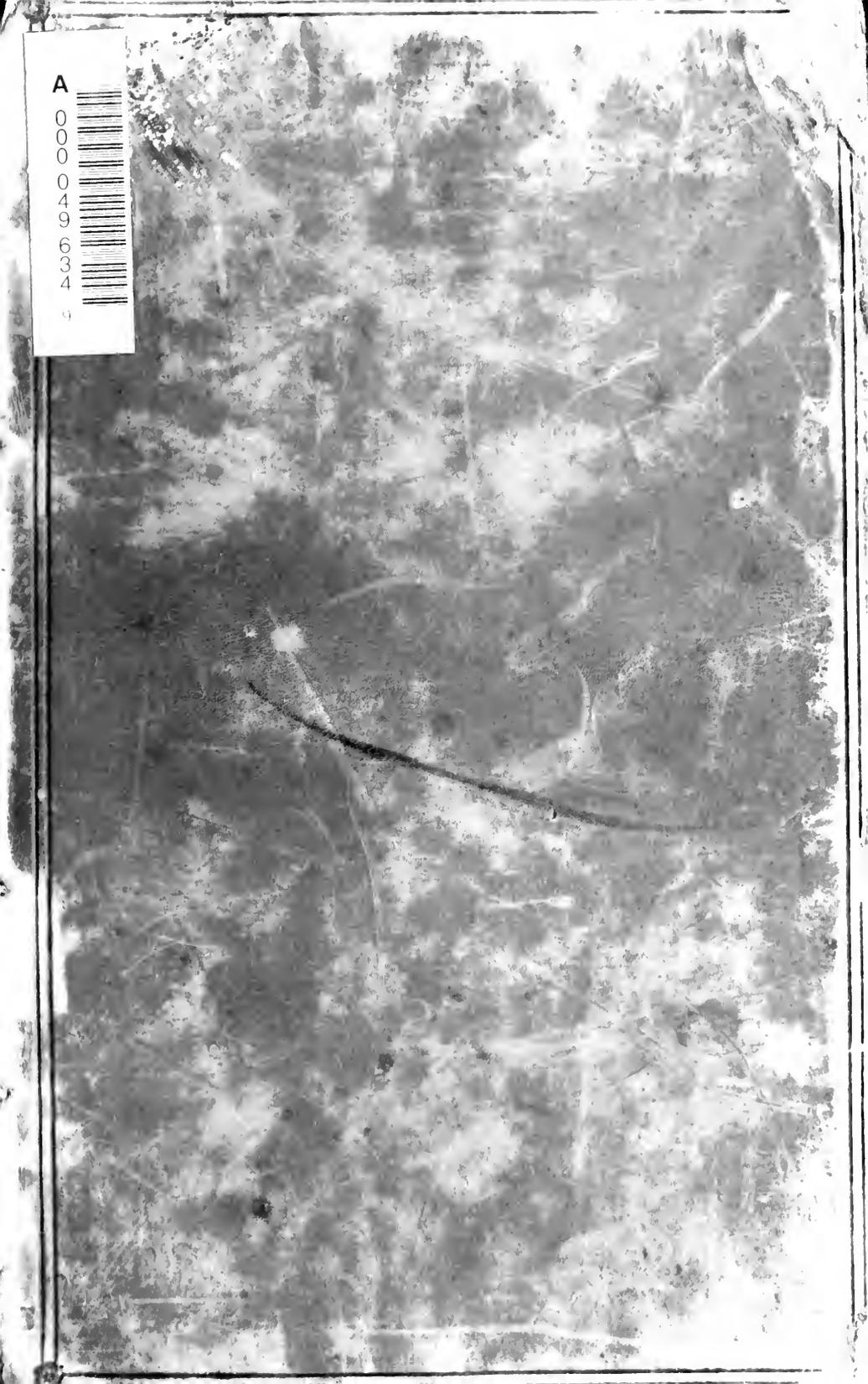
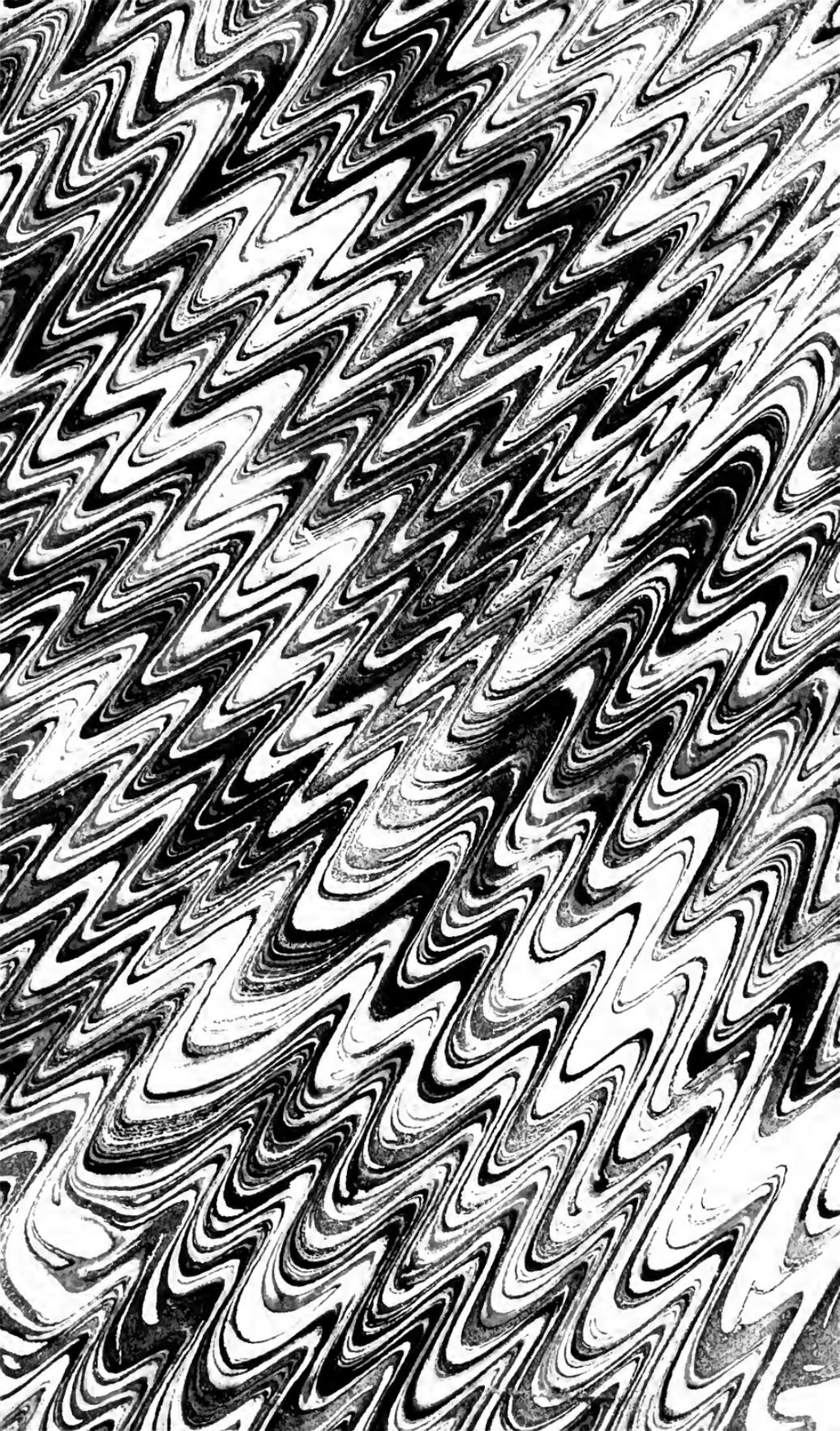


A

0
0
0
4
9
6
3
4
9









A HEBREW GRAMMAR.

Never pay the least attention in a
grammatical point of view to Sepher
Shema: it is needed here now: see
Sepher Shema now, Sepher, and
the rest with in 4 letters.

תפסד

LONDON:
PRINTED BY JOHN WERTHEIMER AND CO.,
CIRCUS PLACE, FINSBURY CIRCUS.

A GRAMMAR
OF
THE HEBREW LANGUAGE,

BY HYMAN HURWITZ,

PROFESSOR OF HEBREW IN UNIVERSITY COLLEGE, LONDON, AUTHOR
OF VINDICLĒ HEBRAICĒ, HEBREW TALES, ETC.

Third Edition.—Revised and Enlarged.

LONDON:
PRINTED FOR TAYLOR AND WALTON,
BOOKSELLERS AND PUBLISHERS TO UNIVERSITY COLLEGE,
28, UPPER GOWER STREET.

M. DCCC. XLI.

ELEMENTS
OF
THE HEBREW LANGUAGE.

By the same Author,
THE ETYMOLOGY AND SYNTAX
(IN CONTINUATION OF THE ELEMENTS)
OF THE HEBREW LANGUAGE.

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PREFACE.

I DEEM it unnecessary to offer an apology for this little work. If it prove useful, I shall have earned the reader's thanks; and if worthless, an apology will be but an additional waste of his time. I proceed at once, therefore, to specify its object, and the persons for whom it is designed.

It is intended for students desirous of acquiring the Hebrew Language, and as yet unacquainted with the rudiments; and its object is to facilitate the acquisition of that tongue by a methodical unfolding of its constituent parts, and a simplification of its rules; providing the learner, at the same time, with such preparatory information as may enable him to proceed with ease to the Etymology and Syntax, and to enter with advantage on the study of larger and more recondite works.

Many, indeed, are the works that have already been published on this subject; but whether their learned authors had forgotten the obstacles which

they themselves must be supposed to have encountered, or whether they measured the average capacity of students by their own, or whatever else might be the cause, it is certain that their labours do not provide the learner with those aids of which he stands most in need at the commencement of his career. Nay, the very display of learning which distinguishes many of these works, renders them unfit for beginners, who are distracted by the multitude of facts crowded on their minds, whilst yet unprepared by previous discipline to receive them ; and whose attention is thus frequently diverted from the main object of pursuit.

What would be thought of an anatomical professor who should attempt to explain all the intricacies of the vascular system before auditors to whom even the structure of the skeleton is as yet unknown? Such, however, is the method generally adopted in communicating a knowledge of the Hebrew Language. The attempt also to explain every thing on theoretical principles, even to the denial of any anomaly—just as if the Hebrew, granting even its immediate Divine origin, had not been for ages the common medium of intercourse between

a multitude of frail human beings, whose imaginations neither will nor can be confined within the narrow limits of theoretical rules—has, in no small degree, contributed to entangle the subject, and to retard, if not entirely to check, the progress of the learner.

I have endeavoured to avoid these defects, by introducing nothing in the following sheets but what experience has taught me it is necessary for the beginner to know : while, on the other hand, I have been no less anxious to omit nothing that is really useful.

As the Orthography, owing to the strangeness of the Hebrew characters, and the peculiar system of the vowel-points, is by far the most perplexing and the least inviting part of the language, I have endeavoured to lessen the difficulties, by familiarising the learner with the system, in the introductory sections, by plain and progressive rules, accompanied with numerous examples, the pronunciation of which is given in English characters ; and by the introduction of short vocabularies, which, while they further exemplify the rules, serve at the same time to make the student acquainted with the

signification of numerous words. And here I cannot too strongly recommend to the young beginner, to learn to write the Hebrew characters (directions for which he will find in page 12—13) before he proceeds to combine them with the vowel-points; then to continue the practice with both, till they are as familiar to him as the English letters.

Those who learn the language without the aid of a living instructor, will find the *Analysis* of the first four verses of *Genesis* (page 48—54) particularly useful, as it will remove the hesitation which the self-instructed ever feel respecting correct pronunciation.

This little work further contains Progressive Reading Lessons, selected from Scripture, accompanied by a literal translation; not, indeed, as if I wished it to be understood that a critical knowledge of any language, and especially of such a one as the Hebrew, can be obtained by mere literal translations, unaided by grammatical learning, but, because I am persuaded that they are, when analytically conducted, the surest means of giving the student a real insight into the use and application of words, and the peculiar idiom of a language.

With this view, the letters expressing the modification of the Hebrew words, together with their corresponding English equivalents, have been printed in a type differing from that of the principal words; so that the pupil may easily ascertain the real meaning of every compound, and become gradually acquainted with the mechanism of the language.

As the most correct editions of the Hebrew Bibles are printed with the accents, so that the student cannot open a page without their being presented to his view—the accents being likewise intimately connected with the vowel-points, without which, no critical knowledge of the Hebrew can be obtained—it has been thought most advisable to explain them, and to describe their use.

Lastly, a few pages have been added, containing familiar phrases in which the verb TO BE, and the PRONOUNS, are exemplified; not only on account of their frequent occurrence, but also because they are the elements from which the greater part of those fragments which express the modifications of words are taken; and consequently they cannot be too early acquired. Thus prepared, the

student will be able to pursue the Etymology and Syntax with ease and satisfaction; and ultimately to reap those advantages from the Sacred Records which their interpretation, founded on philological and grammatical rules, is sure to yield.



ELEMENTS OF THE HEBREW LANGUAGE.



CHAPTER I.

§ 1. — INTRODUCTORY OBSERVATIONS.

Mode of Reading and Writing.

1. IN our mode of writing we proceed from the left hand to the right; but the Hebrews, in common with several other Oriental nations, proceed in a contrary direction.

The consequence of this arrangement is, that their words and lines begin where ours end, and their books commence where ours terminate, and *vice versa*.

Thus, instead of writing a, b, c, d, etc., they write their own characters— $\left\{ \begin{array}{l} \overset{1}{d}, \overset{3}{g}, \overset{2}{b}, \overset{1}{a}, \text{etc.} \\ \text{ד} \quad \text{ג} \quad \text{ב} \quad \text{א} \end{array} \right.$

Thus, also, instead of writing the word *Abraham* in this manner, they would write it in their own characters = $\overset{5}{m} \overset{4}{h} \overset{3}{r} \overset{2}{b} \overset{1}{a}$ (omitting the vowels); and read it $\overset{3}{m} \overset{2}{a} \overset{1}{r} \overset{4}{b} \overset{5}{a}$, = Abraham.

Nature of the Alphabet.

2. Their Alphabet, which is given at large in page 10, consists of consonants only, because in ancient times they wrote their words without vowels, these being supplied by the reader.

Every Hebrew knew, from practice, the vocal sounds with which the consonants were pronounced in the different words, in the same manner as every Englishman knows the different sounds of *a* in *hat*, *hate*, *all*, *was*, etc., and that *knt* is pronounced *knight*. The words “*long live the king*” would, in their manner of writing, be *lng lv th kng*; or rather in the reverse order—

קנג	ת	לב	לנג
gnk	ht	vl	gul
1	3	2	1

Mode of Indicating the Vowels.

3. This mode of writing and reading continued as long as the language was vernacular; but when it ceased to be so, and could only be attained, like every other dead language, through a written medium, the necessity of having visible marks for the vowel sounds was strongly felt: but, as all their ancient records were written without vowels, and their alphabet was already fixed*, they could not extend it by the addition of new letters, without disarranging the whole system, and remodelling their written document; and these they held in too great veneration to attempt the slightest change in them.

* See the alphabetical Psalms xxv., xxxiv., cxix.

Instead, therefore, of inventing letters to represent the vowel-sounds, they contented themselves with indicating them by points and small strokes placed above, below, or in the middle of the consonants.

Thus they represent the sound of

o in *no*, by a dot above the consonant, $\overset{\cdot}{n}$, $\overset{\cdot}{s}$, $\overset{\cdot}{g}$, $\overset{\cdot}{l}$, = no, so, go, lo,
e in *me*, by a dot under the consonant, $\underset{\cdot}{b}$, $\underset{\cdot}{h}$, $\underset{\cdot}{m}$, $\underset{\cdot}{sh}$, = be, he, me, she,
a in *may*, by 2 dots under the consonant, $\underset{\cdot\cdot}{b}$, $\underset{\cdot\cdot}{d}$, $\underset{\cdot\cdot}{g}$, $\underset{\cdot\cdot}{m}$, = bay, day, gay, may,
e in *bed*, by 3 dots under the consonant, $\underset{\cdot\cdot\cdot}{b}$, $\underset{\cdot\cdot\cdot}{d}$, $\underset{\cdot\cdot\cdot}{m}$, = bed, fed, met.

In a similar manner they represent the rest of the vowels. (See page 15.)

Sheva or Sh'ra.

4. To indicate that a consonant was to be pronounced conjointly with the succeeding or preceding syllable, they placed two dots (:) denominated *Sh'ra*, under the unvoiced consonant: as, $\underset{\cdot}{b}$ low, $\underset{\cdot}{b}$ read, asleep, $\underset{\cdot}{a}$ dmire, $\underset{\cdot}{b}$ old, $\underset{\cdot}{a}$ brupt.

Dagesh.

5. As the Hebrew letters corresponding with our *b*, *g*, *d*, *c*, *p*, and *th*, were in ancient times pronounced either aspirated or unaspirated, according to the place they occupied in a word, a small stroke (-), denominated *Raphe**, was placed over them when they were

* This is only found in ancient Hebrew Manuscripts; in printed books it is omitted.

to be aspirated; thus, $\bar{\text{ב}}$ $\bar{\text{ב}}$, =bh or v; $\bar{\text{פ}}$ $\bar{\text{פ}}$ =ph or f. A dot (denominated *dagesh*) was placed in the middle of these letters when they were pronounced unaspirated: as, ב b, פ p.

This dot is by Hebrew grammarians called *dagesh kal*, the *light* or *simple dagesh*, as it only removes the aspiration.

6. By a dot in these or any other letters occurring in the middle of a word preceded by a vowel-point, they indicated that such consonants were pronounced like double letters: as, baner = banner, dager = dagger.

This dot is by way of distinction called *dagesh hasak*, *hard* or *strong dagesh*.

Accents.

7. Besides the marks before described, the Hebrews have several others, called accents, by which they indicate the relative connection between words, considered as members of a sentence, and point out at the same time the syllable on which the stress of the voice is to be laid. They perform, therefore, the same office as our accents, comma, semicolon, colon, period. To understand them thoroughly, requires a complete knowledge of the language. For the mere beginner it is sufficient to know, that, generally, wherever they occur, there the stress of the voice must be laid. Further explanation respecting them will be given in the progress of the work.

§ 2. — CONSONANTS.

Sounds and their Representatives.

1. Most of the sounds employed in the Hebrew are similar to those used in our own language, but they are represented by different characters : thus—

b is represented by	ב		
v	ב		
g, as in <i>go</i>	ג		
d	ד		
h, as in <i>he</i>	ה		
w, as in <i>we</i>	ו		
z	ז		
t	ט		
y, as in <i>yes</i>	י		
c as in <i>can</i> , or <i>ch</i> in <i>chord</i> *	כ, or ך	{ at the end	{ of words.
l	ל		
m	מ	”	ם
n	נ	”	ן
s, as in <i>so</i>	ס		
p	פ		
f	פ, ף	”	”

* This letter without the point (כ), is pronounced like ך. See page 8.

k is represented by	ק
r	ר
sh	ש
s	ש
th or t	ת

The following Hebrew characters represent sounds which we have not in our language, or for which we have no character.

א represents the sound heard in emitting the breath, somewhat similar to the *e* in *echo*. The Hebrews appear to have considered it as the basis of all the vocal sounds. It occupies the first place in the alphabetical series, and is pronounced either *a*, *e*, *i*, *o*, or *u*, according to the vowel-point annexed (see p. 15). In writing the Hebrew in Roman characters, we shall represent it by a dot under the vowel, thus *a*, *e*, *i*, *o*, &c.

ח a guttural sound, similar to the rough sound of the German *ch* in *ach*, *nach*. We shall represent it by the letter *h* with a dot under.

ג generally pronounced like *gn* at the beginning of words and syllables, and like *ng* at the end of them. Some pronounce it like א. We shall indicate it by a dot over the vowels ä, é, î, ò, ù.

צ, or at the end of words צ׳, sounds like *ts*, by which we shall represent it.

2. The following table contains the Hebrew consonants in alphabetical order, their names, forms, and powers.

FORMS.	NAMES.	POWERS.	NUMERICAL VALUE.
	*א Aleph ..	.....	1
	ב Beth ...	b, v	2
	ג Gimel ..	g in <i>go</i>	3
	ד Daleth..	d	4
	ה He	h in <i>he</i>	5
	ו Wav ...	w or v	6
	ז Zain ...	z	7
	ח Heth ...	ch {in the German word <i>Nacht</i> .	8
	ט Teth ...	t	9
	י Yod ...	y in <i>ye</i>	10
	כ Caph ...	ch in <i>chord</i> .	20
	ל Lamed..	l	30
	מ Mem ...	m	40
	נ Nun ...	n	50
	ס Samech .	s in <i>so</i>	60
	ע Ayin ...	.....	70
	פ Pe	f or p.....	80
	צ Tsadi ..	ts	90
	ק Koof ...	k	100
	ר Resh ...	r	200
	ש Shin . .	sh	} 300
	ש Sin	s	
	ת Thav ...	th or t	400

* This column contains the *Rabbinical* characters.

Observations on the Alphabet.

3. The Hebrew words *Aleph* or rather *Aluph*, an ox; *Beth*, a house; *Gimel*, or rather *Gamal*, a camel; *Daleth*, a door; *Waw*, a hook or plug; were originally given to the respective letters, in consequence of a real or fancied resemblance between their shape and the natural form of the object so denominated. As, however, the beginner cannot be supposed to know the signification of these words, he had better pass them over for the present, and name the letters by their powers: thus, א ě, ב b'.

מ ל פ כ ט י ח ז ה ו ד ד ג ג ב ב א
 m' l' k' h' y' t' h' z' w' h' d' g' v' b' ě'

ת ש ש ר ק צ פ פ ע ע נ ס ע נ
 t' th' s' sh' r' k' ts' p' f' ě' s' n'

4. All the above letters, excepting צ ע מ נ י ו ז ו ג ג, appear frequently in manuscripts and printed books under a lengthened form: thus—

ת ר ם ל ד א

5. The following letters require particular attention on the part of the learner, on account of their similarity.

ב b	ג g	ד d	ט t
כ ĥ	נ n	ר r	מ m

ה....h	ו....w	ך <i>final h</i>	ס....s
ח....h	ז....z	ע....ê	ם <i>final m</i>
פ....f	י....y	צ....ts	ש....sh
ת....th	ן <i>final n</i>	ץ <i>final ts</i>	ש....s.

Division of Letters.

6. Letters are divided according to the organ by which they are chiefly formed : thus —

אההע	are denominated	<i>Gutturals.</i>
בומפ	. . . . .	<i>Labials.</i>
גיכק	. . . . .	<i>Palatals.</i>
דטלנת	. . . . .	<i>Linguals.</i>
זסשרצ	. . . . .	<i>Dentals.</i>

Obs.—Letters pronounced by the same organ, are sometimes substituted for one another. This is likewise the case with the letters אהוי, which are denominated *quiescents*. See chap. ii. § 2.

For the division of letters into *radicals* and *serviles*, see Etymology, chap. i. § 2.

7. The letters בנר כפת, without a dot, were anciently pronounced aspirated : thus, ב bh, or v ; ג gh ; ד dh ; ח h, like ה ; פ ph ; ת th ; but with the dot they were pronounced unaspirated : thus, ב b, ג g, ד d, כ k, פ p, ת t. This distinction is, by the Spanish Jews, whose pronunciation is generally adopted by the learned, retained only in כ and פ. The German Jews retain it in ב and ת likewise.

8. The characters ך, ם, ן, ף, ץ, standing for ך, ם, ן, ף, ץ, occur only at the end of words, and are, therefore, called *finals*.

FORMATION OF LETTERS.

9. In learning to form the Hebrew letters, attend to the following Elements:—

1 st .—The broad point	י י י י
2 nd .—The perpendicular	ן ן ן ן
3 rd .—The horizontal	ח ח ח ח
4 th .—The diagonal	כ ך ם ן
5 th .—The curve	ל ם ן ן

From the 1st י, and 2nd ן, are formed:—

י y, ן w, ן g, ן z, ן n, ן *final*.

From the 1st י, and 4th ך ם ן, are formed:—

י e, י è, י ts, י *ts final*.

From the 3rd ח and 2nd ן are formed:—

ד d, ה h, ב b, ח h, כ h, ך *h final*,
ר r, ף *f final*, ם *m final*, and ת.

From the 5th ן ן, 1st י, 2nd ן, & 3rd ח ן, are formed:—

מ m, ט t, פ f, ל l, ק k, ס s, and ש sh.

Practice.

Write the following characters:—

n	m	l	h	y	t	h	z	w	h	d	g	b	é
נ	מ	ל	כ	י	ה	ז	ו	ה	ד	ב	ג	א	
th	t	s	sh	r	k	ts	p	è	s				
ת	ת	ש	ש	ר	ק	צ	ץ	פ	ע				

Write the English letters corresponding to the following Hebrew characters:—

אל במ בם גג גנ דס הפ הפ עו זצ זין היץ
טר יש יש כת תך

Write the corresponding Hebrew characters to the following English:—

w, k, y, th, t, z, sh, s, r, ph, p, n, m, l, h,
g, f, d, e, b, é.

Write the English characters corresponding to the following Hebrew letters:—

~~לל פכךך ח הרה רר בכ תת פפף~~
~~מם ש ש ש תשרק צפעס נמלך יטחו~~
והדג בא ד ס ן ף ץ בכ דרך גון

Practice

בראשית ברא אלהים את השמים ואת
 הארץ : והארץ היתה תהו ובהו וחשך
 על פני תהום ורוח אלהים מרחפת על
 פני המים :

ויאמר אלהים יהי אור ויהי אור :
 וירא אלהים את האור כי טוב ויבדל
 אלהים בין האור ובין החשך :

ויקרא אלהים לאור יום ולחשך קרא לילה
 ויהי ערב ויהי בקר יום אחד :

§ 3.—VOWELS.

1. The vowels are represented in Hebrew by small strokes and points variously arranged, and placed either above or below the consonants. They are ten in number; five long and five short. The following table contains their names (which the beginner

Observations on the Vowel Points.

2. The ३ which supports the point representing long \bar{o} is frequently omitted, and the dot (placed above the left of the consonant) retained: as, ३ bō, ३ gō, ३ dō.

3. The ३ following long (३) \bar{i} , is frequently omitted. To distinguish it in such cases from the short (.) i , rules will be given in the progress of the work. The same observation will apply to short (३) o , the two dots being frequently omitted; and to ३, for which (३) is sometimes substituted. See chap. ii. § 7, No. 2—4.

4. The use of the vowel points being only to indicate how the consonants are pronounced; it follows that they cannot form a syllable without the consonants. To represent, therefore, the sounds of a , e , i , etc., the corresponding vowel points must be added to the letter ३: thus, ३ ā, ३ e, ३ ī, ३ ū, etc.

5. The consonants must be sounded before the vowel points: as ३ bā (not ab), ३ gā (not ag). See the next page.

Practice.

Write the vowels corresponding to the following vowel points — ३ ३ ३ ३ ३ ३ ३ ३ ३ ३

Write the vowel points corresponding to the following vowels, ā, a, â, e, ū, î, u, ī, o, ō, ū, ũ, ā, a, î, ī, u, ō, o.

§ 4.—CONSONANTS AND VOWELS.

Scale of the Alphabet with the Vowel Points and their corresponding sounds, according to the pronunciation of the Spanish and Portuguese Jews.

ל	כ	פ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	} a in father.
lā	hā	chā	yā	tā	hā	zā	wā	hā	dā	gā	bā	ā	
ת	ש	שׁ	ר	ק	צ	פ	פ	ע	ס	נ	מ		}
thā	sā	shā	rā	kā	tsā	fā	pā	ā	sā	nā	mā		

ל	כ	פ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	} a in what.
la	ha	cha	ya	ta	ha	za	wa	ha	da	ga	ba	a	
ת	ש	שׁ	ר	ק	צ	פ	פ	ע	ס	נ	מ		}
tha	sa	sha	ra	ka	tsa	fa	pa	ā	sa	na	ma		

ל	כ	פ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	} a in ale.
lā	hā	chā	yā	tā	hā	zā	wā	hā	dā	gā	bā	ā	
ת	ש	שׁ	ר	ק	צ	פ	פ	ע	ס	נ	מ		}
thā	sā	shā	rā	kā	tsā	fā	pā	ā	sā	nā	mā		

ל	כ	פ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	} e in set.
le	he	che	ye	te	he	ze	we	he	de	ge	be	e	
ת	ש	שׁ	ר	ק	צ	פ	פ	ע	ס	נ	מ		}
the	se	she	re	ke	tse	fe	pe	ā	se	ne	me		

ל	כ	פ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	} i in field.
lī	hī	chī	yī	tī	hī	zī	wī	hī	dī	gī	bī	ī	
ת	ש	שׁ	ר	ק	צ	פ	פ	ע	ס	נ	מ		}
thī	sī	shī	rī	kī	tsī	fī	pī	ī	sī	nī	mī		

ל	כ	פ	י	ט	ה	ז	ו	ה	ד	ג	ב	א	} <i>i in</i> <i>pin.</i>
li	hi	chi	yi	ti	hi	zi	wi	hi	di	gi	bi	i	
	ת	ש	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ	} <i>i in</i> <i>pin.</i>
	thi	si	shi	ri	ki	tsi	fi	pi	i	si	ni	mi	

ל	כו	פ	יו	טו	הו	זו	הו	דו	גו	בו	או	} <i>o in</i> <i>no.</i>	
lō	hō	chō	yō	tō	hō	zō	hō	dō	gō	bō	ō		
	תו	שו	שו	רו	קו	צו	פו	פו	עו	סו	נו	מו	} <i>o in</i> <i>no.</i>
	thō	sō	shō	rō	kō	tsō	fō	pō	o	sō	nō	mō	

ל	כו	פ	יו	טו	הו	זו	ו	הו	דו	גו	בו	או	} <i>o in</i> <i>son.</i>
lo	ho	cho	yo	to	ho	zo	wo	ho	do	go	bo	o	
	תו	שו	שו	רו	קו	צו	פו	פו	עו	סו	נו	מו	} <i>o in</i> <i>son.</i>
	tho	so	sho	ro	ko	tso	fo	po	o	so	no	mo	

לו	כו	פו	יו	טו	הו	זו	וו	הו	דו	גו	בו	או	} <i>u in</i> <i>rule.</i>
lū	hū	chū	yū	tū	hū	zū	wū	hū	dū	gū	bū	ū	
	תו	שו	שו	רו	קו	צו	פו	פו	עו	סו	נו	מו	} <i>u in</i> <i>rule.</i>
	thū	sū	shū	rū	kū	tsū	fū	pū	ū	sū	nū	mū	

ל	כ	פ	י	ט	ה	ז	ו	ה	ד	ג	ב	א	} <i>u in</i> <i>bull.</i>
lu	hu	chu	yu	tu	hu	zu	wu	hu	du	gu	bu	u	
	ת	ש	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ	} <i>u in</i> <i>bull.</i>
	thu	su	shu	ru	ku	tsu	fu	pu	u	su	nu	mu	

Scale of the Alphabet with the Vowels and their corresponding English sounds, according to the pronunciation of the German and Polish Jews.

כו	כו	י	ט	ה	ז	ו	ה	ד	ג	ב	א	} <i>o in</i> <i>bone.</i>	
ko	cho	yo	to	ho	zo	vo	ho	do	go	vo	bo		o
ת	ת	ש	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ	} <i>o in</i> <i>bone.</i>
so	to	so	sho	ro	ko	tso	fo	po	o	so	no	mo		lo

ל	כ	י	ט	ה	ו	ה	ד	ג	ב	א	} <i>i in hind.</i>		
li	hi	ki	yi	ti	hi	zi	vi	hi	di	gi		vi	bi	i
ת	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ	}		
si	ti	si	shu	ri	ki	tsi	phi	pi	i	si		ni	mi

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} <i>ow in vow.</i>
kow	yow	tow	how	zow	vow	low	dow	gow	vow	bow	ow	
כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	}
row	ko'w	tzow	phow	pow	ow	sow	now	mow	low	how		
ש	ת	ש	ת									
sow	tow	sow	show									

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} <i>i in field.*</i>
אי	בי	גי	די	הי	וי	זי	חי	טי	י	כי	לי	
מ	נ	ס	ע	פי	צי	קי	רי	שי	שי	תי	ת	}
mi	ni	si	phi	pi	ci	ki	ri	shi	shi	ti	t	

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} <i>u in rule.</i>
או	בו	גו	דו	הו	וו	זו	חו	טו	יו	כּו	לו	
מ	נ	ס	ע	פו	צו	קו	רו	שו	שו	תו	ת	}
mow	naw	saw	ow	pow	cow	row	row	shu	shu	tu	t	

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} <i>a in what.</i>
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	
מ	נ	ס	ע	פ	פ	צ	ק	ר	ש	ש	ת	}
m	n	s	e	p	p	c	k	r	sh	sh	t	

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} <i>e in set.</i>
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	
מ	נ	ס	ע	פ	פ	צ	ק	ר	ש	ש	ת	}
m	n	s	e	p	p	c	k	r	sh	sh	t	

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} <i>i in pin.</i>
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	
מ	נ	ס	ע	פ	פ	צ	ק	ר	ש	ש	ת	}
m	n	s	e	p	p	c	k	r	sh	sh	t	

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} <i>o in son.</i>
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	
מ	נ	ס	ע	פ	פ	צ	ק	ר	ש	ש	ת	}
m	n	s	e	p	p	c	k	r	sh	sh	t	

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} <i>u in bull.</i>
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	
מ	נ	ס	ע	פ	פ	צ	ק	ר	ש	ש	ת	}
m	n	s	e	p	p	c	k	r	sh	sh	t	

* See pages 17 and 18.

CHAPTER II.

§ 1.—SYLLABLES AND WORDS.

Introductory Observations.

Syllables are either simple or compounded, accented or unaccented.

1. Simple syllables are such as terminate in a vowel: as, בַּ ba, נָ nā, גִּלוּ* glu; or in a quiescent letter: as, לֹ lo, זֶh, מַh mah. See the following section.

2. Compounded are such as terminate in a consonant: as, אֵl el, אַt at, בְּדֶd bled, רִיֵl rule, פֶּl pull. See § 4, page 27.

3. Accented syllables are such as have any of the accents; a list of which the reader will find in chap. iii.

4. Every Hebrew word must have an accent, either on the last syllable, as בִּינָה bī-nā'h, *understanding*; or on the one before the last, as בִּינָה bī'nāh, *understand thou*.

Except when a word is joined to the following by a small stroke (◌◌) denominated (*Mak-keph*), as כִּי־לִי kī-lī', in which case the last word receives the accent.

* This denomination of the grammarians is retained for the sake of distinction, although, strictly speaking, *glu* is as much a compound syllable as אֵl *al*.

5. A small perpendicular stroke (ı) denominated *methey* (a *bridle*), is frequently added to a vowel to give it its full sound, and to prevent its being slurred over in the rapidity of utterance: as, לִירִי לִי li-dī-dī'.

This mark may be considered as a secondary accent, and is mostly used to distinguish simple from compound syllables; and hence, when a letter following it happens to have *sh'va*, the *sh'va* is *initial*. See § 5, chap. ii.

We shall indicate the Hebrew accent, whenever it is on the penultima, by the following mark (˘), and omit it entirely when it is on the last syllable. In all words, therefore, where the accent is omitted, it must be considered as being on the last syllable.

§ 2.—On the Letters א ה ו י.

These letters frequently lose their consonantal sounds, and are then said to be *quiescent* or *mute*.

1. א and ה are always *mute* unless they have a vowel point: as, בָּא bā, בּוֹ bō, בִּי bī, הוּא hū, הִיא hī, לֵא lé, לּוּ lō, רָא rā, הָא há, זֶה zé, שֶׁה sé, מָה pō, מַה ma, לָה lā, נָה né, נָה nā.

2. ה occurs sometimes with a dot in it (הֿ), when it is pronounced like *h* in *ah!* as, בָּהֿ bāh, לָהֿ lāh.

This dot is by grammarians called *Mappik*.

3. ו is *mute* when it represents the vowel *holem* or *shurek*: as, אֹו ō, בּוּ bō; אֹו ū, בּוּ bū.

ו at the beginning of words is pronounced like אֹו ū: as, וּמִי u-mī, not *vu-mī*; וּפְרָה u-fā-rā, not *vu-fā-rā*.

4. י is *mute* after (◌), (◌◌), (◌◌◌): as, בִּי bī, נִי nī, נִי nā, נִי ne; also after (◌) when followed by ו: as, אֲלָוֵי alāv,

דְּרִי דְרוּ דְרוּי דְלוּ דְמִי דְמִי דְשׁ וְלִ וְלִ וְלִ וְרוּ
 וְרִי וְרִי וְרִי זֶר זֶר טְרִי יְמִי יְמוּ בְלוּ בְרִי לְרוּ
 לְרִי מְרִי מְרִי נָנוּ נָבוּ כְרוּ סְלִי פְרִי פְרוּ צֶל צְרִי
 קְרוּ שֶׁל שֶׁל שֶׁר רְדִי רְדִי תְרוּ תְלוּ תְמִי תְפִי קְרִיא
 קְרִיא קְרִיא קְרוּ בְלֵא מְצֵא מְצֵא רְאֵה רְאֵה רְאֵי רְאוּ נְסֵה
 נְשִׂיא נְשִׂיא נְשִׂיא קְרוּ"אִי שְׁרוּ"פִי גְבוּ"רֵה גְבִי"רֵה בְרִ"כֵה
 שְׁפִ"תִי מְלִ"בִי בְרוּכֵה גְלִילִי דְרוּשִׁי שְׁנֵנֵה רְפוּאֵה
 צְדָקָה תְנוּפָה תְרוּפָה

Substitutes for Sh'va Initial or Semi Vowels —

(-), (:), (τ)*.

2. When the first of the two consonants is one of the gutturals ע, ח, ה, א †, which do not easily combine with the following letter, (-), (:), or (τ) is added to the (:) that they may be uttered more distinctly. These marks may be considered as *semi-vowels*. They never form a syllable, but must be pronounced with the following syllable, in the same manner as letters having *sh'va initial*.

* They are denominated (:) *hataph patah*; (τ) *hataph segol*; (τ) *hataph kamets*.

† In a few instances the semi-vowels occur also under non-gutturals: as, וְיָהֲבֵ Gen. ii. 12, &c.

Examples.

~~hālō~~ הַלֹּא .. הֵלֵךְ .. ~~ōnī~~ .. אֲנִי .. ~~hōrī~~ .. אֲרִי .. ~~hālā~~ .. אֲנִי ..
 hōlī .. הֵלֵךְ .. ~~ēli~~ .. אֵלַי .. ~~hōrī~~ .. הָרִי .. ~~hālā~~ .. עָלַי ..
 ʿēmū-nā .. אֶמּוּנָה .. ~~hōrī~~ .. עֹנִי .. ~~hōlī~~ .. הֵלֵךְ

3. When the semi-vowels occur in the middle of a word, as אֲנִי ~~wa-ānī~~, then the preceding vowel receives *metheg*. See page 22.

Examples.

ba-hālō-mī בְּהַלְמוֹתַי .. o-hābī אֲהַבֵּי
 zā-ākū זַעֲקוּ .. be-ʿēmū-nāh .. בְּאֶמּוּנָה
 thō-āmā תֹּאמְרֵי .. tzā-ākū צַעֲקוּ
 bā-hōrī בְּהָרִי .. ā-hōlī אֲהַלֵּי

Practice.

אָבִי אָבוֹי אָבִילִי אֲרוֹנִי אֲרוֹנֵי אֱלֹהֵי אֱלֹהֵי אֶתְהַבֵּה
 אֶתְהַלֵּי אֶתְהַלֵּי אֶתְהַזוּ אֶתְהַרִיתִי הַלְּוֹמִי הַלֵּכִי הַגְּנֹרֶה
 חֲמִישִׁי עֲבָדִי עֹנִי עֲרִירִי הַזְּאוּנִי נֶאֱלָהוּ תְהַלֵּה
 אֶתְהַמֵּה בְּעִבּוּרֵי הַעֲלָה בְּעֵדֵי הַפְּרִירִי תֶאֱהָבוּ יְבָרֶוּ

Words applicable to the preceding rules:—

my father .. אָבִי .. alas אֹי .. an island.. אִי
 my God אֱלֹהֵי .. me ... אֹתִי .. where אֵי
 my brother אָחִי .. I אֲנִי .. or או

a teacher	מורה	God	יה	my sister..	אחתי
raw	נא	a dove	יונה	my house . .	ביתי
a prophet	נביא	beauty	יופי	my son	בני
comfort	נחמה	a curtain	יריעה	come	בא
an ornament	ערי	thus	כה	he came	בא
humility	ענוה	if, for	פי	she came	באה
a corner	פאה	thus, so	ככה	a kid	גדי
the mouth	פה	a prison	כלא	a nation	גוי
here	פה	a vessel	כלי	a valley	גיא
wonder	פלא	no, not	לא	a bee	דבורה
a gazelle	צבי	to him	לו	knowledge	דעה
thirsty	צמא	to me	לי	he	הוא
hard	קשה	to her	לה	she	היא
evil	רעה	a lion	לביא	he was	היה
a year	שנה	the moon	לבנה	this זה, זו, זו	זה
a field	שדה	a brick	לבנה	the breast	חנה
a box, ark	תבה	what	מה	a seer	חזה
the Law,)	תורה	who	מי	a stork	חסידה
instruction)		a hundred	מאה	a lamb	טלה
		fear	מורא	a basket	טנא

§ 4. — COMPOUND SYLLABLES.

1. Syllables terminating in a single consonant at the end of words.

dan	דן	bad	בד	at	את	ab	אב) <i>a in</i> { <i>what.</i>
ak	אק	ach	אך	lats	לז	tam	טם	

pen .. פֶּן	ped .. פֶּד	bed .. בֶּד	eb .. אֶב	} <i>e in met.</i>
red .. רֶד	leg .. לֶג	lech .. לֶךְ	hem .. הֶם	
pin .. פִּין	did .. דִּד	bid .. בִּד	b. . . . אֶב	} <i>i in pin.</i>
sin .. שִׁין	fin .. פִּין	dim .. דִּם	him .. הִם	
good .. גֹּד	full .. פֹּל	bul .. בֹּל	ub .. אֶב	} <i>u in bull.</i>
lum .. לֹם	pull .. פֹּל	wool .. וֹל	wood .. וֹד	
kom .. קֹם	mol .. מֹל	son .. שֹׁן	ob .. אֶב	} <i>o in son.</i>
mon .. מֹן	som .. שֹׁם	shon .. שֹׁן	col .. כֹּל	
shōre שׁוֹר	gōre .. גֹּר	bōde .. בֹּד	ōb .. אֶב	} <i>o in no.</i>
cōre .. כֹּר	bōre .. בֹּר	sōle .. סֹל	sōre .. שׁוֹר	
moon מוֹן	cool .. פוֹל	rūle .. רוֹל	ūb .. אוֹב	} <i>u in rule.</i>
room רוֹם	doom דוֹם	loom לוֹם	noon .. נוֹן	
mār .. מֹר	bār .. בֹּר	wār .. וֹר	āb .. אֶב	} <i>a in far.</i>
nār .. נֹר	fār .. פֹּר	eār .. עֹר	pār .. פֹּר	
pāle .. פֹּל	dāle .. דֹּל	āle .. אֹל	āb .. אֶב	} <i>a in ale.</i>
dāre .. דֹּר	shāre שׁוֹר	shāme שֹׁם	mār .. מֹר	
pīl .. פִּיל	dīl .. דִּיל	īg .. אִיג	īb .. אִיב	} <i>i in ma-chine.</i>
sīr .. סִיר	shīr .. שִׁיר	kīr .. קִיר	fil .. פִּיל	

Practice.

אֶב
אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב

בּוּ בַח בָּח גַּב גִּט גֶּב גֹּל גֹּל גֶּמ גֶּם דָּג דִּין
 דִּין דַּע דַּע דָּע דָּע הִם הִצ הִזן הִיק הִר הִר הִפּ הִפּ הִיף
 נוּ נוֹ נוֹשׁ נוֹשׁ זִיק זִר זִית זִית חֹק חֹק חִר חִר
 טֵשׁ טֵשׁ יָם יָם כָּג כָּן כָּן לָב לָב לֹף לֹף מִיץ מִיץ
 מִין גִּין גֶּק סִיר סִיר עִיר עִיר עֹר עֹר פֶּשׁ פֶּשׁ צִיר צִיר קָמ
 קָם רָב רָב שֹׁן שֹׁן שִׁין שִׁין שָׁף שָׁף צִין קִין רִין שֶׁת שֶׁת
 תָּם תָּן תָּן תֹּף תִּין תִּר תִּר תִּת תִּת מָת מָת פֶּן פֶּן סוּף

2. Syllables and words beginning with two consonants and terminating in one.

hāzīr .. חֲזִיר	hālōm הַלֹּם	ēmeth .. אֶמֶת
b'dīl .. בְּדִיל	b'ār בְּאֵר	hālōm .. הַלֹּם
y'mīn .. יָמִין	z'āb זָאב	d'rōr .. דְּרוֹר
m'ōd .. מָאֵד	g'dūd גְּדוּד	l'ōm .. לְאֹם
ārāfel .. אֶרְפֵּל	d'bārim .. דְּבָרִים	n'bi-īm נְבִיאִים

Observe.—That in all these cases (except in the words אֶמֶת, אֶת, or when the last letter is ך as, אֶח, לֶח, מֶלֶח) the terminating consonant receives no additional mark.

3. But when a word or syllable terminates in two consonants, then both the terminating consonants receive *sheva* (:)

ka'mt קַמֶּת	ā-cha'it אֶחָיִת	ā-mar't אֶמֶרֶת
kō'sht קֶשֶׁת	nā'rd נֶרֶד	nā'ft נֶפֶט
hof-ka'dt .. הֶפְקַדֶּת	yā-shan't .. יֶשְׁנֶת	nir-da'mt .. נֶרְדַּמֶּת

4. When the second of the terminating consonants is **ס**, the (:) is omitted: as, **הַטָּס** *hât*; when the first is **ס**, the *sh'va* is omitted in both: as, **צַטַּת** *tsât*, **רֹשׁ** *rô'sh*.

5. When the terminating consonant happens to be in the middle of the word, which generally takes place after short accented or unaccented vowels, or after long vowels having an accent, then the terminating consonant receives *sh'va* (:)*, as—

ōz-nō	זִנּוּ	car-mel	בְּרִמָּל	sh-pād	סְרַפָּד
tif-kōd	תִּפְקֹד	ar-gā-mān	אַרְגָּמָן	ar-mōn	אַרְמוֹן
shāmar tā ..	שָׁמְרַת	gar-zen	גַּרְזֵן	mish-pāt ..	מִשְׁפָּט
būsh-tā	בִּשְׁתָּ*	kā-tān-tā ..	קַטְנֵתִי	yā-eh'ōl-tā ..	יִבְלֵתִי

Observe.—That no long vowel can form a compound syllable unless it have a principal accent. Except at the end of such words as are joined to the following by (-) *mukkeph*, when the long vowel receives the secondary accent (1) *metheg*: as, **גַּרְשָׁם** *Gâr-Shā'm*, **שְׁתִּלִּי** *Shāth-Lī*.

Practice.

אָבִיר בְּרוּךְ דְּבִיר גְּדִיל הָלֵא וְאִין הָלוּם זְמִיר טָלָה
 יָמִין כְּבוֹד מְאֹד לְבוּשׁ מְלֶךְ נְאוּם סְתִי עֵקֶב עֵרוּף
 עֲבָה פְתִיל רְעוּן קָרֵב תְּמוּל שְׁאוּל הֶלֶךְ מְלֶךְ גְּדֵלָת

* ~~Sh'va~~ in these instances is called *final*, because it terminates the word or syllable.

1) *Sh'va* after a short vowel is generally quiescent, & after a long vowel it is generally moving.

אֵבֶלֶת גְּלִילֶת לְמִדָּת נִפְלֵת לְבִשְׁתֵּי רִדְפֶת שְׁאֵלֶת שְׁמֵרֶת
 אֲבִירָא אֲגִרוֹף בְּקִבּוּק גְּזִירָא בְּרִכּוּב מִלְּאֵךְ פְּרָדִים מִשְׁגָּב
 הֲרִיבָה הֲרִבּוֹת

*Vocabulary consisting of Words applicable to
 the preceding Rules.*

I.

grace חֵן	a pit בּוֹר	God אֵל
heat חוֹם	a garden . . גֵּן	a father . . אָב
warm חָם	joy גִּיל	a mother . . אִם
good טוֹב	an uncle . . דּוֹד	a brother . . אָח
a row טוֹר	a fish דָּג	light . . אֹר
dew טַל	blood דָּם	fire אֵשׁ
hand יָד	wealth . . הוֹן	a man . . אִישׁ
day יוֹם	a mountain . הר	a nation . . אֹם
the sea יָם	a hook וּ	not אֵל
a cup כּוּס	a spark . . זִיק	but אֲךְ
a bag כֵּיס	sand חוֹל	to אֵל
a rock כֶּבֶד	a festival . . חַג	if אִם
the heart . . לֵב	a thread . . חוּט	daughter . . בַּת
moist לָח	palate חֵךְ	a son בֶּן

contention רִיב	skin עוֹר	bitter מָר
soft, tender רָךְ	with עִם	myrrh מֵר
evil, bad . . רָע	a bird עוֹף	from מִן
exalted . . רָם	a city עִיר	a sort, kind מִין
empty . . . רֶק	the mouth פֶּה	a lamp נֵר
but, only . . רַק	pure gold . . פָּז	a hawk . . . גֵּיז
a lamb . . . שֶׁה	a bullock . . פָּר	a heap, wall גֵּר
a sack שַׁק	a flower . . צִיץ	a banner . . גַּם
a name . . . שֵׁם	shadow . . צֶל	a secret . . סוֹד
a song שִׁיר	the voice . . קוֹל	a horse . . סוּם
an ox שׂוֹר	light, easy קָל	a moth . . . סָם
six שֵׁשׁ	a nest . . . יֵזַן	a basket . . סַל
there שָׁם	a thorn . . קוֹיץ	a people . . עָם
a tooth . . שֵׁן	cold קוֹר	a cloud . . עָב
a drum . . . תֹּף	straw קֶשֶׁת	a yoke . . . עוֹל
a hill, heap תֵּל	much רַב	upon, over עַל

II.

yesterday תָּמוּל	a lion אַרִי	truth אֱמֶת
a lord גְּבִיר	a well . . . בְּאֵר	a nut אֶגְנוֹז
a dream . . חֲלוֹם	a wolf . . . זֶאֵב	honey . . דְּבֶשֶׁת
a spider עֲבָבִי"שׁ	a garment לְבוּשׁ	a friend . . יָרִיד
a fool אֲוִיל	alone לְבַד	very מְאֹד

III.

truth קֶשֶׁט	spikenard נֶרְד	naphtha . . נַפְתָּא
a bottle . . . נֹאֵד	the head רֹאֵשׁ	sin חַטָּא

IV.

a hatchet גֶּרְזֵן	a table שֻׁלְחָן	a girdle אֲבֵנֵט
a nob . . פְּכֵתוֹר	a flask בְּקִבּוּק	fist אֲגְרוֹף
a song . . מִזְמוֹר	a queen . . מַלְכָּה	purple . . אֲרָגְמָן
a writing מִכְתָּב	judgment מִשְׁפָּט	iron בְּרִזָּל
a treasurer גִּזְבָּר	a mouse . . עֵכָבֵר	a border כְּרֵפֵב
a sceptre שֵׁרֵבִיט	the ground קֶרְקַע	a furnace כְּבֻשָׁן

§ 5.—OF SH'VA IN THE MIDDLE OF A WORD.

In the preceding section we have shown, that *sh'va* preceded by a short accented or unaccented vowel, or by a long accented vowel is *final*, that is to say, the letter having it terminates the syllables. But when *sh'va* is preceded by a letter having *sh'va*, as כַּסְפָּךְ *cas-pchā*; or by a long vowel not having a principal accent, as יוֹלְדָה *yō-l-dāh*; or when the *sh'va* is under the first of a double letter, and the preceding vowel has *metheg**: as, הַלְלוּ *ha-l-lū*; in all such cases

* When the *metheg* is omitted, some grammarians consider the *sh'va* as final, as חֲקַמִי.

the sh'va is *initial*, or in other words, the letter having it begins the syllable.

Examples.

<p><i>the wife</i></p> <p>sh'va initial of the wife</p> <p>yl'm'dū' ילמדו</p> <p>sh'va initial of the wife</p> <p>tif'k'dā' תפקדו</p>	<p>I. <i>the wife</i></p> <p>sh'va initial of the wife</p> <p>dar'chā' דרךך</p> <p>sh'va initial of the wife</p> <p>kod sh'chā' קודשך</p> <p><i>the portion</i></p> <p>hel'k'chā' חלקך</p>	<p><i>the wife</i></p> <p>sh'va initial of the wife</p> <p>sh'va initial of the wife</p> <p>sh'va initial of the wife</p>
<p><i>the wife</i></p> <p>shō'f'tim שפטים</p> <p><i>the wife</i></p> <p>yī'r'shū' יירשו</p>	<p>II. <i>she said</i></p> <p>sh'va initial of she said</p> <p>shō'm'rā' שמרי</p> <p>sh'va initial of she said</p> <p>ya'r'dā' ירדו</p> <p><i>she went</i></p> <p>hā'p'chā'h' הלכה</p>	<p><i>she said</i></p> <p>sh'va initial of she said</p> <p>sh'va initial of she said</p> <p>sh'va initial of she said</p>
<p><i>the wife</i></p> <p>sh'va initial of the wife</p> <p>nā'd'dā' נדרו</p> <p><i>the wife</i></p> <p>ki'p'hā'th קבלת</p>	<p>III. <i>she said</i></p> <p>sh'va initial of she said</p> <p>hā'p'hā' הללי</p> <p>sh'va initial of she said</p> <p>ta'p'hā' טללי</p>	<p><i>she said</i></p> <p>sh'va initial of she said</p> <p>sh'va initial of she said</p> <p>sh'va initial of she said</p>

Observe.—When the letter which ought to have sh'va initial is either ך, ה, ם, or ץ, it receives one of the semi-vowels (ֿ: ֿ: ֿ:) instead of sh'va: as, zar-ācha' זרעך, ō-hābī אהבי, mā-ānū מצאנו, yō-hāzā-mō יאחזמו. See page 25.

* The vowel preceding sh'va initial generally receives (ֿ) *metheg*, to show that it forms a simple syllable.

metheg (עב. מֵתֵג) (a vowel or curb) is a perpendicular little line beneath the letter which as will be perceived under א in this word. Sh'va after *metheg* is generally

Words exemplifying the preceding Rules.

priests	כֹּהֲנִים	thy silver	כֶּסֶף
they said	אָמְרוּ	thy king	מֶלֶךְ
praise ye	הִלְלוּ	judges	שׁוֹפְטִים
a waste	שְׂמָמָה	thy bread	לֶחֶם
they shall fear	יִרְאוּ	thy seed	זֶרַע
a trumpet	חֲצֹצְרָה	overseers	שׁוֹטְרִים
rulers	מוֹשְׁלִים	shout ye	רִנְנוּ
a broom	מַטְאֵטָא	she went	הִלְכָה
your way	דְּרַכְכֶם	merchants	סְחָרִים

§ 6.—DAGESH.

(See p. 6.)

1. Examples of words in which the dot (*dagesh*) in the letters **בגד כפת** is (*kaf*) simple, namely:—

1st. When they begin a word—

grass . .	דֶּשֶׁא	rain	גֶּשֶׁם	morning	בֶּקֶר
straw . .	תֶּבֶן	a mule . .	פֶּרֶד	a dog . .	כֶּלֶב

Observe.—The *dagesh* is omitted when such words are preceded by others terminating in one of the *quiescent letters* ו, ה, א (see p. 21), as **בֶּן לֵא כָל לֵא בֶן**. This rule is, however, subject to many exceptions, which will be noticed in the progress of the work.

2nd. When they begin a syllable in the middle of a word, and are preceded by a *compound syllable* (see p. 21.), as—

rebellion . . מְרֻדוֹת a berry . . גְּרֵגֶר a number מִסְפָּר
a coal-pan מְהַתָּה a reproach חֲרָפָה a queen מַלְכָּה

Observe.—When the letters בּנר כפת are preceded by a *simple syllable*: as, אֲבֵל mourning, אֲכָל food, אֲבֵן a stone; or by *initial sh'va*, as לבוּשׁ a garment, יָרֵי a kid (except the words נְשִׂימִים, נְשִׂימִי); or by a *semi-vowel*; as, מְאָכַל food, אֲהָבָה love, the *dagesh* is omitted.

These letters (בּנר כפת) may, therefore, be considered as an index by which the nature of a preceding *sh'va* may be determined. If they have *dagesh*, which, according to the above rules indicates that they begin the syllable, then the preceding *sh'va* must of course be *final*: מִסְפָּר, מַלְכָּה, must therefore be read *mis-pā'r*, *mal-cā*, and not, *mi-s'pār*, *ma-l'cā*: but if they have no *dagesh*, then the preceding *sh'va* is *initial*: יָרֵי, רָבִי, must be read *yā-r'dū*, *rā-d'fū*, and not, *yār-dū*, *rāq-fū*. By the same rule, words like the following: מַלְכֵי, בְּגָדֵי, לְבָבוֹל, בְּגָדֵי, ought to be read *ma-l'chā*, *bi-g'dā*, *lī-g'vūl*, and not *mal-chā*, *bi-g'dā*, *li-g'vūl*, etc., as some grammarians maintain.

2. *Dagesh hazak* (*strong dagesh*, see page 6) doubles the letter in which it occurs: as, אֲפָר, אֲסָלָם, *ic-cār*, *sul-lām*.

It is always preceded by a vowel*, and may occur in any letter except ר, ע, ח, ה, א.

* In some instances *dagesh hazak* occurs at the beginning of words, but then it must be pronounced with the last syllable of the preceding word: as, מוֹשֶׁל לְאֹמֵר *mōshel-lāmōr*.

*Examples of words in which the dot (Dagesh) is
(Hazarak) strong.*

an oak	אֵלֶּה	a burden	מִשָּׂא
a gift	מִתְּנָה	a hut	סִבָּה
a judge	דִּין	a husbandman	אָבֵר
sabbath	שַׁבָּת	a goblet, bowl	אָגֵן
a blind man	עוֹר	a bunch	אֲגָדָה
deluge	מַבּוּל	a staff	מַקֵּל
teeth	שִׁנַּיִם	a word	מִלָּה
a window	חַלּוֹן	a ring	תַּבְּעֵת
a prayer	תְּפִלָּה	a law	חֻקָּה
praise	תְּהִלָּה	a bride	כַּלָּה
a roll, volume	מִגְלָה	a ladder	סֻלָּם
dread	מַחֲתָה	a sickle	מַגֵּל

When ך receives dagesh, it appears similar to the vowel ך ū ; yet it may easily be distinguished from it, as the consonant preceding the vowel ū is always without a vowel point : thus, אור ūr, שׁוּר shūr, גוּר gūr ; but when the dot represents *dagesh*, the preceding consonant has always a vowel : as, אִיָּה iv-vā', שִׁיָּה shiv-vā', יִיָּר iv-vā', קִיָּם kav-vā'm.

Observe.—Consonants having *dagesh hazak* and *sh'va* are pronounced in a similar manner as two consonants, each having *sh'va* in the middle of a word. (See § 5, p. 33.) דְּבַרִּי is pronounced like דַּבְּ-בְּרִי dab-b'rī ; פִּקְדוֹןִי like פַּקְ-קְדוֹןִי pak-k'dū ; מִנְיָנוֹ like מִנְ-נְיָנוֹ min-n'sō.

§ 7.—MISCELLANEOUS REMARKS.

1. As one of the greatest difficulties with which the learner has to contend, is to determine when *sh'va* is *initial* and when *final*, we shall collect here the several rules as given in the preceding sections.

SH'VA is INITIAL—

1st. At the beginning of words: as, בְּלִי, בְּנוּ. (See chap. II. § 3.)

2nd. When preceded by another *sh'va*: as, בְּסֶפֶד, cas-p'chā, יִשְׁמְרוּ yish-m'rū'. (See § 5 I.)

3rd. When preceded by a long unaccented vowel: as, אֶמְרוּ ā-m'rū. (See § 5. II.)

4th. When on the first of a double letter: as, הִנְנִי hi-n'nī. (See § 5 III.)

5th. When followed by either of the letters ב, ג, ד, without dagesh. (See § 6. page 36.)

6th. When under a letter having dagesh: as, דְּבָרִי dab-brī. (See § 6, 37.)

7th. When preceded by *metheg*: as, יִשְׁנוּ yi-sh'nū*. (See pp. 22 and 33.)

* This might be taken as a general rule; for since *metheg* shows that the vowel to which it is annexed is a simple syllable, it follows that the succeeding letter commences the next syllable, and consequently if it have *sh'va* it must be *initial*. Unfortunately, the punctuators have often omitted this useful mark (1) where they ought to have inserted it, and inserted it where they ought to have

SH'VA IS FINAL—

1st. At the end of words: as, אֵט at, קָמֵת kamit.
(See § 4.)

2nd. When preceded by short vowels not having metheg, as אֶרְמוֹן ar-mōn*. (See § 4.)

3rd. When preceded by a long vowel having a principal accent: as, שׁוֹבְנָה shō'v-nā*. (See § 4.)

On the Vowels (τ) and (·).

2. As (τ) represent *ā long* as well as *o short*, and as (·) is often long although unaccompanied by ' , the following rules will be found useful to distinguish them.

(τ) and (·) are *long* whenever they form simple syllables, accented or unaccented, or compound accented syllables.

(τ) and (·) are *short* whenever they form compound syllables without having an accent.

Thus, in אֶרְמוֹן—

רְ is a simple syllable because it has a secondary accent, *metheg*.

omitted it; and grammarians, relying too much on the correctness of manuscripts or the printed text, have given rules respecting this secondary accent, which have no other foundation than the mistakes of transcribers and printers.

* To these two rules there are several exceptions, which will be noticed in the progress of the work.

שׁ is so likewise, as it is not followed by either dagesh or sh'va *final**.

דָּ is a compound syllable, yet (ד) is long, because it has a principal accent. The word is therefore pronounced hā-ā-dā'm.

The first (.) in וְהִקְמַתִּי (Gen. vi. 18.) and in יִשְׁמְךָ (Gen. xlviii. 20.) are long, because they have *metheg*. So is likewise the second (.) in תִּנְיָנָם (Gen. i. 21), because it forms a compound accented syllable. See the following examples.

שָׁמְרָה	. .	shā-m'rā'	. .	<i>she guarded</i>
קָם	. .	kā'm	. .	<i>he rose</i>
גָּר-שָׁם	. .	gār-shā'm.	. .	<i>he dwelt there</i>
חָכְמָה	. .	hā-ch'mā	. .	<i>she was wise</i>
רִב	. .	rīv, or rīb	. .	<i>strife, contention</i>
זָכְרָה	. .	zā-ch'ra'	. .	<i>she remembered</i>
יִשְׁנוּ	. .	yī-sh'nū'	. .	<i>they shall sleep</i>
רָנַן	. .	rā-na'n	. .	<i>he shouted, rejoiced</i>

* Short (ד) forms sometimes simple syllables, as in קֹדְשִׁים ko-dā-shīm, הַקֹּדְשִׁים ḥo-dā-shīm, when the short (ד) has generally two dots added: thus, קֹדְשִׁים. These are, however, often omitted, and it then requires a knowledge of Etymology to distinguish it from long (ד). See Etymology and Syntax, page 70, under the form פִּעֵל.

יִרְאוּ . . .	yī-r'ū' . . .	they shall fear
* דָּרְבָן . . .	dā-r'vā'n . . .	a goad.

But the first (ר) and (ב) in the following words are *short*, because they form compound syllables without having the accent, being followed either by *sh'va final*, *dayesh*, or a terminating consonant.

Examples.

שְׁמֶרָה . . .	shom-rā' . . .	keep thou
כָּל-בָּשָׂר . . .	col-bā-sā'r . . .	all flesh
חֵכְמָה . . .	hōch-mā' . . .	wisdom
רְבֹוא . . .	rib-bō' . . .	a myriad
וַיִּקָּם † . . .	vay-yā'-kom . . .	and he rose

* Gesenius, in his "*Lehrgebäude*," page 43, asserts (without sufficient authority) that the first (ר) in this word ought to be pronounced short—dör-ban; but I have followed *Kimchi* and other eminent grammarians, who consider it as long. *Kimchi*, in treating of this and several other words, such as יִשְׁפָּרָה (Exod. xxviii. 20), דְּרַבְנֹות (Eccles. xii. 13), דְּלָלוּ (Num. xxiv. 7), adds:—קבלנו קריאתם : בקמין רחב ולא שמענו ולא ראינו בו מחלוקת : "We have received it as certain, that these words are read with *long kametz*, nor have we seen or heard any dispute on the subject." *Michlol Katon*, page 148.

† In וַיִּקָּם the first (ר) is *long*, because it has the accent, but the second is *short*, as it forms a compound syllable without an accent.

By comparing the words in the tables, the learner will see how very important it is to attend to a correct pronunciation.

זְכֹרָה	. .	zoch-rā'	. .	remember thou
יִשְׁנוּ	. .	yish-nū'	. .	they shall repeat
רָנִי	. .	rou-nī'	. .	shout thou
יִרְאוּ	. .	yir-ū'	. .	they shall see
קֹרְבָן	. .	kor-bā'n	. .	an offering.

3. Two dots are often added, by way of distinction, to short (◌): as, חֲלִי ḥoli, *sickness*; צִרִי tso-ri, *balsam*; שִׁבְבוֹלִים shib-bo-lim, *ears of corn*; חֳדָשִׁים ḥo-dashim, *months*, &c.; but then it is liable to be confounded with (◌:), one of the substitutes of sh'va (§ 3. II). A little practice, however, and particularly an acquaintance with the structure of the language, will soon remove these apparent difficulties.

4. (◌) is often substituted for ו, and is then pronounced long; but in such cases it generally has either the accent or metheg: as, גְּבוּלֵי g'vū'li, *יְשׁוּבוּ* yā-shu'-vū, *יְכַסְּמוּ* y'chas-yū'mū, *גְּבוּלֵי* g'vū'-l'chā', *לְלֵאוֹת* lū-lā-ō'th.

On the Vowel ו̄, when it is preceded by ש s, or succeeded by ש sh.

5. It has already been stated that ו is frequently omitted, and the *point* placed above the left of the letter to which it belongs, retained: as, לֹא lō, instead לֹא; בֹּקֵר bō'ker, instead בֹּקֵר. It has also been remarked, that a point over the left of ש indicates it to be s, one over the right, ש sh. Now to avoid the concurrence of two points, which would happen when

יֹ is preceded by שׁ *s*, as in שׁוֹנֵא *sō-nâ*, or when יֹ is succeeded by שׁ *sh*, as in מוֹשֶׁה, the יֹ is altogether omitted, and the words are written שׁנֵה, מֹשֶׁה. The point performs, therefore, in all such cases, two offices. Thus, in the first example שׁנֵה, it indicates the nature of the letter, namely, that it represents *s*, and not *sh*, and it supplies at the same time the vowel יֹ; the letter שׁ is, therefore, pronounced *so*. In the second example, מֹשֶׁה, the point supplies the vowel יֹ belonging to מ, and indicates at the same time that שׁ is *sh*, and got *s*.

In the following examples, however, where שׁ is preceded by a letter having either a vowel or *sh'va*, the point indicates only that שׁ is *sh*; as, מֹשֶׁל *mā-shā'l*, הַמֹּשֶׁל *ham-shâl*. Likewise in the following words: שְׁכֵל *sé-chel*, מִשְׁכֵּל *mas-chi'l*, where שׁ has either a vowel or *sh'va*, the dot indicates only that שׁ represents *s*.

When שׁ *sh* is succeeded by (ֹ), as in שׁפָּר *shōfár*, מִשְׁשֶׁל *mich-shō'l*; or שׁ *s* is preceded by (ֹ), as בְּשֵׁם *bō'sem*, שׁ receives in either case two points, yet they may easily be distinguished. For in the first two examples where שׁ begins the word or syllable, the first point can only indicate the nature of the letter, and the second its pronunciation; since שׁ has no other vowel. In the second example, בְּשֵׁם, the first point must belong to ב, as it has no other vowel, and the second point can only mark the nature of the letter שׁ *s*, since that consonant has already a vowel.

From the preceding observations it follows:—

1st. That ש represents *sh*, and \bar{o} belonging to the preceding syllable, when the preceding consonant has neither vowel nor sh'va: as, מֹשֶׁל mōshâ'l, הַמֹּשֶׁל ham-mō-shâ'l. (See No. 1.)

2nd. That ש represents *sh* only, at the beginning of words, when it must have either (:) or a vowel: as, שְׁלוֹם sh'lō'm, שָׁלוֹם shā-lōm; and in the middle and end of words, when the preceding consonant has either a (:) or a vowel: as, מְשֹׁל m'shol, מֹשֶׁל mā-shâ'l. (See No. 2.)

3rd. That ש is pronounced *so*, when it has neither sh'va nor a vowel: as, שֹׁנֵא sōnâ', נֹשֵׂא nā-sō'. (See No. 3.)

4th. ש represents *s* only, when it has either sh'va: as, שְׁנֵא s'nō, or a vowel: as, שַׁמְתָּ sa'm-tā. (See No 4.)

5th. ש represents *s* and the vowel \bar{o} of the preceding consonant, when it has either a vowel: as, בְּשֵׁם bō'-sem, or sh'va: as, נֹשְׂאִים nō-s'īm; or when it terminates a word: as, תַּפְּשׁ tā-fo's. (See No. 5.)

6th. That ש is pronounced *shō* when it begins a word: as, שָׁפַר shō-fā'r; or a syllable: as, מִשְׁלַח mich-shō'l, or preceded by (:), as, לְשֹׁנִי l'shō-nī'. (See No. 6.)

	3.	2.	1.
an enemy	שֹׁנֵא	rule thou	מֹשֶׁל
to carry ..	נֹשֵׂא	dominion	הַמֹּשֶׁל
			a ruler .. מֹשֶׁל
			the ruler הַמֹּשֶׁל

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3.	2.	1.
satiety . . שבע	a proverb . . משל	riches . . . עושר
to do, make עשה	he enquired דרש	to enquire דרש
to withhold השך	the third שלישי	thirty . . שלשים
to lay bare השם	he darkened השך	darkness . . חשך

6.	5.	4.
a horn . . שפך	spice . . . בשם	he hated . . שנא
a bribe . . שחד	to lay hold תפש	a prince . . נשיא
a judge . . שפט	a carrier . . נשא	a field . . . שדה
a gatekeeper שער	carriers . . נשאים	a burden . . משא
languages לשונות	a maker . . עשה	he withheld השך
an overseer שטר	to urge . . . נגש	flesh . . . בשר

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6. ה, ח, and ע terminating a word, are pronounced אה, אח, אע: as, מגביה מג-bī'ah, not mag-bī-ha; רוח rū'ah, not rū'-ha; רקיע rākī'ang, not rākī-gna; רוצח rō-tsā'ah, not rō-tsā-ha*.

Practise.

אלוה גבה יגביה התמהמה לוח שיה פרה ירח
 פתח אפרח שחוח גביע רקיע קרוע מזריע מזרע
 מלקוח צפרדע

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* Some, however, pronounce these words mag-bi-ya, rūvah, raki-ya, rō-tsāh.

7. יהוה or יי is pronounced אָדוֹנָי* . . . *ādōnāy**
 יהוה is pronounced אֱלֹהִים . . . *ēlō-hī'm**
 יְרוּשָׁלַם is pronounced יְרוּשָׁלַיִם . . . *y'rū-shā-lā'-yīm*

8. Words consisting of the same consonants, yet differing in sense, in consequence of their having different vowel points.

to learn	לָמַד	God	אֵל
he learned	לָמַד	to	אֵל
to teach	לָמַד	not	אֵל
he taught	לָמַד	a rain	אֵיל
a brick	לְבֵנָה	strength	אֵיל
the moon	לְבֵנָה	to be willing	אָנָה
a poplar tree	לְבֵנָה	he would	אָנָה
frankincense	לְבֵנָה	enmity	אִיבָה
to her son	לְבֵנָה	a woman	אִשָּׁה
a gate	שַׁעַר	her husband	אִישָׁה
hair	שַׁעַר	the sun	חַמָּה
a garment	שָׁלְמָה	a wall	חַמָּה
perfect	שָׁלְמָה	anger	חַמָּה
Solomon	שָׁלְמָה	milk	חֶלֶב
her peace	שָׁלוֹמָה	fat	חֶלֶב

* This pronunciation is very ancient, as may be proved from the Septuagint and other ancient books. Many learned Christians, however, pronounce these words Jehovah.

READING LESSONS.

Genesis, Chap. i.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ :
 וְהָאָרֶץ הָיְתָה תְּהוֹ וּבְהוּ וְהַשָּׁדַי עַל־פְּנֵי תְהוֹם וְרוּחַ
 אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם : וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר
 וַיְהִי־אוֹר : וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיְבָרֶךְ אֱלֹהִים
 בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ :

English Pronunciation.

1 B'râ=shî'th' bā=rā' ħlō=
 hū'm âth hash=shā=ma'
 yim v'âth² hā=ā'=rets:
 2 V'hā=ā'rets hāy'=thā'thō=
 hū vā=bō'=hū v'hō'=shech
 âl=p'nâ' th'hōm v'rū'=ach
 ħlō=hī'm m'ra=he'=feth âl-
 3 p'nâ'ham=mā'=yim : Vay³=
 yō'=mer ħlō=hī'm y'hī ḥ'r,
 4 va=y'hī ḥ'r : vay=ya'r ħlō=
 hī'm ħth-hā=ḥ'r kī-tō'b
 vay=yab=dā'l ħlō=him bân
 hā=ḥ'r ūbā'n ha=hō'=
 shech.

Division of Syllables.

בְּרֵא־שִׁית בָּרָא אֱלֹהִים אֶת
 הַשָּׁמַיִם * וְאֶת הָאָרֶץ :
 וְהָאָרֶץ הָיְתָה תְּהוֹ
 וּבְהוּ וְהַשָּׁדַי עַל־פְּנֵי
 תְהוֹם וְרוּחַ אֱלֹהִים
 מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם :
 וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר
 וַיְהִי־אוֹר : וַיֵּרָא אֱלֹהִים
 אֶת־הָאוֹר כִּי־טוֹב וַיְבָרֶךְ
 אֱלֹהִים בֵּין הָאוֹר וּבֵין
 הַחֹשֶׁךְ :

¹ The Spanish Jews who pronounce (ת) like t, and sh'va initial like *short* (ĕ), would read this word Bērâ-sheet; and אֶת *ât*, etc.

² This word is pronounced vĕ-âth or wĕ-ât, not *vâth* nor *wât*.

³ Like *y* in *boy*.

* The two dots after ה etc., are made use of to indicate *dagesh hazak*.

ANALYSIS.

Verse 1.

בְּרֵאשִׁית in [the] beginning. The dot in ב is *dagesh kal* (See pp. 6 & 35). The two dots under it (בְּ) *sh'va initial* (p. 23), and must, therefore, be pronounced in conjunction with the following consonant and vowel בְּיִ. The two dots under י are the sign of the vowel point *tséré* (p. 15). The א is *mute* (p. 22); the three consonants and vowel points forming together the *simple syllable* (p. 21) בְּרֵא ב'râ. The dot upon the right of ש shows this letter to be equivalent to *sh* (p. 43). The dot under it (שׁ) forms with the following י, which is *mute* (p. 22), the long vowel *hirik* (p. 15); and the ת is pronounced with it, forming together the *compound syllable* (p. 21) שִׁית. The accent is on the last syllable. בְּ in, רֵאשִׁית beginning.

בְּרֵא he created². The (י) *kamets*, under בְּ and י is *long* (p. 39), each forming a *simple syllable* (p. 21). א is *mute* (p. 22). Accent on the last syllable.

אֱלֹהִים God¹. The (י) under ה is a *semi-vowel* (p. 25); being a substitute for *sh'va initial*, it must be pronounced in conjunction with the next consonant and vowel, thus אֱלֹ elō. The dot at the left of

² ¹ i. e. God created.

ֵ is the vowel point *hōlem* (p. 15). The dot under ה is *long hirik* (p. 15), being followed by ם which is *mute* (p. 22), and forming a compound syllable with final ם, thus הים *hī'm*. Accent on the last syllable.

את. The א is equal to â (p. 15); ת is pronounced with it. This word is the sign of the objective case.

הַשָּׁמַיִם *the heaven*. (-) under ה is the vowel point *pathah* (p. 15). The dot in the שׁ is *dagesh hazak* (p. 36), which, as it doubles the letter in which it occurs, makes שׁ equivalent to שׁשׁ; the first of which is pronounced with the syllable that precedes it, הַשׁ *hash*, and the second is pronounced with its own vowel שׁ *shā*. ם *ma'*, is a simple syllable having the accent. ך is pronounced like *y* in *yes*; the dot beneath it is *short hirik* (p. 15), forming a compound syllable with the ם, thus ך׳ *yim*. The accent is on the *penultimate*, and the whole word is pronounced *hash-shā-má-yim*. ה is the sign of the article *the*.

וְאֵת. (:) is *sh'va initial* (p. 23). וְאֵת has already been explained. ו is equivalent to *and*.

הָאָרֶץ *the earth*. (ַ) under ה and א is long (p. 39), forming each a simple syllable. (ֹ) under ר is

the vowel point *segol* (p. 15), forming a compound syllable with ך̄ *final*. Accent on the penultimate. ה is the sign of the article (*the*). The two dots (:) after this word, indicate the end of the verse.

Verse 2.

וְהָאֲרֶץ and the earth. See the preceding word. ו *and*,
ה *the*, אֲרֶץ *earth*.

הָיְתָה *she was*. The small stroke next to הָ is *metheg* (p. 22), which shows that (ֵ) is a long vowel, as short (ִ) never admits *metheg*; this being a simple syllable, the (:) under י must be *sh'va initial* (p. 37), belonging to ת. The last ה is *mute* (p. 21). Accent on the last syllable. The word is read *hā-'ythā'* not *hāy-thā'*.

תְּהוֹ without form. *Dagesh kal* is omitted in ת, because the preceding word ends in a quiescent letter (p. 35). The point next to ת is the vowel *ō*, forming the syllable ת *thō*. The ו with the dot is the vowel *shurek ū* (p. 15), forming with the ה the syllable הו *hū*. Accent on the penultimate syllable.

וְבַיִת and void. (ִ) under ו is a simple syllable. The dot next to ב is the vowel *ō*. ו *and*, בַּיִת *void*. Accent on the penultimate syllable.

וְהַשָּׁדַי and *darkness*. The dot upon שׁ performs two offices; it shows that the preceding ה is pronounced hō, and that שׁ is *sh* and not *s* (p. 43). The two dots ך are *sh'ra final* (p. 38). Accent on the penultimate; and the word is pronounced v'hō-shech. ו and, שָׁדַי *darkness*.

עַל- upon. A compound monosyllable, joined to the next word by (◌) *makkeph* (p. 21), and is therefore unaccented.

פְּנֵי the *face of*. The ם is *mute* (p. 23).

תְּהוֹם the *deep*. A monosyllable. The *sh'ra* is *initial*. ת is without dagesh, because the preceding word ends in a *mute* (p. 35).

רוּחַ and the *spirit of*. The (◌) under ה is pronounced as if it were under a preceding ר (p. 45), r'rū-āch. ו and רוּחַ *spirit*.

אֱלֹהִים *God*. This word has already been explained.

מְרַחֶפֶת [was] *hovering*. (:) under מ is *sh'ra initial*. (◌) under ר is the vowel point *pathah* (p. 15), forming together the simple syllable מְרַ m'ra. The three dots under ה and פ are *seygol* (p. 15), the first forming the simple syllable הּ *he*, the second the compound syllable פֶּת. Accent on the penultimate.

עַל־פְּנֵי (See the preceding page).

הַמַּיִם *the waters*. The dot in מ is *dagesh hazak*, and is, therefore, equal to מֶמ, one being pronounced with the preceding syllable, thus הַמ, the other with its own vowel (ַ) which is *long ā*, because it has the accent (p. 39). ׳ sounds like *y* in *yes*. The (·) under it is short *i*, forming a compound syllable with *final* ם. The word is pronounced *ham-ma'-yim*. ה *the*, מַיִם *waters*. The (:) indicates the end of the verse.

Verse 3.

וַיֹּאמֶר *And he said*². The dot in ׳ is *dagesh hazak*. (See the preceding word.) The dot next to ׳ is the vowel *ō*. The א is *mute*. The accent is on the penultimate syllable. The word is pronounced *vay-yō'-mer*.

אֱלֹהִים *God*¹. (See verse 1.) i. e. *and God said*.

יְהִי *it shall be*. ׳ sounds like *y* in *yes*. The (:) under it is *sh'va initial*. (·) under ה is *long ī* (p. 39). The second ׳ is *mute*. Pronounced *y'hī* or *ye-hī*.

אֹר *light*. אֹ represents the vowel *ō* (p. 15), and is pronounced together with the ר, thus, אֹר *ō'r*.

וַיְהִי־אֹר *and it was light*. () next to ׀ is *metheg*, and consequently the following (:) is *sh'va initial*.

(p. 38.) The small horizontal stroke after the second ׳ is *makkeph* (p. 21), in consequence of which the word is unaccented, and is pronounced with the following word אֹר, thus *ra-y'hī-ā'r*. The (:) after אֹר indicates the end of the verse.

Verse 4.

וַיִּרְאֵ and he saw². The dot in ׳ is *dagesh hazak*. (:) under the ך is *sh'va final* (p. 39). ם is *mute*. The word is pronounced *ray-ya'r*.

אֱלֹהִים *God*¹. (See verse 1.) i. e. *and God saw*.

אֶת sign of the objective case. (־) after ת is *makkeph*, which joins it to the next word, in consequence of which it is unaccented, and has the short vowel (ֿ: *e*) instead of (ֿ: *â*). Compare this word with אֶת in verse 1.

הָאֹר the light (see the preceding verse). הֵ the, אֹר light.

כִּי-טוֹב that [*it was*] good. The dot in כ is *dagesh kal* (p. 35). The dot under it (כֿ) is *long ī*. ׳ is *mute*. (־) is *makkeph*, which is the reason that this word is unaccented. It is pronounced with the following word *tō'b*, which has the accent. כִּי that, טוֹב good.

וַיִּבְדֵּל *and he divided*². וַי (see the word וַיִּרְא, verse 4).

The (:) under בַּ is *sh'va final*, because the ד which follows it has *dagesh kal* (p. 36). Accent on the last syllable. Pronounced *vay-yab-dá'l*.

אֱלֹהִים *God*¹. (See verse 1.) i. e. *and God divided*.

בֵּין *between*. The dot in בּ is *dagesh kal*. The ם is *mute*.

הָאוֹר *the light*. (See the preceding verse.)

וּבֵין *and between*. וּ is pronounced *ū*, not *vū* (p. 22).
בֵּין (see the same word above). וַי *and*, בֵּין *between*.

הַחֹשֶׁךְ *the darkness*. (See verse 2.)

PRACTICE.

(Gen. i.)

וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי־עֶרֶב⁵
וַיְהִי בֹקֶר יוֹם אֶחָד : וַיֹּאמֶר אֱלֹהִים יְהִי לְרִקְעַת בְּתוֹךְ⁶
הַמַּיִם וַיְהִי מִבְּדִיל בֵּין מַיִם לְמַיִם : וַיַּעַשׂ אֱלֹהִים אֶת־⁷
הַרְקִיעַ וַיִּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לְרִקְעַת וּבֵין הַמַּיִם⁸
אֲשֶׁר מֵעַל לְרִקְעַת וַיְהִי־כֵן : וַיִּקְרָא אֱלֹהִים לְרִקְעַת שָׁמַיִם
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי :

The same verses divided into Syllables, with the literal translation.

Observe.—The English words connected by hyphens answer to the Hebrew words under which they stand: thus, the words ‘*And-he called*’ belong to the single Hebrew word **וַיִּקְרָא**; the words ‘*and-to-the-darkness,*’ belong to **וְלַחֹשֶׁךְ**. The English words *within crotchets* are not expressed in Hebrew.

The letters ^a, ^b, ^c, &c. refer to the explanatory notes. The figures ¹, ², ³, &c, refer to the order of the Hebrew words. Thus *And¹-he-called¹ God²*, means that *and-he-called* are expressed by the *first* Hebrew word **וַיִּקְרָא**, and that *God* corresponds with the *second* Hebrew word **אֱלֹהִים**. *m.l.* stand for *more literal*; *Heb.* for *Hebrew*; *m.* for *masculine*; *f.* for *feminine*; *p.* for *plural*.

Begin at the right and proceed to the left:—

וַיִּקְרָא	אֱלֹהִים	לְאוֹר	יוֹם	וְלַחֹשֶׁךְ	קָרָא
And ¹ -he-called ¹	God ²	to-the-light	day	and-to-the-darkness,	he-called
לַיְלָה	וַיְהִי־	עֶרֶב	וַיְהִי־	בְּקֶרֶב	יוֹם
.night	And-he-was	evening	and-he-was	morning	day
וַיֹּאמֶר	אֱלֹהִים	יְהִי	רָקִיעַ	בְּתוֹךְ	הַמַּיִם
And ¹ -he-said ¹	God ²	he shall-be	an expanse	in-the-midst-of	the-waters

^a i. e. *And God called.* ^b לְ to the, **אוֹר** light. ^c וַי and, ל to the, **חֹשֶׁךְ** darkness. ^d The Hebrew has no neuter gender. Every substantive, with which the verb, pronoun, &c., must agree, is either *masculine* or *feminine*. The learner need scarcely be reminded that in making a free translation he must either omit the pronouns altogether: as, **וַיֹּאמֶר אֱלֹהִים** *and God said*; or he must substitute the neuter pronoun [it], as in the word **וַיְהִי** “and he was,” i. e. *and it was*. ^e i. e. *One day.* ^f i. e. *An expanse shall be.* ^g בְּ in, **תוֹךְ** midst of. ^h הַ, **מַיִם** waters.

וַיַּעַשׂ	:	לְמַיִם ^b	מַיִם	בֵּין	מַבְדִּיל ^a	וַיְהִי
And-he-made	.	to-the-waters	waters	between	a divider	and-he-shall-be
הַמַּיִם		בֵּין	וַיַּבְדִּיל	אֶת־הַרְקִיעַ ^c	אֱלֹהִים	
the-waters		between	and-he-divided	, the-expanse	God	
הַמַּיִם		וּבֵין ^f	לְרַקִּיעַ ^e	מִתַּחַת ^d	אֲשֶׁר	
the-waters		and between	to-the-expanse	from under	[were] which	
וַיִּקְרָא	:	כֵּן	וַיְהִי־	לְרַקִּיעַ ^e	מֵעַל ^g	אֲשֶׁר
And ⁶ -he-called ⁶	.	so	and-it-was	to-the-expanse	from-above	[were] which
בֶּקֶר		וַיְהִי	עֶרֶב	וַיְהִי	שָׁמַיִם	לְרַקִּיעַ
morning		and-he-was	evening	And-he-was	.heavens	to-the-expanse
						God
				יּוֹם	שְׁנִי	
				.second ^h	day	

The learner may now, by way of practice, proceed to divide the following words into their respective syllables, and to analyze them in the same manner as first four verses, page 47.

PRACTICE.

Gen. i. 9—13.

וַיֹּאמֶר	אֱלֹהִים	יִקְוּ ⁱ	הַמַּיִם	מִתַּחַת	הַשָּׁמַיִם
And ¹ -he-said ¹	God ²	they-shall-be-assembled	the-waters	from-under	the-heavens
אֵל	מְקוֹם	אֶחָד	וְתִרְאָה	הַיַּבֵּשָׁה ^j	וַיְהִי־כֵן
to	place	, one ^k	and-she-shall-be-seen	, the dry-land ^l	.so and-it-was

^a *A divider*, or something that shall cause a separation. The meaning of this clause is, that the expanse shall form a separation, &c.
^b לְ to the, מַיִם waters. * This word is not expressed in English.
^c הַ the, רְקִיעַ expanse. ^d מִ from, תַּחַת under. ^e לְ to the, רְקִיעַ expanse. ^f וּ and, בֵּין between. ^g מִ from, עַל above. ^h *i. e.* The second day. ⁱ Pronounced yik-kā-vū. ^k *i. e.* To one place.
^l *i. e.* And let the dry land be seen or appear. See note ^d, in the preceding page.

וַיִּקְרָא אֱלֹהִים לַיַבֶּשֶׁת אֶרֶץ וּלְמַקְוֵהָ^a
 and-to-the-collection-of , earth to-the-dry-land God² And¹-he-called¹
 הַמַּיִם קָרָא יַמִּים וַיִּרְא אֱלֹהִים כִּי-טוֹב :
 .good that-[it-was] God and-he-saw , seas he-called the-waters
 וַיֹּאמֶר אֱלֹהִים תְּדַשֵּׂא הָאָרֶץ / דְּשֵׂא דְשֵׂא עֵשֶׂב מְזִרְעֵ^b
 seeding herb grass the-earth she-shall-germinate God² And-he-said¹
 וַיֵּרַע עֵץ פְּרִי עֹשֶׂה-פְּרִי לְמִינוֹ אֲשֶׁר זָרַע-בּוֹ
 in-him his-seed [hath]-which after-his-kind fruit producing fruit^c tree , seed
 עַל הָאָרֶץ וַיְהִי-כֵן : וַתּוֹצֵא אֶת-הָאָרֶץ^d
 the-earth⁶ And⁵-she-brought-forth⁵ .so and-it-was , the-earth upon
 דְּשֵׂא עֵשֶׂב מְזִרְעֵ זָרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה-פְּרִי
 fruit producing and-tree ,after-his-kind seed seeding herb , grass
 אֲשֶׁר זָרַע-בּוֹ לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי
 that-[it was] God⁶ And⁵-he-saw⁵ .after-his-kind in-him his-seed [had] which
 טוֹב : וַיְהִי עָרֵב וַיְהִי בֹקֶר יוֹם שְׁלִישִׁי :
^e third day morning and-he-was evening And-he-was .good

To render the following Reading Lessons as useful as possible, the Hebrew letters expressing the modification of words are printed in *open letters*, and their corresponding English words and variations in *italics*. By this method, the learner will be enabled to acquire, practically, the import of the *prefixes and affixes*, and to ascertain the precise meaning of the Hebrew words.

^a וַי and, לְ to, מַקְוֵה collection of.
 i e. *Having the property of yielding seed.*
^d i. e. And the earth brought forth.
 and it was morning the third day.

^b m. l. *Causing seed.*
^c i. e. *Fruit-trees.*
^e i. e. And it was evening

(Genesis, xxix. 4—11.)

וַיֹּאמֶר לָהֶם יַעֲקֹב	<i>And¹-he-said¹ unto²-them² Jacob^a,</i>
אָחָי מֵאַיִן	<i>my-Brethren^b, from-whence [are]</i>
אַתֶּם וַיֹּאמְרוּ מִחָרָן	<i>ye? And-they-said, from-Haran</i>
וַיֹּאמֶר לָהֶם :	<i>we [are]. And-he-said to-them,</i>
הֲיָדַעְתֶּם אֶת-לָבָן בֶּן-נָחוֹר	<i>know-ye Laban [the] son-of</i>
וַיֹּאמְרוּ יָדַעְנוּ :	<i>Nahor? And-they-said, we-know</i>
וַיֹּאמֶר לָהֶם הֲשָׁלוֹם	<i>And-he-said unto-them, Is peace</i>
לּוֹ וַיֹּאמְרוּ שָׁלוֹם :	<i>to him^d? And-they-said, peace^e :</i>
וַהֲיֵה רָחֵל בְּתוּרָה	<i>and-behold, Rachel his-daughter</i>
בָּאָה עִם-הַצֹּאֵן :	<i>cometh with the-sheep^g.</i>
וַיֹּאמֶר הֲיֵה עוֹד הַיּוֹם	<i>And-he-said, Lo, yet the-day [is]</i>
גָּדוֹל לֹא-עֵת הַקְּאָפֵף	<i>great^h [it is] not time to-be-gathered</i>
הַמִּקְנֵה הַיְשָׁקִים הַצֹּאֵן	<i>the-cattle ; water-yeⁱ the-sheep,</i>
וּלְכוּ רְעוּ :	<i>and-go [and] pasture.</i>

^a *i. e.* And Jacob said unto them. ^b *i. e.* My friends. ^c הֲ in this word, and הֲ in הֲשָׁלוֹם are the signs of interrogation. ^d *i. e.* Is he well? ^e *i. e.* He is well. ^f בָּאָה the accent is on the last syllable, showing it to be the participle feminine, used to indicate the present tense, viz. 'she cometh.' But בָּאָה in verse 9, has the accent on the penultimate syllable, indicating it to be the past tense, and it is, therefore, rendered 'she came.' ^g צֹאֵן is the name for small cattle, such as sheep, goats, &c. ^h *i. e.* It is yet early in the day. ⁱ *m. l.* Make ye, or cause ye the sheep to drink.

וַיֹּאמְרוּ לֹא נִשְׁכַּל	<i>And-they-said, not we-shall-be able^a</i>
עַד אֲשֶׁר יֵאָסְפוּ	<i>until that they-shall-be-assembled</i>
כָּל-הַעֲדָרִים וְגַלְלוּ	<i>all the-flocks, and-they-shall-roll^b</i>
אֶת-הָאֶבֶן מֵעַל פִּי	<i>the-stone from-above [the]-mouth-</i>
הַבְּיַר וְהַיְשִׁקוּ ^ג	<i>of the-well, and-we-shall-water^c</i>
הַצֹּאן :	<i>the-sheep.</i>
עוֹדָנָה מְדַבֵּר	<i>While-yet-he [was] speaking</i>
עִמָּם וְרַחֵל בָּאָה עִם-	<i>with-them^d, and-Rachel came with</i>
הַצֹּאן אֲשֶׁר	<i>the-sheep which [belonged]</i>
לְאָבִיהָ בִּי רֹעֵה ^ה	<i>to-her-father; for a-shepherdess</i>
הִיא : וַיְהִי כִּי אֲשֶׁר ^ו	<i>she [was]. And-it-was when</i>
רָאָה יַעֲקֹב אֶת-רַחֵל בַּת-	<i>Jacob^z saw¹ Rachel [the] daughter-</i>
לָבָן אָחִי	<i>of Laban [the] brother-of</i>
אָמֹתָו וְאֶת-צֹאן	<i>his mother, and-[the]-sheep-of</i>
לָבָן אָחִי אָמֹתָו	<i>Laban [the] brother-of his-mother,</i>
וַיִּגַּשׁ יַעֲקֹב ^ה	<i>and¹-he-approached¹ Jacob^z,</i>
וַיִּגֹּל אֶת-הָאֶבֶן	<i>and-he-rolled the-stone</i>
מֵעַל פִּי	<i>from-above [the] mouth-of</i>
הַבְּיַר וַיִּשְׁקֵן ^י אֶת-	<i>the-well, and-he-wateredⁱ the</i>

^a *i. e.* We cannot.^b *i. e.* And the *shepherds* will roll.^c Seenote¹, p. 58.^d *i. e.* During the time he was speaking to them.^e See note^f, p. 58.^f The feminine of רֹעֵה *a shepherd*.^g m. l.*As which he saw Jacob, i. e.* just as Jacob saw Rachel.^h *i. e.* And

Jacob approached.

ⁱ See note¹, p. 58. Pronounced *vay-yushk*.

צֹאן לָבָן אֶחָיו	sheep-of Laban [the] brother-of
אִמּוֹ : וַיִּשָׁק יַעֲקֹב	his-mother. And ² -he-kissed ² Jacob ³
לְרַחֵל וַיִּשָּׂא	to-Rachel, and-he-lifted-up
אֶת-קוֹלוֹ וַיִּבְדֵּה ^a :	his-voice, and-he wept.
וַיִּגַּד יַעֲקֹב לְרַחֵל כִּי	And ¹ -he-told ¹ Jacob ² to Rachel that
אֶחָיו אֲבִיהָ הוּא	[the] brother ^b -of-her-father he [was],
וְכִי בְנֵי רֵבֶקָה	and-that [the] son of Rebecca
הוּא וַתִּרְיֵן ^c וַתִּגַּד	he [was]; and-she-ran and-she-told
לְאָבִיהָ :	[it] to-her-father.

(Genesis, xxxi. 36—43.)

וַיַּעַן יַעֲקֹב וַיֹּאמֶר	And ¹ -he-answered ¹ Jacob ² and-said
לְלָבָן מַה-פְּשָׁעִי	to-Laban, What [is] my-trespass ?
מַה חַטָּאתִי כִּי	What [is] my-sin ? that
דָּלַקְתָּ אַחֲרָי :	thou-hast-pursued after-me.
כִּי מִשְׁטָטָתָ	[Now] that thou-hast-searched
אֶת-כָּל-כֵּלֵי מַדְּ-	all-my-vessels, what
מַצָּאתָ מִכֹּל	hast-thou-found from-all [the]

^a There are three dots in the letter ך. The first is *duqesh*, indicating that ך is pronounced like *ch* in *chord*. The two other dots are *sh'va* final. (See p. 29.) Root כָּבַח to weep. ^b *i. e.* That he was a relative or kinsman. ^c The second (ך) in this word is *short*, because it forms a *compound unaccented syllable*. (See p. 41.)

כְּלֵי-בַיִתָּךְ שִׁים	vessels-of thy-house ? place [it]
כֹּה נֶגְדָה אֶחָיִךְ	here before my-brethren
וְאֶחָיִךְ	and-thy-brethren,
וְיִפְקֹדוּ בֵּין	and-they-shall-decide ^a between
שְׁנַיִם : זֶה עֶשְׂרִים שָׁנָה	us-two. This twenty years ^b
אֲנִי עִמָּךְ רַחֵלְךָ	I [have been] with-thee, thy-cwes
וְעֵזְבֵךְ לֹא	and-thy-she-goats not
שָׁבַלְךָ	have cast-their-young
וְאֵילֵי צֹאנֶיךָ לֹא	and-[the] rams-of thy-flock not
אֲכָלְתִּי : מֵרֶפֶה ^c	have I eaten. What-was-torn [of
לֹא-הֵבֵאתִי	beast ^c] not-have-I-brought
אֵלֶיךָ אֲנִי	unto-thee, [but]-I
אֲחַטָּה ^d	was-obliged-to-bear-the-loss ^d ;
מִיָּדִי הִתְבַקֵּשְׁתָּה ^e	from-my-hand didst-thou-require-it ^e ,
גִּנְבָתִי ^f יוֹם וְגִנְבָתִי	[whether] stolen by day or-stolen-by
לַיְלָה : הִיָּתֵתִי בַיּוֹם	night. [Where] I-was in-the-day
אֲכָלְתִּי חֶרֶב ^g	consumed-me [the] heat ^g ,
וְקָרַח בַּלַּיְלָה	and-[the]-frost in-the-night,

^a *i. e.* That they may decide. ^b *Heb.* year. ^c *m. l.* A torn one, *f.* ^d *m. l.* I-should-miss-her, *i. e.* I was obliged to account for whatever was torn by beasts. ^e *m. l.* Thou-wouldst seek-[her], *i. e.* the torn one, *פ* ought to have had *dayesh*. This and the preceding tense are in Hebrew in the *future* ^f גִּנְבָתִי (ג) in this and the following word, is substituted for (פ), and has, therefore, *metheg* annexed. (See page 42.) ^g *lit.* The dryness, or the drought.

וַתֵּדָר שְׁנָתִי ^א	<i>and-she^a-wandered my-sleep</i>
מֵעֵינַי : זֶה-לִּי	<i>from-mine-eyes. This-[is]-to-me</i>
עֶשְׂרִים שָׁנָה בְּבֵיתְךָ	<i>twenty years^b in-thy-house^c ;</i>
עֲבָדְתִיךָ אַרְבַּע-עֶשְׂרֵה	<i>I-served-thee fourteen</i>
שָׁנָה בְּשְׁתֵּי בָנֹתֶיךָ	<i>years^b for-two-of thy-daughters,</i>
וְשֵׁשׁ שָׁנִים בְּצֹאנְךָ	<i>and-six years for-thy-cattle ;</i>
וַתַּחֲלֶנּוּ אֶת-מִשְׁכָּרְתִּי ^ד	<i>and-thou-didst-change my-wages</i>
עֲשֶׂרֶת מֵנִים : לֹא־לִי אֱלֹהֵי	<i>ten times. Unless [the] God-of</i>
אָבִי אֱלֹהֵי אַבְרָהָם	<i>my-father, [the] God-of Abraham,</i>
וַיִּפְחַד ^ה יִצְחָק הָיָה	<i>and [the]-fear^d-of Isaac, had-been</i>
לִי כִי עָתָה רִיקָם	<i>for-me^e, surely now empty</i>
שִׁלַּחְתָּנִי ^ו	<i>thou-wouldest-have-sent-me-away</i>
אֶת-עֲנִי ^ז וְאֶת-יָגִיעִי	<i>my-affliction and-the-labours-of</i>
כַּפְּי רָאָה אֱלֹהִים	<i>my-hands God saw^f,</i>
וַיִּכַּח אִמְשׁ : ^ח	<i>and-he-decided^g last-night.</i>
וַיַּעַן לָבֵן וַיֹּאמֶר	<i>And-he-answered Laban and-said</i>
אֵל יַעֲקֹב הַבְּנוֹת	<i>unto Jacob,—Thy-daughters [are]</i>
בָּנֹתַי וְהַבָּנִים	<i>my-daughters, and-the-sons [are]</i>
בָּנָי וְהַצֹּאֵן	<i>my-sons, and the-cattle [are]</i>

^a *i. e.* My sleep wandered, &c. שְׁנָה sleep, being of the feminine gender.

^b *Heb.* year.

^c *i. e.* I have now been twenty years, &c.

^d *i. e.* He whom Isaac revered, namely, God.

^e *i. e.* With me.

^f *Heb.* saw God, *i. e.* God saw.

^g Or rebuked.

צֹאנַי וְכָל אֲשֶׁר-אֵתָהּ	<i>my-cattle, and-all which thou</i>
רֹאֶה לִּי-הוּא	<i>seest, to-me it-[is]^a ;</i>
וְלִבְנֹתַי מָה	<i>and-to-my-daughters what</i>
אֲעֲשֶׂה לָאֵלֶּה הַיּוֹם אוֹ	<i>shall-I-do to-these this-day, or</i>
לְבָנֵיהֶן אֲשֶׁר	<i>unto-their-children which</i>
יִלְדוּ :	<i>they-have-born.</i>

Nathan's Parable. (2 Sam. xii. 1—12.)

וַיִּשְׁלַח יְהוָה אֶת-נָתָן אֶד- דָּוִד וַיָּבֹא אֵלָיו	<i>And¹ the-Lord² sent Nathan to David, and-he-came unto-him,</i>
וַיֹּאמֶר לוֹ שְׁנֵי אַנְשִׁים הָיוּ בְּעִיר אַחַת ^b אֶחָד עֲשִׂיר וְאֶחָד רֹאשׁ : לְעֲשִׂיר הָיָה ^c צֹאן וַיִּבְקֹר הַרְבֵּה מְאֹד וַיִּקְרָשׁ אִין-כֹּל ^d כִּי אֶבְיָבְשָׁה אַחַת קִטְנָה אֲשֶׁר קָנָה וַיְחַיֶּיהָ	<i>and-he-said to-him. Two men were in¹ one² city¹; one rich, and-one poor. To-the rich man was^c flocks and-herds much very^d. And-to-the poor-man nothing^e at- all, save one^f little⁵ ewe-lamb³, which [he-had]-bought, and-he-nourished-her,</i>

^a *m. l.* To me, he, *i. e.* is mine, or belongs to me.

the-city one.

abundance.

^c *i. e.* The rich man had.

^e *i. e.* And the poor man had nothing, &c.

^b *m. l.* In-

^d *i. e.* In great

וַתִּגְדַּל עִמּוֹ	<i>and-she-grew-up with-him,</i>
וַעֲמָנָיו יַיְהוָה	<i>and-with his-children together;</i>
מִמֶּנּוּ ^a תֹּאכַל ^b	<i>from-his-morsel she-used-to eat,</i>
וּמִכַּסּוֹ	<i>and-from-his-cup</i>
תִּשְׁתֶּה ^b	<i>she-used-to drink,</i>
וַיִּחַיֵּקוּ הַשֶּׁבֶב ^b	<i>and-in-his-bosom she-used-to-lie,</i>
וַתְּהִי-לּוֹ	<i>and-she-was to-him</i>
בָּתּוֹת : וַיָּבֵא	<i>as-a-daughter. And-there-came^c</i>
הַלֵּךְ לְאִישׁ הָעֵשִׂיר	<i>a-traveller to^c-the³-rich³-man^c,</i>
וַיִּהְיֶה לְקַחַת	<i>and-he-had-compassion to-take</i>
מִצֹּאנוֹ	<i>from-his-[own]-flock</i>
וּמִבְּקָרוֹ	<i>and-from-his-[own]-herd</i>
לְעֵשׂוֹת	<i>to-make-[a feast]</i>
לְאִרְחָה	<i>to-the-way-faring-man</i>
הַבָּא לּוֹ	<i>who-had-come unto-him,</i>
וַיִּקַּח אֹתוֹ-	<i>and-he-took the</i>
כֶּבֶשֶׂת לְאִישׁ הָרָאשׁ	<i>lamb-of the²-poor³-man^c</i>
וַיַּעֲשֶׂה לְאִישׁ	<i>and-prepared-it^d for-the-man</i>
: הַבָּא אֵלָיו	<i>that-had-come unto-him.</i>
וַיִּהְיֶה אַף ^e	<i>And-it-kindled^e [the]-anger-of</i>

^a אֶת a morsel, bit, or piece of bread.

^b These three verbs are in Hebrew in the *future tense*, a mode of expression generally employed to indicate an action which is frequently or usually done.

^c *Heb.* and-he-came.

^d *m. l.* And he made her, *i. e.* he dressed the

lamb. ^e *m. l.* And he kindled ; אַף *anger*, being masculine.

דָּוִד בְּאִישׁ	David <i>against-the</i> -man,
מְאֹד וַיֹּאמֶר אֶל	exceedingly, <i>and-he</i> -said unto
נָתָן חַי־יְהוָה כִּי	Nathan, [as] <i>the</i> -Lord ¹ -liveth ² that
בֶּן-מוֹת הָאִישׁ	a son- <i>of</i> -death ³ [is] <i>the</i> -man
הָעֹשֶׂה זֹאת: וְאֵת-הַכֶּבֶד שָׂה	<i>that</i> -doeth this. <i>And-the</i> -lamb
יִשְׁלַם אַרְבַּעַתָּיִם עֶקֶב אֲשֶׁר	<i>he</i> -shall-pay four- <i>fold</i> , because
עָשָׂה אֶת-הַדָּבָר הַזֶּה	<i>he</i> -did this ² thing ³ ,
וְעַל אֲשֶׁר לֹא-הִמָּל:	<i>and</i> -because <i>he</i> -did ⁴ not ³ pity ⁴ .
וַיֹּאמֶר נָתָן אֶל-דָּוִד אַתָּה	<i>And</i> ¹ Nathan ³ said ¹ <i>to</i> -David. Thou
הָאִישׁ כֹּה-אָמַר	[art] <i>the</i> -man. Thus said [the]
יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי	Lord God- <i>of</i> Israel, I
מִשְׁחָתָיִךָ לְמֶלֶךְ-עַל-	anointed- <i>thee</i> for- <i>a</i> -king over
יִשְׂרָאֵל וְאֲנֹכִי הֵצַלְתָּיִךָ	Israel, <i>and</i> -I delivered- <i>thee</i>
מִיַּד שָׂאוּל:	from <i>the</i> -hand- <i>of</i> Saul.
וְאֶתְּנָה לְךָ אֶת-בַּיִת	<i>And</i> -I-gave to- <i>thee</i> <i>the</i> -house- <i>of</i> -
אֲדֹנָיִךָ וְאֶת-נָשָׁיו	<i>thy</i> -master ^b , <i>and</i> - <i>the</i> wives- <i>of</i>
אֲדֹנָיִךָ בְּחִיקָךָ	<i>thy</i> -master into- <i>thy</i> -bosom,
וְאֶתְּנָה לְךָ אֶת-בַּיִת	<i>And</i> -I-gave to- <i>thee</i> <i>the</i> -house- <i>of</i>
יִשְׂרָאֵל וְיְהוּדָה וְאִם מְעַט	Israel <i>and</i> -Judah, <i>and</i> -if little ^c
וְאֶסְכַּף לְךָ	<i>then</i> -I-would-add to- <i>thee</i>

^a "A son of death the man," *i. e.* the man who did this, deserves death.

^b *Heb.* masters. The plural of this word being mostly used instead of the singular.

^c *i. e.* If these be too little (few), I would add as many and as many more.

בְּהִנֵּה וּבְהִנֵּה : מִדּוֹעַ	<i>as-they and-as-they^a. Why</i>
בְּנִיָּה אֶת־דְּבַר	<i>hast-thou despised-the-word-of</i>
יְהוָה לַעֲשׂוֹת * הָרַע	<i>the-Lord, to-do what-is evil^b</i>
בְּעֵינָיו אֶת אֲוִרְיָה הַחִתִּי	<i>in-his-eyes^c? Uriah the-Hittite</i>
הִכִּיתָ בַחֶרֶב	<i>thou-hast-smitten with-the-sword,</i>
וְאֶת־אִשְׁתּוֹ לְקַחְתָּ	<i>and-his-wife thou-hast-taken</i>
לָךְ לְאִשָּׁה וְאִתּוֹ	<i>to-thee for-a-wife, and-him</i>
הִרְגִיתָ בַחֶרֶב	<i>thou-hast-slain with-the-sword-of</i>
: בְּנֵי עַמּוֹן :	<i>the-sons-of Ammon.</i>

(Psalm xxiv. 11—15.)

לְכוּ בְנֵי־יְהוָה * שְׁמַעוּ־לִי	<i>Come-ye children, hearken-ye unto-</i>
: יִרְאַת * יְהוָה לְלַמְדְכֶם :	<i>me : [The]-fear-of the-Lord I-will-</i>
מִי־הָאִישׁ הַחֹפֵן תַּיִם * : אֲהֵב יָמִים לְרֵאוֹת * טוֹב :	<i>Who [is] the-man that-desireth life, [that] loveth days to-see-good ?</i>
נִצּוֹר לְשׁוֹנֶךָ מֵרַע	<i>Keep thy-tongue from-evil,</i>
: וּשְׂפָתֶיךָ * מִדְּבַר מְרָמָה :	<i>and-thy-lips from-speaking deceit.</i>
סוּר מֵרַע וַעֲשֵׂה־טוֹב	<i>Depart from-evil and-do good,</i>
: בְּקִיט שְׁלוֹם וְרִדְפֶהוּ :	<i>seek peace and-pursue-it^k.</i>

^a *i. e.* As many and as many.

* From עָשָׂה to do.

^b Heb.*The evil, i. e.* that which is evil.^c *i. e.* In his sight.^d *Lit.* go ye.^e *Sing.* בֵּן a son, *plu.* בְּנִים sons, or children.^f יִרְאַת * יְהוָה, fear, fear of.^g This word is never used in the singular number.^h From רָאָה to see.ⁱ שְׂפָתָהּ a lip.^k *Heb.* him.

(Isaiah lviii. with slight alterations.)

פָּרֹם לָרֵעֵב לֶחֶמֶךָ	Break <i>to-the-hungry thy-bread</i> ,
וְעֲנִיִּים מְרוּדִים הָבֵא בֵּית	<i>and</i> ¹ -[the] afflicted ² poor ¹ bring- into [the] house ;
כִּי-תִרְאֶה אָ עָרוֹם וְכִסִּיתוּ	when <i>thou-seest</i> [the]-naked <i>then-</i> <i>cover-him</i> :
וּפִמְבִשְׁרְךָ לֹא תִתְעַלֵּם ³ :	<i>and-from-thy-flesh</i> [do] not hide- <i>thyself</i> .
אִזְ תִּקְרָא וַיהוָה יַעֲנֶה	Then <i>shalt-thou-call and-the-Lord</i> <i>will answer</i> ;
תִּשָּׁע וַיֹּאמֶר הִנְנִי :	<i>thou-shalt-ery, and-he-will-say,</i> <i>Here-I-am.</i>

(Proverbs vii. 1—4.)

בְּנִי שְׂמוֹר מִצֻּוֹתַי ³ וְהִיָּה	<i>My-son, keep my-commandments</i> <i>and-live</i> ;
וְתוֹרֹתַי ⁴ כְּפֵאִישׁוֹן ⁵ עֵינֶיךָ :	<i>and-my-law as-the apple-of thine-</i> <i>eyes.</i>
קִשְׂרֵם עַל-אֶצְבְּעוֹתַיךָ	Bind- <i>them</i> upon <i>thy-fingers</i> ,
כְּתִבֵם עַל-לִוַיִּת לִבְךָ :	write- <i>them</i> upon <i>the-table-of thine-</i> <i>heart.</i>
אָמֹר לִהְכֵּמָה אֲחֹתַי ⁶ אָתָּה	Say <i>unto-wisdom, My-sister thou-</i> [art] ;
וּמִדַּע לְבִינָה תִקְרָא :	<i>and-a-friend to-understanding</i> <i>thou-shalt-call</i> ⁷ .

^a *m. l.* If thou shouldst see.

^b *m. l.* Not *shalt-thou-hide-thyself*.

^c *Sing.* מִצְוָה *mits-vāh, a command.*

^d תּוֹרָה *a law.*

^e *m. l.* *The little man* ; a name given to the apple of the eye from the reflected image it presents to the beholder.

^f אֲחֹתַי *a sister.*

^g *i. e.* Consider understanding as thy friend.

כִּי אֶרְךָ יָמִים בְּיְמִינָהּ	For length-of days [is] <i>in-her</i> - right-hand,
בְּשֵׁמֶלֶּהּ עֶשֶׂר וְכָבוֹד :	<i>in-her</i> -left-hand riches <i>and</i> -honor.
דְּרָכֶיהָ דְרָכֵי נֵעִם	<i>Her</i> -ways [are] ways-of pleasant- ness,
וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם :	<i>and</i> -all <i>her</i> -paths [are] peace.

Proverbs vi. 6—11.

לֵךְ אֶל-נְמֻלָּה עֲצֵל	Go to [the] ant, [thou]-sluggard ;
רְאֵה דְרָכֶיהָ וְחָכֵם :	see <i>her</i> -ways, <i>and</i> -be wise.
אֲשֶׁר אֵין-לָהּ קָצִין	Which not to- <i>her</i> ^a [a] guide,
שֹׁטֵר וּמְשֵׁל	overseer, <i>and</i> -ruler. [Yet]
תִּבְנֶין בְּקַיִן לַחֲמָה	<i>She</i> -provideth <i>in</i> -summer <i>her</i> -meat,
אֲגַרְהָ בְּקָצִיר מֵאֲכָלָהּ :	<i>she</i> -gathereth <i>in</i> -harvest <i>her</i> -food.
עַד-מָתִי עֲצֵל תִּשְׁכַּב	How long ^c sluggard ! <i>wilt-thou</i> - lie down ?
מָתִי תִקּוּם מִשְׁנַתְךָ	when <i>wilt-thou</i> -arise <i>from-thy</i> - sleep ?
מְעַט שְׁנֹתָ ד מְעַט תִּנּוּמֹתָ	[Yet a] little sleep, [a] little slum- ber,
מְעַט חֲבוּק יָדַיִם לְשֹׁכֵב :	[a] little folding-of hands, <i>to</i> -lie down,—
וּבֹא-כְּהַלֵּךְ רֵאשִׁיךָ	<i>And</i> - <i>he</i> -will-come <i>like</i> -a-traveller <i>thy</i> -poverty ^f
וּמְחַסְרֶךָ כְּאִישׁ מִגֹּן :	<i>and</i> - <i>thy</i> -want <i>as</i> -a-man [with a]- shield ^g .

^a Who has neither guide, nor overseer, nor ruler, yet provideth, etc.^b *Heb.* She gathered.^c *Heb.* Until when.^d יָנָה sleep.^e תִּנּוּמָה slumber.^f *i. e.* Thy poverty will come suddenly.^g *i. e.* As an armed man.

Cant. ii. 10—14.

עָנָה דוּדִי וְאָמַר לִי	<i>He-called-aloud my-beloved^a and-said to-me,</i>
קוּמִי לָךְ רַעִיּוֹתִי יָפְתִי וּלְבִי לָךְ :	<i>Arise^b my-love, my-beauty, and-come-away^d.</i>
כִּי־הִגְיָה הַחֶמְדָּה עָבַר הַגֶּשֶׁם הַחֶלֶף הַחֶלֶף לֹא :	<i>For lo, the-winter hath-passed, the-rain hath-flitted-away, he-is-gone^e.</i>
הַנִּצְנִימִים נִרְאִים בְּאֶרֶץ	<i>The-blossoms have-appeared on-the-earth,</i>
עַת הַזְמִיר הִגִּיעַ ^κ וְקוֹל הַתּוֹר נִשְׁמַע בְּאֶרְצֵנוּ :	<i>the-time-of-song* hath-come, and-the-voice-of the-turtle hath-been-heard in-our-land :</i>
הַתְּאֵנָה הִנְטָה בְּנֵיהָ וְהַגְּפִנִים סְמָדָר נָתְנוּ רִיחַ	<i>The-fig-tree she-hath-embalmed her-green-figs, and-the-vines, [the] tender-grape, they-have-yielded fragrance.</i>
קוּמִי לָךְ רַעִיּוֹתִי יָפְתִי וּלְבִי לָךְ :	<i>Arise my love, my-beauty, and-come-away^d.</i>
יוֹנָתִי בְּחַגְרֵי הַסֶּלַע	<i>My-dove! [who art] in-the-cleft-of the-rock,</i>
הִרְאֵנִי ^h אֶת־מַרְאֵיךְ	<i>[O] let-me-see thy-countenance,</i>
הִשְׁמִיעֵנִי ⁱ אֶת קוֹלְךָ	<i>let-me-hear thy-voice ;</i>
כִּי־קוֹלְךָ עָרֵב	<i>for sweet^g [is] thy-voice²,</i>
וּמַרְאֵיךָ ^k נְאוּהָ :	<i>and-thy-countenance [is] comely.</i>

^a *i. e.* My beloved exclaimed. ^b *Heb.* arise to thee (an idiomatic expression). ^c *Heb.* a female friend, companion. ^d *Heb.* and go to thee (an idiomatic expression). ^e *Heb.* he is gone to him, (an idiomatic expression). ^f *m. l.* Were seen. ^g *Heb.* the song. ^h *m. l.* Cause me to see. ⁱ *m. l.* He has touched, *i. e.* arrived. ^j *m. l.* Cause me to hear. ^k *Heb.* מַרְאָה from רָאָה to see.

(Cant. vi. 2—4.)

אֲנִי יִשְׁנָה וְלִבִּי עֵר	I sleep, <i>but</i> ^a - <i>my</i> -heart waketh:—
קוֹל דּוֹדִי דּוֹפֵק	[The]-voice-of <i>my</i> -beloved — he knocketh !
“ פֶּתַח־לִי אֲחֹתַי ”	“Open-to-me, <i>my</i> -sister !
רַעֲיָתִי יוֹנָתִי תַמְכִּיתִי	<i>my</i> -love, <i>my</i> -dove, <i>my</i> -innocent-one!
שָׂרְאֵשִׁי גִמְלָא־טָל	<i>for</i> - <i>my</i> -head is-filled [with] dew,
“ קַנּוֹצוֹתַי רְסִיסֵי לַיְלָה : ”	<i>my</i> -locks [with] <i>the</i> -drops-of-[<i>the</i>]-night.”
פָּשַׁטְתִּי אֶת־כְּתָנִיתִי	<i>I</i> -have-put-off <i>my</i> -garment
אֵיכָכָה אֶלְבָּשֶׁנָּהּ	how <i>shall</i> - <i>I</i> -put-it- ^b on ?
רָחַצְתִּי אֶת־רַגְלִי	<i>I</i> -have-washed <i>my</i> -feet,
אֵיכָכָה אֶמְאַנְפֶּם :	how <i>shall</i> - <i>I</i> -defile-them ?
דּוֹדִי שָׁלַח יָדוֹ מִן־הַחֹר	<i>My</i> -beloved put-forth <i>his</i> -hand from <i>the</i> -lattice,
וַיִּמְעַי הַמּוֹף עָלָיו :	<i>and</i> - <i>my</i> -bowels yearned ^c for- <i>him</i> .

(Man's Nothingness. Job xiv. 1—10.)

אָדָם יֵלֵד אִשָּׁה	Man born-of woman
קָצֵר יָמָיו וְשָׂבַע־רָגְזוֹ :	[is] short-of-days <i>and</i> -full-of trouble,
כַּצִּיץ יֵצֵא וְיִמָּל	<i>Like</i> -a-flower <i>he</i> -cometh-forth <i>and</i> -is cut-off ;

^a *Heb.* and.
gender.

^b *Heb.* her, because כְּתָנִית is of the feminine gender.

^c An expression denoting great compassion.

^d *Lit.* And saturated, or satiated of.

וַיִּבְרַח כַּצֵּל וְלֹא יַעֲמֹד ^a	<i>and-fleeth like-a-shadow, and^b-</i> <i>abideth¹-not³</i>
אֶף-עַל-זֶה פָּקַחְתָּ עֵינָיו	Even upon him ^b hast-thou- opened <i>thine-eyes</i> ?
וְאַתָּה תִּבְיֵא בְּמִשְׁפָּט : עִמָּךְ	<i>And-ME wilt-thou-bring in-</i> <i>judgment with-thee?</i>
מִי־יִתֵּן טָהוֹר מִטְּמֵא	Who <i>can-produce^c clean from-</i> <i>unclean?</i>
: לֹא אֶחָד	Not one ^d .
אִם־הִרְוִיזִים יָמָיו	If <i>determined</i> [be] <i>his-days,—</i>
מִסְפַּר־הַדְּשִׁימִים ^e אִתָּךְ	[if the] <i>number-of his-months</i> [be] <i>with-thee,—</i>
: הֲקִיף עֵשֶׂתְּ וְלֹא יַעֲבֹר	[if] <i>his-bounds thou-have-made—</i> <i>which^f he-cannot-pass:—</i>
שָׁעָה מֵעַלָּיו וַיִּחְדַּל	[Then] <i>turn from-upon-him, and-</i> <i>let-him- cease^g,</i>
: עַד־יִרְצֶה פְּשִׁכִּיר יוֹמוֹ	until <i>he-shall-accomplish, as-a</i> <i>hireling, his-day^h.</i>
כִּי יֵשׁ לְעֵץ הַתְּקוּהָ	For there-is <i>to-the-tree</i> a-hope,
אִם־יִפְרֹת וְעוֹד יִחְלִיף	if <i>he-should-be-cut-down, againⁱ</i> <i>will-he</i> reproduce ^k ,
וַיִּנְקְתוּ לֹא תִחְדַּל	<i>and-his-suckers-will</i> not-ccase ^m .

^a *m. l.* And he shall not stand. ^b *Heb. this^m, i. e.* upon this being.
^c *Heb.* shall give, *i. e.* who can expect purity from impurity. ^d *i. e.*
None. ^e The first (ר) is short (ו). ^f *m. l.* And not he shall
pass. ^g *i. e.* And let him cease to suffer. ^h *i. e.* Until like a
hireling he shall have accomplished his task. ⁱ *Heb.* And again.
^k *Heb.* and he will exchange, *i. e.* produce fresh branches. ^l *Sing.*
יִנְקַת a sucker, יִנְקָתוֹ his-sucker. ^m *i. e.* Will not fail.

אִם-יִזְקֵן בְּאָרְץ שְׂרֵשׁוֹ	If <i>he should-become-old in the-earth his-root</i> ^a
: וְבָעֶפֶר יָמוּת גִּזְעוֹ :	<i>and-in-the-dust should-he-die his-stem</i> ^a .
מֵרִיחַ מַיִם פָּרַחַהּ	<i>From-the-scent-of water he-will-flourish ;</i>
: וְעֵטָה קִצִּיר כְּמִוּ-נִטַּע :	<i>and-he-will-produce a-harvest^b as-a plant^c.</i>
וְגִבֹר יָמוּת וַיִּחַלֵּשׁ	<i>But-man dieth and-wasteth-away.</i>
: וַיִּגֹעַ אָדָם וַיֵּאָיֵף :	<i>and¹ man² expireth¹ and-where [is] he ?</i>

^a *i. e.* Should its root become old,—should its stem die, yet the tree will again revive, etc.

^b קִצִּיר *a harvest*, or according to some, *a cutting*, *i. e. young shoots*.

^c נִטַּע *a plant*. Thus several of the versions, Jarchi, and other commentators, who consider this word as a *noun*: many grammarians, however, consider it as a *verb*, and then the words נִטַּע כְּמִוּ ought to be rendered, ‘*as when fresh planted*.’

גִּבֹר, יָמוּת, אָדָם—These words have this in common, that they all signify *man*, yet there is some distinction between them. The first, derived from אֲדָמָה *ground, earth*, is mostly applied to man in general, or mankind, *common, earthly man*. The second, derived from אָנִיחַ, *to be sick, mortal*, includes the idea of *mortality*, *i. e. mortal man*. The third, derived from גִּבֹר, *to be strong*, includes the idea of *strength and power*. Hence the propriety of these terms in their respective places, and particularly of the word וַיִּחַלֵּשׁ ‘*and he had become weak*.’ The literal sense of this verse is, וְגִבֹר and the powerful man dies, וַיִּחַלֵּשׁ having previously been deprived of his strength.

(The same sentiments expressed by the inspired Psalmist.

Psalm ciii. 15—17.)

אָנֹשׁ כְּהֶעָר יָמָיו	Man <i>like</i> -grass [are] <i>his</i> -days;
כִּי־צִיָּן הַשָּׂדֶה בֶּן־צִיָּן :	<i>as</i> -the-flower-of the-field so he-shoots-up ^a .
כִּי רוּחַ עֲבַר־הַבַּיִת וְאֵינֶנּוּ	For [a]-wind passeth over- <i>him</i> <i>and</i> -he-exists-not
וְלֹא יִבְרָרְנָה עוֹד מִקְמוֹתָיו :	<i>and</i> -it-shall not know- <i>him</i> ^c again his-[own] place.
וְהַסֵּדֶר יְהוָה	But-[the]-mercy-of the-Lord
מֵעוֹלָם וְעַד־עוֹלָם ^a	[is]-for-ever <i>and</i> -ever
עַל יְרֵאָיו	upon those- <i>that</i> -fear- <i>him</i> ,
וְצִדְקָתוֹ לְבָנָיו בְּנֵי־עַם :	<i>and</i> -his-righteousness [extends-] <i>to</i> -children's children.

^a Or flourishes.

^b The primitive meaning of רוּחַ is, *wind*, air in motion, but it is also used to denote *the breath, a breath of air*, the Divine Spirit or Soul. This clause may, therefore, be rendered either, 'For a breath passes over (or through) him, and he exists no more, *i. e.* a breath of air is sufficient to deprive him of his mortal existence; or, 'For the spirit,' *i. e.* the Divine Spirit, the soul, etc.

^c The translators of the established version, having probably adopted the opinion of some interpreters and commentators, that the pronouns refer to צִיָּן *flower*, have rendered them by *it*. I have, however, followed *Aben Jochia*, who considers the pronouns as referring to אָנֹשׁ *man*. As for the phrase, 'And the plave shall not know him again,' it must in either case be considered as a poetical expression.

^d *m. l.* From everlasting and until everlasting, *i. e.* the mercy of God abideth for ever, and extends to those who fear him.

(*God known from his works. Job xii. 7.*)

שֶׂאל בְּהִמּוֹת וְתִרְךָ	Ask [the] beasts, <i>and-they^a-will-teach-thee</i> :
וְעוֹף הַשָּׁמַיִם וְיִגְדֶּלְךָ :	<i>and</i> -[the] birds-of the-heaven, <i>and-they^b-will-tell thee</i> :
אוֹ שִׁיחַ לְאָרֶץ וְתִרְךָ	Or speak <i>to-the-earth</i> , <i>and-she-will-teach-thee</i> .
וְיִסְפְּרוּ לְךָ דְגֵי הַיָּם :	<i>and they-will-tell thee the-fishes-of the-sea^c</i> .
מִי לֹא-יָדַע בְּכָל-אֵלֶּה	Who knoweth ³ not ² <i>in-all these⁴</i>
פִּי-יְדִי-הֲזֹה עָשָׂתָה זֹאת :	<i>that the-hand-of-the Lord hath-done this^d ?</i>
אֲשֶׁר בְּיָדוֹ נִפְשׁ כָּל-חַי	<i>In²-whose¹-hand² [is] the-soul-of all-the-living</i>
וְרוּחַ כָּל-בְּשָׂר-אִישׁ :	<i>and</i> -[the] spirit-of-all men ?
הֲלֹא אֶזְנֵן מִלִּי תִבְחַן	<i>Doth-not [the]-ear² distinguish⁴ words³ ?</i>
וְחַךְ אֶכֶל ? טַעַם-לוֹ :	<i>and</i> [the]-palate [the] food it tastes ?
בִּישִׁישִׁים חֲכָמָה	[Is-there-not] wisdom ² <i>in-the-aged¹</i>
וְאָרֶךְ יָמִים תְּבוּנָה :	<i>and [in] length-of days understanding[*] ?</i>

^a *Heb.* and she will teach thee, *i. e.* each of them will teach you.

^b *Heb.* and he will tell thee.

^c *i. e.* And the fishes of the sea will

tell thee.

^d *i. e.* Who cannot discern from all these that the

power of the Lord has formed them.

^e *m. l.* 'And the spirit of

all flesh of man;' alluding to the animal spirit—that even this is not the effect of mere organization.

^f *m. l.* Shall taste to him, *i. e.*

what is agreeable or disagreeable to it. The word הֲלֹא *is it not*, must be understood in this clause as well as in the following.

^{*} The

words *and whence do they derive it?* must here be understood, and the next verse must be considered as the answer.

עִמּוֹ הַכְּמָה וְגִבּוֹרָה With-him (God) [*are*]-wisdom and-
strength

לֹא עֲצָה וְתִבּוּנָה : To-him [belong]-counsel and-
understanding.

(*God's Omniscience.* Psalm xciv.)

עַד-מָתִי רְשָׁעִים יְהוָה How-long^a [shall the] wicked,
[O] Lord!

עַד-מָתִי רְשָׁעִים יַעֲלוּזוּ? How-long^a, [the]-wicked, shall-
they-triumph?

עַמֶּיךָ יְהוָה יִדְבְּאוּ Thy-people, Lord, they-crush^b;

וְנַחֲלֶתְךָ יַעֲנֶנּוּ and-thy-heritage they-afflict^b :

אַלְמָנָה וְגֵר יִהְרָגוּ Widow and-stranger they-slay^b

וְיִתּוּמִים יִרְצָחוּ : and-orphans they-murder^b :

וְיִאמְרוּ לֹא יִרְאֶה-יְהוָה And-[yet]-they-say, God † shall³-
not²-see³;

וְלֹא-יִבִּין אֱלֹהֵי יַעֲקֹב : and¹-he² shall²-not¹ regard² — the
God-of Jacob^c.

כִּינֹר בַּעֲרִים בְּרַעַם Consider-ye brutes, amongst-the
people,

וּכְסִילִים מָתִי תִשְׁכַּחַרְוּ and-[ye] fools, when will-ye-be-
wise?

הַנֹּטֵעַ אֵזֶן הָלֵא יִשְׁמַע He-that-planteth [the]-ear shall-
he-not-hear?

אִם יִצַּר עֵינַי הָלֵא-יִבְטֹחַ Or-he-that-formeth [the]-eye shall-
not-he-see?

הַיּוֹסֵר גּוֹיִם הָלֵא יִכְבֶּה He-that-chastises nations shall¹-
not³-he¹-punish¹?

^a *Heb.* Till when. ^b The corresponding Hebrew verbs are expressed in the future *shall crush*, *they shall or will afflict*, etc.
^c *i. e.* The God of Jacob will not regard.

יְהוָה : יְהוָה הַמְלִמֵּךְ אָדָם דָּעַת :	<i>He-that teacheth-man knowledge*</i> —the Lord—
יִדְעֵה מַחְשְׁבוֹת אָדָם כִּי־הֵמָּה הַבָּל :	<i>he-knoweth the-thoughts of man</i> although they [are] vain.
(<i>God's Omnipresence.</i> Psalm, cxxxix. 7—14.)	
אָנָּה אֵלֶיךָ מֵרוּחְךָ וְאָנָּה מִפְּנֵיךָ ^a אֵסְבֶרְחָ :	<i>Whither shall-I-go from-thy</i> <i>spirit ?</i> <i>and-whither from-thy-presence</i> <i>shall-I-flee ?</i>
אִם־אֲסַק שָׁמַיִם שָׁם אֶתָּה וְאִם־צִיעָה שְׂאוֹל הַנֶּגֶד :	<i>If I ascend-up [into] heaven there</i> <i>thou [art]</i> <i>and-should-I-make my-bed [in the]</i> <i>grave behold-thou-art-there.</i>
אֲשָׂא כַנְּפֵי־שָׁחַר	<i>[if] I take the wings-of the-dawn</i>

* Knowledge, דָּעַת. The Hebrew verse ends with this word, which, as it leaves the sense incomplete, has probably induced the Translators of the *Established Version* to add the words 'shall he not know' (הֲלֹא יָדַע). But as there are no such words in the Hebrew text, I have preferred the opinion of *Aben Ezra*, who considers the clause הַמְלִמֵּךְ אָדָם דָּעַת as connected in sense with the following verse; viz. *He that teaches man knowledge, namely, the Lord, he knows the thoughts of man, etc.* This rendering is congenial to the whole context. For whereas the *wicked* consider the Deity as too exalted to concern himself about their foolish thoughts and vain actions, the inspired Psalmist declares, that since the Divine Being has bestowed knowledge on (אָדָם) *insignificant man*, he knows likewise his thoughts, although those thoughts are vain. (See *Aben Ezra, Comment.*; and *Mendelssohn's Translation of the Psalms.*)

^a *From thy face, i. e. from thy attending presence.* The word פְּנִים is never used in the singular number.

אֶשְׁכְּנֶנָּה בְּאַחֲרֵית יָם :	If I dwell <i>in-the</i> uttermost-part- <i>of-the</i> sea
גַּם-שָׁם יָרֵךְ תִּנְהַנֵּנִי	Even there <i>thy</i> -hand <i>shall</i> -lead- <i>me</i>
וְתִאְחַזְנֵנִי יְמִינֶךָ :	<i>and</i> ¹ <i>thy</i> -right-hand ² <i>shall</i> ¹ -hold ¹ - <i>me</i> ¹ .
וְאָמַר אֲדַהְשֶׁךָ יְשׁוּבֵנִי ^א	<i>If-I</i> -say but darkness <i>shall</i> -cover- <i>me</i> ,
וְלֵילָה אֹר בַּעֲרֵנִי :	<i>then</i> [the very] night [is] light <i>about-me</i> .
גַּם הַשֶּׁךְ לֹא-יִחְשֶׁךְ ^ב מִמֶּנָּה	Yea, darkness hideth not <i>from</i> - <i>thee</i> ,
וְלֵילָה כִּיּוֹם יֹאִיר ^ג	<i>and</i> night giveth-light ³ <i>as-the-day</i> ³
כַּחֲשִׁיכָה כְּאוֹרָה ^ד	<i>like</i> darkness <i>like</i> light ⁴ .
כִּי-אַתָּה קִנִּיתָ ^ה כְּלוֹתִי	For thou <i>thou</i> -hast-formed <i>my</i> - <i>reins</i> :
תִּסְכְּנֵנִי בְּבֶטֶן אִמִּי :	<i>thou</i> -hast-covered- <i>me</i> <i>in-the</i> -womb <i>of my</i> -mother.
אֲשִׁירְךָ עַל כִּי נִזְרָאתָ ^ו בְּפִלְתִּי ^ז	<i>I</i> -will-praise- <i>thee</i> because fearfully <i>distinguished</i> -have- <i>I</i> -been.
נִפְלְאוֹתֶיךָ מֵעֵינַי	wonderful <i>are thy</i> -works—
וְנַפְשִׁי יִדְרֹעַת מֵאֵד ^ח :	<i>and</i> -that- <i>my</i> -soul knoweth [it] well! ^h

^a *Kinchi* renders this word ‘*shall obscure me,*’ from עֵינַי *the evening.*

^b Lit. ‘*Shall not darken,*’ *hide* or *conceal.*

^c Lit. ‘*Shall cause*

light,’ *i. e. shine, give light.*

^d The double comparative

indicates that the things compared are both alike.

^e *i. e.* They

are both alike to God.

^f Lit. ‘*Thou hast possessed,*’

from קָנָה *to obtain possession,* to become proprietor of a thing.

^g From פָּלָה *to separate,* to distinguish by particular regard—alluding to the fearful and wonderful characteristics of man.

^h *i. e.* Wonderful are all thy works; and that my soul should be capable of knowing and discerning it, is not the least wonderful.

(*True Worship.* Micah vi. 6—8.)

בָּמָה יִשְׁקָדִים יְהוָה	<i>With-what shall-I-come-before the-Lord?</i>
^a אֶשְׁבֹּךְ לַאלֹהִים מְרוֹם	<i>shall-I-bend to-the-God-of heaven?</i>
הֲיִשְׁקָדֶמְנִי בְעֹלוֹת	<i>Shall-I-come-before-him with-burnt-offerings?</i>
בְּעֵגְלִים בְּנֵי שָׁנָה ^b :	<i>with-calves-of a-year-old?</i>
הֲיִרְצֶה יְהוָה בְּאַלְפֵי אֵילִים	<i>Can-the-Lord be-pleased with-thousands-of rams?</i>
בְּרִבְבוֹת נְחָלִים שָׁמֶן	<i>with-myriads-of rivers-of oil?</i>
הֲאֶתֵּן בְּכוֹרִי פִשְׁעִי	<i>shall-I-give my first-born [for] my-transgression?</i>
פְּרִי בְטֵנִי ^d תַּמְאֵת נִפְשִׁי :	<i>the-fruit-of my-body [for the] sin-of-my-soul?</i>
הֲגִיד לְךָ אָדָם מֵהַטּוֹב	<i>He-has-told thee, O man! what [is] good;</i>
וּמֵה־יְהוָה הוֹרֵשׁ מִמֶּנּוּ	<i>and-what requires² the-Lord¹ from-thee</i>
כִּי אִם-עֲשׂוֹת מִשְׁפָּט ^e	<i>but to-do justice,</i>
וְאַהֲבַת חֶסֶד ^f	<i>and-to-love mercy.</i>
וְהִצַּנְעָה לָלֶכֶת עִם אֱלֹהֶיךָ :	<i>and-humbly to-walk with-thy-God.</i>

^a *The height, i. e. the heaven.* ^b *Lit. Sons of a year; a peculiar way of expressing the age of persons or animals.* ^c רִבְבָה *a myriad, ten thousand.*

^d בֵּטֵן *the belly, womb, body.*

^e *Lit. The doing of justice.*

^f *Lit. The love of mercy.*

^g *The infinitive is here used instead of the adverb.*

CHAPTER III.

§ 1.—INTRODUCTORY OBSERVATIONS.

Accents. טַעֲמִים , נְגִינֹת

1. Accents are peculiar marks or characters placed above, below, at the beginning, or end of words, and in a few instances between them.

No part of Hebrew grammar is attended with greater difficulties than the Accents. Grammarians do not agree concerning either their exact number, names, or powers; and many of the most learned have honestly acknowledged their inability to unravel this complicated system, or to explain satisfactorily, why its authors have employed so many signs, or why they have, in many instances, preferred one set of accents to others of the same value. To give even an abridged statement of the contradictory opinions on this subject, would require more space than my limits would allow, and a minuteness of detail wholly inconsistent with the object of an elementary work. Indeed, most willingly would I have spared the learner the embarrassment arising from the multiplicity of the signs, similarity of the forms, and strangeness of the names of the accents, were it not from their close connection with the vowel points, on which they exercise a considerable influence, and for their great utility in pointing out the relation between words considered as members of a sentence. Nevertheless, instead of perplexing the student with rules that cannot be understood without a thorough acquaintance with the general structure of the language, I shall, for the present, only subjoin a table (to which the learner may now and then refer) containing the forms, position, and names of the accents; and point out their general uses and importance.

2. Table containing the forms, position, and names.

FORMS.	POSITION AND NAMES.	FORMS.	POSITION AND NAMES
	<i>Distinctives.</i>		<i>Conjunctives.</i>
1	סֵלֶקְךָ : or סוּף פְּכוּךְ	—	מוֹנֵחַ or שׁוֹפֵר יִשָּׂר
	אַתְנַח , אֶתְנַחְתָּא	—	מְהַפֵּךְ , שׁוֹפֵר הַפּוֹדֵךְ
2	סְגוּלָּה , שְׂרִי , סְגוּלָּתָא	—	קְרָמָא
	זְקַף קָטוֹן	—	דְּרָגָא . . שׁוֹפֵר גְּלִיל
	זְקַף גְּדוֹל	—	תְּלִישָׁא קְטַנָּה †
	טַבְּחָה . . טַרְחָא*	—	מְרְכָא
	רְבִיעִי	—	מְרְכָא כְּבוֹלָה
3	זְרָקָא	—	יֵרַח בְּן יוֹמוֹ
	פִּישְׁטָא . . פִּישְׁט		
	הַבִּיר		
	יְתִיב		
	שְׁלֵטָלַת		
4	פִּזֹּר		
	קְרַנִּי פֹרָה , פִּזֹּר גְּדוֹל		
	תְּלִישָׁא גְּדוֹלָה , תְּלִישָׁא		
	גֵּרֶשׁ , אֶזְלָא		
	גֵּרֶשִׁים . . שְׁנֵי גֵרִישׁוֹן		
	פְּסִיק א ^a		
	<p>^a Placed between words as עֲשֵׂנוּ בְּכֹלָה (Gen. xvii. 21.) This accent is also called לְגֵרְמִיָּה when it occurs before — as— מְעַשְׂתָּ י פְּדָבֵךְ הַנָּדָה (Gen. xvii. 25.)</p>		<p>The following occur only in the Psalms, Proverbs, and Job.</p> <p>מְהַפֵּךְ עוֹלָה וְיֹוֹרֵד</p> <p>גֵּרֶשׁ וּרְבִיעִי</p> <p>טַבְּחָה מִפְּסִיק , דְּהִי</p> <p>זְרָקָא וּמְרְכָא</p> <p>זְרָקָא וּמְהַפֵּךְ</p> <p>To the above may be added זְקַף (—), which is placed between two or more words; and (1) מְתַגּ metheg (see p. 22).</p> <p>When this mark (1) is placed at the right of sh'va, as in תְּחִי , it is called גַּנְגְּיָא gang-ya.</p>

*There are some instances in which this accent is used as a conjunctive.
 † Called also מְרַסָּא, and used sometimes as a distinctive of the 4th class.

§ 2.—NATURE, USE, AND IMPORTANCE OF
THE ACCENTS.

1. The Hebrews, like many other ancient nations, were accustomed to accompany their public reading with a kind of song or chant*. The accents were, therefore, to them a species of musical notes by which they regulated the particular modulation of the voice and intonations in reading. Hence the name נְגִינֹת n'gī-nō'th, from נָגַן, to play on a musical instrument, to sing or chant.

2. But one of the principal uses of the accents is to point out the syllable on which the stress of the voice is to be laid. In this respect they are similar to our accents in the words *húman*, *humóne*, *coun'tenance*, *presúme*; with this difference, that in Hebrew, the accent can only be placed either on the last syllable, termed מְלֶרַע below, i. e. last; as, בְּרָא אֱלֹהִים בְּרָא אֶת בְּרָאשִׁית B'râshî'th bārā' ălōhî'm; or on the one before the last, termed מְלַעֵל above, i. e. penultimate; as, שָׁמַיִם shā-mā'-yim, אֲרֶץ ā'-rets, תְּהוֹ תְהוֹ thō'-hū, בְּהוֹ bō'-hū,

* This custom, in as far as regards the public reading of particular portions of Scripture, such as the LAW (*Pentateuch*), Hapthoroth (*Sections from the Prophets*), etc. is still retained by the Jews, who accompany the reading of each of these portions by peculiar melodies, regulated and represented by the accents. These melodies being merely national, and having no influence on the sense of Scripture, cannot be of any use to the student.

חֹשֶׁךְ hō'shech, רֹחַ rā'ach, מְרִיחֶפֶת m'ra-hé-feth, מַיִם mā'-yim* (see Gen. i. 1—2†).

The necessity of laying a stress on a particular syllable in words consisting of more than one syllable, is obvious; for without it, such words could not be distinguished from monosyllables, and would either have no meaning at all, or a different one from that which the speaker might wish to convey. Thus, for instance, *mánage* would sound like *man age*; *ácorn* like *a corn*. Thus also in Hebrew, זֶרַע zé-ra (*seed*), would sound like רַע זֶה, which would signify, 'this is bad.' בָּשָׂר bā-sār (*flesh*), would sound like שָׂר אָשָׁר which means, 'the prince came.'

3. In English, the accent frequently distinguishes between nouns and verbs: as, to *contráct*, a *con'tract*, and often alters the meaning of words, as *désert* (a wilderness), *desért* (merit). The same is the case in Hebrew. Thus, בִּינָה bīnā'h, accented on the ultimate, signifies *understanding*; but the same word accented on the penultimate, בִּינָה bī'nāh, signifies *understand thou*. קוּמִי kumī', signifies *my rising*; but קוּמִי kāmī, signifies *rise thou*†. Thus also בֹּאִי bō-ī', *my coming*, בֹּאִי bō'ī, *come thou*†; בָּנוּ bā'nū, *with us*, בָּנוּ bāmū', *they did build*; מְרָה mā'rāh, *she is bitter*, מְרָה mārā'h, *he resisted, rebelled*.

* As the translations of these words have already been given in pages 51, 57, etc. it was not thought necessary to repeat them here.

† In order not to distract the attention of the learner, we shall confine our examples, whenever it can conveniently be done, to a few of the first chapters of GENESIS.

The preceding examples sufficiently show the necessity of attending to the situation of the accent. But as the particular rules by which that situation may grammatically be known, cannot be well understood without a previous acquaintance with the general structure of the language, we shall reserve them for their proper places; and notice only the two following:—

4. First Rule. All words terminating in a compound syllable (p. 20), formed by a long vowel, have their accents on the last syllable: as, *אֱלֹהִים בְּרֵאשִׁית*, *וַיִּבְרָא* (Gen. i. 1—7). Of the same character are the following words: *גָּדוֹל קָטָן* *great, little*, *נָהָר* *a river*, *זָהָב* *gold*, *מִמָּחָר* *soon*, *בְּרוּךְ* *blessed*, *לִמְדוֹר* *to learn*, *לוֹמֵד* *one that learns*, *יַעֲזֹב* *he shall forsake*, *תִּמְשַׁל* *thou shalt rule*, *בְּכָל* *over all*. This, of course, comprehends all masculine and feminine plurals: as, *מְאֹרֹת* *lights*, *יָמִים* *days*.

This rule is founded on a principle maintained by grammarians: viz. ‘*That unaccented long vowels cannot form a compound syllable.*’ Hence, when, from causes to be hereafter explained, the terminating syllable is deprived of its accent, being joined to the following word by *מִקְנֵה*, or when the accent requires to be removed to the penultimate*, the long vowel is changed, generally into its corresponding short vowel: thus (◌◌) into (◌◌), (◌◌) into (◌◌), ו into short (◌◌), etc.

This will explain to the student why the same word often appears with different vowel points, without changing its signification. Thus, *אֵת, וְאֵת* (Gen. i. 1.) have (◌◌) under א, because they have the accent, but in verse 4, 7, etc. the same words are without the accent, being joined to the words following them, and are, therefore, pointed

* As in *וַיִּשָּׁב* from *וַיִּשָּׁב* from *וַיִּשָּׁב*, *לִי* instead *לִי*.
(See page 85.)

חֹלֶה and not חֹלָה. It is the same with the word כֹּל chōl, and כָּל־ chōl, *all* (see Gen. i. 30). Also with the word יַעֲזֹב־ ya-ā-zob, (Gen. ii. 24.) and תִּמְשֹׁל tim-shol (Gen. iv. 7.) which otherwise would have been יַעֲזֹב, תִּמְשֹׁל*.

5. Second Rule. All words consisting of, or terminating in, two short vowels, the penultimate of which is neither followed by dagesh nor sh'va final, or, in other words, forming simple syllables (p. 20), have their accent on the *penultimate*: as וְרַע, תַּחַת, עָרַב, מַיִם, מְרַחֶפֶת, שָׁמַיִם, אֶרֶץ, יָרֵק, נִפְשׁוּ, שָׁרִין, אֶרֶץ, מְמַטְּלָת, דְּנִשָּׂא (Gen. i.) Of the same nature are the following: עַיִן *an eye*, רֵגֶל *the foot*, שְׁנַיִם *two*, טֵנַיִם *teeth*, בַּיִת *a house*, שַׁעַר *a gate*, יַיִן *wine*, לַיְלָה *night*, קַיִץ *summer*, שֶׁבַע *seven*.

This rule is founded on another principle maintained by ancient grammarians: viz. *That short vowels cannot form syllables unless they are followed by dagesh or sh'va final.* Hence, when neither of these take place, the vowels must have either *metheg* or a principal accent; and whereas *metheg* cannot come on the penultimate syllable, unless that syllable be succeeded by sh'va initial, it follows that all such words, to which the preceding rule applies, must have the accent. But this rule, though generally correct, is not without its exceptions.

Observe.—That most of the accents as exhibited in the preceding table, are placed on the syllable on which the stress of the voice is to be laid.

* In cases where such changes would operate against some other grammatical law, the long vowel is retained, but receives *metheg*: examples are וַיִּזְבֹּחַ (Gen. ii. 13. 14.) עַיִן (verse 15.) תַּחַת (iv. 12.) וַיִּזְבֹּחַ (iv. 25.) etc.

There are, however, some which are always placed on the first letter of the word: as, $\overset{\text{p}}{\text{אֶתְּלֹאֲפִיִּם}}$, $\overset{\text{q}}{\text{וַיְהִיב}}$, etc. and others which are always placed on the last letter: as, $\overset{\text{h}}{\text{סְנִינִיִּל}}$, $\overset{\text{z}}{\text{וַיִּרְקֹא}}$, etc. In all such cases, the real place of the accents can only be known from analogy.

$\overset{\text{h}}{\text{אֶתְּלֹאֲפִיִּם}}$ and $\overset{\text{z}}{\text{אֶתְּלֹאֲפִיִּם}}$ have the same shape, but the former is always placed on the tonic syllable, whether ultimate or penultimate, whilst the latter comes on the last syllable; and when analogy requires the accent to be on the penultimate, then the $\overset{\text{h}}{\text{א}}$ is repeated: as, $\overset{\text{h}}{\text{וַיְהִי}}$ (Gen. i. 2).

When words have two dissimilar accents, as $\overset{\text{h}}{\text{וַיִּלְמְדוּעֵרִים}}$ (Gen. i. 15.) the first is considered as *metheg*, and the second as the *principal* accent.

To avoid the concurrence of two principal accents which would happen when words accented on the last syllable are followed by accented monosyllables, or by dissyllables accented on the penultimate, the accent of the first word is frequently removed from the *ultimate* to the *penultimate**: as $\overset{\text{h}}{\text{וַיִּלְמְדוּעֵרִים}}$ (Gen. i. 5.) instead of $\overset{\text{h}}{\text{וַיִּלְמְדוּעֵרִים}}$; $\overset{\text{h}}{\text{וַיִּלְמְדוּעֵרִים}}$ (Gen. xii. 13.) instead of $\overset{\text{h}}{\text{וַיִּלְמְדוּעֵרִים}}$; $\overset{\text{h}}{\text{וַיִּלְמְדוּעֵרִים}}$ (Gen. xiii. 9.) instead of $\overset{\text{h}}{\text{וַיִּלְמְדוּעֵרִים}}$, (..) being changed into ($\overset{\text{z}}{\text{א}}$). In some cases the first word is deprived of its accent, and joined to the next by ($\overset{\text{z}}{\text{א}}$): as, $\overset{\text{h}}{\text{וַיִּלְמְדוּעֵרִים}}$ (Gen. ii. 24.) instead of $\overset{\text{h}}{\text{וַיִּלְמְדוּעֵרִים}}$, ($\overset{\text{h}}{\text{א}}$) being changed into *short* ($\overset{\text{h}}{\text{א}}$); $\overset{\text{h}}{\text{וַיִּלְמְדוּעֵרִים}}$ (Gen. xii. 1. (instead of $\overset{\text{h}}{\text{וַיִּלְמְדוּעֵרִים}}$, (..) being changed into ($\overset{\text{z}}{\text{א}}$). See Observation on Rule 1. p. 82.

§ 3.—USE OF THE ACCENTS IN SHOWING THE RELATION OF WORDS CONSIDERED AS MEMBERS OF A SENTENCE.

1. The second use of the accents is to show the relation subsisting between words considered as

* This is denominated $\overset{\text{h}}{\text{נָסוּג אֶחָד}}$ *removed back*.

members of a sentence or period. In this respect they are divided into *conjunctives* and *distinctives* (see the Table). The conjunctives have this in common, that they indicate a close connection between the word accented with either of them, and that which immediately follows it, as may be seen from the following examples: וַיֹּאמֶר אֱלֹהִים *and God said*, יְהִי אֹר *there shall be light*, וַיְהִי אֹר *and it was light*, וַיֵּרֶא אֱלֹהִים *and God saw* (Gen. i).

2. The *distinctives* represent pauses of various degrees, according to the order in which they are classed in the Table.

The precise nature of these pauses cannot exactly be defined, as some of them frequently indicate longer or shorter pauses, according to the places which they occupy in a sentence; but speaking generally, they may, in some respect, be compared to our marks of punctuation; and this in the following manner:—

Those contained in No. 1 (p. 79), represent the greatest pauses, somewhat similar to our Period and Colon.

- No. 2. . . . Colon & Semicolon.
 No. 3. . . . Semicolon & Comma.
 No. 4. . . . Comma & Semicomma.

3. The accents comprehended in No. 1 and 2, are the most important, because they point out the simple sentences of which a compound sentence may happen to consist, as well as the principal members: thus,

סָלוֹק accompanied by (:) marks the end of the verse*, whether the verse contains one or more propositions: as, : וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם שְׁלִישִׁי *And-there-was-evening and-there-was-morning the-third day* (Gen. i. 13.) וַנֹּחַ מָצָא חֵן בְּעֵי יְהוָה *But-Noah found grace in-the-eyes of the Lord* (Gen. iv. 8.)

אֶתְנַח (א) marks the next principal division, and generally occurs in verses containing two or more distinct propositions: as, וַיֹּאמֶר אֱלֹהִים יְהִי אֹרֶךְ וַיְהִי-אֹרֶךְ *And-God-said, Let-there-be light; and-there-was light* (Gen. i. 3). See also the next verse.

Sometimes, however, (א) is placed only by way of emphasis (see Gen. i. 1), where אֱלֹהִים has the accent, although the verse contains only one proposition.

כְּגוֹל (ג) marks the next principal division, and generally occurs in verses containing three distinct propositions.

וַיַּעַשׂ אֱלֹהִים אֶת-הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי-כֵן :

And God made the expanse; and he divided between the waters which were under the expanse, and between the waters which were above the expanse: and it was so (Gen. i. 7).

* There are, however, instances in which סָלוֹק marks the end of a verse without the sense being completed (see Gen. xxiii. 17).

It is likewise often placed before a parenthesis (see Gen. i. 28. ii. 23), and has very frequently the force of a comma only. The other four indicate sometimes greater and sometimes lesser divisions, according to their situation, regulated chiefly by the length and shortness of the verse, as the learner may perceive, by perusing the phrases in which they are found*.

The principal distinctive accents, and especially **פְּלוּק** (†) and **אַתְנַח** (*), in consequence of the pauses which they produce, frequently change sh'va into a vowel, and the short vowels into long ones: as, **אֲנִי-אֲנִי** *I*; **אַתָּה-אַתָּה** *thou*; **יָדְךָ-יָדְךָ** *thy hand*; **אֲרִי-אֲרִי**; **מִים-מִים**; **שָׁמַיִם-שָׁמַיִם** (Gen. i).

The preceding observations, it is hoped, will be found sufficient to give the learner a general idea of the Hebrew accents. To enter into further detail on a subject so intricate would be a waste of time and labour. I shall, therefore, conclude this article with a few examples, showing the use of the accents in determining the sense of particular passages.

1. **וַיֹּאמֶר יְהוָה** (Gen. iv. 6) signifies, '*And the Lord said,*' because **וַיֹּאמֶר** has a conjunctive accent, which shows it to be closely connected with the following word: but the same words, **וַיֹּאמֶר יְהוָה** (Gen. xxiv. 12) signify, '*And he said, O Lord!*'

* Thus, Zākaph kātōn upon **לְרַקֵּעַ** represents a greater pause than the same accent upon **הַפְּלִי** (Gen. i. 7). See also verse 2, Gen. i., where this accent on the word **וַיְבָרֵךְ** is equivalent to our *colon*, but on **אֱלֹהִים** in the same verse, it is only equivalent to our *comma*.

because וַיֹּאמֶר* has a distinctive accent, showing it to be disjoined from the following word, and forming a phrase by itself.

2. לֹא אֲכָל (Gen. xxiv. 33) with a conjunctive accent on אֲכָל, signifies, ‘*I will not eat* ;’ but the same words with a distinctive accent on לֹא : thus לֹא אֲכָל, would signify, ‘*No, I will eat*’ (see Gen. xviii. 15, 21. xix. 2).

3. וַיֹּאמֶר עַבְדְּ אַבְרָהָם אֲנִי (Gen. xxiv. 34) without the accents, might either signify ‘*And the servant of Abraham said, I am,*’ etc. or ‘*And he said, the servant of Abraham I am,*’ i. e. and he (Eleazer) said, I am Abraham’s servant. The distinctive accents on וַיֹּאמֶר and on אֲנִי show that the last is the true meaning.

4. הַמַּלְאָךְ הַגֹּאֵל might signify, ‘*the redeeming angel* ;’ but הַמַּלְאָךְ הַגֹּאֵל אֲתִי (Gen. xlviii. 16) signifies, ‘*The angel who redeemed me.*’ In the former case, the conjunctive accent on הַמַּלְאָךְ would show it to be closely connected with הַגֹּאֵל, as every qualifying word is with that which it qualifies or defines. In the second example, the accent (◌) shows that הַמַּלְאָךְ is less connected with הַגֹּאֵל than this word is with אֲתִי.

5. וּבְנֵי יַעֲקֹב פָּאוּ כֵּן הַיְעָרָה בְּיַמְעֵם וַיִּתְעַצְבוּ הָאֲנָשִׁים (Gen. xxxiv. 7). Whether the word בְּיַמְעֵם belongs to the preceding or to the following clause, cannot be determined by the text, but the (◌) on this word shows that the authors of the accents had

* The (-) under ׀ is in consequence of the distinctive accent.

† This accent, though placed in the Table amongst the conjunctives, is frequently used as a distinctive, and generally shows that the connection between it and the word which follows it, is not so close as that which subsists between the following and that which comes immediately after it.

considered it as separate from the following clauses*, and that the sense is as given in the Established Version: viz. ‘*And the sons of Jacob came out of the field when (or, as soon as) they heard it: and the men,*’ etc.

6. וְהָיָה עַל־הַיָּוֵט טָרַף בְּפִיהָ (Gen. viii. 2,) might either signify, ‘*and behold a torn olive leaf in her mouth;*’ or, ‘*and behold an olive leaf torn (i. e. plucked off) with her mouth.*’ The distinctive accent (◌) on יָוֵט and the conjunctive accent (◌) on טָרַף show that the second is the true meaning of the text: intimating that it was not a floating leaf torn by the waves, but one *which the dove had plucked off*, and from which circumstance Noah concluded that the waters were abated.

7. Without the accents it would be doubtful whether הַגִּדּוֹל (Gen. x. 21) relates to יָשָׁם or to יָפֶת; but the conjunctive accent under יָפֶת shows that it is closely connected with הַגִּדּוֹל, and that יָפֶת הַגִּדּוֹל אֶחָיו ought to be rendered ‘*the brother of Japheth the elder,*’ as it is in the *Established Version*; and not ‘*the elder brother of Japheth,*’ † as some translators have rendered it. For were this the meaning of the text, the accents ought to have been thus, הַגִּדּוֹל יָפֶת אֶחָיו which, however, is not the case.

* In the Jerusalem Talmud (*Tract Avodah Zarah*) this word (בִּשְׁמַעֲמֵם) is indeed added to the list of words which, according to the Talmudists, אֵין לָהֶם הֶכְרַע, *have no preponderance*, i. e. *are undeterminable*, as they may belong to either part of a sentence; it is, however, evident from our present system of accentuation, that its authors were of a different opinion.

† Thus *Vater* and other German translators, ‘*der ältere Bruder des Japhet.*’ But as in all doubtful cases the authors of the accents ought to have some weight, I prefer, in this instance, the rendering as given in the *Established Version*.

Simple Phrases, in which the PRONOUNS and the Verb TO BE are exemplified.

• ^b אָנֹכִי אֲבִיךָ ^m וְאַתָּה בְּנִי ^a	I-[am] <i>thy</i> -father, <i>and</i> -thou-[art] <i>my</i> -son.
• ^a אָנֹכִי אֲמִיךָ וְאַתָּת בְּתִי ^f	I-[am] <i>thy</i> -mother, <i>and</i> -thou-[art] <i>my</i> daughter.
• אָנִי אֲחִיךָ ^e וְאַתָּת אֲחֹתִי ^f	I-[am] <i>thy</i> -brother, <i>and</i> -thou-[art] <i>my</i> -sister.
• הוּא אָבִי וְהִיא אֲמִי ^f	He-[is] <i>my</i> -father, <i>and</i> -she-[is] <i>my</i> -mother.
• הִיא אֲמִי וְהוּא בְּנִי ^f	She-[is] <i>his</i> -mother, <i>and</i> -he-[is] <i>her</i> -son.
• אֲנִיחֵנוּ בְּנֵיךָ ^m וְאַתָּת אֲבֵינֵנוּ ^f	We-[are] <i>thy</i> -sons, <i>and</i> -thou-[art] <i>our</i> -father.
• אֲנִי אֲחֵיךָ וְאַתָּת אֲחֹתֵנוּ ^f	We-[are] <i>thy</i> -brothers, <i>and</i> -thou-[art] <i>our</i> -sister.
• אַתֶּם בְּנֵי וְאַתֶּן בְּנוֹתֵי ^f	Ye-[are] <i>my</i> -sons, <i>and</i> ye-[are] <i>my</i> -daughters.
• הֵם בְּנֵי וְהֵן בְּנוֹתֵי ^f	They-[are] <i>his</i> -sons, <i>and</i> -they-[are] <i>his</i> -daughters.
• הֵמָּה בְּנֵיכֶם וְהֵנָּה בְּנוֹתֵיכֶם ^f	They-[are] <i>your</i> -sons, <i>and</i> -they-[are] <i>your</i> -daughters.
• הִיא אֲמִיכֶם וְהוּא אָבִיכֶם ^m	She-[is] <i>your</i> -mother, <i>and</i> -he-[is] <i>your</i> father.

 The terminations marked ^m are used when the person or persons addressed, or to whom the possessive pronouns relate, are of the Masculine Gender; those marked ^f are Feminine; and the rest are common to both Genders.

^a אָב *a father.*

^b בֵּן *a son.*

^c אִם *a mother.*

^d בַּת *a daughter.*

^e אָח *a brother.*

^f אֲחֵת *a sister.*

זֶה " בְּנֵנוּ וְזֹאת בְּתוּלָתֵנוּ •	This-[is] <i>our-son, and-this-[is] our-daughter.</i>
אֵלֶּה בְּנֵיהֶם " וְאֵלֶּה אֶחְיָהֶן •	These-[are] <i>their-sons, and-these-[are] their-brothers.</i>
הוּא אִישׁ וְהִיא אִשָּׁה :	He-[is a] <i>man, and-she-[is a] woman.</i>
אַתָּה הָאִישׁ הַזֶּה וְהִיא הָאִשָּׁה :	Thou-[art] <i>the-man. She-[is] the woman.</i>
הַנֶּעַר הַזֶּה • הַנְּעִרָה הַזֹּאת :	This ² <i>boy</i> ¹ . This ² <i>girl</i> ¹ .
זֶה הַנֶּעַר • זֹאת הַנְּעִרָה :	This-[is] <i>the-boy. This-[is] the-girl.</i>
הַנְּעָרִים הָאֵלֶּה • הַנְּעִרֹת הָאֵלֶּה :	These ² <i>boys</i> ¹ . These ² <i>girls</i> ¹ .
אֵלֶּה הַנְּעָרִים • אֵלֶּה הַנְּעִרֹת	These-[are] <i>the-boys. These-[are] the-girls.</i>
זֹאת הָאִשָּׁה וְזֶה בְּנָהּ :	This-[is] <i>the-woman, and-this-[is] her-son.</i>
לֹא זֶה הַדֶּרֶךְ וְלֹא זֶה הָעִיר :	This ² -[is] <i>not</i> ¹ <i>the-way, neither-[is] this the-city</i> ^a .
מִי זֶה • מַה זֶה :	Who-[is] <i>this ? What-[is] this ?</i>
מַה עָשִׂיתִי לָךְ :	What <i>have-I-done to-thee ?</i>
מַה זֹאת • מַה אֵלֶּה :	What-[is] <i>this ? Who-[are] these ?</i>
מִי אַתָּה • מַה שְׁמֶךָ " :	Who-[art] <i>thou ? What-[is] thy-name ?</i>
בַּת מִי אַתָּה :	Whose <i>daughter-[art] thou ?</i> ^b
בֶּן מִי זֶה הַעֶלָם :	Whose <i>son-[is] this lad ?</i> ^c
הָאִישׁ אֲשֶׁר רָאָה אֹתִי :	<i>The-man who saw me.</i>

^a *m. l.* Not this the way, and not this the city.

^b *m. l.* Daughter who thou ?

^c *m. l.* Son who this *the-lad* ?

הַבַּיִת אֲשֶׁר בָּנָה :	<i>The-house which he-built.</i>
אֲנֹכִי גֶעֶר קָטָן :	<i>I-[am a] little³ boy².</i>
אֲנֹכִי נְעָרָה קְטַנָּה :	<i>I-[am a] little³ girl².</i>
אַתָּה אִישׁ חָכֵם :	<i>Thou-[art a] wise³ man².</i>
הוּא מֶלֶךְ גָּדוֹל :	<i>He-[is a] great³ king².</i>
הִיא אִשָּׁה חָכְמָה :	<i>She-[is a] wise³ woman².</i>
אֲנַחְנוּ רָעֵבִים וְצִמְאִים :	<i>We-[are] hungry and-thirsty.</i>
קַיִן הָיָה עֹבֵד אֲדָמָה :	<i>Cain was [a] tiller-of [the]-ground.</i>
הָיָה הַיְתֵיבָה אִם כָּל-חַי :	<i>Eve was mother-of all-living.</i>
גֵּר הָיִיתִי בְּאֶרֶץ :	<i>I-have-been^b [a]-stranger¹ in-the-land².</i>
אֵיפֹה הָיִיתָ בְּנִי :	<i>Where hast-thou-been, my-son?</i>
אֵיפֹה הָיִיתָ בָּתְּרִי :	<i>Where hast-thou-been, my-daughter?</i>
הָיִינוּ בַּבַּיִת אֶחָדָם :	<i>We-have-been in-the-house-of our-brother.</i>
הָיִיתֶם בַּמָּקוֹם הַזֶּה :	<i>Ye-have-been in²-this³-place².</i>
לֹא הָיִיתוּ שָׁמָּה :	<i>Ye-have² not¹ been³ there.</i>
בְּנָיו וּבָנוֹתָיו הָיוּ פֹה :	<i>His-sons and-his-daughters were-here.</i>
יֵשׁ לִי כֶסֶף :	<i>There-is to-me silver, i. e. I have silver.</i>
—לְךָ זָהָב :	<i>—to-thee gold, i. e. thou hast gold.</i>

^a Strictly speaking, יֵשׁ signifies 'there exists,' and יֵשׁוּ 'there exists not.'

^b The dative Pronouns are frequently used to denote possession without the word יֵשׁ.

יש לך נְחֹשֶׁת :	There-is to- <i>thee</i> copper, <i>i.e.</i> thou hast copper.
לֹא בְרֹזֶל :	—to- <i>him</i> iron, <i>i.e.</i> he has iron.
לֶהָ בְּדִיל :	—to- <i>her</i> tin, <i>i.e.</i> she has tin.
לָנוּ עֲפָרַת :	—to- <i>us</i> lead, <i>i.e.</i> we have lead.
לָכֶם מִבַּיִת :	—to- <i>you</i> [a]-house, <i>i.e.</i> you have a house.
לָכֶן בַּתִּים :	—to- <i>you</i> houses, <i>i.e.</i> you have houses.
לָהֶם מִעֶבֶד :	—to- <i>them</i> [a]-slave, <i>i.e.</i> they have a slave.
לָהֶן עֲבָדִים :	—to- <i>them</i> slaves, <i>i.e.</i> they have slaves,
הֲיֵשׁ לוֹ אָח :	Is-there to- <i>him</i> [a]-brother, <i>i.e.</i> has he a brother?
הֲיֵשׁ לוֹ בֵּן :	Is-there to- <i>him</i> [a]-son, <i>i.e.</i> has he a son?
יֵשׁ-לָנוּ אָב זָקֵן :	There-is to- <i>us</i> an aged ⁺ father ¹ , <i>i.e.</i> we have an aged father.
יֵשׁ-לִי אִם זָקֵנָה :	There-is to- <i>me</i> an aged ⁺ mother ³ , <i>i.e.</i> I have an aged mother.
אֵין לִי בֵּן :	There-is-not to- <i>me</i> [a]-son, <i>i.e.</i> I have not a son.
אֵין לָהּ בַּת :	There-is-not to- <i>her</i> [a]-daughter, <i>i.e.</i> she has not a daughter.
לֹא הָיָה בֶן יָחִיד :	To- <i>him</i> was [an]-only ⁺ son ³ , <i>i.e.</i> he had an only son.
לֶהָ הָיְתָה בַת יְחִידָה :	To- <i>her</i> was [an]-only ⁺ daughter ³ , <i>i.e.</i> she had an only daughter.
בְּנִים רַבִּים הָיוּ לוֹ :	Many sons were to- <i>him</i> , <i>i.e.</i> he had many sons.
לֹא הָיוּ לוֹ אֲחִים :	Not ¹ to- <i>him</i> ² were ² brothers, <i>i.e.</i> he had no brothers.

כָּרְם הָיָה לְשֹׁלֹמֹה :	[A]-vineyard [there]-was to-Solomon, <i>i.e.</i> Solomon had a vineyard.
שָׂדֵי־וַיְנָעִים יִהְיוּ קָרְךָ :	Fields and vineyards shall-be to-thee, <i>i.e.</i> thou shalt have fields and vineyards.
לֹא הָיוּ עִמִּי :	They-were ¹ not with-me.
אֲנִכִּי אֶשְׁהִיָּה עִמָּךְ :	I-will-be with-thee ^m .
אַתָּה תִּהְיֶה עִמּוֹ :	Thou ^m shalt-be with-him.
אַתָּה תִּהְיֶה עִמָּה :	Thou ^f shalt-be with-her.
הוּא יִהְיֶה עִמָּךְ :	He-shall-be with thee ^f .
הִיא תִּהְיֶה עִמָּנוּ :	She shall-be with-us.
נַחֲנוּ נִהְיֶה עִמָּכֶם :	We shall-be with-you ^m .
אַתֶּם תִּהְיוּ עִמָּהֶם :	You ^m shall-be with-them ^m .
אַתָּה תִּהְיֶינָה עִמָּהֶן :	You ^f shall-be with-them ^f .
הֵם יִהְיוּ עִמָּכֶן :	They ^m shall-be with-you ^f .
הֵן תִּהְיֶינָה אִתָּנּוּ :	They shall-be with-us.
בָּרוּךְ תִּהְיֶה :	Blessed ^m thou-shalt-be ^m .
בְּרוּכָה תִּהְיֶה :	She-will-be ² blessed ^{1f} .
הוּא יִהְיֶה חָכֵם :	He will-be-[a]-wise-[man].
יִהְיוּ כַּמוֹן לְפָנַי רוּחַ :	They-shall-be as-chaff ¹ before [the]-wind.
נִשְׁיָכֶם תִּהְיֶינָה אִלְמָנוֹת ^d :	Your-wives shall-be widows.

^a Will or shall be.

^b Wilt or shalt be, etc.

^c נָשִׁים women.

^d אִלְמָנָה a widow.

בְּנִי הֵיָהָ אָב לְאֶבְיוֹנִים :	<i>My-son be [a]-father to-the-needy.</i>
בְּתִי הֵיָהָ אִם לְעֲנִיִּם :	<i>My-daughter be [a]-mother to-the-poor.</i>
לְמָה תִּהְיֶה אֶחְרָנִים :	<i>Why will-you-be last.</i>
מִי יֹדַע הֲחָכֵם הֵיָהָ :	<i>Who knows-[whether]³ he-will-be⁴ wise³.</i>
לֹא תִהְיֶה לוֹ בְּנִשָּׂה :	<i>Thou-shalt² not¹ be² unto-him as-a-creditor.</i>
רַבּוּעַ הֵיָהָ הַמִּזְבֵּחַ מ :	<i>The-altar³ shall-be³ square¹.</i>
יְהִי יָמָיו מְעַטִּים :	<i>His-days² shall-be¹ few³.</i>
לֹא יִהְיֶה בְּאֲבוֹתָם :	<i>They-shall² not¹ be² as-their-fathers.</i>
יְהוָה הָיָה הוּא וְיִהְיֶה :	<i>The Lord was, is, and-shall-be.</i>

^a *p. m.* הֵיָהָ *be ye.*

^b *p. f.* הֵיָיְנָה *be ye.*

THE END.

THE
ETYMOLOGY AND SYNTAX
(IN CONTINUATION OF THE ELEMENTS)
OF
THE HEBREW LANGUAGE,

BY HYMAN HURWITZ,
PROFESSOR OF HEBREW IN UNIVERSITY COLLEGE, LONDON, AUTHOR
OF VINDICLĒ HEBRAICĒ, HEBREW TALLS, ETC.

Third Edition.—Revised and Enlarged.

LONDON:
PRINTED FOR TAYLOR AND WALTON,
BOOKSELLERS AND PUBLISHERS TO UNIVERSITY COLLEGE,
28, UPPER GOWER STREET.

M DCCC.XLI.

LONDON:
PRINTED BY JOHN WERTHEIMER AND CO.,
CIRCUS PLACE, FINSBURY CIRCUS.

PREFACE.

To enable the learner to read and write the Hebrew Language with comparative ease was the chief object of the First Part of this work. The road to the venerable structure having thus been cleared, the student may now imagine himself standing at its portal, waiting for an introduction to the interior, and a right of admission to the sacred treasures which it contains. To afford him this passport, and, if we may vary the metaphor, to place in his possession the keys by which the several caskets are to be opened, is the aim of the following pages. They unfold the ETYMOLOGY and SYNTAX of the Language.

A mere catalogue of the names of Authors who have written on Hebrew Grammar, with the titles of their works, would occupy no scanty chapter in a Bibliographic Dictionary. To promise therefore any novelty, in respect of the usual forms common to all Grammars, would be both idle and presumptuous. Let it suffice to say, that after a careful perusal of the standard works, the Author ventures to affirm,

that nothing of the least apparent practical importance or utility in the volumes of *Ben Gannach, Jarchi, Aben Ezra, M. and D. Kimchi, Abraham de Balmes, Elias Levita, Ben Zeeb, &c., Buxtorf, Glassius, Schultens, Michaëlis, Vater, Gesenius, &c.*, has been overlooked. Neither have any of their decisions been neglected, but after due thought, and from a conviction that they were either erroneous, or foreign from the purpose of the present work. If I might advance any pretension to novelty, it would be in reference to a higher object, to a more permanent interest; namely, that of making a knowledge of the Hebrew Language conducive to a philosophic insight into the structure and essential principles of language universally. Deeply convinced that words are the signs of men's *thoughts*, and not, as grammarians one after the other have agreed to assert, the representatives of *things*, I have omitted no opportunity of impressing this truth on the student's attention; and instead of contenting myself with that artificial classification or arrangement which assists indeed the passive memory, but, when exclusively relied on, tends to depress the higher powers, I have endeavoured to re-infuse into the words the living spirit by which they were once animated; opening out the rich and productive, though comparatively few, sources, from which they are derived, still splitting and ramifying, under the various modifying causes and influences. With this view, I have sought to fix the attention, first, on the primary image, and

then on the derivative signification; and to exhibit the influence of the former on the latter, which is too often overlooked by the Translators, and lost in the idiom of a different language. “Accustom yourself,” observes the well-known author of the *Aids to Reflection*, “to reflect on the words you use, hear, or read, their birth, derivation and history. For if words are not THINGS, they are LIVING POWERS, by which the things of most importance to mankind are actuated, combined and humanized.”* “Horne Tooke entitled his celebrated work, *Επεια πτεροειντα*, *Winged Words*: or language not only the *vehicle* of thought, but its wheels. The *wheels* of the intellect I admit them to be; but such as Ezekiel beheld in ‘the visions of God,’ as he sate amongst the captives by the river of Chebar. ‘Whithersoever the spirit was to go, the wheels went, and thither was their spirit to go: *for the spirit of the living creatures was in the wheels also.*’ ” †

In short, throughout the whole work I have designedly addressed myself to the active faculties of the intellect, rather than to the mere memory; yet not on this account neglecting, or less solicitous, to furnish the student with whatever aids may abridge his labour or tend to facilitate his progress.

The Hebrew is generally considered the most simple of all languages. If by simplicity is meant

* Preface p. xi.

† *Ibid.* pp. vii. viii.

the simplicity of *sentiment* or of *style*, nothing can be more just. In the Sacred Records you find none of those

———— swelling epithets thick laid
As varnish on a harlot's cheek, the rest
Thin sown with aught of profit or delight. —

In them is *plainest* taught and easiest learnt,
What makes a nation happy and keeps it so.

Paradise Regained.

But when the term *simplicity* is applied, as it often is, to the words of the language, and when *simple* is opposed to *compound*, nothing can be more erroneous. In point of fact, scarcely can a single sentence be shown, in which the greater part of the words are not compounds, that is, composed of the principal word and of one or more modificatory letters, the relics or abbreviations of other words: and as the latter, though not numerous, are susceptible of various combinations, the same word will often appear under a variety of aspects, to the perplexity of the young student, and, not rarely, even of the advanced scholar. These difficulties I have endeavoured to remove—

1st. By explaining the modificatory letters, shewing their derivations, distinct signification, and the manner in which they are either prefixed or affixed to the principal words.

2nd. By presenting, throughout the etymological part, the modificatory letters, in a type differing from

that of the principal words, by which means the learner may easily find out the root of each.

3rd. By various tables, exhibiting at one view the principal modifications of which each of the essential parts of speech is susceptible.

4th. By short and appropriate exercises.—These, whilst they will in some measure break the tedium more or less inseparable from grammatical studies, may at the same time serve as a criterion by which the student may ascertain his own progress.

In treating of the different parts of speech, Orientalists generally begin with the verb. I have, however, preferred the method adopted in teaching the European languages, as that to which the student may be supposed to be already accustomed. The same consideration has influenced me in the arrangement of the different parts of the verb. Those who are in the habit of teaching the Hebrew language, know how embarrassing it is to the learner to begin to conjugate a verb from what appears to him the wrong end, namely the third person instead of the first. In this work, therefore, the verb has been placed in the order which it occupies in the grammars of modern languages. No inconvenience can possibly arise from these alterations, as the general structure of the language is so fully explained in the introductory chapter to the Etymology.

In what regards the Syntax, the Author hopes that it will be found as plain and as comprehensive as the

nature of the subject would admit. The introductory chapter to this part of the work should be read with particular attention, as it contains the principles on which most of the rules are founded.

Though it is highly advisable that the learner should at first confine his reading to the Sacred Records, yet it is desirable that he should, after having made sufficient progress, become acquainted with the uninspired writings of the Hebrews. With this view, several extracts from scarce books are given in the Appendix. A few specimens of translations from various languages have been inserted, to show the capabilities of the language.

Lastly, an Index, containing most of the words explained in this work, has been added; forming an extensive *Vocabulary* of the language, and supplying in some measure, the want of a Dictionary.

On the whole, the Author hopes he may be allowed to say, that by availing himself of the labours of those who have preceded him in the same career, and by the unwearied attention which he has himself bestowed on the subject, he has been able to condense in this volume more useful and interesting information on the Hebrew Language, than is to be found in any similar work of equal extent.

*University College, London,
January, 1841.*

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ETYMOLOGY.

CHAPTER I.

INTRODUCTORY OBSERVATIONS.

1. ETYMOLOGY is that part of grammar which treats of the derivation of words, and of their classification and modifications in connection with their derivation.

Nature of Words and their Classification.

2. Words are articulate sounds which mankind use as signs of mental conceptions and thoughts; and language* is the denomination given to the collective number of words by which human thoughts are conveyed.

3. As the representative of thoughts, language must contain signs corresponding with the various

* In Hebrew לְשׁוֹן *l'shon* tongue, or שֵׁפֶת *shefet* lip, these being the chief organs employed in the production of articulate sounds.

species of conceptions which the mind is capable of forming ; and since all human beings are similarly organised, and consequently subject to similar impressions,—since they are all endowed with similar intellectual faculties, by which they are enabled not only to notice those impressions and consequent feelings, but likewise to trace them to their correspondents in nature, and thus to become acquainted at once with the phenomena of nature and of their own minds,—in short, since human thoughts differ only in degree, but not in kind, and all languages are only so many different copies taken from the same original, it follows that the words or signs of which languages are constituted must all admit of the same classification ; and, consequently, that the Hebrew can have neither fewer nor more essential parts of speech than the English or any other language.

4. The most philosophical classification of words is perhaps the following :—

[a]—Such as indicate the *objects* of thoughts, or the *subjects* of discourse. This class comprehends the names of beings with which the mind becomes acquainted through the senses ; as, אור *light*, רוח *wind*, אש *fire*, עץ a *tree*, &c., or by its own intellectual faculties, as אל *God*, רוח a *spirit*, מחשבה *thought*, reflection.

[*b*]—Such as serve to express whatever is affirmed respecting the objects of contemplation. This class comprehends *verbs*, or words denoting action, passion, being, or modes of existence, whether physical or intellectual: as, *רָרַף* to pursue, *נִרְרַף* he or it was pursued, *הִשָּׁב* to reflect, think, &c. *הָיָה* to be, to exist, *אָדָם* to be red, *הָכֵם* he was wise, *גָּדַל* to be great.

[*c*]—Such as serve to qualify or to particularise either the subject or the predicate when they happen to be general terms. This class comprehends Adjectives, Adverbs and Definitives.*

[*d*]—Such as serve to indicate the relations of things; or words, in which the expression of general relations has superseded or diverted the attention of the mind from their primary particular meaning—viz., the relation of origin, dependency, cause, purpose, medium, instrumentality, similitude, junction, &c. This class comprehends Prepositions and Conjunctions.

[*e*]—Such as indicate particular affections or emotions, as, joy, sorrow, exultation, surprise, &c.†

* It will be shewn in the progress of the work, that the words included in this and in the following class are, in reality, Nouns, or Verbs, used for the particular purposes described; so that, strictly speaking, these two alone are the most essential parts of speech.

† Many grammarians will not allow Interjections to be called a part of speech, considering them as mere instinctive or mechanical ejaculations. That they are so, when uttered under the immediate impulse of passion, cannot be denied; but as they are frequently

As the student is, however, supposed to be already familiar with the usual grammatical classification, we shall retain it, and distribute the words of the Hebrew language into *Nouns, Adjectives, Pronouns, Verbs, Adverbs, Prepositions, Conjunctions, and Interjections*.^{*} The introductory notices prefixed, will sufficiently enable the student to distinguish between those which are primitive and essential distinctions, and those which are secondary, and in part technical—*i. e.* belonging to the *art* rather than to the *philosophy* of grammar.

Derivation.

5. In all languages we find clusters of words allied both in sound and in signification; such, for instance, are the following English words:—*love, lover, lovely, loving, loved, beloved, loveliness, &c.; just, justly, justify, justifier, justifiable, justification, &c.*; but, in Hebrew, this has an especial claim on the student's attention: thus—

used in representing our own *past* emotions, or those of other persons, and as, in all such cases, they are uttered as deliberately as any other word, I think they are sufficiently entitled to be numbered amongst the parts of speech.

* The early Hebrew Grammarians reckoned only three parts of speech: 1—שֵׁם *the name*, in which they included nouns and adjectives: 2—עֲלֵף *the verb*: 3—מְלֵחָה *the particle*, in which they included the other classes.

ראש *rōsh*, *the head*, the chief and principal part of the body.

ראשית *râ-shith*, *chieftness, principalness, beginning*.

ראשון *ri-shōn*, *first*, in order or dignity.

מלך *mā-loch*, *to reign*.

מלך *me-lech*, *a king*.

מלכה *mō-lāch*, *one that reigns*.

מלכה *mal-cāh*, *a queen*.

מלך *mā-lach*, *he reigned*.

מלכות *mal-chūth*, *a kingdom*.

עלה *â-lōh*, *to ascend*.

עליון *el-yōn*, *most high*.

עלה *ô-leh*, *one that ascends*.

מעלה *ma-āleh*, *an ascent, step*.*

עלה *ô-lāh*, *a burnt offering*.†

מעלה *ma-ālāh*, *upwards*.

עלה *â-lāh*, *he ascended*.

נעלה *na-ālāh*, *exalted, raised*.

עלה *â-leh*, *a leaf*.

עלי *eli*, *a pestle*.

על *âl*, *upon, above*.‡

מעלה *th'â-lāh*, *a conduit or aqueduct*.

Now it is evident, that in these and similar collections of words, there can be but one primitive, from which the rest are derived. Equally evident is it, that by knowing the sense attached to the primitive, and the manner in which it is varied,

* Lit. The place where, or the instruments by which one ascends; also one that causes to ascend.

† *i. e.* What ascends upon the altar.

‡ The words *עול* *ol*, *a yoke*; *עולל* *ô-lâl*, *a child*; *נעל* *na-âl*, *a shoe, sandal*; *מנעול* *man-ül*, *a lock, bar*; *מעיל* *m'il*, *an upper garment*, &c., owe probably their origin to the same primitive. although they are placed by lexicographers under different roots.

§ *i. e.* Through which water is made to ascend.

in order to express different objects, or different shades of meaning, together with the various modifications of which each part of speech is susceptible, the labour of learning a language is greatly abridged. Hence the importance of attaining a thorough knowledge of the primitives.

6. As the only purpose of language is to communicate thoughts and judgments (which when clothed in words are called propositions), and as every judgment must contain at least a subject and a predicate, and every proposition, a noun and an attribute*, it follows that these two species of words must have formed the very rudiments of language. But, as if both could not have been invented at the same time, it has been made a question which of the two has a right to claim the priority. Most of the Oriental grammarians have decided in favour of the Verb. Many eminent philologists, however, maintain that the first invented terms were Nouns, because the objects by which men found themselves surrounded, and on many of which their very existence depended, would naturally claim their attention first. This is, indeed, in some respect true; but it proceeds on a mistake, which we have sought to preclude in our

* Substantives are often used as predicates; but then they are always accompanied by the verb TO BE, which is, however, seldom expressed in Hebrew, except when past or future time is indicated.

definition of language. Assuming *that words* primarily *correspond to things*, these writers have not perceived that though the things must have existed, and in most instances have been seen, prior to their modes of appearance, as moving, acting, or being acted on, yet by means of the latter only are they first brought into notice, so as to become the distinct objects of human consciousness—that is, *thoughts*; and that words *immediately* refer to our *thoughts* of the things, as images or generalised conceptions, and only by a second reflection to the things themselves. The following consideration will shew this truth in a still clearer point of view:—It will readily be granted that before names could have been assigned to objects, the objects themselves must have been known. Now, as all the knowledge we possibly can have of objects, consists in an acquaintance with their qualities, properties, or modes of existence, which indeed are so many signs by which things are manifested to the mind through the senses (for the substratum which supports the properties, as it is not an object of sensation, can only be inferred by the mind*); and as all these are *attributes* and not *substances*†, it follows that the mind must have a notion of the attribute, before it can form a distinct conception of the object. It follows further, that in every

* See Maimonides' הלכות יסורי התורה

† See Mr. Coleridge's definition of the word *substance*, in his "Aids to Reflection," Aphorism XII. p. 6.

such conception, the attribute by which the object is distinguished from every other being, must form a part; and, consequently, that the class of words which grammarians denominate *nouns*, must originally have been *verbal* (somewhat like the words called participles), expressive of some property or circumstances by which the named object was characterised. And, indeed, such is still the character of the far greater portion of Hebrew nouns, even of those which designate natural objects: thus—

רָקִיעַ *rāki-ā*, the *firmament*, lit. *the expanse*, or that which is *expanded*.

הַמָּה *ham-māh*, the *sun**, lit. *the hot one*, as being the source of heat.

הֶרֶס *he-res*, another name of the *sun*, from its drying and burning power.

לְבָנָה *l'bā-nāh*, the *moon*†, lit. *the white one*, from its pale light; and from this circumstance several other substances appear to have derived their names: as —

* Another name of the sun is שֶׁמֶשׁ *shemesh*, which is probably a compound; viz. שָׁמַשׁ *shām āsh*, the *distant fire*; and שְׁמַיִם *shā-ma-yim*; שָׁמַיִם *sham mayim*, the *distant water*. (See Jarchi's Comment on Gen. i. 7.)

† The moon is also called יָרֵחַ *ya-râ-ah*, from its *dilating* and increasing light: hence יָרֵחַ *a month*;—from which it appears that the Hebrew months were originally *lunar*.

- לְבָנָה lib'neh (λευκη), *the white*, amongst trees (*populus alba*, *the white poplar*).
 לְבָנָה l'bō-nāh (λιβανος), *the white*, amongst odori-
 ferous gums ; frankincense.
 לְבָנוֹן l'bānōn (*Lebanon*), *the white mountain* ; from
 its whiteness, being constantly covered with
 snow.
 לְבָנָה l'bā-nāh, *a brick*, from the white clay of
 which it is formed.
 הֶלְבָנָה hēl-b'nāh,* *galbanum*, *a fragrant gum* ; from
 its cream-like colour.
 חַי hay†, *f.* חַיָּה ha-yāh, *an animal*, *a living being* ;
 lit. *a breather*, or *a being that breathes* ; breath-
 ing being the characteristic of animated beings.
 עוֹף ōf †, *a bird*, *fowl* ; lit. *the flier*, or that which
 flies.
 שְׂעִיר sā-ir, *the goat* ; lit. *the hairy*, *the shaggy* : and
 from the same circumstance—
 שְׂעוֹרָה s'ō-rāh (*hordeum*), *barley*, from the roughness
 of its awn.
 שְׂעָרָה or סְעָרָה s'ō-rāh, *a tempest* ; & שְׂעָרָה sā-ār, *horror*.

* Most lexicographers place this word under the root הָלַב ; it
 is, however, probable that הָלַב itself received its denomination
 from its colour. Hence also the Rabbinical הֶלְבֹּן hēlbōn (*albumen*),
the white of an egg.

† These are real Onomatopoeia,—חַי hay, imitative of the sound
 heard in forcibly emitting the breath ; עוֹף ōf, that heard in the
 starting of a bird. Of the same character are the words שֵׁשׁ śsh,
fire ; אֹר ōr, *light*, *fire* ; רוּחַ ru-ah, *wind* ; and many others.

7. This being the case, we can easily comprehend how the same word would be frequently used both as a noun and as a verb : as a *noun*, when it was used as the *subject* of discourse ; and as a verb, when it was used as the *predicate*. Thus, the word אֹר in the following sentence is used as a substantive : as, יהי אֹר *There shall be light, or light shall be* (Gen. i. 3) ; but in the following phrases it is used as a verb : thus, הַבֶּקֶר אֹר *The morning (was) light* (Gen. xlv. 3.) וְאֹר לָכֶם *And it will be light unto you* (1 Sam. xxii. 10) ; אֹרוּ עֵינַי *My eyes have become light* (1 Sam. xiv. 29) ; i. e. capable of perceiving by means of light. Thus also the before-mentioned word חַי *hay, a living being, or a being that breathes*, is used in the following phrases as a verb* : as, וְשָׁלַח חַי *And Salah lived* (Gen. xi. 14) ; עוֹד יוֹסֵף בְּנֵי חַי *My son Joseph liveth still* (Gen. xlv. 21) ;—and כֶּבֶד *cā-bād, the liver* (lit. the heavy, the weighty, being the heaviest part of the body in proportion to its bulk) signifies also *it is heavy*† (Gen. xlvii. 4) ; and *it was heavy* (Gen. xlvii. 13).

* It is likewise frequently used as an adjective : as, נֹשֵׂר חַי *a living ox* ; כֶּלֶב חַי *a living dog* ; בָּשָׂר חַי *raw flesh* ; (i. e. in the same state as when living).

† Hence also כֶּבֶד *kō-bed, weight, heaviness* ; כְּבִדּוּת *k'bā-dūth, difficulty* ; כְּבוֹד *kā-bōd, honour, glory, literally, weight, (gravitas)* ; and כָּבַד *kab-bād, to honour* ; מְכַבֵּד *m'chab-bād, one that honours* ; נִכְבָּד *nich-bād, honourable, one that has become honourable* ; מְכַבָּד *m'chu-bād, one that is honoured* ; מַכְבִּיר *mach-bīd, one that causes heaviness, an oppressor* ; מִתְכַבֵּר *mith-cab-bād, one that*

It is moreover frequently used as an adjective : as, מִשָּׂא כָבֵד *a heavy burden*.

8. In all these examples, it is evident that there is no distinction whatever between the noun and the verb; but even in those where a distinction exists, it is so slight, as clearly to show the common origin of the words : thus—

דָּבַר <i>dā-bōr, to speak.</i>	קָרַב <i>kā-rab, he or it came near.</i>
דֹּבָר <i>dōbār, one that speaks, a speaker.</i>	קָרֹב { <i>kā-rōb, one that is nigh, related, a relative, kinsman.</i>
דָּבָר <i>dā-bar, he spake,</i>	or {
דְּבָר <i>dā-bār, a word, or thing.</i>	קָרֹב {
אָמַר <i>ā-mōr, to say.</i>	קֶרֶב <i>ke-reb, the inner part of the body, the intestines, bowels.</i>
אָמַר <i>ā-mār, he said.</i>	קֹרְבָן <i>kor-bān, an offering.</i>
אָמַר <i>ō-mer, a saying.</i>	קָרִב <i>k'rāb, conflict, battle.</i>
קָרַב <i>kā-rōb, to be nigh, to approach.</i>	קִרְבָּה <i>kir-bāh, relationship, approachment.</i>

9. There are, indeed, many verbs which owe their derivation to nouns : as, for instance, עָפַר* *to throw dust*; עָשָׂן *to smoke*, from עָשָׂן† *smoke*; מָלַח *to salt*, from מֶלַח *salt*; there are likewise many nouns which

honours himself, pretends to be honourable; with their numerous modifications.

* From עָפַר *dust*.

† This word is probably derived from אֵשׁ *fire*; smoke being the sign of fire. מֶלַח *salt*, is probably compounded of מַה *what*, לַח

cannot be referred to verbs, as ראש *the head*; רגל *the foot, leg*; דגל *a standard, flag, banner, &c.*; but this does not at all invalidate the preceding arguments; as these words, though now considered as primitives, may owe their origin to verbs which had fallen into disuse*, or to such as have not reached us; for it is not to be supposed that the Hebrews had no other words than those contained in the Sacred Records. Both theory and fact lead me, therefore, to conclude that the Hebrew nouns were originally *verbalia*; and the verbs ought to be considered as the elements of speech, not on account of their priority of invention, but because they generally contain the primary signification of words.

Roots.

10. The part of the verb containing the primary signification which runs through all its branches and derivatives, is the *infinitive mood*†, or the name of the

moist, i. e. *that which contracts moisture*, and רגל and רגל are probably derived from one of the several roots which signify to explore, remove, reveal, &c. This is, however, mere conjecture; and indeed we are too far removed from the infancy of language to speak decisively on the origin of words.

* See S. de Sacy's remarks (*Grammaire Arabe*, § 231), on the word *سليد*, whose root למד does not occur in Arabic, though it is very frequently used in Hebrew.

† Many Grammarians consider the third person masculine past tense, as the *root*; thus, הלך *he went*, שמר *he kept*. But as the

action. It is called by some Hebrew grammarians מְקוֹר *mā-kōr*, *the fountain*; by others, שֹׁרֵשׁ *shō-res*, *the root*, radix. It consists generally of the three

notion expressed by this form of the verb is too complex to be considered as the primitive, I have preferred the opinion of those grammarians who regard the infinitive as the root. Thus the פתח דברי (a grammatical work, generally attributed to D. Kimchi.) ייש דבור אחר שהוא ישרש לכל אלה החלקים ונקרא מקור לפי שהוא התחלת הדבור ושרש ההגיון ומימנו יוצאות כל הפעולות הנזכרות והיא המחשבה לעשות כשיאמר האדם הנני הוֹטֵב לבנות בית זה, טרם המעשה באה המחשבה לעשות, ועל זה נקרא מקור :

“There is one word which is the root to all these parts (*i. e.* the past, present, and future tenses. &c.); it is called *mākōr*, the fountain, because it is the principle of speech, and the root of contemplation. From it proceed all the before-mentioned parts of the verb. It is the thought to do a thing. Thus, when a man says, ‘Behold, I intend to build this house,’—the thought *to build* must precede the deed; and on this account it is called מקור *the fountain*.”

Thus, likewise, *Abraham de Balmis*, in אברם (Peculium Abræ.) המקור ישרש כל פעולה וכו' ועל כן באשר ייאלך מי שירצה איזה שרש למדתי לא תאמר לְמֹד כי אם לְמֹד עֵין הפעל בחולם :

“The infinitive mood is the root of every action, &c. And therefore, should any one ask you what is the root of לְמַדְתִּי *lā-mad-tī* (*I did learn*), do not answer לְמֹד *lā-mad* (*he did learn*), but לְמֹד *lā-mōd* (*to learn*).”

The infinitive must not be confounded with the abstract noun, which is likewise the name of the action: as, אָהַב *to love*, אֲהָבָה *love*; שָׂנְאָה *to hate*, שִׂנְאָה *hatred*. They are nearly allied in their signification, and are, therefore, often substituted for one another. The difference between them will be explained in the Syntax.

consonants, forming either monosyllables (when the middle letter happens to be ם or ך'): as, בוא bō, *to come, to enter*; בין bīn, *to understand, perceive*; גור* gūr, *to sojourn*: or dissyllables, as הלך hā-lōch, *to walk*; שמר shā-mōr, *to keep, to guard*; בלע † *to swallow*.

11. The three consonants of which the primitive is composed, are called *radicals*; whereas those which are added for the purpose of diversification, are termed *serviles*. ‡ To distinguish the radicals from each other, we shall call them the 1st, 2nd, and 3rd

* Many of the ancient grammarians very justly considered these and similar roots as בִּינִי׳׳ bi-literals, because the middle letter has more the character of a vowel than a consonant, being always quiescent, and often omitted: as גִּר *to sojourn*, גָּר *he sojourned*, גֵּר *a sojourner*, &c. See Aben Ezra in צְהוּת and מֵאִנִּים; and Abraham de Balmis in *Peculium Abræ,—De Partitione Verborum*.

† Roots consisting of four or more letters are, comparatively speaking, few in number. They are mostly either of foreign origin, as פְּתָ׳׳ an order, edict; or compounded, as בְּלֵעַל wicked, worthless, from בְּלֵ׳ without, and יַעַל merit, utility; עֲבֵטִיט thick mud, from עֵב thick, and טֵיט mud or clay.

That many of the tri-literals are, most probably, likewise compounds, appears from several words cited in the preceding notes; numerous other examples of the same kind may be seen in “*Vindiciæ Hebraicæ*,” pp. 42—46.

‡ The serviles consist of the following exclusively:—א ב ה ו י—׳׳ while no letter of the alphabet is excluded from the formation of the *radicals*. We shall distinguish the serviles in most cases by open letters, thus, א, ב, &c.

letters of the root. Thus, פ is the first, ע is the second, and ל the third letter of the root פֿעֿל ^{3.2.1}pā'ol, *to act*; ש is the first, ב the second, and ר the third letter of the root שֿבֿר shā-bor, *to break*.

Conjugations.

12. Primitives may consist of any three letters of the alphabet, but they receive different names, according to the particular consonants of which they are constituted, and form different conjugations.

13. Such as have neither of the following letters—', נ, ס, for their *first* radical, nor ו or י for the *second*, nor ס or ה for the third radical, and in which the second and third are not the same letter, are called שְׁלֵמִים *perfect*; because in the various changes which the primitive undergoes, the three consonants remain unaltered: as, זָכַר *to remember*; זָכַרְתִּי *I remembered*; זְכוּרָה *a remembrance*.

These verbs form the first conjugation.

14. Such as have נ for their first radical, are denominated הֶסְרִים *defectives*; because the נ is dropped in many of the derivatives; as, נָתַן *to give*; אֶתֵּן (instead of אֶנָּתֵן) *I will give*; מִתְּנָה (instead of מִנָּתְנָה) *a gift*.

These form the second conjugation.

15. Such as have **ס** or **'** for the first radical : as, **אָכַל** to eat, **יָדַע** to know* ; **ס** for the third, as **מָצָא** to find ; **ה** for the third, as **פָּדָה** to redeem ; **ו** or **'** for the second letter, as **קָוַם** to rise, **בִּין** to understand ; are called **נְחִיּוּם** *quiescents*, because these letters are either *mute* or changed into other letters.

These form the third, fourth, fifth, sixth, and seventh Conjugation.

16. Such as have their second and third radicals the same, as **מָדַד** to measure, are called **כְּפֻלְיִים** *double* ; the middle letter being frequently dropped in the derivatives : as, **אֶמְדַּר** (instead of **אֶמְדָּר**) *I will measure* ; **לְמַד** (instead of **לְמָדַד**) *in order to measure* ; **מְדָה** (instead of **מְדָדָה**) *a measure*.

These form the eighth Conjugation.

FORM OF WORDS.

17. The consonants, together with their appropriate vowel-points, constitute what is denominated the *form* of the primitive ; and any alteration made in it, either by the omission or mutation of any of its letters or vowel-points, or by the addition of one or more letters, will necessarily produce a different *form*, indicative of a variation in the signification ; as may be seen from the following examples :—

* The **'** is often dropped, as **אֶרַע** (instead of **אֶרְעַע**) *I will know*.

Thus, from the infinitive שָׁבַר *shā-bōr*, *to break*, (used both as a noun and as a verb), are derived—

1st. The participle active and passive—

שָׁבֵר <i>shō-bār</i> , <i>one that breaks.</i>	} Used as nouns and verbs, and forming, with the personal pronouns, the present tense: as
שָׁבֹר <i>shābār</i> , <i>broken.</i>	
	אֲנִי שָׁבֵר <i>I break.</i>

2nd. The third person preterite, as—

שָׁבַר <i>shā-bar</i> , <i>he broke.</i>	} From this, the rest of the tense is formed, by <i>post-fixing</i> fragments of the pronouns: as, אֲנִי שָׁבַרְתִּי <i>I broke</i> , תָּשַׁבַרְתָּ <i>thou brokest</i> .

3rd. The imperative, as—

שָׁבֵר <i>sh'bōr</i> , <i>break thou, m.</i>	} From which is formed the future tense, by <i>prefixing</i> fragments of the pronouns: as, אֲשַׁבֵּר <i>I will break</i> , תִּשְׁבַּרְתָּ <i>thou shalt break</i> .

4th. Nouns used in this sense only: as, שֵׁבֶר *she-ber*, *a break, breach, injury*; שִׁבְרֹן *shib-bā-rōn*, *a break, calamity, destruction*; מִשְׁבָּר *mish-bār*, *a breaker, wave, billow*.

5th. Other infinitives, which in their turn give birth to nouns, participles, and other parts of the derivative verbs.

18. To understand this thoroughly, the student must bear in mind, that every attribute expressive of transitive action may be considered under various points of view:—

1st. As expressive of simple action :—

אָכַל to eat, אָכַל he did eat.

2nd. As expressive of simple passion :—

אָכַל to be eaten, אָכַל he was eaten.

3rd. As expressive of intense action :—

אָכַל to devour, consume, אָכַל he consumed, devoured.

4th. As expressive of intense passion :—

אָכַל to be devoured, consumed, אָכַל he was consumed, &c.

5th. As causing another to act :—

אָכַל to cause to eat, *i. e.* to feed, אָכַל he fed, &c.

6th. As being made to perform an action :—

אָכַל to be caused to eat, to be fed, אָכַל he was fed.

7th. Reflex action, or such as is performed by the agent on himself :—

אָכַל to consume, devour one's self, אָכַל he consumed himself.

The first of these divisions may be called the *primitive*, the other six, *derivative* verbs. Their *technical* names are, 1st, Pa-ál; 2nd, Niphál; 3rd, Piél; 4th, Pū-ál; 5th, Hiph-íl; 6th, Hoph-ál; 7th, Hith-pa-ál.

MANNER OF FORMING SUBSTANTIVES FROM VERBS.

19. Substantives are formed from verbs in various ways :—

1st. By changing the vowel-points of the root: as, מֶלֶךְ a king, from מָלַךְ to reign; אֹכֵל food, victuals, from אָכַל to eat.

2nd. By dropping one of the radicals: as, גַּן *a garden*, from גָּנַן *to shelter*; גֵּר *a stranger*, from נָגַר *to sojourn*.

3rd. By adding one or more of the following letters י, ת, נ, מ, א, ה*, to the root: as, אֹכֵל *food, provision*, (lit. what is eatable or eaten); מְאֻכָּלֶת *a knife* (lit. an instrument used in eating), from אָכַל; מְקֻנָּה *cattle*† (lit. what is purchased, or the medium of purchasing); קַצֵּר *harrest, or a reaper*, from קָצַר *to reap, cut down*.

4th. By the three preceding methods combined: as, מְתֻנָּה *a gift*, from נָתַן *to give*; מְטָה *a bed*, מְטָה *a staff, tribe*, from נָטָה *to stretch out, incline*; מְבֻלָּה *the end, completion*, from בָּלָה *to finish, complete*.

* These letters may be called the *Formative Letters*.—They are either prefixed, affixed, or inserted in the middle of words, by which a great variety of forms are produced.

† This word, derived from קָנָה *to possess, to purchase, to obtain*, favours the supposition that cattle were in the early ages regarded as the chief measure of value, the same as money in our days. This appears to have been the case during the Trojan war, as is evident from the *Iliad*, B. VI.—

“For Diomed’s brass arms, of mean device,
For which *nine oxen* paid (a vulgar price),
He gave his own of gold divinely wrought,
A hundred beeves the shining purchase bought.”

And though silver had already in the time of Abraham become the chief standard of value, yet cattle were equally used as the medium of exchange, even in subsequent times, as appears from Genesis xxxviii. 17, and xxxiii. 19; קִישִׁיטָה being rendered by most of the ancient translators, *lamb*. Thus Sept. *αγρως*. Onkelos הַיִּרְקָן, Vul. *agnis*.

מִשְׁקָל (mish-kal), WEIGHT OR COMMON MEASURE
OF WORDS.

20. To be able to refer words to their roots, and to ascertain the difference between them and their derivatives, a model, pattern, or common measure, with which words in general may be compared, is necessary.

For this purpose, the ancient grammarians selected the word פִּעֵל*, and borrowed from it and its derivatives their grammatical terms.

21. Imagining that the essence of the verb consists in action, and the word פִּעֵל signifying *to act*, they employed this word to denote the *verb* in general, whether active, passive, or neuter.

22. Considering the 3rd person sing. *m.* preterite,

* The middle letter of פִּעֵל being one of the gutturals, which are subject to peculiar laws of punctuation, has induced several modern grammarians to substitute the verb פָּקַד or קָטַל for it. I have, however, retained it, as it is used by all the ancient grammarians; and even the moderns have adopted it, as far as relates to the technical terms *Niphál, Piel, Puál, &c.* And, indeed, it matters not what word we take as a *common measure*, provided the difference between the *gutturals* and *non-gutturals* be pointed out; which ought to be done in either case.

as the root of the primitive verb; and the same person of the derivative verbs as the principal words from which their respective tenses, moods, &c. are formed; and these words being, in the verb under consideration, as follows—

- 1st, פָּעַל Pā-āl, *he acted*,
 2nd, נִפְעַל Niph-āl, *he was acted upon*,
 3rd, פִּיעַל Pi-ēl*, *he acted with intensity, &c.*
 4th, פֻּעַל Pu-āl, *he was acted upon with intensity*,
 5th, הִפְעִיל Hiph-īl, *he caused another to act*,
 6th, הִפְעַל Hoph-āl, *he was caused by another to act*,
 7th, הִתְפַּעֵל Hith-pā-āl, *he acted upon himself*,—

they adopted them as technical terms, to indicate the principal branches of the verb in general.

And this is indeed the process of the human mind when it begins to reflect. An impressive, single instance is taken, or rather obtrudes itself on the recollection: it is then discovered that the properties or attributes noticed in this instance, are common characters in a large number of instances: and thus, the individual impression is raised into a general or generic conception; and the word by which it was named, becomes a general term: and general terms applied to the purposes of classification, in the aid or ordonnance of the memory, are technical terms; without which no art nor science can be taught.

* When the second radical is a non-guttural, it receives *Dagesh*, (See Part I. 32): as, קִדְּשׁ *he sanctified*; שָׁבַר *he was shattered*; הִתְקַדְּשׁ *he sanctified himself*.

Thus they denominated all verbs denoting simple actions, *Pa-al* or קל *kal* (i. e. *light, simple*), because the root is here found in its simplest form ; whereas, the other branches have either an additional letter, or a dagesh in the second letter of the root. Those that denote simple passion, or the passive voice, they called נפעל *Niphal* ; those that denote intense action, they termed פעל *Pi-el* ; and so on with the rest.

23. As the conjugations of verbs are regulated by the letters of which the root consists, and as the root פעל consists of פ¹ *Pe*, ע² *Ain*, and ל³ *Lamed*, they denominated the first letter of every root, פ *Pe* ; the second ע *Ain* ; and the third ל *Lamed*.

Thus they called the פ¹ of נשבר³²³, *Pe* ; the ע² *Ain* ; and the ל³ *Lamed*.

Thus they likewise denominated all verbs having נ for the first radical, as—

נגש to approach ; נפל to fall ; (2nd conjugation*)..... פ"נ

Those that have א for the first radical, as—

אכל to eat ; אמר to say ; (3rd conjugation)..... פ"א

Those that have י for the first radical, as—

ישב to sit ; ידע to know ; (4th conjugation)..... פ"י

* The first conjugation, as we have already observed (p. 17), they called יפעל ; and the 8th. יפעלים.

Those having ו for the second radical, as—

גִּוּר to sojourn; שׁוּב to return; (5th conjugation)..... ע״ו

Those having ס for the third radical, as—

מָצָא to find; קָרָא to call; (6th conjugation)..... ל״א

Those having ה for the third radical, as—

קָנָה to obtain; רָאָה to see; (7th conjugation)..... ל״ה

And by this means, they readily distinguished the different conjugations from each other, and ascertained the peculiarities belonging to each.

24. By having thus a standard, or common measure, with which to compare words, we may easily ascertain their general meaning.

Thus, by knowing that פָּעַל is the 3rd person masculine preterite of all active transitive verbs, פּוֹעֵל the active participle, and פְּעוּל the passive participle, we may be certain that פָּקַד, לָמַד, שָׁבַר, are the 3rd person *m. pret.*; that פּוֹקֵד, לוֹמֵד, שׁוֹבֵר, are participles active; and פְּקוּדָה, לְמוּדָה, שְׁבוּרָה, are passive participles. Thus, also, by knowing that the form, which the 3rd person *m. preterite* of intransitive verbs assumes, is mostly פָּעַל, we may, without hesitation, say that יָבֵט, זָקַן, &c. are intransitive verbs, and the same will hold good with every other part of the verb.

25. In the same manner the forms of nouns and adjectives may be ascertained by comparing them with a similar form deduced from פָּעַל; and by knowing the grammatical changes of which the *form* is

susceptible, we may at once know the changes which most words, having a similar *form*, must undergo in the process of declension.

Thus, all words consisting of three radicals (of the 1st conjugation, p. 17), having (ט) for their first and second vowel-points: as, דָּבָר *a word*, חָכָם *a wise man*, זָהָב *gold*, &c. are said to be of מְשַׁקֵּל (the form) פִּעֵל.

Those that have (ט) for the first, and (.) for the second: as, הַצֵּר *a court*, זָקֵן *an old man*, are of the form פִּעֵל.

Those that have (י) for the first, and (י.) for the second vowel-points: as, פֹּקֵד *an overseer*, קָצִיר *harvest*, are of the form פִּעִיל.

Those that have (ט) for the first, and (ו) or (ו.) for the second vowel-points: as, אֲדוֹן *a lord*, גָּדוֹל *great*, בְּרוּךְ *blessed*, עָצוּם *mighty*, are of the forms פִּעוּל and פִּעוּל.

All words of the above forms have their accent on the last syllable.

Those that have — for the first, and (ו:) or (-) for the second vowel-point: as, אָזֵן *an ear*, שֹׁחַד *a bribe*, are of the form פִּעֵל.

Those that have (ו:) or (-) for their first and second vowel-points: as, מֶלֶךְ *a king*, אֶרֶץ *land*, נֶעֶר* *a boy*, רֵגַע *an instant*; or (ו.) for the first, and (ו:) for the

* The vowel-point (-) in this and similar words, is substituted for (ו.), on account of the guttural letter.

second vowel-points: as, סֵפֶר *a book*, &c. are of the form פִּעֵל and פִּעֵל*.

Words of the last-mentioned forms have their accent on the penultimate.

מִשְׁפָּט *judgment*, from שָׁפַט *to judge*, is of the form פִּעֵל; מ being the formative letter.

מַמְלָכָה *a kingdom*, from מָלַךְ *to reign*, is of the form פִּעֵל; מ and ה being the formative letters.

מִצֵּעַ *a plant* (from נָטַע), מַדָּע *knowledge* (from יָדַע *to know*), are of the form פִּעֵל; מ being the formative letter, and נ in the first, and י in the second word being dropped.

מַתָּנָה *a gift* (from נָתַן *to give*), is of the form פִּעֵל; נ the first radical being dropped, and מ and ה being the formative letters.

גֵּר *a stranger* (from גָּוַר *to sojourn*), is of the form פִּל, the second radical being omitted.

בֵּן *a son*, from בָּנָה, is of the form פִּע, the third radical being dropped.

צֶלַל *a shadow*, from צָלַל, is of the form פִּל; the first of the double letters being dropped.

מַגֵּלָה *a roll, volume*, from גָּלַל, is said to be of the form פִּעֵל; מ and ה being the formative letters, and the second radical omitted.

* These forms are, by some grammarians, called Segolates.

† The second radical of this and the following form receive Dagesh, to show the absence of the first radical. If we take the verb פָּקַד as the *common measure*, these two forms will be מְקַד & מְקַדָּה.

The preceding examples, it is hoped, will be deemed sufficient to give the learner a general conception of the formation of nouns, which is all that is aimed at in this chapter. Further information on this intricate subject will be found in Chapter III.

Inflection and Modification of Words.

26. Whoever considers the rapidity of thoughts, will allow that even the most concise language is but a slow instrument for the purpose of communicating them. Attempts have, therefore, been made in all languages, especially in those of ancient date, to shorten the process, by expressing all such general notions as are applicable to whole classes of words—as, for instance, the gender, number, and case of nouns, the moods, tenses, &c. of verbs—by inflections (probably taken from some already existing word), instead of doing it by entire words. The Hebrew is particularly remarkable in this respect; for it not only expresses the before-mentioned grammatical accidents by inflections, but also such words as occur most frequently in discourse; as, for instance, the article, *the*; the conjunction, *and*; the relative, *who*, *which*, *that*; the possessive pronoun, *my*, *thy*, *his*, &c.; and both the *nominative* and *objective*, when they happen to be pronouns. By this means, whole phrases may be expressed in single words: as, אֶהְבֶּנִי *he will love me*, וְאֶהְבֶּנִי *and he will love thee*; הוֹצֵאתִיךָ *I have caused thee to go forth*, &c.

27. The manner in which this is effected, is no less ingenious than remarkable, and shows, most clearly, that language is neither the result of accident, nor of capricious compact, but the product of mind—of mind fully aware of the object in view, and endeavouring to effect it in the simplest way possible. But before we proceed, it is necessary for the student to know the personal pronouns. These are—

<i>Sing.</i>	<i>Plur.</i>
אֲנִי* or אֲנֹכִי . . . I	אֲנֵנו or אֲנֹהֵנו §
אַתָּה † <i>m.</i>) thou	אַתֶּם <i>m.</i>) you
אַתָּ <i>f.</i>)	אַתֶּן <i>f.</i>)
הוא ‡ he	הֵמָּה or הֵם . . . they, <i>m.</i>
היא she	הֵנָּה or הֵן . . . they, <i>f.</i>

* This word is considered as a primitive. It is, however, probably derived from אָנָה, or rather עָנָה *to exclaim*, or *to commence a discourse* (א and ע being mutable letters). See Cant. ii. 10 ; Job iii. 2. It means, literally, *the exclaimer* or *speaker*.

† אַתָּה is evidently derived from אני. The dagesh in ה indicates the absence of ו, which is still preserved in some of the dialects: as, אַתָּה, אַתָּה, אַתָּה. The ת is, perhaps, a contraction of אַת (sign of the objective). The same observation is applicable to the words אַתָּ, אַתֶּם, אַתֶּן, instead of אַתָּה, אַתֶּם, אַתֶּן.

‡ הוא is probably derived from the verb הָיָה *to be*, הַיָּה *one that is* (written sometimes with א), and means, literally, *a being*. It is frequently used instead of the substantive verb.

§ This appears to be the plural of אֲנֹכִי, although written with ה.

28. Now, instead of expressing the pronouns by separate words, fragments of the personal pronouns are subjoined to the nouns, and amalgamated with them.

Thus, יד *a hand*, יָדִי * *my hand* (lit. *hand I*, or belonging to the speaker); יָדְךָ *thy hand* (lit. *hand thou*, or, belonging to the person addressed); יָדְךָ *his hand*, יָדְכֶם † *your hand*, יָדֵינוּ † *our hands*, וְיָדֵינוּ † *and our hands*, &c.

Thus also דְּבַר *a word*, דְּבָרִי *my word*, דְּבָרְךָ *thy word*, דְּבָרָיו *his word*, דְּבָרֶיהָ *her word*, דְּבָרֵינוּ † *our word*, דְּבָרֵיהֶם † &c. See Declension of nouns, Tab. II.

29. *Obs.* I.—As the accent can come only either on the ultimate or the penultimate syllable, it follows, that when words are thus augmented by additional syllables, the accent must be removed from its original place; and hence, in order to accelerate the pronunciation, a change in the vowel points becomes necessary. Thus, in דְּבַר the accent is upon the syllable בַּר; but in דְּבָרִי it is placed upon רִי; the first vowel-point (ָ) is therefore changed into (ִ); and in דְּבָרֵיהֶם,

* These terminations, denominated *affixes*, are evidently contractions of the personal pronouns: thus, י, from אֲנִי *I*; ו, from הוּא (still more evident in the word פִּיהוּ *his mouth*, i. e. פִּי *mouth*, הוּא *he*; שָׂדֵהוּ *his field*, i. e. שָׂדֵה *field*, הוּא *he*); נו, from אֲנִי *we*.

† דָּךְ and כֶּם. The derivation of these terminations is very uncertain. It is supposed, not without reason, that אָנְכִי had originally a form for the second person sing. and plur.: as, אַתָּה or אַתָּה *thou* אַתָּה or אַתָּה *you*, from which these fragments were taken.

‡ This letter (וּ), used for the conjunction *and*, is evidently a fragment of the noun וּ *a hook, a thing that joins*.

where the accent is removed still further, being placed upon הָ, a still greater contraction of the vowel-points takes place*.

30. *Obs. 2.*—Vowel-points which are thus liable to be changed, are called *mutable*. There are, however, many which, as they constitute the characteristic distinction of the words in which they are found, can, on that account, not be changed into any other, and are retained notwithstanding the removal of the accent. They are, for this reason, called *immutable*. Such, for instance, is the ו in שׁוֹמֵר *a keeper, guard*, it being the characteristic of the active participle. Such also, are all the short vowels followed by dagesh, indicative of their being derived from the derivative verb פָּעַל (פָּקַד): as, מִלָּחָה *a mariner*, מִלָּדָה *a ladder*; or from roots whose 2nd and 3rd radicals are the same; תְּהִלָּה *praise*, תְּפִלָּה *prayer*, &c. &c

31. The definite article is expressed by the prefix הַ, as הַיָּד *the hand*, and all the cases (except the genitive), are expressed by single letters taken from prepositions: as, לַיָּד *to a hand* (ל being taken from לָא *to*); מִן־הַיָּד *from a hand* (מ being taken from מִן *from*); עִיִּן־הַיָּד *with or in a hand*, מִן־עֵינֵי־הַיָּד *from our hands*, &c., &c.

32. In the same simple manner are the persons and tenses of the verb indicated. The *past*, by *post-*

* Similar contractions, as Gesenius justly remarks, are found in other languages: as, Πατηριου, for Πατηρ ἑμου; *ceca* and *cecum* for *cccc ea* and *ecce eum*.

† This fragment (ה) is probably derived from הִנֵּה *there is*, or הִנֵּה *behold*. Some grammarians suppose it to be taken from the Arabic article; but I see no reason why we should have recourse to the language of Arabia, in cases where we can more easily refer words to their Hebraic origin.

fixing fragments of the pronouns to the verb; and the *future*, by *prefixing* them. Let us take, for instance, the three principal parts of the primitive verb פָּקַד:—

Infinitive	פָּקַד	<i>to visit.</i>
Imperative	פָּקַד	<i>visit thou, m.</i>
3 rd person <i>m.</i> past . .	פָּקַד	<i>he visited.</i>

Now, subjoining to the last תָּ (from אַתָּה *thou*), we have פָּקַדְתָּ *visited thou*, i. e. *thou hast visited*; נוּ (from אֲנִי *we*), we have פָּקַדְנוּ *visited we*, i. e. *we have visited*; תֵּם (from אַתֶּם *ye*), and we have פָּקַדְתֶּם *visited ye*, i. e. *ye have visited*; denoting the past time by the position of the root.

33. Thus, also, by prefixing אֲ (from אֲנִי *I*), to פָּקַד, we have אֲפָקַד *I-will-visit*; תָּ (from אַתָּה *thou*), we have תִּפָּקַד *thou-shalt-visit*, &c. &c. ; indicating by the prefixes, not only the person, but likewise (by their position), that the time is future. Further, by subjoining other fragments to this, or the past tense, the objective pronouns are likewise indicated: as, אֲפָקַדְהוּ *I-will-visit-him*, אֲפָקַדְתִּי *I-have-visited-him*, אֲפָקַדְתִּיךָ *I-have-visited-thee*, וְאֲפָקַדְנִי *and-he-will-visit-me*, &c.

It is this which gives the Hebrew language that conciseness for which it is so remarkable, making its words keep pace almost with the thoughts which they represent.

Having thus given a general outline of the structure of the language, we shall proceed to treat, in the following chapters, of each part of speech separately.

CHAPTER II.

NOUNS AND THEIR MODIFICATIONS.

34. Nouns are generally distributed into—

I.—Common nouns, or appellatives: as, אִישׁ *a man*, בֵּן *son*.

II.—Proper names: as, יִשְׂרָאֵל *Israel*, אֲרָם *Aram*, יְרוּשָׁלַיִם *Jerusalem*.

35. Proper names, are the names of particular individuals, thus distinguished from others of the same kind. Common names are, on the contrary, the names of *genera* and *species*; and, unless they are accompanied by some restrictive sign or word, denote either the whole species or kind: as, אֲדָם וְבַהֲמָה תִּוְשָׁע יְהוָה *Lord! thou helpest man and beast* (Ps. xxxvi. 6),—or any one of the kind: as, מִכָּה אָדָם יוּכַת *“He that killeth a man (i. e. any man) shall be put to death”* (Levit. xxiv. 21). As the Hebrew has no indefinite article, the context alone can show in which of the two senses the noun is to be understood.

36. The restrictive words, by which appellatives are made to express particular individuals, are called *definitives*. Such are, the article *the*; the demonstrative pronouns, *this, that, &c.*; the pronominal adjectives, *my, thy, &c.* The restriction is, however, more frequently

effected by the annexation of another noun, which serves to define that which precedes it: as, בֶּן *son*, בֶּן־מֶלֶךְ *son of a king*, בֶּן־הַמֶּלֶךְ *son of the king*, or *the son of the king*; בֶּן־יִשְׂרָאֵל *Israel's son*, or *the son of Israel*.

37. Nouns are frequently varied or altered, in order to express the different modifications of which they are susceptible. This is done in various ways:—

I.—By altering one or more of the vowel-points: as, בֶּן *son*, בֵּן *son of*, בֶּן־אַבְרָהָם *Abraham's son*, דְּבַר *word*, דְּבַר *word of*, דְּבַר־הַמֶּלֶךְ *the word of the king*.

II.—By adding one or more letters either at the beginning or at the end of the words: as, הַדְּבַר *the word*, וְהַדְּבַר *and the word*, דְּבַרִּי *my word*, דְּבַרְיֶיךָ *your words*.

38. Letters added at the beginning of words are denominated *Prefixes*; those that are added at the end, are termed *Affixes*.

The Prefixes leave the accent of the words unaltered, and therefore produce no alteration in the vowel-points; but the affixes draw the accent from its original place toward the termination, and therefore produce, generally, a change in the vowel-points. See the preceding examples, and Art. 29.

39. Every word thus varied by additional letters, may in some measure be considered as a compound; and as every compound is best understood by know-

ing its constituent parts, we think it most advisable to explain the prefixes and affixes before we treat of the general properties of nouns.

PREFIXES.

40. The following are the prefixes of Nouns:—

ה—with dagesh in the following letter: as, הַהֶקֶר, הֶ or הָ without dagesh: as, הָאֹר, express the definite article *the*; for which reason, this letter (ה) is called the *definite* ה.

Obs. ה is used before nouns beginning with any letter capable of receiving Dagesh: as, נָהָר a river, הַנְּהָר* the river.

ה is used before nouns beginning with either of the letters ר, ע, ה, א, אֶ: as, אֹר light, הָאֹר the light; הַר a mountain, הַהָר the mountain; עֶבֶר a servant, הָעֶבֶר the servant; רֹאשׁ head, הָרֹאשׁ the head.

ה is used mostly before nouns (not being monosyllables) beginning with ע, ח, or ה, having long unaccented (◌))

* The effect of dagesh after a vowel, is to double the letter in which it is placed.—(See Part I. p. 36) This word must, therefore, be pronounced *han-nā-hā'r*. The dagesh is, however, sometimes omitted: as, הַיְאֹר the river, הַיְלָדִים the children.

† As the Gutturals ר, ע, ח, ה, א, cannot easily be pronounced double, the Dagesh would be useless in them; it is, therefore, compensated by changing (◌) into (◌◌) or (◌◌◌). Before ח, however, the original vowel (◌) is mostly retained: as, הַחֹשֶׁךְ the darkness. Sometimes also, before ה: as, הַהֶבֶל the vanity. We also find הַחַי the living, and הַחַיִּי and הַחַיִּי. These deviations are, however, too unimportant to be longer dwelt upon.

2) This is a comparison of the Dagesh in the word אֹר with the Dagesh in the word אֶרֶץ. The Dagesh in אֹר is a compensation for the loss of the vowel in the word אֶרֶץ. The Dagesh in אֶרֶץ is a compensation for the loss of the vowel in the word אֶרֶץ. The Dagesh in אֶרֶץ is a compensation for the loss of the vowel in the word אֶרֶץ.

ו and (from וּ a hook, *plug*), is used to express junction, and connection in general : as, וְרַע וְקָצִיר וְקָר וְחָם וְקָיִץ וְחָרֵף וְיוֹם וְלַיְלָה *Seed-time and harvest, and-cold, and-heat, and-summer, and-winter, and-day, and-night.* (Gen. viii. 22.) And with the definite article, וְהַ and *the* : as, לְךָ יְהוָה וְהַגְּבוּרָה וְהַתְּפָאֳרָה וְהַנְּצַח וְהַהוֹדוּת *Thine, O Lord, [is] the-greatness, and-the-strength, and-the-glory, and-the-victory, and-the-majesty.* (1 Chron. xxix. 2.)

ב in, with (probably, from בּוֹא to enter, to come in), is used to express the relations denoted by the ablative case, or by the prepositions, *in, with, on, among, at, &c.* : as, בְּאֶרֶץ in-a-land, בְּאֶבֶן with-a-stone, בְּהַר on-a-mountain, בְּיִשְׂרָאֵל amongst-Israel, בְּדָבָר in, on, or with a word or thing.

כ as (probably from כֹּה thus, in this manner ; or from (כִּי) כִּכָּה, so, thus,) is used to express comparison and proportion generally, and answers to the words *as, so, according to, about, almost, &c.* : as, כְּאֶרֶץ as-a-land, כְּעֶבֶד as-a-servant, כְּאֵיפָה about-an-ephah, כְּדָבָר as-a-word.

ל to, for (from לָא to, is used to express the relations of tendency and purpose, denoted by the dative case, or by the words *to, for in order, &c.* : as, לְאֶרֶץ to-a-land, לְדָבָר to or for-a-thing.

Obs. 1.—To express the relations denoted by the letters ל, כ, ב, definitely, either ה is annexed, as בְּהַדְּבָר in-the-word, or, the definite article is annexed.

פְּרֵה־דָּבָר as-the-word; or, which is more usual, the ה is omitted, and its vowel-point is placed under those respective letters: thus, בְּרֵה־דָּבָר in-the-word, בְּרֵה־דָּבָר as-the-word, לְרֵה־דָּבָר to-the-word*.

2.—When ה occurs before these prefixes, it indicates interrogation: thus, לְרֵה־בֵּן to-the-son, הֲלֵבֵן if-to-the-son?

* The prefixes ל, כ, ב, ו, are frequently added to other words: as, וְקָטַן גְּדוֹל וְגָדוֹל וְקָטַן *great and-small, I and-he, he-eat and-drunk, לֹאכַל וְלִשְׁתּוֹת to-eat and-to-drink, &c.* Their proper points are (:)—thus, לְ, כְּ, בְּ, וְ. The (:) is, however, frequently changed for other vowels, which causes great embarrassment to the young student.—To prevent this, he is requested to attend to the following rules:—

- I. וְ is changed into ו (pronounced אַו) before words beginning with either of the labials פ, מ, ו, ב; or before words beginning with any letter having Sh'va: as, וְגָבֵר and-a-garment, וְדָבָר and-honey.
- II. It is changed into ו before words having a distinctive accent on the first letter: as, וְלֶחֶם וְיַיִן *bread and-wine.*
- III. Before words beginning with Sh'va, the letters ל, כ, ב, receive (־ו): as, בְּרֵה־דָּבָר in-the-word-of, בְּרֵה־דָּבָר as-the-word-of, לְרֵה־דָּבָר to-the-word-of. Before the gutturals, definitely, ~~or in some~~, they follow the same rule as the definite ה. (Art. 40).
- IV. Before words beginning with וְ, the letters ל, כ, ב, ו, receive (־ו), ו becoming quiescent: as, וְהִי he-shall-be, וְהִי and-he-shall-be, וְיָמֵי days-of, וְיָמֵי in-the days-of, וְיָמֵי as-the-days-of.
- V. Before the semi-vowels (־ו) (־וּ) (־וּ), they receive the corresponding short vowels: as, וְאֱמֶת *truth, וְאֱמֶת and-truth, בְּאֱמֶת in-truth, &c.*: וְאֶחָד *half, בְּחָצִי וְחָצִי, בְּחָצִי, לְחָצִי, וְאֶחָד.*
- VI. Before אֱלֹהִים *God*, they take (־ו); א becoming quiescent: thus, וְאֱלֹהִים, וְאֱלֹהִים, &c.

Likewise לְאָמֹר (for the purpose of
 saying)
 לְאָמֹר

before my / the given ר ע ה א י ה ו א ב ג ד ה ו ז ט י כ ל מ נ ס ע פ צ ק ר ש ת

מ or מ*, from מן *from*, is used to express the relation of *origin, cause*: as, מִגּוֹי from-*a-nation*, מִדְּבַר from-*a-thing*, מִדְּבַר from-*speaking*, מֵאִישׁ from or out-of-*a-man*, &c.; and with the definite article, מִהּ from-*the*: as, מִהַדְּבַר from-*the desert*.

Obs.—After adjectives, it denotes the comparative degree: as, מִצּוֹר הַזֶּה קָוֶה מִצּוֹר stronger-*than a-rock*.—(See Adjectives, Art. 87.)

41. To the preceding may be added the particle אֵת or אֶת, which, though not a prefix, always precedes nouns in a definite state, and is often joined to them in order to express their objective cases: as, ‘*In the beginning God created אֵת הַשָּׁמַיִם the heaven, אֵת הָאָרֶץ and the earth;*’ כְּבֹד אֶת-אָבִיךָ וְאֶת-אִמְךָ ‘*Honor thy-father and-thy-mother;*’ וַיִּשְׂרָאֵל אֶהָב אֶת- יוֹסֵף ‘*And-Israel-loved Joseph.*’

VII. Before אֲרָנִי and its variations, also before יְהוָה they take (-): as, בְּיְהוָה †, לְאֲרָנִי, וְאֲרָנִי, וְיְהוָה, &c. As these changes are chiefly for the sake of euphony, and as they do not affect the signification of words, I deem it unnecessary to enter into further detail.

* מ before the gutturals.

† From this punctuation of the prefixes before the word יְהוָה, it is evident that the word was anciently pronounced אֲרָנִי. Had it been pronounced *Jehovah*, as some learned men suppose, the points must have been בְּיְהוָה, בְּיְהוָה, וְיְהוָה, as the words in No. IV.

Exercise.

Translate and analyse the following words:—

*גֵּרָרָה, וְרָרָה, בְּרָרָה, כְּרָרָה, לְרָרָה, מְרָרָה, הִרָרָה, הִרָרָה, וְהִרָרָה, בְּהִרָרָה, בְּרָרָה, וּבְרָרָה, הִבְרָרָה, כְּהִרָרָה, בְּהִרָרָה, בְּרָרָה, מְהִרָרָה, וּמְהִרָרָה, אֶת־הִרָרָה :

†אֲרִיז, הָאֲרִיז, וְהָאֲרִיז, בְּאֲרִיז, וּבְאֲרִיז, בְּאֲרִיז, †אֲרִיז, †אֲרִיז, לְאֲרִיז, וְלְאֲרִיז, לְאֲרִיז, וְלְאֲרִיז, מֵאֲרִיז, וּמֵאֲרִיז, מִהָאֲרִיז, אֶת־הָאֲרִיז :

‡חָכָם, וְחָכָם, הַחָכָם, בְּהַחָכָם, לְהַחָכָם, לְהַחָכָם, מַחָכָם : §חָכְמָה, הַחָכְמָה, וְהַחָכְמָה, וְחָכְמָה, בְּחָכְמָה, בְּחָכְמָה, †חָכְמָה, וְלְחָכְמָה, מַחָכְמָה :

Render the following into Hebrew:—

A day||, and a day, as a day, in a day, to a day, and to a day ; the day, and the day, as the day, in the day, to the day, from the day, and from the day ; from day to day.

A woman¶, to a woman, the woman, to the woman, and to the woman, and a woman, from a woman, from the woman, and from the woman.

⦿ "slave**", אֶלְמָוֶה, slave, and the slave, and a slave, a slave? as a slave, as the slave. to a slave, to the slave, from a slave, from the slave, and to the slave.

* A way, ~~road~~. † Land, ~~with~~. ‡ A wise man. § Wisdom.
 || יוֹם ¶ אִשָּׁה ** עֶבֶד

Handwritten notes at the bottom of the page:
 ... אֶת־הִרָרָה ...
 ... אֶת־הָאֲרִיז ...
 ... אֶת־הַחָכְמָה ...
 ... אֶת־הַחָכְמָה ...

AFFIXES.

42. The following are the principal Affixes:—

הַ־ . . . with the accent on the last syllable, is used to denote the feminine gender: as, אִישׁ *a man*, אִשָּׁה *a woman*, נְבִיא *a prophet*, נְבִיאָה *a prophetess*; פּוֹקֵד *a visitor*, פּוֹקֵדָה *a female visitor*.

Obs. הַ־ with the accent on the penultimate, is sometimes used to express tendency towards a place: as, חָרֵן *Haran*, חָרָנָה *towards Haran*; נֹגֵב *the south*, נֹגְבָה *towards the south*. Nouns terminating in ה, change that letter into ת: as, מָרָה *Marah*, מָרְתָה *to Marah*.

הַ־ without the accent, is likewise added, sometimes, by way of euphony: as, לַיְלָה for לַיִל *night*. In such cases ה is said to be *Paragogic*.

תַ־ . . . with the accent on the penultimate, is used to denote the feminine participle: as, שׁוֹפֵט *one that judges, a judge*; *f.* שׁוֹפֵטָה: also שׁוֹפֵטָה.

ים . . . is used to indicate the plural of masculine nouns: as, נְבִיאִים *prophets*, פּוֹקְדִים *visitors*, יוֹם *a day*, יָמִים *days*; שָׁנָה *a year*, שָׁנִים *years*.

ים . . . is used to express two of a kind: as, יוֹמִים *two days*, שְׁנַתַּיִם *two years*.

ות . . . is used to express the plural feminine: as, נַעֲרָה *a girl, a young woman*, נַעֲרוֹת *girls*; דְּלֶת *p.* דְּלֶתוֹת *doors*.

The following affixes are used to denote the possessive Pronouns :—

שיר שיר

שיר שיר

שיר שיר

	שיר a song, <i>m.</i>	שירה a song, <i>f.</i>
י—my	שירי my song	שירתי my song
ך—thy, <i>m.</i>	שירך thy song, <i>m.</i>	שירתך thy — <i>m.</i>
ך—thy, <i>f.</i>	שירך thy song, <i>f.</i>	שירתך thy — <i>f.</i>
ו his	שירו his —	שירתו his — <i>m.</i>
ה—her	שירה her —	שירתה her —
נו—our	שירנו our —	שירתנו our —
כּם—your	*שירכּם your — <i>m.</i>	שירתכּם your — <i>m.</i>
כּן—your, <i>f.</i>	*שירכּן your — <i>f.</i>	שירתכּן your — <i>f.</i>
ם—their, <i>m.</i>	שירם their — <i>m.</i>	שירתם their — <i>m.</i>
ן—their	שירן their — <i>f.</i>	שירתן their —

When the things possessed are plural.

	שירים songs, <i>m.</i>	שירות songs, <i>f.</i>
י—my	שירי my songs	שירתי my songs
ך—thy, <i>m.</i>	שירך thy — <i>m.</i>	שירתך thy — <i>m.</i>
ך—thy, <i>f.</i>	שירך thy — <i>f.</i>	שירתך thy — <i>f.</i>
ו—his	שירו his —	שירתו his —
ה—her	שירה her —	שירתה her —
נו—our	שירנו our —	שירתנו our —
כּם—your	*שירכּם your — <i>m.</i>	שירתכּם your — <i>m.</i>
כּן—your, <i>f.</i>	*שירכּן your — <i>f.</i>	שירתכּן your — <i>f.</i>
ם—their, <i>m.</i>	*שירם their — <i>m.</i>	שירתם their — <i>m.</i>
ן—their, <i>f.</i>	*שירן their — <i>f.</i>	שירתן their — <i>f.</i>

* כּם, כּן, ם, ן, are denominated *heavy affixes*, because they always have the accent; the rest are denominated *light affixes*.

Sometimes for reality, as in

שירותם (*m.*)

שירתן (*f.*)

41. To the preceding affixes may be added, the termination י־ת, י־ית, and י־ה, by which patronymics, or nouns denoting extraction, are formed from proper names: as, עִבְרִי a Hebrew, f. עִבְרִית, or עִבְרִיָּה, from עֵבֶר Heber; עַמּוֹנִי an Ammonite, f. עַמּוֹנִית, from עַמּוֹן Ammon.

Exercises.

Add the possessive pronouns to the following nouns:—

גִּבּוֹר a strong man, like שִׁיר; סוּס a horse, like שִׁירָה; תּוֹרָה a law, like בֵּהָא; גִּבּוֹר a hut, like שִׁירָה; שִׁיר a strong man, like שִׁיר

Render the following into English:—

גַּמְלִים * , הַגַּמְלִים , וְהַגַּמְלִים , וּבַגַּמְלִים , לַגַּמְלִים ,
 לַגַּמְלִיָּה , גַּמְלִיָּה , גַּמְלָה , וּגַמְלֵיהֶם , וְלַגַּמְלֵיהֶם :
 מֶלֶךְ † , וּמְלֹךְ , לְמֶלֶךְ , הַמֶּלֶךְ , וְהַמְּלֹךְ , הַמְּלֹךְ ,
 מִמְּלֹךְ , מִהַמְּלֹךְ , בְּמֶלֶךְ , לְמֶלֶךְ , וְלַמְּלֹךְ , לְהַמְּלֹךְ , הַכְּמֶלֶךְ ,
 בְּהַמְּלֹךְ , מִלְּכִי , בְּמִלְכִי , מִלְּכָךְ , מִלְּכָךְ , מִלְּכָו , בְּמִלְכָו ,
 מִלְּכָה , וְלַמְּלָכָה , מִלְּכָם , בְּמִלְכָם , וּמִלְכָּם , הַמְּלָכִים ,
 בְּמִלְכָּם , לַמְּלָכִים , וְהַמְּלָכִים , מִלְּכֵינוּ , לַמְּלָכֵינוּ , מִלְּכֵיכֶם ,
 מִלְּכֵיהֶם , מִלְּכֵיהֶם , וּמִלְכֵיהֶם , מִלְּכָה ‡ , וְהַמְּלָכָה , מִלְּכוֹת ,
 לַמְּלָכוֹת :
 מִלְּכוֹת § , מִלְּכוֹתֶךָ , בְּמִלְכוֹתָו , וּמִלְכוֹתֶהָ , לַמְּלָכוֹתֶהָ ,

* Camels. † A king. ‡ A queen. § A ~~kingdom~~ reign.

מְלָכוֹתָם , בְּמַלְכוֹתָם : מְמַלְכָּה * , וּמְמַלְכָּה , וְהַמְמַלְכָּה ,
 בְּמַמְלָכָה , בַּמְמַלְכָּה , וּמַמְמַלְכָּה , מִמְּלַכְתִּי , מִמְּלַכְתְּךָ ,
 מִמְּלַכְתָּנוּ , מִמְּלָכוֹת , וְהַמְמַלְכוֹת :

GENDER.

42. There are two genders, the masculine and the feminine. Of the masculine are—

1st. Names of males and their functions : as, שֵׁם *Shem*, אָב *a father*, כֹּהֵן *a priest*.

2nd. Names of nations, rivers, and mountains : as, עַם *a people*, כְּנָעַן *Canaan*, נָהָר *a river*, יַרְדֵּן *the Jordan*, כַּרְמֶל *Carmel*, סִינַי *Sinait*.

* Kingdom.

† To consider inanimate objects, or their names, as masculine or as feminine, appears very irrational; and yet, if we except the English language, the absurdity of thus making a distinction where nature has made none, and where none can be required, prevails in almost all languages. To account for this anomaly, some authors have supposed, that in the infant state of the world, mankind actually imagined that all objects of nature were animated, and consequently attributed to them sexual distinction; considering those objects which manifest themselves by their power and activity — as, for instance, the Wind, the Sun, &c. — as masculine; and, on the contrary, those that appeared of a passive nature — as, for instance, the Earth, the Moon, &c. — as feminine. Others suppose, that the framers of language were guided by some subtle kind of reasoning, which discovers, even in inanimate objects, something

3rd. Names of seasons and months: as, אָבִיב *the Spring*, חֶרֶף *Winter*, נִסָּן *Nisan*.

4th. Names of metals: as, זָהָב *gold*, כֶּסֶף *silver*. Except נְחֹשֶׁת *copper*, which is used in both genders, and עֹפְרַת *lead*, which is supposed to be feminine.

analogous to sex. These explanations are, however, not at all satisfactory; for independent of the absurdity of supposing the framers of language to have been so subjected to the fancy as not to distinguish between a real animal and a block of wood, or that they should have possessed such refined notions as to discover the most distant analogies, there is this objection, — that, on either supposition, the different names belonging to the same object must have retained the same gender: but this is contrary to fact. Thus, for instance, of the two names לְבָנָה, לָרֵחַ, given to the *Moon*; the first is masculine, and the second, *feminine*; and of the three denominations of the *Sun*, שֶׁשֶׁת, הַרְרָם, הַקֹּהֵל, the first is feminine; the second, masculine; and the third, of both genders. The real cause of the before-mentioned anomaly, as it regards the Hebrew, appears to me this:—that in the infancy of language, especially amongst a pastoral people, which the Hebrews were, the chief subjects of discourse were unavoidably persons and domesticated animals. In these, they observed the natural distinction of sex, which they endeavoured to indicate in their language; and they did it in a very simple way: viz., by adding ה—a mere breathing and certainly the softest and most delicate of consonantal sounds—to the masculine: thus, יָלֵד *a child, boy*, יִלְדָה *a girl*; נָעַר *a lad, youth*, נִעְרָה *a lass, maiden*; יָעִיר *a he-goat*, יִעִירָה *a she-goat*; כִּבְשִׁית *a lamb*, כִּבְשִׁיָה *a ewe-lamb*; &c. &c. Animals which did not often come under view, or in which the distinction of sex was not obvious, were left undistinguished, and their names were used in either gender, just as the fancy of the speaker happened to suggest

43. Of the feminine are —

1st. Names of females and their functions: as, שָׂרָה *Sarah*, צִלְלָה *Zillah*, אִם *a mother*.

2nd. Names of countries and cities: as, אַשּׁוּר *Assyria*, יְרוּשָׁלַיִם *Jerusalem*.

3rd. Names of the double members of the human body* : as, אוֹז *ear*, רֶגֶל *foot*.

4th. Names having the following terminations:— הַ, as בְּרַכָּה *a blessing*; or יָה, as עֵבְרִיָה *a Hebrew woman*.

תַּ, as אֲמִנָּת *a nurse*, קְטֹרֶת *incense*, תְּפִאָּרַת *glory*, אֱמֶת *truth*.

תַּ, as קִרְחָת *a burning, a fever*, נְחִיָּה *quietness, pleasure*,

תַּ, as רֵאשִׁית *beginning*, תְּבִנִית *form, pattern*, עֵבְרִיָּה *a Hebrew woman*.

וֹת, as מְלָכּוֹת *a kingdom*; or תַּ, as אָחִיָּה *a sister*.

at the moment; and hence the origin of the epicene. It was the same with the names of inanimate objects. They were used indiscriminately in either gender; or, as *Aben-Ezra* has expressed it, in his usual laconic style, כָּל נְשָׂאִין בּוֹ רוּחַ חַיִּים זְכָרָהּ וְנִקְבָּהּ, “*Whatever has no life, male it or female it.*” This promiscuous use of the gender, probably prevailed during the infancy of language and for a long period after it. But when the language became fixed by writing, and especially by authoritative books which served as models to subsequent writers, the gender of nouns became, in some measure, likewise fixed. And thus it is, that what in its origin was a matter of indifference, became, in the course of time, a law, from which we cannot now deviate, without being guilty (in the eyes of the half-learned, at least,) of a grammatical impropriety.

* Except יָד *a hand*, עֵין *an eye*, which are used in both genders.

44. Many nouns are used in both genders, and are therefore said to be of the *common gender*: as, רוּחַ *the wind*, אֵשׁ *fire*, מַחֲנֶה *a camp*.

Amongst these may be numbered the *Epicene*: as, גַּמֶּל *a camel*, דָּב *a bear*, יוֹנָה *a dove*, חֲסִידָה *a stork*, male or female.

Exercise.

[Render the following into Hebrew:—

As my songs, *m.* And from thy *f.* songs, *f.* Their *m.* songs *m.* and her song. My camel and his camels. To her camels. And to her camels. And from the king and queen. To her kings and to the queen. To her king and to the queen. From their kings and from the queen. As my king and as your kings. And to the queens. My kingdom and thy kingdom. Her kingdom and his kingdom. From kingdom to kingdom. Our kingdom and the kingdoms. And in my law. As their laws. And from thy law. As my hut. And from thy huts. And to the strong man.]

FORMATION OF FEMININE NOUNS.

45. Feminine Nouns, as has already been observed (p. 41), are formed by adding הָ or תָּ to the masculine: as, מֶלֶךְ *a king*, מַלְכָּה *a queen*; גָּדוֹל *great*, *m.* גְּדוּלָּה *f.*; אֹמֵן *an educator, foster-father*, אֹמֵנָה *a foster-mother, a nurse*; פּוֹקֵד *a visitor*, פּוֹקֵדָה or פּוֹקֵדֶת *f.**

* Some receive Dagesh in the last radical: as, אָרוֹם *m. red*, *f.* אֲרֻמָּה; קָטוֹן *m. small, little*, *f.* קִטְנָה.

Obs. 1.—Masculine nouns terminating in הַ, form their feminine by changing (ו) into (ר): as רֹעֵה *a shepherd*, רֹעֵהָ *a shepherdess**.

2.—Those that terminate in ה or ע, receive חַ-רַ instead תַּ-רַ: as, שׁוֹמֵעַ *a hearer, f.* שׁוֹמְעָה or שׁוֹמְעַת; בֹּרֵחַ *one that runs from danger, f.* בֹּרַחַת.

3.—Many nouns express their gender by different words: as, אָב *father*, אִמָּה *mother*; הַמֹּר *a he-ass*, הַמֵּה *a she-ass*; חָתָן *a bridegroom*, בָּרֵה *a bride*; עֶבֶד *m. a servant, f.* עֶבְדָּה *a bond-maid* †.

4.—The feminine of אָח *a brother*, is אֲחֵיהָ *sister*; of בֵּן *a son*, בַּת *a daughter*; חָם *a father-in-law*, חָמוּת *a mother-in-law*.

NUMBER.

46. Hebrew nouns admit of three numbers; the Singular, Plural, and Dual.

Formation of the Plural Number Masculine.

Masculine nouns form their plural mostly by adding יִם- to the singular: as, מֶלֶךְ *a king*, מְלָכִים *kings*.—(Vide Affixes, p. 41.)

* In some of the derivative verbs, the ה is changed into יתַּ- (See Verbs).

† Those that terminate in א, receive only an additional ת: as, נֹשֵׂא *m. a carrier, f.* נֹשְׂאָה or נֹשְׂאֵת.

‡ In these and similar words, it will be found that the masculine nouns express functions and attributes peculiar to males, and the feminine such as are peculiar to females.

§ The ' is often omitted; especially when the singular terminates in ' : גּוֹי as, *a nation*, גּוֹיִם (instead of גּוֹיִים) *nations*; לֵוִי (instead of לֵוִי) *a Levite*, לֵוִיִּם (instead of לֵוִיִּים) *Levites*; ו is likewise frequently omitted: as, אֹת *a sign, p.* אֹתָהּ instead of אֹתוֹת.

¶ Also מְלָכִין, which is, however, a *Chaldaism*, and ought, therefore, to be considered as an exception.

Formation of the Plural Number Feminine.

47. Feminine nouns form their plural, by adding **ות** to the singular: as, **בְּאֵר** *a well*, **בְּאֵרוֹת**.—(Vide p. 41.)

Obs. 1.—Those that terminate in **הַ** or **ת**, change these terminations into **ות**: as, **נַעֲרָה** *a girl*, **נַעֲרוֹת** *girls*; **בְּתוּלָה** *a virgin*, **בְּתוּלוֹת** *virgins*; **אֲנָרֶת** *a letter*, **אֲנָרוֹת** *letters*; **טַבַּעַת** *a ring*, **טַבַּעוֹת** *rings*; **כַּתְּנֶנֶת** *a coat, tunick*, **כַּתְּנֹת** *tunicks*. Some, however, retain the **ת**: as, **דֶּלֶת** *a door*, **דֶּלֶתוֹת** *doors*; **קִישָׁת** *a bow*, **קִישָׁוֹת** *bows*; **קִנְיָת** *lance*, **קִנְיָוֹת** *lanes*.

Obs. 2.—Those which terminate in **יָהּ** or **יָת־** change these terminations into **יֹוֹת**: as, **נְבִרְיָהּ** *a strange woman*, **נְבִרְיֹוֹת** *strange women*; **עֵבְרִיָּהּ** *a Hebrew woman*, **עֵבְרִיֹוֹת**.

3.—Those that terminate in **וֹת**, change (ו) into (י), and add **יֹוֹת**: as, **מַלְכוּת** *a kingdom*, **מַלְכוּיֹוֹת** *kingdoms*.

4.—Many masculine nouns take **וֹת** for their plural: as, **אָב** *a father*, **אָבוֹת** *fathers*; **כִּסֵּא** *a seat, throne*, **כִּסְאוֹת**; and many nouns feminine take **יָם־** for their plural: as **אֶבֶן** *a stone*, **אֶבְנִים**; **שֵׁעֶרֶה** *barley*, **שֵׁעֶרִים**.

5.—Some nouns take indiscriminately either the masculine or feminine plural*: thus, **דוֹר** *a generation*, **דוֹרִים** or **דוֹרוֹת**; **שָׁנָה** *a year*, **שָׁנִים** or **שָׁנוֹת**; **חַלּוֹן** *a window*, **חַלּוֹנִים** or **חַלּוֹנוֹת**†.

6.—The names of liquids, seasons, metals‡, and some collectives, are always used in the singular number: as, **זָהָב** *gold*, **כֶּסֶף** *silver*, **יַיִן** *wine*, **שֵׁמֶן** *oil*; **אֶבֶב** *spring*, **חֶרֶף** *winter*, **חֹל** *sand*, **אֶבֶק** *dust*.

* See Note, p. 44.

† Also **חַלּוֹנֵי**, which ought to be considered as an exception.

‡ The names of liquids and metals are sometimes found in the plural: but then the word must be considered as expressive of different sorts.

To the preceding may be added abstract terms and proper names, which, from the nature of their signification, do not admit of the plural: as, אַהֲבָה *love**, אִשְׁנֵאָה *hatred*, &c.

7.—Some are used in the plural only: as חַיִּים *life*, רַחֲמִים *mercy*, פְּנִים *the visage, face*, בָּלָיִת *reins*, אֲרוֹת *stables*.

Obs. 8.—The following are rather irregular in the formation of their plural: as, בַּת (instead of בָּנָה or בָּנֹת) *a daughter*, *p.* בָּנוֹת; אַחֹת *a sister*, *p.* אַחֵיֹת; אֶשֶׁר *an ox*, *p.* אֶשְׂרִים; שוּק *an open place, a market*, *p.* שְׁוָקִים; אִישׁ *a man*, *p.* אִישִׁים, but more frequently אֲנָשִׁים; אִשָּׁה *a woman*, *p.* אִשֹּׁת, but more frequently נָשִׁים.

DUAL.

41. The dual expresses two of a kind; and is formed by adding יָם־ to the singular, whether it be masculine or feminine: as, יוֹם *day*, יָמִים *days*, יוֹמִים *two days*; אֶלֶף *a thousand*, אֲלָפִים *thousands*, אֲלָפַיִם *two thousands*; נַעַל *a shoe*, נַעֲלוֹת or נַעֲלָיִם *shoes*, נַעֲלָיִם *a pair of shoes*; דֶּלֶת *a door or gate*, דְּלָתוֹת *gates*, דְּלָתַיִם *double doors*.

Obs. 1.—Nouns terminating in הַ־, change this letter into ח: as, שָׁנָה *a year*, שְׁנַתַּיִם *two years*; מֵאָה *a hundred*, מֵאָתַיִם *two hundred*.

2.—Things that are double by nature or art, are used in the

* Some of these are found in the plural; but then they must, like the preceding, be understood as expressive of different kinds: thus חֲכָמוֹת *wisdoms*, i. e. *the sciences*; תְּבוּנוֹת *understandings*, i. e. *different objects or degrees of understanding*.

dual instead of the plural: as עַיִן *an eye*, עֵינַיִם *eyes*; * יָד *hand*, יָדַיִם *hands*; רֶגֶל *foot*, רַגְלָיִם *feet*; שֵׁפָה *lip*, שֵׁפָתַיִם *lips*; אוֹז *ear*, אוָזַיִם *ears*.

Obs. 3.—כִּיּוֹזְנַיִם *a pair of scales, a balance*; כְּלִקְתַּיִם *pincers, tongs*; רֶתֶם *a hand mill* (consisting of two stones), admit not of the singular number.†

4.—The following, and a few other nouns, form their dual by adding יָם to the plural: thus, הוֹקְמָה *a wall*, הוֹקְמֹת *f. walls*, הַחֲמִיתַיִם *double walls*; רַבּוּא *a myriad*, רַבּוּאוֹת *myriads*, רַבּוּתַיִם *two myriads*.

Exercise.

Give the signification of the following, and form their feminine gender:—

בוֹרָה, שׁוֹמֵעַ, נְבִיא, גָּדוֹל, אָרוֹם, רַעָה, שׁוֹפֵט, מְלֶכֶךְ,
אִישׁ, הָתָן, עֶבֶד, אָח, בֵּן, נְכָרִי, עֶבְרִי, יְלָד, בְּבֶשֶׁת

Give the signification and form the plural of the following:—

פוֹקֵד, נְבִיא, גְּמֹל, שִׁיר, סוֹם, גְּבוּר, שִׁירָה, דוֹר,
בָּאֵר, גַּעְרָה, טַבַּעַת, חֲנִית, קֶשֶׁת, כֶּפֶא, חֲלוֹן, בַּת, שׁוֹר,
שׁוֹק אָחוֹת

* Some of these are found in the plural number; but then they have mostly different significations: thus, עֵינֹת *springs, fountains*; יָדוֹת *tenons, portions*; רַגְלִים *times*; as שְׁלֹשׁ רַגְלִים *three times* (lit. *steps*); &c.

† To the above may be added, מַיִם *water*, שָׁמַיִם *heaven*, which occur always in the dual form.

Give the signification and form the dual of the following:—

יום, אֶלֶף, גַּעַל, דָּלַת, רֶגֶל, יָד, אֶזְנוֹן, מַאֲה, שָׁנָה, שְׁפָה, חוֹמָה, רְבוּא

Render the following into English:—

תָּנָה ¹ בְּנִי ² לְבָרָה ³ לִי וְעֵינֶיךָ ⁴ דְּרָבִי ⁵ תִּצְרְנָה ⁶ : אֵל-
תֵּלֶךְ ⁷ בְּדַרְךְךָ * חַטָּאִים ⁸, מְנַע ⁹ רֶגְלֶךָ ¹⁰ מִנְתִּיבֹתָם ¹¹, בִּי ¹²
רְגִלֵּיהֶם לָרַע ¹³ יָרוּצוּ ¹⁴: פֶּבֶר ¹⁵ אֶת-יְיָ מְהִינְךָ ¹⁶, וּמִרְאִישֵׁית ¹⁷
כָּל-תְּבוּאָתְךָ ¹⁸: פֶּבֶר אֶת-אָבִיךָ ¹⁹ וְאֶת-אִמְךָ ²⁰: לֶךְ ²¹ אֵל-
נְמָלָה ²² עֲצֵל ²³, רְאֵה ²⁴ דְּרָבֶיךָ וְחַכְמָה ²⁵: אֲשֶׁר-אֵין-לָהּ ²⁶
קִצְיוֹן ²⁷ שִׁטְר ²⁸ וּמִשְׁל ²⁹, תִּכְיִן ³⁰ בְּקִיּוֹן ³¹ לַחֲמָה ³² אֲגַרָה ³³
בְּקִצְיֹר ³⁴ מֵאִכְלָה ³⁵: אֲמַר - עֲצֵל ³⁶ † אֲרִי ³⁷ בְּחֹוּץ ³⁸, שְׁחַל ³⁹
בְּדַרְךְךָ, בְּרַחֲוֹבוֹת ⁴⁰ אֶרְצָה ⁴¹:

- 1 Give. 2 בן Son, p. 3 לב Heart. 4 עין Eye. 5 דרך Way. 6 They shall observe. 7 Go not. * Insert of. 8 Sinner. 9 Withhold. 10 רגל Foot. 11 A path. 12 For. 13 Evil. 14 They run. 15 Honor. 16 הון Wealth. 17 First, chief. 18 תבואה Produce. 19 אב Father. 20 אם Mother. 21 Go. 22 Ant. 23 Sluggard. 24 See. 25 And be wise. 26 Which not to her, i. e. who has neither. 27 Chief. 28 Overseer. 29 Ruler. 30 She provideth. 31 Summer. 32 לחם Bread, provision. 33 She gathereth. 34 Harvest. 35 Food. 36 The sluggard says. † There is. 37 A lion. 38 Without, street. 39 An old lion. 40 A wide place, a market. 41 I shall be slain.

הַבְּנוֹת ¹ * בְּנֵי, וְהַבְּנִים * בְּנִי, וְהַצְּאֵן ², * צִאֲנִי, וְלִבְנֵי
מִה-אֲעִשֶׂה ³, אוּ לְבְנֵיהֶן : אֶת-בְּנֵתָם נִקַּח ⁴ לָנוּ וְאֶת-

בְּנֵי־נָתַן לָהֶם : בְּנֵי־כֶסֶם תִּתְּנֵנוּ לָנוּ וְאֵת בְּנוֹתֵינוּ תִקְחוּ
 לָכֶם : בְּנֵעָרֵינוּ וּבְזִקְנֵינוּ וּבְבָנֵינוּ וּבְבָנוֹתֵינוּ בְּצִאֲנוּ
 וּבְבָקָרֵנוּ גֵלְךָ : לֹא־תַעֲשֶׂה־כָּל־מְלָאכָה אֵתָהּ וּבְנֶךְ
 וּבִתְךָ עַבְדְּךָ וְאִמְתְּךָ וּבְהֶמְתְּךָ וְגֵרְךָ אִשְׁרֵךָ
 בְּשַׁעֲרֵיךָ : לֶךְ מֵאֶרֶץךָ וּמִמּוֹלַדְתְּךָ וּמִבַּיִת אָבִיךָ אֶל־
 הָאָרֶץ אֲשֶׁר־אֶרְאֶךָ : אֶל אֶרֶץ וְאֶל מוֹלַדְתִּי תֵלֶךְ־
 וְלִקְחֶתָּ אִשָּׁה לְבִנִי מִיִּשְׂרָאֵל וּמִבַּיִת אָבִי :

1 בת a daughter, *p.* בְּנוֹת. * Are. 2 Cattle, sheep. 3 What shall I do? 4 We will take. 5 We will give. 6 Ye shall give. 7 Ye shall take. 8 נָעַר A boy, youth, *p.* יְנָעָרִים. 9 זָקֵן An old man, *p.* יִזְקֵנִים. 10 בָּקָר Horned cattle. 11 We must go. 12 Ye shall not do any work. 13 עֶבֶד A servant, slave. 14 אִמָּה A female slave. 15 בְּהֵמָה or בְּהֶמְתָּ cattle. 16 A stranger. 17 Who is. 18 שַׁעַר A gate, *p.* שַׁעֲרִים. 19 Go. 20 אֶרֶץ Land, country. 21 Birth-place. 22 Which I will show thee. 23 Thou shalt go and take. 24 מִיִּשְׂרָאֵל A family. 25 בַּיִת A house, בְּיַת house of.

CASE.

49. Most of the relations denoted in Latin, Greek, and other languages, by *cases*, are expressed in Hebrew by the prefixes **מ**, **ל**, **ב**, **ב**, and by the particle **אֵת** (Art. 40, 41), or by the prepositions **אֶל** *to*, **מִן** *from*. (See Declension of Nouns, Table I.)

50. The relations denoted by the Genitive are indicated by the mere position of the words, or by some slight alteration in them, as will be shown presently.

Absolute and Constructive state of Words.

51. A word is said to be in an *absolute state* when it requires no other word to define it: as, עֶבֶד *a servant, slave, p.* עֶבְדִים; דָּבָר *a word, p.* דְּבָרִים; כֵּלִי or כְּלִי *a vessel, p.* כֵּלִים.

52. A word is said to be in a *state of construction*, when it requires another word to define or to limit its signification: such, for instance, are the first words in the following examples:—

עֶבֶד אַבְרָהָם	. . .	<i>servant of Abraham, or Abraham's servant,</i>
עֶבְדֵי אַבְרָהָם	. . .	<i>servants of Abraham,</i>
דָּבָר הַמֶּלֶךְ	. . .	<i>the word of the king,</i>
דָּבָר שֶׁקֶר	. . .	<i>a word of falsehood, i. e. a false word*,</i>
דְּבָרֵי אֱמֶת	. . .	<i>words of truth, or true words,</i>
כֵּלֵי בַרְזֶל	. . .	<i>a vessel of iron, or an iron vessel,</i>
כֵּלֵי כֶסֶף	. . .	<i>vessels of silver, or silver vessels.</i>

53. In all these instances, it is the first word that undergoes the change, *if any* (just the reverse of what takes place in other languages), and it is therefore said to be in a *state of construction*. To understand this more clearly, the student is requested to bear in mind the remark made in Art. 36; namely—that one of the methods by which *general terms* are made to express particular objects or individuals, is, to place one or more words after the noun whose signification is to be

* These examples show clearly the origin of *Adjectives*.

limited. By way of further illustration, let us take the general term עֶבֶד in the following sentence:—
 וְיֹסֵר עֶבֶד לֹא בְדַבָּרִים ‘*A servant will not be corrected by words*’ (Prov. xxix.) Here עֶבֶד is used indefinitely, and means any servant; but as the sense is complete, the word עֶבֶד is said to be in an *independent* or in an *absolute state**; but in the phrase וַיֹּאמֶר עֶבֶד אַבְרָהָם ‘*And [the] servant-of Abraham (or Abraham’s servant) said,*’ עֶבֶד is used in a restrictive sense; and as it depends on the following word אַבְרָהָם which defines and limits it, it is said to be in a *state of construction* or *dependence**. Thus, also, in the phrase לְרַהֵן רַגְלֵי עֲבָדֵי אֲדֹנָי ‘*To wash [the] feet-of [the] servants-of my lord,*’ אֲדֹנָי *feet of*, and עֲבָדֵי *servants of*, are in a state of *dependence* or *construction*: the absolute state of the first, being עֲבָדִים *servants*, and of the second, רַגְלִים *feet*.

54. The noun which is put in a state of construction, must precede that which defines or qualifies it: thus, מוֹסֵר אָב *a father’s instruction* (not אָב מוֹסֵר); הַמֶּלֶךְ בַּיִת *the king’s house* (not בַּיִת הַמֶּלֶךְ).

55. The definite ה, when required, is placed before the definite word, but not before the word in

* This state of the noun is denominated by Hebrew grammarians, נִפְרָד *separated*; whereas, the constructive or dependent is called קְבוּץ or נִקְבָּץ *approached*. It would, perhaps, be better to name the first, the *independent* state, and the second, the *dependent* state. However, for the sake of convenience, we shall *sometimes* denominate the first, the *Nominative*; and the second, the *Genitive*.

construction; because this is already defined by the word which follows it: thus, as in the preceding example, בֵּית הַמֶּלֶךְ (but not הַבַּיִת הַמֶּלֶךְ, nor הַבַּיִת מֶלֶךְ).

56. As both words present only one precise conception, they are, in some respects, considered as a compound word; and for this reason, the first is often joined to the second, by מִקְּנֵה, and then loses its principal accent: as, גֶּן *a garden*. גֶּן-עֵדֶן [the] *garden of Eden*, מֶלֶךְ-סֹדֶם *king of Sodom*.

57. To facilitate still further the pronunciation, the first word is often abridged by rejecting or contracting one or more of its vowel-points: as,—

בַּיִת <i>a house,</i>	בַּיִת <i>house of,</i>	בַּיִת הַפְּלֵה <i>house of prayer,</i>
יָד <i>a hand,</i>	יָד <i>hand of,</i>	יָד הַמֶּלֶךְ <i>the hand of the king.</i>

58. Nouns terminating in הַ, change this termination into תַּ: as, שִׁירָה *a song*, שִׁירַת דָּוִד *the song of my beloved*, תּוֹרָה *a law*, תּוֹרַת מֹשֶׁה *the law of Moses*.

. Those that terminate in הַ, retain the הַ, but change (װ) into (װװ): as, מַחֲנֶה *a camp*, מַחֲנֶה יִשְׂרָאֵל *Israel's camp*, מִקְּנֶה *cattle**, מִקְּנֶה אָבִיכֶם *the cattle of your father*.

59. The following have their *absolute* and *constructive state* singular alike:—

* But the genitive of מִקְּנֶה *a purchase*, is מִקְּנֵת.

When the הַ is merely added for the sake of euphony, it is rejected in the genitive: as, לַיְלָה *night*, לַיְלָה *night of*.

1st. All names whose vowels are immutable (see Ch. III.): as, שִׁיר *a song*, עִיר *a city*, בְּרִית *a covenant*, סוּס *a horse*, רוּחַ *the wind*, קוֹל *voice*, גֵּר *a stranger, sojourner*, אֲסִיר *a prisoner*, תַּלְמִיד *a disciple*, כֹּהֵן *a priest*, אֹיֵב *an enemy*, &c.

2nd. All nouns of the following forms—[a] פֶּעַל : as, אֶרֶץ *car*, חֹדֶשׁ *a month*, שֹׁחַד *a bribe*, &c. [b] פֻּעַל as, מֶלֶךְ *a king*, חַסְדַּי *mercy*, נֶעֱרַר *a boy*, שָׁחַר *the dawn*, &c. [c] פִּעַל : as, סֵפֶר *a book*, אֶפֶר *ashes*.

3rd. All feminine nouns having the following terminations—תַּיִת, וַת, תַּיִת : as, עֲטֹרֶת *a crown*, כְּתוּנָת *an under-garment*, יְדֻדוֹת *friendship*, תּוֹלַעַת *a worm*, רֵאשִׁית *beginning*.

60. The plural and dual terminations, יַיִם and יָיִם are changed into יַיִ : as, דְּבָרִים *words*, דְּבָרֵי הָאִישׁ *the words-of-the-man*; נָשִׁים *women, wives*, נְשֵׁי הַמֶּלֶךְ *the king's wives*; עֵינַיִם *eyes*, עֵינֵי הָאֲנָשִׁים *the-eyes-of-the-men*.

61. The plural termination וַת remains unchanged, but the preceding vowels suffer a slight alteration : as, אָבוֹת *fathers*, אָבוֹת אֲבוֹתֶיךָ *thy fathers' fathers*; בְּרָכוֹת *blessings*, בְּרָכוֹת שָׁמַיִם *blessings of heaven*.

Exercise.

Render the following into Hebrew—

The king of Israel. The law of God. The words of my Lord. The house of my fathers. The song of Moses. The way of sinners. A word of truth. The eyes of the woman. The hands of my

sister. The vessels of the house. The blessings of thy father. The sons of my friend. The first of all thy produce. Your father's cattle. The king's camp.

The annexed Tables will enable the student to see the principal modifications of nouns at one view.

EXPLANATION OF THE TABLES.

TABLE I.—The Roman letters in the first column are abbreviations for Nominative, Dative, Objective, Ablative, Comparative, Conjunction.

The second and third columns contain the prefixes and their powers, as used indefinitely or definitely.

The fourth column contains a noun of the singular number with the prefixes, used indefinitely.

The fifth column contains a noun in a state of construction.

The sixth column contains a noun plural with the prefixes, used indefinitely.

The seventh column contains the same noun with the prefixes, used in a state of construction.

The eighth column contains a noun of the singular number with the prefixes, used definitely.

The ninth column contains a noun plural with the prefixes, used definitely.

TABLE II.—No. 1. contains the pronominal affixes, and their powers.

No. 2. contains a noun masculine, with the pronominal affixes.

No. 3. a noun feminine terminating in $\eta\text{־}$ with the affixes.

62. *Obs.*—Each of the nouns contained in the tables, may be further varied by the prefixes: as לִּי בְרַי to my word; objective אֶת־בְּרַי

§ 1.

3.	2.	1.
the DEF	IND.	
הַ the.	¹ a	N.
לְ to the.	² לְ to a	D.
אוֹרְתַּיְךָ or אֵת the.	¹ a	Ac.
מִן from the.	³ מִן from a	} Ab.
בְּ in the.	בְּ with a	
כִּי as the.	כִּי as a	Com.
וְ and the.	וְ and	Con.

§ II.

their	1.	
$\left. \begin{array}{l} \text{הֵם} \\ \text{הֵנּוּ} \\ \text{הֵנּוּ} \end{array} \right\} \begin{array}{l} s. \\ p. \end{array}$ וְ		
וְ... דְבָרִים ⁴	דְבָר	} 2. a word. words.
וְ... דְבָרִים ⁶	דְבָרִים	
וְ... תּוֹרָתִי	תּוֹרָה	} 3. a law. laws.
וְ... תּוֹרָתִי	תּוֹרָתִי	

III.

וְ... פֹקֵדִים	פֹקֵד	} 1. a visiter. visitors.
וְ... פֹקְדֵי	פֹקְדֵי	
וְ... אֶהְיֶה	אֶהוּב	} 2. beloved. visiting.
וְ... פֹקְדֵי	פֹקֵד	

them	me.		
וְ... עִמִּי		עִם	with.
וְ... עִלַּי		+ עַל	upon.

תְּהַבֵּי לַיְהוָה for תְּהַבֵּי

⁵ Or דְבָרֵי

es וְזֶה; as, אֶהְיֶה for אֶהְיֶה Job xxv. 3.

⁷ Or פֹקְדֵי

¹⁰ Or פֹקְדֵי

¹¹ אֶלַי

אֶלַי

+ אֶלַי
עִלַּי
עִמִּי

DECLENSION OF A SUBSTANTIVE.—TABLE I.

9.	8.	7.	6.	5.	4.	3.	2.	1.
the words	the word.	words of	words.	word of.	a word.	Der.	Idm.	
הַדְּבָרִים	הַדְּבָר	דְּבָרִי	דְּבָרִים	דְּבָר	דְּבָר	דָּ, דֵּ, דִּי the.	'a	N.
לְדְבָרִים	לְדְבָר	לְדְבָרִי	לְדְבָרִים	לְדְבָר	לְדְבָר	לְ, לֵ, לִי, לִי to the.	'a to a	D
עִתֵּי הַדְּבָרִים	עִתֵּי דְבָר	עִתֵּי דְבָרִי	עִתֵּי דְבָרִים	עִתֵּי דְבָר	עִתֵּי דְבָר	עִתֵּי or עִתֵּי the.	'a	Av.
מִן הַדְּבָרִים	מִן דְבָר	מִן דְבָרִי	מִן דְבָרִים	מִן דְבָר	מִן דְבָר	מִן from the.	'a from a	} Ab
בְּדְבָרִים	בְּדְבָר	בְּדְבָרִי	בְּדְבָרִים	בְּדְבָר	בְּדְבָר	בְּ, בִּי in the.	'a with a	
כְּדְבָרִים	כְּדְבָר	כְּדְבָרִי	כְּדְבָרִים	כְּדְבָר	כְּדְבָר	כְּ, כִּי as the	'a as a	Com.
וְהַדְּבָרִים	וְהַדְּבָר	וְהַדְּבָרִי	וְהַדְּבָרִים	וְהַדְּבָר	וְהַדְּבָר	וְ, וְהִי and the	'a and	Con.

WITH THE PRONOMINAL AFFIXES.—TABLE II.

דָּר m.s. דְּרָא m.p. דָּרָא f.s. דְּרָא f.p.		כָּס m.s. כְּסָא m.p. כָּסָא f.s. כְּסָא f.p.		עֵץ m.s. עֵצִים m.p. עֵץ f.s. עֵצִים f.p.		חֵלֶם m.s. חֵלְמֵי m.p. חֵלֶם f.s. חֵלְמֵי f.p.		אֵל m.s. אֱלֹהִים m.p. אֵל f.s. אֱלֹהִים f.p.	
דְּבָרֵי	דְּבָרַי	דְּבָרֵי	דְּבָרַי	דְּבָרֵי	דְּבָרַי	דְּבָרֵי	דְּבָרַי	דְּבָרֵי	דְּבָרַי
דְּבָרֵי	דְּבָרֵי	דְּבָרֵי	דְּבָרֵי	דְּבָרֵי	דְּבָרֵי	דְּבָרֵי	דְּבָרֵי	דְּבָרֵי	דְּבָרֵי
דְּבָרֵי	דְּבָרֵי	דְּבָרֵי	דְּבָרֵי	דְּבָרֵי	דְּבָרֵי	דְּבָרֵי	דְּבָרֵי	דְּבָרֵי	דְּבָרֵי
דְּבָרֵי	דְּבָרֵי	דְּבָרֵי	דְּבָרֵי	דְּבָרֵי	דְּבָרֵי	דְּבָרֵי	דְּבָרֵי	דְּבָרֵי	דְּבָרֵי

INFINITIVES AND PARTICIPLES.—TABLE III.

פֹּקֵד									
פֹּקֵד									
פֹּקֵד									
פֹּקֵד									

PREPOSITIONS.—TABLE IV.

them	se.	f.	you.	us.	her	him.	thou f.	thou m.	me.	
עִמָּם	עִמָּם	עִמָּם	עִמָּם							
עִמָּם	עִמָּם	עִמָּם	עִמָּם							

Not expressed especially in pause

Or "s to

מן from.

Sometimes with ב as מתחמין for מתחמין

Or דברך דבר

The " is sometimes omitted

In poetry מן as, מִן מִן

Or דברך דבר

אֵלַי אֵלַי אֵלַי אֵלַי אֵלַי אֵלַי אֵלַי אֵלַי אֵלַי אֵלַי

my word, וְדַבְּרִי מִדְּבָרִי *from my word*, וְדַבְּרִי *and my word*, &c. וְלִדְבָרוֹ *and to his word*; כְּדַבְּרֵי as *my words*, כְּדַבְּרֵיהָ *as her words*, וְדַבְּרֵיהֶם *and thy words* f.; וּמִדְּבָרֵיהֶם *and from their words*, &c.: בְּתוֹרָתִי *in my law*, וְתוֹרָתִי *and my laws*, בְּתוֹרָתוֹ *in his laws*, וּבְתוֹרָתְךָ *and in thy law*, &c.

TABLE III.—No. 1. contains an example of a Participle Active and Passive, with the pronominal affixes.

Obs.—Participles being frequently used as nouns, are varied like them: as, שׁוֹמֵר *a keeper, guardian*, שׁוֹמֵר הַבָּלִים *the keeper of the vessels*, הַשֹּׁמְרִים *the keepers*, שׁוֹמְרֵי הַבַּיִת *the keepers of the house*, וְלִשְׁמֹרֵי תוֹרָתִי *and to the keepers of my law*, or *to those who keep my law*.

No. 2. contains an example of an Infinitive mood with the pronominal affixes: as, בָּקֹר *to visit*, בָּקְרִי *my visiting*, בָּקְרֶךָ *thy visiting*, &c.; שָׁמַר *to keep, to guard*, שָׁמְרִי *my keeping, or guarding*.

63. *Obs* 1.—Infinitives, from the nature of their signification, do not admit of all the variation of nouns. They may, however, receive the prefixes מ, ל, ב, כ; as, בַּבֹּקֶר *in visiting*, כַּבֹּקֶר *as visiting*, לַבֹּקֶר *for visiting, or to visit, i. e. for the purpose of visiting*; מִבֹּקֶר *from visiting*; and also the pronominal affixes בְּבִקְרִי *in my visiting, i. e. being engaged in the act*; כַּבֹּקֶר *as my visiting*, לַבֹּקֶר *to his visiting*, מִבֹּקֶר *from, by, or because of his visiting*, בַּבֹּקֶרְךָ *in thy visiting*, &c.

2.—In the latter case, the pronominal affixes have sometimes an objective signification: לְשָׁמְרוֹ *to keep him*; לְעֵבְרָה *to cultivate her, and to keep her.* (Gen. ii. 15.)

TABLE IV. contains examples of Prepositions (originally nouns) with the pronominal affixes.

64. *Obs.*—Some Prepositions take the pronominal affixes of the singular number: as, לִי *to me*, לְךָ *to thee*; others, those of the plural number: as, לָנוּ *to, לָלֵנוּ to me, לָלֵיךְ to thee.*

The student may, by way of exercise, decline the following words: אור *light*, עד *a witness*, like נִשֵּׂר (p. 42). Thus יְעָרִי, אֲוֹרִי *·*תְּפִלָּה *a prayer*, like נְשִׁירָה (ibid). Thus, לִבִּי—תְּפִלָּתִי *the heart*, like דְּבָר ; — אֲוֶרָה *light*, like תּוֹרָה ; — שׁוֹמֵר *a keeper*, like פּוֹקֵד ; — פְּקוּדָה *one that is visited*, like אֶהְיֶה ; — שׁוֹמֵר *to keep*, like פֶּקֶד

65. From the preceding rules and observations, it is evident that the modification of nouns are principally expressed by prefixes and affixes. As these are common to all nouns, it follows that, strictly speaking, there cannot be more than one declension. However, as several of the vowel-points are subject to a variety of changes in the process of declension, a further classification is necessary in order to ascertain the principles upon which those changes are founded, and the rules by which they are regulated. This will form the subject of the following chapter, to which, such students as are desirous of having some information on this part of grammar, are referred. Those, however, who are contented with a general knowledge of the language, may pass on at once to the 4th chapter.

CHAPTER III.

ON THE CHANGES WHICH SOME OF THE VOWELS UNDERGO IN THE PROCESS OF DECLENSION.

Introductory Remarks.

66. It has already been remarked, (Art. 29—30), that in consequence of the removal of the accent—which *frequently* takes place when nouns are put in a state of construction, and *always* when they are augmented by the affixes — such of the vowels as are not characteristic of grammatical distinctions are often changed for others, or entirely omitted; by which means the words

are abridged, and their pronunciation facilitated. These changes depend chiefly on the grammatical forms * of the words and their Etymology (though often on *usage* only†) and cannot well be ascertained without classification. The method which the ancient grammarians adopted was this:—they enumerated all or most of the forms of which the nouns of the language were susceptible, and specified under each form the changes to which its vowel-points were subject, together with such words as deviated from the general rule: and thus they exhibited the Etymology and the change of the vowels at the same time. As the forms of words are, however, so very numerous as almost to overburden the memory, modern grammarians‡ have endeavoured to abridge the labour, by distributing

* By the grammatical form is meant, that form which a word is said to have according to its Etymology. Thus, the words *עֵד* a witness, *שֵׁם* a name, and, *לֵצֶלֶת* shadow, have apparently the same form; yet, the grammatical form of the first is *לֵצֶלֶת*, (Art. 25, p. 27,) the (..) of which is immutable, and it is therefore inflected thus, *עֵדִי*, *עֵדִים*, *עֵדִי*, &c. The second, derived from a verb whose third radical is ה, and which is here omitted, is said to be of the form *לֵצֶלֶת*; the (..) being mutable, it is inflected thus: *שֵׁםִי*, *שֵׁמִי*, *שֵׁמוֹתַי*, *שֵׁמוֹת*, &c. The third, derived from a verb whose second and third radicals are alike, and one of which is omitted, is said to be of the form *לֵצֶלֶת*. The (..) is likewise mutable, and the second letter receives *Dagesh* on being augmented: thus, *לֵצֶלֶת*, *לֵצֶלֶת*, *לֵצֶלֶת*.

† Thus, *שֵׁם* and *שֵׁמוֹת* have the same grammatical form (*לֵצֶלֶת*), yet the first retains (..) thus, *שֵׁמִי*, *שֵׁמוֹתַי*; but the second changes (:), into (-), and (..) into (-:) in the genitive plural: thus, *שֵׁמוֹתַי*. Thus, likewise, *עֵד* and *עֵדִים* are both of the form (*לֵצֶלֶת*), yet the former is inflected, *עֵדִי*, *עֵדִים*, *עֵדִים*, &c., but the latter, *עֵדִים*, *עֵדִים*, &c. Hence the difficulty of giving general rules that shall not be liable to several exceptions.

‡ *J. S. Vater* was the first who adopted this arrangement, which has been much improved by *Gesenius* and other grammarians.

the nouns according as their vowels are either *immutable*, *mutable*, or of a *mixed character*. The chief objection against this arrangement, is that before the student can know whether a vowel is mutable or not, he must often have recourse to the Etymology of the word; and as this cannot well be ascertained without some knowledge of the grammatical forms, he is left to mere conjecture, and the classification becomes almost useless. This inconvenience we have endeavoured to remove in the following Tables, by adding the grammatical form to each division, and by specifying the chief forms belonging to each class, together with most of their exceptions.

The following rules and observations will, it is presumed, facilitate the acquisition of this difficult and, to beginners, embarrassing part of grammar.

Immutable and Mutable Vowels.

67. Immutable are—

1st.—All long vowels followed by either of the quiescent letters, א, י, ו: as, (א־) in אֶזְרָא *a chamber*, אֶרֶב* *a poor man*; (י־), in רֵישׁ *poverty*, בֵּין *between*; (ו־), in בֶּסֶם *a purse, bag*†; (ו־), in בְּגִיד *a whelp*; and (ו־) or (ו־) not followed by (ו־) or (ו־), as בְּרוֹס *a cup*, כֹּהֵן *a priest, minister*.

* This word is sometimes written without א: thus, רֵישׁ; but this makes no difference, the vowel being equally immutable.

† Except some words of the form (פֿעִי): as, קִידִי *a kid*, לֵאָרִי *a lion*, which change (י־) into (ו־) or into (ו־); thus אֶרֶבִים, אֶרֶבִים (פֿעִי); as חֲלָיָה *sickness*, חֲלָיָה (פֿעִי): as, מִרְיָה *rebellion*, מִרְיָה.

‡ ו־ is sometimes changed into (ו־); as, שָׁבוּעַ *a week p.* שָׁבָעוֹת; מַלְכוּת *kingdom, p.* מַלְכוּתֹת.

§ ו־ is sometimes changed into (ו־) followed by Dagesh: as אָרוֹם *red, f.* אָרוֹם *p.* אָרוֹם *naked*, forms its plural אָרוֹמִים. This is an anomaly, having *dagesh* after a long vowel, which is contrary to rule.

CLASSIFICATION OF NOUNS. — TABLE V.

Class.	f.	their, m.	f.	your, m.	our.	her	his.	thy, f	thy, m.	my.	Gen.	Absolute state.	Form.
I.	1	אֹרְכֶם	1	אֹרְכֶם	אֹרְכֵנוּ	אֹרְכָה	אֹרְכֵי	אֹרְכֶיךָ	אֹרְכֶיךָ	אֹרְכֵי	אֹרְךָ	אֹרְךָ fight.	פֶּעִל
	1	אֹרְכֵיכֶם	1	אֹרְכֵיכֶם	אֹרְכֵינוּ	אֹרְכָה	אֹרְכֵי	אֹרְכֶיךָ	אֹרְכֶיךָ	אֹרְכֵי	אֹרְכֵיךָ p.		
	1	צְדִיקֶם	1	צְדִיקֶם	צְדִיקֵנוּ	צְדִיקָה	צְדִיקֵי	צְדִיקֶיךָ	צְדִיקֶיךָ	צְדִיקֵי	צְדִיקֶיךָ a just man.	פֶּעִל	
	1	צְדִיקֵיכֶם	1	צְדִיקֵיכֶם	צְדִיקֵנוּ	צְדִיקָה	צְדִיקֵי	צְדִיקֶיךָ	צְדִיקֶיךָ	צְדִיקֵי	צְדִיקֵיכֶם p.		
II.	1	רָמֶם	1	רָמַם	רָמַנוּ	רָמָה	רָמֵי	רָמֶיךָ	רָמֶיךָ	רָמֵי	רָמֶיךָ blood	פֶּעִל	
	1	רָמֵיכֶם	1	רָמֵיכֶם	רָמֵנוּ	רָמָה	רָמֵי	רָמֶיךָ	רָמֶיךָ	רָמֵי	רָמֵיכֶם p.		
	1	שׂוֹגֵלֶם	1	שׂוֹגֵלֶם	שׂוֹגֵלֵנוּ	שׂוֹגֵלָה	שׂוֹגֵלֵי	שׂוֹגֵלֶיךָ	שׂוֹגֵלֶיךָ	שׂוֹגֵלֵי	שׂוֹגֵלֶיךָ a fox		פֶּעִל
	1	שׂוֹגֵלֵיכֶם	1	שׂוֹגֵלֵיכֶם	שׂוֹגֵלֵנוּ	שׂוֹגֵלָה	שׂוֹגֵלֵי	שׂוֹגֵלֶיךָ	שׂוֹגֵלֶיךָ	שׂוֹגֵלֵי	שׂוֹגֵלֵיכֶם p.		
III.	1	קָצִירֶם	1	קָצִירֶם	קָצִירֵנוּ	קָצִירָה	קָצִירֵי	קָצִירֶיךָ	קָצִירֶיךָ	קָצִירֵי	קָצִירֶיךָ harvest*	פֶּעִל	
	1	קָצִירֵיכֶם	1	קָצִירֵיכֶם	קָצִירֵנוּ	קָצִירָה	קָצִירֵי	קָצִירֶיךָ	קָצִירֶיךָ	קָצִירֵי	קָצִירֵיכֶם p.		
	1	מַלְיָצֵם	1	מַלְיָצֶם	מַלְיָצֵנוּ	מַלְיָצָה	מַלְיָצֵי	מַלְיָצֶיךָ	מַלְיָצֶיךָ	מַלְיָצֵי	מַלְיָצֵיךָ an interpreter		פֶּעִל
	1	מַלְיָצֵיכֶם	1	מַלְיָצֵיכֶם	מַלְיָצֵנוּ	מַלְיָצָה	מַלְיָצֵי	מַלְיָצֶיךָ	מַלְיָצֶיךָ	מַלְיָצֵי	מַלְיָצֵיכֶם p.		
IV.	1	דְּבָרֶם	1	דְּבַרְכֶם	דְּבַרְנוּ	דְּבָרָה	דְּבַרֵי	דְּבַרְיֶיךָ	דְּבַרְיֶיךָ	דְּבַרֵי	דְּבַרְיֶיךָ a word	פֶּעִל	
	1	דְּבַרֵיכֶם	1	דְּבַרֵיכֶם	דְּבַרְנוּ	דְּבָרָה	דְּבַרֵי	דְּבַרְיֶיךָ	דְּבַרְיֶיךָ	דְּבַרֵי	דְּבַרֵיכֶם p.		
V.	1	זְקֵנֶם	1	זְקַנְכֶם	זְקַנְנוּ	זְקֵנָה	זְקַנֵי	זְקַנֶיךָ	זְקַנֶיךָ	זְקַנֵי	זְקַנֶיךָ an old man	פֶּעִל	
	1	זְקַנֵיכֶם	1	זְקַנֵיכֶם	זְקַנְנוּ	זְקֵנָה	זְקַנֵי	זְקַנֶיךָ	זְקַנֶיךָ	זְקַנֵי	זְקַנֵיכֶם p.		
VI.	1	דָּרַם	1	דָּרַמְכֶם	דָּרַמְנוּ	דָּרַמָה	דָּרַמֵי	דָּרַמֶיךָ	דָּרַמֶיךָ	דָּרַמֵי	דָּרַמֶיךָ a wax	פֶּעִל	
	1	דָּרַמֵיכֶם	1	דָּרַמֵיכֶם	דָּרַמֵנוּ	דָּרַמָה	דָּרַמֵי	דָּרַמֶיךָ	דָּרַמֶיךָ	דָּרַמֵי	דָּרַמֵיכֶם p.		
	1	נִעְרָם	1	נִעְרַכֶם	נִעְרַנוּ	נִעְרָה	נִעְרֵי	נִעְרֶיךָ	נִעְרֶיךָ	נִעְרֵי	נִעְרֶיךָ a boy		פֶּעִל
	1	נִעְרֵיכֶם	1	נִעְרֵיכֶם	נִעְרַנוּ	נִעְרָה	נִעְרֵי	נִעְרֶיךָ	נִעְרֶיךָ	נִעְרֵי	נִעְרֵיכֶם p.		

* The accent is on the last syllable, except before the affixes יָ, יָ, יָ, יָ, יָ, where it is on the penultimate.

* Or a reaper.

CLASSIFICATION OF NOUNS. - TABLE VI.

Class.	1.	their, m	1.	your, m	our.	her.	his	thy, f.	thy, m.	my	Gen.	Abolnt. State.	For	
VI. CONTINUED	1	ספרם	1	ספרכם	ספרנו	ספרה	ספרו	ספרך	ספרך	ספרי	ספר	a book	סֵפֶר	
	1	ספריהם	1	ספריהם	ספרינו	ספריה	ספריו	ספרך	ספרך	ספרי	ספרו	p.	סֵפֶרִים	
	1	הרשם	1	הרשכם	הרשנו	הרשה	הרשו	הרשך	הרשך	הרשי	הרש	a month	חֶדֶשׁ	
	1	הרשיהם	1	הרשיכם	הרשינו	הרשיה	הרשיו	הרשך	הרשך	הרשי	הרשי	p.	חֶדְשֵׁים	
	1	אילם	1	אילכם	אילנו	אילה	אילו	אילך	אילך	אילי	איל	a ram	אֵיל	
	1	איליהם	1	איליהם	אילנו	איליה	אילו	אילך	אילך	אילי	אילי	p.	אֵילִים	
	1	מותם	1	מותכם	מותנו	מותה	מותו	מותך	מותך	מותי	מותי	מות	death	מוֹת
	1	מותיהם	1	מותיהם	מותנו	מותיה	מותיו	מותך	מותך	מותי	מותי	מותי	p.	מוֹתִים
VII.	1	הלים	1	הליכם	הלינו	הליה	הליו	הליך	הליך	הלי	הלי	+ הלי	sickness	חֲלִי
	1	הליהם	1	הליהם	הלינו	הליה	הליו	הליך	הליך	הלי	הלי	p.	חֲלִיִּים	
	1	כלים	1	כליכם	כלינו	כליה	כליו	כלך	כלך	כלי	כלי	+ כלי	a vessel	כֵּל
	1	כליהם	1	כליהם	כלינו	כליה	כליו	כלך	כלך	כלי	כלי	p.	כֵּלִים	
VIII.	1	שםם	1	שםכם	שםנו	שמה	שמו	שמך	שמך	שמי	שם	a name	שֵׁם	
	1	שמותיהם	1	שמותיהם	שמותנו	שמותיה	שמותיו	שמותך	שמותך	שמותי	שמות	p.	שְׁמוֹת	
	1	אויבם	1	אויבכם	אויבנו	אויבה	אויבו	אויבך	אויבך	אויבי	אויב	an enemy	אֹיֵב	
1	אויביהם	1	אויביכם	אויבנו	אויביה	אויבו	אויבך	אויבך	אויבי	אויבי	p.	אֹיֵבִים		
VIII.	1	הצם	1	הצכם	הצנו	הצה	הצו	הצך	הצך	הצי	הין	an arrow	חֵץ	
	1	הציהם	1	הציהם	הצנו	הציה	הציו	הצך	הצך	הצי	הצי	p.	חֲצִים	
	1	גמלים	1	גמליכם	גמלינו	גמליה	גמליו	גמליך	גמליך	גמלי	גמל	a camel.	גִּמְלִים	
1	גמליהם	1	גמליהם	גמלינו	גמליה	גמליו	גמליך	גמליך	גמלי	גמלי	p.	גִּמְלִים		

* Or קדשים.

† In pause. חֲלִי.

‡ Or חלים.

CLASSIFICATION OF NOUNS.—TABLE VII.

Class.	f.	their, m.	f.	your, m.	our.	her	his.	thy, f.	thy, m.	my.	Gen.	Absolute state.	Form.
VIII. CONTINUED	1	סלם	1	סלמם	סלטו	סלה	סלו	סלך	סלך	סלי	סל	סל a basket	פל
	2	סליהם	1	סלימם	סליטו	סליה	סליו	סלך	סליך	סלי	סלי	סלים	
	3	הקם	1	הקמם	הקטו	הקה	הקו	הקך	הקך	הקו	חק	חק a law	פל
	4	הקיהם	1	הקומם	הקוטו	הקיה	הקיו	הקך	הקך	הקו	הקן	הקים	
	5	קנם	1	קנמם	קנטו	קנה	קנו	קך	קך	קני	קנה	קנה a reed.*	פעה
6	קניהם	1	קנימם	קניטו	קניה	קניו	קניך	קניך	קני	קני	קנים		
IX.	7	רעם	1	רעמם	רעטו	רעה	רעו	רעך	רעך	רעי	רעה	רעה a shepherd	פעה
	8	רעיהם	1	רעימם	רעיטו	רעיה	רעיו	רעך	רעך	רעי	רעי	רעים	
X.	9	מעטם	1	מעטמם	מעטו	מעטה	מעטו	מעטך	מעטך	מעטי	מעטה	מעטה work	פעה
	10	מעטיהם	1	מעטימם	מעטיטו	מעטיה	מעטיו	מעטיך	מעטיך	מעטי	מעטי	מעטים	
	11	סנלחם	1	סנלחמם	סנלחטו	סנלחה	סנלחו	סנלחך	סנלחך	סנלחי	סנלח	סנלח a treasure.	פעלה
	12	סנלחיהם	1	סנלחומם	סנלחוטו	סנלחיה	סנלחיו	סנלחך	סנלחך	סנלחי	סנלח	סנלח	
	13	תורתם	1	תורתמם	תורתטו	תורתה	תורתו	תורתך	תורתך	תורתי	תורת	תורה	תורה a law	תועה
14	תורתיהם	1	תורתומם	תורתוטו	תורתיה	תורתיו	תורתך	תורתך	תורתי	תורת	תורת	תורות	
XI.	15	שנחם	1	שנחמם	שנחטו	שנחה	שנחו	שנחך	שנחך	שנחי	שנח	שנח a year.	שנה
	16	שנחיהם	1	שנחומם	שנחוטו	שנחיה	שנחיו	שנחך	שנחך	שנחי	שנח	שנח	
XII.	17	ברכתם	1	ברכתמם	ברכתטו	ברכתה	ברכתו	ברכתך	ברכתך	ברכתי	ברכת	ברכה a blessing	פעלה
	18	ברכותיהם	1	ברכותומם	ברכותוטו	ברכותיה	ברכותיו	ברכותך	ברכותך	ברכותי	ברכות	ברכות	
XII.	19	מלכתם	1	מלכתמם	מלכתטו	מלכתה	מלכתו	מלכתך	מלכתך	מלכתי	מלכת	מלכה a queen.	פעלה
	20	מלכותיהם	1	מלכותומם	מלכותוטו	מלכותיה	מלכותיו	מלכותך	מלכותך	מלכותי	מלכות	מלכות	

* Or a branch of a candlestick

† Or קנה

‡ Or מעטה

CLASSIFICATION OF NOUNS.—TABLE VIII.

Class.	f.	their, <i>t.</i>	<i>t.</i>	your, <i>m.</i>	our	his	his	thy, <i>f.</i>	thy, <i>m.</i>	my.	Gen.	Absolute state.	Form.
XII. CONTINUED	1	נערותם	נערותכם	נערותנו	נערותה	נערותו	נערותך	נערותיך	נערותי	נערתי	נערתי	נערה a girl.	פעלת
	1	נערותיהם	נערותיכם	נערותינו	נערותיה	נערותיו	נערותיך	נערותיך	נערותי	נערתי	נערתי	נערה p.	
	1	שפחותם	שפחותכם	שפחותנו	שפחותה	שפחותו	שפחותך	שפחותיך	שפחותי	שפחתי	שפחתי	שפחה a bondmaid.	פועלת
	1	שפחותיהם	שפחותיכם	שפחותינו	שפחותיה	שפחותיו	שפחותיך	שפחותיך	שפחותי	שפחתי	שפחתי	שפחה p.	
	1	חכמותם	חכמותכם	חכמותנו	חכמותה	חכמותו	חכמותך	חכמותיך	חכמותי	חכמתי	חכמתי	חכמה wisdom	פעלת
	1	חכמותיהם	חכמותיכם	חכמותינו	חכמותיה	חכמותיו	חכמותיך	חכמותיך	חכמותי	חכמתי	חכמתי	חכמה p.	
XIII.	1	עטרותם	עטרותכם	עטרותנו	עטרותה	עטרותו	עטרותך	עטרותיך	עטרותי	עטרתי	עטרתי	עטרת a crown	פעלת
	1	עטרותיהם	עטרותיכם	עטרותינו	עטרותיה	עטרותיו	עטרותיך	עטרותיך	עטרותי	עטרתי	עטרתי	עטרת p.	
	1	טבעותם	טבעותכם	טבעותנו	טבעותה	טבעותו	טבעותך	טבעותיך	טבעותי	טבעתי	טבעתי	טבעת a ring	פעלת
	1	טבעותיהם	טבעותיכם	טבעותינו	טבעותיה	טבעותיו	טבעותיך	טבעותיך	טבעותי	טבעתי	טבעתי	טבעת p.	
IRREGULAR.	1	אבותם	אבותכם	אבותנו	אבותה	אבותו	אבותך	אבותיך	אבותי	אבתי	אבתי	אב a father	פעלת
	1	אבותיהם	אבותיכם	אבותינו	אבותיה	אבותיו	אבותיך	אבותיך	אבותי	אבתי	אבתי	אב p.	
	1	אחיםם	אחיםכם	אחינו	אחיה	אחיו	אחיך	אחיך	אחי	אחתי	אחתי	אח a brother	פעלת
	1	אחיהם	אחיהכם	אחינו	אחיה	אחיו	אחיך	אחיך	אחי	אחתי	אחתי	אח p.	
	1	אחיותם	אחיותכם	אחיותנו	אחיותה	אחיותו	אחיותך	אחיותיך	אחיותי	אחיותי	אחיותי	אחיות a sister.	פעלת
	1	אחיותיהם	אחיותיכם	אחיותינו	אחיותיה	אחיותיו	אחיותיך	אחיותיך	אחיותי	אחיותי	אחיותי	אחיות p.	
	1	בתם	בתכם	בתנו	בתה	בתו	בתך	בתך	בתי	בתי	בתי	בת a daughter	פעלת
	1	בנותיהם	בנותיכם	בנותינו	בנותיה	בנותיו	בנותיך	בנותיך	בנותי	בתי	בתי	בת p.	
	1	פיהם	פיהם	פינו	פיה	פיהו	פיהך	פיהך	פיה	פיה	פיה	פה mouth	פעלת
	1	שינם	שינם	שינו	שיה	שיהו	שיך	שיך	שי	שיה	שיה	שה a lamb	

Observe.—(◌) and (◌◌) are likewise immutable when they are either a compensation for *Dagesh*: as the first (◌) in הָרֵט (instead of הֵרֵט), *an artist*; the first (◌◌) in חֵרֵט (instead of חֵרֵט) *a deaf person*; or in words derived from verbs of the 5th Conjugation (◌עִי): as, זָר *a stranger*, *p.* זָרִים, *f.* זָרָה, &c. עֵד *a witness*, *p.* עֵדִים, *f.* עֵדָה:—and from the 8th Conjugation (◌פּוֹלִים): as, מָגֵן *a shield*, *p.* מָגְנִים.

2nd.—All short vowels followed by a letter having *dagesh**: as, בָּרָה *a bride*, אָבִיר *a husbandman*, לָדָה *a ladder*, &c.—(See Part I. page 35).

3rd.—All short vowels followed by a letter having *Sh'ra final* †: as, זָבָח *an offering*, שֻׁלְחָן *a table*, especially when the first letter is formative: as, מִשְׁפָּט *judgment*, אֲזָרַח *a native*.

4th.—As the change of vowels does not extend beyond the penultimate, it follows that the *antepenultimate* is immutable‡. The first vowel of the following and similar word will therefore be retained: as, הָרֵיוֹן *conception*, מִשְׁפָּחָה *a family*, נְחֵמוֹת *consolation*, בְּהִלָּה *terror*, זְכוֹרֹת *remembrance*, &c.

5th.—*Sh'ra* at the commencement of words is always retained, except in words of the form (◌פְּעֵלָה); as, בְּרָכָה *a blessing*, where it is changed into (◌): (See class XI.)—and in the form (◌פְּעִי), where it is changed into (◌) or (◌).

Obs.—Vowels not included in the preceding rules are mostly *mutable*.

CLASSIFICATION OF NOUNS.

68. Nouns may be distributed into thirteen Classes.—(See the annexed Tables.)

* Except אָבִיר, from which we find אֲבִירָה and אֲבִירָה.

† Except the forms פְּעֵלָה and פְּעֵלָה: as, יְטַפְּחָה *a handmaid*, מַלְכָּה *a queen*, נַעֲרָה *a young woman*, which change their short vowels into (◌): thus, יְטַפְּחוֹת, מַלְכוֹת, נַעֲרוֹת.

‡ Except בְּהִרָת *a bright spot*, *p.* בְּהִירוֹת; חֲזִיוֹן *a vision*, *gen.* חֲזִיוֹנוֹת. *p.* חֲזִיוֹנוֹת; מְרַבָּה *a chariot*, *gen.* מְרַבָּת. *p.* מְרַבָּת.

I.

69. The first Class comprehends monosyllables and dissyllables whose vowels are *immutable*: as, אור *light*, קול *the voice*, צדיק *a just man*.

The words belonging to this class have, of course, their absolute state and their genitive alike, and retain their vowel-points before all the pronominal affixes. (See Paradigm No. 1.)

Words of the following grammatical form belong to this class:—

(פָּל)—as, זָר *a stranger*, (lit. separated) רָם *exalted, superior*, נָר *a singer*, שָׂר or שָׁר *a prince*, צָר or צַר* *an oppressor*.

(פָּעַל and פֶּל)—as, זָר *a wreath, border*, גָּר *a sojourner*, נֵר *a lamp*; שָׂר *a relation*, בָּאֵב *pain*.

(פָּעִל and פִּיל)—as, בַּיִם *a purse*, מִין *a sort, species*, קִיר *a wall*; גָּבִיר *a master*, שְׁבִיל *a path*.

(פָּעוּל and פּוּלֶה)—as, אור *light*, עוֹר *skin*, כֹּחַ *strength*; חֲמוֹר *an ass*, שָׁאֵר *leaven*.

* The genitive singular of these words is שָׂר and צַר. Of the former we find likewise שְׂרָכֶם *your prince*; otherwise they retain (ר): thus שְׂרֵי, שְׂרִים, שְׂרֵי, שְׂרֵיהֶם, &c., צְרֵי, &c.

† Except פָּאֵר, which has already been noticed.

‡ Except עִיר *a city*, p. עִירִים, עָרִי, עָרִי, עָרֵיךְ.

§ Except יוֹם *a day*, p. יוֹמִים or יָמוֹת; gen. p. יָמִי or יָמוֹת — יָמִי, יָמִיד, &c.; יָמִיכֶם, יָמִיָּה, &c.; dual, יָמִים—Except likewise, שָׂוֹר *an ox*, p. שְׂוָרִים; חוֹת *a thorn*, חוֹתִים or חוֹתִים.

|| See the second Note in the following page.

(פּעל and פּוּל*)—as, גּוּר a *whelp*, רֵיחַ† the *wind*, לֵחַ† a *table, board*; גְּבוּל a *boundary*, לְבוּשׁ a *garment*.

(פּעל, פּעוּל, פּעוּל)†—as, אַדְיָר mighty, עֲרִיץ (for עֲרִיץ) a *tyrant*; גִּבּוֹר a *hero*, שׁוֹכָר a *drunkard*; עֲמֻד a *pillar*. תּוֹנֵר an *oven*.

(פּעל, פּעוּל, פּעוּל)†—as, פְּעֻמָּוֹן a *bell*; שִׁלְטוֹן *might, power*; חֶסְרוֹן want, אֶבְיָוִן a *poor, needy person*.

(מּפּעוּל, מּפּעוּל) { as, מְשַׁחֵת a *destroyer*; מְטֵמוֹן a *treasure*;
(מּפּעוּל, מּפּעוּל) { מְלַבֵּשׁ a *garment*; מְזֻמָּר a *song*.

(תּפּעוּל, תּפּעוּל) { as, תִּגְרוֹף the *fist*, תְּכַרְחֵךְ a *chick*; תּלְמִיד
(תּפּעוּל) { a *disciple*; תִּעֲנוּג pleasure.

(פּעל---ת, פּעל---ת) { as, אֲחֵרֵת end, מַלְכוּת § *kingdom*; שְׁאֵרֵית a
(פּעל---ת) { remnant; רֵאשִׁית (רֵאשִׁית) *beginning*.

To the preceding may be added many words of the following forms:—(פּלֹוֹן): as, חַלּוֹן a *window*.—Root, חָלַל. (פּעל---ת):

* Except שוּק a *market*, p. שְׁוֹקִים; דִּגְדָּר a *kettle* p. דִּגְדָּרִים.

† The vowel under ח is denominated פְּתַח גְּנוּבָה *Furtive Pathach*. It is dropped in the process of declension: as, בָּחִי, בָּחִי.

‡ Except צִפּוֹר a *bird*, p. צִפּוֹרִים.

§ p. מִלְּבָיִת. Thus also from תַּתְּמִית the *nether, or lower part*, p. תַּתְּמִיּוֹת.

as, גְּלוּת *captivity*: Root, גָּלָה.—(פְּעוּת): as, כְּסוּת *a covering, garment*.—(פְּעִית): as, הַנִּיט * *a lance*. (מִוְעָא): as, מִוְעָא *an outlet, or going out*: Root, יָצָא; מִוְרָא *fear*, †—(מִוְעָא): as, מְשָׁא *a burden*: Root, נָשָׂא.—(מִפְעָא): as, מְקָרָא *a convocation*.—(תִּיעוּל): as, תִּיעוּל *new wine*.—(עִלְעָל): as, צִאָצָא *production, issue*: Root, יָצָא.

Obs.—Most words of the form פֶּעַל, as יָקָר *honour, respect*, † פְּתָב *a writing*, retain (ט) in the genitive singular, and in the absolute plural: as, עֵנָק *a neck-chain*, *p.* עֵנָקִים; some, however, take (-) in the genitive singular, and *dagesh* on being inflected; thus, זְמַן *time, season*; *gen.* זְמָן; זְמוּנִי; זְמוּנִים, *p.* זְמוּנִים. Many words of the form פֶּעַל receive likewise *dagesh*: as, הָדָם *a myrtle*, *p.* הָדָמִים; כְּזֵט *little*, *p.* כְּזֵטִים *few*; אָנָם *a pond*, *p.* אָנָמִים. Sometimes, however, *dagesh* is omitted: as, אָנָמִים, אָנָמִים. From דְּבִשׁ *honey*, we find דְּבִשִׁי.

II.

69. The second class comprehends monosyllables having mutable (ט): as, דָּם *blood*, derived from verbs of the 7th conjugation (לָה), and dissyllables which have a similar vowel for their *ultimate*, and an immutable vowel for their *penultimate*: as, אוֹצָר *a treasure*, מוֹסָר *correction*.

* *Plural* תְּנִיתוֹתֵיהֶם, תְּנִיתוֹתֵיהֶם.

† Yet, of this we find כְּוִרְאָקִים.

‡ The only inflections with which this word (פְּתָב) is found in Scripture, are פְּתָבָה and פְּתָבָם; but in the later writings, we find it inflected in the following manner:—פְּתָבָה, *gen.* פְּתָבָה or פְּתָבָה—פְּתָבִי, &c. פְּתָבִים, פְּתָבִי, פְּתָבִים, &c.

Obs.—The change consists in this.—1st, (ר) is changed mostly into (-) in the genitive singular and before the heavy affixes: as, רם, *gen.* רָם, רָמָם, רָמָם (for רָמָם); אוֹצֵר, *gen.* אוֹצְרָם, &c. 2nd, In the genitive plural, and before the heavy affixes, (ר) is entirely omitted (Sh'va being substituted for it): thus, *p.* רָמִים, *gen.* רָמִים, רָמִים, &c.; *p.* אוֹצְרוֹת, *gen.* אוֹצְרוֹת, אוֹצְרוֹתֵיהֶם. (See Paradigms, No. II.)

Words of the following form belong to this Class:—

(פַּע) as, יָד* *a hand*, דָּג *a fish*.—(פַּעַל, פּוֹעֵל, פּוֹעֵל) as, הַיְקָל *a palace*, עוֹנָב *a musical instrument, a harp*, כּוֹכַב *a star*. (פַּעַל, פַּעַל, פַּעַל): as, גַּנָּב *a thief*, כַּכָּר *a talent*, סֵלָם *a ladder*. (פַּעֲלוֹ, פַּעֲלוֹ, פַּעֲלוֹ): as, כּוּבֵשׁ *a furnace*, קָרְבָּן *an offering*, שֻׁלְחָן *a table*.—(פַּעֲלֵל, פַּעֲלֵל, פַּעֲלֵל): as, מַסְךָ *a curtain, covering*, נֹרָא *a native*, מִשְׁכָּן *a tabernacle, a dwelling-place*, מִשְׁפָּט *judgment*.—(פַּעֲלֵל, מוֹעֵל, תוֹעֵל): as, מַסָּע *a removing, march*, מוֹסָד *a foundation*, תוֹשָׁב *a sojourner*.

III.

71. The third Class comprehends words which have a mutable (ר) or (ו) in their penultimate, and

* From יָד we find יָדָם, יָדָן *your hand*.

† Several words of this and the following forms take *dagesh*: as, אוֹפָן *a wheel*, טוֹרֵן *a rose*, מִיטָב *a high place, a place of refuge*, *p.* מִיטָבִים, טוֹרֵנִים, &c. These belong to the eighth class.

‡ Some words of these and the preceding forms retain (ר) in the genitive plural, &c.; others reject it: as, מִצְעָה *a plant*, מִצְעָה; תוֹשָׁב, תוֹשָׁבִים; מַסָּע, מַסָּעִים, &c.

an immutable vowel in their ultimate syllable : as, קציר *harvest*, מליין *an interpreter*, ברוך *blessed*, עֶצְבוֹן *pain, labour*.

The change consists in substituting (:) for (⋄) and (⋅); thus, קציר, *gen.* קציר, קצירי &c.; מליין*, מליצי, מליצד, &c. עֶצְבוֹן, *gen.* עֶצְבוֹן, — עֶצְבוֹנִי, עֶצְבוֹנֶךָ, &c.

Observe.—As two *Sh'vas* cannot begin a word, it follows that in words wherein (⋄) is preceded by (:); as, רָעָבוֹן *hunger*, פְּרוֹנוֹן *an unvalled town*, the (:) must be changed into a vowel; and hence from the first we have in the genitive רָעָבוֹן, and from the second פְּרוֹנוֹן *his*, &c.

Words of the following forms belong to this class:—

(פֶּעֶלָל, פֶּעֶלָל †, פֶּעֶלָל †, פֶּעֶלָל †) as, גְּדוּבָא *a generous, liberal man*; אֲדוֹן *a master, lord*; בְּרוּךְ *blessed*; אֱמוּנָה *faithful*.

(פֶּעֶלָלֶיךָ, פֶּעֶלָלֶיךָ) as, זְכוֹרֶיךָ, פְּרוֹנוֹךָ *a remembrance*.

(פֶּלָלֶיךָ, פֶּלָלֶיךָ) as, שִׂשְׁוֹן *joy*; יָגוֹן *sorrow*. (מַבּוֹל) : as, מְקוֹם *a place*; (מַבִּיל) : as, מְבִין *an intelligent man*, מְלִיין *an interpreter*.

* (⋅) is, however, retained in the genitive singular: as, מְלִיין, *gen.* מְלִיין.

† Except שְׂלִישִׁית *an officer* (perhaps of the third rank), and שָׁבוּעַ *a week*, which retain (⋄): thus, שְׁלִישִׁיִּים; יְשָׁבוּעוֹת; to distinguish them from שְׁלִישִׁיִּים *the third time*, נְשָׁבוּעוֹת *oaths*.

‡ A few words of this form, as טָהוֹר *pure*, גָּדוֹל *great*, change i into short (⋄) on being joined to another word by Makkeph: thus, טָהוֹר־נְדָל. Several words of this form take *dagesh*, and change (i) into (⋄): as, אֶדָּוֶם *red*, p. אֶדָּמִים : עָדָם *naked*, עָדָמִים.

IV.

72. The fourth Class comprehends all dissyllables having (⌣) or (⌣..) for their vowels : as, דָּבָר *a word*, לֵבָב *the heart*.

The change consists, 1st — in substituting (:) for the *penultimate* (⌣) or (..), and in changing (⌣) *ultimate* into (-) in the genitive singular, and before the affixes בָּם, בָּן : thus, דָּבָר, דְּבַר, דְּבָרָם, דְּבָרָי, &c. ; דְּבָרֶךָ, דְּבָרַי, &c. ; דְּבָרִים, &c.—2nd. In the genitive plural and before the heavy affixes, penultimate (⌣) or (..) are changed mostly into (.), more rarely into (-)* ; and ultimate (⌣) into (:); thus, דְּבָרַי, דְּבָרֵיכֶם, דְּבָרֵינוּ, דְּבָרֵיהֶם, דְּבָרֵיהֶן.

Words of the following forms belong to this class :—

(פִּעֵל)†—as, זָהָב *gold*, חָכָם *a wise man*, נָהָר *a river*, בָּשָׂר *flesh*.

(פִּעֵל)—as, שֵׁעַר *a hair*, עֵנָב *a grape*, צִלְע *a rib*, עֲנָף *a twig*, &c.

V.

73. The fifth Class comprehends dissyllables having mutable (..) for their *ultimate*, and mutable (⌣) for their *penultimate* : as, זָקֵן *an old man*.

The vowels are subject to the same changes as those of the preceding class. To this class belong all words of the form (פִּעֵל) :

* Thus חָכָם *a wise man*, gen. חֲכָם, p. חֲכָמַי, gen. p. חֲכָמֵי ; דָּבָר *a word*, dual and p. דְּבָרַי, gen. p. דְּבָרַי.

† Some words of this form take *dagesh* : as, גְּמֹל *a camel*, נִטְוֹן *the rabbit, jerboa*, קָטָן *little* : thus, גְּמֹל, גְּמֹלִי, גְּמֹלֶךָ, גְּמֹלִים, &c. They belong, of course, to the 8th class. חֶלֶב *milk*, has its genitive singular חֶלְבִּי ; לָבָן *white*, לְבָנוֹ.

as, **הַצָּר** *a court*, **כֶּבֶד** *the liver*, **קָצֵר** *short*, **יָתֵד** *a plug, nail, &c.*; (**פֶּעִיא**)*: as, **טִמְאָא** *unclean*, **מָלֵא** *full, &c.*

Obs.— **יָרֵךְ** *the thigh*, **כֹּתֵף** *the shoulder*, **גִּדֵּר** *a hedge*, **זָנָל** *plunder, robbery*, from their *gen. s.* thus—**כֹּתְפֵי**, **יָרְכֵי**, **גִּדְרֵי** or **זָנָלֵי**, or **גִּדְרֵי**, or **זָנָלֵי**.

VI.

74. The sixth Class comprehends all dissyllables which have their accent on the penultimate: as, **דֶּרֶךְ** *a way or road*, **שַׁעַר** *a gate*, **סֵפֶר** *a book*, **חֹדֶשׁ** *a month*, **לַיְלָה** *night*, **אָוֶן** *iniquity, vanity*.

Words of this class have their genitive and absolute state singular alike; except those of the form **פֶּעַל** (as **מָוֶת** *death*), which drop (·), and change (·) into (·_) in their genitive singular, and retain (·_) in their inflections: thus, **מֹוֶת**, **מֹוֶתִי**, **מֹוֶתוֹ**, &c. And those of the form **פִּיל**, (as **אֵיל** *a ram*), which drop the (·), and change (·) into (·) in the genitive singular; retaining (·) in their inflections; thus, **אֵיל**, **אֵילִי**, **אֵילֶיךָ**, &c. From **עָל** *wrong, injustice*, we find, however, *gen.* **עָל** instead of **עֹל**; **עָלוֹ** instead of **עֹלוֹ**, *f.* **עֹלָה**; but *p.* **עֹלוֹת**.

Words of the following forms belong to this class:

(**פֶּעַל** **פֶּעַל**)— as, **מֶלֶךְ** *a king*, **נֶעַר** *a boy*, **בְּגָד** *a garment*, **סֵפֶר** *a book*, **חֶלֶק** *a portion*.

* These, however, retain (·) in their genitive singular and plural. Thus, **טִמְאָא**, *gen. s.* **טִמְאָא**, *gen. p.* **טִמְאָאִי**. Likewise, **עָקֵב** *the heel*, *gen. s.* **עָקֵב** (but *gen. p.* **עָקֵבֵי**), **יָשׁוּן** *a sleeper*, *gen. p.* **יָשׁוּנֵי**, **שִׁמְחָא**, *gen. p.* **שִׁמְחָאִי**, &c.

(פֶּעַל, פִּיל) — as, עוֹל *wrong, injustice*, תוֹךְ *the middle*, מוֹת *death*; זַיִת* *an olive*, לַיִל *night*, יַיִן *wine*, עֵין *an eye*.

The changes of the vowel-points of these forms have already been explained.

(פֶּעַי) — as, פֶּרִי *fruit*, גְּרִי *a kid*, אֲרִי *a lion*, † לְחֵי *cheek, jaw-bone*, בֶּלִי *a vessel*.

(:) is changed into (.) or (׃); and (.) into (:), in the singular: as, פֶּרִי, פֶּרִיךָ, &c.; בֶּלִי, בֶּלִיךָ. In the plural most of them retain (:), and change (.) into (׃); thus, אֲרִיִּים, אֲרִיִּים or אֲרִיִּים, *gen. pl.* אֲרִיִּים, &c. — בֶּלִי changes (:) into (׃), and retains (.) ; thus, בֶּלִים *gen. pl.* בֶּלִי, בֶּלִי, &c. ; בֶּלִי, &c. ; בֶּלִי, &c.

(פֶּעִי) — as, חֲלִי || *sickness*, עֲנִי *affliction*, צָרִי or צָרִי *balm*, חֲרִי *burning, anger*.

* *Gen. s.* זַיִת — זַיִתִּי &c. *p.* זַיִתִּים, זַיִתִּי, זַיִתִּיךָ &c. *gen.* עֵין — עֵינִי &c. *gen.* עֵינִים, עֵינֶיךָ, &c. *p.* (dual) עֵינַיִם *gen.* עֵינַי — עֵינִי, עֵינֶיךָ, &c. But עֵינֹת, signifies *springs, fountains*, and its genitive is עֵינֹת. Thus likewise, מְעֵינֹת *a spring, well*, *p.* מְעֵינִים or מְעֵינֹת, *gen. p.* מְעֵינִי and מְעֵינֹת. Several other words of this form have their plural in this manner: as, תַּיִל *a host*, תַּיִלִּים; עֵיר *a young ass*, עֵירִים. — בַּיִת *a house*, forms its plural בַּיִתִּים, and retains the long (׃) and *dagesh* through the plural inflections: thus, *gen.* בַּיִתִּי. — בַּתִּי, בַּתִּיךָ, &c.; contrary to general analogy.

† Most words of this form change (:) into (׃) in pause: thus, לְחֵי, גְּרִי, פֶּרִי.

‡ The plural (dual) of לְחֵי is לְחֵיִים, *gen.* לְחֵיִי.

§ A few words of this form change ׀ into ׀ in the plural: as, חֲלִי *a ring*, *p.* חֲלֵאִים; פֶּתִי *a simpleton*, *p.* פֶּתִיִּים or פֶּתֵאִים; צָבִי *a gazelle*; *p.* צָבִיִּים or צָבֵאִים; *f.* צָבִיָּה *p.* צָבֵאוֹת.

|| In pause חֲלִי, עֲנִי, חֲרִי.

VII.

75. The seventh Class comprehends all words having (..) mutable for their ultimate, and an immutable vowel for their penultimate: as מִשְׁלַל *a ruler, regent*, הוֹתֵן *a father in law*, אֹהֵב *a lover*, שֹׂנֵא *a hater, enemy*, כִּפֵּא *a covered seat, a throne*, סוֹחֵר *a merchant*, מִקָּל *a staff*, אוֹיֵב *an enemy*. Likewise some of the monosyllables derived from the ל"ה : as, שֵׁם *a name*.

(..) is mostly changed into (:); as, אוֹיְבִי, אוֹיְבִים, אוֹיְבֵי, מִקְלִי, מִקְלוֹת, הוֹתְנִי, &c.; or into (-) when the middle letter is a guttural: as, אוֹהְבִי, אוֹהְבוֹ, &c.; סוֹחְרִי, סוֹחְרִים, &c. Before ך, כּם; and ךּ, it is changed mostly into (ׁ); as, הוֹתְךָ, מִקְלְךָ, מִקְלְכֶם, sometimes into (ׂ); as, אוֹיְבְךָ, אוֹיְבְכֶם; and into (-) when the 2nd or 3rd radical is a guttural: as, אוֹהְבְךָ, אוֹהְבְכֶם, שֵׁנְאָךָ, &c.

In the genitive singular (..) is mostly retained, though in some instances it is changed into (-); as, מִזְבֵּחַ *an altar*, gen. מִזְבַּח; מִקָּל, gen. מִקָּל or מִקָּל.

Words of the following form belong to this class:—

(פּוֹעֵל, פּוֹעֵל) — as, פּוֹקֵד *a visitor*, כֹּהֵן *a priest*, עֹרֵב *a raven*, אוֹרֵב *an ambush*; עוֹר *a blind man*, עֹלֵל *a stammerer*, אֵלֵם *a dumb person*.

(מִפְעֵל, מִפְעֵל) — as, מַסְמֵר *a nail*, מַכְתֵּשׁ *a mortar*, מַכְתֵּה *a key*, מַעֲשֵׂר *a tenth part, tithes*; מַסְכֵּן *a poor man*.

(מוֹעֵל פֶּע) — as, מוֹפֶת *a wonder*, מוֹעֵד *an appointed time*, a festival, מוֹקֶשׁ *a snare*; * שֵׁם *a name*, בֵּן *a son*, † עֵץ *a tree*.

VIII.

76. The eighth Class comprehends all words which double their last letter by *dagesh* on being augmented: as, גַּן *a garden*, גַּנִּי *my garden*; לֵב *the heart*, לְבִי *my heart*; חֹק *a law, statute*, חֻקִּי *my statute*; גַּמֶּל *a camel*, גַּמְלִי *my camel*, חֻמְלִי *thy camel*, &c.

The vowel which precedes *dagesh* becomes immutable, and is therefore, in most cases, retained through all the inflections.

Words of the following forms (derived from roots which have the second and third radical the same) belong to this class.

(‡ פֶּל) — as, סַל *a basket*, כַּד *a pail, bucket*, יָם or יַם *the sea*, עַם or עָם *a people*, רַךְ *soft, tender*, דָּל *a poor man*.

These retain (-) in the genitive singular and in the inflection §.

* With Makkeph. — בָּנִים. The plural of this word (בָּנִים) is בָּנִים, *gen. p.* בָּנֵי — בָּנֵי, &c. בָּנִים, &c.

† עֵץ and a few others of this form retain (..) through their inflections, except in the genitive plural and the heavy affixes: thus, עֵצִי, &c. *p.* עֵצִים, עֵצִי, עֵצִיךָ, *gen. p.* עֵצִי, &c.

‡ Many words of this form have (‡) or (-) in their absolute state: as, עָם or עַם; generally (‡) in pause; as, דָּל, דָּל; גַּל, *a heap*, גַּל; but always (-) in the genitive and the inflections.

§ Except צֶדֶד *the side*, פֶּתַח *a small piece, morsel*, סָף *the threshold*, which take (-) in the inflections: thus, צֶדְדִי, פֶּתַחִי, צֶדְדֶךָ. From

(פֶּל)—as, שֵׁן *a tooth*, צֶלַע *a shadow*, לֵב *the heart*, קִיץ *end*, חֵךְ *the palate*, אֵשׁ *fire*.

These retain generally (..) in the genitive singular*, but change it into (.) in the inflection: as, שְׁנַי, שְׁנָיו, *p.* שְׁנַיִם †, שְׁנַי, שְׁנֵי, שְׁנֵי, שְׁנֵי, &c.

(פֶּל)—as, עוֹל *a yoke*, חֹק *a decree*, כָּל *all, the whole*, עוֹ *might, power, strength*, תֹּף *a drum*, תָּם *innocence*.

Some of these retain ־ in the genitive: as, על *gen.* על; others change it into short (ַ) with Makkeph: as, כָּל, חֹקַךְ.

Before the inflections, (־) is mostly changed into (ֶ): as, על, עֲלֶיךָ, עֲלֵיךָ, though sometimes into short (ַ): as, עֲלֵי; especially before ך and ךָּ; as, חֹק, חֹקֶיךָ, חֹקֶיךָ, חֹקֶיךָ; עוֹ, עוֹי, עוֹי or עוֹי.

(פֶּל)—as, מְעוֹן *a place of strength, a fort*, מְעוֹנֶיךָ, מְעוֹנֶיךָ or מְעוֹנֶיךָ, מְעוֹנֶיךָ; מִגֶּן *a shield*, מִגֶּנֶיךָ, *p.* מִגֶּנֶיךָ, (ַ) being here immutable.

Many contracted words derived from roots whose second letter is ך, as פָּנֶה *face, countenance, anger*, (from נָפַח *to breathe through the nose, to snort*), and בַּת *a daughter* (from בָּתּוּלָה feminine of בֵּן *a son*), belong to this class, and are inflected in a similar manner: thus, אֲפֵי, אֲפֵיךָ, אֲפֵי; *plural, (dual)* אֲפֵיִם, *g. p.* אֲפֵי, אֲפֵי, אֲפֵי, &c. בְּתוּלָה, בְּתוּלָה, &c. *p.* בְּתוּלָה *gen. p.* בְּתוּלָה, בְּתוּלָה, בְּתוּלָה,

הַר *a mountain*, we have in the plural הָרִים, *gen. p.* הָרִי, הָרִי, &c. (ַ) being a compensation for *dagesh*. Thus likewise, בָּר, *pure, selected*, בָּרִים, בָּרִי, &c.

* Except a few which take (ֶ) with Makkeph: as, לְבַיִת.

† But שְׁנַיִם signifies *two*; and שְׁנַיִם *years*, שְׁנַיִם *my years*, שְׁנַיִם *thy years*. Several words of this form change (..) into (-): as בָּז *a stand, basis*, בָּזוּ; כֶּן *a nest*, with Makkeph כֶּן; but in other respects regular קָנִי, &c. From אֵשׁ *fire*, we have אֵשׁ and אֵשִׁים instead of אֵשִׁים.

בְּנוֹתָיִךְ, &c. Many words of other forms receiving *dagesh* on being augmented, belong likewise to this class: as, גַּמְלָא *a camel*, זְמַן *time*, יַעֲבֹד *the day of rest, the sabbath*, עָנִי *a poor (humble) man*, &c. Most of these have already been noticed in the preceding notes.

IX.

77. The ninth Class comprehends all words terminating in ה־; as, שָׂדֵה *a field*, רֹעֵה * *a shepherd*, יָפֵה *beautiful, handsome*, מַחֲנֶה *a camp*, רֹאֵה *a seer*, מַרְאֵה *appearance, colour, vision*, מַעֲשֵׂה *work*.

1. ה־ is changed into ה־ in the genitive singular: as, רֹעֵה *gen. רֹעֵה; שָׂדֵה, יַעֲבֹד*.

2. Before the inflections it is dropped: as, רֹעֵי, רֹעִים, רֹעִי, רֹעִי, &c. שָׂדֵה, שָׂדֵה, שָׂדֵה, &c. *p. שְׂדוֹת, gen. p. שְׂדוֹת; or p. שְׂדִים* (by analogy), *gen. p. שְׂדִי, שְׂדִי, שְׂדִי, &c.*

3. Before the affix of the third person masculine singular, ה is mostly retained †: as, מַרְאֵהוּ, מַעֲשֵׂהוּ, שְׂדֵהוּ, &c.—Third person *f. s. מַרְאֵהוּ or מַרְאֵהוּ, מַעֲשֵׂהוּ, or מַעֲשֵׂהוּ †.*

* Words comprehended in this class, are derived from roots whose third radical is ה; they form their feminine by changing (◌) into (◌): as, רֹעֵה *a shepherdess*; *m. יָפֵה, f. יָפֵה; one that ascends, f. עֹלֵה*. Except בָּכֵה *one who weeps, weeping*, צֹפֵה *one who watches, a watchman*, and a few others which form their feminine צֹפֵה, בָּכֵה.

† This is likewise the case with some nouns not terminating in ה: as, פְּלִגְיָה *a concubine*, פְּלִגְיָה; יָד *a hand*, יָדֵה.

‡ *Aben Ezra* (in צהות) asserts, indeed, that this form (מַעֲשֵׂה) is inadmissible: I have, however, followed *Kimehi*, who justifies its usage.

Words of the following form belong to this class :—

(פַּעֵה, פִּעֵה, פְּעֵה)—as, הָזָה, *the breast*, p. הַזֹּהֶת; קִנְיָה *a reed, a scone*, p. קִנְיָה or קִנְיָה; עֵלֶה *a leaf*, p. עֵלֶה; גִּאֲוָה *arrogant*, p. גִּאֲוָה; רֵעֵה* *a friend, companion*, p. רֵעֵה; רֵעֵה p. רֵעֵה; קִנְיָה *a purchaser*, p. קִנְיָה.

(מַפְעֵה, מִפְעֵה, מְפֵעֵה)—as, מִקְנֵה p. (by analogy) מִמְקֵה; מִשְׁנֵה *second in rank, double*, p. מִשְׁנֵה; מִתְנֵה, p. מִתְנֵה, dual מִתְנֵה. (מַעֵה)—as, מַטֵּה *a staff, branch, tribe*, p. מַטֵּה or מַטֵּה; מַפְעֵה *one that strikes*, p. מַפְעֵה, &c.

78. The following four Classes comprehend nouns feminine terminating in הַ, תַּ, טַ, נַ.

Those that terminate in הַ have this in common :—

1st.—That they change הַ into תַ in the genitive singular, and before כֵּן, כִּי.

2nd.—That they retain ה and ט in the rest of the inflections of the singular number.

3rd.—That they form their plural by changing הַ into הֵ, which termination is retained through all the plural inflections.

For the changes to which nouns terminating in ה are subject, see remarks on Class XIII.

X.

79. The tenth Class comprehends all nouns terminating in הַ, preceded by an immutable vowel: as, גְּבוּרָה *strength*, תְּפִלָּה *a prayer, supplication*.

* רֵעֵה, מִשְׁנֵה, and מִקְנֵה, retain (ו) in the genitive singular.

Excepting the genitive singular, and before כָּם and כֵּן, as already noticed in the preceding observation, both vowels are retained. The plural is formed by וֹת, and the absolute state plural and its genitive are the same. Thus, זְבוּרָה, *gen.* זְבוּרָתָה, — זְבוּרָתַי; *p.* זְבוּרוֹת *gen.* זְבוּרוֹתַי, — זְבוּרוֹתַי, &c.

Words of the following forms belong to this class:—

(פְּעוּלָה, פְּעוּלָה, פְּעוּלָה) — as, אֲכִילָה *a meal*; עֲבוּרָה *service, labour*; גְּדוּלָה or גְּדוּלָה *greatness, joy*.

(פְּעוּלָה, פְּעוּלָה) — as, חֲבוּרָה *a bruise*, בְּבוּרָה *an early fig*.

(פִּילָה, פִּילָה, פִּילָה) — as, צָרָה *distress, anguish*, קָמָה *standing corn*; שִׁיבָה *old age*, צִדָה *provision*; בִּינָה *understanding*.

(פִּלָה, פִּלָה, פִּלָה) — as, בָּלָה *a bride*; מִדָה *a measure*; סִכָה *a hut, tabernacle*, הִקָה *a law*.

(תְּפִלָה, תְּפִלָה) — as, תְּפִלָה *a prayer*, תְּהִלָה *praise*; מְגִלָה *a roll, volume*.

(מְעָה, תְּעָה) — as, מְכָה *a smiting, wound*, מְפָה *a tempting, temptation*; תְּוֹרָה *a law, instruction*, תְּוֹרָה *an acknowledgment, thanks*.

XI.

80. The eleventh class comprehends nouns having the same termination as the preceding, viz. הַ, but preceded by mutable (ר) or (ו): as, שָׁנָה *a year*, שְׁנָה *sleep*.

ה־ ultimate has already been explained; and (ַ) or (ֹ) penultimate are changed into (:), except in the plural absolute. Thus, שָׁנָה, *gen.* שָׁנָה, &c. Plural שָׁנֹת, *gen.* שָׁנֹת, &c.

Obs.—Words having (ַַ) for their vowels, preceded by (:), change (:) into (.) or (-): as, בְּרָכָה *a blessing, gen.* בְּרָכַתִּי, בְּרָכְתִּי, בְּרָכְתֶּךָ. &c., *p.* בְּרָכוֹת, *gen.* בְּרָכוֹתִי, בְּרָכוֹתֶיךָ. See the examples under the form פְּעֻלָּה.

Words of the following forms belong to this class:—

(פְּעֻלָּה, פְּעֻלָּה)—as, שָׁנָה *a year*, יָפָה *fair, beautiful*, מָנָה * *a portion*, שֵׁפָה † *lip*; פֵּאָה *a corner*, מֵאָה ‡ *a hundred*.

(עֲלָה, מוֹעֲלָה—ע.)—as, עֲצָה *advice, counsel*, שֵׁנָה *sleep*, חֲמָה *anger*; מוֹרְשָׁה *an inheritance*, מוֹעֲצָה *a device*.

(פְּעֻלָּה, פְּעֻלָּה §)—as, נְדָבָה *a free gift, gen.* נְדָבַת; צְדָקָה *righteousness, gen.* צְדָקַת; גְּעֵרָה *a rebuke, gen.* גְּעֵרַת; קַעֲרָה *a dish, gen.* קַעֲרַת; †; תְּרָדָה *terror, gen.* תְּרָדַת; נִבְלָה *a carcase, gen.* נִבְלַת.

* מְנוּחָה (Est. ii. 9.) is a deviation from the rule.

† *p.* שְׂפָתַי or (dual) שְׂפָתַיִם, *gen. p.* שְׂפָתוֹת or שְׂפָתַי; אָלָה *an oath*, retains the first (ַ); thus, *gen.* אֵלַת, אֵלָתִי, &c.

‡ *p.* מֵאוֹת, dual מֵאוֹתַי, instead of מֵאוֹתַיִם.

§ Most words of this form retain (ֹ) in the genitive: as, אֲבָרָה, *gen.* אֲבָרָתִי—אֲבָרַת; בְּהֵמָה *cattle*, has its genitive בְּהֵמָתִי—בְּהֵמַת; עֲטָרָה *a crown, gen.* עֲטָרַת; מֵצָבָה, *gen.* מֵצָבַת. (See observation on Class XIII.)

|| *p.* קַעֲרוֹת, *gen.* קַעֲרוֹתַי (Exod. xxv.) is a deviation from the general rule. Several words of these forms retain (:) in the genitive: as, מְעָרָה *a cave, gen.* מְעָרַת; תְּעָלָה *an aqueduct, gen.* תְּעָלַת.

XII.

81. The twelfth Class comprehends feminine nouns chiefly derived from words of the forms פִּעַל פִּעַל and פִּעַל; as, for instance, מַלְכָּה *a queen*, from מֶלֶךְ *a king*; נַעֲרָה *a young woman, a girl*, from נָעַר *a boy*; עֲזָרָה *aid, assistance*, from עָזַר *an aid, help*; כְּתֻרָה *a hiding-place, shelter*, from כִּתַּר *a secret place, shelter, protection*; חֲרָבָה *a waste, ruin*, from חָרַב *dryness desolation*.

הַ has already been explained. The short vowels (-) (◌) (◌) and (◌) with the following (◌) are retained, except before the absolute state plural, where the short vowels are changed into (◌), and the (◌) of the second letter into (◌).—Thus מַלְכָּה, *p.* מַלְכוֹת; נַעֲרָה, *p.* נַעֲרוֹת; חֲרָבָה, *p.* חֲרָבוֹת; עֲזָרָה, *p.* עֲזָרוֹת; שְׂמֹלֶה, *p.* שְׂמֹלוֹת.

Words of the following forms belong to this Class:—

(פִּעְלָה, פִּעְלָה, פִּעְלָה) } —as, עַלְמָה *a young woman*, שְׂלֵמָה
(פִּעְלָה) } and, שְׂמֹלָה *a robe, garment*; שְׂמֹחָה
joy, אֶהְבָּה *love*, כְּבִשָּׂה or, כְּבִשָּׂה *a ewe-lamb*, יְלֵרָה *a girl*,
שְׂפָחָה *a bondmaid*; חֲרָפָה *a reproach*; חֲרָבָה *a ruin, desolation*,
הַכְּמָה *wisdom*; עֲרָמָה *cunningness*.

XIII.

82. The thirteenth Class comprehends feminine nouns terminating in תַּת, תַּת, תַּת, תַּת, or תַּת, as, גַּבְרֵת *a mistress*, כְּתָנֶת* *a coat*, טַבְּעַת *a ring*.

* This word has several other forms. (See Kimchi in יְרֵשִׁים).

The Genitive and Absolute state singular are the same : as, גְּבֵרַת *g. גְּבֵרַת*. — On being augmented by the pronominal affixes, ת receives *dagesh*, the last vowel is changed into (:) and the penultimate (·) is either retained, as בְּהֵמַת בְּהֵמָתִי *cattle*, בְּהֵמָתִי, or it is changed into (-) or (·) as מִיִּטְמֵרַת מִיִּטְמֵרָתִי *keeping, trust*; גְּבֵרַת — גְּבֵרָתִי. Penultimate ׀ is mostly changed into short (·); as, קְטָרַת קְטָרָתִי *incense*, קְטָרָתִי*.

Obs.—Most Nouns belonging to this class have two forms for their absolute state: as, גְּבֵרַת and גְּבִירָה — בְּהֵמַת and בְּהֵמָה — מִלְחָמַת and מִלְחָמָה *war*, — מַצְבֵּת and מַצְבָּה *a pillar*, תּוֹלְעַת and תּוֹלְעָה *a worm* (in the same manner as the participles פּוֹקְדַת and פּוֹקְדָה). Now, the singular is regulated by the first form (terminating in תּ) as already described; but the plural is regulated by the termination הַ, and hence the plural of גְּבֵרַת is גְּבִירוֹת — גְּבִירוֹתִי, &c., without *dagesh* (from גְּבִירָה). Thus likewise from מִלְחָמַת — מִלְחָמוֹת; but *p.* מִלְחָמוֹת — מִלְחָמוֹתִי (from מִלְחָמָה). From מַצְבֵּתִי — מַצְבֵּת, but *p.* מַצְבוֹת.

Words of the following forms belong to this Class:—

(פְּעֻלַּת, פְּעֻלַּת, פְּעֻלַּת, פְּעֻלַּת) — as, גְּבֵרַת †; עֲטָרַת †; *blue, or sky-coloured*; כְּוֹתֶרֶת *a crown, chapter*; תּוֹלְעַת *a worm*, יְכוּלַּת *ability*, נְחֹשֶׁת *copper*.

(פְּעֻלַּת, פְּעֻלַּת, פְּעֻלַּת, פְּעֻלַּת) — as, אֲדָרְתַּת *a mantle*, קַדְרָתַת *a fever*; אֲגָרְתַּת † *a letter*; כְּפָרְתַּת † *a covering, the mercy seat*, כְּפָסְמַת † *spell*, (lit. the shorn), טְבֻלַּת § *an ear of corn*.

* But from נְחֹשֶׁת we have נְחֹשֶׁתִי, נְחֹשֶׁתִי. From מִיִּטְמֵרַת *hire*, we have מִיִּטְמֵרָתִי.

† *p.* עֲטָרוֹת (from עֲטָרָה) *g.* עֲטָרוֹת.

‡ אֲגָרוֹת.

§ *p.* טְבֻלִים, *g.* טְבֻלִי.

הוֹן¹⁰ עֲשִׂיר¹¹ * קְרִית¹² עֹז¹³ , מְחַתֵּת¹⁴ דְּלִים¹⁵ * רִשְׁטָם¹⁶ : גַּם¹⁷
 לְרַעְיָהוּ¹⁸ יִשְׁנָא¹⁹ רֶשֶׁת²⁰ , וְאֹהֲבִי²¹ עֲשִׂיר רַבִּים²² : כָּל-אֲחִי רֶשֶׁת
 שְׂנֵאָהוּ²³ , וְדָל מְרַעְיָהוּ * פִּירָד²⁴ : רַעְיָהוּ וְרַע אָבִי * אֶל-תֵּעֹזֵב²⁵ ,
 וּבַיִת אֲחִי * אֶל-תָּבוֹא²⁶ בַּיּוֹם אִירָה²⁷ : שׁוֹט²⁸ * לְפִי ,
 מִתָּנִי²⁹ לְחִמּוֹר , וְשִׁבְט³⁰ לְגִי³¹ כֶּסֶף לִים³² : עֲטָרַת³³ זָקְנִים *
 בְּנֵי בָנִים , וְתַפְאֲרַת³⁴ בָּנִים * אֲבוֹתָם³⁵ : עֲטָרַת תַּפְאֲרַת *
 שִׁיבָה³⁶ , בְּדַרְךְ צְדָקָה³⁷ תִּמְצֵא³⁸ : זָבַח³⁹ רִשְׁעִים⁴⁰ * תְּוַעֲבַת⁴¹
 יְיָ , וְתִפְלֵת⁴² יִשְׂרָאֵל⁴³ * רְצוֹנוֹ⁴⁴ : מִקְרִיב⁴⁵ זָבַח מַחִיל⁴⁶ דְּלִים
 זֹבַח⁴⁷ בֶּן לְעֵינַי⁴⁸ אָבִי : זָבַח צְדִיקִים * שְׁוַעַת⁴⁹ פִּיהֶם
 וְקוֹל⁵⁰ רִנָּתָם⁵¹ * בִּבְקָע⁵² שָׁמַיִם : בּוֹנֵה⁵³ בֵּיתוֹ בְּחִיל זָרִים⁵⁴
 בּוֹנֵם⁵⁵ אֲבָנִים⁵⁶ לְקַבְּרוֹ⁵⁷ :

¹⁰ Wealth. ¹¹ The rich man.* ¹² City. ¹³ Strength. ¹⁴ Dread.
 destruction. ¹⁵ A poor man. ¹⁶ Poverty. ¹⁷ Likewise, even.
¹⁸ Neighbour, friend. ¹⁹ Is-hated. ²⁰ A poor man. ²¹ A lover,
 friend. ²² Many. ²³ Hate-him.† ²⁴ Is-separated. ²⁵ Do-not
 forsake. ²⁶ Do-not-come. ²⁷ Calamity. ²⁸ A whip. ²⁹ A bridle.
³⁰ A rod. ³¹ Body, back. ³² A fool. ³³ A crown. ³⁴ Glory. ³⁵ Pa-
 rents. ³⁶ Old age. ³⁷ Righteousness. ³⁸ She-(it) will-be-found.
³⁹ Sacrifice. ⁴⁰ רִשְׁעִים a wicked man. ⁴¹ Abomination. ⁴² Prayer.
⁴³ יִשְׂרָאֵל a straight, upright man. ⁴⁴ רְצוֹנוֹ will, delight, favor. ⁴⁵ He-
 that-offers. ⁴⁶ מַחִיל wealth, substance, goods. ⁴⁷ Is like one that
 slays. ⁴⁸ Before-the-eyes-of, in-the-presence-of. ⁴⁹ Cry, supplica-
 tion. ⁵⁰ Sound. ⁵¹ Song, prayer. ⁵² Cleaves, penetrates. ⁵³ He-
 that-builds. ⁵⁴ A stranger. ⁵⁵ Gathers. ⁵⁶ A stone. ⁵⁷ A grave.

* The words in *Italics* are not expressed in Hebrew.

† The words connected by *Hyphens* are expressed by one Hebrew word.

A virtuous woman [woman¹-of virtue²] is a crown³ to [of]-her husband,⁴ but-[and]-as-rottenness⁵ in his bones,⁶ is one-that-causes-shame.⁷

[House⁸ and-wealth⁹ are the inheritance¹⁰-of fathers¹¹, but-[and] from-the-Lord is a prudent¹²woman [woman prudent].

The way¹³-of a-fool¹⁴ is right¹⁵ in-his-own-eyes;¹⁶ but-[and] the-wise-man¹⁷ hearkens¹⁸ unto counsel.¹⁹

The light²⁰-of the eyes rejoices²¹ the heart;²² and-a-good-report²³ [and-report good] fattens²⁴ the bone.

In-the-light²⁵-of the king's countenance [face-of the²⁶ king²⁷] is life;²⁸ and-his-favour²⁹ is as-a-cloud³⁰-of the latter-rain.³¹

The wrath³²-of a king is as messengers³³-of death: but [and] a wise man [a man wise³⁴] will-pacify-it³⁵ [her].

The grave³⁶ and-destruction³⁷ are before³⁸ the Lord, how-much-more³⁹-then the hearts-of the children⁴⁰-of men? [man⁴¹].

הוֹן⁹ בָּנִית⁸ — מְבִישָׁה⁷ עֲצֻמוֹת. p. עֵצִים⁶ רָקַב⁵ בָּעַל⁴ עֲטֻרַת³ חֵיל² אִשָּׁה¹
 שׁוֹמֵעַ¹⁸ וְהִקְדָּם¹⁷ עֵינַי¹⁶ יִשָּׂר¹⁵ אֲוִיל¹⁴ דָּרָךְ¹³ — מִטְּבִלַת¹² אֵב¹¹ נְחֻלָּה¹⁰
 פָּנִים²⁶ אֹר²⁵ — יִתְרִשֵׁן²⁴ נִטְמוּעָה טוֹבָרָה²³ לֵב²² יִשְׂמַח²¹ מְאוֹר²⁰ — יַעֲצֶה¹⁹
 אִישׁ חָכֵם³⁴ מְלֹאכִים. p. מְלֹאךְ³³ חָמָה³² — מְלֻקֵּט³¹ עַב³⁰ רְצוֹן²⁹ תַּיִם²⁸ מְלֻךְ²⁷
 אָרֶם⁴¹ בָּנִים. p. בֶּן⁴⁰ אִף כִּי³⁹ גָּנַד³⁸ אֲבִדוֹן³⁷ יִנְאָל³⁶ — יִכְפָּרְנָה³⁵.

CHAPTER IV.

ADJECTIVES.

83. Adjectives are attributes expressive of the properties of nouns, conjointly with which they form either the subject, or some other part of a proposition: as—

: מְעַנֶּה רַךְ יָשִׁיב הַמָּה A soft answer turneth away
wrath.

: שְׂמוּעָה טוֹבָה תִּרְשֵׁן עַצְמוֹ A good report maketh the
bone fat.

אַרְי נֹהֵם וְרוֹב שׂוֹקֵק As a roaring lion, and a
greedy bear, so is

: מוֹשֵׁל רָשָׁע עַל עַם דָּל A wicked ruler over a poor
people.

84. As qualifying words, adjectives are placed after their respective nouns: thus, אִישׁ טוֹב *a man good*, i. e. *a good man*; but not טוֹב אִישׁ.

85. Adjectives agree with their nouns in gender and number:* thus—

* Adjectives, considered as mere attributes, cannot, strictly speaking, admit of either *gender* or *number*; but being in their origin, *nouns* or *participles*, in which sense they are still frequently used, the distinction of gender and number became necessary; and it was retained, even where they were used merely as qualifying words.

אִישׁ טוֹב *a good man* אַנְשֵׁי טוֹבִים *good men*
 אִשָּׁה טוֹבָה *a good woman* נְשֵׁי טוֹבוֹת *good women.*

86. Further, when the noun is in a definite state, that is, where the noun has the definite ה, or any of the pronominal affixes,* the adjective receives the definite ה; otherwise, the attribute ceases to be the qualifying word, and becomes the predicate of the noun which it accompanies.

Examples.

הָאִישׁ הַטוֹב	<i>the good man</i>
הָאִשָּׁה הַטוֹבָה	<i>the good woman</i>
הָאֲנָשִׁים הַטוֹבִים	<i>the good men</i>
הַנְּשִׁים הַטוֹבוֹת	<i>the good women</i>
בְּנִי הַקָּטָן	<i>my little son</i>
בִּתְּךָ הַקְּטָנָה	<i>thy little daughter</i>
בְּנָיו הַקְּטָנִים	<i>his little sons</i>
בְּנוֹתֶיךָ הַקְּטָנוֹת	<i>your little daughters</i>
<hr/>	
הָאִישׁ טוֹב	<i>the man is good</i>
הָאִשָּׁה טוֹבָה	<i>the woman is good</i>
הָאֲנָשִׁים טוֹבִים	<i>the men are good</i>
הַנְּשִׁים טוֹבוֹת	<i>the women are good</i>

* Or with proper names, which are in their nature definite: thus שִׁמְעוֹן הַצַּדִּיק *the just Simeon* or *Simeon the just*; whereas שִׁמְעוֹן צַדִּיק signifies *Simeon is just*.

בְּנֵי קָטָן	<i>my son is little</i>
בְּתוּלָה קְטַנָּה	<i>thy daughter is little</i>
בְּנֵי קְטַנִּים	<i>his sons are little</i>
בְּנוֹתֶיךָ קְטַנּוֹת	<i>your daughters are little.</i>

Comparison of Adjectives.

87. The degrees of comparison are expressed by prefixing to the noun, with which any thing is compared, the letters **כ** *as*, **מ** *from*, (*than*), and **ב** *in*, *amongst*; the adjective not being subject to any change, except to indicate the gender and number of the noun compared.

כ indicates equality : as—

גָּדוֹל כַּיָּם *great AS the sea.*

מ or **מִן** indicates superiority : as—

גָּדוֹל מִיָּם *great FROM the sea, i. e. greater than the sea.*

ב the superlative : as—

הַגָּדוֹל בְּאֲנָשִׁים *the great AMONGST men, i. e. the greatest of men.*

Additional Examples.

מִי זֹאת הַנִּשְׁקָפָה בְּמוֹ-שָׁהַר *Who (is) this that-looketh-forth as-the-dawn,*

יָפָה כַּלְבָּנָה בְּרָה בַחֲמָה *fair as-the-moon, pure as-the-sun.*

טוֹב הַסְּרֵךְ מִחַיִּים *Better (is) thy mercy than life.*

לֹא טוֹב אֲנֹכִי מֵאֲבוֹתַי *I am not better than my ancestors.*

קָלִיִּם הָיוּ רֹדְפֵינוּ מִנְּשֵׂרֵי שָׁמַיִם	<i>Our pursuers were swifter than the eagles of heaven.</i>
הִנֵּה אֲלֵפֵי הָדָל בְּמִנְשֵׁה	<i>Behold my thousand (i. e. my family) [is] the poorest among Manasseh ;</i>
וְאֲנֹכִי הַצָּעִיר בְּבֵית אָבִי	<i>and I [am] the least in my father's house.</i>

There are several other methods of indicating the *superlative*, for which the student is referred to the Syntax.

Exercise.

מֶלֶךְ¹ גָּדוֹל², הַמֶּלֶךְ הַגָּדוֹל, הַמֶּלֶךְ * גָּדוֹל, הַמֶּלֶךְ.
 גָּדוֹל? מְלָכִים גְּדוּלִים, הַמְּלָכִים * גְּדוּלִים, הַמְּלָכִים הַגְּדוּלִים,
 עִיר * גְּדוּלָה וְחֻזְקָה⁴, הָעִיר הַגְּדוּלָה וְחֻזְקָה, הָעִיר * גְּדוּלָה
 וְחֻזְקָה, עָרִים גְּדוּלוֹת, הָעָרִים הַגְּדוּלוֹת, הָעָרִים * גְּדוּלוֹת,
 מְתוֹק⁵ בְּרֵבֶשׁ⁶, מְתוֹק מְרֵבֶשׁ, מֵר⁷ מְמוֹת⁸, מְרָה פֶלְעָנָה⁹,
 חֶלֶק¹⁰ מְשֵׁמֶן¹¹, הַגְּדוֹל בְּמְלָכִים, הַקָּטָן בְּאֲנָשִׁים, הַגְּבוּר¹²
 בְּגִבּוֹרִים, הַחֲכָם¹³ בְּחַכְמִים :

¹ A king. ² Great. * Insert the copula IS or ARE according as the noun is singular or plural. ³ עִיר a city, *p.* ⁴ חֻזַּק strong
⁵ Sweet. ⁶ Honey. ⁷ Bitter. ⁸ Death. ⁹ Wormwood. ¹⁰ Smooth.
¹¹ Oil. ¹² Strong, mighty. ¹³ Wise.

מְתוֹק * הָאוֹר¹ וְטוֹב² לְעֵינַיִם³ : מְתוֹקָה * שְׁנֵת⁴
 הָעֵבֶד⁵ • כִּשְׁוֹשְׁנָה⁶ בֵּין⁷ הַחוּמִים⁸ בֵּין⁹ * רַעִיתִי¹⁰ בֵּין

¹ Light. ² Good. ³ עַיִן eye. ⁴ יָנָה sleep. ⁵ A labourer. ⁶ A rose.
⁷ Amongst. ⁸ חוֹם a thorn. ⁹ So. ¹⁰ רַעִיָה a shepherdess.

הַבְּנוֹת ¹¹ : פְּהַמִּין ¹² * לִשְׁנַיִם ¹³ רִבְעֵשֶׁן ¹⁴ * לְעֵינַיִם בֵּן * הָעֵצֶל ¹⁵
 לְשִׁלְהֵי ¹⁶ : הֶלֶק מִשְׁמֵן * חֶבֶה ¹⁷ וְאַהֲרִיתָה ¹⁸ * מָרָה כְּלָעֲנָה :
 עֹה ¹⁹ פְּמֹת * אֶהְבֶּה ²⁰ קִשָּׁה ²¹ מִשְׁאֵל ²² * קִנְיָה ²³ : מָה ²⁴ *
 עֹ מֵאֵרִי ²⁵ וְמָה מְתוֹק מִדְּבַשׁ : טוֹב אֶהְרִית דְּבַר
 מֵרֵאשִׁיתוֹ ²⁶ : טוֹבָה חֶכְמָה ²⁷ מִגְּבוּרָה ²⁸ : טוֹב * כְּלָב ²⁹ הִי
 מֵאֲרִיָּה מֵת : הָאָדָם ³⁰ הַגָּדוֹל בְּעֵנְקֵים ³¹ הִיא הֵיחָה ³²
 הֵיבָה ³³ בְּנֵשִׁים וְהֵגְאָה ³⁴ בְּבָנוֹת :

- ¹¹ a daughter. *p.* בְּנוֹת. ¹² Vinegar. ¹³ יָיִן a tooth. ¹⁴ Smoke.
¹⁵ Sluggard. ¹⁶ To those that send him. ¹⁷ חֶבֶה the palate, gums,
¹⁸ End. ¹⁹ Strong, bold. ²⁰ Love. ²¹ Hard. ²² The grave. ²³ Jealousy.
²⁴ What. ²⁵ A lion. ²⁶ Beginning. ²⁷ Wisdom. ²⁸ Strength.
²⁹ A dog. ³⁰ Man. ³¹ A giant. ³² Was. ³³ Fair, beautiful.
³⁴ Comely, agreeable.

NUMERALS.

88. Numerals are generally divided into—

1st.—*Cardinals*; as, * אֶחָד *m.*, אַחַת *f.*, one, † שְׁלֹשָׁה *m.*, שְׁלוֹשׁ *f.* three.

2nd.—*Ordinals*: as, ראשון *m.*, ראשונה *f.* first
 שְׁנִי, *m.* שְׁנִית *f.* second; and.

3rd.—*Fractional*: as, חֲצִי *half*, שְׁלִישִׁית *a third part*.

* In Ezek. xviii. and xxxiii. we find the words אֶחָד and אַחַת used for אֶחָד.

† It is very remarkable that (אֶחָד) which is generally the characteristic of the feminine, becomes the sign of the masculine in the numerals from three to ten; the feminine being indicated by dropping the אֶחָד. The only rational explanation that can be given of this peculiarity, is, that numerals, being in their nature abstract terms.

Cardinal Numbers.

89. Cardinal numbers, from one to twenty, admit of gender : as, אֶחָד אִישׁ אֶחָד *one man* ; אֶחָת אִשָּׁה אֶחָת *one woman* ; אֶחָד עָשָׂר בָּנִים *eleven sons*, אֶחָת עָשָׂר בָּנוֹת *eleven daughters* ; but above twenty they are common to both genders.

Further, from one to six inclusive, they assume frequently a constructive form * (which does not however alter their signification) : as, אֶחָד אֶחָד *one*, עָשָׂר אֶחָד *eleven* ; שְׁנַיִם שְׁנַיִם *two*, שְׁנַיִם עֲדִים or עֲדִים שְׁנַיִם *two witnesses* ; שְׁלֹשׁ שְׁלֹשׁ *three*, עָשָׂר שְׁלֹשׁ *thirteen*, מֵאוֹת שְׁלֹשׁ *three hundred*.

have, like most other abstract nouns, originally received the same termination : as, for instance, חֵכְמָה *wisdom*, זְבוּרָה *strength*, תְּבוּנָה *understanding*. And however strange it may appear, that the *abstract* should have preceded the *concrete*, yet, that this was actually the process in the formation of language, may be proved by more arguments than one. Be this as it may, certain it is that the gender of numerals is an unnecessary incumbrance on language. That it may be dispensed with, without occasioning the least ambiguity, is evident from its extending only to numerals under *twenty*. Still more evident is it from the English language, which, in this respect, is the most rational of any language with which I am acquainted.

* This *form* appears similar to the *genitive* form of nouns ; it does not, however, express the same relation. Except the words אֶחָד אֶחָד and אֶחָת אֶחָת, which are sometimes used in the *genitive* ; as אֶחָד הַהָרִים *one-of the mountains* ; אֶחָת עֲרֵיךְ *one-of thy cities*. But even these cease to be *genitives* when followed by מ ; as, אֶחָד מִבָּנָיו *one of his sons* ; אֶחָת מֵעֵינֶיךָ *one of thine eyes*, of being expressed by מ, which literally means *from*, and not by the *form* of the numeral.

90. Cardinal numbers from one to ten.

	Fem.		Mas.			
	Const.	Absolute.	Const.	Absolute.		
One	אַחַת	אַחַת	אֶחָד	אֶחָד †	1	א*
Two	שְׁתֵּי or שְׁתַּיִם	שְׁתַּיִם	שְׁנַיִ	שְׁנַיִם	2	ב
			or				שְׁנַיִם
Three	שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשָׁת †	שְׁלֹשָׁה	3	ג
Four	—	אַרְבַּע	אַרְבַּעַת	אַרְבַּעָה	4	ד
Five	חֲמִישׁ	חֲמִישׁ	חֲמִשָּׁת	חֲמִשָּׁה	5	ה
Six	שֵׁשׁ	שֵׁשׁ	שֵׁשֶׁת	שֵׁשָׁה	6	ו
Seven	שֶׁבַע	שֶׁבַע	שֶׁבַעַת	שֶׁבַעָה	7	ז
Eight	—	שְׁמֹנֶה	שְׁמוֹנַת	שְׁמֹנֶה	8	ח
Nine	תְּשַׁע	תְּשַׁע	תְּשַׁעַת	תְּשַׁעָה	9	ט
Ten	—	עֶשְׂרִים	עֶשְׂרֵת	עֶשְׂרֵה	10	י

* The *letters* are used as *numerals* in the printed Hebrew Bibles, to mark the Chapters and Verses: and by the *Masoretical* and *Rabbinical* writers for various other purposes; but they are never used in the sacred text. The following are a few specimens of this species of notation. Number of verses contained—

In Genesis	אָךְ לָד = 1000 + 500 + 30 + 4 = 1534
Exodus	אַרְט = 1000 + 200 + 9 = 1209
Leviticus	נַטָּף = 50 + 9 + 800 = 859
Numbers	אַרְבַּח = 1000 + 200 + 80 + 8 = 1288
Deuteronomy	הַכֵּן = 5 + 50 + 900 = 955

† אֶחָד and עֶשְׂרֵה admit of the plural: as, אֶחָדִים *units*, עֶשְׂרֵה *tens, decades*.

‡ Many Grammarians consider the numerals having the termination (ת) as nouns denoting a collection of units: as, for instance, תְּשַׁעַת *a triad of days*, or a period of time consisting of

Ten to twenty.

	Mas.		Fem.		
Eleven	—	אָחַד עֶשֶׂר *	אַחַת עֶשְׂרֵה	11	יא
Twelve	—	שְׁנַיִם עֶשֶׂר	שְׁתַּיִם עֶשְׂרֵה	12	יב
Thirteen	—	שְׁלֹשָׁה עֶשֶׂר	שְׁלֹשׁ עֶשְׂרֵה	13	יג
Fourteen	—	אַרְבָּעָה עֶשֶׂר	אַרְבַּע עֶשְׂרֵה	14	יד
Fifteen	—	חֲמִישָׁה עֶשֶׂר	חֲמִשׁ עֶשְׂרֵה	15	טו
Sixteen	—	שֵׁשָׁה עֶשֶׂר	שֵׁשׁ עֶשְׂרֵה	16	טז
Seventeen	—	שִׁבְעָה עֶשֶׂר	שִׁבַּע עֶשְׂרֵה	17	יז
Eighteen	—	שְׁמוֹנָה עֶשֶׂר	שְׁמוֹנֶה עֶשְׂרֵה	18	יח
Nineteen	—	תְּשַׁעָה עֶשֶׂר	תְּשַׁע עֶשְׂרֵה	19	יט

Twenty and upwards.

Twenty	עֶשְׂרִים	כ
Twenty-one	אַחַד וְעֶשְׂרִים	כא
Twenty-two	שְׁנַיִם וְעֶשְׂרִים	כב
Twenty-three	שְׁלֹשָׁה וְעֶשְׂרִים	כג
Thirty	שְׁלֹשִׁים	ל
Forty	אַרְבָּעִים	מ

three days, עֶשְׂרֵת אַנְשִׁים a *decade* of men. This distinction appears to me merely imaginary, as I really can discover no difference of meaning between נְשִׁמְנָה עֶשֶׂר אֶלֶף and נְשִׁמְנָה עֶשֶׂר אֶלֶף. (Judg. xx. 25—44.) Or between וְלִנְקָבָה עֶשְׂרֵת שָׁקָלִים and וְלִנְקָבָה עֶשְׂרֵה שָׁקָלִים (Lev. xxvii. 5—7.)

* Or עֶשְׂתֵי עֶשְׂרֵה, עֶשְׂתֵי עֶשְׂרֵה.

Fifty	חמשים	נ
Sixty	ששים	ס
Seventy	שבעים	ע
Eighty	שמנים	פ
Ninety	תשעים	צ
Hundred	מאת cons. מאה	ק
Two Hundred	מאתים or שני מאות	ר
Three Hundred	שלש מאות	ש
Four Hundred	ארבע מאות	ת
Five Hundred	חמ"ט מאות	ך
Six Hundred	שש מאות	ם
Seven Hundred	שבע מאות	ז
Eight Hundred	שמנה מאות	ף
Nine Hundred	תשע מאות	ץ
A Thousand	אלף	א
Two Thousand	אלפים · שני אלפים	ב
Three Thousand	שלושת אלפים	ג
Ten Thousand	רבוא · עשרת אלפים	י
Twenty Thousand	רבואתים	כ
Thirty Thousand	שלש רבוא	
Hundred Thousand	מאת אלף	
Two Millions	עשרים מאות אלף	

Ordinal Numbers.

91. The following are the Ordinal Numbers :

First.....	ראשונה.....	ראשון
Second.....	שנית.....	שני
Third.....	שלישית.....	שלישי
Fourth.....	רביעית.....	רביעי
Fifth.....	חמישית.....	חמישי
Sixth.....	ששית.....	ששי
Seventh.....	שביעית.....	שביעי
Eighth.....	שמינית.....	שמיני
Ninth.....	תשיעית.....	תשיעי
Tenth.....	עשירית.....	עשירי

Obs. I.—The *Ordinals* are formed from their *Cardinals*, in the same manner as *Patronymies* are formed from *Proper Names**, Thus, from שני *two*,—שנית, שני *second*. From שש *six*,—ששי *sixth*. The rest take an additional ' between the second and third radical: as, from שלש *three*, *m.* שלישי *f.* שלישית. Except ראשון, derived from ראש *the head, chief*.

2.—Above ten, the cardinal numbers are used to express the ordinals: but then the number always follows the noun, or the noun is repeated:—Thus, יום עשר יום *twelve days*, but יום יום *the twelfth day*, חמשים שנה *fifty years*; but שנת החמשים *the fiftieth year*.

Even from one to ten, the cardinals are often used for the ordinals: as, בן שנת ארבע *in the year four*, בן שנת זבע *in the year seven*, i. e. *in the fourth, seventh, year*.†

* As from מצרים,—מצרי, and מצרית.

† In such cases the numeral is always followed by ל: as, בעשור *in the tenth day of the month*.

Fractional Numbers.

92. The Fractional numbers are, הַצִּי *m.*, מִחֶצְהָ *f.* a half, *gen.* הַצִּי *m.* מִחֶצֶת or מִחֶצִּית *f.* The rest of the fractional numbers are indicated by placing the feminine *ordinals* before the noun : thus, שְׁלִישִׁית הַשָּׁנָה *the third (part) of a year* ; whereas, שָׁנָה הַשְּׁלִישִׁית signifies, *the third-year*. In some cases the noun is omitted : as, ‘ And ye shall give הַמִּשֵּׁית *a fifth unto Pharaoh.*’—(Gen. xlvii. 24.)

The student may, by way of exercise, translate the fifth chapter of Genesis, verses 3—39 ; or chapter xi. verses 19—26, which contain most of the cardinal numbers.

CHAPTER V.

PRONOUNS.

93. Pronouns are generally divided into Personal, Demonstrative, Relative, and Interrogative.

94. Personal pronouns are declined in the same manner as nouns ; namely, by means of prepositions or their fragments, which are added to the terminations of the pronouns : thus, the preposition, אֶל *to*, and the termination י (from אֲנִי *I*), form אֵלַי ; or still further abridged, לִי *to or for me* ; and with נוּ (from אֲנֵנוּ *we*, לָנוּ *to us*). Thus likewise מִן *from*, and י, forms מִי or מִמֶּנִּי *from me*. (See the following Table.)

PERSONAL PRONOUNS.—TABLE IX.

3rd Person.	2nd Person.	1st Person.			
She	Thou	I.....	Nom.	ל	SINGULAR.
To her.....	To thee	To, or for me ...	Dat.	לְךָ	
Her	Thee	Me	Obj.	אֹתְךָ	
From her	From thee ...	From me ...	Abl.	מִמֶּנִּי	}
On her	In, or on thee ...	In or on me		בְּךָ	
As she	As thou	As I	Comp.	בְּמוֹי	
They	You	We	Nom.	אֵתָם	}
To them	To You.....	To, or for us ...	Dat.	לָהֶם	
They.....	You	Us	Obj.	אֹתָם	
From them	From you	From us	Abl.	מֵהֶם	}
On them	On you	On us		בָּהֶם	
As they	As you	As we	Comp.	בְּמוֹנָם	
				ל	PLURAL.
				אֵתָם	
				לָהֶם	
				אֹתָם	
				מֵהֶם	
				בָּהֶם	
				בְּמוֹנָם	

1 Likewise, אֲנִי, 2 In pause, אֵתָהּ, 3 In pause, לָךְ, 4 In pause, אֹתָךְ, likewise, אֹתָהּ, 5 Or יְכִי. 6 In pause, אֲתָם. 7 Or אֲתָהּ. 8 In pause, אֲתָם. 9 Or אֲתָהּ. 10 Or וְעָמְךָ or אֲמִי. 11 Likewise, אֲתָם. 12 Or הַמָּזָה f. הַמָּזָה. 13 Or לָמוֹ. 14 Or אֹתָם, or: 15 אֹתָם. 16 Or אֲתָם. 17 Or אֲתָם. 18 Or אֲתָם. 19 Or אֲתָם. 20 אֲתָם.

* In compliance with custom, I have denominated לְךָ, אֹתְךָ, לְךָ, אֹתְךָ, by the usual technical terms, Dative, Objective, &c ; but the student will readily perceive, that these words, except that they express the same relations denoted by cases in other languages, have little else in common ; and if it be correct to denominate prepositional inflections by pronominal affixes, cases, then we shall have in Hebrew as many cases of pronouns as there are prepositions in the language.

אֲתָם

95. Each of the preceding pronouns may be further varied:—

1st.—By the conjunctive וַ and: as, וְאֲנִי and I, &c. וְאֵלַי and unto me, וּמִמֶּנּוּהָ and from her, וְאִמָּתִי and me, וּבְהֶם and on or amongst them.

2nd.—By the interrogative הֲ: as, הֲאֵתָהּ בְּנִי art-thou my son? הֲלֵנוּ אִתָּהּ if-for-us thou, i. e. art thou for us? הֲלֵנוּ אִתָּהּ הֲיִשְׁלַח כָּל-דָּבָר if-from-me can be difficult any thing, i. e. is their any thing too difficult for me?

3rd.—By שֶׁ (from אֵיךְ) that, which: as, שֶׁאֲנִי that I, שֶׁהֵם that they, שֶׁלִּי that which belongs to me, שֶׁלְּךָ that which belongs to thee.

Obs.—שֶׁלִּי, שֶׁלְּךָ, &c. are considered, by some Grammarians, as possessive pronouns, corresponding with my, thy, &c. or with mine, thine, &c. They are, however, seldom used (except by Rabbinical writers) in either of these senses, and are evidently compounded of שֶׁ and the dative pronouns, in the same manner as the Chaldaic and Syriac רִי לִי, רִי לְךָ, רִי לְךָ, וְעַד, וְעַד, are compounded of רִי which, לִי to me, &c.

The manner in which the Hebrew expresses the relative possessive pronouns, my, thy, his, &c., is, by adding the pronominal affixes to the substantive, as has already been explained in the preceding pages; whilst the absolute possessive, mine, thine, his, &c., are expressed by the dative pronouns, לִי to me, לְךָ to thee, &c.: as, לִי כָּל הָאָרֶץ, 'MINE is the whole earth,' (Exod. xix. 5.) לוֹ יְהוָה 'To him it shall be, i. e. HIS, (Levit. viii. 8—9.) לְךָ שָׁמַיִם אַף לְךָ הָאָרֶץ, 'THINE are the heavens, THINE also is the earth, (Psalm xcix. 11.) הוּא לִי וְאֲנִי לוֹ 'My beloved is MINE, and I am HIS, (Cant. ii. 16).

The pronouns הוּא, הִיא, הֵם, הֵן, are sometimes used as demonstratives. (See the following section).

Demonstrative Pronouns.

96. The following are the Demonstrative Pronouns:

הֵן, rarely,	וּנּוּ, m.	וְאֵת, rarely	זֶה, f.	—	This
הַלְּזֶה, m.	הַלְּזֶה, f.	—	הַלְּזֶה	Com.	That yonder
הַלְּזֶה, rarely	אל.	—	—	—	These or those

They are declined thus :—

These	אלה	This	זאת	This	זה	Nom.
To these...	לאלה	To this	לזאת	To this	לזה	Dative.
These ...	את-אלה	This	את-זאת	This	את-זה	Ob.
From these	מאלה	From this ...	מזאת	From this	מזה	} Ab.
With these	באלה	With this ...	בזאת	In this	בזה	
As these ...	כאלה	As this	כזאת	As this	כזה	Com.

97. *הוא* and *היא* are frequently used for the demonstrative pronoun, *that*; and *הם* and *הן* for *those*; but they cannot, like the preceding, receive any of the prefixes (except *ה*). The rest of the prefixes, when required, are added to the noun: as, *האיש ההוא* *that man*, *מן האיש ההוא* *from that man*, *באיש ההוא* *on or against that man*.

98. Demonstrative pronouns, like other definitives and adjectives, follow the nouns to which they belong: as—

<i>האיש הזה</i>	<i>this man</i>	<i>האיש ההוא</i>	<i>that man</i>
<i>האשה הזאת</i>	<i>this woman</i>	<i>האשה ההיא</i>	<i>that woman</i>
<i>האנשים האלה</i>	<i>these men</i>	<i>האנשים ההם</i>	<i>those men</i>
<i>הנשים האלה</i>	<i>these women</i>	<i>הנשים הן</i>	<i>those women.</i>

But when the pronouns precede their substantives, the *ה* is omitted, and the verb, *to be*, is understood: as, *זה האיש* *This is the man*. *הוא הדבר* *That is the thing*. *היא האשה* *That is the woman*. *אלה האנשים* *These ARE the men*. *ואלה שמות בני ישראל* *And-these are the-names-of the-sons-of Israel*.

Relative Pronouns.

99. The relative pronoun אֲשֶׁר (as a prefix אֲ), *who, which, that, what*, is indeclinable; the gender, number and case being indicated by the variation of the noun, or some other word in the sentence.

Examples.

יְהוָה אֲשֶׁר דִּבֶּר לִי *The-Lord who spake to me.*
(Gen. xxiv. 17.)

אִישׁ אֲשֶׁר אִמּוֹ *A man who his mother, i. e.*
a man whose mother.

הַנַּעֲרָה אֲשֶׁר אֹמַר אֵלֶיהָ *The damsel who I shall say to*
HER i. e. the damsel to
whom I shall say.

הָאָרֶץ אֲשֶׁר יָצָאתָ מִשָּׁם *The-land which thou-didst go-*
out FROM there, i. e. the land
from which or whence thou
camest. (Gen. xxiv. 5.)

הָאָרֶץ אֲשֶׁר אָתָּה שֹׁכֵב עָלֶיהָ *The land which thou liest*
UPON her, i. e. upon which
thou liest (Gen. xxviii. 13).

אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ *A-man who the-spirit-of God*
IN-HIM, i. e. in whom the
spirit of God is. (Gen. xli.
38.)

In elliptical phrases, however, where the antecedent is omitted, the relative admits of the prefixes **כ**, **ל**, **מ**; *as*, **בְּאִשֶׁר**, **כְּאִשֶׁר**. (See Syntax.)

100. Before verbs, and especially before participles, the definite ה is frequently used instead of the relative: as, הַפָּגַב *which compasses* (Gen. ii. 10), הַהֹלֵךְ *which goeth* (Gen. ii. 14), הַהֹלֵךְ *who went* (Gen. xiii. 5), Lit. *the compasser, the goer*.

Interrogative Pronouns.

101. The interrogative pronouns are מִי *who?* מַה *what?* מַה *what?* מַה *how?* as, מִי אַתָּה *who art thou?* מִי הָאִישׁ הַזֶּה *who is this man?* מִי אַתָּת בְּתִי *who art thou, my daughter?* מַה אֶמַּר *what shall I say?* מַה שְּׁמוֹ *what is his name?* מַה טוֹב *how good!* מַה נוֹרָא *how awful!*

Obs.—מִי is applied to persons, מַה to things: מִי הוּא *signifies who is he?* מִי הִיא *who is she?* But מַה הוּא *(what he)*, מַה הִיא *(what she)*, signify *what is it?* The same מִי אֵלֶּה *who are these (persons)?* but מַה אֵלֶּה *what are these (things)*.

מִי is thus declined:—מִי *who*, לְמִי *to whom or whose*, אֶת־מִי *whom*, מִמֵּי *from whom*, בְּמִי *with or through whom*.

The manner in which the adjective pronouns, *each, every, any, one, none, all, such, &c.*, are expressed, will be explained in the Syntax. -

* מַה generally before words beginning with ה or ע (excepting in seven places, according to the *Masorah*, where it is sometimes מַה or מַה); מַה before those which begin with א, ה, or ו, except before הוּא and הִיא, where it is always מַה.

אמרנו לו לעמוד בראש העמוד

Exercise.

son *son* *with* *imperative*
 גַּר אֲנֹכִי * עַמְכֶם : אֲנֹכִי * בְּנֶךָ *¹ כְּכֹרֶךָ *² מִי * אֶתָּה בְּנִי *³
 : מִי * אֵת בְּתִי *⁴ : בְּן־אֲבֹתֶיךָ אֲנִי * : בֵּת בְּתוּאֵל אֲנֹכִי * :
 אֲנִי * יוֹסֵף אֲחִיכֶם *⁵ אֲשֶׁר כִּכְרַתְּם *⁶ אֶתִּי * מִצְרַיִם *⁷ : אֲמַרְי *⁸
 אֲחֹתִי * אֵת * : הוּא אָמַר * לִי אֲחֹתִי * הִיא * וְהִיא אֲמַרָה *⁹
 אֲחִי הוּא * : אֶת־אֲחִי * אֲנֹכִי * מִבְּקִשׁ *¹⁰ הַגִּידָה * לִי אֵיפֹה
 הֵם * רְעִים *¹¹ : וַיֹּאמֶר *¹² אֵלֶיהֶם מְרַגְלִים *¹³ אַתֶּם * : וַיֹּאמְרוּ *¹⁴
 אֵלֵינוּ לֹא *¹⁵ אֲדֹנָי *¹⁶ : כִּלְכַל *¹⁷ בְּנֵי * אִישׁ אֶחָד נָחֲנוּ * בְּנֵים *¹⁸
 אֲנַחְנוּ * : שְׁנַיִם * עֲרֵב * עֲבָדֶיךָ *¹⁹ אֲחֵים אֲנַחְנוּ * בְּנֵי אִישׁ
 אֶחָד בְּאֶרֶץ כְּנָעַן * : לְמִי * אֶתָּה וְאֵנָּה תִלְךְ וְלְמִי * אֵלֶּה
 לְפָנֶיךָ *²⁰ הַשְּׁלִיכוּ *²¹ אֹתוֹ אֵל הַבּוֹר הַזֶּה אֲשֶׁר * בְּמִדְבַר וְיָד
 אֶל־תְּשִׁלְהוּ *²² בּוֹ :

son *son*
 1 בְּנִי 2 First-born. 3 בֵּת 4 אָח a brother. 5 Ye have sold.
 6 מִצְרַיִם Egypt. 7 Say. 8 אֲחֹת a sister. 9 He said. 10 She said.
 11 Seeking. 12 Tell. 13 Pasturing. 14 And he said. 15 מְרַגְלִים a spy,
 16 And they said. 17 No. 18 אֲדֹנָי a lord. 19 כִּלְכַל all. 20 בְּנִי honest,
 upright. 21 עֲבָד. 22 Before thee. 23 Cast ye. 24 Ye shall not send,
 i. e. lay.

son
 לָמָּה רְמִיתֶם * אֶתְנוּ לֵאמֹר *¹ רְחוֹקִים *² אֲנַחְנוּ * מִכֶּם
 מְאֹד * וְאַתֶּם בְּקִרְבָּנוּ * יֹשְׁבִים *³ : הִנֵּה *⁴ אֲנֹכִי בֹא * אֵל בְּנֵי
 יִשְׂרָאֵל וְאֲמַרְתִּי *⁵ לָהֶם אֱלֹהֵי *⁶ אֲבוֹתֵיכֶם *⁷ שְׁלַחְתִּי *⁸ אֵלֵיכֶם

1 Have ye deceived. 2 Saying. 3 רְחוֹק distant. 4 Very. 5 קָרֵב
 midst. 6 one that sits, dwells. 7 Behold. 8 Come. 9 And
 I say. 10 The-God-of. 11 אֲבוֹת fathers. 12 He-has-sent-me.

וְאָמְרוּ¹³ לִי מַה * שְׁמוֹ¹⁴ מַה אָמַר¹⁵ אֵלֶיךָ¹⁶ : מַה * זֹאת עֲשֵׂה¹⁷ : אֱלֹהִים לָנֶפֶס : מַה- * הַמְעֵשֶׂה¹⁸ הַזֶּה אֲשֶׁר עֲשִׂיתֶם¹⁹ : אֵתְנָה
 יְדַעְתָּן²⁰ כִּי²¹ בְּכָל-כֹּחִי²² עֲבַדְתִּי אֶת-אֲבִיכֶם²³ וְאֲבִיכֶם
 הִתֵּל²⁴ בִּי : הִנֵּה לִי שְׂתֵי בָנוֹת אוֹצִיָּאָה²⁵ אֵתְהֶן אֵלֶיכֶם
 אֵינְנָה גְדוֹל בַּבָּיִת הַזֶּה מִמְּנֵי וְלֹא-הִשְׁטַף²⁶ מִמְּנֵי מֵאוֹמָה²⁷
 כִּי-אִם²⁸ אוֹתָךְ : בְּזֹאת נֵאוֹת²⁹ לָכֶם אִם תִּהְיוּ כְּמִנֵּה :
 גוֹר³⁰ בְּאֶרֶן הַזֹּאת : אֶרֶן אֲשֶׁר אֲבַנְתָּה³¹ בְּרוּל :

¹³ And-they-shall-say. ¹⁴ שְׁמִי a name. ¹⁵ Shall I say. ¹⁶ Did. ¹⁷ Deed.

¹⁸ Ye have done. ¹⁹ Know. ²⁰ That. ²¹ כֹּחַ strength. ²² I-have-served.

²³ אֲבִי²⁴ He has deceived (deceit accompanied with derision).

²⁵ I-will bring out. ²⁶ He did not withhold. ²⁷ Any thing. ²⁸ But.

²⁹ We will consent. ³⁰ Dwell. ³¹ אֶבֶן^{stone}

I *am* thy^f-father, and-thou^f *art* my-daughter. †
 She *is* my-mother, and-these *are* her-children. This
is my little son, and-this *is* my little daughter. He
 loved¹ her more-than-all² his-children. They are my
 father's brothers, and she is my sister. Is this your
 little brother who called³ me? Is this the little girl
 who said⁴ that⁵ her father loved her more than all his
 daughters? This *is* not the city,^f nor is this the
 house,^m which I have built.⁶ Who *art* thou, my son?
 and what is thy name? Who *art* thou, my-dauhtger?

בְּנֵיטִי⁶ 5 כִּי 4 אָמַרְתָּה⁴ 3 קָרָא 2 מִכָּל- 1 אָהַב

† The Hebrew of most of the phrases contained in this exercise will be found, with very slight alterations, in the first part of this work, pp. 87—89.

Obs 1. — Intransitive verbs do not, of course, admit of all the preceding forms ; nor, indeed, do all transitive verbs, — some being used in one form only, others in several, and few in all.

2.—The first of these forms, לָקַח , is appropriated to primitive verbs, the rest to the derivatives.

3.— לָקַח , לִקְחֶנּוּ and לִקְחֵינִי , are called *active forms*, because they are mostly used in an active sense. לִקְחֵנִי , לִקְחֵנֶךָ , and לִקְחֵנֶהּ , are denominated *passive forms*, and לִקְחֵנִי , the *reflective form*. *

4.—These several forms or branches may be considered as so many separate verbs, each of which admits of mood, tense, person, &c.; they are all derived from one and the same root, which mostly consists of three letters, denominated *radicals*. † (Art. 18.)

Character and Signification of the several Forms or Branches.

103. לָקַח or לִקְחֶנּוּ expresses simple action, (transitive or intransitive,) *being or a state of being*; as,

Grammar. The name בְּנֵי־בָּנִים *buildings*, used by the ancient Grammarians, would sound rather awkwardly in English; still more objectionable are the modern denominations, *voices*, *conjugations*, &c. as they are apt to mislead the student. For want of a more suitable term, we shall denominate them *forms* or *branches*.

* Some verbs admit of several other *forms*, denominated לִקְחֵנִי , לִקְחֵנֶךָ , לִקְחֵנֶהּ , &c. but as these occur very rarely, it was not thought necessary to enumerate them.

† Letters added to the root for the purpose of modification are, by way of distinction, denominated *serviles*. (See Note p.16.) Those that are added to some part of the verb by way of euphony or emphasis, are called *Paragogic*. They are ו , י , י , ו , ו , and, in a few instances, ס .

פָּקַד *to visit*,* פָּקַד *he visited*; הָיָה *to be*, הָיָה *he was*;
חָלָה *to be sick*, חָלָה *he was sick*.

104. נִפְעַל expresses the *passive* of the preceding form. Its characteristic is the *prefix* (נ): as, נִכְסוּף *to be desirous*; נִפְקַד *he was visited*. This letter is, however, dropped, and its omission indicated by *dagesh* in the first letter of the root, whenever it is preceded by another *servile*: as, הִפְקַד (for הִנְפְקַד) *to be visited*; אֶשְׁבֵּר (for אֶנְשְׁבֵּר) *I shall be broken*.

Obs. 1. — When the first radical happens to be a *guttural*, the *dagesh* is compensated by placing a long vowel under the preceding *servile*: as, הִאָּכַל *to be eaten*.

2. — Neuter verbs cannot, strictly speaking, admit of a passive; there are, nevertheless, many verbs of this description found in the passive form; but then they generally indicate a transition from one state into another: as from הָיָה *he existed*, נִהְיָה *he became, was brought into existence, it happened*. From חָלָה *to be sick*, נִחְלָה *he became sick*.

3. — Some verbs of this form have apparently a reflective signification: as, נִאָּחַז *and I hid myself* (Gen. iii. 18.), הִפָּרַד *separate thyself*, (Gen. xii. 13.), הִאָּסַפּוּ *gather yourselves together*,

* The primary signification of this verb (פָּקַד) is to view anything with the mental eye, to bear it in mind, have a regard for it; and hence its secondary meaning: — to visit, inspect, examine, review, muster, number, to appoint a person as an inspector, to intrust a person with any thing; in which senses we find this verb used in its several branches, in various parts of *Scripture*. For the sake of convenience, however, we shall render it by *to visit*.

(Gen. xlix. 1.) ; but even these indicate rather an abstaining from action than reflex action, and may, in most cases, be rendered in the passive * : thus, נִתְחַבֵּא and *I remained hidden*, (*I hid myself*, would be אֶתְחַבֵּא, as in Gen. iii. 8, וַיִּתְחַבֵּא and *he hid himself*) ; וְלֹא תִפְרָד be *separated*, i. e. *do not follow me* ; הִשָּׁמֵר take *heed*, *beware*, i. e. *abstain from doing* (Gen. xxxi. 24) ; הִתְאָסְפוּ remain *assembled*.

4.—A few words of this form are apparently used in an active sense: as, נִשְׁבַּע *he swore*, נִלָּחַם *he fought*, נִנְאָחַח *he sighed* ; but they do not entirely lose their passive signification ; for, he that swears, is at the same time sworn, i. e. made to do so by some authority : and he that fights, is at the same time fought. נִנְאָחַח means literally *he became eased*, the physical effect of sighing.

105. פִּעַל has generally a transitive signification†, and indicates mostly intense action and energy ; but sometimes it has a frequentative or a causative meaning. Its characteristic is *dagesh* in the second letter of the root ; as—

* Ewald in his “*Kritische Grammatik der Hebraische Sprache*,” Art. 103, maintains that the primary signification of this form is reflexive. But in adopting this opinion, the learned author appears to me to have made the exceptions the rule, and the rule the exception ; as, for every single instance where this form denotes reflex action, there are hundreds where it cannot be rendered otherwise than in a passive sense. Thus — Gen. ii. 4, בָּהִתְרָאָם ; ii. 23, וַיִּקְרָא ; iii. 4, וַיִּנְפָקוּ ; 7, וַתִּשְׁחַתְּנָה ; iv. 18, וַיִּנְלָד ; v. 2, הִתְרָאָם ; vi. 21, וַיֵּאבֵל ; vii. 11, נִבְקָעוּ ; 22, וַיִּמְחוּ ; viii. 2, וַיִּסְבְּרוּ, וַיִּקְלָא ; 5, נִרְאוּ ; ix. *ibid.* וַיִּקְרָא, וַיִּנְרָאָתָה ; x. 9, וַיִּמְרוּ, &c.

† In a few instances it is used intransitively, without losing its signification of intensity ; as, כִּיָּהָר *he hastened* ; צִמְחָה *it sprouted, grew* ; צִמְחָה *it grew rapidly, abundantly*.

<i>Kal.</i>	<i>Piel.</i>
שָׁבַר <i>to break.</i>	שִׁבַּר <i>to break in pieces, to shatter.</i>
אָבַד <i>to be lost, to perish.</i>	אַבַּד <i>to destroy, to ruin.</i>
רָדַף <i>to pursue.</i>	רִדַּף <i>to pursue continually, to prosecute.</i>
כָּתַב <i>to write.</i>	כִּתַּב <i>to write often, repeatedly.*</i>
חָזַק <i>he was strong.</i>	חִזַּק <i>he made strong, he strengthened, fortified.</i>
לָמַד <i>to learn.</i>	לִמַּד <i>he made another learn, i. e. he taught.</i>

Thus likewise יָשַׁח *he forgot*, יָשַׁח *he caused to forget, brought into oblivion*; טָהַר *he was clean, pure*, טָהַר *he made clean, purified*; טָמֵא † *he was unclean*, טָמֵא *he made unclean, defiled.*

106. פֻּעַל is the passive of the preceding: its characteristic is *dagesh* in the second radical, and (ו) under the first: as, שָׁבַר *he was shattered*; לָמַד *he was taught.*

* Hence it often denotes habitual action; thus, כָּתַב *one that writes*; but כִּוְּתַב *one that is accustomed to write, i. e. a writer by profession*: רוּצַח *one that kills*; but מְרִיצַח *one that has committed the action repeatedly, an assassin.*

† These two verbs, and a few others are, in some instances, used in a particular sense: as, וְטָהַר הַכֹּהֵן *And the priest shall make him clean, i. e. he shall pronounce him clean* (Levit. xiii. 28); וְטָמֵא אוֹתוֹ *and he shall make him unclean, i. e. he shall pronounce him unclean* (Levit. xiii. 3). The same is the case with some verbs in Hiphil: as, וְהִצְדִּיקוּ אֶת הַצְּדִיק *And they shall justify the righteous* (Deut. xxv. 1), i. e. *declare him just*. In a few instances, we find verbs of this form (*Piel*) have an opposite signification to what they have in קל: as, סָקַל *to stone*, סָקַל *to remove stones.*

Obs.—When the second radical happens to be one of the letters ר, ע, ח, ה, ה, א, the *dagesh* is compensated by lengthening the preceding vowel: as, קָאָר (for קָאר) *to explain*; בָּאָר (for בָּאר) *he explained*; בָּרַךְ (for בָּרֶךְ) *he blessed*; בָּרַךְ (for בָּרֶךְ) *he was blessed*.*

107. הַפְעִיל has mostly a causative signification; its characteristic is the prefix ה, the second radical having (..) or (·): as, הַפְקִיד or הַפְקִיד *to cause another to visit*; הַאֲכִיל *he caused another to eat, i. e. he fed, or provided him with food*; הַבְעִיר *he caused another to burn*.†

108. הַפְעַל is the passive of the preceding: its characteristic is the prefix ה with short (·) or (·): as, הַפְקָד *he was caused to visit*; הַשְׁכַּב *he was caused to lie down*.

* This compensation does not, however, always take place: as, נָאָן *he vexed*, נָהַג *he led*, טָהַר *he purified*, כַּחַט *he denied*, בָּעַר *he kindled*.

† There is, in some instances, a distinction between the use of the verb in Piel and Hiphil: as, KAL, בָּעַר *to burn, to be on fire*; Piel, בָּעַר *to make burn, to kindle, to set on fire*, הַבְעִיר *to cause to burn, i. e. to cause something to burn another object* (See Gen. iii. 2, 3.—xxxv. 3, Jud. xv.) In many instances, however, the two forms have the same sense.

Many verbs have a different signification in the different forms: as, פָּתַח *to open*, פָּתַח *to open with force*; hence *to engrave*: וַיִּבְרַךְ (Kal) signifies *and he kneeled*, from בָּרַךְ *the knee*; וַיִּבְרַךְ (Hiph.) *he caused to kneel* (See Gen. xxiv. ‘And he made the camels to kneel’): but וַיִּבְרַךְ (Piel) signifies *he blessed*.

109. **הִתְפַּעֵל** has mostly a reflective signification :* its characteristic is the prefix **הִתְ** added to the form Piel : as, **הִתְפַּקֵּד** *to visit* or *to inspect one's self* ; **הִתְנַפֵּל** *he threw himself* (from **נָפַל** *to fall*) ; **הִתְנַגֵּף** *he uncovered himself*. It often signifies mere *pretension*, or a feigning to be what, in fact, one is not : as, **הִתְחַלֵּף** *to pretend to be sick* ; **הִתְעַשֵּׂר** *he pretended to be rich, acted the rich man, or boasted to be such*.

Obs.—The derivative verbs are nevertheless frequently used in other senses. (See the notes.)

Moods and Tenses.

110. The primitive as well as the derivative verbs admit of three moods, namely, the *Infinitive*, the *Imperative*†, and the *Indicative*.

* Some verbs of this form (Hiph.) have a neuter signification, others denote intensity : as, **יִלְבִּינוּ** *they shall become white* ; **יִצְרִימוּ** *they shall become red* ; **הִשְׁלִיךְ** *he threw down, cast away*, **הִשְׁעִיב** *he rose early, i. e. with eagerness, or before the usual time*.

Several verbs of this form denote *continuance* or *repetition*, others have nearly the same signification as in **קָל** : as, **הִתְפַּלֵּל** *he prayed earnestly, devoutly* ; **הִתְהַלֵּךְ** *he walked continually, or he walked by his own effort, unassisted* ; **הִתְאַבֵּל** *he mourned greatly* ; **הִתְאַצַּף** *he was angry*.

† Except the derivative verbs, Puál, Hophál, and Hithpaél, which being passive verbs, admit not the imperative. Niphál, though likewise passive, admits this mood, but then it has either a reflective meaning, or it must be taken in the sense of *abstaining from action*. (See *Obs.* 3, p. 105.)

Each of the three active forms admits of two participles* ; one *active* the other *passive* (varied by gender and number): the rest of the forms have one participle only.

111. The form of the infinitives of primitive verbs is mostly פָּקַד, called the *absolute*, or פִּקְדוֹ, denominated the *constructive* form.

112. From this infinitive, the infinitives of the derivative verbs are formed, as has already been explained in the preceding pages. (See Table X.)

113. Infinitives are, in their nature, abstract nouns†, and as such, they admit of the prefixes, כּ, בּ, מ, ל: as, פָּקַד or פִּקְדוֹ *to visit*, בִּפְקֹד *in visiting*, מִפְּקֹד *as visiting*, לְפָקֵד *to visit, or for the purpose of visiting*, מִפְּקֹד *from visiting*, בְּהִפְקֹד *in being visited*, בְּהִפְקֹד *as being visited*, &c. The infinitives of the rest of the derivative verbs are inflected in the same manner. (See Table X.)

114. The imperative mood admits only the second person masculine and feminine, singular and plural.

* Except neuter verbs. (See Obs. 4, p. 117.)

† For the same reason they admit the pronominal *affixes*. (See Table III.)

The second persons *m.* of the imperatives are formed from their respective infinitives, from which they either do not differ at all, or in a very slight degree.

The second person feminine receives *ʿ* in addition to the masculine; the second person *m. p.* וְ; the second person *f. p.* נָה. Thus—

Infinitive (KAL)	Infinitive (NIPHAL.)
בְּקֹר or בְּקֹרָה	הִבְקֹר
Imperative.	Imperative.
בְּקֹר <i>visit thou, m. s.</i>	הִבְקֹר <i>be visited, m. s.</i>
בְּקֹרָה <i>f. s.</i>	הִבְקֹרָה <i>f. s.</i>
בְּקֹרוּ <i>visit ye, m. p.</i>	הִבְקֹרוּ <i>be ye visited, m. p.</i>
בְּקֹרוּהָ <i>f. p.</i>	הִבְקֹרוּהָ <i>f. p.</i>
(See Table X.)	

115. The indicative mood admits only of two tenses; the *past* and the *future*.

The third person *m. s.* of the past is formed from the infinitive, mostly by a slight change in the vowel point: as—

<i>Infinitive.</i>	<i>3rd person.</i>
Kal בְּקֹר	בְּקֹר
Piel בְּקֹר	בְּקֹר
Pual בְּקֹר	בְּקֹר
Hiphil הִבְקֹר	הִבְקֹר

The third person of *Hophâl* and *Hithpaël* are formed in the same manner. (See Table X.) In Niphâl

the ה is rejected, and the characteristic נ retained : thus, from הִפְקֹד (for הִנְפְקֹד) *to be visited*, נִפְקָד *he was visited*.

116. The rest of the persons are formed from the third person *m.*, by subjoining to it the letters אִי *I* ; תָּ *thou, m.* ; תָּ *thou, f.* ; הָ* *she* ; נוּ *we* ; תָּם *you, m.* ; תָּן *you, f.* ; וּ for both genders, *they*. (See Table X.)

117. The future tenses are formed by prefixing to the *imperative* the following letters, ת, נ, י, א : thus—*imp.* פִּקֹּד—*future*, אֶפְקֹד *I shall visit* ; תִּפְקֹד *thou shalt visit*, תִּפְקֹדִי *thou shalt visit, f.* ; יִפְקֹדוּ *they shall visit, m., &c.*

118. In the same manner are the future tenses of derivative verbs formed ; except the future of Niphál, which rejects the ה of the imperative. (See Table X.)

* (הָ) The student need scarcely be reminded that this is the feminine termination of *nouns* and *participles* ; and hence we may infer that both the third person masculine, as well as the feminine, were originally participles of the past tense : thus, פִּקְדָה *one that did visit*, פִּקְדָה *a female that did visit*. Professor Lee, in his elaborate work on the Hebrew Language (Art. 152 and 195), supposes that they were originally *nouns* ; this is very probable, especially if we admit that nouns were originally *verbalia*. (See Art. 6, p. 10.)

119. The *future* tenses with the prefix ו and *dagesh* in the following letter*, or ו (before א), are often used to express the *past*; as, תִּפְקֹדְךָ thou shalt visit, וּתִפְקֹדְךָ and thou hast visited, אֶפְקֹד I shall visit, וְאֶפְקֹד and I did visit; יֹאמֵר he shall say, וַיֹּאמֶר and he said; נֵלְךָ we shall go, וַיֵּלֶךְ and he went.

Obs. 1.—This prefix (ו or ו) is denominated by Grammarians ו *conversive*†, because it changes the tense from future into past. But ו (with sh'va) before future tenses, is merely *copulative*: as, אֶפְקֹד and I shall visit; יֹאמֵר and he shall say.

2.—Words thus converted from the future into the past by the prefix ו,‡ having any but a principal distinctive accent on the last syllable, have their accent removed from the *ultimate* to the *penultimate*, and the last long vowel changed into a short one, provided the third radical is not א, and the *penultimate* is a simple syllable, not

* Except where the prefix is ו with sh'va: as, יֹדֵעַ, וְיֹדֵעַ, &c., when the *dagesh* is omitted: thus, יָדַע, וְיָדַע, &c. Except, likewise, when the prefix is א, as אֶפְקֹד, וְאֶפְקֹד, where the *dagesh* is compensated by the long vowel under the ו: thus, אֶפְקֹד, וְאֶפְקֹד, &c.

† I have, for the sake of distinction, retained this technical term, though it is evident that the ו never loses its copulative power even when it is said to be *conversive*. The fact is, that this letter always retains its primitive signification, namely, *junction*; but it not only joins words and phrases, but likewise the *time* and other circumstances. That its influence is not confined to the past and future only, but that it extends likewise to the present tense, and to the several moods, might easily be proved by numerous examples, were this the proper place to enter into such a disquisition.

‡ The prefix ו has no influence on the accent. (See the examples in the first note.)

followed by sh'va: thus, וַיֹּאמֶר, וַיִּפְגַּח, וַיִּקְוֶה, וַיִּשְׁכַּח, וַיִּשְׁכַּח, וַיִּשְׁכַּח, וַיִּשְׁכַּח. But if the preceding conditions be wanting, the accent is not removed; hence we have וַיֹּאמֶר, וַיִּפְגַּח, וַיִּקְוֶה, וַיִּשְׁכַּח, וַיִּשְׁכַּח, &c. The accent is likewise retained in verbs of the fourth conjugation, having chirik instead of (..) in the future: as, וַיִּשְׁכַּח, וַיִּשְׁכַּח.

120. The past tense, with the prefix ו or וּ, expresses *future* time when preceded by a verb in the *future*, or by an imperative: as, וַיִּפְקְדֵנִי וַיִּפְקְדֵנִי *I have visited*, וַיִּפְקְדֵנִי וַיִּפְקְדֵנִי *and I shall visit*; וַיֹּאמֶרְתָּ וַיֹּאמֶרְתָּ *thou hast said*, וַיֹּאמֶרְתָּ וַיֹּאמֶרְתָּ *and thou shalt say**; וְהָיָה וְהָיָה *he or it was*, וְהָיָה וְהָיָה *and he or it shall be*; וַיֹּאמֶר וַיֹּאמֶר *he said*, וַיֹּאמֶר וַיֹּאמֶר *and he shall say*.

Obs. 1.—This ו is likewise denominated *conversive*. But when a past tense, having ו prefixed, is preceded by another past tense, the ו is in that case merely *copulative*, and the verb retains its past signification: as, וַיִּקְרָא וַיֹּאמֶר *he called and said*.

2.—These rules, which will be more fully explained in the *Syntax*, are equally applicable to the tenses of the derivative verbs.

121. The active participle of the primitive verb (קָלַל), is formed mostly by inserting ו (or its vowel point†) between the *first* and *second* radical: as,

* In such cases the accent of the first and second person singular is removed to the ultimate syllable. (See the above examples.) Except verbs whose third radical is a quiescent letter: as, וַיִּרְאֶה, וַיִּרְאֶה.

† Except verbs of the fifth, and some of the eighth conjugations.

פֹּקֵד or פִּקֵּד *one that visits*, and the passive participle, by inserting ו between the *second* and *third* radical: as, פִּקְוֹד. *

122. The participles of the derivative verbs are mostly formed by the prefixes מ, מ, מ, מ, מ, or by a change in the vowel points.

Obs.—Participles being in their nature *nouns*, are varied like them by *gender* and *number* (see the following Table), and by the pronominal affixes. (Table III.) They are inserted amongst the verbs, because they supply the present tense, for which the Hebrew has no particular *form*: as, *m.* אֲנִי פִקֵּד.—*f.* אֲנִי פִקְדָה *I am visiting*, or *I visit*. (See page 117.)

123. To conjugate a verb, is to express all the modifications of which it is susceptible. As these modifications are chiefly indicated by prefixes and affixes, and as these are common to all verbs, there can, strictly speaking, be only one conjugation; nevertheless, as the vowel-points and some of the letters constituting the root are subject to various changes, verbs have been distributed by most Grammarians into eight classes or conjugations (Art. 12), the first of which comprehends *perfect verbs* (Art. 13), the rest comprehend *imperfect verbs* (Art. 14—16).

The annexed table contains a model of a *perfect verb*.

* These letters are probably fragments of the words וי *who*, or

מה *what*.

Handwritten notes:
 # 9. This is the present tense in Hebrew. The participle and pronoun, as in English, visit = them. The pronoun must stand in the 3rd person.
 פִּקְוֹד 1. m.
 פִּקְוֹדָה 1. f.
 אֲנִי פִקֵּד 2. m.
 אַתָּה פִּקְדָה 2. f.
 הוּא [הוּא] פִּקֵּד 3. m.
 הִיא [הִיא] פִּקְדָה 3. f.

Table of Hebrew forms:
 אֲנִי פִקְדָה 1. m.
 אַתָּה פִּקְדָה 1. f.
 אֲנִי פִקֵּד 2. m.
 אַתָּה פִּקְדָה 2. f.
 הוּא [הוּא] פִּקֵּד 3. m.
 הִיא [הִיא] פִּקְדָה 3. f.

124. *Remarks and Observations on the preceding Verb.*

Obs. 1.—The *dagesh*, in the first radical beginning a word or syllable, as פָּקַדְתִּי, פָּקַדְתָּ, &c. הִתְפַּקֵּד, &c., is used only in roots beginning with either of the letters כ פת כ פת ג ד כ פת, but not in those beginning with any other letter: as, לָמַדְתִּי, לָמַדְתָּ, הִתְלַמֵּד.

2.—The accent is on the second radical when the same has a vowel, but when it has (:) the accent is placed on the next vowel; except the terminations תָּם, מֵן, which always take the accent, notwithstanding the second radical has a vowel. Except likewise the plural terminations of the participles.

Kal.

3.—פָּקַד—The forms of the infinitive of *Kal* are either (פָּעַל): as, פָּקַד to visit כָּבַד to lie down; or (פְּעַל): as, פָּקַד; or (פִּעַל): as, כָּבַד*.

The first is denominated the *absolute form*, and is chiefly used by way of emphasis, before and after other verbs: as, פָּקַד יִפְקַד יִפְקַדְתֶּם, visiting, he will visit you, i. e. he will surely visit you. (Gen. 1. 24.)

The second and third are denominated the *constructive forms*, and are chiefly used with the letters, מ, ל, כ, ב, : as, בִּפְקֻדָּה in visiting, בִּפְקֻדָּה, &c. (See the preceding Table.) בִּשְׁכֻבָּה in lying down, בִּשְׁכֻבָּה, לִשְׁכֻבָּה †.

Before פָּקַד, (־) is changed into short (ַ): as, מִשְׁלָה, cons. מִשְׁלָה, to rule, מִשְׁלָה-בָּנוּ to rule over us. This rule is equally applicable to all words terminating in (־): as מִשְׁלָה, מִשְׁלָה, with פָּקַד, מִשְׁלָה-אֲמִישָׁה, מִשְׁלָה-תְּמִישָׁה, &c. (See Part I. p. 79.)

* The following forms occur sometimes, בִּשְׁבִיל to boil; גָּדַל to be great; לִירְאָה to fear; לְאַהֲבָה to love; לְקַרְבָּה to approach. But the first two are probably *adjectives*, and the latter *abstract nouns*, used instead of the regular infinitives.

† The *constructive form* is often used without the letters מ, ל, כ, ב. (See Syntax.)

Obs. 4.—Participles, as has already been observed, supply the present tense: as, אָנִי לֹמֵד, *m. I learn*; * אָתָּה עוֹמֵד, *m. thou standest*; אָתָּה עוֹמֵד, *f. thou standest*; הוּא יוֹשֵׁב, *he sits*, הִיא יוֹשֵׁבֶת, *she sits*; אָנּוּ הֹלְכִים, *m. we walk*, &c. אֲנִי קוֹרֵא, *I call*, אֲנִי קרוּא, *I am called, invited*.

Verbs which imply neither action nor passion admit neither active nor passive participles, the noun adjective being used like other nouns in conjunction with the personal pronouns in the present tense (the verb *to be* being understood). Thus, as we say אָנִי אָדָם, *I am a man*, הוּא מֶלֶךְ, *he is a king*, אֲנַחְנוּ אֲנָשִׁים, *we are men*, so likewise אָנִי חָכָם (not חוֹכֵם) *I am wise*, הוּא חָכָם, *he is wise*, הֵנּוּ חָכִים, *they are wise*; אָנִי אָדָם, *I am red*; אָתָּה גָדוֹל, *thou art great*, הַמְּלָאכָה גְדוֹלָה, *the work is great*; רָעֵבִים אֲנַחְנוּ, *we are hungry*.

Additional Examples.

דוֹרֵי צֶה וְאָדָם, *My beloved is white and ruddy.* (Cant. v. 10.)

נִשְׁחַרְרָה אָנִי וְנִאֲוָה, *I am black, and (yet) comely.* (Ibid. i. 5.)

יָדְעוּ בִי רַעֲבִים אֲנַחְנוּ, *They know that we are hungry.* (2 Kings vii. 12.)

הָעָם רַעֲב וְעִיֵּף וְצָמֵא, *The people are hungry, and-weary, and-thirsty.* (2 Sam. xvii. 29.)

Obs. 5.—פֶּקֶד—This is by some grammarians called the *root*. It has either (-) for the second vowel, as the word under consideration,

* *Lit.* I am a learner, or I am learning. In a few instances we find the active participle takes (ִ) instead (ׂ): as, הוֹלֵךְ (Ps. xvi. 5.) יוֹסֵף (Isa. xxix. 14.) or (-): as אֹבֵד. A few also are found with ה (Paragogic): as, בֹּעֵרָה (IIos. vii. 4.) Or with י (Paragogic): as, נִשְׁכָּנִי (Deut. iii. 3.)

and then it is said to be of the form פָּעַל , which is chiefly appropriated for active verbs. Or it has (..) or (—) for the second vowel, and then it is said to be of the form פָּעַל , and $\text{פָּעַל$: as, $\text{וַיְהִי־הוּא־רָצוֹן}$ *he was willing*, וַיְהִי־זָקֵן *he was old*; וַיְהִי־יָכוֹל *he was able*, וַיְהִי־לְטוֹטֵן *he was little*.*

Obs. 6.—Verbs of the form פָּעַל express their different persons in the same manner as פָּעַל (פָּקַד): thus, $\text{וַיְהִי־הוּא־רָצוֹן}$, $\text{וַיְהִי־הוּא־רָצוֹן}$, $\text{וַיְהִי־הוּא־רָצוֹן}$, &c.† (not $\text{וַיְהִי־הוּא־רָצוֹן}$). But those of the form פָּעַל , retain (—) in all cases where those of the form פָּעַל have (-). Except in the second person plural, where they change (—) into short (◌): thus, וַיְהִי־יָכוֹל , וַיְהִי־יָכוֹל . *Future* וַיְהִי־יָכוֹל *I shall be able*, וַיְהִי־יָכוֹל , &c.

The three forms occur in the 35th verse of the 40th chapter of Exodus:—

$\text{וְלֹא־יָכֹל־מֹשֶׁה לְבֹאֵי לְבֹאֵי אֶל־אֹהֶל מוֹעֵד כִּי עָנָן כָּפַר עָלָיו וַיִּהְיֶה עָנָן וַיִּכְבֹּד וַיִּהְיֶה מְלֵאֵי אֶת־הַתְּהִיבִיבֹן :$

And Moses was not able to enter into the tent of the congregation, because the cloud rested thereon, and the glory of the Lord filled the Tabernacle.

* Verbs of this form have, (of course,) their infinitives, participles *m.*, and third persons the same.

† In pause, (see Part I. p. 84.) $\text{וַיְהִי־הוּא־רָצוֹן}$, $\text{וַיְהִי־הוּא־רָצוֹן}$, $\text{וַיְהִי־הוּא־רָצוֹן}$; וַיְהִי־יָכוֹל , וַיְהִי־יָכוֹל ; whereas those of the form פָּעַל change (-) and (:) into long (◌) as וַיְהִי־יָכוֹל *he said*, וַיְהִי־יָכוֹל , וַיְהִי־יָכוֹל .

‡ This change is founded on the rule given in Part I. p. 79, namely, that unaccented long vowels cannot form a compound syllable without an accent; and, as in the instances before us, the vowel (—) cannot retain the accent, on account of the terminations וַיְהִי־יָכוֹל (see p. 116), it follows, that the vowel must be changed into its corresponding (◌): thus, וַיְהִי־יָכוֹל . For the same reason is (—) in וַיְהִי־יָכוֹל , וַיְהִי־יָכוֹל , changed into short (◌) when they occur with *v. conversive*: thus, וַיְהִי־יָכוֹל , וַיְהִי־יָכוֹל .

Obs. 7.—פָּקְדַתִּי—Verbs, whose third radical is ת, drop this letter before the affixes תִּי, תָּ, תֵּ, תָּם, and תָּן: as, כָּרַת *to cut*, כָּרַת *he cut*, כְּרַתִּי, כְּרַתָּ, כְּרַתְּ, כְּרַתְּם, כְּרַתְּוּ (not כְּרַתְתִּי, כְּרַתְתָּ, כְּרַתְתָּם, &c.). The same in the derivative verbs נְכַרְתִּי (not נְכַרְתְּתִּי), הִכְרַתִּי, &c.

8.—The verb נָתַן *to give*, נָתַן *he gave*, follows the same rule dropping the second נ: as, נָתַתִּי *I gave*, נָתַתָּ, נָתַתָּם. נָתַתְּוּ (not נָתַתְתִּי, &c.); נ is likewise dropped before the affixes נִי, נָה: as, נָתַנּוּ (for נָתַנְנּוּ) *we gave*; הִאֲזַנְנָה (for הִאֲזַנְנָה) *listen ye*.

9.—פָּקְדַתִּי—Sometimes with an additional ה (Paragogic): as, וְזָקְנָתָה (Josh. xiii. 11), וְזָקְנָתָה (2 Kings xiv. 10).

10.—פָּקְדַתִּי—The first (:) is changed into (-) when the third radical is ע: as, יִשְׁמַעְתָּ.

11.—פָּקְדַתִּי—In a few instances with ת: as, אָזַלְתָּ (Deut. xxxii), נְבִלְאַתָּ (Psalm cxviii), and with ס*: as, נְבִיחָהּ (Ezek. xxxi).

12.—פָּקְדַתִּי—Some verbs (mostly intransitives) take (-) instead of (:) for their second vowel in the imperative and future: as, קָרַב *come near, approach*, fut. אֶקְרַב; יָשָׁב *lie down*, fut. אֶשָּׁב; especially when the second radical is a guttural, or the third ה or ע: as, שָׁאַל *ask*, fut. אֶשְׁאַל; שָׁמַע *hear*, fut. אֶשְׁמַע. Some take an additional ה (Paragogic), with short (ַ) or (ִ) for their first vowel: as, נִשְׁמַרְתָּ for נִשְׁמַרְתָּ, קָרַבְתָּ for קָרַבְתָּ, שָׁלַחְתָּ for שָׁלַחְתָּ; and in pause, נִשְׁמַעְתָּ for נִשְׁמַעְתָּ. Some few take short (ַ) in the second person: as, קוּלְכִי *reign thou, f.*—הִרְבִּי, in pause הִרְבִּי *be dry, f.*—הִרְבּוּ *m. p. be ye dry, desolate*.

13.—פָּקְדַתִּי—ה is sometimes dropped, and the vowel placed under the final י: as, קְרַאֲנִי *call ye*, שְׁמַעֲנִי *hear ye*, (instead קְרַאֲנֶה, שְׁמַעֲנֶה). So likewise the third person *p. f. fut.* תִּהְיֶינָה for תִּהְיֶינָה *they shall be*.

* In a few instances we find the third person plural *m.* with ס; as, הִלְכוּ *they went* (Josh. x.), הָיוּ *they were willing*; for הִלְכוּ אָבוּ.

Obs. 14.—אֶשְׁמְרָה—Sometimes with an additional ה; as, אֶשְׁמְרָהּ *I will keep*, אֶשְׁלְּחָהּ *I will send*; for אֶשְׁמֹר, אֶשְׁלַח. So likewise with some of the other persons: as, יַחַיֵּץּהּ *let him hasten*, for יַחַיֵּץ; גִּשְׁלַחָהּ for גִּשְׁלַח.

15.—תִּשְׁמְעוּ, תִּשְׁמְעוּ—Sometimes with ׀ (Paragogic): as, תִּשְׁמְעוּן, תִּשְׁמְעוּ for תִּשְׁמְעוּ.

Niphal.

16.—*Inf.* הִפְקֵר—Or with (־): as, הִפְקֵל (Lev. vii. 18.)

When the ה is preceded by the prefixes ל, ב, it is sometimes omitted, and its vowel-point is placed under those letters: as, בָּעָטַר for בָּהֶעָטַר (Lam. ii.) לְהֶעָנוֹת for לְהָעָנוֹת (Ex. x). The same in Hiphil, לְהִשְׁמִיעַ for לְהִשְׁמִיעַ.

17.—*Part.* נִפְקֵר—With (ו) to distinguish it from the third person *m.* of the past, which has always (-); except in pause, when the distinction is lost. But the feminine participle נִפְקֵרָה is distinguished from the third person נִפְקֵרָה (in pause), by the position of the accent.

Obs.—This participle indicates that the action is in progress, but the passive participle of KAL indicates that the action is completed; thus—

הַיַּעַר נִפְקֵר *the gate is shutting.*

הַיַּעַר פְּקֹר *the gate is shut.*

18.—נִפְקֵר—In a few instances with ו: as, נִפְקֹר (Est. ix. 1.) נִמּוּל (Gen. xviii. 27.)

19.—*Imp.* הִפְקֵר—The accent is sometimes moved back to the penultimate, which circumstance necessarily produces a change in the vowel from *long* to *short*: as, הִפְקֵר, הִפְקֵר or הִפְקֵר. (See Part I. p. 81.)

20.—שִׁפְקֵר—See the preceding remark. The ש has some-

* Seldom with the second person *f.*: as, תִּפְקֵרִי (Ruth) for תִּפְקֵרִי.

times (.) : as, אֵשֶׁבַע (Gen. xxi. 24.) אִמְלִיט; and with an additional ה : as, אִמְלִיטָה (Gen. xix. 20).

Obs. 21.— יִפְקֹד — With conversive ו sometimes with (-) : as, וַיִּנְמַל (Gen. xxi. 8) ; and with (־) when the accent is on the *penultimate* : as, וַיִּנְמַלְךָ (Gen. xxv. 9).

22.— הִתְפַּקְדָּנָה — Sometimes with (-) : as, הִתְפַּקְדָּנָהּ.

Piel.

23.— *Inf.* פִּקַּד — In some instances with (־) : as, רָפָא (Exod. xxi) יִפְוֹר (Ps. cxviii).

24.— פִּקַּד — Sometimes with (-) : as, אָבַד *he destroyed*, especially when the 3rd radical is ה, or ע, or ר : as, שָׁלַח *he sent away*, עָרַע *he cut off*, שָׁבַר *he broke in pieces* ; and sometimes with (־) : as, דִּבֶּר or דִּבַּר *he spoke*.

Pual.

25.— פִּקַּד — In a few instances with short (־) instead of (ֿ) : as, פָּרַת (Ezek. xiv. 4).

Hiphil.

26.— *Inf.* הִפְקִיד or הִפְקִיר — and in a few instances with (-) for the last vowel : as, הִפְצִיר (1 Sam. xv).

27.— *Part. Pas.* הִפְקִיר — or with short (־) instead of (ֿ) : as, קָוִשְׁתָּהּ, קָוִשְׁתָּךְ.

28.— *Fut.* אִתְּפַקֵּיד — instead of אִתְּפַקֵּיד, the ה being omitted, and its vowel placed under the prefixes. In a few instances we find the ה retained : as, יִהְיֶינָהּ (Ps. cxvi.) יִהְיֶילֶהּ (Is. liii.) instead יִהְיֶיעַ, יִהְיֶילֶהּ.

29.— נִפְקִיד — Sometimes with (-) : as, יִבְטַח, and sometimes with (ֿ) : as, יִבְרַח ; especially with conversive ו : as, וַיִּבְרַח.

Hophal.

30.— *Past* הִפְקִיר or הִפְקִיר — with short (־) through the whole branch, unless when followed by (־) in which case the first (־) becomes long : as, הִתְרַב, הִעֲמִיד, הִעֲמִידָהּ, fut. אֲעֲמִיד, &c.

Obs. 31.—*Part.* הִפְקֵד or הִפְקָד—The same (*Past*) הִפְקִדְתִּי or הִפְקִדְתִּי, &c. (*Fut.*) הִפְקִד or הִפְקִד, &c.

32.—הִתְפַּקֵּד*—or with (-) for the last vowel: as, הִתְפַּקֵּק *he strengthened himself, appeared firm, or he took courage.* This derivative verb is formed by adding הִתְ to the derivative verb *Piel*, the punctuation of which has already been explained: observe, however,—

1st. When the first radical is ט or ם, these letters exchange place with ת: thus, הִשְׁתַּבַּח *he praised or glorified himself*, (for הִתְשַׁבַּח); הִסְתַּתֵּר *he hid himself* (for הִתְסַתֵּר).

2nd. When the first radical is צ, the ת is changed into ט, and transposed as before: thus, הִצְטַדֵּק *he justified himself* (for הִתְצַדֵּק).

3rd. In a few instances we find the ת omitted: as, מִיטַהֵר (Lev. xiv.) for מִתְטַהֵר; יִטְמֵא (Lev. xxi.) for יִתְטְמֵא:

Verbs whose Roots contain one of the Gutturals.

Verbs of this description differ in some respect from the model פָּקַד, as will be explained presently.

I. *First Radical, ע, ח, ה, א.*

125. When the first radical happens to be either of these letters it receives -: or :: (and in Hophal ::) in every instance where the *first radical* of פָּקַד, or of any other perfect verb, would receive *Sh'va* (:):—

* The passive of this form is הִתְפַּעֵל (Hothpa'el): as, לֹא הִתְפַּקְדוּ (Num. i. 47.) 'They were not caused to be numbered,' i. e. they were not caused (ordered) to muster themselves. This form is, however, very seldom used.

Thus, עמד *to stand*, אסף *to gather*, have their *Inf. cons.* and *Imp.* עמד, אסף (not עמד, אסף),—עמדנה (not עמדנה).

Obs. 1.—In such cases, the serviles preceding these letters take the corresponding short vowels for their vowel-points: as, באסף *in gathering*, לאסף, &c.—בעמד *in standing*, לעמד, &c. (not באסף, בעמד). And hence their futures will be*—

נאסף	תאסף	תאסף	&c.	יאסף
נאסף	תאסף	תאסף	&c.	יאסף

The same in Niphāl: as, נאסף *he was gathered*, נאסף, &c.—נעמד, נעמדתי, נעמדתי, נעמדתי, &c. And in Hiphil—*Inf.* העמיד, *Imp.* העמיד or העמד, *Fut.* אעמיד, תעמיד, &c. *Hophal*—*Inf.* העמד, past tense, העמדתי, העמדתי, &c. *Fut.* אעמד, תעמדי, תעמדי, &c.

2.—Piēl, Puēl, and Hithpaēl are conjugated regularly, like the similar derivative verbs of פקד.

3.—The *dagesh*, which these letters do not admit, is compen-

* In all instances marked thus *, the verb פקד would receive two *sh'vas*: as, תפקדו, תפקדו, תפקדו, &c., the second of which is initial. Now, if the semi-vowels which are in their nature substitutes for *sh'va* initial (Part I. p. 23) were to be retained, two *initial sh'vas* would necessarily come together: as, תאסף or תאסף, which is contrary to the genius of the language; the semi-vowel is therefore changed into a short vowel. Sometimes, however, the semi-vowel is retained, and the second *sh'va* changed into a vowel: as, תאסף *ye shall love*. Some verbs retain simple *sh'va* notwithstanding the guttural: as from המד *to desire*, יהמד, יהמד; נהמד, &c., and from הפר *to want*, יהפר, יהפר. Especially the verbs היה *to be*, היה *to live*: as, אהיה, אהיה, — אהיה, אהיה, &c.

† Or, תאסף.

sated by lengthening the vowel of the prefix. Thus, קִיָּאָסַף from gathering, instead of קִיָּאָסַף (compare קִיָּאָסַף). הִיאָסַף to be gathered, אֶשָּׂאָסַף I shall be gathered, יִשָּׂאָסַף he shall be gathered, &c. (compare הִפָּקַד, הִפָּקַד, &c).

The last rule is equally applicable to verbs whose first radical is (ר) : as, רָדַף to pursue, מִרְדֵּף from pursuing, אֶרְדֵּף I shall be pursued.

II. Second Radical, ע, ח, ה, א, נ.

126. When the second radical happens to be either of these letters, then the infinitive follows the general rule : as, בָּחַר to choose, בְּבַחֵר in choosing, לְבַחֵר, &c. But the imperative and future take (-) instead of (־) : as, בַּחֵר choose thou, m., Fut. תִּבְחַרְךָ,* תִּבְחַרְתָּ, &c.

Further, the guttural takes (-) whenever the second radical (ק) of פָּקַד would receive (:); as, בָּחַרְךָ choose thou, בָּחַרְךָ, &c. Past בָּחַרְתָּ, בָּחַרְתָּ. Fut. תִּבְחַרְךָ, תִּבְחַרְתָּ. —Niphāl, גִּבְחַרְךָ, גִּבְחַרְתָּ. Imp. הִבְחַרְךָ, הִבְחַרְתָּ. Fut. תִּבְחַרְךָ, תִּבְחַרְתָּ. Thus likewise זָעַק to cry, to call aloud, Imp. זַעֵק, זַעֵקִי—בָּעַר he burnt, בָּעַרְךָ, בָּעַרְתָּ.

In *Piel*, *Puäl*, and *Hithpaël*, the dagesh (which these letters and the letter ר will not admit), is mostly compensated by lengthening the vowel of the first radical† : as, בָּעַר to kindle, set on fire, (for

* A few verbs of this description retain (־) : as, יָנַחַם, יָנַחְתָּ, יָנַחְתָּ.

† There are, however, some verbs where the *dagesh* is not compensated : as, נָאֵץ he reviled, נָחַם he comforted, he consoled, &c.

(בָּעַר). Thus, likewise. בָּרוּךְ *to bless*.—PIÉL, Inf. בָּרַךְ (for בָּרַךְ). Part. act. מְבָרַךְ, מְבָרַכָה, מְבָרַכֶת, &c. Part. pass. מְבֻרָךְ, &c. Imp. בָּרַךְ, &c. Fut. אֶבְרַךְ, תְּבָרַךְ, &c. Past tense, בִּרְכַתִּי, בִּרְכַתְּ, &c. PuÁL, Inf. בָּרַךְ (for בָּרַךְ) *to be blessed*; Part. בָּרֵךְ, &c. Past tense, בִּרְכַתִּי, בִּרְכַתְּ, &c., Fut. אֶבְרַךְ, תְּבָרַךְ, &c. HITHPAÉL, הִתְבָּרַךְ, Part. מִתְבָּרַךְ, &c.

III. *Third Radical, ה or ע.*

127. When the third radical happens to be one of these letters, an additional (-) denominated פתח גְּנוּבָה *Pathah Furtivum*, is added to them whenever they terminate a word, and are preceded by the vowels (î) (î), (î-), or (î·): as, שָׁמוֹעַ *to hear*, בְּשֹׁמֵעַ *in hearing*, שֹׁמֵעַ, &c. Part. act. שֹׁמֵעַ*, *f.* שֹׁמַעַת; Part. pass. שְׁמוּעָה. NIPHÁL, הִשְׁמָעַת (abridged הִשְׁמַעַת) *to be heard*; Fut. אֶשְׁמָע·† HIPHÍL, הִשְׁמִיעַ or הִשְׁמַעַת; Imp. הִשְׁמַעַת, &c. הִשְׁמַעְנָה, &c. Part. הִשְׁמִיעַ, &c. Past tense, הִשְׁמִיעַ, &c., הִשְׁמַעְתָּ; Fut. אֶשְׁמָע, &c. הִשְׁמַעְנָה·‡, &c.

The (:) of the second person feminine, and (—) of the imperative and future, and (·) of the other parts of the verb, are changed into (-): as, שֹׁמַעַת (for שֹׁמַעְתָּ); הִשְׁמַעְתָּ (for הִשְׁמַעְתְּ); שֹׁמַעַת (for שֹׁמַעְתָּ); אֶשְׁמַע (for אֶשְׁמַעְתָּ). NIPHÁL, Imp. הִשְׁמַעַת (for הִשְׁמַעְתָּ). PIÉL, שֹׁמַעַת (for שֹׁמַעְתָּ) &c.

* (î-) is sometimes omitted: as, רָמַע for רָמַעַת.

† Or with (î·): as, אֶשְׁבַּע אֶשְׁבַּעַת *I shall or will swear*, אֶשְׁבַּעַת, &c.

‡ Or abridged הִשְׁמַעַת for הִשְׁמַעְתָּ—יִבְטֵחַ for יִבְטִיחַ *he shall cause to trust, inspire confidence*.

4) Nile age 120, lbs: 14
 1) Nile age 120, lbs: 15.

^{judgment} לְמִדְתִּי¹ חֲכָמָה וְדַעַת : לְמִדְתִּי² אֶתְכֶם חֲקִים³ וּמִשְׁפָּטִים⁴
^{knowledge wisdom} טוֹבִים⁵ : לְמִדְתִּי דַעַת אֶת-הָעָם : לֹא לְמִדְתִּי צֶדֶק⁶ : לְמִדְתִּי
^{inhabitants of the world} לְשׁוֹן⁷ הָעָם : לְמִדְתֶּם דְּרָכֵי⁸ הַגּוֹיִם⁹ : צֶדֶק לְמִדְתִּי יוֹשְׁבֵי-
^{language} תֵּבֵל¹⁰ : לְמִדְתִּי לְשׁוֹנֵם דְּבַר¹¹ שֶׁקֶר¹² : אֲנֹכִי לְשׁוֹן עֲבָרֵי¹³
^{verb} וְהִיא לְמִדְתִּי לְשׁוֹן בְּשָׂרִים¹⁴ : הִנֵּה מְלַמֵּד אֶתְנוּ תּוֹרַת
^{God} אֱלֹהִים : הִיא מְלַמֵּדַת אֹתִי לַעֲשׂוֹת¹⁵ הַטּוֹב וְהַיָּשָׁר :
^{to state} לְמוֹד טָרַם¹⁶ תִּלְמִד : אֶלְמִד חֲקִי¹⁷ : הַבִּינֵנִי¹⁸ וְאֶלְמִדָּה
^{commandment} מִצְוֹתֵי¹⁹ ה' : אֶלְמִדָּה פְּשָׁעִים²⁰ דְּרָכֵי²¹ ה' : לְמִדְתִּי הַיָּטֵב : לְמִדְתִּי
^{verb} בְּנִיכֶם חֲכָמָה : לְמִדְתִּי בְּנוֹתֵיכֶם דְּבַר אִמָּת : לֹא לְמִדְתִּי
^{again} עוֹד מִלְחָמָה : לְמַעַן²² אֲשֶׁר לֹא-לְמִדְתִּי אֶתְכֶם לַעֲשׂוֹת
^{abominable} כָּל תַּעֲבֹתָם²³ אֲשֶׁר עָשׂוּ²⁴ [לְאֱלֹהֵיהֶם] : שְׁמַע²⁵ יִשְׂרָאֵל
^{statute} אֶת-הַחֲקִים וְאֶת-הַמִּשְׁפָּטִים אֲשֶׁר אֲנֹכִי דֹבֵר²⁶ בְּאֹזְנֵיכֶם²⁷
^{word} הַיּוֹם²⁸ וְלְמִדְתֶּם אֵתֶם : הַקְּהֵל²⁹ אֶת-הָעָם וְאֶשְׁמָע אֹתָם
^{verb} אֶת-דְּבָרֵי אֲשֶׁר יִלְמְדוּן לִירְאָה³⁰ אֹתִי וְאֶת-בְּנֵי הָעָם
^{statute} יִלְמְדוּן : הַמְּלִךְ³¹ תִּמְלֹךְ עָלֵינוּ אִם מְשׁוֹל³² תִּמְשַׁל בָּנוּ :

1 לְמִדְתִּי to learn, Pi. לְמִדְתִּי to teach. 2 חֲקִים. 3 Righteousness. 4 לְשׁוֹן
 language. 5 דְּרָכֵי. 6 The inhabitants of the world. 7 Pi. to speak.
 8 Hebrew. 9 Chaldeans. 10 To do. 11 Straight, right. 12 Before.
 13 Cause me to understand. 14 We shall use this sign to indicate
 that the letter over which it is placed is Paragogic; and that the
 verb after which it is placed is to be understood in a converted
 time. 15 מִצְוֹתֵי. 16 פְּשָׁעִים to transgress. 17 In order. 18 תַּעֲבֹתָם.
 19 They did. 20 דְּבַר to say, speak. 21 הַיּוֹם. 22 This day, to-day.
 23 Hip. to cause to come together, to assemble. 24 To fear. 25 מְשׁוֹל
 to reign, in Hip. to cause to reign, to appoint any one as king, Hip.
 to be appointed king. 26 מְשׁוֹל to rule, govern.

For the form of the infinitive mood when coupled
 with a finite verb see P. 230 paragraph 269 E. 76.

לֹא אֶשְׁמַע לְאֹנִי בְכֶם וְלֹא אֶמְשֹׁל בְּנִי בְכֶם : אֵתִי מֵאִסּוּר²⁶
 מִמֶּלֶךְ עֲלֵיהֶם : אֶמְלִיךְ עֲלֵיכֶם מֶלֶךְ : אֵתָהּ הַמְּלֻכָּה אֵת
 עַבְדְּךָ : אֲדֹנָיִךְ²⁷ הַפֹּלֵךְ דָּוִד הַמֶּלֶךְ אֵת שְׁלֹמֹה : הַמֶּלֶךְ
 עַל מַלְכוּת²⁸ בְּשָׂרִים :

26 to despise. 27 a lord. 28 Kingdom, realm.

שָׁמַעְתִּי אֵת אֲבִיר מִדָּבָר אֶל אַחִיר : כִּן בְּנוֹת יִצְחָק
 דִּבְרַת : כִּן בְּנֵי יוֹסֵף דְּבָרִים : עוֹד הֵם מִדְּבָרִים וְאֲנִי
 אֶשְׁמַע : שְׁמָעָה כִּי בָקַד " אֵת עַמּוֹ לָתֵת " לָהֶם לֶחֶם :
 הִנֵּה בְנֵי יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלַי וְאִיךָ יִשְׁמַע אֵלַי פְּרַעֲהַ :
 הַקּוֹל וְשָׁמַע בַּיּוֹם פְּרַעֲהַ : דְּבַר חֲכָמִים בְּגִתָּהּ גְּשָׁמַעִים :
 קוֹל בְּנוֹרִיךָ לֹא יִשְׁמַע עוֹד : תִּשְׁמַע וְעָקָה מִפְּתֵי הַם :
 מִי הַשְּׁמָעָה זֹאת מִקֶּדֶם " : מִשְׁמַעִים הַשְּׁמָעָה דִּין : הִנֵּה
 עַל הַהָרִים רִגְלֵי מְבַשֵּׂר¹³ מִשְׁמָעָה שְׁלוֹם " : שְׁמָעָה¹⁵
 שְׁמָעָה מֵאֵת " וְצִיר¹⁶ בְּגוֹיִם שְׁלַח¹⁷ : הֵן בְּעֹנִיתִכֶם¹⁸
 נִמְכַרְתֶּם¹⁹ וּבְפִשְׁעֵיכֶם²⁰ שְׁלַח אִמְכֶם : רַק²¹ לֹא הָיָה
 כְּאֶחָאֵב²² אֲשֶׁר הִתְמַכֵּר לַעֲשׂוֹת הָרַע בְּעֵינַי " : אֶת-בְּנֵי הַם
 וְאֶת-בְּנוֹתֵי הַם הֶעֱבִיר²³ בְּאֵשׁ וְהִתְמַכְרוּ לַעֲשׂוֹת הָרַע

1 Justly, right. 2 To give. 3 Behold. 4 How. 5 Pharaoh. 6 בית.
 7 Ease, quietness. 8 A harp. 9 Again, any more. 10 A cry, lamentation.
 11 Before, formerly. 12 Judgment. 13 מְבַשֵּׂר Pi. to bring joyful tidings.
 14 Peace. 15 What is heard, a report. 16 A messenger.
 17 Pu. was sent. 18 עֵוָה sin. 19 מְכָר he was sold, נִמְכַר he sold himself, or offered himself for sale. 20 פִּשְׁעָה a transgression. 21 But. 22 Ahab. 23 עָבַר to pass. הֶעֱבִיר he made pass.

שְׁלַח שְׁלַח שְׁלַח

is preceded by a *servile* having a vowel: as, נָטַט for נָטַט (compare פָּקַד); נָטַט for נָטַט (compare פָּקַד). But in every situation where the first radical of פָּקַד has a vowel, the נ is retained, and the verb is inflected like פָּקַד : as, נָטַט , נָטַט (compare פָּקַד).

Hence we have *Inf. cons.* (of *Kal*), נָטַט * in *approaching*, נָטַט , נָטַט , נָטַט .

Imp. נָטַט or נָטַט †, נָטַט ‡, נָטַט , נָטַט . *Future*, נָטַט , נָטַט , נָטַט , &c.

Niphāl.

Part. נָטַט (for נָטַט). *Past tense*, נָטַט (for נָטַט).

Hiphil.

Inf. and *Imp.* נָטַט , נָטַט (for נָטַט , &c.) *Part. act.* נָטַט .
Part. Pas. נָטַט . *Past tense*, נָטַט . *Fut.* נָטַט , &c.

Hophāl.

Inf. נָטַט (for נָטַט). *Past tense*, נָטַט . *Fut.* נָטַט , &c.

* Some verbs of this conjugation retain the נ in the *Inf. Cons.*, and in the *Imp.*: as, נָפַל to *fall*, נָפַל , נָפַל , נָפַל , נָפַל . *Imp.* נָפַל , נָפַל ;—but *Fut.* נָפַל , נָפַל .

Some few retain נ likewise in the future: as, נָצַר to *keep*, נָצַר or נָצַר ; especially when the second radical happens to be a guttural: as, נָצַק he shall cry, נָצַק he shall be pleasant, agreeable: and in Hiphil נָחַל he has caused to inherit, נָחַל , &c., fut. נָחַל , נָחַל , &c.

† Hence with נָטַט , נָטַט : with paragogic נָטַט .

‡ Or with (—) נָטַט , נָטַט &c.

All the other parts of the verb are conjugated like פָּקַד:—thus, *Past tense* of KAL, נָגַשׁ, נָגַשְׁתָּ, &c. *Part. act.* נֹגֵשׂ. *Part. pas.* נִגְשָׁה, &c.—*Inf. Imp.* and *Fut.* of NIPHĀL, הִנְגִּישׁ, הִנְגִּישׁ, &c. And so likewise the whole of PIEL, PUĀL, and HITHPAĒL: as, נִגַּשׁ, נִגַּשְׁתָּ, הִנְגִּישׁ.

129. The verb נָתַן *to give*, drops, in some instances, the second, and in others the first נ:—thus, *Inf. cons.* נָתַן or יָתַת for יָתַת. נָתַת or יָתַת in *giving*, לָתַת, &c. *Imp.* הִנְיֵן, &c. *Fut.* יִנְיֵן, &c. (for יִנְיֵנוּ, &c. *Past tense*, הִנְיֵן, נָתַת (for נָתַתְּ, &c.) NIPHĀL, *Inf.* הִנְיֵנוּ or הִנְיֵנוּ. *Imp.* הִנְיֵנוּ. *Fut.* יִנְיֵנוּ. *Part.* נָתַן. *Past*, נָתַתְּ, &c.

130. The verb לָקַח *to take*, is conjugated in the same manner: thus, *Inf. cons.* קָחַת *to take*, לָקַחַת in *taking*, לָקַחַת, &c. *Imp.* קַח or לָקַח—קַח or לָקַח, &c. *Fut.* יִלְקַח, יִלְקַח (for יִלְקַחוּ). *Past tense*, לָקַחְתָּ. NIPHĀL, הִלְקַח. *Past tense*, הִלְקַחְתָּ or הִלְקַחְתָּ, &c.

3rd CONJUGATION.

131. The third Conjugation comprehends all verbs having א for their first radical: as, אָכַל *to eat*, אָסַף *to gather, assemble*.

This letter (א), being a guttural, will of course, follow the rules laid down in (Art. 125), that is, it will receive one of the semivowels where the first radical of פָּקַד receives (:), and the *dagesh*, which it does not admit, will be compensated by lengthening the vowel of the prefix.

132. In the first person future of KAL, the (ס) is either rejected or retained. In the first case, the prefixes, נ, ת, י, א, receive (—): as, אֶכְלֶה (for אֶכְלֶה־ס)* *I will or shall eat*. תִּאֲכַלְתָּ†, תִּאֲכַלְתִּי, תִּאֲכַלְתֶּם, &c. In the second case, the prefixes נ, ת, י, א, receive (·): as, אֶסְבֹּץ *I will gather*, תִּסְבֹּץ, תִּסְבֹּצִי, תִּסְבֹּצוּ, &c. (See Obs. 1. Art. 125.)

Obs.—The verbs אָבַד *to be lost, to perish*, אָבַה *to be willing, to consent*, אָמַר *to say*, אָפַה *to bake*, form their future like אֶכְלֶה: thus, אֶבְדֶּה, תִּאֲבֹד; אֶמַּר, תִּאֲמַר; אֶבֶה, תִּאֲבֶה; תִּאֲבֶה, תִּאֲבֶה, &c. But the verbs אָהַב *to love*, אָחַז *to seize, to lay hold of*, אָצַר *to treasure up*, אָסַף *to gather, collect*, &c., retain mostly the ס and the (·), though they sometimes reject it, and take (—) or (·): as, אֶסְבֹּץ or אֶסְבֹּץ־ס (Micah vii.) אֶסְבֹּץ or אֶסְבֹּץ־ס (2 Sam. vi.) אֶהַב or אֶהַב־ס *I will love*, תִּאֲהַב, תִּאֲהַב, &c. אֶחַז, תִּאֲחַז or תִּאֲחַז־ס. Some take (·); as, אֶזַּל *to go away*, Fut. אֶזַּל, תִּזַּל, &c.—אָהַר *to tarry*, Fut. תִּהַר, תִּהַר.—אָתַה *to come*, Fut. תִּאֲתַה, תִּאֲתַה or תִּאֲתַה־ס.

In every other respect, these verbs are conjugated like those of the first conjugation.

* The ס is frequently rejected in the other persons: as, תִּוְחָז (2 Sam. xx.) for תִּאֲחַז; תִּמְרִי (2 Sam. xix.) for תִּאֲמַר; תִּוְכַח (Prov. i.) for תִּאֲכַח; and אֶזַּן (Job xxxii.) for אֶזַּן־ס (Ezek. xxvii.) אֶזַּן־ס. But these ought rather to be considered as anomalies.

† In pause, sometimes with (·)—תִּאֲכַלְתָּ, תִּאֲכַלְתִּי, תִּאֲכַלְתֶּם.

‡ See note p. 122.

Exercise.

וַיֹּאמֶר אֱלֹהֵי אַבְרָם גִּשְׁוֹהִי וַיִּשְׁקָהּ לִי בְנִי וַיִּנָּשׂ¹
 וַיִּשְׁקֵם לֹדֹד וַיִּקְרָא דָוִד לְאַחַד מִהַגְּעִרִים וַיֹּאמֶר גִּשְׁוֹהִי
 כָּל-הָעָם וַיִּנָּשׂוּ הַשְּׂפָחוֹת הַגֵּזֶר אֱלֹהֵי וַיִּנָּשׂוּ גַם
 לֵאחֶה וַיִּלְדֶּה וַאֲחֶה נָשִׂא יוֹסֵף וְרַחֵל לָעֵת
 שֵׁי הָאֶכֶל גִּשְׁוֹהִי הָלֵם וַאֲכָלָתָּ מִן הַלֶּחֶם וְטָבַלְתָּ
 פִּתְוֹ בַּחֲמִין וַיֹּאמֶר הַגִּשְׁוֹהִי לִי וַאֲכָלָהּ מִצִּיד בְּנִי
 וַיִּנָּשׂוּ וַיִּנָּשׂוּ לֹדֹד וַיִּנָּשׂוּ לֹדֹד וַיִּנָּשׂוּ לֹדֹד
 לְנַחֲשֵׁתִים וַיִּנָּשׂוּ בְּנִי עוֹלָה נִפְלְתָּ
 וַיִּנָּשׂוּ וַיִּנָּשׂוּ וַיִּנָּשׂוּ וַיִּנָּשׂוּ וַיִּנָּשׂוּ
 הַשְּׂמִימָה וַיִּנָּשׂוּ וַיִּנָּשׂוּ וַיִּנָּשׂוּ וַיִּנָּשׂוּ
 נִתְּתָה עִמָּרִי הִיא נִתְּנָה לִי מִן הָעֵץ וַאֲכָלָהּ
 מִפְּרֵי עֵץ-הַגֵּן וַאֲכָלָהּ מִפְּרֵי הָעֵץ אֲשֶׁר בְּתוֹךְ-הַגֵּן
 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ תָּן-

כגש

lit. "come to me... i. being near"

¹ וַיִּנָּשׂוּ to approach, to draw near. ² וַיִּשְׁקָהּ to kiss. ³ And he called.
⁴ David. ⁵ וַיִּנָּשׂוּ to meet, with matter. ⁶ A people. ⁷ שְׂפָחָה a maid.
 servant. ⁸ יֶלֶד a child, ⁹ Leah. ¹⁰ Afterwards. ¹¹ Joseph. ¹² Rachel.
¹³ At the time. ¹⁴ Food, meal. ¹⁵ Hither. ¹⁶ וַאֲכָלָהּ to eat. ¹⁷ Bread.
¹⁸ טָבַל to dip. ¹⁹ פֶּת a morsel, erumb. ²⁰ Vinegar. ²¹ Game, venison.
²² וַאֲסַר to bind. ²³ Fetters, chains. ²⁴ נָפַל to fall. ²⁵ הָלֵם to dream.
²⁶ A ladder. ²⁷ נָצַב to stand. ²⁸ וַיִּנָּשׂוּ to touch, reach. ²⁹ Stood.
³⁰ וַיִּנָּשׂוּ to give. ³¹ With me. ³² A tree. ³³ Fruit. ³⁴ A garden.
³⁵ תְּוֹךְ the middle. ³⁶ וַיִּנָּשׂוּ.

לִי הַנֶּפֶשׁ³⁷ וְהָרִבְשׁ³⁸ קַח³⁹ לָךְ : וַיִּקַּח⁴⁰ בֶּן־בְּקָר⁴¹ בֶּרֶךְ⁴²
 וְנָטַב וַיִּתֵּן⁴³ אֶל הַנָּעַר : וַתֹּאמֶר⁴⁴ הָאִשָּׁה הֲזֹאת אֲמָרָה
 אֵלַי תִּנְי אֶת־בְּנֵךְ וְנֹאכַל אֹתוֹ הַיּוֹם⁴⁵ וְאֶת־בְּנֵי נֹאכַל
 מָהָר⁴⁶ : נִטְעַף⁴⁷ גַּנּוֹת וְאָכַל אֶת־פְּרִי⁴⁸ קָחוֹ לְבָנֵיכֶם
 נָשִׁים⁴⁹ וְאֶת־בְּנוֹתֵיכֶם תִּנְי לְאֲנָשִׁים : הַחֲכִמָּה⁵⁰ וְהַמְּדַע⁵¹
 נָתַן לָךְ וְעֵשֶׂר⁵² וְכָבוֹד⁵³ אֶתָּן־לָךְ : תִּבְנוּ⁵⁴ אֵין גִּתָּן
 לְעַבְדֵיךָ⁵⁵ וּלְבָנִים⁵⁶ אֲמָרִים לָגַפּ עֲשׂוּ⁵⁷ וְהִנֵּה עַבְדֵיךָ
 מְפִים⁵⁸ : לָכוּ⁵⁹ עֲבְדוּ⁶⁰ וְתִבְנוּ לֹא־יָנִיתוּ לָכֶם, וְתִבְנוּ⁶¹ לְבָנִים
 תִּתְנֶנּוּ : גִּתְנָה לָךְ גַּם אֶת־זֹאת : הִיא לֹא נִתְנָה לֹא לְאִשָּׁה :
 הַנָּתַן תִּנְתַּן הָעִיר⁶² הֲזֹאת בְּיַד מֶלֶךְ בָּבֶל⁶³ : יָתַן לָגַפּ
 שִׁבְעָה אֲנָשִׁים מִבְּנֵי⁶⁴ : דָּרְכוּ⁶⁵ קִשְׁתָּם⁶⁶ לְהַפִּיל⁶⁷ עֲנִי⁶⁸
 וְאֲבִיוֹן⁶⁹ : לָכוּ וּנְפִילָה גּוֹרְלוֹת⁷⁰ וַיִּפְּלוּ גּוֹרְלוֹת, וַיִּפְּלוּ
 הַגּוֹרֵל עַל יוֹנָה⁷¹ : הוּא הַפִּיל לָהֶן גּוֹרֵל : רַבִּים תִּלְלִים⁷²
 הַפִּילָה : גּוֹרְלָה תִפִּיל בְּתוֹכָהּ : עֲזָלָה⁷³ תִפִּיל תְּרִדְמָה⁷⁴ :
 וְאֶת־נַפְלִי⁷⁵ לְפָנַי יְהוָה אֶת־אַרְבָּעִים הַיּוֹם וְאֶת־אַרְבָּעִים
 הַלַּיְלָה⁷⁶ אֲשֶׁר הִתְנַפַּלְתִּי :

³⁷ The persons. ³⁸ Wealth, goods. ³⁹ לָקַח to take. ⁴⁰ A calf. ⁴¹ Tender.
⁴² To-day. ⁴³ To-morrow. ⁴⁴ נָטַע to plant. ⁴⁵ Their fruit. ⁴⁶ Wives.
⁴⁷ Wisdom. ⁴⁸ Knowledge. ⁴⁹ Riches. ⁵⁰ Honor. ⁵¹ Straw.
⁵² עָבַד a servant. ⁵³ Bricks. ⁵⁴ Make. ⁵⁵ נָכַח to strike, smite, beat.
⁵⁶ Go. ⁵⁷ עָבַד to serve, to labor. ⁵⁸ The number, quantity. ⁵⁹ The
 city. ⁶⁰ Babel. ⁶¹ דָּרַךְ קִשְׁתָּה to bend or stretch the bow. ⁶² יָקַעַת.
⁶³ To cause to fall, to throw down. ⁶⁴ The poor. ⁶⁵ The needy.
⁶⁶ Lot. ⁶⁷ Jonah. ⁶⁸ Slain. ⁶⁹ Sloth. ⁷⁰ Deep sleep. ⁷¹ הִתְנַפַּל to
 throw one's self down. ⁷² לַיְלַל night.

4th CONJUGATION.

133. The fourth Conjugation comprehends all verbs whose first radical is י : as, יָשַׁב *to sit*, יָרַד *to go down*, יָנַק *to suck*.

The י is either retained without losing its consonantal sound, as in the preceding examples; or it is *quiescent*, and the preceding vowel lengthened : as, אֶשְׁבֵּן *I shall or will sit* : or it is entirely dropped : as, שָׁב *sit*, יָדַע *know* ; or it is changed into ו, pronounced or quiescent : as, הִוְדַע *to be known*, הִוְדַע *to be inhabited* ; הִוְדִיעַ *he made known*, הִוְדִיעַ *he caused to sit, he made or caused to be inhabited*.

Kal.

The *Inf. abs.* is regular : as, יָשַׁב *to sit*, יָדַע *to know*, &c.

The *Inf. cons.* drops י, and receives ת ; as, שָׁבַת ; and with the letters מ, ל, ב, בְּשָׁבַת, בְּשָׁבַת, בְּשָׁבַת, בְּשָׁבַת. לְדַעַת,* בְּעַת.

The *Participles* are regular : as, יֹשֵׁב, יֹשְׁבָה, or יֹשְׁבֵת, יֹשְׁבֵי, יֹשְׁבֹת. *Part. pas.* יָשׁוּב, יָשׁוּבָה, &c. The *Past tense* is likewise regular : as, יָשַׁב *he did sit*, יָשַׁבָה, יָשַׁבְתִּי, &c.

* לְדַעַת on account of the guttural. ה is sometimes substituted for ת : as, לְדַעַה (for לְדַעַת) מְדַעַה (for מְדַעַת). Some few have their *Inf. Cons.* without either ת or ה ; as, יֹשְׁבֵי *in drying*, from יָשַׁב ; יָסֹד from יָסַד *to lay the foundation*, יָשָׁן from יָשַׁן *to sleep*, יָרָא from יָרַא *to fear*.

The *Imp.* drops mostly the ' : as, **שֵׁב*** *sit*, **שֵׁב**; **שֵׁב**; **שֵׁב**, **שֵׁב**.

The *Future* follows the *Imperative*. The letters נ, ת, י, א, receive mostly the vowel (..) or (י-): as, **שֵׁב** I shall or will sit, **שֵׁב**, **שֵׁב** or **שֵׁב** I shall suck, **שֵׁב**, **שֵׁב**, **שֵׁב**.

Niphāl.

In **נִפְעַל**, the ⁹ is changed into ן, which is either pronounced or quiescent. Thus, *Inf.* **הִיטֵב** (for **הִיטֵב**) *to be inhabited*, **הִיטֵב**, **הִיטֵב**, &c. The *Imp.* is the same: thus, **הִיטֵב**, **הִיטֵב**, **הִיטֵב**. The *Future* is **הִיטֵב**, **הִיטֵב**, **הִיטֵב**, &c.

The *Participles* are **הִיטֵב**, **הִיטֵב** or **הִיטֵב**, &c. The *Past tense* is **הִיטֵב**, **הִיטֵב**, **הִיטֵב**, &c.

Piël, Puâl, and Hithpaël

Are regular: as, **יָשַׁב** *he settled, placed*, **יָשַׁב**, **יָשַׁב**; and from **יָלַד** *to bring forth*, **יָלַד** *he assisted in bringing forth.*||

* Sometimes with an additional ה: as, **יָשַׁב** *sit*, **יָרַד** *descend*. In a few instances we find the ' retained in the *Imperative*: as, **יִצֵק** *pour out*, (Ezek. xxiv. 3.)

† Sometimes without ' : as, **יָרַשׁ** for **יָרַשׁ** (Gen. xxii.) *he will inherit*.

‡ From **יָרַח** *to throw, to shoot*, we have **יָרַח** Exod. ix. (instead of **יָרַח**.)

§ Some few verbs have ך instead of ך in *Hithp.*: as, **הִתְנַדַּע** *he made himself known*. **הִתְנַדַּע** *he confessed*.

|| Hence **מְיֹלְדָה** *a midwife*.

Part. מֵיֶלֶד, — יָלַד he was born; — וְהִתְיַלַּד he traced his birth. entered his name in the family register.

Hiphil.

In הִפְעִיל, י is mostly changed into ו: thus, *Inf.* הִשָּׁב to cause to sit, בָּהִשָּׁב, לְהִשָּׁב — *Imp.* הִשָּׁב, הִשָּׁבִי — *Fut.* הִשָּׁבִי, תִּשָּׁבִי. — *Part. act.* מִשָּׁבִי, מְשָׁבִי. — *Part. pas.* מְשָׁב, &c. — *Past tense,* הִשָּׁבִי, הִשָּׁבְתָּ, הִשָּׁבְתִּי.

Some, however, retain י: as from יָטַב to be good. HIPHIL, הִיטִיב or הִיטִיבִי to make good, to do well. — *Imp.* הִיטִיב, הִיטִיבִי, &c. — *Fut.* יִטִּיב or יִטִּיבִי, יִטִּיבִי, &c. — *Part.* מִיטִיב, &c. — *Past tense* הִיטִיבִי, הִיטִיבְתָּ, הִיטִיבְתִּי, &c. The same from יָנַק to suck, הִינִיק he caused to suck, הִינִיקְתָּ. — *Part.* מִינִיק, מִינִיקָה. — *Imp.* הִינִיק, הִינִיקִי. — *Fut.* יִנִּיק, יִנִּיקִי, &c.*

Hophal.

In הִפְעַל, י is changed into ו: thus, *Inf.* הִשָּׁב. — *Part.* הִשָּׁבִי. — *Past. tense,* הִשָּׁבִי, הִשָּׁבְתָּ. — *Fut.* יִשָּׁב, &c.

Obs.—The following verbs supply the omission of י by dagesh, † like verbs of the second conjugation:—

* Some of the modern Grammarians suppose that those which have ו in Hiphil, had originally ו for their first radical, as in Arabic: thus, וּרְד and וּלְד, &c. There is, however, not a single example in Hebrew of a verb beginning with ו

† They are therefore denominated פִּי חֲסֵרִי deficient in י

יָצַב, Hiphil, הִצִּיב *he placed*; יָצַע *to spread out*, Hiphil, הִצִּיעַ; הִצִּיק; יָצַק *to pour out*, Fut. (Kal) אֶצֶיק; יָצַר *to form*, Fut. אֶצֶר; יָצַר; יָצַח *to burn, set on fire*, Niphāl, נִצַּח; Hiphil הִצִּיחַ*.

5th CONJUGATION.

134. The fifth Conjugation comprehends all verbs whose second radical is ו or י: as, קוּם or קוּם *to rise*, שׁוּב *to return*, בִּין † *to understand*, רוּב or רָיַב † *to contend, dispute*.

These letters are generally quiescent, but sometimes they are omitted.‡

* To these, some Grammarians add יָצַב *to place*. Niphāl, נִצַּב; Hiphil, הִצִּיב fut. אֶצִּיב: יָנַח Hiphil, הִנִּיחַ *he left alone*. It is, however, very probable that these are derived from verbs whose first radical is נ.

† When ו or י retain their consonantal sound, as in אָיַב *to hate*, נָוַע *to expire*, they are conjugated like the perfect verb. Thus, אָיַבְתִּי *I hated*, נָוַעְתִּי *I expired*. Fut. אֶאָיַב, &c.

‡ Most of the early grammarians maintained that the second radical of these and similar verbs is ו; that בִּין, רַיַב, יָשִׁים, &c. are *infinitives* of Hiphil, written without ה, *i. e.* for הַבִּין, הַרַיַב, &c.; and that אֶבִּין, אֶרַיַב, אֶיָּשִׁים, &c. are the futures of Hiphil. But as these verbs have mostly the same signification as those of קָל, and as the י is evidently a radical in some parts of the verb, as, אֶבִּינוּתִי *I have understood, searched*, רַיַבְתָּ *thou didst contend*, I think the moderns are sufficiently justified in considering י as the second radical; or, which is still more probable, that these verbs were written with either י or ו.

קִוְּמוּםִי.—*Part. act.* מְקוֹמִים, &c.—*Part. pas.* מְקוֹמָה, &c.—*Past tense*, קוֹמַם, קוֹמְמָה, קוֹמְמוּ, קוֹמְמִיתִי, קוֹמְמִיתָ, &c.

Pual is conjugated in the same manner, with this difference, that it takes (-) where *Piël* has (..): thus, *Inf.* קוֹמַם.—*Fut.* מְקוֹמְמוּםִי.—*Past tense*, קוֹמַם, &c.* The other parts of *Pual* are like *Piël*, and can only be distinguished by the context.

Hiphil.

Inf. הִקְמֵה or הִקְמִי to raise, to cause to stand, establish, מְהַקְמִים, לְהַקְמִים, &c.—*Imp.* הִקְמֵה, הִקְמִי, הִקְמֵה, הִקְמִי.—*Fut.* מְהַקְמֵה, מְהַקְמִי, מְהַקְמֵה, מְהַקְמִי, &c.—*Part. act.* מְהַקְמֵה, מְהַקְמִי, &c.‡—*Part. pas.* מְהַקְמָה, מְהַקְמִי, &c.—*Past tense* מְהַקְמֵה, מְהַקְמִי, מְהַקְמֵה, מְהַקְמִי, &c., or מְהַקְמֵה, מְהַקְמִי, &c.

Hophal.

Hophal takes ה for the first radical: thus, *Inf.* הִקְמֵה.—*Fut.* מְהַקְמֵה, &c.—*Part. act.* מְהַקְמֵה, &c.—*Past tense*, הִקְמֵה, הִקְמִי, הִקְמֵה, הִקְמִי, &c.

* Participle, קוֹמְמוּםִי, קוֹמְמָה, קוֹמְמִים.

† Or with (..): as, אֶזְרֶה *I will frustrate, annul*, יִפֵּר; or with (-), when the third radical is a guttural: as, אֶזְרַע *I will ill-treat, cause evil*.

‡ Or with (..): as, מְהַפֵּר; and with (-): as, מְהַרַע.

§ Or with (-): as, מְהַרַע, מְהַפֵּר.

יוֹדְעִים שְׂמַתוֹ¹⁷ : אָבֹן¹⁸ נֹרַע הַדָּבָר : אֶל-יִרְעָה כִּי בָאָה¹⁹
 הָאִשָּׁה : אֶל-תִּרְדְּעֵי לְאִישׁ²⁰ : וַיִּרְדְּעוּ הַדָּבָר לְמַרְדְּכַי²¹ :
 אֶת-מִשְׁפַּטּוֹ²² הוֹרְדַתִּי אֹתָם : אֲחֵרֵי הוֹרְדֵעַ אֱלֹהִים
 אֹתָהּ אֶת-כָּל-זֹאת אֵין * גָּבוֹן²³ וְהָכֵם כְּמוֹד : אִרְדֵּעַ²⁴
 אֲמוֹנֶתְךָ²⁵ בְּפִי : רֹב²⁶ שְׁנַיִם וְרִיעֵי הַכְּמָה : בְּמַרְאֵה²⁷
 אֶלְפֵי אֶתְנֹדֵעַ : לֹא עָמַד²⁸ אִישׁ אִתּוֹ בְּהַתְנַדְּעַ יוֹסֵף אֶל
 אֲחֵרֵי : אָבִינָם מֵת²⁹ בְּמַדְבָּר : אֶל אֲשֶׁר תִּלְכֵי אֶלְךָ וּבְאֲשֶׁר
 תְּלִינִי³⁰ אֶלֶיךָ : בְּאֲשֶׁר תָּמוּתִי אֶמּוּת וְשֵׁם אֶקְבֹּר³¹ : אֲנָכִי
 מִתְּתִי אֶת-מְשִׁיחַ³² יְהוָה : עָמַד-נָא עָלַי וּמִתְתַנֵּי : רָעָה³³
 תָּמוּתִת רָשָׁע : אֶת בְּנֵיהֶם לֹא יִמָּוֶת : אֲתָם הִמָּוֶתֶם
 אֶת-עַם יְהוָה : אֶת-שְׁנֵי בָנָי תָּמוּת : הִמָּה הִמָּתוֹ בְּיָמַי
 קָצִיר³⁴ : מָהָר³⁵ אֲתָה מָוֶמֶת : לֹא וּמָתוֹ אָבוֹת³⁶ עַל
 בְּנֵיָם : מִבְּנֵי שִׁיבָה³⁷ תִּקּוּם : מִמְּלַכְתְּךָ³⁸ לֹא-תִקּוּם :
 מִקָּדְשׁ מִעֶפְרַיִם דָּל³⁹ : נָבִיא⁴⁰ אֶקְרָא לָהֶם : וְיִקָּם מִלְךָ
 הָדָשׁ⁴¹ : וְיִקָּם עַל-סִלְעַ⁴² רִגְלֵי⁴³

il day : Highil, to come str, put to death.

17 to die. 18 Truly. 19 Came. 20 To any one. 21 Mordecai.
 22 Judgment. 23 Root, בִּין to understand. 24 אֲמוֹנָה truth. 25 Mul-
 titude. 26 A vision. 27 To stand. 28 Died. 29 לֹן to lodge, remain
 during night. 30 קָבַר to bury. 31 The anointed. 32 Evil. 33 The
 wicked. 34 Harvest. 35 To-morrow. 36 Parents. 37 Old age.
 38 מִמְּלַכְתְּךָ kingdom. 39 Poor, indigent. 40 A prophet. 41 New.
 42 A rock. 43 רִגְלֵי foot.

6th CONJUGATION.

128. The sixth Conjugation comprehends all

וּפִתְּהוּ . . . 3 . . . of יקום
 יקום . . . same stem, i. d. d. e
 וְיִקָּם . . . and i. d. e. s. p.

verbs whose third radical is **ס** : as, **קרא** *to find*, **קרא** *to call*.

They are thus conjugated :—

Kal.

Inf. **מצא**, **מצא*** *to find*, **מצא** *in finding*, **למצא**, &c.—
Imp. **מצא**, **מצא**, **מצא**, **מצא**†.—*Fut.* **מצא**, **מצא**,
מצא, &c.—*Part. act.* **מצא**, **מצא** or **מצא**,
מצא.—*Part. pas.* **מצא**, **מצא**.—
Past tense, **מצא**‡, **מצא**, **מצא**—**מצא**, **מצא**, &c.

Niphāl.

Inf. and Imp. **מצא**, &c.—*Fut.* **מצא**, &c.—*Part.* **מצא**,
&c.—*Past tense*, **מצא**, **מצא**, &c., **מצא**,
מצא, &c.

* Sometimes with **ת** : as, **קרא** *to call*, **קראת** ; **מלא** *to be full*, **מלאת**.
 † **ה** is sometimes omitted : as, **מצאן**.

‡ Some verbs (chiefly *intransitives*) have (..) instead of (†) for the second radical: as, **מלא** *he was full*, **מלא**, **מלא**—**מלאתי**, **מלאת**, **מלאת**, &c. In such cases, the participle active of *Kal* has the same form as the third person *m. past*. Thus, **מלא**—whence **מלא**, **מלאות**, **מלאים**. Thus likewise **טמא** *he is unclean*, or *one that is unclean*, **טמא**, **טמאים**, **טמאות**—**צמא** *he is thirsty*, or *one that is thirsty*, **צמא**, **צמאים**, **צמאות**.

Piel.

Inf. and *Imp.* מִצֵּה.—*Fut.* מִצֵּהוּ, &c.—*Part. act.* מִצֵּהוֹ, &c.—*Part. pas.* מִצֵּהוּ, &c.—*Past tense,* מִצֵּה, &c.

Pual.

Inf. מִצֵּהוּ.—*Fut.* מִצֵּהוּהוּ, &c.—*Part.* מִצֵּהוּ, &c.—*Past tense* מִצֵּהוּ, &c.—מִצֵּהוּתִי, מִצֵּהוּתִי, מִצֵּהוּתִי, &c.

Hiphil.

Inf. מִצֵּהוּהוּ.—*Imp.* מִצֵּהוּהוּ. &c.—*Fut.* מִצֵּהוּהוּהוּ, &c.—*Part. act.* מִצֵּהוּהוּהוּ.—*Part. pas.* מִצֵּהוּהוּהוּ, &c.—*Past tense,* מִצֵּהוּהוּהוּ, מִצֵּהוּהוּהוּ, מִצֵּהוּהוּהוּ, &c.—מִצֵּהוּהוּהוּתִי, מִצֵּהוּהוּהוּתִי, מִצֵּהוּהוּהוּתִי, &c.

Hophal.

מִצֵּהוּהוּהוּ or מִצֵּהוּהוּהוּ in the same manner as מִצֵּהוּהוּהוּ or מִצֵּהוּהוּהוּ.

Hithpaël,

מִצֵּהוּהוּהוּהוּ, &c. like מִצֵּהוּהוּהוּהוּ.

7th CONJUGATION.

136. The Seventh Conjugation comprehends all

הַגִּלָּה, הַגִּלָּה*, &c.—*Part. act.* הַגִּלָּה.—*Part. pas.* הַגִּלָּה, &c.
Past tense, הַגִּלָּה or הַגִּלָּה, הַגִּלָּה, הַגִּלָּה—הַגִּלָּה, &c.
 הַגִּלָּה.

Hophal.

Takes (ר) for the first vowel, and the radical ה follows the same rule as in the preceding branches: thus, הַגִּלָּה, הַגִּלָּה, &c. הַגִּלָּה, הַגִּלָּה, &c.

Hithpaël.

הַגִּלָּה, הַגִּלָּה, &c., הַגִּלָּה, הַגִּלָּה, &c.

137. The verbs הָיָה *to be*, הָיָה *to live*, belong to this conjugation; but they deviate in some measure from the preceding rules, as may be seen from the following examples:—

Inf. abs. הָיָה *to be*.—*Inf. cons.* הָיָה, הָיָה *in being*, הָיָה, הָיָה.

Imp. הָיָה *be thou, m.*, הָיָה or הָיָה *f.*, הָיָה *p. m.*, הָיָה *f.*

Fut. הָיָה or הָיָה *I shall or will be*; הָיָה or הָיָה;
 הָיָה *f.* הָיָה or הָיָה; הָיָה *f.* הָיָה or הָיָה;
 הָיָה *f.* הָיָה or הָיָה.

* And with *conversive* וַיַּגִּלּוּ: וַיַּגִּלּוּ *and he caused to turn*; וַיַּגִּלּוּ (2 Kings ii.) *and he caused to see, i. e. he shewed.*

Part. m. הָיָה or הָיִה, *f.* הָיָה or הָיָה, *p.* הָיוּ*, *f.* הָיוּ*.

Past tense, הָיִיתָ, הָיִיתָ, הָיִיתָ. *f.* הָיָה, הָיָה. *f.* הָיָה, הָיָה. *f.* הָיָה, הָיָה. *f.* הָיָה, הָיָה.

In *Niphal* we find some of the persons of the past tense only : thus, הָיִיתִי *I have become*, הָיִיתָ, הָיִיתָ; and by analogy, הָיִיתָ, הָיִיתָ, הָיִיתָ.

INFINITIVE ABSOLUTE הֵיחַ *to live.*

Kal.

Imp. הֵיחַ, הֵיחַ, הֵיחַ. — *Fut.* הֵיחֵ, הֵיחֵ, הֵיחֵ, הֵיחֵ, הֵיחֵ, הֵיחֵ. — *Part.* הֵיחֵ, הֵיחֵ, הֵיחֵ. — *Past tense,* הֵיחֵ, הֵיחֵ, הֵיחֵ, הֵיחֵ, הֵיחֵ, הֵיחֵ, הֵיחֵ, הֵיחֵ, הֵיחֵ, הֵיחֵ.

Niphal not used.

Piel.

Inf. הֵיחַ *to preserve, sustain life,* הֵיחֵ, הֵיחֵ. — *Imp.* הֵיחַ, הֵיחַ, הֵיחַ. — *Fut.* הֵיחֵ, הֵיחֵ, הֵיחֵ, הֵיחֵ, הֵיחֵ, הֵיחֵ. — *Part.* הֵיחֵ, הֵיחֵ, הֵיחֵ, הֵיחֵ, הֵיחֵ, הֵיחֵ. — *Past tense,* הֵיחֵ, הֵיחֵ, הֵיחֵ, הֵיחֵ, הֵיחֵ, הֵיחֵ, הֵיחֵ, הֵיחֵ, הֵיחֵ, הֵיחֵ.

Hiphil.

Inf. הֵיחַ *to cause to live, restore life, revive,* הֵיחֵ, הֵיחֵ. — *Imp.* הֵיחַ, הֵיחַ, &c. — *Past tense,* הֵיחֵ, &c.

* Or הֵיחֵ—הֵיחֵ.

Exercise.

בְּנֶגְדָם יָדַע הַנַּעַר קָרָא זָבִי וְאָמַי : מָה הַדָּבָר
הַזֶּה עֲשִׂיתָ לָנוּ לְבִלְתִּי קְרָאוֹת לָנוּ : קוֹל קוֹרְאֵי
בַּמִּדְבָּר פָּנּוּ הַרְדֵּךְ : גַּם לְמָחָר אָנֹכִי קָרוֹא לָךְ עִם
הַמֶּלֶךְ : גָּקְרָא לְנַעֲרָה וְנִשְׂאֵלָה אֶת־פִּיהָ : שָׂמָךְ עָלֵינוּ
גָּקְרָא : אָנֹכִי לֹא גָקְרָאתִי לָבוֹא אֶל הַמֶּלֶךְ זֶה שְׁלוֹשִׁים
יָוִם : הֲלֹא הִכְמָה תִּקְרָא וְתִבְנֶה תַתֵּן קוֹלָה : אָז
תִּקְרָא וְיִתְּנָה עָנָה : לֹא־תִקְרָא אִשָּׁה : אֲשֶׁר־יִאָּדָם
מִצֵּא הִכְמָה : גַּם צְפוּרָה¹⁰ מִצֵּאָה בַּיִת : דְּבִשׁ¹¹ מִצֵּאָתָּ
אֶכֶל בֵּינִי : לֵךְ מִצֵּא אֶת־הַחַצִּיץ : עִם אֲשֶׁר תִּמְצֵא
אֶת־אֱלֹהֶיךָ לֹא יִחִיה : תִּמְצֵא שֶׁפְּהַתְּךָ חֵן בְּעֵינֶיךָ¹² :
אִם תִּמְצֵא תִמְצֵא בִידוֹ וְהִנֵּבְתָה¹³ שְׂנִיִּם וְשִׁלִּים¹⁴ :
גְּלַבְדָּת¹⁵ בְּבֵל וְאֵת לֹא יָדַעַת , גְּמִצָּאת וְגַם גְּחַפְשֵׁת¹⁶ :
שֶׁפְּתִיר¹⁷ מְלֹאךָ וְעַם¹⁸ : יְמִינִם¹⁹ מְלֹאךָ שְׂחָד²⁰ : מְלֹא
קַרְנֶךָ²¹ שָׁמֶן : גְּמִלֵא בְּתֵינֹו²² שָׁלַל²³ : מְלֹא בְּתִיחָם כָּל־
טוֹב²⁴ : הִטָּא²⁵ וְהִחַטָּא אֶת־יִשְׂרָאֵל : גַּם אוֹתוֹ הִחַטָּא
וְהִנְשִׂים הִנְכַּרְוֹת²⁶ : לֹא יִשְׁבוּ בְּאֲרָצָךְ פֶּן יִחַטָּאוּ אֶתְךָ

¹ Before. ² R. יָקָרָא ³ R. עָשִׂה to do. ⁴ Not. ⁵ R. פָּנָה to turn, Pi. to clear away. ⁶ Called, invited. ⁷ שָׂאל to ask. ⁸ To come. ⁹ עָנָה to answer. ¹⁰ A bird. ¹¹ Honey. ¹² יָדִי sufficient, enough. ¹³ עֵין. ¹⁴ Theft. ¹⁵ To pay. ¹⁶ לָבַד to catch. ¹⁷ לָבַשׁ to lay hold of. ¹⁸ שִׁנָּה lip. ¹⁹ Anger. ²⁰ The right hand. ²¹ A bribe. ²² קָרַן a horn. ²³ בָּיַת. ²⁴ Spoil, plunder. ²⁵ Goods, riches. ²⁶ To sin. ²⁷ Strange.

לי : ראה²⁸ זה מצאאתי⁹ : ראה ראיתי⁹ את-עני עמי⁹ :
 דעי וראי מה תעטי²⁹ : צאגה³⁰ וראגה בנות ציון :
 און עמעת נעין ראה יהוה עשה גם-שניהם³¹ : מה
 ראית בי עשית את-הדבר הזה : ראה פי לא נעשית
 עתה³² : עתה תראה אשר אעשה להם : עיני עורם³³
 תראגה : באורף גראה אור : אלהי אבות כם גראה
 אלי : היום אראה אליו⁹ : מעשים³⁴ אשר לא יעשו
 עשיתו עמרי : הנה הראה אלהים אתי גם את-ורעך :
 אתה הראית לרעת : את-אויביהם כפה³⁵ הים : כלמה³⁶
 כפה פני : ארין אל תבטי דמי : בהעך שמו³⁷ כפה :
 הוקגים³⁷ מכסים בשקים³⁸ : הבהמה הפקר והצאן אל-
 יטעמו³⁹ מאוקה⁴⁰ , אל-ירעו⁴¹ ומים אל-ישתו⁴² ויתבסו
 שקים ויקראו אל-אלהים בחוקה⁴³ וישבו⁴⁴ איש⁴⁵ מדרבו
 הרעה :

²⁸ ראה to see. ²⁹ עטי to do. ³⁰ יצא to go out. ³¹ Both. ³² עצה
 advice. ³³ עור a blind man. ³⁴ מעשה work, deed. ³⁵ כפה to cover.
³⁶ Shame. ³⁷ זקן an old man. ³⁸ A sack, sack-cloth. ³⁹ טעם to
 taste. ⁴⁰ Any-thing. ⁴¹ רעה to feed. ⁴² שתה to drink. ⁴³ With
 force, vehemently. ⁴⁴ ישוב to return. ⁴⁵ Each.

8th CONJUGATION.

138. The Eighth Conjugation comprehends verbs
 whose second and third radical are the same ; as,
מדד to measure, סבב to surround.

The second radical is mostly dropped, and its vowel transferred to the first radical. The deficiency of the second is indicated by *dagesh* in the third radical, in all cases where it has a vowel. In many parts of the verb, however, the second radical is retained, and conjugated like the perfect verb *קָבַד*.

Kāl.

Inf. abs. קָבַב or כָּב to turn about, surround.—*Inf. cons.* כָּבֵב, קָבֵב, לְקָבֵב or לְקָבֵב, לְקָבֵב.—*Imp.* כָּבֵב, קָבֵב*, טָבֵב, כָּבֵב, קָבֵב, לְקָבֵב.—*Fut.* כָּבֵב, קָבֵב, לְקָבֵב, קָבֵב, לְקָבֵב, קָבֵב, לְקָבֵב.—*Part. act.* כָּבֵב, קָבֵב, לְקָבֵב, קָבֵב, לְקָבֵב; or like the perfect verb, כָּבֵב, קָבֵב or כָּבֵב, קָבֵב.—*Part. pas.* כָּבֵב, קָבֵב, לְקָבֵב, קָבֵב, לְקָבֵב.—*Past tense,* כָּבֵב, קָבֵב, לְקָבֵב; כָּבֵב, קָבֵב, לְקָבֵב, קָבֵב, לְקָבֵב.

* Sometimes with short (◌): as, קָבֵב *sing* or *exult thou, f.* (Isa. liv. 1.) קָבֵב *m. pl.*

† The long vowel (◌) is changed into (◌) because a long vowel cannot form a compound syllable without the accent; and as the accent can never come on the *ante-penultimate*, the long vowel must necessarily be changed. (See Part I. p. 79.)

‡ The prefixes כ, ת, י, נ. have long (◌), except the second and third persons *f. pl.*

§ (◌) is changed into (◌) for the reason stated before. For the same reason is (◌) changed into short (◌), with *conversive* י: as, כָּבֵב *he shall surround*, וְכָבֵב *and he surrounded*. וְכָבֵב, וְכָבֵב.

|| Or כָּבֵב, like the perfect verb. In the same manner. וְכָבֵב *he imagined, intended*, וְכָבֵב, וְכָבֵב.

Niphül.

Inf. הִסְפַּב, הִסְפַּב*, הִסְפַּב, &c.—*Imp.* הִסְבֵּה or הִסְבֵּה, הִסְפַּב, הִסְפַּב, הִסְפַּב, הִסְפַּב.—*Fut.* יִסְפַּב, יִסְפַּב, יִסְפַּב, יִסְפַּב, &c.—*Part.* נִסְפַּב or נִסְפַּב, נִסְפַּב, נִסְפַּב, נִסְפַּב, &c.—*Past tense,* נִסְפַּב or נִסְפַּב, נִסְפַּב or נִסְפַּב, נִסְפַּב, נִסְפַּב, &c.

Piël, Puâl, and Hithpaël

Are conjugated either like perfect verbs, as, סָבַב *to bring about, to cause*; § הִלַּל *to praise* בִּקְלַל *to curse*, הִלַּל *he praised*, הִלְלִיתִי, &c. הִלַּל *he was praised*, הִלְלִיתִי *I was praised*, הִתְהַלַּל *he praised himself, boasted*.—*Part.* מְהַלֵּל, מְהַלֵּל, מְהַלֵּל &c.—*Imp.* הִלַּל, הִלְלִי, הִלְלִי, &c. הִתְהַלַּל, הִתְהַלַּל, &c., and *Fut.* יִהְיֶה, יִהְיֶה, יִהְיֶה, &c. Or they are conjugated like verbs of the fifth conjugation (יָעוּ). Thus *Inf.* סוּבַב *to go about, encompass*; הוֹלַל *to make foolish, frantic, to act without reason*.—*Imp.* סוּבַב, סוּבַב, &c.—*Fut.* יִסְבַּב, &c.—*Part. act.* מְסוּבַב, &c.—*Part. pas.* מְסוּבַב.—

* Or with (..) ; as, הִמְסַב *to be melted*.

† Or with (—) יִתָּמַם *I shall be finished, completed*, יִתָּמַם, יִתָּמַם ; or with (—) : as, יִצָּד *he shall be measured*. In a few instances without dagesh : as, אֲנִל *I shall be light*, i. e. *not esteemed*, אֲנִל.

‡ Sometimes with הוּ : as, הִנְלוּ *he was rolled*, הִנְלוּ *they were rolled together*.

§ Hence the Rabbinical, סָבָה *a cause*.

|| Hence *Hallelujah*, הַלְלוּ יְהוָה i. e. *Praise ye the Lord*.

Past tense, סוּבַבְתָּ, סוּבַבְתָּהּ, סוּבַבְתִּי, סוּבַבְתִּיךְ, &c.—*PUAL*,
Inf. סוּבַב.—*Fut.* אֶסְבֵּב.—*Past tense*, סוּבַבְתִּי, סוּבַבְתִּיךְ, &c.—
HITHPAEL, הִסְתַּבַּב; or from גָּלַל—הִתְגַּלְגַּל he rolled
 himself.

Hiphil.

הִסְבֵּב.—*Imp.* הִסְבֵּב, הִסְבֵּבִי, &c.—*Fut.* אֶסְבֵּב, תִּסְבֵּב, תִּסְבֵּבִי,
 &c.—*Part. act.* מְסַבֵּב, מְסַבֵּבָה, &c.—*Part. pas.* מְסוּבָב, מְסוּבָבָה,
 &c.—*Past tense*, הִסְבַּבְתָּ, הִסְבַּבְתָּהּ, הִסְבַּבְתִּי, הִסְבַּבְתִּיךְ, &c.

Hophal.

הִסְבַּבְתָּ.—*Fut.* אֶסְבַּב, תִּסְבַּב, תִּסְבַּבִּי, &c.—*Part.* הִסְבַּב,
 הִסְבַּבְתָּ, &c.—*Past tense*, הִסְבַּבְתָּ, הִסְבַּבְתָּהּ, הִסְבַּבְתִּי, הִסְבַּבְתִּיךְ,
 הִסְבַּבְתִּי, &c.

Exercise.

רַבִּי לָכֵם סַב אֶת־הָהָר הַזֶּה : עֲבְרוּ וְסַבּוּ אֶת־הָעִיר :
 בַּיּוֹם הַשְּׂבִיעִי תִסְבּוּ אֶת־הָעִיר עֲשֵׂבַע פְּעָמִים* : לֹא גָסַב
 עַד בָּאוּ כָּה : שִׁבְתֶּם אֶת־הַמָּקוֹם : וְגָסַב אֶת־הַר־שְׂעִיר
 יְמִים רַבִּים* : אֲנִי הוֹלֵךְ לְכַדֵּי אֶת־יְרוּשָׁלַיִם לְרֵנוֹת

¹ Much, enough. ² Seven times. ³ Many. ⁴ מִדוּר to measure ;
 in *Hith.* to stretch one's self. ⁵ Jerusalem.

* Or with (-) : as, הִלֵּךְ he caused to be light, הַקִּיר he made bitter.

כָּמָה אָרְבָּה וְכָמָה רָחֲבָה : מִן הַפְּדָה הַזֹּאת תִּמְוֹר :
 סָבַב אֶל רוּחַ הַיָּם מְרַד חֲמִישׁ מֵאוֹת קָנִים : וְיָמַד אֶת
 הַשָּׁעַר : הַיּוֹם גִּלּוֹתָי⁶ אֶת־דַּרְפֶּת כִּיָּרִים מֵעֲלֵיכֶם : גִּלּוֹ
 אֲבָנִים גְּדֹלִים עַל פִּי הַמְּעָרָה : נִסְבּוּ בְּתֵיחֶם לְאַחֲרֵים
 וְגִלְגָּו⁷ בַּסָּפֶר וְהַשָּׁמַיִם וְכָל צְבָאָם יְבוּלִי כִנְבֹל עָלָה
 מִגִּבּוֹן⁸ : כְּחֹל הַיָּם אֲשֶׁר לֹא יִמְד וְלֹא יִסְפֹּר⁹ : אִם
 יִמְדוּ שָׁמַיִם מִלְּמַעְלָה וְיִתְקַרְרוּ¹⁰ מוֹסְרֵי־אָרֶץ לְמַטָּה גַם
 אֲנִי אִמָּאִם¹¹ בְּכָל־זֶרַע יִשְׂרָאֵל : שִׁבְעַת פְּעֻמִּים בַּיּוֹם הִלְלָתָי¹²
 אוֹתָךְ : בְּאֵלֵהֶם הִלְלָנִי כָל־הַיּוֹם : הִקְלִי אֱלֹהֶיךָ צִיּוֹן :
 אֲהַלְלָה שֵׁם אֱלֹהִים בְּשִׁיר : לֹא הַמֵּתִים¹³ יִהְיֶה לָּךְ
 לְפִי שִׁבְלוֹ¹⁴ יְהִלֵּל אִישׁ : כָּל־הַנְּשָׁמָה¹⁵ תִּתְהַלֵּל יְהוָה : רְנִי¹⁶
 וְשִׁמְחֵי בֵּת צִיּוֹן : רְנֵה שָׁמַיִם וְגִילֵי¹⁷ אָרֶץ : הִקְיֹצוּ¹⁸ וְרִנְנֵה
 שִׁנְי¹⁹ עָפָר²⁰ : כְּתִנְיָה אֲלֹבֵי־שֵׁט²¹ יֵשַׁע²² וְחַסְדֵי־הָ²³ רִנָּן
 וְרִנְנֵה : אִזּוּ יִדְלַג²⁴ כְּאֵיל פֶּסַח²⁵ וְתָרוּ לְשׁוֹן אֵלִים²⁶ תִּרְנָן
 לְשׁוֹנֵי צִדְקָךְ : תִּרְנְנָה שְׂפָתַי : בְּכַרְמִים²⁷ לֹא יִרְנָן :
 מוֹצֵאֵי בְּקָר וְעֵרֵב תִּרְנִין : לֵב אֲלֻמְנָה אֲרִנִין : הִנֵּה

6 גָּלַל to roll, roll away, remove, in *Hith.* to roll one's self, to wal-
 low. 7 נָבַל to wither, waste. 8 The vine. 9 סָפַר to number.
 10 יָקַר to search. 11 מָאֵם to despise. 12 הִלַּל to praise; in *Hith.* to
 praise one's self, to boast. 13 A dead person. 14 Sense, under-
 standing. 15 Soul. 16 רָנָן to shout, to sing. 17 גִּיל to rejoice.
 18 Awake. 19 יֹשֵׁב one that dwells. 20 Dust. 21 לָבַשׁ to dress, to
 clothe. 22 Salvation. 23 A pious man. 24 יָדַלַג to jump. 25 The
 lame. 26 Dumb. 27 כְּרָם a vineyard.

... לְשׁוֹן אֵלִים ... "שֵׁט" ...
 ... that he







TABLE XIII.
Exhibiting the Participles of all the Perfect and Imperfect Verbs, Primitive as well as Derivative, at one view.

	מפלים Fifth Conjugation	נחי ר"ה Seventh Conjugation	נחי ר"א Sixth Conjugation	נחי ע"ו Fifth Conjugation	נחי פ"י Fourth Conjugation	נחי פ"א Third Conjugation	הסרים Second Conjugation	שלימים First Conjugation	בינוני Participle
Art.	קב	מילה	מוצא	קם	י'שב	אוכל	נוש	ל'כר	K. d.
	קבה	מילה	מוצאה	קמה	י'שבה	אוכלה	נושנה	ל'כרה	
	—	—	מוצאת	—	י'שבת	אוכלת	נושנת	ל'כרת	
	קבים	מילים	מוצאים	קמים	י'שבם	אוכלים	נושים	ל'כרם	
Pas.	קבות	מילות	מוצאות	קמות	י'שבות	אוכלות	נושות	ל'כרות	K. d.
	קבוב	מילוי	מוצא	קום	י'שוב	אוכל	נוש	ל'כוד	
	קבובה	מילוי	מוצאה	קומה	י'שובה	אוכלת	נושנה	ל'כודה	
	קבובים	מילויים	מוצאים	קומים	י'שובם	אוכלים	נושים	ל'כודים	
קבובות	מילות	מוצאות	קומות	י'שובות	אוכלות	נושות	ל'כודות		
Art.	קב"ס	מילה	מוצא	קום	ק'שב	י'אכל	ק'ש	ק'כר	Niphal
	קבה"ס	מילה	מוצאה	קומה	ק'שבה	י'אכלה	ק'שנה	ק'כרה	
	—	—	מוצאת	קומת	ק'שבת	י'אכלת	ק'שנת	ק'כרת	
	קב"בים	מילים	מוצאים	קומים	ק'שבם	י'אכלים	ק'שים	ק'כרם	
Pas.	קבות"ס	מילות	מוצאות	קומות	ק'שבות	י'אכלות	ק'שות	ק'כרות	Niphal
	קבוב"ס	מילוי	מוצא	קום	ק'שוב	י'אכל	ק'ש	ק'כוד	
	קבוב"ה"ס	מילוי	מוצאה	קומה	ק'שובה	י'אכלה	ק'שנה	ק'כודה	
	קבוב"בים"ס	מילויים	מוצאים	קומים	ק'שובם	י'אכלים	ק'שים	ק'כודים	
קבובות"ס	מילות	מוצאות	קומות	ק'שובות	י'אכלות	ק'שות	ק'כודות		
Art.	מסובב	מילה	מוצא	מקום	מ'שב	מ'אכל	מ'ש	מ'כר	Paal
	מסובבה	מילה	מוצאה	מקומה	מ'שבה	מ'אכלה	מ'שנה	מ'כרה	
	מסובבת	—	מוצאת	מקומת	מ'שבת	מ'אכלת	מ'שנת	מ'כרת	
	מסובבים	מילים	מוצאים	מקומים	מ'שבם	מ'אכלים	מ'שים	מ'כרם	
Pas.	מסובבות	מילות	מוצאות	מקומות	מ'שבות	מ'אכלות	מ'שות	מ'כרות	Paal
	מסובב	מילה	מוצא	מקום	מ'שב	מ'אכל	מ'ש	מ'כוד	
	מסובבה	מילה	מוצאה	מקומה	מ'שבה	מ'אכלה	מ'שנה	מ'כודה	
	מסובבים	מילים	מוצאים	מקומים	מ'שבם	מ'אכלים	מ'שים	מ'כודים	
מסובבות	מילות	מוצאות	מקומות	מ'שבות	מ'אכלות	מ'שות	מ'כודות		
Art.	סוקב	מילה	מוצא	קום	ק'שב	ק'אכל	ק'ש	ק'כר	Paal.
	סוקבה	מילה	מוצאה	קומה	ק'שבה	ק'אכלה	ק'שנה	ק'כרה	
	—	—	מוצאת	קומת	ק'שבת	ק'אכלת	ק'שנת	ק'כרת	
	סוקבים	מילים	מוצאים	קומים	ק'שבם	ק'אכלים	ק'שים	ק'כרם	
Pas.	סוקבות	מילות	מוצאות	קומות	ק'שבות	ק'אכלות	ק'שות	ק'כרות	Paal.
	סוקב	מילה	מוצא	מקום	מ'שב	מ'אכל	מ'ש	מ'כוד	
	סוקבה	מילה	מוצאה	מקומה	מ'שבה	מ'אכלה	מ'שנה	מ'כודה	
	סוקבים	מילים	מוצאים	מקומים	מ'שבם	מ'אכלים	מ'שים	מ'כודים	
סוקבות	מילות	מוצאות	מקומות	מ'שבות	מ'אכלות	מ'שות	מ'כודות		
Art.	מסב	מילה	מוצא	מקום	מ'שב	מ'אכל	מ'ש	מ'כר	Hiphil
	מסבה	מילה	מוצאה	מקומה	מ'שבה	מ'אכלה	מ'שנה	מ'כרה	
	—	—	מוצאת	מקומת	מ'שבת	מ'אכלת	מ'שנת	מ'כרת	
	מסבים	מילים	מוצאים	מקומים	מ'שבם	מ'אכלים	מ'שים	מ'כרם	
Pas.	מסבות	מילות	מוצאות	מקומות	מ'שבות	מ'אכלות	מ'שות	מ'כרות	Hiphil
	מסב	מילה	מוצא	מקום	מ'שב	מ'אכל	מ'ש	מ'כוד	
	מסבה	מילה	מוצאה	מקומה	מ'שבה	מ'אכלה	מ'שנה	מ'כודה	
	מסבים	מילים	מוצאים	מקומים	מ'שבם	מ'אכלים	מ'שים	מ'כודים	
מסבות	מילות	מוצאות	מקומות	מ'שבות	מ'אכלות	מ'שות	מ'כודות		
Art.	הוקב	מילה	מוצא	הוקם	ה'ושב	ה'אכל	ה'ש	ה'כר	Hophal
	הוקבה	מילה	מוצאה	הוקמה	ה'ושבה	ה'אכלה	ה'שנה	ה'כרה	
	—	—	מוצאת	הוקמת	ה'ושבת	ה'אכלת	ה'שנת	ה'כרת	
	הוקבים	מילים	מוצאים	הוקמים	ה'ושבם	ה'אכלים	ה'שים	ה'כרם	
Pas.	הוקבות	מילות	מוצאות	הוקמות	ה'ושבות	ה'אכלות	ה'שות	ה'כרות	Hophal
	הוקב	מילה	מוצא	מקום	מ'שב	מ'אכל	מ'ש	מ'כוד	
	הוקבה	מילה	מוצאה	מקומה	מ'שבה	מ'אכלה	מ'שנה	מ'כודה	
	הוקבים	מילים	מוצאים	מקומים	מ'שבם	מ'אכלים	מ'שים	מ'כודים	
הוקבות	מילות	מוצאות	מקומות	מ'שבות	מ'אכלות	מ'שות	מ'כודות		
Art.	מסובב	מילה	מוצא	מקום	מ'שב	מ'אכל	מ'ש	מ'כר	Hithpaal
	מסובבה	מילה	מוצאה	מקומה	מ'שבה	מ'אכלה	מ'שנה	מ'כרה	
	מסובבת	—	מוצאת	מקומת	מ'שבת	מ'אכלת	מ'שנת	מ'כרת	
	מסובבים	מילים	מוצאים	מקומים	מ'שבם	מ'אכלים	מ'שים	מ'כרם	
Pas.	מסובבות	מילות	מוצאות	מקומות	מ'שבות	מ'אכלות	מ'שות	מ'כרות	Hithpaal
	מסובב	מילה	מוצא	מקום	מ'שב	מ'אכל	מ'ש	מ'כוד	
	מסובבה	מילה	מוצאה	מקומה	מ'שבה	מ'אכלה	מ'שנה	מ'כודה	
	מסובבים	מילים	מוצאים	מקומים	מ'שבם	מ'אכלים	מ'שים	מ'כודים	
מסובבות	מילות	מוצאות	מקומות	מ'שבות	מ'אכלות	מ'שות	מ'כודות		

יָדִי עִמָּךְ לְהִסָּב אֶלְיָךְ אֶת־כָּל יִשְׂרָאֵל : אַתָּה הַסִּבְתָּ
 אֶת־לִבְּךָ : הִסִּבְתָּ עֵינֶיךָ מִנְּגִדִי : וַיִּסָּב ° אֱלֹהִים אֶת־הָעַם :
 אֵל תִּתְהַלֵּל בְּיוֹם מִחְרָר כִּי לֹא תִדְעַ מַה יֵּלֵךְ יוֹם : בָּרוּב
 עֲשָׂרָם יִתְהַלְלוּ : אֵל יִתְהַלֵּל הַכֶּם בְּהִנְכַמְתוּ וְאֵל יִתְהַלֵּל
 הַגִּבּוֹר בְּגִבּוֹרָתוֹ אֵל יִתְהַלֵּל עֲשִׂיר בְּעֲשָׂרוֹ כִּי אִם־בְּזוֹאת
 יִתְהַלֵּל הַמִּתְהַלֵּל הַשֶּׁבַל ° וַיִּדְעַ אֲתִי : וַיִּתְמַדְדָּה ° עַל
 הַיָּלֵךְ שְׁלֹשׁ פְּעָמַיִם : וַעֲמִשָּׂא ° מִחֲגִלָּל בָּרָם בְּתוֹךְ
 הַמִּסְלָה ° : וַיִּירָאוּ ° הַיִּזְנָשִׁים כִּי הוּבְאוּ בֵּית יוֹכָף וַיֹּאמְרוּ °
 עַל־דְּבַר ° הַכֶּסֶף הַשֶּׁבַל בְּאַמְתָּחַתִּיגַן ° בַּתְּחִלָּה ° אֲנַחְנוּ
 מוּבְאִים לְהַתְגַּלֵּל עֲלֵינוּ וּלְהַתְנַפֵּל עֲלֵינוּ וּלְקַחַת אֶתְנוּ
 לְעַבְדִּים וְאֶת־חֲמוֹרֵינוּ :

²⁸ To understand, to contemplate. ²⁹ And Amasa. ³⁰ A way, highway. ³¹ On account of. ³² אֶמְתַּחַת a sack. ³³ At first.

The accompanying Tables, containing paradigms of the verbs of the several conjugations, are so constructed, that the student may at one view see the distinguishing characteristic of each conjugation and its several branches.

Table XI. contains all the Infinitive and Imperative Moods of the eight conjugations.

Table XII. contains all the Future Tenses.

Table XIII. contains all the Participles.

Table XIV. contains all the Past Tenses.

CHAPTER VII.

DOUBLY IMPERFECT VERBS.

139. From the preceding exposition of the Hebrew verbs, it appears that the differences between the perfect and imperfect verbs, arise from the latter having either (ג), or one of the *quiescents* י, ו, ה, א, as a constituent part of their *roots*. But the root may have both ג and one of the *quiescents*, at the same time, as radicals—as, for instance, נָטַל to bear, to carry, to lift up; נָטַח to stretch out, bend, incline;—or it may have two *quiescents*: as, נָצַח to be willing, to consent; יָצַא to issue, to go out; יָרַא to fear; יָרַח to throw, to dart; בּוֹא to come. In such cases, the verbs are said to be doubly imperfect; and they will be subject, at the same time, to the rules specified under the several conjugations to which each letter has a reference.

Thus, for instance, the ג of נָטַח will be regulated by the rules laid down under the second conjugation (p. 127), and we shall have for the future יִטַּח (for יִטְחֵם), and א will be regulated by the rules laid down under the sixth conjugation (p. 142); and hence יִטְחֵם, with (ט) under the second radical, instead of יִטְחֵם or יִטְחֵם. Thus, likewise, the א of נָצַח will follow the rules of the third conjugation, and we shall, therefore, have in the future אֶצַּח I shall be willing, תִּצַּח, &c.; whilst the ה will follow the rules of the seventh conjugation; and we shall have in the past tense, אֶצַּח, אֶצַּח in the same manner as from גָּלַח, גָּלַח, &c. This will appear still more clear from the following examples, in which the leading words of the several verbs are given, leaving it to the student to fill up the rest by way of exercise.

140. First radical נ, and third נ: as, נָשַׁן *to carry*.

Kal.

Inf. abs. נָשַׁן.—*Cons.* נָשַׁן or שָׁשַׁן, שָׁשַׁן, שָׁשַׁן, &c.—*Imp.* נָשַׁן, נָשַׁן, &c.—*Fut.* נָשַׁן, &c.—*Part. act.* נָשַׁן, &c.—*Part. pas.* נָשַׁן.—*Past tense*, נָשַׁן, &c. נָשַׁן.

Niphāl.

Inf. נִשְׁנָה *to be carried*, נִשְׁנָה, &c.—*Imp.* נִשְׁנָה, &c.—*Fut.* נִשְׁנָה, &c.—*Part. act.* נִשְׁנָה, נִשְׁנָה, &c.—*Past tense*, נִשְׁנָה, נִשְׁנָה, נִשְׁנָה, &c.

Piel.

Inf. נִשְׁנֵן *to exalt*, נִשְׁנֵן, &c.—*Imp.* נִשְׁנֵן, &c.—*Fut.* נִשְׁנֵן.
Part. act. נִשְׁנֵן.—*Part. pas.* נִשְׁנֵן.—*Past tense*, נִשְׁנֵן—
נִשְׁנֵן, &c.

Puāl.

Inf. נִשְׁנָה.—*Fut.* נִשְׁנָה.—*Part.* נִשְׁנָה.—*Past tense*, נִשְׁנָה,
נִשְׁנָה, &c.

Hiphil.

Inf. נִשְׁנֵה or נִשְׁנֵה *to cause to bear*.—*Imp.* נִשְׁנֵה.—*Fut.*
נִשְׁנֵה.—*Part. act.* נִשְׁנֵה.—*Part. pas.* נִשְׁנֵה.—*Past tense*,
נִשְׁנֵה—נִשְׁנֵה, נִשְׁנֵה, נִשְׁנֵה, &c.

Hophāl.

Inf. נִשְׁנֵה.—*Fut.* נִשְׁנֵה.—*Part.* נִשְׁנֵה.—*Past tense*, נִשְׁנֵה,
נִשְׁנֵה—נִשְׁנֵה.

Hithpaël.

Inf. אֲשַׁחֲמֵךְ to exalt one's self.—*Imp.* אֲשַׁחֲמֵךְ.—*Fut.* אֲשַׁחֲמֵךְ.—*Part. act.* אֲשַׁחֲמֵךְ.—*Past tense,* אֲשַׁחֲמֵךְ—הִתְנַשְׂאֵתִי—הִתְנַשְׂאֵתָ.

141. First radical נ, and third ה: as, נָטָה to incline, to stretch out.

Kal.

Inf. נָטָה—נָטוּת, נָטוּתָא.—*Imp.* נָטָה, *f.* נָטָה.—*Fut.* נָטָה or נָטָה.—*Part. act.* נָטָה, *f.* נָטָה.—*Part. pas.* נָטָה, *f.* נָטָה.—*Past tense,* נָטָה, נָטָה—נָטָה.

Niphâl.

Inf. הִנָּטָה—הִנָּטוּת.—*Imp.* הִנָּטָה.—*Fut.* הִנָּטָה.—*Part. act.* הִנָּטָה, *f.* הִנָּטָה.—*Past tense,* הִנָּטָה, הִנָּטָה—הִנָּטָה.

Piel.

Inf. נָטָה—נָטוּת*.—*Imp.* נָטָה.—*Fut.* נָטָה.—*Part. act.* נָטָה.—*Part. pas.* נָטָה.—*Past tense,* נָטָה, נָטָה—נָטָה.

Puâl and Hithpaël

Need no further explanation, as the former is formed by substituting (ו) for the first short vowel of Piel; and the latter, by prefixing הִתְ &c. before Piel, as before directed.

Hiphîl.

Inf. הִנָּטָה—הִנָּטוּת, הִנָּטוּתָא.—*Imp.* הִנָּטָה or הִנָּטָה, *f.* הִנָּטָה.—*Fut.* הִנָּטָה or הִנָּטָה, הִנָּטָה or הִנָּטָה.

* As נָטוּת—נָטוּת.

פָּטַח, &c.—*Part. act.* פֹּתַח.—*Part. pas.* פֻּחַח.—*Past tense,* פָּתַח, פִּתַּח, פִּתְּחָה, פִּתְּחֶה, פִּתְּחֵה, &c.

Hophâl.

Takes (וּ) instead of (ו) and (וּ) : as, *Fut.* פֻּחַח.—*Past tense,* פִּתְּחָה—פִּתְּחֵה.

142. First radical פ, and third ה : as, אָפַח to bake.

Kal.

Inf. אָפַח—אָפַחְתִּי, אָפַחְתְּ, אָפַחְתְּהוּ.—*Imp.* אָפַחְהוּ, *f.* אָפַחְהִי.—*Fut.* אָפַחְתִּי, אָפַחְתְּ, *f.* אָפַחְתְּהוּ.—*Part. act.* אָפַחְהוּ, *f.* אָפַחְתְּהוּ.—*Part. pas.* אָפַחְתִּי, *f.* אָפַחְתְּהוּ.—*Past tense,* אָפַחְתִּי, אָפַחְתְּהוּ, אָפַחְתְּהוּ.

Niphâl.

Inf. אָפַחְהוּ to be baked, אָפַחְתִּי, אָפַחְתְּהוּ.—*Imp.* אָפַחְהוּ.—*Part. act.* אָפַחְהוּ.—*Past tense,* אָפַחְתִּי, &c.

143. First radical י, and third פ : as, יָצָא to go out, יָרָא to fear.

Kal.

Inf. יָצָא—יָצָאתִי, יָצָאתְּ, יָצָאתְּהוּ ; יָרָא—יָרָאתִי, יָרָאתְּ, יָרָאתְּהוּ.—*Imp.* יָצָא, *f.* יָצָאִי, יָרָא, *f.* יָרָאִי.—*Fut.* יָצָאתִי, יָצָאתְּ, יָצָאתְּהוּ, יָרָאתִי, יָרָאתְּ, יָרָאתְּהוּ.—*Part. act.* יָצָאתִי, יָצָאתְּ, or יָצָאתְּהוּ—יָרָא (like יָרָאתִי) (כְּיָרָא)—*Part. pas.* יָצָאתִי, יָצָאתְּ, יָצָאתְּהוּ.—*Past tense,* יָצָאתִי, יָצָאתְּ, יָצָאתְּהוּ ; יָרָאתִי, יָרָאתְּ, יָרָאתְּהוּ.

Niphâl.

Inf. יָרָאתִי to be feared.—*Imp.* יָרָאתִי.—*Fut.* יָרָאתִי, יָרָאתְּ, יָרָאתְּהוּ.—*Part. act.* יָרָאתִי, יָרָאתְּ, יָרָאתְּהוּ.—*Past tense,* יָרָאתִי, יָרָאתְּ, יָרָאתְּהוּ.

Hiphil.

Inf. הוֹצִי־אֵל to cause to come out, to bring out, הוֹצִי־אֵל.—
Imp. הוֹצֵא, הוֹצִי־אֵל.—*Fut.* הוֹצִי־אֵל.—*Part. act.* מוֹצֵא.—
Part. pas. הוֹצֵא.—*Past tense,* הוֹצִי־אֵל—הוֹצִי־אֵל.

Hophal.

הוֹצֵא.—*Fut.* הוֹצִי־אֵל.—*Past tense,* הוֹצֵא—הוֹצִי־אֵל.

144. First radical י, and third ה: as, יָרָה to throw, to shoot.

Kal.

Inf. יָרָה-יָרָה, יָרָה-יָרָה.—*Imp.* יָרֵה *f.* יָרֵי.—*Fut.* יָרֵה.—
Part. act. יָרֵה, *f.* יָרֵה.—*Part. pas.* יָרֵה, *f.* יָרֵה.—
Past tense, יָרָה, יָרָה, יָרָה.

Niphil.

Inf. הִתְיָרָה, הִתְיָרָה.—*Imp.* הִתְיָרֵה or הִתְיָרֵה.—*Fut.* הִתְיָרֵה or
הִתְיָרֵה.—*Part. act.* הִתְיָרֵה, *f.* הִתְיָרֵה.—*Part. pas.* הִתְיָרֵה.

Hiphil.

Inf. הוֹרָה to throw, shew, instruct, הוֹרָה, הוֹרָה.—*Imp.*
הוֹרֵה, *f.* הוֹרֵה.—*Fut.* הוֹרֵה*.—*Part. act.* מוֹרֵה.—*Part. pas.*
מוֹרֵה.—*Past tense,* הוֹרָה, הוֹרָה, הוֹרָה.

* And without הוֹרֵה, &c.; hence וַיִּר וַיִּר (2 Kings xiii. 17).

† Piel would, by analogy, be יָרָה, יָרָה, as we find from יָרָה to throw, יָרָה, יָרָה; and Hith. הִתְיָרָה similar to הִתְיָרָה he confessed.

145. Second radical ך, and third ם : as, בוא *to come*.

Kal.

Inf. בוא—בבוא.—*Imp.* בוא, *f.* בואי.—*Fut.* יבוא, יבואו.
Part. בא, באה.—*Past tense,* בא, באה—באת, באתה, באו, באוה.

Hiphil.

Inf. יבוא or יבואה *to cause to come*, i. e. *to bring*, יבואה.
Imp. יבוא or יבואה.—*Fut.* יבואו.—*Part. act.* יבואו.—*Part. pas.* יבואו.—*Past tense,* יבואה, יבואהו—יבאתה or יבאתהו.

Hophal.

Inf. יבואה.—*Fut.* יבואוה, יבואוה, יבואוה.—*Past tense,* יבואה, יבואוה—יבאתה, יבואוה, יבואוה.

Irregular Verbs.

146. Irregular verbs are such as do not form their several forms from the same root; as, for instance, הלכתי *I went*, הולך *one that goes*, are formed from the root הלך. The same is the case with the whole of NIPHAL, PIÉL, and HITHPAÉL: as, נהלכתי *I passed away*; הנהלכתי *I have walked frequently*; &c. But the *Imperative* and *Future* of KAL, and the whole of HIPHIL are formed as if the root was ילך: thus, לך *m.*, לכי *f.* *go*, אלך *I will go*, תלך, תלכי, &c. הולך *he made go*, i. e. *he led*.—*Fut.* ילך, ילכי, &c.—*Part.* מולך, &c.

The same remark will apply to several other verbs: as, טוב *to be good*.—*Part.* טוב, טובה, &c.—*Past tense*, טובתי, טובת (like verbs of the fifth conjugation), the root is therefore said to be טוב. But the *future* is אֵיטב, תֵּיטב; and Hiphil, הֵיטב, אֵיטב (like verbs of the fourth conjugation), the root is therefore said to be יטב.

Thus, likewise, from the root יָנַר *to fear*, (fourth conjugation), we have יִנְרתי *I feared*, יִנְרַת, &c.; but *Imp.* יָנַר.—*Fut.* יִנְרַר, יִנְרַר, &c. from יָנַר (fifth conjugation).

From יָבֵל *to be able*, we have יִכְלתי *I was able*; but *future*, אוֹכֵל *I shall be able*, תִּוְכֵל, &c.; which is the future of *Hophal*, and means, lit. *I shall be made able*, or *I shall be enabled*.

From שָׁתָה *to drink*, we have שָׁתִיתִי *I drank*, אֶשְׁתֶּה *I shall drink*. But Hiphil is formed from נִשְׁקָה: thus, הִנְשִׁיקָה *he caused to drink*, אֶנְשִׁיקָה *I shall make drink* (not הִשְׁתָּה, הִשְׁתָּה*).

Quadriliteral and Pluriliteral Verbs.

147. Verbs whose roots consist of four letters, are denominated *Quadriliterals*; those that consist of more than four letters, are denominated *Pluriliterals*: as, בִּלְבַל *to support, maintain*; לְמַרְמֵה *to linger, delay*; סָהַרְהַר *to turn about, to flutter, palpitate*.

These are, strictly speaking, derivative verbs, and are found only in בָּעַל, פָּעַל and הִתְבָּעַל. They are inflected in the

* To the above may be added, what are by Grammarians called *mixed forms*: as, for instance, יָרַף (Psalm viii. 6) in which the first and third vowel shews the word to be in KAL; but the second vowel and the *dagesh* are the signs of PIEL.

† Derived from בֹּלַל *to contain, comprehend, sustain*.

‡ Used only in *Hith.*: לְהִתְמַחֵם *to stay* (Exod. xiii.), probably compounded of מָחָה *what*; indicative of *delay, lingering*.

same manner as other verbs: thus, *Inf.* and *Imp.* בִּלְבֵל. *Fut.* יִבְלֵל.—*Part. act.* מְבַלְבֵּל.—*Part. pas.* מְבֻלְבָּל.—*Past tense,* בִּלְבַלְתָּ. Pual, בִּלְבָל to be supported, maintained, בִּלְבָלְתָּ, &c.; and Hithpael (by analogy) הִתְבַּלְבַּל, &c.

In the same manner, we have from טַעַטַע to delight, take pleasure. Hithpael, הִתְטַעַטַעְתִּי I have amused myself, took delight in: and from מְהַמְהִינִי, מְהַמְהִינִי.

Exercise.

וַיֵּרָא¹ יוֹסֵף אֶת־אָחָיו² וַיִּתְנַבֵּר³ אֲלֵיהֶם
וַיְדַבֵּר⁴ אֲתָם קָשׁוֹת⁵ וַיֹּאמְרוּ⁶ אֲלֵיהֶם מַה־זֶּה
מַעֲשֵׂיךָ בְּנֵנוּ לְשִׁבְר־אֶכָל⁷: וַיִּבְרֹ⁸ יוֹסֵף אֶת־אָחָיו וַיֹּהֵם לֹא
הִבִּיר⁹ אֹתוֹ: וַיִּזְכֹּר¹⁰ יוֹסֵף אֶת הַחֲלֹמוֹת אֲשֶׁר חָלַם
לָהֶם וַיֹּאמְרוּ¹¹ לָהֶם מִרְגֵּל¹² אַתָּם * לָרְאוֹת¹³ אֶת־עֲרוֹת¹⁴
הָאָרֶץ בְּאַתָּם: וַיֹּאמְרוּ¹⁵ אֵלָיו לֹא אֲדַנִּי וַעֲבַדְתִּיךָ בָּאָרֶץ
לְשִׁבְר־אֶכָל: וַיֹּאמְרוּ¹⁶ אֲלֵיהֶם יוֹסֵף שְׁלַח¹⁷ מִכֶּם אֶחָד
וַיִּקַּח¹⁸ אֶת־אָחִיכֶם וַאֲתָם הָאֲסָר¹⁹ וַיִּבְחַנְהוּ²⁰ דְבַר־כֶּסֶם הָאֲמָת

¹ Instead of וַיֵּרָא, —Root רָאָה. ² Root נָבַר, Hip. הִבֵּר to recognize.—Hith. to make one's self appear a stranger, to feign or to pretend not to know. ³ קָשׁוֹת hard, rough. ⁴ To purchase, chiefly food or corn; hence שִׁבְר and בָּר corn. ⁵ Food, from אָכַל. ⁶ זָכַר to remember. ⁷ He dreamed, hence חֹלֵם a dream. ⁸ מִרְגֵּל a spy, from רָגַל to travel about on foot, to explore, originally derived from רָגַל the foot. ⁹ Root רָאָה. ¹⁰ The nakedness. ¹¹ Root, שָׁלַח to send. ¹² Root, לָקַח. ¹³ Root, אָסַר to bind. ¹⁴ Root, בָּחַן

אֶתְכֶם : וַיֵּאָסֶף¹⁵ אֹתָם אֶל מִשְׁמֹר¹⁶ שְׁלֹשֶׁת יָמִים : וַיֹּאמֶר¹⁷
 אֲלֵיהֶם בַּיּוֹם הַשְּׁלִישִׁי זֹאת עֲשׂוּ¹⁷ וְהָיָה¹⁸ אֶת־הָאֱלֹהִים אֲנִי *
 יֵרָא¹⁹ : אִם בְּנִימ²⁰ אַתֶּם * אֲהַיְכֶם אֲהַד וְאָסֵר בְּבֵית מִשְׁמָרְכֶם
 וְאַתֶּם לָכוּ²¹ וְהָבִיאוּ שָׂבֵר רַעֲבוֹן²² בְּתֵיכֶם : וְאַת־אֲחֵיכֶם
 הַקָּטָן תָּבִיאוּ אֵלַי וַיֵּאָמְנוּ²³ דְּבַר יְכֶם וְלֹא תִמּוּתוּ וַיַּעֲשׂוּ-
 בֵן : וַיֹּאמְרוּ²⁴ אִישׁ אֶל אֶחָיו אָבֵל²¹ אֲשַׁמְּם²⁵ אֲנַחְנוּ * עַל
 אֲחֵינוּ אֲשֶׁר רָאִינוּ²⁶ צָרָת²⁷ נִפְשׁוֹ בְּהַתְּחַנְּנוֹ²⁸ אֵלֵינוּ וְלֹא
 שָׁמַעְנוּ עֲלֵינוּ בָּאָה בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת : וַיַּעֲזוּ²⁹ רְאוּבֵן
 אֶתֶם לֵאמֹר הֲלֹא אֲמַרְתִּי אֲלֵיכֶם לֵאמֹר אֵל תִּתְּחַטְּאוּ³⁰
 בְּיָד וְלֹא שָׁמַעְתֶּם וְגַם־דְּמוֹ הִנֵּה גֹדְרֵשׁ³¹ : וְהֵם לֹא יָדְעוּ
 כִּי שָׁמַע * יוֹסֵף כִּי הַמְּלִיין³² בֵּינְתֶם : וַיִּסַּב³³ מִעֲלֵיהֶם וַיִּבְךְ³⁴
 וַיָּשָׁב³⁵ אֲלֵיהֶם וַיְדַבֵּר³⁵ אֲלֵיהֶם וַיִּקַּח³⁵ מֵאֲתֶם אֶת־שְׁמֹעוֹן
 וַיֵּאָסֵר³⁶ אֹתוֹ לְעֵינֵיהֶם : וַיֵּצֵא³⁶ יוֹסֵף וַיִּמְלֵא³⁷ אֶת־כְּלֵיהֶם
 בָּר וּלְהַשִּׁיב בְּסִפֵּיהֶם אִישׁ אֶל עַקְוֹ³⁸ וְלָתֵת³⁹ לָהֶם צָדָה⁴⁰
 לְדַרְדָּר : וַיִּשְׂאוּ⁴¹ אֶת שְׂבָרָם עַל חֲמֹרֵיהֶם וַיִּלְכוּ⁴¹ מִשָּׁם :

to try, to prove. ¹⁵ Root אָסַף. ¹⁶ A prison, from שָׁמַר to guard.

¹⁷ Root, עָשָׂה. ¹⁸ Root הָיָה. ¹⁹ Root, יָרָא to fear. ²⁰ בֵּן right, honest.

²¹ Root, יָלַף. ²² Hunger. ²³ And they shall be verified. ²⁴ But

verily. ²⁵ אֲשַׁמְּם to be guilty. ²⁶ Root, רָאָה. ²⁷ צָרָה anguish. ²⁸ Root,

חָנַן; in Hith. to beseech, entreat. ²⁹ Root, עָנָה to exclaim, answer.

³⁰ הִטָּא to sin. ³¹ דָּרֵשׁ to require. ³² An interpreter. ³³ Root סָבַב

³⁴ Root, בָּכָה to weep. ³⁵ Root, שָׁב to return. ³⁶ Root, צָוָה to

command. ³⁷ Root, מָלָא to fill. ³⁸ עַקָּה a sack. ³⁹ Root, נָתַן—

⁴⁰ Provision, from צָוָה to hunt. ⁴¹ Root, נָשָׂא.

Objective Pronominal Affixes.

148. The objective pronouns *me* אֲתִי, *thee* אֶתְךָ, אֶתְךָ..., *him* אֹתוֹ, *her* אֹתָהּ, &c. (see Table IX.), are very frequently expressed by fragments subjoined to the different parts of the *Imperative Mood*, *Past* and *Future tenses* of verbs transitive: as, בִּקְרַנִּי *visit-me*, בְּרַכְנִי *bless-me*, for בִּקֵּר בְּרַךְ *visit, bless, me*; אֲתִי אֶתְךָ *me, thee*.—בִּקְרַנִּי אֲתִי *he-visited me*, בְּרַכְנִי אֲתִי *he-blessed me*, for בִּקֵּר בְּרַךְ אֲתִי *me, thee*.—בִּקְרַנִּי אֶתְךָ *I-have-visited-thee*, for אֶתְךָ אֲתִי אֶתְךָ אֲתִי *me, thee*.—בִּקְרַנִּי אֶתְךָ or בִּקְרַנִּי אֶתְךָ *I-shall-visit-him*, for אֲתִי אֶתְךָ אֶתְךָ.

The following are the terminations by which the objective pronouns are indicated.—

נִי *me*, ךָּ *thee*, m. ךָּ *thee*, f. םוּ or םוּ *him*, םהּ or םהּ *her*.
נֵנוּ *us*, כֶּם *you*, m. כֶּן *you*, f. ם *them*, m. ם *them*, f*.

149. The manner in which these are affixed to verbs, and the changes to which the vowel-points of the latter are subject in consequence of the augmentation, are exhibited in the following Tables.

Obs.—The affixes of the Infinitives and Participles will be found in Table III. p. 56.

* These terminations are denominated objective pronominal affixes, to distinguish them from the similar affixes which are added to nouns, participles, and infinitives, to denote the pronouns, *my*, *thy*, *his*, &c. (see Table II. III.); and from the terminations םי, םי, םי, &c., which are used to indicate the *personal pronouns*, *I*, *thou*, &c.

Exercise.

אֶהְבֶּתִי¹ אֶתְכֶם אָמַר² יְהוָה, וְנִאֲמַרְתֶּם בְּפִי אֶהְבֶּתֶנּוּ :
 אִיךָ³ תֵּאמַר אֶהְבֶּתִיךָ וְלִבְךָ אֵין אֵתִי : וְתֵאמַר • אִשְׁתִּי
 שְׂמִשְׁוֹן אֱלֹוִי, רַק שְׂנֵאתֶנּוּ⁴, וְלֹא אֶהְבֶּתֶנּוּ : יִקְרַתֶּנּוּ בְּעֵינַי⁵,
 גְּבַבְרָתִי⁶, וְאֵנִי אֶהְבֶּתִיךָ : בְּלַתְךָ⁷ אֲשֶׁר אֶהְבֶּתֶךָ יִלְדֶתֶנּוּ :
 וְיִקְרָא⁸ אֵת שְׁמוֹ שְׁלֹמָה, וַיְהוֶה אֶהְבוֹ : עֵתָה וְאֶהְבֶּנּוּ
 אִישׁ⁹ : וְקָבֵא¹⁰ דָּוִד אֶל שְׂאוּל, וְעֵמֶד¹¹ לְפָנָיו, וְאֶהְבֶּהוּ¹² :
 מָאֵד : וְיִקַּח¹³ אֵת רַב־קָה, וְיִתְּהִי¹⁴ לוֹ לְאִשָּׁה, וְאֶהְבֶּה¹⁵ :
 וְשְׂנֵאתָ¹⁶ אֲמָנוֹן שְׂנֵאתָ גְדוּלָה מָאֵד, כִּי גְדוּלָה הִשְׂנֵאתָ
 אֲשֶׁר שְׂנֵאתָ מֵאֶהְבָּה אֲשֶׁר אֶהְבָּה : הֲלֹא¹⁷ מְשֵׁנֵאִיךָ יְהוָה
 אֲשֵׁנֵא, תִּבְלִית¹⁸ שְׂנֵאתָ שְׂנֵאתֶם : רָאָה אִיבֵי כִי רַב־וּ¹⁹
 וְשְׂנֵאת חָמָס²⁰ שְׂנֵאתֶנּוּ : כָּל־אֵתִי רָשׁוּ שְׂנֵאתֶנּוּ : בְּנֵי קָנָה
 חֲבָמָה, אֵל תַּעֲזֹבָה²¹ וְתִשְׁמְרֶךָ²², אֶהְבֶּה וְתִצְרֶךָ²³, תִּכְבְּדֶךָ²⁴
 כִּי תִחְבַּקְנָה²⁵ : אִם רָעַב שְׂנֵאתָ תִאֲכִילֶהוּ לָחֶם, וְאִם צָמָא
 הִשְׁקֶהוּ²⁶ מַיִם : אֵל תִּוְכַח²⁷ לִין פֶּן שְׂנֵאתָ, הוֹכַח לְחָכָם
 : וְאֶהְבֶּךָ :

¹ אֶהְבֶּ to love. ² אָמַר to say. ³ How. ⁴ שְׂנֵאת to hate. ⁵ To be rare, esteemed. ⁶ Thou art honorable. ⁷ בְּלָתָה a daughter-in-law. ⁸ יִלְדֶּ to bring forth, to bear children. ⁹ My husband. ¹⁰ Is it not, behold. ¹¹ The end, extremity of. ¹² They are many. ¹³ Violence. ¹⁴ To forsake. ¹⁵ To keep, preserve. ¹⁶ נִצַּר to guard, watch. ¹⁷ כִּבֵּד to honor. ¹⁸ חִבַּק to embrace. ¹⁹ שִׁקָה Hip. to make drink. ²⁰ יָכַח to reprove.

חֲבָמָה
 תִּכְבְּדֶךָ

David

CHAPTER VIII.

PARTICLES.

150. Under this *term*, the ancient grammarians comprehended all such words as are used for the purpose of defining, explaining, or modifying either the principal parts, or the whole of a sentence, and of showing the relation and connection between its several members; and hence they justly extended this denomination even to the *Article* and the *Pronouns*. Modern grammarians, however, have limited this term to ADVERBS, PREPOSITIONS, CONJUNCTIONS, and INTERJECTIONS; and in this restricted sense we shall henceforth use it.

151. Particles are divided into *Inseparable* and *Separable*—

The *Inseparable* are parts of words attached to others, with which they are incorporated: such are the ה and מ in אֶרְצָה towards-*the-land*, מֵאֶרֶץ from-*the-land*;—the ו and ל in וּלְאֶרֶץ and-to-*the-land*. (See Prefixes, pp. 37—39.)

152. The *Separable* consist of entire words: as, עַתָּה *now*, הַיּוֹם *to-day*, יוֹמָם *during the day*, לְפָנַי *formerly*, לְפָנַי *before*, מִפְּנֵי *because*, עַל *upon*, כֵּן *so*, אֵין *not*, הַיֵּטֵב *well*, מְהֵרָה, מְהֵרָה *soon, quickly*, מִדּוּעַ *wherefore*, הִן *behold*, הֵבָה *come! go to!*

153. Many particles admit of the pronominal affixes (page 58). These must be rendered either by the Personal, Possessive, or Objective Pronouns, according as the idiom of the English language may require it: thus—

אֵין *not*, אֵינְנִי *not I*, or *I am not*, אֵינְךָ *not THOU*, or *thou-art-not* ;
 ישׁ *there-exists*, ישֶׁךָ *THOU-existest*, or *thou-art* ; ישׁנּוּ *HE-*
exists, or *he is*.

אֵיהָ, אֵי *where, in what place?* אֵיֶה *where-is-HE?* אֵיהֶם *where-are-*
they?

בְּגִלְלָהּ *on account, for the sake*, בְּגִלְלִי *for-MY-sake* ; בְּגִלְלֶיךָ *f.*
for-THY-sake, בְּגִלְלֶיהֶם *for-YOUR-sake*. (See Art. 28.)

וּזְלָתִי *besides, except*, וּזְלָתִי *besides-ME* ; וּזְלָתְךָ *besides, or ex-*
cept-THEE.

לְפָנַי *before*, לְפָנָי *before-ME*, לְפָנֶיךָ *before-THEE* ; לְפָנָיו *be-*
fore-HIM.

154. Most of the particles are either nouns in their *absolute* or *constructive* state, adjectives, pronouns, or verbs*, used for the purpose of modification. Many of them are compounded of several

* I do not wish to be understood as if I meant to intimate that particles might not, in their turn, have given birth to other words: on the contrary, I think it highly probable that several *adjectives*, *nouns*, and even *verbs* owe their origin to them. Thus, מְלֵא *to be full*, מְלֵא *full*, are probably compounded of מָה *what*, לֹא *not*, i. e. what will not contain more ; מְאֵן *to refuse*, from מָרָה and אֵין *not* ; הַנָּה *calamity*, from הוּי *alas! wo!* פּוֹן *to be distracted, to be in a wavering, uncertain state of mind*, from פֶּן *perhaps* (itself derived from פָּנָה *to turn*). See *Aben Ezra* in צְחֹת, and *Kimchi* in טְרָשִׁים on the word אֶשְׁנֶה. (Psalm lxxxviii. 15.)

words; others are abbreviated or elliptical expressions, or exclamations, used for the purpose of soliciting attention: thus—

עתה is evidently derived from עת *time*, and means *present time*; and hence, *now*.

לפני is evidently the noun פנים (*the face, countenance, front*), in its *absolute* state, with the prefix ל; and means, literally, *to-the-face*, and hence, *formerly, forwards*.

לפני is the same noun, in its *constructive* state, with the prefix ל; and means, literally, *to-the-face-of*, and hence *before*.

מפני is the same noun, with the prefix מ, and means, literally, *from-the-face-of*, or from that which is *before, in front*; and as every cause necessarily precedes the effect, this word came to signify *cause* or *because*. From the same source are derived, מלפני (compounded of מן-לפני) *away from, from-the-presence-of*; על-פני *upon-the-surface-of, &c.*

היום *to-day*, is the noun יום with the definite ה; lit. *this day*; and * יומים *by day, during the day*, is evidently derived from the same noun.

על *upon*, is derived from עלה † *to ascend*. From the same root are derived מעלה *upwards*, מפי על *from-above*, &c.

כן *so*, is derived from the verb כן the primary signification of which is, *to adapt, to adjust*; and hence, *to prepare, to establish, to fashion*. From כן are formed כן *it is so, truly, behold*, לכן *therefore*, על-כן *upon this, hence* †.

* Several other *adverbs* have this termination: as, ריקני *with-empty-hands* (from ריק *emptiness, vacuity*).—חנם *gratuitously, without cause* (from חן *grace, favour*).—This termination, is, however, not peculiar to *adverbs*, as several nouns have the same: thus, סלם *a ladder*, עולם *eternity*.

† *Kimehi* derives this particle from the noun על *the upper part*, which, however, is itself derived from עלה.

‡ For further explanation of this particle, see *Vindiciæ Hebraicæ*, page 52.

אין is the constructive form of אֵין, which signifies *non-existence, not extant*. Its antithesis is אֵינִי, which means, *actual existence, real being*; and hence, אֵינִי* *there-is-in-being, extant, there exists*.

וְיַטֵּב well, is the infinitive (Hiph.) of the verb יָטַב *to be good*, and means, literally, *to-make-good*.

בְּיָהָר soon, quickly, is the infinitive or imperative of יָהַר *to hasten*.

הֵבֵךְ go to! is a derivative from הָב *to give, yield*.

אֵיפֹה where, is compounded of אֵי, a particle of interrogation, and פֹּה here; and אֵיכֹה, אֵיכָּה how, of אֵי, and כֹּה thus.

מִדַּע is compounded of מֵיָה what, and יָדַע, (or, according to *Kimchi*, from יָה and יָדַע) literally, *what is known? what is the motive or impelling cause?* From יָה comes likewise מֵיָה, literally, *to what, i.e. for what purpose?* and מִכַּיָּה how many? how long? literally, *as-what, i. e. as what number? as what time?*

הֵנָּה here, מֵנָּה hence, are compounded of the demonstrative הֵן this, and the separable particles הֵן and מֵן, lit. *in this, from-this*: the word *place* being understood.

155. There are, indeed, many particles—as, for instance, לֹא *not*, הֵן הִנֵּה *behold!* כִּתִּי *when*, אִם *if, provided, &c.*—whose etymology is less obvious; for which reason, it may be supposed, they have been considered by some grammarians as *primitives*. It is, however, very probable, that even these are derivatives. Thus, לֹא is probably derived from לָאָה *to be weary, to be exhausted, to labour in vain*; and hence

* In Chaldaic אֵינִי, Syriac ܐܝܢܝ, Arabic ܐܝܢܝ. In these languages it is used negatively לֹא אֵינִי, לֹא אֵינִי (compounded of לֹא and אֵינִי) *there is not*. In Hebrew, however, we find it only once (Psalm cxxxv.) used in combination with the negative particle אֵין (Psalm cxxxv. 17); and then it is a pleonasm, as אֵין already expresses the notion of non-existence.

הַלְלָהּ *beyond, far off, out of reach*. הֵן, הִנֵּה, הֵא are probably mere exclamations for the purpose of soliciting attention; מַתַּי *when, at what time?* appears to be a compound of מַה *what*, and עַת *time*; and אִם *if* (if needs we must have a *trilateral* for a root) is, perhaps, derived from אָמַם *to be attached, related, connected**.

156. The great influence which these words have in discourse, as well as their frequent occurrence, renders it highly desirable that the student should become familiar with their *general* signification. For this purpose the following list, containing most of the particles not already noticed is here subjoined:—

* The primary signification of the primitive from which this and several other words are derived, appears to be *correlativeness*, or the reciprocal relations between distinct objects, neither of which could exist in a perfect state, or, in some instances, even be conceived without the other: as, for example, אִם *the female parent, the mother*; אֱמֻנָה *the truth, i. e. the exact conformity of human conceptions with the real nature of things, and between our thoughts and words or actions*. And hence the secondary meaning of *union, attachment, accompaniment, integrity, completeness, perfection, &c.*, as found in the following words, אֹמ, לְאֹמ, אִמָּה *a nation, kingdom*; עַם *a people*; עֲמִית *an associate neighbour*; עֲפִירָה *corresponding*; לְעֵפֶת *towards, opposite*; תָּאָם *to entwine, תְּאֵמִים twins*, אָבִיו *a foster-father*, אִמָּתוֹ *a foster-mother*, תָּם *innocent, complete, upright*, תָּמִים *perfect*; אֱמוּנָה, אֱמוּנָה *faith, confidence, adherence*. Hence, likewise, the particle עַם *with* (accompaniment), and אִם *if* (attach, or add, as a condition). Thus, אִם תֵּלְכֵי עִמִּי וְהִלַּכְתִּי *if thou wilt go with me, then wilt I go, i. e. attach as a condition of my going, that thou go with me; or the condition on which my going depends, is thy accompanying me*.

אַבְּל	{	but, yet, nevertheless, indeed.
אַבּוֹי	}	
אוֹי אֹיָהּ הוֹי	}	ah! woe! alas!
אָהָה קָהָה	}	
אוֹ אוֹ—אוֹ	}	or, or—either
אוּלַי	}	perhaps, suppose.
אוּלַם	}	surely, verily.
אָז אֵינִי	}	then, at that time.
אַחֲוֹר	{	back, backward, behind.
אַחֲרָנִית	}	backwards.
אַחֲרַי	{	after, behind, beyond.
אַחֲרַי	}	
אַט לְאַט	}	slowly, softly.
אַי אֵינָהּ אֵיפֹה	}	where, where now?
אַיכָה אֵיכָה	{	how, in what manner?
אַיכָה אֵיךָ	}	
אַיִן אֵל לֹא	}	no, not.
בֹּל בְּלִי	}	
אַיפֹא	}	now, then.
אַךְ יִרְק	}	only, scarcely, but.
אַלּוֹ	}	if.
אַלְלִי	}	woe to me!
אַם	}	if, when.
אַם־לֹא	}	if not, unless.
אַמָּנָם	}	truly.
אַמִּישׁ	}	last night.

אַן אֲנָהּ	}	whither.
אַנָּה נָּהּ בִּי	{	pray, particles of entreaty.
אַף גַּם	}	also, even, likewise.
אַף־כִּי	{	how much more, how much less.
אַפְּסִם	}	except, only.
אַצִּל	}	near, close by.
אַתְמוֹל	{	yesterday.
תְּמוֹל	}	
אַת	{	sign of the objective
אַתִּי אֹתִי &c.	}	me, אותך &c.
אַת אִתִּי	}	with, with me.
בְּגַלְל	{	on account of, for the sake.
בְּעַבּוֹר	}	
בֵּין	}	between.
בְּלִי	}	not, without.
בְּלִיתִי	}	unless, without, not.
בְּלִיעַדִּי	}	save, besides.
דִּי	}	enough.
הֶאֱחָה	}	aha! exultation.
הֵלּוֹם	}	hither, here.
הַרְבֵּה	}	much.
חוּץ	}	besides, without.
טָרַם	}	not yet, before.
יַחַד יַחְדָּו	}	together, united.
כֹּה כֹּכָה	}	thus, so.
כִּי	{	when, if, for, that, because, but.

כְּמוֹ	<i>as, thereabouts.</i>	עַד יְעַדִּי	<i>until, till.</i>
לְבַד	<i>alone, only, besides.</i>	עוֹד	<i>again.</i>
לוֹ	} <i>would! I wish, perhaps.</i>	עַד-אַנָּה	} <i>how long.</i>
לוֹלֵא		<i>were it not.</i>	
לְמַעַן	<i>in order.</i>	עַד הַנֶּה	<i>until now.</i>
מְאֹד	<i>very.</i>	עִמָּרִי	<i>with me.</i>
מֵאָז	<i>since.</i>	עַקֵּב	<i>because.</i>
מֵאַיִן	<i>whence.</i>	פֹּה	<i>here.</i>
מִבֵּית	<i>within.</i>	כָּפֹה אֶחָד	<i>unanimously.</i>
מִחוּץ	<i>without, externally.</i>	פַּעַם	<i>once.</i>
מִלְּנֶחַ	} <i>over, against, to- wards.</i>	פַּעַמַּיִם	<i>twice.</i>
מָחָר, מְחָרָת		<i>to-morrow.</i>	בְּתֹאֵם	suddenly.
מִטָּה	<i>below, downwards.</i>	רִיקָם	<i>emptily.</i>
מִלְּמַטָּה	<i>beneath.</i>	שֶׁלִּשְׁמוֹ	} <i>the day before yes- terday.</i>
מְעַט	<i>a little, few.</i>	שָׁם שָׁמָּה		there, thither.
מְעַט מְעַדִּיר	<i>very little.</i>	תַּחַת	<i>beneath, instead.</i>
נֶגֶד לְעֵמֶת	<i>before, opposite.</i>	תָּמִיד	<i>constantly, always.</i>
סָבִיב	<i>round about.</i>		

S Y N T A X.

CHAPTER I.

INTRODUCTORY OBSERVATIONS.

157. Syntax is that part of Grammar which treats of the significance of the inflections of words combined with their relative positions.

By the method adopted in the preceding part of this work, many of the syntactical rules have necessarily been anticipated. These we shall here collect, and add such as have not already been noticed. But before we proceed, we think it advisable to make some general remarks on the nature of propositions and their constituent parts.

158. A proposition is an assemblage of words or oral signs, representing a judgment of the mind.

159. As every judgment necessarily includes two conceptions, one of which is affirmed or denied of the other, it follows that every proposition must have two terms, one answering to that conception which is the primary object of the mind's contemplation, and

which is denominated the SUBJECT*, the other corresponding with that which the mind judges to be or not to be congruous with the *subject*. The second term is denominated the PREDICATE or *attribute*. Further, as in every judgment there necessarily must be an act of the mind which decides whether the two conceptions *are* or *are not* congruous, every proposition ought to have a word or sign to indicate this mental decision. This word or sign is denominated the COPULA.

Obs. 1.—But though every proposition necessarily consists of these three parts, yet it is not alike needful that each part should be expressed by a separate word; for as we shall presently see, when the *predicate* is a verb, the copula is in all languages included in it, and when the *subject* happens to be a *pronoun* and the *predicate* a *verb*, the three parts may, in Hebrew, be expressed in a single word.

Obs. 2.—The grammatical term for the *subject* is the *Nominative*. When the predicate implies action, the *subject* or *nominative* is likewise called the *agent*.

160. In the following propositions—‘God is omnipotent.’ ‘Water is a fluid.’ ‘This water is hot.’ ‘This water is not cold.’—The words *God*, *water*, are the *subjects*; *omnipotent*, *fluid*, *hot*, *cold*, are the *predicates*; and *is*, the *copula*.

* The subject is denominated in Hebrew, שֹׁמֵר the carrier or bearer, because it supports, as it were, the other parts of the proposition; the predicate is denominated נֶשֶׂא that which is carried or borne.

161. *Obs. 1.*—The 1st and 2nd propositions in the preceding examples are denominated *Absolute propositions*, because the properties expressed by the predicates are essential to their respective subjects, and belong to them under every possible condition. Such propositions can have no reference to time; their *copulas* are therefore merely assertory. But the 3rd and 4th examples are denominated *Contingent propositions*, because the qualities denoted by the predicates are not essential to the subjects, and may exist conjointly with them at particular times, and not at others; and hence in all such propositions the *copula* must express the time, as,—The water *is* hot, *was* hot, *will be* cold, &c.

162. *Obs. 2.*—In English, as well as in most languages, the copula is generally represented by some part of the verb ‘to be’*. This is likewise mostly the case in Hebrew, in propositions which refer to *past* or *future* time: as, הָיִיתִי מֶלֶךְ (A) *I was a king*, אֶהְיֶה גָּדוֹל (B) *I shall be great*. But in all *absolute* propositions, or in *contingent* propositions which refer to present time, the *copula* is omitted, and inferred from the juxtaposition of the words: as, אֱלֹהִים צַדִּיק (C) *God (is) just*.—גָּדוֹל הָאִישׁ (D) *The man (is) great*. אַתָּה קָדוֹשׁ (E) *Thou (art) holy*:—or the pronouns הוּא, הִיא, הֵוא, הֵיא, are used to represent the copula: as, יְהוָה הוּא אֱלֹהִים (F) *The Lord is God*,—יִרְאַת יְהוָה הִיא חֵכְמוֹהוּ (G) *The fear of the Lord is wisdom*.

Words employed to express the Subject.

163. The subject may be a *Noun* (as in Prop. c. D. F.); or a *Pronoun*, the substitute of a noun (as

* This verb is often used to express simple existence: as, *God is*, in which case it is itself the predicate.

† The words *within* crotchets are not expressed in Hebrew.

in Prop. E.); or an *Adjective*, or an *Infinitive*. (See Prop. II. and I. Art. 164.)

164. As every conception implies an existence, real or imaginary, it would follow that the subject and the predicate, each of which represent an existence (Art. 159.), ought to be *nouns* or names of existences; nevertheless, as each being may be distinguished from every other by some quality, property or circumstance, it is often sufficient to express the quality, property, &c., without mentioning the noun to which they belong; and hence an adjective may often be used as the subject or as the predicate: thus, חָכֵם יָרָא וְיָסַר מִרָע (") *A wise (man) feareth, and departeth from evil*, lit. A wise (man is) a fearer and departer from evil. Further, as the mind is able, by the faculty of abstraction, to view a quality, &c., without reference to the particular object to which it may belong, an *Abstract noun* or an *Infinitive (name of an action)* may be used as the subject, or as the predicate*: thus, יְרֵאָה יְהוָה הִיא חֲכָמָה וְסוּר מִרָע בִּינָה *The fear of the Lord is wisdom; and to depart from evil (is) understanding*.

Words used for the Predicate.

165. The Predicate may be a *Noun* (as in Prop. A. Art. 162.):—an *Adjective* (as in Prop. B. Art. 162.): or a *Verb*, in which last case the *copula* is, even in English, included in the predicate: thus, אַבְרָהָם עָמַד *Abraham stood*, עָמַדְתִּי *I stood*; which expressions are equivalent to אַבְרָהָם הָיָה עוֹמֵד *Abraham was standing*, הָיִיתִי עוֹמֵד *I was standing*.

* Hence we see the reason why, in such instances, the Hebrew adjectives must be varied by gender and number: thus, חֲכָמָה, חֲכָמִים (See adjectives. Art. 85.)

Thus likewise 'I walk,' 'He writes,' 'She writes,' may be resolved into 'I am walking,' 'He is writing,' &c.

166. *Obs. 1.*—As the Hebrew verb has no form to express time present, the participle (a noun) must be used as the predicate, in all such instances: Thus *הוא פותב, היא פותבת*, Lit. *I am a walker. He is a writer, &c.* (Sec Art. 17, 124.)

167. *Obs. 2.* The past and future tenses of the Hebrew verb being so constructed as to include the personal pronouns, (see verbs) all propositions in which the subject is a *pronoun*, and the predicate a *verb*, may be expressed by a single word; as, *ישב* *He dwelt*, *אשב* *I shall dwell*. But the unavoidable consequence of this construction of the verb is, that when the subject is a noun, or a distinct pronoun, and the predicate a verb, there will, apparently, be two subjects, one represented by the noun or the distinct pronoun, and the other by the pronoun inherent in the form of the verb: thus, *אברהם ישב* *Abraham he dwelt*.—*אני ישבתי* *I I-dwelt*.* *שרה צחקה* *Sarah she-laughed*. However, as the two subjects refer to the same thing, they must be considered as in *Apposition*; and in translating such phrases into English, the pronoun must be omitted: thus, *ויאמר אלהים* *And God said*, (not, and he said God, nor, and he God said.)

168. *Obs. 3.*—The verbal form can, in English, be used only where the predicate implies *action*, *passion*, or their contraries, want of action or passion, or a state of being, dependent in some measure on the will or inherent power of the subject: as, *I walk, run, suffer, sit, &c.*; but when the predicate expresses *quality* or

* Sometimes, however, the distinct pronouns are purposely introduced for the sake of emphasis.

quantity (coming under the predicaments *how*, and *how much*), the predicate can only be formed by an *adjective* accompanied by the *copula*: as, *I am, was, shall be wise, little, great, &c.* In Hebrew, however, the predicate may assume a verbal form, although it expresses the notions of quality or quantity: as, *הָלִיתִי* *I was sick*, *יִהְיֶה חָכָם* *he shall be wise*, *יִגְדֹל* *he shall be great*. Or it may, as in English, be formed by an adjective and the *copula*: thus, *הָיִיתִי חוֹלָה* *I was sick*, *יִהְיֶה חָכָם* *he shall be wise*.

169. *Obs.* 4.—When the predicate is a *verb*, the proposition may, for the sake of distinction, be denominated *verbal*; but when the predicate is a *noun* or an *adjective*, the proposition may be termed *nominal*. Such propositions occur very frequently in Hebrew: as, *לֵין הַיַּיִן הַכֹּהֵן שָׂכָר* *Wine (is a) mocker, strong drink (is a) blusterer* (Prov. xx. 1); *אִשָּׁת חַיִל עֲמָרְתָּ בְעַלָּהּ* *a virtuous woman (is a) crown of [טו] her husband* (Prov. xii. 4).

Concord between the Subject and its Predicate.

170. The predicate must agree with the subject in *gender* and *number*, and (if a verb) in *person*. There are, however, several exceptions to this rule, which will be noticed hereafter.

Obs.—When the predicate is a noun (Art. 165), it must, even in English, agree, in some instances in gender, and always in number; as, *he is a prince, she is a princess, they are princes, &c.* But when the predicate is an adjective, the agreement is entirely neglected: as, *he is wise, she is wise, &c.* In Hebrew, however, the predicate must always agree with its subject; and it would be as improper to say *הָאִשָּׁה נָדוּל* or *הָאֲנָשִׁים נָדוּל* as it would be to say *הָאִשָּׁה מְלֵךְ* or *הָאֲנָשִׁים מְלֵךְ*. (See Art. 85)

Of the several kinds of Propositions.

171. Propositions may be distributed into *General*, *Indefinite*, *Particular*, *Simple*, *Compound*, *Incomplex*, and *Complex*.

172. A *General* proposition is that which has a general term, representing a whole class of beings for its *subject*: as, אָדָם לְעַמְל יוֹלֵד *man is born unto trouble*.

173. An *Indefinite* proposition is that which has an indefinite noun for its *subject*: as, בָּא אָדָם *a man came*, אָנָשִׁים בָּאוּ *men came*.

Obs.—As the Hebrew has no indefinite article, the context alone can decide whether a proposition is *general* or only *indefinite* (see Art. 35). In some instances, however, the word אֶחָד *m.* אַחַת *f.* *one*, is used for the indefinite article: as, נְבִיא אֶחָד זָקֵן *an old prophet* (2 Kings xiii. 11); אִשָּׁה אַחַת *one woman* (2 Kings iv. 1); lit. *one old prophet, one woman*.*

174. A *Particular* proposition is that in which the *subject* is a term relating to a particular individual, or to particular individuals. Such terms are the personal and demonstrative pronouns, proper names, and common nouns whose general signification is restricted by some definite term.

* Hence the origin of the indefinite article, *a, an*; German, *ein, eine*; French, *un, une*.

175. A *Simple* proposition is that which has only *one* subject and *one* predicate. (See the preceding examples.)

176. A *Compound* proposition is that which has *several* subjects or several predicates, or both: as, אַבְרָהָם וְשָׂרָה זְקֵנִים *Abraham and Sarah (were) old* (Gen. xviii); וְהָאָרֶץ הָיְתָה תְּהוֹ וּבְהוֹ *and the earth was formless and void* (Gen. i. 2); וַתֹּעַן רָחֵל וְלֵאָה *and Rachel and Leah answered and said* (Gen. xxvi. 14); וּמִצְרַיִם אָדָם וְלֹא אֵל וְסוּסֵיהֶם בְּעֹר וְלֹא רֹחַ *and the Egyptians (are) men, and not God; and their horses (are) flesh, and not spirit* (Isa. xxxi. 3).

177. *Obs.*—In compound propositions there is generally an ellipsis either of one of the *subjects* or of one of the *predicates*: thus, the first example is equivalent to ‘Abraham was *old*,’ and ‘Sarah was *old* ;’ and the second, to ‘The *earth* was *formless*,’ and ‘The *earth* was *void*.’ The same is the case with the other examples.

178. An *Incomplex* proposition is that in which the subject and the predicate are each expressed by a single word, as הוּא מֶלֶךְ *he (is a) king* ; הַמֶּלֶךְ חָכָם *the king (is) wise*.

179. A *Complex* proposition is that in which either the subject or the predicate, or both, are expressed by several words, some of which serve to explain, define, or qualify the leading words: as—

אָנִי הַתּוֹנֵן יִתְרוֹ בָּא^(A) *I thy-father-in-law Jethro (am) coming.*

זֶה דָּוִד הַמֶּלֶךְ^(B) *This (is) David the-king.*

מְלֻכֵי יִשְׂרָאֵל הֵם מְלֻכֵי הַסְּדֵר^(C) *(The) kings-of Israel are kings of mercy.**

נַעֲמָן שַׂר צְבָא מְלֻךְ אַרְם הָיָה אִישׁ גָּדוֹל^(D) *Naaman, captain-of (the) host-of (the) king-of Syria, was a great man.*

הָאִישׁ אֲשֶׁר נִמְצָא הַגְּבִיעַ בְּיָדוֹ הוּא יִהְיֶה עֶבֶד^(E) *The man in whose-hand the cup was found, he shall be a slave.*

180. *Obs. 1.*—The several words forming a complex term may be either so many names for the *same* object, which is thus, as it were, presented, for the sake of distinction, under different points of view: such, for instance, are the several words, *I, thy-father-in-law, Jethro*, (the subject of Prop. A.) and the words *David the king*, (the predicate of Prop. B.): or the several words may be names of *different* objects, between which there may subsist one of those numerous relations denoted in many languages by the *genitive* case, and by the *possessive case*,† or the preposition *of* in English; such, for instance, are the words which represent the *subject* and *predicate* of Prop. C. Now, when the first happens to take place, the several words are said to be in *apposition*, and must *agree* in case, that is, they must be in the same *case* in which the leading word happens to be. But when the second happens to take place, one of the words is said to *govern* the other in the *genitive*; and in Hebrew, the word which is *defined* must be in a state of *construction* (Art. 52), to distinguish it from the *defining* word or words: thus, מְלֻכֵי (not מְלֻכִים).

* *i. e.* Merciful kings.

† It is almost needless to observe that *possession* is but one of the numerous relations denoted by this case.

The student will likewise observe that this mode of *construction* is often used, where, in English, we should use an adjective (epithet) as the qualifying word: thus, מְלָכֵי חֶסֶד *kings of mercy*, instead of *merciful kings*.

181. *Obs. 2.*—In Prop. d. the words representing the subject are of a mixed nature, and one of those representing the predicate is an adjective (epithet).

182. *Obs. 3.*—In Prop. e. the leading word מִיִּשְׂרָאֵל is defined by a proposition. In such cases the leading word must be followed by the relative מִיִּשְׂרָאֵל, or by its equivalents הַ, שֶׁ (Art. 95, 100).

183. *Obs. 4.*—In all complex propositions, a distinction may be made between the *grammatical* and the *logical* subject. Thus, the grammatical subject, or the *Nominative* of the last example (Prop. e.) is, *the man*. But the logical subject is, *the man in whose hand the cup was found*. The remark is equally applicable to the *predicate*.

184. From the preceding observations, it appears that when two or more words come together, they may form either an *entire* proposition, or only a part of one. Now, as the *copula* is frequently omitted, the student may often be at a loss to distinguish between the one and the other. The following considerations will, however, remove every difficulty.

The several words are either all *indefinite*; or they are all *definite*; or some are *indefinite*, and others *definite*.

RULE I.—When the words are all *indefinite*, or all *definite* (without the copula), they form only a part of the proposition: thus—

All Indefinite.

אִשָּׁה אֶלְמָנָה	<i>A woman a widow, i. e. a widow woman.</i>
אִישׁ טוֹב	<i>A man good, i. e. a good man.</i>
אֶרֶץ טוֹבָה וְרַחֲבָה	<i>A land good and extensive, i. e. a good and extensive land.</i>

All Definite.

הָאִשָּׁה הָאֶלְמָנָה	<i>The woman the widow, i. e. the widow woman.*</i>
הָאִישׁ הַטוֹב	<i>The man the good, i. e. the good man.</i>
הָאֶרֶץ הַטוֹבָה וְהָרַחֲבָה	<i>The land the good and the extensive, i. e. the good and the extensive land.</i>
יְסָלְמוֹהַ הַמֶּלֶךְ	<i>Solomon the king.</i>
הָאִישׁ הַזֶּה	<i>The man the this, i. e. this man.</i>
הָאֲנָשִׁים הָאֵלֶּה	<i>The men the these, i. e. these men.</i>
הָאִישׁ הַהוֹלֵךְ	<i>The man the goer, i. e. the man that goes.</i>

RULE II.—But when one of the words is *definite*, and the other *indefinite*, then the definite term, whether simple or complex, is the *subject*, and the indefinite term is the *predicate*; thus—

* הָאִשָּׁה אֶלְמָנָה	<i>The woman (is a) widow.</i>
הָאִישׁ טוֹב or טוֹב הָאִישׁ	<i>The man (is) good, or good is the man.</i>
הָאֶרֶץ טוֹבָה וְרַחֲבָה	<i>The land (is) good and extensive.</i>
זֶה הָאִישׁ †	<i>This (is) the man †.</i>
אֵלֶּה הָאֲנָשִׁים	<i>These (are) the men.</i>
הָאִישׁ הוֹלֵךְ	<i>The man goes.</i>

* See the several examples—Art. 86, 98, 101, and the exercises which accompany them.

† When the subject is a pronoun, the predicate may be either *definite* or *indefinite*: as, אַתָּה אִישׁ thou (art a) man, אַתָּה הָאִישׁ thou (art) the man, מִי הָאִישׁ who (is) the man, מַה אָנֹכִי what (is) man?

RULE III.—In case two definite terms are to form a proposition, the copula must be inserted : thus,—
 וְהָם הוּא אָבִי כְנָעַן *and Ham was the father of Canaan**
 (Gen. ix. 18) ; וְהַמְּכָתָב וְהַמְּעֵטָה אֱלֹהִים הָיָה וְהַלְחוֹת מְעֵטָה אֱלֹהִים הוּא
and the tables were (the) work of God, and the writing was (the) writing of God† (Ex.
 xxxii. 16).

185. Propositions are likewise divided into *Affirmative* and *Negative*.

An *Affirmative* proposition is that in which the *copula*, whether expressed or understood, is not affected by a *negative* particle‡, as in most of the preceding examples.

* Compare the phrase הָם אָבִי כְנָעַן *Ham the father of Canaan*, in verse 22, where it forms only a part of a sentence.

† The copula is, however, even in such cases, omitted, when no ambiguity can arise from the omission : as, הַקוֹל קוֹל יַעֲקֹב *the voice is (the) voice of Jacob* ; הַבָּנוֹת בָּנֹתַי *the daughters (are) my daughters*. It is likewise frequently omitted in the poetical books of Scripture, where the style is intentionally concise and elliptical.

‡ A proposition may contain one or more *negatives*, and yet be affirmative, provided the negative does not affect the *copula*. Thus, *Blessed (is) the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, &c. &c.* (Ps. i. 1, 2), is an affirmative proposition ; being equivalent to, *The man who walketh not in the counsel of, &c., &c., is blessed*.

186. A *Negative* proposition is that in which the *copula* is affected by one of the negative particles, **אין**, **לא**, **אל**, **בל**, **בלתי**.

187. *Obs.*—These particles are not synonymous, though they all express *negation*.

אין indicates the non-existence of the *subject*, and is therefore chiefly used before nouns and participles, and in combination with the personal pronouns: thus, **אין יוסף בבור** *Joseph was not in the pit* (Gen. xxxvii. 29), lit. *Joseph existed not*, &c.; **הילך אינני** *the child is not* (Gen. xxx.), lit. *the child, he exists not*, or *is not here*; **אינני נתן לכם תבן** *I will not give you straw* (Ex. v. 10), lit. *I am not a giver of straw to you*.

לא indicates the non-existence of the *predicate*, and is therefore chiefly used before verbs in the *past* and *future*: as, **לא נתן** *he gave not*, **לא יתן** *he shall not give*; thus, **אתה אדם ולא אל** signifies, *thou art a man, and not a god*; whereas **אל אין** would signify, *and there is no god*.

בל has the same signification as **לא**, but is chiefly used in poetry.

אל is chiefly used for exhorting, entreating, and wishing; and is therefore only used before verbs in the *future*.

בלתי is chiefly used before *infinitives*.

Subordinate Members of a Proposition.

188. The words explained in the preceding pages, belong either to the *subject* or to the *predicate*, of which they form a constituent part. But a proposition may contain several other words, which, though they form neither a part of the one, nor of the other, are yet

necessary to complete the sense*: such, for instance, are the words *אֶת-כָּל-אֶחָיו*, and *בַּחֶרֶב*, in the following sentence, *וַיַּהַרְגוּ אֶת-כָּל-אֶחָיו בַּחֶרֶב* and he slew all his brethren with the sword. Such likewise are the words *לְאִשָּׁה—לְאִישׁ הַזֶּה—אֶת-בְּתוּרִי* in the following verse—*אֶת-בְּתוּרִי נָתַתִּי לְאִישׁ הַזֶּה לְאִשָּׁה* I gave my daughter to this man for a wife. These are generally denominated the *complements* or the subordinate parts of a proposition; and, like the principal parts, they may either be *definite* or *indefinite*, *complex* or *in-complex*.

189. *Obs. 1.*—The subordinate members are, in some languages, distinguished from the more essential parts by particular terminations (cases). In Hebrew, they are indicated by the prefixes *מ ב ל* and by the particle *אֶת* (Art. 40, 41). Or, as in English, by prepositions.

190. *Obs. 2.*—The subordinate parts are chiefly regulated by the nature of the predicate and its signification. For when the predicate is an active transitive verb, it must be accompanied by a word or words on which the action falls (the objective *אֶת*); and when it denotes causative action (Hiphil), it often requires two objective cases. If it signify *giving, delivering, restoring, &c.*, it will require both an objective and a dative case (*ל* or *לְ*). If it imply *motion*, the place where the motion begins, or from which it originates (*מִן* or *מ*) and where it terminates (*ל* or *לְ* or *עַד*) must often be expressed.

* This will generally be the case when the judgment or affirmation of the mind respects an event, incident, or contingent act; or briefly, in narrative sentences.

191. *Obs. 3.*—Sometimes we wish to express the *instrument* with which (ב), the purpose for which (ל), or the *place and time* in which (ב) the action is performed, or the intention and remission of the action or attribute (ADVERBS), and so on with regard to a variety of other circumstances, all of which must be considered as so many subordinate parts of a proposition.

192. *Obs. 4.*—Amongst these, may likewise be reckoned all words and phrases which are apparently superfluous (PLEONASMS), but which are introduced either for the purpose of additional explanation, emphasis, or amplification: as, וַתִּרְאֶהוּ אֶת־הַיֶּלֶד, *and-she-saw him, the child*, i. e. *and she saw it, namely, the child*, (Ex. ii. 6); אֲנֹכִי אֲנֹכִי הוּא מְנַחֵמְכֶם, *I, I am your comforter*, i. e. *I, even I, am*, &c. (Isa. li. 12); רְנִי עֲקָרָה לֹא יִלְדָה, *sing, O barren! who never bore* (Isa. liv. 1); וְיִשְׁמְתִי עֵינַי עֲלֵיהֶם לְרָעָה וְלֹא לְטוֹבָה, *and-I-will-set mine eye against them for evil, and not for good* (Amos ix. 4).

193. *Obs. 5.*—The reverse of this grammatical figure is ELLIPSIS, by which some word or phrase is omitted, which must, however, be supplied by the reader, in order to complete the *regular* or full construction*. Of the omission of the *copula* we have already given numerous examples. The following are examples of the omission of other words; יָרָא לְאָמֹר אֵיטְתִי—כֵּן יִהְרָגֵנִי אֲנִי־הַמָּקוֹם, *he feared to-say—my-sister—lest-the-men-of the-place should-kill-me* (Gen. xxvi. 7), where the words הִיא *she-is*, and אָמַר בִּי *for-he-said*, must be supplied: עֵינָי־דּוֹבִים—עֵינָי־דּוֹבִים, *thine eyes (are)—doves*, supply the word

* This species of *ellipsis* must not be confounded with the *ellipsis* of *parallelism*, and which may, by way of distinction, be called *metrical ellipsis*. The latter is entirely artificial, and consists in omitting in every alternate line a corresponding word or phrase used in the first line. We have a perfect specimen of this species of poetical composition in the hundred and fourteenth Psalm: but this is not the place to enlarge on such a subject.

עֵינַי *eyes-of* (Cant. i. 15); וְאִישׁ—וְאִשָּׁתוֹ וְאִשׁוֹ וְאִשָּׁתוֹ *eat-ye each—his-vine, and-each—his fig-tree, &c.*, supply the word פְּרִי *the fruit of* (2 Kings xviii. 31); וְעָשִׂיתָ—מַה זֶּה וְזֶה *what (is) this (that) thou hast-done*, supply אַיֶּךָ (Gen. iii. 13); וְעָבִי אֶלְמִקְרָא בֵּית אָבִיךָ (Gen. xxviii.), supply (ב) בְּבֵית *in the house of*; וְזֶה יְעָרִי וְיִבְרָכְךָ (Gen. xlv. 25), supply (מ) וּמֵאֵת *and from*; אֵלָיו פִּי קָרָאתִי (Ps. lxvi. 17), supply (ב) קִפִּי *with my mouth*; מִיָּם מֵיָם (Ps. cxiv. 8), supply (ל) לְאִיָּם *into a pool-of*.

The student will do well to impress the preceding remarks on his mind, as many apparent obscurities and anomalies are entirely owing to the *omission* of some word or inflection*, which may, however, be easily supplied by the context.

CHAPTER II.

SYNTAX OF THE NOUN.

194. The definite ה (p. 35), is used like *the* in English, to direct the attention to a particular individual, or to particular individuals, known either by their universality, or pre-eminence, as having been previously mentioned, or as described by some circumstance: as, הַשָּׁמַיִם *the heaven*, הָאוֹר *the light* (Gen. i.); הַמִּקְדָּשׁ *the sanctuary* (Lev. xii. 4); הָאִשֶּׁר יָצַר *the man whom he had formed* (Gen. ii. 8).

195. The article is omitted:—1st, before proper nouns:—2nd, before nouns in a state of construc-

* See Kimchi's *Me'udot*, pp. 57, 58.

tion* (See Art. 55):—3rd, before nouns having any of the possessive pronominal affixes† (p. 42); because, as in all these cases the noun is already known to refer to particular individuals, the article would be superfluous.

196. *Obs. 1.*—Some proper names of countries, cities, &c., do, however, sometimes take the article: as, הַגִּלְעָד *the Gilead*‡,

* There are apparently some exceptions to this rule; as, for instance, הַיְטָה הָאֹהֶלָה יִטָּה *into the tent of Sarah* (Gen. xxiv. 67); הַיְטָה אֱלֹהֵי בֵּית אֵל *the God of Beth-el* (Gen. xxxi. 13); הַיְטָה אֲרוֹן הַבְּרִית *the ark of the covenant* (Jos. iii. 14):—but these are elliptical expressions, in which the real noun in construction is omitted: thus, הַיְטָה אֲרוֹן הָאֹהֶלָה יִטָּה *into the tent, namely, (the) tent of Sarah*, הַיְטָה אֱלֹהֵי בֵּית אֵל *the God, namely, (the) God of Bethel*.

† *+* בְּתוֹךְ הָאֲהָלִי (Jos. vii. 21), הַהֲרוֹתֶיהָ (2 Kings xv. 16), and a few others are exceptions.

‡ Most of the proper names were originally *historical*, or commemorative: as, גִּלְעָד GALEED, i. e. *heap of witness*, from גָּל *a heap, a mound*, and עָד *a witness*; מִצְפֵּי Mizpeh, i. e. *a watching-place*, from צָפָה *to look out, to watch* (See Gen. xxxi. 47, 48, 49); גִּלְגָּל GILGAL, from גָּלַל *to roll away, remove* (Jos. v. 9): or they were *epithetical*, i. e. expressive of some distinguishing quality: as, לְבָנוֹן *the white mountain*; רְכֹמֶה *the high city or place*. In either case they include *a common name*; and hence we see the reason why they are sometimes used *with*, and sometimes without the article, according as they refer to the place alone, or in combination with the circumstance from which the name is derived. In most cases, however, the common name is omitted: thus, הַיְטָה אֲרוֹן הַיְטָה or אֲרוֹן הַיְטָה, in the same manner as we say ‘The Thames,’ for ‘The *River* Thames.’

הַגִּלְגָּל *the Gilgal*, הַלְבָנוֹן *the Lebanon*, הַיַּרְדֵּן *the Jordan**. (See the Notes.)

197. *Obs.* 2.—The article is used, though omitted in English, when the noun stands for the whole species or kind: as, הָאָדָם הַזֶּה לֹא רָאָה לְעֵינָיו *man looks to the eyes*† (1 Sam. xvi. 7), Hebrew, *the man*.

198. It is likewise used occasionally before nouns in the *vocative*: as, הַאֲדֹנָי הַשָּׁמַיִם הִצֵּעַר *give ear, O ye heavens!* lit. *give ye ear, the heavens!*

199. It is placed before *adjectives* and *demonstrative pronouns*, to distinguish the *epithet* and *definite* from the predicate (see Art. 86, 98, 184); and before participles not having any of the possessive pronominal affixes, instead of the relative pronoun (Art. 100).

200. When, therefore, a participle has the definite ה and a pronominal affix, the latter must be rendered in English by the corresponding objective pronoun: thus, הַפְּעִילֵךְ *who caused THEE to go up* (Deut. xx. 1); הַפְּעִילֵם *who caused THEM to go up?* (Is. lxiii. 11).

Repetition of the Article.

201. The article must be repeated before every noun‡ belonging to the same part of a proposition: thus, אֵלֶּה הַחֲקִים וְהַמִּשְׁפָּטִים וְהַתּוֹרוֹת *these are*

* This word (יַרְדֵּן) is generally derived from יָרַד *to descend*; but it is probably a compound of יָרַר *river*, and דָּן *Dan*, the name of a place near its source.

† *i. e.* On the outward appearance.

‡ Except where the noun is already defined (Art. 193). See the words וּבְלֵי הַנְּחִיטָה and אוֹצֵר בֵּית יְהוָה in the next page.

the statutes and judgments and laws (Levit. xxvi. 46),
 HEBREW, *the judgments and the laws**.

רק הַכֶּסֶף וְהַזָּהָב וְכֻלֵּי הַנְּחֹשֶׁת וְהַבְּרָזָל נָתַנּוּ אוֹצֵר
 בַּיִת יְהוָה : (Josh. vi. 24.)

הַמִּסּוֹת הַגְּדֹלֹת אֲשֶׁר רָאוּ עֵינֶיךָ וְהָאֵתָת וְהַמִּפְתִּים וְהַיָּד
 הַחֹזֶקֶת וְהַיָּדָע הַנְּטוּיָה : (Deut. vii. 19.)

202. This rule is equally applicable to the *prefixes* and *affixes* ; and it matters not whether some of the nouns are in construction or in apposition : thus—

וַיִּקַּח אַבְרָהָם אֶת־יִשְׁמָעֵאל בְּנוֹ וְאֵת כָּל יְלֵדֵי בֵיתוֹ וְאֵת כָּל מִקְנֵת בְּסָפוֹ
 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, &c. (Gen. xvii. 23).

Obs.—When the first of several terms in *apposition* is a *proper name*, the prefix, &c., is placed before the first, and omitted before the rest, as in the preceding example, אֶת־יִשְׁמָעֵאל בְּנוֹ. But when the *proper name* stands after the other terms, then the prefix, &c., must be repeated before each of the terms: thus, אֶת־בְּנוֹ אֶת־יִשְׁמָעֵאל *his son*, namely, *Ishmael* : לְאֲדֹנָי לְעֵשָׂו to *my lord*, to *Esau* (Gen. xxxii. 5) ; אֶת־יְחִידָךְ — אֶת־בְּנֶךָ אֶת־בְּנֵי (Gen. xxii. 2).

Additional Examples.

לְךָ־לְךָ מֵאֲרָצְךָ וּמִבּוֹלְדָתְךָ וּמִבֵּית אָבִיךָ : (Gen. xii. 1.)

וְאַבְרָם נָבִיר כְּאֹדֶר בְּמִקְנֵה בְּכֶסֶף וּבַזָּהָב : (Gen. xiii. 2.)
 אֶת־הַמִּשְׁבָּן אֶת־אֶהֱלוֹ וְאֶת־מִכְסֵהוּ אֶת־קַרְסִיו † וְאֶת־

* The untranslated verses are inserted by way of exercise.

† The particle אֶת is, however, sometimes omitted : especially

קָרָשׁוּ אֶת־בְּרִיחֵי אֶת־עַמִּדּוֹ וְאֶת־אֲדָנָיו : (Ex. xxxv. 11.)
 נָטָה אֶת־יָדָךְ בְּמַטֶּךָ עַל־הַנְּהָרוֹת עַל־הַיְאֵרִים וְעַל
 הַנַּגְפִּים : וְסָרוּ הַצְּבָרִיעִים מִמֶּךָ וּמִצְּבֹתֶיךָ וּמִיְעֲבָדֶיךָ
 וּמִעַמֶּךָ : (Ex. viii. 1–7.) וְגַם נָתַתּוּ לְלוֹי וְלַגֵּר לְיָתוֹם
 וְלְאֵלְמָנָה : (Deut. xxiv. 2.)

CASE.

203. The *Nominative* may be known, as in other languages, by its being the *subject* of the proposition.

Obs. 1.—When the *predicate* is a passive verb, the *objective* is sometimes used instead of the *nominative*: as, וַיֹּשֶׁב אֶת מִצְרָיִם וַיֹּשֶׁב אֶת מִצְרָיִם (Ex. x. 8); and *Moses was brought back* (Ex. x. 8); יָתֵן אֶת הָאָרֶץ לְיִשְׂרָאֵל let this land be given (Num. xxxii. 5); because, though the words מִצְרָיִם and הָאָרֶץ are the *subjects*, they are nevertheless the *objects* of the several actions.

204. *Obs. 2.*—The *nominative* is often found as if it were detached from the rest of the sentence; in which case it is called the *Nominative Absolute*: as, אִישׁ זָרוּעַ לֹו הָאָרֶץ the man of power, to him belongs the earth (Job xxii. 8), i. e. as to the mighty man, his is the earth; וְחֹרֵף וְחֹרֵף אָמַרְתָּ וְצִרְתָּם as to summer and winter, thou hast made them (Ps. lxxiv. 17).

205. The *Genitive* is indicated by placing the

where no ambiguity can arise from the omission. Compare the above-cited passage with קָרָשׁוּ בְרִיחֵי קָרָשׁוּ, &c. (Ex. xxxix. 23). Compare, likewise, Lev. xi. 13, with Deut. xiv. 12.

noun which is defined* in a state of construction (Art. 51, 61).

The *defined word* may be denominated the *antecedent*†, and the defining term the *consequent*.

Thus, in the following examples, בַּת מֶלֶךְ (*a*) daughter of (*a*) king, בֶּן הַמֶּלֶךְ (*the*) son of *the* king, אֵימַת מֶלֶךְ (*the*) terror of (*a*) king‡, מְלָכֵי עַמִּים *kings of nations*, זֶרְזָבָה *a border-of gold*,

* We have already observed (Art. 36, 53) that the vague signification of common nouns is often defined by adding to them another word (or words) expressive of the *material* of which they are formed: as, קְעֵרַת כֶּסֶף (*a*) dish of silver, i. e. *a silver dish*; כְּלֵי בַרְזֶל *vessels of iron*, i. e. *iron vessels*—or the use for which they are intended; as, כְּלֵי מִלְחָמָה *instruments of war*, בַּיִת תְּפִלָּה *a house of prayer*:—or by mentioning the person to whom they belong; as, בַּיִת הַמֶּלֶךְ (*the*) house of *the* king, אֹהֶל יַעֲקֹב (*the*) tent of *Jacob*;—or the object of which they form a part: as, רֹאשׁ הַהָר *the top of the mountain*; פִּי הַבְּאֵר *the mouth of the well*; and, in short, by adding a word expressive of any of those numerous relations which subsist between objects—as *cause and effect, agent and patient, the whole and its parts, &c., &c., and vice versa*. Now, in all such cases, the word which is defined must be placed before that which is to define it.

† The ANTECEDENT is denominated by Hebrew Grammarians, נִסְכָּן or סִמּוּן, i. e. *that which is supported*; the CONSEQUENT is termed סוֹמְךָ *the supporter*.

‡ This mode of expression is, in most languages, liable to ambiguity; for *the terror of the king*, may either mean the terror with which he is affected, or the terror with which he inspires others. It is the same with respect to the possessive affixes: כִּירְאָתְךָ *your fear* (Gen. ix. 2), signifies the fear which others will have for you, and is therefore properly rendered in the Established Version, *the fear of you*: but the same word in Isaiah viii. 13, signifies *the Being*

i. e. a *golden border*,—the words בַּת, בֶּן, אֵימָת, מִלְכֵי, and זָר, are the *antecedents*, and מְלִיכָה, הַפְּלִיגָה, עֲפִימִים, and זָהָב are the *consequents*.

206. The antecedent must be an *indefinite** term ; and therefore it cannot be a *pronoun*, nor a *proper name*, nor a noun having the definite ה (Art. 194) or a pronominal affix. When therefore a pronominal affix is required, it must be added to the *consequent*: thus, בֶּן בְּנֵהוּ (the) *son-of thy-son*, עֲבָדֵי אֲדֹנָי (the) *servants-of thy-master*, כְּלֵי מְלַחְמָתוֹ (the) *instruments-of his war* (for, *his instruments of war*), הַר קְדֹשִׁי (the) *mountain-of my-holiness* (for, *my holy mountain*†).

207. The *antecedent* may be an adjective, the substantive being understood (Art. 164): as יְפֵה תֵאָר *m.* *יפת תואר* *f.* *beautiful of form*, i. e. *one of beautiful form*. טוֹבַת מְרֵאָה *good of appearance*, i. e. *of good appearance*,

whom you ought to fear. Thus likewise מוֹרְאִי *my fear* may signify the fear with which I am affected ; but מוֹרְאֵי in Malachi i. 6, signifies the fear (*reverence*) due to me. The context will, however, generally show in what sense the words are to be understood.

* Because if it were definite it would require no further definition.

† It is in this manner that the Hebrew often uses *nouns* instead of adjectives. When, however, a real adjective is used, the pronominal affix must be added to the noun, as בְּתִי הַקְּטָנָה *my-daughter the-little*, i. e. *my little daughter*.

כַּח גְּדוֹל כֹּחַ *great of strength*, i. e. *of great strength* : or a participle, as לֵב שְׁבוּרֵי (the) *broken-of-heart*, i. e. *the broken-hearted* ; יֹשְׁבֵי הַשֶּׁדַּיִם (the) *sitters of darkness*, i. e. *those that sit (dwell) in darkness* ; רֹדְפֵי צְדָקָה (the) *pursuers (followers) of righteousness*, i. e. *those that follow righteousness* ; מְבַקְשֵׁי יְהוָה (the) *seekers of the Lord*, i. e. *those that seek the Lord** : or it may be an infinitive : as, עֲשׂוֹת מִשְׁפָּט *to-do justice*, i. e. *(the) doing of justice* ; שֹׁבֵת אֶחָיו (the) *sitting of brothers*, i. e. *when brothers sit* ; בְּצֵאת הַשָּׁנָה *in-(the)-going out-of the year*, i. e. *at the end of the year*.

208. The consequent may consist of any word capable of defining the *antecedent* ; it may therefore be a demonstrative pronoun ; as עֹשֶׂה-אֵלֶּהָ (the) *doer of these (things)* i. e. *whoever does so*. (Ps. xv. 5) :—or it may be a relative pronoun (Art. 182) expressed or understood ; as מְקוֹם אֲשֶׁר יוֹסֵף אֶסּוּר שָׁם (the) *place where Joseph was bound* (Gen. xl. 3) ; לֹא [אֲשֶׁר] שָׁפַת [אֲשֶׁר] לֹא יָדַעְתִּי *a language (which) I know not* (Ps. lxxxii. 5).

209. The consequent is sometimes preceded by a preposition : as, הוֹלְכֵי עַל הַדֶּרֶךְ (the) *walkers-of upon the way*, i. e. *those that walk on the way* ; כְּשִׂמְחַת בְּקָצִיר *as joy-of in harvest*, i. e. *as the joy of*

* From the numerous examples given above, it is evident that the state of construction cannot always be expressed in English by the possessive case, or by the preposition *of*. In translating such phrases, recourse must therefore be had to such turns of expression as are agreeable to the idiom of the language.

(*men*) in harvest. But such phrases are either elliptical, as in the last example; or they are idiomatic expressions, in which the state of construction is used for the *absolute state*, merely to facilitate the pronunciation of the complex terms. Of the same character are the following words, נָהַר פְּרַת *the river (of) Euphrates*; גֵּיזֵן הַטּוֹב *as wine that is good* (Cant. viii), i. e. *as good wine*; נְטַעֵי גַעְמָנִים *pleasant plants* (Isa. xvii. 10).

210. The *absolute state* is sometimes used instead of the *constructive*: as, טוֹרִים אֲבָן (Exod. xxviii. 17) for טוֹרֵי אֲבָן *rows of stone**; אֲמָרִים אֱמֶת (Prov. xx. 21) for אֲמָרֵי אֱמֶת *words of truth*.

211. Several words in construction may follow each other: as, לֵב רֵאשֵׁי עַם הָאָרֶץ (the) heart-of (the) chiefs-of (the) people-of the land, רוּחַ כָּל-בְּשִׂרֵי-אִיִּשׁ *the spirit-of (the) whole-of (the) flesh-of man* (Job xii), i. e. *the spirit of every living being*. In such cases, each of the intermediate terms is *consequent* and *antecedent* at the same time; *consequent* to the preceding word, and *antecedent* to that which comes after it: thus, in the first example, the word רֵאשֵׁי is the consequent of לֵב, and the antecedent of עַם; and עַם is the consequent of רֵאשֵׁי and the antecedent of הָאָרֶץ — וְאֵלֶּה יְמֵי שְׁנֵי-יָמֵי אַבְרָהָם — הָאָרֶץ (Gen. xxv. 6); וְגִבּוֹרֵי הַיָּם מְלֹאכֶת עֲבוֹדַת בֵּית-הָאֱלֹהִים (1 Chron. ix. 13).

* Some grammarians think that words of this description are in *apposition*, similar to nouns denoting weight, measure, time, &c., as, שְׁנַיִם כֶּסֶף *two talents (of) silver*; אֵיפָה שְׂעִירִים *an ephah (of) barley*;—others are of opinion that they are elliptical, the real *consequent* being omitted; thus, אֲמָרִים אֱמֶת *words, namely, words of truth*, &c., in the same manner as we find that the *antecedent* is sometimes omitted: thus, חֲמֻדוֹת אֶפֶס (Dan. ix) for אֵיִשׁ חֲמֻדוֹת.

212. A noun in a state of construction, followed by the same noun in the plural, is often used to express the superlative degree: thus, מְלֶכֶת מְלָכִים *King of kings*, i. e. *the greatest of kings*; עֶבֶד עֶבְדִּים *a slave of slaves*, i. e. *the most abject of slaves*; קָרַט הַקְּרָטִים (Exod. xxvii, 34); נְשֵׁי הַיְצָמִים (1 Kings viii. 28).

Dative.

213. The dative case is indicated by the prefix לְ or by the preposition לָּ (Art. 40. p. 37).

214. The sign of the dative is often used instead of the genitive to express the relation of property or possession: as, רָאִיתִי בֶן לְיֵשׁוּ (1 Sam. xvi. 18) *I have seen a son (belonging) to Jesse*, i. e. *Jesse's son*; כִּימֹר לְדָוִד *a Psalm to David*, i. e. *of David*. The לְ is frequently preceded by אֲשֶׁר: as, עָם הַצֵּאֵן אֲשֶׁר לְרָחֵל *and Rachel came with the sheep which (belonged) to her father*, i. e. *with her father's sheep*; פְּתַח הַבַּיִת לְאֵלֵיֶשָׁע (2 Kings v. 9); אֲבִיר הָרָעִים אֲשֶׁר לְשָׂאֵל (1 Sam. xxi. 8).

Objective Case.

215. The *objective* is indicated by the particle אֵת or אֶת־ (Art. 41): but it is used only when the noun is in a definite state*; and even then it is frequently omitted. When this takes place, or when the noun is used indefinitely, the objective may be known by its

* By the *definite state* is meant, when the noun has the definite ה, or one of the possessive pronominal affixes; or when it is in a state of construction, or when it is a proper name.

position after the verb*, which is either expressed or understood ; as בֵּן יִכְבֵּד אֶב וְעֶבֶר אֶרְנֹו (Mal. i. 6.).

Ablative and Vocative Case.

216. The *Ablative* case is indicated by the prefixes, ב *in, with, &c.* מ or מִן *from* (Art. 40).

217. The Hebrew has no particular form for the *Vocative* ; but it may easily be known by the general sense of the sentence :—

Compare הַיּוֹם הַזֶּה וְיָנוּס Ps. civ. 3. with v. 5. of the same chapter, מֵה לָךְ הַיּוֹם כִּי תָנוּס.

NUMBER.

218. Generic terms of the singular number are often used to express the entire species ; as :—

* In the *inverted* style, where both the nominative and objective are often placed before or after the verb, they may be distinguished from each other by the agreement of the verb with the former. Thus, in the following example, בָּבוֹר הַקְּמִים יִנְחֻלוּ (Prov. iii. 35), though both the objective and nominative *precede* the verb, yet it is evident that הַקְּמִים *wise (men)*, which is in the plural, must be the nominative, because the verb יִנְחֻלוּ *they inherit*, agrees with it ; and בָּבוֹר must be the *objective* ; for were it the nominative, the verb must have been in the singular, יִנְחַל. So likewise in the following verse, הַמְּוֹתֶת רִשָּׁע רָעָה (Ps. xxxiv.) though both the nominative and objective follow the verb, yet it is evident that רָעָה *evil, f.* must be the nominative, because the verb הַמְּוֹתֶת *she slays*, which is likewise feminine, agrees with it ; whereas רִשָּׁע being masculine, would require the verb יְמוֹתֶת.

לְמִינֵהוּ מִהֶעוֹף (Gen. vi. 20) *of the fowl after his kind, i. e. of fowls after their kind*; and I have שָׂרָף וְחֹמֹר צֶאֱן וְעֶבֶד וְיֹטְפָהָרָה *an ox, and an ass, and sheep, and a man servant, and a female servant* (Gen. xxxii. 5), i. e. *oxen, asses, &c.*

This is especially the case with patronymics; as, הַאֲמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, i. e. *the Amorites, the Canaanites*; וַיֵּרָא וַיִּשְׂרָאֵל *and Israel saw, i. e. and the Israelites saw.*

219. Nouns which occur only in the plural or dual form (Art. 47): as, פָּנִים, חַיִּים, מַיִם*, drop the ׀ in the genitive, and take the plural pronominal affixes (p. 42), even when they are used in the sense of the singular: thus, פָּנִים *the countenance, face, or faces*, gen. פְּנֵי הַכְּרֻבִים *the faces of the cherubim*; פְּנֵי הַכְּרֻב *the face of the cherub*; פָּנִי (not פְּנִי) *my face*, פְּנֵיךָ *thy face*, &c., חַיִּים *life*, g. חַיֵּי *the life of*, חַיֵּי (not חַי) *my life*, חַיָּיו *his life*, &c.†

220. The plural of nouns expressing dignity and majesty is generally used instead of the singular; thus:—

אֲדֹנָיִם † *Lord*; אֲדֹנָי, p. *Lord-of*; אֲדֹנִי *my lord* (to

* The genitive of מַיִם *water* or *waters*, is מַי or מַיִמִּי; but the second ׀ must be retained when the word is used with pronominal affixes: thus, מַיִמַּי מִיִּמִּיךָ *my water*.

† Words of this description have their adjectives, pronouns, and verbs mostly in the plural: as, קְדוֹשִׁים מַיִם *holy water*; פָּנִים נֹעֲמִים *an angry countenance*; וַיִּצְאֵנוּ מִים רַבִּים (Num. xx. 11); הִמָּוֶה מִי מְרִיבָה (Num. xx. 13). The agreement in such instances is merely *formal*. Sometimes, however, they have their adjectives, verbs, &c., in the singular number. (See Num. xix. 13; 1 Sam. iv. 16; Isa. xxx. 20).

† This is denominated *pluralis excellentiæ*, because it does not actually indicate plurality, but great dignity: so, likewise, בְּרָאִיךָ

distinguish it from אֲדֹנָי LORD, applied only to the *Divine Being*); אֲדֹנָי *my Lords*. The rest of the plural affixes are used for the singular: as, אֲדֹנָיְךָ *thy Lord* (not אֲדֹנָיְךָ); אֲדֹנָיו *his Lord* (not אֲדֹנָו), אֲדֹנָיו, &c.; בַּעַל *a master, superior, possessor*, בַּעְלָיו *his master*; בַּעְלָהּ *her master**.

The words אֱלֹהִים, אֱלֹהֵי, אֱלֹהֶיךָ, אֱלֹהֵינוּ, &c., though they have plural terminations, are often used with verbs, pronouns, &c., of the singular number, and must be rendered in the singular, when applied to the *Divine Being*: as, בָּרָא אֱלֹהִים הוּא *God created, he is thy God*†. But when these words are applied to heathen deities, they may be rendered either in the singular or plural number, according as they refer to one of those false gods, or to more than one: thus, כְּמוֹשׁ אֱלֹהֶיךָ (Judg. xi. 24) *Chemosh thy God*; אֱלֹהֶיךָ (Gen. xxxi. 32) *thy Gods*. In the latter case, the adjectives, verbs, &c., are always expressed in the plural: as, אֱלֹהִים אֲחֵרִים *strange Gods*; וַיִּשְׁרַעֲלֵךְ אֱלֹהֶיךָ אֶלֶּה—אֲשֶׁר יִלְכוּ (Exod. xxxii. i. 4).

Repetition of Nouns.

221. The same noun is sometimes repeated:—

1st.—To indicate emphasis and effect: as, צִדְקָה צִדְקָה תִּרְדֹּף (Deut. xvi. 20) *justice, justice thou shalt follow, i. e. let it be thy*

thy Creator; עֲשִׂיךָ *thy Maker*; these are, however, very seldom used in this form.

* But בַּעְלִי *my husband, master*; בַּעְלָהּ *her husband*, are used in the singular.

† There are indeed examples where אֱלֹהִים occurs with plural verbs and plural adjectives, &c., but even then it is generally accompanied by some word indicating unity: thus, in Gen. i. 26. xi. 7., the verbs גִּבְרָה גַּעְשָׂה are *plural*, yet the verbs וַיִּבְרָא וַיִּאֱמָר are in the *singular*. In Josh. xxiv. 19. though the adjective קֹרְנִים is in the *plural*, the accompanying pronoun הוּא is in the *singular*.

constant aim; אֲבִישָׁלוֹם בְּנֵי בְנֵי (2 Sam. xviii. 33) *O Absalom, my son, my son!*—אֶרֶץ אֶרֶץ אֶרֶץ (Jer. xxii. 29) *O earth, earth, earth, hear the word of the Lord!*

2nd.—To indicate multitude: וַעֲמַק הַשְּׂדִים בְּאַרוֹר בְּאַרוֹת הַקָּר (Gen. xiv. 10). and the vale of Siddim (was) *pits, pits, slime*, i. e. *full of slime pits*; הֲקָרִים הֲקָרִים (Exod. viii. 10) *heaps, heaps*, i. e. *a great many heaps*.

3rd.—To denote distribution: as בְּבֹקֶר בְּבֹקֶר (Exod. xxxii. 3) *in the morning, in the morning*, i. e. *every morning*; יוֹם יוֹם *day, day*, i. e. *every day, or daily*.

4th.—To denote diversity; in which case, the second noun takes (1); as (Deut. xxv. 13) *thou shalt not have in thy bag אֶבֶן וְאֶבֶן a stone and a stone*, i. e. *divers weights*; וְלֵב יְדַבֵּר וְלֵב יְדַבֵּר (Isa. xii. 3) *with heart and heart they speak*, i. e. *they speak with duplicity*.

CHAPTER III.

ADJECTIVES.

222. Adjectives are used either as qualifying words (Art. 83, 84), or as predicates (Art. 86).

In either case, they generally agree with their substantives in gender and number (Art. 86).

223. Adjectives are frequently used without their substantives: as, חָכָם *a wise*, (man) חָכְמִים *wise* (men), חָכְמוֹת *wise* (women), רַבָּה *a tender* (woman), &c.

224. In such cases, the adjective assumes the character of a *noun*, and is often susceptible of the same variations: חָכְמֵי הַגּוֹיִם

the wise-(men) of nations, חֲכָמֵי הַבְּרָכִיּוֹת his wise-(men), חֲכָמֵיךָ thy wise-(men), גְּדֹלָתוֹ his great-(men), גְּדֹלָתֶיהָ her great (men).

Degrees of Comparison.

225. Having already described (Art. 87) how the several degrees of comparison are expressed, we have only to add the following observations:—

1st.—that reciprocal comparison is denoted by the repetition of the כּ, before the compared words: thus כְּכֹהֵן הָעָם signifies, *the people are like the priest*, but כְּכֹהֵן עָמְךָ signifies, *the people are like the priest, and the priest is like the people.*

2nd.—That the superlative is often indicated—(A) by repeating the adjective: as עֲבֹק עֲבֹק *deep, deep*, i. e. *very deep*; רַע רַע יְאִמֵר רַע רַע (Prov. xx. 14) *bad, bad, says the buyer*, i. e. *the buyer says (before the purchase is made) it is very bad*:—(B) by adding the word מְאֹד *might, strength, very*, or מְאֹד מְאֹד *very, very*, i. e. *exceedingly good*:—(C) By adding one of the names of God—עִיר גְּדוֹלָה לְאֱלֹהִים *a city great to God*, i. e. *a very great city*; הַרְרֵי אֱלֹהִים *mountains of God**; אֲרָזֵי אֱלֹהִים *cedars of God*, i. e. *the highest mountains, the loftiest cedars*†;—(D) by the repetition of the noun (See Art. 212)‡; מֶלֶךְ מְלָכִים *King of kings*, עַבְדֵי עַבְדִּים *slave of slaves.*

NUMERALS.

226. אַחַד and אֶחָד are always placed after the

* Intensity is often denoted in the same manner: as שֵׁלֶתֶת בְּתֵיבָה *a flame of God*, i. e. *a vehement flame*; מְאֹד לְאִשָּׁה *a darkness of God*, i. e. *very great darkness.*

† The positive, in a state of construction, or with the article, is sometimes used for the superlative: as, קָטוֹן בְּנָיו *the least of his children*, הַיָּדֵי הַקְּטָנִים *and David was the smallest.*

‡ In such cases the noun must be in the plural.

name of the thing numbered, and take the definite ה when the noun is used definitely : as, קָרֵשׁ אֶחָד *one board*, הַקָּרֵשׁ הָאֶחָד *the one board* ; מַחֲנֶה אֶחָת *one camp*, הַמַּחֲנֶה הָאֶחָת *the one camp*.

227. The rest of the cardinal numbers mostly precede their nouns, and never take the definite ה, except as explained hereafter : thus שְׁנֵי אַנְשִׁים or שְׁנַיִם אַנְשִׁים *two men*, שְׁנֵי הָאֲנָשִׁים or שְׁנַיִם הָאֲנָשִׁים *the two men* ; עֶשְׂרִים קָרֵשִׁים *twenty boards*, עֶשְׂרִים הַקָּרֵשִׁים *the twenty boards*. (See Exod. xl. 12, 18 ; xli. 4, 7, 20, 24, 26, 27.)

Obs. 1.—The numerals are placed generally after the nouns when several things are specified and enumerated : as, (Gen. xxxii. 13—15) *and he took of that which came to his hand מִנְחָה a present, &c. (consisting of) עֹיִם מְאֹתַיִם she-goats, two hundred, וְתִשְׁעִים עֶשְׂרִים and he-goats, twenty ; רְחֵלִים מְאֹתַיִם ewes, two hundred, וְאֵלִים עֶשְׂרִים and rams, twenty, &c. &c. (see likewise Num. vii. 13—88 ; xxvii. xxix. xxxi. 21—45)* : or when the numeral is the predicate : as, עֶשְׂרִים הֵם עֲמֻדֵיהֶם (Exod. xxxviii. 10) *their pillars (were) twenty, and their sockets (were) twenty*.*

2.—The numerals receive the definite article when they refer to a number previously mentioned, or otherwise known, especially when the noun is omitted † : as, הָאַרְבָּעִים *the forty*, הָעֶשְׂרִים, הָעֶשְׂרִים (Gen. xviii. 29, 32), אַרְבָּעָה מְלָכִים אֶת־הַחֲמִישָׁה (Gen. xiv. 9), הָאֶחָד (Gen. xix. 9 ; xlii. 27).

* In such cases, the article is sometimes repeated before each of the numerals : as, הַיְשָׁלִישָׁה וְהַשְּׁבַעִים וְהַמְּאֹתַיִם (Num. iii. 46).

† In the composite numbers from 11 to 20, we find the definite sometimes before the *decimal* or before the noun : thus, אֵלֶּם שְׁנַיִם הָעֶשְׂרִים (Josh. iv. 4. 20).

Obs. 3.—The cardinal numbers from 2 to 10 require plural nouns with which the numerals must agree in gender: as, שְׁנַיִם or בְּנֵי־שְׁנַיִם *two sons*; שְׁתֵּי or בָּנוֹת שְׁתֵּי *two daughters*; שִׁבְעָה זְעָרִים *seven boys*, שִׁבְעַת נְעָרוֹת *seven girls*, עֲשָׂרָה יָמִים *ten days*, עֲשָׂרָה נָשִׁים *ten women**.

4.—Above ten the name of the thing numbered may be either in the singular or plural: as, אֶחָד עֶשְׂרֵי יוֹם *eleven day*, i. e. *days* (Deut. i. 2); אֶחָד עֶשְׂרֵי כּוֹכָבִים *eleven stars* (Gen. xxxvii. 8)†; אֶחָת עֲשָׂרָה עָרִים *thirteen cities*, אֶחָת עֲשָׂרָה שָׁנָה *eleven years*; אֶחָד עֶשְׂרֵי עָרִים *thirteen cities*; עֲשָׂרִים or עֶשְׂרֵי עָרִים *twenty boards*; מֵאָה אַמּוֹת or מֵאָה אַמּוֹת *a hundred cubits*; אֶלֶף אִישׁ *a thousand men*; אֶלֶף פָּרָשִׁים *a thousand horsemen*.

5.—From eleven to twenty, the less number must precede the greater, without an intervening (ו). (See Cardinal Numbers, p. 91). But from twenty and above, it is immaterial which comes first, but the ו must be added: thus, אֶחָד וְעֶשְׂרִים or עֶשְׂרִים וְאֶחָד *one-and-twenty*.

6.—מֵאָה *a hundred* (cons. מֵאָה, *p.* מֵאוֹת, dual, מֵאוֹתַיִם *two hundred*), though of the common gender, requires, on account of its feminine termination, the units which precede its plural (מֵאוֹת), to be of the cons. fem.: thus, שְׁלֹשׁ מֵאוֹת *three hundred* (not

* The agreement in gender takes place equally from ten to twenty: as, חֲמִישָׁה עֲשָׂרָה בְּנֵי־חֲמִישָׁה *fifteen sons*; חֲמִישָׁה עֲשָׂרָה בָּנוֹת *fifteen daughters*. But the numerals from twenty and above are common to both genders; the units, however, which are joined to them follow the genders of the noun: thus, אַרְבָּעִים וְיָסְרִים אִישׁ, אַרְבָּעִים וְיָסְרִים עֵיר.

† In this respect we must be guided by scriptural usage: for though we find אֶחָד עֶשְׂרֵי יוֹם, אֶלֶף אִישׁ, yet it would not be correct to say אֶחָד עֶשְׂרֵי כּוֹכָבִים, or אֶלֶף בָּנִים.

שֵׁשׁ nor שֵׁשׁ nor שֵׁשׁ מֵאוֹת); שֵׁשׁ מֵאוֹת* *six hundred thousand* (not שֵׁשׁ).

Obs. 7.—שֵׁשׁ *a thousand* (plural, אֲלָפִים *thousands*); dual, שְׁנַיִם אֲלָפִים *two thousands* (cons. אֲלָפִי); though it is common to both genders, yet being considered as of the masculine gender, requires the plural termination ים, and the cons. *m.* units, from 3000 to 10,000 both inclusive: as, שְׁלֹשָׁת אֲלָפִים *three thousands*†; עֲשָׂרָת אֲלָפִים *ten thousands*; but above that number, שֵׁשׁ is used instead of אֲלָפִים: thus, שֵׁשׁ עָשָׂר אֲלָפִים or שֵׁשׁ עָשָׂר אֲלָפִים *twelve thousand*; שֵׁשׁ עָשָׂר אֲלָפִים *sixteen thousand*; שֵׁשׁ עָשָׂר אֲלָפִים or שֵׁשׁ עָשָׂר אֲלָפִים *twenty-two thousand*.

8.—The word שֵׁשׁ is sometimes repeated: as, שֵׁשׁ מֵאוֹת שֵׁשׁ וְשִׁבְעִים אֲלָפִים *six hundred and seventy-five thousand*. This is likewise the case with the word שִׁנָּה: as, מֵאָה שִׁנָּה וְעֶשְׂרִים שִׁנָּה וְשִׁבְעָה שָׁנִים *one hundred year, and twenty year, and seven years*, i. e. *one hundred and twenty-seven years*.

9.—Some of the cardinal numbers take the pronominal affixes: as, בֵּין שְׁנֵינוּ (Gen. xxxi. 37) *betwixt us two* (both); וְהָיוּ שְׁנֵיהֶם עֲרוּמִים (Gen. ii. 25) *and they were both naked*; שְׁלֹשָׁתָם (Num. xii. 4) *ye three*; וְדָוִד בָּאֲלָפָיו וְדָוִד (1 Sam. xviii. 3) *Saul hath slain his thousands, and David his ten thousands*.

* Particular attention must be paid to the insertion or the omission of ו: thus, for instance, in the above number, if a ו were added to שֵׁשׁ, thus שֵׁשׁ וְאֲלָפִים the number would stand for 600 + 1000 = 1600. It would amount to the same were we to reverse the order and insert ו, thus שֵׁשׁ וְאֲלָפִים; but, שֵׁשׁ מֵאוֹת אֲלָפִים without ו, stands for 600 × 1000 = 600,000. Thus likewise שֵׁשׁ אֲלָפִים is *two hundred thousand*; but שֵׁשׁ אֲלָפִים וְאֲלָפִים or שֵׁשׁ אֲלָפִים וְאֲלָפִים is *one thousand two hundred*.

† There are a few exceptions to these rules, especially in the later Hebrew.

Obs. 10—Several of the numerals (besides שְׁנַיִם and שְׁתַּיִם), have a dual form, to express the addition of the same quantity : as, אַרְבָּעַתַּיִם *fourfold*, שִׁבְעַתַּיִם *sevenfold*.

11.—When the cardinal numbers are used distributively, they are repeated without the conjunctive ו : as, שְׁנַיִם שְׁנַיִם *two two*, i. e. *two and two*, or *by twos*; שִׁבְעָה שִׁבְעָה *seven seven*, i. e. *by sevens*.

12.—The cardinal numbers are sometimes used to express the adverbs פַּעַם *once*, פַּעַמַּיִם *twice*, &c. : as, לֹא אַחַת וְלֹא שְׁתַּיִם (2 Kings vi. 10) *not once, nor twice**; שִׁבְעַיִם וְשִׁבְעָה (Gen. iv. 24) *seven and seventy fold, or times*.

228. The ordinal numbers extend only to ten. Above this number, the cardinals are used to express them. (Art. 91. p. 93).

229. Like other adjectives, they follow their nouns, with which they agree in gender †, and they take the definite ה when the noun is used definitely : thus, בֶּן שְׁנַיִם *a second son*; הַחֹדֶשׁ הַשֵּׁנִי *the second month*;

* These adverbs are, however, more generally expressed by the word פַּעַם *once*, פַּעַמַּיִם *twice*, שְׁלֹשׁ פַּעַמַּיִם or שְׁלֹשׁ רְגָלִים *three times*, אַלְפֵי פַּעַמַּיִם *a thousand times*, שִׁבְעַתַּיִם שְׁנַיִם *seven years seven times*, i. e. *forty-nine years*: or by מִנְיָם (from כֹּנֶה *to number*) עֶשְׂרֵת מִנְיָם *ten times*.

† The ordinals ראשֹׁנָה, ראשֹׁטָן, agree likewise in number : as, הַיָּמִים הָרִאשֹׁנִים *the first days*, הַצָּרוֹת הָרִאשֹׁנוֹת *the first (former) troubles*; אֵת שִׁבְעַת הַפְּרוֹת הָרִאשֹׁנוֹת הַבְּרִיאוֹת *the first seven fat kine*.

בַּשָּׁנָה הַשְּׁלִישִׁית *in the third month**; בַּחֹדֶשׁ הַשְּׁלִישִׁי *in the third year.*†

230. The cardinals אָחַד, שְׁנַיִם are frequently used for the ordinals ראשֹׁנוֹן, רֵאשִׁיטָּה, and the noun is sometimes omitted: as, בְּאַחַד לַחֹדֶשׁ (Gen. viii. 5) *on the first (day) of the month, lit. in one (day) to the month*; וַנְּהִי בְּאַחַת וְשֵׁשׁ-מֵאוֹת וְשָׁנָה בְּרֵאשִׁיטָּה לַחֹדֶשׁ (Gen. viii. 13) *and it came to pass in the six hundredth and first year, in the first (month), the first (day) of the month*: so likewise בְּעֶשְׂרֵי (ibid. v. 5) *in the tenth (month).*

CHAPTER IV.

PRONOUNS.

231. The distinct pronouns, as well as the pronominal affixes, are often introduced for the sake of emphasis, explanation, &c., (Art. 192) together with the nouns for which they stand: as, הִנֵּה יֶלְדָּה מְלֵבָה גַם הִיא בָּנִים (Gen. xxii. 20) *behold Milcha, she has also born children*; וַיִּמְעַן הַדָּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ (Gen. ii. 17) *and of the tree of knowledge of good and evil, thou shalt not eat of it*; וַיְבִיאָהָ אֹת הַתְּרוּמַת יְהוָה (Exod. xxxv. 5) *lit. he shall bring her (it) the offering*

* שְׁלִישִׁית הַשָּׁנָה, signifies *the third part of a year* (Art. 92).

† Some of the ordinals are used in the plural, the noun being omitted: as, שְׁנַיִם (for שְׁנַיִם *second (stories)*); שְׁלִישִׁים (for שְׁלִישִׁים *third (stories)*). (See Gen. vi. 15.)

of the Lord, i. e. *he shall bring it, namely, the offering of the Lord.*

232. For the same purpose, or by way of antithesis, are the distinct pronouns introduced, together with the verbs in which they are included: as, (Gen. xxi. 24) *and Abraham said* אֲנִי אֶשָׁבַע *I-will-swear, lit. I, I-will-swear*; אַתָּה תִּבְחַר וְלֹא אֲנִי (Job xxxiv. 33), *lit. thou, thou-shalt choose but not I*; הֲפֹה יֵאבְדוּ וְאַתָּה תִּעֲמֹד (Ps. cii. 27), *lit. they, they-shall-perish, but thou, thou shalt endure.*

Obs.—The distinct pronoun thus repeated, must be in the nominative, in whatever case the other pronouns may happen to be: as, הוּא יֵלֶדְבֶן וְלֵיָטָת נָם (Gen. iv. 26) *and to Seth, to him also* (Heb. *he—not* לוֹ) *there was born a son*; בְּרַכֵּנִי נָם אֲנִי אָבִי (Gen. xxvii. 38) *bless me, even me* (Heb. *even I, not* אֵתִי) *O my father!*—יְהוּדָה יִחַיְךָ אֶתָּה יוֹדֵךָ אֶחָיִךָ (Gen. xlix. 8) *lit. Judah, thou, they-shall praise thee, thy brethren, i. e. but thou, O Judah! thy brethren shall praise thee*, this being the antithesis of *Cursed be their anger*, in the preceding verse.

233. When a pronoun is the subject of a sentence, and the predicate is either a noun, adjective, or participle (not a verb), it includes the *copula*: as, אֲנִי יְהוָה *I (am) the Lord*; אַתָּה עֵרוֹם *thou art naked.* (See Art. 162.)

234. The nominative pronouns of the third person are often used as demonstrative pronouns (Art. 97, 98). They are likewise used for the word *same*: as, הוּא הַסֹּבֵב (Gen. ii. 13) *the same that compasseth*; הִיא הָאִשָּׁרָה (Gen. xxiv. 44) *the same is the woman*; הֵמָּה הַגְּבוּרִים (Gen. vi. 4).

235. The objective pronominal affixes can, strictly speaking, be only joined to transitive verbs; nevertheless we find some instances in which they are found with intransitive verbs: as, **לֹא יֵרֵךְ רַע** *evil cannot dwell (with) thee* (Ps. v. 4); **וַיִּעְקוּדוּ** *and-they-cried (to) thee* (Neh. ix. 28); **נָתַתָּנִי** *thou hast given (to) me* (Josh. xv. 19); **יָצְאוּנִי** *they are gone (from) me* (Jer. x. 20).

236. The relative pronoun **אֲשֶׁר** is not susceptible of any variation (Art. 99). It admits, however, of the prefixes **מ**, **ל**, **ב**, **ב**, namely, when the antecedent is omitted; as in the following examples:—

(Gen. xxi. 17.) **כִּי שָׁמַע אֱלֹהִים אֶת קוֹל הַנֶּעֱר בְּאֶשֶׁר הוּא שָׁם**
For God has heard the voice of the lad in which he is there, i. e. in the place in which, &c.

(Gen. xxvii. 4.) **עֲשֵׂה לִי מִמֵּעַמִּים כַּאֲשֶׁר אֶהְבֵּתִי**
Make unto me savoury meat as which I love, i. e. such (savoury meat) as that, &c.

(Gen. xliii. 16.) **וַיֹּאמֶר לְאֶשֶׁר עַל בֵּיתוֹ**
And he said to-who was (appointed) over his house, i. e. to the man who was appointed, or to the ruler who, &c.

(Ruth ii. 9.) **וְשָׁתִית מֵאֶשֶׁר יִשְׁאֲבוּן הַנְּעָרִים**
And thou shalt drink from which, i. e. from (the water which) the young men will draw.

237. The relative is sometimes omitted: as, **בְּאֶרֶץ לֹא לָהֶם** (Gen. xv. 13) *in a land which (belongs) not to them.* (See Art. 193.)

238. The adjective pronouns, *each, every, either, any, one, none, one another, whoever, &c. &c.*, for which the Hebrew has no distinct words, are chiefly expressed by the repetition of the noun (Art. 221), or by periphrastic expressions, consisting of the words *איש* *man*, *כָּל* *all*, *דָּבָר* *a thing*, in combination with some word or phrase (see the following examples).

(Gen. xv. 10.) *וַיִּתֵּן אִישׁ בְּתָרוֹ לְקִרְאֵת רֵעֵהוּ*
And he placed each piece one against another †.*

(Gen. xxxiv. 25.) *וַיִּקְחוּ—אִישׁ חֶרְבוֹ*
And they took each his sword.

(Exod. xvi. 29.) *שְׁבוּ אִישׁ תַּחְתּוֹתָיו אֵל יֵצֵא מִמְּקוֹמוֹ*
Abide ye every man in his place, let no man † go out of his place.

(Exod. xxxiv. 3.) *וְאִישׁ לֹא יַעֲלֶה עִמָּךְ וְגַם אִישׁ אֶל יִרְאֵהוּ*
And no man shall come up with thee, neither let any man be scen.

(Gen. xlv. 1.) *הוֹצִיאוּ כָּל-אִישׁ מֵעָלַי*
Cause every one to go out from me.

(Gen. xxiii. 6.) *אִישׁ מִמּוֹנוֹ—לֹא יִכְלֶה*
None of us shall withhold § .

(Exod. xxx. 33.) *אִישׁ אֲשֶׁר יִרְקַח כְּמֹהוּ*
Whosoever || compoundeth any like it.

(Exod. x. 24.) *לֹא רָאוּ אִישׁ אֶת-אֶחָיו וְלֹא קָמוּ אִישׁ מִתַּחְתּוֹתָיו*
They saw not one another ¶, neither rose any one from his place.

* lit. His piece. † lit. His neighbour. ‡ lit. Let not any man go out. § lit. A man of us shall not. || lit. Any man who shall, &c.

¶ lit. They saw not a man his brother. Feminine *אֶל אֶחֻתָּהּ*
 (Gen. xxvi. 3).

(Gen. iv. 15.) כָּל-הַרֹג קַיִן

Whosoever slays Cain,

(Exod. xx. 10.) לֹא תַעֲשֶׂה כָּל * מְלָאכָה

Thou shalt not do any work.

כָּל דָּבָר *every thing*; לֹא דָבָר *nothing*; כֹּל אֵין *nothing whatever.*

239. The reflex pronouns, *myself, thyself, &c.*, are mostly expressed by the form *Hithpael*. Sometimes, however, they are indicated by the word נֶפֶשׁ *soul*, עֶצֶם *bone, substance*, or by some other word indicative of a part of the human body: as, אָהַב נַפְשׁוֹ *he that loves himself*; עַל קִימוֹ עַל נַפְשָׁם *they had decreed for themselves*; בְּעֶצֶם הַיּוֹם הַזֶּה *in the selfsame day*; וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ *and Sarah laughed within herself.*

Obs.—In a few instances we find the *objective* pronouns used instead of the reflex: thus, וַיִּרְעוּ הָרֹעִים אוֹתָם *and the shepherds fed themselves* (Ezek. xxxiv. 5); וַיִּרְאוּ שְׂטָרֵי בְנֵי יִשְׂרָאֵל אֶתְּמֵן בָּרַע *(Exod. v. 19).*

CHAPTER V.

VERBS.

The verb הָיָה is used:—

1st.—To express absolute existence: as, יְהוָה הָיָה; יְהוָה יְהִי; יְהוָה הָיָה *the Lord was, is, and shall be.*

* But לֹא תַעֲשֶׂה כָּל-הַמְּלָאכָה would signify *thou shalt not do the whole of the work*, and would imply that part of it might be done.

2nd.—To represent the copula in propositions relating to *past* and *future* time (Art. 162, 168).

3rd.—To denote past or future* possession; in which case it is accompanied by the dative pronouns, or by the sign of the dative ל, and is then equivalent to the English verb *to have*: as, בָּנִים רַבִּים הָיוּ לוֹ *many sons were to him, i. e. he had many children*; דָּף יֵהְיוּ לְךָ זֵיתִים *olive trees shall be to thee, i. e. thou shalt or wilt have*; כָּרֶם הָיָה לְשֹׁלֹמֹה *Solomon had a vineyard* †.

4th.—To mark transition from one state or condition into another: as, יְהִי לְתַנִּין *it shall become a serpent*; וַיְהִי לְתַנִּין *and it became a serpent* (Exod. vii. 9, 10); הָיְתָה לְמַס *she has become tributary* † (Lam. i. 1); כַּסְפְּךָ הָיָה לְסָגִים : אֵיכָה הִיְתָה לְזוֹנָה קָרְיָה נְאֻמָּה (Isa. i).

240. Obs. 1.—With participles, it is mostly used to indicate past or future continued action: as, יֹכֵף הָיָה רָעָה (Gen. xxxvii. 2)

* Present possession is commonly indicated by the dative pronouns, the copula being omitted: as, הִנֵּה-נָנִי לִי שְׁתֵּי בָנוֹת *behold now, I have two daughters*; כֹּל אֲשֶׁר לְךָ *whatsoever thou hast* (Gen. xix. 8, 12): or by יֵשׁ, יֵשׁ *there is*; as, יֵשׁ-לִי רֶב *I have enough*; וְיֵשׁ-לָנוּ אֵב אָב *and we have a father* (Gen. xlv). See the various examples in Part I. p. 94.

† Sometimes, however, the verb is omitted: as, וְלָהּ יֵשְׁפָתָהּ מִצְרַיִת *and she had an Egyptian handmaid* (Gen. xvi. 1).

‡ The ל is omitted when the noun has the prefix כ: as, הִיְתָה כַּאֲלֻמָּנָה (Lam. i. 1) *she is become as a widow*; הֵן הָאָדָם *they are the people* (Gen. iii. 22).

Joseph was feeding the flock, &c.; וּבְגֵיבָם יִהְיוּ רְעִים בְּמִדְבַּר אֲרְבָּעִים שָׁנָה (Num. xiv. 22) *and your children shall be feeding (wandering) in the wilderness forty years*; הַבָּקָר הָיוּ חֹרְטִים (Job i. 14) *the oxen were ploughing**: וּמִשָּׁרָה הָיָה רְעָה אֶת צֹאן יִתְרוֹ חֲתָנּוֹ (Exod. iii. 1): וַיְהִי שָׂאוֹל אֵיב אֶת־דָּוִד בְּלִי־חַיִּים (1 Sam. xviii. 29).

241. *Obs. 2.*—Before infinitives having the prefix ל, it has the same force as the adverb *about*, indicating any approaching event: as, וַיְהִי הַשָּׁמֶשׁ לָבוֹא (Gen. xv. 12) *and the sun was about to go down*, i. e. *and it was about the time when the sun was going down*; וַיְהִי הַיַּעַר לִסְגֹר (Josh. ii. 5) *and it was about the shutting of the gate, or when the gate was to be shut*†.

242. *Obs. 3.*—Lastly, it is often used impersonally, at the introduction of a narrative, or in the middle of a discourse; and must then be rendered by *it happened, it shall happen, it came to pass, &c.*: as, וַיְהִי לְמַקְוֵי יָמִים (Gen. iv. 3) *and it came to pass after some days that, &c.*: וְהָיָה כִּי יֵרְאוּ אֹתָךְ הַמִּצְרִיִּים (Gen. xii. 12) *and it shall come to pass, when the Egyptians shall see thee, that, &c.*: וַיְהִי כִּבְנֵי אֲבָרָם (Gen. v. 14): וְהָיָה הַנְּעִרָה אֲשֶׁר אָמַר אֱלֹהִים (Gen. xxiv. 14).

* The verb הָיָה is, however, frequently omitted: as, רוּחַ אֱלֹהִים וָיָרָח (Gen. i. 1) *and the spirit of God was moving (brooding)*: וְהוּא הָיָה יֹשֵׁב (Gen. xviii. 1) *for he was sitting*: וְהָיָה הַיָּרֵךְ יֹשֵׁב (Ibid. 10) *for the thigh shall be sitting*: וְהָיָה הַיָּרֵךְ יֹשֵׁב (Gen. xxv. 28).

† Various idiomatic expressions, which cannot be rendered literally into English, are formed by this verb and the infinitive: as, (Deut. xxxi. 7) *and I will hide my face from them* וְהָיָה לְאָכְלָם *and they shall be devoured*, lit. *and he shall be to eat*, i. e. *he shall be an object of prey to any one*.

TENSES.

Present Tense.

243. Hebrew verbs have no form whereby *present time* can be indicated. The progress of an action at the time of speaking can, therefore, only be inferred from the juxtaposition of the participles (verbal nouns* or names of the *agents* and *patients*), with their respective *subjects*, in the same manner as is done in *nominal propositions* (Art. 169) relating to present time: thus, אֲנִי אֹהֵב *I (am) loving*, or *I love*, אָתָּה אֹהֵב *thou (art) loved*; הוֹלֵךְ אַבְרָהָם *Abraham (is) walking*. (See Art. 124. Obs. 4).

244. *Obs.*—In the same manner as nominal propositions may be expressed in the *past* and in the *future* by the aid of the verb הָיָה *to be* (Art. 162); so likewise may *verbal propositions*: as, יוֹסֵף הוֹנֵה רֵעֵה *Joseph WAS FEEDING*; אִישׁ הָיָה עֹמֵד *a man WAS STANDING near me*; יְהוָה יִהְיֶה שׁוֹמֵעַ *the Lord SHALL BE HEARING* (See Art. 240).

* Hence it is that these words are varied by gender, even when they are used to express the first person of the present tense: as, אֲנִי אֹהֵב *m.*, אֲנִי אֹהֶבֶת *f.* *I love*: whereas no such distinction is made in the *past* and *future* tenses, אֹהֵב, אֹהֶבֶת, אֹהֵבִי, אֹהֶבֶתִי, being common to both *genders*. Hence, likewise, the reason why, in the present tense, the *subject* and *predicate* must be expressed in separate words; whereas in the *past* and *future* tenses, they are expressed in one word, when the subject happens to be a *pronoun*.

245. But the verb *to be* is often omitted*, especially when the time may be known from the context, or from some word which marks the time: as, (Gen. i. 2) *and the earth הָיְתָה was without form and void; and darkness (was) upon the face of the deep; and the spirit of God מְרַחֵץ (was) brooding upon, &c.; והוא יושב (Gen. xviii. 1) and he (was) sitting; והוא עומד (Ibid.) and he (was) standing; מחר אנכי נצב (Exod. xvii. 9) to-morrow I shall be standing; והנני מחר ארצה (Exod. x. 5).*

Past and Future Tenses.

246. The *past* and *future* tenses are indicated by the form of the verb. The past by the *affixes*, the future by *prefixes* (Art. 116—117): as, אָמַר, לְמַדְתִּי, אֶלְמַד.

But either of these tenses having the prefix ו *and*, which shows that they are connected with a preceding verb, must be construed in the same time (and frequently in the same mood) in which the preceding verb happens to be: thus, אָמַר *he said*, וְאָמַר *he called and said*; but, preceded by a *future*, it must be rendered in the future; as in Gen. xlvi. 33, *and it shall come to pass וְאָמַר פָּרְעָה אֲלֵיכֶם וְאָמַר* when Pharaoh SHALL CALL you, and SHALL SAY†; thus

* Many grammarians, not attending to this circumstance, have been led into the erroneous opinion that participles are capable of representing all the tenses. Nothing is, however, more common in Hebrew than the ellipsis of the verb *to be*.

† The principle upon which this and the following rules are founded, appears to be this—that the conjunction ו joins the same moods and tenses; nor will this appear so strange, when it is

likewise, אָמַרְתָּ *thou didst say*; דִּבַּרְתָּ וְאָמַרְתָּ *thou hast spoken and said*; but דִּבֵּר וְאָמַרְתָּ * *speak, and say*; תִּדְבֹר וְאָמַרְתָּ *thou shalt speak, and shalt say*.

247. *Obs. 1.*—The ו receives in both cases (:), (.), or *shurek* for its vowel-point‡. It is the same with the *future tense*: thus, יֹאמְרוּ signifies *they shall or will say*; וַיֹּאמְרוּ (Deut. xxxii. 7) *ask. . and they will say*, but בָּאוּ וַיֹּאמְרוּ (Exod. v. 1) signifies, *they came and said*; וְאָמַר (Ezek. iii. 15) *and I shall say*, but פָּקַדְתִּי וְאָמַר (Ex. iii. 16, 17) signifies, *I have visited and I HAVE SAID*; יֹאמֵר he shall say, וַיֹּאמֵר and he SAID‡. (See Art. 119.)

248. *Obs. 2.*—When a future is thus used to express past time, the prefix ו has always the vowel point (-) with dagesh in the following letter, or (ַ) when the following letter does not admit dagesh

considered that the ו often supplies the place of *subjects, predicates*, and even *negative particles*, when either of them have been mentioned in a preceding member of a sentence.

* In such cases, the accent of the first and second person singular is removed to the ultimate syllable: as, וְדִבַּרְתִּי-דִבַּרְתִּי; except verbs whose third radical is a quiescent letter: as, וְרָאִיתִי, וְקִמַּצְתָּ.

† Except when the accent happens to come immediately after ו: וְחָי which may be rendered, *and he shall live*, or *he did live* (see Num. xxi. 8, 9).

‡ The accent is, in such cases, removed to the *penultimate*, provided neither *dagesh kazak*, nor *sh'va* final succeeds such vowel, and the word is not in pause; otherwise the accent retains its place: as, וַיִּשְׁמַר, וַיִּנְחַשׁ, וַיֹּאמֵר. It is owing to the removal of the accent that the final long vowel of verbs is sometimes changed into a short vowel: thus, וְקָם, וְנָסַב, וְקָם—וְקָם, וְנָסַב, וְקָם; and for the same reason the radical ה of verbs of the Sixth Conjugation is dropped: thus, וַיִּרְא—וַיִּרְאֵה: וַיִּבְנֶה—וַיִּבְנֶה.

(see the preceding examples); whereas the conjunctive ו has always (:), (.), or *shurek* for its vowel point (see note, p. 38).

249. *Obs. 3.*—This tense is often found at the beginning of chapters and books (as in Gen. ii. vi. vii. Levit. i. &c.), where, of course, no other verb can precede it; but this occurs only in historical narratives, which necessarily refer to past time, and where no mistake can possibly arise. Besides, the vowel of the ו fully indicates, in all such instances, that the verb must be construed in the past.

250. *Obs. 4.*—These converted tenses are never used unless preceded by the prefix ו; in every other instance, the *simple past* and the *simple future* are used.

251. *Obs. 5.*—Hence it is that in the converted tenses the verbs must precede their subjects: as, וַיֹּאמֶר אֱלֹהִים (Gen. i. 3) *and he said God*, i. e. *and God said*; וְאָמַר פַּרְעֹה (Exod. xiv. 3) *and he shall say, Pharaoh*, i. e. *and Pharaoh shall say*; וְאָמַר הַכֹּהֵן; וְאָמְרָה הָאִשָּׁה (Num. v.): but the simple tenses may have their subjects *before* or *after* them: thus, בָּרָא אֱלֹהִים (Gen. i. 1) *he created*, namely, *God*, i. e. *God created*; וְהָאָרֶץ הָיְתָה (Ibid. 2) *and the earth was*; וְלֹךְ מִלְאָכִי לְפָנָיִךְ (Exod. xxxiii. 23) or מִלְאָכִי יֵלֵךְ לְפָנָיִךְ (Exod. xxxii. 34) *mine angel shall go before thee*.

252. *Obs. 6.*—There is no difference whatever in point of signification between the simple and converted tenses. Those that represent the past are used for the *Imperfect*, *Perfect*, and *Pluperfect*. וַאֲמַר may, therefore, be rendered—*he said*, *he HAS said*, *he HAD said*: so likewise וַיֹּאמֶר* may be rendered—*and he SAID*,

* The predominant sense of this converted tense is that of the *Imperfect*. It is mostly used in narratives, for which reason it is denominated by some grammarians, the *historical tense*.

and he HAS said, and he HAD said. The context alone can determine in which of these three senses either of the verbs are used. It is the same with the future tenses: as, יֹאמֵר he shall say, וְיֹאמֵר and he shall say; יִהְיֶי they shall be, וְיִהְיֶי and they shall be. (See Art. 255).

253. *Obs. 7.*—When the same verb occurs twice in the same sentence*, and the clauses are in opposition, the first takes commonly the converted form, and the second the simple form: as, וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וּלְחֹשֶׁךְ קֹרָא לַיְלָה (Gen. i. 5, 8, 10); וַיְהִי הַבֶּל רָעָה צָאן וּמִן הָהָּ עֶבֶד אֲדָמָה (Gen. iv. 2); see *r.* 3—4, 4—5, of the same chapter, and xi. 3, xxxv. 19, &c. FUTURE, וַיִּבְלְתֶם בְּיָדְכֶם וּבְיַד בְּנֵיכֶם וּבְיַד בְּנוֹתֵיכֶם תֹּאכְלוּ (Lev. xxvi. 29); וַהֲיִתָּה אֶרְצְכֶם שְׂמִמָּה וְעָרֵיכֶם יִהְיוּ חֲרָבָה (Ibid. 33.—See likewise *v.* 42, and Num. v. 17.—Deut. xxviii. 12, 13).

254. The following passages in which the same verbs are construed differently, according as they are preceded by a *past* or by a *future* tense, are inserted here for the purpose of still further elucidating the preceding remarks respecting the tenses.

Examples of verbs of the past with the prefix } retaining their past signification, in consequence of their being preceded by a simple past tense.

past. אִישׁ הָיָה בְּאֶרֶץ עֵינָן וְהָיָה *past.*
(Job i. 1.)

Examples of verbs assuming a future signification in consequence of being preceded by a simple future or by an imperative.

וְלֹא יִקְרָא עוֹד *fut.*
אֶת־שִׁמְךָ אֲבָרָם וְהָיָה שִׁמְךָ *c. fut.*
(Gen. xvii. 5.)
קַח לְךָ *imp.* וְהָיָה *c. fut.*
(Gen. vi. 21.)

* Or even in two consecutive verses, as in Gen. iv. 4, 5.

נָשָׂא אֵוִיל כְּרֹדֵךְ וְאָבֵל לָחֶם
(2 Kings xxv. 27, 29.)

וַיַּעֲקֹב שָׁמַע וְהַחֲרִישׁ
(Gen. xxxiv. 5.)

Examples of future verbs assuming a past signification, in consequence of being preceded by a simple past tense.

אִישׁ רִיב הָיִיתִי וְאָזַעַק וְאָרְאָה
(Judg. xii. 2—4.)

וַיִּשְׁבַּתִּי וְאִבְבָּה וְאִתְּאֲבֹלָה
 וְאֵהִי צֹם * וּמִתְפַּלֵּל †
(Neh. i. 4—5.)

נָשָׂא וַיַּעַל וַיִּנְחַ וַיִּכֶם וַתִּחַשְׁדּוּ
 וַיֵּאָבֵל
(Exod. x. 14, 15.)

יֵשָׂא בְרָעָה וְתִלָּה וְאָבֵל הָעוֹף
(Gen. xl. 19.)

כִּן יִשְׁלַח יָדוֹ וְלָקַח וְאָבֵל
(Gen. iii. 22.)

וְאִשָּׁה כִּי תִדַר וְשָׁמַע וְהַחֲרִישׁ
(Num. xxx. 5, 4.)

Examples of verbs in the future having the prefix ׀, and yet retaining their future signification, on account of being preceded by a simple future or an imperative.

אֲרַדְּהָנָא וְאָרְאָה
(Gen. xviii. 21.)

הֲרַפָּה מִמֶּנִּי וְאִלְכָה וְאִבְבָּה
(Judg. xi. 37.)

נִטָּה יָרֵךְ וַיַּעַל וַיֵּאָבֵל
(Exod. x. 12.)

Use and Application of the Tenses.

255. The predominant use of the Tenses is the same in Hebrew as in other languages, viz. —

* It has already been observed that the participle with the verb *to be* expresses continued or repeated action.

† For וַיֵּאָבֵל, as nothing is more common in Hebrew than the ellipsis of the verb *הָיָה*.

The PRESENT indicates the conjoined existence of the *subject* and *predicate* at the time of speaking, and, of course, that the action is in a progressive state* : as, **מָה הַדָּבָר הַזֶּה אֲשֶׁר אַתָּה עוֹשֶׂה לְעַם מִדּוּעַ** (Exod. xviii. 14) *What (is) this thing that thou doest (art doing) to the people? Why sittest thou (art thou sitting) alone?*—**אֲדַגִּי יוֹדֵעַ כִּי הַיְלָדִים רַפִּים** (Gen. xxiii. 13) *My lord knoweth that the children are tender (young);*—**תָּבֵן אִין נָתַן לְעַבְדֶּיךָ וּלְבָנִים אֲמָרִים** (Exod. v. 16).

The PAST Tenses are used to represent the conjoint existence of the *subject* and *predicate* at a time prior to that of speaking, without expressing whether the time is completely past, and the action is completely finished or not, nor whether it has any reference to another point of time specified in the sentence; these must be inferred from the context† : as, **וַיְהִי כַּקֵּד וַיָּבֹא אֶת־שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר** (Gen. xxi. 1) *And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken;*

* This appears to be the characteristic of the active participles, and therefore all the tenses which are compounded of them, whether the verb *to be* is expressed or understood, indicate the action in a state of progress.

† The want of distinct forms for the subdivisions of the *past*, occasions no difficulty whatever; for the same circumstances which, in other languages, induce a writer or speaker to make use of either of the subdivisions, easily show in what sense the Hebrew *past* is to be understood.

יְהוָה יְהוָה צְבָאוֹת אֶת־עַדְרוֹ (Zech. x. 3) *The Lord of hosts hath visited his flock*; בִּי שָׁמְעָה בְּשָׂדֵה מוֹאָב בִּי פָקַד יְהוָה אֶת־עַמּוֹ (Ruth i. 6) *For she had heard in the field (country) of Moab, that the Lord had visited his people.*

The FUTURE is used to indicate the conjoint existence of the *subject* and *predicate* in a time subsequent to that of speaking* : as, גֵּר יִהְיֶה זְרַעְךָ (Gen. xv. 13) *thy seed will be a stranger*; וְאַתָּה תָּבוֹא אֶל־אֲבוֹתֶיךָ (Gen. xv. 15) *and thou shalt come to thy fathers in peace, thou shalt be buried in a good old age*; וְהָיָה מִקֵּץ שִׁבְעִים שָׁנָה יִפְקֹד יְהוָה אֶת־צָר (Isa. xxiii. 17) *and it shall come to pass after the end of seventy years, that the Lord will visit Tyre*; אָמַר אוֹיֵב אֶרְדֹּף אֲשִׁיג אֶחְלַק שָׁלַל תִּמְלֹאמוּ נַפְשֵׁי אֲרִיק חֲרָבִי תוֹרִישֵׁמוּ יָדִי *the enemy said, I will pursue, I will overtake, I will divide the spoil: my desire shall be satisfied upon them*†; *I will draw my sword, my hand shall destroy them*‡ (Exod. xv. 9).

* Some grammarians consider this tense as an *aorist*, others as a *present tense* : but though this form of the verb is used in some instances to express *present* time, yet there can be no doubt that its *predominant* use is to express *future* time. It has, therefore, very justly been considered by the ancient grammarians, as well as by Gesenius, as a future tense,

† Literally, *my soul shall be full of them* : i. e. *my soul shall be satiated with vengeance.*

‡ We have here a beautiful specimen of the *figure* which rhetoricians call *asyndeton*. The inspired poet, by omitting the conjunctive

256. The Hebrews use their present tense where in English we commonly use the imperfect :

1st.—In imagery, or in the recital of dreams and visions, when the narrator represents a past occurrence, in the same manner as he, or the person of whom he speaks, originally saw it, and as if it were still present to him. Such recitals are generally introduced by the word *וַהֲגִידָה* and *behold*, being an invitation to the hearer to place himself in the same situation : as, *וַהֲגִידָה סֵלֶם מִיָּצֵב אֶרֶצָה*, *וַיֵּרָא בּוֹ וְרֵאִיטוּ מַנְיַע הַשְּׁמַיִמוֹתָ וְהַגְּדָה מִלְּאֲכֵי אֱלֹהִים עֲלֵימֹ וְיִרְדֹּים בּוֹ* (Gen. xxviii. 12) lit. *And he dreamed, and behold, a ladder placed upon the earth, and its top reaching towards heaven; and behold, angels of God ascending and descending upon it.* (See also Gen. xl. xli.)

וְהַגְּדָה יְהוָה עָבַר וְרוּחַ גְּדוּלָה וְהִזְק מִפְּרֶק הָרִים וּמִיַּעַר סֵלְעִים לִפְנֵי יְהוָה : לֹא בְרוּחַ יְהוָה וְאַחַר הָרוּחַ רֵעִיט לֹא בְרֵעִיט יְהוָה : וְאַחַר הַרֵעִיט אִיט לֹא בְאִיט יְהוָה וְאַחַר הָאִיט קוֹל דְּמִקְוֶה דְמִקְוֶה : וַיְהִי פְנִימַע אֱלֹהֵיו וַיִּלֵּט פְּנֵיו בְּאַדְרָתוֹ :
lit. *And behold, the Lord passing by, and a great and strong wind disjoining mountains, and shivering rocks before the Lord; not in the wind (is) the Lord; and after the wind an earthquake; not in the earthquake (is) the Lord: and after the earthquake a fire; not in the fire (is) the Lord; and after the fire a still soft voice*. And when Elijah heard it, he wrapped his face in his mantle, &c.*

י before each verb, marks not only the vehemence of the passion with which the Egyptians were animated, but likewise the ease and the rapidity with which they imagined they could satisfy their thirst of vengeance. (Compare Cæsar's *veni, vidi, vici*.) Nor is the next passage less beautiful : *נְיַטְפַת בְּרוּחַד בְּסִמּוֹ יָם* *a breath of air from the Lord was sufficient to blast all these towering hopes, and to annihilate the proud boasters.*

* It was the voice of Mercy,—the gentle voice of Truth which is never heard amidst destroying elements. Well might the holy

257. *2nd.*—When a whole phrase is used as explanatory of a preceding verb, or as its objective case, and the phrase indicates an action or event, or circumstance which existed at a time contemporary with that which is denoted by the preceding verb: as, (Gen. iii. 7) וַיֵּדְעוּ *and they knew* (not כִּי עָרְוּמִים הָיוּ *that they were naked*), but כִּי עָרְוּמִים הָם *that they are naked**, because that which they *knew* was not their *past condition*, but their condition at the time when they attained this knowledge†; וַתֵּרֶא כִּי מְתַאַמְצֶרֶת הִיא לָלֶכֶת (Ruth i. 18) lit. *And she saw that she is persisting to go*; וַיֵּרֶא יַעֲקֹב כִּי יֵשֶׁת׃ יֵטֶבֶר בְּמִצְרָיִם (Gen. xlii. 1) lit. *and Jacob saw that there is corn, &c.* So likewise, וַיֵּרֶא וַהֲגִידָה, וַיֵּלֶךְ וַיִּבְרַח (Gen. xviii. 1) *And he saw, and behold, three men are standing by him* (not *stood*), because the two circumstances happened at the same time.

258. The *Present Tense* is used in Hebrew, in some cases where we use in English the future: viz.

prophet, contrasting his own burning zeal with the soothing voice of Divine Mercy, “hide his face in a mantle.” The sublimity of this passage, and the moral truths to be drawn from it, need scarcely be pointed out to the student.

* Accustomed as we are in modern language to relate all past events in the historical tense, such phraseology appears very strange: it is nevertheless very correct in a logical point of view.

† When the attained knowledge is of any thing *past* or *future*, then these respective tenses are used: as, וַיֵּדְעַנּוּ כִּי קָלְלוּ הַמַּיִם (Gen. viii. 11); וַיֵּרֶע אֶת אֲזִיזֵי עֵטָהּ לֹא בָנוּ הַקָּטָן (Gen. ix. 24); וַיֵּרֶע אֹזְנָן כִּי לֹא לֹא יִהְיֶה (Gen. xxxviii. 9).

‡ The word יָשַׁע is never employed in the past, yet, for the reason before stated, the authors of the Established Version have rendered it by the imperfect *was*. In the next verse, however, וַיִּשְׁמַעְתִּי כִּי יֵשֶׁת׃ יֵטֶבֶר בְּמִצְרָיִם which they justly considered as a quotation, they have preserved its original meaning: thus, *I have heard that there is, &c.*

when the future event is fast approaching, and is certain to occur; or where the future time is marked by some other word or phrase: thus, *כִּי מִשְׁחִיתִים אֲנַחְנוּ* (Gen. xix. 13) *For we will destroy*, Heb. *for we are destroying—*are about to destroy; *כִּי לַיָּמִים עוֹד שְׁבַעַה* (Gen. vii. 4) *For yet seven days, and I will cause it to rain*, Heb. *I cause it to rain*, the time being already specified by *כִּי לַיָּמִים עוֹד שְׁבַעַה*.

259. *Obs.*—We sometimes make use of the present tense in English not exactly to denote the present moment, but as a general expression: as when we say, *I love my country, he loves his children, &c.* In such cases, the Hebrew uses mostly the *past tense*, though sometimes the *future* or *present*: thus, (Exod. xxi. 5) *Should the servant say, I love my master, &c.* Heb. *אָהַבְתִּי* *I have loved*; (Gen. xxxi. 6) *and ye know that with all my power, &c.* Heb. *יָדַעְתֶּן* *ye have known*; (Gen. xxvii. 2) *behold now, I am old, I know not, &c.* Heb. *לֹא יָדַעְתִּי—וְקָנֹתִי*; (1 Kings iii. 7) *I know not how to go out, or to come in,* Heb. *לֹא אֵדָע* fut.

260. Events that occur *frequently*, and *habitual* actions, are generally expressed in Hebrew by the future tense, though in English we use in such cases the past: thus, (Gen. ii. 6) *But a mist went up*, Heb. *וַאֲדַר יַעֲלֶה* *and a mist shall go up*, i.e. *a mist continued to ascend repeatedly, often*; (Num. ix. 16) *So it was always, the cloud covered it, &c.* Heb. *כִּן יְהִיָּה* *so it used to be*, *הִעֲנָן הָעָנָן יִכְסֶּנִּי* *the cloud used to cover it*. In the same sense ought all the verbs that occur in Num. ix. 16—23 (such as *יִסְעוּ*, *יִהְיוּ*, &c) to be

understood. So likewise (Job i. 5) *thus did Job*, Heb. יַעֲשֶׂה he continued to do, did so repeatedly.

261. The *future* is likewise sometimes used for the *past*, or the *present*, after the words אָז *then*, טָרַם *not yet* : as, אָז יִשָּׂיר (Exod. xv.) *then sang Moses*, &c. ; טָרַם אֲכַלָּה (Gen xxiv.) *before I had finished* ; טָרַם תִּירֹאוּ (Exod. ix. 33) *ye do not fear**.

262. Absolute propositions and general truths, which are in most languages expressed in the *present* tense, may in Hebrew be announced in any of the tenses ; it being well understood that such propositions not being subject to time, the verbs which they contain can only be *assertory* ; and therefore whatever *form* the verbs contained in such sentences may happen to have, they must, when translated into English, be expressed in the *present* tense : thus, דֹּר הוֹלֵךְ וְדֹר גָּבַח וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת (Ecc. i. 4) *A generation passeth away, and a generation cometh ; but the earth abideth for ever.*

In this sentence the *predicates* being all expressed by *participles*, must of course be rendered in English in the present tense. But the predicates of the two following propositions : וְזָרַח הַשֶּׁמֶשׁ וְגָבַח הַשֶּׁמֶשׁ (r.5) though the verbs are in the *past*, must nevertheless be rendered in the *present* ; viz. *the sun riseth, and the sun setteth*—because the propositions express a natural phenomenon which occurs repeatedly

* Sometimes after מַה תִּבְקֹשׁ *what*, מֵאֵין *whence* : as, מַה תִּבְקֹשׁ *What seekest thou ?* מֵאֵין תִּבּוֹא *Whence comest thou ?*

and constantly. In the same sense must the propositions contained in the *eighth verse* be understood, although the verbs תִּמְלֵא, פֶּלֶא-הַדְּבָרִים יַנְעִים לֹא-יִוְכַל, תִּשְׂבַּע, תִּשְׂבַּע, תִּשְׂבַּע are future forms: thus, אֵיִשׁ לֹדְבָר לֹא-תִשְׂבַּע עֵין לֹרְאֹת וְלֹא-תִמְלֵא אָזְן מִשְׂמֹעַ *All things are labouring**, man cannot utter it †; the eye is never satisfied ‡ with seeing, nor the ear filled § with hearing.

By way of further illustration, we refer the student to the first Psalm, where he will find four verbs in the *past*, הָיָה, יָשָׁב, עָמַד, יָשָׁב; eight in the *future*, תִּבְנֶה, יִבְנֶה, יִבְנֶה, יִבְנֶה, יִבְנֶה, יִבְנֶה, יִבְנֶה, יִבְנֶה; one *active* and one *passive* participle, יֹדֵעַ, יֹדֵעַ, all which must, for the reasons, before stated, be rendered in the present.

MOODS.

Infinitive Mood.

263. Infinitives considered as nouns (Art. 113.) may be used:—

1st. As the subjects of a proposition (Art. 163).

Thus, לֹא טוֹב הַיּוֹת הָאֶדָּם לְבַדּוֹ (Gen. ii. 18) lit. *the being of the man alone (is) not good*, i. e. *to be alone without the intended aid is a condition not fit for man*; עֵטָה צְדָקָה וּמִיֻּצָטֵט נִבְחָר לִיהוָה מִזֶּבַח (Prov. xxi. 3).

2nd. As the *complement* of other verbs by which they are governed, or as their objective cases:—

Thus, לֹא אוּכַל לַעֲשׂוֹת דָּבָר (Gen. xix. 22) *I am not able to do any thing*; מֵאֵן בָּלַעַם הִלְךָ עִמּוֹנוֹ (Num. xxii. 14) *Balaam refused*

* i. e. In a state of activity.

† i. e. He cannot describe it.

‡ i. e. Not satiated.

§ i. e. It becomes not weary.

to go with us* ; **לֹא יָדַע צֵאת וְבוֹא** (1 Kings iii. 7) *I know not to go out and to come in, i. e. the going out nor the coming in* ; **מֵאַנְהָה הִנְחָם נַפְשִׁי** (Ps. lxxvii. 3) *my soul refused to be comforted*.

3rd. As the antecedent or consequent of a noun :—

Thus, **לְפָנַי מֶלֶךְ מֶלֶךְ לְבְנֵי יִשְׂרָאֵל** (Gen. xxxvi. 31) lit. *before the reigning of a king to (over) the children of Israel* ; **בְּיוֹם אֲכָלְךָ מִמֶּנּוּ** (Gen. ii. 16) *in the day of thy eating thereof* ; **מִיּוֹצֵאת הַמָּכְרוֹ** (Lev. xxv. 50) *from the year of his being sold*.

264. Like substantives, they admit of the pronominal affixes, and may be the objects of comparison :—

Thus, **יָדַעְתָּ שִׁבְתִּי וְקִימִי** (Ps. cxxxix. 2) *thou knowest my sitting and my rising* ; **וְיִשְׁבְּתְךָ וְיִצְאֶתְךָ וּבֹאֶתְךָ יָדַעְתִּי וְאֵת הַתְּרַגְּוֹתַי אֵלַי** (Isa. xxxvii. 28) ; **טוֹב תַּתִּי אוֹתָהּ לָךְ מִתַּתִּי אוֹתָהּ לְאִישׁ אֲחֵר** (Gen. xxix. 19) lit. *better (is) my giving her unto thee than my giving her unto another man* ; **טוֹב לָנוּ עֲבַד אֶת־מִצְרַיִם מִמֵּתֵנוּ בַּיַּד בָּר** (Exod. xiv. 11).

265. They likewise admit the prefixes **ב**, **ל**, **מ**, and other prepositions to mark several relations :—

ל to complete the sense of a preceding verb : as, **פִּי הֵחֵל הִרְבָּה לָרֹב** (Gen. vi. 1) *when men began to multiply* ; **פָּלַה לְרַבֵּר** (Gen. xxiv. 14) *he finished to speak, i. e. he had finished, or he had done speaking* ;

* In such cases the infinitive constructive, with or without **ל**, is mostly used, though sometimes the infinitive absolute : as, (Isa. xlii. 24) **וְלֹא אָבֹנוּ בְּדַרְבְּכֵינוּ הַלּוֹךְ**. A finite verb is sometimes used instead of the infinitive : as, **אֵיבְכָה אֵיבְלִי וְרָאִיתִי** (Esth. viii.) for **אֵיבְלִי לְרֵאוֹת**.

לְשָׂתוֹת בָּלָה *he had done drinking*;—or to mark the purpose of a preceding verb: as, וַיֵּצְאוּ לְלֶכֶת (Gen. xii. 5) *and they went forth to go*, i. e. *with the intention of going into the land, &c.*; וַיָּרֵד לְהַצִּילוֹ (Exod. iii. 8) *and I came down to deliver him*.

266. With ב or כ they are used to indicate the coincidence of two actions or events in point of time; that is, that one action or event *did* or *will* occur at or about the same time when another *did* or *will* take place: thus, בָּבֹאִי מִפָּדָן מָתָה עָלַי רָחֵל (Gen. xlviii. 7) *in my coming from Padan, Rachel died by me, &c.*, i. e. *Rachel died at the time of my coming (or when I came) from Padan*; אֲלֶעֱנֶה בָּבֹא פְחָדְכֶם (Prov. i. 26) *I will mock in the coming of your fear*, i. e. *whenever that shall happen*; בָּבֹא רָשָׁע בָּא נִם בּוֹ (Ibid. xviii. 3) *in the coming of the wicked, cometh also contempt*, i. e. *when the wicked cometh, there cometh likewise contempt*; רְאוּ בָבֹא הַפִּלְאָף (2 Kings vi. 32) *look, at the coming of the messenger, shut the door*, i. e. *as soon as he shall arrive*. So likewise (2 Kings x. 2) בָּבֹא הַסֵּפֶר הָיָה אֲלֵיכֶם וְרֵאיתֶם וְשָׁמַתֶם (Ibid. 7) *and it came to pass on the coming of the letter to them, and they took*, i. e. *when the letter came, then they took, &c.*; וַיְהִי כְהוֹצִיָאם אֹתָם הַחוּצָה וַיֹּאמֶר (Gen. xix. 17); וַיְהִי בְיַחַת אֱלֹהִים וַיִּזְכָּר (Ibid. 29).

267. With מ, they are used like nouns in the ablative*: as, וַיָּשֻׁבוּ מִתּוֹר הָאָרֶץ (Num. xiii. 25) *and they returned from searching of the land*; מִשׁוֹבַת בָּאָרֶץ וּמִהַתְחַלֵּף בָּהּ (Job i. 7) *from going to and fro on the earth, and from walking up and down in it*.

268. Sometimes, however, the מ is used in a negative sense thus, (Gen. xxvii. 1) *and his eyes were dim מִרְאֵת from seeing*,

* Or as a sign of the comparative, which has already been explained.

i. e. *so that he could not see*; קָנַר כָּל־בַּיִת מִבּוֹא (Isa. xxiv. 10) *every house is shut up from entering, i. e. so that none can enter*; רָע הַיְצִיָּה לְךָ כִּדְבַר עִם יַעֲקֹב מִטּוֹב וְעַד רָע (Gen. xxxi. 29)*.

269. The infinitive absolute (Art. 111) is used before or after *finite verbs*, to indicate *energy, intensity, or emphasis*, and must frequently be rendered in English by the adverbs, *surely, certainly, continually, greatly, indeed, &c.*

270. Thus, מוֹת תָּמוּת (Gen. ii. 17) *dying, thou shalt die, i. e. thou shalt surely die*; הִרְבָּה אֲרַבֶּה (Ibid. iii. 16) *I will greatly encrease*; הֵיוּ יְהִיָּה (Ibid. xviii. 18) *he will assuredly be*; הִמְלִיךְ עָלֵינוּ תִּמְלִיךְ (Ibid. xxxvii. 8) *shalt thou indeed reign over us?* וַיֵּצֵא וַיָּשָׁב (Ibid. viii. 8) *and he went out going and returning, i. e. repeatedly going to and fro, &c.*; וַעֲתָה הֲלוֹךְ הַלֹּבֵת בִּי נִבְסַף נִבְסַפְתָּ (Ibid. xxxi. 30).

271. The infinitive absolute is sometimes used for finite verbs, especially for the imperative: as, וְצִמְתֶּם וְסַפַּדְתֶּם (Zech. vii. 5) *when ye fasted and mourned*; וְהָתוֹם וְהָתוֹם (Jer. xxxii. 44) *and they shall write, and they shall seal*; וְזָכוֹר אֶת יוֹם הַשַּׁבָּת (Exod. xx. 8) *remember the Sabbath day*; וְשָׁמוּעַ בֵּין אֲחֵיכֶם (Deut. i. 16) אוֹ מִכֹּר לְנִכְרֵי (Ibid. xiv. 21) †.

272. The infinitive absolute is sometimes used as a noun: as, וְרָצַח וְרָצַח וְנִגְנוֹב פָּרְצוּ אֶלֶּה וְנִחַשְׁתָּ וְרָצַח (Hos. iv. 2) *lit. to swear, and to*

* In all the above cases, the infinitive constructive is mostly used.

† It is highly probable that in most of these cases there is an ellipsis of the finite verb: thus, וְסַפַּדְתֶּם וְזָכוֹר תִּזְכָּרוּ; וְנִבְסַפְתָּ וְנִבְסַפְתָּ; וְשָׁמוּעַ וְשָׁמוּעַ; וְרָצַח וְרָצַח; &c.

lie, and to murder, and to steal, &c., break out in abundance: i. e. Imprecation, and murder, and theft, and adultery, overspread the land.

273. Infinitives are sometimes used as *adverbs*: as, (Exod. xxx. 36) *and thou shalt beat (pound) some of it* הִרְקָ very small: (Deut. xiii. 14) *Thou shalt enquire, and make search, and ask* הֵיטֵב well, *diligently*.

274. This is likewise the case with *finite verbs*, followed by an *infinitive*, or by a finite verb: as, (Gen. xxvii. 20) *how is it that* הִרְבָּה לְיָצֵא *thou hast found so quickly*, lit. *thou hast hastened to find*; (Exod. ii. 18) *how is it that* בָּא הַיּוֹם *ye are come so soon to day*, lit. *ye have hastened to come*: הִרְבְּתָה לְהִתְפַּלֵּל (1 Sam. i. 12) *she encreased to pray*, i. e. *she prayed much, continued to pray*: אַל תִּרְבּוּ תְּדַבְּרוּ (1 Sam. ii. 3) *do not encrease, do not speak*, i. e. *do not speak continually*.

275. This is especially the case with the verbs יָסַף *to add, to encrease*, יָשׁוּב *to return*: as, וַתָּבֵא לְלֶחֶם (Gen. iv. 2) *and she brought forth again*, lit. *and she encreased to bring forth*: וְלֹא יָסְפָה יָשׁוּב (Gen. viii. 12) *and she did not again return*: וַיֵּשֶׁב וַיִּחְפֹּר (Ibid. xxvi. 18) *and Isaac dug again*, lit. *and he returned and he dug*: וַיִּסָּף אֲבָרָהָם וַיִּקַּח אִשָּׁרָה (2 Kings i. 2): וַיִּסָּף וַיִּשְׁלַח אֵלָיו (Gen. xxv. 1).

Imperative Mood.

276. The Imperative is used in Hebrew, as in other languages, for commanding, entreating, &c.

It admits only of the second person singular and plural, *m.* and *f.** and is used only affirmatively.

Prohibitions and admonitions are expressed by the future, accompanied by the negative particles **לֹא**, **אַל**: as, **לֹא תֹאכַל** (Gen. ii. 17) *thou shalt not eat*; **אַל תִּשְׁלַח יָדְךָ אֶל הַנְּעָר** *lay not thine hand upon the lad*; **וְאַל תַּעֲשֶׂה לוֹ מְאוֹמָה** (Gen. xxii. 12).

277. *Obs. 1.*—**אַל** is mostly used when a wish is expressed, in which case it is generally followed by **אַתָּה**: as, **אַל נָא תַעֲבֹר** (Gen. xviii. 3) *do not pass, I pray*:—or in expression of encouragement, admonition, and advice: as, **אַל תִּירָא אַבְרָם** (Gen. xv. 1) *fear not Abraham*; **אַל תִּלְדָּךְ** (Prov. i. 15); **אַל תִּרְבֹּר** (Ibid).

278. *Obs. 2.*—A future preceded by an imperative is often used as an imperative: as, **לֵךְ וְאַסַּפְתָּ** (Exod. iii. 16).

279. *Obs. 3.*—The imperative is sometimes used for the future: as, Gen. xx. 7. *and he sha'l pray for thee*, **וְחַיֵּה** *and live*, i. e.

* When an imperative sense for the first and third persons is required, the future is used: as, **אָרִיז** or **אָרְצָה** (with paragogic **הי**) *let me run* (2 Sam. xviii. 22, 23); **יְהִי** *there shall be*, or *let there be*; **יֵלְכוּ** *let them go*, or *they shall go*. But these and similar expressions are often merely declarative, intimating neither a command nor even a wish: as, **יְהִי שִׁמּוֹ לְעוֹלָם** (Ps. lxxii. 17) *his name will be for ever*; **יֵלְכוּ לְבַקֵּשׁ אֶת־יְהוָה** (Hos. v. 6) *they will go to seek the Lord*. In this sense ought the several verbs in the thirty-fifth Psalm, verses 4, 5, 6, and in several other places, to be understood.

† This particle is likewise used for the same purpose in affirmative phrases: as, **יִקַּח נָא מֵעַט מַיִם** (Gen. xviii. 4) *let a little water be taken*; **סוּרוּ נָא** (Ibid. xix. 2).

and thou shalt live; זָרַתְּ עֵינֶיךָ וְחָיִי (Ibid. xlii. 18); וְיָמִית...וְהִצַּדִּיק (Deut. xxxii. 50).

Subjunctive and Potential Moods.

280. The several Moods denominated by Grammarians, Subjunctive, Potential, Optative, &c., are indicated in Hebrew by the particles פֶּן, אִם, כִּי, אִלּוּ, אִלְמָּוְלָא, לֹא, לְאִלּוּלֵי, or לְאִלּוּלָא, or by the phrase מִי יִתֵּן*, expressive of contingency, conditionality, possibility, wish, &c., the verb retaining the same form which it has in the indicative:—

Thus, פֶּן *lest*; (Gen. iii. 22) יִשְׁלַח יָדוֹ וְלָקַח...וְאָכַל *lest he put forth his hand and take...and eat, &c.*; (Ibid. 3).

אִם *if, provided*; (Gen. xviii. 26) אִם אֶמְצָא בְּסֹדוֹם...וְנִשְׂאתִי *if I find in Sodom... then will I spare, &c.* (Gen. xxxii. 9); אִם יָבוֹא עֵשָׂו אֵל...וְהִכָּהוּ...וְהָיָה *if Esau come to... and smite it, then, &c.* (See Exod. xxi.)

כִּי *if, that*; (Exod. xxi. 7) וְכִי יִמְכֹר אִישׁ אֶת בָּתוֹ *and if a man sell his daughter, &c.*; (Gen. xxxviii. 16) מַה תִּתְּנֵנִי *what wilt thou give me, &c.*; (Exod. iii. 11) מִי אֲנִי *who am I, &c.*; (Judg. ix. 28) מִי אֶבְרָמָה...כִּי אֶבְרָמָה *and that I should bring forth, &c.*

אִלּוּ *peradventure, perhaps*; (Gen. xviii. 24) הֲיֵשֶׁת חֲמִישִׁים *peradventure there be fifty righteous within the city*; (Lam. iii. 29) אִלּוּ יֵשֶׁת תְּקוּהָה.

* Likewise by אֲשֶׁר *that* (Gen. xi. 7); לְמַעַן *in order that* (Gen. xxvii. 25); כִּי־עָבַד *that* (Gen. xxvii. 4). The *Optative* is frequently indicated by the particle כִּי־אֵל: as, וְיָגֵרְנָה רַע רְשָׁעִים (Ps. vii. 10) *O that the wickedness of the wicked might come to an end!* These moods must, however, often be inferred from the context.

וְאֵלֹהֵי הַיָּמִים אֶלְפֵי שָׁנִים פַּעֲמוֹם (Ecc. vi. 6) *and though he live twice a thousand years, &c.*; (Esth. vii. 4) וְאֵלֹהֵי הַיָּמִים אֶלְפֵי שָׁנִים וְלֹא יִשְׁמָעֵאל יִחְיֶה לְפָנַי (Gen. xvii. 18) *O that Ishmael might live before thee!* (Gen. xxx. 34) לֹא יִהְיֶה כְּדְבָרֶיךָ (Gen. xxx. 34) *would it might be according to thy words.*

לֹא יִהְיֶה כְּדְבָרֶיךָ (Gen. xxx. 34) *would it might be according to thy words.*

לֹא יִהְיֶה כְּדְבָרֶיךָ (Gen. xxx. 34) *would it might be according to thy words.*

לֹא יִהְיֶה כְּדְבָרֶיךָ (Gen. xxx. 34) *would it might be according to thy words.*

PARTICIPLES.

281. Participles are used in Hebrew as nouns (Art. 122, 207), as Adjectives (Art. 83), and as verbs (Art. 245); and follow, according to the sense in which they are employed, the rules of these respective parts of speech.

282. They are often used in a very unlimited sense; in which case, the pronouns, *whoso, whoever, he that, &c.*, though not expressed, must be supplied: as—

וְשׂוֹנֵא תוֹכַחַת בְּעַר : (Prov. xii. 1.)

וְשׂוֹנֵא תוֹכַחַת בְּעַר :

Whoso loveth instruction, loveth knowledge; but he that hateth reproach (is) a brute; lit. a lover of wisdom (is) a lover of knowledge; and, &c.

עֵבֶר אֲדַמְתּוֹ יִשְׁבַּע לֶחֶם (Prov. xii. 11.)

He that tilleth his land shall be satisfied with bread.

אֲשֶׁרִי אָדָם שִׁמְעַע לִי.....כִּי מִצָּאִי מִצָּא תַיִם.....וְהִטָּאִי

הַיָּם נִפְשׁוֹ (Ibid. viii. 34—36.)

Blessed (is the) man who hearkeneth unto me, &c. . . . For whoso findeth me, findeth life, &c. . . . But he that misseth me, wrongeth his soul.

מְשַׁמְרִים הַבְּלִי שְׁוֹא הַסְּדָם יַעֲזֹבוּ (Jonah ii. 9.)

They that observe lying vanities, forsake their own mercy.

283. This is likewise often the case even when the particle has the prefix ה, especially when it is preceded by בַּל, or by the same finite verb* : as, בַּל הִשְׁמַע (Gen. xxi. 7) *whosoever shall hear it* ; (2 Sam. xvii. 9) וְשָׁמַע הִשְׁמַע, lit. *and he shall hear the hearer*, &c., i. e. *whosoever shall hear* ; כִּי יִבַּל הַנֶּפֶל (Deut. xxii. 8).

284. Participles are sometimes used as the objects of preceding verbs : as, שָׁמַעְתִּי אִמְרֵימָם נִלְכָּה (Gen. xxxvii. 17) *I have heard them say, Let us go*, &c. ; (Gen. xxvii. 6) וְרֵבֶקָה שָׁמַעְתִּי אֶת־אֲבִידָךְ מִדְּבָרָךְ לֵאמֹר † *saying*,

* Or when followed by the same finite verb : as, (Ezek. iii. 27) הִשְׁמַעַע יִשְׁקַע.

† The word לֵאמֹר (inf. cons. of אָמַר) so often used in Scripture, is generally introduced before a quotation. In the instance before us it is used twice. By the first, the sacred writer indicates that

אֵל עָשׂוֹ אָחִיךָ לֵאמֹר : הִבִּיאָה לִי צִיד *behold I heard thy father speak unto Esau thy brother, saying, Bring me venison, &c.*

Concord of the Verb with the Nominative.

285. The verb generally agrees with its *nominative* or *subject* in number, gender, and person : except—

1st.—The *pluralis excellentiæ*, which mostly, but not always, takes a verb in the singular : as, (Gen. i. 1) בָּרָא אֱלֹהִים ; (Exod. xxi. 4) אָם אֶרְנָנוּ יִתְּנֵנוּ ; (Ibid. 29) אָם אֶרְנָנוּ יִתְּנֵנוּ ; (Gen. xx. 13) *וְיָנֹם בְּעֵלְיוֹ יִמָּת ; (See Art. 220.)

2nd.—When the verb *precedes* its subject, in which case the verb may or may not agree with it † : as, (Gen. i. 14) יְהִי מְאֹרֶת , where

the words following it are the very words spoken by Rebekah, including the second לֵאמֹר, by which she introduces the words of Isaac, or at least their general sense, namely, הִבִּיאָה לִי צִיד.

* In these instances, the agreement is logical, *i. e.* according to the signification ; but in the last example, the agreement is merely *formal*.

† Verbs, considered as mere attributes, cannot, strictly speaking, admit either of *number, gender, or person* ; these can only belong to the *pronouns*, which are included in the form of the verb. Now, we can easily suppose that the mind of the *speaker* may, in some instances, be chiefly directed to the attribute, without immediately thinking of the particular subject or subjects to which the attribute may happen to belong (as is the case when verbs are used impersonally) ; the subject being introduced, as it were, by a sort of afterthought, and of course, as merely explanatory ; and hence the reason why in such instances the *concord* is disregarded.

the *verb* is singular masculine, and the *noun* plural feminine ; (Num. ix. 6) וַיְהִי אֲנָשִׁים, here the verb is in the singular, and the noun is in the plural ; (Gen. ix. 23) וַיִּקַּח יֵשׁוּב וַיִּפְתַּח, here we have two nouns connected by a copulative, yet the verb is in the singular ; (Job xlii. 15) וְלֹא נִמְצָא נְשִׁים יָבוֹת.

3rd.—When the subject is *complex* (Art. 180), and one of the terms (the *consequent*) happens to be *plural*, then the verb is sometimes put in the *plural*, although the leading word (the *antecedent*) is in the singular : as, (Gen. iv. 10) קוּל דְּמִי אֶהְיֶה צִלְעוֹתָי ; (1 Sam. ii. 4) קִישָׁת נְבוֹרִים תְּחִים ; (Job xxxviii. 21) וַיִּמְדוּ יָמָיו רַבִּים.

4th.—When a plural noun is used distributively : as, מְחַלְלֵיהָ . . . יוֹמֵת (Ex. xxxi. 14) lit. *her profaners . . . he shall die*, i. e. *every one that profanes it (the Sabbath), shall die* ; (Gen. xlix. 22) בָּנוֹת צַעֲרָה ; (Prov. iii. 18) וַתּוֹמְכוּהָ כְּמֵאֵשֶׁר.

5th.—Sometimes when the apparent subject is a nominative absolute (Art. 204) : as, וַיִּרְעוּת יְתוּמִים יִדְבָּא (Job xxii. 9) and (*as to the arms*) of the orphans, it is broken : (Hab. i. 16) וַיִּמְאַכְלוּ בְרָאָה.

6th.—When the verb הָיָה is used as a connecting verb, it may agree either with the *subject* or the *predicate* : as, (Gen. i. 11) וַיְהִי הַיּוֹם הַשֵּׁנִי תָהוּ וְנָהוּ ; (Gen. xxxi. 8) וַיִּבְרַח יַעֲקֹב וַיֵּלֶךְ וַיִּבְרַח וַיֵּלֶךְ. The concord is, however, often entirely disregarded* : as, (Gen. xli. 53) . . . וַיִּבְרַח יַעֲקֹב וַיֵּלֶךְ וַיִּבְרַח וַיֵּלֶךְ ; (Levit. xxiv. 5) וַיִּבְרַח יַעֲקֹב וַיֵּלֶךְ וַיִּבְרַח וַיֵּלֶךְ.

* This is likewise often the case when a pronoun is used as the *copula* : as, (Lev. xxv.) וַיִּבְרַח יַעֲקֹב וַיֵּלֶךְ וַיִּבְרַח וַיֵּלֶךְ ; (Josh. xiii. 14) וַיִּבְרַח יַעֲקֹב וַיֵּלֶךְ וַיִּבְרַח וַיֵּלֶךְ. The reason of this is evident, as the *copula* cannot, strictly speaking, be effected by *gender* or *number*. Several apparent anomalies may be attributed to the omission of some word : as, (1 Sam. xxv. 27) וַיִּבְרַח יַעֲקֹב וַיֵּלֶךְ וַיִּבְרַח וַיֵּלֶךְ, where the word נָעַר is probably omitted. There are, however, many discordances that cannot be thus explained.

286. When several *subjects* of different genders*, having the same predicate or verb, are connected, and the predicate is in the plural, then the masculine plural is used: as, (Gen. xviii. 11) וְאַבְרָהָם וְיִשְׂרָאֵל; (Jud. xiii. 19) וּמְנוּחָה וְאִשְׁתּוֹ רְאִים (not רְאוּת).

But the *verb* or *predicate* may be in the singular, in which case either the masculine or the feminine may be used: as, (Gen. xxiv. 55) וַיֵּאמֶר אֲחִיךָ וְאִמְךָ; (Num. xii.) וַתְּדַבֵּר מְרִים וְאַהֲרֹן; (Exod. xxi. 4) שָׁמֹן וּקְטֹרֶת יִטְמֶה לֵב; (1 Kings xvii. 15) וַתֹּאכַל הִיא וְהוּא.

287. When the subject is a Noun of the *common gender*, the verb may be in either gender: as, (Levit. iv. 2) וְעִשָּׂה; (Is. xxxiii. 9) אָבֵל נִפְשׁ כִּי תִהְיֶה; אֲמַלְלָה אֶרֶץ.

288. When the subject is a collective noun, the verb may be either in the singular or plural: as, (Exod. i. 20) וַיִּרְבַּה הָעָם וַיַּעֲצְמוּ.

289. When the subject is indefinite, as when we say *some one did so and so*, the Hebrew makes use of the verb of the third person: as, על בן קרא שמו (Gen. xi. 9) therefore was the name of the city בְּבֶל.

* When the several subjects consist of pronouns of different persons, the verbs must then agree with that which is, in the language of grammarians, the most noble; that is, the 1st person has the preference over the other two, and the 2nd over the 3rd: as, (Gen. xxxi. 44) וְאָמַרְהָ אֲנִי וְאָמַרְהָ; (2 Sam. xix. 30) לָקַח נִכְרֹתָהּ בְּרִית אֲנִי וְאָמַרְהָ וְצִיָּבָה תִּחְלְקוּ אֶת־הַיְשָׁרָה.

called *Babel*, Heb. *therefore he called*, i. e. *some one**; וַיֹּאמֶר לְיוֹסֵף (Gen. xlviii. 1) *and one told Joseph*; וַיִּגַּד לְיַעֲקֹב (Ibid. 2): or by the passive verb: as, וַיִּגַּד לְאַבְרָהָם (Gen. xxii. 20) *and it was told Abraham*, i. e. *some one told him*.

Obs. 1.—The third person of the verb is likewise used when the subject or cause is unknown, and where, in English, the neuter pronoun is used: as, וַיִּצְרִילוּ (Gen. xxxii. 8) *and it grieved him*; יְצַר לִי *it grieves me*; וַיְהִי הַגֶּשֶׁם lit. *and he was the rain*, i. e. *it rained*; וַיְהִי קוֹלוֹת וּבְרָקִים *and there was thunder and lightning*, i. e. *it thundered and lightened*.

Obs. 2.—The third person is sometimes used instead of the second or first, and nouns instead of pronouns, in addressing a superior: thus, וַיִּבְרָא עֲבָדָיו עַל עֲבָדָיו (Gen. xli. 10) *Pharaoh was wroth with his servants*, for וַיִּבְרָא עַל עֲבָדָיו; וַיִּבְרָא עֲבָדָיו עַל עֲבָדָיו (Gen. xli. 18) for וַיִּבְרָא עֲבָדָיו; וַיִּבְרָא עֲבָדָיו (Gen. xli. 18) for וַיִּבְרָא עֲבָדָיו; וַיִּבְרָא עֲבָדָיו (Gen. xli. 18) for וַיִּבְרָא עֲבָדָיו (See likewise Gen. xix. 19; xxxiii. 13, 14)†.

Government of Verbs.

290. Active transitive verbs‡ govern the objective case: as, וַיִּשְׂרָאֵל אֶהָב אֶת יוֹסֵף (Gen. xxxvii. 3) *and Israel loved Joseph*; שָׁמַרְתִּי פְקוּדֶיךָ וְעֵדוּתֶיךָ (Ps. cxix. 168) *I have kept thy precepts and thy testimonies*.

* This corresponds with the German *man*, and the French *on*.

† Thus we see that the language of politeness, or rather of abject humility, was early in vogue amongst mankind.

‡ Many verbs are used both *intransitively* and *transitively*: as, וַיִּשְׂרָאֵל אֶהָב (Judg. xx. 41) *and the men of Israel turned*; הִפְךָ לָבָם לִיְהוָה עָמוּ (Ps. cv. 25) *he turned their hearts to hate his people*; הִפְךָ אֶת מַיְמוֹהֶם לָדָם (Ibid. 29).

291. Some verbs govern two objective cases : as, *שאלנא את־הַכֹּהֲנִים הַזֶּה* (Hag. ii. 11) *ask the priests (concerning) the law* ; *אלמדה פשעים דרכיך* (Ps. li. 15) *I will teach transgressors thy way.*

292. This is especially the case with verbs in *Hiphil* : as, *להעביר את־הַמֶּלֶךְ אֶת־הַיַּרְדֵּן* (2 Sam. xix. 16) *to make the king pass over the Jordan* ; *והעבדתיך את־אֹיְבֵיךָ* (Jer. xvii. 4) *and I will cause thee to serve thine enemies**.

293. The student will recollect that when we speak of *cases* in Hebrew, nothing is meant but the signs † (prefixes or prepositions) which are added to the subordinate member of a sentence (Art. 188), in order to distinguish them from the more essential parts. Now, what particular prefix or preposition these subordinate members or complements require, must depend, as has already been observed (Art. 190), on the signification of the verb, and on the intention of the speaker ; and this intention can often only be known from the particular prefix or preposition which accompanies the *complement*, and by which the signification of the verb is frequently varied. Thus the verb *עבד* construed with *את* signifies *to labour, to cultivate, to scree* ; but with *ך* it signifies, *to impose labour* : *שעה* construed with *אל* signifies *to attend to, to regard* ; but with

* Generally verbs, &c., which are transitive in *קל*, become doubly transitive in *פעל* : as, *למד* (Is. xxvi. 10) *he learned* ; *למד* (Ecc. xii. 9) *he caused to learn, or he taught.*

† But these signs are sometimes omitted (Art. 215), in which case the connection is said to be *immediate*. The complement of a verb may be the name of the action (Art. 263), and then it is said, in the language of grammarians, to be governed in the *infinitive mood*.

מ or מן it signifies *to turn away, disregard* : שָׁאַל אֶת־ is *to ask*, שָׁאַל־בֹּ to *consult*, מִעֵם or מִן שָׁאַל to *request*, שָׁאַל־ל־ to *inquire*.

Miscellaneous Remarks.

294. The words קָם *to rise*, נָשָׂא *to lift up, to raise*, פָּנָה *to turn*, and a few others, are often used pleonastically before other verbs : as, וַיִּקָּם וַיֵּלֶךְ *and he rose and went* ; וַיִּשָּׂא עֵינָיו וַיֵּרָא *and he lifted up his eyes and saw* ; וַיֵּצֵא וַיֵּלֶךְ *and he turned and went out* ; וַיִּשָּׂא אֶת רַגְלָיו וַיֵּלֶךְ.

295. Nouns derived from the same root with the verb are often added to it pleonastically : as, וַיִּדָּר *and Jacob vowed a vow* ; בָּכּוּ בְּכִי גָדוֹל *they wept a great weeping** ; הָלֹם הַלְמָתִי (Gen. xli. 15) ; וַיִּהְרַד יִצְחָק הַרְדָּה גְדֹלָה (Gen. xxvii. 33).

CHAPTER VI.

PARTICLES.

Adverbs.

296. The modifications of attributes, which in many languages are expressed by adverbs, are indicated in Hebrew in various ways :—

* Some grammarians suppose that this mode of expression denotes *emphasis*, but it appears to mark the almost child-like simplicity of the early ages, rather than any thing else.

1st. By the repetition of the *noun* or *adjective* (Art. 221, 225).—2nd. By the *infinitive absolute* (Art. 269, 270).—3rd. By a *finite verb*, in conjunction with an *infinitive constructive* or with another *finite verb*. (Art. 273, 275).—4th. By *abstract nouns* or other words* used adverbially: as, (Exod. xii. 11) *and ye shall eat it* בְּהַפְּזוֹן *with hastiness, i. e. in haste, or hastily*; (Ibid. xiv. 25) *and they drove them (the chariots)* בְּבִבְרָת *with heaviness, i. e. heavily*; (Judg. viii. 1) *and they contended with him* בְּהוֹקֵרָה *with vehemence, or vehemently*.

297. *Obs.*—Some of these words are never used in an adverbial sense without some of the prefixes מ, ל, כ, ב, as in the preceding examples: others are always used without prefixes: as, (Josh. ii. 1) הֶרְיֵט *secretly* (from הֶרִיט *deaf*); הִנָּם *gratuitously*; (Lam. i. 9) פִּלְאִים *wonders, i. e. wonderfully*. Some, again, are used indiscriminately with or without prefixes: as, בְּבִטָּח (Deut. xii. 10); לְבִטָּח (Lev. xxv. 19); *in safety, securely*; while others are used in different senses, according as they *have* or *have not* any of the prefixes: as, לְבַד *alone, only, separately*, but מִלְּבַד † *besides, except*; מִתִּי *when*, but לְמִתִּי *for when, for what period of time*; אֵין *cons. non-existence, nothing*, לְאֵין *into nothing*, בְּאֵין *as nothing*; but, מֵאֵין signifies *whence*, and מֵאֵין *without, or rather from want of existence, or because there existed not*; (See Is. v. 9; 1. 2); and

* See Art. 154.

† As מִלְּבַד הָרֵעֵב הָרֵאִטוֹן (Gen. xxvi. 1) *besides the first famine*. But the מ is often prefixed before the noun: as, לְבָד מִבָּנִים (Exod. xii. 37) *besides children*; which is the same as מִלְּבַד הַבָּנִים.

לֹאִין without, i. e. *where there exists not*, or in the *non-existence* (see Prov. v. 23, xi. 14), לֹא not, בְּלֹא without*.

298. הֲלֵא is it not? is mostly used in indirect assertions, when the inquirer knows that the answer must be in the affirmative. It is therefore often equivalent to a positive assertion †, and may be rendered by *behold*: as, הֲלֵא אֶחָיִךְ רְעִים בְּשֶׁכֶם (Gen. xxxvii. 13) *Do not thy brethren pasture in Shechem? i. e. they do pasture, &c.*;

* The distinction between לֹאִין and לֹא, and between these and לֹא, &c., has already been pointed out in Art. 154, 187. Nevertheless, as it is important for the student to have a clear view of the subject, we shall repeat our former remarks, and elucidate them by examples.

לֹאִין is a noun, and signifies *non-existence, nothing*. It is opposed to הַיֵּ, which signifies *real being*. לֹאִין is used in the *absolute state*, but לֹא when in construction with other words. Thus, *absolute state*, לֹאִין הַיֵּשׁ יְהוָה בְּקִרְבָּנוּ אִם אֵין (Exod. xvii. 7) *Is the Lord amongst us or not?* lit. *Is the Lord in existence? &c. or Is he not in existence amongst us?* Cons. אֵין בַּיִת אֶינָם מֵת (Exod. xii. 30) *there was not a house where there was not one dead, lit. there was no house in existence where there was not a dead person in existence.* Both לֹאִין and אֵין indicate the non-existence of the *subject*, whereas לֹא indicates the non-existence of the *predicate* or *attribute* (see the examples in Art. 187). The affirmative answer to the question הַיֵּשׁ פֹּה אִישׁ (Jud. iv. 20) *is there any man here?* or הַיֵּשׁ בְּנֵה הָרְאָה (1 Sam. ix. 11) *is the seer here?* is הַיֵּשׁ *there exists*. The negative answer is לֹאִין *there exists not*. But the affirmative answer to הָרְאָה אָתָּה *seest thou?* or הָרְאִיתָ *hast thou seen?* is כֵּן *so, yes*, or רְאִיתִי-רְאָה אֲנֹכִי; and the negative answer is לֹא. לֹאִין signifies *nothing whatever*, excluding the whole as well as the parts: but לֹא כֹל signifies *not all*, excluding the whole but not all the parts.

† A negative is often implied in affirmative interrogations: as, (Ezek. xviii. 23) הֲתִחַפֵּין אֶחָפִין מֵת רְשָׁע *do I then desire the death of the wicked?* which is equivalent to *I do not desire, &c.*

הֲלֹא הֵמָּה בְּעֵבֶר הַיַּרְדֵּן (Deut. xi. 30) *Are they not on the other side Jordan? i. e. Behold they are, &c.*

299. Two negatives are not, in Hebrew, equivalent to an affirmative, but only strengthen the negation: as, הַמִּבְּלִי אֵין קְבָרִים בְּמִצְרַיִם (Exod. xiv. 11).

300. Negatives are sometimes added to nouns, adjectives, &c., to denote *privation*: as, אֵין־מִסְפָּר *innumerable*, אֵין־נֶכֶן *unprepared*; אֵין־אֹנִים *powerless, impotent*; לֹא־כֹחַ *strengthless*; לֹא־חָכָם *unwise*; לֹא־בְנִים *childless*; לֹא עָבוּהָ *a cloudless morning*; לֹא־יוֹעִיל *useless, profitless*; לֹא־אֱלֹהִים *not-a-God, i. e. an idol*; לֹא־עָם *not a nation, i. e. a lawless horde**; בְּלִי־שֵׁם *without a name, i. e. infamous*; בְּלֹתִי סָרָה *irremovable†*; אֶל־מָוֶת *immortality‡*.

301. The negatives are sometimes omitted, and must be supplied by the reader: as, (1 Sam. ii. 3) אֵל תִּרְבּוּ תִדְבְּרוּ נְבֻחָה נְבֻחָה־יִצְאָה, supply אֵל; (Ps. ix. 19) כִּי לֹא לְנֶצַח יִשְׁכַּח אֲבִיוֹן תִּקְוַת־יָם, supply לֹא.

This is especially the case when two negative propositions are joined together by ו, when both the *negative* as well as the *predicate* of the second proposition are often omitted: as, (Ps. i. 5) עַל־גֵּן לֹא־עַל־גֵּן לֹא־יִקְמוּ רִשְׁעִים בְּמִיטַט־וַחֲטָאִים־בְּעֵרַת צְדִיקִים, supply יִקְמוּ, or render the ו by *nor*.

The repetition of adverbs denotes intensity: as, (Deut. xxviii. 43) מִנְעֵלָה מִנְעֵלָה מִנְעֵלָה *upwards upwards, i. e. very high*; וְתָבִיא מִטָּה מִטָּה *low low, i. e. very low*.

* Thus, (Deut. xxii. 21) וַאֲנִי אֶקְרָא בְּלֹא־עָם.

† (Is. xiv. 6) מִכַּת־בְּלֹתִי סָרָה.

‡ (Prov. xii. 28) בְּיָמֵי צָרָה טִיִּים וְדֶרֶךְ נְתִיבָה אֶל־מָוֶת.

General Remarks on the Particles.

302. Particles (originally nouns or verbs, Art. 154) are used in Hebrew, as in other languages, not only in various senses, but for various purposes. The same word being often employed as an *adverb*, *preposition*, or *conjunction**: thus, עַל upon, over, for, because, &c.; תַּחַת below, beneath, under, instead, because; בְּלֹא (probably from בָּלַה to waste away) not, without, except, unless, &c.

303. *Obs.* 1.—The student must, however, not suppose that these words have really so many different significations; for on strict examination it will be found, that however variously the Hebrew particles may be applied, they never lose their primary signification. But in translating them into modern languages, their force cannot always be given by one and the same word. This is owing to various causes, but chiefly to this—That most of the Hebrew particles are the signs of *general relations* as well as of their various *grades*, or, if I may be allowed the expression, of their *subordinate relations*. Now, the Sacred Writers often use a particle expressive of a general relation, leaving the *subordinate* to be inferred from the *context*; but in modern languages, these subordinate relations must be expressed by distinct words. Thus, for instance, לִּשְׂמֹךְ , לְ (probably from לָהַס to tend, extend) denotes *tendency* in general; but whether this *tendency* is to produce a union of contact, or merely an approximation, or whether it imports the final result of an action, is not expressed

* There are, however, many particles which are never used but as *adverbs*: as, הֵן here, שָׁם there; or as *prepositions*; as, בֵּין between; or as *conjunctions* only; as, כִּי but, וְ and.

by the *particle*, but must be inferred from the context. Hence the reason why it cannot always be rendered by *to*, but occasionally by *at*, *near*, *by*, *for*, *that*, &c.

It is the same with the inseparable particle ו (from וּ a hook) ; it indicates the general relation of *connection*, but whether this connection is *copulative*, *adversative*, *concessive*, &c., must often be inferred from the context*. Nor is this so difficult as it may at first appear. No attentive reader can for a moment doubt that the ו in וְאֵרָא הָאָרֶץ (Gen. i. 1) means *and*, showing that the verb רָאָה refers to הָאָרֶץ as well as to הַיָּמִים ; nor that the ו in וְהָיָה (Gen. iv. 2) or in וְאֵלֶּךְ (1bid. 5) ought to be rendered *but*, because the propositions to which these words belong, stand in disjunctive *opposition* to those which immediately precede them ; nor that the ו in וְאֵימְנָהּ and in וְאֵימְנָהּ (Gen. xiii. 9) must be rendered by *then*, because these propositions are the *respondents* or *consequents* to their respective *antecedents*—אִם תִּשְׁכַּחֲלָהּ *if thou wilt take the left* ; וְאִם תִּשְׁכַּחֲלָהּ *and if thou wilt take the right* : nor that ו in וְלֹא תִעָדוּ (Gen. iii. 3) must be rendered by *neither*, because it is preceded by the negative proposition לֹא תִאָּכְלוּ *ye shall not eat*, and is not in opposition to it. Equally evident is it that the ו in וְאִם (Exod. xxi. 17) must be rendered by *or*, as it cannot be supposed that the culprit should go unpunished unless he commit the offence against both parents ; in this instance the ו shews that וְאִם־אָבִי refers to אִם־אִמִּי as well as to אָבִי. These examples, I hope, will tend to remove the erroneous opinion, that the Hebrew particles have such a multiplicity of meanings, and that the single ו has seventy-four different significations !

304. *Obs. 2.*—Many particles appear to be synonymous, but there is generally some shade of difference in their meaning ; nor can

* That the frequent use of this particle instead of those which express its subordinate relations does not arise from a want of adequate terms, is fully shown in *Vindiciæ Hebraicæ*, p. 157—163.

they always be indiscriminately used: thus, both לְ and לָ, are the signs of the dative. But לְ is frequently used before the infinitive mood, to show the *purpose*: as וַיֵּשֶׁב-לְאָבֶל and *he sat down to eat*: and before nouns, to indicate the ultimate object: as, וְהָיָה לְאֹתוֹת and *they shall be for signs*. In neither of these cases could לָ be used; וְדַבֵּר-אֵלַי signifies *he spoke unto me*, but וְדַבֵּר-לִי (the verb not being accompanied by an objective case) signifies either *he spoke concerning me*, or, as it is often properly rendered in the Established Version, *he promised me*; וְדַבֵּר לְכֶם (Deut. i. 11) *he has promised you*; וְשָׁלַח אֵלַי קְנִיִּי signifies *he sent to my wives*; but, וְשָׁלַח לְקְנִיִּי signifies, *he sent for my wives*; (see 1 Kings xx. 7) וְשָׁלַח אֵלַי קְנִיִּי וּלְבָנֵי וּלְכַסְפִּי.

305. Thus, likewise, בְּגִלְלָה (lit. *in rolling*) from גָּלַל *to roll*, בְּעֵבֹר (lit. *in passing*) from עָבַר *to pass*, refer to the *principal* person for whose *sake* any thing is done, to distinguish him from the person who receives the benefit, &c., not for his own merit, but for that of another. But בְּגִלְלָה is used only before nouns, whilst בְּעֵבֹר is used before nouns as well as before verbs, and is sometimes equivalent to לְמַעַן (lit. *to answer*) *that, so that*, indicative of the final cause. Thus (Gen. xxxix. 5) *the Lord blessed the Egyptian's house* בְּגִלְלָה יוֹסֵף *for Joseph's sake*; (Gen. xxx. 27) *the Lord has blessed me* בְּגִלְלָתְךָ *for thy sake*; (Gen. viii. 21) בְּעֵבֹר בְּרָאָה *for man's sake*; (Gen. xxvii. 4) בְּעֵבֹר תְּבַרְכֵהָ נַפְשִׁי *that my soul may bless thee*. (See Exod. ix. 16).

306. *Obs. 3.*—The remarks contained in Art. 297, may be applied to particles in general:—

Thus, לְ is never used with a prefix, nor with a preposition preceding it, though it may be used with a preposition following it: as, אֶחָרְיָא *to behind me*, אֶל בֵּין *to between**, אֶל תּוֹךְ *to the midst of*,

* These apparent *double prepositions* cannot always be translated literally. Expressions like these, *to behind me*, *to between me*,

into; whereas אורות concerning, on account of, is never used without the particle על preceding it: as, על אורות בנו concerning, or because of his son; על אורות הבאר concerning, or an account of the well (Gen. xxi).

על (from עלה to ascend) upon, above; מעל from above, or above (the force of מ being lost in the translation); but מעל above (lit. what is above), though derived from the same root, never occurs without the prefix מ; thus, ממעל from above, or above; and מעלה with local ה, though likewise derived from the same root, is used without the prefix מ; as מעלה upwards.—Sometimes with למעלה and with מ and ל, מלמעלה.

Thus likewise בקל, בעבור, בקלתי, never occur without ב, though this letter is, in the two first words, servile. Further, בקל admits neither a prefix nor a preceding nor following particle. בעבור is sometimes used with ל to mark the final end or purpose; whereas בקלתי admits both prefixes as well as particles: thus, לבקלתי נשמר (for) not to keep, מבקלתי יכלת from defect of power, from inability, בקלתי אלא unless, except, עד בקלתי נשמרו until the defect of the heavens, or until the heavens be no more. A knowledge of these distinctions can only be acquired by practice.

sound very awkwardly to our ears, and so they would to an oriental ear, if these terms were considered exclusively as prepositions—but this usage is perfectly correct in the Hebrew; because most of the prepositions being, in their origin, nouns, are often used as such: thus, אחר the hinder part, the space behind; תוך the middle of; (from תוך the middle), בין the intermediate space, plu. בינות the intermediate spaces. Hence the propriety of such expressions, מלפני מעלה, למעלה, מעל, אל מבין, אל-בין, מבין, מאחרי, אל אחרי. But we could not say ללפני, nor אל לפני because the ל in לפני already expresses the relation denoted by the dative, and means literally, towards the place where the face is.

307. Several particles, when in construction, require the sign of the *dative* after them: as, * מִבַּיִת * *מִבַּיִת* לְפָרְכָת *within the veil*, lit. *from within to the veil*. i. e. *with reference to it*; מִחוּץ לְעִיר *without the city*; מִמַּעַל לְעֵצִים *upon the wood*, lit. *from above, with reference to the wood*; סָבִיב לְמִשְׁכַּן וְלַמִּזְבֵּחַ *round about the tabernacle and the altar*; וְאֵי לָהֶם *woe unto them!* וְאֵלַי לִי *woe unto me!* lit. *lamentation to me!* הֲלִילָה לִי *far be it from me!* *God forbid!* lit. *a profanation be it to me, unbecoming.*

308. *Obs.*—When the particle בֵּין *between*, relates to several objects included in a noun plural, it is placed in immediate construction with that noun: as, בֵּין הַחֲזָרִים *between the pieces*, בֵּין עֵינַיךָ *between thine eyes*†. But when it relates to two distinct nouns, whether the same or different, then the particle must either be repeated before each of the nouns: as, בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ *between the light and between the darkness*; ... בֵּין הַפְּנִים (Gen. i. 4) *between the light and between the darkness*; ... בֵּין הַפְּנִים (Ibid. 7): or בֵּין is placed before the first noun, and the second receives the prefix ל; as, בֵּין פְּנִים לְפָנִים (Ibid. 6); בֵּין אוֹר לְחֹשֶׁךְ (see Levit. xi. 47; Deut. xvii. 8).

Arrangement of Words.

309. As the most essential parts of speech have in Hebrew their peculiar *forms*, and most of the

* Derived from בַּיִת *a house*, itself probably derived from באוּ *to come in, to enter*.

† When בֵּין refers to several objects included in the same noun, it is often rendered by *among*; as, בֵּין אֶחָיו (Prov. vi. 19) *among brethren*.

modifications are indicated by *inflections*, there can be little difficulty in distinguishing the *subject* from the *predicate*, and the principal members from the subordinate parts, whatever situation they may happen to occupy in a sentence. The words may therefore be disposed in almost any order, without occasioning the least confusion or ambiguity.

Thus, even the mere *tyro* may know by barely looking at the form of the two following words אָבֵל לָחֵם that the first is a *finite verb* including the pronoun *he*, and that the second is a *noun*. Further, as אָבֵל includes the *subject* as well as the *predicate*, לָחֵם must be the *objective*, whether it is placed after the verb—thus אָבֵל לָחֵם; or before it—thus לָחֵם אָבֵל.

Thus likewise the words of the following simple sentence, יִשְׂרָאֵל אָהַב אֶת־יוֹסֵף (*Israel loved Joseph*) may receive any arrangement of which they are susceptible without altering the sense:—

- | | | |
|--|--|---|
| I. יִשְׂרָאֵל אָהַב אֶת־יוֹסֵף.
II. אֶת־יוֹסֵף אָהַב יִשְׂרָאֵל.
III. אֶת־יוֹסֵף יִשְׂרָאֵל אָהַב. | | IV. יִשְׂרָאֵל אֶת־יוֹסֵף אָהַב.
V. אָהַב אֶת־יוֹסֵף יִשְׂרָאֵל.
VI. אָהַב יִשְׂרָאֵל אֶת־יוֹסֵף.
or VII. יִשְׂרָאֵל אֶת־יוֹסֵף וַיֵּאָהֶב with וְ conversive. |
|--|--|---|

The reason of this is obvious. The *verb* being known by its *form*, and the *objective* by the particle אֶת, there remains only the word יִשְׂרָאֵל, which must be the *nominative*; and as the words are thus distinctly marked, it matters not what place they occupy.

310. But though, owing to the reason just stated, great latitude is allowed in the arrangement of words, it must not be supposed that they are placed

I.—בְּחֵיקְךָ | שָׂפָתַי | נָתַתִּי | אֲנֹכִי (Gen. xvi. 5.)

I have given my maid into thy bosom.

II.—לְאִשָּׁה | לְאִישׁ הַזֶּה | נָתַתִּי | אֶת בְּתִי (Deut. xxii. 16.)

Lit. My daughter I gave unto this man for a wife.

In the first example, the *nominative* אֲנֹכִי is placed emphatically (as it is already included in the finite verb נָתַתִּי) *first*; then comes the *verb*, then the *objective*, &c. In the second example, the order is reversed. The objective case is placed first, then the verb including the nominative, then the subordinate members. And why? Because in the first, we have the venerable mistress aware of her importance, which she finds abated by circumstances arising from her *own condescension*, to which she particularly wishes to draw her husband's attention. She, therefore, begins with the *Ego* אֲנֹכִי; 'It was *I*, the mistress of the house, who have condescendingly placed this ungrateful bondwoman in thy bosom.' But in the second example, we have the tender *father*, indignant at the offered insult, pleading the cause of *his child*. He therefore omits the אֲנֹכִי, as if he scarcely thought of himself, and begins his address to the judges with בְּתִי אֶת *my daughter*, as the object nearest his heart.

315. In the following verse, אֲתִיְהוֹה אֱלֹהֶיךָ תִירָא וְאֵתוֹ תַעֲבֹד (Deut. vi. 13), we have all the complimentary words placed before their respective verbs and nominatives, because the emphasis rests upon them. Reverse the order, and arrange the words as they are in the translation—אֵתוֹ תַעֲבֹד וְאֵתוֹ תִירָא אֱלֹהֶיךָ אֵת יְהוָה אֱלֹהֶיךָ וְאֵתוֹ, &c., or—אֵתוֹ וְעִבַד אֱלֹהֶיךָ וְעִבַד אֵתוֹ, &c., and the energy is entirely lost.

316. It is the same with adverbs and other words expressive of mere circumstances, such as הַיּוֹם, בְּתַאוּם, עֲתָה, רִיקָם, &c. In ordinary discourse they mostly follow the verb: as, וַיִּצְעָה הַיּוֹם (Ex. xxi. 11); לֹא תִשְׁלַחֲנִי רִיקָם (Deut. xv. 13); וַיֹּאמֶר יְהוָה בְּתַאוּם (Num. xii. 4). But when any particular stress is to be laid upon them, they precede the verb: as, בִּיעֲתָהּ רִיקָם שְׁלַחְתָּנִי (Gen. xxxi.

42) ; על־פֶּן פְּתָאוֹם יבֹא אִירוֹ (Prov. vi. 15). Nay, they are often placed with great propriety at the very beginning of a sentence : as, בְּבֹל פְּתָאוֹם נִבְּלָה בְּבֹל (Jer. li. 8). Because the prophet wished to draw attention to the *suddenness* of the destruction of Babylon, so unexpected at the time when she was still flourishing and great.

So likewise, פְּתָאוֹם יבֹא אֶל־הִיכָלוֹ הָאֶרֶז אֲשֶׁר אָתָּם מִבְּקָשִׁים (Mal. iii. 1) ; הִנֵּם נִמְפָּרְתִים (Is. lii. 3) ; הִנֵּם יָרָא אִיּוֹב אֶת יְהוָה (Job i. 9). In all these instances, the adverbs stand first, because they are the most emphatic. Place them in any other part of the sentence, and the effect is lost, as it is indeed in every translation which cannot adopt the same arrangement.

317. But though numerous additional examples might be produced from every part of Scripture, to show that the Sacred Writers paid great attention to the disposition of their words, yet we must not carry this principle too far, by requiring, in every instance, a reason for the particular arrangement which they thought proper to use. This would be as absurd, as to demand why an author does not always use the same identical words to express the same sentiment. On this subject, I cannot do better than recommend to the student's attention the judicious observations of the greatest Hebrew scholar that ever lived, *Aben Ezra*. His words are :—

דַּע כִּי הַמְּלוֹת הֵם בְּגוּפוֹת וְהַטְּעָמִים הֵם בְּנִשְׁמוֹת וְהַגּוּף
 לְנִשְׁמָה כְּמוֹ כְּלִי : עַל כֵּן מִשְׁפָּט כָּל־הַחֲכָמִים בְּכָל־לִשׁוֹן
 שִׁישְׁמְרוּ הַטְּעָמִים וְאִינֶם הוֹשִׁישׁוּ לְשִׁנּוּי הַמְּלוֹת אַחַר שֵׁיהֶם
 : שְׂוִים בְּטְעָמָם :

' Know that words are like bodies, and the senses (meanings) are like souls ; and that the body is a mere instrument (organ) to the soul.*

* It is very remarkable that a man so learned as *John Buxtorf*, should have misinterpreted both these passages. Nor is it less remarkable, that of the numerous authors who have profited by his

Hence the practice of all wise men, in every language, to take care of the sense, but they are not solicitous about the change of words, as long as they express the same meaning.' He then cites numerous examples, to show that the Sacred Writer often uses various expressions to convey the same thought; and adds, that no sensible man will require a reason why an author uses sometimes a pleonastic expression, and at other times an elliptical phrase, or why he writes at one time a word *מלא* full (i. e. expressing the quiescent letters 'ו א), and at other times *חסר* deficient; as for instance, why the word *עולם* is sometimes written with the ו, and at other times *עלם* without it, when, in point of fact, there is no impropriety in either.

Further, in his comment on the word *לאמר* (Deut. v. 5) which appears out of its proper position, and speaking of the variations in some of the expressions of the Decalogue, as recited in *Exodus* and in *Deuteronomy*, he says—

אל תשים לב אל המלות פי הם פגופות והמעמים * הם
 פרוחות : והכורת בשני גלים זה כמו זה במעשה מעשה
 אחר הוא :

'Do not be too anxious about the words, for they are like bodies, and the senses (meanings) are like spirits: and he that cuts with either of two instruments, each of which is calculated to produce the same effect,

labours, none should have noticed the mistake. Speaking of the importance of the Hebrew accents (in his *Thes. Gram. Ling. Sanctæ*, p. 599), he cites the preceding quotations from *Aben Ezra's* work, and renders the first thus—'Scito dictiones esse quasi corpora, & ACCENTUS (!) quasi animas,' &c. The second he renders thus—'Ne apponas animum ad dictiones: illæ enim sunt instar corporum, & ACCENTUS (!) sicut spiritus sive animæ, &c. What probably misled the learned author is, that the word *מַעְמִים* is frequently used by Rabbinical writers for accents. But that *Aben Ezra* does not use the word in this sense, is clear enough.

doeth, in fact, the same work.' In short, he strongly recommends to those who study the sacred volume, to look to the spirit, rather than to the *mere letter*.

318. The negative particles, being considered as mere *exponents* or *indices*, are placed immediately* before their respective verbs: as, **אֵל תִּלְךָ, לֹא אָבֵל, בְּל הָלִיתִי**.

319. For the same reason most of the conjunctions, especially those which indicate the modes of thought, are placed at the beginning of their respective phrases or sentences: as, **כִּי תִקְנֶה עֶבֶד עֲבָרִי** (Ex. xxi. 2); **אִם אָרְכֶיזוּ יִתְגַּדְלוּ אִשָּׁה** (Ibid.); **אִם יוֹם אִזּוֹ יוֹמִים יַעֲמֹד לֹא** (Ibid.); **אִם יָקָם כִּי בִסְפוֹ הוּא** (Ibid.) See the examples in Art. 280.

320. For a similar reason, are all words which have the sign of interrogation (וְ), as well as interrogative pronouns and adverbs, placed at the beginning of interrogative phrases and sentences: as, **הַמֶּלֶךְ תִּמְלֹךְ עָלֵינוּ אִם מִיטֵל תִּמְוִטֵל בְּנוֹ** (Gen. iv. 9); **הִשְׁמַר אֱהִי אֲנִי** (Gen. xxxviii. 8); **מִדָּה תִתְגַּדְלִי** (Gen. xii. 19); **מִי הָאִישׁ הַלְלוֹהָ** (Gen. xv. 2); **אִיִּרָה עֲרָרָה אֲשַׁתְּךָ** (Gen. xviii.); **מִי הָאִישׁ הַלְלוֹהָ** (Gen. xxiv).

321. In a few instances we find the nouns placed, by way of *emphasis*, before the interrogative: as, **אֲבוֹתֵיכֶם אֵיזָה הֵם וְהִנְבִּיאִים** (Zeeh. i. 5); *your fathers where are they? and the prophets will they live for ever?*

* Sometimes, however, the particle is separated from the verb by an intervening word: as, **לֹא לְבִי הִלָּךְ** (2 Kings v. 26); **אֵל בְּאֶפְדָּי**; **תּוֹכִיחֵנִי וְאֵל בְּחַמְתְּךָ תִּפְסְרֵנִי** (Ps. vi. 5).

APPENDIX.



EXTRACTS

FROM

SCARCE HEBREW BOOKS.

I.

FOLLY OF IDOLATRY.

From the 13th Chapter of Wisdom of Solomon, v. 1—10.

אֲמָנָם בֵּן הוּא אֶדְ לְהַבֵּל דְּמוּ בְּנֵי אָדָם אֲשֶׁר אֵין בָּם
דַּעַת אֱלֹהִים, כִּי אֵינָם יוֹדְעִים אֶת יְיָ וְטוֹבוֹ לְגַגֵּד עֵינֵיהֶם :
לֹא הִפִּירוּ אֶת הַיּוֹצֵר, וְאִם הִבִּיטוּ אֶל מַעֲשָׂיו : וַיְהִי
לְהַבְדֵּד, כִּי אָמְרוּ אִישׁ אִישׁ רֹחַ אִישׁ אִישׁ סַעַר אִישׁ חוּג הַכְּכָבִים אִישׁ
מִים שׁוֹטְפִים אִישׁ מְאֹרֹת הַשָּׁמַיִם הֵם הָאֱלֹהִים הַמּוֹשְׁלִים
בְּאָרֶץ : וְאִם תִּפְאָרְתָּ דְבָרִים אֱלוֹהֵי הַשָּׁמַיִם לְהֶאֱמִין כִּי
אֱלֹהִים הֵם, אֵיךְ לֹא הִבִּינוּ מָה רַם אֲשֶׁר מִמַּעַל לָהֶם
אֲדוֹן הַתִּפְאָרְתָּ אֲשֶׁר עָשָׂם : וְאִם עַל פֶּתַח וּגְבוּרָתָם
תִּמְהוּ מִרֹעַ לֹא הִשְׁפִּילוּ מִה־רֵב פֶּתַח יוֹצְרָם : כִּי
בְּהִתְמַשֵּׁל הַיּוֹצֵר אֵל מַעֲשָׂיו מִכַּח בָּלֵם וּמִתִּפְאָרְתָם יִרְאֶה
דְּמוּת כְּבוֹדוֹ : וּכְּפִן תִּאֲמַר לֹא יֶאֱשָׁמוּ עַל זֹאת כִּי אֶת
יְיָ בִּקְשׁוּ וְלָבֵא עַד תִּכּוֹנְתוּ חֲפָצוֹ וַיִּכְשְׁלוּ : כִּי עוֹדֵם

תָּרִים בְּמַכְעֵלוֹתָיו נִלְכְּדוּ לְמַרְאֵה עֵינֵיהֶם כִּי טוֹבִים הָיוּ
 כָּל הַדְּבָרִים אֲשֶׁר רָאוּ : לֹא כֵן הוּא וְלֹא יִכְפַּר לָהֶם
 הַדְּבָר הַזֶּה : כִּי אִם יִסְבּוּ דַעַת וַיְבִינּוּ מוֹסְדוֹת הָאָרֶץ,
 עַל מָה לֹא הִשְׁיגוּ חֵישׁ מִהֵר אֶת-אֲדוֹן כָּל הַמַּעֲשִׂים
 הָאֵלֶּה : וְאֵלֶּה נִבְזִים כָּלֵם אֲשֶׁר קָרְאוּ בְּשֵׁם אֱלֹהִים לְכָל-
 מַעֲשֵׂה יְדֵי אָדָם זָהָב וְכֶסֶף הֶעֱשׂוּ בְּכָל מְלֶאכֶת מַעֲשֵׂה
 תְּבִנִית כָּל חֵיָה וְאָבֶן דוֹמָם אֲשֶׁר פָּסְלוּ קַדְמוֹנִים, וַיִּשְׁימוּ
 בְּסֵלֶם בְּדְבָרִים מֵתִים :

 II.

ORIGIN OF IDOLATRY.

Chap. xiv. v. 15—31.

אָב מִתְעַצֵּב עַל בְּנֵי אֲשֶׁר מֵרַת בְּתָאוֹם בְּלֹא
 עֵתוֹ עָשָׂה אֶת תְּבִנֵיתוֹ וַיַּעַשׂ לְאֱלֹהֵי אָדָם מֵת
 וַיִּצְוּ לְאֲנָשֵׁי בֵיתוֹ לְזָבוֹחַ לוֹ וּלְעַבְדוֹ : וּבְרֹב הַיָּמִים
 הַתְּחִיךְ הַמִּנְהַג הַרְעָה הַזֶּה וַיִּשְׁימוּ אוֹתוֹ הַמַּלְכִים לְחוּק
 וַיִּצְווּ לְכַבֵּד אֶת הַפְּסִילִים : כִּי הָאֲנָשִׁים אֲשֶׁר גָּרוּ בְּאֶרֶץ
 רְחוֹקָה וְלֹא יָכְלוּ לְכַבֵּד אֶת-פָּנָיו הַמְּלֶךְ וַיַּעֲשׂוּ פֶסֶל
 כְּתְבִנִית הַמְּלֶךְ הַחַי אֲשֶׁר עָבְדוּ לְהַחְיִיפוֹ בְּאַהֲבָתָם
 מִרְחוֹק בְּמִקְרוֹב : וְגַם נָצְאוֹת הַחֶרֶשׁ אֲמִצָּה אֶת-לִבָּב
 הָאוֹלִים לְעַבּוֹד אֶת הָעֲבוֹדָה הַזֹּאת : אוֹלֵי מְגִמַת

הַחֶרֶשׁ הַיְתֵה לְמִצּוֹא הוּא בְּעֵינֵי הַמֶּלֶךְ וַיִּתְאַמֵּץ לַעֲשׂוֹת
תֹּאֵר הַתְּבִנִּית שְׁלֵם כְּתָאָרוֹ : וּלְבַב רֵלֵת הָעַם אֲשֶׁר
נִכְתָּה מִיּוֹפֵי הַמְּלֶאכֶה נָתַנוּ הוּד אֱלֹהֵי לְאֻשֶׁר כִּבְדוֹ
לְפָנִים כְּאָדָם : וַיְהִי זֹאת כְּמוֹקֵשׁ לְרַגְלֵי בְּנֵי אָדָם כִּי
מְכֻבָּד עוֹל וּמֵאֲכֻרִיּוֹת הַמּוֹשְׁלִים בָּם קָרְאוּ בְּשִׁמוֹת
לַעֲצִים וּלְאֲבָנִים לֹא יִקְרָא בָּהֶם כָּל יְצוֹר : וַיְהִי נֶקֶל
בְּעֵינֵיהֶם כִּי חָדְלוּ לַדַּעַת אֶת־הָאֱלֹהִים אֲבָל כְּאֲשֶׁר רָגְשׁוּ
לְלַכֵּת בְּאוֹלָתָם קָרְאוּ לַרְעוֹת הַגְּדוֹלוֹת בְּשֵׁם הַשָּׁלֵם : כִּי
כָּכֵה יַעֲבְדוּם זֹבְחִים אֶת בְּנֵיהֶם אוֹ זִוְלָלִים וְסוֹבְאִים
בְּהוֹלְלוֹת נִכְרִיָּה : לֹא שָׁמְרוּ דֶרֶךְ הַחַיִּים וְלֹא נִשְׂאוּ
לָהֶם נָשִׁים כְּמִשְׁפָּט אֶדְּ זֶה מְרִצָּה רַעְהוּ בְּעֶרְמָה וְזֶה
יִנְאָף אֶת אִשְׁתּוֹ עִמָּתוֹ לְהֶאֱדִיב נִפְשׁוֹ : הַכֹּל חֶבֶד יַחְדָּו
בְּאוֹלָתָם דָּם וְרִצָּח גְּזֹל וּמְרִמָּה מְשֻׁחָת וּמְרֵד מְהוּמָה
וְאֵלֶּה וְלִצְרוֹר לְאִנְשִׁים טוֹבִים : נִבְלָה וְהִכָּאֵב לֵב גַּם
לְקַחַת הַנְּשִׁים בְּחֻזְקָה גַּם גְּאוּף גַּם זְנוּת כָּל אֵלֶּה נִהְגּוּ
בִּינֵיהֶם : כִּי עֲבוֹדַת הָאֱלִילִים רֵאשִׁית וְתַכְלִיֹּת כָּל--
רַע : בְּחֻגֵיהֶם מִשְׁתַּכְּרִים מִתְּנַבְּאִים סָרָה נוֹהֲגִים בְּדֶרֶךְ
רַע וְנִשְׁבָּעִים לְשֹׁקֵר : כִּי בְּעִבּוֹר יֶאֱמִינוּ בְּאֱלִילִים אֲשֶׁר
אֵין בָּהֶם רוּחַ חַיִּים לֹא יִגּוּרוּ מִרַע בְּהִשְׁבָּעִם בָּם לְשֹׁקֵר :
וְעַל שִׁתְיָהוּ וְיִשְׁפָּטוּ בְּצַדֵּק עַל חִשְׁבָּם רַע עַל יְיָ וְעַל הַשְּׁבָעִם
בְּמְרִמָּה לְשֹׁקֵר לְהַבְּזוֹת כָּל־קֹדֶשׁ : לֹא בִכַח אֵלֶּה אֲשֶׁר
יִשְׁבָּעוּ בָּם אֲבָל נִקְמַת צַדֵּק הַמִּתְּנַקְמַת בְּיוֹם מִשְׁפָּט
מִרְשָׁעִים תַּעֲשֶׂה זֹאת :

III.

WISDOM.

The 24th Chapter of Ecclesiasticus*.

הַחֲכָמָה תְּהִלָּל נִפְשָׁהּ וּבִקְרַב עִם אֱלֹהִים תִּתְפָּאֵר :
בְּעֵדֶת אֵל תִּפְתַּח פִּיהָ וּבִתְוֹךְ עַמּוֹ תִּתְהַדָּר : כִּי מִפִּי
עֲלִיּוֹן יֵצֵאָה וּבְעֶרְפֶּל פִּסְתָּהּ אָרֶץ : אֲנֹכִי בְמָרוֹם עֲלִיּוֹן
מִשְׁפָּנִי וּבְסֵאֵי בְעַמּוּד הָעֵנָן : בְּשָׁמַיִם עַמּוֹ הָיִיתִי וּבְמַעְמָקֵי
תְּהוֹמוֹת שָׁם אָנִי : בְּמַעְיָנוֹת נִכְבְּדֵי מַיִם וּבְמוֹסְדוֹת תִּבֵּל
הִלְבֵּתִי וּבְכֹל עִם וָאִם שְׁלֹטְתִי : בְּכָר־ אֱלֹה מְנוּחָה
בְּקִשְׁתִּי וָאִיהָ אֵיבָהּ מְקוֹם מְנוּחָתִי : אֲזִי פֶקֶד עָלַי יוֹצֵר
כָּל וָאֵל עוֹשֵׂנִי אָמַר לִי בְיַעֲקֹב תִּשְׁכַּן וּבְיִשְׂרָאֵל
תִּשְׁתַּרְר : מֵרֵאשׁ קִדְמֵי תִבֵּל נִבְרָאתִי וְלַעֲלָמֵי עַד לֹא
יְסוּף זְכָרִי : בְּמִשְׁכַּן קִדְשׁוֹ לִפְנֵי עֲבֹדְתִי וְשֵׁם בְּצִיּוֹן אֶתֹּ
קִמְתִּי : קָרְיָה אַהוּבַת אֲבוֹתַי נִחְתִּי וִירוּשָׁלַיִם עִיר מְמִשְׁלָתִי :
רַבִּיתִי בְּעַם סִגְלַת יִי בְיִשְׂרָאֵל חֶבֶל נִחְלַתוֹ : גְּדֻלַּתִּי
בְּאֶרֶז בְּלִבְנוֹן בְּעֵץ זֵית בְּשֹׁנִיר וְחֶרְמוֹן : פִּתְמוֹר בְּעֵץ
גְּדִי בְּשׁוֹשְׁנָה בְּעַמְּק יְרִיחוֹ : כְּזֹרֵת הִרְחִיבוּ דְלִיּוֹתַי וּכְעֵץ
עַל פְּלָגֵי מַיִם פּוֹרוֹתַי : כְּקַנְמוֹן וּבְשָׁמִים רֵאשׁ בְּשָׁמֵי וּכְמוֹר
הַרֵר נִתְתִּי רִיחִי : כְּלִבְנוֹהַ וְחִלְבֹנָה וְאַהֲלִים וְצָרִי בְּשָׁמֵן
הַטּוֹב רִיחִי : כְּאֵלֶּה הַכּוֹי שְׂרָשֵׁי וְעַנְפֵי עַנְפֵי שְׁבַח וְיָקָר :
כְּהִדְרַת גִּפְן שְׁפָרְתִּי וּכְרִחִי פְרִחִי הוֹד וְהִדְרִי : שְׁעוֹ אֵלַי

* Translated by Ben-Zeeb.

מִשְׁחָרֵי וּמִפְרֵי הַטּוֹב תִּתְעַנְּנוּ : כִּי מִתּוֹךְ מִצּוֹף לָקַחִי
 וּמִנֶּפֶת אָמַרְי : אוֹכְלֵי עוֹד יִרְעִבוּ וְשׂוֹתֵי יָשׁוּבוּ וַיִּצְמָאוּ לִי
 שׁוֹמְעֵי לִי לֹא יִפּוּל וְעוֹשֵׂה דְבָרֵי לֹא יִפְשֵׁל : כָּל אֱלֹהִים
 בְּסֹפֶר בְּרִירַת יְיָ כְּתוּבִים : תּוֹרַה צְוָה לָנוּ מֹשֶׁה מוֹרְשָׁה
 קָהֳלֵת יַעֲקֹב : מְלֶאכֶה חֲכָמָה כְּפִישׁוֹן וְכִנְהַר חֲדַקָּל בְּיָמֵי
 הָאָבִיב : מִטִּיבָה שְׁכַל כְּנִהַר פָּרַת וְכִנְרָדוֹן בְּיָמֵי הַקָּצִיר :
 מִבְּיַעַח לָקַח פִּיאֹר וְכִנְיַחֹן בְּיָמֵי הַבְּצִיר : לֹא גָמְרוּ
 קַדְמוֹנִים הַחֲכָמָה וְהָאֲחֵרֹנִים לֹא יִשְׁגִּיחוּ : כִּי רַחֲבָה הִיא
 כְּנִי יָם וְעַמּוּקָה מִתְהוֹם רַבָּה : אֵף אֲנִי כְּנִהַר מִשְׁקָה
 וְכִבְרֵכַת מַיִם עָלַי גֹּז יָרַק : אָמַרְתִּי אֲשַׁקֶּה גִנִּי וְאֲרַנֶּה
 עֵרוֹנֹת מִטָּעִי : וְהִנֵּה הָיִיתִי לְתַעֲלָה וּמִתְעַלָּה לְנַחַל
 וּמִנַּחַל לְגִהַר וּמִגִּהַר לְיָם : עוֹד יֵאִירוּ קִרְנֵי הוֹד אָמַרְי
 כִּשְׁחַר וַיִּפּוּזוּ קִוֵּי לָקַחִי עַל כָּל אֲפָסִים : עוֹד כְּנִבּוֹאֹת יְיָ
 אֲטִיף כְּלִתִּי וְלָקַחִי אָקִים לְדוֹר אֲחֵרוֹן :

IV.

 COPY OF THE FIRST LETTER WHICH THE ROMAN
 SENATE SENT TO THE JEWS.

Maecab*. Chap. viii. v. 22—37.

וְזֹאת מִשְׁנֵה הַסֵּפֶר אֲשֶׁר כָּתְבוּ עַל לְחֹת נְחִשְׁתַּ
 וַיִּשְׁלְחוּ אֹתוֹ יְרוּשָׁלַיִם לְהַיּוֹת לָהֶם לְזִכַר הַבְּרִית :

* Translated into Hebrew by Dr. S. I. Fränkel. The whole of the *Apocrypha* has been translated by this learned man into pure Hebrew, and may be had at Messrs. Taylor and Walton's, Upper Gower Street.

יֵצוּ יְיָ אֶת־בְּרַכְתּוֹ שְׁלוֹם לְעַם רוּמָא וּלְעַם יְהוּדָה
גַּם בְּיָס וְגַם בַּיַּבֶּשֶׁה וְחָרַב לֹא־תַעֲבֹר בְּאַרְצָם עַד עוֹלָם :
אוֹלָם כִּי־תִקְרָה מְלַחְמָה בְּרוּמָא אוּ בְכָל־אַרְצֵי
מְמַשְׁלָתָם אוּ בְּבַעֲלֵי בְרִיתָם עֶזֶר יַעֲזְרוּ אוֹתָם הַיְהוּדִים
בְּאַמַּת וּבְתַמִּים כְּפִי עֲנִין הַדְּבָר : וְלֹא יִכְלְלוּ אֶת־אוֹיְבֵי
רוּמָא לֹא־בְצִידָה וְלֹא־בְנִשְׁק לֹא־בְכֶסֶף וְלֹא־בְאַנְוִית
כְּרִצוֹן הַרוּמָאִים : כָּל־אֱלֹהִים יִשְׁמְרוּ לַעֲשֵׂת בְּלִי קַחַת
דְּבָר בְּמַחֲרָם :

וְכִי תִקְרָה מְלַחְמָה בְּאַרְצֵי הַיְהוּדִים יָבֹאוּ אַנְשֵׁי רוּמָא
לְעֶזְרָתָם בְּאַמַּת וּבְתַמִּים כְּפִי עֲנִין הַדְּבָר : וְנָתַן לֹא־יִתְּנוּ
לְאוֹיְבֵי הַיְהוּדִים לֹא־אֶכֶל וְלֹא־נִשְׁק לֹא־כֶסֶף וְלֹא־אַנְוִית
כִּי זֶה רִצוֹן הַרוּמָאִים וְאֶת־אֱלֹהִים יִשְׁמְרוּ לַעֲשֵׂת בְּלִי־מַעַל
וּמְרָמָה : עַל־כֵּי הַדְּבָרִים הָאֵלֶּה הִקְנִים הַבְּרִית בֵּין בְּנֵי־
רוּמָא וּבֵין הַיְהוּדִים : וְכִי יַעֲלֶה עַל־לֵב שְׁנִיָּהֶם לְהוֹסִיף
עַל־אֱלֹהִים אוּ לְגַרֹעַ מֵהֶם כְּחַפְצָם יַעֲשׂוּ וְכָל־אֲשֶׁר יוֹסִיפוּ
אוּ יִגְרְעוּ יָקוּם :

וְעַל־אֹדוֹת דִּימִיטְרִיוֹס אֲשֶׁר עָשָׂק אֶת־הַיְהוּדִים כְּתָבוּ־
לוֹ לֵאמֹר : מַה־לָּךְ כִּי־תִסְתַּלֵּל בְּיַהוּדִים וְהֵם אֲחִינוּ
וְאַנְשֵׁי בְרִיתֵינוּ : וְהָיָה כִּי־יִשׁוּבוּ אֵלֵינוּ לְצַעֲקַ עֲלֶיךָ בֹּא
נִבְּאֵ לְעֶזְרָתָם וְנִלְחַמְהֶם בְּדָבָר בְּיָס וּבַיַּבֶּשֶׁה :

V.

COPY OF A LETTER WHICH JONATHAN THE HIGH-
PRIEST WROTE TO THE SPARTANS.

1 Maccab. chap. xii. v. 6—24.

וְזֹאת מִשְׁנֵה הַסֵּפֶר אֲשֶׁר שָׁלַח יוֹנָתָן לְיוֹשְׁבֵי
אֲשֶׁר־בְּרִתָּא :

יוֹנָתָן הִכְהֵן הַגָּדוֹל וְזִקְנֵי הָעָם וְהַכֹּהֲנִים וְכָל־עַם־
הַיְהוּדִים לְאַחִיהֶם אֲנָשֵׁי אֲשֶׁר־בְּרִתָּא שְׁלוֹם :

הִנֵּה זֶה יָמִים רַבִּים וְאַרְבָּעֵי עָשָׂר מִלְּכָכֶם שָׁלַח סִפְרִים
אֶל־חֻנְיֹו כִּהֵן הַגָּדוֹל לֵאמֹר כִּי אֲנָשִׁים אֲחִים אֲנַחְנוּ
בְּכַתּוּב בְּמִשְׁנֵה הַסֵּפֶר אֲשֶׁר מִתְחַרְזוּ : וְחֻנְיֹו שָׁמַח
לְקִרְאת הַצִּיר אֲשֶׁר שָׁלַח וַיִּקַּח אֶת סֵפֶר הַבְּרִית וְהֶאֱהָבָהּ
מִיָּדוֹ : וְעָתָה אִם־אֲמַנְם לֹא־תִסְרְנוּ דָבָר וְתוֹרַת יְיָ אֲשֶׁר
בְּיַדֵּינוּ לְתַנְחוּמִים לָנוּ : לֹא תִדְלְנוּ מִשְׁלַח לָכֶם אֶת־
מִלְּאֲכֵינוּ אֱלֹהָ לְחַדֵּשׁ וּלְחַזֵּק אֶת בְּרִית הָאֱהָבָה וְהֶאֱהָוָהּ
עִמָּכֶם כֹּן־יִנְחָשֵׁב כְּזָרִים בְּעֵינֵיכֶם כִּי אָרְכוּ הַיָּמִים אֲשֶׁר
שָׁלַחְתֶּם לָנוּ : לָכֵן דַּעֲוֵנָא כִּי כָל־שַׁבָּת וּמוֹעֵד אֲשֶׁר
נִקְרִיב בָּהֶם קָרְבָן לְאֱלֹהִים וַיִּזְבְּרֶתֶם גַּם־אַתֶּם עַל־עַלּוֹתֵינוּ
וּבַתְּפִלֹּתֵינוּ כַּאֲשֶׁר יָאוֹר לְהַעֲתִיר אֶל־יְיָ בְּעַד שְׁלוֹם
הָאֲחִים : כִּי בְשָׁלוֹמְכֶם וּבְכַבּוּדְכֶם יִגַּל וְיִשְׁמַח לְבַבֵּנוּ : וְאַף כִּי
צָרוֹת רַבּוֹת וְרַעוֹת עָבְרוּ עַל־נַפְשֵׁנוּ כִּי נִלְחַמְנוּ עִם כָּל־

הַמְּלָכִים מִסָּבִיב אֲשֶׁר קָמוּ עָלֵינוּ לְהַשְׁחִיתֵנוּ : לֹא עָלָה
 עָלֵינוּ לְבַנוּ לְהוֹגִיעַ אֶתְכֶם אוֹ אֶת-בְּעָלֵי בְרִיתֵנוּ לְבַקֵּשׁ
 עֲזָרָה מִיָּדָם בְּמִלְחָמוֹת הָאֱלֹהִים : כִּי יְיָ אֱלֹהִים הָיָה בְּעֹזְרֵינוּ
 וְהִצִּילֵנוּ מִכַּף צָרֵינוּ וַיִּכְנָעֵם לְפָנֵינוּ : אוֹלָם בִּשְׁלַח כְּעֵת
 אֶת-מַלְאֲכָיֵנוּ אֶת-נוֹמְנִיּוֹס בֶּן-אֲנָטוּיֹכּוֹס וְאֶת-אֲנָטוּיִפְטָר
 בֶּן-יִשׁוּעַ לְאַחֵינוּ בְּנֵי-רוּמָא לְחַדֵּשׁ אֶת-בְּרִית הָאֶהָבָה
 הַנוֹשֶׁנֶת עִמָּהֶם : הִפְקַדְנוּ אֹתָם לְלָבֵת גַּם אֲלֵיכֶם לְשֵׂאל
 לְשִׁלּוּמְכֶם וְלָתֵת אֶת-הַסֶּפֶר הַזֶּה בְּיַדְכֶם וּלְחַדֵּשׁ אֶת-
 בְּרִיתֵנוּ אִתְּכֶם * וְאִם יִיטָב בְּעֵינֵיכֶם תְּשִׁיבוּ אֹתָנוּ דְבָר :

וְזֹאת מִשְׁנֵה הַסֶּפֶר אֲשֶׁר שָׁלַח אַרְיֹושׁ לְחוּנְיוֹ :

אַרְיֹושׁ מֶלֶךְ אַשְׁפּוּרְתָא לְחוּנְיוֹ כֹּהֵן הַגְּדוֹל שְׁלוֹם :

מִצָּאֵנוּ כְּתוּב בְּדַבְרֵי הַיָּמִים כִּי יִשְׁבִּי אַשְׁפּוּרְתָא
 וְהַיְהוּדִים אֲנָשִׁים אַחִים הָמָּה וְאַבְרָהָם אָב לְשִׁנְיָהֶם *
 וְעַתָּה כִּי-יָדַעְנוּ זֹאת הוֹאִילוּ-נָא וּכְתְבוּ לָנוּ הַשְּׁלוֹם
 לְכֶם וְגַם אֲנַחְנוּ נִכְתֹּב לְכֶם : גּוֹרֵל אֶחָד יִהְיֶה לְכָלֵנוּ
 מִקְנֵינוּ וּמְקַנְנֵנוּ יִהְיֶה לְכֶם וּמְקַנְיֶכֶם וּמְקַנְיֶכֶם יִהְיוּ לָנוּ
 וְאַנְכִי שְׁפָטְתִי אֶל-נְכוֹן לְהוֹדִיעְכֶם אֶת-כָּל-אֱלֹהִים :

VI.

TALES FROM THE TALMUD.

מוֹנְבֵי הַמֶּלֶךְ פָּתַח בְּשֵׁנֵת בְּצוּרַת אֶת אוֹצְרוֹתָיו אֲשֶׁר
אָצַר הוּא וְאֲשֶׁר אָצְרוּ אֲבוֹתָיו, וְכִלְכַּל בְּהֵן כָּל נֶפֶשׁ
רַעֲבָה, וַיְבוֹאוּ אֵלָיו אָחִיו הַנְּשִׂאִים וַיִּגְעְרוּ בוֹ לֵאמֹר:
אֲבוֹתֶיךָ אָצְרוּ עַל אוֹצְרוֹת אֲבוֹתֵיהֶם וְאַתָּה פּוֹרְתָן, וַיַּעַן
אוֹתָם הַמֶּלֶךְ, אֲבוֹתֵי אֶסְפוּ אוֹצְרוֹת כְּלוֹת וַאֲנִי אֶסְפְּתִי
אוֹצְרוֹת לְנֶצַח נְצָחִים, אֲבוֹתֵי טָמְנוּ בְּמָקוֹם שֶׁיֵּד אָדָם
מִשְׁנָת, וַאֲנִי טָמַנְתִּי בְּמָקוֹם שֶׁאֵין יָד אָדָם מִשְׁנָת,
אֲבוֹתֵי אָצְרוּ שְׂאִין עוֹשֶׂה פְּרִי, וַאֲנִי אָצַרְתִּי הָעוֹשֶׂה פְּרִי,
אֲבוֹתֵי טָמְנוּ בְּסֶף וְזָהָב, וַאֲנִי רִבֵּשְׁתִּי נֶפֶשׁוֹת, אֲבוֹתֵי
אֶסְפוּ לְאַחֵרִים וַאֲנִי אֶסְפְּתִי לְנֶפֶשִׁי, אֲבוֹתֵי אָצְרוּ לְעוֹלָם
הַזֶּה, וַאֲנִי אָצַרְתִּי לְעוֹלָם הַבָּא:

(See Hebrew Tales, No. xviii. p. 53).

רַבִּי נַחֲמָן בִּקְשָׁה מִן רַבִּי יִצְחָק לְבָרְכוּ, אָמַר לוֹ
אֲמַשׁוּל לָךְ מִשָּׁל, אָדָם אֶחָד הֵיךָ הוֹלֵךְ בְּמַדְבָּר וְהָיָה
עָרֵף וְרַעַב וְצָמָא, וַיִּמְצָא עֵץ פְּרִי אֲשֶׁר פָּרְיוֹ הָיוּ מְתוּקִים
עַד מְאֹד וַצְלוּ יָפָה, וּבְרַבְת מַיִם עָבְרָה תַּחְתּוֹ; וַיֵּאבֵל
מִפְּרִיו וַיִּשֶׁת מַיִם מִן הַבְּרֵכָה וַיֵּשֶׁב בְּצֵלוֹ, כִּפְּאֲשֶׁר הָלַךְ
לְדַרְכּוֹ אָמַר, עֵץ! עֵץ! בְּמָה אֶבְרַכְךָ? אִם בְּפְרֵי מְתוּק הֲלֹא

הוא לך, ואם בצל יפה הנו לך, ואם בברכת מים הנה
 היא לך, אף בזה אברכה, שכל העצים אשר ינטעו
 ממך, יהיו כמודי ואף אתה במה אברכה? אם בתורה,
 הנה היא לך לתפארת, ואם בעושר, הנה יש-לך עושר,
 אם בבנים, הנה יש-לך בנים, אף מי יתן ויהיו יוצאי
 ירכיך כמודי :

(See Hebrew Tales, No. xxxiii. p. 93).

VII.

FABLES*.

משל שני צבאים

אניל מחריש חכם יחשב, ובמושב נבונים יתישב :
 שני צבאים, עמדו על שפיים, מתלחשים בלט
 דבריהם, אין שמע ביניהם, ואזן זה אל זה חפרו, להניד
 לו דברו, ויעבר איש עליהם, וילך לשאל להם, למה
 דברו בלט עצתם, פן אין מליץ בינותם, גם פי וצעקו
 בכל-פחם, אין שמע דברי שיהם, פי מאדם הם רחקים,
 ונענו הננו נדבקים, להמתיק סודנו יחד, ומגלה סוד
 אין אחד, אבל העצה אשר לנו, בעבור פי נרפים אנחנו :

* These Fables are extracted from a work entitled משלי שועלים.
 It contains 107 Fables, all written in the same style. Name of the
 author— *R. Berachia Hannakdan*. (See Wolf. Bib. Heb. No. 435).

קָנְהָ אֶמֶת וְתוֹם רְעֵה	הַכֶּם בְּנֵי וָבֵין רְעֵה
וּמִן עֲצַת בְּסִיל שְׁעָה	חֲשׁוֹב אֲוִיל כְּצֵל אֲלִיל
וְאֵל גְּבוּן דְּבַר שְׁעָה :	וְאִם יֵצֵו הַרוֹס בְּנֵה

מִשְׁל עוֹרֵב וְכַבְּשָׁה

עָצָה נֹחֵן לֵלֵא שׁוֹאֵל, פְּתֵי נִחְשָׁב וְנֹאֵל :

עוֹרֵב יֹשֵׁב עַל גַּב כַּבְּשָׁה, שָׁמְעוּ נָא אֶת־אֲשֶׁר עָשָׂה,
 מִשְׁךְ וּמְרַט הַצִּמְר, מַעַל צִוְּאָרָה וּתְאִמֵר, עוֹרֵב הַפָּרָד
 מַעַלִי, וּשְׁמַע אֲמָרֵי וּמְלִי, וְכֵן תַּעֲשֶׂה אִם יִשְׁלַךְ לִב, לֶךְ
 וְיֹשֵׁב עַל גַּב הַכֶּלֶב, וּמִשְׁךְ מַעַל גְּבוּוּ צִמְרוּ, וְלֹא תִשְׁאִיר לוֹ
 רַק עוֹרוֹ, וַיֵּאמֶר הָעוֹרֵב לֹא אֶעֱשֶׂה כֵּךְ, כִּי תִנְעֲצַנִי לְפִי
 הַרְבֵּד, צִמְרֵךְ רֵאשׁוֹן מְצִאתִיָּה, פֹּה אֵשֵׁב כִּי אֲוִיתִיָּה,
 טוֹבָה עֲצַתִי מִעֲצַתְךָ, בְּכֶלֶב לֹא אֶחְלִיף וְלֹא אֲמִיר אוֹתְךָ :

VIII.

ANECDOTES, &c.

פִּילוֹסוֹף אֶחָד רָאָה בְּחֹר מְרֻבָּה דְּבָרִים, אָמַר לוֹ בְּנֵי
 הַזֶּהָר, הֲלֹא אֱלֹהִים עָשָׂה לָנוּ שְׁתֵּי אֲזֻנִים, וְכֹה אֶחָד,
 לִמְעַן גִּשְׁמַע הַרְבֵּה וּנְדַבֵּר מְעַט : גַּם הוּא—לְאֶחָד
 אֲשֶׁר שָׂאֵל בְּמָה רְחוֹק הָאֶמֶת מִן הַשִּׁקֵּר—הִשִּׁיב, כְּמוֹ מִן
 הָעֵינִים אֵל הָאֲזֻנִים :

מביא חטא המרבה דברים
 וטוב לראות משמע אמרים

סוקראטיס הנה אומר כל ידיעתני היא שאינו יודע :
 ויהי פאשר זקן וקרבו ימיו למות אטר צר לי מאד, פי
 עתה הייתי מתחיל ללמד אורח חיים .
 חכם, בעיניו סכל
 וחכם בעיניו, סכל :

מטרונה אחת הייתה בוכה ומתאבלת על בעלה
 החולה, ובמר נפשה צעקה מות! מות! לו תקחני תחת
 אישי, המות שמע נבא ויאמר הנני, ותחרד האשה מאד
 ותאמר אליו, לך-נא ואראך האיש אשר אתה מבקש
 רבים מחכים למות ואיננו
 וקבאו פחד ופחדו ממנו :

שאלו לחכם מי הם החשובים החכמים או העשירים?
 ויען, החכמים : אמרו לו אם פן למה החכמים בפתחי
 העשירים יותר ממה שהעשירים בפתחי החכמים?
 ויאמר, החכמים יודעים מעלת העשר, אבל העשירים
 אינם יודעים מעלת החכמה :
 למוד ממי שיודע, ולמד למי שאינו יודע, ואם תעשה
 זאת תדע מה שלא ידעת, ותזכור את אשר ידעת :

IX.

MORAL MAXIMS*.

מוסר השכל במליצרה :

אָמְרֵי	בְּנֵי רֵאשִׁית	יִרְאֵה הָאֵל
: אָמְרֵי	וְשִׁמְעָה מִן־	לְבָה קוֹמָה
תְּחִלָּה	עֲבוֹדָתְךָ	וְתֵן עַל כָּל־
תְּפִלָּה	אֱלֹהֶיךָ	בְּכָל יוֹם ל־
שְׁחָרָךְ	לְחַשְׁבִּים כָּל־	וְעֵלֶיךָ
: חֲסוֹרְךָ	וְעֵלֶיךָ מִן־	לְהוֹדוֹת לוֹ
מְחִלָּה	פְּנֵי הָאֵל	הִיָּה תָמִיד
: יִמְלֵא :	אֱלוֹתֶיךָ	וְאִזּוֹ כָּל־מִשְׁ-
וְתוֹרָה	שְׁמוֹר מִצְוָה	שְׁמוֹר חוֹקָה
: צְרוּרָה :	תְּהִי נִפְשֶׁךָ	וְדַע פִּי בָם
כְּלִילִים	אֲצִילִי עִם	וְהִתְרַע בְּךָ
: כְּסִילִים :	וְאֵל תֵּט אֵל	דְּבַק בָּהֶם
חֲכָמִים	נָה אֵל פִּי	תְּהִי נָא אֶזְרְךָ
לְשִׁמּוֹם	אֲסוּף מֵהֶם	וְעִנֵּךָ תֵּךְ
וְגוֹרָךְ	בְּכָל שְׁבָתְךָ	וְקִנְאָה בָם
: חֲבָרְךָ :	תִּקְנֵא בִּי	בְּכִיסֶךָ אֵל

* From *מאמר השכל*, a didactic poem, by the celebrated *R. Hāi*, who flourished about the beginning of the eleventh century.

עֲשָׂבִים	אֶכּוֹל וּרְעָה	בְּמַלַּח פֶּת
: נְדִיבִים :	אֶגְוֶרָה מִ-	וְאֵל תִּשְׁאֵל
בְּקִבְרָד	וְהִטְמֵן	בְּחַר מְוֹת
: שְׂאֲרָד :	לְבַקֵּשׁ מִ-	וְאֵל תִּלְדָּ
לְשׂוֹאֵל	הִיָּה שׂוֹאֵל	וְלָמָּה תִּ--
: בְּיַד אֵל :	הֲלֹא הַכֹּל	שְׂאֵל מֵאֵל

X.

THE 8th PSALM PARAPHRASED*.

1.—יִי אֲדַנִּינוּ מִה אֲדִיר שִׁמְךָ וְכוּ
 אָדוֹן עַל כָּל־נִבְרָא אָדוֹן עָלֵינוּ
 כַּמָּה נוֹרָא שְׁמֶךָ עַל כָּל־הָאָרֶץ
 כִּי אֱלֹהֵי הַהוֹד וַיִּפְרֹץ פְּרִץ
 עַל הַשָּׁמַיִם מוֹל מְרָאָה עֵינֵינוּ :

2.—מִפִּי עוֹלָלִים וְיוֹנְקִים יִסְדַּת עֵז וְכוּ
 מִפִּי כָל־עוֹלָל כָּל־יוֹנֵק יִסְדַּת
 עֵז מוֹל כָּל־שִׁנָּא וְלִמְעַן צָרִיךְ
 לְשִׁבִית אוֹיֵב מִתְנַקֵּם מֵעֲלִיךְ
 וּבְכֹן יָדִים שׁוֹגִים רָגַע אֲבֹדָתָ :

* From פְּהִנַּת אֲבָרָהָם, a poetical paraphrase of the whole of the Psalms, by *R. Abraham Ben Shabthi Hacoen*. This work, written in almost every kind of metre, evinces uncommon skill and a wonderful command of language, and is therefore deservedly esteemed.

3.—כי אראה שמיד מעשה אצבעותיך וכו'.

כִּי אֶל שְׁמוֹךְ הָרָמִים תִּפְּנֶתָ
פַּעַל אֶצְבַּע שְׂרֵי אִשָּׁי עֵינַיִם
כִּי מִשְׁתָּאָה אָבִיט גְּבַה שְׁמַיִם
לְרֹאוֹת יָרַח כּוֹכָבִים כּוֹנְנָתָ :

4.—מה אנוש כי תזכרנו וכו'.

מָה אִישׁ כִּי תִזְכֹּר לוֹ בְּמַעֲוֵן הַקִּדְּשׁ
וַיִּתֵּט אֵזֶן אֱלֹוֵי מֵאֲשַׁנֵּב שְׁחַק
מָה בְּוֹרְאָדָם אָנוּשׁ אָבָק וְשַׁחַק
לְבַקֵּר אֶתוֹ כָּל־יּוֹם כָּל־לַיִל כָּל־הַדָּשׁ :

5.—ותחסרהו טעם מאלהים וכו'.

וַתְּחַסֵּר לוֹ כְּמַעֲט לְהִיוֹתוֹ עֶבֶד
לְאֵל , וּכְמוֹ מִלְאָךְ וּמִשְׁרַת צֶדֶק
כְּבוֹד עֲטֻרַת לֹו עַד אֶרֶץ חֲדָק
כְּפֶתֶר הָרֵר אֱלֹוֵי נְתַת זֶבֶד :

6.—תמשילהו במעשי ידיך וכו'.

תִּמְשִׁילֵהוּ עַל כָּל־פַּעַל יָדִיךְ
תַּחַת רִגְלָיו כָּל־דְּבַר שְׁתָּרָה
הַפֵּל לְכַבוֹד שְׁמֶךְ בְּרֹאת אֶתָּה
וַתִּתֵּן לוֹ כָּל־הַנִּקְרָא בְּשִׁמְךָ :

7.—צנה ואלפים לכם וכו'.

צאן ואלוף בלם נגדו יכרעו
גם כל-חיתו שדה ירדה בפת
צבע תנין וכפיר ירמוס פחות
שחל ופתן מפניו נכנעו :

8.—צפור שמים ורגי הים וכו'.

צפור שמים לו ודגי הנהר
עבר ארחות ימים אליו שומע
ימשוך ליתן לו מים נובע
ותבואות שמש לו עם גרש סהר :

9.—יי אדנינו מה אדיר שמך וכו'.

אדון על כל-אדון אל חי מלפנו
כמה אדיר שמך בגדודי מטה
אם על הארץ ברבת אל שקטה
כמה נורא שם אל על כל-ארצנו :

XI.

TRUTH*.

מן האגמים לעלות ייגעו
אידים חשוכים אל פני רקיע,

* From קול מוסר, by R. Simson Cohen Modun. The work contains 50 Odes and Sonnets, all composed in the same elegant style.

אך זָרְחָה שֶׁמֶשׁ, וְאוֹר תּוֹבִיעַ,
נָסוּ צִלָּלִים, אָפְסוּ נְעוּי :

מִן הַרְשָׁעִים, כִּי בְבִין הַטְּבָעוּ,
קִיטוֹר בְּזָבִים יַעֲלֶה יִרְקִיעַ,
אך הַאֲמַת תִּזְרַח וְקוֹל תִּרְוַע,
נָסוּ שְׁקָרִים רַחֲקוּ נִכְנָעוּ :

אֲמְרֵי אֲמַת זָהָב בְּכוֹר נִצְרָפוּ
וּבְחִנּוּ הֵיטִיב וַיִּתְמָמוּ ;
יִתְבּוֹנְנוּ לְעַד וְלֹא תֵלְפוּ :

סִיגֵי שְׁקָרִים נִתְכוּ חֵישׁ תָּמוּ,
מֵעַד אַמּוּנִים יִבְרָחוּ נִגְפוּ ;
אֲנָשֵׁי אֲמַת עַל כֵּן לָגַם הוֹרְמוּ :

XII.

HOPE AND FEAR*.

יִרְאָה וְתִקְוָה תּוֹךְ לִבִּי צָבָאוּ
יוֹם יוֹם, וְלֹא אֶשְׁקוֹט וְלֹא אֲרַגִּיעַ :
זֹאת תִּחְזִיק אוֹתִי, וְזֹאת תִּכְנָעֵי
אך זוּ לְזוֹ צָרוֹת, וְקוֹלֵן נִשְׂאוּ :

* See the preceding Note.

אִירָא וְיָמִי רָעָה, וְלֹא יִתְמַהֲמָהוּ ;
 אֲבֹטָח, וְאוֹר פָּתִי עָרֹן יוֹפִיעַ •
 אֲרַעַד לְיוֹם מִיתָה לְחֵי יוֹנֵעַ,
 אַחֲסָה בְּאֵל חוֹנֵן, חֲסָדָיו נִבְלָאוּ :
 קוֹו זְמָמִי, בְּנֻעִימִים אֲשַׁמְחָה,
 אֲבֹן שְׁעִיפֵי יָרְאוּ נִבְהָלוּ :
 מִתְהַפּוּכֹת עֵת, וְחֲכָמָה נִסְרָחָה :
 עוֹד כָּל־יָמֵי אֶרֶץ, וְלֹא יִחַדְלוּ ,
 תִּקְוָה וְיִרְאָה זֹאת לְזֹאת לֹא נִצְחָה ;
 עַד־כִּי בָנֵי אִישׁ לְשֹׂאוֹל יוֹבְלוּ :

XIII.

THE CONTENTED SHEPHERD.

רוּעָה עֲדָרָיו גַּעַר
 אִין מִמֶּנֶת חֲלָקוֹ טוֹבָה בְּאֶרֶץ :
 כָּל־מִתְשַׁבּוֹת לְבוֹ תִשְׁפִּילְנָה שֶׁבֶת ;
 בַּל־תִּתְחַמּוֹד נִפְשׁוֹ בְּגִדּוֹלוֹת לְקֶת ,
 כִּי אִם רָעוֹת צִאֲנוּ אֶל עֵין הַמַּיִם ,
 וּלְבָיו חֲלָבִים קָחַת •
 יִבִּיט כְּצִאת אָדוֹם מִקְדִּים שְׁמֶשׁ •

* From לְיִשְׂרָאֵל תְּהִלָּה by Moses Chaim Luzzato.

מֵעַן אֲשֶׁר נֶאֱמָנוּ
מִיָּמָיו, וְלֹא יִכָּזְבוּ.
יִשׁוּר בְּלֵב שְׂמִיחָה.
הַלֹּדֵד וְנִגְוָן כִּתְהִלָּה אֶל רֵגֶל
צִאֲנוּ, כְּמַרְעִיתֶם עֵינָיו יִבְהַנּוּ
עֲשֵׂבֵי הַרְרָיו, אַף שִׁפְתוֹתָיו שָׁבַח
אֶל יוֹצֵרֵם תִּבְעֶנָה:
אֲשֶׁרֵיוּ וּמָה טוֹבוֹ, כַּמָּה יִמְתָּקוּ
לוֹ כָּל־יָמֵי חַיָּיו, כַּמָּה יִרְגִיעַ.
כִּי כָּל־אֲשֶׁר תִּהְיוּ תִּבְלֵ הַלֵּוֹ
עָלָיו מְסִיבוֹתֶיהָ
יִבְזֶה וְלֹא יַחֹשׁ, לֹא יֵדַע רָגֹז,
יִשְׂמַח בְּעַנְיָו, כִּי לֹא חָמַד עֲשָׂר:
קִנְיָאָה וְכְבוֹד לֹא לָבוּ וְלַחֲצוֹ.
טוֹב לוֹ מְלוֹנְתוֹ מִהִיכַל מֶלֶךְ,
מִקְלוֹ וְיִלְקוּטוֹ מִבְּגְדֵי חֹפֶשׁ.
עֲלָמָה אֲשֶׁר לוֹ חֶבֶל
תִּפּוֹל, הֲלֵא לְבַטָּח
כָּה יַעֲלוּז לָבוּ, בּוֹ לְבָה יָגֵל:
אִין מִחֲרִיד לָהֶם, רַע לֹא יֵדְעוּ.
סָבִיב לְשִׁלְחָנָם כְּשִׁתִּילֵי זֵית
זָרַעַם כְּלֵאֵי גִיל יִרְאוּ יִבִּיטוּ,
עַל גַּחְלֵת חֶלְקָם כָּל־עֵת כָּל־רַגַע,
לְמַחֲנֵנָם תּוֹדוֹת אֵלֶּף יִתְנוּ:

XIV.

RULES OF LIFE*.

מִי זֶה הָאִישׁ שֶׁחָרַשׁ שְׁלוֹם עַד קָבֵר
 לְשִׁבְתַּת בְּטַח כָּל-יָמָיו מִסַּעַר,
 פֹּה בְּדַרְכֵי תֵלֶךְ אֵל תֵּט אֶל עֵבֶר,
 כִּי זֶה הַיִּכָּל כָּל-טוֹב, אַף זֶה הַשַּׁעַר :
 עַל הוֹן תְּשִׁישׁ, רַק לֹא תַחַת עַל שִׁבְרִי,
 אַתָּה תַחֲפֹס, רַק לֹא תִבוֹז אִישׁ בַּעַר,
 בְּנֹעַם תִּתְרַאֶה לְקִרְאָת כָּל-גֹּבֵר,
 אֶת-הַיְשִׁישׁ תְּהַדְרֵהוּ, תַחֲוֹן הַנַּעַר :
 אֵל נָא תִהְיֶה אִם לֹא תִשְׁפֹּט כָּל-אִמֹר,
 אֵל נָא תִשְׁפֹּט אִם לֹא תִחַקֵּר כָּל-טַעַם,
 אֵל נָא תִחַקֵּר אֶת-הַנְּשֻׁב מִחַמֵּר :
 אִם יֵשׁ עֲוֹלָתָה בְּדִי, אַחַר אֵל תִּכַּח,
 אִם זֶר שִׁמְךָ נֶאֱזַן אֵל תֵּט בְּנֹעַם,
 נְשִׂיתָה תְּמִיד יִרְאֵת שְׂבִי אֵל נִכַח :

* From אֵלֶּה בְּנֵי הַנְּעוּרִים, by *Ephraim Luzzato*. This work is very scarce, and is deservedly esteemed for its elegant diction and poetic beauties.

XV.

THE METAMORPHOSED PHYSICIAN*.

וּלְדָה יָפָה אַחַת וּמְאֹד אֶהְבֶּת
 בָּאָה בֵּיתָה רוֹפֵא מְזוּר לְקַחַת,
 לְאֹמֵר, כִּי זֶה יָמִים נִפְשָׁה בּוֹאֶבֶת,
 אַף בְּלִילוֹת רָחֵק מִמְּנָה נַחַת :

עוֹד הַשָּׁגַל הַזֹּאת אֶצְלוֹ נִצְבֶּת,
 שְׁלַח יָדוֹ לְחַקֵּר אִם יֵשׁ קַדְחַת:
 וַתִּצֵּת בְּלִבָּבוֹ פְּתָאוֹם שְׁלֵהְבֶת,
 אֶהְבֵּב, נִלְבֵּד גַּם הוּא אֶל תוֹךְ הַפַּחַת :

נִדְרָם אַף מִשְׁתָּאָה הָיָה הַנְּבֵר;
 עַד הַחוֹלָה שְׁנִית הַטִּיבָה טַעַם,
 בִּי הָאֲדוֹן, הַאִין מִרְפָּא לְשִׁבְרָ?

אָז הוּא : הִה רַעֲיָתִי אֵל נָא תַחֲשׁוּכִי
 חֲבִשִׁי אֶת אֶת־פְּצָעֵי; אֶמְנֵם הַפַּעַם
 לֹא הָרוּפֵא, אֶךְ הַחוֹלָה אֲנִכִּי :

* See the preceding note.

XVI.

PHILANTHROPY*.

יי אהב גר , לתת לו לחם
 לתת לו שמלה , כי פוננו בקרחם
 כְּאִשֶׁר פִּוְנוֹ אֶזְרַח , פִּוְנוֹ מִלְּבָהוּ ,
 גַּם אֶסִּיר בּוֹר , יַעֲבִידוּ בוֹ בְּכָרְךָ ,
 אִם יֵרָא אֱלֹהִים הוּא וְתָמִים דָּרְךָ ,
 יי עוֹזֵר לוֹ , יִשְׁעוּ יִרְאֶהוּ :

כְּחֹצִיר כְּאֶרְזוֹ אֲשֶׁר יִפְרָחוּ
 מִטַּל , וּמִמַּטֵּר שָׁמַיִם יִצְמָחוּ
 עַל שֶׁפֶל עַל נִשְׂא עֵבִים גָּזְלוּ :
 בֶּן כָּל-אָדָם , טוֹבָם מֵעַל יִינְקוּ
 עַמִּים כָּלֶם בְּחִפְצֵיהֶם יִדְבְּקוּ
 וַיִּי טוֹב לְכֹל , אִם טוֹב פְּעֵלוּ :

אִם מֵרֵאשׁ נִבְרָא הָאָדָם בְּצֵלֶם
 מִדֹּעַ נִשְׂאֵל בֶּן מִי זֶה הָעֶלֶם ?
 מִמִּי גָמַל כְּבוֹד , מִי זֶה עֲטָרָהוּ ?

* From שִׁירֵי הַפְּאָרַת , by Hartwig Wessley.

רוח אדם יש בו, חלק ממעל :
 לו ממזרח שמש—לו מים יעל,
 חכמתו עמדה לו, צדקו גדלהו :

ראש ישרי לב בן-מי הנה ? בן תרח—
 מגזע עבד אל זר יצא פרח

ויהי לעץ חיים אל יושבי חלד :
 כי חכמה תפירה טוב גם במשובת חדק ?
 ממלך זקן וכסיל בונה צדק
 מה יקר איש חכם מספן וילד :

אם צורי חלמיש אין בהם ליח .
 ובשואה ומשואה אין פרחי ריח,
 בין כל-עם שובב יש מטיב מעשהו .
 איפה ארץ רעה, רבת אולת,
 או איה ממלכה און פועלת,
 לא ילד בה אוהב אל ומכבדהו ?

עמים כלם מאב אחד יצאו ;
 אם אל מוסר אבותם לא שמעו,
 את-תפארת אבותם לא אבדו :
 אחד ממשפחתם ייטיב מעשהו
 בדמות אבותיו הוא, אהוב קנהו
 תועים ישיב אל אל, צדק ילמדו :—וכו'

XVII.

SEVERINII BOETHII

DE CONSOLATIONE PHILOSOPHIÆ.

CARMEN QUINTUM LIBRI QUINTI.

Quam variis terras animalia permeant figuris !
Namque alia extento sunt corpore, pulveremque verrunt,
Continuumque trahunt vi pectoris incitata sulcum,
Sunt quibus alarum levitas vaga, verberetque ventos,
Et liquido longi spacia ætheris enatet volatu.

Hæc pressisse solo vestigia gressibus gaudent,
Vel virides campos transmittere, vel subire silvas.
Quæ variis videas licet omnia discrepare formis,
Prona tamen facies hebetes valet ingravare sensus.

Unica gens hominum celsum levat altius cacumen,
Atque levis recto stat corpore, despicitque terras,
Hæc nisi terrenus male desipis admonet figura.

Qui recto cælum vultu petis, exerisque frontem,
In sublime feras animum quoque; ne gravata pessum
Inferior sidat mens corpore seltius levato.

XVII.

תרגום :

שְׁנוֹ צוּרוֹת חַיֹּת לְזוֹ מְלִזּוֹ,
 יֵשׁ עַל-גָּחֹן זֹחֵל עֶפֶר יִלְחַכּוּ
 יֵשׁ כָּנָף וּפְרִשׁוֹן, מָרוֹם יִהְיֶיכוּ,
 כִּה נֹכַח יִפּוּ רוּחַ וַיִּפְּזוּ :

יֵשׁ לְצִעֵד בְּאֲדָמָה עָלוּ עָלָיו,
 יִשׁוּטוּ בַּנְּעָרִים, שָׂדוֹת יִדְרִכּוּ :
 פּוֹלֵן חַיֹּת הַחֲמָרִיּוֹת, יִהְיֶיכוּ
 אֲרֻצָּה כְּנִימוֹ, שָׂאת רֹאשׁ לֹא הָעֵזוּ :

וַיִּבְדֵּל אָדָם זָקוּף לְלֶכֶת :
 וַיֵּאֵס אֲדָמַת עֶפֶר, וַיִּבִּיט שָׁמַיִם :
 וַיִּפְרוֹן לָנוּ בַל-נִטְבַּע בְּרָכָשׁ :

אַתָּה, כִּי לִשְׁחָקִים תִּשָּׂא עֵינַיִם,
 רָם הַקּוֹמָה, רוֹמֵם נִם אֶת-הַנֶּפֶשׁ
 אִיךָ יִגְבַּה נֶלֶם, וַתְּהִי זֹאת מִשְׁלֶכֶת :

XVIII.

GOD SAVE THE KING.

God save our noble King
William ! Long live the King,
God save the King !
Send him victorious,
Happy and glorious,
Long to reign over us,
God save the King !

O Lord our God arise,
Scatter his enemies,
And make them fall !
Confound their politics,
Frustrate their knavish tricks,
On him our hearts are fix'd,
O save us all !

Thy choicest gifts in store
On him be pleased to pour,
Long may he reign !

XVIII.

אל שמר המלך

אל שמר וילים מלפנו ·
 לעולם יהי מלפנו ·
 אל שמר המלך :
 ששלח שלום בניהו ·
 בעז והדר עטרהו :
 לעד המשילהו ·
 אל שמר המלך :

אנא אלהים קומה ·
 באוניביו תנה מהומה ·
 והפילמו :
 הבר תהבלתם ·
 סבל-נא עצתם ·
 לעמו תן משאלתם ·
 והושיעמו ·

מבחר ברכתך אל!
 להריק עליו הואל :
 לעד ומלוד!

May he defend our laws,
 And ever give us cause
 To sing with heart and voice,
 God save the King !

O, graut him long to see
 Friendship and unity
 Always increase !
 May he his sceptre sway,
 All loyal souls obey,
 Join heart and voice, huzza !
 God save the King !

XIX.

LA TOURTERELLE ET LE PASSANT.

LE PASSANT.

Que fais tu dans ce bois, plaintive tourterelle ?

LA TOURTERELLE.

Je gémiss: j'ai perdu ma compagne fidèle.

LE PASSANT.

Ne crains tu point que l'oiseleur

Ne te fasse mourir comme elle ?

LA TOURTERELLE.

Si ce n'est lui, ce fera ma douleur.

יגו בְּעַד חֲקִינוּ •
 אִזּוּ יִשְׁמַח לְבָנוּ •
 וְנָשִׁיר בְּכָל מְאֹדְנוּ •
 אֵל שְׁמֹר הַמְּלֶךְ :

עוֹד עֵינָיו תִּתְחַזְּקֶנָּה
 וְדִידוֹת וְאַחֲוָה תִּרְבִּינָה
 בְּכָל עִיר וּפְלֶךְ :
 יִרְדֵּי שְׁבָטוֹ בְּגִדְלָה •
 בַּעֲבָדְנוּ בְּגִילָה •
 וְנִרְוֹן בְּקוֹל צְהֵלָה :
 אֵל שְׁמוֹר הַמְּלֶךְ :

II.

XIX.

הַתּוֹר וְהַהֶלֶךְ :

מֶה לְתוֹרֵי כִּי בַּנֶּעַר זֶה אֲבָל הַגְּדִילָה ?
 הַהֶלֶךְ

נִגְדַע הוֹדִי, רַעֲי וְדוֹדִי, לְזֹאת אֵילִילָה •
 הַתּוֹר

וְאֵת הַצִּיד אֲשֶׁר לָקַח מִחֶמֶד עֵינֶיךָ
 הַהֶלֶךְ

הֲלֹא תִירְאֵי, כִּי יִשְׁפּוֹךְ גַּם אֶת־דַּמְּךָ ?

אִם הוּא־ לֹא יִהְיֶה גַּם, הֲלֹא תִּגְוֹן וּמִיתְנִי :
 הַתּוֹר

II.

XX.

M o r g e n g e d a n k e n .

Der Mond verbirgt sein Licht, der Nebel grauer Schleier
 Deckt Luft und Erde nicht mehr zu ;

Der Sterne Glanz erbleicht, der Sonne reges Feuer
 Stört alle Wesen aus der Ruh.

Der Himmel färbet sich mit Purpur und Saphiren,
 Die frühe Morgenröthe lacht,

Und vor der Rosen Glanz, die ihre Stirne zieren,
 Entflieht das blasse Heer der Nacht.

Durch's rothe Morgenthor der heitern Sternenbühne
 Raht das verklärte Licht der Welt ;

Die kalten Wolken glühn von blickendem Rubine,
 Und brennend Gold bedeckt das Feld.

Die Rosen öffnen sich und spiegeln an der Sonne
 Des kühlen Morgens Perlenthau ;

Der Liljen Ambradampf belebt zu unsrer Wonne
 Der zarten Blätter Atlasgrau.

Der wache Landmann eilt mit Singen in die Felder,
 Und treibt vergnügt den schweren Pflug ;

Der Vögel rege Schaar erfüllet Luft und Wälder
 Mit ihrer Stimim' und frühem Flug.

XX.

רְעִינִי שַׁחַר :

הַיָּרֵחַ שׁוֹאֵף אֶל מְקוֹמוֹ לְהִסְתַּתֵּר,

וְעֶרְפֵּל הַמִּכְסֶּה תֵּבֵל הַלֵּד לוֹ :

כִּכְבֵּי שָׁמַיִם בְּמִסְכָּם אָסְפוּ נִגְהָם,

וּמוֹצֵא שֶׁמֶשׁ עוֹרֵר כָּל־יְשִׁינֵי אֶרֶץ :

הַשָּׁמַיִם לְבָשׁוּ סִפִּיר וְאַרְגָּמָן,

עֲבַעְפִּי שַׁחַר שָׁשִׁים וּמְשִׁיבִים כָּל־הָי,

וּכְכָבֵי בְקָר אָבְדוּ הַלֵּם, נָסִים

מִלִּפְנֵי הוֹד הַדֶּרֶת פְּנִיָּהֶם :

בְּשִׁעְרֵי זְבוּל כּוֹכְבִים אָדָמוּ מִפְּנִינִים

הַשֶּׁמֶשׁ מִחֻפְתּוֹ שָׁשׁ לְרוּץ אֶרֶח,

עָבִי שְׁחָקִים מִבְּרִיקִים כְּבָרַק אָדָם

וּכְזָהָב מוֹפֵז פֶּסַח אֶת פְּנֵי הַשָּׂדֶה :

פִּתְחוּ הַשּׁוֹשְׁנִים, וְנוֹצְצִים לְקַרְאֲתוֹ

אֲגִלִּי טַל בְּקָר אֲשֶׁר עָלִיָּהֶם שׁוֹכְבִים :

הַדּוֹדָאִים נָתְנוּ רִיחַ, נוֹזְלִים בְּשָׁמַיִם,

וְעוֹלֹז הַשָּׂדֶה וְכֹל אֲשֶׁר בּוֹ צוֹמַח :

יִיקֶץ אִישׁ הַשָּׂדֶה לְמַהֵר לְעִבּוֹדָתוֹ

בְּקוֹל שִׁיר וְרִנָּן מִפִּתְחַ וּמִשְׁדַּד אֲדָמָתוֹ .

יַעַר וְכָל־עֵץ בּוֹ מְרִיעִים לְקוֹל צְפָרִים,

לְעוֹף בַּמּוֹעֵף, וְלִשִׁיר בְּשִׁירִים :

D Schöpfer! was ich seh', sind deiner Allmacht Werke,
 Du bist die Seele der Natur;
 Der Sterne Lauf und Licht, der Sonne Glanz und Stärke,
 Sind deiner Hand Geschöpf' und Spur.

Du steckst die Fackel an, die in dem Mond' uns leuchtet,
 Du giebst den Winden Flügel zu,
 Du liebst der Nacht den Thau, womit sie uns befeuchtet,
 Du theilst der Sterne Lauf und Ruh.

Du hast der Berge Stoff aus Thon und Staub gedrehet,
 Der Schachten Erz aus Sand geschmelzt;
 Du hast das Firmament an seinem Ort erhöht,
 Der Wolken Kleid darum gewälzt.

Dem Fisch, der Ströme blä't und mit dem Schwanze stürmet,
 Hast du die Abern ausgehöhlt;
 Du hast den Elephant auf Erden aufgethürmet,
 Und seinen Knochenberg besetzt.

Des weiten Himmelsraums saphirene Gewölber
 Begründet auf den leeren Ort,
 Das ungemessne All, begrenzt nur durch sich selber,
 Hob aus dem Nichts dein einzig Wort.

אתה אלהים! לְבַדְךָ עֲשִׂיתָ כָּל-אֱלֹהִים,
 יְצַרְתָּ אִפֹּף עֲשִׂיתָ, אַתָּה חַי עוֹלָמִים!
 אור כּוֹכָבִים וּמִסְלוֹתֵם, הוֹד שֶׁמֶשׁ וְעוֹז,
 מַעֲשִׂים כּוֹנְנֵי יְדִידָה אֵל אֱלֹהִים!

אתה הַכִּינֹתָ מְאֹר לַיָּרֵחַ,
 אתה הוא הַנּוֹתֵן כְּנָפִים לְרוּחַ
 אתה מוֹרִיד שְׁכָבֶרֶת הַטָּל עַל הָאָרֶץ
 תֹּאמַר לְכּוֹכָבִים, סְבוּ, שׁוּבוּ, וְנוּחוּ:

מַחְמֵר וּמְאָבֵק הַעֲמִידָה הַרְרֵי עוֹז,
 וַתִּתִּיךְ בְּסֵתוֹם חוֹל לְעִפְרוֹת זָהָב:
 יִסְדָּתָה נִבְעוֹת עוֹלָם מִיְמֵי קֶדֶם,
 עֵבִי שִׁחֲקִים כְּלָבוּשׁ כְּסִיתֵם סָבִיב:

אתה חֲצַבְתָּ עֲרֻקֵי תַנִּין הַגָּדוֹל
 יִשׁוּפֵךְ מִי הַיָּם בְּאַפָּיו וּבְכַחוֹ מְרַעִישׁ:
 הַפִּיל צְבָרָתָה מֵעֶפֶר גְּבַהַ וְתַלּוּל,
 וַתִּתֵּן בַּגֹּל עֲצָמָתָיו נֶפֶשׁ חַיָּה:

סְבוּנֵי שָׁמַי הַשָּׁמַיִם וְצְבָאֵיהֶם,
 חַתּוּלִים בְּרִצּוֹנָה מוֹסְדִים עַל בְּלֵי מָה,
 הָאָרֶץ הַזֹּאת אֲךְ בְּגִבּוּלֶיהָ מְגִבְלָתָהּ,
 אַתָּה אֲמַרְתָּ תְהִי, וַתְּהִי מֵאֲזַי:

Doch dreimal großer Gott! es sind erschaffne Secten
 Für deine Thaten viel zu klein;
 Sie sind unendlich groß, und wer sie will erzählen,
 Muß, gleich wie du, unendlich seyn.

O Unbegreiflicher, ich bleib' in meinen Schranken,
 Du Sonne blendst mein schwaches Licht;
 Und wem der Himmel selbst sein Wesen hat zu danken,
 Braucht eines Wurmes Lobspruch nicht.

Haller.

XXI.

LA PARTENZA.

(CANZONETTA DI METASTASIO.)

Ecco quel fiero istante;
 Nice, mia Nice, addio:
 Come vivrò, ben mio
 Così lontan da te?

 Io vivo sempre in pene,
 Io non avrò più bene;
 E tu, chi sa se mai
 Ti sovverrai di me?

Soffri che in traccia almeno
 Di mia perduta pace
 Venga il pensier seguace
 Su l'orme del tuo piè

גְּדוּל וְנוֹרָא מַה נִּפְלְאוֹת מַעֲשֵׂיךָ!
 וּנְשִׁמוֹת עֲשִׂיתָ לֹא יוֹבְלוּ שְׁעָרַי,
 נִדְּלוּ עַד לְמָאֵד וְלִגְדוּלָתָם אֵין תִּקְרָה,
 אֵד בְּנֵי בְּלִי קִץ יְבוֹאוּ וַיִּסְפְּרוּ הוֹדָם:
 נִמְצָא בְּלִי מוֹשֵׁג! יַדְעֵתִי אֶת-עַרְפִּי
 אֹר שְׁמִשֶׁךְ מִמְּפִיל הָאֹר לְנִתְיַבְתִּי;
 וְלֹא־שָׁר הַשָּׁמַיִם רוֹפְפִים מִנְּעַרְתּוֹ
 מַה יִּתְּנוּ-לוֹ שִׁבְחַת בְּנֵי-אָדָם תוֹלְעָה?

XXI.

תְּרַגּוֹם

הִנֵּה בָּא מוֹעֵד לְכַתְּבִי:
 שְׁלוֹם לְךָ וּלְשְׁלוֹם לְבִי:
 אֵיכָה נָא אֲחִיָּה מֵעַתָּה
 מִרְחֹק מִנְּפִתִי?
 הֵה! לֹא-עוֹד אֶמְצָא מִרְנוּעַ,
 רַק רָעוֹת אֲשַׁבֵּעַ שְׁבוּעַ:
 וּלְבַבְךָ מִי הַיּוֹדֵעַ
 אִם-יָשׁוּב יִזְכּוֹר אוֹתִי?
 אַף-אִם-בִּי עוֹד לֹא תַחֲפָצִי,
 אֶת אֶל-נָא בְּשִׁמִּי תִקְנִי:
 וּבְכָל-אֶרֶץ אֶת נִסְעַת
 אֶל-נָא תִשִּׂי עֲנוּתִי.

Sempre nel tuo cammino.
Sempre m'avrai vicino;
E tu, chi sa se mai
Ti sovverrai di me?

Io fra remote sponde
Mesto volgendo i passi,
Andrò chiedendo ai sassi:
La ninfa mia dov' è?

Dall'una all'altra aurora
Te andrò chiamando ognora;
E tu, chi sa se mai
Ti sovverrai di me?

Io rivedrò sovente
Le amene piagge, o Nice,
Dove vivea felice,
Quando vivea con te.

A me saran tormento
Cento memorie e cento;
E tu, chi sa se mai
Ti sovverrai di me?

זְכוּרֵנוּ בְּהַלְיוֹתֵינוּ
 יִהְיֶה־נָא קָרוֹב אֵלֶיךָ :
 וּלְבַבְךָ מִי הַיּוֹדֵעַ
 אִם יָשׁוּב יִזְכֹּר אוֹתֵנוּ ?

אֲנֹכִי אָבֵל חַלְכָה ,
 עֵת בְּקִצָּה תִּבֵּל אֵלְכָה ,
 אֶל-כָּל-אֶבֶן וּלְכָל-סֹלֶעַ
 אֲזוּ אֲשָׂאֵל , אִי רַעֲיָתִי ?

אֶקְרָאֲךָ בְּאֲשֶׁר אֲשַׁבְּנָה
 מִתִּמְנָה הַצְּבוּנָה :
 וּלְבַבְךָ מִי הַיּוֹדֵעַ
 אִם־יָשׁוּב יִזְכֹּר אוֹתֵנוּ ?

הִיא ! עֵינַי , הֵן עוֹד אֲתַמָּה
 כָּל הַלְקָה טוֹבָה תִּרְאֶינָה ,
 זוּ עַל-רוֹב שְׁלוֹם וְעִנְיָ
 גִּרְתִּי בָּהּ אֲתִיּוֹנְתִי ?

עַל זְכוּרֵנוּ טוֹבוֹת תִּדְלוּ
 עֲצָמוֹתַי אֲזוּ יִבְהַלּוּ :
 וּלְבַבְךָ מִי הַיּוֹדֵעַ
 אִם־יָשׁוּב יִזְכֹּר אוֹתֵנוּ ?

Ecco, diro, quel fonte,
Dove avvampò di sdegno,
Ma poi di pace in pegno
La bella man mi diè.

Qui si vivea di speme,
La si languiva insieme;
E tu, chi sa se mai
Ti sovverrai di me?

Quanti vedrai giungendo
Al nuovo tuo soggiorno,
Quanti venirti intorno
A offrirti amore e fe!

Oh Dio! chi sa fra tanti
Teneri omaggi e pianti,
Oh Dio! chi sa se mai
Ti sovverrai di me?

Pensa qual dolce strale,
Cara, mi lasci in seno,
Pensa che amò Fileno
Senza sperar mercè:

אז אמר : פה עליהעין
 היא הרחיקה מני עין ;
 האמנם אחר שקבחה,
 ותבא בקרית אתי :

פה משוש קרוב יהלנו,
 להב חשק שם אפלנו :
 ולקבד מי היודע
 אם-ישוב יזכר אותי ?

כמה אז ירוצו, כמה,
 שם באשר משכנך שמה,
 לאמר לך : אל-נא תמאסי
 חבתי ואמונתתי !

כראותך רבים יקרעו,
 ובמרת רוחם ידמעו,
 קה! לבך מי היודע
 אם ישוב יזכר אותי

בי תשאירי ראש הנשק,
 בלבבי מחין החשק ;
 זכרי זאת, יפה : וזכרי
 כי הנם כל-אהבתתי .

Pensa, mia vita, a questo
Barbaro addio funesto:
Pensa—Ah! chi sa se mai
Ti sovverrai di me?

XXII.

SONETTO DEL MARINI.

Aprè l'uomo infelice allor che nasce,
In questa vita di miserie piena,
Pria ch'al sol, gli occhi al pianto, e nato appena
Va prigionier fra le tenaci fasce.

Fanciullo poi, che non più latte il pasce,
Sotto rigida sferza i giorni mena.
Indi, in età più ferma e più serena,
Tra Fortuna ed Amor, more e rinasce.

Quante poscia sostien, tristo e mendico,
Fatiche e morti, infin che curvo e lasso
Appoggia a debil legno il fianco antico!

Chiude alfin le sue spoglie angusto sasso,
Ratto così, che sospirando io dico:
Dalla culla alla tomba è un breve passo.

צָרְתִי וְפָהּ, הַבִּינִי ;
 בִּינִי נָא אִיךְ תַּעֲזֹבֵנִי
 בִּינִי נָא—הָהּ! מִי יוֹדֵעַ
 אֲסִיּוֹפֶךָ לְבַר אֹתִי ?

כנור נעים

XXII.

וּפְתַח אָנוּשׁ אָנוּשׁ בְּיוֹם הַלֵּדָת
 עֵינָיו בְּקוֹל הַמַּעַה וְזוּל-מָוִם ?
 אִזּוּ בְּשִׁבֵי יֶלֶךְ, וְהַמְיֻלָּדָת
 חֵישׁ תַּחֲבוּשׁ אֹתוֹ כְּבִנְחֵי שְׂתִימִים :
 וְגִדְל, וְהַמְלַמֵּד בְּיַד שְׁקֵדָת
 נֶצֶב לְעַמָּתוֹ כְּאִישׁ בִּינָיִם ;
 אַחֲרַי יִבְקֹשׁ הוֹן וּבֵת נִתְמַדָּת,
 וַיְהִי עֲמַל נִפְשׁוֹ מְלֵא חֲכָמִים .
 כְּמָה וְכְמָה אֲחֲרָיו יִדְלָקוּ,
 הוֹת וּמְכַאֲבוֹת, וְרַע וַיִּגִיעַ,
 עַד-אֵם שְׁחוּחַ יִתְזַק בְּפִלְךָ !
 וַיִּגֹעַ מְהֵרָה קַל, שְׁאוּלָה יֶלֶךְ :
 עַל-כֵּן בְּאַנְחָתִי אָנִי אֲבִיעַ :
 לָדָה וַיּוֹם מִיָּתָה מְעַט רְחֻקוֹ .

שמאל דוד לושאמו

XXIII.

Non ebur, neque aurum &c.

Hor. Od. 18. L. 2.

לא היכלי ענג, מצפי שן וכתם,
לא ארמוני שש, בני עמודי ארון,
לא שכירות המרה (מתת השפע)
וסגלות מלכים נחונותי אנכי;
אדרת שגער גוי בגאון יהוד
בל תבסה, וגלומי תכלת;
לב שמת חלקי, ורוח אמונה
ואתי עני רזנים ידרשון,
סוד עמי להמתיק, עמי התעלם;
שמת בהלקה קטנה אחת
סלף שגאה בפשי וחלקות;
ויום חדש ושנה חיש וחלבון
בנעימים לי, ורוב שלום —
אתה, רחב נפש! בשערי מות
גדולות עוד תבקש אתה;
תחצוב באפסי ארץ שיש,
טירה בגות וארמון נצח
תדשיש תשלח קמת אלמוג

הָבִיָּא אָרוֹ וְיִשׁוּ מְרַחֲקִים •
 עֲנֵי תַגְזוֹל יָתוּם הַפֹּאֶת
 דִּם נָקִי תִשְׁפּוֹד בָּרֶם לְעֶשֶׂק
 אַרְמוֹן תִּגְיַע בְּאַרְמוֹן פֹּה •
 בָּרֶם יָשָׁם בְּבָרֶם עַד אִין קֶצֶה •
 אֲוִיל! הַמּוֹת לַפֶּתַח רוֹבֵץ,
 וְאַתָּה אִין דִּי לָךְ עִיר וּמְלֹאָה •
 מְעוֹן צַר יִשְׁפֹּק לָךְ מְהֵרָה,
 מְעוֹן רַמְיָה בְּחִשְׁבַת קֶבֶר •
 נִבְשָׁף אֲוִיל! בַּל תִּשְׁבַּע?
 בְּסִיל! בְּטָנָה יַחְסֵר תְּמִיד •
 פִּיהוּ עַד אַרְגִּיעָה יִפְצָה
 הַקֶּבֶר, וְאַתָּה לֹא הָיִיתָ!—
 שְׁקֵר הַזֶּהב הַבֵּל הַפּוֹ,
 חָנָם! מְמוֹת לֹא יִמְלֹט •
 גַּם מִשָּׁל גַּם עֶבֶד יַחֲתוּ
 כִּי יִתֵּן קוֹלוֹ הַמּוֹת, יְגוֹר,
 וְשֹׁאֵל עַד מְהֵרָה יִבְלַעְמוּ •

REGISTER OF WORDS.

EXPLAINED IN THIS WORK.

(I) Refers to the First Part, 3rd Edition, the figures refer to the Page.

The figures without any mark before them, refer to the Etymology and Syntax, 3rd Edition.

א

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1. 46	אִישָׁה	„	אָחֲרִית	172	אוּלִי	49	אָנְרַת	106	אָבֵד
1. 67	אִישׁוֹן	„	אָחַר	„	אוּלָם	65	אָנְרוֹף	„	אָבֵד
172	אָף	„	אָחֲרֵי	70	אָוֶן	83	אִיד	84	אָבִדוֹן
20	אָבֵל	65	אָחֲרִית	67	אוּפֶן	26	אָדוֹן	131	אָבָה
„	אָבֵל	172	אָט	171	אוּם	201	אָדֻנִי	„	אָבָה
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78	אָבִילָה	172	אִי / אִיהָ	58	אוּר / אוּרָה	33	אָדָם	65	אָבִיוֹן
169	אָבִן	„	אִיד / אִיכָה	48	אוּת	5	אָדוּם	1. 36	אָבֵל
63	אָפֵר	137	אָיֵב	172	אָז / אָזִי	81	אָדְרַת	15	אָבִיב
172	אָל	57	אָיֵב	131	אָזֵל	131	אָהֵב	172	אָבֵל
4	אָל	1. 16	אִיכָה	63	אָזְרַח	„	אָהֵב	49	אָבִן
37	אָל	70	אָיֵל	26	אָוֶן	15	אָהֲבָה	1. 33	אָבְנָט
79	אָלָה	1. 16	אָיֵל	48	אָח	172	אָחָה	19	אָבָק
1. 37	אָלָה	170	אָיִן / אָיִן	„	אָחוּת	71	אָחֵל	31	אָבְרָהָם
97	אָלָה	37	אִיפָה	91	אָחַד	172	אוּ	141	אָנֹחַ
99	אָלְהִים	172	אִיפָה	„	אָחַת	217	אוּדוּת	1. 37	אָנְדָה
172	אָלֹהֵי	„	אִיפֹא	131	אָחוּ	172	אוּי	66	אָנָם
„	אָלֵהֵי	33	אִישׁ	„	אָחֵר	„	אוּיָה	1. 37	אָנִי

אָרְמוֹן *	אָפְרַח 65	אָנוּ אָנְחָנוּ 29	אָמֵת 46	אָלֵם 73
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אָיִט 4	אָצְבַּע 1. 67	אָתָּם אָתָּן "	אָמֹר 13	אָלָף 50
אָיִשׁוֹר 46	אָרְבַּב 73	אָסִיר 57	אָמֹר "	אָם 46
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" בָּרָךְ "	בָּעַר "	בָּל 172	בָּהָר 124	בָּאָר "
בָּרָכָה 63	בָּקָבוּק 1. 33	בָּלִי "	בָּטַח 241	בָּבֵל 133
בָּרָךְ 107	בָּקָר 1. 55	בָּלְעָדִי "	בָּטָן 1. 78	בָּגָד 70
בָּרִית 57	בָּקָר 53	בָּלְתִּי "	בֵּין 16	בָּגְלָל 172
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* A palace.

78 גְּעָרָה	173 גָּם	151 גִּיל	83 גּו	47 גְּדוּל
16 גֵּר	47 גְּמֹל	71 גַּל	13 גּוּי	71 גְּדָל
1. 36 גְּרַפֵּר	21 גֵּן	190 גְּלָגַל	133 גְּזָרַל	116 גְּהַל
1. 33 גְּרָזוֹן	.. גְּזוֹן	115 גְּלָה	65, 16 גּוּר	77 גְּדָלָה
.. גְּזָבֵר	67 גְּנָב	66 גְּלוּרַת	137 גְּזַע	72 גְּרִי
1. 35 גְּנִיטִים	119 גְּנִבָּה	190 גְּלָעַד	70 גְּזַל	121 גְּדַע
128 גְּנִיטָת	1. 72 גְּזַע	154 גְּלָל	1. 27 גִּיא	70 גְּדָר

ד

40 דְּרָף	154 דָּלַג	127 דִּין	14 דְּגַל	47 דָּב
161 דְּרִישׁ	41 דְּלָת	49 דוּר	1. 31 דוּר	13 דָּבֵר
.. דְּרִישׁ	66 דָּם	172 דֵּי	65 דוּר	.. דָּבֵר
1. 35 דְּרִישָׁא	82 דַּעַת	74 דָּל	132 דְּוּר	66 דְּבִישׁ
1. 41 דְּרָבוֹן	1. 27 דַּעַה	1. 27 דְּבוּרָה	1. 37 דִּין	67 דָּג

ה

152 הַלְּלוּנִיָּה	171 הַלְּאָרָה	170 הַנָּה	172 הוּי	31 הָא
35 הָר	1. 64 הַלְּף	147 הִיָּה	167 הֵן	172 הָאָה
172 הַרְבָּה	161, 16 הַלְּף	52 הוֹן	29 הוּנָה	167 הָבָה
1. 66 הָרַג	152 הַלְּל	169 הַיּוֹם	.. הִינָה	66 הָדַם
63 הַרְיוֹן	.. הוּלָל	170 הַיִּטִּיב	.. הַפִּיָּה	37 הוּר
102 הַתַּל	231 הָדַק	172 הַלוֹם	.. הַנָּה	168 הוּה

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36 זָרָה	66 זָמוֹן	17 זָכֵר	15 זָהָב	1. 32 זָאָב
64 זָר	124 זָעַק	.. זָכְרוֹן	168 זִגְלָתִי	83 זָבָה
37 זָרַע	127 זָעַקָה	1. 69 זָמִיר	1. 30 זִיק	97 זָז
118 זָמוֹן	63 זָר	151 זָמוֹם	72 זִית	.. זָאת

ח

80	הָרַב	94	חֲמִישִׁי	133	חָלַל	11	חַי / חַיָּה	166	חֲבֵק
„	הָרַבָּה	„	חֲמִישִׁית	132	חָלַם	148	חַיָּה	78	חֲבִנְרָה
187	חָרַב	169	חָן	70	חָלַק	141	חַיִּים	1. 31	חָנָּן
79	חָרְדָּה	„	חָנָם	88	חָלַק	164	חָטָא	89	חָדָד
72	חָרִי	164	חָנָן	1. 31	חָם	72	חָיַל	57	חָרַשׁ
41	חָרַן	49	חָגִית	123	חָכֹד	75	חָף	142	חָרַשׁ
10	חָרַס	57	חָסָד	51	חָכְהָ	69	חָכָם	64	חֹתֵם
37	חָרַף	154	חָסִיד	1. 46	חָכְהָ	80	חָכְמָה	1. 31	חֹטֵא
80	חָרַפָּה	47	חָסִידָה	10	חָפָּה	5	חָכָם	„	חֹל „
63	חָרַשׁ	123	חָסָר	48	חָסָם	11	חָלַב	37	חֹמֶם
„	חָרַשׁ	65	חָסְרוֹן	„	חָמוֹת	„	חָלַב	172	חֹיִן
5	חָיֵב	118	חָפִין	166	חָמוֹס	„	חָלַבְנָה	77	חֹנָה
1. 45	חָיָף	95	חָצִי	89	חָמִין	„	חָלַבּוֹן	1. 27	חֹנָה
„	חָיָף	26	חָצַר	48	חָמוֹר	165	חָלָה	63	חֹנִין
„	חָיָף	1. 35	חָצְרָה	202	חָמָר	„	חָלָה	107	חֹזֵק
„	חָיָף	75	חָק	„	חָמָרִים	163	חָלוֹם	„	חֹזֵק
48	חָתָן	154	חָקָר	91	חָמִישׁ	49	חָלוֹן	150	חָזְקָה
73	חָתָן	78	חָקָה	93	חָמִישִׁים	72	חָלִי	88	חָזֵק

ט

1. 27	טָנָא	1. 27	טָלָה	149	טֹב	49	טַבַּעַת	68	טָהוֹר
150	טָעַם	70	טָמָא	1. 31	טֹור	132	טָבַל	107	טָהָר
149	טָרַם	107	טָפָא	„	טָל „	85	טֹוב	„	טָהָר

י

18	יָדַע	57	יָדִידוֹת	51	יָדוֹת	162	יָגַר	134	יָבֵשׁ
37	יֹום	1. 27	יָהָ	1. 32	יָדִיד	30, 51	יָד	68	יָגוֹן

I. 27	יְרִיעָה	65	יָקָר	131	יָסַד	118	יָבַל	167	יֹמָם
70	יָרַף	131	יָרָא	76	יָנַף	81	יְכַלֶּת	132, 47	יֹנֵה
21	יָשׁוּב	I. 66	יָרָאָה	150	יָצָא	135	יָלַד	39	יֹסֵף
134	יָשָׁן	134	יָרַד	137	יָצַב	45	יָלַךְ	I. 27	יֹפִי
70	יָשָׁן	44	יָרְדָן	..	יָצַג	161	יָלַף	172	יָחַד
154	יָשַׁע	33	יְרוּסָלַיִם	..	יָצַע	45	יָלְדָה	162	יָטַב
84	יָשָׁר	156	יָרָה	..	יָצַק	74	יָם	I. 16	יָי
33	יִשְׂרָאֵל	10	יָרַח	..	יָצַר	137	יָנַח	49	יָיִן
70	יָתַד	..	יָרַח	..	יָצַת	134	יָנַק	166	יָכַח

כ

81	כַּפְרֵת	44	כַּנְעַן	162	כּוֹל	41	כֹּהֵן	64	כָּאֵב
126	כַּשְׂדִּים	127	כַּנּוֹר	75	כֹּל	169	כּוֹן	12	כָּבַד
119	כָּרַת	69	כַּנָּף	89	כָּלָב	100, 169	כֶּן	..	כָּבַד
I. 33	כַּרְבָּב	49	כַּסָּא	21	כָּלָה	62	כּוֹס	..	כָּבוֹד
154	כָּרַם	150	כַּסֶּה	78	כָּלָה	64	כֶּתֶח	..	כָּבֻדוֹת
44	כַּרְמֹל	66	כַּסּוֹת	54	כָּלִי	108	כַּחֲשׁ	..	כָּבַד
66	כָּתַב	83	כַּסִּיל	50	כָּלְיוֹת	172	כִּי	45	כָּבִישׁ
107	כָּתַב	81	כַּסְמֹת	162	כָּלְכַל	64	כִּים	..	כַּבְּשִׁיחַ
57	כַּתְּנָת	45	כַּסְפָּה	150	כָּלְפֹה	37	כַּכָּה	67	כַּבְּשִׁין
70	כַּתָּף	128	כַּעֲם	170	כַּפּוּה	67	כּוֹכַב	74	כַּד
81	כַּתְּרַת	I. 31	כַּף	173	כַּמּוֹ	..	כַּפָּר	37	כַּה

ל

65	לֹחַ	11	לְבַנָּה	69	לָבָן	69	לָבַב	172	לֹא
48	לֹוִי	..	לְבַנּוֹן	11	לְבַנָּה	173	לָבַד	132	לֹאָה
112	לֹוִן	154	לְבוּשׁ	..	לְבַנָּה	65	לְבוּשׁ	172	לֹאֲמוֹ
72	לָחִי	173	לֹוִלֵא	..	לְבַנָּה	I. 27	לְבִיא	52	לֹב

179	לִין	88	לְעָנָה	107	לְפָדוֹ	149	לְכוּר	38	לְחָם
130	לְקַח	168	לְפָנַי	173	לְמַעַן	169	לְבָן	72	לָלֵל
3	לְיִטּוֹן	169	לְפָנַיִם		לְעֵפֹת	15	לְמוֹד	37	לְיִלָּה
מ									
7	מְעַלָּה	81	מְלַחְמָה	173	מְחַר	167	מְהַר	173	מְאוֹד
85	מְעַנָּה	68	מְלִיץ		מְחַרְת		מְהַרְה	50	מְאֵה
79	מְעַרְה	7	מְלָךְ		מְחַוֵּין	1. 67	מוֹדַע	84	מְאוֹר
76	מְעַיָּה		מְלָךְ	1. 36	מְחַתֶּה	173	מוֹל	173	מְאֵז
73	מְעַיָּר		מְלָכָה	21	מְשָׂה	82	מוֹלְדֶת	51	מְאוֹנִים
167	מְפָנֵי	65	מְלַכּוֹת		מְשָׂה	67	מוֹסָד	173	מְאֵזֵן
73	מְפַתַּח	84	מְלַחֵשׁ	173	מְשָׂה	66	מוֹסָר	21	מְאַבֵּל
25	מְצֵא	51	מְלַחְחִים	65	מְטָמוֹן	74	מוֹעֵד		מְאַבְּלֶת
81	מְצַבָּה	27	מְמַלְכָּה	27	מְטַע	79	מוֹעֲצָה	154	מְאֵם
126	מְצוּרָה	82	מְמַיְטָלָה	51	מַיִם	74	מוֹצֵת	1. 37	מְבוּל
141	מְצוּלָה	79	מְנַה	64	מַיִן	66	מוֹצֵא	68	מְבִין
101	מְצָרִים	7	מְנַעוּל	77	מַפָּה	74	מוֹקֵשׁ	84	מְבִישָׂה
189	מְקַדֵּשׁ	52	מְנַעַז	78	מַפָּה	66	מוֹרָא	173	מְבִיט
68	מְקוֹם	78	מְסָפָה	127	מְכַר	1. 27	מוֹרָה	1. 37	מְנָל
15	מְקוֹר	67	מְקַדֵּךְ	185	מְכַתֵּב	79	מוֹרֵשָׂה	63	מְנַן
73	מְקַל	73	מְקַבֵּן	73	מְכַתֵּשׁ	85	מוֹרֵשׁל	27	מְנַלָּה
21	מְקַנָּה		מְקַמֵּר	70	מְלֵא	138	מוֹת	39	מְדַבֵּר
66	מְקַרָּא	67	מְסַפֵּעַ	84	מְלַאָּךְ	70	מְנֹת	18	מְדָה
88	מְר	1. 36	מְסַפֵּר	53	מְלַאָּכָה	73	מְנַפֵּחַ		מְדַד
1. 31	מְר	75	מְעוֹז	65	מְלַבִּישׁ	65	מְנַמֵּר	170	מְדוּעַ
112, 75	מְרַצָּה	66	מְעַט	1. 37	מְלָה	47	מְחַנֵּה	27	מְדַעַע
163	מְרַגֵּל	7	מְעִיל	13	מְלַח	95	מְחַצֵּית	100	מְה
41	מְרָה	72	מְעֵזֵן		מְלַח	4	מְחַטֵּבָה	162	מְהַמָּה
1. 36	מְרַדּוֹת	7	מְעַלָּה	31	מְלַח	83	מְחַתֶּה	168	מְאֵזֵן

83	מִתְּנֶה	27	מִיִּשְׁפָּט	84	מִיִּשְׁפָּלֶת	67	מִיִּשְׁנֵב	112	מִרְדְּכִי
88	מִתּוֹק	77	מִיִּשְׁנָה	52	מִיִּשְׁלֵל	65	מִיִּשְׁחִית	63	מִרְדְּכָה
171	מִתִּי	81	מִיִּשְׁמֶרֶת	126	מִיִּשְׁלֵל	67	מִיִּשְׁבֵּן	66	מִיִּשְׂאָה
17	מִתְּנָה	22	מִיִּשְׁקֵל	53	מִיִּשְׁפָּחָה	81	מִיִּשְׁפָּרֶת	19	מִיִּשְׁפָּר

נ

1. 33	נָרַךְ	1. 31	נָס	46	נָחַת	132	נָנַע	1. 33	נָאֵד
5	נָרְדַף	55	נָסַמְדָה	124	נָחַם	1. 32	נָדַר	89	נָאֵה
156	נִישָׂא	7	נָעַל	21	נָטַה	79	נָדְבָה	106	נָאָנַח
1. 45	נִישָׂא	26	נָעַר	27	נָטַע	68	נָדִיב	108	נָאִין
106	נִישְׁבַע	41	נָעָרָה	45	נִיָּסוֹן	108	נָהֵג	112	נָבוֹן
1. 45	נִישָׂא	24	נָפַל	133	נָכַה	85	נָהַם	41	נָבִיא
50	נִישִׁים	55	נָפְרַד	49	נָכְרִי	35	נָהַר	154	נָבַל
151	נִישְׁמָה	128	נָפְיֵשׁ	123	נָכַר	173	נָכַח	79	נָבֵלָה
1. 77	נִישְׁפָּה	1. 32	נִין	49	נָכְרִיָּה	84	נָחֲלָה	41	נָנֵב
132	נִישְׁקָה	37	נָצַח	105	נָכְסָף	105	נָחֲלָה	..	נָנְבָה
130	נָתַן	132	נָצַב	106	נָלְחַם	63	נָחַמָה	84	נָנַד
52	נָתִיב	61	נָר	52	נָמָקָה	45	נָחִישַׁת	24	נָנִישׁ

ס

154	סָפַר	1. 32	סָס	78	סָפָה	73	סוֹחֵר	151	סָבַב
107	סָקַל	11	סָעָרָה	71	סָל	57	סוּם	152	סָבָה
..	סָקַל	71	סָף	31	סָלָם	41	סִינִי	173	סָבִיב
80	סָתַר	27	סָפָר	112	סָלַע	102	סוֹחֵרֶת	1. 32	סוֹד

ע

43	עָבְרִית	127	עָכַר	76	עָבוּדָה	133	עָבַד	16	עָב
..	עָפוֹן	43	עָבַר	16	עָבְטִיט	35	עָבַד	84	עָב

1. 54	עָרַב	69	עָנַף	80	עֲלָמָה	80	עָזַר	43	עָבְרִי
73	עָרַב	68, 66	עָנַק	169	עֲלָם	79	עֲטָרָה	1. 77	עָנַל
62	עָרוֹם	13	עָפַר	171	עֵם	57	עֲטָרַת	60	עָד
60	עָרְמָה	"	עָפַר	"	עֵם	57	עִיר	173	עָד
65	עָרִיץ	45	עֲפָרַת	123	עֲמוֹד	72	עִיר	"	עוֹד
149	עֵטָה	4	עֵין	65	עֲמוּד	51, 46	עֵין	1. 27	עָדִי
1. 57	עֵיטָב	79	עֵצָה	171	עֲמִית	117	עֵנַף	67	עוֹנֵב
"	עֵטָה	68	עֲצָבוֹן	173	עֲפָרִי	1. 33	עֲבָרָה	7	עוֹל
13	עֵיטָן	52	עֲצֵל	155	עֲמִיטָא	1. 32	עֲבָרִית	"	עוֹלָל
"	עֵיטָן	133	עֲצָקָה	203	עֲמוֹק	7	עַל	11	עוֹף
133	עֵיטָר	65	עֲצָם	171	עֲפַת	73	עֲלָנִי	64	עוֹר
83	עֵיטָר	26	עֲצוֹם	1. 27	עֲנָה	7	עֲלָה	70	עָוַל
91	עֵיטָר	173	עָקַב	72	עָנִי	"	עֲלָה	"	עוֹלָה
92	עֵיטָרִים	70	עָקַב	69	עָנַב	"	עֲלָה	127	עוֹן
169	עֵת	1. 70	עָר	29	עָנָה	"	עֲלִי	73	עוֹר
"	עֵתָה	1. 69	עָרַב	36	עָנָן	"	עֲלִיּוֹן	75	עוֹז

פ

126	פָּטִיעַ	26	פָּקִיד	71	פָּעַל	1. 27	פָּלָא	79	פָּאָה
74	פָּת	1. 32	פָּר	173	פָּעַם	76	פָּלְגִיט	132	פָּזַע
173	פָּתָאוֹם	1. 35	פָּרָר	"	פָּעַמִּים	168	פָּן	18	פָּדָה
108	פָּתַח	218	פָּרְכָת	65	פָּעַמוֹן	149	פָּנָה	1. 27	פָּה
"	פָּתַח	72	פָּרִי	110	פָּקַד	50	פָּנִים	173	פָּה
72	פָּתִי	68	פָּרוֹן	115	פָּקַד	22	פָּעַל	1. 32	פָּז
16	פָּתְנָם	127	פָּטִיעַ	"	פָּקוֹד	"	פָּעַל	1. 62	פָּחַר

צ

164	צָוַד	64	צָדִיק	74	צָד	72	צָבִי	53	צָאֵן
"	צָנָה	79	צָדָקָה	126	צָדַק	"	צָבִיָה	66	צָאָצָא

64 צָר	76 צָפָה	143 צָמָא	27 צַל	236 צִיר
78 צָרָה	190 צָפָה	106 צָמַח	46 צָלָה	78 צִיָּדָה
72 צָרִי	65 צָפוּר	„ צָמַח	27 צָלַל	1. 32 צִיִּין
„ צָרִי	76 צָפִיָּה	88 צָעִיר	69 צָלַע	127 צִיר

ק

13 קָרַב	78 קָעָרָה	88 קָל	1. 32 קוֹיִן	142 קָבֵר
„ קָרַב	75 קוֹיִן	152 קָלָל	37 קוֹר	83 קָבֵר
„ קָרְבָּה	141 קָעָה	71 קָמִין	130 קַחַת	46 קַנְחַת
„ קָרְבָּן	21 קָצֵר	78 קָמָה	47 קָטָן	23 קָבִישׁ
83 קָרְיָה	„ קָצִיר	75 קֹן	87 קָטָן	127 קָרָם
149 קָרוֹן	70 קָצֵר	89 קָנָאָה	46 קָטָרַת	71 קָרִישׁ
204 קָרִישׁ	52 קָצִין	21 קָנָה	139 קָנָם	176 קָרוֹשׁ
59 קָוִיָּה	25 קָרָא	77 קָנָה	64 קִיר	57 קוֹל
49 קָוִיָּת	13 קָרוֹב	„ קָנָה	52 קוֹיִן	137 קוֹם

ר

48 רָעָה	190 רָמָה	51 רַחֲמִים	163 רָגַל	25 רָאָה
88 רַעֲיָה	83 רָנָה	132 רַחַל	26 רָנַע	76 רָאָה
83 רָצוֹן	151 רָנָן	50 רַחֲמִים	107 רָדַף	62 רַישׁ or רַישׁ
52 רָצַח	52 רַע	101 רַחוּק	„ רַדַּף	7 רַישׁ
107 רָצַח	83 רַע	1. 69 רִיחַ	4 רַחַח	„ רַאֲשִׁית
83 רַישָׁע	117 רַעֵב	173 רִיקָם	137 רֹב	„ רַאֲשׁוֹן
172 רַק	68 רַעֲבוֹן	62 רִישׁ	„ רִיב	112 רַב
1. 32 רַק	77 רַעָה	74 רַף	52 רִוּין	51 רַבּוּא
84 רַקֵּב	112 רַעָה	133 רַכִּישׁ	71 רַחֵב	94 רַבִּיעִי
10 רַקִּיעַ	150 רַעָה	61 רַם	52 רַחֹב	46, 11 רַגַּל

ט

163	טַעֲיִיעַ	48	טַמַּע	163	טַלַּח	83	טוֹט	64	טָאָר
51	טַפָּרָה	84	טַמוּעָה	63	טַלְחָן	1. 32	טֵיָה	„	טָאוֹר „
48	טַפָּחָה	16	טַמָּר	65	טַלְטוֹן	83	טֵיָעָה	65	טַאַרִית
27	טַפָּט	14	טַמָּר	149	טַלְלָל	50	טוֹק	84	טַאַל
41	טַפָּט	36	טַמָּר	„	טַלְלָם „	85	טוֹקָק	149	טַאַל
„	טַפָּטָת „	10	טַמָּיִט	80	טַלְמָה	67	טוֹשָׁן	62	טַבוּעַ
69	טַפָּן	75	טַמָּן	68	טַלְמִישׁ	50	טוֹר	81	טַפְּלָת
1. 45	טַפָּר	15	טַנָּא	91	טַלְמִיָּה	26	טוֹרָד	64	טַבִּיל
150	טַק	73	טַנָּא	94	טַלְמִישִׁי	52	טַחַל	83	טַבָּט
162	טַקָּה	15	טַנָּאָה	92	טַלְמִישִׁים	57	טַחַר	94	טַבִּיעִי
51	טַקָּר	50	טַנָּה	173	טַלְמִישׁוֹם	52	טַמָּר	93	טַבִּיעִים
64	טַר	78	טַנָּה	6. 44	טַם „	78	טַיָּבָה	17	טַבָּר
„	טַר „	94	טַנִּי	173	טַם „	42	טַיָּר	19	טַבָּרוֹן
46	טַרָּה	91	טַנִּים	80	טַמָּחָה	„	טַיָּרָה „	91	טַבַּע
15	טַרְשִׁט	„	טַתִּים „	51	טַמָּים	116	טַכַּב	76	טַבָּת
1. 33	טַרְבִּיט	11	טַעֲרָה	80	טַמָּלָה	167	טַכַּח	82	טַבָּת
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