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## A HEBREW GRAMMAR.

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A GRAMMAR  
OF  
THE HEBREW LANGUAGE.

BY HYMAN HURWITZ,

PROFESSOR OF HEBREW IN THE UNIVERSITY OF LONDON, AUTHOR  
OF VINDICÆ HEBRAICÆ, HEBREW TALES, ETC.

Second Edition.—Revised and Enlarged.



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**ELEMENTS**  
**or**  
**THE HEBREW LANGUAGE.**

*By the same Author,*

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

8vo. 12s. cloth.

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## P R E F A C E.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# ELEMENTS OF THE HEBREW LANGUAGE.

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## CHAPTER I.

### § 1.—INTRODUCTORY OBSERVATIONS.

#### *Mode of Reading and Writing.*

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

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

Thus, instead of writing a, b, c, d, &c., they write their own characters— {<sup>א</sup>d, <sup>ב</sup>g, <sup>כ</sup>b, <sup>ד</sup>a, &c.

Thus also, instead of writing the word *Abraham* in this manner, they would write it in their own characters=<sup>א ב ה ר מ</sup>m h r b a (omitting the vowels); and read it <sup>א ב ה ר מ</sup>mah-ar-ba,=Abraham.

*Nature of the Alphabet.*

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

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

לְנָגַן בְּתִיקְנָה  
gnk ht vln gnl

*Mode of Indicating the Vowels.*

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

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

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

Thus they represent the sound of

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

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

### *Sheva or Sh'va.*

4. To indicate that a consonant was to be pronounced conjointly with the succeeding or preceding syllable, they placed two dots (:) denominated *Sh'va*, under the unvowelled consonant, as *blow, bread,*  
*asleep, admire, bold, abrupt.*

### *Dagesh.*

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

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

to be aspirated; thus, **בּ b**, =bh, or v; **פּ p** = ph or f. A dot (denominated *dagesh*) was placed in the middle of these letters when they were pronounced unaspirated: as, **בּ b**, **פּ p**.

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

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

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

### *Accents.*

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

## § 2.—CONSONANTS.

*Sounds and their Representatives.*

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

b	is represented by	בּ
v	.....	בּ
g, as in <i>go</i>	.....	גּ
d	.....	דּ
h, as in <i>he</i>	.....	הּ
w, as in <i>we</i>	.....	וּ
z	.....	זּ
t	.....	טּ
y, as in <i>yes</i>	.....	יּ
c, as in <i>can</i> , or ch in <i>chord</i> *	.....	כּ, or צּ {at the end of words.
l	.....	לּ
m	.....	מּ .., פּ ..
n	.....	נּ .., צּ ..
s, as in <i>so</i>	.....	סּ
p	.....	פּ
f	.....	בּ .., צּ ..

---

\* This letter without the point (כּ), is pronounced like פּ. See page 8.

k is represented by	
r .....	
sh .....	
s .....	
th or t .....	

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

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

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

ג generally pronounced like *gn* at the beginning of words and syllables, and like *ng* at the end of them. Some pronounce it like א. We shall indicate it by a dot over the vowels *a*, *e*, *i*, *o*, *u*.

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

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

FORMS.		NAMES.	POWERS.	NUMERICAL VALUE.
א	*ה	Aleph ..	.....	1
ב	ב	Beth ..	b, v. ....	2
ג	גִּמְלָא <sup>Gēmel</sup>	Gimel ..	g in go.....	3
ד	דָּלֶת <sup>Dāleth</sup>	Dāleth ..	d .....	4
ה	הֵי <sup>Hē</sup>	Hē ..	h in he.....	5
ו	וֹו <sup>Vau</sup>	Wav ..	w or v .....	6
ז	זָהָן <sup>Zājn</sup>	Zājn ..	z .....	7
ח	חַתְּךָ <sup>Heth</sup>	Heth ..	ch { in the German word nacht.	8
ט	תַּאֲתָךְ <sup>Teth</sup>	Teth ..	t .....	9
Final Letters.		Yōd ..	y in ye .....	10
כ	כָּפָה <sup>Kaph</sup>	Cāph ..	ch in chord..	20
ל	לָמֶד <sup>Lāmed</sup>	Lāmēd ..	l .....	30
מ	מֵם <sup>Mēm</sup>	Mēm ..	m .....	40
נ	נוּן <sup>Nūn</sup>	Nūn ..	n .....	50
ס	סָמֵךְ <sup>Sāmech</sup>	Sāmech.	s in so .....	60
ע	אַיִן <sup>Āyin</sup>	Āyin ..	.....	70
פ	פֵּה <sup>Pe</sup>	Pe ..	f or p .....	80
צ	צָדֵי <sup>Tsādi</sup>	Tsādi ..	ts .....	90
ק	קֹוֶף <sup>Kōof</sup>	Kōof ..	k .....	100
ר	רְשָׁאָת <sup>Resh</sup>	Resh ..	r .....	200
ש	שִׁין <sup>Shīn</sup>	Shīn ..	sh .....	{ 300
ש	סִינָה <sup>Sin</sup>	Sin ..	s .....	
תְּהָאָת <sup>Thav</sup>	תָּהָאָת	Thav ..	th or t.....	400

\* This column contains the *Rabbinical* characters.

*Observations on the Alphabet.*

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

אֵבֶן, בְּבָתְּהַנְּחָתְּיִבְּכָלְמָ  
m' b' v' h' y' t' h' z' w' h' l' m'

תְּשִׁירְתְּקָרְשִׁפְּצָעְסִנְתְּ  
t' sh' s' sh' r' k' ts' p' f' e' s' n'

4. All the above letters, excepting עֲמַנְיָזְגָן, appear frequently in manuscripts and printed books under a lengthened form: thus—

אַדְלָםַרְתַּ

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

בָּ	...b	גָּ	...g	דָּ	...d	טָ	...t
בְּ	...h	גְּ	...n	דְּ	...r	מָ	...m

ח . . . . h	ו . . . . w	ח final h	ס . . . . s
ח . . . . h	ז . . . . z	ח final e	ם final m
פ . . . . f	י . . . . y	צ . . . . ts	ש . . . . sh
ת . . . . th	ו final n	ת final ts	ש . . . . s.

### *Division of Letters.*

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

**ח ה צ א י** are denominated *Gutturals*.

## **בּוֹמֶפֶת** . . . . . *Labials.*

### גִּיבָּק . . . . . *Palatals.*

## דְּלָנִית . . . . . *Linguals.*

## זְסַשְׁרֶץ . . . . . *Dentals.*

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

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

7. The letters בְּגָד כְּפָת, without a dot, were anciently pronounced aspirated: thus, ב b, or v; ג gh; ד dh; כְּ h, like ח ch; פְּ ph; תְּ th; but with the dot they were pronounced unaspirated: thus, בַ b, גַ g, דַ d, כַ k, פַ p, תַ t. This distinction is by the Spanish Jews, whose pronunciation is generally adopted by the learned, retained only in כְּ and פְּ. The German Jews retain it in בְּ and תְּ likewise.

8. The characters גַּ, נַ, מַ, בַּ, כַּ, שַׁ, וַ, עַ, standing for ג, נ, מ, ב, כ, ש, ו, ע, occur only at the end of words, and are, therefore, called *finals*.

## **FORMATION OF LETTERS.**

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

- 1<sup>st</sup>. —The broad point י י י  
 2<sup>nd</sup>. —The perpendicular ו ו ו  
 3<sup>rd</sup>. —The horizontal ח ח ח  
 4<sup>th</sup>. —The diagonal מ מ מ  
 5<sup>th</sup>. —The curve כ כ כ

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

י y, ו w, ג g, ז z, נ n, נ n final.

From the 1st, and 4th , are formed:—

**א e, י ē, ש ts, ו ts final.**

From the 3rd **m** and 2nd **t** | are formed :—

ד d, ה h, ב b, ח h, כ h, ג h final,  
 ר r, פ f final, מ m final, and ת.

From the 5th בָּבָשׁ, 1st יְהִי, 2nd יְהִי, & 3rd יְהִי, are formed:—

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

*Practice.*

Write the following characters :—

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

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

אל בם בם נג נג דס הפ הפ עו זע זע חז  
טר יש יש כת כת תך

Write the corresponding Hebrew characters to the following English :—

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

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

פפֿת תָת בּבּ רְרֵה הָהָה כְכַךְ לְלָל  
מִם סְשֶׁשֶׁ תְשֻׁרְקֵץ צְפֻעָס נְמַלֵּךְ יְתָחֹזֵן  
וְהַדְגֵּבָא רְסֻזְףֵץ בְּבָבְךְ גּוֹן

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

**ויאמר אלהים ייְהִי אֹור וַיְהִי אֹור :** וירא אלהים את האור כי טוב ויבדל **אלhim בין האור ובין החשך :**

**ויקרא אלהים לאות יום ولחשך קרא לילה**  
**ויהי ערב ויהי בקר יום אחד :**

### § 3.—VOWELS.

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

may disregard for the present), forms, position, and power.

## LONG.

NAMES.	FORMS.	POSITION.	POWER.
KAMETS	τ	under the consonant {as נָā, בָּbā	ā in <i>father</i>
TSERE	..	under as נָâ, גָâ	â in <i>ale</i>
HIRIK	' or -	under as נִî, בִּbî	i in <i>machine</i>
HOLEM	ׁ or ׂ	above as נַׁ or נַׂ, נַׁnô	ô in <i>no, so</i>
SHUREK	ׁ	in the middle of the letter } as נַׁû, רַׁrû	u in <i>rule</i>

## SHORT.

NAMES.	FORMS.	POSITION.	POWER.
PATHAH	-	under as נָa, דָa	a in <i>what</i>
SEGOL	ׁ	under as נָe, דָe	e in <i>met, set</i>
SHORT HIRIK	.	under as נִi, בִi	i in <i>pin</i>
KAMETS HATAPH	ׁ: OR τ	under as נַׁ or נַׂ, בַּbo	o in <i>son</i>
KIBUTS	ׁׁ	under as נַׁû, בַּbu	u in <i>bull*</i>

\* The above scale is according to the pronunciation of the Portuguese and Spanish Jews; the German and Polish Jews pronounce (τ) like o in *bone*, (..) like i in *bind*, and (ׁׁ) like ow in *vow*; the other vowels they pronounce like their Spanish brethren.

### *Observations on the Vowel Points.*

2. The ' which supports the point representing long ō is frequently omitted, and the dot (placed above the left of the consonant retained : as, ब bō, ग gō, द dō.

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

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

5. The consonants must be sounded before the vowel points: as,  $\ddot{\text{a}}$  bā, (not ab),  $\ddot{\text{a}}$  gā (not ag). See the next page.

## *Practice.*

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

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

## § 4.—CONSONANTS AND VOWELS.

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

לָ	הָ	חָ	כָּ	יָ	תָּ	זָ	וָ	הָ	דָּ	גָּ	בָּ	אָ	} a in fa- ther
lá	há	chá	ca	yá	tá	zá	wá	há	dá	gá	bá	á	

  

תָּ	שָׁ	שָׁ	רָ	קָ	צָ	פָּ	פָּ	עָ	סָ	נָ	מָ	אָ	} a in what
tha	sa	sha	ra	ka	tsá	fa	pa	á	sa	na	ma	á	

לָ	הָ	חָ	כָּ	יָ	תָּ	זָ	וָ	הָ	דָּ	גָּ	בָּ	אָ	} a in what
la	ha	cha	ya	ta	ha	za	wa	ha	da	ga	ba	á	

לָ	הָ	חָ	כָּ	יָ	תָּ	זָ	וָ	הָ	דָּ	גָּ	בָּ	á	} a in ale.
thá	sá	sha	rá	ká	tsá	fa	pá	á	sá	ná	ma	á	

לָ	הָ	חָ	כָּ	יָ	תָּ	זָ	וָ	הָ	דָּ	גָּ	בָּ	אָ	} e in set.
le	he	che	ye	te	he	ze	we	he	de	ge	be	e	

לִ	הִ	חִ	כִּ	יִ	תִּ	זִ	וִ	הִ	דִּ	גִּ	בִּ	אִ	} i in field
lí	hi	chi	yí	tí	hí	zí	wí	hí	dí	gi	bi	í	

ל ב ג ד ח ז ה ו ת ב נ א  
 li bi chi yi ti hi zi wi hi di gi bi i  
 ת ש ש ר ק א פ ע ס ג מ  
 thi si shi ri ki tsi fi pi i si ni mi

ל ב ג ד ח ז ה ו ב כו א  
 lo hō chō yō tō hō zō hō dō gō bō o  
 ת ש ש ר ק א פ ע ס נ מ  
 thō sō shō rō kō tsō fō pō ó sō nō mō

ל ב ג ד ח ז ה ו ב ג א  
 lo ho cho yo to ho zo wo ho do go bo o  
 ת ש ש ר ק א פ ע ס נ מ  
 tho so sho ro ko tso fo po o so no mo

ל ב ג ד ח ז ה ו ב ג א  
 lū hū chū yū tū hū zu wū hū dū gū bū u  
 ת ש ש ר ק א פ ע ס נ מ  
 thu sū shū rū kū tsū fū pū ú sū nū mū

ל ב ג ד ח ז ה ו ב ג א  
 lu hu chu yu tu hu zu wu hu du gu bu u  
 ת ש ש ר ק א פ ע ס נ מ  
 thu su shu ru ku tsu fu pu ú su nu mu

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

ל ב ג ד ח ז ה ו ב ג א  
 ko cho yo to ho zo vo ho do go vo bo o  
 ת ש ש ר ק א פ ע ס נ מ  
 so to so sho ro ko tso fo po o so no mo lo

אַבְּ בְּ גְּ כְּ חְּ וְּ זְּ חִטְּ יְּ בְּ לְ i in  
 li hi ki yi ti hi zi vi hi di gi vi bi bind.  
 מְגָסְעָפְאָקְרָשְׁתְּתְּ si ti si shi ri ki tsi phi pi i si ni mi  
 אֲוֹבֹבֹגֹוֹדוֹהֹוֹזֹוֹחוֹטוֹיֹוֹ kow yow tow how zow vow how dow gow vow bow ow  
 כֹּוֹלֹמוֹנוֹסֹעֹפֹוֹצֹוֹקוֹרוֹ row kow tzow phow pow ow sow now mow low how  
 שֹׂוֹשֹׂוֹתֹוֹשֹׂוֹ שֹׂוֹשֹׂוֹ sow tow sow show

אֵבִי בֵּי גִי דֵי הִי וֵי חִי טֵי יֵי בֵי בֵי לֵi in  
 \* מֵנִי סֵי עֵי פֵי צֵי קֵי רֵי שֵי תֵי תֵi field  
 אֲוֹבֹבֹגֹוֹדוֹהֹוֹזֹוֹחוֹטוֹיֹוֹ u in  
 מוֹנוֹסֹעֹפֹוֹצֹוֹקוֹרוֹrule now sow show phow pow ow sow now mow low how  
 אַבְּבַגְּדַהְנְזַחְתְּ יְבַבְּבַלְתְּ a in  
 מְגָסְעָפְאָקְרָשְׁתְּתְּתְּ what  
 אַבְּבַגְּדַהְנְזַחְתְּ יְבַבְּבַלְתְּ e in  
 מְגָסְעָפְאָקְרָשְׁתְּתְּset.  
 אַבְּבַגְּדַהְנְזַחְתְּ יְבַבְּבַלְתְּ i in  
 מְגָסְעָפְאָקְרָשְׁתְּתְּpin.  
 אַבְּבַגְּדַהְנְזַחְתְּ יְבַבְּבַלְתְּ o in  
 מְגָסְעָפְאָקְרָשְׁתְּתְּson.  
 אַבְּבַגְּדַהְנְזַחְתְּ יְבַבְּבַלְתְּ u in  
 מְגָסְעָפְאָקְרָשְׁתְּתְּbull.

\* See pages 17 and 18.

*Practice.*

Write the English characters corresponding with the following syllables :—

א  
 נ ג נ י ג ק כ ה דו ב ק מ ה ה ה ה ה ה ה ה  
 ו ז ו ח ח ט ט ט ט ט ט ט ט ט ט ט ט ט  
 ל ל ל ל ל מ מ נ ג ס ס ס ס ס ס ס ס ס  
 ע ע ע ע פ פ פ פ פ פ פ פ פ פ פ פ פ פ  
 ת ת ת ת ת ת ת ת ת ת ת ת ת ת ת

Write the following syllables in Hebrew characters :—

bā ba bī bi gâ ge dō ho wō zū tu yā ya yâ ye  
 kī ki lō nō sō mo so ru sā sa sâ se shī shi pī  
 pi fū ā a â e ī i ò u o û

Read the following words, and write the corresponding English characters :—

אָבִי בְּכִי גַּאוֹ דָּרְדִּי הַיּוֹ טָנוֹ בָּסִי לְחִי  
 מֶשִׁי גַּרוֹ סָרִי עַיִן צָרוֹי רָוִוי אַנְגִּי בְּגִינְתִּי גְּבָרוֹ  
 הַזְּהָד חַלְנוֹ טִיבָּךְ יְחִונָּנוֹ בְּמָדוֹעַ פְּגִינָּנוֹ אַמְחָוּ רְאִינוֹ  
 שְׁרִירָה תּוֹרָתוֹ אַוְתּוֹרָה גַּוְלִינָּנוֹ הַיְגִירָהוּ יְגִילָּנוֹ וְיַלְתָּחָךְ  
 תּוֹרָתֵינוּ מְגִינָּנוּ הַוְדִיעָה עַדְתִּיךְ :

## CHAPTER II.

## § 1.—SYLLABLES AND WORDS.

*Introductory Observations.*

Syllables are either simple or compounded, accented or unaccented.

1. Simple syllables are such as terminate in a vowel: as, בָּ ba, נָ nā, גָּlu,\* glu; or in a quiescent letter: as, לֹ lō, זֶ zeh, מָ mah. See the following section.

2. Compounded are such as terminate in a consonant: as, אֵלָ el, אַתָּ at, בְּלִדְ bled, רְוִילְ rule, פְּלִעְ pull. See §4, page 27.

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

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

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

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

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

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

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

### § 2.—*On the Letters נ ו ה*

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

1. נ and ה are always *mute* unless they have a vowel point : as, נָ bā, נּ bō, בֵּ iā, הְ hū, הַ hī, נֶ lē, נּ lō, רֵ rā, הָ zé, שֵׁ sē, פֵׁ pō, מֵ ma, לֵ lā, נֶ nē, נּ nā.

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

This dot is by grammarians called *Mappik*.

3. נ is *mute* when it represents the vowel *holem* or *shurek* : as, אֹ ō, בֹּ bō ; אֻ u, בֻּ bū.

נ at the beginning of words is pronounced like נֶ ū : as, u-mi, not vu-mi ; וְרָה u-fā-ra, not vu-fā-rā.

4. ה is *mute* after (.) (•), (•) : as, בֵּ iā, נֵ nī, נֶ nā, נֶ ne ; also after (•) when followed by נ : as, עֲלֵי alāv,

פָנִיו pā-nāv. In all other cases it is pronounced, and its sound is similar to *y* in *yes* when it begins a syllable: as, *yo-mō*; and to *y* in *boy* when it terminates it: as, *ā-l̄*, גָוֹ *ā-l̄-lay*, גָוֹ *gōy*.

*Additional Examples.*

אָבִי ..	kā-rā'..	סְוִיפִי' ..	קָרְאָ..	בָּא ..	ā-bī ..
בִּינָה ..	bā-thī'	פֶּלַא ..	בְּאַתִּי ..	כָּנֵי ..	pé-le ..
לִיה ..	lō-vē ..	פֶּה ..	פָּה ..	קְנֵה ..	kā-rū' ..
אַיִלָּה ..	hō-ré-cha ..	יְמִינָה ..	יְמִינָה ..	טֻבוֹ ..	yā-mā'-nū ..
אַהֲרֹן ..	rā-shā-nū ..	רָאשְׁנָה ..	רָאשְׁנָה ..	אַתִּיחָ ..	ā-hé-hā ..
אָוֹרְדּוֹתִינוּ ..	ko-dā-sha'-nu ..	קָרְדּוֹשָׁנוּ ..	קָרְדּוֹשָׁנוּ ..	וְאַתִּיחָ ..	ōrō-thā'-nū ..

*Practice.*

בָוא בָא מָה מָה פֶה פֶה בָא בָה הָא הָיָה לוֹ לָא  
לוֹ זֶה שָׁא שָׁא פֶלַא בֶלַא מְלָא מְלָא בֶלַא בֶלַא פָנָה פָנָה פָנִיו<sup>פָנִיו</sup>  
פָנִיו יְמִינָה יְמִינָה יְמִינָה יְמִינָה רָאשִׁי רָאשִׁי רָאשִׁי  
אלִי אלִי אלִי גָלֵה גָלֵה גָלֵה גָלֵה קָנוֹה קָנוֹה קָנוֹה  
קָנוֹה קָנוֹה קָנוֹה הוֹי גָוֹ אָוֹ קָרְאָ קָרְאָ קָרְאָ שָׁלוֹ וּבָנִיו  
וּמְאַחֲיו וּמְאַתִּיחָ

§ 3.—SYLLABLES BEGINNING WITH TWO CONSONANTS.

drā ..	glā ..	גָל ..	blā ..	בָל ..
mrā ..	frā ..	פָר ..	trā ..	טָר ..

dlâ . .	דָּلָה . .	glâ . .	גָּלָה . .	blâ . .	בָּלָה . .	{ א in ale.
clâ . .	כָּלָה . .	prâ . .	פָּרָה . .	slâ . .	שָׁלָה . .	
tree . .	טְרֵי . .	gri . .	גַּרִּי . .	bli . .	בְּלִי . .	{ ֵي in machine.
pri . .	פְּרִי . .	mri . .	מְרִי . .	kri . .	קְרִי . .	
rdô . .	רְדוֹ . .	glo . .	גָּלוֹ . .	blô . .	בָּלוֹ . .	{ ּוֹ in no.
drô . .	דְּרוֹ . .	sro . .	שְׁרוֹ . .	slô . .	שְׁלוֹ . .	
threw . .	תְּרֻוָּה . .	brew . .	בְּרֻוָּה . .	blû . .	בָּלָוָה . .	{ ּוּ in rule.
prû . .	פְּרֻוָּה . .	tru . .	טְרֻוָּה . .	klû . .	קְלָוָה . .	
shra . .	שְׁרָה . .	gla . .	גָּלָה . .	bla . .	בָּלָה . .	{ א in what.
bra . .	בְּרָה . .	tra . .	טְרָה . .	cla . .	כָּלָה . .	
fre . .	פְּרָה . .	pre . .	פְּרָה . .	ble . .	בָּלָה . .	{ ּה in set.
dle . .	דְּלָה . .	cle . .	כְּלָה . .	swe . .	שְׁלָה . .	
fri . .	פְּרִי . .	pri . .	פְּרִי . .	bli . .	בָּלִי . .	{ ֵי in pin.
kri . .	קְרִי . .	dri . .	דְּרִי . .	gri . .	גְּרִי . .	
dlo . .	דְּלָוָה . .	glo . .	גָּלוֹה . .	blo . .	בָּלָוָה . .	{ ּוֹ in son.
bro . .	בְּרָוָה . .	pro . .	פְּרָוָה . .	fro . .	פָּרָוָה . .	
cru . .	כְּרָוָה . .	glu . .	גָּלוֹה . .	blu . .	בָּלָוָה . .	{ ּוֹ in bull.
m'ru . .	מְרָוָה . .	plu . .	פָּלוֹה . .	swu . .	שְׁוָוָה . .	

Observe.—The two dots (:) under the first of the two consonants are called *sh'va initial*, because the consonants under which they are placed begin the syllable. In giving the Hebrew words in English characters, we shall indicate the initial sh'va by ('), as בְּלָה b'lô, &c.

### Practice.

בְּלָה בְּלָה בְּלָה בְּלָה בְּלָה בְּלָה בְּלָה בְּלָה  
 גְּלָה גְּלָה גְּלָה גְּלָה גְּלָה גְּלָה גְּלָה גְּלָה

הָרִי הַרְוִי הַרְוִי הַלְּ דְמִי דְמִי דְשִׁי וְלִי וְלִי וְרוֹי  
 וְרִי וְרִי וְגַר מְלֵי טְרִי יְמִי יְמִי בְּלִי בְּרִי לְרוֹי  
 לְרוֹי מְרוֹי מְרוֹי גְּנוּ גְּנוּ סְרוֹ סְרוֹ פְּרוֹ פְּרוֹ אֶלְאִי  
 קְרוֹ שְׁלֵי שְׁמֵי שְׁרִי רְדוֹ תְּרוֹ תְּלוֹ תְּמִי תְּפִי קְרָא  
 קְרָא קְחָה קְחוֹ בְּלָא מְצָא מְצָא רְאָה רְאָה רְאָא גְּסָה  
 גְּשָׁיָא גְּשִׁיָּא קְרוֹאִי שְׁרוֹפִי גְּבוֹרָה גְּבוֹרָה בְּרִכָּה  
 שְׁפָתִי מְלָכִי בְּרוֹכָה גְּלִילִי דְרוֹשִׁי שְׁנָנָה רְפִיאָה  
 אֲזָדָקָה תְּנוּפָה תְּרוּמָה

*Substitutes for Sh'va Initial or Semi Vowels—*

(-), (׃), (׃)\*.

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

\* They are denominated (-) *hataph patah*; (׃) *hataph segol*; (׃) *hataph kamets*.

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

*Examples.*

הַלּוֹןְ אָנִי .. אָרִי .. אָנִי .. הַלּוֹןְ אָנִי .. אָנִי ..  
 הַלּוֹןְ חֲרֵי .. אָלִי .. הַלּוֹןְ אָלִי .. הַלּוֹןְ עֲנִי .. אָמְנָה ..  
 הַלּוֹןְ עֲנִי .. אָמְנָה .. הַלּוֹןְ עֲנִי .. אָמְנָה ..

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

*Examples.*

בְּחַלְמִי .....	אָהָבִי .....
בְּאַמְנָה .....	זְעַקֵּן .....
תְּאַמִּי .....	צְעַקֵּן .....
בְּחָרֵי .....	אָהָלִי .....

*Practice.*

אָבִי אָבָוי אָבִילִי אָדָורי אָדָוני אָלְהִי אָלְהִי אָהָבָה  
 אָהָלִי אָחָלִי אָחָשו אָחָרִיתִי הַלּוֹמִי הַלּוֹמִי חֲנֻרָה  
 חֲמִישִׁי עֲבָרִי עֲנוֹנִי עֲרִירִי הַאֲזִינִי גַּאֲלָחוֹ תְּהִלָּה  
 אָהָמִיה בְּעָבוּרִי הַעַלָּה בְּלָעָרִי הַבְּחָרִי תְּאַהֲבָוּ יְבָתְרוּ

Words applicable to the preceding rules:—

my father ..	אָבִי ..	alas ..	אָי ..	an island ..
my God ..	אָלִי ..	me .....	אָוֹתִי ..	where .....
my brother ..	אָחִי ..	I .....	אָנִי ..	or .....

a teacher .....	מָזְרָה	God .....	יְהָה	my sister .....	אֶחָתִי
raw .....	גַּא	a dove .....	יְוֹנָה	my house .....	בֵּיתִי
a prophet .....	נָבִיא	beauty .....	יְופֵי	my son .....	בָּנִי
comfort .....	נְחַמָּה	a curtain .....	יְרֻעָה	come .....	בָּא
an ornament .....	עֲדִיר	thus .....	בָּה	he came .....	בָּא
humility .....	עַנוּתָה	if, for .....	כִּי	she came .....	בָּאָה
a corner .....	פָּאָה	thus, so .....	בְּכָה	a kid .....	גָּרִי
the mouth .....	פֶּה	a prison .....	כָּלָא	a nation .....	גּוֹי
here .....	פָּה	a vessel .....	כָּלִי	a valley .....	גִּיאָ
wonder .....	פָּאָלָה	no, not .....	לֹא	a bee .....	רַבּוֹרָה
a gazelle .....	צָבֵבִי	to him .....	לְוָ	knowledge .....	דַּעַת
thirsty .....	צָמְאָה	to me .....	לְיָ	he .....	הָוָא
hard .....	קָשָׁה	to her .....	לְהָ	she .....	הָיָא
evil .....	רָעָה	a lion .....	לְבֵבָא	he was .....	הָיָה
a year .....	שָׁנָה	the moon .....	לְבָנָה	this .....	זֶה, זֶה, זֶה
a field .....	שָׂדָה	a brick .....	לְבָנָה	the breast .....	חַזְבָּה
a box, ark .....	תְּבָה	what .....	מָה	a seer .....	חַזְקָה
the Law, instruction .....	תּוֹרָה	who .....	מַיִם	a stork .....	חַסִידָה
		a hundred .....	מֵאָה	a lamb .....	טַלְחָה
		fear .....	מַרְאָה	a basket .....	מַנְאָה

## § 4.—COMPOUND SYLLABLES.

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

dan .. bad .. at .. אַתְ .. ab .. אָבָ .. אַבְ .. אַבְ <sup>a in</sup>  
 ək .. אַקְ .. ach .. אַךְ .. lats .. לְעַזְ .. tam .. תָּמָם .. tam .. what.

pen ..	פֵן ..	ped ..	פֶד ..	bed ..	בֶד ..	eb ..	אֵב ..	e in met.
red ..	רֵד ..	leg ..	לֵג ..	lech ..	לְך ..	hem ..	אַם ..	pin.
pin ..	פִין ..	did ..	דִיד ..	bid ..	בִיד ..	ib ..	אַב ..	i in
sin ..	שִין ..	fin ..	פִין ..	dim ..	דִים ..	him ..	אַם ..	u in bull.
good ..	גָוד ..	full ..	פָול ..	bul ..	בָול ..	ub ..	אֵב ..	o in son.
lum ..	לּוּם ..	pull ..	פָול ..	ول ..	וֹל ..	wood ..	אַב ..	no.
kom ..	קּוּם ..	mol ..	מָל ..	son ..	שָׁן ..	ob ..	אֵב ..	sh.
mon ..	מוּן ..	som ..	שּׁוּם ..	shon ..	שְׁן ..	col ..	אַב ..	rule.
shōre	שְׁוֹר ..	gōre ..	גּוֹר ..	bōde ..	בּוֹד ..	ob ..	אֵב ..	far.
cōre	כּוֹר ..	bōre ..	בּוֹר ..	sōle ..	סּוֹל ..	sōre ..	אֵב ..	ale.
moon	מוּן ..	cool ..	פּוּל ..	rūle ..	רוּל ..	ub ..	אֵב ..	ma-
room	רוּם ..	doom	דּוּם ..	loom ..	לוּם ..	noon ..	אֵב ..	chine.
mār ..	מָר ..	bār ..	בָּר ..	wār ..	וָר ..	âb ..	אֵב ..	a in
nār ..	נָר ..	fār ..	פָּר ..	cār ..	כָּר ..	pār ..	אֵב ..	far.
pāle ..	פָּל ..	dāle ..	דָל ..	âle ..	אָל ..	âb ..	אֵב ..	ale.
dāre ..	דָר ..	shāre ..	שָׁר ..	shâme ..	שָׁם ..	mâr ..	אֵב ..	ma-
pīl ..	פִיל ..	dil ..	דִיל ..	ig ..	אִינ ..	i in	אֵב ..	chine.
sīr ..	שִיר ..	kīr ..	קִיר ..	fil ..	פִיל ..	fil ..	אֵב ..	

*Practice.*

אֵב  
אֵב אֵב אֵב אֵב אֵב אֵב אֵב אֵב אֵב אֵב

בו בְּחָבֵב גַּט גַּבְּנָל גַּל גַּמְּטָם גַּמְּדָן דִּין  
 דִּין דְּעַד הַס הַצְּמִינָה יַקְרָב הַר הַר הַפְּה הַפְּה הַיְּפָעָה  
 וְעַד יַשְׁתַּחֲוֵד יַרְזִית זֹת זֹות זֹוֶת חֻקָּה חֻקָּה  
 טְשָׁוָתְשׁ יְמִינָה גָּנוּנָה לְכָבְדָה לְוִיסָּה מִזְמָרָה  
 מִזְמָרָה גָּזָק סִיר סִיר עַיר עַוְרָה פְּשָׁע פְּשָׁע אַזְרָעָה קְמָתָה  
 גָּמָס רְבָב שְׁגָב שְׁגָב שְׁגָב אַזְרָעָה רְבָב שְׁגָב  
 פְּתָם פְּתָם תְּוֹפָה תְּוֹפָה תְּהִת מִתְמִתָּה פְּתָם

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

ḥazir . . . . .	חוֹזֵר . . . . .	ḥalōm . . . . .	חַלּוֹם . . . . .	ḥemeth . . . . .	חֵמֶת . . . . .
b'dil . . . . .	בְּדִיל . . . . .	b'ār . . . . .	בְּאַר . . . . .	halōm . . . . .	חַלּוֹם . . . . .
y'min . . . . .	יְמִינָה . . . . .	z'āb . . . . .	זְאַב . . . . .	d'rōr . . . . .	דְּרוֹר . . . . .
m'ōd . . . . .	מְאוֹד . . . . .	g'dūd . . . . .	גְּדוּד . . . . .	l'ōm . . . . .	לְאוּם . . . . .
ărāfel . . . . .	עֲרָפֵל . . . . .	d'bārim . . . . .	דְּבָרִים . . . . .	n'bī'ām . . . . .	נְבִיאָם . . . . .

Observe.—That in all these cases (except in the words אַתְּ, אַתְּ, or when the last letter is מְ: as, מְאַתְּ āch̄, מְלָכָה mé-lech) the terminating consonant receives no additional mark.

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

ka'mt . . . . .	קְמָתָה . . . . .	ā-cha'l̄t . . . . .	אֲקָלְתָה . . . . .	ā-mavrt . . . . .	אֲמָרְתָה . . . . .
kō'sht . . . . .	קְשָׁתָה . . . . .	nā'rd . . . . .	נְרָדָה . . . . .	nā'ft . . . . .	נְפָטָה . . . . .
hof-ka'dt . . . . .	הַפְּקָרְתָה . . . . .	yā-shan't . . . . .	יְשָׁנְתָה . . . . .	nir-da'mt . . . . .	נִירְמָתָה . . . . .

4. When the second of the terminating consonant is נ, the (:) is omitted: as, חָתָה hât; when the first is נ, the sh'va is omitted in both: as, צָאת tsât, רֹאשׁ rô'sh.

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

סִרְפֵּר oz-nō .....	כַּרְמֶל carmél .....	סִירְפָּד sir-pā'd .....
אַרְמֹן tif-kō'd .....	אַרְגָּמָן ar-gā-mā'n .....	אַרְמוֹן ar-mō'n .....
מִשְׁפְּט shā-mar'tā .....	גַּרְזֵן gar-zen .....	מִשְׁפָּט mish-pā't ..
יְלָתִי bō'sh-tā .....	קְטוּנָתִי kā-tō'n-ti ..	יְלָתִי ya-ch'ōl-ti ..

Observe.—That no long vowel can form a compound syllable unless it have a principal accent. Except at the end of such words as are joined to the following by (") *makkeph*, when the long vowel receives the secondary accent (i) *metheg*; as, גָּרְשָׁם Gâr-Shâ'm, שָׁתְּלִי Shâth-Lî'.

### Practice.

אֲבִיר בָּרוֹךְ דָּבֵר נְדִיל הַלָּא וְאַזְן חָלוּם זָמֵר טָלה  
יְמִין בְּבָוד מָאֵד לְבָשָׂר מֶלֶךְ נָאוּם סְפִיטוּ עַקְבָּעַרְוָךְ  
אֲבָא פְּתִיל רְצִין קְרֻב תְּמוּל שְׁאָל הַלָּךְ מֶלֶךְ נְדִילָתְךָ

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

אֲכַלְתִּי גָּלְלָתִי לְמֹרֶת נְפָלָתִי לְבִשְׁתִּי רְדָפָתִי שְׁאָלָתִי שְׁמָרָתִי  
אֲבָרֶךְ אֲגָרוֹף בְּקָבֵוק גּוֹפֶר בְּרָפּוֹבִ מְלָאָךְ פְּרָדִס מִשְׁגָּב  
הַרְבָּה תְּרָבּוֹת : *Ling.*

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

## I.

grace .....	חָן	a pit .....	בָּור	God .....	אֱלֹהִים
heat .....	חָום	a garden ..	גַּן	a father ..	אִבְּרָהָם
warm .....	חָם	joy .....	גָּלִיל	a mother..	אִם
good .....	טוֹב	an uncle..	דוֹד	a brother..	אָחָה
a row .....	טוֹר	a fish .....	דְּגָן	light .....	אוֹר
dew.....	טָל	blood .....	כְּם	fire .....	אֵשׁ
hand .....	יד	wealth ..	הָוֹן	a man ..	אִישׁ
day .....	יּוֹם	a mountain ..	גַּרְגָּלִים	a nation..	אֻמָּן
the sea....	יָם	a hook .....	נֶזֶב	not .....	אֲלֹם
a cup .....	כּוֹס	a spark ..	זִיקָּן	but .....	אָךְ
a bag .....	כִּיס	sand .....	חוֹל	to.....	אֶלְעָזֵר
a rock .....	כָּבֵד	a festival ..	חַגָּה	if.....	אִם
the heart..	לִבָּה	a thread..	חַוִּטָּה	daughter..	בָּתָה
moist .....	לְחָם	palate .....	מִקְּרָבָה	a son .....	בָּן

contention רִיב	skin עָור	bitter מַר
soft, tender רְךָ	with עִם	myrrh מֵרָה
evil, bad רָעַ	a bird עֶוף	from מִן
exalted רָם	a city עִיר	a sort, kind מִין
empty רְקָם	the mouth פֶּה	a lamp נֵר
but, only רְקָם	pure gold פְּנַיִם	a hawk נְיוֹתָר
a lamb שֶׁבַת	a bullock פָּר	a heap, wall נִידָּה
a sack שְׁקָם	a flower צִדְכָּה	a banner נִסְמָךְ
a name שְׁם	shadow אֲלֵה	a secret סְמָדָה
a song שִׁיר	the voice קָול	a horse סָמָן
an ox שָׂור	light, easy קָלָה	a moth סָמָן
six שְׁשָׁה	a nest קָנוֹן	a basket קָלָל
there שָׁם	a thorn קָרֵן	a people אַנְשָׁה
a tooth שָׁן	cold קָרֵץ	a cloud עַבְדָּה
a drum תְּפִלָּה	straw קָשׁ	a yoke עַלְלָה
a hill, heap תַּלְלָה	much רַבָּה	upon, over עַלְלָה

## II.

yesterday חַמּוֹל	a lion אָרָי	truth אֱמָת
a lord גָּבִיר	a well בָּאָר	a nut אֲגָדָה
a dream חֲלֹם	a wolf זָאָב	honey דְּבָשָׁה
a spider עַכְבִּיר	a garment לְבֻשָׁה	a friend יָדִיד
a fool אַיִלָּה	alone לְבָדָה	very מְאֹד

## III.

truth....	<b>קְשֻׁת</b>	spikenard	<b>נִירֵךְ</b>	naphtha..	<b>גָּמַט</b>
a bottle ..	<b>נֶאֱדָר</b>	the head	<b>רָאֵשׁ</b>	sin ....	<b>חַטָּאת</b>

## IV.

a hatchet	<b>גְּרִין</b>	a table....	<b>שְׁלִיחָן</b>	a girdle	<b>אֲבִגְתָּן</b>
a nob ..	<b>כְּפָתָר</b>	a flask..	<b>בְּקָבָוק</b>	fist ....	<b>אֲגָרוֹף</b>
a song ..	<b>מִזְמוֹר</b>	a queen..	<b>מַלְכָה</b>	purple	<b>אֲרָגְמָן</b>
a writing	<b>מְכֹנֶת</b>	judgment	<b>מִשְׁפָּט</b>	iron ....	<b>בְּרִיל</b>
a treasurer	<b>גִּנְבָּר</b>	a mouse ..	<b>עַכְבָּר</b>	a border	<b>בְּרַבְבָּן</b>
a sceptre	<b>שְׁרִיבִיטָן</b>	the ground	<b>קָרְקָעָן</b>	a furnace	<b>כְּבָשָׂן</b>

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

—

In the preceding section we have shown, that *sh'va* preceded by a short accented or unaccented vowel, or by a long accented vowel is *final*, that is to say, the letter having it terminates the syllables. But when *sh'va* is preceded by a letter having *sh'va*, as **כָּסְפָּחָה** ; or by a long vowel not having a principal accent, as **יְלִידָה** ; or when the *sh'va* is under the first of a double letter, and the preceding vowel has *metheg*\* ; as, **הַלְּלוּ** ; **ha-l'-lu**, in all such cases

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

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

*Examples.*

I.

אִשְׁתָּחֹתֶךְ yil-m'dū' .. dar-c'chā' .. ish-t'chā' .. יַלְמֹדֵז .. קְרַבְךָ .. תְּפִקְרֵז .. חַלְקָה .. קְרַשְׁךָ .. hel-k'chā' ..

II.

אֲמָרָדָה .. \* שְׂפֻטִים shō-f'ti'm .. shō-m'rā'h .. שְׂמָרִי .. ā-m'rā'h .. יְרָשָׁה .. הַלְכָה .. יְרָשָׁה .. yī-r'shū' .. yā-r'dū' .. hā-l'chā'h ..

III.

nā-d'dū' ..	גָּדוֹדָה ..	ha-l'lā' ..	חָלְלִי ..	hi-n'nī ..	חָנָנִי ..
ki-l'la'th	קָלְלָת	ta-l'lā' ..	טָלְלִי ..	ra-n'nū ..	רָנָנָה ..

Observe.—When the letter which ought to have *sh'va initial* is either פ, נ, ה, or ע, it receives one of the semi-vowels (ו: ו: ו: ו:) instead of sh'va: as, zar-ăcha' זָרָעַחָא, ô-häbî אָחָבִי, mā-ănu' מָאָנוּ, yō-hăzâ-mô יְאָחָזָםָו. See page 25.

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

*Words exemplifying the preceding Rules.*

priests .....	<b>כהנים</b>	thy silver .....	<b>בְּשֶׁמֶךְ</b>
they said .....	<b>אמְרוּ</b>	thy king .....	<b>מֶלֶךְ</b>
praise ye .....	<b>הָלִילוּ</b>	judges .....	<b>שׂופְטִים</b>
a waste .....	<b>שְׁמַמָּה</b>	thy bread .....	<b>לְחֵםךְ</b>
they shall fear .....	<b>יִרְאֻ</b>	thy seed .....	<b>יִזְעַד</b>
a trumpet .....	<b>חֹצֶצֶרֶת</b>	overseers .....	<b>שׂוֹטְרִים</b>
rulers .....	<b>מְוֹשְׁלִים</b>	shout ye .....	<b>רְנֵנָה</b>
a broom .....	<b>מְטַאטָה</b>	she went .....	<b>הָלַכָּה</b>
your way .....	<b>דַּרְכֶּם</b>	merchants .....	<b>סְתָרִים</b>

## § 6.—DAGESH.

(See p. 6.)

1. Examples of words in which the dot (*dagesh*) in the letters בְּגַד כְּפַת is (*kal*) simple, namely :—

1<sup>st</sup>. When they begin a word—

grass ..	<b>גְּשָׁא</b>	rain .....	<b>גְּשֶׁם</b>	morning .....	<b>בָּקָר</b>
straw ..	<b>תְּבַן</b>	a mule ..	<b>פְּרָד</b>	a dog ..	<b>בָּלָב</b>

Observe.—The *dagesh* is omitted when such words are preceded by others terminating in one of the *quiescent letters* י, ו, ח, א (see p. 21.) as תִּרְאָ פְּנֵי, חִתְחָתָה, לִי, לְל, לָא, בְּנָן. This rule is, however, subject to many exceptions, which will be noticed in the progress of the work.

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

מִקְרָבָה rebellion.. a berry .. בְּרַגְלָה a number מִרְדָּזֹת.. מִלְכָה a coal-pan חִרְפָּה a reproach מִחְנָה a queen..

Observe.—When the letters בְּנֵד כְּפָת are preceded by a *simple syllable* : as, אֲבָל mourning, אֲכָל food, אֲבָן a stone ; or by *initial sh'va*, as ?בְּרִשְׁת a garment, רִידְעָן a kid ; (except the words יִשְׂרָאֵל, יִשְׂרָאֵל) or by a *semi-vowel* ; as, קְאַכְלָה food, אַהֲבָה love, the *dagesh* is omitted.

These letters (בְּנֵד כְּפָת) may, therefore, be considered as an index by which the nature of a preceding *sh'va* may be determined. If they have *dagesh*, which according to the above rules indicates that they begin the syllable, then the preceding *sh'va* must of course be *final* : mis-pā'r, mal-ca, and not mi-s'pār, ma-l'ca : but if they have no *dagesh*, then the preceding *sh'va* is *initial* : yā-r'dū, rā-d'fū, and not yār-dū, rād-fū. By the same rule, words like the following מְלָכִי, בְּגָדִי, לְגָבְלִי ought to be read ma-l'chā, bi-g'dā, li-g'vūl, and not mal-chā, big-dā, lig-vūl, &c. as some grammarians maintain.

2. Dagesh *ḥazak*, (*strong dagesh*, see page 6.) doubles the letter in which it occurs : as, סָלָם, אָכָר, ic-čār, sul-lām.

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

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

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

an oak .....	אָלֶה	a burden .....	מִשְׁאָ
a gift .....	מַפְנָה	a hut .....	סֶבֶה
a judge .....	דִּין	a husbandman .....	אָכָר
sabbath .....	שְׁבָת	a goblet, bowl .....	אָגָן
a blind man .....	עֵזֶר	a bunch .....	אָנְדָה
deluge .....	מְבוֹל	a staff .....	מִקְלָ
teeth .....	שְׁנִים	a word .....	מְלָה
a window .....	חַלּוֹן	a ring .....	טְבֻעָת
a prayer .....	תְּפִלָּה	a law .....	חֲקָה
praise .....	תְּהִלָּה	a bride .....	בָּלָה
a roll, volume .....	מְגַלָּה	a ladder .....	סְלָמָ
dread .....	מְחַתָּה	a sickle .....	מְגַלָּל

When ה receives dagesh, it appears similar to the vowel ו ū, yet it may easily be distinguished from it, as the consonant preceding the vowel ū is always without a vowel point: thus, אַעֲרָ ūr, אַשְׁרָ shūr, גַּעֲרָ gūr; but when the dot represents dagesh, the preceding consonant has always a vowel: as, אַיְוָה iv-vā', שְׁיוָה shiv-vā', צַוָּר iv-vā'r, קַבָּה kav-vā'm.

Observe.—Consonants having *dagesh hazak* and *sh'va* are pronounced in a similar manner as two consonants, each having *sh'va* in the middle of a word. (See § 5. p. 33.) דָּבָרִ dab-b'ri is pronounced like פָּקָדָהִ puk-k'dū; מְגַנְמָהִ like פָּקָדָהִ puk-k'dū; and מְגַנְמָהִ min-n'sō.

### § 7.—MISCELLANEOUS REMARKS.

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

#### SH'VA IS INITIAL—

1<sup>st</sup>. At the beginning of words: as, בְּלִי, פָּנוֹ (See chap. II. § 3.)

2<sup>nd</sup>. When preceded by another sh'va: as, פְּקַפְּקָה, cas-p'chā, יְשֻׁמְרֹן, yish-m'rū'. (See § 5. I.)

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

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

5<sup>th</sup>. When followed by either of the letters ר, נ, ת, פ, כ, without dagesh. (See § 6. page 36.)

6<sup>th</sup>. When under a letter having dagesh: as, דָּבְרִי, dab-brī. (See § 6. 37.)

7<sup>th</sup>. When preceded by metheg: as, שְׁנָן, yi-sh'nū\*. (See p. 22. and 33.)

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

**SH'VA IS FINAL—**

- 1<sup>st</sup>. At the end of words: as, קָמַת kamt. (See § 4.)
- 2<sup>nd</sup>. When preceded by short vowels not having metheg, as אֶרְמוֹן ar-mōn\*. (See § 4.)
- 3<sup>rd</sup>. When preceded by a long vowel having a principal accent: as, שָׁבֵנָה shō'v-nā\*. (See § 4.)

*On the Vowels (·) and (·).*

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

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

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

Thus, in נָאָרָם—

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

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

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

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

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

The first (.) in וְהַקְמָתִי (Gen. vi. 18.) and in וְהַקְמָתֵךְ (Gen. xlvi. 20.) are long because they have *metheg*. So is likewise the second (.) in תְּנִינֶם (Gen. i. 21.) because it forms a compound accented syllable. See the following examples.

שְׁמַרָה . . . shā-m'rā'	. . . <i>she guarded</i>
קָם . . . kā'm	. . . <i>he rose</i>
גָּרְשָׁם . . . gār-shā'm	. . . <i>he dwelt there</i>
חַכְמָה . . . hā-ch̄'mā	. . . <i>she was wise</i>
רִיב . . . rīv, or rīb	. . . <i>strife, contention</i>
זָרְהָה . . . zā-ch'rā'	. . . <i>she remembered</i>
יִשְׁנָןִי . . . yī-sh'nū'	. . . <i>they shall sleep</i>
רָנָןִי . . . rā-na'n	. . . <i>he shouted, rejoiced</i>

\* Short (אָ) forms sometimes simple syllables, as in קָדְשִׁים קָדָשִׁים ho-dā-shim, when the short (אָ) has generally two dots added: thus, קָדְשָׁים. These are, however, often omitted, and it then requires a knowledge of Etymology to distinguish it from long (אָ). See Etymology and Syntax, page 70, under the form בְּקָדְשָׁל.

יִרְאָה . . . yī-r'ā' . . . *they shall fear*  
 \* דָּרְבָּן . . dā-r'vā'n . . *a goad.*

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

*Examples.*

שְׁמַרְתָּה . . shom-rā' . . *keep thou*  
 כָּלְבָשָׂר . . col-bā-sā'r . . *all flesh*  
 חֲכֶםָה . . hoch-mā' . . *wisdom*  
 רְבָוא . . rib-bō' . . . *a myriad*  
 וַיַּקְרֹב . . vay-yā'-kom . . *and he rose*

---

\* *Gezenius* in his “*Lehrgebäude*,” page 43, asserts, (without sufficient authority) that the first (.) in this word ought to be pronounced short,—dör-ban; but I have followed *Kimchi* and other eminent grammarians, who consider it as long. *Kimchi* in treating of this and several other words, such as יִשְׁפֹּה Exod. xxviii. 20. קְבָלָנוּ קְרִיאָתָם—דָּלִיוֹ Eccles. xii. 13. Num. xxiv. 7. adds:—דְּרָבָנוֹת : בְּקִמְצָץ רְחֵב וְלֹא שְׁמֻעָנוּ וְלֹא רְאִינוּ בָוּ מְחֻלְקָת : “We have received it as certain, that these words are read with *long kamets*, nor have we seen or heard any dispute on the subject.” *Michlol Katon*, page 148.

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

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

- זכור . . . zoch̄-rā' . . . remember thou  
 ישְׁנָנוּ . . . yish-nū' . . . they shall repeat . . .  
 רֹאֵי . . . ron-nī' . . . shout thou  
 יִרְאַי . . . yir-ā' . . . they shall see  
 קָרְבָּן . . . kor-bā'n . . . an offering.

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

4. (.) is often substituted for ֿ, and is then pronounced long ; but in such cases it generally has either the accent or metheg : as, גְּבֻלָּה g've'lā, יְאַבְּדָה yā-shu'-vū, בְּסִימָה b'sim'mā, גְּבֻלָּה g've'lāhā', לְעָלָאות lū-lā-ō'th.

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

5. It has already been stated that ֿ is frequently omitted, and the point placed above the left of the letter to which it belongs, retained : as, לָא lō, instead לֹאָ; בָּקָר bō'ker, instead בֹּקָרָ. It has also been remarked, that a point over the left of ש indicates it to be s, an over the right, ש sh. Now to avoid the

concurrence of two points, which would happen when  $\text{וֹ}$   $\bar{o}$  is preceded by  $\text{שׁ}$  *s*, as in  $\text{שׂוֹנָא}$  sō-nā, or when  $\text{וּ}$   $\text{u}$  is succeeded by  $\text{שׁ}$  *sh*, as in  $\text{מוֹשֵׁחַ}$ , the  $\text{וּ}$   $\text{u}$  is altogether omitted, and the words written  $\text{מְשֵׁחַ}$ ,  $\text{שִׁנְיָא}$ . The point performs, therefore, in all such cases, two offices. Thus in the first example  $\text{שִׁנְיָא}$ , it indicates the nature of the letter, namely, that it represents *s*, and not *sh*, and it supplies at the same time the vowel  $\text{וּ}$ ; the letter  $\text{שׁ}$  is, therefore, pronounced *so*. In the second example,  $\text{מְשֵׁחַ}$ , the point supplies the vowel  $\text{וּ}$  belonging to  $\text{מְ}$ , and indicates at the same time that  $\text{שׁ}$  is *sh*, and not *s*.

In the following examples, however, where  $\text{שׁ}$  is preceded by a letter having either a vowel or sh'va, the point indicates only that  $\text{שׁ}$  is *sh*; as,  $\text{מְשַׁהֲלָן}$  mā-shā'l,  $\text{הַמְשַׁלְּ}$  ham-shā'l. Likewise in the following words  $\text{שְׁכִיל}$  sé-chel,  $\text{מְשִׁכְּלָ}$  mas-chī'l, where  $\text{שׁ}$  has either a vowel or sh'va, the dot indicates only that  $\text{שׁ}$  represents *s*.

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

From the preceding observations it follows:—

1<sup>st</sup>. That ש represents *sh*, and ḥ belonging to the preceding syllable, when the preceding consonant has neither vowel nor sh'va: as, מֶשְׁלֵחַ mōshâ'l, הַמֶּשְׁלֵחַ ham-mō-shâ'l. (See No. 1.)

2<sup>nd</sup>. That ש represents *sh* only, at the beginning of words, when it must have either (:) or a vowel: as, שְׁלֹם sh'lô'm, שָׁלֹם shā-lôm; and in the middle and end of words, when the preceding consonant has either a (:) or a vowel: as, מְשֻׁלָּחַ m'shol, מֶשְׁלָחַ mā-shā'l. (See No. 2.)

3<sup>rd</sup>. That ש is pronounced *so*, when it has neither sh'va nor a vowel: as, סְנוֹא שָׁוֹן sōnâ', נְסָעָה שָׁוֹן nā-sō'. (See No. 3.)

4<sup>th</sup>. ש represents *s* only, when it has either sh'va: as, שְׁנָה s'nō, or a vowel: as, שְׁמָתָה sa'm-tā. (See No. 4.)

5<sup>th</sup>. ש represents *s* and the vowel ḥ of the preceding consonant, when it has either a vowel: as, בְּשִׁבְעָה bō'-sem, or sh'va: as, נְשִׁיאָה nō-s'im; or when it terminates a word. as, שְׁפָטָה tā-fo's. (See No. 5.)

6<sup>th</sup>. That ש is pronounced *shō* when it begins a word: as, שְׁפָרָה shō-fā'r; or a syllable: as, מְבָשֵׁלְלָה mich-shō'l, or preceded by (:), as, לְשֹׁנִי l'-shō-nî'. (See No. 6.)

3.

2.

1.

an enemy شָׁנָא	rule thou מְשֻׁלָּחַ	a ruler.. . מֶשְׁלֵחַ
to carry .. . נְשָׁא	dominion הַמֶּשְׁלֵחַ	the ruler דְּמֶשְׁלֵחַ

3.

2.

1.

satiety ..	<b>שְׁבָעַ</b> ..	a proverb ..	<b>מִנְלָלָה</b> ..	riches .. .	<b>עֹשֶׂר</b> ..
to do, make	<b>עֲשֵׂה</b>	he enquired	<b>דָּרְשָׁה</b>	to enquire	<b>דָּרְשָׁנָה</b>
to withhold	<b>חַשְׁקָה</b>	the third	<b>שְׁלִישִׁי</b>	thirty ..	<b>שְׁלִשִׁים</b> ..
to lay bare	<b>חַשְׁפָּה</b>	he darkened	<b>חַשְׁךָ</b>	darkness..	<b>חַשְׁךָ</b>

6.

5.

4.

a horn ..	<b>שְׁפָר</b>	spice ..	<b>בָּשָׂם</b>	he hated ..	<b>שְׁנִיא</b> ..
a bribe ..	<b>שְׁחָד</b>	to lay hold	<b>תִּפְשֵׁשׁ</b>	a prince..	<b>נְשִׂיא</b>
a judge ..	<b>שְׁפֵט</b>	a carrier ..	<b>נְשֵׁא</b>	a field....	<b>שְׁרָה</b>
agatekeeper	<b>שְׁעָרָן</b>	carriers ..	<b>נְשָׁאִים</b>	a burden..	<b>מִשָּׁא</b> .
languages	<b>לְשָׁנוֹת</b>	a maker ..	<b>עֲשָׂה</b>	he withheld	<b>חַשְׁקָה</b>
an overseer	<b>שְׁטָר</b>	to urge ..	<b>גַּנְשָׁה</b>	flesh .. .	<b>בָּשָׂר</b>

6. **ה**, **ה**, and **ע**, terminating a word, are pronounced **ה**, **ה**, **ע**, and **ה**, **ה**, **ה**: as, **אַה**, **אַה**, **אַה** : **מְגַבֵּיה**, not *mag-bî'-ah*, not *mag-bî-ha* ; **רֻעָה**, not *rû'-ha* ; **רָקִיעַ**, *râkî'-ang*, not *râkî-gna* ; **רֹצֶחָה**, *rô-tsâ-ah*, not *rô-tsâ-ha*\*.

### Practice.

**אֱלֹהָה גְּבָהָה יְגִבֵּיהָ הַחְמָרָה לְוָת שִׁיחָה פְּרָת יְרָם  
פְּתָחָה אֲפָרָה שְׁחוֹת גְּבָעָה רְקִיעַ קְרִיעַ מְרִיעַ מְרִיעַ  
מְלִיקָה אֲפָרְדָעָה**

\* Some, however, pronounce these words *mag-bî-ya*, *rûvah*, *râkî-yâ*, *rô-tsâh*.

7. יהֹוָה or יְהֹוָה is pronounced אֲדֹנָי.. .ădōnāy\*  
 יהֹהִים or יְהֹהִים is pronounced אֱלֹהִים.. .ĕlō-hîm\*  
 יְרוּשָׁלָם or יְרוּשָׁלָם is pronounced יְרוּשָׁלָם.. .y'ru-shā-lā'-yim

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

to learn .....	לִמְדָה	God .....	אֱלֹהִים
he learned .....	לִמְדָה	to .....	אֶל
to teach .....	לִמְדָה	not .....	אַל
he taught .....	לִמְדָה	a ram .....	אֵיל
a brick .....	לְבָנָה	strength .....	אִיל
the moon .....	לְבָנָה	to be willing .....	אֶבֶן
a poplar tree .....	לְבָנָה	he would .....	אֶבֶן
frankincense .....	לְבָנָה	enmity .....	אִיבָה
to her son .....	לְבָנָה	a woman .....	אִשָּׁה
a gate .....	שַׁעַר	her husband .....	אִישָׁה
hair .....	שַׁעַר	the sun .....	חֶמֶשׁ
a garment .....	שְׁלָמָה	a wall .....	חֶמֶשׁ
perfect .....	שְׁלָמָה	anger .....	חֶמֶשׁ
Solomon .....	שְׁלָמָה	milk .....	חֶלֶב
her peace .....	שְׁלָמָה	fat .....	חֶלֶב

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

## READING LESSONS.

Genesis, Chap. i.

בְּרָאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמִים וְאֶת הָאָרֶץ :  
 וְהָאָרֶץ הָיְתָה תֹּהוֹ וְבֹהוֹ וְתַחַת עַל־פְּנֵי תְהוּם וְרוּחַ  
 אֱלֹהִים מְרֻחֶפֶת עַל־פְּנֵי הַמִּים : וַיֹּאמֶר אֱלֹהִים יְהִי אֹור  
 וַיְהִי־אֹור : וַיֹּרֶא אֱלֹהִים אֶת־הָאֹור בִּיטּוֹב נִיבְּגָל אֱלֹהִים  
 בֵּין הָאֹור וּבֵין כְּחַשֶּׁךְ :

## English pronunciation.

<sup>1</sup> B'râ=shî'th' bâ=râ' ְאֵלֹהִים  
 hî'm ְאֵת hash=shâ=ma'=  
 yim v'âth<sup>2</sup> hâ=a'=rets :  
<sup>2</sup> V'hâ=a'=rets hây'=thâ'thô'=  
 hû vâ=bô'=hû v'ho'=shech<sup>3</sup>  
 al=p'nâ' th'hôm v'rû'=ach  
 elô=hî'm m'm'ra=he=feth al-  
<sup>3</sup> p'nâ'ham=mâ=yim: Vay<sup>4</sup>=  
 yo'=mer ְאֵלֹהִים y'hî ô'r,  
<sup>4</sup> va=y'hî ô'r : vay=ya'r ְאֵלֹהִים  
 hî'm eth-hâ=ô'r kî=tô'b  
 vay=yab=dâ'l ְאֵלֹהִים bân  
 hâ=ô'r ubâ'n ha=ho'=  
 shech.

## Division of Syllables.

בְּרָאשִׁית בָּרָא אֱלֹהִים אֶת  
 הַשָּׁמִים וְאֶת הָאָרֶץ :  
 וְהָאָרֶץ הָיְתָה תֹּהוֹ  
 וְבֹהוֹ וְתַחַת עַל־פְּנֵי  
 תְהוּם וְרוּחַ אֱלֹהִים  
 מְרֻחֶפֶת עַל־פְּנֵי הַמִּים :  
 וַיֹּאמֶר אֱלֹהִים יְהִי אֹור  
 וַיֹּרֶא אֱלֹהִים אֶת־הָאֹור  
 בִּיטּוֹב נִיבְּגָל אֱלֹהִים  
 בֵּין הָאֹור וּבֵין  
 הַחַשֶּׁךְ :

<sup>1</sup> The Spanish Jews who pronounce (תְּ) like t, and sh'va initial like short (ְ), would read this word Bérâ-sheet; and תְּ אֵת dt, &c.

<sup>2</sup> This word is pronounced vě-âth or wě-ât, not vâth nor wât.

<sup>3</sup> Like y in boy.

<sup>4</sup> The two dots after הַ &c. are made use of to indicate *dagesh hazak*.

## ANALYSIS.

## Verse 1.

**בראשית** *in [the] beginning.* The dot in ב is *dagesh kal.* (See p. 6. & 35.) The two dots under it (ב) *sh'va initial*, (p. 23.) and must, therefore, be pronounced in conjunction with the following consonant and vowel בְּ. The two dots under נ are the sign of the vowel point *tsere* (p. 15). The נ is *mute* (p. 22); the three consonants and vowel points forming together the *simple syllable*, (p. 21.) בָּרָא b'rā. The dot upon the right of ש shows this letter to be equivalent to *sh* (p. 43). The dot under it (ש) forms with the following י, which is *mute*, (p. 22.) the long vowel *hirik* (p. 15); and the ה is pronounced with it, forming together the *compound syllable* (p. 21.) שִׁיחַת. The accent is on the last syllable. בָּרָאַתְּ *beginning.*

**אֱלֹהִים** *he created<sup>2</sup>.* The (ו) *kamets*, under א and ל is *long*, (p. 39.) each forming a *simple syllable* (p. 21). נ is *mute* (p. 22). Accent on the last syllable.

**אֱלֹהִים** *God<sup>3</sup>.* The (ו) under ה is a *semi-vowel* (p. 25); being a substitute for *sh'va initial*, it must be pronounced in conjunction with the next consonant and vowel, thus נֵהֶלְךָ elō. The dot at the left of

<sup>2 1</sup> i. e. God created.

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

**תְּנָשָׁה**: The נ is equal to à (p. 15); נ is pronounced with it. This word is the sign of the objective case.

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

**תְּנָתָן**: (:) is *sh'va initial* (p. 23). תְּנָשָׁה has already been explained. נ is equivalent to *and*.

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

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

### *Verse 2.*

$\text{וְהַאֲرֹץ}$  *and the earth.* See the preceding word.  $\text{ו}$  *and,*  $\text{ה}$  *the,*  $\text{אֲרֹץ}$  *earth.*

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

$\text{תְּהִלָּה}$  *without form.* *Dagesh kal* is omitted in  $\text{ת}$  because the preceding word ends in a quiescent letter (p. 35). The point next to  $\text{ת}$  is the vowel  $\bar{o}$ , forming the syllable  $\text{תְּhō}$ . The  $\text{ה}$  with the dot is the vowel *shurek ū*, (p. 15.) forming with the  $\text{ה}$  the syllable  $\text{הָhū}$ . Accent on the penultimate syllable.

$\text{וְבַהֲ}$  *and void.* (•) under  $\text{ו}$  is a simple syllable. The dot next to  $\text{ב}$  is the vowel  $\bar{o}$ .  $\text{ו}$  *and,*  $\text{בַהֲ}$  *void.* Accent on the penultimate syllable.

**וְחֹשֶׁךְ** and darkness. The dot upon שׁ performs two offices; it shows that the preceding חַ is pronounced hō, and that שׁ is sh and not s, (p. 43). The two dots נָ are sh'va final (p. 38). Accent on the penultimate; and the word is pronounced v'hō-shech. ! and, **חֹשֶׁךְ** darkness.

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

**פָּנִים** the face of. The ' is mute (p. 23).

**תְּהֻמָּה** the deep. A monosyllable. The shv'a is initial. חַ is without dagesh, because the preceding word ends in a mute (p. 35).

**רוּחַ** and the spirit of. The (-) under חַ is pronounced as if it were under a preceding נָ (p. 45), v'rū-āch. ! and, **רוּחַ** spirit.

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

**מְרֹחֶף** [was] hovering. (:) under מְ is sh'va initial. (-) under רֹ is the vowel point pathah (p. 15), forming together the simple syllable מָרָא m'ra. The three dots under חַ and נָ are segol (p. 15), the first forming the simple syllable חֵן he, the second the compound syllable חֲנָן. Accent on the penultimate.

**עַל־מֵימָן** (See the preceding page).

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

### Verse 3.

**וַיֹּאמֶר** *And he said<sup>2</sup>.* The dot in ו is *dagesh hazak*. (See the preceding word.) The dot next to ו is the vowel ḥ. The נ is *mute*. The accent is on the penultimate syllable. The word is pronounced *vay-yō'-mer*.

**אֱלֹהִים** *God<sup>1</sup>*, (see verse 1.) i.e. *and God said*.

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

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

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

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

*Verse 4.*

וַיַּרְא and he saw<sup>2</sup>. The dot in ' is *dagesh hazak*. (:) under the נ is *sh'va final* (p. 39). נ is *mute*. The word is pronounced *vay-ya'r*.

אֱלֹהִים God<sup>1</sup>. (See verse 1.) i. e. *and God saw*.

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

הַאוֹר the light, (see the preceding verse). ה the, אֹר light.

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

**וַיְבָרֵל** *and he divided<sup>2</sup>.* (see the word **וַיִּרְאֶ**, verse 4.)

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

**אֱלֹהִים** *God<sup>1</sup>*, (see verse 1.) i.e. *and God divided*.

**בּוּנִ** *between.* The dot in בּ is *dagesh kal*. The ' is *mute*.

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

**וּבּוּנִ** *and between.* הָ is pronounced *ū*, not *vū*, (p. 22.) (See the same word above). הָ *and, between.*

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

### PRACTICE.

(Gen. i.)

וַיְקָרֵא אֱלֹהִים לְאוֹר יוֹם וּלְחַשֶּׁךְ קָרָא לְלֹילָה וַיְהִי עַרְבָּה  
וַיְהִי בְּקָרְבָּן יוֹם אֶחָד : וַיֹּאמֶר אֱלֹהִים יְהִי רֹקֵעַ בְּתוֹךְ  
הַמְּפֻנִים וַיְהִי מִבְּרִיל בֵּין המְפֻנִים לְמְפֻנִים : וַיַּעֲשֶׂה אֱלֹהִים אֹתָהּ  
הַرְקִיעַ וַיְבָרֵל בֵּין המְפֻנִים אֲשֶׁר מִתְּחַת לְרֹקֵעַ וּבֵין המְפֻנִים  
אֲשֶׁר מִעַל לְרֹקֵעַ וַיְהִי־כֵן : וַיְקָרֵא אֱלֹהִים לְרֹקֵעַ שְׁמָיִם  
וַיְהִי־עַרְבָּה וַיְהִי־בְּקָרְבָּן יוֹם שְׁנִי :

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

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

The letters <sup>a</sup>, <sup>b</sup>, <sup>c</sup>, &c. refer to the explanatory notes. The figures <sup>1</sup>, <sup>2</sup>, <sup>3</sup>, &c., refer to the order of the Hebrew words. Thus, *And<sup>1</sup>-he-called<sup>1</sup> God<sup>2</sup>*, means that *and-he-called* are expressed by the *first* Hebrew word נִזְקָרָא, and that *God* corresponds with the *second* Hebrew word אלֹהִים. *m. l.* stand for *more literal*; *Heb.* for *Hebrew*; *m.* for *masculine*; *f.* for *feminine*; *p.* for *plural*.

Begin at the right and proceed to the left:—

נִזְקָרָא אֱלֹהִים לְאוֹר יּוֹם גָּלַחֲתָךְ קָרָא  
he-called and-to-the-darkness, day to-the-light God<sup>2</sup> And<sup>1</sup>-he-called<sup>1</sup>  
לִילָה וַיְהִי עֶרֶב וַיְהִי בְּקָרֵב יוֹם אֶחָד  
one day morning and-he-was evening And-he-was night  
וַיֹּאמֶר אֱלֹהִים יְהִי רְקִיעַ בְּתוֹךְ הַמִּים  
the-waters in-the-midst-of an expanse he shall-be God<sup>2</sup> And<sup>1</sup>-he-said<sup>1</sup>

<sup>a</sup> i. e. *And God called.*

<sup>b</sup> לְ to the, <sup>c</sup> נִ and, <sup>d</sup> light. <sup>e</sup> לְ to the, <sup>f</sup> גָּלַחֲתָךְ darkness.

<sup>d</sup> The Hebrew has no neuter gender. Every substantive, with which the verb, pronoun, &c., must agree, is either *masculine* or *feminine*. The learner need scarcely be reminded that in making a free translation he must either omit the pronouns altogether: as, *וַיֹּאמֶר אֱלֹהִים* and *God said*; or he must substitute the neuter pronoun [it], as in the word יְהִי “and he was,” i. e. *and it was*.

<sup>e</sup> i. e. *One day.* <sup>f</sup> i. e. *An expanse shall be.* <sup>g</sup> בְּ in, <sup>h</sup> תּוֹךְ midst of. <sup>i</sup> הַ the, <sup>j</sup> מִים waters.

וַיֹּאמֶר מָבֹדֵיל בֵּין מִים לְמִם : וַיַּעֲשֵׂה  
 And he made .to-the-waters waters between a divider and he shall be  
 אֱלֹהִים אֶת־הָרָקִיעַ בֵּין הַמְּפֻנִים וַיַּבְדֵּל  
 God the-waters between and he divided , the-expanses  
 אֲשֶׁר מִתְחַת הַמְּפֻנִים גַּבֵּין לְرַקִּיעַ  
 which the-waters and between to-the-expanses from under [were] which  
 אֲשֶׁר מִעַל לְרַקִּיעַ וַיְהִי כֹּן : וַיָּקָרָא  
 And<sup>6</sup> he called<sup>6</sup> so and it was to-the-expanses from-above [were] which  
 אֱלֹהִים לְרַקִּיעַ שָׁמְמִים וַיְהִי עָרֵב וַיְהִי בֶּקֶר  
 morning and he was evening And he was .heavens to-the-expanses God  
 יוֹם שֵׁנִי :  
 .second<sup>h</sup> day

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

### PRACTICE.

Gen. i. 9—13.

וַיֹּאמֶר אֱלֹהִים יְקֻוּ הַמִּם מִתְחַת הַשְׁבִּים  
 the-heavens from-under the-waters they shall be assembled God<sup>2</sup> And<sup>1</sup> he said<sup>1</sup>  
 אֶת־מִקְוֹם וְיָהִיכְן : וְתַּרְאָה הַיּוֹשֵׁב וְיָהִיכְן  
 so and it was , the-dry-land<sup>1</sup> and she shall be seen , one<sup>k</sup> place to

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

וַיֹּאמֶר אֱלֹהִים לְבָשֵׂה אָרֶץ לְמִקְוֹתָה  
 and-to-the-collection-of , earth to-the-dry-land God<sup>a</sup> And<sup>b</sup>-he-called<sup>c</sup>

הַמִּים קָרָא אֱלֹהִים וַיֹּרֶא יָמִים בַּיּוֹם טוֹב :  
 .good that-[it-was] God and-he-saw , seas he-called the-waters

וַיֹּאמֶר אֱלֹהִים תְּדִישָׁא הָאָרֶץ רֵשָׁא עַשְׁבָּם מִזְרָעָם  
 seeding herb grass the-earth she-shall-germinate God<sup>d</sup> And-he-said<sup>e</sup>

וְרֹעֵן עַזְן פָּרִי עַשְׂהָה-פָּרִי לְמִינְיוֹ אֲשֶׁר גַּרְעֹעַד-בּוֹ  
 in-him his-seed [hath]-which after-his-kind fruit producing fruit<sup>f</sup> tree , seed

עַל הָאָרֶץ וַיֹּהֶי בֵּן : וְתוֹצֵא אָרֶץ  
 the-earth<sup>g</sup> And<sup>h</sup>-she-brought-forth<sup>i</sup> .so and-it-was ,the-earth upon

רֵשָׁא עַשְׁבָּם מִזְרָעָם וְכֻעַל לְמִינְיוֹהוּ וְעַזְן עַשְׂהָה-פָּרִי  
 fruit producing and-tree ,after-his-kind seed seeding herb ,grass

אֲשֶׁר גַּרְעֹעַד בּוֹ לְמִינְיוֹהוּ וַיֹּרֶא אֱלֹהִים כִּי  
 that-[it was] God<sup>j</sup> And<sup>k</sup>-he-saw<sup>l</sup>.after-his-kind in-him his-seed [had] which

טוֹב : וַיְהִי עַרְבָּה וַיְהִי בְּקָרְבָּה יּוֹם שְׁלֹישִׁי :  
 .third day morning and-he-was evening And-he-was . good

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

<sup>a</sup> נִגְנַת and, נִגְנָה to, collection of. i. e. Having the property of yielding seed.

<sup>b</sup> m. l. Causing seed.

<sup>c</sup> i. e. Fruit-trees.

<sup>d</sup> i. e. And the earth brought forth. and it was morning the third day.

(Genesis, xxix. 4—11.)

<b>וַיֹּאמֶר לְהָם יַעֲקֹב</b>	<i>And he said<sup>1</sup> unto them<sup>2</sup> Jacob<sup>a</sup>,</i>
<b>אָחִי מָאן?</b>	<i>my Brethren<sup>b</sup>, from whence [are]</i>
<b>אַתֶּם וַיֹּאמְרוּ מִן־חָרָן</b>	<i>ye? And they said, from Haran</i>
<b>אָנֹכִנּוּ: וַיֹּאמֶר לְهָם</b>	<i>we [are]. And he said to them,</i>
<b>הַרְעֵתֶם. אַת־לְךָ בְּנוֹצְחוֹ</b>	<i>know ye Laban [the] son of</i>
<b>וַיֹּאמְרוּ יְדַעֲנָנוּ:</b>	<i>Nahor? And they said, we know.</i>
<b>וַיֹּאמֶר לְהָם הַשְׁלוּם</b>	<i>And he said unto them, Is peace</i>
<b>לֹא וַיֹּאמְרוּ שְׁלוּם</b>	<i>to him<sup>d</sup>? And they said, peace<sup>e</sup>:</i>
<b>וַיַּגְּנַהּ רָחֵל בְּתוֹךְ</b>	<i>and behold, Rachel his daughter</i>
<b>בָּאָה עַמְּהַצָּאָן:</b>	<i>cometh with the sheep<sup>g</sup>.</i>
<b>וַיֹּאמֶר הִנֵּה עַד הַיּוֹם</b>	<i>And he said, Lo, yet the day [is]</i>
<b>גָּדוֹל לְאַעֲצָת הַאֲמָפָ</b>	<i>great<sup>b</sup> [it is] not time to be gathered</i>
<b>הַמְּקֻנָּה הַשְׁקֵפָה הַצָּאָן</b>	<i>the cattle; water ye<sup>i</sup> the sheep,</i>
<b>וְלֹכְבָּה רַעַם:</b>	<i>and go [and] pasture.</i>

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

וַיֹּאמְרוּ לֹא נוּכֶל  
 עַד אֲשֶׁר יִאָסְפֵּה  
 בְּלַהֲעֲדרִים וּבְלָלִים  
 אֶת-הָאָבוֹן מִעַל פִּי  
 הַבַּיָּאָר וְהַשְׁבִּיבָּגָן  
 הַצָּאן :  
 עַזְעַגְפָּה מְרֻבָּה  
 עַלְפִּים וּרְחַל בָּאָה . עַם  
 הַצָּאן אֲשֶׁר  
 לְאָבִיהָ בַּי רָעוֹת  
 דֵּיא : וַיְהִי בָּאָשָׁר  
 רְאָה יַעֲקֹב אֶת-רְחִיל בַּת-  
 לְבִנָּן אָחִי  
 אָמוֹן וְאֶת-צָאן  
 לְבִנָּן אָחִי אָמוֹן  
 וּבְגַשׂ יַעֲקֹב  
 וּבְגַל אֶת-הָאָבוֹן  
 מִעַל פִּי  
 הַבַּיָּאָר וַיְשַׁקֵּן אֶת-

*And they said, not we-shall-be able<sup>a</sup>*  
*until that they-shall-be-assembled*  
*all the-flocks, and-they-shall-roll<sup>b</sup>*  
*the-stone from-above [the]-mouth-*  
*of the-well, and-we-shall-water<sup>c</sup>*  
*the-sheep.*  
*While-yet-he [was] speaking*  
*with-them<sup>d</sup>, and-Rachel came with*  
*the-sheep which [belonged]*  
*to-her-father; for a-shepherdess*  
*she [was]. And-it-was when*  
*Jacob<sup>2</sup> saw<sup>1</sup> Rachel [the] daughter-*  
*of Laban [the] brother-of*  
*his-mother, and-[the]-sheep-of*  
*Laban [the] brother-of his-mother,*  
*and<sup>1</sup>-he-approached<sup>1</sup> Jacob<sup>2</sup>,*  
*and-he-rolled the-stone*  
*from-above [the] mouth-of*  
*the-well, and-he-watered<sup>1</sup> the*

<sup>a</sup> i. e. We cannot.

<sup>b</sup> i. e. And the shepherds will roll.

<sup>c</sup> See

note<sup>i</sup>, p. 58.

<sup>d</sup> i.e. During the time he was speaking to them.

<sup>e</sup> See note<sup>f</sup>, p. 58.

<sup>f</sup> The feminine of רֹעֵה a shepherd.

<sup>g</sup> m.l.

*As which he saw Jacob, i.e. just as Jacob saw Rachel.*

<sup>h</sup> i. e. And

Jacob approached.

<sup>i</sup> See note<sup>i</sup>, p. 58. Pronounced *vay-yashk*.

צָאן לְבָן אֲחֵי	sheep-of Laban [the] brother-of
אִמֹּו : וַיִּשְׁקַׁע יַעֲקֹב	his-mother. <i>And<sup>a</sup>-he-kissed<sup>2</sup> Jacob<sup>1</sup></i>
לְרִתָּל וַיַּאֲלֹא	<i>to-Rachel, and-he-lifted-up</i>
אֶת־קֶלְוָה וַיַּקְרֹב :	<i>his-voice, and-he-wept.</i>
וַיֹּגֶד יַעֲקֹב לְרִתָּל כִּי	<i>And<sup>1</sup>-he-told<sup>1</sup> Jacob<sup>2</sup> to Rachel that</i>
אֲחֵי אָבֵיךְ הוּא	[the] brother <sup>b</sup> -of-her-father he [was,]
וְכִי בָּזְרֻבָּקָה	<i>and-that [the] son-of Rebecca</i>
הָא וַתַּרְאֵן וַתֹּתְגֵּד	he [was]; <i>and-she-ran and-she-told</i>
לְאָבֵיךְ :	[it] <i>to-her-father.</i>

(Genesis, xxxi. 36—43.)

וַיֹּעַן יַעֲקֹב וַיֹּאמֶר	<i>And<sup>1</sup>-he-answered<sup>1</sup> Jacob<sup>2</sup> and-said</i>
לְלִבָּן מַה־פָּשָׁעִי	<i>to-Laban, What [is] my-trespass ?</i>
מַה חֶטְאֵתִי פִּי	<i>What [is] my-sin ? that</i>
דְּלַקְתִּי אֶתְרִי :	<i>thou-hast-pursued after-me.</i>
כִּי מְשֻׁשֵּׁת	[Now] that <i>thou-hast-searched</i>
אֶת־כָּל־כָּלִי מַה־	<i>all-my-vessels, what</i>
מְאֹתָה מִפְלָ	<i>hast-thou-found from-all [the]</i>

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

כְּلֵי־בַּיִתְךָ שִׁים	vessels-of thy-house? place [it]
בְּהַנֶּגֶד אֲחֵי	here before my-brethren
וְאֲחֵיךְ	and-thy-brethren,
וַיֹּאמְרוּ בֵּין	and-they-shall-decide <sup>a</sup> between
שְׁנַיִנְפָּר : זֶה עֲשָׂרִים שָׁנָה	us-two. This twenty years <sup>b</sup>
אָנֹכִי עַמְךָ רְתַלְיךָ	I [have been] with-thee, thy-ewes
בְּעֵזֶב לֹא	and-thy-she-goats not
שְׁבֵילֹל	have cast-their-young
וְאַיִלֹּו צָאנָה לֹא	and-[the] rams-of thy-flock not
אָכְלָתִי : טְרַפָּה	have I eaten. What-was-torn [of
לְאַהֲרֹתִי	beast <sup>c</sup> ] not-have-I-brought
אַלְיָךְ אָנֹכִי	unto-thee, [but]-I
אַלְחַטְפָּה	was-obliged-to-bear-the-loss <sup>d</sup> ;
מִנְיָרִי תְּבֻקְשָׁנָה	from-my-hand didst thou-require-it <sup>e</sup> ,
גִּנְבַּתִּי יּוֹם וּגִנְבַּתִּי	[whether]stolen by day or-stolen-by
לִילָּה : חַיִתִי בַּיּוֹם	night. [Where] I-was in-the-day
אַכְלָנִי חַרְבָּ	consumed-me [the] heat <sup>f</sup> ,
וּקְרָחָ פְּלִילָה	and-[the]-frost in-the-night,

<sup>a</sup> i. e. That they may decide.<sup>b</sup> Heb. year.<sup>c</sup> m. l. A torn

one, f.

<sup>d</sup> m. l. I-should-miss-her, i. e. I was obliged to account

for whatever was torn by beasts.

<sup>e</sup> m. l. Thou-wouldst-seek-[her],

i. e. the torn one, הַ ought to have had dagesh. This and the pre-

ceding tense are in Hebrew in the future.

<sup>f</sup> in this

and the following word, is substituted for (הַ), and has, therefore,

metheg annexed. (See page 42.)

<sup>g</sup> lit. The dryness, or the drought.

וַתֵּלֶךְ שָׁנְתִי      *and-she<sup>a</sup>-wandered my-sleep*  
 מֵעֵינִי : זֹהַלִי      *from-mine-eyes. This-[is]-to-me*  
 עֲשָׂרִים שָׁנָה בְּבֵיתְךָ      *twenty years<sup>b</sup> in-thy-house<sup>c</sup>;*  
 עֲבָדְתֶּיךָ אַרְבָּע־עָשָׂרָה      *I-served-thee fourteen*  
 שָׁנָה בְּשְׁתֵּי בְּנֵתֶיךָ      *years<sup>b</sup> for-two-of thy-daughters,*  
 וַיַּשְׁשֵׁשׁ שָׁנִים בְּצָאןְךָ      *and-six years for-thy-cattle ;*  
 וַתֵּחֶלֶף אֶת־מִשְׁבְּרָתִי      *and-thou-didst-change my-wages*  
 עָשָׂרָת מִנִּים : לְלֵי אֱלֹהִי      *ten times. Unless [the] God-of*  
 אָבִי אֱלֹהִי אֶבְרָהָם      *my-father, [the]. God-of Abraham,*  
 וְפַחַד יִצְחָק הָיָה      *and [the]-fear<sup>d</sup>-of Isaac, had-been*  
 לִי בַּי עֲפָה רַיקָם      *for-me<sup>e</sup>, surely now empty*  
 שְׁלַחְתָּנִי      *thou-wouldest-have-sent-me-away*  
 אֶת־עֲנֵנִי וְאֶת־יִגְעַץ      *my-affliction and-the-labours-of*  
 כִּפְרָה אֱלֹהִים      *my-hands God saw<sup>f</sup>,*  
 וַיַּרְכֵּחַ אָמֵשׁ :      *and-he-decided<sup>g</sup> last-night.*  
 פָּעֵן לְבָנִי וַיֹּאמֶר      *And-he-answered Laban and-said*  
 אֶל יַעֲקֹב הַבְּנֹות      *unto Jacob,—The-daughters [are]*  
 בָּנָתִי וְהַבָּנִים      *my-daughters, and-the-sons [are]*  
 בָּנִי וְהַצָּאן      *my-sons, and the-cattle [are]*

<sup>a</sup> i. e. My sleep wandered, &c. שָׁנָה sleep, being of the feminine gender.      <sup>b</sup> *Heb.* year.      <sup>c</sup> i. e. I have now been twenty years, &c.

<sup>d</sup> i. e. He whom Isaac reverenced, namely, God.      <sup>e</sup> i. e. With me

<sup>f</sup> *Heb.* saw God, i. e. God saw.      <sup>g</sup> Or rebuked.

צָאַנְיִ וַיְכַל אֲשֶׁר־אַתָּה  
 רָאָה לִי־הָוֹא  
 וְלָבָנָתִ מָה  
 אֲלָעַשָּׂה לְאַלָּה הַיּוֹם אָז  
 לְבָנֵיהֶן אֲשֶׁר  
 יָלַד :

*my-cattle, and-all which thou  
 seest, to-me it-[is]<sup>a</sup> ;  
 and-to-my-daughters what  
 shall-I-do to-these this-day, or  
 unto-their-children which  
 they-have-born.*

*Nathan's Parable. 2 Sam. xii. 1—12.)*

וַיִּשְׁלַח יְהוָה אֶת־נָתָן אֶל־  
 דָּוִיד וַיָּבֹא אִלְיוֹ  
 וַיֹּאמֶר לוֹ שְׁנֵי אֲנָשִׁים הָיוּ  
 בָּעִיר אֶחָת אֶחָד עָשֵׂר  
 וּאֶחָד רָאשׁ : לְעָשֵׂר הָיָה。  
 צָאן וַיְכַר תְּרִיבָה מְאֹד  
 וְלֹרֶשׁ אַיִן־כָּל .  
 כִּי אִם־כְּבָשָׂה אֶחָת קָמְנִיהָ  
 אֲשֶׁר קָנָה  
 וְלֹחַיָּה :

*And<sup>b</sup> the-Lord<sup>c</sup>-sent Nathan to David, and-he-came unto-him, and-he-said to-him. Two men were in<sup>d</sup> one<sup>e</sup> city<sup>f</sup>; one rich, and-one poor. To-the rich man was<sup>g</sup> flocks and-herds much very<sup>d</sup>. And-to-the-poor-man nothing<sup>h</sup> at-all, save one<sup>i</sup> little<sup>j</sup> ewe-lamb<sup>k</sup>, which [he-had]-bought, and-he-nourished-her,*

<sup>a</sup> m. l. To me, he, i. e. *is mine*, or *belongs to me*.  
 the-city one. <sup>c</sup> i. e. The rich man had.  
 abundance. <sup>e</sup> i. e. And the poor man had nothing, &c.

<sup>b</sup> m. l. In-  
 great

<sup>d</sup> i. e.

<sup>f</sup> i. e. In great

<sup>g</sup> i. e.

<sup>h</sup> i. e. And the poor man had nothing, &c.

וַתִּנְדַּל עָמֹל	<i>and-she-grew-up with-him,</i>
וְעַם־בָּנָיו יְחִדו	<i>and-with his-children together;</i>
מִפְתָּחָה תָּאכַל	<i>from-his-morsel she-used-to-eat,</i>
וּמִכֶּסֶף	<i>and-from-his-cup</i>
תִּשְׁתַּחַת	<i>she-used-to-drink,</i>
וּבְחִיקָּר תִּשְׁכַּב	<i>and-in-his-bosom she-used-to-lie,</i>
וְתַּהֲיֵל	<i>and-she-was to-him</i>
בָּת : וַיָּבֹא	<i>as-a-daughter. And-there-came<sup>c</sup></i>
הַלְךָ לְאִישׁ הַעֲשֵׂיר	<i>a-traveller to<sup>3</sup>-the<sup>3</sup>-rich<sup>3</sup>-man<sup>2</sup>,</i>
וַיִּחְמַל לְקַחַת	<i>and-he-had-compassion to-take</i>
מִצְאָנוֹ	<i>from-his-[own]-flock</i>
וּמִבְקָרוֹ	<i>and-from-his-[own]-herd</i>
לְעַשְׂוֹת	<i>to-make-[a feast]</i>
לְאַרְתָּח	<i>to-the-way-faring-man</i>
הַבָּא לְ	<i>who-had-come unto-him,</i>
וַיִּקְחַ אֹתָהּ	<i>and-he-took the</i>
בְּבִשְׁתָּה תְּהִיא שְׁרָאֵשׁ	<i>lamb-of the<sup>2</sup>-poor<sup>3</sup>-man<sup>2</sup></i>
וַיִּעֲשֵׂה לְאִישׁ	<i>and-prepared-it<sup>d</sup> for-the-man</i>
הַבָּא אַלְיוֹ :	<i>that-had-come unto-him.</i>
אָגָן	<i>And-it-kindled<sup>e</sup> [the]-anger-of</i>

<sup>a</sup> פַת a morsel, bit, or piece of bread. <sup>b</sup> These three verbs are in Hebrew in the *future tense*, a mode of expression generally employed to indicate an action which is frequently or usually done. <sup>c</sup> *Heb.* and-he-came. <sup>d</sup> *m. l.* And he made her, i. e. he dressed the lamb. <sup>e</sup> *m. l.* And he kindled; אָגָן anger, being masculine.

דָוִד בְאִישׁ      David against-the-man,  
 מְאֹר וַיֹאמֶר אֶלְךָ      exceedingly, and-he-said unto  
 נָתַן חִי־יְהוָה בְּנֵי      Nathan, [as] the-Lord<sup>2</sup>-liveth<sup>2</sup> that  
 מוֹת הָאִישׁ      a son-of-death<sup>a</sup> [is] the-man  
 הַעֲשָׂה וְאַתָּה : וְאַתִּה־כְבָשָׂה  
 יְשַׁלֵּם אֶרְבְּעִתִים עַקְבָּאָשֶׁר  
 עָשָׂה אֶת־הַךְבָּר תְּהִא  
 עַל אָשֶׁר לְאַחֲמָל :  
 וַיֹאמֶר נָתַן אֶל־דָוִד אַתָּה  
 הָאִישׁ בְּהָאָמֵר  
 יְהוָה אֱלֹהִי יִשְׂרָאֵל אָנֹכִי  
 מַשְׁחִיתִיךְ לְמֶלֶךְ עַל  
 יִשְׂרָאֵל וְאָנֹכִי הַפְּלִתִיכְ  
 מִיד שָׁאוֹל :  
 וְאֶתְנַהֲרָה לְךָ אֶת־בֵית  
 אֲרָגִיךְ וְאֶת־גִנְשִׁי  
 אֲרָגִיךְ בְּחִיקָה  
 וְאֶתְנַהֲרָה לְךָ אֶת־בֵית  
 יִשְׂרָאֵל וְיְהוּדָה וְאֵם מַעַט  
 וְאֶמְפָה לְךָ

<sup>a</sup> “A son of death the man,” i. e. *the man who did this, deserves death.*      <sup>b</sup> *Heb.* masters. The plural of this word being mostly used instead of the singular.      <sup>c</sup> i. e. If these be too little (few), I would add as many and as many more.

כְּהַנֶּה וְכְהַנֶּה : מִדְיָעֵךְ  
 בְּנֵית אֲתִידְבָּר  
 יְהֹוָה לְעַשׂוֹת הָרָע  
 בְּעֵינָיו אֶת אֲוֹרֵיהָ הַחֲתִי  
 הַקִּיחַת בְּחַרְבָּךְ  
 וְאַתָּא שָׁתוֹ לְקַחַת  
 לְךָ לְאַשָּׁה וְאַתָּוּ  
 חַרְגָּת בְּחַרְבָּךְ  
 בְּגַי עַמּוֹן :

*as-they and-as-they<sup>a</sup>. Why  
 hast thou despised-the-word-of  
 the-Lord, to-do what-is evil<sup>b</sup>  
 in-his-eyes<sup>c</sup>? Uriah the-Hittite  
 thou-hast-smitten with-the-sword,  
 and-his-wife thou-hast-taken  
 to-thee for-a-wife, and-him  
 thou-hast-slain with-the-sword-of  
 the-sons-of Ammon.*

(Psalm xxiv. 11—15.)

לְכָךְ־בָּנִים . שְׁמֻעוּ־לִי  
 יְרָאָת , יְהֹוָה אֱלֹקָכֶם :  
 מֵי־הָאִישׁ הַחֲפִץ תְּיִם ,  
 אָזְבֵּב יְמִים לְרָאֹת יְטוֹב :  
 נָצֹר לְשׂוֹנֶךָ מְרַע  
 פְּשָׁפְתִּיךְ מְדָבֵר מְרַמָּה :  
 סֹור מְרַע פְּעִישָׁה־טֹב  
 בַּקְשׁ שְׁלוֹם וְרַקְמָהוּ :

*Come-ye children, hearken-ye unto-  
 me :  
 [The] fear-of the-Lord I-will-  
 teach-you.  
 Who [is] the-man that-desireth life,  
 [that] loveth days to-see-good ?  
 Keep thy-tongue from-evil,  
 and-thy-lips from-speaking deceit.  
 Depart from-evil and-do good,  
 seek peace and-pursue-it<sup>k</sup>.*

<sup>a</sup> i. e. As many and as many.  
*The evil*, i. e. that which is evil.

\* From **עֲשָׂה** to do.      <sup>b</sup> Heb.

<sup>c</sup> i. e. In his sight.      <sup>d</sup> Lit. go ye.

<sup>e</sup> Sing. **בֵּן** a son, plu. **בָּנִים** sons, or children.      <sup>f</sup> **יְרָאָת** fear, **יְרָאָת** fear, of.

<sup>g</sup> This word is never used in the singular number.

<sup>h</sup> From **רָאָה** to see.      <sup>i</sup> **שְׁפָה** a lip.      <sup>k</sup> Heb. him.

(Isaiah lviii. with slight alterations.)

<p><b>פָּרָם לְרַעֲבָלְחִמֵּךְ</b></p> <p><b>וְעֹנְגִים מַרְזִידִים הַבָּא בֵּית</b></p> <p><b>כִּי-תְּרָא אֶעָרוֹם וְכַפְתִּיחָה</b></p> <p><b>וְמִבְשֵׁרָה לֹא תְּחַלֵּם :</b></p> <p><b>או תִּקְרָא בִּיהֶה יָעָנָה</b></p> <p><b>תִּשְׁעַע וַיֹּאמֶר הַנָּא :</b></p>	<p>Break <i>to-the-hungry thy-bread,</i></p> <p><i>and-[the] afflicted<sup>2</sup> poor<sup>1</sup> bring-into [the] house;</i></p> <p><i>when thou-seest [the]-naked then-cover-him :</i></p> <p><i>and-from-thy-flesh [do] not hide-thyself.</i></p> <p><i>Then shalt-thou-call and-the-Lord will answer ;</i></p> <p><i>thou-shalt-cry, and-he-will-say, Here-I-am.</i></p>
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(Proverbs vii. 1—4.)

<p><b>בָּנִי שְׁמֹר מִצְוֹתִי וְחַיָּה</b></p> <p><b>וְתֹרְתִּי בְּאִישׁוֹן עֵינֶיךָ :</b></p> <p><b>קְשִׁירָם עַל־אַצְבָּעָתֶיךָ</b></p> <p><b>בְּתִבְמָס עַל־לִבְתֶּךָ :</b></p> <p><b>אָמָר לְחַבְמָה אֲחֹתִי אַתְּ</b></p> <p><b>וּמְדֻעַ לְבִנָה תִּקְרָא :</b></p>	<p><i>My-son, keep my-commandments and-live ;</i></p> <p><i>and-my-law as-the apple-of thine-eyes.</i></p> <p><i>Bind-them upon thy-fingers,</i></p> <p><i>write-them upon the-table-of thine-heart.</i></p> <p><i>Say unto-wisdom, My-sister thou-[art] ;</i></p> <p><i>and-a-friend to-understanding thou-shalt-call<sup>e</sup>.</i></p>
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- <sup>a</sup> *m. l.* If thou shouldst see.      <sup>b</sup> *m. l.* Not *shalt-thou-hide-thyself.*  
<sup>c</sup> Sing. **מִצְוָה** mits-vah, a command.      <sup>d</sup> **תֹּרְתָּה** a Law.  
<sup>e</sup> *m. l.* The little man; a name given to the apple of the eye from the reflected image it presents to the beholder.      <sup>f</sup> **אֲחֹתָה** a sister.  
<sup>g</sup> *i. e.* Consider understanding as thy friend.

כִּי אַזְרָךְ יָמִים בְּיָמִינֶה  
**בְּשֵׁמֶאָלֶה עֹשֶׂר וְכָבוֹד :**  
**הַרְכִּיחַ דְּרָכֵי נָעַם :**  
**וְכָל־נְתִיבֹתָתָה שָׁלוֹם :**

For length-of days [is] *in-her-right-hand,*  
*in-her-left-hand riches and-honor.*  
*Her-ways [are] ways-of pleasantness,*  
*and-all her-paths [are] peace.*

## Proverbs vi. 6—11.

לֹךְ אֶל־גָּמְלָה עַזְלָל  
**רְאֵה הַרְכִּיחַ וְחַקְמָם :**  
**אֲשֶׁר אַיְזָלָה קָצֵין :**  
**שָׁפֵט פְּמַלְשֵׁל :**  
**פְּכִין בְּקִין לְחַמּוֹת :**  
**אֲנָגָרָה יְבָקִיד מֵאַכְלָה :**  
**עַד־מְנִיעָה עַזְלָל תְּשִׁבָּב :**  
**מַתִּי תָּקוּם מִשְׁנְתָּה :**  
**מַעַט שְׁנָוֹת מַעַט תְּנוּמוֹת :**  
**מַעַט חַפּוֹק יָדִים ? לְשִׁבָּב :**  
**וְבָא־כְּמַהְלָךְ רְאֵשׁ :**  
**וּמְחַסּוֹךְ בְּאֵישׁ כָּנִין :**

Go to [the] ant, [thou]-sluggard ;  
*see her-ways, and-be wise.*

Which not to-her<sup>a</sup> [a] guide,  
*overseer, and-ruler. [Yet]*

*She-provideth in-summer her-meat,*  
*she-gathereth in-harvest her-food.*

How long<sup>c</sup> sluggard ! *wilt-thou-lie-down ?*

when *wilt-thou-arise from-thy-sleep ?*

[Yet a] little sleep, [a] little slumber,  
*[a] little folding-of hands, to-lie-down,—*

*And-he-will-come like-a-traveller thy-poverty<sup>f</sup>*

*and-thy-want as-a-man [with a]-shield<sup>g</sup>.*

<sup>a</sup> Who has neither guide, nor overseer, nor ruler, yet provideth, &c.<sup>b</sup> Heb. She gathered.<sup>c</sup> Heb. Until when.<sup>d</sup> Sleep.<sup>e</sup> Slumber.<sup>f</sup> i. e. Thy poverty will come suddenly.<sup>g</sup> i. e. As an armed man.

## Cant. ii. 10—14.

עֲנָה דָּרְיִ וְאָמַר לֵ	<i>He-called-aloud my-beloved<sup>a</sup> and-said to-me,</i>
קֹמֵי לֹה רַעַתִּי יִתְהִ אַלְבִּיכָּךְ :	<i>Arise<sup>b</sup> my-love, my-beauty, and-come-away<sup>d</sup>.</i>
כִּי־הַגָּהַה הַפְּתִיו עַבְרָ הַגַּשְׁמָ חַלְפָה דָּלָק לוּ :	<i>For lo, the-winter hath-passed, the-rain hath-flitted-away, he-is-gone<sup>e</sup>.</i>
הַגְּנָזִים גַּרְאָפִ בָּאָרֶץ עַת הַמְּמִיר הַגְּיֻעָ	<i>The-blossoms have-appeared on-the-earth, the-time-of song* hath-come,</i>
וְקוֹל הַתוֹר נִשְׁמַע בָּאָרֶצְנוּ :	<i>and-the-voice-of the-turtle hath-been-heard in-our-land:</i>
הַתְּאָנָה חַנְטָה פְּגִיה וְהַגְּנָזִים סְמִדָּר נִתְנוּ רִיחָ	<i>The-fig-tree she-hath-embalmed her-green-figs, and-the-vines, [the] tender-grape, they-have-yielded fragrance.</i>
קֹמֵי־לֹה רַעַתִּי יִתְהִ אַלְבִּיכָּךְ :	<i>Arise my-love, my-beauty, and-come-away<sup>d</sup>.</i>
וְעַתִּי בְּחִנּוּ הַפְּלָעָ	<i>My-dove! [who art] in-the-cleft-of the-rock,</i>
הַרְאָאֵנִי אַת־מְרָאֵיךְ הַשְּׁמַעְנִי אַת קָלָךְ	<i>[O] let-me-see thy-countenance, let-me-hear thy-voice;</i>
בִּי־קָלָךְ עַרְבָּ פְּרִיאָךְ נָאָה :	<i>for sweet<sup>g</sup> [is] thy-voice<sup>h</sup>, and-thy-countenance [is] comely.</i>

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

(Cant. vi. 2—4.)

אָנִי יִשְׁגַּנְה וְلֹכֶד עֵד	I sleep, <i>but</i> <sup>a</sup> - <i>my-heart</i> waketh:—
קֹל דָּרוֹרִי דָּפֵק	[The]- <i>voice-of my-beloved</i> — he knocketh !
” פָּתַחְיִלְו אֲחֹתִי	“ Open-to-me <i>my-sister</i> !
רְעֵתִי יוֹנְתִי תִּמְתֵּחִי	<i>my-love, my-dove, my-innocent-one</i> !
שְׁרָאָשִׁי גָּמְלָא-טָל	<i>for-my-head is-filled [with] dew,</i>
קְצֹאתִי רְקִים לִילָה :	<i>my-locks [with] the-drops-of-[the]-night.</i> "
פְּשַׂטְתִּי אֶת-בְּתִינָתִי	<i>I-have-put-off my-garment</i>
אִיכְבָּה אַלְכְּשָׁנָה	how <i>shall-I-put-it</i> <sup>b</sup> on ?
רְחֹצָתִי אֶת-דָּגָלִי	<i>I-have-washed my-feet,</i>
אִיכְבָּה אַטְנָפָם :	how <i>shall-I-defile-them</i> ?
דָּרוֹר שְׁלָח יְדו מִן-הַחוֹר	<i>My-beloved put-forth his-hand from the-lattice,</i>
וְמַעַי הַמַּו עַלְיו :	<i>and-my-bowels yearned<sup>c</sup> for-him.</i>

(Man's Nothingness. Job xiv. 1—10.)

אָרֶם יָלֹד אֲשָׁה	Man born-of woman
קָצֵר יְמִים וְשַׁבָּעָדָנו :	[is] short-of-days and-full-of trouble,
כְּצִין יָצָא בְּיַפְלֵל	<i>Like-a-flower he-cometh-forth and-is-cut-off;</i>

<sup>a</sup> Heb. and.      <sup>b</sup> Heb. her, because כָּתָנָת is of the feminine gender.<sup>c</sup> An expression denoting great compassion.<sup>d</sup> Lit. And saturated, or satiated of.

וַיִּבְרֹחַ כְּאֵל וְلֹא יָעִמֹּד.	<i>and-fleeth like-a-shadow, and<sup>a</sup>-abideth<sup>b</sup>-not<sup>c</sup>.</i>
אֲפָعָלֶיהָ פְּקַדְתָּ עַינֶּיךָ	<i>Even upon him<sup>d</sup> hast-thou-opened thine-eyes?</i>
וְאַתָּה תַּבִּיא בְּמִשְׁפָט עַמְךָ :	<i>And-me wilt-thou-bring in-judgment with-thee?</i>
מִי־תַּהַן טָהֹר מַטְמָא לֹא אַחֲרָ :	<i>Who can-produce<sup>e</sup> clean from-unclean?</i> <i>Not one<sup>f</sup>.</i>
אִם־תְּרוֹצִים יְמֵי מִסְפָּר־חֲדֵשָׁיו אַתָּה	<i>If determined [be] his-days,—</i> <i>[if the] number-of his-months [be] with-thee,—</i>
חֲקִיוֹ עַלְיוֹת וְלֹא יָעַבֶּר :	<i>[if] his-bounds thou-have-made— which<sup>g</sup> he-cannot-pass:—</i>
שָׁעָה מַעַלְיוֹ וַיַּחֲלֵל	<i>[Then] turn from-upon-him, and-let-him-cease,</i>
עַד־רְצָחָה בְּשִׁכְרָה יוֹמָו :	<i>until he-shall-accomplish, as-an hireling, his-day<sup>h</sup>.</i>
כִּי יִשְׁלַׁעַן תְּקוּה אִם־יִבְרַת וְעַד יִתְלִיף	<i>For there-is to-the-tree a-hope, if he-should-be-cut-down, again<sup>i</sup> will-he-reproduce<sup>j</sup>,</i>
וַיַּנְקַהְתָּ לֹא תְּחַלֵּל :	<i>and-his-suckers-will not-cease<sup>k</sup>.</i>

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

- אִם־יָקַן בְּאָרֶץ שְׁרֵשׁ** If *he-should-become-old in-the-earth his-root<sup>a</sup>*
- וּבְעָפָר יָמוֹת גָּעוֹת :** and-in-the-dust *should-he-die his-stem<sup>a</sup>.*
- מִרְיחַ מִים ?טְרֵיחַ** From-the-scent-of water *he-will-flourish;*
- וְעֵשֶׂה קָצֵיר בְּמָוְגַּטְעַ :** and-he-will-produce *a-harvest<sup>b</sup> as-a plant.*
- וּנְבָרֶךָ יָמוֹת וְחַלְשָׁשָׁל :** But-man dieth *and-wasteth-away.*
- וְגֹועַ אָדָם וְאַיְוֹ :** and<sup>c</sup> man<sup>d</sup> expireth<sup>e</sup> and-where [is] he?

<sup>a</sup>i.e. Should its root become old,—should its stem die, yet the tree will again revive, &c.      <sup>b</sup>קָצֵיר a harvest, or according to some, *a cutting*, i.e. *young shoots*.      <sup>c</sup>גֹּועַ a plant. Thus several of the versions, Jarchi, and other commentators, who consider this word as a *noun*: many grammarians, however, consider it as a *verb*, and then the words קָמַת ought to be rendered ‘as when fresh planted.’      <sup>d</sup>נְבָרֶךָ אָדָם These words have this in common, that they all signify *man*, yet there is some distinction between them. The first, derived from אָדָם ground, earth, is mostly applied to man in general, or mankind, common, earthly man. The second derived from אָנְכָשׁ, to be sick, mortal, includes the idea of *mortality*, i.e. *mortal man*. The third, derived from נְבָרֶךָ, to be strong, includes the idea of *strength* and *power*. Hence the propriety of these terms in their respective places, and particularly of the word וְיִחְלַשׁ, ‘and he had become weak.’ The literal sense of this verse, is וּנְבָרֶךָ having previously been deprived of his strength.

(*The same sentiments expressed by the inspired Psalmist.*

*Psalm ciii. 15—17.)*

אָנֹשׁ בְּחָצֵיר יְמִיוֹ בְּצִיּוֹן הַשְׁרָה בֶּן יְצִיּוֹן בְּרִוחַ עֲבָרָה־בּוֹ רְאִינְגְּךָ לֹא יְכִירֶנָּךְ עַד מִקְמָךְ חִסְכָּר יְהֻדָּה מְעֻלָּם וְעַד־עַלָּם עַל יְרָאֵיךְ זְדַקָּתְךָ לְבָנֶיךָ בְּנִים :	Man like-grass [are] his-days ; as-the-flower-of the-field so he-shoots-up <sup>a</sup> . For [a]-wind passeth over-him and-he-exists-not and-it-shall not know-him <sup>c</sup> again his-[own] place. But-[the]-mercy-of the-Lord [is]-for-ever and-ever upon those-that-fear-him, and-his-righteousness [extends] to-children's children.
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<sup>a</sup> Or flourishes.      <sup>b</sup> The primitive meaning of רִוחַ is, *wind*, air in motion, but it is also used to denote *the breath*, *a breath of air*, the Divine *Spirit* or *Soul*. This clause, may, therefore, be rendered either, ‘*For a breath passes over (or through) him, and he exists no more*, i.e. a breath of air is sufficient to deprive him of his mortal existence. Or, ‘*For the spirit*,’ i.e. the Divine Spirit, the soul, &c.

<sup>c</sup> The translators of the established version, having probably adopted the opinion of some interpreters and commentators, that the pronouns refer to צִיּוֹן flower, have rendered them by (it). I have, however, followed *Aben Jochia*, who considers the pronouns as referring to man. As for the phrase, ‘*And the place shall not know him again*,’ it must in either case be considered as a poetical expression.

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

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

<b>שְׁאֵל בְּהַמּוֹת וִתְּרֻךְ :</b>	<b>Ask [the] beasts, and-they<sup>a</sup>-will-teach-thee :</b>
<b>עֲזֹעַ הַשָּׁמְمִים וַיַּגְדְּלֶךְ :</b>	<b>and-[the] birds-of the-heaven, and-they<sup>b</sup>-will-tell thee :</b>
<b>או שִׁיחַ לְאָרֶץ וִתְּרֻךְ :</b>	<b>Or speak to-the-earth, and-she-will-teach-thee.</b>
<b>רַקְפְּרַבְּ לְכָ רַגְבִּי הַיְם :</b>	<b>and-they-will-tell thee the-fishes-of the-sea<sup>c</sup>.</b>
<b>מַי לֹּא יְדַע בְּכָל־אֶלְهָ :</b>	<b>Who knoweth<sup>d</sup> not<sup>e</sup> in-all these<sup>f</sup> that the-hand-of-the Lord hath-done this<sup>d</sup>?</b>
<b>בְּיַדְיָהָה עֲשָׂתָה זֹאת :</b>	
<b>אֲשֶׁר בַּידְךָ נֶפֶשׁ כָּל־חַי :</b>	<b>In<sup>g</sup>-whose<sup>g</sup>-hand<sup>h</sup> [is] the-soul-of all-the-living.</b>
<b>וּרוּחַ כָּל־בָּשָׂר־אֲישׁ :</b>	<b>and-[the] spirit-of all men?</b>
<b>הַלֹּא אָזְן מְלֵיאָן תִּבְחֹן :</b>	<b>Doth-not [the]-ear<sup>i</sup> distinguish<sup>j</sup> words?</b>
<b>וְחַדְךָ אֶכֶל ?טַעַם לְךָ :</b>	<b>and [the]-palate [the] food it tastes?</b>
<b>בִּישְׁשִׁים חַכְמָה :</b>	<b>[Is-there-not] wisdom<sup>k</sup> in-the-aged<sup>l</sup></b>
<b>וְאַךְ יָמִים תִּבְונֶה :</b>	<b>and [in] length-of days understanding*?</b>

<sup>a</sup> *Heb.* and *she* will teach thee, *i. e.* each of them will teach you.

<sup>b</sup> *Heb.* and he will tell thee. <sup>c</sup> *i. e.* And the fishes of the sea will tell thee.

<sup>d</sup> *i. e.* Who cannot discern from all these that the power of the Lord has formed them. <sup>e</sup> *m. l.* ‘And the spirit of all flesh of man ;’ alluding to the animal spirit—that even this is not the effect of mere organization.

<sup>f</sup> *m. l.* Shall taste to him, *i. e.* what is agreeable or disagreeable to it. The word **הַלֹּא** is it not, must be understood in this clause as well as in the following. <sup>\* The words and whence do they derive it? must here be understood, and the next verse must be considered as the answer.</sup>

**אַמְּרוּ חֲכָמָה וִגְבוּרָה;** With-*him* (God) [*are*] - wisdom and-strength

**לֹא עָזָה וִתְבֹונָה:** To-*him* [belong]-counsel and-understanding.

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

<b>עֵדֶם תִּי רְשָׁעִים יְהוָה :</b>	How-long <sup>a</sup> [shall the] wicked, [O] Lord!
<b>עֵדֶם תִּי רְשָׁעִים יְלֻלוּ :</b>	How-long <sup>a</sup> , [the]-wicked, shall-they-triumph?
<b>לְעַמְּךָ יְהוָה יַדְכָּאָו :</b>	<i>Thy</i> -people, Lord, <i>they</i> -crush <sup>b</sup> ;
<b>וְנַחֲלָתְךָ עָנוֹ :</b>	<i>and thy</i> -heritage <i>they</i> -afflict <sup>b</sup> :
<b>אַלְמָנָה וְגַר יְהִרְנוּ :</b>	Widow <i>and</i> -stranger <i>they</i> -slay <sup>b</sup>
<b>וְיִתּוּמִים בְּרִצְחוּ :</b>	<i>and</i> -orphans <i>they</i> -murder <sup>b</sup> :
<b>וְאָמְרוּ לֹא יְרָא הָיָה :</b>	<i>And</i> -[yet]-they-say, God <sup>a</sup> shall <sup>b</sup> -not <sup>c</sup> -see <sup>d</sup> ;
<b>וְלֹא־יִבּוֹן אֱלֹהִי יְעַקְּבָ :</b>	<i>and he</i> <sup>a</sup> shall <sup>b</sup> -not <sup>c</sup> regard <sup>d</sup> — the God-of Jacob <sup>e</sup> .
<b>בְּינָה בָּעֵרִים בְּעָם :</b>	Consider- <i>ye</i> brutes, amongst-the people,
<b>וּבְסִילִים מַתִּי תְּשַׁכֵּילְוּ :</b>	<i>and ye</i> fools, when will- <i>ye</i> -be-wise.
<b>הַנְּטָע אָזִין הָלָא יְשַׁמֵּעַ :</b>	<i>He</i> -that-planteth [the]-ear shall-he-not-hear?
<b>אָמ יוֹצֵר עֵין הָלָא־יִבּוּט :</b>	<i>Or he</i> -that-formeth [the]-eye shall-not-he-see?
<b>הַיּוֹסֵר גּוֹיִם הָלָא יוֹכִיחַ :</b>	<i>He</i> -that-chastises nations shall-not <sup>b</sup> -he <sup>c</sup> -punish <sup>d</sup> ?

<sup>a</sup> *Heb.* Till when.

<sup>b</sup> The corresponding Hebrew verbs are expressed in the future *shall crush*, *they shall* or *will afflict*, &c.

<sup>c</sup> i.e. The God of Jacob will not regard.

**הַמְלָאֵךְ אֶרְדּם קִנְעַת :** יְהֹוָה      *He—that teacheth-man knowledge\**  
    —*the Lord*—

**יְהֹוָה מְחַשְׁבּוֹת אֶרְדּם**      *he-knoweth the-thoughts-of man*  
**כִּי־הַמֹּה הַבָּל :**      *although they [are] vain.*

(*God's Omnipresence.* Psalm, cxxxix. 7—14.)

<b>אֵהֶنְךָ מַרוּחַ</b>	Whither <i>shall-I-go from-thy spirit ?</i>
<b>וְאַנְהָ פְּנֵנִיךְ אֲבָרָה :</b>	<i>and-whither from-thy-presence shall-I-flee ?</i>
<b>אִסְּאַפְקֵן שְׁמַיִם שֵׁם אַתָּה</b>	<i>If I ascend-up [into] heaven there thou [art]</i>
<b>וְאִזְעַתָּה שָׁאַל רְגָךְ :</b>	<i>and-should-I-make my-bed [in the] grave behold-thou-art-there.</i>
<b>אֲשֶׁר בְּנֵי־שָׁחָר</b>	<i>[if] I take the wings-of the-dawn</i>

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

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

אֲשֶׁר־בָּנָה בְּאַחֲרִית יְמֵינוֹ : If I-dwell *in-the* uttermost-part-  
 גַּם־שָׁם יַרְכֵּת תְּנַחַתִּי even there *thy-hand shall-lead-me*  
 וְתַּחֲנוּנִי יְמִינְךָ : and<sup>1</sup> *thy-right-hand<sup>2</sup> shall'-hold'-me<sup>3</sup>*.  
 נִאמֵּר אֶחָד־חַשְׁקָד יְשֻׁפְּנָי . If-I-say but darkness *shall-cover-me*,  
 פְּלִילָה אֹור בְּעַדְנִי : then [the very] night [is] light about-me.  
 גַּם חַשְׁקָד לֹא־יַחֲשִׁיךְ מִמֶּךָ Yea, darkness hideth not *from-thee*,  
 פְּלִילָה פִּיּוֹם יְאִיר . and night giveth-light<sup>4</sup> *as-the-day<sup>5</sup>* ;  
 בְּחַשְׁיבָה כְּאֹורָה . like darkness *like* light<sup>6</sup>.  
 קְיַאֲתָה קְנִיתָ כְּלִילִי : For thou-thou hast-formed my-reins :  
 תְּסַכֵּנִי בְּבָטָן אַמְּיוֹ : thou-hast-covered-me *in-the-womb-of my-mother*.  
 אֹזְרָךְ עַל בַּי נֹרְאוֹתָה I-will-praise-thee because fearfully distinguished-have-I-been.  
 נְפָלָאִים מְעַשְׂיךָ wonderful are thy-works—  
 וּנְפָשָׁעָ יְדַעַת מַאֲדָה : and-that-my-soul knoweth [it] well !<sup>h</sup>

<sup>a</sup> Kimchi renders this word ‘shall obscure me,’ from שָׁמַן the evening.

<sup>b</sup> Lit. ‘Shall not darken,’ hide or conceal.

<sup>c</sup> Lit. ‘Shall cause

light,’ i. e. shine, give light.

<sup>d</sup> The double comparative indicates that the things compared are both alike.

\* i. e. They

are both alike to God.

<sup>e</sup> Lit. Thou hast possessed,

from נִזְבָּח to obtain possession, to become proprietor of a thing.

<sup>f</sup> Lit. Thou hast possessed,

<sup>g</sup> From נִזְבָּח to separate, to distinguish by particular regard—allud-

ing to the fearful and wonderful characteristics of man.

<sup>h</sup> Lit. Thou hast possessed,

wonderful are all thy works; and that my soul should be capable of knowing and discerning it, is not the least wonderful.

(*True Worship.* Micah vi. 6—8.)

בְּפָה אֲקֹדֶם יְהוָה	<i>With-what shall-I-come-before the-Lord?</i>
אַבְקֵךְ לְאֱלֹהִי מְרוֹם	<i>shall-I-bend to-the-God-of heaven?</i>
הַאֲקֹרְמָנָג בְּעַולּוֹת	<i>Shall-I-come-before-him with- burnt-offerings?</i>
בְּעַנְגָּלִים בְּנֵי שְׁנָה :	<i>with-calves-of a-year-old?</i>
הַיְרָצָה יְהוָה בְּאַלְפִּי אַיִלִים	<i>Can-the-Lord be-pleased with- thousands-of rams?</i>
בְּרַכְבּוֹת נְחִילִי שְׁמָן	<i>with-myriads-of rivers-of oil?</i>
הַאֲתָנוּ בְּכָרְזִי פְּשָׁעִי	<i>shall-I-give my-first-born [for] my- transgression?</i>
פְּרִי בְּטַנִּי חַטָּאת נְפָשִׁי :	<i>the-fruit-of my-body [for the] sin- of my-soul?</i>
הַגִּיד לְךָ אָדָם מְה־טוֹב	<i>He-has-told thee, O man! what [is] good;</i>
וּמְה־יְהוָה דָּוְרֵשׁ מִמְךָ	<i>and-what requires<sup>2</sup> the-Lord<sup>1</sup> from- thee</i>
בַּי אָסְ-עִשּׂוֹת מִשְׁפָּט . וְאַרְבָּהּ חָסָר '	<i>but to-do justice, and-to-love mercy.</i>
וְהַעֲנָעַ לְכַת עַם אֱלֹהִיךְ :	<i>and-humbly to-walk with-thy- God.</i>

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

d *בְּטַנָּה* the belly, womb, body.

◦ *Lit.* *The doing of justice.*

◦ *Lit.* *The love of mercy.*

• The infinitive is here used instead of the adverb.

## CHAPTER III.

## § 1.—INTRODUCTORY OBSERVATIONS.

*Accents. נגינות טעמים*

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

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

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

FORMS.	POSITION AND NAMES.	FORMS.	POSITION AND NAMES.
	<i>Distinctives.</i>		<i>Conjunctives.</i>
1 { :	סָלַק : or סֹוף פְּסָק אֲתַנְחָתָא .. סְנִילָתָא	—	מִנְחָה or שׁוֹפֵר יְשָׁרֶם הַרְפָּךְ, שׁוֹפֵר הַרְפָּךְ קְרָמָא .. בְּדִירָא .. שׁוֹפֵר גַּלְגָּל תְּלִישָׁא קְטָנָה + .. מִרְכָּא .. מִרְכָּא בְּפִולָה .. יְרֻחָם בֵּן יוֹמָו .. פְּשָׁטָא .. פְּשִׁיטָה תְּבִיר .. יְהִיב .. שְׁלִשְׁלָת .. פָּזָר .. כְּרָנִי פָּרָה .. תְּלִישָׁא גַּרְולָה .. יְלִשָּׁת .. אַזְלָא .. גִּרְשָׁׂוּם .. שְׁנִי גִּרְשִׁין .. פְּסִיק () ..
2 { :	צְבָע קְטוּן .. צְבָע גַּרְולָל .. טְפָחָא .. טְרָחָא * .. רְבִיעִי .. יְרָקָא .. פְּשָׁטָא ..	—	מִנְחָה or שׁוֹפֵר יְשָׁרֶם .. קְרָמָא .. בְּדִירָא .. שׁוֹפֵר גַּלְגָּל .. תְּלִישָׁא קְטָנָה + .. מִרְכָּא .. מִרְכָּא בְּפִולָה .. יְרֻחָם .. בֵּן יוֹמָו ..
3 { :	תְּבִיר .. יְהִיב .. שְׁלִשְׁלָת .. פָּזָר .. כְּרָנִי פָּרָה .. תְּלִישָׁא גַּרְולָה .. יְלִשָּׁת .. אַזְלָא .. גִּרְשָׁׂוּם .. שְׁנִי גִּרְשִׁין .. פְּסִיק () ..	—	מִרְפָּךְ עַלְהָה יְזָרֶד .. נִירְשׁ וּרְבִיעַ .. טְפָחָא מְפִסִּיק .. יְרָקָא .. וּמִרְכָּא .. יְרָקָא .. וּמִרְפָּךְ ..
4 { :	— .. אַזְלָא .. גִּרְשָׁׂוּם .. שְׁנִי גִּרְשִׁין .. פְּסִיק () ..	—	To the above may be added פְּשָׁע ( ), which is placed between two or more words; and ( ) metheg (see p. 22). When this mark ( ) is placed at the right of sh'va, as in חַדֵּי גַּעֲיָא gang-ya.
	<sup>a</sup> Placed between words as עַשְׂׂוֵי כָּלָה (Gen. xvii. 21.) This accent is also called לְבִרְמִיה when it occurs before — as — מַעֲשָׂרָה .. פְּרָכָר חֲדָה (Gen. xvii. 25.)		

\* There are some instances in which this accent is used as a conjunctive.

† Called also פְּרָסָא, and used sometimes as a distinctive of the 4th class.

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

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

2. But one of the principal uses of the accents is to point out the syllable on which the stress of the voice is to be laid. In this respect they are similar to our accents in the words *húman, humáne, coun'tenance, presúme*; with this difference, that in Hebrew, the accent can only be placed either on the last syllable, termed בָּרָאשִׁית בָּרָא אֶלְ�הִים below, i.e. last; as, בָּרָאשִׁי' th bārā' ēlōhi'm; or on the one before the last, termed מְלֹעַל above, i. e. penultimate; as, שָׁמִים shā-mā'-yim, אֲרָא ā'-rets, תְּהִוָּה thō'-hū, בָּהָו bō'-hū,

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

**מִים** hō'shech, **רָעַחַת** rū'ach, **מְרֹחֶפֶת** m'ra-hé-feth, **מָיִם** mā'-yim\*. (See Gen. i. 1—2†).

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

3. In English, the accent frequently distinguishes between nouns and verbs : as, to *contráct*, a *con'tract*, and often alters the meaning of words, as *désert* (a wilderness), *desért* (merit). The same is the case in Hebrew. Thus, **בִּינָה** bīnā'h, accented on the ultimate, signifies *understanding* ; but the same word accented on the penultimate, **בִּינָה** bī'nāh, signifies *understand thou*. **קַיִם'** kumi', signifies *my rising* ; but **קַיִם** kū'mi, signifies *rise thou*'. Thus also, **בָּא'** bō'i, *my coming*, **בָּא'** bō'i, *come thou*' ; **בָּנָה** bā'nū, *with us*, **בָּנָה** bānū', *they did build* ; **מָרָה** mā'râh, *she is bitter*, **מָרָה** mārâ'h, *he resisted, rebelled*.

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

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

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

4. First Rule. All words terminating in a compound syllable (p. 20), formed by a long vowel, have their accents on the last syllable: as, **אֲלֹהִים, בָּרָאשִׁית,** אֲלֹהִים, תְּהִוָּם

(Gen. i. 1—7) Of the same character are the following words: **גָּדוֹל**, great, **קָטָן**, little, **מָתָר**, a river, **זָהָב**, gold, **מַהֲרָה**, soon, **בָּרוּךְ**, blessed, **לִמּוֹד**, to learn, **לְמַנְדֵּךְ**, one that learns, **עַזְוֹב**, he shall forsake, **לְמַנְדֵּךְ**, thou shalt rule, **בְּפַלְלָה**, over all. This of course comprehends all masculine and feminine plurals: as, **מְאוֹרָת**, lights, **יְמִינָה**, days.

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

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

\* As in **אֶלְעָזָר** לֵי, יְסָבָה from **וַיִּסְבַּב**, יְשַׁבָּב from **וַיִּשְׁבַּב** instead of **אֶלְעָזָר** לֵי, יְסָבָה from **וַיִּשְׁבַּב**.

(See page 85.)

כלְ אַתָּה and not אַתְּ הַלְּ. It is the same with the word chol, and chol, all (see Gen. i. 30). Also with the word יְעֹזֵב ya-á-zob, (Gen. ii. 24.) and תִּמְשָׁל tim-shol, (Gen. iv. 7.) which otherwise would have been תִּמְשָׁלֵב, יְעֹזֵב\*.

5. Second Rule. All words consisting of, or terminating in, two short vowels, the penultimate of which is neither followed by dagesh nor sh'va final, or in other words, forming simple syllables (p. 20), have their accent on the *penultimate*: as עָבָר, תְּחִתָּה, עָבָרָן, מִים, מְרֻחֶת, שְׁמִים, אָרֶץ, יְדָק, נְפָשָׁה, שְׁרָצָן, מְמַשְּׁלָת, לְשָׂא (Gen. i.) Of the same nature are the following עֵין an eye, רַגֵּל the foot, שְׁנַיִם two, שְׁנַיִם teeth, בַּיִת a house, שַׁעַר a gate, לְיִלְלָה wine, לְיִלְלָה night, קַיִם summer, שְׁבַע seven.

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

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

\* In cases where such changes would operate against some other grammatical law, the long vowel is retained, but receives *metheg*: examples are תְּשִׁמְךָ (Gen. ii. 13. 14.) זְקָנָת (verse 15.) תְּמִתָּה (iv. 12.) שְׁתִּיתָ (iv. 25.) &c.

There are, however, some which are always placed on the first letter of the word: as, וְיַתָּשֵׁךְ, וְיִתְבָּשֵׁךְ, &c. and others which are always placed on the last letter: as, וְסַנְגֵּן, וְאַרְקֵן, &c. In all such cases, the real place of the accents can only be known from analogy.

— וְאַתְּמַנְּפֵל and וְאַתְּמַנְּפֵל have the same shape, but the former is always placed on the tonic syllable, whether ultimate or penultimate, whilst the latter comes on the last syllable; and when analogy requires the accent to be on the penultimate, then the וְ is repeated: as, וְתָהָגֶת (Gen. i. 2.)

When words have two dissimilar accents, as וְגַלְעֹדֶן (Gen. i. 15.) the first is considered as *metheg*, and the second as the *principal accent*.

To avoid the concurrence of two principal accents which would happen when words accented on the last syllable are followed by accented monosyllables, or by dissyllables accented on the penultimate, the accent of the first word is frequently removed from the *ultimate* to the *penultimate*\*: as אֲתָהִי אַתְּ לִילָה (Gen. i. 5.) instead of אֲתָהִי אַתְּ; קָרְאָה instead of קָרְאָה; אֲתָהִי אַתְּ instead of אֲתָהִי אַתְּ; דָבָרְךָ נָא instead of דָבָרְךָ, (‘) being changed into (‘). In some cases the first word is deprived of its accent, and joined to the next by (‘): as, וְעַזְבָּאֵשְׂתָה: as, וְעַזְבָּאֵשְׂתָה (Gen. ii. 24.) instead of וְעַזְבָּאֵשְׂתָה, (‘) being changed into *short* (o); לְזִבְחָה instead of לְזִבְחָה, (‘) being changed into (‘). See Observation on Rule 1. p. 82.

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

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

\* This is denominated בְּסֻג אַחֲרָה *removed back*.

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

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

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

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

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

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

**סָלֹק** accompanied by (׃) marks the end of the verse\*, whether the verse contains one or more prepositions : as, וַיְהִי־עֶרֶב וַיְהִי־בֹּקֶר יוֹם שְׁלֵישִׁי : And there was evening and there was morning the third day. (Gen. i. 13.) וַיְמִתְּאַחֲן בְּעֵינֵי יְהוָה But Noah found grace in the eyes of the Lord. (Gen. iv. 8.)

(א) **אַתָּה נָחַת** (א) marks the next principal division, and generally occurs in verses containing two or more distinct propositions : as, וַיֹּאמֶר אֱלֹהִים יְלִכְתִּי אָוֹר וַיֹּהִי־אָוֹר And God said, Let there be light ; and there was light. (Gen. i. 3.) See also the next verse.

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

**סָגָל** (א) marks the next principal division, and generally occurs in verses containing three distinct propositions.

וַיַּעֲשֵׂה אֱלֹהִים אֶת־הַرְקִיעַ וַיְבָلֵל בֵּין הַמְּלֹום אֲשֶׁר מִתְּחַת  
לְرַקִּיעַ וּבֵין הַמְּלֹום אֲשֶׁר מֵעַל לְרַקִּיעַ וַיֹּהִי־כֵן .

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

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

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

The principal distinctive accents, and especially סָלֹק (.) אַתְנָח (א) and אַתְנָח (א), in consequence of the pauses which they produce, frequently change sh'va into a vowel, and the short vowels into long ones: as, אָמֵן—אַתָּה—אַתָּה יְדֶךָ—אַתָּה thou; אָמֵן—אַתָּה—אַתָּה יְדֶךָ thy hand; אָמֵן—אַתָּה—אַתָּה שְׁמִים—שְׁמִים מִים—מִים (Gen. i.)

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

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

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

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

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

3. **וַיֹּאמֶר עֲבָד אֶבְרָהָם אָנֹכִי** (Gen. xxiv. 34.) without the accents might either signify 'And the servant of Abraham said, I am,' &c. or 'And he said, the servant of Abraham I am, i.e. and he (Eleazer) said, I am Abraham's servant. The distinctive accents on **וַיֹּאמֶר** and on **אָנֹכִי** show that the last is the true meaning.

4. **חַפְלָאָה חַפְלָאָה** might signify, 'the redeeming angel;' but **הַמְלָאָךְ + חַגְלָאָל אָתָּה** (Gen. xlvi. 16.) signifies, 'The angel who redeemed me.' In the former case, the conjunctive accent on **חַפְלָאָה** would show it to be closely connected with **חַפְלָאָה**, as every qualifying word is with that which it qualifies or defines. In the second example, the accent (—) shows that **הַמְלָאָךְ** is less connected with **חַגְלָאָל** than this word is with **אָתָּה**.

5. **וְבָנֵי יִצְחָק בָּאָה מִן הַשְׁמָדָה פְּשָׁמָעַם וַיַּחֲעַזְבֵּי חַנְשִׁים** (Gen. xxxiv. 7.) Whether the word **פְּשָׁמָעַם** belongs to the preceding or to the following clause, cannot be determined by the text, but the (—) on this word shows that the authors of the accents had

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

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

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

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

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

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

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

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

אָנֹכִי אָבִיךְ "	I-[am] thy-father, and-theou-[art] my-son.
אָנֹכִי אֶתְּךְ רֵאַתְּךְ בְּתֵיכְ "	I-[am] thy-mother, and-thou-[art] my-daughter.
אָנֹכִי אֲחִיךְ "	I-[am] thy-brother, and-thou-[art] my-sister.
הִוָּא אָבִי וְהִיא אָמִי "	He-[is] my-father, and-she[is] my-mother.
הִיא אָמֹה וְהִיא בָּנָה "	She-[is] his-mother, and-he-[is] her-son.
אָנֹנְנוּ בְּנֵיכְ "	We-[are] thy-sons, and-thou-[art] our-father.
אָנוּ אֲחִיכְ "	We-[are] thy-brothers, and-thou-[art] our-sister.
אָתֶם בְּנֵינוּ וְאַתְּנָה בָּנוֹתִי "	Ye-[are] my-sons, and-ye-[are] my- daughters.
הֵם בְּנֵיו וְהֵן בָּנוֹתָיו "	They-[are] his-sons, and-they-[are] his-daughters.
הַמֶּה בְּנֵיכֶם וְהַנֶּהָר בָּנוֹתִיכֶן "	They-[are] your-sons, and-they-[are] your-daughters.
הִיא אָמִיכֶם וְהִיא אָבִיכֶם "	She [is] your-mother, and-he [is] your-father.

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

<sup>a</sup> אָב a father.

<sup>b</sup> בָּן a son.

<sup>c</sup> אָמָה a mother.

<sup>d</sup> בָּת a daughter.

<sup>e</sup> אָחָד a brother.

<sup>f</sup> אָחָת a sister.

זה " בָּנֶנוֹ וְזֹאת " בָּתֶּנוֹ .	This [is] our-son, and-this [is] our-daughter.
אֲלֹה בְּנֵיכֶם " וַיְאִלֹּה אֲחֵיכֶם "	These [are] their-sons, and-these [are] their-brothers.
הוּא אֲישׁ וְרוּא אֲשֶׁר :	He-[is a]-man, and-she [is a]-woman.
אַתָּה הָאֲישׁ הִיא הָאֲשֶׁר :	Thou-[art] the-man. She-[is] the woman.
הַנּוּרָה הַזֹּה . הַפְּנַעַר הַזֹּאת :	This <sup>2</sup> boy <sup>1</sup> . This <sup>2</sup> girl <sup>1</sup> .
זֹה הַנּוּרָה . זֹאת הַפְּנַעַר :	This-[is] the-boy. This-[is]-the-girl.
הַנּוּרִים הָאֲלֹה . הַנּוּרֹות הָאֲלֹה :	These <sup>2</sup> boys <sup>1</sup> . These <sup>2</sup> girls <sup>1</sup> .
אֲלֹה הַנּוּרִים . אֲלֹה הַנּוּרֹות :	These-[are] the-boys. These-[are] the-girls.
זֹאת הָאֲשֶׁר זֹה בָּנָה :	This-[is] the-woman, and-this-[is] her-son.
לֹא זֹה הַדְּרֵךְ וְלֹא זוּ הַעֲיר :	This <sup>2</sup> [is] not <sup>1</sup> the-way, neither [is] this the-city <sup>a</sup> .
מַי זֹּה . מַה זֹּה :	Who [is] this ? What [is] this ?
מַה עֲשִׂיתִי לְךָ :	What have-I-done to-thee ?
מַה זֹּאת ; מַה אֲלֹה :	What [is] this? Who [are] these?
מַי אַתָּה . מַה שְׁמֶךָ :	Who [art] thou ? What [is]-thy-name ?
בַּת מַי אַתְּ :	Whose daughter [art] thou ? <sup>b</sup>
בֶּן מַי זֹּה הַעַלְם :	Whose son [is] this lad ? <sup>c</sup>
הָאֲישׁ אֲשֶׁר רָאָה אֶתְּ :	The-man who saw me.

<sup>a</sup> m.l. Not this the-way, and not this the-city.<sup>b</sup> m.l. Daughter who thou ?      <sup>c</sup> m.l. Son who this the-lad.

<b>הַבֵּית אֲשֶׁר בָּנָה :</b>	<i>The-house which he-built.</i>
<b>אָנֹכִי גָּעָר קָטָן :</b>	I [am a] little <sup>3</sup> boy <sup>2</sup> .
<b>אָנֹכִי גָּעָרָה קָטָנָה :</b>	I [am a] little <sup>3</sup> girl <sup>2</sup> .
<b>אַתָּה אִישׁ חָכָם :</b>	Thou [art a] wise <sup>3</sup> man <sup>2</sup> .
<b>הָוָה כָּלָקְ נָדָל :</b>	He [is a] great <sup>3</sup> king <sup>2</sup> .
<b>הָיָה אִשָּׂה חָכָמָה :</b>	She [is a] wise <sup>3</sup> woman <sup>2</sup> .
<b>אָנֹחָנוּ רָעָבִים וְצַמְאָם :</b>	We [are] hungry <i>and-thirsty</i> .
<b>קָנָן הִיה עֹבֵר אָדָמָה :</b>	Cain was [a] tiller-of [the] ground.
<b>חַוָּה הִיתָּה אֶם כָּלָחִי :</b>	Eve was mother-of all-living.
<b>פָּר הִיִּתִי בָּאָרֶץ :</b>	<i>I-have-been</i> <sup>b</sup> [a]-stranger' <i>in-the-land</i> <sup>a</sup> .
<b>אִיפָּה הִיִּת בָּנִי :</b>	Where <i>hast thou-been</i> , <i>my-son</i> ?
<b>אִיפָּה הִיִּת בָּתִי :</b>	Where <i>hast thou-been</i> , <i>my-daughter</i> ?
<b>חִיִּינָה בְּבֵית אֲחִינָה :</b>	<i>We-have-been in-the-house-of our-brother.</i>
<b>חִיִּיתָם בָּמָקוֹם הַזֶּה :</b>	<i>Ye-have-been in<sup>2</sup>-this<sup>3</sup>-place<sup>2</sup>.</i>
<b>לֹא הִיִּתְנַשְּׁמָה :</b>	<i>Ye-have<sup>a</sup>-not<sup>1</sup>-been<sup>3</sup> there.</i>
<b>בָּנָיו וּבָנָתָיו הִיּוּ פָה :</b>	<i>His-sons and-his-daughters were-here.</i>
<b>יְשָׁ לִי בְּקָסֶף :</b>	There-is to-me silver, <i>i.e.</i> I have silver.
<b>— לְךָ זָהָב :</b>	—to-thee gold, <i>i.e.</i> thou hast gold.

<sup>a</sup> Strictly speaking, שׁ signifies 'there exists,' and אֵין 'there exists not.'

<sup>b</sup> The dative Pronouns are frequently used to denote possession without the word שׁ.

<b>לְךָ נֶחֶשֶׁת :</b>	There-is to-thee copper, i.e. thou hast copper.
<b>לְוּ בָרֶל</b>	—to-him iron, i.e. he has iron.
<b>לְהָ בָרֶל</b>	—to-her tin, i.e. she has tin.
<b>לְנוּ עֲפָרָת</b>	—to-us lead, i.e. we have lead.
<b>לְכֶם "בַּיִת</b>	—to-you a house, i.e. you have a house.
<b>לְכֶם בָּתִים</b>	—to-you houses, i.e. you have houses.
<b>לְהֶם "עֲבָד</b>	—to-them a slave, i.e. they have a slave.
<b>לְהֶם עֲבָרִים</b>	—to-them slaves, i.e. they have slaves.
<b>הִישׁ לֹא אֶח</b>	Is there to-him [a]-brother, i.e. has he a brother?
<b>הִישׁ לֹא בֵן</b>	Is there to-him [a] son, i.e. has he a son?
<b>יִשְׁלַגְנוּ אָב זָקָן</b>	There-is to-us an aged <sup>4</sup> father <sup>3</sup> , i.e. we have an aged father.
<b>יִשְׁלַגְיִ אִם זָקָנָה</b>	There-is to-me an aged <sup>4</sup> mother <sup>3</sup> , i.e. I have an aged mother.
<b>אֵין לִי בֵן</b>	There-is-not to-me [a] son, i.e. I have not a son.
<b>אֵין לָהּ בָת</b>	There-is-not to-her [a] daughter, i.e. she has not a daughter.
<b>לֹא הִיא בֵן יְחִיד</b>	To-him was [an] only <sup>4</sup> son <sup>3</sup> , i.e. he had an only son.
<b>לָהּ הִיא בָת יְחִידָה</b>	To-her was [an] only daughter, i.e. she had an only daughter.
<b>בְּנִים רְבִים הִי לֹא</b>	Many sons were to-him, i.e. he had many sonf.
<b>לֹא הִי לֹא אֶחָדִים</b>	Not <sup>1</sup> to-him <sup>3</sup> were <sup>2</sup> brothers, i.e. he had no brothers.

<b>כִּיְמָה תַּהֲיוּ לְשֵׁלֶמֶת :</b>	A vineyard [there] was to-Solomon, <i>i. e.</i> Solomon had a vineyard.
<b>שָׂדוֹת וּכְרָמִים יְהִי לְךָ :</b>	Fields and vineyards shall-be to-thee, <i>i. e.</i> thou shalt have fields and vineyards.
<b>לֹא תִּהְיֶה עִמָּיו :</b>	<i>They-were</i> <sup>a</sup> not' with-me.
<b>אָנֹכִי אֶחָדָה עִמָּךְ :</b>	I-will-be with-thee <sup>b</sup> .
<b>אַתָּה תַּהֲיוּ עִמּוֹ :</b>	Thou <sup>c</sup> shall-be with-him.
<b>אָתָּה תַּהֲיוּ עִמָּה :</b>	Thou' shall-be with-her.
<b>הִוא יְהִיָּה עִמָּךְ :</b>	He-shall-be with-thee <sup>d</sup> .
<b>הִיא תַּהֲיוּ עִמּנוּ :</b>	She shall-be with-us.
<b>נָחָנוּ כָּרִיה עִמּכֶם :</b>	We shall-be with-you <sup>e</sup> .
<b>אַתֶּם תַּהֲיוּ עִמּהֶם :</b>	You <sup>f</sup> shall-be with-them <sup>g</sup> .
<b>אַתֶּן תַּהֲיוּנָה עִמּוּנָה :</b>	You' shall-be with-them <sup>h</sup> .
<b>הֵם יְהִיָּה עִמּבָנָן :</b>	They <sup>i</sup> shall-be with-you <sup>j</sup> .
<b>הֵן תַּהֲיוּנָה אַפְנָנָה :</b>	They shall-be with-us.
<b>בָּרוּךְ תַּהֲיוּ :</b>	Blessed <sup>k</sup> thou-shalt-be <sup>l</sup> .
<b>בָּרוּכָה תַּהֲיוּ :</b>	<i>She-will-be</i> <sup>m</sup> blessed <sup>n</sup> .
<b>הִוא יְהִיָּה חָכָם :</b>	He will-be [a] wise [man]
<b>יְהִיָּה בְּמוֹזֵן לְפָנֵי רֹוח :</b>	<i>They-shall-be as-chaff before [the] wind.</i>
<b>נִשְׁיכָם תַּהֲיוּנָה אַלְמָנוֹת :</b>	<i>Your-wives shall-be widows.</i>

<sup>a</sup> Will or shall be.<sup>b</sup> נִשְׁמָנָה women.<sup>c</sup> Wilt or shalt be, &c.<sup>d</sup> אַלְמָנָה a widow.

- בָּנִי תְּהִיהُ אָב לְאַבְיוֹנִים :** *My-son be [a] father to-the-needy.*
- בָּתִי תְּהִיָּה אֶם לְעָגִים :** *My-daughter be [a] mother to-the-poor.*
- לְפֹה תְּהִיוּ אַחֲרִים :** *Why will-you-be last.*
- מַי יָדַע הַחֲכָם יְהִיה :** *Who knows whether<sup>3</sup> he-will-be<sup>4</sup> wise<sup>3</sup>.*
- לֹא תְּהִיה לֹא בְּנֵשָׁה :** *Thou<sup>2</sup>-shalt<sup>2</sup> not<sup>1</sup> be<sup>2</sup> unto-him as-a-creditor.*
- רַבְעֵץ יְהִיה הַמִּזְבֵּחַ :** *The-altar<sup>3</sup> shall-be<sup>2</sup> square<sup>1</sup>.*
- יְהִיוּ יָמָיו מִיעָטִים :** *His-days<sup>2</sup> shall-be<sup>1</sup> few<sup>3</sup>.*
- לֹא יְהִי כְּאָבוֹתֶם :** *They shall<sup>2</sup> not<sup>1</sup> be<sup>2</sup> as-their-fathers.*
- יְהִוָּה הָיָה הָיָה וַיְהִי :** *The Lord was, is, and-shall-be.*

<sup>a</sup> p. m. יְהִי be ye.<sup>b</sup> p. f. הַיְינָה be ye.

THE END.

THE  
**ETYMOLOGY AND SYNTAX,**  
IN CONTINUATION OF  
THE ELEMENTS  
OF THE  
**HEBREW LANGUAGE.**

BY  
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## P R E F A C E.

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

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

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

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

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

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

\* Preface p. xi.

† Ibid. pp. vii. viii.

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

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

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

*Paradise Regained.*

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

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

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

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

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

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

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

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

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

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

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

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

*University of London,  
December, 1834.*

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# ETYMOLOGY.

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## CHAPTER I.

### INTRODUCTORY OBSERVATIONS.

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

#### *Nature of Words and their Classification.*

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

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

---

\* In Hebrew **לְשׁוֹן** tongue, or **פֶּה** lip, these being the chief organs employed in the production of articulate sounds.

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

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

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

[b]—Such as serve to express whatever is affirmed respecting the objects of contemplation. This class comprehends *verbs*, or words denoting action, passion, being, or modes of existence, whether physical or intellectual; as, רָדַף *to pursue*, נִרְדָּף *he or it was pursued*, חָשַׁב *to reflect, think, &c.* הִיָּה *to be, to exist*, אָרֶם *to be red*, חָכָם *he was wise*, גָּדוֹל *to be great*.

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

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

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

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

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

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

### *Derivation.*

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

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

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

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

**רָאשִׁית** râ-shith, *chiefness, principalness, beginning.*

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

**מֶלֶךְ** mā-loch, *to reign.*

**מֶלֶךְ** mō-lâch, *one that reigns.*

**מֶלֶךְ** mā-lach, *he reigned.*

**עַלְהָ** a-lâh, *to ascend.*

**עַלְהָ** o-leh, *one that ascends.*

**עַלְהָ**\* o-lâh, *a burnt offering.*

**עַלְהָ** a-lâh, *he ascended.*

**עַלְהָ** à-leh, *a leaf.*

**עַלְלָה** al, *upon, above.*

**מֶלֶךְ** me-lech, *a king.*

**מֶלֶכְתָּה** mal-câh, *a queen.*

**מֶלֶכְתָּה** mal-châth, *a kingdom.*

**עֲלֵיָה** el-yōn, *most high.*

**עַלְתָּה** ma-âleh, *an ascent, step.*

**עַלְתָּה** ma-âlâh, *upwards.*

**עַלְתָּה** na-âlâh, *exalted, raised.*

**עַלְלָה** elî, *a pestle.*

**עַלְלָה** th'-â-lâh, *a conduit or aqueduct.*

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

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

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

|| The words **עַלְלָה** ol, *a yoke*; **עַזְלָל** o-lâl, *a child*; **בָּעֵל** na-âl, *a shoe, sandal*; **מַעַיל** man-âl, *a lock, bar*; **מַגְעִיל** m'il, *an upper garment, &c.* owe probably their origin to the same primitive, although they are placed by lexicographers under different roots.

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

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

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

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

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

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\* See Maimonides' *הלוות יסודי התורה*.

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

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

**רָקִיעַ** rāki-à, *the firmament*, Lit. *the expanse*, or that which is *expanded*.

**חָמֵם** hām-māh, *the sun\**, Lit. *the hot one*, as being the source of heat.

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

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

\* Another name of the sun, is **שְׁמֵשׁ** shemesh, which is probably a compound; viz. **שָׁמַם שָׁ** shām âsh, *the distant fire*; and **שְׁמֵמִים** shā-ma-yim; **מִים** mīm sham mayim, *the distant water*. (See Jarchi's comment on Gen. i. 7.)

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

**לְבָנָה** lib'neh (*λευκη*), *the white*, amongst trees, (populus alba, *the white poplar.*)

**לְבָנָה** l'bō-nāh (*λιβανός*), *the white*, amongst odoriferous gums; frankincense.

**לְבָנָן** l'bānōn (*Lebanon*), *the white mountain*; from its whiteness, being constantly covered with snow.

**לְבָנָה** l'bā-nāh, *a brick*, from the white clay of which it is formed.

**חַלְבָנָה** hel-b'nāh\* *galbanum, a fragrant gum*; from its cream-like colour.

**חֵי** hay†, f. **חִיה** ha-yāh, *an animal, a living being*; Lit. *a breather, or a being that breathes*; breathing being the characteristic of animated beings.

**עֹוף** ḍōf, *a bird, fowl*; Lit. *the flier, or that which flies.*

**שָׂעִיר** sā-ir, *the goat*; Lit. *the hairy, the shaggy*: and from the same circumstance—

**שָׁעָרָה** s'o-rāh (*hordeum*), *barley*, from the roughness of its awn.

**שָׁעָרָה** or **סָעָרָה** s'o-rāh, *a tempest*; & **שָׁעָר** sā-ār, *horror.*

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

† These are real Onomatopoeia,—**חֵי** *hay*, imitative of the sound heard in forcibly emitting the breath; **עֹוף** *of*, that heard in the starting of a bird. Of the same character are the words **שָׁאֵשׁ**, *fire*; **אֹרֶךְ** *or*, *light, fire*; **רוּאֵחַ** *ru-ah*, *wind*; and many others.

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

\* It is likewise frequently used as an adjective, as שָׂור חַי *a living ox*; קָלָב חַי *a living dog*; קָשָׁר חַי *raw flesh*; (i. e. in the same state as when living).

† Hence also kō-bed, *weight, heaviness*; פְּקֻדָּה k'bdā-dūth, *difficulty*; קָבָד kā-bōd, *honour, glory*, literally, *weight (gravitas)*; and kab-bād, *to honour*; מְמַכְּבֵד m'mchab-bād, *one that honours*; נִכְּבֵד nichbād, *honourable, one that has become honourable*; מְמַכְּבֵד m'mchub-bād, *one that is honoured*; מִכְּבֵד machibād, *one that causes heaviness, an oppressor*; מִתְּכֵבֵד mitħab-bād, *one that*

It is moreover frequently used as an adjective; as מִשְׁאָכֶר *a heavy burden.*

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

**דְּבָר** dā-bōr, *to speak.*  
**דְּבָר** dōbâr, *one that  
speaks, a speaker.*

**דְּבָר** dā-bar, *he spake.*  
**דְּבָר** dā-bār, *a word or  
thing.*

**אָמַר** ā-mōr, *to say.*  
**אָמַר** ā-mār, *he said.*  
**אָמַר** q̄-mer, *a saying.*

**קָרֵב** kā-rōb, *to be nigh  
to approach.*

**קָרְבָּן** kā-rab, *he or it came near.*

**קָרְבָּן** *kā-rōb, one that is or nigh, related, a relative, kinsman.*

**קָרְבָּן** *ke-reb, the inner part of the body, the intestines, bowels.*

**קָרְבָּן** kor-bān, *an offering.*

**קָרְבָּן** k'rāb, *conflict, battle.*

**קִרְבָּה** kir-bāh, *relationship, approachment.*

9. There are, indeed, many verbs which owe their derivation to nouns; as, for instance, **לְפַגֵּג**\* to throw dust; **לְבָאֵר** to smoke, from **לְבָאֵר** smoke; **לְמַלֵּחַ** to salt, from **מִלְחָה** salt; there are likewise many nouns which

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

\* From עַפְרָה *dust*.

<sup>†</sup>This word is probably derived from **שָׁאֵל** fire; smoke being the sign of fire. **מְלָאֵךְ** salt, is probably compounded of **מַה** what, **לָאֵךְ** to lay.

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

### *Roots.*

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

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

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

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

action. It is called by some Hebrew grammarians מַקּוֹר mā-kōr, *the fountain*; by others, שׂרֵשׁ shō-resh, *the root*, radix. It consists generally of three conso-

notion expressed by this form of the verb is too complex to be considered as the primitive, I have preferred the opinion of those Grammarians who regard the infinitive as the root. Thus the פָתַח דְבָרִי (a grammatical work, generally attributed to D. Kimchi.) יש דבר אחד שהוא שרש לכל אלה החקיקות ונקרא מkor יש שהוא התחלה הדיבור ושרש ההנין וממנו יוצאות כל הפעולות הנכירות, והוא המחבבה לעשיות כשיאמר האדם הני חושב לבנות בית זה, טרם המעשה באה המחבבה לעשיות, ועל זה נקרא מkor :

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

Thus, likewise, Abraham de Balmis, in (Peculium Abræ.) מקנה אברם המקור שרש כל פעולות וכי וצל כן כאשר ישאלך מי שיריצה איזה שרש למדתי לא תאמר למד כי אם למד עין הפעל בחולם :

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

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

nants, forming either monosyllables (when the middle letter happens to be ו or י as בָּא bō, *to come, to enter*, בִּין bin, *to understand, perceive*; גַּוֹּר\* gūr, *to sojourn*: or dissyllables, as הַלְּךָ hā-lōch, *to walk*; שָׁמֵר shā-mōr, *to keep, to guard*; עַלְּבָד † *to swallow*.

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

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\* Many of the ancient grammarians very justly considered these and similar roots as בִּינִים bi-literals, because the middle letter has more the character of a vowel than a consonant, being always quiescent, and often omitted; as גַּוֹּר to sojourn, בָּר he sojourned, גָּר a sojourner, &c. See Aben Ezra in *צָהָות* and *מְאוֹזִים*; and Abraham de Balmis in *Peculiam Abræ*,—*De Partitione Verborum*.

† Roots consisting of four or more letters are, comparatively speaking, few in number. They are mostly either of foreign origin, as פְּרָנָס an order, edict; or compounded, as קְלִיעָל wicked, worthless, from בְּלִי without, and עַל merit, utility; עֲבָטִית thick mud, from thick עַב, and טַח mud or clay.

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

‡ The serviles consist of the following exclusively: וּ נְ בּ וּ יְ— while no letter of the Alphabet is excluded from the formation of the *radicals*. We shall distinguish the serviles in most cases by open letters, thus, בּ נְ &c.

of the root. Thus, נ is the first, ו the second, and ל the third letter of the root פָּעַל pāol, *to act*; שׁ the first, ב the second, and בְּ the third letter of the root שָׁבַר shā-bor, *to break*.

### *Conjugations.*

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

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

These verbs form the first conjugation.

14. Such as have נ for their *first* radical, are denominated חֲסִירִים defectives; because the נ is dropped in many of the derivatives; as, תֵּן, *to give*; אֶתֵּן (instead of אָנֹתֶן), *I will give*; מְתַנֵּה (instead of מְנַתֵּה), *a gift*.

These form the second conjugation.

15. Such as have נ or י for the first radical; as אֶאָכֵל to eat, יְדַעַת to know\*; נ for the third, as מִצְאָה to find; י for the third, as פְרָדָה to redeem; י or י for the second letter, as קֹם to rise, בִּין to understand; are called נחִים מִקְשִׁים quiescents, because these letters are either mute or changed into other letters.

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

16. Such as have their second and third radicals the same, as בְּמִדָּר to measure, are called בְּפּוֹלִים double; the middle letter being frequently dropped in the derivatives; as אָמַד (instead of בְּמִדָּר) I will measure; לְמַד (instead of בְּמִדָּר) in order to measure; מְדֻה (instead of בְּמִדָּה) a measure.

These form the eighth Conjugation.

#### FORM OF WORDS.

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

\* The י is often dropped, as אָדָע (instead of יְדַע) I will know.

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

## 1<sup>st.</sup> The participle active and passive—

<b>שָׁבֵר</b> shō-bâr, <i>one that breaks,</i> <b>שָׁבֹר</b> shābûr, <i>broken.</i>	Used as nouns and verbs, and forming, with the personal pronouns, the present tense: as, <b>אַנְיִי שָׁבֵר</b> I break.
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## **2<sup>nd.</sup> The third person preterite, as—**

From this, the rest of the tense is formed, by *post-fixing* fragments of the pronouns: as, **I** שָׁבַרְתִּי *broke*, **thou** שָׁבַרְתָּ *brokest*.

### 3<sup>rd.</sup> The imperative as—

From which is formed the future tense, by prefixing fragments of the pronouns: as, אֶשְׁבָּר I will break, תִּשְׁבַּר thou shalt break.

4<sup>th</sup>. Nouns used in this sense only : as, שָׁבֵר she-ber, a break, breach, injury ; שִׁבְרוֹן shib-bā-rōn, a break, calamity, destruction; מִשְׁבָּר mish-bār, a breaker, wave, billow.

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

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

## MANNER OF FORMING SUBSTANTIVES FROM VERBS.

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

1<sup>st</sup>. By changing the vowel-points of the root: as, מֶלֶךְ a king, from מָלֹךְ to reign; אֲכָל food, victuals, from אַכְלָה to eat.

2<sup>nd</sup>. By dropping one of the radicals: as, גַן a garden, from גִּנְוֹן to shelter; גֶּר a stranger, from גָּוֹר to sojourn.

3<sup>rd</sup>. By adding one or more of the following letters, י, ת, נ, מ, ג, ח\*, to the root: as, מְאַכֵּל food, provision, (lit. what is eatable or eaten); מְאַכְּלָה a knife (lit. an instrument used in eating), from אֲכָל; מְקַנֵּה cattle† (lit. what is purchased, or the medium of purchasing); קָצֵר harvest, or a reaper, from קָצַר to reap, cut down.

4<sup>th</sup>. By the three preceding methods combined: as מְתַנֵּה a gift, from נְתַן to give; מְטֻה a bed, מְטֻה a staff, tribe, from נְטוּה to stretch out, incline; מְטֻה the end, completion, from כְּלָה to finish, complete.

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

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

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

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

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

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

For this purpose, the ancient grammarians selected the word **עֲשָׂל**\*<sup>\*</sup>, and borrowed from it and its derivatives their grammatical terms.

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

22. Considering the 3<sup>rd</sup> person sing. *m.* preterite,

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

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

- 1st, פָּאַל Pā-äl, *he acted,*
- 2nd, נִפְאַל Niph-äl, *he was acted upon,*
- 3rd, פִּאֵל Pi-äl\*, *he acted with intensity, &c.*
- 4th, נִפְאֵל Pu-äl, *he was acted upon with intensity,*
- 5th, הִפְעִיל Hiph-il, *he caused another to act,*
- 6th, הִפְעָלָה Hoph-äl, *he was caused by another to act,*
- 7th, הִתְפָּאַל Hith-pā-äl, *he acted upon himself,—*

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

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

\* When the second radical is a non-guttural, it receives *Dagesh*, (See part I. p. 32); as שָׁנַת he sanctified; שָׁבֵר he was shattered; חָתַת he sanctified himself.

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

23. As the conjugations of verbs are regulated by the letters of which the root consists, and as the root **לְפָעַל** consists of **ל** *Pe*, **א** *Ain*, and **ל** *Lamed*, they denominated the first letter of every root, **ל** *Pe*; the second, **א** *Ain*; and the third, **ל** *Lamed*.

Thus they called the **שׁ** of **לְבָשָׁה**, *Pe*; the **בּ**, *Ain*; and the **לּ**, *Lamed*.

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

**נָגַשׁ** to approach;    **נָפַל** to fall;    (2nd conjugation\*). . . . .

Those that have **א** for the first radical, as—

**אָכַל** to eat;    **אָמַר** to say;    (3rd conjugation). . . . .

Those that have **י** for the first radical, as—

**יָשַׁב** to sit;    **יֵדַע** to know; (4th conjugation). . . . .

\* The first conjunction, as we have already observed (p. 17), they called **כְּפִילִים**; and the 8th,

Those having **נ** for the second radical, as—

**גָּוֹר** to sojourn;   **שׁוֹב** to return; (5th conjugation) .... **עַזְבָּן**

Those having **א** for the third radical, as—

**מִצְאָה** to find;   **קָרָא** to call; (6th conjugation) .... **לְאָתָה**

Those having **ה** for the third radical, as—

**קָנָה** to obtain;   **רָאָה** to see; (7th conjugation) .... **לֵיהָ**

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

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

Thus, by knowing that **פָּעַל** is the 3<sup>rd</sup> person masculine preterite of all active transitive verbs, **פָּעַל** the active participle, and **פָּעֵל** the passive participle, we may be certain that **פָּקַד**, **לִמְדָה**, **שָׁבָר** are the 3<sup>rd</sup> person *m.* pret.; that **פָּקַד**, **לִמְדָה**, **שָׁבָר** are participles active; and **פָּקַוד**, **לִמְודָה**, **שָׁבּוּר**, **לִמְוֹד**, are passive participles. Thus, also, by knowing that the form, which the 3<sup>rd</sup> person *m.* preterite of intransitive verbs assumes, is mostly **פָּעַל**, we may, without hesitation, say that **קָנוּ**, **שָׁבַע**, &c. are intransitive verbs, and the same will hold good with every other part of the verb.

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

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

Thus, all words consisting of three radicals (of the 1<sup>st</sup> conjugation, p. 17), having (•) for their first and second vowel-points, as **הָבָר** *a word*, **חָכָם** *a wise man*, **מְלָטָה** *gold*, &c. are said to be of **פָּעַל** (the form) **פָּעַל**.

Those that have (•) for the first, and (◦) for the second, as **חַצֵּר** *a court*, **זָקֵן** *an old man*, are of the form **פָּעַל**.

Those that have (•) for the first, and (◦) for the second vowel-points, as **פְּקִיד** *an overseer*, **קָצִיר** *harvest*, are of the form **פָּעַל**.

Those that have (•) for the first, and (◦) or (◦) for the second vowel-points, as **אֲדֹן** *a lord*, **גָּדוֹל** *great*, **בָּרוּךְ** *blessed*, **נָטוּם** *mighty*, are of the forms **פָּעַל** and **פָּעוּל**.

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

Those that have — for the first, and (◦) or (◦) for the second vowel-point, as **אֶרֶץ** *an ear*, **דְּשִׁיחָה** *a bribe*, are of the form **פָּעַל**.

Those that have (◦) or (◦) for their first and second vowel-points, as **מֶלֶךְ** *a king*, **אָרֶץ** *land*, **בָּנָעַר\*** *a boy*, **בָּנָת** *an instant*; or (◦) for the first, and (◦) for the

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

second vowel-points; as סְפִיר 'a book, &c. are of the form פֶּלֶט פָּעַל and פֶּלֶט פָּעַל\*.

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

טְשֵׁפֶת judgment, from טָשַׁפֵּה to judge, is of the form — מְלֹאת ; מ being the formative letter.

מְדֻמְלָכָה a kingdom, from מְלָךְ to reign, is of the form — הַמְּלָאָה ; מ and ה being the formative letters.

יְדֻעָה a plant (from נְתַעַן), עֲדָעָה knowledge (from יְדַעַּת to know), are of the form מְלֹאָה ; מ being the formative letter, and נ in the first, and ד in the second word being dropped.

מְלֹאת a gift (from נְתַן to give), is of the form הַמְּלֹאָה ; נ the first radical being dropped, and מ and ה being the formative letters.

גֵּר a stranger, from גָּוֹר to sojourn, is of the form קֵל, the second radical being omitted.

בָּן a son, from בָּנָה, is of the form עֵל, the third radical being dropped.

צָל a shadow, from צָלָא, is of the form קֵל ; the first of the double letters being dropped.

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

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

† The second radical of this and the following form receives Dagesh, to show the absence of the first radical. If we take the verb מְקַרְבָּה as the common measure, these two forms will be מְקַדְּחָה & מְקַדְּחָה.

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

*Inflection and Modification of Words.*

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

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

Sing.	Plur.
אָנָּבִי * or אָנְכִי . . . I	אָנוּ or אָנוֹ§. we
אַתָּה m. } . . . thou	אַתָּם m. } . . . you
אַתָּה f. } . . . he	אַתָּנָה f. } . . . they, m.
אֲתָּה . . . she	אֲתָּנָה or תְּנָה . . . they, f.

\* This word is considered as a primitive. It is, however, probably derived from אָגֵן, or rather עָגֵן to *exclaim*, or to *commence a discourse* (אָ and עָ being mutable letters). See Cant. ii. 10; Job, iii. 2. It means, literally, *the exclainer or speaker*.

† אָתָּה is evidently derived from אָנִי. The Dagesh in ת indicates the absence of ב, which is still preserved in some of the dialects: as אָתָּתָּה, אָתָּתָּה. The ת is, perhaps, a contraction of אָתָּה (sign of the objective). The same observation is applicable to the words תְּנָה, אֲתָּמָם, אֲתָּנָה, instead of תְּנָה, אֲתָּמָם, אֲתָּנָה.

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

§ This appears to be the plural of אָנְכִי, although written with ת.

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

Thus, יָד *a hand*, יִדְךֿ \* *my hand* (lit. *hand I*, or belonging to the speaker); יִדְךָ *thy hand* (lit. *hand thou*, or, belonging to the person addressed); יִדְךָוּ *his hand*, יִדְכֶתְךָ † *your hand*, יִדְיכֶנּוּ *our hands*, פְּנַיְמֵנוּ *and our hands*, &c.

Thus also דְבָרָה *a word*, דְבָרִי *my word*, דְבָרְךָ *thy word*, דְבָרָו *his word*, דְבָרָה *her word*, דְבָרָנוּ *our word*, דְבָרֵיכֶם *and your word*, &c.—See Declension of Nouns, Tab. II.

29. *Obs. 1.*—As the accent can come only either on the ultimate or the penultimate syllable, it follows, that when words are thus augmented by additional syllables, the accent must be removed from its original place; and hence, in order to accelerate the pronunciation, a change in the vowel-points becomes necessary. Thus, in דְבָרָה the accent is upon the syllable בָרָה; but in דְבָרְךָ it is placed upon בָרָךָ; the first vowel-point (ׁ) is therefore changed into (:); and in דְבָרֵיכֶם, דְבָרֵיכֶם, &c.

\* These terminations, denominated *affixes*, are evidently contractions of the personal pronouns: thus, י, from אֵינוֹ *I*; נ, from דָהָא אֲנוֹ *we*; נְגִיאָה *his mouth*, i. e. פָה *mouth*, דָהָא *he*; שְׂדָה *his field*, i. e. חַדְשָׁה *field*; נָנָה *we*, from אֲנוּ.

† כְ and סְ. The derivation of these terminations is very uncertain. It is supposed, not without reason, that אֲנוּ had originally a form for the second person sing. and plur.; as, אֲנָתָה or אֲנָכָתָה *thou* or אֲנָכָם or אֲנָכָתָם *you*, from which these fragments were taken.

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

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

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

31. The definite article is expressed by the prefix הַ, as הַידָּה the hand, and all the cases (except the genitive), are expressed by single letters taken from prepositions; as, לִידָה to a hand (לִ being taken from לְ to); מִידָה from a hand (מִ being taken from מִ from); תְּבִיבָה with or in a hand, מִידִינָה from our hands, &c. &c.

32. In the same simple manner are the persons and tenses of the verb indicated. The *past*, by *postfixing* fragments of the pronouns to the verb; and the

\* Similar contractions, as Gesenius justly remarks, are found in other languages; as, Πατημον, for Πατηρ ἐμον; ecca and ecum for ecce ea and ecce eum.

† This fragment (תְּ) is probably derived from תְּ there is, or תְּ behold. Some grammarians suppose it to be taken from the Arabic article; but I see no reason why we should have recourse to the

*future*, by *preferring* them. Let us take, for instance, the three principal parts of the primitive verb **דָקַפְתּוּ** : —

- Infinitive . . . . . **דָקַפְתּוּ** *to visit.*
- Imperative . . . . . **דָקַפְתּוּ** *visit thou, m.*
- 3<sup>rd</sup> person m. past . . . **דָקַפְתּוּ** *he visited.*

Now, subjoining to the last **תְּ** (from **תְּהִנֵּא** *thou*), we have **דָקַפְתְּ** *visited thou*, i.e. *thou hast visited*; **נוּ** (from **נוּא** *we*), we have **דָקַפְנוּ** *visited we*, i. e. *we have visited*; **םְ** (from **םְהִנֵּא** *ye*), and we have **דָקַפְםְ** *visited ye*, i. e. *ye have visited*; denoting the past time by the position of the root.

33. Thus, also, by prefixing **נִ** (from **נִיְאָ** *I*), to **דָקַפְתּוּ**, we have **דָקַפְנִיְאָ** *I-will-visit*; **תְּ** (from **תְּהִנֵּא** *thou*), we have **דָקַפְתְּנִיְאָ** *thou-shalt-visit*, &c. &c.; indicating by the prefixes, not only the person, but likewise (by their position) that the time is future. Further, by subjoining other fragments to this, or the past tense, the objective pronouns are likewise indicated; as, **דָקַפְנִיְאָהֶן** *I-will-visit-him*, **דָקַרְתִּיְאָהֶן** *I-have-visited-him*, **דָקַרְתִּיְךָ** *I-have-visited-thee*, **וְדָקַרְתִּיְגַּי** *and-he-will-visit-me*, &c.

It is this which gives the Hebrew language that conciseness for which it is so remarkable, making its

language of Arabia, in cases where we can more easily refer words to their Hebraic origin.

words keep pace almost with the thoughts which they represent.

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

## CHAPTER II.

### NOUNS AND THEIR MODIFICATIONS.

34. Nouns are generally distributed into—

I.—Common nouns, or appellatives ; as, **ישָׁאֵל** *a man*,  
**בָּן** *son*.

II.—Proper names ; as **יִשְׂרָאֵל** *Israel*, **אֶרְםָן** *Aram*,  
**יְרוֹשָׁלַם** *Jerusalem*.

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

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

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

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

I.—By altering one or more of the vowel-points; as, בָּן son, בָּן son of, בָּן־אַבְרָהָם Abraham's son, בָּן־הַמְּלֵךְ word, בָּן־הַמְּלֵךְ word of, בָּן־הַמְּלֵךְ the word of the king.

II.—By adding one or more letters either at the beginning or at the end of the words; as, הַבָּר the word, בָּרָה and the word, בָּרְנִי my word, בָּרְנִים your words.

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

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

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

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

### PREFIXES.

40. The following are the prefixes of Nouns :—

**ה**—with Dagesh in the following letter—as, **הַנָּהָר**, **הַאֲוֹר**, express the definite article *the*; for which reason, this letter (**ה**) is called the *definite* **ה**.

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

**ה** is used before nouns beginning with either of the letters **ג**, **ע**, **ה**, **א**†; as, **אֹרֶל** *light*, **הָאֹרֶל** *the light*; **הַרְ** *a mountain*, **הַמִּרְ** *the mountain*; **עָבֵד** *a servant*, **הָעָבֵד** *the servant*.

**ה** is used before nouns (not being monosyllables) beginning with **ב** or **מ**, having long (‑) for their first vowel:

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\* The effect of Dagesh after a vowel, is to double the letter in which it is placed.—(See part I. p. 32.) This word must, therefore, be pronounced *han-nā-hār*. The Dagesh is, however, sometimes omitted: as, **הַיִלְדִּים** *the children*.

† As the Gutturals **ר**, **צ**, **ת**, **ש**, **ב**, cannot easily be pronounced double, the Dagesh would be useless in them; it is, therefore, compensated by changing (‑) into (‑) or (‑). Before **מ**, however, the original vowel (‑) is mostly retained. Sometimes, also, before **ב** and **מ**, **חֻמְ** *the blind*, **חֻמְלָ** *the vanity*. We also find **חַיִ** *the living*, and **חַנִּי** and **חַנִּי**. These deviations are, however, too unimportant to be longer dwelt upon.

as, עֲנָנוּ a cloud, הַעֲנָנוֹ the cloud; הַחֶלְבָּן the milk. Those that begin with מִ, having any other vowel, follow, mostly, the general rule: as, הַחַשְׁךְ the darkness, הַחַמֵּה the sun.\*

וּ or וְ—without Dagesh† in the following letter, indicates interrogation: thus, הַשְׁמֵר a keeper, הַשְׁמֵר שָׁמֵר a keeper, הַשְׁמֵר אֲנַכִּי the keeper?—the keeper of my brother (am) I? i. e. Am I the keeper of my brother? (Gen. iv. 9.)

*Obs.* This is called the interrogative הָ. It is used before any word in a state of interrogation: as, לֹא not, הַלֹּא is it not? שָׁוֹא there is, הַיְשָׁא is there? Before the gutturals it takes, mostly, (-): as, אַתָּה thou, הָאַתָּה בְּנִי art thou my son? is it time? Likewise before words beginning with any letter having Sh'va: thus, בָּרְכָה a blessing, הַבָּרְכָה the blessing, תָּבָרְכָה a blessing? ‡

\* Before participles, מִ is often used as a relative pronoun: thus, הַמְּלָאֵךְ the teacher, or who teaches; הַחֹזֶלֶךְ who or which goes?

† In a few instances we find Dagesh after the interrogative מִ: as, הַבְּמַחְנִים whether fat? (Num. xiii.) ; הַמְּמֻנָּה whether in camps? (ibid.) We likewise find מִקְּרָבְךָ whether strong (ibid.); but in these cases, the context easily shows that they are interrogatives. In מִדְּרוֹבֵךְ whether my ways? חִימְצָבְךָ will it be well? (cited by some grammarians), it is equally evident that the מִ is interrogative; as, the Definite מִ is seldom found before nouns having the pronominal affixes, or before verbs in the past or future tense.

‡ The reason of this change is, lest two initial Sh'vas should come together — thus, חַבְרָכָה, which is contrary to the genius of the language.

וְ and (from וּ a hook, plug), is used to express junction, and connexion in general : as, זָרָעַ וְקָצֵיר וְקָרֶר וְקָרֶב וְקָרֶב וְקָרֶב Seed-time and-harvest, and-cold, and-heat, and-summer, and-winter, and-day, and-night. (Gen. viii. 22.) And with the definite article, and the: as, לְךָ יְהוָה וְהִנֵּה הַגְּדוֹלָה וְהַגְּבוּרָה וְהַתְּפִאָרָה וְהַנִּצְחָה וְהַחֲזָקָה Thine, O Lord, [is] the-greatness, and-the-strength, and-the-glory, and-the-victory, and-the-majesty. (1 Chron. xxix. 2.)

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

כְּ as (probably from כֵּה thus, in this manner; or from כְּכָה so, thus), is used to express comparison and proportion generally, and answers to the words as, so, according to, about, almost, &c.: as, בְּאָרֶץ בְּעָבֵד בְּעָבֵד as-a-land, as-a-servant, about-an-ephah, as-a-word.

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

*Obs. 1.* To express the relations denoted by the letters בּ, בּ, בּ, לּ definitely, either בּ is annexed, as בְּהַדָּבָר in-the-word,

as-the-word; or, which is more usual, the ה is omitted, and its vowel-point is placed under those respective letters: thus, בְּכָר in-the-word, בְּכָר as-the-word, לְכָר to-the-word.\*

2. When ה occurs before these prefixes, it indicates interrogation: thus, הַלְבֵן to-the-son, הַלְבֵן if-to-the-son?

\* The prefixes ו. ב. כ. ל. are frequently added to other words: as, אֶכֶל וְשִׁתָּה great and-small, I אֶאָכֶל וְשִׁתָּה he-eat and-drank לְאָכֵל וְלִשְׁתָּה to-eat and-to-drink, &c. Their proper points are (:)—thus, ו. ב. כ. ל. The (:) is, however, frequently changed for other vowels, which causes great embarrassment to the young student.—To prevent this, he is requested to attend to the following rules: —

- I. ו. is changed into ו (pronounced וֹ) before words beginning with either of the labials ב. מ. פ.; or before words beginning with any letter having Sh'va: as, וְכָנֶד and-a-garment, וְכָנֶז and-honey.
- II. It is changed into ו before words having a distinctive accent on the first letter: as, לְחֵם וְיֵין bread and-wine.
- III. Before words beginning with Sh'va, the letters ב. ב. כ. ל. receive (וְיֵ). as, בְּכָר in-the-word-of, as-the-word-of. לְכָר to-the-word-of. Before the gutturals, definitely, or in pause, they follow the same rule as the definite ה. (Art. 40.)
- IV. Before words beginning with י, the letters ב. ב. כ. ל. receive (וְיֵ), י becoming quiescent; as, יְיַהְיָה and-he-shall-be, יְיַמְיִי in-the-days-of, יְיַמְיִי as-the-days-of.
- V. Before the semi-vowels (וְיֵ)(וְיֵ)(וְיֵ), they receive the corresponding short vowels: as, וְאֶמֶת and-truth, בְּאֶמֶת in-truth, &c. וְאֶנְיִי לְחֵצֵי, בְּחֵצֵי, וְחֵצֵי half, וְחֵצֵי, וְחֵצֵי, וְחֵצֵי.
- VI. Before the God, they take (...); ו becoming quiescent: thus, אֱלֹהִים, לְאֱלֹהִים, וְאֱלֹהִים, &c.

מ or מ\*, from מ from, is used to express the relation of origin, cause: as, מִגְּנָוי from-a-nation, מִתְּבָרֶךְ from-a-thing, מִתְּבָרֶךְ from-speaking, מִאֵישׁ from or out-of-a-man, &c.; and with the definite article, מִתְּהַמְּדָבֵר from-the: as, מִתְּהַמְּדָבֵר from-the desert.

After adjectives, it denotes the comparative degree; as, מִצְקָה חִזְקָה מִצְקָה stronger-than a-rock.— (See Adjectives, Art. 87.)



41. To the preceding, may be added the particle את or אֲתָּה, which, though not a prefix, always precedes nouns in a definite state, and is often joined to them in order to express their objective cases: as, 'In the beginning God created את הָשָׁמָיִם the heaven, בְּבָרֵךְ אֲתָּה אָבֹה וְאֲתָּה אָמֹת the earth; ' וְאַתָּה הָאָרֶץ 'Honor thy-father and-thy-mother; ' וְאַתָּה אָהָב 'And-Israël-loved Joseph.'

VII.—Before יְהֹוָה and its variations, also before יְהֹוָתָה they take (-); as בְּפִירְיוֹןָה, לְאַדְנָיָה, וְאַדְנָיָה, נְיִהְוָה, וְיִהְוָה, &c. As these changes are chiefly for the sake of euphony, and as they do not affect the signification of words, I deem it unnecessary to enter into further detail.

‡ From this punctuation of the prefixes before the word יְהֹוָה, it is evident that the word was anciently pronounced אֱלֹהִי. Had it been pronounced Jehovah, as some learned men suppose, the points must have been בְּיְהֹוָה, בְּיְהֹוָתָה, וְיִהְוָה, as the words in No. IV.

\* מ before the gutturals.

*Exercise.*

Translate and analyze the following words:—

\*<sup>+</sup>גָּדֵד, וְגָדֵד, בְּגָדֵד, כְּגָדֵד, לְגָדֵד, מְגָדֵד, הַגָּדֵד,  
הַגָּדֵד, וְמַגָּדֵד, בְּמַגָּדֵד, בְּגָדֵד, יְבָדֵד, הַבָּדֵד, בְּבָדֵד,  
בְּבָדֵד, מְבָדֵד, וְמַבָּדֵד, אֲתִיבָּדֵד:  
אָרֶץ, קָאָרֶץ, וְקָאָרֶץ, בָּאָרֶץ, בְּאָרֶץ, וּבָאָרֶץ, קָאָרֶץ,  
כָּאָרֶץ, לְאָרֶץ, וְלָאָרֶץ, לְאָרֶץ, וְלָאָרֶץ, מָאָרֶץ, וּמָאָרֶץ,  
מְהָאָרֶץ, אֲתִיבָּאָרֶץ:  
חַכְםָם, וְחַכְמָם, הַחַכְמָם, בְּחַכְמָם, לְחַכְמָם, לִחְכָּם,  
מְחַכְמָם: חַכְמָה, הַחַכְמָה, וְחַכְמָה, וִחְכָמָה, בְּחַכְמָה,  
בְּחַכְמָה, לְחַכְמָה, וְלִחְכָּם, מְחַכְמָה:

Render the following into Hebrew:—

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

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

The slave\*\*, a slave, and the slave, and a slave, a slave? as a  
slave, as the slave, to a slave, to the slave, from a slave, from the  
slave, and to the slave.

\* A way, or road.

|| טָמֵן

† Land, earth.

¶ חַמְאָה

‡ A wise man.

\*\* עַבְדָּע

§ Wisdom.

## AFFIXES.

42. The following are the principal Affixes : —

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

*Obs.* **הָ** with the accent on the penultimate, is sometimes used to express tendency towards a place: as, חֲרָן *Haran*, נְגַבָּה *towards Haran*; נְגַבָּה *the south*, נְגַבָּה *towards the south*. Nouns terminating in **ה**, change that letter into **ת**: as, מַרְחָה *Marah*, מַרְחָה *to Marah*.

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

**הָ** ...with the accent on the penultimate, is used to denote the feminine participle: as, שׂוֹפֵט *one that judges*, *a judge*; f. שׂוֹפֵטָה: also שׂוֹפֵטָה.

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

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

**זֶה**... is used to express the plural feminine: as, גָּלָת *a girl*, גָּלָת *a young woman*, גָּלָת *girls*; דְּלָתָות *p. doors*.

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

־י	my	שִׁיר	a song, <i>m.</i>	שִׁירָה	a song, <i>f.</i>
־ך	thy, <i>m.</i>	שִׁירְתִּי	my song,	שִׁירְתִּי	my song.
־ך	thy, <i>f.</i>	שִׁירְתֶּךָ	thy song, <i>m.</i>	שִׁירְתֶּךָ	thy — <i>m.</i>
וּ	his	שִׁירְתוֹ	thy song, <i>f.</i>	שִׁירְתוֹ	thy — <i>f.</i>
הָ	her	שִׁירְתָּה	his —	שִׁירְתָּה	his — <i>m.</i>
נוּ	our	שִׁירְתָּנוּ	her —	שִׁירְתָּנוּ	her —
כֶּם	your	שִׁירְתַּכֶּם *	our —	שִׁירְתַּכֶּם *	our — <i>m.</i>
כָּנוּ	your, <i>f.</i>	שִׁירְתַּכָּנוּ *	your — <i>f.</i>	שִׁירְתַּכָּנוּ *	your — <i>f.</i>
כֶּם	their, <i>m.</i>	שִׁירְתַּכֶּם	their — <i>m.</i>	שִׁירְתַּכֶּם	their — <i>m.</i>
כָּנוּ	their	שִׁירְתַּכָּנוּ	their — <i>f.</i>	שִׁירְתַּכָּנוּ	their — <i>f.</i>

When the things possessed are plural.

־י	songs, <i>m.</i>	שִׁירּוֹת	songs, <i>f.</i>
־יךְ	my songs	שִׁירּוֹתִי	my songs
־יךְ	thy — <i>m.</i>	שִׁירּוֹתִיךְ	thy — <i>m.</i>
־יךְ	thy — <i>f.</i>	שִׁירּוֹתִיךְ	thy — <i>f.</i>
־יוּ	his	שִׁירּוֹתֵי	his —
־יהָ	her	שִׁירּוֹתֵיהָ	her —
־ינוּ	our	שִׁירּוֹתֵינוּ	our —
־יכֶּם	your — <i>m.</i>	שִׁירּוֹתֵיכֶם *	your — <i>m.</i>
־יכָנוּ	your — <i>f.</i>	שִׁירּוֹתֵיכָנוּ *	your — <i>f.</i>
־יכֶּם	their — <i>m.</i>	שִׁירּוֹתֵיכֶם *	their — <i>m.</i>
־יכָנוּ	their — <i>f.</i>	שִׁירּוֹתֵיכָנוּ *	their — <i>f.</i>

\* *heavy affixes*, because they always have the accent; the rest are denominated *light affixes*.

41. To the preceding affixes may be added, the termination **־יִת**, **־יְה** and **־יְיַה**, by which patronymics, or nouns denoting extraction, are formed from proper names: as, **עֲבָרִית** *a Hebrew*, **f.** **עֲבָרִי**, or **עֲבָרִיה** *Heber*; **עֲמُוֹנִי** *an Ammonite*, **f.** **עֲמֹנוֹנִית**, *Ammon*.

### *Exercises.*

Render the following into English:—

גְּמַלִּים, הַגְּמַלִּים, וְהַגְּמַלִּים, וּבְגְמַלִּים, לְגְמַלִּים :  
 לְגְמַלִּיה, גְּמַלִּית, גְּמַלָּה, וְגְמַלִּיהם, וּלְגְמַלִּיהם :  
 מְלֻדִּין, וּמְלֻדִּי, לְמֻלָּד, הַמְּלֻד, וּמְלֻדִּי, הַמְּלֻד,  
 מְלֻפֶּד, מְהֻמֶּד, בְּמֻלָּד, לְמֻלָּד, וְלְמֻלָּד, הַמְּלֻפֶּד,  
 בְּהַמְּלָה, מְלָבֵי, בְּמַלְכָה, מְלָכָה, מְלָכָה, בְּמַלְכָה,  
 מְלָכָה, וְלְמַלְכָה, מְלָכָם, בְּמַלְכָם, וְמְלָכִים, הַמְּלָכִים,  
 בְּמַלְכִים, לְמַלְכִים, וְהַמְּלָכִים, מְלָכִינוּ, לְמַלְכִינוּ, מְלָכִינוּ,  
 מְלָכִיה, מְלָכִיהם, וְמְלָכִיהם, מְלָכָה, וְהַמְּלָכָה, מְלָכוֹת,  
 לְמַלְכוֹת :  
 מְלָכוֹת ||, מְלָכוֹת, בְּמַלְכוֹת, וּמְלָכוֹת,  
 לְמַלְכוֹת, מְלָכוֹת, בְּמַלְכוֹת : מְמַלְכָה, וּמְמַלְכָה,  
 וְהַמְּמַלְכָה, בְּמַמְלָכָה, בְּמַמְלָכָה, וּמְמַמְלָכָה, מְמַלְכָתִי,  
 מְמַלְכָתִי, מְמַלְכִתָּנוּ, מְמַלְכִתָּנוּ, וְהַמְּמַלְכִתָּנוּ :

\* Camels.

† A king.

§ A queen.

‡ Reign, royal, kingdom.

|| A kingdom.

## GENDER.

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

1<sup>st</sup>. Names of males, and their functions : as, שֵׁם Shem, אָבִי a father, כֹהֵן a priest.

2<sup>nd</sup>. Names of nations, rivers, and mountains : as, עַם a people, קְנָעָן Canaan, נָהָר a river, יַרְדֵן the Jordan, כַּרְמֶל Carmel, סִינַי Sinai.\*

\* To consider inanimate objects, or their names, as masculine or as feminine, appears very irrational ; and yet, if we except the English language, the absurdity of thus making a distinction where nature has made none, and where none can be required, prevails in almost all languages. To account for this anomaly, some authors have supposed, that in the infant state of the world, mankind actually imagined that all objects of nature were animated, and consequently attributed to them sexual distinction ; considering those objects which manifest themselves by their power and activity — as, for instance, the Wind, the Sun, &c.—as masculine ; and, on the contrary, those that appeared of a passive nature — as, for instance, the Earth, the Moon, &c.—as feminine. Others suppose, that the framers of language were guided by some subtle kind of reasoning, which discovers, even in inanimate objects, something analogous to sex. These explanations are, however, not at all satisfactory ; for, independent of the absurdity of supposing the framers of language to have been so subjected to the fancy as not to distinguish between a real animal and a block of wood, or that they should have possessed such refined notions as to discover the most distant analogies, there is this objection, — that, on

3<sup>rd</sup>. Names of seasons and months : as, אַבְיבָּה *the Spring*, חֶרְבָּה *Winter*, נִיסָּן *Nisan*.

4<sup>th</sup>. Names of metals: as, אֵלֶב *gold*, כְּסָף *silver*. Except נְחַשָּׁת *copper*, which is used in both genders, and עֲפָרָה *lead*, which is supposed to be feminine.

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either supposition, the different names belonging to the same object must have retained the same gender ; but this is contrary to fact. Thus, for instance, of the two names יְלִדָּה, given to the Moon ; the first is masculine, and the second, *feminine* ; and of the three denominations of the Sun, שְׁמֹשׁ, הַרְסָה, חַמְלָח, the first is feminine ; the second, masculine ; and the third, of both genders. The real cause of the before-mentioned anomaly, as it regards the Hebrew, appears to me this:— that in the infancy of language, especially amongst a pastoral people, which the Hebrews were, the chief subjects of discourse were unavoidably persons and domesticated animals. In these, they observed the natural distinction of sex, which they endeavoured to indicate in their language ; and they did it in a very simple way: viz., by adding ה—a mere breathing and certainly the softest and most delicate of consonantal sounds—to the masculine: thus, יְלִדָּה *a child, boy*, יְלִדָּה *a girl*; גַּעַר *a lad, youth*, גַּעַרְתָּה *a lass, maiden*; שְׁעִיר *a he-goat*, שְׁעִירָה *a she-goat*; קְבַשׂ *a lamb*, קְבַשָּׁה *a ewe-lamb*; &c. &c. Animals which did not often come under view, or in which the distinction of sex was not obvious, were left undistinguished, and their names were used in either gender, just as the fancy of the speaker happened to suggest at the moment; and hence the origin of the epicene. It was the same with the names of inanimate objects. They were used indiscriminately in either gender ; or, as *Aben-Ezra* has expressed it, in his usual laconic style, “כֵּל פְּאֵין בֹּרוּךְ חַיִם זָכָרָה וּנְקָבָרָה” “Whatever has no life, male it or female it.” This promiscuous use of the gender, probably prevailed during the infancy of language and for a long period after it. But when the language became fixed by

## 43. Of the feminine are—

1<sup>st</sup>. Names of females and their functions: as, שָׂרָה Sarah, צִלְלָה Zillah, אֶם a mother.

2<sup>nd</sup>. Names of countries and cities: as, אֶשְׁוֹר Assyria, יְרוּשָׁלַם Jerusalem.

3<sup>rd</sup>. Names of the double members of the human body\*: as, אֵין ear, רַגְלָל foot.

4<sup>th</sup>. Names having the following terminations:—תָּה, as בָּרְכָה a blessing; or תָּה, as עֲבָרִית a Hebrew woman.

תָּה, as אַמְנָת a nurse, קָטָרָה incense, תְּפָאָרָה glory, אַמְתָּה truth.

תָּה, as קָרְחָת a burning, a fever, נְחָתָה quietness, pleasure.

תָּה, as רָאִשָּׁת beginning, תְּבִגָּנִית form, pattern, עֲבָרִית a Hebrew woman.

תָּה, as מֶלֶכְוָת a kingdom; or תָּה, as אַחֲרָות a sister.

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

writing, and especially by authoritative books which served as models to subsequent writers, the gender of nouns became, in some measure, likewise fixed. And thus it is, that what in its origin was a matter of indifference, became, in the course of time, a law, from which we cannot now deviate, without being guilty (in the eyes of the half-learned, at least,) of a grammatical impropriety.

\* Except תָּה a hand, יְנֵעָן an eye, which are used in both genders.

Amongst these may be numbered the *Epicene*: as, **נְמַלֵּל** *a camel*, **הַבָּר** *a bear*, **יְוֹנָה** *a dove*, **חֲסִידָה** *a stork*, male or female.

### FORMATION OF FEMININE NOUNS.

45. Feminine Nouns, as has already been observed (p. 41), are formed by adding **הָ** or **תָּ** to the masculine: as, **מֶלֶךְ** *a king*, **מֶלֶכָה** *a queen*, **גָּדוֹל** *great*, m. **גָּדוֹלָה** f.; **אָוֹמֵן** *an educator*, **פָּרוֹדָה** *foster-father*, **אָמֵנָה** *a foster-mother*, **פָּרוֹדָה** *a nurse*, **פָּרוֹקְדָה** *a visitor*, or **פָּרוֹקְדָת** f.\*

*Obs.* 1.—Masculine nouns terminating in **חַ**, form their feminine by changing (•) into (ׁ): as **רְשִׁיחָה** *a shepherd*, **רְשִׁיחָה** *a shepherdess*†.

2.—Those that terminate in **חַ** or **עַ**, receive **תָּ** instead of **חַ**: as, **שָׁמְעָה** *a hearer*, f. **בָּרְמָעָה** *one that runs from danger*, f.‡

3.—Many Nouns express their gender by different words: as, **בָּבָר** *father*; **אֶמֶר** *mother*; **חַמְרָה** *a he-ass*; **אֶחָזָן** *a she-ass*; **תְּנִינָה** *a bridegroom*, **כְּלִילָה** *a bride*; **עַבְדָּה** m. *a servant*, f. **שְׁבִּידָה** *a bond-maid*.§

4.—The feminine of **חָמָר** *a brother*, is **אֶחָזָה** *sister*; of **בָּן** *a son*, **בָּתָה** *a daughter*; **כָּהָן** *a father-in-law*, **כָּהָנָה** *a mother-in-law*.

\* Some receive Dagesh in the last radical: as, **אֶדְיוֹם** *m. red*, f. **אֶדְרָמָה**; **קָטָן** *m. small*, *little*. f. **קָטָנָה**.

† In some of the derivative verbs, the **חַ** is changed into **יָ**—(See Verbs.)

‡ Those that terminate in **חַ**, receive only an additional **תָּ**: as, **נְשָׁאָה** *m. a carrier*, f. **נְשָׁאָתָה** or **נְשָׁאָתָה**.

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

## NUMBER.

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

*Formation of the Plural number Masculine.*

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

*Formation of the Plural number Feminine.*

47. Feminine nouns form their plural, by adding וּת to the singular: as, בַּאֲרֹת *a well*, בַּאֲרוֹת (Vide p. 42.)

*Obs.* 1.—Those that terminate in חֵן or חֵת, change these terminations into וּת: as, נְעָרָה נְעָרֹת *a girl, girls*; בְּתִילָה בְּתִילֹת *a virgin, virgins*; אֱפֻרָה אֱפֻרֹת *a letter, letters*; טְבֻעָה טְבֻעֹת *a ring, rings*; בְּתִינָה בְּתִינֹת *a coat, tunick*; בְּתִינָה בְּתִינֹת *tunicks*. Some, however, retain the חֵת: as, גַּלְּתָה גַּלְּתֹת *a door, doors*; גַּשְׁתָּה גַּשְׁתֹות *a bow, bows*; חַנְּתָה חַנְּתֹת *lance, lances*.

\* The י is often omitted; especially when the singular terminates in י: as, גּוֹי גּוֹיִם (instead of גּוֹיִים), *nations*; לְוִי לְוִיִּם (instead of לְוִיִּים), *a Levite, Levites*; הַ is likewise frequently omitted: as, אֹתָה אֹתֹת *a sign, signs*, p. instead of אֹתֹת.

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

*Obs. 2.*—Those which terminate in יִתְ or יִתְן change these terminations into יִוְתָ: as, נַכְרִיּוֹת a strange woman, *strange women*; עֲבָרִיּוֹת a Hebrew woman, *p. Hebrew women*.

3.—Those that terminate in יִתְן, change (⁹) into (⁸), and add יִוְתָ: as, מֶלֶכְיּוֹת a kingdom, *kingdoms*.

4.—Many masculine nouns take וְתָ for their plural: as, אֵבֶב a father, אָבּוֹת fathers; כֻּסָּא a seat, throne, *p.* כְּסָאֹת; and many nouns feminine take וְיִם for their plural: as, אַבְנָן a stone, שְׁעָרִים שְׁעָרָה barley, *p.* אַבְנָיִם.

5.—Some nouns take indiscriminately either the masculine or feminine plural\*: thus, הָדוֹר a generation, *p.* דָוִרִים or דָוִרּוֹת; שָׁבָח a year, *p.* שָׁבָחוֹת or חַלּוֹן a window, *p.* חַלּוֹנוֹת or חַלּוֹנוֹת.

6.—The names of liquids, seasons, metals†, and some collectives, are always used in the singular number: as, זָהָב gold, קָרְבָּנָה silver, יְנֵן wine, שְׂמָן oil; אַבְיב spring, חָרֵפָה winter, חֹלֶל sand, אַבְקָה dust.

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

7.—Some are used in the plural only: as, חַיִם life, פְּנִים the visage, face, בְּלִיּוֹת stables, רְחַמִּים mercy,

\* See Note, p. 44.

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

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

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

*Obs.* 8.—The following are rather irregular in the formation of their plural: as, בָּתִים *a daughter*, *p.* בָּתָה (instead of בָּתָה or בָּתָה) ; בָּתָות *a sister*, *p.* אֲחֹת ; שְׁמַרְיָה *an ox*, *p.* אֲחֹת ; שְׁמַרְיָה *an open place, a market*, *p.* אֲישׁ ; שְׁמַרְיָה *a man*, *p.* אֲישׁים, but more frequently אֲנָשִׁים ; אֲשֶׁת *a woman*, *p.* אֲשֶׁת, but more frequently בָּשִׁים.

### DUAL.

48. The dual expresses two of a kind; and is formed by adding מִן— to the singular, whether it be masculine or feminine: as, יוֹם *day*, יוֹם *days*, two days; אלף *a thousand*, אלף *thousands*, two thousands; נעַל *a shoe*, נעַל *shoes*, a pair of shoes; דְּלָת *a door or gate*, דְּלָתִים *gates*, double doors.

*Obs.* 1.—Nouns terminating in הַ, change this letter into תְ: as, מֵאתִים *a year*, מֵאתִים *two years*; שְׁבִרְתִּים *a hundred*, שְׁבִרְתִּים *two hundred*.

2.—Things that are double by nature or art, are used in the dual instead of the plural: as, עֵין *an eye*, עֵינִים *eyes*; \* יָד *hand*, יָדִים *hands*; רַגְלִים *feet*, רַגְלִים *foot*; שְׁפָתִים *lip*, שְׁפָתִים *lips*; אֶרְן *ear*, אֶרְנִים *ears*.

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

*Obs. 3.*—מְאֹנִים *a pair of scales, a balance, pincers, tongs,* רַחֲםִים *a hand mill (consisting of two stones), admit not of the singular number\**.

4.—The following, and a few other nouns, form their dual by adding יְם to the plural: thus, חָמָךְ *a wall, f. walls,* רַבְתִּים *double walls; a myriad, myriads, two myriads.*

### Exercise.

תְּנֵה בָּנֵי לְבָקֵד לְיַעֲגִיד דֶּרֶב תְּצִרְנָה אֶל  
 תְּלֵד בְּדֶרֶךְ חַטְאִיט מְנֻעַ רְגָלָם מְגַתִּיבָתָם בַּיִת  
 רְגָלִיָּהָם לְרָע יְרוּצָו כְּבִיד אַתְּ-יְהוָה וְמִתְּרָאשָׁית  
 פְּלִי-תְּבוּאָתָךְ כְּבִיד אַתְּ-אָבִיךְ וְאַתְּ-אָמָךְ לְיַד אֶל  
 גַּמְלָה עַזְלָם רְאֵה דְּרָכֵיכֶם אֲשֶׁר-אִיּוֹן-לָה  
 קָצֵין שְׂטֵר וּמְשֵׁלָם תְּבִין בְּקִיזָּם לְחַמָּה אֲגָרָה  
 בְּקָצֵיר מְאַכְלָה אָמֵר עַזְלָם אָבִרְיָה בְּחִיזָּם שְׁחִילָם  
 בְּרָךְ בְּרָחוּבָת אַרְצָחָם :

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

\* To the above may be added, מִים water, שָׁמְמִים heaven, which occur always in the dual form.

הַבְנָות<sup>1</sup> \* בָנִית<sup>2</sup>, וְהַבְנִית<sup>3</sup> \* בָנִי, וְהַעֲזָנוּ<sup>4</sup>, צָאַנִי, וְלַבְנָתִי  
מֵהָאַעֲשָׂה<sup>5</sup>, אוֹ לְבָנִיהָן<sup>6</sup>: אֶת־בְּנָתָם נָקַח, לְנָנוּ וְאֶת־  
בְּנָתִינָנוּ נָתַן, לְהַטָּם: בְּנָתִיכֶם תְּתַנֵּוּ לְנוּ וְאֶת בְּנָתִינוּ תְּקַחְוּ  
לְכֶם: בְּנָעָרִינָנוּ וּבְזָקָנִינָנוּ בְּבָנִינָנוּ וּבְבָנָתִינָנוּ בְּצָאָנָנוּ  
וּבְבָקָרִינָנוּ גִּילְד<sup>7</sup>: לְאֶת־עַשְׂה־כָּל־מַלְאָכָה<sup>8</sup> אַתָּה וּבְנָךְ  
וּבְתָתְךָ עַבְדָךְ<sup>9</sup> וְאַמְתָד<sup>10</sup> וּבְחַמְתָךְ<sup>11</sup> וּגְרָךְ<sup>12</sup> אַשְׁר<sup>13</sup>  
בְּשָׁעֵרִיךְ<sup>14</sup>: לְךָ מְאַרְצָךְ<sup>15</sup> וּמְמֻלְדָתָךְ<sup>16</sup> וּמְבִיטָאַבְיָךְ<sup>17</sup> אַל־  
הָאָרֶץ אַשְׁר־אַרְאָךְ<sup>18</sup>: אַל אַרְצִי וְאַל מוֹלְדָתִי תַּלְךְ  
וְלַקְחָתִי אַשְׁה לְבָנִי מִמְשְׁפְחָתִי<sup>19</sup> וּמְבִיטָאַבְיָךְ<sup>20</sup> אַבְיָךְ<sup>21</sup>:

בָת<sup>1</sup> a daughter, *p.* בָנָות<sup>2</sup> \* Are. \* Cattle, sheep. <sup>3</sup> What shall I do. <sup>4</sup> We will take. <sup>5</sup> We will give. <sup>6</sup> Ye shall give. <sup>7</sup> Ye shall take. <sup>8</sup> גַּעַרְתָּם A boy, youth, *p.* An old man, *p.* גַּעַרְתָּם Horned cattle. <sup>9</sup> We must go. <sup>10</sup> Ye shall not do any work. <sup>11</sup> עַבְדָךְ<sup>12</sup> A servant, slave. <sup>13</sup> אַמְתָךְ<sup>14</sup> A female slave. <sup>15</sup> שָׁעֵר<sup>16</sup> or cattle. <sup>17</sup> A stranger. <sup>18</sup> Who is. <sup>19</sup> שָׁעֵרְתָּם<sup>20</sup> A gate, <sup>21</sup> שָׁעֵרְתָּם<sup>22</sup> Birth-place. <sup>23</sup> Which I will show thee. <sup>24</sup> Thou shalt go and take. <sup>25</sup> A family. <sup>26</sup> בֵּית<sup>27</sup> A house, בֵּיתָה<sup>28</sup> house of.

## CASE.

49. Most of the relations denoted in Latin, Greek, and other languages, by *cases*, are expressed in Hebrew by the prefixes בְ, כְ, מְ, לְ, בַ, כַ, and by the particle מִן (Art. 40, 41), or by the prepositions אֶל<sup>1</sup> *to*, מִן<sup>2</sup> *from*. (See Declension of Nouns, Table I.)

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

*Absolute and Constructive state of Words.*

51. A word is said to be in an *absolute state* when it requires no other word to define it: as, עָבֵד *a servant*, slave, p. פָּلִי or פָּלִים; עֲבָדִים *a word*, p. קְרָבָר; עֲבָדִים *a vessel*, p. קְלִים.

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

- עָבֵד אַבְרָהָם . . . *servant of Abraham*, or *Abraham's servant*,
- עֲבָדִים אַבְרָהָם . . . *servants of Abraham*,
- רַבְרַךְ . . . *the word of the king*,
- רַבְרַשׁקָּר . . . *a word of falsehood*, i. e. *a false word* \*,
- דְּבָרִי אֶמֶת . . . *words of truth*, or *true words*,
- כְּלֵי בָּרוּץ . . . *a vessel of iron*, or *an iron vessel*,
- פָּלִים כְּסֻף . . . *vessels of silver*, or *silver vessels*.

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

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

limited. By way of further illustration, let us take the general term עָבֵד in the following sentence : — בְּדִבְרִים לֹא יוֹסֵר עָבֵד 'A servant will not be corrected by words' (Prov. xxix.) Here עָבֵד is used indefinitely, and means any servant ; but as the sense is complete, the word עָבֵד is said to be in an *independent* or in an *absolute state*\* ; but in the phrase וַיֹּאמֶר עָבֵד אֶבְרָהָם 'And [the] servant-of Abraham (or Abraham's servant) said,' עָבֵד is used in a restricted sense ; and as it depends on the following word אֶבְרָהָם which defines and limits it, it is said to be in a *state of construction* or *dependence*\*. Thus, also, in the phrase לְרֹחֶז רְגִלִּי עָבְדֵי אָדָן 'To wash [the] feet-of [the] servants-of my lord,' רְגִלִּי feet of, and עָבְדֵי servants of, are in a state of *dependence* or *construction* : the absolute state of the first, being עָבָדים servants, and of the second, רְגִלִּים feet.

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

55. The definite ה, when required, is placed before the defining word, but not before the word in construction ; because this is already defined by the

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

word which follows it: thus, as in the preceding example, **הַבַּיִת מֶלֶךְ** nor, **בַּיִת הַמֶּלֶךְ** (but not **הַבַּיִת מֶלֶךְ**)

56. As both words present only one precise conception, they are, in some respects, considered as a compound word; and for this reason, the first is often joined to the second, by **מִקְרָא**, and then loses its principal accent: as, **גַן עֵדֶן** [the] *garden of Eden*, **מֶלֶךְ-סָלֵם** *king of Sodom*.

57. To facilitate still further the pronunciation, the first word is often abridged by rejecting or contracting one or more of its vowel-points: as,—

**בֵּית** a house,      **בֵּית** house of,      **בֵּית תְּפִלָּה** house of prayer,  
**יָד** a hand,      **יָד** hand of,      **יָד חַפְלָה** the hand of the king.

58. Nouns terminating in **-ה**, change this termination into **-ת**: as, **שִׁירָה דֹדוֹי** *a song*, **שִׁירָה** *the song of my beloved*, **תּוֹרָה מְשֻׁחָה** *a law*, **תּוֹרָה** *the law of Moses*.

Those that terminate in **-הַ**, retain the **ה**, but change (۲) into (۱): as, **מִקְנָה יִשְׂרָאֵל** *Israel's camp*, **מִקְנָה** *cattle\**, **מִקְנָה אָבִיכֶם** *the cattle of your father*.

59. The following have their *absolute* and *constructive state* singular alike:—

1<sup>st</sup>. All names whose vowels are immutable (see Ch. III.): as, **שִׁיר** *a song*, **עִיר** *a city*, **בְּרִית** *a covenant*,

\* But the genitive of **מִקְנָה** *a purchase*, is **מִקְנָת**.

When the **ה** is merely added for the sake of euphony, it is rejected in the genitive: as, **לִילָה** *night*, **לִילָה** *night of*.

סֹום *a horse*, רָוַח *the wind*, קֹול *voice*, גֵּר *a stranger, sojourner*, אָסִיר *a prisoner*, תַּלְמִיד *a disciple*, כֹּהֵן *a priest*, אֹזֵיב *an enemy*, &c.

2<sup>nd</sup>. All nouns of the following forms—[a] פֶּעַל : פֶּעַל as, אָזֵן *ear*, חֲדֵשׁ *a month*, שְׁחִידָה *a bribe*, &c. [b] פֶּעַל as, מֶלֶךְ *a king*, חִסְכָּד *mercy*, בָּנָעַר *a boy*, שְׁחָרָת *the dawn*, &c. [c] פֶּעַל : as, סְפִיר *a book*, אַפְּרִים *ashes*.

3<sup>rd</sup>. All feminine nouns having the following terminations—דִּת, וִת, שִׁת : as, עַטְרָת *a crown*, תִּוְלָעָת *an under-garment*; יִדְיוֹת *friendship*; בְּתִינָת *a worm*; רְאֵשִׁית *beginning*.

60. The plural and dual terminations, —ים and —ים and —ת, are changed into —י : as, דְּבָרִי *the words-of-the-man*; נְשִׁי *the king's wives*; עֵינִי *the eyes-of-the-men*.

61. The plural termination זֹת remains unchanged, but the preceding vowels suffer a slight alteration: as, בְּרִכּוֹת *thy fathers' fathers*; אָבוֹת *blessings*, בְּרִכּוֹת שָׁמְמִים *blessings of heaven*.

The following Tables will enable the student to see the principal modifications of Nouns at one view.

## EXPLANATION OF THE TABLES.

TABLE I.—The Roman letters in the first column are abbreviations for Nominative, Dative, Objective, Ablative, Comparative, Conjunction.

The second and third columns contain the prefixes and their powers, as used indefinitely or definitely.

The fourth column contains a noun of the singular number with the prefixes, used indefinitely.

The fifth column contains a noun in a state of construction.

The sixth column contains a noun plural with the prefixes, used indefinitely.

The seventh column contains the same noun with the prefixes, used in a state of construction.

The eighth column contains a noun of the singular number with the prefixes, used definitely.

The ninth column contains a noun plural with the prefixes, used definitely.

TABLE II.—No. 1. contains the pronominal affixes, and their powers.

No. 2. contains a noun masculine, with the pronominal affixes.

No. 3. a noun feminine terminating in פָּנָה with the affixes.

62. *Obs.*—Each of the nouns contained in the tables, may be further varied by the prefixes: as, לִדְבָּרִי *to my word*; objective, אֶת־דְּבָרִי *my word*, מִדְבָּרִי *from my word*, וַיַּדְבָּרָו *and my word*, &c. וַיַּדְבָּרָה *and to his word*; קִדְבָּרִיךְ *as my words*, קִדְבָּרִיכְךָ *and thy words f.*; וּמִדְבָּרִיהם *and from their words*, &c. בְּתוֹרַתִּי *in my law*, בְּתוֹרַתְךָ *and my laws*, בְּתוֹרַתְהִי *in his laws*, and in thy law, &c.

TABLE III.—No. 1. contains an example of a Participle Active and Passive, with the pronominal affixes.

*Obs.*—Participles being frequently used as nouns, are varied like them: as, שׁוֹמֵר הַכְלִים a keeper, guardian, שׁוֹמֵר הַכְלִים the keeper of the vessels, שׁמָרִי הַבָּית the keepers, שׁמָרִי הַבָּית the keepers of the house, שׁמָרִי תֹּרְתִּי and to the keepers of my law, or to those who keep my law.

No. 2. contains an example of an Infinitive mood with the pronominal affixes: as, פָּקַד to visit, פָּקַדְךָ my visiting, פָּקַדְךָ thy visiting, &c.; שׁמֶר to keep, to guard, שׁמֶרְךָ my keeping, or guarding.

63. *Obs. 1.*—Infinitives, from the nature of their signification, do not admit of all the variation of nouns. They may, however, receive the prefixes בְּ as, בְּ מִפְלָד in visiting, בְּ מִפְלָד as visiting, לְפִלָּד for visiting, or to visit, i. e. for the purpose of visiting; מִפְלָד from visiting; and also the pronominal affixes בְּ קַפְּחָדִי in my visiting, i. e. being engaged in the act; as בְּ קַפְּחָדִי as my visiting, לְקַפְּחָדִוְךָ to his visiting, מִקְפְּחָדִוְךָ from, by, or because of his visiting, בְּ קַפְּחָדִךָ in thy visiting, &c.

2.—In the latter case, the pronominal affixes have sometimes an objective signification: לְשֻׁמָּרוֹן to keep him; לְעַבְדָּה to cultivate her, and to keep her. (Gen. ii. 15.)

TABLE IV. contains examples of Prepositions (originally nouns) with the pronominal affixes.

64. *Obs.*—Some Prepositions take the pronominal affixes of the singular number: as, לִי to me, לך to thee; others, those of the plural number: as, אלֵיכֶם to me, אלֵיכֶם to thee.

The student may, by way of exercise, decline the following words: שִׁיר a horse, אֹור light, עֵד a witness, like סִוס (p. 42..) תְּפִלָּה a hut, a place of shelter, סְבִח a prayer, like סִיסִי Thus, תְּפִלָּה—תְּפִלָּה, תְּפִלָּה, like תְּפִלָּה. Thus, שִׁירָה the heart, like שִׁירָה. Like בְּלֵבֶב. אֹרֶה light, like אֹרֶה; שׁוֹמֵר a keeper, like שׁוֹמֵר; פָּקַד one that is visited, like פָּקַד; אֲהֹוּב to keep, like שׁמֶר.

65. From the preceding rules and observations, it is evident that the modification of nouns are principally expressed by prefixes

## DECLENSION.

9. the words.	8. the word.	7. words of
הַבָּרִים	הַבָּר	דְּבָרִי
לְבָרִים	לְבָר	לְדָבָרִי
אֶת הַבָּרִים	אֶת הַבָּר	אֶת-דְּבָרִי
מִהַּבָּרִים	מִתְּבָר	מִדְּבָרִי
בְּבָרִים	בְּבָר	בְּדָבָרִי
כְּבָרִים	כְּבָר	כְּדָבָרִי
וְבָרִים	וְבָר	וְדָבָרִי

## WITH THE PR.

<b>ם</b> m.s. <b>ם־הָם</b> m. p. <b>וֹ</b> f. s. <b>וֹ־הָן</b> f. p.	<b>לֵם</b> m. s. <b>לֵם־הָם</b> m. p. <b>לוֹן</b> f. s. <b>לוֹן־הָן</b> f. p.	<b>לְכֶם</b> m. s. <b>לְכֶם־הָם</b> m. p. <b>לוֹן</b> f. s. <b>לוֹן־הָן</b> f. p.	<b>נָנוּ</b> s. <b>נָנוּ־הָן</b> p.	<b>דְּבָרֶנוּ</b> <b>דְּבָרֶנוּ־הָן</b> <b>תְּוֹרְתָנוּ</b> <b>תְּוֹרְתָנוּ־הָן</b>
דְּבָרֶם .....	דְּבָרֶם .....	דְּבָרֶכֶם .....	דְּבָרֶנוּ .....	וֹ .....
דְּבָרֵיהם .....	דְּבָרֵיהם .....	דְּבָרֵיכֶם .....	דְּבָרֵינוּ .....	וֹ .....
תוֹרָתֶם .....	תוֹרָתֶם .....	תוֹרָתֶכֶם .....	תוֹרָתָנוּ .....	וֹ .....
תוֹרָתֵיהם .....	תוֹרָתֵיהם .....	תוֹרָתֵיכֶם .....	תוֹרָתֵינוּ .....	וֹ .....

## INFINITIVES

<b>פֻקְדָּם</b> .....	<b>פֻקְדָּכֶם</b> .....	<b>פֻקְדָּנוּ</b>
פֻקְדָּיהם .....	פֻקְדָּיכֶם .....	פֻקְדָּינָנוּ
אֲהָזָבָם .....	אֲהָזָבֶכֶם .....	אֲהָזָבָנוּ
פְּקָדָם .....	פְּקָדָכֶם .....	פְּקָדָנוּ

## PREPC

<b>them</b> m. <b>וּ</b> .....	<b>f.</b> you. m. <b>וּ</b> .....	<b>m.</b> <b>עַמְּחָם</b> .....	<b>us.</b> <b>עַמְּנָנוּ</b>	<b>h</b>
עַמְּלִיחָם .....	עַלְּיכֶם .....	עַלְּיכָם .....		
עַלְּיָהָם .....			עַלְּיָנוּ	

<sup>1</sup> Not expressed.

<sup>2</sup> Or אֶל to.

especially in pause.

<sup>3</sup> In a few

<sup>4</sup> The ' is sometimes omitted.

<sup>5</sup> In po.

<sup>6</sup> Or פְּקָדָם.



and affixes. As these are common to all nouns, it follows that, strictly speaking, there cannot be more than one declension. However, as several of the vowel-points are subject to a variety of changes in the process of declension, a further classification is necessary in order to ascertain the principles upon which those changes are founded, and the rules by which they are regulated. This will form the subject of the following chapter, to which such students as are desirous of having some information on this part of grammar, are referred. Those, however, who are contented with a general knowledge of the language may pass on at once to the 4th chapter.

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### CHAPTER III.

#### ON THE CHANGES WHICH SOME OF THE VOWELS UNDERGO IN THE PROCESS OF DECLENSION.

##### *Introductory Remarks.*

66. It has already been remarked, (Art. 29—30,) that in consequence of the removal of the accent—which *frequently* takes place when nouns are put in a state of construction, and *always* when they are augmented by the affixes—such of the vowels as are not characteristic of grammatical distinctions are often changed for others, or entirely omitted; by which means the words are abridged, and their pronunciation facilitated. These changes depend chiefly on the grammatical forms\* of the words and their

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\* By the grammatical form is meant, that form which a word is said to have according to its Etymology. Thus, the words **עֵזֶל** *a witness*, **עֵזֶל** *a name*, and **עֵזֶל** *shadow*, have apparently the same form;

Etymology (though often on *usage* only\*) and cannot well be ascertained without classification. The method which the ancient grammarians adopted was this:—they enumerated all or most of the forms of which the nouns of the language were susceptible, and specified under each form the changes to which its vowel-points were subject, together with such words as deviated from the general rule: and thus they exhibited the Etymology and the change of the vowels at the same time. As the forms of words are, however, so very numerous as almost to overburden the memory, modern grammarians† have endeavoured to abridge the labour, by distributing the nouns according as their vowels are either *immutable*, *mutable*, or of a *mixed character*. The chief objection against this arrangement, is that before the student can know whether a vowel is mutable or not, he must often have recourse to the Etymology of the word,

yet, the grammatical form of the first is לְבָלִי, (Art. 25, p. 27,) the (...) of which is immutable, and it is therefore inflected thus, לְבָדֵדִי, עַזְדִּים, עַזְדִּי, &c. The second, derived from a verb whose third radical is פּ, and which is here omitted, is said to be of the form בְּעַפְתָּ; the (...) being mutable, it is inflected thus: בְּמַפְתָּה, בְּמַפְתָּהִי, בְּמַפְתָּהִים, &c. the third, derived from a verb whose second and third radicals are alike, and one of which is omitted, is said to be of the form בְּלִי—לְבָלִי. The (...) is likewise mutable, and the 2nd letter receives *Dagesh* on being augmented: thus, בְּלִילִי, בְּלִילִי, בְּלִקְלִיקִי.

\* Thus, פָּעֵל and נְאָבֶן have the same grammatical form (פָּעֵל), yet the first retains (..) thus, נְאָבִי, נְאָבֵי ; but the second changes (:) (-), and (--) into (--) in the genitive plural: thus, פָּעָרִי, נְאָבָרִי, &c., Likewise, קָבָרִי and גָּמְלִי are both of the form (פָּעֵל), yet the former is inflected as קָבָרִים, דָּבָרִים, קָבָרִי, קָבָרִי, &c., but the latter, גָּמְלִי, גָּמְלִים, גָּמְלִי, &c. Hence the difficulty of giving general rules that shall not be liable to several exceptions.

<sup>†</sup> *J. S. Vater* was the first who adopted this arrangement, which has been much improved by *Gesenius* and other grammarians.

and as this cannot well be ascertained without some knowledge of the grammatical forms, he is left to mere conjecture, and the classification becomes almost useless. This inconvenience we have endeavoured to remove in the following Tables, by adding the grammatical form to each division, and by specifying the chief forms belonging to each class, together with most of their exceptions.

The following rules and observations will, it is presumed, facilitate the acquisition of this difficult and, to beginners, embarrassing part of grammar.

### *Immutable and Mutable Vowels.*

67. Immutable are—

1st.—All long vowels followed by either of the quiescent letters נ, י, ו: as, (נָ) in פָּתָן a chamber, רָאשׁ\* a poor man; (יָ), in עִירָשׁ poverty, בֵּין between;—(וָ), in פִּים a purse, bag†;—(וֹ), in פָּוָסֶף a whelp; and (וַ) or (וְ) not followed by (וָ) or (וְ), as, § פָּוָסֶף a cup, פְּרִין a priest, minister.

*Observe.* — (וָ) and (וְ) are likewise immutable when they are either a compensation for *dagesh*; as the first (וָ) in חָרֵשׁ (instead of חָרֵשׁ) an artist; the first (וְ) in חָרֵשׁ (instead of חָרֵשׁ) a deaf person; or in words derived from verbs of the 5th Conjugation (וְעַל): as, מְעֻלָּה a stranger, p. זְרֻהָּ, f. זְרִים, &c. צְדָקָה a witness, p. צְדִיקָּה.

\* This word is sometimes written without נ: thus, רָשׁ; but this makes no difference, the vowel being equally immutable.

† Except some words of the form (פְּעַל): as, בְּקָדֵי a kid, אֲבָרִי a lion, which change (כְּ) into (כָּ) or into (:): thus אֲרִיָּם, בְּקָדִים a deaf person; or in words derived from verbs of the 5th Conjugation (פְּעַל): as, מְרִים rebellion, חֲלִי sickness, חֲלִי.

‡ וְ is sometimes changed into (וָ): as, שְׁבָעוֹת a week, p. שְׁבָעָה; מְלָכָות kingdom, p. מְלָכָה.

§ וַ is sometimes changed into (וָ) followed by *Dagesh*: as אֲדָום red, f. אֲדָמָה naked, p. אֲדָמִים naked, forms its plural עֲרוֹשִׁים. This is an anomaly, having *dagesh* after a long vowel, which is contrary to rule.

עֲדרָה :— and from the 8th Conjugation (פִּפְלִילִים) : as, מַגֵּן *a shield*, p. בְּגָנִים.

2nd.—All short vowels followed by a letter having *dagesh*\* : as, פָּלָחָה *a bride*, אֶפְרַיִם *a husbandman*, סָלָלָם *a ladder*, &c. — (See part I. page 35).

3rd.—All short vowels followed by a letter having *Sh'va final*† : as, נְרָבָן *an offering*, שְׁלָדָן *a table*, especially when the first letter is formative: as, מְשֻׁפָּט *judgment*, אִזְרָחָן *a native*.

4th.—As the change of vowels does not extend beyond the penultimate, it follows that the *antepenultimate* is immutable‡. The first vowel of the following and similar word will therefore be retained: as, חֶרְיוֹן *conception*, מְשֻׁפָּחָה *a family*, נְחַמָּה *consolation*, בְּחַלָּה *terror*, זְכָרוֹן *remembrance*, &c.

5th.—*Sh'va* at the commencement of words is always retained, except in words of the form (פְּעַלָּה); as, בְּרָכָה *a blessing*, where it is changed into (.): (See class XI.)—and in the form [יְשָׁעָה], where it is changed into (.) or (•).

*Obs.*—Vowels not included in the preceding rules are mostly *mutable*.

### CLASSIFICATION OF NOUNS.

68. Nouns may be distributed into thirteen Classes.—See the following Tables:—

\* Except אֶפְרַיִם, from which we find אֶפְרַיִת and אֶפְרַיִמְתָּא.

† Except the forms פְּעַלָּה and פְּעַלְלָה : as, שְׁפָחָה *a handmaid*, נְעַרָּה *a young woman*, which change their short vowels into (.): thus, נְעַרְתָּה, שְׁפָחְתָּה.

‡ Except חַיּוֹן *a bright spot*, p. בְּרָחוֹת *a vision*, gen. חַיּוֹנוֹת p. מְרַכְבָּה *a chariot*, gen. מְרַכְבָּות p. مְרַכְבָּת.

CLAS

Class.	f.	their, m.	f.	your, m.	our.	Form.
I.	וּ	אָרוֹת	וּ	אָרוֹכֶם	אָרוֹנֶנוּ	פָּלָ
	וּ	אָרוֹרִים	וּ	אָרוֹרִיכֶם	אָרוֹרִינֶנוּ	
	וּ	צָדִיקִים	וּ	צָדִיקֶם	צָדִיקֶנוּ	
	וּ	צָדִיקִים	וּ	צָדִיקִיכֶם	צָדִיקִינוּ	פָּעֵיל
II.	וּ	דְּמָם	וּ	דְּמָכֶם	דְּמָנוּ	
	וּ	דְּמַיִּהְם	וּ	דְּמַיִּיכֶם	דְּמַיִּינוּ	פָּלָ
	וּ	שְׁעוּלָם	וּ	שְׁעוּלֶם	שְׁעוּלָנוּ	
	וּ	שְׁעוּלִים	וּ	שְׁעוּלִיכֶם	שְׁעוּלִינוּ	פָּעֵיל
III.	וּ	קָצִירִים	וּ	קָצִירֶם	קָצִירָנוּ	
	וּ	קָצִירִים	וּ	קָצִירִיכֶם	קָצִירִינוּ	פָּעֵיל
	וּ	מְלִיצָם	וּ	מְלִיצֶם	מְלִיצָנוּ	
	וּ	מְלִיצִים	וּ	מְלִיצִיכֶם	מְלִיצִינוּ	פָּפִיל
IV.	וּ	דְּבָרָם	וּ	דְּבָרֶכֶם	דְּבָרָנוּ	
	וּ	דְּבָרִים	וּ	דְּבָרִיכֶם	דְּבָרִינוּ	פָּעֵל
V.	וּ	זְקָבָם	וּ	זְקָבֶם	זְקָגָנוּ	
	וּ	זְקָנִים	וּ	זְקָנִיכֶם	זְקָגָנוּ	פָּעֵל
VI.	וּ	דְּרָכָם	וּ	דְּרָכֶם	דְּרָפָנוּ	
	וּ	דְּרָכִים	וּ	דְּרָכִיכֶם	דְּרָפָינוּ	פָּעֵל
	וּ	גַּעֲרָם	וּ	גַּעֲרֶכֶם	גַּעֲרָנוּ	
	וּ	גַּעֲרִים	וּ	גַּעֲרִיכֶם	גַּעֲרִינוּ	Ibid.

The accent is on the last syllable, except



## CLA

Class.	f.	their, m.	f.	your, m.	our.	Form.
VI. CONTINUED	1	סְפָרִם	1	סְפָרָכֶם	סְפָרָנוּ	פָעַל
	1	סְפָרִיכֶם	1	סְפָרִיכֶם	סְפָרִינוּ	
	1	חֲדָשִׁם	1	חֲדָשָׁכֶם	חֲדָשָׁנוּ	
	1	חֲדָשִׁיכֶם	1	חֲדָשִׁיכֶם	חֲדָשִׁינוּ	פָעַל
	1	אֵילִם	1	אֵילָכֶם	אֵילָנוּ	
	1	אֵילִיכֶם	1	אֵילָכֶם	אֵילָנוּ	פִיל
	1	מוֹתָם	1	מוֹתָכֶם	מוֹתָנוּ	
	1	מוֹתִיכֶם	1	מוֹתִיכֶם	מוֹתִינוּ	פָעַל
	1	חֲלִים	1	חֲלִיכֶם	חֲלִינוּ	
	1	חֲלִיכֶם	1	חֲלִיכֶם	חֲלִינוּ	פָעַז
	1	כְלִים	1	כְלִיכֶם	כְלִינוּ	
	1	כְלִיכֶם	1	כְלִיכֶם	כְלִינוּ	פָעַז
VII.	1	שְׁמָם	1	שְׁמָכֶם	שְׁמָנוּ	
	1	שְׁמוֹתִיכֶם	1	שְׁמוֹתִיכֶם	שְׁמוֹתִינוּ	פָל
	1	אוֹיְבָם	1	אוֹיְבָכֶם	אוֹיְבָנוּ	
	1	אוֹיְבִיכֶם	1	אוֹיְבִיכֶם	אוֹיְבִינוּ	פָזָל
VIII.	1	חָאָם	1	חָאָכֶם	חָאָנוּ	
	1	חָאִיכֶם	1	חָאִיכֶם	חָאִינוּ	פָל
	1	גַמְלָם	1	גַמְלָכֶם	גַמְלָנוּ	
	1	גַמְלִיכֶם	1	גַמְלִיכֶם	גַמְלִינוּ	פָעַל

\* חֲדָשִׁים Or



Class.	f.	their, m.	f.	your, m.	our.	Form.
VIII. CONTINUED.	1	סֶלֶם	וּ	סֶלֶבֶם	נוּ	פָל
	וּ	סֶלִיחָם	וּ	סֶלִיבָם	יְנוּ	
	וּ	חַקְם	וּ	חַקְבָּם	אֲנוּ	
	וּ	חַקִּיחָם	וּ	חַקִּיבָם	וְנוּ	
	וּ	קְנָם	וּ	קְנֵבָם	נוּ	
	וּ	קְנִיחָם	וּ	קְנִיבָם	יְנוּ	פָעָה
IX.	וּ	רְעָם	וּ	רְעֵבָם	עֲנוּ	
	וּ	רְעִיחָם	וּ	רְעִיכָם	יְנוּ	פָעָה
	וּ	מְעִילָם	וּ	מְעִישָׁבָם	צְחָנוּ	
	וּ	מְעִישָׁיחָם	וּ	מְעִישָׁיכָם	צְחָנוּ	מִפָּעָה
X.	וּ	סְגָלָתָם	וּ	סְגָלָתָכָם	לְתָנוּ	
	וּ	סְגָלוֹתִיחָם	וּ	סְגָלוֹתִיכָם	לְזָתוּנוּ	פָעָלה
	וּ	תּוֹרָתָם	וּ	תּוֹרָתָכָם	וְרָתָנוּ	
	וּ	תּוֹרָותִיחָם	וּ	תּוֹרָותִיכָם	וְרוֹתָנוּ	תּוֹעָה
XI.	וּ	שְׁנָתָם	וּ	שְׁנָתָכָם	נְתָנוּ	
	וּ	שְׁנָותִיחָם	וּ	שְׁנָותִיכָם	נוֹתָנוּ	פָעָה
	וּ	בְּרַכְתָּם	וּ	בְּרַכְתָּכָם	רְכָתָנוּ	
	וּ	בְּרַכּוֹתִיחָם	וּ	בְּרַכּוֹתִיכָם	רְכָתָנוּ	פָעָלה
XII.	וּ	מְלֻפְתָּם	וּ	מְלֻפְתָּכָם	לְפָתָנוּ	
	וּ	מְלֻכּוֹתִיחָם	וּ	מְלֻכּוֹתִיכָם	לְכֹתָנוּ	פָעָלה

\* Or a branch of a candlesti



CLA

Class.	f.	their, m.	f.	your, m.	our.	Form.
XII. CONTINUED.	ו	גַּעֲרָתֶם	ו	גַּעֲרָתֶכֶם	בְּתִינֵּי	פָּעַלָה
	ו	גַּעֲרוֹתִיכֶם	ו	גַּעֲרוֹתִיכֶם	זָהִינֵּנוּ	Ibid.
	ו	שְׁפָרָתֶם	ו	שְׁפָרָתֶכֶם	בְּחַתְנֵנוּ	
	ו	שְׁפָחוֹתִיכֶם	ו	שְׁפָחוֹתִיכֶם	בְּחַותִינֵנוּ	
	ו	חַכְמָתֶם	ו	חַכְמָתֶכֶם	בְּמִתְנֵנוּ	פָּאַלָה
	ו	חַכְמוֹתִיכֶם	ו	חַכְמוֹתִיכֶם	בְּמֹתִינֵנוּ	
XIII.	ו	עַטְרָתֶם	ו	עַטְרָתֶכֶם	בְּרַפְנֵנוּ	פָּאַלָת
	ו	עַטְרוֹתִיכֶם	ו	עַטְרוֹתִיכֶם	בְּרֹתִינֵנוּ	
	ו	טְבֻעָתֶם	ו	טְבֻעָתֶכֶם	בְּעַתְנֵנוּ	
	ו	טְבֻעָתִיכֶם	ו	טְבֻעָתִיכֶם	בְּעַתִינֵנוּ	פָּאַלָת
IRREGULAR.	ו	אֲבֵיכֶם	ו	אֲבֵיכֶם	בִּינוּ	
	ו	אֲבוֹתִיכֶם	ו	אֲבוֹתִיכֶם	בּוֹתִינֵנוּ	
	ו	אֲתֵיכֶם	ו	אֲתֵיכֶם	חִינוּ	
	ו	אֲתֵיכֶם	ו	אֲתֵיכֶם	חִינוּ	
	ו	אֲתֹתֶם	ו	אֲתֹתֶכֶם	חַתְנֵנוּ	
	ו	אֲתֹתִיכֶם	ו	אֲתֹתִיכֶם	חִוּתִינֵנוּ	
	ו	בְּתֶם	ו	בְּתֶכֶם	צָנוּ	
	ו	בְּנוֹתִיכֶם	ו	בְּנוֹתִיכֶם	זָתִינֵנוּ	
	ו	פִּירֶם	ו	פִּירֶכֶם	נָנוּ	
	ו	שִׁים	ו	שִׁיכֶם	יָנוּ	



## I.

69. The first Class comprehends monosyllables and dissyllables whose vowels are *immutable*: as, אֹרֶךְ *light*, קֹולֶךְ *the voice*, צַדִּיקֶךְ *a just man*.

The words belonging to this class have, of course, their absolute state and their genitive alike, and retain their vowel-points before all the pronominal affixes. (See Paradigm No. 1.)

Words of the following grammatical form belong to this class:—

(א) **אָזֶן**—as, אָזֶן *a stranger*, (lit. separated,) רָם *exalted, superior*, שָׁרֵן *a singer*, שָׁרֵן or שָׁרֵן *a prince*, שָׁרֵן or שָׁרֵן *an oppressor*.

(ב) **גָּרֶן** and **פָּעֶל**—as, גָּרֶן *a wreath, border*, גָּרֶן *a sojourner*, פָּעֶל *a lamp*; **שָׁיאָר** *a relation*, פָּאָבֶל *pain*.

(ג) **קָיָר** and **פָּעֶל**—as, מִין *a purse, a sort, species*, קָיָר *a wall*; **גָּבָיר** *a master*, **שָׁבָיל** *a path*.

(ד) **פָּוָל** § **עָזֶר** and **פָּעֶל**—as, עָזֶר *light, skin, strength*; **שָׂאָר** *an ass, leaven*.

\* The genitive singular of these words is שָׁרֵן and שָׁרֵן. Of the former we find likewise شָׁרָכֶם *your prince*; otherwise they retain شָׁרָכֶם, شָׁרָחֶם, شָׁרָהֶם, شָׁרָהֶם, &c., &c., &c.

† Except פָּאָר, which has already been noticed.

‡ Except עָרִיךְ, עָרִיךְ, עָרִיךְ, עָרִיךְ.

§ Except יְמִין—**יְמָנוֹת** or יְמִינָה; יְמִינָה or יְמִינָה; יְמִינָה or יְמִינָה; يَمِين—يَمْنَاتٌ or يَمِينٌ; يَمِينٌ or يَمِينٌ; يَمِينٌ or يَمِينٌ. Except, likewise, حَوَّاهِيمْ—يَمِينٌ, يَمِينٌ, يَمِينٌ, يَمِينٌ, يَمِينٌ, يَمِينٌ.

|| See the second Note in the following page.

לֹוחַ <sup>†</sup>—as, גָּוֹר <sup>(\*</sup>פּוֹל פְּעַל) *a whelp, the wind,* † a table, board; לִבְשׁ <sup>‡</sup> *a boundary, a garment.*

עֲרֵיֶץ <sup>(עֲרֵיֶץ אֲדִיר)</sup>—as, פְּעֻלָּה, פְּעֻלָּה, פְּעֻלָּה *mighty, tyrant;* תְּנִפְרֵר <sup>עַמּוֹד</sup> *a hero, a drunkard, an oven.*

שְׁלֹטָן <sup>(פְּעַמּוֹן, פְּעַלָּן, פְּעַלָּן)</sup>—as, פְּעַמּוֹן *a bell;* מִילְתָּן <sup>(מִלְתָּן, מִלְתָּן)</sup> *might, power;* חַסְרוֹן <sup>(אַבְיוֹן)</sup> *want, a poor, needy person.*

תְּלִמְיד <sup>(אַפְרֹת, פְּעֻלָּה, מִלְבָשׁ)</sup>—as, אַפְרֹת *a check;* תְּלִמְיד <sup>(מִלְבָשׁ, מִלְבָשׁ)</sup> *a garment;* תְּלִמְיד <sup>(תְּלִמְיד, תְּלִמְיד)</sup> *a song.*

תְּלִמְיד <sup>(אַגְרֹת, פְּעֻלָּה, רִיאָשִׁית)</sup>—as, אַגְרֹת *a fist;* תְּלִמְיד <sup>(תְּלִמְיד, תְּלִמְיד)</sup> *a disciple;* תְּלִמְיד <sup>(תְּלִמְיד, תְּלִמְיד)</sup> *pleasure.*

<b>שְׂאָרִית</b> <b>(פְּעֻלִית, פְּעֻלִית)</b>	{	<b>מִלְכָות</b> <b>end, kingdom;</b> <b>רִיאָשִׁית</b> <b>(רִיאָשִׁית, רִיאָשִׁית)</b>
<b>אַחֲרִית</b> <b>(פְּעֻלִית, פְּעֻלִית)</b>		<b>a remnant;</b> <b>begin-</b> <b>ning.</b>

\* Except שְׂמִחָה *a market, p.* דָּזֵד *a kettle, p.*

† The vowel under ח is denominated פְּתִיחָה *Furtive Pathach.* It is dropped in the process of declension: as, פְּתִיחָה, פְּתִיחָה.

‡ Except צְפֹרִים *a bird, p.*

§ p. Thus also from תְּחִתָּה *the nether, or lower part, p.* תְּחִתָּה *the nether, or lower part, p.*

To the preceding may be added many words of the following forms:—(פָּעֹת): as, חַלְוִין *a window*.—Root, לָלֶל: as, פָּעֹת *a window*.—(פָּעֹות): as, בְּסֻתָּה *captivity*: Root, בָּשָׂר.—(פָּעֹת): as, בְּגִילָּה *a covering, garment*.—(פָּעֹת): as, בְּגִילָּה\* *a lance*. (מְזֻעָּא): as, מְזֻעָּא *an outlet, or going out*: Root, מְזֻעָּא; יֵצֵא: fear.†—(מְעָנָא): as, מְקֻרָא *a convocation*: Root, מְקֻרָא נָשָׁא.—(מְפֻעָּא): as, מְקֻרָא מְפֻעָּא *a burden*: Root, מְקֻרָא נָשָׁא.—(מְטֻעָּא): as, מְטֻעָּא תִּירְשָׁשׁ *new wine*.—(מְלֻעָּא): as, מְלֻעָּא צְדָקָה *production, issue*: Root, צְדָקָה.

*Obs.*—Most words of the form פְּנַחֲבָן, as יְקַר *honour, respect*, פְּנַחֲבָן *a writing*, retain (־) in the genitive singular, and in the absolute plural: as, עֲנָקָן *a neck-chain*, p. עֲנָקִים; some, however, take (־) in the genitive singular, and *dagesh* on being inflected: thus, יְמָן, *time, season*; gen. יְמָנִים, זְמָנִים, יְמָנִי; זְמָנוֹן. Many words of the form פְּנַחֲלָל receive likewise *dagesh*: as, תְּרוּם *a myrtle*, p. תְּרוּשִׁים; קְרַפְּשִׁים *little*, p. אֲמָם *few*; אֲמָם *a pond*, p. אֲמָמִים. Sometimes, however, *dagesh* is omitted: as, אֲגַמִּים, אֲגַמִּי. From דְּבָשׁ *honey*, we find דְּבָשִׁי.

## II.

69. The second class comprehends monosyllables having mutable (־): as, דָם *blood* (derived from verbs

\* *Plural* חַנִיתּוֹתִים, חַנִיתּוֹת or חַנִיתִים.

† Yet, of this we find מְרָאָכָם.

‡ The only inflections with which this word (פְּנַחֲבָן) is found in Scripture, are קְנַחְבָּם and קְנַחְבָּה; but in the later writings, we find it inflected in the following manner:—פְּנַחֲבָן, gen. פְּנַחֲבָן or קְנַחְבָּן, or קְנַחְבָּה, קְנַחְבָּה, &c. פְּנַחְבָּה, &c.

of the 7th conjugation (לְהַ), and dissyllables which have a similar vowel for their *ultimate*, and an immutable vowel for their *penultimate*: as, אֹצֶר *a treasure* מִוסָר *correction*.

*Obs.*—The change consists in this.—1st, (־) is changed mostly into (־) in the genitive singular and before the heavy affixes: as, סֵם, *gen.* אֹצֶרֶס, אֹצֶר, *gen.* דְמָלֵס (for דְמָלֵם, &c., &c.). 2nd, In the genitive plural, and before the heavy affixes, (־) is entirely omitted (Sh'va being substituted for it): thus, p. דְמָם, *gen.* דְמִיָּהִם, &c.; p. אֹצֶרֶת, *gen.* אֹצֶרֶות, &c. (See Paradigms, No. II.)

Words of the following form belong to this Class:—

(+פֹעַל, פֹעַל, פִיּוּל) : as, יָדָ\* יָדָ *a hand*, נָגָן *a fish*.—(כֹּבֶב, כֹּבֶב) : as, כֹּבֶב, כֹּבֶב *a palace*, כֹּבֶב *a musical instrument*, כֹּבֶב *a harp*.  
 (כֹּבֶב, כֹּבֶב, כֹּבֶב) : as, כֹּבֶב, כֹּבֶב, כֹּבֶב *a star*.  
 (פֹעַל, פֹעַל, פֹעַל) : as, פֹעַל, פֹעַל, פֹעַל *a thief*, פֹעַל, פֹעַל *a talent*, פֹעַל *a ladder*.  
 (פֹעַלּוֹן, פֹעַלּוֹן, פֹעַלּוֹן) : as, פֹעַלּוֹן, פֹעַלּוֹן, פֹעַלּוֹן *a furnace*, פֹעַלּוֹן, פֹעַלּוֹן *an offering*, פֹעַלּוֹן, פֹעַלּוֹן *a table*.—(שְׁלֵךְ, שְׁלֵךְ, שְׁלֵךְ) : as, שְׁלֵךְ, שְׁלֵךְ, שְׁלֵךְ *a curtain*, שְׁלֵךְ, שְׁלֵךְ, שְׁלֵךְ *covering*, שְׁלֵךְ, שְׁלֵךְ, שְׁלֵךְ *a native*, שְׁלֵךְ, שְׁלֵךְ, שְׁלֵךְ *a tabernacle*, שְׁלֵךְ, שְׁלֵךְ, שְׁלֵךְ *a dwelling-place*, שְׁלֵךְ, שְׁלֵךְ, שְׁלֵךְ *judgment*.—(מְעוּלָה, מְעוּלָה, מְעוּלָה) : as, מְעוּלָה, מְעוּלָה, מְעוּלָה *a removing*, מְעוּלָה, מְעוּלָה, מְעוּלָה *march*, מְעוּלָה, מְעוּלָה, מְעוּלָה *a foundation*, מְעוּלָה, מְעוּלָה, מְעוּלָה *a sojourner*, &c.

\* From יָדָ we find יָדָנוּ, יָדָכֶם *your hand*.

† Several words of this and the following forms take *dagesh*: as, מְלֻכָּב *a wheel*, מְלֻכָּב *a rose*, מְלֻכָּב *a high place*, מְלֻכָּב *a place of refuge*, אֲוֹפָן, אֲוֹפָן, אֲוֹפָן. These belong to the eighth class.

§ Some words of these and the preceding forms retain (־) in the genitive plural, &c.; others reject it: as, עַטְפָּא *a plant*, עַטְפָּא, עַטְפָּא *plant*; מְקַצְּעִי, מְקַצְּעִי, מְקַצְּעִי *branch*, מְקַצְּעִי, מְקַצְּעִי, מְקַצְּעִי *twigs*, &c.

## III.

71. The third Class comprehends words which have a mutable (־) or (ׁ) in their penultimate, and an immutable vowel in their ultimate syllable: as, עֲזָבּוֹן *harvest*, מְלִיאָן *an interpreter*, בָּרוּךְ *blessed*, עֲזָבּוֹן *pain, labour*

The change consists in substituting (׃) for (־) and (ׁ); thus, קָאֵיר, קָאֵיר, עֲזָבּוֹן, gen. מְלִיאָן, קָאֵיר, &c.; עֲזָבּוֹן, מְלִיאָן, קָאֵיר, &c., &c. gen. عَزْبُونَ, مَلِيَّانَ, كَاهِيرَ, &c.

*Observe.*—As two *Sh'vas* cannot begin a word, it follows that in words wherein (־) is preceded by (׃); as, בַּרְעָבּוֹן *hunger*, an unwalled town, the (׃) must be changed into a vowel; and hence from the first we have in the genitive, בַּרְעָבּוֹן, and from the second from the first we have in the genitive singular: בַּרְעָבּוֹן *his*, &c.

Words of the following forms belong to this class:—

(גָּדִיב) פָּעָל, פָּעָל (as, גָּדִיב a generous, liberal man; אָדוֹן a master, lord; בָּרוּךְ blessed; אִמְנוֹן faithful).

(בָּרוֹזָן, פָּעָלוֹן, פָּעָלוֹן) זָכָרָן, פָּעָלוֹן (as, זָכָרָן a remembrance).

(מִפּוֹל) יָגָן, שָׁשָׁן (as, יָגָן joy; שָׁשָׁן sorrow.) (מִפּוֹל) מְבִין, מִקּוֹם (as, מְבִין an intelligent man, מִקּוֹם a place; (מִפּוֹל) מְלִיאָן *an interpreter*.

\* (ׁ) is, however, retained in the genitive singular: as, מְלִיאָן, مְלִיאָן.

† Except שְׁבִיעַ *an officer* (perhaps of the third rank), and שְׁבִיעַ *a week*, which retain (־): thus, שְׁבִיעַות, שְׁבִיעַ; to distinguish them from שְׁבִיעָה *the third time*, שְׁבִיעָה *oaths*.

‡ A few words of this form, as טְהֹרֶת *pure*, גְּדוֹלָה *great*, change into short (ׁ) on being joined to another word by Makkeph: thus, גְּדוֹלָה, טְהֹרֶת. Several words of this form take *dagesh*, and change (ׁ) into (ׁ): as, אֲדֹם *red, p.* אֲדֹם; עֲרָם *naked*, עֲרָם.

## IV.

72. The fourth Class comprehends all dissyllables having ( .. ) or ( . .. ) for their vowels: as, **דְּבָר** *a word*, **לְבָב** *the heart*.

The change consists, 1st—in substituting ( :) for the *penultimate* ( .. ) or ( . .. ), and in changing ( . ) *ultimate* into ( - ) in the genitive singular, and before the affixes **כָּן**, **כָּם**: thus, **דְּבָרָם**, **דְּבָרָךְ**, **דְּבָרִים**, &c.; **לְבָבָךְ**, **לְבָבִים**, &c.;—2nd. In the genitive plural and before the heavy affixes, penultimate ( .. ) or ( . .. ) are changed mostly into ( . ), more rarely into ( - \* ); and ultimate ( . ) into ( :) ; thus, **דְּבָרִיּוֹן**, **דְּבָרִיּוֹן**, **דְּבָרִיּוֹם**, **דְּבָרִיּוֹת**:

Words of the following forms belong to this class:—

**בְּשָׁר** **נֶהֶר** **חֲכָם** **זָהָב** **תַּפְעֵל**—as, *gold*, *a wise man*, *a river*, *gold*—**תַּפְעֵל** *flesh*.  
**(לְ)** **שְׂעִיר** **שְׂעִיר**—as, *a hair*, *a grape*, **עַלְעַל** *a rib*, **עַנְעַנְת** *a twig*, &c.

## V.

73. The fifth Class comprehends dissyllables having mutable ( .. ) for their *ultimate*, and mutable ( . ) for their *penultimate*: as, **זָקָן** *an old man*.

The vowels are subject to the same changes as those of the preceding class. To this class belong all words of the form ( פְּלִיל ) :

\* Thus, **חֲכָם** *a wise man*, *gen.* **חֲכָמִים**, *p.* **חֲכָמִים**, *gen. p.* **חֲכָמִי**, *gen. p.* **כְּנָפִי** *a wing*, *dual and p.* **כְּנָפִים**, *gen. p.* **כְּנָפִי**.

† Some words of this form take *dagesh*: as, **גְּמַל** *a camel*, **גְּמַלְל** *the rabbit, jerboa*, **גְּמַלְנוֹן** *little*: thus, **גְּמַל**, **גְּמַלְךְ**, **גְּמַלְיִי**, **גְּמַלְלִים**, **גְּמַלְלִי**, &c. They belong, of course, to the 8th Class. **חַלְבָּן** *milk*, has its genitive singular **לְבָנָן**; **לְבָנָן**; **לְבָנָן** *white*.

as, חַצֵּר a court, קָרֵב the liver, קָצֵר short, יְתִיד a plug, nail, &c.; (קָצֵן)\*: as, קָטָן unclean, מָלָא full, &c.

*Obs.*—**יָמֶד** the thigh, **כָּרֶד** the shoulder, **פָּתָח** a hedge, **גִּיל** plunder, robbery, form their gen. s. thus—**יָמֶד**, **כָּרֶד**, **פָּתָח**, **גִּיל** or **גִּילָּה** or **גִּילָּה**.

## VI.

74. The sixth Class comprehends all dissyllables which have their accent on the penultimate: as, **הַרְחֵךְ** a way or road, **שַׁעַר** a gate, **סְכָר** a book, **חַדְשָׁה** a month, **לִילָּה** night, **עֲנוֹנָה** iniquity, vanity.

Words of this class have their genitive and absolute state singular alike; except those of the form **פָּצֵל** (as **מוֹת** death), which drop (-), and change (-) into (-) in their genitive singular, and retain (-) in their inflections: thus, **מוֹת**, **מוֹתִי**, **מוֹתָה**, &c. And those of the form **פְּרִיל**, (as **אַיִל** a ram,) which drop the (.), and change (-) into (-) in the genitive singular; retaining (-) in their inflections: thus, **אַיִל**, **אַיִלָּה**, **אַיִלָּה**, &c. From **פָּצֵל** wrong, injustice, we find, however, gen. **עֲוֹלָה**, f. **עֲוֹלָה**; **עֲוֹלָה** instead of **פָּצֵל**; **עֲוֹלָות** instead of **פָּצֵלים**.

Words of the following forms belong to this class:—

(**פָּטָל**, **פָּעָל**)—as, **מֶלֶךְ** a king, **גַּעַר** a boy, **בָּגְדָּה** a garment, **סְכָר** a book, **חַלְקָה** a portion.

\* These, however, retain (-) in their genitive singular and plural. Thus, **מָנָה**, gen. s. **מָנָה**, gen. p. **עֲמָלֵךְ** the heel, gen. s. **עֲמָלֵךְ** (but gen. p. **עֲמָלֵךְ**), **יְשָׁנֵן** a sleeper, gen. p. **שְׁמָנֵן**, **יְשָׁנֵן**, &c.

The vowels are subject to the following changes:—

(+) ultimate is changed into (-) before the affixes of the singular, in the genitive plural, and before the heavy affixes: as, מלְךָי, מלְךָ, נְגָדִי, נְגָדָ, &c.; מלְכִים, מלְכָם, מלְכִיכָם, מלְכִיכָם, &c. But in the absolute state plural, and before the light affixes, it is changed into (-): as, מלְכִים *kings*, מלְכִים *my kings*, קְנָדִים *garments*, קְנָדִים *my garments*.

(-) penultimate is changed mostly into (-), but sometimes into (-.) before the affixes of the singular, in the genitive plural, and its heavy affixes. Thus, פֶּתַח of פֶּתַח, and פֶּתַח of פֶּתַח, are changed into פֶּתַח and פֶּתַח; as, בְּגָדִים, בְּגָדָ, מְלָכִי, מְלָכָ, &c.; but in the plural, and its light affixes, it is changed into (-); as, מְלָכִים, מְלָכָם, &c.

(-) penultimate is mostly changed into (-.) or (-); as, סְפִרִי, סְפִרָה, סְפִרִי, סְפִרָה, &c. In the plural it follows the same rule as penultimate (+); thus, סְפִרִיכָם, סְפִרִיכָם, &c., &c.

**רְחֵב** (פְּעֻלָּה)—as, אָזְן *an ear*, חֲדָשׁ *a month, holiness, breadth*, אָרֶךׁ *length*.

The vowel point (.) is changed into short (-), and (+) follows the same rule as in the preceding forms. Thus, חֲדָשִׁים, חֲדָשִׁי, חֲדָשׁ, חֲדָשִׁי.

\* Some words retain the (+); as, נְגָדִי, נְגָדָ, &c.; Others take either (-) or (-.) in the genitive plural; as, יְלִדָה *a child*, gen. p. יְלִדי or יְלִדי.

† The word *work (action)*, changes (.) into long (-). It is thus inflected, פְּעֻלָה, פְּעֻלָה, פְּעֻלָה, פְּעֻלָה, &c., &c.; plural, פְּעֻלִיכָם, פְּעֻלִיכָם, פְּעֻלִיכָם, פְּעֻלִיכָם, &c.; gen. p. אֲחָלָה *a tent*, is declined in the same manner. אֲחָלָה, אֲחָלָה, אֲחָלָה, אֲחָלָה, &c.; But plural, אֲחָלִיכָם, אֲחָלִיכָם, אֲחָלִיכָם, אֲחָלִיכָם, &c.; gen. p. אֲחָלִי, אֲחָלִי, אֲחָלִי, אֲחָלִי, &c.; From *לְמַטֵּחַ* *a form*, or *לְאָרוֹן* *a form*, we find גָּדוֹלָה *a form*, גָּדוֹלָה *greatness*, גָּדוֹלָה *great*.

‡ Many words of this form have their plural like those of the preceding form; as, רְחַמִּים, רְחַמִּים, בְּלִיר, &c.: נְגָדָה, נְגָדָה, רְחַמִּתָה, נְגָדָה, &c. From their plural, נְגָדָה, נְגָדָה, נְגָדָה, נְגָדָה, &c.

**מִוּת** (פְּנַעַל) — *as, פְּנַעַל wrong, injustice, the middle, death; יָמֵן an olive, לְיָל night, יְמִין wine, עֵין an eye.*

The changes of the vowel-points of these forms have already been explained.

(+) is changed into (.) or (•); and (.) into (:), in the singular: as, פְּרִי, פְּרִי, &c.; פְּלִי, פְּלִי, &c. In the plural most of them retain (:), and change (.) into (•); thus, אֲרִוֹת, גְּדִים, or אֲרִוֹת, אֲרִוֹת, פְּרִים, &c. — פְּלִי changes (:) into (•), and retains (.); thus, gen. pl. פְּלִי, &c. — פְּלִי changes (:) into (•), and retains (.); thus, gen. pl. פְּלִיכֶם, פְּלִיכֶם, פְּלִיכֶם, &c.; פְּלִיכֶם, פְּלִיכֶם, &c., &c.

(+) is changed into (.) or (•); and (.) into (:), in the singular: as, פְּרִי, פְּרִי, &c.; פְּלִי, פְּלִי, &c. But in the plural most of them retain (:), and change (.) into (•); thus, אֲרִוֹת, גְּדִים, or אֲרִוֹת, אֲרִוֹת, פְּרִים, &c. — פְּלִי changes (:) into (•), and retains (.); thus, gen. pl. פְּלִיכֶם, פְּלִיכֶם, &c.; פְּלִיכֶם, פְּלִיכֶם, &c., &c.

(+) is changed into (.) or (•); and (.) into (:), in the singular: as, צְבִי, צְבִי, &c. — פְּנַעַל sickness, affliction, balm, burning, anger.

\* Gen. s. עַיִן יְוִיחִיךְ יְוִיחִיךְ יְוִיחִיךְ יְוִיחִיךְ &c. p. (dual) עַיִינִיךְ עַיִינִיךְ עַיִינִיךְ עַיִינִיךְ &c. p. (dual) עַיִינִיךְ עַיִינִיךְ עַיִינִיךְ עַיִינִיךְ &c. But עַיִינִות signifies *springs, fountains*, and its genitive is עַיִינּוֹת. Thus and likewise and עַיִינִות or עַיִינִות a *spring, well*, p. gen. p. מַעֲיִגְנוֹן מַעֲיִגְנוֹן מַעֲיִגְנוֹן מַעֲיִגְנוֹן Several other words of this form have their plural in this manner: as, צְבִירִים a *host*, צְבִירִים a *young ass*; חַיְלִים a *house*, forms its plural חַיְלִים, and retains the long (•) and *dagesh* through the plural inflections: thus, gen. p. בְּחַיִיד בְּחַטִּית בְּחַטִּית &c.; contrary to general analogy.

† Most words of this form change (:) into (•) in pause: thus, לְחַי, גְּדִי, פְּרִי.

‡ The plural (dual) of לְחַי is לְחַיִם, gen. لְחַיִים.

§ A few words of this form change (:) into (•) in the plural: as, חַלְיִים a *ring*, p. פְּתִיאִים or פְּתִיאִים a *simpleton*, p. חַלְאִים a *gazelle*; p. אֲכִיבָּה אֲכִיבָּה f. אֲכִיבָּה or אֲכִיבָּה.

|| In pause צְבִירִים, עַיִן, חַיְלִים.

## VII.

75. The seventh Class comprehends all words having (...) mutable for their ultimate, and an immutable vowel for their penultimate: as מֶשֶׁל a ruler, regent, חָתֵן a father-in-law, אַהֲבָה a lover, enemy, כְּסֵד a covered seat, a throne, סֹחָר a merchant, מְקֻלָּה a staff, אֹיֵב an enemy. Likewise some of the monosyllables derived from the לִיְהָ : as, שֵׁם a name.

(..) is mostly changed into (:); as, אֹיְבִי, אֹיְבִים, אֹיְבִי, חָתֵנוּ, מְקֻלָּת or into (-) when the middle letter is a guttural: as, אַהֲבָוּ, סֹחָרִים, אַהֲבָה, &c.; Before כּ, בּ, קּ it is changed mostly into (\*); as, מְקֻלָּבּ, חָתֵנָךּ, sometimes into (.); as, אֹיְבָכּ, שְׁמַדּ, שְׁמַקּוּן, and into (-) when the 2nd or 3rd radical is a guttural: as, אַהֲבָכּ, אַהֲבָךּ, שְׁנָאָךּ, &c.

In the genitive singular (..) is mostly retained, though in some instances it is changed into (-): as, מִזְבֵּחַ an altar, gen. מִזְבֵּחַ; מְקֻלָּה, gen. or מְקֻלָּת.

Words of the following form belong to this class:—

עֲרָבָה, פְּגַעַל (פְּגַעַל) — as, כְּהֵן a priest, פְּזִיקָד (פְּזִיקָד) — a visitor, raven, אָוִרְבָּה an ambush; עִירָה a blind man, עִילָּגָה a stammerer, אַלְמָה a dumb person.

מְפִתְחָה, מְפִיעָל (מְפִיעָל) — as, מְכִתְבָּשָׂר, מְסִמְרָה (מְסִמְרָה) — a nail, a mortar, מְעֻשָּׂרָה a key, מְעֻשָּׂרָה a tenth part, tithes; מְשֻׁבָּחָן a poor man.

(מָזְעֵל, פֶּעַם)—as, מָזְבֵּחַ a wonder, מְוֹצֵה an appointed time, a festival, מְוִיקֵשׁ a snare; \* מְשֵׁב a name, בֵּן a son, תְּזֵעַת a tree.

## VIII.

76. The eighth Class comprehends all words which double their last letter by *dagesh* on being augmented: as, בְּנֵי a garden, בְּנֵי my garden; בְּבֵבִי the heart; בְּלֵבִי my heart, חֲקֵקָה a law, statute, חֲקֵקִי my statute; בְּגָמֵלָה a camel, בְּגָמֵלי my camel, בְּגָמֵליךָה thy camel, &c.

The vowel which precedes *dagesh* becomes immutable, and is therefore, in most cases, retained through all the inflections.

Words of the following forms (derived from roots which have the second and third radical the same) belong to this class.

(פְּלֵל)—as, לְסֵל a basket, כֵּד a pail, bucket, סֵם or יְם the sea, סֵם or עֵם a people, רֵךְ soft, tender, דֵּל a poor man.

These retain (-) in the genitive singular and in the inflections.

\* With Makkeph.—בְּרֵבִים, בְּרֵבָה. The plural of this word (ברֵב) is  
בְּרֵבִים—gen. p. בְּרֵבִים, &c. בְּנֵי—gen. p. בְּנֵי, &c.

+ צֵעַד and a few others of this form retain (-) through their inflections, except in the genitive plural and the heavy affixes: thus, צֵעַדי, צֵעַדים, &c. p. צֵעַדים, צֵעַדי, צֵעַדים, gen. p. צֵעַדי, &c.

‡ Many words of this form have (־) or (־) in their absolute state: as, סֵם or עֵם; generally (־) in pause; as, גֵּל דֵּל גֵּל, גֵּל גֵּל a heap, גֵּל גֵּל; but always (־) in the genitive and the inflections.

§ Except צֵדֵק the side, פְּנֵת a small piece, morsel, פְּתֵחָה the threshold, which take (.) in the inflections: thus, פְּתֵחִים צֵדֵק, פְּנֵת אֲצֵדֵק, פְּתֵחִים. From

(לְ) —as, לִשְׁן a tooth, צָל a shadow, בַּלְּבָד the heart, זָק end, חֲנָק the palate, שָׂאֵף fire.

These retain generally (-) in the genitive singular\*, but change it into (.) in the inflection: as, שְׁמֹעַת, שְׁמִינִים, שְׁמִינִי, שְׁמִינִיָּה, &c.

(לְ) —as, עַוְלָה a yoke, חֻקָּה a decree, בָּלָל all, the whole, עַזְּמָה might, power, strength, הַמִּתְמָמָה a drum, תִּמְמָה innocence.

Some of these retain - in the genitive: as, עַל, gen. -עַל; others change it into (.) with Makkeph: as, בְּלַד, בְּלַל.

Before the inflections, (-) is mostly changed into (.); as, עַל, שְׁלָמָךְ, שְׁלָמָךְ, though sometimes into short (-); as, עַזְּ; especially before חַ and כַּ; as, חַמְּרָה, קַרְמָה, קַרְמָה, לַזְּ, חַקְמָה, קַחְמָה, עַזְּ or עַזְּ.

(מְפֻול, מְפֻלָּה) —as, מְעֹזָה a place of strength, a fort, מְגַנֵּם, מְגַנֵּני, מְגַנְּנִים, p. מְגַנְּנוּ, מְגַנְּנוּת, מְעֹזָה or מְעֹזָה; as, מְגַנְּנוּ, g. p. מְגַנְּנוּת, &c. (.) being here immutable.

Many contracted words derived from roots whose second letter is נ, as פָּנֵי face, countenance, anger (from אֶנְפָּה to breathe through the nose, to snort), and בָּתָה a daughter (from בָּתָּה feminine of בֵּן a son), belong to this class, and are inflected in a similar manner; thus, אֶפְרַיִם, אֶפְרַיִם, אֶפְרַיִם, plural, (dual) אֶפְרַיִם, אֶפְרַיִם, אֶפְרַיִם, &c. בְּנֹתִיךְ, בְּנֹתִיךְ, בְּנֹתִיךְ, &c. p. בְּנֹתִיךְ, בְּנֹתִיךְ, &c. p.

חר a mountain, we have in the plural, חֲרִים, gen. pl. חֲרִי, חֲרִי, &c. (.) being a compensation for dagesh. Thus likewise בָּר pure, selected, בָּרִים, בָּרִי, &c.

\* Except a few which take (.) with Makkeph: as, לְבָד, לְבָד, &c.

† But שְׁנִים signifies two; and שְׁנִים years, שְׁנִים my years, thy years. Several words of this form change (-) into (-): as נְגַדָּה a stand, basis, נְגַדָּה a nest, with Makkeph נְגַדָּה; but in other respects regular נְגַדָּה, &c. From שָׂאֵף fire, we have אֶשְׁאָף and אֶשְׁאָף instead of אֶשְׁאָף.

בְּנָוֹתִיָּה, &c. Many words of other forms receiving *dagesh* on being augmented, belong likewise to this class: as, גֶּמֶל a camel, זְמָן time, שְׁבָתָה the day of rest, the sabbath, עֲזָנוֹן a poor (humble) man, &c. Most of these have already been noticed in the preceding notes.

## IX.

77. The ninth Class comprehends all words terminating in חַ-; as, שָׂדָה a field, \*רְאֵשׁ a shepherd, יְפֵה beautiful, handsome, פְּנָנָה a camp, רְאֵה a seer מְרָאָה appearance, colour, vision, *vision*, work.

1. חַ is changed into חַ- in the genitive singular: as, רְצֵה, רְצֵה gen. רְצֵה;
2. Before the inflections it is dropped: as, רְעֵי, רְעֵי, רְעֵים, רְעֵי, &c. Before the inflections it is dropped: as, שְׂדוֹת, שְׂדוֹת, &c. p. שְׂדוֹת, שְׂדוֹת, &c. p. or p. (by analogy), gen. p. שְׂדוֹת, שְׂדוֹת, שְׂדוֹת, &c.
3. Before the affix of the third person masculine singular, חַ is mostly retained †: as, שְׂדֵהוֹ, בְּשֻׂרְחֹו, מְרָאָהוֹ, מְרָאָהוֹ, &c.—Third person f. s. בְּשֻׂרְחָה, בְּשֻׂרְחָה, מְרָאָה or מְרָאָה.

\* Words comprehended in this class, are derived from roots whose third radical is חַ: they form their feminine by changing (וּ) into (וּ): as, רְוָעָה a shepherdess; m. עַלְּחָה, f. יְפֵחָה; one that ascends, f. עַלְּחָה. Except חַבְּכִים one that weeps, weeping, חַצְּבִים one that watches, a watchman, and a few others which form their feminine בְּנִיָּה, בְּנִיָּה.

† This is likewise the case with some nouns not terminating in חַ as, פְּלִגְמָה a concubine, יְדָה a hand, גְּרָאָה.

‡ *Aben Ezra* (in צְחוֹת) asserts, indeed, that this form (מְעַשְּׂה) is inadmissible: I have, however, followed *Kimchi*, who justifies its usage.

Words of the following form belong to this class:—

**קְנָה חֹזֶת פַּעַת פַּעַת**—as, **חַזָּה** *the breast, p.* **פַּעַת** *reed, a sconce, p.* **קְנָות** or **קְנָה עַלִּים** *a leaf, p.* **גְּאָה** *arrogant, p.* **גְּאַיִם**; **רְעֵה \*** *a friend, companion, p.* **רְעִים**; **קְנָה רְעִים** *a purchaser, p.*

**מְשֻׁנָּה מְפַעַת**—as, **מְקֻנִּים** *p. (by analogy)* **מְפַעַת** *second in rank, double, p.* **מְחֻנָּות**, **מְשֻׁנִּים**, *p.* **מְחֻנָּה**, *p.* **מְחֻנִּים**, *p.* **מְטַבַּעַת**—as, **מְטַבַּעַת** *a staff, branch, tribe, p.* **מְטַבַּעַת** or **מְטַבַּעַת**; **מְכַבֵּה** *one that strikes, p.* **מְכַבִּים**, *p.* &c.

### 78. The following four Classes comprehend nouns feminine terminating in **הַ**, **תַּ**, **תָּ**.

Those that terminate in **הַ** have this in common:—

1st.—That they change **הַ** into **תַּ** in the genitive singular, and before **מְ**, **מְכַ**.

2nd.—That they retain **תַּ** and **וֹ** in the rest of the inflections of the singular number.

3rd.—That they form their plural by changing **הַ** into **וֹתָ**, which termination is retained through all the plural inflections.

For the changes to which nouns terminating in **תַּ** are subject, see remarks on Class XIII.

### X.

### 79. The tenth Class comprehends all nouns terminating in **הַ**, preceded by an immutable vowel: as, **גְּבֻרוֹת** *strength, הַתְּחִנָּה a prayer, supplication.*

\* **מְשֻׁבָּח**, **מְקֻרָה**, **רְעֵה**, and **מְקֻרָה**, retain (**וֹ**) in the genitive singular.

Excepting the genitive singular, and before גּוֹן and גּוֹנָה, as already noticed in the preceding observation, both vowels are retained. The plural is formed by וּתְ, and the absolute state plural and its genitive are the same. Thus, גּבוֹרִתִי—גּבוֹרִית—gen. גּבוֹרִתִי—גּבוֹרִות—p. גּבוֹרִות—gen. גּבוֹרִות—&c.

Words of the following forms belong to this class:—

עֲבֹדָה (פֶעַלָה, פֶעַולָה)—as, אֲבִילָה a meal; service, labour; or גְדוֹלָה greatness, joy.

כְּפֹרָה (פְעֻלָה, פְעֻולָה)—as, חֲבֹרָה a bruise; בְּכֹרָה an early fig.

קְמֻה (פְלָה, פְיַלָה)—as, צְרָה distress, anguish, standing corn; שְׂיִרָה old age; צִדְקָה provision; בִּינָה understanding.

מְדֻה (פְלָה, פְלָה)—as, בְּלָה a bride; מְדֻה a measure; סְכָה a hut, tabernacle, חֲקָה a law.

מְגַלָה (תְּפִלָה, מְגַלָה)—as, תְּהִלָה a prayer, תְּהִלָה praise; מְגַלָה a roll, volume.

(תְּזִעָה, תְּזִעָה)—as, מְצִבָה a smiting, wound, תְּזִעָה a tempting, temptation; תְּזִרָה a law, instruction, תְּזִדָה an acknowledgment, thanks.

## XI.

80. The eleventh Class comprehends nouns having the same termination as the preceding, viz. נֶ—, but preceded by mutable (נֶ) or (נֶ): as, שְׁנָה a year, שְׁנָה sleep.

נִ- ultimate has already been explained; and (ר) or (ן) penultimate are changed into (:), except in the plural absolute. Thus נְגִנָה, gen. נְגִנָה, שְׁגִנָה, &c. Plural שְׁגִנּוֹת, שְׁגִנּוֹת, &c.

*Obs.*—Words having (ר) for their vowels, preceded by (:), change (: into (.) or (-): as, בְּרָכָה, בְּרָכָת, gen. a blessing, gen. בְּרָכָה, בְּרָכָת, gen. בְּרָכָת, gen. See the examples under the form פְּעַלָה).

Words of the following forms belong to this class:—

\* מִנְחָה (פְּעַה, פְּעַה)—as, יְפֵחָה a year, شְׁנָה fair, beautiful, a portion, שְׁנָה † שְׁפָה lip; פִּאָה a corner, מֵאָה a hundred.

(עַלָה, מַעֲלָה—) as, עַזָה advice, counsel, sleep, חֶמְדָה anger; מַוְעַדָה an inheritance, device.

צְדָקָה; נְדָבָה, פְּנִילָה—(פְּעַלָה, פְּנִילָה)—as, נְדָבָה a free gift, gen. righteousness, gen. נְעֻרָה a rebuke, gen. נְעֻרָתָה; תְּרִידָה a dish, gen. קְרִידָה terror, gen. תְּרִידָת; נְבָלָה a carcase, gen. נְבָלָת.

\* מִנְוֹתִיה (Est. II.) is a deviation from the rule.

אלָה; שְׁפָתִי or שְׁפָתִים or (dual), gen. p. שְׁפָתָה or שְׁפָתִים, gen. or (dual), gen. p. שְׁפָתָה or שְׁפָתִים, gen. an oath, retains the first (ר): thus, gen. אֲלָה, אֲלָתִי, אֲלָתִים, &c.

‡ p. מְאֹתִים, instead of מְאֹתִים.

§ Most words of this form retain (ן) in the genitive: as, אֲבָדָה—בְּהַמְּתָה cattle, has its genitive בְּהַמְּתָה; אֲבָדָתִי—אֲבָדָתִי—בְּהַמְּתָה cattle, has its genitive בְּהַמְּתָה; צְעַדָתִי—מְאַבְבָתִים, gen. מְאַבְבָתִים, gen. (See observation on Class XIII.)

|| p. קְשָׁרוֹתִי—קְשָׁרוֹתִי, gen. קְשָׁרוֹתִי (Exod. xxv.) is a deviation from the general rule. Several words of these forms retain (: in the genitive: as, gen. מַעֲרָה a cave, gen. מַעֲרָה; מַעֲרָתִי—צְעַדָתִי a crown, gen. צְעַדָתִי; מְאַבְבָתִים, gen. מְאַבְבָתִים, gen. (See observation on Class XIII.)

## XII.

81. The twelfth Class comprehends feminine nouns chiefly derived from words of the forms פָּעַל, פָּעַלְתָּה and פָּעַלְתָּה; as, for instance, מֶלֶךְ a queen, from a מֶלֶךְ king; נִעֲרָה a young woman, a girl, from נֵעֶר a boy; עֹזֶרֶת aid, assistance, from עֹזֶר an aid, help; סִתְרָה a hiding-place, shelter, from סִתְרָה a secret place, shelter, protection; חִרְבָּה a waste, ruin, from חִרְבָּה dryness, desolation.

נִנְהָ has already been explained. The short vowels (-) (·) (.) and (··) with the following (:) are retained, except before the absolute state plural, where the short vowels are changed into (:), and the (:) of the second letter into (·).—Thus, p. פִּילְכָּה; טִלְכָּות; נִצְחָה; נִצְחָות; שִׁמְלָה; שִׁמְלָות. p. חִרְבָּה; חִרְבָּות; חִרְפָּה; חִרְפָּות.

Words of the following forms belong to this Class:—

שְׁלָמָה (פְּעַלְתָּה) — as, عַלְמָה a young woman, פְּעַלְתָּה — and شְׁמָחָה (פְּעַלְתָּה) شְׁמָחָה a robe, garment; שְׁמָחָה joy, כְּבָשָׂה or כְּבָשָׂה a ewe-lamb, אַדְּדָה a girl, יְלָדָה a bondmaid; חִרְבָּה a reproach; חִרְבָּה a ruin, desolation, חִכְמָה wisdom; עַרְמָה cunningness.

## XIII.

82. The thirteenth Class comprehends feminine nouns terminating in תְּ, תְּנְ, תְּנִ, תְּנִנְ, or תְּנִנִּת, as, נִבְּרָת \* a mistress, בְּתִינְתָּ a coat, תְּבִעָתָ a ring.

\* This word has several other forms. (See Kimchi in שְׁרִשִׁים).

The Genitive and Absolute state singular are the same : as, גְּבָרִת, גְּבָרָה.—On being augmented by the pronominal affixes, ה receives *dagesh*, the last vowel is changed into (:), and the penultimate (ו) is either retained, as בְּהַמֶּת cattle, בְּחַטָּאת sin, or it is changed into (-) or (.) as מְשֻׁמְרָת keeping, trust; —גְּבָרָה—גְּבָרִת. Penultimate ל is mostly changed into short (ו); as, קְרֵבִת incense, קְרֵבִי.\*

*Obs.*—Most Nouns belonging to this class have two forms for their absolute state : as, בְּהַמֶּת and גְּבָרִת—בְּגִירָה and גְּבִירָה—בְּמַעֲבֵד and מַעֲבֵדah—בְּמַלְחֵם and מַלְחֵםah—בְּמַלְחֵםah and מַלְחֵםah—בְּמַלְחֵםah and פְּנַזְעִית and פְּנַזְעִיתah—פְּנַזְעִיתah. Now, the singular is regulated by the first form (terminating in ה) as already described ; but the plural is regulated by the termination הַ, and hence the plural of גְּבָרִת is גְּבִירֹת—גְּבִירָה—&c., without *dagesh* (from גִּירָה). Thus likewise from מַלְחֵםah—מַלְחֵםah, but p. مַלְחֵמָה (from מַלְחֵםah). From מַאֲכָלִת—מַאֲכָלִת—מַאֲכָלִתah, but p. مַאֲכָלִתah.

Words of the following forms belong to this class:—

+ עַטְרָה, גְּבָרִת, פְּעַלְתָּה, פְּעַלְתָּה— as, גְּבָרִת, פְּעַלְתָּה, פְּעַלְתָּה— (פְּעַלְתָּה, פְּעַלְתָּה) ; + כָּלְתָּה blue, or sky-coloured ; תְּבִלָּת a crown, chapter ; תְּוּלָּת a worm, תְּבִלָּת ability, כְּבָלָת copper.

אַדְרָת, גְּבָרִת, פְּעַלְתָּה, פְּעַלְתָּה— as, אַדְרָת a mantle, פְּעַלְתָּה a fever ; אַגְּרָה a letter ; בְּפִרְתָּה a covering, the mercy seat ; בְּשִׁמְתָּה spelt, (lit. the shorn), שְׁבָלָת an ear of corn.

\* But from we have נְחַשְׁתִּי. From מְשֻׁפְּרָת hire, we have מְשֻׁפְּרָה.

† p. عַטְרוֹת (from עַטְרָה) g. عַטְרָה. אַגְּרָה ‡. § p. شְׁבָלִים, شְׁבָלִים, g. شְׁבָלִים.

מְלֹחָמָה or מִלְחָמָה or מִפְעָלָה or מִפְעָלָת—*as, a family, war, rule, dominion, &c.*

תְּפִאָרָת or תְּפִאָרָה or תְּפִעָלָת or תְּפִעָלָה—*glory, splendour; a sack.*

שְׁבָתִי, תְּזַעֲלָת, מֵזַעֲלָת—*as, staying, sitting, my sitting, hope, birth-place, native-place.*

To the above class belong אֲשֶׁת or אֲשֶׁתִּי—*as, a truth—truth*, g. p., or more usually בְּשִׁירָה—*truth*, g. p. בְּשִׁירָה, בְּשִׁירָה, מִזְרָחָת—*native-place*, (for אַמְנָתִי), is thus inflected אֲמָתִי, אֲמָתָה, &c.

### *Exercise.*

In translating the following exercises, the student must insert the words IS, ARE, &c., where he finds the asterisk \* : as,—

כָּל יְמֵי עֲנֵי \* רַעַם, וְטוֹב לִבִּי \* מִשְׁתָּחָת תְּמִימָה

*All the days of the afflicted man are evil, and (but) a cheerful heart is a continual feast.*

שְׁמַע בְּנֵי + מֹסְרֵי אָבִיךָ, וְאֶל-תִּתְזֹשֵׁשׁ תּוֹרַת אָמָךָ  
וְרָאָתָי, יְהוָה רַאשִׁית דְּגֻתָּה : מָותָי וְחַיִם \* בְּיֹד \* לְשׂוֹן :

<sup>1</sup> Hear, <sup>2</sup> Instruction. <sup>3</sup> Do not forsake. <sup>4</sup> Fear. <sup>5</sup> Beginning, or chief. <sup>6</sup> Knowledge. <sup>7</sup> Death. <sup>8</sup> Hand, power. <sup>9</sup> Tongue.

† Or *mishpatim*. g. p. *mishpatinot*.

‡ For the signification of the untranslated words, see the *Index of Words* at the end of the work.

הַזּוֹן<sup>10</sup> עָשֵׂר<sup>11</sup> \* קְרִיתָה<sup>12</sup> עָזָן<sup>13</sup>, מַחֲתָתָה<sup>14</sup> דָלִים<sup>15</sup> \* רִישֶׁט<sup>16</sup> : גַם<sup>17</sup>  
 לְרִיעָה<sup>18</sup> וַיְשַׁגָּא<sup>19</sup> רָשָׁה<sup>20</sup>, וְאַחֲבֵי<sup>21</sup> עָשֵׂרְ רַבִּים<sup>22</sup>: כָּלְ-אַחֲרֵי רָשָׁה  
 שְׁנָאָה<sup>23</sup>, וְדָלְ מַרְעָה<sup>24</sup> פְּרָדָה<sup>25</sup>: בָּעֵר וְגַעַר אַבְיךָ אֶל תַּעֲזֵב<sup>26</sup>,  
 וּבְבִתָּה אַחֲרֵיךָ אֶל-תַּבּוֹא<sup>27</sup> בָּיוֹם אַיְדָךָ<sup>28</sup>: שׁוֹטֵט<sup>29</sup> לְסָוסָם,  
 מַתְנָגָן<sup>30</sup> לְחַמּוֹר, וְשַׁבְּטָן<sup>31</sup> לְגַנוֹן<sup>32</sup> כְּסִילִים<sup>33</sup>: עַטְרָתָה<sup>34</sup> זְקָנִים<sup>35</sup>  
 בְּנֵי בָנִים, וְתִפְאָרָתָה<sup>36</sup> בְּגַתִּים<sup>37</sup> אַבּוֹתָם<sup>38</sup>: עַטְרָתָה תִפְאָרָתָה<sup>39</sup>  
 שִׁיבָּה<sup>40</sup>, בְּדַרְךָ צְדָקָה<sup>41</sup> תִּמְצָא<sup>42</sup>: זְבָח<sup>43</sup> רִשְׁעִים<sup>44</sup> תְּזַעַבָּת<sup>45</sup>  
 יְיָ, וְתִפְלָתָה<sup>46</sup> יְשָׁרִים<sup>47</sup> רְצֹנוֹן<sup>48</sup>: מְקִרְבָּב<sup>49</sup> זְבָחָ מְחִילָה<sup>50</sup> דָלִים  
 וְזְבָח<sup>51</sup> בָּן לְעִגְנִי<sup>52</sup> אַבְיוֹן: זְבָחִי צָדִיקִים<sup>53</sup> שְׂעוּת<sup>54</sup> פִוְתָם  
 וְקוֹל<sup>55</sup> רְגָתָם<sup>56</sup> יְבֻקָּעָם<sup>57</sup> שְׁמָמִים<sup>58</sup>: בְּזָנָה<sup>59</sup> בֵּיתָתוֹ בְּחִילָּזָרִים<sup>60</sup>  
 כּוֹגָס<sup>61</sup> אַבְגָּנִים<sup>62</sup> לְקַבְּרוֹ<sup>63</sup>:

- <sup>10</sup> Wealth.    <sup>11</sup> The rich man. †    <sup>12</sup> City.    <sup>13</sup> Strength.    <sup>14</sup> Dread, destruction.    <sup>15</sup> A poor man.    <sup>16</sup> Poverty.    <sup>17</sup> Likewise, even.    <sup>18</sup> Neighbour, friend.    <sup>19</sup> Is-hated.    <sup>20</sup> A poor man.    <sup>21</sup> A lover, friend.    <sup>22</sup> Many.    <sup>23</sup> Hate-him. †    <sup>24</sup> Is-separated.    <sup>25</sup> Do-not forsake.    <sup>26</sup> Do-not-come.    <sup>27</sup> Calamity.    <sup>28</sup> A whip.    <sup>29</sup> A bridle.    <sup>30</sup> A rod.    <sup>31</sup> Body, back.    <sup>32</sup> A fool.    <sup>33</sup> A crown.    <sup>34</sup> Glory.    <sup>35</sup> Parents.    <sup>36</sup> Old age.    <sup>37</sup> Righteousness.    <sup>38</sup> She-(it) will-be-found.    <sup>39</sup> Sacrifice.    <sup>40</sup> שָׁעַר<sup>41</sup> a wicked man.    <sup>42</sup> Abomination.    <sup>43</sup> Prayer.    <sup>44</sup> לְשֹׁרֶן<sup>45</sup> a straight, upright man.    <sup>46</sup> רְצֹן<sup>47</sup> will, delight, favor.    <sup>48</sup> He-that-offers.    <sup>49</sup> חַיל<sup>50</sup> wealth, substance, goods.    <sup>51</sup> Is like one that slays.    <sup>52</sup> Before-the-eyes-of, in-the-presence-of.    <sup>53</sup> Cry, supplication.    <sup>54</sup> Sound.    <sup>55</sup> Song, prayer.    <sup>56</sup> Cleaves, penetrates.    <sup>57</sup> He-that-builds.    <sup>58</sup> A stranger.    <sup>59</sup> Gathers.    <sup>60</sup> A stone.    <sup>61</sup> A grave.

\* The words in *Italics* are not expressed in Hebrew.

† The words connected by *Hyphens* are expressed by one Hebrew word.

*A virtuous woman [woman<sup>1</sup>-of virtue<sup>2</sup>] is a crown<sup>3</sup> to [of]-her husband,<sup>4</sup> but-[and]-as-rottenness<sup>5</sup> in his bones,<sup>6</sup> is one-that-causes-shame.<sup>7</sup>*

*House<sup>8</sup> and-wealth<sup>9</sup> are the inheritance<sup>10</sup>-of fathers<sup>11</sup>, but-[and] from-the-Lord is a prudent<sup>12</sup>woman [woman prudent].*

*The way<sup>13</sup>-of a-fool<sup>14</sup>is right<sup>15</sup> in-his-own-eyes<sup>16</sup>; but-[and] the-wise-man<sup>17</sup> hearkens<sup>18</sup> unto counsel.<sup>19</sup>*

*The light<sup>20</sup>-of the eyes rejoices<sup>21</sup> the heart;<sup>22</sup> and-a-good-report<sup>23</sup> [and-report good] fattens<sup>24</sup> the bone.*

*In-the-light<sup>25</sup>-of the king's countenance [face of the<sup>26</sup> king<sup>27</sup>] is life;<sup>28</sup> and-his-favour<sup>29</sup> is as-a-cloud<sup>30</sup>-of the latter-rain.<sup>31</sup>*

*The wrath<sup>32</sup> of a king is as messengers<sup>33</sup>-of death: but [and] a wise man [a man wise<sup>34</sup>] will-pacify-it<sup>35</sup> [her].*

*The grave<sup>36</sup> and-destruction<sup>37</sup> are before<sup>38</sup> the Lord· how-much-more<sup>39</sup>-then the hearts-of the children<sup>40</sup>-of men ? [man<sup>41</sup>].*

בָּירָה<sup>8</sup>—מִכְיַחַת<sup>9</sup> עֲצָמוֹת<sup>10</sup> p. עֲצָם<sup>11</sup> רַקֵּב<sup>12</sup> בַּעַל<sup>13</sup> עַטְרָת<sup>14</sup> חִיל<sup>15</sup> אַשְׁחָה<sup>16</sup>  
עַיִן<sup>17</sup> יִשְׁרָאֵל<sup>18</sup> גֶּדֶךְ<sup>19</sup> — מִשְׁפְּלָתָה<sup>20</sup> אָב<sup>21</sup> נִחְלָה<sup>22</sup> הַזּוֹן<sup>23</sup>  
שְׁמִינִיעָה טוֹבָה<sup>24</sup> לְבָב<sup>25</sup> יִשְׁפְּעָה<sup>26</sup> כָּאֹור<sup>27</sup> — עַשְׂחָה<sup>28</sup> שׂוֹמֵעָה<sup>29</sup> וְחַכְמָה<sup>30</sup>  
— מִלְקָשָׁה<sup>31</sup> עַב<sup>32</sup> רְצִיוֹן<sup>33</sup> חַיּוֹם<sup>34</sup> מִלְחָשָׁה<sup>35</sup> פְּנִים<sup>36</sup> אֹור<sup>37</sup> — תִּתְרַשֵּׁן<sup>38</sup>  
אַבְדּוֹן<sup>39</sup> שָׁאָלָל<sup>40</sup> — יִכְפְּרָנִית<sup>41</sup> אִישׁ חַכְםָה<sup>42</sup> מִלְאָכִים<sup>43</sup> p. מִלְאָד<sup>44</sup> חַכְמָה<sup>45</sup>  
אָדָם<sup>46</sup> בְּנִים<sup>47</sup> p. בֵּן<sup>48</sup> אָף<sup>49</sup> נִגְדָּה<sup>50</sup> אַפְּנִים<sup>51</sup>.

## CHAPTER IV.

## ADJECTIVES.

83. Adjectives are attributes expressive of the properties of nouns, conjointly with which they form either the subject, or some other part of a proposition : as—

- : מענָה רַךְ יִשְׁיבֵ חֶמֶת A soft *answer turneth away wrath.*
- : שְׁמוּעָה טוֹבָה תַּדְּשֵׂן עֲצָם A good *report maketh the bone fat.*
- : אָרָיו נוֹחָם וְדוֹבָ שׁוֹקָק As a roaring *lion, and a greedy bear, so is*
- : מָוֵילְ רִשְׁעָ עַל עַם דָּל A wicked *ruler over a poor people.*

84. As qualifying words, adjectives are placed after their respective nouns: thus, אִישׁ טוֹב *a man good, i. e. a good man; but not טוֹב אִישׁ.*

85. Adjectives agree with their nouns in gender and number: \* thus—

\* Adjectives, considered as mere attributes, cannot, strictly speaking, admit of either *gender* or *number*; but being in their origin, *nouns* or *participles*, in which sense they are still frequently used, the distinction of gender and number became necessary; and it was retained, even where they were used merely as qualifying words.

**אֲנָשִׁים טוֹבִים** *a good men*      **אִישׁ טוֹב** *good man*  
**אֲנָשָׁה טוֹבָה** *a good woman*      **נְשָׁיִם טוֹבָות** *good women.*

86. Further, when the noun is in a definite state, that is, where the noun has the definite ה, or any of the pronominal affixes,\* the adjective receives the definite ה; otherwise, the attribute ceases to be the qualifying word, and becomes the predicate of the noun which it accompanies.

*Examples.*

<b>הָאִישׁ הַטּוֹב</b>	<i>the good man</i>
<b>הָאֲשָׁה הַטּוֹבָה</b>	<i>the good woman</i>
<b>הָאָנָשִׁים הַטּוֹבִים</b>	<i>the good men</i>
<b>הָנְשִׁים הַטּוֹבָות</b>	<i>the good women</i>
<b>בְּנֵי הַקָּטָן</b>	<i>my little son</i>
<b>בְּתֵרֶךְ הַקָּטָנָה</b>	<i>thy little daughter</i>
<b>בְּנֵיו הַקָּטָנִים</b>	<i>his little sons</i>
<b>בְּנוֹתֵיכֶם הַקָּטָנֹות</b>	<i>your little daughters</i>

<b>הָאִישׁ טוֹב</b>	<i>the man is good</i>
<b>הָאֲשָׁה טוֹבָה</b>	<i>the woman is good</i>
<b>הָאָנָשִׁים טוֹבִים</b>	<i>the men are good</i>
<b>הָנְשִׁים טוֹבָות</b>	<i>the women are good</i>

\* Or with proper names, which are in their nature definite: thus שְׁמַעְיָן הַצָּדִיק *the just Simeon or Simeon the just*; whereas שְׁמַעְיָן צָדִיק signifies *Simeon is just*.

<b>בָּנִי קָטֹן</b>	<i>my son is little</i>
<b>בָּתָה קָטָנָה</b>	<i>thy daughter is little</i>
<b>בָּנִים קָטָנִים</b>	<i>his sons are little</i>
<b>בָּנוֹתִים קָטָנִות</b>	<i>your daughters are little.</i>

*Comparison of Adjectives.*

87. The degrees of comparison are expressed by prefixing to the noun, with which any thing is compared, the letters **כ** as, **מ** from, (*than*) and **ב** in, amongst; the adjective not being subject to any change, except to indicate the gender and number of the noun compared.

**כ** indicates equality: as—

**גָּדוֹל בְּיַם** *great as the sea.*

**מ** or **מִן** indicates superiority: as—

**גָּדוֹל מִיָּם** *great from the sea, i. e. greater than the sea.*

**ב** the superlative: as—

**הָגָדוֹל בְּאָנָשִׁים** *the great amongst men, i. e. the greatest of men.*

*Additional Examples.*

**مַיְזָאת הַגְּשָׁקֶה בְּמָוֵדֶשֶׁחָר** *Who (is) this that-looketh-forth as-the-dawn,*

**זְפָה בְּלִבְנָה בְּרָה בְּחִמָּה** *fair as-the-moon, pure as-the-sun.*

**טוֹב חֲסִידָךְ מִתְּחִיּוֹת** *Better (is) thy mercy than life.*

**לֹא טֹב אָנֹכִי מִאָבוֹתִי** *I am not better than my ancestors.*

**כלִים הַיוֹרְךִּינּוּ מֶנֶשֶׁרִי שָׁמִים**

*Our pursuers were swifter than  
the eagles of heaven.*

**הַגָּה אֶלְפִּי הַדָּל בְּמֶנֶשֶׁה**

*Behold my thousand (i. e. my  
family) [is] the poorest among  
Manasseh;*

**וְאֶנְכִּי הַצָּעֵיר בְּבֵית אֲבִי**

*and I [am] the least in my fa-  
ther's house.*

There are several other methods of indicating the *superlative*, for which the student is referred to the Syntax.

### Exercise.

מְלָךְ גָּדוֹל, הַמְּלָךְ הַגְּדוֹלָה, הַמְּלָךְ גָּדוֹל,  
גָּדוֹל, מְלָכִים גָּדוֹלִים, הַמְּלָכִים. גָּדוֹלִים, הַמְּלָכִים הַגְּדוֹלִים,  
עיר, גָּדוֹלה וְחִזְקָה, הַעיר הַגָּדוֹלה וְהַחִזְקָה, הַעיר גָּדוֹלה  
וְחִזְקָה, עָרִים גָּדוֹלֹת, הַעָרִים הַגָּדוֹלֹת, הַעָרִים. גָּדוֹלֹת,  
מְתוּק, כִּידְבָּשׂ, מְתוּק מְדֻבָּשׂ, מְרִי מְמֻוָּתָה, מְרִיה בְּלָעָנָה,  
חָלָק מְשֻׁמּוֹן, הַגָּדוֹל בְּמְלָכִים, הַקְּטָן בְּאָנָשִׁים, הַגְּבוּרָה  
בְּגִבּוּרִים, הַחֲכָם בְּחֲכָמִים :

<sup>1</sup> A king. <sup>2</sup> Great. \* Insert the copula IS or ARE according as the noun is singular or plural. <sup>3</sup> עִיר p. <sup>4</sup> עִירִים strong

<sup>5</sup> Sweet. <sup>6</sup> Honey. <sup>7</sup> Bitter. <sup>8</sup> Death. <sup>9</sup> Wormwood. <sup>10</sup> Smooth.

<sup>11</sup> Oil. <sup>12</sup> Strong, mighty. <sup>13</sup> Wise.

מְתוּק, הַאוֹר, וְטוּבִי לְעִינִים : מְתוּקָה, שְׁנָתָה,  
הַעֲבָד : קְשׁוֹשָׁנָה, בֵּין, הַחוֹחִים, כֹּו, רַעֲנָתִי, בֵּין

<sup>1</sup> Light. <sup>2</sup> Good. <sup>3</sup> שָׁבָה sleep. <sup>4</sup> eye עֵין. <sup>5</sup> A labourer. <sup>6</sup> A rose.  
<sup>7</sup> Amongst. <sup>8</sup> a thorn. <sup>9</sup> So. <sup>10</sup> בְּעִיה a Shepherdess.

הַבְּנוֹת<sup>11</sup>: כְּתָמִץ<sup>12</sup>\* לְשָׁנִים<sup>13</sup> וְכָעֵשׂוּ<sup>14</sup> לְעֵינִים<sup>15</sup> כֹּוּ הַעֲצָלִי<sup>16</sup>  
לְשַׁלְּחִירִי<sup>17</sup>: חֶלֶק מִשְׁמָנוֹ חַפְּה<sup>18</sup> וְאַחֲרִיתָה<sup>19</sup> מְרָה בְּלֻעָה<sup>20</sup>:  
עֵזָה<sup>21</sup> כְּמוֹת<sup>22</sup> אַחֲבָה<sup>23</sup> קָשָׁה<sup>24</sup> מִשְׁאָלִי<sup>25</sup> קְנָאָה<sup>26</sup>: מָה<sup>27</sup>  
עוֹמָרוּ<sup>28</sup> וּמָה מִתּוֹק מִדְבָּשָׁה<sup>29</sup>: טֹוב אַחֲרִית דָּבָר<sup>30</sup>  
מְרַאַשְׁתָּוֹת<sup>31</sup>: טֹובָה חֲכָמָה<sup>32</sup> מְגֻבוֹרָה<sup>33</sup>: טֹוב<sup>34</sup> גָּלְבָּה<sup>35</sup> חֵי  
מְאַרְיָה מִת<sup>36</sup>: הָאָדָם<sup>37</sup> הַגְּדוֹלָה<sup>38</sup> בְּעַנְקִים<sup>39</sup> הִיא הַיְתָה<sup>40</sup>  
לִזְפָּהָר<sup>41</sup> בְּנָשִׁים וְהַגְּאוֹה<sup>42</sup> בְּבָנוֹת<sup>43</sup>:

- <sup>11</sup> בָּת a daughter. <sup>12</sup> בְּנָה Vinegar. <sup>13</sup> שְׁן a tooth. <sup>14</sup> Smoke.  
<sup>15</sup> Sluggard. <sup>16</sup> To those that send him. <sup>17</sup> חַד the palate, gums.  
<sup>18</sup> End. <sup>19</sup> Strong, bold. <sup>20</sup> Love. <sup>21</sup> Hard. <sup>22</sup> The grave. <sup>23</sup> Jealousy.  
<sup>24</sup> What. <sup>25</sup> A lion. <sup>26</sup> Beginning. <sup>27</sup> Wisdom. <sup>28</sup> Strength.  
<sup>29</sup> A dog. <sup>30</sup> Man. <sup>31</sup> A giant. <sup>32</sup> Was. <sup>33</sup> Fair, beautiful.  
<sup>34</sup> Comely, agreeable.

#### NUMERALS.

88. Numerals are generally divided into—
- 1st.—*Cardinals*; as, \*אַחַת m. f. *one*, †אַחֲתָה f. *one*, +אַחֲתָה f. *three*.
- 2nd.—*Ordinals*: as, רָאשָׁנָה m. f. *first*, רָאשָׁוֹנָה m. f. *first*, שְׁנִית<sup>1</sup> m. f. *second*; and שְׁנִי<sup>2</sup>
- 3rd.—*Fractional*: as, חַצִּי half, שְׁלִישִׁית<sup>3</sup> a third part.

\* In Ezek. xviii. and xxxiii. we find the words אַחַת and אַחֲת used for אַחֲרָה.

† It is very remarkable that (נִנְׁ) which is generally the characteristic of the feminine, becomes the sign of the masculine in the numerals from three to ten; the feminine being indicated by dropping the נִנְׁ. The only rational explanation that can be given of this peculiarity, is, that numerals, being in their nature abstract terms,

*Cardinal Numbers.*

89. Cardinal numbers, from one to twenty, admit of gender : as, אֶחָד אִישׁ אֶחָת *one man*; אֶחָד אִשָּׂאָה אֶחָת *one woman*; אֶחָת עֲשֵׂרָה בָּנֹת אֶחָד עַשְׁرָבָןִים *eleven sons*, אֶחָת עֲשֵׂרָה בָּנָות *eleven daughters*; but above twenty they are common to both genders.

Further, from one to six inclusive, they assume frequently a constructive form \* (which does not however alter their signification): as, אֶחָד עַשְׁרָבָןִים *one*, אֶחָד עַשְׁרָבָןִים *eleven*; שְׁנִים עֲדִים or שְׁנִים עֲדִים *two*, שְׁנִים עֲדִים *two witnesses*; שְׁלִשָּׁה מֵאוֹת שְׁלִשָּׁה מֵאוֹת שְׁלִשָּׁה *three*, שְׁלִשָּׁה מֵאוֹת שְׁלִשָּׁה *thirteen*, שְׁלִשָּׁה מֵאוֹת שְׁלִשָּׁה *three hundred*.

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have, like most other abstract nouns, originally received the same termination : as, for instance, חַכְמָה *wisdom*, גִּבְרִירָה *strength*, תִּבְרִיבָה *understanding*. And however strange it may appear, that the *abstract* should have preceded the *concrete*, yet, that this was actually the process in the formation of language, may be proved by more arguments than one. Be this as it may, certain it is that the gender of numerals is an unnecessary incumbrance on language. That it may be dispensed with, without occasioning the least ambiguity, is evident from its extending only to numerals under *twenty*. Still more evident is it from the English language, which, in this respect, is the most rational of any language with which I am acquainted.

\* This *form* appears similar to the *genitive* form of nouns ; it does not, however, express the same relation. Except the words אֶחָד and אֶחָת, which are sometimes used in the genitive ; as אֶחָד הַמִּזְרָחִים *one-of the mountains*, אֶחָת עַרְיוֹנָה *one-of thy cities*. But even these cease to be *genitives* when followed by מ ; as אֶחָד מִבְנֵיו *one of his sons* ; אֶחָת מִצְנֵיךְ *one of thine eyes*, of being expressed by מ, which literally means *from*, and not by the *form* of the numeral.

## 90. Cardinal numbers from one to ten.

	Mas.		Fem.
	Absolute.	Const.	Absolute.
One	אֶחָד †	אֶחָד	אֶחָת
Two	שְׁנִים { or שְׁנִים }	שְׁנִי	שְׁתִּים { or שְׁתִּים }
Three	שְׁלֹשֶׁה	שְׁלֹשֶׁת §	שְׁלֹשַׁ
Four	אֶרְבָּעָה	אֶרְבָּעַת	אֶרְבָּע
Five	חֲמֻשָּׁה	חֲמֻשֶּׁת	חֲמֵשַׁ
Six	שְׁשָׁה	שְׁשֶׁת	שְׁשַׁ
Seven	שְׁבָעָה	שְׁבֻעַת	שְׁבָעַ
Eight	שְׁמַנִּה	שְׁמֻנוֹת	שְׁמַנִּה
Nine	תְּשִׁעָה	תְּשִׁיעַת	תְּשִׁעַ
Ten	עֶשֶׂרָה	עֶשֶׂרֶת	עֶשֶׂר

\* The *letters* are used as *numerals* in the printed Hebrew Bibles, to mark the chapters and verses: and by the *Masoretical* and *Rabbinical* writers for various other purposes; but they are never used in the sacred text. The following are a few specimens of this species of notation. Number of verses contained—

In Genesis	אֶךָד	= 1000 + 500 + 30 + 4 = 1534
Exodus	אֶרְט	= 1000 + 200 + 9 = 1209
Leviticus	נְטָף	= 50 + 9 + 800 = 859
Numbers	אֶרְפָּח	= 1000 + 200 + 200 + 8 = 1288
Deuteronomy	הַכְּצָב	= 5 + 50 + 900 = 955

† אֶחָדים and אֶשֶׂרָה admit of the plural: as, אֶחָdot, units, tens, decades.

§ Many Grammarians consider the numerals having the termination (*ת*) as nouns denoting a collection of units: as, for instance, פְּשָׁלֶשֶׁת יְמִים a triad of days, or a period of time consisting of

## Ten to twenty.

	Mas.	Fem.	
Eleven	—	אחת עשרה	יא
Twelve	—	שנים עשר	יב
Thirteen	—	שלשה עשר	יג
Fourteen	—	ארבעה עשר	יד
Fifteen	—	חמשה עשר	טו
Sixteen	—	שש עשרה	טו
Seventeen	—	שבע עשרה	יז
Eighteen	—	שמונה עשרה	יח
Nineteen	—	תשעה עשר	יט

## Twenty and upwards.

Twenty .....	עשרים .....	כ
Twenty-one .....	אחד ועשרים .....	כא
Twenty-two .....	שנים ועשרים .....	כב
Twenty-three .....	שלשה ועשרים .....	כג
Thirty .....	שלושים .....	ל
Forty .....	ארבעים .....	מ

three days, עשרה אנשי a *decade* of men. This distinction appears to me merely imaginary, as I really can discover no difference of meaning between שְׁמָנָה עֶשֶׂר אֱלֹף and שְׁמָנָה עֶשֶׂר אֱלֹף (Judg. xx. 25—44.) Or between שְׁמָנָה עֶשֶׂר שְׁלִילִים and וְלֹא קָבַח עֶשֶׂר שְׁלִילִים (Lev. xxvii. 5—7.)

\* Or עֲשֵׂתִי עֶשֶׂר, עֲשֵׂתִי עֶשֶׂר.

Fifty .....	חָמֵשׁים .....	ב
Sixty .....	שְׁשִׁים .....	ס
Seventy .....	שְׁבָעִים .....	ע
Eighty .....	שְׁמִינִים .....	פ
Ninety .....	תְּשִׁבְעִים .....	צ
Hundred .....	מֵאָה . . . . . מֵאתִים or שְׁנִי מֵאות .....	ק
Two hundred .....	מֵאתִים .....	ר
Three hundred .....	שְׁלֹשׁ מֵאות .....	ש
Four hundred .....	אַרְבָּעָה מֵאות .....	ת
Five hundred .....	חֲמֵשׁ מֵאות .....	ר
Six hundred .....	שְׁשָׁה מֵאות .....	ס
Seven hundred .....	שְׁבַע מֵאות .....	ו
Eight hundred .....	שְׁמַנְיָה מֵאות .....	פ
Nine hundred .....	תְּשִׁבְעָה מֵאות .....	ז
A thousand .....	אֶלָף .....	א
Two thousand .....	אַלְפִים . . . . . שְׁנִי אַלְפִים .....	ב
Three thousand .....	שְׁלֹשֶׁת אַלְפִים .....	ג
Ten thousand .....	רְבָוא . . . . . עַשְׂרֵת אַלְפִים .....	ז
Twenty thousand .....	רְבָואִים .....	כ
Thirty thousand .....	שְׁלֹשׁ רְבָוא .....	
Hundred thousand .....	מֵאתָה אֶלָף .....	
Two millions .....	עֲשָׂרִים מֵאות אֶלָף .....	

*Ordinal Numbers.*

91. The following are the Ordinal Numbers :—

First .....	<b>ראשונה</b>	רָאשׁוֹן
Second .....	<b>שנית</b>	שְׁנִית
Third .....	<b>שלישית</b>	שְׁלִישִׁית
Fourth .....	<b>רביעית</b>	רְבִיעִית
Fifth .....	<b> חמישית</b>	חֲמִישִׁית
Sixth .....	<b> ששית</b>	שְׁשִׁית
Seventh .....	<b>שביעית</b>	שְׁבִיעִית
Eighth .....	<b> שמינית</b>	שְׁמִינִית
Ninth .....	<b>תשיעית</b>	תְּשִׁיעִית
Tenth .....	<b>עשורית</b>	עֶשֶׂרִית

*Obs.* 1.—The *Ordinals* are formed from their *Cardinals*, in the same manner as *Patronymics* are formed from *Proper Names*\*. Thus, from שְׁנִית two,—שְׁנִית *sheniyit* second. From שְׁשִׁית six,—שְׁשִׁית *sheshiyit* sixth. The rest take an additional י between the second and third radical: as, from שְׁלִישִׁית three, m. f. שְׁלִישִׁי *shelishiyi*. Except רָאשׁוֹן, derived from *רָאשׁ* the head, chief.

2.—Above ten, the cardinal numbers are used to express the ordinals; but then the number always follows the noun, or the noun is repeated:—Thus, יּוֹם twelve days, but יּוֹם הַשְׁנִית the twelfth day, חֲמִשִׁים שְׁנִית fifty years; but שְׁנִית הַחֲמִשִׁים שְׁנִית the fiftieth year.

Even from one to ten, the cardinals are often used for the ordinals: as, בְּשִׁנִּית עַשֶּׂר in the year four, בְּשִׁבְעִית עַשֶּׂר in the year seven, i. e. in the fourth, seventh, year†.

\* As from מִצְרֵי, מִצְרִים, and מִצְרִי.

† In such cases the numeral is always followed by ל, as בְּעַשֶּׂר ל in the tenth day of the month.

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### *Fractional Numbers.*

92. The Fractional numbers are, **מִחְצָה** *m.*, **מִחְצָה** *f.* *a half, gen.* **מִחְצִית** *m.* **מִחְצִית** *f.* The rest of the *fractional* numbers are indicated by placing the feminine *ordinals* before the noun: thus, **שְׁלִישִׁית הַשָּׁנָה** *the third (part) of a year;* whereas, **שָׁנָה הַשְׁלִישִׁית** *signifies the third year.* In some cases the noun is omitted: as, ‘*And ye shall give חֲמִישִׁית a fifth unto Pharaoh.*’—(Gen. xlvi. 24.)

The student may, by way of exercise, translate the fifth chapter of Genesis, verses 3—39; or chapter xi. verses 19—26, which contain most of the cardinal numbers.

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## CHAPTER V.

### PRONOUNS.

93. Pronouns are generally divided into Personal, Demonstrative, Relative, and Interrogative.

94. Personal pronouns are declined in the same manner as nouns; namely, by means of prepositions or their fragments, which are added to the terminations of the pronouns: thus, the preposition, **לְ** *to,* and the termination **י** (from **אֵנִי I,**) form **לְאֵין**; or still further abridged, **לִי** *to or for me;* and with **נוּ** (from **אָנוּ we**) **לְנוּ** *to us.* Thus likewise **מִן** *from,* and **בָּ**, forms **מִבָּנִי** or **מִבָּנִי** *from me.* (See the following Table.)

PERSONAL PRONOUNS.—TABLE IX.

3rd Person.		2nd Person.		1st Person.	
SINGULAR.				PLURAL.	
She .....	<b>אָנָה</b>	He.....	<b>אָנָה</b>	I .....	<sup>19</sup> <b>אָנָה</b>
To her .....	<b>לְאָנָה</b>	To Him .....	<b>לְאָנָה</b>	To .....	<sup>19</sup> <b>אָנָה</b>
Her.....	<b>אֲנָה</b>	Thee.....	<b>אֲנָה</b>	Me .....	<sup>17</sup> <b>אֲנָה</b>
From her	<b>מִאֲנָה</b>	Thee.....	<b>אֲנָה</b>	From me .....	<sup>18</sup> <b>אֲנָה</b>
On her.....	<b>בְּאֲנָה</b>	From thee	<b>מִכְּנָה</b>	From me .....	<sup>19</sup> <b>אֲנָה</b>
As she .....	<b>כְּאֲנָה</b>	In, or on thee	<b>בְּךָ</b>	In or on me .....	<sup>19</sup> <b>אֲנָה</b>
They.....	<b>אַתָּה</b>	As thou ..	<b>כְּךָ</b>	As I .....	<sup>19</sup> <b>אֲנָה</b>
To them.....	<b>לְאַתָּה</b>	You.....	<b>אַתָּה</b>	We.....	<sup>10</sup> <b>אֲנָה</b>
They.....	<b>אַתָּה</b>	To You.....	<b>לְאַתָּה</b>	To, or for us .....	<sup>11</sup> <b>אֲנָה</b>
From them	<b>מִאַתָּה</b>	You.....	<b>אַתָּה</b>	Us.....	<sup>12</sup> <b>אֲנָה</b>
On them.....	<b>בְּאַתָּה</b>	From you .....	<b>מִכְּךָ</b>	From us .....	<sup>13</sup> <b>אֲנָה</b>
As they .....	<b>כְּאַתָּה</b>	On you.....	<b>מִכְּךָ</b>	On us .....	<sup>14</sup> <b>אֲנָה</b>

<sup>1</sup> Likewise, **כֹּוֹנֶה**. <sup>2</sup> In pause, **גַּתְתָּ**. <sup>3</sup> In pause, **גַּתְתָּ**. <sup>4</sup> In pause, **גַּתְתָּ**. <sup>5</sup> Or **גַּתְתָּ**. <sup>6</sup> In pause, **גַּתְתָּ**.

<sup>7</sup> Or **גַּתְתָּ**. <sup>8</sup> In pause, **גַּתְתָּ**. <sup>9</sup> Or **גַּתְתָּ**. <sup>10</sup> Or **נַתְתָּ** or **נַתְתָּ**. <sup>11</sup> Likewise, **גַּתְתָּ**. <sup>12</sup> Or **גַּתְתָּ**; *f.* **גַּתְתָּ**. <sup>13</sup> Or **גַּתְתָּ**. <sup>14</sup> Or **בְּגַתְתָּ**, or <sup>15</sup>**מִגְתָּ**.

<sup>16</sup> Or **מִגְתָּ**. <sup>17</sup> Or **מִגְתָּ**. <sup>18</sup> Or **מִגְתָּ**. <sup>19</sup> Or **מִגְתָּ**, *f.* **מִגְתָּ**. <sup>20</sup> **מִגְתָּ**.

\* In compliance with custom, I have denominated **לְיַ**, **אֲנָה**, **אֲנָה**, by the usual technical terms, Dative, Objective, &c.; but the student will readily perceive, that these words, except that they express the same relations denoted by *cases* in other languages, have little else in common; and if it be correct to denominate prepositions infected by pronominal affixes, *cases*, then we shall have in Hebrew as many cases of pronouns as there are prepositions in the language.

95. Each of the preceding pronouns may be further varied:—

1st.—By the conjunctive וְ and: as, זֶה אָנִי and I, &c. וְלֹאִי and unto me, וּמְלֹאתָה and from her, וְאַתִּי and me, וְכֵןִם and on or amongst them.

2nd.—By the interrogative חֲתַת בָּנִי : as, חֲתַת בָּנִי art thou my son? חֲתַת יְפֵלָא פְּלִיא בְּלִדְבָּר if-for-us thou, i. e. art thou for us? חֲתַת אַתָּה if-from-me can be difficult any thing, i. e. is there any thing too difficult for me.

3rd.—By שֶׁ (from אֲשֶׁר) that, which: as, שֶׁאָנִי that I, שֶׁחָמָם that they, שֶׁלִי that which belongs to me, שֶׁלְךָ that which belongs to thee.

*Obs.*—שֶׁלִי, שֶׁלְךָ, &c. are considered, by some Grammarians, as possessive pronouns, corresponding with my, thy, &c. or with mine, thine, &c. They are, however, seldom used (except by Rabbinical writers) in either of these senses, and are evidently compounded of שֶׁ and the dative pronouns, in the same manner as the Chaldaic and Syriac بְּטַקְתָּ, בְּטַקְתָּ, בְּלִילָה, בְּלִילָה, &c. are compounded of בְּיַיְהָ which, לִי to me, &c.

The manner in which the Hebrew expresses the relative possessive pronouns, my, thy, his, &c., is, by adding the pronominal affixes to the substantive, as already explained in the preceding pages; whilst the absolute possessive, mine, thine, his, &c., are expressed by the dative pronouns, לִי to me, לְךָ to thee, &c.: as, לִי בְּלִתְהָרֶץ 'MINE is the whole earth,' (Exod. xix. 5.) 'To him it shall be, i. e. HIS, (Levit. viii. 8—9.) THINE are the heavens, THINE also is the earth, (Psalm xcix. 11.) לְךָ לִי וְאַנִי 'My beloved is MINE, and I am HIS, (Cant. ii. 16.)

The pronouns חַיָּה, חַיָּה, חַיָּה, חַיָּה, are sometimes used as demonstratives. (See the following section.)

### Demonstrative Pronouns.

96. The following are the Demonstrative Pronouns: חַיָּה, rarely, גַּזְעַל, m. אֲתָה, rarely, זֶה, f. — This

חַלְוָה, f. — Com. That yonder  
אלְלה, rarely, אַלְלה. — — — These or those

They are declined thus :—

These .....	<b>אֵלֶּה</b>	This.....	<b>זֹאת</b>	This .....	<b>זֹהַר</b>	Nom.
To these .....	<b>לְאֵלֶּה</b>	To this.....	<b>לְזֹאת</b>	To this .....	<b>לְזֹהַר</b>	Dative.
These..	<b>אֵת-זֹאת</b>	This..	<b>אֵת-אֵלֶּה</b>	This .....	<b>אֵת-זֹהַר</b>	Ob.
From these .....	<b>מִאֵלֶּה</b>	From this .....	<b>מִזֹּאת</b>	From this .....	<b>מִזֹּהַר</b>	{Ab.
With these .....	<b>בְּאֵלֶּה</b>	With this .....	<b>בְּזֹאת</b>	In this....	<b>בְּזֹהַר</b>	
As these .....	<b>בְּאֵת</b>	As this..	<b>בְּזֹאת</b>	As this.....	<b>בְּזֹהַר</b>	Com.

97. **היא** and **הוּא** are frequently used for the demonstrative pronoun, *that*; and **הם** and **הן** for *those*; but they cannot, like the preceding, receive any of the prefixes (except **בְּ**). The rest of the prefixes, when required, are added to the noun: as, **הָאִישׁ הַחֲוֹתָא**, *that man*, **מִן הָאִישׁ הַחֲוֹתָא**, **בְּאִישׁ הַחֲוֹתָא**, *on or against that man*.

98. Demonstrative pronouns, like other definitives and adjectives, follow the nouns to which they belong: as—

<b>הָאִישׁ</b>	<b>הָרֹא</b>	<b>הָאִישׁ</b>	<b>הָרֹא</b>
<b>הָאֱשָׁה</b>	<b>הָרֹא</b>	<b>הָאֱשָׁה</b>	<b>הָרֹא</b>
<b>הָאָנָשִׁים</b>	<b>הָרֹא</b>	<b>הָאָנָשִׁים</b>	<b>הָרֹא</b>
<b>הָנָשִׁים</b>	<b>הָרֹא</b>	<b>הָנָשִׁים</b>	<b>הָרֹא</b>

But when the pronouns precede their substantives, the **בְּ** is omitted, and the verb, *to be*, is understood: as, **זֹה הָאִישׁ** *This is the man*. **זֹה הָאֱשָׁה** *That is the thing*. **זֹה הָאָנָשִׁים** *That is the woman*. **זֹה הָנָשִׁים** *These are the men*. **זֹה אָנָשִׁים** *And-these are the-names-of the-sons-of Israel*.

*Relative Pronouns.*

99. The relative pronoun אֲשֶׁר (as a prefix עַ), *who, which, that, what*, is indeclinable; the gender, number and case being indicated by the variation of the noun, or some other word in the sentence.

*Examples.*

- |  |   |
|--|---|
| <b>וְהַזֶּה אֲשֶׁר דִּבֶּר לִי</b><br><b>אִישׁ אֲשֶׁר אָמַן</b><br><b>הַנְּعֵרָה אֲשֶׁר אָמַר אֱלֹהִים</b><br><b>הָאָרֶץ אֲשֶׁר יָצָאת מִשֶּׁם</b><br><b>הָאָרֶץ אֲשֶׁר אַתָּה שָׁכַב עֲלָיו</b><br><b>אִישׁ אֲשֶׁר רוח אֱלֹהִים בָּוּ</b> | <i>The-Lord who spake to me.</i><br><i>(Gen. xxiv. 17.)</i><br><i>A man who his mother, i. e.<br/>a man whose mother.</i><br><i>The damsel who I shall say to<br/>her, i. e. the damsel to<br/>whom I shall say.</i><br><i>The-land which thou-didst go-<br/>out FROM there, i. e. the land<br/>from which or whence thou<br/>camest. (Gen. xxiv. 5.)</i><br><i>The land which thou liest<br/>UPON her, i. e. upon which<br/>thou liest. (Gen. xxviii. 13.)</i><br><i>A-man who the-spirit-of God<br/>IN-HIM, i. e. in whom the<br/>spirit of God is. (Gen. xli.<br/>38.)</i> |
|--|---|

In elliptical phrases, however, where the antecedent is omitted, the relative admits of the prefixes בְּ, כְּ, מְ, לְ, as, בְּאֲשֶׁר, בְּאֲשֶׁר. (See Syntax.)

100. Before verbs, and especially before participles, the definite **הַ** is frequently used instead of the relative: as, **הַטְבָב** *which compasses* (Gen. ii. 10), **הַהֲלֵךְ** *which goeth* (Gen. ii. 14), **הַהֲלֵךְ** *who went*, (Gen. xiii. 5), Lit. *the compasser, the goer*.

### *Interrogative Pronouns.*

101. The interrogative pronouns are **מַה**? **مַיִ**? **מַה**? \***מַה**? *what? how?* as, **מַי אַתָּה** *who art thou?* **מַי אַתָּ בְּתִי** *who is this man?* **מַי הָאִישׁ הַזֶּה** *who art thou, my daughter?* **מַה אָמַר** *what shall I say?* **מַה שְׁמֹו** *what is his name?* **מַה טּוֹב**? *how good!* **מַה טּוֹב!** *how awful!*

*Obs.* — **מַי** is applied to persons, **מַה** signifies *who is he?* **מַה** *who is she?* But **מַה חֲזָא** (*what he*), **מַה חֲזָא** (*what she*), signify *what is it?* The same **מַי אֲלֵה** *who are these (persons)? but קָה אֲלֵה* *what are these (things)?*

**אֲתִ-מַי** is thus declined: — **לִמַי**, **מַי** — *to whom or whose, whom, from whom, with or through whom.*

The manner in which the adjective pronouns, *each, every, any, one, none, all, such, &c.*, are expressed, will be explained in the Syntax.

\***מַה** generally before words beginning with **נ** or **ע** (excepting in seven places, according to the *Masorah*, where it is sometimes **מַה** or **מַה**), **מַה** before those which begin with **א**, **ת**, or **ר**, except before **מַה חֲזָא** and **מַה חֲזָא**, where it is always **מַה**.

*Exercise.*

גַּר אָנְכִי עַמְּכֶם : אָנְכִי בְּנִי בְּלֵדִי : מֵי אַתָּה בְּנִי ?  
 מֵי אַתָּה בְּתִי : בְּנוֹ אֲבָרָהָם אָנִי \* : בְּתָה בְּתוֹאֵל אָנְכִי \* ;  
 אָנִי \* יוֹסֵף אֲחֵיכֶם אֲשֶׁר מִכְרָתֶם אָתִי מִצְרִים \* : אֲמְרִי  
 אֲחֹתִי \* אָתִי \* : הוּא אֲמְרִי לֵי אֲחֹתִי הוּא \* וְהִיא אֲמְרָה \*  
 אֲחֹתִי הוּא \* : אֲתִי-אֲחֹתִי אָנְכִי \* מִבְקָשׁ \* חֲנִידָה \* לֵי אַוְפָתָ  
 הַס \* רָעִים \* : וְיָאָמְרוּ אַלְהָם מַרְגָּלֶט \* אַתָּס \* : וְיָאָמְרוּ  
 אַלְיָוּ לְאַיִלָּגָן \* : בְּלָנְגָר \* בְּנִי אִישׁ אֲחָד נְחָנוּ בְּנִינֶם \*  
 אֲנְחָנוּ \* : שְׁנִים עַשֶּׂר עַבְדִּיקִי אֲחִים אֲנְחָנוּ \* בְּנִי אִישׁ  
 אֲחָד בָּאָרֶץ קָנָעַ : לְמַיִּר אַתָּה וְאַנְהָה תַּלְךְ וְלַמִּיר אֱלֹהָ  
 לְפִזְיָה \* : חַשְׁלִיבָה \* אַתָּו אֶל הַבּוֹר הַזֶּה אֲשֶׁר בְּמַרְבָּר וַיַּד  
 אַל-תַּשְׁלִחוּ בָּו :

<sup>1</sup> First-born. <sup>2</sup> a brother. <sup>3</sup> Ye have sold. <sup>4</sup> First. <sup>5</sup> Egypt. <sup>6</sup> a sister. <sup>7</sup> She said. <sup>8</sup> Egypt. <sup>9</sup> a spy. <sup>10</sup> And he said. <sup>11</sup> Seeking. <sup>12</sup> Tell. <sup>13</sup> Pasturing. <sup>14</sup> And they said. <sup>15</sup> No. <sup>16</sup> a lord. <sup>17</sup> all. <sup>18</sup> honest. <sup>19</sup> upright. <sup>20</sup> Before thee. <sup>21</sup> Cast ye. <sup>22</sup> Ye shall not send i. e. lay.

לְפָתָח רַמִּיתֶם אַתָּנוּ לְאָמְרוּ רְחוּקִים אֲנְחָנוּ \* מִכֶּם  
 מַאֲדָר \* וְאַתָּם בְּקָרְבָּנִי יְשִׁבִּים \* : הָנִיה אָנְכִי בָּאָל בְּנִי  
 יִשְׂרָאֵל וְאֲמְרָתִי לְהָם אֱלֹהָי אֲבוֹתֵיכֶם שְׁלַחְנִי אַלְיָכֶם

<sup>1</sup> Have ye deceived. <sup>2</sup> Saying. <sup>3</sup> distant. <sup>4</sup> Very. <sup>5</sup> Behold. <sup>6</sup> one that sits, dwells. <sup>7</sup> Come. <sup>8</sup> And I say. <sup>9</sup> The-God-of. <sup>10</sup> fathers. <sup>11</sup> He-has-sent-me.

וְאָמַרְתִּי מָה \* שְׁמָנוֹי מֵה אָמַרְתִּי אֱלֹהֶם : מֵה \* זֹאת עֲשָׂהָי  
 אֱלֹהִים לְנוּ : מֵה־ \* הַמְעֻשָּׂה הַזֹּה אֲשֶׁר עֲשִׂיתֶם : אַתָּה  
 יַדְעַתָּן \* כִּי בְּכָל־פְּחִי עֲבָדָתִי אֶת־אֲבִיכֶם וְאֲבִיכָּן  
 הַתְּלִי בָּי : הַנְּהָה לִי שְׁתִּי בְּנֹת אֹזְיָה אֶתְחָנוּ אֱלֹהֶם  
 אַיִגְנָה גָּדוֹל בְּבֵית הַזָּה מִטְפָּנִי וְלְאַחֲרָנִי מִפְנִי מִאָוָהָה  
 בְּרִאָסָה אָוָת : בְּזֹאת נְאָתָה לְכָם אָם תְּהִיו בְּמַנְעָה :  
 גָּוָרָה בְּאָרֶץ הַזֹּאת : אָרֶץ אֲשֶׁר אָבְנִיה בְּרִיל :

<sup>13</sup> And-they-shall-say. <sup>14</sup> סְמָנוֹי a name. <sup>15</sup> Shall I say. <sup>16</sup> Did. <sup>17</sup> Deed.

<sup>18</sup> Ye have-done. <sup>19</sup> Know. <sup>20</sup> That. <sup>21</sup> פְּנִי strength. <sup>22</sup> I-have-served.

<sup>23</sup> אֲבִיכָּן. <sup>24</sup> He has deceived (deceit accompanied with derision).

<sup>25</sup> I-will bring out. <sup>26</sup> He did not withhold. <sup>27</sup> Any thing. <sup>28</sup> But.

<sup>29</sup> We will consent. <sup>30</sup> Dwell. <sup>31</sup> אָבְנִיה.

I am thy'-father, and-thou' art my-daughter.† She is my-mother, and-these are her-children. This is my little son, and-this is my little daughter. He loved<sup>1</sup> her more-than-all<sup>2</sup> his-children. They are my father's brothers, and she is my sister. Is this your little brother who called<sup>3</sup> me? Is this the little girl who said<sup>4</sup> that<sup>5</sup> her father loved her more than all his daughters? This is not the city,<sup>6</sup> nor is this the house,<sup>7</sup> which I have built.<sup>8</sup> Who art thou, my son? and what is thy name? Who art thou, my-daughter?

בְּנִיתִי כִּי אָמַרְתָּה קְנָא אָמַלְתִּי אָחָבִי

† The Hebrew of most of the phrases contained in this exercise will be found, with very slight alterations, in the first part of this work, pp. 87—89.

and-what *is* thy-name? He *is* a wise man and a great king. She *is* fairer<sup>7</sup> than-her-sister, and the most comely<sup>8</sup> amongst daughters. His little brother will-be greater<sup>9</sup>-than-he. Whose *art* thou,<sup>10</sup> and whither goest<sup>11</sup>-thou, and whose *are* these before<sup>11</sup>-thee? Whither is thy<sup>12</sup> beloved<sup>12</sup> gone [went<sup>13</sup>], *O thou* fairest of women! whither did thy beloved turn<sup>14</sup> that-we-may-seek-him<sup>15</sup> with-thee.<sup>16</sup>

חַלְקָה<sup>1</sup> דָּד<sup>12</sup> לִפְנֵי<sup>11</sup> תְּלִקָּה<sup>10</sup> יְגָדֵל<sup>9</sup> בְּאֶחָד<sup>8</sup> יְפָהִי<sup>7</sup>  
עַם<sup>16</sup> גִּבְרִיקָשְׁפָגָה<sup>15</sup> פְּנִים<sup>14</sup>.

## CHAPTER VI.

### VERBS.

102. Verbs are either Primitive or Derivative, (art. 18, page 20.) Perfect or Imperfect,\* (art. 13—16.) Primitive verbs are either transitive, intransitive, or neuter. Derivative verbs are either active, passive, or reflective.

Primitive transitive verbs admit of seven principal forms, divisions, or branches †, denominated—

1, הַפְּעָל or פְּעָל; 2, נַפְּעָל; 3, פְּעָלָה; 4, פְּעָלָל; 5, הַפְּעָיל; 6, פְּעָלָה; 7, הַתְּפִיעָל (Art. 18.)

\* All verbs not included in the first conjugation, (Art. 13,) are called *imperfect*.

† The want of a technical term to designate these variations collectively, is particularly felt in treating of this part of Hebrew





*Obs.* 1.—Intransitive verbs do not, of course, admit of all the preceding forms; nor, indeed, do all transitive verbs,—some being used in one form only, others in several, and few in all.

2.—The first of these forms, **לְלִל**, is appropriated to primitive verbs, the rest to the derivatives.

3.—**חַפְצִיל**, **פְּצִיל**, and **לְלִיל**, are called *active forms*, because they are mostly used in an active sense. **חַפְעָל**, **נְפָעָל**, and **פְּנָעָל**, are denominated *passive forms*, and **חַחְפָּאָל**, the *reflective form*.\*

4.—These several forms or branches may be considered as so many separate verbs, each of which admits of mood, tense, person, &c.; they are all derived from one and the same root, which mostly consists of three letters, denominated *radicals*.† (Art. 18.)

#### *Character and Signification of the several Forms or Branches.*

103. **לְלִל** or **פְּנָעָל** expresses simple action, (transitive or intransitive,) *being* or *a state of being*; as,

Grammar. The name **בְּנִיגִים** *buildings*, used by the ancient Grammarians, would sound rather awkwardly in English; still more objectionable are the modern denominations, *voices*, *conjugations*, &c. as they are apt to mislead the student. For want of a more suitable term, we shall denominate them *forms* or *branches*.

\* Some verbs admit of several other *forms*, denominated **פְּצִילִים**, **פְּעַלְעַל**, **חַחְפָּאָל**, &c. but as these occur very rarely, it was not thought necessary to enumerate them.

† Letters added to the root for the purpose of modification are, by way of distinction, denominated *serviles*. (See Note p.16.) Those that are added to some part of the verb by way of euphony or emphasis, are called *Paragogic*. They are **מֵ**, **וּ**, **בּ**, and, in a few instances, **שּׁ**.

**דָּקַד** *to visit,\** **דָּקַד** *he visited;* **הִיה** *to be,* **הִיה** *he was;* **חִילָה** *to be sick,* **חִילָה** *he was sick.*

104. **גִּפְעָל** expresses the *passive* of the preceding form. Its characteristic is the *prefix* (**ג**): as, **נִכְסֹף** *to be desirous;* **גִּפְקַד** *he was visited.* This letter is, however, dropped, and its omission indicated by *dagesh* in the first letter of the root, whenever it is preceded by another *servile*: as, **הִגְפַּקֵּד** (for **גִּפְקַד**) *to be visited;* **אֲנִשְׁבֶּר** (for **גִּפְעָל**) *I shall be broken.*

*Obs.* 1.—When the first radical happens to be a *guttural*, the *dagesh* is compensated by placing a long vowel under the preceding servile: as **הַאֲכַל** *to be eaten.*

2.—Neuter verbs cannot, strictly speaking, admit of a passive; there are, nevertheless, many verbs of this description found in the passive form; but then they generally indicate a transition from one state into another: as from **נִיחַד** *he existed,* **נִיחַד** *he became, was brought into existence, it happened.* From **חִילָה** *to be sick,* **גִּחְלֵה** *he became sick.*

3.—Some verbs of this form have apparently a reflective signification: as, **וְאַחֲרָבָא** and *I hid myself* (Gen. iii. 18.), **הַפְּרַד** *separate thyself* (Gen. xii. 13.), **הַאֲסַפֵּי** *gather yourselves together,*

\* The primary signification of this verb (**נִלְפָא**) is to view anything with the mental eye, to bear it in mind, have a regard for it; and hence its secondary meaning:—to visit, inspect, examine, review, muster, number, to appoint a person as an inspector, to intrust a person with any thing; in which senses we find this verb used in its several branches, in various parts of *Scripture.* For the sake of convenience, however, we shall render it by *to visit.*

(Gen. xl ix. 1.) ; but even these indicate rather an abstaining from action than reflex action, and may, in most cases, be rendered in the passive \* : thus, וְאַחֲרָבָא and I remained hidden, (*I hid myself*, would be וְאַחֲרֵבָא, as in Gen. iii. 8. וְיִתְחַפֵּבָא and he hid himself); חָפֶד be separated, i. e. do not follow me; חָמֵר take heed, beware, i. e. abstain from doing (Gen. xxxi. 24); הָאָסְפֵי remain assembled.

4.—A few words of this form are apparently used in an active sense : as, שָׁבַע he swore, בָּלַתְּם he fought, נִאַבְחָה he sighed ; but they do not entirely lose their passive signification ; for, he that swears, is at the same time sworn, i. e. made to do so by some authority ; and he that fights, is at the same time fought. נִאַבְחָה means literally *he became eased*, the physical effect of sighing.

105. פָּעֵל has generally a transitive signification†, and indicates mostly intense action and energy ; but sometimes it has a frequentative or a causative meaning. Its characteristic is *dagesh* in the second letter of the root ; as—

\* Ewald in his, “*Kritische Grammatik der Hebräische Sprache*,” Art. 103, maintains that the primary signification of this form is reflective. But in adopting this opinion, the learned author appears to me to have made the *exceptions* the *rule*, and the rule the exception ; as, for every single instance where this form denotes reflex action, there are hundreds where it cannot be rendered otherwise than in a passive sense. Thus—Gen. ii. 4, בְּחִפְרָאָם ; ii. 23, יִקְרָא ; iii. 4, תִּכְרָאָם ; iii. 7, וַיַּגְּלִילְךָ ; iv. 18, וַיַּתְּפַחַדְתָּ ; v. 2, וְנִפְרֹחָה ; vi. 21, וְיִקְרֹבְךָ ; vii. 11, וְיִתְחַזֵּעַ ; 22, וְיִתְחַזֵּקְתָּ ; viii. 2, וְיִסְכְּרַי ; viii. 5, וְיִקְלְלָה ; ix. ibid., וְנִרְאַתָּה ; x. 9, וְיִאמְרָה ; &c.

† In a few instances it is used intransitively, without losing its signification of intensity ; as, מַהְרָה he hastened ; מַמְצָא it sprouted, grew, מַמְצָא it grew rapidly, abundantly.

<i>Kal.</i>	<i>Piel.</i>
שָׁבַר <i>to break.</i>	שִׁבְרָה <i>to break in pieces, to shatter.</i>
אָבֹד <i>to be lost, to perish.</i>	אִבְּדָה <i>to destroy, to ruin.</i>
רָפַח <i>to pursue.</i>	רִפְּחָה <i>to pursue continually, to prosecute.</i>
כְּתַבֵּה <i>to write.</i>	כְּתַבָּה <i>to write often, repeatedly.*</i>
חִזֵּק <i>he was strong.</i>	חִזְקָה <i>he made strong, he strengthened, fortified.</i>
לִמְדָה <i>to learn.</i>	לִמְדָה <i>he made another learn, i. e. he taught.</i>

Thus likewise שִׁבְרָה he forgot, שִׁבְּדָה he caused to forget, brought into oblivion; טְהָרָה he was clean, pure, טְהַרָּה he made clean, purified; טְמָה † he was unclean, טְמַנָּה he made unclean, defiled.

106. פָּעֵל is the passive of the preceding: its characteristic is *dagesh* in the second radical, and (ו) under the first: as, שָׁבָר *he was shattered*; לִמְדָה *he was taught.*

\* Hence it often denotes habitual action; thus, one that writes; but מִכְתָּב one that is accustomed to write, i. e. a writer by profession: רֹאשָׁה one that kills; but מֶרְאָה one that has committed the action repeatedly, an assassin.

† These two verbs, and a few others are, in some instances, used in a particular sense: as, וְטִהָּרֶת חֲפֹצָה *And the priest shall make him clean*, i. e. he shall pronounce him clean (Levit. xiii. 28.); נְטָהָרֶת אֶתְּנָהָרֶת *and he shall make him unclean*, i. e. he shall pronounce him unclean (Levit. xiii. 3). The same is the case with some verbs in Hiphil: as, וְהִצְדִּיקָה אֶת הַצְדִּיקָה *"And they shall justify the righteous"* (Deut. xxv. 1), i. e. declare him just. In a few instances, we find verbs of this form (*Piel*) have an opposite signification to what they have in פָּעֵל: as, סְלַל to stone, לְסַלֵּל to remove stones.

*Obs.*—When the second radical happens to be one of the letters ר, כ, ח, נ, א, the *dagesh* is compensated by lengthening the preceding vowel: as, בָּאֵר (for בְּאֵר) *to explain*; גַּאֲרֵ (for גְּאֵר) *he explained*; בָּרְקֵ (for בְּרֵק) *he blessed*; בָּנְדֵ (for בְּנֵד) *he was blessed*.\*

107. **הַפְּעִיל** has mostly a causative signification; its characteristic is the prefix ה, the second radical having (־) or (ׁ): as, הַפְּקִיד or הַפְּקִדֵּ to cause another to visit; הַאֲכִיל he caused another to eat, i. e. he fed, or provided him with food; הַבְּעִיר he caused another to burn.†

108. **הַפְּעָל** is the passive of the preceding: its characteristic is the prefix ה with short (־) or (ׁ): as, הַפְּקִדָּ he was caused to visit; הַשְּׁבָב he was caused to lie down.

\* This compensation does not, however, always take place: as, בָּאֵץ he vexed, בָּהֵג he led, טָהֵר he purified, פָּתֵח he denied, בָּעֵר he kindled.

† There is, in some instances, a distinction between the use of the verb in Piel and Hiphil: as, KAL, בָּעֵר to burn, to be on fire; Piel, בָּעַר to make burn, to kindle, to set on fire, הַבְּקִיד to cause to burn, i. e. to cause something to burn another object (See Gen. iii. 2, 3.—xxxv. 3, Jud. xv). In many instances, however, the two forms have the same sense.

Many verbs have a different signification in the different forms: as, חָזֵק to open, חָזַק to open with force; hence to engrave: וַיַּבְּרֹךְ (Kal) signifies and he kneeled, from קֶשֶׁת the knee; וַיַּבְּרֹךְ (Hip.) he caused to kneel (See Gen. xxiv. ‘And he made the camels to kneel’): but וַיַּבְּרֹךְ (Piel) signifies he blessed.

109. **הַחְפֹּעַל** has mostly a reflective signification\*: its characteristic is the prefix **הִת-** added to the form Piel : as, **to visit** or **to inspect one's self**; **הַחְנֵפֶל** *he threw himself* (from **נָפַל** *to fall*); **הַחְנוּנָה** *he uncovered himself*. It often signifies mere *pretension*, or a feigning to be what, in fact, one is not: as **הַחְתְּלָה** *to pretend to be sick*; **הַחְטָשָׁר** *he pretended to be rich, acted the rich man, or boasted to be such.*

*Obs.*—The derivative verbs are nevertheless frequently used in other senses. (See the notes.)

### *Moods and Tenses.*

110. The primitive as well as the derivative verbs admit of three moods, namely, the *Infinitive*, the *Imperative*†, and the *Indicative*.

\* Some verbs of this form (Hiph.) have a neuter signification, others denote intensity: as, **יָאִידֵי** *they shall become white*; **יָאִירֵי** *they shall become red*; **הַשְׁלִין** *he threw down, cast away*; **הַשְׁבִּים** *he rose early*, i. e. with eagerness, or before the usual time.

Several verbs of this form denote *continuance* or *repetition*, others have nearly the same signification as in **לָל**: as, **הַחְפֵלֶל** *he prayed earnestly, devoutly*; **הַחְחַלָּה** *he walked continually, or he walked by his own effort, unassisted*; **הַחְאַבֵּל** *he mourned greatly*; **הַחְאַגֵּף** *he was angry*.

† Except the derivative verbs, Puāl, Hophāl, and Hithpaēl, which being passive verbs, admit not the imperative. Niphāl, though likewise passive, admits this mood, but then it has either a reflective meaning, or it must be taken in the sense of *abstaining from action*. (See Obs. 3, p. 104.)

Each of the three active forms admits of two participles\*; one *active* the other *passive* (varied by gender and number): the rest of the forms have one participle only.

111. The form of the infinitives of primitive verbs is mostly קְרַב, called the *absolute*, or קְרַבָּה, denominated the *constructive* form.

112. From this infinitive, the infinitives of the derivative verbs are formed, as has already been explained in the preceding pages. (See Table X.)

113. Infinitives are, in their nature, abstract nouns†, and as such, they admit of the prefixes, בְּ, בִּ, מְ, לְ: as פְּקַד or פְּקַדְּ to visit, בְּפַקְדָּה in visiting, בְּפַקְדָּה as visiting, לְפַקְדָּה? to visit, or for the purpose of visiting, מְפַקְדָּה from visiting; פְּקַדָּה in being visited, בְּפַקְדָּה as being visited, &c. The infinitives of the rest of the derivative verbs are inflected in the same manner. (See Table X.)

114. The imperative mood admits only the second person masculine and feminine, singular and plural.

\* Except neuter verbs. (See Obs. 4, p. 116.)

† For the same reason they admit the pronominal *affixes*. (See Table III.)

The second persons *m.* of the imperatives are formed from their respective infinitives, from which they either do not differ at all, or in a very slight degree.

The second person feminine receives י in addition to the masculine; the second person *m. p.* ו; the second person *f. p.* נָה Thus—

Infinitive (KAL)		Infinitive (NIPHAL.)		
Imperative.		Imperative.		
פָּקַד	visit thou,	מִפְּקַדְתָּ	be visited,	<i>m. s.</i>
פָּקַדְתִּי	<i>f. s.</i>	מִפְּקַדְתִּי	<i>f. s.</i>	
פָּקַדְתֶּם	visit ye,	מִפְּקַדְתֶּם	be ye visited,	<i>m. p.</i>
פָּקַדְנָה	<i>f. p.</i>	מִפְּקַדְנָה	<i>f. p.</i>	

(See Table X.)

115. The indicative mood admits only of two tenses; the *past* and the *future*.

The third person *m. s.* of the past is formed from the infinitive, mostly by a slight change in the vowel point: as—

	Infinitive.	3rd person.
Kal	פָּקַד	פָּקַד
Piel	פָּקַדְתִּי	פָּקַדְתִּי
Pual	פָּקַדְתֶּם	פָּקַדְתֶּם
Hiphil	מִפְּקַדְתָּ	מִפְּקַדְתָּ

The third persons of *Hophal* and *Hithpael* are formed in the same manner. (See Table X.) In Niphal

the ה is rejected, and the characteristic י retained; thus, from חִנְפַּקֵּד (for חִנְפָּקֵד) *to be visited*, נִפְקָד *he was visited*.

116. The rest of the persons are formed from the third person *m.*, by subjoining to it the letters י I; תְּ thou, *m.*; תְּ thou, *f.*; הִ—\* she; וְ we; מְתָּ you, *m.*; מְתָּ you, *f.*; וְ for both genders, *they*. (See Table X.)

117. The future tenses are formed by prefixing to the *imperative* the following letters, תְּ, גְּ, יְ, אְ: thus—*imp.* תְּקַבֵּחַ—future, תְּקַבֵּחַ *I shall visit*; תְּקַבֵּחַ thou shalt visit, תְּקַבֵּחַ thou shalt visit, *f.*; תְּקַבֵּחַ they shall visit, *m.*, &c.

118. In the same manner are the future tenses of derivative verbs formed; except the future of Nipháh, which rejects the ה of the imperative. (See Table X.)

\*(גְּ) The student need scarcely be reminded that this is the feminine termination of *nouns* and *participles*; and hence we may infer that both the third person masculine, as well as the feminine, were originally participles of the past tense: thus, תְּקַבֵּחַ *one that did visit*, תְּקַבֵּחַ *a female that did visit*. Professor Lee, in his elaborate work on the Hebrew Language (Art. 152 and 195), supposes that they were originally *nouns*; this is very probable, especially if we admit that nouns were originally *verbalia*. (See Art. 6, p. 10.)

119. The *future* tenses with the prefix **ו** and *dagesh* in the following letter\*, or **ו** (before **נ**), are often used to express the *past*; as **תִּבְקֹרֶת** *thou shalt visit*, **וַתִּבְקֹרֶת** *and thou hast visited*, **אָמַרְתִּי** *I shall visit*, **וְאָמַרְתִּי** *and I did visit*; **יֹאמֶר** *he shall say*, **וְיֹאמֶר** *and he said*; **נִלְךְ** *we shall go*, **וַיִּלְךְ** *and he went*.

*Obs.* 1.—This prefix (**ו** or **ו**) is denominated by Grammarians *conversive*†, because it changes the tense from future into past. But **ו** (with sh'va) before future tenses, is merely *copulative*: as **וְאָמַרְתִּי** *and I shall visit*; **וְיֹאמֶר** *and he shall say*.

2.—Words thus converted from the future into the past by the prefix **ו**‡, having any but a principal distinctive accent on the last syllable, have their accent removed from the *ultimate* to the *penultimate*, and the last long vowel changed into a short one, provided the third radical is not **נ**, and the *penultimate* is a simple syllable, not

\* Except where the prefix is **ו** with sh'va: as, **וַיִּדְבֶּר**, **וְיִדְבֶּר**, &c., when the dagesh is omitted: thus, **וַיִּדְבֶּר**, **וְיִדְבֶּר**, &c. Except, likewise, when the prefix is **נ**, as **אָמַרְתִּי**, **וְאָמַרְתִּי**, where the dagesh is compensated by the long vowel under the **ו**: thus, **וְאָמַרְתִּי**, **וְאָמַרְתִּי**, &c.

† I have, for the sake of distinction, retained this technical term, though it is evident that the **ו** never loses its copulative power even when it is said to be conversive. The fact is, that this letter always retains its primitive signification, namely, *junction*; but it not only joins words and phrases, but likewise the *time* and other circumstances. That its influence is not confined to the past and future only, but that it extends likewise to the present tense, and to the several moods, might easily be proved by numerous examples, were this the proper place to enter into such a disquisition.

‡ The prefix **ו** has no influence on the accent. (See the examples in the first note.)

וַיֹּאמֶר—וַיְפָקֵחַ יָסֹבְּ יְקֻםְּ וַיִּשְׁבַּבְּ יְאִמְרָרְ followed by sh'va: thus **וַיְפָקֵחַ יָסֹבְּ יְקֻםְּ וַיִּשְׁבַּבְּ יְאִמְרָרְ**. But if the preceding conditions be wanting, the accent is not removed; hence we have **וַיִּזְבַּרְנָא וַיִּמְצַחֵּת וַיִּאֲמַרְנָא**, &c. The accent is likewise retained in verbs of the fourth conjugation, having chirick instead of (..) in the future: as, **וַיִּשְׁלַׁחַן וַיִּקְרַא**.

120. The past tense, with the prefix ה or ו, expresses *future* time when preceded by a verb in the *future*, or by an imperative: as, **פִּקְדָּתִי I have visited, וְפִקְדָּתִי and I shall visit;** **אָמַרְתִּי אָמַרְתִּי and thou hast said,** **וְאָמַרְתִּי וְאָמַרְתִּי and thou shalt say\***; **הָיָה he or it was,** **וְהָיָה and he or it shall be;** **אָמַר he said,** **וְאָמַר and he shall say.**

*Obs.* 1.—This ו is likewise denominated *conversive*. But when a past tense, having ו prefixed, is preceded by another past tense, the ו is in that case merely *copulative*, and the verb retains its past signification: as, **קָרָא וְאָמַר קָרָא וְאָמַר he called and said.**

2.—These rules, which will be more fully explained in the *Syntax*, are equally applicable to the tenses of the derivative verbs.

121. The active participle of the primitive verb (ל), is formed mostly by inserting ו (or its vowel point†) between the *first* and *second* radical: as,

\* In such cases the accent of the first and second person singular is removed to the ultimate syllable. (See the above examples.) Except verbs whose third radical is a quiescent letter: as, **וְרָאֵתִי, וְמִצְאֵתִ.**

† Except verbs of the fifth, and some of the eighth conjugations.

פְּזַקֵּד or פְּזַקְּד one that visits, and the passive participle, by inserting הָ between the second and third radical : as, פְּזַקְּדָה.

122. The participles of the derivative verbs are mostly formed by the prefixes נִ, מִ, וְ, תִּ, or by a change in the vowel points.

*Obs.*—Participles being in their nature nouns, are varied like them by gender and number (see the following Table), and by the pronominal affixes. (Table III.) They are inserted amongst the verbs, because they supply the present tense, for which the Hebrew has no particular form : as, *m.* אֲנִי פְּזַקֵּת—*f.* אֲנִי פְּזַקֵּד *I am visiting, or I visit.* (See page 116.)

123. To conjugate a verb, is to express all the modifications of which it is susceptible. As these modifications are chiefly indicated by prefixes and affixes, and as these are common to all verbs, there can, strictly speaking, be only one conjugation ; nevertheless, as the vowel-points and some of the letters constituting the root are subject to various changes, verbs have been distributed by most Grammarians into eight classes or conjugations (Art. 12.), the first of which comprehends *perfect verbs* (Art. 13.), the rest comprehend *imperfect verbs* (Art. 14—16).

The following table contains a model of a *perfect verb*.

\* These letters are probably fragments of the words יְ who, or מְ what. (See Professor Lee's Hebrew Grammar, p. 124.)

### 124. Remarks and Observations on the preceding Verb.

*Obs.* 1.—The *dagesh*, in the first radical beginning a word or syllable, as פָלֵךְ, פָרַחֲתִי, &c. חָתַף, &c., is used only in roots beginning with either of the letters בּ, כּ, הּ, but not in those beginning with any other letter: as, חָתַף, כָּמַד, לָמַד.

2.—The accent is on the second radical when the same has a vowel, but when it has (:) the accent is placed on the next vowel; except the terminations מִתּוֹן, וִתּוֹן, which always take the accent, notwithstanding the second radical has a vowel. Except likewise the plural terminations of the participles.

### Kal.

3.—**קָלַח**—The forms of the infinitive of *Kal* are either, (קָלַח): as, קָלַח to visit, שָׁכַב to lie down; or (קָעַל): as, קָעַל; or (קָעַל): as, שָׁכַב\*. The first is denominated the *absolute form*, and is chiefly used by way of emphasis, before and after other verbs: as, קָלַח אֶרְחַבְתִּים visiting, he will visit you, i. e. he will surely visit you. (Gen. 1. 24.)

The second and third are denominated the *constructive forms*, and are chiefly used with the letters, מּ, לּ, בּ, כּ: as, קָפַת in visiting, שָׁכַב, קָפַת, &c. (See the preceding Table.)

Before מְנֻקָּה (ן) is changed into short (נ): as, מְשַׁלֵּל, cons. מְשַׁלֵּל to rule; מְשַׁלֵּ-בָנוּ to rule-over us. This rule is equally applicable to all words terminating in (ן): as, אֶמְשָׁלָל, תְּמַשְּׁלָל, with מְנֻקָּה, אֶמְשָׁלָל, תְּמַשְּׁלָל, &c. (See part I. p. 79.)

\* The following forms occur sometimes, בְּשַׁל to boil; בְּגִיל to be great; לְרִאֵת to fear; לְקִרְבָּה? to love; לְאַחֲרָה? to approach. But the first two are probably adjectives, and the latter abstract nouns, used instead of the regular infinitives.

† The constructive form is often used without the letters מּ, לּ, בּ, כּ. (See Syntax.)

*Obs. 4.*—Participles, as has already been observed, supply the present tense: as, אָנֹכִי לְמַדֵּת, *f. I learn\**; אָנֹכִי לְזַבֵּד, *m. I am called*; חִיּוֹת יְשַׁבֵּת, *f. thou standest; he sits, she sits;* אָנֹכִי הַלְכָה, *m. we walk, &c.* אָנֹכִי קָרְאָה, *I am invited.*

Verbs which imply neither action nor passion admit neither active nor passive participles, the noun adjective being used like other nouns in conjunction with the personal pronouns in the present tense (the verb *to be* being understood). Thus, as we say אֲכַחְנָנוּ אֲנָשִׁים I am a man, *he is a king, we are men*, so likewise הִיא חָכָם (not אֲכַחְבָּם) I am wise, *he is wise, thou art wise; I am red;* אֲנֹכִי אֶלְמָם they are wise; *we are hungry, thou art great; the work is great;* we are hungry.

### *Additional Examples.*

דָּרְיוֹ אֶחָד וְאֶדוֹרֶם My beloved is white and ruddy. (*Cant. v. 10.*)

שְׁחוֹרָה אָנִי וְבָאָה I am black, and (yet) comely. (*Ibid. i. 5.*)

יְדַעַּו פִּי רְעָבִים אֲכַחְנָנוּ They know that we are hungry. (*2 Kings, vii. 12.*)

חָםְרָעָב וְעַיִף וְצַמְאָה The people are hungry, and-weary, and-thirsty. (*2 Sam. xvii. 29.*)

*Obs. 5.*—**פְּלִקְדָּךְ**—This is by some grammarians called the *root*. It has either (-) for the second vowel, as the word under consideration,

\* *Lit.* I am a learner, or I am learning. In a few instances we find the active particle takes (־) instead (..): as, תֹּמִיד (Ps. xvi. 5.) וּלְטִיף (Isa. xxix. 14.) or (-): as אָבֵד. A few also are found with ה (Paragogic): as, בְּעִירָה (Hos. vii. 4.) Or with י (Paragogic): as, שְׁכַנֵּי (Deut. iii. 3.)

and then it is said to be of the form פָעַל, which is chiefly appropriated for active verbs. Or it has (.) or (.) for the second vowel, and then it is said to be of the form פָעַל, and פָעַל : as, צִקְרָה he was willing, צִקְרָה he was old; יָלֵל he was able, קָטָן he was little\*.

*Obs. 6.*—Verbs of the form פָעַל express their different persons in the same manner as (פָעַל): thus, חִפְצָה, חִפְצָה, &c.† (not חִפְצָה). But those of the form פָעַל, retain (.) in all cases where those of the form פָעַל have (-). Except in the second person plural, where they change (.) into short (•): thus, יָלֵל, יָלֵל תְּהִלָּתִי, יָלֵל תְּהִלָּתִי, I אֶכְלֶל Future יְכַלְּגָה, יְכַלְּתָנוּ, יְכַלְּתָם, יְכַלְּנָה, יְכַלְּתָנוּ, יְכַלְּנָה, יְכַלְּתָנוּ, יְכַלְּנָה, &c.

The three forms occur in the 35th verse of the 40th chapter of Exodus:—

וְלֹא יָכְלֶל מִשְׁחָה לְבָוֹא אֶל־אֹהֶל מוֹעֵד פִי נָשָׁבֵן עַל־יוֹהָנָן וּבְבוֹד יְחֻזָּה  
מִלְּאָא אֶת־חַטָּאת :

*And Moses was not able to enter into the tent of the congregation, because the cloud rested thereon, and the glory of the Lord filled the Tabernacle.*

\* Verbs of this form have, of course, their infinitives, participles m., and third persons the same.

† In pause, (see part I. p. 84.) חִפְצָה, חִפְצָה, חִפְצָה ; whereas those of the form פָעַל, change (-) and (:) into long (•) as אָמַר he said, אָמַרְתִּי, אָמַרְתָּם, אָמַרְתָּנוּ.

‡ This change is founded on the rule given in part I. p. 79, namely, that unaccented long vowels cannot form a compound syllable without an accent; and, as in the instances before us, the vowel (.) cannot retain the accent, on account of the terminations סָבָב, וָבָב. (See p. 115), it follows, that the vowel must be changed into its corresponding short (•): thus, יְכַלְּנָה, יְכַלְּתָם, For the same reason is (.) in יְכַלְּתִי, יְכַלְּתָנוּ, changed into short (•) when they occur with *conversive*: thus יְכַלְּתִי, וְיְכַלְּתִי.

7.—**קָרְתִּי**.—Verbs, whose third radical is **ת**, drop this letter before the affixes **כַּלֵּת** **בַּי**, **תַּם**, **תַּמְםָנָה**, and **תַּן**: as, **קָרַת** *to cut*, **הָקָרְתִּי**; **קָרַתְּתִּי** *I cut*, **קָרְתִּים** *cut*, **קָרְתִּתִּים** *cut* (not **קָרְתִּתִּים**, **קָרְתִּתִּי**). The same in the derivative verbs **גְּבָרְתִּי** (**גְּבָרְתִּי**), **גְּבָרְתִּים** (**גְּבָרְתִּים**), &c.

*Obs.* 8.—The verb **בָּטַן** *to give*, follows the same rule dropping the second **ב**: as, **בָּתַחֲנַתִּי** *I gave*, **בָּתַחֲנָתִּים** *gave*, **בָּתַחֲנָתִּים** *gave* (not **בָּתַחֲנָתִּים**, &c.) **בָּנָה** **בָּנָה** **בָּנָה** as, **בָּנָה** **בָּנָה** **בָּנָה** (**בָּנָה**) *we gave*; **חָזְקָנָה** (**חָזְקָנָה**) *listen ye*.

9.—**פָּקוּדָתִּי**.—Sometimes with an additional **ח** **ח** as, **זָקְנָתָה** (**זָקְנָתָה**) (Josh. xiii. 11.) (**2 Kings xiv. 10.**)

10.—**קָרְדָּתִּי**.—The first (:) is changed into (-) when the third radical is **ע**: as, **שְׁמֻעָתִּי**.

11.—**פָּרוּרָה**.—In a few instances with **ת**: as, **אֹזֶלֶת** (Deut. xxxii.) (**אֹזֶלֶת**) (Psalm cxviii.) and with **נ**\*; as, **גְּבָרָא** (**גְּבָרָא**) (Ezek. xxxi.)

12.—**פָּלוּךְ**.—Some verbs (mostly intransitives) take (-) instead of (:) for their second vowel in the imperative and future: as, **קָנֵב**, *come near, approach*, fut. **אָקְרֵב**; **שָׁכֵב**, *lie down*, fut. **אָשְׁכֵב**; especially when the second radical is a guttural, or the third or **ע**: as, **אָלַשׁ**, *ask*, **אָלַי**, **שָׁלַי**, **שָׁלַלְג**, **שָׁלַלְג**, fut. **אָשְׁלַלְג**; **אָצַעַק**, *cry*, fut. **אָשְׁצַעַק**; **אָשְׁלַח**, *send*, **אָשְׁלַח**; **שָׁמַע**, *hear*, **אָשְׁמַע**. Some take an additional (Paragogic) with short (ו) or (ו) for their first vowel: as, **שָׁמְרָה** for **שָׁמַרְתָּה** for **שָׁמַרְתָּה** for **שָׁמַרְתָּה** for **שָׁמַרְתָּה** for **שָׁמַרְתָּה**; **שָׁמַעַת**, *hear*, **אָשְׁמַעַת**, and in pause, **שָׁמַעַת** for **שָׁמַעַת**. Some few take short (ו) in the second person: as, **מְלַכְּךָ** *reign thou, f.* — **מְלַכְּבָּךְ** *be dry, f.* — **מְלַכְּבָּךְ** *m. p. be ye dry, desolate.*

13.—**אָלְמַנְחָה** **ח** is sometimes dropped, and the vowel placed under the final **נ**: as, **קְרַאַנְךָ** *call ye*, **שְׁמַעַנְךָ** *hear ye*, (instead of **קְרַאַנְךָ**, **שְׁמַעַנְךָ**). So likewise the third person *p. f. fut.* **תְּהִינָּנָה** (**תְּהִינָּנָה**) *they shall be*.

\* In a few instances we find the third person plural *m.* with **א**; as, **אָבֹוֹא** (**אָבֹוֹא**) *they went*, (Josh. x.) **אָבֹוֹא** (**אָבֹוֹא**) *they were willing*; for **הָלְכָוֹא** (**הָלְכָוֹא**).

*Obs. 14.*—אָשְׁר־**אָפַקְתָּ**.—Sometimes with an additional ח ; as, אָשְׁר־חָמַר חָמֵר I will keep, אָשְׁלַח חָלַח I will send; for אָשְׁלַח אָשְׁלַח. So likewise with some of the other persons : as, יְהִי־שָׁחַת let him hasten, for יְהִי־שָׁחַת גַּלְחַת for גַּלְחַת.

15.—**אָפַקְתָּ**, **אָפַקְתָּה**, **אָפַקְתָּהוּ**, **אָפַקְתָּהוּן**.—Sometimes with ה (Paragogic) : as, תְּשַׁבְּעַת, תְּשַׁבְּעַתְּךָ, תְּשַׁבְּעַתְּךָוּ, תְּשַׁבְּעַתְּךָוּן.

### Niphāl.

16.—Inf. **חָאָכְלָה**.—Or with (.) ; as, חָאָכְלָה (Lev. vii. 18.)

When the ה is preceded by the prefixes ל, ב, it is sometimes omitted, and its vowel-point is placed under those letters : as, חָאָכְלָה בְּלָה עֲנָנוֹת for לְעֲנָנוֹת (Lam. ii. 10.) The same in Hiphil, חָאָכְלָה עֲלָה פְּנִים for לְחָאָכְלָה.

17.—Part. **נִפְלָאָה**.—With (•) to distinguish it from the third person m. of the past, which has always (-) ; except in pause, when the distinction is lost. But the feminine participle נִפְלָאָה is distinguished from the third person נִפְלָאָה, (in pause,) by the position of the accent.

18.—**נִפְלָאָה**.—In a few instances with ה ; as, נִפְלָאָה (Esther ix. 1.) נִפְלָאָה (Gen. xviii. 27.)

19.—Imp. **חִפְלָאָה**.—The accent is sometimes moved back to the penultimate, which circumstance necessarily produces a change in the vowel from long to short : as, תִּשְׁבַּר, חִפְלָאָה or תִּשְׁבַּר. (See part I. p. 81.)

20.—**אָפְלָאָה**.—See the preceding remark. The נ has sometimes (.): as, אָפְלָאָה (Gen. xxi. 24.) and with an additional פ : as, אָפְלָאָה (Gen. xix. 20.).

21.—**אָפְלָאָה**.—With conversive ה sometimes with (-): as,

\* Seldom with the second person f. : as, תִּדְבְּרֵי, תִּדְבְּרֵי (Ruth, xii. 3.) for תִּדְבְּרֵךְ.

**נִגְמָל** (Gen. xxi. 8.); and with (־) when the accent is on the *penultimate*: as, **וַיַּאֲסַף** (Gen. xxv. 9).

22.—**תַּזְכִּירָה**—Sometimes with (-): as,

### Piel.

*Obs. 23.*—*Inf.* **נִקְרָא**—In some instances with (־): as, **רָפָא**, (*Exod. xxi.*) **יִטְוֹר** (*Ps. cxviii.*).

24.—**נִקְרָא**—Sometimes with (-): as, **בָּכַד** *he destroyed*, especially when the 3rd radical is **נ**, or **ע**, or **ר**: as, **נִלְשַׁחַת** *he sent away*, **גִּזְעָן** *he cut off*, **בָּשַׁר** *he broke in pieces*; and sometimes with (־): as, **דָּבַר** or **בָּבָר** *he spoke*.

### Pual.

25.—**נִקְרָא**—In a few instances with short (־) instead of (א): as, **פָּרָת** (*Ezek. xiv. 4.*).

### Hiphil.

26.—*Inf.* **הִנְקִיד** or **הִנְפִּיקִיד**—aud in a few instances with (-) for the last vowel: as, **הִנְפִּיצָר** (*1 Sam. xv.*).

27.—*Part. Pas.* **מִנְקִיד**—or with short (־) instead of (א): as, **מִשְׂנָר**, **מִשְׁחָת**.

28.—*Fut.* **הִנְפִּיקִיד**—instead of **נִקְרָא**, the **נ** being omitted, and its vowel placed under the prefixes. In a few instances we find the **נ** retained: as, **וַיְהִי שֵׁיעָה** (*Ps. cxvi.*) instead of **וַיְהִילְיוֹה**, **וַיְמִשְׁעָה**.

29.—**יִנְקִיד**—Sometimes with (-): as, **יִבְטַח**, and sometimes with (..): as, **יִכְרַת**; especially with conversive **וְ**: as, **וְיִבְדֶּל**.

### Hophal.

30.—*Past* **הִנְפִּיקָה** or **הִנְפִּיקָה**—with short (־) through the whole branch, unless when followed by (־: ) in which case the first (־) becomes long: as, **אָצַם**, **הַעֲמָדָה** **הַחֲרָב**, fut. **אָצַם**, &c.

31.—*Part.* קָרַב or קָרַב־—The same (*Past.*) קָרַבְתִּי or  
אָקַרְבָּנִי, &c. (*Fut.*) אָקַרְבֵּנִי or קָרַבְתִּי, &c.

32.—or with (-) for the last vowel: as, חָרַחֲנָה—*he strengthened himself, appeared firm, or he took courage.* This derivative verb is formed by adding חָנָה to the derivative verb *Piel*, the punctuation of which has already been explained: observe, however,—

1st. When the first radical is שׁ or ס, these letters exchange place with חָנָה: thus, חָשַׁבָּנָה—*he praised or glorified himself*, (for חָרַחֲנָה); חָסַתָּנָה—*he hid himself* (for חָרַחֲנָה).

2nd. When the first radical is צ, the חָנָה is changed into צָה, and transposed as before: thus, חָצַזָּנָה—*he justified himself* (for חָרַחֲנָה).

3rd. In a few instances we find the חָנָה omitted: as, מְפִירָה (Lev. xiv.) for חָרַחֲנָה ; מְפִירָה (Lev. xxi.) for יְחִרְבָּנָה.

### *Verbs whose Roots contain one of the Gutturals.*

Verbs of this description differ in some respect from the model קָרַב, as will be explained presently.

#### I. *First Radical ע, ח, נ, א,*

125. When the first radical happens to be either of these letters it receives :- or :: (and in Hophal ::) in every instance where the *first radical* of קָרַב, or of any other perfect verb, would receive *Sh'va* (:)—

\* The passive of this form is הַחְפִילָל (Hothpaēl): as, לֹא הָחְפִילָל (Num. i. 47.) ‘They were not caused to be numbered,’ i. e. they were not caused (ordered) to muster themselves. This form is, however, very seldom used.

Thus עָמַד *to stand*, אָסַף *to gather* have their *Inf.* cons. and *Imp.* עָמַד (not אָסַף, עָמַד) — עָמַדְנָה — עָמַדְנָה (not עָמַדְנָה).

*Obs. 1.*—In such cases, the serviles preceding these letters take the corresponding short vowels for their vowel-points: as, תְּאַסֵּף *in gathering*, בְּעַמְּדָה *in standing*, &c. (not בְּעַמְּדָה *in standing*, &c.). And hence their futures will be\*—

אָסַף תְּאַסֵּף תְּאַסְּפִי אָסְפָה  
גָּאַסְפָה תְּאַסְפָה תְּאַסְפָה  
אָסְמָל קָעַמְלָה תְּעַמְלָה יָעַמְלָה  
בָּעַמְלָה תְּעַמְלָה תְּעַמְלָה  
The same in Niphâl: as, נְאַסְפָה he was gathered, נְאַסְפָה, &c.  
— גְּאַסְפָה, גְּאַסְפָה, &c. And in Hiphil—  
קָעַמְדָה, Inf. קָעַמְדָה, Imp. קָעַמְדָה or קָעַמְדָה, Fut. קָעַמְדָה, &c.  
&c. Hophâl—Inf. הָעַמְדָה, past tense הָעַמְדָה, חָמְדָה, &c.  
&c. Fut. הָעַמְדָה, חָמְדָה, קָעַמְדָה, יָעַמְדָה, &c.

2.—Piél, Puál, and Hithpaél are conjugated regularly, like the similar derivative verbs of קָרַב.

3.—The *dagesh*, which these letters do admit, is compen-

\* In all instances marked thus \*, the verb קָרַב would receive two *sh'vas*: as, קָרַבְדִי, קָרַבְדוֹת, קָרַבְדִי, קָרַבְדִי, &c. the second of which is initial. Now, if the semi-vowels which are in their nature substitutes for *sh'va* initial (part I. p. 23) were to be retained, two *initial sh'vas* would necessarily come together: as, קָרַבְבִי, or קָרַבְבִי, which is contrary to the genius of the language; the semi-vowel is therefore changed into a short vowel. Sometimes, however, the semi-vowel is retained, and the second *sh'va* changed into a vowel: as, קָרַבְבִי *ye shall love*. Some verbs retain simple *sh'va* notwithstanding the guttural: as from קָרַב to desire, קָרַבְדִי; קָרַבְדִי, קָרַבְדִי, &c.; and from קָרַבְרָה to want, קָרַבְרָה, קָרַבְרָה. Especially the verbs קָרַבְנָה to be, and קָרַבְנָה to live: as קָרַבְנָה אֲחִיה—תְּקִנָּה אֲחִיה, &c.

† Or קָרַבְבִי.

sated by lengthening the vowel of the prefix. Thus, **מְאֹכֶל** *from gathering*, instead of **מְאֹכָל** (compare **חַפֵּץ**). **אָחָסֶה** *to be gathered*, **אָחָסֶה** *I shall be gathered*, **אָחָסֶה** *he shall be gathered*, &c. (compare **אָפְקַד**, **חַפְקַד**, &c.)

The last rule is equally applicable to verbs whose first radical is (ר): as, **בָּדַע** *to pursue*, **מִבְּדַע** *from pursuing*, **אָבְדַּה** *I shall be pursued*.

## II. Second Radical, א ה ח ע.

126. When the second radical happens to be either of these letters, then the infinitive follows the general rule: as, **בָּחָר** *to choose*, **בָּבָחָר** *in choosing*, **לְבָחָר**, &c. But the imperative and future take (-) instead of (-): as, **בָּחָר** *choose thou*, *m. Fut.* **\*אָבָחָר**, **\*תָּבָחָר**, &c.

Further, the guttural takes (-) whenever the second radical (ח) of **פְקַד** would receive (-); as, **בָּחָרִי** *choose* **בָּחָרְךָ** *thou*, &c. Past, **תָּבָחָרִי**, **בָּבָחָרְךָ**. Future, **הָבָחָרִי**, **נָבָחָרְךָ**—Niphil, **יָבָחָרְךָ**. Thus likewise **יָבָחָרְךָ** *Fut.* **תָּבָחָרְךָ**, **בָּבָחָרְךָ**. Imp. **בָּעָר**—**זָעַק, זָעַק** *he burnt*, **בָּעָרָה, בָּעָרָה**.

In *Piel*, *Pual*, and *Hithpael*, the dagesh (which these letters and the letter ר will not admit), is mostly compensated by lengthening the vowel of the first radical†: as, **פְּעַלְמָה** *to kindle, set on fire*, (for

\* A few verbs of this description retain (-): as, **אָלָם**, **יָנָה**, **תָּמָלֵל**.

† There are, however, some verbs where the dagesh is not compensated: as, **צָאָה** *he vexed*, **סְבָדָה** *he comforted, consoled*, &c.

(בָּרַךְ). Thus, likewise, בָּרַךְ *to bless*.—PIËL, Inf. בָּרַךְ (for בָּרַךְ). Part. act. מִבְּרָכָה, מִבְּרָכָת, &c. Part. pass. מִבְּרָכָה, &c. Imp. בָּרַכְתִּי, בָּרַכְתְּ, בָּרַכְתֶּ, &c. Fut. תִּבְּרֹךְ, אֲבָרֹךְ, &c. Past tense, בָּרַךְתִּי, בָּרַךְתְּ, בָּרַךְתֶּ, &c. PUÄL, Inf. בָּרַךְ (for בָּרַךְ), *to be blessed*; Part. בָּרַךְ, &c. Past tense, בָּרַךְתִּי, בָּרַךְתְּ, בָּרַךְתֶּ, &c. Fut. בָּרַךְתִּי, אֲבָרַךְ, &c. HITHPAËL, מִמְּבָרָךְ, Part. בָּרַךְתִּי, הַחֲבָרָךְ, &c.

### III. Third Radical, ח or ע.

127. When the third radical happens to be one of these letters, an additional (-) denominated *Pathah Furtivum*, is added to them whenever they terminate a word, and are preceded by the vowels (:) (ׁ), (ׂ), or (׆): as, בָּשָׁמָעַ *to hear*, בָּשָׁמָעֵת *in hearing*, בָּשָׁמָעַ, &c. Part. act. נִשְׁמַעַ, f. נִשְׁמַעַת; Part. pas. שָׁמָעוּ. NIPHÄL, עָשָׁמָעַ (*the abridged* הָשָׁמָעַ) *to be heard*; Fut. הָשָׁמָעַ † Hiphil, עָשָׁמָעַ or הָשָׁמְעַ; Imp. עָשָׁמָעַ &c. Part. imp. הָשָׁמְעַנְהָ &c. Part. pas. מִשְׁמַעַנְהָ &c. Past tense הָשָׁמְעַנְהָ &c. § Fut. אֲשָׁמְעַנְהָ &c. ¶

The (:) of the second person feminine, and (ׁ) of the imperative and future, and (׆) of the other parts of the verb, are changed into (-): as, شָׁמַעַ (for شָׁמַעַת); نִשְׁמַעַת (for نִשְׁמַעַת); شָׁמַעַנְהָ (for شָׁמַעַנְהָת); نִשְׁמַעַנְהָ (for نִשְׁמַעַנְהָת). NIPHÄL, Imp. הָשָׁמָעַ (for הָשָׁמַעַת). PIEL, עָשַׁפְתִּי (for עָשַׁפְתִּי) &c.

\* (ׁ) is sometimes omitted: as, רָקָעַ for רָקָעַ.

† Or with (׆): as, אֲשָׁבַעַ I shall or will swear, עֲשָׁבַעַת, &c.

§ Or abridged *תִּשְׁמַע*—*תִּשְׁמַע* for יִבְּטַח־תִּשְׁמַע for יִבְּטַח־יִשְׁמַע he shall cause to trust, inspire confidence.

*Exercise.*

לְמִדְתַּי חֲכֶמָה וְדֻעָת : לְמִדְתַּי אֶתְכֶם חֲקִים וּמְשֻׁפְטִים  
 טוֹבִים : לְפִרְדֵת רְעֵת אֶתְהָעָם : לֹא לְמִד אֶזְקִיָּה : לְמִדָה  
 לְשׁוֹן הָעָם : ?מִדְתָם דַרְבֵי הָגּוֹיִם : צָדָק לְמִדּו יְוָשָׁבִי  
 תְּבִלָה : ?לְמִדּו לְשׂוֹנָם דָבָר שָׁקָר : אֲנָכִי לְזִמְדָה לְשׁוֹן עֲבָרִי  
 וְהִיא לְזִמְדָה לְשׁוֹן כְשָׂדִים : הוּא מְלִימָד אֶתְנוּ תּוֹרָת  
 אֱלֹהִים : הִיא מְלִימָדָה אֶתְךָ לְעַשּׂוֹת הַטּוֹב וְהַיְשָׁרָה :  
 לְמוֹד טָרַם<sup>1</sup> תְלִיפָד : אַלְמִיד חֲקִיד : בְּבִינָנִי וְאַלְמִידָה  
 מִצּוֹתִיךְ<sup>2</sup> : אַלְמִידָה פְשָׁעִים דָרְכִיכָךְ : לְמִדּו הַיְתָב : לְמִדּו  
 בְּנִיכָם חֲכֶמָה : לְמִדָה בְּנוֹתֵיכָם דָבָר אֶתְמָת : לֹא יְלִימָדָה  
 עוֹד מִלְחָמָה : לְמִשְׁעָן אֲשֶׁר לֹא יְלִימָדָה אֶתְכָם לְעַשּׂוֹת  
 בְּכָל תְּעַבְתָם<sup>3</sup> אֲשֶׁר עָשָׂוּ לְאֱלֹהִים<sup>4</sup> : שְׁמָע יִשְׁرָאֵל  
 אֶת־הַחֲקִים וְאֶת־הַמְשֻׁפְטִים אֲשֶׁר אֲנָכִי דָבָר בְּאָזְנֵיכָם<sup>5</sup>  
 הַיּוֹם<sup>6</sup> וּלְמִדְתָּהָם<sup>7</sup> אֶתְכָם : הַקְהָלָה אֶת־הָעָם וְאֶשְׁמָמִיעַ אֶתְכָם  
 אֶת־דָבָר<sup>8</sup> אֲשֶׁר יְלִימָדו לְיִרְאָה<sup>9</sup> אֶת־יְהָעוָה וְאֶת־בְּנֵיהֶם  
 יְלִימָדוֹן<sup>10</sup> : הַמְלָךְ תִּמְלָךְ עָלֵינוּ אָם מְשׂוֹלָה<sup>11</sup> תִּמְשָׁל בָנוּ :

לְשׁוֹן<sup>12</sup> to learn, *Pi.* לְאַמְדָה<sup>13</sup> to teach. רְחָקָה<sup>14</sup> Righteousness, language.

הַיְתָב<sup>15</sup> The inhabitants of the world. דָרְכִיכָךְ<sup>16</sup> Pi. to speak.

אַלְמִידָה<sup>17</sup> Hebrew. אַלְמִידָה<sup>18</sup> Chaldeans. יְלִימָדָה<sup>19</sup> To do.

אֶתְמָת<sup>20</sup> תְּעַבְתָם<sup>21</sup> Straight, right. בְּאָזְנֵיכָם<sup>22</sup> Before.

אַלְמִידָה<sup>23</sup> Cause me to understand. וְאַלְמִידָה<sup>24</sup> We shall use this sign to indicate

that the letter over which it is placed is Paragogic; and that the verb after which it is placed is to be understood in a converted time.

תְּעַבְתָה<sup>25</sup> קְפַתְּעַ<sup>26</sup> to transgress. תְּמִימָה<sup>27</sup> In order.

אֲנָשָׁן<sup>28</sup> They did. בְּבָרָךְ<sup>29</sup> to say, speak. תְּמִימָה<sup>30</sup> This day, to-day.

מְלָךְ<sup>31</sup> Hip. to cause to come together, to assemble. תְּמִימָה<sup>32</sup> To fear. מְלָךְ<sup>33</sup> to reign, in *Hip.* to cause to reign, to appoint any one as king, *Hop.*

to be appointed king. מְשָׁלֵל<sup>34</sup> to rule, govern.

לֹא אָמַשְׁלֵ אֲנִי בְּכֶם וְלֹא יִמְשֹׁל בְּנִי בְּכֶם : אָתִי מֵאָסָר  
מֶמְלָךְ עַלְהָם : אַמְלִיךְ עַלְיכֶם מֶלֶךְ : אַתָּה הַמֶּלֶךְ אֶת  
עַבְדֶּךְ : אַרְגִּינָּגָה הַמֶּלֶךְ דָּוד הַמֶּלֶךְ אֶת שְׁלָמָה : הַמֶּלֶךְ  
עַל מֶלֶכֶתְּ כָּשָׂדִים :

\* אָדָוָן to despise.      \* אָדָוָן a lord.      \* Kingdom, realm.

שְׁמֻעָתִי אֶת אֲבִיךְ מִדְבָּר אֶל אֲחִיךְ : בְּנִי בְּנוֹת צְלָפְחָד  
לְבָלָת : בְּנוֹ בְּנִי יוֹקֵף לְבָרִיט : עוֹד הַם מִדְבָּרִים וְאֲנִי  
אֲשֶׁר מַעַן : שְׁמַעַה כִּי פְּקָד יְהִי אֶת עַמּוֹ לְתַתִּי לְהַסְּלָלָם :  
הַנְּהָרָה בְּנִי וְשִׁזְרָאֵל לֹא שְׁמַעַו אֱלֹהִים יְשַׁמְּעַ אֱלֹהִים פְּרָעָה :  
הַקּוֹל גְּשָׁמָע בְּבִיתִי פְּרָעָה : דְּבָרִי חַכְמִיט בְּנָחָתִי גְּשָׁמָעִים :  
קוֹל בְּנָרוּךְ לֹא יְשַׁמְּעַ עוֹד : תְּשַׁמְּעַ וְעַקְהָי מִבְּתִיחָם :  
מֵי הַשְּׁמִיעָה וְאֶת פְּקָדָם : פְּשָׁמִים הַשְּׁמַעַת דָּיוֹן : הַנְּהָרָה  
עַל הַהָרִים רְגֵלִי מִבְּשָׁר "מְשִׁמְעָעָשָׁלָום" : שְׁמוּעָה "שְׁמַעַת"  
שְׁמַעַנוּ מִאת יְהִי וְצִוְּרָה" בְּנָנוּם שְׁלָחָה : הַן בְּעֻנְתִּיכְטָם"  
גְּמַכְרָתָם" וּבְפְשָׁעֵיכְטָם" שְׁלָחָה אַמְכָם : רַק יְהִי לֹא דָיה  
בְּאַחֲאָבְךְ אֶשְׁר הַתִּמְבָּרֵךְ לְעֵשָׂות הַרְעָה בְּעַנְיָנוּי : אַתְּ-בְּנֵיכְם  
וְאַתְּ-בְּנוֹתֵיכְם הַעֲבִירָה" בְּאָשׁ וּתְמִבְרָה" לְעֵשָׂות הַרְעָה

<sup>1</sup> Justly, right. <sup>2</sup> To give. <sup>3</sup> Behold. <sup>4</sup> How. <sup>5</sup> Pharaoh. <sup>6</sup> בִּית. <sup>7</sup> Ease, quietness. <sup>8</sup> A harp. <sup>9</sup> Again, any more. <sup>10</sup> A cry, lamentation. <sup>11</sup> Before, formerly. <sup>12</sup> Judgment. <sup>13</sup> Pi. to bring joyful tidings. <sup>14</sup> Peace. <sup>15</sup> What is heard, a report. <sup>16</sup> A messenger. <sup>17</sup> Pu. was sent, <sup>18</sup> צָוָן sin. <sup>19</sup> מִלְּרָא to sell, he was sold, <sup>20</sup> חַתְמָר he sold himself, or offered himself for sale. <sup>21</sup> פְּשָׁע a transgression. <sup>22</sup> But. <sup>23</sup> Ahab. <sup>24</sup> עַבְרָה to pass, he made pass.

בְּעִינֵי יְהוָה הַכְּעִיסָׁוֹ: וְהַתְּמִבְרָתָם שֶׁם לְאַיְבִּיךְ "לְעֲבָדִים" זְלִילָשְׁפָחָות וְאַיְזָקָנָה: בְּרוֹךְ תְּהִיה מִכְלָה הָעִמִּים: בְּרוּכָה אָתָּה לְיַיִן בְּתִי: בְּרָכִים אָתָּם לְיַיִן: אֱלֹהִים יְעַמְדוּ לְבָרֵךְ אָתָּה הָעָם: בָּרוּךְ אָתָּה עַמְקָה יִשְׂרָאֵל: בְּרָכִי נְפָשָׁה אָתָּה יְיָ: בְּרָכוּ עַמִּים אֱלֹהֵינוּ: אָבְרָכָה אָתָּה יְיָ בְּכָלְעִיטָה: מִן הַיּוֹם הַזֶּה אָבְרָךְ אָתָּה: כִּי תִּבְרָכוּ אָתָּה בְּנֵינוּ יִשְׂרָאֵל: אָתָּה אֲשֶׁר תִּתְּבִּרְךְ מִבְּרָךְ: טוֹב עַזְיָן הוּא יְבָרֵךְ: תִּתְּבִּרְךְ מְנֻשִׁים צָעֵלָה: חֲנִיחָה בְּרָכָתִי אָתָּם: מְעִישָׁה יְדֵיכְךָ בְּרָכָתָךְ: בְּרָכָנוּ אָתָּכָם בְּשָׁם יְיָ: מִבְּרָךְ רַעַחַם בְּקוֹל גָּדוֹל: הַמִּתְּבִּרְךְ בְּאָרֶץ יְתִתְּבִּרְךְ בְּאַלְעֵי אָמֵן: הַתִּתְּבִּרְךְ בְּלָבָבָו: וְהַתִּבְרָכוּ בְּזָרָעָךְ כָּל גּוֹי הָאָרֶץ: וַיִּתְּבִּרְךְ בּוּ כָּל גּוֹיִם:

**אָוַיְבָ**<sup>24</sup> to be vexed, **לְחַכְעִיסָ**<sup>25</sup> *Hip.* to make him vexed. **אָמֵן**<sup>26</sup> Am. enemy. **אָבֵד**<sup>27</sup> And no purchaser. **אָבֹד**<sup>28</sup> Blessed. (*kal.*) **עַמְלָךְ**<sup>29</sup> to stand. **אָמַלְךְ**<sup>30</sup> To bless. **גַּפְרֵה**<sup>31</sup> At all times. **אָמַתְךְ**<sup>32</sup> Thus. **אָמֵן**<sup>33</sup> Good of eye, *i. e.* one that is kind, generous. **יָאֵל**<sup>34</sup> *Jael.* **אָמֵן**<sup>35</sup> The work of. **אָמֵן**<sup>36</sup> He that blesses himself. **אָמֵן**<sup>37</sup> Truth. **לִבְעָרָה**<sup>38</sup> seed, offspring.

## 2nd CONJUGATION.

128. The second Conjugation comprehends all verbs whose first radical is נ: as, שָׁגַן to approach, Inf. cons. שְׁגָנָה or תְּשִׁגָּנָה.

The נ is dropped in every situation where the first radical of נִמְנָה (or of any other perfect verb) receives (:) \*; the defect being indicated by *dagesh* in the 2nd radical whenever it

\* Except the persons which receive the affixes 𠎤, 𠎥, and some in the passive participles.

is preceded by a *servile* having a vowel: as, שָׁעַ for שְׁנָעַ, (compare פְּקָדֵ); שָׁגָן for שְׁנָגָן (compare דְּקָפָן). But in every situation where the first radical of דְּקָפָה has a vowel, the נ is retained, and the verb is inflected like דְּקָפֵה: as, שְׁגָנָה, (compare פְּקָדָתִי).

Hence we have *Inf. cons.* (of *Kal.*) בָּנְשַׁת\* in approaching,  
בָּנְשַׁת, לְגַנְשַׁת, מְגַנְשַׁת.

*Imp.* שָׁבַע or שְׁבִיעַ, יְשֻׁבֵּת, בְּשֻׁבֶּה, גְּשֻׁבֶּה. *Future*, שְׁבִיעָה, תְּשִׁיבָה, יְשִׁיבָה, &c.

Niphäl.

**Part. נִגְנַשׁ** (for נִגְנַשׁ) **Past tense,** נִגְנַשׁ (for נִגְנַשׁ)

## *Hiphil.*

*Inf. and Imp.* הַגְּשֵׁשׁ, הַגְּשִׁישׁ (for הַגְּנִיגְשׁ &c.) *Part. act.* גְּשִׁישׁ.

*Part. pas.* הַגִּנְשָׁתִי. *Past tense,* הַגִּנְשָׁתִי. *Fut.* אַגִּינְשׁ &c.

### *Hophāl.*

*Inf.* הָגַשׁ (for הָנַגֵּשׁ.) *Past tense* הָגַשְׁתִּי. *Fut.* הָגַשְׁתִּי, &c.

\* Some verbs of this conjugation retain the נ in the Inf. Cons., and in the Imp.: as, מִפְלָל, לִפְלָל, בִּגְלָל, בַּגְלָל to fall, נִפְלָא Imp., נִפְלָג, נִפְלָא.

Some few retain ב likewise in the future: as, יִגְנֶר to keep, or יִצְרֶר; especially when the second radical happens to be a guttural: as, יִנְאַמֵּד he shall cry, יִנְאַמֵּן he shall be pleasant, agreeable: and in Hiphil הִנְחַלֵּל he has caused to inherit, חִנְחַלֵּת, &c. fut. אֲנָחַלֵּל, אֲנָחַלֵּת, &c.

‡ Hence with **מִלְחָמָה**, **שַׁגְגָה**: with paragogic **ה**, **חַשְׁבָה**.

§ Or with (—) גֶּשֶׁג, גֶּשֶׁג, &c.

All the other parts of the verb are conjugated like **נָשַׁךְ**:—thus, *Past tense* of KAL, **נָשַׁךְ**, **נָשַׁךְ** &c. *Part. act.* **נָשַׁךְ** &c. *Part. pas.* **נָשַׁךְ** &c.—*Inf. Imp.* and *Fut.* of NIPHAL, **הָנַשֵּׁךְ** &c. And so likewise the whole of PIÉL, PUÁL, and HITHPAËL: as, **נָשַׁךְ**, **נָשַׁךְ**, **הָנַשֵּׁךְ**.

129. The verb **נָתַן** *to give*, drops, in some instances, the second; and in others, the first נ:—thus, *Inf. cons.* **נָתַן** or **נִתְּנָה** for **נָתַן**; *Imp.* **נָתַן** or **בְּנָתַן** *in giving*, **נִתְּנָה** &c. *Imp.* **נָתַן**, **נִתְּנָה** &c. *Fut.* **נָתַן**, **נִתְּנָה** &c. (for **נָתַן** &c.) *Past tense* **נָתַן**, **נִתְּנָה** &c. *NIPHAL*, *Inf.* **הָנַתֵּן** or **נִתְּנָה**. *Imp.* **הָנַתֵּן**. *Fut.* **נָתַן**. *Part.* **נִתְּנָה**. *Past.* **נִתְּנָה**, **נִתְּנָה** &c.

130. The verb **לְקַחַ** *to take*, is conjugated in the same manner: thus, *Inf. cons.* **קַחַת** *to take*, **בְּקַחַת** *in taking*, **לְקַחַ** &c. *Imp.* **קַח** or **לְקַחַ**—**קַחַי** or **לְקַחַי** &c. *Fut.* **קַח**, **לְקַחַת** (for **קַחַ**) *Past tense*, **לְקַחַתִּי**. *NIPHAL* **הַלְקַחַ**. *Past tense* **גָּלְקַחַתִּי** or **גָּלְקַחַתִּי** &c.

### 3rd CONJUGATION.

131. The third Conjugation comprehends all verbs having נ for their first radical: as, **אָכְלַ** *to eat*, **אָסְפַּ** *to gather, assemble*.

This letter (נ), being a guttural, will of course, follow the rules laid down in (Art. 125), that is, it will receive one of the semivowels where the first radical of **נָשַׁךְ** receives (:), and the *dagesh*, which it does not admit, will be compensated by lengthening the vowel of the prefix.

132. In the first person future of **KAL**, the (נ) is either rejected or retained. In the first case, the prefixes, א, י, ת, נ, receive (—) : as, תְּאַכֵּל (for אָאַכֵּל)\* *I will or shall eat.* תְּאַסְפֵּן, גְּאַכְלֵן, תְּאַכְלֵן, נְאַכְלֵן, &c. In the second case, the prefixes נ, י, ת, א receive (..) : as, אָאַסְפֵּנִי, תְּאַסְפֵּנִי, גְּאַסְפֵּנִי, נְאַסְפֵּנִי, תְּאַסְפֵּנִי.

*Obs.*—The verbs אָבֹד to be lost, to perish, אָבֹה to be willing, to consent, אָמַר to say, אָפַח to bake, form their future like אָכְלָה : thus, תְּאַבְּדָה, אָמַרָה, אָפְחָה, אָכְלָה ; תְּאַבְּדָה, אָבְדָה, אָמַרָה, אָפְחָה, אָכְלָה, &c. But the verbs אָחַב to love, אָחַז to seize, to lay hold of, אָצַר to treasure up, אָסַף to gather, collect, &c., retain mostly the נ and the ::, though they sometimes reject it, and take (—) or (..) : as, אָסְפֵה or אָסְפֵּה (Micah vii.) or אָסְפֵּה (2 Sam. vi.) or אָחַב or אָחַבָּה I will love, תְּאַחַבָּה, אָחַזְתָּ, אָחַזְתָּ, &c. תְּאַחַזְתָּ or תְּאַחַזְתָּ. Some take (..) : as, אָזַל to go away, Fut. אָזַלְתָּ, תְּאַזְלָה or תְּאַזְלָה. Some take (..) : as, אָזַלְתָּ to tarry, Fut. אָזַלְתָּ, תְּאַזְלָה or תְּאַזְלָה. —**תְּחַרְתָּ**—**אָחַרְתָּ** to come, Fut. אָחַרְתָּ or יָאַתָּה or יָאַתָּה.

In every other respect, these verbs are conjugated like those of the first conjugation.

\* The נ is frequently rejected in the other persons : as, תְּאַזְנָה (2. Sam. xx.) for תְּאַזְנָר ; תְּאַמְרָה (2 Sam. xix.) for תְּאַמְרָא ; תְּאַמְרָה (Prov. i.) for אָמַרְתָּ ; and אָזְנוּ (Job xxxii.) for אָזְנוּן, אָזְנוּן (Ezek. xxviii) for אָזְנוּן. But these ought rather to be considered as anomalies.

† In pause, sometimes with (..) : תְּאַמְרָנִי, תְּאַכְלָנִי—

§ See note p. 120.

*Exercise.*

וַיֹּאמֶר אֱלֹהִים אֶבְיוֹן גָּתָה וַיַּקְהֵל לֵי בְנֵי וַיַּגְשֵׁשׁ וַיַּשְׁק לֹא : וַיִּקְרָא דָוד לְאַחֲר מִתְגֻּנָּרִים וַיֹּאמֶר גַּשׁ בָּגָע בּו : וַיֹּאמֶר לְכָל-הָעָם גַּשׁ אֱלֹי וַיַּגְשֵׁשׁ אֱלֹהִים בְּלַהֲעָם : וַתַּגְשֵׁשׁ הַשְׁבָחוֹת הַנָּה וַיְלִדְיהָן וַתַּגְשֵׁשׁ גַּם לְאָה וַיְלִדְיהָן וְאַחֲר גַּשׁ יוֹסֵף וְרִיחָל : לְיעַת הָאָכֵל גַּשׁ הַלְמָם וְאָכְלָתָה מִן הַלְחָם וְטַבְלָתָה פְתַח בְּחָמָץ וַיֹּאמֶר הַגְשָׁה לֵי וְאָכְלָתָה מִצּוֹד בְּנֵי וַיַּגְשֵׁלֹז וְאָכְלָל : יְרִיחָה לְאַדְאָסְרוֹת וְרִגְלִיאָה לֹא לְנַחְשָׁתִים הַגְשֵׁשׁ בְּגַנּוֹל לְפָנֵי בְנֵי עֹולָה נְפָלָת וַיְחַלֵּם וְהִגְהָה סְלָמָם מִצְבָּה אֶרְצָה וְרָאשָׁו מְגַעַּע הַשְׁמִימָה וְהִגְהָה וְהִזְבָּב עַלְיוֹ הָאָשָׁה אֲשֶׁר נְתַתָּה עַמְּדוֹת הִיא נְתַנָּה לֵי מִן הַעַז וְאָכְלָל : מְפִרוּ עַז-הָנָן נְאָכֵל מְפִרוּ הַעַז אֲשֶׁר בְּתוֹךְ-הָנָן אָמֶר אֱלֹהִים לֹא תְאָכֵל מִמֶּנוּ וְלֹא תְגַעַע בּו : פָּז-

- <sup>1</sup> בָּשָׁק to approach, to draw near. <sup>2</sup> בָּשָׁק to kiss. <sup>3</sup> And he called. <sup>4</sup> David. <sup>5</sup> פָּגָע to meet, to slay. <sup>6</sup> A people. <sup>7</sup> שְׁפָחָה a maid-servant. <sup>8</sup> יְלָד a child. <sup>9</sup> Leah. <sup>10</sup> Afterwards. <sup>11</sup> Joseph. <sup>12</sup> Rachel. <sup>13</sup> At the time. <sup>14</sup> Food, meal. <sup>15</sup> Hither. <sup>16</sup> אָכֵל to eat. <sup>17</sup> Bread. <sup>18</sup> טַבֵּל to dip. <sup>19</sup> פַּתָּח a morsel, crumb. <sup>20</sup> Vinegar. <sup>21</sup> Game, venison. <sup>22</sup> בְּלִיל to fall. <sup>23</sup> חַלְמָם to dream. <sup>24</sup> אָסֵר to bind. <sup>25</sup> Fetters, chains. <sup>26</sup> A ladder. <sup>27</sup> נִצְבָּב to stand. <sup>28</sup> בְּלַע to touch, to reach. <sup>29</sup> Stood. <sup>30</sup> בְּתַנְתָּן to give. <sup>31</sup> With me. <sup>32</sup> A tree. <sup>33</sup> Fruit. <sup>34</sup> A garden. <sup>35</sup> בְּתַנְתָּן the middle. <sup>36</sup> בְּגַע.

לְיַהֲנִפְשׁוּ וַיַּרְכֵּשׁ<sup>۳۸</sup> קָחָה<sup>۳۹</sup> לְךָ : וַיִּקְחֵה<sup>۴۰</sup> בָּזְבָּקָר<sup>۴۱</sup> רֶד<sup>۴۲</sup> וְטוֹב וַיִּתְנוּ אֶל הַגְּנֻעַר : וַיְהִיא מְרָדָה<sup>۴۳</sup> הַאֲשָׁה הַזֹּאת אִמְרָה אַלְיָה<sup>۴۴</sup> תְּנִי אֶת־בָּנֶךָ וַיַּאֲכַל אֶת־יְהִוָּם<sup>۴۵</sup> וְאֶת־בָּנָיו<sup>۴۶</sup> נָאכַל מְחַר<sup>۴۷</sup> : נְטַע<sup>۴۸</sup> גְּנוּת<sup>۴۹</sup> וַיַּאֲכַל אֶת־פְּרִזּוֹן<sup>۵۰</sup> קָחָה<sup>۵۱</sup> לְבָנִים גְּנָשִׁים<sup>۵۲</sup> וְאֶת־בָּנוֹתֵיכֶם תְּנִי לְאָנָשִׁים<sup>۵۳</sup> הַחֲכָמָה<sup>۵۴</sup> וְהַמְּדָעָה<sup>۵۵</sup> נָתַנוּ לְךָ וְעַשְׂרָה<sup>۵۶</sup> וְכָבּוֹד<sup>۵۷</sup> אַתְּוּלְךָ : תְּבִנוּ<sup>۵۸</sup> אֵין נָתַנוּ לְעַבְדִּיךָ<sup>۵۹</sup> פְּלַבְנִים<sup>۶۰</sup> אִמְרִים<sup>۶۱</sup> לְנֶנוּ עַשְׂוֹ<sup>۶۲</sup> וְהַנֶּה עַבְדִּיךָ מְקִים<sup>۶۳</sup> : לְכֹוֹ<sup>۶۴</sup> עַבְדִּיךָ<sup>۶۵</sup> וְתַבּוּ<sup>۶۶</sup> לְאַיִלְתָּנוּ לְכֶסֶת<sup>۶۷</sup> וְתַבּוּ<sup>۶۸</sup> לְבָנִים תְּתַנְּהָה<sup>۶۹</sup> לְךָ גַּם אֶת־זָוָת<sup>۷۰</sup> : הִיא לֹא נָתַנה<sup>۷۱</sup> לְאֲשָׁה<sup>۷۲</sup> : הַנְּתַנוּ תְּנַתְּנוּ הַעֲיר<sup>۷۳</sup> הַזֹּאת בַּיָּד מֶלֶךְ בְּבָל<sup>۷۴</sup> : יַתְּנוּ לְנוּ שְׁבֻעָה<sup>۷۵</sup> אָנָשִׁים מִבְנֵינוּ<sup>۷۶</sup> : דְּרַכְנוּ<sup>۷۷</sup> קָשְׁתָם<sup>۷۸</sup> לְהַפְּילִיל<sup>۷۹</sup> עַנְיִינִי<sup>۸۰</sup> וְאַבּוֹנוּ<sup>۸۱</sup> : לְבוּ וְנִפְאַלְהָ גּוֹרְלוֹת<sup>۸۲</sup> , וְאַפְלָוֹ<sup>۸۳</sup> גּוֹרְלָת<sup>۸۴</sup> , וְאַפְלָל<sup>۸۵</sup> הַגּוֹרֵל עַל יוֹנָה<sup>۸۶</sup> : הַוָּא הַפִּיל<sup>۸۷</sup> לְהַנּוּ גּוֹרֵל<sup>۸۸</sup> : רַבִּים חָלְלִים<sup>۸۹</sup> הַפִּילָה<sup>۹۰</sup> : גּוֹרְלָךְ תְּפִיל<sup>۹۱</sup> בְּתוּבָנוּ<sup>۹۲</sup> : עַצְלָה<sup>۹۳</sup> תְּפִיל<sup>۹۴</sup> תְּרִדְמָה<sup>۹۵</sup> : וְאֶת־נְפָלָל<sup>۹۶</sup> לְפִנֵּי וְהַזָּה אֶת־אַרְבָּעִים הַיּוֹם<sup>۹۷</sup> וְאֶת־אַרְבָּעִים הַלְּילָה<sup>۹۸</sup> אֲשֶׁר הַתְּנַפְּלָתִי<sup>۹۹</sup> :

- <sup>۳۸</sup> The persons. <sup>۳۹</sup> Wealth, goods. <sup>۴۰</sup> to take. <sup>۴۱</sup> A calf. <sup>۴۲</sup> Tender. <sup>۴۳</sup> To day. <sup>۴۴</sup> To-morrow. <sup>۴۵</sup> to plant. <sup>۴۶</sup> Their fruit. <sup>۴۷</sup> Wives. <sup>۴۸</sup> Wisdom. <sup>۴۹</sup> Knowledge. <sup>۵۰</sup> Riches. <sup>۵۱</sup> Honor. <sup>۵۲</sup> Straw. <sup>۵۳</sup> a servant. <sup>۵۴</sup> Bricks. <sup>۵۵</sup> Make. <sup>۵۶</sup> to strike, smite, beat. <sup>۵۷</sup> Go. <sup>۵۸</sup> to serve, to labor. <sup>۵۹</sup> The number, quantity. <sup>۶۰</sup> The city. <sup>۶۱</sup> Babylon. <sup>۶۲</sup> to bend or stretch the bow. <sup>۶۳</sup> To cause to fall, to throw down. <sup>۶۴</sup> The poor. <sup>۶۵</sup> The needy. <sup>۶۶</sup> Lot. <sup>۶۷</sup> Jonah. <sup>۶۸</sup> Slain. <sup>۶۹</sup> Sloth. <sup>۷۰</sup> Deep sleep. <sup>۷۱</sup> חַנְכָּל<sup>۷۲</sup> to throw one's self down. <sup>۷۳</sup> לִיל<sup>۷۴</sup> night.

## 4th CONJUGATION.

133. The fourth Conjugation comprehends all verbs whose first radical is יְ: as, יִשְׁבַּ to sit, יָרַדּ to go down, יִגְּנַבּ to suck.

The יְ is either retained without losing its consonantal sound, as in the preceding examples; or it is quiescent, and the preceding vowel lengthened; as, בְּשַׁבֵּ I shall or will sit: or it is entirely dropped; as, בְּשַׁ sit, יְדַעַּ know: or it is changed into הְ, pronounced or quiescent; as, הְיֻדָּעַ to be known, הְיֻדָּבָּ to be inhabited; as, הָרַדְעַ עֲ he made known, הָרַדְעַבְּ he caused to sit, he made or caused to be inhabited.

*Kal.*

The *Inf. abs.* is regular: as, יִשְׁבַּ to sit, יְדַעַּ to know, &c.

The *Inf. cons.* drops יְ, and receives תְּ: as, יְשַׁבְתָּ: and with the letters מְ, בְּ, לְ, מְשַׁבְתָּ, לְשַׁבְתָּ, בְּשַׁבְתָּ, בְּשַׁבְתָּ. Part. pas. יְשֻׁבָּה, יְשֻׁבָּות, יְשֻׁבָּים.

The *Participles* are regular: as, יוֹשֶׁבָה, יוֹשֶׁבָּה, יוֹשֶׁבָּות, יוֹשֶׁבָּם. Part. pas. יְשֻׁבָּה, יְשֻׁבָּה, יְשֻׁבָּות, יְשֻׁבָּם. The *Past tense* is likewise regular: as, יִשְׁבַּ he did sit, יְשֻׁבָּתִי, יְשֻׁבָּתִי, &c.

\* לְדַעַת on account of the guttural. הְ is sometimes substituted for תְּ: as, לְדַעַת (for מִדְעַת) (for מִדְעַת). Some few have their *Inf. Cons.* without either תְּ or הְ: as, בְּיֻבּוֹשָׁ in drying, from לְיֻבּוֹשָׁ to lay the foundation. Some few have their *Inf. Cons.* without either יְ or הְ: as, לְמַדָּרְאָ to sleep. לְמַדָּרְאָ from רְאָא to fear.

The *Imp.* drops mostly the יְ: as, שָׁבָּו \* שָׁבֵּי sit, שָׁבָּה שָׁבְּנָה.

The *Future* follows the *Imperative*. The letters נ, ת, י, א, receive mostly the vowel (..) or (־); as, אַשְׁבָּא I shall or will sit, תַּשְׁבִּי, תַּיְגַּנְּקִי, אַיְגַּנְּקִי I shall suck, תַּיְגַּנְּקִי, תַּיְגַּנְּקִי, אַיְגַּנְּקִי.

### Niphāl.

In נָפַע, the פָּ is changed into נָ, which is either pronounced or quiescent. Thus, *Inf.* הַנְּשִׁבָּה (for הַנְּשִׁבָּת) to be inhabited, בַּהֲנִישָׁבָּה, בַּהֲנִישָׁבָּת &c. The *Imp.* is the same: thus, הַנְּשִׁבָּה, הַנְּשִׁבָּת, הַנְּשִׁבָּה, הַנְּשִׁבָּה, &c. The *Future* is אַנְשִׁבָּה, אַנְשִׁבָּת, אַנְשִׁבָּה, &c.

The *Participles* are נֹשֶׁבֶת or נֹשֶׁבֶה, נֹשֶׁבֶת &c. The *Past tense* is נֹשֶׁבֶת, נֹשֶׁבֶה, נֹשֶׁבֶת, &c.

### Piel, Puāl, and Hithpaēl

Are regular: as, יָשַׁבְתִּי he settled, placed, יָשַׁבְתִּי, יָשַׁבְתִּי; and from יָלַד to bring forth, יָלַד, יָלַד, he assisted in bringing forth.

\* Sometimes with an additional מ: as, שָׁבָתְהָ sit, descend. In a few instances we find the ו retained in the *Imperative*: as, יְלַקְתִּי pour out, (Ezek. xxiv. 3).

† Sometimes without י: as, יְרַשְׁתִּי for יְרַשְׁתִּי (Gen. xxii.) he will inherit.

‡ From יְרַדָּה to throw, to shoot, we have יְרַדְתִּי Exod. ix. (instead of יְרַדְתִּי)

§ Some few verbs have י instead of ו in *Hithp.*: as, הַתְּعַזֵּעַ he made himself known. הַתְּעַזֵּה he confessed.

|| Hence מַיְלָדָה a midwife.

*Part.* מִילָּד—יָלַד—*he was born*; הַתִּלְדֵּד—*he traced his birth, entered his name in the family register.*

### Hiphil.

In הַשִּׁיבֵב is mostly changed into י: thus, *Inf.* הַפְּעִיל to cause to sit, *Imp.* הַשִּׁיבֵי, הַשִּׁיבֵב, בְּהַשִּׁיבֵב—*Fut.* הַשִּׁיבֵב, מְשִׁיבֵב, אֲשִׁיבֵב—*Part. act.* הַשִּׁיבֵב, מְשִׁיבֵב, &c.—*Past tense,* הַשִּׁיבֵב, הַשִּׁיבֵב, &c.—*Past tense,* הַשִּׁיבֵב, הַשִּׁיבֵב, הַשִּׁיבֵב.

Some, however, retain י: as from יְטַב to be good. *Hiphil,* הַיְטִיבֵי, הַיְטִיב or הַיְטִיב to make good, to do well.—*Imp.* הַיְטִיב or אֲיִטִיב &c.—*Fut.* הַיְטִיב or אֲיִטִיב, &c.—*Part. &c.* הַיְטִיב, &c.—*Past tense* נַקְמִינְקָה, מַגְנִיקָה, הַיְטִיבָתִי, הַיְטִיבָה, הַיְטִיב, &c. The same from יְנַקְמִין to suck, *Imp.* הַיְגִינְקָה, מַגְנִיק, &c.—*Part.* הַיְגִינְקִי, אֲיִגִּיק, &c\*.

### Hophal.

In הַשִּׁבֵּב is changed into י: thus, *Inf.* הַפְּעִיל—*Part.* הַשִּׁיבֵב, הַשִּׁיבֵב, &c.—*Past tense,* הַשִּׁיבֵב.

*Obs.*—The following verbs supply the omission of י by dagesh, like verbs of the second conjugation:—

\* Some of the modern Grammarians suppose that those which have י in Hiphil, had originally ו for their first radical, as in Arabic: thus, וָרַד וָלַד וָלַד &c. There is, however, not a single example in Hebrew of a verb beginning with ו.

§ They are therefore denominated חֲסִירִי פֵּי deficient in י.

חָזַק, <sup>יָצַק</sup>, Hiphil, *he placed*; יָצַע to spread out, Hiphil, <sup>אָצַע</sup> ; יָצַר to pour out, Fut. (Kal) אָצֹה; יָצַק to form, Fut. אָצֵר; יָצַת to burn, set on fire, Niphal, נְצַת; Hiphil חָזִית\*.

### 5th CONJUGATION.

134. The fifth Conjugation comprehends all verbs whose second radical is ו or ו': as קָם or קָוֶם to rise, שׁוּב to return, בָּנֵן to understand, or רָבֶב or רָבִיב to contend, dispute.

These letters are generally quiescent, but sometimes they are omitted§.

\* To these, some Grammarians add נְצַב to place. Niphal, נְצַבָּה. Hiphil, נְצִיבָה. אֲנִיחָה: he left alone. It is, however, very probable that these are derived from verbs whose first radical is נ.

† When ו or ו' retain their consonantal sound, as in אָיָב to hate, גָוָעַ to expire, they are conjugated like the perfect verb. Thus, אָיָבָה I hated, גָוָעָה I expired. Fut. אָגָוָעַ, &c.

§ Most of the early grammarians maintained that the second radical of these and similar verbs is ו; that פִיָּם, רִיב, בִּין, שִׁים, &c. are infinitives of Hiphil, written without ה, i. e. for חִרְיב, חִבְיָן, &c.; and that רִיבָה, בִּינָה, אָבִין, &c. are the futures of Hiphil. But as these verbs have mostly the same signification as those of חַלְל, and as the ו is evidently a radical in some parts of the verb, as, פִיָּמָה I have understood, searched, רִיבָה thou didst contend, I think the moderns are sufficiently justified in considering ו' as the second radical; or, which is still more probable, that these verbs were written with either ו' or ו.

KAL.

The *Infinitive absolute* has mostly ɿ, though sometimes ɻ, or ɿ— for its vowel; as in the preceding examples.

The *Infinitive cons.* has mostly יְ or וְ more rarely וִ or יִ for its vowel: as, מַשׁוֹב, לַשׁוֹב, בַּשׁוֹב in returning, לְמַתָּה to die, לְרִיב to contend, בְּמוֹת, בְּמַוֹת.

The *Imperative* and the *Passive participle* are mostly like the *Inf. cons.*: thus, קָרְמָנָה, קָרְמָו, קָרְמָי\*, קָרְמָת, קָרְמָתָה.—*Part. pas.* בְּנִי, בֵּין, Imp. בֵּין, קָרְמָוֹת, קָרְמָיָט, קָרְמָה, קָרְמָת, בְּנָוֶת, &c.

The *Future* follows the *Imperative*; and its prefixes תְקֻומִי, תְבִינִי, &c., have long (־) : thus, אָיתָנָה, I will rise, אָבִין, &c. And from בֵין, תְבִינִי, תְקֻומִי, &c.

The *third persons m. Past tense*, have either (·) or (..) or (· ·) for their vowels: thus—

**קָם** *he rose, stood up* קָמָה *f.* קָמָךְ *p.* and the other persons—

**קְמַתֵּז קְמַתָּם קְמַנְגִּי קְמַתְקְמַת קְמַתְקְמַת**

**מת** *he died, f.* מות **מתו** *p. and the other persons—*

מִתְּנָא מִתְּנָא מִתְּנָא מִתְּנָא

\* And with paragogic פָּ: as, קִיְמָה, קַיְמָה. But the noun *understanding*, has the accent on the last syllable.

† Sometimes with (—): as from בָּשַׁת to be ashamed; Part. בָּשֵׁשׁ &c.; and from טֹב to be good, טֹבֶה, טֹבִים, &c.; and from בָּשָׂה &c., &c.

‡ We have likewise לְזֹמִים (2 Kings, xvi. 7.)

|| According to the early grammarians, the future would be בָּנַתִּי, אֲבִין, which is, however, not used. *Past tense*, בָּנָת, בָּנָה, בָּנָתָה, בָּנָתָה, בָּנָתָה.

בָּשַׁׁח *he was ashamed*, f. p. בָּשַׁׁחֲנָה and the other persons—  
בָּשְׁׁתִּן \*בָּשְׁׁתָּם בָּשְׁׁנוּ בָּשְׁׁתִּ בָּשְׁׁתִּי.

The *Active Participle* is the same as the *third person m.*: thus קָם *one that rises*, קָמָה †, קָמִים, קָמָת—מֵת *one that is dead*.—מִתְּהִטָּה *one that feels ashamed*, בָּשְׁׁוֹת, בָּשְׁׁרִים, בָּשְׁׁשִׁים.

### *Niphál.*

The *Infinitive* is בְּהַקּוּם, בְּ, בְּ, לְ, מְ, הַבּוֹן, הַקּוּם, and with בְּ, הַבּוֹן, הַקּוּם, בְּהַקּוּם, בְּהַקּוּם.

The *Imperative* is the same. הַקּוּמֶה, הַקּוּמָא, הַקּוּמִי.

The *Future* is תְּקֻומָּה, תְּקֻומָּה, &c.

גְּבוּנוֹת, גְּבוּנוֹת, גְּבוּנוֹת, &c., גְּבוּנוֹת, גְּבוּנוֹת, גְּבוּנוֹת, &c.

The *Participles*, גְּקוּמָה, גְּקוּמָה, גְּקוּמָה, גְּקוּמָה, גְּקוּמָה, גְּקוּמָה, &c.

### *Piel and Puál.*

לְפָעֵל and פָּעֵל double the last radical. Thus, *Inf.* קְרַעַת *to raise up, re-establish*.—*Imp.* the same.—*Fut.*

\*With short τ, because בְּנִי and בְּנִי have the accent. (See Part I. p. 79.)

† The *participle feminine* has the accent on the last syllable, and is thus distinguished from the third person f. past, which has always the accent on the penultimate.

§ Or like the perfect verb: thus, יָמַד *to establish, confirm, perform*, יָמַד *he established, performed*; especially in Rabbinical Hebrew, יָמַתִּי, יָמַתִּי, &c.

**קָוֹמֶם** — *Part. act.* **מִקְוָמֵה**, &c. — *Part. pas.* **מִקְוָמֶה**, &c. — *Past tense*, **קוֹמֶם** **מִקְוָמָה**, **קוֹמֶם**, **קוֹמֶתֶה**, &c.

*Puāl* is conjugated in the same manner, with this difference, that it takes (-) where *Piel* has (..): thus, *Inf.* **מִקְוָמָה**. — *Fut.* **מִקְוָמַה**. — *Past tense*, **קוֹמֶם**, &c.\* The other parts of *Puāl* are like *Piel*, and can only be distinguished by the context.

### Hiphil.

*Inf.* **הַקִּים** or **הַקִּים** to raise, to cause to stand, establish, **בְּהַקִּים**, &c. — *Imp.* **הַקִּים**, **הַקִּים**, **הַקִּים**, &c. — *Fut.* **הַקְרָמָה**, **הַקְרָמָה**, **הַקְרָמָה**, &c. — *Part. act.* **מִקְרָמָה**, **מִקְרָמָה**, &c.; — *Part. pas.* **מִזְקָמָם**, **מִזְקָמָם**, &c. — *Past tense*, **הַקִּים**, **הַקִּים**, **הַקִּים**, **הַקִּים**, **הַקִּים**, &c., or **הַקִּים**, **הַקִּים**, **הַקִּים**, **הַקִּים**, &c.

### Hophal.

Hophal takes נ for the first radical: thus, *Inf.* **הַזְקִים**. — *Fut.* **אָזְקִים**, &c. — *Part. act.* **הַזְקָמָה**, **הַזְקָמָה**, **הַזְקָמָה**, &c. — *Past tense*, **הַזְקָמָתָה**, **הַזְקָמָתָה**, **הַזְקָמָתָה**, &c.

\* Participle, **קוֹמֶם**, **קוֹמֶתֶה**, **קוֹמֶטֶם**.

† Or with (..): as, **אֲפָר** I will frustrate, annul, **יְפָר**; or with (-), when the third radical is a guttural: as, **אֲרָע** I will ill-treat, cause evil.

§ Or with (..): as, **מְפָרֶר**; and with (-): as, **מְפָרֶע**.

¶ Or with (-): as, **חְפָרֶץ**, **חְפָרֶעֶץ**.

*Hithpaēl.*

Hithpaēl is formed by adding its characteristic letters to Piel; thus, *הַתְקֹמֵם* *he aroused himself, opposed himself;*—*Imp.* *הַתְקֹמֵם*, *הַתְקֹמָם*, &c.

*Exercise.*

יָרַדּוּ בְּרִדְנָנוּ לְשָׁבֶר־אֲכָלָוּ : וְעָמַרְוּ לֹא נִפְכַּלְוּ .  
 לְרִדְתָּ אַסְ-יִשְׂאָחִינָּו הַקְטָנוּ אַתְנָנוּ וְרִדְנָנוּ : הַגָּה עַם  
 יוֹרֵד מִרְאָשֵׁי הַחֲרִים : הַמָּה יוֹרְדִים מִקְצָה הַעִיר :  
 רִוְלִיחָ יְוֹרְדוֹת מְוֹת : בְּתוֹךְ עַמְּפִי אַנְכִי יִשְׁבַּת : הַזְּדִי  
 יָרַדּ לְגַנְעָנוּ : אֶל גַּנְתַּ-אֲגֹזָוּ יָרַדְתִּי : יָרַדּ בְּמִצּוֹלָתָו . כִּמוֹ  
 אָבוֹ : אֲשָׁר יָרַדָּה מִהְשָׁמִים : קוֹם רַד מִהְרָמָה : רַדְיָ  
 פְּשָׁבִי עַל עַפְרָה בְּתִ-בְּבָל : אַנְכִי אִירַד עַמְּפִי : לֹא יָרַד  
 בְּנִי עַמְּבָם : הַיְדֹועַ גַּדְעָבִי יִאמְרֵ הַזְּרִידָה אַרְתִּי  
 אַחֲיכָם : יוֹסֵף הַוּרֵד מִצְרִימָה : אֶאָל שָׁאָולָה תּוֹרֵד :  
 שׁוֹבָה יִשְׁבַּב עַם הַמְּלָךְ : שְׁבַּנָּה בְּנָתִי לְפָה תְּלִכְנָה  
 עַמְּפִי : שְׁבִּי פָה עַד אַשְּׁר נִשְׁׁוֹב : אַתָּה יְדֻעַת שְׁבָתִי  
 וְקוּמִי : אַרְנִי יִדְעַבִּי הַיְלִדִּים \* רַבְּכִיפָּה \* הַחִיטָּה \*  
 יְלִיל \*

<sup>1</sup> To go down, to descend. <sup>2</sup> To purchase food. <sup>3</sup> Root יְלִיל to be able. <sup>4</sup> Head, top. <sup>5</sup> הַצָּחָה to sit.

<sup>6</sup> Nut. <sup>7</sup> the end, extremity. <sup>8</sup> the depth. <sup>9</sup> Dust. <sup>10</sup> to know. <sup>11</sup> The grave. <sup>12</sup> To return. <sup>13</sup> יְלִידָה to go. <sup>14</sup> a child. <sup>15</sup> tender, young. <sup>16</sup> The living.

יָדְעִים שְׁמַתּוֹ<sup>17</sup> : אָכְנוֹ<sup>18</sup> נָדַע הַדָּבָר : אֶל-יָדָע כִּי בָּאָה<sup>19</sup>  
 הָאֲשָׁה : אֶל-תַּעֲדֵעַ לְאִישׁ<sup>20</sup> : וַיָּדַע<sup>21</sup> הַדָּבָר לְמֹרְדָּכָי<sup>22</sup> :  
 אֶת-מְשֻׁפְטִי<sup>23</sup> הָזְדָעָה<sup>24</sup> אָוֹתָם : אֶתְרַי הָזְדָעָן אֱלֹהִים  
 אָוֹתָךְ אֶת-כְּלִיזָאת אַיִן<sup>25</sup> נְבוֹז<sup>26</sup> וְחַכְמָם בָּמוֹךְ<sup>27</sup> : אָזְדִּיעַ  
 אַמְגַנְתָּךְ<sup>28</sup> גְּפִי<sup>29</sup> : לְבָב<sup>30</sup> שְׁנַיִם יָדִיעַ חַכְמָה<sup>31</sup> : בְּמֹרָאָה<sup>32</sup>  
 אַלְרִיךְ אַתְּתוֹרָע<sup>33</sup> : לֹא עַמְדָר<sup>34</sup> אִישׁ אַתָּה בְּהַתּוֹרָע<sup>35</sup> וּסְפָר אֶל  
 אֲחִיו<sup>36</sup> : אָבִינוֹ מַתּוֹ<sup>37</sup> בְּמִדְבָּר<sup>38</sup> : אֶל אֲשֶׁר תַּלְכִי אַלְקָד<sup>39</sup> וּבְאַשְׁר  
 תַּלְיִי<sup>40</sup> אַלְזִין<sup>41</sup> : בְּאַשְׁר תָּמֹותִי אָמוֹת וְשָׁם אַקְבָּר<sup>42</sup> : אָנְכִי  
 מַתָּהִי אֶת-מִשְׁיחַ<sup>43</sup> וְהָזָה<sup>44</sup> : עַמְדָנָא עַל<sup>45</sup> וּמַתָּהִי<sup>46</sup> רַעַח<sup>47</sup>  
 תָּמֹותָת רְשָׁעַי<sup>48</sup> : אֶת בְּנֵיכֶם לֹא הַמִּית<sup>49</sup> : אֶתְתָּם הַמִּתְּמָטָם  
 אֶת-עַם וְהָזָה<sup>50</sup> : אֶת-שְׁנִי בְּנֵי תְּמִית<sup>51</sup> : הַמָּה הַמִּתְּוּ בִּימֵי  
 קָצִיר<sup>52</sup> : מְחַרְךְ<sup>53</sup> אַתָּה מִזְמָת<sup>54</sup> : לֹא יוֹמָתָה אַבּוֹתָה<sup>55</sup> עַל  
 בְּנֵים<sup>56</sup> : מִפְנֵי שִׁיבָה<sup>57</sup> תָּקוּם<sup>58</sup> : מִמְלְכַתָּךְ<sup>59</sup> לֹא-תָקוּם<sup>60</sup> :  
 מִקְסָם מַעֲפָר דָּל<sup>61</sup> : נְבִיא<sup>62</sup> אָקִים לָהֶם<sup>63</sup> : וְאַקְסָם מֶלֶךְ<sup>64</sup>  
 חַדְשָׁה<sup>65</sup> : וְאַקְסָם עַל-סְלָעַ רְגָלָא<sup>66</sup> :

<sup>17</sup> to die. <sup>18</sup> Truly. <sup>19</sup> Came. <sup>20</sup> To any one. <sup>21</sup> Mordecai.

<sup>22</sup> Judgment. <sup>23</sup> Root, קַיּוֹן to understand. <sup>24</sup> אַמְתָּהָה truth. <sup>25</sup> Multi-

tude. <sup>26</sup> A vision. <sup>27</sup> To stand. <sup>28</sup> Died. <sup>29</sup> לִין<sup>30</sup> to lodge, remain

during night. <sup>31</sup> The anointed. <sup>32</sup> Evil. <sup>33</sup> The

wicked, <sup>34</sup> Harvest. <sup>35</sup> To-morrow. <sup>36</sup> Parents. <sup>37</sup> Old age.

<sup>38</sup> kingdom. <sup>39</sup> Poor, indigent. <sup>40</sup> A prophet. <sup>41</sup> New.

<sup>42</sup> A rock. <sup>43</sup> רְגָל foot.

## 6th CONJUGATION.

135. The sixth Conjugation comprehends all

verbs whose third radical is נָ : as, קָרַן מִצְאָה *to find*, קָרַן מִצְאָה *to call*.

They are thus conjugated :—

### *Kal.*

*Inf.* קָרַן, קָרַן \* *to find*, בְּמִצְאָה *in finding*, קָרַן לְלֹאֵל, &c.—  
*Imp.* קָרַן אָמָצָא, מִצְאָה, מִצְאָה מִצְאָה.—*Fut.* קָרַן אָמָצָא, מִצְאָה, מִצְאָה, &c.—*Part. act.* מִצְאָה, מִצְאָה, מִצְאָה, &c.—*Part. pas.* מִצְוָה, מִצְוָה, מִצְוָה, &c.—*Past tense*, קָרַן אָמָצָא, קָרַן אָמָצָא, קָרַן אָמָצָא, &c.

### *Niphāl.*

*Inf.* and *Imp.* נִמְצָאָה, &c.—*Fut.* נִמְצָאָה, &c.—*Part.* נִמְצָאָה, &c.—*Past tense*, נִמְצָאָה, נִמְצָאָה, נִמְצָאָה, נִמְצָאָה, &c.

\* Sometimes with תְּ : as, קָרַת תְּרָאָת, קָרַת תְּרָאָת ; *to be full* .  
**מַלְאָה**.

† תְּ is sometimes omitted : as, קָרַן.

§ Some verbs (chiefly *intransitives*) have (נָ) instead of (תְּ) for the second radical : as, נָלַא he was full — מַלְאָה — מַלְאָה — מַלְאָה — מַלְאָה, &c. In such cases, the participle active of *Kal* has the same form as the third person m. *past*. Thus, נִלְאָה — whence מַלְאָה, מַלְאָה — מַלְאָה — מַלְאָה — מַלְאָה — Thus likewise נִטְמָא he is unclean, or one that is unclean, טִמְאָה — טִמְאָה — טִמְאָה — טִמְאָה — he is thirsty, or one that is thirsty, צְמָאָה — צְמָאָה — צְמָאָה — צְמָאָה —

*Piel,*

*Inf. and Imp.* אָשַׁר.—*Fut.* אָשַׁרְנָא, &c.—*Part. act.* אָשַׁרְנִי,  
&c.—*Part. pas.* אָשַׁרְנָה, &c.—*Past tense.* אָשַׁר, &c.

*Puāl.*

*Inf.* אָשַׁר.—*Fut.* אָשַׁרְנָא, &c.—*Part.* אָשַׁר &c.—*Past tense*  
אָשַׁרְנָה, &c.—<sup>וּ</sup>תָאָשַׁרְנָה, תָּחָשַׁרְנָה, &c.

*Hiphil.*

*Inf.* אֵצֶרֶת.—*Imp.* אֵצֶרֶת, &c.—*Fut.* אֵצֶרֶתָא, &c.—*Part.*  
*act.* אֵצֶרֶתְנָה.—*Part. pas.* אֵצֶרֶתָה, &c.—*Past tense,* אֵצֶרֶתְנָה,  
הָאֵצֶרֶתְנָה, &c.—<sup>וּ</sup>תָאֵצֶרֶתְנָה, תָּחָצֶרֶתְנָה, &c.

*Hophāl.*

אֵצֶרֶת or אֵצֶרֶת in the same manner as דְּקִמֶּת or דְּקִמֶּת.

*Hithpaēl*

אֵצֶרֶתְנָה, &c., like דְּקִמֶּתְנָה.

## 7th CONJUGATION.

136. The seventh Conjugation comprehends all

verbs whose third radical is ה without *mappik*\*<sup>†</sup>, (Part I. p. 21.) ; as, גָּלוֹה to reveal, בָּכָה to weep.

This letter is changed into ת or י, or it is omitted.

### Kal.

*Inf. abs.* גְּנִלוֹת, גְּנִלּוֹת, גְּלָה to reveal†.—*Inf. cons.* גְּנִלוֹת, גְּלָה to reveal†.—*Imp.* תְּגִלֵּי, אֲגִלָּה, גְּלִילָה, גְּלָא, גְּלִיה, גְּלִיה, גְּלִילָה, גְּלִילָה, גְּלִילָה, &c.—*Fut.* אֲגַבֵּה, גְּבֻרָה, גְּבֻרָה, גְּבֻרָה, גְּבֻרָה, גְּבֻרָה, &c.—*Part. act.* גְּנוּלוֹת, גְּנוּלִים, גְּנוּלָה, גְּנוּלָה, גְּנוּלָה, גְּנוּלָה, &c.—*Part. pas.*

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\* Verbs having ת (with *mappik*) for the third radical, are conjugated like perfect verbs: thus, גְּבִרִיתִי I was high (not גְּבִרִיתִי), גְּבִרְתִּי Part. act. גְּבִרָה, Fut. אֲגַבֵּה (the ת retaining the *mappik* in all parts of the verb wherein it forms the last letter).

† In a few instances with י: as, קָנוֹ to purchase (2 Sam. xxiv. 24.) instead of קָנָה; עָשָׂו to do (Gen. xxxi. 38.) for לְעַשֵּׂות.

§ The prefixes נ, ת, י, have mostly (-) or (.) when the first radical is a guttural: as, קְעַלְתָּךְ thou shalt ascend, יְעַלְתָּךְ thou shalt encamp; תְּחַזֵּךְ thou shalt see. The ת is sometimes dropped: as, עַלְיָה he shall ascend (for יְעַלְתָּה); עַשְׂתָּה he shall do (for יְעַשֵּׂה); especially with conversive (ו): as, וַיְעַלְתָּהּ and he ascended; וַיְעַשָּׂה and he did; וַיְגַפֵּנוּ and we turned. And when the second radical happens to be either of the letters ת, כ, ב, ד, ט, ב, פ, ק, ת, both receive (:); as, קָרַבְךָ and he captured, קָרַבְתָּךְ and he wept.

‡ Instead of גְּלִילָה—In some instances י is substituted for the third radical (ת); as, בְּלִיָּה one that weeps, f., so likewise in the past tense, חָסִיתָ she trusted (for חָסַתָּה); חָסִיתִי they trusted (for חָסִיתָם). And in the future, יְשַׁלְיָה they shall be tranquil; especially with a Paragogic letter: as, אֲחַמְדִיתָ I shall roar, be disquieted, (for יְחַמְדָתָה); אֲחַמְדִין (for יְחַמְדָתָן).

\* גָּלַּת, גָּלַתְּתָה, גָּלַתָּה, גָּלִיָּת, גָּלִית.—*Past tense*, גָּלַת, גָּלַתְּתָה, גָּלַתָּה, גָּלִיָּת, גָּלִית, &c.

### *Niphāl.*

*Inf. abs.*—Cons. חָגְלָה, בָּהָגְלָות, הָגְלָות, &c.—*Imp.* חָגְלָה, אָגְלָה, &c.—*Fut.* חָגְלָה, תָּגְלָה, אָגְלָה, הָגְלָה, הָגְלָה.—*Part.* חָגְלָה, תָּגְלָה, אָגְלָה, הָגְלָה.—*Part. act.* מָגְלָה, מָגְלָה, &c.—*Part. pas.* מָגְלָה, מָגְלָה, &c.—*Past tense*, גָּגְלָה, גָּגְלָה, גָּגְלִית, גָּגְלִית, גָּגְלִית, גָּגְלִית, &c.

### *Piel.*

*Inf.* אָגְלָה, גָּגְלָה or גָּלָה.—*Imp.* גָּגְלָות, גָּלָות, גָּלָה, &c.—*Fut.* גָּגְלָה, אָגְלָה, &c.—*Part. act.* מָגְלָה, מָגְלָה, &c.—*Part. pas.* מָגְלָה, מָגְלָה, &c.—*Past tense*, גָּגְלִית, גָּגְלִית, גָּגְלִית, גָּגְלִית, גָּגְלִית, &c.

### *Puāl.*

*Inf.* אָגְלָה, גָּגְלָה.—*Fut.* גָּגְלָה.—*Part.* גָּגְלָה.—*Past tense*, גָּגְלָה, גָּגְלִית, גָּגְלִית, &c.

### *Hiphil.*

*Inf.* אָגְלָה, חָגְלָה.—*Imp.* חָגְלָה, חָגְלָה, &c.—*Fut.* חָגְלָה, חָגְלָה, &c.

\* גָּלַג with the accent on the last syllable: whereas verbs of the fifth conjugation have their accent on the *penultimate*, as, קָמָנוּ they stood up,:—שׁבָּג (from שׁוֹבֵב) signifies, they returned; but שׁבָּנָה (from שׁבֵּנָה) signifies, they captured, took prisoners.

† And without כְּ: as, יִצְרָא he shall command (for יִצְרָא).

§ The כְּ is sometimes dropped: as, חֲעַל bring up (for חֲעַלְלָה).

מְגֻלָה, &c.—*Part. act.* יִגְלֶה, &c.—*Part. pas.* תְגַלֵה, הָגְלִיתִי—*Past tense*, הָגְלָה or הָגְלָתָה, הָגְלִיתִי, &c. הָגְלִינָה.

### Hophal

Takes (ר) for the first vowel, and the radical ח follows the same rule as in the preceding branches: thus, הָגְלִיתִי, אָחַתְגְּלִיתִי, &c. &c. אָתְגְּלִיתִי, &c. &c.

### Hithpael.

הָתְגַלֵה, אָתְגְּלִיתִי, הָתְגְּלִילִיתִי, &c. &c.

137. The verbs חיה to be, חיה to live, belong to this conjugation; but they deviate in some measure from the preceding rules, as may be seen from the following examples:—

*Inf. abs.* חיה to be.—*Inf. cons.* חיות in being, מחיות, לחיות, בחיות.

*Imp. p. m.* חיה f. or חוי f. חיה f.

*Fut.* תחיה or איה I shall or will be; or תחיה f. or גיה or גיה f. or יחה f. or יחה f. תחיה f. or יחה f. תחיה f.

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\* And with *conversive* נוֹפֵן: נוֹגֵל—*and he caused to turn*; (2 Kings, ii.) *and he caused to see*, i. e. *he shewed*.

\***הָזֶה** or **הָזֶה**, *f.* **הָזֶה** or **הָזֶה**, *f.* **p.**

**Past tense,** *f.* **הָיְתָה**, **הָיְתָה**, **הָיְתִי**, **הָיְתִי**, *f.* **הָיְתַן**, **הָיְתַן**, **הָיְתִי**.

In *Niphal* we find some of the persons of the past tense only: thus, **גָּהַיָּה**, **גָּהַיָּת**, **גָּהַיִתִי**; and by analogy, **גָּהַיָּנוּ**, **גָּהַיָּתֶם**, **גָּהַיִתֶּן**, **גָּהַיִנֶּנוּ**.

### INFINITIVE ABSOLUTE **חֵיָה** *to live.*

#### *Kal.*

*Imp.* **תְּחִיָּה**, **אֲחִיָּה**.—*Fut.* **חִיְּנָה**, **חִיְּוָה**, **חִיְּוִי**, **חִיְּה**.—*Part.* **חִיָּת**, **חִיָּם**, **חִיָּה**, **חִיָּה**, &c.—*Past tense,* **חִיָּתָה**, **חִיָּתָה**, **חִיָּתִי**, **חִיָּתִי**, **חִיָּתַן**, **חִיָּתַם**, **חִיָּינָה**, **חִיָּה**, **חִיָּתָה**, **חִיָּתִי**, **חִיָּתִי**, **חִיָּיָה**.

*Niphal* not used.

#### *Piel,*

*Inf.* **חִיָּה** *to preserve, sustain life,* **לְחַיּוֹת**, **חַיּוֹת**.—*Imp.* **לְחַיּוֹת**, **לְחַיּוֹת**, **לְחַיּוֹת**, **לְחַיּוֹת**, **לְחַיּוֹת**, **לְחַיּוֹת**.—*Fut.* **אֲחִיָּה**, **תְּחִיָּה**, **תְּחִיָּה**, **תְּחִיָּה**, **תְּחִיָּה**, **תְּחִיָּה**.—*Part.* **מְתֻחִיָּה**, **מְתֻחִיָּה**, **מְתֻחִיָּה**, **מְתֻחִיָּה**, **מְתֻחִיָּה**, **מְתֻחִיָּה**.—*Past tense,* **חִיָּיָה**, **חִיָּיָה**, **חִיָּיָה**, **חִיָּיָה**, **חִיָּיָה**, **חִיָּיָה**.

#### *Hiphil.*

*Inf.* **לְחַחְיּוֹת** *to cause to live, restore life, revive,* **לְחַחְיּוֹת**.—*Imp.* **הַחְיָה**, **הַחְיָה**, **הַחְיָה**, **הַחְיָה**, **הַחְיָה**, **הַחְיָה**.—*Past tense,* **הַחְיִית**, **הַחְיִית**, **הַחְיִית**, **הַחְיִית**, **הַחְיִית**, **הַחְיִית**.—*&c.*

\* **חַיּוֹת—חַיִּים**

*Exercise.*

בְּטָרֵם<sup>۱</sup> יָדַע הַגְּנָעֵר קָרָא<sup>۲</sup> אָבִי<sup>۳</sup> וְאַמִּי<sup>۴</sup>: מִה תֹּרֶבֶר  
הַזָּהָר עֲשֵׂית<sup>۵</sup>: לְגַפֵּן לְבָלְתִּי<sup>۶</sup> קָרָאות<sup>۷</sup> לְגַפֵּן: כָּל קָרְאָה  
בְּמַדְבָּר פָּנָיו<sup>۸</sup> דָּרָךְ: גַּם לְמַחְרָה אָבִי קָרְאָה<sup>۹</sup>. לְהַעַם  
הַמֶּלֶךְ: נָקְרָא לְגַנְעָרָה וְגַנְשָׁאָלָה<sup>۱۰</sup> אַתְ-פִּיה<sup>۱۱</sup>: שְׁמַךְ עַלְיָגָן  
נָקְרָא<sup>۱۲</sup>: אָבִי לֹא נָקְרָא אַתְ-יְהָוָה<sup>۱۳</sup> לְבּוֹא<sup>۱۴</sup>. אֶל הַמֶּלֶךְ זֶה שְׁלוֹשִׁים  
יָמִים<sup>۱۵</sup>: הַלָּא חֲכָמָה תָּקְרָא וְתַבּוֹנָה תַּתְנוּ קוֹלְתָה<sup>۱۶</sup>: אָז  
תָּקְרָא וַיְהִי יָעָנָה<sup>۱۷</sup>: לְזֹאת נָקְרָא אַשְׁה<sup>۱۸</sup>: אֲשֶׁר אָדָם  
מִצָּא חֲכָמָה<sup>۱۹</sup>: גַּם צְפּוֹר<sup>۲۰</sup> מִצָּא בָּתִּית<sup>۲۱</sup>: רַבְשׁ<sup>۲۲</sup> מִצָּא  
אָכְלָה<sup>۲۳</sup>: לִידְמִצָּא אֲתִ-הַחְצִים<sup>۲۴</sup>: עַם אֲשֶׁר תִּמְצָא  
אֲתִ-אֱלֹהִיךְ לֹא יִתְּהִיה<sup>۲۵</sup>: תִּמְצָא שְׁפָתָתֶךָ חַנוּ בְּעַנְנִיךְ<sup>۲۶</sup>:  
אִם הַמִּצְאָה תִּמְצָא בְּיָדוֹ הַגְּנָבָה<sup>۲۷</sup>: שְׁנִים<sup>۲۸</sup> יְשִׁלְמָם<sup>۲۹</sup>:  
גְּלִיפְתִּת<sup>۳۰</sup> בְּבָל וְאַתְּ לֹא יִדְעַת גִּמְצָאת וְגַם נִתְפְּשַׁת<sup>۳۱</sup>:  
שְׁפָתִיו<sup>۳۲</sup> מְלָאָה<sup>۳۳</sup> זָעַם<sup>۳۴</sup>: יְמִינָם<sup>۳۵</sup> מְלָאָה שְׁחָד<sup>۳۶</sup>: מְלָא-  
קְרִינְךְ<sup>۳۷</sup> שְׁמָנוֹ: גְּמַלָּא בְּתִינוֹ שְׁלָל<sup>۳۸</sup>: מְלָא בְּתִיחַם בְּל-  
טוֹב<sup>۳۹</sup>: חְטָא<sup>۴۰</sup> וְחַטְאִיתְא<sup>۴۱</sup> אֲתִ-יְשְׁרָאֵל<sup>۴۲</sup>: גַּם אָתוֹ חַחְטִיאָה  
הַנְּשִׁים הַנְּכָרִיות<sup>۴۳</sup>: לֹא יִשְׁבּוּ בָּאָרֶץ פָּוּ חַחְטִיאָה אַתְּךָ

<sup>۱</sup> Before. <sup>۲</sup> R. קָרָא. <sup>۳</sup> R. עֲשָׂה to do. <sup>۴</sup> Not. <sup>۵</sup> R. פָּלָח to turn, Pi. to clear away. <sup>۶</sup> Called, invited. <sup>۷</sup> To come. <sup>۸</sup> שָׁאל to ask. <sup>۹</sup> To come. <sup>۱۰</sup> עַלְהָה to answer. <sup>۱۱</sup> A bird. <sup>۱۲</sup> Honey. <sup>۱۳</sup> sufficient, enough. <sup>۱۴</sup> עַזְנִים to answer. <sup>۱۵</sup> A horn. <sup>۱۶</sup> To pay. <sup>۱۷</sup> לְכַד to catch. <sup>۱۸</sup> פָּלָשׁ to lay hold of. <sup>۱۹</sup> שְׁפָתָה lip. <sup>۲۰</sup> Anger. <sup>۲۱</sup> The right hand. <sup>۲۲</sup> A bribe. <sup>۲۳</sup> קָרְנוֹן a horn. <sup>۲۴</sup> Spoil, plunder. <sup>۲۵</sup> Goods, riches. <sup>۲۶</sup> To sin. <sup>۲۷</sup> Strange.

לֵי : רָאָה<sup>۲۱</sup> זֶה מְצַאָתִי רָאָה רָאָתִי אֶת-עַנִּי עַמִּי :  
 רְאֵי וְרָאֵי מַה תַּعֲשֵׂי<sup>۲۲</sup> צָאִינָה<sup>۲۳</sup> וְרָאִינָה בְּנוֹת צִוְּן :  
 אָזְנוֹ שְׁמֻעָת וְעַזְנוֹ רָאָה יְהוָה עֲשָׂה גַּם-שְׁנִיחֶט<sup>۲۴</sup> : מַה  
 רָאִית בַּי עֲשִׂית אֶת-הַכְּבָר הַזֶּה : רָאָה בַּי לֹא גַּעֲשָׂתָה  
 עַצְתָּו<sup>۲۵</sup> : עַתָּה תְּرַא אֲשֶׁר עָשָׂה לָהּ : עִגִּי עִירִיט<sup>۲۶</sup>  
 תְּרָאִינָה : בְּאוּרֶךָ גְּרָאָה אֹור : אַלְיָה אֶבְוֹתִיכֶם גְּרָאָה  
 אַלְיָה : הַיּוֹם אֲרָאָה אַלְיָו : מְעַשְׁתָּם<sup>۲۷</sup> אֲשֶׁר לֹא יַעֲשֶׂה  
 עֲשִׂיתָן עַמְּדִי : הַנִּהְרָאָה אֶלְיָהִים אֲתִי גַם אֶת-זִרְעָה :  
 אֲתָה הַרְאִית לְדָקַעַת<sup>۲۸</sup> : אֶת-אִזְבִּיחָם בְּסֶחֶת<sup>۲۹</sup> תִּים : כְּלָמָח<sup>۳۰</sup>  
 בְּסֶחֶת פָּנִי : אָרֶץ אֶל תְּכַסֵּי דָמִי : בְּחַשְׁד שְׁמוֹ בְּסֶחֶת<sup>۳۱</sup>  
 הַזּוֹקְנִים<sup>۳۲</sup> מְכָסִים בְּשָׁקִים<sup>۳۳</sup> : הַבְּהָמָה הַבָּקָר וְהַעֲזָן אֶל-  
 יַטְעֵמָו<sup>۳۴</sup> מְאוֹמָה<sup>۳۵</sup> אֶל-יְדָעוֹ<sup>۳۶</sup> פְּמִים אֶל-יִשְׁתָּבוֹ<sup>۳۷</sup> וַיַּתְפְּסֵ  
 שָׁקִים וַיִּקְרָאֵוּ אֶל-אֱלֹהִים בְּחִזְקָה<sup>۳۸</sup> רַיְשָׁבָו<sup>۳۹</sup> אִישׁ<sup>۴۰</sup> פַּרְכְּבָו<sup>۴۱</sup>  
 : הַרְעָה :

צָחַח<sup>۲۱</sup> to see. יָצַא<sup>۲۲</sup> to go out. עַמְּדָה<sup>۲۳</sup> to do. Both.  
 advice. עַפְתָּח<sup>۲۴</sup> a blind man. מְעַלְתָּח<sup>۲۵</sup> work, deed. עַפְרָר<sup>۲۶</sup> to cover.  
 شְׁמַע<sup>۲۷</sup> Shame. קָדוֹן<sup>۲۸</sup> an old man. שָׁקָד<sup>۲۹</sup> A sack, sack-cloth. טָלָם<sup>۳۰</sup> to  
 taste. שְׁאָלָה<sup>۳۱</sup> Any-thing. רְלָתָה<sup>۳۲</sup> to feed. שְׁרָחָה<sup>۳۳</sup> to drink. מְרָדָכָי<sup>۳۴</sup> With  
 force, vehemently. שְׁזָבָב<sup>۳۵</sup> to return. מְרָדָכָי<sup>۳۶</sup> Each.

## 8th CONJUGATION.

138. The eighth Conjugation comprehends verbs whose second and third radical are the same; as, סְבַב to measure, סְבַב to surround.

The second radical is mostly dropped, and its vowel transferred to the first radical. The deficiency of the second is indicated by *dagesh* in the third radical, in all cases where it has a vowel. In many parts of the verb, however, the second radical is retained, and conjugated like the perfect verb **לִקַּח**.

### *Kal.*

*Inf. abs.* or **סְבָב** or **סְבָבָה** to turn about, surround.—*Inf. cons.* **סְבֵי**, \***סְבֵי**, **סְבָב**, **סְבָבָה** or **לְסָבָב**, **סְבָבָה**, **סְבָבָה**—*Imp.* **סְבָב**, **סְבָבָה**—*Fut.* **סְבָבָה**, **סְבָבָה**, **סְבָבָה**, **סְבָבָה**—*Part. act.* **סְבָבָה**, **סְבָבָה**, **סְבָבָה**, **סְבָבָה**—*Part. pas.* **סְבָבָה**, **סְבָבָה**, **סְבָבָה**, **סְבָבָה**—*Past tense*, **סְבָבָה**, **סְבָבָה**, **סְבָבָה**, **סְבָבָה**—*Future*, **סְבָבָה**, **סְבָבָה**, **סְבָבָה**, **סְבָבָה**.

\* Sometimes with short (ׁ): as **רֹאֵי** sing or exult thou, f. (Isa. liv. 1.) **רֹאֵי** m. p.

† The long vowel (ׁ) is changed into (ׂ) because a long vowel cannot form a compound syllable without the accent; and as the accent can never come on the *ante-penultimate*, the long vowel must necessarily be changed. (See part I. p. 79.)

§ The prefixes **וְ**, **נְ**, **וּ**, **וְ**, have long (ׁ), except the second and third persons f. p.

‡ (ׁ) is changed into (ׂ) for the reason stated before. For the same reason is (ׁ) changed into short (ׁ), with *conversive* וְ: as, **יְגַבֵּב**, **יְגַבֵּב**, he shall surround, **וְגַבֵּב**, and he surrounded, **וְגַבֵּב**.

|| Or **סְבָבָה**, like the perfect verb. In the same manner, **וְמִמְטַהֵּת** he imagined, intended, **וְמִמְטַהֵּת**.

*Niphâl.*

*Inf.* הַסְבֵּב, הַסְבֵּבִי, הַסְבֵּב or הַסְבֵּבֶן, &c.—*Imp.* בָּשַׂבֵּב, &c.—*Fut.* or נִסְבֵּב, נִסְבֵּבִי, נִסְבֵּבֶן, &c.—*Part.* or נִסְבֵּתָה, נִסְבֵּב or נִסְבֵּבִים, נִסְבֵּתָה, נִסְבֵּבֶן, &c.—*Past tense.* or נִסְבֵּתָה, נִסְבֵּבִי, נִסְבֵּתָה—*Nisbati*, &c.

*Piel, Puâl, and Hithpaâl,*

Are conjugated either like perfect verbs, as, סִבְבָּב *to bring about, to cause*†; חִלֵּל *to praise, curse*, he praised, חִלֵּתִי, &c. I was praised, חִלֵּלִי he was praised, חִלֵּתִי I was praised, &c.—*Part.* מִחְלֵל, מִתְחִיל *he praised himself, boasted*.—*Imp.* חִלֵּל, חִתְחִיל, חִלֵּלִוּ, חִלֵּלִוּ, חִלֵּלִוּ, &c. &c.—*Fut.* חִלֵּל, אֲחִלֵּל, אֲחִלֵּל, &c. Or they are conjugated like verbs of the fifth conjugation, (ז' ע'). Thus, *Inf.* סִבְבָּב *to go about, encompass*; חֹזֵל *to make foolish, frantic, to cause to act without reason*.—*Imp.* סִבְבִּי, סִבְבִּבִי, &c.—*Fut.* סִבְבָּב &c.—*Part. act.* מִסְבָּב &c.—*Part. pas.* אֲסִבָּב.—מִסְבָּב &c.

\* Or with ( .. ) as, סִמְמָה *to be melted*.

† Or with ( .. ) as, אָתָם *I shall be finished, completed*, יָתָם, יָתָם; or with (-) as, מִצְמָר *he shall be measured*. In a few instances without *dagesh*; as, אַיְל *I shall be light*, i. e. not esteemed, תְּקַלֵּל.

§ Sometimes with נִ: as, בְּנִילָה *he was rolled, they were rolled together*.

‡ Hence the Rabbinical, סְפִּיה *a cause*.

|| Hence *Hallelujah*, חַלְלָיוּת *i. e. Praise ye the Lord*.

*Past tense*, סָבַבְתִּי—**סָבַבָּה**, סָבַבָּו, &c.—**PuÁL**,  
**סָבַבְתִּי**, סָבַבָּו—*Fut.* &c.—**אָסַבָּב**.—*Past tense*, סָבַבָּה, סָבַבָּו—**חִתְהַלֵּל**—**גָּלַל**: or from **הִשְׁתֹּוֹבָב** *he rolled himself*.

### Hiphil.

חִסְבִּי, חִסְבָּה, חִסְבָּו, &c.—*Imp.* חִסְבָּה.—**Fut.** חִסְבָּי, חִסְבָּב, &c.—*Part. act.* מִחִסְבָּה, מִחִסְבָּב, מִחִסְבָּה &c.—*Part. pas.* מִחִסְבָּה, מִחִסְבָּב, &c.—*Past tense*, חִסְבָּתִי—**חִסְבָּה**, \***חִסְבָּב**, &c.

### Hophal.

חִסְבָּבִי, חִסְבָּבָה, חִסְבָּבָו—*Part.* חִסְבָּבִי, &c.—*Fut.* חִסְבָּבִי, חִסְבָּבָה, חִסְבָּבָו—*Past tense*, חִסְבָּבִי, חִסְבָּבָה, חִסְבָּבָו, &c.

### Exercise.

רַבָּן לְכָם סָבָב אֶת־הַמִּזְבֵּחַ הַזֹּה : עַבְרוּ וְלַבּוּ אֶת־הַעֲיר :  
 בַּיּוֹם הַשְׁבִּיעִי תַּלְכְּבּוּ אֶת־הַעֲיר שְׁבַע פָּעָמִים : לֹא גַּם  
 עַד בָּאוּ פָּה : סְבִּתְתֶּם אֶת־הַמְּקוֹם : וְגַם־בָּבָבָו אֶת־הַר־שְׁעִיר  
 יְמִינָם רַבִּיתִי : אָנָי הַוְלֵךְ לְמִדְיָן אֶת־יְרוֹשָׁלָם : לְרָאוֹת

<sup>1</sup> Much, enough. <sup>2</sup> Seven times. <sup>3</sup> Many. <sup>4</sup> in *Hith.* to measure, stretch one's self. <sup>5</sup> Jerusalem.

\* Or with (-): as, **חִנְלִיל** *he caused to be light*, **חִנְלִיל** *he made bitter*.

בְּמַה אָרֶבֶת וּבְמַה רְחַבֶּת : מִן הַמִּפְּהָה הַזֹּאת תִּמְוֹד : סְבִבָּאֵל רֹוח תְּיִם מִיד חַמְשׁ מִאוֹת קָנִים : וַיִּמְדֹד אֶת הַשְׁעָר : הַיּוֹם גָּלוּתִי אֲתִיחַרְפָּת מִצְרָיִם מַעֲלִיכֶם : גָּלוּ אֲבָגִים גָּרְלִים עַל פִּי הַמִּעָרָה : נִסְבּוּ בְּתֵיכֶם לְאֶחָרִים וְגָנְלוּ כְּסֶפֶר הַשְׁמִים וְכָל אֶצְבָּאָם יְבוֹלִי בְּגַבְלָה עַלָּה מְגַפְּנוּ : בְּחֹול תְּיִם אֲשֶׁר לֹא יִמְדֹד וְלֹא יִקְפְּרֵי : אֲם יִמְדֹד שְׁמִים מִלְמָעָלה וַיְחַקְרֹרוּ מִזְסְדִירָאָרֶץ לְמַטָּה גַם אַנְיָאָמָאָס בְּכָלִירָע וּשְׂרָאֵל : שְׁבַע פָּעָמִים בַּיּוֹם הַלְּתִי אַוְתָּה : בְּאֶלְהִים הַלְּלָנוּ בְּלָהִוּם : הַלְּלָיְ אֶלְהִיךְ צִיוֹן : אַנְהַלְלָה שֵׁם אֶלְהִים בְּשִׁיר : לֹא הַמְתִים יְהַלֵּל יְהָ : לְפִי שְׁבָלוּ יְהַלֵּל אִישׁ : בְּלַהֲנִשְׁמָה תְּהַלֵּל יְהָ : רְגִי וְשְׁמָחִי בַּת צִיוֹן : רְגֻנוּ שְׁמִים וְגַלְיָה אָרֶץ : הַקִּיצְעָה וְרַגְנָנוּ שְׁבָגְנִי עַפְרָה : כְּהַנִּיחָא לְבִיְשׁ יְיַשְׁעָה וְתִסְדִּיךְ רְגֻנוּ יְרַגְנָנוּ : אָז יְדַלְנִי פְּאַיִל פְּקַדָּה וְתַרְנוּ לְשׂוֹן אַלְמָס : תְּרַגְנוּ לְשׂוֹנִי אַדְקָה : תְּרַגְנָה שְׁפָתִי : בְּכָרְמִים לֹא יְרַגְנוּ מַזְאָאִי בְּקָר וְשַׁרְבָּב תְּרַגְנִין : לְבָב אַלְמָנָה אַרְגְּנִין : הַגָּה

- <sup>10</sup> to roll, roll away, remove, in *Hith*. to roll one's self, to wallow. <sup>11</sup> to wither, waste. <sup>12</sup> The vine. <sup>13</sup> to number. <sup>14</sup> to search. <sup>15</sup> to despise. <sup>16</sup> to praise; in *Hith*. to praise one's self, to boast. <sup>17</sup> A dead person. <sup>18</sup> Sense, understanding. <sup>19</sup> Soul. <sup>20</sup> to shout, to sing. <sup>21</sup> to rejoice. <sup>22</sup> Awake. <sup>23</sup> one that dwells. <sup>24</sup> Dust. <sup>25</sup> to dress, to clothe. <sup>26</sup> Salvation. <sup>27</sup> A pious man. <sup>28</sup> to jump. <sup>29</sup> The lame. <sup>30</sup> Dumb. <sup>31</sup> a vineyard.

ידי עפֶך לְחַסֵב אֲלֵיכָא אֲתִיכָל וּשְׂרָאֵל אַתָה חַסְבָתָ  
 אֲתִילְבָט : הַקְבִּי עַיִינִיךְ מַנְגָדִי : וַיַּסֵּב אֲלֹהִים אֲתִיחָטָעַם :  
 אֲלַתְּהַלְל בְּיוֹם מַחְרֵב יְלֵא תַּדְעַ מָה יְלֵא יוֹם : בְּרוֹב  
 עַשְׁרַת יְתַהְלָאוֹ : אֲל יְתַהְלָל חַבָּס בְּחַכְמָתוֹ וְאֲל יְתַהְלָל  
 הַגְּבוֹר בְּגַבּוֹרָתוֹ אֲל יְתַהְלָל עַשְׁיר בְּעַשְׁרוֹ בַּי אַסְמָבָזָאת  
 יְתַהְלָל הַמְּתַהְלָל חַשְׁבָלָא וַיַּדְעַ אָתֵי : וַיִּתְמַדֵּד . עַל  
 הַיְלֵד שֶׁלַש פְּעֻמִים : וַעֲמַשָּׂא מַתְגַּלְל בְּרַם בְּתוֹךְ  
 הַמְּסָלָה<sup>28</sup> : וַיַּוְרָאֵי הָאָנָשִׁים כִּי הַזָּבָא בֵּית יוֹסֵף וַיַּאֲמַרְזֵי<sup>29</sup>  
 עַל־דְּבָרִי הַכָּסֶף הַשָּׁב בָּאַמְתַחְתִּינָו<sup>30</sup> בְּתִחְלָה<sup>31</sup> אֲנַחְנוּ  
 מַזְבָּאִים לְהַתְגִּלְל עַלְנוּ וְלַחֲתִינְפֵל עַלְנוּ וְלַקְחַת אַתָּנוּ  
 לְעַבְדִים וְאֲתִיחָמְרִינָו<sup>32</sup> :

<sup>28</sup> To understand, to contemplate. <sup>29</sup> And Amasa. <sup>30</sup> A way, highway. <sup>31</sup> On account of. <sup>32</sup> אַמְתַחְתָה a sack. <sup>33</sup> At first.

The accompanying Tables, containing paradigms of the verbs of the several conjugations, are so constructed, that the student may at one view see the distinguishing characteristic of each conjugation and its several branches.

Table XI. contains all the Infinitive and Imperative Moods of the eight conjugations.

Table XII. contains all the Future Tenses.

Table XIII. contains all the Participles.

Table XIV. contains all the Past Tenses.

















## CHAPTER VII.

## DOUBLY IMPERFECT VERBS.

139. From the preceding exposition of the Hebrew verbs, it appears that the differences between the perfect and imperfect verbs arise from the latter having either (נ), or one of the *quiescents* י, ו, ח, א, as a constituent part of their roots. But the root may have both נ and one of the *quiescents*, at the same time, as radicals—as, for instance, שָׁבַע to bear, to carry, to lift up; בָּטַח to stretch out, bend, incline:—or it may have two *quiescents*, as, אָבַח to be willing, to consent; אָזַע to issue, to go out; יְרַא to fear; יְרַדֵּת to throw, to dart; בָּאָה to come. In such cases, the verbs are said to be doubly imperfect; and they will be subject, at the same time, to the rules specified under the several conjugations to which each letter has a reference.

Thus, for instance, the נִמְשָׁא of נִמְשָׁא will be regulated by the rules laid down under the second conjugation (p. 127.), and we shall have for the future נִמְשָׁא (for נִמְשָׁא), and נִיְמָא will be regulated by the rules laid under the sixth conjugation (p. 142.) ; and hence נִמְשָׁא, with (נִיְמָא) under the second radical, instead of נִמְשָׁא or נִמְשָׁא. Thus, likewise, the נִיְמָא of נִבְדָּא will follow the rules of the third conjugation, and we shall, therefore, have in the future נִבְדָּה *I shall be willing*, נִתְבָּה, &c., ; whilst the נִיְמָא will follow the rules of the seventh conjugation ; and we shall have in the past tense, אַבְרָהָם, אַבְרָהָם in the same manner as from גַּלְעָד, גַּלְעָד, גַּלְעָד &c. This will appear still more clear from the following examples, in which the leading words of the several verbs are given, leaving it to the student to fill up the rest by way of exercise.

1) 140. First radical נ, and third נ : as, נָשַׁׁנּוּ to carry.

*Kal.*

*Inf. abs.* נָשַׁׁנּוּ.—*Cons.* נָשַׁׁנּוּ or תְּנִיאֵשׁ, תְּנִיאֵת בַּשְׂרַב, לְאֵשֶׁת &c.—  
*Imp.* נָשַׁׁנּוּ, יָנַשֵּׁן &c.—*Fut.* נָשַׁׁנּוּ &c.—*Part. act.* נָשַׁׁנּוּ &c.—  
*Part. pas.* נָשַׁׁנּוּ.—*Past tense,* נָשַׁׁנּוּ &c. יָנַשֵּׁן.

*Niphāl.*

*Inf.* נָשַׁׁנּוּ to be carried, נָשַׁׁנּוּ בַּהֲנִילָה &c.—*Imp.* נָשַׁׁנּוּ &c.—  
*Fut.* נָשַׁׁנּוּ &c.—*Part. act.* נָשַׁׁנּוּ, תְּנִיאֵשׁ &c.—*Past tense,* נָשַׁׁנּוּ,  
תְּנִיאֵשׁ, יָנַשֵּׁן &c.

*Piel.*

*Inf.* נָשַׁׁנּוּ to exalt, נָשַׁׁנּוּ בַּקְדָּשָׁה &c.—*Imp.* נָשַׁׁנּוּ &c.—*Fut.* נָשַׁׁנּוּ אָנֹךְ.  
*Part. act.* נָשַׁׁנּוּ.—*Part. pas.* נָשַׁׁנּוּ.—*Past tense,* נָשַׁׁנּוּ—  
יָנַשֵּׁן &c.

*Puāl.*

*Inf.* נָשַׁׁנּוּ\*.—*Fut.* נָשַׁׁנּוּ.—*Part.* נָשַׁׁנּוּ.—*Past tense,* נָשַׁׁנּוּ,  
יָנַשֵּׁן &c.

*Hiphil.*

*Inf.* נָשַׁׁנּוּ or נָשַׁׁנּוּ to cause to bear.—*Imp.* נָשַׁׁנּוּ.—*Fut.*  
נָשַׁׁנּוּ.—*Part. act.* נָשַׁׁנּוּ.—*Part. pas.* נָשַׁׁנּוּ.—*Past tense,* נָשַׁׁנּוּ,  
יָנַשֵּׁן—יָנַשֵּׁן &c.

*Hophal.*

*Inf.* נָשַׁׁנּוּ.—*Fut.* נָשַׁׁנּוּ.—*Part.* נָשַׁׁנּוּ.—*Past tense,* נָשַׁׁנּוּ,  
יָנַשֵּׁן—יָנַשֵּׁן.

*Hithpaél*

*Inf.* הַתְּנִשֵּׁא to exalt one's self.—*Imp.* הַתְּנִשֵּׁא.—*Fut.* הַתְּנִשֵּׁא.—*Part.* הַתְּנִשֵּׁא—*Past tense,* הַתְּנִשֵּׁא.

?) 141. First radical נ, and third ה : as, נָטַה to incline, to stretch out.

*Kal.*

*Inf.* נָטָה—*Imp.* נָטָה, f. בְּנָטוֹת.—*Fut.* נָטִי, f. בְּנָטוֹת.—*Part. act.* נָטוֹה or טָא.—*Part. pas.* נָטוֹה, f. בְּנָטוֹת.—*Past tense,* נָטוֹה, f. בְּנָטוֹת.—*Past tense,* נָטוֹה, f. בְּנָטוֹת.

*Nipháh.*

*Inf.* הַנְּטָה—*Imp.* הַנְּטָה.—*Fut.* הַנְּטָה.—*Part.* הַנְּטָה, f. בְּנָטוֹת.—*Past tense,* נָטוֹה, f. בְּנָטוֹת.—*Past tense,* נָטוֹה, f. בְּנָטוֹת.

*Piel,*

*Inf.* נָטָה—*Imp.* נָטָה.—*Fut.* נָטִיא.—*Part. act.* נָטָה.—*Part. pas.* מָנוֹת.—*Past tense,* נָטוֹה, f. בְּנָטוֹת.—*Past tense,* נָטוֹה, f. בְּנָטוֹת.

*Puál and Hithpaél*

Need no further explanation, as the former is formed by substituting (ו) for the first short vowel of Piel; and the latter, by prefixing הַנְּטָה &c. before Piel, as before directed.

*Hiphil.*

*Inf.* הַטִּיה or הַטְּהִיטה—*Imp.* הַטִּיה or הַטְּהִיטה.—*Fut.* הַטִּיא or טְהִיטָה or טְהִיטָה, f. בְּנָטוֹת.—*Past tense,* נָטוֹה, f. בְּנָטוֹת.

\* As נָפֹת-נָפֹת.

אָפַת *&c.*—*Part. act.* הָפַתְּתָן.—*Part. pas.* הָפַתְּנָן.—*Past tense,*  
הָפַתְּתָה—הָפִיתִי, &c.

### Hophal

Takes (.) instead of (-) and (.) ; as, *Fut.* הָפַתְּנָן.—*Past tense,*  
הָפִיתִי—הָפַתְּתָה.

3) 142. First radical נ, and third ח : as, אָפָה *to bake.*

### Kal.

*Inf.* אָפָה—*Imp.* אָפָה—*f.* אָפָה—*Fut.* אָפָה—*Part. act.* אָפָה, f. אָפָה—*Part. pas.* אָפָה—*Past tense,* אָפָה—*f.* אָפִיתִי.

### Niphal.

*Inf.* הָאָפָה *to be baked,* הָאָפֹת—*Imp.* אָפִיה—*Part. pas.* הָאָפָה—*Past tense,* אָפִיה, &c.

4) 143. First radical י, and third נ : as, יַצֵּא *to go out,* יַרְאֶה *to fear,*

### Kal.

*Inf.* יַצֵּאת, יַצְאָת—*Imp.* יַצֵּא, f. יַצֵּא, יַצְאָת—*fut.* יַרְאֶה, יַרְאָת—*Part. act.* תִּירְאָה, תִּירְאָת—*Part. pas.* יַרְאָה—*Past tense,* יַרְאָה, יַרְאָת—*f.* יַרְאִתִּי.

### Niphal.

*Inf.* תִּירְאֶה *to be feared.*—*Imp.* תִּירְאָה, תִּירְאָת—*Fut.* תִּירְאֶה, תִּירְאָת—*Part. pas.* גַּרְאָתִי—גַּרְאָתָה—*Past tense.* גַּרְאָתִי—גַּרְאָתָה.

### *Hiphil.*

*Inf.* אָזַעֲנָה to cause to come out, to bring out, לְקֹדֵשׁ.—  
*Imp.* אָזַעֲנָה, קֹדֶשׁ.—*Fut.* אָזַעֲנָה.—*Part. act.* מִזְעָן.—  
*Part. pas.* מִזְעָן.—*Past tense*, הָזַעֲנָה—הָזַעֲנָתִי.

### *Hophal.*

**אַתָּה.**—*Fut.* **אַתָּה.**—*Past tense,* **הִצְאָתָי**—**הִצְאָתָה.**

144. First radical י, and third ה : as, יְרַהּ, *to throw,*  
*to shoot.*

Kahl.

*Inf.* יָרֵה f.—*Imp.* יָרֵה f.—*Fut.* יָרֹה f.—*Part. act.* יָרְהָה f.—*Part. pas.* יָרְהָה f.—*Past tense* יָרָה f.

## *Niphil.*

*Inf.* אָנָּרָה or הָנָּרָה.—*Fut.* הָנָּרָה.—*Imp.* הָנָּרוֹת, הָנָּרוֹת.—*Part. act.* נָרָה f.—*Part. pass.* נָרְרָה.—*Aj.* אַנְרָה

### *Hiphil.*

*Inf.* הַזְרָה to throw, shew, instruct, &c.—*Imp.* בְּהַזְרָה.—*Fut.* אָגָר.—*Part. act.* מִזְרָה.—*Part. pas.* מִזְרָה.—*Past tense*, הַזְרָתָה.—*Mood*, מִזְרָה.

\* And without חור אָזֶר-ה, &c.; hence ייְזַר and he shot. (2 Kings xiii. 17.)

<sup>†</sup> Piel would, by analogy, be יְרַחֲתָה, as we find from *to throw, יְרַחֲתָה*; and Hith. similar to *הַחֲנֹרֶת he confessed*.

6) 145. Second radical נ, and third ו: as, וְבָא *to come.*

*Kal.*

תָּבַא, אָבֹא—*Imp. f. Bōa*.—*Fut.* בָּוֹא—*Inf.* בָּאִי.  
בָּאת, בָּאַת, בָּאֵת—*Past tense*, בָּאָה, בָּאָת, בָּאָתָה.  
*Part.* בָּאָתָה.

*Hiphil.*

בִּבְיאָה or חַבְיאָה—*Inf.* חַבְיאָה or בִּבְיאָה *to cause to come, i. e. to bring,* &c.—*Part. act.* חַבְיאָה—*Imp.* אֲבִיאָה—*Fut.* הַבְּיאָה or הַבְּיאָה—*Past tense*, הַבְּיאָה, הַבְּיאָה or מַבְּיאָה—*Part. act.* הַבְּיאָה or הַבְּיאָה.

*Hophal.*

תָּזַבְּאָה, אָזַבְּאָה—*Past tense*, הַזְּבָבָה—*Inf.* הַזְּבָבָה—*Fut.* הַזְּבָבָה—*Part.* הַזְּבָבָה, הַזְּבָבָה—*Past tense*, הַזְּבָבָה, הַזְּבָבָה.

*Irregular Verbs.*

146. Irregular verbs are such as do not form their several forms from the same root; as, for instance, חַלְכָתִי *I went, one that goes*, are formed from the root חַלְךָ. The same is the case with the whole of NIPHĀL, PIÉL, and HITHPAËL: as, נִגְלַכְתִּי *I passed away*; חַתְּלַכְתִּי *I have walked frequently*; &c. But the *Imperative* and *Future* of KAL, and the whole of HIPHIL are formed as if the root was לִקְדָּךְ: thus, הַולִיךְ *f. go*, אַלְיךְ *I will go*, תַּלְיכִי, תַּלְיכִי, תַּלְיכִי, &c. he made go, i. e. he led.—*Fut.* חַזְלִיךְ, אַזְלִיךְ, &c.—*Part.* מַזְלִיךְ, &c.

The same remark will apply to several other verbs: as, טוב *to be good*.—*Part.* Past tense, טובְתִּי, &c.—Past tense, טובְתָּה, טובְתָּה (like verbs of the fifth conjugation), the root is therefore said to be טובָ. But the future is טובְתִּיבְנַי, טובְתִּיבְנַי (like verbs of the fourth conjugation), the root is therefore said to be טובַ.

Thus, likewise, from the root יָלַד *to fear* (fourth conjugation), we have יָלַדְתִּי *I feared*, יָלַדְתָּה, &c.; but Imp. יָלַדְתִּי—Fut. יָלַדְתִּי, אָבֹרֶת, &c. from יָלַד (fifth conjugation).

From יָלַל *to be able*, we have יָלַלְתִּי *I was able*; but future, יָלַלְתִּי *I shall be able*, הָלַלְתִּי *he caused to be able*, &c., which is the future of Hophal, and means, lit., *I shall be made able*, or *I shall be enabled*.

From שָׁתַּה *to drink*, we have שָׁתַּהְתִּי *I drank*, חָשַׁבְתִּי *I shall drink*. But Hiphil is formed from שָׁתַּה: thus, הָשַׁתְּתִּה *he caused to drink*, אֲשַׁתְּתִּה *I shall make drink* (not אֲשַׁתְּתִּה *he caused to drink*, חָשַׁבְתִּה, אֲשַׁבְּתִּה\*).

### *Quadrilateral and Plurilateral Verbs.*

147. Verbs whose roots consist of four letters, are denominated *Quadrilaterals*; those that consist of more than four letters, are denominated *Plurilaterals*: as, בָּקַרְתִּי *to support, maintain*; מְרַחֵם † *to linger, delay*; סְחַרְתִּי *to turn about, to flutter, palpitate*.

These are, strictly speaking, derivative verbs, and are found only in הַתְּפֻעַל, פֻּעַל, פְּעַל and פְּעַלְלָה. They are inflected in the

\* To the above may be added, what are by Grammarians called *mixed forms*: as, for instance, יְרַחַתְּ (Psalm viii. 6.) in which the first and third vowel shows the word to be in KAL; but the second vowel and the *dagesh* are the signs of PIEL.

† Derived from פּוֹל *to contain, comprehend, sustain*.

‡ Used only in Hith.: לְחַמְּתַחְתָּה *to stay*, (Exod. xiii.) probably compounded of מִתָּה *what*; indicative of *delay, lingering*.

same manner as other verbs; thus, *Inf.* and *Imp.* **כְּלַכֵּל** *Fut.* —**מִכְּלָכֵל** *Part. act.* —**מִכְּלָכֵל** *Past tense,* **אֲכְלָכֵל** *Pual,* **כְּלָכֵל** *to be supported, maintained,* &c.; and Hithpael (by analogy) **הִתְכְּלָכֵל** &c.

In the same manner, we have from **שָׁעַשְׂעַד** *to delight, take pleasure.* Hithpael, **הִשְׁתַּعֲשַׂעַתִּי** *I have amused myself, took delight in :* and from **הִתְמַרְמַנִּי**, **מִתְמַמֵּה**

### *Exercise.*

**וַיַּרְא** <sup>१</sup> **וֹסֶף** **אֶת־אֲחֵיו** <sup>२</sup> **וַיַּכְרֵב** <sup>३</sup> **אֶתְּמָם** **וַיַּתְגִּרְבֵּר** <sup>४</sup> **אֶלְيָהֶם** **וַיַּדְבֵּר** <sup>५</sup> **אֶתְּמָם** **קָשֹׁות** <sup>६</sup> **וַיֹּאמֶר** <sup>७</sup> **אֲלֵיכֶם** **מַאוֹן** **בְּאֶתְּמָם** **וַיֹּאמֶר** <sup>८</sup> **אָרֶץ** **כִּנְעָן** **לְשִׁבְרַי־אָכֵל** <sup>९</sup> : **וַיַּכְרֵב** <sup>३</sup> **וֹסֶף** **אֶת־אֲחֵיו** **וַיַּהַלְלֵי** **לֹא** **הַכִּירֵי** **אֶתְּזָה** <sup>१०</sup> : **וַיַּזְפֵּר** <sup>११</sup> **וֹסֶף** **אֶת** **הַחְלָמוֹת** **אֲשֶׁר** **חָלַם** <sup>१२</sup> **לָהֶם** **וַיֹּאמֶר** <sup>१३</sup> **לָהֶם** **מְרֻגְלִיט** <sup>१४</sup> **אֶתְּמָם** **לְרוֹאֹת** <sup>१५</sup> **אֶת־עֲרוּתָה** <sup>१६</sup> **הָאָרֶץ** **בְּאֶתְּמָם** : **וַיֹּאמֶר** <sup>१७</sup> **אָלֵיו** **לֹא** **אַדְנֵי** **וְעַבְדֵּךְ** **בְּאָרוֹן** **לְשִׁבְרַי־אָכֵל** <sup>९</sup> : **וַיֹּאמֶר** <sup>१८</sup> **אֲלֵיכֶם** **וֹסֶף** **שְׁלֹחַ** <sup>१९</sup> **מִכֶּם** **אָחֵד** **וַיַּקְחֵה** <sup>२०</sup> **אֶת־אֲחֵיכֶם** **וְאֶתְּמָם** **הַאֲסְרוֹנִי** **וַיַּבְחַנְנֵי** **דְּבָרֵיכֶם** **וְהַאֲמַת**

<sup>1</sup> Instead of **הַכְּרָר** —Root **כְּלָר**, Hip. **כְּלָה** —Root **נִירָה** <sup>२</sup> Root **קָרָה** <sup>३</sup> Root **בְּלַר**, **בְּלַר** <sup>४</sup> Root **תְּגִירָה** —Hith. **to make one's self appear a stranger, to feign or to pretend not to know.** <sup>५</sup> **קָשָׁה** <sup>६</sup> **hard, rough.** <sup>७</sup> **To purchase, chiefly food or corn;** hence **שְׁבָר** and **קָרָב** *corn.* <sup>८</sup> **Food, from** **אֲלָל** <sup>९</sup> **to remember.** <sup>१</sup> **He dreamed, hence** **חֲלֹום** <sup>१०</sup> *a dream.* <sup>१</sup> **spy,** from **לִגְלֵל** <sup>११</sup> *to travel about on foot, to explore,* originally derived from **לִגְלֵל** *the foot.* <sup>१२</sup> **Root** **רָאָה** <sup>१३</sup> **The nakedness.** <sup>१४</sup> **Root,** **רָגֵל** <sup>१५</sup> **to send.** <sup>१६</sup> **Root,** **אָסֵר** <sup>१७</sup> **to bind.** <sup>१८</sup> **Root,** **בְּהִזְבֵּחַ** <sup>१९</sup> **to bind.**

אתכם : וְאָסַפֹּו<sup>۱۵</sup> אֲתֶם אֶל מִשְׁמָר<sup>۱۶</sup> שְׁלֹשֶׁת יְמִים : וְאָמַר<sup>۱۷</sup>  
 אֲלֵיכֶם בַּיּוֹם הַשְׁלִישִׁי זֹאת עַשְׂוֵי<sup>۱۸</sup> וְחִיּוּ<sup>۱۹</sup> אֶת־הָאֱלֹהִים אֲנִי<sup>\*</sup>  
 יָרָא<sup>۲۰</sup> : אִם בְּנִיסָּה<sup>۲۱</sup> אֲתֶם אֲחִיכֶם אֶחָד יָאַסֵּר בַּבָּית מִשְׁמָרְכֶם  
 וְאֲתֶם לְכֹו<sup>۲۲</sup> הַבְּיָאוּ שֶׁבַר רְעַבּוֹן<sup>۲۳</sup> בַּתְּיֶכֶם : וְאֶת־אֲחִיכֶם  
 הַקְּטָן תַּבְּיָאוּ אַלְיִוְוָאָמָנוּ<sup>۲۴</sup> דְּבָרֵיכֶם וְלֹא תִּמְוֹתְוּ וְיִעָשְׂוּ<sup>۲۵</sup>  
 כֵּן : וְאָמַרְתִּי<sup>۲۶</sup> אִישׁ אֶל אֶחָיו אָבֵל<sup>۲۷</sup> אֲשֶׁמִים<sup>۲۸</sup> אֲנַחְנוּ<sup>۲۹</sup> עַל  
 אֲחִינָנוּ אֲשֶׁר רְאִינָנוּ צָרָת<sup>۳۰</sup> נִבְשָׂו בַּהֲתַחַנְנוּ<sup>۳۱</sup> אֲלֵינוּ וְלֹא  
 שְׁמַעְנוּ עַל־בָּזְן בָּאָה אֲלֵינוּ הַצָּרָה הַזֹּאת : וְעַזְוּ<sup>۳۲</sup> רְאֹבוֹן  
 אֲתֶם לְאָמַר הַלֹּא אָמְרָתִי אֲלֵיכֶם לְאָמַר אֶל תִּחְטֹא<sup>۳۳</sup>  
 בְּפִילִד וְלֹא שְׁמַעְתֶּם וְגַם־דָמוֹ הַגָּה גַּדְרָשׁ<sup>۳۴</sup> : וְהָם לֹא יְדֻעָ  
 בַּי שְׁמַע<sup>۳۵</sup> יוֹסֵף בַּי הַמְלִיחָה<sup>۳۶</sup> בְּיַנְחָם : וַיַּטְבֵּב<sup>۳۷</sup> מִעְלָהָם וַיַּבְךְ<sup>۳۸</sup>  
 וַיָּשָׁבַּב<sup>۳۹</sup> אֲלֵיכֶם וַיְדַבֵּר אֲלֵיכֶם וַיַּקְהֵל<sup>۴۰</sup> מְאֹת־שְׁמָעוֹן  
 וַיַּאֲסֵר<sup>۴۱</sup> אֶתְךָ<sup>۴۲</sup> לְעֵינֵיכֶם וַיַּצּוֹא<sup>۴۳</sup> יוֹסֵף וַיַּמְלָא<sup>۴۴</sup> אֶת־כְּלֵיכֶם  
 בָּר וְלֹא חָשֵׁב בְּסֶפִיָּהֶם אִישׁ אֶל שְׁקֹו<sup>۴۵</sup> וְלֹתְתָה<sup>۴۶</sup> לָהֶם צְדָה<sup>۴۷</sup>  
 לְדָרֶךְ : וַיַּשְׁאָגֹו<sup>۴۸</sup> אֶת שְׁבָרֶם עַל חַמְרֵיכֶם וַיַּלְכֵו<sup>۴۹</sup> מִשֵּׁם :

- to try, to prove.* <sup>۱۵</sup> Root, אָסַפֹּת. <sup>۱۶</sup> A prison, from שְׁמָר to guard.  
<sup>۱۷</sup> Root, אָסַפֹּת. <sup>۱۸</sup> Root, עַשְׂהָה. <sup>۱۹</sup> Root, יָרָא right, honest.  
<sup>۲۰</sup> Root, לְכָנוּ ; in Hith, to beseech, entreat. <sup>۲۱</sup> Root, עַנְחָה to exclaim, answer.  
<sup>۲۲</sup> Root, יְלִקָּה. <sup>۲۳</sup> Hunger. <sup>۲۴</sup> And they shall be verified. <sup>۲۵</sup> But,  
 verily. <sup>۲۶</sup> Root, אָשָׁם to be guilty. <sup>۲۷</sup> Root, צָרָה anguish. <sup>۲۸</sup> Root,  
 סָלֵב. <sup>۲۹</sup> Root, בְּלָח to weep. <sup>۳۰</sup> Root, שָׁׁבַב to return. <sup>۳۱</sup> Root, צִוָּה to  
 command. <sup>۳۲</sup> Root, מְלָא to fill. <sup>۳۳</sup> Root, שְׁקָה a sack. <sup>۳۴</sup> Root,  
 תַּחַת—נְרָן Provision, from צְדָה to hunt. <sup>۳۵</sup> Root, נְשָׁא.

*Objective Pronominal Affixes.*

148. The objective pronouns *me* אַתִּי, *thee* אַתְּךָ, *him* אַתֹּו, *her* אַתָּה, &c., (See Table IX.) are very frequently expressed by fragments subjoined to the different parts of the *Imperative Mood*, *Past* and *Future tenses* of verbs transitive: as, פָּקַדְנִי visit-me, אַתִּי bless-me, for פָּקַד visit, me, פָּקַד אַתִּי bless me, for פָּקַד בָּרְכַּנִּי he-visited me, for פָּקַד נִי he-blessed me, for פָּקַד תִּי I-have-visited-thee, for פָּקַד תִּי אַתְּךָ or אַפְקַדְתָּו I-shall-visit-him, for אַפְקַד אַתֹּו.

The following are the terminations by which the objective pronouns are indicated—

נִי *me*, נְךָ *thee*, m. נְךָה *thee*, f. וּ or הֵו *him*, וּ or הֵה *her*.  
נוּם *us*, בָּם *you*, m. בָּמָה *you*, f. וּם *them*, m. וּמָה *them*, f\*.

149. The manner in which these are affixed to verbs, and the changes to which the vowel-points of the latter are subject in consequence of the augmentation, are exhibited in the following Tables.

*Obs.* — The affixes of the Infinitives and Participles will be found in Table III. p. 56.

\* These terminations are denominated objective pronominal affixes, to distinguish them from the similar affixes which are added to nouns, participles, and infinitives, to denote the pronouns, *my*, *thy*, *his*, &c. (See Table II. III.); and from the terminations נִי, נְךָ, וּ, &c. which are used to indicate the *personal pronouns*, *I*, *thou*, &c.

*Exercise.*

אַהֲבָתִי אַתֶּכָם אָמַרְתִּי יְהוָה וְאָמְרָתָם בִּמְהֵ אַהֲבָתָנוּ:  
 אַיְדֵי תֹאמֶר אַהֲבָתִיךְ וְלֹבֶךְ אֵין אָתִי וְוְתֹאמֶר אִשְׁתָּחַ  
 שְׁמַשׂוֹן אֵלֵינוּ רַק שְׁנָאָתָנוּ וְלֹא אַהֲבָתִינוּ יְקֻרָתָ בְּעִינֵינוּ  
 גְּכֻבָּתִי וְאַנְיַ אַהֲבָתִיךְ פְּלַתְחַ אֲשֶׁר אַהֲבָתָךְ יְלַדְתִּי  
 וְיִקְרָא אֶת שְׁמוֹ שְׁלָמָה וְיְהוָה אָהָבּוּ עַתָּה יְאַחֲבָנִי  
 אַיִשְׁיָהוּ וְיִבְאָה דָוד אֶל שְׁאוֹל וְיַעֲמֹד לִפְנֵיו וְיִאַחֲבָהוּ  
 מָאָד וְיִקְחֶה אֶת רַבְקָה וְתַחְיֵי לוּאֵשָׁה וְיִאַחֲבָהּ  
 וְיִשְׁנָאָה אָמַנוֹן שְׁנָאָה בְּדוֹלָה מָאָד בַּי בְּדוֹלָה הַשְׁנָאָה  
 אֲשֶׁר שְׁנָאָה מֵאַחֲבָה אֲשֶׁר אַחֲבָה : חֶלְאָה מִשְׁנָאָה יְהוָה  
 אַשְׁנָא, פְּכָלִית שְׁנָאָה שְׁנָאִתִים : רָאָה אִיבִי בַּי רְפּוּאָה  
 וְשְׁנָאת חַמֵּס שְׁנָאָגִי : כְּלָאָתִי רַשׁ שְׁנָאָהוּ : בְּנֵי קִנְחָה  
 חַבְטָה, אֶל תַּעֲזַבְתִּי וְתַשְׁמַרְתִּי אַחֲבָה וְתַعֲזַרְתִּי תַכְבִּידָה  
 כִּי תַחֲבֹקָנָה : אִם רָעַב שְׁנָאָה הַאֲכִילָה לְחַם, וְאִם צָמָא  
 הַשְׁקָהוּ מִים : אֶל תַּוְבַּח לִזְעָן יְשָׁנָאָה, הַזְבַּת לְחַבְטָה  
 יְאַחֲבָה :

<sup>1</sup> אֶחָבֵב to love. <sup>2</sup> אָמַרְתִּי to say. <sup>3</sup> How. <sup>4</sup> שְׁנָא to hate. <sup>5</sup> To be rare, esteemed. <sup>6</sup> Thou art honorable. <sup>7</sup> כְּלָחָה a daughter-in-law. <sup>8</sup> יְלַדְתִּי to bring forth, to bear children. <sup>9</sup> My husband. <sup>10</sup> Is it not, behold. <sup>11</sup> The end, extremity of. <sup>12</sup> They are many. <sup>13</sup> Violence. <sup>14</sup> To forsake. <sup>15</sup> To keep, preserve. <sup>16</sup> נְצָרָה to guard, watch. <sup>17</sup> כְּבִידָה to honor. <sup>18</sup> לְחַמָּה to embrace, <sup>19</sup> חַבְטָה Hip. to make drink. <sup>20</sup> יְלַחַד to reprove.

## CHAPTER VIII.

## PARTICLES.

150. Under this *term*, the ancient grammarians comprehended all such words as are used for the purpose of defining, explaining, or modifying either the principal parts, or the whole of a sentence, and of showing the relation and connection between its several members; and hence they justly extended this denomination even to the *Article*, and the *Pronouns*. Modern grammarians, however, have limited this term to **ADVERBS**, **PREPOSITIONS**, **CONJUNCTIONS**, and **INTERJECTIONS**; and in this restricted sense we shall henceforth use it.

151. Particles are divided into *Inseparable* and *Separable*—

The *Inseparable* are parts of words attached to others, with which they are incorporated: such are the ה and מ in אֶרֶץ *towards-the-land*, מִן *from-the-land*;— the ו and ל in וְאֶרֶץ *and-to-the-land*. (See prefixes, p.p. 37—39.)

152. The *Separable* consist of entire words: as, עַתָה *now*, יּוֹם *to day*, עַתָּה *during the day*, formerily, לְפָנִים *before*, לְפָנֵי *because*, עַל *upon*, אַז *so*, אַיְן *not*, מִבָּרָה *well*, מִהָרָה *soon, quickly*, מִזְעָן *wherefore*, הִנֵּה *behold*, קָהֵל *come! go to!*





153. Many particles admit of the pronominal affixes. (Page 58.) These must be rendered either by the Personal, Possessive, or Objective Pronouns, according as the idiom of the English Language may require it: thus—

אַנְתָּא *not*, אִיְנָה *not I*, or *I am not*, אַנְתָּךְ *not THOU*, or *thou-art-not*.  
שָׁוֹר *there-exists*, שָׁבֵר *THOU-existest*, or *thou-art*; שָׁנָה *HE-exists*, or *he is*,

אֵי *where*, in what place, אֵי *where-is-HE*, אֵי *where-are-they*,

בְּגַלְלֵךְ *on account, for the sake*, בְּגַלְלֵי *for-MY-sake*; בְּגַלְלֵךְ *for-THY-sake*, בְּגַלְלֵכֶם *for-YOUR-sake*. (See Art. 28.)

זַוְלְתִּי *besides, except*, זַוְלְתָּה *besides-ME*; זַוְלְתָּךְ *besides, or except-THEE*.

לְפָנֵי *before*, לְפָנֵיךְ *before-ME*, לְפָנֵיכֶךְ *before-THEE*; לְפָנֵיכֶם *before-HIM*.

154. Most of the particles are either nouns in their *absolute* or *constructive* state, adjectives, pronouns, or verbs\*, used for the purpose of modification. Many of them are compounded of several

\* I do not wish to be understood as if I meant to intimate that particles might not, in their turn, have given birth to other words: on the contrary, I think it highly probable that several *adjectives*, *nouns*, and even *verbs* owe their origin to them. Thus, פְּלִיא *to be full*, פְּלִיא *full*, are probably compounded of מַח *what*, לֹא *not*, i. e. what will not contain more; פְּנַזְעָן *to refuse*, from פְּנַזְעָה and לֹא *not*; חֹזֶה *calamity*, from חֹזֶה *alas! wo!* פְּנַזְעָן *to be distracted, to be in a wavering, uncertain state of mind*, from פְּנַזְעָה *perhaps* (itself derived from פְּנַזְעָה *to turn*). See *Aben Ezra* in צָחָה, and *Kimchi* in שְׂרָפִים on the word אֲפִיכָה. (Psalm lxxxviii. 15.)

words ; others are abbreviated or elliptical expressions, or exclamations, used for the purpose of soliciting attention : thus—

**עתה** is evidently derived from **זמן** *time*, and means *present time* ; and hence, *now*.

**לפניהם** is evidently the noun **פניהם** (*the face, countenance, front*), in its *absolute state*, with the prefix **ל** ; and means, literally, *to-the-face*, and hence, *formerly, forwards*.

**לפני** is the same noun, in its *constructive state*, with the prefix **ל** ; and means, literally, *to-the-face-of*, and hence *before*.

**מן לפני** is the same noun, with the prefix **מ**, and means, literally, *from-the-face-of*, or from that which is *before, in front* ; and as every cause necessarily precedes the effect, this word came to signify *cause or because*. From the same source are derived, **מלפני** (compounded of **מן**-**פניהם**) *away from, from-the-presence-of*; **על-פניהם** *upon-the-surface-of*, &c.

**היום** *to-day*, is the noun **יום** with the definite **ה** ; lit. *this day* : and \* **יומם** *by day, during the day*, is evidently derived from the same noun.

**על** *upon*, is derived from **עליה** † *to ascend*. From the same root are derived **מצעלה** *upwards, from-above*, &c.

**כז** *so*, is derived from the verb **כין** the primary significance of which is, *to adapt, to adjust*; and hence, *to prepare, to establish, to fashion*. From **כז** are formed  **אכן** *it is so, truly, behold*, **לכן** *therefore*, **על-כז** *upon this, hence*. §

\* Several other *adverbs* have this termination : as, **בידך** *with-empty-hands* (from **ביד** *emptiness, vacuity*).—**בגמ** *gratuitously, without cause* (from **בג** *grace, favor*).—This termination is, however, not peculiar to *adverbs*, as several nouns have the same : thus, **סולם** *a ladder*, **עוזר** *eternity*.

† *Kimchi* derives this Particle from the noun, **על** *the upper part*, which, however, is itself derived from **עליה**.

§ For further explanation of this particle, see *Vindiciae Hebraicæ*, page 52.

**וְאַנְיָם** is the constructive form of **וְאַנְיָה**, which signifies *non-existence, not extant*. Its antithesis is **וְאִיָּה**, which means, *actual existence, real being*; and hence **וְאִיָּה\*** *there-is-in-being, extant, there exists*.

**וְיִתְבָּחֵךְ** *well*, is the infinitive (Hiph.) of the verb **וְתַבְּחֶךְ** *to be good, and means, literally, to-make-good.*

**וְמַהֲרֵךְ** *soon, quickly*, is the infinitive or imperative of **מַהְרָה** *to hasten.*

**וְחַבְּתָךְ** *go to!* is a derivative from **וְיִתְבָּחֵךְ** *to give, yield.*

**וְאֵיפָתָךְ** *where*, is compounded of **וְאֵי** a particle of interrogation, and **וְפָתָךְ** *here; and אֵיכָה, אֵיכָה how, of אֵי, and thus.*

**וְמַדְיָעֵךְ** is compounded of **וְמַה** *what*, and **וְיִדְעֵךְ**, (or, according to Kimchi, from **וְמַה** and **וְיִדְעָה**), literally, *what is known? what is the motive or impelling cause?* From **וְמַה** comes likewise **לְמַהָּרָה**, literally, *to what, i. e. for what purpose?* and **פְּמַהָּרָה** *how many? how long?* literally, *as-what, i. e. as what number? as what time?*

**וְזֹהֵךְ** *here* **וְמֵזֹהֵךְ** *hence*, are compounded of the demonstrative **וְזֹה** *this*, and the inseparable particles **וְ** and **מֵ**, lit. *in this, from-this*: the word *place* being understood.

155. There are indeed, many particles—as, for instance, **וְאַל** *not*, **וְהִנֵּה** *behold!* **וְהַנֵּה** *when*, **וְאִם** *if, provided, &c.*—whose etymology is less obvious; for which reason, it may be supposed, they have been considered by some grammarians as *primitives*. It is, however, very probable, that even these are derivatives. Thus, **וְאַל** is probably derived from **לֹאָהָר** *to be weary, to be exhausted, to labour in vain!* and hence

\* In Chaldaic **וְאַנְיָה**, Syriac **وَلَيْسَ** Arabic **لَا يَسِّ**. In these languages it is used negatively **لֹאָהָר** *לֹאָהָר* (compounded of **וְאַל** and **אִיתָה**) *there is not.* In Hebrew, however, we find it only once (Psalm cxxxv.) used in combination with the negative particle **וְאַנְיָה** (Psalm cxxxv. 17); and then it is a pleonasm, as **וְאַנְיָה** already expresses the notion of non-existence.

**דָלָאָה** *beyond, far off, out of reach.* **הָאַהֲנָה, הָןָה** are probably mere exclamations for the purpose of soliciting attention; **מְתִי** *when, at what time?* appears to be a compound of **מָה** *what*, and **עַתָּה** *time*; and **אֵם** *if* (if needs we must have a *trilateral* for a root) is, perhaps, derived from **אָמַם** *to be attached, related, connected\**.

156. The great influence which these words have in discourse, as well as their frequent occurrence, renders it highly desirable that the student should become familiar with their *general* signification. For this purpose the following list, containing most of the particles not already noticed, is here subjoined:—

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\* The primary signification of the primitive from which this and several other words are derived, appears to be *correlativeness*, or the reciprocal relations between distinct objects, neither of which could exist in a perfect state, or, in some instances, even be conceived without the other; as, for example, **מִנְהָה** *the female parent, the mother*; **אֱמָתָה** *the truth*, i. e. the exact conformity of human conceptions with the real nature of things, and between our thoughts and words or actions. And hence the secondary meaning of *union, attachment, accompaniment, integrity, completeness, perfection, &c.* as found in the following words, **אֹוֶם**, **אֹוֶם ?**, **אָפָחָה** *a nation, kingdom, a people*; **צָבֵירָה** *an associate, neighbour*; **צָמְתָה** *corresponding*; **לְצָבֵר** *towards, opposite*; **תְּאַבֵּב** *to entwine, twins*, **אָבְבָן** *a foster-father*; **אָמְגָחָה** *a foster-mother*; **צָפָן** *innocent, complete, upright, perfect*; **אָמְנָה** *faith, confidence, adherence*. Hence, likewise, the particle **צָבֵב** *with* (accompaniment), and **אֵם** *if* (attach, or add, as a condition). Thus, **אֵם תְּלַכְּיִ עַטִּי וְתַּלְכְּבָתִי** *if thou wilt go with me, then I will go*, i. e. attach as a condition of my going, that thou go with me; or the condition on which my going depends, is thy accompanying me.

<b>אֲבָל</b>	<i>but, yet, nevertheless, indeed.</i>
<b>אֲבוֹו</b>	<i>ah ! woe ! alas !</i>
<b>אֲזַה, רֵה</b>	<i>or, or — either.</i>
<b>אֲזֹ אֲזֹ</b>	<i>perhaps, suppose.</i>
<b>אֲזָלָם</b>	<i>surely, verily.</i>
<b>אֲזַן, אַזְנִי</b>	<i>then, at that time.</i>
<b>אֲחֹזֶר</b>	<i>back, backward, behind.</i>
<b>אֲתֻרְנִיתָ</b>	<i>backwards.</i>
<b>אֲחַר</b>	<i>after, behind, beyond.</i>
<b>אֲחַרְיוֹן</b>	
<b>אֲטַלְאַט</b>	<i>slowly, softly.</i>
<b>אֲיַיָּה, אֲיַופָּה</b>	<i>where, where now ?</i>
<b>אֲיַכְחָה, אֲיַכְחָה</b>	<i>how, in what manner ?</i>
<b>אֲיַכְבָּה, אֲיַכְבָּה</b>	
<b>אֲוֹן, אַל, לֹא</b>	<i>no, not.</i>
<b>בְּלִי, בְּלִי</b>	
<b>אֲיַפָּה</b>	<i>now, then.</i>
<b>אֲךָ, בְּךָ</b>	<i>only, scarcely, but.</i>
<b>אֲלוֹ</b>	<i>if.</i>
<b>אֲלַלְיָה</b>	<i>woe to me !</i>
<b>אֲםָם</b>	<i>if, when,</i>
<b>אֲסִילָא</b>	<i>if not, unless.</i>
<b>אֲמַנְתִּים</b>	<i>truly.</i>
<b>אֲמַשְׁ</b>	<i>last night.</i>

<b>אֲנוֹ, אֲנָה</b>	<i>whither.</i>
<b>אֲנָא, נָא, בִּי</b>	<i>pray, particles of entreaty.</i>
<b>אֲפָגָם</b>	<i>also, even, likewise.</i>
<b>אֲפָגְבִּי</b>	<i>how much more, how much less.</i>
<b>אֲפָסָם</b>	<i>except, only.</i>
<b>אֲצָל</b>	<i>near, close by.</i>
<b>אֲתִימָול</b>	
<b>תִּמְוָל</b>	<i>yesterday.</i>
<b>אֲתִי</b>	<i>sign of the objective me, &amp;c.</i>
<b>אֲתַ, אֲתֵי</b>	<i>with, with me.</i>
<b>בְּגִנְלָל</b>	<i>on account of, for the sake.</i>
<b>בְּעַבּוּר</b>	
<b>בּוּין</b>	<i>between.</i>
<b>בְּלִי</b>	<i>not, without.</i>
<b>בְּלַתִּי</b>	<i>unless, without, not.</i>
<b>בְּלָעָדִי</b>	<i>save, besides.</i>
<b>בְּרִי</b>	<i>enough.</i>
<b>הָאָחָ</b>	<i>aha ! exultation.</i>
<b>הַלּוּם</b>	<i>hither, here.</i>
<b>הַרְבֵּה</b>	<i>much.</i>
<b>חוֹזֵן</b>	<i>besides, without.</i>
<b>מְרַם</b>	<i>not yet, before.</i>
<b>וְיחִדּוֹ</b>	<i>together, united.</i>
<b>כְּהֵכָה</b>	<i>thus, so.</i>
<b>כְּפִי</b>	<i>when, if, for, that, because, but.</i>

<b>בָּמוֹ</b>	<i>as, thereabouts.</i>
<b>לְבַדּ</b>	<i>alone, only, besides.</i>
<b>לִילֵי</b>	<i>would ! I wish, perhaps.</i>
<b>לְרֹאֶה</b>	<i>were it not.</i>
<b>לִמְעֵן</b>	<i>in order.</i>
<b>מְאֹד</b>	<i>very.</i>
<b>מְאֹז</b>	<i>since.</i>
<b>מְאֹין</b>	<i>whence.</i>
<b>מִבֵּית</b>	<i>within.</i>
<b>מִחוֹז</b>	<i>without, externally.</i>
<b>מִולֵןְכָת</b>	<i>over, against, to- wards.</i>
<b>מִחרָה, מִחרָת</b>	<i>to-morrow.</i>
<b>מִטְהָה</b>	<i>below, downwards.</i>
<b>מִלְמְטָה</b>	<i>beneath.</i>
<b>מִעֲט</b>	<i>a little, few.</i>
<b>מִזְעֵרָה</b>	<i>very little.</i>
<b>נָגֵד, לְעַמְתָה</b>	<i>before, opposite.</i>
<b>סְבִיבָה</b>	<i>round about.</i>

<b>עַד, עַדִּי</b>	<i>until, till.</i>
<b>עַד</b>	<i>again.</i>
<b>עַד-אָנוֹה</b>	<i>how long.</i>
<b>עַד-מַתִּי</b>	
<b>עַד הַיּוֹם</b>	<i>until now.</i>
<b>עַפְדוֹרִי</b>	<i>with me.</i>
<b>עַקְבָּךְ</b>	<i>because.</i>
<b>פָּה</b>	<i>here.</i>
<b>פָּה אָחָד</b>	<i>unanimously.</i>
<b>פָּעֵם</b>	<i>once.</i>
<b>פָּעֵם</b>	<i>twice.</i>
<b>פָּתָאָם</b>	<i>suddenly.</i>
<b>רִיקָם</b>	<i>emptily.</i>
<b>שְׁלִישָׁוֹם</b>	<i>the day before yes- terday.</i>
<b>שָׁם שְׁמָה</b>	<i>there, thither.</i>
<b>תְּהִתָּה</b>	<i>beneath, instead.</i>
<b>תְּמִימָד</b>	<i>constantly, always.</i>

# S Y N T A X.

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## CHAPTER I.

### INTRODUCTORY OBSERVATIONS.

157. Syntax is that part of Grammar which treats of the significance of the inflections of words combined with their relative positions.

By the method adopted in the preceding part of this work, many of the syntactical rules have necessarily been anticipated. These we shall here collect, and add such as have not already been noticed. But before we proceed, we think it advisable to make some general remarks on the nature of propositions and their constituent parts.

158. A proposition is an assemblage of words or oral signs, representing a judgment of the mind.

159. As every judgment necessarily includes two conceptions, one of which is affirmed or denied of the other, it follows that every proposition must have two terms, one answering to that conception which is the primary object of the mind's contemplation, and which

is denominated the SUBJECT\*, the other corresponding with that which the mind judges to be or not to be congruous with the *subject*. This second term is denominated the PREDICATE or *attribute*. Further, as in every judgment there necessarily must be an act of the mind which decides whether the two conceptions *are* or *are not* congruous, every proposition ought to have a word or sign to indicate this mental decision. This word or sign is denominated the COPULA.

*Obs. 1.*—But though every proposition necessarily consists of these three parts, yet it is not alike needful that each part should be expressed by a separate word; for, as we shall presently see, when the *predicate* is a verb, the copula is in all languages included in it, and when the *subject* happens to be a *pronoun* and the *predicate* a *verb*, the three parts may, in Hebrew, be expressed in a single word.

*Obs. 2.*—The grammatical term for the *subject* is the *Nominative*. When the predicate implies action the *subject* or nominative is likewise called the *agent*.

160. In the following propositions—‘God is omnipotent.’ ‘Water is a fluid.’ ‘This water is hot.’ ‘This water is not cold.’—The words *God*, *water*, are the *subjects*; *omnipotent*, *fluid*, *hot*, *cold*, are the *predicates*; and *is*, the *copula*.

\* The subject is denominated in Hebrew, נֹשֵׁן the *carrier* or *bearer*, because it supports, as it were, the other parts of the proposition; the predicate is denominated נֹשָׁן that which is *carried* or *borne*.

161. *Obs. 1.*—The 1<sup>st</sup> and 2<sup>nd</sup> proposition in the preceding examples are denominated *Absolute propositions*, because the properties expressed by the predicates are essential to their respective subjects, and belong to them under every possible condition. Such propositions can have no reference to time; their *copulas* are therefore merely assertory. But the 3<sup>rd</sup> and 4<sup>th</sup> examples are denominated *Contingent propositions*, because the qualities denoted by the predicates are not essential to the subjects, and may exist conjointly with them at particular times, and not at others; and hence in all such propositions the *copula* must express the time, as,—The water *is* hot, *was* hot, *will be* cold, &c.

162. *Obs. 2.*—In English, as well as in most languages, the copula is generally represented by some part of the verb ‘*to be*’\*. This is likewise mostly the case in Hebrew, in propositions which refer to *past* or *future* time; as, קַיִוְתִּי מֶלֶךׁ (⁹) *I was a king*, אֲהָדָה (⁹) קְדוּשָׁה (⁹) *I shall be great*. But in all *absolute* propositions, or in *contingent* propositions which refer to present time, the *copula* is omitted, and inferred from the juxtaposition of the words: as, אֱלֹהִים צְדִיקִים (⁹) *God (is) just*.—הָאֵישׁ גָּדוֹל (⁹) *The man (is) great*.—אוֹתָהּ קָדוֹשָׁה (⁹) *Thou (art) holy*:—or the pronouns חָמָת, חַיָּה, חַיִל, חַסְדָּה, are used to represent the copula; as, אֱלֹהִים יְהָוָה (⁹) *The Lord is God*,—יְהָנָה חַכְמָה (⁹) *The fear of the Lord is wisdom*.

#### *Words employed to express the Subject.*

163. The subject may be a *Noun* (as in Prop. c. D. F.); or a *Pronoun*, the substitute of a noun (as

\* This verb is often used to express simple existence; as, *God is*, in which case it is itself the predicate.

† The words *within* crotchettes are not expressed in Hebrew.

in Prop. E.) : or an *Adjective*, or an *Infinitive*. (See Prop. H. and I. Art. 164.)

164. As every conception implies an existence, real or imaginary, it would follow that the subject and the predicate, each of which represent an existence (Art. 159.), ought to be *nouns* or names of existences; nevertheless, as each being may be distinguished from every other by some quality, property or circumstance, it is often sufficient to express the quality, property, &c., without mentioning the noun to which they belong; and hence an adjective may often be used as the subject or as the predicate: thus, חָכָם יְרֵא וּסְרֵר מִרְעָע (⁹) *A wise (man) feareth, and departeth from evil*, lit. A wise (man is) a fearer and departer from evil. Further, as the mind is able, by the faculty of abstraction, to view a quality, &c., without reference to the particular object to which it may belong, an *Abstract noun* or an *Infinitive (name of an action)* may be used as the subject, or as the predicate\*: thus, יְרֵאת יְהֹוָה הִיא חָכָמָה וְסַרְרֵר מִרְעָע בַּיּוֹם. *The fear of the Lord is wisdom; and to depart from evil (is) understanding.*

### *Words used for the Predicate.*

165. The Predicate may be a *Noun*, (as in Prop. A. Art. 162.) :—an *Adjective*, (as in Prop. B. Art. 162.) or a *Verb*, in which last case the *copula* is, even in English, included in the predicate: thus, אֶבְרָהָם עָמַד *Abraham stood, I stood*; which expressions are equivalent to אֶבְרָהָם הִיא עָמַד *Abraham was standing, I was standing*.

\* Hence we see the reason why, in such instances, the Hebrew adjectives must be varied by gender and number: thus, חָכָמָה, חָכָמִים. (See adjectives, Art. 85.)

Thus likewise, *I walk, he writes, she writes*, may be resolved into *I am walking, he is writing, &c.*

166. *Obs. 1.*—As the Hebrew verb has no form to express time present, the participle (a noun) must be used as the predicate, in all such instances: thus, אֵינוֹ הַזֶּלֶג, *Chōa pōṭeb*, *He is a writer*, lit. *I am a walker. He is a writer, &c.* (See Art. 17, 124.)

167. *Obs. 2.*—The past and future tenses of the Hebrew verb being so constructed as to include the personal pronouns (see verbs) all propositions in which the subject is a *pronoun*, and the predicate a *verb*, may be expressed by a single word: as, יָשַׁב *he dwelt*, אָשַׁב *I shall dwell*. But the unavoidable consequence of this construction of the verb is, that when the subject is a noun, or a distinct pronoun, and the predicate a verb, there will, apparently, be two subjects; one represented by the noun or the distinct pronoun, and the other by the pronoun inherent in the form of the verb: thus, יְאַבְרָהָם יָשַׁב *Abraham he dwelt*, I אָיְךָ תִּשְׁבַּת *I-dwelt\**, שָׂרָה צָחָקָה *Sarah she-laughed*. However, as the two subjects refer to the same thing, they must be considered as in *apposition*; and in translating such phrases into English, the pronoun must be omitted: thus וְאֱמֹר אֱלֹהִים *and God said* (not, *and he said, God, nor, and he, God, said*).

168. *Obs. 3.*—The verbal form can, in English, be used only where the predicate implies *action, passion*, or their contraries, want of action or passion, or a state of being dependent, in some measure, on the will or inherent power of the subject: as, *I walk, run, suffer, sit, &c.*; but when the predicate expresses *quality* or

\* Sometimes, however, the distinct pronouns are purposely introduced for the sake of emphasis.

*quantity* (coming under the predicaments *how*, and *how much*), the predicate can only be formed by an *adjective* accompanied by the *copula*: as, *I am, was, shall be, wise, little, great, &c.* In Hebrew, however, the predicate may assume a verbal form, although it expresses the notions of quality or quantity: as, **חִילִיָּה** *I was sick*, **יִחְכֹּם** *he shall be wise*, **גִּדְלָה** *he shall be great*. Or it may, as in English, be formed by an adjective and the *copula*: thus, **חִילִיָּה חַקְמָה** *I was sick, he shall be wise*.

169. *Obs. 4.*—When the predicate is a *verb*, the proposition may, for the sake of distinction, be denominated *verbal*; but when the predicate is a *noun* or an *adjective*, the proposition may be termed *nominal*. Such propositions occur very frequently in Hebrew: as, **לְצַדְקָה שָׁבֵר** *Wine (is a) mocker, strong drink (is a) blusterer* (Prov. xx. 1); **אֲשֶׁת חַילְעָמָרָת בָּעֵלָה** *a virtuous woman (is a) crown of [to] her husband* (Prov. xii. 4).

### *Concord between the Subject and its Predicate.*

170. The predicate must agree with the subject in *gender* and *number*, and (if a verb) in *person*. There are, however, several exceptions to this rule, which will be noticed hereafter.

*Obs.*—When the predicate is a noun (Art. 165.) it must, even in English, agree, in some instances in gender, and always in number; as, *he is a prince, she is a princess, they are princes, &c.* But when the predicate is an adjective, the agreement is entirely neglected: as, *he is wise, she is wise, &c.* In Hebrew, however, the predicate must always agree with its subject; and it would be as improper to say **חָאנְשִׁים גָּדוֹלָה** or **חָאנְשִׁים גָּדוֹלָה** as it would be to say **מְלָךְ הָאֱשָׁה** or **מְלָךְ הָאֱשָׁה**. (See Art. 85.)

*Of the several kinds of Propositions.*

171. Propositions may be distributed into *General*, *Indefinite*, *Particular*, *Simple*, *Compound*, *Incomplex*, and *Complex*.

172. A *General* proposition is that which has a general term, representing a whole class of beings for its subject : as, **אָדָם לְעַמְלֵי יוֹלֵד** *man is born unto trouble*.

173. An *Indefinite* proposition is that which has an indefinite noun for its subject : as, **בְּאָדָם** *a man came*, **בְּאָנָשִׁים** *men came*.

*Obs.*—As the Hebrew has no indefinite article, the context alone can decide whether a proposition is *general* or only *indefinite* (see Art. 35). In some instances, however, the word **אֶחָת** *m.* **אֶחָת** *f.* *one*, is used for the indefinite article: as, **נָבִיא אֶחָד בָּרוּךְ** *an old prophet* (2 Kings xiii. 11); **אֶחָת אֲשֶׁר** *one woman* (2 Kings iv. 1); lit. *one old prophet, one woman\**.

174. A *Particular* proposition is that in which the subject is a term relating to a particular individual, or to particular individuals. Such terms are the personal and demonstrative pronouns, proper names, and common nouns whose general signification is restricted by some definite term.

\* Hence the origin of the indefinite article, *a*, *an*: German, *ein*, *eine*; French, *un*, *une*.

175. A *Simple* proposition is that which has only *one* subject and *one* predicate. (See the preceding examples).

176. A *Compound* proposition is that which has *several* subjects or several predicates, or both: as, Abraham and Sarah (*were*) old אַבְרָהָם וִשְׁرָה זֹקְנִים (Gen. xviii); and the earth was formless and void וְהָאָרֶץ הִוֵּתְהָ תְּהֻוָּה וְבָהּוּ (Gen. i. 2); and Rachel and Leah answered and said וַתִּשְׁרַׁעַ רָחֲלָה וַיְלַאֲהָה וַתִּתְאִמְרֵנָה (Gen. xxvi. 14); and the Egyptians (are) men, and not God; and their horses (are) flesh, and not spirit וְהָעָם רֹוחָה and the Egyptianִים אֲדָם וְלֹא אֱלֹהִים בւּשֶׁר וְלֹא (Isa. xxxi. 3).

177. *Obs.*—In compound propositions there is generally an ellipsis either of one of the *subjects* or of one of the *predicates*: thus, the first example is equivalent to ‘Abraham was old,’ and ‘Sarah was old;’ and the second, to ‘The earth was formless,’ and ‘The earth was void.’ The same is the case with the other examples.

178. An *Incomplex* proposition is that in which the subject and the predicate are each expressed by a single word, as he (is a) King, הַמֶּלֶךְ הוּא ; the King (is) wise, חָכָם הַמֶּלֶךְ הוּא .

179. A *Complex* proposition is that in which either the subject or the predicate, or both, are expressed by several words, some of which serve to explain, define, or qualify the leading words: as—

אָנָי חֹתְנֶךָ יִתְרֹו בָּא (א) *I thy-father-in-law Jethro (am) coming.*

זֶה דָוָר הַמֶּלֶךְ (ב) *This (is) David the-King.*

מֶלֶכְיוֹ יִשְׂרָאֵל הֵם מֶלֶכִים (ג) *(The) kings-of Israel are kings of mercy\*.*

חַסְדָּא נְעַמְּן שָׁר צָבָא מֶלֶךְ אֶרְם  
הַיְה אֲישׁ גָּדוֹל (ד) *Naaman, captain-of (the) host-of (the) king-of Syria, was a great man.*

בַּיָּדוֹ הוּא יְהִי עָבֵד נְמַצֵּא הַכֶּבֶשׂ  
הַאֲיָשׁ אֲשֶׁר (ה) *The man in whose-hand the cup was found, he shall be a slave.*

180. *Obs. 1.*—The several words forming a complex term may be either so many names for the *same* object, which is thus, as it were, presented, for the sake of distinction, under different points of view: such, for instance, are the several words, *I, thy-father-in-law, Jethro*. (the subject of Prop. A.) and the words, *David the king*, (the predicate of Prop. B.): or the several words may be names of *different* objects, between which there may subsist one of those numerous relations denoted in many languages by the *genitive* case, and by the *possessive* case†, or the preposition *of* in English; such, for instance, are the words which represent the *subject* and *predicate* of Prop. c. Now, when the first happens to take place, the several words are said to be in *apposition*, and must *agree* in case, that is, they must be in the same *case* in which the leading word happens to be. But when the second happens to take place, one of the words is said to *govern* the other in the *genitive*; and in Hebrew, the word which is *defined* must be in a state of *construction* (Art. 52), to distinguish it from the *defining* word or words: thus. **מֶלֶכִים** (not **מֶלֶכִי**). The

\* *i. e.* Merciful kings.

† It is almost needless to observe that *possession* is but one of the numerous relations denoted by this case.

student will likewise observe that this mode of *construction* is often used, where in English, we should use an adjective (epithet) as the qualifying word: thus, מלכי רחמים *kings of mercy*, instead of *merciful kings*.

181. *Obs. 2.*—In Prop. D. the words representing the subject are of a mixed nature, and one of those representing the predicate is an adjective (epithet).

182. *Obs. 3.*—In Prop. E. the leading word מינוּן is defined by a proposition. In such cases the leading word must be followed by the relative מינוּן, or by its equivalents וְ, וּ (Art. 95, 100).

183. *Obs. 4.*—In all complex propositions, a distinction may be made between the *grammatical* and the *logical* subject. Thus, the grammatical subject, or the *Nominative* of the last example (Prop. E.) is, *the man*. But the logical subject is, *the man in whose hand the cup was found*. The remark is equally applicable to the *predicate*.

184. From the preceding observations, it appears that when two or more words come together, they may form either an *entire* proposition, or only a part of one. Now, as the *copula* is frequently omitted, the student may often be at a loss to distinguish between the one and the other. The following considerations will, however, remove every difficulty.

The several words are either all *indefinite*: or they are all *definite*: or some are *indefinite*, and others *definite*.

**RULE I.**—When the words are all *indefinite*, or all *definite* (without the copula), they form only a part of the proposition: thus—

*All Indefinite.*

**אִשָּׁה אַלְמָנָה** *A woman a widow, i. e. a widow woman.*

**אִישׁ טֹב** *A man good, i. e. a good man.*

**אָרֶץ טוֹכָה וְרַחֲקָה** *A land good and extensive, i. e. a good and extensive land.*

*All Definite.*

**הָאִשָּׁה הַאַלְמָנָה** *The woman the widow, i. e. the widow woman\*.*

**הָאִישׁ חַטּוֹב** *The man the good, i. e. the good man.*

**הָאָרֶץ הַטּוֹכָה וְרַחֲקָה** *The land the good and the extensive, i. e. the good and the extensive land.*

**שְׁלֵמָה חַטּוֹלָה** *Solomon the king.*

**הָאִישׁ תָּזֵה** *The man the this, i. e. this man.*

**הָאֱנָשִׁים תָּאֵלָה** *The men the these, i. e. these men.*

**הָאִישׁ הַהְולָךְ** *The man the goer, i. e. the man that goes.*

RULE II.—But when one of the words is *definite*, and the other *indefinite*, then the definite term whether simple or complex, is the *subject*, and the indefinite term is the *predicate*: thus—

**הָאִשָּׁה אַלְמָנָה** *The woman (is a) widow.*

**הָאִישׁ טֹב** or **טֹב הָאִישׁ** *The man (is) good, or good is the man.*

**הָאָרֶץ טוֹכָה וְרַחֲקָה** *The land (is) good and extensive.*

**זֶה הָאִישׁ** *This (is) the man†.*

**אֵלֹהֶה הָאֱנָשִׁים** *These (are) the men.*

**הָאִישׁ הַהְולָךְ** *The man goes.*

\* See the several examples—Art. 86, 98, 101, and the exercises which accompany them.

† When the subject is a pronoun, the predicate may be either *definite* or *indefinite*: as, **אַתָּה אִישׁ** *thou (art a) man,* **אַתָּה הָאִישׁ** *thou (art) the man,* **אִישׁ מְהַ** *who (is) the man,* **אִישׁ מַה** *what (is) man.*

**RULE III.**—In case two definite terms are to form a proposition, the copula must be inserted : thus,—  
**וְחָם הוּא אֶבֶן כָּנָעַן** *and Ham was the father of Canaan\**  
 (Gen. ix. 18); **וְהַלְלוֹת מִעְשֵׁה אֱלֹהִים הָמָה וְחֲפַכְתָּבָה**  
**וְאֱלֹהִים הָוּא מִכְתָּב אֱלֹהִים הָוּא** *and the tables were (the) work of  
 God, and the writing was (the) writing of God† (Ex. xxxii. 16).*

185. Propositions are likewise divided into *Affirmative* and *Negative*.

An *Affirmative* proposition is that in which the *copula*, whether expressed or understood, is not affected by a *negative* particle‡, as in most of the preceding examples.

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\* Compare the phrase **חָם אֶבֶן כָּנָעַן** *Ham the father of Canaan*, in verse 22, where it forms only a part of the sentence.

† The copula is, however, even in such cases, omitted, when no ambiguity can arise from the omission: as, **חַקּוֹל קֹול יִצְלָב** *the voice is (the) voice of Jacob*; **הַבְּנוֹת בָּנָתִי** *the daughters (are) my daughters*. It is likewise frequently omitted in the poetical books of Scripture, where the style is intentionally concise and elliptical.

‡ A proposition may contain one or more *negatives*, and yet be affirmative, provided the negative does not affect the *copula*. Thus, *Blessed (is) the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, &c. &c.* (Ps. i. 1, 2), is an affirmative proposition; being equivalent to, *The man who walketh not in the counsel of, &c., &c., is blessed*.

186. A *Negative proposition* is that in which the *copula* is affected by one of the negative particles, **אין**, **לא**, **אל**, **בל**.

187. *Obs.*—These particles are not synonymous, though they all express *negation*.

**אין** indicates the non-existence of the *subject*, and is therefore chiefly used before nouns and participles, and in combination with the personal pronouns: thus, **אין יוכף בפוך** *Joseph was not in the pit* (Gen. xxxvii. 29), lit. *Joseph existed not*, &c.; **תינך אין עינך** *the child is not* (Gen. xxx), lit. *the child, he exists not, or is not here*; **אין אגני נתנו לךם תבן** *I will not give you straw* (Ex. v. 10), lit. *I am not a giver of straw*.

**לא** indicates the non-existence of the *predicate*, and is therefore chiefly used before verbs in the *past* and *future*: as, **לא נתנו** *he gave not*; **לא יתנו** *he shall not give*; thus, **אתה אדם ולא אל** signifies, *thou art a man and not a god*; whereas **אין אל** would signify, *and there is no God*.

**בל** has the same signification as **לא**, but is chiefly used in poetry.

**אל** is chiefly used for exhorting, entreating, and wishing; and is therefore only used before verbs in the *future*.

**בלתי** is chiefly used before *infinitives*.

### *Subordinate Members of a Proposition.*

188. The words explained in the preceding pages, belong either to the *subject* or to the *predicate*, of which they form a constituent part. But a proposition may contain several other words, which, though they form neither a part of the one, nor of the other, are yet

necessary to complete the sense\*: such, for instance, are the words אֶת־כָּל־אֶחָיו, and בְּחַרְבּ, in the following sentence אֶת־כָּל־אֶחָיו בְּחַרְבּ וַיַּהֲרֹג אֶת־אֶחָיו *and he slew all his brethren with the sword.* Such likewise are the words לְאִשָּׁה—לְאִישׁ חַזָּה—אֶת־בְּתִי אֶת־בְּתִי נָתָתִי לְאִישׁ חַזָּה לְאִשָּׁה *I gave my daughter to this man for a wife.* These are generally denominated the *complements* or the subordinate parts of a proposition; and, like the principal parts, they may either be *definite* or *indefinite*, *complex* or *incomplex*.

189. *Obs. 1.*—The subordinate members are, in some languages, distinguished from the more essential parts by particular terminations (cases). In Hebrew, they are indicated by the prefixes בְּ כְּ לְ מְ and by the particle אֵת (Art. 40, 41). Or, as in English, by prepositions.

190. *Obs. 2.*—The subordinate parts are chiefly *regulated* by the nature of the predicate and its signification. For when the predicate in an active transitive verb, it must be accompanied by a word or words on which the action falls (the objective מָן); and when it denotes causative action (Hiphil), it often requires two objective cases. If it signify *giving, delivering, restoring, &c.* it will require both an objective and a dative case (לְ or לִלְךָ). If it imply *motion*, the place where the motion begins, or from which it originates (מִן or מִ) and where it terminates (לְ or לִלְךָ or עַד) must often be expressed.

\* This will generally be the case when the judgment or affirmation of the mind respects an event, incident, or contingent act; or briefly, in narrative sentences.

191. *Obs. 3.*—Sometimes we wish to express the *instrument* with which (בְּ), the purpose for which (לְ), or the *place* and *time* in which (בְּ) the action is performed, or the intention and remission of the action or attribute (ADVERBS), and so on with regard to a variety of other circumstances, all of which must be considered as so many subordinate parts of a proposition.

192. *Obs. 4.*—Amongst these, may likewise be reckoned all words and phrases which are apparently superfluous (PLEONASMS), but which are introduced either for the purpose of additional explanation, emphasis, or amplification: as: וַיַּרְא אֹתָהּ and-she-saw him, the child, i. e. and she saw it, namely, the child (Ex. ii. 6); אֲנָכִי אֲנָכִי I, I am your comforter, i. e. I, even I, am, &c. (Isa. li. 12); רַבִּי שְׁקָרָה לֹא sing, O barren! who never bore (Is. liv. 1); וְשִׁפְמָחֵי עֵינֵי עָלֵיכֶם קָרְעָה וְלֹא לְטוּבָה and-I-will-set mine eye against them for evil, and not for good (Amos ix. 4).

193. *Obs. 5.*—The reverse of this grammatical figure is ELLIPSIS, by which some word or phrase is omitted, which must, however, be supplied by the reader, in order to complete the *regular* or full construction\*. Of the omission of the *copula* we have already given numerous examples. The following are examples of the omission of other words; יְרָא לֹא מֹר אֲשֶׁר—*he feared to-say*—my-sister—lest-the-men-of the-place should-kill-me (Gen. xxvi. 7), where the words חִיא she-is, and אָמַר for-he-said, must be supplied: קַי אָמַר חִיא—יְוַיְנָה—*thine eyes (are)*—doves, supply the word

\* This species of *ellipsis* must not be confounded with the *ellipsis* of parallelism, and which may, by way of distinction, be called *metrical ellipsis*. The latter is entirely artificial, and consists in omitting in every alternate line a corresponding word or phrase used in the first line. We have a perfect specimen of this species of poetical composition in the hundred and fourteenth Psalm; but this is not the place to enlarge on such a subject.

אָכַלְתָּה אִישׁ־גָּפָנוֹ וְאִישׁ־חַעֲבָרוֹ eat-ye each—his-vine, and-each—his fig-tree, &c. supply the word פֶּרֶי the fruit of (2 Kings xviii. 31); מה זה—עַשְׂרֵת what (is) this (that) thou-hast-done, supply אָשָׁר (Gen. iii. 13); שְׁבַי אַלְמָנָה בְּרִית אַבִּיךְ supply בְּרִית (Gen. xxviii), supply בְּבָית in the house of; מִן וּמִן (ב) (Gen. xliv. 25), supply and from; אלְיוֹ פִּי קְרָאתִי (ט) (Ps. lxvi. 17), supply בְּפִי (ב) with my mouth; אֶבְךְ מִים (Ps. cxiv. 8), supply לְאַבְךְ into a pool-of.

The student will do well to impress the preceding remarks on his mind, as many apparent obscurities and anomalies are entirely owing to the omission of some word or inflection\*, which may, however, be easily supplied by the context.

## CHAPTER II.

### SYNTAX OF THE NOUN.

194. The definite הַ (p. 35), is used like *the* in English, to direct the attention to a particular individual, or to particular individuals, known either by their universality, or pre-eminence, as having been previously mentioned, or as described by some circumstance: as, הַשְׁמִימִים the heaven, הַאוֹר the light (Gen. i); הַמִּקְדָּשׁ the sanctuary (Lev. xii. 4); הָאָדָם אֲשֶׁר יָצַר the man whom he had formed (Gen. ii. 8).

195. The article is omitted:—1st, before proper nouns:—2nd, before nouns in a state of construc-

\* See Kimchi's MICHLOL, pp. 57, 58.

tion\* (See Art. 55): 3rd, before nouns having any of the possessive pronominal affixes † (p. 42); because, as in all these cases the noun is already known to refer to particular individuals, the article would be superfluous.

196. *Obs.* 1.—Some proper names of countries, cities, &c., do, however, sometimes take the article: as, **הַגִּלְעָד** *the Gilead*‡,

\* There are apparently some exceptions to this rule; as, for instance **הַאֲחֶלֶת שָׂרָה** *into the tent of Sarah* (Gen. xxiv. 67); **הַאֲלֹהֵי בֵּית אֱלֹהִים** *the God of Beth-el* (Gen. xxxi. 13); **הַאֲרוֹן הַבָּרִית** *the ark of the covenant* (Jos. iii. 14):—but these are elliptical expressions, in which the real noun in *construction* is omitted: thus, **הַאֲחֶלֶת אֲחֶלֶת שָׂרָה** *into the tent, namely, (the) tent of Sarah*; **הַאֲלֹהֵי בֵּית אֱלֹהִים** *the God, namely, (the) God of Bethel.*

† Most of the proper names were originally *historical*, or commemorative: as, **גִּלְעָד** *GILEAD*, i. e. *heap of witness*, from **גַּל** *a heap, a mound*, and **עֵד** *a witness*; **מִצְפָּה** *MIZPEH*, i. e. *a watching-place*, from **צָפַח** *to look out, to watch* (see Gen. xxxi. 47, 48); **גִּלְגָּל** *GILGAL*, from **גַּלְגַּל** *to roll away, remove* (Jos. v. 9): or they were *epithetical*, i. e. expressive of some distinguishing quality: as, **לְבָנוֹן** *the white mountain*; **רָם** *the high city or place*. In either case, they include a *common name*; and hence we see the reason why they are sometimes used *with*, and sometimes without the article, according as they refer to the place alone, or in combination with the circumstance from which the name is derived. In most cases, however, the common name is omitted: thus, **הַתְּמִיסָּה** *for the Thames*, or **אֶרְץ הַתְּמִיסָּה גִּלְעָד** *in the same manner as we say 'The Thames,' for 'The River Thames.'*

**Gilgal** הַגִּלְגָּל the  **Lebanon** הַלְּבָנָן the  **Jordan**\*. (See the Notes.)

197. *Obs. 2.*—The article is used, though omitted in English, when the noun stands for the whole species or kind: as, **חָנָן** man looks to the eyest (1 Sam. xvi. 7), Hebrew, *the man*.

198. It is likewise used occasionally before nouns in the *vocative*: as, **הָאֵיתֶךָ פְּשָׁתִים** give ear, *O ye heavens!* lit. *give ye ear, the heavens!*

199. It is placed before *adjectives* and *demonstrative pronouns*, to distinguish the *epithet* and *definite* from the predicate (see Art. 86, 98, 184); and before participles not having any of the possessive pronominal affixes, instead of the relative pronoun (Art. 100).

200. When, therefore, a participle has the definite **וְ** and a pronominal affix, the latter must be rendered in English by the corresponding objective pronoun: thus, **חַמְעַלְתָּךְ** who caused THEE to go up (Deut. xx. 1); **חַמְעַלְתָּם** who caused THEM to go up? (Is. lxiii. 11).

### *Repetition of the Article.*

201. The article must be repeated before every noun ‡ belonging to the same part of a proposition: thus, **אֵלֶיךָ חֲקִים וְהַמְשֻׁפְטִים וְהַתּוֹרֹות** these are

\* This word (**יָרְדָּן**) is generally derived from **יָרַד** to descend; but it is probably a compound of **אָרֶن** river, and **דָּן** Dan, the name of a place near its source.

† i. e. On the outward appearance.

‡ Except where the noun is already defined (Art. 193). See the words **אוֹצֵר בֵּית יְהוָה** and **כָּלִי הַנִּזְחָתָה** in the next page.

*the statutes and judgments and laws* (*Levit. xxvi. 46*),  
**HEBREW, the judgments and the laws\***.

רק הַכְּסָף וְהַזְּהָב וְכָלִי הַנְּחֶשֶׁת וְהַבְּרוּל נְחַנֵּי אֹצֶר  
 בית יְהוָה : (Josh. vi. 24.)

הַמְּסֻות הַגְּדוֹלָת אֲשֶׁר רָאוּ עַיִּינִיכְ וְהַאֲתָה וְהַמְּפֻתִים וְהַיְדָה  
 תְּחַזֵּקָה וְהַזְּרַע הַגְּטִיעָה : (Deut. vii. 19.)

202. This rule is equally applicable to the *prefixes* and *affixes*; and it matters not whether some of the nouns are in construction or in apposition: thus—

וַיַּקְרַב אֶבְרָהָם אֶת-יִשְׂמָעָל בֶּן-וְאָתָּה בְּלִילְיָדִי בְּיוֹתָן וְאָתָּה כָּל מִקְנַת כְּסֶפוֹ  
*And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, &c.* (Gen. xvii. 23).

*Obs.*—When the first of several terms in *apposition* is a *proper name*, the prefix, &c. is placed before the first, and omitted before the rest, as in the preceding example, בֶּן. But when the *proper name* stands after the other terms, then the prefix, &c. must be repeated before each of the terms: thus, אָתָּה בֶּן אֶת-יִשְׂמָעָל אָתָּה בְּלִילְיָדִי לְאָדָלִי לְאִישָׁלוֹ to my lord, to Esau (Gen. xxxii. 5); קָח-נָא אֶת-יִצְחָק אָתָּה יְחִידָך — (Gen. xxii. 2).

### *Additional Examples.*

לְדָלֶךָ מְאַרְצָךְ וּמְפּוֹלִידָתְךָ וּמְבֵית אָבוֹיךְ : (Gen. xii. 1.)  
 וְאֶבְרָם בְּבֵד מְאַד בְּמִקְנָה בְּכֶסֶף וּבְזָהָב : (Gen. xiii. 2.)  
 אֶת-הַמִּשְׁכָּן אֶת-אֶחָלוֹ וְאֶת-מְכֹשְׁרוֹ אֶת-קְרָסְיוֹת וְאֶת-

\* The untranslated verses are inserted by way of exercise.

† The particle אָתָּה is, however, sometimes omitted; especially

קְרָשֵׁיו אֶת־בְּרִיחֵיו אֶת־עַמְּדֵיו וְאֶת־אֲדֹנוֹ : (Ex. xxxv. 11.)  
 גַּתְּה אֶת־יִצְחָק בְּמִשְׁפָּךְ עַל־הַגְּנָה֙ רֹת עַל־הַיָּאִרְיָם וְעַל־  
 הַגְּנָמִים : וְסַרוּ הַצְּפְּרָעִים מִמְּפָךְ וּמִבְּתִיכְךָ וּמִעַבְּדִיךְ  
 וּמִעַמְּךָ : (Ex. viii. 1—7.) וְגַם גַּתְּתֵּה לְלִי וְלִגְרֵר לִיתּוֹם  
 וְלֹאַלְמָנָה : (Deut. xxiv. 2.)

## CASE.

203. The *Nominative* may be known, as in other languages, by its being the *subject* of the proposition.

*Obs. 1.*—When the *predicate* is a passive verb, the *objective* is sometimes used instead of the *nominative*: as, וַיַּשְׁבַּת אֶת מִשְׁׂדֵה and Moses was brought back (Ex. x. 8); יְתִן אֶת חָרֶץ let this land be given (Num. xxxii. 5); because, though the words מִשְׁׂה and חָרֶץ are the *subjects*, they are nevertheless the *objects* of the several actions.

204. *Obs. 2.*—The nominative is often found as if it were detached from the rest of the sentence; in which case it is called the *Nominative Absolute*: as, אֵישׁ וּרֹעֵל זֶה הָרָץ the man of power, to him belongs the earth (Job xxii. 8), i. e. as to the mighty man, his is the earth; גַּזְּעַן וְחַרְפָּתָה אַתָּה יֶצְרַתָּם as to summer and winter, thou hast made them (Ps. lxxiv. 17).

205. The *Genitive* is indicated by placing the

where no ambiguity can arise from the omission. Compare the above-cited passage with בְּרִיחֵיו &c. (Ex. xxxix. 33). Compare, likewise, Lev. xi. 13, with Deut. xiv. 12.

noun which is defined\* in a state of construction (Art. 51, 61).

The *defined word* may be denominated the *antecedent*†, and the defining term the *consequent*.

Thus, in the following examples, בַת מֶלֶךְ (*a*) *daughter of* (*a*) *king*, בֵן חַטָּף (*the*) *son of the king*, אִישׁת מֶלֶךְ (*the*) *terror of* (*a*) *king*‡, יְהוָה מֶלֶכְי עַמִּים *kings of nations*, יְהוָה בְּרִית־זָהָב *a border-of gold*,

\* We have already observed (Art. 36, 53); that the vague signification of common nouns is often defined by adding to them another word (or words) expressive of the *material* of which they are formed: as, קֶדֶשׁ הַצָּדֶקָה (*a*) *dish of silver*, i. e. *a silver dish*; בְּגָלִים בְּרִזְלָם *vessels of iron*, i. e. *iron vessels*—or the use for which they are intended; as, בְּגָלִים מִלְחָמָה *instruments of war*, *a house of prayer*;—or by mentioning the person to whom they belong; as, בֵּית הַמֶּלֶךְ (*the*) *house of the king*, אֹהֶל יַעֲלֵב (*the*) *tent of Jacob*;—or the object of which they form a part; as, רָאשׁ הַהָר *the top of the mountain*; בַּפִּי הַבָּאָר *the mouth of the well*; and, in short, by adding a word expressive of any of those numerous relations which subsist between objects—as *cause and effect*, *agent and patient*, *the whole and its parts*, &c. &c., and vice versa. Now in all such cases, the word which is defined must be placed before that which is to define it.

† The ANTECEDENT is denominated by Hebrew Grammarians, סִמְמָה or סִמְמָה, i. e. *that which is supported*; the CONSEQUENT is termed סָמָךְ *the supporter*.

‡ This mode of expression is, in most languages, liable to ambiguity; for *the terror of the king*, may either mean the terror with which he is affected, or the terror with which he inspires others. It is the same with respect to the possessive affixes: מִרְאָכֶם *your fear* (Gen. ix. 2) signifies the fear which others will have for you, and is therefore properly rendered in the Established Version, *the fear of you*: but the same word in Isaiah viii. 13. signifies, *the Being*

וְרֹא יְמִינָה בֶן בְּתַחַת אֵימָת, i. e. *a golden border*,—the words בֶן, בְּתַחַת, and אֵימָת, are the *antecedents*, and זָהָב, מְלָקָה, עֲמִים, חָפָלָה, and זָהָב are the *consequents*.

206. The antecedent must be an *indefinite\** term; and therefore it cannot consist of a *pronoun*, nor of a *proper name*, nor of a noun having the definite ה (Art. 194) or a pronominal affix. When therefore a pronominal affix is required, it must be added to the *consequent*: thus, בֶן בְּנָךְ (*the*) *son-of thy-son*, כָּלִי מַלְחָמָתוֹ עֲבָדָיו אַרְגָּנִיךְ (*the*) *servants-of thy-master*, כָּלִי מַלְחָמָתוֹ (for, *his instruments of war*), כֶּר קָדְשָׁי (*the*) *mountain-of my-holiness* (for, *my holy mountaint*).

207. The *antecedent* may be an adjective, the substantive being understood (Art. 164): as יְפִיה תְּאֵר <sup>m.</sup> *beautiful of form*, i. e. *one of beautiful form*, טוֹבָת מְרָאָה *good of appearance*, i.e. *of good appearance*,

whom you ought to fear. Thus likewise מַזְרָאִי *my fear* may signify the fear with which I am affected; but מַזְרָאִי in Malachi, i. 6. signifies the fear (*reverence*) due to me. The context will, however, generally show in what sense the words are to be understood.

\* Because if it were definite it would require no further definition.

† It is in this manner that the Hebrew often uses *nouns* instead of adjectives. When, however, a real adjective is used, the pronominal affix must be added to the noun, as בָּתִי חִקְצָנָה *my daughter the-little*, i. e. *my little daughter*.

נְדָל כַּח great of strength, i. e. of great strength : or a participle, as בְּשֻׁבּוֹרִי לֵב (the) broken-of-heart, i. e. the broken-hearted; יִשְׁבּוּרִי חֶשֶׁךְ (the) sitters of darkness, i. e. those that sit in darkness ; רַדְפִּי אַצְלָה (the) pursuers (followers) of righteousness, i. e. those that follow righteousness ; מַבְקָשִׁי יְהֹוָה (the) seekers of the Lord, i.e. those that seek the Lord\*: or it may be an infinitive : as, עֲשֹׂות מִשְׁפָט to-do justice, i. e. (the) doing of justice ; שְׁבָת אֶחָים (the) sitting of brothers, i. e. when brothers sit ; בְּצֹאת הַשָּׁנָה in-(the)-going out-of the year, i. e. at the end of the year.

208. The *consequent* may consist of any word capable of defining the *antecedent*; it may therefore be a demonstrative pronoun ; as עַשְׂה-אֱלֹהָה (the) doer of these (things) i. e. whoever does so. (Ps. xv. 5):—or it may be a relative pronoun (Art. 182) expressed or understood ; as מִקּוֹם אֲשֶׁר יוֹסֵף אֲסֹר שֶׁמֶן (the) place where Joseph was bound (Gen. xl. 3); שְׁבַת [אֲשֶׁר] לֹא יִדְעָתִי a language (which) I know not (Ps. lxxxi. 5).

209. The consequent is sometimes preceded by a preposition ; as חֹלְכִי עַל הַרְחָקָה (the) walkers-of upon the way, i. e. those that walk on the way ; כְּשֻׁמְחָת בְּקָצֵיר as joy-of in harvest, i. e. as the joy of

\* From the numerous examples given above, it is evident that the state of construction cannot always be expressed in English by the possessive case, or by the preposition *of*. In translating such phrases, recourse must therefore be had to such turns of expression as are agreeable to the idiom of the language.

(men) in harvest. But such phrases are either elliptical, as in the last example; or they are idiomatic expressions, in which the state of construction is used for the *absolute state*, merely to facilitate the pronunciation of the complex terms. Of the same character are the following words, קָרְיוֹן הַתּוֹב *the river (of) Euphrates*; נֶטֶעִי קָעֵמִינִים *wine that is good* (Cant. viii), i. e. *as good wine*; נֶטֶעִי נְעַמְנִים *pleasant plants* (Isa. xvii. 10).

210. The *absolute state* is sometimes used instead of the *constructive*: as טָהֹרִי אָבָן (Exod. xxviii. 17) for *rows of stone* \*; אֲמָרִים אֲמָתָה (Prov. xx. 21) for *words of truth*.

211. Several words in construction may follow each other: as לְבַבְּ רָאשִׁי עַם חָרָץ *the heart-of (the) chiefs-of (the) people-of the land*; רִיחַן בְּלִיבְשָׂר-אִישׁ *the spirit-of (the) whole-of (the) flesh-of man* (Job. xii), i. e. *the spirit of every living being*. In such cases each of the intermediate terms is *consequent* and *antecedent* at the same time; *consequent* to the preceding word, and *antecedent* to that which comes after it: thus, in the first example, the word רָאשִׁי is the *consequent* of לְבַבְּ, and the *antecedent* of עַם; and —חָרָץ is the *consequent* of רָאשִׁי and the *antecedent* of עַם. גְּבוּרִי חַיְל מְלָאכָת; וְאֵלֶּה יְמִי שְׁגִינִיתִי אֲבָדָה *gibbori chayil mal'achah*; (Gen. xxv. 6); *ve'aleh yamei shaginithi abadah* (1. Chron. ix. 13).

\* Some grammarians think that words of this description are in *apposition*, similar to nouns denoting weight, measure, time, &c., as אֵיפָה שְׁעָרִים בְּפְרִים גְּסָף *two talents (of) silver*; אֵיפָה an *ephah (of) barley*; —others are of opinion that they are elliptical, the real *consequent* being omitted; thus אֲמָרִים אֲמָתָה *words*, namely *words of truth*, &c., in the same manner as we find that the *antecedent* is sometimes omitted: thus, חַמְדֹתָה אַתָּה (Dan. ix.) for אַיִשׁ חַמְדֹתָה.

212. A noun in a state of construction, followed by the same noun in the plural, is often used to express the superlative degree : עָבֹד מלָךְ מֶלֶכִים King of kings, i. e. *the greatest of kings*; עָבֹד שְׁבַעֲדִים לְבָשָׂר חֲקָרְשִׁים a slave of slaves, i. e. *the most abject of slaves*; (Exod. xxvii. 34); שְׁמֵן תְּמִימִים תְּמִימִי תְּמִימִים (1. Kings, viii. 28).

### Dative.

213. The dative case is indicated by the prefix לְ or by the preposition לְ (Art. 40. p. 37).

214. The sign of the dative is often used instead of the genitive to express the relation of property or possession ; as בְּאִירֵי בּוֹן לְיִשְׁיָהּ I have seen a son (belonging) to Jesse, i. e. Jesse's son ; מִזְמָרְתְּ לְדָוִיד a psalm to David, i. e. of David. The לְ is frequently preceded by אֲשֶׁר : as, בְּאַחֲךָ כְּבָנָה אֲשֶׁר לְאָבִיךָ (Gen. xxix. 9) and Rachel came with the sheep which (belonged) to her father, i. e. with her father's sheep ; פָּתָח הַבַּיּוֹת לְאַלְפִּשְׁעָם אֲשֶׁר לְשָׁאוֹל (2 Kings v. 9); אֲבִיר הַלְּעִים אֲשֶׁר לְשָׁאוֹל (1 Sam. xxi. 8).

### Objective Case.

215. The objective is indicated by the particle הָאָ or הָתָה (Art. 41): but it is used only when the noun is in a definite state\*; and even then it is frequently omitted. When this takes place, or when the noun is used indefinitely, the objective may be known by its

\* By the *definite state* is meant, when the noun has the definite פָּ, or one of the possessive pronominal affixes ; or when it is in a state of construction, or when it is a proper name.

position after the verb\*, which is either expressed or understood ; as בֶן יְכַבֵּד אָב וְעֹבֵד אֲדֹנֵיו (Mal. i. 6).

### *Ablative and Vocative Case.*

216. The *Ablative* case is indicated by the prefixes, בְ in, with, &c. מְ or מִ from (Art. 40).

217. The Hebrew has no particular form for the *Vocative* ; but it may easily be known by the general sense of the sentence :—

Compare Ps. cxiv. 3. with v. 5. of the same chapter, מְחַלֵּךְ חַיִם פִּי חַנּוּס.

### NUMBER.

218. Generic terms of the singular number are often used to express the entire species ; as :—

\* In the *inverted* style, where both the nominative and objective are often placed before or after the verb, they may be distinguished from each other by the agreement of the verb with the former. Thus, in the following example, קָבֹד חֲקָמִים יִגְהַלְיִי (Prov. iii. 35), though both the objective and nominative precede the verb, yet it is evident that חֲקָמִים wise (men), which is in the plural, must be the nominative, because the verb יִגְהַלְיִי they inherit, agrees with it ; and קָבֹד must be the *objective* ; for were it the nominative, the verb must have been in the singular, לִי. So likewise in the following verse, קָטָתָת רְשָׁעָה רְשָׁעָה (Ps. xxxiv.) though both the nominative and objective follow the verb, yet it is evident that רְשָׁעָה evil, f. must be the nominative, because the verb קָטָת she slays, which is likewise feminine, agrees with it ; whereas רְשָׁעָה, being masculine, would require the verb מוֹתָת :

**מְחֻעָוף לְמִיגָּהוֹ** (Gen. vi. 20) *of the fowl after his kind, i. e. of fowls after their kind; and I have taken and sheep and a man servant, and a female servant* (Gen. xxxii. 5), i. e. *oxen, asses, &c.*

This is especially the case with patronymics: as **הַעֲמֹרִי** *the Amorite,* **חַקְנָצִי** *the Canaanite, i. e. the Amorites, the Canaanites;* **וַיַּרְא יִשְׂרָאֵל** *and Israel saw, i. e. and the Israelites saw.*

219. Nouns which occur only in the plural or dual form (Art. 47); as **מִים**, **תְּנִינִים**, **פְּנִים**\*, drop the **מ** in the genitive, and take the plural pronominal affixes (p. 42), even when they are used in the sense of the singular: thus, **פְּנֵי** *the countenance, face, or faces, gen.* **פְּנֵי חֶרְבִּים** *the faces of the cherubim;* **פְּנֵי הַכְּרָבָב** *the face of the cherub; (not פָּנִי)* **פְּנֵי קָדְשָׁךְ** *thy face, &c.* **לְחַיִּים** *life, g.* **לְחַיִּים** *(not לְחַיִּי)* **לְחַיִּים** *his life, &c.*†

220. The plural of nouns expressing dignity and majesty is generally used instead of the singular; thus:—

**אֲדֹנִי** *Lord*; **אֲדֹנִים** *p. Lord-of; my lord* (to

\* The genitive of **מִים** *water or waters*, is **מֵי** or **מִימִי**; but the second **מ** must be retained when the word is used with pronominal affixes: thus, **מִימִי פְּנֵי דָבָר**.

† Words of this description have their adjectives, pronouns, and verbs, mostly in the plural: as **מִים קָדוֹשִׁים** *holy water;* **פְּנִים וַיְצַא מִים רָבִים** *an angry countenance;* (Num. xx. 11); **בְּזָעַם חֶפְץ מֵרִיבָה** (Num. xx. 13). The agreement in such instances, is merely *formal*. Sometimes, however, they have their adjectives, verbs, &c. in the singular number. (See Num. xix. 13. Sam. iv. 16; Isa. xxx. 20).

‡ This is denominated *pluralis excellentiae*, because it does not actually indicate plurality, but great dignity: so, likewise, **בְּרָאֵיךְ**

distinguish it from אֱלֹהִיּוֹת LORD, applied only to the *Divine Being*); אֲלֹהִים my Lords. The rest of the plural affixes are used for the singular: as, thy Lord (not אֲלֹהִיּוֹת), his Lord (not אֲלֹהִים), a master, superior, possessor, &c. ; בעַל his master; בעַלְתָּה her master\*.

The words אֱלֹהִים, אֲלֹהִיּוֹת, אֲלֹהִים, &c. though they have plural terminations, are often used with verbs, pronouns, &c. of the singular number, and must be rendered in the singular, when applied to the *Divine Being*: as, קָרָא אֱלֹהִים God created, וְהִוא אֲלֹהִיּוֹת he is thy God†. But when these words are applied to heathen deities, they may be rendered either in the singular or plural number, according as they refer to one of those false gods, or to more than one: thus, כְּמֹשֶׁח אֲלֹהִיּוֹת (Jud. xi. 24) Chemosh thy God; אֲלֹהִים (Gen. xxxi. 32) thy Gods. In the latter case the adjectives, verbs, &c. are always expressed in the plural: as, אֲלֹהִים אֲשֶׁר יָלַכְי אֲלֹהִים strange Gods; אֱלֹהִים יְמָרֵא אֲלֹהִיּוֹת (Exod. xxxii. 1. 4).

### *Repetition of Nouns.*

221. The same noun is sometimes repeated :—

thy Creator; עַשְׂתָּךְ thy Maker: these are, however, very seldom used in this form.

\* But בעַל my husband, master; בעַלְתָּה her husband, are used in the singular.

† There are indeed examples where אֱלֹהִים occurs with plural verbs and plural adjectives, &c. but even then it is generally accompanied by some word indicating unity: thus, in Gen. i. 26. xi. 7. the verbs גָּדַל וַיָּרֶא are plural, yet the verbs are in the singular. In Josh. xxiv. 19. though the adjective קָדְשִׁים is in the plural, the accompanying pronoun וְהִיא is in the singular.

**1st.**—To indicate emphasis and effect: as, **צְדָקָה תִּרְצַח צְדָקָה** (Deut. xvi. 20) *justice, justice thou shalt follow, i. e. let it be thy constant aim;* **אֲבָשְׁלָוֹם בְּנִי בְּנִי** (2 Sam. xviii. 23) *O Absalom, my son, my son!*—**אָרֶץ אָרֶץ אָרֶץ** (Jer. xxii. 29) *O earth, earth, earth, hear the word of the Lord!*

**2nd.**—To indicate multitude: **וְעַמְקָה הַשְׁמָדִים גְּאַרְוֹת חַמְרָה** (Gen. xiv. 10.) and the vale of Siddim (was) *pits, pits, slime, i. e. full of slime pits;* **חַמְרָם חַמְרָם** (Exod. viii. 10) *heaps, heaps, i. e. a great many heaps.*

**3rd.** To denote distribution: as **בְּבֹקֶר בְּבֹקֶר** (Exod. xxxii. 3) *in the morning, in the morning, i. e. every morning;* **יֹם יֹם** *day, day, i. e. every day, or daily.*

**4th.**—To denote diversity; in which case the second noun takes (1): as (Deut. xxv. 13) *thou shalt not have in thy bag a stone and a stone, i. e. divers weights;* **בְּלֵיבָן כְּלֵיבָן** (Isa. xii. 3) *with heart and heart they speak, i. e. they speak with duplicity.*

## CHAPTER III.

### ADJECTIVES.

**222.** Adjectives are used either as qualifying words (Art. 83, 84), or as predicates (Art. 86).

In either case, they generally agree with their substantives in gender and number (Art. 86).

**223.** Adjectives are frequently used without their substantives: as, **חָכָם** *a wise (man),* **חָכְמִים** *wise (men),* **חָכְמָות** *wise (women),* **חָמָר** *a tender (woman), &c.*

**224.** In such cases, the adjective assumes the character of a noun, and is often susceptible of the same variations: **חָכְמִי הַגּוֹיִם**

*the wise-(men) of nations, חכמיה his wise-(men),thy wise-(men), גדלוּה his great-(men), גודלה her great (men).*

### Degrees of Comparison.

225. Having already described (Art. 87) how the several degrees of comparison are expressed, we have only to add the following observations :—

1st.—That reciprocal comparison is denoted by the repetition of the כ, before the compared words : thus, **העם בכהן** signifies, *the people are like the priest*, but **העם ככהן** signifies, *the people are like the priest, and the priest is like the people*.

2nd.—That the superlative is often indicated—(a) by repeating the adjective : as **עמק עמק** *deep, deep*, i. e. *very deep* ; **רע רע יאמר** *bad, bad, says the buyer*, i. e. *the buyer says (before the purchase is made) it is very bad* :—(b) by adding the word **מאור מאור** *might, strength, very, or* **מאור מאור** *very, very, i. e. exceedingly good* :—(c) By adding one of the names of God **עיר גודלה**—*a city great to God*, i. e. *a very great city*; **אֵין אֶלְיָהוּם** *mountains of God\**; **אֵין אַרְזֵי אֱלֹהִים** *cedars of God*, i. e. *the highest mountains, the loftiest cedars†*;—(d) by the repetition of the noun (see Art. 212) **עבד עבד עבדים מלך מלכים** *King of kings, slave of slaves*.

### NUMERALS.

226. **אחד** and **אחדת** are always placed after the

\* Intensity is often denoted in the same manner : as, **שְׁלֹהַתְּבִתְּיָה** *a flame of God*, i. e. *a vehement flame*; **מְאַפְּלִיתְּיָה** *a darkness of God*, i. e. *very great darkness*.

† The positive, in a state of construction, or with the article, is sometimes used for the superlative : as, **קטן בינוּ** *the least of his children*, **דוד הוא הקטן** *and David was the smallest*.

‡ In such cases the noun must be in the plural.

name of the thing numbered, and take the definite ה when the noun is used definitely: as, קָרְשׁ אֶחָד *one board*, מִתְנָה אֶחָת *the one board*; עַשְׂרֵה קָרְשׁ אֶחָת *one camp*, מִתְמָנָה אֶחָת *the one camp*.

227. The rest of the cardinal numbers do mostly precede their nouns, and never take the definite ה, except as explained hereafter: thus, שְׁנֵי אֲנָשִׁים or שְׁנֵי אֲנָשִׁים *two men*, or שְׁנֵי אֲנָשִׁים שְׁנֵים אֲנָשִׁים *two men*; עַשְׂרֵים קָרְשׁים עַשְׂרֵה *twenty boards*, עַשְׂרֵים קָרְשׁים עַשְׂרֵה *the twenty boards*. (See Exod. xl. 12, 18; xli. 4, 7, 20, 24, 26, 27.)

*Obs.* 1.—The numerals are placed generally after the nouns when several things are specified and enumerated: as, (Gen. xxxii. 13—15) *and he took of that which came to his hand a present, &c.* (consisting of) עֲזָבִים עֲזָבִים *she-goats, two hundred,* וְאֶלְים מְאֶתִים *and he-goats, twenty;* רְאִילִים מְאֶתִים *ewes, two hundred,* וְאֶלְים עֲשָׂרִים *and rams, twenty, &c. &c.* (see likewise Num. vii. 13—88; xxvii. xxix. xxxi. 31—45)\*: or when the numeral is the predicate: as, עַמְזִיךְם עַלְרִים וְאַדְגִּיךְם עַלְרִים *(Exod. xxxviii. 10) their pillars (were) twenty, and their sockets (were) twenty.*

*Obs.* 2.—The numerals receive the definite article when they refer to a number previously mentioned, or otherwise known, especially when the noun is omitted†: as, עַשְׂרֵה *the forty*, (Gen. xviii. 29, 32), אַרְבָּעָה מְלָכִים אֶת חַמְשָׁה *the five* (Gen. xiv. 9), עַשְׂרֵה *the four* (Gen. xix. 9; xlvi. 27).

\* In such cases, the article is sometimes repeated before each of the numerals: as, הַשְׁלָשָׁה וְהַשְׁבָּעִים וְהַמְּאֶתִים (Num. iii. 46).

† In the composite numbers from 11 to 20, we find the definite sometimes before the *decimal* or before the noun: thus, אֶל שְׁנֵים *the eleven*—אֶת שְׁתִים עֲשָׂר *the twelve*—הָעָשָׂר אֶת *the twelve* (Josh. iv. 4. 20).

3.—The cardinal numbers from 2 to 10 require plural nouns with which the numerals must agree in gender: as, טַנְגִים or טָנְגִי or טָנְגִיִּם or טָנְגִיִּתִים two sons; טַבָּעָה בָּעָרִים or טַבָּעָתִים two daughters; טַבָּעָה בָּנִים or טַבָּעָתִים two sons; טַבָּעָה בָּנִים or טַבָּעָתִים seven boys, טַבָּעָה יְמִים or טַבָּעָתִים seven girls, טַבָּעָה יְמִים or טַבָּעָתִים ten days, טַבָּעָה יְמִים or טַבָּעָתִים ten women\*.

4.—Above ten the name of the thing numbered may be either in the singular or plural: as, אֶחָד עֲשָׂר יוֹם eleven day, i. e. days (Deut. i. 2); אֶחָד עֲשָׂר פּוֹכְבִּים eleven stars (Gen. xxxvii. 8)†; אֶחָת עֲשָׂרָה שָׁנָה thirteen years; אֶחָת עֲשָׂרָה עָרִים thirteen cities; or שְׁלֵשׁ עֲשָׂרָה עָרִים thirteen cities; מֵאָה אֶפְתָּה or מֵאָה אֶפְתָּה עֲשָׂרָה עָרִים twenty cities; or מֵאָה אֶפְתָּה עֲשָׂרָה בָּשָׂרִים twenty boards; or אֶלָּא אֶתְתָּה עֲשָׂרָה עָרִים a hundred cubits; or אֶלָּא אֶתְתָּה עֲשָׂרָה אִישׁ a thousand men; or אֶלָּא אֶתְתָּה עֲשָׂרָה אִישׁ a thousand horsemen.

5.—From eleven to twenty, the less number must precede the greater, without an intervening (1). (See Cardinal Numbers, p. 91). But from twenty and above, it is immaterial which comes first, but the 1 must be added: thus, עֲשָׂרִים וָאֶחָד or אֶחָד וָעֲשָׂרִים one-and-twenty.

6.—*Māoth* a hundred (cons. *māoth*, p. 2, dual, *māoth* two hundred), though of the common gender, requires, on account of its feminine termination, the units which precede its plural (*māoth*), to be of the cons. fem.: thus, שְׁלֵשׁ מְאֹות three hundred (not

\* The agreement in gender takes place equally from ten to twenty: as, חָמְשׁ עֲשָׂר בָּנִים fifteen sons; חָמְשׁ עֲשָׂר בָּנִות fifteen daughters. But the numerals from twenty and above are common to both genders; the units, however, which are joined to them follow the gender of the noun: thus, אֶרֶבֶעִים וְטַנְגִים אֶלְף, אֶרֶבֶעִים וְטַנְגִים עַד.

† In this respect we must be guided by scriptural usage: for though we find אֶחָד עֲשָׂר יוֹם, אֶלָּא עֲשָׂר אִישׁ, yet it would not be correct to say אֶחָד עֲשָׂר פּוֹכְבִּים, or אֶלָּא עֲשָׂר פּוֹכְבִּים.

שָׁשׁ מֵאוֹת \*אֶלְף ; (שְׁלֹשׁ מֵאוֹת nor שְׁלֹשׁ מֵאוֹת nor שְׁלֹשׁ שְׁלֹשׁ).

7.—אֶלְף *a thousand* (plural), אֶלְפִים *thousands*; dual, אֶלְפַּיִם *two thousands* (cons. אֶלְפִי); though it is common to both genders, yet being considered as of the masculine gender, requires the plural termination יִם, and the cons. m. units, from 3000—עֲשָׂרָה שְׁלֹשׁ אֶלְפִים *three thousands*†; עֲשָׂרָה אֶלְפִים *ten thousands*; but above that number, אֶלְף is used instead of אֶלְפִים: thus, שְׁנַי עַשֶּׂר אֶלְף *twelve thousand*; שְׁשַׁרְבִּים וְשְׁשַׁרְבִּים אֶלְף *sixteen thousand*; or שְׁבָנִים וְשְׁבָנִים אֶלְף *twenty-two thousand*.

8.—The word אֶלְף is sometimes repeated: as, שְׁשׁ מֵאוֹת אֶלְף וּשְׁבָנִים אֶלְף וְחַמְשָׁה אֶלְפִים *six hundred and seventy-five thousand*. This is likewise the case with the word שְׁנָה: as, שְׁנָה שְׁנָה וְשְׁנָה וְשְׁבָע שְׁנִים *one hundred year, and twenty year, and seven years*, i. e. *one hundred and twenty-seven years*.

9.—Some of the cardinal numbers take the pronominal affixes: as, בֵּין שְׁנִינוּ (Gen. xxxi. 37) *betwixt us two (both)*; וַיַּהֲיוּ שְׁנִינוּ (Gen. ii. 25) *and they were both naked*; הַכְּהָדָשָׁה שְׁאָגָל בְּאֶלְפִיו דָּדוֹד (Num. xii. 4) *ye three*; שְׁלֹשָׁתָכֶם בְּגַרְבְּבוּתְיוּ (1 Sam. xviii. 3) *Saul hath slain his thousands, and David his ten thousands*.

\* Particular attention must be paid to the insertion or the omission of ה: thus, for instance, in the above number, if a ה were added to אֶלְף, thus שְׁשׁ מֵאוֹת וְאֶלְף the number would stand for  $600 + 1000 = 1600$ . It would amount to the same were we to reverse the order and insert ה, thus אֶלְף וְשְׁשׁ מֵאוֹת; but without ה, it stands  $600 \times 1000 = 600,000$ . Thus likewise שְׁמִינִים אֶלְף is *two hundred thousand*; but אֶלְף וְמִינִים or שְׁמִינִים וְאֶלְף is *one thousand two hundred*.

†There are a few exceptions to these rules, especially in the later Hebrew.

10.—Several of the numerals (besides שְׁנִים and שְׁלִישִׁים), have a dual form, to express the addition of the same quantity: as, אַרְבָּעָתִים *fourfold*, שְׁבָעָתִים *sevenfold*.

11.—When the cardinal numbers are used distributively, they are repeated without the conjunctive ו: as, שְׁנִים שְׁנִים *two two*, i. e. *two and two*, or *by twos*; שְׁבָעָה שְׁבָעָה *seven seven*, i. e. *by sevens*.

12.—The cardinal numbers are sometimes used to express the adverbs פֶּעַם *once*, פֶּעַם *twice*, &c.: as, לֹא אַחֲת וְלֹא שְׁנִים פֶּעַם (2 Kings, vi. 10) *not once, nor twice\**; שְׁבָעִים וְשְׁבָעָה (Gen. iv. 24) *seven and seventy fold, or times*.

228. The ordinal numbers extend only to ten. Above this number, the cardinals are used to express them. (Art. 91. p. 93).

229. Like other adjectives, they follow their nouns, with which they agree in gender†, and they take the definite ה when the noun is used definitely: thus, הַחֲדֵשׁ הַשְׁנִי *the second son*; בֵּן שְׁנִי *a second month*;

\* These adverbs are, however, more generally expressed by the word שְׁלִישׁ רְגִלִּים פֶּעַם or שְׁלִישׁ פֶּעַם *three times*, שְׁבָעָה שְׁנִים שְׁבָעָה פֶּעַם *seven times*, אֶלָף פֶּעַם *a thousand times*, מִנְהָה מִנְהָה פֶּעַם *to years seven times*, i. e. *forty-nine years*: or by מִנְיָם מִנְיָם עֶשֶׂרֶת מִנְיָם *ten times*.

† The ordinals הַאֲשֶׁר, رְאַשְׁׁן, agree likewise in number: as, הַאֲשֶׁר הַאֲשֶׁר הַרְאָשָׁנוֹת the first days, הַרְאָשָׁנוֹת הַרְאָשָׁנוֹת the first (former) troubles; אֲתָה שְׁבָעָה חֶפְרוֹת הַרְאָשָׁנוֹת הַבְּרָאָוֹת the first seven fat kine.

**בשנה הַשְׁלִישִׁית בְּחֶדֶשׁ הַשְׁלִישִׁי** *in the third month\**; **בָּשָׁנָה הַשְׁלִישִׁית** *in the third year†.*

230. The cardinals אֶחָד, אֶחָת, אֶחָד are frequently used for the ordinals בָּאֶחָד, בָּאֶחָת, בָּאֶחָד, and the noun is sometimes omitted: as, בָּאֶחָד לְחֶדֶשׁ (Gen. viii. 5) *on the first (day) of the month*, lit. *in one (day) to the month*; בָּוֹיִח בָּאֶחָת וּשְׁשִׁים מֵאוֹת שָׁנָה בָּרָאשׁוֹן בָּאֶחָד לְחֶדֶשׁ (Gen. viii. 13) *and it came to pass in the six hundredth and first year, in the first (month), the first (day) of the month*: so likewise בָּעֲשִׂירִי (Ibid. v. 5) *in the tenth (month)*.

## CHAPTER IV.

### PRONOUNS.

231. The distinct pronouns, as well as the pronominal affixes, are often introduced for the sake of emphasis, explanation, &c., (Art. 192) together with the nouns for which they stand: as, הַגָּה יָלְדָה מִלְכָה (Gen. xxii. 20) *behold Milcha, she has also born children*; וְמַעֲזֵץ הַרְבָּעַת טֹוב וְרֻעַ לְאַתְּאַלְמָנָנוּ (Gen. ii. 17) *and of the tree of knowledge of good and evil, thou shalt not eat of it*; יְבִיאָה אֶת תְּרוּמָת יְהוָה (Exod. xxxv. 5) lit. *he shall bring her (it) the offering*

\* **שְׁלִישִׁית חֶנְקָה**, signifies *the third part of a year* (Art. 92).

† Some of the ordinals are used in the plural, the noun being omitted: as, שְׁנִים (for שְׁנִי) *second (stories)*; שְׁלִישִׁים (for שְׁלִישׁ) *third (stories)*. (See Gen. vi. 15.)

*of the Lord*, i. e. *he shall bring it*, namely, *the offering of the Lord*.

232. For the same purpose, or by way of antithesis, are the distinct pronouns introduced together with the verbs in which they are included: as, (Gen. xxi. 24) *and Abraham said אָנֹכִי אֶשְׁבַּע I-will-swear*, lit. *I, I-will-swear*; (Job xxxiv. 33), lit. *thou, thou-shalt choose, but not I*; (Ps. cii. 27), lit. *they, they-shall-perish, but thou, thou shalt endure*.

*Obs.*—The distinct pronoun thus repeated, must be in the nominative, in whatever case the other pronouns may happen to be: as, *he—not I* there was born a son; *he—not I* bless me, even me (Heb. even *I*, not *אָנֹכִי*) *O my father!*—*יְהוָה נָתַן אֶתְּנָתֵן* (Gen. xlvi. 8) lit. *Judah, thou, they-shall praise thee, thy brethren*, i. e. *but thou, O Judah! thy brethren shall praise thee*, this being the antithesis of *cursed be their anger*, in the preceding verse.

233. When a pronoun is the subject of a sentence, and the predicate is either a noun, adjective, or participle (not a verb), it includes the *copula*: as, *אַתָּה אָנֹכִי I (am) the Lord*; *אַתָּה עִירּוֹם* *thou art naked*. (See Art. 162.)

234. The nominative pronouns of the third person are often used as demonstrative pronouns (Art. 97, 98). They are likewise used for the word *same*: as, *הַהִיא חֲטֹבַב* (Gen. ii. 13) *the same that comm-passeth*; *הַיְהָ חֲטֹבַת* (Gen. xxiv. 44) *the same is the woman*; *חֲמָה גְּבוּרִים* (Gen. vi. 4).

235. The objective pronominal affixes can, strictly speaking, be only joined to transitive verbs; nevertheless we find some instances in which they are found with intransitive verbs: as, **לֹא יִגְרַךְ רֹעַ** *evil cannot dwell (with) thee* (Ps. v. 4); **וַיַּעֲקֹב וְיִתְּהַרֵּךְ** *and-they-cried (to) thee* (Neh. ix. 28); **נִתְּהַנְּךָ** *thou hast given (to) me* (Josh. xv. 19); **וַיֵּצְאֻנִי** *they are gone (from) me* (Jer. x. 20).

236. The relative pronoun **אֲשֶׁר** is not susceptible of any variation (Art. 99). It admits, however, of the prefixes **מֶלֶךְ**, **כֶּלֶב**, **בֶּן**, namely, when the antecedent is omitted; as in the following examples:—

(Gen. xxi. 17.) **כִּי שָׁמַע אֱלֹהִים אֶל קֹול הַנֶּעֶר בְּאֲשֶׁר הוּא נָשָׂם** (*For God has heard the voice of the lad in which he is there, i. e. in the place in which, &c.*)

(Gen. xxvii. 4.) **עֲשֵׂה לִי מְטֻעָמִים כְּאֲשֶׁר אֶחָבָתִי**  
*Make unto me savoury meat as which I love, i. e. such (savoury meat) as that, &c.*

(Gen. xliii. 16.) **וַיֹּאמֶר לְאֲשֶׁר עַל בַּיּוֹת**  
*And he said to-who was (appointed) over his house, i. e. to the man who was appointed, or to the ruler who, &c.*

(Ruth ii. 9.) **וְשַׁתְּתֵית מָאָשֶׁר יִשְׁאַבּוּν הַנְּעָרִים**  
*And thou shalt drink from which, i. e. from (the water which) the young men will draw.*

237. The relative is sometimes omitted: as, **בְּאָרֶץ לֹא לָהֶם** (Gen. xv. 13) *in a land which (belongs) not to them.* (See Art. 193.)

238. The adjective pronouns, *each*, *every*, *either*, *any*, *one*, *none*, *one another*, *whoever*, &c. &c., for which the Hebrew has no distinct words, are chiefly expressed by the repetition of the noun (Art. 221), or by periphrastic expressions, consisting of the words **אִישׁ man**, **כָל all**, **דְּבָר a thing**, in combination with some word or phrase (see the following examples).

(Gen. xv. 10.) **וַיְהִי אִישׁ בְּתַרוֹ לְקַרְאַת רְעֵהוּ**

*And he placed each piece\* one against another.*

(Gen. xxxiv. 25.) **וַיִּקְחֻוּ—אִישׁ חֶרְבָּן**

*And they took each his sword.*

(Exod. xvi. 29.) **שָׁבּוּ אִישׁ תְּחִתָּיו אֶל וַיָּצָא אִישׁ מִמְּקָמוֹ**

*Abide ye every man in his place, let no man† go out of his place.*

(Exod. xxxiv. 3) **וְאִישׁ לֹא יַעֲלֵה עַמְךָ וְנִנְמַד אִישׁ אֶל יְרָא**

*And no man shall come up with thee, neither let any man be seen.*

(Gen. xlv. 1.) **הַזְּצִיאוּ כָּל־אִישׁ מִעַלִי**

*Cause every one to go out from me.*

(Gen. xxiii. 6.) **אִישׁ מִפְנֵנוּ—לֹא יַכְלֶה**

*None of us shall withhold§.*

(Exod. xxx. 33.) **אִישׁ אָשֶׁר יַרְקַח כִּמְהֹרָה**

*Whosoever|| compoundeth any like it.*

(Exod. x. 24.) **לֹא רָאוּ אִישׁ אֶת־אֶחָיו וְלֹא קָמוּ אִישׁ מִפְתְּחָתוֹ**

*They saw not one another¶, neither rose any one from his place.*

\* lit. His piece.    † lit. His neighbour.    ‡ lit. Let not any man go out.    § lit. A man of us shall not.    || lit. Any man who, &c.

¶ lit. They saw not a man his brother. Feminine **אֲשֶׁר אֶל־אֶחָתָה**  
(Gen. xxvi. 3).

**כִּל־רָתַג קֵין** (Gen. iv. 15.)

Whosoever slays Cain.

**לَا תַּعֲשֶׂה כֹּל \*** (Exod. xx. 10.)

Thou shalt not do any work.

**כֹּל דְּבָר אֵין כֹּל** every thing; **לَا דְּבָר** nothing; **כֹּל דְּבָר** nothing whatever.

239. The reflex pronouns, *myself*, *thyself*, &c. are mostly expressed by the form *Hithpael*. Sometimes, however, they are indicated by the word נֶפֶש soul, עַצְם bone, substance, or by some other word indicative of a part of the human body: as, **אֲחֵב נֶפֶשׁוֹ** he that loves himself; **קִימָיו עַל נֶפֶשָׁם** they had decreed for themselves; **בָּעֵצָם הַיּוֹם הַזֶּה** in the selfsame day; **וַתָּצַח שָׁרָה בְּקִרְבָּה** and Sarah laughed within herself.

*Obs.*—In a few instances we find the objective pronouns used instead of the reflex: thus, **וַיַּרְא חֶרְמִים אֹתָם** and the shepherds fed themselves (*Ezek. xxxiv. 5*); **וַיַּרְא שָׂטָן יִשְׂרָאֵל אֹתָם בְּרַע v. 19).**

## CHAPTER V.

### VERBS.

The Verb **הָיָה** is used:—

**יְהִי הָיָה** To express absolute existence: as, **הָיָה וְיָהִי** the Lord was, is, and shall be.

\* But **לֹא תַּעֲשֶׂה כֹּל־הַמְּלָאָכה** would signify *thou shalt not do the whole of the work*, and would imply that part of it might be done.

*2nd.*—To represent the copula in propositions relating to *past* and *future* time (Art. 162, 168).

*3rd.*—To denote past or future\* possession; in which case it is accompanied by the dative pronouns, or by the sign of the dative ל, and is then equivalent to the English verb *to have*: as, בְּנִים רַבִּים חָיוֹ לֹ, many sons were to him, i. e. he had many children; זִיתִים יְהִי לְךָ olive trees shall be to thee, i. e. thou shalt or wilt have; בְּרִם חָיה לְשִׁלְמָה Solomon had a vineyard†.

*4th.* To mark transition from one state or condition into another: as, יְהִי לְתִבְנֵין it shall become a serpent; וַיְהִי לְתִבְנֵין and it became a serpent (Exod. vii. 9); 10); בְּקֶפֶד חָיה לְסָגִים: אֵיבָה חִיתָה לְזָוַנה קָרֵיה נָאָמָנה (Isa. i.).

**240. Obs. 1.**—With participles, it is mostly used to indicate past or future continued action: as, יְօּסֵף חָיה רָעָח (Gen. xxxvii. 2)

\* Present possession is commonly indicated by the dative pronouns, the copula being omitted: as, חִינְדָּנָא לְיְשָׁתִי בְּנֹותָה behold now, I have two daughters; פֶּל אֲשֶׁר לְךָ whatsoever thou hast (Gen. xix. 8, 12) : or by שׁ...שׁ there is; as, יְשִׁלְיִי רְבָּה (Gen. xxxiii.) I have enough; יְשִׁיבָּה לְכָם אָב אוֹחַ: יְשִׁלְנוּ אָב אָחָן (Gen. xliv). See the various examples in Part I, p. 90.

† Sometimes, however, the verb is omitted: as, וְלָתַ שְׁפָחָה מִצְרִית and she had an Egyptian handmaid (Gen. xvi. 1).

‡ The ל is omitted when the noun has the prefix כ: as, חָנוּ קָנָדָם (Lam. i. 1) she is become as a widow; חִיתָה בְּאַלְמָנָה (Gen. iii. 22).

*ובנייכם ייחיו רעים במדבר ארבעים* (Num. xiv. 22) *and your children shall be feeding (wandering) in the wilderness forty years;* (Job i. 14) *וְמִשְׁחָה הִיה רֹעֶה אֶת צָאן וַתֵּרְהוּ תְּהִלָּם* (Exod. iii. 1) *וַיְהִי שָׁאֵל אֵל אֱלֹהִים פָּל-תִּימִס* (1 Sam. xviii. 29).

241. *Obs. 2.*—Before infinitives having the prefix **ל**, it has the same force as the adverb *about*, indicating any approaching event: as, *וַיְהִי הַשְׁמֵשׁ לְבָא* (Gen. xv. 12) *and the sun was about to go down*, i. e. *and it was about the time when the sun was going down*; *וַיְהִי חַפֵּר לְסֶגֶן* (Josh. ii. 5) *and it was about the shutting of the gate, or when the gate was to be shut*.

242. *Obs. 3.*—Lastly, it is often used impersonally, at the introduction of a narrative, or in the middle of a discourse; and must then be rendered by *it happened, it shall happen, it came to pass, &c.*: as, *וַיְהִי מִקְצָצ יְמִינָה* (Gen. iv. 3) *and it came to pass after some days that, &c.*; *וְחִי פִי יְרָא אֶתְךָ חֳמִצִּירִים* (Gen. xii. 12) *and it shall come to pass, when the Egyptians shall see thee, that, &c.*; *וְהִיא תִּנְעַרְתָּ אֲשֶׁר אָמַר אֲלֵיכָה* (Gen. v. 14); *וְהִיא בָּא אָבָרָם* (Gen. xxiv. 14).

\* The verb **הִיה** is, however, frequently omitted: as, *וְרֹוחַ אֱלֹהִים* (Gen. i. 1) *and the spirit of God was moving (brooding)*; *וְהִיא חִיָּה יִשְׁבֶּב פֶּתַח-יְהָנֵל* (Gen. xviii. 1) *for* *וְהִיא יִשְׁבֶּב* (Gen. xviii. 1) *for* *וְרֹבַחַת אֶחָבתָה;* *וְשָׂרָה חִיָּה שְׁמִיעַת* (Ibid. 10) *for* *וְשָׂרָה שְׁמִיעַת* *יַעֲלֵב* (Gen. xxv. 28).

† Various idiomatic expressions, which cannot be rendered literally into English, are formed by this verb and the infinitive: as, (Deut. xxxi. 7) *and I will hide my face from them* *לְאַכְלָה* *and they shall be devoured*, lit. *and he shall be to eat*, i. e. *he shall be an object of prey to any one*.

## TENSES.

*Present Tense.*

243. Hebrew verbs have no form whereby *present time* can be indicated. The progress of an action at the time of speaking can therefore only be inferred from the juxtaposition of the participles (verbal nouns\* or names of the *agents* and *patients*), with their respective *subjects*, in the same manner as is done in *nominal propositions* (Art. 169) relating to present time: thus, אָנִי אַהֲבָה *I* (*am*) *loving*, or *I love* אַתָּה אַבְרָהָם הוֹלֶךְ *thou* (*art*) *loved*; אַבְרָהָם הוֹלֶךְ *Abraham* (*is*) *walking*. (See Art. 124. Obs. 4).

244. *Obs.*—In the same manner as nominal propositions may be expressed in the *past* and in the *future* by the aid of the verb חִיָּה *to be* (Art. 162); so likewise may *verbal* propositions: as, אִישׁ חִיָּה עָמֵד (Gen. xxvii. 2) *Joseph was feeding*; יְוִיכָה חִיָּה רָעָה (Ez. xlivi. 6) *a man was standing near me*; עַצְלִי (Jud. xi. 14) *the Lord shall be hearing* (See Art. 240).

\* Hence it is, that these words are varied by gender, even when they are used to express the first person of the present tense; as, אַנְכִי אַהֲבָתָה, f. *I love*: whereas no such distinction is made in the *past* and *future* tenses, אַנְנָאָב, אַהֲבָתִי, אַפְלָד, פָּרָנָתִי, being common to both genders. Hence, likewise, the reason why, in the present tense, the *subject* and *predicate* must be expressed in separate words; whereas in the *past* and *future* tenses, they are expressed in one word, when the subject happens to be a *pronoun*.

245. But the verb *to be* is often omitted\*, especially when the time may be known from the context, or from some word which marks the time: as, (Gen. i. 2) *and the earth* חַיְלָה *was without form and void; and darkness (was) upon the face of the deep; and the spirit of God* מִרְחָפֶת *(was) brooding upon, &c.*; וְהִיא יֹשֵׁב (Gen. xviii. 1) *and he (was) sitting;* וְהִיא עֲמָד (Ibid.) *and he (was) standing;* מַחְרָה אֲלֹכִי בָּצָב (Exod. xvii. 9) *to-morrow I shall be standing;* חַנְכִי מַבָּא מַחְרָה אֲרָקָה (Exod. x. 5).

### *Past and Future Tenses.*

246. The *past* and *future* tenses are indicated by the form of the verb. The *past* by the *affixes*, the *future* by *prefixes* (Art. 115.): as, אָלָמָד, לִמְדָתִי.

But either of these tenses having the prefix וְ, which shows that they are connected with a preceding verb, must be construed in the same time (and frequently in the same mood) in which the preceding verb happens to be; thus, אָמַר וְאָמַר *he said, he called and said:* but, preceded by a *future*, it must be rendered in the future; as in Gen. xlvi. 33, *and it shall come to pass* כִּי יִקְרָא אֲלֵיכֶם פְּרֻעָה וְאָמַר when Pharaoh SHALL CALL you, and SHALL SAY †;

\* Many grammarians, not attending to this circumstance, have been led into the erroneous opinion that participles are capable of representing all the tenses. Nothing is, however, more common in Hebrew than the ellipsis of the verb *to be*.

† The principle upon which this and the following rules are founded, appears to be this—that the conjunction וְ joins the same moods and tenses; nor will this appear so strange, when it is

דָּבַרְתָּ וְאָמַרְתָּ thou didst say ; \* דִּבֶּרְתָּ וְאָמַרְתָּ thou hast spoken and said : but speak, and say ; תְּדַבֵּר וְאָמַרְתָּ thou shalt speak, and shalt say.

247. *Obs. 1.*—The ' receives in both cases (:), (.) or *shurek* for its vowel point†. It is the same with the *future tense*: thus, יְאָמַר signifies *they shall* or *will say*; יְאָמַר (Deut. xxxii. 7) *ask..* and they *will say*, but בָּאוּ יְאָמַר (Exod. v. 1) signifies, *they came and SAID*; אָמַר (Ezek. iii. 15) *and I shall say*, but פָּחָדָתִי אָמַר (Ex. iii. 16, 17) signifies, *I have visited, and I HAVE SAID*; he *shall say*, יְאָמַר and he *said*‡.

248. *Obs. 2.*—When a future is thus used to express past time, the prefix ' has always the vowel point (-) with dagesh in the following letter, or (•) when the following letter does not admit dagesh

considered that the ' often supplies the place of *subjects, predicates, and even negative particles*, when either of them have been mentioned in a preceding member of a sentence.

\* In such cases, the accent of the first and second person singular is removed to the ultimate syllable: as, וְדִבְרָתִי—דִּבְרָתִי; except verbs whose third radical is a quiescent letter: as, בְּרָאָתִי, וְמִצְאָתִי.

† Except when the accent happens to come immediately after ': which may be rendered, *and he shall live, or he did live* (see Num. xxi. 8, 9).

‡ The accent is, in such cases, removed to the *penultimate*, provided neither *dagesh kazak*, nor *sh'va final* succeeds such vowel, and the word is not in pause; otherwise the accent retains its place: as, וְנִאמְרָה וְגִבְשָׁה, וְיִשְׁבָּה. It is owing to the removal of the accent that the final long vowel of verbs is sometimes changed into a short vowel: thus, וְיִסְבֶּה, וְיִקְרָם—יִסְבֶּה, וְיִקְרָם: and for the same reason the radical ח of verbs of the Sixth Conjugation is dropped; thus, יִרְאָה—יְרָאָה: יִכְלֹא—יְכָלָה.

(see the preceding examples); whereas the conjunctive ו has always (׃), (.) or *shurek* for its vowel point (see note, p. 38).

249. *Obs. 3.*—This tense is often found at the beginning of chapters and books (as in Gen. ii. vi. vii. Levit. i. &c.), where, of course, no other verb can precede it; but this occurs only in historical narratives, which necessarily refer to past time, and where no mistake can possibly arise. Besides, the vowel of the ו fully indicates, in all such instances, that the verb must be construed in the past.

250. *Obs. 4.*—These converted tenses are never used unless preceded by the prefix ו; in every other instance, the *simple past* and the *simple future* are used.

251. *Obs. 5.*—Hence, it is that in the converted tenses the verbs must precede their subjects: as, ויאמר אלהים (Gen. i. 3) *and he said God, i. e. and God said;* ואמר פרעה (Exod. xiv. 8) *and he shall say, Pharaoh, i. e. and Pharaoh shall say;* ואמר תבון; ואמרא דאשׁה (Num. v): but the simple tenses may have their subjects before or after them: thus, ברא אלהים (Gen. i. 1) *he created, namely, God, i. e. God created;* ותאזרת חיקח (Ibid. 2) *and the earth was;* ילהך מלאכי לפקיעך (Exod. xxxiii. 28) or מלאכי ילהך לפיקיך (Exod. xxxii. 34) *mine angel shall go before thee.*

252. *Obs. 6.*—There is no difference whatever in point of signification between the simple and converted tenses. Those that represent the past are used for the *Imperfect, Perfect, and Pluperfect.* אמַר may therefore be rendered—*he said, he HAS said, he HAD said:* so likewise ויאמַר\* may be rendered—and *he SAID,*

\* The predominant sense of this converted tense is that of the *Imperfect.* It is mostly used in narratives, for which reason it is denominated by some grammarians, the *historical tense.*

*and he has said, and he had said.* The context alone can determine in which of these three senses, either of the verbs are used. It is the same with the future tenses: as, **יאמַר** *he shall say,* **וְאָמַר** *and he shall say:* **יִהְיֶה** *they shall be,* **וְיִהְיֶה** *and they shall be.* (See Art. 255).

253. *Obs. 7.*—When the same verb occurs twice in the same sentence\*, and the clauses are in opposition, the first takes commonly the converted form, and the second the simple form: as, **נִקְרָא אֲלֹהִים** *לֹא־זָהָם וְלֹחֵשׁ* **קָרָא** *לִיכָּה* (Gen. i. 5, 8, 10); **וַיְהִי חֶכְלָה** *לְעֵץ צָאן וְלֹא־ן* **תְּהִלָּה** **כִּבְדָּה** *אַדְמָה* (Gen. iv. 2); see v. 3—4, 4—5 of the same chapter, and xi. 8, xxxv. 19, &c. FUTURE, **וְאֶלְכָּלָתָם** **בְּשָׂר בְּגִיאָם** **וּבְשָׂר בְּנוֹתִים** *תַּאֲכִילָה* (Lev. xxvi. 29); **וְדָרְתָּה אֶזְכָּלָתָם שְׁמָמָה וְעָרִים יִהְיֶה** *חִרְבָּה* (Ibid. 38.—See likewise v. 42, and Num. v. 17.—Deut. xxviii. 12, 13).

254. The following passages in which the same verbs are construed differently, according as they are preceded by a *past* or by a *future* tense, are inserted here for the purpose of still further elucidating the preceding remarks respecting the tenses.

Examples of verbs of the past with the prefix ' retaining their past signification, in consequence of their being preceded by a simple past tense.

*Aish dho* **בָּאָרֶץ עִזָּה וְהִזָּה**  
(Job i. 1.)

Examples of verbs assuming a future signification in consequence of being preceded by a simple future or by an imperative.

<b>וְלֹא יִקְרָא עוֹד</b> <b>אַתְּ־שָׁמַךְ אֶבְרָם וְהִיָּה שָׁמַךְ</b> <small>(Gen. xvii. 5.)</small>	{	<b>קַח לְ... וְהִיָּה</b> <small>(Gen. vi. 21.)</small>
<small>c. fut.</small>		<small>imp.</small>

\* Or even in two consecutive verses, as in Gen. iv. 1, 4, 5.

<p><b>נִשְׁאָן</b> אֹיֵל מַרְדָּךְ וְאֶכְלָל לְחַם</p> <p>(2 Kings xxv. 27, 29.)</p>	<p><b>וַיַּעֲקֹב</b> שְׁמַעַן..... וְרַחֲרִישׁ</p> <p>(Gen. xxxiv. 5.)</p>	<p><b>וְאַשְׁהָ בַּי</b> תַּלְרֵז שְׁמַעַן וְהַחֲרִישׁ</p> <p>(Num. xxx. 5, 4.)</p>
<i>past.</i>	<i>past.</i>	<i>past.</i>

Examples of future verbs assuming a past signification, in consequence of being preceded by a simple past tense.

<p><b>אִישׁ</b> רֵב הַיּוֹתִי וְאוֹעֵק וְאֶרְאָה</p> <p>(Judg. xii. 2–4.)</p>	<p><b>יִשְׁבַּתִּי</b> וְאֶבְכָּה וְאֶתְאֶבְלָה</p> <p>וְאֶהָיָ צָמָן וּמִתְפְּלָלָה</p> <p>(Neh. i. 4–5.)</p>	<p><b>נִשְׁאָן</b> וַיַּעַל וַיַּנְתַּחַטְנִי וַיְכַסֵּן וַיְתַחַשֵּׂן</p> <p>וְאֶכְלָל</p> <p>(Exod. x. 14, 15.)</p>
<i>c. past.</i>	<i>c. past.</i>	<i>c. past.</i>

Examples of verbs in the future having the prefix **וְ**, and yet retaining their future signification, on account of being preceded by a simple future or an imperative.

<p><b>אֶרְדָּה-</b>נָא וְאֶרְאָה</p> <p>(Gen. xviii. 21.)</p>	<p><b>הִרְפָּה</b> מִפְנֵי וְאֶלְכָה וְאֶבְפָּה</p> <p>(Judg. xi. 37.)</p>	<p><b>גַּתָּה</b> יְדָךְ וְנַעַל וְאֶכְלָל ..</p> <p>(Exod. x. 12.)</p>
<i>fut.</i>	<i>fut.</i>	<i>imp.</i>

### Use and Application of the Tenses.

255. The predominant use of the Tenses is the same in Hebrew, as in other languages, viz.—

\* It has already been observed that the participle with the verb *to be* expresses continued or repeated action.

† For nothing is more common in Hebrew than the ellipsis of the verb **הִיָּה**.

The PRESENT indicates the conjoined existence of the *subject* and *predicate* at the time of speaking, and, of course, that the action is in a progressive state\*: as, מַה תֹּרֶבֶר הַזָּה אֲשֶׁר אַתָּה עֲשָׂה לְעַם מִדּוּעַ (Exod. xviii. 14) *What (is) this thing that thou doest (art doing) to the people? Why sittest thou (art thou sitting) alone;* אֲלֹנֵי וְלֹא־עַבְדִּים רַבִּים— (Gen. xxiii. 13) *My lord knoweth that the children are tender (young);* וְלֹבָגִים אַמְּרִים— תְּבֻן אֵין נְתַנוּ לְעַבְדִּיךְ וְלֹבָגִים אַמְּרִים— (Exod. v. 16).

The PAST Tenses are used to represent the conjoint existence of the *subject* and *predicate* at a time prior to that of speaking, without expressing whether the time is completely past, and the action is completely finished or not, nor whether it has any reference to another point of time specified in the sentence; these must be inferred from the context†: as, וַיַּדְרֹה פָּקֵד, וַיַּדְרֹה אֲשֶׁר וַיַּעֲשֵׂה יְהוָה לִשְׁרָה כַּאֲשֶׁר רָבָר אֶת־יִשְׂרָאֵל בְּאֶשְׁר וַיַּעֲשֵׂה יְהוָה לִשְׁרָה כַּאֲשֶׁר (Gen. xxi. 1) *And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken;*

\* This appears to be the characteristic of the active participles, and therefore all the tenses which are compounded of them, whether the verb *to be* is *expressed* or *understood*, indicate the action in a state of progress.

† The want of distinct forms for the *subdivisions* of the *past*, occasions no difficulty whatever: for the same circumstances which, in other languages, induce a writer or speaker to make use of either of the subdivisions, easily show in what sense the Hebrew *past* is to be understood.

בַּיְמָעָה בְּשָׂדָה מוֹאָב כִּי פָקַד יְהוָה צְבָאוֹת אֶת־עֲדָרוֹ (Zech. x. 3) *The Lord of hosts hath visited his flock;* כִּי שָׁמָעָה בְּשָׂדָה מוֹאָב כִּי פָקַד יְהוָה אֶת־עַמּוֹ (Ruth i. 6) *For she had heard in the field (country) of Moab that the Lord had visited his people.*

The FUTURE is used to indicate the conjoint existence of the *subject* and *predicate*, in a time subsequent to that of speaking\*: as, נָגַר יְהוָה וְרָעָה (Gen. xv. 13) *thy seed will be a stranger;* וְאַתָּה תִּבּוֹא אֶל־אֶבְתֵּחַ (Gen. xv. 15) *and thou shalt come to thy fathers in peace,* thou shalt be buried in a good old age; וְהִיא מִקְצֵ שְׁבָעִים שָׁנָה יִפְלֹךְ יְהוָה אֶת־צָרָר (Isa. xxiii. 17) *and it shall come to pass after the end of seventy years, that the Lord will visit Tyre;* אָמַר אֹיֵב אֶרְדָּף אֲשִׁיג אֶחָלָק שֶׁלֶל תְּמָלָא מִנוּפְשֵׁי אַרְקִים חֲרַבִּי הַזְּרִישָׁמוּ יְדִי the enemy said, I will pursue, I will overtake, I will divide the spoil: my desire shall be satisfied upon them†; I will draw my sword, my hand shall destroy them‡ (Exod. xv. 9).

\* Some grammarians consider this tense as an *aorist*, others as a *present tense*: but though this form of the verb is used in some instances to express *present time*, yet there can be no doubt that its *predominant use* is to express *future time*. It has, therefore, very justly been considered by the ancient grammarians, as well as by *Gesenius*, as a *future tense*.

† Literally, *my soul shall be full of them*: i. e. *my soul shall be satiated with vengeance.*

‡ We have here a beautiful specimen of the *figure* which rhetoricians call *asyndeton*. The inspired poet, by omitting the conjunctive

256. The Hebrews use their present tense where in English we commonly use the imperfect:—

1st.—In imagery, or in the recital of dreams and visions, when the narrator represents a past occurrence, in the same manner as he, or the person of whom he speaks, originally saw it, and as if it were still present to him. Such recitals are generally introduced by the word **וְהִנֵּה** *and behold*, being an invitation to the hearer to place himself in the same situation: as, **וַיַּחֲלֹם וְהִנֵּה סֶלָמִים מִשְׁאָב אֶרְצָה** *and behold, a ladder placed upon the earth*; **וְרָא שׂׂוֹ מִבַּיִת הַשְׁמִימָה וְהִנֵּה מֶלֶךְ אֱלֹהִים עַלְיוֹן וַיַּזְכֵּר *and behold, angels of God ascending and descending upon it.* (See also Gen. xl. xli.)**

**וְהִנֵּה יְהוָה עֹלֶר וּרְאֹתֶן גְּדוֹלָה וְחִזְקָה מִפְתַּחְןִין חָרִים וּמִשְׁבָּרְכָּלְעִים לְפָנֶיךָ יְהוָה: לֹא בְּרוּחַ יְהוָה וְאַחֲרַת תְּרוּחַ רָעֵשׂ לֹא בְּרָעֵשׂ יְהוָה: אַחֲרַת הָרָעֵשׂ אָשׁ לֹא בְּאָשׁ יְהוָה וְאַחֲרַת הָאָשׁ כָּל דְּמָקָת דְּקָה: וַיְהִי פָּשָׁט מַעַלְיוֹנָיו וַיְלַט פָּנָיו בְּאַפְרָתָתוֹ** (1 Kings xix. 11—13.) lit. *And behold, the Lord passing by, and a great and strong wind disjoining mountains, and shivering rocks before the Lord; not in the wind (is) the Lord: and after the wind an earthquake; not in the earthquake (is) the Lord; and after the earthquake a fire; not in the fire (is) the Lord: and after the fire a still soft voice\*. And when Elijah heard it, he wrapped his face in his mantle, &c.*

\* before each verb, marks not only the vehemence of the passion with which the Egyptians were animated, but likewise the ease and the rapidity with which they imagined they could satisfy their thirst of vengeance. (Compare Cæsar's *veni, vidi, vici.*) Nor is the next passage less beautiful: **בְּשִׁקְעַת בְּרוּחַ חַפְמָז יָם** *a breath of air from the Lord was sufficient to blast all these towering hopes, and to annihilate the proud boasters.*

\* It was the voice of Mercy,—the gentle voice of Truth, which is never heard amidst destroying elements. Well might the holy

257. 2nd—When a whole phrase is used as explanatory of a preceding verb, or as its objective case, and the phrase indicates an action or event, or circumstance which existed at a time contemporary with that which is denoted by the preceding verb: as, (Gen. iii. 7) *and they knew* (not *וַיְדַעُוּ* *that they were naked*), but *כִּי עֲרוֹמִים הָיוּ* *that they are naked\**, because that which they *knew* was not their *past condition*, but their condition at the time when they attained this knowledge†; *וַתֵּרֶא כִּי מְרָאָפָאת הִיא לְלֹכֶת* (Ruth i. 18) lit. *And she saw that she is persisting to go;* (Gen. xlvi. 1) *וַיַּרְא יַעֲקֹב כִּי יִשְׁצַּבֵּר בְּמִצְרָיִם* lit. *and Jacob saw that there is corn, &c.* So likewise, *וַיַּרְא וְחִנָּה אַנְשִׁים נַעֲשִׂים עַלְיוֹן* (Gen. xviii. 1) *And he saw, and behold three men are standing by him* (not *stood*), because the two circumstances happened at the same time.

258. The *Present Tense* is used in Hebrew, in some cases where we use in English the future: viz.

prophet, contrasting his own burning zeal with the soothing voice of Divine Mercy, “*hide his face in a mantle.*” The sublimity of this passage, and the moral truths to be drawn from it, need scarcely be pointed out to the student.

\* Accustomed as we are in modern language to relate all past events in the historical tense, such phraseology appears very strange: it is nevertheless very correct in a logical point of view.

† When the attained knowledge is of any thing *past* or *future*, then these respective tenses are used: as, (Gen. viii. 11) *וַיַּרְא נָח כִּי גָּלַג הַמִּינִּים*; (Gen. ix. 24) *וַיַּדַּע אֹתֶς אֱשֹׁר עָשָׂה לוֹ בְּנֵו הַקְּדוּשָׁן*; (Gen. xxxviii. 9) *וַיַּדַּע אֹנוֹן כִּי לֹא לוֹ יִתְּהֻךְ.*

‡ The word *יָשַׁךְ* is never employed in the past, yet for the reason before stated, the authors of the Established Version have rendered it by the imperfect *was.* In the next verse, however, *כִּי יִשְׁצַּבֵּר בְּמִצְרָיִם* which they justly considered as a quotation, they have preserved its original meaning: thus, *I have heard that there is*, &c.

when the future event is fast approaching, and is certain to occur ; or where the future time is marked by some other word or phrase : thus, **בַּיּוֹם הַזֶּה** (Gen. xix. 13) *For we will destroy*, Heb. *for we are destroying—are about to destroy*; **בַּיּוֹם עַד שְׁבָעָה אֲנִי מַמְטֵיר** (Gen. vii. 4) *For yet seven days, and I will cause it to rain*, Heb. *I cause it to rain*, the time being already specified by **בַּיּוֹם עַד שְׁבָעָה**.

259. *Obs.*—We sometimes make use of the present tense in English not exactly to denote the present moment, but as a general expression: as when we say, *I love my country, he loves his children, &c.* In such cases, the Hebrew uses mostly the *past tense*, though sometimes the *future or present*: thus, (Exod. xxi. 5) *Should the servant say, I love my master, &c.* Heb. **אָהָבָתִי** *I have loved.*; (Gen. xxxi. 6) *and ye know that with all my power, &c.* Heb. **דִּצְתֶּנָּתִי** *ye have known*; (Gen. xxvii. 2) *behold now, I am old, I know not, &c.* Heb. **לֹא יָדַעַתִּי—זָקַנֵּתִי**; (1 Kings iii. 7) *I know not how to go out, or to come in*, Heb. **לֹא אָזַע** fut.

260. Events that occur *frequently*, and *habitual actions*, are generally expressed in Hebrew by the future tense, though in English we use in such cases the past : thus, (Gen. ii. 6) *But a mist went up*, Heb. **וְאַיִד יַעֲלֵה** *and a mist shall go up*, i. e. *a mist continued to ascend repeatedly, often*; (Num. ix. 16) *So it was always, the cloud covered it, &c.* Heb. **כִּי יְהִי so it used to be**, **הַעֲנָן יַכְסֵן** *the cloud used to cover it*. In the same sense ought all the verbs that occur in Num. ix. 16—23, (such as **וְחָנוּ**, **וְשָׁעַר**, &c.) to be

understood. So likewise (*Job i. 5*) *thus did Job*, Heb. יְעַשֵּׂה *he continued to do, did so repeatedly.*

261. The *future* is likewise sometimes used for the *past*, or the *present*, after the words אָנוֹ *then*, אָנֹכִי *not yet*: as, יְאַשְׁר (Exod. xv) *then sang Moses, &c.*; טָרַם אֲכַלָּה (Gen. xxiv) *before I had finished*; טָרַם תִּירְאֵנִי (Exod. ix. 33) *ye do not fear*\*.

262. Absolute propositions and general truths, which are in most languages expressed in the *present* tense, may in Hebrew be announced in any of the tenses; it being well understood that such propositions not being subject to time, the verbs which they contain can only be *assertory*; and therefore whatever *form* the verbs contained in such sentences may happen to have, they must when translated into English, be expressed in the *present* tense: thus, דָוָר הַמֵּלֵךְ וְדָוָר בָּא וְהַאֲרִץ לְעוֹלָם עָמְדָת (Eccl. i. 4) *A generation passeth away, and a generation cometh; but the earth abideth for ever.*

In this sentence the *predicates* being all expressed by *participles*, must of course be rendered in English in the *present* tense. But the predicates of the two following propositions: וְהַנֶּמֶשׁ וְהַנֶּמֶת וְהַנֶּמֶת (v. 5) though the verbs are in the *past*, must nevertheless be rendered in the *present*; viz. *the sun riseth, and the sun setteth*—because the propositions express a natural phenomenon which occurs repeatedly

\* Sometimes after *what*, מֵאַין whence: as, מֵה תִּקְרַע What seekest thou? מֵאַין תִּבָּא Whence comest thou?

and constantly. In the same sense must the propositions contained in the *eighth verse* be understood, although the verbs בְּלִת־דָּבָרִים יַגְעִים לֹא־יַכְלֶל, חֲשַׁבֵּעַ יַוְצֵל, אִישׁ לֹדֶבֶר לֹא־חֲשַׁבֵּעַ עָזָן לֹרְאָת וְלֹא־חֲפָלָא אָזָן מְשֻׁמָּעַ All things are labouring\*, man cannot utter it†; the eye is never satisfied‡ with seeing, nor the ear filled§ with hearing.

By way of further illustration, we refer the student to the first Psalm, where he will find four verbs in the *past*, חָרַד, שָׁבַב, שָׁמַד, יָשַׁב, eight in the *future*, יַקְרָםְיָה, תָּאַכֵּד, יַעֲמֹד, יַצְלִיחַ, יַתְּהִרְאֶה, one *active* and one *passive* participle, יְהִידָּע, שְׂתוּל, which must, for the reasons before stated, be rendered in the present.

## Moods.

### *Infinitive Mood.*

263. Infinitives considered as nouns (Art. 113). may be used :—

1st. As the subjects of a proposition (Art. 163).

Thus, **לֹא טוֹב חַיּוֹת חָדָם לְבָדוֹ** (Gen. ii. 18) lit. *the being of the man alone (is) not good*, i. e. *to be alone without the intended aid is a condition not fit for man*; **עֲשָׂה אֶذְנָה וּמְשֻׁפֵּט נְבָחר לִיהְיוֹה מְזִבְחָה** (Prov. xxi. 3).

2nd. As the *complement* of other verbs by which they are governed, or as their objective cases :—

Thus, **לֹא אָנוּלְלָה עַשְׂתָּה זָכָר** (Gen. xix. 22) *I am not able to do any thing*; **מִיאָנוּ בְּלִצְם הַלְּבָשׂ עַפְנָיו** (Num. xxii. 14) *Balaam refused*

\* i. e. In a state of activity.

† i. e. Not satiated.

‡ i. e. He cannot describe it.

§ i. e. It becomes not weary.

*to go with us\**; **לֹא אִדְעַ צָאת וּבָא** (1 Kings iii. 7) *I know not to go out and to come in, i. e. the going out nor the coming in;* **מִנְחָה דִּפְנֵי** (*Ps. lxxvii. 3*) *my soul refused to be comforted.*

### 3rd. As the antecedent or consequent of a noun:—

Thus, **לִפְנֵי מֶלֶךְ מֶלֶךְ לְבָנִי יִשְׂרָאֵל** (Gen. xxxvi. 31) lit. *before the reigning of a king to (over) the children of Israel;* **בְּיֹם אֲכִילָת מִמְנָוּ** (*Gen. ii. 16*) *in the day of thy eating thereof;* **חַטָּאת כָּבֵד** (*Lev. xxv. 50*) *from the year of his being sold.*

### 264. Like substantives, they admit of the pronominal affixes, and may be the objects of comparison:—

Thus, **אַתָּח יָדַעַת שְׁבָתִי וְקַמִּי** (*Ps. cxxxix. 2*) *thou knowest my sitting and my rising;* **וְלֹבֶבְךָ נִצְאָת קָנוּבָאָךָ** **וְקָעָתִי וְאַתָּה גָּדוֹלָךְ** (*Is. xxxvii. 28*); **טוֹב תְּהִי אֲוֹתָה לְךָ מִתְהִי אֲוֹתָה לְאַחֲרֵי** (*Gen. xxix. 19*) lit. *better (is) my giving her unto thee than my giving her unto another man;* **טוֹב לְנִי עַלְדָּרְתִּים מִפְתַּחֲנִי בְּמִזְבֵּחַ** (*Exod. xiv. 11*).

### 265. They likewise admit the prefixes **בּ, כּ, לּ, מּ**, and other prepositions to mark several relations:—

**לּ** to complete the sense of a preceding verb: as, **כִּי חִיל הָאָדָם** (*Gen. vi. 1*) *when men began to multiply* **כָּלָח לִזְבֵּחַ** (*Gen. xxiv. 14*) *he finished to speak, i. e. he had finished, or he had done speaking;*

\* In such cases the infinitive constructive, with or without **לּ**, is mostly used, though sometimes the infinitive absolute: as, (*Is. xlvi. 24*) **וְלֹא אָבוּ בְּרַכְיוֹ הַלּוֹזָה**. A finite verb is sometimes used instead of the infinitive: as, **אִיכְכָה אָכַל וְרָאִיתִי** (*Esth. viii*) for **אָכַל לְרָאֹות**.

**כְּלֹחַ לִשְׁתָּוֹת** *he had done drinking* :—or to mark the purpose of a preceding verb: as, **וַיֵּצֵא לְקַרְבָּן** (Gen. xii. 5) *and they went forth to go*, i. e. *with the intention of going into the land*, &c.; **וְאֵד לְחַצְיָלוֹ** (Exod. iii. 8) *and I came down to deliver him*.

266. With בְ or בּ they are used to indicate the coincidence of two actions or events in point of time; that is, that one action or event *did* or *will* occur at or about the same time when another *did* or *will* take place: thus, **בְּבָנַי מִפְרָן מִתְחָרֶץ צָלִי רָחֵל** (Gen. xlvi. 7) *in my coming from Padan, Rachel died by me*, &c. i. e. *Rachel died at the time of my coming (or when I came) from Padan*; **אֵלְעָג בְּבָא פְּחַדְכֶם** (Prov. i. 26) *I will mock in the coming of your fear*, i. e. *whenever that shall happen*; **בְּבָא רְשָׁעָבָא בְּמִבְנֵי** (Ibid. xviii. 3) *in the coming of the wicked, cometh also contempt*, i. e. *when the wicked cometh, there cometh likewise contempt*; **רָאָה קְבָא הַטְּלִיאָה** **סְגֻרוּ הַדְּלָת** (2 Kings vi. 32) *look, at the coming of the messenger, shut the door*, i. e. *as soon as he shall arrive*. So likewise (2 Kings x. 2) **וַיָּהִי קְבָא חַפְּרָר הַנָּה אֲלִיכֶם וְרָאִיתֶם וְשָׁמְתֶם** (Ibid. 7) *and it came to pass on the coming of the letter to them, and they took*, i. e. *when the letter came, then they took*, &c.; **וַיָּהִי כְּחֹזִיאָם אָתָם הַחוֹזֶה וַיָּמָר** (Gen. xix. 17); **וַיָּהִי בְּשַׁחַת אֱלֹהִים וַיָּנָפֶר** (Ibid. 29).

267. With מִ, they are used like nouns in the ablative\*: as, **וַיִּשְׁבֹּו מִתְאוּר דָּאָרֶץ** (Num. xiii. 25) *and they returned from searching of the land*; **מִשְׁׁוֹט בָּאָרֶץ וּמִחַתְּלָקָה** (Job i. 7) *from going to and fro on the earth, and from walking up and down in it*.

268. Sometimes, however, the מִ is used in a negative sense: thus, (Gen. xxvii. 1) *and his eyes were dim from seeing*,

\* Or as a sign of the comparative, which has already been explained.

i. e. *so that he could not see*; סָגֵר פֶּלִבִּית מִבְּאָה (Is. xxiv. 10) *every house is shut up from entering*, i. e. *so that none can enter*; הַשְׁכֵר לְךָ מִזְגָּר שָׁם יַעֲלֶב מַטּוֹב וְעַד רָע (Gen. xxxi. 29)\*.

269. The infinitive absolute (Art. 111) is used before or after *finite verbs*, to indicate *energy*, *intensity*, or *emphasis*, and must frequently be rendered in English by the adverbs, *surely*, *certainly*, *continually*, *greatly*, *indeed*, &c.

270. Thus, מֹת פָּמִית (Gen. ii. 17) *dying, thou shalt die*, i. e. *thou shalt surely die*; אָרַבָּה אָרַבָּה (Ibid. iii. 16) *I will greatly encrease*; חִיּוּ יְהִי (Ibid. xviii. 18) *he will assuredly be*; חַמְלָגָה חַמְלָגָה (Ibid. xxxvii. 8) *shalt thou indeed reign over us?* וַיַּאֲצֹא יָצֹא וְשׁׁוּב (Ibid. viii. 8) *and he went out, going and returning*, i. e. *repeatedly going to and fro*, &c.; עַתָּה חַלּוֹת חַלּוֹת בַּיְנַכְּלָת (Ibid. xxxi. 30).

271. The infinitive absolute is sometimes used for finite verbs, especially for the imperative: as, בַּי צְמַתְּמַת וְסַפּוֹד (Zech. vii. 5) *when ye fasted and mourned*; וְקַחְתֶּב וְחַרְתֶּם (Jer. xxxii. 44) *and they shall write*, and they shall seal; זָכֹר אֶת יוֹם הַשְׁבָּת (Exod. xx. 8) *remember the Sabbath day*; אַל מְלֹר פְּמוֹעַ בֵּין אֲחִיכֶם (Deut. i. 16) אַל מְלֹר (Ibid. xiv. 21)†.

272. The infinitive absolute is sometimes used as a noun: as, אֱלֹהִים וּבְחַשְׁ וּרְצַח וּגְנֻוב פְּרָצִים (Hos. iv. 2) lit. *to swear, and to*

\* In all the above cases, the infinitive constructive is mostly used.

† It is highly probable that in most of these cases there is an ellipsis of the finite verb: thus, זָכֹר תִּזְכֹּר; וְסַפּוֹד סְפִירָתָם; זָכֹר תִּמְלֹר &c.

*lie, and to murder, and to steal, &c. break out in abundance, i. e. imprecation, and murder, and theft, and adultery, overspread the land.*

273. Infinitives are sometimes used as *adverbs*: as (Exod. xxx. 36) *and thou shalt beat (pound) some of it* קָטָן *very small*; (Deut. xiii. 14) *then thou shalt enquire, and make search, and ask* חִיאַתְבָּה *diligently*.

274. This is likewise the case with *finite verbs*, followed by an *infinitive*, or by a finite verb: as, (Gen. xxvii. 20) *how is it that thou hast found so quickly*, lit. *thou hast hastened to find*; (Exod. ii. 18) *how is it that ye are come so soon to day*, lit. *ye have hastened to come*; תִּרְבַּתְחָה לְחַתְפֵלֶל (1 Sam. i. 12) *she increased to pray*, i. e. *she prayed much, continued to pray*; אַל פִּרְבּוּ תְּדַבֵּר (1 Sam. ii. 3) *do not increase, do not speak*, i. e. *do not speak continually*.

275. This is especially the case with the verbs יִסְפֹּה *to add, to encrease*, שׁוּב *to return*; as, וַיַּאֲסַפֵּה לְלִדְתָּה (Gen. iv. 2) *and she brought forth again*, lit. *and she encreased to bring forth*; וְלֹא יִסְפֹּה שׁוּב (Gen. viii. 12) *and she did not again return*; וַיִּשְׁבַּב יַצְחָק וַיַּחֲפֵר (Ibid. xxvi. 18) *and Isaac dug again*, lit. *and he returned and he dug*; וְאַבְשָׁב וַיַּשְׁלַח אֶלְיוֹן (2 Kings i. 2); וַיִּסְפֹּה אֲבָדָם וַיַּקְחֵח אַשְׁהָה (Gen. xxv. 1).

### *Imperative Mood.*

276. The Imperative is used in Hebrew, as in other languages, for commanding, entreating, &c.

It admits only of the second person singular and plural, *m.* and *f.*\* and is used only affirmatively.

Prohibitions and admonitions are expressed by the future accompanied by the negative particles **לֹא**, **אַל**: as, **לֹא תִאכְלָה** (Gen. ii. 17) *thou shalt not eat*; **אַל תִשְׁלַח יֶدֶךָ אַל הַגְּנִיעָר** *lay not thine hand upon the lad*; **אַל תַעֲשֵׂה לוֹ מְאוֹמָה** **וְאַל תַּדְבֵּר** (Gen. xxii. 12).

277. *Obs. 1.*—**אַל** is mostly used when a wish is expressed, in which case it is generally followed by **כִּי**: as, **אַל כִּי תִּעַלְּבֵר נָא** (Gen. xviii. 3) *do not pass, I pray*—or in expression of encouragement, admonition, and advice: as, **אַל תִּירָא אֶבְרָם** (Gen. xv. 1) *fear not, Abraham*; **אַל תִּלְךָ** (Prov. i. 15); **אַל תִּדְבֵּר** (*Ibid.*).

278. *Obs. 2.*—A future preceded by an imperative is often used as an imperative: as, **לֹא תִּסְפֹּת וְאַל קַח** (Exod. iii. 16).

279. *Obs. 3.*—The imperative is sometimes used for the future; as, Gen. xx. 7. *and he shall pray for thee*, **וְלֹא תִּנְחַדֵּה** *and live*, i. e.

\* When an imperative sense for the first and third persons is required, the future is used: as, **אֶרְזֶה** or **אֶרְזֶה** (with paragogic **ה**) *let me run* (2 Sam. xviii. 22, 23); **יְהִי** *there shall be*, or *let there be*; **יְלַכְּו**. *let them go*, or *they shall go*. But these and similar expressions are often merely declarative, intimating neither a command nor even a wish: as, **יְהִי שָׁם** *לְעוֹלָם* **לְעַזְבֵּן** (Ps. lxxii. 17) *his name will be for ever*; **אַתְּ יְחַזֵּק לְבָקָשׁ** **אַתְּ יְהַזֵּה** (Hos. v. 6) *they will go to seek the Lord*. In this sense ought the several verbs in the thirty-fifth Psalm, verses 4, 5, 6, and in several other places, to be understood.

† This particle is likewise used for the same purpose in affirmative phrases: as, **בַּא מְעַט מִים** **לְקַח נָא** (Gen. xviii. 4) *let a little water be taken*; **סֹורֵה נָא** (*Ibid.* xix. 2).

וְמִתְּהִלָּה אַסְכָּפֶת...*and thou shalt live*; זֹאת עֲשֵׂה וְהִי (Ibid. xlvi. 18); (Deut. xxxii. 50).

### *Subjunctive and Potential Moods.*

280. The several Moods denominated by Grammarians, Subjunctive, Potential, Optative, &c. are indicated in Hebrew by the particles פֶּן, אִם, כִּי, מִי, וְתִּתְּהִלָּה, or לְוַיָּא, לוֹ, אוֹלֵי, expressive of contingency, conditionality, possibility, wish, &c., the verb retaining the same form which it has in the indicative:—

Thus, פֶּן יִשְׁלַח יְדֹו וְלֹקַח...וְאָכַל lest he put forth his hand and take...and eat, &c.; (Gen. iii. 22) פֶּן תִּמְתַּחֲזֵנִי...וְנִשְׁאַחֵי if I find in Sodom....then will I spare, &c. (Gen. xxxvii. 9).

אם אָמַצָּא בָּסְדוּם...וְנִשְׁאַחֵי if I find in Sodom....then will I spare, &c. (Gen. xxxvii. 9); אם יָבֹא עַשְׂרֵי אֶל...וְהַפְּרוּחַ if Esau come to....and smite it, then, &c. (See Exod. xxi).

כִּי יִטְפְּרֶר אִישׁ אֶת בְּתוֹךְ if; (Exod. xxi. 7) and if a man sell his daughter, &c.; (Gen. xxxviii. 16) what wilt thou give me, קַי תָּבֹא אֶלְيָי that thou mayest come, &c.; (Exod. iii. 11) who am I, קַי אֶלְךָ...and קַי אֶלְךָ that I should go....and that I should bring forth, &c.; (Judg. ix. 28) טַי אֶבְיוֹנָךְ...פַּי נְצַבְּדָנוּ if.

אוֹלֵי יִשְׁתַּחַת חֲמִשִּׁים peradventure, perhaps; (Gen. xviii. 24) אוֹלֵי צְדִיקִים בְּחַדֶּשׁ הַצִּיר there be fifty righteous within the city; (Lam. iii. 29)

\* Likewise by נִשְׁאַר that (Gen. xi. 7); לְמִיעּן in order that (Gen. xxvii. 25); that (Gen. xxvii. 4). The Optative is frequently indicated by the particle נִיא: as, יְגִמְרָנָא רַע רְשָׁעִים נִיא: (Ps. vii. 10) O that the wickedness of the wicked might come to an end! These moods must, however, often be inferred from the context.

וְאֵלֹהִי חַיָּה אֶלָּפֶת שְׁנַיִם פְּעֻמִּים (אֲלֹהִים) *and though he live twice a thousand years, &c. ;* (Esth. vii. 4) וְאֵלֹהִי לְעַבְדִּים וְלְשָׁפֹחותִ נִמְפְּרָנִי חַדְשָׁתִי.

וְלֹא יִשְׁמַעְאל יְחִי לְפָנֶיךָ (אֲלֹהִים) *O that, would ;* (Gen. xvii. 18) *that Ishmael might live before thee !* (Gen. xxx. 34) *would it might be according to thy words.*

לֹא לְיִהְיֶה אֱלֹהִי (אֲלֹהִים) *were it not, except ;* (Gen. xxxi. 42) or לֹא לְיִהְיֶה אֱבִיְהָה (אֱבִיְהָה) *except that the God of my father....had been with me, thou hadst sent me away now empty ;* (Judg. xiv. 18) לֹא תְּרַשֵּׁתָם בְּעַבְדָּתִי לֹא מֵאָהָם חִדְחִי.

מי יְגַנֵּן מִתְּנַנְּנִי (אֲלֹהִים) *who would give, grant, would, O that : as, we had died....in the land of Egypt ;* (Exod. xvi. 3) *would (to God) that all the Lord's people were prophets ;* (Num. xi. 29) *would to בְּבִקְרָה הָאָמֵר מי יְגַנֵּן צָרָב וְעַרְבָּתָאָמֵר מי יְגַנֵּן בְּקָרָה* (Deut. xxviii. 67).

### PARTICIPLES.

281. Participles are used in Hebrew as nouns (Art. 122, 207), as Adjectives (Art. 83), and as verbs (Art. 245) ; and follow, according to the sense in which they are employed, the rules of these respective parts of speech.

282. They are often used in a very unlimited sense ; in which case, the pronouns, *whoso, whoever, he that, &c.* though not expressed, must be supplied : as—

אֲהָב מֹסֶךְ אֲהָב רָעַת (Prov. xii. 1.)  
וְשׂוֹנָא תּוּבָת בָּעַר :

*Whoso loveth instruction, loveth knowledge; but he that hateth reproof (is) a brute; lit. a lover of wisdom (is) a lover of knowledge; and, &c.*

**עָבֵד אֶדְמָתוֹ יִשְׁבַּע לְחַם** (Prov. xii. 11.)

*He that tilleth his land shall be satisfied with bread.*

**אֲשֶׁרִי אָדָם שָׁמַע לִי....כִּי מִצְאֵי מֵצָא חַיִים....וְחַטָּאֵי**

(Ibid. viii. 34—36.) **חַمְס נְפָשָׁו**

*Blessed (is the) man who hearkeneth unto me, &c....For whoso findeth me, findeth life, &c....But he that misseth me, wrongeth his soul.*

**מִשְׁמָרִים הַבְּלִי שְׂנוֹא חֲסִידָם וַעֲזָבוּ** (Jonah ii. 9.)

*They that observe lying vanities, forsake their own mercy.*

283. This is likewise often the case even when the particle has the prefix **ה**, especially when it is preceded by **כִּיל**, or by the same *finite verb*\*: as, **כִּיל הַשְׁמָעָה** (Gen. xxi. 7) *whoever shall hear it*; (2 Sam. xvii. 9) **וְשָׁמַע הַשְׁמָעָה** lit. *and he shall hear the hearer*, &c. i. e. *whosoever shall hear*; (**כִּי יָפַל הַגְּבִיל** Deut. xxii. 8).

284. Participles are sometimes used as the objects of preceding verbs: as, **שָׁמַעְתִּי אָמַרְתִּים גַּלְבָּהּ** (Gen. xxxvii. 17) *I have heard them say, Let us go*, &c.; (Gen. xxvii. 6) *and Rebekah spake unto Jacob her son* **שָׁמַעְתִּי אֶת־אָבִיךְ מִדְבָּר † לְאָמֵר** **תִּלְמַד**.

\* Or when followed by the same finite verb: as, (Ezek. iii. 27) **תַּחֲשִׁמְעָה יִשְׁמַע**.

† The word **לְאָמֵר** (inf. cons. of **אָמַר**) so often used in Scripture, is generally introduced before a quotation. In the instance before us it is used twice. By the first, the sacred writer indicates that

אֵל עָשָׂו אֲחִיךְ לִאמֶר : הַבִּיאָה לִי צַדְקָה  
*behold I heard thy father speak unto Esau thy brother, saying, Bring me venison, &c.*

*Concord of the Verb with the Nominative.*

285. The verb generally agrees with its *nominative* or *subject* in number, gender, and person: except—

1st.—The *pluralis excellentiae*, which mostly, but not always, takes a verb in the singular: as, (Gen. i. 1) בָּרָא אֱלֹהִים; (Exod. xxii. 4) אָמַת אֲדֹנָיו וְתַרְלוֹ; (Ibid. 29) אָמַת בְּצָלָמוֹ יְהֹוָה; (Gen. xx. 13) חָרַעַת אָתָּה אֱלֹהִים. (See Art 220.)

2nd. When the verb *precedes* its subject, in which case the verb may or may not agree with it†: as, (Gen. i. 14) יְהִי מְאֹרֶת, where

the words following it are the very words spoken by Rebekah, including the second לִאמֶר, by which she introduces the words of Isaac, or at least their general sense, namely, חַבִּיאָה לִי צַדְקָה.

\* In these instances, the agreement is logical, *i. e.* according to the signification; but in the last example, the agreement is merely *formal*.

† Verbs, considered as mere attributes, cannot, strictly speaking, admit either of *number*, *gender*, or *person*; these can only belong to the *pronouns*, which are included in the form of the verb. Now, we can easily suppose that the mind of the *speaker* may, in some instances, be chiefly directed to the attribute, without immediately thinking of the particular subject or subjects to which the attribute may happen to belong (as is the case when verbs are used impersonally); the subject being introduced, as it were, by a sort of after-thought, and of course, as merely explanatory; and hence the reason why in such instances the *concord* is disregarded.

the *verb* is singular masculine, and the *noun* plural feminine; (Num. ix. 6) **וַיְהִי אֶנְשָׁם** (here the verb is in the singular, and the noun is in the plural; (Gen. ix. 23) **וַיְקַח שֵׁם וַיְפַת**; here we have two nouns connected by a copulative, yet the verb is in the singular; (Job xlvi. 15) **וְלֹא בָמָךְ אֲנָשִׁים יְפֹת**).

*3rd.* When the subject is *complex* (Art. 180), and one of the terms (the *consequent*) happens to be *plural*, then the verb is sometimes put in the *plural*, although the leading word (the *antecedent*) is in the singular: as, (Gen. iv. 10) **קֹל דָם אֲחִיך צְלָחִים** (1 Sam. ii. 4); **וְמִסְפֵר דָמִיך רְבִים חֲתִיכִים** (Job xxxviii. 21); **מְחֻלָּתְךָ יְמִינָתְךָ** (Ex. xxxi. 14) lit. *her profaners.....he shall die*, i. e. *every one that profanes it (the Sabbath), shall die*; (Gen. xl. 22); **בְנֹתֶת צְעַדָה מְאֹשֵר** (Prov. iii. 18).

*4th.* When a plural noun is used distributively: as, **וְמְחֻלָּתְךָ יְמִינָתְךָ** (Ex. xxxi. 14) lit. *her profaners.....he shall die*, i. e. *every one that profanes it (the Sabbath), shall die*; (Gen. xl. 22); **בְנֹתֶת צְעַדָה מְאֹשֵר** (Prov. iii. 18).

*5th.* Sometimes when the apparent subject is a nominative absolute (Art. 204): as, **וְלֹא עֲזָתָה יְתָמִים נָפְא** (Job xxii. 9) *and (as to the arms) of the orphans, it is broken*; (Hab. i. 16); **וְמְאֹכֶלֶן בְּדָאָה**.

*6th.* When the verb **חִיָה** is used as a connecting verb, it may agree either with the *subject* or the *predicate*: as, (Gen. i. 11) **בְּנֶם יְהִי שְׂכִירָה**; (Gen. xxxi. 8) **וְהָרְאֵץ הַיִתָה תְחַי וּבָהִי**. The concord is, however, often entirely disregarded\*: as, (Gen. xli. 53) **שְׁנַי עֲשָׂרְנִים שְׁנַי קָרְבָּב אֲשֶׁר חִיָה**....  
**יְהִי תְּחִילָה** **הַאֲחָת**.

\* This is likewise often the case when a pronoun is used as the *copula*: as, (Lev. xxv. 1); **כִּי בְּהִי עַבְדֵי הַלְּלִים הִיא אֶתְחִזְקִים** (Jos. xiii. 14); **כִּי חִקּוֹת הָעֲמִים חֶלְלָה** **הִיא** **אֲשֶׁר יְהִי**....**הִיא** **בְּחִלְתָּה**). The reason of this is evident, as the *copula* cannot, strictly speaking, be affected by *gender* or *number*. Several apparent anomalies may be attributed to the omission of some word: as, (1 Sam. xxv. 27) **גַעַר הַבְּרִכָה חִזְאָת אֲשֶׁר חַבְיאָה**....**שְׁפִיחָתָךְ**, where the word **גַעַר** is probably omitted. There are, however, many discordances that cannot be thus explained.

286. When several *subjects* of different genders\*, having the same predicate or verb, are connected, and the predicate is in the plural, then the masculine plural is used: as, (Gen. xviii. 11) וְאַבְרָהָם וְשָׂרָה (not לְאוֹת); (Jud. xiii. 19) וּמִנּוֹת וְאֲשֶׁרְתָּו לְאִים ; (Exod. xxiv. 55) וַיֹּאמֶר מֹרְיסִים וְאַהֲרֹן (Num. xii. 1); וַיֹּאמֶר אֶחָדָה וְאֶחָתָה (Exod. xxi. 4) חָשֵׁשׁ וְלִזְיָדָה תִּתְחִית לְאַדְנִיָּה (Prov. xxvii. 9) נַתְּאַכְלֵה הֵיא וְרוֹא (1 Kings xvii. 15); פְּנֵם וְקַטְרוּתִים יִשְׁפַּחַת לְבָבָךְ.

But the *verb* or *predicate* may be in the singular, in which case either the masculine or the feminine may be used: as, (Gen. xxiv. 55) וַיֹּאמֶר מֹרְיסִים וְאַהֲרֹן (Num. xii. 1); וַיֹּאמֶר אֶחָדָה וְאֶחָתָה (Exod. xxi. 4) חָשֵׁשׁ וְלִזְיָדָה תִּתְחִית לְאַדְנִיָּה (Prov. xxvii. 9) נַתְּאַכְלֵה הֵיא וְרוֹא (1 Kings xvii. 15); פְּנֵם וְקַטְרוּתִים יִשְׁפַּחַת לְבָבָךְ.

287. When the subject is a Noun of the *common gender*, the verb may be in either gender: as, (Levit. iv. 2) אָבֶל נִפְשֵׁב כִּי תִּתְחִטָּא.....וְעַשֵּׂה אָמַלְלָה אֶרְץ.

288. When the subject is a collective noun, the verb may be either in the singular or plural: as, (Exod. i. 20) וַיַּרְבֶּה הַעַם וַיַּעֲצָמוּ

289. When the subject is indefinite, as when we say *some one did so and so*, the Hebrew makes use of the verb of the third person: as, (Gen. xi. 9) בְּכֹל בָּנָן קָרָא שָׁמֹא עַל (therefore was the name of the city

\* When the several subjects consist of pronouns of different persons, the verbs must then agree with that which is, in the language of grammarians, the most noble; that is, the 1st person has the preference over the other two, and the 2nd over the 3rd: as, (Gen. xxxi. 44) לְכֹה נִכְרַתָּה בְּרִיתִי אַנְיָה וְאֶתְתָּחַתָּה ; (2 Sam. xix. 30) אֶתְתָּחַת וְאַיְכָא תְּחִלְקֵי אֶתְתִּינְשָׁדָה.

*called Babel*, Heb. *therefore he called*, i. e. *some one*\*; וַיֹּאמֶר לְיוֹסֵף (Gen. xlviii. 1) *and one told Joseph*; וַיֹּאמֶר לִיעָקָב (Ibid. 2): or by the passive verb: as, בָּאָרֶה וַיֹּגֶד לְאַבְרָהָם Gen. xxii. 20) *and it was told Abraham*, i. e. *some one told him*.

*Obs.* 1.—The third person of the verb is likewise used when the subject or cause is unknown, and where, in English, the neuter pronoun is used: as, בַּגִּיאָרְלָוּ (Gen. xxxii. 8) *and it grieved him*; וַיֹּחַי הַגָּשָׁם lit. *and he was the rain*, i. e. *it rained*; וַיֹּהַי קָלֹת וּבָרְקִים and there was thunder and lightning, i. e. *it thundered and lightened*.

*Obs.* 2.—The third person is sometimes used instead of the second or first, and nouns instead of pronouns, in addressing a superior: thus, פְּרָעָה עַל עֲבָדָיו (Gen. xli. 10) *Pharaoh was wroth with his servants*, for זְדֹבְּרָנָא עַבְדָּךְ דָּבָר בָּאָנוּנִי אָדָני ; אַפְּחָה קָצְפָּת עַל עֲבָדָיו (Gen. xliv. 18) for אַדְבָּרָה אָדָני עֲבָדָיו ; אַדְבָּרָה אָדָני דָּבָר בָּאָנוּנִי for אַפְּחָה שָׁאַל אֶת־עֲבָדָיו (See likewise Gen. xix. 19; xxxiii. 13, 14)†.

### *Government of Verbs.*

290. Active transitive verbs‡ govern the objective case: as, וַיָּשֶׂרֶל אֶחָב אֶת יוֹסֵף (Gen. xxxvii. 3) *and Israel loved Joseph*; (Ps. cxix. 168) *I have kept thy precepts and thy testimonies*.

\* This corresponds with the German *man*, and the French *on*.

† Thus we see that the language of politeness, or rather of abject humility, was early in vogue amongst mankind.

‡ Many verbs are used both *intransitively* and *transitively*: as, וְאֵישׁ יָלַשְׁאָל נְפָך (Judg. xx. 41) *and the men of Israel turned*; חִיפָח לְבָם לְמַנָּא עַמּוֹן (Ps. cv. 25) *he turned their hearts to hate his people*; תְּחַפֵּךְ אֶת מִינְהָם לְדַם (Ibid. 29).

291. Some verbs govern two objective cases: as, שָׁאַלְנָא אֶת־הַכֹּהֲנִים תֹּרֶה (Hag. ii. 11) *ask the priests (concerning) the law*; אלְמַדָּה פְשֻׁעִים רְכִיכָּךְ (Ps. li. 15) *I will teach transgressors thy way*.

292. This is especially the case with verbs in *Hiphil*: as, as, לְהַעֲבִיר אֶת־הַמֵּלֵךְ אֶת־יְהוּדָה (2 Sam. xix. 16) *to make the king pass over the Jordan*; וְהַעֲבֹדְתִּיךְ אֶת־אִיבָּךְ (Jer. xvii. 4) *and I will cause thee to serve thine enemies\**.

293. The student will recollect that when we speak of *cases* in Hebrew, nothing is meant but the signs† (prefixes or prepositions) which are added to the subordinate member of a sentence (Art. 188), in order to distinguish them from the more essential parts. Now, what particular prefix or preposition these subordinate members or complements require, must depend, as has already been observed (Art. 190), on the signification of the verb, and on the intention of the speaker; and this intention can often only be known from the particular prefix or preposition which accompanies the complement, and by which the signification of the verb is frequently varied. Thus the verb עָבַד construed with חַנְןָ signifies *to labour, to cultivate, to serve*; but with בַּ it signifies, *to impose labour*: שָׁעַד construed with אֶל signifies *to attend to, to regard*; but with

\* Generally verbs, &c. which are transitive in לְ, become doubly transitive in לְמַד: as, לְמַד (Is. xxvi. 10) *he learned*; לְפַدֵּ (Ecc. xii. 9) *he caused to learn, or he taught*.

† But these signs are sometimes omitted (Art. 215), in which case the connection is said to be *immediate*. The complement of a verb may be the name of the action (Art. 263), and then it is said, in the language of grammarians, to be governed in the *infinitive mood*.

מְשַׁאֲלָה or מִשְׁאָל it signifies to turn away, disregard : שְׁאָלָה is to ask, בְּשִׁאָלָה to consult, מְשֻׁאָל מִן or מִעֵד to request, לְשִׁאָלָה to inquire.

### *Miscellaneous Remarks.*

294. The words קִוּם נִשְׁאָר to rise, שִׁיבָּה to lift up, to raise, פָּנָה to turn, and a few others, are often used pleonastically before other verbs: as, וַיַּקְרֵב וַיָּלֹךְ and he rose and went; וַיִּשְׁאַל עִינָיו וַיַּרְא and he lifted up his eyes and saw; וַיַּפְנֵן וַיַּצְאֶנָה and he turned and went out; וַיִּשְׁאַל אֶת רַגְלָיו וַיָּלֹךְ.

295. Nouns derived from the same root with the verb are often added to it pleonastically: as, וַיִּנְדַּר בְּכָו בְּכֵי גָדוֹל and Jacob vowed a vow; יַעֲלֵב גָדוֹר wept a great weeping\*; חַלּוּם חַלְמָתִי (Gen. xli. 15); וַיִּחַרְדֵּן וַיִּצְחַק חַרְדָּה גָּרְלוֹת (Gen. xxvii. 33).

## CHAPTER VI.

### PARTICLES.

#### *Adverbs.*

296. The modifications of attributes, which in many languages are expressed by adverbs, are indicated in Hebrew in various ways:—

\* Some grammarians suppose that this mode of expression denotes *emphasis*, but it appears to mark the almost child-like simplicity of the early ages, rather than any thing else.

1st. By the repetition of the *noun* or *adjective* (Art. 221, 225).—2nd. By the *infinitive absolute* (Art. 269, 270).—3rd. By a *finite verb*, in conjunction with an *infinitive constructive* or with another *finite verb*. (Art. 273, 275).—4th. By *abstract nouns* or other words\* used adverbially: as, (Exod. xii. 11) *and ye shall eat it בְּחַפּוֹזׁ* with hastiness, i. e. in haste, or hastily; (Ibid xiv. 25) *and they drove them (the chariots)* בְּכָבֶדֶת with heaviness, i. e. heavily; (Judg. viii. 1) *and they contended with him בְּחִזְקָה* with vehemence, or vehemently.

297. *Obs.*—Some of these words are never used in an adverbial sense without some of the prefixes מ, ל, ב, כ, as in the preceding examples: others are always used without prefixes; as, (Josh. ii. 1) חֲרַשׁ secretly (from חֵרֶשׁ deaf); חָמֵץ gratuitously; (Lam. i. 9) פָּلָאִים wonders, i. e. wonderfully. Some, again, are used indiscriminately with or without prefixes: as, לְבַטְחָה (Deut. xii. 10); לְבַטְחָה (Levit. xxv. 19); *in safety, securely*; while others are used in different senses, according as they *have* or *have not* any of the prefixes: as, לִבְדֵּךְ alone, only, separately, but מִלְבְּדֵךְ besides, except; מִתְּנִזְנִיתִי when, but כִּתְנִזְנִיתִי for when, for what period of time: נִזְנִית cons. אַיִן non-existence, nothing, לֹאַיִן into nothing, פָּאַיִן as nothing; but מִאַיִן signifies whence, and מִאַיִן without, or rather from want of existence, or because there existed not; (See Is. v. 9.—l. 2); and

\* See Art. 154.

† As מִלְבְּדֵךְ (Gen. xxvi. 1) *besides the first famine*. But the מ is often prefixed before the noun: as, לִבְדֵּךְ (Exod. xii. 37) *besides children*; which is the same as מִלְבְּדֵךְ.

**לֹא** without, i. e. where there exists not, or in the non-existence (see Prov. v. 23. xi. 14), **לֹא** not, **לֹא** without\*.

298. **לֹא** is it not? is mostly used in indirect assertions, when the inquirer knows that the answer must be in the affirmative. It is therefore often equivalent to a positive assertion†, and may be rendered by behold: as, **לֹא** **אָחִיךְ רַעֲנָן בְּשֵׁכֶם** (Gen. xxxvii. 13) do not thy brethren pasture in Shechem? i. e. they do pasture, &c.;

\* The distinction between **אֵין** and **אָנֹן**, and between these and &c., has already been pointed out in Art. 154, 187. Nevertheless, as it is important for the student to have a clear view of the subject, we shall repeat our former remarks, and elucidate them by examples.

**אֵין** is a noun, and signifies *non-existence, nothing*. It is opposed to **שָׁה**, which signifies *real being*. **אֵין** is used in the *absolute state*, but **אָנֹן** when in construction with other words. Thus, *absolute state*, **אֵין יְהֹוָה בְּקָרְבָּנוּ אָמַן** (Exod. xvii. 7) *Is the Lord amongst us or not?* lit. *Is the Lord in existence?* &c. or *Is he not in existence amongst us?* Cons. **אֵין בַּיִת אָשֶׁר אֵין שָׁבֵת מִתְ** (Exod. xii. 30) *there was not a house where there was not one dead*, lit. *there was no house in existence where there was not a dead person in existence*. Both **אֵין** and **אָנֹן** indicate the non-existence of the *subject*, whereas **לֹא** indicates the non-existence of the *predicate or attribute* (see the examples in Art. 187). The affirmative answer to the question **תִּישְׁפַּח אִישׁ** (Jud. iv. 20) *is there any man here?* or **תִּישְׁבַּח קָרָא** (1 Sam. ix. 11) *is the seer here?* is **שָׁה** *there exists*. The negative answer is **אֵין** *there exists not*. But the affirmative answer to **דָּחַלְתָּ אֶתְךָ** *seest thou?* or **רָאִיתָ-רָאָה אַנְכִי** *hast thou seen?* is **כִּי** *so, yes, or* **תְּرָאִיתָ**; and the negative answer is **לֹא** *not whatever, excluding the whole as well as the parts: but* **לֹא כָּל** *signifies not all, excluding the whole but not all the parts.*

† A negative is often implied in affirmative interrogations: as, (Ezek. xviii. 23) **כִּי חִטְפָּצָה אַחֲרֵךְ מֵת רָשָׁע** *do I then desire the death of the wicked?* which is equivalent to *I do not desire, &c.*

**חִילְאָה הַפְתָּה בְּעֵבֶר הַי֙רְדֵּן** (Deut. xi. 30) *Are they not on the other side Jordan?* i. e. *Behold they are, &c.*

299. Two negatives are not, in Hebrew, equivalent to an affirmative, but only strengthen the negation : as **הַטָּלְלִי אֵין קָבָרִים בְּמִזְרָחִים** (Exod. xiv. 11).

300. Negatives are sometimes added to nouns, adjectives, &c., to denote *privation*: as, **אִירְגָּבֹן** *innumerable*; **עִנְפָּר** *unprepared*; **לֹאֲדָכָם** *powerless, impotent*; **לֹא לְחָ** *strengthless*; **לֹא בְּנִים** *unwise*; **בְּקָר לֹא עֲבוֹרָה** *a cloudless morning*; **לֹאֲעָם** *useless, profitless*; **לֹאֵל** *not-a-God*, i. e. *an idol*; **לֹאִזְעִיל** *not a nation*, i. e. *a lawless horde\**; **בְּלִי־שָׁם** *without a name*, i. e. *infamous*; **כְּלַתִּי סָרָה** *irremovable†*; **אַלְמָתָה** *immortality‡*.

301. The negatives are sometimes omitted, and must be supplied by the reader: as, (1 Sam. ii. 3) **אֵל תַּרְבִּי תְּרַבֵּרִי בְּבָנָה בְּבָנָה** — **כִּי לֹא לְגַצֵּחַ יְשַׁכֵּחַ אָבִיוֹן** ; (Ps. ix. 19) **אֵל יָצַא עֲתָךְ מִפְּיכָם** ; **לֹא תְּלַעֲנָתָה עֲנָנוֹם** — **תְּאַבֵּד לִעְדָּת**, supply.

This is especially the case when two negative propositions are joined together by **ו**, when both the *negative* as well as the *predicate* of the second proposition are often omitted: as, (Ps. i. 5) **עַל־קָרְנוֹן לֹא** (Ps. i. 5) **לֹא יָקְמִי רְשָׁעִים בְּפֶתַחַת וְחַטָּאתִים** — **בְּעַדְתָּךְ צְדִיקִים** or render the **ו** by *nor*.

The repetition of adverbs denotes intensity: as, (Deut. xxviii. 43) **מֵעַלְךָ מֵעַלְךָ** *upwards upwards*, i. e. *very high*; and thou shalt come down **מִתְהָרָה מִתְהָרָה** *low low*, i. e. *very low*.

\* **קָנָאַנִי בְּלֹאֵל... וְאַנִי אַלְמָתָה** (Deut. xxii. 21). Thus, (Deut. xxii. 21) **בְּלֹאֵל-עָם**.

† (Is. xiv. 6) **מִפְּתַּח בְּלַתִּי סָרָה**.

‡ (Prov. xii. 28) **בְּאַרְחוֹן צְדָקָה חַיִם וְדָרָשׁ גַּרְיבָּה אַלְמָתָה**.

*General Remarks on the Particles.*

302. Particles (originally nouns or verbs, Art. 154) are used in Hebrew, as in other languages, not only in various senses, but for various purposes. The same word being often employed as an *adverb*, *preposition*, or *conjunction*\*: thus, עַל upon, over, for, because, &c. ; תְּחִתָּה below, beneath, under, instead, because; בְּלֹתִי (probably from בָּלָה to waste away) not, without, except, unless, &c.

303. *Obs. 1.*—The student must, however, not suppose that these words have really so many different significations; for on strict examination it will be found, that however variously the Hebrew particles may be applied, they never lose their primary signification. But in translating them into modern languages, their force cannot always be given by one and the same word. This is owing to various causes, but chiefly to this.—That most of the Hebrew particles are the signs of *general relations* as well as of their various *grades*, or, if I may be allowed the expression, of their *subordinate relations*. Now, the Sacred Writers often use a particle expressive of a general relation, leaving the *subordinate* to be inferred from the *context*; but in modern languages, these subordinate relations must be expressed by distinct words. Thus, for instance, אֲלֹהֶךָ (probably from אָלֹהַ to tend, extend) denotes *tendency* in general; but whether this *tendency* is to produce a union of contact, or merely an approximation, or whether it imports the final result of an action is not expressed

\* There are, however, many particles which are never used but as *adverbs*; as, הָנָה here, מַבָּשֵׁל there: or as *prepositions*; as, בּוּנָה between: or as *conjunctions* only; as, וְ but, וְ and.

by the *particle*, but must be inferred from the context. Hence the reason why it cannot always be rendered by *to*, but occasionally by *at, near, by, for, that, &c.*

It is the same with the inseparable particle וְ (from וּ *a hook*) ; it indicates the general relation of *connection*, but whether this connection is *copulative, adversative, concessive, &c.*, must often be inferred from the context\*. Nor is this so difficult as it may at first appear. No attentive reader can for a moment doubt that the וְ in וְאַת תִּאֲרֹךְ (Gen. i. 1) means *and*, showing that the proposition תִּאֲרֹךְ refers to as well as to חַשְׁמִים בָּרָא ; nor that the וְ in וְאֶל כֵּן (Ibid. 5) ought to be rendered *but*, because the propositions to which these words belong, stand in disjunctive *opposition* to those which immediately precede them ; nor that the וְ in וְאִימְנָה וְאִימְנָה (Gen. xiii. 9) must be rendered by *then*, because these propositions are the *respondents* or *consequents* to their respective *antecedents* ; וְהַשְׂמַאל if thou wilt take the left ; וְאֶם חַיְמָן and if thou wilt take the right ; nor that וְלֹא רָבָע וְ in לֹא חַאֲכַלְיָה (Gen. iii. 3) must be rendered by *neither*, because it is preceded by the negative proposition לֹא חַאֲכַלְיָה *ye shall not eat*, and is not in opposition to it. Equally evident is it that the וְ in וְאָמַת (Exod. xxi. 17) must be rendered by *or*, as it cannot be supposed that the culprit should go unpunished unless he commit the offence against both parents ; besides the וְ shews that וְמִקְלָל refers to אָמַת as well as to אָבָיו. These examples, I hope will tend to remove the erroneous opinion, that the Hebrew particles have such a multiplicity of meanings, and that the single וְ has seventy-four different significations !

304. Obs. 2.—Many particles appear to be synonymous, but there is generally some shade of difference in their meaning ; nor can

\* That the frequent use of this particle instead of those which express its subordinate relations does not arise from a want of adequate terms, is fully shown in *Vindiciæ Hebraicæ*, p. 157—163.

they always be indiscriminately used: thus, both אל and ל, are the signs of the dative. But ל is frequently used before the infinitive mood, to show the *purpose*: as וַיֹּשֶׁב־לְאַכֵּל and he sat down to eat: and before nouns, to indicate the ultimate object: as, רְצִיָּה לְאוֹתָות and they shall be for signs. In neither of these cases could אל be used; ל signifies *he spoke unto me*, but (the verb not being accompanied by an objective case) signifies either *he spoke concerning me*, or, as it is often properly rendered in the Established Version, *he promised me*; זָכַר לְבָם (Deut. i. 11) *he has promised you*; שָׁלַח אֶל בָּשָׂר signifies *he sent to my wives*; but, שָׁלַח לְבָשָׂר signifies, *he sent FOR my wives*; (see 1 Kings xx. 7) שָׁלַח אֶל יְנֻשִׂי וְלְבָנִי וְלְבָסְפִי.

305. Thus, likewise, בְּגַלְל (lit. *in rolling*) from *to roll*, עַל (lit. *in passing*) from *to pass*, refer to the *principal* person for whose sake any thing is done, to distinguish him from the person who receives the benefit, &c., not for his own merit, but for that of another. But בְּגַלְל is used only before nouns, whilst בְּעַבְרִי is used before nouns as well as before verbs, and is sometimes equivalent to ?לְמַעַן (lit. *to answer*) *that, so that*, indicative of the final cause. Thus (Gen. xxxix. 5) *the Lord blessed the Egyptian's house for Joseph's sake*; (Gen. xxx. 27) *the Lord has blessed me for thy sake*; (Gen. viii. 21) *for man's sake*; (Gen. xxvii. 4) *that my soul may bless thee*. (See Exod. ix. 16).

306. Obs. 3.—The remarks contained in Art. 297, may be applied to particles in general:—

Thus, אל is never used with a prefix, nor with a preposition preceding it, though it may be used with a preposition following it: as, אל־אַחֲרֵי *to behind me*, אל־בּּין *to between\**, אל־הַזֹּה *to the midst of*,

\* These apparent *double prepositions* cannot always be translated literally. Expressions like these, *to behind me*, *to between me*,

*into*; whereas אֲזֹרֶת concerning, *on account of*, is never used without the particle עַל preceding it: as, בְּנָוּ עַל אֲזֹרֶת concerning, or because of his son; עַל אֲזֹרֶת הַבָּיָר concerning, or *on account of the well* (Gen. xxi).

על (from עַל to ascend) upon, above; מִעַל from above, or above (the force of מִ being lost in the translation); but מֵעַל above (lit. what is above), though derived from the same root, never occurs without the prefix מִ; thus, from above, or above; and מִעַלָה with local הָ, though likewise derived from the same root, is used without the prefix מִ; as מִעַלָה upwards.—Sometimes with לְ, and with מִלְעַלָה, and with מִלְעַלָה, and with מִלְעַלָה.

Thus likewise בְּעַבְרֵי, בְּגַלְלֵי, never occur without בְ, though this letter is, in the two first words, *servile*. Further, בְּגַלְלֵי admits neither a prefix nor a preceding nor following particle: בְּעַבְרֵי is sometimes used with לְ to mark the final end or purpose; whereas בְּלִתְהֵי שְׁמַר admits both prefixes as well as particles: thus, בְּלִתְהֵי שְׁמַר (for) not to keep, מִבְּלִתְהֵי יְלִתָּה from defect of power, from inability, עד בְּלִתְהֵי שְׁמִימִים until the defect of the heavens, or until the heavens be no more. A knowledge of these distinctions can only be acquired by practice.

sound very awkwardly to our ears, and so they would to an oriental ear, if these terms had been considered exclusively as prepositions, but this usage is perfectly correct in the Hebrew; because most of the prepositions being, in their origin, nouns, are often used as such: thus, אחר the hinder part, the space behind; תְוַך the middle of; (from פְנֵי the middle), בְּגַיִן the intermediate space, plu. בְּגִינּוֹת the intermediate spaces. Hence the propriety of such expressions, לְמִעַלָה, מִעַל, אֶל מִבְיָנוֹן, אֶל-בְּיָנוֹן, מִבְיָנוֹן, אֶל אַחֲרֵי, אֶל לְפִנֵּי, לְלִפְנֵי, nor לְלִפְנֵי מִלְמִעַלָה. But we could not say מִלְפִנֵּי מִלְמִעַלָה because the in لְ already expresses the relation denoted by the dative, and means literally, *towards the place where the face is*.

307. Several particles, when in construction, require the sign of the *dative* after them: as, \* מִבֵּית within the *vail*, lit. *from within to the vail*. i. e. *with reference to it*; מִחוֹזֶן לְעָיר without the *city*; מִמּוּעֵל לְעַצִּים upon the *wood*, lit. *from above, with reference to the wood*; סְבִיב לְמִשְׁכָּן וּלְמִזְבֵּחַ round about the *tabernacle and the altar*; אֹוי לְהֶם woe unto them! חִילֵּה לִי woe unto me! lit. *lamentation to me!* אלְלֵי לִי far be it from me! God forbid! lit. *a profanation be it to me, unbecoming.*

308. *Obs.*—When the particle בֵּין between, relates to several objects included in a noun plural, it is placed in immediate construction with that noun: as, בֵּין הַגְּדָרִים between the *pieces*, בֵּין עֵינֶיךָ between thine *eyes*†. But when it relates to two distinct nouns, whether the same or different, then the particle must either be repeated before each of the nouns: as, בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ between the *light and between the darkness*; בֵּין הַמִּינִים ... (Gen. i. 4) between the *types*; or בֵּין is placed before the first noun, and the second receives the prefix לְ; as, בֵּין מִינִים לְמִינִים (Ibid. 7); or בֵּין אֹרֶךְ לְחֹשֶׁךְ (Ibid. 6); בֵּין אֹרֶךְ לְחֹשֶׁךְ (see Levit. xi. 47—Deut. xvii. 8).

### *Arrangement of Words.*

309. As the most essential parts of speech have in Hebrew their peculiar forms, and most of the

\* Derived from בֵּית a *house*, itself probably derived from בָּאָ to come in, to enter.

† When בֵּין refers to several objects included in the same noun, it is often rendered by among; as, בֵּין אֲחִים (Prov. vi. 19) among brethren.

modifications are indicated by *inflections*, there can be little difficulty in distinguishing the *subject* from the *predicate*, and the principal members from the subordinate parts, whatever situation they may happen to occupy in a sentence. The words may therefore be disposed in almost any order, without occasioning the least confusion or ambiguity.

Thus, even the mere *tyro* may know by barely looking at the form of the two following words אָכַל לְחֵם that the first is a *finite verb* including the pronoun *he*, and that the second is a *noun*. Further, as אָכַל includes the *subject* as well as the *predicate*, לְחֵם must be the *objective*, whether it is placed after the verb—thus אָכַל לְחֵם; or before it—thus לְחֵם אָכַל.

Thus likewise the words of the following simple sentence, **יִשְׂרָאֵל אֶחֱב אֶת-יְוֹסֵף** (*Israel loved Joseph*) may receive any arrangement of which they are susceptible without altering the sense:—

יִשְׂרָאֵל אֶחֱב אֶת-יְוֹסֵף אֶת-יְוֹסֵף אֶחֱב יִשְׂרָאֵל אֶת-יְוֹסֵף יִשְׂרָאֵל אֶחֱב	יִשְׂרָאֵל אֶחֱב אֶת-יְוֹסֵף אֶחֱב אֶת-יְוֹסֵף יִשְׂרָאֵל אֶחֱב יִשְׂרָאֵל אֶת-יְוֹסֵף
or VII. <b>נִיאָהָב יִשְׂרָאֵל אֶת-יְוֹסֵף.</b>	

The reason of this is obvious. The *verb* being known by its *form*, and the *objective* by the particle נִיאָהָב, there remains only the word **יִשְׂרָאֵל** which must be the *nominative*; and as the words are thus distinctly marked, it matters not what place they occupy.

310. But though, owing to the reason just stated, great latitude is allowed in the arrangement of words, it must not be supposed that they are placed

at random; on the contrary, their proper disposition appears to depend on one principle, viz., that the speaker will naturally express that *first* which strikes his mind most forcibly, and to which he wishes most to draw the attention of his *hearers*.—The more important words will therefore take precedence of those that are less important\*.

311. Hence it is, that in Hebrew the *qualifying* word must follow the words *qualified*, and the *defining* words must be placed after those which are *defined*: thus, בֶּן חָכָם בָּן (not חָכָם בֶּן) *a wise son*; בֶּן מַלְךָ בָּת (not מַלְךָ בֶּן בָּת) يְמִינִי יוֹם שְׁנִי *second day*; a king's daughter; חָזֵה הָאִישׁ הַזֶּה (not הָאִישׁ חָזֵה) *this man*). See Art. 54, 84, 91, 98, 184.

312. Hence it is, likewise, that in common discourse the words follow mostly the natural train of thoughts, that is to say, the *subject*

\* The order of words in the first verse of the Book of Genesis, may perhaps appear an exception to the general rule, as it begins with a word apparently the least impressive: thus, בְּרָאשֵׁיר בָּרָא אֱלֹהִים אֶת הָשָׁמִים וְאֶת הָאָרֶץ. But it is highly probable that the Inspired Penman, by adopting this arrangement in preference to the many which he might have chosen, intended to impress on our minds, *first*—that this world had *a beginning*, in contradiction to those who maintained its *eternity*: *secondly*—that it was not the production of *chance*, but a *creation*, a calling into existence by the *Divine Will*; and having thus taught us these important truths, he introduces the Divine Agent, אֱלֹהִים *the Almighty Being*, the Author of all the powers, and last of all, the objective cases—את-הָשָׁמִים וְאֶת-הָאָרֶץ.

or *nominative* is placed *first*, then the *verb* or *predicate*, then the *objective*, or any other subordinate member\*: as in the arrangement marked I.

313. But in historic narratives, where *actions* and *events* are of greater importance than the *agents*, the *verb* is mostly placed first†, then the *nominative*, then the subordinate members, and last of all, the minor circumstances: as in the arrangement marked VI. VII. The intermediate arrangements marked II. III. IV. V. are used *ad libitum*, according as the speaker attaches more or less importance to either of the words; the most emphatic being generally placed first in order.

314. By way of illustration, let us compare the two following sentences:—

\* All words and phrases which are introduced to define or to explain the *nominative* or any of the subordinate numbers, are placed immediately after the word which they are to explain: as, *חָנַךְ*—אֲשֶׁר נִתְּחַנֵּן עָמֵד—*חִיא* | *בְּתִיה* | *לִי* | *כְּרוֹצָץ* (Gen. iii. 12); *יְהוָה*—אֱלֹהִי חָשָׁמִים אֲשֶׁר לְקֹחַי מִבְּיַת אָבִי וּמִארְצִי מַולְדָתִי; *וְאֲשֶׁר דִּבֶּרְלִי* וְאֲשֶׁר נִשְׁבַּעַלְיוּ לְאמֹר לִוְעַצְמָנוּ אֶת-הָאָרֶץ הַזֹּאת—*חִיא* | *בְּנִיה* | *אֶתְתִּי* | *יִשְׁלַח* | *מַלְאָכוֹ* | *לְפִנֵּיכֶךָ* (2 Kings xv. 35).

When the nominative is thus separated from the verb by explanatory circumstances, the personal pronoun corresponding with the nominative is introduced, to recall, as it were, the subject; as in the preceding examples. See likewise Deut. i. 30, 36, 38, 39.

† Except when the clauses stand in opposition.

I.—אֲלֹכִי | בְּתֵהִי | שָׁפַךְתִּי | בְּחִיקָה (Gen. xvi. 5.)

*I have given my maid into thy bosom.*

II.—אֶת בְּתֵי | בְּתֵהִי | לֹאִישׁ תְּזַח | לְאַשְׁתָּה (Deut. xxii. 16.)

*lit. My daughter I gave unto this man for a wife.*

In the first example, the *nominative* אֲלֹכִי is placed emphatically (as it is already included in the finite verb בְּתֵהִי) *first*; then comes the *verb*, then the *objective*, &c. In the second example, the order is reversed. The *objective case* is placed first, then the *verb* including the *nominative*, then the *subordinate members*. And why? Because in the first, we have the venerable mistress aware of her importance, which she finds abated by circumstances arising from her own *condescension*, to which she particularly wishes to draw her husband's attention. She therefore begins with the *Ego* אֲלֹכִי; 'It was I, the mistress of the house, who have condescendingly placed this ungrateful bondwoman in thy bosom.' But in the second example, we have the tender *father*, indignant at the offered insult, pleading the cause of his child. He therefore omits the אֲלֹכִי, as if he scarcely thought of himself, and begins his address to the judges with אֶת בְּתֵי my daughter, as the object nearest his heart.

315. In the following verse, אֲרֻחָה אֱלֹהִיךְ תִּירָא וְאַתָּה (Deut. vi. 13), we have all the complimentary words placed before their respective verbs and nominatives, because the emphasis rests upon them. Reverse the order, and arrange the words as they are in the translation—את יהוה אלהיך—, &c. or—ירא את יהוה אלהיך ועבד את—, &c. and the energy is entirely lost.

316. It is the same with adverbs and other words expressive of mere circumstances, such as עַתָּה, פָּרָאֹם, חָנָם, רִיקָם, &c. In ordinary discourse they mostly follow the verb: as, וַיַּצְאָה חָנָם (Ex. xxi. 11); וַיִּאמֶר יְהוָה פָּרָאֹם רִיקָם (Num. xii. 4). But when any particular stress is to be laid upon them, they precede the verb: as, כִּי-עַתָּה רִיקָם שְׁלַחְתִּי (Gen. xxxi).

42); עַל־כֵן פְתָאּוֹם יָבָא אִידֹּוֹ (Prov. vi. 15). Nay, they are often placed with great propriety at the very beginning of a sentence: as, פְתָאּוֹם נִפְלָה בְּכָל (Jer. li. 8). Because the prophet wished to draw attention to the *suddenness* of the destruction of Babylon, so unexpected at the time when she was still flourishing and great.

פְתָאּוֹם יָבָא אֶל־חַיָּכְלוֹ הַאֲדוֹן אֲשֶׁר אַתָּם מִבְּנִים (Mal. iii. 1); הַחַטָּאת יִרְאָה אַוְבָּת וַיְהִי (Is. liii. 3); חַטָּאת גְּמַפְרָת (Job i. 9). In all these instances, the adverbs stand first, because they are the most emphatic. Place them in any other part of the sentence, and the effect is lost, as it is indeed in every translation which cannot adopt the same arrangement.

317. But though numerous additional examples might be produced from every part of Scripture, to show that the Sacred Writers paid great attention to the disposition of their words, yet we must not carry this principle too far, by requiring, in every instance, a reason for the particular arrangement which they thought proper to use. This would be as absurd, as to demand why an author does not always use the same identical words to express the same sentiment. On this subject, I cannot do better than recommend to the student's attention the judicious observations of the greatest Hebrew scholar that ever lived, *Aben Ezra*. His words are:—

דָע כי המלות הם בגופות והטעמים הם בגשמי ונהנו  
לגשמה כמו פלי: על כו מושפט כל החקמים בכל-  
לשון שישמרו הטעמים ואינם חוזשים לשינוי המלות  
אחר שהם שרים בטעם:

*'Know that words are like bodies, and the senses\* (meanings) are like souls; and that the body is a mere instrument (organ) to the soul.'*

\* It is very remarkable that a man so learned as *John Buxtorf*, should have misinterpreted both these passages. Nor is it less remarkable, that of the numerous authors who have profited by his

*Hence, the practice of all wise men in every language to take care of the sense, but they are not solicitous about the change of words, as long as they express the same meaning.*' He then cites numerous examples, to show that the Sacred Writer often uses various expressions to convey the same thought; and adds, that no sensible man will require a reason why an author uses sometimes a pleonastic expression, and at other times an elliptical phrase, or why he writes at one time a word מילא full (*i. e.* expressing the quiescent letters וָו), and at other times חסר deficient; as for instance, why the word עולם is sometimes written with the ו, and at other times עלם without it, when, in point of fact, there is no impropriety in either.

Further, in his comment on the word לאמר (Deut. v. 5) which appears out of its proper position, and speaking of the variations in some of the expressions of the Decalogue, as recited in *Exodus* and in *Deuteronomy*, he says—

אל תשים לב אל המלות כי הן בגופות וחתומות. הן  
ברחות: ותפזרת בשני כלים זה כמו זה במעשך:  
מעשה אחד הוא:

*'Do not be too anxious about the words, for they are like bodies, and the senses (meanings) are like spirits: and he that cuts with either of two instruments, each of which is calculated to produce the same effect,*

labours, none should have noticed the mistake. Speaking of the importance of the Hebrew accents (in his Thes. Gram. Ling. Sanctæ, p. 599), he cites the preceding quotations from Aben Ezra's work, and renders the first thus—'Scito dictiones esse quasi corpora, & ACCENTUS (!) quasi animas,' &c. The second he renders thus—'Ne apponas animum ad dictiones: illæ enim sunt instar corporum, & ACCENTUS (!) sicut spiritus sive animæ, &c. What probably misled the learned author is, that the word טעמי is frequently used by Rabbinical writers for *accents*. But that Aben Ezra does not use the word in this sense, is clear enough.

*doeth, in fact, the same work.'* In short, he strongly recommends to those who study the sacred volume, to look to the *spirit*, rather than to the *mere letter*.

318. The negative particles, being considered as mere *exponents* or *indices*, are placed immediately\* before their respective verbs: as, **אֲלֹא תַלְךָ, לֹא אֶכְלֶנָה,** **בְּלִי חַלִּיתִי.**

319. For the same reason most of the conjunctions, especially those which indicate the modes of thought, are placed at the beginning of their respective phrases or sentences: as, **כִּי תַהֲגֵה שָׁבֵד עֲבָרִי** (Ex. xxii. 2); **אֲזַה אָם יוֹמִים אֲדֻנֵי וְתַרְלֵוּ אֲשֶׁר** (Ibid.); **יַעֲמֹד לֹא יָקַם כִּי פְּסַפּוּ חֹווָה** (Ibid.) See the examples in Art. 280.

320. For a similar reason, are all words which have the sign of interrogation (ן), as well as interrogative pronouns and adverbs, placed at the beginning of interrogative phrases and sentences: as, **חַטָּמֵלְךָ תִּמְלִיכָה עַלְיָנוּ אָם מִשְׁלֵל תִּמְשֵׁל** (Gen. iv. 9); **חַשְׁמֵנָר אֲחֵינוּ נָגֵנָי** (Gen. xxxviii. 8); **לִפְנֵי אָמְרָתָךְ אֲתָה הִיא** (Gen. xii. 19); **מָה מִהְאִישׁ** (Gen. xv. 2); **אֵיךְ שָׂרֵה אֲשֶׁר** (Gen. xviii.); **תִּתְהַלֵּל חַלְיוֹתָה** (Gen. xxiv).

321. In a few instances we find the nouns placed, by way of *emphasis*, before the interrogative: as, **אֲבֹתֵיכֶם אָנָה הֵם וְהַגְּבִיאִים** (Zech. i. 5); *your fathers, where are they ? and the prophets will they live for ever ?*

\* Sometimes, however, the particle is separated from the verb by an intervening word: as, **לֹא לְבִי חַלְיוֹתָם יְחִי** (2 Kings v. 26); **אֲלֹא בְּאֶפְדָּח** (Ps. vi. 5).



## **APPENDIX.**

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**EXTRACTS**  
**FROM**  
**SCARCE HEBREW BOOKS.**



I.

FOLLY OF IDOLATRY.

From the 13th Chapter of the Wisdom of Solomon, v. 1—10.

אָמַנְסָם בֵּן הוּא אֶךָ לְחַבֵּל דָמוֹ בְּנֵי אָדָם אֲשֶׁר אִזְנָם  
בְּעֵת אֱלֹהִים, כִּי אִינָם יוֹדְعִים אֶת יְהוָה וְתוֹבוֹ לְגַדֵּל עִינֵיהם  
לֹא הָכִירוּ אֶת הַיּוֹצֵר, וְאִם הַבִּיטוּ אֶל מְעוּשָׂיו: וַיְהִי  
לְהַפְךָ, כִּי אָמַרְנוּ אֵשׁ אוֹ רֹוחׁ אוֹ סֻעָרׁ אוֹ חֹגׁ הַכְּכָבִים אוֹ  
מִים שׁוֹטְפִים אוֹ מְאוֹרוֹת הַשְׁמִימִים הֵם הָאֱלֹהִים הַמוֹשְׁלִים  
בָּאָרֶץ: וְאִם תַּפְאַרְתָּ רַבְרִים אַלְיוֹ הַשְׁוִיאָם לְהַאֲמִין כִּי  
אֱלֹהִים הֵם, אַזְיקָה לֹא הִבְנֵנוּ מָה כִּי אֲשֶׁר מְפַעֵל לְהֵם  
אֲדוֹנוֹת הַתְּפִאָרָת אֲשֶׁר עָשָׂם: וְאִם עַל פְּנָים וְגַבּוּרָתָם  
פְּתַמְהוּ מְרוּעָע לֹא הַשְׁבִּילוּ מְהִירָב בְּמַחְזָקָם: כִּי  
בְּחַחְמַמְשֵׁל הַיּוֹצֵר אֶל מְעוּשָׂיו מִכֶּת פָּלָם וּמַתְפִאָרָתָם יַרְאָה  
דָמוֹת כְּבָודָו: וּפָנָן חָמֵר לֹא יָאַשְׁמוּ עַל זֹאת כִּי אֶת  
יְהָנְקוּ וְלֹא עַד תְּכוֹנְתָו חָפְצָו וַיְקִישָׁלוּ: כִּי עֲזָם

תְּרִים בַּמְּפָעָלֹתָיו נִלְכְּדוּ לְמִרְאָה עֲנֵיהֶם כִּי טוֹבִים הֵי  
כָּל הַרְבָּרִים אֲשֶׁר רָאוּ : לֹא בָן הוּא וְלֹא יְכֹפֵר לְרָם  
הַקָּרְבָּר הַזֶּה : כִּי אִם יָסַפוּ דִּעָת וַיַּבְנִינוּ מָוֹקְדּוֹת הָאָרֶץ,  
עַל מָה לֹא הָשְׁנוּ חִישׁ מַהְרָא אֶתְ-אָדוֹן כָּל הַמְּעֻשָּׂם  
הָאֵלֶּה : וְאֵלֶּה גְּבוּזָם גָּלָם אֲשֶׁר קָרָאוּ בְּשָׁם אֱלֹהִים לְכָל  
מִעְשָׂה יְדֵי אָדָם זָהָב וְכַסְף הָעַשְׂיוּ בְּכָל מְלָאכָת מִעְשָׂה  
תְּבִנָּתָה כָּל חַיָּה וְאֶבֶן דּוֹמָם אֲשֶׁר פְּסָלוּ קָדְמוֹנִים וַיִּשְׁמוּ  
פְּסָלִים בְּרָכָרִים מִתִּים :

## II.

## ORIGIN OF IDOLATRY.

Chap. xiv. v. 15—31.

אֵב מִתְעַצֵּב עַל בָּנוֹ אֲשֶׁר מִתְּפַתְּאֹום בְּלֹא  
עַתוֹ עַשָּׂה אֶת תְּבִנָּתוֹ וַיַּעֲשֵׂה לְאֱלֹהִיו אָדָם מִתְ  
וַיַּצְאֵל אֲנָשִׁי בַּיּוֹתֶר לְזֹבּוֹת לוֹ וְלַעֲבֹדוֹ : וּבָרוּב הַמִּינִים  
הַתְּחִזּוֹק הַמְּנַגֵּג הַרְעָה הַזֶּה וַיִּשְׁמֹנוּ אֶתְהוֹת הַמְּלָכִים לְחוֹק  
וַיִּצְאְוּ לְכִבֵּד אֶת הַפְּסִילִים : כִּי הָאֲנָשִׁים אֲשֶׁר גָּרוּ בָּאָרֶץ  
רְחֹקָה וְלֹא יָכְלוּ לְכִבֵּד אֶת־פָּנֵי הַמֶּלֶךְ וַיַּעֲשׂוּ פְּסָל  
כַּתְבִּנית הַמֶּלֶךְ הַחֵי אֲשֶׁר עָבְדוּ לְהַתְּנִיפּוּ בְּנֵי־הַבְּתָמָם  
מִרְחֹוק בָּמָקוֹרָב : וְגַם גִּאוֹת הַתְּרִישׁ אַמְצָה אֶת־לִבְבֵן  
הָאוֹיְלִים לְעַבּוֹד אֶת הַעֲבוֹרָה הַזֶּאת : אַוְלֵי מְגַנְּמָת

החריש היה למצוֹא חן בעני הפלך ויתאטץ לעשות  
תאָרַח הַפְּבִנִית שָׁלִים כַּתְאָרוּ : וְלֹבֶב דְּלַת הַעַם אֲשֶׁר  
גַּפְתָּה מִזְבֵּחַ הַמְּלָאכָה נָתָנוּ הַזָּד אַלְוָה לְאַשְׁר כְּפָדוּ  
לְפָנָים בָּאָדָם : וַיְהִי זֹאת כְּמוֹקָשׁ לְרָגְלֵי בְּנֵי אָדָם כִּי  
מִפּוֹכֶד עֹל וַיְמַכְּרוּזָות הַמְּוֹשְׁלִים בָּם קָרָאוּ בְּשִׁמּוֹת  
לְעֵצִים וְלְאַבְנִים לֹא יָקְרָא בָּהֶם כָּל יְצֹור : וַיְהִי נָקַל  
בְּעֵינֵיכֶם כִּי חִדְלוּ לְדִעַת אֶת־הָאֱלֹהִים אֲבָל פָּאַשְׁר רָגְשׁוּ  
לְלִכְתָּבָת בְּאַוְלָתָם קָרָאוּ לְרֹעֲשָׂת הַגְּדוּלָות בְּשָׁם הַשְּׁלִים : כִּי  
לְכָחָ וַיְעַבְדוּ זֹבְחִים אֶת בְּנֵיכֶם אוֹ זָוְלִים וְסֻבָּאים  
בְּחוּלָות גְּבִרִיה : לֹא שְׁמָרוּ דָּרְךָ הַחַיִם וְלֹא נָשָׂאוּ  
לְהַמְּשָׁפֵט אֶת־זֶה מְרַצֵּחַ רַעַב בְּעַרְמָה וְזֹה  
וְנָאָת אֶת אִשְׁתְּ עַמְתוֹ לְהַאֲדִיב נְפָשָׁו : הַכָּל תָּבָר יְתַדְּרֹ  
בְּאַוְלָתָם דָּם וַرְצָח גָּזָל וְמַרְמָה מִשְׁחָת וּמְרַד מְהוּמָה  
וְאַלְהָ וְלִצְרוֹד לְאָנָשִׁים טוֹבִים : גְּבָלָה וְהַכָּאָב לִבְ גָּם  
לְקַחַת הַנְּשִׁים בְּתִזְקָה גָּם נָאוֹפָ גָּם זְנוֹת כָּל אַלְהָ גְּנָגוֹ  
בְּנֵיכֶם : כִּי עֲבוֹדַת הָאֱלֹלִים רְאַשִּׁית וּמְכִילַת כָּל—  
רָע : בְּחַגִּיכֶם מִשְׁתְּבָרִים מִתְּנִגְבָּאים סְרָה נֹהֲגִים בְּדָרְךָ  
רָע וְגַשְׁבָּעים לְשָׁקר : כִּי בְּעַבְור יְאִמְנוּ בְּאֱלֹלִים אֲשֶׁר  
איּוֹ בָּהֶם רֹוח הַיּוֹם לֹא יָגַרְוּ מְרַע בְּחַשְׁבָּעָם בָּם לְשָׁקר :  
וְעַל שְׁתִּיכְזֹבּוּ יְשַׁפְטוּ בְּצִדְקָה עַל חַשְׁבָּם רָע עַל יְהִי וְעַל הַשְׁבָּעָם  
בְּמַרְמָה לְשָׁקר לְהַבָּזָת בְּלִקְדָּשׁ : לֹא בְּכָמָה אַלְהָ אֲשֶׁר  
וַיְשַׁבֵּעַ בָּם אֲבָל נִקְמַת אַזְקָה הַמִּתְנַקְמָת בְּיוֹם מִשְׁפָט  
מִרְשָׁעִים תִּעֲשֶׂה זֹאת :

## III.

## WISDOM.

The 24th Chapter of Ecclesiasticus\*.

הַחֶכְמָה תְּהִלֵּל נְפָשָׁה וּבְקָרְבָּם אֱלֹהִים תַּחֲפָאָר :  
 בְּעֵדֶת אֶל תְּפַתֵּח פִּיהָ וּבְתוֹךְ עַמּוֹ תַּהֲתָּהָר : כִּי מִפִּי  
 עַלְיוֹן צָאָה וּבְעַרְפָּל פֶּסֶתָּה אָרֶץ : אָנֹכִי בָּמִרְום עַלְיוֹן  
 מִשְׁגָּנִי וּבְסָאי בָּעַמְוֹד חָעָנוּ : בְּשָׁמָיִם עַמּוֹ הִיִּתִי וּבָמֻמְקָנִי  
 רְתּוּמוֹת נִשְׁמָתִי : בָּמַעֲנָנוֹת נִכְבָּרִי מִים וּבָמְסָדוֹת תְּבִלָּה  
 חַלְכָּתִי וּבְכָל עַם וְאָם שָׁלַטְתִּי : בְּכָל אֱלֹהִים מְנוּחָה  
 בְּקָשָׁתִי וְאֵיתָה אִיפָּה מָקוֹם מְנוּחָתִי : אָנוּ פָּקָד עַלְיִוָּצָר  
 כָּל וְאֵל עוֹשֵׂנִי אָמָר לֵי בִּיעַקְבָּתְּשָׁבָן וּבִיְּשָׁרָאֵל  
 תְּשַׁתְּרֵר : מְרָאֵש קָדְמֵי תְּבִל נִבְּרָאֵתי וּלְעַלְמֵי עָד לֹא  
 יִסּוּף וּכְרִי : בָּמְשָׁבוֹן קָדְשׁוֹ לְכָנֵיו עַבְדָּתִי וּשְׁם בָּצְיוֹן אֲתָּה  
 קָמָתִי : גָּרוּחָה אֲהוֹבָת אֲבוֹתֵינוּ חָתֵנוּ וּרוֹשָׁלִים עִיר מְמַשְּׁלָתִי :  
 רְבִתִּי בְּעַם סְגָלָתִי יְיִזְרָאֵל חַבֵּל נְחַלָּתוֹ : גָּדוּתִי  
 בְּאָרוֹן בְּלָבָנוֹן בְּעַז זִית בְּשִׁגְרִיר וְחַרְמוֹן : בְּתַמְרָר בְּעַז  
 גְּדִי בְּשׁוֹשָׁנָה בְּעַמְקָם וְרִיחָוּ : בְּנֵית הַרְחִיבָּו דְּלוּוֹתִי וּבְעַז  
 עַל פְּלִגִּי מִים פּוֹרּוֹתִי : בְּקָמָנוֹן וּבְשָׁמִים רָאֵש בְּשָׁמִי וּכְמָר  
 דָּלָר גַּתְתִּי רִיחָי : בְּלָבָונָה וְחַלְבָּנָה וְאַקְלִים וְצָרִי בְּשָׁמָנוֹן  
 הַטוֹּב רִיחָי : בְּאֵלָה הַכּוֹי שְׁרָשִ׀י וְעַנְפִּי עַנְפִּי שְׁבָח וְיקָר :  
 בְּהִרְתָּת גְּפֹן שְׁפָרָתִי וּפְרָתִי פְּרָתִי הַזָּד וְהַדָּר : שְׁעַדְעַלְיָה

\* Translated by Ben-Zeeb.

משיחי ומפְרִי הַטּוֹב תְּתַעֲגֹן : כִּי מָתוֹק מֵזָה לְקַחַי  
וּמְנַתְּךָ אָמָרִי : אָכְלֵי עֵד וַרְעֵבָן וְשׁוֹתֵי יְשֻׁבוֹ וְצַמְאָוָן לְיַיְן  
שׁוֹמֵעַ לֵי לֵא יְפֹול וְשׁוֹשָׁה דְּבָרֵי לֵא בְּשִׁיל : כֵּל אַלְהָ  
בְּסֶפֶר בְּרִית יְיָ בְּתּוּבִים : תְּוֹרָה צְוָה לְנוּ מְשָׁה מְזֻרְשָׁה  
קְהִלָּת יְעָקֹב : מְלָאָה חִכָּמָה כְּפִישָׁוֹן וּבְנֵהֶר חִקְּלָל בִּימֵי  
הַאֲבִיב : מְטִיפָּה שִׁכְלָל בְּנֵהֶר פְּרָת וּבְירָדוֹ בִּימֵי הַקְּצִיר :  
מְבִיעָה לְקַח בְּיָאָר וּבְנִיחָוָן בִּימֵי הַבְּצִיר : לֵא גְּמָרוֹ  
קְרָמוֹנִים הַחִכָּמָה וְהַאֲתָרוֹנִים לֵא וְשָׁגָנָה : כִּי רְדָבָה הִיא  
מַנְיָים וְעַמְוָקָה מִתְהָוָם רְבָה : אָפָּה אָנָי בְּנֵהֶר מְשָׁקָה  
וּבְגַּרְבָּת מִים עַלְיָי נָוִי יְרָק : אָמְרָתִי אַשְׁקָה גְּנִי וְאַרְוָה  
עֲרוֹנִת מְטָשֵׁי : וְהַגָּהָה קְיִתְעִי לְתַעַלָּה וּמִתַּעַלָּה לְתַחַל  
וּמְנַחָּל לְנֵהֶר וּמְנַחָּר לִים : עֵד יְאָרוּ בְּרָנִי הָוד אָמָרִי  
בְּשָׁהָר וּבְפּוֹזָו קְנִי לְקַתִּי עַל כֵּל אַפְסִים : עֵד בְּנֵבּוֹאת יְיָ  
אַטִּיף מְלָתִי וּלְקַתִּי אֲקִים לְדוֹר אַחֲרָו :

## IV.

COPY OF THE FIRST LETTER WHICH THE ROMAN  
SENATE SENT TO THE JEWS.

Maccab\*. Chap. viii. v. 22—37.

זֹאת מְשָׁגָנָה הַסְּפָר אֲשֶׁר בְּתָבוֹן עַל לְחוֹת נְחַשָּׁת  
וַיִּשְׁלַחַו אֲתָה יְרוֹשָׁלָמָה לְהִיוֹת לְהָם לִזְכָּר הַבְּרִית :

\* Translated into Hebrew by Dr. S. I. Fraenkel. The whole of the *Apocrypha* has been translated by this learned man into

יעו יי אַתִּיבְרָכְתָו שְׁלֹום לְעֵם רֹמֵא וְלְעֵם יְהוּדָה  
בַּיּוֹם וְגַם בַּיּוֹשָׁה וְחַרְבָּה לְאַתְּעֶבֶר בְּאֶרְצָם עֲדָשָׁלִם :  
אַוְלָם כִּירְקָנָה מִלְחָמָה בְּרוֹמֵא אוּ בְּכָל־אָרֶץ  
מִמְשְׁלָתָם אוּ בְּבָעֵילִי בְּרִיטָם עֹזֶר יְשֻׁרוֹן אַוְתָם הַיְהוּדִים  
בְּאָמָת וּבְתָמִים כַּפִּי עֲנוֹן תְּרָכָר : וְלֹא יְכַלְלוּ אַתְּאַיְבוּ  
רוֹמֵא לְאַדְבִּיצָרָה וְלְאַדְבִּינָשָׂק לְאַדְבִּסָּף וְלְאַדְבִּאנָוֹת  
בְּרָצְוֹן חֲרוֹמָאִים : כְּלַאֲלָה יְשִׁמְרוּ לְעֵשֶׂת בְּלִי קָחָת  
דָּבָר גַּמְחִירָם :

וְכִי תָּקָנָה מִלְחָמָה בְּאָרֶץ הַיְהוּדִים יָבֹאוּ אַנְשֵׁי רֹמֵא  
לְעַרְתָּם בְּאָמָת וּבְתָמִים כַּפִּי עֲנוֹן הַדָּבָר : וְנַתֵּן לְאַיְתָנוּ  
לְאַיְבוּ הַיְהוּדִים לְאַדְכָּל וְלְאַדְבִּינָשָׂק לְאַדְבִּסָּף וְלְאַדְבִּאנָוֹת  
כִּי זֶה רָצְוֹן חֲרוֹמָאִים וְאַתְּאַלָּה יְשִׁמְרוּ לְעֵשֶׂת בְּלִימָטָל  
וּמְרָמָה : עַל־פִּי הַדָּבָרים הַאֲלָה הַקְּם הַבְּרִית בֵּין בְּנֵי  
רוֹמֵא וּבֵין הַיְהוּדִים : וְכִי יָעַלה עַל־לִיב שְׁנֵיהם לְהֹסִיף  
עַל־אֲלָה אוּ לְגָרוּעַ מֵהֶם כְּחַפְצָם יַעֲשֶׂוּ וּכְלַאֲשֶׁר יוֹסִיף  
או יְגַרְעָו יְקוּם :

וּעַל־אֶזְדָּוֹת דִּימִיטְרָיוֹס אֲשֶׁר עַשְׂק אַתְּהַיְהוּדִים בְּתָבוֹר  
לו לְאָמָר : מַה־הָלָךְ בִּרְתָּסְטוּלָל בַּיְהוּדִים וְהֵם אֲחִינוּ  
וְאַנְשֵׁי בְּרִיתֵינוּ : וְתַּחֲנֵה בְּרִישָׁבוּ אֲלֵינוּ לְצַעַק עַלְיהָ בְּאָ  
גְּבָא לְעַרְתָּם וּגְלִחָמָה־בָּךְ בַּיּוֹם וּבַיּוֹשָׁה :

pure Hebrew, and may be had at Mr. Taylor's, 30, Upper Gower Street.

## V.

COPY OF A LETTER WHICH JONATHAN THE HIGH-PRIEST WROTE TO THE SPARTANS.

1 Maccab. chap. xii. v. 6—24.

וְזֹאת מִשְׁגַּנָּה הַסְּפָר אֲשֶׁר שָׁלַח יוֹנָתָן לַיְוָשָׁבִי  
אֲשֶׁרְתָּא :  
יוֹנָתָן תְּפַנֵּנוּ הַגָּדוֹל וַיָּקָנֵי הַעַם וַיְהִיבָּנִים וְכָל־עַמּוֹ  
הַיְהוּדִים לְאַתִּיכֶם אֲנָשֵׁי אֲשֶׁרְתָּא שָׁלוֹם :  
הַנֵּה זֶה יָמִים רַבִּים וְאַרְנוֹשׁ מַלְכָּכָם שָׁלַח סְפָרִים  
אֱלֹהִינוּ כְּהוּנָה הַגָּדוֹל לְאָמֵר בַּי אֲנָשִׁים אֶחָדים אֲנָחָנוּ  
בְּכֶתֶוב בִּמְשֻׁגָּה הַסְּפָר אֲשֶׁר מִתְחַת : וְחוֹנוּ שְׁמָחָה  
לְקַרְאַת הַזִּיר אֲשֶׁר שָׁלַח וַיַּקְרַב אֶת סְפָר הַבְּרִית וְהַאֲהָבה  
מְדוֹד : וַעֲתָה אָסְ-אָמָּם לְאַחֲרָנוּ דָּבָר וְתוֹרַת יְיָ אֲשֶׁר  
בָּידַינוּ לְתַחְזִים לָנוּ : לֹא קָדְלָנוּ מִשְׁלָחָת לְכֶם אָרֶתֶן  
מַלְאָכִינוּ אֶלָּה לְחִרְשׁ וְלַחֲזֹק אֶת בְּרִית הַאֲהָבה וְהַאֲתָנוּ  
עַמּוֹם פּוֹזִינְחָשֶׁב בְּוּרִים בְּעִינֵיכֶם בַּי אַרְכּוּ הַיָּמִים אֲשֶׁר  
שָׁלַחְתֶם לָנוּ : לְכֹן רַעֲנָא בַּי כְּלָ-שְׁבָת וּמוֹעֵד אֲשֶׁר  
גַּקְרִיב בְּחָם קָרְבּוּ לְאֱלֹהִים וְגַזְבְּרִתֶּם גַּסְ-אָתָם עַל־עַלְתִּינוּ  
הַאֲחִים : בַּי בְּשָׁלֹמָם וּבְכָבוֹדָם יָגֵל וַיְשַׁמֵּחַ לְגַבּוּנוּ : וְאַפְּכִי  
אֲרוֹת רַבּוֹת וְרֹעוֹת עַבְרוּ עַל־גַּפְנֵינוּ בַּי גַּלְחָמָנוּ עַם כָּל-

הפליכים מסקיב אשר קמו עליינו להשחתנו לא עליה  
על-לגבנו להוניע אתכם או את-בעל בריתנו לביקש  
עזרה מכם במליחות האלה. כי יי אלhim היה בעזירינו  
והצילנו מפה צרינו וובניהם לפגינו. אולם בשלה ביאת  
ארת-מלךינו את-נומינוס בודאנטיווכס ואת-אנטיפטר  
בריטישו לאחינו בוגירומה לחרש את-ברית האהבה  
המושנת עפיהם. הפקדנו אתם לכתם בס אליכם לשאל  
לשלומכם ולחתת את-הספר הנה בידכם ולהשאש את-  
בריתנו אתכם. ואם יוטב בעיניכם תשיבו אתכם דבר.  
זו את משנה הספר אשר שלח אריווש לחוני:

אריווש מלך אשפרטה לחוני כהן הנadol שלום:  
מצענו בתוב בדברי הימים כי ישבי אשפרטה  
והיהודים אנשים אוהבים הפה ואברחים אב לשנים,  
ועתה בירענו זאת הוואיליאן וכתבו לנו השלום  
לכם ונש אנחנו נכתב לכם: גורל אחד וריה לך לנו  
מקניינו וקנינו ויהי لكم ומקניכם וקניניכם ויהי לנו  
וأنקי שפטתי אל-נקון להודיעכם את-כל-אללה:

## VI.

## TALES FROM THE TALMUD.

מַוְנָּבוֹ הַמְּלָךְ פָּתַח בְּשִׁנְתָּה בְּצֹרֶת אֶת אֲזָרוֹתִיו, אֲשֶׁר  
אֵצֶר הוּא וְאֲשֶׁר אֵצֶר אֲבֹתָיו, וְכָלְכָל בָּהוּ כֵּל גָּפֶשׂ  
דָּעַבָּה, נִבְואוֹ אֵלֵיו אֲחֵיו הַגְּשִׁיאִים וַיַּגְּעוּרָוּ בָּו לִאמֶר:  
אֲבֹתִיךְ אֵצֶרֶת עַל אֲזָרוֹת אֲבֹתֵיכֶם וְאַתָּה פָּזַרְתָּ, וַיַּעֲשֵׂה  
אָוֹתָם הַמְּלָךְ, אֲבֹתֵיכְךָ אָסְפָּה אֲזָרוֹת בְּלֹת וְאַנְּיִ אָסְפָּה  
מִשְׁגַּת, וְאַנְּיִ טְמִינָה בָּמָקוֹם שָׁאוֹן יְדֵ אָדָם  
אֲבֹתִיךְ אֵצֶרֶת שָׁאוֹן עַשְׂתָּה פָּרִי, וְאַנְּיִ אָצַרְתִּי הַשְׁשָׁה  
אֲבֹתֵיכְךָ טְמִינָה בְּסֶף וְזֶהבָּ, וְאַנְּיִ רְכַשְׁתִּי גָּפְשָׁתָךְ, אֲבֹתֵיכְךָ  
אָסְפָּה לְאַתְּרִים וְאַנְּיִ אָסְפָּה לְנִפְשָׁי, אֲבֹתֵיכְךָ לְעוֹלָם  
הַזֶּה, וְאַנְּיִ אָצַרְתִּי לְשָׁלָם הַבָּא:

(See Hebrew Tales, No. xviii. p. 53).

רַבִּי נַחַמּוֹ בָּקַשׁ מִן רַבִּי יַצְחָק לְבָרְכוֹ, אָמַר לוֹ  
אָמַשׁוֹל לְהַמְּשָׁל, אָדָם אֶחָד קָהִ הַוָּלֵד בַּמְּדָבָר וְתַיִת  
עַירָּה וְרַעַב וְצַמָּא, וַיַּמְצָא עַזְּ פָרִי אֲשֶׁר פָרִיו חַי מִתּוֹקִים  
עַד מָאוֹד וְצַלְוָה, וְבִרְכַת מִים עֲבֵרָה תַּחַתָּיו: וַיַּאֲכַל  
מִפְרִיו וַיִּשְׁתַּת מִים מִן הַבְּרָכָה וַיִּשְׁבַּב בְּצַלְוָה, בְּאַשְׁר הַלֵּךְ  
לְדִרְכֵּו אָמַרְתִּי עַזְּ עַזְּ בְּמַה אָבְרָכָךְ? אָם בְּפָרִיו מִתּוֹקָה הַלֵּא

הוּא לְךָ וְאַם בְּצֵל גִּנְחָה הָנוּ לְךָ וְאַם בְּבָרְכַת מַיִם הָגָה  
הִיא לְךָ אֶذ בְּזֹה אַבְרָכָה שָׁפֵל הַעֲצִים אֲשֶׁר וַגְּטָשׁוּ  
מִפְּנָה וַיְהִי כְּמוֹךְ וְאֶרְאָתָה בְּמַה אַבְרָכָה אַם בְּתוֹרָה  
הָגָה הִיא לְךָ לְתַפְּאָרָתָה וְאַם בְּעוֹשָׂרָה הָגָה יְשַׁׁלְּחָה לְךָ עֹשָׂרָה  
אַם בְּבָנִים הָגָה יְשַׁלְּחָה בָּנִים אֶذ מַיִם וַיְהִי יוֹצָאִי  
יְרָכָה בְּמוֹךְ :

(See Hebrew Tales, No. xxxiii. p. 93).

## VII.

## FABLES\*.

## מְשֻׁלְּשָׁנִי צְבָאים

אוֹרֵיל פְּהָדִישׁ חַקְם יְחָשָׁב וּבְמַזְבֵּחַ בָּנוּם יְתַיְּשָׁב :

שְׁנִי צְבָאים עַמְדוּ עַל שְׁפִים מְחַלְּחִים בְּלַט  
דְּבָרִים אֵין שְׁמַע בְּגִינִים וְאֵין זֶה אֶל זֶה חָבָרוּ לְהַגִּיד  
לו דְּבָרוּ וַיַּעֲבֵר אֲיוֹשׁ עַלְיָהָם וַיַּלְךְ לְשָׁאֵל לָהֶם לְמַה  
דְּבָרוּ בְּלַט עַצְתָּם כִּי אֵין מַלְיָץ בְּגִינִותָם גַּם כִּי יָצַעֲקוּ  
בְּכָל־בָּחָם אֵין שְׁמַע הַבָּרִי שְׁחָם כִּי מְאָדָם הֵם רְחָקִים  
וַיַּעֲנוּ הָנָנוּ גְּדָקִים לְהַמְתִּיק סְזָדָנוּ יְהָד וּמְגִילָה סְזָד  
אֵין אֶחָד אֶבֶל הַעֲצָה אֲשֶׁר לָנוּ בְּעַבוּר כִּי גְּרָפִים אֲנָחָנוּ :

\* These Fables are extracted from a work entitled It contains 107 Fables, all written in the same style. Name of the author—R. Berachia Hannakdan. (See Wolf. Bib. Heb. No. 435.)

הַלְּסָם בְּנֵי וּבְנֵי רְעִיה  
קֶגֶה אֲמָת וְתֹסְמָת  
חַשּׁוֹב אַוְיל בְּאַל אַלְיל  
וּמָנוּעָצָת בְּסִיל שְׁעָה  
וְאַם יָצַו הַרְוֹס בְּגַה  
וְאַל גְּבֻזּוּ דְבָר שְׁעָה :

### מְשִׁל עַרְבָּן כְּבָשָׂה

עַזָּה נָתַן לֹא שָׂוָל פָּרָטִי בְּחַשְׁבָּן וּנוֹאָל :

עַרְבָּן יָשַׁב עַל גֵּבּ בְּבָשָׂה, שְׁמַעַן אַתְּ-אָשָׁר עַשָּׂה,  
מְשִׁיךְ וּמְרַט הַאָמֵר, מֵעַל צֹאָרָה וְתָאָמֵר, עַרְבָּן הַפְּרַד  
מַעַלִי, וּשְׁמַעַן אַמְרִי וּמְלִי, וּבָנְתִיעָשָׂה אָם יְשִׁלְךְ לֵב, לְךָ  
יָשַׁב עַל גֵּבּ הַכְּלָבּ, וּמְשִׁיךְ מֵעַל גֵּבּוּ צְמָרוֹ, וְלֹא תִשְׁאִיר לוֹ  
רַק עַרוֹן, וַיָּמֶר הַעֲרָבָּן לֹא אָעַשָּׂה בָּךְ, בַּי תִּיעַצְנִי לִפְיוֹ  
דְּרַכְךָ, אַמְרֵךְ רַאשָׁוּ מִצְאָתִיךָ, פָּה יָשִׁיב בַּי אַוְיתִיכָּה,  
טוֹבָה עַצְתִּי מִעַצְתֶּךָ, בְּכַלְבָּךְ לֹא אָחַלְפָה וְלֹא אָמֵר אַתְּךָ :

### VIII.

#### ANECDOTES, &c.

פִּילּוֹס֋ופָה אַחֵד רָאָה בְּחוֹר מִרְבָּה דְּבָרִים, אָמֵר לוֹ בְּנֵי  
הַזָּהָר, הַלֵּא אֱלֹהִים עַשָּׂה לְנוּ שְׁתִּי אֲזֹנוֹת, וְפָה אַחֵד,  
לְמַשְׁעַן נְשַׁמְעַן הַרְבָּה וְגַדְבָּר מַעַט : נִסְמָה הוּא—לְאַחֵד  
אֲשֶׁר שָׁאַל בְּפֶה רְחֹוק הָאָמָת מִן הַשְּׁקָר—הַשִּׁבָּב, בָּמוֹ מִן  
הָעֲנִים אֶל הָאֲזֹנוֹת

**מִבְיאָ חַטָּא הַמְּרֻבָּה רְבָרִים  
וְטוֹב לְרֹאֹת מִשְׁמָע אֲמָרִים**

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סּוֹקְרָאַטִּים דָּתָה אָוֵרֶר כָּל יְדִיעָתִי הִיא שְׁאַלְנוּ יְזָעָן :  
וַיְהִי בְּאַשְׁר זָקָנוּ וּקְרָבוּ יְמֵינוּ לְמוֹת אָמַר צָר לִי מָאָד , בַּי  
עַתָּה קִיְּמִי מִתְּחִיל לְלִמְדָה אֶרְחָת חַיִּים .  
חַכְםָם , בְּעֵינָיו סָכָל  
וְתַכְםָם בְּעֵינָיו , סָכָל :

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מְטֻרוֹנָה אַחַת קִרְתָּה בּוֹכָה וּמִתְּאֵלָתָה עַל גִּטְלָה  
הַחוֹלָה , וּבָמֶר נְפָשָׁה אֲעֵקָה מְמוֹת ! מְמוֹת ! לוֹ תִּקְחַנְיִי תְּתַחַת  
אִישִׁי הַמְּמוֹת שְׁמַע וּבָא וַיָּאֹמֵר הַגָּנִי , וַתִּחַדֵּד הַאֲשָׁה מָאָד  
וַתֹּאמֶר אָלָיו , לְדִינָךְ וְאֶרְאֶךְ הָאִישׁ אֲשֶׁר אַתָּה מַבְקָשׁ  
רְבִים מִתְּחִים לְמוֹת וְאַגְּנָנוּ  
וּבָבָאוּ פְּתָחָד וּפְתָחָדוּ מִפְּנֵנו :

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שְׁאַלְוּ לְחַכְמָם מַיְהִם הַחַשְׁוּבִים הַחַכְמִים אוֹ הַעֲשִׂירִים ?  
וַיַּעַשׂ הַחַכְמִים : אָמְרוּ לוֹ אָם בַּיּוֹם לְמַה הַחַכְמִים בְּפֶתַחִי  
הַעֲשִׂירִים יוֹתֵר מִפְּהָה שְׁהָעֲשִׂירִים בְּפֶתַחִי הַחַכְמִים ?  
וַיֹּאמֶר , הַחַכְמִים יוֹדְעִים מַעַלְתַּת הַעֲשָׂר , אֶבֶל הַעֲשִׂירִים  
אִינָם יוֹדְעִים מַעַלְתַּת הַחַכְמָה :  
לְמוֹד מַמְּיו שְׂוֹدָע , וְלִפְדָּר לְמַמְּיו שְׁאַלְנוּ יְזָעָן וְאָם תְּעַשָּׂה  
זֹאת תְּדַע מַה שֶּׁל־א בְּדָעַ , וְתוֹכֵד אֶת אֲשֶׁר יְדַעַת :

## IX.

## MORAL MAXIMS\*.

## מוסר השלג במליצה :

אַמְּרֵי :	בְּנֵי רָאשִׁית	וּרְאָה הָאֵל
תְּחִלָּה	וְשֶׁמֶעָה מִ-	לְכָה קוֹמָה
תְּפִלָּה	עֲבוֹדָה	וּמְתוּן עַל כָּל-
שְׁתִּירָך :	אֱלֹהִים	בְּכָל יוֹם לִ-
חַסְכָּך :	לְהַשְׁפִּים כָּל-	וְעַלְיהָ
מְחֻלָּה	וְעַלְיוֹן מִ-	לְהַזּוֹדָת לוֹ
וּמְלָא :	פְּנֵי הָאֵל	גַּיהְתָּמִיד
וּתְרוּהָ	אֱלֹהִים	וְאַז כָּל-מִשְׁ-
צְרוּרָה :	שְׁמֹור מִצְוָה	שְׁמֹור חֻקָּה
פְּלִילִים	תְּהִי נִפְשָׁך	וְנָדָע בְּךָם
בְּסִילִים :	אֲצִילֵי עַם	וְהַתְּרַעַ בָּרִ
חַכְמִים	וְאַל תִּתְטַא אֶל	הַבָּק בְּךָם
לְשָׁמִים	גַּךְ אֶל פִּי	תְּהִי נָא אָז
וְגַדְעָך :	אַסְוֹפֵם הַמִּתְּמָם	וְשִׁינְחֵת מִ-
תְּבִרְך :	בְּכָל שְׁבָתָך	וּמְנָא בְּךָם
	תְּקִינָא בְּ-	בְּכִיסְךָ אֶל

\* From *מִאמְר הַשְּׁלָג*, a didactic poem, by the celebrated *R. Hai*, who flourished about the beginning of the eleventh century.

עֲשָׂבִים	אֲכָל וַיֵּשֶׁה	בְּמַלְחָפָת
גְּדִיבִים :	אָנוֹרָה מִזְמָרָה	וְאַל תְּשַׁאֲל
בְּקָבְרוֹד :	וְהַטְמֵן	בְּהַר מִזְמָרָה
לְשׁוֹאָל :	לְבָקֵשׁ מִזְמָרָה	וְאַל תְּלַךְ
בַּיד אֵל :	הַיָּה שׁוֹאָל	וְלֹאַהֲתָה קְדוּשָׁה
	הַלֵּא הַכְלָל	שְׁאַל מְאַל

## X.

## THE 8th PSALM PARAPHRASED\*.

1.—**יְיָ אָדַנְנוּ מַה אָדָיר שְׁמָךְ וּכְרָ**  
**אָדוֹן עַל בְּלִגְבָּרָא אָדוֹן עַלְמָנִי**  
**בְּמַה נֹּרְאָה שְׁמֵךְ עַל בְּלִהְאָרֶץ**  
**כִּי אַלְפָה הַהְוֹדָ וַיְפַרֵּץ פְּרָץ**  
**עַל הַשְּׁמִים מֻול מְרָאָה עִינְגִּינוּ:**

2.—**מִפְּי צְוָלִים יוֹנְקִים יִסְדַּת עַז וּכְרָ**  
**מִפְּי בְּלִעְוִיל בְּלִיּוֹנֵק וְסִדְתָּ**  
**עַז מֻול בְּלִשְׁנָא וְלַמְעַן צְרִיךְ**  
**לְשָׁבִית אַיִב מִתְנַקֵּם מַעַלְיךָ**  
**וּבְכָנוּ זִדִּים שָׁוְגִים רַגְעָ אַבְדָּת:**

\* From **בְּנֵהֶת אַבְרָהָם**, a poetical paraphrase of the whole of the Psalms, by *R. Abraham Ben Shabthi Hacohen*. This work, written in almost every kind of metre, evinces uncommon skill and a wonderful command of language, and is therefore deservedly esteemed.

3.—כִּי אָרְאָה שְׁמֵיד מַעֲשָׂה אַצְבָּעוֹתִיךְ וּכְוּ,

כִּי אֶל שְׁמֵיד הַרְמִים תִּפְנַת  
פָּעַל אַצְבָּע שְׁדֵי אֲשֶׁר עִינִים  
כִּי מִשְׁתְּאָה אֲבוֹת נִבְחָן שְׁמִים  
לְרֹאֹת יְרֵחַ פּוֹכְבִּים בּוֹנֶגֶת :

4.—מַה אָנוֹשׁ כִּי תִּזְכְּרָנוּ וּכְוּ,

מַה אִישׁ כִּי תִּזְפֵּר לוֹ בְּמַעַן הַקְּדָשָׁ  
וַתִּתְמַתֵּן אַלְיוֹ מִמְּשֻׁבְבָּשָׁחָק  
מַה בָּנוֹ־אָדָם אֲנִישׁ אַבָּק וְשָׁחָק  
לְפָקֵד אָתוֹ בְּלִיּוֹם בְּלִילִיל בְּלִיחָדָשׁ :

5.—וְתַחֲסְרוּ מַעַט מַאֲלָהִים וּכְוּ,

וְתַחֲסֵר לוֹ כָּמַעַט לְהִזְוֹתָו עָבֵד  
לְאָלָה, וְכָמוֹ מְלָאָד וּמִשְׁרָת אָזָק  
כְּבָוד עַטְרִתָּה לוֹ עַל אָרֶץ תְּדִיק  
כְּתַר הַדָּר אַלְיוֹ נִתְּתֵּן צְבָד :

6.—חַמְשִׁילָהוּ בְּמַעַשֵּׂי יְדֵיךְ וּכְוּ,

תִּמְשִׁילָהוּ עַל בְּלִי־פָּעַל יְדֵיךְ  
תַּמְתֵּת רְגָלָיו בְּלִי־דָבָר שְׁתָחָה  
הַכָּל לְכָבֹוד שְׁמֵךְ בְּרָאת אָתָה  
וַתִּתְּמַן לוֹ בְּלִי־הַגְּנָךְ אֶבְשָׁמָךְ :

7.—צנה ואלפים לכם וכורא:

צאו וְאַלּוֹף בָּלִם גָּנוּהוּ וְכָרְעֵו  
גַּם בְּלִתְהִתּוֹ שְׁדָה וְרַדָּה בְּכַנּוּ  
אֲפָעַ מְגַנֵּן וּבְפִיר רְמֹס פְּחוֹת  
שְׁתֵּל וְפֶתַן מְפַנֵּיו גְּכַנְעֵו :

8.—צפור טמים ודני הים וכורא:

צָפּוֹר שְׁמִים לוּ וְדַגִּי הַנֶּחֶר  
עַבְרָ אִרְחֹות יְמִים אַלְוָ שׂוֹמֵעַ  
יְמַשּׂוֹךְ לְזִיתָן לוּ מַיִם נַזְבָּע  
וְתִבְאוֹת שְׁמַשׁ לוּ עַם גְּרַשׁ סָהָר :

9.—יי אַדְנִינוּ מָה אַדִּיר שְׁמָךְ וכורא,  
אַדְזָן עַל בְּלָאַדְזָן אֵל חַי מְלִכָּנוּ  
כִּמְהָ אַדִּיר שְׁמָךְ בְּגַדּוֹדִי מְטָה  
אָם עַל הָאָרֶץ בְּרַבְתָּא אֵל שְׁקָטָה  
כִּמְהָ נֹרָא שִׁם אֵל עַל בְּלָאַדְצָנוּ :

## XI.

### TRUTH\*.

מִן חָגָנִים לְעַלוֹת יוֹנְשֵׁו  
אִידִים חָשּׁוּכִים אֵל פְּנֵי רְקִיעַ,

\* From *Kol Me'kar*, by R. Simson Cohen Modun. The work contains 50 Odes and Sonnets, all composed in the same elegant style.

אך זרחה שמש, ואור תופיע,  
בסי צללים, אפסו גרעו:  
  
 מן בראשים, כי בבז הטעו,  
קיוטר נגבים יעליה יראיע;  
 אך האמת תורה וקול תרעיע  
בסי שקרים רחקו גבעו:  
  
 אמריו אמת זהב בכור נצפי  
יבחנו הייטיב ויתפמו;  
 רתבוננו לעד ולא חלפו:  
  
 סיגי שקרים נתכו חייש תפוי,  
מיעד אמונים יברחו גבוי;  
 אנשי אמת על גן לינס הורמו:

## XII.

## HOPE AND FEAR\*.

יראה ותקינה תוכה לבבי צבאו  
יום يوم, ולא אשקרות ולא ארגייע;  
 זאת מתחיק אותה, זו זאת תבניע.  
 אך זו לו צרות, וקולן נשאו:

\* See the preceding Note.

אִירָא יְמִי רַעַח , וְלֹא יִתְמַהֵּמוּ ;  
 אֲבָטָח , וְאָזֶר כְּחֵי עַדְן יוֹפִיעַ .  
 אֲרָעֵד לַיּוֹם מִתְחָה לְחֵי יְנִיעַ .  
 אֲחָשָׁה בְּאֵל חֹנוֹן , חַסְדֵּיו גְּפָלוֹ :  
 קְוִי זְמָמִי , בְּגַעֲיכִים אֲשָׁמָחָה ,  
 אֲכֻנו שְׁעִיפִי יְרָאוּ גְּבָחָלָו :  
 מִתְהַפּוּכוֹת עַת , וְחַכְמָה נִסְרָתָה :  
 עוֹד בְּלִיְמִי אָרֶץ , וְלֹא יִחְדָּלוּ ,  
 תְּקֻוָּה וְיָרָאָה זוֹת לְזֹת לֹא נִצְחָה :  
 עַד־כֵּי בְּנֵי אִישׁ לְשָׁאָול יוֹכְלוּ :

## XIII.

## THE CONTENTED SHEPHERD\*.

רוֹעָה עֲדָרָיו גַּעַר  
 אֵין מִמְנִית חִלּקוֹ טוֹבָה בְּאָרֶץ :  
 בְּלִי־מִחְשָׁבוֹת לְבוֹ תְּשִׁפְלָנָה שְׁבָתָה :  
 בְּלִי־תְּחִמודָנָשׂוּ בְּגִדּוֹלוֹת לְכָתָה ,  
 בְּיֵ אָם רְעוֹת צָאָנוּ אֶל עַיִן הַמִּים ,  
 וְלַפְיוֹ חַלְבָּם קְתָתָה .  
 יְבִיט בְּאֶת אָדוֹם מִקְדִּים נְשָׁמָנָשׂ .

\* From *ליישרים תְּהִלָּה* by Moses Chaim Luzzato.

מען אשר נאמנו  
 מימיו, ולא יכזבו  
 ישור בלב שמח  
 הלוּךְ וָגַן מִתְהַלֵּךְ אֶל רֶגֶל  
 צָאנוּ, בְּמִרְעִיטָם עִינָיו יְבָחְנוּ  
 עֲשֵׂבִי חֶרְבִּיו, אֲפָ שְׁפָחוֹתָיו שְׁבָחָה  
 אֶל יוֹצְרָם תְּבַעַנָּה:  
 אֲשֶׁרְיו וְמָה טוּבוֹ, בְּמָה יִמְתַקֵּנוּ  
 לו בְּלִימִי חִיוּ, בְּמָה יִרְגַּעַ  
 כי בְּלִאָשֶׁר תְּהֻפֹּז תְּבַל הַלוּ  
 עַלְיוֹ מִסְבּוֹתָה  
 נְבָזוּ וְלֹא יְחֻוֹשׁ, לֹא יְדַע רָגֶז  
 יְשַׁמֵּח בְּעָגָיו, כי לֹא חִמֵּר עָשָׂר:  
 קְנָאָה וְכָבּוֹד לֹא לְבּוֹ יְלָחֹזָוּ  
 טוּב לו מְלוֹנָתוֹ מְהִיכָּל מְלָךְ,  
 מְקָלוֹ וַיְלַקְוָתוֹ מְבָנָיו חִפְשָׁה  
 עַלְמָה אֲשֶׁר לו חִבָּל  
 תְּפּוֹל, הַלֹּא לְכַטָּח  
 בָּה יַעֲלוּ לְבּוֹ, בָּז לְבָה גָּל:  
 אַיִן מִתְרִיד לְהָם, רַע לֹא יְדַע  
 סְבִיב לְשָׁלְחָנָם בְּשִׁתְיָלִי זִית  
 וַיְרַעַם מְלָאֵי גַּל וַיְרַאו יְבִיטָו,  
 עַל נִיחַת תְּלָקָם, בְּלָעָת, בְּלִרְגָּעָה  
 לְמַחְזָנָם תְּזֹות אֶלְפָ וַיְתַנוּ:

## XIV.

## RULES OF LIFE\*.

מי זה האיש שחר שלום עד קבר  
 לשבת בטה בליך מפעער,  
 פה בדרכיו תליך אל מט אל עבר,  
 כי זה היכל בלטוב, אף זה השער:  
 על הון פשיש, רק לא תחת על שבר,  
 אתה מחקם, רק לא חבוי איש בער,  
 בגעם תרנאה לקרואת בלגבר,  
 אתי-הינישש תהרר, פחון הנער:  
 אל נא תחגה אם לא תשפט בל-אמיר,  
 אל נא תשפט אם לא תחקר בל-טעם,  
 אל נא תחקיר אתי-הינשגב מתחמר:  
 אם יש עולחה בר, אחר אל הכח,  
 אם זר שמח נאץ אל מט בעעם,  
 שיטה תמיד וראת שעדי אל נכח:

\* From the work, *אלה בני חניעורין*, by Ephraim Luzzato. This work is very scarce, and is deservedly esteemed for its elegant diction and poetic beauties.

## XV.

## THE METAMORPHOSED PHYSICIAN\*.

וילדה זכה אחת ומארד אחבת  
באה ביתה רופא מזור לקחת,  
לי אמר, כי זה ימים נפשה כואבת,  
אף בלילות רקם ממנה נחת:

עוד השיגל הוות אצלו נצבת,  
שליח ידו לחקיר אם יש קדחת;  
ונמצאת בלבבו פתאום שלחת,  
אהב, בלבד גם הוא אל תוך הפתה:

נדחים אף משטאה היה הנבר;  
עד החולח ישנית היה טעם,  
בי האדון, היאון מרפא לשבר?

או הוא: היה בעמי אל נא תהשובי  
חכמי את אמת-פצעי; אמנים הפעם  
לא הרופא, אך החולח אנבי:

\* See the preceding note.

## XVI.

## PHILANTHROPY\*.

יְיָ אֲהֵב גָּרֶ, לִתְתֵּלׁוּ לְחַם  
 לִתְתֵּלׁוּ שְׂמַלָּה, כִּי כּוֹנְנוּ בְּרִיחָם  
 בְּאַשְׁר כּוֹנְנוּ אָזְרָה, כּוֹנְנוּ מְלִיכָּהוּ,  
 גַּם אֲסִיר בּוֹרֶ, יַעֲבִידוּ בּוּ בְּפֶרֶד,  
 אָם יַרְאָ אֱלֹהִים הָוָא וְתָמִים דָּרֶד,  
 יְיָ עֹזֵר לוּ, יַשְׁעֵוּ יְרַאָהוּ:

כְּחַצִּיר בְּאַרְזָן אֲשֶׁר יַפְרָחוּ  
 מַטָּל, וּמַמְטָר שְׁמִינִים יַצְמַחְוּ  
 עַל שְׁפֵל עַל נְשָׁא עַבְים נְזָלוּ:  
 בְּנוּ בְּלָאָדָם, טוֹבָם מַעַל יוֹנָקוּ  
 עַמְּמִים בְּלָס בְּחַפְצִיכָּם יַדְבָּקוּ.  
 וְיַיְיָ טֻב לְפָלֵל, אָם טֻב פְּעָלוֹ:

אָם מִרְאֵשׁ גְּבָרָא הָאָדָם בְּאַלְמָם  
 מִהְיוּ גְּנַשְּׁאָל בָּן מַיְיָ זֶה הַעַלְמָם?  
 מִמְּפִי נְחַל בְּבּוֹד, מַיְיָ זֶה עַטְירָהוּ?

\* From שִׁירֵי תְּפִאָרָה, by Hartwig Wessley.

רֹוח אָדָם יִשׁ בּוֹ, חַלְקָמָעֵל:  
לוֹ מִפְּרוּחַ שְׁמַעַן, לוֹ מִים יַעַל,  
חַכְמָתוֹ עֶמְדָה לוֹ, צַדְקוֹ גַּדְלוֹ:

רָאשׁ יְשִׁירֵי לֵב בּוֹרְמֵי חַיהַ ? בְּנוֹ תְּרֵחָ—  
מִגְּנַע עֲבָד אֶל זָר יַצֵּא פְּרָה  
וַיְהִי לְעֵזֶן תַּיִם אֶל יוֹשְׁבֵי חַלְדָּ :  
כִּי חַכְמָה תְּפָרָה טֻוב גַּם בְּמִשְׁוִיכָת חַדְקָן ;  
מַמְלָךְ זָקָן וּכְסִיל בּוֹזָה צַדָּקָן  
מַה יַּקְרֵר אִישׁ חַכְםָ מַסְכָּן נַיְלָד :

אִם צַוְּרֵי חַלְמִישׁ אֵין בְּהָם לִימָ .  
וּבְשֹׂאָה וּמִשְׁוֹאָה אֵין פְּרָחֵי רִיתָ ,  
בֵּין פְּלִיעָם שֹׁזְבָּב יִשְׁמַטֵּב מַעֲשָׂהוּ .  
איִפְּהָ אָרֶץ רַעַתָּה, רַבְתָּ אַוְלָתָ ,  
אוֹ אֵיהַ מַמְלָכָה אָנוֹ פּוּעָלָתָ ,  
לֹא יַלְדָּ בָּה אָוִתָּב אֶל וּמְכַבְּדָהוּ ?

עַמִּים בְּלָם מִאָב אֶחָד יַצָּאוּ ;  
אִם אֶל מוֹסֵר אֲבוֹתָם לֹא שְׁמַעוּ ,  
אֶת-תְּפָאָרָת אֲבוֹתָם לֹא אָבְדוּ :  
אֶחָד מִפְּשַׁפְּחַתָּם יוֹטֵב מַעֲשָׂהוּ  
בְּדָמוֹת אֲבוֹתָיו הוּא, אֶחָד קָנָהוּ  
תוֹעִים יִשְׁבֵּ אֶל אֶל, צַדָּק יַלְמָדוּ :—וּכְיָ

## XVII.

SEVERINII BOËTII  
DE CONSOLATIONE PHILOSOPHÆ.

CARMEN QUINTUM LIBRI QUINTI.

Quam variis terras animalia permeant figuris !  
 Namque alia extento sunt corpore, pulveremque verrunt,  
 Continuumque trahunt vi pectoris incitata sulcum,  
 Sunt quibus alarum levitas vaga, verberetque ventos,  
 Et liquido longi spacia ætheris enatet volatu.

Hæc pressisse solo vestigia gressibus gaudent,  
 Vel virides campos transmittere, vel subire silvas.  
 Quæ variis videas licet omnia discrepare formis,  
 Prona tamen facies hebetes valet ingravare sensus.

Unica gens hominum celsum levat altius cacumen,  
 Atque levis recto stat corpore, despicitque terras,  
 Hæc nisi terrenus male desipis admonet figura.

Qui recto cœlum vultu petis, exerisque frontem,  
 In sublime feras animum quoque; ne gravata pessum  
 Inferior sidat mens corpore celtius levato.

## XVII.

## תרגומ:

שְׁנָוּ צְרוֹתָה חַיּוֹת לִוּ מְלֹזִוּ,  
 יֵשׁ עַלְגָּחֹן זְחִיל עַפְרָ וְלַחֲכָוּ  
 יֵשׁ בְּנָפָ וּפְרָשָׂוּן, מְרוֹסָם וְהַלְבָּכוּ  
 כָּה וְכָה יְפָנוּ רֹוח וְיִפְזָ�וּ :

יֵשׁ לְצָעֵד בְּאֶדְמָה עַלְזָוּ עַלְזָוּ,  
 יָשָׁוְטוּ בְּיוּעָרִים, שְׁדוֹת וְדַרְכָוּ  
 כּוֹלָן חַיּוֹת הַחְטָרִוּת, יְחַפְּכָוּ  
 אָרֶץָה פְּנִימָוּ, שְׁאָתָּה רָאָשׁ לֹא הַעֲזָוּ :

וַיְבִידֵל אָדָם זְקוֹר לְלֶכֶת :  
 יִמְאָס אֶדְמָת עַפְרָ, יְגִיטָם שְׁמָמִים :  
 וּבְרוֹזָן לְנוּ בְּלִגְנְטְבָעָ קְרַבְשָׁ :

אָתָּה, בַּי לְשַׁחְקִים תְּשִׁאָעִינִים,  
 רַם הַקּוֹמָה, רַוְמָס גַּם אַתְ-הַנְּפָשָׁ  
 אַיְדָּי גַּבְהָ גַּלְמָ, וְתַהְיָוָת מְשֻלְּכָת :

oo

## XVIII.

## GOD SAVE THE KING.

God save our noble King  
William ! Long live the King,  
God save the King !  
Send him victorious,  
Happy and glorious,  
Long to reign over us,  
God save the King !

O Lord our God arise,  
Scatter his enemies,  
And make them fall !  
Confound their politics,  
Frustate their knavish tricks,  
On him our hearts are fix'd,  
O save us all !

Thy choicest gifts in store  
On him be pleased to pour,  
Long may he reign !

## XVIII.

**אל שמר המלך**

אֶל שָׁמֵר וַיְלִים מִלְּפָנָיו  
 לְעֹלָם יִתְּהַלֵּפָנוּ  
 אֶל שָׁמֵר הַמֶּלֶךְ:  
 שְׁלַח שְׁלוֹם בְּגַדְרוֹ  
 בָּעוֹ וְזָדֵר עַטְּרָדוֹ:  
 לְעֹד הַמְשִׁילָהוּ  
 אֶל שָׁמֵר הַמֶּלֶךְ:

אֲנָא אֱלֹהִים קָוָמָה  
 בָּאוּבָיו תָּנָה מְהוֹמָה  
 וַיַּפְּלִימָו:  
 חָפֵר תְּחִבְלָתָם  
 סְפֵלָנָא עַצְתָּם  
 לְעַמּוֹ תָּנוּ מְשָׁאָלָתָם  
 וַהֲוֹשִׁיעָמָו:

מִבְּחָר בְּרַכְתָּחָר אֶל!  
 לְהִרְיךָ עַלְיוֹ הַוְּאָל:  
 לְעֹד יִמְלֹךְ!

May he defend our laws,  
 And ever give us cause  
 To sing with heart and voice,  
 God save the King !

O, grant him long to see  
 Friendship and unity  
 Always encrease !  
 May he his sceptre sway,  
 All loyal souls obey,  
 Join heart and voice, huzza !  
 God save the King !

## XIX.

## LA TOURTERELLE ET LE PASSANT.

LE PASSANT.

Que fais tu dans ce bois, plaintive tourterelle?

LA TOURTERELLE.

Je gémis: j'ai perdu ma compagne fidèle.

LE PASSANT.

Ne crains tu point que l'oiseleur  
 Ne te fasse mourir comme elle?

LA TOURTERELLE.

Si ce n'est lui, ce fera ma douleur.

גַּנוּ בְּעֵד חֲקִינוֹ .  
 אָז יִשְׂמַח לִבְנֵנוּ .  
 וְנִשְׁרֵר בְּכָל מְאֻדָּנוּ .  
 אֵל שֶׁמֶר הַמֶּלֶךְ :

עוֹד עַיִינֵינוּ תְּחִזֵּנָה  
 יְדִידּוֹת וְאֶחָדָה תְּרַבֵּנָה  
 בְּכָל עִיר וּפְלָד :  
 גַּרְךְ שְׁבַטּוֹ גַּנְדָּלה .  
 גַּעֲבַדְנוּ בְּגִילָּה .  
 וְנִרְזֵן בְּקוֹל אַחֲלה .  
 אֵל שֶׁמֶר הַמֶּלֶךְ :

H.

## XIX.

התוֹר וְהַהְלֵד :

הַהְלֵד

מַה לְתוֹרִי בַּי בְּעִיר זוּ כִּי אָבֵל הַגִּילָּה ?

הַתוֹּר

גַּנְדָּע הַזְּדִי, רַעַי וְדוּדִי, לְזֹאת אַיִלָּה .

הַהְלֵד

וְאֶת הַצִּיד אֲשֶׁר לְקַח מְחַמֵּד עִינּוֹד  
 הַלָּא תִּרְאֵי, בַּי יְשַׁפּוֹךְ גַּם אַתְּ-צְמִיד ?

הַתוֹּר

אָם הוּא לֹא יְהִרְגֵּנִי, הַלָּא הַנּוּן יְמִיתִנִּי ;

H.

## XX.

## Morgengedanken.

Der Mond verbirgt sein Licht, der Nebel grauer Schleier  
 Deckt Luft und Erde nicht mehr zu;  
 Der Sterne Glanz erbleicht, der Sonne reges Feuer  
 Stört alle Wesen aus der Ruh.

Der Himmel färbet sich mit Purpur und Saphiren,  
 Die Frühe Morgenröthe lacht,  
 Und vor der Rosen Glanz, die ihre Stirne zieren,  
 Entflieht das blaße Heer der Nacht.

Durch's rothe Morgenthor der heitern Sternenbühne  
 Naht das verklärte Licht der Welt;  
 Die falben Wolken glühn von blickendem Rubine,  
 Und brennend Gold bedeckt das Feld.

Die Rosen öffnen sich und spiegeln an der Sonne  
 Des kühlen Morgens Verlenthau;  
 Der Lilien Ambradams belebt zu unsrer Bonne,  
 Der zarten Blätter Atlasgrau.

Der wache Landmann eilt mit Singen in die Felber,  
 Und treibt vergnügt den Schweren Pflug;  
 Der Wögel rege Schaar erfüllt Luft und Wälder,  
 Mit ihrer Stimm' und frühem Flug.

## XX.

**רְעִוָּנֵי שַׁתָּר :**

הַיְרֵחַ שֹׁׁאָפֶן אֶל מִקְומָו לְהַסְתִּיר,  
וַעֲרָפֶל הַמְכַשֶּׁה תְּבִלֵּה חַלֵּךְ לוֹ;  
לְכַבְּיוֹ שְׁמִים בְּמִסְבָּם אָסְפוּ גַּנְחָם,  
וּמוֹצָא שְׁמָשׁ עֹזֵר כְּלִישָׁיִינִי אָרֶץ;  
הַשְׁמִים לְבָשׂו סְפִיר וְאַרְגָּמָן,  
עַפְעָפִי שַׁחַר שְׁשִׁים וּמְשִׁיבִים כְּלִיחָי,  
וּלְכַבְּיוֹ בְּקָר אֶבְדוֹ חַלְםָם, נְסִים  
מַלְפִּנִי הוֹד הַדְּרִת פְּנִיכָּם:  
בְּשַׁעֲרֵי זְבוֹל פּוֹכְבִים אֶדְמוֹ מִפְנִינִים  
חַשְׁמָשׁ מַחְפְּתוֹ שְׁשׁ לְרוֹזָן אֶרֶח,  
עַבְיוֹ שְׁחָקִים מַבְרִיקִים בְּבָרָק אֶדְם  
וּבְזַחַב מוֹפּוֹ כְּפָה אֶת פְּנֵי הַשְׁדָה:  
פְּתַחְיוֹ הַשּׁוֹשָׁגִים, וּנוֹצָאִים לְקַרְאוֹתָו  
אֶגְלִי טַל בְּקָר אֶשְׁר עַלְיָהָם שׂוֹכְבִים:  
הַדְּוִדָּאִים נְתַנוּ רִיחַ, נְזִילִים בְּשָׁמִים,  
וּעוֹלִי הַשְׁדָה וּכֶל אֶשְׁר בּוֹ צְוָמָת:  
יַיְקַץ אִישׁ הַשְׁדָה לְמַהְרָה לְעַבּוֹדָתוֹ  
בְּקוֹל שִׁיר וְרִנּוֹ מִפְתַּח וּמִשְׁידָד אֶדְמָתוֹ.  
וַיַּעַר וּכְלִיעַזְבָּן בּוֹ מְרִיעִים לְקוֹל צְפָרִים,  
לְעוֹף בְּמוֹעֵף, וְלַשִּׁיר בְּשִׁירִים:

O Schöpfer! was ich seh', sind deiner Ullmacht Werke,  
 Du bist die Seele der Natur;  
 Der Sterne Lauf und Licht, der Sonne Glanz und Stärke,  
 Sind deiner Hand Geschöpf' und Spur.

Du steckst die Fackel an, die in dem Mond' uns leuchtet,  
 Du giebst der Winden Flügel zu,  
 Du liebst der Nacht den Thau, womit sie uns besuchtet,  
 Du theilst der Sterne Lauf und Ruh.

Du hast der Berge Stoff aus Thon und Staub gedrehet,  
 Der Schachten Erz aus Sand geschmelzt;  
 Du hast das Firmament an seinem Ort erhöhet,  
 Der Wolken Kleid barum gewälzt.

Dem Fisch, der Ströme bläst und mit dem Schwange stürmet,  
 Hast du die Ufern ausgehöhlt;  
 Du hast den Elephant auf Erden aufgethürmet,  
 Und seinen Knochenberg besetzt.

Des weiten Himmelstraums saphirene Gewölber  
 Gegründet auf den leeren Ort,  
 Das ungemeine All, begrenzt nur durch sich selber,  
 Hob aus dem Nichts dein einzig Wort.

אָתָה אֱלֹהִים ! לְבָרֵךְ עֲשִׂיתْ כָּל־אֶלְהָה ,  
יַעֲרַתْ אֲפָעָם עֲשִׂיתْ , אָתָה חַי שָׁלָמִים !  
אוֹר כּוֹכָבִים וּמְסֻלָּתָם , הַוד שְׁמָשׁ וְעַזּוֹ ,  
מְעַשִּׁים פּוֹנְנוּ יְדֵיכָה אֵל אֱלֹהִים !

אָתָה בְּכִינּוֹתْ מָאוֹר לִירָה ,  
אָתָה הוּא הַנוֹתָן בְּגַנְפּוֹם לְרוּם  
אָתָה מוֹרִיד שְׁכִבָּתְהָטָל עַל הָאָרֶץ  
תָאָמֵר לְכּוֹכָבִים , סָבוּ , שָׁבוּ , וְנוֹחָה .

מְחַמֵּר וּמְאַבֵק הַעֲמַדָּת הַרְבֵּי עַז ,  
וּמְתַזֵּד בְּסִתוּם חֹל לְעַפְרוֹת זָהָב ;  
יְסִידָת גְּבֻעוֹת עוֹלָם מִימֵי קָדָם ,  
עַבְיוֹ שְׁחָקִים בְּלִבּוֹשׁ כְּפִיטָם סְבִיב .

אָתָה חַצְבָּת עַרְקֵי פָגָנוּ חַנְדָול  
שׁוֹפֵד מֵהִים בְּאָפִיו וּבְלָחָו מְרֻעִישׁ :  
הַפִּיל אַבְרָתָמְעָפָר גְּבָה וְתַלְול ,  
וְתַפְנָן בְּגַל עַזְמָתוֹ נָפְשׁ חַיה :

סְפִוִינִי שְׁמֵי הַשָּׁמִים וְצַבָּאִירָם ,  
הַתּוֹלִים בְּרַצְוֹנָךְ מְוֹסְדִים עַל בְּלִי מָה ,  
הָאָרֶץ חֹזֶת אֶךְ בְּגַבּוּלָה מְגַבְּלָה ,  
אָתָה אִמְרָת תְּהִי , וְתְהִי מְאֹן .

Doch dreimal großer Gott! es sind erschaffne Seelen  
 Für deine Thaten viel zu klein;  
 Sie sind unendlich groß, und wer sie will erzählen,  
 Muß, gleich wie du, unendlich seyn.

O Unbegreiflicher, ich bleib' in meinen Schranken,  
 Du Sonne blendst mein schwaches Licht;  
 Und wenn der Himmel selbst sein Wesen hat zu danken,  
 Braucht eines Wurmes Lobspruch nicht.

Haller.

## XXI.

### LA PARTENZA.

(CANZONETTA DI METASTASIO.)

Ecco quel fiero istante ;  
 Nice, mia Nice, addio :  
 Come vivrò, ben mio  
 Così lontan da te ?  
 Io vivro sempre in pene,  
 Io non avrò più bene ;  
 E tu, chi sa se mai  
 Ti sovverrai di me ?  
 Soffri che in traccia almeno  
 Di mia perduta pace  
 Venga il pensier seguace  
 Su l'orme del tuo piè

גדול ונוֹרָא מַה נְּפָלָאִים מַעֲשֵׂיךְ !  
וְנִשְׁמֹות עֲשִׂית לֹא יוּכְלוּ שִׁיעָרָם ,  
גָּדוֹלָו עַד לִמְאָד וְלִגְדוֹלָתָם אֵין תְּקָרֶר ,  
אֵך בְּנֵי קָז בְּבוֹאו וַיְסַפְּרוּ הַזְּדָם :  
גָּמְצָא בְּלִי מַוְישָׁג ! יְדֻעָתִי אַת־עֲרָבִי  
אוֹר שְׁמַמְשָׁפֶת מְאָפִיל הָאֹר לְנִתְיבָּתִי ;  
וְלֹאֲשֶׁר הַשְׁמִינִים רַוְפָּבִים מְגֻרְתָּהוּ  
מַה יִתְנוּלָו שְׁבָח בָּנוֹאָדָם תְּוִילָּה ?

## XXI.

## תרנגולים

הַפְּרָה בָּא מַוְעֵד לְכַתְּבִּי ;  
שְׁלָוָם לְך וְלְשָׁלָוָם לִכְיִי ;  
אֵיכָה בָּא אַתְּתָה מַעֲטָה  
מַרְחֹוק מִפְּתָחִי ?  
הַהָּה לֹא־עַד אַמְצָא מַרְגּוֹעַ ,  
רַק רַעֲוָת אֲשֶׁר־בָּעַד שְׁבּוֹעַ :  
וְלֹכְבָּר מֵהַיּוֹדָע  
אַסְּיָשָׁב וַיְכֹר אָזְתִּי ?  
אַפְּ־אַסְּדִיבִי עֹור לֹא תְחַפְּצִי ,  
אַתְּ אַל־נָא בְּשָׁמֵי תְּקָצִי ;  
וּבְכָל־אָרֶץ אַתְּ נְסֻעָת  
אַל־נָא תְּשִׁי עֲנוֹתִי .

Sempre nel tuo cammino,  
 Sempre m'avrai vicino ;  
 E tu, chi sa se mai  
 Ti sovverrai di me ?

Io fra remote sponde  
 Mesto volgendo i passi,  
 Andrò chiedendo ai sassi :  
 La ninfa mia dov' è ?

Dall'una all'altra aurora  
 Te andrò chiamando ognora ;  
 E tu, chi sa se mai  
 Ti sovverrai di me ?

Io rivedrò sovente  
 Le amene piagge, o Nice,  
 Dove vivea felice,  
 Quando vivea con te.

A me saran tormento  
 Cento memorie e cento ;  
 E tu, chi sa se mai  
 Ti sovverrai di me ?

זְכַרְוִנִי בְּהַלִּיכֹתֶיךָ  
וַיהֲיוֹת־נָא קָרוֹב אֵלֶיךָ :  
וְלֹכֶד מֵהַיּוֹדֵעַ  
אָם נְשִׁׁיבָה יַזְפֵּר אָוֹתְךָ ?

אָנֹכִי אָבֵל חִילְכָה,  
עַת בְּקָצָה תִּבְלִיל אַלְכָה,  
אַל־בְּלָא־אָבָן וְלֹכֶל־סְלָע  
או אַשְׁאָל, אֵי רַעֲתָנִי ?

אָקְרָא ד בְּאַשְׁר אָשְׁפְנָה  
מִתְיַמְנָה הַצְפָנָה,  
וְלֹכֶד מֵהַיּוֹדֵעַ  
אָסְרִישָׁוב יַזְפֵּר אָוֹתְךָ ?

חַח, עִינִי, כֵּן עוֹד אַתָּנָה  
כָּל חִלְקָה טוֹבָה תְּרִאֵנָה,  
וְעוֹלָרָוב שְׁלוֹם נְעָנָג  
גְּרָתִי בָּה אַתִּיּוֹנָתִי .

עַל זְכַרְוָן טוֹבּוֹת חַדְלָו  
עַצְמָוֹתִי או יְבָהָלו ;  
וְלֹכֶד מֵהַיּוֹדֵעַ  
אָסְרִישָׁוב יַזְפֵּר אָוֹתְךָ ?

Ecco, diro, quel fonte,  
 Dove avvampò di sdegno,  
 Ma poi di pace in pegno  
 La bella man mi diè.

Qui si vivea di speme,  
 La si languiva insieme;  
 E tu, chi sa se mai  
 Ti sovverrai di me ?

Quanti vedrai giungendo  
 Al nuovo tuo soggiorno,  
 Quanti venirti intorno  
 A offrirti amore e fe !

Oh Dio ! chi sa fra tanti  
 Teneri omaggi e pianti,  
 Oh Dio ! chi sa se mai  
 Ti sovverrai di me ?

Pensa qual dolce strale,  
 Cara, mi lasci in seno,  
 Pensa che amò Fileno  
 Senza sperar mercè :

או אמר : פה על-הען  
חיא הרחיקה מעין ענו ;  
האמנס אחר שכבה ,  
ותבא בברית אתי :

פה משוש קרוב יחלני ,  
להב חשך שם אבלנו :  
ולבבך מי היודע  
אם ישוב זופר אותו ?

כמה או רצוץ , כמה ,  
שם באשר משביגך שמה ,  
לי אמר לך : אל-נא תמאס  
חבותי ואמונה !

כראותיך רבים יברעו ,  
ובמרות רוחם ידקעו ,  
הה ! לבך מי היודע  
אם ישוב זופר אותו

בי תשאורי ראש הנשך ,  
בלבבי מבחן החשך ;  
זבר זאת , נפה ; זכרו  
כי חם בל-אהבתיו .

Pensa, mia vita, a questo  
 Barbaro addio funesto;  
 Pensa——Ah ! chi sa se mai  
 Ti sovverrai di me ?

## XXII.

## SONETTO DEL MARINI.

Apre l'uomo infelice allor che nasce,  
 In questa vita di miserie piena,  
 Pria ch'al sol, gli occhi al pianto, e nato appena  
 Va prigionier fra le tenaci fasce.

Fanciullo poi, che non più latte il pasce,  
 Sotto rigida sferza i giorni mena.  
 Indi, in età più ferma e più serena,  
 Tra Fortuna ed Amor, more e rinasce.

Quante poscia sostien, tristo e mendico,  
 Fatiche e morti, infin che curvo e lasso  
 Appoggia a debil legno il fianco antico !

Chiude alfin le sue spoglie angusto sasso,  
 Ratto così, che sospirando io dico ;  
 Dalla culla alla tomba è un breve passo.

צְרָתִי יֶפֶה, חַבְנִי;  
 בִּנִי נָא אֲזֵד תְּעֻגְבִּי  
 בִּנִי נָא—הַח! מֵי יוֹדֵעַ  
 אָסְ-זִינְכָּר לְבַד אָזְתִּי?

---

## XXII.

וְפִתְחָה אָנוֹשׁ אֲנוֹשׁ בַּיּוֹם הַלְּדָת  
 עַיְנָיו בְּקוֹל דָמָעָה וַיְזַלְמִים?  
 או בְּשָׁבֵי יָלֵד, וְהַמְּלִילָת  
 חִישׁ תְּחִבּוֹשׁ אֲתוֹ בְּבִנְחָשְׁתִּים:

וְגַדֵּל, וְהַמְּלַפֵּד בָּרוֹ שְׁקָדָת  
 גַּאֲבָה לְעַמְתָּו בְּאִישׁ בִּנִים:  
 אַמְרָה יְבַקֵּשׁ הָזָן וְבַת נְחַמְּדָת,  
 וַיְהִי עַמְלָל גַּפְשׁוֹ מֶלֶא חָפְנִים.

כִּמְהָ וּכִמְהָ אַחֲרָיו יַדְלָקוּ,  
 הַוּות וּמְבָאוֹתָת' וְרַע וְגַע,  
 עַד-אָם שְׁחוֹת יְתַזֵּק בְּפֶלֶד!

וְגַע מְהֻרָה קָל, שָׂאוֹלָח וְלַד:  
 עַל-בָּנוֹ בְּאֲנַחֲתִי אָנִי אֲבִיעַ  
 לְךָ וּוֹם מִתְחָמֵעַט רְחַקִּי.

## XXIII.

*Non ebur, neque aureum &c.*

Hor. Od. 18. L. 2.

לא היכלי ענגן, מְצַפֵּי שָׁן וְכַתִּמּוֹן,  
 לא ארמוני שְׁשֶׁן, בְּנֵי עַמּוֹנִי אֲרוֹן,  
 לא שכיות חַמְדָה (מתת חַשְׁבָע)  
 וְסֻגְלָות מְלָכִים נְחוֹנוֹתִי אַנְכִי;  
 אֲדָרָת שְׁגַעַר גְּנוּי בְּגַעֲוָן וְהַזְּדָבָן  
 בְּלִתְבָּשָׂה, וְגַלְוִימִי תְּבָלָת;  
 לְבִבְשָׂמָח חַלְקִי, וְרוּחַ אַמּוֹנָה;  
 וְאַתִּי עַנִּי רְזִינִים יְדִרְשָׁוּן,  
 סֹוד עַמִּי לְהַמְתִיק, עַמִּי הַתְּעִלָּס;  
 שְׁמָמָה בְּחַלְקָה קְטַנָּה אַחַת  
 סְלָה שְׁנָאָה נְפָשָׁי וְחַלְקוֹת;  
 יוֹם חֶדְשָׁה וְשָׁנָה חַיָּשׁ וְחַלְפָון  
 בְּגַעֲמִים לֵי' וְרוֹב שְׁלוֹם.—  
 אַתָּחַ, רְחַב נְפָשָׁה! בְּשַׁעֲרֵי מִתְּהָמָת  
 בְּדוֹלוֹת עוֹד תְּבָקֵשׁ אַתָּחַ;  
 תְּחַזּוֹב בְּאַפְסִי אָרֶץ שִׁישׁ,  
 טִירָה בְנוֹת וְאַרְמוֹן נְצָחָה;  
 תְּרַשְּׁוֹשׁ תְּשִׁלָּח קַחַת אַלְמָנוֹן

הַבִּיא אָרוֹ וְשׁוֹ מְרֻתְקִים  
 עֲנֵי חַנּוֹל יְתוּם דְּכַאַת  
 רֶס נְקוֹת שְׁפֹוד בָּרֶס לְעַשְׂק  
 אַרְמוֹן תְּגִיעַ בְּאַרְמוֹן פָּה,  
 בָּרֶס שֶׁם בְּכָרֶס עַד אַיז קָאָה.  
 אַוְיָל! חַמְּוֹת לְפָתָח רַוְּצָן,  
 וְאַפְּחָח אַיז בַּי לְךָ עַיר וּמְלָאָה?  
 מְעוֹן צָר יְשַׁפֵּק לְהַמְּהָרָה,  
 מְעוֹן רַמָּה בְּחַשְׁבָּת קָבָר  
 גְּבָשָׁה אַוְיָל! בְּלִ תְּשַׁבָּע?  
 בְּסִיל! בְּטַנְּךָ יְחַסֵּר תְּמִיד?  
 פִּירָהו עַר אַרְגִּינְזָה יְפָצָה  
 הַקָּבָר, וְאַתָּה לֹא חִוִּית!  
 שָׁאָר חַזְקָב הַבָּל בַּפּוֹן,  
 חָסָם! מְמֹנָה לֹא יְמִילָּת.  
 גַּם מִשְׁלָגָם עַבְדָּי יְתַהּוּ  
 בַּי יְתַן קְוַלוֹת חַמְּוֹת, יְגָזָר,  
 וְשָׁאָל עַד מְהָרָה יְבָלְעָמוֹ.



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107. בְּרוּךְ	107. בְּעַרְ	100. בְּכֹלָר	162. בְּהָנוֹ	107. בְּאָר
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107. בְּרָקָ	I. 54. בְּקָרָ	” בְּלָסְדִּי	I. 76. בְּטָנוֹ	69. בְּגָדָ
55. בְּרִית	52. בְּקָרָ	” בְּלָתִי	16. בְּיִן	171. בְּגָלָל
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115. בְּפָלָל	162. בְּרָ	” בְּלִיעָלָל	27. בְּיִנָּה	62. בְּהָלָה
I. 44. בְּפָלָם	74. בְּרָ	47. בְּנָ	71. בְּיִתָּ	78. בְּהָמָה
126. בְּפָאָר	86. בְּרָה	” בְּתָ	144. בְּלָחָ	62. בְּהָרָת
68. בְּפָמָר	I. 47. בְּרָא	83. בְּעָלָ	75. בְּכָחָ	160. בְּוֹא
48. בְּהָרְלוֹה	47. בְּרָה	82. בְּוֹנָה	” בְּכִיָּה	I. 30. בְּוֹר

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21. גֵּר	"	"	"	"	73. גֵּטֶל	"	21. גֵּן	"	144. גֵּלֶת	"	189. גֵּלָעֵד	"	65. גֵּלָות	"	189. גֵּלָעֵד	"	27. גֵּלֶל	48. גֵּרוֹי	"	132. גֵּרְרֶל	"	64. 16. גֵּרֶר	"	37. גֵּרְלָה	"	
I. 34. גְּרָבֶר	"	"	"	"	21. גֵּן	"	189. גֵּנֶבֶת	"	144. גֵּלֶת	"	65. גֵּלָות	"	189. גֵּלָעֵד	"	27. גֵּלֶל	48. גֵּרוֹי	"	132. גֵּרְרֶל	"	64. 16. גֵּרֶר	"	37. גֵּרְלָה	"			
I. 32. גְּרִזּוֹן	"	"	"	"	73. גֵּטֶל	"	21. גֵּן	"	144. גֵּלֶת	"	65. גֵּלָות	"	189. גֵּלָעֵד	"	27. גֵּלֶל	48. גֵּרוֹי	"	132. גֵּרְרֶל	"	64. 16. גֵּרֶר	"	37. גֵּרְלָה	"			
I. 34. גְּגָבֶר	"	"	"	"	66. גֵּגֶבֶת	"	148. גֵּגֶבֶת	"	189. גֵּלָעֵד	"	I. 26. גֵּגֶבֶת	"	153. גֵּיל	"	73. גֵּל	48. גֵּרוֹי	"	132. גֵּרְרֶל	"	64. 16. גֵּרֶר	"	37. גֵּרְלָה	"			
I. 34. גְּשָׁם	"	"	"	"	66. גֵּגֶבֶת	"	148. גֵּגֶבֶת	"	189. גֵּלָעֵד	"	I. 26. גֵּגֶבֶת	"	153. גֵּיל	"	73. גֵּל	48. גֵּרוֹי	"	132. גֵּרְרֶל	"	64. 16. גֵּרֶר	"	37. גֵּרְלָה	"			
157. גְּשָׁמָת	"	"	"	"	I. 71. גֵּזֶעֶת	"	189. גֵּלָעֵד	"	27. גֵּלֶל	"	I. 26. גֵּגֶבֶת	"	153. גֵּיל	"	73. גֵּל	48. גֵּרוֹי	"	132. גֵּרְרֶל	"	64. 16. גֵּרֶר	"	37. גֵּרְלָה	"			

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I. 34. גְּרָבֶר	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
I. 32. גְּרִזּוֹן	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
I. 34. גְּגָבֶר	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
I. 34. גְּשָׁם	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
157. גְּשָׁמָת	"	"	"	"	I. 71. גְּגָבֶת	I. 26. גְּעָזָה	I. 26. גְּגָבֶת																				

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I. 34. גְּרָבֶר	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
I. 32. גְּרִזּוֹן	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
I. 34. גְּגָבֶר	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
I. 34. גְּשָׁם	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
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I. 37. נְרָעָם	I. 117. נְהָנוּ	I. 68. נְמִירָה	I. 150. נְמִים	I. 61. נְרָה	26. נְכָרָה	82. נְכָבָה	167. נְזָלָה	I. 96. נְהָזָה	96. נְהָזָה
I. 37. נְרָעָם	I. 117. נְהָנוּ	I. 68. נְמִירָה	I. 150. נְמִים	I. 61. נְרָה	26. נְכָרָה	82. נְכָבָה	167. נְזָלָה	I. 96. נְהָזָה	96. נְהָזָה
I. 37. נְרָעָם	I. 117. נְהָנוּ	I. 68. נְמִירָה	I. 150. נְמִים	I. 61. נְרָה	26. נְכָרָה	82. נְכָבָה	167. נְזָלָה	I. 96. נְהָזָה	96. נְהָזָה

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» חָרֶבֶת	94. חַמְיוֹשִׁית	131. חַלְמָם	147. חַיָּה	77. חַבְגָּרָה
186. חָרֶבֶת	168. חָנוֹן	69. חַלְקָה	140. חַיִּים	I. 30. חַבָּדָה
78. חָרֶדֶת	חָפֵם *	87. חַלְקָה	163. חַטָּא	88. חַדָּד
71. חָרֵי	163. חָלָן	I. 30. חָמָם	71. חַלְלָה	חַדְעָשׂ
41. חָרָדוֹן	48. חָגִיאִת	122. חַמְדָה	74. חַזָּה	141. חַדְשָׁה
10. חָרָס	56. חַסְדָּר	51. חַמְפָה	68. חַכְמָם	63. חַחָתָה
37. חָרָף	153. חַסְידָה	I. 46. חַמְפָה	79. חַכְמָה	I. 30. חַוָּתָה
79. חָרָפָה	47. חַסְיָה	10. חַמְפָה	6. חַכְמָם	חַוָּל *
61. חָרָשׁ	122. חַסְרָה	47. חָמָם	11. חַלְבָּה	37. חַוָּמָה
» חָרָשׁ	64. חַסְרוֹן	» חַמְוֹת	חַלְבָּה	171. חַוָּזָה
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I. 43. חָשָׁה	94. חַצְיָה	88. חַמְץ	חַלְבָּזָן *	I. 26. חַזָּה
» חָשָׁה	26. חַצֵּר	47. חַמְוֹר	104. חַלְלָה	62. חַזְיוֹן
» חָשָׁה	I. 34. חַצְצָרָה	201. חַמְרָה	חַלְלָה *	106. חַזָּקָה
I. 43. חָשָׁף	74. חָקָן	» חַמְרִים	162. חַלְוָם	חַזָּקָה *
47. חָחָנוֹן	153. חָלָרָה	90. חַמְשָׁה	49. חַלְלוֹן	149. חַקְנָה
72. חָחָנוֹן	77. חָקָה	92. חַמְשִׁים	71. חַלְיָה	חַזָּקָן

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149. טָלָם	69. טָמֵאָה	I. 30. טָהָר	131. טָבָל	106. טָהָרָה
148. טָרָם	106. טָמֵאָה	» טָלָם	84. טָוָב	107. טָהָרָה

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18. יְדֻעָה	56. יְדִידָה	60. יְדֹות	161. יְגָרָה	133. יְבָשָׁה
37. יְלָם	I. 26. יְהָתָה	I. 31. יְדִיךְ	50. יְדָ	67. יְנוּן

I. 26. יְרִיעָה	65. יְקַר	133. יְסֵד	117. יְכָלֶל	166. יוֹמָם
69. יְרֻקָּה	133. יְרָא	75. יְפָה	80. יְכָלָת	132. 47. יוֹנָה
24. יְשָׁב	I. 65. יְרָאָה	149. יְצָא	134. יְלֹךְ	131. יוֹסָף
133. יְשָׁן	133. יְרָדָך	136. יְצָבָב	45. יְלֹד	I. 26. יוֹפִי
69. יְשָׁן	44. יְרָדוֹן	136. יְצָבָג	160. יְלֹקָעַ	171. יוֹחָד
153. יְשָׁע	33. יְרָהָלִים	136. יְצָעַ "	45. יְלֹדָה	161. יוֹטָב
83. יְשָׁרָה	155. יְרָהָה	136. יְצָקָ "	73. יְסָמָח	I. 44. יוֹ:
33. יְשָׁאָל	10. יְרָהָת	136. יְצָרָ "	136. יְנָחָה	71. יוֹן
69. יְתָד	10. יְרָהָת	136. יְצָתָ "	133. יְלָקָ "	165. יוֹלָחָה

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125. בְּשִׂידִים	126. בְּפָרָ	74. בְּלָ	168. בְּוִין	69. בְּבָד
118. בְּרָתָה	68. בְּנָתָה	88. בְּלָבָב	100. 168. 74. בְּן	12. בְּפָדָ
I. 32. בְּרָבָב	49. בְּפָאָה	21. בְּלָהָ	61. בְּוֹסָ	קְבָדׁ "
153. בְּרָם	149. בְּסָמָחָה	47. בְּלָהָה	63. בְּחָנָ	כְּבָדָהָת
44. בְּרָמָלָ	65. בְּסָוִתָּה	53. בְּלָיָה	107. בְּחָשָׁ	כְּבָדָ "
65. בְּרָבָב	82. בְּסִילָה	49. בְּלָיוֹתָה	171. בְּיִ	45. בְּבָשָׁ
106. בְּרָבָבָה	80. בְּסָמָתָה	161. בְּלָלְבָלָ	61. בְּיִם	29. בְּבָשָׂה
48. בְּרָנָתָה	48. בְּסָתָף	149. בְּלָמָה	37. בְּקָה	66. בְּבָשָׁןָ
69. בְּרָתָה	127. בְּעָם	169. בְּמָה	66. בְּזָבָבָ	73. בְּדָ
80. בְּרָתָהָת	1. 31. בְּתָ	172. בְּמָוָ	66. בְּקָפָרָ	77. בְּחָ

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48. לְאוּיָה	לְבָנוֹ "	לְבָנָה	131. לְאָהָ
141. לְאוֹן	לְבָשָׁ	לְבָנָה	171. לְאָטָ
71. לְחוֹזֵי	לוֹ גַּוְלָא	לְבָנָה	I. 26. לְבָיָא
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82. מְתַחֵג	מְלָשֶׁפֶט	מְלָשֶׁפֶלֶת	מְלָשֶׁבֶב	מְרִיךְכִּי
87. מְתוֹךְ	מְלָנָה	מְלָשָׁל	מְלָחוֹת	מְרִיךְבָּה
170. מְתִי	מְשֻׁמְרִית	מְשָׁלֵל	מְלָכָן	מְשָׁא
21. מְתַבֵּה	מְשַׁקֵּל	מְשַׁקֵּח	מְלָפֶרֶת	מְשַׁפֵּר

## ג

I. 32. גְּרָד	גֵּס	גְּחָת	גְּנַעַץ	I. 32. גְּאַד
6. גְּרִידָה	גְּסָמָה	גְּחָם	גְּדָר	גְּאוֹת
155. גְּשָׂא	גְּעַל	גְּטָה	גְּדָבָה	גְּאָלָה
I. 44. גְּשָׂא	גְּעָר	גְּטָע	גְּדִיבָה	גְּאָזָה
105. גְּשָׁבָע	גְּעָרָה	גְּיִסְוָן	גְּתָבָג	גְּבָבוֹן
I. 44. גְּשָׁיָא	גְּלָל	גְּלָה	גְּתָהָם	גְּבִיא
50. גְּשִׁים	גְּפָרִיד	גְּלָרִי	גְּדָרָה	גְּבָלָה
153. גְּשָׁמָה	גְּפָשָׁה	גְּלָרָה	גְּלָחָה	גְּבָלָה "
I. 76. גְּשָׁתָה	I. 31. גֵּז	גְּגָרִית	גְּחִילָה	גְּבָב
131. גְּשָׁקָה	גְּגָתָה	גְּגָסָף	גְּחִילָה	גְּגָבָה "
129. גְּתָן	גְּגָלָב	גְּלָחָם	גְּתָמָה	גְּגָד
51. גְּתִיבָה	גֵּר	גְּמָלָה	גְּתָמָתָה	גְּגָש

## ס

163. סָלָר	I. 31. סָס	סָפָח	סָזָחָר	סָלָבָב
106. סָלָל	סָעָרָה	סָלָל	סָם	סָפָח
סָלָל	סָפָה	סָלָם	סָינִי	סָבָב
79. סָתָר	סָפָר	סָלָע	סָתָרָה	סָדָר

## ע

43. עֲבָרִית	עֲבָרָה	עֲבֹדָה	עֲבָד	עֲבָד
עֲמֹן "	עֲבָרָה	עֲבָטִים	עֲבָדָה	עֲבָד

I. 54. עַרְבָּה	עֲנָקָתָה	79. עַלְמָה	79. עַזְזָר	43. עַבְרִי
72. עַרְבָּה	עֲנָקָן	168. עַלְםָם	78. עַטְרָה	I. 77. עַבְלָה
61. עַרְבָּם	עַפְרָה	170. עַם	66. עַטְמָרָת	58. עַד
79. עַרְמָה	עַפְרָה *	73. עַסְטָה	65. עַירְךָ	172. עַד
64. עַרְץִיחָה	עַפְרָתָה	122. עַמְדָה	71. עַירְךָ	עַד *
148. עַשְׁוָה	עַצְמָה	64. עַמְוֹדָה	59, 46. עַיְןָה	I. 26. עַדְיוֹ
I. 56. עַטְבָּה	עַצְחָה	170. עַמִּיתָה	116. שִׂיפָּה	עַגְבָּה
•	עַצְבָּון	172. עַמְדָיָה	I. 32. עַכְבָּרָה	עַולָּה
13. עַשְׁנָה	עַצְלָל	154. עַמְשָׂא	עַכְבִּישָׁה	עַולְלָה *
•	עַשְׁנָה *	202. עַמְקָה	7. עַלְלָה	עַזְוֹף
132. עַשְׁוָר	עַצְלָחָה	170. עַמִּתָּה	72. עַלְבָּגָה	עַזְוֹר
82. עַשְׁוֵיר	עַצְפָּם	I. 26. עַנְהָה	7. עַלְהָה	עַזְלָל
90. אַשְׁלָר	עַצְיוֹם	71. עַכְבָּרָה	•	עַזְוָלה *
91. עַשְׁמָרִים	עַצְבָּרָה	68. עַכְבָּרָה	עַלְלָה *	עַזְוֹן
168. עַתָּה	I. 69. עַרְבָּה	29. עַנְחָה	•	עַזְרָה
•	I. 68. עַרְבָּה	36. עַנְנָה	עַלְיָה *	עַזְזָה

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125. פֶּשֶׁת	פֶּקַיְדָה	70. פֶּעַל	I. 26. פֶּלְאָה	78. פֶּאָה
73. פֶּתֶת	I. 31. פֶּרֶת	172. פֶּעַם	75. פֶּלְגָּשָׁה	131. פֶּנְעָה
I. 72. פֶּרְאָוָתָם	I. 34. פֶּרֶד	פֶּעַמִּים ..	76. פֶּן	18. פֶּרְדָּה
106. פֶּרְחָה	240. פֶּרְכָּתָה	64. פֶּעַמּוֹן	148. פֶּנְכָּה	I. 26. פֶּה
106. פֶּפְתָּחָה	71. פֶּרֶיָּה	110. פֶּלְדָּךְ	49. פֶּכְיִים	172. פֶּה
71. פֶּרְחָיָה	67. פֶּרְזָוָן	114. פֶּקְדָּךְ	17. פֶּעַל	I. 31. פֶּן
16. פֶּרְגָּם	126. פֶּשְׁעָה	פֶּקְיִדָּה ..	6. פֶּעַלְלָה	I. 61. פֶּחְדָּר

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163. צָהָד	צָדִיקָה	73. צָדָקָה	71. צָבִיָּה	62. צָלָן
צָגָה ..	צָדְקָה	125. צָדְקָה	•	צָבְאָה

63. צָרָה	76. צְבָה	116. צָמָא	27. צָלֵל	235. צִידָה
77. צָרָה	189. צָפֹת	105. צָמָחַ	46. צָלָה	27. צִידָה
71. צָרִי	64. צָפּוֹר	» צָמָחַ	27. צָלָל	1. 31. צִיזָה
” צָרִי	75. צָפִיה	87. צָעִיר	68. צָלָעַ	126. צִיר

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13. קָרְבָּה	78. קָעֵרָה	87. קָלָל	1. 31. קָוָץ	141. קָלְבָר
” קָרְבָּב	74. גָזָה	151. קָלָלָל	37. קָוָרֶה	82. קָבָר
קָרְבָּה	140. קָאָה	78. קָלְפָעָה	129. קָהָרָת	46. קָדְחָתָה
62. קָרְבָּנוֹן	21. קָאָצָר	77. קָפְתָה	47. קָפְעוֹן	23. קָדְשָׁן
82. קָרִיחָה	קָאָיר	74. גָזָן	117. קָטָן	124. קָרָם
148. קָרְנוֹן	69. קָאָרָר	88. קָנָאָה	46. קָפְתִּירָת	70. קָדְשָׁן
203. קָרְשָׁן	51. קָאָזָן	21. קָנָגָה	138. קָגִים	175. קָדוֹשָׁן
88. קָשָׁה	25. קָרָאָן	76. קָגָה	63. קָוָרֶה	63. קָולָן
48. קָשָׁתָה	13. קָרְובָּה	קָבָה	51. קָיָץ	136. קָוָסָם

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47. רָגַתָּה	189. רָמָה	51. רָחִים	162. רָגֵל	25. רָאֹתָה
87. רָעִיָּה	82. רָבָח	131. רָחֵל	26. רָבָע	75. רָאָה
82. רָצָוֹן	153. רָבָן	49. רָחֲמִים	5. רָדוֹת	רָאָשׁ or רָשָׁן
51. רָצָחָן	51. רָעָ	100. רָדוֹחָן	106. רָהָה	7. רָאָשָׁן
106. רָקָנָה	82. רָעָ	1. 68. רָיִחָן	4. רָוָה	רָאָשִׂית
82. רָשָׁעָן	116. רָעָכָב	172. רָיִקָּם	136. רָוָב	רָאָשׁוֹן
171. רָקָן	67. רָעָכָבָן	63. רָיִשָּׁ	רָיָב	רָבָּה
I. 31. רָקָן	76. רָעָצָה	73. רָקָז	51. רָזָץ	רָבוֹא
83. רָקָבָן	141. רָעָצָה	132. רָכָאָשָׁן	70. רָתָבָן	רָכִיעִי
10. רָקִיעִיטָן	149. רָעָזָה	63. רָם	51. רָחוֹבָן	93. רָתָבָן
				46. 14. רָגְלָן

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שָׁעַלְתָּעַ	47. שָׁמֶלֶת	162. שָׁלֵלֶת	82. שָׁוֹט	63. שָׁאָר
שָׁנְדָה	83. שָׁמְעוֹת	62. שָׁלִיךְ	136. שָׁוֹם	לְנָאוֹר ..
שָׁפְחָה	58. שָׁמָלֶר	64. שָׁלְטוֹן	82. שָׁוֹעָה	שְׁגַיְירִית
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*John Wertheimer, Printer, Leman-st.*

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