. שֹׁפְטִים *judges*, in const. for שֹׁפְטִים pl. m., from שָׁפַט, 55 c. act. part. *Kal* of שָׁפַט, p. 28, col. 1.

220. אָרֶץ *of the earth* : for אָרֶץ n. c., s. 255.

CHAPTER XI. VER. 1.

221. הַטִּיבָה הַטִּיבָה *do thou good*, 2 m. imp. *Hiph.*, from טָבַח, p. 37, col. 5, with הַ paragogic.

222. לַטֹּבִים לַטֹּבִים *to the good* : לַ for לְהַ ; טֹבִים pl. m., from טָבַח, 54.

VER. 2.

223. בְּרִצּוֹן *in the kindness*: בּ for ק *in*, 28; נ רצון m. with the affix, s. 78: root רָצַח *he was pleased*.

224. אֶת־צִיּוֹן *to Zion*: אֶת for אַת, 52, 36; צִיּוֹן n. f. 49.

VER. 3.

225. וְהָרַע *and he will do evil*: וְ convers. s. 86; הָרַע or הָרַע, 3 sing. m. perf. *Hiph.*, from רָעַע, p. 36, col. 3.

226. לָּךְ *to you*, 68.

227. אַחֲרַי *after that*: אַחֲרַי n. m. pl. in const. for אַחֲרֵי 78, from אָחַר 54 a, used as a preposition,

228. חָשִׁיב *he did good*, 3 sing. m. perf. *Hiph.*, from שׁוּב, p. 37, col. 5.

VER. 4.

229. לְקַח טוֹב *good instruction*: לְקַח, n. m.

230. נָתַתִּי *I have given*, 1 sing. c. perf. *Kal*, from נָתַן, p. 28, col. 1, s. 90 a.

VER. 5.

231. וְחָצַר לָּךְ *and he shall press thee*: וְ convers. s. 86; חָצַר 3 sing. masc. perf. *Hiph.*, from חָצַר, p. 36, col. 3, s. 136.

232. בְּכֹל־ *in all*: בּ *in*; כֹּל־ for כּוֹל, 36.

233. שְׁעָרֶיךָ *thy gates*: שְׁעַר n. c., pl. שְׁעָרִים, 54 a, with the affix שְׁעָרֶיךָ, s. 78 c.

VER. 6.

234. וְעַתָּה *and now*: וְ *and*, עַתָּה adv.: root עָת *time*.

235. נִסְתַּחֲזַח לִי *suffer thou me*, 2 sing. m. imp. *Hiph.*, from נִחַח, p. 37, col. 5, with הּ paragogic, s. 152.

VER. 7.

236. אם יתמהמה *if he shall tarry*: from תמהם *to linger*, is derived the irregular form תמהמה, and 3 sing. fut. m. יתמהמה, p. 41, col. 7.

237. וָיִחַדְתָּ לוֹ *wait thou for him*, 2 m. sing. imp. *Pihel*, from יחדו, p. 33, col. 7.

VER. 8.

238. וְשָׁאַלוּ לְךָ *and they shall ask thee*: ׀ convers. 86 a; שאלו 3 pl. c. perf. *Kal*, from שאל, p. 28, col. 1.

239. לשלום *for peace*: לְ *for*; שלום n. m.

VER. 9.

240. עֵינַי *an eye*, n. c.

241. תלעב *shall mock*, 3 f. sing. fut. *Kal*, from לעב, p. 28, col. 1, s. 94 b.

242. אבִּי *a father*: לְ 52, אב n. m.

243. ותבזו *and shall despise*, 3 f. sing. fut. *Kal*, from בזו, p. 29, col. 5, for תבזו.

244. ליקחתי *obedience*: for יקחתי, from לְ and יקחתי n. f. in const., 61 b, for יקחה: root קחה out of use.

245. אם *a mother*, n. f.

246. יקרהו *shall dig it out*: יקרו 3 pl. c. fut. *Kal*, from קרה, p. 28, col. 2, with the affix, 224.

247. ערבי *the ravens*: in const. for ערבים pl. m. from ערב, 55 c.

248. נחל *a valley*: for נחל n. m. s. 254.

249. ויאכלוה *and they shall eat it*: ׀ *and*; יאכלו 3 pl. c. fut. *Kal*, from אכל, p. 28, col. 1, s. 224.

250. בני *the sons*: in const. for בנים, 461 a, pl. m., from בן, 55 c.

251. נֶשֶׁר *of the eagle*: for נשר, s. 255, n. m.

VER. 10.

252. וְכָל־פֶּה and every mouth: פֶּה for פֵּל, 36; הֵ the, פֶּה, n. m.

253. וְאִשֶּׁר לֹא which not: אִשֶּׁר, 70.

254. וְנָשַׁק hath kissed, 3 sing. m. perf. *Kal*, p. 28, col. 2, לוֹ him, 69.

VER. 11.

255. וְשָׂמָה deceiving, inf. *Hiph.*, from שָׂמָה, p. 36, col. 2, s. 175.

256. וְשָׂמָתָּ thou hast deceived, 2 sing. masc. perf. *Hiph.*, from שָׂמָה, p. 36, col. 2, 7.

257. לְעַם־הַזֶּה this people: עַם n. c., ss. 72, 70.

VER. 12.

258. וְרָפָא healing: הֵ for הִ 15; רָפָא part. act. *Kal*, from רָפָא, p. 29, col. 6.

259. תַּחֲלֹאֲיָי תְּחֹלֵאֲיָי thy diseases: from תַּחֲלֹאֲיָי n. m., pl. תַּחֲלֹאֲיָי 56; with the affix תַּחֲלֹאֲיָי, s. 76; and תַּחֲלֹאֲיָי in Chaldee: root חֲלָא.

VER. 13.

260. וַיִּקְרָא אֱלֹהִים and God called: וְ convers. 86 a; 3 sing. m. fut. *Kal*, from יִקְרָא, p. 29, col. 6.

261. לְאוֹר the light: לְ for לֵה 15; אוֹר n. m., יוֹם day, n. m.

262. וְלַחֲשֵׁךְ and the darkness: וְ and; לְ for לֵה, חֲשֵׁךְ n. m.

263. וַיִּקְרָא he called, 3 sing. m. perf. *Kal*, p. 29, col. 6.

264. לַיְלָה night, from לַיְלָה n. m.; with הֵ paragogic לַיְלָה, s. 254, לַיְלָה.

VER. 14.

265. הַאֲמִנְתֶּם *ye have believed*, 2 m. pl. perf. *Hiph.*, from אָמַן *it was true*, p. 36, col. 1, s. 101.

VER. 15.

266. וַיִּזְרְעוּ *and their arm* : ז for י 28 ; זָרַע n. m. with the affix יִזְרְעוּ , 24, 76.

267. חוֹשֵׁיפָה *hath saved*, 3 sing. m. perf. *Hiph.*, from יָשַׁע, p. 37, col. 4, with ה paragogic.

268. לָמָּו *them*, 69.

VER. 16.

269. נָקַם *avenging*, part. act. *Kal*, from נָקַם, p. 28, col. 2.

270. לְצַרְיָו *his enemies* : צָר n. m. ; pl. צָרִים, 54 ; with the affix צַרְיָו, 78 c.

VER. 17.

271. אֵלֵךְ *I will go*, 1 sing. c. fut. *Kal*, from יָלַךְ, p. 29, col. 4.

272. לִי *for me*, s. 67 ; this dative case is superfluous, as in Latin, ‘ *suo sibi gladio hunc jugulo.*’

273. אֶל-הַר *to the mountain*, n. m.

VER. 18.

274. לֹא יִקְרָא *he shall not be called* : יִקְרָא 3 sing. m. fut. *Niphal*, from קָרָא, p. 30, col. 6.

275. לְנָבָל *for the foolish man* ; or, *as to the foolish man* : לְ for נָבָל n. m.

276. נְדִיב *liberal*, n. m. : root נָדַב *he urged*.

CHAPTER XII. VER. 1.

277. בָּרָא *he created*, 3 sing. perf. *Kal*, p. 29, col. 6.

278. אָדָם *man*, n. m.

VER. 2.

279. כָּבֵד *honour thou*, 2 m. sing. imp. *Pihel*, from כָּבַד, p. 32, col. 1.

280. אֲתָאֲבִיךָ *thy father*: אָת for אֵת, 36; אָב n. m. with the affix, 79 g.

281. וְאִמְךָ *and thy mother*: אִם n. f. with the affix, 79 d.

VER. 3.

282. וְאָרוּחִי *and I will curse*: וְ convers. אָרוּחִי 1 sing. c. perf. *Kal*, from אָרַד, p. 28, col. 3.

283. אֲתֵּיבְרַכְוֶהֶם *their blessings*: אָת for אֵת 36; בְּרַכָּה n. f.; pl. בְּרַכּוֹת, s. 57 a; with the affix בְּרַכּוֹתֵיהֶם, s. 76.

VER. 4.

284. יְבַרְכֶהָ *he shall bless*: for יְבַרְכֶהָ 15, 3 sing. m. fut. *Pihel*, from בָּרַךְ.

285. אֲתֵי עַמּוֹ *his people*: עַם n. c. with the affix, 78 h.

286. בְּשָׁלוֹם *with peace*: שָׁלוֹם n. m.: root שָׁלַם *he had peace*.

VER. 5.

287. וְאִתְּאָחִיךָ *and thy brother*: אָח n. m. with the affix, 78 h.

288. תַּעֲבֹד *thou shalt serve*, 2 sing. m. fut. *Kal*, from עָבַד, p. 28, col. 1.

VER. 6.

289. זָכֵר *remember thou*, 2 sing. masc. imp. *Kal*, from זָכַר.

290. בְּרֵאָה *thy creator*: בָּרָא part. act. *Kal*, from בָּרָא, p. 29, col. 6, with the affix בְּרֵאָה, s. 79 d.

291. בְּיָמָי *in the days*: for בְּיָמָי, 28; יָמַי in const. for יָמַי, s. 61 a, pl. of יָוֵם or יָמִים n. m.

292. בְּחִירֹתֶיךָ *of thy youth*: בְּחִירֹת n. pl. fem., with the affix בְּחִירֹתֶיךָ, s. 76: root בָּחַר *he chose*.

VER. 7.

293. וַיִּגִּידוּ לוֹ *and they told him*: ין convers. 86 a; וַיִּגִּידוּ 3 pl. c. fut. *Hiph.*, from יָגַד, p. 36, col. 3.

294. אֲתֵי-קְלֵי-הַיָּזוֹת *all things befalling*: לְיָזוֹת pl. fem., from לָחַד part. act. *Kal*, from יָחַד, p. 29, col. 7, 55 f.

295. אֲתָם *them*, s. 69.

VER. 8.

296. אָרוּץָה נָא *I will run now*, 1 sing. c. fut. *Kal*, from רוּץ, p. 29, col. 5. with ה paragogic; נָא *now*, adv.

297. וְאֵבְשָׂרָה *and I will tell the news*: ין for ין, 26; וְאֵבְשָׂרָה, with ה paragogic for אֵבְשָׂר, 1 sing. c. fut. *Pihel*, from בָּשַׂר, p. 32, col. 1.

298. אֶת-הַמֶּלֶךְ *to the king*.

VER. 9.

299. לָמַד *he taught*, 3 sing. m. perf. *Kal*, p. 28, col. 1.

300. דַּעַת *knowledge*, n. f.: root יָדַע *he knew*.

301. אֶת-הָעָם *the people*: הָ for הָ, 15; עָם n. c.

VER. 10.

302. יָרְדוּ *they descended*, 3 pl. c. perf. *Kal*, from יָרַד, p. 28, col. 4.

303. בְּמַצְלוֹת *into the depths*, n. fem. pl., from מָצַלָה, 57, a.

304. כִּמוֹ אֶבֶן *as a stone*: כִּמוֹ adv.; אֶבֶן n. f.

VER. 11.

305. עַד-בּוֹאֲכֶם *unto your coming*: עַד prep.; בּוֹא inf. *Kal*, p. 29, col. 5; with the affix בּוֹאֲכֶם, 224.

306. עָרַח־מָקוֹם *to the place*: מָקוֹם n. c., from קָם *to rise*.

VER. 12.

307. מוֹשֵׁב *the abode*, in const. for מוֹשֵׁב n. m.: root יָשַׁב *he sat*.

308. יָשַׁבְתִּי *I have inhabited*, 1 sing. c. perf. *Kal*, from יָשַׁב, p. 29, col. 4.

VER. 13.

309. וַשְׂמְחוּ *and they rejoicing*: א for ו; וַשְׂמְחוּ n. pl. m., from שָׂמַח, 54 a, 24.

310. שְׂמֵחָה *joy*, n. f.

311. גְּדוֹלָה *great*, adj. fem., from גָּדַל, 50 a.

VER. 14.

312. וַיָּשַׁב *and he abode*: ו convers., s. 86; יָשַׁב for יָשַׁב, 3 sing. m. fut. *Kal*, from יָשַׁב, p. 29, col. 4, 249 c.

313. חֹדֶשׁ יָמִים *a month of days*: חֹדֶשׁ n. m.

314. עִמּוֹ *with him*: עִם prep. with the affix, 243.

VER. 15.

315. וְלֹא שָׁתָּה *and he drank not*: שָׁתָּה 3 sing. m. perf. *Kal*, p. 29, col. 7.

316. מַיִם *waters*, n. pl. irregular.

317. שְׁלֹשָׁה *three*, adj. m., from שָׁלַשׁ, 49, 50.

318. לַיְלֹתָ *nights*, pl. f., from לָיַל, 54 c.

VER. 16.

319. בְּגִשְׁחָ *in twilight*: בְּ in, גִּשְׁחָ n. m.

320. בְּעֶרְבַּיּוֹם *in the evening of the day*: עֶרֶב n. c.

321. בְּאִשּׁוֹן לַיְלָה *in the middle of night*: אִשּׁוֹן n. c.

literally *a little man*; thus **אִישׁוֹן עֵינַי** *the little man of the eye*, or *the pupil of the eye*; hence, *the middle*.

322. **וְאֶמְלָח** *and darkness*: ן for ך, 26; **אֶמְלָח** n. f.

VER. 17.

323. **בְּשָׁנָה** *in the year*: ך for ך 28; **שָׁנָה** in const. for **שָׁנָה**, 62, 60 b.

324. **שֵׁשׁ מֵאוֹת** *six hundreds*: שש n. f. 49; **מֵאוֹת** pl. fem., from **מֵאוֹת**.

325. **לְחַיֵּי נֹחַ** *of the life of Noah*: לְ, חַיֵּי n. pl. m. in const. for **חַיִּים** 61 a, from **חַי**, 55 g.

326. **בַּחֹדֶשׁ הַשֵּׁנִי** *in the second month*: ך for ךָ, 73, **חֹדֶשׁ** n. m.; **שֵׁנִי** ordinal adj. fem.

327. **בְּשִׁבְעָה עָשָׂר** *in the seven ten*: **שִׁבְעָה** adj. f., from **שִׁבַע**; **עָשָׂר** adj. m., see 49.

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328. **אֲשֶׁר לָקַחְתִּי** *which I have taken*: **לָקַחְתִּי** 1 sing. c. perf. *Kal*, from **לָקַח**, p. 28, col. 1.

329. **בְּחַרְבִּי** *with my sword*: **חַרְבִּי** with the affix 80, from **חָרַב** n. f.

330. **וּבַקֶּשֶׁתִּי** *and with my bow*: ך for ך, ך *with*; **קֶשֶׁתִּי** with the affix, from **קֶשֶׁת** n. f., 80.

VER. 2.

331. **קִרְץ** *winking*, part. act. *Kal*, from **קָרַץ**, p. 28, col. 1.

332. **בְּעֵינָיו** *with his eyes*: ך *with*; **עֵינָיו** with the affix, 76, 78 c, from **עֵינַיִם** n. dual, from **עֵין**, 54 c.

333. **סָלַל** *speaking*, part. act. *Kal*, from **סָלַל**, p. 28, col. 3.

334. בְּרַגְלָיו *with his feet*: בְּ *with*; רַגְלָיו *with the affix* 76, from רַגְלִים n. dual, from רָגַל n. c. 56.

335. מוֹרָה *teaching*, part. *Hiph.*, from יָרָה, p. 37, col. 4, 7.

336. בְּאֶצְבָּעוֹתָיו *with his fingers*: בְּ *with*; אֶצְבָּעוֹתָיו *with the affix*, 76; from אֶצְבָּעוֹת n. pl., from אָצַע n. f. 57: root צָרַע *he painted*.

VER. 3.

337. הִנֵּה *lo!* interjection.

338. תְּפִישׁ *set, or enchased*, part. pass. *Kal*, from תָּפַשׁ, p. 28, col. 1.

339. זָהָב *gold*, n. m.

340. וְכֶסֶף *and silver*: וְ *and*; כֶּסֶף n. m.

VER. 4.

341. חֵנָּה *without recompense, gratis*, adv., from חָנַן *favour*.

342. נִמְכַּרְתֶּם *ye have been sold*, 2 pl. m. perf. *Niph.*, from מָכַר, p. 30, col. 1.

• 343. וְלֹא בְּכֶסֶף *and with no silver*.

344. תִּגְאָלֶיךָ *ye shall be redeemed*: for תִּגְאָלֶיךָ 2 m. plur. fut. *Niph.*, from גָּאָל, p. 30, col. 1, s. 257.

VER. 5.

345. זָכוֹת *they were pure*, 3 pl. c. perf. *Kal*, from זָכַח, p. 28, col. 3.

346. נְזִירֵיהֶם *her Nazarites*, with the affix 76, from נְזִירִים n. pl. m., from נָזַר, s. 54; root נָזַר *he separated*.

347. מִשְׁלֵג *more than snow*: מִן for מִן, 51, 52, 16; שֵׁלֵג n. m.

348. זָהָב *they were white*, 3 pl. c. perf. *Kal*, from זָהַב, p. 28, col. 3, s. 15.

349. מִחֶלֶב *more than milk*: הָ for כֵּן, 51, 52, 15; חֶלֶב n. m.
 350. וָדָמוּ *they were red*, 3 pl. c. perf. *Kal*, from אָדָם, p. 28, col. 1.
 351. בְּעָצָם *in body*, n. f.: root עָצָם *he was strong*.
 352. מִפְּנִינִים *more than rubies*: הָ for כֵּן, 51, 16; פְּנִינִים n. m. pl.

VER. 6.

353. וַיִּזְרוּ *and Jehu*.
 354. מְלֵא *filled*, 3 sing. m. perf. *Pihel*, from מָלָא, p. 32, col. 6.
 355. בְּיָדוֹ *his hand*, n. c. with the affix.
 356. בְּקֶשֶׁתוֹ *with his bow*: בְּ for בָּהּ, 73; קֶשֶׁת n. c.

VER. 7.

357. וְגִלְתִּי *and I will exult*: וְ convers. 86; גִּלְתִּי 1 sing. c. perf. *Kal*, from גָּיל or גִּיל, p. 29, col. 5.
 358. בְּיְרוּשָׁלַיִם *in Jerusalem*: for בְּיְרוּשָׁלַיִם, 28.
 359. וְשִׂשְׂתִּי *and I will rejoice*: וְ convers. 86; שִׂשְׂתִּי 1 sing. c. perf. *Kal*, from שִׂישׁ or שִׂישׁ, p. 29, col. 5.
 360. בְּעַמִּי *in my people*: בְּ in; עַמִּי with the affix, 78 h, from עָם n. c.

VER. 8.

361. וְחַטֹּאתֶיכֶם *and your sins*: וְ *and*, from חָטָא n. f.; pl. חַטֹּאות, 57; with the affix, חַטֹּאתֶיכֶם, 76, 78.
 362. מְנַעַת *have held back*, 3 pl. c. perf. *Kal*, from מָנַע, p. 28, col. 1.
 363. הַטּוֹב מִכֶּם *the good from you*, 68.

VER. 9.

364. כֻּלָּם *they all*: כֻּלֹּ with the affix, 81 b.

365. שָׁכַב *lie*, 3 pl. c. perf. *Kal*, from שָׁכַב, p. 28, col. 1.

366. בָּקָבוֹד *in glory*: בָּ *in*; קָבוֹד n. c.

367. בְּיַתוֹ אִישׁ בְּבֵיתוֹ *every man in his house*: בָּ *in*; בֵּיתוֹ with the affix, from בָּיַת, 82 a.

VER. 10.

368. לֹא יֵסֵד *it shall not depart*, 3 sing. m. fut. *Kal*, from יָסַד, p. 29, col. 5.

369. שֵׁבֶט *the sceptre*, n. c.

370. מִיְהוּדָה *from Judah*, contracted from מִיְהוּדָה.

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371. וְהַחֲנֹשׁ *and the serpent*: וְ *and*, הַ *the*; חֲנֹשׁ n. m.

372. הָיָה *was*, 3 sing. m. perf. *Kal*, p. 29, col. 7.

373. צָרוּם *cunning*, n. m.: root צָרַם.

374. כָּל חַיָּוָה *above every beast*: כָּ for כִּן, 16, 51; חַיָּוָה n. f. in const., for חָיָה, 71 b: root חָיָה *he lived*.

375. חַמְשָׁה *of the field*: הַ *the*; חָמֵשׁ n. m.

VER. 2.

376. וְהָאָרֶץ *and the earth*, 72.

378. הָיְתָה *was*, 3 sing. f. perf. *Kal*, from הָיָה, p. 29, col. 7.

379. תֹּהוּ וָבֹא *desolation and emptiness*, nouns m.; וָ for וְ.

VER. 3.

380. וְכָל שָׂרֵיהֶּן *and all her princes*: כָּל for כָּל, 36; שָׂרֵיהֶּן n. pl. m. with the affix, from שָׂרָה, 54, 76.

381. יִהְיֶה *shall be*, 3 pl. c. fut. *Kal*, from הָיָה, p. 29, col. 7.

382. אֵימָה *nothing*, n. m. for אֵימָה.

CHAPTER XV. VER. 1.

383. הָיָא יְהִיָּה *he shall be*, 3 sing. m. fut. *Kal*, p. 29, col. 7.
384. לְרֹאשׁ *for the head*: לְ for ; רֹאשׁ n. m.
385. וְאָמַרְתָּ תְּהִיָּה *and thou shalt be*, 2 sing. m. fut. *Kal*, from תְּהִיָּה, p. 29, col 7.
386. לְזָנָב *for the tail*: לְ for ; זָנָב n. m.

VER. 2.

387. וְהִיָּתָה *and thou shalt be*: וְ convers. 86 ; 2 sing. m. perf. *Kal*, from תְּהִיָּה, p. 29, col. 7.
388. לְאָב *for a father*, in const. for אָב, 61.
389. הַמְּוֹן *of a multitude*, n. c. in const. for מְוֹן, s. 61.
390. בְּגוֹיִם *of nations*, n. m. pl. from גוֹי, 55 g.

VER. 3.

391. הִתְחַזְּקוּ *strengthen yourselves*, 2 pl. m. imp. *Hithpahal*, from תְּחַזֵּק, p. 40, col. 1.
392. וְהִיָּה *and be ye*, 2 pl. m. imp. *Kal*, from תְּהִיָּה, p. 29, col. 7.
393. לְאֲנָשִׁים *for men*: לְ for לִה, 73 ; אֲנָשִׁים n. pl. from אָנַשׁ, 54.

VER. 4.

394. וַיְהִי *and it was*: וַ convers. 86 ; יְהִי for יְהִיָּה, 3 sing. m. fut. *Kal*, from תְּהִיָּה, p. 29, col. 7, s. 206, 4.
395. לְמִטְּחָה *for a rod*: לְ for ; מִטְּחָה n. c.: root נָטַח *he stretched*.
396. בְּכַפּוֹ *in his hand*: בְּ in ; כַּפּוֹ with the affix 76, from כַּף n. f.

VER. 5.

397. וְלֹא הָיָה *and there was not*.

398. מַיִם *water*, n. pl.; it is often followed by a verb singular.

399. לְעַדָּה *for the multitude*: לְ for לָח, 15; עָדָה n. f.

VER. 6.

400. עָבֵד *a servant*, n. m.; in pl. עֲבָדִים, 54 a.

401. יִהְיֶה *he shall be*, 3 sing. m. fut. *Kal*, from יָהַךְ, p. 29, col. 7.

402. לְאֶחָיו *to his brothers*: לְ to; from אָח 55 a.; pl. אֶחָיו, with the affix אָחִיו 78, in the pause אֶחָיו.

CHAPTER XVI. VER. 1.

403. וְהָאָרֶץ *and the earth*.

404. תִּפְּזָב *shall be deserted*, 3 sing. f. fut. *Niph.*, from פָּזַב, p. 30, col. 1.

405. מֵהֶם *of them*, 69.

VER. 2.

406. וַיְהִי *and it was*. No. 394.

407. כַּאֲשֶׁר *when it*: כִּי for כָּה, 73.

408. נִשְׁמָע *it was heard*, 3 sing. m. perf. *Niph.*, from שָׁמַע, p. 30, col. 1.

408. לְסַנְבָּלַט *by Sanballat*.

VER. 3.

410. הֲלֹא נִחְשָׁבָנוּ *are we not considered*, 1 pl. c. perf. *Niph.*, from חָשַׁב, p. 30, col. 1.

411. נִבְרָיִוֹת *strangers*, pl. fem., from בָּרָא, from בָּרָא, 50.

VER. 4.

412. נִרְשָׁתִי *I am sought*, 1 sing. c. perf. *Niph.*, from רָשַׁת, p. 30, col. 1.

413. לֹלֵא שְׁאַלוּ *by (those who) asked not*, 3 pl. c. perf. *Kal*, from שָׁאַל, p. 28, col. 1.

VER. 5.

414. נִמְצָאתִי *I am found*, 1 sing. c. perf. *Niph.*, from מָצָא, p. 31, col. 6.

415. בְּקָשִׁינִי *they sought me*: for בְּקָשִׁינִי 3 pl. perf. *Pihel*, p. 32, col. 1, with the affix, 224.

VER. 6.

416. רָוָה *a vision*, n. f. : root רָוָה *he saw*.

417. קָשָׁה *hard*, adj. f., from קָשָׁה, 50 c.

418. נִגְדָה *was told*, 3 sing. m. perf. *Hophal*, from נָגַד, p. 38, col. 2.

VER. 7.

419. בְּעֵת הַזֹּאת *in this time*: בְּ *in*; עֵת n. f.

420. יָבִיל *shall be brought*, 3 sing. m. fut. *Hophal*, from יָבַל, p. 39, col. 4.

421. פֶּשֶׁת *a present*, n. m.

422. מַצָּבֹת *of hosts*, pl. fem., from מָצָב, 57.

VER. 8.

423. בִּי־יִמָּכַר *if he be sold*, 3 sing. m. fut. *Niph.*, from מָכַר, p. 30, col. 1.

424. לָךְ *to thee*, 68.

425. אָחִיךָ *thy brother*, n. m. with affix, 78 g.

VER. 9.

426. לֹא נִבְנָה *was not built*, 3 sing. m. perf. *Niphal*, p. 31, col. 7, from בָּנָה.

427. בַּיִת *a house*, n. m.

428. לְשֵׁם *to the name*.

VER. 10.

429. וּבָנוּתֶיהָ *and her daughters*: וּ for נוּ before the labial; וּבָנוּתֶיהָ n. with the affix, from בָּנוּת, 78, pl. fem. irreg., from בָּנוּת for בָּנוּת.

430. מִיִּשְׂרָאֵל *who*.

431. בַּשָּׂדֶה *in the field*: בַּ for שָׂדֶה, 73; שָׂדֶה n. m.

432. בַּחֶרֶב *with the sword*, חֶרֶב n. f.

433. תִּהְרַגְנָה *shall be slain*, 3 f. pl. fut. *Niphal*, from הָרַג *he slew*, p. 30, col. 1.

CHAPTER XVII. VER. 1.

434. לֹא אָבִי *they did not wish*, 3 pl. c. perf. *Kal*, from אָבָה, p. 29, col. 7.

435. שָׁמַעַתְּ *to hear*, inf. *Kal*, from שָׁמַעַתְּ, p. 28, col. 1, 24.

VER. 2.

436. מִהוּ יוֹסֵף *what will he add*, 3 sing. m. fut. *Kal*, from יוֹסֵף, p. 28, col. 1, s. 94 a.

437. דַּבֵּר *to say*, inf. *Pihel*, from דַּבֵּר, p. 32, col. 1.

438. עִמִּי *with me*.

VER. 3.

439. אַל תֵּלֵךְ *thou shalt not go*, 2 f. sing. fut. *Kal*, from תֵּלֵךְ, p. 29, s. 4.

440. לְלָקֵט *to gather*: לְ for לָ, 28; לָקֵט inf. *Kal*, from לָקֵט, p. 28, col. 1.

441. בַּשָּׂדֶה *in a field*.

442. אַחֵר *another*.

VER. 4.

443. כִּי עָמְדָה *because she had ceased*, 3 sing. f. perf. *Kal*, from עָמַד, p. 28, col. 1.

444. מְלֵדָה *from bearing*: מָן for מֵן; לָדָה inf. *Kal*, from יָלַד, p. 29, col. 4.

CHAPTER XVIII. VER. 1.

445. מִכָּל עֵץ *from every tree*.

446. חֲגֹן *of the garden*.

447. אָכַל *to eat*, inf. abs. *Kal*, from אָכַל, p. 28, col. 1.

448. תֹּאכַל *thou shalt eat*, 2 sing. m. fut. *Kal*.

VER. 2.

449. בַּיּוֹם *in the day*.

450. אֲכַלְךָ *of thy eating*, inf. *Kal*, from אָכַל, with the affix, p. 28, col. 1, s. 224.

451. מִמֶּנּוּ *from it*, 69.

452. מוֹת *to die*, inf. *Kal*, p. 29, col. 5.

453. תָּמוּת *thou shalt die*, 2 sing. m. fut. *Kal*, p. 29, col. 5.

VER. 3.

454. תָּרַח *to tear*, inf. *Kal*.

455. מֵרַח *he is torn*, 3 sing. m. perf. *Puhal*, p. 34, col. 1, s. 100.

456. יוֹסֵף *Joseph*.

VER. 4.

457. סָקַל *to stone*, inf. *Kal*, p. 28, col. 1.

458. יִסָּקַל *he shall be stoned*, 3 sing. m. fut. *Niphal*, from סָקַר, p. 30, col. 1.

VER. 5.

459. תִּהְרַב *to be slain*, inf. *Hophal*, p. 38, col. 1.

460. נִהְרָבוּ *they were slain*, 3 pl. c. perf. *Niphal*, from תָּרַב, p. 30, col. 1, s. 29.

461. מַלְכִים *the kings*, n. pl. m., from מָלַךְ, 54 a.

VER. 6.

462. עָרַם *to deceive*, inf. *Kal*.

463. יַעֲרֹם *he will cheat*, 3 sing. m. fut. *Kal*, from עָרַם, p. 28, col. 1.

CHAPTER XIX. VER. 1.

464. יִבְרַךְ *he will bless*, 3 sing. m. fut. *Pihel*, p. 32, col. 1, 98.

465. בָּרַךְ *to bless*, inf. *Kal*.

VER. 2.

466. אֹמְרִים *they (are) saying*, pl. m., from אָמַר part. act. *Kal*, p. 28, col. 1; אָמַר inf. *Kal*.

467. לְמַנְאֲצֵי *to my despisers*: לְ for לָ, 28; מְנַאֲצֵי, with the affix from מְנַאֲצִים, pl. part. *Pihel*, from מְנַאֵץ, p. 32, col. 1.

VER. 3.

468. וְקָם בּוֹא *and it shall continue to come*: וְ for וּ, 28; קָם convers. קָם, 3 sing. perf. *Kal*; בּוֹא inf. *Kal*, p. 29, col. 6.

469. וְשָׁמַח *and shall overwhelm*: וְ convers.; שָׁמַח 3 sing. m. perf. *Kal*, p. 28, col. 1.

CHAPTER XX. VER. 1.

470. לֹא טוֹב *it (is) not good*.

471. הִיָּה *to be*, inf. *Kal*, from הָיָה, p. 29, col. 7.

472. הָאָדָם *the man*.

473. לְבַדּוֹ *alone*.

VER. 2.

474. מִי הַגִּיד *who told*, 3 sing. m. perf. *Hiphil*, from גָּדַר, p. 36, col. 3.

475. לְךָ *to thee*.

476. כִּי עִירָוּם *that naked*, adj.: root עָרַם.











