

A
NEW PRACTICAL
HEBREW GRAMMAR

WITH
HEBREW-ENGLISH AND ENGLISH-HEBREW
EXERCISES

AND
A HEBREW CHRESTOMATHY

BY
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NEW YORK,
LEYPOLDT & HOLT.

1868.

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P R E F A C E .

Although many and valuable Hebrew Grammars have appeared in this country, which in completeness and critical ability have left little to be desired, I yet venture to offer this work to the public, with the expectation that this result of my labors will still be found useful to the Hebrew student.

It has been my aim, divesting the Grammar of all extraneous detail, to present it full and complete in every necessary particular. I have especially had in view the wants of those instructing themselves, for whom, as well as for schools, I have endeavored to make this volume a practical introduction to the language of the Old Testament.

I shall briefly recapitulate the distinctive features of this manual.

1. To facilitate the commission of the rules to memory, they have been expressed with all the conciseness consistent with perspicuity.

2. Believing that exceptions are more properly to be sought in the Lexicon and Critical Commentary, I have noted such irregularities only as, by their frequency, can claim to be held integral parts of the language.

3. The illustration of the abstract by the concrete being necessary to the clear understanding of the former, the rules have been explained and confirmed by examples, and further elucidated by exercises.

4. In elaborating these exercises, I have taken great care to select valuable sentences, containing either an interesting historical fact or a sententious moral. The internal character of the passage has been considered as well as its external grammatical form. — The Syntactical part is without exercises, the rules being illustrated by examples only. Nevertheless the student will become fully familiar with them by the constant reference made to them in the Etymological part.

5. In the acquisition of a language, the learner, in order to familiarize himself with the grammatical forms, should make frequent translations into it from his mother-tongue. To this end English-Hebrew exercises have been prepared, particularly illustrating the rules which they immediately follow, anticipating nothing, but ex-

actly keeping pace with the student's progress. I have intentionally made the construction of the English sentences conformable to the verbal arrangement of the Hebrew. Where the English construction admits of no change, I have endeavored to aid the student by help of numerals irregularly placed.

6. The approved results of continental research have been concisely embodied in this volume. Gesenius, Ewald, Fuerst (Lexicon), L. D. Luzzatto (Grammatica della Lingua Ebraica), Naegelsbach, being followed in important points; the latter's arrangement of the declensions has been preserved with slight alterations.

7. In the Paradigms, presented at the end of the Grammar, the groundforms are distinguished by asterisks.

8. Although the words in the Hebrew exercises are translated as they occur, a vocabulary is added; first, to save the student's time and labor in seeking a forgotten word, secondly, that he may refer to it, should he be in doubt as to the form of the word when uninflected.

To economize space, however, and to refresh the learner's memory with regard to the original sentence, no translations are given, but the student is directed to the number of the exercise.

9. A Chrestomathy composed of various selections in prose and poetry from the Old Testament is given with a vocabulary consisting of all the words not found in the exercises.

10. The two vocabularies contain about two thousand different Hebrew words in general use. How large a proportion this is, one can easily perceive, when one considers that the whole number of radical words in the language does not exceed 1867. It is therefore expected that the diligent student in a few months, will be enabled by mastering the Hebrew exercises and the Chrestomathy to read understandingly the less difficult portions of the Old Testament.

By this enumeration it will be readily seen, that the plan in some respects possesses the character of novelty, and it is hoped that this fruit of earnest and zealous exertion will be found acceptable and useful.

Baltimore, July 15, 1868.



PART I.

OF THE ELEMENTS.

CHAPTER I.

LETTERS, SOUNDS AND SIGNS.

§ 1. ALPHABET.

1. Twenty-two consonants compose the Hebrew Alphabet.

FORM.	NAME.	POWER.
א	Aleph אָלֶפֶת (= אֶלֶף ox)	a scarcely audible breathing.
ב. (ב)	Beth בֵּית (= בַּיִת house)	bh, b
ג. (ג)	Gimel גִּמְלָה (= גַּמְלָה camel)	g in go
ד. (ד)	Daleth דַּלֶּת (= דֶּלֶת door)	d
ה	He הֵי (the meaning doubtful)	h in he
ו	Vav וָו (a nail, hook)	w or v
ז	Zain זַיִן (a weapon)	z
ח	Cheth חֵית (a fence)	ch in the German word <i>nach</i>
ט	Teth טֵית (a basket)	t
י	Yod יָד (= יָד hand)	y in ye
<i>Final.</i> כ. (כ)	Caph כָּף (the hollow of the bent hand)	ch or k
ל	Lamed לָמֶד (= לֶמֶד ox-goad)	l
מ. ם	Mem מַיִם (= מַיִם water)	m
נ. ן	Nun נוֹן (a fish)	n
ס	Samech סָמֶךְ (a prop)	s in song

FORM.	NAME.	POWER.
ע Ayin	עַיַן (eye)	not pronounced
<i>Final.</i>		
פּ (פ) Pe	פֶּא (= פֶּה mouth)	ph, p
צ Tsade	צָרִי (a fish hook)	ts
ק Koph	קוֹף (the eye of a needle or the back of the head)	k
ר Resh	רִישׁ (= ראש = ראש head)	r
ש Shin	שֵׁן (= שֵׁן tooth)	sh
ש Sin		s
ת (ת) Tav	תּוֹ (a cross mark)	th t

NOTE I. א and ה may be respectively compared with the Greek spiritûs lenis and asper; ח is a deep guttural sound (the German ch); ע like א is commonly omitted in reading. The nasal (ng) pronunciation of ע is incorrect. In the Septuagint it is sometimes represented by the spiritûs asper or lenis, sometimes by the Greek Gamma = g. In the Arabic the corresponding letter is a deep rolling guttural (rg), probably the true pronunciation.

NOTE II. These characters are not the original forms, the present letters not having been adopted, until long after the Babylonian captivity or according to some a century before Christ, hence this alphabet has been termed, the Assyrian (properly Babylonian) square letter: כְּתָב מִרְבַּע and כְּתָב אֲשׁוּרִי. The coins struck at the time of the Maccabees and the Samaritan Pentateuch present the ancient Hebrew Characters which are similar to the Phœnician.

NOTE III. The names of the letters have probably been selected for the sake of the initial sounds. In old Hebrew, Samaritan and Phœnician writing, the forms of the letters resembled the things expressed by their names: this resemblance is still partly seen in the present alphabet: as נ a nail, ז a weapon, ט a basket, כ the hollow of the bent hand etc.

2. Hebrew is read from the right hand to the left.

EXERCISE 1.

Write the Roman characters corresponding to the following Hebrew letters:

דן, חה, זע, פרה, תך, זין, גו, זב, גר, נר, נר, פח, פה, ככה,
 בכא, פכא, וו, ולד, ילך, שן, שר, סם, חם, יד, דרך, הם,
 טסא, צדה, צרה, צרד, פפה, זפת, מט, קסף, גנן, ירד, קם,
 רגל, בן, קדש, קרבן, כבד, מלח, עטרה, ולקחת כסף וזהב.

EXERCISE 2.

Write the Hebrew letters corresponding to the following Roman characters:

l, ch, h, k, t, th, s, sh, r, d, p, y, w, g, f, z, tz, n, g, b, ch, lchn, km, rtz, zr, ythm, chl, kl, shb, dbktm, hnshrm, bmdbr, gdl, ktn, zveh, sw, shlwt, gy, tw, gbth, lzt, nthn.

§ 2. DIVISION OF LETTERS.

The letters are divided according to the organs with which they are pronounced into:

Gutturals	אהחע
Palatals	גיכק
Linguals	רטלנת
Dentals or Sibilants,	זסצש
Labials	בומף

The letter ך partakes of both a guttural and dental character.

EXERCISE 3.

Give in the following words the names of the letters and the classes to which they belong:

כה אמר יהוה עשו משפט וצדקה והצילו גזול מיד עִשׂוֹק
 וגר יתום ואלמנה אל תנו אל תחמסו ודם נקי אל תשפכו
 במקום הזה: ואהבת לרעך כמוך אני יהוה: טוב מעט בצדקה
 מהון רב בלא משפט:

§ 3. VOWEL - LETTERS AND VOWEL - SIGNS.

1. The letters אהוי *Ehevi* (a word used to assist the memory) form a separate class, being called *vowel letters*, they sometimes representing not consonantal but vowel sounds.

2. Besides these vowel-letters, which generally indicate long vowels, in the 6th century nine vowel signs (תנועות or נקודות), were introduced, points and strokes placed, with two exceptions, under the letter, after which they are to be pronounced. Of these nine signs, three represent long vowels, three short and three doubtful.

<u>Long Vowels.</u>			<u>Short Vowels.</u>		
Name.	Form.	Power.	Name.	Form.	Power.
Kāmetz	קָמֶץ	ā in father	Patach	פָּתַח	a in sharp
Tsēre	צֵרֵי	ē in there	Seghōl	סֶגוֹל	e in met
Chōlem	חֹלֶם	ō in note	Kamets	קָמֶץ חָטוּף	ō in not or rather u in dull
			Chatuph		

<u>Doubtful Vowels.</u>		
NAME.	FORM.	POWER.
Chirek	חִירֶק	i in machine or i in pin
Shūrek	שׁוּרֶק	u in rule
Kubbutz	קֻבּוּץ (שְׁלֵשׁ נִקְדוּת)	u in rule or u in full.

NOTE I. Cholem is a dot over the ך as ך or the ך is omitted and the dot placed above on the left of the consonant: as ג̄ = gō, ד̄ = dō. Shurek is always placed in the bosom of ך as ך. The Chirek-point is placed under the letter: as כ̣; if ך follows it is long, if not, doubtful: כ̣ long ī, כ̣ either long or short i.

3. The classification of the vowels, according to the three primary vowel sounds, from which they have originated, is also of importance. These are the vowels A (in father) I (in machine) U (in rule), for E and O are properly diphthongs: E arising from a + i, O from a + u.

<u>A. CLASS.</u>	<u>I. CLASS.</u>	<u>U. CLASS.</u>
ֶ = ā in father	י̄ or ֶ = ī in machine	ו̄ = ū in rule
ָ = ǎ in sharp	ִ = i in pin	ֹ = ū or ũ in full
ֵ = a in fate	ֶ = ē in there	ו̄ or ֹ = o in note
	ֶ = e in met	וּ = u in dull.

NOTE II. The above pronunciation is that of the exiled Portuguese and Spanish Jews and their descendants (the Sefaradic); the German Jews pronounce (ך) like ō in home and ֶ or ך like ō in home or ow in vow; the Polish pronounce (ִ) like i in bind, (ו̄) almost like oi in spoil, (ו̄) almost as the French u, the other vowels like their German brethren. The Sefaradic is considered the pronunciation most nearly correct. The proper names in the Septuagint and Josephus and the Hebrew phrases occurring in the New Testament, are written in accordance with this mode, which is also confirmed by the present usage of the Jews of Palestine and the analogy of the Arabic.

4. These three classes respectively correspond to the vowel-letters אהוי which latter may be considered as their representatives: א and ה represent the A class, or as it is usually expressed, are *homogeneous* with this class, ' is homogeneous with the I class, ך is homogeneous with the U class.

5. The long vowels of the I and U class are most frequently accompanied by their correspondent Vowel-letters. At the end of a word the long vowel of the A class is usually written with א or ה: as מְצָא, גְּלָה; in the middle but rarely with א: as מְצָאתִי, and *never* with ה (עֲשֶׂה-אֵל) עֲשֶׂה-אֵל are compound words and ה considered as quiescing at the end of the first.) Therefore the אהוי are vocalized, or to use the common expression *rest* (*quiesce*) in the following cases:

' in אֵ, אִ, אֶ: as עֵינֶיךָ, לֵי.

ו in וּ, וֹ: as יוֹסֵף, בְּרוּךְ.

The consonantal power of א and ה is so feeble, that א without the vowel-sign is mute after all the long vowels and final ה without the vowel is mute after Kamets, Tsēre, Chōlem and Seghōl: as

שָׂא הִיא צֵא הוּא בָּא; בָּנָה, נָקָה, אָהֳלָה, גְּלָה.

6. ך and ' when preceded by a heterogeneous vowel-sign, or followed by a vowel or Sh'va (§ 4) or when having a Dagesh (§ 7) retain their consonantal sound: as וּׁ read vav, גּוּ = gēv, חֵי = chāy, גּוֹי = gōy. In the termination וֹי־ the ' is silent: as פָּנָיו read pānāv.

NOTE 3. ך preceded by a vowel-sign or Sh'va [§ 4] or followed by a vowel must be read as *v*: as עוֹן read āvōn, מִצּוֹת read mitsvōth, לוֹה read lōvē.

NOTE 4. When the אהוי especially ך and ' accompany their homogeneous vowels, the latter are said to be written *fully* (מְלֵא); without the quiescent letters they are said to be written *defectively* (חֲסָר). זבלי, צדקים, קלת; fully; זבול, צדיק, קולות: (חֲסָר) defectively.

Scriptis plena et defectiva

NOTE 5. The Cholem-point without ך is omitted when ש precedes: as in שׂנא or when ש follows: as in מִשָּׂה.

EXERCISE 4.

Read the following syllables and words according to the pronunciation of the Portuguese Jews:

אָ בִּי גִי הִי חִי טִי יִ כִּי לִי מִי נִי סִי עִי פִי צִי קִי רִי
רוּ שׁוּ שׂוּ שׁוּ שׂוּ שׁוּ שׂוּ רֶשֶׁ לִי פֶּ גֶ חוּ זֶ יֶ גִי גִי גִי קִי רִי דִי
טִי שִׁי שִׂי שׁוּ עִי אִי אִי קִי מִי טִי הִי חִי זֶ וּ.

EXERCISE 5.

אָא בִּי בּוּ גָא גּוּ דִי דוּ הִי הוּ וָא וִי וּוּ זִי זִי חִי חוּ
טָא טִי טוּ ״ יִ יוּ יוּ כָא כִי לָא לוּ לוּ מִי נָא נִי סִי סָא
עָא עוּ פָא פִי פּוּ צָא צוּ צִי קִי קוּ רִי רוּ שָא שִׁי שׁוּ
שׁוּ תָא תִי תוּ.

EXERCISE 6.

אָב אַב בִּיב בּוּב גָב גַּב הֶז הַז קָב קִב מָם מַם
מוּם נָן נוּן פָּרָה פִּיָּה פּוּרָה פִּיָּץ צִיָּץ גַּם נָם גִּים
גִּים גָּם גּוּף תּוּף לוּן לוּז וּז וּז זוּר.

EXERCISE 7.

נִי נוּי נוּי גִי גוּי גִי חִי לִי לִי לִי לִי לִי לִי לִי לִי לִי
דִי מִי זוּ זִי מִשָּׂה שְׁמֵר חֲשֵׁךְ מִשָּׁל שְׁכַב שְׁלֵם שְׁכַךְ
שְׁבַל שְׁעַר קִשָּׂה קִשֵּׁר עֵשֶׂק עֵשֶׂר חֲשַׁן חֲשַׁק חֲשַׁב
חֲשַׁךְ חֲרִיט שְׂרִי סִינִי מְרִי מְתִי כְּלוּי שְׁלוּ.

EXERCISE 8.

שְׁלוּ שְׂרִי הוּי אָבוּי גְלוּי צָאֵת וְבוּא מוּכָא וּמוּצָא עִין
צוּ הָאָרוֹן קוּ שְׁלוּ שְׁלוּ עָלֶיהָ עָנָה לְאָב.
לוּהָ עוֹן עָלָיו קוּי קוּי קוּי קוּי קוּי וּבְנָיו וּמֵאֲחָיו וּמֵאֲחֵיהָ
וּיִי וְדִי דוּי הָיָה הָיָה וּמְנוּס שְׁלוּ תָוּי עָנּוּ זוּ רֵאשׁוֹן.

EXERCISE 9.

Write the following syllables and words in Hebrew characters: yē, yā, bō, kī, zū, wū, tū, tō, rā, rā, bīn, pīv, gāv, bēchī, gāu, dōdī, vāv, zodū, bārā, pānīnū, tūvēchā. gōrōlēnū, yāgīlū, yōshēr, mōshēl, bōsēm, shālōsh, lōvē, kōl [defectively] kōl [fully] shōmer [fully] chōshev [defectively] shī [fully] pē [defectively] nāzīd [fully].

§ 4. SH'VA.

1. At the beginning or in the middle of a word the vowelless consonant also receives a sign, two dots (:) denominated: Sh'va שְׁוָא (for שְׁוָא emptiness) or שְׁבָא (for שְׁבָא fissure, gap, i. e. bare of vowel): as קָטַלְתָּ, קָטַלְתָּ. Final קָטַל and two vowelless consonants at the end of a word receive the Sh'va: as קָטַלְתָּ, קָטַלְתָּ; hence also a letter with Dagesh-forte (§ 7): as נָתַתָּ.

2. The Sh'va under the initial consonant of a word or syllable is called שְׁוָא נְיָא *vocal Sh'va*, because it indicates a slight vowel sound, like an obscure or halfe; as קָטַלְתָּ read K'tōl. Sh'va under the final consonant of a syllable is silent and termed therefore שְׁוָא נָח *silent Sh'va*.

3. Sh'va is only given to a consonant and never to the אהוי when they represent vowels or quiesce: as הַיְנִיקָה, רֵאשׁ, חָטָא.

NOTE I. Vocal Sh'va for the most part originating from the dropping of a vowel [§ 14, II. Rejection] retained in pronunciation an aftersound [Nachklang] of that original vowel, which was indicated by the addition of this vowel to the Sh'va: as קָרְשִׁים for קָרְשִׁים from קָרֵשׁ; וְזָהָב for וְזָהָב from זָהָב; thus always with *gutturals*: אֲמוּנָה from אֲמוּן, חֲרָשִׁים from חָרֵשׁ. See the next § and Note.

NOTE II. On the distinction of vocal and silent Sh'va see § 11.

EXERCISE 10.

סֶדֶם פִּרְעָה יָאֵר כְּלוֹב בְּנֵעַן יִרְחַח נִינּוּה דְבוּרָה יְהוּנָתָן
אֲחָאב דְּרַבְמוֹן נְבוּכַדְנֶאצַּר שְׁלֹמֹה שְׁבָא אֲשֶׁקְלוֹן זְרוּבָבֶל

דְּלִילָה בְּרַלַח שְׂרָפִים כְּרוּבִים חֲלֻבָּה קְצִיעָה מְרַדְּבִי
 אֶסְנֵת גְּלִית יְהוּדָה יְהוּדִי יְחֻזְקָאֵל יִשְׂרָאֵל עֵבְרִי שְׁמִשׁוֹן
 עֲשֶׂתֶרֶת אֲבָרָהֶם יִצְחָק שְׁמֵרוֹן נָכָה אֲבִשָׁלוֹם יְבוּסִי
 יְהוּיָקִים יִשְׁבִּי.

§ 5. COMPOSITE SH'VA.

When the vowelless initial consonant of a word or syllable is one of the gutturals אהחע (§ 2) a short vowel (-), (◌̣) or (◌̣̣) is added to the Sh'va, to indicate a more distinct sound, as a half a, e or o. This Sh'va is called *composite Sh'va* (compounded with a vowel) or חֲטָף Chateph (rapid) from its rapid utterance.

These are: -: Chateph-Pattach עֲמַד
 :: Chateph-Seghol אֲמַר
 ⚭ Chateph-Kamets חֲרִי

NOTE. In a few instances the compound Sh'vas are also written under other consonants: as וְזָהָב.

EXERCISE 11.

חֲלוֹם חֲמַר אֲוִיל אֲנוֹשׁ אֲמַת יַעֲקֹב אֲחִשׁוּרוֹשׁ אֲלִישָׁה
 אֲהָרוֹן עֲמַרְהָ אֲדַמָּה אֲנִי עֲנִי חֲצִי אֲרָנִי מַחְנֶה הַעֲבִיר
 הַחֲרָם הַלֵּם אֲשִׁישָׁה אֲסַפְסוֹף גֵּאוֹה אֲהַבָּה יְפִי אֲהָלוֹת
 אֲהַבִּי בְּאֲמוֹנָה תֵּאֲדָבוּ יִבְחָרוּ הַעֲלָה הַבְּחָרִי אֲחֻזּוֹ פָּעֵלוֹ
 עֲנִי וְשִׁמְעֵ לְקַחְהָ וְצַעֲקִי וְסַעֲדָה רְאִי קִדְקָדוֹ.

§ 6. PATACH FURTIVE.

The Patach (-) under the gutturals ח ע ה [הּ with a dot called Mappik § 7] at the end of a word is not read *after* the letter as usual, but *before* it: as רוּחַ read ruach, רֵיחַ read reach, גְּבוּהַ read gaboahh. This Patach does not belong to the form of the word, therefore it falls away when the word is lengthened: as רוּחִי, רוּחַ. It is called *Patach furtive* פַּתַח גְּנוּבָה, because its position and pronunciation are, as it were, illegitimate.

EXERCISE 12.

יָרַח יִצוּעַ כְּנוּחַ כִּפְתָח מְקֻצוּעַ צְפַרְדַּע אֲפָרוּחַ כַּח לַעַ

דֶּע רֶע רַע נֶח לֹח טִח חֹח נוּע נוּח פּוּח אַלוּח
 יִגְבִּיהַּ הִתְמַהֵמַה מְרִיעַ פְּתַח אַפְרַח פְּרַח שִׁיחַ שְׁחוּחַ
 קְרוֹעַ רוּצַח מְגִבִּיהַּ מְשֻׁלִּיחַ שְׁלוּחַ.

§ 7. DAGESH AND MAPPIK.

1. The six letters (בִּגְדָּכּפֶת) as initial or medial letters after a consonant entirely vowelless, [a consonant with a *silent Sh'va*] represent the hard sound of each letter: b, g, d, k, p, t, which is indicated by a point within, called *Dagesh Lene* [דִּגֵּשׁ קַל puncture, from the Chald. verb דָּגַשׁ to pierce with a point] as: בִּן, יִשְׂתָּה. ϕ

2. If a vowel sound [a vowel with or without a quiescent letter] or a vocal *Sh'va* precede them, their pronunciation is softened or aspirated, like bh or v, gh, dh, kh or the German ch, ph or f, th; the Dagesh is then omitted: as בְּנִי, דְּבַרְךָ, דְּבָרִי בְּנִי.

3. When the word ending with a vowel is separated by one of the distinctive accents (§ 9) from a following word, commencing with one of the בִּגְדָּכּפֶת, the vowel cannot affect the pronunciation, so that the בִּגְדָּכּפֶת retain their original hard sounds and have the Dagesh: as וְיֵהִי בְּאִשֶּׁר; וְיֵהִי בְּעֵץ.

The Dagesh also remains after a vowel sound, if the word יהוה precedes: as יהוה בְּשָׁמַיִם or when two of the letters בִּגְדָּכּפֶת come together: as בְּנֵי דָּדָן.

4. A point in any medial letter (except אֶהָחֶזֶר) that is immediately preceded by a vowel, indicates the doubling of this letter: as אֲמִי = אִמְמִי. This point is called Dagesh forte, (דִּגֵּשׁ חֹזֶק).

NOTE. Dagesh forte in the בִּגְדָּכּפֶת at the same time doubles and hardens the letter: as רַבִּים = rabbim.

5. A point in final ה serves to determine its consonantal power and is called מַפְיֵק Mappik, (i. e. causing to be pronounced): as לְהָ = loh.

6. ה and the rest of אֶהָוֵי never receive a Dagesh or Mappik, when quiescent.

is never preceded immediately by a full-vowel
 2
 ways by a (,) as יִשְׂכַּח. יְגֹבַח. יִשְׁכַּח. יִשְׁכַּח. יִשְׁכַּח.
 הַשְׁרִי. תַּרְגָּמוֹ. יְגֹבַח. יִשְׁכַּח. יִשְׁכַּח. יִשְׁכַּח.
 הַשְׁרִי. תַּרְגָּמוֹ. יְגֹבַח. יִשְׁכַּח. יִשְׁכַּח. יִשְׁכַּח.

NOTE. The dot in ך represents Dagesh, when the preceding consonant has a vowel, otherwise the Shurek-point: as צוֹהַ , קָוֶם read: tsivva, kavvam. שׁוּר , גוּר read shūr, gūr.

NOTE V. On Dagesh forte conjunctive see § 9, I. Note.

EXERCISE 13.

Distinguish Dagesh forte from Dagesh lene.

בְּנוֹר סִפִּיר אִשָּׁה אִשָּׁה אִשׁוֹר כְּלָה אִמָּה בָּסָא כְּכָר
 פְּנָה כִּשְׁף מֶלֶח דָּג צִיד רֶכֶב רֶקַח אֵלֶם גִּבַּח עוֹר
 עֵלֶג עֵקֶשׁ כְּבִיר אֲדִיר אֲבִיר אִיּוֹב צְפוֹר טַבַּח פְּמוֹן
 קָנְמוֹן אֲבִטִּיחִים פֶּן שֶׁבַת שְׂדֵי רַבִּים אֲבָדוֹן בְּלִיעַל
 כְּרַפֶּס פְּתָגֶם פְּרָדֶם פְּרָתָמִים אֲהָה גְּבָה גְּבָה גְּבָה נְגָה
 אֲרָצָה אֵלוֹהַּ לָהּ בָּהּ.

EXERCISE 14.

Place Dagesh lene in the בְּגֵדֵיכֶם where required.

שִׁפְתַּי . פִּי . כְּחוֹל . כְּכוּכְבֵּי . חֵית . הַשָּׂדֶה . עוֹף . דְּנֵה . בְּנוֹת .
 בְּנֵי אִשְׁפָּה . בְּעַל נֶפֶשׁ . בַּר כַּפּוּס . פִּי פְּלָנִי . יָדוּ . יֵשֶׁב
 תַּחַת גִּפְנוֹ וְתַחַת תְּאֵנָתוֹ . וַיִּפְתַּח פִּיו . דַּעַת טוֹב . כְּבִד פָּה
 וּכְבִד לְשׁוֹן . שֵׁם נֶפֶשׁוֹ בְּכַפּוֹ . בִּקֵּשׁ אֶת־נֶפֶשׁ פְּלָנִי . לְשׁוֹנֶם
 לְחֶפֶס דְּבִקָּה . בִּיד כָּל־אָדָם יִחָתֵם . לוֹלֵא חֲרָשָׁהֶם בְּעִגְלָתִי
 לֹא מִצָּאתָם חֵידָתִי . יְבָרְכֶךָ יְהוָה .

NOTE. The Sh'vas under the letters distinguished by asterisks are silent.

§ 8. SYLLABLES.

1. The number of syllables in a word is determined by the number of its vowels: as בְּרֵאשִׁית = two Syllables, הָאָרְמָה = three S.

NOTE. Composite Sh'va is considered as a vocal Sh'va and not as a vowel. On vocal Sh'va with regard to Metheg see § 9, 7.

2. Every syllable begins with one or two consonants, but in the latter case the first consonant must have vocal Sh'va: as בְּשָׂרָם .

NOTE. The single exception is ך = ū for ך „and” (see § 12, 7, b.):
as וַיְדַבֵּר,

3. Syllables are either *open*, *closed*, *double closed* or *sharpened*.

a. Open syllables end with a vowel: as יִטְלוּ.

b. Closed syllables end with a consonant: as יִצְחָק.

c. Double closed syllables end with *two* consonants: as קִטְלֹתָ.

d. Sharpened syllables end with a consonant, with which the following syllable begins: as קִטְל = kit-tel.

4. The vowel of unaccented (§ 9) closed syllables is always short: as וַיִּקֶּם read, wāyyākōm.

The vowel of unaccented open syllables is always long: as בָּרָא read: bārā.

But both if accented may contain indifferently, long or short vowels: as עוֹלָם read: ōlām, מְלֶךְ.

The double closed and sharpened syllables have most frequently, even when accented, short vowels: as הִנְנוּ, קִטְלֹתָ.

NOTE. The Pause (§ 9, 11.) forms an exception to this rule.

EXERCISE 15.

Determine the different syllables in the following words and whether they require long or short vowels:

הִנְהַנְנָא הָעִיר הַזֹּאת קִרְבָּהּ לְנוּם שְׁמָהּ וְהִיא מִצְעָר אֶמְלֹטָה
נָא שְׁמָהּ וַיֹּאמֶר אֵלָיו הִנֵּה נִשְׂאֵתִי פְּנִיךָ גַם לְדַבֵּר הַזֶּה לְבִלְתִּי
הַפְּכִי אֶת־הָעִיר אֲשֶׁר דִּבַּרְתָּ מִהֵר הַמְּלִיט שְׁמָהּ כִּי לֹא אוּכַל
לַעֲשׂוֹת דַּבָּר עַד־בְּאֶךְ שְׁמָהּ עַל־בֶּן־קָרָא שִׁם־הָעִיר צוּעַר הַשָּׁמֶשׁ
יָצָא עַל־הָאָרֶץ וְלוֹט בָּא צִעְרָה וַיְהוּה הַמְטִיר עַל סָדֶם וְעַל־
עַמְרָה גְבַרְיֵת וְאִשׁ מֵאֵת יְהוָה מִן הַשָּׁמַיִם וַיַּחֲכֶךְ אֶת־הָעָרִים
הָאֵל וְאֵת כָּל־הַכְּכָר וְאֵת כָּל־יִשְׁבְּי הָעָרִים וַיְצַמַח הָאֲדָמָה.

NOTE. The Sh'vas under the asterisked letters are vocal. — The sign > is used to represent the position of the accent.

§ 9. ACCENTS, METHEG, MAKKEF.

1. Two or even more words having between them a hor-

horizontal stroke: as **עַל־פְּנֵי**, **בִּיטוּב** are read in connection and considered as one word. The horizontal stroke is called **מַקְּפֵי** Makkef (conjunction).

NOTE. Makkef, to connect words more closely, is wont to impress a dagesh, called **דְּחִיק** *Condenser*, on the word following after **הַ**, **הֶ**, **הָ**, as: **מֵה־טוֹב**; **זֶה־יְחִיָּה**. Dagesh without Makkef after a word accented on the penult ending in **הַ**, **הֶ**, **הָ** or **הֶ** is called **מְרַחֵק** *coming from afar*: as **עֲשֵׂה לְךָ**. The modern grammarians call it *Dagesh-forte conjunctive*.

2. Every word, except when connected with the following by Makkef, receives an accent, which marks the tone-syllable in the word: as **בְּרֵאשִׁית בָּרָא אֱלֹהִים**.

3. Most of the words have the accent on the last syllable and are termed **מִלְרַע** (from below); words with the accent on the one before the last (penult) are termed **מִלְעֵיל** (from above.)

4. The principal tone can only rest on one of the two last syllables, therefore, if the word is lengthened at the end, the tone is thrown forward according to the length of the addition: as **דְּבָרִים**, **דְּבָר**.

מתג 5. Besides the principal accent there is a secondary accent, a small perpendicular stroke (1) on the left of a vowel, denominated **מֵתֵג** Metheg (bridle). The design of the Metheg is embodied in its name: it is intended to restrain the voice, to prevent too hasty a passage over the vowel or its connection with the following vowelless consonant: as **שָׂרְצוּ** read: shā-r'tsū. Hence Sh'va following Metheg is always *vocal*.

6. Metheg regularly stands in the second *open* syllable before the tone, provided its vowel is *original* and not changed from a Sh'va, and again in the fourth, if the word have so many: as **וּמִהַתְּכַנּוּת**, **הַרְקִיעַ**. A closed syllable or one

in syllable. this is not always so as **בְּתֵיבָה**. **הַתְּכַנּוּת** that makes the syllable open.

with a vowel not original, is always without a Metheg: as וַיִּלְכְּשֵׁם; וַיִּמְשָׁה; וְ for ׀ cf. § 12. 7, b.

7. With regard to Metheg vocal Sh'va is considered as a vowel and forms a syllable, therefore שְׁמֵרוּ. { שְׁמֵרוּ נֶעַד } *does not*

8. The accents, [טַעֲמִים tastes, i. e. criteria of the sense, or נְגִינֹת modulations, i. e. musical notes, from נָגַן to play on a stringed instrument, to sing] 26 in number, are a species of musical notes or signs for regulating a sort of cantillation with which the Jews, since the oldest times, were accustomed to accompany the public reading of the Law and Sections from the Prophets (Haphtaroth). *a syllable*

This cantillation being strictly subordinate to the sense of the proposition and to its logical connection, the accents also serve to show the mutual relation of words and to indicate the connections and pauses to be made in reading, hence their general division into: מַפְסִיקִים *Distinctives* and מַחְבְּרִים *Conjunctives*.

9. The distinctives are divided according to the longer or shorter pauses marked or governed by them into: *Emperors, Class I. Kings, Class II. Dukes, Class III. Counts, Class IV.*

CLASS I.

1) Sillūk סִלּוּק or סוּף פְּסוּק end of the verse: as אָדָם (:) two perpendicular points between two verses and the sign of Metheg at the tonesyllable. 2) Athnach אֲתַנַּח: as אָדָם. Athnach divides the verse into two parts either sentences or clauses. In the latter case the clauses respectively consist of those words, which are more intimately related: as בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. In the beginning God created the heaven and the earth: the heaven and the earth, as the object, being divided by Athnach from the antecedent, containing the subject and predicate. A simple sentence never takes A. Cf. Gen. 1, 3, 6, 8.

CLASS II.

3) Seghōl סִגּוּל: as אָדָם divides the *first* member of the sentence into two parts, standing between the first word

and the word with Athnach. Its position is always over the last letter. Cf. Gen. I, 7.

4) Zākēph Kātōn זָקַף קָטוֹן } as אָדָם

5) Zākēph Gādhōl זָקַף גְּדוֹל } as אָדָם

form smaller divisions either before or after Athnach. Cf. Gen. 1, 44.

6) Tiphchā טִפְחָא: as אָדָם possessing less separating power than the preceding: always placed under the last word before Silluk or Athnach or before the last but one. Cf. Gen. 1, 6.

CLASS. III.

7) R'bhīa רְבִיעַ as אָדָם a point over the middle of a letter, distinguished by this position from Chōlem over its end. R'bhīa halves the semi-clause terminating in Seghōl, Zākeph and Tiphchā: as וַיִּגַּשׁ אֵלָיו יְהוָה וַיֹּאמֶר בִּי אֲדֹנָי And Judah stepped near unto him, and said, Oh my Lord! Gen. 44, 18, וְלֹא-יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנִּצְבִּים עָלָיו And Joseph could not refrain himself before all them that stood by him. וַיִּתֵּן-לוֹ אֶת-אֲסֵנַת בַּת-פּוֹטִיפָרַע כַּהֵן אֵן And he gave him (to wife) Asenath the daughter of Potiphera priest of On. Gen. 41, 45.

8) Zarkā זָרְקָא as אָדָם } both over the end of the last
9) Pashtā פִּשְׁטָא as אָדָם } letter. The latter is hereby

distinguished from Kadma the same in form. If the word is מְלֵעִיל two Pashtās are used: הַכֶּסֶף. Kadma is always placed on the tonesyllable.

10) T'bīr תְּבִיר as אָדָם } These two and Zarkā and Pashtā

11) Geresh גֶּרֶשׁ as אָדָם } divide the clause or semi-clause
terminating with any of the four

preceding accents:

Zarka precedes Seghōl: וַיִּקַּח יוֹסֵף אֶת-שְׁנֵיהֶם

And Joseph took them both. Gen. 48, 13.

Pashtā precedes Zakeph: וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי

And he rested on the seventh day. Gen. 2, 2.

T'bir precedes Tiphchā : הוא והאנשים אשר עמו
 He and the men that were with him. Gen. 24, 54.

Geresh precedes R'bhia : ויגש אליו יהודה
 Then Judah stepped near unto him. Gen. 44, 18.

12) Y'thībh יתיב as : אדם stands a little before the first letter and is distinguishable by this position from Mahpach, the latter standing immediately beneath the letter to which it belongs.

CLASS IV.

13) T'līsha Gh'dhōlā תלישא גדולה as אדם always over the first letter. The other distinctives, the separating power of which is of no perceivable consequence to the sense are :

14) Shalshleth שלשלה as אדם over the tonesyllable.

15) Paser פסר as אדם over the tonesyllable.

16) Karnē Phārā קרני פרה as אדם over the last letter.

17) G'rāshayim גרשים as אדם over the tonesyllable.

18) P'sīk פסיק
 L'garmeh } or לגרמיה as אדם a perpendicular stroke between two words.

The Conjunctive accents are :

19) Merkā מרכא 20) Mūnāch מונח 21) Merka Kh'phūlā מרכא כפולה 22) Mahpach מהפך 23) Dargā דרגא 24) Kadmā קדמא 25) Yerach ben Yōmō ירח בן יומו 26) T'līsha K'tannā תלישא קטנה over the end of the last letter.

10. The distinctives of Class I. denote the longest pauses, which may be compared to our period and colon ; Class II. to Colon and Semicolon ; Class III. to Semicolon and Comma ; Class IV. to Comma and half Comma.

11. The distinctives of Class I. and some of Class II. by their strong accentuation change short vowels into long and very frequently Sh'va into a vowel : as ארץ earth — ארץ
 ידך thy hand — ידך

A word so accented is said to stand in *Pause*.

12. For the sake of completeness, we here give the rules for the position of the accent, though they will not yet be fully understood by the beginner and must therefore be passed over for the present.

I. Nouns have the tone on the last syllable :

a. When ending with a long vowel both in open and closed syllables: as בָּאָה , דָּבָר coming, but בָּאָה she came.

NOTE. The participle is in this respect considered as a noun.

b. When ending with a short vowel, that stands for a long one: as רוּגַע for רוֹגַע .

c. Feminine nouns, that change their long vowel in the st. const. into a short one: as מַעֲרָה from מַעֲרָה .

d. Nouns of which the two last syllables are closed: as בְּרִיָּל .

e. Nouns which end with ה־ preceded by a long vowel: as מִשָּׁה .

f. Nouns with the following Suffixes: as

הוֹ , הִי , הֵי , וֹ , וִי , וֵי , כֵם , כֶּן , הֵם , הֶן ,
 דְּבָרִי , דְּבָרִי , דְּבָרוֹ , דְּבָרָם , דְּבָרָי , דְּבָרְכֶם , דְּבָרְכֵי , דְּבָרֵיהֶם ,
 דְּבָרֵיהֶן .

g. Verbs in the Pret. form with the affirmatives הֵן , הֵם : as קָטַלְתֶּן , קָטַלְתֶּם .

h. Verbs in the Pret. form with Vav. Conv.: as קָטַלְתָּ but וַיִּשְׁבַּתִּי but וַיִּשְׁבַּתִּי .

NOTE. The verbs ל"א and ל"ה form exceptions to h.: as וַעֲשִׂיתָ , וַמְצַאתָ .

II. The following have the tone on the penult :

i. All the nouns, of which the last vowel is a helping Seghol or Patach (a class of words called Segholates): as נָעַר , מְלִיךָ , חֶפְזִי , חֶדְשׁ .

k. Words ending with Patach furtive: as מְבוּעַ , רוּחַ .

l. Words ending with ים^{d} (Dual form): as שְׁמַיִם .

m. Verbs in the Pret. form with the affirmatives ת, תי, נו: as שְׁמַרְתָּ, שְׁמַרְתִּי, שְׁמַרְנוּ.

n. The regular verbs in Hif. and those of ע"ו and ע"ע in Kal, Nif. and Hif. with the affirmatives הַ, י, י: as הַגִּדְלִיהָ, סָבוּ, סָבָה.

o. Verbs with the suff. הַ, הוּ, הוּ, גִי, הַ.

p. Paragogic הַ or הַ attached to nouns, pronouns and adverbs: as אֲרָצָה, הֶמָּה, אֵלֶּה, נָבָה.

NOTE I. Paragogic י— most frequently has the tone: as הַמַּגְבִּיהִי, הַמִּשְׁפִּילִי.

q. Verbs with the Vav conv. of the future, provided the penult is an *open* syllable; (cf. the following under r) as יֹאמֵר but וַיֹּאמֶר, וַיִּקְרָא and not וַיִּקְרֵא.

r. When the tonesyllables of two words immediately follow: as in לוֹ עָשָׂה לְךָ, רִדְפֵי צֶדֶק, the tone of the former recedes: as לוֹ עָשָׂה לְךָ, רִדְפֵי צֶדֶק (נָסוּג אַחֲרָה). Such a receding accent being considered as a Mathg and having its position, cannot recede to a *closed* syllable (cf. 6. of this §). In this and a few other cases it drops entirely, its word being connected by Makkef with the following: as וַיִּקְרָא־לָהּ for וַיִּקְרָא לָהּ; תִּקְוָה־לָהּ for תִּקְוָה לָהּ.

NOTE II. Both the vowel-signs and accents were added to the Biblical Text between the 6th and 11th Centuries by eminent Jewish scholars. Critical and linguistic notes were also added, the most important of which are called קְרִי and כְּתִיב. כְּתִיב signifying *written*, that is the M. S. reading and קְרִי: *read* i. e. the expression considered by the Jewish critics to be preferable.

This body of notes is called *the Masora* (מְסוּרָה) i. e. Tradition) and the compilers themselves *the Masorites*. (בְּעֵלֵי מְסוּרָה).

EXERCISE 16.

Place Mathg where required! Mathg cannot precede silent Sh'va or Dagesh.

וּדְבַרְתָּ. הָעֵבְרִים. וְעוֹדָה מְחֹזֵק. בַּחֲמֹרִים בְּגַמְלִים בְּבִקְרָה.
 יִשְׂרָאֵל. יַעֲשֶׂה. מַחֲרֵת. וּמִמְקַנָּה. אַהֲרֹן. הָאָדָם. הַבְּהֵמָה.
 וַיִּזְרַק. יָכֹלוּ. הַחֲרָטְמִים לְעֵמֹד. וְאָמַרְתָּ. מִגַּפְתִּי. וּבַעֲבֹדֶיךָ
 בַּעֲבוּר. אוֹתָךְ. הַעֲמַדְתִּיךָ. הָרֵאתָךְ. הַנְּנִי. יֵאֱסֹף. מֵעֲבָדֶי.
 וְאֲנִי. תִירָאוּן. וְהַחֲטָה. אֹהֲתִי. וַיִּדְעֹתָם. לְעֹנֹת מִפְּנֵי.
 הַנִּשְׁאָרֶת. וּמִלְאוּ. וְאַבוֹת:

NOTE. The Sh'vas under the letters marked with an asterisk are silent.

EXERCISE 17.

Give the names of the accents and the classes to which they belong:

וַיִּקְרָא יִצְחָק אֶל-יַעֲקֹב וַיְבָרֶךְ אֹתוֹ וַיְצַוְהוּ וַיֹּאמֶר לוֹ לֹא-תִקַּח
 אִשָּׁה מִבְּנוֹת בְּנֵעָן: קוּם לֶךְ פְּדִנָה אֲרָם בֵּיתָה בְּתוּאֵל אָבִי
 אִמָּךְ וְקַח-לָךְ מִשָּׁם אִשָּׁה מִבְּנוֹת לְבֵן אַחִי אִמָּךְ: וְאֵל שְׂדֵי
 עֵבֶר אֶתְּךָ וַיְבָרֶךְ וַיִּבְרָךְ וְהָיִיתָ לְקַתֵּל עַמִּים: וַיִּתֵּן-לָךְ אֶת-
 בְּרִפְת אַבְרָהָם לָךְ וְלוֹרְעֶךָ אֶתְּךָ לְרִשְׁתָּךְ אֶת-אֲרִיז מְגֵרֶיךָ
 אֲשֶׁר-נָתַן אֱלֹהִים לְאַבְרָהָם: וַיִּשְׁלַח יִצְחָק אֶת-יַעֲקֹב וַיִּלֶךְ פְּדִנָה
 אֲרָם אֶל-לָבָן בֶּן-בְּתוּאֵל הָאֲרָמִי אַחִי רַבְקָה אִם יַעֲקֹב וַעֲשׂוּ:

EXERCISE 18.

Point out the tone-syllable in the following words:

יַעֲקֹב. מִבְּאֵר. בְּמִקוּם. הַשָּׁמֶשׁ. יָרִים. שָׁכַב. הַזֹּאת. הַזֶּה.
 שָׁעַר. בְּבִקְרָה. הָאָבֶן. וַיִּצַק. הוֹלֵךְ. וּבָגַד. הָעֵדָרִים. הַיִּדְעֹתָם.
 הָאֶסֶף. הַמְקַנָּה. וַיְגַד. כְּשִׁמוּעַ. חֲדָשׁ יָמִים. בְּנוֹת. אָבִיבֹן.
 וַיִּרְדָּף. נְכָרִיוֹת. הַצִּיל. מִכְרָתָם. בְּהַתוֹדֵעַ. שְׂאִרִית. וּמִהֲרָתָם.
 אֲדָמַת. אֶפְרַיִם. מְנַשֶּׁה. רְאוּבֵן. שְׁמֵעוֹן. פְּדִן. בְּדָרָךְ. אֵלֶּה. וַיִּשְׁק.

§ 10. DISTINCTION OF KAMETS AND KAMETS-CHATUPH.

1. The sign (τ) serves at once to represent the long ā and the short ǒ.

2. *It is ā: or $\bar{\tau}$ is long*

- 1) in an open syllable: as שְׁמַרְתָּ, read shāmārtā: hence
- 2) when Metheg stands on the left of it: as שְׁמַרְהָ, read shām'rā.

3) the (τ) in final כָּ: as כֶּךָ, read bechā.

4) in an accented syllable: as אֶחָד, read ĕchād.

3. *It is ō: or $\bar{\tau}$ is short*

- a. in an unaccented closed syllable: as חֲכַמְיָ, read chōchmā, omdī: hence
- b. in a closed syllable before Makkef: as כָּל-הָאָרֶץ, read kōl: and
- c. in the final closed syllable of a word beginning with Vav conv. (§ 33): as וַיָּקָם, read vay-ya-kom:
- d. before Chateph-Kamets: as יַעֲמֹד, read yōmad.

EXERCISE 19.

וַיָּמַת. בְּטַנִּים. קָם. שָׁכַכְהָ. שָׁם. דָּרְבָן. זָכְרָה. רָנִי. קָרַבָן.
 כְּתָנוּת. אֲזִינִים. קָדְקֹד. מְרֹדְבִי. חֲקִיעוּלָם. גְּבוּרָה. גְּעָרָה.
 אֶהְלִיחִם. צְהָרִים. יַעֲמֹד. זָכְרָה. יִהְנְנִי. חֲזָקָה. חֲזָקָה. מִמְּחַרְתָּ.
 עֲרָמָה. בְּחַרְיֵאֶף. הַגְּמָל. דְּלָקָת. אֶהְלִי. אֶכְלָה. אֶכְלָה. רֶכֶ.
 וַיִּרְץ. עֵינָיו. לָךְ. גַּא. מִנְחָתִי. הָעָם. חֲרָבָה. בְּתִינְפֶשׁ. יִשְׁדָּם.
 נִכְרִי. גְּפֹרִית. מִתְנִים. הַעֲבֹרִם. וַיְהִים. רָגִים. אֶכְנַת. אֶהְלֶךְ.
 עֵשְׂקָה. כָּל-בִּשָׂר. בְּרוּחֵי-חַד:

§ II. DISTINCTION OF VOCAL AND SILENT SH'VA.

The Sh'va is vocal: שׁוּמָ נֶעַ

- 1) at the beginning of a word: as קָטַל = k'tol.
- 2) in the middle of a word after another Sh'va: as תִּקְטַלִּי = tik - t'lī.
- 3) after every unaccented long vowel: as קָטַלוּ = kā-t'lū, but שְׁמַרְתִּי, read shā-mār-tī, the vowel before the Sh'va being accented.
- 4) after a Metheg: as יַרְאוּ = yē-r'ū, but יִרְאוּ = yir-ū.
- 5) under a letter having Dagesh: as קָטַלִּי = kāt-t'lī.

6) under the first of two similar letters: as הַלְלוּ = hā-l'lū.

7) in most cases under a letter, which is followed by any one of the בְּגִדְכַת without Dagesh: as שְׁכָבִי = shi-ch'bhī.

EXERCISE 20.

וְאִשְׁתְּךָ. שְׂבוּתְךָ. מִבְּנֵי. יְהוּנָה. וְלִכְלֹ. וְנַחֲמֵד. מִצְּוֹה. לִפְנֵי.
 קִלְךָ. יְבָרְכֶךָ. בְּהַמְתֶּךָ. יִדְעוּ. כִּפְרוּ. יִדְכֶם. הַלְלוּנָה. יְכַבְּדֵנִי.
 הַסְּפָרִים. הַנְּנִי. תִשְׁמַר. יִשְׁבַּחוּנָה. וְדַבְּרוּ. אֲכַלְהָ. וּבְנֵי.
 לְהַכְעִיסוּ. לְרִשְׁתָּהּ. וְנִשְׂאֲרֹתֶם. מִסְּפָר. יִשְׁמְעוּן. יֵאָבְלוּן.
 וּבְקִשְׁתֶּם. וּמִצְּאוּךָ. הַדְּבָרִים. יִשְׂבַּח. נִשְׁבַּע. וְלִמְקֻצָּה.
 בְּמוֹפְתִים. וּבְמִלְחָמָה. וּבְזֹרֹעַ. הַרְאֵת. מִלְּבָדוּ. הַשְּׁמִיעָה.
 לְיִסְרָךְ. הַרְאֵךְ. הַגְּדוּלָּה. בְּטָחוּ.

CHAPTER II.*

PECULIARITIES AND CHANGES OF LETTERS & VOWELS.

§ 12. CHANGES OF CONSONANTS.

1. The formation and inflection of Hebrew words are effected by changes, partly vocal, partly consonantal.

2. Changes are also made for the sake of euphony, to prevent the concurrence of vowels or consonants of difficult pronunciation.

3. The different changes of which consonants are susceptible are: *Assimilation*, *Transposition*, *Rejection*, *Commotation*.

4. *Assimilation*. Vowelless נ in the middle of a word, when the syllable is unaccented, is assimilated (made similar) to the following letter, נ being dropped and the following letter taking Dagesh. The Dagesh doubles it, thus indicating the assimilation: as יִגְיֹשׁ = יִגְיֹשׁ for יִגְיֹשׁ. In an accented syllable, assimilation does not take place: יִשְׁכַּבְּתָּ, with the exception of the verb נָתַן to give: נָתַתָּ for נָתַתָּ.

* This chapter being placed here for reference, will be passed over for the present, as many of the rules can only be understood by the more advanced student.

If the following letter be one of the אהחע, either נ is not assimilated: as יְנַחֵל, תְּנַאֲף, or the dropping of נ is indicated by the lengthening of the preceding vowel: as יַחַת for יְנַחַת.

The assimilation of other consonants occurs only in the following cases:

ל in the verb לָקַח to take: as יִקַּח for יִלְקַח.

ת in the syllable הַת of Hithpael before ט, ט, and in a few instances before sibilants: as הַתְדַמָּה for הַתְדַמָּה, הַתְטַהַר for הַתְטַהַר, הַתְזַכּוּ for הַתְזַכּוּ, הַתְשׁוּמִים for הַתְשׁוּמִים.

ר in the relative אֲשֶׁר for אֲשֵׁר.

ר at the end of a few words, before ת, as לַת for לְתַת, אַחַת for אַחֲרַת.

י in a few verbs יִצַּק before צ: as יִצַּק for יִצֵּק.

5. *Transposition.* In grammar, transposition occurs only in the case of ת in the syllable הַת of Hithpael before sibilants, it being easier to pronounce *st* than *ts*, thus: הִשְׁתַּמֵּר for הִשְׁתַּמֵּר. Before צ it is even changed into ט: as נִצְטַדַּק for נִתְצַדַּק.

6. *Rejection.* Rejection may take place at the beginning, in the middle or at the end of a word.

The following are regularly rejected:

A. *At the beginning.*

Vowelless י, נ (or ל in the verb לָקַח) in the Infinitive and Imperative of the verbs פ"י and פ"נ: as לֹרַת, לֹרַת from יִלְרַת, יִלְרַת from יִנְתַּן, קַח, קַחַת from לָקַח.

י as a silent consonant after a vocalized י: as גּוֹיִים for גּוֹיִים from גּוֹי.

א is dropped in אֲנַחֲנוּ for אֲנַחֲנוּ, in אֲשֶׁר from אֲשֶׁר.

B. *In the middle.*

1. The first of two similar consonants, when vowelless, is not written, but represented by Dagesh forte: as נַתְנוּ for נַתְנָנוּ; כַּרְתָּ for כַּרְתָּהּ.

2. In the verbs ע"ע the first of the two similar letters is

dropped, even when possessing a vowel, if a vowelless letter precedes: as סב for סכב, סבו for סכבו.

3. The weak letters אהוי (especially ה) are dropped or quiesce, though having vowels, after a letter with Sh'va: as בשמים for בהשמים, קם for קום, גלו for גליו, ישלתך for שאלתך, ביתרון for ביתרון.

א often quiesces in the long vowel, resulting from the contraction of its own vowel or half vowel (Composite Sh'va) with the preceding vowel: as מצאת for מציאת, לאמר for לאמר, לאלהים for לאלהים, אהב for אהב.

C. At the End.

At the end of a word ן and ם are rejected in a few cases. The ן of the verbal ending ון and ין. This original ן has been very rarely retained: as ידעון, תעשין. ם is regularly dropped in the st. const. Plural:

as בתי f. הרים, בתיים f. הרי.

7. *Commutation.* Commutation comprises a) interchanges of consonants with other consonants; b) Interchanges of consonants with vowels.

a. ה interchanges with ט, see above § 12, 5.

Initial ו interchanges with י, especially in verbs פ: as ילר for ולר, ידע for ודע, יקטל for וקטל.

Medial ו interchanges with י on account of homogeneous vowels preceding it: as קים for קים, חיב for חוב.

Final ו and י interchange with ה: as גלה for גלי, שלו for שלו. When the word is lengthened, the original consonant reappears: as גלית, שלית.

b. 1) The conjunction ו "and", preceding a vowelless letter or one of the labials (במה), is converted into its homogeneous vowel ו: as ודבר for ודבר, ומשה for ומשה, ובדבר for ובדבר.

In the same manner י following a vowelless letter is softened to ī: as ביהודה for ביהודה.

2) In the middle of a word ו and י are often contracted into a diphthong or a long vowel: as יוליד for יוליד (a + u), ייטיב for ייטיב (a + i), הולר for הולר (o + u)

contracted into ū). ן after Chirek becomes ן, the ן resting in its homogeneous O vowel: as נוֹשֵׁב for נוֹשֵׁב, הוֹשֵׁב for הוֹשֵׁב.

3. ן and ם final after a vowelless letter are softened to ן and ם: as תהוּ for תהוּ; פּרִי for פּרִי, ויהי for ויהי.

§ 13. PECULIARITIES OF THE GUTTURALS.

1. The gutturals instead of the usual (simple) Sh'va, receive the composite Sh'va, (see § 5).

2. They do not admit of Dagesh forte, i. e. they cannot be doubled, (see § 7. 4). The half-guttural ך partakes of this peculiarity. The omission of Dagesh causes the lengthening of the preceding short vowel: as האָרם for האָרם, בָּרַךְ for בָּרַךְ.

ה and ח, being harder gutturals, in most cases retain the preceding short vowel: as ההוא, החיים.

3. The gutturals ח, ע, and ה (with Mappik) when final, אָנֻכָּה require the ā sound before them. Therefore they change mutable vowels (§ 14, 1 c) into Patach: as יִשְׁלַח for יִשְׁלַח; if the vowel be immutable, a helping Patach, called Patach furtive (§ 6), is written under them and pronounced before them.

NOTE. On the gutturals see further Chapter: VII. §§ 40, 41, 42.

§ 14. VOWEL CHANGES.

I. The vowels are *immutable or mutable*.

Immutable:

- Vowels regularly written with their homogeneous vowel-letters: as אָ, יָ, וָ, ן, ם.
- The long vowels defectively written, (§ 3. Note 4.) as קֹל = קול, רָם = ראם.
- Vowels after which a Dagesh forte has been omitted on account of a guttural: as חֲרִישׁ for חֲרִישׁ, אַחִים for אַחִים.
- The short vowel in an *unaccented* closed syllable: as מְלֻכּוֹת, שְׁבֻת.

Mutable:

- All the long vowels, without vowel-letters and not in-
יָ, וָ, אָ

cluded in the cases specified under b) and c), both in open and closed syllables: as יִקְטְלוּ from יִקְטַל from דָּבַר from דָּבַר.

- f. All the short vowels in open and in accented closed syllables: as קִטְלָה from קְטַל.

II. The changes which the mutable vowels can undergo, are: *Lengthening, Shortening, Rejection and Raising of new vowels.*

Lengthening: The short vowels are made long:

(ֿ) becomes (ֿֿ)

(ֿֿ) becomes (ֿֿֿ)

(ֿֿֿ or ֿֿֿֿ) become (ֿֿֿֿֿ) or (וֿ).

1. When a closed syllable is made an open one: as קִטְלוּ for קְטַל, סִפְרוּ for סִפְרָה, הִקְוּם for הִקְוָה, properly הִקְוִים.

2. Hence when a required doubling of the following letter does not take place: as הָאוּר for הָאוֹר, יְחַרְתָּ for יְחַרְתֶּם;

3. When one of the vowel-letters quiesces in the vowel: as נִמְצָא for נִמְצָא.

4. When the final word of a sentence or clause has the pause accent: as קִטְלָהּ for קִטְלָהּ, אֶרֶץ for אֶרֶץ.

Shortening: The long vowels are shortened:

(ֿֿֿ) becomes (ֿֿ).

(ֿֿֿֿ) becomes (ֿֿֿֿ) or with the strong shortening (ֿֿֿֿ).

(ֿֿֿֿֿ) becomes (ֿֿֿֿֿ) or stronger (ֿֿֿֿֿ).

This takes place:

- a. When an open syllable becomes a closed one: קִדְשִׁי for קִדְשׁ;
- b. When a syllable with Dagesh or a sharpened syllable arises; in this case the strong shortening is used: as חִקְוִים from חִק, אֶמֶי from אֶם;
- c. When a closed syllable loses the tone: as בְּנֵי-אָדָם from בְּנֵי, כָּל-אִישׁ from כָּל, יְרֵי-הָוָה from יְרֵי.

Rejection: The vowel falls away entirely. It occurs, when the word is lengthened at the end, so that the accent must be thrown forward. This is particularly the case:

1. With pretonic Kamets and Tsere, (the latter generally when followed by Kamets: as לִבָּב). Kamets and Tsere in an open syllable preceding the tonesyllable, are called *pretonic*: i. e. they are pronounced only before the tone and are dropped upon its being moved forward: as קָטַל, קָטַלְתָּ, but קָטַלְתֶּם, דָּבַר, but דְּבָרִים, שָׁנָה, but שָׁנֵתִי.

2. With Tsere in a monosyllable: as שֵׁם, or in the last syllable of a polysyllable, when all the preceding vowels are immutable: as עוֹר, thus שְׂמִי, עוֹרִים, שְׁמֵר, שְׁמֵרִים.

3. With (-), (·), (ˉ) in the last syllable of verbs, when the word is lengthened by an addition commencing with a vowel: as קָטַלְתָּ from קָטַל, יְקַטְלוּ from יְקַטַּל.

The following rule regarding the rejection of vowels deserves attention:

When the accent is thrown forward, *in nouns*, the vowel of the *penult* drops, *in verbs*, of the *ultima*. Compare: דְּבָרִי my word, from דְּבַר word, קָטַלְתָּ she has killed, from קָטַל he has killed.

Rising of new vowels: Instead of Sh'va a new short vowel arises:

I. No word can commence with two vowelless consonants or with two Sh'vas, therefore the first Sh'va is changed into Chirek:

A. When one of the prefixes בַּכּל (§ 18. II, b,) or of the preformatives אֵיתָן (§ 31, 1.) which regularly take Sh'va, is connected with a word beginning with Sh'va: as לְמִשַׁל for לְמִשַׁל, יְקַטַּל for יְקַטַּל, אֶקַּטַּל for אֶקַּטַּל.

NOTE. Respecting ׀ before a letter with Sh'va see § 12, 7, b.

B. אֶקַּטַּל for אֶקַּטַּל can serve as a memorial word for the following rules:

a. When the first of two vowelless letters has comp. Sh'va, the helping vowel is that of the comp. Sh'va: as אַנְשִׁי for אָנְשִׁי from אַנְשִׁים, חֲדָשִׁי for חָדָשִׁי from חֲדָשִׁים.

b. When the second of two vowelless letters has comp. Sh'va, the helping vowel under the first is again the vowel of comp. Sh'va: as כְּאֶשֶׁר for כָּאֶשֶׁר, יְחִירָת for יְחִירָת. § 40, 6.

II. *With a pause accent.* When Sh'va is heightened in pronunciation by the tone, either Seghol arises from it, or the correspondent long vowel of Comp. Sh'va, or the original vowel which has been dropped by the lengthening of the word: as לְחִי from לָחִי; חֲלִי from חָלִי; מְלֵאָה f. מְלֵאָה from מְלֵאָה; יְשִׁמְרוּ f. יְשִׁמְרוּ from יְשִׁמְרוּ.

NOTE. In all the cases given under II. the word is מְלֵעִיל.

III. When one of two similar letters or of the weak letters אהוי drops, (§ 12, 6 B. 3.) its vowel recedes and takes the place of the preceding Sh'va: as לְהִבִּית for לְהִבִּית, יְקַטֵּל for יְקַטֵּל, גְּלִי for גְּלִי, מְאֻלְפָנוּ for מְאֻלְפָנוּ, סָב for סָב, יְסַב for יְסַב.

IV. The meeting of two vowelless final consonants is generally avoided: most commonly by the insertion of *Seghol* between the concurring consonants, *Patach*, if one of them is a guttural, *Chirek*, if one of them is a י, *Shurek*, if the last one is ו: as בְּנָד for בְּנָד, זֶרַע for זֶרַע, וַיְגַל for וַיְגַל, בֵּית for בֵּית, בָּהוּ for בָּהוּ.

CHAPTER III.

§ 15. SERVILE LETTERS.

1. Letters added to words for the purposes of formation or inflection (*serving*) are called *Serviles*, while those three letters which constitute most frequently the root or the radical idea of the word are termed *Radicals*.

2. All the 22 letters of the alphabet can be used as radicals; the 11 following only as serviles:

א. ב. ה. ו. י. כ. ל. מ. נ. ש. ת. (אֵיתָן מִשָּׁה וּכְלָב).

They are called *prefixes* (preformatives) when placed at the beginning of a word, *suffixes* (affirmatives) when added at the end.

NOTE. When the letters added are used to convey the accidents of tense, gender, number, person (in the nominative case) and to form derivatives, they are respectively called according to position *preformatives* and *affirmatives*.

§ 16. THE PREFIXES מִשֶׁה.

1. מ as a prefix has Chirek and in the following letter Dagesh. It is the abbreviation of מִן from, away from, out of, by, of which the ך is assimilated, as מִתַּחַת from below, instead of מִן תַּחַת. Before gutturals the (—) is lengthened to (־) (§ 14, II. 2): as מֵעַל from above, instead of: מִן עַל.

Before ה the lengthening is sometimes omitted: as מִחוּץ from without (§ 13, 2.). מ before י becomes מִי as מִירוּשָׁלַיִם from Jerusalem, for מִירוּשָׁלַיִם (§ 12, 7, b.)

2. ׀ as a prefix, see § 23, 2.

3. ה as a prefix, an interrogative particle, see § 24, 5.

4. ה as a prefix, the article, see § 17.

EXERCISE 21.

מִדְרֶךְ¹ מֵאוֹיֵב² מֵאִשׁ³ מִגְבוּר⁴ מִבֵּית⁵ מִבוּר⁶ מֵאֶח⁷
 מֵאֲהָבָה⁸ מֵאֵל⁹ מִבְּרִית¹⁰ מִגְּבֹר¹¹ מִדּוֹר¹² מֵהֵיכָל¹³ מֵהַמָּה¹⁴
 מִחֲבֵרוֹן¹⁵ מִחֲדָשׁ¹⁶ מִחוּט¹⁷ מִחוּל¹⁸ מִחֲלָב¹⁹ מִחֶמֶר²⁰
 מִטָּל²¹ מִיָּד²² מִיהוּדָא²³ מִיּוֹם²⁴ מִיְרִיחוֹ²⁵ מֵעוֹלָם²⁶
 מֵעֲלָמָה²⁷ מֵרֵאשׁ²⁸ מִיְרְבֵעַל²⁹.

way¹ enemy² fire³ hero⁴ house, within⁵ pit⁶ brother⁷ love⁸ God⁹
 covenant¹⁰ man¹¹ generation, age¹² palace¹³ they¹⁴ n. p. of a city¹⁵
 month¹⁶ thread¹⁷ sand¹⁸ milk¹⁹ clay²⁰ dew²¹ hand²² n. p. m.²³ day²⁴
 n. p. of a city²⁵ a time unlimited, eternity²⁶ a maiden²⁷ head, beginning²⁸
 n. p. m.²⁹

EXERCISE 22.*

From a father¹, from Abraham², from destruction³, from a cistern⁴, from a land⁵, from blood⁶, out of a house⁷,

* The learner is advised to form for himself an English-Hebrew vocabulary, by which his memory may be assisted and a tedious search through the exercises avoided.

from a mountain⁸, from Edom⁹, from Haman¹⁰, from life¹¹, from to-morrow¹², from a river¹³, from Jeberechjahu¹⁴, from Jedidja¹⁵, from a Jew¹⁶, from a panther¹⁷, from Nimrod¹⁸, from the Most High¹⁹, from a plant²⁰, from Eden²¹, from dust²².

אָב 1 אַבְרָהָם 2 אַבְרָהָם 3 בְּאֵר 4 אֶרֶץ 5 דָּם 6 בֵּית 7 הַר 8 אָדָם 9 הַמֶּן 10 חַיִּים 11
מַחֲרָת 12 יְאוּר 13 יִבְרֵכְיָהוּ 14 יִרְדֵּה 15 יְהוּדִי 16 נָמֵר 17 נְמֹרֹד 18 עֲלִיּוֹן 19 צֶמַח 20
עֵרָן 21 עֶפֶר 22 :

§ 17. THE ARTICLE.

1. The definite article is represented by the prefix ה with Patach and Dagesh in the following letter: as שָׁמַיִם heaven, הַשָּׁמַיִם the heaven. Before the gutturals, especially אַעַר the Patach is changed into Kamets (§ 13, 2.): as הָאָרוֹן the master, הַרְגֵל the foot, הָעֶבֶד the servant. Before the *unaccented* ע, ה, ה into Seghol; as הָעֵבִים the clouds, הַהָרִים the mountains, הַחֲכָם the wise man, but הָעֶב the cloud, הַהָר the mountain. cf. 5.

Before ה and ה the Patach is commonly retained: as הַחַיִּים the life, הַהֶבֶל the vanity. § 13, 2.

2. A noun without the ה is to be translated with the indefinite article, except the noun in the st. const. (§ 19, 5): as בֵּית a house.

3. When the noun is preceded by the prefixes כָּל, the article is only represented by its appropriate vowel under the prefix and the Dagesh in the following letter (§ 12, 6. B. 3.): as בְּדָבָר in the word = בְּהַדְבָּר, לְאֶרֶץ to the land = לְהָאָרֶץ.

4. The Dagesh after the article is often omitted in letters with Sh'va: as הַצְּפַרְדֵּים the frogs, especially in nouns with initial י: as הַיְאוּר the river, and in participles of Piel and Pual (§ 25, 7.): as הַמְדַבֵּר the speaking man.

5. Some words lengthen the accented vowel, when the article is prefixed, e. g. הָעָם from עָם, הָאָרֶץ from אֶרֶץ, הָהָר from הַר, הַקָּאָת from קָאָת.

EXERCISE 23.

Prefix the article to the following words.

שָׁמַיִם¹ אֶרֶץ² חֶשֶׁךְ³ אֹרֶךְ⁴ מַיִם⁵ עֶרֶב⁶ מְקוֹם⁷ יְבִשָּׁה⁸
 עֵשֶׂב⁹ חֶכֶם¹⁰ בָּקָר¹¹ זֶרַע¹² חַיָּה¹³ חֶבֶל¹⁴ חֲצִיר¹⁵ חֶרֶשׁ¹⁶
 חֶרֶשׁ, עֵשֶׂיר¹⁷ חֶלֶב¹⁸ עֵיף¹⁹ חֲלִיל²⁰ כּוֹכַב²¹ אֲדָמָה²²
 רְגֵל²³ חַיִּים²⁴ רוּחַ²⁵ הֶרֶר²⁶ הַגָּוִת²⁷ עֵנָן²⁸ הוֹר²⁹
 חִדָּה³⁰ חֲדוּדָה³¹ חֲזוּת³² חֲזוֹן³³.

heaven¹ earth, land² darkness³ light⁴ water⁵ evening⁶ place⁷ dry
 land⁸ herb⁹ wise¹⁰ morning¹¹ seed¹² animal¹³ cord, rope¹⁴ grass¹⁵ new¹⁶
 rich man¹⁷ fat¹⁸ weary¹⁹ pipe²⁰ star²¹ ground, soil²² foot²³ life²⁴ spirit²⁵
 ornament²⁶ thought²⁷ cloud²⁸ majesty²⁹ riddle³⁰ joy³¹ vision³² intuition,
 vision³³.

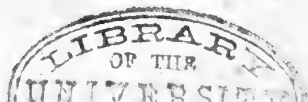
§ 18. THE PREFIXES וּכְלַב.

I. וְ called the *conjunctive Vav* denotes: *and*, as לֶחֶם וְלֶחֶם bread and bread. It is changed as follows:

- Into וְ before a consonant with simple Sh'va: וְלֹכֵל and to all, § 14, Rising I; or before the labials ב, מ, פ, to avoid the recurrence of two sounds of the same organic class: as וּבֵין and between, וּמִן and from, וּפָר and a bullock (§ 12, 7, b).
- Into וְ before י becoming quiescent: as וְיָהִי and it may be (§ 12, 7, b).
- Into וְ. וְ. וְ before comp. Sh'va, taking the corresponding short vowel: as וְאָנִי and I, וְאָכַל and eat, וְחָלִי and sickness (§ 14, Rising I, B. b.)
- Into וְ before אֱלֹהִים: as וְאֱלֹהִים and God (§ 12, 6. B. 3.).

NOTE. Before יְהוָה into וְ: as וְיְהוָה. This most sacred name of God was believed to be incommunicable and the word אֲדֹנָי *my Lord* substituted for it, according to which latter word the vowels of וְ and the prefixes בְּ, מִ, לְ were adapted, as בְּיְהוָה, מִיְהוָה, לְיְהוָה corresponding to בְּאֲדֹנָי, לְאֲדֹנָי, מִאֲדֹנָי. When however, יְהוָה is already preceded by אֲדֹנָי, to avoid repetition, it was written with the vowels of אֱלֹהִים, so that אֲדֹנָי יְהוָה is to be read אֲדֹנָי אֱלֹהִים.

e. Into וְ immediately before the tone-syllable, especially



when the latter has a distinctive accent and short words are connected in pairs: as תָּהוּ וְבוֹהוּ desolate and void, קָרָה וְחֹם cold and heat, קִיץ וְחֹרֵף summer and winter.

NOTE. וְבוֹהוּ shows that ו before בָּמָה (a) in case of (e) has — and is not וּ.

II. a. בּ, ל, לְ, בְּ preposition of place and time: *in, on, among*: as בְּרֵאשִׁית in the beginning, בְּהַר on a mountain, בְּיִשְׂרָאֵל amongst Israel, or it has the force of the prepositions: *with, by, through*: as בְּאֶבֶן with a stone, בְּדָבָר with or by a word.

בְּ adv. and prep., generally expressing comparison and proportion answers to the words: *as, like, so, about, nearly, almost*: as בְּאֶרֶץ as a land, בְּאִיפָה about an ephah, בְּעֶשֶׂר about ten years. As prep.: *according to, after, when*, (comparing the time of two actions) בְּדַמוֹתֵנוּ after our likeness, בְּהִרְיֵי קוֹלִי when I lifted up my voice, בְּיַד הַמֶּלֶךְ according to the bounty of the king. I. Kings 10, 13.

לְ prep., denoting motion or direction toward any object, *to, unto, towards, for*, hence it is the sign of the dative (§ 19, 2.): לְאֶרֶץ to a land, לְמֶלֶךְ to or for a king.

b. בּ, ל, לְ, בְּ always with Sh'va except in the following cases:

1. *With Chirek* = בּ, ל, לְ, בְּ, before a word which has Sh'va under the first letter: as לְדָבָר by the word of, כְּדָבָר. (14. Rising I. a.)

Before י the י becomes quiescent (§ 12. 7. b.): as בְּיָמֵי in the days of, לְיְהוּדָה to I. בְּיָדֵי as the hands of.

2. *With* (־), (־־), (־־־) before composite Sh'va: as בְּאֵמֶת in truth; לְעֹמֵד to stand, בְּחָלִי as a sickness; or when displacing the article ה (§ 19, 3.): as בְּהַיּוֹם = בְּיּוֹם in the day, לְחָכְם = לְהַחְכֵם to the wise, בְּעֵץ = בְּהָעֵץ on the tree, but בְּיוֹם in a day, בְּעֵץ on a tree.

3. With Kamets = ā, often before the tonesyllable, especially before monosyllabic particles: בְּהֵם in them, כְּזֶה

as this, לְנַפֵּשׁ to a soul, person. לְ before several forms of the pronouns and the infinitives of verbs: as לָזֶה to this, לְאֵלֶּהָ to these, לְלֶכֶת to go. Before nouns with a distinctive accent, especially when short words are connected in pairs: as: בֵּין נָגַע לְנָגַע between water and water, בֵּין מַיִם לְמַיִם between stroke and stroke.

EXERCISE 24.

Exactly translate the following words.

בְּמַיִם, בְּמַיִם, בְּלֵילָה¹, בְּלֵילָה, לְצֶלֶם², לְצֶלֶם, לְעֵשֶׁב, לְעֵשֶׁב, בְּמָקוֹם, בְּמָקוֹם, בְּחַרְבָּה³, בְּאַרְזֵי, בְּאַרְזֵי, מֵעֵשֶׁב, מֵהֵעֵשֶׁב, מֵהַעֲרֹף⁴, וּמֵעֹף, מִשָּׂדֶה⁵, מִהַשָּׂדֶה, וּמִשָּׂדֶה, וּלְאִישׁ⁶, וּלְאִישׁ, מֵאִישׁ, וּמֵהָאִישׁ, לְנָהָר⁷, לְנָהָר, וּלְנָהָר, מְטָר⁸, הַמְטָר, וְהַמְטָר, וּמְטָר, מֶלֶךְ⁹, כְּמֶלֶךְ, בְּמֶלֶךְ, וּלְמֶלֶךְ, וּמֶלֶךְ, מִמֶּלֶךְ, מֵהַמֶּלֶךְ.

night¹ image² dry land³ bird⁴ field⁵ man⁶ river⁷ rain⁸ king⁹.

EXERCISE 25.

Translate into Hebrew.

And light,¹ and the light, and in the light, to the earth and to the heaven, and the fruit,² and fruit, and from the fruit, evening and morning, day and night, I and he,³ and Jacob's hands,⁴ and to an animal, and in a land, and in the land, and a river, and Jonathan,⁵ and Jerusalem, in Jerusalem, to a man,⁶ to the man, from a tree, from the tree, from morning, from the morning, in a cloud,⁷ in the cloud, as an image, as the image, to a bird, to the bird, from the bird, from a man.

אור¹ פְּרִי² אֲנִי, הוּא³ יְדִי, יַעֲקֹב⁴ יְהוֹנָתָן⁵ אָדָם⁶ עֶנָן⁷.

EXERCISE 26.

לֹא¹ קָם² נָבִיא³ עוֹד⁴ בְּמִשָּׁה⁵ בְּיִשְׂרָאֵל⁶: אָבָרָם⁷ כָּבָד⁸ מְאֹד⁹ בְּמִקְנֶה¹⁰ בְּכֶסֶף¹¹ וּבַזָּהָב¹²: הַכְּסִיל¹³ בַּחֲשֵׁךְ¹⁴ הוֹלֵךְ¹⁵:

* 8 was rich. In sentences with a noun, pronoun or adjective in the predicate, the copula "to be" must always be supplied. See § 77, 1.

מִיְהוָה¹⁶ יְשׁוּעָה¹⁷ : מָרַע¹⁸ יֵצֵא¹⁹ רָע : גַּר²⁰ מִצְוָה²¹ וְתוֹרָה²²
 אֹר : מְעוֹלָם²⁴ עַד²⁵ עוֹלָם אֵתָהּ²⁶ אֵל : אָמַר²⁸ עֵצֶל²⁹
 אֲרִי³⁰ בַחוּץ³¹ שָׁחַל³² בְּדֶרֶךְ³³ גַּם : בְּשָׁחַק³⁵ יִכְאֵב³⁶ לֵב :³⁷
 בְּלִילָה הָיָה³⁸ בְּגִנְבִי³⁹ : מַחוּץ⁴⁰ שְׂבָלָה⁴¹ חָרַב⁴² בַּבַּיִת בְּמִוֶּת⁴³
 שְׂאוּל⁴⁴ בַּחוּר⁴⁵ וְטוֹב : מִמְּזִרַח⁴⁷ וּמִמְּעַרְב⁴⁸ מִצְפוֹן⁴⁹ וּמִיָּם⁵⁰
 מִהֶלֶל⁵¹ שֵׁם⁵² יְהוָה :

not¹ arose² prophet³ since⁴ Moses⁵ Israel⁶ Abraham⁷ rich⁸ very⁹
 cattle¹⁰ silver¹¹ gold¹² fool¹³ darkness¹⁴ walks¹⁵ § 18. I. Note¹⁶ deliverance¹⁷
 evil¹⁸ goes out¹⁹ lamp²⁰ commandment²¹ law²² light²³ eternity²⁴ to²⁵ thou
 (art)²⁶ God²⁷ says²⁸ slothful one²⁹ lion³⁰ without³¹ roarer³² way³³ also,
 even³⁴ laughter³⁵ may ache³⁶ heart³⁷ he was³⁸ thief³⁹ abroad⁴⁰ destroys,
 makes childless⁴¹ sword⁴² death⁴³ n. p. m.⁴⁴ chosen⁴⁵ good, beautiful⁴⁶ east⁴⁷
 west⁴⁸ north⁴⁹ sea⁵⁰ (in general the Mediterranean Sea, lying *west* of Pales-
 tine, hence: *the west*, but sometimes the Dead Sea or as here the *South*
Sea, therefore here: *the South*.) is praised⁵¹ name of⁵².

§ 19. CASES OF NOUNS AND PRONOUNS.

1. To express the relations between the different nouns and pronouns in a sentence, Prepositions or the corresponding Prefixes כּלם are chiefly used.

2. *The Dative* is formed by the prep. אֵל or its abbreviation the prefix ל (§ 18, II).

3. *The Ablative* is formed by the prep. מִן or its abbreviation, the prefix מִ, מִ or by ב and כ (§ 16, 1. § 18, 11).

4. *The Accusative* is denoted by the particle אֵת or אֶת- (i. e. before Makkef) when the noun is *definite*, i. e. defined by the article, a possessive pronoun (Suf. § 21), a following genitive or by itself as a proper noun, otherwise it has no designation, being entirely similar to the nominative: as אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ the heaven and earth, אֶת-בְּנִי my son, אֵת בְּנֵי הָאָמָה the son of the servant, אֵת אַבְרָהָם Abraham, but Gen. 2, 4: In the day that God made אֶרֶץ וְשָׁמַיִם earth and heaven.

5. *The Genitive* or *possessive* case remains entirely unchanged, with which the preceding noun, (which is limited and more nearly defined by the Gen.) is most closely con-

nected. For this reason the latter is said to stand in the *Construct State*, or simply in the *Construct*.

The better to effect this connection the article of the Construct is thrown off and its mutable vowels are shortened: as הסוס the horse, but סוס המלך the horse of the king (not הסוס); העוף the fowl, but עוף השמים the fowl of the heaven (not העוף).

Regarding the shortening of the vowels and other changes, which the word in the st. const. undergoes, see § 59.

6. The direction towards a place or the time is indicated by the *unaccented* syllable ה־ appended to the noun, called local ה־: as ים sea, יָמָה towards the sea, צפון the north, צפֹנָה northward, towards the north. יָמִים year, יָמִימָה to year, מִיָּמִים יָמִימָה from year to year.

NOTE I. Local ה־ is the remnant of an old accusative ׀־, yet appearing in many adverbs: as יוֹמָם by day, in the day time, מִחָרָתָם to-morrow. (cf. § 85. 4, B, B.)

NOTE II. On the Segholates with local ה־ see § 66, Note I.

EXERCISE 27.

זָכַר¹ צָדִיק² לְבָרָכָה³: דָּוָר הַלֵּךְ⁴ לְפָנָי⁵: יְהוָה בְּאֵמֶת⁶
 וּבְצַדִּיקָה⁷: זָבַח⁸ לְאֱלֹהִים⁹ תּוֹדָה¹⁰: טוֹב¹¹ יְהוָה לְכָל¹²: יְהוָה
 עֹשֶׂה¹³ אֹר בְּשֶׁלֶמָה¹⁴ נֹטֶה¹⁵ שָׁמַיִם בִּרְיָעָה¹⁶: דָּוָר הִיא¹⁷
 רַעָה¹⁸ בְּצֵאן¹⁹ וּבָא²⁰ הָאָרֶץ וְהָדוּב²¹ וּנְשָׂא²² שָׁה²³ מִהָעֶדֶר²⁴:
 מִהָאֵבֶל²⁵ יָצָא²⁶ מֵאֵכֶל²⁷ וּמֵעֵץ²⁸ יָצָא מְתוֹק²⁹: מֵאָרֶץ מִצְרַיִם
 נָסַע³⁰ יִשְׂרָאֵל הַמְדַבֵּרָה³¹: מֶלֶךְ יוֹשֵׁב³² עַל³³ כֶּסֶף³⁴ דִּין³⁵:
 מִי³⁶ עָלָה³⁷ הַשָּׁמַיְמָה: בְּשֶׁלֶג³⁸ בִּקְוִין³⁹ וּכְמֶטֶר בִּקְצִיר⁴⁰ כֵּן⁴¹
 לֹא־נִאֲוָה⁴² לְכֶסֶל כְּבוֹד⁴³: שׁוֹט⁴⁴ לְפָסוּם⁴⁵ מִתַּג⁴⁶ לְחַמּוֹר⁴⁷
 וְשִׁבְט⁴⁸ לְגוֹ⁴⁹ כְּסִילִים:

memory¹ just² blessing³ walked⁴ before⁵ truth⁶ righteousness⁷ offer⁸ God⁹
 thanksgiving¹⁰ good¹¹ all¹² to wrap, to put on¹³ garment¹⁴ stretches¹⁵
 curtain¹⁶ was¹⁷ shepherd¹⁸ small cattle¹⁹ came²⁰ bear²¹ took²² lamb²³ flock²⁴
 eater²⁵ came forth²⁶ food²⁷ strong²⁸ sweetness²⁹ moved on³⁰ desert³¹ sitting³²

on, in, over³³ throne³⁴ judgment³⁵ who³⁶ ascended³⁷ snow³⁸ summer³⁹ harvest⁴⁰ thus⁴¹ becoming, suitable⁴² honor⁴³ a whip⁴⁴ horse⁴⁵ bridle⁴⁶ ass⁴⁷ a stick⁴⁸ the back⁴⁹.

EXERCISE 28.

Translate into Hebrew:

The evening (accus.), to the evening, to an evening, a man (nom.), a man (accus.), the man (accus.), from a man, from the man, the head¹ of the man, the head of a man, from the heaven, the grass of the earth, the land (accus.), the land (nom.), a land (accus.), a land (nom.), the light of the heaven, to the judge², to the judge of the land, to a judge of the land, the fruit (accus.) of the tree³. God created⁴ earth and heaven. God created the earth and the heaven, the voice⁵ (accus.) of God, a voice (accus.) of God, a voice (nom.) of God, the sign⁶ (accus.), a sign (accus.), by a sin⁷, by the sin, towards the east⁸, towards the south⁹, to the mountain, towards Samaria¹⁰.

ראש 1 שפֹּט 2 עֵץ 3 בָּרָא 4 קוֹל 5 אוֹת 6 עוֹן 7 מוֹרָחַס 8 דְּרוֹם 9 שְׁמֵרוֹן 10:

CHAPTER IV.

OF THE PRONOUN.

§ 20. THE PERSONAL PRONOUN.

1. The personal pronouns are either separate words or syllables, contractions of the first and appended to nouns, verbs or particles, thence receiving the name of *Suffixes*. The separate pronouns represent the *nominative*, (see exception to this § 93, 2.). The suffixes appended to the *verb* stand for the *accusative* and for the *dative* in rare instances. The suffixes appended to the *noun* properly stand for the *genitive or possessive* cases and then serve the purpose of possessive pronouns: as סוּסִי the horse of me = my horse. The suffixes appended to *particles* either represent the *nominative* or the *accusative* cases: as כִּמּוֹנִי as I, אוֹתִי me.

2. The separate personal pronouns are :

SINGULAR.		PLURAL.		
1. com.	$\left\{ \begin{array}{l} \text{אַנְכִי, in pause} \\ \text{אֲנִי, " " אֲנִי} \end{array} \right\}$	I	$\left\{ \begin{array}{l} \text{אֲנַחְנוּ, (נַחְנוּ)} \\ \text{אֲנוּ} \end{array} \right\}$	we
2.	$\left\{ \begin{array}{l} \text{m. אַתָּה, " " אַתָּה} \\ \text{f. אַתְּ, (prop. אַתִּי) אַתְּ} \end{array} \right\}$	thou	$\left\{ \begin{array}{l} \text{m. אַתֶּם} \\ \text{f. אַתֶּנּוּ, אַתֶּנָּה} \end{array} \right\}$	ye
3.	$\left\{ \begin{array}{l} \text{m. הוּא} \\ \text{f. הִיא} \end{array} \right\}$	he she	$\left\{ \begin{array}{l} \text{m. הֵם, הֵמָּה} \\ \text{f. הֵן, הֵנָּה} \end{array} \right\}$	they

3. *Remarks.* אַנְכִי is the ancient form and more used in the Pentateuch than אֲנִי, while the latter occurs often in the later books. אַתָּה, compounded of אַנְתָּה, as the kindred dialects have: Chald. אַנְתָּה, אַנְתְּ, Arab. anta.

The fem. form אַתִּי occurs only in k'thikh (7 times), but it is the foundation of some verbal inflections, (so the form קַטְלִיתִי before suffixes, § 43, 1.) הוּא is of *common gender in the Pentateuch* and also signifies *she*. But whenever הוּא stands in the text for הִיא, it has the pointing הוּא and must be read הִיא.

אֲנַחְנוּ is formed from the pronominal stem אָן found in אֲנִי, אַתָּה and חָנוּ the harder form of אֲנוּ we; אַתֶּם and אַתֶּנּוּ are blunted forms of אַתֶּמוּם, properly אַנְתֶּמוּם (Chald. אַנְתֶּמוּם, Arab. antum). Before verb. suff. this *original* form is retained (§ 43, 1.). הֵם, הֵן from הוּם, הוּן, hence not seldom the 2. and 3. masc. plur. in וּן: as יִשְׁבְּעוּן, יִחַדְלוּן, יִשְׁשׂוּם Is. 35, 1. הֵמָּה, הֵנָּה have a demonstrative character.

4. The separate pronouns, when connected with a noun as predicate of a sentence, always include the copula or the verb *to be*: as אֲנִי יוֹסֵף I *am* Joseph, אַתָּה הָאִישׁ thou *art* the man.

EXERCISE 29.

בְּרוּךְ¹ אַתָּה יְהוָה: אַתָּה קָדוֹשׁ²: אֲנִי אֵל:³ אֲנִי הָאִשָּׁה³:
הוּא אַהֲרֹן וּמִשָּׁה: אַתָּה גְבוּר:⁴ הוּא רֵאשׁוֹן⁴ וְהוּא אַחֲרוֹן⁵:

בְּנִים⁶ אֲנַחְנוּ: הָאֵלִילִים⁷ הַבָּלִם⁸ הֵמָּה: גֵּר⁹ אַנְכִי בְּאֶרֶץ:
 עֵפֶר¹⁰ אַתָּה וְאֵל עֵפֶר תָּשׁוּב¹¹: כְּנֹת⁶ אַתָּן: הֵמָּה הַגְּבוּרִים¹²:
 הִיא יְחִידָה¹³: שְׁנַיִם עֶשְׂרִי¹⁴ אַחִים¹⁵ אֲנַחְנוּ: אַתָּה יְהוָה טוֹב
 וְסֹלַח¹⁶: אַחֲתִי¹⁷ הוּא: וְהַצְעִירָה¹⁸ גְּסִיהוּא יְלֵרָה¹⁹ בִּן²⁰:
 הָאֱלֹהִים בְּשָׁמַיִם וְאַתָּה עַל־הָאָרֶץ: אַנְכִי אַנְכִי יְהוָה וְאִין
 מִבְּלָעַרִי²¹ מוֹשִׁיעַ²²: אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא²³
 נְאֻם²⁴ יְהוָה: יְהוָה הַצְדִיק וְאֲנַחְנוּ הַרְשָׁעִים²⁵: אִישׁ זָקֵן²⁶
 בָּא²⁷ מִן־הַשָּׂדֶה בְּעָרֵב וְהָאִישׁ מֵהָר²⁸ אֶפְרַיִם²⁹ וְהוּא־גַר³⁰
 בְּגִבְעָה³¹:

blessed¹ holy² woman³ the first⁴ the last⁵ honest, upright (יָד; pl. m. בְּנִים, pl. f. כְּנֹת § 58, l.)⁶ idols⁷ vanity, foolish⁸ stranger⁹ dust¹⁰ thou shalt return¹¹ the only child (girl)¹³ twelve¹⁴ brothers¹⁵ forgiving¹⁶ my sister¹⁷ younger¹⁸ bare¹⁹ son²⁰ beside me²¹ Saviour²² filling²³ declaration²⁴ guilty²⁵ old²⁶ came²⁷ mountain²⁸ n. p. m.²⁹ dwelled³⁰ n. p. of a city³¹.

EXERCISE 30.

Ye are strangers¹ with me². Lord, thou art a refuge³ to us from generation⁴ to generation. From eternity⁵ to eternity thou art God. Not a God delighting⁶ (in) wickedness⁷ thou art. I am dust and ashes⁸. God is in heaven and we are on the earth. Just⁹ art thou, O Lord! Thou art near¹⁰ O Lord! Ye are a¹¹ seed of falsehood¹².

גֵּרִים¹ עִפְרִי² קַעֲזֵן³ דּוֹר⁴ עוֹלָם⁵ חֲפִצִּין⁶ רָשָׁעִי⁷ אֶפְרַיִם⁸ צְדִיק⁹ קְרוֹב¹⁰
 זֶרַע¹¹ שֶׁקֶר¹² (in pause!)

§ 21. NOMINAL SUFFIXES.

1. The nominal suffixes *appended to Nouns in the Singular* are:

	SING.		PLURAL.	
1. com.	־י, סוּסִי	my horse.	נוּ, סוּסֵנוּ	our horse
m.	־ךָ, (in pause ־ךָ)	סוּסְךָ	כֶּם, סוּסְכֶם	} your horse
2. f.	־ךָ, ־ךָ	סוּסְךָ	כֶּן, סוּסְכֶן	
m.	וּ, הוּ	סוּסוּ	הֵם, סוּסֵם	} (poetical) מֵוֹ
3. f.	־הָ, ־הָ, (־הָ)	סוּסֶהָ	הֵן, סוּסֵן	

Appended to Nouns in Plural:

	SING.		PLUR.	
1. com.	יְ, סוּסֵי	my horses	יְנוּ, סוּסֵינוּ	our horses
2. m.	יְךָ, סוּסֵיךָ	thy horses	יְכֶם, סוּסֵיכֶם	your horses
f.	יְךָ, סוּסֵיךָ		יְכֶן, סוּסֵיכֶן	
3. m.	יּוֹ, סוּסָיו	his horses	יְהֵם, סוּסֵיהֶם	(poetical)
f.	יָהּ, סוּסֵיהָ	her horses	יְהֵן, סוּסֵיהֶן	יְמוֹ their horses

2. *Remarks.* The suffixes of the noun are divided into two classes: of *Singular* and of *Plural* nouns; the forms of the latter are longer and may be recognized by the plural *י*; as סוּסֵינוּ our horse, but סוּסֵינוּ our horses.

3. The suffixes כֶּם, כֶּן, and הֶם, הֶן, they invariably having the tone, the better to distinguish between the ם and the ן, are called *grave*, the others are *light* suffixes.

4. הוּ is a favorite longer suffix for ו, particularly in monosyllabic words and in nouns with the ending הֶ: מִין species, מִינוּ and מִינֵהוּ his, its species; מְרִאָה appearance, מְרִאָהוּ his appearance.

5. The suffixes denote the genitive of the pronoun (§ 20, 1). The other cases are represented by attaching prepositions or prefixes and particles to the suffixes. The *dative* by אֶל or ל; the *accusative* by אֶת (אוֹת); the *ablative* by מִן, אֶת (אֹתִי) etc. See Paradigm A.

6. The possessive pronoun is also represented by שִׁי (§ 23, 2.) followed by ל with the suffix, thus: שִׁי לִי = אֲשֶׁר לִי which is (belongs) to me = my. See Paradigm A.

NOTE. On the suffixes of the verb see § 42.

EXERCISE 31.

אֲנִכִּי יְהוָה אֱלֹהֶיךָ: כָּרַם¹ שְׁלִי: בֵּית שְׁלֵךְ: שְׂדֵה שְׁלֵנוּ: לְךָ
 זְרוּעַ² עֵם³ גְּבוּרָה⁴: לֹא יִשׁוּשׁ⁵ יְהוָה אֶת-עַמּוֹ⁶: אֶתָּה לִי
 לְמִשְׁנֵב⁷: אֶבֶר⁸ מָנוֹס⁹ מֵהֶם: שְׁלוֹם¹⁰ לָכֶם: אִין גְּבוּן¹¹ וְחָכֶם
 כְּמוֹד: כְּרָה¹² שְׁחַת¹³ בָּהּ יִפֹּל¹⁴: אֶבֶר חָסִיד¹⁵ מִן הָאָרֶץ וְיִשָּׂר¹⁶
 בְּאָדָם¹⁷ אִין¹⁸: גַּם לִי לִכְבֹּד¹⁹ כְּמוֹכֶם: שְׁתֵּה²⁰ מִים מְבוֹרָךְ²¹:

יְהוָה לָךְ יוֹם אֶפֶס²² לָךְ לַיְלָה: יְהוָה אֵלֵי צוּרֵי²³ וּמִשְׁגָּבַי: אֱלֹהִים
 לָנוּ מַחְסֵה²⁴ וְעֹז²⁵: לָךְ יְהוָה הִגְדְּלָהּ²⁶ וְהִגְבֹּרָה וְהִתְפַּאֲרָתָ²⁷
 וְהִנְצִיחַ²⁸ וְהִהוֹר²⁹: אַתָּה מוֹשֵׁל³⁰ בְּכָל וּבִידֶךָ כַּחַ וּגְבוּרָה:
 וְעַתָּה³¹ אֱלֹהֵינוּ מוֹדִים³² אֲנַחְנוּ לָךְ³³:

vineyard¹ strength² with³ might⁴ will forsake⁵ people, nation⁶
 safety, protection⁷ perished, was lost⁸ refuge⁹ peace, welfare¹⁰ intelli-
 gent¹¹ who digs¹² pit¹³ shall fall¹⁴ good man, pious¹⁵ upright¹⁶ man,
 here collect. men¹⁷ there is none¹⁸ heart, understanding¹⁹ drink²⁰ cistern²¹
 also²² rock²³ shelter²⁴ strength²⁵ greatness²⁶ glory²⁷ victory²⁸ majesty²⁹
 ruling³⁰ now³¹ thanking³². cf. to 32, 33, § 107, 3.

EXERCISE 32.

His light, our light, my tree, their tree, her tree, thy tree, thy trees, his day¹, thy (fem.) day, my stars, our star, our stars, to the fruit of his tree, thy voice, my beginning, thy (fem.) beginning², your beginning, thy (acus.) voice, the voice of God. I am giving³ from the fruit of your trees to the ruler⁴ of the city⁵. The strength⁶ of my arm⁷. The light of our torches⁸, the sand⁹ of their shores¹⁰.

יוֹם 1 רֵאשִׁית 2 נִתְּן 3 מִשָּׁל 4 עִיר 5 בְּחַ 6 זְרוּעֵי 7 לְפִדְרָה 8 חוֹל 9 חוֹף 10.

EXERCISE 33.

God created him, us, me, them (fem.), her, I gave¹ thee from it, from them, I come² to thee (m) (f.), and she came³ to him, to them, to us, I (am) with thee, in it, by us, as we, as I. God took⁴ him, thee, thee (in pause), thee (f.), I shall establish⁵ my covenant⁶ with⁷ you, with them, with him, with her, with thee (f.).

נִתְּתִי 1 בָּא 2 וּתְבֵא 3 לָקַח 4 אֲקִים 5 בְּרִית 6 אֵת (אֵתִי) 7.

§ 22. DEMONSTRATIVE PRONOUN.

1. M. זֶה }
 F. זֹאת } this
 } (rarely זֶה)
 Com. זֶה (without distinction of gender or number.)
 Plur. אֵלֶּה, (אֵלֵּי rarely) these.

NOTE. In הַלְלוּ or apocopated הִלְלוּ *this*, the demonst. has the

original article with ל (הַל) before it; הַלּוֹז f. occurs only once Ez. 36, 35.

2. The demonstrative referring to a remoter object is represented by הַהוּא, הַהִיא, הַהֵם, הַהֵן: as הַהֵם בְּיָמִים הָהֵם in *those* days, while הַהֵם הָאֵלֶּה in *these* days; or they express: *the same*: as הַהוּא הַאִישׁ the same man.

3. The demonstratives are thus declined:

Nom.	זֶה,	זֹאת	this,	אֵלֶּה	these.
Dat.	לְזֶה,	לְזֹאת	to this,	לְאֵלֶּה	to these.
Acc.	אֶת־זֶה,	אֶת־זֹאת	this,	אֶת־אֵלֶּה	these.
Abl.	{	מִזֶּה,	מִזֹּאת,	מֵאֵלֶּה	
		בְּזֶה,	בְּזֹאת,	בְּאֵלֶּה	
		בְּזֶה,	בְּזֹאת,	בְּזֹאת,	בְּאֵלֶּה

4. Syntactical rules. § 94.*

EXERCISE 34.

אִישׁ הַלְּזֶה: זֶה הָעִיר: ¹ לְאִנְשֵׁי הָאֵל: אֵלֶּה הַדְּבָרִים: ² אֵלֶּה
מִזֶּה וְאֵלֶּה מִזֶּה: עִם זֶה גְּאֻלְתִּי: ³ זֶה פְּעֻלַּת לָנוּ: לֹא יָדַע ⁵
אִישׁ אֶת־קְבוּרַת ⁶ מֹשֶׁה עַד ⁷ הַיּוֹם הַזֶּה: הִנֵּה ⁸ אֵלֶּה בְּצֵל ⁹
הַחֲכָמָה ¹⁰ וְאֵלֶּה בְּצֵל הַבְּסָף: ¹¹ לֹא־זֶה הַדֶּרֶךְ וְלֹא־זֶה הָעִיר:
לֹא בָחַר ¹² אֱלֹהִים בְּאֵלֶּה: עוֹר ¹³ זֶה מְדַבֵּר ¹⁴ וְזֶה בָּא ¹⁵: גַּם־
זֶה רָעָה ¹⁶ חוֹלָה ¹⁷: זֶה כַּחוֹ ¹⁸: הוּא הָאִישׁ: זֹאת הָאִשָּׁה:
הָאִשָּׁה הַזֹּאת: הָאִשָּׁה הַהִיא: שְׁלֹשָׁה ¹⁹ אֵלֶּה בְּנֵי־נֹחַ ²⁰ שֵׁם ²¹
וְחָם ²¹ וְיָפֶת ²¹ וּמֵאֵלֶּה נִפְצָה ²² כָּל־הָאָרֶץ: עַסְזוּ יַצְרָתִי ²³ לִי:
אֵלֶּה בְּרִכְבֶּךָ ²⁴ וְאֵלֶּה בְּסוּסִים וְאִנְחָנוּ בְּשֵׁם יְהוָה אֵלֵהֵינוּ נִזְכִּיר ²⁵:
אִישׁ הָיָה בְּאָרֶץ־עוֹץ ²¹ אִיּוֹב ²¹ שְׁמוֹ ²⁶ וְהָיָה הָאִישׁ הַהוּא תָם ²⁷
וַיִּשָּׂר וַיֵּרָא ²⁸ אֱלֹהִים וְכָר ²⁹ מְרַע:

* The learner must refer to the respective paragraph before translating the exercise following, and in all cases when his attention is called to the Syntax.

city¹ words² I have redeemed³ thou hast made, performed⁴ knew⁵ sepulchre⁶ unto⁷ lo! behold!⁸ shadow, shelter,⁹ wisdom¹⁰ money¹¹ chosen¹² while yet¹³ (was) speaking¹⁴ came¹⁵ evil¹⁶ sore¹⁷ strength¹⁸ three¹⁹ sons of²⁰ n. p.²¹ was overspread²² I formed²³ chariot²⁴ we will remember²⁵ his name²⁶ plain²⁷ fearing²⁸ departing²⁹.

EXERCISE 35.

This man¹, that man, that woman², this woman, these men³, these women⁴, those men, those women, this is the man, that is the woman, these are the men, that is the word⁵, from that man, to this woman, this is my God, this boy⁶, this is the law⁷, this pillar⁸, these are the names⁹ of the sons¹⁰, those brothers¹¹ (acc.), these are thy uncles¹².

אִישׁ 1 אִשָּׁה 2 אֲנָשִׁים 3 נְשִׁים 4 דְּבָר 5 נִיעַר 6 תּוֹרָה 7 מִצְבָּח 8 שְׂמוֹת, .
the names of 9 שְׂמוֹת 10 בָּנִים 11 הוֹרִים 12 .

§ 23. THE RELATIVE.

1. The relative pronoun for both genders and numbers is אֲשֶׁר *who, which*; often including the pers. pronoun: he who, she who, that which: אֲשֶׁר תָּאָר he whom thou cursest.

2. In the later biblical books and the modern Hebrew writers, the abbreviated form שֶׁ or שֻׁ (with following Dag., omitted before gutt.) is most frequently used.

3. אֲשֶׁר (or שֶׁ) gives to every word to which it refers relative signification: as שָׁם there, אֲשֶׁר שָׁם where, אֲשֶׁר מִשָּׁם whence.

4. It is declined as follows:

Gen.	(סוּסוֹ his horse)	אֲשֶׁר סוּסוֹ	whose horse
Dat.	(לוֹ to him)	אֲשֶׁר לוֹ	to whom
Acc.	(אוֹתוֹ him)	אֲשֶׁר אוֹתוֹ	whom
Abl.	(מִמֶּנּוּ from him)	אֲשֶׁר מִמֶּנּוּ	from whom.

5. Before participles the article ה frequently represents the relative: as הַהוֹלֵךְ he who goes.

EXERCISE 36.

אֲשֶׁר רוּחִי¹ אֶתוֹ² יִדְבֹר³: דְּגִים⁴ שְׁנֵאֲחֻזִים⁵ בְּמַצֹּרֶה⁶: אֵת
 אֲשֶׁר חִפֵּץ⁷ יְהוָה עֲשֶׂה⁸ בְּשָׁמַיִם וּבָאָרֶץ: מָה⁹ רַב¹⁰ טוֹב¹¹
 אֲשֶׁר צָפַן¹² יְהוָה לְאִשֶׁר בָּטַח¹³ בּוֹ: אֵי¹⁴ לָךְ אֶרֶץ שְׂמֵלְכֶךָ¹⁵
 נָעַר¹⁶: אָרוּר¹⁷ הַגִּבֹּר אֲשֶׁר יִבְטַח¹⁸ בְּאָדָם וּמִן יְהוָה יָסוּר¹⁹ לְבוֹ²⁰:
 אֲשֶׁר־י²¹ הַגִּבֹּר אֲשֶׁר שָׂם²² יְהוָה מִבְּטָחוֹ²³: רוּת אָמְרָה²⁴ לְנַעֲמִי
 חֲמוּתָה²⁵ אֵל-אֲשֶׁר תִּלְכִי²⁶ אֵלָיךְ²⁷ וּבְאִשֶׁר תִּלְיִנִי²⁸ אֵלַיִן²⁹ עִמָּךְ
 עִמִּי וְאֱלֹהֶיךָ אֱלֹהֵי: אֲשֶׁר־י הָעָם שָׂכְכָה³⁰ לוֹ אֲשֶׁר־י הָעָם
 שִׁיְהוּהוּ אֱלֹהֵיו:

spirit¹ with² may speak³ fishes⁴ are taken⁵ net⁶ wishing, desiring⁷ he did⁸
 how⁹ great¹⁰ goodness¹¹ has laid up¹² confide, trust¹³ woe¹⁴ the king¹⁵ a boy,
 a youth¹⁶ cursed¹⁷ trusts¹⁸ departs¹⁹ לב (לבי), לב heart²⁰ hail! happy!²¹ makes²²
 trust²³ said²⁴ mother in law²⁵ thou goest²⁶ I will go²⁷ thou lodgest²⁸ I will
 lodge²⁹ thus³⁰.

EXERCISE 37.

The field which Abraham bought¹. The horse² upon⁴
 which the king⁵ rode³. Daniel⁶ whose name⁸ was called⁷
 Belteshazzar⁹. Not good¹⁰ (is) the counsel¹¹ that he has
 given¹². Nigh¹³ is the Lord¹⁴ to all¹⁵ that call upon him¹⁶
 in truth¹⁷. And¹⁸ God¹⁹ saw¹⁸ all that he had made²⁰, and,
 behold²¹, (it was) very²² good.

קָנָה¹ סוֹס² רָכַב³ עָלָיו⁴ מָלֶךְ⁵ דָּנִיֵּאל⁶ נִקְרָא⁷ שָׁם⁸ (שְׁמוֹ) אֲמַת⁹
 בִּלְטֶשְׁצַר⁹ טוֹבָה¹⁰ עֲצָה¹¹ יַעֲזִין¹² קְרוֹב¹³ יְהוָה¹⁴ כָּל¹⁵ יִקְרָאָהּ¹⁶ אֲמַת¹⁷
 וַיִּרְא¹⁸ אֱלֹהִים¹⁹ עֲשָׂה²⁰ וְהִנֵּה²¹ טוֹב²² מְאֹד²³.

§ 24 THE INTERROGATIVE PRONOUN.

1. The interrogative pronoun is מִי who? usually applying
 to persons, מָה, מָה, מָה what? applying to things.

מָה before א and ר and always in pause: מָה-אֵלֶּה what
 (are) these, מָה רָאִיתָם what did you see?

Commonly it is written מַה or מַה. (followed by Dag.): as
 מַה-שְּׁמוֹ what is his name? or with a small word, it is con-
 tracted into one word: as מַזֶּה what is this? (§ 9. 1. Note.)

מָה before ה, ח, ע: as מָה עָשִׂיתָ what hast thou done?

At the beginning of a sentence **מָה** also frequently stands before letters not guttural: as **מָה קוֹל** what voice?

2. The cases are indicated by the prefixes and the particle **אֵת**:

Dat.	לְמִי	to whom?
Acc.	אֵת מִי	whom?
	מִמִּי	from whom?
Abl.	בְּמִי	with or through whom?

The Gen. by **שְׁלֵמִי** whose? but more frequently it is indicated by putting the interrogative immediately *after* the noun: as **בַּת־מִי** whose daughter? **בְּיַד־מִי** through whose hand? **חִכְמַת־מָה לָּהֶם** Jer. 8, 9. the intelligence of what remains to them?

3. **מָה** is also used adverbially: as **מֵה־טוֹב וּמֵה־נְעִים** how good and how pleasant!

4. Interrogative particles: **אֵי** or **אֵי־הָ** where? with suff. **אֵיכָּה** where art thou? **אֵינִי** where is he? **אֵיִם** where are they?

With adverbs and pronouns, **אֵי זֶה** which? what? where? whither? **אֵי מִזֶּה** whence? from what? **אֵי לְזֹאת** on what account? wherefore? **אֵיכָּה** how? **אֵיפֹה** where?

5. Interrogative prefix: **הַ** (**הַ** with comp. Sh'va) frequently before non-gutturals: as **הַשְּׁלוֹם לּוֹ** is he well? **הַ** before a letter with Sh'va or a guttural: as **הִירְעַתֶּם אֶת־לָבָן** know ye Laban? **הַ** before gutturals having Kamets: as **הֲאֵנֹכִי** have (or am) I? **הַחֲזִק הוּא** is he strong?

In negative sentences this **הַ** is always connected with the negative particle: as **הֲלֹא שָׁמַעַתְּ** hast thou not heard? **הֲיִזָּה בְּקִרְבָּנוּ** is not the Lord in our midst?

EXERCISE 38.

מִי לֹא־יָדַע¹ בְּכָל־אֵלֶּה כִּי יִרְיֶהוּהָ עֲשֵׂתָהּ² זֹאת: מִי שָׁמַךְ³
לְאִישׁ שָׂרָ⁴ וְשִׁפְטָ⁵ עָלֵינוּ⁶: בְּךָ־מִי זֶה הָעֵלָם⁷: אֵי מִזֶּה עִם

אָתָּה: הֲלָנוּ אַתָּה אִם⁸ לְצָרֵינוּ⁹: מִי כְמוֹךָ בְּאֵלִים יְהוָה: מִה־
 לִי וְלָכֶם: הֲנִטְעָה¹⁰ אֵזֶן¹¹ הֲלֹא יִשְׁמָע¹² אִם־יִצָר¹³ עֵינַי¹⁴ הֲלֹא
 יָבִיט¹⁵: אֵיךְ¹⁶ הֲחִכְמָה תְּהוּם¹⁷ אָמַר¹⁸ לֹא בִי הִיא וְיָם¹⁹ אָמַר
 אֵינִי²⁰ עֹמְדִי²¹: לְמִי אוֹי²² לְמִי אָבוֹי²³ לְמִי מְדִינִים²⁴ לְמִי שִׁיחַ²⁵
 לְמִי פְּצָעִים²⁶ חָנָם²⁷ לְמִי חִבְלֹת²⁸ עֵינַיִם²⁹ לְמִאֲחֵרִים³⁰ עַל־
 הַיָּיִן³¹: מִי יוֹדַע³² מִה־טוֹב לְאָדָם בַּחַיִּים: הֲלֹא אֲנִי יְהוָה וְאֵיךְ־
 עוֹד אֱלֹהִים מִבְּלָעָרִי אֶל־צְדִיק וּמוֹשִׁיעַ אֵינִי זוֹלָתִי³³: הֲיֵשׁ³⁴
 לְמַטָּר אֵב³⁵: מִבְּטָן³⁶ מִי יֵצֵא הַקָּרַח³⁷: מִי נָתַן³⁸ לְשִׁכְוִי³⁹
 בִּינָה⁴⁰: לְמִי אֲנִי עֹמֵל⁴¹: זְכוֹר⁴² יְהוָה מַה הָיָה לָנוּ: הֲתַחַת⁴³
 אֱלֹהִים אָנֹכִי: מִה־לִּי עוֹד:

knows¹ has wrought² * the feminine is used for the neuter § 81, 1. made
 thee³ chief⁴ judge⁵ over⁶ youth⁷ or⁸ enemy⁹ the planter¹⁰ ear¹¹ he shall
 hear¹² the former¹³ eye¹⁴ he shall see¹⁵ where (is)¹⁶ depth¹⁷ says¹⁸ sea¹⁹
 (it is) not²⁰ with²¹ woe²² misery²³ contentions²⁴ sorrow²⁵ wounds²⁶ without
 cause²⁷ darkening of²⁸ eyes²⁹ that tarry long³⁰ wine³¹ knows (prop. (is)
 knowing)³² besides, except me³³ there is, it is³⁴ father³⁵ ... ice³⁷ gave,
 put³⁸ the insight, mind³⁹ understanding⁴⁰ toiling, labouring⁴¹ remember⁴²
 in stead of⁴³.

EXERCISE 39.

Who art thou my son¹? Who art thou my daughter²?
 Who is this man? What is his name³? Who are these?
 Whose daughter is this maiden⁴? What has he done⁵?
 Who is this that cometh⁶ from Edom⁷? For whose son do I
 labour⁸? Whom wilt thou send⁹ with me¹⁰? What is that
 in thine hand¹¹? Is¹² in a dream¹³ truth? Whose ox¹⁴ have
 I taken¹⁵? or¹⁶ whose ass¹⁷ have I taken? or¹⁸ whom have
 I defrauded¹⁹? or¹⁸ of whose hand have I received²⁰ (any)
 bribe²¹? Is he strong²² or²³ weak²⁴? What is the land* that
 he dwells²⁵ in, is it good²⁶ or bad²⁶? is it fat²⁷ or lean²⁸?
 Is not one²⁹ father³⁰ to us all³¹, has not one God created us³²?
 What did this people do unto thee? Who has done this?

בֶּן בְּנֵי 1 (בת) בְּתִי 2 שְׂמוֹ 3 עֲלֵמָה 4 עֲשָׂה 5 בָּא 6 אָרוּם 7 עֹמֵל 8 תִּשְׁלַח 9
 עִמִּי 10 יָדְךָ 11, יָד (hand) יֵשׁ 12 חֲלוּם 13 שׂוֹר 14 לְקַחְתִּי 15 (1 conj.) תִּמְזוֹר 17
 is fem. עֲשִׂיתִי 19 לְקַחְתִּי 20 כִּפָּר 21 חֻזַּק 22 ה 23 interogative רָפָה 24 אָרִין *

יֹשֵׁב 25 טוֹב fem. טוֹבָה, רָעָה 26 שְׂכַנָּה 27 רָדָה 28 אָחַר 29 אָב 30 90, 2. §. כל 31
 פָּלוֹ, כָּלָה, בְּרָאנִי 32 with suff.

CHAPTER V.

OF THE VERB.

§ 25. GENERAL VIEW.

1. The verbs classified with respect to their origin are :
a. Primitives: as מָלַךְ to govern ; *b. Derivatives*, which are either derived from other verbs: *Verbal Derivatives*: as צָדַק to justify, from צָדַק to be just, or are derived from nouns: *Denominatives*: as דִּישָׁן to remove the ashes, from דִּישָׁן ashes.

2. The groundform or stem of the verb is the third person singular of the preterite: קָטַל he has killed. It regularly consists of three consonants (radicals), the most important vowel of which follows the second radical ; in transitive verbs it is Patach: as קָטַל, in intransitives, Tsere or Cholem: as כָּבֵד he was heavy, קָטַן he was little. The Kamets after the first radical is pretonic and drops when the tone or accent is thrown forward: as קָטַלְתָּם you have killed.

3. The infinitive construct, קָטַל to kill, is another groundform and was so considered by the earlier Jewish Grammarians, being called by them שְׂרֵשׁ root. It consists of the three radicals with only one vowel, after the second.

4. These groundforms are both of great importance; controlling the other forms of the verb derived from them.

NOTE. From the infinitive as the second groundform are derived the imperative and future. In some guttural and irregular verbs, where the infinitive is differently vocalized from the imperative or takes a nominal ending, the future is derived from the latter.

5. The modifications of the simple and primary idea of the root are effected by external variations of the groundform. These variations are threefold:

- a. *Vocalization*, or the alteration of the vowels: as שָׁלַח he sends, שִׁלַּח he dismisses.
- b. *Reduplication*, or the doubling of one, and in rare instances of two of the radical sounds: as קָטַל = קָטַטַל, קָטַל, סָחַרְחַר fr. סָחַר.
- c. *Augmentation*, or the prefixing of one or two formative consonants: as נִקְטַל, הִקְטַל, הִתְקַטַּל.

6. These new forms, more properly called *derivations*, having altered not only their external form but also their internal sense, are now generally termed *Conjugations*, in the language of the ancient grammarians בְּנֵינִים buildings, forms.

7. The ancient grammarians, who employed the verb פָּעַל *to do*, as a paradigm, named the conjugations, according to the various forms derived from this verb, thus:

1. פָּעַל — Pāäl, he acted, (now generally קָל).
2. נִפְעַל — Niphäl, he was acted upon.
3. פִּיעַל — Piel, he acted vigorously.
4. פֻּעַל — Pual, he was vigorously acted upon.
5. הִפְעִיל — Hiphil, he caused to act.
6. הִפְעִיל — Hophal, he was caused to act.
7. הִתְפַּעֵל — Hithpael, he acted upon himself.

These terms have been retained with the exception of the first, which has been supplanted by the equally ancient: קָל light, intimating, that it is the simple original form, without external or internal change, while the other six are כְּבֵדִים grave or heavy i. e. freighted with a weightier meaning, which brings with it a corresponding external change.

§ 26. SIGNIFICATION AND CHARACTERISTICS OF THE CONJUGATIONS.

The Characteristics and the signification of the derived conjugations are:

1. נִפְעַל, *Niphäl* is the passive, or often the reflexive or

reciprocal of Kal: as שָׁמַר to keep, Niphal: to be kept, or to keep one's self from.

2. פָּעַל, *Piel* signifies in general intense action, energy, frequency: שָׁבַר to break, שָׁבַר to shatter, שָׁלַח to send, שָׁלַח to dismiss. It is often the transitive or causative of Kal, when the latter is intransitive: as גָּדַל to be great, to grow, גָּדַל to cause to grow: קִדְּשׁ to be holy, קִדְּשׁ to make holy.

3. פָּעַל, *Pual* is the passive of Piel. The characteristic of both is the doubling of the second radical by Dagesh forte.

4. הִפְעִיל, *Hiphil* signifies causation: to cause another person or thing to do that, which is indicated by the primitive Kal: as כָּתַב to write, הִכְתִּיב to cause to write. If Kal is intransitive, Hiphil signifies only the transitive of Kal: as חָזַק to be strong, Hiphil: to make strong, to strengthen.

5. הִפְעִיל, *Hophal* is the passive of Hiphil. The characteristic of both is the prefixed ה and the proper vocalization.

6. הִתְפַּעֵל, *Hithpael* is generally reflexive, sometimes reciprocal: as הִתְקַטַּל to kill one's self, הִתְרְאָה to look at each other. Rarely has it a passive signification: as הִשְׁתַּכַּח to be forgotten, Ec. 8, 10. הִתְחַמֵּן to be embittered, provoked to anger, Ps. 73, 21.

Occasionally it denotes to pretend, to feign to be or to do what is denoted by the root, hence it has been called by some the *hypocritical conjugation*: as הִתְעַשֵּׂר to pretend to be rich, Pr, 13, 7. הִתְחַבֵּס to show ones' self wise Ec. 7, 16. Its characteristic is the prefixed syllable הִת and the doubling of the second radical by Dag. forte.

NOTE. There are also unusual conjugations: 1. *Poel* as קוּטַל, reflexive הִתְקוּטַל, fut. יִקוּטַל, part. מְקוּטַל, fut. pass. יִקוּטַל. In the regular verbs it occurs very seldom: מִשְׁפָּטִי my judge, Job 9, 15. שָׂרַשׁ to take root Is. 40, 24. In verbs עִיעַ it is

frequent: as הוֹלֵל, סוֹבֵב, חוֹנֵן. 2. Pilel, Pual, Hithpalel, especially when the second radical is a guttural: as שָׁאֵן to be at rest, רָעַן to be green. 3. Pealal (the two last letters being repeated) as סָחַרְחַר to beat quick, to palpitate, from סָחַר to go about. 4. Pilpel, formed from a *biliteral* root by doubling both radical letters: as כָּלַל to sustain, nourish. צִלְצַל to tinkle, עִפְעַף to flutter.

§ 27. INFLECTION.

The different derivative forms or conjugations are inflected, to indicate the various grammatical conditions of *Tense, Mood, Gender, Number* and *Person*.

a. The Tenses (זְמַנִּים) are two: *Preterite* (עָבַר) and *Future* (עֲתִיד).

b. Moods: Two forms of the Infinitive (מְקוֹר fountain), an *absolute* and a *construct*; an Imperative צִוִּי (command), excepting in Pual and Hophal as pure passives; two *Participles*, [בִּינוּנִי (middle) or הוֹה (,being,')] Part. of the verb הָיָה to be], a Part. active (פּוֹעֵל), a Part. passive (פְּעוּל), as derived nominal forms.

c. Two Numbers: Singular (יְחִיד alone, single), Plural (רַבִּים many).

d. Three Persons: I. P. (מְדַבֵּר בְּעַדוֹ speaking for himself), II. P. (נִמְצָא present), III. P. (נִסְתָּר concealed, hidden).

e. Two Genders: Masculine (זָכָר a male), Feminine (נְקֵבָה a female).

§ 28. CLASSES.

1. The verbs are divided into *regular* or *perfect* and *irregular* or *imperfect* verbs. Regular שְׁלֵמִים (perfect) are those, of which the three radicals undergo no change and always remain *audible*.

The regular verbs include the gutturals: i. e. verbs of which one or more radicals are of the אההער, the changes which they suffer affecting the vowels only, not the radicals.

2. The irregular are divided into חֲסָרִים *Defective*, נְחִים *Quiescent* and כְּפֻלִּים *Reduplicate*.

Defective verbs in some forms drop one or more of their

נחיים verbs

gutturals אהוי

radical letters. Quiescents have one of the ^{half-vowels} אהוי as radicals, which in some forms either drop or quiesce.

Reduplicates have for the two last radicals similar letters.

כפולים

3. From the old example פָּעַל, of which the *first* letter is פ, the *second* ע, the *third* ל, those, the first letter of which quiesces or drops, were called 'חֲסֵרֵי פ' or 'נְחֵי פ' i. e. defective or quiescent in פ, those, the second letter of which quiesces, 'נְחֵי ע' i. e. quiescent in ע, and those in which the third is quiescent, 'נְחֵי ל' i. e. quiescent in ל. Thus נָנַשׁ is called פ"נ i. e. the פ or the first radical is נ; סוּר = ע"ו i. e. the ע or the second radical is ו; גָּלָה = ל"ה i. e. the ל or the third radical is ה; סָבַב is called ע"ע i. e. double ע, its second and third radicals being the same.

CHAPTER VI.

THE REGULAR VERB.

EXPLANATION OF THE SECOND PARADIGM.

§ 29. THE PRETERITE (עָבַר).

1. The principal vowel stands after the second radical. In the transitive verb it is Patach, in the intransitive Tsere or Cholem. For the sake of brevity the former are called: *Verbs middle A*, as קָטַל, the latter: *Verbs middle E*, as חָבַץ to incline, to delight in, and *middle O*, as יָכַל to be able, can.

2. The Kamets in the first syllable is *pretonic* (§ 14 Rejection 1) and drops when the tone or accent is thrown forward: as קָטַלְתֶּם ye have killed.

3. The conditions of Person, Number and Gender are indicated in the preterite by attaching at the end fragments of the personal pronouns, which are called: *Affirmatives*. (§ 15, 2. Note).

4. The affirmatives of the preterite are :

<i>Person:</i>	1.		2.		3.
			m.	תָּ	—
Singular.	הִי com.	f.	תָּ	f.	הָ
			m.	הֵם	
Plural.	נָּ com.	f.	הֵן	com.	וְ

5. The vowel in the second syllable: $\bar{—}$, $\bar{—}$, $\bar{—}$ drops in the third person fem. and plur.: as קָטְלוּ, קָטְלָהּ (§ 14 Rejection 3).

With a pause accent it is restored: as יִכְלֶה, חִפְצָה, קָטְלָהּ (§14 Rising II).

6. The verbs middle E. generally lose the sound $\bar{—}$ in their inflection: as חִפְצָה, חִפְצִין.

The verbs of middle O retain the Cholem in the second sing. and first persons: as יִכְלֹתִי, יִכְלֹתָ.

In those cases, however, where the tone is shifted, Cholem changes into Kamets-Chatuph: as יִכְלֹתֶם.

7. Verbs ending with ת suffer a rejection of the ת before the affirmatives beginning with ה: as בָּרַתָּ for בָּרַתְתָּ, from בָּרַת, בָּרַתִּי, בָּרַתְּם (§ 12, 6. B. 1.)

8. In combinations with the affirmatives נוּ, הִי, תָּ the word is Milel, otherwise Milra: as קָטְלֹתֶם, קָטְלָהּ, קָטְלָתָּ. (§ 9, 12. II. m.).

9. Syntactical rules § 100.

EXERCISE 40.

מֵה־גָּדְלוֹ¹ מֵעֵשִׂיךָ² יְהוָה מָאֵר³ עָמְקוֹ⁴ מִחִשְׁבוֹתֶיךָ⁵: יְהוָה
מִקּוֹלְךָ⁶ גָּדְרוּ⁷ עַמִּים: אִם⁸ חֲכַמְתָּ⁹ חֲכַמְתָּ לָךְ: גַּמְלָה¹⁰
אֲגַדְּרָה¹¹ בְּקִצִּיר¹² מֵאֲכָלָהּ¹³: זָכַרְנוּ¹⁴ אֶת־הַדָּגָה¹⁵ אֲשֶׁר
אָבְלָנוּ¹⁶: צֹר¹⁷ אֵת אֲמַרְתָּ¹⁸ אֲנִי כְלִילִת יָפִי¹⁹: מִי אֲמַר
פְּעֻלָּת²⁰ עוֹלָה²¹: כִּשְׁלָה²² בְּרַחוּב²³ אֲמַת: שְׁמַרְתִּי²⁴ כַּקּוֹדֵיךָ²⁵:

לֹא־אַתֶּם שְׁלַחְתֶּם 26 אֶתִּי הִנֵּה 27 כִּי 28 הָאֱלֹהִים: שְׂאוּל 29 לְכֹר 30
 הַמְּלוּכָה 31 עַל־יִשְׂרָאֵל: קִטְנֵתִי 32 מִכָּל הַחֲסָדִים 33: אֲרִץ נְהַנֶּה 34
 יְבוּלָה 35: דְּרִשְׁתִּי 36 אֶת־יְהוָה: יְכַלֶּת 37 עִמּוֹד 38: וְלֹא יִכַּל מֹשֶׁה
 לְבוֹא 39 אֶל־אֱהֹל מוֹעֵד 40 כִּי 41 שָׁבֹן 42 עָלָיו הָעֲנָן 43 וְכִבְדֹה 44 יְהוָה
 מְלֵא 45 אֶת־הַמִּשְׁכָּן 46: כְּזֹאת וְכֹזֶאת יַעֲזֹב 47 אֶחֱתִפֹּל 48 אֶת־
 אֲבִשְׁלוֹם 48 וְכֹזֶאת וְכֹזֶאת יַעֲזֹב אֲנִי:

to be great¹ work² very³ to be deep⁴ thought⁵ voice⁶ to flee⁷ if⁸ to be or
 become wise⁹ ant¹⁰ to gather¹¹ harvest¹² food¹³ to remember¹⁴ fish¹⁵ to eat¹⁶
 Tyre¹⁷ to say¹⁸ the perfection of beauty¹⁹ to work²⁰ iniquity²¹ to fall²²
 street²³ to keep²⁴ precept²⁵ to send²⁶ hither²⁷ but²⁸ Saul²⁹ to take³⁰ rule,
 dominion³¹ to be too little³² mercy³³ to give³⁴ the produce³⁵ to seek³⁶ to be
 able³⁷ to endure³⁸ to enter³⁹ the tent of the congregation⁴⁰ because⁴¹ to rest⁴²
 cloud⁴³ the glory of⁴⁴ to fill⁴⁵ dwelling, 'Tabernacle'⁴⁶ to counsel, to advice⁴⁷
 n. p. m.⁴⁸.

EXERCISE 41.

Rachel¹ stole² the images³. Why⁴ hast thou sold⁵ thy
 horse? Jacob⁶ rent⁷ his clothes⁸. A dream⁹ I dreamed¹⁰.
 Why have you not sent¹¹ a messenger¹² to our father¹³? The
 woman dipped¹⁴ the bread¹⁵ in¹⁶ vinegar¹⁷. Ruth¹⁸ gleaned¹⁹
 ears²⁰ in the field. Our enemies²¹ took²² our city (f.) and all its
 men they killed²³ with¹⁶ the sword²⁴. Why did you laugh²⁵?
 (fem.) They have not kept²⁶ the covenant of God. We
 loved²⁷, I loved. Thou wast able²⁸, you were able. I slept²⁹,
 Ye slept (fem.), thou hast cut³⁰, I have cut, Ye have cut.
 The Hebrews³¹ went over³² Jordan³³. Jacob gave³⁴ Esau³⁵
 bread and pottage³⁶ of lentils³⁷. Sacrifice³⁸ and offering³⁹
 thou didst not desire⁴⁰, burnt offering⁴¹ and sin offering⁴²
 hast thou not required⁴³.

רַחֵל 1 נָגְבָה 2 תְּרַפִּים 3 (pl.) לָמָּה 4 מָכַר 5 יַעֲקֹב 6 קָרַע 7 בְּגָדִים 8 (pl.) תְּלוּם 9
 חָלֵם 10 שָׁלַח 11 מִלְּאָן 12 אָבִי with suff. אָבִי 13 טָבַל 14 לֶחֶם 15 ב 16 חֲמֵץ 17
 רוּת 18 לָקַט 19 שְׂבָלִים 20 (pl.) אֵיבִים 21 לְכַר 22 הָרַג 23 חָרַב 24 (in Pause! §. 14
 Lengthening 4) צָחַק 25 שָׁמַר 26 אָהַב 27 יָכַל 28 יָשַׁן 29 כָּרַת 30 עֲבָרָם 31 (pl.) עֲבָרִים 31
 יָרְדוּ 33 נָתַן 34 עֲשִׂינוּ 34 נִזְוָה 35 עֲרִשִׁים 37 (pl.) וְכַח 38 מִנְחָה 39 חֲפִין 40 עוֹלָה 41
 חֲטָאָה 42 שָׂאֵל 43 (in pause):

§ 30. THE INFINITIVE.

1. The second groundform is the Infinitive **קָטַל** to kill. It is called *construct*, because it is always connected with the Prefixes **בְּכֹלֹם**, or with a following noun: as **אֲרַב דָּם** to-lie-in-wait-for blood. With the prefixes: as **בְּקָטַל** in killing, **בְּקָטַל** as killing, **לְקָטַל** to kill, **מִקָּטַל** from killing.

2. The **בכ"ל** are regularly vowelless; the Chirek here is a helping vowel. The Dagesh after the **מ** is for the assimilated **ן**, **מִן קָטַל** for **מִן קָטַל**. Of **בכ"ל** the **ל** is most closely connected, so that the following Sh'va is silent, while the Sh'va after **ב** and **כ** are vocal: as **לִנְ-פַל**, but **בְּ-נַפַל**, **כְּ-נַפַל**. (§ 11, 7.)

3. The Cholem is shortened before Makkef: as **מִשְׁלִבְנוּ**.

4. The Infinitive has a form with Patach of but rare occurrence: as **שָׁכַב** to lie down, **שָׁפַל** to be humiliated. Sometimes it is lengthened by **ה**: as **לְקַרְבָּה** to approach.

5. The second form of the Infinitive is the *Inf. absolute* **קָטוּל**, with immutable Cholem. It is used *before* or *after* finite verbs to indicate continued action, energy, intensity: **שָׁמַר תִּשְׁמְרוּ**, הֵלְכוּ הֵלֹךְ וְגַעְוּ ye shall diligently keep.

6. Syntactical rules §§ 105, 106.

EXERCISE 42.

לְכֹן הֵלֵךְ לְגִזּוֹי אֶת־צֹאֲנוֹ: הוּי² גְבוּרִים לְמִסְךָ³ שָׁכַר⁴:
 פָּקַד⁵ פְּקַדְתִּי אֶתְכֶם: שָׁמַר אֶת יוֹם הַשַּׁבָּת⁶: טָעַם⁷ טָעַמְתִּי
 בְּקֶצֶה⁸ הַמַּטָּה⁹ אֲשֶׁר־בְּיַדִּי מֵעַט¹⁰ דְּבִשׁ¹¹: עַת¹² סְפוּר¹³ וְעַת
 רְקוּד¹⁴: כְּנַפּוּל¹⁵ לְפָנַי בְּנִי¹⁶־עוֹלָה נִפְלְתָה: אֶהָה¹⁷ אֶרְנִי¹⁸:
 אֱלֹהִים הַמָּאֵם¹⁹ מֵאִסֵּת אֶת־יְהוּדָה: פָּרַם²⁰ לָרַעַב²¹ לְחֶמֶךְ²²:
 יִרְדְּתִי²³ לְגַנִּי²⁴ לְלֶקֶט²⁵ שׁוֹשְׁנִים²⁶ בִּימֵי²⁷ שִׁפְטִי²⁸ הַשִּׁפְטִים²⁹:

נָעַר ³⁰ בְּפִיו ³¹ מִתְמַךְ ³² בְּשֹׁחַר ³³ : לֹא־נָאוּה לְכִסִּיל הַעֲנוּג ³⁴ אַף
 כִּי ³⁵־לְעֵבֶר ³⁶ מִשָּׁל ³⁷ בְּשָׂרִים :

shear¹ ho! wo²! mix³ strong drink⁴ to think of⁵ sabbath⁶ to taste⁷ with the end of⁸ rod⁹ a little¹⁰ honey¹¹ time¹² to lament¹³ to leap¹⁴ to fall¹⁵ sons of¹⁶ ah! alas¹⁷! Lord¹⁸ to reject¹⁹ to break assunder²⁰ a hungry one²¹ thy bread²² to go down²³ garden²⁴ to gather²⁵ lilies²⁶ the days of²⁷ to judge²⁸ judges²⁹ he that shaketh³⁰ hand³¹ to hold³² כִּי here includes negation § 106, 2. bribe³³ good cheer, delight³⁴ much less³⁵ slave, servant³⁶ to rule³⁷.

EXERCISE 43.

God made¹ the sun² and the moon³ to rule⁴ over⁵ the day and over the night. I hired⁶ a reaper⁷ to reap⁸ the wheat⁹ and a builder¹⁰ to repair¹¹ the house. They have slaughtered¹² an ox to sell its meat¹³. He gave me raiment¹⁴ to put on¹⁵. I have rejected¹⁶ thee that thou shouldst not reign¹⁷ (from reigning) (§ 106, 2.) over¹⁸ them. The Lord said¹⁹ that He would dwell²⁰ (tr. to dwell) in the thick²¹ cloud²¹. The man went out²² to lie²³ on²⁴ his couch²⁵.

עֲשָׂה 1. שְׁמַשׁ 2. יָרַח 3. מִשָּׁל 4. ב 5. שָׂכַר 6. קוֹצֵר 7. קָצַר 8. חָטָה 9. בָּנָה 10. בָּרַק 11
 טָבַח 12. בְּשָׂרוֹ 13. בְּגָד 14. לְבַשׁ 15. מָאֵס 16. מָלַךְ 17. עַל 18. (with plur. suff.) אָמַר 19
 שָׁכַן 20. עֲרַפֵּל 21. יָצָא 22. שָׁכַב 23. ב 24. מִשְׁכָּב 25. :

§ 31. THE FUTURE.

1. The future is formed from the second groundform קָטַל by prefixing the preformatives אֵיתֵן, which are originally vowelless, and receive the helping vowel Chirek. א receives Seghol. (§ 14. Rising I. a.)

2. The preformatives אֵיתֵן indicate the personal relation, while the affirmatives determine the relations of Gender and Number.

3. The preformatives and the affirmatives of the future are:

<i>Person:</i>		1.	2.	3.
Sing.	com.	א	מ. ה	מ. י
			פ. ה־י	פ. ת
Plur.	com.	נ	מ. ה־ו	מ. י־ו
			פ. ה־נָה	פ. ה־נָה

4. The Cholem in the second syllable generally is only to be found in the transitive verbs (middle A), whilst the verbs middle E and O regularly have Patach: as יגדל from גדל to be or become great, יכבד from כבד to be honored, יקטן from קטן to be little, small. Before Makkef, Cholem is changed into Kamets-Chatuph: as ויכתב־שם and he wrote there.

5. The vowel of the last syllable which drops before the affirmatives commencing with a vowel (§ 14, Rejection 3.), is regularly restored in pause. The restored vowel requires the tone and lengthens its restored A vowel (Patach) into Kamets: as תקטלי, but תקטלי, יגדלו, but יגדלו they will be great.

6. The forms ending in ו or י— have occasionally, especially at the end of a period, a paragogic ן (§ 12. 6. C.) In this last case the vowel of the second syllable is restored: as תדבקין, but תדבקין, ירגזו, but ירגזון.

7. The form תקטלנה often appears without the ה; as ותאמרן.

8. Syntactical rules, see § 101.

EXERCISE 44.

בֵּאִין¹ גִּרְגֵן² יִשְׁתַּק³ מְרוֹן⁴: יְהוֹה יִסְפֹּר⁵ עַמִּים: עַד־מָתִי⁶
 תִּשְׁפֹּטוּ עוֹל⁷: עַד־מָתִי עֲצַל תִּשְׁכַּב⁸: אִם־יְהוֹה לֹא־יִשְׁמַר־עִיר
 שׁוֹא⁹ שְׁקַד¹⁰ שׁוֹמֵר¹¹: לֹא אֲמִשַׁל¹² אֲנִי בְכֶם וְלֹא־יִמְשַׁל בְּנִי
 בְּכֶם יְהוֹה יִמְשַׁל בְּכֶם: מִה־יִּצְדַּק¹³ אֲנוּשׁ¹⁴ עַם־אֵל¹⁵: עֲשִׂיר¹⁶
 בְּרֵאשִׁים¹⁷ יִמְשַׁל: בִּיהוֹה אֱלֹהֵיכֶם תִּדְבַּקוּ¹⁸: לֹא־תִגְנַב¹⁹:
 אֵל²⁰ תִּגְזַל²¹ דָּל²²: זֹרַע²³ עוֹלָה יִקְצֹר²⁴־אֶון²⁵: יַד חֲרוּצִים²⁶
 תִּמְשַׁל: יִשְׂרָיִם²⁷ יִשְׁכְּנוּ²⁸ אֶרֶץ: עַם הַנְּעָרִים²⁹ אֲשֶׁר לִי
 תִּדְבַּקִּין³⁰: שְׁמֹר תִּשְׁמְרוּן אֶת־מִצּוֹת³¹ יְהוֹה אֱלֹהֵיכֶם: אֵל־
 תִּשְׁמַחִי³² בַּת־אָדוּם³³: שֵׁם רִשְׁעִים³⁵ יִרְקַב³⁶: כֶּסֶל יִפְרֹשׁ³⁷

אֹלֶת³⁸: זֶרַע וְקִצִּיר וְקָר וְחֹם³⁹ וְחֹם⁴⁰ וְקִיץ וְחֹרֶף⁴¹ יוֹם וְלַיְלָה
 לֹא יִשְׁבְּתוּ⁴²:

without¹ tattler² to cease³ strife⁴ to count⁵ how long⁶ injustice⁷
 to lie down, to sleep⁸ in vain⁹ to wake, to watch¹⁰ the keeper, watch-
 man¹¹ to rule¹² to be just¹³ man¹⁴ with¹⁵ rich¹⁶ poor¹⁷ to cleave¹⁸ to steal¹⁹
 not²⁰ to rob²¹ poor²² he that soweth²³ to reap²⁴ vanity²⁵ the diligent²⁶
 upright²⁷ to dwell²⁸ young men²⁹ to keep fast³⁰ commandments³¹ to be joy-
 ful³² daughter³³ Edom³⁴ unrighteous, a sinner³⁵ to decay or perish
 quickly³⁶ to spread out, to extend³⁷ folly³⁸ cold³⁹ warmth, heat⁴⁰ autumn,
 harvest, frequently including (as here) the winter⁴¹ to cease⁴².

EXERCISE 45.

In that day shall be great¹ the mourning² in Jerusalem³.
 The Lord shall judge⁴ the world⁵ in righteousness⁶. In those
 days⁷ I will pour out⁸ my spirit⁹ upon¹⁰ all flesh¹¹. Do ye
 thus¹² requite¹³ the Lord¹⁴? The work shall be heavy¹⁵
 upon¹⁶ the men. Of thee¹⁷ she will require¹⁸ the blood¹⁹
 of her brother²⁰, for²¹ thou hast killed²² him. I shall make²³
 a covenant with²⁴ you, for you are my people²⁵, that I have
 chosen²⁶.

גִּדְלוֹ 1 מְסַפְּרֵי 2 יְרוּשָׁלַיִם 3 שֶׁפֶט 4 הַבַּיִל 5 צָרָק 6 יָמִים 7 שֶׁפָּרַח 8 רוּחִי 9 עַל 10
 בְּשָׂר 11 זֹאת 12 נִמְלַל 13 לְ fem. 14 עֲבָרָה seldom as here with 15 עַל 16
 23 כֶּרֶת 22 קָטַל 21 כִּי (אִתְּךָ with suff.) 20 אִתְּךָ 19 דָּם 18 דְּרִשְׁתָּ transl. at thy hand 17
 אֵת, (אִתְּךָ) 24 עִם 25 עִמְּךָ (עִמְּךָ with suff.) 26 בָּחַר .

§ 32. THE LENGTHENED FUTURE OR OPTATIVE.

1. The first persons in Sing. and Plur. of all the active
 future tenses are frequently lengthened by the syllable
 הֶ־, seldom הֵ־, which has the tone and affects the final
 vowel of the future, in the same manner as the affirmatives
 וְ and יִ־: as אֶקְטֹלָהּ, נִקְטֹלָהּ.

2. The lengthened form has the signification of the
 optative and expresses *self excitation, purpose, direction of
 the will*: as נִשְׂמְחָהּ let us be joyful! —

NOTE. In a few instances it is found attached to other per-
 sons: Is. 5, 19. Ez. 23, 20, Ps. 20, 4. (with הֶ־).

EXERCISE 46.

אֶלְמָדָה¹ מִצֹּחַתֶּיךָ: אֶקְבְּרָה² אֶת־מֵתִי³ שָׁמָּה⁴: נִדְרָשָׁה⁵ אֶת־
 יְהוָה: נִקְרָבָה⁶ הַלּוֹם⁷ אֶל־הָאֱלֹהִים: אֶקְבְּצָה⁸ מִיִּשְׂרָאֵל
 רְאשִׁים⁹: הֲאִין פֹּה¹⁰ נְבִיא¹¹ עוֹד¹² וְנִדְרָשָׁה¹³ מֵאֲתוֹ: אֲשַׁמְרָה
 לְפִי¹⁴ מִחֶסֶם¹⁵: נִשְׁמְרָה דְרֶךְ יְהוָה: עַל־זוֹאת¹⁶ אֶסְפְּדָה¹⁷:
 בְּאוֹ¹⁸ וְנִבְרָכָה¹⁹ לְפָנַי יְהוָה:

to learn¹ to bury² a dead person³ thither⁴ to seek⁵ come near, approach⁶
 hither⁷ to gather⁸ heads, chiefs⁹ here¹⁰ prophet¹¹ further, besides¹² to ask.
 inquire¹³ mouth¹⁴ a muzzle¹⁵ therefore¹⁶ to wail¹⁷ come¹⁸ to bend the
 knee¹⁹.

EXERCISE 47.

Let us keep the testimony¹ of thy mouth². I may keep
 thy precepts³. Let us make a covenant, I and thou. I
 will pursue⁴ after⁵ David⁶. I will forget⁷ my complaint⁸.
 Let us send⁹ a letter¹⁰ unto the king of Israel. I will
 remember¹¹ these things¹² and I will pour out my soul¹³
 in me¹⁴. I will make¹⁵ with¹⁶ you an everlasting cove-
 nant¹⁷. At¹⁸ thy hand I will require¹⁹ the flock²⁰ of my
 father.

עֲרַתָּה¹ פֶּה² (פִּי with suff.) פְּקִידִים³ דְּרָךְ⁴ אַחֲרַי⁵ דָּוִד⁶ שְׁכַחְתִּי⁷ שִׁיתָ⁸
 שְׁלַחְתִּי⁹ סֵפֶר¹⁰ זָכַרְתִּי¹¹ אֱלֹהִים¹² נִפְשִׁי¹³ עַל־¹⁴ (with pl. suff.) פְּרַת¹⁵ ל¹⁶ בְּרִית
 עוֹלָם¹⁷ מִן¹⁸ (prefix) דְּרִשׁ¹⁹ צֹאן²⁰:

§ 33. VAV CONVERSIVE.

1. The preterite when connected by ו with a preceding
 verb in the *future* or *imperative* is made dependant upon
 this verb, and its time is thereby seemingly changed — it
 receiving a future meaning.

Vice versa the future when connected by ו with a *past*
tense either expressed or understood, receives the signifi-
 cation of the preterite. See § 102. 1. 2. 3. 4.

2. This ו is called *Vav Conversive* (וּוּ הַהֲפֹנֶה). Pre-
 fixed to the preterite it is the simple ו or ו conjunctive: as
 אָמַר he said, וְאָמַר and he will say, פָּעַל he made, וּפָעַל
 and he will make. Prefixed to the fut. it has Patach

and following Dagesh, before א Kamets (§ 14, II. 2.): as יִשְׁמֹר be will keep, וַיִּשְׁמֹר and he kept, וַאֲשַׁמֵּר and I kept.

3. The pret. with Vav conv. removes the accent in the first and second person sing. to the ultimate syllable: as קָטַלְתִּי, but וְקָטַלְתִּי, אָמַרְתָּ, but וְאָמַרְתָּ.

4. The fut. with vav conv. suffers the removal of its accent from the ultima to the penult, and consequently the last long vowel is changed into a short 'one. This rule, however, can never be applied to the fut. Kal of the *regular* verbs, because the penult here is always a closed syllable, § 9, 12, r. *General exception to this rule*: When the third radical is א, or the accent is a principal distinctive.

5. Syntactical rules, § 102.

EXERCISE 48.

וַיֹּאמֶר שְׂאוּל לְעַם אֲשֶׁר אִתּוֹ פָּקְדוּ-נָא² וּרְאוּ³ מִי הַלֵּךְ
 מֵעַמָּנוּ⁴ וַיִּפְקְדוּ וְהָגָה אֵין יוֹנָתָן⁵ וְנִשְׂא⁶ כְּלָיו⁷: וַיִּשְׁלַח⁸ יוֹנָתָן
 אֶת-קִצֵּה⁹ הַמִּטָּה אֲשֶׁר בְּיָדוֹ וַיִּטְבֹּל¹⁰ אוֹתָהּ בַּיַּעַר¹¹ הַדְּבָשׁ:
 וְהָיָה עֵקֶב¹² תִּשְׁמְרוּן אֶת הַמִּשְׁפָּטִים¹³ הָאֵלֶּה וְשָׁמַר יְהוָה לְכֶם
 אֶת-הַבְּרִית אֲשֶׁר בְּרַת¹⁴ עַמְכֶם: צֶדֶק¹⁵ צֶדֶק תִּרְדֹּף¹⁶ וּרְשֵׁת¹⁷
 אֶת-הָאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: וַיִּמְשְׁכוּ¹⁸ אֶת-יוֹסֵף¹⁹
 מִן הַבּוֹר: וַיִּטְבְּלוּ אֶת-הַכֶּתֶנֶת²⁰ בְּדָם²¹: עֵינַיךָ²² בִּשְׂדֵה אֲשֶׁר
 יִקְצְרוּן וְהִלַּכְתָּ אַחֲרֵיהֶן²³: וַיִּפְקֵד דָּוִד אֶת-הָעַם אֲשֶׁר אִתּוֹ:
 וַיִּתְקַע²⁴ יוֹאָב²⁵ בַּשּׁוֹפָר²⁶: וְהַמֶּלֶךְ לָעֵט²⁷ אֶת-פָּנָיו²⁸ וַיִּזְעַק²⁹
 הַמֶּלֶךְ קוֹל גְּדוֹל³⁰ בְּנֵי אֲבִשָׁלוֹם³¹ אֲבִשָׁלוֹם בְּנֵי בְנֵי: דָּבָר שָׁלַח
 אֲדָנִי בַיעֶקֶב³² וְנָפַל³³ בַּיִשְׂרָאֵל³²: יְהוָה יְהִיָּה³⁴ בְּכִסְלֶךָ³⁵ וְשָׁמַר
 רַגְלֶךָ מִלֶּכֶד³⁶: אִם תִּשְׁכַּב לֹא-תִפְחָד³⁷ וְשָׁכַבְתָּ וְעָרְבָה³⁸
 שְׁנָתְךָ³⁹:

number¹ interj. denoting respectful entreaty² and see³ from us⁴ n. p. n.⁵
 the bearer of⁶ arms⁷ to put forth⁸ the end of⁹ to dip¹⁰ (honey) twig, honey-

comb¹¹ because¹² judgments¹³ to cut¹⁴, כָּרַת בְּרִית, to make a covenant (from the ancient custom of cutting up victims on such occasions.) justice, righteousness¹⁵ to pursue¹⁶ to inherit¹⁷ to draw¹⁸ n. p. m.¹⁹ coat²⁰ blood²¹ eyes²² after²³ to blow²⁴ n. p. m.²⁵ trumpet²⁶ to wrap around, to muffle²⁷ face²⁸ to cry, to lament²⁹ great, loud³⁰ n. p. m.³¹ פ into, upon; n. p. m.³² to fall³³ shall be³⁴ strength, support³⁵ capture, noose³⁶ to be in dread³⁷ to be sweet³⁸ thy sleep³⁹. * § 96, 3. 2.

EXERCISES 48.

And¹ God remembered his covenant with² Abraham. And¹ Abraham weighed³ to Ephron⁴ the silver⁵. And I hewed⁶ two⁷ tables⁸ of stone⁹, and he wrote¹⁰ on¹¹ the tables the¹³ ten¹² commandments¹³. And¹ a mighty¹⁵ king shall stand up¹⁴ and he shall rule (with) great¹⁶ dominion¹⁷. And¹ Moses¹⁸ wrote this law. And¹ Rachel stole the images¹⁹ that (belonged) to her father. Hear²⁰, O Israel, the Lord, our God²¹, the Lord is one²². And¹ thou shalt love²³ the Lord thy God. If²⁴ God will be²⁵ with me²⁶, and¹ will keep²⁷ me in this way²⁸, and¹ will give²⁹ me bread³⁰, then³¹ will I serve³² him forever³³. God shall send³⁴ his angel³⁵ before³⁶ thee, and thou shalt take³⁷ a wife³⁸ to my son³⁹ from thence⁴⁰.

8 אֶת 2 שָׁקַל 3 עֶפְרוֹן 4 בָּכַף 5 פָּסַל 6 שְׁנֵי-7 לְחַת 1 Connect „and“ with the verb!
 15 אֲבָנִים 9 כָּתַב 10 עַל 11 עֲשֶׂתָּ 12 הַדְּבָרִים 13 connect the article! : גְּבוּרָה
 18 מִשָּׂה cf. §. 90, 2. 17 כְּמִשְׁלָל 16 רַב 14 stand up עָמַד, after the noun! cf. §. 90, 2.
 27 תְּרַפִּים 19 שָׁמַע 20 אֱלֹהִים 21 אַחֲרַי 22 אָהַב 23 אִם 24 יְהִיֶּה 25 יַעֲבֹדֵי 26 שָׁמַר
 35 מְלֶאךָ [fut. A.] 34 שְׁלַח 33 לְעוֹלָם 32 עָבַד (vav Conv.) 31 לְחַם 30 נָתַן 29 דָּרָךְ 28
 : 40 שָׁם [with suff. בְּנֵי etc.] 39 בֵּן 38 אִשָּׁה 37 לָקַח [with plur. suff. לְבָנֵי etc.] 36 לְבָנֵי

§ 34. THE IMPERATIVE.

1. The imperative belongs to the second groundform: the infin. const., and in most instances is identical with it in form; as קָטַל Inf. const. and קָטַל Imp.

2. The verbs with A in the fut. retain the same in the imp.: as fut. יִשְׁכַּב he will lie down, יִלְבֹּשׁ he will be clothed, Imp. שָׁכַב, לָבַשׁ.

3. The Chirek in the f. sing. and m. plur. is called by

the ancient grammarians הַתְּנוּעָה קְלָה light vowel, its sound, originated from Sh'va, being so lightly passed over, that it cannot form a closed syllable with the following Sh'va, hence רִדְפוּ, read: ri-d'fu and not rid-fu, (§ 11, 7.).

4. To the imp. is annexed very often the paragogic הַ־, expressive of wish and entreaty, emphasis. With paragogic הַ־ the form קָטַל becomes קָטַלְהָ, the form קָטַל becomes קָטַלְהָ: as שָׁכַב, שָׁמְרָה; שָׁכַבְהָ, שָׁמְרָהּ.

5. Before Makkef the Cholem is changed into Kamets-Chatuph: as דְּרִשְׁנָא enquire, I pray thee. שִׁפְט־צַדִּיק judge righteously.

6. In pause the dropped vowels O or A in the forms קָטַלְיָ, קָטַלְוָ return: as מִשְׁפָּט אֱמֶת שִׁפְטוּ execute true judgment.

7. After the imp. and fut. if the latter be lengthened (optat.), נָא is often put, as a particle of incitement and entreaty: I pray thee! (the German: doch! the Latin: dum with the imp. or quaeso, age.): as שְׁלַח־נָא יָדְךָ put forth thy hand. אֲרַדְה־נָּה I will go down.

8. Syntactical rules. § 104.

EXERCISE 50.

טְבִילִי פֶתַח¹ בַּחֲמִיץ²: שִׁפְטוּ דַל וְיִתּוֹם³: חֶסֶד⁴ וּמִשְׁפָּט שְׁמֹר:
 זֹאת זְכָרָה לִי יְהוָה לְטוֹבָה⁵: שְׁמֹרָה זֹאת לְעוֹלָם⁶: אֶת־יְהוָה
 הַגָּדוֹל⁷ וְהַנּוֹרָא⁸ זְכֹרוּ: לְקַטּוּ אֲבָנִים⁹: נִצֹּר¹⁰ לְשׁוֹנֵךְ¹¹ מִרַעֲעִי¹²:
 כִּתְבוּ¹³ לָכֶם אֶת־הַשִּׁירָה¹⁴ הַזֹּאת: זְכוֹר כִּי עָפַר אֲנַחְנוּ:
 שִׁמְעוּ¹⁵ דְּבַר¹⁶ יְהוָה: דְּרִשְׁנָה נְשִׁים¹⁷ אֶת־יְהוָה: נִצְרִי מִצֹּת¹⁸
 אֲמָךְ¹⁹: סִפְרֵי הַכּוֹכָבִים: בְּרַתּוֹ²⁰ עֵץ²¹ וְשִׁפְכוּ²² עַל²³ הָעֵיר
 סִלְלָה²⁴ חִזְקוּ²⁵ וְאִמְצוּ²⁶: שְׁלַחַה הַנֶּעֱרַר²⁷ אֶתִּי: שְׁמֹר²⁸ תָּם²⁹
 וּרְאֵה³⁰ יִשְׂרָאֵל כִּי־אֲחֵרִית³¹ לְאִישׁ שָׁלוֹם: שְׁמַחוּ צְדִיקִים בְּאַרְנֵי:
 שְׁכַבִּי עַד הַבֶּקֶר: עֲבְרוּ³² מִהֲרָה³³ אֶת־הַמַּיִם כִּי־כָכָה יַעֲצֵךְ³⁴

עֲלֵיכֶם³⁴ אַחִיתָפֶל³⁵: וְתִקְרָא³⁶ אִשָּׁה חֲכָמָה³⁷ מִן־הָעָר שָׁמְעוּ
שָׁמְעוּ אִמְרוּנָא אֶל־יֹאבֵב קָרֵב עַד־הַנָּה: דְּרִישׁוּ טוֹב וְאֶל־רָע:

morsel, sc. of bread¹ vinegar² orphan³ mercy⁴ for good⁵ for ever⁶ great⁷
terrible⁸ stones⁹ keep¹⁰ tongue¹¹ evil¹² to write¹³ song¹⁴ to hear¹⁵ the
word of¹⁶ women¹⁷ the commandment of¹⁸ mother¹⁹ to hew²⁰ tree²¹ to cast²²
against²³ a mound, rampart²⁴ to be strong²⁵ to be courageous²⁶ boy, youth²⁷
to mark²⁸ the perfect (man)²⁹ behold³⁰ the end³¹ to pass over³² quickly,
hastily³³ to advise, with עַל against one³⁴ n. p. m.³⁵ then cried³⁶ wise³⁷. (f.)

EXERCISE 51.

Flee¹ (pl. m.) from this place. Write (pl. f.) a letter to the king. Keep (sing. f.) the word of² the Lord. Seek³ (pl. m.) the Lord. Seek (sing. f.). Seek (pl. f.). Seize⁴ (pl. m.) the prophets of⁵ Baal⁶. Shut⁷ (pl. f.) the door⁸. Keep (paragog.) this (f.) forever⁹. Preserve¹⁰ (paragog.) my soul¹¹, for pious¹² I (am). Remember (parag.) this (f.) my God! Stretch¹³ out¹³ thy hand towards* Him. Send (parag. fut. A.) me, I pray thee, one¹⁴ of the young men¹⁵. Offer¹⁶ unto God thanksgiving¹⁷. Sacrifice¹⁸ (pl. m.) to your God in the land! Trust¹⁹ in²⁰ the Lord with²¹ all thine heart²². Remember (following Makkef!) I pray thee, the word²³ of thy father.

בָּרַח¹ דְּבַר² דְּרִישׁ³ הַפֶּשֶׁשׁ⁴ נְבִיאֵי⁵ בְּעַל⁶ כְּנָר⁷ דְּלֵת⁸ לְעוֹלָם⁹ שָׁמְרוּ¹⁰
נִבְשִׁי¹¹ הַחֲבִיר¹² כְּרִישׁ¹³ אֶל *with pl. suff. אֶרְדָּה¹⁴ נְעָרִים¹⁵ זָבַח¹⁶ [fut. A.]
תּוֹרָה¹⁷ זָבַח¹⁸ בָּטַח¹⁹ [fut. A.] אֶל²⁰ ב²¹ יִלְבֹּב²² [with suff. לְבִי] דְּבַר²³.

§ 35. THE PARTICIPLE.

1. The participles are formed from the first ground-form (the preterite). Kal has two participles, one active and one passive. In the act., the first radical takes ׀ or —, the second —; in the pass., the pretonic Kamets remains (in sing. masc.), and ׀ (or sometimes, in order to form pass. substantives '— § 56, 3.) is inserted between the two last radicals: קָטוּל killed; אָסוּר fettered, אֶסֶר a prisoner.

2. The participle involves in its signification the person or thing to which the action is attributed: as שָׁמַר keeping, properly one that keeps, or a keeper, אֹהֵב a loving person,

friend, אָהוּב a beloved person. The participle thus having the character of a noun is treated as such: receiving the article: as הָאָהוּב, and possessing the same terminations of gender and number. (§ 57, § 58).

3. The part. preceded by the personal pronoun expresses present time: as אֲנִי הֹלֵךְ I go.

4. קוּטֵל (or קוּטֵל) is the regular participle of the verbs middle A, like קָטַל; the participles of the verbs middle E and O are identical in form with the pret.: as זָקֵן (to be or grow old) pret., זָקֵן part. יָגַר (to fear) pret., יָגַר or יְגוּר part.

5. Sometimes poetically, the old union-syllable ׀ is appended to the st. const. m. and f. of the part. act.: as שֹׁכֵנֵי סִנְהַ the inhabitant of the thorn-bush. 5. Mos. 33, 16. הַכֹּכֵי הַצֹּר who changes the rock; Ps. 114, 8. יֹשְׁבֵי Ps. 123, 1. אֲסָרֵי 1. Mos. 49, 11. אֲהַבְתִּי Hos. 10, 11. Sometimes the ׀ is not read: as יֹשְׁבֵתִי Jer, 22, 23. 51, 13.

6. The inflection of the participles active and passive are:

<i>Part. act.</i>		<i>Part. pass.</i>	
S.	P.	S.	P.
m. קוּטֵל	m. קוּטְלִים	m. קְטוּל	m. קְטוּלִים
f. קוּטֵלַת (קוּטְלָה)	f. קוּטְלוֹת	f. קְטוּלָה	f. קְטוּלוֹת

7. Syntactical rules. § 107.

EXERCISE 52.

אֱלֹהִים מִשָּׁל בְּכָל: יְהוָה אֱהַב¹ צְדִיקִים: שְׁמֵרִים הֵם אֶת-
 דְּרָךְ יְהוָה כַּאֲשֶׁר² שְׁמְרוּ אַבֹּתָם³: דְּבוּרָה שִׁפְטָה אֶת-יִשְׂרָאֵל
 בְּעַת הַהֵיא: יִשְׁפֹּט יְהוָה הַשִּׁפְט הַיּוֹם בֵּין⁴ יִשְׂרָאֵל וּבֵין עַמּוֹן:
 הַזֹּרְעִים בְּרַמְעָה⁵ בְּרִנְהָ⁶ יִקְצְרוּ: כְּשֵׁל⁷ עוֹזֵר⁸ וְנִפְלַע עוֹזֵר:
 הַלֹּא-הֵיא כְּתוּבָה עַל-סִפְרֵי הַיָּשָׁר: יֵשׁ¹⁰ עֶשֶׂר¹¹ שְׁמֹר
 לְרַעָה¹²: גּוֹזֵל אָבִיו¹³ וְאִמּוֹ¹⁴ וְאָמַר אֵין¹⁵-פֶּשַׁע¹⁶ חָבֵר¹⁷ הוּא
 לְאִישׁ מִשְׁחִית¹⁸: קוֹל¹⁹ דְּבָרִים²⁰ אֲתָן שְׁמַעוֹת: מִי-הָאִישׁ
 הַחֲפִיץ²¹ חַיִּים: מִים גְּנוּבִים יִמְתְּקוּ²²: אֶת רוֹבֵצַת²³ תַּחַת²⁴

מִשְׁאֵר²⁵: צָרַקְתָּ²⁶ יְהוָה עֲמַרְתָּ²⁷ לְעַר²⁸: סוֹמֵךְ²⁹ יְהוָה לְכָל-
הַנְּפִלִים: הָאֲנָשִׁים³⁰ הָאֵלֶּה שְׁלָמִים³¹ הֵם: אֵלֶּה הַפְּקוּדִים
אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן: הַחֶכֶם עֵינָיו בְּרָאשׁוֹ וְהַכְּסִיל בַּחֲשֵׁךְ
הוֹלֵךְ: אֹהֵב כֶּסֶף לֹא-יִשְׁבַּע³² כֶּסֶף: שֹׁמֵר רוּחַ לֹא יִזְרַע: יְהוָה
נִתֵּן לִיעָף³³ כַּח: דוֹר הַלֵּךְ וְדוֹר בָּא וְהָאָרֶץ לְעוֹלָם עֲמַרְתָּ:

to love¹ as² their fathers³ between⁴ tear⁵ joy⁶ to totter⁷ to help⁸ book⁹
there is, are¹⁰ riches¹¹ evil, harm¹² his father¹³ his mother¹⁴ (it is) not¹⁵
transgression¹⁶ companion¹⁷ destruction, corruption¹⁸ sound¹⁹ words²⁰ de-
sire²¹ to be sweet²² to lie down²³ under²⁴ thy burden²⁵ righteousness of²⁶
to stand, endure²⁷ for ever²⁸ to uphold²⁹ men³⁰ peaceable³¹ to have abund-
ance of³² faint³³.

EXERCISE 53.

The Lord raiseth up¹ (those that are) bowed down².
Three³ kings⁴ are standing up⁵. Wherefore⁶ do ye trans-
gress⁷ the commandment⁸ of the Lord? The wealth of⁹
the sinner¹⁰ is laid up¹¹ for the just. The iniquity of¹²
Ephraim¹³ is bound up¹⁴, his sin¹⁵ is hid¹⁶. She dwells¹⁷
in the midst¹⁸ of my people. Ye (fem.) go¹⁹ the way²⁰ of
all the earth. The beasts²¹ of the field flee²¹ from²² the
lion²³. The door²⁴ is opened²⁵. Wherefore liest thou²⁶
upon²⁷ thy face²⁸? The ant²⁹ gathereth³⁰ her food³¹ in
the harvest³². The fool foldeth³³ his hands³⁴ together³³.

זָקַף¹ כָּפַף² שְׁלֹשָׁה³ מְלָכִים⁴ עָמַר⁵ לְמַה-וְהָ⁶ עָבַר⁷ פָּה⁸ st. const. 8 פִּי
חֵיל⁹ st. const. 9 חֵיל, חוּטָא¹⁰ צָפַן¹¹ עֵינַי, st. const. 12 עֵינַי, אֶפְרַיִם¹³ צָרַר¹⁴
חֲטָאתָו¹⁵ (fem.) 15 צָפַן¹⁶ שָׁכַן¹⁷ בְּתוֹךְ¹⁸ הַלֵּךְ בַּ¹⁹ הֶרֶב²⁰ חַיִּית²¹ בָּרַח²²
מִפְנֵי²³ אָרִי²⁴ (fem.) 24 הִלַּת²⁵ פָּתַח²⁶ נָפַל²⁷ עַל²⁸ פָּנָיךְ²⁹ (fem.) 29 גְּמָלָה
אָנַר³⁰ מֵאֲכָל³¹ קָצִיר³² חָבַק³³ יָדָיו³⁴:

§ 36. NIPHAL.

1. The two principal forms again pointed out in the
paradigm by larger type, are the preterite נִקְטַל and
the inf. const. הִקְטַל. To the first corresponds the
participle נִקְטָל, with the exception of having like all the
other participles of the passive conjugations Kamets under

the second radical. The rest of the forms coincide with the second principal form **הַקָּטַל**, for **הַנִּקְטַל**.

2. From the original **יְהַנְקִטַל** (§ 31, 1.) arises **יִנְקִטַל** (§ 12, 6, B. 3.), from this, **יִקְטַל** (§ 12, 4), the future Niphal. The first person of the fut. is sometimes found with Chirek under א: as **אֶשְׁפֹּט** I shall judge. The optative always has Chirek: as **אֶמְלֹטָה** I will escape.

3. The 3 pers. fem. of the pret. **נִקְטְלָה** is in pause **נִקְטְלָהּ** (§ 14, Rising II), identical with the feminine of the participle **נִקְטְלָהּ**. They are distinguished by the position of the accent: **רוּחַ נִשְׁבְּרָה** (*Milra*) part., **וַיִּרְעוּ נִשְׁבְּרָה** (*Milel*) is preterite. (§ 9, 12, I. Note.)

4. In the Infin. after ב and ל, the ה occasionally drops and its vowel recedes (§ 12, 6. B. 3.): as **בְּכַשְׁלוֹ** for **בְּהַכְּשִׁלוֹ**.

5. The infin., imp. and fut., when followed by a monosyllabic word, throw back the tone, shortening the final Tsere into Seghol (§ 9, 12, r., § 14, Shortening c.): as **יִלְכֹּד בָּהּ** he shall be taken by her, **תִּכְתֹּב זֹאת** this shall be written.

6. With distinctive accents Patach is sometimes put for Tsere: as **וַיִּנְפֹּשׂ** and he was refreshed, **וַיִּנְמַל** and he was weaned.

7. The second and third persons plur. f. *regularly have Patach*, but once with Tsere: **תִּעֲנֶנָּה** Ruth 1, 13.

8. The imper. of Nif. is reflexive or reciprocal in meaning, for no passive verb would allow an imperative.

9. The participle passive of Kal and the part. Nif. thus differ in meaning: the part. Nif. representing the noun to which it belongs as being acted upon in *present time*, whilst the part. pass. of Kal does not take *the time* into consideration: as **הִדְלִית נִפְתְּחָה** the door opened *now*, **הִדְלִית** **הַפְּתוּחָה** the door opened, **הִקְנִיחַ הַנִּשְׁבֵּר** the cane broken *now*, **הִקְנִיחַ הַיֶּשֶׁבֶר** the broken cane.

10. The Inflection of the participle is:

S. m.	נִקְטָל	P. m.	נִקְטָלִים
f.	נִקְטָלָה (נִקְטָלָה)	f.	נִקְטָלוֹת

EXERCISE 54.

רָשָׁעִים¹ יִבְשְׁלוּ בָרָעָה²: דֶּרֶךְ רָשָׁעִים כְּאִפְלָה³ לֹא יִדְעוּ
 בְּמָה⁴ יִבְשְׁלוּ⁵: עֵשִׂיר וָרֶשֶׁת⁶ נִפְגְּשׁוּ⁷: הוֹלֵךְ בְּחֻמְכָּה יִמְלֹט⁸:
 תִּשְׁבֵּר⁹ בְּעֵץ עוֹלָה¹⁰: רָשָׁעִים בְּרִשְׁתָּה¹¹ זֵוּ-טִמְנֵנוּ¹² נִלְכְּדָה¹³
 רַגְלָם¹⁴: נִפְשָׁנוּ¹⁵ כְּצַפּוֹר¹⁶ נִמְלֹטָה מִפֶּחַח¹⁷ יוֹקְשִׁים¹⁸ הִפְחֵן תִּשְׁבֵּר
 וְאִנְחָנוּ נִמְלֹטָנוּ: זְרוּעוֹת¹⁹ רָשָׁעִים תִּשְׁבֵּרְנָה וְסוּמְךָ צְדִיקִים
 יִהְיֶה: דָּל מְרַעְהוּ²⁰ יִפְרָד²¹: שִׁבְךָ²² דָּם הָאָדָם בְּאָדָם דָּמוֹ
 יִשְׁבֹּךְ: הוּי צִיּוֹן²³ הַמְּלֹטִי: בְּטוֹבָה²⁴ יִקְצוּף²⁵ שׁוֹנֵא²⁶ וּבָרָעָה²⁷
 יִפְרָד אוֹהֵב²⁸: הַפְּרָד מִשְׁנֵאָה וּמֵאוֹהֵב הַזֹּהָר²⁹: הַשֹּׁפֵט טָרָם³⁰
 תִּשְׁפֹּט: נִכְסְפָה³¹ נִפְשֵׁי לְחֻצְרוֹת³² יִהְיֶה: הֶלֶךְ הִלְכָתָ כִּי-
 נִכְסַף נִכְסַפְתָּ לְבֵית אָבִיךָ: הִשְׁמָרוּ לָכֶם פֶּן³³ תִּשְׁכַּחוּ³⁴ אֶת-
 בְּרִית יְהוָה אֱלֹהֵיכֶם אֲשֶׁר כָּרַת עִמָּכֶם: גְּבוּר לֹא-יִנָּצֵל³⁵
 בְּרַב³⁶ כַּחַ: אִין-חֲשֶׁךְ וְאִין צִלְמוֹת³⁷ לְהַפְתֹּר³⁸ שָׁם³⁹ פְּעָלִי⁴⁰
 אִין: יְהוָה עֲלֶיךָ נִסְמַכְתִּי⁴¹ מִנְעוּרֵי⁴²: זָרַע צְדִיקִים נִמְלֹט⁴³:
 פִּשְׁעִים⁴⁴ נִשְׁמְרוּ⁴⁵ יַחְדוֹ⁴⁶ אַחֲרֵית⁴⁷ רָשָׁעִים נִכְרְתָה:

wicked¹ mischief² darkness³ at what⁴ stumble⁵ (the Tsere in Pause! § 14 Rising II.) poor⁶ to meet each other⁷ to deliver⁸ to break⁹ wickedness¹⁰ net¹¹ to hide¹² to take, catch¹³ their foot¹⁴ our soul¹⁵ bird¹⁶ snare¹⁷ fowlers¹⁸ arms¹⁹ neighbour, friend²⁰ to separate²¹ to shed²² Zion²³ prosperity²⁴ to be grieved²⁵ enemy²⁶ adversity²⁷ friend²⁸ to take heed²⁹ before³⁰ to long³¹ courts³² that not, lest³³ to neglect, forget³⁴ to be delivered³⁵ multitude³⁶ shadow of death³⁷ to hide one's self³⁸ there³⁹ the worker of⁴⁰ to trust⁴¹ youth⁴² to be delivered⁴³ the transgressor⁴⁴ to be destroyed⁴⁵ together⁴⁶ the end, future⁴⁷.

EXERCISE 55.

The soul¹ of Jonathan² was knit³ with⁴ the soul of David. And⁵ the number⁶ of⁶ the children⁷ of⁷ Israel shall be as⁸ the sand⁹ of the sea, which will not be numbered¹⁰.

Is not¹¹ the whole¹² land before thee¹³? separate¹⁴ thyself, I pray thee, from me¹⁵. And⁵ they separated themselves the one¹⁶ from the other¹⁷. Suddenly¹⁸ Babylon¹⁹ is fallen and destroyed²⁰. Were ye also²¹ sold for²² slaves²³? Thus²⁴ saith the Lord: Behold²⁵, I²⁵ will give²⁶ this city into the hand of²⁷ the king of Babylon, and thou shalt not escape²⁸ out of his hand²⁹ but³⁰ shalt be caught³¹ and given into his hand. We are sold, ye (fem.) are sold, thou (fem.) art sold, ye will be delivered³². And in all³³ things³³ that I have said to you, be circumspect³⁴.

5 connect „and“ with the verb: and shall be וְהָיָה ב 4 קָשֶׁר 3 בְּ יְהוֹנָתָן 2 נָפֶשׁ 1 f.
 15 מִעַלְי 14 פָּרַר 13 לְפָנַי 12 כָּל- 11 הָלֵא 10 כָּפַר m. 9 חוּל 8 כְּ 7 בְּנִי 6 מִכָּפַר
 24 אִישׁ 16 מִעַל אַחֲיוֹ 17 פְּתָאם 18 בָּבֶל 19 שָׁבַר (fem.) 20 נָם 21 ל 22 עֲבָרִים 23 כֹּה 24
 Ni. 31 תִּפֶּשׂ 30 כִּי 29 כִּירוֹן Ni. 28 מָלַט 27 בִּיר 26 Part. act. 25 behold I הִנְנִי
 . Ni. 34 שָׁמַר 33 כֹּל Ni. 32 מָלַט

§ 37. PIEL AND PUAL.

1. The first principal form is קָטַל, the second קָטַל. With the second are allied: the imp. קָטַל, the fut. יִקְטַל, the part. מְקַטֵּל. In Pual the two principal forms are identical.

2. Under the second radical the pret. Piel has Tseré, which changes in the inflection into Patach; as קָטַל, קָטַלְתִּי, קָטַלְתָּ. Occasionally even the principal form is found with Patach: as אָבַד וְשָׁבַר he destroyed and broke in pieces, especially before Makkef: לְמַדְרֵעַת he teaches wisdom. Seghol in the following three verbs: דָּבַר to speak, כָּבַשׁ to wash, כָּפַר to atone.

3. As the first radical in Piel and Pual must be vocalized for the following Dag., the preformatives of these conjugations can retain their original Sh'va: as יִקְטַל, מְקַטֵּל.

4. The participle in these and all the other conjugations (except Kal and Nif.) has a prefixed מ.

5. The inflection of the participles in Piel and Pual is as follows:

<i>Part. Piel.</i>		<i>Part. Pual.</i>	
S.	P.	S.	P.
m. מְקַטֵּל	m. מְקַטְלִים	m. מְקַטֵּל	m. מְקַטְלִים
f. מְקַטֵּלַת	f. מְקַטְלוֹת	f. מְקַטֵּלַת	f. מְקַטְלוֹת

NOTE I. Without מ the participle seldom occurs: as שָׁבַח אָנִי I praise, Ec. 4, 2. לָקַח taken, 2 Ki. 2, 10.

NOTE II. The feminine in Piel is usually ת־, the ending ה־ indicating a nominal signification: as מְכַשֶּׁפֶת a sorceress, witch. In Pual the fem. in ה־ is rarely found: מְעַשְׂקָה Is. 23, 12, מְלַמְדָה id. 29, 15.

6. In those forms of Piel and Pual, which have Sh'va under the second radical, the characteristic Dag. is often dropped: as שְׁלַחָה for שְׁלַחָה she dismissed.

7. The part. Pual like that of Nif. is distinguished by Kamets in the last syllable: as מְקַטֵּל.

8. The infin., imp. and fut., when followed by Makkef, or a word having the tone on the penult, generally take Seghol in the final syllable: as קַדְּשֵׁנִי sanctify unto me; יִבְקֹשׁוּ he seeks him.

EXERCISE 56.

בֵּת־בָּבֶל¹ הִשְׁדּוּדָה² אִשְׁרֵי־שִׁישְׁלָם³ לָךְ אֶת־גְּמוּלָךְ⁴ שְׁגַמְלָת⁵
 לָנוּ: תַחֲנוּנִים⁶ יִדְבֹר⁷ רִשׁ: נִכְבְּרוֹת⁸ מְדַבֵּר בָּךְ עִיר הָאֱלֹהִים:
 כִּבְדֹר⁹ אֶת־יְהוָה מֵהוֹנֶה¹⁰ אָנָה¹¹ יְהוָה כִּלְטָה נִפְשֵׁי: תַחֲלָת¹²
 מִמִּשְׁכָּה¹³ מַחֲלָת¹⁴ לֵב¹⁵: חֲטָאִים¹⁶ תִּרְדָּף¹⁷ רָעָה¹⁸: בִקֵּשׁ¹⁹-
 לִי חֲכָמָה וְאִין²¹: בִּידָךְ יְהוָה לְגִדְל²² וּלְחֹזֶק²³ לְבָל: שֹׁמֵר²⁴
 תּוֹכַחַת²⁵ יִכְבֹּר: בִּקְשׁוּ־צַדִּיק בִּקְשׁוּ עֲנֹהָ²⁶: תּוֹרָה יִבְקֹשׁוּ
 מִבְּהֵן²⁷: כִּבְסִי²⁸ מִרְעָה לְבָךְ: לָמָּה שְׁלַמְתָּם רָעָה תַחַת טוֹבָה:
 הִישַׁלֵּם תַחַת טוֹבָה רָעָה: מִכְּבֹד אָבִיו יִכְבֹּד מִכְּנִיו²⁹: יְהוָה

יִשָּׁג³⁰ אֲבִיוֹן³¹ מֵעוֹנֵי³² : אֱלֹהִים יִבְקֹשׁ אֶת־הַנְּרָדָף וְהַנְּרָדָף
 יִבְקֹשׁ אֶת־אֱלֹהִים : בְּקִשׁוֹ חֲזוֹן³³ מִנְּבִיא וְתוֹרָה מִכֹּהֵן וְעֵצָה³⁴
 מִזְּקֵנִים³⁵ : הַסְּפִינָה³⁶ חֲשָׁבָה³⁷ לְהִשָּׁבֵר : חֲנִן³⁸ אֲבִיוֹן מִכֹּבֵד
 עֲלִיוֹן³⁹ : אָדָם לְעֵמֶל⁴⁰ יֵלֵד⁴¹ : גְּדוֹל יְהוָה וּמַהֲלָל⁴² מְאֹד :
 שְׂמִיעָה⁴³ טוֹבָה תְּרִשֶׁן⁴⁴ עֵצִים⁴⁵ : הַשֹּׁחַד יַעֲוֹר⁴⁶ פְּקָחִים⁴⁷
 וַיִּסְלַף⁴⁸ דְּבָרֵי⁴⁹ צְדִיקִים : אֵיבֹב אָמַר אֶל־אִשְׁתּוֹ⁵⁰ כְּדַבֵּר אַחַת⁵¹
 הַנִּבְלֹת⁵² תְּדַבְּרֵי גַם אֶת־הַטּוֹב נִקְבַּל⁵³ מֵאֵת הָאֱלֹהִים וְאֶת־
 הָרַע לֹא נִקְבַּל : בַּחֶסֶד וְאֱמֶת יִכְפֹּר⁵⁴ עֵוֹן⁵⁵ : זְמֵרוֹ⁵⁶ לְאֱלֹהִים
 זְמֵרוֹ :

Babylon¹ to destroy² to reward³ גָּמִיל any act done, good or evil⁴ to do, show good or evil to any one⁵ entreaties⁶ to speak⁷ דִּבֶּר ה' to speak entreatingly, glorious things⁸ to honor⁹ wealth, plenty¹⁰ interj. of entreaty, I pray¹¹ hope¹² to defer¹³ sickness¹⁴ the heart¹⁵ sinners¹⁶ to pursue¹⁷ wickedness¹⁸ to seek¹⁹ a scorner²⁰ אִין not²¹ (including the verb *to be*,) to make great²² to give strength²³ to regard²⁴ reproof²⁵ meekness²⁶ priest²⁷ to wash²⁸ בָּנִים sons, children²⁹ to raise³⁰ poor, indigent³¹ affliction³² a vision³³ counsel³⁴ ancients³⁵ ship³⁶ to be about³⁷ to be merciful³⁸ (const. with acc.,) the Most High³⁹ toil, trouble⁴⁰ to bear, bring forth⁴¹ to praise⁴² a report⁴³ to make fat⁴⁴ bone, body⁴⁵ to blind⁴⁶ seeing, having the eyes open⁴⁷ to pervert⁴⁸ the words of⁴⁹ his wife⁵⁰ one of⁵¹ foolish women⁵² to receive⁵³ to forgive⁵⁴ sin⁵⁵ to sing hymns, praises⁵⁶.

EXERCISE 57.

Haman¹ stood up to make request² for³ his life⁴. Behold⁵, the righteous⁶ shall be recompensed⁷ on the earth. The Lord rewards⁷ the man of violence⁸. I taught⁹ ye (the) law¹⁰. Miriam¹¹ sung¹² praises¹² to the Lord, with¹³ the harp¹⁴. I have preached¹⁵ righteousness in a great¹⁷ congregation¹⁶. Did ye hope¹⁸ in¹⁹ the Lord? Why²⁰ have ye (f.) not met²¹ the traveller²², with bread and water? I shall not lie²³, thou (f.) wilt not lie, ye will not lie, they (f.) will not lie. Do (pl. fem.) not profane²⁴ the name²⁵ of our God. This (is) the law, (which) the Lord commanded²⁶ to teach you. Thou (f.) art gathering²⁷ ears. Five²⁸ cities²⁹ in the land of Egypt³⁰ are speaking³¹ the tongue of³² Canaan³³. The poor³⁴ (women) are seeking³⁵

bread. The ears are gathered by the poor. The tongue (f.) of Canaan is spoken in Egypt.

Pi. 9 לָמַר 8 חָכַם [Pi. act.] 7 שָׁלַם 6 צָדִיק 5 הָיָה 4 נִפְשׁוּ 3 עַל Pi. 2 פָּקַשׁ 1 הָמָן
 17 רַב m. 16 קָהַל Pi. 15 פָּשַׁר 14 כָּנַז 13 בַּ Pi. 12 זָמַר 11 מָרַם 10 תּוֹרָה
 25 שָׁם Pi. 24 חָלַל Pi. 23 שָׁקַר 22 אִרְחַח Pi. 21 קָרַם 20 מָרַע 19 אָל Pi. 18 שָׁבַר
 32 שָׁפַת Pi. 31 דָּבַר 30 מָצַרִים [f.] 29 עָרִים 28 חָמַשׁ 27 שָׁבְלִים Pi. 27 לָקַט 26 צָהָה
 Pi. 35 פָּקַשׁ 34 אָבִינוֹת 33 כָּנַעַן

§ 38. HIPHIL AND HOPHAL.

1. The first principal form is הִקְטִיל, the second הֶקְטִיל. From the second are drawn all the other forms: imp. הִקְטִיל, fut. יִקְטִיל, part. מִקְטִיל, for יְהִקְטִיל, מְהִקְטִיל (§ 12. 6. B. 3.). In Hophal, even the two principal forms are the same.

2. Besides the lengthened fut. (§ 32) a shortened, or *apocopated future* exists, which in the regular verb is recognized only in Hiphil by a shortened form in Tseré: as יִקְטִיל fut., יִקְטַל apocopated fut.

3. The apocop. fut. is especially found:

a. In expressions of command and wish, more usually in prohibitions with אַל: as יִכְרֵת he may cut off, Ps. 12, 4. אַל תּוֹצֵא let her bring forth, 1. Mos. 1, 24. אַל תִּסְתֵּר hide not, Ps. 27, 9. אַל תִּשְׁחַת destroy not, Ps. 57, 1. Hence called: *Jussive*.

b. After Vav. Conv. excepting in the first person, which generally retains ו־: as וַיִּקְטַל, but וַאֲשַׁמֵּר and I destroyed, Am. 2, 9. וַאֲשַׁלֵּךְ and I cast, Zec. 11, 13. וַאֲמַלִּיךְ and I made king, 1. Sam. 12, 1.

4. Before Makkef the Tseré of the imp. and apoc. fut. becomes Seghol: as הִכְסִיחַנָּה become familiar! Job 22, 21. וַיִּחְזַקְבוּ and he laid hold upon him.

5. The tone in Hi. differs from that of the other conjugations, in not resting upon the afform. הֶ־, יֶ־ and וֶ־:

as **הַקְטִילוּ**, **הַקְטִילוּ**, **תַּקְטִילוּ**. With Vav Conv., however, they receive in the pret. the tone: as **וְהִבְדִּילָהּ** and she shall divide, Ex. 26, 33.

6. In the inf. after **בכל** generally no contraction takes place, and the form remains **בְּהַקְטִיל**; occasionally, however, the ה drops and its vowel recedes: as **לְשַׁמֵּד** to destroy, Is. 23, 11. **לְשַׁבֵּת** to put an end to, Am. 8, 4. **לְאַרְיֵב** to cause to languish, 1. Sam. 2, 33.

7. In Hophal there is a second form with Kubbutz: as **הִשְׁלַךְ** he is cast, Da. 8. 11. In the part. this form occurs more frequently, than the reg. one. **מְקַטֵּר**, Mal. 1, 11. **מְדַבֵּק**, Ps. 22, 16.

8. The inflection of the participles in Hiphil and Hophal are :

<i>Part. Hiphil.</i>		<i>Part. Hophal.</i>	
S.	P.	S.	P.
m. מְקַטֵּל	m. מְקַטִּילִים	m. מְקַטֵּל	m. מְקַטִּילִים
f. מְקַטֵּלֶת	f. מְקַטִּילוֹת	f. מְקַטֵּלֶת	f. מְקַטִּילוֹת

EXERCISE 58.

בֵּין-קָדְשִׁי¹ לְחַל² לֹא הִבְדִּילוּ³: הַכְּשִׁילֶתֶם⁴ רַבִּים בְּתוֹרָה:
 וַיֹּאמֶר⁵ שְׁמוּאֵל⁶ אֶל-כָּל-יִשְׂרָאֵל הִגַּה שְׁמַעְתִּי בְּקֹלְכֶם וְאִמְלִיךָ⁷
 עֲלֵיכֶם מֶלֶךְ: וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוּר וּבֵין הַחִשְׁךְ: אֶל-תִּלְשֵׁן⁸
 עֵבֶר אֶל אֲרוֹנָיו⁹: וַתִּשְׁלַךְ¹⁰ אִשָּׁה אַחַת פָּלַח¹¹ רֶכֶב¹² עַל-¹³
 רֹאשׁ אַבְיִמֶלֶךְ: אֲדַנִּי¹⁴ הָאָרֶץ עַל-מַה הִטְבְּעוּ¹⁵: בְּיָדְךָ אֶפְקִיד¹⁶
 רוּחִי יְהוָה אֵל אִמְתִּי: לְזוֹת¹⁷ שְׁפָתַיִם¹⁸ הִרְחַק¹⁹ מִפִּי: אֶרֶךְ²⁰
 אַפַּיִם² יִשְׁקִיט²² רִיב²³: כָּל-מִנְחַת²⁴ כֹּהֵן כְּלִיל²⁵ תִּקְטֹר²⁶:
 וַיִּמְלֶךְ דָּוִד אֶת-שְׁלֹמֹה²⁷ בְּנוֹ²⁸ עַל-יִשְׂרָאֵל: הַמְשַׁבִּילִים²⁹
 יִזְהִירוּ³⁰ בְּזֹהַר³¹ הָרְקִיעַ³²: מְאֹד מְאֹד הִשְׁפֵּל³³ רוּחְךָ בִּי אַחֲרִית
 כָּל-אֲנוּשׁ רָמָה³⁴: עֲשִׂיר יִדְבַר כָּלֶם³⁵ מְקַשְׁיָבִים³⁶ וְעַד מָרוֹם³⁷
 מְנַשְׂאִים³⁸ מְלִיו³⁹: הִרְחַק מִרְשָׁע וּרְחַק⁴⁰ הוּא מִפִּי: נִזְכֵּרָה⁴¹

שֵׁם יְהוָה: כְּסִילִים מְתֵי תִשְׁבִּילוּ: וְתֹאמַר הָאִשָּׁה אֶל־יוֹאָב
הִנֵּה רֹאשׁוֹ מִשְׁלַךְ אֵלַיךָ בְּעַד 42 הַחֹמָה 43: הִשְׁלַךְ עַל־יְהוָה
יְהִי־הֵבֶרֶק 44:

holy¹ profane² to divide, to show difference³ cause to stumble⁴ said⁵
n. p. m.⁶ to make a king⁷ to slander⁸ master, § 82, 4. b.⁹ to cast¹⁰ a piece¹¹
the upper millstone¹² upon¹³ fundament, foundations of¹⁴ to sink in, to fasten
in¹⁵ to commit¹⁶ perverseness¹⁷ lips¹⁸ to put far¹⁹ slowness²⁰ anger²¹ to
give rest, to still²² contention, quarrel²³ an offering to God²⁴ (especially a
bloodless offering) wholly, entirely²⁵ to burn sacrifices²⁶ Solomon²⁷ his
son²⁸ to be wise, pious²⁹ to shine³⁰ brightness³¹ firmament³² to humble³³
worm, collect. worms³⁴ all³⁵ (they all, § 98, 2.) to hearken³⁶ hight³⁷ to
lift up, exalt³⁸ words³⁹ to be far off⁴⁰ to mention with praise, i. e. to praise⁴¹
over⁴² wall⁴³ lot, fate⁴⁴.

EXERCISE 59.

Do not cause¹ a stranger² to dwell¹ in³ thy house⁴. This
woman lay⁵ upon her son⁶ and he died⁷ and she took⁸ my
living⁹ son from my bosom¹⁰ and laid¹¹ her dead¹² son
beside me¹³ while¹⁴ I slept¹⁵. And they stript¹⁶ Joseph¹⁷
of his coat¹⁸ and they cast¹⁹ him into²⁰ the pit²¹.
The wife²² of Potiphar²³ slandered²⁴ Joseph. Ye shall
not deliver²⁵ the servant²⁶ to²⁷ his master²⁸ who is es-
caped²⁹ from³⁰ his master unto ye. My sons³¹ strip off³²
your garments³³, my daughters³⁴ clothe³⁵ the naked³⁶.
This woman is clothing the poor. Hide³⁷ (sing. f.) the
child³⁸. Hide (pl. f.) this money. This girl³⁹ is hiding
her brother. Darius⁴⁰ was made king⁴¹ over the realm⁴²
of the Chaldeans⁴³. The girls⁴⁴ are warned⁴⁵. If⁴⁶ your
father⁴⁷ taught you wisdom⁴⁸ and knowledge⁴⁹, then⁵⁰ a
good property⁵¹ was given⁵² you as a possession⁵².

שָׁכַן 1 § 108 אֵל, Hi. Jussiv, not: זָרַק 2 בְּתוֹךְ 3 בֵּיתְךָ 4 שָׁכַב 5 בְּנֵה 6 וַיָּמָת 7 וַיִּתְחַק 8
חֵי 9 (with the Article § 80, 2. § 90, 2.) חָק 10 שָׁכַב 11 Hi. 12 מָת 13 אֶצְלִי 14 יָשַׁן 15
פָּשַׁט 16 Hi. (with two acc. § 85, 2. b.) יוֹסֵף 17 כְּתָנֶיהָ 18 שָׁלַךְ 19 Hi. 20 § 19, 6. בּוֹר 21 אִשָּׁת 22 פּוֹטִיפָר 23 לָשַׁן 24 Hi. 25 סָגַר 26 Hi. Juss. 27 אֶל 28 עָבַד 29 אֲרוֹנָיו 30
נָצַל 29 fut. Niph. 30 מַעַם 31 בְּנֵי 32 פָּשַׁט 33 Hi. 34 בְּנוֹתַי 35 לְבִישׁ 36 Hi. 37 צָפַן 38 יָלַד 39 יָלַד 40 דָּרְיוֹשׁ 41 מְלֶכֶךְ 42 Ho. 43 בְּשָׂרִים 43
נְעֻרוֹת 44 וְהָרָא 45 Ho. 46 אִם 47 אֲבִיכֶם 48 חֲכָמָה 49 דַּעַת 50 אָן 51 נְחֻלָּה 52 [fem.] נְחָל 52 Ho.

§ 39. HITHPAEL.

1. In Hithpael the two principal forms coincide.
2. The rules given above (§ 12; 5.) apply to Hithpael. In Verbs commencing with a sibilant, transposition occurs: as **הִשְׁתַּמֵּר** for **הִתְשַׁמֵּר**. Before **צ**, the **ת** is changed into **ט**: as **נִצְטַדַּק** for **נִתְצַדַּק** (§ *ibid.*).
3. Verbs commencing with **ר**, **ט**, **ת**, sometimes also with **נ**, **כ** and the sibilants, assimilate the **ת** of Hithp.: as **הִתְדַמָּה** for **הִדְמָה** (§ 12, 4.).
4. The pret. has usually Patach in the final syllable: as **הִתְחַזַּק** to show one's self courageous, 2. Ch. 13, 7. Patach occurs also in the fut. and imp., especially in pause, and in the future, when expressing command or wish: as **הִתְעַנְנֶנּוּ** delight thyself, Ps. 37, 4; **הִתְקַדֵּשׁ** sanctify thyself, Jos. 3, 5. **אַל-תִּתְעַלֵּם** hide not thyself, Ps. 55, 2. **יְהַבְרַךְ שְׁמוֹ** His name be blessed! In pause the Patach oftentimes is lengthened into Kamets: **הִתְאַזַּר** he girded himself, Ps. 93, 1. **יִתְאַבֵּל** he mourns, Ez. 7, 12.
5. When the accent is thrown forward by Vav Conv. (§ 33, 3.), the Tseré in the pret. sometimes is shortened into Chirek: **וְהִתְגַּדַּלְתִּי וְהִתְקַדַּשְׁתִּי** I will show myself great and holy, Ez. 28, 23. **וְהִתְקַדַּשְׁתֶּם** and ye shall show yourself holy, Le. 11, 44.

NOTE I. A form of very seldom occurrence is *Hothpael* (with Kameth-Chatuph or Kubbuts under the preform. **ה**), the sense of which is purely passive, as **הִתְפָּקְרוּ** they were mustered, numbered, Num. 1, 47. **הִתְכַּבְּסוּ** (arising from **הִתְכַּבֵּסוּ**) to be purified, Lev. 13, 55. **הִטְמָא** to be defiled, Deut. 24, 4. **הִדְיֵן** to be made fat, Is. 34, 6.

NOTE II. In later Hebrew (Mishna and Talmud) a pret. form Nithpael is very frequently used in a purely passive sense: as **נִתְאַרְמְלָהּ** she became a widow, **נִתְגַּיְרָהּ** she was made a proselyte, **נִתְגַּרְשָׁהּ** she was divorced, **נִרְפָּא** he was cured, etc. In Biblical Hebrew this form three times only occurs: **וְנִכְפַּר** to be forgiven, Deut. 21, 8. **וְנִוְסַרְוּ** to be instructed, corrected, Ez. 23, 48. **נִשְׁתָּוּהוּ** to be alike, Prov. 27, 15.

6. Forms followed by Makkef, take Seghol: as יתעלם-שלג the snow hides itself, Job, 6, 16

7. The inflection of the participle is:

S. m. מתקטל f. מתקטלת P. m. מתקטלים f. מתקטלות

EXERCISE 60.

בזאת יתהלל¹ המתהלל השכל² וידע³ את־הזה: יש
מתעשר⁴ ואין⁵ כל⁶: אם לא חלק⁷ לה בבניה אל תתחכם⁸
פן־תהיה⁹ לבוז¹⁰: אל תצטדק¹¹ לפני־אלהים ולפני מלך אל
תתחכם: המשתכר¹² ולא במשפט משתכר אל־צור¹³ נקוב¹⁴:
טוב לאיש אשר ישתמר מעון: הצדיקים יתמכו¹⁵ כבוד
והתענגו¹⁶ על רב שלום: אכן¹⁷ אמה אל מסתתר¹⁸ יהזה:
בעת צרה¹⁹ יצרפו²⁰ ויתלבנו²¹ צדיקים: גם במעלליו²² יתנכר²³־
נער: מתהדר²⁴ באדר²⁵ זר²⁶ איש מתכבד²⁷ בכבוד²⁸ שקר²⁹:
אל תתעצב³⁰ כי השמחה³¹ תגדיל³² חכמה ועצבון³³ יכביר³⁴
כסל³⁵:

to glory¹ to understand² to know³ to feign one's self rich⁴ not⁵ (including the verb „to have") anything⁶ part⁷ to think one's self wise⁸ thou becomest⁹ contempt¹⁰ to justify one's self¹¹ to earn wages¹² bag¹³ to bore, pierce¹⁴ to obtain¹⁵ to delight one's self¹⁶ surely, truly¹⁷ to hide one's self¹⁸ distress, adversity¹⁹ to purify²⁰ to cleanse one's self²¹ works, deeds²² to be recognised²³ to decorate one's self²⁴ cloak, mantle²⁵ strange²⁶ to show one's self honorable²⁷ honor of²⁸ lie, falsehood²⁹ to grieve one's self³⁰ joy³¹ to make great³² sorrow³³ to multiply³⁴ folly³⁵.

EXERCISE 61.

Behold men beat¹ at² the door. And³ Jonathan stripped³ himself of the robe⁴, that (was) upon⁵ him, and gave it⁶ to David. Little⁸ children⁷ came forth⁹ out of the city and mocked¹⁰ Elisha¹¹. David is hiding himself¹² in the desert¹³. Joseph made himself strange¹⁴ unto his brethren¹⁵. Before Thee¹⁶, O Lord! we shall not be justified¹⁷. Women disguising themselves¹⁸ and putting on¹⁹ other²¹ garments²⁰. Always²² we shall purify ourselves²³ and walk²⁴ with²⁵ the Lord. Do not hide thyself²⁶ from thine own²⁷ flesh²⁷. Consider²⁸ (pl. f.) the deeds²⁹ of the wicked³⁰ and

turn away³¹ from them. Do not feign yourselves rich³², if in truth the Lord has not given³³ you wealth³⁴.

רָפַק 1 Part. Hith. 2 יָנַל 3 פָּשַׁט 4 Hith. (with acc.) 5 מָעִיל 6 עָלַ with plur. suff.) 7 נִגְעִים 8 קָטְנִים 9 יָצָא 10 קָלַס 11 אֱלִישֶׁע Hith. (with foll. ב) 12 מְדַבֵּר 13 נָכַר 14 אֶחָיו 15 לְפָנָיו 16 צָדַק 17 חָפַשׁ 18 לְבַשׁ 19 בְּגָדִים 20 אַחֲרֵיהֶם 21 (2, 90) 22 תְּמִיד 23 קָרַשׁ 24 הִלָּךְ 25 אֶת 26 עָלַם 27 בְּשָׂרָךְ 28 שָׁכַל with Hith. 29 מַעֲשֵׂי 30 רְשָׁעִים 31 רָחַק Hith. 32 עָשָׂר 33 נָתַן 34 עוֹשֶׂר

CHAPTER VII.

THE GUTTURALS.

§ 40. VERBS PE GUTTURAL.

1. When the first radical is one of the gutturals אהחע, in all the forms requiring simple Sh'va, it receives Sh'va comp. as עֲמַדְתֶּם to stand (§ 5.).

2. When standing for *vocal* Sh'va, it is generally Chateph Patach: as עֲמַד for עָמַד; יַעֲמַד from the Inf. const. עָמַד.

3. The helping vowel under the serviles איתן is always that of the Chateph: as יַעֲמַד (§ 14, Rising I B.).

4. If the Sh'va be *silent*, the vowel added to it must be either identical or homogeneous with the preceding: as נַעֲמַד, for נָעַמַד (Pret. Niph.), Seghol and Chirek being homogeneous (§ 3, 3.) הַעֲמַד, for הָעַמַד (Pret. Hof.), יַעֲמַד, for יָעַמַד.

5. In forms with the affirmatives הַ, וּ, י, before which the vowel of the second radical drops, the comp. Sh'va loses its Sh'va points: as יַעֲמַד from יַעֲמַדִּי; הַעֲמַד from הַעֲמַדִּי; נַעֲמַד from נַעֲמַדִּי.

6. The future of the verbs Fut. O. in most cases has Chateph-Patach: as יַעֲבֹד to serve. The verbs Fut. A. take Chateph-Seghol: as יַחֲזֹק to be strong.

NOTE. Sometimes verbs with Chateph-Seghol take Patach, when the form is augmented by affirmatives: as יַאֲסֹר to bind, with Suff. יַאֲסְרֶהוּ; יַאֲסֹף to collect, יַאֲסְפוּ; תַּאֲסְפֵי, יַאֲסְפוּ.

7. Some verbs retain simple Sh'va under the guttural. This is most frequently the case with ח: as יַחַמַּד to covet, יַחַסַּר to want, lack.

8. The Inf., Imp. and Fut. Nif., which require a Dag. for the assimilated נ Nif. (§ 12, 4.), will lengthen the vowel under אֵיתָן, to compensate for the Dag.: as יַחַרֵּת to cut in, engrave, for יַחַרֵּת, יַעֲמֵד, for יַעֲמֵד. ר in this characteristic is associated with the gutturals: as יַרְרֶף to pursue.

EXERCISE 62.

אֶל-תֵּאָהֵב שְׁנָה¹: הִיחַפֵּךְ² בּוֹשִׁי³ עוֹרוֹ⁴: לֹא יַחְפֹּץ⁵ כָּסִיל
 בְּתַבּוּנָה⁶: אֶל-תִּחְרַשׁ⁷ עַל-רַעְךָ רָעָה וְהוּא יוֹשֵׁב⁸ לְכַטֵּחַ⁹ אֶתְךָ:
 בְּטוֹב¹⁰ צְדִיקִים תִּעְלֶיךָ¹¹ קָרְיָה¹² וּבְאָבֵד רְשָׁעִים רְנָה: צְדִיק
 מִצָּרָה נִחְלָץ¹³: בְּרַעַת¹⁴ צְדִיקִים יַחְלִצוּ: גַּם אֵוִיל¹⁵ מִחֲרִישׁ¹⁶
 חָכֵם יַחְשֵׁב¹⁷: אֱהֵב יוֹן וְשָׁמֶן¹⁸ לֹא יַעֲשִׂיר¹⁹: עֵץ חַיִּים הַחֲכָמָה
 לְמַחְזִיקִים²⁰ בָּהּ: טָרַם תִּבְחֹן²¹ אֵל תֵּאֲשִׁים²² דָּרַשׁ וַחֲקֹר²³
 וְאַחַר²⁴ תִּשְׁפֹּט: אֵל תִּחְשֶׁךְ²⁵ עוֹר²⁶ מֵאֲבִיוֹן: לֹא תַעֲזוֹב²⁷
 דְּבָרֶיךָ²⁸ חֲכָמִים כִּי מֵהֵם תֵּאֲלֹף²⁹ חֲכָמָה: בְּמִשְׁלַל רָשָׁע יֵאָנַח³⁰
 עַם: פְּתִי³¹ יֵאֱמִין³² לְכֹל דְּבָר: בְּרַב דְּבָרִים לֹא יַחְדֵּל³³-
 פִּשְׁעֵ³⁴: מֵאֲחוֹ³⁵ בְּזֹפֶת³⁶ יִרְבֵּק בִּידָיו וּמִתְחַבֵּר³⁷ לְרָשָׁע יֵאֲלֹף
 אֲרַחֲוֶתוֹ³⁸: עָרוֹם³⁹ רָאָה רָעָה וְנִסְתָּר וּפְתִיִּים⁴⁰ עֲבְרוּ⁴¹
 וְנִעְנְשׁוּ⁴²: שִׁנְאָה⁴³ בְּצַע⁴⁴ יֵאֲרִיךְ⁴⁵ יָמִים: אֲכַזְרִיּוֹת⁴⁶ חֲמָה⁴⁷
 וְיִשְׁטָף⁴⁸ אָף⁴⁹ וּמִי יַעֲמֵד לְכַנִּי קִנְיָה⁵⁰:

sleep¹ to change² Ethiopian³ skin⁴ to have delight⁵ understanding⁶ to de-
 vise⁷ to dwell⁸ securely⁹ prosperity¹⁰ to rejoice¹¹ city¹² to draw, deliver¹³
 intelligence¹⁴ a fool¹⁵ to keep silent¹⁶ to count¹⁷ oil¹⁸ to become rich¹⁹ to lay
 hold²⁰ to examine²¹ to condemn, punish²² to explore²³ after, then²⁴ to hold
 back, restrain²⁵ help²⁶ to leave, miss²⁷ the words of²⁸ to learn²⁹ to mourn³⁰
 the fool, simple³¹ to believe³² to be wanting³³ trespass³⁴ to seize³⁵ pitch³⁶
 to join one's self³⁷ way³⁸ prudent man³⁹ simple⁴⁰ to pass on⁴¹ to punish⁴²
 to hate⁴³ unjust gain⁴⁴ to lengthen⁴⁵ fierceness, cruelty⁴⁶ fury⁴⁷ a flood⁴⁸
 wrath⁴⁹ envy⁵⁰.

EXERCISE 63.

In the place of¹ great² men² do not stand³. The house of⁴ the righteous shall stand. The fatherless⁵ and the widow⁶ do (m. pl.) not oppress⁷. And⁸ Pharaoh⁹ heard¹⁰ this thing and⁸ he sought¹¹ to slay¹² Moses¹³. Thou shalt not oppress¹⁴ a hired¹⁴ servant¹⁵, do (f. s.) not take¹⁶ to pledge¹⁶ the raiment¹⁷ of a widow. My heart¹⁸ trusted¹⁹ in the Lord and I am helped²⁰ and my heart rejoiceth²¹. The Lord said unto these wicked: as²² you have forsaken²³ me, thus²⁴ I will forsake you, as you have plowed²⁵ wickedness²⁶, thus you shall reap²⁷ iniquity²⁸, and⁸ I will cause you to eat²⁹ the fruit³⁰ of falsehood³¹. Let be put to silence³² the lying lips³³, which speak³⁴ against³⁵ the righteous arrogancy³⁶. O³⁷ sword³⁸! put thyself³⁹ into⁴⁰ thy scabbard⁴¹ and rest⁴².

מְקוֹם 1 גְּדוֹלִים 2 עָמַד 3 § 104, 2. בֵּית 4 m. יְתוֹם 5 אֶלְמָנָה 6 עָשָׂךְ 7
 13 מִשָּׁה 12 הִרְגָנִי Pi. 11 בִּקֵּשׁ [Fut. A] 10 שָׁמַע 9 פָּרַעַה 8 connect and with the verb.
 Fut. 21 עָלוּ Nif. 20 עָוַר ב with 19 בָּטַח 18 m. לֵב, לְפָנַי 17 בָּגַד 16 חָבַל 15, 14 שָׁכַר
 22 עָוַב 23 בֵּן 24 חָרַשׁ 25 רָשַׁע 26 קָצַר 27 עוֹלָתָהּ 28 אָכַל 29 [25 7, 5] 35
 35 עַל Part. 34 דָּבַר [f.] 33 שִׁפְתֵי-שָׁקַר Jussiv Nif. 32 אָלֵם Pause 31 פָּחַשׁ 30 פָּרִי
 : Nif. 42 רָגַע 41 תִּעָרַף 40 אֵל Nif. 39 אָקַף [f.] 38 חָרַב 37 הוּי 36 עָתַק

§ 41. VERBS AYIN GUTTURAL.

1. These verbs are subject to the same variations as the verbs Pe Guttural, taking Sh'va comp. in all those forms where the second radical has Sh'va: as רָחַקָה to go far away, for רָחַקָה; תִּשְׁחָטִי to slaughter, for תִּשְׁחָטִי.

2. The fut. and imp. in these verbs are regularly A: as יִרְחַק.

3. Pi. Pu. and Hith., which require the characteristic doubling of the second radical, lengthen the vowel under the first to compensate for the omitted Dag.: as בִּרְךָ for בִּרְךָ, מְבַרְךָ for מְבַרְךָ, מְבַרְךָ for מְבַרְךָ.

Before ה, ח and ע the preceding vowel very often remains short: as בִּיעַר to destroy, צִחַק to mock, מְטַהַר to cleanse.

4. In Pi. and Hithp. the Tsere of the last syllable is shortened to Seghol by throwing back the accent, which often occurs after Vav Conv.: as וַיִּנְרֵשׁ and he drove away, for וַיִּנְרֵשׁ, וַיִּשְׁרֵת and he ministered, for וַיִּשְׁרֵת, or when a monosyllabic word or one with the tone on the penult follows: as לְצַחֵק בִּי to mock me, לְשִׁרֵת שָׁם to minister there. (§ 14, Shortening c.).

EXERCISE 64.

בַּמַּיִם יִתְלַבֵּן בְּגָדוֹ¹ וּבְאִשׁ יִצְרֹף כֶּסֶף וְהָאָדָם בַּלְמוּדִים²: עַל
זָקֵן בַּל³ תִּלְעַג⁴ זָכוֹר כִּי גַם אֶתָּה תִזְקֵן⁵: הִיתְפָּאֵר⁶ הַגֵּרֹן
עַל הַחֲצִב⁷ בּוֹ: יְהוֹה יְבָרֶךְ⁸ אֶת־עַמּוֹ בְּשָׁלוֹם: גִּרְשׁ⁹ לֵץ וַיֵּצֵא¹⁰
מִדּוֹן: אָדָם כַּצֵּל יְבָרַח¹¹ וְלֹא יַעֲמֹד¹²: וַיְהוֹה בֵּרַךְ אֶת־אֲבֹרָהֶם
בְּכָל: מְבָרֵךְ רַעְהוּ בְקוֹל גְּדוֹל בְּבִקְרֵי הַשִּׁבְיִים¹³ קָלְלָה תַחֲשֹׁב¹⁴
לוֹ: וַיִּמְאֵן¹⁵ יַעֲקֹב לְהִתְנַחֵם¹⁶: וַיֹּאמֶר הַמֶּלֶךְ אֶל־הָאִשָּׁה אֶל־
נָא תִכְחָדִי¹⁷ מִמֶּנִּי דְבַר אֲשֶׁר אָנֹכִי שָׂאֵל¹⁸ אֹתָךְ: אֵת אֲשֶׁר
תְּבָרֵךְ מְבָרֵךְ: בֶּן־אָדָם אָמַר־לָהּ אֵת אֶרֶץ לֹא מְטַהֵרָה²⁰
הִיא: הִטְהַרוּ וְהַחֲלִיפוּ²¹ שְׂמֹלוֹתֵיכֶם²²: לֹא־תִכְחָשׁוּ²³ וְלֹא
תִשְׁקְרוּ²⁴ אִישׁ בְּעַמִּיתוֹ²⁵: אִישׁ־מִרְמָה²⁶ יִתְעַב²⁷ יְהוֹה: בְּרַכִּי
נַפְשִׁי אֶת־יְהוֹה וְאֶל־תִּשְׁכַּחִי כָל־גְּמוּלוֹי:

garment¹ training, instruction² not³ to mock⁴ to grow old⁵ to boast one's
self⁶ to hew⁷ to bless⁸ to cast out⁹ shall go¹⁰ to flee¹¹ to continue¹² early¹³
§ 105, 6. a curse¹⁴ to refuse¹⁵ to comfort, console one's self¹⁶ to hide¹⁷ to
ask¹⁸ son of¹⁹ to purify, to clean²⁰ to change²¹ garments²² to deny, deal
falsely²³ to lie²⁴ fellow-man²⁵ deceit, fraud²⁶ to abhor²⁷.

EXERCISE 65.

Serve¹ (p. m.) the Lord in truth², and if (it be) evil³ in your
eyes⁴ to serve the Lord, choose you⁵ this day⁶ whom you will
serve, whether⁷ the gods, which your fathers⁹ served⁸ or¹⁰
the gods of¹¹ the Amorites¹², in whose land¹³ you dwell;
I and my house¹⁴, we will serve the Lord. And¹⁵ the
people said¹⁵, God forbid¹⁶ that we should forsake¹⁷ the

Lord, to serve other¹⁸ gods; for the Lord drove out¹⁹ from before us²⁰ all the people²¹; also we will serve the Lord, for he is our God. Do not deny²² your (pl. m.) God. The Lord trieth²³ the righteous. They cried²⁴ unto God and were delivered²⁵. Truth (f.) does not spring up²⁶ until²⁷ the lie²⁹ is rooted out²⁸. We bless³⁰ you in the name of the Lord. And he drove out the man. How long³¹ refuse³² ye to keep my commandments? Haste thee³³ (fem. s.) escape³⁴ (f. s.) thither³⁵. How long will ye despise³⁶ intelligence³⁷, will ye regard³⁸ it as³⁹ an adversary⁴⁰, whilst⁴¹ it loves⁴² you, seeks⁴³ your welfare⁴⁴, to lead⁴⁵ you in the way of⁴⁶ integrity⁴⁷.

8 verb before the noun 7 אַם 6 הַיּוֹם 5 Dat. 4 בְּעֵינַיְכֶם 3 רַע [f.] 2 אָמַתּוֹ 1 עָבַר
 15 וַיֵּאמְרוּ 14 בֵּיתִי [§ 23, 4, § 96, 2.] 13 בְּאַרְצָם 12 הָאֱמֹרִי 11 אֱלֹהֵי 10 וְאִם 9 וְאִם
 [the adj. after the noun § 90, 2.] 18 אַחֲרֵיהֶם 17 transl. from forsaking [§ 30; 1.] 16 חֲלִילָה לָנוּ
 24 זָעַק Fut. 23 בָּחַן Pi. Jussive with ב 22 כָּוַשׁ 21 עַמִּים 20 מִפְּנֵינוּ Pi. 19 גָּרַשׁ
 עַר Pi. pret. 30 כָּרַךְ m. 29 כָּזַב Pu. 28 שָׁרַשׁ 27 עָר Fut. 26 צָמַח Pause! 25 מָלַט
 [f.] 37 תִּבְנוּהָ 36 נָאִין 35 שָׁפָה Nif. 34 מָלַט Pi. 33 קָהַר Pi. pret. 32 מָאִן 31 אָנָּה
 trans. seeking 43 דָּרַשׁ transl. it [f.] is loving 42 אָהַב 41 וְ Part. act. f. 40 אֵיב ל 39 חָשַׁב ל 38
 : 47 תָּמִים 46 דָּרַךְ Pi. the vowel short! 45 נָהַל 44 טִיב

§ 42. VERBS LAMED GUTTURAL.

1. To this class belong only verbs with ח, ע and ה (ה) with Mappik § 7) as the third radical.

2. Their peculiarities are:

a. These gutturals when final require the A sound before them, hence every other mutable vowel is changed into Patach; the Inf., Imp. and Fut. therefore have A: as יִשְׁלַח to send, שִׁלַּח.

b. The gutturals preceded by the immutable vowels ו, ו, י, י take Patach furtive (§ 6.): as שָׁמוּעַ, נְבוּיָה, רִיחַ, מִשְׁלִיחַ.

3. The forms with Tseré before the final guttural either retain the Tseré and then Pat. furt. must follow, or Tseré is changed into Patach: as מִשְׁלַח or מִשְׁלַח.

NOTE. The form with Tsere and Pat. furt. is found more frequently at the end of a period (with distinctive accent): as יִזְרַע Lev. 11, 37, but יִזְרַע Na. 1. 14. פָּתַח Job 12, 18, but פָּתַח Job 30. 11.

4. In the second sing. f. of the pret., which ends with two vowelless consonants, the guttural takes Patach instead of Sh'va: as שָׁמַעַת, for שְׁמַעַת; the sing. f. form of the participles, take two Patachs instead of two Seghols: as שְׁמַעַת, for שְׁמַעַת.

EXERCISE 66.

מָרַעַב לֹא תִמְנַע¹ לְחֶם: הֲלוֹךְ הִלְכוּ הָעֵצִים לְמִשְׁחָ² עֲלֵיהֶם³
מֶלֶךְ: סָלַח⁴ נָא לַעֲוֹן⁵ הָעַם הַזֶּה: לֹא יִחְדַּל⁶ אֲבִיוֹן מִקְרֹב⁷
הָאָרֶץ עַל־כֵּן⁸ פָּתַח⁹ תִּפְתַּח אֶת־יַרְדֵּךְ לְאֲבִיוֹנָהּ בְּאַרְצָהּ: פָּתַח־
פִּיהָ לְאֵלִים¹⁰: שְׁאוּל¹¹ וְאַבְדֹון¹² לֹא תִשְׁבַּעְנָה וְעֵינַי¹³ אֲדָם לֹא
תִשְׁבַּעְנָה: אָמַר עֲזַל אָרִי בְחוּץ בְּתוֹךְ¹⁴ רְחֹבוֹת אֲרָצָם¹⁵: לֹא
לְנֹצַח¹⁶ יִשְׂבַּח אֲבִיוֹן: יִין יִשְׂמַח¹⁷ לֵבִי¹⁸ אֲנֹשׁ: חֲכָם בְּנֵי וְשִׂמַּח
לְבִי: אֱלֹהֵי¹⁹ הַשָּׁמַיִם הוּא יַצְלִיחַ²⁰ לָנוּ: מִצְדִּיק²¹ רָשָׁע
וּמְרַשִׁיעַ²² צְדִיק תּוֹעֵבֶת²³ יְהוָה: שִׁמַּע אֶל־אֲבִיוֹנִים יְהוָה:
שָׂרָה²⁴ שִׁמַּעַת פָּתַח²⁵ הָאֹהֶל: טוֹב לִשְׁמַע גְּעֵרַת²⁶ חֲכָם:
אִישׁ־אֹהֵב חֲכָמָה יִשְׂמַח אֲבִיו: שִׁמַּע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה
אַחַד: שֵׁם אֱלֹהִים אַחֲרִים²⁷ לֹא יִשְׁמַע עַל־פִּיהָ:

to withhold¹ to anoint² § 97, 2.³ to pardon⁴ iniquity of⁵ to cease⁶ midst
of⁷ therefore⁸ to open⁹ dumb¹⁰ hell¹¹ destruction¹² the eyes of¹³ in¹⁴ to
slay¹⁵ for ever¹⁶ to cheer, to gladden¹⁷ the heart of¹⁸ the God of¹⁹ to cause
or make to prosper²⁰ to justify²¹ to condemn²² abomination of²³ n. p. f.²⁴
door²⁵ § 85, 4. b. rebuke of²⁶ other²⁷.

EXERCISE 67.

Behold upon the mountains¹ (are) the feet of² him that
bringeth good tidings³, that publisheth⁴ peace⁵. Dost thou
(f. sing.) not know⁶ whither⁷ the men⁸ did go? I flee⁹
from the face¹⁰ of Sarai¹¹. And he rose up¹² to flee
unto¹³ Tarshish¹⁴. And David said: arise¹⁵ and let us
flee¹⁶. But¹⁷ to the king of Judah¹⁸, which sent¹⁹ you to

inquire²⁰ of the Lord, thus²¹ shall ye say²² to him: because²³ thine heart²⁴ (is) tender²⁵ and* thou hast humbled thyself²⁶ before²⁷ the Lord and* hast rent²⁸ thy clothes²⁹, I also have heard thee. I will hear what God will speak. Again³⁰ (there) shall be heard in this³¹ place the voice of joy³². The house of³³ the wicked shall be overthrown³⁴, but¹⁷ the tent³⁵ of the upright³⁶ shall flourish³⁷. He that trusteth³⁸ in his own heart, is a fool³⁹, but whoso walketh⁴⁰ wisely⁴¹ he shall be delivered⁴².

4part. Hi. of שָׁמַע 3 part. Pi. of בָּשַׁר the bringer of (him that br.) g. tidings 1 רְגִלִי 2 הָרִים
 10 מִפְּנֵי 9 part. f. s. בָּרַח 8 the noun after the verb (§ 107, 4.) 7 אָנָּה 6 pret. יָדַע 5 שְׁלוֹם
 18 יְהוּדָה 17 וְ 16 fut. parag. in pause 15 קִימָה 14 הַרְשִׁישׁ 13 (§ 19, 6.) 12 וַיִּקָּם 11 שָׁרִי
 25 רַךְ 24 לְבָבְךָ 23 יַעַן 22 תֹּאמְרוּ 21 כֹּה 20 with acc. דָּרַשׁ 19 part. with article
 32 שִׂמְחָה 31 (§ 94, 2) 30 עוֹד 29 בְּגָדֶיךָ 28 קָרַע 27 מִפְּנֵי 26 Ni. כָּנַע * Vav conv.
 39 כָּסִיל 38 part. with ב בָּטַח, 37 III. פָּרַח 36 יִשְׁרִים 35 אֶהְלֵךְ 34 Ni. שָׁמַר 33 בֵּית
 42 מְלֹט 41 (in wisdom) חֲכָמָה 40 part. הֶלֶךְ

CHAPTER VIII.

THE SUFFIXES OF THE VERB.

§ 42. IN GENERAL.

1. The suffixes of the verb are:

Person:		1.			2.			3.		
Sing.	com.	נִי	m.	ךָ	m.	הוּ	(ו)			
			f.	ךִי	f.	הִי	(הִי-)			
Plur.	com.	נוּ	m.	כֶּם	m.	ם				
			f.	כֶּן	f.	ן				

NOTE. מוּ, poetically used for ם: as כָּסַמוּ it covered them.

2. The suff. are annexed to the verbal forms by vowels, called: *Union vowels*; to the pret. by the A. vowel (־ָ or ־ִ), to the future by the E. vowel (־ֵ or ־ֶ). The union vowel is only applied to the verbal forms, ending with a

consonant: as קָטַלְנִי, קָטַל he killed me; whilst with all the forms ending with a vowel the suffixes are connected immediately: as קָטְלוּנִי, קָטְלוּ they k. m.

§ 43. THE PRETERITE WITH SUFFIXES.

1. The lengthening of the word by the suffixes causes the dropping of the pretonic Kamets. Hence the pret. undergoes the following changes:

<i>Person.</i>	<i>Person.</i>	<i>Person.</i>
1.	2.	3.
S. קָטַלְתִּי into קָטַלְתִּי	קָטַלְתָּ into קָטַלְתָּ (קָטַלְתָּ) (before 'נ')	קָטַלְתָּ into קָטַלְתָּ*
P. קָטַלְנוּ קָטַלְנוּ	קָטַלְתֶּם קָטַלְתֶּם } קָטַלְתֶּם קָטַלְתֶּם	קָטַלְתֶּם קָטַלְתֶּם

2. Verbs middle E retain this vowel before the suffixes: as אָהַבְךָ to love, לָבַשׁ to put on a garment. In Pi. and other forms with final —, this — changes before the suffixes הָ, כֶּם, בֶּן into Seghol; before the other suff. it falls away entirely: as קָטַלְתָּ, קָטַלְתֶּם, קָטַלְתֶּם.

3. The form קָטַלְתָּ sometimes undergoes a contraction: תָּהוּ for תָּהוּ; תָּהָה for תָּהָה, as גַּמְלָתוֹ she weaned him, I. Sam. 1, 24. אַחֲזַתָּה (fear) has laid hold on her, Jer. 49, 24.

EXERCISE 68.

בַּחֲנֻתֵנוּ אֱלֹהִים צִרְפָּתָנוּ¹ בְּצָרָה-בְּסָה: וְאַתָּה יִשְׂרָאֵל עֲבָדֵי²
 יַעֲקֹב אֲשֶׁר בַּחֲרִיתָהּ זָרַע אֲבָרָהִם אֲהַבִּי אֶל-תִּירָא³ כִּי-עַמָּה אָנִי
 אֲמַצִּיתָהּ⁴ אֶף-עֲזַרְתִּיהָ אֶף-תִּמְכַתִּיהָ בִּימֵי צָרָתִי⁵: יְהוָה
 הַלְבִישְׁנִי⁶ בְּגָדֵי-יִשֶׁע⁸ מַעִיל⁹ צָרָתָהּ יַעֲטֵנִי: אֵלֵי אֵלֵי לָמָּה¹⁰
 עֹזְבֹתִנִי: עֹזְבֵנִי כַחַי: וְלֹא-אָבָה¹¹ יְהוָה לִשְׁמַע אֶל-בְּלַעַם וַיִּהְיֶה
 לָהּ אֶת-הַקְּלָלָה לְבָרָכָה כִּי אֶהְבֶּה יְהוָה אֱלֹהֶיהָ: בַּת-שְׂאוּל
 אֶהְבַּתְהוּ: אֶהְבַּתְהָ כִּי אֶהְבַּתִּינִי: סָמוּךְ הַצְדִּיק כִּי הַצְדָּקָה
 הִיא סָמְכָתָהּ: אֲנִי גַמְלָתִיכֶם הַטּוֹבָה וְאַתֶּם גַּמְלָתוֹנִי הָרָעָה:

* קָטַל before grave suff.

אֲשֶׁלֶם¹² תּוֹרוֹת¹³ לִיהוָה כִּי הוּא כָּלִטְנִי¹⁴ מִרְעָה: הַרְשָׁעִים
 כְּתָבְךָ¹⁵ לִפְנֵי רוּחַ וּכְמוֹץ¹⁶ גָּנַבְתוּנִי¹⁷ סוּפָה¹⁸: אֶתָּה יְהוָה יִדְעֵתְנִי
 וּבְחַנְתְּנִי:

to prove¹ my servant² fear³ to strengthen⁴ my righteousness⁵ to clothe⁶
 (with two acc. § 85, 2, 6.) garments of⁷ salvation⁸ the robe of⁹ why¹⁰ to be
 willing¹¹ to repay¹² thanksgiving¹³ to deliver¹⁴ straw¹⁵ chaff¹⁶ to carry
 off¹⁷ a hurricane¹⁸.

EXERCISE 69.

She did¹ him good and not evil all the days of² her
 life³. For⁴ a short⁶ moment⁵ I have forsaken thee (s. f.),
 but⁷ with⁴ everlasting⁹ kindness⁸ I will have mercy on¹⁰
 thee (s. f.). Thine¹¹ (are) (the) heavens also¹² Thine (is)
 (the) earth, Thou hast founded¹³ them. Sarah¹⁴ has
 driven¹⁵ me out of her house¹⁶. No¹⁷ fear of¹⁸ God (is)
 in this place and they will kill¹⁹ me. Very²² refined²⁰
 (is) Thy saying²¹, and Thy servant²³ loveth²⁴ it. Dost
 thou (s. f.) know²⁵ the men that have asked²⁶ thee (s. f.)
 for²⁷ my name²⁸? I do not know²⁹ them. Who has
 killed him? her? them? We have touched³⁰ thee, (s. m.)
 thee, (s. f.) her, him. Thou (s. f.) hast touched her, him,
 us, them (p. f.). Why hast thou (s. f.) forsaken us?
 her? me? him? They have forsaken them, you. Why
 has she persecuted³¹ him? us? you? (p. f.) thee? (s. f.)
 her? He has gathered them, you, thee, us.

יְגַמֵּל 1 with acc. יָמִים 2 תִּיִם 3 with pl. suff. כֹּחַ 4 רָגַע 5 קָטַן 6 וְי 7 חָכַר 8 עוֹלָם 9
 רַחֵם 10 Pi. with acc. לְךָ 11 אַף 12 יָסַר 13 שָׂרָה 14 גֵּרָשׁ 15 Pi. בֵּית 16
 22 with suff. אֵינִי 17 יָרֵאת 18 הִרְגוּ 19 צָרַף 20 part. pass. אִמְרָתְךָ 21 (f.) מְאֹד 22
 עִבְדְּךָ 23 אָהַב 24 יָדַע 25 שָׁאֵל 26 ל 27 שָׁם, שְׁמִי 28 with suff. נָגַע 29 רָרַף 30 רָרַף 31

§ 44. THE FUTURE WITH SUFFIXES.

1. The Cholem of fut. Kal, -before הָ, כֶּם and בֵּן changes
 into Kamets-Chatuph; before the other suff. it drops: as
 יִקְטֹלְנִי, יִקְטֹלְכֶם, יִקְטֹלְךָ.

2. The verbs with the fut. A. (including the verbs Ayin
 and Lamed Guttural) not only retain their A sound
 (Patach), but even lengthen it into Kamets, the syllable

becoming an open one: as יִלְבְּשֵׁנִי he will clothe me; וְנִאֲלִוּהוּ they pollute him.

3. Pi. loses or shortens its Tsere, like Kal its Cholem: as יִקְבֹּץ he will gather thee, יִקְבֹּצִים.

4. The plur. fem. forms, 2. and 3. person (in נָה) are changed into the corresponding masc. forms (in נו) before connection with suffixes: as אֲמֹהֲתִי לְזָר תַּחְשַׁבְנִי my maids count me for a stranger. Job 19, 15.

5. In pause, there is occasionally inserted instead of the union vowel a *union syllable* ׀־, ׀־ׇ, called: Nun epenthetic, as יְבָרְכֵנָהּ.

ן epenthetic is usually assimilated to the first letter of the suffix and expressed by Dag. forte. These suffixes are:

<i>Person.</i>	<i>Person.</i>	<i>Person.</i>
1.	2.	3.
Sing. c. גִּי־ and גִּי־ׇ	ךָ־ (כָּה־) ׇ	m. נו־ f. נָה־
Plur. נו־ and נו־ׇ		

EXERCISE 70.

קָנָה¹ חֲכָמָה קָנָה בֵּינָה אֶל־תַּעֲזֹבָה וְתִשְׁמְרֶךָ תִּכְבְּדֶךָ כִּי
 תִּחַבְּקֶנָה²: אֲשֶׁר־י מִשְׁכִּיל³ אֶל־דָּל בְּיוֹם רָעָה יִמְלֹטְהוּ יְהוָה:
 יְהוָה יִסְעֲדֵנוּ⁴ עַל־עֵרֶשׁ דְּוִי⁵ דְּוִי⁶: גְּאוֹת⁷ אָדָם תִּשְׁפִּילְנוּ: מַעֲשֵׂיךָ⁸
 יִקְרְבוּךָ⁹ מַעֲשֵׂיךָ יִרְחֹקוּךָ¹⁰: יִהְלֹךְ זָר וְלֹא־פִיךָ נִכְרִי¹¹ וְאֶל־
 שְׂפָתֶיךָ¹²: אֹיֹלֶת קִשּׁוּרָה¹³ בְּלִב־נַעַר שֶׁבֶט מוֹסֵר¹⁴ יִרְחִיקֶנָה
 מִפְּנֵינוּ: עַד לֹא מֵת¹⁵ אִישׁ בַּל תִּאֲשְׁרֵנוּ¹⁶: אֵל תִּהְלֹל אִישׁ
 טָרָם תִּשְׁמַעְנוּ: יְהוָה אֱהַב צַדִּיקִים וַיִּשְׁמְרֵם: יְהוָה יִשְׁמְרֶךָ
 מֵרַע: מִה־אֲנוּשׁ כִּי־תִזְכְּרֵנוּ וּבֶן־אָדָם כִּי תִפְקֹדֵנוּ וְתִחַסְרֵהוּ¹⁷
 מֵעַט מֵאֱלֹהִים וּכְבוֹד וְהַדָּר תַּעֲטֶרְהוּ¹⁸: יִשְׁגְּבֶךָ יְהוָה: בָּךְ
 בָּטְחוּ אֲבוֹתֵינוּ¹⁹ בָּטְחוּ וְתִפְלֹטְמוּ: לְמִי תִמְשְׁלוּנִי²⁰:

buy, acquire¹ to embrace² to be attentive³ to sustain⁴ the bed of⁵ sick-
 ness⁶ pride, arrogance⁷ deed, act⁸ to bring near⁹ to put far away, remove¹⁰
 stranger, foreigner¹¹ lips¹² to bind¹³ correction¹⁴ had died¹⁵ to pronounce
 happy¹⁶ to make inferior¹⁷ to crown¹⁸ (§ 85. 2. b.) our fathers¹⁹ to compare²⁰.

EXERCISE 71.

The Lord will requite¹ me according to² my righteousness³. The name of⁴ God will set thee on high⁵, will send thee help⁶ from the sanctuary⁷ and sustain⁸ thee out of Zion. From the extremity of⁹ the heaven, thy God will gather¹⁰ thee. Now¹¹ I shall gather them, thee (s. f.), you (p. f.), her. When¹² my brother¹⁴ will meet thee¹³ and ask¹⁵ thee: whose¹⁶ (art) thou? Thou wilt meet him, she will meet you. Thou (s. f.) wilt meet her. Why dost thou ask me (fut.). They (pl. f.) will ask us. They (pl. mas.) will ask you. Who will honor¹⁷ him, that dishonoreth¹⁸ his life¹⁹? Now will love²⁰ me my husband²¹. Thou (s. f.) wilt love him. They (pl. f.) will love her. You (pl. m.) will love us.

7 קָדַשׁ 6 (§ 93, 6.) thee help עֲזָרָה 5 set on high, Pi. שָׁבַח 4 שָׁם 3 צָדִיקִי 2 כֹּחַ 1 גָּמַל
(usually שָׁאֵל שָׁאֵל 14 אָחִי 13 פָּנֵשׁ 12 כִּי 11 עֲתָה 10 Pi. קָבַץ 9 קָצִי 8 fut. A. קָעַר
21. 20 fut. A. אָהַב 19 נִפְשׁוּ 18 בְּיָוֵה 17 Pi. כָּבַד 16 to whom 15 with Vav conv. fut. A.

§ 45. THE INFINITIVE WITH SUFFIXES.

1. The infin. Kal when connected with suffixes appears in the form קָטַלְתִּי, and according to its signification receives either the verbal suffixes or the nominal suffixes: as קָטַלְתִּי to kill me; קָטַלְתִּי my killing.

2. With the suffixes כֵּן, כִּם, הֵן a form sometimes occurs with Kamets under the second radical: as אֲכַלְתִּי thy eating.

3. The infin. קָטַל assumes with suff. the form קָטַלְתָּ: as לְשַׁטְנוֹ to hinder him.

EXERCISE 72.

תָּנָה¹ לָנוּ מֶלֶךְ לְשַׁפְּטֵנוּ: וַיֹּאמֶר שְׂמוּאֵל אֶל-שָׂאוּל אֲתִי שְׁלַח
יְהוָה לְמִשְׁחָה לְמֶלֶךְ עַל-יִשְׂרָאֵל: בְּנִי² יְהוּדָה מְכַרְתָּם³ לְבָנֵי⁴
הַיְוֹנִים⁴ לְמַעַן⁵ הִרְחִיקָם מֵעַל⁶ גְּבוּלָם⁷: עַמָּנוּ יְהוָה אֱלֹהֵינוּ
לְעֹזְרוֹנוּ: זְכוּר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ⁸: שָׂאוּל וַאֲנָשָׁיו עֹטְרִים⁹

אֶלְדָּוֹר וְאֶל־אֲנָשָׁיו לְתַפְשָׁם¹⁰: בַּיּוֹם אֲכַלְכֶם מִמֶּנּוּ וְנִפְקְחוּ¹¹
 עֵינֵיכֶם¹²: בְּקוּם¹³ רְשָׁעִים יִסְתֵּר אָדָם וּבְאֲבָרִם יִרְבוּ¹⁴ צְדִיקִים:
 וַיֹּאמֶר דָּוִד לְשֹׂאֵל הַנָּה הַיּוֹם הַזֶּה נִתְּנָה יְהוָה בְּיָדִי וְאֲבִי
 רָאָה¹⁵ אֶת־כִּנְיָן¹⁶ מֵעֵלְךָ בְּיָדִי כִּי בִכְרָתִי אֶת־כִּנְיָן מֵעֵלְךָ וְלֹא
 הִרְגַתִּיךָ¹⁷ דַּע¹⁸ כִּי אֵין בְּיָדִי רָעָה וּפָשַׁע:

give¹ the sons, children of² to sell³ Greeks⁴ in order that⁵ away from, from⁶
 territory⁷ keep holy⁸ to surround⁹ to seize, capture¹⁰ to open¹¹ your eyes¹²
 when rise¹³ become many, multiply¹⁴ see¹⁵ the skirt of¹⁶ to kill¹⁷ know¹⁸.

EXERCISE 73.

He suffered¹ no² man to do them wrong³. And⁴ the
 manna⁶ left off⁵ from the morrow⁷ after they had eaten⁸ of
 the produce⁹ of the land. David has sent comforters¹⁰ unto
 thee to search¹¹ the city, (§ 57, 5. ב) to spy it out¹² and
 to overthrow¹³ it. And⁴ Ruth¹⁵ said¹⁴ entreat¹⁶ me not
 (§ 104, 2.) to leave¹⁷ thee (s. f.). Haman¹⁸ has devised¹⁹
 against²⁰ the Jews²¹ to destroy²² them. Preserve²³, my
 son, the law of²⁴ thy mother²⁵, when thou goest²⁶, it
 shall lead²⁷ thee, when thou sleepest²⁸, it shall keep
 thee²⁹.

הִנִּיתִּי 1 לא² (before the verb) עֲשֵׂק 3 Vav Conv. 4 שְׁבֵת 5 מִן 6 מִתְּרַרְתִּי 7
 8 transl. in their eating 9 עֲבוּר 10 נחם 11 חָקַר 12 רגל 13 Pi. 14 האמר 15
 16 with 17 פָּנַע 18 עִזַּב 19 הָקִין 20 חִשַּׁב 21 על 22 יהודים 23 אבר 24 Pi. 25 נָצַר
 26 transl. in thy going, הלך Hithp. 27 תִּנְחָה 28 inf. with 29 שָׁכַב 30 with pl. suff. שָׁמַר עַל

§ 46. THE IMPERATIVE WITH SUFFIXES.

1. The form קָטַל changes before its annexion to suff.
 into קָטְלִ, as the infinitive. The form קָטְלוּ and קָטְלִי remain
 unchanged; קָטְלָנָה takes the form of קָטְלוּ.

2. In verbs Ayin and Lamed Guttural, the A vowel of
 the final syllable is retained and lengthened into Kamets:
 as שְׁלַחֲנִי send me; שְׁאַלֻּנִי ask me.

EXERCISE 74.

שָׁפְטֵנִי יְהוָה בְּצַדִּיקִי: ¹ בְּקֶשׁ שְׁלוֹם וְרַדְפֵהוּ: הַדְרִיכֵנִי ²
 בְּאֵמֶתְךָ ³ וּלְפָרְנִי ⁴ כִּי אַתָּה אֱלֹהֵי יִשְׁעֵי: ⁵ סַמְכֵנִי יְהוָה: חֲלִצֵנִי ⁶
 יְהוָה וּגְאֹלֵנִי: ⁷ סַעֲדֵנִי יְהוָה פֶּן־אֲפְשֵׁל: טַהַרְנִי ⁸ וְאַטְהַר ⁹:
 יִרְאֵי ¹⁰ יְהוָה הַלְלוּהוּ כְּלִזְרַע יַעֲקֹב בְּבְרוּהוּ: חֶסֶד וְאֵמֶת אֶל־
 יַעֲזֹבֶךָ קִישָׁרִם עַל־גְּרִנְתֶּיךָ ¹¹ כְּתַבָּם עַל־לִוּחַ ¹² לִבְךָ ¹³: אֶל־
 תֵּאשֶׁר ¹⁴ בְּדֶרֶךְ רָעִים פָּרְעוּהוּ ¹⁵ אֶל־תַּעֲבֹרֵבוּ: מִלְטוֹנֵי מִידָּ
 צָר: פְּלִטְהוּ מִיד רָשָׁע: אַתָּה יַדְעֵת יְהוָה זִכְרֵנִי וּפְקַדְנִי
 וְהִנָּקֵם ¹⁶ לִי מִרְדְּפֵי: ¹⁷

according to my righteousness¹ to lead² in Thy truth³ to teach⁴ my sal-
 vation⁵ to deliver⁶ to redeem⁷ to cleanse, purify⁸ to be or become clean,
 pur:⁹ ye that fear¹⁰ thy throat¹¹ the table¹² thy heart¹³ to enter¹⁴ to
 avoid¹⁵ to revenge¹⁶ persecutor¹⁷.

EXERCISE 75.

Hear me (pl. m.) and entreat¹ for² me to¹ the king. Remember me, pray³, and strengthen⁴ me, pray, only⁵ this once⁶, that⁷ I may be avenged⁸ on⁸ my enemies⁹. Gather¹⁰ them from among¹¹ the people¹² (pl.). Fear¹³ the Lord and love Him. If¹⁴ iniquity¹⁵ (be) in thy hand, put it far away¹⁶ and¹⁷ let¹⁸ not¹⁷ wrong¹⁹ dwell¹⁸ in thy tents²⁰. And he said: draw²¹ thy sword²², and thrust me through²³ therewith²⁴, lest²⁵ these uncircumcised²⁷ come²⁶ and* thrust me through and* abuse²⁸ me. Hear (s. f.) us. Hear (pl. f.) me. Help²⁹ (pl. f.) me. Help (pl. m.) him. Bury³⁰ (pl. f.) her, for she is a king's daughter.

⁸ Ni. optat. with נָקַם, כ 71 6 (294, 3). f. פָּעַם 5 אָךְ 4 Pi. חוֹק 3 נָא 2 ל 1 with ב פָּנֵעַ, ב
¹⁷ אִיבִי ⁹ קִבֵּץ 10 Pi. מִן 11 גּוֹיִם 12 יָרָא 13 אִם 14 אָנֹן 15 רָחַק 16 Hi. וְאַל
 שָׁכַן 18 § 104, 2. Hi. עוֹלָה 19 אֶהְלִיךְ 20 שָׁלַף 21 חֲרַבְךָ 22 דָּקַר 23 ב 24 (חֲרַב. f.)
 פֶּן 25 יָבֵא: 26 עֲרָלִים 27 עַל 28 with ב, Hiith. * Vav. Conv. עוֹר 29 קָבַר 30:

§ 47. THE PARTICIPLE WITH SUFFIXES.

The participles of Kal and Pi. lose their final Tseré and like the infin. according to their signification, receive either the nominal or verbal suffixes: as שֹׁמְרִי he who keeps me, שֹׁמְרִי my keeper.

EXERCISE 76.

יְהוָה שִׁפְטָנוּ: אֵל מְאֹרְנֵי¹ חֵיל²: מְכַבְּרֵי אֲכַבְדִּי: קָדַשׁ³
 יִשְׂרָאֵל לִיהוָה כָּל-אֲכָלֵיו יֹאשְׁמוּ⁴: נִשְׁבַּע⁵ יְהוָה בִּימֵינוּ⁶ אִם-⁷
 אָתָּן⁸ אֶת-דָּגְנָךְ⁹ עוֹד מֵאֲכַל לְאֵיבֶיךָ¹⁰ וְאִם יִשְׁתּוּ¹¹ בְּנֵי-נֶכְרִי¹²
 תִירוֹשֶׁךָ¹³ כִּי מֵאֲסָפְיוֹ¹⁴ יֹאכְלֶהוּ וְהִלְלוּ אֶת-יְהוָה וּמִקְבָּצָיו¹⁵
 יִשְׁתַּהוּ: הַחֲכֵמָה תֵאלֶף¹⁶ בְּנֵיהָ¹⁷ אוֹהֲבֶיהָ אָהֲבוּ חַיִּים: יְהוָה
 שִׁמְרֶךָ יְהוָה צִלְךָ¹⁸ עַל-יַד יְמִינֶךָ: יִלְבְּשׁוּ¹⁹ שׁוּמְנֵי²⁰ כְּלִמָּה²¹:
 כְּצֶנֶת²²-שֶׁלֶג²³ בְּיוֹם קָצִיר צִיר²⁴ נֶאֱמָן²⁵ לְשִׁלְחָיו: מִשָּׁל²⁶
 מִקְשִׁיב²⁷ עַל-דְּבַר²⁸-שָׁקֶר כָּל-מְשַׁרְתָּיו²⁹ רִשְׁעִים: יִשְׁמְחוּ בָךְ
 כָּל-מִבְקָשֶׁיךָ יֹאמְרוּ³⁰ תָמִיד³¹ יִגְדַל³² יְהוָה אוֹהֲבֵי תְשׁוּעָתֶךָ³³:
 אֲבָרְכָה מְבָרְכֶיךָ וּמְקַלְלֶיךָ³⁴ אָאֵר³⁵: מְבָרְכֵיו יִרְשׁוּ³⁶ אֶרֶץ
 וּמְקַלְלֵיו יִכְרְתוּ³⁷:

to gird¹ (§ 85, 2, b.) strength² (that which is) holy, consecrated to God³ to be or become guilty⁴ to swear⁵ by his right (hand)⁶ if⁷ (§ 108, 4.) I give⁸ corn⁹ enemies¹⁰ drink¹¹ the alien¹² new wine, must¹³ to gather¹⁴ to store up¹⁵ to teach¹⁶ her, its children¹⁷ shade¹⁸ to clothe¹⁹ adversaries²⁰ confusion²¹ as the cold of²² snow²³ messenger²⁴ faithful²⁵ a ruler²⁶ to hearken²⁷ word of²⁸ servant²⁹ say³⁰ continually³¹ to be great³² salvation³³ to curse³⁴ I will curse, devote to destruction³⁵ shall inherit³⁶ to be destroyed³⁷.

EXERCISE 77.

These (are) our judges¹ that judge us. The land² shall not be expiated³ of⁴ the blood that is shed⁵ therein⁶, but⁷ by⁸ the blood of him that shed⁹ it. For I was ashamed¹⁰ to ask of the king a force¹¹ to help us against¹² the enemy¹³ in the way: because¹⁴ we had spoken¹⁵ unto the king, saying¹⁶, The hand of¹⁷ our God (is) upon* all them that seek¹⁸ Him for good¹⁹; but²⁰ His power²¹ and His wrath²² (is) against* all them that forsake Him²³. They that curse²⁴ thee shall be cursed, and they that bless²⁵ thee shall be blessed. Lord, who is like unto²⁶ Thee, who deliverest²⁷ the poor²⁸ and the needy²⁹ from him that robbeth³⁰ him.

שִׁפְט 1 part. 2 Dative—to the land (f.) 3 Pu. כִּפַּר 4 ל 5 Pu. שִׁפָּךְ 6 ב 7 בִּי-אִם 8 ב 9 part. 10 בִּשְׁתִּי 11 חֵיל 12 מ 13 בִּי 14 אָמַר 15 לְאֹמֵר 16 יָד 17 עַל*

25 Pi. part. בָּקַשׁ 18 Pi. part. לְטוֹבָה 19 וְעָנָה 20 עָנָה 21 אָפַן 22 אָרַר 23 part. אָרַר 24 part. כָּרַךְ 25 Pi. part. בָּקַשׁ
כָּמוֹ (כְּמוֹ before grave suff. 26 מִצִּיל 27 עָנִי 28 אֲבִיוֹן 29 גָּזַל 30 part. :

CHAPTER IX.

IRREGULAR VERBS.

§ 48. VERBS פ"א.

1. The verbs of which the first radical is א partake of all the peculiarities of the verbs Pe Guttural. In some of them, however, the א is quiescent in either Cholem or Tsere, hence they are called: נָחִי פ' א = quiescent the פ i. e. the first radical א.

2. In the fut. Kal the five following verbs: אָבַד to perish, אָבָה to be willing, אָכַל to eat, אָמַר to say and אָפָה to bake, have the א quiescent in Cholem: as תֹּאכַל thou wilt eat, יֵאבֵד he will perish. In the first person the א drops: as אֶמַר I shall say. The verbs אָחַז to take hold, אָסַף to collect, have beside the regular form יֵאָחַז, יֵאָסֵף, the form of the פ"א: יֵאָחֵז, יֵאָסֵף, 2. Sam. 6, 1.

3. The final syllable has generally Patach, Tsere is for the most part used in syllables with a distinctive accent: יֵאָבֵד Job 3, 3. יֵאָבֵד Job 20, 7. תֹּאכַל 1. Mos. 3, 14, תֹּאכַל 1. Mos. 2, 16.

4. With Vav Conv. the accent is thrown back: וַיֵּאָכַל, וַיֵּאָמַר; but with a distinctive accent, Milra: וַיֵּאָכֵל, וַיֵּאָמֵר.

5. The inf. Kal of אָמַר with ל, is לְאָמַר, for לְאָמֵר (§ 12, 6. B. 3.).

6. In the verbs אָזַל to go away, אָחַר to tarry, to delay, אָתָה to come, the א quiesces in Tsere: as אֵזַל, for אֶזַל, יֵאָתָה, for יֵאָתֵה, אֵאָחַר, for אֶאָחַר (cf. § 12, 6. B. 3.).

EXERCISE 78.

עַד-כְּזֹכִים² יֵאָבֵד: בְּמוֹת³ אָדָם רָשָׁע תֵּאָבֵד תִּקְוָה⁴: נֶצֶר
 תֵּאָנֶה⁵ יֵאָכֵל פְּרִיָהּ⁶: חָרַב⁷ תֵּאָכֵל בְּשָׂר⁸ וְלֹא תִפְגַּע⁹ נַפְשׁ¹⁰
 וְזָכַב¹¹ מִנֶּפֶשׁ וְעַד בְּשָׂר יִבְלֶה¹²: אֵל תֵּאָמֶר נִסְתָּרָה דְרָכֶי¹³
 מִיְהוָה וּבִמְרוֹם¹⁴ שָׁמָיו¹⁵ מִי יִזְכְּרֵנִי: וַיִּרְדְּפוּ בְנֵי¹⁶ יְהוּדָה אַחֲרַי
 אֲדַנִּי¹⁷ בְּזֶק¹⁷ וַיֵּאֲחֹזוּ אֹתוֹ וַיִּקְצְצוּ¹⁸ אֶת-בְּהֵנוֹת¹⁹ יָדָיו וְרַגְלָיו²⁰:
 אִם תֵּאָכֶה בְּנֵי תַחְכָּם: לֹא יֵאָמֶר לְחַלְשׁ²¹ גְּבוּר וּלְסַכָּל²²
 מִשְׁכִּיל²³ כִּי לִפִּי²⁴ מֵעַלְלוּ יְהַלֵּל אִישׁ: וַיֵּאָפוּ בְנֵי יִשְׂרָאֵל אֶת-
 הַבֶּצֶק²⁵ עֵגֶת²⁶ מִצּוֹת²⁷ כִּי לֹא חָמֵץ²⁸ כִּי-גִרְשׁוֹ²⁹ מִמִּצְרַיִם:
 עַם-לֶבֶן גֵּרְתִּי³⁰ וְאַחַר עַד-עָתָה³¹:

witness¹ lie, falsehood² § 82, 5. and § 83, 6; when dies³ expectation, (sup-
 ply his)⁴ fig tree⁵ fruit⁶ sword⁷ flesh, body⁸ meet, reach unto⁹ soul¹⁰ lie,
 falsehood¹¹ ruins, destroys¹² my way¹³ height of¹⁴ his heaven¹⁵ sons of¹⁶
 p. n. m.¹⁷ to cut off¹⁸ thumbs, great toes¹⁹ feet²⁰ weak²¹ fool²² wise, prudent²³
 in proportion, according to²⁴ dough²⁵ cakes²⁶ (§ 85, 3) unleavened²⁷ leav-
 ened²⁸ drive out²⁹ I have sojourned³⁰ now³¹.

EXERCISE 79.

Say ye to the righteous (man), because¹ (he is) good,
 that² he shall eat the fruit of³ his doings⁴. Not shall es-
 cape⁵ the wicked, and the patience of⁶ the righteous shall
 not be in vain⁷. And⁸ the children of Israel⁹ said: who
 shall give¹⁰ us flesh¹¹ to eat¹⁰? We remember (pret.) the
 fish¹², which we did eat in Egypt¹³ freely¹⁴. Eat thou
 not the bread of an evil eye¹⁵ (i. e. an envious, malig-
 nant person), for eat, saith¹⁶ he to thee, but¹⁷ his heart¹⁸
 is not¹⁹ with²⁰ thee. The children of Israel are not will-
 ing to hearken to thee. And⁸ the asses²¹ of²² Kish²³ were
 lost²⁴.

כִּי¹ כִּי² פְּרִי³ מֵעֵלֶל⁴ מַלֵּט⁵ נִי. תִּקְוָה⁶ אָבֵד⁷ Vav Conv. בְּנֵי יִשְׂרָאֵל⁹
 כִּי¹⁰ אֵכֵל (give to eat) Hi. בְּשָׂר¹¹ דָּגָה¹² מִצְרַיִם¹³ חָנָם¹⁴ רַע עֵינַי¹⁵ fut. 16 17
 לְבוֹן¹⁸ בַּל¹⁹ עַם²⁰ אֶת־וְנוֹת (fem.) ל²¹ or לֵאשֶׁר ל²² (§ 80, 10) קִישׁ²³ אָבֵד²⁴:

§ 49. VERBS ל"א.

1. In verbs of which the third radical is א, the א qui-

escas whenever the final syllable has A or E, and lengthens final Patach into Kamets: as מְצָא, for מִצָּא (§ 14. Lengthening, 3.); מְלֵא to be full.

2. Before the consonantal affirmatives (נ, ת) א quiesces in the pret. Kal in Kamets: מְצָאתָ, in the pret. of all the other conjugations in Tsere: נִמְצָאתָ; in the imp. and fut. of all the conjugations in Seghol: as תִּמְצָאנָה, מְצָאנָה.

3. The verbs middle E, like יִרָא to fear, retain Tsere throughout the rest of the forms: as יִרְאתִי, מְלֵאתִי I have filled.

4. The part. fem. is commonly formed by contraction מְצָאתָ, for מְצָאתָ (§ 12, 6. B. 3.).

NOTE. The Infinitive sometimes has the termination אַת or וַת, as שְׁנֵאתָ Prov. 8, 13. הִנְבָּאתָ Zech. 13, 4. שְׁמוֹת Ez. 36, 3.

EXERCISE 80.

הָלֵא אָבִי אֶחָד לְכַלְנוּ הָלֵא אֵל אֶחָד בְּרָאנוּ מְדוּעַ נִבְגַּד
 אִישׁ בְּאֶחָיו לְחַלֵּל בְּרִית אֲבוֹתֵינוּ: לֵב טָהוֹר בְּרָאֵלִי
 אֱלֹהִים וְרוּחַ נְכוֹן חֲדָשׁ בְּקִרְבִי: שְׁלַח לְחֻמְךָ עַל-
 פְּנֵי הַמַּיִם בִּי-בְרוּב הַיָּמִים תִּמְצָאנוּ: עֵת לְהַרוּג וְעֵת
 לְרַפּוֹא עֵת לְאַהֲב וְעֵת לְשֵׁנָא: שְׁנֵאתִי קֹהֵל מְרַעִים:
 עֲרַב לְאִישׁ לֶחֶם שָׂקֵר וְאַחַר יִמְלֵא יִפְּהוּ חֲצִץ גַּם-
 לְרַעְהוּ יִשְׁנָא רֵשׁ וְאַהֲבִי עֵשִׂיר רַבִּים: אֵל-תִּקְנָא בְּאֲנָשֵׁי
 רָעָה: עֲטַרְתָּ תִּפְאֶרֶת שִׁיבָה בְּדַרְךְ צְדָקָה תִּמְצָא: אֱלֹהִים
 יִכְאִיב וְיִחַבֵּשׁ יִמְחֵץ וְיִדְוִי תִרְפָּאנָה: לֹא אֶל-חֲפִץ רִשְׁע
 אַתָּה יְהוָה שְׁנֵאתָ כָּל-פְּעֻלֵי אֹן: יִרְבְּעִם חֲטָא וְהִחֲטִיא
 אֶת-יִשְׂרָאֵל: לֹא-תִשְׁנָא אֶת-אֶחָד בְּלִבְכֶּךָ:

father¹ one² to all of us³ to create⁴ why⁵ to deal treacherously⁶ against his
 brother⁷ to profane⁸ our fathers⁹ clean¹⁰ right¹¹ renew¹² within me¹³ to
 cast¹⁴ bread¹⁵ upon (the surface)¹⁶ multitude of = after many¹⁷ days¹⁸ to
 find¹⁹ to heal, cure²⁰ to hate²¹ congregation of²² evil doers²³ agreeable,
 sweet²⁴ afterwards²⁵ to fill²⁶ his mouth²⁷ gravel - stones²⁸ (§ 85, 2. a.)
 friends of²⁹ to be envious³⁰ men of³¹ (§ 83, 6) crown³² gray hair³³ to
 wound, to injure³⁴ to bind up³⁵ to split, to dash³⁶ unrighteousness³⁷ n. p. m.³⁸
 sin³⁹ (§ 25, 7)⁴⁰ thy heart⁴¹.

EXERCISE 81.

I said, Lord heal¹ my soul², for I have sinned³ against⁴ Thee. And Moses said unto the people: ye have sinned a great⁶ sin⁵. And⁷ (there) remained⁸ two of⁹ (the) men in the camp¹⁰, the name of the one¹¹ was Eldad¹² and the name of the other¹³ Medad¹⁴ and⁷ they prophesied¹⁵ in the camp, and⁷ (there) said a young man¹⁶ to Moses: Eldad and Medad do prophesy in the camp. And⁷ Joshua¹⁷ said: my lord¹⁸ Moses forbid¹⁹ them. And Moses said unto him, enviest²⁰ thou for my sake²¹? would²² God²² that²² all the Lord's people (were) prophets²³. The ear²⁵ is not filled²⁴ with²⁶ hearing. In the lips²⁷ of the intelligent (man)²⁸ wisdom is found²⁹. And⁷ Jehosheba³⁰ stole Joash³¹ and hid³² him from* Athalia³³, and he was³⁴ hid³⁵ in the house of the Lord six years.

רָפָא 1 נִפְשִׁי 2 חָטְאָה 3 לְ 4 חָטְאָה 5 גְּדָלָהּ 6 שָׁנִי 9
 מַחְנֶה 10 אָחֵר 11 אֶלְדָּד 12 שְׁנֵי 13 מִדָּר 14 נָבֵא 15 Hith. גַּעַר 16 יְהוֹשֻׁעַ 17 אֶרְנִי 18
 כָּלָא 19 קָנָא 20 part Pi. לְ 21 וְכִי יִתֵּן 22 נְבִיאִים 23 מֵלֵא 24 fut. Ni. אֵין 25 [fem.] עֲתִלְיָהּ 33
 מֶ 26 שִׁפְתַי 27 נָבֹן 28 Ni. fut. יְהוֹשֻׁבֵעַ 30 יוֹאָשׁ 31 חֵטֵר 32 Hi. fut. חֵטֵר 33 חֵטֵר 34 חֵטֵר 35 part. Hith. חֵטֵר 36 חֵטֵר 37 חֵטֵר 38 חֵטֵר 39 חֵטֵר 40 חֵטֵר 41 חֵטֵר 42 חֵטֵר 43 חֵטֵר 44 חֵטֵר 45 חֵטֵר 46 חֵטֵר 47 חֵטֵר 48 חֵטֵר 49 חֵטֵר 50 חֵטֵר 51 חֵטֵר 52 חֵטֵר 53 חֵטֵר 54 חֵטֵר 55 חֵטֵר 56 חֵטֵר 57 חֵטֵר 58 חֵטֵר 59 חֵטֵר 60 חֵטֵר 61 חֵטֵר 62 חֵטֵר 63 חֵטֵר 64 חֵטֵר 65 חֵטֵר 66 חֵטֵר 67 חֵטֵר 68 חֵטֵר 69 חֵטֵר 70 חֵטֵר 71 חֵטֵר 72 חֵטֵר 73 חֵטֵר 74 חֵטֵר 75 חֵטֵר 76 חֵטֵר 77 חֵטֵר 78 חֵטֵר 79 חֵטֵר 80 חֵטֵר 81 חֵטֵר 82 חֵטֵר 83 חֵטֵר 84 חֵטֵר 85 חֵטֵר 86 חֵטֵר 87 חֵטֵר 88 חֵטֵר 89 חֵטֵר 90 חֵטֵר 91 חֵטֵר 92 חֵטֵר 93 חֵטֵר 94 חֵטֵר 95 חֵטֵר 96 חֵטֵר 97 חֵטֵר 98 חֵטֵר 99 חֵטֵר 100 חֵטֵר

§ 50. VERBS פ"ן.

1. The verbs, of which the first radical is נ, lose נ, whenever it should take Sh'va, by assimilation, hence the second radical is doubled, i. e. receives Dag. forte: as ינִישׁ, for ינְנִישׁ, ינְנִישׁ, for הַגִּישׁ, הַגִּישׁ (§ 12, 4.). Before a gutt. the assimilation does not take place: as ינְאֵק, הַנְחִיל (ibid.). In the infin. and imp., נ drops without compensation, the following letter commencing the word: as גִּישׁ (Dag. lene); before Makkéf גִּישׁ, with pargog. הַגִּישׁ. The regular form of the imp. is found occasionally: as גִּדְרוּ leave, נְטִשׁ vow ye. (See 3 of this §.)

2. With these verbs, in order to make the infin. dissyllabic, it takes the fem. nominal ending תֵּ-ָּ, or תֵּ-ָּ when the second or third radical is a guttural: as גִּשְׁתַּי, גִּשְׁתַּי to touch. (See 3 of this §.)

3. In most cases, these verbs have a fut. and imp. O,

many A: as יפל to fall, יגיש. The imp. and infin. of verbs with fut. O, are regular: as נפל, inf. בנפל.

4. The verb נתן to give, has besides the irregularities of the verbs פ"ן the peculiarity, that it also assimilates its final נ before the affirmatives ת and נ: as נתנת, for נתנת, נתנת, for נתנת; infin. נתת, for נתנת (2); with בכלם: בנתת, בנתת; imp. נתן, נתני, נתנו, with parag. ה: הנתנה; fut. נתנת, נתנת.

5. In לקח to take, the ל is analogous to the נ of the verbs פ"ן. Fut. יקח, for ילקח, inf. קחת, with בכלם: בקחת, בקחת, לקחת, לקחת; imp. קח, קחי, קחו, קחנה. Ho. יקח, for ילקח (§ 14, Short. b.); but Ni. always ילקח.

EXERCISE 82.

חפר¹ גומץ² בו יפל³ ופרץ⁴ גדר⁵ ישכנו⁶ נחש⁷: אויל ינאץ⁸
 מוסר אביו: כל⁹ אשר לאיש יתן בעד¹⁰ נפשו¹¹: לא תקם¹²
 ולא תטר¹³: את אשר-תדר¹⁴ שלם¹⁵: משמים הביט¹⁶ יהוה
 ראה את-כל-בני האדם: הנטע¹⁷ און הלא ישמע אם-יצר¹⁸
 עין הלא יביט: פי¹⁹ כסילים יביע²⁰ אולת: הסג²¹ אחור²²
 משפט וצדקה מרחוק²³ תעמד: חכמה ומדע²⁴ תן-לי: החכמה
 והמדע נתון לך ועשר וכבוד אתן-לך: תנה בני²⁵ לבך²⁶ לי
 ועיניך דרכי²⁷ תצרנה²⁸: של²⁹ נעליך³⁰ מעל³¹ רגליך³²:
 גשה³³ נא ושקה³⁴ לי בני: ויגש וישק-לו: עת לטעת ועת
 לעקר³⁵ נטוע: הרשעים במין³⁶ אשר תדכנו³⁷ רוח³⁸: ברזל³⁹
 מעפר⁴⁰ יקח: תן לי הנפש⁴¹ והרכוש⁴² קח לך: בנת יהוה
 לכם בערב בשר לאכל: לא תקח שחר:

to dig¹ a pit² to fall³ to break down⁴ a fence⁵ to bite⁶ serpent⁷ to despise,
 contemn⁸ all, every thing⁹ for, in behalf of¹⁰ soul, life¹¹ to revenge¹² to keep,
 retain *sc.* anger¹³ to make a vow¹⁴ to pay, perform¹⁵ to look¹⁶ to plant¹⁷ to
 form, make¹⁸ the mouth of¹⁹ to pour forth, utter²⁰ to turn away²¹ backward²²
 afar off²³ knowledge²⁴ my son²⁵ thy heart²⁶ my ways²⁷ to observe²⁸ to put
 off²⁹ shoes³⁰ from³¹ feet³² to step near³³ to kiss³⁴ root out, pluck up³⁵ the
 chaff³⁶ to drive away³⁷ a wind³⁸ iron³⁹ earth⁴⁰ persons⁴¹ (coll.) substance,
 property⁴².

EXERCISE 83.

Put forth¹ thine hand and touch² his flesh³. He made⁴ a pit⁵, and digged⁶ it, and is fallen into the ditch⁷, (which) he made⁸. Keep⁹ thy tongue¹⁰ from evil and thy lips¹¹ from speaking¹² guile¹³. And¹⁴ she vowed¹⁵ a vow¹⁶ and said: O Lord of Hosts¹⁷, if¹⁸ Thou wilt remember me and wilt give to thine handmaid¹⁹ a man-child²⁰, then²¹ I will give him to the Lord all the days of²² his life. And he dreamed²³, and behold²⁴, a ladder²⁵ set up²⁶ on* the earth, and the top of it²⁷ reached²⁸ to²⁹ heaven. Righteousness³⁰ delivereth³¹ from death³². To take away³³ my life³⁴ they devised³⁵. Lord give us Thy help³⁶. Thou shalt not inherit³⁷ in our father's house³⁸. This woman said to me: give (s. f.) thy son³⁹ and we will eat him to day⁴⁰ and I will give my son to-morrow⁴¹.

שָׁלַח 1 נָנַע 2 בְּשָׂרוֹ 3 כָּרָה 4 בּוֹר 5 חָפַר 6 שָׁחַת 7 פָּעַל 8 נָצַר 9 fut. O. לְשׁוֹנְךָ 10
 שְׁפָתֶיךָ 11 רַבֵּר 12 Pi. כִּרְמָה 13 Conv. ו. נָרַר 14 fut. O. נָרַר 15 צָבָאוֹת 16 אָם 17
 אֲמַתְךָ 19 זָרַע אֲנָשִׁים 20 יָמֵי 22 חָלַם 23 הִנֵּה 24 סָלַם 25 נָצַב 26 part. Ho.
 רָאשׁוֹ 27 נָנַע 28 part. Hi. ה 29 (§ 19, 6.) local צָרְקָה 30 fem. נָצַל 31 Hi. fut. מוֹת 32
 לָקַח 33 נִפְשִׁי 34 זָמַם 35 יִשְׁגְּךָ 36 נָחַל 37 בֵּית 38 בְּנִיךָ 39 הַיּוֹם 40 כִּחָר 41
 אֲרִצָּה * (§ 85, 4, 6.)

§ 51. VERBS פ"י.

1. The verbs of which the first radical is ' are divided into three classes:

- a. The first class comprises those, in which ' is used as נ in the verbs פ"נ, i. e. ' is assimilated and indicated by Dagesh in the next letter. In this class are four verbs, which all have צ as the second radical: יצת (Ni. נצת, Hi. הציז) to set on fire, to kindle, יצע to spread down, to strew, יצק to pour, pour out, יצר to form.
- b. The second class is but slightly irregular. The weak letter ' quiesces in the preceding vowel in fut. Kal and all forms of Hi. The fut. Kal retains Chirek: as ייטב from יטב; Hi. changes the Chirek into Tsere: as ייטיב, for ייטיב (Patach + ' = a + i = e, § 12, 7. b. 2.). To

this class belong six verbs: יָצַר (fut. יֵצֵר and יִצֵר, apoc. יִצֵר and יֵצֵר), יָשַׁר to be straight, right, יָטַב to be good, יָגַק to suck, יָלַל to wail, lament, יָקָץ to awake.

- c. The other verbs פ"י belong to the third class. The verbs of this class are properly פ"ו, but the ו is changed at the beginning of the word into י: as יָלַד, for וָלַד, יֵשֵׁב, וָשֵׁב, וָלַד, for וָלַד (§ 12, 7. a.). In those conjugations, which have a characteristic letter at the beginning (Ni., Hi., Ho.) the original ו, being now in the middle of the word, returns: Ni. pret. נִוּלַד, fut. אֶוּלַד, Hi. הוּלִיד, Ho. הוּלַד. In Hithp. the ו in a few verbs only is restored: as הִתְוַדַּע, from יָדַע, to know.

The preformatives have not the usual vowel, but one homogeneous to ו: הוּלַד, for הוּלִיד, הוּלַד, for הוּלִיד, הוּלַד, for הוּלִיד (12, 7. b. 2.).

2. In fut. Kal the י drops. The preformatives now forming open syllables, lengthen the Chirek into Tsere: as יֵלַד, for יָלַד. With conv. ו: וַיֵּלַד; in Hiphil with conv. ו: וַיִּוּלַד.

3. About half these verbs have the future E. The others with future A retain י quiescent in Chirek: as יֵרֵשׁ to take possession of, to inherit.

4. The infin. const. is formed as with פ"נ, i. e. the י drops and the segholate ending ת־ (§ 66.) (with Gutt. ת־) is appended: as לָרַת, with כִּכְלָם: כְּלָרַת, כְּלָרַת, כְּלָרַת. Occasionally, it has the fem. termination ה־, like לָרָה to bear, רָרָה to go down.

5. The imp. לֵר, שֵׁב, with ה parag. שְׁבָה.

6. The fut. Kal of the Verbs יָרַשׁ to take possession of, יָבַשׁ to be or become dry, יָגַע to labor, toil, is formed like the second class: יֵרֵשׁ, יֵבֵשׁ, יֵגַע (3), but in Ni., Hi., Ho. they are inflected like the third class: as הוּבֵישׁ, הוּגַע, הוּרֵשׁ.

7. The verb יָלַךְ to go, belongs to פ"י, taking its *irregular forms* from פ"י: fut. Kal יֵלֵךְ, imp. יֵלֵךְ, infin. לָכַת, Hi. הוּלִיךְ.

In all cases, however, where the verbs פ"י are regular it is inflected as from הִלֵּךְ: pret. Kal הִלַּךְ, part. Kal הוֹלֵךְ, Hith. הִתְהַלֵּךְ.

EXERCISE 84.

אֶת־חַקְתִּי¹ תִּשְׁמְרוּ לְלֶכֶת בָּהֶם: לְכוּ־בָנִים² שְׁמַעְוֹלֵי יִרְאֵת³
 יְהוָה אֶלְמַדְכֶם: לֹא־תִלְךָ רַכִּיל⁴ בְּעַמִּיךָ: וַיֵּשְׁבוּ⁵ וַיֹּאבְלוּ
 שְׁנֵיהֶם⁶ יַחְדָּו⁷ וַיֹּאמֶר אָבִי⁸ הַנְּעֶרָה⁹ אֶל־הָאִישׁ הוּאֵל¹⁰ נָא
 וְלִין¹¹ וַיִּטֵּב¹² לְבָדָּהּ: וַיֹּאֶל הַלְוִי¹³ לְשֶׁבֶת אֶת־הָאִישׁ: אַח לְזָרָה
 יוֹלֵד¹⁴: יִרְאֵת יְהוָה תוֹסִיף¹⁵ יָמִים¹⁶: סָבֵא¹⁷ וְזוּלָל¹⁸ יוֹרֵשׁ¹⁹:
 אִישׁ וַיִּמִּים הִצַּג²⁰ לְפָנֶיךָ²¹ שִׁלַּח יָדְךָ בְּאִשֶׁר תִּרְצֶה²²: הֵיטִיבוּ²³
 דַּרְכֵיכֶם²⁴ וּמַעַלְלֵיכֶם: אִישׁ קִדְחָתָם²⁵ עַד עוֹלָם תוֹקֵד²⁶:
 רַפְּאֵנִי יְהוָה וְאַרְפֵּא הוֹשִׁיעֵנִי²⁷ וְאַוִּישְׁעָה כִּי־תִהְיֶה־לִּי²⁸ אֲתָה:
 אֱלֹהֵי עוֹלָם יְהוָה לֹא יִיעַף²⁹ וְלֹא יִנָּע³⁰: אָנָּה³¹ אֱלֹהֵי מְרוֹחֵךְ
 וְאַנָּה מִפְּנֵיךָ³² אֲבָרַח: אִם־אֶסֶק³³ שָׁמַיִם שָׁם³⁴ אֲתָה וְאַצִּיעָה³⁵
 שְׂאוּל³⁶ הַנֶּגֶד: בְּשָׁלוֹם יַחְדָּו³⁷ אִשְׁכְּבָה וְאַיִשָּׁן³⁸ כִּי אֲתָה יְהוָה
 לְבָרֵךְ³⁹ לְבַטַח תוֹשִׁיבֵנִי⁴⁰: הוֹנֵעֶתָם⁴¹ יְהוָה בְּדַרְכֵיכֶם⁴² וְאַמְרָתָם
 בְּמָה⁴³ הוֹנֵעֵנוּ בְּאַמְרָכֶם כָּל־עֲשֵׂה⁴⁴ רַע טוֹב בְּעֵינֵי יְהוָה:
 הִקֵּר⁴⁶ רַגְלֶךָ⁴⁷ מִבֵּית רַעַךְ פֶּן יִשְׁבַּעַךְ⁴⁸ וּשְׁנֵאֶךָ: דַּעֵי כִּי רַע
 וּמָר⁴⁹ עֹזְבֶךָ אֶת־יְהוָה:

statute, law¹ sons² the fear of³ slander, הִלֵּךְ רַכִּיל to slander⁴ to sit down⁵
 both of them⁶ together⁷ the father of⁸ the damsel⁹ to consent¹⁰ and lodge all
 night¹¹ to be good, merry¹² Levite¹³ to bear, bring forth¹⁴ to add, increase¹⁵
 days¹⁶ a drunkard¹⁷ squanderer, prodigal¹⁸ to become poor¹⁹ to put, place²⁰
 before thee²¹ to be pleased to do anything²² to make good²³ your ways²⁴ to
 kindle²⁵ to burn²⁶ to help, succor²⁷ praise, object of praise²⁸ to be wearied²⁹
 to be fatigued³⁰ whither³¹ from thy presence³² (prop. f. thy face) to ascend³³
 there³⁴ to spread down, make one's bed³⁵ grave³⁶ together, at one time³⁷
 to sleep³⁸ alone³⁹ to make dwell⁴⁰ to weary, be troublesome⁴¹ words⁴²
 in what⁴³ every one⁴⁴ that doeth⁴⁵ to make rare⁴⁶ thy foot⁴⁷ to be satiated,
 weary⁴⁸ bitter⁴⁹.

EXERCISE 85.

Rebuke¹ not a scorner², lest³ he hate⁴ thee; rebuke a wise man⁵, and he will love thee. Give (instruction) to a wise man, and he will be yet⁷ wiser⁶; teach⁸ a just man and he will increase⁹ in learning¹⁰. (It is) good to go to the house of mourning¹¹. Go, eat with¹² joy¹³ thy bread¹⁴. And* the king put forth¹⁵ his hand, saying¹⁶, lay hold¹⁷ on him. And* his hand dried up. When¹⁸ your children²⁰ shall ask¹⁹ their fathers²¹ in time to come²², saying, what (mean) these stones²³? Then²⁴ ye shall let know²⁵ your children, saying, Israel came over²⁶ this Jordan²⁷ on²⁸ dry land²⁹. For³⁰ the Lord your God dried up³¹ the waters of³² Jordan from before you³³, until³⁴ ye were passed over³⁵. That³⁶ all the people of³⁸ the earth might know³⁷ the hand of the Lord. Labor³⁹ not to be rich⁴⁰. Know thou the God of thy father and serve⁴¹ Him. Boast⁴² not thyself of⁴³ to-morrow⁴⁴, for thou knowest⁴⁵ not what a day⁴⁷ may bring forth⁴⁶. We will do thee good⁴⁸.

7 עֹרֵר 6 fut. A. (to be wiser) חָכַם 5 לְחַכְּמֶם 4 שָׁנְאָה 3 בְּיָדוֹ 2 לִי 1 Hi. Juss. יִכַח
 15 שָׁלַח 14 לְחַמְּךָ 13 שִׂמְחָה 12 בְּ 11 אֲבָל 10 לָקַח 9 Hi. with acc. יִסַּף 8 Hi. יִדְעֶה
 22 in t. t. come מָחָר 21 אֲבוֹתָם 19 שָׁאֵל 20 בְּנֵיכֶם 18 כִּי 17 with acc. תִּפְשֶׁה 16 יֹאמֵר
 31 Hi. 30 אֲשֶׁר 29 יִבְשָׁה 28 בְּ 27 יִרְדֶּה 26 to come over עָבַר 25 Hi. pret. 24 י 23 אֲבָנִים
 37 inf. (connect 36 and 37) 36 לְמַעַן 35 inf. = your passing over עָרָה 33 מִפְּנֵיכֶם 32 מִי
 44 יוֹם מָחָר 43 בְּ 42 Hith. Juss. הִלַּל 41 עָבַר 40 Hi. inf. with ל 39 Juss. יִגַּע 38 עִפִּי
 *Vav Conv. 48 to do good יִטֵּב Hi. 47 יוֹם 46 fut. יִלְרֶה 45 fut.

§ 52. VERBS ע"ע.

The verbs belonging to this class are contracted, the second radical having been repeated in the root, as סַבַּ, now סַב, hence termed ע"ע.

Irregularities:

1. The repeated letter is generally written but once, with a Dag., which is, however, omitted at the end of the word: as סַב, for סַבַּ, but סַבּוּ (§12, 4. Note).

2. The resulting monosyllabic word from this contraction is vocalized similarly to the regular verbs, but differs in

this particular: the vowel of the second radical in the regular verb recedes to the first radical of the verb ע"ע: as imp. סב, for סבב, like קטל, fut. יסב, for יסבב, like יקטל, (comp. 3), (§14, Rising III.).

NOTE I. Infin. and fut. Ni. excepted, which have Patach instead of Tsere.

3. The preformative forming an open syllable, which requires long vowels, has the pretonic Kamets: fut. Kal סב, for יסבב, fut. Hi. יסב, for יסבב; hence this Kamets drops, when the tone is thrown forward: as תסבבנה (§ 14. Reject. 1.).

4. When the affirmative begins with a consonant (ת, ת, תי, נו, נה) a helping vowel is used: *1) to avoid the meeting of three consonants with but one vowel: as סבת = סבבת; 2) to render more perceptible the doubling of the radical. This helping vowel is Cholem in the pret. (written fully or defectively): as סבות or סבת, and in the future י: as תסבבנה.

5. This helping vowel receiving the tone, shortens the vowel in Hi., and in the forms with נה in the imp. and fut. Kal: as תסבבנה, תסבבנה.

6. In Pi., Pu. and Hith., which require Dag. in the second radical, in order to avoid the meeting of three similar consonants, as סבב = סבבב, a long vowel (invariably Cholem) enters instead of Dag. Thus the forms Poel, Poal, Hithpoel, arise, which are regularly inflected: as סובב, סובב, הסובבב.

7. With convers. ו the Cholem of the fut. Kal is shortened into Kamets-Chatuph, and the Tsere of the fut. Hi. into Seghol: as ויסב, ויסב (§ 33, 4.).

8. Before suffixes the same change takes place, for the

same reason (§ 14, Short. c.): as **יְחַנְּנוּ** may He be gracious to us; **תִּחַנְּנוּהוּ** ye shall solemnize it; or Kubbuts is chosen instead: as **יְמַשְׁנֵי**, Hiph. **יְסַבְּנֵי**, Tsere into Chirek (the strong sharpening) (§ 14, Short. b.)

9. The accent is not here thrown forward upon the affirmatives **הִיא**, **וּ**, **יְ**, as with regular verbs: as **סָבָה**, **סִבּוּ**, **סִבּוֹתַי**.

NOTE II. In Kal are found examples of middle O (according to **יָכוֹל** § 29, 1.): as **רָבוּ** they shoot arrows. Gen. 49, 23. **רָמוּ** they are lifted up. Job 24, 24. The fut. A. of these verbs has Tsere under the preformatives: as **יָמַר** it is bitter, Is. 24, 9. **וַאֲקַל** and I am despised, Gen. 16, 5. **יָחַם** it is hot, De. 19, 6.

NOTE III. Ni. in the final syllable has Tsere occasionally: as **נָמַס**, **הִמַּס**, **נָקַל**, **נָסַבָה**; sometimes Cholem **נָרוּץ** he is broken, Eze 29, 7. **נָבוּזוּ** they are spoiled, Am. 3, 11.

NOTE IV. Hi. sometimes takes Patach in the final syllable, especially with gutturals: **הִמַּר** he has embittered, Job 27, 2. **הִתּוּ** he cuts off, Is. 18, 5. **הִדַּק**, **הִקַּל**.

NOTE V. In many of these verbs the vowel of the preformatives in Kal, Ni., Hi. and Ho. is short and Dag. forte follows. This Dagesh compensates for the one omitted in the second radical, as it occurs generally with this class of verbs in Chaldee: fut. Kal **יָסַב** and **יָסַב**; **יָדַם** (fr. **דָּמַם**), **יָשַׁם** shall be astonished, 1. Ki. 9, 8. **יָקַד** to bow the head; Hi. **יָסַב** Jud. 18, 23. **יָמַר** Ex. 23, 21.

EXERCISE 86.

מִה¹ רָבוּ² מַעֲשֵׂיךָ³ יְהוָה: גּוֹל⁴ עַל־יְהוָה דַּרְבָּךְ: הַקְּשִׁיבָה
 אֶל־רִנָּתִי⁵ כִּי־דָלוּתִי⁶ מָאֵד: אֲזוּ⁷ יִדְבֹר⁸ יְהוֹשֻׁעַ⁹ לַיהוָה בַּיּוֹם
 הַהוּא יְהוָה אֶת־הָאִמְרֵי¹⁰ לִפְנֵי בְנֵי יִשְׂרָאֵל וַיֹּאמֶר שְׁמַשׁ¹¹ בְּגִבְעוֹן¹²
 דָּם¹³ וַיִּרַח¹⁴ בְּעַמְּקֵי¹⁵ אֵילֹן¹⁶ וַיִּדַּם הַשְּׁמֵשׁ וַיִּרַח עֵמֶד עַד־יָקַם
 גּוֹי אִיבִיו: וַיִּרְעַם¹⁷ יְהוָה בְּקוֹל¹⁸ גָּדוֹל בַּיּוֹם הַהוּא עַל־פְּלִשְׁתִּים¹⁹

וַיְהִימָם²⁰ וַיִּנְגְפוּ²¹ לִפְנֵי יִשְׂרָאֵל: וַחֲגַתָּם²² אֶתּוֹ חָג²³ לַיהוָה
 שִׁבְעַת יָמִים בַּשָּׁנָה²⁵ בַּחֹדֶשׁ הַשְּׁבִיעִי²⁶ תַּחֲנוּ אֹתוֹ: כֹּה²⁷ אָמַר
 יְהוָה אֲסִתְּפְרוּ²⁸ אֶת־בְּרִיתִי²⁹ הַיּוֹם וְאֵת בְּרִיתִי הַלְיָלָה גַם בְּרִיתִי
 תִּפְרֹ אֶת־דָּוָד עַבְדִּי: אֲשֶׁר³⁰ לֹא־יִסְפָּר צָבָא³¹ הַשָּׁמַיִם וְלֹא
 יִמְדֹ חוֹל הַיָּם כִּן אֲרַבָּה³³ אֶת־זֶרַע דָּוִד עַבְדִּי: הַדִּלְתָּ³⁴ תִּסּוּב³⁵
 עַל־צִירָה³⁶ וְעַזְלָ עַל־מִטָּתוֹ³⁷: יְהוָה שִׁפְטָנוּ יְהוָה מַחְקֵקֵנוּ³⁸
 הוּיָא יוֹשִׁיעֵנוּ³⁹: חִדְלוּ הָרַע⁴⁰: כִּי הִנֵּה בָעִיר אֲשֶׁר־נִקְרָא
 שְׁמִי⁴¹ עָלֶיהָ⁴² אָנֹכִי מֵחַל⁴³ לְהָרַע: לָמָּה תִקְרָאנָא לִי נְעָמִי⁴⁴
 וְשָׂדֵי⁴⁵ הַמֶּר⁴⁶ וְהִרַע לִי מְאֹד: הִמָּה חַתִּים⁴⁷ נְסוּגִים⁴⁸ אַחֲוֹר
 וּגְבוּרֵיהֶם יִכְתּוּ⁴⁹: בְּתוֹכִי יִשְׁתּוּמִם⁵⁰ לְבִי:

adverb¹ (§ 24, 3.) to be many² works³ to roll, to commit⁴ my outcry, cry for help⁵ to be languid, weakened⁶ then⁷ (§ 101, II, b.)⁸ Joshua⁹ Amorite¹⁰ sun¹¹ Gibeon¹² to stay, stand still¹³ moon¹⁴ valley¹⁵ Ajalon¹⁶ cause thunder¹⁷ thunder¹⁸ (prop. voice, sound) Philistines¹⁹ to confound²⁰ to defeat²¹ to celebrate²² festival²³ seven²⁴ year²⁵ seventh²⁶ so, thus²⁷ to break, make void²⁸ my covenant with²⁹ as³⁰ the host of³¹ to measure³² I will increase³³ door³⁴ to turn³⁵ hinge³⁶ his bed³⁷ to inscribe laws, to rule³⁸ to save³⁹ to do evil⁴⁰ my name⁴¹ (§ 96, 2.)⁴² to open, begin⁴³ n. p. f. (my sweetness)⁴⁴ the Almighty⁴⁵ to embitter⁴⁶ (sc. life,) to be terrified, dismayed⁴⁷ to recede⁴⁸ to beat down⁴⁹ to be astonished, confounded⁵⁰.

EXERCISE 87.

Three¹ times² thou shalt keep a feast³ to me in the year. And he rolled⁴ the stone⁵ from⁶ the mouth of⁷ the well⁸. The Lord of Hosts⁹ will defend¹⁰ Jerusalem¹¹. The soul of¹² the wicked desireth¹³ evil, his neighbor is not favored¹⁴ in his eyes¹⁵. This day will I begin¹⁶ to magnify thee¹⁷ in the sight of¹⁸ all Israel. And I will defend¹⁹ this city, to save²⁰ it. . And the Lord discomfited²¹ Sisera²². Hills²³ melted²⁴ like²⁵ wax²⁶. He that trusteth²⁷ in²⁸ the Lord, mercy²⁹ shall compass³⁰ him about³⁰. Be-seech³¹, I pray you, God, that³² He will be gracious³³ unto us. Hazael³⁴, king of Syria³⁵, oppressed³⁶ Israel. And the Lord was gracious³⁷ to them and had compassion³⁸ on them. (He) whom thou blesseth³⁹ (is) blessed⁴⁰, and (he)

whom thou curseth⁴¹ is cursed⁴². Why⁴³ art thou cast down⁴⁴, O my soul⁴⁵? hope⁴⁶ thou in⁴⁷ God!

שְׁלֵשׁ 1 רְגִלִים 2 חַגַּג 3 to keep a feast גָּלַל 4 Hi. fut. with Vav Conv. אָבֵן 5 מַעַל 6
 פִּי 7 בָּאֵר 8 יְהוָה זְבָאוֹת 9 גָּנַן 10 Hi. fut. יְרוּשָׁלַיִם 11 נִפְשׁוּ 12 אֹתָהּ 13 חָנַן 14 Ho. fut.
 עֵינָיו 15 חָלַל 16 Hi. גָּדַל 17 Pi. inf. עֵינַי 18 גָּנַן 19 pret. with Vav Conv. יִשַׁע 20 Hi.
 חָמָס 21 fut. with Conv. ו, סִיקְרָא 22 הָרִים 23 מָסַס 24 Ni. כַּ 25 דֹּנַג 26 בָּטַח 27 part.
 חֶכֶר 28 חֶכֶר 29 סָכַב 30 Pi. fut. חָלוּ 31 ו 32 חָנַן 33 חֻזָּאֵל 34 אָרַם 35 לַחֵץ 36
 אָרַר 41 fut. 42 Ho. fut. מָה 43 שָׁחַח 44 Hith. fut. נִפְשֵׁי 45 (f.) יַחַל 46 Hi. ל 47 :
 אָרַר 41 fut. 42 Ho. fut. מָה 43 שָׁחַח 44 Hith. fut. נִפְשֵׁי 45 (f.) יַחַל 46 Hi. ל 47 :

§ 53. VERBS עִי AND עֵי.

To the עֵי the verbs עִי are nearly related. To this class belong those verbs of which the second radical is ו, which are best compared with the preceding עֵע, whereby the points of similarity or difference can be rendered most conspicuous.

In common with עֵע:

1. The stem is monosyllabic.
2. The preformatives have long vowels: in fut. Kal and in the pret. Ni. Kamets (Tsere in rare cases).
3. The forms Poel, Poal, Hithpoel.
4. The insertion of the helping (union) vowel Cholem before the consonantal affirmatives, but only in Ni. and Hi., not in Kal and Ho.
5. These peculiarities originate from the principle, that the weak letter ו cannot retain its consonantal power between two vowels; (not even between a following vowel and a preceding vocal Sh'va,) the ו either drops or quiesces, and as with עֵע its vowel recedes to the first radical: pret. קָם, instead of קָוּם; inf. קוּם, for קוּם; fut. יָקוּם, for יָקוּם (§ 12, 6. B. 3); Hi. הִקִּים, for הִקִּוּים (§ ibid. § 12, 7, a.); Ho. הוֹקִם, for הִקִּוּם (§ 12, 6, B., 3.) (Kamets-Chat. now in an open syllable becomes ו (§ 14, Length. 1.).
6. These verbs differ from עֵע in the following points:

a. The vowel in ע"ו is longer: ו in Kal, וֹ in Hi., a vowel-letter quiescing in it.

b. The Ni. has a final Cholem נקום, for נקום; fut. יקום, for יקום (the ו becoming ו, § 12, 7. b. 2.), after removing the mutable Patach in pret., and Tsere and the pretonic Kamets in fut.

7. Intransitive verbs occur with middle E. and O: מת, מתה, מתה (for מתה § 12, 6. B.). Part. מת; Inf. מות; Fut. ימות; בוש, בוש, בוש; Fut. יבוש.

NOTE. In some verbs. the ו of the inf., imper. and fut. is always quiescent in Cholem: as אור to be light, בוא to come, בוש to be ashamed, ויבוא and he came.

8. The apocopated Fut. is יקם, with Vav Conv. ויקם, with gutturals ויסר.

9. The usual form of 2. and 3. pers. pl. fem. is given in the paradigm: תקומינה; a form like תשבן is sometimes met with.

10. Several verbs ע"ו in common with ע"ע (§ 52 Note 5.) double the first radical: as הסית, for הסית. Some thus modify the signification: as הנח to cause to rest, הנח to permit, suffer; הלן to pass the night, הלן to complain, murmur.

11. Verbs ע"י. Verbs having for their second radical a quiescent ' have a twofold inflection in Kal; they are partially inflected like the Kal of ע"ו, partially like its Hiphil, after having removed the characteristic syllable of Hiphil (ה and ה). Several verbs occur only in this form, others possess both forms of ע"ו and ע"י: as לון and לין.

NOTE. The fut. of Hiphil can be distinguished from that of Kal, by the signification only: as יבין he understands (Kal), תבנים he gives them understanding, Job 32, 8 (Hiphil).

NOTE II. Not seldom Kal and Hi. agree in sense in these verbs (ע"ו and ע"י): גול to rejoice, Kal and Hi. רוב to quarrel, Kal and Hi. שום to set, put, Kal and Hi. etc.

EXERCISE 88.

בָּזוּ¹ לְרַעְהוּ חֶסֶר² לֵב: מִפְּנֵי³ שִׁיבָה⁴ תָּקוּם⁵ וְהִדְרַתָּ⁶ פְּנֵי⁷
 זָקֵן: מִי שָׁם⁸ פֶּה⁹ לְאָדָם אוֹ מִי־יָשׁוּם אֶלֶם אוֹ חֲרַשׁ¹¹ אוֹ
 פֶקֶח¹² אוֹ עוֹר¹³ הֲלֹא אָנֹכִי יְהוָה: מְשִׁיב¹⁴ רָעָה תַחַת טוֹבָה
 לֹא תִמוּשׁ¹⁵ רָעָה מִבֵּיתוֹ¹⁶: דִּבֶּר¹⁷ שְׁקָרִים¹⁸ לֹא־יִכּוֹן¹⁹ לִנְגֹד²⁰
 עֵינָי: יְהוָה בִּשְׁמַיִם הִכִּין²¹ כֶּסֶאֱוֹ²²: יְהוָה בְּחַכְמָה יָסַד²³ אֶרֶץ
 כּוֹנֵן²⁴ שָׁמַיִם בְּתִבּוּנָה: בְּנִבְלָ²⁵ אוֹיְבֶךָ אֶל־תִּשְׁמַח וּבְכִשְׁלוֹ אֶל־
 יָגֵל²⁶ לְבָךְ: מַעֲנֶה²⁷ דֶּרֶךְ²⁸ יִשִּׁיב²⁹ חֲמָה³⁰: דּוֹם³¹ לִיהוָה
 וְהִתְחַלְלֵל³² לוֹ: צְדִיק לְעוֹלָם בַּל יִמוּט³³: צָרָקָה תְרוּמִים³⁴ גּוֹי:
 בְּכַרְמִים³⁵ לֹא־יִרְנֵן³⁶ לֹא יִרְעֶע³⁷: הָסֵר³⁸ בְּעַם³⁹ מַלְבָּד: וַיִּכְנַע
 יַעֲקֹב בַּמָּקוֹם וַיִּלֵּן שָׁם בִּיבְיָא⁴⁰ הַשָּׁמַיִשׁ וַיִּקַּח מֵאֲבָנֵי⁴¹ הַמָּקוֹם
 וַיִּשֶׂם⁴² מִרְאֵשְׁתּוֹ⁴³ וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא: בְּאַחַד⁴⁴ לַחֲדָשׁ
 הַיּוֹם⁴⁵ הַמִּשְׁכָּן: יֵשׁ מִתְעַשֵּׂר⁴⁶ וְאִין כָּל מִתְרוֹשֵׁשׁ⁴⁷ וְהוֹן רַב:
 בִּינָה⁴⁸ הַגִּיגִי⁴⁹: דֶּרֶךְ שְׁקֵר הָסֵר מִמֶּנִּי: יְהוָה מְקִים מַעֲפָר דָּל:
 שִׁימוּ לְבַבְכֶם עַל דְּרִיכְכֶם: בָּךְ יְהוָה בְּטַחֵן צְדִיקִים וְלֹא־בוֹשׁוּ⁵⁰:
 תִּמְאוֹת⁵¹ עֲצַל תְּמִיתְנוּ⁵²: סוּם⁵³ מוֹכֵן⁵⁴ לְיוֹם מַלְחָמָה⁵⁵ וְלִיהוָה
 הִתְשׁוּעָה⁵⁶: עַל־כָּל־מַעֲשֵׂה⁵⁷ יְבִיאֶךָ⁵⁸ הָאֱלֹהִים בְּמִשְׁפָּט:

to despise¹ (§ 107, 4.) void of² (§ 84, 7.) before³ gray hair⁴ to rise up⁵ to
 honor⁶ the face of⁷ to make⁸ mouth⁹ or¹⁰ deaf¹¹ open-eyed¹² blind¹³ to re-
 turn¹⁴ (§ 107, 4.) to depart¹⁵ his house¹⁶ to tell¹⁷ lies¹⁸ to be firm, estab-
 lished¹⁹ before²⁰ to establish²¹ his throne²² to found, to lay the foundation
 (of a building)²³ to set up, fix²⁴ ב bef. inf. const.²⁵ (§ 106, 2.) to exult, re-
 joice²⁶ answer²⁷ soft²⁸ to turn away²⁹ wrath³⁰ to rest³¹ to wait³² to totter,
 to shake³³ to raise³⁴ vineyards³⁵ to shout, sing³⁶ to shout with joy³⁷ to re-
 move, put away³⁸ anger, grief³⁹ to set⁴⁰ (prop. to come) stones of⁴¹ to put,
 set, lay⁴² מְרִאֵשֶׁת (from ראש) place of the head, hence: at his head⁴³ first⁴⁴
 to raise⁴⁵ pretend to be rich⁴⁶ § 26, 6. pretend to be poor⁴⁷ to mark, attend⁴⁸
 meditation, prayer⁴⁹ to be ashamed, disappointed⁵⁰ desire, lust of⁵¹ to kill⁵²
 horse⁵³ to be prepared, ready⁵⁴ war⁵⁵ help, victory⁵⁶ deed, act⁵⁷ to bring, lead⁵⁸.

EXERCISE 89.

And the Lord spake¹ to Moses, saying: Send² men,
 that³ they may search⁴ the land of Canaan. And the men

went up⁵ and came⁶ into the land and searched it. And they returned⁷ from searching of the land after⁸ forty⁹ days¹⁰. And they came to Moses and brought back¹¹ word¹³ to him¹² and said: we came to the land whither¹⁴ thou sentest us and surely¹⁵ it is very¹⁶ good. Nevertheless¹⁷ the people be strong¹⁸ that dwell¹⁹ in the land. And they murmured²⁰ against²¹ Moses and said: Would God that²² we had died²³ in the land of Egypt. And wherefore hath the Lord brought²⁴ us to this land, to fall²⁵ by²⁶ the sword. And they said one to another²⁷, Let us make²⁸ a captain²⁹, and let us return into Egypt. And David besought³⁰ God for³¹ the child³², and he fasted³³ and went in (pret.) and stayed all night³⁴ and lay³⁵ upon the earth³⁶. And the elders³⁷ of his house arose³⁸ (and went) to him³⁹, to raise⁴⁰ him up from the earth: but he would not⁴¹. And it came to pass⁴² on the seventh⁴³ day that⁴⁴ the child died. And David saw⁴⁵ that his servants⁴⁶ whispered⁴⁷ and he perceived⁴⁸ that the child⁴⁹ was dead. Then⁵⁰ he arose from the earth and washed⁵¹ and anointed⁵² (himself⁵²) and came into the house of God; then⁵⁰ he returned into his (own) house and (when) he asked, they put⁵³ bread before him and he did eat.

דבר 1 Pi. with Vav Conv. 2 (§ 84, 2) 31 הִירָא 4 (§ 101, 3. a.) 5 וַיֵּלֶךְ 6 בּוֹא 7 שָׁב 8 מָקָן 9 אֲרָבַעִים 10 sing. (§ 92, 3) 11 שָׁב 12 Hi. 13 דָּבַר 14 אֶתְּוֹ 15 וְגַם 16 טוֹבָה 17 יָפֶסֶת בִּי 18 עַז 19 (§ 90, 2) 20 Ni. 21 לִין 22 partic. with the article (§ 96, 8) 23 אִישׁ אֶל- 24 part. Hi. 25 נָפַל 26 ב 27 נָתַן 28 par. fut. 29 רֵאשׁ 30 Pi. with Vav Conv. 31 בָּעַר 32 נָעַר 33 לִין 34 pret. to stay all night 35 שָׁכַב 36 אֲרָצָה 37 זָקְנֵי 38 קִים 39 קִים 40 Hi. 41 אָבָה 42 וַיְהִי 43 שָׁבִיעִי 44 Vav Conv. 45 וַיִּרְא 46 עֲבָדָיו 47 חָשׂ 48 Hi. 49 בִּין 50 Pause! 51 יָלַד 52 Hi. 53 שָׁם

§ 54. VERBS ל"ה.

1. The third radical of these verbs was originally ' , of some few ך .
2. All forms ending with the third radical, change , into

ה: as גָּלָה, for גָּלִי (§ 12, 7. a.), excepting the pass. part. Kal, which is regular גָּלוּי.

3. To all those forms ending with a consonantal affirmative, (הַ, הָ, תִּי, נוּ, נָה) the original י returns. This י quiesces in the pret. Kal in Chirek: as גָּלִיתַּ, in the pret. of the other active conjugations, promiscuously in Tsere and Chirek: as גָּלִיתָ and גָּלִיתְּ, in the pret. of the Passives, only in Tsere: as גָּלִיתְּ; in the imperative and future in Seghol: as תִּגְלִינָה, תִּגְלִינָה.

4. In the 3. pers. fem. sing. pret., ה is commuted into ת, in order to avoid the repetition of ה: as גָּלְתָּהּ, for גָּלְהָהּ.

5. Before the vocal affirmatives (וּ, י־) the ה drops: as גָּלוּי, תִּגְלוּי, for גָּלוּהוּ, prop. גָּלוּי (§ 12, 6. B. 3.).

6. The ה quiesces
in all the pret. forms in Kamets: as גָּלָה, נִגְלָה, גָּלָה etc.;
in all the imperat. f. in Tsere: as גָּלָה, הִגְלָה, גָּלִי etc.;
in all the fut. and part. f. in Seghol: as אֶגְלָה, אֶגְלָה, אֶגְלָה etc.

7. The inf. const. ends in all the conjugations with וַת: as גָּלוּת, הִגְלוּת, גָּלוּת etc.

8. The apocopated future is formed by throwing off the ה with the preceding Seghol, whence in Kal and Hiphil forms would arise, having three consonants and but one vowel: as יִגְלֵ, from יִגְלָה, יִגְלֵ, from יִגְלָה, which to avoid a helping Seghol is used: as יִגְלֵ Kal, יִגְלֵ Hi. (formed like the Segholates § 66.). With a guttural the helping vowel is Patach: as יִשַׁע let him look, (§ 14, Rising IV.) with Pe Guttural, וַיַּעַשׂ and he made, (§ 66, 10.).

NOTE I. Sometimes the first syllable is not affected by the guttural: as וַיַּחַר and it was kindled, וַיַּחַר and he rejoiced, וַיַּחַר and he encamped.

NOTE II. The preformatives of the apocopated Future, forming an open syllable sometimes has Tsere: as וַנִּפְּן and we turned; וַתִּתְּעַ and she wandered.

NOTE III. The helping vowel can be omitted in case the first radical is softer in sound than the second, (a liquid before a mute): as **וַיִּשָׁב** and he took captive, **וַיִּשְׁקַן** and he gave to drink.

9. In the verb **רָאָה** to see, the apocop. fut. has two forms: **יֵרָא** and with Vav Conv. **וַיֵּרָא**.

10. **הָיָה** to be. pret. 2. pers. pl. **הָיִיתֶם**, with **וְהָיִיתֶם**: inf. const. **הָיִוֹת**, with prefixes **בְּהָיִוֹת**, **לְהָיִוֹת**; imp. **הָיִה**; fut. **יְהִיָּה**, fut. apocop. **יְהִי**, in pause **יְהִי**, with Vav Conv. **וַיְהִי**.

11. **חָיָה** to live. 2. pers. pl. pret. Kal **חָיִיתֶם**, inf. **חָיִוֹת**, imp. **חָיָה**, with **וְחָיָה**, fut. **יְחִיָּה**, fut. apoc. **יְחִי**, in pause **יְחִי**, Hiphil pret. **הִחָיָה**, inf. **הִחָיִוֹת**.

12. **שָׁחָה** (original **שָׁחוּ**) to bow down. Hithp. **הִשְׁתַּחֲוָה**, fut. **יִשְׁתַּחֲוֶה**, fut. apoc. **יִשְׁתַּחוּ** (for **יִשְׁתַּחֲוּוּ**) (§ 14. Rising IV.)

13. The annexing of suffixes, occasions various changes: the termination **ה** with the preceding vowel drops before the suffix: as **עָנַנִי** (from **עָנָה**) he answered me, **צִוָּךְ** (from **צִוָּה**) he has commanded thee. Piel **אָכַלְךָ**, (from **כָּלָה**), for **אָכַלְךָ**, Hiph. **הֶעֱלָךְ**. In the third person fem. sing. pret., the suffix is attached invariably to the form **נָגַלְתָּ**: as **עָשָׂהֲנִי**, he has made me, Piel **כִּכְתְּנִי**, (shame) has covered me, § 44, 16, **וּכְלָתוּ** it shall consume it, for **כְּלָתְהוּ**.

EXERCISE 90.

בְּחֻכְמָה יִבְנֶה¹ בַּיִת: אֵמֶת קָנָה² וְאֶל־תִּמְכֹּר: הַסֶּכֶל יִרְבֶּה³
 דְּבָרִים⁴: רָאָה בְּעֵבִים⁵ לֹא יִקְצֹר: הַחֲכָמָה לֹא תִסְלֶה⁶ בְּכַתֶּם⁷
 אוֹפִיר⁸: אָכַל בְּשִׂמְחָה לַחֲמֶה וּשְׂתָה⁹ בְּלֵב־טוֹב יִיגֶה: גַּעַר
 הָיִיתִי גַם־זִקְנָתִי וְלֹא רָאִיתִי צְדִיק גַּעֲזוֹב: מִי גָבַר יַחֲיָה וְלֹא
 יִרְאֶה מוֹת¹⁰ יִמְלֹט נִפְשׁוֹ מִיַּד שְׂאוּל: סוֹד¹¹ אַחֲרַי¹² אֶל־
 תִּגְלֹל¹³: נִפְשָׁנוּ חִפְתָּה¹⁴ לִיתְהוֹה: אֵטֶם¹⁵ אֲזִנּוֹ¹⁶ מִזַּעֲקָתִי¹⁷ דָּל
 גַּם־הוּא יִקְרָא וְלֹא יַעֲנֶה¹⁸: הִיָּה עֵינַיִם לְעוֹר וְרִגְלַיִם לִפְסָח¹⁹:
 אֶל־תֵּעַן כְּסִיל כְּאוֹלָתוֹ פְּתִיתִשְׁנֶה²⁰ לּוֹ גַם־אֶתָּה: עֵת לִפְרֹץ²¹
 וְעֵת לִבְנוֹת עֵת לִבְכוֹת²² וְעֵת לִשְׁחֹק²³ עֵת לַחֲשׂוֹת²⁴ וְעֵת

לְדַבֵּר: לֹא תַעֲשֶׂה²⁵ עוֹל בְּמִשְׁפָּט: דְּרִשׁוּנִי וְחַיּוּ נַאֲם²⁶ יְהוָה:
 רוּחַ אֵל עֲשֵׂתֵנִי וְנִשְׁמַת²⁷ שְׂדֵי תַחֲנִי: אִם-דָּרַעַב שֵׁנֶאֱךָ²⁸ הָאֲכִילֵהוּ
 לֶחֶם וְאִם-צָמֵא²⁹ הִשְׁקֵהוּ³⁰ מַיִם: יַעֲנֶךָ יְהוָה בְּיוֹם צָרָה:
 לִישׁוּעָתְךָ³¹ קוֹיִתִי³² יְהוָה: הַחֲזוּק³³ בְּמוֹסֵר³⁴ אֶל-תָּרֶךְ³⁵: אֶל-
 תִּתְרַע³⁶ אֶת-בַּעַל³⁷ אָךְ³⁸: בְּכָל-סוּד אֲשֶׁר תִּגְלֶה לְרַעְךָ זְכוּר
 אֶל תִּשְׂפַח אוֹלִי³⁹ יִהְפֶךְ בְּיוֹם מָחָר לְהַיּוֹת צָרְךָ⁴⁰: יֵשׁ אוֹהֲבִים
 בְּצֵל⁴¹ הַמַּעֲלוֹת⁴¹ בְּפָנֹת⁴² הַשָּׁמַיִם עֲמְרוּ⁴³ מִיִּשְׁעֵךָ⁴⁴: דַּעַת
 חֲסֵרָתִי⁴⁵ מִה קִנִּיתִי⁴⁶ קִנִּיתִי דַּעַת מִה חֲסֵרָתִי:

to build¹ to buy² to make or do much, increase³ words⁴ clouds⁵ to be
 weighed⁶ for the gold of⁷ Ophir⁸ to drink⁹ death¹⁰ secret of¹¹ another per-
 son¹² to disclose, reveal¹³ to wait¹⁴ to stop¹⁵ his ear¹⁶ the cry of¹⁷ to an-
 swer¹⁸ lame¹⁹ to be equal²⁰ to break down²¹ to weep²² to laugh²³ to keep
 silence²⁴ to do²⁵ a declaration of²⁶ breath of, mind of²⁷ enemy²⁸ thirsty²⁹
 to give to drink³⁰ help³¹ wait for, hope in³² to hold fast, adhere to³³ instruc-
 tion, correction³⁴ to let go³⁵ to associate³⁶ possessor, owner, lord³⁷ anger
 אָךְ ³⁸ a possessor of anger = an angry inan³⁸ § 89, 4. perhaps³⁹ enemy⁴⁰
 sun-dial (literally: the shadow of the degrees)⁴¹ to turn⁴² to stop from, to
 desist⁴³ help, assistance⁴⁴ to want, to be without⁴⁵ to possess⁴⁶.

EXERCISE 91.

If ye walk² in my statutes¹, and keep⁴ my commandments³
 and do⁵ them, then⁶ I will turn⁷ graciously⁷ unto you,
 and make you fruitful⁸ and multiply⁹ you, and establish¹⁰
 my covenant with¹¹ you. Ye shall not afflict¹² a father-
 less child. If thou afflict¹³ him and he cry¹⁴ at all¹⁵ unto
 me, I will surely¹⁶ hear his cry¹⁷. And the Lord spake
 to Joshua, saying: As¹⁸ I was with¹⁹ Moses, (so) I will
 be with thee: I will not fail²⁰ thee, nor²¹ forsake thee.
 Only²² be thou strong²³ and very courageous²⁴, that²⁵
 thou mayest observe²⁶ to do according to all the law,
 which Moses, my servant²⁷, commanded²⁸ thee: turn²⁹ not
 from it to³⁰ the right hand³¹ or³² to the left³³. This³⁴
 book³⁵ of the law shall not depart³⁶ out of thy mouth³⁷,
 but³⁸ thou shalt meditate³⁹ therein day and night⁴⁰, that⁴¹
 thou mayest observe⁴² to do according to all that is writ-
 ten therein. If thou return to⁴³ the Almighty⁴⁴, thou

shalt be built up⁴⁵. From the confined space⁴⁶ I called⁴⁷ upon the Lord⁴⁸, the Lord answered⁴⁹ me in the large space⁵⁰. The Lord is on my side⁵¹: what can (§ 101, III. 1.) do⁵² unto me man? (It is) better⁵³ to trust⁵⁴ in⁵⁵ the Lord, than⁵⁶ to put confidence⁵⁷ in man. Thou hast thrust⁵⁸ sore⁵⁹ at me that⁶⁰ I might fall; but⁶¹ the Lord helped me. Be²⁶ not wise⁶³ in thine (own) eyes. And he despised⁶⁴ the birthright⁶⁵. My well-beloved⁶⁸ hath⁶⁷ a vineyard⁶⁶. And he fenced⁶⁹ it and cleared it of stones⁷⁰ and built⁷¹ a tower⁷² in the midst of it, and he looked⁷³ that⁷⁴ it should bring forth⁷⁵ grapes⁷⁶, and it brought forth wild grapes⁷⁷.

Hi. פָּרָה 7 פָּנָה 6 Conv. 1 5 pret. עָשָׂה 4 fut. מְצוֹתֵי 2 Kal. fut. הִלַּךְ 1 חֲקוֹתַי
 12 Pi. עָנָה 11 אָת 10 Hi. with Vav Conv. קִים 9 Hi. with Vav Conv. רָבָה 8 with Vav Conv.
 18 בְּאִשֶּׁר 17 צִעֲקוּתוֹ 16 inf. abs. (§ 105, 1) 15 infin. abs. (§ 105, 1) 14 fut. צִעַק 13 fut.
 25 infin. with ל 24 (fut. A.) אָמִין 23 (fut. A.) חָזַק 22 רַק 21 וְלֹא 20 Hi. רָפָה 19 עָם
 33 שְׂמָאל 32 ו 31 יָמִין 30 acc. (§ 85, 4) 29 כּוֹר 28 Pi. צוּה 27 עֲבָדֵי 26 שָׁמַר
 41 לְמַעַן 40 וּלְיָלֵהּ 39 יוֹכֵם וּלְיָלֵהּ 38 הָגָה 38 Conv. 1 37 מִפִּיךָ 36 מוֹשֵׁשׁ 35 סִפֵּר 34 (§ 83, 9)
 50 מִרְחֹב 49 עָנָה 48 יָהּ 47 with acc, קָרָא 46 מִצַּר 45 פָּנָה 44 שְׁהִי 43 עַד 42 fut.
 58 דָּחָה 57 בָּטַח 56 (§ 91, 1) מ 55 ב 54 חָסָה 53 טוֹב 52 עָשָׂה 51 on my side = to me
 65 בְּכוֹרָה 64 with Vav Conv. בָּנָה 63 חָכַם 62 הָיָה 61 ו 60 with inf. ל 59 inf. abs. (§ 105 1)
 73 Pi. קוּה 72 מְגַדֵּל 71 בָּנָה 70 Pi. סָקַל 69 Pi. עוֹק 68 יְרִידִי 67 hath = was to 66 בָּרַם
 .77 בְּאִשִּׁים 76 עֲנַבִּים 75 עָשָׂה 74 with inf. ל

§ 55. VERBS DOUBLY ANOMALOUS.

Doubly anomalous verbs have two radicals, both subject to the anomalies of the different irregular verbs: as נָשָׂא to bear, carry, belong to פִּינ and לִ"א and אָבָה to be willing, to פִּינ and לִ"ה.

Verbs of the most frequent occurrence of this kind are:

a. לִ"ה and פִּינ, אָבָה to bake, fut. Kal יֵאָבֵה.

b. לִ"ה and פִּינ, נָכָה to smite, pret. Hi. הִכָּה, part. מִכָּה, fut. יִכָּה, with Vav Conv. וַיִּכֶּה, imp. הִכֵּה, apocop. הִךְ, inf. הִכּוֹת, particip. הוֹכֵחַ to bow, incline,

- fut. Kal יִטָּה, with Vav Conv. וַיֵּט, fut. Hi. יִטָּה, with Vav Conv. וַיֵּט.
- c. לֵא and פִּינָה, נִשָּׂא, fut. Kal יִשָּׂא, inf. שָׂאת and שֵׂאת, imper. נִשָּׂא and שָׂא.
- d. לֵא and פִּינָה, יֵצֵא to go out, fut. Kal יֵצֵא, imp. יֵצֵא, inf. יֵצֵא, Hi. pret. הוֹצִיא, fut. יוֹצִיא.
- e. לֵא and פִּינָה, יָדָה to throw, Hi. to confess, to give thanks. Piel fut. וַיִּדְּוּ and they cast, (for וַיִּדְּוּ) (§ 12, Reject. B. 3.), Hi. fut. יוֹדָה, with suff. אוֹדָה, pret. הוֹדָה, part. מוֹדָה.
- f. עָוִי and לֵא, בּוֹא to come, Kal pret. בָּא, fut. בָּא, Hi. to cause to come, lead, bring, pret. הֵבִיא, fut. יֵבִיא.

EXERCISE 92.

וַדְּבִירָה בְּאַחֲרֵית הַיָּמִים וַאֲמָרוּ עַמִּים רַבִּים לְכוּ וְנַעֲלֵהָ אֶל-
הַר-יְהוָה אֶל-בֵּית אֱלֹהֵי יַעֲקֹב וַיִּזְרְנוּ⁴ מִדְּרָכָיו⁵ וְנִלְכְּדָה
בְּאַרְחֻתָיו⁶ כִּי מִצִּיּוֹן תֵּצֵא⁷ תּוֹרָה וְדִבְרֵי-יְהוָה מִירוּשָׁלַיִם: יוֹדָה⁹
עַמִּים אֱלֹהִים יוֹדָה עַמִּים כָּלֵם: טוֹב וַיִּשָּׂר יְהוָה עַל-בֶּן יוֹרָה
חֲטָאִים בְּדָרְךָ: בְּאֱלֹהִים בְּטַחַתִּי לֹא אִירָא¹⁰ מִה־יַּעֲשֶׂה אָדָם
לִי: טוֹב לְגֹבֵר כִּי-יִשָּׂא¹¹ עַל¹² בְּנֵעוּרָיו¹³: גֵּר לֹא תוֹנֶה¹⁴ וְלֹא
תִלְחָצְנוּ¹⁵: שֹׁחַד מִחֶק¹⁶ רָשָׁע¹⁷ יִקַּח לְהַטּוֹת¹⁸ אַרְחוּת¹⁹
מִשִּׁפְטֵי: הַט²⁰ אֲזַנְךָ וּשְׁמַע דְּבָרֵי²¹ חֲכָמִים²² וְלִבְךָ תְּשִׁית²³
לְדַעְתָּם: אֶל-תִּמְנַע²⁴ מִנַּעַר מוֹסֵר כִּי-תִכְנֹנוּ²⁵ בִּישָׁבֵט לֹא יָמוּת²⁶:
מִכֶּסֶף²⁷ פִּשְׁעָיו לֹא יִצְלִיחַ²⁸ וּמוֹדָה²⁹ וְעֹזֵב יִרְחַם³⁰: אֶל-תֵּט³¹
יָמֶיךָ³² וּשְׂמָאל³³ הַסֵּר רִגְלֶךָ מֵרַע: שִׁבְתֶּךָ³⁴ וְצִאתֶךָ³⁵ וּבּוֹאֶךָ³⁶
יָדַע יְהוָה: שְׂאֵל³⁷ נָא בְּהַמּוֹת³⁸ וְתִרְךָ וְעוֹף הַשָּׁמַיִם וַיִּגְדֹּ-
לֶךָ: אוֹ שִׁיחַ⁴⁰ לְאַרְצֶךָ וְתִרְךָ וַיִּסְפְּרוּ⁴¹ לֶךָ דְּגֵי⁴² הַיָּם: מִי לֹא-
יָדַע בְּכָל-אֱלֹהֵי כִי יִדְּ-יְהוָה עֲשֵׂתָה זֹאת⁴³: אֶת-יְהוָה אֱלֹהֶיךָ
תִּירָא אֹתוֹ תַעֲבֹד⁴⁴ וְכוּ תִדְבַק וּבִשְׁמוֹ תִשָּׁבַע:

the end, remoteness of¹ to go up² the mountain of³ to teach⁴ ways⁵ paths⁶ to go forth⁷ the word of⁸ to give thanks, to praise⁹ to fear, be afraid¹⁰ to bear¹¹ the yoke¹² youth¹³ to vex, to be extortionate¹⁴ to oppress¹⁵ out of the bosom¹⁶ subject of the sentence¹⁷ to pervert¹⁸ the ways of¹⁹ to incline²⁰ the words of²¹ wise men²² to set, direct, turn²³ to withhold²⁴ to beat²⁵ to die²⁶ to cover²⁷ to prosper²⁸ to confess²⁹ to obtain mercy³⁰ to incline³¹ the right hand³² the left hand³³ (§ 85, 4.) to sit, abide³⁴ to go out³⁵ to come³⁶ to ask, interrogate³⁷ the beasts³⁸ to tell³⁹ to speak⁴⁰ to declare⁴¹ the fishes of⁴² (§ 81. 1.)⁴³ to serve⁴⁴.

EXERCISE 93.

My son, fear¹ thou the Lord and the king. Jerusalem bear² thy shame³. Peradventure⁴ there be⁵ fifty⁶ righteous within⁷ the city: wilt thou also⁸ destroy⁹ and not spare¹⁰ the place for¹¹ the fifty righteous that are therein¹²? Thou shalt not bear a false¹⁴ report¹³, neither¹⁵ shalt thou answer¹⁶ in¹⁷ a quarrel¹⁸ to incline¹⁹ after²⁰ many to wrest²¹ (judgment). Trust²² in the Lord, and He shall bring forth²³ thy righteousness²⁴ as the light. Who would not fear²⁵ Thee, O King of nations²⁶? Arise²⁷, get thee out²⁸ from this land²⁹ and return³⁰ to the land of thy kindred³¹. I (am) a little³³ lad³²: I know³⁴ not (how) to go out³⁵ or come in³⁶. Thou comest to me with³⁷ a sword and with a spear³⁸, but³⁹ I come to thee in the name of the Lord of Hosts⁴⁰. This day will the Lord deliver⁴¹ thee into⁴² my hand, and I will smite⁴³ thee and take⁴⁴ thine head from thee⁴⁵, that⁴⁶ all the earth may know⁴⁷ that⁴⁸ there is⁴⁹ a God in Israel. Go and I will be with⁵⁰ thy mouth, and teach⁵¹ thee what thou shalt say⁵². And⁵³ Jehu⁵⁴ came to Jezreel⁵⁵ and Jezebel⁵⁶ heard (of it): and⁵³ she put⁵⁷ paint⁵⁸ (on) her eyes and⁵³ tired⁵⁹ her head and⁵³ glanced⁶⁰ out at⁶¹ the window⁶². And Jehu came in at⁶³ the gate⁶⁴, and⁵³ he lifted up⁶⁵ his face⁶⁶ to the window, and said: Who (is) on my side⁶⁷, who? And⁵³ there glanced out on⁶⁸ him two⁶⁹ (or) three⁷⁰ eunuchs⁷¹. And he said, Throw⁷² her down. So⁵³ they threw her down: and⁵³ (some) of her blood spirted⁷³ on the wall⁷⁴, and on the horses: and he trod her under foot⁷⁵.

- 7 ירא 1 נשא (כ 57, 5) 2 Jerusalem fem. 3 כְּלֶפְתָּךְ 4 אֵילִי 5 יֵשׁ 6 תַּמְשִׁים 7 בְּתוֹךְ
 8 אָף 9 כֶּפֶה 10 נִשָּׂא 11 לְמַעַן 12 בְּקִרְבָּה 13 שָׁמַע 14 שָׂוֵא 15 and not 16 עִנְהָ 17 עַל
 18 רִיב 19 נִטָּה 20 אֶחָדִי 21 נִטָּה 22 בִּטְחָ 23 יֵצָא 24 חִדָּקְךָ 25 Hi. pret. with C. 1, 23
 25 יֵרָא 26 גִּוִּים 27 קוּם 28 יֵצָא 29 fem. 30 שׁוּב 31 מוֹלְדֶתְךָ 32 נֵעַר 33 קָטָן
 34 יָדַע 35 יֵצָא 36 inf. בּוֹא 37 ב 38 תַּנִּית 39 ו 40 צְבָאוֹת 41 סָנַר 42 ב 43 Pi.
 44 נִכָּה 45 יֵרָא 46 Hi. pret. with C. 1, 47 סוּר 48 Hi. pret. with C. 1, 49 יֵשׁ 50 עַם 51 יֵרָא
 52 Hi. pret. with C. 1, 53 Conv. 1 54 יֵהִי־אֵל 55 [§ 19, 6] יֵרָעֵאל 56 אֵיזְבֵּל 57 שׁוּם 58 Hi. fut.
 59 פִּינָן [transl. she made with (ב) paint her eyes] 60 יֵטַב 61 Hi. fut. 62 שָׁקַף 63 Hi. fut.
 64 אֶתִּי 65 פָּנִים 66 נִשָּׂא 67 fut. 68 אֵל 69 שְׁנַיִם 70 שְׁלֹשָׁה 71 כְּרִיסִים 72 שָׁמַט 73 נוּה 74 קִיר
 75 fut. with C. 1, רָכַס

CHAPTER X.

NOUNS.

§ 56. IN GENERAL.

FORMATION AND INFLECTION.

1. The nouns are: a) *Primitives*, b) *Derivatives*. The more numerous derivatives are for the most part derived from verbs: *Verbal nouns*; as *מִתְּנָה* a gift, from *נָתַן* to give; *דַּעַת* knowledge, from *יָדַע* to know. Nouns derived from other nouns are called: *Denominatives*: as *קִישָׁת* archer, from *קִישָׁת* bow.

2. The derivation is effected in the same manner as with verbs:

- a. By *Vocalization*, or the modification of vowels: as *מֶלֶךְ* king, from *מִלְךְ* to reign.
- b. By *Reduplication*, or the doubling of one radical, generally the second, or of two of the radicals: as *גַּנָּב* thief, from *גָּנַב* to steal, *אִסְפָּסָף* rabble, (people gathered together from all quarters) from *אָסַף* to gather.
- c. By *Augmentation*, i. e. the prefixing or postfixing of one or more of the formative letters *הַאֲמַנְתִּיו* (*nomina he-*

emantica): as **מְקוֹם** place, from **קוּם** to stand, **קִדְמוֹן** eastern, from **קָדַם** to be, come before, in front.

3. a. *By Vocalization* :

קָטַל, this class contains as many adjectives as substantives, which, being of the old participial form (cf. act. part. in verbs **עָוָה** : **קָם** = **קָאָם**, for **קָוָם**), express either the attribute, or the attribute and subject together : as **חָכָם** wise, or wise man, **זָהָב** gold (the glittering, sc. metal). Frequently the product or result of an action is signified : as **וְלֵד** child, prop. he that is born, natus ; **רָקַב** an object seized with rottenness, (from **רָקַב** to rot).

קָטַל, these nouns are intransitive, but when derived from transitive verbs, passive : as **אֲבֵל** mourning, **טָמֵא** unclean, **זָקֵן** old, **בָּשֵׁל** cooked, done.

קָטוּל, (partic. of verbs mid. O) intransitive and passive adjectives, a few only in use as substantives : as **גָּדוּל** great, **קָרוּב** near, **שָׁלוֹם** peace.

קוּטַל, **קִטַּל**, (regular act. partic.) (cf. § 35).

קָטוּל, (reg. pass. part.) passive and intransitive adjectives : as **מְשׁוּחַ** anointed, **עָצוּם** strong.

קָטִיל, (Chaldaizing) (pass. part.) 1. passive substantives : as **אֲסִיר** prisoner, captive, from **אָסַר** to bind, to fetter, (it is distinguished from **קָטוּל** by being always used as a noun, while the latter is a participle only). 2. Names of dignity are often thus formed : as **נְסִיךְ** a sovereign, ruler, **פְּקִיד** an officer, **נְגִיד** overseer, **קָצִין** a judge, prince. 3. The season or time in which the action of the verb is performed : as **קָצִיר** harvest (prop. time of cutting, reaping) **חֲרִישׁ** time of plowing.

קָטַל (for **קָטַאל**, hence the *Kamets immutable*), **קָטַל** (for **קָטַיל**, hence the *Tsere immutable*), **קָטוּל**, **קָטִיל**, mostly inf. forms of abstract meaning : **בְּתָב** a writing, **יָלַל** a howling, **צְחֹק** laughter, **נְצִיב** a military post, **גְּבוּל** a border.

קָטַל, **קָטַל**, **קָטַל** cf. § 66.

3. b. *By Reduplication* :

קָטַל (Kamets immutable), a) adjectives intensifying the sense: חָלֵשׁ *very* weak, קַנָּא jealous, b) nouns of habitual occupation: טַבָּח cook, גַּנָּב thief, חָרֵשׁ (for חַרְיֵשׁ) smith.

קָטַל, adjectives, denoting a permanent bodily defect: עִוֵּר blind, אִלֵּם dumb, חֵרֵשׁ (for חַרְיֵשׁ) deaf.

קָטוּל, a small class, adjectives and substantives: גְּבוּר strong, substantively: a strong one, hero, שָׂכוּר adj. and subst. drunk, intoxicated, a drunkard, צִפּוּר a bird, prop. the chirping, twittering, from צַפַּר (Arab.) to twitter, to pipe.

קָטוּל, passive and intransitive: שְׂכוּל bereaved, חַנוּן compassionate, חָרוּץ (for חַרוּץ) a diligent one.

קָטִיל, adjectives and substantives: צַדִּיק righteous, אִסִּיר fettered. Instruments of action: בִּישִׁיל an axe, a hoe.

קָטַלְל, nouns in which the third radical is doubled: פְּרָחַח a young brood, knaves; שְׂאֵנָן quit, undisturbed; רֵעֵנָן green, fresh.

{ קָטַלְטַל, nouns in which the last two radicals are doubled: אֲרֻמָּדִים reddish, שְׁחָרָחַר blackish, denoting colors, i. e. an inclination to the color specified (English: *ish*). Many nouns of this class, compensate for the reduplication of the radical by doubling or lengthening the vowel: כּוֹכַב star, for כְּבִכְב, from כּב (Arab.) to shine, to glitter; טוֹטָף, for טַבְּטָף a band, a fillet, from טַף (Arab.) to bind about; בְּבָל, for בַּלְבַּל, Aram. to confuse, Hebr, בָּלַל.

3. c. *By Augmentation* :א. *Prefixed* :

I. מ as a preformative occurs frequently, it comes either from מ, מָה, to give the idea of an objective: *who, what, somewhat*, or it is related by its labial character to the preposition ב = *in, by, on*. Accordingly, nouns of this class denote something, somewhat, 1) in which. 2) by which, 3) at

which, or on which the action expressed by the root is performed:

1) מִזְבֵּחַ an altar, (from זָבַח to sacrifice) i. e. on which sacrifices are offered; מְרֻעָה pasture, (from רָעָה to feed) i. e. where there is feeding, מְאַרֵב an ambush, (fr. אָרַב to lurk) where there is lurking; מְקוֹם place, (fr. קָוַם to stand) where one stands.

2) מַפְתֵּיחַ key, (from פָּתַח to open) an instrument *by which* one opens a lock; מִבְּתֵשׁ a mortar, (fr. בָּתַשׁ to beat to pieces, to pound) a vessel for pulverizing.

3) מִלְקוּחַ booty, (fr. לָקַח to take) = what is taken; מִשְׁלַח a possession, (fr. שָׁלַח to stretch forth the hand) object to which one stretches his hand.

II. ה, generally abstract substant., hence for the most part with f. formation: תְּקוּהָה the hope, (fr. קוּה to hope); תְּפִלָּה prayer, (fr. פָּלַל to pray) תְּשׁוּבָה a return, a reply, (fr. שׁוּב to return); תֵּימָן m. the south, (fr. יָמַן to be on the right hand).

III. א, is a prepositive, a) usually to give easy pronunciation, when the first of the two initial consonants is a sibilant: אֶתְמֹל and תְּמֹל yesterday; אֶזְעָדָה and זְעָדָה bracelet: אֶזְרַע and זְרַע arm; b) to intensify the action: אֶכְזַב drying up (properly deceiving, lying, from כָּזַב to lie), אֶכְזֹר bold, daring. (Aktal, the regular Arabic form of the comparative and superlative).

IV. י, often in proper names: as יִצְחָק Isaac, יַעֲקֹב Jacob. Some are formed from the future, the 3. p. m. s. having been converted into a substantive: as יִצְהָר oil, (properly: it shines, gives light, from צָהַר to shine, lighten); יָרִיב adversary, enemy, (prop. he strives, from רוּב Hi. to strive), יִלְקוּט a bag (prop. it gathers, from לָקַט to gather, to collect); יָקוּם an existing, living thing (prop. it is, stands, from קָוַם to be, stand).

ב. *Affixed:*

1. The most important is הַ־ (to which תַ־ or תְּ־ corresponds): this, besides indicating the fem. gender (§ 57.) is appended: a) to the infinitive, to give it a substantive sense: שְׁמֵעָה the hearing; רְעֵת knowledge, b) to convey an abstract meaning; בְּקִשָּׁה a request, חֲטָאָה sin. אִוְלָה foolishness, עִוְרָה blindness, קָרַחַת (fr. קָרַח to burn) the burning or heat of fever.

2. וֹם, ׀־, וֹן, ׀־, ׀־, (the last not so often, the Kamets frequently immutable). These terminations form:

- a. Adjectives: חִיצוֹן outer, exterior; אַחֲרוֹן hinder, latter.
- b. Concrete and abstract nouns: בְּנִין a building, רָעֵבֹן hunger, scarcity.
- c. Diminutives: אִישׁוֹן (from אִישׁ) little man (of the eye), pupil; צִנּוֹרֹן (from צִנּוֹר or צִנּוֹרָא) neck.
- d. וֹם occurs many times as an adverbial termination: פְּתָאֻם suddenly, שְׁלֹשׁוֹם and שְׁלֹשֶׁם the day before yesterday.
- e. ׀־, an old accusative ending, the words that have retained it, are mostly adverbs: חֲנָם in vain, רִיקָם emptily, vainly, מְחַרְתָּם to-morrow.

3. ׀־, this termination forms a) adjectives from nouns: צְפוֹנִי northern, from צְפוֹן the north, תַּחְתִּי lower, from תַּחַת the under part, b) Gentile nouns and patronymics: יִשְׂרָאֵלִי an Israelite, עִבְרִי a Hebrew, יְהוּדִי a Jew, מִצְרִי an Egyptian. The feminine is either תַּ־ or תְּ־: מִצְרִיָּת an Egyptian woman, עִבְרִיָּה a Hebrew woman.

4. תַּ־, וֹת form abstract nouns: רֵאשִׁית the beginning, מְלִכּוּת kingship, rule.

4. Compound words are for the most part proper nouns: as מְלִכֵי־אֵל (El is King), אֲבִי־מֶלֶךְ (Ab is King). Compound appellatives are rare: מְאֵפְלִיָּה horrible, frightful darkness (the appended יָהּ God, intensifies the idea § 91, d.).

5. The primitive as well as the derivative nouns are inflected, to indicate:

- a.* the grammatical conditions of gender and number ;
b. the attributive relations of the noun. These latter are twofold :

1. A noun in the genitive or possessive case follows as an attribute, with which the preceding word is joined or put in the Const. state (§ 19, 5.): **דְּבַר הַמֶּלֶךְ** the king's word.

2. Suffixes are appended to the noun : **דְּבָרִי** my word.

§ 57. THE GENDER.

1. The genders are two : *masculine* and *feminine* ; a *neuter* gender in Hebrew is wanting.

2. The gender can be ascertained : a) from the signification of the noun, b) from its termination.

3. Masculine by signification :

a. The names of men and males in general : as **אָב** father, **מֶלֶךְ** king.

b. The common and proper nouns of nations, rivers, mountains and months : as **עַם** people, **נָהָר** river, **הַר** mountain, **חֹדֶשׁ** month, **כְּנָעַן** Canaan, **יַרְדֵּן** the Jordan, **סִינַי** Sinai, **נִסָּן** Nisan, the first month of the Hebrew year.

c. The names of seasons : as **אָבִיב** Spring.

d. The names of metals : as **זָהָב** gold ; except **נְחֹשֶׁת** copper, and **עֹפְרָת** lead, which are fem.

4. Masculine by termination :

א) The masc. has no characteristic termination, hence nouns ending with original radical letters can most frequently be considered masculine : as **בְּגָד** a garment.

ב) Nouns ending with ה, preceded by Seghol : as **שָׂדֶה** a field.

ג) Most of those nouns ending with י, ם, ן, or ן : as **עִבְרִי** a Hebrew, **פְּרִיִם** a ransom, **קִרְבָּן** a sacrifice, **אִישׁוֹן** the pupil of the eye.

5. Feminine by signification :

- a. Names of women and females in general: אִשָּׁה woman, מַלְכָּה queen, צִבְיָה a female gazelle.
- b. Common and proper nouns of countries, cities, towns: as עִיר city, אֶרֶץ land, country, אַשּׁוּר Assyria, יְרוּשָׁלַיִם Jerusalem.

NOTE. In case the names of countries or cities represent the people or nation living in them, they are masculine; as הַיְהוּדָה (applied to the people) Jews. Compare: הַיְהוּדָה נָפַל Isa. 3, 8. and הַיְהוּדָה לִקְדָּשׁוֹ Ps. 114, 2. מְצָרִים Isa. 19, 16.

- c. Names of the members of the body, which are in pairs: as יָד hand, רֶגֶל foot.

6. Feminine by termination:

I. Nouns with the accented final syllable ה־: as חֲכָמָה wisdom.

II. Nouns with the unaccented final syllable ת־ and after gutturals ה־: as עֹטָרֶת crown, מוֹרְעֵת acquaintance, and with the accented ending י־ת, ו־ת: as אַחֲרִית the end, מַלְכוּת kingdom, מָחָרֶת the morrow.

7. Many nouns are used in both genders: as רוּחַ wind, אֵשׁ fire, דֶּרֶךְ way.

EXERCISE 94.

רֵאשִׁי אָרְסָם¹ דְּמִשְׁקָם² וְרֵאשִׁי אֶפְרַיִם³ שְׁמֵרוֹן⁴: יִשְׂרָאֵל יֵשֶׁב
בְּאֶרֶץ מְצָרִים בְּאֶרֶץ גִּשְׁן: בְּעֵלָה⁵ צְדִיקִים יִפְרָחוּ⁶: וַיֵּלֶךְ יְהוּדָה
אֶת־שִׁמְעוֹן אָחִיו וַיְכּוּ אֶת־הַכְּנַעֲנִי יוֹשֵׁב⁸ צְפַת־⁹: וַיִּלְכְּדוּ יְהוּדָה
אֶת־עֵזָה⁹ וְאֶת־אֲשֶׁקְלוֹן⁹ וְאֶת־עַקְרוֹן⁹: וַיְהִי יְהוָה אֶת־יְהוּדָה
וַיְרִשׁ¹⁰ אֶת־הָהָר כִּי לֹא לְהוֹרִישׁ¹¹ אֶת־יִשְׂבֵי הָעַמֶּק כִּי רַב
בְּרָזָל¹² לָהֶם: לֹא בַחֲרָב וּבַחֲנִית¹³ וּבַכִּדּוֹן¹⁴ יְהוֹשִׁיעַ* יְהוָה:
וַיֵּצֵא דָוִד וַיֵּךְ גַּם¹⁵ אֶת־הָאֲרִי גַם¹⁵ הַדּוֹב: יֵשׁ יִתְרוֹן¹⁶ לַחֲכָמָה
מִן־הַסְּכָלוֹת¹⁸ כִּי־תֵרוֹן¹⁹ הָאֹר מִן־הַחֹשֶׁךְ: וַתִּבֶן צוּר²⁰ מְצוּר²¹
לָהּ וַתִּצְבֵּר²³ בְּסֹף בְּעַפְרָה וְחֲרוֹץ²⁴ כְּטִישׁ²⁵ חוֹצוֹת²⁶: יִמִּין
יְהוָה רֹמְמָה²⁷ יִמִּין יְהוָה עֲשֵׂה חֵיל²⁸: עֵין הַלְעֵג²⁹ לָאֵב וַתִּבְּנוּ

לִיקָהֶת³⁰ אִם³¹ יְקָרוֹהָ³² עִרְבֵי³³ נַחַל³⁴ וַיֵּאֱכֹלוּהָ בְנֵי־נֹשֶׁר³⁵ :
 שָׁן³⁶ רָעָה³⁷ וְרָגַל מוֹעֵדֶת³⁸ מִכְטַח³⁹ בּוֹגֵד⁴⁰ בַּיּוֹם צָרָה :

Aramaea, Syria¹ Damascus² Ephraim (the kingdom of Israel)³ Samaria⁴
 a leaf⁵ to sprout, blossom⁶ with⁷ inhabitant of⁸ n. p. of a city⁹ take pos-
 session of¹⁰ to dispossess, drive out¹¹ (§ 83, 6.)¹² spear¹³ javelin¹⁴ *ישע׳
 (ה of Hi. retained) (§ 117)¹⁵ preeminence, excellence¹⁶ more than¹⁷ (§ 91, 2.)
 folly¹⁸ (§ 12, 6. B. 3.)¹⁹ Tyre²⁰ fortress²¹ (§ 97, 2.)²² to heap up²³ fine
 gold²⁴ the mire of²⁵ street²⁶ to be high, lofty²⁷ strength, עֲשָׂה חֵל, to do
 valiantly²⁸ (§ 96, 4.)²⁹ יְקָהֶת. const. st. of יְקָהֶת. obedience, respect³⁰ mother³¹
 to pick out³² ravens of³³ the valley³⁴ young eagles³⁵ tooth, masc.³⁶ רָעָה
 (part m. from רָעַע, with accentless ה־) to be broken, to be rotten³⁷ (for
 מִכְּעֵדֶת § 37, 5 Note I) to be made to waver³⁸ trust in³⁹ (§ 83, 4.) an
 unfaithful man.⁴⁰

EXERCISE 95.

By reason of¹ (the) cold² (the) sluggard³ will not plow⁴,
 therefore⁵ shall he beg⁶ in harvest, and have nothing⁷.
 The ravens⁸ brought⁹ to Elijah¹⁰ bread and flesh in the
 morning, and bread and flesh in the evening. Tyre¹¹ was
 a mart of¹² nations. Reprobate¹³ (§ 90, 2.) silver they call
 them, because the Lord hath rejected¹⁴ them. Their land¹⁶
 is full¹⁵ of silver and gold¹⁷. The silver and the gold was
 weighed in the house of God by the hand of¹⁸ the priest¹⁹.
 Lo, the winter²⁰ is past²¹, the rain²² is over²³ (and) gone²⁴;
 the fig tree²⁵ putteth forth²⁶ her green²⁷ figs²⁷. When²⁸
 a wicked²⁹ man dieth, (his) expectation³¹ shall perish³⁰:
 and the hope³² of unjust³³ (men) perisheth. Weeping³⁶
 may endure³⁵ for a night³⁴, but³⁷ joy³⁹ (cometh) in³⁸ the
 morning. The realm⁴¹ of Jehoshaphat⁴² was quiet⁴⁰,
 and his God gave him rest⁴³ round about⁴⁴. When⁴⁵,
 pride⁴⁶ cometh⁴⁵, then⁴⁷ cometh shame⁴⁸. The end⁴⁹ of
 the wicked shall be cut off⁵⁰. A river went out to water⁵¹
 the land. Gihon⁵² compasseth⁵³ the whole land of Ethi-
 opia⁵⁴. Sinai⁵⁵ and Tabor⁵⁶ are⁵⁷ mountains. Siv⁵⁸ is⁵⁷
 the second⁵⁹ month. Hebron⁶⁰ is⁵⁷ the city of graves⁶¹.
 The eye⁶² sees⁶³, the ear hears.

7 to have nothing יָא, Pause! 6 שָׂאֵל 5 Conv. ן 4 חַרְשׁ 3 עֲצֵל 2 חֶרֶךְ 1 By reason of מ

עֲרָבִים 8 בוא 9 part. III. אֵלֶיהָ: 10 עָר 11 סָחַר 12 מָאָס 13 part. Ni. מָאָס 14 כָּלֵא
 20 סְתָיו 19 פָּהֵן 18 עַל יַד 17 זָהָב 16 אֲרָצָם 15 Ni. fut. with Conv. 1, with acc. (§ 85, 2 a)
 28 inf. with ב (§ 106, 2) 27 פָּנֶה 26 חָנַט 25 הֵאֲנָה 24 (§ 84, 2) הֵלֶךְ 23 חָלַף 22 גָּשָׁם 21 עָבַר
 38 ל 37 ו 36 בְּכִי 35 לִין 34 בְּעֵרֵב 33 אוֹנִים 32 הוֹחֵלֶת 30 אָבַד 31 תִּקְוָה 29 רָשָׁע
 to give rest נִחַ III. 42 יְהוֹשֶׁפֶט 41 מְלֻכֵית 40 to be quiet שָׁקַט, with Conv. 1 39 רָנָה
 50 Ni. part. פָּרַת 49 אַחֲרִית 48 קָלוֹן 47 Conv. 1 46 זָרוֹן 45 part. 44 מְסַבֵּיב 43 with Conv. 1
 59 שְׁנֵי 58 וְי 57 [§ 77, 3] 56 תָּבוֹר 55 סִינֵי 54 פִּישׁ 53 part. סָבַב 52 גִּיחוֹן 51 Hi. שָׁקָה
 חֲבָרוֹן 60 קְבָרִים 61 עֵז 62 רָאָה 63.

§ 58. THE PLURAL AND DUAL.

1. Masculine nouns form their plural by adding **ים**, feminine by adding **ות** to the singular: as **סוסים**, from **סוס** horse, **בְּאֵרוֹת**, from **בְּאֵר** a well.

NOTE I. The masc. plural sometimes is **יָן**: as **כִּלְיָן** Job 18, 2. Prov. 31, 3. Micha 3, 12. More seldom **י**: as **רַמְנֵי** Cant. 8, 2. **מְנֵי** Ps. 45, 9. In later Hebrew (Mishna) the ending **יָן** is the common one: as **מִשְׁקִין**, **מִפְסִיקִין**, **קוֹרִין**; sometimes without the **ן**: as **מִמְזוֹרֵי**, **גִּירֵי**, **חֲלָלֵי**. A few add **י** after the Syriac: **יִשְׂרָי**, and thus **אֲדָנֵי** Lord (§ 82, 4. b.).

2. Nouns ending with **י**, take **ם** only: as **עֲבָרִים**, from **עֲבָרַי**, or the final **י** of the noun is omitted and indicated by Dagesh: as **לְוִים**, from **לְוִי**.

3. Nouns ending in **הַ** drop this syllable when forming the plural: as **חַנִּים**, from **חַנֶּה** (part. act. from **חָנָה** to encamp.)

4. Fem. nouns in **הַ**, **תַּ**, **וֹת** change these terminations into **וֹת**: as **תּוֹרָה** law, pl. **תּוֹרוֹת**; **כִּתְרוֹת** a crown, pl. **כִּתְרוֹת** (§ 72.) **עֲרוֹת** a precept, pl. **עֲרוֹת**.

5. The fem. ending **יַת** is to be considered as a contraction from **יָת**; hence the plural (**תַּ** being changed into **וֹת**) as **תְּבִיּוֹת** pattern, model. pl. **תְּבִיּוֹת**.

Nouns with two fem. terminations in **יַת** and **יָה**, form the plural from the latter, thus **תַּחְתִּיּוֹת** the lowest parts, the depths; **עֲבָרֵי** Hebrew women, f. **עֲבָרִית** and **עֲבָרִיָּה**.

NOTE II. Some nouns form the plural irregularly: as מְלָכוֹת kingdom, pl. מְלָכוֹת, מְנוֹת, and מְנָאוֹת, from מְנָה a part, portion; אֲמָהוֹת, for אֲמוֹת, from אֲמָה a maid servant, טְלָאִים, for טְלָיִם, from טְלָה a lamb, מְכַלְאוֹת, for מְכָלוֹת, from מְכָלָה a fold. Such, or similar plural terminations by prefixing י, א or ה, are very common in the language of the Mishna: as אֲמָהוֹת, from אִם mother; אוֹתִיּוֹת, from אוֹת letter; סִמְנִיּוֹת, from סִמֵּן sign; שְׁדָרְאוֹת, from שְׁדָרָה back-bone, spine.

Cf. Geiger, Lehrbuch zur Sprache der Mischna. P. 49, 8.

6. Nouns used in both genders (§ 57, 7.), in the plural often terminate both in ים— and וֹת: as נְפָשׁוֹת and נְפָשִׁים.

7. Nouns (both masc. and fem.) representing objects, consisting naturally or artificially of two parts or in pairs (especially the members of human or animal bodies) terminate in ים—, called the *Dual ending*: as רַגְלַיִם feet, יָדַיִם hands: מְלַקְחַיִם (m.) tongs, snuffers.

8. In a few instances the dual denotes not a pair, but simply the number *two*: as יוֹמַיִם two days, שְׁנַתַּיִם two years.

NOTE III. In the dual ending the tone rests on the penult (—), the Chirek being only a helping vowel, which drops, when the word is lengthened.

9. Many nouns occur only in the form of a plural: as פָּנִים face, חַיִּים life, זְקוּנַיִם old age.

10. A considerable number of masc. nouns form their plural in וֹת: as אָב father, pl. אֲבוֹת; אוֹצֵר treasure, pl. אוֹצְרוֹת; אוֹצְרוֹת; בַּאֵר or בּוֹר cistern; גַּג roof, מִזְבֵּחַ altar; חֲלוֹם dream; חֲזִיוֹן vision; כִּסֵּא seat, throne; לִיחַ tablet; לַיַּל night; מְאוֹר light; מְטָר rain; מְקוֹם place; מַקֵּל staff, stick; מִשְׁכָּן habitation; נֵר lamp; עוֹר skin; עָפָר dust; צוֹם a fast, fasting; קוֹל voice; קִרְבַּע encounter, battle; שׁוֹפָר trumpet, curved horn; שְׁלַחַן a table; שֵׁם name, etc., and vice versa many fem. nouns in ים—: as שָׁנָה year, pl. שָׁנַיִם; אִשָּׁה woman, pl. נְשִׁים; אֶבֶן stone, אֶבְנַיִם; בֵּיצָה egg; דְּבִלָּה a cake of dried figs; דְּבוֹרָה a bee; דָּת law; חֲטָה wheat; חִשְׁכָּה darkness; יוֹנָה dove; לְבָנָה brick or tile; מְלָה word;

נמלה ant; עיר city, pl. ערים; פשתה flax; שערה barley; תאנה fig-tree etc.

EXERCISE 96.

עשה אל¹ קל² ברגלים פאחר³ הצבים⁴ אשר בשדה: ויאחזו
 פלשתים את־שמשון⁵ וינקרו⁶ את־עיניו ויורידו⁷ אותו עזתה⁸
 ויאסרוהו⁹ בנחשתים¹⁰ ויהי טוחן¹¹ בבית האסורים¹²: לא
 לקלים המרוץ¹³ ולא לגבורים הפלחמה וגם לא לחכמים לחם
 וגם לא לנבונים¹⁴ עשר וגם לא לידעים¹⁵ חן¹⁶ כי עת ופגע¹⁷
 יקרה¹⁸ את־כלם: מות וחיים ביד לשון¹⁹: אין חלק ללוים
 בקרב שבטי²⁰ ישראל כי־כהנת²¹ יהוה נחלת²² הלוים: בחמץ
 לשנים²³ וכעשן²⁴ לעינים כן העצל לשלחיו: החמץ²⁵ ליהוה
 בעלות²⁶ וזבחים²⁷ בשמע²⁸ בקול יהוה: רקב²⁹ עצמות³⁰
 קנאה³¹: הפלך שלמה אהב מאביות³² עמניות³² אדמיות³²
 צדניות³² חתיות³²: מיון³³ עמדו³⁴ ארבע³⁵ מלכות³⁶: ויחלם³⁷
 פרעה והנה שבע³⁸ שבלים³⁹ עלות⁴⁰ בקנה⁴¹ אחר בריאות⁴²
 וטובות: לקח נפשות⁴³ חכם: הן גוים כמר⁴⁴ מדלי⁴⁵ וכשחק⁴⁶
 מאזנים⁴⁷ נחשבו⁴⁸:

n. p.¹ light, swift² one of³ roebucks⁴ Samson⁵ to bore through, put
 out⁶ to bring down⁷ to Gaza⁸ to bind⁹ fetters of copper¹⁰ to grind¹¹
 (§ 107, 8.) captives, prisoners¹² a running, race¹³ men of understanding¹⁴
 men of skill¹⁵ favor¹⁶ chance¹⁷ to happen¹⁸ tongue¹⁹ tribe of²⁰ priesthood,
 office of the priest²¹ possession, estate of²² the teeth²³ the smoke²⁴ deli-
 light²⁵ burnt offering²⁶ sacrifice²⁷ hear, obey²⁸ decay, rottenness²⁹ bone³⁰
 jealousy, envy³¹ gent. noun fem. pl.³² p. n. of a son of Japhet (Gen. 10,
 2. 4) the founder of the Greeks, *Ionians*³³ stand up. arise³⁴ four³⁵ king-
 dom³⁶ to dream³⁷ seven³⁸ ears of corn³⁹ come up⁴⁰ stalk, cane⁴¹ full⁴²
 souls⁴³ a drop of⁴⁴ a bucket⁴⁵ the small dust⁴⁶ a balance⁴⁷ to count⁴⁸.

EXERCISE 97.

The Lord heareth¹ the poor². And³ Absalom⁴ pre-
 pared⁵ him horses and men to run⁶ before⁷ him. There
 is no⁸ God, are the thoughts⁹ of the wicked. God know-
 eth¹⁰ the secrets¹¹ of the heart. Judgments¹³ are pre-

pared¹² for scorners, and stripes¹⁴ for the back¹⁵ of fools. And¹⁶ Uzziah¹⁷ built towers in Jerusalem and in the desert and digged¹⁸ many wells¹⁹, for he had²⁰ much cattle²¹, husbandmen²² (also) and vine-dressers²³ in the mountains and in Carmel²⁴: for he loved husbandry²⁵. There are²⁷ six²⁶ (things), which²⁸ the Eternal hateth²⁹: yea³⁰, seven³¹ (are) an abomination³² unto Him³³: lofty³⁴ eyes, a lying tongue³⁵, and hands that shed innocent blood³⁶, a heart that²⁸ deviseth³⁷ thoughts³⁸ of iniquity, feet that²⁸ are swift³⁹ in running⁴⁰ to mischief⁴¹, a false witness⁴² (that) breatheth⁴³ lies⁴⁴ and (he that) soweth⁴⁵ discord⁴⁶ among⁴⁷ brethren. Many sorrows⁴⁸ (shall be) to the wicked. Job⁴⁹ was a father to the poor, eyes to the blind⁵⁰ and feet to the lame⁵¹. God (is) father of the orphans⁵² and judge of the widows.

7 לִפְנֵי with suff. לִפְנֵי 6 part. רִיץ 5 עָשָׂה 4 אֲבִשְׁלוֹם 3 conv. ו 2 אֲבִיּוֹן 1 part.
 12 Ni. pret. פִּין 11 תֵּעַלְמָה 10 part. מִזְפָּה 9 אֵין, before a noun אֵין [§ 108, 1]
 18 חֲצַב 17 עֲוִיָּהּ 16 conv. ו 15 גָּ 14 מְהִלָּה 13 שֶׁפֶט [before the pl. ending:] שֶׁפֶט
 24 כְּרָמֶל 23 [the Tsere drops] כְּרָם 22 אֶכְרֵ 21 מִקְנֶה 20 to him [was] 19 בּוֹר
 32 תּוֹעֵבֹת 31 שְׁבַע 30 ו 29 שָׁנָא 28 [§ 96, 4] הִנֵּה 27 שֵׁשׁ 26 אֲרָמָה 25 part. he was loving
 37 part. חָרַשׁ 36 דָּם-נָקִי 35 לְשׁוֹן שֶׁקֶר 34 רָם 33 [an abomination of his soul] נִפְשׁוֹ
 inf. fr. רִיץ 39 Pi. part. כָּהֵר 38 [before the genitive the pretonic Kamets drops] מִחֲשָׁבָה
 44 [שֶׁקֶר] bef. the pl. ending] שֶׁקֶר 43 Hi. fut. פִּיחַ 42 עֵר שֶׁקֶר 41 רָעָה 40 to run,
 51 פִּפְחַ 50 עֵיר 49 אִיּוֹב 48 מִכְּאוֹב 47 בֵּין 46 only in plural מְדָן 45 Pi. part. שָׁלַח
 יָתוֹם [the pretonic Kamets drops]

§ 59. THE CONSTRUCT STATE.

The word standing in the construct state (§ 19, 5.) suffers an alteration of its form:

- a. Nouns in ה־ change it into י־: as מַחֲנֶה camp, מַחֲנֵה יִשְׂרָאֵל Israel's camp.
- b. Nouns in י־ change it into יִי־: as חַי living, life, חַי פְּרַעֲהַ by the life of Pharaoh!
- c. Feminine nouns with final ה־ change it into ת־: as מַלְכָּה . מַלְכֵּת .

d. The plural and dual terminations ם— and ים— are changed into ך—: as סוסי the horses of, עיני the eyes of.

NOTE I. The vowel changes, which the word in const. state undergoes will be shown in the following § §.

NOTE II. In poetry the const. st. sometimes is found withagogic ך or ך—: as בנו 4. Mos. 23, 18, מעינו Ps. 114, 8. אכרי 1. Mos. 49, 11. נאדרי 2. Mos. 15, 6. שכני 5. Mos. 33, 16.

EXERCISE 98.

דֶּרֶךְ עֲצֵל כְּמִשׁוֹכֶת¹ חֶדֶק²: רַבָּה רַעַת³ הָאָדָם בְּאֶרֶץ:
 נִבְכַּדְנָאצֵר⁴ מֶלֶךְ בְּכָל הַגִּלָּה⁵ אֶת־כָּל־יְרוּשָׁלַיִם וְאֶת־כָּל־הַשְּׂרָיִם
 וְאֶת־כָּל־גְּבוּרֵי חַיִל⁶ וְכָל־הַחֶרֶשׁ⁷ וְהַמְּסַנֵּר⁸ לֹא נִשְׂאָר⁹ זֹלַת¹⁰
 דִּלַּת¹¹ עַם־הָאֶרֶץ: בְּנַחַל קִישׁוֹן¹² שָׁחַט¹³ אֱלֹהֵיו¹⁴ אֶת־נְבִיאֵי
 הַבַּעַל¹⁵: כָּל־אֱלֹהֵי הָעַמִּים אֱלֹהִים¹⁶ וַיְהוֶה שָׁמַיִם עֲשָׂה: שָׁמְעוּ
 זֹאת הַזְּקֵנִים וְהַאֲזִינוּ¹⁷ כֹּל יֹשְׁבֵי הָאֶרֶץ הַהִיְתָה זֹאת בְּיַמֵּיכֶם
 וְאִם בְּיַמֵּי אֲבֹתֵיכֶם¹⁸: כִּי־גוֹי עָלָה עַל־אֶרֶצִי¹⁹ עֲצוּם²⁰ וְאִין
 מִסִּפֵּר²¹ שְׁנֵי שְׁנֵי אַרְיָה²²: כְּמֵרָאה²³ סוּסִים מֵרָאהוּ וּכְפָרְשִׁים²⁴
 בֶּן יְרוּצוֹן²⁵ כְּאֲנָשִׁי מִלְחָמָה יַעֲלוּ חוֹמָה²⁶: מֵאֲזִנֵּי צֶדֶק אֲבָנֵי²⁷
 צֶדֶק אֵיפֶת²⁸ צֶדֶק וְהִין²⁹ צֶדֶק יְהִי לְכֶם: יִרְאֵת³⁰ יְהוָה טְהוֹרָה
 עֲמֻדַת לְעֵד: מִרְמָה בְּלִב־חֶרֶשִׁי³¹ רַע וְלִיּוּעֵצֵי³² שְׁלוֹם שִׁמְחָה:
 מִחֶר³³ אַתָּה וּבְנֵיךָ עִמִּי גַם אֶת־מַחְנֶה³⁴ יִשְׂרָאֵל יִתֵּן יְהוָה בְּיַד
 פְּלִשְׁתִּים:

hedge, fence¹ (a species of) thorn² wickedness³ p. n. m.⁴ to carry captive⁵ the force⁶ engraver, artificer⁷ smith⁸ to remain⁹ save¹⁰ poverty, hence the poorest sort¹¹ p. n.¹² to kill, (animals) to slay (persons)¹³ Elijah¹⁴ Baal, the tutelary god of the Phenicians¹⁵ idols¹⁶ to give ear, to listen¹⁷ fathers¹⁸ my land¹⁹ mighty²⁰ number²¹ lion²² the appearance²³ horseman, rider²⁴ to run²⁵ a wall, rampart²⁶ stone, weight²⁷ an Ephah, (a corn measure)²⁸ a Hin, (a liquid measure)²⁹ the fear³⁰ to imagine³¹ to counsel³² to morrow³³ the camp³⁴.

EXERCISE 99.

The wisdom¹ of a man maketh his face³ to shine². The Lord smote⁴ the first-born⁵ of Egypt. The inhabitants⁶

of Jebus⁷ said to David, Thou shalt not come hither⁸. Nevertheless⁹ David took¹⁰ the castle¹¹ of Zion¹², which is the city of David. The Lord is far¹³ (§ 79, 3. a.) from the wicked: but²⁷ He heareth¹⁵ the prayer¹⁴ of the righteous. All Israel saw that the wisdom of God was in¹⁶ Solomon, to do judgment¹⁷. The queen¹⁸ of Sheba¹⁹ heard (of) the fame²⁰ of Solomon and she came to prove²¹ him with hard²² questions²². Of the Lord (are) the goings²³ of man²⁴. Man's²⁵ are the projects²⁶ of the heart, but²⁷ from the Lord (comes) the answer²⁸ to the tongue's (request) (transl.): the answer of the tongue. Abel²⁹ was a keeper³⁰ of sheep³¹ and Cain³² was a tiller³³ of the ground³⁴. And the man Moses was very great in the land of Egypt, in the eyes of Pharaoh, and in the eyes of the people.

9 Conv. 1 הנה 8 יבוס 7 ישב 6 בכור 5 נכה Hi. 4 פנים 3 איר 2 Hi. fut. 1 חכמה
 18 לכה 10 מצדה 11 ציון 12 רחוק 13 הפלה 14 fut. 15 בקרב 16 משפט 17 מלכה
 271 מערב* 26 לאדם 25 גבר 24 מצער* 23 חירה 22 נסה Pi. 21 שמע 20 עבא 19
 * (r) drops . 34 אדמה 33 עבר 32 קין 31 צאן 30 רעה 29 הבל 28 מענה

§ 60. RULES FOR THE INFLECTION OF MASCULINE NOUNS.

1. The formation of the Feminine, Plural, Dual, Construct state, and the connection of the noun with suffixes, in addition to the changes mentioned in the preceding paragraphs, cause considerable vowel changes.

2. These changes are principally effected by the tone, which moves forward one or more syllables, producing greater or less modifications in the form of the word.

3. Generally the two last vowels only of the word are changed by the inflection, the third from the end being very seldom affected.

4. The penultimate vowel, being mutable, may be rejected, the ultimate either rejected or shortened.

5. Two grades occur in the change of vowels, which are represented by the two forms of the construct state: the const. state in the singular: **רַבֵּר** and the construct st.

in the plural: דְּבָרִי. The comparison of these two forms shows:

a. In the construct st. sing. the vowel in penult is rejected and that of the ultimate is retained, but shortened: דְּבַר, fr. דְּבָר.

b. In the construct st. plur. both vowels of the penult as well as of the ultimate are rejected: דְּבָרִי, properly it is דְּבָרִי, the Chirek under ר being only a helping vowel.

6. In the vowel changes therefore are distinguished two classes: a lower grade, corresponding to the const. state sing., and a higher grade, corresponding to the const. state plural.

7. The following forms are inflected according to the lower grade: the singular forms with suffixes, the feminine form, the plural in the absolute state, and the plural forms with light suffixes. According to the higher grade: the plural forms with the grave suffixes: as חָכָם, const. st. sing. חָכְם, const. st. pl. חָכְמִי (prop. חֲכָמִי), fem. חֲכָמָה, pl. חֲכָמִים, with light suff. sing. and plur. חֲכָמִי, חֲכָמִי, with grave suff. pl. חֲכָמֵיכֶם.

NOTE I. For Segholate forms, (which are not included in the above rules) see § 66.

NOTE II. Feminine nouns having no distinctive feminine termination: as בְּאֵר a well, are inflected like the masculine, excepting that they regularly form their plural in וֹת, which form remains unchanged before suffixes and in the construct state.

§ 61. DECLENSION OF MASCULINE NOUNS,

1. With reference to the vowel changes exhibited in the foregoing paragraph, the nouns are classed as follows:

CLASS I. Nouns with immutable vowels.

CLASS II. Nouns with a mutable vowel in the ultimate.

CLASS III. Nouns with a mutable vowel in the penult.

CLASS IV. Nouns with mutable vowels in both syllables: the ultimate and penult.

CLASS V. The Segholate forms.

2. This division is observed in the Paradigms. For the sake of brevity we will use the terms: *first, second, third, fourth and fifth declensions.*

§ 62. FIRST DECLENSION.

1. To this belong all nouns, of which the vowels are immutable, (§ 14, 1.): as עיר city, קול voice, לבוש garment, גבור hero, מִשְׁחִית destroyer.

2. Some difficulty arises with Kamets and Tseré, as these vowels are sometimes mutable and sometimes immutable. In forms similar to קם and גר, Kamets and Tseré are immutable, being derived from קום and גור and standing for קאם, גיר (§ 3, 6. Note 4.). In forms like קטל, קטל, קטאל, the Kamets is immutable, standing for קטאל, קטאל (§ 56, 3.a.b.): קטל thief, טבח executioner, כתב writing. To the form קטל belong פֶּרֶשׁ rider, for פֶּרֶשׁ, חָרֵשׁ engraver, artificer, for חָרֵשׁ.

EXERCISE 100.

וְהָיָה רֵאשִׁיתָּהּ¹ מִזְעֵר² וְאַחֲרֵיתָּהּ יִשְׁגָּה³ מְאֹד: אֶל-תֵּצֵא
 לְרֹכֵב⁴ מִחֵר⁵ פֶּן⁶ מִהֲתַעֲשֶׂה בְּאַחֲרֵיתָהּ בְּהַכְּלִים⁷ אֶתְךָ רַעַךְ:
 אִסְרוּ⁸ הַסּוֹסִים עֲלוּ⁹ הַפָּרִישִׁים¹⁰ לְבִישׁוֹ¹¹ הַסְּרִינוֹת¹²: אֶל-
 יְנוּסוּ¹³ הַקָּלִים וְאֶל-יִמְלָטוּ¹⁴ הַגְּבוּרִים: כִּי בֹא עָלֶיהָ עַל-בָּבֶל
 שׁוֹרֵד¹⁵ וְנִלְכְּדוּ¹⁶ גְּבוּרֶיהָ כִּי אֵל גְּמִלוֹת¹⁷ יְהוָה שָׁלֵם יִשְׁלָם:
 וְהִלְכוּ גוֹיִם לְאוֹרֶךְ: יְהוָה בֵּרַךְ¹⁸ אֶת-אַחֲרֵית אֵיּוֹב מֵרֵאשִׁיתוֹ¹⁸:
 לֹא בַחִיל וְלֹא בַכַּחַס כִּי¹⁹ אִם¹⁹ בְּרוּחֵי אֱמֶר יְהוָה צָבָאוֹת²⁰: עִיר
 פְּרוּצָה אֵין חוֹמָה אִישׁ אִישׁ אֲשֶׁר אֵין מִזְעֵר²¹ לְרוּחוֹ: כִּי-קְרוֹב²²
 יוֹם-יְהוָה עַל-כָּל-הַגּוֹיִם כַּאֲשֶׁר²³ עָשִׂיתָ יַעֲשֶׂה לְךָ גְּמִלָּה יָשׁוּב²⁴
 בְּרֵאשִׁיתָּהּ: אֵל רָמִים²⁵ יִשְׁפֹּט: וְאֲנִי הִנֵּה נֹתְתִיךָ²⁶ הַיּוֹם לְעִיר
 מִכְּצָר²⁷ וְלַעֲמוּד²⁸ בְּרָזָל וְלַחֲמוֹת נַחֲשֵׁת²⁹ עַל-כָּל-הָאָרֶץ: גְּרִים
 אֲנַחְנוּ לְפָנֶיךָ יְהוָה: כִּי אַתָּה יְהוָה תֹּאמֵר³⁰ נְרִי:

beginning¹ small² to increase³ contention, quarrel⁴ hastily⁵ for fear that⁶ to put to shame⁷ to harness⁸ to go up⁹ (§ 80, 5.)¹⁰ to put on¹¹ coats of mail¹² to flee¹³ escape¹⁴ a spoiler¹⁵ to conquer¹⁶ the recompense¹⁷ (§ 91, 2.)¹⁸ (§ 118)¹⁹ the hosts²⁰ control²¹ near²² (§ 96, 3.)²³ turn back, return²⁴ to be high²⁵ (§ 96, 4.) to give, to *make*²⁶ fortification, hence : a fortified city²⁷ (§ 83, 6.) a column²⁸ copper²⁹ to give light, illuminate³⁰.

EXERCISE 101.

Hear counsel, and receive¹ instruction², that³ thou mayest⁴ be wise in thy (latter) end. And⁵ David ran, and stood upon⁶ the Philistine⁷ and slew him⁸ and cut off⁹ his head. And when¹⁰ the Philistines saw their champion¹¹ was dead, they fled¹². And David took¹³ the head of the Philistine and brought¹⁴ it to Jerusalem. And Haman took the apparel¹⁵ of the king and the horse of the king and arrayed¹⁶ Mordecai¹⁷, and brought him on horseback¹⁸ through¹⁹ the street²⁰ of the city, and proclaimed²¹ before him, Thus²² shall it be done unto the man whom the king delighteth to honor²³. Her lamp²⁴ goeth not out²⁵ by²⁶ night. And⁵ Delilah²⁷ said to Samson²⁸, Tell²⁹ me, I pray thee, wherein³⁰ thy great strength (lieth), and wherewith³¹ thou mightest be bound³² to afflict thee? Then⁵ Samuel³³ took a vial³⁴ of oil³⁵, and poured³⁶ it upon his head, and kissed³⁷ him, and said, Is it not because³⁸ the Lord hath anointed³⁹ thee to (be) captain⁴⁰ over His inheritance⁴¹? And⁵ the king of Babylon⁴³ slew⁴² all the princes⁴⁴ of Judah⁴⁵ in Riblah⁴⁶.

קבל 1 Pi. מִכָּר 2 לְמַעַן 3 [§ 101, III. a] 4 fut. 5 Conv. 6 אֵל 7 פְּלִשְׁתִּי 7 מִנֵּת 8 Pi. 9 כָּרַת 10 Conv. 10 גִּבּוֹר 11 transl: that (כִּי) their champion 12 נָסוּ 13 לקח 14 Hi. 15 בּוֹא 16 Hi. 17 מָרְדֵּכַי 18 to bring on horseback רכב Hi. 19 חָפְזֵי 20 חֹן 21 חֹן 22 חֹן 23 חֹן 24 חֹן 25 חֹן 26 חֹן 27 חֹן 28 חֹן 29 חֹן 30 חֹן 31 חֹן 32 חֹן 33 חֹן 34 חֹן 35 חֹן 36 חֹן 37 חֹן 38 חֹן 39 חֹן 40 חֹן 41 חֹן 42 חֹן 43 חֹן 44 חֹן 45 חֹן 46 חֹן

§ 63. SECOND DECLENSION.

1. Under this are included all nouns having a mutable

descendant of the third generation, **שְׁלִישִׁים**. 4) Several double the last consonant: as **סַנְסֵן** palm-branch, **סַנְסָנִים**; **כַּרְמֵל** well cultivated plain-orchard; **כַּרְמֵלֹ**.

Ad V. Nouns with Cholem, changing it into Kubbuts before the doubled final radical: as **קַרְדָּם** an axe, **קַרְדָּמִים**; **חֲרָטָם** sacred writer, person skilled in hieroglyphics **חֲרָטָמִים**; **גְּבֻנָּה** margin, border, **גְּבֻנָּה**; **גְּבֻנָּה** high, summit, **גְּבֻנָּה**. To these also belong the derived nouns in **יְ-**, which often double the **י**, when the word is lengthened: as **נָכְרִי** a stranger, **יְהוּדִי** a Jew, **יְהוּדִים** and **יְהוּדִים**.

Ad VI. Participles Kal, Piel and Hithpael, with the exception of **ל"ה**. Observe here that the forms with the suffixes **ה**, **כֵּס**, **כֵּן** are fourfold: 1) **קַטְלָה**, in Pause **קַטְלָה**. 2) With Ayin guttural **אֶהְבֶּה**. 3) With Lamed guttural **שִׁלַּחְה**. 4) **אֵיבֶה** (on account of the **י**).

Ad VII. Participles and other derivatives from verbs **ל"ה**, which terminate in **ה**: as **רָאָה** seer, **קָצָה** end, change **ה** in **ה** in the const. state and drop **ה** entirely before any of the affirmatives: as **רָאָה**: const. state **רָאָה**, with suff. **רָאִי**, plur. **רָאִים**, with local **ה**: as **מָטָה** downwards, from **מָטָה**, **מַעֲלָה** upwards, from **מַעֲלָה**.

In a few instances the original termination **י** (§ 13, 7. a.) is restored. Thus with suff. **מַכְכִּיָּה** (*sing.*) thy covering (as* from **מַכְכִּי**); **מַקְנִיָּה** (*sing.*) Is. 30, 23, **מַרְאִיָּה** (*sing.*) (erroneously taken for the plural). Ca. 2, 14. **עֲשִׂיו** his Creator Ps. 149, 2.

EXERCISE 102.

לֹא עֲזַבְתָּ דָרְשִׁיךָ יְהוָה: כִּה־אָמַר יְהוָה עֲשֶׂה בְרָאךָ יַעֲקֹב וַיִּצְרַךְ יִשְׂרָאֵל אֶל־תִּירָא כִּי גִאלְתִּיךָ קָרָאתִי בְשֵׁמֶךָ לִי־אָתָּה: יְהוָה לִי בְעֲזָרִי וַאֲנִי אֶרְאֶה¹ בְּשִׁנְאִי: מַלְכוּתְךָ² מַלְכוּת כָּל־עוֹלָמִים: אֶל־יִבְשׁוּ בִי קוֹיְךָ³ אֶרְנִי יְהוָה⁴ זָבָאת אֶל־יִכְלָמוֹ⁵ בִּי

מִבְּקִשְׁךָ אֱלֹהֵי יִשְׂרָאֵל: אֲנִי יְהוָה מְקֹדְשֵׁכֶם אָמַר יְהוָה: מִשְׁפֹּט
 אָמַת שֹׁפְטוּ וְחֹסֵד וְרַחֲמִים⁶ עֲשׂוּ אִישׁ אֶת-אֲחִיו: אֶל-תְּהִי
 בְּתַקְעִי⁸ קֶף בְּעַרְבִים⁹ מִשְׁאוֹת¹⁰ אִם-אִינְלָךְ לְשָׁלֵם לְמָה יִקַּח
 מִשְׁבָּבךָ¹¹ מִתַּחַתֶּיךָ¹²: מִשְׁפָּטֵי-יְהוָה אָמַת: יְהוָה אָתָּה עֲזֹר
 לִי הַפְּכֵת מִסִּפְדִּי¹³ לְמַחֹל¹⁴ לִי פִתְחַת¹⁵ שְׁקִי¹⁶ וְתִאָזְרֵנִי¹⁷
 שְׂמַחָה: הוּי חִשְׁבֵי-אֶזְנוֹן¹⁸ וּפְעָלֵי רַע עַל-מִשְׁכַּבְוֹתָם בְּאוֹר הַבְּקָר
 יַעֲשׂוּהָ כִי יִשְׁלֵאל¹⁹ יָדָם: בְּמוֹתָךְ²⁰ יִמְעַט²¹ מִסִּפֵּר מְקַנְאֶיךָ²²
 וְיִרְבוּ דוֹבְרֵי שְׂקָר אַחֲרֶיךָ: לְפִיד²³ אִשׁ בְּיַד שִׁבּוֹר²⁴ מִמִּשְׁלָה²⁵
 בְּיַד נָבֵל²⁶: קָנָה רַעִים²⁷ יִמְלִטוּהָ מִצָּרָה וְאוֹהֲבִים יַעֲזֹרוּהָ²⁸
 לְמִצּוֹא טוֹב: בְּאֶפֶס²⁹ עֲצִים תִּכְבֶּה³⁰ אִשׁ וּבְאֵין²⁹ נִרְגָן יִשְׁתַּק
 מָרוֹן:

supply: my desire¹ kingdom² to wait on³ (§ 18. Note)⁴ to be ashamed⁵
 compassion, pity⁶ (§ 97, 4,)⁷ to strike⁸ to become a surety, to pledge⁹ debt¹⁰
 couch, bed¹¹ (§ 75, 7.)¹² lamentation¹³ dance¹⁴ to loosen, untie¹⁵ sackcloth¹⁶
 to gird¹⁷ (§ 85, 1. b.) iniquity¹⁸ in the power of¹⁹ כְּזוֹת with suff.²⁰ (§ 66, 14.)
 to be or become little, few²¹ to envy²² a torch²³ intoxicated, drunk²⁴ do-
 minion, rule²⁵ wicked, foolish²⁶ friend²⁷ to help, assist²⁸ without²⁹ to go out,
 be extinguished³⁰.

EXERCISE 103.

And¹ the scribes² of the king were called at³ that time⁴,
 and it was written according to all that Mordecai com-
 manded to the Jews and to the rulers⁵ of the provinces⁶.
 Receive⁷ my instruction, the fathers' instruction, our in-
 struction. The angel⁹ of the Lord encampeth⁸ round about
 the just and delivereth¹⁰ them. And¹ the Philistines
 gathered¹¹ their camps together¹¹ to fight¹² with¹³ Israel.
 The Lord thy God walketh¹⁴ in the midst of thy camp,
 to deliver¹⁵ thee and to give up¹⁶ thine enemies¹⁷ before
 thee; therefore¹ shall¹⁸ thy camp be¹⁸ holy¹⁹. And¹ Jethro²⁰,
 the priest of Midian²¹, Moses' father-in-law²², heard (of) all
 that God had done for²³ Moses, and for Israel, his people,
 and he said: I, thy father-in-law, am come²⁴ to thee.
 Blessed²⁵ (be) the Lord, my strength²⁶, which teacheth²⁷
 my hands to war²⁸. My refuge²⁹, my deliverer³⁰ and (He)

in whom³¹ I trust³²; who subdueth³³ my people under me³⁴. The Lord is thy keeper³⁵: the Lord is thy shade³⁶. The Lord upholdeth³⁷ all that fall³⁸. My son meddle³⁹ not with rebels⁴⁰. Whoso mocketh⁴¹ the poor reproacheth⁴² his Maker⁴³. He that trusteth⁴⁴ in his (own) heart⁴⁵ is a fool. Deceit (is) in the heart of them that imagine⁴⁶ evil: but to the counselors⁴⁷ of peace (is) joy.

ו. Conv. 1 כִּפְרָא 2 כ 3 עַת fem. 4 שֵׁר 5 כִּדְיָנָה 6 לֶקַח 7 חֲנָה 8 part. 9 מְלֻאָךְ
 10 Pi. חֲלִין 11 קִבְּצִין 12 Ni. כ 13 הלך 14 Hit. part. נצל 15 Hi. נָתַן 16 איב 17
 18 הִיָּה 19 קְרוּשׁ 20 יִתְרוֹ 21 מִדְּרִין 22 הִתְּנֶן 23 ל 24 part. 25 part. Kal. ברך 26 צור
 27 Pi. part. (§ 96, 8) קָרַב 28 מְשַׁנֵּב (doubles the last cons.) 29 פָּלַט 30 Pi. part. 31 בו
 32 pret. ררר 33 part. (§ 96, 8) תִּחְתְּי 34 (§ 75, 7) שָׁמַר 35 part. צַל (doubles the last
 36 cons.) 37 part. קָמַךְ 38 part (§ 96, 8) עָרַב 39 Hit. שָׁנָה 40 לְעֵג 41 with ל, part.
 42 Pi. pret. חָרַף 43 part. עִשָּׂה 44 with ב, part. בָּטַח 45 [doubles the last cons.] לֵב
 46 part. חָרַשׁ 47 part. יַעֲזֵן

§ 64. THIRD DECLENSION.

1. This declension comprises all nouns with an immutable vowel in the final syllable and mutable Kamets or Tseré in the penult: as גָּדוֹל great; אֱמוּנָה faithfulness, truth; זְכוֹרֹן remembrance.

2. The Kamets or Tseré of the penult is dropped in the const. state and invariably when the word is lengthened. In forms like זְכוֹרֹן, Dagesh of the middle radical is likewise dropped: as זְכוֹרוֹן. Words as פְּרוֹזוֹן ruler, leader, with suff. פְּרוֹזוֹנוֹ (Chirek helping vowel); רַעֲבוֹן famine, with suff. רַעֲבוֹן, for רַעֲבוֹן (§ 14, Rising I. b. B.).

3. Some nouns of the form זְכוֹרוֹן, when inflected, take Seghol instead of Chirek. Thus חֲזִיוֹן vision, const. state חֲזִיוֹן, plur. חֲזִיוֹנוֹת; עֲשָׂרוֹן a tenth part (dry measure), plur. עֲשָׂרוֹנִים.

4. A few nouns of this class retain the Kamets: as שְׁלִישׁ a measure, (prob. the third part of an Ephah), and a peculiar class of soldiers. מְעוֹז refuge, fortress מְעוֹז; מְגִנִּי shield מְגִן; שָׁבֻעַ week Pl. שָׁבָעִים and שָׁבָעוֹת, const. st. שָׁבָעוֹת.

5. In this class are comprehended several nouns, which double the last radical: as עָרוֹם naked, עֵרְמִים; חֲרוּל nettle, חֲרָלִים.

6. In several nouns of the form מָקוֹם place, especially those derived from verbs ע"ו, ו is changed into ו: as מָנוֹם flight, with suff. מְנוּסִי; מְנוּחַ rest, pl. מְנוּחִים; מְנוּחָה habitation, pl. מְנוּחִים; מְנוּחָה fear, pl. מְנוּחִים; מְנוּחָה fortress, with suff. מְנוּחָה; מְנוּחָה sweetness, pl. מְנוּחִים.

EXERCISE 104.

יְהוָה זָקָף¹ כְּפֹפִים²: נָצַר לְשׁוֹנָה מִדְּבַר מְרָמָה: לֵב חָכָם
 לִימִינוֹ וְלֵב בְּסִיל לְשִׁמְאֹלוֹ: קָרוֹשׁ קָרוֹשׁ קָרוֹשׁ יְהוָה צָבָאוֹת
 מְלֵא³ כָּל־הָאָרֶץ כְּבוֹדוֹ⁴: לְצַדִּיק זָכְרוֹן⁵ עוֹלָם⁶: בָּא זְרוֹן⁷ וַיָּבֵא
 קָלוֹן⁸ וְאֵת־צָנוּעִים⁹ חֲכָמָה¹⁰: אֶהְבֵּנו אֶת־יְהוָה כָּל־חַסִּידָיו
 אֲמוּנִים¹¹ נָצַר יְהוָה: אֲבָן¹² שְׁלֵמָה¹³ רִצּוֹן¹⁴ יְהוָה: הִיִּתָּה
 לְמִשְׁלַל¹⁵ בְּיִשְׂרָאֵל הַגֵּם שְׂאוּל בְּנִבְיָאִים: כְּבֹד אֱלֹהִים הַסֵּתֵר¹⁶
 דָּבַר וּכְבֹד מַלְכִים חֲקֹר¹⁷ דָּבָר: כְּצִפּוֹר נִדְדָת¹⁸ מִן־קִנְיָה¹⁹ בֵּן
 אִישׁ נִדָּר מִמְּקוֹמוֹ: יְהוָה אֲדַגִּינוּ מִה־אֲדִיר²⁰ שִׁמְךָ בְּכָל־הָאָרֶץ:
 אִין מְלָה²¹ בְּלִשׁוֹנֵי הַן²² יְהוָה יִדְעֵת כְּלָה: אֶל־תִּגְעוּ²³ בְּמִשְׁחֵי²⁴
 וּלְנִבְיָאֵי אֶל־תִּרְעוּ: בִּישִׁישִׁים²⁵ חֲכָמָה: לְשׁוֹן חֲכָמִים מְרַפָּא²⁶:
 רָשָׁע כְּחֹלוֹם²⁷ יְעוּף²⁸ וְלֹא יִמְצְאוּהוּ²⁹ וַיִּדַּר³⁰ כְּחֻזִּין³¹ לִלְיָה:
 קָרוֹשִׁים תִּהְיוּ כִּי קָרוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם: יְהוָה יִסְדֵּר־אָרֶץ
 עַל־מְכוּנֵיהָ³² בְּלִתְמוֹט עוֹלָם וְעַד³³: לֹא הִכִּילִי³⁴ אֲדוֹן הָעֵשֶׂר³⁵
 אֲבָל³⁶ הָעֵשֶׂר אֲדוֹן הַכִּלְיָ:

to raise¹ to bend, bow down² the fullness of³ glory, majesty⁴ (supply: is = His majesty fills the whole earth) remembrance⁵ (§ 83, 6)⁶ wantonness⁷ ignominy⁸ with⁹ lowly¹⁰ faithful¹¹ weight¹² perfect¹³ delight, acceptance¹⁴ proverb¹⁵ to conceal¹⁶ to search out¹⁷ to wander¹⁸ nest¹⁹ mighty²⁰ word²¹ behold²² to touch²³ the anointed (applied to priests, kings,)²⁴ old, aged man²⁵ healing²⁶ a dream²⁷ to fly away, vanish²⁸ (§ 76, 2. c.)²⁹ Hi. to chase away³⁰ vision³¹ foundation, basis³² עַד perpetuity, eternity, וְעַד = eternity and eternity = forever and ever³³, avaricious, hard-hearted³⁴ riches³⁵ but³⁶.

EXERCISE 105.

Our Redeemer¹, the Lord of Hosts (is) His name, the Holy One of Israel. The multitude² of all the nations³ that fight⁴ against⁵ Israel and that distress⁶ them shall be as a dream of a night vision⁷ (of the vision of night). The upright⁸ shall inherit⁹ (what is) good. A son¹⁰ honoreth¹¹ (his) father, and a servant his master¹²: if then¹³ I (be) a father, where¹⁴ (is) mine honor¹⁵? and if I (be) a master¹⁶, where is my fear¹⁷? saith the Lord of Hosts unto you, O¹⁸ priests, that despise¹⁹ my name. As²⁰ a dew²¹ upon the grass (is) the favor²² of a king. God stilleth²³ the noise²⁴ of the seas²⁵, the noise of their waves²⁶ and the tumult²⁷ of the people²⁸. The Lord reigneth²⁹, clouds³⁰ and darkness³¹ (are) round about Him³²: righteousness and judgment (are) the habitation³³ of His throne³⁴. He that walketh³⁵ uprightly³⁶ and worketh³⁷ righteousness³⁸, and speaketh³⁹ truth in his heart⁴⁰. He (that) backbiteth⁴¹ not with⁴² his tongue, nor doeth evil to his fellow⁴³, nor taketh up⁴⁵ a reproach⁴⁴ against his neighbor⁴⁶; He that doeth⁴⁷ these (things) shall never⁴⁹ totter⁴⁸. God stands⁵⁰ at⁵¹ the right hand of the poor.

גַּיַל 1 הַמִּוֵּן 2 גִּי 3 צָבָא 4 part. (§ 96, 8) עַל 5 צִנָּק, ל 6 Hi. part. with תּוֹזֵן 7 תְּמִים 8
 נַחַל 9 בֵּן 10 אֲרוֹן 11 fut. (§ 101, I. c.) וְאִם 12 אֵיחָה 13 כְּבוֹד 14 אֲרוֹנִים 15 אֲרוֹנִים 16 (§ 82, 4 b.)
 מִזְרָא 17 פְּזָה 18 part. כֹּחַ 19 טַל 20 רְצִין 21 שָׁבַח 22 Hi. part. שְׂאוֹן 23
 יָם 24 (doubles the last cons.) גַּל 25 (doubles the last cons.) הַמִּוֵּן 26 (doubles the last cons.) לְאִם 27 plur., doubles
 29 pret. Pause! מִלְּךָ 28 [strong shortening of the vowel § 14, II. Shortening e] the last cons. —
 עֶרְפֵּל 30 sing. כָּכִיב 31 with plur. suff. מְכוּן 32 כְּסָאוֹ 33 הַמִּים 34 35 part. Kal
 פֶּעַל 36 part. צָרַק 37 רִבֵּר 38 לִבָּב 39 part. Kal. רָגַל 40 עַל 41 pret. רַע 42 תְּרַפָּה 43
 נִשָּׂא 44 pret. קָרוֹב 45 part. in const. state מוֹט 46 Ni. fut. לְעוֹלָם 47 48 49 fut. ל 50 51

§ 65. FOURTH DECLENSION.

1. To this belong nouns of two syllables either with mutable Kamets in both, or with Kamets in the second and Tsere in the first, or with Kamets in the first and Tsere in the last: as רִבֵּר word, לִבָּב heart, זָקֵן old.

2. Vowel changes in this declension ;

- a. Kamets or Tseré in the first syllable always drop :
 דְּבָרִי, לִבִּי, זְקֵנִי.
- b. Kamets and Tseré in the last syllable, are changed in the const. state sing. and before the suffixes כֶּם, כֵּן in sing. into Patach : as דְּבַר, זְקַן, לִב, דְּבַרְכֶם, זְקַנְכֶם, לִבְכֶם.
- c. In the plural and before the light suffixes sing. and pl. final Kamets and Tseré are retained : as דְּבָרִים, זְקֵנִים, לִבָּבוֹת, דְּבָרַי, זְקֵנַי.
- d. In the const. state plur. and before the grave suffixes plur. final Kamets and Tseré drop : as דְּבָרַי, זְקֵנֶיכֶם ; but שְׁעָרֵי, חֻכְמֵי, עֲנֹנֵי, the helping vowel is Patach on account of the guttural.

3 In כַּנָּף wing, זָנָב tail, צִלְעֵ rib, the helping vowel in the plural is Patach instead of Chirek : as בְּנֵפַי, זְנֵבוֹת, צִלְעוֹת.

4. In a few nouns of the form קָטַל and קֵטַל, the Segholate form (§ 66.) is used in the const. st. and before suffixes : as עֵשֶׂן smoke, const. state עֵשֶׂן and עֵשֶׂן ; עֵנָף branch, with suff. עֵנָפְכֶם ; צִלְעֵ rib, const. st. צִלְעֵ and צִלְעֵ, with suffixes צִלְעֵי.

5. Some nouns of the form קָטַל take the Segholate form in the const. st. e. g. בֶּתֶף shoulder, const. st. בֶּתֶף ; גֶּדֶר wall, const. st. גֶּדֶר ; יֶרֶךְ hip, const. st. יֶרֶךְ ; גֵּזֶל robbery, const. st. גֵּזֶל ; אֶרֶךְ long, const. st. אֶרֶךְ ; כָּבֵד heavy, once const. st. כָּבֵד ; עָרַל uncircumcised, const. st. עָרַל and עָרַל.

6. Some nouns of the form קָטַל retain Tseré in the plur. const. st. e. g. יָשָׁן sleeping, const. st. יָשָׁנִי ; אָבֵל mourning, const. st. אָבֵל ; שְׂמֵחַ joyful, const. st. שְׂמֵחִי ; אֲבִלִי forgetful, const. st. אֲבִלֵי ; שְׂכַח (שְׂמַחִי) forgetful, const. st. שְׂכַחִי ; חִפְּצִי delighting, const. st. חִפְּצֵי.

EXERCISE 106.

ראשׁ¹ דְּבָרְךָ יְהוָה אֱמֶת : יְהוָה נָתַן לָחֵם לָרְעֵבִים : זָרַח²
 בַּחֹשֶׁךְ אֹר לַיִּשְׂרָאֵל : יְהוָה מָהֵלֵךְ עַל־כַּנְפֵי³ רוּחַ : בָּרָקִים⁴

לַמָּטָר עָשָׂה: חַיִּי בְּשָׂרִים⁵ לֵב מִרְפָּא⁶: הִכְסִיל חֲבֵק⁷ אֶת־יָדָיו
 וְאָכַל אֶת־בִּשְׂרוֹ: סוּד⁸ יְהוָה לִירְאָיו: אַרְבַּעַה⁹ הֵם קִטְנֵי¹⁰-
 אָרֶץ וְהֵמָּה חֲכָמִים מִחֲכָמִים¹¹ הַנְּמָלִים עִם לֹא עֲזוּ¹² וַיְכִינּוּ¹³
 בְּקִיץ לַחֲמָם: שְׁפָנִים¹⁴ עִם לֹא־עֲצוּם וַיִּשְׂמוּ בְּסָלַע¹⁵ בֵּיתָם:
 מֶלֶךְ אֵין לְאַרְבֶּה¹⁶ וַיֵּצֵא חֲצִיץ¹⁷ כָּלוֹ: שְׂמָמִית¹⁸ בִּידֵים תְּתַפֵּשׂ¹⁹
 וְהִיא בְּהִיכְלֵי מֶלֶךְ: הָדָר²⁰ זְקָנִים שִׁיבָה: הַלֶּךְ אֶת־חֲכָמִים
 יַחֲכָם: יְהוָה יֵשֵׁב עַל־חוּג²¹ הָאָרֶץ וַיִּשְׁבֶּיהָ לוֹ כַּחֲנָבִים²²:
 תְּמִימִים²³ יִשְׁכְּנוּ יָחַד²⁴ וַיִּתְעַנְּנוּ עַל רוֹב שְׁלוֹם וּבְנֵי בְלִיעַל²⁵
 יִתְפָּרְדּוּ אֵין שְׁלוֹם לְרַשָּׁעִים: בְּקָהֶל²⁶ מִשְׁחָקִים²⁷ יִשְׁחַק²⁸ וּבְסוּד²⁹
 בּוֹכִים כִּבֵּה:

the summit¹ to break forth² wing³ lightning⁴ flesh, body⁵ quietness, soft-
 ness⁶ to fold⁷ counsel⁸ four⁹ little¹⁰ (§ 83, 7.) Pual: to be made wise, hence:
 exceeding wise¹¹ strong¹² to prepare¹³ the coney¹⁴ rock¹⁵ locust (§ 82, 1.)¹⁶
 division¹⁷ (by bands) a spider¹⁸ to catch¹⁹ (§ 76, 2. d.) ornament²⁰ circle²¹
 locust (a peculiar species, small and edible)²² upright one²³ conjointly²⁴
 worthlessness, lowness²⁵ (§ 89, 4.) an assembly²⁶ to rejoice, to play, dance
 (Pi.)²⁷ to laugh, rejoice, dance²⁸ a circle, an assembly²⁹.

EXERCISE 107.

The Word of our God shall stand¹ forever. And² the
 Lord had rained down³ manna⁴ upon the Israelites to eat,
 and had given them (of) the corn⁵ of heaven. The Lord
 is far from the wicked. Two⁶ (things) have I required⁷
 of Thee⁸, deny⁹ me¹⁰ (them) not before¹¹ I die¹²! Remove
 far¹⁵ from me vanity¹³ and lies (transl. the word of lie)¹⁴:
 give me not poverty¹⁶ nor¹⁷ riches¹⁸. Lest I be full¹⁹,
 and deny (Thee)²⁰, and say, Who is the Lord? or lest I
 be poor²¹, and steal²², and take²³ the name of my God (in
 vain). Fear the Lord, (ye) his saints²⁴: for there is no²⁵
 want²⁶ to them that fear²⁷ Him. If ye hearken²⁸ to
 these judgments and keep²⁹ and do²⁹ them, the Lord thy
 God shall keep²⁹ unto thee His covenant. And He will
 love²⁹ thee and bless²⁹ thee and multiply²⁹ thee: he will
 bless²⁹ thy corn, thy wine³⁰, thine oil³¹, thy flocks³² and
 thy herds³³. Speak ye to³⁴ the heart of Jerusalem, and

call unto³⁵ her, that her warfare³⁶ is accomplished³⁷, that her iniquity³⁹ is pardoned³⁸, for she hath received⁴⁰ of the hand of the Lord, double⁴¹ for⁴² all her sins⁴³.

transl. from קים 1 ו 2C. קטר 3 Hi. מן 4 דגן 5 שְׁתִּים 6 שְׁאֵל 7 בְּאֶתָּה 8 מְנַע 9
 19 fut. שְׁבַע 17 עִשָּׂר 17 ו 16 רֵאשׁ 15 Hi. רַחֵק 14 פְּזֹב 13 שְׂוֵא 12 fut. 11 בְּפָטְרִים 10 me
 25 יֵאִין there is no: 24 קְדוֹשׁ 23 pret. תִּפְשׁ 22 pret. גָּנַב 21 Ni. fut. יִרְשׁ 20 Pi. pret. כַּחַשׁ
 31 יִצְהָר 30 תִּירוֹשׁ 29 pret. with C. ו 28 with acc. שְׂמַע 27 to his fearers = יִרְא 26 מִתְּחוֹר
 (generally masc. צָבָא 35 with pl. suff. אֵל 34 עַל 33 (§ 82, 1.) בָּקָר 32 (§ 82, 1.) צֹאן
 43 בְּפָלִים 40 לִקַּח 39 (gen. masc., here fem.) עֵוֹן 38 Ni. pret. רָצָה 37 כָּלֵא 36 here fem.)
 42 ב חַטָּאתֶיהָ 43

§ 66. FIFTH DECLENSION.

1. In this are embraced the large class of nouns called *Segholates*, which had originally three consonants, with but one vowel, following the first one. In order to make them dissyllabic, a helping vowel has been added, regularly. Seghol, hence the term: *Segholate forms*. The original vowel was: short a, i, or o (ֶ, ִ, ֹ): as מֶלֶךְ, סֶפֶר, קֶדֶשׁ. By the addition of the helping Seghol under the second consonant, the short vowel being now in an open syllable is lengthened. The Chirek becomes Tsere, the Kamets-Chatuph, Cholem, the Patach, however, irregularly changes into Seghol, in pause only does it lengthen regularly into Kamets; thus the original מֶלֶךְ, סֶפֶר, קֶדֶשׁ become מֶלֶךְ, סֶפֶר, קֶדֶשׁ, in pause מֶלֶךְ, סֶפֶר, קֶדֶשׁ.

2. The second vowel being only a helping vowel, all words of this declension are Milel.

3. On the lengthening of the word the original form is resumed: as מֶלֶךְ, סֶפֶר, קֶדֶשׁ.

NOTE I. Hence He local (§ 19, 6.) appended to a Segholate, requires the original form: as אֶרֶץ to the land (אֶרֶץ, orig.

אֶרֶץ); בֵּיתָהּ to the house (בֵּית, orig. בֵּית). When the original vowel in the segholate form is o, הֶ is accented: as אֶהְלֶה, צֶעְרָה.

4. In the const. state sing. the forms מֶלֶךְ, סֶפֶר, קֶדֶשׁ remain unaltered.

NOTE II. זֶרַע seed, חֶדֶר an apartment, room, סֶחֶר gain, profit, נֶטֶע plantation, plant, הֶבֶל a breath, a vain thing, in const. st.: הֶבֶל, נֶטֶע, סֶחֶר, חֶדֶר, זֶרַע.

5. A kindred form of this class, embraces all those words of three consonants with but one vowel after the *second* one: as דְּבִשׁ honey; גֶּבֶר and גִּבּוֹר man; שֶׁכֶם shoulder; לֶשֶׁט moisture; דִּיּוֹ ink; אֲנָם marsh, marshy place, and the infinitives of Kal, of the form קֶטֶל, קָטַל. They agree with the Segholates in inflection: as דְּבִשִּׁי, קֶטְלִי, שֶׁכְּמִי.

6. From this form (5. vowel under the second consonant) are taken the plural absolute and the plural forms with light suffixes: as מְלָכִים, סְפָרִים, קְדָשִׁים, מְלָכֵי, סְפָרַי, מְלָכֵי.

7. From the regular (מֶלֶךְ etc.) are formed the plural construct state and the plural with grave suffixes: as מְלָכֵי, סְפָרֵי, קְדָשֵׁיהֶם, מְלָכֵיהֶם, סְפָרֵיהֶם, קְדָשֵׁיהֶן, סְפָרֵיהֶן.

NOTE III. When the final radical is one of the בּוֹרֵכַת, the aspirated pronunciation of the plural absolute is retained in the const. st. and before the grave suffixes; as מְלָכֵיהֶם, מְלָכֵי, but in sing. מְלָכִי, מְלָכְכֶם.

8. In the form of two Seghols, as מֶלֶךְ, the first generally stands for the original Patach (מֶלֶךְ). But a considerable number had Chirek originally: as בְּגָד garment, בְּטַח trust, confidence, בְּרֶךְ knee, גֶּשֶׁם rain, זְכוֹר remembrance etc., with suffixes: בְּגָדִי, זְכוֹרִי.

9. In the forms with two Seghols (מֶלֶךְ) and Tseré with Seghol (סְפָר), some (most of which are Pe gutt.) have Seghol as the original short vowel: as אֶבֶר pinion, with

suff. אָבְרוּ, חֶלֶב fat, חֶלֶק part, חֶפֶץ delight, עֵגֶל calf, עֵזֶר help, עֵרָךְ valuation, נֶגְדָה before, over against, (נֶגְדָהוּ Gen. 2, 18, 20. as over against him, i. e. the counterpart of him), עֵשֶׂר ten etc.

10. When the third radical is a guttural, the helping vowel under the second radical is Patach: as זֶרַע seed, יִשְׁעֵי salvation, אֶרֶח way. When the second radical is a guttural, both vowels of the forms קָטַל and קִטַּל are Patach: as נַעַר boy, lad, יַעַר wood, forest.

12. The form קָטַל has in a few instances Kubbutz in the inflection before suffixes: as סִבְכָה thicket, גְּדֻלָּה; סִבְכּוֹ greatness, גְּדֻלוֹ (also גְּדֻלוֹ); קִמְיִן handful, קִמְצוֹ.

12. The form קָטַל with middle letter guttural takes Kamets before the suffixes כֶּם, כֵּן, כִּן: as אֶחָדְךָ thy tent, פְּעֻלָּתְךָ thy deed, work (Inf. with suff. § 45).

13. The form קָטַל vocalizes the plural absolute:

- 1) פְּעֻלִים actions, בְּפָרִים cypress-flowers, רִמְחִים spears.
- 2) with Pe gutt.: עֶפְרַיִם gazelles, אֶרְחוֹת ways, but also without guttural: הַקְּרָשִׁים (thus always with the article).
- 3) The two nouns שָׂרֵשׁ root, and קִדְשׁ holiness, have שָׂרָשִׁים and קִדְשִׁים. The noun אֶהָל tent, has pl. אֶהָלִים, whence אֶהָלָיו, אֶהָלֶיךָ, but also אֶהָלֵי, אֶהָלֵיכֶם; אֶרֶח way, makes אֶרְחָתֵינוּ, אֶרְחָתֶם.

14. With ע"ו and ע"י the segholate form is only distinguishable in the sing. absolute. With ו the form קָטַל lengthens the Patach before ו into Kamets: as מוֹת death, before ' the Patach remains unchanged: as זֵית olive. In all the other forms the ו and ' lose their consonantal power and are contracted with the preceding vowel into a diphthong: a + ו = ו; a + ' = ו (§ 12, 7. b. 2.); hence מוֹת, זֵית, אָוֶן adversity, with suff. אוֹנֵי; תוֹךְ midst, const. תוֹךְ, with suff. תוֹכֵי; בֵּית house, const. בֵּית, with suff. בֵּיתֵי.

15. I. The Segholates of the verb ל"ה, exhibit the

three original forms as follows: פְּרִי fruit, (פָּרִי), חֲצִי half, (חֲצִי), חָלִי sickness, (חָלִי); hence פָּרִי in pause פְּרִי, suff. חֲצִי; פָּרִי; חֲצִי, חֲצִי, suff. חָלִי, חָלִי in pause חָלִי, suff. חָלִי.

II. From such nouns of ל"ה, the third radical of which was originally ו, arise שָׁחוּ, from שָׁחוּ, תָּהוּ, בָּהוּ from תָּהוּ, בָּהוּ (§ 12, 7, b. 3.)

EXERCISE 108.

אֲרַח¹ צְדִיקִים כְּאֹר נְגִה²: כָּל־דְּרָכֵי־אִישׁ זֶךְ³ בְּעֵינָיו וְהִכֵּן⁴
רוּחוֹת יְהוָה: יְהוָה עֲזָרְנוּ וּמִגִּנּוּ⁵: וְהָיָה הַצְּדִיק בְּעֵץ שְׁתוּל⁶
עַל־פְּלָגֵי־מַיִם אֲשֶׁר פָּרִיו⁸ יִתֵּן בְּעֵתוֹ וְעִלְהוּ לֹא־יִבּוֹל⁹: בְּאֲזֵנֵי
כְּסִיל אֶל־תְּדַבֵּר כִּי־יִבּוֹז לִשְׂכָל¹⁰ מְלִיךָ: הִלְלוּ אֵל בְּקִדְשׁוֹ
הַלְלוּהוּ כְּרַב גְּדָלוֹ¹¹: יְהוָה נָתַן לְכֹל אֶת־אֲכָלָם¹²: רְאִיתִי
עֲבָדִים עַל־סוּסִים וְשָׂרִים הַלְכִים בְּעַבְדִּים עַל־הָאָרֶץ: לֹא יִמְלֹט
רִשָׁע¹³ אֶת־בְּעָלָיו¹⁴: עַל־כֶּרֶם אִישׁ עֲצַל עֲבָרְתִי וְהִגִּה גְדָר¹⁵
אֲבָנָיו¹⁶ נִהְרָסָה¹⁷: בִּבְקָר זָרַע אֶת־זֶרְעָךְ: גְּדָלִים מַעֲשֵׂי יְהוָה
הוֹד¹⁸ וְהָדָר פָּעִלוּ¹⁹: זִכְחִי²⁰ אֱלֹהִים רוּחַ נִשְׁבְּרָה: גִּבֹּר מַחְלִיק²¹
עַל־רֵעֵהוּ רִשֶׁת פּוֹרֵשׁ²² עַל־פְּעַמָּיו²³: חוֹשֶׁךְ שִׁבְטוֹ שׁוֹנֵא בְנוֹ
וְאִתְּבוּ שָׁחַרוּ²⁴ מוֹסֵר: שׁוֹמֵר נִכְשׁוֹ נוֹצֵר דְּרָכּוֹ: לֵב אָדָם
יִחַשֵׁב²⁵ דְּרָכּוֹ וַיְהוֶה יָכִין²⁶ צָעָדוֹ²⁷: לֹא תִבּוֹז לְעֵנִי²⁸ בְּעֵינָיו²⁹:
הָרִשׁ יִכְבֵּד בְּחַכְמָתוֹ³⁰ וְהָעֵשִׂיר בְּעֵשָׂרוֹ: בֵּין רִשָׁעִים לֹא תִשָּׁב
וּבְחָבֵל³¹ מְלוֹצְצִים³² אַטֵּם אֲזַנְיָה: אֵל תִּירָא מוֹת כִּי זֶה חִלְקָךְ:
כִּשְׂמֵשׁ מֵאִיר לְכֹל בֶּן רַחֲמֵי יְהוָה עַל כָּל מַעֲשָׂיו גְּדָלוֹ יַעֲדוּ³³
הַשָּׁמַיִם וְחִסְדּוֹ מְלֵאָה הָאָרֶץ: עֲזָה כַּמּוֹת אֶהְבֶּה קִשָּׁה³⁴ כִּשְׂאוֹל
קִנְאָה רִשְׁפִּיָּה³⁵ רִשְׁפֵי אִשׁ שְׁלֵהֲכַתִּיהָ³⁶: אִסִּיתָן אִישׁ אֶת־
כָּל־הוֹן בֵּיתוֹ בְּאֶהְבָּה בּוֹז יִבּוֹז לּוֹ:

the path¹ brightness, splendor² pure³ to weigh⁴ shield⁵ to plant⁶ rill⁷
fruit⁸ to wither⁹ intelligence¹⁰ greatness¹¹ food¹² wickedness¹³ possessor,
person given or addicted to a thing¹⁴ the wall¹⁵ stone¹⁶ to break, pull
down¹⁷ (§ 93, 7.) magnificence¹⁸ the deed¹⁹ sacrifice (§ 83, 4.)²⁰ to flatter²¹

to spread²² step, footstep²³ to seek early, diligently²⁴ (§ 93, 3. = seeks early it, the correction) to devise²⁵ to direct, prepare²⁶ step²⁷ poor, afflicted²⁸ fr. יָנַי affliction, misery²⁹ wisdom³⁰ company³¹ scorner, scoffer³² to testify, bear witness³³ hard, vehement³⁴ flame, burning³⁵ the flame of Jah, i. e. kindled by God³⁶.

EXERCISE 109.

Bless the Lord my soul¹, and my innermost² (bless) His holy³ name. I will lift up⁴ mine eyes to the hills⁵, from whence⁶ cometh my help⁷. My help (cometh) from⁸ the Lord, who made⁹ heaven and earth. He will not suffer¹⁰ thy foot¹² to totter¹¹. The earth is full¹⁴ of the goodness¹³ of the Lord. Say not, I will do so¹⁶ to him as¹⁵ he has done to me: I will render¹⁷ to the man according to his work¹⁸. And¹⁹ Hiram²⁰ sent to Solomon, saying, I have heard what²¹ thou sentest to me for²¹: (and) I²² will do all thy desire²³ concerning²⁴ cedar-trees (trees of cedars)²⁵, and concerning fir²⁶-trees. My servants shall bring²⁷ (them) down²⁷ from Lebanon²⁸ unto²⁹ the sea, and thou³⁰ shalt do my desire in³¹ giving bread for my household (bread of my house). Saul³² and Jonathan³³, lovely³⁴ and pleasant³⁵ in their lives, also³⁶ in their death were not parted³⁷, they were swifter⁴⁰ than³⁸ eagles³⁹, they were stronger⁴² than lions⁴¹. Arise, walk through⁴³ the land in⁴⁴ the length⁴⁵ of it and in the breadth⁴⁶ of it; for I will give it unto thee. My flesh⁴⁸ and my heart⁴⁹ faileth⁴⁷, (but) God (is) the strength⁵⁰ of my heart, and my portion⁵¹ for ever.

5 (with the art. הָהָר; in plur. § 17, 1) הָר 4 נִשְׂאָה 3 (§ 83, 6. b.) 2 plur. קָרַב 1 fem. נִפְשׁ
 12 (subst. with art.) מוֹט 11 רָגַל 10 נָתַן 9 = the maker of (part. עֹשֶׂה) 8 מַעֲמֵם 7 יַעֲרֵר 6 מַאֲזֵן
 20 חָסֵד 13 מְלֵא 14 (§ 85, 2.) בְּאִשֶּׁר 15 בֵּין 16 שׁוּב 17 חִי. פָּעַל 18 ו 19 Conv. חִירָם
 27 חִי. יָרַר 26 בְּרוֹשׁ 25 אָרוֹן 24 ב 23 חֲפִיץ 22 [§ 93, Note] אֲנִי 21 (§ 111, 2.) אֵת אִשֶּׁר
 33 לְבָנוֹן 28 [§ 80, 3.] אֵת 29 אֶתָּה 30 [§ 93, Note] ל 31 with inf. שְׂאוֹל 32 יוֹנָתָן
 39 נִשֵּׁר 38 [§ 91, 1. 2.] פָּרַר 37 Ni. פָּרַר 36 35 with art. נְעִים 34 Part. Ni. with art. אַהֲב
 46 קָלַל 40 pret. אָרִי, וֹת, pl 41 גָּבַר [pl. גָּבְרוּ - גָּבְרָו] 42 ב 43 ל 44 אֶרֶץ 45 רַחֲב
 47 בָּלָה 48 שָׂאֵר 49 לִבִּי 50 צִיר 51 חֵלֶק .51

§ 67. THE FORMATION OF FEMININES.

1. The feminine termination ה־ is appended to the masc. noun, affecting it in the same manner as the light suffixes. I. סוּם, fem. סוּסָה; מוּצָא, fem. מוּצָאָה; II. Decl.

מוֹקֵד, fem. מוֹקֵדָה; אֶרֶץ, fem. אֶרֶצָה; חוּזָה, fem. חוּזָה. III. Decl. זָקֵן, fem. זָקֵנָה; חָכֵם, fem. חָכְמָה; מְקִיָּם, fem. מְקִיָּמָה; גְּדוֹלָה, fem. גְּדוֹלָה; גְּדוֹלָה, fem. גְּדוֹלָה. IV. Decl. זָקֵן, fem. זָקֵנָה; חָכֵם, fem. חָכְמָה; מְקִיָּם, fem. מְקִיָּמָה; גְּדוֹלָה, fem. גְּדוֹלָה. V. Decl. מֶלֶךְ, fem. מַלְכָּה; עֵלָם, fem. עֵלְמָה; עֵגֶל, fem. עֵגֶלָה; צִיד, fem. צִידָה; אָכַל, fem. אָכַלָה.

2. The toneless fem. ending ת־, modifies a) the antepenult like ה־: as גְּדֵרֶת wall, from גְּדָר; b) the penult like the Seghol in מֶלֶךְ, for מִלְךְ, viz. by the Seghol of ת־ the preceding vowel, with a few exceptions, becomes like it in sound: Patach and Kamets become Seghol: as פָּחַת, fem. פָּחַתָּה; עֶצְרָה, fem. עֶצְרָה; Tseré becomes Seghol: גֵּרָר, fem. גֵּרָרָה; Chirek (י־) becomes Seghol: גִּבִּיר, fem. גִּבִּירָה.

When ת־ is appended to the nouns in י־ and ו־ (Derivatives from ל"ה), i-et and u-et are contracted into יִת־ and וִת־. שְׂבִי, fem. שְׂבִיָּה (for שְׂבִיִּת); שְׁבוּת, fem. שְׁבוּתָה (for שְׁבוּתִי).

§ 68. DECLENSION OF FEMININES.

In inflection feminine nouns undergo less change than masculine ones, and are classed as follows:

CLASS I. Nouns with immutable vowels before the feminine termination ה־: as גְּדוֹלָה, fem. גְּדוֹלָה; קְטָלָה, fem. קְטָלָה; חֻקָּה, fem. חֻקָּה; statute, law.

CLASS II. Nouns with mutable Kamets or Tseré before the fem. termination ה־: as עֶצְרָה, fem. עֶצְרָה; counsel; תּוֹעֵבָה, fem. תּוֹעֵבָה; abomination; צְדָקָה, fem. צְדָקָה; righteousness.

CLASS III. Nouns derived from the segholate form of the masculine: as מַלְכָּה, fem. מַלְכָּה; from מֶלֶךְ; נְעָרָה, fem. נְעָרָה; a young woman, from נָעַר; אִמְרָה, fem. אִמְרָה; word, saying, from אָמַר; חֻזְקָה, fem. חֻזְקָה; strength, from חָזַק.

CLASS IV. Nouns properly Segholates, terminating in

תֹּֿת (with gutturals תֹּֿת) תֹּֿת, תֹּֿת: as נְבִיָּה mis-
tress; אִשָּׁה wife: כֹּתֶנֶת coat.

§ 69. FIRST DECLENSION.

In this declension the ending only undergoes changes in the const. st.: הֿֿ is commuted into תֿֿ: as חֲקָה const. st. חֲקָה.

Before light suffixes the Patach of תֿֿ being in an open syllable becomes Kamets: as סוֹסְתִי, but סוֹסְתֶם. The plural סוֹסוֹת remains unchanged in all forms.

He local (הֿֿ) changes the fem. termination הֿֿ into תֿֿ: as מֵרְתָה, from מְרָה n. p. (bitter fountain).

EXERCISE 110.

יְהוָה יֹדֵעַ תַּעֲלָמוֹת¹ לֵב: תַּחֲלֵת² חֲכָמָה יֵרָאֵת יְהוָה: אֲשֶׁר־
תָּמִימִי³ דֶּרֶךְ הַהֲלָכִים⁴ בְּתוֹרַת יְהוָה: הַשֶּׁמֶשׁ כָּחָתָן⁵ יֵצֵא
מִחֲפָתוֹ⁶ יִשִּׁישׁ⁷ כְּגִבּוֹר לְרוּץ אֲרָח: מִקְצֵה⁸ הַשָּׁמַיִם מוֹצְאוֹ⁹
וְהַתְּקוּפָתוֹ¹⁰ עַל-קִצּוֹתָם⁸ וְאֵין נִסְתָּר¹¹ מִחֲפָתוֹ¹²: אַךְ¹³ אֵל-
אֱלֹהִים דּוֹמִיָּה¹⁴ נֶפֶשׁ מִמֶּנּוּ יִשׁוּעָתִי: אֲשֶׁלֶם תּוֹרוֹת לִיהוָה כִּי
הִצִּיל¹⁵ נֶפֶשׁ מִמּוֹת: הִדְרִיכֵנִי בְנֵתִיב¹⁶ מִצּוֹתֶיךָ כִּי בּוֹ חֲפָצְתִּי:
שִׁמְעוּ רְחוּקִים¹⁷ אֲשֶׁר עָשִׂיתִי וְדַעוּ קְרוֹבִים¹⁸ גְּבוּרָתִי: נֶפֶשׁ־
תִּגִּיל בִּיהוָה תִּשְׂשִׂישׁ בִּישׁוּעָתוֹ: לִשְׁנֵי תִהְיֶה¹⁹ צִדְקָךָ²⁰ כָּל-הַיּוֹם
תִּהְלַחֲךָ²¹: שֹׁמֵר פִּי²² וְלִשְׁוֹנוֹ שֹׁמֵר מִצְּרוֹת נֶפֶשׁוֹ: רַבּוֹת רַעוֹת
צָדִיק וּמִכְּלָן יִצְלָנוּ יְהוָה: בְּרַעַתוֹ יִדְחָה²³ רָשָׁע: לֹא־י²⁴ תּוֹרַתְךָ
שֶׁעָשִׂי²⁵ אִז אֶבְדְּתִי בְּעַנְיִי: אֱלֹהֵי עוֹלָם יְהוָה אֵין חֲקָר²⁶
לְתַבּוּנָתוֹ:

secret¹ the beginning² perfect³ (§ 83, 7:) (§ 96, 8.)⁴ bridegroom⁵ bridal-
chamber⁶ to rejoice⁷ the end, extremity⁸ a going out, a rising⁹ circuit¹⁰ to
hide, conceal¹¹ the heat¹² only¹³ silent resignation¹⁴ (i. e. perfectly resigned)
to deliver, rescue¹⁵ path¹⁶ far off, remote¹⁷ near¹⁸ to utter¹⁹ righteousness²⁰
praise²¹ his mouth²² push, thrust down²³ unless²⁴ delight²⁵ searching,
unsearchable²⁶. (§ 108, 1.)*

EXERCISE 111.

My soul, wait³ thou only¹ upon² God; for my hope⁴ (is) from Him. He only (is) my rock⁵ and my salvation⁶: He (is) my defence⁷, I shall not totter⁸. As⁹ the man (is), (so is) his might¹⁰. Thou shatterest the ships¹¹ of Tarshish with¹² an east¹⁴ wind¹³. According to Thy name O God, so (is) Thy praise¹⁵ unto¹⁶ the ends¹⁷ of the earth. The fear¹⁸ of the Lord (is) clean¹⁹, enduring²⁰ forever. My son²¹, walk²² not thou in the way of wicked; refrain²³ thy foot from their path²⁴. And Rechab²⁵ and Baanah²⁶ came into²⁷ the midst²⁸ of the house, and the king lay²⁹ on³⁰ his bed³¹ in his bed³²chamber³³, (in the chamber of h. b.) and they smote him, and slew³⁴ him. Behold, we (were) binding³⁵ sheaves³⁶ in the field, and, lo, my sheaf arose, and also³⁷ stood upright³⁸; and behold, your sheaves surrounded³⁹, and prostrated themselves⁴⁰ to my sheaf. Go and cry⁴¹ unto the gods, which ye have chosen; let them save⁴² you⁴³ in the time⁴⁴ of your distress⁴⁵. And ye have this day scorned⁴⁶ your God, who himself⁴⁷ saved⁴⁸ you out of all your evils⁴⁹ and your troubles⁵⁰.

אָךְ 1 לֵךְ 2 דָּמַם 3 תִּקְוָה 4 צוֹר 5 יְשִׁיעָה 6 מְשַׁבֵּב 7 מוֹט 8 Ni.
 9 גְּבִירָה 10 אֲנִיָּה 11 כּוֹחַ 12 קְרִים 14 תְּהִלָּה 15 עַל 16 קִצּוֹ 17 יִרְאָה 18
 טְהוֹר 19 עָמַד 20 [part.] בֵּן 21 Kal 22 מָנַע 23 נְתִיבָה 24 רֶכֶב 25 בְּעֵנָה 26 עַר 27
 תִּנְדָּב 28 שָׁכַב 29 part. עַל 30 מְטָה 31 חֲרָר 32 מְשַׁבֵּב 33 מוֹת 34 Hi. אֵלֶם 35 Pi.
 אֱלֹמָה [ות, ים, and plur.] גַּם 37 נָצַב 38 Ni. Pause! כָּבַב 39 fut. שָׁחָה 40 Hith. with C. ו.
 זָעַק 41 יָשַׁע 42 Hi. fut. 43 dative 44 עֵרַת 45 צָרָה 46 מְאַסֵּב 47 הִיאִי 48 part.
 רָעָה 49 צָרָה 50 .

§ 70. SECOND DECLENSION.

1. The words of this declension drop the Kamets and Tseré in the inflection, excepting in the plural absolute: as שָׁנָה year, שָׁנָה, שְׁנָתִי, but שָׁנוֹת.

2. When Sh'va precedes the termination ה־, ה־ (as in paradigm) a helping vowel is used: as צָרָקַת, for צָרָקַת, from צָרָקָה.

3. In the following words Kamets and Tseré are immutable, hence all these words belong to the first declension: יבִישָׁה (the feminine of קָטַל § 62, 2.) dry land; חִשְׁכָּה (for חִשִּׁיכָה) darkness; בְּקִשָּׁה request; נִאָצָה reproach; פְּרִשָּׁה (for פְּרִישָׁה) exposition; אִזְכָּרָה memorial; הִצִּילָה deliverance; הַכְּרָה a knowing; צָרָה (fr. צָר, Kamets to comp. the Dagesh), רָעָה evil, (fr. רָעַע); בָּרָה pure, (fr. בָּרַר); גִּרָה rumination, (גָּר); מְאָרָה curse, (אָרַר); מְגָרָה a saw, (fr. גָּרַר); זָרָה strange, (fr. זָוַר); בָּמָה hight; עֵדָה witness; מְלֵאָה full; טְמֵאָה unclean; אֲבָרָה something lost; גְּזֵלָה robbery; אֲפֵלָה darkness; בְּרֵכָה pool; גְּנֵבָה something stolen; מְרֵרָה gall; שְׂרָפָה burning; תְּאֵנָה fig; מִהֲפֹכָה overthrow; מִגְּפָה plague etc.

4. Several nouns take in the const. st. and before suff. the Segholate form ת־ or ת־־: as

מְמַלְכָּה	kingdom,	const.	מִמְלַכְתִּי	with suff.	מִמְלַכְתִּי
מִשְׁפָּחָה	family,	"	מִשְׁפַּחַת	"	מִשְׁפַּחַתִּי
מְלֵאכָה	work,	"	מְלֵאכַת	"	מְלֵאכַתִּי
מְרַכְבָּה	chariot,	"	מְרַכַּבַת	"	מְרַכַּבַתִּי
מְמִשְׁלָה	government,	"	מְמִשְׁלַת	"	מְמִשְׁלַתִּי
מִלְחָמָה	war,	"	"	"	מִלְחַמַּתִּי
תְּפָאֲרָה	ornament,	"	תְּפָאֲרַת	"	תְּפָאֲרַתִּי

בַּהֲמָה cattle, with suff. בְּהֵמַתִּי; עֲטָרָה crown, const. עֲטַרַת; גְּבִירָה mistress, const. גְּבִירַת; לְהֵבָה flame, const. לְהֵבַת.

EXERCISE 112.

מִתּוֹקָה¹ שְׁנַת² הָעֶבֶד³: בְּבִרְבַּת יִשְׂרָאֵל תָּרוּם⁴ קָרַת⁵: בְּרִכּוֹת לְרֹאשׁ צְדִיק: בְּפִשֵׁעַ שְׁפָתַיִם מוֹקֵשׁ⁶ רָע וַיֵּצֵא מִצָּרָה צְדִיק: צְדִיק יְהוָה צְדָקוֹת⁷ אָהֵב: כָּל־לִבְבוֹת דִּרְשׁ⁸ יְהוָה וְכָל־יֵצֵר⁹ מִחֲשָׁבוֹת¹⁰ מִבֵּין¹¹: נָר יְהוָה נִשְׁמַת¹² אָדָם חֲפֵשׁ¹³ כָּל־חֲדָרָי¹⁴: כָּטָן: תּוֹעֵבַת¹⁵ יְהוָה כָּל־גְּבֵהָ¹⁶ לֵב: חֲמַת מֶלֶךְ מְלֵאכֵי¹⁷ מוֹת:

בָּרַב¹⁸ עַם הַדֶּרֶת¹⁹ מִלֶּךְ וּבְאַפִּים²⁰ לְאִם²¹ מַחְתֶּת²² רְזוּן²³ :
 יִדַע²⁴ צַדִּיק נֶפֶשׁ²⁵ בְּהִמָּתוֹ²⁶ : עֵבֶר אֲדָמָתוֹ²⁷ יִשְׁבַע²⁸ לֶחֶם :
 יְהוֹה אֵלֵי בְדוּר דּוּרִים²⁹ שְׁנוֹתֶיךָ : לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֶיכֶם
 וְלֹא דַרְכֵיכֶם דַּרְכֵי נַאִם יְהוֹה : מִכָּל³⁰ מִשְׁמַר³¹ נִצַּר לְבָבְךָ כִּי
 מִמֶּנּוּ תוֹצֵאוֹת³² חַיִּים : עַד-מָתִי עָצַל תִּשְׁכַּב מְתֵי תִקּוּם
 מִשְׁנָתְךָ : מַעַט שָׁנוֹת מַעַט תְּנוּמוֹת³³ מַעַט חֶבֶק³⁴ יָדַיִם לִשְׁכָּב :
 וּבֹא כַמְהֵלֶךְ³⁵ רֵאשֶׁךְ³⁶ וּמַחְסֶרֶךְ³⁷ כְּאִישׁ מִגֵּן : רַבּוֹת מַחְשְׁבוֹת
 בְּלִב-אִישׁ וְעֵצַת יְהוֹה הִיא תִקּוּם³⁹ :

sweet¹ sleep² laborer³ to be exalted⁴ a city⁵ snare, gin⁶ righteous acts⁷
 to search⁸ form, imagination⁹ thought¹⁰ to understand¹¹ the breath, spirit¹²
 to search¹³ chamber, inward part¹⁴ abomination¹⁵ high, proud (§ 83, 7.)¹⁶
 messenger¹⁷ the multitude¹⁸ the honor¹⁹ the want²⁰ people²¹ destruction,
 ruin²² prince²³ to know, regard²⁴ the life²⁵ beast²⁶ ground²⁷ to be satisfied²⁸
 throughout all ages (§ 91, 3. b.)²⁹ above, more than all³⁰ a watching, guard-
 ing³¹ issue, result³² slumber³³ folding³⁴ one that travels³⁵ poverty³⁶ want³⁷
 a man of a shield = armed with a shield³⁸ to stand³⁹.

EXERCISE 113*

The Lord will render¹ to every² man² his righteousness³
 and his faithfulness⁴. The lips⁵ of a fool enter⁶ into⁷ con-
 tention⁸. How⁹ shall we sing¹⁰ the Lord's song¹¹ in a
 strange¹³ land¹² (in the land of a. st. § 83, 6. b.). My
 sighs¹⁵ (are) many¹⁴. And¹⁶ if¹⁶ there be (fut.) in a man
 a sin¹⁷ (deserving) the judgment of death, and he be put¹⁸
 to death¹⁸, and thou hang¹⁹ him on²⁰ a tree; his body²²
 shall not remain²¹ all night²¹ upon the tree, for he that
 is hanged²⁴ is a curse²³ of God, that²⁵ thou defile²⁶ not
 the land, which the Lord thy God giveth thee (for) an
 inheritance²⁷. And he said, Thy brother came with²⁸
 subtlety²⁹ and hath taken³⁰ thy blessing³¹. Whoso stop-
 peth³² his ear at³³ the cry³⁴ of (the) poor, he also shall
 cry³⁵ (himself) but³⁶ shall not be answered. Jealousy³⁷
 (is) the rage³³ of a man³⁹, therefore⁴⁰ he will not spare⁴¹
 in the day of vengeance⁴². The sacrifice of wicked ones
 (is) an abomination to the Lord: but³⁶ the prayer of up-
 right ones (is) His delight⁴³. My righteousness I hold

fast⁴⁴, and will not let it go⁴⁵ all⁴⁶ the while⁴⁶ my breath⁴⁷ (is) in me.

10 Hi. שׁוּב 1 Hi. אִישׁ 2 צְדָקָה 3 אֲמוּנָה 4 שְׁפָה 5 בּוֹא 6 fut. ב 7 רִיב 8 אֵיךְ 9 שׁוּר 10 Hi. שִׁיר 11 אֲרָמָה 12 גִּבֹר 13 רֶבֶב 14 pret. אֲנָתָה 15 וְכִי 16 חֲטָא 17 מוֹת 18 Hophal pret. תְּלָה 19 pret. עַל 20 לִין 21 Hi. נְבִלָה 22 קִלְלָה 23 part. pass. 24 ו 25 טַמָּא 26 Pi. נַחְלָה 27 ב 28 מְרַמָּה 29 לקח, ו. Conv. 30 בְּרָכָה 31 אָטַם 32 part. מ 33 זַעֲקָה 34 קָרָא 35 ו 36 קִנְיָרָה 37 חֲמָה 38 גִּבֹר 39 ו 40 חֲמַל 41 נִקַּם 42 רָצוּן 43 חוּק, ב, Hi. pret. with 44 Hi. רָפָה 45 Hi. כָּל-עוֹר 46 נִשְׁמָה 47

§ 71. THIRD DECLENSION.

The nouns of this class, having already been changed in form by the addition of the feminine ending, remain unaltered, with the exception of the plural absolute, which is formed like that of the masculine Segholates in —: as מְלָכוֹת queens, from מַלְכָּה, like מְלָכִים, from מֶלֶךְ king, but const. st. מְלִכוֹת, and so with suffixes מְלִכוֹתַי.

EXERCISE 114.

יְהוָה צְבָאוֹת בַּחֹן צְדִיק רָאָה כְּלִיּוֹת¹ וְלֵב: בְּנֵי אִסְחָכִים לִבָּךְ יִשְׂמַח לְבִי גַם-אֲנִי²: וְתַעֲלֹזְנָה³ כְּלִיּוֹתַי בְּדַבֵּר שְׁפִתַיךָ מִיִּשְׂרָאֵל⁴: אֲמָרוֹת⁵ יְהוָה אֲמָרוֹת טְהוֹרוֹת כֶּסֶף צָרוּף בְּעֵלִיל⁶ לְאֶרֶץ⁷ מִזְקָק⁸ שְׁבַעֲתַיִם⁹: נַחֵם¹⁰ יְהוָה צִיּוֹן נַחֵם כָּל-חֲרֻבְתֶּיהָ¹¹ וְיִשֶׁם מִדְּבָרָה בְּעֵדֶן¹² וְעֲרַבְתָּהּ¹³ כִּגְזֵן יְהוָה: כִּשְׁעָלִים¹⁴ בְּחֲרֻבוֹת נְבִיאֶיךָ יִשְׂרָאֵל הָיוּ: מִי-מָדַד¹⁵ בִּישְׁעָלוֹ¹⁶ מִיִּם וְשָׁמַיִם בְּזֶרֶת¹⁷ תִּבְנֶן¹⁸ וְכֹל¹⁹ בִּישְׁלֵשׁ²⁰ עֶפֶר הָאֶרֶץ וְיִשְׁקַל²¹ בְּפָלֶם²² הָרִים וְגִבְעוֹת²³ בְּמֵאזְנַיִם: כָּל-אֲרָחוֹת יְהוָה חֶסֶד וְאַמֶּת לְנֹצְרֵי בְרִיתוֹ וְעֲדַתּוֹ²⁴: אֲרָחוֹתַיךָ יְהוָה לְפָרְנִי: הֶהָרִים יְמוּשׁוּ²⁵ וְהַגְּבְעוֹת תִּמוּטֶינָה וְחֶסְדִּי מֵאַתָּךְ לֹא יְמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תִמוּט נְאֻם-יְהוָה:

reins, kidneys¹ (§ 94, 2),² to exult³ right things⁴ the saying⁵ furnace⁶ (§ 83, 10.)⁷ to refine⁸ seven-fold (§ 92, 4.)⁹ to comfort¹⁰ ruin¹¹ Eden¹² the plain¹³ a fox¹⁴ to measure¹⁵ the palm of his hand¹⁶ the span¹⁷ to mete out¹⁸ to comprehend¹⁹ a measure (prob. a third part of an Ephah)²⁰ to weigh²¹ the scales²² the hill²³ testimony²⁴ to give way, to depart²⁵.

EXERCISE 115.

The land of Canaan (is) a land of mountains and valleys¹, (and) drinketh⁴ water of² the rain³ of heaven. And the inhabitants of Gibeon⁵ took worn⁷ shoes⁶ upon their feet and worn outer⁸ garments⁸ upon them. My beloved¹⁰ is like⁹ to a gazelle¹¹; behold, he¹² cometh leaping¹³ over¹⁴ the mountains, bounding¹⁵ over the hills¹⁶. Ye, mountains of Israel, ye shall shoot forth¹⁸ your branches¹⁷, and bear²⁰ your fruit¹⁹ for²¹ my people of Israel. For, behold, I²² (am) for²³ you, and²⁴ I will turn²⁵ unto you, and²⁴ the cities²⁶ shall be inhabited²⁷, and the ruins²⁸ shall be built, and²⁴ I will settle²⁹ you after³⁰ your former³¹ state³¹. Thou hast said in thy heart I will go up³³ into³² the heaven; I will sit upon the mount of appointment³⁴, in the two sides³⁵ (the remotest parts) of the north³⁶, yet³⁷ thou shalt be brought down³⁹ to the grave³⁸, to the two sides of the pit. They went up the ascent⁴⁰ to the city and found damsels⁴¹, going out to draw water.

8 בְּקַעָה 1 ל 2 לְמַטָּה 3 שָׂתָה 4 גִּבְעוֹן 5 נָעַל 6 fem. בָּלָה 7 fem. בָּלָה 8 שְׂלֵמָה 9
 17 sing. עֲנָךְ 16 גִּבְעָה 15 Pi. קָפַץ 14 עַל 13 Pi. דָּלַג 12 זָה 11 צְבִי 10 דוֹר 9 part. דָּמָה
 27 Ni. יָשַׁב 26 עָרִים 25 פָּנָה 24 Conv. ו 23 אֵל 22 (§ 75, 3.) 21 ל 20 נָשָׂא 19 פְּרִי 18 נִתַּן
 תְּרַבָּה 28 יָשַׁב 29 Hi. כ 30 קְדָמָה 31 plur. עָלָה 32 (§ 85, 4.) 31 plur. קְדָמָה 30 כ 29 Hi. יָשַׁב 28 תְּרַבָּה
 . 41 נְעָרָה 40 c. st. (§ 83, 4) מַעְלָה 39 Ho. יָרַד 38 שְׂאוֹל 37 אָךְ 36 צָפוֹן 35 Dual. c. st.

§ 72. FOURTH DECLENSION.

1. The nouns of this class generally agree with the masculine Segholates. The const. st. sing. remains unchanged, and before suffixes the original short vowel (—, —, —) reappears: as מְשֻׁמְרֵת, with suff. מְשֻׁמְרֵתִי. In the pl. absolute the following is peculiar to nouns of this class, that the vowel preceding the plural termination (which in the masc. Segholates is Kamets: מְלָכִים) drops: as מְשֻׁמְרוֹת; in the form תְּ— a trace of the (o) is preserved in —: as שְׂבָלָה, plur. שְׂבָלִים; כְּתָנֶת, plur. כְּתָנוֹת, const. state כְּתָנוֹת; but גְּלָגְלָה, pl. גְּלָגְלוֹת; מַחְלָקָה, pl. מַחְלָקוֹת.

NOTE. There are several nouns of this class in whose plural absolute, Kamets and Tsere appear in the penult: כְּתָרַת chapter, pl. כּוֹתָרוֹת; מֵאֲכָלָה knife, pl. מֵאֲכָלוֹת; תּוֹכַחַת reproof, pl. תּוֹכַחוֹת; מְקַלְעוֹת ring, pl. מְקַלְעוֹת; מִיִּנְקָה nurse, pl. מִיִּנְקוֹת (as if from מִיִּנְקָה); מַחְרֶשֶׁת plowshare, plur. מַחְרָשׁוֹת; עִשְׁתָּרַת Astarte, plur. עִשְׁתָּרוֹת; בְּצָרוֹת draught, pl. בְּצָרוֹת.

2. As קָטַל in general, the form in ת־ takes before suffixes either Patach or Chirek: Patach, if the masc. terminates in A (־ or ־); Chirek, if the masc. terminates in Tsere or Chirek: מִשְׁמֶרֶת, with suff. מִשְׁמֶרְתִּי, from the masc. מִשְׁמֵר; שָׁבַת (infinit. שָׁבֵי), from the masc. שָׁב; מִיִּנְקָה nurse, from the masc. מִיִּנְקָה.

3. Before the suffix ה־ Seghol occasionally occurs: as אִשְׁתְּךָ thy wife, otherwise אִשְׁתִּי לְכָת. (Inf. from הִלַּךְ) has Seghol with all the suffixes לְכָתִי, לְכָתְךָ, לְכָתוֹ.

4. The form ת־ is inflected in certain words (especially when the masculine has ה־) with Kubbuts: as נַחֲשֶׁת (masc. נַחֲשֵׁשׁ), with suff. נַחֲשֶׁתִּי; מִשְׁכָּרַת wages, מִתְּכָנֶת measure, מִחְלָקַת division.

5. In many words the two forms ה־ and ת־ exist, either by the use of both in the absolute, or of the form ה־ in the absolute only. In both cases the form in ת־ is most frequently used in the const. state: as עֲצָרָה assembly and עֲצָרַת, const. עֲצָרַת; עִשְׂרָה and עִשְׂרַת, thought and מַחְשְׁבַת, מְלָאכָה, work, מְמַלְכָה, kingdom, dominion.

EXERCISE 116.

אֲתִיָּה כָטַל לְיִשְׂרָאֵל יִפְרַח¹ בְּשׁוֹשְׁנָה² יִלְכוּ יוֹנְקוֹתָיו³ וְיִהְיֶה כְּבֵית⁴ הַדּוֹד⁵: עֲטָרָה⁶ זְקֵנִים בְּנֵי בָנִים וְהַתְּפָאֶרֶת⁷ בָּנִים אֲבוֹתָם: כְּכֹלֵב⁸ שָׁב⁹ עַל־קָאוּ¹⁰ כְּסִיל¹¹ שׁוֹנָה¹¹ בְּאֹלְתוֹ: הִנֵּה כְּעֵינֵי עֲבָדִים אֲלֵי־דְּאֹדְנֵיהֶם¹² כְּעֵינֵי שִׁפְחָה¹³ אֲלֵי־דְּגִבְרָתָהּ¹⁴ בֶּן

עֵינֵינוּ אֶל־יְהוָה אֱלֹהֵינוּ: כַּעַם לְיֹולֶדְתּוֹ בֶּן כָּסִיל: בָּרְכוּ יְהוָה
 בְּלִמְעֻשָׁיו בְּכָל־מְקוֹמוֹת מְמִשְׁלָתוֹ¹⁵: הוּי הַבְּנָדִים בִּיהוָה
 בְּאָמְרָם שׂוֹא¹⁶ עֵבֶר אֱלֹהִים וּמַה־בָּצַע¹⁷ כִּי שָׁמְרָנוּ מִשְׁמֶרְתּוֹ¹⁸:
 וְאַתֶּם תִּהְיוּ־לִי מִמְלָכֶת¹⁹ כִּהְנִים וְגוֹי קָדוֹשׁ אֱלֹהֵי הַדְּבָרִים אֲשֶׁר
 תְּדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל: כֹּה אָמַר יְהוָה זְכַרְתִּי לָךְ חֶסֶד²⁰
 נְעוּרֶיךָ²¹ לְכַתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאַרְץ לֹא זְרוּעָה: בְּרִבּוֹת²²
 רְשָׁעִים יִרְבֶּה־רָפָשׁע וְצַדִּיקִים בְּמִפְלֹתָם²³ יֵרָאוּ:

to blossom¹ the lily² sucker, sprout³ the olive tree⁴ beauty⁵ the crown⁶
 glory, honor⁷ the dog⁸ to return⁹ the vomit¹⁰ to repeat¹¹ master, lord¹² fe-
 male servant, handmaid¹³ mistress¹⁴ dominion¹⁵ vain¹⁶ profit¹⁷ the charge,
 law¹⁸ a kingdom¹⁹ kindness²⁰ boyhood²¹ to increase²² fall, ruin²³.

EXERCISE 117.

Beforetime¹ in Israel, when a man went (transl. in his
 going) to inquire² (of) God, thus he spake, come³, let us
 go to the seer⁴. The hope⁵ of righteous ones (shall be)
 gladness⁶, but the expectation⁷ of wicked ones shall perish.
 And⁸ Hezekiah⁹ wrote letters¹⁰ to¹¹ all Israel, that¹² they
 should come to the House of the Lord at Jerusalem. And⁸
 the Lord made garments¹³ for the skin¹⁴ (of the skin
 § 82, 4.) to Adam¹⁵ and his wife¹⁶ and clothed them. And
 ye shall keep mine ordinance¹⁷. And⁸ he took the crown¹⁸
 of their king from off¹⁹ his head. Though²⁰ thou should-
 est bray²¹ the fool²² in the mortar²³ among²⁴ the ground-
 corn²⁵ with the pestle²⁶, (yet) will not his foolishness²⁸ de-
 part²⁷ from him¹⁹. Thy kingdom²⁹ (is) an everlasting³⁰
 kingdom, and Thy dominion³¹ (endureth) throughout³² all³³
 generations. And⁸ a certain³⁴ woman cast³⁵ an upper³⁷
 millstone³⁶ upon Abimelech's³⁸ head, and shivered³⁹ his
 skull⁴⁰. And it shall be, when⁴¹ he sitteth (about (the
 time of) his sitting) upon the throne⁴² of his kingdom⁴³,
 that⁴⁴ he shall write him a copy⁴⁵ of this law in⁴⁶ a book.

לְפָנַיִם 1 דָּרַשׁ 2 with acc. הִלֵּךְ 3 imp. pl. רָאָה 4 תּוֹחֵלֶת 5 שְׂמַחָה 6 תִּקְוָה 7 ו 8 c.
 יְחֻקֶיהָ 9 אֶבְרַת 10 עַל 11 ל 12 with inf. לְתַנֵּת 13 עוֹר 14 אָדָם 15 אִשְׁתּוֹ 16
 מִשְׁמֶרֶת 17 עֲשֶׂרֶת 18 מַעַל 19 אִם 20 כָּתַשׁ 21 fut. אוֹיֵל 22 מִכְתָּשׁ 23 בְּתוֹךְ 24 רִיפּוֹת 25

עֲלִי 26 סוּר 27 אֹלֶת 28 מְלָכִית 29 כָּל-עוֹלָמִים (of all eternity § 83, 6.) 30 מְשֻׁלֵּת 31
ב 32 § (88, c.) 33 אַחַת 34 שְׁלֹךְ 35 III. רָכַב 37 פָּלַח (lit. the rider, hence: the upper רָכַב) 36
אֲבִימֶלֶךְ 38 רָצַץ 39 גִּלְגֵּלֶת 40 כ 41 with inf. פָּסָא 42 מְמַלְכֶת 43 Conv. 44 מְשֻׁנָּה 45 עַל 46

§ 73. IRREGULAR NOUNS.

A. Derivatives of ל'ה

1. אָב father, const. st. אָבִי (like a Segholate form from ל'ה), with light suffixes: אָבִי, אָבִיךָ, with grave suffixes אֲבִיכֶם, אֲבִיהֶם, plur. אֲבוֹת, const. st. אֲבוֹת.

2. אָח, brother, const. st. אָחִי, with suff.: אָחִי, but אחִיכֶם, plural אחִים, const. st. אחִי, with suff.: אחִי, אחִיו, אחִיךָ.

3. אָחוֹת sister, const. st. אָחוֹת, with suff.: אחֹתִי, (pl. abs. and const. does not occur), plur. with suff.: אחֹתֵי, also אחֹתֶיךָ. (The ending ות in the singular אחֹת is not the plural ending, but contracted from אחֹת, cf. מוֹת, c. st. from מוֹת).

4. חָם stepfather, with suff. חָמִיךָ, חָמִיָּה.

5. חָמָה stepmother, with suff. חָמוֹתֶךָ, חָמוֹתָּה.

6. בֵּן son (for בָּנָה, from בָּנָה to build), const. st. בֵּן, before Makkeph בֶּן; seldom בֵּן; once בְּנִי and בָּנוּ Num. 24, 3, Gen. 49, 11. With suffixes בְּנִי, בְּנֶיךָ; plural בָּנִים, const. st. בְּנֵי, with suff. בְּנֵי etc.

7. בַּת daughter (for בָּתָה, fem. from בֵּן), const. st. בַּת, with suff.: בַּתִּי (for בָּתִּי), plur. בָּתוֹת, const. st. בָּתוֹת.

8. בַּיִת house (supposed to be derived from בָּנָה to build), const. st. בַּיִת, with suff. בַּיְתִי; plur. בָּתִּים, const. st. בָּתֵי, with suff. בָּתֵי.

9. אַמָּה maid-servant, const. st. אַמָּת, with suff. אַמָּתִי; plur. אַמָּהוֹת, const. st. אַמָּהוֹת.

10. כֵּלִי vessel, plur. כֵּלִים.

11. פֶּה mouth (prop. for פִּיָּה), const. st. פִּי, with suff. פִּי my mouth, פִּיו and פִּיהוּ; plural פִּים (from פִּיִּים), פִּיּוֹת (Prov. 5, 4.) and פִּיּוֹת (Jud. 3, 16.).

B. Derivatives from Verbs ע"נ

1. אִישׁ man (from אָנִישׁ), const. st. אִישׁ, with suff. אִישִׁי.

In plur. the original form reappears, אֲנָשִׁים (probably at first אֲנָשִׁים, fr. the sing. אֲנִישׁ) (seldom אִישִׁים), const. st. אֲנִישִׁי, with suff.: אֲנִישִׁיכֶם, אֲנִישִׁי.

2. אִשָּׁה woman (for אֲנָשָׁה), const. st. אִשָּׁת, with suff.: אִשָּׁתִּי, plur. נָשִׁים.

C. Derivatives from ע"ו and ע"י.

1. יוֹם day, with suff.: יוֹמִי, dual יוֹמִים, plur. יָמִים, c. st. יָמִי, with local (הַ—) יָמִימָה.

2. עִיר city, pl. עָרִים (once עָרִים Ju. 10, 4.) c. st. עָרִי.

D. A derivative from ע"א is ראש head, (for ראש Segholate form) plur. רָאשִׁים (for רָאשִׁים (§ 14, Rising III.) const. st. רָאשִׁי, with suff. רָאשִׁי, once with suff. רָאשִׁיו.

E. מַיִם water, c. st. מִי and מִימִי, w. suff. מִימִי, מִימִיךָ.

EXERCISE 118.

בַּיִת וְהוֹן נִחְלַת¹ אָבוֹת וּמִיְהוָה אִשָּׁה מִשְׁבֶּלֶת²: מוֹסֵר אָב
 לְבֵית³ חֵן⁴ לְרֹאשׁ בָּנָיִם: לֹא־יִמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה * מִפִּיךָ:
 עֶבֶד מִשְׁבִּיל בְּתוֹךְ אַחִים יִחְלַק⁵ נִחְלָה: כְּכֹלֹב⁶ מָלֵא עוֹף
 בֶּן בְּתֵי רְשָׁעִים מְלֵאִים מִרְמָה: אָבִי יְתוּמִים וְדִין⁷ אֱלֻמֹּנוֹת
 אֱלֹהִים: לֹא־יְהִיָּה כְּלִי⁸ גָּבֵר עַל־אִשָּׁה וְלֹא יִלְבַּשׁ גָּבֵר שִׁמְלַת⁹
 אִשָּׁה בֵּית־עֹבֵרֹת יְהוָה כָּל־עֹשֶׂה אֱלֹהִים: כִּי יִקְרָא¹⁰ קוֹן־צִפּוֹר
 לְפָנֶיךָ בְּדֶרֶךְ בְּכֹל־עֵץ אוֹ עַל־הָאָרֶץ אֲפֻרוּחִים¹¹ אוֹ בִּיצִים¹²
 וְהָאֵם רִבְצָת¹³ עַל־הָאֲפֻרוּחִים אוֹ עַל־הַבִּיצִים לֹא־תִקַּח הָאֵם
 עַל הַבָּנָיִם: כִּבֵּד אֶת־אִבִּיךָ וְאֶת־אִמֶּךָ לְמַעַן יֵאָרְכוּן יָמֶיךָ עַל
 הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: אֲנָכִי יְהוָה אֱלֹהֶיךָ אֵל
 קָנָא¹⁴ פֶּקֶד עוֹן אֵבֶת עַל בָּנָיִם:

the inheritance¹ prudent² wreath³ grace (§ 89, 2-)⁴ divide, have part⁵
 bird-cage⁶ judge, defender⁷ apparel⁸ garment⁹ chance to be¹⁰ the young of
 birds, a brood¹¹ egg¹² to crouch¹³ jealous¹⁴. (§ 83, 9.)*

EXERCISE 119.

Who can² find a virtuous¹ woman (a. w. of virtue¹)?
 her price⁵ (is) far³ above⁴ rubies. The heart of her hus-

band does trust⁶ in her. Her children arise up⁷ and call her blessed⁸. Many daughters have done virtuously¹, but⁹ thou¹⁰ excellest¹¹ them all¹². And¹³ Isaac¹⁵ abode¹⁴ in¹⁶ Gerar¹⁷. And¹³ the men of the place asked (him) of¹⁸ his wife; and he said, She is¹⁹ my sister: for he feared to say, She is my wife; lest (said he), the men of the place should slay²⁰ me for²¹ Rebekah²². These (are) the words of the letter²³, that Jeremiah²⁴, the prophet, sent from Jerusalem to the children of Israel, whom Nebuchadnezzar²⁶ had carried into exile²⁵ to Babylon: Thus saith the Lord: Build ye houses and abide (in them); and plant²⁷ gardens²⁸, and eat the fruit of them; Take²⁹ ye wives, and beget³⁰ sons and daughters; and take wives for your sons and give your daughters to husbands³¹, that they may bear³² sons and daughters. And seek³³ the peace of the cities, whither³⁴ I have caused you to be carried into exile³⁵.

7 pret. קים 6 pret. with ב, בטח 5 כָּכַר 4 (§ 91) מ 3 רָחוֹק 2 fut. [§ 101 III, a)] תִּיל 1
 11 pret. with following על, עָלָה 10 (§ 93 Note.) 9 ו 8 to call blessed: אֲשֶׁר Pi., with Conv. ו
 19 (§ 77, 3) 18 ל 17 גָּרָר 16 ב 15 יִצְחָק 14 יֵשֵׁב 13 Conv. ו 12 (with suff. כָּלוּ, כָּלְנוּ etc.) כָּל
 25 to carry into exile נָלָה III. 24 יִרְמְיָה 23 כָּפַר 22 רִבְקָה 21 על 20 fut. (§ 108, 2) הָרַג
 31 אִישׁ 30 III. יָלַד 29 לָקַח 28 com. (doubles the last cons.) גַּן 27 נָטַע 26 נִבְרָאֵצַר
 35 to cause to be c. i. e. נָלָה III. 34 אֲשֶׁר-שָׁכַח 33 דָּרַשׁ 32 יָלַד

§ 74. THE NUMERALS.

1. The numerals are either cardinal or ordinal. The cardinals must be considered as nouns, having two genders and the const. state.

2. CARDINALS.

Feminine.

Masculine.

CONST.	ABSOL.	CONST.	ABSOL.	
אַחַת	אַחַת	אַחַד	אַחַד	1. א
שְׁתֵּי	שְׁתַּיִם	שְׁנַיִ	שְׁנַיִם	2. ב
שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשֶׁת	שְׁלֹשָׁה	3. ג
אַרְבַּע	אַרְבַּע	אַרְבַּעַת	אַרְבַּעָה	4. ד

*Feminine.**Masculine.*

CONST.	ABSOL.	CONST.	ABSOL.		
חֲמִשׁ	חֲמִשׁ	חֲמִשֶּׁת	חֲמִשָּׁה	5.	ה
שֵׁשׁ	שֵׁשׁ	שֵׁשֶׁת	שֵׁשָׁה	6.	ו
שִׁבְעַ	שִׁבְעַ	שִׁבְעַת	שִׁבְעָה	7.	ז
שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמֹנָה	8.	ח
תִּשְׁעַ	תִּשְׁעַ	תִּשְׁעַת	תִּשְׁעָה	9.	ט
עֶשֶׂר	עֶשֶׂר	עֶשְׂרֵת	עֶשְׂרָה	10.	י
אַחַת עֶשְׂרֵה	}	אַחַד עֶשְׂרֵי	}	11.	יא
עֶשְׂתֵּי עֶשְׂרֵה		עֶשְׂתֵּי עֶשְׂרֵי		}	12.
שְׁתֵּים עֶשְׂרֵה	}	שְׁנַיִם עֶשְׂרֵי	}		
שְׁתֵּי עֶשְׂרֵה		שְׁנֵי עֶשְׂרֵי		}	14.
שְׁלֹשׁ עֶשְׂרֵה	שְׁלֹשָׁה עֶשְׂרֵי	}	15.		
אַרְבַּע עֶשְׂרֵה	אַרְבָּעָה עֶשְׂרֵי			}	16.
חֲמִשׁ עֶשְׂרֵה	חֲמִשָּׁה עֶשְׂרֵי	}	17.		
שֵׁשׁ עֶשְׂרֵה	שֵׁשָׁה עֶשְׂרֵי			}	18.
שִׁבְעַ עֶשְׂרֵה	שִׁבְעָה עֶשְׂרֵי	}	19.		
שְׁמֹנֶה עֶשְׂרֵה	שְׁמֹנָה עֶשְׂרֵי			}	20.
תִּשְׁעַ עֶשְׂרֵה	תִּשְׁעָה עֶשְׂרֵי	}	21.		
אַחַד וְעֶשְׂרִים, עֶשְׂרִים וְאַחַד,	20. עֶשְׂרִים, כֹּא			}	22.
אַרְבָּעִים, מ' 40, שְׁלֹשִׁים, ל' 30,	22. שְׁנַיִם וְעֶשְׂרִים, ל' 30,	}	23.		
שְׁמֹנִים, פ' 80, שִׁבְעִים, ע' 70,	23. שְׁשִׁים, ס' 60, שְׁשִׁים, ע' 70,			}	24.
מֵאוֹת, c. st. 100, ק' Hundreds and Thousands,	24. תִּשְׁעִים, 90.	}	25.		
שְׁלֹשׁ 300, ש' 300, [for מֵאוֹתִים (§ 13, 6. B. 3.)],	25. מֵאוֹתִים; ר' 200, מֵאוֹתִים			}	26.
חֲמִשׁ מֵאוֹת, etc. 500, תֵּק 400, אַרְבַּע מֵאוֹת,	26. מֵאוֹתִים, ר' 200, מֵאוֹתִים	}	27.		
שְׁלֹשַׁת אֲלָפִים, 3000, ג' 2000, אֲלָפִים,	27. אֲלָפִים, כ' 1000, אֲלָפִים,			}	28.
רְבֹבָה (plur. רְבֹבָה), 10000, רְבֹבָה,	28. אַרְבָּעַת אֲלָפִים, 4000, אַרְבָּעַת אֲלָפִים,	}	29.		
עֶשְׂרֵת אֲלָפִים, and עֶשְׂרֵה אֲלָפִים, (Ez. 45, 1),	29. עֶשְׂרֵת אֲלָפִים, עֶשְׂרֵה אֲלָפִים,			}	30.

וישמו אֶחָד: תּוֹרָה אַחַת וּמִשְׁפָּט אֶחָד יְהִי לָכֶם וּלְגַר הַגֵּר
 אֶתְכֶם: אֵיכָה¹ יִרְדֹּף אֶחָד אֶלֶף וַיִּשְׁנִים וַיְנַסּוּ² רִבְבָה: גְּלָה
 סוּדָךְ לְאַחַד מֵאֶלֶף: אֵלֶּה מוֹעֲדֵי³ יְהוָה: בַּחֹדֶשׁ הָרִאשׁוֹן
 בְּאַרְבַּעַת עָשָׂר לַחֹדֶשׁ בֵּין הָעֲרֵבִים⁴ פֶּסַח⁵ לַיהוָה: וּבַחֲמִשָּׁה
 עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חַג הַמִּצּוֹת⁶ לַיהוָה שְׁבַעַת יָמִים מִצּוֹת
 תֹּאכְלוּ: שְׁבַעַת שְׁבַעוֹת⁷ תִּסְפְּרֶלֶךְ מֵהַחֵל חֲרָמִשׁ⁸ בְּקָמָה⁹
 וְעִשִׂיתָ חַג שְׁבַעוֹת לַיהוָה אֱלֹהֶיךָ: בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ
 יְהִי לָכֶם שְׁבַתוֹן¹⁰ וּזְכוֹן¹¹ תְּרוּעָה¹² מִקְרָא¹³ קֹדֶשׁ: אֶךְ¹⁴
 בְּעִשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפָּרִים¹⁵ הוּא לְכַפֵּר¹⁶ עֲלֵיכֶם
 לִפְנֵי יְהוָה אֱלֹהֵיכֶם: וְעִנִּיתֶם¹⁷ אֶת־נַפְשֹׁתֵיכֶם בְּתַשְׁעָה לַחֹדֶשׁ
 בְּעָרֵב מְעָרֵב עַד־עָרֵב תִּשְׁבַּתוּ¹⁸ שְׁבַתְכֶם: בַּחֲמִשָּׁה עָשָׂר יוֹם
 לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה חַג הַסִּכּוֹת¹⁹ שְׁבַעַת יָמִים לַיהוָה: יוֹסֵף
 הָיָה לִּי וּמִשָּׁה פִּי שָׁנָה בְּעַמְדָם לִפְנֵי פְרַעֲה: אֲבָרָהִם חֵי קַע"ה
 יִצְחָק ק"פ יַעֲקֹב קמ"ז יוֹסֵף ק"י מִיִּשָׁה ק"ב וְאַהֲרֹן קכ"ג
 שָׁנָה: בִּשְׁנַת אֵיזִמ"ה שָׁנָה לְמִסְפָּרֵנוּ (מִבְּרֵאֵת²⁰ הָעוֹלָם²¹)
 נוֹלַד אֲבָרָהִם: הָעֶמְר עִשִׂירִית הָאֵיפָה וְהָאֵיפָה עִשִׂירִית הַחֹמֶר²²:

how¹ put to flight² appointed festival³ between the two evenings, twilight⁴
 the passover⁵ unleavened bread⁶ week⁷ the sickle⁸ standing corn⁹ strict rest¹⁰
 a memorial¹¹ a sound of a trumpet¹² a convocation¹³ only, but¹⁴ expiation¹⁵
 to make an expiation¹⁶ to afflict, humble¹⁷ to celebrate, to keep¹⁸ booth, tab-
 ernacle¹⁹ creation²⁰ world²¹ a measure for dry goods²².

EXERCISE 121.

We (are) all one man's sons. We (are) twelve brethren, sons of our father, one (is) not¹, and the little one is this day with² our father in the land of Canaan. The whole congregation together³ (was) forty and two thousand three hundred and three score, beside⁴ their man-servants and their maid-servants, of whom⁵ (there were) seven thousand three hundred thirty and seven: and they had⁶ two hundred forty and five singing-men⁷ and singing-women⁷. Their horses, seven hundred thirty and six: their mules⁸, two hundred forty and five: (Their) camels⁹, four hundred

thirty and five: six thousand seven hundred and twenty asses. Two women went out. If¹⁰ thou buy¹¹ a Hebrew¹² servant, six years¹³ he shall serve: and in the seventh he shall go out free¹⁴, for nothing¹⁵. Seven abominations (are) in the heart of the wicked. When¹⁶ I break¹⁷ the staff¹⁸ of your bread, ten women shall bake¹⁹ your bread in one oven²⁰ and²¹ ye shall eat, and not be satisfied²². Eve²³ was the first woman. And the Lord spake to Moses on²⁴ the first²⁵ (day) of²⁶ the second month, in²⁷ the second year after²⁸ they were come²⁹ out of the land of Egypt.

6 to them (were) 5 of whom אֵלֶּה 4 מִלְּבַר 3 בְּאֶחָד 2 אֵת 1 (§ 75, 3.) with suff. אֵין
 11 קָנָה 10 בִּי 9 (doubles the last cons.) גָּכֹל 8 פָּרַר 7 part. Pi. masc. and fem. pl. of שָׁרַר
 17 (in my breaking) שָׁבַר 16 with inf. ב 15 חָנַם 14 חָפְשִׁי 13 (§ 58, 10.) שָׁנָה 12 עֲבָרִי
 25 אָחַר 24 ב 23 חִזָּה 22 שָׁבַע 21 Conv. ו 20 תִּנְזַר 19 pret. with Conv. ו 18 מִטָּה
 29 יֵצֵא 28 with inf. and suff. (after their coming out) ל 27 ב 26 (§ 83, 10.) ל

CHAPTER XI.

PARTICLES.

§ 75. IN GENERAL.

1. The particles which comprise adverbs, prepositions, conjunctions and interjections are divided into *inseparable* and *separable*. The inseparable are prefixed or postfixed syllables, of the most of them we have already treated, as כָּלם § 18, 19, local ה־ § 19, 6.

2. The separable consisting of entire words are partly I. *primitive*: as (a) the negations אַל, לֹא and the poetic בַּל not; (b) local and temporal terms: as שָׁמָּה, שָׁם (with local ה) there, פֹּה here, אַי where? אָז then; (c) expressing the manner and mode of actions: as כֹּה thus, נָא a par-

ticle of entreaty; partly II *derivative*: as מְבִית within, יַחְדּוֹ together, סְבִיב circuit, הַרְבֵּה (Inf. Hi.) much, the interrogative adverbs לָמָּה why, מְדוּעַ (compounded of the interrog. מָה and יְדוּעַ (p. pass. perceived, seen) why = what hast thou seen? cf. Gen. 20, 10.

NOTE. Fēm. forms are frequently converted into adverbs, e. g. בְּרֵאשׁוֹנָה sooner, בְּאַחֲרוֹנָה later, מְהֵרָה quickly, עַתָּה now (fr. עַת time, prop. at the time), כְּלָה wholly, completely, אִמְנָה truly. On adverbs in ם־, see (§ 56 ב. 2. e) Nouns in the accus. are often adverbs, e. g. רוֹמָה haughtily, בְּטַח safely, מֵאָה a hundred-fold, a hundred-times Prov. 17, 10. Cf. (§ 85, 4.). On Adverbs formed by ל (see § 84, 3).

3. Some of the derivative adverbs, which include the signification of the verb or noun from which they are derived, are connected with suffixes: as הִנֵּה behold! lo! with suffixes: הִנְנִי, הִנְנִי and הִנְנִי behold I, (properly: behold me) הִנְךָ, הִנְךָ behold thou, הִנְנוּ behold he, etc. עוֹדְנָה, עוֹדְנִי, עוֹדְךָ, עוֹדְנִי, עוֹדְךָ yet, as yet, still, w. suff.: עוֹדְנִי, עוֹדְךָ I am, thou art, he, she is as yet or still; בְּעוֹד, בְּעוֹד while yet: עוֹדְנִי while yet I am; מֵעוֹד since: מֵעוֹדְנִי since I am.

אֵין, const. st. אֵין not, with suff. אֵינְנִי I am or was not, אֵינְךָ, אֵינְנוּ, אֵינְנָה, אֵינְכֶם.

יֵשׁ there is, there are, with suff.: יֵשְׁךָ thou art, יֵשְׁנוּ he is, יֵשְׁכֶם ye are.

אֵי, const. st. אֵי where, אֵיכָּה where art thou? אֵינּוּ where is he? אֵימּוּ where are they? The force of the substantive verb *to be* is conveyed by all these adverbs.

4. *Prepositions*. The greater number of prepositions are nouns in the accusative or const. st.: as אֶצֶל (subst. the side) by, near, בֵּין (בֵּין separation, interval) between, and they can be connected with other prepositions: as מִתַּחַת from under, from beneath, מֵאֵת from with, i. e. from, or they appear abbreviated as prefixes: thus ב"כ"ל"ם.

5. The prepositions being nouns can take suffixes (the

nominal suff., seldom the verbal suff.): as תחת under, with suff.: תחתני; את with, is distinguished from את the accusative particle, that the former with suffixes is commuted into את, the latter into את (אות): as אתי with me; אתי me.

6. Several prepositions were originally plural nouns, accordingly they receive only plural suffixes. To these belong: אחר, אחרי behind, after, אחרי behind me, אחריך behind thee, אחרי behind him etc.

אל (אלי poet.) towards, to: אלי to me, אליך, אליו, אליכם. בין between, with suff. ביני, בינך; but also with pl. masc. and plur. fem. suff. בינכם, בינותינו, בינותם.

עד as far as, unto, (עדי poet.) with suffixes: עדי, עריך, עדיכם, עדי.

על upon, over (עלי poet.) w. suff. עלי, עליך, עליו, עליהם. תחתני, תחתיו, תחתך, תחתני, תחתם (with the sing. only, תחתני (verb. suff.) תחתם). (תחתנה).

7. *Conjunctions.* The conjunctions are unchangeable. On the conjunction ו and its vocalization, see (§ 12, 7. b.).

8. *Interjections.* הוּה, אהה, אח, אבוי, הוי, אויה, אוי, אה! אללי woe! alas!

Other parts of speech used as interjections: בי (it is supposed to be contracted from בעי entreaty) I pray: always with ארני, ארני my Lord.

הבה and הבו (Imp. of יהב to give) come! come on! go to! הם hist! hush! pl. הסו (Imp. Piel of הסה to be silent.)

חלילה (fr. חלל to violate, break a covenant) profane! fie! far be it! followed by ל of the person and inf. with מן: as חלילה לך מעשות far be it from thee to do.

נא I pray; used: I. with the imp. opt. and fut. II. with particles: נא אמרי say, I pray thee, נא אלהנא let me go, I pray the, נא אלנא nay, or not so, I pray thee; אוינא woe now! alas! At the beginning of a sentence: אנא (written also אנא) contracted from אהנא oh now! I pray.

EXERCISE 122.

וְעַתָּה אִם-יִשְׁכַּם עֲשִׂים חֶסֶד וְאַמַּת אֶת-אֲדָנִי הִגִּידוּ לִי וְאִם-
 לֹא הִגִּידוּ לִי וְאֶפְנֶה¹ עַל-יְמִין אוֹ עַל-שְׂמָאל: יְהוֹה אֲשֶׁר
 הִתְהַלַּכְתִּי² לִפְנֵי יִשְׁלַח מְלֹאכֹו³ אֶתְךָ וְהִצְלִיחַ דְּרָכְךָ: לֹא
 תִּלְיִן⁴ פְּעֻלַּת⁵ שְׂכִיר⁶ אֶתְךָ עַד-בִּקְרָר: לֵאלֹהִים עֲצָה וְהִבּוֹנָה
 עִמּוֹ חֲכָמָה וּגְבוּרָה: שִׁמְעֵ תְּפִלָּה⁷ עֲדִיָּה⁸ כָּל-בָּשָׂר יָבֹאוּ:
 כִּרְהֵ שַׁחַת בָּהּ יִפֹּל וְגִלְל⁹ אֶבֶן אֱלֹוֵי תְּשׁוּבָה: וַיִּתְהַלֵּךְ חֲנוּךְ אֶת-
 הָאֱלֹהִים וְאִינְנוּ כִּי-לָקַח אֹתוֹ אֱלֹהִים: אִם-דָּשַׁעְתִּי¹⁰ אֱלֹוֵי לִי:
 עוֹד¹¹ מֵעַט וְאִין רָשָׁע וְהִתְבּוֹנַנְתָּ¹² עַל-מְקוֹמוֹ וְאִינְנוּ: וַיָּבֹאוּ
 כָּל-שִׁבְטֵי יִשְׂרָאֵל אֶל-דָּוִד חֲבֵרוֹנָה וַיֹּאמְרוּ לְאִמְרֵי הִנְנוּ עֲצָמָה
 וּבִשְׂרָף אֲנַחְנוּ וַיִּמְשַׁחוּהוּ לְמֶלֶךְ עֲלֵיהֶם¹³: וַיְהִי אַחֲרֵי הַדְּבָרִים
 הָאֵלֶּה כָּרַם הָיָה לְנָבוֹת¹⁴ הַיִּזְרְעֵאֵלִי¹⁵: וַיְדַבֵּר אַחְאָב מֶלֶךְ
 שְׁמֵרוֹן אֶל-נָבוֹת לְאִמְרֵי תִנְהֵלִי אֶת-כִּרְמִי וַיְהִי-לִי לְגִזְרֵיךָ¹⁶
 כִּי הוּא קָרוֹב אֵצֶל בֵּיתִי וְאֶתְנָה לָּךְ תַּחֲתָיו כָּרַם טוֹב¹⁷ מִמֶּנּוּ
 אִם טוֹב בְּעֵינֶיךָ אֶתְנָה-לָּךְ כֶּסֶף¹⁸ מְחִיר¹⁹ זֶה: וַיֹּאמֶר נָבוֹת
 אֵל אַחְאָב חֲלִילָה לִי מִיְהוָה מִתַּתִּי אֶת-נַחֲלַת אֲבֹתַי לָּךְ:

to turn one's self¹ to walk, live² angel³ to remain over night⁴ wages⁵ hire-
 ling, hired laborer⁶ supplication, prayer⁷ to, unto⁸ to roll⁹ to act wickedly,
 to be guilty¹⁰ yet¹¹ diligently consider¹² (§ 97, 2.)¹³ p. n. m.¹⁴ the Jezreelite¹⁵
 herbs¹⁶ (§ 91, 1.)¹⁷ money¹⁸ the price¹⁹.

EXERCISE 123.

Inquire¹ (after) good, and not² evil, that³ ye may⁴ live:
 and⁵ so⁶ the Lord, the God of Hosts, shall be with⁷ you,
 as⁸ ye have said. How⁹ do ye say¹⁰, we (are) wise, and
 the law of the Lord (is) with⁷ us? Lo, certainly¹¹ in¹²
 vain¹³ made he (it), the pen¹⁴ of the Scribes¹⁵ (is) in
 vain. Deborah¹⁶ abode under¹⁷ the palm-tree¹⁸ of De-
 borah, between¹⁹ Ramah²⁰ and between Beth-el²⁰ in mount
 Ephraim²¹; and²² the children of Israel came up to her
 for¹² judgment. Hezekiah trusted in the Lord God of
 Israel; so that²³ after²⁴ him was none²⁵ like²⁶ him among²⁷

all the kings of Judah. To the hired servant, at his day thou shalt give his hire²⁸, neither shall the sun go down²⁹ upon³⁰ it; for he is poor³¹, and setteth his heart upon it, (and to it he beareth³² his soul) lest³³ he call³⁴ against thee unto the Lord, and it be³⁵ sin unto³⁶ thee.

8 פֶּאֶשֶׁר 7 אֵת 6 בֵּין 5 to connect with the verb 4 fut. 3 לְמַעַן 2 אֵל 1 with acc. דָּרַשׁ
 15 כִּפֹּר 14 יַעַט 13 שִׁקֵּר 12 with the art. (§ 84, 3.) ל 11 אָכַן 10 fut. אָמַר 9 אֵיכָה
 22 Conv. 1 21 אֲפָרִים 20 בֵּית-אֵל 20 (§ 80, 3.) רָמָה 19 בֵּין 18 תִּמְרָר 17 תַּחַת 16 דְּבוּרָה
 28 שָׁקֵר 27 ב 26 before light suff. כָּמוֹ, כָּמוֹ 25 לֹא 24 plur. const. אַחֲרַי 23 1
 36 ב 35 pret. with Conv. 1 34 fut 33 וְלֹא 32 part. נִשָּׂא 31 יַעֲנֵי 30 עַל 29 בּוֹא

PART II.

S Y N T A X .

CHAPTER I.

THE ESSENTIAL PARTS OF A SENTENCE.

§ 76. THE SUBJECT

1. The subject of a proposition appears either in the form of a substantive or in that of an adjective, const. infinitive or pronoun, supplying the place of the substantive.

2. When the sentence is without a definite subject, the *impersonal* construction is employed. The subject is then indicated :

a. By the third person of the passive conjugations (Ni. Pu. Ho.), e. g. לְזֹאת יִקְרָא אִשָּׁה it is called to this woman = she is called woman. Gen. 2. 23.

b. By the third person of the sing. active, e. g. קָרָא שְׁמוֹ he (some oné) called his name. Gen. 11, 9.

c. By the third person of the plural active: as וַיִּגִּדּוּ and they told, i. e. certain men told. 1. Sam. 19, 21.

d. By the second person of the future: as לֹא-תָבוֹא שָׁמָּה

there shall no one go thither. Isa. 7, 25, or by the infin. with the suff. of the second person; with regard to the latter a phrase of frequent occurrence is: **עַד בֹּאֲךָ** till thy coming = till one comes.

3. The third pers. sing. often has for a subject *it* understood: as **וַיְהִי** and it happened; **חַם לִי** it was warm to me.

4. The impersonal construction expressed by the 3. pers. passive, is often found with a following accusative: as **וַיֵּשֶׁב אֶת־מֹשֶׁה** it was brought back Moses (acc.) = some one brought back Moses.

NOTE. A noun often is made prominent as subject at the beginning of a sentence or clause by **אֵת**, **אֶת־**, or **אֵת** is used for the purpose of emphasizing the subject in a passive or intransitive connection, e. g. Gen. 4, 18. Ex. 10, 8, 21, 28. Nu. 32, 5.

5. When the active subject can be conjectured from the action itself, the participle of the same verb is used as subject: as **לֹא יִדְרֹךְ הַדְרֹךְ** the treader (some one) shall not tread.

§ 77. THE COPULA.

1. The copula is generally not expressed, the relation of the subject and predicate being shown by placing them together: as **טוֹב יְהוָה** God is good; **גָּדוֹל הָאִישׁ** the man is great.

2. The verb **הָיָה** to be, is used to exactly define the time: as **הַנְּחָשׁ הָיָה עָרוֹם** the serpent was crafty; **אֶהְרֵן יְהִיָּה נְבִיאָךְ** Aaron shall be thy prophet, or to convey the proper conception of the verb: the *existence* or *non-existence* of the subject, which may be still more forcibly rendered by **יֵשׁ** or **אֵין** (§ 75, 3.): as **לֹא יְהִיָּה בְּךָ אֶבְיוֹן** no needy shall be among you, Deut. 15, 4. **הֲיֵשׁ יְהוָה בְּקִרְבָּנוּ אִם־אֵין** Is the Lord among us or not, Ex. 17, 7.

3. The third person of the pers. pron. **הֵם, הִיא, הוּא**, dropping the pronominal idea entirely and expressing only the verb *to be*, is employed to avoid ambiguity and to distinctly point out the noun or adjective standing in the predicate: as **דָּוִד הוּא הַמֶּלֶךְ** Da-

vid is the king, whereas **דָּוִד הַמֶּלֶךְ** could be taken as: the king David; or it is used, when the preceding subject is more remote from the predicate than usual: as **אֵשֶׁה יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוּא נַחֲלָתוֹ** the fire-offerings (collectively) of the Lord, the God of Israel, are their inheritance, Jos. 13, 14. Even when the subject is of the first or second person, **הוּא** can be used as the copula: as **אַתָּה הוּא** Thou art God; **אַתֶּם הֵמָּה** ye are. Zeph. 2, 12.

4. This use of the 3. pers. pron. as copula, particularly comes forth in union with the demonstr. pronoun, e. g. **מָה הֵנָּה אֵלֶּה הֵם** these are, Gen. 25, 16. **מָה הֵנָּה אֵלֶּה** what are these? Gen. 21, 29. **מִי הוּא זֶה** who is this? Esth. 7. 5.

§ 78. THE PREDICATE AND ITS AGREEMENT WITH THE SUBJECT.

1. The predicate appears either in the form of a verb, substantive, adjective, adj. pron., or even in that of a derivative adverb: as **הַרְבֵּה** much, **מְעַט** little, **שְׂכָרְךָ הַרְבֵּה כָּאֵד** thy reward (shall be) very great, Gen. 15, 1. **אֲנָשִׁים בָּהּ מְעַט** the men within it (were) few. Eccl. 9, 14.

2. When the predicate is an adjective, adj. pronoun, participle or noun, it has no article (excepting the adjective in superlative [§ 91, 3.]), and by this it is distinguished from the subject, in case the latter is defined by the article or otherwise: **לֹא טוֹבָה הָעֵצָה** the counsel is not good, 2. Sam. 17, 7. **כִּי־גִבּוֹר אָבִיךָ** for thy father is a hero, ibi. 10.

3. The predicate generally agrees with the subject, when a verb, in gender, number and person: **דָּלַפָּה נַפְשִׁי מִתּוֹנָה** my soul melteth for sadness, Ps. 119, 28., when an adjective, participle or adj. pronoun, in gender and number: **יְשָׁר דְּבַר יְהוָה** the word of the Lord is upright, Ps. 33, 4. **זֹאת הָאִשָּׁה וְזֶה־בְנָהּ** this (is) the woman, and this (is) her son, II. Kings 8, 5. Nevertheless the Hebrew allows more freedom in this respect than other languages, using a construction correspondent to the sense more than to the external form.

4. *Exceptions.*

- a. When the predicate commences the sentence, the third person masc. sing. is occasionally used impersonally: as **וַיְהִי לוֹ שְׁלֹשִׁים בָּנִים** and he had thirty sons.
- b. Nouns of multitude frequently take a plural verb: as **וַיִּרְאוּ הָעָם** and the people saw, and vice versa substantives used in the plural form (§ 82, 4.) are often joined with a verb singular: as **בָּרָא אֱלֹהִים** God created.
- c. The predicate does not agree with the subject, but with the genitive belonging to it, in case the genitive is the more important word: as **קוֹל דְּמֵי אַחֵיהֶם צֹעֲקִים** the voice of thy brothers blood cries (Gen. 4, 10.), the predicate is governed by **דְּמֵי** the drops of blood. **וְרוּחַ הַקְּדִים נָשָׂא** and the east wind brought the locusts, Ex. 10, 13. **רוּחַ** feminine, but **נָשָׂא** refers to **קְדִים**. In the same manner with **רַב שָׁנִים יוֹדֵעוּ חֲכָמָה: רַב** the multitude of years teach wisdom, Job 32, 7. and nearly always with **וַיְהִי כָּל-יְמֵי אָדָם, כָּל** and all the days of Adam were.
- d. A verb singular joined with the subject in plural and vice versa, often has a distributive signification: as **בְּהֵמוֹת שָׂרָה תִּעְרֹג** the beasts (i. e. each of the beasts) of the field shall cry, Joel 1, 20. **נָסוּ וְאִין-רָדְף רָשָׁע** the wicked (every wicked man) flee, although no one pursueth. Prov. 25, 1.

5. When the predicate belongs to several nouns or pronouns, the following rules must be observed: a) It generally takes the plural: as **אֲנִי וּבְנֵי שְׁלֹמֹה חַטָּאִים** I and my son Solomon are sinners, I. Kings I, 21. b) When they are of different genders, the masculine is preferred to the feminine: as **בָּנָיו וּבָנוֹתָיו אֲכָלִים** his sons and his daughters (were) eating, Job 1, 13. c) When they are of different persons, the predicate follows the most important, i. e. the first person rather than the second, and the second in preference to the third: **נַכְרֹתָהּ בְּרִית אֲנִי וְאַתָּה** let us make a

covenant, I and thou, Gen. 31, 44.: as **אָנִי וְהַנֶּעַר נֵלְכָה** I and the lad will go yonder, Gen. 22, 5. d) Sometimes, especially when the predicate precedes the subject, it agrees only with one of the nouns, most frequently with the nearest, being understood for the others: as **וַיָּבֹא נֹחַ** and Noah came in, and his sons and his wife (came in); **וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן** and Miriam spoke and Aaron (spoke).

§ 79. VERBAL ARRANGEMENT.

1. As a leading principle, the word upon which the most stress is to be laid, always begins the sentence: as **בְּרֵאשִׁית בָּרָא אֱלֹהִים** *In the beginning* God created, **בְּרֵאשִׁית** as the most important word taking the lead; hence every word to be emphatic, precedes the rest.

2. In a simple and independent normal sentence, the words are in the natural succession of Subject, Predicate and Object: as **בְּנֵיךָ אָכְלִים וְשׂוֹתִים יַיִן** thy sons were eating and drinking wine, Job 1, 18.

3. The predicate precedes the subject:

a. When it is an adjective: as **גָּדוֹל עֲוֹנִי** my iniquity is great; Gen. 4, 13. **טוֹבָה חֲכָמָה עִם נַחֲלָה** wisdom is good with an inheritance, Eccl. 7, 11.

b. When it is a verb connected with Conversive Vav; without this connection with ו the succession is regular: as **וַיָּבֹא יִצְחָק** and Isaac came, but **וַיִּצְחָק בָּא** and I. came, **וַיְהִי הָאִישׁ** and the man was, but **וַהֲאִישׁ הָיָה**.

c. When **אֲשֶׁר**, an adverb of negation **לֹא** etc., an interrogative pronoun or prefix, and particles like **כִּי**, **אֲוִלִי**, stand before the predicate: as **כָּל מְלֵאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים** all his work which God had created, Gen, 2, 3. **לֹא נֹתַר כָּל־יֶרֶק** there was not left any green thing; **כִּי אֲמַלֵּל אֲנִי הַשֹּׁמֵר אֶחָי אֲנֹכִי** am I my brother's keeper? **אֲוִלִי יַחֲסֵרוֹן חֲמִישִׁים הַצְּדִיקִים חֲמִשָּׁה** peradventure there shall lack five of the fifty righteous.

d. When a verb stands in jussive or the construction is

impersonal: as יָקוּוּ הַמַּיִם the waters shall be drawn together, יְהִי מְאָרֵת let there be luminaries.

4. When the subject follows the predicate, the object takes its place after the subject: as בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ.

5. The object connected with an interrogative pronoun or prefix, stands before the verb: as אֶת־שׂוֹר מִי לָקַחְתִּי וְחֹמֹר מִי לָקַחְתִּי whose ox have I taken? or whose ass have I taken? 1. Sam. 12, 3.

6. Of two accusatives, the one of a person, the other of a thing, the former precedes; and the same rule obtains when besides the accusative of a thing the person stands in indirect relation to the verb: as כִּי אַתָּה תִּנְחַל אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ for unto this people shalt thou divide for an inheritance the land Jos. 1, 6. הוּא עָשָׂה לָנוּ אֶת־הָרָעָה הַזֹּאת he has done us this great evil, I. Sam, 6, 9. וְאֶעֱשֶׂה עִמּוֹ חֶסֶד אֱלֹהִים that I may do the mercy of God unto him, 2. Sam, 9, 3.

NOTE. Many exceptions are to be found to the foregoing rules, but as by giving them, we would only confuse the mind of the student, they are omitted.

CHAPTER II.

SYNTAX OF THE PARTS OF SPEECH.*

§ 80 THE ARTICLE.

1. The article is omitted, when the noun is defined by a suffix, or a following genitive, or if it is a proper name: as בֵּית הַמֶּלֶךְ the house of the king; בֵּיתִי my house; אַבְרָהָם Abraham.

* The dependence of the several parts of compound sentences cannot be understood, until the student has become acquainted with the syntax of the parts of speech and the influence which they mutually exert in a proposition.

2. The adjective or the demonstrative pronoun *attributively* employed requires the article, when they belong to a *determined* substantive: as בֵּיתִי הַגָּדוֹל my large house; בֵּית מֶלֶךְ הַגָּדוֹל the large house of the king.

3. Proper names originally appellative, take the article: as הַלְבָנוֹן the Lebanon (the white mountain), הַרְמָה Ramah (the Hight, the high city).

4. The article has occasionally demonstrative power: as הַיּוֹם this day; הַפַּעַם this time; הַשָּׁנָה this year.

5. The vocative case often takes the article: as הַמֶּלֶךְ O king!

NOTE. Except when the article could not have been joined to the nominative: *not* הַדָּוִד O David!

6. The indefinite article is indicated by the omission of ה: as בַּיִת a house, אִישׁ a man; though sometimes expressed by the numeral אֶחָד: as נְבִיא אֶחָד a prophet, or אִישׁ in the sense of *person* indefinitely used, standing before nouns or adjectives, particularly before gentile names: אִישׁ צַדִּיק a just (man), אִישׁ גִּבּוֹר a hero, אִישׁ יְהוּדִי a Jew, אִישׁ עִבְרִי a Hebrew.

7. מְזֻמּוֹר דָּוִד, עֶבֶד שַׂר הַטְּבָחִים, אֶפֶה הַמֶּלֶךְ may mean *the baker*, or *a baker of the king*; *the servant*, or *a servant of the officer of the executioners*; *the song*, or *a song of David*; to avoid ambiguity a circumlocution (לְ, אֲשֶׁר) is used: as אֶפֶה לְמֶלֶךְ אֲנִי I am a baker of the king; הָאֶפֶה הַמֶּלֶךְ אֲשֶׁר לְמֶלֶךְ the baker of the king; מְזֻמּוֹר לְדָוִד a song of David; עֶבֶד לְשַׂר הַטְּבָחִים a servant of the officer of the executioners.

8. The article must be repeated before several nouns following one another, even when of the same gender or number: as הַמַּסּוֹת הַגְּדוֹלֹת אֲשֶׁר רָאוּ עֵינֶיךָ וְהָאֵתָת וְהַמִּפְתִּים וְהַיָּד הַחֲזָקָה; וְהַיָּד הַחֲזָקָה: הַחֲזָקָה הַגְּדוֹלָה וְהַיָּד הַחֲזָקָה: the great trials which thine eyes saw, and the signs, and the wonders, and the strong hand, and the stretched-out arm.

9. On the article used as a relative pronoun, see (§ 96, 8.).

THE NOUN.

§ 81. GENDER.

1. For the neuter the masculine is sometimes used: as **זֶה יִתְּנוּ כָּל-הָעוֹבֵר עַל-הַפְּקוּדִים** this (hoc) they shall give every one that passeth among them that are mustered, the feminine, however, most frequently: as **מִי שָׁמַע כְּזֹאת** who has heard such a thing? (**דְּבַר** res, negotium, a thing, must be considered here as omitted, and the part of speech agreeing with it, is employed most commonly in the feminine, as in German: *dieses*, for *diese Sache*, and in Latin: *factum*, for *res facta*). Hence a verb being the predicate of an antecedent sentence either expressed or understood, takes the feminine form: as **וַיְהִי חֹק בְּיִשְׂרָאֵל** and it was a custom in Israel, Jud. 11, 39. (**חֹק** masc.) for **וַיְהִי חֹק** **מֵאֵת יְהוָה הִיְתָה זֹאת**; **הַדְּבַר הַזֶּה חֹק** from God was this, for **הִיְתָה הַדְּבַר הַזֶּה**; **אַחַת שְׂאֵלְתִי מֵאֵת יְיָ** one (thing) have I desired of the Lord, for **דְּבַר אֶחָד שְׂאֵלְתִי**. Comp. **כִּי עָשִׂיתָ אֶת-הַדְּבַר הַזֶּה** 1. Mos. 3, 14. and **כִּי עָשִׂיתָ אֶת-הַדְּבַר הַזֶּה** 1. Mos. 20, 10.

Adjectives with the feminine ending either in singular or plural, are often considered as abstract nouns, conveying a neuter sense: **נְכֻחָה** righteousness; **הַגְּדֹלוֹת וְהַנְּרָאוֹת הָאֵלֶּה** the great and fearful things (*magna et timenda*).

2. When the abstract stands for the concrete, the signification often determines the gender: as **וְגִלּוֹת ... יְרֵשׁוּ** and the exile = the exiles shall possess. Obad. 1, 20.

§ 82. NUMBER.

1. The singular is often used in a collective sense: as **בָּקָר** cattle; **צֹאן** small cattle, flock; **כֶּסֶף** silver; **חֻטָּה** wheat.

2. When these collectives occur in plural, their meaning is modified: as **חֻטִּים** grains of wheat, **כֶּסֶפִּים** money pieces.

3. The singular of patronymics with the article, very often has a plural signification: as הַיְבוּסִי the Jebusites.

4. The plural in some instances is employed to express dignity or majesty, hence it is called: *Plural of Majesty*.

To this belong:

- a. אֱלֹהִים God, when meaning the true God most frequently takes a singular verb: as בְּרֵאשִׁית בָּרָא אֱלֹהִים In the beginning God created. Sometimes the verb stands in plural: כַּאֲשֶׁר הִתְעוּ אוֹתִי אֱלֹהִים: when God caused me to wander, Gen. 20, 13. At a later period, however, the construction with the plural was avoided as polytheistic.
- b. אֲרָנִי (antiquated form of plural), the regular form is אֲרָנִים, const. st. אֲרָנִי, from the sing. אֲרוֹן master, lord. In addressing the Supreme Deity the form אֲרָנִי is employed; in accosting a person of rank אֲרָנִי (with Patach) Gentlemen! instead of אֲרָנִי Sir!
- c. שָׂרִי the Almighty, ancient plural of שָׂר (Arab. שָׂרִיר strong, vehement).
- d. קְדוֹשִׁים the Holiest, plur. of קְדוֹשׁ holy.
- e. בָּעַל Lord, master, superior, when connected with suff. the plural commonly occurs: as בְּעַלְיָהּ, בְּעַלְיוֹ his, her master, but בְּעַלִּי my husband.

With the plural of majesty the verbs stand in the singular, the adjectives and appositions either in the singular or plural.

5. Words with a plural form and singular signification occasionally occur: as נִקְמָה = נִקְמָם or נִקְמָה vengeance. The poets frequently take advantage of this license, to add power to their language, or to give a period a more musical termination, § 58, 9.

6. The plural of a compound expression conveying one idea (a noun in the const. state followed by a genitive) is formed by giving the first noun the plural termination: as בְּנֵי יִשְׂרָאֵל Israelites, the children of Israel.

THE CASES.

§ 83. CONSTRUCT STATE AND THE GENITIVE.

1. The genitive having no proper form is only recognised by the preceding construct state: as **בְּנֵי יוֹסֵף** Joseph's sons.

2. Nouns in the const. state cannot be connected by ו; the cattle and horses of the king cannot be translated **בְּקָר הַמֶּלֶךְ וְסוּסוֹ**, but **בְּקָר הַמֶּלֶךְ וְסוּסוֹ**; not **מִשְׁקָה וְאַפָּה מֶלֶךְ**; **מִשְׁקָה מֶלֶךְ וְהָאֵפָה** Gen. 40, 1. or **הַמִּשְׁקָה וְהָאֵפָה אֲשֶׁר לַמֶּלֶךְ מִצְרַיִם**. ib. 5. Nouns in the genitive may be connected: as **קִנְיַת שָׁמַיִם וָאָרֶץ** possessor of heaven and earth, or more usually the word in the construct state is repeated: as **אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ**.

3. Several words in construction may follow each other: as **לֵב רָאשֵׁי עַם־הָאָרֶץ** the heart of the chiefs of the people of a land, **וְאֵלֶּה יְמֵי שְׁנֵי־חַיֵּי אַבְרָהָם** and these (are) the days of the years of the life of Abraham. The predicate must agree with the first as the principal noun; in case the first is of less importance, the predicate is governed by the following noun: as in connection with **כָּל** all, **רַב** multitude, **מִבְּחָר** choice, best, especially with **כָּל** and following participle: as **מִבְּחָר עֲמֻקּוֹתַי מְלֵאוֹ** thy choicest valleys are full, prop. the choice of thy valleys is full.

4. The genitive is sometimes to be understood objectively: as **יְהוָה יִרְאֵת** the fear of the Lord; **דֶּרֶךְ מִצְרַיִם** the way to Egypt; **מִמְשַׁלַּת הַיּוֹם** the ruler of the day = which rules the day; **זַעַקַת סֹדֶם** the cry of Sodom = against Sodom.

5. The const. st. is often used when nouns are in apposition, especially when the genus is to be defined by the species: **נָהָר פְּרַת** the river Euphrates; **קְרִית חֲצוֹת** the city Chutzoth; **בְּתוּלַת בֵּת יְהוּדָה** the virgin, the daughter Judah.

6. The Hebrew being deficient in adjectives a) the material is expressed by a substantive in genitive: as **קַעֲרַת בָּסָף**

a dish of silver, i. e. a silver dish; כְּלֵי בַרְזֶל vessels of iron, i. e. iron vessels; b) other adjective conceptions: as הַר קֹדֶשׁ the mountain of thy holiness, for thy holy mountain; שִׁפְתֵי שֶׁקֶר lips of a lie, for lying lips; אִישׁ שֶׁכֶּל a man of understanding, for a prudent man.

7. Participles or adjectives to be more nearly limited or defined by a following substantive stand in the const. st.: as גָּדוֹל הָעֵצָה great in counsel; יָפֵה תֹאֵר masc., יָפֵה תֹאֵר fem. beautiful of form; רֹדְפֵי צְדָק the pursuers of righteousness; שְׁבוּרֵי לֵב the broken of heart = the broken-hearted. Infinitives being considered as substantives and even adverbs with a substantive meaning can stand in the const. st.: שֵׁבֶת אַחִים the dwelling of brethren; מְעַט כֶּסֶף a little silver, literally: the smallness or fewness of silver.

8. The word in the genitive may be any word capable of defining the preceding const. st.: a pronoun, interrogative or demonstrative: מִי בַת מִי whose daughter? עֹשֶׂה אֵלֶּה who does these (prop. doing of these); an adjective: יַיִן הַטוֹב (Song of Sol. 7, 10.) good wine; a numeral: מִשְׁפַּט אֶחָד one judgment, בְּשָׁנַת הָרְבִיעִית in the fourth year; a noun preceded by a preposition: כִּשְׂמֹחַת בְּקִצִיר as joy of in harvest = as joy of (a man) in h.; הָרִי בְגִלְבֹּעַ mountains of the Gilboa; a whole sentence: שֵׁפֶת לֹא יָדַעְתִּי (cf. 9.).

9. The noun following the const. st. is sometimes omitted and must be supplied. Often the relative שֶׁ follows: יָדַעְתִּי שֵׁפֶת לֹא יָדַעְתִּי a language (of a man) which I know not, Ps. 81, 6. שְׁלַחְנָא בְּיַד־תְּשַׁלַּח Ex. 4, 13. אִשְׁרֵי שֵׁשֶׁלֶם לָךְ Ps. 137 8. cfr. § 96, 45.

10. No third word can be interposed between the const. st. and its genitive: hence the adjective or demonstrative qualifying the const. st. must follow the genitive: the good hand of God יַד אֱלֹהִים הַטוֹבָה; this book of the law, סֵפֶר הַתּוֹרָה הַזֶּה; the little children of the king בְּנֵי מֶלֶךְ. Occasionally intervene: a) prepositions (8): b) the local ה: as הָאֵהֳלָה שָׂרָה into the tent of Sarah; אֶרֶץ כְּנָעַן into the land of Canaan.

c) **עוד** yet, still, after **כָּל-עוֹד נְשַׁמְתִּי בִּי**: **כָּל** all the while my breath is in me.

11. The genitive is also indicated by **אֲשֶׁר לְ** (which belong to): as **הַרְעִים אֲשֶׁר לְשָׂאוֹל** the herdsmen of Saul, or by **ל** alone: as **מִזְמוֹר לְדָוִד** a psalm of David; the latter especially occurring (a) in enumerations: as **בְּשֶׁבַע וְעֶשְׂרִים** on the twenty-seventh day of the month, (b) when many genitives follow one another: as **דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל** the books of the Chronicles (literally: the words of the days) of the kings of Israel, (cf. § 80, 7.); (c) when the governing noun is separated from the governed by words inserted: **עִיר גְּדוֹלָה לְאֱלֹהִים** a great city of God, Jon. 1, 3. **בְּשָׁנָה שְׁתַּיִם לְמַלְכָּךְ** in the second year of the king. (d) to avoid ambiguity, cf. § 80, 7.

§ 84. DATIVE.

1. The common sign for the dative is **אֶל** or **לְ**, its abbreviation. The verb **הָיָה** to be, when followed by **לְ** has the meaning of *to become*: as **וְהָיוּ לְבָשָׂר אֶחָד** and they become one flesh.

2. **לְ** with a suffix of the same person as that of the verb is often used pleonastically after verbs of motion, rest, going, coming, sending etc. especially with imp. and future: as **לֵךְ-לֵךְ** go; **אֵלַי-לֵךְ** I will go; **שְׁבוּ-לְכֶם פֹּה** abide ye here. It is a *dativus commodi*, indicating that the action is done for the benefit of the subject performing it.

3. By **לְ** are formed adverbs, which express a becoming of what the noun says, e. g. **לְעֵין** (Ez. 12, 12.) to the eye, i. e. plainly; **לְבֵטָח** (Job 11, 18.) to safety, i. e. safe; **לְרַב** (2. Chr. 20, 25.) to a multitude, i. e. much.

§ 85. ACCUSATIVE.

1. The accusative is employed for the nearer object (with or without **אֵת** § 19, 4.) after transitive verbs.

2. The accusative stands to indicate the remoter object:

a) After verbs denoting abundance or want: **מְלֵא** to be

full, to fill; שָׂבַע to be satiated; שָׂרַץ to swarm with; רָמַשׁ to creep; נָטַף and רָעַף to drop, distill. Kindred conceptions are: בָּרַךְ to bless; הִלָּךְ in the sense of overflow: הַגְּבֻעוֹת הַלְּכָנָה חָלְבֵי the hills shall flow with milk; חָסַר to want; חָדַל to cease, leave off (with מִן, rarely with an acc.); שָׁכַל to lose (children).

b) After verbs which signify to cover, in which are embraced all those denoting: to clothe or unclothe, to gird, to crown, to plant, to sow: כָּסַף to cover; לָבַשׁ and לָבַשׁ to put on a garment, הִלְבִּישׁ Hi. with two accus.; עָטַף to cover, to clothe; פָּשַׁט to strip or put off a garment; עָרַף to put on, sc. an ornament; נָעַל to tie or latch the sandals for any one; חָגַר to gird; עָטַר to crown; נָטַע to plant; זָרַע to sow.

c) After the verbs of teaching, commanding, questioning and answering: לָמַד to learn; לָמַד to teach; הִזְהִיר to enlighten, to teach, to warn; צִוָּה to command; שָׁאַל to ask, question; עָנָה to answer.

d) After the verbs to do good or evil to any one, to reward or to punish: נָמַל to retribute, to recompense; שָׁלַם to requite, recompense; חָנַן to be gracious, merciful, compassionate to any one; עָנַשׁ to punish.

3. The accusative stands in apposition with the nearer object after the verbs which signify to make, to form, to build: as וַיִּבְנֶה אֶת־הָאֲבָנִים מִזְבֵּחַ and with the stones he built an altar; יוֹם לַיְלָה הַחֲשִׁיךְ he makes the day dark with night. The verbs שָׂם to set, constitute; נָתַן to give, constitute, make, עָשָׂה to make, are more usually constructed with ל, to express the making or converting of an object into any special thing.

4. The accusative is also used adverbially and then answers: a) the questions of place: *Whither?* after the verbs of motion: as עָלוּ רֹאשׁ הַגְּבֻעָה they went up to the top of the hill; וַיֵּצֵא הָעָם הַשָּׂדֶה the people went out into the field. *Where?* וְהוּא יוֹשֵׁב פֶּתַח־הָאֹהֶל and he sat in the entrance of the tent. b) the questions of time: *How long?*

שָׁנָה עֶבְדוֹ שְׁתַּיִם עֲשָׂרָה שָׁנָה עֲבָדוּ twelve years they served. *When?* חֲצוֹת לַיְלָה אֶקוּם לְהוֹדוֹת לָךְ at midnight I will rise to give thanks unto Thee; עָרַב וַיִּדְעֶתָם Ex. 16, 6. c) the questions of mood: *How?* יִגְרֶשׁ יְגַרְשׁ אֶתְכֶם Ex. 11, 1. he shall thrust you out entirely (כְּלָה completion). מִסְפַּר נַפְשֵׁיכֶם Ex. 16, 16. according to the number of your persons.

NOTE I. The above questions are more frequently answered by prepositions: as וַנִּשְׁבַּ בְּאֹהֳלִים and we abode in tents. בְּעָרַב יֵלֵךְ בְּכִי Ps. 30, 6.

NOTE II. *How old?* is commonly expressed by בֶּן or בַּת with the addition of the year: as אַבְרָם בֶּן־חֲמִשׁ שָׁנִים וְשִׁבְעִים שָׁנָה אַבְרָם בֶּן־חֲמִשׁ וְעֶשְׂרִים שָׁנָה Abram was seventy and five years old, when he went out from Haran.

d) To define the extent of the action expressed by the verb, or to indicate the part to which this action applies (concerning, in relation to, as to): חָלָה אֶת־רַגְלֵי חָלָה אֶת־רַגְלֵי he was diseased (concerning) his feet; הַכֶּסֶּא אֲנִי אֶגְדֹּל מִמֶּךָ (as to) the throne will I be greater than thou.

NOTE III. This is the Greek acc. synechdochical.

5. The accusative sometimes expresses the means or instruments: as רָגְמוּ אוֹתוֹ אֲבָן רָגְמוּ אוֹתוֹ אֲבָן they overwhelmed him with stones; חָרַב תֵּאָכְלוּ ye shall be devoured with the sword.

§ 86. THE ABSOLUTE CASE.

1. A noun beginning a proposition, which forming a clause by itself is not connected with what follows, is said to be in the *absolute case*, and is usually explained by supplying: as to, concerning, etc.

2. This case is used to give emphasis or prominence to a word.

3. It stands a) for the nominative: as לֵישׁ גְּבוּר בְּבַהֲמָה לֵישׁ גְּבוּר בְּבַהֲמָה a lion, the strongest among the beasts; b) for the dative: as אִישׁ זְרוּעַ לוֹ הָאָרֶץ אִישׁ זְרוּעַ לוֹ הָאָרֶץ the man of power, to him belongs the earth; c) for the accusative: as קִיץ וְחֹרֵף אַתָּה יִצְרָתָם קִיץ וְחֹרֵף אַתָּה יִצְרָתָם as to summer and winter, thou hast made them; d) for the ablative: וּמִפְרֵי־הָעֵץ אֲשֶׁר בְּתוֹךְ הַגָּן וּמִפְרֵי־הָעֵץ אֲשֶׁר בְּתוֹךְ הַגָּן but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it.

§ 87. APPOSITION.

1. Nouns are often found in apposition in Hebrew, where in other languages, an adjective or another noun in the genitive would be employed, especially in the determination of number, measure, weight and time: as **אֵיפָה שְׁעוּרִים** an ephah of barley, **הַבְּקָר הַנְּחֹשֶׁת** the oxen, the brass, i. e. the brazen oxen.

2. When the first noun in accus. has **את**, the second noun can take or omit it: as **אֶת־אָחִיו אֶת־הֶבֶל** his brother Abel, **אֶת־קִמּוֹאֵל אָבִי אָרָם** Kemuel, the father of Aram. Thus it is with the prepositions: as **לְנַחֲרוֹר אָחִיךָ** to thy brother Nahor. The repetition takes place, when the second noun is not only an attribute to the first, but is employed to give a more complete and correct idea than the first: as **וַיִּפְצְרוּ בְּאִישׁ בְּלוֹט** and they pressed sore upon the man, upon Lot; **לְאֲדֹנָי לַעֲשׂוֹ** to my Lord, Esau; **בְּשָׂדֵה בְּמִדְבָּר** in the field, in the desert. Jos. 8, 24.

3. The noun which limits or qualifies the other, takes the second place, except **הַמֶּלֶךְ**, which stands regularly before: **הַמֶּלֶךְ שְׁלֹמֹה** the king Solomon.

§ 88. DUPLICATION OF NOUNS.

The immediate repetition of the same noun indicates: a) a strengthening of the original meaning, or an emphasis: as **אָרֶץ אָרֶץ אָרֶץ** O earth, earth, earth, hear the word of the Lord! **צְדָק צְדָק תִּרְדָּף** justice, justice thou shalt follow; b) a great number: as **בְּאֵרוֹת בְּאֵרוֹת חֲמָר** the vale of Shiddim was pits, pits of slime i. e. full of slime pits; c) a distributive sense, expressed in English by: *each, by*: as **בְּבֹקֶר בְּבֹקֶר** in the morning, in the morning i. e. every morning, **יוֹם יוֹם** day by day; d) a diversity or variety, in which case they are connected by **ו**: as **אֶבֶן וְאֶבֶן** thou shalt not have stone and stone, i. e. diverse weights; **בְּלֵב וּלְבַב יְדַבְּרוּ** with heart and heart they speak, i. e. with different hearts, with duplicity.

§ 89. SUBSTANTIVES USED IN THE PLACE OF ADJECTIVES.

1. A deficiency in adjectives is partially supplied by

verbs: as גָּדַל to be great; מָלֵא to be full, partially by substantives in the genitive or in apposition.

2. Abstract nouns in the relation of a genitive, take the place of adjectives: as כֹּל *the whole of*, expressive of totality, stands for *the whole* (adj.): as כָּל-הָאָרֶץ the whole earth, or *for all*: כָּל-הַגּוֹיִם all nations; תָּמִיד continuance, permanence, for continual: as נֵר תָּמִיד a continual light, lamp; עוֹלַת הַתָּמִיד continual, i. e. daily burnt-offering, holiness, for holy: as בְּגָדֵי הַקֹּדֶשׁ the holy garments; עוֹלָם eternity, for eternal: as דֹּרֹת עוֹלָם generations for ever (prop. generations of eternity).

3. Substantives are used for adjectives of material (§ 83, 6.): נַחֲשׁ נְחֹשֶׁת a serpent of copper.

4. Personal qualities are expressed by a circumlocution with the nouns אִישׁ, בַּעַל lord, possessor, בֶּן: as אִישׁ שֵׁיבָה an old man (a man of gray hair); בַּעַל הַחֲלָמוֹת the dreamer; בֶּן-חַיִל a warrior (son of strength); בֶּן-עוֹלָה a perverse man (son of perverseness).

NOTE. A kind of adjectives are formed poetically by בְּלִי, אֵין before the noun, corresponding to the English *in, less*: as בְּלִי בְּלֵתִי strengthless, אֵין חֶקֶר unsearchable, בְּלִי לְבוּשׁ unclothed.

§ 90. ADJECTIVES.

1. The adjectives agree with their substantives in gender, number and definition by the article (§ 80, 2.).

2. When following the noun, they represent the attribute: as הָעִיר הַגְּדוֹלָה the great city; when preceding, the predicate: גְּדוֹלָה הָעִיר the city is great.

NOTE I Sometimes the adjective as predicate follows the noun, viz: when several words follow, which limit more nearly the signification of the adjective: as הָעִיר הַזֹּאת קְרִיבָה לְנוֹם שָׁמָּה this city is near to flee unto; הֵן עוֹד הַיּוֹם גְּדוֹל לֹא עֵת הָאֶסֶף Lo, it is yet high day, it is not yet time for the cattle to be gathered.

§ 91. COMPARISON.

1. The *comparative* having no proper form is expressed

by the simple adjective with **מִן** *of, from*, which precedes the object compared: as **מֵתוֹק מִדְּבִשׁ** sweeter than honey.

2. Hence this form of the comparative is also employed after verbs and nouns of quality: as **הַדָּבָר אֲשֶׁר יִקְשֶׁה מִמֶּךָ** the cause that is too hard for you; **רַק הַבֵּסֵא אֲנִי לְמִמְךָ** only in the throne will I be greater than thou. Before the infinitive, this **מִן** is translated: *than that*: as **גָּדוֹל עוֹנֵי מִנְּשֹׂא** my iniquity is greater than that it can be forgiven.

3. *Superlative.* The superlative also possessing no proper form is indicated: a) by the article before the adjective: as **דָּוִד הוּא הַקָּטָן** David was the youngest.

מֵהֵיוֹא הַיָּקָר¹ עָלֵי הָאָדָמָה? הַנֶּפֶשׁ; מֵהֵיוֹא הַפָּר²;
הָעוֹנֵי³; מֵהֵיוֹא הַמְּתוֹק? הָאֵתְכָה; מֵהֵיוֹא הַקָּרוֹב? הַמְּוֹת;
מֵהֵרְחוֹק? הַמְּזוֹל⁴; מֵהֵיוֹא הַקָּשֶׁה⁵? דַּעַת אֶת־עַרְפוֹ⁶;
מֵהֵיוֹא הַקָּל? רְאוֹת נִגְעֵי⁷ אַחֲרֵים.

precious¹ bitter² poverty³ good fortune⁴ (modern Hebrew) hard, difficult⁵ value⁶ blemish, defect⁷.

b) By doubling the adjective or noun, so that the latter stands in the genitive plural: as **עַבְד עַבְדֵי עַבְדִים** servant of servants, i. e. the lowest servant; **קֹדֶשׁ קֹדְשֵׁי קֹדְשִׁים** holy of holies, i. e. the most holy place.

c) In poetry the words **יְהוָה, אֵל, אֱלֹהִים** convey a superlative meaning: as **הַרְרֵי אֵל** mountains of God, i. e. the highest mountains; **נְשִׂיא אֱלֹהִים** a prince of God, i. e. an eminent prince; **תְּרַדְמַת יְהוָה** a deep sleep from the Lord = the deepest sleep; **מְהוֹמַת מוֹת** a tumult of death, i. e. a most fearful tumult.

§ 92. NUMERALS.

1. The numerals can either follow or precede the substantive, with the exception of **אַחַר** which invariably follows it.

2. In combinations of higher numbers either the higher or the lower takes the lead connected by **ו**: as **וַיְהִי חַי שָׁרָה** ו **שְׁבַע וְעֶשְׂרִים** Gen. 23, 1.

אַבְרָם בְּחַמֵּשׁ שָׁנִים וְשִׁבְעִים שָׁנָה Esth. 1, 1. וּמֵאָה מְדִינָה
בְּצֵאתוֹ מִחָרָן: Gen. 12, 4.

3. The nouns to which are joined the cardinals 2—10 are invariably plural. In higher numbers the singular is frequently found, as with יוֹם day, שִׁשָּׁה עֶשְׂרֵי יוֹם 16 days, לַיְלָה night, Gen. 7, 4. שָׁנָה year, אִישׁ אֶלֶף thousand, אַמָּה a cubit (prop.: the fore-arm), etc. but the plur. is used, when they precede the numeral: as יָמִים שְׁמוֹנֶה עָשָׂר 18 days, עָרִים אַרְבָּעִים וְשִׁמְנֶה forty-eight cities, Jos. 21, 40., but אַרְבָּעִים וְשִׁמְנֶה עִיר Num. 35, 6, 7.

4. To the numerals suffixes may be appended: as שְׁנֵיהֶם they two, or both of them; שְׁלֹשָׁתְכֶם you three. With the dual ending, they indicate multiplication: as שִׁבְעָתַיִם seven-fold; for which purpose רֶגֶל פַּעַם time (properly foot, tread or step) are often employed: as שְׁלֹשׁ רֶגְלִים, שְׁלֹשׁ פַּעַמִּים three times.

5. The feminine of the ordinals also signifies a part of a unit, hence it expresses the fractional numbers: as שִׁשִּׁית the sixth part of = $\frac{1}{6}$, רְבִיעִית the fourth part of = $\frac{1}{4}$.

6. The distributive numerals are expressed by the doubling of the cardinals: as שְׁנַיִם שְׁנַיִם two by two.

7. When something is summed up, כּ before numbers is used, in which case it is to be translated *consisting of*: כּבִּשְׁבַעִים נִפְשׁ consisting of seventy, Deut. 10, 22. Job 23, 13.

PRONOUNS.

§ 92. PERSONAL PRONOUN.

1. In the separate personal pronoun may be contained both the subject and substantive verb: as מֵאֵין אַתֶּם מִחָרָן אֲנַחְנוּ whence are ye? of Haran we are.

2. To give emphasis to a noun or a suffix (verbal or nominal), a separate pronoun of the same gender, number and person is added pleonastically: אֲנִי הִנֵּה בְרִיתִי אִתְּךָ Gen. 17, 4.; the separate pronoun being often preceded by גַּם: as גַּם אֲנִי אֲנִי בְרַכְנִי גַם אֲנִי אֲנִי (Hebr. even I),

Gen. 27, 38. וְלִישָׁת גַּם הוּא יֵלֵד בֵּן and to Seth, to him also (Hebr. *he*) there was born a son, Gen. 4, 26.

3. Vice versa, the noun sometimes occurs, after it has been indicated by a verbal or nominal suffix: as וַתִּרְאֶהוּ אֶת־הַיֶּלֶד she saw it—the child, Exod. 2, 6. יְבִיאָהּ אֶת־תְּרוּמַת יְהוָה he shall bring her (it), the offering of the Lord, Exod. 35, 5. כָּבֵאוּ הָאִישׁ when he came, the man, Ex. 10. 3.

4. The verbal suffix conveys the meaning of an accusative, in rare instances, as with נָתַן to give, of a dative: נָתַתָּנִי thou hast given *to* me (Josh. 15, 19.); וַיִּזְעַקוּךָ and they cried *to* Thee (Neh. 9, 28.).

5. When the verb has a double pronominal accusative, the former is connected with the verb, the latter with אֵת: as וְהִרְאֵנִי אֹתוֹ וְאֶת־נְוֵהוּ and he will show me both it and his abode, 2. Sam. 15, 25.

6. The nominal suffix is often objective in sense: as רְאֵתוֹ fear before Him; וּמִוְרָאֵכֶם וְחִתְּכֶם and the fear of you and the dread of you. Gen, 9, 2.

7. When a noun in the const. st. conveys with its following genitive one conception, the suffix is attached to the genitive: as כְּלֵי מִלְחָמָתוֹ his instruments of war (properly: the instrument of his war); הַר קָדְשִׁי my holy mountain (prop.: the mountain of my holiness).

NOTE I. The personal pronouns are implied in the preformatives and affirmatives of the verb, and are expressed only, when they denote emphasis or opposition: as אַתָּה אָמַרְתָּ בְּלִבְךָ thou, thou hast said in thy heart, Isa. 14, 13. כֹּה אָמַר יְהוָה אֲנֹכִי הָעֹלִיתִי thus saith the Lord: I, I brought up Israel out of Egypt and ye, ye have scorned your God; וְשַׁמְתִּי אֲנִי אֶת־פָּנַי בְּאִישׁ הַהוּא I, I will set my face against that man.

§ 94. DEMONSTRATIVE.

1. The personal pronoun of the third person is used demonstratively: as בַּיּוֹם הַהוּא in that day, pointing out the more remote object. § 22, 2.

2. The demonstrative when standing *before* the noun must be considered as the predicate of a clause: as **זֶה הַסֶּדֶק אֲשֶׁר עָמַד עִמָּדִי** this is thy kindness, which thou shalt do unto me; **זֶה לַחֲמֵנוּ חֵם** this is our bread, we took it hot for our provision; **זֹאת הָאִשָּׁה** this is the woman; **הוּא הָאִישׁ** that is the man.

3. The demonstrative when *following* the noun is considered an attribute, and usually has the article: as **הַבַּיִת הַזֶּה** this house; **הָאֲנָשִׁים הָאֵלֶּה** these men.

NOTE I. **הוּא** is used to make the subject very prominent and distinguish it from other things, and so it may be rendered *self*: as Num, 18, 22., hence **הוּא** may be joined to the first or second pers. pronoun, e. g. **אֲנֹכִי הוּא** I myself, Isa. 43, 55. **אַתָּה הוּא** thou thyself, Jer. 49, 12.

NOTE II. **הוּא, הִיא** before a noun with a following demonstrative makes the meaning stronger: **הוּא הַלַּיְלָה הַזֶּה** this same night, Ex. 12, 42.

NOTE III. **אֵלֶּה** in connection with numbers is always placed after them: Gen. 9, 19; 22, 23; Ex. 21, 11.

4. When a demonstrative and an adjective are both attributes, the adjective is second in order, the demonstrative third: as **הַהָר הַגָּדוֹל הַזֶּה** this high mountain. If the adjective follows the demonstrative, the sense will be altered: as **הַהָר הַזֶּה הַגָּדוֹל** this mountain (which is) the high.

5. The feminine **זֹאת** when *separate* has a neuter meaning: as **זֹאת עָשָׂה** Gen. 45. 17. **כִּזֹּאת וְכִזֹּאת** thus and thus, so and so; **בְּתֵם לְבַבְךָ עָשִׂיתָ זֹאת** in the integrity of thy heart thou didst this (thing). Gen. 20, 6. § 81, 1.

6. **זֶה** is occasionally used relatively: as **מְקוֹם זֶה יִסְדַּדְתָּ לָּהֶם** the place which thou hast founded.

NOTE. **זֶה** in connection with interrogative particles or appended to words of exclamation makes the question more animated and gives emphasis: **זֶה מִי** who there? **זֶה אִי** who? **זֶה מִהֲזֶה** what then? **זֶה הִנֵּה** see there! Relating to time it is equivalent to the German *schon*, English *now*: **זֶה בַּעֲמִים** now twice, cf. Gen, 31, 38, 43, 10.

§ 95. INTERROGATIVE.

1. The interrog. **מִי** relates to both genders and numbers, usually it refers to persons, rarely to things: as **מִי־שִׁמְךָ** what is thy name? Jud. 13, 17. **מָה**, **מַה־** what? of things, in questions either direct or indirect, Num. 13, 18.

NOTE I. Sometimes **מִי** and esp. **מָה** are used in a prohibitory, denying, blaming sense: **מַה־תִּנְסוּן** why tempt ye? Ex. 17, 2. **מַה־תִּרְיֹבֹן** what do ye strive about? ib. so that it forms the transition to a negation; sometimes it is quite negative: 1. Kings, 12, 16. Job 6, 25. Num. 23, 10. Is. 53, 1.

2. **הֲ** in a direct interrogation: **הֲשִׁמְתָּ לְבָבְךָ אֶל־עַבְדִּי אִיּוֹב**: hast thou considered my servant Job? In an indirect interrogation, *whether*: **הֲיִשְׁכֶם אֲהַבִּים אֶת־יְהוָה** to know—whether ye love the Lord.

3. In disjunctive questions **הֲ** is used in the first, **אִם** in the second clause: **הֲלֹנּוּ אֶתְּךָ אִם לְצָרֵינוּ** art thou for us or for our adversaries?

NOTE II. **מִי** and **מָה** followed by a relative, become also relative in signification: **מִי אֲשֶׁר לָמַד** he who learned; **מָה יִשְׁהֶיָּה** that which was.

§ 96. RELATIVE.

1. The particle **אֲשֶׁר** gives to pronouns, substantives, adverbs and even to a whole sentence a relative signification.

Relating to a preceding noun that expresses place, time and manner, it can denote with respect to place *where*, with respect to time *then*, *when*, with respect to manner *that*, *wherefore*.

2. The verb or other part of speech that governs the word belonging to **אֲשֶׁר** (which as relative begins the clause), is interposed between them: as **הַמַּלְאָךְ אֲשֶׁר שָׁלַחְתִּי אֵתוֹ** the messenger (angel) whom I have sent, not **הַמַּלְאָךְ אֲשֶׁר אֵתוֹ שָׁלַחְתִּי**

3. **אֲשֶׁר** often appears with prefixes, in which case *that*, *the personal pronoun*, or another antecedent, that has been omitted must be supplied: as **עֲשֵׂה לִי מִטַּעֲמִים כַּאֲשֶׁר אָהַבְתִּי**

make unto me savory meat, as which I love (i. e. such—as that); **בְּאִשֶּׁר הוּא שָׁם** for God has heard the voice of the lad—in which he is there, (i. e. in the place in which):

- לְאִשֶּׁר** to that person or thing, who or which;
אֵת אִשֶּׁר him who, that which;
מֵאִשֶּׁר from or of that which;
כְּאִשֶּׁר as that, according to etc.

4. **אִשֶּׁר** is often omitted, not only as the relative in English, when governed by the verb or by a particle, but also when governing the verb itself: as (Isa. 42, 16.) I will cause the blind to go in a way **לֹא יָדְעוּ** (which) they know not, (Exod. 6, 28.). And it was in the day **דִּבֶּר יְהוָה** (in which) the Lord spake to Moses.

5. When an entire sentence is the object of the principal sentence, **אֵת אִשֶּׁר** precedes the sentence in the objective: as **שָׁמַעְנוּ אֵת אִשֶּׁר-הוֹבִישׁ יְהוָה אֶת-מֵי יַם-סוּף** we have heard how the Lord dried up the water of the Red Sea.

6. **לְאִשֶּׁר** another form of the genitive, see § 83, 10.

7. Sometimes, especially before participles, the article **הַ** (**הַ**, **הַ**) stands for the relative: as **הַנִּמְצְאוּ** that are found, 1. Chron. 29, 17. **הַהֹלְכִים בְּתוֹרַת יְהוָה** who walk in the law of the Lord, Ps. 119, 1.

§ 97. REFLEXIVE AND RECIPROCAL PRONOUNS.

1. The reflexive pronoun signifying the accusative, is expressed by the reflexive conjugations Niphal and Hithpael or in case these cannot be employed, by **אֶתְךָ**, **אֶתְנוּ** etc.: Do they provoke Me to anger? **הֲלוֹא אַתֶּם** (do they) not (provoke) *themselves* to the confusion of their own faces? Jer. 7, 19. Woe be to the shepherds of Israel **אִשֶּׁר הֵיוּ** **רְעִים אוֹתָם** that do feed *themselves*! Ez. 34, 2, 8, 10.

2. Denoting the remoter object i. e. the dative or the case governed by a preposition, it is expressed by the suff. of the third person: as (Jud. 8, 33.) and made Baal-berith God **לָהֶם** to them (*themselves*) (Gen. 46, 7.). His sons, his daughters and all his seed **הֵבִיא אֶתְוֹ** brought he with himself (him) into Egypt.

יִסְרֵי¹ לֵץ לִקְחָ לֹו קָלוֹן²; רֵאִיתִי חֲכָמִים דּוֹמִים³ לְרוֹפְאִים⁴ יוֹעֲזֵי
שִׁכְלֵם⁵ הֵם לְאַחֲרִים וְלֹא לָהֶם:

to chastise, to instruct¹ disgrace² to be like³ physician⁴ (§ 83, 6.)⁵.

3. By certain substantives with suffixes, conveying similar ideas to the following: נַפְשׁ soul. לֵב heart, כְּבוֹד honor, קֶרֶב inward part, עֵצֶם bone, עֵין eye, (עֵינִי I myself, Job 19, 27. מִנְּגֵד עֵינִי before me, Isa. 1, 16.), or: my flesh, my name, etc.: as אָמַר בְּלִבּוֹ he hath said in his heart = to himself, Ps. 10, 6. And Sarah laughed בְּקִרְבָּהּ within herself, Gen. 18, 12. עֵצֶם commonly used in this sense in modern Hebrew (Mishna): לְעַצְמוֹ to himself. Comp. Job 2, 5. עַצְמוֹ he himself; עֲצָמִי I myself, Job 30, 30.

4. The *reciprocals*: *the one, the other, one another*, are expressed by אִישׁ אָחִיו the man—his brother; אִשָּׁה אָחוּתָהּ the woman—his sister; אִישׁ רֵעֵהוּ the man—his neighbor; אִשָּׁה רֵעוּתָהּ the woman—her companion.

§ 98. OTHER PRONOUNS.

1. אִישׁ or אָדָם used indefinitely, signify *some one, any one*. כֹּל דָּבָר, כֹּל דְּבָר without the article, *something, anything*. אֵין כֹּל or אֵין connected with the foregoing: אֵין דָּבָר, לא מֵאוֹמָה (מֵאוֹמָה for מָה וּמָה i. e. whatever) not anything = *nothing*.

2. For *each, every* when substantive, אִשָּׁה, אִישׁ are employed, sometimes in repetition: as אִישׁ וְאִישׁ, אִישׁ אִישׁ.

To convey the sense of an adjective, the noun is either doubled, or כֹּל is used: as בְּבֹקֶר בְּבֹקֶר every morning; כֹּל-אָדָם (without the article) every man. כֹּל with the article after it, expresses *all, the whole*: כֹּל הָאָדָם all men, כֹּל-הַגּוֹי the whole nation, כֹּל-הַגּוֹיִם all nations. Thus כֹּל with suffixes: כֹּלְכֶם ye all, כֹּלָם they all.

3. The *same, himself*, with persons הוּא, הִיא (Num. 18. 23. Ps. 50, 6.); the meaning appears stronger, when הוּא or הִיא precedes the noun, and הִזְהָה, הִזְהָתָה follows it: הוּא הַלַּיְלָה הַזֶּה this same night, Ex. 12, 42.; § 94, Note II.

with things by עֵצֶם same, selfsame: בְּעֵצֶם הַיּוֹם הַזֶּה in the selfsame day.

4. *No, nobody, no one* is expressed by אֵין following: אֵין יִרְאַת אֱלֹהִים, and אֵין preceding or following: אֵין אָדָם אֵין the fear of God is not; by לֹא, or by עַד אָפֶס מְקוֹם: אָפֶס till (there was) no place.

5. *Whoever*: מִי; *whosoever*: מִי אֲשֶׁר; *whatever, anything, something*: מָה, מֵה, or מֵאוֹמָה following the const. st. in the genitive: מֵה דָבָר Num 23, 3. מֵשֵׁאת מֵאוֹמָה Deut. 24, 10. *That which*: מָה שֶׁ, מָה אֲשֶׁר

6. *Some, several of*, by מִן הָעָם: מִן several of the people, Ex. 16, 27. מִן מַדָּם some of the blood, Ex. 12, 7.

THE VERB.

§ 99. IN GENERAL.

1. The *Preterite* and the *Future*, properly the only tenses, convey in different ways almost all the conceptions of time.

2. Their primary inherent meanings are however: *Preterite*— what is past or completed; *Future*— what is incomplete, what still continues, and what is to come.

§ 100. THE PRETERITE.

The preterite denotes:

I. The Past.

- a) The absolutely past: as מִי הִגִּיד לְךָ who told thee?
- b) The historical tense (Aorist): as רַחֵל הָיְתָה יְפֹת־תֹּאֵר Rachel was of beautiful form.
- c) *The Pluperfect*: as וַיְהִי בָרַךְ אֶת־אַבְרָהָם בְּכֹל and the Lord had blessed Abraham in all things, 1. Mos. 24, 1., especially 1) in relative or dependent sentences and clauses, which define the principal action and in the point of time precede it: as וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּהוּ יְהוָה and Noah did according to all that the Lord had commanded him; 2) when it is connected in the same sentence with another past tense: as וַיְהִי הַשֶּׁמֶשׁ בָּאָה and the sun had gone down.

II. The Present:

- a) In verbs of quality, as חכם to be or become wise, גדל to be or become great, קטן to be little, small: קטנתי מכל החסדים I am unworthy (prop. little) of all the mercies.
- b) In verbs of habit or frequency: אלהי בך בטחתי אל-אבושה my God I trust in Thee, let me not be ashamed, Ps. 25, 2.
- c) In verbs of state or condition: למה חרה לך ולמה נפלו פניך wherefore art thou wrath? and wherefore is thy face fallen?
- d) Of a state or condition commenced in the past, and yet continuing: אנשי מקנה היו עבדיך thy servants are cattle-keepers (men of cattle).

III. The Future:

- a) In predictions, prophesies and assurances, which are regarded as certain, as though already fulfilled: Isa. 9, 1, 11, 8.
- b) When indicating the consequence of an action in the present or past, or when connected with a sentence expressing a result: ורפקים יום אחר ומתו כל-הצאן and if (men) should overdrive them one day, all the flocks will die, 1. Mos. 33, 13.
- c) Connected with a sentence standing in the future, when it has conversive Vav: והיה כי יקרא לכם פרה ואמר מה-מעשים shall call you and say, what is your occupation?
- d) Or with a sentence containing a future condition, when it is either itself conditional or expresses the result of the condition: ועתה אם-שמוע תשמעו בקלי ושמרתם Now, therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be.....

IV. The Subjunctive:

When joined to such a sentence: as פן-תדבקני הרעה ומתי lest some evil cleave unto me, and I die, 1. Mos. 19. 19.

V. *The Imperative and Optative:*

1) By connection with a similar sentence: לך ואספת את זקני ישראל ואמרת אליהם go and gather the elders of Israel together and say unto them.

2) After a conditional sentence: as אם בן הוא והמתן אתו ואם בת היא והיה if it be a son, then ye shall put him to death, but if it be a daughter, then she shall live, 2. Mos. 1, 16.

VI. *The Future perfect:* as מעת הוסר התמיד from the time that the continual (sacrifice) will be taken away, Dan. 12, 11. אם רחץ ארני את צאת בנות ציון when the Lord shall have washed away the filth of the daughters of Zion, Isa. 4, 4.

§ 101. THE FUTURE.

The Future expresses:

- I. a) The *future absolute*: as אמהה אתהארם I will blot out the man, 1. Mos. 6, 7.
 b) The *future perfect*: as אשר ימצא אתו יהיה לי עבד he with whom it shall have been found, shall be my servant, 1. Mos. 44, 10.
 c) The *present*, especially when conveying the ideas of quality, permanence, iteration or frequency, or in general and moral truths: בן יכבד אב ועבד ארני a son honoreth (his) father, and a servant his lord, Mal. 1, 6.

II. *The Past.*

א) In all states or actions continuing in the past, and in those, which were often repeated in the past: אשר יבאו which (often) came; כה יתן thus Solomon gave to Hiram year by year, or ב) when the past is expressly indicated by an external sign. Such are 1) adverbs of time אז then, טרם not yet; 2) conversive Vav.

III. *The following Moods:*

- a) The *subjunctive* and the auxiliaries *may, can, might, would, should* etc.: מכל עין תגן אכל תאכל Gen. 2, 16.
 והיה כל-מצאי יהרגני ib. 4, 14.

- b) The *imperative*, a) in prohibitions, the imp. never being used negatively: **לֹא תִגְנְבוּ וְלֹא תִכְחָשׁוּ וְלֹא תִשְׁקְרוּ אִישׁ בְּעֵמִיתוֹ** Lev. 19, 11.; b) after a preceding imperative: **וַיֹּחַזֵּק דְּבַר אֵל בְּנֵי יִשְׂרָאֵל וַיִּשְׁכְּבוּ וַיִּחַנוּ** Ex. 14, 2.

NOTE. The third person of the imperative, which is wanting, is always expressed by the future (Jussive): **יְהִי אֹר** be there light.

- c) For the optative, especially with the particle **יָמֹר נָא : נָא** Oh, let come to an end, Ps. 7, 10.

§ 102. THE CONVERSIVE VAV.

1. The conception of time, contained in the principal sentence of an argument or narration, affects the following sentences, determining their respective tenses.

2. This influence, however, is only exerted when the verb begins the sentence, but is entirely neutralized when the sentence commences with any other word.

3. The converted tenses (preterite and future with conv. Vav) substituted for the simple tenses, are the same in signification.

4. The preterite with convers. ו must be preceded by a future, an imperative, or by some word or phrase expressing futurity: as **בֹּקֶר וּרְאִיתֶם** tomorrow, and you will see; **עוֹד מְעַט וּסְקִלוּנִי** yet a little, and they would stone me. Vice versa the future with convers. ו must follow a preterite with its original signification or another word or phrase referring to past time: **בְּשָׁנַת-מוֹת הַמֶּלֶךְ עֲזִיָּהוּ וְאַרְאֶה** In the year of the death of the king Uzziah. I saw... Isa. 6, 1.

5. The converted tenses are *only* employed when the verb commences the clause, so that the copulative force conveyed by the convers. ו relates also to the time of the preceding sentence (which may be either expressed or understood). But if any other word commences the clause, the simple tense must be used: as **אִם-תֵּלְכֵנִי עִמִּי וְהִלַּכְתִּי וְאִם-לֹא תֵלְכֵנִי עִמִּי לֹא אֵלֶיךָ** If thou wilt go with me, then I will go, but if thou wilt not go with me, then I will not go.

(The converted tense **וְהִלַּכְתִּי** is used, because it commences the clause, the simple **אַלְךָ**, because **לֹא** precedes).

6. The converted future, following a preterite with the pluperfect signification, must often be translated as pluperfect: as **וַיֵּשֶׁב יִצְחָק וַיַּחְפֹּר אֶת־בְּאֵרֵת הַמַּיִם אֲשֶׁר חָפְרוּ בְיָמָיו** And Isaac digged again the wells of water, which they had digged in the days of Abraham, his father; and the Philistines had stopped them.

7. The connecting influence of the convers. **וְ** is not confined to the time, but also extends to the mood, so that a preterite with convers. **וְ** takes the meaning of the subjunctive or imperative, if the preceding verb is used in either signification: **אַל תִּירָא אֹתוֹ ... וְעָשִׂיתָ לוֹ** fear him not ... and thou shalt do him ... 4. Mos. 21, 34.; **פֶּן יִשְׁלַח יָדוֹ וְלָקַח גַּם** lest he put forth his hand, and take also of the tree of life; **פֶּן יָבוֹא וְהִכָּנִי אִם עַל־בְּנָיִם** lest he will come and smite me, the mother with the children.

NOTE. * Books and chapters commence with a converted future, (**וַיְהִי**, frequently occur) past time being presumed and the books being considered as continuations of a preceding narration.

§ 103. PARAGOGIC AND APOCOPATED FUTURE.

1. The future lengthened by **ה־** usually occurs in the first person (§ 32). It has the signification of exciting or urging one's self to action. It also expresses wish or purpose, when connected by **וְ** with the antecedent, which **וְ** may be translated *in order that*: **וְהָבִיֵאָה לִי וְאֹכְלָה** bring it to me in order that I may eat, Gen. 27, 4.

NOTE. The apocopated future, in Hiphil only possesses a proper distinctive form, with the exception of **לִ"ה**, in which it is found in all conjugations. It supplies the third person in the imperative (wanting), and in the second person, when expressing a command has a less forcible signification.

§ 104. THE IMPERATIVE.

1. The imperative commands or encourages. In the latter sense the particle **נָא**, denoting respectful entreaty or exhortation is added: as **נָא אֲמַרִי** say, I pray thee.

2. Prohibition and dissuasion is expressed by the future (jussive) with **אל** or **לא יֵצֵא אִישׁ : לא** let no man go out. **לא** chiefly precedes the preterite, and if the future, it denotes a distinct command: **לא תִּרְצַח אל-תִּרְצַח** kill not! *thou shalt not kill!*

3. The imperative following the future, is sometimes translated by the future: as **אֶתֶּן לָכֶם וְאָכְלוּ** I will give to you and ye shall eat.

4. Two imperatives following each other, stand in the relation of cause and effect: **זאת עֲשׂוּ וְחִי** this do, that ye may live, (prop. and live) **כְּתֹבם עַל לִוַּח לְבָבְךָ וּמְצֵא חֵן** write them upon the table of thy heart, so shalt thou find favor, (prop. and find favor) Prov. 3, 3.

§ 105. INFINITIVE ABSOLUTE.

1. The infinitive absolute being for the most part used adverbially, and either preceding or following the finite verb, denotes increased intensity of action, certainty or confirmation: as **כִּי-בָרַךְ אֲבָרְכֶךָ** I will greatly bless thee; **וְהִרְבָּה אֲרַבָּה אֶת-זֶרְעֶךָ** and I will exceedingly multiply thy seed.

2. The inf. abs. is employed for the finite verb, when several actions of the same person are spoken of successively. The first verb is then found in the requisite finite form, the following verbs taking the form of abstract nouns in the infin. abs.: as Gen. 41, 43.; 1. Sam. 2, 28.; Jer. 14, 5.

3. The infin. abs. occasionally begins the sentence in an animated style, which resembles the case absolute of nouns. The context determines the translation: as **הָרַג בְּקֹר וְשָׁחַט צֵאן אָכַל בֶּשָׂר וְשָׁתוּת יַיִן אָכְלוּ וְשָׁתוּ כִּי מָחָר נָמוּת** slaying oxen and slaughtering sheep, eating flesh and drinking wine, let us eat and drink, for to-morrow we shall die, Isa. 22, 13.

4. Most frequently, the infin. absolute has the sense of a very emphatic imperative: as **הֵלֹךְ וְקָרָאתָ** Go and call Jer. 2, 2. **זְכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ**. Remember the sabbath day to sanctify it, 2. Mos, 20, 9.

5. To give more emphasis, the infin. absol. is often used in expressions, where we would expect the inf. construct: as **לֹא אָבוּ בְּרַקְיוֹ** learn to do well, Isa. 1, 17. **לֹא יֵלְכוּ בְּדַרְכֵי הָאֱלֹהִים** they would not walk in His ways, Isa. 42, 24.

6. The infinitive absolute is sometimes employed as a mere adverb: as **וְשָׁחַקְתָּ מִמֶּנָּה הָרֶק** and thou shalt rub (some) of it very small, (from **רָקַק** Inf. Hi. to beat small, break in pieces).

7. An inf. absol. immediately following the same verb, and appearing to convey one idea, adds to its signification completeness and duration. This infinitive is translated by: always, further, continually, totally, utterly etc.: as **וַיֵּלֶךְ הָאֱלֹהִים** he is quite gone; **שְׁמַעוּ וְרֵאוּ וְרֵאוּ** hear ye indeed, and see ye indeed. When two infinitives of this kind (one of the same, the other of another verb) follow the verb, the expression receives additional force: as **וַיֵּצֵא וַיָּשׁוּב** it went out to and fro (going and returning), **וַאֲדַבֵּר אֵלֵיכֶם הַשָּׁמַיִם וְדַבֵּר** and I spake unto you, rising up early and speaking, Jer. 7. 13. **הָלַךְ** is most frequently used in this manner. By its infinitive **הָלֹךְ** the continuance or the gradual progress of an action is indicated: as **וַהֲפִיִּים הָיוּ הָאֲיִתּוֹת וַחֲסוּר** and the waters decreased continually (were going and decreasing). Sometimes by the participle: **וַהֲנַעַר הָיָה הָלַךְ וַגְּדַל וְטוֹב** and the lad became greater and better (went and grew and was good).

§ 106. INFINITIVE CONSTRUCT.

1. The infinitive constructs are considered as verbal nouns (the English: *ing*) and occur in all cases, with suffixes and prepositions: as **בַּיּוֹם אֲכַלְכֶם** in the day of your eating.

2. The abbreviated **כִּלְמִים** (§ 30, 1.) are joined with the infin. —constituting gerunds—: as **בְּפָגְעוֹ בּוֹ** in his lightening upon him, i. e. when he alighted. Subordinate clauses conveying the idea of time, are most frequently denoted by the infinitive with **כִּ** and **כַּ**. When the action is understood as of prior occurrence **כִּ** is used (most gener-

erally, giving the infinitive the meaning of the pluperfect), but **ב** when taking place at the same time: **וְלֹא־עָמַד אִישׁ** and there stood no man with him, while Joseph made himself known unto his brethren, 1. Mos. 45, 2. **וַיֵּרָא אֶת־נַפְשׁוֹ בְּהִתְחַנְּנוֹ אֵלָינוּ** that we saw the distress of his soul, when he implored us, 1. Mos. 42, 21. **וַיְהִי כִשְׁמַע לָבָן אֶת־שִׁמְעַת יַעֲקֹב וַיֵּרֶץ לְקָרְאוֹתוֹ** when Laban had heard the report of Jacob, he ran towards him, 1. Mos. 29, 13. **וּבְנֵי יַעֲקֹב בָּאוּ מִן־הַשָּׂדֶה כִּשְׁמָעָם** and the sons of Jacob came from the field, when they had heard... 1. Mos. 43, 7. **ל** may be variously rendered: *to, till, that, so that, because, when, about*: **בְּלֵה לְדַבֵּר** he finished to speak. When a noun as regens precedes, it expresses the genitive of the infinitive noun or the Latin gerund, e. g. **עַתְּ לְלֶרֶת** Eccles. 3, 2.

The infinit. with **מ** is used as a noun in the ablative: **וַיָּשׁוּבוּ מִתּוֹר הָאָרֶץ** and they returned from searching of the land. Often it includes negation: **מִמְּפָקוֹד** from visiting, i. e. that he may not visit; **מִדְּבַר** that thou speakest not, Gen. 31, 29; **מִמְּעַבֵּר** that they not pass over, Num. 32, 7.

NOTE. **כ** before the inf. const. denotes comparison of the two actions with one another. **כ** must be considered as the shortened **בְּעַת יוֹם הַצֵּאֵן**, which sometimes is still retained: as **בְּעַת יוֹם הַצֵּאֵן** Gen. 31, 10., for **בְּהַתִּיחַם לוֹ** Chro. II. 28, 22., for **בְּהִצֵּר לוֹ**. Thus **בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ** Gen. 3, 5., for **בְּאֲכָלְכֶם מִמֶּנּוּ** (it cannot be taken literally: at the day, because Adam lived after having eaten of the forbidden fruit 900 years).

3. The inf. const. can be (a) the subject of a sentence: **טוֹב לָנוּ שׁוּב** better (were it) for us to return, Num. 14, 3.; **רַע וְיָמַר עֲזֹבְךָ אֶת־יְהוָה** Jer. 2, 19.; (b) the object: **מֵאֵן בְּלִעַם הַלֵּךְ עִמָּנוּ** 4. Mos. 22, 14.; (c) the attribute of a noun: **עַתְּ סְפוֹד וְעַתְּ רִקּוֹד** Eccl. 3, 4.

4. The infinitive of a transit. verb takes the accusative of the object and the genitive of the subject; the genitive immediately succeeding the infin., and the accus. taking the third place: **בְּשִׁנְאֵת יְהוָה אֶתְּנוּ** Deut. 1, 27.

5. The infinitive partaking of the properties of both noun and verb, uses a verbal suffix, if the suffix denotes an object, a nominal suffix, if it expresses a subject: as לְהַרְגֵנִי to slay me, 2. Mos. 2, 14. בְּהִרְמִי קוֹלִי as I lifted up my voice (prop. my lifting up).

6. The infinitive, when representing a finite verb, commences the sentence: as וַיְהִי בִשְׁמֹעַ כָּל-הַמַּלְכִים Jos. 9, 1. As subject it takes its proper place: לא טוֹב הִיּוֹת לְבַדּוֹ הָאָדָם it is not good, that man should be alone (prop. the being of man). As object it follows the verb: as אִם יֵרָא אֶתְּךָ לָרֶדֶת 2. Mos. 4, 24. וַיִּבְקֹשׁ הַמִּיתָו Jud. 7, 10.

7. The verb הָיָה to be, the particles יֵשׁ and אֵין (including the verb to be), with ל and the inf. const. express: 1) to be about to do something, to be on the point of doing: as וַיְהִי הַשָּׁמֶשׁ לְבוֹא and the sun was about to go down; 2) it is to be done, must be accomplished: as מָה לַעֲשׂוֹת לָךְ הֵישׁ לְדַבֵּר-לָךְ אֶל הַמֶּלֶךְ what is to be done unto thee? הֵישׁ לְדַבֵּר-לָךְ אֶל הַמֶּלֶךְ wouldst thou be spoken for to the king, 2. Ki. 4, 13.

8. The verb נָתַן to give, with ל and the inf. const. and the accusative of person, expresses *to allow, to permit*: as לֹא יִתֵּן אֶתְּכֶם לְהֵלֵךְ he will not let you go, 2. Mos. 3. 19.

9. A peculiar construction is, that the inf. with or without ל, following the finite form of the verbs: כָּלָה, יָסַף, מָהַר, מָהַר, הוֹאִיל שׁוֹב, etc. expresses the principal idea, the finite verb being rendered adverbially: as לָמָּה נִחַבְּאתָ לְבָרַח wherefore didst thou flee *secretly*? (prop.: wherefore hast thou hidden thyself to flee?); וְלֹא-יָסַפָּה שׁוֹב אֵלָיו עוֹד and it returned not *again* (prop.: it added not again to return), לֹא תִכְלֶה פָּאת שְׂדֵךְ לְקַצֹּר thou shalt not *wholly* reap the corner of thy field (prop.: thou shalt not complete to reap the...).

Sometimes the verbs are both finite, either connected by ו or without ו: וַיֵּשֶׁב וַיִּשְׁלַח 2. Kings 1, 11. אוֹסִיף אֶבְקֹשְׁנוּ עוֹד הוֹאִיל הָלַךְ he walked willingly (he was willing, walked), Hos. 5, 11.

§ 107. THE PARTICIPLE.

1. The participle associating in itself the nature of both the verb and noun. (substant. and adject.), as substantive represents either the subject, the object, or stands in apposition, being inflected precisely as a noun: as subject: **עָבַר אֲדַמְתּוּ יִשְׁבַּע לֶחֶם** Prov. 12, 11. as object: **שָׁמַעְתִּי** **הִנֵּה** Gen. 37, 17., in apposition: **הִנֵּה** **שָׁמַעְתִּי אֶת־אָבִיךָ מִדְּבַר** Gen. 27, 6. As adjective it agrees with the noun in gender, number and definition by the article.

2. The participle of a trans. verb, when substantively employed, is followed by the genitive, as object: **אֲהַבִּי שְׁמֶךָ** they that love thy name; **שָׁמְרֵי הַסֶּף** they that keep the door.

3. The participle as verb but faintly conveys the notion of time: the part. act. most frequently expressing present time, especially when connected with the pers. pronoun: **אָנֹכִי הֹלֵךְ** I go; the part. passive past time: **קָטוּל** killed = who has been killed. Sometimes the latter is used for the partic. pass. fut. (in Latin: *ndus*): as **נֹלָד** to be born (*nascendus*), Ps. 22, 23. **נִבְרָא** to be created (*creandus*), Ps. 102, 19. **מְהֻלָּל** to be praised (*laudandus*), Ps. 48, 2., or if formed from an intrans. verb it represents the Latin deponens: **בְּטִיחַ** *nixus, confidens*.

NOTE. The pers. pron. regularly precedes the partic., to convey the notion of present, seldom following: **אֹמֵר אֲנִי מַעֲשֵׂי לְמֶלֶךְ** Ps. 45, 2. **רֹאֶה אֲנֹכִי** Gen. 31, 5. In later Hebrew this construction is the most common; **יָדַע אֲנִי** I know; **מֹדַה אֲנִי** I confess; **מִשְׁבִּיעַ אֲנִי** I adjure.

4. The participle without pronoun and without copula, is very frequently used for the present, in sentences conveying truths of a practical or moral nature. This present generally includes the subject and relative or the conjunctions: he who—whosoever, or: as he—when he, so that we would render in Hebrew: he who kills by: **קָטַל**. **יֵשׁ מַחְרִישׁ כִּי אֵין בְּפִיו מַעֲנֶה וְיֵשׁ עֹזֵר מַעֲנֶה לְעֵתוֹ**. There

is (one that) keepeth silence, because he hath no answer in his mouth, and there is (one that) holdeth back his answer for his time. **מְרַבֵּה דְבָרִים מְרַבֵּה כִּזְבִּים** (He that) useth many words, useth many lies.

5. The participle standing in the place of a finite verb, of the past, present or future, always adds the idea of permanence or duration: **יָדַע אֱלֹהִים** God knows; **נָהַר יֵצֵא** a river goes out; **עֵינֵיכֶם הָרְאוּת** your eyes have seen. Often the copula is expressed: **הַנֶּעַר הָיָה מְשָׁרֵת** and the lad ministered (was ministering), **וַחֲנָנָה הָיָה מְדַבֵּרַת עַל-לִבָּהּ** and Hannah spake in her heart, 1. Sam. 1, 13.

6. The participle according to its verbal or nominal meaning, is connected with either the verbal or nominal suffix (§ 47.).

7. Sometimes one participle is added to another, objectively, (instead of an infinitive) to complete its meaning: as **אִישׁ יָדַע מְנַגֵּן בְּכִנּוֹר** a man knowing to play on a harp.

NOTE. The participle in a few instances is connected with **הָיָה** to express the perfect: **וַיְהִי בּוֹנֵה עִיר**; **וַיֵּאָהֵב נְנוּעַ כָּל-הַיּוֹם**; **הָיִיתִי בָא**. In later Hebrew, this construction frequently occurs: **לֹא הָיְתָה שׁוֹתָהּ** (ברכות פ"א מ"ה) I came on the way **בְּדַרְךְךָ**; she did not drink (סוטה פ"ו מ"ד); **כֵּן הָיָה אוֹמֵר**; thus he spoke (יומא פ"ד מ"ב)

The future of **הָיָה**, being also employed to express future time: **וַיְהִי אִסּוּרִין** (תרומות פ"ח מ"ד)

PARTICLES.

§ 108. PARTICLES OF NEGATIVE SENTENCES.

1. **לֹא**, **אַל**, **לֹא** expressing the direct and real negation, is used before verbs in the preterite and future, **אַל** the desired, intended or supposed negation is used only before verbs in the future; both regularly precede the verb. **לֹא**, **אֵין**, **בֵּל**, **בְּלִיתִי**: **לֹא** and **בֵּל** (the latter chiefly used in poetry) deny the predicate, **אֵין**, **אֵין** the subject: **לֹא אָכַלְתִּי** I have not eaten; **בֵּל יִקְמוּ וַיִּרְשׁוּ אֶרֶץ** they do not rise nor possess the land; **אָמַר נָבֵל בְּלָבוֹ אֵין אֱלֹהִים** the

base man saith in his heart, there is no God. בְּלֵתִי chiefly found before an infinitive (where לֹא never stands): לֹא־אֵכֵל to eat, לְבֵלֵתִי אֵכֵל = לֹא־אֵכֵל not to eat.

וְאָדָם אֵין (absol. st.) closes a member of the sentence: אֵין Gen. 2, 5. אֵין (const. st.) appears before the noun, inf. or partic. אֵין מִסְפָּר without number, Gen. 41, 49.

NOTE I. The partic. mostly representing the noun is preceded by אֵין, more rarely by לֹא: לֹא־אֵיֶרְדֶּע עֵוֹל בִּשְׁתִּי לֹא Zeph. 3, 5. In the Mishna לֹא is often used, when standing immediately before the participle, אֵין when a pronoun intervenes: לֹא אֹכְלִין וְלֹא (ביצה פ"ה מ"ב) לֹא רוֹכְבִין, (פסחים פ"א מ"ה) שׁוֹרְפִין (יבמות צ"ה) אֵין אֲנִי מְשַׁקֶּה.

NOTE II. לֹא and אֵל may be best compared with the Latin *non* and *ne*

2. פֶּן *lest*, indicating a prevention of what follows, is with but few exceptions, connected with the future: פֶּן תָּמָתוּן *lest ye die*.

3. The preposition מִן, מִ conveying the notion of *away from*, is occasionally used as a negation: אֲתִי מֵאֲסוּ מִמְּלֶךְ: עליהם Sam. 8, 7. ...that I should not reign over them; על העֵבִים אֲצַוֶּה מִהִמָּטִיר Isa. 5, 6. ...that they reign not. § 106, 2.

4. The conjunction אִם in swearing is properly conditional: *if, provided*: as in Sam. 3, 17. God do so to thee, and more so, אִם תִּכְחַד מִפְּנֵי רָכָר if thou hide anything from me; but when the form of imprecation is omitted, it is best rendered by a negative: *not*, and the phrase אִם לֹא by an affirmative: אִם יִרְאוּ אֶת הָאָרֶץ if they shall see the land = they shall *not* see, 4. Mos. 14, 23. אִם לֹא אֲעֲשֶׂה לָכֶם if I will not do so unto you = I will do, 4. Mos. 14, 28.

5. Two negations in the same sentence do not affirm, as in English, but give more emphasis to the negation: as אֵין כֶּסֶף לֹא נִחְשָׁב silver was *nothing* accounted of (in the days of Solomon), 1. Ki. 10, 21.

§ 109. PARTICLES OF INTERROGATIVE SENTENCES.

1. הֲ, הֲלֹא (§ 24, 4.). הֲלֹא is also used elliptically for a whole sentence: הֲלֹא אִם תִּטִּיב is it not so? Gen. 4, 7.

2 אִם *if*, is an interrogative particle in indirect questions: as נִרְאֶה אִם־פִּרְחָה הַגֶּפֶן let us see if the vine flourish; or in indirect disjunctive questions before the second member: as הֲאֵתָה זֶה בְּנִי עֲשׂוֹ אִם־לֹא whether thou be my son Esau or not.

NOTE. The second member is but seldom introduced by אִם: מִי יוֹדֵעַ הַחֲכָם יְהִיָּה אוֹ סָכֵל Eecl. 2, 19. or by הֲ repeated: as הֲחֹזֵק הוּא הַרְפָּה whether they are strong or weak, 4. Mos. 13, 18.

3. Sometimes the interrogative particle is wanting, and the question indicated by the collocation of the words, or by the tone of the voice: זֶה אַתָּה art thou? עוֹדֶךָ מְחֹזֵק בָּם wilt thou hold them still?

4. The answer „yes” is regularly expressed by a repetition of the word to be affirmed or denied: as הֲיֵשׁ דָּבָר הֲיֵשׁ מֵאֵת יְהוָה וַיֹּאמֶר יֵשׁ And he said, There is, Jer. 37, 17.

§ 110. PARTICLES OF OPTATIVE SENTENCES.

1. לוֹ (negatively לֹא־לוֹ or לֹא־לִי) O if! O that! utinam! It is coupled with the future: as לוֹ יִשְׁמַעֲלֵךְ יְהוָה 1. Mos. 17, 18., with the jussive: לוֹ יְהִי כְדִבְרֶךָ O that it might be according to thy word, 1. Mos. 30, 34., with the imperative: אֶךְ אִם־אֶתָּה לוֹ שְׁמַעֲנִי if thou wouldst only hear me! 1. Mos. 23, 18., with the elliptic participle: לוֹ עַמִּי שְׁמַע לִי O that my people would hearken unto me, Ps. 81, 13. if the wish refer to the future. If referring to the past, to what should have happened, but has not, the perfect is employed, where we would use the pluperfect: as לוֹ מָתוּנו O that we had been dead! O si mortui essemus! Sometimes אִם is used as an optative particle: as יִשְׂרָאֵל אִם תִּשְׁמַע לִי O Israel, if thou wilt hearken unto me, Ps. 81, 9.

2. A wish is often expressed in the form of a question: as רַבִּים אֹמְרִים מִי־יִרְאֵנוּ טוֹב many say, who will show us

any good, Ps. 4, 7. A peculiar formula of wishing, for *O that!* is: **מִי יִתֵּן** who will give, with following accusative: **מִי יִתֵּן עִרְב** would it were even! 5. Mos. 28, 67.; with following infinitive: as **מִי יִתֵּן מוֹתֵנוּ** would that we had died, 2. Mos. 16, 3.; with following finite verb with or without **ו**: as **מִי יִתֵּן וְהָיָה לְבַבְם זֶה לָהֶם** O that there were such an heart in them! 5. Mos. 5, 26.; **מִי יִתֵּן יָדַעְתִּי** O that I knew! Job 23, 3.

§ 111. PARTICLES OF OBJECTIVE SENTENCES.

1. After the verbs of seeing, knowing, saying, hearing, believing etc. the sentence employed as the object is introduced by **כִּי** or less frequently by **אֲשֶׁר**: **רָאוּ כִּי לָבַד** they saw that they had conquered, Jos. 8, 21.; **מִי הִגִּיד לָךְ כִּי** **עָרוֹם אָתָּה** who told thee that thou wast naked? Gen. 3, 11. After verbs denoting the operations of the senses, the subject of the dependent clause becomes the object of the principal sentence, and is followed by the dependent clause with its introductory particle: **וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי טוֹב** instead of: **וַיֵּרָא אֱלֹהִים כִּי טוֹב הָאוֹר** (almost the Latin Accusat. before the Infin.)

2. **אֲשֶׁר יִפְלֶה יְהוָה**: **אֲשֶׁר** that ye may know, that the Lord distinguishes, Ex. 11, 7. or **אֲשֶׁר אֵת** cf. (§ 96, 5:)

§ 112. PARTICLES OF FINAL SENTENCES.

Dependent sentences in which intention or purpose is expressed, take the particle: (a) **אֲשֶׁר יִטַּב לָךְ**: **אֲשֶׁר** that it may be well with thee, Deut. 6. 3., or the more precise **לְמַעַן**, **בְּעֵבוֹר** with or without **אֲשֶׁר**; as prepositions, they are connected with the infinitive, as conjunctions with the future: **יֵעַן אֲשֶׁר לֹא יִרְאֶה** that he may not see. Ez. 12, 12.; **לְמַעַן אֲשֶׁר יְצוּה** Gen. 18, 19.; **לְמַעַן הֵבִיא** ib.; **בְּעֵבוֹר הִרְאָתְךָ אֶת־כַּחֲוִי** Gen. 22. 30.; **בְּעֵבוֹר תְּהִי־הִלִּי לְעֵדָה** Ex. 9. 16. (b) **ל** with the infinitive: **סָר לְרֵאוֹת** Ex. 3, 4. Ez. 12, 2. (c) **וְ**: and bring your youngest brother unto me **וְאָדַעָה** that I know, Gen. 42, 34. **קוּה לִיהוָה וַיִּשַׁע לָךְ** Prov. 20, 22. (d) **פֶּן** **לְבַלְתִּי** lest: **פֶּן יִשְׁלַח יָדוֹ** Gen. 3, 22. **לְבַלְתִּי אֲכַל־מִמֶּנּוּ** ib. 3, 11.

לו are used, or their negations: אם לא and לוֹלֵא (לוֹלֵי). אם in case the condition and consequence are real, לו when they are only presumed: ... וְאִם לֹא תֵלְכֵי ... אִם-תֵלְכֵי עִמִּי ... if thou wilt go with me, then I will go, but if thou wilt not go with me, (then) I will not go, Jud. 4, 8. לוֹ חֶפֶץ יְהוָה ... לְהַמִּיתֵנוּ if the Lord were pleased to put us to death... Jud. 13, 23. Frequently the expression is elliptical, the subordinate sentence, expressing the consequence, being omitted, whereby לו gives an optative signification to the verb: לוֹמַתְנוּ בְּאֶרֶץ מִצְרַיִם would that we had died in the land of Egypt, Num. 14, 2. לוֹ יִשְׁמַעֲלֵךָ לְפָנֶיךָ O that Ishmael might live before Thee, Gen. 17, 18.

אם with the preterite *immediately* following gives to the latter the signification of the *future perfect*: אִם-גָּלַחְתִּי וְקָרַח מִמֶּנִּי כֹחִי if I shall have been shaven, then my strength will depart from me, Jud. 16, 17.

b) if, supposed that: כִּי תִקְנֶה עֶבֶד עֲבָרִי Ex. 21, 2.

NOTE I. אם is purely conditional, in כִּי the conditional idea is often incorporated with the clause of time. Compare Ex. 21, 2, 3, 5, 14, 18.

c) אִשְׁרָ תִשְׁמְעוּ ... אִשְׁרָ the blessing, if ye obey ... Deut. 11, 27.

d) הֵן or הִנֵּה לִי: הֵן יִרְאוּ אֶת-אֱלֹהֵינוּ לִי if they will not believe me, Ex. 4, 1. הִנֵּה יַהְוָה עֹשֶׂה אֲרָבוֹת if the Lord make windows in the heaven, 2. Ki. 7, 2.

e) וְאָמְרוּ לִי וְאִם יַעֲזֹב = וְעֹזֵב אֶת אָבִיו: וְאִם יִשְׁמָע = וְתִמְאַן לְשִׁלְחוֹ וְאִם יִאֲמְרוּ = מִה-יִשְׁמָע Ex. 3, 13. Ex. 4, 23.

f) כִּי with the inf. const.: Gen. 44, 30, 31. כִּבְּאֵי, כִּבְּאֵי

NOTE II. The conditional particle is frequently omitted: יִפֹּל ... מִצַּדְךָ אֶלְךָ (if) a thousand shall fall at thy side ... Ps. 91, 7.

2. The second member most frequently commences 1) without any particle: אִם-נָא מְצָאתִי ... דַּבְּרוּ נָא if now I have found favor in your eyes, speak, I pray you, in the ears of Pharaoh, Gen. 50. 4.; 2) with אם תֵלְכֵי עִמִּי וְהִלַּכְתִּי: וְ

3) with stronger particles: as **אִי**, **אִי**, **אִי** **לְוִלֵי תוֹרַתְךָ שְׁעֵשְׂעִי**. **אִי** Ps. 119, 92. If it had not been the Lord, who was for us ... **אִי חַיִּים בְּלָעוּנוּ** Ps. 124, 2, 3.

§ 117. PARTICLES OF DISJUNCTIVE SENTENCES.

As well—as } **וְ-וְ**; **וְאַתָּה וְאַהֲרֹן**; **גַּם-גַּם**; **וְאַתָּה וְאַהֲרֹן**; **וְגַם-וְגַם**
 both—and } Gen. 24, 25. **גַּם עַם-יְהוּדָה וְגַם**; **גַּם-וְגַם**
עַם-אֲנָשִׁים 1. Sam. 2, 26.; **מְ-מְ**, **לְ-לְ**, **מְ-וְעַד מְ-עַד**; Deut. 29,
 10.; Gen. 19, 11.; Gen. 9—10. Neither—nor: **גַּם-גַּם ... לֹא**
גַּם-גַּם: **אוּ-אוּ** Ex. 21, 31.; **אוּ-אוּ** 1. Ki. 3, 26. Either or: **אוּ-אוּ** Ex.
 19, 13.; **אוּ-אוּ** Ex. 19, 13.; **אוּ-אוּ** Eccl. 5, 11.

§ 118. PARTICLES OF ADVERSATIVE SENTENCES.

The most frequent adversative particle is **וּמַעַץ וְ** but from the tree, Gen. 2, 17. All this is come upon us **וְלֹא שָׁכַחְנוּךָ** yet have we not forgotten Thee, Ps. 44, 18. Stronger: **אוּלָם**, **אוּלָם** but: Gen. 28, 19. **כִּי אִם** but: thy name shall be called no more Jacob **כִּי אִם-יִשְׂרָאֵל** but Israel, Gen. 32, 29. **אָךְ** but, **אָכֵן** but, limiting what precedes: **אָךְ לֹא** but not, Gen. 20, 12. Ps. 31, 23.

גַּם-כִּי although, usually at the beginning of a sentence: **גַּם כִּי-תִרְבוּ תְּפִלָּה** although you multiply prayers, Isa. 1, 15. **אִם** although: come now and let us argue **אִם-יְהִי חֲטָאֵיכֶם** though your sins be as scarlet, Isa. 1. 18. **וְ** although: thou shalt die for the woman, whom thou hast taken **וְהוּא בְּעֵלְתָּ בְּעַל** although she is a man's wife, Gen. 20. 3.

§ 119. INTERJECTIONS.

אֵלֵּי, **אֵלֵּי**, **אֵלֵּי**, **אֵלֵּי** exclamations of grief, complaint: ah! woe! alas! for the most part with following **לְ**: **אֵלֵּי מוֹאֵב** Num. 21, 29.: **הָהָה לַיּוֹם** Ez. 30, 2. Ez. 6, 11. **אֵלֵּי לִי** Micha. 7, 1. **אֵלֵּי לִי** with **לְ** Jo. 1, 15., for the most part with **יְהוָה אֱלֹהִים** Josh. 7, 7. **הָהָה** exclamation of joy, aha! Ps. 35, 25., of terror or mockery: Ps. 40. 16. Isa. 44, 16. **בִּי** an exclamation of pressing entreaty: O that! in addressing God with **אֲרָנִי** Jos. 7, 8., with **אֲרָנִי** in addressing superiors; 1. Ki. 3, 17.

PARADIGMS.

A. PARTICLES WITH SUFFIXES.

ל to, sign of the dative.	ב in.	כ as, for which also כְּמוֹ, כְּמוֹ,	מִן, מִי.
<i>Sing.</i>			
1. c. לִי to me	בִּי in me	כְּמוֹנִי as I	מִמֶּנִּי, poet. מִי, from me
2. { m. לָךְ in p. לְךָ to thee.	בְּךָ in p. לְךָ in thee	כְּמוֹךָ as thou	מִמְּךָ, in pause מִפְּךָ, from thee
{ f. לְךָ	בְּךָ	—	מִמְּךָ
3. { m. לוֹ to him	בוֹ in him	כְּמוֹהוּ as he	מִמֶּהוּ, poet. מִיָּהוּ, from him
{ f. לָהּ to her	בָּהּ in her	כְּמוֹהָ as she	מִמֶּנָּהּ from her
<i>Plur.</i>			
1. c. לָנוּ to us	בָּנוּ in us	כְּמוֹנוּ as we	מִמֶּנּוּ from us
2. { m. לָכֶם to you	בְּכֶם in you	כְּכֶם as ye, seldom כְּמוֹכֶם	מִכֶּם from you
{ f. לָכֶן	—	—	מִכֶּן
3. { m. לָהֶם to them	בָּם in them	כְּהֶם, כְּהֶם, כְּמוֹהֶם as they	מִהֶם, poet. מִיָּהֶם, from them
{ f. לָהֶן	בָּהֶן, בְּהֶן	— — —	מִהֶן

את sign of the accusative. את at, with.

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. c. me	אֹתִי, אֶתִּי	אֹתָנוּ us	אֶתִּי at, with me	אֹתָנוּ with us
2. { m. in p. אֶתְּךָ, thee	אֶתְּךָ	אֶתְכֶם you	אֶתְּךָ, in p. אֶתְךָ with thee	אֶתְכֶם with you
{ f. אֶתְךָ	—	—	אֶתְךָ	אֶתְכֶן
3. { m. אֹתוֹ him	אֹתָם	אֹתָם them	אֹתוֹ at, with him	אֹתָם with them
{ f. אֹתָהּ her	אֹתָהּ	אֹתָהּ	אֹתָהּ at, with her	אֹתָהּ

עִם with.

w. me w. thee w. him w. her w. us w. you w. them
 עִמִּי, עִמְּךָ, in p. עִמָּךְ, עִמּוֹ, עִמָּה, עִמָּנוּ, עִמְכֶם, עִמָּכֶם — עִמָּהֶם, עִמָּיָם.

		Kal.		Niphal.		Piel.	
		Transitive.	Intransitive.				
			<i>heavy</i>	<i>all</i>			
Pret.	3. m.	קָטַל* ³	כָּבַד* ³	יָכַל* ³	נִקְטַל* ³	קָטַל* ³	
	3. f.	קָטְלָה ³	כָּבְדָה ³	יָכְלָה ³	נִקְטְלָה ³	קָטְלָה ³	
	2. m.	קָטַלְתָּ ²	כָּבַדְתָּ ²	יָכַלְתָּ ²	נִקְטַלְתָּ ²	קָטַלְתָּ ²	
	2. f.	קָטַלְתְּ ²	כָּבַדְתְּ ²	— ²	נִקְטַלְתְּ ²	קָטַלְתְּ ²	
	1. c.	קָטַלְתִּי ¹	כָּבַדְתִּי ¹	יָכַלְתִּי ¹	נִקְטַלְתִּי ¹	קָטַלְתִּי ¹	
Plur.	3.	קָטְלוּ ³	כָּבְדוּ ³	יָכְלוּ ³	נִקְטְלוּ ³	קָטְלוּ ³	
	2. m.	קָטַלְתֶּם ²	כָּבַדְתֶּם ²	— ²	נִקְטַלְתֶּם ²	קָטַלְתֶּם ²	
	2. f.	קָטַלְתֶּן ²	כָּבַדְתֶּן ²	— ²	נִקְטַלְתֶּן ²	קָטַלְתֶּן ²	
	1. c.	קָטַלְנוּ ¹	כָּבַדְנוּ ¹	— ¹	נִקְטַלְנוּ ¹	קָטַלְנוּ ¹	
Inf. const.		קָטַל* ^{absol.}	קָטַל* ^(קטול)	הִקְטַל* ^(נקטל)	הִקְטַל* ^(הקטל)	קָטַל* ^(קטל)	
Imp.	m.	קָטַל	כָּבַד* ^{honoured}	הִקְטַל	הִקְטַל	קָטַל	
	f.	קָטְלִי	כָּבְדִי	הִקְטְלִי	הִקְטְלִי	קָטְלִי	
Plur.	m.	קָטְלוּ	כָּבְדוּ	הִקְטְלוּ	הִקְטְלוּ	קָטְלוּ	
	f.	קָטְלֶנָּה	כָּבְדֶנָּה	הִקְטְלֶנָּה	הִקְטְלֶנָּה	קָטְלֶנָּה	
Fut.	3. m.	יִקְטַל	יִכְבֵּד	יִקְטַל	יִקְטַל	יִקְטַל	
	3. f.	תִּקְטַל	תִּכְבֹּד	תִּקְטַל	תִּקְטַל	תִּקְטַל	
	2. m.	תִּקְטַל	תִּכְבֹּד	תִּקְטַל	תִּקְטַל	תִּקְטַל	
	2. f.	תִּקְטְלִי	תִּכְבְּדִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	
	1. c.	אֶקְטַל	אֶכְבֹּד	אֶקְטַל	אֶקְטַל	אֶקְטַל	
	Plur.	3. m.	יִקְטְלוּ	יִכְבְּדוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
		3. f.	תִּקְטְלֶנָּה	תִּכְבְּדֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
		2. m.	תִּקְטְלוּ	תִּכְבְּדוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
		2. f.	תִּקְטְלֶנָּה	תִּכְבְּדֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
1. c.		נִקְטַל	נִכְבֹּד	נִקְטַל	נִקְטַל	נִקְטַל	
The length. Fut.		אֶקְטְלָה		אֶקְטְלָה	אֶקְטְלָה		
(Optative)		—		—	—		
Fut. apoc. (Jussive)		—		—	—		
Part. act.		קָטַל	קָטוּל	נִקְטַל	מִקְטַל		
pass.		קָטוּל	—	—	—		
		1 יְכוּלְתִּי in p.	2 יְכוּלוּ in p.				

Pual.

Hiphil.

Hophal.

Hithpael.

קָטַל*	הִקְטִיל*	הִקְטַל*	הִתְקַטַּל*
קָטְלָה	הִקְטִילָה	הִקְטַלָּה	הִתְקַטַּלָּה
קָטְלָתָה	הִקְטִילָתָה	הִקְטַלְתָּה	הִתְקַטַּלְתָּה
קָטְלָתִי	הִקְטִילָתִי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
קָטְלוּ	הִקְטִילוּ	הִקְטַלוּ	הִתְקַטַּלוּ
קָטְלִתֶם	הִקְטִילֶתֶם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
קָטְלִיתֶן	הִקְטִילִיתֶן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
קָטְלוּ	הִקְטִילוּ	הִקְטַלוּ	הִתְקַטַּלוּ

הִתְקַטַּל* (הִקְטַל) הִקְטַל (הִקְטִיל) הִקְטִיל* (קָטַל) קָטַל

wanting.

wanting.

	הִקְטַל הִקְטִיל הִקְטִילו הִקְטִילָה		הִתְקַטַּל הִתְקַטַּלִּי הִתְקַטַּלו הִתְקַטַּלְנָה
יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
תִּקְטַלְתָּ	תִּקְטִילְתָּ	תִּקְטַלְתָּ	תִּתְקַטַּלְתָּ
יִקְטַלְתָּ	יִקְטִילְתָּ	יִקְטַלְתָּ	יִתְקַטַּלְתָּ
אִקְטַל	אִקְטִיל	אִקְטַל	אִתְקַטַּל
יִקְטַלוּ	יִקְטִילוּ	יִקְטַלוּ	יִתְקַטַּלוּ
תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
תִּקְטַלוּ	תִּקְטִילוּ	תִּקְטַלוּ	תִּתְקַטַּלוּ
תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל
	אִקְטִילָה יִקְטַל		אִתְקַטַּלָּה

מִקְטַל

מִקְטִיל

מִקְטַל (מִקְטַל)

מִתְקַטַּל

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	
Pret. 3. m.	עָמַד*	נָעַמַד*	הָעִמִּיד*	הָעִמַּד*	
3. f.	עָמְדָה	נָעַמְדָה	הָעִמְדָה	הָעִמְדָה	
2. m.	עָמַדְתָּ	נָעַמַדְתָּ	הָעִמַּדְתָּ	הָעִמַּדְתָּ	
2. f.	עָמַדְתְּ	נָעַמַדְתְּ	הָעִמַּדְתְּ	הָעִמַּדְתְּ	
1. c.	עָמַדְתִּי	נָעַמַדְתִּי	הָעִמַּדְתִּי	הָעִמַּדְתִּי	
Plur. 3.	עָמְדוּ	נָעַמְדוּ	הָעִמְדוּ	הָעִמְדוּ	
2. m.	עָמַדְתֶּם	נָעַמַדְתֶּם	הָעִמַּדְתֶּם	הָעִמַּדְתֶּם	
2. f.	עָמַדְתֶּן	נָעַמַדְתֶּן	הָעִמַּדְתֶּן	הָעִמַּדְתֶּן	
1. c.	עָמַדְנוּ	נָעַמַדְנוּ	הָעִמַּדְנוּ	הָעִמַּדְנוּ	
Inf. const.	*עָמַד abs. (עֹמֵד)	*הָעִמַּד (נֹעַמֵד)	*הָעִמִּיד (הָעִמִּיר)	הָעִמַּד	
Inap. m.	עָמַד	חֹזֵק	הָעִמַּד	הָעִמַּד	wanting.
f.	עָמְדִי	חֹזִקִי	הָעִמְדִי	הָעִמְדִי	
Plur. m.	עָמְדוּ	חֹזְקוֹ	הָעִמְדוּ	הָעִמְדוּ	
f.	עָמְדָנָה	חֹזְקָנָה	הָעִמְדָנָה	הָעִמְדָנָה	
Fut. 3. m.	יָעִמַּד	יִחְזַק	יָעִמַּד	יָעִמִּיד	יָעִמַּד
3. f.	תָּעִמַּד	תִּחְזַק	תָּעִמַּד	תָּעִמִּיד	תָּעִמַּד
2. m.	תָּעִמַּדְתָּ	תִּחְזַקְתָּ	תָּעִמַּדְתָּ	תָּעִמִּידְתָּ	תָּעִמַּדְתָּ
2. f.	תָּעִמַּדְתְּ	תִּחְזַקְתְּ	תָּעִמַּדְתְּ	תָּעִמִּידְתְּ	תָּעִמַּדְתְּ
1. c.	אָעִמַּד	אֶחְזַק	אָעִמַּד	אָעִמִּיד	אָעִמַּד
Plur. 3. m.	יָעִמְדוּ	יִחְזְקוּ	יָעִמְדוּ	יָעִמְדוּ	יָעִמְדוּ
3. f.	תָּעִמְדָנָה	תִּחְזְקָנָה	תָּעִמְדָנָה	תָּעִמְדָנָה	תָּעִמְדָנָה
2. m.	תָּעִמְדוּ	תִּחְזְקוּ	תָּעִמְדוּ	תָּעִמְדוּ	תָּעִמְדוּ
2. f.	תָּעִמְדָנָה	תִּחְזְקָנָה	תָּעִמְדָנָה	תָּעִמְדָנָה	תָּעִמְדָנָה
1. c.	נָעִמַּד	נִחְזַק	נָעִמַּד	נָעִמִּיד	נָעִמַּד
Fut. apoc. (Jussive)				יָעִמַּד	
Part. act.	עָמַד pass.	עֹמֵד	נָעַמַּד	מְעַמִּיד	מְעַמַּד

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>	<i>Pual.</i>	<i>Hithpael.</i>
Pret. 3. m.	שָׁחַט	נִשְׁחַט	בָּרַךְ	בִּרְךָ	הִתְבָּרַךְ
3. f.	שָׁחַטָה	נִשְׁחַטָה	בָּרַכָה	בִּרְכָה	הִתְבָּרַכָה
2. m.	שָׁחַטְתָּ	נִשְׁחַטְתָּ	בָּרַכְתָּ	בִּרְכַתְּ	הִתְבָּרַכְתָּ
2. f.	שָׁחַטְתְּ	נִשְׁחַטְתְּ	בָּרַכְתְּ	בִּרְכַתְּ	הִתְבָּרַכְתְּ
1. c.	שָׁחַטְתִּי	נִשְׁחַטְתִּי	בָּרַכְתִּי	בִּרְכַתִּי	הִתְבָּרַכְתִּי
Plur. 3. c.	שָׁחֲטוּ	נִשְׁחָטוּ	בָּרוּכוּ	בִּרוּכוּ	הִתְבָּרוּכוּ
2. m.	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	בָּרַכְתֶּם	בִּרְכַתֶּם	הִתְבָּרַכְתֶּם
2. f.	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן	בָּרַכְתֶּן	בִּרְכַתֶּן	הִתְבָּרַכְתֶּן
1. c.	שָׁחַטְנוּ	נִשְׁחַטְנוּ	בָּרַכְנוּ	בִּרְכָנוּ	הִתְבָּרַכְנוּ
Inf.	שַׁחַט	הִשְׁחַט	בָּרַךְ	בִּרְךָ	הִתְבָּרַךְ
Inf. absol.	שָׁחוֹט	נִשְׁחַט	בָּרוּךְ		
Imp. m.	שַׁחַט	הִשְׁחַט	בָּרַךְ		הִתְבָּרַךְ
f.	שַׁחֲטִי	הִשְׁחֲטִי	בָּרְכִי	wanting.	הִתְבָּרְכִי
Plur. m.	שַׁחֲטוּ	הִשְׁחֲטוּ	בָּרוּכוּ		הִתְבָּרוּכוּ
f.	שַׁחֲטַנָּה	הִשְׁחֲטַנָּה	בָּרַכְנָה		הִתְבָּרַכְנָה
Fut. 3. m.	יִשְׁחַט	יִשְׁחַט	יְבָרַךְ	יְבָרַךְ	יִתְבָּרַךְ
3. f.	תִּשְׁחַט	תִּשְׁחַט	תְּבָרַךְ	תְּבָרַךְ	תִּתְבָּרַךְ
2. m.	תִּשְׁחַטְתָּ	תִּשְׁחַטְתָּ	תְּבָרַכְתָּ	תְּבָרַכְתָּ	תִּתְבָּרַכְתָּ
2. f.	תִּשְׁחַטְתְּ	תִּשְׁחַטְתְּ	תְּבָרַכְתְּ	תְּבָרַכְתְּ	תִּתְבָּרַכְתְּ
1. c.	אֶשְׁחַט	אֶשְׁחַט	אֶבָּרַךְ	אֶבָּרַךְ	אֶתְבָּרַךְ
Plur. 3. m.	יִשְׁחָטוּ	יִשְׁחָטוּ	יְבָרוּכוּ	יְבָרוּכוּ	יִתְבָּרוּכוּ
3. f.	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תְּבָרַכְנָה	תְּבָרַכְנָה	תִּתְבָּרַכְנָה
2. m.	תִּשְׁחַטּוּ	תִּשְׁחַטּוּ	תְּבָרוּכוּ	תְּבָרוּכוּ	תִּתְבָּרוּכוּ
2. f.	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תְּבָרַכְנָה	תְּבָרַכְנָה	תִּתְבָּרַכְנָה
1. c.	נִשְׁחַט	נִשְׁחַט	נְבָרַךְ	נְבָרַךְ	נִתְבָּרַךְ
Part. pass.	שָׁחֹט	נִשְׁחָט	מְבָרַךְ	מְבָרַךְ	מִתְבָּרַךְ

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
Pret. 3. m.	שָׁמַע*	נִשְׁמַע*	שָׁמַע*
3. f.	שָׁמְעָה	נִשְׁמְעָה	שָׁמְעָה
2. m.	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שָׁמַעְתָּ
2. f.	שָׁמַעְתְּ	נִשְׁמַעְתְּ	שָׁמַעְתְּ
Plur. 2. m.	שָׁמַעְתֶּם	נִשְׁמַעְתֶּם	שָׁמַעְתֶּם
Inf.	שָׁמַעַ	הִשְׁמַעַ*	שָׁמַעַ*
Inf. absol.	שָׁמוּעַ	נִשְׁמוּעַ	שָׁמוּעַ
Imp. m.	שָׁמַעַ* שָׁמְעִי שָׁמְעוּ שָׁמְעֵנָה	הִשְׁמַעַ הִשְׁמְעִי הִשְׁמְעוּ הִשְׁמְעֵנָה	שָׁמַעַ שָׁמְעִי שָׁמְעוּ שָׁמְעֵנָה
Fut. 3. m.	יִשְׁמַע	יִשְׁמַע	יִשְׁמַע
3. f.	תִּשְׁמַע	תִּשְׁמַע	תִּשְׁמַע
2. m.	תִּשְׁמַע	תִּשְׁמַע	תִּשְׁמַע
2. f.	תִּשְׁמְעִי	תִּשְׁמְעִי	תִּשְׁמְעִי
1. c.	אֶשְׁמַע	אֶשְׁמַע	אֶשְׁמַע
Plur. 3. m.	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ
3. f.	תִּשְׁמְעֵנָה	תִּשְׁמְעֵנָה	תִּשְׁמְעֵנָה
2. m.	תִּשְׁמְעוּ	תִּשְׁמְעוּ	תִּשְׁמְעוּ
2. f.	תִּשְׁמְעֵנָה	תִּשְׁמְעֵנָה	תִּשְׁמְעֵנָה
1. c.	נִשְׁמַע	נִשְׁמַע	נִשְׁמַע
Fut. with. Suff.	יִשְׁמְעֵנִי		
Part. act.	שָׁמוּעַ pass. שָׁמוֹעַ	נִשְׁמַעַ	מִשְׁמַעַ

Pual. *Hiphil.* *Hophal.* *Hithpael.*

*שָׁמַע	*הִשְׁמִיעַ	*הִשְׁמַע	*הִשְׁתַּמַּע
שָׁמְעָה	הִשְׁמִיעָה	הִשְׁמַעָה	הִשְׁתַּמַּעָה
שָׁמַעַתְּ	הִשְׁמִיעַתְּ	הִשְׁמַעַתְּ	הִשְׁתַּמַּעַתְּ
שָׁמַעְתְּ	הִשְׁמִיעְתְּ	הִשְׁמַעְתְּ	הִשְׁתַּמַּעְתְּ
שָׁמַעְתֶּם	הִשְׁמִיעְתֶּם	הִשְׁמַעְתֶּם	הִשְׁתַּמַּעְתֶּם

שָׁמַע	*הִשְׁמִיעַ	הִשְׁמַע	הִשְׁתַּמַּע
—	הִשְׁמַע	הִשְׁמַע	הִשְׁתַּמַּע

wanting.	הִשְׁמַע הִשְׁמִיעַ הִשְׁמִיעוּ הִשְׁמַעְנָה	wanting.	הִשְׁתַּמַּע — — —
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יִשְׁמַע	יִשְׁמִיעַ	יִשְׁמַע	יִשְׁתַּמַּע
תִּשְׁמַע	תִּשְׁמִיעַ	תִּשְׁמַע	תִּשְׁתַּמַּע
תִּשְׁמַע	תִּשְׁמִיעַ	תִּשְׁמַע	תִּשְׁתַּמַּע
תִּשְׁמַעִי	תִּשְׁמִיעִי	תִּשְׁמַעִי	תִּשְׁתַּמַּעִי
אִשְׁמַע	אִשְׁמִיעַ	אִשְׁמַע	אִשְׁתַּמַּע
יִשְׁמַעוּ	יִשְׁמִיעוּ	יִשְׁמַעוּ	יִשְׁתַּמַּעוּ
תִּשְׁמַעְנָה	תִּשְׁמִיעְנָה	תִּשְׁמַעְנָה	תִּשְׁתַּמַּעְנָה
תִּשְׁמַעוּ	תִּשְׁמִיעוּ	תִּשְׁמַעוּ	תִּשְׁתַּמַּעוּ
תִּשְׁמַעְנָה	תִּשְׁמִיעְנָה	תִּשְׁמַעְנָה	תִּשְׁתַּמַּעְנָה
נִשְׁמַע	נִשְׁמִיעַ	נִשְׁמַע	נִשְׁתַּמַּע

Fut. apoc.

יִשְׁמַע

מִשְׁמַע	מִשְׁמִיעַ	מִשְׁמַע	מִשְׁתַּמַּע
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	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
Pret. 3. m.	מָצָא	נִמְצָא	מִצָּא
3. f.	מָצְאָה	נִמְצְאָה	מִצְּאָה
2. m.	מָצַאתָ	נִמְצַאתָ	מִצַּאתָ
2. f.	מָצַאתְּ	נִמְצַאתְּ	מִצַּאתְּ
1. c.	מָצַאתִי	נִמְצַאתִי	מִצַּאתִי
Plur. 3. c.	מָצְאוּ	נִמְצְאוּ	מִצְּאוּ
2. m.	מָצַאתֶם	נִמְצַאתֶם	מִצַּאתֶם
2. f.	מָצַאתְּן	נִמְצַאתְּן	מִצַּאתְּן
1. c.	מָצַאתֵנוּ	נִמְצַאתֵנוּ	מִצַּאתֵנוּ
Inf.	מִצֵּא abs. (מִצְוֵא)	*הַמִּצֵּא (נִמְצֵא)	*מִצֵּא (מִצֵּא)
Imp. m.	מִצֵּא	הַמִּצֵּא	מִצֵּא
f.	מִצֵּאִי	הַמִּצֵּאִי	מִצֵּאִי
Plur. m.	מִצֵּאוּ	הַמִּצֵּאוּ	מִצֵּאוּ
f.	מִצֵּאנָה	הַמִּצֵּאנָה	מִצֵּאנָה
Fut. 3. m.	יִמְצֵא	יִמְצֵא	יִמְצֵא
3. f.	תִּמְצֵא	תִּמְצֵא	תִּמְצֵא
2. m.	תִּמְצֵא	תִּמְצֵא	תִּמְצֵא
2. f.	תִּמְצֵאִי	תִּמְצֵאִי	תִּמְצֵאִי
1. c.	אֶמְצֵא	אֶמְצֵא	אֶמְצֵא
Plur. 3. m.	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
3. f.	תִּמְצְאָנָה	תִּמְצְאָנָה	תִּמְצְאָנָה
2. m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ
2. f.	תִּמְצְאָנָה	תִּמְצְאָנָה	תִּמְצְאָנָה
1. c.	נִמְצֵא	נִמְצֵא	נִמְצֵא
Fut. apoc. (Jussive)			
Fut. with Suff.			יִמְצְאֵנִי
Part. act.	מִצֵּא pass. מִצְוֵא	נִמְצֵא	מִמְצֵא

Pual. *Hiphil.* *Hophal.* *Hithpael.*

מִצָּא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
מִצָּאָה	הִמְצִיָּאָה	הִמְצָאָה	הִתְמַצָּאָה
מִצָּאת	הִמְצִיָּאת	הִמְצָאת	הִתְמַצָּאת
מִצָּאת	הִמְצִיָּאת	הִמְצָאת	הִתְמַצָּאת
מִצָּאתִי	הִמְצִיָּאתִי	הִמְצָאתִי	הִתְמַצָּאתִי
מִצָּאוּ	הִמְצִיָּאוּ	הִמְצָאוּ	הִתְמַצָּאוּ
מִצָּאתֶם	הִמְצִיָּאתֶם	הִמְצָאתֶם	הִתְמַצָּאתֶם
מִצָּאתָן	הִמְצִיָּאתָן	הִמְצָאתָן	הִתְמַצָּאתָן
מִצָּאנוּ	הִמְצִיָּאנוּ	הִמְצָאנוּ	הִתְמַצָּאנוּ

מִצָּא

*הִמְצִיא abs. (הִמְצָא)

הִתְמַצָּא

wanting.

הִמְצָא
הִמְצִיָּא
הִמְצִיָּאוּ
הִמְצָאָה

wanting.

הִתְמַצָּא
הִתְמַצִּיָּא
הִתְמַצָּאוּ
הִתְמַצָּאָה

יִמְצָא	יִמְצִיא	יִמְצָא	יִתְמַצָּא
תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
תִּמְצִיאִי	תִּמְצִיאִי	תִּמְצִיאִי	תִּתְמַצִּיאִי
אִמְצָא	אִמְצִיא	אִמְצָא	אִתְמַצָּא
יִמְצָאוּ	יִמְצִיָּאוּ	יִמְצָאוּ	יִתְמַצָּאוּ
תִּמְצָאָנָה	תִּמְצִיאָנָה	תִּמְצָאָנָה	תִּתְמַצָּאָנָה
תִּמְצָאוּ	תִּמְצִיָּאוּ	תִּמְצָאוּ	תִּתְמַצָּאוּ
תִּמְצָאָנָה	תִּמְצִיאָנָה	תִּמְצָאָנָה	תִּתְמַצָּאָנָה
נִמְצָא	נִמְצִיא	נִמְצָא	נִתְמַצָּא

יִמְצָא

יִמְצִיאִי

מִמְצָא

מִמְצִיא

מִמְצָא

מִתְמַצָּא

		<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
Pret. 3. m.		אָכַל	נֶאֱכַל	הֵאָכִיל	הִתְאַכַּל

Like the Verb Pe Guttural, in Paradigm C.

Inf.		אָכַל abs. (אֲכֹל)	הֵאָכִיל (הֵאָכַל)	הֵאָכִיל	הִתְאַכַּל
Imp.	m.	אָכַל	הֵאָכִיל	הֵאָכִיל	
	f.	אָכְלִי	etc.	etc.	wanting.
Plur.	m.	אָכְלוּ			
	f.	אָכְלָנָה			
Fut.	3. m.	יֵאָכַל (in p. יֵאָכַל)	יֵאָכַל	יֵאָכִיל	יִתְאַכַּל
	3. f.	תֵּאָכַל			
	2. m.	תֵּאָכַל			
	2. f.	תֵּאָכְלִי	etc.	etc.	etc.
	1. c.	אָכַל			
Plur.	3. m.	יֵאָכְלוּ			
	3. f.	תֵּאָכְלָנָה			
	2. m.	תֵּאָכְלוּ			
	2. f.	תֵּאָכְלָנָה			
	1. c.	נֶאֱכַל			

Fut. Vav Conv. וַיֵּאָכַל, וַיֵּאָמַר

Part. act.	אָכַל pass.	אֹכֵל	נֹאֲכָל	מֵאָכִיל	מִתְאַכַּל
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	<i>Kal.</i>		<i>Niphal.</i>
Pret. 3. m.	יָשַׁב*		נוֹשַׁב*
3. f.	יָשְׁבָה		נוֹשְׁבָה
2. m.	יָשַׁבְתָּ		נוֹשַׁבְתָּ
2. f.	יָשַׁבְתְּ		נוֹשַׁבְתְּ
1. c.	יָשַׁבְתִּי		נוֹשַׁבְתִּי
Plur. 3. c.	יָשְׁבוּ		נוֹשְׁבוּ
2. m.	יָשַׁבְתֶּם		נוֹשַׁבְתֶּם
2. f.	יָשַׁבְתֶּן		נוֹשַׁבְתֶּן
1. c.	יָשַׁבְנוּ		נוֹשַׁבְנוּ
Inf.	שָׁבַת, abs. (יָשׁוּב)	יָסַד	הוֹשִׁיב*
Imp. m.	שֵׁב*	יִרְשׁ	הוֹשִׁיב
f.	שְׁבִי	יִרְשִׁי	הוֹשִׁיבִי
Plur. m.	שְׁבוּ	יִרְשׁוּ	הוֹשִׁיבוּ
f.	שְׁבֹנָה	יִרְשְׁנָה	הוֹשִׁיבֹנָה
Fut. 3. m.	יֵשֵׁב	יִירָשׁ	יִוֹשֵׁב
3. f.	תֵּשֵׁב	תִּירָשׁ	תִּוֹשֵׁב
2. m.	תֵּשֵׁב	תִּירָשׁ	תִּוֹשֵׁב
2. f.	תֵּשְׁבִי	תִּירְשִׁי	תִּוֹשְׁבִי
1. c.	אֵשֵׁב	אִירָשׁ	אִוֹשֵׁב
Plur. 3. m.	יֵשְׁבוּ	יִירְשׁוּ	יִוֹשְׁבוּ
3. f.	תֵּשְׁבֹנָה	תִּירְשְׁנָה	תִּוֹשְׁבֹנָה
2. m.	תֵּשְׁבוּ	תִּירְשׁוּ	תִּוֹשְׁבוּ
2. f.	תֵּשְׁבֹנָה	תִּירְשְׁנָה	תִּוֹשְׁבֹנָה
1. c.	נֵשֵׁב	נִירָשׁ	נִוֹשֵׁב
Fut. apoc. (Jussive)			
Fut. with Vav Conv.	וַיֵּשֵׁב		
Part. act.	יֹשֵׁב	pass. יָשׁוּב	נוֹשֵׁב

<i>Hiphil.</i>	<i>Hophal.</i>	<i>Kal.</i>	<i>Hiphil.</i>
הוֹשִׁיב*	הוֹשִׁיב*	יֵטֵב*	הִיטִיב*
הוֹשִׁיבָה	הוֹשִׁיבָה		הִיטִיבָה
הוֹשִׁיבֶת	הוֹשִׁיבֶת		הִיטִיבֶת
הוֹשִׁיבֶת	הוֹשִׁיבֶת	regular.	הִיטִיבֶת
הוֹשִׁיבְתִי	הוֹשִׁיבְתִי		הִיטִיבְתִי
הוֹשִׁיבוּ	הוֹשִׁיבוּ		הִיטִיבוּ
הוֹשִׁיבְתֶם	הוֹשִׁיבְתֶם		הִיטִיבְתֶם
הוֹשִׁיבְתֶן	הוֹשִׁיבְתֶן		הִיטִיבְתֶן
הוֹשִׁיבֻּ	הוֹשִׁיבֻּ		הִיטִיבֻּ
הוֹשִׁיב abs. (הוֹשִׁיב, הוֹשִׁיב)	הוֹשִׁיב	יֵטֵב (יָטוֹב)	הִיטִיב (הִיטִיב)
הוֹשִׁיב		יֵטֵב*	הִיטִיב
הוֹשִׁיבִי	wanting.	יֵטְבִי	הִיטִיבִי
הוֹשִׁיבוּ		יֵטְבוּ	הִיטִיבוּ
הוֹשִׁיבָה		יֵטְבֶּה	הִיטִיבָה
יֹשִׁיב	יֹשִׁיב	יֵיטֵב	יֵיטִיב
תֹּשִׁיב	תֹּשִׁיב	תֵיטֵב	תֵיטִיב
תוֹשִׁיב	תוֹשִׁיב	תֵיטֵב	תֵיטִיב
תוֹשִׁיבִי	תוֹשִׁיבִי	תֵיטְבִי	תֵיטִיבִי
אוֹשִׁיב	אוֹשִׁיב	אֵיטֵב	אֵיטִיב
יוֹשִׁיבוּ	יוֹשִׁיבוּ	יֵיטְבוּ	יֵיטִיבוּ
תוֹשִׁיבָה	תוֹשִׁיבָה	תֵיטְבֶּה	תֵיטִיבָה
תוֹשִׁיבוּ	תוֹשִׁיבוּ	תֵיטְבוּ	תֵיטִיבוּ
תוֹשִׁיבָה	תוֹשִׁיבָה	תֵיטְבֶּה	תֵיטִיבָה
נוֹשִׁיב	נוֹשִׁיב	נֵיטֵב	נֵיטִיב
יֹשִׁיב			יֵיטֵב
וְיֹשִׁיב		וְיֵיטֵב, וְיֵיטֵב	
מוֹשִׁיב	מוֹשִׁיב	יֵטוֹב, יֵיטֵב	מֵיטִיב

		<i>Kal.</i>	<i>Niphal.</i>
Pret. 3. m.		סָב	נָסַב
3. f.		סָבָה	נָסְבָה
2. m.		סָבוֹת	נָסְבוֹת
2. f.		סָבוֹת	נָסְבוֹת
1. c.		סָבוֹתִי	נָסְבוֹתִי
Plur. 3. c.		סָבוּ	נָסְבוּ
2. m.		סָבוֹתֶם	נָסְבוֹתֶם
2. f.		סָבוֹתֵן	נָסְבוֹתֵן
1. c.		סָבוֹנוּ	נָסְבוֹנוּ
Inf. constr.		*סָב abs. (סָבוֹב)	*הִסָּב (הִסָּבוֹב)
Imp. m.		סָב	הִסָּב
f.		סָבִי	הִסָּבִי
Plur. m.		סָבוּ	הִסָּבוּ
f.		סָבִינָה	הִסָּבִינָה
Fut. 3. m.		יָסַב	יָסַב
3. f.		תָּסַב	תָּסַב
2. m.		תָּסַב	תָּסַב
2. f.		תָּסַבִי	תָּסַבִי
1. c.		אָסַב	אָסַב
Plur. 3. m.		יָסְבוּ	יָסְבוּ
3. f.		תָּסַבְנָה	תָּסַבְנָה
2. m.		תָּסְבוּ	תָּסְבוּ
2. f.		תָּסַבְנָה	תָּסַבְנָה
1. c.		נָסַב	נָסַב
Fut. with Vav Conv.		וַיָּסַב	
Fut. with Suff.		יָסַבְנִי	
Part. act.		סוֹבֵב pass. סָבוֹב	נָסֵב

<i>Hiphil.</i>	<i>Hophal.</i>	<i>Piel.</i>	<i>Pual.</i>
הִסֵּב	הוֹסֵב	סוֹבֵב	סוֹבֵב
הִסְבָּה	הוֹסְבָה	סוֹבְבָה	סוֹבְבָה
הִסְבוֹת	הוֹסְבוֹת	סוֹבְבוֹת	סוֹבְבוֹת
הִסְבוֹת	הוֹסְבוֹת	סוֹבְבוֹת	סוֹבְבוֹת
הִסְבוֹתִי	הוֹסְבוֹתִי	סוֹבְבוֹתִי	סוֹבְבוֹתִי
הִסְבוּ	הוֹסְבוּ	סוֹבְבוּ	סוֹבְבוּ
הִסְבוֹתֶם	הוֹסְבוֹתֶם	סוֹבְבוֹתֶם	סוֹבְבוֹתֶם
הִסְבוֹתֶיךָ	הוֹסְבוֹתֶיךָ	סוֹבְבוֹתֶיךָ	סוֹבְבוֹתֶיךָ
הִסְבוֹנוּ	הוֹסְבוֹנוּ	סוֹבְבוֹנוּ	סוֹבְבוֹנוּ
הִסֵּב	הוֹסֵב	סוֹבֵב	סוֹבֵב
הִסֵּב		סוֹבֵב	
הִסְבִּי	wanting.	סוֹבְבִי	wanting.
הִסְבוּ		סוֹבְבוּ	
הִסְבִּינָה		סוֹבְבִינָה	
יִסֵּב	יֹוֹסֵב	יִסּוֹבֵב	יִסּוֹבֵב
תִּסֵּב	תוֹוֹסֵב	תִּסּוֹבֵב	תִּסּוֹבֵב
תִּסֵּב	תוֹוֹסֵב	תִּסּוֹבֵב	תִּסּוֹבֵב
תִּסְבִּי	תוֹוֹסְבִי	תִּסּוֹבְבִי	תִּסּוֹבְבִי
אִסֵּב	אוֹוֹסֵב	אִסּוֹבֵב	אִסּוֹבֵב
יִסְבוּ	יֹוֹסְבוּ	יִסּוֹבְבוּ	יִסּוֹבְבוּ
תִּסְבִּינָה	תוֹוֹסְבִינָה	תִּסּוֹבְבִינָה	תִּסּוֹבְבִינָה
תִּסְבוּ	תוֹוֹסְבוּ	תִּסּוֹבְבוּ	תִּסּוֹבְבוּ
תִּסְבִּינָה	תוֹוֹסְבִינָה	תִּסּוֹבְבִינָה	תִּסּוֹבְבִינָה
נִסֵּב	נוֹוֹסֵב	נִסּוֹבֵב	נִסּוֹבֵב
וַיִּסֵּב			
יִסְבִּי (יִסְבְּכֶם)		יִסּוֹבְבִי	
מִסֵּב	מוֹוֹסֵב	מִסּוֹבֵב	מִסּוֹבֵב

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
Pret. 3. m.	*קם	*נקום	*הקים	*הוקם
3. f.	קמה	נקומה	הקימה	הוקמה
2. m.	קמת	נקומת	הקימות	הוקמת
2. f.	קמת	נקומת	הקימות	הוקמת
1. c.	קמתי	נקומתי	הקימותי	הוקמתי
Plur. 3. c.	קמו	נקומו	הקימו	הוקמו
2. m.	קמתם	נקומותם	הקימותם	הוקמתם
2. f.	קמתן	נקומותן	הקימותן	הוקמתן
1. c.	קמנו	נקומנו	הקימונו	הוקמנו
Inf. const.	*קום abs.	(קים) *הקום	*הקים (קים)	הוקם (קים)
Imp. m.	קום	הקום	הקים	
f.	קימי	הקימי	הקימי	wanting.
Plur. m.	קימו	הקימו	הקימו	
f.	קמנה	הקמנה	הקמנה	
Fut. 3. m.	יקום	יקום	יקים	ינקם
3. f.	תקום	תקום	תקים	תנקם
2. m.	תקום	תקום	תקים	תנקם
2. f.	תקומי	תקומי	תקימי	תנקמי
1. c.	אקום	אקום	אקים	אנקם
Plur. 3. m.	יקומו	יקומו	יקימו	ינקמו
3. f.	תקומינה	תקמנה	תקמנה	תנקמנה
2. m.	תקומו	תקומו	תקימו	תנקמו
2. f.	תקומינה	תקמנה	תקמנה	תנקמנה
1. c.	נקום	נקום	נקים	ננקם
Fut. apoc.	יקם		יקם	
sonv.	ויקם, ויקם		ויקם	
Fut. with suff.	יקומני		יקימני	
Part. act.	קם pass.	נקום	מקים	מוקם

<i>Piel.</i>	<i>Pual.</i>	<i>Kal.</i>		<i>Niphal.</i>
קוּמִים*	קוּמִים*	בָּן	בִּין	נְבוּן*
קוּמְמָה	קוּמְמָה	בָּנָה	בִּינָה	נְבוּנָה
קוּמְמַת	קוּמְמַת	בָּנִת	בִּינֹת	נְבוּנוֹת
קוּמְמַת	קוּמְמַת	בָּנִת	בִּינֹת	נְבוּנוֹת
קוּמְמַתִּי	קוּמְמַתִּי	בָּנִתִּי	בִּינֹתִי	נְבוּנוֹתִי
קוּמְמוֹ	קוּמְמוֹ	בָּנוּ	בִּינוּ	נְבוּנוֹ
קוּמְמַתֶּם	קוּמְמַתֶּם	בָּנַתֶּם	בִּינוֹתֶם	נְבוּנוֹתֶם
קוּמְמַתֶּן	קוּמְמַתֶּן	בָּנַתֶּן	בִּינוֹתֶן	נְבוּנוֹתֶן
קוּמְמַנּוּ	קוּמְמַנּוּ	בָּנוּ	בִּינוּנוּ	נְבוּנוּנוּ
קוּמִים	קוּמִים	בִּין*	(בן)	הַבּוּן*
קוּמִים	wanting.	בִּין		הַבּוּן
קוּמְמִי		בִּינִי		הַקּוּם as
קוּמְמוֹ		בִּינוּ		—
קוּמְמָנָה		—		—
יְקוּמִים	יְקוּמִים	יְבִין		יְבוּן
תְּקוּמִים	תְּקוּמִים	תְּבִין		as יְקוּם
תְּקוּמִים	תְּקוּמִים	תְּבִין		
תְּקוּמְמִי	תְּקוּמְמִי	תְּבִינִי		
אֲקוּמִים	אֲקוּמִים	אֲבִין		
יְקוּמְמוֹ	יְקוּמְמוֹ	יְבִינוּ		
תְּקוּמְמָנָה	תְּקוּמְמָנָה	תְּבִינִינָה		
תְּקוּמְמוֹ	תְּקוּמְמוֹ	תְּבִינוּ		
תְּקוּמְמָנָה	תְּקוּמְמָנָה	תְּבִינִינָה		
נְקוּמִים	נְקוּמִים	נְבִין		
		יְבִין		
		וְיָבִין		
		יְבִינִי		
מְקוּמִים	מְקוּמִים	בּוּן	בֵּן	נְבוּן

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
Pret. 3. m.	גָּלָה*	נִגְלָה*	גָּלָה*
3. f.	גָּלְתָה	נִגְלְתָה	גָּלְתָה
2. m.	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ (גָּלִיתָ)
2. f.	גָּלִיתְּ	נִגְלִיתְּ	גָּלִיתְּ
1. c.	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי
Plur. 3. c.	גָּלוּ	נִגְלוּ	גָּלוּ
2. m.	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם
2. f.	גָּלִיתֶן	נִגְלִיתֶן	גָּלִיתֶן
1. c.	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ
Inf. constr.	גָּלוֹת abs. (גָּלוֹת) (poet. גָּלוּ)	הַגָּלוֹת (נִגְלוֹת)	גָּלוֹת (גָּלוֹת)
Imp. m.	גָּלָה*	הַגָּלָה*	גָּלָה*
f.	גָּלִי	הַגָּלִי	גָּלִי
Plur. m.	גָּלוּ	הַגָּלוּ	גָּלוּ
f.	גָּלִינָה	הַגָּלִינָה	גָּלִינָה
Fut. 3. m.	יִגְלָה	יִנְגְּלָה	יִגְלָה
3. f.	תִּגְלָה	תִּנְגְּלָה	תִּגְלָה
2. m.	תִּגְלָה	תִּנְגְּלָה	תִּגְלָה
2. f.	תִּגְלִי	תִּנְגְּלִי	תִּגְלִי
1. c.	אֶגְלָה	אֶנְגְּלָה	אֶגְלָה
Plur. 3. m.	יִגְלוּ	יִנְגְּלוּ	יִגְלוּ
3. f.	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגְלִינָה
2. m.	תִּגְלוּ	תִּנְגְּלוּ	תִּגְלוּ
2. f.	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגְלִינָה
1. c.	נִגְלָה	נִנְגְּלָה	נִגְלָה
Fut. apoc.	יִגַּל	יִנְגַּל	יִגַּל
Fut. with Suff.	יִגְלִנִּי		יִגְלִנִּי
Part. act.	גָּלוֹת pass. גָּלוּי	נִגְלוֹת	מִגְלוֹת

<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpacl.</i>
*גלה	*הגלה	*הגלה	*התגלה
גלתה	הגלתה	הגלתה	התגלתה
גלית	הגלית (הגלית)	הגלית	התגלית
גלית	הגלית	הגלית	התגלית
גליתי	הגליתי	הגליתי	התגליתי
גלו	הגלו	הגלו	התגלו
גליתם	הגליתם	הגליתם	התגליתם
גליתן	הגליתן	הגליתן	התגליתן
גלינו	הגלינו	הגלינו	התגלינו

(התגלה) התגלות (הגלה) הגלות (הגלה) הגלות (גלה) גלות

wanting.	*הגלה הגלי הגלו הגלינה	wanting.	התגלה התגלי התגלו התגלינה
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יגלה	יגלה	יגלה	יתגלה
תגלה	תגלה	תגלה	תתגלה
תגלה	תגלה	תגלה	תתגלה
תגלי	תגלי	תגלי	תתגלי
אגלה	אגלה	אגלה	אתגלה
יגלו	יגלו	יגלו	יתגלו
תגלינה	תגלינה	תגלינה	תתגלינה
תגלו	תגלו	תגלו	תתגלו
תגלינה	תגלינה	תגלינה	תתגלינה
נגלה	נגלה	נגלה	נתגלה

יגל יתגל

יגלני

מגלה מתגלה מגלה מגלה מגלה מגלה

SUFFIXES for		1 Sing.	2 Sing. m.	2. Sing. f.	3. Sing. m.
Pret. Kal.	3. m.	קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלְהוּ } קָטַלוּ }
	3. f.	קָטַלְתֵּנִי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתֵּהוּ } קָטַלְתֵּנוּ }
	2. m.	קָטַלְתַּנִּי } קָטַלְתָּנִי }	—	—	קָטַלְתֵּהוּ } קָטַלְתֵּנוּ }
	2. f.	קָטַלְתֵּינִי	—	—	קָטַלְתֵּיהוּ } קָטַלְתֵּינוּ }
Plur.	1. c.	—	קָטַלְתֶּיךָ	קָטַלְתֶּיךָ	קָטַלְתֵּנוּ
	3. c.	קָטַלְנוּנִי	קָטַלְוּךָ	קָטַלְוּךָ	קָטַלְוּהוּ
	2. m.	קָטַלְתֵּנוּנִי	—	—	קָטַלְתֵּוּהוּ
	1. c.	—	קָטַלְנוּךָ	קָטַלְנוּךָ	קָטַלְנוּהוּ
Inf. Kal.	suff. nom.	קָטַלְיִ	קָטַלְךָ	קָטַלְךָ	קָטַלוּ
	suff. verb.	קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלוּ
Imp. Kal.		קָטַלְנִי	—	—	קָטַלְהוּ
Fut. Kal.	3. m.	יִקְטַלְנִי	יִקְטַלְךָ	יִקְטַלְךָ	יִקְטַלְהוּ
with Nun epenthetic Plur.	3. m.	יִקְטַלְנִי	יִקְטַלְךָ	—	יִקְטַלְנוּ
	3. m.	יִקְטַלְנוּנִי	יִקְטַלְוּךָ	יִקְטַלְוּךָ	יִקְטַלְוּהוּ
Pret. Piel.		קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלוּ

3. *Sing. f.* 1 *Plur.* 2 *Plur. m.* 2 *Plur. f.* 3 *Plur. m.* 3 *Plur. f.*

קָטְלוּ קָטְלָם קָטְלוּן קָטְלְכֶם קָטְלוּנוּ קָטְלָהּ

קָטְלָתוֹן קָטְלָתֶם קָטְלָתְכֶן קָטְלָתְכֶם קָטְלָתְנוּ קָטְלָתָהּ

קָטְלָתוֹן קָטְלָתֶם — — קָטְלָתְנוּ קָטְלָתָהּ

קָטְלָתֵינוּ קָטְלָתֵינִי — — קָטְלָתֵיכֶם קָטְלָתֵיהֶּן

קָטְלָתֵינוּ קָטְלָתֵיכֶם — — קָטְלָתֵינוּ קָטְלָתֵיהֶּן

קָטְלוּנוּ קָטְלוּכֶם קָטְלוּנוּ קָטְלוּכֶם קָטְלוּנוּ קָטְלוּהֶּן

קָטְלוּנוּ קָטְלוּנוֹם — — קָטְלוּנוֹם קָטְלוּנוֹהֶּן

קָטְלוּנוֹם קָטְלוּנוֹן קָטְלוּנוֹן קָטְלוּנוֹכֶם קָטְלוּנוֹהֶּן

קָטְלוּ קָטְלָם קָטְלוּן קָטְלְכֶם קָטְלוּנוּ קָטְלָהּ

קָטְלָהּ } קָטְלוּנוּ — — קָטְלָם —
קָטְלָהּ }

יְקָטְלוּ יְקָטְלָם יְקָטְלוּן יְקָטְלְכֶם יְקָטְלוּנוּ יְקָטְלָהּ }
יְקָטְלוּנוּ יְקָטְלוּנוֹם — — יְקָטְלוּנוֹם יְקָטְלוּנוֹהֶּן

יְקָטְלוּנוּ יְקָטְלוּנוֹם — — יְקָטְלוּנוֹם יְקָטְלוּנוֹהֶּן

קָטְלוּ קָטְלָם קָטְלוּן קָטְלְכֶם קָטְלוּנוּ קָטְלָהּ

I. Declension.		S E C O N D		
		I.	II.	III.
Sing. absol.	hero גבור	hand יד	star כוכב	name שם
— constr.	גבור	יד	כוכב	שם
Light Suffixes.	גבורי	ידי	כוכבי	שמי
	גבורך	ידך	כוכבך	שמך
Grave Suffixes.	גבורכם	ידיכם	כוכביכם	שמכם
Plur. absol.	גבורים	ידים ^{Du.}	כוכבים	שמות
— constr.	גבורי	ידי	כוכבי	שמות
Light Suffixes.	גבורי	ידי	כוכבי	שמותי
Grave Suffixes.	גבוריכם	ידיכם	כוכביכם	שמותיכם

Fourth Declension.		F I F T H			
Sing. absol.	word דבר	grape ענב	old זקן	King מלך	book ספר
— constr.	דבר	ענב	זקן	מלך	ספר
Light Suffixes	דברי	ענבי	זקני	מלכי	ספרי
	דברך	ענבך	זקנך	מלכך	ספרך
Grave Suffixes	דבריכם	ענביכם	זקניכם	מלככם	ספריכם
Plur. absol.	דברים	ענבים	זקנים	מלכים	ספרים
— constr.	דברי	ענבי	זקני	מלכי	ספרי
Light Suffixes	דברי	ענבי	זקני	מלכי	ספרי
Grave Suffixes	דבריכם	ענביכם	זקניכם	מלכיכם	ספריכם

FEMININE

I. Declension.		SECOND DECLENSION.		
Sing. absol.	law חקה	year שנה	sleep שנה	right- eousness צדקה
— constr.	חקת	שנת	שנת	צדקת
Light Suffixes	חקתי	שנתי	שנתי	צדקתי
	חקתך	שנתך	שנתך	צדקתך
Grave Suffixes	חקתכם	שנתכם	שנתכם	צדקתכם
Plur. absol.	חקות	שנות	שנות	צדקות
— constr.	חקות	שנות	—	צדקות
Light Suffixes	חקותי	שנותי	—	צדקותי
Grave Suffixes	חקותיכם	שנותיכם	—	צדקותיכם

DECLENSION. 3. Declension.

	IV.	V.	VI.	VII.			
staff	מַקֵּל	an axe קָרֵדִים	enemy אֵיב	seer חֹזֵה	a noble one נָדִיב	remembrance זְכוּרֹן	
	מַקֵּל	קָרֵדִים	אֵיב	חֹזֵה	נָדִיב	זְכוּרֹן	
	מַקְלֵי	קָרְדָּמִי	אֵיבִי	חֹזִי	נָדִיבִי	זְכוּרֹנִי	
	מַקְלֶה	—	אֵיבְךָ	חֹזֶה	נָדִיבְךָ	זְכוּרֹנְךָ	
	מַקְלֶכֶם	—	אֵיבְכֶם	חֹזֶכֶם	נָדִיבְכֶם	זְכוּרֹנְכֶם	
	מַקְלוֹת	קָרְדָּמִים	אֵיבִים	חֹזִים	נָדִיבִים	זְכוּרֹנִים	
	מַקְלוֹת	קָרְדָּמִי	אֵיבִי	חֹזִי	נָדִיבִי	זְכוּרֹנִי	
	מַקְלוֹתֵי	—	אֵיבִי	חֹזִי	נָדִיבִי	זְכוּרֹנִי	
	מַקְלוֹתֵיכֶם	—	אֵיבֵיכֶם	חֹזֵיכֶם	נָדִיבֵיכֶם	זְכוּרֹנֵיכֶם	

DECLENSION

	lad	power	work	fruit	death	olive
sanctuary קֹדֶשׁ	נַעַר	נִצָּח	פָּעַל	פֵּרִי	מָוֶת	זֵית
קֹדֶשׁ	נַעַר	נִצָּח	פָּעַל	פֵּרִי	מָוֶת	זֵית
קֹדְשֵׁי	נַעְרֵי	נִצְחֵי	פָּעֲלֵי	פֵּרִי	מָוֶתִי	זֵיתִי
קֹדְשֶׁךָ	נַעְרְךָ	נִצְחֶךָ	פָּעֲלֶךָ	פֵּרִיךָ	מָוֶתְךָ	זֵיתְךָ
קֹדְשֵׁכֶם	נַעְרֵכֶם	נִצְחֵכֶם	פָּעֲלֵכֶם	פֵּרִיכֶם	מָוֶתְכֶם	זֵיתְכֶם
קֹדְשֵׁי	נַעְרִים	נִצְחִים	פָּעֲלִים	(פֵּרִיהֶם)	—	זֵיתִים
קֹדְשֵׁי	נַעְרֵי	נִצְחֵי	פָּעֲלֵי	pl. only in modern Hebrew פְּרוֹת	מָוֶתִי	זֵיתִי
קֹדְשֵׁי	נַעְרֵי	נִצְחֵי	פָּעֲלֵי	פְּרוֹת	מָוֶתִי	זֵיתִי
קֹדְשֵׁיכֶם	נַעְרֵיכֶם	נִצְחֵיכֶם	פָּעֲלֵיכֶם	פֵּרִיךָ	מָוֶתֵיכֶם	זֵיתֵיכֶם

NOUNS. § 69—72.

Third Declension.

FOURTH DECLENSION.

queen	word	desert	twig	coat
מַלְכָּה	אִמְרָה	חֲרָבָה	יוֹנְקָת	כֹּתֶנֶת
מַלְכַּת	אִמְרַת	—	יוֹנְקַת	כֹּתֶנֶת
מַלְכָּתִי	אִמְרָתִי	חֲרָבָתִי	יוֹנְקָתִי	כֹּתֶנֶתִי
מַלְכָּתְךָ	אִמְרָתְךָ	חֲרָבָתְךָ	יוֹנְקָתְךָ	כֹּתֶנֶתְךָ
מַלְכָּתְכֶם	אִמְרָתְכֶם	חֲרָבָתְכֶם	יוֹנְקָתְכֶם	כֹּתֶנֶתְכֶם
מַלְכוֹת	אִמְרוֹת	חֲרָבוֹת	יוֹנְקוֹת	כֹּתֶנוֹת
מַלְכוֹת	אִמְרוֹת	חֲרָבוֹת	יוֹנְקוֹת	כֹּתֶנוֹת
מַלְכוֹתֵי	אִמְרוֹתֵי	חֲרָבוֹתֵי	יוֹנְקוֹתֵי	כֹּתֶנוֹתֵי
מַלְכוֹתֵיכֶם	אִמְרוֹתֵיכֶם	חֲרָבוֹתֵיכֶם	יוֹנְקוֹתֵיכֶם	כֹּתֶנוֹתֵיכֶם

CHRESTOMATHY.

I. Abraham is commanded to offer up his child as a burnt sacrifice. (Genesis 22).

1 וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר
2 אֱלֹהֵי אַבְרָהָם וַיֹּאמֶר הֲנִנִּי: וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־יִחִידְךָ
אֲשֶׁר־אַהַבְתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ² אֶל־אֶרֶץ הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם
3 לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֵלֶיךָ: וַיִּשְׁכֵּם אַבְרָהָם בַּבֶּקֶר
וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו אִתּוֹ³ וְאֶת יִצְחָק בְּנוֹ
וַיִּבְקַע עֲצֵי עֹלָה וַיִּקֶּם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים:
4 בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשֶׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא אֶת־הַמָּקוֹם מֵרַחֵק:
5 וַיֹּאמֶר אַבְרָהָם אֶל־נְעָרָיו שְׁבוּ־לָכֶם² פֹּה עֹסֶה־חֲמֹר וָאֲנִי וְהַנֶּעֱר
6 נֹלְכָה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנִשְׁוֹכָה אֵלֵיכֶם: וַיִּקַּח אַבְרָהָם אֶת־
עֲצֵי הָעֹלָה וַיִּשְׁם עַל־יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־
7 הַמַּאֲכָלֹת וַיֵּלְכוּ שְׁנֵיהֶם⁴ יַחְדָּו: וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו
וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִּי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאִי־
8 הַשֶּׁה לְעֹלָה: וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֵה־לוֹ² הַשֶּׁה לְעֹלָה
9 בְנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים
10 וַיִּבֶן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־
11 יִצְחָק בְּנוֹ וַיִּשְׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים: וַיִּשְׁלַח אַבְרָהָם
12 אֶת־יָדוֹ וַיִּקַּח אֶת־הַמַּאֲכָלֹת לִשְׁחַט אֶת־בְּנוֹ: וַיִּקְרָא אֱלֹהֵי מְלֹאךְ
13 יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הֲנִנִּי: וַיֹּאמֶר
14 אֶל־תִּשְׁלַח יָדְךָ אֶל־הַנֶּעֱר וְאַל־תַּעַשׂ לוֹ מְאוּמָה כִּי עֵתָה יָדַעְתִּי
כִּי־רָא⁵ אֱלֹהִים אֶתָּה וְלֹא חִשַּׁבְתָּ אֶת־בְּנֶךָ אֶת־יִחִידְךָ מִמֶּנִּי:
15 וַיֵּשֶׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא וְהִנֵּה־אֵיל אַחֲרַי נֶאֱחָז בְּסַבְּךָ בְּקִרְנָיו
16 וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַחַת בְּנוֹ: וַיִּקְרָא
אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה יִרְאֵה אֲשֶׁר יֹאמַר⁶ הַיּוֹם בְּהַר

15 יהוה יראה⁷ : ויקרא מלאך יהוה אל אברהם שנית מן השמים :
 16 ויאמר ב' נשבעתי נאסיהוה כ' יען אשר עשית אתהדבר
 17 הזה ולא חשכת אתבנה אתיחירך : כיברך אברכה והרבה
 ארבה אתזרעה ככוכבי השמים וכחול אשר עלשפת הים
 18 וירש זרעה את שער איביו : והתברכו בזרעה כל גוי הארץ
 19 עקב אשר שמעת בקלי : וישב אברהם אלנערו ויקמו וילכו
 יחדו אלבאר שבע וישב אברהם בבאר שבע :

1 § 87, 2. 2 § 84, 2. 3 § 97, 2. 4 § 92, 4. 5 § 83, 7.
 6 § 76, 2, a. 7 ציון the south-western hill of Jerusalem to which
 מהרה. with Solomo's temple on it, belonged, was called יהוה-
 הר בית יהוה (Isa. 2, 2.) the temple-mount-
 ain. About this mountain the proverbial adage was current:
 בהר יהוה יראה on the mountain of God one is seen, i. e. is pro-
 vided for. 8 with ב of the person or thing by whom one swears;
 here God swears by Himself. 9 § 111, 1.

II. Birth of Moses. His flight to Midian. (Exodus 2.)

1 וילך איש מבית לוי ויקח אתבתלוי : ותהר האשה ותלד
 2 בן ותרא אתו כיטוב הוא ותצפנהו שלשה ירחים : ולא יכלה
 3 עוד הצפינו¹ ותקחלו תבת גמא ותחמרה² בחמר וכופרת
 4 ותשם בה אתהילד ותשם בסוף עלשפת היאר : ותתצב³
 5 אחתו מרחק לרעה⁴ מהיעשה לו : ותרד בתפרעה לרחין
 6 עלהיאר ונערתיה הלכת עליד היאר ותרא אתהתבה בתוך
 7 הסוף ותשלח אתאמתה ותקחה : ותפתח ותראה⁵ אתהילד
 8 והנהנער בכה ותחמל עליו ותאמר מילדי העברים זה : ותאמר
 9 אחתו אלבתפרעה האלך וקראתי לך אשה מינקת מן העברית
 ותינק לך אתהילד : ותאמר לה בתפרעה לכי ותלך העלמה
 ותקרא אתאם הילד : ותאמר לה בתפרעה הילכי⁶ את-
 הילד הזה והינקתו לי ואני אתן אתשכרך ותקח האשה הילד

10 ותניקוהו: ויגדל הילד ותבאֵהוּ לְבַת־פְּרָעָה וַיְהִי־לָהּ לְבֵן וּתְקַרָּא
 11 שְׁמוֹ מֹשֶׁה וּתֹאמֶר כִּי מִן־הַיָּמִים מִשִּׁיתָהוּ: וַיְהִי בַיָּמִים הָהֵם
 12 וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא אֶל־אָחִיו וַיֵּרָא בְּסִבְלָתָם וַיֵּרָא אִישׁ מִצְרֵי מִכָּה
 13 אִישׁ־עִבְרֵי מֵאָחִיו: וַיִּפֶן כֹּה וְכֹה וַיֵּרָא כִּי אֵין אִישׁ וַיִּקְרָא אֶת־
 14 הַמִּצְרִי וַיִּטְמְנֵהוּ בַּחֹל: וַיֵּצֵא בַיּוֹם הַשְּׁנִי וְהַגָּה שְׁנֵי־אֲנָשִׁים
 15 עִבְרִים נָצִים וַיֹּאמֶר לָרִשָׁע לָמָּה תִּכָּה רַעְיָה: וַיֹּאמֶר מִי שְׂמָךְ
 16 לְאִישׁ שָׂר וְשֹׁפֵט עָלֵינוּ הֲלֹהֲרַגְנִי אַתָּה אָמַר כֹּאֲשֶׁר הָרַגְתָּ אֶת־
 17 הַמִּצְרִי וַיֵּרָא מֹשֶׁה וַיֹּאמֶר אָכֵן נֹדַע הַדָּבָר: וַיִּשְׁמַע פְּרָעָה אֶת־
 18 הַדָּבָר הַזֶּה וַיִּבְקֹשׁ לְהַרְגוֹ אֶת־מֹשֶׁה וַיִּבְרַח מֹשֶׁה מִפְּנֵי פְרָעָה
 19 וַיֵּשֶׁב בְּאֶרֶץ־מִדְיָן וַיֵּשֶׁב עַל־הַבְּאֵר: וַלְכַהֵן מִדְיָן שִׁבְעַת בָּנוֹת
 20 וַתְּבֹאנָה וַתִּדְּלָנָה⁸ וַתְּמַלְּאנָה אֶת־הַרְהָטִים לְהִשְׁקוֹת צֹאן אֲבִיהֶן:
 21 וַיָּבֹאוּ הָרְעִים וַיִּגְרְשׁוּם⁹ וַיָּקָם מֹשֶׁה וַיּוֹשַׁעַן וַיִּשְׁקוּ אֶת־צֹאנָם:¹⁰
 22 וַתְּבֹאנָה אֶל־רַעְוָאל אֲבִיהֶן וַיֹּאמֶר מַדּוּעַ מֵהֲרַתְּנָן¹¹ בָּא הַיּוֹם:
 23 וַתֹּאמְרֵן אִישׁ מִצְרִי הֲצִילָנוּ מִיַּד הָרְעִים וְגַם־דָּלָה דָּלָה לָנוּ
 24 וַיִּשְׁקוּ אֶת־הַצֹּאן: וַיֹּאמֶר אֶל־בְּנֹתָיו וַאֲיוֹ לָמָּה זֶה¹¹ עֲזַבְתֶּן אֶת־
 25 הָאִישׁ קְרָאֵן לוֹ וַיֹּאכַל לֶחֶם: וַיּוֹאֵל מֹשֶׁה לְשִׁבְתָּ אֶת־הָאִישׁ
 26 וַיִּתֵּן אֶת־צִפְרָה בְּתוֹ לְמֹשֶׁה: וַתֵּלֶד בֶּן וַיִּקְרָא אֶת־שְׁמוֹ גֵרְשֹׁם
 27 כִּי אָמַר גֵּר הָיִיתִי בְּאֶרֶץ נֹכְרִיָּה: וַיְהִי בַיָּמִים הַרְבִּים הָהֵם וַיָּמָת
 28 מֶלֶךְ מִצְרַיִם וַיֹּאנְחוּ בְּנֵי־יִשְׂרָאֵל מִן־הָעֲבֹדָה וַיִּזְעַקוּ וַתַּעַל שׁוֹעַתָּם
 29 אֶל־הָאֱלֹהִים מִן־הָעֲבֹדָה: וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר
 30 אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אֲבֹרָהֶם אֶת־יִצְחָק וְאֶת־יַעֲקֹב: וַיֵּרָא
 31 אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל וַיַּדַּע אֱלֹהִים:

1 The sibilants צ, ש and the letters ל, ק, נ sometimes are doubled for the sake of euphony (Dagesh euphonic). 2 The third f. s. suff. often without Mappik: ה־ instead of ה־. 3 for ותתיצב cf. § 12, 6, B. 3. and § 14, II. 1. 4 inf. of ידע § 51, 4. 5 § 93, 3. 6 Hi. II. of ילך (only in imp. fem.) regul. הולך. 7 § 55, b. 8 ותדלנה = ותדלינה fr. דלה. 9 ויגרשו for ויגרשו, the masc. suffix sometimes used irregularly for the fem, thus צאנם for צאנן. 10 § 106, 9. 11 § 94, 6. Note.

III. The Appointment of Moses. (Exodus III.)

1 ומֹשֶׁה הָיָה רֹעֵה¹ אֶת־צֹאן יִתְרוֹ חֹתֵנוּ כֹּהֵן מִדֵּין וַיִּגַּהַג אֶת־
 2 הַצֹּאן אַחַר הַמִּדְבָּר וַיָּבֹא אֶל־הַר הָאֱלֹהִים חֲרֹבָה: וַיֵּרָא מִלְּאֲךָ²
 יְהוָה אֵלָיו בְּלַבַּת־אֵשׁ מִתּוֹךְ הַסֵּנֶה וַיֵּרָא וְהִנֵּה הַסֵּנֶה בֶּעַר בְּאֵשׁ
 3 וְהַסֵּנֶה אֵינְנוֹ אֶכָּל: ² וַיֹּאמֶר מֹשֶׁה אֶסְרֶה־נָּא וְאֶרְאֶה אֶת־הַמַּרְאֶה
 4 הַגָּדֹל הַזֶּה: ³ מִדּוּעַ לֹא־יָבֵעַר הַסֵּנֶה: וַיֵּרָא יְהוָה כִּי סָר לְרֹאוֹת
 5 וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסֵּנֶה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הֲנִנִּי:
 6 וַיֹּאמֶר אֶל־תִּקְרַב הַלֵּם שֶׁל־⁴ נַעֲלִיךָ מֵעַל רִגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר
 7 אַתָּה עוֹמֵד עָלָיו אֲדַמַּת־קֹדֶשׁ⁵ הוּא: וַיֹּאמֶר אָנֹכִי אֱלֹהֵי אָבִיךָ
 8 אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתַּר מֹשֶׁה פָּנָיו כִּי
 9 יֵרָא מִהַבִּיט אֶל־הָאֱלֹהִים: וַיֹּאמֶר יְהוָה רְאֵה רָאֵה רְאִיתִי אֶת־עֵנִי
 10 עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֶת־צַעֲקָתָם שָׁמַעְתִּי מִפְּנֵי נַגְשָׁיו כִּי יָדַעְתִּי
 11 אֶת־מַכְאִבּוֹ: וְאֲרַד לְהַצִּילוֹ מִיַּד מִצְרַיִם וְלְהַעֲלֹתוֹ מִן־הָאָרֶץ
 12 הַזֹּאת אֶל־אֶרֶץ טוֹבָה וְרַחֲבָה אֶל־אֶרֶץ זָבַת⁶ חֶלֶב וְדָבָשׁ אֶל־
 13 מְקוֹם הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי: וְעַתָּה
 14 הִנֵּה צִעַקְתָּ בְּנֵי־יִשְׂרָאֵל בָּאָה אֵלַי וְגַם־רְאִיתִי אֶת־הַלֶּחֶץ אֲשֶׁר
 15 מִצְרַיִם לֹחֲצִים אֹתָם: וְעַתָּה לֵבָה וְאֶשְׁלַחְךָ אֶל־פְּרַעֲה וְהוֹצֵא
 16 אֶת־עַמִּי בְּנֵי־יִשְׂרָאֵל מִמִּצְרַיִם: וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים מִי
 17 אָנֹכִי כִּי אֵלֶךְ אֶל־פְּרַעֲה וְכִי אוֹצִיא אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם:
 18 וַיֹּאמֶר כִּי־אֶהְיֶה עִמָּךְ וְזַהֲלַךְ הָאֹת כִּי אָנֹכִי שְׁלַחְתִּיךָ בְּהוֹצִיאֶךָ
 19 אֶת־הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת־הָאֱלֹהִים עַל הָהָר הַזֶּה: וַיֹּאמֶר
 20 מֹשֶׁה אֶל־הָאֱלֹהִים הִנֵּה אָנֹכִי בָּא אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם
 21 אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם וְאָמַרְתִּי לִי מִה־שָּׁמוּ מָה אָמַר
 22 אֱלֹהִים: וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֶהְיֶה אִשֶׁר אֶהְיֶה⁷ וַיֹּאמֶר
 23 כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֶהְיֶה⁸ שְׁלַחְנִי אֵלֵיכֶם: וַיֹּאמֶר עוֹד
 24 אֱלֹהִים אֶל־מֹשֶׁה כֹּה תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם

אֱלֹהֵי אֲבֹתֵינוּ אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֵלֵיכֶם זֶה-שְׁמִי
לְעֹלָם זֶה זְכוּרִי לְדֹר דֹּרֵי

1 § 107, 7. Note. 2 § 37, Note I. 3 § 94, 4. 4 In the East a mark of respect and reverence. 5 § 83, 6. 6 const. st. part. fem. of זֹבֵב. 7 I remain always the same, I am unchangeable. 8 With this name the tetragrammaton יְהוָה in the following verse is identical. (See § 18, I. Note.) The correct pronunciation of the latter was *Jahaveh* or *Jahveh*, according to the Samaritans *Jabe*.

IV. The Proclamation of the Decalogue on Mount Sinai. (Exodus 19. 20, 1—18.)

1 בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי-יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה²
2 בָּאוּ מְדַבְּרֵי סִינַי: וַיִּסְעוּ מֵרְפִידִים וַיָּבֹאוּ מְדַבְּרֵי סִינַי וַיִּחַנוּ בְּמִדְבַּר
3 וַיִּחַן-שָׁם יִשְׂרָאֵל נֹגֵד הַהָר³: וּמֹשֶׁה עָלָה אֶל-הָאֱלֹהִים וַיִּקְרָא
4 אֵלָיו יְהוָה מִן-הָהָר לֵאמֹר כֹּה תֹאמַר לְבֵית יַעֲקֹב וְתִגִּיד לְבְנֵי
5 יִשְׂרָאֵל: אַתֶּם רֵאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאִשָּׁא אֶתְכֶם עַל-
6 כְּנָפֵי נְשָׁרִים וָאֲבֵא אֶתְכֶם אֵלָי: וְעַתָּה אִם-שָׁמַעַתְּם תִּשְׁמְעוּ בְּקוֹלִי
7 וְשָׁמַרְתֶּם אֶת-דְּבָרֵי וְהֵייתֶם לִי סֻגְלָה מִכָּל-הָעַמִּים כִּי-לִי כָל-
8 הָאָרֶץ: וְאַתֶּם תִּהְיוּ לִי מִמְּלַכַת כְּהַנִּים וְגוֹי קָדוֹשׁ אֱלֹהֵי הַדְּבָרִים
9 אֲשֶׁר תְּדַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל: וַיָּבֹא מֹשֶׁה וַיִּקְרָא לְזֻקְנֵי הָעָם
10 וַיִּשֶׁם לְפָנֵיהֶם אֵת כָּל-הַדְּבָרִים הָאֵלֶּה אֲשֶׁר צִוָּהוּ יְהוָה: וַיַּעֲנוּ
11 כָּל-הָעָם יַחְדָּו וַיֹּאמְרוּ כֹל אֲשֶׁר-דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁבַּע מֹשֶׁה
12 אֶת-דְּבָרֵי הָעָם אֶל-יְהוָה: וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה הִנֵּה אֲנֹכִי
13 כָּא אֵלֶיךָ בְּעֵבֶר הָעֵנָן בְּעֵבֹר יִשְׁמַע הָעָם בְּדַבְּרֵי עַמְּךָ וְגַם-בְּךָ
14 יֵאמְרוּ לְעוֹלָם וַיִּגַּד מֹשֶׁה אֶת-דְּבָרֵי הָעָם אֶל-יְהוָה: וַיֹּאמֶר יְהוָה
15 אֶל-מֹשֶׁה לֶךְ אֶל-הָעָם וְדַבַּרְתָּם הַיּוֹם וּמָחָר וּכְבַסוּ שַׂמְלַתְּם:
16 וְהָיוּ נִכְנָסִים לַיּוֹם הַשְּׁלִישִׁי כִּי בַיּוֹם הַשְּׁלִישִׁי יֵרֵד יְהוָה לְעֵינֵי כָל-
17 הָעָם עַל-הָרֵי סִינַי: וְהִגַּבְלַתְּ אֶת-הָעָם סָבִיב לֵאמֹר הִשְׁמְרוּ לְכֶם
18 עֲלוֹת בְּהָר וּנְגַע בְּקַצְהוּ כָּל-הַנֶּגַע בְּהָר מוֹת יוֹמָת: לֹא-תִנַּע

בו יד בִּי־סְקוּל יִסְקַל אוֹיְרָה יִירָה אִם־בְּהֶמָה אִם־אִישׁ לֹא
 יִחִיָּה בְּמִשְׁךְ הַיָּבֵל⁵ הִמָּה יַעֲלוּ בָהֶר: וַיּוֹצֵא מֹשֶׁה אֶת־הָעַם¹⁷
 לְקִרְאֵת הָאֱלֹהִים מִן־הַמַּחֲנֶה וַיִּתְיַצְּבוּ בְּתַחֲתֵית הָהָר: וְהָר סִינַי¹⁸
 עָשָׂן כָּלוּ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְהוָה בְּאֵשׁ וַיַּעַל עֲשָׂנוּ כְּעֵשֶׂן
 הַכֹּבֵשֶׁן וַיִּחַרֵּד כָּל־הָהָר מְאֹד: וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחֹזֵק¹⁹
 מְאֹד מֹשֶׁה יִדְבֹר וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל: וַיְדַבֵּר אֱלֹהִים אֶת־
 כָּל־הַדְּבָרִים הָאֵלֶּה לְאֹמֵר: אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ־
 מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים: לֹא־יְהִיָּה לְךָ אֱלֹהִים אֲחֵרִים עַל־
 פָּנָי: לֹא תַעֲשֶׂה־לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר בְּשָׁמַיִם מִמַּעַל וְאֲשֶׁר־
 בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בְּפִמִּים מִתַּחַת לְאָרֶץ: לֹא תִשְׁתַּחֲוֶה לָהֶם⁵
 וְלֹא תַעֲבֹדֵם⁸ כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֶקֶד עֵינֵי אֲבֹת
 עַל־בָּנִים עַל־שְׁלִשִׁים וְעַל־רַבְעִים לְשִׁנָּאִי⁹: וַעֲשֵׂה חֶסֶד לְאֵלִפִּים⁶
 לְאֹהָבֵי וּלְשֹׂמְרֵי מִצְוֹתַי: לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׂוֹא⁷
 כִּי לֹא יִנְקָה יְהוָה אֶת־אִשְׁרֵי־יִשְׂרָאֵל אֶת־שְׁמוֹ לְשׂוֹא: זְכוֹר¹⁰ אֶת־⁸
 יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים¹¹ תַּעֲבֹד וַעֲשִׂיתָ¹² כָּל־מְלֹאכְתֶּךָ: ⁹
 וַיּוֹם¹³ הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא¹⁴ תַעֲשֶׂה כָּל־¹⁴ מְלֹאכָה¹⁰
 אַתָּה וּבִנְךָ וּבִתֶּךָ עַבְדֶּךָ וְאִמְתֶּךָ וּבְהֵמָתֶךָ וּגְרֶךָ אֲשֶׁר בְּשַׁעְרֶיךָ:
 כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם¹¹
 וְאֶת־כָּל־אֲשֶׁר־בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם
 הַשַּׁבָּת וַיְקַדְּשֵׁהוּ: כִּבֵּד אֶת־אָבִיךָ וְאֶת־אִמְךָ לְמַעַן יֵאָרְכוּן יְמֶיךָ־¹²
 עַל הָאָדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לְךָ: לֹא תִרְצָח¹⁵: לֹא¹³
 תִּנְאַף: לֹא תִגְנֹב: לֹא־תַעֲנֶה בְרַעְיָךְ עַד שֹׁקֶר: לֹא תַחֲמֹד¹⁴
 בֵּית רַעֲיָךְ לֹא־תַחֲמֹד אִשְׁתֵּי רַעֲיָךְ וְעַבְדוֹ וְאִמְתּוֹ וְשׂוֹרוֹ וְחַמְרוֹ
 וְכֹל אֲשֶׁר לְרַעֲיָךְ: וְכֹל־הָעַם רֵאִים אֶת־הַקּוֹלֹת וְאֶת־הַלְּפִידִם¹⁵
 וְאֶת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עֵשָׂן וַיִּרְא הָעַם וַיִּנְעוּ וַיַּעֲמִדּוּ מִרְחָק:
 וַיֹּאמְרוּ אֶל־מֹשֶׁה דַּבֵּר־אַתָּה עִמָּנוּ וְנִשְׁמָעָה וְאַל־יְדַבֵּר עִמָּנוּ¹⁶
 אֱלֹהִים פֶּן־נָמוּת: וַיֹּאמֶר מֹשֶׁה אֶל־הָעַם אַל־תִּירְאוּ כִּי לְבַעֲבוֹר¹⁷

נִסוּת אֶתְכֶם בָּא הָאֱלֹהִים וּבְעִבּוֹר תִּהְיֶה יְרֵאתוֹ עַל־פְּנֵיכֶם
לְבַלְתִּי הַחֲטָאוּ:

¹ חֲדָשׁ the new moon, the first day on which the new moon is visible. ² On the same (the first) day. ³ The Sinai. ⁴ § 117. ⁵ מִשֶּׁךְ הַיּוֹבֵל or fuller מִשֶּׁךְ הַיּוֹבֵל (Jos. 6, 5.) to blow the trumpet in protracted sounds, i. e. continually. ⁶ § 105, 7. ⁷ תַּעֲבֹרִים face, then *person* generally, פָּנִי my person, myself. ⁸ תַּעֲבֹרִים not Ho. but Kal = תַּעֲבֹרִים. ⁹ לְ denotes here: *as to, with respect to*. ¹⁰ § 105, 4. ¹¹ § 85, 4. b. ¹² § 102. 7. ¹³ § 118. ¹⁴ § 98, 1. ¹⁵ § 104, 2.

V. Moral Laws. (Leviticus 19, 1—4, 9—18.)

¹ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־כָּל־עַדַת בְּנֵי־יִשְׂרָאֵל
וְאָמַרְתָּ¹ אֲלֵהֶם קְדוּשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם:
² אִישׁ² אִמּוֹ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתֹתַי תִּשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם:
³ אֶל־תִּפְנוּ אֶל־הָאֱלֹהִים וְאֶל־הָאֱלִילִים וְאֵלֵהֶי מַסָּכָה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה
⁴ אֱלֹהֵיכֶם: וּבְקִצְרֵכֶם³ אֶת־קִצִּיר אֲרֻצְכֶם לֹא תִכְלֶה⁴ פֶּאת שְׂדֵךְ
⁵ לְקִצֹר⁴ וְלִקְט קִצִּירָךְ לֹא תִלְקֹט: וּכְרַמְךָ לֹא תַעֲוִלֵל וּפְרֹט
⁶ כְּרַמְךָ לֹא תִלְקֹט לְעֵנִי וּלְגֵר תַּעֲזֹב אַתֶּם אֲנִי יְהוָה אֱלֹהֵיכֶם:
⁷ לֹא תִגְנְבוּ וְלֹא־תִכְחֲשׂוּ וְלֹא תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ: וְלֹא־תִשְׁבְּעוּ
⁸ בִּשְׁמִי לִשְׁקֹר וְחָלַלְתָּ אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה: לֹא־תַעֲשֶׂק
⁹ אֶת־רֵעֶךָ וְלֹא־תִגְזֹל לֹא־תִלְוִן פְּעֻלַת שֹׂכִיר אֶתְךָ עַד־בֹּקֶר: לֹא־
¹⁰ תִקַּלֵּל חֲרָשׁ וּלְפָנַי עֹזֵר לֹא תִתֵּן מִכֶּשֶׁל וְיִרְאֵת מֵאֱלֹהֶיךָ אֲנִי
¹¹ יְהוָה: לֹא־תַעֲשׂוּ עוֹל בְּמִשְׁפַּט לֹא־תִשָּׂא פְּנֵי־דָל וְלֹא תִהַדֵּר
¹² פָּנֵי גְדוֹל בְּצַדֵּק תִשְׁפֹּט עַמִּיתָךְ: לֹא־תִלְךָ רָכִיל בְּעַמִּיךָ לֹא
¹³ תַעֲמֹד עַל־דַּם⁵ רֵעֶךָ אֲנִי יְהוָה: לֹא־תִשָּׂא אֶת־אֲחִיךָ בְּלִבְכָךְ
¹⁴ הוֹכֵחַ תּוֹכִיחַ אֶת־עַמִּיתָךְ וְלֹא־תִשָּׂא עָלָיו חֲטָא: לֹא־תִקַּם וְלֹא
תִטֹּר אֶת־בְּנֵי עַמֶּךָ וְאֶהְבֵּת לְרֵעֶךָ⁶ כְּמוֹךָ אֲנִי יְהוָה:

¹ § 100, V. 1). ² § 98, 1. ³ The inf. with suff. like the Segholate קָטַל sometimes has Kubbutz. cf. § 45, 1. and § 66, 11. ⁴ § 106, 9.

5 עֹמֵד עַל to stand up *against*, דָּם the blood, i. e. the life, the slanderer standing up against the life of the slandered (Ibn Esra).
6 אָהַב with accus. : *to love* in the widest sense, with ל of the person: to bestow love upon one, to be devoted to. (Fuerst. Lex.).

VI. The Priests' Benediction. (Num. 6, 22—27.)

22 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר־
23 כֹּה תִּבְרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמֹר¹ לָהֶם: יְבָרְכֶךָ יְהוָה וַיִּשְׂמְרֶךָ:
24 יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ²: יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ
25 שְׁלוֹם: וַשְׂמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֶם:
27

1 § 105, §. 2 § 52, 8.

VII. Exhortation to love the One God. (Deut. 6, 4—9.)

4 שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: וְאַהַבְתָּ אֶת יְהוָה
5 אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ: וְהָיוּ הַדְּבָרִים
6 הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם עָלֶיךָ לְבַנְיָדָה
7 וּרְבִירָתָם בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ² בְּדֶרֶךְ וּבִשְׁכֻבְךָ וּבְקוּמְךָ:
8 וּקְשַׁרְתָּם לְאוֹת עַל־יָדְךָ וְהָיוּ לְטַטְטַת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל־
9 מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

1 Refers to הַרְבָּרִים. 2 § 51, 7.

VIII. Exhortation to revere God and to observe His commandments. (Deut. 10, 12—22.)

12 וַעֲתָה יִשְׂרָאֵל מָה יְהוָה אֱלֹהֶיךָ שְׂאֵל מֵעַמְּךָ כִּי אִם־לִירְאָה¹
אֶת־יְהוָה אֱלֹהֶיךָ לְלַכֵּת בְּכָל־דְּרָכָיו וּלְאַהֲבָה¹ אֹתוֹ וְלַעֲבֹד אֹת־
13 יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ: לִשְׁמֹר אֶת־מִצְוֹת יְהוָה
14 וְאֶת־חֻקֵּיהֶם אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם לְטוֹב לָךְ: הֲזֵן לִיְהוָה אֱלֹהֶיךָ
15 הַשָּׁמַיִם וְשְׁמֵי הַשָּׁמַיִם הָאָרֶץ וְכָל־אֲשֶׁר־בָּהּ: רַק בְּאַהֲבַתְךָ חֵשֶׁק

יהוה לאהבה אותם ויבחר בזרעם אחריהם בכם מכל העמים
 16 כיום² הוה: ומלתם את ערלת לבבכם וערפכם לא תקשו
 17 עוד: כי יהוה אלהיכם הוא אלהי האלהים ואדני האדנים
 האל הגדל הגבר והנורא אשר לאישא פנים ולא יקח שחד:
 18 עשה משפט יתום ואלמנה ואהב גר לתת לו לחם ושמלה:
 19 ואהבתם את הגר כי גרים הייתם בארץ מצרים: את יהוה
 20 אלהיך תירא אתו תעבד ובו תרבק ובשמו תשבע: הוא
 תהלתך והוא אלהיך אשר עשה אתך את הגדלה³ ואת
 22 הנוראת⁴ האלה אשר ראו עיניך: בשבעים⁵ נפש ירדו אבתך
 מצרימה ועתה שמך יהוה אלהיך ככוכבי השמים לרב⁵:

1 Inf. of ירא cf. § 30, 4. 2 as it is this day, just now. 3 § 81, 1,
 4 § 92, 7. 5 § 84, 3.

IX. Appointment of Joshua to succeed Moses. (Joshua
 1, 1—9.)

1 ויהי¹ אחרי מות משה עבד יהוה ויאמר יהוה אל יהושע בן-
 2 נון משרת משה לאמר: משה עבדי מת ועתה קום עבד את-
 הירדן הוה אתה וכל העם הוה אל הארץ אשר אנכי נתן
 3 להם לבני ישראל: כל מקום³ אשר⁴ תדרוך בך רגלכם בו⁴
 4 לכם נתתיו באשר דברתי אל משה: מהמדבר והלבנון הוה
 ועד הנגה הגדול נהר פרת כל ארץ החתים⁵ ועד הים הגדול⁶
 5 מבוא השמש יהיה גבולכם: לאית מצב איש לפניך כל ימי
 חייך באשר הייתי עם משה אהיה עמך לא אעזבך:
 6 חזק ואמץ כי אתה תנחיל את העם הוה את הארץ אשר-
 7 נשבעתי לאבתם לתת להם: רק חזק ואמץ מאד לשמר
 לעשות ככל התורה אשר צוה משה עבדי אל תסור ממנו
 8 ימין ושמאל למען תשכיל בכל אשר תלך: לא ימוש ספר
 התורה הוה מפיה והגית בו יומם⁷ ולילה למען תשמר לעשות

9 כָּכֹל־הַכְּתוּב בּוֹ בִּי־אֵז תַּצְלִיחַ אֶת־דַּרְכְּךָ וְאֵז תִּשְׁכַּל: הַלּוֹא
צוֹיִתֶיךָ חֹק וְאֶמֶן אֶל־תַּעֲרֹץ וְאֶל־תַּחַת כִּי עִמָּךָ יְהוָה אֱלֹהֶיךָ
בְּכֹל אֲשֶׁר תֵּלֵךְ:

1 § 102 Note. 2 § 73, 6. 3 § 86. 4 § 96, 2. 5 All the interior of the Phenician inland. 6 The Mediterranean Sea. 7 § 56, ב, 2. e. and § 85, 4. b.

X. David slayeth the giant Goliath. (1. Sam. 17, 1—54.)

1 וַיֹּאסְפוּ פְּלִשְׁתִּים אֶת־מַחְנֵיהֶם לְמַלְחָמָה וַיֹּאסְפוּ שׁוֹכֵה ¹ אֲשֶׁר
2 לַיהוָה וַיַּחֲנוּ בֵּין־שׁוֹכֵה וּבֵין־עֲזֹקָה בְּאֶפֶס דַּמִּים: וְשָׂאוּל וְאִישׁ־
יִשְׂרָאֵל נֹאסְפוּ וַיַּחֲנוּ בְּעֵמֶק הָאֵלָה וַיַּעֲרֹכוּ מַלְחָמָה לְקִרְאֵת
3 פְּלִשְׁתִּים: וּפְלִשְׁתִּים עַמֵּדִים אֶל־הָהָר מִזֶּה וְיִשְׂרָאֵל עַמֵּדִים אֶל־
4 הָהָר מִזֶּה וְהִגִּיא בֵּינֵיהֶם: וַיֵּצֵא אִישׁ־הַבָּנִים מִמַּחֲנוֹת פְּלִשְׁתִּים
5 גְּלִית שִׁמּוֹ מִגֵּת גְּבָחוֹ שֵׁשׁ אַמּוֹת וְזֶרֶת: וְכוּבַע נַחֲשֵׁת עַל־רֹאשׁוֹ
וְשֵׁרִיּוֹן קֶשֶׁקֶשִׁים הוּא לְבוּשׁ וּמִשְׁקַל הַשֵּׁרִיּוֹן חֲמִשָּׁת־אֲלָפִים
6 שְׁקָלִים נַחֲשֵׁת: וּמִצַּחַת נַחֲשֵׁת עַל־רִגְלוֹ וְכִידּוֹן נַחֲשֵׁת בֵּין כַּתְּפוֹ:
7 וְחֵץ חֲנִיתוֹ כַּמְּנוֹר אַרְגָּמִים וְלַהֲבַת חֲנִיתוֹ שֵׁשׁ־מֵאוֹת שְׁקָלִים בְּרוֹזַל
8 וְנִשְׂא הַצֵּנָה הַלֵּךְ לִפְנָיו: וַיַּעֲמֵד וַיִּקְרָא אֶל־מַעֲרֹכַת יִשְׂרָאֵל
וַיֹּאמֶר לָהֶם לָמָּה תֵצְאוּ לַעֲרֹךְ מַלְחָמָה הַלּוֹא אֲנִכִי הַפְּלִשְׁתִּי
9 וְאַתֶּם עֲבָדִים לְשָׂאוּל בְּרוּ־לָכֶם אִישׁ וַיֵּרֵד אֵלָי: אִם־יֹכַל לְהִלָּחֵם
10 אֲתִי וְהִפְנִי וְהִינּוּ לָכֶם לְעַבְדִּים וְאִם־אֲנִי אוֹכַל־לוֹ וְהִפְתּוּ וְהִייתֶם
11 לָנוּ לְעַבְדִּים וְעַבַּדְתֶּם אֹתָנוּ: וַיֹּאמֶר הַפְּלִשְׁתִּי אֲנִי חֲרַפְתִּי אֶת־
12 מַעֲרֹכוֹת יִשְׂרָאֵל הַיּוֹם הַזֶּה תִּנּוּלִי אִישׁ וְנִלְחַמָּה יָחַד: וַיִּשְׁמַע
13 שָׂאוּל וְכָל־יִשְׂרָאֵל אֶת־דְּבָרֵי הַפְּלִשְׁתִּי הָאֵלָה ² וַיַּחֲתוּ ³ וַיִּרְאוּ ⁴
מָאֵד: וְדוֹד בֶּן־אִישׁ אֶפְרַתִּי הַזֶּה מִבֵּית לָחֶם יְהוּדָה וְשִׁמּוֹ יִשִּׁי
וְלוֹ שְׁמֹנֶה בָּנִים וְהָאִישׁ בִּימֵי שָׂאוּל זָקֵן בָּא בְּאֲנָשִׁים ⁵: וַיִּלְכוּ
שְׁלֹשֶׁת בְּנֵי־יִשִּׁי הַגְּדֹלִים ⁶ הֵלְכוּ אַחֲרֵי־שָׂאוּל לְמַלְחָמָה וְשֵׁם
שְׁלֹשֶׁת בָּנָיו אֲשֶׁר הֵלְכוּ בְּמַלְחָמָה אֵילָב הַבְּכוֹר וּמִשְׁנֵהוּ אֲבִינָדָב

14 וְהִשְׁלִישִׁי שָׁמָּה: וְדוֹד הוּא הַקָּטָן וְשִׁלְשָׁה הַגְּדֹלִים הִלְכוּ אַחֲרַי
 15 שְׂאוּל: וְדוֹד הֵלֶךְ וְשָׁב⁷ מֵעַל שְׂאוּל לְרַעוּת אֶת־צֹאן אָבִיו בֵּית־
 16 לָחֶם⁸: וַיִּגַּשׁ הַפְּלִשְׁתִּי הַשָּׂכֶם וְהָעֶרְבִי⁹ וַיִּתְּצֵב אַרְבָּעִים יוֹם:
 17 וַיֹּאמֶר יִשְׂרָאֵל לְדוֹד בְּנֵו קַח־נָא לְאַחִיךָ אֵיפֶת הַקְּלִיא הַזֶּה וְעִשְׂרָה
 18 לָחֶם הַזֶּה וְהָרֵץ הַמִּמְנָה לְאַחִיךָ: וְאֵת עֵשֶׂרֶת חֲרִיצֵי הַחֶלֶב
 19 הָאֵלֶּה תָּבִיא לְשֵׁר הָאֶלֶף וְאֶת־אַחִיךָ תִּפְקֹד לְשָׁלוֹם וְאֶת־
 20 גְּלַחְמִים עִם־פְּלִשְׁתִּים: וַיִּשְׂכֶּם דָּוִד בְּבֶקֶר וַיִּטֵּשׁ אֶת־הַצֹּאן עַל־
 21 שֹׁמֵר וַיֵּשֶׂא¹¹ וַיִּלֶךְ בְּאֲשֶׁר צִוְּהוּ יִשְׂרָאֵל וַיָּבֵא הַמַּעֲגָלָה וְהַחִיל הַיְצִיא¹²
 22 אֶל־הַמַּעֲרָכָה וְהָרַעוּ¹³ בַּמִּלְחָמָה: וַתַּעֲרֹךְ יִשְׂרָאֵל וּפְלִשְׁתִּים
 23 מַעֲרָכָה לְקִרְאֵת מַעֲרָכָה: וַיִּטֵּשׁ דָּוִד אֶת־הַפְּלִים מֵעַלְיוֹ עַל־
 24 יַד שׁוֹמֵר הַכְּלִים וַיִּרְץ הַמַּעֲרָכָה וַיָּבֵא וַיִּשְׁאַל לְאַחִיו לְשָׁלוֹם:
 25 וְהוּא מְדַבֵּר עִמָּם וְהִנֵּה אִישׁ הַבְּנִים עוֹלָה גְּלִית הַפְּלִשְׁתִּי שָׁמוּ
 26 מִנֵּת מִמַּעֲרֻכּוֹת פְּלִשְׁתִּים וַיְדַבֵּר בְּדַבְרֵים הָאֵלֶּה וַיִּשְׁמַע דָּוִד:
 27 וְכֹל אִישׁ יִשְׂרָאֵל בְּרֹאוֹתָם אֶת־הָאִישׁ וַיִּנְסוּ מִפְּנֵיו וַיִּירָאוּ מְאֹד:
 28 וַיֹּאמֶר אִישׁ יִשְׂרָאֵל הֲרֵאִיתֶם¹⁴ הָאִישׁ הָעֹלֶה הַזֶּה כִּי לַחֲרֹף אֶת־
 29 יִשְׂרָאֵל עָלָה וְהָיָה הָאִישׁ אֲשֶׁר־יִכְנֹו יַעֲשֶׂר־נֹו¹⁵ הַמֶּלֶךְ עֹשֶׂר גְּדוֹל
 30 וְאֶת־בֵּיתוֹ יִתְּנֶלוּ וְאֵת בֵּית אָבִיו יַעֲשֶׂה חֶפְשִׁי בְּיִשְׂרָאֵל: וַיֹּאמֶר
 דָּוִד אֶל־הָאֲנָשִׁים הָעֹמְדִים עִמּוֹ לֵאמֹר מַה־יַּעֲשֶׂה לְאִישׁ אֲשֶׁר
 יָבֵה אֶת־הַפְּלִשְׁתִּי הַלְזוּ¹⁶ וְהִסִּיר חֲרָפָה מֵעַל יִשְׂרָאֵל כִּי מִי
 27 הַפְּלִשְׁתִּי הָעֹרֵל הַזֶּה כִּי חָרַף מַעֲרֻכּוֹת אֱלֹהִים חַיִּים: וַיֹּאמֶר
 28 לוֹ הָעָם כַּדָּבָר הַזֶּה לֵאמֹר כֹּה יַעֲשֶׂה לְאִישׁ אֲשֶׁר יִכְנֹו: וַיִּשְׁמַע
 אֱלִיאָב אַחִיו הַגְּדוֹל בְּדַבְּרוֹ אֶל־הָאֲנָשִׁים וַיַּחֲרֹ־אֵף אֱלִיאָב בְּדוֹד
 וַיֹּאמֶר לְמַה־זֶּה יִרְדֶּתָּ וְעַל־מִי נִטְשֶׁתָּ מֵעַט הַצֹּאן הַהֵנָּה בַּמְּדַבֵּר
 אֲנִי יַדְעֵתִי אֶת־זִדְדֹנָךְ וְאֵת רַע לִבְבְּךָ כִּי לְמַעַן רֹאוֹת הַמִּלְחָמָה
 29 יִרְדֶּתָּ: וַיֹּאמֶר דָּוִד מַה עֲשִׂיתִי עִתָּה הֲלוֹא דָּבָר¹⁷ הוּא: וַיִּסַּב
 30 מֵאֲצִלוֹ אֶל־מֹול אַחֵר וַיֹּאמֶר כַּדָּבָר הַזֶּה וַיִּשְׁבְּהוּ הָעָם דָּבָר כַּדָּבָר

31 הראשון: וישמעו הדברים אשר דבר דוד ויגדו¹⁸ לפני שאול
 32 ויקחהו: ויאמר דוד אל שאול אל יפל לב¹⁹ אדם עליו²⁰ עבדך
 33 ילך ונלחם עם הפלשתי הזה: ויאמר שאול אל דוד לא תוכל
 ללכת אל הפלשתי הזה להלחם עמו כי נער אתה והוא איש
 34 מלחמה מנעריו: ויאמר דוד אל שאול רעה היתה עבדך לאביו
 35 בצאן ובא הארי ואת²¹ הדוב ונשא ששה מהעדר: ויצאתי אחריו
 והכתינו והצלתי מפיו ויקם עלי והחזקתי בזקנו והכתינו והמיתיו²²:
 36 גם²³ את הארי גם²³ הדוב הכה עבדך והיה הפלשתי הערל
 37 הזה כאחד מהם כי חרף מערכת אלהים חיים: ויאמר דוד
 יהיה אשר הצלני מיד הארי ומיד הדב הוא יצילני מיד הפלשתי
 38 הזה: ויאמר שאול אל דוד לך ויהיה לך ויהיה עמך: וילבש שאול
 את דוד מדיו ונתן קובע נחשת על ראשו וילבש אתו שריון:
 39 ויחגר דוד את חרבו מעל למדיו ויאל ללכת כי לא נסה ויאמר
 דוד אל שאול לא אוכל ללכת באלה כי לא נסיתי ויסרם דוד
 40 מעליו: ויקח מקלו בידו ויבחר לו חמשה חלקי²⁴ אבנים מן
 הנחל וישם אתם בכלי הרעים אשר לו ויבילקוט וקלעו בידו
 41 ויגש אל הפלשתי: וילך הפלשתי הלך וקרב אל דוד והאיש
 42 נשא הצנה לפניו: ויבט הפלשתי ויראה²⁵ את דוד ויבוהו כי
 43 היה נער ואדמני עסיפה מראה: ויאמר הפלשתי אל דוד
 הכלב אנכי כי אתה בא אלי במקלות ויקלל הפלשתי את
 44 דוד באלהיו: ויאמר הפלשתי אל דוד לכה אלי ואתנה את
 45 בשרך לעוף השמים ולבהמת השדה: ויאמר דוד אל הפלשתי
 אתה בא אלי בחרב ובחנית ובכידון ואנכי בא אליך בשם
 46 יהוה צבאות אלהי מערכות ישראל אשר חרפת: היום הזה
 יסגרה יהוה ב ידי והפתיך והסרתי את ראשך מעליך ונתתי
 פגך מחנה פלשתים היום הזה לעוף השמים ולחית הארץ
 47 וידעו כל הארץ כי יש אלהים לישראל: וידעו כל הקהל הזה

כִּי־לֹא בַחֲרֹב וּבַחֲנִית יְהוֹשִׁיעַ²⁶ יְהוָה כִּי לִיהוָה הַמִּלְחָמָה וְנָתַן
 48 אֶתְכֶם בְּיַדְנוּ: וְהָיָה כִּי²⁷־קָם הַפְּלִשְׁתִּי וַיִּלָּךְ וַיִּקְרַב לַקְּרֹאת
 49 דָּוִד וַיִּמְהַר דָּוִד וַיִּרֶץ הַמַּעֲרֵכָה לַקְּרֹאת הַפְּלִשְׁתִּי: וַיִּשְׁלַח דָּוִד
 אֶת־דָּוִד אֶל־הַכְּלִי וַיִּקַּח מִשָּׁם אֶבֶן וַיִּקְלַע וַיַּךְ אֶת־הַפְּלִשְׁתִּי אֶל־
 50 מִצְחוֹ וַתִּטְבַּע הָאֶבֶן בְּמִצְחוֹ וַיִּפֹּל עַל־פָּנָיו אֶרְצָה: וַיַּחֲזֹק²⁸ דָּוִד
 מִן־הַפְּלִשְׁתִּי בְּקָלַע וּבְאֶבֶן וַיַּךְ אֶת־הַפְּלִשְׁתִּי וַיִּמָּתְהוּ וַחֲרַב אֵין
 51 בְּיַד־דָּוִד: וַיִּרֶץ דָּוִד וַיַּעֲמֵד אֶל־הַפְּלִשְׁתִּי וַיִּקַּח אֶת־חַרְבּוֹ
 וַיִּשְׁלֹפָה מִתַּעֲרָה וַיִּמָּתְהוּ וַיִּכְרַת־בָּהּ אֶת־רֹאשׁוֹ וַיִּרְאוּ
 52 הַפְּלִשְׁתִּים כִּי־מַת גְּבוּרָם וַיִּנְסוּ: וַיִּקְמוּ אַנְשֵׁי יִשְׂרָאֵל וַיהוּדָה
 וַיִּרְעוּ וַיִּרְדְּפוּ אֶת־הַפְּלִשְׁתִּים עַד־בּוֹאָהּ²⁹ גַּיָּא וְעַד שְׁעָרֵי עֶקְרוֹן
 53 וַיִּפְּלוּ חֲלָלִי פְּלִשְׁתִּים בְּדֶרֶךְ שְׁעָרִים וְעַד־גֵּת וְעַד־עֶקְרוֹן: וַיָּשְׁבוּ
 54 בְּנֵי יִשְׂרָאֵל מִדֶּלֶק אַחֲרֵי פְּלִשְׁתִּים וַיִּשְׁסּוּ אֶת־מַחְנֵיהֶם: וַיִּקַּח
 דָּוִד אֶת־רֹאשׁ הַפְּלִשְׁתִּי וַיִּבְאֵהוּ יְרוּשָׁלַם וְאֶת־כְּלָיו שָׁם
 בְּאֵהָלוֹ:

1 § 85, 4. 2 § 83, 10. 3 § 52, Note II. 4 יִרְאָ fut. יִירְאוּ, ex-
 ceptionally יִרְאוּ cf. v. 24. 5 the *old men*; some read בָּא = בָּשָׂנִים
 כִּי־יָמִים to advance in days, years. 6 § 91, 3. 7 § 105, 7. 8 § 85,
 4. 9 § 105, 6, 7. 10 and thou shalt take a *pledge* in return from
 them, i. e. a token of their happiness. (Fuerst. Lex.) 11 sc. רִגְלוֹ
 cf. Gen. 29, 1. 12 § 96, 7. 13 fr. רוּעַ. 14 ר was in this word
 doubly pronounced. 15 = יַעֲשִׂירוּנוּ. 16 § 22, Note. 17 an en-
 quiry. 18 § 76, 2, c, 19 נִפְּל לֵב to lose heart, courage. 20 עָלָיו
 refers either to Goliath, or to אָדָם, cf. Ps. 42, 7. 142, 4.
 21 § 76, 4. Note or אֵת = with, § 75, 5. 22 כִּתָּה, Hi. הַמָּתָם
 § 53, 7. 23 § 117. 24 § 83, 7. 25 regular וַיִּרְאָ. 26 for יוֹשִׁיעַ.
 27 § 114, d. 28 § 91, 2. 29 § 76, 2, d.

XI. Solomo's Wisdom. (1. Kings 3, 5—28.)

5 בְּגִבְעוֹן נִרְאָה יְהוָה אֶל־שְׁלֹמֹה בְּחִלוֹם הַלַּיְלָה וַיֹּאמֶר אֱלֹהִים
 6 שְׂאֵל מָה אֲתוֹן־לָךְ: וַיֹּאמֶר שְׁלֹמֹה אֶתָּה עֲשִׂיתָ עִם־עַבְדְּךָ דָּוִד

אָבִי חֶסֶד גְּדוֹל בְּאִשֶּׁר הִלֵּךְ לִפְנֵיהָ בְּאֵמֶת וּבְצַדִּיקָה וּבִישֵׁרֶת
לִבָּב עֲמָךְ וּתְשִׁמְרֵם לּוֹ אֶת־הַחֶסֶד הַגְּדוֹל הַזֶּה וּתְתַדְּלוּ בּוֹ יֵשֶׁב
עַל־כִּסְאוֹ בְּיוֹם הַזֶּה: וְעַתָּה יְהוָה אֱלֹהֵי אֲתָהּ הַמְּלַכֶּת אֶת־⁷
עַבְדְּךָ תַּחַת דָּוִד אָבִי וְאַנְכִי נֶעֱרַ¹ קָטָן לֹא אֲדַע צֵאת וּבֹא²:
וְעַבְדְּךָ בְּתוֹךְ עַמְּךָ אֲשֶׁר בְּחֶרֶת עִסְרָב אֲשֶׁר לֹא־יִמְנָה וְלֹא⁸
יִסְפֵּר מֵרֵב: וְנָתַתְּ לְעַבְדְּךָ לֵב שֹׁמֵעַ לְשִׁפְטֵי אֶת־עַמְּךָ לְהִבִּין⁹
בִּין־טוֹב לְרָע כִּי מִי יוּכַל לְשִׁפְטֵי אֶת־עַמְּךָ הַכָּבֵד הַזֶּה: וְיִיטֹב¹⁰
הַדְּבָר בְּעֵינֵי אֲדָנִי כִּי שָׂאֵל שְׁלֹמֹה אֶת־הַדְּבָר הַזֶּה: וַיֹּאמֶר¹¹
אֱלֹהִים אֵלָיו יַעַן אֲשֶׁר שָׂאֵלְתָּ אֶת־הַדְּבָר הַזֶּה וְלֹא־שָׂאֵלְתָּ לָךְ
יָמִים רַבִּים וְלֹא־שָׂאֵלְתָּ לָךְ עֶשֶׂר וְלֹא שָׂאֵלְתָּ נַפְשׁ אִיבִיךָ וְשָׂאֵלְתָּ
לָךְ הַבִּין לְשִׁמְעַ מִשִּׁפְטֵי: הִנֵּה עֲשִׂיתִי³ כְּדַבְּרֶךָ הִנֵּה נָתַתִּי לָךְ¹²
לֵב חָכָם וְנִבּוֹן אֲשֶׁר כְּמוֹךָ לֹא־הָיָה לִפְנֵיהָ וְאַחֲרֶיהָ לֹא־יָקוּם כְּמוֹךָ:
וְגַם אֲשֶׁר לֹא־שָׂאֵלְתָּ נָתַתִּי לָךְ גַּם־עֶשֶׂר גַּם־כְּבוֹד אֲשֶׁר לֹא־¹³
הָיָה כְּמוֹךָ אִישׁ בְּמַלְכִים כָּל־יְמֵיךָ: וְאִם תִּלְךָ בְּדַרְכֵי לְשִׁמּוֹר¹⁴
חֻקֵּי וּמִצְוֹתַי בְּאִשֶּׁר הִלֵּךְ דָּוִד אָבִיךָ וּבְאַרְכֹּתַי אֶת־יְמֵיךָ: וַיִּקְיֵן¹⁵
שְׁלֹמֹה וְהִנֵּה חָלוֹם וַיָּבֹא יְרוּשָׁלַם וַיַּעֲמֵד לִפְנֵי אַרְוֹן בְּרִית־יְהוָה
וַיַּעַל עֲלוֹת וַיַּעַשׂ שְׁלָמִים וַיַּעַשׂ מִשְׁתָּה לְכָל־עַבְדָּיו: אֲזַי־תִּבְאֶנָּה¹⁶
שְׁתֵּים נָשִׁים זֹנוֹת אֶל־הַמֶּלֶךְ וּתַעֲמִדְנָה לִפְנֵינוּ: וּתֹאמֶר הָאִשָּׁה¹⁷
הָאֶחָת כִּי אֲדָנִי אָנִי וְהָאִשָּׁה הַזֹּאת יֹשְׁבַת בְּבֵית אַחֶר וְאֵלֶּךְ עִמָּה
בְּבֵית: וַיְהִי בְּיוֹם הַשְּׁלִישִׁי לְלִדְתִי⁵ וּתְלַד גַּם־הָאִשָּׁה הַזֹּאת¹⁸
וְאַנְחֶנּוּ יַחְדָּו אֵין־זָר אֲתָנּוּ בְּבֵית זֹלָתִי⁶ שְׁתֵּים־אֲנַחְנוּ בְּבֵית:
וַיִּמָּת בְּן־הָאִשָּׁה הַזֹּאת לִילָה אֲשֶׁר שָׁכְבָה עִלָּיו: וּתְקַם בְּתוֹךְ¹⁹
הַלַּיְלָה וּתְקַח אֶת־בְּנִי מֵאַצְלִי וְאַמְתֶּךָ⁷ יִשְׁנֶה וּתִשְׁכִּיבֵהוּ בְּחִיקָה
וְאֶת־בְּנֵה הַמֵּת הַשְּׁכִיבָה בְּחִיקִי: וְאַקָם בְּבִקְרָה לְהַיִּנִק אֶת־בְּנִי²¹
וְהִנֵּה־מֵת וְאַתְּבֹנֵן אֵלָיו בְּבִקְרָה וְהִנֵּה לֹא־הָיָה בְּנִי אֲשֶׁר יִלְדֵתִי:
וּתֹאמֶר הָאִשָּׁה הָאֶחָת לֹא כִּי בְּנִי הָיָה וּבְנֶךְ הַמֵּת וְזֹאת אָמַרְתְּ²²
לֹא כִּי בְּנֶךְ הַמֵּת וּבְנִי הָיָה וּתְדַבְּרֶנָּה לִפְנֵי הַמֶּלֶךְ: וַיֹּאמֶר הַמֶּלֶךְ²³

זאת אמרת זה⁸ בני החי ובנגד המת וזאת אמרת לא כי בנגד
 המת ובני החי⁹: ויאמר המלך קחו לייחרב ויביאו החרב לפני²⁴
 המלך: ויאמר המלך גזרו את-הילוד החי לשנים ותנו את-
 החצי לאחת ואת-החצי לאחת⁹: ותאמר האשה אשר-בנה²⁶
 החי אל-המלך כי-נכמרו רחמיה על-בנה ותאמר בי אדני תנו-
 לה את-הילוד החי והמת אל-תמיתהו וזאת אמרת גם-לי גם-
 לך לא יהיה גזרו¹⁰: ויען המלך ויאמר תנו-לה את-הילוד החי²⁷
 והמת לא תמיתהו היא אמו: וישמעו כל-ישראל את-המשפט²⁸
 אשר שפט המלך ויראו מפני המלך כי ראו כי חכמת אלהים
 בקרבו לעשות משפט:

1 Inexperienced. 2 יצא ובה to go out and in, denotes metaphorically the actions and conduct of a man. (Fuerst Lex.)
 3 § 100, III. a) 4 § 101, II. ב). 5 § 83, 11, (c). 6 י — paralogic = זולת. 7 An expression of humility for I. 8 § 94, 2.
 9 In pause. 10 § 34, 6.

XII. The happiness of the godly, the misery of the wicked (Ps. 1.)

1 אשרי¹ האיש אשר לא הלך בעצת רשעים ובדרך חטאים
 לא עמד ובמשב לצים לא ישב: כי אם בתורת יהוה חפצו
 ובתורתו יהנה יומם ולילה: והיה בעץ שתול על-פלגי-מים
 אשר פרו יתן בעתו ועלהו לא-יבול וכל אשר-יעשה יצליח:
 לא-יבן הרשעים כי אם-במין אשר-תדפנו² רוח: על-כן לא-
 יקמו רשעים במשפט וחטאים בעדת צדיקים: כי-יודע יהוה
 דרך צדיקים ודרך רשעים תאבד:

1 אשר happiness; only in plur. construct in the character of an interjection: O the happiness of the man! 2 § 44, 5.

XIII. The character of a godly man. (Ps. 15.)

1 מזמור לדוד יהוה מי-יגור באהלך מי-ישכן ביה קרשך:

הוֹלֵךְ² תָּמִים³ וּפְעַל צְדָק וּדְבַר אֱמֶת בְּלִבּוֹ: לֹא־רָגַל עַל⁴-
 לִשְׁנוֹ לֹא־עָשָׂה לְרַעְהוּ רָעָה וְחִרְפָּה לֹא־נָשָׂא עַל־קִרְבוֹ: נִבְּזָה⁴
 בְּעֵינָיו נִמְאָס⁵ וְאֶת־יְרָאֵי יְהוָה יִכְבֵּד נִשְׁבַּע לְהָרַע⁶ וְלֹא יִמִּיר:
 כִּסְפוֹ לֹא־נָתַן בְּנִשְׁךְ וְשִׁחַר עַל־נְקִי לֹא לָקַח עֲשֵׂה־אֱלֹה לֹא⁵
 יִמוּט לְעוֹלָם:

1 § 83, *11, 2 § 107, 4. 3 Accusative, § 85, 4. c) and § 75, 2, Note. 4 ל' רָגַל עַל ל' to bear slander upon his tongue, i. e. to slander. 5 The subject of the clause. 6 Inf. fr. רָעַע, supply לוֹ to do evil to himself, i. e. to his own hurt, cf. 3 Mos. 5, 4.: לְהָרַע אוֹ לְהִטִּיב.

XIV. Confidence in God's grace. (Ps. 23.)

מִזְמוֹר לְדָוִד יְהוָה רָעִי לֹא אֶחְסֵר: בְּנֵאוֹת דְּשָׂא יִרְבִּיצֵנִי עַל־¹
 מִי מְנוּחַת יִנְהַלְנִי: נַפְשִׁי יִשׁוּבֵב¹ יִנְחֵנִי בְּמַעְגְלֵי־צְדָק לְמַעַן שְׁמוֹ:
 גַּם כִּי־אֵלֶךְ בְּגִיא צְלֻמוֹת² לֹא־אִירָא רָע כִּי־אָתָּה עִמָּדִי שְׁבֻטְךָ⁴
 וּמִשְׁעַנְתֶּךָ הִפָּה יִנְחֵמֵנִי: תַּעֲרֹךְ לִפְנֵי שְׁלַחַן נֹגֵד צִרְרֵי דִשְׁנֹת⁵
 בְּשִׁמְן רֵאשִׁי כּוֹסֵי רוּיָה³: אַךְ טוֹב וְחֹסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי⁶
 וְיִשְׁבְּתֵי⁴ בְּבֵית־יְהוָה לְאַרְךְ יָמִים:

1 To lead back, refresh (the soul). 2 Shadow of death = the thickest darkness, cf. § 91, c). 3 Abundance; in poetry often an abstract noun takes the place of an adjective, = my cup is abundant, overflowing. 4 = וְיִשְׁבְּתֵי, as רָד (Jud. 19, 11.) for יָרַד.

XV. God's excellency and providence. (Ps. 113.)

הֲלֹלוּ יְהוָה הֲלֹלוּ עַבְדֵי יְהוָה הֲלֹלוּ אֶת־שֵׁם יְהוָה: יְהִי שֵׁם יְהוָה¹
 מְבָרָךְ מֵעַתָּה וְעַד־עוֹלָם: מִמְּזֹרַח־שֶׁמֶשׁ עַד־מְבֹאוֹ מֵהַלָּל שֵׁם³
 יְהוָה: רָם עַל־כָּל־גּוֹיִם יְהוָה עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי כִּיהוָה⁴
 אֱלֹהֵינוּ הַמְּגַבִּיחַ¹ לְשִׁבְתָּ: הַמְּשַׁפִּילִי¹ לְרֵאוֹת כִּשְׁמַיִם וּבְאָרְץ:⁶
 מְקִימֵי מַעְפָּר דָּל מֵאֲשַׁפַּת יָרִים אֲבִיוֹן: לְהוֹשִׁיבֵי² עַס־נְדִיבִים⁷
 8

9 עם נדיבי עמו: מושיבי עקרת³ הבית אם⁴ הבנים שמחה⁵
הללויה:

1 § 106, 9 and page 17 Note I. 2 Inf. with paragogie — in poetry not unfrequent. 3 Barrenness was considered among the Hebrews a great ignominy, cf. 1. Sam. c. 1. 4 Accusative, answering the question *where*? § 85, 4. or apposition to 3 = as a. 5 § 83, 10.

XVI. Israel's exodus from Egypt. (Ps. 114.)

1 בִּצְאֹת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לְעֹז: הֵיְתָה יְהוּדָה¹
2 לְקָדְשׁוֹ יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו²: הַיָּם רָאָה וַיִּגַּם הַיַּרְדֵּן יִסָּב לְאַחֹר:
3 הַהָרִים רָקְדוּ³ כְּאֵילִים נִבְעוֹת כְּבְנֵי־צֹאן: מִהֲלָךְ הַיָּם כִּי תָנוּס⁴
4 הַיַּרְדֵּן תִּסָּב לְאַחֹר: הַהָרִים תִּרְקְדוּ כְּאֵילִים נִבְעוֹת כְּבְנֵי־צֹאן:
5 מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב: הַהֲפִכִי הַצֹּר⁷
6 אֲנִים־מִיָּם⁴ חֲלָמִישׁ לְמַעֲיָנוֹ⁵־מִיָּם:

1 § 57, Note. 2 The plural poetically, § 82, 5. 3 Cf. Exodus 19, 18, 4 Cf. Exod 17, 6. 5 § 59 Note II.

XVII. Feelings of an exile in captivity. (Ps. 137.)

1 עַל־נְהַרֹת בְּבַל שֵׁם יִשְׁבְּנוּ גַם־בְּכִינוּ בְּזַכְרֵנוּ אֶת־צִיּוֹן: עַל־
2 עַרְבִים בְּתוֹכָהּ¹ תִּלְיֵנוּ בְּנֹרוֹתֵינוּ: כִּי שֵׁם שְׁאֵלָנוּ שׁוֹבֵינוּ דְּבָרֵי־
3 שִׁיר וְתוֹלְלֵינוּ שְׁמַחָה שִׁירוּ לָנוּ מִשִּׁיר² צִיּוֹן: אֵיךְ נִשִּׁיר אֶת־
4 שִׁיר־יְהוָה עַל אֲדָמַת נָכַר: אִם־אֲשַׁכַּח יְרוּשָׁלַם תִּשְׁכַּח יְמִינִי³:
5 תִּדְבַק לְשׁוֹנֵי לַחֲכֵי אִם־לֹא אֲזַכְּרֵי⁴ אִם־לֹא אֶעֱלֶה אֶת־יְרוּשָׁלַם
6 עַל רֹאשׁ⁵ שְׁמַחְתִּי: זָכֹר יְהוָה לְכִנֵּי אֲדוֹם אֵת יוֹם⁶ יְרוּשָׁלַם
7 הָאֲמָרִים עָרוּ⁷ עָרוּ עַד הַיָּסוֹד בָּהּ: בַּת־כְּבֹל הַשְּׂדוּדָה אֲשֶׁרִי
8 שִׁי־שָׁלַם־לָךְ אֶת־גְּמוּלָךְ שְׁגַמְלַת לָנוּ: אֲשֶׁרִי שִׁיאַחוּ וְנִפְץ אֶת־
9 עוֹלְלֶיךָ אֶל־הַסַּלְעַ: ⁹

1 Refers to Babel, 2 Of the song = one of the songs. 3 Let my right forget to do its duty, or play on an instrument

(Kimchi) 4 poetically = אֶזְכְּרֶךָ. 5 The summit = the highest joy. 6 The day of downfall, misfortune. 7 Inf. Pi; to lay bare the ground יסוד i. e. to destroy to the ground. 8 In poetry very common, either for the city or the inhabitants. 9 Cf. 2 Kings 8, 12.

XVIII. The preciousness and true character of wisdom. (Job 28, 12 — 28.)

12 וְהַחֲכָמָה מֵאֵין תִּמְצָא וְאֵי זֶה מְקוֹם בְּיָנָה: לֹא־יִדְעַ אָנוּשׁ
13 עֲרֶכְבָּה וְלֹא תִמְצָא בְּאֶרֶץ הַחַיִּים: תַּהוּם אָמַר לֹא בִי־הִיא וַיִּם
14 אָמַר אֵין עֲמָדִי: לֹא־יִתֵּן סָגוֹר תַּחֲתֶיהָ וְלֹא יִשְׁקַל בְּסָף מַחִירָה: 15
16 לֹא תִסְלָה בְּכֶתֶם אוֹפִיר בְּשֶׁהֶם יָקָר וְסָפִיר: לֹא־יַעֲרֹכְנָה זֶהָב
17 וְזָכוּכִית וְתַמְרוֹרָתָהּ² כְּלִי־פֶזֶז: רָאמוֹת וְגִבִּישׁ לֹא יִזְכַּר וּמִשֶּׁךְ חֲכָמָה
18 מִפְּנִינִים: לֹא־יַעֲרֹכְנָה פִטְרֵת־כּוֹשׁ בְּכֶתֶם טְהוֹר לֹא תִסְלָה: 19
20 וְהַחֲכָמָה מֵאֵין תִּבּוֹא וְאֵי זֶה מְקוֹם בְּיָנָה: וְנִעְלָמָה מֵעֵינַי כֹּל־
21 חַי וּמַעוֹף הַשָּׁמַיִם נִסְתָּרָה: אֲבִדוֹן וּמוֹת אָמְרוּ בְּאֲזִינוּ שָׁמַעְנוּ
22 שָׁמְעָה³: אֱלֹהִים הַבִּין דְּרָכָה וְהוּא⁴ יָדַע אֶת־מְקוֹמָה: כִּי־הוּא
23 לְקַצּוֹת־הָאָרֶץ יָבִיט תַּחַת כָּל־הַשָּׁמַיִם יִרְאֶה: לַעֲשׂוֹת לְרוּחַ
24 מִשְׁקַל יָמִים תִּבֵּן בַּמֶּדָּה: בַּעֲשָׂתוֹ לִפְטֹר חֵק וְדֶרֶךְ לַחַיִּז קוֹלוֹת: 26
27 אִזּוּ רָאָה וַיִּסְפְּרָה הַכִּינֶה וְגַם־חֲקָרָה: וַיֹּאמֶר לְאָדָם הֵן יִרְאֵת
28 אֲדָנָי הִיא חֲכָמָה וְסוֹר מֵרַע בְּיָנָה:

1 § 94, 6 Note. 2 Supply the antecedent לֹא. 3 § 93, 6.
4 § 93, Note.

XIX. Judah is threatened for her ingratitude and rebellion. (Isa. 1, 1 — 21.)

1 חַיִּזוֹן יִשְׁעֶיהוּ בְּגִלְמוֹן אֲשֶׁר חִזָּה עַל־יְהוּדָה וַיְרוּשָׁלַם בְּיָמַי
2 עֲזָבוּהוּ יוֹתֶם אַחֲזוּ יְחֻקֶיהוּ מַלְכֵי יְהוּדָה: שָׁמְעוּ שָׁמַיִם וְהֶאֱזִינִי
3 אֶרֶץ כִּי יְהוּה דָּבַר בְּנִים גִּדְּלָתִי וְרוֹמַמְתִּי וְהֵם פָּשְׁעוּ כִּי: יָדַע
4 שׁוֹר קָנְהוּ וַחֲמוֹר אֲבוּס בְּעֵלְיוּ יִשְׂרָאֵל לֹא יָדַע עַמִּי לֹא הִתְבוֹנֵן:

4 הוּי גוֹי חַטָּא עִם כְּבֹד¹ עוֹן זָרַע מְרַעִים בְּנִים מִשְׁחִיתִים עֲזָבוּ
 5 אֶת־יְהוָה נֶאֱצוּ אֶת־קְרוֹשׁ יִשְׂרָאֵל נָזְרוּ אַחֲזֹר: עַל־מָה² תָּבוּ
 6 עוֹד תּוֹסִיפוּ סָרָה כָּל־רֹאשׁ לְחָלִי³ וְכָל־לֵבָב דָּוִי: מִכְּבָר־גֹּל וְעַד־
 רֹאשׁ אֵינ־כּוּ מֵתָם פָּצַע וְחַבּוּרָה וּמִכָּה טְרִיהַ לֹא־זָרוּ⁴ וְלֹא חִבְּשׁוּ
 7 וְלֹא רִכְכָּה בִשְׂמֹן: אֲרָצְכֶם שְׂמָמָה עָרִיכֶם שָׂרְפוֹת אִשׁ אֲדַמְתֶּכֶם
 8 לְנַגְדְּכֶם זָרִים אֲכָלִים אֹתָהּ וּשְׂמָמָה כְּמַהֲפַכַת זָרִים: וְנוֹתַרְהָ
 9 בְּתַצִּיּוֹן כְּסִפָּה בְּכָרֶם כְּמַלוֹנָה בְּמִקְשָׁה כְּעִיר נִצּוּרָה: לוֹלִי יְהוֹה
 צָבָאוֹת הוֹתִיר לָנוּ שָׁרִיד כְּמַעֵט כְּסֹדֶם הָיִינוּ לְעַמְרָה דְּמִינוּ:
 10 שְׁמָעוּ דְבַר־יְהוָה קְצִינִי סֹדֶם הֶאֱזִינוּ תוֹרַת אֱלֹהֵינוּ עִם עַמְרָה:
 11 לָמָּה לִי רַב־זַבְחִיכֶם יֹאמֶר יְהוָה שְׁבַעְתִּי עֲלוֹת אֵילִים וְחֹלֵב
 12 מְרִיאִים וְדָם פְּרִים וּכְבָשִׁים וְעֹתוּדִים לֹא חִפְצָתִי: כִּי תִבְאוּ
 13 לְרֵאוֹת⁵ פָּנָי⁶ מִי־בִקֶּשׁ זֹאת מִיְדְּכֶם רָמַס⁷ חֲצָרִי: לֹא תוֹסִיפוּ
 הָבִיא מִנְחַת־שָׂוֵא קְטֹרֶת תוֹעֵבָה הִיא לִי חֲדָשׁ⁸ וְיִשְׁבַת קְרָא
 14 מִקְרָא לֹא־אוּכַל⁹ אֲנִי וְעַצְרָה: חֲדָשִׁיכֶם וּמוֹעֲדֵיכֶם שְׁנֵאָה נַפְשִׁי
 15 הָיוּ עָלַי לְטָרַח¹⁰ נְלֵאִיתִי נִשְׂא¹¹: וּבִפְרִשְׁכֶם¹² כְּפִיכֶם אֲעֵלִים
 עֵינֵי מִכֶּם גַּם כִּי־תִרְבוּ תִפְלָה אֵינֶנִּי שִׁמְעַע יְדֵיכֶם דְּמִים מְלֵאוּ:
 16 רַחֲצוּ הַזְכוּ¹³ הִסִּירוּ רַע מֵעַל־לֵיכֶם מִנְגִיד עֵינַי חֲדָלוּ הָרַע: לְמַדּוּ
 17 הֵיטֵב¹⁴ דְּרָשׁוּ מִשְׁפָּט אֲשֶׁרוֹ חֲמוּץ שִׁפְטוֹ יְתוֹם רִיבוֹ¹⁵ אֲלִמְנָה:
 18 לְכֹרֶנָּה וְנוֹכַחָה¹⁶ יֹאמֶר יְהוָה אִם־יְהִיו חֲטָאֵיכֶם כְּשָׁנִים כְּשֶׁלֶג
 19 יִלְבִּינוּ אִם־יֵאָדִימוּ כְּתוֹלַע כְּצֹמֶר יְהִיו: אִם־תֵּאָבוּ וּשְׁמַעְתֶּם
 20 טוֹב הָאָרֶץ תֹּאכְלוּ: וְאִם־תִּמְאַנּוּ וּמְרִיתֶם חֲרִב¹⁷ תֹּאכְלוּ כִּי
 פִּי יְהוָה דָּבָר:

1 § 65, 5. 2 Upon what? 3 Supply הָיָה, with following ל to become, § 84, 1: to become sick. 4 זָרוּ (Kal in the form זָר) 5 = לְהֵרָאוֹת. 6 פָּנָי = לְפָנָי before me. 7 Apposition to זֹאת. 8 Cf. 2 Kings, 4, 23. 9 Supply לְשֵׂאת to bear. 10 On the Kaments of ל see § 18, II. 3. 11 Inf. const. of נִשְׂא, more frequently שֵׂאת and שָׂאת. 12 = פְּרִשְׁכֶּם inf. Pi., Tsere becoming Chirek. 13 For הַתְּזָכוּ § 39, 3. 14 § 105, 5. 15 Supply רִיב. 16 Niph'al here reciprocal § 26, 1. 17 § 85, 5.

XX. Description of the Messianic time. (Isa. 11.

1 — 10.

1 וַיֵּצֵא חֹטֵר מִגִּזְעוֹ יֵשׁוּ וַנִּצֵּר מִשְׂרָשׁוֹ יִפְרֶה: וַנְּחַה עָלָיו רוּחַ
 2 יְהוָה רוּחַ חֲכָמָה וּבִינָה רוּחַ עֲזָה וּגְבוּרָה רוּחַ דַּעַת וִירְאָת
 3 יְהוָה: וְהִרְיָחוּ¹ בִּירְאָת יְהוָה וְלֹא-לְמַרְאֵה עֵינָיו יִשְׁפּוֹט וְלֹא-
 4 לְמִשְׁמַע אָזְנוֹ יוֹכִיחַ: וְשִׁפְט בְּצַדִּיק דְּלִים וְהוֹכִיחַ בְּמִישׁוֹר לְעֵנָיו-
 5 אָרֶץ וְהִפֵּה אָרֶץ בְּשֶׁבֶט פִּי וּבְרוּחַ שְׁפָתָיו יָמִית רָשָׁע: וְהָיָה
 6 צַדִּיק אֲזוּר מִתְּנָיו וְהֶאֱמוּנָה אֲזוּר חֲלָצָיו: וְגַר זָאֵב עִם-כֶּבֶשׂ
 7 וּפְרָה וְדָב תִּרְעֶנָּה יַחְדָּו יִרְבְּצוּ יִלְדִיָּהּ וְאִרְיָה בְּבִקְרָא יֹאכַל-
 8 חֶבְדָּן: וְשִׁעֲשַׁע² יוֹנֵק עַל-חֵר פֶּתֶן וְעַל מְאוּרֶת צִפְעוֹנִי גְמוּל יָדוֹ
 9 הִדָּה: לֹא-יִרְעוּ³ וְלֹא יִשְׁחִיתוּ בְּכָל-הָהָר קִדְשֵׁי בֵּית-מְלָאֲכָה הָאָרֶץ
 10 דַּעַה⁴ אֶת-יְהוָה כַּפִּיִם לַיָּם⁵ מִכַּסִּים: וְהָיָה בַּיּוֹם הַהוּא שְׂרָשׁ⁶
 יֵשׁוּ אֲשֶׁר עִמָּד לָנֶס עַמִּים אֲלֵיו גּוֹיִם יִדְרִשׁוּ וְהָיְתָה מִנְחָתוֹ כְּבוֹד:

1 His delight, הִרְיָח with ב to smell with pleasure, hence generally to enjoy, delight in. 2 Pilpel of שִׁעֲשַׁע. 3 § 76, 2. c. 4 Inf. of יָדַע § 30, 4, hence with following אֶת. 5 כֶּסֶה commonly with עַל, here with ל. 6 § 86, 3 b.

XXI. Jeremiah's letter to the captives in Babylon.

(Jer. 29, 4 — 14.)

4 כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לְכָל-הַגּוֹלָה אֲשֶׁר-
 5 הִגְלִיתִי מִירוּשָׁלַם בְּבָלָה: בְּנֵי בָתִּים וְשִׁבּוּ וְנִטְעוּ גִּנּוֹת וְאָכְלוּ
 6 אֶת-פְּרִיָן: קָחוּ נָשִׁים וְהוֹלִידוּ בָנִים וּבָנוֹת וְקָחוּ לְבָנֵיכֶם נָשִׁים
 7 וְאֶת-בָּנוֹתֵיכֶם תִּנּוּ לְאִנְשִׁים וְתִלְדְּנָה בָנִים וּבָנוֹת וְרִבּוֹ-שָׁם וְאֵל-
 8 תִּמְעָטוּ: וְדַרְשׁוּ אֶת-שְׁלוֹם הָעִיר אֲשֶׁר הִגְלִיתִי אֶתְכֶם שָׁמָּה
 9 וְהִתְפַּלְלוּ בְּעֵדָה אֵל-יְהוָה כִּי בְשְׁלוֹמָהּ יִהְיֶה לָכֶם שְׁלוֹם: כִּי
 10 כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אֵל-יִשְׂאֹו לָכֶם נְבִיאֵיכֶם
 אֲשֶׁר-בְּקִרְבְּכֶם וְקִסְמֵיכֶם וְאֵל-תִּשְׁמְעוּ אֶל-חִלְמֵיכֶם אֲשֶׁר אַתֶּם

9 מַחְלָמִים: כִּי בִשְׁקֶר הֵם נִבְּאִים לָכֵם בְּשֵׁמִי לֹא שְׁלַחְתִּים נְאֻם־
 יְהוָה: כִּי־כֹה אָמַר יְהוָה כִּי לְפִי מְלֵאת¹ לְבַבְךָ שְׁבָעִים שָׁנָה
 אֶפְקֹד אֶתְכֶם וְהִקְמַתִי עֲלֵיכֶם אֶת־דִּבְרֵי הַטּוֹב לְהַשִּׁיב אֶתְכֶם
 11 אֶל־הַמָּקוֹם הַזֶּה: כִּי אֲנֹכִי יָדַעְתִּי אֶת־הַמַּחְשְׁבֹת אֲשֶׁר אֲנֹכִי
 חָשַׁב עֲלֵיכֶם נְאֻם יְהוָה מַחְשְׁבוֹת שָׁלוֹם וְלֹא לְרָעָה לָתֵת לָכֵם
 12 אַחֲרֵי־תֵת וְהִקְנִיחָה: וּקְרָאתֶם אֹתִי וְהִלַּכְתֶּם וְהִתְפַּלַּלְתֶּם אֵלַי
 13 וְשָׁמַעְתִּי אֵלַיכֶם: וּבִקְשַׁתֶּם אֹתִי וּמָצֵאתֶם כִּי תִדְרָשְׁנִי בְּכָל־
 14 לְבַבְכֶם: וְנִמְצָאתִי² לָכֵם נְאֻם־יְהוָה וְשָׁבַתִּי אֶת־שְׁבוֹתְכֶם
 וּקְבַצְתִּי אֶתְכֶם מִכָּל־הַגּוֹיִם וּמִכָּל־הַמְּקוֹמוֹת אֲשֶׁר הִדַּחְתִּי
 אֶתְכֶם שָׁם נְאֻם־יְהוָה וְהִשְׁבַּתִּי אֶתְכֶם אֶל־הַמָּקוֹם אֲשֶׁר־הִגְלִיתִי
 אֶתְכֶם מִשָּׁם:

1 § 49, 4, Note. 2 To be found by one i. e. to show himself inclined toward one. (Fuerst Lex.)

XXII. The new covenant. (Jer, 31, 31 — 34.)

הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְכָרַתִּי אֶת־בְּרִית יִשְׂרָאֵל וְאֶת־בְּרִית
 31 יְהוּדָה בְּרִית חֲדָשָׁה: לֹא כְבָרִית אֲשֶׁר כָּרַתִּי אֶת־אֲבוֹתְכֶם בְּיוֹם
 32 הַחֲזִיקִי בְיָדְכֶם לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם אֲשֶׁר־הִפָּה הִפְרוּ אֶת־
 33 בְּרִיתִי וְאֲנֹכִי² בָּעַלְתִּי בָם נְאֻם־יְהוָה: כִּי זֹאת הַבְּרִית אֲשֶׁר
 אֶכְרַת אֶת־בְּרִית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נְאֻם־יְהוָה נָתַתִּי
 אֶת־תּוֹרַתִּי בְּקֶרֶבְכֶם וְעַל־לִבְכֶם אֶכְתָּבְנָה³ וְהָיִיתִי לָהֶם לֵאלֹהִים
 34 וְהִפָּה יְהוִי־לִי לְעָם: וְלֹא יִלְמְדוּ עוֹד אִישׁ⁴ אֶת־רַעְיוֹנוֹ וְאִישׁ
 אֶת־אֲחִיו⁴ לֵאמֹר דַּעוּ אֶת־יְהוָה כִּי כֹלֵם יָדַעוּ אוֹתִי לְמַקְטָנִם
 וְעַד־גְּדוֹלָם נְאֻם־יְהוָה כִּי אֶסְלַח לְעוֹנֵם וּלְחַטָּאתָם לֹא אֶזְכֹּר־עוֹד:

1 § 96, 2. 2 ṽ although, § 118. 3 For אֶכְתָּבְנָה. 4 § 97, 4.

XXIII. Resurrection of Israel by the reviving Spirit of God. (Ezek 37, I—14.)

1 הִיְהִיָּה עָלַי יְדִי־יְהוָה וַיּוֹצִיאֵנִי בְרוּחַ יְהוָה וַיְנִיחֵנִי בְּתוֹךְ הַבְּקָעָה
 2 וְהָיָא מְלֹאָה עֲצָמוֹת: וְהֶעֱבִירֵנִי עֲלֵיהֶם סָבִיב סָבִיב וְהִנֵּה רַבּוֹת
 3 מְאֹד עַל־פְּנֵי הַבְּקָעָה וְהִנֵּה יְבֻשׁוֹת מְאֹד: וַיֹּאמֶר אֵלַי בֶּן־אָדָם
 4 הֲתַחְיֶינָה הָעֲצָמוֹת הָאֵלֶּה וַאֲמַר אֲדַנְי יְהוָה אַתָּה יָדָעַת: וַיֹּאמֶר
 5 אֵלַי הִנְבֵּא עַל־הָעֲצָמוֹת הָאֵלֶּה וְאָמַרְתָּ אֲלֵיהֶם הָעֲצָמוֹת הַיְבֻשׁוֹת
 6 שְׁמָעוּ דְבַר־יְהוָה: כֹּה אָמַר אֲדַנְי יְהוָה לָעֲצָמוֹת הָאֵלֶּה הִנֵּה
 7 אָנִי מֵבִיא בְכֶם רוּחַ וְחַיִּיתֶם: וְנָתַתִּי עֲלֵיכֶם גִּידִים וְהֶעֱלִיתִי
 8 עֲלֵיכֶם בָּשָׂר וְקִרְמָתִי עֲלֵיכֶם עוֹר וְנָתַתִּי בְכֶם רוּחַ וְחַיִּיתֶם
 9 וַיִּדְעֶתֶם כִּי־אָנִי יְהוָה: וְנִבְאָתִי כַּאֲשֶׁר צִוִּיתִי וַיְהִי־קוֹל כְּהִנְבְּאֵי
 10 וְהִנֵּה־רֵעֵשׂ וְתִקְרְבוּ¹ עֲצָמוֹת עִצָּם אֶל־עִצְמוֹ: וְרָאִיתִי וְהִנֵּה־
 11 עֲלֵיהֶם גִּידִים וּבָשָׂר עָלָה וַיִּקְרָם עֲלֵיהֶם עוֹר מִלְּמַעְלָה וְרוּחַ
 12 אִין בָּהֶם: וַיֹּאמֶר אֵלַי הִנְבֵּא אֶל־הַרוּחַ הִנְבֵּא בֶן־אָדָם וְאָמַרְתָּ
 13 אֶל־הַרוּחַ כֹּה־אָמַר אֲדַנְי יְהוָה מֵאַרְבַּע רוּחוֹת בָּאִי הַרוּחַ² וּפְחִי
 14 בְּהַרוּגִים הָאֵלֶּה וַיְחִיּוּ: וְהִנְבְּאָתִי כַּאֲשֶׁר צִוִּיתִי³ וַתִּבְּאוּ בָהֶם
 15 הַרוּחַ וַיְחִיּוּ וַיַּעֲמְדוּ עַל־רַגְלֵיהֶם חִל גְּדוֹל מְאֹד מְאֹד: וַיֹּאמֶר
 16 אֵלַי בֶּן־אָדָם הָעֲצָמוֹת הָאֵלֶּה כָּל־בֵּית יִשְׂרָאֵל הֵמָּה⁴ הִנֵּה
 17 אֹמְרִים יְבֻשׁוּ עֲצָמוֹתֵינוּ וְאָבְדָה תִּקְוַתֵּנוּ נִגְזְרָנוּ לָנוּ⁵: לָכֵן הִנְבֵּא
 18 וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר אֲדַנְי יְהוָה הִנֵּה אָנִי פֹתַח אֶת־קִבְרוֹתֵיכֶם
 19 וְהֶעֱלִיתִי אֶתְכֶם מִקְבְּרוֹתֵיכֶם עִמִּי⁶ וְהִבְאָתִי אֶתְכֶם אֶל־אֲדָמַת
 20 יִשְׂרָאֵל: וַיִּדְעֶתֶם כִּי־אָנִי יְהוָה בִּפְתָחִי אֶת־קִבְרוֹתֵיכֶם וּבִהְעֵלוֹתִי
 21 אֶתְכֶם מִקְבְּרוֹתֵיכֶם עִמִּי: וְנָתַתִּי רוּחִי בְכֶם וְחַיִּיתֶם וְהִנְחִיתִי
 22 אֶתְכֶם עַל־אֲדָמַתְכֶם וַיִּדְעֶתֶם כִּי אָנִי יְהוָה דְּבַרְתִּי וַעֲשִׂיתִי
 23 נְאֻם־יְהוָה:

1 For תִּקְרְבָנָה. 2 § 80, 5. 3 sc. יְהוָה. 4 § 77, 3. 5 Dat. Commod. לָנוּ נ' we are so entirely cut of. (Fuerst Lex.) 6 Ap-
 position to אֶתְכֶם.

V O C A B U L A R Y I.

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VOCABULARY II.

אָבוּם m. crib	לֵל or not	בֵּין interval (space be- tween two things), du.
אָבִינָדב n. p. m.	אָסָף Ni. to gather to- gether	אִישׁ הַבֵּינִים hence a champion who de- cides between two armies
אָבֵרָהם n. p. m.	אָפֶס דְּרָמִים n. p.	
אָגֵם m. a pool	אֶפְרָתִי n. gentile	
אָדָם Hi. to be red	אָרָג to weave	
אָדְמִנִי reddish	אָרָךְ m. length	בֵּית לָחֶם n. p. of a city
אָוֵר Hi. to enlighten	אָרְךְ יָמִים length of life	בְּכוֹר m. the first born
אֵל הָאֵיר פָּנָיו אֵל to look gracious	אֲשָׁפֶת f. pl. dunghill, dirt-heap	בָּעַל to be lord over
אוֹת m. sign	אֲשֶׁר Pi. to guide, di- rect aright, to make happy	בָּעַר intr. to burn, tr. to consume
אָזוּר m. a belt, girdle		בָּקַע Pi. to split
אָחֹר adv. back		בְּקָעָה f. valley
אָחָז n. p. m.	אֲשֶׁרִי (fr. אֲשֶׁר, not used, fortune) hail!	בָּקַשׁ Pi. to seek, demand
אָחֵר adv. or prep. after, behind	אָחֵרִי id. happy!	בָּרָה to choose, select.
אָחֵרִי id.		ג
אֵיל m. a ram	בָּאֵר שֶׁבַע n. p. of a city	גָּבַהּ Hi. to raise up, make high
אֵלָה f. oak		גָּבַהּ m. height
אֵלֵיָאב n. p. m.	בּוֹא Hi. cause to enter	גְּבוּל m. district, terri- tory
אָמָה f. ell, cubit	בּוֹן Hi. to know, to un- derstand. Hit. to mark, attend to something	גְּבוּר mighty, hero
אָמָה f. a maid-servant		גְּבִישׁ m. crystal
אָמוּנָה f. faithfulness	בָּזָה Ni. to be despised	גָּבַל Hi. to enclose
אָמוּן n. p. m.	בִּי interj. O that, I pray	גְּדִי a kid
אָמַר to think, either followed by בָּלַב.		

גּוֹלָה f. a company of exiles	הָרָה to stretch out	חָל to quake, to writhe
גִּזְע m. a stem	הָרַר to lift up, with	חָזָה to see, especially
גָּזַר to cut in pieces, divide, Ni. to be cut off	פְּנִים to elevate, to honor	a vision, hence to
גַּיָּא f. a valley	הֵלֶם adv. hither	prophesy
גַּיָּא n. p.	הִפָּךְ with ל or with two accus. to change	ח' קוֹלוֹת, חֲזִיז arrow, thunder-flash
גִּיד m. a sinew	הָרָה to conceive, to be pregnant.	חָזַק to be strong, with
גַּלְיָת n. p. m.		מִן to be stronger than, i. e. to conquer, Hi.
גַּמָּא m. bulrushes	זֶאֱבִי m. a wolf	to lay hold of, to seize
גַּמּוּל m. a weaned child	זָבַח to flow	חָזַק a. חֲזָק strong,
גַּרְשָׁם n. p. m.	זוֹנָה and זֹנֶה f. a harlot	violent
גַּת n. p. of a city.	זָרַח intr. to be bound about, Ni. to turn	חָטָא sin, 2) the punishment of sin
דָּבָר m. a thing	aside	חָטַר a shoot, twig
דָּוִי adj. sick, ill	זָכָה Hit. to cleanse one's self	חַיָּה f. a living thing, animal, beast
דָּלָה to draw, as water from a well	זְכוּבִית f. glass, crystal	חֵךְ m. the palate
דָּלַק to pursue hotly	זָכַר to remember	חָלֶם Hi. to cause to dream
דָּם espec. the pl. blood-guiltiness	זָקֵן m. the beard	חֶלְמִישׁ m. flint
דַּעַה f. fr. יָדַע Inf. knowledge	זָקֵן an elder, chief of a family, tribe or city	חֶלֶץ f. (only du. חֶלְצִים) loin, hip
דַּעַת f. id.	זָרַע m. seed, children, posterity.	חֶלֶק adj. smooth
דָּרַךְ with ב, to tread, e. g. a way	חַבּוּרָה f. stripe	חֲמוּזִן m. a violent man, a robber
דָּשַׁן Pi. to anoint.	חָבַשׁ to saddle, Pu. to be bound up	חָמַל to have compassion
הָהָה to meditate, think, with ב of the object	חֲדָשׁ the new moon	חֲמָר m. bitumen
	חֲנִי n. gent.	חָמַר to daub
		חָנַן to be gracious

חָסַר to suffer want	טָרַח m. burden, trouble	יָלַד Hi. to beget
חָפְזִי adj. free, exempt from taxes	טָרִי f. טָרִיָּה fresh.	יָלַד m. child
חֲצִי the half, then the middle	יָאֵל Hi. to be willing, to be content	יָלוּד born i. e. a boy, a child
חַר m. a hole	יָאֵר m. a river, especially the Nile	יָנַק Hi. to suckle
חֲרִב n. p. of a top of Sinai	יְבוּסִי n. gent.	יְסוּד m. ground, foundation
חָרַד to quake, to tremble	יָבֵל or יוֹבֵל a he-goat, hence קָרְן הַיְיִ ram's-horn	יָפָה adj. beautiful
חָרָה to be kindled, with אַף the anger was k.	יָבֵשׁ to be dry	יָצָא Hi. to lead out, to carry out
חֲרִיץ m. a piece, a slice	יָבֵשׁ adj. dry	יָצַב Hit. to set or place one's self, to stand firm
חָרַף Pi. to upbraid, to 'scorn	יָד f. side, יָד הַיָּאֵר a side, i. e. bank of the Nile	יָקָר precious, dear
חָרַפָּה f. reproach, shame	יָדַע to regard, to have respect, Hi. to cause	יָרָה to throw, to shoot, as an arrow, Ni. to be shot
חָשַׁב to think, with ל to count as, to regard	יָדַע ל to know, to inform	יָרַח m. month
חָשַׁק to have delight in one, to love, with ב	יּוֹמִים by day, 2) daily	יָשַׁב Hi. to cause to sit, to dwell, to let dwell
חֲתִי n. gent.	יּוֹתֵם n. p. m.	יָשַׁי n. p. m.
חֲתָן m. father-in law	יְחֻזְקֵיהוּ n. p. m.	יָשַׁן to sleep
חָתַת fut. יַחַת to be terrified, confounded.	יָטַב Hi. to do well, to do good	יִשְׁעֵיהוּ n. p. m.
ט	יָבַח Ni. to dispute with one another, Hi. to determine, to re-	יִשְׁרָה f. honesty, piety
טָבַע to sink, to penetrate	טָבַח to prove, rebuke,	יָתַר Ni. to remain
טוֹב adj. fair, beautiful	יָכַל to prevail over, to overcome	יָתַר Hi. to let remain
טוֹב m. the good, best		יָתְרוֹ n. p. m.
		כ
		כָּבֵד (c. כָּבֵד a. כָּבֵד)

heavy, numerous	to fight	בֵּית
כָּבוֹד m. honor, majesty	לַחֲזֹק m. oppression	מִזְמוֹר m. a song
כֶּבֶשׂ m. a young sheep	לְעֹז to speak unintel-	מִישׁוֹר m. equity, im-
כִּבְשָׁן m. an oven	ligibly, in a foreign	partiality
כֹּה adv. thus, כֹּה וְכֹה	tongue	מִכָּאֵב m. pain, sorrow
hither and thither	לְפִיד m. lightning	מַכָּה f. a stroke, a wound
כֹּבֵעַ m. a helmet	לָקַט Pi. to gather up,	מִכְשָׁל m. a stumbling-
כּוֹן Ni. to be prepared,	to collect	block
ready	לָקַט m. a gleaning	מָלֵא Pi. to fill
כּוּס f. cup	מ	מִלְאָךְ m. angel
כּוּשׁ f. Ethiopia	מָאֵד m. might, power	מִלוּנָה f. a night hut
כּוּשִׁי an Ethiopian	מְאֹרָה f. opening, hole	מִמְלָכֶת c. מְלָכֶת
כֵּלִי vessel, apparel,	מֵאֲכָלָת f. a knife	f. kingdom, dominion
instrument	מָאֵס Ni. to be despi-	מְנָה to number
כִּנֹּר Ni. to be kindled,	sed, rejected	מְנוּחָה f. rest, ease,
(of compassion)	מְכוּא m. the going	מִי מַי water of refresh-
כִּנָּף f. a wing 2) the	down, setting of the	ing; residence
skirt of an upper	sun, hence <i>the west</i>	כִּנּוֹר m. a weaver's
garment	מֵד m. an upper gar-	'beam
כַּף f. palm of the hand,	ment	מִסְכָּה f. a fount, cast,
רֶגֶל the sole of the	מֵדָה f. a measure	אֱלֹהִים idols
foot	מָהֵר Pi. to hasten	מַעְגָּל m. a track, way
כִּפִּיר m. young lion	מִוֵּל to circumcise	מַעְגָּלָה f. a round ram-
ל	מִוֵּל prep. before ...	part
לָאָה Ni. to be weary,	אל over against, towards	כְּמַעַט a little, כְּמַעַט
to dislike, loathe	מִוֵּר Hi. to change, to	only a little, i. e.
לֶבָה f. flame	alter one's self	almost
לְהִבֵּת f. the glittering	מִוְשָׁב m. a social circle	מַעֲיָן m. a spring
point	מִוֵּת Pi. to kill, slay	מַעַל (fr. עָלָה) what is
לַחַם Ni. to make war,	מְזוּזָה f. the post of a	above מִמַּעַל above

מִלְמַעְלָה	from above, upon	נ	נִמְר	m. panther	
מַעְרָכָה	f. array, <i>an</i> <i>army</i> generally	נָאָה	f. (only pl. נְאוֹת) a dwelling, grassy pastures	נִס	m. a standard, banner
מִצָּח	m. the forehead	נָאָף	to commit adultery	נִסָּה	Pi. to try, prove
מִצְחָה	f. a greave	נִאָּקָה	f. a complaining, outcry	נִפַּח	to breathe
מִקַּל	m. staff, stick	נִבְאָה	Ni. to prophesy	נִפְץ	to be overspread, Pi. to dash in pieces
מִקְשָׁה	f. a field of cucumbers	נִבְּרָה	prep. before, over against, opposite to	נִצָּה	Ni. to quarrel
מִרְאָה	m. a sight, with the view	נִנְשָׂה	to oppress, to exact a task from any one	נִצַּר	to watch, guard, to besiege
עֵינַיִם	the view	נִרְחָה	to thrust, expel	נִצָּר	m. branch
מָרָה	to be rebellious	נִרְיָב	a noble, prince	נִקִּי	pure, innocent
מְרִיא	m, a fattling, espec. a fattened calf	נִהַג	to drive (beasts)	נִשָּׂא	to raise up, to accept the person, i. e. to have a friendly regard, with
מְרִיָּה	n. p. of a hill in Jerusalem	נִהַל	to lead	נִשָּׂא	to be gracious, with or without following
מָשָׂה	to draw out	נִהַר	m. (pl. נְהָרוֹת) river	נִקַּל	to lift up the voice, to utter, speak
מָשַׁךְ	to extend, to draw	נִחָה	to rest, to set, put down, place.	נִשָּׂא	to lead astray, to deceive
מִשְׁכָּה	m. possession	נִוֵּן	n. p. m.	נִשְׂךָ	m. usury, interest.
מִשְׁמַע	m. a hearing	נִוַּע	to move to and fro, be shaken	נִסָּב	Ni. to turn, back, to go back
מִשְׁנָה	m. second staff	נִחָה	K. a. Hi. to lead, conduct	ס	
מִשְׁעֵנֶת	f. support, staff	נִחָה	K. a. Hi. to lead, conduct	סָבִיב	m. a circuit, adv. a. prep. round about, around
מִשְׁקָל	m. weight	נִטַּשׁ	to leave, (in charge of any one)		
מִשְׁתָּה	m. drink. a feast generally				
מִתָּם	m. uninjured				
מִתָּן	(only du. מִתְּנַיִם) the loins.				

סִבְךָ m. thicket	עָלַל Pi. to glean	עָשַׁן smoking
סִבְלָה f. burden, task	עָלַם Ni. to be hidden,	עָשַׁק to oppress
סָגוֹר m. pure gold	Hi. to hide, conceal	עֲתוּר m. he-goat
סִגְלָה f. peculiar prop- erty, treasure	עָמַד to stand	פּ
סָגַר Pi. deliver up	עֲמֻרָה f. n. p. of a city	פָּגַר m. corps, carcass
סוּף m. flags	עָנָה to testify	לְפִי יָפָה as soon as
סוּר to turn aside, draw near	עָנָו m. humble, meek	פָּז refined gold
	עֵץ m. pl. wood, i. e. sticks for fuel	בְּטָרָה f. topaz
סַפִּיר m. a sapphire	עֵצִים m. bone	פָּלַל Hit. to pray
סָקַל to stone	עֵצֵת f. festive assem- bly, a feast-day	פָּנָה to turn, with אֶל to or towards
סָרָה f. a turning away. (from the law, fr. God)	עָקַד to bind	מִפְּנֵי פָּנִים because of
ע	עָקַר barren, sterile	פְּנִינִים m. pearls
עֵב m. darkness, thick cloud	עָרַב to become dark, Hi. הֵעָרַב adv. at evening	פְּסֵל m. carved image, or idol
עֲבָדָה f. work, labor	עָרַב m. the willow	פָּקַד to think of, with לְ to look after
עֲבוּר with בּ pref. be- cause of, לְבַעְבוּר for the purpose that	עָרַבָה f. security, pledge	פָּר m. with the art.
עָבַר Hi. to cause to pass	עָרָה Pi. to make bare, uncover	הַפָּר a young bull, bullock
עָרָה f. assembly, con- gregation	עָרַךְ to set in order, to array (a battle,) to equal	פָּרָה to bear fruit, Hi. to make fruitful
עוּלָל, עוּלָל m. child, boy	עָרְלָה f. foreskin	פָּרָה f. young cow
עוֹב to leave, desert	עָרַף m. neck	פָּרִיז n. gent.
עוֹקָה n. p. of a city	עָרַץ to fear, tremble	פָּרַט m. a <i>single</i> ber- ry, which falls off in the vintage
עָלָה Hi. to bring up, to offer	עָשַׁן to smoke	פָּרַשׁ to stretch out
	עָשַׁן m. e. עָשַׁן a smoke	פָּשַׁע to transgress, to

sin, with ב	קרב inward part,	רוע Hi. to cry aloud
פתן m. an adder	ב' in the midst	רוץ to run, Ho. to bring quickly
צ	קרוב near, kindred	רחב adj. wide, broad
צלח Hi. to make succeed	קדם to cover	רחץ to bathe
צמר m. wool	קרן m. horn	רוב Hi. to contend, to conduct a cause
צעקה f. a cry for help	קשקשת f. the scale of a fish, of an armor	רכך to be tender, timid, faint
צפורה n. p. f.	קשה to be hard, Hi. to harden	רמס to tread
צפן to hide	ר	רע m. badness, wickedness
צפעוני m. a basilisk	ראה to look out, choose, to perceive, Ni. to be seen, to appear	רע m. companion, friend
צרר to be hostile to		
צדר adversary.		
ק		
קבר m. grave	ראמה f. red coral	רעה to feed
קדוש adj. holy	רבעים great grand-children	רעואל n. p. m.
קובע m. helmet	רבץ Hi. to 'cause to lie down	רעע Hi. to do evil, to act wickedly
קום to stand firm, endure, Hi. perform, confirm	רגל to tread down, i. e. to slander	רעש an earthquake
קמרת f. incense	רהט m. the watering trough	רפה to be loose, Hi. to slacken, to let alone, forsake
קלי a. קליא m. corn roasted	רוח Hi. to smell, with ב to enjoy the odor	רפידים n. p. of a station
קלע Pi. to sling	רויה f. abundance	רשע a guilty one
קלע m. a sling	רום to be high, Part. רם high, Hi. to lift up	ש
קנה to buy		שוכה n. p. of a city
קנה possessor, master		שום to put, Hi. with ל to give, bestow
קסם to divine, spoken espec. of false prophets		שכל Hi. to act wisely.
קצה f. end		

to cause to prosper	שׁוֹר an ox	שְׁנִיתָ adv. the second
שְׂמַח joyful, glad	שָׁחַת Hi. to corrupt,	time
שָׁפָה f. lip, bank	act wickedly	שָׁנַן Pi. to inculcate,
שְׂרִיד m. one left, rem-	שׁוֹר Hi. to sing	teach diligently
nant	שִׁיר m. a song	שָׁסַם to plunder
שָׂרַף to burn	שָׁבַב Hi. to cause to lie,	שִׁעֲשִׁעַ to amuse one's
ש	to lay down	self, to play
שָׂאל to ask, demand	שָׁמַם to rise early, Hi.	שַׁעַר m. a gate
שׂוֹלֵם to ask after	הַשָּׁמֶם adv. in the	שָׁפַל Hi. to make low
the welfare, to salute	morning	שָׁקַל m. a weight
שָׁבָה to carry away	שָׁלוֹם m. welfare	שְׂרִיוֹן a coat of mail
captive	שָׁלַח with יָר to stretch	ת
שְׁבוּת f. captivity	out	תְּבֵיחַ f. an ark
שׁוּב to turn the	שֻׁלְחָן m. a table	תּוֹלָל m. a robber,
c. i. e. to remove it	שָׁלַם m. peace-offering	plunderer
שָׁבֵט m. staff	שָׁלַף to draw	תּוֹלַע } m. a worm,
שֵׁהָם m. onyx	שְׁלֵשִׁים grand-children	} f. espec. the
שְׂוֵאָה m. vanity, false-	שָׁמָה p. n. m.	תִּבְנֵה to determine by
hood	שְׁמָמָה f. desolation,	measure, to weigh
שׁוּב Hi. to cause to re-	waste	תָּלַה to hang up.
turn, with דָּבַר to	שָׁמַע to understand	תְּמוּנָה f. a form, an
answer, Pi. with נָפֵשׁ	שָׁמַע n. report, rumor	image
to refresh	שָׁמַר to guard	תְּמוּרָה f. exchange
שׁוֹעֵזָה f. a cry for help	שָׁנִי scarlet color	תַּעַר the sheath.

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LIST OF ABBREVIATIONS.

abs. -- absolute	fut. -- future	pers. } person
abstr. -- abstract	gen. -- genitive	p. } person
acc. -- accusative	gen. -- generally	part. -- participle
act. -- active	Hi. -- Hiphil	pass. -- passive
adj. -- adjective	Ho. -- Hophal	in p. -- in pause
adv. -- adverb	Hit. -- Hithphael	Pi. -- Piel
apocop. -- apocopated	i. e. -- id est	Pl. } plural
art. -- article	ib. -- ibidem	pl. } plural
const. st. } construct state	imp. -- imperative	prob. -- probable
c. st. } construct state	inf. -- infinitive	prop. -- properly
comm. -- common	interj. -- interjection	P'u. -- Pual
comp. -- compare	masc. } masculine	reflex. -- reflexive
conj. -- conjunction	m. } masculine	sc. -- scilicet
e. g. } exempli gratia	Ni. -- Niphal	sing. } singular
for example	N. -- Note	s. } singular
fem. } feminine	n. p. -- proper name	subst. -- substantive
f. } feminine	obj. -- object	suf. -- suffix
fr. b. -- from bottom	orig. -- originally	tr. -- transitive.
fr. t. -- from top	p. -- page	

CORRECTIONS.

PAGE.	LINE.	READ.	PAGE.	LINE.	READ.
7.	1, fr. b.	זִרְבָּבֶל	69,	2, fr. b.	דְּרִיֹּשׁ
12,	1, fr. b.	וּמַהֲתִיכֹנֹת	73,	16, fr. b.	תַּחֲשֶׁךְ
14,	7, fr. t.	1, 14	85,	12, fr. t.	אָאָר
15,	13, fr. b.	מִרְכָּא	96,	3, fr. t.	תַּחְגְּהוּ
17,	2, 5, fr. t.	affirmatives	97,	9 fr. t.	תַּקְרָאנָה
27,	13, fr. b.	מִיְהוּדָה	116,	4, fr. b.	תַּכְנִיּוֹת, יוֹת
31,	3, fr. b.	בְּמִקְנָה	119,	6, fr. b.	מִחְנָה
51,	3, fr. b.	אָהָה	120,	10, fr. t.	כְּמִשׁוֹכֵת
53,	1, fr. b.	יִפְרֵשׁ	127,	4, fr. t.	מִשְׁאוֹת
56,	7, fr. b.	לָאֵט	141,	14, fr. t.	מִהֶפְכָּה
59,	14, fr. b.	תַּפֵּשׁ	147,	17; fr. t.	for step-father,
„	13, fr. b.	פִּרְשׁ			read: father-in-law
61,	4, fr. b.	for larger type, read: asterisks	18,		mother-in-law
65,	6, fr. b.	תּוֹחֶלֶת	167,	9, fr. b.	§ 96, 4
66,	2, fr. t.	עֲנִי	169,	2, fr. t.	שִׁבְעַ
			180,	10, fr. t.	מִשְׁאֵת





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