

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.



BY THE REV. ARTHUR WILLIS, M.A.,
OF TRINITY COLLEGE, CAMBRIDGE;
AND ONE OF THE ASSISTANT MASTERS OF THE ROYAL GRAMMAR SCHOOL,
SHREWSBURY.

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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 ך	Ch	20
Lamed	ל	L	30
Mem	*מ ם	M	40
Nun	*נ ן	N	50
Samech	ס	S	60
Gnayin	ע	Gn or ng	70
Phe	*פ ף	Ph	80
Tzade	*צ ץ	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 ם ך 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 וְכֶלֶב (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.

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

דַּלָּתֶת (Datlâneth) *Linguals* are pronounced by the tongue.

גִּיכָק (Gichak) *Palatals* by the palate.

זַסְרָשׁ (Zastzerash) *Dentals* by the teeth.

בֶּמָפָה (Bavmaph) *Labials* by the lips.

Letters of the same organ are sometimes interchanged.

5. The letters אֶחָדָה (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	ז	3000	A number consisting of units, tens, and hundreds, is written from right to left thus, זכס , 789. 15 is not expressed by יז one of the names of God, but by טז , 9 and 6.
ם	600	ח	4000	
ן	700	ה	5000	
ף	800	ו	6000	
ץ	900	ז	7000	
ל	1000	ח	8000	
ב	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>Tízéti</i>	ֿ	<i>é</i> as <i>a</i> in <i>fated</i>	<i>Ségol</i>	ֿ	<i>e</i> . . <i>bed</i>
<i>Long Chírek</i>	ֿ	<i>í</i> in <i>machine</i>	<i>Short Chírek</i>	ֿ	<i>i</i> . . <i>bid</i>
<i>Chólem</i>	ֿ	<i>ó</i> in <i>go</i>	<i>Kámetz Chátuph</i>	ֿ	<i>o</i> . . <i>bot</i>
<i>Shúrek</i>	ֿ	<i>ú</i> in <i>duty</i>	<i>Kibbutz</i>	ֿ	<i>u</i> . . <i>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 *ו* and *ז*. This is the case when the letter preceding *ו* has no vowel, or when *ז* has no vowel affixed ; as, **משה** *Mosheh* ; **זנה** *Soné*. Sometimes

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

9. Besides the above vowels, there is another called *Sheva* ׃, 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, פִּקְדוֹ *pik-du*. (2.) After a long vowel marked with a tonic accent; as, תִּפְחֹדְנָה *tiph-kód-na*. (3.) At the end of a word; as, פָּקַדְתָּ *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, יִפְקְדֵהוּ *yiph-ke-du*. (4.) Under a letter marked with a Dagesh; as, פִּקְדָהוּ *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 MAPPIK.

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*; כָּ *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, נִגַּשׁ *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 אֶחָל; בָּרַח for בֶּרַח. Pathach into Kametz; as, יָבֵרַח for יֶבֶרַח. Kibbutz into Shurek and Cholem; as, יִבְרַח for יִבְרָח.

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

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

17. A word with the accent on the penultimate ending in אַ, אָ, אֵ, 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, אֵ, אִ, to show that they are not quiescent, but to be pronounced with their proper sound. It is inscribed in אֵ in the middle of a word after Chirek, and in אִ 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* ; חַיִּיתִי *há-yé-thí*. The letters אֵלִי, 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 בָּרָאִתִּי *bá-rá-thí*, the אִ in the middle is quiescent. In חֹלֶם *kó-vé-há*, ו supports Cholem, and retains its consonantal power ; י 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 *chōlī*.

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

24. ע and ו, and ח with Mappik, at the end of a word, take Pathach, which is pronounced before them ; as, מָשִׁיחַ *Máshíach* ; יָדוּעַ *Yádúang* ; אֱלֹהִי *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, וְאֶמְלֶחַ for וְאֶמְלֶחַ.

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, בְּיָהוּדָה for בְּיָהוּדָה.

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, בְּחֶדְוָה for בְּחֶדְוָה ; יִשְׁמְרוּ for יִשְׁמְרוּ. A compound Sheva is often changed into a simple Sheva for the sake of euphony ; as, יִחְגְּלוּ for יִחְגְּלוּ.

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

צֹו *tsau* ; גְּנֶסֶאֻ *gnesau* ; פִּיּוּ *piu* ; פָּנִי *panai* ; אֲדֹנָי *adonai* ;
גָּלִי *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	נְ	Rebhíang	נְ
<i>Kadmá</i>	נְ	Záképh Gádol	נְ
Géresh	נְ	Zakeph Katon	נְ
Geráshayim	נְ	Segoltá	נְ
<i>Telisha Ketanna</i>	נְ	Pázer	נְ
Telísha Gedólá	נְ	Zarka	נְ
Karné Pára	נְ	Shalshleth	נְ

UNDER THE LETTER.

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

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* שׁ, or *Yethib* י, which are always placed on the first syllable; or *Tiphcha* פ, when in the books of Psalms, Proverbs, and Job, it is placed on the last syllable; or *Telisha-ketanna* שׁ, *Pashta* א, *Segolta* א, *Zarka* א, 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, תַּגְלָנָה *tá-gél-na*. The letters בּוֹכַח 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*; יֶשׁוֹפֵה *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, **וְאֵתְּנָהּ לְךָ** *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 **כֹּלֵל**; **עֵת** *eth*, for **עֵתִי**.

37. On the difference between Kametz **אָ** *á*, and Kametz Chatuph **אֱ** *o*.

{ { { { {	without <i>Metheg</i> before <i>Sheva</i> ; as, חֹכְמָה <i>choch-ma</i> ,	} } } } }	is <i>Kametz</i> <i>Chatuph</i>
	without an accent before <i>Dagesh</i> ; as, רֶנָּה <i>ron-nu</i> ,		
	in the last syllable before a sonant letter		
	without a tonic accent; as, וַיָּאֶכְמוּ , <i>vayákom</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, אֶחָדִי <i>Oköló</i> ;		
	פֹּגְנוּלְכָה <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, עֲרָפֶל *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 הִמְכַּתִּי ; to these ל may be added : as, from צָבַע *he painted*, is derived אֶצְבָּע *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 מִטַּע *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 מִשְׁחָו וְקָלָב 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 שָׂאבֵל (*Shaval*) are always radicals in the middle and end of a word.

The four letters מְנוּכָה (*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, מִקְוֶה, root מ.ק.ו. and ו. being serviles, מ.ק.ו. is the root.

(b) After removing the serviles, should only two radicals remain, prefix *Nun* or *Yod*, or insert *Vau* in the middle; as, מָנַשׁ, root נ.מ.שׁ; הִצִּיב, root ה.צ.ב.; הִתְחַמָּה, root ה.ת.ח.מ.; else subjoin *He*, or double the second radical; as, גָּלִי, root ג.ל.ה.; מְסַבֵּחַ, root מ.ס.ב.

(c) Should only one letter remain, after the rejection of the serviles, prefix *Nun* or *Yod*, and subjoin ה; as, נָחַ, root נ.ח.ה.; נָחַה, root נ.ח.ה.ו.;

(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, יָהֵן, root ה.ת.ן.; שִׁים, root ש.י.ם.; עָשִׂיתָ, root ע.ש.י.ת.;

(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, יָגַשׁ, root ג.נ.שׁ *he approached*; הִצִּיחַ, root צ.י.ח. *he inflamed*; but יָקַח and נָתַע require *Lamed*; as, לָקַח *he received*; לָחַע *he endeavoured*.

(f) But should the latter of the two consonants be marked with *Dagesh*, then it must be doubled; as, סָבַב, root ס.ב.ב. *he went round*; except מָאֵף, root מ.א.פ. *he was angry*; and הִמָּשַׁח, root מ.ש.ח. *he embalmed*.

(g) Should *Vau* precede the two remaining consonants, it is changed into *Yod*; as, הוֹשֵׁב, root ה.ו.ש.ב. *he sat*.

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

(i) Should there be only one radical remaining, and it be marked with *Dagesh*, then prefix *Nun* and subjoin *He*; as, נָכַח, root נָכַח *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, בִּרְכָה *a blessing*; or by a servile ה, preceded either by a long vowel with an accent, or a short vowel without an accent; as, זִמְרָה *a song*; רֵאשִׁית *a beginning*; חֲכִמָּה *wisdom*; גְּלוּת *banishment*; אֱמֶת *truth*; אֶמְתָּה *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, גָּדוֹל *great*, m., גְּדוּלָה f.; שֵׁנִי *second*, m., שְׁנֵי 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., זָקָה f.; דֵּעָה *opinion*, m., דֵּעָה f.

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

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

(e) Masculines in (**י**) form the feminine in **ת** and **ה** ; as, **שְׁנִי** *second*, m., **שְׁנִיָּה**, **שְׁנִיָּה** f.

51. Adjectives are compared in Hebrew by a periphrasis. The comparative is expressed by **מִן** or **מִ** above ; as, **חֵכְמָה מְאֹדָה מִיְּדָבָר מְהִינִים** *wisdom is good more than jewels* ; i. e., *is better than jewels*. The superlative is expressed by **מְאֹד** *very* ; as, **טוֹב מְאֹד** *very good* ; i. e. *best* ; or by repeating the positive ; as, **טוֹב טוֹב** *good good* ; i. e. *very good* ; or by **בְּ** *among* ; **וּבְיָדַיִם בְּאֶדָּם** *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*, }
בְּ *in*, } to the ablative.

הַ for **הָ** *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 (ו), (ז), (ח) in the penult are changed into (י) ; and (ו) and (ז) in Segholates, in the last syllable are changed into (י) : as, דבר *a word*, pl. דברים ; ספר *a book*, pl. ספרים ; מלך *a king*, pl. מלכים ; נער *a boy*, pl. נערים .

(b) (י) in the penult, if followed by (ו) or (ז), is changed into (י) : as, חמץ *a handful*, pl. חמצים .

(c) (י) is contracted into (י) unless Dagesh intervenes : as, זית *an olive*, pl. זיתים .

55. Other changes in the last syllable.

(a) (ו) is sometimes changed into (ז) and Dagesh : as, מין *a wheel*, pl. מונים .

(b) (ז) sometimes takes *Dagesh* : as, מירס *a myrtle*, pl. מירסים .

(c) (ז) is generally changed into (י), unless it is preceded by (ו) : as, עור *blind*, pl. עורים ; זקן *old*, pl. זקנים .

(d) Some derived from verbs change (ז) into (ו) and *Dagesh* : as, מגן *a shield*, pl. מגנים .

(e) (י) and (י) are sometimes shortened into (ו) and *Dagesh* : as, אדום *red*, pl. אדומים ; חרדל *a nettle*, pl. חרדלים .

(f) The termination י is cast off, and the preceding vowel remains : as, יפה *fair*, pl. יפים .

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

Some change (ו) into (ו) : as, גדי *a goat*, pl. גדיים .

Some are regular : as, נקי *innocent*, pl. נקיים ; כלי *a vessel*, makes pl. כלים .

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, רֶגֶל *a foot*, dual רַגְלִים.

Second Declension.

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

(a) The terminations הָ and תָ are rejected ; as, צְדָקָה *justice*, plur. צְדָקוֹת ; עֲמָרָה *a garland*, plur. עֲמָרוֹת ; except מַעֲבָדָה *maidservant*, plur. מַעֲבָדוֹת.

(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, כְּבִשָּׁה *a lamb*, plur. כְּבָשׁוֹת ; עֵלְמָה *a virgin*, plur. עֵלְמוֹת ; חֲרָפָה *disgrace*, plur. חֲרָפוֹת ; חֲרָבָה *desolation*, plur. חֲרָבוֹת.

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

58. The dual retains the form of the first declension. הֵּ final is in the dual changed into ת : 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; אֹפֶקַח *a host*, in const. אֶפְכַּח.

(a) Masculine nouns change the plural termination ים, and the dual termination ים, into י, (◌) being changed into (◌:), and then the first (◌:) into (◌-), s. 28; or into (◌-) or (◌) under a guttural: as, דְּבָרִים *words*, in const. דְּבַרִּי; שְׁפָתַיִם *lips*, in const. שְׁפָתַי; עֲבָדִים *servants*, in const. עֲבָדִי; מְלָכִים *kings*, in const. מְלָכִי.

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

(c) Three monosyllables, אב *a father*; אח *a brother*; חם *a father-in-law*; change (◌) into (◌-), and take י at the end; as, אָבִי, אָחִי, חָמִי.

(d) Also three nouns, מִן *iniquity*; מָוֶת *death*; תָּוֶן *the middle*; contract (◌) and (◌-) into ו; as, מָוֶת, in const. מוֹת; תָּוֶן, in const. תוֹן.

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

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, זָקִים *old man*, in const. זָקִי.

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

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

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 אֲנִי	<i>I.</i>	אֲנֵנוּ, אַתָּה, or אַתָּה	<i>We.</i>
G. and D.	לִי	<i>of or to me.</i>	לָנוּ	<i>of or to us.</i>
Acc.	אֹתִי	<i>me.</i>	אֹתָם	<i>Us.</i>
Abl.	מִמֶּנִּי or מִמֶּנִּי	<i>from me.</i>	מֵהֶם or מֵהֶם	<i>from us.</i>

68.		Masc.	Fem.		Masc.	Fem.
Nom.		אֵלֶּם	אֵלֶּה	Those.	אַתֶּם	אַתֶּן or אַתְּנָה Ye.
G. and D.		לֵּךְ	לָּךְ	Of thee.	לָכֶם	לָכֶן Of you.
Acc.		אֹתְךָ	אֹתָהּ	Thee.	אֹתְכֶם	אֹתְכֶן You.
Abl.		מִפָּנֶיךָ	מִפָּנֶיהָ	from thee.	מִפָּנֶיכֶם	מִפָּנֶיכֶן from you.
69.		Sing.	Plur.		Sing.	Plur.
Nom.		הוּא He,	הֵם They.	הֵימָּן or הֵמָּן	הִיא She,	הֵנּוּ They.
G. & D.		לּוֹ	לָהֶם		לָהּ	לָהֶן
Acc.		אֹתוֹ or אֹתָהּ	אֹתָם or אֹתָהֶן		אֹתָהּ	אֹתָהֶן
Abl.		מִפָּנֵי	מִפָּנֵיהֶם		מִפָּנֶיהָ	מִפָּנֵיהֶן

70. The indeclinable separable pronouns are—

Sing.	זֶה	זֹאת	זֶה or זֹאת This.
Plur.	—	—	אֵלֶּם or אֵלֶּה These.
—	—	—	מִי or מַה Who? or What?
—	—	—	מִי or מַה 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.

ז *this*, and מַה *what*, are prefixed to words: as, הַזֶּה *this word*; מַה *whose labour*.

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

ש generally takes (י), seldom (:), (י), or (-).

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

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:—

	Form for singular nouns.		
	ending in a vowel.	ending in a consonant.	Form for nouns plural.
From			
אני <i>I,</i>	אֲנִי	אֲנִי	אֲנִי
אתה <i>thou, m.,</i>	אַתָּה	אַתָּה	אַתָּה
אתה <i>thou, f.,</i>	אַתְּ	אַתְּ	אַתְּ
הוא <i>he,</i>	הוּא	הוּא	הוּא
היא <i>she,</i>	הִיא	הִיא	הִיא
אנחנו <i>we,</i>	אֲנַחְנוּ	אֲנַחְנוּ	אֲנַחְנוּ
אתם <i>ye, m.,</i>	אַתֶּם	אַתֶּם	אַתֶּם
אתן <i>ye, f.,</i>	אַתְּנָן	אַתְּנָן	אַתְּנָן
הם <i>they, m.,</i>	הֵם	הֵם	הֵם
הן <i>they, f.,</i>	הֵן	הֵן	הֵן
is derived			
my,	אֲנִי	אֲנִי	אֲנִי
thy, m.,	אַתָּה	אַתָּה	אַתָּה
thy, f.,	אַתְּ	אַתְּ	אַתְּ
his,	הוּא	הוּא	הוּא
her,	הִיא	הִיא	הִיא
our,	אֲנַחְנוּ	אֲנַחְנוּ	אֲנַחְנוּ
your, m.,	אַתֶּם	אַתֶּם	אַתֶּם
your, f.,	אַתְּנָן	אַתְּנָן	אַתְּנָן
their, m.,	הֵם	הֵם	הֵם
their, f.,	הֵן	הֵן	הֵן

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>	. . דְּבָרִי	. . דְּבָרַי	. . תּוֹרָתִי	. . תּוֹרוֹתַי
<i>thy, m.</i>	. . דְּבָרֶךָ	. . דְּבָרֶיךָ	. . תּוֹרָתְךָ	. . תּוֹרוֹתֶיךָ
<i>thy, f.</i>	. . דְּבָרְךָ	. . דְּבָרֶיךָ	. . תּוֹרָתְךָ	. . תּוֹרוֹתֶיךָ
<i>his</i>	. . דְּבָרוֹ	. . דְּבָרָיו	. . תּוֹרָתוֹ	. . תּוֹרוֹתָיו
<i>her</i>	. . דְּבָרָהּ	. . דְּבָרֶיהָ	. . תּוֹרָתָהּ	. . תּוֹרוֹתֶיהָ
<i>our</i>	. . דְּבָרֵנוּ	. . דְּבָרֵינוּ	. . תּוֹרָתֵנוּ	. . תּוֹרוֹתֵנוּ
<i>your, m.</i>	. . דְּבָרְכֶם	. . דְּבָרֵיכֶם	. . תּוֹרָתְכֶם	. . תּוֹרוֹתֵיכֶם
<i>your, f.</i>	. . דְּבָרְכֶן	. . דְּבָרֵיכֶן	. . תּוֹרָתְכֶן	. . תּוֹרוֹתֵיכֶן
<i>their, m.,</i>	. . דְּבָרָם	. . דְּבָרֵיהֶם	. . תּוֹרָתָם	. . תּוֹרוֹתֵיהֶם
<i>their, f.</i>	. . דְּבָרָן	. . דְּבָרֵיהֶן	. . תּוֹרָתָן	. . תּוֹרוֹתֵיהֶן

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

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

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, דָּבָר *a word*; דְּבָרִי *my word*.

(a) Feminines in הָ change הָ into הֶ: as, צְדָקָתִי *my justice*, from צְדָקָהּ.

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

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

(c) The plural termination ים is dropped: as, דְּבָרַי *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 י, ם, and ך: as, צְדִיקוֹתַי *my justices*; צְדִיקוֹתַי *thy justices*.

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

(f) מִנְּךָ, מִנִּי, מִנִּי, contract (◌) and (◌) into ם, as in construction, Rule 62. d.: as, תּוֹכּוֹ *his middle*.

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

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

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

See חֶסֶד, 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 זָקֵן and פֶּאֶר.

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

(d) Before ׀, ך, ם, this (◌) on account of the following (◌) is changed into (◌), or (◌) or (◌) before a guttural: as, שׁוֹמְרֵי *thy guardians*; אֶיְבֹי *thy enemy*.

In the pause it is written שׁוֹמֵר.

(e) In many monosyllables (◌) remains. שֵׁם *a name*, and בֶּן *a son*, change it into (◌): as, שְׁמִי *thy name*; and in the pause שֵׁם: 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, אֶבֶן *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 אָצַב.

(c) The termination ה is dropped: as, מַקְהֵדוֹ *his possession*, from מָקַהַד; but before ה, (ו) remains; as, מַקְרָהָ *her accident*, from מָקַרָה.

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

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

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

(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 (ו) ם and *Dagesh*: as, מְעֹצוֹ *his strength*, from מָעַצ.

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

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

83. (·) in the form פְּרִי, is changed into (:): as, פְּרִי *his fruit*; צִדִּי *his mouth*, from צָדַי; 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 unencumbered.	פָּעַל he did.	The vowels (- ך) (" ך) (ם ך)
	<i>passive Niphal.</i> נִפְעַל	It was done.	נ prefixed, which, in all tenses but the present, is compensated by <i>Dagesh</i> in the first radical, as fut. יִפְּקֹד.
2d	<i>active Pihel.</i> פָּעַל	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 יִפְּקֹד.
	<i>passive Puhal.</i> פֻּעַל	It was done frequently or intensely.	Characteristics of the active voice, and <i>Kibbutz</i> under the second radical.
3d	<i>active Hiphil.</i> הִפְעִיל	He caused to do.	ה prefixed, or <i>Pathach</i> under the formative letter, or ם before the last radical, as יִפְּקִיד.
	<i>passive Hophal.</i> הִפְעִיל	He was caused to do.	<i>Kamets Chatuph</i> } before the first radical, as { הִפְּקִיד or <i>Kibbutz</i> } or <i>Shureh</i> } הִפְּקִיד הִפְּקִיד
4th	<i>active and passive Hithpahal.</i> הִתְפַּעֵל	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 **מְכַלֵּם**, 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) ׀ prefixed to the past tense, gives it the signification of the future; and ׀ prefixed to the future gives it the signification of the past tense. Hence ׀ 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	ה	represents	הוּא	<i>she</i>
<i>She visited,</i>	פָּקְדָה				
<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	אֲנִי	<i>I</i>
<i>They,</i>	פָּקְדוּ		. . . .	
<i>Ye</i> { m.,	פָּקְדְתֶּם	תֶּם	. . . .	אַתֶּם	<i>ye, m.</i>
f.,	פָּקְדְתֶּן	תֶּן	. . . .	אַתֶּן	<i>ye, f.</i>
<i>We</i>	פָּקַדְנוּ	נוּ	. . . .	אֲנֵינוּ	<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>	פָּקְדֵינָה	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 **אֵינָךְ**.

<i>I will visit,</i>	אֶפְקֹד	א	represents	אֶלְכִי	<i>I.</i>
<i>Thou, m.,</i>	תִּפְקֹד	ת	.	תֵּלְכִי	<i>thou, m.</i>
<i>Thou, f.,</i>	תִּפְקְדִי	ת	.	תֵּלְכִי	<i>thou, f.</i>
<i>He,</i>	יִפְקֹד	י	for ה	הֵלְכִי	<i>he</i>
<i>She,</i>	תִּפְקֹד	ת	for ה	הֵלְכִי	<i>she</i>
<i>We,</i>	נִפְקֹד	נ	.	נֵלְכִי	<i>we</i>
<i>Ye, m.,</i>	תִּפְקְדוּ	ת	for .	תֵּלְכוּ	<i>ye, m.</i>
<i>Ye, f.,</i>	תִּפְקְדנה	נ	.	תֵּלְכנה	<i>ye, f.</i>
<i>They, m.,</i>	יִפְקְדוּ	.	.	.	.
<i>They, f.,</i>	תִּפְקְדנה	נ	.	תֵּלְכנה	<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 ח 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.
PRETER.	Verb.	5 init.	4
Sing. 3 m.	הָפֵל	הָפֵשׁ	הָפֵב
3 f.	הָפִלָה	הָפִישָׁה	הָפִיבָה
2 m.	הָפַלְתָּ	הָפַשְׁתָּ	הָפַבְתָּ
2 f.	הָפַלְתְּ	הָפַשְׁתְּ	הָפַבְתְּ
1 com.	הָפַלְתִּי	הָפַשְׁתִּי	הָפַבְתִּי
Plur. 3 com.	הָפִילוּ	הָפִישׁוּ	הָפִיבוּ
2 m.	הָפַלְתֶּם	הָפַשְׁתֶּם	הָפַבְתֶּם
2 f.	הָפַלְתֶּן	הָפַשְׁתֶּן	הָפַבְתֶּן
1 com.	הָפַלְנוּ	הָפַשְׁנוּ	הָפַבְנוּ
INF. abs.	הַפֹּל	הַפֹּשׁ	הַפֹּב
INF. cons.	הַפֵּל	הַפֵּשׁ	הַפֵּב
IMPERATIVE.			
Sing. m.	הַפֵּל	הַפֵּשׁ	הַפֵּב
f.	הַפִּילִי	הַפִּישִׁי	הַפִּיבִי
Plur. m.	הַפִּילוּ	הַפִּישׁוּ	הַפִּיבוּ
f.	הַפִּילְנָה	הַפִּישְׁנָה	הַפִּיבְנָה
FUTURE.			
Sing. 3 m.	יִהְיֶה	יִהְיֶשׁ	יִהְיֶב
3 f.	תִּהְיֶה	תִּהְיֶשׁ	תִּהְיֶב
2 m.	תִּהְיֶה	תִּהְיֶשׁ	תִּהְיֶב
2 f.	תִּהְיֶה	תִּהְיֶשׁ	תִּהְיֶב
1 com.	אֶהְיֶה	אֶהְיֶשׁ	אֶהְיֶב
Plur. 3 m.	יִהְיֶה	יִהְיֶשׁ	יִהְיֶב
3 f.	תִּהְיֶה	תִּהְיֶשׁ	תִּהְיֶב
2 m.	תִּהְיֶה	תִּהְיֶשׁ	תִּהְיֶב
2 f.	תִּהְיֶה	תִּהְיֶשׁ	תִּהְיֶב
1 com.	נֶהְיֶה	נֶהְיֶשׁ	נֶהְיֶב
Fut. apoc.	—	—	—
PART. act.	הוֹפֵל	הוֹפֵשׁ	הוֹפֵב
pass.	הוֹפֵל	הוֹפֵשׁ	הוֹפֵב

PARADIGM OF VERBS IN KAL.

[illegible]

PARADIGM OF VERBS IN NIPHAL.

	Regular Verb.	Verb. 3 init.	Verb. דָּ
PRETER.			
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.	הִקְטֹל	הִקְטֹשׁ	הִקְטֹב
IMPERATIVE.			
Sing. m.	הִקְטֹל	הִקְטֹשׁ	הִקְטֹב
f.	הִקְטִילִי	הִקְטִישִׁי	הִקְטִיבִי
Plur. m.	הִקְטִילוּ	הִקְטִישׁוּ	הִקְטִיבוּ
f.	הִקְטִילְנָה	הִקְטִישְׁנָה	הִקְטִיבְנָה
FUTURE.			
Sing. 3 m.	יִקְטֹל	יִקְטֹשׁ	יִקְטֹב
3 f.	תִּקְטֹל	תִּקְטֹשׁ	תִּקְטֹב
2 m.	תִּקְטֹל	תִּקְטֹשׁ	תִּקְטֹב
2 f.	תִּקְטִילִי	תִּקְטִישִׁי	תִּקְטִיבִי
1 com.	אִקְטֹל	אִקְטֹשׁ	אִקְטֹב
Plur. 3 m.	יִקְטִילוּ	יִקְטִישׁוּ	יִקְטִיבוּ
3 f.	תִּקְטִילְנָה	תִּקְטִישְׁנָה	תִּקְטִיבְנָה
2 m.	תִּקְטִילוּ	תִּקְטִישׁוּ	תִּקְטִיבוּ
2 f.	תִּקְטִילְנָה	תִּקְטִישְׁנָה	תִּקְטִיבְנָה
1 com.	נִקְטֹל	נִקְטֹשׁ	נִקְטֹב
Fut. apoc.	—	—	—
PARTICIPLE.	הִקְטִיל	הִקְטֹשׁ	הִקְטֹב

PARADIGM OF VERBS IN NIPHAL.

[illegible]

PARADIGM OF VERBS IN PHEL.

	Regular	Verb.	Verb.
PRETER.	Verb.	5 init.	רָ
Sing. 3 m.	הָלַל	בָּגַשׁ	סִבֵּב
2 f.	הִפְלִיחַ		סִבְּבָהּ
2 m.	הִפְלִיחָהּ		סִבְּבָתָהּ
2 f.	הִפְלִיחָהּ	regular.	סִבְּבָתָהּ
1 com.	הִפְלִיחֵנוּ		סִבְּבָתֵנוּ
Plur. 3 com.	הִפְלִיחוּ		סִבְּבוּ
2 m.	הִפְלִיחוּם		סִבְּבוּם
2 f.	הִפְלִיחוּן		סִבְּבוּן
1 com.	הִפְלִיכֵנוּ		סִבְּבוּנוּ
INFINITIVE.	הָלַל	בָּגַשׁ	סִבֵּב
IMPERATIVE.			
Sing. m.	הָלַל	בָּגַשׁ	סִבֵּב
f.	הִפְלִי	&c.	סִבְּבִי
Plur. m.	הִפְלִיחוּ		סִבְּבוּ
f.	הִפְלִיכִי		סִבְּבִיכִי
FUTURE.			
Sing. 3 m.	יִהְיֶה	יִבְגֹּשׁ	יִסְבֵּב
3 f.	תִּהְיֶה	&c.	תִּסְבֵּב
2 m.	תִּהְיֶה		תִּסְבֵּב
2 f.	תִּהְיֶה		תִּסְבֵּב
1 com.	יִהְיֶה		יִסְבֵּב
Plur. 3 m.	יִהְיֶה		יִסְבֵּב
3 f.	תִּהְיֶה		תִּסְבֵּב
2 m.	תִּהְיֶה		תִּסְבֵּב
2 f.	תִּהְיֶה		תִּסְבֵּב
1 com.	יִהְיֶה		יִסְבֵּב
Fut. apoc.	—	—	—
PARTICIPLE.	הֹלֵל	בֹּגֵשׁ	סֹבֵב

PARADIGM OF VERBS IN PHEL.

[illegible]

PARADIGM OF VERBS IN PUHAL.

PARTIC.	Regular Verb.	Verb. 3 init.	Verb.
Sing. 3 m.	הָפִיל	הָפִיל	הָפִיל
3 f.	הָפִילָהּ		הָפִילָהּ
2 m.	הָפַלְתָּ	הָפַלְתָּ	הָפַלְתָּ
2 f.	הָפַלְתְּ		הָפַלְתְּ
1 com.	הָפַלְתִּי		הָפַלְתִּי
Plur. 3 com.	הָפִילוּ		הָפִילוּ
2 m.	הָפַלְתֶּם		הָפַלְתֶּם
2 f.	הָפַלְתֶּן		הָפַלְתֶּן
1 com.	הָפַלְנוּ		הָפַלְנוּ
INFINITIVE.	הָפִיל	הָפִיל	הָפִיל
IMPERATIVE.			
Sing. m.	None.		
f.			
Plur. m.			
f.			
FUTURE.			
Sing. 3 m.	יִהְיֶה	יִהְיֶה	יִהְיֶה
3 f.	יִהְיֶהָ		יִהְיֶהָ
2 m.	יִהְיֶהָ	&c.	יִהְיֶהָ
2 f.	יִהְיֶהָ		יִהְיֶהָ
1 com.	יִהְיֶהָ		יִהְיֶהָ
Plur. 3 m.	יִהְיֶהָ		יִהְיֶהָ
3 f.	יִהְיֶהָ		יִהְיֶהָ
2 m.	יִהְיֶהָ		יִהְיֶהָ
2 f.	יִהְיֶהָ		יִהְיֶהָ
1 com.	יִהְיֶהָ		יִהְיֶהָ
Fut. apoc.	—	—	—
PARTICIPLE.	הָפִיל	הָפִיל	הָפִיל

PARADIGM OF VERBS IN PUHAL.

Verb. ִּי or ִּי init.		Verb. ִּי med.	Verb. ִּי final.	Verb. ִּי final.
יִשָּׁב	יִשָּׁב	יִשְׁבּוּ	יִשְׁבּוּ	יִשְׁבּוּ
regular.	regular.	יִשְׁבְּנוּ	יִשְׁבְּנוּ	יִשְׁבְּנוּ
		יִשְׁבְּנוּ	יִשְׁבְּנוּ	יִשְׁבְּנוּ
		יִשְׁבְּנוּ	יִשְׁבְּנוּ	יִשְׁבְּנוּ
		יִשְׁבְּנוּ	יִשְׁבְּנוּ	יִשְׁבְּנוּ
		יִשְׁבְּנוּ	יִשְׁבְּנוּ	יִשְׁבְּנוּ
		יִשְׁבְּנוּ	יִשְׁבְּנוּ	יִשְׁבְּנוּ
		יִשְׁבְּנוּ	יִשְׁבְּנוּ	יִשְׁבְּנוּ
		יִשְׁבְּנוּ	יִשְׁבְּנוּ	יִשְׁבְּנוּ
יִשָּׁב	יִשָּׁב	יִשְׁבּוּ	יִשְׁבּוּ	יִשְׁבּוּ

יִשָּׁב	יִשָּׁב	יִשְׁבּוּ	יִשְׁבּוּ	יִשְׁבּוּ
&c.	&c.	יִשְׁבְּנוּ	יִשְׁבְּנוּ	יִשְׁבְּנוּ
		יִשְׁבְּנוּ	יִשְׁבְּנוּ	יִשְׁבְּנוּ
		יִשְׁבְּנוּ	יִשְׁבְּנוּ	יִשְׁבְּנוּ
		יִשְׁבְּנוּ	יִשְׁבְּנוּ	יִשְׁבְּנוּ
		יִשְׁבְּנוּ	יִשְׁבְּנוּ	יִשְׁבְּנוּ
		יִשְׁבְּנוּ	יִשְׁבְּנוּ	יִשְׁבְּנוּ
		יִשְׁבְּנוּ	יִשְׁבְּנוּ	יִשְׁבְּנוּ
		יִשְׁבְּנוּ	יִשְׁבְּנוּ	יִשְׁבְּנוּ

יִשָּׁב	יִשָּׁב	יִשְׁבּוּ	יִשְׁבּוּ	יִשְׁבּוּ
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PARADIGM OF VERBS IN HIPHIL.

	Regular	Verb.	Verb.
PRETER.	Verb.	§ init.	ד'
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.	הִקְטֵל	הִקְטֵשׁ	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.	אֶקְטִיל	אֶקְטִישׁ	אֶקְטִיב
Plur. 3 m.	יִקְטִילוּ	יִקְטִישׁוּ	יִקְטִיבוּ
3 f.	תִּקְטִילְנָה	תִּקְטִישְׁנָה	תִּקְטִיבְנָה
2 m.	תִּקְטִילוּ	תִּקְטִישׁוּ	תִּקְטִיבוּ
2 f.	תִּקְטִילְנָה	תִּקְטִישְׁנָה	תִּקְטִיבְנָה
1 com.	נִקְטִיל	נִקְטִישׁ	נִקְטִיב
Fut. apoc.	יִקְטֹל	יִקְטֹשׁ	
PARTICIPLE.	מִקְטִיל	מִקְטִישׁ	מִקְטִיב

PARADIGM OF VERBS IN HIPHIL.

[illegible]

PARADIGM OF VERBS IN HOPHAL.

PRETER.	Regular Verb.	Verb. 5 init.	Verb.
Sing. 3 m.	הִקְטִיל	הִקְטִיל	הִקְטִיל
3 f.	הִקְטִילָּהּ	הִקְטִילָּהּ	הִקְטִילָּהּ
2 m.	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
2 f.	הִקְטַלְתְּ	הִקְטַלְתְּ	הִקְטַלְתְּ
1 com.	הִקְטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי
Plur. 3 com.	הִקְטִילוּ	הִקְטִילוּ	הִקְטִילוּ
2 m.	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם
2 f.	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן
1 com.	הִקְטַלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ
IMPERATIVE.	הִקְטִיל	הִקְטִיל	הִקְטִיל
IMPERATIVE.	None.		
Sing. 2 m.			
f.			
Plur. m.			
f.			
FUTURE.			
Sing. 3 m.	יִקְטֹל	יִקְטֹל	יִקְטֹל
3 f.	יִקְטֹלָּהּ	יִקְטֹלָּהּ	יִקְטֹלָּהּ
2 m.	יִקְטֹלְתָּ	יִקְטֹלְתָּ	יִקְטֹלְתָּ
2 f.	יִקְטֹלְתְּ	יִקְטֹלְתְּ	יִקְטֹלְתְּ
1 com.	יִקְטֹלְתִּי	יִקְטֹלְתִּי	יִקְטֹלְתִּי
Plur. 3 m.	יִקְטֹלוּ	יִקְטֹלוּ	יִקְטֹלוּ
3 f.	יִקְטֹלְנָהּ	יִקְטֹלְנָהּ	יִקְטֹלְנָהּ
2 m.	יִקְטֹלְתֶּם	יִקְטֹלְתֶּם	יִקְטֹלְתֶּם
2 f.	יִקְטֹלְתֶּן	יִקְטֹלְתֶּן	יִקְטֹלְתֶּן
1 com.	יִקְטֹלְנוּ	יִקְטֹלְנוּ	יִקְטֹלְנוּ
Fut. apoc.	—	—	—
PARTICIPLE.	מִקְטֵל	מִקְטֵל	מִקְטֵל

PARADIGM OF VERBS IN HOPHAL.

[illegible]

יִנְלָח	יִמְצָא	יִהְיֶה	יִשְׁכַּב	יִשְׁלַח
תִּגְלַח	תִּמְצָא	תִּהְיֶה	תִּשְׁכַּב	תִּשְׁלַח
תִּנְלַח	תִּמְצָא	תִּהְיֶה	&c.	תִּשְׁלַח
תִּגְלִי	תִּמְצָאִי	תִּהְיֶה־יִי	תִּשְׁכְּבִי	תִּשְׁלַח־יִי
תִּגְלַח	תִּמְצָא	תִּהְיֶה	תִּשְׁכַּב	תִּשְׁלַח
יִנְלִי	יִמְצָאִי	יִהְיֶה־יִי	יִשְׁכְּבִי	יִשְׁלַח־יִי
תִּגְלִינָה	תִּמְצָאנָה	תִּהְיֶהנָה	תִּשְׁכְּבִנָה	תִּשְׁלַחנָה
תִּגְלִי	תִּמְצָאִי	תִּהְיֶה־יִי	תִּשְׁכְּבִי	תִּשְׁלַח־יִי
תִּגְלִינָה	תִּמְצָאנָה	תִּהְיֶהנָה	תִּשְׁכְּבִנָה	תִּשְׁלַחנָה
נִגְלַח	נִמְצָא	נִהְיֶה	נִשְׁכַּב	נִשְׁלַח

PARADIGM OF VERBS IN HITHPAHEL.

PASTER.	Regular Verb.	Verb. 5 mlt.	Verb. 7n
Sing. 3 m.	הִתְפַּלֵּחַ	הִתְפַּלֵּחַ	הִתְפַּלֵּחַ
3 f.	הִתְפַּלְּחָה		הִתְפַּלְּחָה
2 m.	הִתְפַּלַּחְתָּ		הִתְפַּלַּחְתָּ
2 f.	הִתְפַּלַּחְתְּ	regular	הִתְפַּלַּחְתְּ
1 com.	הִתְפַּלַּחְנוּ		הִתְפַּלַּחְנוּ
Plur. 3 com.	הִתְפַּלְּחוּ		הִתְפַּלְּחוּ
2 m.	הִתְפַּלַּחְתֶּם		הִתְפַּלַּחְתֶּם
2 f.	הִתְפַּלַּחְתֶּי		הִתְפַּלַּחְתֶּי
1 com.	הִתְפַּלַּחְתֶּם		הִתְפַּלַּחְתֶּם
IMPERATIVE.	הִתְפַּלֵּחַ	הִתְפַּלֵּחַ	הִתְפַּלֵּחַ
IMPERATIVE.			
Sing. m.	הִתְפַּלֵּחַ	הִתְפַּלֵּחַ	הִתְפַּלֵּחַ
f.	הִתְפַּלְּחִי		הִתְפַּלְּחִי
Plur. m.	הִתְפַּלְּחוּ	etc.	הִתְפַּלְּחוּ
f.	הִתְפַּלְּחוּ		הִתְפַּלְּחוּ
FUTURE.			
Sing. 3 m.	יִתְפַּלֵּחַ	יִתְפַּלֵּחַ	יִתְפַּלֵּחַ
3 f.	יִתְפַּלְּחָה	etc.	יִתְפַּלְּחָה
2 m.	יִתְפַּלַּחְתָּ	regular	יִתְפַּלַּחְתָּ
2 f.	יִתְפַּלַּחְתְּ		יִתְפַּלַּחְתְּ
1 com.	יִתְפַּלַּחְנוּ		יִתְפַּלַּחְנוּ
Plur. 3 m.	יִתְפַּלְּחוּ		יִתְפַּלְּחוּ
3 f.	יִתְפַּלְּחוּ		יִתְפַּלְּחוּ
2 m.	יִתְפַּלַּחְתֶּם		יִתְפַּלַּחְתֶּם
2 f.	יִתְפַּלַּחְתֶּי		יִתְפַּלַּחְתֶּי
1 com.	יִתְפַּלַּחְתֶּם		יִתְפַּלַּחְתֶּם
FUL. spec.	—	—	—
PARTICIPIAL.	הִתְפַּלֵּחַ	—	הִתְפַּלֵּחַ

Observations on Kal.

90. Perfect פקד. Some end in (·) and (י) : as, רָחַץ *he wished* ; יָכֹל *he was able*. Those in (·) are regular in the other persons : as, רָחַצְתִּי, but those in (י) retain (י) instead of (·) : as, יָכֹלְתִּי, 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 נָתַתָּה *thou gavest* ; פָּרַתָּ for פָּרַתָּה *thou smotest*.

(b) פקדת. If ח, ע, or sonant ה is the third radical, the (·) under it is changed into furtive (-) : as, לָקַחְתָּ *lá-ká-acht*.

(c) פקדני. If נ is the third radical, it is cast away, and compensated by *Dagesh* : as, נָתַנְתָּ for נָתַנְתָּה.

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

פֹּקֵד } the second form is more frequently used.
פֹּקֶדֶת }

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, לִדְבָקָה *for entering*.

93. Imperat. פקד. 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. תִּשְׁכְּנֶנָּה *she will inhabit*, is for תִּשְׁכְּנֶנָּה by Syncope.

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

the infinitive seldom. This is the case, (1.) Sometimes in neuter verbs: as, *הִשָּׁבָה* *she will lie down*. (2.) Generally when the second radical is a Guttural: as, *יָעֵל* *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 (י), and sometimes (י), under the second radical: as, *תִּאָבֵד* *she will perish*. The radical מ is always dropped after the formative מ, seldom after the other formatives: as, *אֶכֶּל* *I will eat*; *תִּקְבֹּל* *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 *הִפְקֵד*.

(a) When the first radical is a Guttural, the formative ה takes (י), because the next letter will not admit *Dagesh*: as, *תִּקְבֹּל* *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, *תִּבָּחַךְ* *to be pale*; *תִּקְבֹּל* *as if to be propelled*; but seldom when the characteristics of both are united: as, *תִּאָכַל* for *תִּקְאָכַל* *to be consumed*.

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

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

Observations on Pihel.

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

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

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

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

(d) Three verbs frequently end in (·): דָּעַר, נָעַם, וָעָר.

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

(a) מְבַרְכֵּךְ *dancing*; מְבַלְלֵךְ *sustaining*; are participles of verbs with four letters.

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

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

Observations on Puhel.

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

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

Observations on Hiphil.

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

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

(a) הִפְקִדָּה. 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. מִפְקִיד. The characteristic of the conjugation is excluded by the characteristic of the participle according to the general rule.

103. Infinitive הִפְקִיד. 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 הִפְקִד. With ה paragogic, (·) is changed into (·): as, הִפְקִידְהָ.

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

Observations on Hophal.

106. Perfect הִפְקִד. 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, הִחְדַּדְתָּ *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) ׀ is dropped, and compensated by *Dagesh* always before the cognate letters ד, ט, ׀; sometimes before נ, but seldom before any others :

as, אֶדְמָה for אִדְמָה *I will make myself like.*

הִטְהַרְנוּ . . הִתְהַרְנוּ *we have cleansed ourselves.*

תִּתְהַרְמָם . . תִּתְהַרְמָם *thou shalt make thyself perfect.*

תִּתְהַרְמָה . . תִּתְהַרְמָה *she will raise herself.*

הִתְנַחֲמוּ . . הִתְנַחֲמוּ *cleanse yourselves.*

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

as, יִסְתַּעַל for יִסְתַּעַל *he will load himself.*

אֶשְׁמְרָה . . אֶשְׁמְרָה *I will guard myself.*

הִתְעַמְדוּ . . הִתְעַמְדוּ *ye have prepared yourselves.*

נִצְטַדֵּק . . נִצְטַדֵּק *we will justify ourselves.*

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

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

110. Participle כֹּתֵמֵר . כֹּתֵמֵר for כֹּתֵמֵר *purifying himself.*

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

111. Future אֶחְבֹּד . With ׀ paragogic, אֶחְבֹּד *I will walk about.* With Metathesis of ׀, אֶחְבֹּד *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 נ נ; i. e. in נ the first radical, נ being the first radical of the old example נעל.

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 נ, i. e. doubling the second radical, or defective in the second radical.

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

The 1st class		<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">consists of verbs which have</div> <div style="display: inline-block; vertical-align: middle; font-size: 3em;">}</div> </div>	for their first radical which are	
			called quiescent in {	
2d			נ	second נ
3d			מ	third מ
4th			ה	fourth 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 נ נ, see second column in tables of verbs.

Observations.

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

118. Inf. *לָקַח*. 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 ח, ה, or ע, the infinitive is written with (--) instead of (ֿ): as, *לְהָרִיחַ* to be splendid, from *הָרָה*; *לְפַחַח* to blow, from *פָּחַח*; *לְגַעַח* to touch, from *גָּעַח*: thus also *לְקַחַח* to receive, from *לָקַח*.

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

119. Imp. *קַח*. Thus also *קַח* and *לָקַח* from *לָקַח*; from *קָחַח* comes *קַח* and *קַחַח*.

120. Fut. *יִקַּח*. From *לָקַח*; fut. *יִקַּח*; *קָחַח* makes fut. *יִקַּח*. This verb in the fut. and imp. Kal has the Chaldaic termination in (ֿ).

NIPHAL.

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

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

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

124. The irregularity in the conjugations *Hiphal* 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*; (א) in the whole conjugation *Hophal*. (ָ) and (ֹ) in the antepenult, or any syllable preceding it, are shortened into (ֶ) simple or compound, but (א) 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 קָבַע are very often regularly declined like פָּקַד.

130. Imp. סִבַּי. אָרַר from אָרַר *he cursed*, is written without *Dagesh* on account of ר. When the accent is transferred to the last syllable, י is shortened into (ֶ) ם; as, דָּלַי and דָּלַי, from דָּלַע *he sung*.

131. Fut. אֶסִּיב. Sometimes, but seldom, with י, because it is the characteristic of verbs quiescent in the second radical; as, יִשְׁוֵי *he will lay waste*; יִרְדֵּי *he will sing*. אֶקְוִי *I will curse*; אֶבְוִי *I will wear*; יִקְדִּי *they shall bow*; are of the Chaldaic form.

NIPHAL.

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

133. Part. נָפֵחַ. Sometimes ends in (·): as, נֹמֵחַ *melting*. נִאָּרִים *cursed*, Chaldaic for נִאָּרִים.

134. Inf. הִנָּח. Sometimes ends in (·); as, הִנָּח *to be melted*.

Fut. יִנָּח. (·) 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. הִקָּח. The last (·) is sometimes changed into (-) in this and the other tenses; as, הִקָּח *he made light*.

137. Fut. יִקָּח. יִקָּח and יִקָּחוּ, for יִקָּחוּ and יִקָּחוּ, are of the Chaldaic form.

HOPHAL.

138. Perf. הִוָּחַ. ו is sometimes changed into (·) through the whole conjugation; as, הִוָּחַ *surrounded*.

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

140. First class of quiescent verbs which have ו 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. יָשַׁק. (-) is used for (ֿ) when the second radical is guttural; as, יָדַע *to know*.

These verbs are often regular; as, יָשׁוּב *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 ח.

145. Fut. יָשֵׁב. With a paragogic ח, (ֿ) is changed into (׃); as, יָשֵׁבְחָהּ *and I will sit*.

(a) י is once expressed after (ֿ); as, יָשֵׁלְכָהּ *I will walk*; in other places where it is expressed, it is quiescent after (׃), and (-) is in the last syllable: as, יָשֵׁן *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*; יָשַׁח *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. **אֶנָּשׁ**. The formative **נ** is sometimes pointed with (·); as, **אֶנָּשׁ** *I shall be distressed*.

149. The conjugations *Pihel* and *Puhal* are regular : as, **יָשָׁב** *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 **י** quiescent in **י** is not always expressed. Some verbs retain their first radical in *Hiphil*, quiescent in (·); as, **הָיָה** *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. **הוֹשִׁב**. Long *Chirek* is always used before a paragogic **ח** : as, **הוֹשִׁיבָה** *preserve thou*; **הָלִיכִי** *lead off*, retains **י**.

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

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

HOPHAL.

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

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

F. **מוֹשָׁבָה**. **מֵמַעֲרֹת** *made known*, ends in **ת** with (·).

HITHPAHEL.

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

הִנְיָסָה from יָסַד *he instructed*.

הִתְנַדַּע from נָדַע *he knew*.

הִתְנַכַּח from נָכַח *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, הִתְקַח *he expected*; הָיָה *he was*: also in a few others; as, נָפַץ *he expired*; אָיֵב *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*; בּוֹשָׁם *he blushed*.

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

160. Part. קָם. Some end in (·); as, צֹרֵר *watching*; לִנְיָם *tarrying*: some in י; as, מְאִיר *shining*.

F. קָםָה. 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, קוֹם.

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

163. Fut. אֶקְדָּם. With paragogic ה, מְאֲדָּםָה *and he shall be exalted*, with י; אֶבְוֹשָׁם *I will blush*: as if partly from בּוֹשָׁם and partly from יָבֹשׁ.

NIPHAL.

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

165. Part. **בָּקוּם**. **הַנֶּצֶד** *besieged*, with א.
 F. **נִקְוָם**. Or in ת; as, **נִפְּצָר** *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 **קוּם**; **חָיב** from **חַיב**.

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.
הָקִימְתָּ	הָקִימְתָּ	2 .
	הָקִימְתִּי	1 .
	הָקִימוּ	3 .
הָקִימְתֶּן	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. **מָקִים**. Often in (·): as, **תָּשִׁב** *thou wilt bring back*; **וְתִצֵּד** *she testified*, **יָסִית** *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. **הִתְצַיְדָה** for **הִתְצַיְדָה**, is of the form **הִתְקַדְּמָה**. See above, s. 166. c.

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

In these verbs **ל** 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*; **בֹּא** *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 (**ו**), and retain it in the first and second persons: as, **מָלַאתִי**.

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

fem.	masc.
מָצָאתִי	מָצָאתָ
מָצָאתְךָ	מָצָאתְךָ
מָצָאתִי	מָצָאתְךָ

178. Part. **מוֹצֵא**. (**ו**) is sometimes in the termination: as, **הִמְצֵא**.

Fem. **מוֹצֵאת**. Also **מוֹצֵאת** and **מוֹצֵאת** for **מוֹצֵאת**.

The participle of **בֹּא** is **בָּא**, pl. **בָּאִים**.

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

180. Inf. **מַצִּיחַ**. **מַצִּיחַ** and **מַצִּיחַ** from **מַצִּיחַ**, **מַצִּיחַ** from **מַצִּיחַ** and **מַצִּיחַ**, are from verbs doubly irregular.

181. Imp. **מַצִּחַ**. **מַצִּחַ** from **מַצִּחַ**, **מַצִּחַ** from **מַצִּחַ**, and **מַצִּחַ** from **מַצִּחַ**, are doubly irregular.

182. Fut. **אֶמְצֵא**. **הִשָּׁמַע מִשְׁמָע** from **שָׁמַע**, **יִרְאֶה** from **יָרָא**, **יִצְעַק** from **יָצַע**, **יִבְוֶה** from **בָּוֶה**, are doubly irregular.

NIPHAL.

183. Perf. **נִמְצָא**. **נִשְׁמָע** for **שָׁמַע**.

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

185. **נִמְצָאתִי**. **נִפְלִיתִי** is from **פָּלַח** *he wondered*, **ח** being changed into **י**.

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

187. Fut. **אֶמְצָא**. From **יָרָא** is formed **אֶנְדָּא**, **הַנְּדָא**.

PIHEL.

188. Perf. **מָצָא**. Some end in (**ר**) : as, **מָלָא** *he filled*.

PUHAL.

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

HIPHIL.

190. Perf. **הִמְצִיא**. **הִנָּשַׁח** from **נָשַׁח** *he lent*.

191. **הִוָּצִיא** from **יָצַע**, **הִקְבִּיא** from **בָּוֶה**.

192. Part. **מִמְצִיא**. **מוֹצִיא** from **יָצַע**, **מִקְבִּיא** from **בָּוֶה**.

HOPHAL.

193. Very few are used in this conjugation.

194. **בָּוֶה** makes **הוֹבָא**, **יָצַע** makes **הוֹצָא**.

HITHPAHEL.

195. **הִטְמָאָה** is from **טָמַח** *he was impure* ;

196. **הִנְבָּאָה** is from **נָבַח** *he shewed* ;

ת being omitted and compensated by *Dagesh*.

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

In this class **ת** 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 ו; 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 לו.

Four verbs of this class are regular, and therefore have *Mappik* in ו; גבַהּ *he excelled*; נָחַדָּה *he desired*; נָבַח *it was splendid*; תָּבַחָהּ *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 ת is changed into ת, to facilitate the pronunciation. Sometimes י occurs instead of ת: as, תָּסְתָּהּ *she trusted*; תָּסְתָּהּ *they turned aside*.

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

גָּלְתָּהּ has the accent on the last syllable, to distinguish it from תָּסְתָּהּ, where the accent is on the penult.

204. Imp. גָּלְתָּהּ. תָּסְתָּהּ *seek ye*, תָּסְתָּהּ *come ye*, have י instead of ת.

205. Fut. **אָנָלָה**. If **נ** is the first radical it is compensated by *Dagesh*: as, **אָנָסָה** from **נָסָה**.

וְיָנְלוּ. **וְיָשְׁלוּ** *they are tranquil*, changes **ח** into **י**.

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

1st. **יָנַל** for **יָנָלָה**; but **יָנְחוּ** for **יָנְחָהּ** on account of the Guttural.

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

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

4th. In the verbs **יָנְחָהּ**, **יָנְחָהּ**, **יָנְחָהּ** is used for **יָנְחָהּ**; **יָנְחָהּ** for **יָנְחָהּ**, &c.

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

NIPHAL.

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

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

209. Fut. **אָנְלָה**. **אָנְלָה** *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, **אָנְחָהּ** for **אָנְחָהּ**.

PIHEL.

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

212. Imp. **נִלָּה**. By apocope **נִלָּה**; **נִלָּה** is irregular.

213. Fut. **אֶגְלֶה**. By apocope **אָגַל**, 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 **בָּסוּ** *they are concealed*, change (־) into (־) *ע*.

HIPHIL.

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

חָגָה *he sprinkled*, **חָקָה** *he smote*, are formed from **חָגַח**, **חָקַח**; **חָוָה** *he made sorry*, **חָוָה** *he oppressed*, **חָוָה** *he taught*, are formed from **חָוַח**, **חָוַח**, **חָוַח**.

חָנָה *she rested*, **חָלָה** *she wearied*, have the Chaldaic termination.

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

216. Imp. **חָגְלֵה**. **חָרְפֵה** *desist*, by apocope, for **חָרְפֵה**; **רָאֵה** *raise up*, with (־) on account of the Guttural: **חָרְפֵה** *smite*, from **חָרַח**, and by apocope **חָרְפֵה**.

217. Fut. **אֶגְלֶה**. **אֶמְטֶה** *I will extend*, from **נָטַח**.

אֶחְוֶה *I will celebrate*, from **חָוָה**; of which **יְחָוָה** is the Chaldaic form.

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

יִעַל with (־) on account of the Guttural.

יִרֶד with (־) as in *Kal*.

יָטַח for **אֶמְטֶה**, **יָנַח** for **יִנְחֶה**.

HOPHAL.

218. Perf. **חִגְלָה**. **חָוָה** is formed from **חָוַח**.

HITHPAHEL.

219. Perf. **חִתְּגַלָּה**. **חָתְּנַח** is formed from **חָוָה**.

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. הִתְנַחֵל. הִתְנַחֵל by apocope for הִתְנַחֵל *feign thyself ill*.

221. Fut. אֶתְנַחֵל. אֶתְנַחֵל by syncope for אֶתְנַחֵל *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	כִּי, in pause כִּי־	כִּי־
אתָ <i>thou, m.</i>	הָ, קָ	הָ, in pause הָ־, הָ־	הָ, &c., קָ־
אתְּ <i>thou, f.</i>	הָ, כִּי	הָ־, הָ־, הָ־	הָ־, הָ־, כִּי־
הוא <i>he</i>	הוא, ו	הוא־, ו־	הוא־, ו־
היא <i>she</i>	הָ	הָ־, הָ־	הָ־
אנחנו <i>we, c.,</i>	נו	נו־	נו־
אתם <i>ye, m.,</i>	כֶּם	כֶּם־	כֶּם־
אתְּן <i>ye, f.,</i>	כֶּן	כֶּן־	כֶּן־
הם <i>they, m.,</i>	הם, poet. מוֹ	הם־, הם־, poet. מוֹ־	הם־, הם־, poet. מוֹ־
הן <i>they, f.,</i>	וֹ	וֹ־	וֹ־

IV.—Future with Epenthetic Nun.

Sing. 1	כִּי־, כִּי־, for כִּי־ &c.	Sing. 3 m.	כִּי־ for כִּי־, also כִּי־
2 m.	כִּי־, כִּי־, for כִּי־ &c.	3 f.	כִּי־ for כִּי־

224. EXAMPLE OF A VERB WITH AFFIXES.

PRETER.

Feminine.	Masculine.	Feminine.
הָמָלְכָה <i>her.</i>	הָמָלְכוֹ } <i>him.</i>	הָמָלְכָה <i>thee.</i>
הָמָלְכוֹ <i>them.</i>	הָמָלְכוֹ <i>them.</i>	הָמָלְכוֹ <i>you.</i>
הָמָלְכָה <i>her.</i>	הָמָלְכָה } <i>him.</i>	הָמָלְכָה <i>thee.</i>
הָמָלְכוֹ <i>them.</i>	הָמָלְכוֹ <i>them.</i>	הָמָלְכוֹ <i>you.</i>
הָמָלְכָה <i>her.</i>	הָמָלְכוֹ } <i>him.</i>	
הָמָלְכוֹ <i>them.</i>	הָמָלְכוֹ <i>them.</i>	
הָמָלְכָה <i>her.</i>	הָמָלְכוֹ } <i>him.</i>	
הָמָלְכוֹ <i>them.</i>	הָמָלְכוֹ <i>them.</i>	
הָמָלְכָה <i>her.</i>	הָמָלְכוֹ } <i>him.</i>	הָמָלְכָה <i>thee.</i>
הָמָלְכוֹ <i>them.</i>	הָמָלְכוֹ <i>them.</i>	הָמָלְכוֹ <i>you.</i>
		הָמָלְכָה <i>thee.</i>
		הָמָלְכוֹ <i>you.</i>
הָמָלְכָה <i>her.</i>	הָמָלְכוֹ <i>him.</i>	הָמָלְכָה <i>thee.</i>
הָמָלְכוֹ <i>them.</i>	הָמָלְכוֹ <i>them.</i>	הָמָלְכוֹ <i>you.</i>
הָמָלְכָה <i>her.</i>	הָמָלְכוֹ <i>him.</i>	
הָמָלְכוֹ <i>them.</i>	הָמָלְכוֹ <i>them.</i>	
הָמָלְכָה <i>her.</i>	הָמָלְכוֹ <i>him.</i>	הָמָלְכָה <i>thee.</i>
הָמָלְכוֹ <i>them.</i>	הָמָלְכוֹ <i>them.</i>	הָמָלְכוֹ <i>you.</i>

IMPERATIVE.

הָמָלְכָה } <i>her.</i>	הָמָלְכוֹ } <i>him.</i>	
הָמָלְכוֹ } <i>them.</i>	הָמָלְכוֹ } <i>them.</i>	
הָמָלְכָה <i>her.</i>	הָמָלְכוֹ <i>him.</i>	
הָמָלְכוֹ <i>them.</i>	הָמָלְכוֹ <i>them.</i>	
הָמָלְכָה <i>her.</i>	הָמָלְכוֹ <i>him.</i>	
הָמָלְכוֹ <i>them.</i>	הָמָלְכוֹ <i>them.</i>	

FUTURE.

הָמָלְכָה } <i>her.</i>	הָמָלְכוֹ } <i>him.</i>	הָמָלְכָה <i>thee.</i>
הָמָלְכוֹ } <i>them.</i>	הָמָלְכוֹ } <i>them.</i>	הָמָלְכוֹ <i>you.</i>
הָמָלְכָה <i>her.</i>	הָמָלְכוֹ <i>him.</i>	
הָמָלְכוֹ <i>them.</i>	הָמָלְכוֹ <i>them.</i>	
הָמָלְכָה <i>her.</i>	הָמָלְכוֹ <i>him.</i>	הָמָלְכָה <i>thee.</i>
הָמָלְכוֹ <i>them.</i>	הָמָלְכוֹ <i>them.</i>	הָמָלְכוֹ <i>you.</i>

EXAMPLE OF A VERB WITH AFFIXES.

PRETER.

Masculine.	Common.	
<p> פָּקַדְתָּ } <i>thee.</i> פָּקַדְתָּ } פָּקַדְתֶּם <i>you.</i> פָּקַדְתָּ <i>thee.</i> פָּקַדְתֶּם <i>you.</i> </p>	<p> פָּקַדְנִי <i>me.</i> פָּקַדְנוּ <i>us.</i> פָּקַדְתָּנִי <i>me.</i> פָּקַדְתֶּנוּ <i>us.</i> פָּקַדְתָּנִי <i>me.</i> פָּקַדְתֶּנוּ <i>us.</i> פָּקַדְתִּינִי <i>me.</i> פָּקַדְתֶּינִי <i>us.</i> </p>	<p> פָּקַד <i>he visited.</i> פָּקַדְתָּ <i>she visited.</i> פָּקַדְתָּ <i>thou, m.</i> פָּקַדְתָּ <i>thou, f.</i> פָּקַדְתִּי <i>I.</i> פָּקַדְתֶּם <i>they.</i> פָּקַדְתֶּם <i>ye, m.</i> פָּקַדְתֶּם <i>ye, f.</i> פָּקַדְתֶּם <i>we.</i> </p>
<p> פָּקַדְתָּ <i>thee.</i> פָּקַדְתֶּם <i>you.</i> פָּקַדְתָּ <i>thee.</i> פָּקַדְתֶּם <i>you.</i> פָּקַדְתָּ <i>thee.</i> פָּקַדְתֶּם <i>you.</i> </p>	<p> פָּקַדְנִי <i>me.</i> פָּקַדְנוּ <i>us.</i> פָּקַדְתָּנִי <i>me.</i> פָּקַדְתֶּנוּ <i>us.</i> </p>	

IMPERATIVE.

	<p> פָּקַדְנִי <i>me.</i> פָּקַדְנוּ <i>us.</i> פָּקַדְנִי <i>me.</i> פָּקַדְנוּ <i>us.</i> פָּקַדְנִי <i>me.</i> פָּקַדְנוּ <i>us.</i> </p>	<p> פָּקַד <i>thou, m.</i> פָּקַדְתָּ <i>thou, f.</i> פָּקַדְתָּ <i>ye, m.</i> פָּקַדְתָּ <i>ye, f.</i> </p>
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FUTURE.

<p> יִפְקַדְתָּ } <i>thee.</i> יִפְקַדְתָּ } יִפְקַדְתֶּם <i>you.</i> </p>	<p> יִפְקַדְנִי } <i>me.</i> יִפְקַדְנִי } יִפְקַדְנִי } יִפְקַדְנוּ <i>us.</i> יִפְקַדְנִי <i>me.</i> יִפְקַדְנוּ <i>us.</i> </p>	<p> יִפְקַד <i>he shall vis.</i> יִפְקַדְתָּ <i>she, thou, m.</i> יִפְקַדְתָּ <i>I.</i> יִפְקַדְתֶּם <i>we.</i> יִפְקַדְתָּ <i>thou, f.</i> יִפְקַדְתָּ <i>they, m.</i> יִפְקַדְתָּ <i>ye, m.</i> יִפְקַדְתָּ { <i>ye, f.</i> יִפְקַדְתָּ { <i>they, f.</i> </p>
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EXAMPLE OF A VERB WITH AFFIXES—*continued.*

INFINITIVE.

Feminine.	Masculine.	Feminine.
$\left. \begin{array}{l} \text{פָּקְדָה} \\ \text{פָּקְדָה} \\ \text{פָּקְדָה} \end{array} \right\} \text{her.}$	$\left. \begin{array}{l} \text{פָּקְדָה} \\ \text{פָּקְדָה} \end{array} \right\} \text{him.}$	$\text{פָּקְדָה} \text{ thee.}$
$\left. \begin{array}{l} \text{פָּקְדָה} \\ \text{פָּקְדָה} \end{array} \right\} \text{them.}$	$\left. \begin{array}{l} \text{פָּקְדָה} \\ \text{פָּקְדָה} \end{array} \right\} \text{them.}$	$\left. \begin{array}{l} \text{פָּקְדָה} \\ \text{פָּקְדָה} \end{array} \right\} \text{you.}$

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, מָדַבּוּ *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, פָּקְדָה; which before another (◌) is changed into (◌) or (◌).

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

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

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

(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, מָדַבּוּ *he made him, for מָדַבּוּ.*

EXAMPLE OF A VERB WITH AFFIXES—*continued.*

INFINITIVE.

Masculine.	Common.	
<p>תִּקְוֶה } <i>thee.</i> תִּקְוֶה }</p>	<p>תִּקְוֶה } <i>me.</i> תִּקְוֶה }</p>	<p>} תִּקְוֶה</p>
<p>תִּקְוֶה } <i>you.</i> תִּקְוֶה }</p>	<p>תִּקְוֶה <i>us.</i></p>	

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

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

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

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 תְּ׀ *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, תִּקְוֶה *thou gavest.*

(a) This (י) is often dropped: as, תִּקְוֶה *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, וְ, כֵּן, כֵּן : as, מְאַהֲבָךְ *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 (◌); בִּזְמוֹת *despising him*.

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

234. Inf. פִּנְקֹד. (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) מְקַדְּכֶם is derived from the absolute form קָדַדְךָ.

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

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

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

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

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

(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, ׀חלל from חלל: (·) under ׀ is instead of (·) before the Guttural. s. 15.

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

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

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

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

(a) The form ׀קך 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, תאכלית thou shalt eat it, from תאכל: and before the affixes ׀, ׀, and ׀, this (·) is changed into (·) ׀, which corresponds with the original (י): as, תשמרת he shall guard thee, from תשמר.

(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, תשרת he shall sing to thee, from תשר.

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. תשמרת receives the affixes instead of תשמרת.

OF ADVERBS.

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

I. Of Place.

אֵי, אַמּוֹא, אִיפּוֹה, אֵינָה, אֵי
אֵנָה *where*, or *in what place*.

מֵאֵין *from whence*.

פֹּה, פֹּא *here, hither*.

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

הֵנָּה *hither*.

שָׁם *there*.

מִשָּׁם *thence*.

מִבֵּית, בֵּית, מִבֵּית *within*.

רֵוַח *without*.

מֵעַל *above*.

מִלְּמַעַל *from above*.

מִמַּטָּה, מִלְּמַטָּה *from beneath*.

אַחֲרֵי, אַחֲרֵי *behind*.

פְּנִים *before*.

בְּפִנִּים *within, &c.*

II. Of Time.

מָתַי *when ?*

עַד־מָה *until which time*,
or *in the mean time*.

עַד־מָתַי *till what time, how*
long.

עַתָּה *now*.

מָחָר *to-morrow*.

יּוֹמָם *daily*.

מֶלְכֶּמֶל, מֶלְכֶּמֶל *yesterday*.

שְׁלֹשָׁה *three days ago*.

מִלְּפָנִים, מִלְּפָנִים *before this*
time.

מִקְדָּם, מִקְדָּם *formerly*.

תָּמִיד *continually*.

נָצַח, עוֹלָם *eternally*,
always.

עַד־כֵּי, עַד־כֵּי *until*.

כַּמֶּשֶׁר *when*.

מִקְדָּם *before that*.

פְּתָאֵם *suddenly*.

מִהֵר, מִהֵרָה *quickly*.

אָז, אָז *then*.

אַחֲרֵי, אַחֲרֵי *after, after-*
wards.

בְּקֵר *formerly*.

עַד־כֵּן *hitherto*.

בְּנֵי אַחֲרֵי *afterwards*.

בְּכֵן *then, at length, &c.*

III. Of Interrogation.

אִם *if, why*.

הֲיֵאמָר *why, indeed*.

אִם־כֵּן *not, if not, whether*.

כֵּן, אִיכָּה, אִיכָּה *how*.

מִדְּוָע *wherefore*.

לָמָּה *why.*

כַּמֶּחֱדָּה *how often.*

IV. Of Affirmation.

כֵּן *so, thus.*

אֱמֶנּוּ *verily, truly.*

אָחָד *altogether.*

אֱמֶנּוּ, אֱמֶנּוּ *of a truth, certainly.*

V. Of Negation.

לֹא *not.*

בִּלְבָד *not, by no means.*

בְּלֹא, בְּלֹא *not.*

לֵאל *lest.*

כֵּן *lest by chance.*

אֵין, אֵין *not.*

VI. Of Doubt.

אֲמֵלִי *perhaps, peradventure, possibly, perchance.*

VII. Of Manner or Quality.

רִיקָם *ineffectually.*

שְׁוֵא *in vain.*

רָקָם *undeservedly.*

Adverbs of this Class are more numerous than any other.

VIII. Of Number.

יַחַד, יַחַד *together, at the same time, equally.*

IX. Of Separation or Exclusion.

לְבַד *by himself, separately.*

רַק, אָחָד *only.*

בְּלִצְדִּי *besides.*

X. Of Quantity.

יֹחֵר *more, rather.*

מְאֹד *exceedingly.*

רַב, רַבָּה, רַבָּה *much, sufficiently.*

אֲחֵרִי *as much more, or less.*

אֵט *light, slowly.*

מְעַט *little.*

מְעַט מְעַט *very little.*

מְעַט מְעַט *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.*

שְׁנִי *secondly.*

שְׁלִישִׁי *thirdly.*

רְבִיעִי *fourthly.*

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

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

241. The interrogative ׀ *wherefore*, generally has (·) ; as, ׀ בְּתִרְתִּי *wherefore my daughter* : before a Guttural, or before another (:), it receives (-) ; as, ׀ הָאֵם *why ?* הָאֵם הַזֹּאת *why as a harlot ?* Genesis xxxiv. 31. Sometimes it has (-) with *Dagesh* ; as, ׀ הַבְּמַחֲנִים *whether in camps* : before a Guttural with (·) it has (·) ; as, ׀ הָאֵלֶּי *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.	מֵעַל, לְעֵצָה, לְנֶכֶד, לְנֶכֶדָה, מֵעַל
מֵעַל, לְאֵלֵי, <i>to, near.</i>	מֵעַל <i>from beyond.</i>
מֵעַל <i>by, near, in the power of.</i>	בֵּין <i>between.</i>
מֵעַל, לְאֵלֵי, <i>near to.</i>	מֵעַל, מֵעַל, מֵעַל <i>from, out of,</i>
מֵעַל <i>before, opposite.</i>	מֵעַל <i>concerning, on account of,</i>
	מֵעַל <i>for, comparatively than.</i>
	מֵעַל <i>before.</i>

עַל *upon, opposite.*

חַוּץ *without.*

סָבִיב *around.*

עַל *on this side.*

חַוְלָה, מֵעַבֵּר *beyond.*

אַחֲרֵי *after.*

תַּחַת *under, below.*

2. Cause.

מִפְּנֵי, עֲבֹבֵר, לְמַעַן, בְּגִלְלֵי

עַל *because, on account of.*

חֲלָה, מִפְּנֵי, חֲלָה *for.*

לְפִי, כְּפִי *according to.*

243. Some prepositions signifying the limitation of place, also denote time, viz.,—

עַד *even to.*

מִן *from.*

לְפָנֵי *before.*

אַחֲרֵי *after.*

בֵּין *between.*

Also four inseparable prepositions, ב, כ, ל, מ.*

Some denote fellowship or an helping cause:—

עִם, אִתָּה, עִמָּךְ *with.*

Others, the privation of an helping cause:—

בְּלִי, מִבְּלִי, בְּלֹא, בְּלִי, בְּלֹא *without.*

לְבַד, זֶלֶת *except, besides.*

OF A CONJUNCTION.

244. Conjunctions are principally divided into two sorts, the Copulative and Disjunctive.

1. The Copulative are,

וּ, וְ, *and.*

וּ *and*, and וְ *because*, are always prefixed to words.

1. וּ always has (:) under it; as, וְעָדָר *and the dust*;

* ב in, or on account of; כ according; ל (from אֵל) to; מ from, &c.

† This prep. is never to be found without the suffix.

but before the Labials בּוֹמֶה, or another (׃), it is pointed with (וּ) ; as, וּמְקוֹם *and the place* ; וּמְהִלָּה *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 מֵאִשֶּׁר *because*.

2. The Disjunctive.

אִם *if*.

אִם, כִּי *because, if*.

לֹא, אִם *if not, unless*.

לֹא, אֲלֵי *if*.

לֹא, לִפְנֵי *unless*.

אֲמֵן *truly*.

אֲבָל *but*.

כִּי, גַם *also*.

אִם, כִּי *but*.

אֲיֵלֶם *nevertheless*.

אִם *or, if, either*.

לֹא-כֵן *not so*.

וְ *either, or*, Exod. xxi. 15.

עָקֵב-מֵאִשֶּׁר, יָצָן, עָקֵב, יָצָן, כִּי *because*.

יָצָן-מֵאִשֶּׁר, בְּעֵבֶר *because, wherefore*.

כִּי-כֵן *as*.

כִּי-כֵן *so that*.

כֵּן-לִכֵּן *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, אֵלֶי, אֵלֶי *I beseech thee*.

2. Threatening.

וְהָיָה לְךָ, וְהָיָה לְךָ *woe to.* Eccles. iv. 10.

3. Of Demonstration.

הִנֵּה, הִנֵּה, הִנֵּה *behold.*

4. Of Grief.

אֵי, וְהָיָה, וְהָיָה *alas.*

אֵי, וְהָיָה, וְהָיָה *ah.* Ez. vi. 11.

אֵלַי *alas.* Job x. 15.

וְהָיָה, וְהָיָה *oh, o.* Zech. ii. 10.

5. Of Abhorrence.

יִלְקֹחַ *God forbid.*

6. Exulting or Deriding.

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

7. Of Exhorting.

קָבֵץ *away, come on, well.*

תִּבְּרֵךְ *give, ascribe.*

8. Of Desiring.

וְהָיָה לְךָ, וְהָיָה לְךָ *O that.* Gen. xvii. 18. Isa. lxiii. 19.

אָמֵן *Amen.*

9. Of Calling.

וְהָיָה *Alas.*

THE VARIATION OF THE PARTICLES ON ACCOUNT OF AFFIXES.

246. The following particles have pronominal Affixes.

1. Of Adverbs.

1. כמו e. g. כמוכם *like ye* ; כמוהם *like them* ; but with the other affixes כ has (י) ; as, כמוני *like myself* ; כמונו *like us*.

2. אי, איך reject ה with the preceding vowel ; as, אי, *where is he?* איך *where art thou?* אינם *where are they?* אוהב or אוהבה *behold him* ; אוהבת *behold thee*.

3. עוד and אין are not changed.

2. Prepositions.

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

2. מאחר, אחרי *from whence* ; אחרי *after me* ; אחריך *after thee*, &c.

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

4, עד, על follow the same form ; עדי *even to me* ; עלי *against me* ; עריך, עליך, &c. But with the affixes in construction, עדכם, עדך, &c.

5. תחת, תחתני *under me* ; תחתך *under or for thee* ; תחתיו *for him* ; תחתיהם *for them*, &c.

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

1. *אֵלָיו, אֵלָיו to him, &c.*
2. *אִתִּי, 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. *בְּעָדַי before me; בְּעֵדֶיךָ, בְּעֵדֵינוּ before these, &c.; בְּעָדָיו before him; בְּעֵדְכֶם before ye; בְּעֵדָם before them.*
5. *לְמַעַן, לְמַעַן on account of me; לְמַעַנְךָ, לְמַעַנֵּנוּ because of thee, &c.*
6. *מֵעָי, מֵעָי, מֵעָי from me; מֵעָךְ from thee; מֵעָמוֹ from him; מֵעָדָיו and מֵעָדָיו from him; מֵעָמָם, מֵעָמָם from them; מֵעָמֵנוּ, מֵעָמֵנוּ from us.*
7. *לְפָנַי before me; לְפָנֶיךָ before thee.*
8. *עִמִּי, עִמִּי with me; עִמְּךָ with thee, &c.*

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

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; בֶּעַר a boy; בֵּית a house; חֵלֶךְ 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 דָּרָה , פָּקַד for פָּקַד .

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

(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 ׀ is prefixed to the perfect ; as וְנִתְּתִי 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 (י) 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, שְׁמַיִם or שְׁמַיִם for שְׁמַיִם; and אֶמֶר for אֶמֶר.

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

Sakeph-katon sometimes does this; as, אָחִז for אָחִז *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 ו; as, דְּבָרְךָ for דְּבָרְךָ *thy word*. It also changes (◌) into (◌) in words of the form פִּי : עַל-יָדָי *upon the jaw*, from לָחִי.

Also לָחִי is used for לָחִי, אִזְתָּה for אִזְתָּה, כִּסֵּף for כִּסֵּף, when the pause accent is thrown back.

257. In verbs plural ending in ו, and verbs feminine singular ending in ו or י, and in verbs ending in a paragogic ו, 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 ו; and if it was (◌), then it is lengthened into (◌); as, פָּקְדִי for פָּקְדִי; גָּבְדִי for גָּבְדִי; יָלְדִי for יָלְדִי; נָהַגְדִי for נָהַגְדִי; תָּלַכִי for תָּלַכִי; אֶתְקַדִּי for אֶתְקַדִּי. The pause accent also changes (◌) into (◌) under the copule ו, before monosyllables and penacut dissyllables; as, וְנָמְרִי, וְנָמְרִי.

EASY SENTENCES FOR EXERCISE IN CONSTRUING AND PARSING.

CHAPTER I.

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

- 1 לֵב נָבוֹן יִבְקֶשׁ רֵעַת : *Léb ná-vón yě-vak-késh dá-gnath.*
- 2 בֶּן חָכָם יִשְׁמַח אָב : *Bén chá-chám yě-sam-mach áv.*
- 3 חוֹן יוֹסִיף רַעִים רַעִים : *Hón yó-síph ré-gnám rab-bím.*
- 4 בֶּן מֵבִין : *Bén mé-vín.*
- 5 בָּיִת מִיָּמִים קָדְמִים : *Bay-yá-mím há-hém.*
- 6 חֶרֶב חוֹתֶמֶת וְגַם מְרוֹמָה : *Ché-rev hú-chad-dáh vě-gam mě-rú-láh.*
- 7 יֶשֶׁר דְּבַר יְהוָה : *Yá-shár dě-var yě-hó-váh.*
- 8 מוֹכֵחַ חֹכְמָה עִם נֶחֱלָה : *Tó-váh choch-máh gním na-chě-láh.*
- 9 רַעִים מְכַאֲבִים לְרָשָׁע : *Rab-bím mach-ó-vím lá-rá-sháng.*

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.

- 1 קָדֵר חֲזָקוֹת :
- 2 תְּמַאֲרַת בַּחוּרִים :
- 3 תְּבִנִית חֵיבָל :
- 4 אֲרֻזֵּי יָמִים :
- 5 אֲרֻץ חֶפֶץ :
- 6 גְּבוּל רִשְׁעָה :
- 7 דְּבַר שֹׁקֵר :
- 8 חֲצִיר גִּזְזִית :
- 9 צָבָא מִלְחָמָה :
- 10 עֲרֵכַת מוֹב :
- 11 עֲדָנָה תְּצַדִּיק :
- 12 עֲצֻמָּה דָּל :
- 13 שִׁנַּת עוֹלָם :

14 נֶצֶת הַתְּנָחִים :

15 יָתֵר הַמֶּלֶךְ :

16 הַצֵּד הַפְּתִיעִים :

17 הַרְצֵפֹד :

18 תְּנִי יִשְׂרָאֵל :

19 גִּדְדֹת צֶמֶן :

20 בְּתֵצֵד בֵּית יִתְנָה :

Peculiar expressions.

21 אֵלֶּשׁ שֶׁכֶּל :

22 אֵלֶּשׁ דָּמִים וּמִדְּמָה :

23 אֵלֶּשׁ לִשׁוֹן :

CHAPTER III.

The infinitive mood after nouns.

1 בִּיּוֹם עֲשׂוֹת :

2 בִּימֵי שְׂמֹנֶט הַשְּׁמִינִים :

3 בִּימֵי צִמְתָּהּ :

4 לִיּוֹם הָדָם :

5 לְעֵת בּוֹא הַשֶּׁמֶשׁ :

6 בְּשֶׁמֶט בּוֹא תִרְתֵּן :

CHAPTER IV.

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

1 כִּי קִלְעָה הָאָרֶץ דַּעַה אֶת־יִתְנָה :

2 לְמִשְׁלֹחַ אֶת־הַשְּׂרָשִׁיחַ :

3 לְמִקְרֵא הַעֲדָה וּלְמִשְׁעֵ אֶת־הַשְּׂמֹנֶט :

4 וּמִסְפֵּר אֶת־לִבֵּעַ יִשְׂרָאֵל :

5 לְיִרְאָה אֶת־יִתְנָה וְלִלְחִיחַ :

CHAPTER V.

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

- 1 מְזִבִּים הַשָּׁנִים מִן הָאָדָם :
- 2 הַמְזִבִּים מִן הַמְּמַלְכֹת הָאֵלֶּה :
- 3 גָּדוֹל יְהִיָּה כְבוֹד הַבַּיִת הַזֶּה הָאֲחֵרֹן מִן הָרִאשֹׁן :
- 4 חָכָם אִמָּה מְדִינָאֵל :

CHAPTER VI.

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

- 1 קָמוֹן בְּגוֹיִם נְתִתִּיךָ וּבְזוֹי בְּאָדָם :
- 2 בֵּינוּ בְּעָרִים בָּעָם :
- 3 הָאָדָם הַגָּדוֹל בְּעַנְקֵיהֶם :
- 4 בּוֹגְדִים בְּאָדָם :
- 5 הַיָּקָה בְּנָשִׁים :
- 6 לֵישׁ גָּבוֹר בְּבַהֲקָה :

CHAPTER VII.

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

- 1 יוֹם הַחַוָּה :
- 2 בָּעֵת הַהִיא :
- 3 אֶת־הַבַּיִת הַזֶּה וְאֶת־הָעִיר הַזֹּאת :
- 4 וְדָבָר אֵת הַנֶּעֱרַח חָלֹו :
- 5 מִי הָאִישׁ הַלֵּזָה :
- 6 הַדְּבָרִים הָאֵלֶּה :

CHAPTER VIII.

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

- 1 הָאִישׁ אֲשֶׁר נִתְּנָה עִמָּדִי הִיא נְתִנָּה לִי :
- 2 וַיִּתְּמֹךְ יָד אֲבִיו לְחֻקֵּי אִמָּה :
- 3 וְאִיכָּה אֲשֶׁר־בִּיקָהּ וּבִין הָאִשָּׁה וּבִין וְרָעָהּ וּבִין וְרָעָהּ הוּא יִשְׁקָהּ 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 דורד ומי קרילי : | 1 |
| מי נמי חולקים : | 2 |
| מי מלה לה : | 3 |
| מי ממה בני : | 4 |
| מי מת גתי : | 5 |
| את-שור מי לקחתי וחמור מי לקחתי : | 6 |
| קרמי ממה חפצר : | 7 |
| בתמי מת : | 8 |
| וחכמת מה להם : | 9 |

CHAPTER X.

The nominative case and the verb.

- | | |
|-----------------------|---|
| ישמע חכם ויסקף להח : | 1 |
| פבד חכמים ויחלו : | 2 |
| התעו אחי מלחים : | 3 |
| שם נגלו מלי חללים : | 4 |
| חמיוני השמים וחמגרה : | 5 |
| וחשמע המרץ אמרימי : | 6 |
| ועתה מלכים חשכילו : | 7 |
| היסקרו שפמי מרץ : | 8 |

CHAPTER XI.

The verb and the dative case.

- | | |
|------------------------------|---|
| חטיבה ויחל לשוטים : | 1 |
| חטיבה קרצקה את-ציון : | 2 |
| וחרע להם אחרי אשר חטיב להם : | 3 |
| להח מוב גתמי להם : | 4 |
| וחצר לה קבל-שפרי : | 5 |

- 6 וְעָתָה תִּפְתָּח לִי :
- 7 אֲשֶׁר־יִפְתָּחַנִי תִּפְתָּח לוֹ :
- 8 וְשָׂאֵלוּ לָהּ לְשָׁלוֹם :
- 9 עֵינַי תִּלְעַג לְאָב וְתִבְזוּ לִיקָחַת אִם יִקְרֶינָה עֲרֵבִי גָחַל וַיִּמְאֲלֶנָּה
בְּנִי בָשָׂר :
- 10 וְכִלְיָהָהּ אֲשֶׁר לֹא בָשָׂר לוֹ :
- 11 הָשָׂא הַשָּׂאֹת לְעַם חֲזָה :
- 12 חֲרוּפָא לְכִלְיָתָהּ לֹאֲיָכִי :
- 13 וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וְלַחֲשָׁךְ קָרָא לַיְלָה :
- 14 וְלֹא הִיאֲמִינָתָם לוֹ :
- 15 וַיִּזְרְעֵם לֹא חֹשִׁיעָה לְמוֹ :
- 16 לָקָם יַחְזֶה לְצָרָיו :
- 17 אֵלֶּה לִי אֱלֹהֵי :
- 18 לֹא יִקְרָא עַד לְנֶכֶל בְּדִיב :

CHAPTER XII.

Accusative after the verb.

- 1 בָּרָא אֱלֹהִים אָדָם :
- 2 פָּגַד אֶת־אֲבִיָּה וְאֶת־אִמּוֹ :
- 3 וְאֶרְוֹתַי אֶת־בְּרִכּוֹתֵיהֶם :
- 4 יַחְזֶה יִבְרָךְ אֶת־עַמּוֹ בְּשָׁלוֹם :
- 5 וְאֶת־אֲחִיָּה תַעֲבֹד :
- 6 זָכַר אֶת־בְּרָאָה בְּיָמֵי בְּחֻרּוֹתֶיהָ :
- 7 וַיִּגִּדּוּ לוֹ אֶת־כָּל־הַקְּרוֹת אֹתָם :
- 8 אֶרֶצָה נָא וַאֲבִשְׁרָה אֶת־הַמֶּלֶךְ :
- 9 לְמַד דַּעַת אֶת־הָעָם :
- 10 יִרְדּוּ בַּמְצוּלוֹת כְּמוֹ אֶבֶן :
- 11 עֲזִיבוּ־אֲכֶם עַד תִּמְקוֹם חֲזָה :
- 12 מוֹשֵׁב אֱלֹהִים יִשְׁכְּתִי :
- 13 וּשְׂמָחִים שִׂמְחָה גְדוֹלָה :
- 14 וַיֵּשֶׁב עַמּוֹ חֹדֶשׁ יָמִים :
- 15 וְלֹא שָׁתָה מִיָּם שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת :

- 16 בְּנֶשֶׁף בְּעָרֵב יֵאָשֹׁן לַיְלָה וַיִּנְעֹלָה :
 17 בְּשִׁמְטַת שְׁסִימֹת שָׁבָה לְהַעֲלֹת בְּרֹעַשׁ חֲשָׁאִי בְּשִׁבְעָה עָשָׂר
 יָאֵם לְרֹעַשׁ בַּיּוֹם הַזֶּה :

CHAPTER XIII.

Ablative after the verb.

- 1 וַיֵּשֶׁר לְהַחֲתִי בְּחֻרְכִי בְּקִשְׁתִּי :
 2 חֶרֶץ בְּעֵינָיו מֹלֵל בְּרִגְלָיו כֹּדֵחַ בְּאַגְבֵּעוֹתָיו :
 3 הִנֵּה הוּא קָמִישׁ וְזָב וְקֶסֶף :
 4 חָפֵץ נִמְכָּרְתָּם וְלֹא בְּקֶסֶף הַמְּצֹאִי :
 5 וַיִּבֶן מִיִּירֵהוּ מִשְׁלֵג צֹדֵעַ מִחֹלֶב אֲדָמָה עָצָם מִעֲנִינִים :
 6 וַיְהִי מִלֵּא יָדוֹ בְּקִשְׁתוֹ :
 7 וַיִּנְלֹתִי בִּידֵּשְׁלִים וְשִׁשְׁתִּי בְּעַמִּי :
 8 וַחֲפֹצֹתֵיכֶם מְנַעוּ חֲפֹצֶב מֵעֵם :
 9 בָּלֵם שְׂכָרְוֹ בְּקָבוֹד אִישׁ בְּבֵיתוֹ :
 10 לֹא יִסָּר שְׂכָם מִיִּחְדָּה :

CHAPTER XIV.

The verb תָּקַח.

- 1 וַתִּקְחֵשׁ הָיָה עָרֹם מִלֵּל תָּחַת תְּשֻׁרָה :
 2 וְהָאָרֶץ תִּקְחָה תוֹרֵה נְבוֹזֵה :
 3 וְכָל־שָׂרֶיהָ יִהְיוּ אֶמֶס :

CHAPTER XV.

With a dative case.

- 1 הוּא יִהְיֶה לְרֹאשׁ וְאַמְנָה תִּתֵּן לְזָב :
 2 תִּתֵּינָה לְאֵב חֲמוֹן נֹיִם :
 תָּקַח with a preposition and dative case.
 3 הַחֲחֻזָּה וְהִי לְאֶנְשִׁים :
 4 וְהִי לְמִטָּה בְּכַפּוֹ :
 5 וְלֹא תִּהְיֶה מִים לְעֵדָה :
 6 עָבַד עֲבָדִים יִהְיֶה לְאֶחָיו :

CHAPTER XVI.

Verbs passive.

- 1 וְחֹמֶרֶץ תִּעְצֹב מִדָּם :
- 2 וַיְחִי כְאֲשֶׁר נִשְׁמַע לְסִנְבִּלֵט :
- 3 חָלַל נְכָרִיּוֹת גְּדוּשְׁכְּבוֹלוֹ :
- 4 נִדְרַשְׁתִּי לֹלָא שְׂאֵלֹ :
- 5 נִמְצְאֹתִי לֹלָא בְּקֹשְׁנִי :
- 6 חֲזוֹת קוֹשָׁה חָצַד לִי :
- 7 בָּעֵת חֲחִיּוּא יוֹכֵל־שֵׁי לַיְחֹה זָבָאוֹת :
- 8 פִּי־יִמְכַר לָהּ אֲחִיּוֹה :
- 9 לֹא נִבְקָה בֵּית לְשֵׁם יְהוָה :
- 10 וּבְנוֹתֶיהָ אֲשֶׁר בַּשָּׂדֶה בְּחֶרֶב תִּחְרַגְנָה :

CHAPTER XVII.

The infinitive mood.

- 1 לֹא אָבוּ שְׁמוֹעַ :
 - 2 מָה יִסָּף יְהוָה דָּבָר עָמִי :
- With a preposition.
- 3 אֶל־תִּלְכִּי לִלְלֵט בַּשָּׂדֶה אַחֵר :
 - 4 פִּי עֲמִידָה מִלְּדָת :

CHAPTER XVIII.

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

- 1 מִפֶּל עֲצ־חֲגוֹן אֵלֶּל תֵּאכֹל :
- 2 בְּיוֹם אֲכָלָה מִמֶּנִּי מוֹת תָּמוּת :
- 3 טָרַף טָרַף יוֹסֵף :
- 4 סָקַל יִסְקֹל :
- 5 תִּחְרַב גְּדוּרָבוּ חֲמִלְכִּים :
- 6 עָרוֹם יַעְרוֹם חוּא :

CHAPTER XIX.

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

- | | |
|-----------------------------|---|
| יָרָהוּ בְרוּחַ אֶתְכֶם : | 1 |
| אֶמְרִים אֶמֶר לִמְנַצִּי : | 2 |
| וְכָא בּוֹא וְשִׁטָּף : | 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 לְבַדּוֹ : | 1 |
| מִי הִנִּיד לָהּ בִּי עֵירִם אֶמְחָ : | 2 |

DERIVATIONS, &c.

CHAPTER I. VER. 1.

1. לֵב *the heart*, n. m.
2. נָבוֹן *wise*, part. *Niphal*, from בִּין *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. יִקְחָהּ *will procure*, 3 sing, fut. *Hiph.*, from יָקַח *he added*. See col. 4, p. 37.
 10. רֵעִים *friends*, n. m. plur., from רָעַע. See ss. 54, 24: root רָעָה *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. מָדִין *wise*, part. *Hiph.*, from בִּין. 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 יָם *a day*. S. 54.
 15. הַהֵם *those very*: הֵם for הָ 72; הם 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 יָשָׁר *to be straight*.
 21. דְּבַר *the word*, n. m. in construction for דִּבֶּר, s. 61, from דִּבֶּר *he spoke*.
 22. יְהוָה *of Jehovah*, n. m., from הָיָה *he was*.

VER. 8.

23. טוֹבָה *good*, adj. fem., from טוב, s. 50.

23*. חֲכָמָה *wisdom*, n. fem., from חָכַם *he was wise*.

24. עִם *with*, preposition.

25. נַחֲלָה *a possession*, n. f.

VER. 9.

26. רַבִּים *many*, see No. 11.

27. מְכַאֲבִים *sorrows*, n. m. plur., from מָכַאֵב, 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 הָ: root סָפַר *he counted*.

30. הַזְכָּרוֹת *of the chronicles*: הָ *the*, זְכָרוֹת n. pl. fem., from זָכַר. See ss. 57, 54 a, 28: root זָכַר *he remembered*.

VER. 2.

31. הַפְּאֶרֶת *the beauty*, n. fem.: root פָּאָר *he adorned*.

32. בְּרוּרִים *of young men*, n. masc. pl., from בָּרוּר, which has (ר) instead of (-), because ר 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. הֵיכָל *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. דָּבָר *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. גִּבּוֹת *of the house-tops*, n. masc. plur., from גָּבַ, s. 55 a.

VER. 9.

45. צָרָא *the host*, n. m. in construction, for צָרָא, s. 61.

46. מִלְחָמָה *of war*, n. f., from לָחַם *he fought*.

VER. 10.

47. בְּרִכָּה *the blessing*, n. f. in construction, for בִּרְכָה, 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 צִדְקָה, s. 61 b.

50. חַצְדִּיק *of the just*: חַ the, צָדִיק n. m.: root צָדַק *he was just*: צ takes *Dagesh*, s. 16, 3.

VER. 12.

51. צַעֲקָה *the cry*, n. f. in construction, for צָעַקָה, 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. שָׁנָה *the sleep*, n. f. in construction, for שָׁנָה, s. 61 b: root יָשָׁן *he slept*.

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

VER. 14.

55. עֲצָה *the counsel*, n. f. in construction, for עֲצָה, s. 62, 61 b: root יָעַץ *he advised*.

56. זָקֵן *of the aged*: זָ the; זָקִים n. m. pl., from זָקַן, s. 55 c.

VER. 15.

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

58. חֹמֶה *of the tent*: חֶ for חַ, because מ does not receive *Dagesh*, s. 15; אָחֵל n. masc.

VER. 16.

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

חֹפְתִים *of the priests*: חַ the; חֹפְתִים n. m. plur., from חָפַח, s. 55 c.

VER. 17.

60. חֵר *the nest*, n. m. in const., for חֵן, 62 b.

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

VER. 18.

62. זָקֵנִי *the old men*, n. m. pl. in const., for זָקֵנִים from זָקֵן, s. 55 c, 61 a, 62.

63. יִשְׂרָאֵל *of Israel*: root קָרָח *he contended*; אֵל *God*.

VER. 19.

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

65. צֹן *of the sheep*, n. c.

VER. 20.

66. בְּזֻזָּרִי *in the courts*: זָ in, זֻזָּרִי n. m. pl. in const., from זָזַר, ss. 54 a, c; 62 a.

67. בֵּית *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. שָׂכָל *of understanding*, n. m., from שָׂכַל *he was wise*.

VER. 22.

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

72. וּמְרָמָה *and of deceit*: ר for ר and, before the labial מ; מְרָמָה *deceit*, n. f.: root רָמָה *he deceived*.

VER. 23.

73. לְשׁוֹן *a tongue*, n. c.

CHAPTER III. VER. 1.

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

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

VER. 2.

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

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

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

VER. 3.

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

VER. 4.

80. לַיּוֹם *to the day*.

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

VER. 5.

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

83. הֹלֶכֶת *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. תְּרָתָן *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 מָלָא *it was filled*, p. 29, col. 6.

88. הָאָרֶץ *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. אָתָּה the sign of the accusative case, 52, 36.

91. יְהוָה *the Lord*.

VER. 2.

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

93. אֹתָּהּ *her*, acc. fem., s. 69.

94. מִשְׁרָשֶׁיהָ *from her roots*: מ from, שֹׁרֵשׁ *a root*, pl. שְׁרָשִׁים, 54 b; with the affix הָ שְׁרָשֶׁיהָ, 75.

VER. 3.

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

96. הָעֵדָה *the assembly*: ה for ה the, 72; עָדָה n. f.: root יָצַד *he appointed*.

97. וּלְמִסָּע *and for removing*, ו for ו and before ל; ל for, מִסָּע n. m.

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

VER. 4.

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

100. אֶת־דִּבְעָ *the fourth part*: אֶת for אֶת before *Makkaph*, 36; דִּבְעָ 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 יך, אֱלֹהֶיךָ, 78 c.

CHAPTER V. VER. 1.

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

106. שְׁנַיִם *two*: הֵן *the*, שְׁנַיִם dual masc.

107. מֵעַן *more than*.

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

VER. 2.

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

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

111. הָאֵלֶּה *these*: הֵן *for the*, 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. חֵצֵית *of the house*: הֵן *the*, חֵצֵית n. m.

116. הֵנָּה *this*: הֵן *this*. See rule, c. 7. הֵן pron. demons. masc. 70.

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

118. מִן הָרִאשׁוֹן *more than the first*: מִן *more than*, ה, for ה, 15. רִאשׁוֹן adj. masc.: root ראש *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. קָטָן *small*, adj. masc.

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

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

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

126. בְּאָדָם *among men*, contracted from בְּהָאָדָם; בְּ *in*, ה for ה *the*, 15; אָדָם n. m. collective, *men*.

VER. 2.

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

128. בֹּעֲרִים *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 בָּ, 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 בֵּית; עַנְקֵיהֶם n. m. pl., from עַנֵּק, 54.

VER. 4.

132. בּוֹגְדִים *treacherous*, m. pl. from בָּגַד, part. act. *Kal*, from בָּגַד, p. 28, col. 1, 55 c.

133. בְּאָדָם *among men*, No. 126.

VER. 5.

134. הַיָּפָה *the beautiful*: הַ *the*, יָפָה adj. fem., from יָפָה, 50 c.

135. בְּנָשִׁים *among women*: בְּ for בֵּית; נָשִׁים n. pl.

VER. 6.

136. לֵיֹשׁ *a lion*, n. m.

137. גָּבוֹר *strong*, adj. m.: root גָּבַר *he prevailed*.

138. בְּבַהֲמָה *among cattle*: בְּ for בֵּית, בַּהֲמָה n. f.

CHAPTER VII. VER. 1.

139. יוֹם *day*, n. m.

140. הַזֶּה *this very*: הַ *the*, זֶה *this*, pron. m., 69.

VER. 2.

141. בְּעֵת *in the time*: בְּ for בֵּית, עֵת n. c.

142. הַזֶּה *this very*: הַ for הַ, 15; זֶה pron. fem., 69.

VER. 3.

143. אֶת־הַבַּיִת *to the house*: אֶת for אֵת, 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*, הָ *the*, עִיר n. f.

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

VER. 4.

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

148. אֶת־הַנֶּעָר *to the boy*: אֶת for אֶת, 36, 52; הַ *the*, נֶעָר n. m.

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

VER. 5.

149. מִי *who?* pron. interrog., 70.

150. הָאִישׁ *the man*: הַ for הַ *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 הַ; אֵלֶּה pron. plur. com.

CHAPTER VIII. VER. 1.

154. הָאִשָּׁה *the woman*: הַ for הַ *the*; אִשָּׁה 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. וַיִּהְיוּ *and he held*: וְ convers. 86 a; יִהְיוּ 3 sing. m. fut. *Kal.*, from יָהַךְ, p. 28, col. 1.
 162. יָד *the hand*, in const. for יָד n. c., 61.
 163. אָבִיו *of his father*: אָב n. m., with a light affix אָבִיו, 78 g.
 164. לְהַסִּיר *for to remove*: לְ *for*, הִסִּיר inf. *Hiph.*, from סָר *to depart*, p. 37, col. 5.
 165. אֵתָּה *it*, 69.

VER. 3.

166. וְאִיבָה *and enmity*: וְ *and*, אִיבָה n. f.: root אִיב *he hated*.
 167. אֶשִׁית *I will place*, 1 sing. c. fut. *Hiph.*, from שָׁתַּת *to place*, p. 37, col. 5.
 168. בֵּינָה *between thee*: בֵּין *between*, prep. with the affix בֵּין, s. 82 a.
 169. וּבֵין *and between*: וְ *for* וְ before the labial ב.
 170. הָאִשָּׁה *the woman*, No. 154.
 171. זֶרְעֶךָ *thy seed*: זֶרַע n. m., with the affix זֶרְעֶךָ, s. 80 a.
 172. זֶרְעָהּ *her seed*.
 173. הוּא *he*, pron. m., 69.
 174. יִשְׁחָקָהּ *shall wound thee*: יִשְׁחָק *for יִשְׁחָק* on account of the affix, 224, 3 sing. m. fut. *Kal.*, from שָׁחַק *to wound*, p. 29, col. 5.
 175. רֹאשׁ *the head*.

CHAPTER IX. VER. 1.

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

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

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

182. יֵשׁוּעַ *Jesse*, name of a man.

VER. 2.

183. וְיָמִי *and who*: ו for וְ *and the*.

184. הַחֹלְכִים *the (persons) going*: ה for הָ *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; לָךְ, 68.

VER. 4.

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

VER. 5.

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

VER. 6.

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

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

190. וְחֹמֶר *and the ass of whom*: ו for וְ, 28; חֹמֶר
n. m.: root חָמַר *he was red*.

VER. 7.

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

192. הַנָּעַר *the lad*: הָ *the*, נָעַר n. m.

VER. 8.

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

VER. 9.

194. וְחָכְמָה קָחַ *and wisdom of what*: וְ *and*, חָכְמָה n. f. in const. for חֲכָמָה, 61 b; קָחַ, 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. וְיִצְחָק *and will increase*: וְ *and*, יִצְחָק for יִצְחָק or יִצְחָק, 153 a; 3 sing. masc. fut. *Hiph.*, from יָצַח, p. 37, col. 4.

199. לָקַח *knowledge*, n. m.: root לָקַח *he took*.

VER. 2.

200. קָבוֹד *glory*, n. c.: root קָבַד *he was glorious*.

201. חֲכָמִים *wise men*, m. pl., from חָכָם, 54 a, 11.

202, יִתְחַלֵּוּ *shall inherit*, 3 pl. masc. fut. *Kal*, for יִתְחַלֵּוּ, p. 28, col. 1, s. 257. ח would not admit *Dagesh*, and therefore this verb does not follow the form of verbs defective in ח first radical.

VER. 3.

203. חָרַצְנוּ אֹתִי *they caused me to wander*, 3 pl. c. perf. *Hiph.*, from חָרַץ, p. 37, col. 7.

204. אֱלֹהִים *God*, pl. m., from אָלַף, 54, 24.

VER. 4.

205. שָׁם *there*, adv.

206. נִגְלוּ *they were revealed*, 3 pl. c. perf. *Niph.*, from נָגַל, p. 31, col. 7.

207. אֵלָיו *to him*.

VER. 5.

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

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

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

VER. 6.

211. 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* : הָ for הַ *the*, 15 ; אָרֶץ n. c., with the article אֶרֶץ.

213. הַמִּקְרִי *the words*, n. pl. m. in const. for מִקְרִיִּים, 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 *and now* : וְ *and*, עַתָּה adv. ; root עָתָה *time*.

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

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

VER. 8.

218. הִנְחַסְתִּי *be ye instructed*, 2 pl. m. imp. *Niphal*, from נָחַס, 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. אֶרֶץ *of the earth* : for אָרֶץ n. c., s. 255.

CHAPTER XI. VER. 1.

221. חַיֵּךְ *do thou good*, 2 m. imp. *Hiph.*, from חָיַב, p. 37, col. 5, with הָ paragogic.

222. לַטּוֹבִים *to the good* : לַ for לְ ; טוֹבִים pl. m., from טוֹב, 54.

VER. 2.

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

224. אֶת־צִיּוֹן *to Sion*: 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. לָכֶם *to you*, 68.

227. אַחֲרֵי מֶשֶׁר *after that*: אַחֲרֵי n. m. pl. in const. for מִחֲרֵי 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. בְּכָל־ *in all*: בּ in; כָּל־ 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. חָתִיבָה לִּי *suffer thou me*, 2 sing. m. imp. *Hiph.*, from חָתַב, p. 37, col. 5, with הֵּ paragogic, s. 152.

VER. 7.

236. **וְאִם יִתְמַחֲמָהּ** *if he shall tarry*: from **מָחָה** *to linger*, is derived the irregular form **חִתְמַחֲמָהּ**, and 3 sing. fut. m. **יִתְמַחֲמָהּ**, p. 41, col. 7.

327. **וַיְחַקֵּה לוֹ** *wait thou for him*, 2 m. sing. imp. *Pihel*, from **חָקַה**, p. 33, col. 7.

VER. 8.

238. **וְשָׁאַלְהֶם לָהּ** *and they shall ask thee*: **ל** convers. 86 a; **שָׁאַלְהֶם** 3 pl. c. perf. *Kal*, from **שָׁאַל**, p. 28, col. 1.

239. **לְשָׁלוֹם** *for peace*: **לְ** *for*; **שָׁלוֹם** n. m.

VER. 9.

240. **עֵינָא** *an eye*, n. c.

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

242. **אָבִי** *a father*: **לְ** 52, **אָב** n. m.

243. **וְתִבְזֶהוּ** *and shall despise*, 3 f. sing. fut. *Kal*, from **בִּזָּה**, p. 29, col. 5, for **תִּבְזֶהוּ**.

244. **לִיקְחוּתָא** *obedience*: for **לִיקְחוּתָא**, from **לְ** and **יקְחוּתָא** n. f. in const., 61 b, for **יקְחוּתָא**: root **קָחַתָּה** out of use.

245. **אִמָּא** *a mother*, n. f.

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

247. **עֲרָבֵי** *the ravens*: in const. for **עֲרָבִים** pl. m. from **עָרַב**, 55 c.

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

249. **וַיֹּאכְלוּהָ** *and they shall eat it*: **וְ** *and*; **יֹאכְלוּהָ** 3 pl. c. fut. *Kal*, from **אָכַל**, p. 28, col. 1, s. 224.

250. **בְּנֵי** *the sons*: in const. for **בְּנִים**, 461 a, pl. m., from **בָּן**, 55 c.

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

VER. 10.

252. וְכָל־פֶּה and *every mouth*: כָּל for כָּל, 36; הֵן *the*, פֶּה, n. m.

253. וְאֵשֶׁר לֹא *which not*: וְאֵשֶׁר, 70.

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

VER. 11.

255. וְנָשָׂא *deceiving*, inf. *Hiph.*, from נָשָׂא, p. 36, col. 2, s. 175.

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

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

VER. 12.

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

259. מַחֲלָאֵי *thy diseases*: from מַחֲלָא n. m., pl. 56; with the affix מַחֲלָאֵי, s. 76; and מַחֲלָאֵי in Chaldee: root מַחֲלָ.

VER. 13.

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

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

262. וְלַחֹשֶׁךְ and *the darkness*: וְ *and*; לְ for לְ, חֹשֶׁךְ n. m.

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

264. לַיְלָה *night*, from לַיְלָה n. m.; with הֵן paragodic לַיְלָה, s. 254, לַיְלָה.

VER. 14.

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

VER. 15.

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

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

268. לָמָּה *them*, 69.

VER. 16.

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

270. לְצָרָיו *his enemies* : צָר n. m. ; pl. צָרִים, 54 ; with the affix צָרָיו, 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־הָהָר *to the mountain*, n. m.

VER. 18.

274. יִקְרָא לֹא *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. נָדִיב *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. כָּבֹד *honour thou*, 2 m. sing. imp. *Pihel*, from כָּבַד, p. 32, col. 1.

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

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

VER. 3.

282. וְאָרֻרְתִּי *and I will curse*: י convers. אָרֻרְתִּי 1 sing. c. perf. *Kal*, from אָרַר, p. 28, col. 3.

283. אֲתִּבְרַכְתֶּם *their blessings*: אָב for אִם 36; בָּרַךְ n. f.; pl. בְּרָכוֹת, s. 57 a; with the affix בְּרַכְתֶּם, s. 76.

VER. 4.

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

285. אֲתִּעַמְלֶנּוּ *his people*: עָם n. c. with the affix, 78 h.

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

VER. 5.

287. וְאִם־אָחִיךָ *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. בְּרָאָה *thy creator*: בָּרָא part. act. *Kal*, from בָּרָא, p. 29, col. 6, with the affix בְּרָאָה, s. 79 d.

291. בְּיָמַי *in the days*: for בְּיָמַי, 28; בְּ in const. בְּיָמַי, 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* : י convers. 86 a ; 3 pl. c. fut. *Hiph.*, from יָגַד, p. 36, col. 3.

294. אֲתִי-קְלִי-הַיּוֹרֶת *all things befalling* : לְיֹרֶת pl. fem., from לָחַד part. act. *Kal*, from לָחַד, p. 29, col. 7, 55 f.

295. אֹתָם *them*, s. 69.

VER. 8.

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

297. וְאֶבְשָׂרָה *and I will tell the news* : י for ין, 26 ; אֶבְשָׂרָה, with ה paragogic for אֶבְשֹׁר, 1 sing. c. fut. *Pihel*, from בָּשַׁר, 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. יָדַע *knowledge*, n. f. : root יָדַע *he knew*.

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

VER. 10.

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

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

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

VER. 11.

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

306. עֲדָה־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. וַיִּשְׂמְחוּ *and they rejoicing*: א for ו; וַיִּשְׂמְחוּ 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. לַיְלֹת *nights*, pl. f., from לָלַי, 54 c.

VER. 16.

319. בְּקֶשֶׁף *in twilight*: בּ in, קֶשֶׁף n. m.

320. בְּעָרֶב יוֹם *in the evening of the day*: עָרֶב n. c.

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

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

322. *וְאֶמְלַח* *and darkness*: ו for ן, 26; *אֶמְלַח* n. f.

VER. 17.

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

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

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

326. *בְּחֹדֶשׁ הַשֵּׁנִי* *in the second month*: ב for בָּה, 73, *חֹדֶשׁ* n. m.; *שֵׁנִי* ordinal adj. fem.

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

CHAPTER XIII. VER. 1.

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

329. *בְּחֶרְבִּי* *with my sword*: חֶרְבִּי with the affix 80, from חָרַב n. f.

330. *וּבַקֶּשֶׁתִּי* *and with my bow*: ו for ן, בַּ with; *קֶשֶׁתִּי* with the affix, from קָשַׁת n. f., 80.

VER. 2.

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

332. *בְּעֵינָיו* *with his eyes*: בַּ 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. רַגְלָיו *with his feet*: רַ 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 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. חֶנֶּם *without recompense, gratis*, adv., from חָנַן *favour*.

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

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

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

VER. 5.

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

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

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

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

349. מִחֶלֶב *more than milk*: הֵן for מֵן, 51, 52, 15; חֶלֶב
n. m.
350. אָדָמוּ *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*: הֵן for מֵן, 51, 16;
פְּנִינִים n. m. pl.

VER. 6.

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

VER. 7.

357. וְגִלְתִּי *and I will exult*: יְ convers. 86; גִּלְתִּי 1
sing. c. perf. *Kal*, from גִּיל or גִּיל, p. 29, col. 5.
358. בִּירוּשָׁלַיִם *in Jerusalem*: for בִּירוּשָׁלַיִם, 28.
359. וְשִׂשְׁתִּי *and I will rejoice*: יְ convers. 86; שִׂשְׁתִּי 1
sing. c. perf. *Kal*, from שִׂישׁ or שִׁישׁ, p. 29, col. 5.
360. בְּעַמִּי *in my people*: הֵן *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. מְנַעַה *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. זָכוֹר *in glory*: זָ in ; זָכוֹר n. c.

367. בֵּיתוֹ *every man in his house*: בָּ in ; בֵּיתוֹ with the affix, from בֵּית, 82 a.

VER. 10.

368. יֵצֵא *it shall not depart*, 3 sing. m. fut. *Kal*, from יָצָא, p. 29, col. 5.

369. שֵׁבֶט *the sceptre*, n. c.

370. מִיְּהוּדָה *from Judah*, contracted from מִיְּהוּדָה.

CHAPTER XIV. VER. 1.

371. וְהַחֹשֶׁשׁ *and the serpent*: וְ and, הַ the ; חֹשֶׁשׁ n. m.

372. הָיָה *was*, 3 sing. m. perf. *Kal*, p. 29, col. 7.

373. צָרוּם *cunning*, n. m.: root צָרַם.

374. כָּל חַיָּה *above every beast*: כָּ for כָּן, 16, 51 ; חַיָּה n. f. in const., for חָיָה, 71 b: root חָיָה *he lived*.

375. חֹשֶׁת *of the field*: הַ the ; שָׂדֶה n. m.

VER. 2.

376. וְהָאָרֶץ *and the earth*, 72.

378. הָיָה *was*, 3 sing. f. perf. *Kal*, from הָיָה, p. 29, col. 7.

379. תֹּהוּ וָבֹהוּ *desolation and emptiness*, nouns m. ; וָ for וְ.

VER. 3.

380. וְכָל שָׂרֵיהֶּ *and all her princes*: כָּל for כָּל, 36 ; שָׂרֵיהֶּ 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. אֵיכָּשׁ *nothing*, n. m. for אֵיכָּשׁ.

CHAPTER XV. VER. 1.

383. *הָיָא יִהְיֶה he shall be*, 3 sing. m. fut. *Kal*, p. 29, col. 7.

384. *לְרֹאשׁ for the head*: *לְ* for ; *רֹאשׁ* n. m.

385. *וְאַתָּה תִּהְיֶה and thou shalt be*, 2 sing. m. fut. *Kal*, from *הָיָא*, p. 29, col. 7.

386. *לְזָנָב for the tail*: *לְ* for ; *זָנָב* n. m.

VER. 2.

387. *וְהָיָתָ and thou shalt be*: *יְ* convers. 86 ; 2 sing. m. perf. *Kal*, from *הָיָא*, p. 29, col. 7.

388. *לְאָב for a father*, in const. for *אָב*, 61.

389. *רַבּוֹת of a multitude*, n. c. in const. for *רַבּוֹת*, s. 61.

390. *גוֹיִם of nations*, n. m. pl. from *גוֹי*, 55 g.

VER. 3.

391. *וְהִתְחַזְקוּ strengthen yourselves*, 2 pl. m. imp. *Hithpahel*, from *חָזַק*, p. 40, col. 1.

392. *וְהִי and be ye*, 2 pl. m. imp. *Kal*, from *הָיָא*, p. 29, col. 7.

393. *לְאֲנָשִׁים for men*: *לְ* for *לִה*, 73 ; *אֲנָשִׁים* n. pl. from *אָנָשׁ*, 54.

VER. 4.

394. *וְהָיָא and it was*: *יְ* convers. 86 ; *וְהָיָא* for *יִהְיֶה*, 3 sing. m. fut. *Kal*, from *הָיָא*, p. 29, col. 7, s. 206, 4.

395. *לְמִטָּה for a rod*: *לְ* for ; *מִטָּה* n. c.: root *נָטַח* *he stretched*.

396. *בְּכַפוֹ in his hand*: *בְּ* in ; *כַּפוֹ* with the affix 76, from *כַּף* n. f.

VER. 5.

397. *וְלֹא הָיָא and there was not*.

398. מַיִם *water*, n. pl.; it is often followed by a verb singular.

399. לְעֶדָה *for the multitude*: לְ for לִּי, 15; עֶדָה n. f.

VER. 6.

400. עֶבֶד *a servant*, n. m.; in pl. עֲבָדִים, 54 a.

401. יִהְיֶה *he shall be*, 3 sing. m. fut. *Kal*, from יָהָה, p. 29, col. 7.

402. לְאֶחָיו *to his brothers*: לְ *to*; from אָח 55 a.; pl. אֶחָיו, with the affix אֶחָיו 78, in the pause אֶחָיו.

CHAPTER XVI. VER. 1.

403. וְהָאָרֶץ *and the earth*.

404. תִּפְּצֹץ *shall be deserted*, 3 sing. f. fut. *Niph.*, from פָּצַח, p. 30, col. 1.

405. מֵהֶם *of them*, 69.

VER. 2.

406. וַיְהִי *and it was*. No. 394.

407. כַּאֲשֶׁר *when it*: כִּי for כִּה, 73.

408. נִשְׁמָע *it was heard*, 3 sing. m. perf. *Niph.*, from שָׁמַע, p. 30, col. 1.

408. לְסַבְּלָט *by Sanballat*.

VER. 3.

410. חֵלָא נִחְשְׁבָנִי *are we not considered*, 1 pl. c. perf. *Niph.*, from חָשַׁב, p. 30, col. 1.

411. נִבְרָיוֹת *strangers*, pl. fem., from בָּרָא, from בָּרָא, 50.

VER. 4.

412. נִרְשָׁתִי *I am sought*, 1 sing. c. perf. *Niph.*, from רָשָׁה, p. 30, col. 1.

413. לֹלֵא שְׁאַלּוּ *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. בָּקְשִׁיתִי *they sought me*: for בָּקְשִׁיתִי 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. פֶּשֶׁה *a present*, n. m.

422. צְבָאוֹת *of hosts*, pl. fem., from צָבָא, 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. בֵּית *a house*, n. m.

428. לְשֵׁם *to the name*.

VER. 10.

429. וּבָנוֹתֶיהָ *and her daughters*: וּ for ן before the labial; בָּנוֹתֶיהָ n. with the affix, from בָּנוֹת, 78, pl. fem. irreg., from בָּת for בָּתָּה.

430. מִיִּשְׂרָאֵל *who*.

431. בַּשָּׂדֶה *in the field*: בַּ for בָּה, 73; שָׂדֶה n. m.

432. בַּחֶרֶב *with the sword*, חֶרֶב n. f.

433. הִתְחַרְגָּה *shall be slain*, 3 f. pl. fut. *Niphal*, from חָרַג *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. שָׁמַע *to hear*, inf. *Kal*, from שָׁמַע, p. 28, col. 1, 24.

VER. 2.

436. מֶה יִסֹּף *what will he add*, 3 sing. m. fut. *Kal*, from יָסַף, p. 28, col. 1, s. 94 a.

437. דַּבֵּר *to say*, inf. *Pihel*, from דָּבַר, p. 32, col. 1.

438. עִמִּי *with me*.

VER. 3.

439. אַל תֵּלֵךְ *thou shalt not go*, 2 f. sing. fut. *Kal*, from יָלַךְ, p. 29, s. 4.

440. לְלָקֵט *to gather*: לְ for לָ, 28; לָקֵט inf. *Kal*, from לָקַט, p. 28, col. 1.

441. בַּשָּׂדֶה *in a field*.

442. אֲחֵר *another*.

VER. 4.

443. כִּי עָמְדָה *because she had ceased*, 3 sing. f. perf. *Kal*, from עָמַד, p. 28, col. 1.

444. מֵלֶדֶת *from bearing*: לֵד for 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. תֹּאכֵל *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. מִמֶּנִּי *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. טָרַח *to tear*, inf. *Kal*.

455. מֵרָח *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. יִסְקַל *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. נִהְרְבוּ *they were slain*, 3 pl. c. perf. *Niphal*, from הרב, p. 30, col. 1, s. 29.

461. מֶלֶכִּים *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. יְבָרֵךְ *he will bless*, 3 sing. m. fut. *Pihel*, p. 32, col. 1, 98.

465. בָּרַךְ *to bless*, inf. *Kal*.

VER. 2.

466. אָמְרִים *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. וְשָׁטַף *and shall overwhelm*: וְ convers.; שָׁטַף 3 sing. m. perf. *Kal*, p. 28, col. 1.

CHAPTER XX. VER. 1.

470. לֹא טוֹב *it (is) not good*.

471. הָיָה *to be*, inf. *Kal*, from הָיָה, p. 29, col. 7.

472. הָאָדָם *the man*.

473. לְבַדּוֹ *alone*.

VER. 2.

474. הַגִּיד מִי הַגִּיד *who told*, 3 sing. m. perf. *Hiphil*, from גָּדַר, p. 36, col. 3.

475. לְךָ *to thee*.

476. כִּי עֵרֹם *that naked*, adj.: root עָרַם.











