



*Library of the Theological Seminary,*

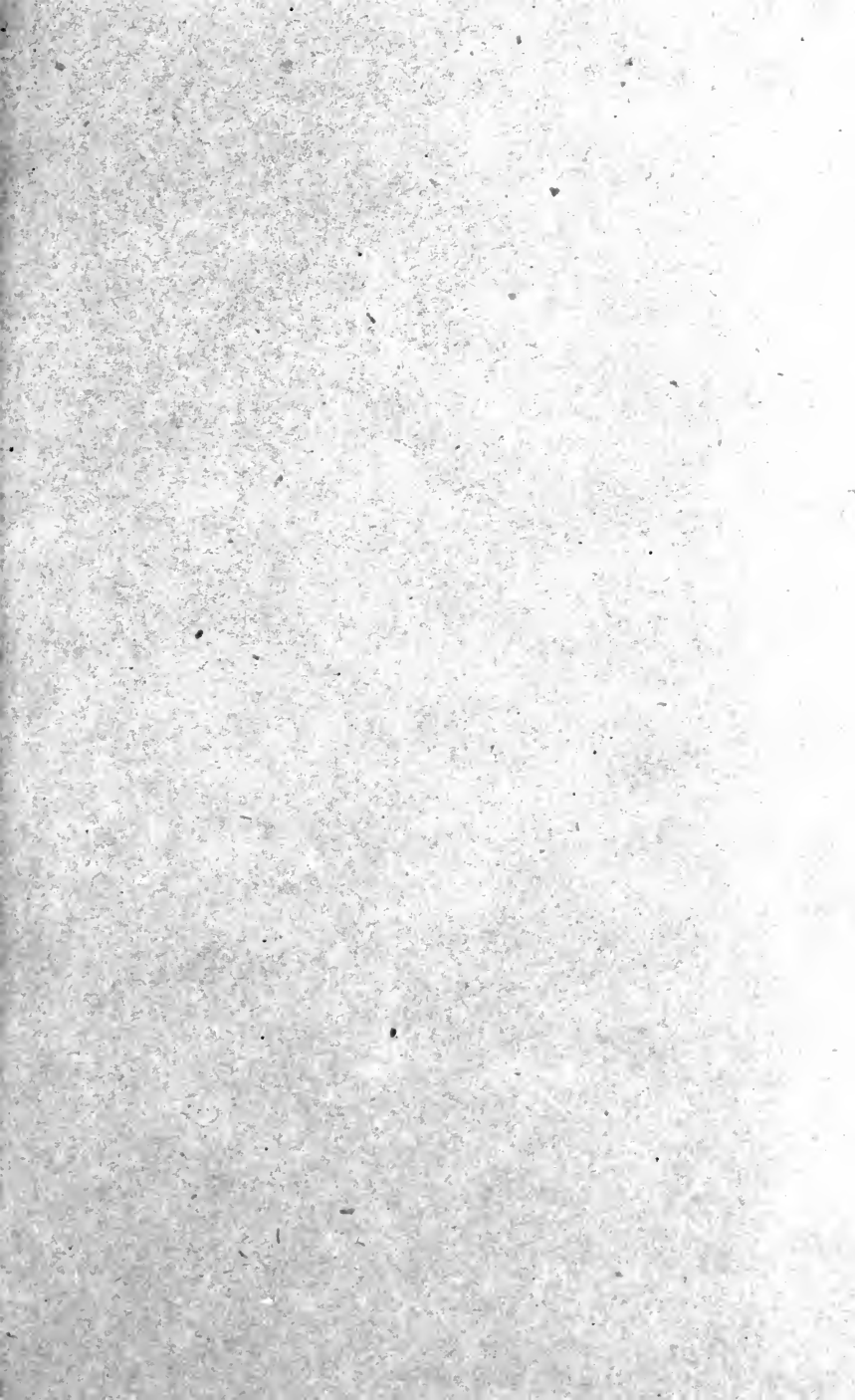
PRINCETON, N. J.

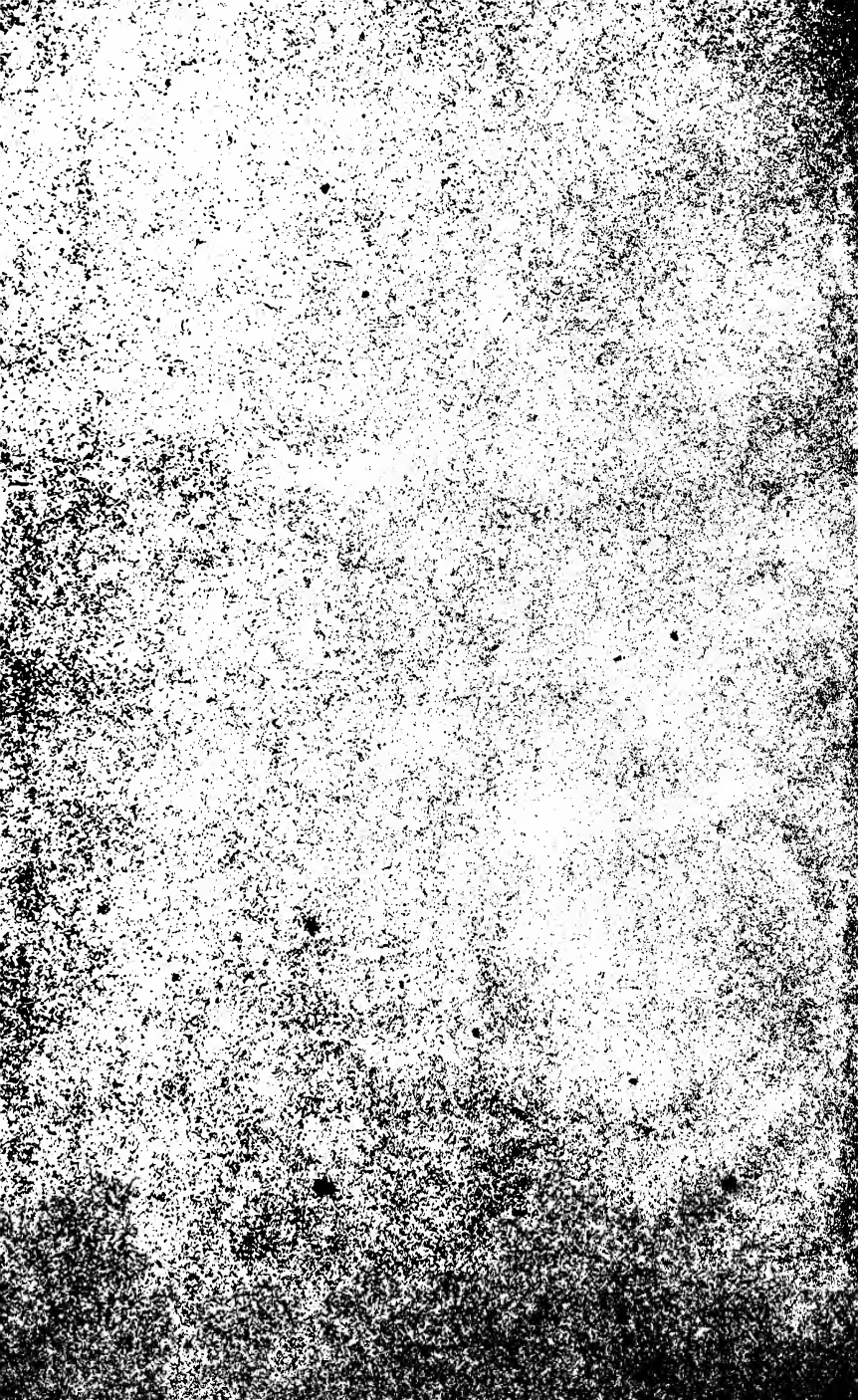
*Division*.....

*Section* .....

*Shelf*.....

*Number*.....









12mo, cloth. \$1.50.

---

AN

ELEMENTARY

HEBREW GRAMMAR,

WITH

*Reading and Writing Lessons and Vocabularies.*

BY

WILLIAM HENRY GREEN,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, NEW JERSEY.

---

*SECOND THOROUGHLY REVISED EDITION.*

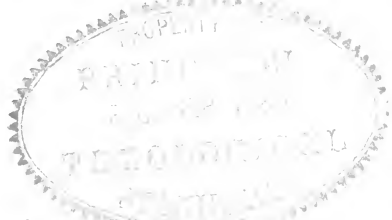
---

NEW YORK:  
JOHN WILEY & SON,  
15 ASTOR PLACE.

1872.

Entered according to Act of Congress, in the year 1871,  
By WILLIAM HENRY GREEN,  
In the Office of the Librarian of Congress, at Washington.





## P R E F A C E .

---

THIS brief Manual has been prepared with special reference to the wants of beginners. The essential facts of the language are concisely stated, without the encumbrance of minute details, which would confuse their minds and impede their progress, and which belong properly to a more advanced stage of study. The tabular form has been adopted to as great an extent as possible, in order to exhibit to the eye whatever is capable of such a mode of representation. The Reading Exercises, which are of the simplest kind, have been carefully selected with a view to illustrate the forms and uses of different parts of speech, and especially the various classes of perfect and imperfect verbs; and they are accompanied by a special Vocabulary.

It will, as is hoped, meet the wants of non-professional students who seek a general knowledge of this venerable and sacred tongue rather than a thorough acquaintance with it, and who might be repelled by a larger and more costly apparatus. It is sufficiently

simple for private study, as well as adapted for use in schools and colleges where facilities are offered for the acquisition of the Hebrew. The author will be rejoiced if this humble volume should tend in any way to a more extended familiarity with the original language of the Old Testament among intelligent and liberally educated laymen.

PRINCETON, August 22, 1866.

# P R E F A C E

T O T H E S E C O N D E D I T I O N .

---

THE Grammar has been entirely rewritten, with a view to adapt it more fully to the wants of those for whom it is intended. In doing this, the writer has had the benefit of practical suggestions from some of the best Hebrew teachers in various parts of the country, among whom he is particularly indebted to Prof. Hoyt, of Ohio Wesleyan University, Delaware, Ohio. The paradigms are, as in the previous edition, combined together in Grammatical Tables, which afford a complete survey of all the forms of the language. But for the greater convenience of the student a number of the paradigms are inserted in the text of the Grammar likewise, and in some of the earlier of these the pronunciation is also given in Roman letters, to relieve the labor, and prevent the mistakes incident to an imperfect acquaintance with the characters. A more complete system of exercises both in Hebrew reading and composition has been provided throughout, and the greatest pains have been taken to make them strictly progressive in their character. No grammatical form or construction is admitted into the lessons until this has

first been explained. In the orthography these exercises are inserted in the text of the Grammar in order that the eye of the student, perplexed by the strange forms of unfamiliar characters, may readily pass from the rules or principles to their application. The exercises in translation, whether from Hebrew into English or from English into Hebrew, are, as in the former edition, removed to the end of the volume. A special vocabulary, numbered to correspond with each successive lesson, contains all words not previously learned, while their separation upon different pages is designed to counteract the temptation to negligence, which would arise from having these significations before the eye in the very act of recitation. It is assumed that all words are mastered as the student proceeds, so that they are never repeated in the special vocabularies. General vocabularies follow both Hebrew-English and English-Hebrew, which contain every word to be found in any of the lessons. The principles of Syntax successively illustrated in the lessons, or necessary to be known in order to their proper understanding, are supplied in accompanying Remarks or Directions. The learner is thus gradually familiarized with the practical application of nearly all the important principles of Syntax before he comes to study them together in systematic order.

# CONTENTS.

---

	PAGE		PAGE
<b>ORTHOGRAPHY.</b>		§ 31. Verbs. Their Species.....	29
§ 1. The Letters.....	1	§ 32. Perfect Verbs.....	30
§ 2. Their Classification.....	3	§ 33. Kal Preterite and Infinitives	31
§ 3. The Vowel-Letters.....	5	§ 34. Niphal, Piel, and Pual Pre-	
§ 4. The Vowel-Points.....	5	terites and Infinitives....	32
§ 5. Sh'va.....	6	§ 35. The remaining Preterites and	
§ 6. Pattahh-furtive.....	7	Infinitives.....	34
§ 7. Quiescence of the Vowel-		§ 36. Kal Future, Imperative, and	
Letters.....	8	Participles.....	35
§ 8. Scriptio plena and defectiva	9	§ 37. Niphal, Piel, and Pual Fu-	
§ 9. Syllables.....	10	tures, etc.....	37
§ 10. Resulting Vowel-changes... 12		§ 38. Hiphil, Hophal, and Hith-	
§ 11. Kamets and Kamets-Hha-		pael Futures, etc.....	39
tuph.....	13	§ 39. Peculiar Forms.....	40
§ 12. Daghesh-lene.....	14	§ 40. Paragogic and Apocopated	
§ 13. Daghesh-forte.....	15	Future and Imperative... 41	
§ 14. Mappik.....	15	§ 41. Vav Conversive.....	42
§ 15. Raphe.....	16	§ 42. Verbs with Suffixes.....	43
§ 16. Accents.....	16	§ 43. Gender and Number of Nouns	45
§ 17. Position of the Accent.... 17		§ 44. Feminine, Dual, and Plural	46
§ 18. Recession of the Accent.... 18		§ 45. Dual and Plural in Feminine	
§ 19. Pause Accents.....	18	Nouns.....	49
§ 20. Consecution of Accents.... 19		§ 46. Construct State.....	50
§ 21. Makkeph.....	20	§ 47. Its Formation.....	51
§ 22. Methegh.....	20	§ 48. Paragogic Vowels.....	52
§ 23. K'ri and K'thibh.....	21	§ 49. Nouns with Suffixes.....	53
		§ 50. Irregular Nouns.....	55
		§ 51. Imperfect Verbs.....	56
<b>ETYMOLOGY.</b>		§ 52. Guttural Verbs.....	57
§ 24. Prefixed Particles.....	23	§ 53. Pe Guttural Verbs.....	57
§ 25. The Article.....	23	§ 54. Ayin Guttural Verbs.....	58
§ 26. He Interrogative.....	24	§ 55. Lamedh Guttural Verbs.... 59	
§ 27. Inseparable Prepositions... 25		§ 56. Pe Nun Verbs.....	60
§ 28. Vav Conjunctive.....	25	§ 57. Ayin Doubled Verbs.....	61
§ 29. Personal Pronouns.....	26	§ 58. Pe Yodh Verbs.....	63
§ 30. Other Pronouns.....	28		

	PAGE		PAGE
§ 59. Ayin Vav and Ayin Yodh Verbs.....	64	GRAMMATICAL TABLES.	
§ 60. Lamedh Aleph Verbs.....	65	I. The Letters.....	83
§ 61. Lamedh He Verbs.....	66	II. Classification of the Letters. The Points.....	84
§ 62. Doubly Imperfect Verbs....	68	III. The Accents.....	85
§ 63. Unusual Forms.....	68	IV. Inseparable Prepositions and other Prefixes....	86
§ 64. Quadriliteral Verbs.....	69	V. Pronouns. Verbs, their Species.....	87
§ 65. Numerals.....	69	VI. Paradigm of Perfect Verbs,	88
§ 66. Separate Particles.....	70	VII. Paradigm of the Perfect Verbs with Suffixes....	90
SYNTAX.		VIII. Paradigm of Pe Guttural Verbs.....	92
§ 67. The Copula.....	71	IX. Paradigm of Ayin Guttural Verbs.....	93
§ 68. The Article.....	71	X. Paradigm of Lamedh Guttural Verbs.....	94
§ 69. Nouns definite without the Article.....	72	XI. Paradigm of Pe Nun Verbs	95
§ 70. Adjectives.....	72	XII. Paradigm of Ayin Doubled Verbs.....	96
§ 71. Demonstrative Pronouns....	72	XIII. Paradigm of Ayin Vav and Ayin Yodh Verbs.....	98
§ 72. Comparison of Adjectives..	73	XIV. Paradigm of Pe Yodh Verbs	100
§ 73. Numerals.....	73	XV. Paradigm of Lamedh Aleph Verbs.....	101
§ 74. Apposition.....	74	XVI. Paradigm of Lamedh He Verbs.....	102
§ 75. The Construct State.....	74	XVII. Declension of Nouns.....	104
§ 76. Tenses of Verbs.....	75	XVIII. Paradigm of Nouns with Suffixes.....	107
§ 77. The Preterite.....	75	XIX. Numerals.....	108
§ 78. The Future.....	76	XX. Consecution of Accents...	109
§ 79. The Secondary Tenses.....	77	LESSONS IN READING HEBREW..	111
§ 80. Participles.....	77	LESSONS IN WRITING HEBREW..	137
§ 81. The Infinitive.....	78	HEBREW-ENGLISH VOCABULARY..	175
§ 82. Object of Verbs.....	78	ENGLISH-HEBREW VOCABULARY..	185
§ 83. Verbs with more than one Object.....	79		
§ 84. Adverbial Expressions.....	79		
§ 85. Neglect of Agreement.....	79		
§ 86. Compound Subject.....	80		
§ 87. Repetition of Words.....	81		
§ 88. Relative Pronouns.....	81		
§ 89. Conjunctions.....	81		

# ELEMENTARY HEBREW GRAMMAR.

## ORTHOGRAPHY.

### § 1. *The Letters.*

1. THE Hebrew has twenty-two letters; these are all consonants, and are written from right to left.

1. Ā'leph	א	<u>      </u>	12. Lā'medh	ל	L
2. Bēth	ב	Bh, B	13. Mēm	מ	M
3. Gī'mel	ג	Gh, G	14. Nun	נ	N
4. Dā'leth	ד	Dh, D	15. Sā'mekh	ס	S
5. Hē	ה	H	16. A'yin	ע	<u>      </u>
6. Vāv	ו	V	17. Pē	פ	Ph, P
7. Za'yin	ז	Z	18. Tsā'dhē	צ	Ts
8. Hhēth	ח	Hh	19. Kōph	ק	K
9. Tēth	ט	T	20. Rēsh	ר	R
10. Yōdh	י	Y	21. Shīn	ש	Sh, S
11. Kaph	כ	Kh, K	22. Tāv	ת	Th, T.

*a.* For the proper pronunciation of the vowels occurring in the names of the letters, see § 4. 1. *a.*

2. There are two letters, for which no equivalent is given in the preceding table; א like the English *h* in *hour* or the smooth breathing in Greek had no sound; ע had a strong guttural sound, but one which it is so difficult to make, that it is commonly neglected in reading.

3. For seven of the letters two equivalents are given. Thus, the six aspirates have also an unaspirated sound, which is indicated by a point in the bosom of the letter, § 12; ך is *bh* or *v* and ךּ *b*; ם *gh*, םּ *g*; ף *dh* as *th* in *the*, ףּ *d*; ן *kh* as the German *ch* in *ich*, ןּ *k*; ףּ *ph* or *f*, ףּּ *p*; ףּּ *th* as in *thin*, ףּּּ *t*. As, however, there are no sounds in English corresponding to *gh* and *kh*, ם may be pronounced *g* like םּ, and ן *k* like ןּ. The letter ן with a dot over its right arm has the sound of *sh*, and is called *Shin*; ן with a dot over its left arm is called *Sin*, and is pronounced like *s*.

4. In three instances two letters have the same equivalent; thus ך and ךּ are represented by *t*, ן and ןּ by *k*, ן and ןּ by *s*. These letters, though pronounced alike by us, are nevertheless quite distinct and must not be confounded.

5. ן and ןּ require a doubled letter or two letters combined to represent them; ן is the simple *h*, ן has a stronger sound as of rasping the throat, and is represented by *hh*; ןּ is *ts* in *sits*.

6. Five of the letters have two forms; ך, ם, ף, ן, ןּ (combined in the memorial word ךּםּףּןּןּ *kimmappēts*) are used in the beginning or in the middle of words; at the end of words the bottom stroke is bent downward, ן, ןּ, ןּ, ןּ, or the letter closed up, ןּ.

#### EXERCISE 1.

Hebrew words must never be divided at the end of a line.

Write the letters of the alphabet in their order, with their names and equivalents.

Write the following words or combinations of letters, placing under each its equivalent:—



Pe-gimel Nun-samekh-kaph Sin-teth-nun Ayin-daleth  
Kaph-lamedh Yodh-mem-yodh He-aleph-resch-tsadhe Za-  
yin-resch-ayin Koph-tsadhe-yodh-resch Hheth-mem Hheth-  
resch-pe Lamedh-aleph Yodh-shin-beth-tav-vav.

Name the letters in Genesis i. 1-3 on page , and give the equivalent of each.

## § 2. *Their Classification.*

The letters may be divided,

1. First, with respect to the organs by which they are pronounced, into five classes, viz., Gutturals or those which represent a sound produced in the throat; Palatals formed by pressing the root of the tongue against the posterior roof of the mouth; Linguals formed by the tip of the tongue in contact with the anterior roof of the mouth; Dentals formed by the air driven against the teeth; and, Labials formed by the lips.

Gutturals	א	ה	ח	ע	(אֶחָחֶע)	<i>ah<sup>h</sup>hha</i>	
Palatals	ג	י	כ	ק	(גִּיכֶק)	<i>gikhak</i>	
Linguals	ד	ט	ל	נ	ת	(דַּטְלֶנֶת)	<i>datleneth</i>
Dentals	ז	ס	צ	ש	(זַסְצַשׁ)	<i>zastsash</i>	
Labials	ב	ו	מ	פ	(בִּימָפ)	<i>būmaph</i>	

ך though not properly a guttural may be classed with them, as it partakes of their peculiarities.

2. Secondly, into weak, medium, and strong. The weak consonants suffer or occasion frequent changes in the formation and inflection of words. The strong consonants are capable of entering without change into any combinations which analogy may require. Those of

medium strength are neither so stable as the latter, nor so feeble and fluctuating as the former.

Weak	{	א	ה	ו	י	Vowel-Letters.	
	{	א	ה	ח	ע	Gutturals.	
Medium	{	ל	מ	נ	ר	Liquids.	
	{	ז	ס	צ	ש	Sibilants.	
Strong	{	ב	פ	}		Aspirates and Mutes.	
	{	ג	כ				ק
	{	ד	ת				ט

3. Thirdly, with respect to the function which they perform in the constitution of words, into radicals and serviles. The former, which comprise just one-half of the alphabet, are only used in the roots or radical portions of words. The latter, though they may also enter into roots, are likewise employed in the inflection of words, and the formation of derivatives, in prefixes and suffixes. The serviles are embraced in the memorial words אֶתְחַן מֹשֶׁה וְכָלֵב (ēthān mōshe v'khelebh, Ethan, Moses, and Caleb). All the other letters are radicals, viz. ג , ד , ז , ה , ט , ס , ע , פ , צ , ק , ר .

#### EXERCISE 2.

Write the letters of each class with their names and equivalents.

Write the following letters, and indicate the class to which each belongs in respect of organ, strength, and function:—

Aleph, Lamedh, He, Shin, Mem, Vav, Tav, Beth, Nun, Yodh, Gimel, Daleth, Resh, Tsadhe, Ayin, Koph, Kaph, Samekh, Pe, Zayin, Hheth, Teth.



which it belongs. When followed by **שׁ** or preceded by **שׂ** it coincides with the diacritical point over the letter e. g. מֹשֶׁה *mōshe*, סֹנֶה *sōnē*; when it follows **שׁ** or precedes **שׂ** it is written over its opposite arm e. g. שְׁמִיר , תִּרְפוֹשׁ *tirpōs*. Accordingly, if an unpointed consonant precede (i. e. one without a vowel or Sh'va, § 5) **שׁ** will be *ōsh* and **שׂ** *ōs*; if it have itself no other vowel point **שׁ** will be *sō* and **שׂ** *shō*, except at the end of words.

4. Shurek is a dot in the bosom of the letter Vav. When there is a **ו** in the text, the vowel *u*, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of **ו** it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

EXERCISE 3.

The place of Aleph will be indicated in this and in following exercises by \*, and that of Ayin by †. Teth, Koph, and Sin will be denoted by a dot beneath the letter, †, ‡, §.

Write the long, short, and doubtful vowels with their names and equivalents.

Write: Zāhābh, lēhhēm, rābh, yēt, khōl, kōl, khāmus, †āmāl, mē\*ōyēbh, shō\*ēl, sōlēth, †im, \*ēth, bhāyith, shōrāshim, yāruts, shōphēt, shālōsh, §ōrāph, bhōšēm.

Read the following words, and give the names and equivalents of the vowels which they contain.

מִטָּר , גֶּן , הַרְעֵ , שְׁמִיר , וְזָר , שְׁלַח , מִטָּה , מִשְׁל , וְשֹׁב ,  
 עֲשָׂה , גִּשְׁרֵ , שִׁרְק , \*הִקְדֵ , \*עֲדֵ , אִם , שְׁלֹשָׁם , קָמוּ .

\* Kamets-IIhatuph.

§ 5. *Sh'va*.

1. Sh'vā **־** is placed under vowelless consonants to indicate the absence of a vowel, e. g. מַמְלַכְתִּי *mamlakhti*.

At the end of words, however, it is omitted : בַּל (not בְּל) *bal*, סֹגֵר (not סְגֵר) *sōgēr*, unless the last letter is ך, or is immediately preceded by another vowelless letter, or is doubled by Daghesht-forte, § 13, מֶלֶךְ *melekh*, כֹּשֶׁט *kōshet*, אֵשׁ *att*.

2. When a syllable begins with two consonants a slight sound is heard between them, as in English between the last two consonants of *giv'n*, *heav'n*; thus פֶּקֶד *p'kōdh*, בְּרִי *b'rū*, not *brū*. Sh'va is, therefore, said to be silent at the end of syllables, but vocal at the beginning.

3. Sometimes, particularly after the gutturals, this transition sound resembles an extremely short *a*, *e*, or *o*. It is then represented by the compound Sh'vas, which are formed by combining the sign for simple Sh'va already explained with that for Pattahh, Seghol, or Kamets-Hhatuph, as the case may be.

Compound Sh'vas	{	Hhātēph-Pattahh $\underline{\text{ֵ}}$ ; thus הֵרֹג <i>h<sup>a</sup>rōgh</i> .
		Hhātēph-Seghol $\underline{\text{ֶ}}$ ; thus הֵיֹת <i>h<sup>e</sup>yōth</i> .
		Hhātēph-Kamets $\underline{\text{ֹ}}$ ; thus הֵלִי <i>hh<sup>o</sup>lī</i> .

### § 6. *Pattahh-furtive*.

Pattahh-furtive is a scarcely audible *a*, which steals in before the letter under which it is written. It occurs with ך, ן or the consonant ם at the end of words, when preceded by a long vowel other than *a*, or followed by another vowelless consonant, גַּבְּהֹה *gābhō'h*, לַקַּחֹה *lāka<sup>a</sup>hht*. Comp. in English *fire*, pronounced *fī<sup>e</sup>r*.

#### EXERCISE 4.

Write the different Sh'vas and Pattahh-furtive with their names and equivalents.

Write the following words, and wherever Pattahl furtive has been improperly omitted, make the requisite correction :

Sh'nāyim, th'nū, y'dhēkhēm, h'rāghām, y'hōshū<sup>a</sup>†, \*ēlōh, mō†<sup>o</sup>mādh, khă<sup>a</sup>shēr, mīlhāmōth, bh'simhāthkhēm, lē<sup>o</sup>.khōl, z'bhūl, yă†<sup>a</sup>lēhū, šamēhh, s'bhībhōthāyikh, rākī†, dh'ghāth, yēš†.

### § 7. Quiescence of the Vowel-Letters.

1. The vowel-points above described were attached to the sacred text without any change in its letters. Consequently every vowel, which had previously been indicated by a vowel-letter, was now denoted both by that and by the sign subsequently added. In all such cases the letter is said to quiesce in the vowel, that is, it has not its consonant sound, but the vowel-sound represented by the accompanying or preceding point. Thus in בור Vav stands not for *v* but for *ō*, and the word is read *bōr*; in גָּלָה , ה represents not *h* but *a*, and the word is *gālā*.

2. At the beginning or in the middle of a word the letters א ה ו י are consonants, if they are followed by a vowel or a Sh'va; if not so followed, they are quiescent: לֹוֶֿעַ lōvē, שֵׁיֿוֹ sēyō, but מוֹטֿ mōt, בֵּיתֿ bēth.

3. At the end of words ו is quiescent when preceded by *ō* or *ū*, and י when preceded by *ē* or *ī*; but they are consonants if preceded by any other vowel sign, חֵהֿ hhē, בִּיֿ bī, but חַיֿ hay, גֹּיֿ gōy.

Final ה is quiescent, unless it has Mappik, § 14, אַרְצָהֿ artsā, but אַרְצָהֿ artsāh.

Final א is invariably quiescent, if a vowel precedes: לֹאֿ lō, בָּאֿ bā; but if a vowelless consonant precedes, it is termed otiant: וַיָּרֵאֿ vayyar.

*a.* It may be observed that א quiesces in a multitude of cases, where it is not properly a vowel-letter, which, in fact, it rarely is. Its feebleness is such that it scarcely ever terminates a mixed syllable. Such forms as רָאָה־יָבִיחַ do occur; but א mostly loses its consonantal power at the end of a syllable, whatever the preceding vowel may be. Yodh similarly gives up its consonantal character in the termination יָ , or at least is neglected in the pronunciation, thus דְּבָרָיו דְּבָרָיו *d'bhārāv, d'bhārāv*.

## EXERCISE 5.

Pronounce the following words, and apply the rules for the quiescence of the vowel-letters.

בָּאָר , לְאֹדֶלֶי , הַאֲסֻפָּסָף , הַלְכִיָּא , אֲרָאִי , אֲנִיל , אֲנִן , אֲיִשׁ<sup>2</sup> , אֲיָהֶן , אֲיָהֶן , הָיָה , נוֹ , וַיִּשָּׂר , עָלֵי , נִאֲוָה , שִׁוּן , לֵאמֹר , עֲוָה , תָּהָה , פָּלֵי , זֶה , הַזֶּה , אֲיָסִיבִם , רָקִיעַ , מְלָפָה , מְלָפָה , חָטָא , גָּנָא , עֲדוֹת , עֲדוֹת , הַשְּׁתֵּחֹת , בְּנִיָּהֵי .

<sup>1</sup> The Shurek is regarded as belonging to the ר , and א is quiescent. <sup>2</sup> *ish*, not *iyōsh*. <sup>3</sup> The Hholem belongs not to the ד , which has Sh'va, but to the ו ; the word is hence to be read *ēdl'cōth*.

§ 8. *Scriptio plena and defectiva.*

1. Vowels, which are indicated both by a vowel-letter and by a vowel-point, are said to be written fully, as in אֲוִתָּה *ōthōth*, שְׁלִישִׁים *shalishim*, מוֹת *muth*; those, for which a vowel-letter might have been employed, but which are expressed by the points only, are said to be written defectively, as אֲוִתָּה , שְׁלִישִׁים , מוֹת .

2. As letters were rarely used to represent the short vowels, § 3, *u* and *i*, when written fully, are almost always long, e. g. לִינִי *lini*; when written defectively, they may be either long or short, e. g. יָרַשׁ *yirash*, יָהָר *yihar*, תָּמֻשׁ *tāmush*, מְשֻׁכָּב *mushkabh*.

## EXERCISE 6.

Precision in the employment of the vowel-letters can only be attained by practice and a knowledge of forms. For the present the following general rules will suffice :

Write  $\bar{e}$  and  $\bar{i}$  with Yodh and  $\bar{o}$  and  $\bar{u}$  with Vav at the end of words ; elsewhere they may be written with or without the vowel-letters at discretion.

Write  $\bar{a}$  and  $\bar{\epsilon}$  without a vowel-letter except at the end of words, where  $\bar{a}$  may and  $\bar{\epsilon}$  must be represented by He.

In the following words, write the vowels both fully and defectively, wherever both forms are admissible :—

Zū, nīrāsh, \*ōthō, yāshōbh, lānū, zĕ, bhō, hēķimū, yāmūsh, mōshĕ, bhūl, yāķūtsū, \*ābhīnū, hăḥīdhōthī, māyīm, \*āvĕn, mĕ, mē, mī, yāmōth, yāmōth, lūhhōth, shūbh, mīn, hūshlākh.

§ 9. *Syllables.*

1. Two vowels can never come together in the same word in Hebrew without an intervening consonant, and hence there can never be more than one vowel in the same syllable.

2. Every syllable except initial א must begin with a consonant, and may begin with two, but never with more than two.

3. Syllables ending with a vowel are called simple, מָא *mā*, מֶמֶתָה *h<sup>a</sup>kē-mō-thā* ; those ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed, מִשְׁמַרְתֵּם *nish-mar-tem*, נֶרְדָּה *nērd*.

4. As Pattahh-furtive and the vocal Sh'vas, whether simple or compound, are not vowels but involuntary transition sounds, they with the consonants under which they stand cannot form syllables ; Pattahh-furtive is accordingly attached to that of the preceding vowel, and



the vocal Sh'vas to that of the following vowel; thus זְרוּעַ *z'rō<sup>a</sup>*.

5. Unaccented simple syllables always contain long vowels, and unaccented mixed syllables short vowels. But an accented syllable, whether simple or mixed, may contain indifferently a long or a short vowel.

6. A letter with simple Sh'va in the body of a word may either end or begin a syllable. If it is preceded by another Sh'va or by an unaccented long vowel, it belongs to the following syllable, תִּזְכָּרוּ *tiz-k'rū*, זִכְרִי *zō-kh'rē'*; if by a short vowel or by an accented long vowel it is mostly attached to the preceding syllable, חָסֵדוֹ *has-dō*, כְּמִנְחָה *kēm'-nā*; if it be doubled by Daghesht-forste, § 13, the first of the two consonants into which it is resolved is connected with the preceding and the second with the following syllable, יָתִיב *yit-l'nū*.

7. Sometimes a consonant which is not doubled belongs in a measure to two syllables, completing that which precedes and beginning that which follows. In this case the former syllable is strictly speaking neither simple nor mixed, but may be denominated intermediate, thus in תְּהִיב *tā Jū'ghū'* and וַיְבַחֵם *vāy'bhāk'shū'* for *vay-y'bhak-k'shū'*, the first two are intermediate syllables.

a. Consonants which stand in this equivocal relation are such as remain single when analogy would require them to be doubled, וַיְבַחֵם for וַיְבַחֵם, וַיְבַחֵם *y'bhū-hēl* for *y'bhūh-hēl*; or have a vocal Sh'va or a vowel when they might be expected to have a silent Sh'va, תְּהִיב for תְּהִיב *tāh-r'ghū*; or are preceded by a short vowel which has arisen from Sh'va, בְּרָחָה for בְּרָחָה, בְּרָחָה *bīdh'ghūth* for בְּרָחָה, נְהַלְקָה for נְהַלְקָה, כּוֹדְשִׁים *kō-dhāshīm* for תְּרָשִׁים. Also when the same consonant is immediately repeated in the same word the intervening Sh'va is made vocal in order to give distinctness to the reduplication, e. g. צִלְלוֹ *tsil'lō*.

## EXERCISE 7.

Write the following words, and ascertain the quantity of their vowels:—

Yiṣ-ra-ēl', gho-yim', bh'no-the-hēm', u-bh'\*o-ts'ro-thă'yikh,  
khu-shăn', rish-ṭa-thă'yim, mē'-lekh, bh'bhiṭ-nō', li-hu-dhā',  
ṭ<sup>a</sup>zobh-khēm', yith-ḵa-ṭē'-ha.

Write and divide into syllables:—

Ūmiḵnēkhēm', yēsh'bhū', hūmtsāthō', yikhraṭēm',  
shighyōnōth', bhě'\*mūnāthō', v'lār'\*ūbhēnī', thăh<sup>a</sup>rō'ghū,  
shōlē<sup>a</sup>hh'.

### § 10. *Resulting Vowel-Changes.*

Certain vowel-changes result from the foregoing rules, viz. :—

1. If two vowelless consonants concur at the beginning of a syllable, the first will receive a short vowel. This is commonly Hhirik, e. g. דְּבַרִּי *dibhrē* for דְּבַרִּי; but if one of the consonants had a compound Sh'va, the vowel corresponding will be inserted, e. g. יְצַמֵּד *ya<sup>a</sup>mōdh* for יְצַמֵּד; or if a vowel has been rejected, the new vowel may be conformed to it, e. g. מֹלְכֹו *mol'khō* for מְלֹכוֹ from מֶלֶךְ.

2. When a tone-vowel is immediately preceded by two consonants the pronunciation is frequently softened by giving a pretonic vowel, mostly Kamets, to the first, e. g. מְלֹכוֹת from מְלָכָה, הֶסֶב, לְקַחַת. And the vowel *a* is often retained in such a situation, when other vowels would be rejected, e. g. שְׂמֵרָנִי from שְׂמַע, but שְׂמֵרָנִי not שְׂמֵרָנִי from שְׂמֹר.

3. The harshness of concurring consonants at the end of a word is commonly relieved by inserting Seghol, to which a preceding Pattahh is conformed, יִרְבֵּ for יִרְבֶּ, לְכַת for לְכַת, מְלָךְ for מְלָךְ. If either consonant is a guttural Pattahh is mostly used instead, יִתֵּן, פִּעֵל, נִצַּח. If either consonant is י, Hhirik is used; if the second

consonant is ר it will rest in Shurek, בַּיִת, כָּלִי, תוֹרָה, but מְנוּחָה.

4. When by reason of any changes occurring in words a short vowel comes to stand in a simple syllable, the vowel must ordinarily be prolonged or the syllable converted into a mixed syllable by doubling the succeeding consonant; thus instead of נְלִיחָה we find נְלִיחָה *yā-nī<sup>h</sup>hh* or נְלִיחָה *yan-nī<sup>h</sup>hh*.

5. When a simple syllable becomes mixed or a long mixed syllable loses its accent, its vowel is ordinarily shortened, e. g. סִתְרוּ from סִתְרוּ, לָגַל from לָגַל.

### § 11. *Kamets and Kamets-Iihatuph.*

Kamets *ā* and Kamets-Iihatuph *ō* are both represented by the same sign (◌◌), but may be distinguished by the following rules:—

1. In accented syllables, whether simple or mixed, and in unaccented simple syllables, § 9, 5, it is Kamets, מְנוּחָה *mā'vēth*, דְּבָרִי *dā-bhār'*; in unaccented mixed syllables it is Kamets-Iihatuph, חֲפֹשֶׁת *hhōph-shī'*, וַתִּשֹׁב *vattā-shōbh*.

2. Before a letter with simple Sh'va the distinction is mostly made by Methegh (◌◌◌), § 22; without Methegh it is always Kamets-Iihatuph, with it commonly Kamets, חֲכָמָה *hhōkh-mā*, חֲכָמָה *hhā-kh'mā*.

3. Before a guttural with Iihatuph-Kamets, or Kamets-Iihatuph, the syllable is frequently intermediate, § 9, 7, and the vowel *ō*, though accompanied by Methegh, בְּהִרִי *bō<sup>h</sup>h<sup>r</sup>i*, תֹּעֲבָדֶם *tō<sup>h</sup>ōbh<sup>h</sup>dhēm*.

*a.* Some cases falling under 2 and 3 can only be decided by the etymology; thus נְחִיָּה with the prefixed conjunction *vō<sup>h</sup>nīyyōth*, הַנְּחִיָּה with the article *hā<sup>h</sup>nīyyā*; שְׂרָשִׁים *shōrāshīm* from שָׂרַשׁ, הֲרָשִׁים *hhārāshīm* from הָרַשׁ; שְׂמְרָה in Ps. lxxxvi. 2 the imperative *shōmrā*, in Job x. 12 the preterite *shām'rā*

## EXERCISE 8.

Apply the foregoing rules to the words that follow.

לָקַם , מְלָלִים , דְּבַלְגָּה , דְּבַלְגָּה , הָת , פָּרָשׁ , פְּקָמִי , נִחְרִי , שְׂבָגָה .

Write:—

Yā'hōm, \*āz', \*ōznām', māl'khū', mōl'khō', dhābhār',  
mōhh<sup>o</sup>rābhōth', hhākh'mā', hhōkhmā', nō†ōbh'dhēm'.

§ 12. *Daghesh-lene*.

1. Dāghēsh-lene is a point written in the letters ד ג ב כ פ ת (בְּגַד כְּפַת) *b'ghadh k'phath*) to indicate the loss of their aspiration, § 1, 3. They retain their aspirate sound, when they are immediately preceded by a vowel or a vocal Sh'va; when not so preceded, they receive Daghesh-lene, בְּגַדְלֵת *b'ghadlhem*.

2. An initial aspirate following a word which ends in a vowel, and has a conjunctive accent, § 16, does not take Daghesh-lene הַיְיָ הַיְיָ, Gen. i. 2; but if the accent is disjunctive, Daghesh-lene is inserted, since in this case the aspirate is regarded as removed from the influence of the vowel בְּצִלְמֵנוּ כְּדַמוֹתָנוּ, Gen. i. 26.

## EXERCISE 9.

Correct the following sentences by inserting or omitting Daghesh-lene:—

Yāshabh bhā†ir †adh †ōm'dhō liphnē hā†ēdhā l'mish-phā† †adh mōth khōhēn ghādhōl.

V'†āšitā lhased †al †abdekā kī bib'rīt \*dōnāy hēbē\*†ā et abd'kā v'\*im bī †āvōn hāmītēnī v'†ad \*ābikā lō\* t'bī\*ēnī.

§ 13. *Daghesh-forte.*

1. Daghesh-forte is a point inserted in the bosom of a letter to show that it is to be doubled; thus וַיִּימָלֵךְ *vayyim-māl*. It is never found in the gutturals א ה ה ך ם, and rarely in ך.

2. A point in one of the aspirates is Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene, § 12, 1, דִּבְבַרְתָּ *dibbartā*. The aspirates when doubled likewise lose their aspiration.

3. A point in Vav is Daghesh-forte if a vowel precedes; otherwise it is Shurek וַיִּצְוֶה *y'tsavvū*.

4. Daghesh-forte is sometimes inserted for euphony, as וַיִּנְבְּרֵי *inn'bhē* for וַיִּנְבְּרֵי *in'bhē*. When the first letter of a word is doubled in order to link it with the final vowel of the word preceding, it is called Daghesh-forte conjunctive, וַיִּמְנוּ לְקִמּוֹתָם *kūmū-ts-ts'ū*.

5. Daghesh-forte is frequently omitted from vowelless letters, whether in the middle or at the end of words. In the former case the following Sh'va generally remains vocal, וַיִּהְיֶה *vay'hhaph* for וַיִּהְיֶה *vayy'hhapp*.

§ 14. *Mappik.*

Mappik' is a point inserted in a final He to denote that it is a consonant, and not a vowel, § 7, 3, מַלְכָּהּ *malkāh*, מַלְכָּהּ *malkā*.

## EXERCISE 10.

Write:—

Shibbätstā, bätṭābbā†ōth, dābb'rāh, \*dhābb'rā, gülgöltō, bīḳḳārtim, vāyyībbāk'†ū, häyyüllādih, tūkh'lū, †āšithā llō.

Pronounce the following words and name the points which are written in the letters:—

וּנְשָׂתָהּ , מִמֵּנִי , עִמָּה , כְּרַמְלֹו , תִּפְלִלְעַל , תִּלְבַּשְׁנָה , אֲתָם , כִּתְּבוּ ,  
הִנֵּה , וּנְגִדוּ , מִפְּנִים , פְּנִים , לְרַגְלָהּ , אֲחִיתָה , הַזֵּיכֹו , תִּצְלִי ,  
שְׂמִיעַתְּ , קְבִיעַת , וְחַדָּה , גִּדְפִי , אֲדִרְדֶּה , הַשׁוֹתָהּ , בְּמַלְאָךְ , בְּשׂוֹקִים ,  
אֲתַלְתֵּנָה , אֲקַבְּלֶנָה . וְכַוְנִי , מִצְעֶלָה לָהּ , הַצִּטִּים , וְיִפְל , פְּזִיר .

### § 15. *Raphe.*

Rāphé is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesh-lene, Daghesh-forte, or Mappik, as the case may be: הִיבְוֹס'דְחָהּ *hivvās'dhā* not *hivvās'dhāh*.

### § 16. *Accents.*

1. An accent is written upon every word, with the twofold design of marking its tone-syllable and of indicating its relation to other words in the sentence.

2. Accents are either disjunctives or conjunctives, as shown in table III. The former indicate that the word upon which they are placed is more or less separated from those that follow; the latter that it is connected with what follows.

3. The place of the accent is either over or under the letter preceding the tone-vowel, with the exception of the prepositives (marked *prep.* in the table), which always accompany the initial letter of the word, and the postpositives (marked *postp.*), which stand upon its final letter.

4. Silluk has the same form as Methegh; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from

Kadhma, and Y'thibh from Mahpakh, only by their position.

5. In the poetical books, Job, Psalms, and Proverbs, a different system of accentuation prevails from that which is in use in the rest of the Old Testament.

### § 17. *Position of the Accent.*

The accent always falls either upon the ultimate or penultimate syllable, and is governed by the following rules:—

1. In their uninflected state all words, whether primitive or derivative, are accented on the ultimate, הַרְגֵּי, הַדָּבָר. But Segholate words and forms, that is, such as have an unessential vowel in the ultimate, inserted to soften the harshness of concurring consonants, § 10. 3, are accented on the penultimate, מִלְּמָה for מְלָמָה, יִגְלֵל for יִגְלֵל.

2. If the word receive an addition at the end consisting of a vowel or beginning with one, this will attract the accent to itself or to its initial vowel, הַתְּהַלְלוּ, הַדְּבָרִים.

*Exceptions.*—*a.* Suffixes added to the 3 fem. preterite of verbs, הַרְגָּתָם. *b.* Personal terminations of verbs and the paragogic vowels הַ, הַ, and יַ, when they do not cause the rejection of the vowel previously accented, קָמָה, הַחֲרִימִי, but הַרְגֵּי.

3. When a simple syllable is attached to a word either directly or by means of a union vowel, the accent is given to the penult, קָמָה, מִאֲסָתָהּ, מִאֲסָתָהּ, קָל, קָלוֹתָהּ.

The suffix הַ follows the general rule, when preceded by a vowel, or attached to the 3 fem. preter. of verbs; otherwise it draws the accent upon itself, אָבִיהָ, וְגַלְתָּהּ, גַּדְתָּהּ.

4. A consonant appended to a long final vowel draws the accent to the ultimate, קָמָתָהּ, קָמָתָהּ.

5. Appended mixed syllables always receive the accent,  $\text{מִלְפָּנָיִם}$ ,  $\text{הַלְקָתָם}$ .

6. The only prefixes which affect the position of the accent are the Vav Conversive of the future, which draws it back from a mixed ultimate to a simple penult,  $\text{וַיִּשְׁמַר}$ ; and the Vav Conversive of the preterite, which throws it forward from the penult to the ultimate,  $\text{וַיִּשְׁמַרְתָּ}$ .

#### EXERCISE 11.

Accent the following words :

\*ābh and the derived forms  $\text{hā}^*\text{ābh}$ ,  $^*\text{ābhī}$ ,  $^*\text{ābhīnū}$ ,  $^*\text{ābhik}$ ,  $^*\text{ābhōth}$ ,  $^*\text{bhōthēnū}$ ,  $\text{lā}^*\text{bhōthēhēm}$ .

Pāḳādh' and the derived forms  $\text{pāḳ'ādhū}$ ,  $\text{pāḳādhnū}$ ,  $\text{pāḳādhī}$ ,  $\text{p'ādhīv}$ ,  $\text{p'ādhēm}$ ,  $\text{yīphḳōdh}$ ,  $\text{hīphḳīdh}$ ,  $\text{yāphḳīdhēhū}$ ,  $\text{hīthpāḳ'ādhū}$ ,  $\text{hāmmūphḳādhīm}$ .

#### § 18. *Recession of the Accent.*

A conjunctive is frequently removed from the ultimate to the penult, if a disjunctive immediately follows, whether upon a monosyllable or the penult of a dissyllable,  $\text{וְיָזְרָה}$  Gen. 1 : 5.

#### § 19. *Pause Accents.*

The greater disjunctives, which mark the limits of clauses and sections, are called pause accents.

These sometimes stand upon the penult in words ordinarily accented on the ultimate,  $\text{וַיִּשְׁמַרְתָּ}$ ; or *vice versa* upon the ultimate in place of the penult,  $\text{וַיִּשְׁמַר}$ .

They also occasion certain vowel changes, viz., they

1. Lengthen short vowels, particularly (·) or (·) to (·)  $\text{וַיִּשְׁמַר}$ ,  $\text{וַיִּשְׁמַרְתָּ}$ ;  $\text{וַיִּשְׁמַרְתָּ}$ ,  $\text{וַיִּשְׁמַרְתָּ}$ .



2. Restore vowels dropped in inflection, דְּבַרְךָ, דְּבַרְךָ.
3. Change simple Sh'va to Seghol, יְהִי, יְהִי.
4. Change compound Sh'va to the corresponding long vowel, יְהִי, יְהִי.

### § 20. *Consecution of Accents.*

1. The last word in every verse receives Silluk, and is followed by two dots vertically placed (:) called Soph Pasuk (i. e. end of the verse).

2. If the verse consists of two clauses, the last word of the first clause is marked by Athnahh. If of three clauses, which is the greatest number that any verse can contain, the first is limited by Segholta, the second by Athnahh, and the last by Silluk.

3. These clauses are divided into sections, if necessary, by one or more of the disjunctives, Zakeph Katon, Zakeph Gadhol, R'bhi<sup>a</sup>, Pazer, and T'lisha Gh'dhola.

4. In the sections thus created the accents are disposed relatively to the disjunctive which marks its close, see table XX.

5. Each disjunctive of the first class is regularly preceded by one conjunctive and a disjunctive of the second class; disjunctives of the second class by two conjunctives and a disjunctive of the third class; disjunctives of the third class by three conjunctives and a disjunctive of the fourth class; and disjunctives of the fourth class by four or more conjunctives.

6. The trains of accents thus formed are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series whenever all the words in the section have been supplied.

§ 21. *Makkeph.*

1. Makkēph' ( - ) is used to connect words. Monosyllabic particles especially are frequently thus linked with the succeeding or preceding word, אֶם-תִּקְשֶׁה-לִּי.

2. Where two or more words are united in this manner the last only has an accent. Hence a long mixed syllable, followed by Makkeph, must be shortened, § 9, 5, קָלִי-עוֹף, or else receive the secondary accent Methegh, § 22, אֵין-יִרְאֶה.

## EXERCISE 12.

Connect each pair of words by Makkeph, inserting Daghash-forte conjunctive whenever the former ends in *a* or *ě*.

Kōl yišrā\*ēl, yāl'dhā lō, \*ēth \*ēllě, \*ěthmōkh bō, tih'yě li, tēn li, sh'lōsh \*ēllě, y'bhāḵḵēsh dā†ath, l'khā nā\*.

§ 22. *Methegh.*

1. Methēgh ( - ) represents a minor stress of the voice, which usually falls upon the second syllable before the accent, and again upon the fourth, if the word have so many, וְמִתְקִיבֵנִי, וְרָאָה-לִּי.

2. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable; or if none such precede, it may be omitted altogether.

3. It is always given to simple syllables, followed by a vocal Sh'va, וְאָמַרְתִּי; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, וְהִתְרַדְּתִי, וְלֹא-אֶשָׁר, and frequently when the Sh'va is simple, וְלִמְנַשֵּׁת.

4. The place of Methēgh is often supplied by an

accent chosen agreeably to the laws of consecution, וְהָיָה.

## EXERCISE 13.

Apply the rules for Methegh. A hyphen represents Makkeph.

Vē\*לֹהֵʹ, lă\*דְּחֹנֵהֶםʹ, mēhāmmā†רָאֲחָהʹ, †āmmīnā-dhābhʹ, bēn-hā\*אֲנָהʹ, bē<sup>†</sup>rākhnūkhēmʹ, vāyyīr\*אֵʹ, hān-nōghʹשִׁיםʹ, hā\*אִשְׁשָׁהʹ, mē\*אֲרִסֹʹ, lāthēth-lāʹnū, hīthhāl-lēkh-nō<sup>a</sup>hhʹ, mē†<sup>a</sup>bhōdhāthʹkhēmʹ.

§ 23. *K'ri and K'thibh.*

1. K'rī (*read*) is the technical name of a marginal reading in the Hebrew Bible, which is sanctioned by tradition as a substitute for the corresponding reading in the text, or the K'thibh (*written*). The vowels of the K'rī are connected with the letters of the text and a reference made to the margin where the letters of the former may be found.

2. If a given word is to be omitted in reading, it is left unpointed, and the note כתיב ולא קרי *written but not read*, placed in the margin. If, on the other hand, a word is to be supplied, its vowels are inserted in the text, and the letters placed in the margin with the note, קרי ולא כתיב *read but not written*.

3. In some words of frequent occurrence, a different reading is suggested by the points alone, without a marginal explanation. Thus the sacred word יהיה, which the Jews have a superstitious dread of pronouncing, is read by them as if it were יְהוָה *Lord*, whose points it accordingly receives, יְהוָה, unless these two names stand in immediate connection, when to avoid repetition it is read אֱלֹהִים and pointed יְהוָה; so the pronoun הוא is read הוא.

## EXERCISE 14.

Write the following words, as they would appear in the text, and in the margin of the Hebrew Bible, uniting the points of the K'ri with the letters of the K'thibh, and making the appropriate marginal note.

Lārūbh k'thibh—lāribh k'ri; šimā k'thibh—šumā k'ri; †āšīthī k'thibh—†āšīthā k'ri; bīsh'nāth k'thibh—bāsh-shānā k'ri; †ābhdō k'thibh—†ābhdēkhā k'ri; hōtsīthihā k'thibh—hātstsīthūhā k'ri; bh'yīsrā\*ēl k'thibh—yīsrā\*ēl k'ri; p'rāth read but not written; \*īm written but not read.

## ETYMOLOGY.

### § 24. *Prefixed Particles.*

1. The significant elements of speech in Hebrew consist of

(1) Prefixed particles, which do not form a complete word of themselves, but are always attached to that which follows.

(2) The Pronouns, which are used both separately and as appendages to other words.

(3) The remaining parts of speech, which always constitute separate words.

2. The prefixed particles are the article, He interrogative, the inseparable prepositions, and Vav Conjunctive.

### § 25. *The Article.*

1. The definite article consists of ה with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

2. If the first letter of the word have Sh'va, Daghesh-forte may be omitted except from the aspirates, § 13. 5, הַיּוֹאֵר, הַמְדַבֵּר, but הַבְּרָכָה, הַקְּטִינִית.

3. Before gutturals, which cannot receive Daghesh-forte, § 13. 1, the article has Kamets, § 9. 5. This is always the case before א and ר and commonly before ע; before ה and ח Pattahh is mostly retained, § 9. 7, הַחֹשֶׁן, הַהוֹיָא, הַחֶמֶס, הַעֲוֹט, הַרְשָׁע, הַאֲהָל.

a. The nouns אֶרֶץ *earth*, הַר *mountain*, and עַם *people* on receiving the article lengthen their vowels to אֶרֶץ, הַר, and עַם.

4. Before the strong gutturals with Kamets, the article has Seghol. This is always the case with ה, but with ה and ע only takes place, when the article stands upon the second syllable before the accent, הַחֵלֶם, הַחֵלֶם, הַחֵלֶם, הַחֵלֶם, but הַחֵר, הַחֵר.

### § 26. *He Interrogative.*

The letter ה prefixed with Hhateph-Pattahh asks a question, הַנֵּלְךָ *we shall go*, הַנֵּלְךָ *shall we go?* Before a vowelless letter, § 10. 1, or a guttural this becomes Pattahh, הַיִּדְעַתֶּם *do ye know?* הַיִּלְכֶּךָ *shall I go?* Before gutturals with Kamets it is changed to Seghol הַיְהִיָּה *it was*, הַיְהִיָּה *was it?*

#### EXERCISE 15.

Be careful to apply the rule for DagHesh-lene, § 12. 1; and observe that simple Sh'va following either the article or the interrogative is always vocal, § 9, *a*, הַיִּדְעַתֶּם not הַיִּדְעַתֶּם.

Prefix the article to the following words:—

בָּשָׂר flesh; זָהָב gold; יָם sea; עֵץ tree; אֹר light; אֲדָמָה ground; חֹשֶׁךְ darkness; מְלָאכָה work; תְּאֵנָה fig-tree; עָפָר dust; עֶצֶם bone; לֶחֶם bread; נֶבֶלָה corpse; רָקִיעַ firmament; רוּחַ spirit; עָרֶב evening; חֶרֶב sword; זֶרַע seed; כּוֹכָב star; עֵלֶף leaf; אָדָם man; שָׁנָה year; נָהָר river; אֲרֶץ<sup>1</sup> earth; עַם people; חַי or חַיִּי living; דְּבָרִים words; כְּתָפוֹת shoulders.

<sup>1</sup> See § 25. 3, *a*.

Prefix He Interrogative to the following words:

אֲמַר, אֲנִכְרִי, תְּבוּאָה, שְׂמִיר, קִלְוִי, בֶּן, אִם, עוֹד, זֹאת, שְׂרִי, חֹזֵק, לְמַעַנְךָ, טוֹב, אֲמַלֵּם, פְּתִיחַ, אֵל, לְאֵל, שְׂכַחְתָּם, תָּמִיד, פְּאֵת, אֲתָה, תִּשְׁפֹּט, תַּחַת, מִכְּבֹד, חֶקֶר, רְאִיתָ, רְאִיתָם, מִכְּסָה, אֲדָרָשׁ, בָּעֵד, מִיֵּשֶׁת, גַּם, רַב.

<sup>1</sup> Resh is not regarded as a guttural in the rule for He Interrogative.

§ 27. *Inseparable Prepositions.*

1. The prepositions ב, כ and ל are regularly prefixed with Sh'va, בְּרֵאשִׁית, כָּלֹל, לְאַבְרָהָם. Before vowelless letters they take Hhirik, § 10. 1, בְּרֵקִיעַ for בְּרֵקִיעַ; before gutturals with compound Sh'va they take the corresponding short vowel, § 10. 1, כְּאֵרִי, לְאֵבֶל, בְּהֵרִי; before monosyllables and before dissyllables accented upon the penult, they frequently receive a pretonic Kamets, § 10. 2, כְּזֹאת, לְלִפְשׁ; before the article its ה is rejected and the vowel given to the preposition כְּדֶבֶר for כְּהֶדְבֵר, לְאֶרֶץ for לְהֶאֱרָץ.

a. The initial א of אֲדֹנָי *Lord*, אֲדֹנָי *master* when it has a singular suffix, and אֱלֹהִים *God* quiesces after the inseparable prepositions, § 7, a, לְאֲדֹנָי, לְאֲדֹנָיָהּ, לְאֱלֹהִים for לְאֱלֹהִים the Seghol lengthened to Tsere in the simple syllable; also in the inf. const. אֲמַר *to say* after ל, לְאֲמַר but לְאֲמַר, לְאֲמַר.

2. The preposition מן *from* may either be written as a separate word or shortened to the prefix מ with Hhirik followed by Daghesh-forte in the next letter, מִמֶּנֶּךָ for מִן מֶנֶּךָ. Before ה Hhirik is commonly retained, § 9. 7, but before other gutturals it is lengthened to Tsere, § 9. 5, מִמֶּנֶּךָ for מִן מֶנֶּךָ, but מִמֶּנֶּךָ, מִמֶּנֶּךָ.

a. The inseparable prepositions take before the divine name יְהוָה the same pointing that they would receive before אֲדֹנָי, which the Jews substitute for it in reading, thus בְּיְהוָה, בְּיְהוָה, לְיְהוָה, מִיְהוָה, Comp. § 23. 3.

§ 28. *Vav Conjunctive.*

The conjunction ו *and* is regularly prefixed with Sh'va וְחֵשֶׁךְ, וְהֶאֱרָץ. Before one of the labials ב, מ, פ, or before a vowelless letter Vav quiesces in Shurek וַיִּבֶן; before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וַיְהִי; before a guttural with

compound Sh'va it receives the corresponding short vowel , גַּאֲלִי , גַּעֲזִי , גַּהֲלִי ; before monosyllables and disyllables accented on the penult it frequently receives a pretonic Kamets גְּבֹהֶה , גְּרָע .

### VOCABULARY 1.

The parts of speech are distinguished by initials or abbreviations; m. denotes masculine, f. feminine, pl. plural.

אָדָם n. m. <i>man</i>	כְּ prep. <i>according to, as, like.</i>
אוֹר n. m. <i>light</i>	כּוֹכָבִים n. m. pl. <i>stars</i>
בְּ prep. <i>in</i>	לְ prep. <i>to, for</i>
בְּהֵמָה n. f. <i>beast, cattle</i>	לֹא adv. <i>not</i>
בַּיִת n. m. <i>house</i>	לֶחֶם n. m. f. <i>bread</i>
בֹּקֶר n. m. <i>morning</i>	לַיְלָה n. m. <i>night</i>
בָּשָׂר n. m. <i>flesh</i>	מִן prep. <i>from</i>
וְ conj. <i>and</i>	עַד prep. <i>unto, until</i>
חֹשֶׁךְ n. m. <i>darkness</i>	עָרֶב n. m. f. <i>evening</i>
יוֹם n. m. <i>day</i>	שָׂדֵה n. m. <i>field</i>
יָם n. m. <i>sea</i>	שָׁמַיִם n. m. pl. <i>heaven</i>
יָרֵחַ n. m. <i>moon</i>	שֶׁשׁ n. m. f. <i>sun.</i>

Lesson 1 in Reading Hebrew, see page 111.

Lesson 1 in Writing Hebrew, see page 137.

The succeeding lessons are connected with the vocabularies that follow in their order.

### § 29. *Personal Pronouns.*

1. The personal pronouns are the following, viz. :

#### SINGULAR.

- |    |          |                                   |
|----|----------|-----------------------------------|
| 1. | <i>I</i> | אֲנֹכִי ānōkhi', אֲנִי 'anī       |
| 3. | {        | <i>Thou</i> m. אַתָּה attā'       |
|    |          | <i>Thou</i> f. אַתְּ (אַתִּי) att |



3	{	<i>He</i>	הוא hū
		<i>She</i>	היא (היא) hī

PLURAL.

1.	<i>We</i>	אֲנֵחֶם 'nahh'nū,	נִחְמֵם nahh'nū,	אֲנֵי 'nū
2.	{	<i>Ye m.</i>	אַתֶּם attem'	
		<i>Ye f.</i>	אַתֶּן attēn',	אַתֶּנָּה attē'nā
3.	{	<i>They m.</i>	הֵם hēm,	הֵמָּה hēm'mā
		<i>They f.</i>	הֵן hēn,	הֵנָּה hēn'nā

2. When governed by verbs, nouns or particles they are appended to them in the following shortened forms, called pronominal suffixes :

	SINGULAR.	PLURAL.	
1. <i>Com.</i>	י נִי	נֹו	
2. {	<i>Masc.</i>	הֶ	כֶּם
	<i>Fem.</i>	הָ	כֶּן
3. {	<i>Masc.</i>	הוּ	ם הֶם
	<i>Fem.</i>	הִי	ן הֵן

3. In the first person singular י is used with nouns, and נִי with verbs. The third plural forms הֶם, הֵן are used with plural nouns; ם, ן with verbs and singular nouns. The suffixes כֶּם, כֶּן, הֶם, הֵן are called grave, the rest are light.

4. The inseparable prepositions are united with pronominal suffixes as shown in Table IV. ; כ is prolonged by the syllable מוּ and מֶן becomes before light suffixes מִמֶּן or מִמָּן. The suffix הוּ preceded by ׀ is contracted to ו e. g. בּוּ for בְּהוּ, לוּ for לְהוּ; הִי preceded by ׀ is shortened to הִ, e. g. בְּהִ for בְּהִי and in like manner with the pause accent בְּהִי, 2 masc. sing. for בְּהִי.

## VOCABULARY 2.

אוֹת n. m. f. *sign*אָח n. m. *brother*אֵין *there is not*אֱלֹהִים n. m. pl. *God*אָרֶץ n. f. *earth, land*בֵּין prep. *between*זָהָב n. m. *gold*חַי adj. *living, alive*יְהוָה n. m. *Jehovah*יִשְׂרָאֵל n. m. *Israel*כֶּסֶף n. m. *silver*עוֹד adv. *yet, besides*עַל prep. *upon, over*עֲלָם n. m. *eternity*עִם prep. *with*עִמָּי or עִמִּי *with me*עַתָּה adv. *now*תַּחַת prep. *under, instead of*§ 30. *Other Pronouns.*

## 1. The demonstrative pronoun is

*Masc. Fem.**Common.*SINGULAR זֶה זֹאת *this*PLURAL אֵלֶּה אֵלֶּה *these*

The poetic form הוּ is used both as a demonstrative and a relative.

2. The personal pronoun of the third person הוּא is also employed as a remote demonstrative *that*.

3. The relative pronoun is אֲשֶׁר *who, which*, sometimes shortened to שֶׁ, see Table V. When the relative is governed by verbs, nouns, or particles, it stands without change of form at the beginning of its clause, and the appropriate pronominal suffix is attached to the governing word אֲשֶׁר יוֹמֵי *who his day* i. e. *whose day* לוֹ—אֲשֶׁר *who—to him* i. e. *to whom*. When a preposition stands before the relative, it governs not the relative itself but its antedecent understood; thus, לְאֲשֶׁר means not *to whom* or *to which* but *to him who* or *to that which*. It receives an adverbial sense when followed by שָׁם *there*,

e. g. אָפּ—אָפּ—אָפּ *where*, אָפּ—אָפּ—אָפּ *whither*, אָפּ—אָפּ—אָפּ *whence*.

4. The interrogative and indefinite pronouns are מִי *who?* or *whoever* and מָה *what?* or *whatever*. The vowel of מה varies with the first letter of the following word, see Table IV. In a few instances its vowel-letter is dropped, and it is converted into a prefix, e. g. מִיָּה for מִהָ *what is this?*

5. Another interrogative is formed by prefixing the particle אֵי to the pronoun זֶה, זֹאת, thus אֵי זֶה *which?* or *what?* אֵי לְזֹאת *for what? why?* אֵי מִיָּה *from what place? whence?*

### VOCABULARY 3.

כָּל n. m. <i>whole, all, every</i>	מָקוֹם n. m. f. <i>place</i>
מַיִם n. m. pl. <i>water</i>	קִדְשׁ n. m. <i>holiness, a holy place or thing.</i>
מִעַל adv. <i>above</i>	

### VERBS.

#### § 31. *Their Species.*

1. Hebrew verbs have seven different forms, called species or conjugations, viz. :

1. Kal Simple active.
2. Niphal Simple passive.
3. Piël Intensive active.
4. Pual Intensive passive.
5. Hiphil Causative active.
6. Hophal Causative passive.
7. Hithpaël Reflexive.

2. The first of these species is called Kal *light*, because in it no other than the three radical letters appear, and these only in their single power. The other names are taken from פָּעַל *to do*, being the forms assumed by this verb in each species severally.

3. To each of these species belong a preterite and future, two forms of the infinitive called respectively the absolute and the construct, a participle, and except to the Pual and Hophal, which as pure passives cannot express a command, an imperative. The Kal alone has two participles.

*a.* All of these species very rarely co-exist in the same verb. Their signification is commonly but not invariably what is stated above. The Piel is sometimes causative like the Hiphil, and the Niphal reflexive like the Hithpacl, or the Hithpacl passive like the Niphal. In these cases one or other of the equivalent species is often dropped as unnecessary, or some distinction in usage is created between them. In intransitive verbs the Niphal, if it exists at all, is usually the passive of a transitive or causative sense.

### § 32. *Perfect Verbs.*

1. Verbs are called perfect, when they conform throughout to the standard inflection; and imperfect, when in consequence of a weak letter, § 2. 2, or some other peculiarity in the root they deviate from it.

2. If קָטַל *to kill* be taken as the model of the perfect verb, the various species with their significations will be as follows, viz. :—

- |             |            |                                     |
|-------------|------------|-------------------------------------|
| 1. Kal      | קָטַל      | <i>to kill.</i>                     |
| 2. Niphal   | נִקְטַל    | <i>to be killed.</i>                |
| 3. Piel     | קָטַל      | <i>to kill many or to massacre.</i> |
| 4. Pual     | קָטַל      | <i>to be massacred.</i>             |
| 5. Hiphil   | הִקְטִיל   | <i>to cause to kill.</i>            |
| 6. Hophal   | הִקְטַל    | <i>to be caused to kill.</i>        |
| 7. Hithpacl | הִתְקַטַּל | <i>to kill one's self.</i>          |

*a.* It is in each case the third person masculine singular of the preterite, which is given above, and the strict signification, therefore, is *he has killed*, etc. But when these forms are used to represent the species their proper equivalent is the infinitive, which is the form employed in designating verbs in English.

§ 33. *Kal Preterite and Infinitives.*

1. The Kal preterite is inflected thus:—

## PRETERITE.

SING.	3 masc.	קָטַל katal'	he killed, did kill or has killed.
	3 fem.	קָטְלָה kāt'lā'	she killed.
	2 masc.	קָטַלְתָּ katal'tā	thou (m.) killedst.
	3 fem.	קָטַלְתְּ kātalt'	thou (f.) killedst.
	1 com.	קָטַלְתִּי katal'tī	I killed.
PLUR.	3 com.	קָטְלוּ kāt'lū	they killed.
	2 masc.	קָטַלְתֶּם k'taltem'	ye (m.) killed.
	2 fem.	קָטַלְתֶּן k'talten'	ye (f.) killed.
	1 com.	קָטַלְנוּ katal'nū	we killed.
INFINITIVE	absolute	קָטוּל kātōl'	construct קָטַל k'tōl to kill.

2. The vowel of the second radical in the Kal preterite is commonly Pattahh, as in קָטַל; in a few verbs, however, most of which are intransitive, it is Tserē as in קָבַד to be heavy, or Hholem as in שָׁכַל to be bereaved.

## KAL PRETERITE with ē.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָבַד		קָבְדָה	קָבְדַת	קָבְדַת	קָבְדַתִּי
PLUR.		קָבְדוּ		קָבְדַתֶּם	קָבְדַתֶּן	קָבְדַתִּי
INFINITIVE	absolute	קָבִיד	construct	קָבַד		

## KAL PRETERITE with ō.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	שָׁכַל		שָׁכְלָה	שָׁכַלְתָּ	שָׁכַלְתְּ	שָׁכַלְתִּי
PLUR.		שָׁכְלוּ		שָׁכַלְתֶּם	שָׁכַלְתֶּן	שָׁכַלְתִּי
INFINITIVE	absolute	שָׁכוּל	construct	שָׁכַל		

3. The endings of the first and second persons of the preterite are fragments of the corresponding pronouns; thus  $\text{ה}$  in  $\text{קָטַלְתָּ}$  is from  $\text{אַתָּה}$  2 masc. sing.,  $\text{ה}$  in  $\text{קָטַלְתְּ}$  from  $\text{אַתְּ}$  2 fem. sing.,  $\text{תָּם}$  and  $\text{תֶּן}$  from the 2 plur.  $\text{אַתֶּם}$  and  $\text{אַתֶּן}$ ;  $\text{הִי}$  in  $\text{קָטַלְתִּי}$  is by euphonic change for  $\text{הִי}$  from  $\text{אֲנִי}$  1 pers. sing.,  $\text{נִי}$  in  $\text{קָטַלְנוּ}$  from  $\text{אַנְחִי}$  1 pers. plur. As two of the persons are thus designated by pronominal fragments, no such designation was needed in the case of the third and only remaining person. The simple form of the verb without addition  $\text{קָטַל}$  is accordingly used for the 3 masc. sing.;  $\text{ה}$  in  $\text{קָטַלָּהּ}$  being the sign of the feminine and so used also in nouns and adjectives, and  $\text{ו}$  in  $\text{קָטַלְוּ}$  the sign of the plural.

## VOCABULARY 4.

$\text{גָּדַל}$ v. (fut. a) <i>to be great</i>	$\text{מְאֹד}$ adv. <i>very</i>
$\text{דָּבַק}$ v. (fut. a) <i>to cleave, adhere</i>	$\text{מִצְוָה}$ n. f. <i>commandment</i>
$\text{דֶּלֶת}$ n. f. <i>door</i>	$\text{מָשַׁל}$ v. <i>to rule</i>
$\text{הִתְהַרְר}$ n. m. <i>majesty</i>	$\text{נָתַן}$ v. <i>to give</i>
$\text{הוֹד}$ n. m. <i>splendor</i>	$\text{סָגַר}$ v. <i>to shut</i>
$\text{יָצַק}$ v. <i>to pour</i>	$\text{צְדָקָה}$ n. m. <i>righteousness</i>
$\text{כִּי}$ conj. <i>for, because, that</i>	$\text{שָׁבַת}$ v. <i>to rest, cease, keep</i>
$\text{כֵּלִים}$ n. m. pl. <i>vessels, articles</i>	<i>Sabbath</i>
$\text{לָבַשׁ}$ or $\text{לְבַשׁ}$ v. (fut. a) <i>to</i>	$\text{שָׁבַת}$ n. m. f. <i>Sabbath</i>
<i>put on, wear, be clothed</i>	$\text{שָׁכַן}$ v. <i>to dwell</i>
<i>with</i>	$\text{שָׁמַר}$ v. <i>to keep, observe.</i>

$\text{הַ$  is the sign of the definite object and is placed before pronouns or definite nouns when governed by a transitive verb.

§ 34. *Niphal, Piel, and Pual Preterites and Infinitives.*

The Niphal is formed by prefixing  $\text{נ}$ ; the Piel and Pual by doubling the second radical and attaching the appropriate vowels.

## NIPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	נִקְטַל		נִקְטְלָה	נִקְטַלְתָּ	נִקְטַלְתְּ	נִקְטַלְתִּי
PLUR.		נִקְטְלוּ		נִקְטַלְתֶּם	נִקְטַלְתֶּן	נִקְטַלְתֶּי
INFINITIVE <i>absolute</i>	הִקְטִיל , <i>construct</i> הִקְטִיל .					

## PIEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קִטַּל		קִטְלָה	קִטַּלְתָּ	קִטַּלְתְּ	קִטַּלְתִּי
PLUR.		קִטְלוּ		קִטַּלְתֶּם	קִטַּלְתֶּן	קִטַּלְתֶּי
INFINITIVE <i>absolute</i>	קָטַל , <i>construct</i> קָטַל .					

## PUAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קִטַּל		קִטְלָה	קִטַּלְתָּ	קִטַּלְתְּ	קִטַּלְתִּי
PLUR.		קִטְלוּ		קִטַּלְתֶּם	קִטַּלְתֶּן	קִטַּלְתֶּי
INFINITIVE <i>absolute</i>	קָטַל , <i>construct</i> קָטַל .					

## VOCABULARY 5.

The initials K., N., P., etc., denote the verbal species.

אֶלְעָזָר n. m. <i>Eleazar</i>	סָגַר v. N. Pu. <i>to be shut</i>
אֲרוֹן n. m. f. <i>ark</i>	קָבַץ v. P. <i>to gather</i> ; N. <i>to be gathered</i>
בָּדַל v. N. <i>to be separated, divided</i>	קָדַשׁ v. P. H. <i>to sanctify, consecrate</i> ; N. Pu. <i>to be sanctified</i>
יָדַע v. K. <i>to know</i>	שָׁבַע v. N. <i>to swear</i>
כָּבַשׁ v. K. P. <i>to subdue</i> ; N. <i>to be subdued</i>	שָׂבַע v. P. <i>to bereave</i>
לִפְנֵי <i>before</i>	שָׁנַן v. P. H. <i>to cause to dwell</i>
לָקַח v. K. <i>to take</i>	שָׁמֶן n. m. <i>oil.</i>
מָשַׁח v. K. <i>to anoint</i>	
מִזְבֵּחַ n. m. <i>tabernacle, dwelling</i>	
<i>ing</i>	

§ 35. *The remaining Preterites and Infinitives.*

The Hiphil and Hophal are formed by prefixing ה with the proper vowels. The Hithpael is formed by prefixing הה to the construct infinitive of the Piel.

HIPHIL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָה	הִקְטִילְתָּ	הִקְטִילְתְּ	הִקְטִילְתִּי
PLUR.		הִקְטִילוּ		הִקְטִילְתֶּם	הִקְטִילְתֶּן	הִקְטִילְנוּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

HOPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטַל		הִקְטַלָּה	הִקְטַלְתָּ	הִקְטַלְתְּ	הִקְטַלְתִּי
PLUR.		הִקְטַלוּ		הִקְטַלְתֶּם	הִקְטַלְתֶּן	הִקְטַלְנוּ
INFINITIVE	<i>absolute</i> הִקְטַל, <i>construct</i> הִקְטַל.					

HITHPAEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִתְקַטַּל		הִתְקַטַּלָּה	הִתְקַטַּלְתָּ	הִתְקַטַּלְתְּ	הִתְקַטַּלְתִּי
PLUR.		הִתְקַטַּלוּ		הִתְקַטַּלְתֶּם	הִתְקַטַּלְתֶּן	הִתְקַטַּלְנוּ
INFINITIVE	<i>absolute</i> הִתְקַטַּל, <i>construct</i> הִתְקַטַּל.					

VOCABULARY 6.

בָּדַל v. H. <i>to separate</i>	מְלָאכָה n. f. <i>work</i>
גוֹיִם n. m. pl. <i>nations</i>	מָלַךְ v. Ho. <i>to be caused to reign, to be made king</i>
גַּם conj. <i>also</i>	מֶלֶךְ n. m. <i>king</i>
דָּוִד n. m. <i>David</i>	מְלָכֻת n. f. <i>kingdom</i>
חַיָּה n. f. <i>animal, wild beast</i>	מְעַט n. a little <sup>1</sup>
פָּרַח v. H. <i>to cut off</i> ; Ho. <i>to be cut off</i>	

<sup>1</sup> מְעַט is a noun meaning *a little thing* or *a small quantity* of any thing, but not



- מַעַט v. H. *to make small* or שָׁבַח v. H. *to cause to rest,*  
*few* or *cease*  
 קָדַשׁ v. Hith. *to sanctify* or שָׁחַח v. H. *to destroy*  
*purify one's self* שָׁלַח v. P. H. *to send.*  
 קָרַב v. H. *to bring near, offer*

### § 36. *Kal Future, Imperative, and Participles.*

1. The future and imperative of each species are formed from the construct infinitive by attaching the proper pronominal fragments.

#### FUTURE.

SING.	3 masc.	יִקְטֹל	yiktōl'	<i>he shall or will kill</i>
	3 fem.	תִּקְטֹל	tiktōl'	<i>she will kill</i>
	2 masc.	תִּקְטֹל	tiktōl'	<i>thou (m.) wilt kill</i>
	2 fem.	תִּקְטְלִי	tikt'li'	<i>thou (f.) wilt kill</i>
	1 com.	אֶקְטֹל	ektōl'	<i>I shall kill</i>
PLUR.	3 masc.	יִקְטְלוּ	yikt'lū'	<i>they (m.) will kill</i>
	3 fem.	תִּקְטְלֶנָּה	tiktōl'nā	<i>they (f.) will kill</i>
	2 masc.	תִּקְטְלוּ	tikt'lū'	<i>ye (m.) will kill</i>
	2 fem.	תִּקְטְלֶנָּה	tiktōl'nā	<i>ye (f.) will kill</i>
	1 com.	נִקְטֹל	niktōl'	<i>we shall kill.</i>

#### IMPERATIVE.

SING.	2 masc.	קְטֹל	k'tōl'	<i>kill thou (m.)</i>
	2 fem.	קְטְלִי	kit'li'	<i>kill thou (f.)</i>
PLUR.	2 masc.	קְטְלוּ	kit'lū'	<i>kill ye (m.)</i>
	2 fem.	קְטְלֶנָּה	k'tōl'nā	<i>kill ye (f.)</i>

*little* or *small* as an adjective. Thus we may say מַעַט מַיִם a little water, מַעַט לֶחֶם a little bread; but מַעַט could not be used in such phrases as a little house, a little door. A different word would be required in the latter case.

## PARTICIPLES.

SINGULAR.		<i>Active.</i>		PLURAL.		
<i>masc.</i>	<i>fem.</i>			<i>masc.</i>	<i>fem.</i>	
קָטֵל	קָטְלָה	OR	קָטְלָת	קָטְלִים	קָטְלוֹת	<i>killing</i>
kōtēl'	kōt'lā'		kōte'leth	kōt'lim'	kōt'lōth'	

*Passive.*

קָטוּל	קָטוּלָה	קָטוּלִים	קָטוּלוֹת	<i>killed</i>
kātūl'	k'tulā'	k'tulim'	k'tulōth'	

2. Some verbs have Pattahh in the second syllable of the Kal future and imperative. This is regularly the case with those which have Tsere or Hholem in the preterite, thus יִשְׁפֹּל, יִקְבֹּד.

KAL FUTURE with *ā*.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִקְבֹּד	תִּקְבְּד	תִּקְבֹּד	תִּקְבְּדִי	אִקְבֹּד
PLUR.	יִקְבְּדוּ	תִּקְבְּדֶינָה	תִּקְבְּדוּ	תִּקְבְּדֶינָה	נִקְבְּד

## IMPERATIVE.

	2 <i>masc.</i>	2 <i>fem.</i>		2 <i>masc.</i>	2 <i>fem.</i>
SING.	קְבֹד	קְבְּדִי		קְבֹדוּ	קְבְּדֶינָה
			PLUR.		

3. In the inflection of the future the letters prefixed mostly denote the person and those affixed the gender or number; י of the 3 masc. יִקְטֹל is by euphonic change for ו from הוא, and as in the preterite ו is appended as the sign of the plural וִיקְטְלוּ; ה of the 3 fem. תִּקְטֹל is the sign of the fem. (see above the fem. ending of the participle), and נָה is appended in the plural תִּקְטְלֶינָה from הִנָּה. In the second person ה is from אָתָּה, the fem. taking י from אָתָּי, the masc. plur. ו as in the third person, and

the fem. נָה from אֶתְנָה. In the first person sing. אֶקַּטַּל, **א** is from אָנִי; in the plur. נִקְטַל, **נ** is from אֲנִי.

4. In the imperative no personal prefix is needed, as but one person is in use; gender and number are distinguished as in the second person of the future.

VOCABULARY 7.

בְּתוּלוֹת	n. f. pl. <i>virgins</i>	עַתָּה	n. m. f. <i>time</i>
דַּבֵּר	v. P. <i>to speak</i>	פְּלִשְׁתִּים	n. m. pl. <i>Philistines</i>
יוֹסֵף	n. m. <i>Joseph</i>	צִיּוֹן	n. f. <i>Zion</i>
כֵּן	adv. <i>so</i>	שָׁנִי	n. m. <i>crimson</i>
סֶלֶעַ	n. m. <i>rock</i>	שַׁעַר	n. m. f. <i>gate</i>

§ 37. *Niphal, Piel, and Pual Futures, etc.*

1. Where the infinitive has ה prefixed to the radicals this is rejected in the future after the personal prefix, thus from הַקָּטַל is formed אֶקַּטַּל.

2. The participles of the Piel and subsequent species are formed from the construct infinitive by prefixing מ, a fragment of the indefinite pronoun מִי or מֶה.

NIPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	אֶקַּטַּל	תִּקְטַלְתְּ	תִּקְטַלְתָּ	תִּקְטַלְתְּ	אֶקַּטַּל
PLUR.	אֶקַּטְלוּ	תִּקְטַלְתֶּנּוּ	תִּקְטַלְתֶּם	תִּקְטַלְתֶּנּוּ	נִקְטַל

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הַקָּטַל	הַקָּטַלְתְּ	PLUR.	הַקָּטַלוּ	הַקָּטַלְתֶּנּוּ

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטַל	מִקְטַלָּה	OR	מִקְטַלְתָּ	מִקְטַלְתֶּנּוּ
PLUR.	מִקְטַלִּים			מִקְטַלִּים	מִקְטַלֹּת

## PIEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטְלִי	אִקְטֹל
PLUR.	יִקְטֹלוּ	תִּקְטְלֶנָּה	תִּקְטֹלוּ	תִּקְטְלֶנָּה	אִקְטֹלוּ

## IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	קְטֹל	קְטְלִי	PLUR.	קְטֹלוּ	קְטְלֶנָּה

## PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטֹל	מִקְטֹלָה	PLUR.	מִקְטֹלִים	מִקְטֹלוֹת

## PUAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹלוּ	תִּקְטֹלוּ	תִּקְטֹלוּ	תִּקְטֹלוּ	אִקְטֹלוּ
PLUR.	יִקְטֹלוּ	תִּקְטֹלוּ	תִּקְטֹלוּ	תִּקְטֹלוּ	אִקְטֹלוּ

## IMPERATIVE wanting.

## PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטֹל	מִקְטֹלָה or מִקְטֹלָת	PLUR.	מִקְטֹלִים	מִקְטֹלוֹת

## VOCABULARY 8.

אָמַר v. K. *to say*בְּרִית n. f. *covenant*הִנֵּה int. *lo! behold!*טוֹב adj. *good*יַעֲקֹב n. m. *Jacob*יְרִיחוֹ n. *Jericho*כָּבֵד v. P. *to honor; N. to be honored*כְּבוֹד n. m. *honor*כֹּהֲנִים n. m. pl. *priests*כָּרַת v. K. *to cut, make a covenant*

מָזַע v. K. *to withhold, keep back*

עֲדָה n. f. *company, assembly*

עַל-פְּנֵי *in the presence of*

עַם n. m. *people*

פֶּן conj. *lest, that not*

קָטַר v. H. *to burn incense*

רַע adj. *bad, evil*

שָׁחַח v. K. *to forget*

שָׁמַר v. N. *to keep one's self, take heed.*

§ 38. *Hiphil, Hophal, and Hithpael Futures, etc.*

HIPHIL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹר	תִּקְטֹר	תִּקְטֹר	תִּקְטֹרִי	אִקְטֹר
PLUR.	יִקְטֹרוּ	תִּקְטֹרְנָה	תִּקְטֹרוּ	תִּקְטֹרְנָה	נִקְטֹרוּ

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטֹר	הִקְטֹרִי	PLUR.	הִקְטֹרוּ	הִקְטֹרְנָה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטֹר	מִקְטֹרָה	or	מִקְטֹרֶת	
			PLUR.	מִקְטֹרִים	מִקְטֹרוֹת

HOPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַלִּי	אִקְטַל
PLUR.	יִקְטַלוּ	תִּקְטַלְנָה	תִּקְטַלוּ	תִּקְטַלְנָה	נִקְטַלוּ

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטַל	מִקְטַלָּה	or	מִקְטַלֶּת	
			PLUR.	מִקְטַלִּים	מִקְטַלוֹת

## HITHPAEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטְּלִי	אֲתִתְקַטֵּל
PLUR.	יִתְקַטְּלוּ	תִּתְקַטְּלנה	תִּתְקַטְּלוּ	תִּתְקַטְּלנה	נִתְקַטֵּל

## IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִתְקַטֵּל	הִתְקַטְּלִי	PLUR.	הִתְקַטְּלוּ	הִתְקַטְּלנה

## PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִתְקַטֵּל	מִתְקַטְּלָה	OR	מִתְקַטְּלָה	מִתְקַטְּלוֹת
PLUR.	מִתְקַטְּלִים				

## VOCABULARY 9.

חֶסֶד	n. m. <i>kindness, mercy</i>	מִלְךָ	v. H. <i>to cause to reign</i>
יְשׁוּעָה	n. m. <i>salvation</i>	צִעֲקָה	n. f. <i>cry</i>
כֵּן	adv. <i>thus</i>	שָׂוִל	v. H. <i>to be wise, act wisely</i>
לְבַשׁ	v. H. <i>to cause to put on, to clothe</i>	שִׂמְחָה	n. f. <i>gladness</i>
מִטָּר	v. H. <i>to cause to rain</i>	שִׂשׂוֹן	n. m. <i>joy</i>
מִטָּר	n. m. <i>rain</i>	שְׂאֵרִית	n. f. <i>remnant</i>

§ 39. *Peculiar Forms.*

1. When the last radical is נ or ת, it is united by Daghesh-forte with personal endings beginning with the same letter, e. g. הַשְּׂבַתִּי for הַשְּׂבַתְתִּי, תִּשְׁכַּנְּנָה for תִּשְׁכַּנְנִי.

2. The vowel-letter ה may be added to the 2 masc. sing. of the preterite, and dropped from the fem. plurals of the future and imperative, e. g. בָּגְדְתָה, תִּזְכְּרִי.

3. Final ך is sometimes added to  $\bar{u}$  of the preterite, and to  $\bar{u}$  and  $\bar{i}$  of the future, e. g. תִּדְבְּרֶיךָ, תִּדְבְּרֶיךָ.

4. The Kal construct infinitive, in a few instances, has Pattahh in place of Hholem, שָׁבֵב, שָׁבֵל; and occasionally it takes a feminine ending דְּבַקָּה for דְּבַק.

5. The Niphal absolute infinitive may be either נִקְטַל or הִקְטַל; קָטַל may be used for the absolute as well as the construct infinitive Piel.

6. A few verbs have Pattahh or Seghol as the vowel of the second radical in the Piel preterite, קָטַשׁ, דִּבֵּר instead of קָטַשׁ, דִּבֵּר; Pattahh also occurs in the Hithpael הִתְקַטַּף.

7. Pual sometimes has Kamets-Hhatuph and Hophal Kibbuts in the first syllable הִתְקַטַּף, הִתְקַטַּף.

8. Tav of the prefixed תה in Hithpael is transposed with the first radical of the verb, if it be one of the sibilants ס, ש or ש; with צ the ת is transposed and in addition changed to ט; with ד, ט or ת, and occasionally with other letters, the ת is assimilated to the first radical and united with it by Daghesht-forte, הִתְקַטַּף, הִתְקַטַּף, הִתְקַטַּף.

### § 40. *Paragogic and Apocopated Future and Imperative.*

1. The vowel ה, is appended to the first person of the future, and, in a very few instances, to the third person singular, to express desire or determination, נִתְקַטַּף *we will break* or *let us break*. This is called the paragogic or cohortative future.

2. The apocopated or jussive future is a shortened form of the second or third persons singular and expresses a wish or command, or, with a negative, dissuasion or prohibition. In perfect verbs it is distinguished from

the simple future only in the Hiphil species, in which the ך of the ultimate is changed to (.), תִּשְׁכַּל *thou mayest understand* or *understand thou*.

3. Paragogic ה, is sometimes appended to the masculine singular of the imperative, softening the command into an entreaty or expression of desire, שְׁמַע *oh, hear!* or *pray, hear!*

4. The addition of ה, to a future or imperative commonly causes the rejection of its last vowel, except in the Hiphil species where ך remains or is restored אֲשַׁמְרֶה, אֲבַדְיָה. The Kal imperative with *ō* becomes קָטַל *kot'lā*; the Kal imperative with *ā* becomes כִּבְדָה *kibbl'āhā*.

### § 41. Vav Conversive.

Vav Conversive is a modification of the copulative ו *and*, and is so called because it has, in certain cases, the effect of converting the future into a preterite and the preterite into a future.

Vav Conversive prefixed to the future takes Pattahh followed by Daghesht-forte in the next letter, יִסְגֵר *he will shut*, וַיִּסְגֵר *and he shut*. If this be Yodh with Sh'va, Daghesht is usually omitted, וַיִּקְרָא. Before א of the first person, which cannot receive Daghesht, Pattahh is lengthened to Kamets, וַאֲדַבֵּר. The verb commonly suffers the same change as in the apocopated future, § 40. 2, and in the first person sometimes has paragogic ה.

Vav Conversive prefixed to the preterite has the same pointing with Vav Conjunctive, § 28, שָׁמַר *he has kept*, וַשָּׁמַר *and he will keep*.

For the influence of Vav Conversive on the accent, see § 17. 6.



## VOCABULARY 10.

אַהֲרֹן n. m. <i>Aaron</i>	יָשַׁב v. K. <i>to dwell, inhabit</i>
אֵל adv. <i>not</i>	כְּתוּבָה n. f. <i>tunic</i>
אֵלַי prep. <i>to, unto, respecting</i>	מַלְכָּה n. f. <i>queen</i>
אַשֵּׁר n. m. <i>ashes</i>	מֹרְדֵּכַי n. m. <i>Moraecar</i>
בְּגָדִים n. m. pl. <i>garments</i>	קָבַל v. P. <i>to receive, accept</i>
בָּרַד n. m. <i>hail</i>	קָרַב v. K. (fut. a) <i>come near</i>
הֵנָּה adv. <i>hither</i>	<i>approach</i>
זָעַק v. K. (fut. a) <i>to cry</i>	קָרַע v. K. (fut. a) <i>to rend</i>
זַעֲקָה n. f. <i>cry</i>	רֹאשׁ n. m. <i>head</i>
חֶרֶב n. f. <i>sword</i>	רָחַץ v. K. (fut. a) <i>to wash</i>
הָזַע v. K. <i>to be weary</i>	שַׁק n. m. <i>sackcloth</i>
יָד n. f. <i>hand</i>	שָׁלַח v. K. (fut. a) <i>to send.</i>
יָרַשׁ or יָרַשׁ v. K. <i>to drive out</i>	

§ 42. *Verbs with Suffixes.*

1. The personal pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given, § 29. 2.

2. The personal terminations of the verbs suffer the following changes before suffixes:—

## PRETERITE.

SING. 3 *fem.* הָ, becomes הַ.

2 *masc.* תָּ sometimes becomes תַּ before י

2 *fem.* תָּ becomes תִּי.

PLUR. 2 *masc.* תָּם becomes תֵּי. The 2 *fem. plur.* does not occur with suffixes.

## FUTURE.

PLUR. 2 and 3 *fem.* תִּקְטְלֶנָּה becomes תִּקְטְלֵי.

3. The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a

consonant insert before, הָ, כֶּם and כֶּן a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *ā* and in the future and imperative mostly *e*.

4. Nun is sometimes inserted between the future of the verb and the suffix, particularly in emphatic and pausal forms. This is called Nun Epenthetic. It is commonly united by Daghesht-forde with נ of the 1 pers. suffix and נ of the 2 pers., to which it is almost always assimilated.

5. The 3 pers. suffix is liable to the following contractions; in the *masc.* הוּ, becomes וּ, ירהוּ, becomes ירוּ, תהוּ, becomes תוּ, נהוּ, becomes נוּ; in the *fem.* הִי, becomes וּי, תהי, becomes תי, נהי, becomes נה.

6. The first and second persons of the verb do not receive suffixes of the same person with themselves.

The 3 masc. sing. of the Preterite Kal קָטַל assumes the following forms in combination with suffixes:—

SING.	1 com.	קָטַלְנִי	k'tāla'nī	<i>he killed me</i>
	2 masc.	קָטַלְךָ	k'tāl'khā'	<i>he killed thee (m.)</i>
	2 fem.	קָטַלְךְ	k'tālākh'	<i>he killed thee (f.)</i>
	3 masc.	קָטַלְהוּ	k'tālā'hū	} <i>he killed him</i>
		קָטַלוּ	k'tālō'	
	3 fem.	קָטַלְהָ	k'tālāh'	<i>he killed her</i>
PLUR.	1 com.	קָטַלְנָנוּ	k'tālā'nū	<i>he killed us</i>
	2 masc.	קָטַלְכֶם	k'tal'khem'	<i>he killed you (m.)</i>
	2 fem.	קָטַלְכֶן	k'tal'khen'	<i>he killed you (f.)</i>
	3 masc.	קָטַלְם	k'tālām'	<i>he killed them (m.)</i>
	3 fem.	קָטַלְנָן	k'tālān'	<i>he killed them (f.)</i>

7. Verbs having *e* in the Preterite substitute Tsere for Kamets with the second radical throughout the Kal preterite with suffixes, e. g. קָטַלְנִי from קָטַל.

The remaining parts of the verb are sufficiently represented in Table VII.

## VOCABULARY 11.

אָב n. m. <i>father</i>	הָמָן n. m. <i>Haman</i>
אֲדֹנָי n. m. <i>Lord</i>	מִזְבֵּחַ n. m. <i>altar</i>
אִמָּה n. f. <i>mother</i>	מִלְחָמָה n. f. <i>war, fighting</i>
בַּת n. f. <i>daughter</i>	סָגַר v. P. <i>to shut up</i> ; H. <i>to cause to shut</i>
גָּדַל v. P. <i>to make great</i>	סָפַר v. P. <i>to recount, tell</i>
הִבִּיחַ v. H. <i>to overtake</i>	רָעָב n. m. <i>famine.</i>
דָּם n. m. <i>blood</i>	

## VOCABULARY 12.

אֵיכָּהּ adv. <i>how</i>	לְפָנַי prep. <i>before, in the presence of</i>
אִישׁ n. m. <i>man</i>	עִיל n. m. <i>suckling, babe</i>
אִשָּׁה n. f. <i>woman</i>	קָטַר v. P. <i>to crown</i>
בְּרָכָה n. f. <i>blessing</i>	קָטַט v. K. <i>to take off</i> clothes
דַּמָּשְׁקַי n. <i>Damascus</i>	צָרָה n. f. <i>trouble</i>
דֶּרֶךְ n. m. f. <i>way</i>	רַגְלָיִם n. f. du. <i>feet</i>
הִלְכָה v. K. <i>to go, walk</i>	רַחֲמִים adj. <i>merciful</i>
זָכַר v. K. <i>to remember</i>	שָׂלְמָה n. f. <i>garment</i>
הִלְצִיחַ v. P. <i>to deliver</i>	שָׁמַר v. H. <i>to rise early</i>
טָוַח v. P. <i>to soil, defile</i>	שָׁמַע v. K. <i>to hear</i>
מָשַׁל v. H. <i>to cause to rule</i>	תִּפְסַח v. K. <i>to lay hold of, seize.</i>
נָא <i>pray, I pray thee</i>	

## NOUNS.

§ 43. *Gender and Number.*

1. Nouns in Hebrew are of two genders, masculine and feminine. The masculine has no characteristic termination; the feminine ends in הַ, or תַּ.

2. There are three numbers, the singular, dual, and plural. The dual is restricted for the most part to the

names of objects occurring in pairs. It ends in **ים** in nouns of both genders.

3. The plural of masculine nouns ends in **ים**, or more rarely **יך**, and that of feminine nouns in **ות**.

4. It is to be observed, however, that a number of feminine nouns lack the characteristic ending in the singular. Also, that some masculine nouns take **ות** in the plural, some feminines take **ים**, and some of each gender take indifferently **ים** or **ות**.

### § 44. *Feminine, Dual, and Plural.*

The following changes result from appending the terminations for gender and number.

#### I. The feminine ending **ת**.

1. If the ultimate is simple there is no change.

<i>masc.</i>		<i>fem.</i>	<i>masc.</i>		<i>fem.</i>
מִצְרַיִם	<i>an Egyptian,</i>	מִצְרַיִת	שְׁנַיִ	<i>second,</i>	שְׁנַיִת
יְמִינִי	<i>right,</i>	יְמִינִית	שְׁלִישִׁי	<i>third,</i>	שְׁלִישִׁית
פְּנִימִי	<i>interior,</i>	פְּנִימִית	מוֹצֵא	<i>finding,</i>	מוֹצֵאת

2. If the ultimate is mixed, an unaccented Seghol is inserted before the termination to prevent the concurrence of vowelless consonants, § 10. 3, and to this a preceding *a*, *ē* or *ī* is commonly assimilated.

<i>masc.</i>		<i>fem.</i>	<i>masc.</i>		<i>fem.</i>
נִשְׁבָּר	<i>broken,</i>	נִשְׁבָּרַת	שֹׁכֵב	<i>lying</i>	שֹׁכֵבַת
מִשְׁלֹשׁ	<i>triple,</i>	מִשְׁלֹשַׁת	מִדְבָּר	<i>speaking</i>	מִדְבָּרַת
מְקַבְּץ	<i>gathered,</i>	מְקַבְּצַת	אֲדִיר	<i>large</i>	אֲדִירַת
אֲדָמָדָם	<i>reddish,</i>	אֲדָמָדָמַת	שְׁלִיט	<i>imperious</i>	שְׁלִיטַת
שֹׁפֵף	<i>shedding,</i>	שֹׁפֵפַת	מְשֻׁלָּל	<i>prudent</i>	מְשֻׁלָּלַת

3. If the last letter be a guttural, Pattahh is substituted for Seghol, § 10. 3.

מוֹדֵעַ <i>friend</i> , fem.	מוֹדַעַת	נִשְׁמָע <i>heard</i> , fem.	נִשְׁמַעַת
שְׁמִיעַ <i>hearing</i> , fem.	שְׁמִיעַת	מַגִּיעַ <i>touching</i> , fem.	מַגִּיעַת

II. The feminine הַ, the plural ים. or ות, and the dual רם.

1. Kamets and Tsere are rejected from the penult, except from nouns in הַ.

גָּדוֹל <i>great</i> , fem.	גָּדוֹלָה	pl. גָּדוֹלִים	f. pl. גָּדוֹלוֹת
גְּבוּהָ <i>high</i> , fem.	גְּבוּהָה	pl. גְּבוּהִים	f. pl. גְּבוּהוֹת
כָּתוּב <i>written</i> , fem.	כָּתוּבָה	pl. כָּתוּבִים	f. pl. כָּתוּבוֹת
מְשִׁיב <i>restoring</i> , fem.	מְשִׁיבָה	pl. מְשִׁיבִים	f. pl. מְשִׁיבוֹת
אֲדוֹן <i>master</i> , pl.	אֲדוֹנִים	מְלִיצִן <i>interpreter</i> , pl.	מְלִיצִים
דָּבָר <i>word</i> , pl.	דְּבָרִים	לֵבָב <i>heart</i> , pl.	לְבָבוֹת
זִכְרוֹן <i>memorial</i> , pl.	זִכְרוֹנוֹת	עֵנָב <i>grape</i> , pl.	עֵנָבִים
כַּנָּף <i>wing</i> , du.	כַּנְפָּיִם	צִלְעֵי <i>rib</i> , pl.	צִלְעִים

2. In an accented mixed ultimate

(1) Tsere is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets. Other vowels suffer no change.

הֹלֵךְ <i>going</i> , fem.	הֹלֵכָה	pl. הֹלְכִים	f. pl. הֹלְכוֹת
שֹׁפֵךְ <i>shedding</i> , fem.	שֹׁפֵכָה	pl. שֹׁפְכִים	f. pl. שֹׁפְכוֹת
שֹׁפֵט <i>judge</i> , pl.	שֹׁפְטִים	מִזְבֵּחַ <i>altar</i> , pl.	מִזְבְּחוֹת
כֹּהֵן <i>priest</i> , pl.	כֹּהֲנִים	מַקֵּל <i>rod</i> , pl.	מַקְלוֹת

but

מֵת <i>dead</i> , fem.	מֵתָה	pl. מֵתִים	f. pl. מֵתוֹת
שָׁלֵם <i>complete</i> , fem.	שָׁלְמָה	pl. שָׁלְמִים	f. pl. שָׁלְמוֹת
יָבֵשׁ <i>dry</i> , fem.	יָבֵשָׁה	pl. יָבֵשִׁים	f. pl. יָבֵשוֹת
עֵץ <i>tree</i> , pl.	עֵצִים	שֵׁם <i>ncma</i> , pl.	שְׁמוֹת
רֵגֵל <i>thigh</i> , du.	רֵגְלָיִם	כָּבֵד <i>heavy</i> , pl.	כְּבֵדִים

(2) If two consonants have coalesced in the final letter, this is doubled, and the preceding vowel, if long,

is shortened. A like doubling occurs in a few instances where there has been no contraction in the form.

רב	(from רָבַב) <i>much</i> ,	fem. רַבָּה	pl. רַבִּים	f. pl. רַבּוֹת
תָּם	(from תָּמַם) <i>perfect</i> ,	fem. תַּמָּה	pl. תַּמִּים	f. pl. תַּמּוֹת
קָטָן	<i>small</i> ,	fem. קַטְנָה	pl. קַטְנִים	f. pl. קַטְנוֹת
עֵמֶק	<i>deep</i> ,	fem. עַמְקָה	pl. עַמְקִים	f. pl. עַמְקוֹת
גַּן	(from גָּנַן) <i>garden</i> ,	pl. גַּנִּים	גַּנְוֵן <i>wheel</i> ,	pl. גַּנְוִיִּם
עֵז	(from עָיַז) <i>goat</i> ,	pl. עֵיזִים	תְּרוּל <i>bramble</i> ,	pl. תְּרוּלִים
חֹק	(from חָקַק) <i>statute</i> ,	pl. חֻקִּים	לֵב (from לָבַב) <i>heart</i> ,	pl. לְבוֹת
אָף	(for אָנַף) <i>nose</i> ,	du. אַפִּים	שֵׁן (from שָׁנַן) <i>tooth</i> ,	pl. שֵׁנִים

3. Nouns having an unaccented vowel in the ultimate, commonly called Segholates, § 10. 3, drop this vowel before the feminine ending ה; in the plural pretonic Kamets is inserted, § 10. 2, and the vowel of the first radical falls away; the dual sometimes drops the unaccented Seghol and sometimes inserts pretonic Kamets.

מֶלֶךְ	<i>king</i> ,	fem. מַלְכָּה	queen,	pl. מַלְכִים	<i>kings</i>
סֹתֵר	<i>covert</i> ,	fem. סֹתְרָה		pl. סֹתְרִים	
עֵגֶל	<i>calf</i> ,	fem. עֵגְלָה		pl. עֵגְלִים	
אָמַר	<i>saying</i> ,	fem. אַמְרָה or אִמְרָה		pl. אַמְרִים	
עֲצָם	<i>strength</i> ,	fem. עַצְמָה		pl. עַצְמִים	
בָּעַל	<i>lord</i> ,	fem. בַּעְלָה	<i>lady</i> ,	pl. בַּעְלִים	<i>lords</i>
רֵגֶל	<i>foot</i> ,	du. רַגְלִים	אָזֶן <i>ear</i> ,	du. אַזְנִים	
בִּרְךָ	<i>knee</i> ,	du. בְּרָכַיִם	קֶרֶן <i>horn</i> ,	du. קַרְנָיִם or קַרְנִים	

a. Medial Vav frequently quiesces in Hholem and Yodh in Tsere before the dual and plural endings.

מָוֶת	<i>death</i> ,	pl. מַוְתִים	זֵיתֹן <i>olive tree</i> ,	pl. זֵיתָיִם
אִיָּנָה	<i>iniquity</i> ,	pl. אִיָּנוֹת	עֵינָן <i>eye</i> ,	du. עֵינָיִם

## 4. In a simple ultimate

(1) הֿ is rejected.

רָפָה	<i>fair,</i>	fem.	רָפָה	pl.	רָפִים	f. pl.	רָפוֹת
עֹשֶׂה	<i>doing,</i>	fem.	עֹשֶׂה	pl.	עֹשִׂים	f. pl.	עֹשׂוֹת
מַעֲשֵׂה	<i>work,</i>	pl.	מַעֲשִׂים		קָנָה	pl.	קָנִים
מֵרָאָה	<i>appearance,</i>	pl.	מֵרָאִים		שָׂדֵה	pl.	שָׂדוֹת
מַחֲנֵה	<i>camp,</i>	du.	מַחֲנִים		הִזָּה	pl.	הִזִּים

(2) י becomes יָהֿ, יִים, or יִם, יוֹת.

טָרֵי	<i>fresh,</i>	fem.	טָרֵה	pl.	טָרִים	f. pl.	טָרוֹת
עָנִי	<i>afflicted,</i>	fem.	עָנִיָּה	pl.	עָנִים	f. pl.	עָנוֹת
עִבְרֵי	<i>Hebrew,</i>	fem.	עִבְרֵה	pl.	עִבְרִים or עִבְרִים	f. pl.	עִבְרוֹת
אֵי	<i>island,</i>	pl.	אֵיִם		פְּלִשְׁתִּי	pl.	פְּלִשְׁתִּים

§ 45. *In Feminine Nouns.*

1. Feminine nouns in הֿ, of the form derived from Segholates, § 44. 3, insert pretonic Kamets in the plural, and drop their original vowel; all others simply substitute the plural for the singular ending.

מַלְכָּה	<i>queen,</i>	pl.	מַלְכוֹת	רְשׁוּעָה	<i>salvation,</i>	pl.	רְשׁוּעוֹת
סֹתְרָה	<i>covert,</i>	pl.	סֹתְרוֹת	בְּרָכָה	<i>blessing,</i>	pl.	בְּרָכוֹת
הַרְפָּה	<i>reproach,</i>	pl.	הַרְפּוֹת	נִקְמָה	<i>vengeance,</i>	pl.	נִקְמוֹת
אִמְרָה	<i>saying,</i>	pl.	אִמְרוֹת	עֲצָה	<i>counsel,</i>	pl.	עֲצוֹת
הַרְפָּה	<i>desert,</i>	pl.	הַרְבּוֹת	גִּנָּה	<i>garden,</i>	pl.	גִּנּוֹת
בַּעֲלָה	<i>lady,</i>	pl.	בַּעֲלוֹת	אֲנָה	<i>ship,</i>	pl.	אֲנָוֹת

2. Feminine nouns in תֿ (or תֿ\_) substitute the plural for the singular ending, and reject the preceding vowel, if it be Hholem or derived from Tsere; otherwise they restore it to what it would have been, if תֿ had not been appended, § 44. I. 2. Nouns in יתֿ take יוֹת and nouns in יתֿ take יוֹת.

מִשְׁמֶרֶת	(from	מִשְׁמֵר	<i>observance</i> ,	pl.	מִשְׁמֶרוֹת
מִצְּלָת	(from	מִצְּלָל	<i>knife</i> ,	pl.	מִצְּלָלוֹת
אֲדָמָה	(from	אֲדָמָם	<i>reddish</i> ,	pl.	אֲדָמָמוֹת
מִיִּזְקָה	(from	מִיִּזֵּק	<i>nurse</i> ,	pl.	מִיִּזְקוֹת
טִבְעָה	(from	טִבַּע	<i>ring</i> ,	pl.	טִבְעוֹת
נֹגֵעַת	(from	נֹגַעַ	<i>touching</i> ,	pl.	נֹגְעוֹת
יוֹזֵקָה	(from	יוֹזֵק	<i>sucker</i> ,	pl.	יוֹזְקוֹת

<i>sing.</i>		<i>pl.</i>	<i>sing.</i>		<i>pl.</i>
גִּלְגָּלֶת	<i>skull</i> ,	גִּלְגָּלוֹת	מוֹאָבִית	<i>Moabites</i> ,	מוֹאָבִיּוֹת
כְּתֹנֶת	<i>tunic</i> ,	כְּתָנֹת	מִצְרַיִת	<i>Egyptian woman</i> ,	מִצְרַיִיּוֹת
שִׁבְלֶת	<i>ear of corn</i> ,	שִׁבְלִים	מַלְכוּת	<i>kingdom</i> ,	מַלְכוּיּוֹת

3. Before the dual ending ה, becomes ת; and nouns in ה, follow the rule of other Segholates, § 44. II. 3.

יֶרֶכָה	<i>thigh</i> ,	du.	יֶרְכָתַיִם	דֶּלֶת	<i>folding-door</i> ,	du.	דְּלָתַיִם
שֹׁפָה	<i>lip</i> ,	du.	שְׁפָתַיִם	עֲצָלָה	<i>sloth</i> ,	du.	עֲצָלָתַיִם
שָׁנָה	<i>year</i> ,	du.	שְׁנָתַיִם	נְחֹשֶׁת	<i>brass</i> ,	du.	נְחֹשֶׁתַיִם

### VOCABULARY 13.

אֶבֶן	n. m. f. <i>a stone</i>	מָלַךְ	v. K. <i>to reign</i>
אֶדוֹם	n. m. <i>Edom</i>	עֵי	n. (with art.) <i>Ai</i>
בְּאֵר	n. f. <i>a well</i>	עִיר	n. f. <i>city</i>
גִּבְעוֹן	n. <i>Gibeon</i>	רַב	adj. (רַבָּה) <i>much, many</i>
גָּדוֹל	adj. <i>great, large</i>	רָעָה	n. f. <i>evil</i>
גּוֹי	n. m. <i>nation</i>	שָׁלַךְ	v. H. <i>to cast</i>
חָדָשׁ	adj. <i>new</i>	תְּאֵנָה	n. f. (תְּאֵנִים) <i>fig-tree, fig.</i>
לָכַד	v. K. <i>to capture</i>		

### § 46. Construct State.

1. When one noun stands in a relation of dependence on another, the first is put in the construct state. A



noun which is not so related to a following one, is said to be in the absolute state. Thus דְּבַר word is in the absolute state; but in the expression דְּבַר הַמֶּלֶךְ the word of the king, דְּבַר is in the construct state.

2. The construct is a shortened form, the speaker naturally hastening forward from the first noun to the second, which is necessary to complete the idea.

§ 47. Its Formation.

The following changes occur in the formation of the construct:

1. The feminine הַ becomes הִ; the dual ים and the plural ים become יַ .

גַּן garden,	const. גִּן	חֻקִּים statutes,	const. חֻקֵי
מַלְכָּה queen,	const. מַלְכֵת	שֹׁפְטִים judges,	const. שֹׁפְטֵי
עֵגְלָה calf,	const. עֵגְלֹת	רַגְלִים feet,	const. רַגְלָי
בַּעֲלָה lady,	const. בַּעֲלֹת	אָזְנוֹת ears,	const. אָזְנַי

2. In a mixed ultimate Kamets is shortened to Pattahh; so is Tsere when preceded by pretonic Kamets.

absol.		const.	absol.		const.
דָּג	fish,	דִּג	זָקֵן	old,	זָקֵן
כּוֹכַב	star,	כּוֹכַב	חֵצֵר	court,	חֵצֵר
מִקְדָּשׁ	sanctuary,	מִקְדָּשׁ	כָּבֵד	heavy,	כָּבֵד or כְּבֵד

3. Medial ו commonly quiesces in Hholem and י in Tsere; final ו becomes יַ .

מָוֶת death,	const. מוֹת	גֵּיא valley,	const. גֵּיא
בְּתֵךְ midst,	const. תֵּכֶךְ	בַּיִת house,	const. בַּיִת
קַשְׂוֹת cups,	const. קַשְׂוֹת	עֵינֹת fountains,	const. עֵינֹת
but עֲוֹן iniquity,	const. עֲוֹן	חַי life,	const. חַי

4. In a simple ultimate ה, becomes ה..; other vowels remain unchanged.

שׁוֹה	<i>sheep</i> ,	const.	שׁוֹה	מוֹצֵא	<i>going forth</i> ,	const.	מוֹצֵא
רֹעֵה	<i>shepherd</i> ,	const.	רֹעֵה	אֹבֵד	<i>host</i> ,	const.	אֹבֵד
מִקְנֵה	<i>cattle</i> ,	const.	מִקְנֵה	יִרָא	<i>fearing</i> ,	const.	יִרָא
מַעֲשֵׂה	<i>work</i> ,	const.	מַעֲשֵׂה	פְּרִי	<i>fruit</i> ,	const.	פְּרִי

5. Kamets and Tseré are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants, a short vowel is inserted between them, § 10. 1.

<i>absol.</i>		<i>const.</i>	<i>absol.</i>		<i>const.</i>
אֲדוֹן	<i>master</i> ,	אֲדוֹן	בְּרָכָה	<i>blessing</i> ,	בְּרָכָה
זִכְרוֹן	<i>memorial</i> ,	זִכְרוֹן	נִקְמָה	<i>vengeance</i> ,	נִקְמָה
דְּבָר	<i>word</i> ,	דְּבָר	שִׁפְתָיִם	<i>lips</i> ,	שִׁפְתָי
עָנָן	<i>cloud</i> ,	עָנָן	מְלָכִים	<i>kings</i> ,	מְלָכִי
קָנָה	<i>reed</i> ,	קָנָה	הִרְפּוֹת	<i>reproaches</i> ,	הִרְפּוֹת
מַלְיָץ	<i>interpreter</i> ,	מַלְיָץ	גְּרָנוֹת	<i>threshing floors</i> ,	גְּרָנוֹת
לֵבָב	<i>heart</i> ,	לֵבָב	בְּהֵמוֹת	<i>beasts</i> ,	בְּהֵמוֹת

See Table XVII. Declension of Nouns.

#### VOCABULARY 14.

אֲמָנָה	n. <i>Amanah</i>	עָפָר	n. m. (ות) <i>dust</i>
הֵן	int. <i>lo! behold!</i>	עֵשָׂו	n. m. <i>Esau</i>
טָהָר	v. K. <i>to be clean, pure</i>	פַּרְפָּר	n. <i>Pharpar</i>
כַּנָּף	n. f. <i>wing</i>	קוֹל	n. m. (ות) <i>voice, sound</i>
כְּרוּב	n. m. <i>cherub</i>	קָטָן, קְטַן	adj. (קַטְנָה) <i>little</i> ,
מָכַר	v. K. <i>to sell</i>		<i>small</i>
נָהָר	n. m. (ים and ות) <i>river</i>		

#### § 48. *Paragogic Vowels.*

1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, whence it is called

He directive or He local, שָׁמַיִם *heaven*, שָׁמַיְמָה *heavenward*.

2. Paragogic י, ו, or ה, are in poetic or archaic forms sometimes appended to nouns without affecting the sense, e. g. בְּנֵי, Gen. xlix. 11 for בָּנָי, Gen. i. 24 for תְּחִילַת, Ps. iii. 3 for וְשׁוֹלֵמָה.

### § 49. *Nouns with Suffixes*, see Table XVIII.

1. The pronominal suffixes are appended to nouns in the sense of possessive pronouns.

2. The forms which they assume when attached to singular nouns or combined with י of nouns in the dual and plural are shown in Table V.

I. Before the grave suffixes (viz. : כֶּם, כֶּן, הֶם, הֵן),

Nouns of both genders and of all numbers take the form of the construct.

			<i>suffix.</i>	
דְּבָר	<i>word,</i>	const. דְּבָר	דְּבָרְכֶם	<i>your word</i>
דְּבָרִים	<i>words,</i>	const. דְּבָרַי	דְּבָרֵיכֶם	<i>your words</i>
שִׁפְתַּיִם	<i>lips,</i>	const. שִׁפְתַּי	שִׁפְתֵיכֶם	<i>your lips</i>
שִׁפְתוֹת	<i>lips,</i>	const. שִׁפְתוֹת	שִׁפְתֹתֵיכֶם	<i>your lips</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרָכָת	בְּרָכָתְכֶם	<i>your blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	בְּרָכֹתֵיכֶם	<i>your blessings.</i>

II. Before the light suffixes,

1. Singular or plural nouns with a feminine ending adopt the construct form, only ה is changed to הַ.

מַלְכָּה	<i>queen,</i>	const. מַלְכָת	suf. מַלְכָתִי	<i>my queen</i>
מַלְכוֹת	<i>queens,</i>	const. מַלְכוֹת	suf. מַלְכוֹתִי	<i>my queens</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרָכָת	suf. בְּרָכָתִי	<i>my blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	suf. בְּרָכוֹתִי	<i>my blessings.</i>

2. Singular or plural nouns not having a feminine

ending adopt the same form as before the absolute plura. termination.

	<i>plur.</i>	<i>suf.</i>				
לֵב	heart,	לְבָבִים	לְבָבִי *	my heart,	לְבָבַי	my hearts
דָּבָר	word,	דְּבָרִים	דְּבָרִי	my word,	דְּבָרַי	my words
שֹׁפֵט	judge,	שֹׁפְטִים	שֹׁפְטִי	my judge,	שֹׁפְטַי	my judges
מֶלֶךְ	king,	מְלָכִים			מְלָכַי	my kings.

\* The resemblance to the plural form does not imply that the word is plural, but simply that appending the suffix produces the same effect upon the vowels and syllables of the word as the addition of the plural ending.

3. Dual nouns retain the form which they have before the absolute dual termination.

	<i>suf.</i>		<i>suf.</i>				
יָדַי	hands,	יָדַי	my hands,	אָזְנוֹם	ears,	אָזְנַי	my ears
רַגְלָי	feet,	רַגְלַי	my feet,	שִׁפְתָּם	lips,	שִׁפְתַּי	my lips.

### III. Before all suffixes, grave or light,

1. Segholate nouns in the singular drop their unaccented vowel, as before the feminine ending הַ.

	<i>suf.</i>				
מֶלֶךְ	king	מְלָכִי	my king,	מְלָכְךָ	your king
סֹתֵר	covert	סֹתְרִי	my covert,	סֹתְרְךָ	your covert
עֲצָם	strength	עֲצָמִי	my strength,	עֲצָמְךָ	your strength
פְּעַל	work	פְּעָלִי	my work,	פְּעָלְךָ	your work
מִשְׁמֶרֶת	observance	מִשְׁמֶרְתִּי	my observ.,	מִשְׁמֶרְתְּךָ	your observ.
כְּתוֹנֶת	tunic	כְּתוֹנְתִי	my tunic,	כְּתוֹנְתְּךָ	your tunic.

2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.

	<i>plur.</i>	<i>suf.</i>				
גַּן	garden	גַּנִּים	גַּנִּי	my garden,	גַּנְךָ	your garden
לֵב	heart	לְבָבִים	לְבָבִי	my heart,	לְבָבְךָ	your heart
אֵרֶבֶן	wheel	אֵרֶבָנִים	אֵרֶבָנִי	my wheel,	אֵרֶבָנְךָ	your wheel
יֶזֶק	statute	הַקָּיִם	הַקָּיִי	my statute, but	הַקָּיְךָ	your statute

## 3. Final הֿ is dropped.

רֹעֶה	<i>shepherd</i>	suf.	רֹעִי	<i>my shepherd,</i>	רֹעֶהְךָ	<i>thy shepherd</i>
מִקְנֵה	<i>cattle</i>	suf.	מִקְנֵי	<i>my cattle,</i>	מִקְנֵהְךָ	<i>thy cattle</i>
מִטֵּה	<i>rod</i>	suf.	מִטֵּי	<i>my rod,</i>	מִטֵּהְךָ	<i>thy rod</i>

## VOCABULARY 15.

אַבֵּד	v. P. <i>to destroy</i>	נָפַל	v. K. <i>to fall, fail</i>
אֶחָד	adj. <i>one</i>	נֶפֶשׁ	n. m. f. (וְתָ) <i>soul, life</i>
אַחֲרַי	prep. <i>after</i>	נִחַץ	v. P. <i>to demolish</i>
אֵשׁ	n. m. f. <i>fire</i>	עָבַד	v. K. <i>to serve</i>
אַשְׁתָּה	n. f. (יָם, and וְתָ) <i>pillar</i>	שָׂרַף	v. K. <i>to burn</i>
דָּבָר	n. m. <i>word</i>	שָׁבַר	v. P. <i>to break in pieces</i>
זָרַע	n. m. <i>seed</i>	שָׁם	adv. <i>there</i>
לֵבָב	n. m. (וְתָ) <i>heart</i>	שֵׁם	n. m. (וְתָ) <i>name</i>
מַצֵּבָה	n. f. <i>statue</i>		

§ 50. *Irregular Nouns.*

1. The following nouns of frequent occurrence are irregular in the plural:—

אִישׁ	<i>man</i>	plur.	אִנְשִׁים rarely אִישִׁים
אִשָּׁה	<i>woman, const.</i>	plur.	נָשִׁים אִשָּׁוֹת
אִמָּה	<i>maid-servant</i>	plur.	אִמָּוֹת
בַּיִת	<i>house</i>	plur.	בָּתִּים
בֵּן	<i>son</i>	plur.	בָּנִים
בַּת	<i>daughter, suf.</i>	plur.	בָּנוֹת בָּתִּים
יוֹם	<i>day</i>	plur.	יָמִים rarely יָמוֹת
עִיר	<i>city</i>	plur.	עָרִים once עִירִים
רֹאשׁ	<i>head</i>	plur.	רִאשִׁים

2. The nouns אָב *father*, אָח *brother*, and פֶּה *mouth* take the vowel י in the construct and before suffixes, e. g. const. אָבִי, suf. אָבִי, אָבִיךָ.

§ 51. *Imperfect Verbs.*

Imperfect verbs depart more or less from the standard inflection, as the nature of their radicals may require. They are of three classes, viz. :—

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel-letter in the root.

There are three kinds of guttural verbs :—

1. Pe Guttural verbs, or those whose first radical is a guttural.

2. Ayin Guttural verbs, or those whose second radical is a guttural.

3. Lamedh Guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs :—

1. Pe Nun verbs, or those whose first radical is Nun.

2. Ayin Doubled verbs, or those whose second and third radicals are alike.

There are four kinds of quiescent verbs :—

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

These names, like those of the verbal species, § 31, are derived from the verb *פָּעַל* *to do*; a Pe Guttural verb is

one which has a guttural in that place which Pe occupies in  $\text{לָפֶּה}$ , that is, as its first radical; and so with the rest.

### § 52. *Guttural Verbs.*

Gutturals have the following peculiarities:—

1. They prefer the vowel Pattahh.
2. They receive Pattahh-furtive.
3. They take compound in preference to simple Sh'va.
4. They do not admit Daghes forte.

Resh shares the last peculiarity, but partakes of the others only in a very limited degree.

### § 53. *Pe Guttural Verbs*, see Table VIII.

1. Hhirik of the letters prefixed to the root is changed to Pattahh or Seghol; to the latter chiefly in those parts or tenses in which the second radical has prevalingly *a*.

2. For simple Sh'va the guttural takes compound, either Hhateph-Pattahh, or a Hhateph conformed to the preceding short vowel. Before a vowelless letter this compound Sh'va becomes a short vowel in an intermediate syllable.

3. Upon the omission of Daghes forte in the infinitive, future, and imperative Niphal, the preceding Hhirik is lengthened to Tsere.

4. A few verbs, whose first radical is  $\text{ס}$ , receive Hholem in the first syllable of the Kal future, the second vowel being Pattahh or Tsere. This is called the Pe Aleph ( $\text{סֵפ}$ ) mode of inflection.

## VOCABULARY 16.

אָהֵב or אָהֵב v. K. (fut. a) to love	הִפֵּן v. K. to turn, N. to be turned
אִישׁ* n. m. a man, each	הִזַּק v. K. (fut. a) to be strong
אָכַל v. K. (פָּא) to eat, H. to cause to eat	מָן n. m. manna
אֵל n. m. God	עָבָד n. m. servant
אָמַן v. N. to be verified, found true	עָזַב v. K. to leave, forsake
אָמַר v. N. (פָּא) to be said	עָמַד v. K. to stand
בֵּן n. m. (בְּנִים) son	עָצָם n. f. (יָם and יָה) bone
	קָלָהּ n. f. a curse.

\* אִישׁ is the common word for an individual man; אָנוּשׁ is poetic; אָלָם is a generic term, denoting man generally, and is also the name of the first of the human race.

§ 54. *Ayin Guttural Verbs*, see Table IX.

1. The vowel following the guttural is converted into Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. When the second radical should receive simple Sh'va, it takes Hhateph-Pattahh instead; and to this the new vowel formed from Sh'va in the feminine singular and masculine plural of the imperative is assimilated.

3. Daghesh-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may remain short in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem.



## VOCABULARY 17.

בָּרַךְ	v. K. P. <i>to bless</i> , N. Pu. <i>to be blessed</i>	בְּמַרְוֶה	n. m. <i>benefit</i>
גָּאֵל	v. K. <i>to redeem</i> , P. <i>to defile</i>	קָדַשׁ	v. P. <i>to drive out</i>
		קָדַר	v. P. <i>to purify, cleanse</i> . N. <i>to be purified</i>

§ 55. *Lamedh Guttural Verbs*, see Table X.

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. Tsere preceding the third radical may either be changed to Pattahh or retained; in the latter case, the guttural takes Pattahh-furtive.

3. Hhirik, Hholem (of the infinitive), and Shurek suffer no change before the final guttural, which receives a Pattahh-furtive.

4. The guttural retains the simple Sh'va of the perfect verb before personal terminations beginning with a consonant, though compound Sh'va is used before suffixes.

5. When, however, a personal affix consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive.

## VOCABULARY 18.

אֲדוֹן	n. m. <i>lord, master</i>	זָרַע	v. K. <i>to sow</i>
אָז	adv. <i>then</i>	חֵלֵף	adj. <i>deaf</i>
אָזן	n. f. <i>ear</i>	קָנַע	v. P. H. <i>to weary, cause to toil</i>
זֵיתָן	n. m. <i>olive-tree, olive</i>		

מַמְלָכָה	n. f. <i>kingdom</i>	פָּקַח	v. N. <i>to be opened</i> , used specially of the eyes
מָנַע	v. N. <i>to be withheld</i>	פָּתַח	v. N. <i>to be opened</i>
עִוֵּר	adj. <i>blind</i>	שָׁלַח	v. K. <i>to send</i>
עֵינַי	n. f. <i>eye</i>	שָׁמָּה	adv. <i>thither</i> .
עֵץ	n. m. <i>tree</i>		

§ 56. *Pe Nun* (פִּי) *Verbs*, see Table XI.

Nun, as the first radical of verbs, has two peculiarities, viz. :—

1. At the end of syllables it is commonly assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. In the Hophal Kamets-IIIhatuph becomes Kibbutz before the doubled letter.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost at the beginning of a syllable when it is without a vowel. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination הַ.

נָתַן assimilates its last as well as its first radical.

נָלַךְ has the peculiarities of Pe Nun verbs.

VOCABULARY 19.

אָחוּה	n. f. <i>sister</i>	מָוֶת	n. m. <i>death</i>
הַבֶּשֶׁת	n. m. <i>honey</i>	נָגַד	v. II. <i>to tell</i> , Ho. <i>to be told</i>
חַיִּים	n. m. pl. <i>life</i>	נִגַּשׁ	v. K. N. <i>to approach</i>
חֲצִי	n. m. (חֲצִי) <i>half</i>	קִטְרֶה	n. f. <i>incense</i>
לָמָּה, לְמָּה	<i>for what? why?</i>	רַחֲמִים	n. m. pl. <i>mercies, com-</i>
מוֹסֵר	n. m. <i>instruction</i>		<i>passions.</i>

§ 57. *Ayin Doubled* (ע"ע) *Verbs*, see Table XII.

1. In the Kal, Niphal, Hiphil, and Hophal the repetition of the same sound is avoided by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus: סב for סָבֵב, סב for סָבֵב.

2. In the Kal this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions it is universal in the species already named.

3. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

(1) When the first radical has a vowel (pretonic Kamets) this is simply displaced by the vowel of the second radical, סָבֵב, סָב; הָסֵב, הָסֵב.

(2) When the first radical ends a mixed syllable, this will become simple upon the shifting of the vowel from the second radical to the first. Then a Daghesh-forte may be given to the first radical in order to preserve the preceding short vowel, or the preformative may take the simplest of the long vowels *ā*, or its previous vowel may be lengthened from Hhirik to Tsere, Pattahlh to Kamets, and Kamets-Hhatuph to Shurek, thus: יָסֵב becomes יָסֵב or יָסֵב, and יָמַר יָמַר.

(3) The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, יָסֵב, יָסֵב; הָסֵב, הָסֵב (comp. קָטַל, קָטַל); in the Hiphil, הָסֵב, הָסֵב (comp. נִקְטַל, נִקְטַל).

4. Although the letter, into which the second and third radicals have been contracted, represents two con

sonants, the doubling cannot be made to appear at the end of a word. But,

(1) When in the course of inflection a vowel is added, the letter receives Daghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 17. 2. *b*, רָסְבִי, רָסְבָה.

(2) Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, and the previous part of the word is shortened in consequence as much as possible, הִסְבִּיתָ, הִסְבֵּב; רָסְבָה, רָסְבִי.

(3) When, by the operation of a rule already given, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters, הִסְבִּיבָה, רָסְבִי.

5. The Piel, Pual, and Hithpael sometimes preserve the perfect forms, sometimes reduplicate the contracted root, as סִכְסְךָ, הִתְסַכְסַּךְ, and sometimes give up the reduplication altogether and insert the long vowel Hholem after the first radical, סִיכְבֵּב, הִתְסַיְבֵּב.

6. In the Kal and Hiphil futures, when the penult is a simple syllable, the accent is drawn back by Vav Conversive and the vowel of the ultimate is shortened, רָסְבֵב, וְרָסְבֵב; וְרָסְבֵב, וְרָסְבֵב.

## VOCABULARY 20.

אם conj. *if*

בַּעַל n. m. *Baal, lord*

אָרַר v. K. *to curse*; Ho. *to*

גָּלַל v. K. *to roll*

*be cursed*

דָּרַס v. H. *to crush, pulverize*

הָלַל v. H. *to begin*יְהוּדָה n. m. *Judah*יְהוּדִי n. m. *a Jew*מְעָרָה n. f. *cave*סָבַב v. K. *surround*פֶּה n. m. (const. פִּי) *mouth*פְּאִיִּם n. m. pl. *face*.§ 58. *Pe Yodh* (פִּי) *Verbs*, see Table XIV.

1. The first radical is mostly Yodh at the beginning, and Vav at the close, of a syllable.

2. In the Kal future, if Yodh be retained it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. רִיבֵשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יָקַר, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, רָשָׁב; in a few instances Hhirik is preserved by giving Daghesheforte to the second radical as in Pe Nun verbs, רָצַח, רָצַק.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, the infinitive being prolonged as in Pe Nun verbs by the feminine termination.

4. In the Niphal preterite and participle, Vav quiesces in its homogeneous vowel Hholem; in the infinitive, future, and imperative, where it is doubled, it retains its consonantal character.

5. In the Hiphil, Vav quiesces in Hholem; a few verbs have Yodh quiescing in Tsere, הִיטִיב, הִיטִיב; more rarely still the first radical is dropped and the preceding short vowel is preserved by doubling the second radical, הִצִּיג, הִצִּיג.

6. In the Hophal, Vav quiesces in Shurek; occasionally the short vowel is preserved and Dagheshe inserted in the second radical, הִצִּיג.

7. In the Hithpael the first radical is commonly Yodh, but a few verbs have Vav.

הִתְקַדֵּשׁ follows the analogy of Pe Yodh verbs.

### VOCABULARY 21.

אֹהֶל n. m. <i>tent</i>	יָדַע v. H. <i>to cause to know,</i>
אֶהָב n. m. <i>Ahab</i>	<i>let know</i>
אֵיךְ adv. <i>where?</i>	יָרַשׁ v. H. <i>to drive out</i>
הִלְכָה v. H. <i>to cause to go,</i>	כִּסֵּא n. m. (וֹת) <i>throne</i>
<i>lead</i>	מִדְבָּר n. m. <i>wilderness</i>
יָבֵשׁ v. K. <i>to be dry</i>	מִשְׁפָּט n. m. <i>judgment.</i>

§ 59. *Ayin Vav* (וֹ) and *Ayin Yodh* (וִ) Verbs, see Table XIII.

1. The quiescent may be rejected and its vowel given to the preceding radical. So in the Kal preterite: קָם for קָמוּ, where  $\bar{a}$  is in partial compensation for the contraction, מָה for מָוַה. Active participle קָם for קָמוּ, מָה for מָוַה, the ordinary participial form being superseded by that of another verbal derivative. Hiphil and Hophal: הִקָּמוּ for הִקְמוּם, הִקָּמוּ for הִקְמוּם, הִקָּמוּ for הִקְמוּם, the short vowel of the prefix being prolonged in a simple syllable.

2. Or it may be converted into its homogeneous vowel  $u$  or  $i$ , קָמוּ, קָמוּ; קָמוּ, קָמוּ, the prefix usually taking the simplest of the long vowels,  $\bar{a}$ ;  $u$  combined with a preceding or accompanying  $a$  forms  $\bar{o}$ , Kal abs. infin. קָמוּ =  $k\bar{a}u\bar{u}m$ , Niphal קָמוּ for קָמוּ.

3. In the first and second persons of the Niphal and Hiphil preterites,  $\bar{o}$  (וֹ) is inserted before the affixed terminations, and sometimes  $\check{e}$  (וִ) in the feminine plurals of

the Kal future. In the Niphal preterite, when the inserted *י* receives the accent, the preceding *י* is for euphony changed to *י*.

4. In the Kal and Hiphil species the apocopated future takes *ō* and *ē* in distinction from the ordinary future, which has *ū* and *ī*, קָשַׁב, קָשַׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, וְקָשַׁב, וְקָשַׁב.

5. (1) In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as *י*, e. g. עָיַד, or as *י*, e. g. קָלַם.

(2) Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. קָיַיַם, Pu. קוּיַיַם, Hith. הִתְקוּיַיַם.

(3) Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. כָּלְכָל, Pu. כָּלְכָל.

### VOCABULARY 22.

אָרְצָה n. f. <i>ground, land</i>	נָעַר n. m. <i>young man</i>
אֵינָן adv. <i>where? only after</i>	קָבַר v. K. <i>to bury</i> ; N. <i>to be buried</i>
מֵאֵן, מֵאֵינָן <i>whence?</i>	
אָנָּה adv. <i>whither?</i>	קָדְמָה n. f. <i>former state</i>
בּוֹא v. K. (fut. קָבוֹא) <i>to come</i> ;	קָם v. K. <i>to arise</i>
II. <i>to cause to come, bring</i>	רִיב v. K. <i>to contend</i>
הִלְכָה Hith. <i>to go for one's self, go about</i>	שׁוּב v. K. <i>to return</i> ; II. <i>to cause to return, bring back</i>
לִינָן v. K. <i>to lodge</i>	
מָוָה v. K. <i>to die</i> ; II. <i>to put to death</i>	שִׁפְחָה n. f. <i>handmaid</i> .

§ 60. *Lamedh Aleph* (לָא) *Verbs*, see Table XV.

1. Aleph, as the third radical of verbs, retains its con

sonantal character only when it stands at the beginning of a syllable.

2. At the end of the word it invariably quiesces in the preceding vowel, and if this be Pattahh, it is lengthened to Kamets; so always in the Kal future and imperative, where **ס** as a guttural requires *a*, **רַמְצָא** for **רָמְצָא**.

3. Before syllabic affixes **ס** quiesces in Kamets in the Kal preterite **מַצָּאָה**, except in those words which have Tsere as their proper vowel, **רָאָה**. In the preterites of the derivative species it quiesces in Tsere, and in all futures and imperatives in Seghol.

### VOCABULARY 23.

<b>אור</b> n. <i>Ur</i>	<b>מָצָא</b> v. K. <i>to find</i>
<b>בָּרָא</b> v. K. <i>to create</i>	<b>מָרָא</b> n. f. <i>Mara (bitter)</i>
<b>טָהוֹר</b> adj. <i>clean, pure</i>	<b>נְעֻמִי</b> n. f. <i>Naomi (sweet)</i>
<b>רָצָא</b> v. K. <i>to go out</i> ; H. <i>to bring out</i>	<b>עֲלִי</b> n. m. <i>Eli</i>
<b>כַּשְׁדִּים</b> n. m. pl. <i>Chaldees</i>	<b>קָרָא</b> v. K. <i>to call</i>
<b>לֵב</b> n. m. ( <b>לְבָבוֹת</b> ) <i>heart</i>	<b>רָהֲטִים</b> n. m. pl. <i>troughs</i>
<b>מָלָא</b> v. K. <i>to be full</i> ; N. <i>to be filled</i> ; P. <i>to fill</i>	<b>רָרַץ</b> v. K. <i>to run</i>
	<b>שָׁכַב</b> v. K. <i>to lie down</i>
	<b>שְׁמִיָּאל</b> n. m. <i>Samuel</i>

### § 61. *Lamedh He* (ל"ה) *Verbs*, see Table XVI.

1. The third radical which is Yodh or Vav, does not appear at the end of the word except in the Kal passive participle **גָּלוּי**; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה.

The various preterites end in הָ.

The futures and participles in הָ.



The imperatives in הַ.

The absolute infinitives in הַ or הַ.

The construct infinitives have the feminine ending הַ.

2. Before personal endings beginning with a vowel, the last radical (though occasionally retained in prolonged and pausal forms (הַסִּי), is commonly rejected, and its vowel given to the antecedent consonant, גַּלְיָה for גַּלְיָהּ.

3. Before personal endings beginning with a consonant the radical י remains and quiesces in either Hhirik or Tseré in the preterites and in Seghol in the futures and imperatives.

4. The third person feminine of the preterites retains the primary characteristic הַ, קָשַׁת, which is commonly softened by an appended הַ, גַּלְתָּהּ.

5. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גַּלְיָהּ, גַּלְיָהּ from גַּלְיָהּ. The preterite 3 fem. takes its simple form, e. g. גַּלְתָּהּ or גַּלְתִּי.

6. The final vowel הַ is rejected from the futures when apocopated, or when preceded by Vav Conversive, e. g. רָגַל, רָגַל from רָגַלְהּ. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, Kal, רָגַל, רָגַל from רָגַלְהּ; Hiphil, רָגַל, רָגַל from רָגַלְהּ.

7. The final vowel הַ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. גַּל for גַּלְהּ, הַקַּל for הַקַּלְהּ, הַתְּגַל for הַתְּגַלְהּ.

הַהּ to be, fut. יִהְיֶה, apoc. יְהִי, part. הַהּ.

הַהּ to live, fut. יִחְיֶה, apoc. יְחִי.

#### VOCABULARY 24.

אָמֵן adv. <i>truly, indeed</i>	בָּנָה v. K. <i>to build</i>
כִּי אַה־כִּי <i>how much more, or</i>	הַהּ v. K. <i>to be</i>
after a negative <i>how</i>	יָרַד v. K. <i>to go down, de-</i>
<i>much less</i>	<i>scend</i>

יְרוּשָׁלַם <sup>1</sup> n. <i>Jerusalem</i>	עָשָׂה v. K. <i>to make, do, N. to be done</i>
כְּאֲשֶׁר as	
כּוּל v. P. (כִּלְכֵּל) <i>to contain</i>	
קָלָה v. P. <i>to complete, finish</i>	צָוָה v. P. <i>to command</i>
מִטָּה n. f. <i>bed</i>	רָאָה v. K. <i>to see, N. to be seen, to appear</i>
קָלָה v. K. <i>to go up, H. to bring up, offer</i>	שְׁלֹמֹה n. m. <i>Solomon</i>
עֹלָה n. f. <i>burnt-offering</i>	שֵׁנִיתָ adv. <i>a second time</i>

<sup>1</sup> Pointed as though it were written יְרוּשָׁלַם.

### § 62. *Doubly Imperfect Verbs.*

Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פָּא and לָה will follow the analogy of both paradigms, the former in its first, and the latter in its second syllable. But in verbs which are both עו and לָה, the ו is invariably treated as a perfect consonant, and the לָה peculiarities only are preserved.

### § 63. *Unusual Forms.*

1. Verbs belonging to one class of imperfect verbs occasionally adopt forms from another and closely related class. Thus, a לָא verb may appear with a לָה form, or an עו verb with an ע"ע form, or *vice versá*.

2. A few verbs of different classes adopt the peculiar ע"ע or ע"ו modes of forming the Piel, Pual, and Hithpael, inserting the vowel *ō* instead of the usual reduplication

שָׁשׁ and שֵׁשׁ, Piels of שָׁשׁ, וְהִגְשֵׁשׁוּ and וְהִגְשִׁשׁוּ from שָׁשׁ, or doubling the third radical in place of the second, e. g. רָגַזוּ, אָמַלְלָה, נָאֲנָה (= נָאֲוָה) from נָאָה (= נָאֹה), הִשְׁתַּחֲוֶה (fut. יִשְׁתַּחֲוֶה, with Vav Conv. וַיִּשְׁתַּחֲוֶה) from שָׁחָה, or reduplicating an entire syllable, e. g. הִמְרַמֵּר, סִתְרִיתָר.

3. A very few instances occur of what may be called compound species; thus, Niphal of Pual נִגְאָלִי, Niphal of Hithpael נִשְׁתַּחֲוֶה, נִנְסְרִי, נִנְפָר, : נִשְׁתַּחֲוֶה.

§ 64. *Quadriliteral Verbs.*

The number of quadriliteral verbs is very small. Some adopt the vowels and inflections of the Piel and Pual species, while others follow the Hiphil.

§ 65. *Numerals, see Table XIX.*

1. The cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns.

2. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

3. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

4. Fractional parts are expressed by the feminine ordinals, as well as by special terms.

VOCABULARY 25.

אֵיפָה n. f. *ephah*

פַּרְעֹה n. m. *Pharaoh*

חֹדֶשׁ n. m. *month*

שָׁנָה n. f. (ים.) *year*

נֹחַ n. m. *Noah*

שֶׁקֶל n. m. *shekel*

עֶשְׂוֹר n. m. *decade, ten*

§ 66. *Separate Particles.*

1. The longer particles, whether adverbs, prepositions, conjunctions, or interjections, are written as separate words.

2. The prepositions אַחַר *after*, אֶל- *to*, עַד *unto*, עַל *upon*, and תַּחַת *under*, assume before suffixes the form of nouns in the masculine plural, e. g. אַחֲרַי, אַחֲרֵיהֶם; בֵּין *between*, adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, בֵּינוֹ and בֵּינָם, and בֵּינֵינוּ and בֵּינֵינָם.

3. The preposition אִתָּהּ *with*, commonly becomes אִתָּךְ before suffixes, e. g. אִתִּי, אִתְּכֶם, and is thus distinguished from אֵת the sign of the definite object, which becomes אֵת, or before grave suffixes, אֵת, e. g. אִתִּי, אִתְּכֶם.

## SYNTAX.

### § 67. *The Copula.*

1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be directly connected with its subject without an intervening copula, כָּל־דְּרֹבֹתֶיהָ שְׁלוֹם *all her paths (are) peace*, עֵץ הַיָּדָבָר *the tree (was) good*.

2. Or the verb הָיָה *to be*, or the pronoun הוּא of the third person, may be used as a copula, הָאָרֶץ הַזֹּאת הָיְתָה חֲרוּבָה *the earth was desolate*, הַנָּהָר הַרְבִּיעִי הוּא פָּרַת *the fourth river is Euphrates*.

### § 68. *The Article.*

1. The article is used in Hebrew as in English to distinguish an object as one which has been mentioned before, as well known, as the only one of its class, or as distinguished above others of like kind.

2. It is also prefixed to nouns employed in a generic or universal sense, הַזָּהָב *gold*, הַחֲכָמָה *wisdom*. So in comparisons, כְּבֵן *as a (lit. the) nest*, Isa. 10:14.

3. It is likewise found in some cases where the English idiom requires a word still more specific, as a possessive pronoun: *she took* הַצִּלְיָה *the veil*, Gen. 24:65, i. e. the one which she had, *her veil*; or a demonstrative, as before words denoting time, הַיּוֹם *to-day*, הַשָּׁנָה *this year*; or the sign of the vocative, הַמֶּלֶךְ *O king!*

### § 69. *Nouns definite without the Article.*

1. The following are definite without the article:—

(1) Proper nouns, which only receive it if they were originally appellatives.

(2) Nouns with pronominal suffixes.

(3) Nouns in the construct state before a definite noun.

2. The article is often omitted in poetry where it would be required in prose.

### § 70. *Adjectives.*

1. Both qualifying and predicate adjectives agree in gender and number with the nouns to which they belong.

2. Qualifying adjectives usually stand after the noun and agree with it likewise in definiteness, that is to say, if the noun is made definite whether by the article or in any of the ways specified in the preceding section, they receive the article, *בֶּן חָכָם* *a wise son*, *הָאָרֶץ הַטֹּבָה* *the good land*.

3. Predicate adjectives commonly stand before the noun, and do not take the article, even though the noun is definite, *טוֹב הַדָּבָר* *the word is good*.

### § 71. *Demonstrative Pronouns.*

1. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, *אֵלֶּה הַדְּבָרִים* *these things*, *אֵלֶּה הַדְּבָרִים* *these are the things*.

2. If both an adjective and a demonstrative qualify

the same noun, the demonstrative is placed last, הַאָרֶץ הַטּוֹבָה הַזֹּאת *this good land*.

§ 72. *Comparison of Adjectives.*

1. Comparison is expressed by means of the preposition מִן *from*, placed after the adjective or other word expressive of quality, טוֹבָה הַכֶּמֶה מִפְּנִינִים *wisdom is better than rubies*, lit. is good from rubies; אֲנִי אֶגְדֹּל מִמֶּנּוּ *I will be greater than thou*.

2. The superlative degree may be expressed,

(1) By adding כָּל *all* to the comparative particle מִן, גָּדוֹל מִכָּל־בְּנֵי־קֵצִים *greatest of all the sons of the east*, lit. great from all, etc.

(2) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, הַיְפֹתָה בְּנָשִׁים *O fairest among women*, lit. the fair one, etc.

§ 73. *Numerals.*

1. The cardinal אֶחָד *one* and the ordinal numbers are treated like other adjectives, and follow the rules of position and agreement already given.

2. The other cardinals may stand,

(1) In the absolute state before the noun to which they belong.

(2) Before it in the construct state (if they have such a form).

(3) After it in the absolute state.

3. Nouns accompanied by the cardinals from 2 to 10 are almost invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.) are commonly put in the singular, עֶשְׂרִים וְשֶׁבַע שָׁנָה *twenty years and seven years*.

4. The cardinals above *one* may receive the article when the noun is not expressed, but not when joined to a definite noun, אַרְבָּעִים הַיָּמִים *the forty*, אַרְבָּעִים הַיָּמִים *the forty days*.

### § 74. Apposition.

One noun may be in apposition with another, not only when both denote the same person or thing, but also when the second specifies the first by stating the material of which it consists, its quality, character, or the like, הַבְּקָר הַחֹשֶׁת *the oxen the brass*, i. e. *the brazen oxen*; שְׁלֹשׁ סָאִים קָמַח *three measures (consisting of) meal*.

### § 75. The Construct State.

1. When one noun is limited in its meaning by another, the first is put in the construct state. The relation thus expressed corresponds for the most part to the genitive case, or to that denoted in English by the preposition *of*.

2. When the relation between two nouns is expressed by a preposition, the first commonly remains in the absolute state; it may, however, especially in poetry, be put in the construct, הַרִי בְגִלְבֹּעַ *mountains in Gilboa*.

3. Nouns are sometimes in the construct before a succeeding clause with which they are closely connected; thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., particularly when the relative is itself omitted, בְּיַד־תְּשַׁלַּח *by the hand of (him whom) thou wilt send*; and even before the copulative, הַחֵמָה וְהַדַּעַת *wisdom and knowledge*.

4. An adjective, participle, or demonstrative, qualifying a noun in the construct state, cannot follow it immediately, but must be placed after the governed noun, מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah*.



5. An article or suffix belonging to a noun in the construct must be attached, not to it, but to the governed noun, *הַחַיִל הַגְּבִירִי הַחַיִל* *the mighty men of valor*, *אֱלֹהֵי זָהָב* *his idols of gold*.

6. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, *הַבַּיִת לְאֵלִישָׁע* *the house of Elisha*, *הַצֹּאן אֲשֶׁר לְאָבִיהָ* *her father's sheep*.

### § 76. Tenses of Verbs.

The Hebrew has distinct forms of the verb corresponding to the two grand divisions of time, the past and the future; but all subordinate modifications or shades of meaning are either suggested by accompanying particles, or left to be inferred from the connection. Whatever is or is conceived of as past, is put in the preterite; the future is used for all that is or is conceived of as future.

### § 77. The Preterite.

The preterite may accordingly be employed to denote,

1. The past, whether it be,

*a.* Absolute, i. e. the historical imperfect, *God בָּרָא created*.

*b.* Relative to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done?*

*c.* Relative to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made*.

*d.* Relative to a future, i. e. the future perfect, *he shall be called holy, when the Lord רָחַץ shall have washed*, etc.

*e.* Conditional, *except the Lord had left a remnant, הָיִינוּ we should have been as Sodom*.

*f.* Optative, *לֹא-מָתוּנוּ O that we had died*.

- g. Subjunctive, **לְמַעַן יִרְאֶהְם** *in order that ye might fear*
2. The present, regarded as a continuation of the past, **צִמְתִּי** *I am thirsty*, prop. *I have been and still am thirsty*.
3. General truths, embodying the experience of the past, **אֹן אֶבֶן יָדַע** *knoweth his owner*, oxen always have done so, and always will.
4. The future, when described by the prophets as though it had already taken place, **בָּבֶלֶת נָפְלָה** *has fallen*.

### § 78. *The Future.*

The future tense is used in speaking of,

1. The future, whether it be,
  - a. Absolute, **אֶעֱשֶׂה** *I will make*.
  - b. Relative to a past, *Elisha was fallen sick of his sickness, whereof* **רָמִית** *he was to die*.
  - c. Conditional, *but (if it were my case)* **אֶדְרֹשׁ** *I would seek unto God*.
  - d. Optative, expressing desire, determination, permission, or command, so **יִאָּבְדוּ** *may all thine enemies perish; all that thou commandest us*, **נַעֲשֶׂה** *we will do; of the fruit* **נֶאֱמַל** *we may eat; mine ordinances* **תִּשְׁמְרוּ** *ye shall keep*.
  - e. Subjunctive, **לְמַעַן תְּבָרְכֶהָ** *in order that my soul may bless thee*.

2. The present, when it is conceived of as extending into the future, *why* **תִּבְכִּי** *weepest thou?* lit. *why wilt thou go on to weep?*

3. General truths, which are valid for all time to come, *righteousness* **תְּרוֹמֵם** *exalteth a nation*, it does so now and always will.

4. Habitual acts or states continuing for an indefinite period from the time spoken of, *thus Job* **נַעֲשֶׂה** *did continually*, not only that once, but thenceforward.

5. The past, in animated description, as we use the present, *then* יָשִׁיר *sings Moses*.

6. The future is idiomatically used with בָּטָרָם and בְּטָרָם *not yet, before*, whether the period referred to is past or future.

7. The apocopated and paragogic forms of the future mostly have a conditional, optative, or subjunctive sense.

8. The negative imperative is made by prefixing אַל *not* to the apocopated future, אַל-תִּפְגְּעֵי *harm not*.

### § 79. *The Secondary Tenses.*

1. When a future with Vav Conversive is preceded by a preterite, or by any expression referring to past time, it becomes a secondary preterite. And a preterite with Vav Conversive preceded by a future, an imperative, or any expression indicating future time, becomes a secondary future.

2. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary tense, provided the verb stands at the beginning of its clause. If for any reason this order of the words is interrupted or prevented, the primary tense must again be used.

### § 80. *Participles.*

1. Participles may express what is permanent or habitual, (the Lord) אֹהֵב אֱוֶיִת *loveth righteousness*. Passive participles, so used, suggest not only a constant experience, but a fixed quality as the ground of it, יִרְאָה *not only feared, but worthy to be feared*.

2. Active participles most commonly relate to the pres-

ent or to the proximate future, and passive participles to the past.

3. In narratives and predictions the time of the participles is reckoned, not from the moment of speaking, but from the period spoken of, *the two angels came, and Lot* לֹט *was sitting in the gate of Sodom.*

### § 81. *The Infinitive.*

1. The absolute infinitive may be used for,

(1) The preterite or the future, when one of those tenses immediately precedes.

(2) The imperative, when it stands at the beginning of a sentence.

2. The infinitive, which is a verbal noun, may be put in the construct state before a following noun, whether this be its subject or its object. The construct state is also used after nouns or prepositions, and sometimes after verbs.

3. When one verb is dependent upon another, it is sometimes put, not in the infinitive, but in the same tense with the governing verb, *הוֹאֵיִל הָלַךְ* *he was willing, he walked, for he was willing to walk, or walked willingly.*

### § 82. *Object of Verbs.*

1. The object of a transitive verb, if a definite noun, or a pronoun, may be preceded by the particle אֵת.

2. The subject of passive verbs, which is really the object of their action, and nouns placed absolutely, occasionally receive אֵת.

3. Some verbs, not properly transitive, are capable of a transitive construction; thus,

(1) Verbs signifying plenty and want, or motion, *the*

house מלא האנשים was full of men, יצאו אֶת־הָעִיר they went out (of) the city.

(2) Any verb may govern its cognate noun, or a noun which defines the extent of its application, חלה אֶת־רַגְלָיו he was diseased in his feet.

4. The verb usually stands first, its subject next, and its object last, unless the emphasis requires a different order.

### § 83. Verbs with more than one Object.

1. Some verbs have more than one object, viz. :

(1) The causatives of transitive verbs.

(2) Verbs whose action may be regarded under different aspects as terminating upon different objects.

(3) The instrument of an action, the material used in its performance, its design, or its result, may be its secondary or remote object, וברגמיו אֶת־ו אָבֵן and they overwhelmed him with stones, וַיִּצְרַף אֶת־הָאָדָם עָפָר and he formed the man of dust.

2. If an active verb is capable of governing a double object, its passive may govern the more remote of them.

### § 84. Adverbial Expressions.

1. Adverbs commonly stand after the words to which they belong.

2. Nouns may be placed absolutely to express the relations of time, place, measure, number, or manner.

### § 85. Neglect of Agreement.

1. When a predicate adjective or verb precedes its noun, it often prefers a primary to a secondary form, that

is to say, the masculine may be used instead of the feminine, and the singular instead of the plural.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural.

3. Nouns plural in form, but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular.

5. The masculine is sometimes used, when females are spoken of, from a neglect to note the gender, if no stress is laid upon it.

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects.

7. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural.

### § 86. *Compound Subject.*

1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, or it may be put in the plural, referring to them all, or it may agree with the nearest word.

2. If the predicate follows a compound subject, it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others.

§ 87. *Repetition of Words.*

1. Repetition may denote distribution, שָׁנָה שָׁנָה *year by year*, plurality, דֶּרֶךְ-דֶּרֶךְ *generation and generation*, i. e. *many generations*, or emphasis and intensity, עֲמֹק עֲמֹק *exceeding deep*.

2. In verbs the absolute infinitive is joined with the finite forms for the sake of emphasis or intensity, מוֹת מוֹת *thou shalt surely die*.

§ 88. *Relative Pronouns.*

1. When the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending the appropriate pronominal suffix to the governing word, *thou whom I have chosen*, אֲשֶׁר בַּחֲרָתִיךָ, *whose seed*, אֲשֶׁר זָרְעוֹ.

2. When the relative is preceded by אֵל the sign of the definite object, or by a preposition, these pertain not to the relative, but to its antecedent, which is to be supplied.

3. The relative is frequently omitted, not only, as in English, when it is the object of its clause, but also when it is the subject, *and he forsook God* עָשָׂהוּ (who) *made him*.

4. The demonstrative זֶה or הוּא is frequently used in poetry with the force of a relative, in which case it suffers no change for gender or number.

§ 89. *Conjunctions.*

1. The simple copulative וְ is used in Hebrew, where our idiom requires different conjunctions; the relation between clauses so connected must often be inferred from their signification.

2. Vav also serves,

(1) To introduce the apodosis or second member of a conditional sentence, *if God will be with me and keep me* וְהָיָה *then shall Jehovah be my God.*

(2) To connect a statement of time or a noun placed absolutely with the clause to which it relates, *on the third day* וַיִּשָּׂא אַבְרָהָם *Abraham lifted up his eyes.*



# GRAMMATICAL TABLES.

## I. THE LETTERS, §1.

Order.	Forms and Equivalents.	Names.	Rabbinical Alphabet.	Numerical values.
1	א ———	אֵלֶּפֶת Áleph	א	1
2	ב Bh, B	בֵּית Bēth	ב	2
3	ג Gh, G	גִּימֵל Gi'-mel	ג	3
4	ד Dh, D	דָּלֶת Dā'-leth	ד	4
5	ה H	הֵא Hē	ה	5
6	ו V	וָו Vāv	ו	6
7	ז Z	זַיִן Záyin	ז	7
8	ח Hh	חֵית Hhēth	ח	8
9	ט T	טֵית Tēth	ט	9
10	י Y	יֹוד Yōdh	י	10
11	כ ד Kh, K	כָּפּ Kaph	כך	20
12	ל L	לָמֶד Lā'-medh	ל	30
13	מ ם M	מֵם Mēm	מס	40
14	נ ן N	נּוּן Nūn	נון	50
15	ס S	סָמֶךְ Sā'-mekh	ס	60
16	ע ———	עֵיִן Áyin	ע	70
17	פ פּ Ph, P	פֵּא Pē	פּ	80
18	צָדִי Tsā'-dhē	צ	90	
19	ק K	קוּף Kōph	ק	100
20	ר R	רֵשׁ Rēsh	ר	200
21	ש Sh, S	שֵׁין Shīn	ש	300
22	ת Th, T	תָּו Tāv	ת	400

## II. CLASSIFICATION OF THE LETTERS, § 2.

	1.			2.	
Gutturals,	א ה ה ע	}	Weak,	{	א ה ו י Vowel-Letters
Palatals,	ג י כ ק				א ה ה ע Gutturals.
Linguals,	ד ט ל נ ת		Medium,	{	ל מ נ ר Liquids.
Dentals,	ז ס צ ש				ז ס צ ש Sibilants.
Labials,	ב מ ו פ		Strong,	{	ב פ } Aspirates and
ר shares the peculiarities of the Gutturals.		ג כ ק } Mutes.			ט ת ד }

3.

Serviles **ארתן משה וכלב**. Radicals the rest of the Alphabet.

### THE POINTS, § 4.

*Long Vowels.*

*Short Vowels.*

*Doubtful Vowels.*

Kā'mets $\bar{a}$ אֵ	Páttahh	ǎ =	Hhí'rik אִ		ī or ĭ
Tsé're $\bar{e}$ עֵ	Séghōl	ě =	Shū'rek שׁ	}	ū or ŭ
Hhō'lem $\bar{o}$ וֹ	Kā'mets-Hhātūph	ǒ =	Kib'butz כִּבּוּץ		

Pronounce  $\bar{a}$  as in *father*,  $\bar{a}$  as in *fat*,  $\bar{e}$  as in *there*,  $\bar{e}$  as in *met*,  $\bar{i}$  as in *machine*,  $\bar{i}$  as in *pin*,  $\bar{o}$  as in *note*,  $\bar{o}$  as in *not*,  $\bar{u}$  as in *rule*,  $\bar{u}$  as in *full*.

§ 7. Simple Sh'va אַ silent or vocal.

Compound Sh'vas {  
 Hhātēph-Pattahh אֵ; thus עֵמֶד <sup>a</sup>mōdh.  
 Hhātēph-Seghol אֵ; thus עֵמֶר <sup>m</sup>mōr.  
 Hhātēph-Kamets אֵ; thus עֵמֶר <sup>n</sup>nī.

§ 8. Pattahh-furtive אַ with א, ה or ה at the end of words.

§ 12. Daghes-lene in ב ג ד פ כ ה removes aspiration.

§ 13. Daghes-forte doubles; not found in א ה ה ע, rarely in ר.

§ 14. Mappik in final ה when a consonant.

§ 15. Raphe אַ opposite of Daghes-lene, Daghes-forte, or Mappik.

§ 21. Makkeph (ֿ) connects words.

§ 22. Methagh אַ second syllable before the accent.

### III. THE ACCENTS, § 16.

#### DISJUNCTIVES.

##### CLASS I. *Emperors.*

- |            |       |             |
|------------|-------|-------------|
| 1. Sillāk  | ( 1 ) | סִלְיָק׃    |
| 2. Athnāhh | ( א ) | אַתְנַחַּח׃ |

##### CLASS II. *Kings.*

- |                  |       |                          |
|------------------|-------|--------------------------|
| 3. S'gholta      | ( א ) | סִגְלוֹתָא <i>postp.</i> |
| 4. Zakēph Kāton  | ( י ) | זַכְּפָה קָטוֹן          |
| 5. Zakēph Gādhol | ( ה ) | זַכְּפָה גְּדוֹל         |
| 6. Tiphllā       | ( ו ) | טִפְלָא                  |

##### CLASS III. *Dukes.*

- |               |       |                         |
|---------------|-------|-------------------------|
| 7. R'bhīr     | ( י ) | רְבִישׁ                 |
| 8. Shalshleth | ( י ) | שְׁלִשְׁלֵת             |
| 9. Zarkā      | ( ו ) | זַרְקָא <i>postp.</i>   |
| 10. Pashta    | ( ו ) | פַּשְׁטָא <i>postp.</i> |
| 11. Y'thībh   | ( א ) | יְתִיב <i>prep.</i>     |
| 12. T'bhīr    | ( ו ) | תְּבִיר                 |

##### CLASS IV. *Counts.*

- |                      |       |                                   |
|----------------------|-------|-----------------------------------|
| 13. Pāzēr            | ( ו ) | פָּזֵר                            |
| 14. Karnē Phārā      | ( ו ) | קַרְנֵי פָּרָה                    |
| 15. T'līshā Gh'dhola | ( ו ) | תְּלִישָׁא גְּדוֹלָה <i>prep.</i> |
| 16. Geresh           | ( ו ) | גְּרֵשׁ                           |
| 17. G'rāshayim       | ( ו ) | גְּרֵשָׁיִם                       |
| 18. P'sīk            | ( ו ) | פְּסִיקו                          |

#### CONJUNCTIVES. *Servants.*

- |                     |       |                                  |
|---------------------|-------|----------------------------------|
| 19. Merkā           | ( ו ) | מַרְקָא                          |
| 20. Mūnāhh          | ( ו ) | מוֹנַחַּח                        |
| 21. Merl ā Kh'phū'a | ( ו ) | מַרְקָא כְּפוּלָה                |
| 22. Mahpakh         | ( א ) | מַחְפָּק                         |
| 23. Dargā           | ( ו ) | דַּרְגָּא                        |
| 24. Kadhmā          | ( ו ) | קַדְמָא                          |
| 25. Yerahh ben Yōmō | ( ו ) | יְרַח בְּנוֹ יוֹמוֹ              |
| 26. T'līshā K'tannā | ( ו ) | תְּלִישָׁא קַטְנָה <i>postp.</i> |

IV. INSEPARABLE PREPOSITIONS AND VAV  
 CONJUNCTIVE, §§ 27, 28.

Primary form,	בְּ	בַּ	לְ	וְ
Before vowelless Consonants,	בִּ	בֶּ	לִ	וִ*
Before Gutturals with Compound Sh'va,	<i>the corresponding short vowel</i>			
Before monosyllables and accented syllables,	† בְּ	בַּ	לְ	וְ
With the contracted article,	<i>the vowel of the article.</i>			

\* Also before the labials ב, מ, and פ, but ו before vowelless Yodh.

† With the interrogative בַּמָּה, בַּמָּה, לְמָה or לְמָה.

THE PREPOSITION מִן, THE INTERROGATIVE, THE ARTICLE,  
 AND THE INTERROGATIVE מִה.

Before strong consonants,	מִ	הִ	הִ	מִה*
Before vowelless consonants and strong gutturals,	}	מִ	הִ	מִה
Before weak gutturals,		מִ	הִ	מִה
Before gutturals with Kamets,	מִ	הִ	הִ	מִה

\* But with a disjunctive accent commonly מִה.

INSEPARABLE PREPOSITIONS WITH SUFFIXES.

SINGULAR.

1 c.	בִּי	לִי	מִמֶּנִּי	מִמֶּנִּי, מִמֶּנִּי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	מִמֶּנִּי	מִמֶּנִּי, מִמֶּנִּי
2 f.	בְּךָ	לְךָ	—	מִמֶּנִּי
3 m.	בּוֹ	לוֹ	מִמֶּנִּי	מִמֶּנִּי, מִמֶּנִּי
3 f.	בָּהּ	לָהּ	מִמֶּנִּי	מִמֶּנִּי

PLURAL.

1 c.	בָּנוּ	לָנוּ	מִמֶּנִּי	מִמֶּנִּי
2 m.	בָּכֶם	לָכֶם	מִמֶּנִּי, מִמֶּנִּי	מִמֶּנִּי
2 f.	בָּכֶן	לָכֶן	—	מִמֶּנִּי
3 m.	בָּהֶם, בָּהֶם	לָהֶם, לָהֶם	מִמֶּנִּי, מִמֶּנִּי	מִמֶּנִּי, מִמֶּנִּי
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	מִמֶּנִּי

## V. PERSONAL PRONOUNS, § 29.

		SINGULAR.			PLURAL.
1	I	אֲנִי, אֲנִי	We	אֲנֵנוּ, אֲנֵנוּ, אֲנֵנוּ	
2.	{ Thou <i>m.</i>	אַתָּה, אַתָּה	Ye <i>m.</i>	אַתֶּם	
	{ Thou <i>f.</i>	אַתְּ, אַתְּ	Ye <i>f.</i>	אַתֶּן, אַתֶּן	
3.	{ He	הוא	They <i>m.</i>	הֵם, הֵמָּה	
	{ She	היא, היא § 23. 3.	They <i>f.</i>	הֵן, הֵנָּה	

### SUFFIXES.

	Simple.	With union Vowels of Verbs.			With Sing. Nouns.		With Dual and Plur. Nouns.
1 <i>c.</i>	נִי, י	נִי	נִי	נִי (נִי)	י	י	
<i>pl.</i>	נו	נו	נו	נו	נו (נו)	נו	
2 <i>m.</i>	ה (כה)	(הֵ) (הֵ)	(הֵ) (הֵ)	(הֵ) (הֵ)	ה (הֵ)	יה	
<i>pl.</i>	כם				כם	יכם	
2 <i>f.</i>	י (כי)	י, י, י	י		י	י	
<i>pl.</i>	כן				כן	יכן	
3 <i>m.</i>	הה	הה, ה, ה	הה	הה (הה)	ו (הה, ה)	יו (יהו, יהו)	(יהו, יהו)
<i>pl.</i>	ם (מו)	ם, ם, ם	ם		ם	יחם (ימו)	
3 <i>f.</i>	ה	ה, ה, ה	ה	ה	ה	יה	
<i>pl.</i>	ן (נה)	ן, ן, ן	ן		ן	יחן	

### DEMONSTRATIVE.

	<i>Masc.</i>	<i>Fem.</i>	<i>Common.</i>
SING.	זֶה (זֶה)	זֹאת (זֹאת)	זֶה, זֹאת <i>this.</i>
PLUR.			אֵלֶּה, אֵלֶּה <i>these.</i>

### RELATIVE.

אֲשֶׁר *who* or *which*; abbreviated form אֲשֶׁ (אֲשֶׁ, אֲשֶׁ, אֲשֶׁ)

### INTERROGATIVE AND INDEFINITE.

מִי *who?* or *whoever.* מַה *what?* or *whatever.*

### VERBS.—THEIR SPECIES, §§ 31, 32.

1. Simple act. Kal קָטַל *to kill.*
2. “ pass. Niphal נִקְטַל *to be killed.*
3. Intensive act. Piël קָטַל *to kill many or to massacre.*
4. “ pass. Pual נִקְטַל *to be massacred.*
5. Causative act. Hiphil הִקְטִיל *to cause to kill.*
6. “ pass. Hophal הִקְטִיל *to be caused to kill.*
7. Reflexive Hithpaël הִתְקַטַּל *to kill one's self.*

## VI. PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.	
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל	
	3 f.	קָטְלָהּ	נִקְטְלָהּ	קָטְלָהּ	קָטְלָהּ	
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	
	Plur.	3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
		2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
		2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
		1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN. <i>absol.</i>		קָטוּל	הִקְטַל	קָטַל	קָטַל	
	<i>constr.</i>	קָטֹל	הִקְטִיל	קָטִיל	(קָטֹל)	
FUT.	3 m.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	
	3 f.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	
	2 m.	תִּקְטַלְךָ	תִּקְטַלְךָ	תִּקְטַלְךָ	תִּקְטַלְךָ	
	2 f.	תִּקְטַלְיָהּ	תִּקְטַלְיָהּ	תִּקְטַלְיָהּ	תִּקְטַלְיָהּ	
	1 c.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	
	Plur.	3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
		3 f.	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּקְטְלנהּ
		2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
		2 f.	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּקְטְלנהּ
1 c.		נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	
IMPER.	2 m.	קָטֹל	הִקְטִיל	קָטִיל		
	2 f.	קָטְלִי	הִקְטִילִי	קָטְלִי		
	Plur.	2 m.	קָטְלוּ	הִקְטִילוּ	קָטְלוּ	wanting
		2 f.	קָטְלנהּ	הִקְטִילנהּ	קָטְלנהּ	
PART.	<i>act.</i>	קָטֵל		מִקְטֵל		
	<i>pass.</i>	קָטוּל	נִקְטָל		מִקְטָל	

PERFECT VERBS, §§ 33-38.

HIPHAL.	HOFHAL.	ETHIPAAL.	KAL ( <i>mid. ē</i> ).	KAL ( <i>mid. ō</i> ).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַד	טָטַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	קָטְדָהּ	טָטְלָהּ
הִקְטִילְתָּ	הִקְטִילְתָּ	הִתְקַטְּלִיתָ	קָטַדְתָּ	טָטַלְתָּ
הִקְטִילְתְּ	הִקְטִילְתְּ	הִתְקַטְּלִיתְּ	קָטַדְתְּ	טָטַלְתְּ
הִקְטִילִיתִי	הִקְטִילִיתִי	הִתְקַטְּלִיתִי	קָטַדְתִּי	טָטַלִיתִי
הִקְטִילֶנּוּ	הִקְטִילֶנּוּ	הִתְקַטְּלֶנּוּ	קָטְדוּ	טָטְלוּ
הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטְּלִיתֶם	קָטַדְתֶּם	(טָטַלְתֶּם)
הִקְטִילְתֶּן	הִקְטִילְתֶּן	הִתְקַטְּלִיתֶן	קָטַדְתֶּן	(טָטַלְתֶּן)
הִקְטִילֻהוּ	הִקְטִילֻהוּ	הִתְקַטְּלֻהוּ	קָטְדוּהוּ	טָטְלוּהוּ
הִקְטִיל	הִקְטִיל	(הִתְקַטְּל)	קָטְדוּ	טָטַל
הִקְטִיל	הִקְטִיל	הִתְקַטְּל	קָטַד	טָטַל
הִקְטִיל	הִקְטִיל	הִתְקַטְּל	הִקְטִיל	הִקְטִיל
הִקְטִיל	הִקְטִיל	הִתְקַטְּל	הִקְטִיל	הִקְטִיל
הִקְטִיל	הִקְטִיל	הִתְקַטְּל	הִקְטִיל	הִקְטִיל
הִקְטִילִי	הִקְטִילִי	הִתְקַטְּלִי	הִקְטִילִי	הִקְטִילִי
הִקְטִילֶנּוּ	הִקְטִילֶנּוּ	הִתְקַטְּלֶנּוּ	הִקְטִילֶנּוּ	הִקְטִילֶנּוּ
הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטְּלִיתֶם	הִקְטִילְתֶּם	הִקְטִילְתֶּם
הִקְטִילְתֶּן	הִקְטִילְתֶּן	הִתְקַטְּלִיתֶן	הִקְטִילְתֶּן	הִקְטִילְתֶּן
הִקְטִילֻהוּ	הִקְטִילֻהוּ	הִתְקַטְּלֻהוּ	הִקְטִילֻהוּ	הִקְטִילֻהוּ
הִקְטִיל	הִקְטִיל	הִתְקַטְּל	הִקְטִיל	הִקְטִיל
הִקְטִילִי	הִקְטִילִי	הִתְקַטְּלִי	הִקְטִילִי	הִקְטִילִי
הִקְטִילֶנּוּ	wanting	הִתְקַטְּלֶנּוּ	הִקְטִילֶנּוּ	הִקְטִילֶנּוּ
הִקְטִילְתֶּם		הִתְקַטְּלִיתֶם	הִקְטִילְתֶּם	הִקְטִילְתֶּם
הִקְטִיל		הִתְקַטְּל	הִקְטִיל	הִקְטִיל
הִקְטִיל		הִתְקַטְּל	הִקְטִיל	הִקְטִיל

## VII. PARADIGM OF THE PERFECT

### SINGULAR.

1 *com.*      2 *masc.*      2 *fem.*      3 *masc.*      3 *fem.*

#### KAL PRETERITE.

SING. 3 <i>masc.</i>	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהּ } קָטַלְתָּ	קָטַלְתָּהּ
3 <i>fem.</i>	קָטַלְתְּנִי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּהוּ } קָטַלְתְּהוּ	קָטַלְתְּהוּ
2 <i>masc.</i>	קָטַלְתְּנִי } קָטַלְתְּךָ }	—	—	קָטַלְתְּהוּ } קָטַלְתְּהוּ }	קָטַלְתְּהוּ
2 <i>fem.</i>	קָטַלְתְּנִי	—	—	קָטַלְתְּהוּ } קָטַלְתְּהוּ }	קָטַלְתְּהוּ
1 <i>com.</i>	—	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ
PLUR. 3 <i>com.</i>	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 <i>masc.</i>	קָטַלְתֶּם	—	—	קָטַלְתֶּם	קָטַלְתֶּם
1 <i>com.</i>	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם

INFINITIVE.	קָטַלְתִּי } קָטַלְתְּנִי }	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהּ
-------------	--------------------------------	-----------	-----------	-----------	-------------

#### FUTURE.

SING. 3 <i>masc.</i>	יִקָּטַלְנִי } יִקָּטַלְנִי }	יִקָּטַלְתָּ } יִקָּטַלְתָּ }	יִקָּטַלְתָּ	יִקָּטַלְתָּהּ } יִקָּטַלְתָּהּ }	יִקָּטַלְתָּהּ } יִקָּטַלְתָּהּ }
PLUR. 3 <i>masc.</i>	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם

#### IMPERATIVE.

SING. 2 <i>masc.</i>	קָטַלְנִי	—	—	קָטַלְתָּהּ	קָטַלְתָּהּ
----------------------	-----------	---	---	-------------	-------------

#### PIEL PRETERITE.

SING. 3 <i>masc.</i>	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהּ
----------------------	------------	-----------	-----------	-----------	-------------

#### HIPHIL PRETERITE.

SING. 3 <i>masc.</i>	הִקָּטַלְנִי	הִקָּטַלְתָּ	הִקָּטַלְתָּ	הִקָּטַלְתָּ	הִקָּטַלְתָּהּ
----------------------	--------------	--------------	--------------	--------------	----------------



VERBS WITH SUFFIXES, § 42.

PLURAL.				
1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קָטְלוּהוּ	קָטְלוּבָּם	קָטְלוּהָּ	קָטְלוּם	קָטְלוּהָּ
קָטְלוּהֶנּוּ	קָטְלוּהֶנּוּם	קָטְלוּהֶנּוּ	קָטְלוּתָם	קָטְלוּתָן
קָטְלוּהֶנּוּ	—	—	קָטְלוּתָם	קָטְלוּתָן
קָטְלוּהֶנּוּ	—	—	קָטְלוּתָיִם	קָטְלוּתָיִן
—	קָטְלוּהֶנּוּבָּם	קָטְלוּהֶנּוּהָּ	קָטְלוּתָיִם	קָטְלוּתָיִן
קָטְלוּהֶנּוּ	קָטְלוּהֶנּוּבָּם	קָטְלוּהֶנּוּהָּ	קָטְלוּתָם	קָטְלוּתָן
קָטְלוּהֶנּוּ	—	—	קָטְלוּתָמָם	קָטְלוּתָמָן
—	קָטְלוּהֶנּוּבָּם	קָטְלוּהֶנּוּהָּ	קָטְלוּתָמָם	קָטְלוּתָמָן
קָטְלוּהוּ	קָטְלוּבָּם	קָטְלוּהָּ	קָטְלוּם	קָטְלוּהָּ
קָטְלוּהוּ } קָטְלוּהֶנּוּ } קָטְלוּהֶנּוּ	קָטְלוּבָּם } קָטְלוּבָּם } קָטְלוּבָּם	קָטְלוּהָּ } קָטְלוּהָּ } קָטְלוּהָּ	קָטְלוּם } קָטְלוּם } קָטְלוּם	קָטְלוּהָּ } קָטְלוּהָּ } קָטְלוּהָּ
קָטְלוּהוּ	—	—	קָטְלוּם	
קָטְלוּהוּ	קָטְלוּבָּם	קָטְלוּהָּ	קָטְלוּם	קָטְלוּהָּ
הִקְטִילוּהוּ	הִקְטִילוּבָּם	הִקְטִילוּהָּ	הִקְטִילוּם	הִקְטִילוּהָּ

VIII. PARADIGM OF PE GUTTURAL VERBS, § 53.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KE FUT.
PRET. 3 m.	עָמַד	נִעְמַד	הִעְמַד	הָעָמַד	יֵאָכַל
3 f.	עָמְדָה	נִעְמְדָה	הִעְמְדָה	הָעָמְדָה	תֵּאָכַל
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הָעָמַדְתָּ	תֵּאָכַל
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הָעָמַדְתְּ	תֵּאָכְלִי
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הָעָמַדְתִּי	אֵכֵל
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמְדוּ	הָעָמְדוּ	יֵאָכְלוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הָעָמַדְתֶּם	תֵּאָכְלוּ
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הָעָמַדְתֶּן	תֵּאָכְלוּ
1 c.	עָמַדְנִי	נִעְמַדְנִי	הִעְמַדְנִי	הָעָמַדְנִי	תֵּאָכְלֵנִי
					נֵאָכַל
INFIN. Absol.	עָמֹד	הָעָמֹד	הָעָמֹד	הָעָמֹד	
Constr.	עָמַד	הָעָמַד	הָעָמִיד	הָעָמִיד	Kal (fut. a.)
FUT. 3 m.	יִעַמַּד	יִנְעַמַּד	יִהְיֶינָה	יִהְיֶינָה	יִחַק
3 f.	תִּעַמַּד	תִּנְעַמַּד	תִּהְיֶינָה	תִּהְיֶינָה	תִּחַק
2 m.	תִּעַמַּד	תִּנְעַמַּד	תִּהְיֶינָה	תִּהְיֶינָה	תִּחַק
2 f.	תִּעַמְדִּי	תִּנְעַמְדִּי	תִּהְיֶינָה	תִּהְיֶינָה	תִּחַקִּי
1 c.	אֶעַמַּד	אֶנְעַמַּד	אֶהְיֶינָה	אֶהְיֶינָה	אֶחַק
Plur. 3 m.	יִעַמְדוּ	יִנְעַמְדוּ	יִהְיֶינָה	יִהְיֶינָה	יִחַקוּ
3 f.	תִּעַמְדְנָה	תִּנְעַמְדְנָה	תִּהְיֶינָה	תִּהְיֶינָה	תִּחַקְנָה
2 m.	תִּעַמְדוּ	תִּנְעַמְדוּ	תִּהְיֶינָה	תִּהְיֶינָה	תִּחַקוּ
2 f.	תִּעַמְדְנָה	תִּנְעַמְדְנָה	תִּהְיֶינָה	תִּהְיֶינָה	תִּחַקְנָה
1 c.	נִעַמַּד	נִנְעַמַּד	נִהְיֶינָה	נִהְיֶינָה	נִחַק
INPER. 2 m.	עָמַד	הָעָמַד	הָעָמִיד		חַק
2 f.	עָמְדִי	הָעָמְדִי	הָעָמִידִי	wanting	חַקִּי
Plur. 2 m.	עָמְדוּ	הָעָמְדוּ	הָעָמִידוּ		חַקוּ
2 f.	עָמְדְנָה	הָעָמְדְנָה	הָעָמִידְנָה		חַקְנָה
PART. Act.	עָמִיד		מִעַמִּיד		
Pass.	עָמִיד	נִעַמֵּד		מִעַמֵּד	

IX. PARADIGM OF AYIN GUTTURAL VERBS, § 54.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל	הִתְקַטַּל
3 f.	קָטְלָהּ	נִקְטְלָהּ	קָטְלָהּ	קָטְלָהּ	הִתְקַטְּלָהּ
2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	הִתְקַטַּלְתָּ
2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	הִתְקַטַּלְתְּ
1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִתְקַטַּלְתִּי
Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ	הִתְקַטְּלוּ
2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִתְקַטַּלְתֶּם
2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	הִתְקַטַּלְתֶּן
1 c.	קָטַלְתֶּנּוּ	נִקְטַלְתֶּנּוּ	קָטַלְתֶּנּוּ	קָטַלְתֶּנּוּ	הִתְקַטַּלְתֶּנּוּ
INFIN. Absol.	קָטַל	הִקְטַל	קָטַל		
Constr.	קָטֹל	הִקְטֹל	קָטֹל		הִתְקַטֹּל
FUT. 3 m.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִתְקַטַּל
3 f.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּתְקַטַּל
2 m.	תִּקְטַלְךָ	תִּקְטַלְךָ	תִּקְטַלְךָ	תִּקְטַלְךָ	תִּתְקַטַּלְךָ
2 f.	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּתְקַטַּלְתְּ
1 c.	אֶקְטַלְךָ	אֶקְטַלְךָ	אֶקְטַלְךָ	אֶקְטַלְךָ	אֶתְקַטַּלְךָ
Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִתְקַטְּלוּ
3 f.	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּתְקַטְּלנהּ
2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּתְקַטְּלוּ
2 f.	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּתְקַטְּלנהּ
1 c.	נִקְטַלְנָהּ	נִקְטַלְנָהּ	נִקְטַלְנָהּ	נִקְטַלְנָהּ	נִתְקַטַּלְנָהּ
IMPER. 2 m.	קָטֹל	הִקְטֹל	קָטֹל		הִתְקַטֹּל
2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי	wanting	הִתְקַטְּלִי
Plur. 2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ		הִתְקַטְּלוּ
2 f.	קָטְלנהּ	הִקְטְלנהּ	קָטְלנהּ		הִתְקַטְּלנהּ
PART. Act.	קָטֹל		מִקְטֹל		מִתְקַטֵּל
Pass.	קָטוּל	נִקְטָל		מִקְטָל	

X. PARADIGM OF LAMEDH GUTTURAL VERBS, § 55.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	שָׁלַח	נִשְׁלַח	שָׁלַח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שָׁלְחָהּ	נִשְׁלְחָהּ	שָׁלְחָהּ	הִשְׁלִיחָהּ	הִשְׁתַּלַּחָהּ
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלַּחוּ
2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שָׁלַחְנִי	נִשְׁלַחְנִי	שָׁלַחְנִי	הִשְׁלַחְנִי	הִשְׁתַּלַּחְנִי
INFIN. <i>Absol.</i>	שְׁלֹחַ	נִשְׁלַח	שְׁלַח	הִשְׁלִיחַ	—
<i>Constr.</i>	שְׁלִיחַ	הִשְׁלִיחַ	שְׁלַח	הִשְׁלִיחַ	הִשְׁתַּלַּח
FACT. 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 f.	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלַּחוּ
3 f.	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁתַּלַּחְנָהּ
2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלַּחוּ
2 f.	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁתַּלַּחְנָהּ
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁתַּלַּח
IMPER. 2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי	הִשְׁלַחִי	הִשְׁתַּלַּחִי
Plur. 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
2 f.	שְׁלַחְנָהּ	הִשְׁלַחְנָהּ	שְׁלַחְנָהּ	הִשְׁלַחְנָהּ	הִשְׁתַּלַּחְנָהּ
PART. <i>Act.</i>	שֹׁלֵחַ		מְשַׁלֵּחַ	מִשְׁלִיחַ	מִשְׁתַּלַּח
<i>Pass.</i>	שְׁלֹחַ	נִשְׁלַח			

# XI. PARADIGM OF PE NUN VERBS, § 56.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	קָנַשׁ	קָנַשׁ	הִקְנִישׁ	הִקְנִישׁ	קָנַח
3 f.	קָנְשָׁה	קָנְשָׁה	הִקְנִישָׁה	הִקְנִישָׁה	קָנְחָה
2 m.	קָנַשְׁתָּ	קָנַשְׁתָּ	הִקְנִישְׁתָּ	הִקְנִישְׁתָּ	קָנַחְתָּ
2 f.	קָנַשְׁתְּ	קָנַשְׁתְּ	הִקְנִישְׁתְּ	הִקְנִישְׁתְּ	קָנַחְתְּ
1 c.	קָנַשְׁתִּי	קָנַשְׁתִּי	הִקְנִישְׁתִּי	הִקְנִישְׁתִּי	קָנַחְתִּי
Plur. 3 c.	קָנְשׁוּ	קָנְשׁוּ	הִקְנִישׁוּ	הִקְנִישׁוּ	קָנְחוּ
2 m.	קָנַשְׁתֶּם	קָנַשְׁתֶּם	הִקְנִישְׁתֶּם	הִקְנִישְׁתֶּם	קָנַחְתֶּם
2 f.	קָנַשְׁתֶּן	קָנַשְׁתֶּן	הִקְנִישְׁתֶּן	הִקְנִישְׁתֶּן	קָנַחְתֶּן
1 c.	קָנַשְׁנוּ	קָנַשְׁנוּ	הִקְנִישְׁנוּ	הִקְנִישְׁנוּ	קָנַחְנוּ
INFIN. <i>Absol.</i>	קָנֹשׁ	הִקְנֹשׁ	הִקְנֹשׁ	הִקְנֹשׁ	קָנֹחַ
<i>Constr.</i>	קָנֹשׁת	הִקְנֹשׁת	הִקְנֹשׁת	הִקְנֹשׁת	קָנֹחַת
FUT. 3 m.	יִקְנֹשׁ	יִקְנֹשׁ	יִקְנִישׁ	יִקְנֹשׁ	יִקְנֹחַ
3 f.	תִּקְנֹשׁ	תִּקְנֹשׁ	תִּקְנִישׁ	תִּקְנֹשׁ	תִּקְנֹחַ
2 m.	תִּקְנֹשׁ	תִּקְנֹשׁ	תִּקְנִישׁ	תִּקְנֹשׁ	תִּקְנֹחַ
2 f.	תִּקְנֹשִׁי	תִּקְנֹשִׁי	תִּקְנִישִׁי	תִּקְנֹשִׁי	תִּקְנֹחִי
1 c.	אִקְנֹשׁ	אִקְנֹשׁ	אִקְנִישׁ	אִקְנֹשׁ	אִקְנֹחַ
Plur. 3 m.	יִקְנֹשׁוּ	יִקְנֹשׁוּ	יִקְנִישׁוּ	יִקְנֹשׁוּ	יִקְנֹחׁוּ
3 f.	תִּקְנֹשְׁנָה	תִּקְנֹשְׁנָה	תִּקְנִישְׁנָה	תִּקְנֹשְׁנָה	(תִּקְנֹחְנָה)
2 m.	תִּקְנֹשׁוּ	תִּקְנֹשׁוּ	תִּקְנִישׁוּ	תִּקְנֹשׁוּ	תִּקְנֹחׁוּ
2 f.	תִּקְנֹשְׁנָה	תִּקְנֹשְׁנָה	תִּקְנִישְׁנָה	תִּקְנֹשְׁנָה	(תִּקְנֹחְנָה)
1 c.	נִקְנֹשׁ	נִקְנֹשׁ	נִקְנִישׁ	נִקְנֹשׁ	נִקְנֹחַ
IMPER. 2 m.	קָנֹשׁ	הִקְנֹשׁת	הִקְנֹשׁת		קָנֹחַ
2 f.	קָנֹשִׁי	הִקְנֹשִׁי	הִקְנֹשִׁי	wanting	קָנֹחִי
Plur. 2 m.	קָנֹשׁוּ	הִקְנֹשׁוּ	הִקְנֹשׁוּ		קָנֹחׁוּ
2 f.	קָנֹשְׁנָה	הִקְנֹשְׁנָה	הִקְנֹשְׁנָה		(קָנֹחְנָה)
PART. <i>Act.</i>	קָנֹשׁת		בִּקְנִישׁ		קָנֹחַת
<i>Pass.</i>	קָנֹשׁת	קָנֹשׁת		בִּקְנֹשׁת	קָנֹחַת

## XII. PARADIGM OF AYIN

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	סָבַב	סָבַב	סָבַב
3 f.	סָבַבָּה	סָבַבָּה	סָבַבָּה
2 m.	(סָבַבְתָּ)	סָבַבְתָּ	סָבַבְתָּ
2 f.	(סָבַבְתְּ)	סָבַבְתְּ	סָבַבְתְּ
1 c.	סָבַבְתִּי	סָבַבְתִּי	סָבַבְתִּי
Plur. 3 c.	סָבַבוּ	סָבַבוּ	סָבַבוּ
2 m.	(סָבַבְתֶּם)	סָבַבְתֶּם	סָבַבְתֶּם
2 f.	(סָבַבְתֶּן)	סָבַבְתֶּן	סָבַבְתֶּן
1 c.	סָבַבְנוּ	סָבַבְנוּ	סָבַבְנוּ
INFIN. <i>Absol.</i>	סָבֹב	סָבֹב	הִסָּבֵב
<i>Constr.</i>	סָבֹב	סָבֹב	הִסָּבֵב
FUT. 3 m.	יִסָּבֵב	יִסָּבֵב	יִסָּבֵב
3 f.	תִּסָּבֵב	תִּסָּבֵב	תִּסָּבֵב
2 m.	תִּסָּבֵב	תִּסָּבֵב	תִּסָּבֵב
2 f.	תִּסָּבֵבִי	תִּסָּבֵבִי	תִּסָּבֵבִי
1 c.	אֶסָּבֵב	אֶסָּבֵב	אֶסָּבֵב
Plur. 3 m.	יִסָּבְּבוּ	יִסָּבְּבוּ	יִסָּבְּבוּ
3 f.	תִּסָּבְּבוּנָה	תִּסָּבְּבוּנָה	תִּסָּבְּבוּנָה
2 m.	תִּסָּבְּבוּ	תִּסָּבְּבוּ	תִּסָּבְּבוּ
2 f.	תִּסָּבְּבוּנָה	תִּסָּבְּבוּנָה	תִּסָּבְּבוּנָה
1 c.	נִסָּבֵב	נִסָּבֵב	נִסָּבֵב
IMPER. 2 m.	סָבֵב	הִסָּבֵב	סָבֵב
2 f.	סָבֵבִי	הִסָּבֵבִי	סָבֵבִי
Plur. 2 m.	סָבְּבוּ	הִסָּבְּבוּ	סָבְּבוּ
2 f.	סָבְּבוּנָה	הִסָּבְּבוּנָה	סָבְּבוּנָה
PART. <i>Act.</i>	סָבֵב		נִסָּבֵב
<i>Pass.</i>	סָבֹב	נִסָּבֵב	

DOUBLED VERBS, § 57.

HIPIIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוֹסֵב	הִסְתַּיֵּב	סָבַף
הִסָּבָה	הוֹסֵבָה	הִסְתַּיֵּבָה	סָבַפְתָּ
הִסָּבוֹת		הִסְתַּיֵּבְתָּ	סָבַפְתָּ
הִסָּבוֹת		הִסְתַּיֵּבְתָּ	סָבַפְתָּ
הִסָּבוֹתִי		הִסְתַּיֵּבְתִּי	סָבַפְתִּי
הִסָּבוּ	הוֹסֵבוּ	הִסְתַּיֵּבוּ	סָבַפוּ
הִסָּבוּם		הִסְתַּיֵּבוּם	סָבַפְתֶּם
הִסָּבוּן		הִסְתַּיֵּבוּן	סָבַפְתֶּן
הִסָּבוּנִי		הִסְתַּיֵּבוּנִי	סָבַפְתֶּנִּי
הִסָּב			סָבַף
הִסָּב		הִסְתַּיֵּב	סָבַף
הִסָּב	יִוֹסֵב	יִסְתַּיֵּב	יִסָּבַף
תִּסָּב	תוֹסֵב	תִּסְתַּיֵּב	תִּסָּבַף
תִּסָּב	תוֹסֵב	תִּסְתַּיֵּב	תִּסָּבַף
תִּסָּבִי	תוֹסֵבִי	תִּסְתַּיֵּבִי	תִּסָּבַפְתִּי
אִסָּב	אוֹסֵב	אִסְתַּיֵּב	אִסָּבַף
יִסָּבוּ	יִוֹסֵבוּ	יִסְתַּיֵּבוּ	יִסָּבַפוּ
תִּסָּבוּ		תִּסְתַּיֵּבוּ	תִּסָּבַפְתֶּם
תִּסָּבוּ	תוֹסֵבוּ	תִּסְתַּיֵּבוּ	תִּסָּבַפוּ
תִּסָּבוּנִי		תִּסְתַּיֵּבוּנִי	תִּסָּבַפְתֶּן
נִסָּב	נוֹסֵב	נִסְתַּיֵּב	נִסָּבַף
הִסָּב		הִסְתַּיֵּב	סָבַף
הִסָּבִי		הִסְתַּיֵּבִי	סָבַפְתִּי
הִסָּבוּ		הִסְתַּיֵּבוּ	סָבַפוּ
הִסָּבוּנִי		הִסְתַּיֵּבוּנִי	סָבַפְתֶּנִּי
מִסָּב		מִסְתַּיֵּב	מִסָּבַף
	מוֹסֵב		

### XIII. PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקָם	קִימִים	קִימִים
3 f.	קָמְהָ	נָקָמְהָ	קִימְמָה	קִימְמָה
2 m.	קָמְתָ	נָקָמְתָ	קִימְמִיתָ	קִימְמִיתָ
2 f.	קָמְתִי	נָקָמְתִי	קִימְמִיתִי	קִימְמִיתִי
1 c.	קָמִיתִי	נָקָמִיתִי	קִימְמִיתִי	קִימְמִיתִי
Plur. 3 c.	קָמוּ	נָקָמוּ	קִימְמוּ	קִימְמוּ
2 m.	קָמְתֶם	נָקָמְתֶם	קִימְמֶתֶם	קִימְמֶתֶם
2 f.	קָמְתֶן	נָקָמְתֶן	קִימְמֶתֶן	קִימְמֶתֶן
1 c.	קָמְנוּ	נָקָמְנוּ	קִימְמֵנוּ	קִימְמֵנוּ
INFIN. <i>Absol.</i>	קֹם	הִקָּם		
<i>Constr.</i>	קֹם	הִקָּם	קִימִים	
FUT. 3 m.	יִקָּם	יִקָּם	יִקְיִים	יִקְיִים
3 f.	תִּקָּם	תִּקָּם	תִּקְיִים	תִּקְיִים
2 m.	תִּקָּם	תִּקָּם	תִּקְיִים	תִּקְיִים
2 f.	תִּקְוִי	תִּקְוִי	תִּקְוִי	תִּקְוִי
1 c.	אִקָּם	אִקָּם	אִקְיִים	אִקְיִים
Plur. 3 m.	יִקְוּ	יִקְוּ	יִקְוּ	יִקְוּ
3 f.	תִּקְוִינָה	תִּקְוִינָה	תִּקְוִינָה	תִּקְוִינָה
2 m.	תִּקְוּוּ	תִּקְוּוּ	תִּקְוּוּ	תִּקְוּוּ
2 f.	תִּקְוִינָה	תִּקְוִינָה	תִּקְוִינָה	תִּקְוִינָה
1 c.	נִקָּם	נִקָּם	נִקְיִים	נִקְיִים
IMPER. 2 m.	קֹם	הִקָּם	קִימִים	
2 f.	קֹמִי	הִקְוִי	קִימְמִי	wanting
Plur. 2 m.	קֹמוּ	הִקְוּוּ	קִימְמוּ	
2 f.	קֹמְנָה	הִקְוִינָה	קִימְמִנָה	
PART. <i>Act.</i>	קָם		מִקְוִים	
<i>Pass.</i>	קָם	נָקָם		מִקְוִים



AND AYIN YODII VERBS, § 59.

HIPIIL.	HOPHAL.	HITHPAEL.	KAL.
הִקִּים	הוֹקִים	הִתְקוּיִם	קָבַ
הִקְיִימָה	הוֹקִימָה	הִתְקוּיְמָה	קָבָה
הִקְיִמוּת	(הוֹקִימוּת)	הִתְקוּיְמוּת	קָבַט
הִקְיִמוּת	(הוֹקִימוּת)	הִתְקוּיְמוּת	קָבַט
הִקְיִימוּתִי	(הוֹקִימוּתִי)	הִתְקוּיְמוּתִי	קָבַטִי
הִקְיִימוּ	הוֹקִימוּ	הִתְקוּיְמוּ	קָבְוּ
הִקְיִימוּתָם	(הוֹקִימוּתָם)	הִתְקוּיְמוּתָם	קָבְטָם
הִקְיִימוּתֶךָ	(הוֹקִימוּתֶךָ)	הִתְקוּיְמוּתֶךָ	קָבְטֶךָ
הִקְיִימוּתוֹ	(הוֹקִימוּתוֹ)	הִתְקוּיְמוּתוֹ	קָבְטוֹ
הִקִּים		הִתְקוּיִם	קָבַ
הִקִּים		הִתְקוּיִם	קָבַ
הִקִּים	יִקִּים	יִתְקוּיִם	יָקַב
תִּקִּים	תוֹקִים	תִּתְקוּיִם	תִּקְיִב
תִּקִּים	תוֹקִים	תִּתְקוּיִם	תִּקְיִב
תִּקְיִימוּ	תוֹקְיִימוּ	תִּתְקוּיְיִמוּ	תִּקְיִיבוּ
אִקִּים	אוֹקִים	אִתְקוּיִם	אָקַב
יִקְיִמוּ	יוֹקְיִמוּ	יִתְקוּיְיִמוּ	יָקַבְוּ
תִּקְיִימָה	(תוֹקְיִימָה)	תִּתְקוּיְיִמָה	תִּקְיִיבָה
תִּקְיִימוּ	תוֹקְיִימוּ	תִּתְקוּיְיִמוּ	תִּקְיִיבוּ
תִּקְיִימָה	(תוֹקְיִימָה)	תִּתְקוּיְיִמָה	תִּקְיִיבָה
נִקִּים	נוֹקִים	נִתְקוּיִם	נָקַב
הִקִּים		הִתְקוּיִם	לָיַב
הִקְיִימוּ	wanting	הִתְקוּיְיִמוּ	לָיַיַב
הִקְיִימוּ		הִתְקוּיְיִמוּ	לָיַיַב
הִקְיִימָה		הִתְקוּיְיִמָה	(לָיַיַבָה)
מִקִּים		מִתְקוּיִם	קָבַ
	מִיֹּקִים		לָיַב

XIV. PARADIGM OF PE YODH VERBS, § 58.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	קָטַב	נִקְטַב	הִקְטִיב	הִקְטַב	קָטַט
3 f.	קָטְבָה	נִקְטְבָה	הִקְטִיבָה	הִקְטַבָה	קָטְטָה
2 m.	קָטַבְתָּ	נִקְטַבְתָּ	הִקְטַבְתָּ	הִקְטַבְתָּ	קָטַטְתָּ
2 f.	קָטַבְתְּ	נִקְטַבְתְּ	הִקְטַבְתְּ	הִקְטַבְתְּ	קָטַטְתְּ
1 c.	קָטַבְתִּי	נִקְטַבְתִּי	הִקְטַבְתִּי	הִקְטַבְתִּי	קָטַטְתִּי
Plur. 3 c.	קָטְבוּ	נִקְטְבוּ	הִקְטִיבוּ	הִקְטַבוּ	קָטְטוּ
2 m.	קָטַבְתֶּם	נִקְטַבְתֶּם	הִקְטַבְתֶּם	הִקְטַבְתֶּם	קָטַטְתֶּם
2 f.	קָטַבְתֶּן	נִקְטַבְתֶּן	הִקְטַבְתֶּן	הִקְטַבְתֶּן	קָטַטְתֶּן
1 c.	קָטַבְנוּ	נִקְטַבְנוּ	הִקְטַבְנוּ	הִקְטַבְנוּ	קָטַטְנוּ
INFIN. Absol.	קָטֹב		הִקְטִיב		קָטֹט
Constr.	קָטֹבָה	הִקְטִיב	הִקְטִיב	הִקְטִיב	קָטֹטָה
FUT. 3 m.	יִקְטַב	יִקְטַב	יִקְטִיב	יִקְטַב	יִקְטַט
3 f.	תִּקְטַב	תִּקְטַב	תִּקְטִיב	תִּקְטַב	תִּקְטַט
2 m.	תִּקְטַב	תִּקְטַב	תִּקְטִיב	תִּקְטַב	תִּקְטַט
2 f.	תִּקְטְבִי	תִּקְטְבִי	תִּקְטִיבִי	תִּקְטְבִי	תִּקְטְטִי
1 c.	אִקְטַב	אִקְטַב	אִקְטִיב	אִקְטַב	אִקְטַט
Plur. 3 m.	יִקְטְבוּ	יִקְטְבוּ	יִקְטִיבוּ	יִקְטְבוּ	יִקְטְטוּ
3 f.	תִּקְטַבְנָה	תִּקְטַבְנָה	תִּקְטִיבְנָה	תִּקְטַבְנָה	תִּקְטַטְנָה
2 m.	תִּקְטְבוּ	תִּקְטְבוּ	תִּקְטִיבוּ	תִּקְטְבוּ	תִּקְטְטוּ
2 f.	תִּקְטַבְנָה	תִּקְטַבְנָה	תִּקְטִיבְנָה	תִּקְטַבְנָה	תִּקְטַטְנָה
1 c.	נִקְטַב	נִקְטַב	נִקְטִיב	נִקְטַב	נִקְטַט
IMPER. 2 m.	קְטַב	הִקְטַב	הִקְטִיב		קְטַט
2 f.	קְטְבִי	הִקְטְבִי	הִקְטִיבִי	wanting	קְטְטִי
Plur. 2 m.	קְטְבוּ	הִקְטְבוּ	הִקְטִיבוּ		קְטְטוּ
2 f.	קְטַבְנָה	הִקְטַבְנָה	הִקְטִיבְנָה		קְטַטְנָה
PART. Act.	יִקְטֹב		מִקְטִיב		יִקְטֹט
Pass.	קָטֹב	נִקְטָב		מִקְטָב	קָטֹט

XV. PARADIGM OF LAMEDH ALEPH VERBS, § 60.

	KAL.	NIPHAL.	PIEL.	HIPHL.	HITHPAEL.
PRET. 3 m.	לָמַד	לִמַּד	לָמַד	לִמַּד	לִמַּד
3 f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ	לִמַּדְתְּ	לִמַּדְתְּ
2 m.	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ	לִמַּדְתָּ	לִמַּדְתָּ
2 f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ	לִמַּדְתְּ	לִמַּדְתְּ
1 c.	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי	לִמַּדְתִּי	לִמַּדְתִּי
Plur. 3 c.	לָמַדוּ	לִמַּדוּ	לָמַדוּ	לִמַּדוּ	לִמַּדוּ
2 m.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם	לִמַּדְתֶּם	לִמַּדְתֶּם
2 f.	לָמַדְתֶּן	לִמַּדְתֶּן	לָמַדְתֶּן	לִמַּדְתֶּן	לִמַּדְתֶּן
1 c.	לָמַדְתִּים	לִמַּדְתִּים	לָמַדְתִּים	לִמַּדְתִּים	לִמַּדְתִּים
INFIN. <i>Absol.</i>	לִמַּד	לִמַּד	לִמַּד	לִמַּד	
<i>Constr.</i>	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד
FUT. 3 m.	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד
3 f.	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ
2 m.	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ
2 f.	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ
1 c.	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי
Plur. 3 m.	יִלְמַדוּ	יִלְמַדוּ	יִלְמַדוּ	יִלְמַדוּ	יִלְמַדוּ
3 f.	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן
2 m.	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם
2 f.	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן
1 c.	יִלְמַדְתִּים	יִלְמַדְתִּים	יִלְמַדְתִּים	יִלְמַדְתִּים	יִלְמַדְתִּים
IMPER. 2 m.	לְמַד	לְמַד	לְמַד	לְמַד	לְמַד
2 f.	לְמַדְתִּי	לְמַדְתִּי	לְמַדְתִּי	לְמַדְתִּי	לְמַדְתִּי
Plur. 2 m.	לְמַדְתֶּם	לְמַדְתֶּם	לְמַדְתֶּם	לְמַדְתֶּם	לְמַדְתֶּם
2 f.	לְמַדְתֶּן	לְמַדְתֶּן	לְמַדְתֶּן	לְמַדְתֶּן	לְמַדְתֶּן
PART. <i>Act.</i>	לֹמֵד		לֹמֵד	לֹמֵד	לֹמֵד
<i>Pass.</i>	לְלֹמֵד	לְלֹמֵד			

# XVI. PARADIGM OF LAMEDII

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	גָּלָה	נִגְלָה	גָּלָה
3 f.	גָּלְתָה	נִגְלְתָה	גָּלְתָה
2 m.	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ
2 f.	גָּלִיתְּ	נִגְלִיתְּ	גָּלִיתְּ
1 c.	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי
Plur. 3 c.	גָּלוּ	נִגְלוּ	גָּלוּ
2 m.	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם
2 f.	גָּלִיתְּן	נִגְלִיתְּן	גָּלִיתְּן
1 c.	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ
INFIN. <i>Absol.</i>	גָּלֵה	נִגְלֵה	גָּלֵה
<i>Constr.</i>	גָּלוֹת	הַגְּלוֹת	גָּלוֹת
FUT. 3 m.	יִגְלֶה	יִנְגַּלֶּה	יִגְלֶה
3 f.	תִּגְלֶה	תִּנְגַּלֶּה	תִּגְלֶה
2 m.	תִּגְלֶה	תִּנְגַּלֶּה	תִּגְלֶה
2 f.	תִּגְלִי	תִּנְגַּלִּי	תִּגְלִי
1 c.	אֶגְלֶה	אֶנְגַּלֶּה	אֶגְלֶה
Plur. 3 m.	יִגְלוּ	יִנְגַּלוּ	יִגְלוּ
3 f.	תִּגְלִינָה	תִּנְגַּלִּינָה	תִּגְלִינָה
2 m.	תִּגְלוּ	תִּנְגַּלוּ	תִּגְלוּ
2 f.	תִּגְלִינָה	תִּנְגַּלִּינָה	תִּגְלִינָה
1 c.	נִגְלֶה	נִנְגַּלֶּה	נִגְלֶה
IMPER. 2 m.	גָּלֵה	הַגְּלֵה	גָּלֵה
2 f.	גָּלִי	הַגְּלִי	גָּלִי
Plur. 2 m.	גָּלוּ	הַגְּלוּ	גָּלוּ
2 f.	גָּלִינָה	הַגְּלִינָה	גָּלִינָה
PART. <i>Act.</i>	גָּלֵה		מִגְּלֵה
<i>Pass.</i>	גָּלוּי	נִגְלֵה	

HE VERBS, § 61.

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
הִקְלָה	הִקְלָה	הִקְלָה	הִתְקַלָּה
הִקְלֶתָּה	הִקְלֶתָּה	הִקְלֶתָּה	הִתְקַלֶּתָּה
הִקְלִיחַ	הִקְלִיחַ	הִקְלִיחַ	הִתְקַלִּיחַ
הִקְלִיחַתִּי	הִקְלִיחַתִּי	הִקְלִיחַתִּי	הִתְקַלִּיחַתִּי
הִקְלֹה	הִקְלֹה	הִקְלֹה	הִתְקַלֹּה
הִקְלִיחֶם	הִקְלִיחֶם	הִקְלִיחֶם	הִתְקַלִּיחֶם
הִקְלִיחוּ	הִקְלִיחוּ	הִקְלִיחוּ	הִתְקַלִּיחוּ
הִקְלִימוּ	הִקְלִימוּ	הִקְלִימוּ	הִתְקַלִּימוּ
(הִקְלָה)	הִקְלָה	הִקְלָה	(הִתְקַלָּה)
הִקְלֹתִי	הִקְלֹתִי	(הִקְלֹתִי)	הִתְקַלֹּתִי
הִקְלָה	הִקְלָה	הִקְלָה	הִתְקַלָּה
הִקְלֶתָּה	הִקְלֶתָּה	הִקְלֶתָּה	הִתְקַלֶּתָּה
הִקְלִיחַ	הִקְלִיחַ	הִקְלִיחַ	הִתְקַלִּיחַ
הִקְלִיחַתִּי	הִקְלִיחַתִּי	הִקְלִיחַתִּי	הִתְקַלִּיחַתִּי
הִקְלֹה	הִקְלֹה	הִקְלֹה	הִתְקַלֹּה
הִקְלֹה	הִקְלֹה	הִקְלֹה	הִתְקַלֹּה
הִקְלִימוּ	הִקְלִימוּ	הִקְלִימוּ	הִתְקַלִּימוּ
הִקְלִימוּ	הִקְלִימוּ	הִקְלִימוּ	הִתְקַלִּימוּ
הִקְלִימוּ	הִקְלִימוּ	הִקְלִימוּ	הִתְקַלִּימוּ
הִקְלִימוּ	הִקְלִימוּ	הִקְלִימוּ	הִתְקַלִּימוּ
	הִקְלָה		הִתְקַלָּה
wanting	הִקְלִי	wanting	הִתְקַלִּי
	הִקְלֹה		הִתְקַלֹּה
	הִקְלִימוּ		הִתְקַלִּימוּ
	מִקְלָה		מִתְקַלָּה
מִקְלָה		מִקְלָה	

I. Nouns which suffer a change in the vowels only.

i. With Kamets or Tsere in the penult.

SING. Abs.	אָדוֹן master	Const.	אֲדוֹן	PL. Abs.	אֲדוֹנִים	Const.	אֲדוֹנָי
	זָכוֹן memorial		זֲכוֹן		זֲכוֹנִים		זֲכוֹנָי
	מְלִיץ interpreter		מִלִּיץ		מִלִּיצִים		מִלִּיצָי
Masc	גָּדוֹל great	Fem.	גְּדוּלָּה	Masc.	גְּדוּלִים	Fem.	גְּדוּלוֹת
	קָטוּל Kal. pass. part.		קִטּוּלָּה		קִטּוּלִים		קִטּוּלוֹת

ii. With Tsere in the ultimate.

a. Monosyllables

SING. Abs.	עֵץ tree.	Const.	עֵץ	PL. Abs.	עֵצִים	Const.	עֵצָי
------------	-----------	--------	-----	----------	--------	--------	-------

b. Polysyllables having pretonic Kamets in the penult.

SING. Abs.	כָּבֵד heavy	Const.	כֶּבֶד or כָּבֵד	PL. Abs.	כְּבֹדִים	Const.	כְּבֹדִי
Masc.	יָבֵשׁ dry	Fem.	יְבֻשָּׁה	Masc.	יְבֻשִׁים	Fem.	יְבֻשׁוֹת

c. Polysyllables having any other vowel than Kamets in the penult.

SING. Abs.	שׁוֹפֵט judge.	Const.	שׁוֹפֵט	PL. Abs.	שׁוֹפְטִים	Const.	שׁוֹפְטָי
Masc.	קָטַל Kal. Act. part.	Fem.	קִטְלָה or קִטְלָת	Masc.	קִטְלִים	Fem.	קִטְלוֹת
	מִקְטַל Piel part.		מִמְקַטְלָה or מִמְקַטְלָת		מִמְקַטְלִים		מִמְקַטְלוֹת

iii. With Kamets in the ultimate.

SING. Abs.	דָּב fish	Const.	דָּב	PL. Abs.	דָּבִים	Const.	דָּבִי
	מִקְדָּשׁ sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשָׁי
	דָּבָר word		דָּבָר		דָּבָרִים		דָּבָרִי
	עָנָן cloud		עָנָן		עָנָנִים		עָנָנָי
	לֵבָב heart		לֵבָב		לֵבָבִים		לֵבָבִי
Masc.	חָכָם wise	Fem.	חִכְמָה	Masc.	חִכְמַיִם	Fem.	חִכְמוֹת
	נִקְטַל Niph. part.		נִקְטְלָה or נִקְטְלָת		נִקְטְלִים		נִקְטְלוֹת

iv. With final ה.

SING. Abs.	מֵרָאָה	appearance	Const.	מֵרָאָה	PL.	Abs.	מֵרָאִים	Const.	מֵרָאֵי
	קָנָה	reed		קָנָה		קָנִים		קָנֵי	
Masc.	יָפָה	fair	Fem.	יָפָה	Masc.	יָפִים	Fem.	יָפוֹת	

v. Segholates.

SING. Abs.	מֶלֶךְ	king	Const.	מֶלֶךְ	PL.	Abs.	מְלָכִים	Const.	מְלָכֵי
	סֹתֵר	covert		סֹתֵר		סֹתָרִים		סֹתָרֵי	
	עֲצָם	strength		עֲצָם		עֲצָמִים		עֲצָמֵי	
	בַּעַל	lord		בַּעַל		בָּעָלִים		בָּעָלֵי	
	מָוֶת	death		מָוֶת		מָוֶתִים		מָוֶתֵי	
	עֵין	eye		עֵין	DUAL.	עֵינִים		עֵינֵי	
	רֶגֶל	foot		רֶגֶל		רֶגְלַיִם		רֶגְלָי	
	אָזֶן	ear		אָזֶן		אָזְנַיִם		אָזְנֵי	

II. Nouns which double their final consonant.

SING. Abs.	גָּמַל	camel	Const.	גָּמַל	PL.	Abs.	גָּמָלִים	Const.	גָּמָלֵי
	גַּן	garden		גַּן		גַּנִּים		גַּנֵּי	
	חֹק	statute		חֹק		חֹקִים		חֹקֵי	
	שֵׁן	tooth		שֵׁן	DUAL.	שֵׁנִים		שֵׁנֵי	
Masc.	קָטָן	small	Fem.	קָטָנָה	PL. Masc.	קָטָנִים	Fem.	קָטָנוֹת	
	עֵמֶק	deep		עֵמֶקָה		עֵמָקִים		עֵמָקוֹת	
Abs.	עִבְרִי	Hebrew	Const.	עִבְרִי	PL. Abs.	עִבְרִיִּים or עִבְרָיִם	Const.	עִבְרֵי	
Masc.	טָרֵךְ	fresh	Fem.	טָרִיחָה	Masc.	טָרִיִּים		טָרִיֹּת	

III. Other nouns suffer no change.

SING. Abs.	מִלְבָּשׁ	garment	Const.	מִלְבָּשׁ	PL. Abs.	מִלְבָּשִׁים	Const.	מִלְבָּשֵׁי
Masc.	טוֹב	good	Fem.	טוֹבָה	Masc.	טוֹבִים	Fem.	טוֹבוֹת
	מִקְטִיל	Hiiph. part.		מִקְטִילָה or מִקְטִילַת		מִקְטִילִים		מִקְטִילוֹת

*Nouns with the feminine ending ה.*

i. With Kamets or Tseré in the penult.

SING. Abs.	דָּגָה fish	Const.	דְּגַת	PL. Abs.	דְּגוֹת	Const.	דְּגוֹת
	נִקְמָה vengeance		נִקְמַת		נִקְמוֹת		נִקְמוֹת
	עֲצוּז counsel		עֲצוּת		עֲצוֹת		עֲצוֹת
	שִׁפָּה lip		שִׁפַּת	DUAL.	שִׁפְתַּיִם		שִׁפְתַּי

ii. From Segholates.

SING. Abs.	מִלְכָּה queen	Const.	מִלְכַת	PL. Abs.	מִלְכוֹת	Const.	מִלְכוֹת
	סְתָרָה covert		סְתָרַת		סְתָרוֹת		סְתָרוֹת
	עֲצָמָה strength		עֲצָמַת		עֲצָמוֹת		עֲצָמוֹת

iii. All others.

SING. Abs.	גִּנְחָה garden	Const.	גִּנַּת	PL. Abs.	גִּנּוֹת	Const.	גִּנּוֹת
	יְשׁוּעָה salvation		יְשׁוּעַת		יְשׁוּעוֹת		יְשׁוּעוֹת

*Nouns with the feminine ending ת.*

SING. Abs.	מִשְׁמָרַת observance	Const.	מִשְׁמַרַת	PL. Abs.	מִשְׁמָרוֹת	Const.	מִשְׁמָרוֹת
	יוֹנְקַת sucker		יוֹנְקַת		יוֹנְקוֹת		יוֹנְקוֹת
	גִּלְגָּלַת skull		גִּלְגָּלַת		גִּלְגָּלוֹת		גִּלְגָּלוֹת
	עִבְרִיַת Hebrew-woman		עִבְרִיַת		עִבְרִיּוֹת		עִבְרִיּוֹת
	מַלְכוּת kingdom		מַלְכוּת		מַלְכוּיֹת		מַלְכוּיֹת



XVIII. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

SINGULAR.

	heart	לֵבָב	king	מֶלֶךְ	queen	מִלְכָּה	hand	יָד
<i>Const.</i>		לֵבָב		מֶלֶךְ		מִלְכָּה		יָד
<i>Sing.</i> 1 c. my	"	לֵבָבִי	"	מֶלְכִי	"	מִלְכָּתִי	"	יָדִי
2 m. thy	"	לֵבְבְּךָ	"	מֶלְכֶךָ	"	מִלְכָּתְךָ	"	יָדְךָ
2 f. thy	"	לֵבְבֶיךָ	"	מֶלְכֶיךָ	"	מִלְכָּתֶיךָ	"	יָדְךָ
3 m. his	"	לֵבְבוֹ	"	מֶלְכוֹ	"	מִלְכָּאוֹ	"	יָדוֹ
3 f. her	"	לֵבְבָהּ	"	מֶלְכָּהּ	"	מִלְכָּתֶהּ	"	יָדָהּ
<i>Plur.</i> 1 c. our	"	לֵבְבֵינוּ	"	מֶלְכֵינוּ	"	מִלְכָּתֵינוּ	"	יָדֵינוּ
2 m. your	"	לֵבְבְּכֶם	"	מֶלְכֵכֶם	"	מִלְכָּתֵכֶם	"	יָדְכֶם
2 f. your	"	לֵבְבֵיכֶן	"	מֶלְכֵיכֶן	"	מִלְכָּתֵיכֶן	"	יָדְכֶן
3 m. their	"	לֵבְבָהֶם	"	מֶלְכָּם	"	מִלְכָּתָם	"	יָדָם
3 f. their	"	לֵבְבֵיהֶן	"	מֶלְכֵיהֶן	"	מִלְכָּתֵיהֶן	"	יָדֵיהֶן

PLURAL.

DUAL.

	hearts	לֵבָבִים	kings	מֶלְכִים	queens	מִלְכוֹת	hands	יָדַים
<i>Const.</i>		לֵבָבִי		מֶלְכִי		מִלְכוֹת		יָדִי
<i>Sing.</i> 1 c. my	"	לֵבָבִי	"	מֶלְכִי	"	מִלְכוֹתִי	"	יָדִי
2 m. thy	"	לֵבְבֶיךָ	"	מֶלְכֶיךָ	"	מִלְכוֹתֶיךָ	"	יָדְךָ
2 f. thy	"	לֵבְבֵיךָ	"	מֶלְכֶיךָ	"	מִלְכוֹתֶיךָ	"	יָדְךָ
3 m. his	"	לֵבְבוֹ	"	מֶלְכוֹ	"	מִלְכוֹתָיו	"	יָדָיו
3 f. her	"	לֵבְבָהּ	"	מֶלְכָּהּ	"	מִלְכוֹתֶיהָ	"	יָדָהּ
<i>Plur.</i> 1 c. our	"	לֵבְבֵינוּ	"	מֶלְכֵינוּ	"	מִלְכוֹתֵינוּ	"	יָדֵינוּ
2 m. your	"	לֵבְבֵיכֶם	"	מֶלְכֵיכֶם	"	מִלְכוֹתֵיכֶם	"	יָדֵיכֶם
2 f. your	"	לֵבְבֵיכֶן	"	מֶלְכֵיכֶן	"	מִלְכוֹתֵיכֶן	"	יָדֵיכֶן
3 m. their	"	לֵבְבֵיהֶם	"	מֶלְכֵיהֶם	"	מִלְכוֹתֵיהֶם	"	יָדֵיהֶם
3 f. their	"	לֵבְבֵיהֶן	"	מֶלְכֵיהֶן	"	מִלְכוֹתֵיהֶן	"	יָדֵיהֶן

CARDINALS.

MASCOULINE.

FEMININE

	<i>Absol.</i>	<i>Constr.</i>		<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד		אַחַת	אַחַת
Two	שְׁנַיִם	שְׁנַיִ		שְׁתַּיִם	שְׁתַּיִ
Three	שְׁלֹשָׁה	שְׁלֹשָׁת		שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת		אַרְבַּע	אַרְבַּע
Five	חַמֵּשָׁה	חַמֵּשָׁת		חַמֵּשׁ	חַמֵּשׁ
Six	שֵׁשׁ	שֵׁשָׁת		שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת		שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנָה	שְׁמֹנַת		שְׁמוֹנָה	שְׁמוֹנָה
Nine	תְּשֵׁעָה	תְּשֵׁעַת		תְּשֵׁעַ	תְּשֵׁעַ
Ten	עָשָׂר	עָשְׂרַת		עָשָׂר	עָשָׂר
Eleven	{ עָשָׂר	אֶחָד	עָשְׂרֵה	אַחַת	
		עָשְׂרֵי	עָשְׂרֵה	עָשְׂרֵי	
Twelve	{ עָשָׂר	שְׁנַיִם	עָשְׂרֵה	שְׁתַּיִם	
		עָשָׂר	עָשְׂרֵה	שְׁתַּיִ	
Thirteen	עָשָׂר	שְׁלֹשָׁה	עָשְׂרֵה	שְׁלוֹשׁ	
Fourteen	עָשָׂר	אַרְבָּעָה	עָשְׂרֵה	אַרְבַּע	
Fifteen	עָשָׂר	חַמֵּשָׁה	עָשְׂרֵה	חַמֵּשׁ	
Sixteen	עָשָׂר	שֵׁשׁ	עָשְׂרֵה	שֵׁשׁ	
Seventeen	עָשָׂר	שִׁבְעָה	עָשְׂרֵה	שִׁבַּע	
Eighteen	עָשָׂר	שְׁמֹנָה	עָשְׂרֵה	שְׁמוֹנָה	
Nineteen	עָשָׂר	תְּשֵׁעָה	עָשְׂרֵה	תְּשֵׁעַ	
Twenty	עָשְׂרִים	Sixty	שְׁשִׁים	One hundred	מֵאָה
Thirty	שְׁלֹשִׁים	Seventy	שִׁבְעִים	Two hundred	מֵאתַיִם
Forty	אַרְבָּעִים	Eighty	שְׁמֹנִים	One thousand	אַלְפָּה
Fifty	חַמֵּשִׁים	Ninety	תְּשֵׁעִים	Ten thousand	רִבּוּא

ORDINALS.

First	רִאשׁוֹן	Fifth	חַמִּישִׁי	Eighth	שְׁמִינִי
Second	שֵׁנִי	Sixth	שֵׁשִׁי	Ninth	תְּשִׁיעִי
Third	שְׁלִישִׁי	Seventh	שְׁבִיעִי	Tenth	עָשְׂרִי
Fourth	רְבִיעִי				

## XX. CONSECUTION OF ACCENTS, § 20.

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	· ·	·	}	·(·s)	·	·(·)(·) <sup>9</sup>	}	}
	·	·		·(·)	·	·(·)(·) <sup>9</sup>		
	·	·	·	·(·)	·	·(·)(·) <sup>9</sup>		
SECONDARY SECTIONS.			·	·(·)	·(·)(·) <sup>9</sup>		}	}
			·	·(·)	·(·)(·) <sup>9</sup>			
					·(·)(·) <sup>9</sup>		}	}
					·(·)(·) <sup>9</sup>			
UNUSUAL SECTIONS.							·	}
							·	

The accents in parenthesis are liable to be substituted for those that precede them. Thus in the train of Silluk or Athnahl occupying the upper horizontal line of the table, if T'bhira is preceded by one Conjunctive, it will be Darga or Merka; if by two, the second will be Kadhma or Munahl; if by three, the third will be T'lisha K'tanna.



# LESSONS IN READING HEBREW.

## 1. THE PREFIXED PARTICLES, §§ 24–28.

In the earlier reading lessons the accents will be but sparingly employed. The tone syllable will be marked when it is not the ultimate; and an occasional disjunctive will be inserted when it is needed as a sign of interpunction or to account for a pausal form, § 19.

בְּפִתּוֹת וּבְשָׂדֵהָ : מֵיִם עַד יָם : מֵאָדָם עַד בְּהֵמָה : אָדָם וּבְהֵמָה :  
חֶשֶׁךְ וְלֹא אֹר : לָהֶם מְנִיחֵשְׁמִים : הַשָּׁמֶשׁ וְהַיָּרֵחַ וְהַכּוֹכָבִים :  
מֵעָרָב עַד בֹּקֶר : לָחֶם וּבֶשֶׂר בַּבֶּקֶר וְלָחֶם וּבֶשֶׂר בַּעֲרָב : מִבֶּקֶר  
לְעָרָב : שָׁמֶשׁ לְאֹר בַּיּוֹם וְרֵחַ וְכוֹכָבִים לְאֹר בַּלַּיְלָה :

## 2. THE PERSONAL PRONOUNS, § 29.

REMARK 1. The predicate of a sentence may be directly connected with its subject without the verb *to be*, which must be supplied in English, *הִנֵּה יְהוָה אֱתָה* *thou (art) Jehovah*; or the pronoun *הוּא* of the third person may be used as a copula instead of the verb *to be*, which must be substituted for it in translating, *הִנֵּה הוּא אֱתָה* *thou art God*, see § 67.

2. Property or possession is denoted by the prep. *לְ* *to, belonging to*, e. g. *לְיְהוָה הָאָרֶץ* *the earth (belongs) to Jehovah, is Jehovah's*, *לִי הַכֶּסֶף* *the silver is mine*.

3. The preposition *בֵּין* is repeated before both the objects, between which the interval is indicated *בֵּינִי וּבֵינָה* *between me and thee*.

אני יהוה: אני אני הוא ואין אלהים עמדי: חי אנכי לעולם:  
האלהים אני: אין כמות אלהים בשמים ובארץ: האלהים  
בשמים ואפה על-הארץ: הלא אפה הוא אלהים בשמים: העוד  
לכם אה: ועתה לי הם: לי הכסף ולי הזהב: התחת אלהים  
אני: בני ובין ישראל אה הוא לעולם:

### 3. OTHER PRONOUNS. § 30.

REMARK 4. When a demonstrative pronoun is joined to a noun as an attributive, it follows the noun and both receive the definite article, e. g. היום הנה *this day*, היום ההוא *that day*. When it is used as a predicate, the demonstrative stands first and is without the article זה היום *this is the day*, § 71. 1.

הוא וכל-אשר-לו: כל-אשר בבית: המקום ההוא: עד היום הנה:  
לארץ היא: ולבית הנה: זאת הארץ אשר לכם: זאת אה בני  
ובין כל-בשר אשר על-הארץ: אין כמני בכל-הארץ: מי יהנה: מי  
לי בשמים: מי אפה: מי אלה: מי כמות: מה חמה אלה: למי  
אפה ואי מה אפה: המקום אשר אפה בו קדש הוא: מה הארץ  
אשר הוא בה: אשר בשמים ממעל ואשר בארץ מתחת ואשר בשמים  
מתחת לארץ: לה אני וכל-אשר-לי:

### 4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES. § 33.

The verbal forms should be analyzed or divided into their significant elements; thus קטלתי *ye* (m.) *killed* is composed of קטל the ground form of the Kal pret. and קט shortened from the 2 m. pl. pron. אתם.

Analyze and translate:—

קטלתם, קטלה, קטלו, קטלת, קטל, קטול, קטלנו, קטלת  
קטל, קטלתן, קטלתי.

REMARK 5. Both forms of the infinitive may be used alone; but the construct only is employed with prepositions, § 81. 2, thus למשל, במשל not למשול, במשול.

יְהוֹה גְּלַלְתָּ מְאֹד חוֹד וְהִדְרָר לְבָשָׁתָּ : אֶת־הַתְּלֵלַת סִגְרוֹ : <sup>1</sup> הִבְבַּקְהָּ  
 בָּהּ : בָּהֶם דָּבַק : דָּבַקוּ בָּהּ : לֹא־שָׁמְרוּ אֶת־הַמְצֻנָּה : נָתַן לוֹ פֶּסֶחַ  
 וְכַלִּים לְשֹׁמֵר : לֹא־מְשַׁלֵּתָּ בָּם : שְׂבָחָהּ הָאָרֶץ שֶׁבַת לַיהוָה : שְׂכַנְתָּ  
 בַּשָּׂדֶה : סִגְרָתָּ הַתְּלֵלַת וְנִצַּקְתָּ עַל פְּלִי־הַזְּלִים הָאֵלֶּה : שְׁמֹרְתָם אֶת־  
 הַיּוֹם הַזֶּה : שְׁמֹר אֶת־פְּלִי־הַמְצֻנָּה : אֶדְקָ לְבָשָׁתִּי : שְׁמֹרְתָם אֶת־הַשְּׂבָת  
 כִּי קָדֵשׁ הִיא לָכֶם :

<sup>1</sup> הִבְבַּקְהָּ is followed by בָּ, the usual Hebrew phrase being *to cleave or adhere in*, where the English idiom requires *to cleave to*. Daghash-forte conjunctive in בָּ, § 13. 4.

<sup>2</sup> מְשַׁלֵּתָּ is also followed by בָּ, where our idiom requires *to rule over*.

## 5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES, § 34.

A figure following a verbal form indicates the number of times it is to be found in the paradigm.

Analyze and translate:—

נִקְטַלְתָּ, נִקְטַלְוּ, נִקְטַלְנוּ, נִקְטַלְתֶּם, נִקְטַלְתִּי, נִקְטַלְתֶּיךָ, נִקְטַלְתֶּם, נִקְטַלְתִּי, נִקְטַלְתֶּיךָ, נִקְטַלְתֶּם, נִקְטַלְתִּי, נִקְטַלְתֶּיךָ, נִקְטַלְתֶּם.

קִטְלָהּ, קִטְלוּ, קִטְלָנוּ, קִטְלָתֶם, קִטְלָתִי, קִטְלָתֶיךָ, קִטְלָתֶם, קִטְלָתִי, קִטְלָתֶיךָ, קִטְלָתֶם, קִטְלָתִי, קִטְלָתֶיךָ, קִטְלָתֶם, קִטְלָתִי, קִטְלָתֶיךָ, קִטְלָתֶם.

REMARK 6. The sign of the definite object אֵת becomes אֶת before grave suffixes and אִת before light suffixes, § 66. 3, thus אֶתְכֶם, אִתִּי; with the 3 m. s. suffix it is אֶתּוֹ, with 3 f. s. אֶתָּה, § 29. 4.

לֹא נִבְדְּלוּ : נִכְבְּשָׁה הָאָרֶץ לְפָנֵיכֶם : קִבְּצָתִי אֶתְכֶם וְנִקְדַּשְׁתִּי בְּכֶם  
 וַיִּדְעֶתֶם כִּי־אֲנִי יְהוָה : סָגַר פְּלִי־בֵית : אֶת־אֶלְעָזָר קִדְּשׁוּ לְשֹׁמֵר אֶת־

הָאָרוֹן : שִׁנְנֹתַי אֶתְכֶם בַּמָּקוֹם הַזֶּה : הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְשֵׁן  
 אֶתְכֶם בָּהּ : אֹתִי שִׁפְלֹתֶם : לֹא קִדַּשְׁתֶּם אוֹתִי : לְקַחַת אֶת־הַשְּׂמֶן  
 וּמִשְׁחַת אֶת־הַמִּשְׁכָּן וְאֶת־כֹּל־אֲשֶׁר־בּוֹ וְקִדַּשְׁתָּ אוֹתוֹ : נִקְבְּצוּ לָךְ :

## 6. THE REMAINING PRETERITES AND INFINITIVES. § 35.

Analyze and translate:—

הַקְטַלְתֶּם, הַקְטַלְנִי, הַקְטִילָה, הַקְטִילָהּ, הַקְטִילְנָה, הַתְקַטְּלֵנִי, הַתְקַטְּלֵהּ,  
 הַקְטִילְהָ, הַקְטִילְהָּ, הַקְטִילוּ, הַקְטִילוּהוּ, הַקְטִילוּהָ, הַקְטִילוּהֶם, הַקְטִילוּהֶן,  
 הַקְטִילְוּ, הַקְטִילְוּהוּ, הַקְטִילְוּהָ, הַקְטִילְוּהֶם, הַקְטִילְוּהֶן.

REMARK 7. The absolute infinitive is often joined with the finite tenses of the verb for the sake of emphasis, thus *הִקְדַּשְׁתִּי הַקְדֵּשׁ* consecrating I have consecrated, i. e. *I have certainly or entirely consecrated.*

גַּם־אֹתָם הִקְדִּישׁ הַמֶּלֶךְ דָּוִד לַיהוָה עַבְד־הַבָּסֵף וְהַזֶּהב אֲשֶׁר הִקְדִּישׁ  
 מִכָּל־הַגּוֹיִם אֲשֶׁר כָּבַשׁ : לֹא־הִתְקַדְּשׁוּ : הַקְדֵּשׁ הַקְדֵּשְׁתִּי אֶת־הַבָּסֵף  
 לַיהוָה : הִשְׁחִית אֶת־הָאָרֶץ הַזֹּאת וְהִשְׁבִּית מִמֶּנָּה אָדָם וּבְהֵמָה : הִשְׁבַּחְנוּ  
 אֶת־הַמֶּלֶךְ אֱלֹהֵינוּ :<sup>1</sup> הִמְעַט פִּירֵה־בְדִיל<sup>2</sup> אֱלֹהִים אֶתְכֶם לְהַקְרִיב אֶתְכֶם לוֹ : הַמֶּלֶךְ  
 עַל־הַמְּלָכוֹת :<sup>3</sup> הִשְׁלַחְתִּי בְכֶם אֶת־הַחַיָּה וְשָׂפָלָה אֶתְכֶם וְהִכְרִיתָהּ  
 אֶת־הַבְּהֵמָה וְהַמְּלִיטָה אֶתְכֶם :

<sup>1</sup> See § 26.

<sup>2</sup> Plural in form but singular in sense, and therefore taking a singular verb, § 85. 3.

<sup>3</sup> Followed by the prep. בַּ in the sense of *sending upon or against.*

## 7. KAL FUTURE, IMPERATIVE AND PARTICIPLES. § 36.

Analyze and translate:—

יִקְטֹלוּ, תִקְטֹל (2), יִקְטֹלוּ, תִקְטֹלְנָה (2), אִקְטֹל, תִקְטֹלוּ,  
 יִקְטֹלוּ, תִקְטֹלוּ, יִקְטֹלוּ, תִקְטֹלוּ, יִקְטֹלוּ, תִקְטֹלוּ, יִקְטֹלוּ, תִקְטֹלוּ.

REMARK 8. The article before a participle must sometimes be rendered in English by the relative pronoun, e. g. *הַשֹּׁמֵר* the (one) keeping or (he) who is keeping.



9. When the sign of the definite object precedes the relative, it belongs not to it but to its antecedent understood, see § 30. 3; hence **את אשר** means not *whom* or *which*, but *him who* or *what* equivalent to *that which*.

יֵרֵכָה חַי וְחַיִּים מִשָּׁל בְּכֻלֵּי הָאָרֶץ: בַּיּוֹם הַהוּא תִשְׁפָּט: מְעַרְב עַד-מְעַרְב  
תִּשְׁפָּטִי: יוֹם וְלַיְלָה לֹא יִשְׁבְּחוּ: וְעַתָּה יְהוָה שְׂמַר אֶת אֲשֶׁר דִּבַּרְתָּ:  
תִּשְׂמַר אֶת-קַלְהֵמָצוּחַ הַזֹּאת: יְהוָה שֹׁכֵן בְּצִיּוֹן: יְהוָה הַשׁוֹכֵן בְּצִיּוֹן:  
שֹׁכֵן בְּאֶרֶץ: שְׁכֵנוֹ בְּסֹלֶעַ: הַשְּׂעִיר הָיָה סָגוּר: וּבַעֲט הַהוּא פִּלְשָׁתִים  
מִשָּׁלִים בְּיִשְׂרָאֵל: לֹא-אִמְשַׁל אֲנִי בְכֶם יְהוָה יִמְשַׁל בְּכֶם: תִּלְבָּשִׂי שָׂנִי:  
כֵּן תִּלְבָּשִׂי הַתְּבוֹלָת:

## 8. NIPHAL, PIEL AND PUAL FUTURES, ETC. § 37.

Analyze and translate:—

נִקְטַל , תִּקְטַל , הִקְטִילָהּ , תִּקְטְלוּ , הִקְטִילֵנִי , תִּקְטְלוּ , תִּקְטְלוּ (2) , אִקְטַל ,  
תִּקְטְלוּ , תִּקְטְלוּ , תִּקְטְלוּ , תִּקְטְלוּ , תִּקְטְלוּ (2) .

קָטַל , מִקְטַל , קִטְלָהּ , תִּקְטְלוּ , אִקְטַל , תִּקְטְלוּ , תִּקְטְלוּ , תִּקְטְלוּ ,  
תִּקְטְלוּ (2) , יִקְטַל , מִקְטַל , קִטְלוּ , תִּקְטְלוּ .

REMARK 10. The infinitive with or without the preposition ל may be the subject of a sentence, as לָהּ לְהַקְטִיר *to burn incense belongs not to thee* or *it is not for thee to burn incense*.

11. The antecedent of the relative pronoun may often be omitted, thus **הוא אשר** *he is the one who* or *that is the thing which*.

הַבְּדִלִי מִן הַעֲדָה הַזֹּאת: הַשְּׂעִיר לֹא-יִסְגֹּר עַד-הָעֶרֶב: הַסֵּרַךְ בְּפוֹת:  
וַיְרִיחוּ מִסְגָּרָתָהּ הוּא אֲשֶׁר-דִּבַּר יְהוָה בְּכֶם אֲקַדֵּשׁ וְעַל-פָּנָי כָּל-הָעָם  
אֲבָבֵד: יִדְעוּ הַגֹּיִם כִּי אֲנִי יְהוָה מְקַדֵּשׁ אֶת-יִשְׂרָאֵל: לֹא-לָהּ לְהַקְטִיר  
לְיְהוָה כִּי לַפְּהִיִּים הַמְקַדְּשִׁים לְהַקְטִיר: הַשְּׂמֹר לָהּ פְּנֵי-דָבָר עַם-יִשְׂרָאֵל

מטוב עד־רע: השֹׁמְרוּ לְכֶם פְּנֵי־תְשֻׁבָהוּ אֶת־הַבְּרִית אֲשֶׁר כָּתַב יְהוָה  
 עִמָּכֶם: אֲמַרְתִּי כִּבֹּד אֲכַבֵּד אֶתְּךָ וְהִנֵּה מִנַּע אֶתְּךָ יְהוָה מִכְּבוֹד:

9 a. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC.  
 § 38.

Analyze and translate:—

תִּתְקַשְׁלוּ, נִקְטִיל, אֶקְטִל, תִּקְטִילי, תִּקְטִילי (2), וְתִקְטִל, תִּתְקַשְׁלֶנָּה (2),  
 וְקִטְלוּ, הִתְקַשְׁלֶנָּה, הִקְטִילי, הִתְקַשְׁלוּ, הִתְקַשְׁל, מִקְטִיל, מִקְטִיל  
 מִתְקַשֵּׁל.

אֲנִי מִמְטִיר לְכֶם לֶחֶם מִן־הַשָּׁמַיִם: הַפְּחִיזוּם אֶלְבוּשׁ לְשֵׁעַ: וְהִנֵּה  
 הַפְּחִיזוּם וְהִתְקַדְּשׁוּ: עֲתָה הִתְקַדְּשׁוּ וְקִדְּשׁוּ אֶת־הַבְּרִית הַזֶּה: וְעַתָּה  
 הִשְׁפִּילוּ: לֹא־תִכְרִית לְחֹדֶד מִעַם הַבְּרִית הַזֶּה עַד עוֹלָם: כֹּה אָמַר  
 יְהוָה אֱלֹהֵי מִשְׁבֵּית מִן־הַמְּקוֹם הַזֶּה שְׂשׂוֹן וְשִׁמְתָהּ: וְיַמְלִיכוּ אֹהֶל־עַל־  
 כָּל־יִשְׂרָאֵל: לֹא תִקְרִיבוּ אֹלֹהִים לַיהוָה: הַמְשַׁחִית אֶתְּךָ אֶת כָּל־  
 הַשָּׂאֲרִית: מִשְׁחָתִים אֲנַחֲנוּ אֶת־הַמְּקוֹם הַזֶּה פִּירְגְדָלָה הַצְּעָקָה לִפְנֵי  
 יְהוָה:

9 b. THE ENTIRE PARADIGM OF קָטַל.

The figures denote, as before, the number of places in the paradigm represented by the preceding form.

Supply the vowels and translate:—

קִטְלָתְךָ (3), תִּקְטִילי (5), קִטְלָנָה (2), נִקְטַלְתֶּם, הִקְטִילוּ (2),  
 הִקְטִילָתְךָ (4), יִקְטִיל, הִתְקַטְּלוּ, הִתְקַטְּלָנָה, הִתְקַטְּלָתְךָ (2), קִטְלוּ (2),  
 הִקְטִילָהּ, אֶקְטִיל, הִקְטִילְתֶּם (2), הִקְטִיל (8), יִתְקַטֵּל, הִתְקַטֵּל (4),  
 יִקְטִילוּ, הִקְטִילוּ, הִקְטִילוּ (12), קִטְלוּ (3), הִקְטִיל (10),  
 מִקְטֵל (3), הִקְטִילוּ (2), הִתְקַטְּלוּ, נִקְטִיל, תִּתְקַטֵּל (2),  
 תִּתְקַטְּלוּ, מִקְטִיל, הִקְטִיל (2), נִקְטַלָּה, נִקְטִלוּ (5), אֶקְטֵל (5),  
 אִתְקַטֵּל, תִּקְטִילוּ, נִקְטַלָּתְךָ (2), תִּקְטִילוּ (5), נִתְקַטֵּל, מִתְקַטֵּל, תִּקְטִילוּ,  
 הִתְקַטְּלְתֶּם, הִקְטִילָנָה (2), נִקְטִלוּ, קִטְלָתִי (3), יִקְטֵל (5), נִקְטֵל (7),  
 תִּתְקַטְּלָנָה (2), תִּתְקַטְּלוּ (2), הִקְטִילָנָה (2), נִקְטַלְתִּי, קִטְלוּ (2),  
 נִקְטַלְתֶּן, קִטְלָתְךָ (6), יִקְטִלוּ (5), הִקְטִילוּ, הִקְטִילְתֶּן (2).

יהקטלו, קטל (11), קטלה (3), נקטלני, הקטלתו (2), קטלתם (3),  
התקטלתו, התקטלו, הקטיל (2), התקטלתו, התקטלו.

## 10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

REMARK 12. When a future with Vav Conversive is preceded by a preterite or by any expression referring to past time, it is to be translated as a preterite. And a preterite with Vav Conversive preceded by a future, an imperative or any expression indicating future time, is to be translated as a future, § 79.

13. לֹא is the simple negative; אַל is used with the future, which takes the apocopated form if it has one, to express the negative imperative לֹא תִסְגֹּר *thou shalt not deliver*, אַל תִּסְגֹּר *deliver not*.

וַיִּגְעַה הַיָּד וַתִּדְבֹק הַיָּד אֶל־הַחֹרֵב: וַיְהִינָה צְתוּן בְּרֵד וַיִּמְטֵר יְהוָה  
בְּרֵד עַל־הָאָרֶץ: וּמִרְדֵּי נֹדַע אֶת־הַפֶּל וַיִּקְרַע מִרְדֵּי אֶת־הַבְּגָדִים  
אֲשֶׁר לוֹ וַיִּלְבַּשׁ שֵׁק וְאֶפֶר וַיִּזְעַק וַיִּזְעַק זָעָקָה וַתִּשְׁלַח הַמַּלְאָכָה בְּגָדִים  
לְהַלְבֹּשׁ אֶת־מִרְדֵּי וְלֹא קָבַל: וַבְּרִית יְהוָה אֶת־הַגּוֹיִם הָאֵלֶּה וַיִּרְשָׁתָּהּ  
אֲהֵם וַיִּשְׁבֶּתָּ בְּאָרֶץ: אֶת־אֲחֵרוֹן תִּקְרִיב אֶל־הַמִּשְׁכָּן וַיִּרְחֹצֶתָ אֹתוֹ בַּמַּיִם  
וַלְקַחְתָּ אֶת־הַבְּגָדִים וְהַלְבַּשְׁתָּ אֶת־אֲחֵרוֹן אֶת־הַבְּגָדִים וַלְקַחְתָּ אֶת־הַשֶּׁמֶן  
וַיִּצְקֶתָ עַל הָרֹאשׁ וַיִּמְשַׁחְתָּ אֹתוֹ: אֶל־תִּשָּׁבֵן עִמָּה רַע: קָרֵב עַד־הַחֹהֵה  
וַאֲדַבְּרָה: שְׁמֶרְהוּזֹאת לְעוֹלָם:

## 11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

The forms should be analyzed or divided into their significant elements, and their separate equivalents stated; thus קָטַל *he killed him* is composed of קָטַל 3 masc. sing. pret. and ם for הוּ suffix of 3 masc. sing. with vowel of union

(.), and is equivalent to קָטַל אִתּוֹ; קָטַלְתָּהּ *she killed her* is for קָטַלְתְּהָ, which is composed of קָטַלְתְּ 3 fem. sing. pret., whose termination becomes ת before suffixes, and ה suffix of 3 fem. sing., and is equivalent to קָטַלְתָּה אִתָּהּ.

Analyze and translate:—

קָטַלְתְּוּ , קָטַלְתְּנִי , קָטַלְתְּם , קָטַלְתְּכֶן , קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ .

קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ .

b. The rest of the Kal Preterite.

Analyze and translate:—

קָטַלְתְּוּ , קָטַלְתְּנִי , קָטַלְתְּנִי , קָטַלְתְּנִי , קָטַלְתְּנִי , קָטַלְתְּנִי , קָטַלְתְּנִי , קָטַלְתְּנִי .

קָטַלְתְּוּ , קָטַלְתְּנִי , קָטַלְתְּנִי , קָטַלְתְּנִי , קָטַלְתְּנִי , קָטַלְתְּנִי , קָטַלְתְּנִי , קָטַלְתְּנִי .

קָטַלְתְּוּ , קָטַלְתְּנִי , קָטַלְתְּנִי , קָטַלְתְּנִי , קָטַלְתְּנִי , קָטַלְתְּנִי , קָטַלְתְּנִי , קָטַלְתְּנִי .

\* This form belongs to the first person of the preterite as well as to the second feminine, although for the sake of brevity it is not repeated in the paradigm.

c. The Piel and Hiphil Preterites.

REMARK 14. When a verb is doubly transitive, either object if a pronoun may be suffixed to the verb, thus *he caused him to kill* or *he caused to kill him*; *thou hast caused them to put on tunics*, but *thou hast caused Eleazar to put them on*.

Analyze and translate:—

הַקְטִילְנִי , הַקְטִילְתִּיהָ , הַקְטִילְתֶּיהָ , הַקְטִילְתִּיו (2) , הַקְטִילְתֶּיו ,  
הַקְטִילְוּהוּ , הַקְטִילְוּהָ , הַקְטִילְתֶּהּ , הַקְטִילְתִּיהָ (2) , הַקְטִילְתֹּו ,  
קְטִלְנִי , קְטִלְתִּינָה , קְטִלְתֶּינָה , קְטִלְתֶּכֶם , קְטִלְתֶּם , קְטִלְתִּיכֶן ,  
קְטִלְתִּים , קְטִלְתִּים (2) .

גְּדַלְתֹּו , גְּדַלְוּהוּ , כְּבַדְוּנִי , כְּבַדְוּהָ , כְּבַדְתֹּו , כְּבַדְתִּיהָ , כְּבַדְתֶּיהָ , כְּבַדְתִּיו ,  
שְׂבַלְתִּים , שְׂבַלְתֶּהּ , קִדְשְׂתֶם , קִדְשְׂתֹּו , קִדְשׁוּהוּ , הַקִּדְשְׂתִּיהָ , הַסְגִּירוּ ,  
הַכְרַתִּיהָ , הַכְרַתִּיו (2) , הַשְׂבַּתֶּם , הַשְׂבַּתִּיהָ .

אֵין לָהּ אֵב וְאִם וְלִקְחָהּ מִרְדְּנִי <sup>1</sup> לֹו לְבַת : וַיִּסְפַּר לָהֶם חֲמֵן אֵת  
כָּל־אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ : הִנֵּה אֲנִי עֹמֵה וְשֹׁמְרֵיךָ כָּל אֲשֶׁר דִּבַּרְתִּי  
לָךְ : שִׁפְחָתִי רָעַב וְחִנְיָה וְשִׁפְלָה : הַבְּנָדִים יִלְבָּשׁ וְרַחֵץ בַּמַּיִם וְלִבְשֶׁם  
וְלָקַח מִן הַדָּם וְנָתַן עַל־חַמְצוֹת וְקִדְשׁוּ : הַלְבִּישְׁנִי הַבְּנָדִים : הַלְבִּישְׂתִּיו  
הַהֲתַנְּת : הַמְלַחְמָה הַדְּבִיקְתָּהּ : אֵתָה הַבְּדִלְתָּם לָךְ <sup>3</sup> כֹּאֲשֶׁר דִּבַּרְתָּ אֲדֹנָי  
: וַיַּחֲזֶה <sup>4</sup>

<sup>1</sup> *To himself*, there being no reflexive pronouns in Hebrew, the personal pronouns may be used with a reflexive sense.

<sup>2</sup> Used adverbially, *how*.

<sup>3</sup> See § 29. 3.

<sup>4</sup> § See 23. 3.

## 12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

### a. Kal Future.

REMARK 15. Those forms in the Kal future *ō* which end with the last radical follow the analogy of יִקְטֹל.

In the Kal future and imperative *a* the vowel of the second radical is not liable to rejection, but is lengthened to Kamets before all the suffixes except the 2 pers. plur. where Pattahh is retained, e. g. יִשְׁלַחְנִי not יִשְׁלַחְנִי from יִשְׁלַח, and יִשְׁלַחְנִי from יִשְׁלַח.

16. Those forms in the various futures and imperatives which have personal endings undergo no change before suffixes, except in the fem. plur. as stated in § 42. 2.

Analyze and translate:—

יִקְטְלוּנִי , יִקְטְלוּנִי (2) , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי ,  
 יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי .  
 אֶקְטְלוּנִי , נִקְטְלוּנִי (4) , תִּקְטְלוּנִי (2) , תִּקְטְלוּנִי (2) ,  
 אֶקְטְלוּנִי (2) .  
 יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי (3) , תִּקְטְלוּנִי ,  
 תִּקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי .

<sup>1</sup> See § 42. 2.

וְנִקְטְלוּנִי מִחֶאָרֶץ : <sup>1</sup> וְנִשְׁמְרוּנִי בְּכָל־חַדְרֵךְ אֲשֶׁר־הֵלְכִי בָּהּ : עֲתָה  
 דַּבֵּר־נָא אֶל־הַמֶּלֶךְ כִּי לֹא יִמְצְאוּ מִמֶּנִּי : וְנִקְדַּשׁ אֶת־הַמִּשְׁכָּן וְאֶת־  
 הַמִּזְבֵּחַ וְיִמְשְׁחֵם : וְנִתְפַּשׁ בַּשְּׁלֵמָה וְיִקְרָעֶהָ : אֶת־הַיְהוָה תִּשְׁמְרֵם  
 לְעוֹלָם : הַתְּשַׁבַּח אֲשֶׁה הָעוֹלָם אֲשֶׁר לֹא יִשָּׁאֵף תִּשְׁבַּחְתֶּנּוּ וְאֲנֹכִי לֹא  
 אֲשַׁבְּחֶנּוּ : וְנִמְלְכוּ אֹתוֹ וְיִמְשְׁחֵהוּ : יְהוָה יִשְׁמְרֶנּוּ מִכָּל־רֵעַ מִעַתָּה וְעַד־  
 עוֹלָם : לָקַח אֶת־כְּלִי־הַפֶּסֶס וְהִזְהִיב וַיִּשְׁלַחֵם אֶל־הַמֶּלֶךְ <sup>2</sup> הַיֹּשֵׁב בְּדַמְשֶׁק :

<sup>1</sup> Translate the future with vav conversive in these and subsequent exercises as though a preterite preceded.

<sup>2</sup> See Remark 7.

## b. Piel and Hiphil Futures.

REMARK 17. In those forms of the Piel future, which end with the last radical, Tseré is shortened or rejected before suffixes as in the 3 masc. sing. of the Piel preterite.

18. Tseré in the Hiphil apocopated future, future with Vav Conversive, and imperative becomes Hhirik before suffixes, e. g. אֶל־תִּשְׁחַח *destroy not*, אֶל־תִּשְׁחִיחֵהוּ *destroy him (or it) not*.

Analyze and translate:—

נִקְטְלוּנִי , תִּקְטְלוּנִי (2) , יִקְטְלוּנִי , תִּקְטְלוּנִי , יִקְטְלוּנִי , אֶקְטְלוּנִי ,  
 תִּקְטְלוּנִי (3) , תִּקְטְלוּנִי (4) , יִקְטְלוּנִי , אֶקְטְלוּנִי .  
 פָּשַׁטְתִּי אֶת־הַכֶּתֶם אֵיכָה אֶלְבָּשֶׁנָּה רְחַצְתִּי אֶת־הַרְגְלוֹם אֵיכָה  
 אֶסְנַפֵּם : הִבְהַל בְּבִדְלֹנִי יְהוָה מִדָּעָם : עֲמֹ אֲנִי בַצָּרָה אֶחְלָצֶהוּ

וְאֶכְפְּרוּזִי: וְנִשְׁכַּם בַּבֶּקֶר וְנִשְׁלַחְתָּ: אָמַר אֶל־תְּשַׁחֲיֵהוּ: פִּי בָרַכָה בּוֹ:  
 רַחֲמִים וְהָיָה לֹא נִשְׁחִיתָהּ וְלֹא יִשְׁפַח אֶת־חַבְרֵיתָהּ אֲשֶׁר נִשְׁפַּע לָכֶם:  
 מִהֲאֲנֹשׁ פִּי תִזְכְּרֶנּוּ וְכַבֹּד וְהַדָּר תִּעֲשֹׂרָהּ: וְתִמְשַׁלְּחֶהּ בְּכַל־הָאָרֶץ:  
 לָקַח אֹתוֹ וַתְּמַלִּיכֵהוּ עַל־יִשְׂרָאֵל: וְאֶת־הַצֶּהָב בַּמִּים וְאֶל־בִּישָׁף: וְלִבְשָׁהּ  
 בְּגָדִים:

### c. Infinitive and Imperative.

REMARK 19. The suffix of the 1 pers. sing. is attached to the infinitive in two forms, י, expressing the subject of the verb קָטַלְי *my killing* and נִי its object קָטַלְנִי *to kill me*. The remaining persons have but one form, which is used indifferently for the subject or the object, קָטַלְתָּ *thy killing* or *to kill thee*, קָטַלְתָּהּ *thy causing to kill, to cause thee to kill* or *to cause to kill thee*.

Analyze and translate:—

קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם,  
 קָטַלְתָּם (2), קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם,  
 קָטַלְתָּם (2), קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם,  
 קָטַלְתָּם (2), קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם,  
 קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם, קָטַלְתָּם.

<sup>1</sup> Of the two forms here represented one has a suffix, the other has not.

<sup>2</sup> Notice the position of the accent.

אָמְרוּ, אָמְרוּ, אָמְרוּ, אָמְרוּ, אָמְרוּ, אָמְרוּ, אָמְרוּ, אָמְרוּ, אָמְרוּ,  
 אָמְרוּ (2), אָמְרוּ, אָמְרוּ, אָמְרוּ, אָמְרוּ, אָמְרוּ, אָמְרוּ, אָמְרוּ,  
 אָמְרוּ, אָמְרוּ, אָמְרוּ, אָמְרוּ, אָמְרוּ, אָמְרוּ, אָמְרוּ, אָמְרוּ.

REMARK 20. The copulative ו is sometimes employed in Hebrew to connect an action with the time of its occurrence, where no connective is required in English. In such cases we may use *then* as its equivalent or better still leave it untranslated. Thus *in my gathering Israel*

בָּם וְנִקְדָּשְׁתִּי יְהוָה *then shall I be sanctified in them or when I gather Israel, I shall, etc.*, § 89. 2 (2).

וְשָׁמַע הָעָם בְּדַבְרֵי עֲמֹן: וַיִּשְׁמַע יְהוָה<sup>1</sup> בְּדַבְרֵכֶם לִי: עָתָה  
 כִּבְדֵנִי נָא לְגַד יִשְׂרָאֵל: אַתָּה דַּבַּרְתָּ אֵלֶי-הַמָּקוֹם הַזֶּה לְהַכְרִיחַתוֹ:  
 מִשְׁחֹו אֲתָם: מִשְׁחֹו כִּי-זֶה הוּא: קִבְּצָנִי מִן-הַגּוֹיִם: בְּקִבְּצִי אֶת-  
 יִשְׂרָאֵל מִן-הַגּוֹיִם<sup>2</sup> וְנִקְדָּשְׁתִּי בָּם וְנִדְעוּ הַגּוֹיִם כִּי-אֲנִי יְהוָה<sup>1</sup> בְּהַקְדָּשִׁי  
 בְּכֶם: וַיִּמְשַׁח אֹתוֹ לְקָדְשׁוֹ: וַיַּבְדֵּל אֶהְרֹן לְהַקְדִּישׁוֹ לְהַקְטִיר לִפְנֵי  
 יְהוָה:

<sup>1</sup> The initial aspirate has Daghesh-lene as though the preceding word were אֲנִי § 23. 3.

<sup>2</sup> The accent would be thrown upon the ultimate by Vav Conversive, § 17. 6, but for the following monosyllable, § 18.

### 13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

REMARK 21. Attributive or qualifying adjectives follow the noun to which they belong, and agree with it not only in gender and number but also in definiteness, that is to say, they receive the article if the noun is definite, הַגְּדוֹלָה אֶבֶן *a great stone*, הַגְּדוֹלָה הָאֶבֶן *the great stone*, § 70. 2.

22. When a demonstrative and an adjective qualify the same noun the demonstrative stands last האֵלֶּה הַגְּדוֹלוֹת הָאֵלֶּה *these great signs*, § 71. 2.

23. Predicate adjectives do not receive the article even though the noun is definite; their usual place is before the noun, but they may also stand after it הַגְּדוֹלָה הָאֶבֶן or הָאֶבֶן הַגְּדוֹלָה *the stone is great*, § 70. 3.

24. Comparison is expressed by the preposition מִן § 72. 1, הַקְטַנָּה מִמֶּנָּה *thy sister young from thee*, i. e. *younger than thou*; אֲגִדֵּל מִמֶּנָּה *I will be greater than thou*.

שְׁמִיִם תִּדְּשִׁים<sup>1</sup> וְנֶאֱרָץ תִּדְּשֶׁה: גוֹיִם רַבִּים וּמַלְכִּים גְּדוֹלִים: וְהֵנָּה  
 בָּאָר בְּשׂוּדָה וְהָאֶבֶן גְּדוֹלָה עֲלֵי-הַבָּאָר: שְׁלֹמָה תִּדְּשֶׁה: הַתְּאֵמִים הַטְּבוֹת



טבות מאד וְהַרְעוֹת רָעוֹת מְאֹד: אֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ  
 לְפָנַי מִלְּקַדְמֶיךָ לְיִשְׂרָאֵל: אֵת פְּלִי־הַמְּלָכִים הָאֵלֶּה לְכַד: <sup>2</sup> עַל־מַה דָּבַר  
 יְהוָה <sup>3</sup> עָלֵינוּ אֵת פְּלִי־הַרְעָה הַגְּדוֹלָה הַזֹּאת: וַיְהִי הַשְּׁלִיף עֲלֵיהֶם  
 אֲבָנִים גְּדוֹלוֹת מִן־הַשָּׁמַיִם: הָאָרֶץ הַטּוֹבָה אֲשֶׁר יְהוָה נָתַן לָהּ: עִיר  
 גְּדוֹלָה גְּבֻעוֹן וְהִיא גְּדוֹלָה מִן־הָעִיר:

<sup>1</sup> Vowel of the noun assimilated to the preceding Kamets as after the article, § 25. 3. a.

<sup>2</sup> Upon what ground, i. e. for what reason, why.

<sup>3</sup> Upon us or against us.

#### 14. THE CONSTRUCT STATE, §§ 46, 47.

REMARK 25. Nouns in the construct before a definite noun (including proper nouns) are themselves definite, § 69. 1, מְקוֹם *a place*, but הָאָרוֹן מְקוֹם *the place of the ark*; יְהוָה אָרוֹן *the ark (not an ark) of Jehovah*.

26. Nouns in the construct state do not receive the article; they are rendered definite by prefixing the article to the governed noun, § 75. 5, אִישׁ אֱלֹהִים *a man of God*, הָאִישׁ הָאֱלֹהִים *the man of God*.

27. Adjectives or demonstratives qualifying a noun in the construct state do not follow it immediately, but are placed after the governed noun, § 75. 4, יוֹם יְהוָה הַגָּדוֹל וְהַיּוֹרָא *the great and dreadful day of Jehovah*.

28. When the subject consists of two or more nouns in the singular connected by the conjunction *and*, the predicate is commonly put in the singular if it precedes the subject, and in the plural if it follows, § 86.

כַּפְּנֵי הַכְּרוּבִים: אָרוֹן אֱלֹהֵי יִשְׂרָאֵל: אָרוֹן בְּרִית יְהוָה: פֶּלַע בַּיִת  
 הָאֱלֹהִים הַגְּדוֹלִים וְהַקְּטָנִים: כּוֹכְבֵי הַשָּׁמַיִם: הֵן לַיהוָה הַשָּׁמַיִם וְשָׁמַי  
 הַשָּׁמַיִם הָאָרֶץ וְכָל־אֲשֶׁר־בָּהּ: הַקֵּל קַל גְּעָב וְהַיָּדִים יָדַי עָשׂוּ: תִּכְבְּדֵנִי  
 חַיִּת הַשְּׂדֵה: אֵתֶּה הַמְּלֶכֶתֵנִי עַל־עַם רַב כַּעֲפַר הָאָרֶץ: וַיִּגְדַּל הַמְּלָךְ  
 מִפְּלַ מְלָכֵי הָאָרֶץ: יָשַׁב דָּוִד בַּשְּׂדֵה פְּלִשְׁתִּים: וַיִּשְׁבְּחֵהוּ אֶת־יְהוָה וַיִּמְכַּר

אֵתֶם בְּיַד מֶלֶךְ אֲדוֹמִים : הֲלֹא טוֹב אֲבָנָה וּפְרָפֶר נְהַרֹת הַמֶּשֶׁק מִכֹּל <sup>1</sup> מִיָּמַי  
 וְיִשְׂרָאֵל הֲלֹא־אֶרְחֵץ בָּהֶם וְטַהַרְתִּי :

<sup>o</sup> 23. 1. אֵתֶם קָרַי .

<sup>1</sup> The construct of מֶלֶךְ, a reduplication of the more usual form מִי .

## 15. NOUNS WITH SUFFIXES, § 49.

REMARK 29. The prepositions אַחֲרַי *after*, אֵלַי *to*, עַל *upon* and a few others take the suffixes belonging to plural nouns, § 66. 2, e. g. אַחֲרַי not אַחֲרֵי *after me*.

30. The article before יוֹם *day* limits it to the present, that which is now passing, הַיּוֹם *to-day*, § 68. 3.

אֶת־מִצְוֹתַי תִּשְׁמְרוּ וּבְכֹל <sup>1</sup> תִּשְׁמְעוּ וְכוּ <sup>2</sup> תִּדְבָּקוּן : אֵתֶם אֶת־בְּרִיתִי  
 תִּשְׁמֹר אֵתֶם וְנִרְצָה אֶתְרִידָה : אֶבֶד תִּאבְדוּן אֶת־כְּלֵי־הַמִּקְמוֹת אֲשֶׁר  
 עָבַדְתֶּם <sup>3</sup> הַגּוֹיִם אֲשֶׁר אֵתֶם לְרָשִׁים אֲתֶם אֶת־אֱלֹהֵיהֶם וְנִתְּתֶם אֶת־  
<sup>4</sup> מִזְבְּחֵיהֶם וְשַׁבְּתֵם אֶת־מִצְבְּחֵיהֶם וְאֲשֶׁרֵיהֶם תִּשְׂרֹפוּן בָּאֵשׁ וְאֶבְדֶּתֶם אֶת־  
 שְׂמֵם מִן־הַמָּקוֹם הַזֶּה : וְהָיָה אֲנִי הוֹלֵךְ הַיּוֹם בְּדֶרֶךְ פְּלִי־הָאָרֶץ וַיִּדְעֶתֶם  
 בְּכֹל־לִבְבְּכֶם וּבְכֹל־נַפְשְׁכֶם כִּי לֹא נָפַל דָּבָר אֶחָד מִכֹּל הַדְּבָרִים הַשׁוֹמְרִים  
 אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם <sup>5</sup> עֲלֵיכֶם :

<sup>1</sup> שְׂמַע may take a direct object, or as in this instance be followed by בְּ

<sup>2</sup> See Lesson 4, note 1; also § 39. 3.

<sup>3</sup> § 30. 33.

<sup>4</sup> The 3 plur. suf. with fem. plur. nouns may be either ם or יָהֶם .

<sup>5</sup> Upon the subject of, concerning.

## 16. PE GUTTURAL VERBS, § 53.

Translate and give the corresponding forms of the perfect verb קָבַל:--

עֲמַדְתֶּם , תִּעַמְדוּ (2) , תִּעַמְדוּ , נִעַמְדוּ , אֲעַמְדוּ , עָמַדְתָּ (2) , תִּקְחֶנּוּ ,  
 תִּקְחוּ , תִּקְחֶנָּה , תִּקְחֶנָּה , אָבַל .

הִעֲמִידוּ , הִעֲמִידוּ , נִעֲמִידוּ , תִּעֲמִידוּ , הִעֲמִידְתָּ , תִּעֲמִידְתָּ ,  
 נִעֲמַד .

REMARK 31. When the subject consists of two nouns in the relation of the construct state, the predicate commonly agrees with the first as the principal noun; but it may agree with the second if this conveys the main idea. The latter is almost always the case when the first noun is כּל, e. g. וְהַפְּסָנִי כְּלֵי־הַמַּיִם *all the waters shall be turned*.

32. If a predicate refers to two words of different persons it will be put in the second in preference to the third, and in the first in preference to either of the others. § 86. 3.

33. Nouns are sometimes put in the construct state before a following clause, § 75. 3, as מְקוֹם אֲשֶׁר *the place which or where, etc.*

וַיִּחַפֵּה יְהוָה אֱלֹהֵיהָ לָּהּ אֶת־הַקְּלָלָהּ לְבִרְכָהּ כִּי אָחַבָהּ יְהוָה : הַשְּׂמֵשׁ  
וְהַפְּסָנִי לְהַשִּׁיב וְהַזְרִתִּי לָדָם : וַיִּהְיֶה כִּי־הָיָה לְיָמֵינוּ כְּלֵי־הַמַּיִם לָדָם : אֲנִי וְבִיחַי נִשְׁבַּח  
אֶת־יְהוָה : עֲזַבְתֶּם אֶת־יְהוָה וְנִשְׁבַּח אֶתְכֶם : וְנִמְטַר עֲלֵיכֶם מִן הַשָּׁמַיִם :  
וְנִשְׁבַּח אֶת־הַמֶּן : וַיֹּאמֶר אִישׁ־הָאֱלֹהִים אֶל־הַמֶּלֶךְ לֹא אֶכַּל לָהֶם בְּמִקְוֹם  
הַזֶּה : כִּלְעֵצְמוֹתַי תִּאמְרֶנָּה יְהוָה מִי כְמוֹהָ : בְּמִקְוֹם אֲשֶׁר־נֹאמַר לָהֶם  
לֹא־עָמִי אַתֶּם נֹאמַר לָהֶם בְּנֵי אֱלֹהֵי : וְעַתָּה אֱלֹהֵי יִשְׂרָאֵל<sup>1</sup> נֹאמְרֵן נָא  
יְדַבְּרֶיהָ אֲשֶׁר הִבְרַתָּ לְעַבְדֶּךָ דָּוִד אָבִי :

\* דְּבִיךְ קִרִי

<sup>1</sup> The future followed by אֲ has the force of a petition or request.

<sup>2</sup> State the form and meaning of both the K'ri and K'thibh, and which reading yields the more exact grammatical agreement.

## 17. AYIN GUTTURAL VERBS, § 54.

Translate and give the corresponding forms of קָטַל:—

קָטַלְתִּי (2), קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ,  
קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ,  
קָטַלְתָּ, קָטַלְתָּ.

כָּרַח וְכָרַח יְהוָה בְּאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיהָ נָתַן לָהּ : בְּרָכִי נַפְשִׁי  
אֶת־יְהוָה וְאֶת־שִׁבְחֵי כָל־גְּמוּלוֹתָיו : אֲבָרְכָהּ וְאֶתְקַלָּהּ שְׂמֵחָה וְאֶבְרַכָּהּ מִבְּרָכֵיהָ

וַנְּבָרְכֶם בָּהּ כָּל גּוֹי הָאָרֶץ: נְדַעְתִּי אֵת אֲשֶׁר-תִּבְרַךְ מִבְּרָכָה: וְשָׂמַח  
 בְּרַךְ אֶת-בֵּית עֲבָדָהּ וּמִבְּרַכְתָּהּ יִבְרַךְ לְעוֹלָם: זָעַקוּ אֵלַי וְלֹא אֲשַׁמֵּעַ  
 אֲלֵיהֶם: וַיִּזְעַקוּ אִישׁ אֶל-אֱלֹהָיו: אֲנַרְשָׁנוּ מִדֶּה-אָרֶץ: טַהֲרֵנוּ אֶת-כָּל-  
 בַּיִת יְהוָה וְאֶת-הַמִּזְבֵּחַ וְאֶת-כָּל-פְּלִיטוֹתָיו: וַיִּטְהַרוּ הַכֹּהֲנִים וַיִּטְהַרוּ אֶת-  
 הָעָם: אָמַר אֲלֵיהֶם רַחֵם וְטַהַר:

### 18. LAMEDH GUTTURAL VERBS, § 55.

Translate and give the corresponding forms of קָטַל:—

שָׁלַחַת, שָׁלַחַת, שָׁלַחַת, אֲשַׁלַּח, נִשְׁלַחַת, נִשְׁלַחַת, שְׁלַחַת, וְשָׁלַיִחַ, הַשְּׁלַחַת  
 נִשְׁלַחַת, מִשְׁתַּלַּחַת, שְׁלַחַתָּהּ, שְׁלַחַתִּי, שְׁלַחַתֵּנוּ, וְשָׁלַחְתֶּם.

REMARK 34. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural, § 85. 7.

נָתַן זָרַע לְזָרַע וְלָהֶם לֶאֱכֹל: בִּפְקָר זָרַע אֶת-זֶרְעָה: אֶל-תִּינֵנַע שְׂמֵהּ  
 אֶת-כָּל-הָעָם: מִיִּזְדַּע מִהִשְׁוֹב לְאָדָם: נְדַעְתָּ פִי יְהוָה שְׁלַחְנִי אֶלְיָהּ:  
 וַיֹּאמְרוּ אֵלָיו הֲנִדְעָתָּ כִּי הַיּוֹם יְהוָה לָקַח אֶת-אֲדֹלָיִה מֵעַל רֹאשֶׁהָ  
 וַיֹּאמֶר גַּם אֲנִי נְדַעְתִּי: אֲתִי שְׁלַחְתָּ: תִּלְקַח אֶת-בֵּית הַמִּלְחָה: אֶל-יָא  
 תִּמְנַע מִהֲלָהּ אֲלֹו פִי כִּבְדֵהּ אֶכְבְּדָהּ מְאֹד: הַלּוּף הִלְכוּ הָעַמִּים לְמִשְׁחַת  
 עֲלֵיהֶם מִלְחָה וַיֹּאמְרוּ לְזָרַת מְלוֹכָה עָלֵינוּ: אִזְּ תִּפְקַחְנָה עֵינֵי עוֹרֵים  
 וְאִזְנֵי תִּהְרָשִׁים תִּפְתָּחְנָה: אֶקְרַע אֶת-הַמְּמִלְכָה מִבַּיִת דָּוִד: קָרַעוּ לְבָבְכֶם  
 וְאֶל-בְּנֵיכֶם:

\* מלכה קרי

<sup>1</sup> The plural of אָדוֹן is often used, as it is here, in a singular sense.

<sup>2</sup> פָּקַח is applied specifically to opening the eyes; פָּתַח is the general term for opening, and is applied to anything whatever.

<sup>3</sup> הָרַשׁ is for הִרַשׁ and consequently does not lose its Tsere in the plural.

### 19. PE NUN VERBS, § 56.

Translate and give the corresponding forms of קָטַל:—

אָנַשׁ, נָגַשׁ (2), גָּשַׁח, גָּשַׁח, גָּשַׁח, נִגְשָׁה, נִגְשָׁה, נִגְשָׁה, תִּגְשָׁה, גָּשַׁח, נָגַשׁ,

בָּגֵשׁ , הִגֵּשׁ (2) , מָגֵשׁ , הִגֵּשְׁתָּם , בָּגֵשׁוּ , הִגֵּשׁוּ , אָגֵשׁ , מָגֵשׁ ,  
 נָתַתְּ , תַּתְּ , הִגֵּשְׁתִּינִי , הִגֵּשְׁתִּים , הִגֵּשְׁתִּיכֶם , הִגֵּשְׁתִּי , הִגֵּשְׁתִּיו (2) ,  
 בָּגֵשְׁתָּ , בָּגֵשְׁתָּהּ , בָּגֵשְׁתָּהּ , תִּגֵּשְׁתִּינִי (3) .

REMARK 35. The relative is often omitted as in English  
*honey I gave thee to eat for honey which I gave, etc.*, § 88. 3.

נָתַתִּי בְּיָדְךָ אֶת־מִלְכָּךְ הַזֶּה וְאֶת־עַמּוֹ וְאֶת־עִירוֹ וְאֶת־אֲרָצוֹ : וְעַתָּה  
 יְהִיָּה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי : קַח־מִי־סָרִי וְאֶל־  
 בְּסָתָּ : שְׁמִנִּי וְקִטְּרֹתַי נָתַתְּ לַפְּנֵיהֶם וְתַקְּחֵנִי אֶת־לֶחְמִי אֲשֶׁר נָתַתִּי לָךְ  
 יִדְבֹשׁ הַחֶמֶץ לְתִיבָתְךָ וְנִתְּתִיחֵי לַפְּנֵיהֶם : לֹא־הִגִּידָה לּוֹ דָּבָר קִטְּנָן וְגָדוֹל  
 עַד־אֲוֹר הַבְּקָרָה : הִגִּיד נָגִיד לְמִלְכָּךְ אֶת פְּלִי־הַדְּבָרִים הָאֵלֶּה : <sup>1</sup> לָמָּה  
 לֹא־הִגִּידְתָּ לִּי כִּי <sup>2</sup> אֲשַׁתָּךְ הוּא לָמָּה אֲמַרְתָּ אֲחֵתִי הוּא וְאָקַח אֹתָהּ לִי  
 לְאִשָּׁה : וְהִנֵּה לֹא־הִגַּדְתִּי לְךָ הַחֲצִי : נִפְלָא־נָא בְּיַד יְהוָה כִּי־רַבִּים רַחֲמָיו  
 וּבְיַד אָדָם אֶל־אֲפֻלָּה :

\* רחמינו קרי

<sup>1</sup> לָמָּה preceded by ל is pointed לָמָּה before a guttural and לָמָּה before other consonants.

<sup>2</sup> The construct of אֲשַׁתָּ is אֲשַׁתָּה which, before suffixes, becomes אֲשַׁתָּי etc. See § 50.

## 20. AYIN DOUBLED VERBS, § 57.

It is not easy to distinguish accurately the significations of the different species of סָבַב. For the present the usual sense of the passive and causative species may be retained, the Piel may be rendered *to surround entirely*, and even the unmeaning *surround one's self* may be tolerated in the Hithpael, which is not in actual use.

Translate and give the corresponding forms of קָטַל :

סָבַתְּ , סָבַ , סָבַ (3) , סָבִי , סָבִי , סָבֵה , סָבִינָה , סָבִינוּ , תָּסַב (2) ,  
 תִּסָּבִי , תִּסָּבִי , נָסַב , נָסַב , נָסַב , נָסַב , הִסָּב , הִסָּב , יִסָּבִי , נִסָּבִינוּ ,  
 נִסָּבָה , סָבִינוּ , סָבִינִי , סָבִינִי , וְסָבִינוּ וְסָבִינוּ (2) , וְסָבִינוּ .

הִסָּבָה , הִסָּבִינִי , הִסָּבִינוּ , הִסָּבִינִי , הִסָּבִי , הִסָּבִי , הִסָּבִי ,  
 תִּסָּבִינָה (2) , אִסָּב , אִסָּב , הִיִּסָּב , הִיִּסָּבִי , נִסָּבִינוּ , נִסָּבִי , וְסָבִינוּ , וְסָבִינוּ ,  
 וְסָבִינוּ (2) , תִּסָּבִינִי , וְסָבִינִי , וְסָבִינִי .

REMARK 36. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, § 85. 6, מְבֹרָכָהּ בְּרוּךְ *blessed is every one of those blessing thee*.

37. The conjunction וְ may be used to introduce the apodosis or second member of a conditional sentence, § 89. 1, *if thou wilt not, etc., וְהִבְקִי then shall cleave to thee, etc.*

אֲרָרֶיךָ אָרוּר וּמְבֹרָכֶיךָ בְּרוּךְ : אֲשֶׁר תָּאֵר יוֹאֵר : לֹא תָאֵר אֶת־הָעָם  
כִּי בְרוּךְ הוּא : אִם־לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשֹׁמֵר אֶת־כְּלֵי־  
מִצְוֹתָיו וְהִבְקִי בָהּ פְּלִי־הַקְּלָלוֹת הַאֵלֶּה : אָרוּר אֶתָּה בְּעִיר וְאָרוּר אֶתָּה  
בְּשָׂדֶךָ : וַיֹּאמֶר גְּלוּ אֲבָנִים גְּדֵלוֹת אֶל־פִּי הַמְעַרְהָ : גּוֹל עַל־יְהוָה  
דַּרְבָּהּ : הִחַל לְטַהֵר אֶת־יְהוָה מִדְּהָאֲשֵׁרִים וַיִּנְתְּצֵנִי אֵת מִזְבְּחוֹת  
הַבָּעֲלִים וְהָאֲשֵׁרִים שֶׁבַר<sup>1</sup> וְהִלַּק וְעֲצָמוֹת כְּהֵנִים שָׂרַף עַל־מִזְבְּחוֹתָם :  
אִם מִדְּרַע הַיְהוּדִים מִדְּרַבִּי אֲשֶׁר הִחְלוֹתָ לִנְפֹל לְפָנָיו נְפִיל תִּפּוֹל  
לְפָנָיו : הַיּוֹם הַזֶּה אַחַל גְּדֵלָהּ בְּעֵינַי כְּלִי־שֹׂרָאֵל :

<sup>1</sup> יִיחִיר *i. e.* Yodh superfluous; according to the Masoretic direction, therefore, it is to be neglected in reading the word.

<sup>1</sup> With Pattahh in the ultimate in place of Tsere.

## 21. PE YODH VERBS, § 58.

Translate and give the corresponding forms of קָטַל :

נָשַׁב , נִשְׁבַּב , שָׁבַת , שָׁב , שָׁבַתָּה , תִּשְׁבְּנָה , נוֹשַׁב , נוֹשְׁבַב , נוֹשֵׁב , נוֹשֵׁב , נוֹשֵׁב ,  
נִשְׁבַּב , הִשְׁבִּיבוּ , הוֹשִׁיבוּ (2) , יָבַשׁ , יָבֵשׁ , תִּיבֹשׁוּ , אִיבֹשׁ , שָׁבְתוּ ,  
שָׁבְתֶם , אוֹשִׁיבָה , הוֹשִׁיבוּם , הוֹשִׁבְתֶּיךָ .

REMARK 38. The interrogative הֲ is employed in simple direct questions, הֲאֶחְיֶה *shall I live?* in indirect questions אִם is more usual; *inquire אֶחְיֶה אִם whether I shall live.*

39. In a disjunctive question, direct or indirect, the first member is introduced by הֲ and the second by אִם, *e. g.*, הֲתִשְׁמְרִי מִצְוֹתָיו אִם־לֹא *wilt thou keep (or in dependence*

on a previous verb, [*to know*] *whether thou wilt keep*) *his commandments or not?*

הוֹנֵקֶתֶם יְהוָה בְּדַבְרֵיכֶם וְאָמַרְתֶּם בְּמִי הוֹנֵקֵנִי בְּאֲמַרְכֶם אֵינָה אֱלֹהֵי הַמַּשָּׁפָט: <sup>1</sup> וְזָכַרְתָּ אֶת־קְלִי־הָדָרָה אֲשֶׁר הוֹלִיכָה יְהוָה אֱלֹהֶיךָ בַּמִּדְבָּר <sup>2</sup> לְדַעַת אֶת־אֲשֶׁר בִּלְבָבָהּ הִתְשַׁמֵּר מִצְוָתוֹ אִם־לֹא: וְנֹתַתָּ בְּנִי דַע אֶת־אֱלֹהֵי <sup>3</sup> אֲבוֹתָ וְעַבְדָּהֶן: דָּעוּ כִּי לֹא יִפֹּל מִדְּבַר יְהוָה <sup>4</sup> אֲרָצָה אֲשֶׁר־דָּבַר יְהוָה עַל בֵּית אֱהֱאֵב: תִּדַע כִּי אֵין פְּלִיטָה בְּכַל־הָאָרֶץ: לֹא הִדְעַתָּ אֶת־עַבְדֵיךָ מִי נִשְׁבַּע עֲלֵיכֶם אֱדוֹנֵי־הַמֶּלֶךְ אֲחֶרָיו: וְנִבְרַחְכֶם וְנִשְׁלַחְכֶם וְנִלְכְּדוּ אֶל־אֱהֱאֵלֵיהֶם: וְהוֹרִישׁ יְהוָה אֶת־קְלֵי־הַגּוֹזֵם הַזֶּה מִלְּפָנֶיכֶם וִירְשָׁתֶם גּוֹיִם גְּדֹלִים מִכֶּם:

\* מצותיו קרי

\* עבדך קרי

<sup>1</sup> Pret. with Vav Conversive.

<sup>2</sup> § 52. 1.

<sup>3</sup> § 50. 2.

<sup>4</sup> § 48. 1.

## 22. AYIN VAV AND AYIN YODII VERBS, § 59.

The Piel of קים means *to raise*: the Niphal, which is not in use, may in this exercise be rendered *to be risen*.

Translate and give the corresponding forms of קטל :

קם (2), קים (2), קָמַתָּה, קָמַתָּי, תְּקוּמִינָה (2), תְּקוּמִינָתֶם, וְקוּמוּ, קָמוּ, קָמוּם, נָקוּם, נָקוּמוּ, נָקוּמוּם, נָקוּמוּנִי, קוּמוּנִי (3), קוּמוּמִיתֶם (2), תְּקוּמִימָה (2), תְּקוּמִימָה (2), מְקוּמִים, קוּמוּ, קוּמוּנִי, קוּמוּנִי, קוּמוּנִי, קוּמוּנִי.

הִקְיִמוּ, הִקְיִמוּנִי, הִקְיִמוּ, וְיָקַם, הִקְיִמוּנִי, תְּקַמֵּנִי, מְקַיִם, אֲקַיִם, תְּקַיִמִם, תְּקַיִמוּנִי, רִיבִי, רִיבוּנִי, רִיבוּ, רִיבוּנִי, רִיבוּנִי (3), רִיבוּ (2), תְּקַיִמוּנִי, מְקַיִמָה, תְּקַיִמִנִי (2).

REMARK 40. When the predicate precedes its subject, it sometimes prefers a primary to a secondary form, that is to say, it may be put in the masculine instead of the feminine and in the singular instead of the plural, § 55. 1.

41. The conjunction וְ may be emphatically used between a noun placed absolutely and the clause to which it relates, § 89. 2, *the blessing וְיִתְּנָהּ it shall even be given*, etc.

42. A present action conceived of as unfinished and continuing in the future is expressed by the future tense, § 78. 2, מֵאֵן תָּבוֹא *whence art thou coming?* the action being regarded as still continuing, whereas in מֵאֵן בָּאתָם *whence have you come?* the action is viewed as at an end.

לֹא תָשׁוּב בְּהֵרָף אֲשֶׁר הִלַּכְתָּ: שׁוּבֵי אִישׁ לְבֵיתוֹ: נִלְקָם וְנִלְקָה וְיָשׁוּב  
 לְמִקוּמוֹ: אֵת אֲבִנֵי־תִירָה תִשְׁבֹּינָה לְקַדְמֵהֶן: הִנֵּה אֲנִי עֹמֵד וְשֹׁמְרֵי־תִירָה  
 בְּכָל <sup>2</sup> אֲשֶׁר־תֵּלֶךְ וְהִשְׁבִּיתִיךָ אֶל־הָאָדָמָה הַזֹּאת: וַיִּשְׁלַחֵנִי אֶל־יוֹשְׁבֵי הָעִיר  
 לֵאמֹר הִשְׁבוּ פִלְשֵׁתִים אֶת־אֲרוֹן יְהוָה: וַיִּקְרְבוּ <sup>1</sup> וַיִּמְדַּדְוּ לְמוֹת: אֶל־  
<sup>2</sup> אֲשֶׁר תֵּלְכֵי אֵלֶיךָ וּבְאֲשֶׁר תֵּלְכֵי אֵלָיון עֹמֵד עִמִּי וְאֶל־תִּירָה אֵלָהֵי בְּאֲשֶׁר  
 תְּמוֹתֵי אָמוּת וְשֵׁם אֶקְרָב: אֵנָה הֵלֶךְ וּמֵאֵן תָּבוֹא: וְעַתָּה הִבְרַחָה  
 הַזֹּאת אֲשֶׁר הֵבִיא שִׁפְחָתְךָ לְאֹדְנִי וְנִתְּנָה לְנַעֲרִים הַמְתַּהַלְּכִים בְּרַגְלֵי  
 אֹדְנִי:

<sup>1</sup> § 50. 1.

<sup>2</sup> Supply the noun "place" as the antecedent of the relative, which is itself governed by a preposition not expressed. Complete the Hebrew sentence by supplying the ellipsis in both cases. See § 30. 3.

## 23. LAMEDH ALEPH VERBS, § 60.

The Piel of מָצָא may for the sake of distinction be rendered *to find out*.

Translate and give the corresponding forms of קָטַל:—

יִמְצָא, תִּמְצָאנָה (2), תִּמְצָאנָה (2), נִמְצָאָהֶם, נִמְצָא (3), מִצָּאת, הַמִּצָּאת,  
 תִּמְצָאנָה (2), תִּמְצָאנָה (2), מִצָּאוֹ, מִצָּאנָה, אִמְצָאֵהוּ, יִמְצָאֵהוּ.

REMARK 43. The verb מָלֵא takes a direct object in the Kal *to be full of* anything, and in the Niphil *to be filled with* anything; in the Piel *to fill* something *with* something, it may have two objects.

וַיִּקְרָא יְהוָה אֶל־שְׂמוּאֵל וַיֹּאמֶר הֲגַנִּי וַיִּרְץ אֶל־עָלֵי וַיֹּאמֶר הֲגַנִּי  
 כִּי־קָרָאתָ לִּי וַיֹּאמֶר לֹא־קָרָאתִי שׁוּב שָׁלֵב וְנִלְקָה וַיִּשְׁפָּב: קוּם קְרָא  
 אֶל־אֵלֶיךָ: וַתֹּאמֶר אֵלֶיךָ אֶל־תִּקְרָאנָה לִּי נַעֲמִי קְרָאתָ לִּי מָרָא:  
 וּמִלֵּאתִי אֶת־הַבַּיִת הַזֶּה כְּבוֹד: וַתְּבָאנָה וַתִּמְלֵאנָה אֶת־הַרְהֹטִים: הִנֵּה־



מִיּוֹם פְּאִים מִדִּרְקָה אֲדוֹם וּתְמֵלֵא הָאָרֶץ אֶת־הַמַּיִם : אֲנִי יְהוָה אֲשֶׁר  
הִשְׁאֲתִיקָה מֵאִיר פְּטָדִים<sup>1</sup> לָלֶחֶת לֶךָ אֶת־הָאָרֶץ הַזֹּאת : לֵב טְהוֹר פְּרֹאֲלֵי  
אֱלֹהִים :

<sup>1</sup> See § 18.

## 24. LAMEDH HE VERBS, § 61.

גָּלַה in Kal means *to reveal*, i. e. to uncover a secret, in Piel *to uncover*, in Hiphil *to exile*, i. e. to uncover or strip a land of its inhabitants, in Hithpael *to uncover one's self*.

Translate and give the corresponding forms of קָטַל:—

גָּלוּ , גָּלָה , גָּלְתָה , גָּלִינִי , גָּלִי , גָּלוּת , גָּלְתָה (2) , נִגְלָה , תִּגְלֵנִי ,  
נִגְלִיתֶם , גָּלִינָה , גָּלִי , גָּלוּ , גָּלוּת , גָּלִיתָ , תִּגְלֵנִי , מִנְגְּלָה , מִנְגְּלָה ,  
תִּגְלֵנִי (2) , תִּגְלֵנִי , נִגְלָה , אִנְגְּלָה , וּתִגְלֵנִי , הִנְגְּלֵם , וּנְגְּלֵם , וּנְגְּלָה ,  
וּנְגְּלֵם .

מִי הָאִישׁ אֲשֶׁר בָּנָה בְּיַד־יְהוָה יִלְךְ וְיִשָּׁב לְבֵיתוֹ פְּנֵי־מוֹת בַּמְלַחְמָה :  
הָאִמָּם יִשָּׁב אֱלֹהִים עַל־הָאָרֶץ הַזֹּאת הַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם לֹא יִכְלָלֶיהָ  
אֵת פִּירֵי־בְּיַת הַזֶּה אֲשֶׁר בְּיַתִּי : וַיְהִי כִכְלֹת שְׁלֹמֹה לְבָנִית אֶת־בְּיַת  
יְהוָה<sup>1</sup> וַיִּבְרָא יְהוָה אֱלֹהֵי־שְׁלֹמֹה שְׁנֵית כְּאֲשֶׁר נִרְאָה אֵלָיו בְּגִבְעוֹן : וַיִּבְנֶן  
שָׁם דָּוִד מִזְבֵּחַ לַיהוָה וַיַּעַל עֹלֹת : הַמִּטָּה אֲשֶׁר־קָלְתָה שָׁם לֹא תִרַד  
מִמֶּנָּה<sup>2</sup> כִּי מוֹת טְמוֹת : אֲעֲשֶׂה אִתָּךְ לְגוֹי־גְדוֹל : גַּעֲשׂוּ אֵת כָּל־אֲשֶׁר צִוִּיתִי  
יְהוָה : לֹא נַעֲשֶׂתָה רְחֹם כָּל־הַשָּׁמַיִם כְּאֲשֶׁר נַעֲשֶׂתָה בְּיַד־שְׁלֹם :

<sup>1</sup> See Remark 20, Lesson 12.

<sup>2</sup> *for* ; or it may be translated *but*, to which it is often equivalent after a negative.

<sup>3</sup> The feminine in the sense of the neuter.

## 25. NUMERALS, § 65.

REMARK 44. In stating dates cardinal numbers are commonly used for the year and day, and ordinals for the month.

45. The age of persons is idiomatically expressed by the words בֶּן *son* or בַּת *daughter* prefixed to the term of

their life, thus בן־שְׁמֹנֶה שָׁנָה *son of eight years* i. e. *eight years old*.

See also the rules in § 73.

שְׁלֹשָׁה יָמִים: שְׁשֶׁה בָּנִים: הַמְּשִׁים אִישׁ: שְׁלֹשׁ אַנְשִׁים: אַרְבָּעָה מְלָכִים: שִׁבְעָה כְּהֻנִּים: שְׁשֶׁה הַדְּשִׁים: שְׁשֶׁת יָמִים: שְׁנֵי נְעָרָיו: הַמְּשֶׁת הַמְּלָכִים: שִׁבְעַת הַיָּמִים: שְׁלֹשׁ הָעָרִים: שֵׁשׁ כְּנָפֹסִים: עָרִים שְׁתֵּים־עָרִים: שְׁנֵים־עָרִים: אַרְבָּעִים וְשִׁמְנֵה: אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה: יָמִים שְׁלֹשׁ: שְׁלֹשׁ הָרְכָבִים: בְּדִשְׁמֵנַת יָמִים: בַּת־הַשָּׂעִים שָׁנָה: בֶּן־שְׁשֶׁה שְׁלֹשִׁים שָׁנָה דָּוִד בְּמָלְכוֹ: הוּא וְשִׁתֵּי בָנָיו: שְׁלֹשָׁה אֱלֹהִים בְּנִי־נֹחַ: שְׁנַיִם עָשָׂר אַנְשִׁים: שְׁתַּיִם עָשָׂה הָאֲבִינִים הָאֵלֶּה: שְׁתֵּים־עָרִים וְשְׁמוֹנִים שָׁנָה וְשִׁבְעַת מֵאוֹת שָׁנָה: שְׁנַיִם וְעָשָׂרִים אֲלֶף שְׁלֹשָׁה וְשִׁבְעִים וּמֵאוֹתָם: בְּשֵׁנַת שְׁתֵּים־בְּהַדְּשׁ הַשָּׁמַיִם בְּיוֹם אֶחָד לַהֲדָשׁ: בְּשֵׁנַת אַרְבַּע בְּאַרְבָּעָה לַהֲדָשׁ הַתְּשָׁעִי: בְּשִׁלְשִׁים שָׁנָה בְּרִבְעִי בְּהַמְּשֶׁה לַהֲדָשׁ: בְּשֵׁנַת הַתְּשִׁיעִית לְמָלְכוֹ בְּהַדְּשׁ הָעֲשִׂירִי בְּעָשׂוֹר לַהֲדָשׁ: בְּיוֹם עָשָׂרִים וְאַרְבָּעָה לְעֶשְׂתֵּית־עָשָׂר הַדְּשִׁי: וּנְתַתֶּם הַמַּיִשִׁית לַפְּרָעָה: רְבֻעִית הַיּוֹם: שְׁלִישִׁית־הַשָּׁקֶל: עֲשִׂירַת הָאֶפֶסָה:

<sup>1</sup> Observe the distinction between the predicate and the attributive.

<sup>2</sup> § 65. 3.

## THE END OF THE DELUGE. GENESIS 8, 1-9.

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתְּבֹה וַיַּעֲבֹר אֱלֹהִים רוּחַ־עַל־הָאָרֶץ וַיִּשְׁבּוּ הַמַּיִם: וַיִּסְכְּרוּ מַעְיָנֹת־תְּהוֹם וְאַרְבַּת־הַשָּׁמַיִם וַיִּכְלָא הַנֶּשֶׁם מִן־הַשָּׁמַיִם: וַיִּשְׁבּוּ הַמַּיִם מֵעַל הָאָרֶץ הַלּוֹף נָשׁוּב וַיִּחְסְרוּ הַמַּיִם מִקַּצֵּה הַמַּשָּׁיִם וּמֵאֶת יוֹם: וַתֵּנַח הַתְּבֹה בַּהֲדָשׁ הַשְּׁבִיעִי בְּשִׁבְעָה־עָשָׂר יוֹם לַהֲדָשׁ עַל הָרִי אָרְרָט: וְהַמַּיִם הָיָה הַלּוֹף וְחָסֹר עַד הַחֲדָשׁ הָעֲשִׂירִי בְּעִשְׂרִי בְּאֶתֶד לַהֲדָשׁ נִרְאָה רֶאשִׁי הַהָרִים: וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת־חַלּוֹן הַתְּבֹה אֲשֶׁר עָשָׂה: וַיִּשְׁלַח אֶת־הַעֶבֶד וַיֵּצֵא נֹחַ וְנֹא נָשׁוּב עַד־יִבְשַׁת הַמַּיִם מֵעַל הָאָרֶץ: וַיִּשְׁלַח אֶת־הַיּוֹנָה מֵאִתּוֹ לְרֹאוֹת הַקַּלִּי הַמַּיִם מֵעַל פְּנֵי הָאֲדָמָה: וְלֹא־מָצְאָה הַיּוֹנָה מָנוּחַ לְכַרְיֹתָהּ וַתָּשֶׁב אֵלָיו אֶל־הַתְּבֹה כִּי מַיִם עַל־פְּנֵי כָל־הָאָרֶץ וַיִּשְׁלַח נָדָב וַיִּקְחֶהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתְּבֹה:

THE CREATION AND FALL. *Genesis 1-3.*

## CHAPTER I. א

- 2 א וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הָיְתָה רֵחָף  
 3 וְכֹהוּ וְהַיָּם עַל־פְּנֵי הַמַּיִם וְנֹאמְרוּ  
 4 אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאֹר פֶּיטוֹב וַיִּבְרָא  
 5 אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא  
 6 לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: פ וַיֵּאמֶר אֱלֹהִים יְהִי  
 7 רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מִבְּדִיל בֵּין מַיִם לְמַיִם: וַיַּגֵּשׁ אֱלֹהִים אֶת־הָרָקִיעַ  
 8 וַיִּבְרָא בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לְרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְרָקִיעַ  
 9 וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים לְרָקִיעַ שָׁמַיִם וַיְהִי־בֹקֶר יוֹם שֵׁנִי:  
 10 פ וַיֵּאמֶר אֱלֹהִים וְקוּי הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מַקְוֵי אֶחָד  
 11 י וַתֵּרָאֵה הַנִּבְשָׂה וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים לַנִּבְשָׂה אָרֶץ וּלְמַקְוֵי הַמַּיִם  
 12 קָרָא מַיִם וַיֵּרָא אֱלֹהִים פֶּיטוֹב: וַיֵּאמֶר אֱלֹהִים תִּדְשֵׂא הָאָרֶץ  
 13 דְּשֵׂא עֵשֶׂב מִזֶּרַע זָרַע עֵץ פְּרִי עֵץ פְּרִי עֵשֶׂה פְּרִי לְמִינֵוֹ אֲשֶׁר זֶרְעוֹ־יִבֹּ  
 14 עַל־הָאָרֶץ וַיְהִי־כֵן: וַתֵּצֵא הָאָרֶץ דְּשֵׂא עֵשֶׂב מִזֶּרַע זָרַע לְמִינֵהוּ  
 15 וְעֵץ לֶשֶׂה־פְּרִי אֲשֶׁר זֶרְעוֹ־יִבֹּ לְמִינֵהוּ: וַיְהִי־עֶרֶב  
 16 וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי: פ וַיֵּאמֶר אֱלֹהִים יְהִי מְאוֹרַת בְּרָקִיעַ  
 17 הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאוֹת וּלְמוֹעֲדִים וּלְיוֹמִים  
 18 טו וְשָׁנִים: וְהָיוּ לְמְאוֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן:  
 19 וַיַּגֵּשׁ אֱלֹהִים אֶת־שְׁנֵי הַמְּאוֹרֹת הַגְּדֹלִים אֶת־הַמְּאוֹר הַגָּדֹל לְמַמְשֶׁלֶת  
 20 הַיּוֹם וְאֶת־הַמְּאוֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים: וַיִּתֵּן  
 21 אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה  
 22 וַיִּבְרָא בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיִּקְרָא אֱלֹהִים פֶּיטוֹב: וַיְהִי־עֶרֶב  
 23 וַיְהִי־בֹקֶר יוֹם רְבִיעִי: פ וַיֵּאמֶר אֱלֹהִים וְשַׂרְצֵי הַמַּיִם שְׂרָץ  
 24 נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רָקִיעַ הַשָּׁמַיִם: וַיִּבְרָא  
 25 אֱלֹהִים אֶת־הַתַּנּוּקִים הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה הַרְמֵשֶׁת אֲשֶׁר  
 26 שָׂרְצוּ הַמַּיִם לְמִינֵיהֶם וְאֵת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיִּקְרָא אֱלֹהִים פֶּיטוֹב:  
 27 וַיִּבְרָא אֹתָם אֱלֹהִים לְאֹמֶר פָּרוּ וּרְבוּ וּמִלְאוּ אֶת־הַמַּיִם בַּיּוֹמִים

- 23 והלוי נרב בארץ: ויהי ערב ויהי בקר יום השישי: פ ויאמר  
 24 אלהים תוצא הארץ נפש חיה למינה בהמה ורמש וחייתו ארץ  
 למינה ויהי כן: וקצט אלהים את חלת הארץ למינה ואת הבהמה  
 26 למינה ואת פלרמש האדמה למינה ויהו וקרא אלהים כר טוב: ויאמר  
 אלהים נעשה אדם בצלמנו כדמותנו ויהו בדגת הים ובעוף  
 27 השמים ובבהמה ובכלי הארץ ובכלי הרמש עליה ארץ: ויברא  
 אלהים, ויהי אדם בצלמו בצלם אלהים ברא אתו זכר ונקבה  
 28 ברא אדם: וברך אתם אלהים ויאמר להם אלהים פרו ורבו  
 ומלאו את הארץ וכבשה ורחו בהגת הים ובעוף השמים ובכלי  
 29 הרמש עליה ארץ: ויאמר אלהים הנה נתתי לכם את כל עשב  
 זרע זרע אשר עלינו כלי הארץ ואת כל העץ אשר על פרי עץ זרע  
 3 זרע לכם והנה לאכלה: וכל חית הארץ וכל בעוף השמים וכל  
 הרמש עליה ארץ אשר רבו נפש חיה את כל ירק עשב לאכלה ויהי כן:  
 31 וברא אלהים את כל אשר עשה והנה טוב מאד ויהי ערב ויהי  
 בקר יום השישי: פ

## CHAPTER II. ב

- 2 ויכלו השמים והארץ וכל צבאם: ויכל אלהים ביום השביעי \* x  
 מלאכתו אשר עשה וישבת ביום השביעי מכל מלאכתו אשר עשה:  
 3 וברך אלהים את יום השביעי ויקדש אתו כי בו שבת מכל  
 4 מלאכתו אשר ברא אלהים לעשות: פ אלה תולדות השמים  
 5 והארץ בהבראם ביום עשות יהוה אלהים ארץ ושמים: וכל שית  
 השנה טרם יהיה בארץ וכל עשב השדה טרם יצמח פי לא המטר  
 6 יהיה אלהים עליה ארץ ואדם אין לעבד את האדמה: ואד נעלה  
 7 מדהארץ והשקה את כל פני האדמה: וליצר יהוה אלהים את  
 האדם עפר מדהאדמה ופח באפרו נשמת חיים ויהי האדם  
 8 לנפש חיה: וישע יהוה אלהים נן בעדן מקדם וישם שם את  
 9 האדם אשר יצר: ונצמח יהוה אלהים מדהאדמה פלעץ נחמד  
 למראה וטוב למאכל ועין החיים בתוה הן ועין החשת טוב ורע:  
 ונהל יצא מלון להשקות אתהן ומשם יפרד והנה לארבעה  
 11 ראשים: שם האחד פישון הוא הסבב את כלי ארץ התוולדה  
 12 אשר שם הזהב: וזהב הארץ הוא טוב שם הפלח ואבן השפה:

13 וְשִׁמְחֵנִי וְהִנֵּה הַשָּׁמַיִם יִתְחַן הוּא הַסּוֹבֵב אֶת כָּל־אָרֶץ כּוֹשׁ׃ וְשִׂמְחֵנִי  
 14 הַשְּׁלִישִׁי הַדָּקֵל הוּא הַחֹלֵף קִדְמָת אֲשׁוּר וְהַנֶּהָר הַרְבִּיעִי הוּא פָּרָת׃  
 ט וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיִּפְתְּחֵהוּ בְּנוֹד־לֵדָן לְעֵבֶדָה וּלְשִׂמְרָה׃  
 16 וַיֵּצֵא יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכֹּל עֵץ־הַגָּן אָכַל תֹּאכַל׃ וּמִעֵץ  
 17 הַחַיַּת טוֹב נָדָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכַלְהָ מִמֶּנּוּ מוֹת תָּמוּת׃  
 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר  
 19 כְּנֶגְדּוֹ׃ וַיַּעַר יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף  
 הַשָּׁמַיִם וַיִּבְרָא אֶל־הָאָדָם לְרֵאִית מִדֹּד־קְרָאֵלּוֹ וְכֹל אֲשֶׁר יִקְרָאֵלּוֹ הָאָדָם  
 כ כָּשֵׁשׁ חֲמָה הוּא שְׂמִי׃ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־חַיַּת הַשָּׂדֶה וּלְעוֹף  
 21 הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ׃ וַיִּפֹּל יְהוָה  
 אֱלֹהִים׃ וַתִּרְמָזָה עַל־הָאָדָם וַיִּשְׁתַּן וַיִּקַּח אֶחָת מִצִּלְעוֹתָיו וַיַּסְגֵּר בָּשָׂר  
 22 תִּתְּנָהּ׃ וַיִּבְנֶן יְהוָה אֱלֹהִים׃ אֶת־הַצִּלְעָה אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה  
 23 וַיִּבְרָא אֶל־הָאָדָם׃ וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עָשָׂם מִצִּלְעֵי וּבָשָׂר  
 24 מִבָּשָׂרִי לָזָאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחְתִּיזֹאת׃ עַל־כֵּן יַעֲזֹב־אִישׁ  
 כה אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיְהִי שְׁנֵיהֶם  
 עֶרְוָה אֶת־הָאָדָם וְאִשְׁתּוֹ וְלֹא יָדָעוּ שְׁנֵיהֶם׃

## CHAPTER III. ג

א וַיִּתְּנֵשׁ הַנְּחָ עֵרֹוּם מִכֹּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר  
 2 אֶל־הָאִשָּׁה אַתְּ כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלֵי מִכֹּל עֵץ הַגָּן׃ וַתֹּאמֶר  
 3 הָאִשָּׁה אֶל־הַנְּחָשׁ מִצִּרֵי עֵץ־הַגָּן נֹאכַל׃ וּמִצִּרֵי הָעֵץ אֲשֶׁר בְּחוֹד־הַגָּן  
 4 אָמַר אֱלֹהִים לֹא תֹאכְלֵה מִמֶּנּוּ וְלֹא תִגְעִי בּוֹ פֶּדֶת־מָתוּן׃ וַיֹּאמֶר  
 5 הַנְּחָשׁ אֶל־הָאִשָּׁה לֹא־מָוֹת תָּמוּתִין׃ כִּי יָדַע אֱלֹהִים כִּי בְיוֹם אֲכַלְכֶּם  
 6 מִמֶּנּוּ וַיִּצְקֵתִי עֵינֵיכֶם וְהָיִיתֶם כַּאֱלֹהִים יֹדְעֵי טוֹב וָרָע׃ וַתִּרָא הָאִשָּׁה  
 7 כִּי טוֹב הָעֵץ לְמֹאכָל וְכִי תֹאמְרֵהוּיָא לְעֵינַיִם וַיִּחְמַד הָעֵץ לְהַשְׁפִּיל  
 8 וַתִּקַּח מִצִּרֵיוֹ וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכַל׃ וַתִּפְסַחְתֶּה עֵינֵי  
 9 שְׁנֵיהֶם וַיִּדְעוּ כִּי עִרְוָם הֵם וַתִּפְסְרוּ עֲלֵהּ תֹאמְרָה וַיִּגְשׁוּ לָהֶם הַנְּחָ׃  
 10 וַיִּשְׂמְעֵי אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּהַלֵּךְ בְּגַן לְנוֹחַ הַיּוֹם וַיִּתְּחַבֵּא  
 11 הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּחוֹד עֵץ הַגָּן׃ וַיִּקְרָא יְהוָה  
 12 אֶל־הָאָדָם וַיֹּאמֶר לִי אַיְיָה׃ וַיֹּאמֶר אֶת־דְּלָהָ שְׂמִיעֵתִי בְּגַן  
 11 הָאִרְבָּא כִּי־עֵשָׂה אֲנִי וְאֶחְבָּא׃ וַיֹּאמֶר מִי הִגִּיד לָהּ כִּי עִרְוָם אֶתִּי  
 12 הַמִּן־הָעֵץ אֲשֶׁר צִוִּיתִיָה לְבַלְתִּי אֲכַלְתִּי מִמֶּנּוּ אֲכַלְתִּי׃ וַיֹּאמֶר הָאָדָם

- 13 האשה אשר נתתה עמרי הוא נתתה לי מדהעין ואכל: ויאמר  
 יהוה אלהים לאשה מהנאת עשית ונתאמר האשה הנקחש השיאני  
 14 ואכל: ויאמר יהוה אלהים, אלהיך: כי עשית זאת ארור אתה  
 מכלי הבהמה ומכל בעת השדה עלההנה תלך ועפר תאכל כלימי  
 חיה: ואיכה, אשית ביקה ובין האשה ובין זרעה ובין זרעה  
 15 הוא ישפך ראש ואתה תשפני עקב: ס אלהאשה אמר  
 הרבה ארבה עבונה והרבה בעשב תלכי בקים ואלאישך תשוקנה  
 16 יהיא ומשלה: ס ולאתם אמר כי שמעת לקול אשתי ואלכל  
 מדהעין אשר צויתיה לאמר לא תאכל מימי ארוחה האדמה  
 17 בעבונה בעבונך תאכלנה כל ימי חיה: וקוץ ודרדר תצמיד לך  
 18 ואכלת אתעשב השדה: בזאת אשה תאכל לחם עד שובה אל-  
 19 האדמה כי ממונה לקחת פירעפר אתה ואלעפר תשוב: ויקרא ב  
 האדם שם אשתי חיה כי היא היתה אם פלתי: ויש יהוה  
 20 אלהים לאדם ולאשתו פתחת ליר ונגפם: פ ויאמר  
 יהוה אלהים הן האדם הנה פאתה מפני לדעת טוב ורע ועתה  
 21 פדשלת נהו ולקח גם מיץ החלים ואכל והי לעלם: וישלחהו  
 22 והיה אלהים מנודען לגבד אתהאדמה אשר לקח משם: ויגרש  
 23 אתהאדם וישכן מקדם לגדעון אתהמרבית ואת להט החרב  
 המהפפת לשמר אתהרעה ען החיים:

### MASORETIC NOTES EXPLAINED.

ב' רבתי . . . . .	Large Beth.
ה' זעירא . . . . .	Small He.
דגש אחר שורק . . . . .	Daghesh after Shurek.

# LESSONS IN WRITING HEBREW.

---

## 1. THE PREFIXED PARTICLES, §§ 24–28.

Translate into Hebrew:—

A house and field. A field and a house. In a house. In the house. To a house. To the house. As a house. As the house. From a house. From the house. The house in the field. From the house unto the field. Light and darkness. Day and night. From night to night and from day to day. Darkness in the night. Light in the day. As the sun in the heavens. The darkness. The evening. Evening and morning. As the sea. Light from the sun in the day and from the moon and from the stars in the night. Bread from the field for man and for beast. And flesh. And the flesh. And from the flesh. And to the flesh. As flesh. Not day nor (lit. and not) night. From sun to stars. From the sun unto the stars.

## 2. THE PERSONAL PRONOUNS, § 29.

DIRECTION 1. In conformity with Remark 2 on page 111, possessives, when not immediately followed by the object possessed, are to be rendered by the preposition לְ thus, *I am my beloved's and my beloved is mine* אֲנִי לְדוֹדִי וְדוֹדִי לִי. The verb *to have* must be paraphrased by the same preposition, e. g. *You have a brother* אָח לְכֶם lit. *a brother is to you*; *He has no son* אֵין לוֹ בֶן lit. *there is no son to him*.

Translate into Hebrew :—

Ye *masc.* I and he. They *masc.* and they *fem.* She and thou *fem.* Ye *fem.* and we. In us. In them (*m.* and *f.*). In me. In her. In thee (*m.* and *f.*). In you (*m.* and *f.*). From eternity unto eternity thou art God. From God to us. From me to you. We are in the house, ye are in the field. He is in the light, I am in darkness. The earth is Jehovah's. The silver is mine and the gold is his. Heaven is thine. God is for us. God is not like man. We are like you. He is like us. The house is yours, and the field is theirs. The sea is his. The bread is mine. I have no bread in the house. We have a brother; he is still living. You have no brother. There is no beast in the field.

### 3. OTHER PRONOUNS, § 30.

Translate into Hebrew :—

This house. In this house. This is the house. That field. From that field. That is the field. God, who is in the heavens. Who is in the heavens? The bread, which is in the house. What is in the house? Who am I? What are we? These stars. These are the stars. From this day. In this day. Whose is this house? Whose is that bread? The place in which we are. The land in which I am. Who is this *masc.*? What is this *fem.*? Who art thou *fem.*? Is this<sup>2</sup> thou<sup>1</sup> *masc.*? This field, in which thou art. The land, from which they are. These waters, which are from the sea. Jehovah is mine and I am his. Ye are light in Jehovah. We belong to the day: we belong not to the night nor to darkness.



#### 4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES, § 33.

Write the Kal preterite and infinitives of קָטַל, קָיַד, and שָׁלַל in all their forms as they appear in the paradigm, with the proper signification attached to each.

Translate into Hebrew :—

She killed. They killed. We killed. To kill. Thou (*masc.*) killedst. I killed. Ye (*masc.* and *fem.*) killed. He killed. Thou (*fem.*) killedst.

Thou (*m.* and *f.*) wast bereaved. We were bereaved. Ye (*m.* and *f.*) were heavy. She was bereaved. I was heavy. They were heavy. He was heavy. He was bereaved. To be bereaved.

DIRECTION 2. In Hebrew sentences the verb commonly precedes its subject, and both precede the object unless the emphasis requires a different collocation, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם *God created the heavens.* But if a personal pronoun be either the direct or indirect object it is usually placed immediately after the verb נָתַן לוֹ אֱלֹהִים רְכוּשׁ *God gave to him property.*

Translate into Hebrew :—

I shut the house. She shut the door. He shut the heavens. They ruled over this land. Who gave you (Heb. to you) those vessels? To whom did he give this field? What did they give me? The sun ruled over the day and the stars ruled over the night. Thou didst pour water from the heavens upon the earth. He poured. She gave us gold and silver in the vessels. They gave to him honor and majesty. They kept the commandment. We kept the Sabbath. God gave us a command

ment to keep the Sabbath. He rested in this day, because it was the Sabbath. The darkness was very great. I dwelt in the house. They dwelt in the field. This is the bread, which Jehovah has given to you.

### 5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES, § 34.

Write the Niphal, Piel, and Pual preterites and infinitives of  $\text{בָּזַק}$  with their significations.

Translate :—

He was killed. To be killed. I was killed. We were killed. She was killed. Thou (*m.* and *f.*) wast killed. Ye (*m.* and *f.*) were killed. They were killed.

They massacred. They were massacred. She was massacred. I massacred. Ye (*m.* and *f.*) massacred. We massacred. To massacre. To be massacred. Thou (*m.* and *f.*) wast massacred. He was massacred.

The house was sanctified. The tabernacle and the ark were sanctified. Thou (*m.* and *f.*) wast sanctified. Ye (*m.* and *f.*) were sanctified. To be sanctified. To sanctify this day. This is the day, which Jehovah has sanctified. They sanctified this place. I sanctified the tabernacle and the vessels which were in it. Ye were separated from them. The day was separated from the night. We were separated from you. He was separated from us. We were separated from him. They subdued the land. They were subdued before you. Ye were subdued. He has sworn to gather you to this land. The door was shut in the place, in which they were gathered. What did ye gather? We gathered bread. Flesh was gathered. They have sworn. We have sworn. She has sworn.

## 6. THE REMAINING PRETERITES AND INFINITIVES, § 35.

Write the preterite and infinitives with their significations in the Hiphil, Hophal, and Hithpael of **קָטַל**.

Translate :—

I caused to kill. She killed herself. They killed themselves. Ye (*m.* and *f.*) were caused to kill. To kill one's self. To cause to kill. To be caused to kill. We were caused to kill. Thou (*m.* and *f.*) killedst thyself. He caused to kill.

We separated the silver from the gold. He separated the darkness from the light. Thou didst separate Israel from all the nations which are in all the earth. I was made king. Thou wast made king. Is it a little (thing) to be made king? A little bread. A little flesh. A little gold. A little silver. They cut off the nations. The nations were cut off. Bread was cut off from the house. Bread and oil were cut off. We were cut off. She cut off man and beast from the land. They caused the kingdom to cease. He made the kingdom small. We made small. Whom did she destroy? What did she destroy? Thou (*m.* and *f.*) didst purify thyself. I did not purify myself. She purified herself. Ye (*m.* and *f.*) purified yourselves. They brought the water near to the king David and he poured it out before Jehovah. He consecrated the oil and anointed the tabernacle, the ark and all the vessels. We consecrated all the silver and the gold to Jehovah.

## 7. KAL FUTURE, IMPERATIVE, AND PARTICIPLES, § 36.

Write the Kal future, imperative and participles of **קָטַל**, and the futures of **קָבַד** and **שָׁכַל**.

Translate:—

Thou (*m.* and *f.*) wilt kill. We shall kill. I shall kill. He will kill. They (*m.* and *f.*) will kill. She will kill. Ye (*m.* and *f.*) will kill. Kill ye (*m.* and *f.*). Killed. Killing. Kill thou (*m.* and *f.*).

Thou wilt rule over us. He will rule over them. The stars shall rule over the night. The sea shall not rule over the earth. Rule thou over the nations. He is ruling. She is ruling. We are ruling. Ye shall rest in the Sabbath. Rest ye (*m.* and *f.*) with me in the house. Keep thou (*m.*) this beast. Keep thou (*f.*) that bread. Who is keeping the silver? Jehovah is keeping Israel. Jehovah, who is keeping Israel, will also keep us. God shall keep thee in the day and in the night. We shall dwell in heaven. Shut (*m. pl.*) the door. I shall shut the gate. She is shutting the house. The virgins are dwelling in the house. The wild beast is dwelling in the field. He will subdue all the nations which are under heaven. Thou shalt be clothed with majesty and splendor. I will keep what I have spoken.

### 8. NIPHAL, PIEL, AND PUAL FUTURES, ETC., § 37.

Write the future, imperative, and participle of the Niphal, Piel, and Pual of **בָּצַר**.

Translate:—

We shall be massacred. Ye (*m.* and *f.*) will massacre. She will massacre. I shall be killed. He will be killed. Thou (*m.* and *f.*) wilt massacre. They (*m.* and *f.*) will be massacred. Be thou (*m.* and *f.*) killed. Massacre ye (*m.* and *f.*). Killed. Massacred. Massacring.

Ye will be separated from us. They will be shut in the house until the morning. All the people will be

sanctified. The company will be sanctified. These virgins will be sanctified. Those nations will be sanctified. We shall be sanctified. Ye (*m.* and *f.*) will be sanctified. Thou (*m.* and *f.*) wilt be sanctified. I shall be sanctified. Jehovah will be honored. Be ye honored. I will honor them who honor me (lit. the [ones] honoring me). I will sanctify the priests. He will sanctify them. They will sanctify us. It belongs to the priests to honor this house. It is not for me to honor him. They will speak to thee. To whom will ye speak? God is speaking to us from heaven. Wilt thou speak to me? Speak ye to them. I will take heed that I do not speak evil. Will the gate be shut? Will they be shut up in Jericho?

### 9. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC., § 38.

Write the future, imperative, and participle of the Hiphil, Hophal, and Hithpael of קָטַל.

Translate:—

Ye (*m.* and *f.*) will be caused to kill. We shall kill ourselves. Kill thyself (*m.* and *f.*). Causing to kill. Thou (*m.* and *f.*) wilt cause to kill. Cause ye (*m.* and *f.*) to kill. They (*m.* and *f.*) will kill themselves. I shall be caused to kill. Killing one's self. Caused to kill. He will be caused to kill. She will cause to kill.

I withheld the rain from you. I shall cause it to rain upon this field and I shall not cause it to rain upon that field. Thou wilt clothe them with (lit. cause them to put on) splendor and majesty. He will clothe the heavens with darkness. Clothe (2 m. s.) all the nations with joy and gladness. He will be made king and will

be honored in all the land. Ye will be caused to reign. We shall be caused to reign. Thou wilt be caused to reign. What shall I offer to God? Shall all the remnant be cut off? Joy shall be cut off from Israel. All these nations shall be cut off. Shall we cause the work to cease? Who shall separate us from him? What shall separate him from us? I am separating between good and evil. He shall cause them to dwell in the land.

#### 10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

DIRECTION 3. In narrating the past, the first verb is commonly to be put in the preterite and the succeeding verbs in the future with Vav Conversive, provided the verb stands at the beginning of the clause. If, however, any verb of the series is for any reason removed from the beginning of its clause and so separated from the conjunction, it must be put in the preterite, § 79. 2.

4. In a paragraph relating to the future, the first verb is commonly to be put in the future or imperative, as the case may be, and the succeeding verbs in the preterite with Vav Conversive, provided they stand at the beginning of their own clause. But if any verb of the series is separated from the conjunction by an intervening word, it must be put in the future.

5. A negative imperative must be translated by **לֹא** with the future, the apocopated form being used if one exists, § 78. 8.

Translate into Hebrew:—

He anointed me and caused me to reign instead of David. They drove out the nations and subdued the

land and dwell in it. Thou wilt gather them from all the nations, and cause them to dwell in this land, and thou wilt reign over Israel forever (lit. to eternity). Ye shall keep the commandment and be separated from the nations and be consecrated to me, and ye shall be great from sea unto sea. Cleave thou unto me and thou shalt keep the covenant which I have made (lit. cut) with thee and thou shalt honor me. Ye shall not forget. Forget not ye what I have spoken to you. Take heed that ye forget not the Sabbath to rest in it from all work. Wilt thou not withhold me from evil? Withhold not mercy from me, O Jehovah, and I will keep (parag. fut.) this commandment. Cut them not off. We gave them bread and made (lit. cut) a covenant with them. Pray reign over this people. Shut the door. Pray, shut the door. Thou wilt not shut the door. Do not shut the door. We will shut. Let us shut.

## 11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

*a.* Third person masc. and fem. sing. of the Kal Preterite.

Write the 3 *m.* and *f.* sing. of the Kal preterite of **כָּתַב** with suffixes, adding to each form its proper signification.

Translate :—

He killed them (*m.* and *f.*). He killed him. He killed us. He killed thee (*m.* and *f.*) He killed me. He killed you (*m.* and *f.*). He killed her.

She killed us. She killed you (*m.* and *f.*). She killed me. She killed her. She killed them (*m.* and *f.*). She killed him. She killed thee (*m.* and *f.*).

*b.* The rest of the Kal Preterite.

Write the remaining parts of the Kal preterite of קָטַל with suffixes.

Translate:--

They killed you (*m.* and *f.*). Ye killed them (*m.* and *f.*). I killed her. Thou (*m.*) killedst me. I killed thee (*m.* and *f.*). We killed him. They killed me. They killed her. Ye killed us. Thou (*f.*) killedst him. We killed you. Thou (*m.*) killedst her. Thou (*f.*) killedst her. Thou (*m.*) killedst him. Thou (*f.*) killedst me. He kept you (*m.* and *f.*). She kept him. Ye kept us. Thou (*m.*) didst keep her. Thou (*f.*) didst keep me. She kept you (*m.* and *f.*). We kept them (*m.* and *f.*). They kept us. I kept thee (*m.* and *f.*).

He anointed him. He anointed me. Thou (*m.*) didst anoint us. Thou didst anoint them. They sent thee (*m.* and *f.*). She sent her. Ye sent him. We sent you (*m.* and *f.*). She forgot me. Thou (*f.*) didst forget her. We forgot her. I forgot him. He washed them (*m.* and *f.*). I washed you (*m.* and *f.*).

*c.* The Piel and Hiphil Preterites.

Write the different persons of the Piel or Hiphil preterite of קָטַל with suffixes.

Translate, noting the fact when the Hebrew is ambiguous:

He massacred them (*m.* and *f.*). We massacred you (*m.* and *f.*). She massacred us. Ye massacred us. Ye massacred them (*m.* and *f.*). They massacred us. They massacred you (*m.* and *f.*). Thou (*m.* and *f.*) didst massacre us. He massacred you.

They caused me to kill. He caused you (*m.* and *f.*) to kill. She caused to kill them (*m.* and *f.*). They caused to kill her. She caused thee (*m.* and *f.*) to kill.



Ye caused me to kill. Ye caused to kill him. I caused thee (*m.* and *f.*) to kill. I caused to kill them (*m.* and *f.*). Thou (*m.* and *f.*) didst cause to kill her. Thou (*m.* and *f.*) didst cause us to kill. We caused to kill him. We caused you to kill.

He made me great. He made us great. He made them (*m.* and *f.*) great. He honored you (*m.* and *f.*). He honored him. He honored her. He bereaved thee (*m.* and *f.*). Ye gathered them (*m.* and *f.*). She gathered us. We honored her. Thou (*m.* and *f.*) didst honor him. She honored him. She honored her. I gathered you (*m.* and *f.*). They honored me.

They caused him to reign over Israel. Ye caused me to put on the garments. He caused Eleazar to put them on. A wild beast overtook him in the field. Thou hast caused us to dwell in this place. I have cut them off because they did not honor me. Thou hast separated them from all the nations which are upon the earth. Ye brought him near to the tabernacle. The sword has bereaved her, and she has neither father nor daughter nor brother (lit. to her is not father and not daughter and not brother).

## 12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

### *a.* Kal Future.

Write the different persons of the Kal future of **קָטַל** with suffixes.

Translate:—

He will kill us. She will kill us. I shall kill you (*m.* and *f.*). Thou wilt kill her. We shall kill him. She will kill them. They will kill her. Ye (*m.*) will kill her. Thou (*f.*) wilt kill her. Thou (*f.*) wilt kill me.

Ye (*m.*) will kill them. They will kill you (*m.* and *f.*). Thou (*f.*) wilt kill us. She will kill thee (*m.* and *f.*).

Jehovah will keep us from all evil. Thou (*m.*) wilt keep them (*m.* and *f.*). They (*m.* and *f.*) will remember me. I shall remember them. Who will remember him? Will he remember her? Will she not remember you (*m.* and *f.*)? I do not know (*pret.*) him and how shall I remember him? We shall remember thee (*m.* and *f.*) and not forget thee. This is the house; wilt thou (*m.* and *f.*) remember it? This is the commandment; will they keep it? Whose are these garments? I shall put them on. Behold this babe! will the mother forget it? (The) Lord will surely (*abs. infin.*) remember you. Thou (*m.* and *f.*) wilt not forget me. Do not thou (*m.* and *f.*) forget me.

#### b. Piel and Hiphil Futures.

Write the different persons of the Piel or Hiphil future of קָטַל with suffixes.

Translate:—

She will massacre them (*m.* and *f.*). Will ye (*m.* and *f.*) massacre us? He will massacre you (*m.* and *f.*). He will cause thee (*m.* and *f.*) to kill me. He will cause to kill thee. Thou (*m.* and *f.*) wilt cause her to kill us. I will cause him to kill them. They (*m.* and *f.*) will cause me to kill.

Thou (*m.*) wilt deliver them and they will honor thee. The Lord has remembered us and crowned (future with Vav. Conv.) us with honor and majesty. He will not destroy me. Let him not destroy me. Jehovah, who is dwelling in Zion, will sanctify the people and deliver them (Heb. sing. suf. referring to *people*) from all evil

and cause them to dwell in this place forever. I will cause thee to put on sackcloth, and will cause joy and gladness to cease and will utterly (*abs. infin.*) cut thee off. Thou wilt gather us and make us great. We will separate her from the assembly. All the virgins shall honor her.

c. Infinitive and Imperative.

Write the Kal infinitive of  $\text{בָּרַח}$  with suffixes and give the different significations of each form.

Translate, noting the fact when the Hebrew is ambiguous and giving the alternate significations:—

To kill you (*m.* and *f.*). To kill them (*m.* and *f.*). To kill her. To kill him. Kill (*m. s.* and *pl.*) her. Kill (*m. s.* and *pl.*) him. My killing. To kill me. Our killing. His being killed. Massacre (*m. s.* and *pl.*) them. To massacre you (*m.* and *f.*). His massacring us. Your being massacred. Cause (*m. s.* and *pl.*) him to kill the woman. My causing you to kill. Her causing to kill them. To cause him to kill me. To cause me to kill him. To cause to kill thee (*m.* and *f.*). Their being caused to kill her.

To keep me. To keep him. To keep thee (*m.* and *f.*). To keep us. To keep them (*m.* and *f.*). Keep (*m. s.* and *pl.*) them. My keeping the commandment. Remember (*m. s.* and *pl.*) me. Here am I (Heb.  $\text{הִנְנִי}$ , behold me), send me. Hear us. Deliver (*m. s.*) us. Crown (*m. s.* and *pl.*) him. To honor her. He has sworn to (use the prep.) gather us and to cause us to reign with him. Honor him and he will not forget to honor thee. Sanctify us and bring us near to thee. Gather the priests to the sanctuary; honor them before all the people; clothe them with (Heb. cause them to put on) salvation.

## 13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

Translate :—

A great war. The great war. It is a great war (Heb. the war is great). This war. This great war. This great and evil war. Great wars. The great wars. These great wars. These great and evil wars. These wars are great and evil. Wars are great evils. He uttered (Heb. cried) a great cry. I will make (Heb. cut) a new covenant with them. New garments. These garments are new. There are the new garments. He caused me to put on these new garments. He rent the new garment which was upon him. A great kingdom. He shall reign over all these great kingdoms. Many wells. Large rocks. An evil beast. Good commandments. Many and great nations. Large figs. These large figs. These figs are large. The large figs are very large. These figs are larger than those figs. Those figs are better than these. War is worse than (Heb. evil from) famine.

## 14. THE CONSTRUCT STATE, §§ 46, 47.

DIRECTION 6. Observe that where a short vowel is inserted in the construct plural agreeably to § 47. 5, the first syllable is intermediate and a following aspirate will not take Daghesh-lene, § 9. *a*.

Translate :

A house of a king. The house of the king. In the king's house are vessels of gold and vessels of silver. The vessels of silver are more than the vessels of gold. The vessels of gold are smaller than the vessels of silver. The priests of Jehovah burned incense upon the golden altar (Heb. the altar of gold). Who will shut the doors

of the house? The rivers of the garden. The waters of the sea. The cattle of the earth, the beast of the field, and the fowl of heaven. This is the sign of the covenant which I have made with you. The mercy of Jehovah is from eternity and to eternity. The blessing of Jehovah, the God of all the earth. The kings of the nations. The stones of the field. The gates of the city. The field of Edom. The stars of the morning. Will ye not keep the commandment of the king? The good commandments of God. The great day of Jehovah. Aaron and Eleazar offered them upon the altar.

### 15. NOUNS WITH SUFFIXES, § 49.

DIRECTION 7. Nouns having suffixes are definite and require attributive adjectives joined to them to take the article, §§ 69, 70.

Write the nouns *דְבָר* *word* and *נֶפֶשׁ* *soul* in both numbers with the suffixes in their order, adding to each form its signification.

Translate:—

Thou shalt hear my voice in the morning. He put (Heb. gave) the ark of God in its place. His mercy is to eternity. She caused him to put on his new garments. He will subdue the nations under us. Thou wilt subdue them under our feet. I will clothe her priests with (Heb. cause her priests to put on) salvation. My priests shall be clothed with righteousness. Ye shall keep my Sabbaths. I have kept thy commandment. Hear my cry. She will wash her head, her hands, and her feet. He anointed my head with (בַּ) oil. The nations and their kings. His holy tabernacle (Heb. the tabernacle of

his holiness). My righteous God (Heb. God of my righteousness). He will not forget his covenant. His voice is breaking in pieces rocks. My foot. My feet. His foot. His feet. Their feet. He has given salvation to his king. Ye are dwelling in your house. This is my field. Thy field is larger than our field.

## 16. PE GUTTURAL VERBS, § 53.

The intransitive verb עָמַד *to stand* does not in strictness admit of a passive, and accordingly never occurs in the Niphal. That species, as found in the paradigm, may in these exercises be rendered as though 'stand' had its transitive sense, *he was stood*, etc.

Write the paradigm of עָמַד *to stand*, the Kal future of אָבַד *to eat*, and the Kal future and imperative of חָזַק *to be strong*.

Translate:—

Ye (*m. and f.*) stood. We shall stand. They (*m. and f.*) will stand. Thou (*m. and f.*) wilt stand. Stand thou (*m. and f.*) I shall stand. To be stood. I was stood. She was stood. Ye (*m. and f.*) will be stood. Be ye (*m. and f.*) stood. He shall be stood. We shall cause to stand. Thou shalt be caused to stand. Thou (*m. and f.*) wast caused to stand. They were caused to stand. They caused to stand. Caused to stand. Causing to stand. I shall eat. Ye (*m. and f.*) will be strong. Be thou (*m. and f.*) strong. She will eat.

The curse was turned to a blessing. I shall turn day to night. Turn (thou) these stones to bread. Darkness shall be turned to light. I shall cause them to eat bread. He caused his people to eat manna. Have ye not eaten? What have you (Heb. *is to you*) to eat? There is no bread to eat. It shall not be eaten. The priests shall

eat it. Eat no bread in this place. Ye shall not eat from this tree. Ye have forsaken me and I will forsake you. Will ye forsake me? Thou shalt serve him and he will not forsake thee. Serve Jehovah with all thy heart and with all thy soul. All the nations shall serve him. Who is Jehovah that I shall serve him? It shall be said to you, Ye are my people and I am your God. The words of Jehovah were verified. He is a living God and an everlasting king (Heb. king of eternity). He is king of kings.

### 17. AYIN GUTTURAL VERBS, § 54.

The verb  $\text{כָּפַר}$  has in Kal and Niphal the sense of *redeeming*, in Piel, Pual, and Hithpael that of *polluting*.

Write the paradigm of  $\text{כָּפַר}$ .

Translate:

He will redeem. Thou (*m.* and *f.*) wilt redeem. Redeem ye (*m.* and *f.*) They redeemed. She was redeemed. Be thou (*m.* and *f.*) redeemed. They (*m.* and *f.*) will be redeemed. We polluted ourselves. Polluted. Polluting. Thou (*m.* and *f.*) pollutedst. Ye (*m.* and *f.*) were polluted. She polluted. Pollute ye (*m.* and *f.*). Pollute thyself (*m.* and *f.*). We shall be polluted. They (*m.* and *f.*) will pollute. Ye (*m.* and *f.*) will pollute yourselves. I shall pollute.

I will bless him with all my heart. God will bless us. He has blessed us. Bless ye (*m.*) Jehovah. Bless Jehovah, ye virgins of Israel. He went to bless his house. His seed shall be blessed in the earth. He will bless thee and thy seed after thee. Ye shall be blessed in him. I cried unto thee in the night and thou heardest my voice. We will cry with a loud (Heb. great) voice to him that

sitteth (Heb. to the [one] sitting) in the heavens. Cry not to me; cry unto the gods whom ye have served. Wash ye your hands and your feet. Wash thou me and I shall be clean. Cleanse your hearts and not (לְבָשׁ) your garments. I will cleanse you from all evil. Forsake evil and serve me. He drove out the nations from before us and we dwelt in their land. Thou hast redeemed us. The God of Israel is thy Redeemer.

### 18. LAMEDH GUTTURAL VERBS, § 55.

Write the paradigm of שָׁלַח *to send*.

The Piel of this verb may be rendered for the sake of distinction *to send away*.

Translate:—

To send. To send away. To be sent. To send one's self. To cause to send. Thou (*m.* and *f.*) didst send. We shall be sent. I shall send myself. Cause thou (*m.* and *f.*) to send. He will send away. Thou (*m.* and *f.*) wast sent. Ye (*m.* and *f.*) will cause to send. Sending. Sent. Causing to send. He will cause to send. She will be sent. Thou (*m.* and *f.*) wilt send thyself. They (*m.* and *f.*) will send. Send ye (*m.* and *f.*).

He will sow his field. It is time to sow thy seed. Sow good seed in thy field. Bad seed which should (Heb. shall) not be sown. These fields shall be sown to-day. The sower (*part.*) went to sow; and in his sowing (*inf.*) these fell on the way and the fowls of heaven ate them; these fell on the rock and these on good ground. The field is the whole earth; the seed is the word of God; the sower is the Son of man and his servants whom he has sent in his name. Didst thou (*m.*) not sow good seed in thy field? Didst thou (*f.*) hear what he said to thee? It is good to hear thy voice. She will be heard. To be heard. He will open the house. The heavens were



opened and a voice was heard, This is my Son, hear him. Who shall open the eyes of the blind? The deaf shall hear. His clothes (were) rent (*Kal pass. part.*) and ashes upon his head. Forget not his commandments. Thou shalt not be forgotten. He will not withhold any (טוֹב) good from us.

### 19. PE NUN VERBS, § 56.

The *Kal* and *Niphal* of פָּנֵה, though given in full in the paradigm, are each but partially in use, and as they are identical in signification they are made to supplement each other. The *Niphal* is found only in the preterite and participle; the *Kal* in the infinitive, future, and imperative.

Write the paradigm of פָּנֵה *to approach* and the *Kal* of נָתַתְּ *to give*.

Translate :—

Approach thou (*m.* and *f.*). She will approach. They (*m.* and *f.*) will approach. Approaching. To approach. We approached. Ye (*m.* and *f.*) approached. I approached. I shall approach. I shall be caused to approach. Thou (*m.* and *f.*) causedst to approach. Cause ye (*m.* and *f.*) to approach. Thou (*m.* and *f.*) wilt cause to approach. He will be caused to approach. Caused to approach. To cause to approach. To give. Ye (*m.* and *f.*) gave. Thou (*m.* and *f.*) gavest. We gave. We shall give. Give thou (*m.* and *f.*).

Give (*imp. with He parag.*) (to) me thy field. I will give (to) thee instead of it a field better than it. Ask from me and I will give thee the nations. He will give me a new heart. Ye gave me bread and I ate. Thou gavest this land to him and to his seed forever. He swore to give us this good land. Thou wilt give rain upon the earth. He will give them into our hand. He

said, Give me thy hand; and he gave him his hand. What will ye give me? I know (*pret.*) that he will not suffer (Heb. give) you to go. I shall take a little honey. Take half of the blood and put (Heb. give) it upon the altar. I have (see Direction 1, Lesson 2) no silver and gold; I shall give thee all that I have. Tell me, I pray thee, what he said to thee; withhold not a word from me. And he told her all that was in his heart. They did not tell us the half. It was told to the king and to his servants.

## 20. AYIN DOUBLED VERBS, § 57.

Write the paradigm of **סָבַב** to surround, and the Piel of **הִצִּיב** to excite.

Translate:—

He surrounded. We surrounded. They surrounded. Ye (*m.* and *f.*) surrounded. Thou (*m.* and *f.*) didst surround. She surrounded. I surrounded. I was surrounded. He was surrounded. Ye (*m.* and *f.*) were surrounded. She was surrounded. They were surrounded. Thou (*m.* and *f.*) wast surrounded. We were surrounded. We shall be surrounded. We shall surround. Thou (*m.* and *f.*) wilt be surrounded. They (*m.* and *f.*) will be surrounded. Ye (*m.* and *f.*) will surround. I shall surround. Surround ye (*m.* and *f.*). Be thou (*m.* and *f.*) surrounded. Surrounded. Surrounding. To surround. To be surrounded.

They surrounded entirely. We shall surround entirely. Surround ye (*m.* and *f.*) entirely. I caused to surround. She caused to surround. She was caused to surround. Ye (*m.* and *f.*) caused to surround. He caused to surround. We caused to surround. They were caused to

surround. They caused to surround. Cause thou (*m.* and *f.*) to surround. I shall cause to surround. They (*m.*) shall be caused to surround. Causing to surround. Cause ye (*m.* and *f.*) to surround. Ye (*m.* and *f.*) shall cause to surround. Surrounding one's self. We excited. They (*m.* and *f.*) shall excite.

I have begun to give you this land. Thou hast begun to speak to him. Begin to-day. The famine began this year. In those days (§ 50) Jehovah began to send into Judah the king of Edom. She began to ask. We began to demolish the statues and the pillars. They began. They (*m.* and *f.*) will begin. They rolled the stone from upon the mouth of the well. The stone is very great; who shall roll it for us? He is rolling himself upon the ground. I shall curse thy blessings. He began to curse and to say, I know (*prct.*) not the man. Curse ye bitterly (*abs. infin.*) the city and its inhabitants (Heb. the [ones] inhabiting it). Cursed is the man, who shall eat bread this day. Cursed is the man, who will not hearken to the words of this covenant. I took thee to curse them and lo! thou hast blessed them. Thou shalt not bless them and thou shalt not curse them.

## 21. PE YODII VERBS, § 58.

Write the paradigm of **יָשַׁב** *to dwell*, and the Kal of **יָבֵשׁ** *to be dry*.

Translate:—

To dwell. Dwell thou (*m.* and *f.*). He will dwell. Ye (*m.* and *f.*) will dwell. I shall dwell. Thou (*m.* and *f.*) wilt be dwelt (in). She was dwelt in. Be thou (*m.* and *f.*) dwelt in. Causing to dwell. They were caused to dwell. They caused to dwell. She caused to

dwell. We were caused to dwell. Ye (*m.* and *f.*) were caused to dwell. Cause ye (*m.* and *f.*) to dwell. She will be caused to dwell. I shall cause to dwell. Thou (*m.* and *f.*) shalt be dry. Be ye (*m.* and *f.*) dry. To be dry.

Hast thou known? Will he know? Wilt thou let me know or not? Will he go? Let me know whether he will go or not. They will go to-day. Hast thou remembered the commandments of Jehovah? Wilt thou keep them or not? He knows (*pret.*) whether thou wilt keep them. Thou knowest whether he will keep them or not. Wilt thou bless him or curse him? Who shall dwell in thy holy place (Heb. place of thy holiness)? Art thou my son or not? Tell (*He parag.*) me, I pray thee, whether thou art my son? Tell me whether thou art my son or not. Will the tree stand or fall? He caused us to go in the wilderness, where<sup>1</sup> we wearied him and did not walk in his ways. Where did we weary him? If Jehovah be (the) God, go after him; and if Baal, serve him. Whither thou wilt go, I shall go. This is the man to whom ye shall go. To whom shall we go? thou hast the words of life. If ye will serve me with all your heart, then (*Vav with pret.* Rem. 37) will I cause you to dwell in this land forever.

<sup>1</sup> Observe in this and the following sentences the distinction between the relative and the interrogative.

## 22. AYIN VAV AND AYIN YODII VERBS, § 59.

Write the paradigm of קָרַם *to rise* and the Kal of רָיַב *to contend*.

Translate:—

Ye (*m.* and *f.*) rose. He rose. They rose. We rose. She rose. They (*m.* and *f.*) will rise. Rise thou (*m.*

and *f.*). We shall rise. He will rise. Rise ye (*m.* and *f.*). To rise. Rising. Risen. To be risen. Ye (*m.* and *f.*) will be risen. I shall be risen. Thou (*m.* and *f.*) wilt be risen. She was risen. We were risen. I was risen. Thou (*m.* and *f.*) wast risen. He was risen. Ye (*m.* and *f.*) were risen. They were risen. He will be risen. He raised. We shall raise. He will be raised. He was raised. Raising. Raised.

I caused to rise. Ye (*m.* and *f.*) caused to rise. She caused to rise. He caused to rise. They caused to rise. Thou (*m.* and *f.*) didst cause to rise. They (*m.* and *f.*) will cause to rise. Thou (*m.* and *f.*) wilt cause to rise. Cause ye (*m.* and *f.*) to rise. We shall cause to rise. Cause thou (*m.* and *f.*) to rise. Causing to rise. I shall be caused to rise. They were caused to rise. Raise thyself (*m.* and *f.*). She raised herself. Thou (*m.* and *f.*) didst contend. I contended. He contended. She will contend. Contend thou (*m.* and *f.*). Contending.

He came to his house. They came to him and ate bread with him. Whence hast thou come? Whence are ye coming? Whither didst thou go? Whither art thou going? Wilt thou come to me to-night? Come and lodge with me. Bring thy father and thy mother with thee. We came to the well and there was no water in it. Bring [ye] my tunic. Gold and silver shall be brought. They brought to him gold and incense. She shall return to her former state. Return from your evil ways and serve Jehovah. We are from dust and shall return to dust. The virgins will return bringing water from the well. Bring back the silver which ye have taken from me. They brought him back to the city in joy and gladness. They shall be brought back to this land. He shall die. We shall die. They put him to death. He was put to death. She shall be put to death.

## 23. LAMEDII ALEPHI VERBS, § 60.

Write the paradigm of  $\text{נִצְּרָה}$  to find.

Translate:—

Ye (*m.* and *f.*) found. We were found. Thou (*m.* and *f.*) didst find out. They caused to find. I found myself. He was found. To cause to find. To be found. Finding one's self. They (*m.* and *f.*) will cause to find. Ye (*m.* and *f.*) will find. She will be found. He will find. Ye (*m.* and *f.*) will find out. Find ye (*m.* and *f.*). Cause ye (*m.* and *f.*) to find. Ye were found.

I shall call to him and he will hear my voice. They called the name of the city Ur of the Chaldees. Call ye this young man. Call to me in the day of evil; I will deliver thee. Thy name shall not be called Naomi; thou shalt be called (Heb. to thee shall be called) Mara. Jehovah brought you out from that land. I shall bring you out from all the lands in which ye are and will give you this good land which I swear to your fathers. He created the earth and the sea; and the heavens are the work of his hands. My hands have created all these. Thou didst create man and beast upon the earth. Bring us out from all evil. Fill the vessels large and small with water. Thou hast filled the earth with thy mercy. The house was full of men and women. He caused it to rain upon the earth and filled our hearts with food and gladness.

## 24. LAMEDII HE VERBS, § 61.

Write the paradigm of  $\text{הִגִּידָה}$ .

Translate:—

They revealed. We revealed. She revealed. I re-

vealed. Thou (*m.* and *f.*) wast revealed. He was revealed. I was revealed. Ye (*m.* and *f.*) uncovered. They uncovered. He was uncovered. We were uncovered. She was exiled. Thou (*m.* and *f.*) wast exiled. Thou (*m.* and *f.*) didst exile. They exiled. I uncovered myself. To exile. To uncover. To be revealed. To reveal. Thou (*m.* and *f.*) wilt be revealed. I shall reveal. He will uncover. We shall be uncovered. They (*m.* and *f.*) will exile. She shall be exiled. Be ye (*m.* and *f.*) revealed. Uncover thyself (*m.* and *f.*). Revealing.

The house was built in the city. My father built it. He began to build it and my brother finished it. I have finished the work which thou gavest me to do. Who will build an altar in this place to Jehovah? They built a dwelling for him in Jerusalem. All the nations shall go up to Jerusalem to serve Jehovah. To go up and to go down. They offered burnt-offerings upon the altar. I did as Jehovah commanded me. Bring him up to me in the bed. And it came to pass (Heb. it was) as he finished to offer the burnt-offering that (Heb. and) fire fell from heaven. They made for him a throne of gold. Solomon built him a house. Wilt thou dwell in this house which has been built for thy name? He went up into heaven. He shall descend a second time from heaven. Jehovah appeared to Solomon in Gibeon.

## 25. NUMERALS, § 65.

DIRECTION 8. The preposition *of* following a cardinal number must be expressed by מִן, thus הַמִּשָּׁה מִן הַסּוּסִים *five of the horses*, not הַמִּשָּׁה הַסּוּסִים which would mean *the five horses*; שִׁבְעָה מֵהֶם *seven of them*, not שִׁבְעָתָם which would mean *they seven*.

9. In compound numbers insert the conjunction *and* between the different denominations, which may proceed either from the higher to the lower or the reverse; thus for *sixty-five* write either *sixty and five* or *five and sixty*.

Write the masculine absolute of the cardinals from one to ten in their order. Write the present date, year, month, and day.

Translate, noting each case in which different forms may be used, or in which the order of the words may be varied:—

Four heads. Ten seas. Twelve nations. Thirty of the Philistines. Fifty days. A hundred men. Six nights. Eight shekels. Three years. The seven stars. Seven of the stars. Seven stars. These seven stars. Twenty rocks. Eleven women. Nine kings. Two vessels. Nine virgins. Five stones. Twenty-four priests. Sixty houses. Sixteen months. Eighty queens. Six hundred years. Three hundred and sixty-five days. In the fifth year of (Heb. to) king Solomon, in the tenth month, in the second day of the month. In the twenty-first of the eighth month. In the third of this month. The third [part] of the month. The fourth [part] of the year. The eighth [part] of the shekel. The eighth shekel. Eight of the shekels. He is eight years old. She is nineteen years old. All the days of Adam were nine hundred years and thirty years and he died.

## 26. TO ACCOMPANY GEN. 1:1.

Heaven. Earth. In heaven. In earth. The heaven. The earth. In the heaven and in the earth. Beginning. In [the] beginning. He created. God created. I created. In [the] beginning thou createdst the earth and the heaven. Creating. God the creator of (lit. the



[one] creating) the heaven. He will create. Thou wilt create. I shall create an earth and heaven. He was created (Niphal). We were created. Thou wast created. I was created. Ye were created. In [the] beginning were created the heaven and the earth. In [the] beginning was created the earth. [There] will be created an earth. [There] will be created a heaven.

## 27. GEN. 1 : 2.

Darkness. The darkness. And the darkness. In darkness. In the darkness. And in the darkness. Face. The face. The face of [the] deep. The face of the heaven. He was. I was. We were. Ye were. Thou wast. He will be. I shall be. We shall be. They will be. The earth will be waste and void (desolation and emptiness). Darkness was on the waters and on the face of the earth. Spirit. The Spirit. The Spirit of God brooded over the deep. The Spirit will brood. In the beginning the Spirit [was] brooding over the waters. God created the darkness and the waters. The deep was created. And the waters of the deep were waste and void.

## 28. GEN. 1 : 3, 4.

He said. They said. And he said (Vav Conv.). And they said. I said. Ye said. We shall say. She will say. We saw. They saw. He saw. And he saw. He will see. God [is] seeing in the light and in the darkness. The waters were seen (Niph.). The earth was seen. The light will be seen. God saw the light. Good light. Light [is] good. The good light. The light [is] good. God is good. God is<sup>2</sup> (Heb. he, § 67, 2) light<sup>1</sup>

He saw that the light was good. God divided between the earth and the heaven. God [is] dividing between the darkness and the light. The waters were divided. They will be divided. I divided. Ye divided. Thou wilt divide. Divide thou.

29. GEN. 1 : 5, 6.

Day and night. The day and the night. In the day and in the night. To the days and to the nights. To divide between days and nights. We shall call. We called. And we called (Vav Conv.). Thou didst call the firmament heaven. I called the darkness night, and the light I called day. The light (Heb. to the light) shall be called day. It was evening. One evening. One morning. One God. One earth. In the midst of the earth. In the midst of the heaven. Between the heaven and the earth (two constructions). God shall say to the waters, Be ye divided. Let there be light. Let there be darkness. God saw the firmament. The firmament [is] good.

30. GEN. 1 : 7, 8.

God made the day and the night. Thou madest the firmament. Thou didst divide the waters. I shall make. He will make. And he made (Vav Conv.). I made the earth and the waters. We were made. The earth was made. The waters were made. I made the heaven which [is] above the earth and the earth which [is] under the heaven, and the waters which [are] under the earth. He divided the day from the night. Light was made in one day, and the firmament was created in a second day. And he called the beginning of the day morning, and the beginning of the night he called evening. A second

morning. The second evening. And it was so. And he did so.

31. GEN. 1 : 9, 10.

They were gathered. Ye were gathered. We were gathered. And they were gathered. Ye shall be gathered. To be gathered. Being gathered. He said to the waters, Be ye gathered unto the seas. The waters which were under the heaven were gathered unto one place, and the waters which were above the heaven were gathered unto a second place. The dry [land] was seen. The sea was seen. See thou the earth and the heaven. He made the waters which are in the sea. They called the dry [land] earth. The collection (gathering together) of waters shall be called sea. The God of heaven made the sea and the dry land. He divided the sea from the dry land. He said and it was [done].

32. GEN. 1 : 11-13.

God said to the earth, Bring forth (either of two verbs) grass. The earth brought forth herb and tree. Grass sprang up. Grass was brought forth. He said to the herb, Produce seed, and it was so. The herb produced seed (according) to its kind. I have sown the seed. Ye have sown. They have sown. In the morning sow thou the seed. The seed was sown in the evening. The herb will produce seed. The tree will yield fruit. A fruit-tree. The fruit-tree (§ 75. 5). The seed of the fruit-tree is in the fruit. To the tree yielding fruit [there] is seed according to its kind. The fruit, whose seed is in it. Seas, in the midst of which are waters. A day in which there is light. A night in which there is darkness.

## 33. GEN. 1 : 14-16.

Let there be light. Let there be a light (luminary) One great light. The second small light. Two great lights. The two small lights. Two of (Heb. from) the small lights, which (Heb. to which) they have called stars. The stars will give light in the night. He made one light for the rule of the day. The second light was made for the rule of the night. He divided between lights and lights (Heb. to lights). Thou didst divide between the great lights and the stars. God created the lights and said (Vav. Conv.) to them, Give light upon the earth and divide day from night; and it was so. There shall be signs in the heaven and in the earth. One season. A second day. The third year. Two years and two days. Let there be stars giving light in the night.

## 34. GEN. 1 : 17-20.

In the fourth day God made the two great lights and the stars and in the firmament of heaven he set (Heb. gave) them. He set the firmament above the earth and the earth above the sea. I gave. They gave. We gave. Thou gavest. She gave. Giving. To give. He will give. We shall give. Given. Ye will give. One light ruled the day. A second light shall rule the night. Thou [art] ruling the earth and the sea. God saw that the lights [were] good. He made the reptiles (collective) which are in the waters. He divided between the reptile and the fowl. A soul of life. The soul of life. Thou madest the soul of life which is in the fowl and in the reptile. In the morning they flew away.

## 35. GEN. 1:21-23.

They were fruitful and multiplied (Vav Conv.) and filled the earth and the sea. The waters [are] filling (Piel) the sea. The sea shall be filled. The stars shall fill the heavens. The moving soul of life shall be fruitful and multiply upon the earth. Great monsters. The great monsters. All the great monsters of the sea. The monsters of the sea are great. God created them and he will bless them. He blessed the winged fowl and every soul of life which he had made. He caused the fowl to multiply in the earth and the monsters in the seas. Blessed be God. Bless ye God. Bless God, O my soul. God is blessing (Piel) every morning and every evening.

## 36. GEN. 1:24-27.

The beast of the earth was made after its kind. Man was created in the likeness of God, and in his image. The earth brought forth cattle and reptile creeping upon the ground. God made lights for the rule of the day and of the night; and the man he created for the rule of the earth. Thou didst make man according to thine image and in thy likeness. Man (Heb. with article) was made in the image of him that created (Heb. the [one] creating) him. Rule thou over the fish of the sea and have dominion over all the earth. Let the fish multiply in the sea. The fowl shall fly over the face of heaven. He made them male and female. Every beast of the earth was made male and female.

## 37. GEN. 1:28-31.

Subdue ye the earth and fill it and multiply upon it and have dominion over all which is in it. God blessed

all that he had made. He saw that it was very good. He gave to the man the fruit of the earth for food. Thou hast given to us every herb. To the beast of the earth every green herb was given. It will be given. To be given. Give thou. Give ye. See thou what God has made. He made light in one day. In a second day he made the firmament. In a third day the dry [land] was seen and it brought forth herb and trees. In a fourth day he made the great and small lights. In a fifth day birds and fish were made. In a sixth day he made cattle and created man (Heb. with article) in the image of God.

## 38. GEN. 2:1-5.

The earth was finished. The host of heaven was finished. The earth and the heaven were finished. I have finished my work. Thou hast not finished thy work. We have not yet finished our work. They will finish their work. Your work will be finished and ye will rest. These generations. These are the generations. These are the generations of Adam. These two generations. This day. This seventh day. This is the day which God has blessed. This is the seventh day in which God rested, and which he sanctified. No tree was yet in the ground. The earth had not yet brought forth herb nor (Heb. and) bush. In the fifth day there was no man and beast of the field there was none, for they had not yet been created.

## 39. GEN. 2:6-10.

This is the earth which God created and made (Heb. [so as] to make). God blessed them and said (Heb. [so as] to say, or with Vav Conv.) to them, Be fruitful

Subdue the earth and rule (Heb. to rule) over it. God caused it to rain and watered the face of the earth. He causes it to rain (fut. § 78, 3) and waters the ground. A mist [is] ascending from the sea and the earth will be watered. We are as the grass, which sprouted in the morning and in the evening shall not be. This is your breath which Jehovah breathed in your nostrils. He placed Adam in the garden which he had planted and in which he had caused to grow every tree good for food. Four rivers. The four rivers. The four heads of the river. The six heads. The two gardens. Three days and three nights. Five mornings and five evenings. One small star.

## 40. GEN. 2:11-16.

Thou didst form Adam of dust. He made the man (Heb. to) a living soul. A great river is surrounding the land in which there is gold. The name of the garden is Eden. They called the garden Eden. The garden shall be called Eden. In the midst of the garden were two trees; the one was called the tree of life and he called the name of the second the tree of knowing good and evil. The place, where the garden of Eden was, is not known. He went. I went. He will go. We shall go. To go. Going. He took the man. He took him. He took her. He took us. He took you. He took me. He took thee. He will take the tree. Keep the seventh day and (Heb. to) sanctify it.

## 41. GEN. 2:17-20.

Adam ate of the evil fruit and died. This fruit is good; thou mayest freely eat (Heb. emphatic infin.) of it. He ate it. She ate it. We ate it. Thou shalt eat

it. Ye shall eat it. They shall eat it. Ye ate it. Ye ate of (Heb. from) it. It is not good for Adam to eat of it. He formed him. He formed her. He formed us. Thou formedst us. I formed you. I formed them. I formed him. Thou didst put Adam in the garden to till it. He tilled the ground and kept it. Every beast of the field came to Adam. In the cattle of the field, the beast of the earth, the fish of the sea, and the fowl of heaven there was not found a help the counterpart of Adam. God gave name (Heb. called names) to the day and to the night.

#### 42. GEN. 2 : 21-25.

Adam slept because a deep sleep from God had fallen upon him (§ 66. 2). A rib was taken and was made (Heb. built) into a woman and she was brought to him. One bone. His bone. His one bone. Two ribs. Her ribs. Her two ribs. One of (Direction 8, Lesson 25) his bones. Two of her ribs. Our three gardens. Three of our gardens. Four of their evenings. Five of your rivers. Six of the heads, into which the river was parted. Two of the men. Two of the women. They two, the man and the woman. Two of them. The woman left her father and her mother and clave to her husband. My mother has forsaken me. My father and my mother will not forsake me. Thou shalt do all that thy father and thy mother shall command thee.

#### 43. GEN. 3 : 1-5.

The cunning serpent. This tree is the best of all the trees (Heb. collective) in the garden. The man was the greatest of all the men of [the] east. The stars are the



smallest of all the lights in the firmament. The sea is greater than the dry [land]. Dying (emphat. infin.) he shall die. We shall die. I shall die. He died. She died. They died. Dying. He killed (caused to die). They killed. He was put to death. She shall be put to death. He said to the woman, Thou shalt not touch the tree lest thou die. Touch thou this fruit. I touched it and my eyes were opened and I knew good and evil. In the day of thy touching this tree (§ 89. 3) thou and thy wife shall die (§ 86. 1).

## 44. GEN. 3 : 6-10.

The woman's eyes were opened and she saw. She gave of the fruit to Adam and he saw and ate. A desirable tree. The desirable tree. The tree is desirable. He took of it. She took it. Ye took it. We shall take. They (*f.*) will take. Its fruit was taken and eaten and it opened her eyes. Open thou mine eyes and I shall see. Both her eyes. The eyes of them both. Two of their eyes. Their four eyes. They heard Jehovah walking<sup>1</sup>. She heard the voice of Jehovah [who was<sup>2</sup>] walking in the midst of the trees. I saw the man eating<sup>1</sup>. Where is he? Here he is (Heb. behold him!). Where art thou? Here I am. I heard the tree falling<sup>1</sup>. The falling waters. We saw the stars falling from heaven. The woman and her husband hid themselves.

<sup>1</sup> The participle being a predicate will not agree with its subject Jehovah in definiteness, and hence must not receive the article, Remark 23, Lesson 13.

<sup>2</sup> See Remark 8, Lesson 7.

## 45. GEN. 3 : 11-15.

Who commanded thee not to do this evil [thing] *fem.*? Not to hear. Not to see. Not to walk in the garden.

I shall command the stars not to give light in the night. Who did this? Didst thou see the woman who ate (Heb. the [one] eating) this fruit? Did the serpent deceive the woman? Eat ye of it and bless Jehovah. I shall not eat the fruit which he has commanded me not to eat. What is this, the woman has done? What are these? Who are these? The serpent is the most accursed of all cattle. Thy mother is the most blessed of all women. Thou art the greatest of all men. I told him. It was told to me. The serpent bruised his heel (Heb. him [as to] heel). He shall bruise the serpent's head.

## 46. GEN. 3 : 16-19.

I shall bless them that bless (Heb. blessing) thee, and curse them that curse (Heb. cursing) thee, and all the earth shall be blessed in thee. The woman heard the voice of the serpent. The woman hearkened to the voice of the serpent. The man hearkened to the voice of his wife, and ate the fruit of which God had commanded him not to eat. The woman bare three sons. Sons were born to him. They shall be born. I was born. We were born. These are the names of the sons of Adam. Whose son art thou? Return to dust (ye) sons of man. We returned. Have they returned? Will they (f.) return? He brought them back (caused them to return). They shall be brought back to the garden of the Lord.

## 47. GEN. 3 : 20-24.

Adam called (Heb. to) the woman Eve. The woman was called Eve. The woman's name was Eve. God called his name Adam, and said, Because from the ground I have taken him. Did he not call the man Adam, accord

ing to the name of the ground from whence he had taken him? Men have given (Heb. called) names to the stars of heaven. God called the name of the firmament heaven, and gave names to the day and to the night. See thou the ground from whence thou wast taken. Take ye of the food which I have brought for you and eat of it. Coats of skin were made for the man and for the woman and they were clothed. These God gave to them instead of the fig-leaves which they had sewed for themselves. He said to him, Put forth thy hand, and he put it forth. I shall send (Kal) him. I shall send her. He will send us. He will not send them. He has commanded us not to send you. Ye will send me away (Piel). We shall send thee away. I shall drive you out (Piel) from my garden. He will keep me. Thou wilt keep them.



# HEBREW-ENGLISH VOCABULARY.

אב n. m. (const. אבִי, pl. אבות) <i>father</i>	אחֵר prep. <i>after</i>
אבד v. K. (פִּא) <i>to perish. P. to destroy</i>	אֵי adv. (suf. אֵי) <i>where?</i>
אבן n. m. f. <i>a stone</i>	אִיבָה n. f. <i>enmity</i>
אד n. m. <i>mist, vapor</i>	אֵיָה adv. <i>where?</i>
אדום n. m. <i>Edom</i>	אֵיכָה adv. <i>how?</i>
אדון n. m. <i>lord, master</i>	אֵין (const. אֵין) <i>nothing, there is not or was not</i>
אדם n. m. <i>man</i>	אֵיןָ adv. <i>where?</i> only after מֵן, מֵאֵין <i>whence?</i>
אדמָה n. f. <i>ground, land</i>	אִיפָה n. f. <i>ephah</i>
אדֹנָי n. m. <i>Lord</i>	אִישׁ n. m. (אִישִׁים) <i>man, husband, each</i>
אהב or אָהֵב v. K. <i>to love</i>	אָכַל v. K. (פִּא) <i>to eat. H. to cause to eat</i>
אהל n. m. (אֹהֳלִים) <i>tent</i>	אֵל adv. <i>not</i>
אֶהֱרֵן n. m. <i>Aaron</i>	אֵל n. m. <i>God</i>
אור v. K. N. <i>to shine. H. to cause to shine, give light</i>	אֵל־ prep. <i>to, unto, respecting</i>
אור n. m. <i>light</i>	אֵלָהּ see זָה
אור n. <i>Ur</i>	אֵלֶיהָ commonly in the pl.
אֹת n. m. f. (זֹת) <i>sign</i>	אֵלֶיהֶם n. m. <i>God</i>
אָז adv. <i>then</i>	אֶלְעָזָר n. m. <i>Eleazar</i>
אָזֶן n. f. (אֶזְנוֹתַי) <i>ear</i>	אִם n. f. (אִמּוֹת) <i>mother</i>
אח n. m. (const. אחִי, pl. אחים) <i>brother</i>	אִם conj. <i>if, in a disjunctive question or</i>
אָהָב n. m. <i>Ahab</i>	אִמּוֹן v. N. <i>to be verified, found true</i>
אֶחָד adj. <i>one</i>	
אחֹת n. f. <i>sister</i>	

אִמָּנָה n. *Amanah*  
 אִמָּנָה adv. *truly, indeed*  
 אָמַר v. K. (פָּא) *to say*. N. *to be said*  
 אָהָה adv. *whither?*  
 אָדָם n. m. *man*  
 אֲנִי, אַנְכִי pron. *I*  
 אָף n. m. (אֲפִים) *nostril, face*  
 אָף conj. *also, even*; אָף כִּי *how much more or after a negative how much less*; Gen. iii. 1, *is it even so that?*  
 אָשֶׁר n. m. *ashes*  
 אֶרֶבָה n. f. *lattice, window*  
 אַרְבַּעָה num. *four*  
 אַרְבָּעִים num. *forty*  
 אֲרוֹן n. m. f. *ark*  
 אֶרֶץ n. m. f. (וְרֵא) *earth, land*  
 אָרַר v. K. P. *to curse*. N. *to be cursed*  
 אֲרָרָט n. *Ararat*  
 אֵשׁ n. m. f. *fire*  
 אִשָּׁה n. f. (const. אִשָּׁה, pl. נָשִׁים) *woman, wife*  
 אֲשֶׁר pron. *who, which*; conj. *that, because*; אֲשֶׁר כַּאֲשֶׁר *as*  
 אִשְׁתָּה n. f. (ים. and וְרֵא) *pillar*  
 אֵת sign of the definite object  
 אִתּוֹ prep. *with*  
 אַתָּה m., אַתְּ f. pron. *thou*  
 בָּ prep. *in, into, at, with*  
 בְּאֵר n. f. *a well*

בְּגָד n. m. *garment*, pl. *clothes*  
 בַּד n. m. *separation*; לְבַדּוֹ *in his separation*, i. e. *alone*  
 בָּדַל v. H. *to separate, divide*. N. *to be separated*  
 בְּדִלְיָה n. *bdellium*  
 בְּהֵי n. m. *emptiness*  
 בְּהֵמָה n. f. *beast, cattle*  
 בּוֹא v. K. (fut. יָבוֹא) *to come*. H. *to cause to come, bring*. Ho. *to be brought*  
 בֵּין prep. *between*  
 בַּיִת n. m. (בָּתִּים) *house*  
 בְּלֹאִי adv. *not*, used with the infinitive  
 בֶּן n. m. (בָּנִים) *son*  
 בָּנָה v. K. *to build*  
 בְּעִבּוּר prep. *on account of*  
 בַּעַל n. m. *Baal, lord*  
 בֹּקֶר n. m. *morning*  
 בָּרָא v. K. *to create*. N. *to be created*  
 בָּרָד n. m. *hail*  
 בְּרִית n. f. *covenant*  
 בָּרַךְ v. K. P. *to bless*. N. Pu. *to be blessed*  
 בְּרִכָּה n. f. *a blessing*  
 בָּשָׂר n. m. *flesh*  
 בַּת n. f. (suf. בָּתוֹ, pl. בָּנוֹת) *daughter*  
 בְּתוּלָה n. f. *virgin*  
 גָּאַל v. K. *to redeem*. P. *to defile*

גִּבְעוֹן n. *Gibeon*

גָּדוֹל adj. *great, large*

גָּדַל v. K. (fut. a) *to be great.*

P. *to make great*

גוֹי n. m. *nation*

גִּחְוֹן n. m. *belly*

גִּיחוֹן n. *Gihon*

גָּלַל v. K. *to roll*

גַּם conj. *also, even*

גָּמוּל n. m. *benefit*

גֶּן n. m. (גַּנְיִים) *garden*

גָּרַשׁ v. K. P. *to drive out*

גֶּשֶׁם n. m. *violent rain, shower*

דָּבַק (fut. a) *to cleave, adhere.*

H. *to overtake*

דָּבַר v. P. *to speak*

דְּבָר n. m. *word*

דְּבַשׁ n. m. *honey*

דָּגָה n. f. *fish*

דָּוִד n. m. *David*

דָּלָת n. f. (דְּלָחוֹם) *door*

דָּם n. m. *blood*

דְּמוּת n. f. *likeness*

דַּמָּשֶׁק n. *Damascus*

דָּקַק v. K. H. *to crush, pulverize*

דַּרְדָּר n. m. *thistle*

דֶּרֶךְ n. m. f. *way*

דָּשָׂא v. K. *to spring up, said of grass. H. to cause to spring up, bring forth grass*

דֶּשֶׂא n. m. *grass*

הֵּ art. *the*

הָ asks a question.

הַדָּר n. m. *majesty*

הוּא m. הִיא, הִיא f. pron. *he, she, it, that*

הוֹד n. m. *splendor*

הָהָה v. K. *to be*

הָלַךְ v. K. *to go, walk. H. to cause to go, lead. Hith. to go for one's self, walk about*

הֵן, הִנֵּה int. (suf. הִנְיִי) *lo! behold!*

הִנֵּה adv. *hither*

הָפַךְ v. K. *to turn. N. to be turned. Hith. to turn one's self*

הַר n. m. (pl. הַרִיִּים, const. הָרִי) *mountain*

הַרְיוֹן n. m. *conception*

וְ conj. *and*

זֶה m. זֵאת f. אֵל, אֵלָה pl. pron. *this, these*

זָהָב n. m. *gold*

זַיִת n. m. *olive-tree, olive*

זָכַר v. K. *to remember*

זָכָר n. m. *male*

זֵאָה n. f. (זַיִת) *sweat*

זָעַק v. K. (fut. a) *to cry*

זַעֲקָה n. f. *cry*

זָרַע v. K. *to sow. H. to produce seed*

זָרַע n. m. *seed*

הָבֵט v. H. <i>to hide</i> . N. Hith. <i>to hide one's self</i>	טוֹב adj. <i>good</i>
הַגּוֹרֶה n. f. <i>apron</i>	טָנָה v. P. <i>to soil, defile</i>
הַחֲדָקַל n. <i>Hiddekel, Tigris</i>	טָרַם adv. <i>not yet, before</i>
חָדָשׁ adj. <i>new</i>	יָבֵשׁ v. K. (inf. const. יִבְשֶׁת) <i>to be dry</i>
חֹדֶשׁ n. m. <i>month</i>	יָבֵשׁה adj. f. <i>dry land</i>
חַוִּילָה n. <i>Havilah</i>	יָגַע v. K. <i>to be weary</i> . P. H. <i>to weary, to cause to toil</i>
חָזַק v. K. (fut. a) <i>to be strong</i>	יָד n. f. <i>hand</i>
חַי adj. (חַיָּה) <i>living, alive</i>	יָדַע v. K. <i>to know</i> . H. <i>to cause to know, let know</i>
חַיָּה n. f. (paragog. vowel חַיָּהוּ) <i>life, living thing, beast</i>	יְהוּדָה n. m. <i>Judah</i>
חָיָה v. K. <i>to live</i>	יְהוּדִי n. m. <i>Jew</i>
חַיִּים n. m. pl. <i>life</i>	יְהוָה n. m. <i>Jehovah</i>
חַלּוֹן n. m. f. <i>window</i>	יּוֹם n. m. (יָמִים) <i>day</i>
חָלַל v. H. <i>to begin</i>	יוֹנָה n. f. (יֹם) <i>dove</i>
חָלַץ v. P. <i>to deliver</i>	יוֹסֵף n. m. <i>Joseph</i>
חָמַד v. K. P. <i>to desire</i> . N. <i>to be desired</i>	יָלַד v. K. <i>to bear, bring forth</i> . N. Pu. <i>to be born</i>
חַמִּישִׁי num. <i>fifth</i>	יָלַף see יָלַף
חַמָּן n. m. <i>Haman</i>	יָם n. m. (יָמִים) <i>sea</i>
חַמְשִׁים num. <i>fifty</i>	יַעֲקֹב n. m. <i>Jacob</i>
חֶסֶד n. m. <i>kindness, mercy</i>	יָצָא v. K. <i>to go out, go forth</i> . H. <i>to cause to go forth, bring forth</i>
חָסַר v. K. <i>to be diminished, to fail</i>	יָצַק v. K. <i>to pour</i>
חֲצִי n. m. (חֲצִי) <i>half</i>	יָצַר v. K. (יִצְרֶה) <i>to form</i>
חֶרֶב n. f. <i>sword</i>	יָרָא v. K. (יִירָא) <i>to fear</i>
חֵרֶשׁ adj. (חֵרְשִׁים) <i>deaf</i>	יָרַד v. K. <i>to go down, descend</i>
חֹשֶׁךְ n. m. <i>darkness</i>	יְרוּשָׁלַם n. <i>Jerusalem</i>
טָהוֹר adj. <i>clean, pure</i>	יָרֵחַ n. m. <i>moon</i>
טָהַר v. K. <i>to be clean, pure</i> . P. <i>to purify, cleanse</i> . N. <i>to be purified</i>	יְרִיחוֹ n. <i>Jericho</i>



יָרֵק n. m. *greenness*  
 יָרַשׁ or יָרַשׁ v. K. II. *to drive out*  
 יִשְׂרָאֵל n. m. *Israel*  
 יָשַׁב v. K. *to sit, dwell, inhabit*  
 יָשַׁן v. K. (fut. יִישָׁן) *to sleep*  
 לְשׁוֹן n. m. *salvation*  
 כִּי prep. *according to, as, like*  
 כָּבֵד K. (fut. a) *to be heavy.*  
 P. *to honor.* N. *to be honored*  
 כְּבוֹד n. m. *honor, glory.*  
 כָּבַשׁ v. K. P. *to subdue.* N. *to be subdued*  
 כֹּה adv. *thus, so*  
 כֹּהֵן n. m. *priest*  
 כּוֹכַב n. m. *star*  
 כּוֹל v. P. (פְּלוֹל) *to contain*  
 כּוּשׁ n. m. *Cush*  
 כִּי conj. *for, because, that;*  
*after a negative but*  
 כֹּל n. m. (suf. כָּלּוֹ) *all, every, the whole*  
 כָּפַח v. K. *to withhold, restrain.* N. *to be restrained*  
 כָּפַח v. K. *to come to an end.*  
 P. *to complete, finish.* Pu. *to be finished*  
 כֵּלִי n. m. (כְּלִים) *vessel, article*  
 כֵּן adv. *so.* עַל כֵּן *therefore*  
 כַּנְּף n. f. *wing*  
 כִּסֵּא n. m. (וֹת) *throne*

כֶּסֶף n. m. *silver*  
 כַּף n. f. (כַּפַּיִם) *palm of the hand, sole of the foot*  
 כְּרֻב n. m. *cherub*  
 כָּרַח v. K. *to cut, cut off, make a covenant.* II. *to cut off.*  
 Ho. *to be cut off*  
 כַּשְׁדִּים n. m. pl. *Chaldees*  
 כַּתְּנֵת n. f. (pl. כַּתְּנוֹת, const. כַּתְּנוֹת) *tunic*  
 לְ prep. *to, for*  
 לֹא adv. *not*  
 לֵב n. m. (לְבוֹת) *heart*  
 לֵבָב n. m. (וֹת) *heart*  
 לָבַשׁ or לָבַשׁ v. K. (fut. a) *to put on, wear, be clothed with.* II. *to cause to put on, to clothe*  
 לַהֵט n. m. *flame*  
 לֶחֶם n. m. f. *bread*  
 לַיְלָה n. m. (לַיְלָה § 48. 2, pl. וֹת) *night*  
 לִוַּי v. K. *to lodge*  
 לָפַיִר see כְּלָיִר  
 לָכַד v. K. *to capture*  
 לָקַח v. K. *to take.* N. Pu. *to be taken*  
 מְאֹד adv. *very*  
 מֵאָה num. *hundred*  
 מְאוֹר n. m. (ים. and וֹת) *light, luminary*  
 מֵאֵלֶּיךָ n. m. *food*

מִדְבָּר n. m. <i>wilderness</i>	מְנוּחָה n. m. <i>rest</i>
מָה pron. <i>what? whatever</i> ; לְמָה, לָמָה <i>for what? why?</i>	מָנַע v. K. <i>to withhold, keep back.</i> N. <i>to be withheld</i>
מִצְוָה n. m. <i>instruction</i>	מֵעוֹט n. <i>a little</i>
מוֹעֵד n. m. (ים. and וְה) <i>season</i>	מֵעוֹט H. <i>to make small or few</i>
מוֹת v. K. <i>to die.</i> Ho. <i>to be put to death</i>	מַעְיָן n. m. (ים. and וְה) <i>fountain</i>
מוֹת n. m. <i>death</i>	מֵעַל adv. <i>above</i>
מִזְבֵּחַ n. m. (וְה) <i>altar</i>	מַעְרָה n. f. (const. מַעְרֹת) <i>cave</i>
מִטָּה n. f. <i>bed</i>	מָצָא v. K. <i>to find</i>
מָטַר v. H. <i>to cause to rain</i>	מַצֵּבָה n. f. <i>statue</i>
מָטַר n. m. <i>rain</i>	מִצְוָה n. f. <i>commandment</i>
מִי pron. <i>who? whoever</i>	מִקְוֶה n. m. <i>gathering together, collection</i>
מַיִם n. m. pl. <i>water</i>	מִקוֹם n. m. f. (וְה) <i>place</i>
מִינְיָן n. m. <i>species, kind</i>	מָרָא n. f. <i>Mara (bitter)</i>
מָכַר v. K. <i>to sell</i>	מַרְאֵה n. m. <i>sight, appear- ance</i>
מָלֵא v. K. <i>to fill or be full.</i> P. <i>to fill.</i> N. Pu. <i>to be filled</i>	מַרְדֵּכַי n. m. <i>Mordecai</i>
מְלֵאכָה n. f. (const. מְלֵאכֹת. suf. מְלֵאכָתוֹ) <i>work</i>	מָשַׁח v. K. <i>to anoint</i>
מִלְחָמָה n. f. <i>war, fighting</i>	מִשְׁכָּן n. m. <i>tabernacle, dwell- ing</i>
מָלַךְ v. K. <i>to reign.</i> H. <i>to cause to reign, to make king.</i> Ho. <i>to be made king</i>	מָשַׁל v. K. <i>to rule, with אַ be- fore its object.</i> H. <i>to cause to rule</i>
מֶלֶךְ n. m. <i>king</i>	מִשְׁפָּט n. m. <i>judgment</i>
מַלְכָּה n. f. <i>queen</i>	נָא particle of entreaty, <i>now, pray, I pray thee</i>
מַלְכוּת n. f. (§ 9. 7) <i>kingdom</i>	נָגַד v. H. <i>to tell.</i> Ho. <i>to be told</i>
מַמְלָכָה n. f. (const. מַמְלָכֹת) <i>kingdom</i>	נֶגֶד prep. <i>before, in the pres- ence of, over against;</i> כְּנֶגֶד <i>corresponding to, a coun- terpart</i>
מְשָׁלָה n. f. (const. מְשָׁלֹת) <i>dominion, rule</i>	
מָן n. m. <i>manna</i>	
מִן prep. <i>from, out of;</i> מִקְדָּם ל <i>on the east of</i>	

- נָגַע v. K. *to touch*, with בָּ before its object  
 נָגַשׁ v. K. N. *to approach*  
 נָהָר n. m. (יָם. and יוֹת) *river*  
 נָחַת v. K. *to rest*. II. (הַיִּיתָ or הַיִּיתָ) *to cause to rest, put, place*  
 נֹחַ n. m. *Noah*  
 נָחָשׁ n. m. *serpent*  
 נָטַע v. K. *to plant*  
 נַעֲמִי n. f. *Naomi (sweet)*  
 נָעַר n. m. *young man*  
 נָפַח v. K. *to breathe, blow*  
 נָפַל v. K. *to fall, fail*  
 נַפְשׁ n. m. f. (יָם. and יוֹת) *soul, life*  
 נִקְבָּה n. f. *female*  
 נָשָׂא v. H. *to deceive*  
 נָשִׁים see אִשָּׁה  
 נְשָׁמָה n. f. *breath*  
 נָתַץ v. P. *to demolish*  
 נָתַן v. K. *to give, put*. N. Ho. *to be given*  
 סָבַב v. K. *to surround*  
 סָגַר v. K. P. *to shut, shut up*. N. Pu. *to be shut*. H. *to cause to shut*  
 סָגַר v. N. *to be shut, stopped*  
 סָלַע n. m. *rock*  
 סָפַר v. P. *to recount, tell*  
 עָבַד v. K. *to serve, till*  
 עָבָד n. m. *servant*  
 עָבַר v. K. *to pass*. H. *to cause to pass*  
 עַד prep. *unto, until*  
 עֲדָה n. f. *company, assembly*  
 עֵדֵן n. *Eden*  
 עוֹד adv. *yet, besides*  
 עוֹל n. m. *suckling, babe*  
 עוֹלָם n. m. *eternity; forever*  
 עוֹף n. m. *fowl, birds*  
 עוֹף v. K. P. *to fly*  
 עוֹר adj. *blind*  
 עוֹר n. m. (יוֹת) *skin*  
 עָזַב v. K. *to leave, forsake*  
 עֲזָר n. m. *help*  
 עָטַר v. P. *to crown*  
 עֵי n. (with art.) *AI*  
 עֵינַן n. f. (עֵינַיִם) *eye*  
 עִיר n. f. (עָרִים) *city*  
 עִירָם n. m. (עִירָמִים) *nakedness, naked*  
 עַל prep. *upon, over, concerning*  
 עָלָה v. K. *to go up*. H. *to bring up, offer*  
 עָלָה n. m. *leaf*  
 עֹלָה n. f. *burnt-offering*  
 עֵלִי n. m. *Eli*  
 עֲנָם see עוֹלָם  
 עַם n. m. (עַמִּים) *people*  
 עִם prep. (עִמִּי or עִמָּדִי) *with*  
 עָמַד v. K. *to stand*  
 עָפָר n. m. (יוֹת) *dust*

- עץ n. m. *tree*, and collectively *trees*
- עָצָב n. m. *pain, sorrow*
- עֲצָבוֹן n. m. *pain, sorrow*
- עֲצָם n. f. (ים. and וּת) *bone*
- עָקֵב n. m. (const. עֲקֵב, pl. ים. and וּת) *heel*
- עָרֶב n. m. f. (וּת) *evening*
- עֲרָב n. m. *raven*
- עָרוֹם adj. (עֲרָמָה) *naked*
- עָרוּם adj. *cunning, subtle*
- עֵשֶׁב n. m. (וּת) *herb*
- עָשָׂה v. K. *to do, make, produce.* N. *to be done, made*
- עֵשָׂו n. m. *Esau*
- עֶשְׂוֹר n. m. *decade, ten*
- עֲשִׂירִי num. *tenth*
- עֵת n. m. f. (עֵתִים) *time* in the sense of duration
- עַתָּה adv. *now*
- פֶּה n. m. (const. פִּי) *mouth*
- פִּישׁוֹן n. *Pison*
- פְּלִשְׁתִּים n. m. pl. *the Philistines*
- פֶּן conj. *lest, that not*
- פָּנִים n. m. pl. *face*; לְפָנַי or עַל-פָּנַי *before, in the presence of*
- פְּעַם n. m. f. *time* in the sense of repetition
- פָּקַח v. K. *to open* the eyes. N. *to be opened*
- פָּרַד v. K. P. H. *to separate, part.* N. Pu. *to be parted*
- פָּרְהָה v. K. *to be fruitful*
- פְּרִי n. m. *fruit*
- פָּרְעֹה n. m. *Pharaoh*
- פָּרְפָר n. *Pharpar*
- פָּרַת n. *Euphrates*
- פָּשַׁט v. K. *to take off* clothes
- פָּתַח v. K. *to open.* N. *to be opened*
- פָּזָא n. m. (ים. and וּת) *host*
- פְּדָקָה n. m. *righteousness*
- פָּדָה v. P. *to command*
- פָּזִיזִיּוֹן n. f. *Zion*
- פָּזָלִים n. m. *image*
- פָּלַע n. f. (const. פְּלָע, pl. ים. and וּת) *side, rib*
- פָּצְחָה v. K. P. *to sprout, to shoot forth.* H. *to cause to sprout*
- פָּצְקָה n. f. *cry*
- פָּצְרָה n. f. (פָּצְרָה) *trouble*
- קָבַל v. P. *to receive, accept*
- קָבַץ v. P. *to gather.* N. *to be gathered*
- קָבַר v. K. *to bury.* N. *to be buried*
- קָדָם n. m. *east*
- קָדְמָה n. f. *former state*
- קָדְמָה n. f. *east*
- קָדַשׁ v. K. (fut. א) *to be holy.* P. H. *to sanctify, consecrate.* N. Pu. *to be sanctified.* Hith. *to sanctify or purify one's self*

- קֹדֶשׁ n. m. holiness, a holy place or thing  
 קָוָה v. N. to be gathered together  
 קוֹל n. m. (וֹת) voice, sound  
 קוּם v. K. to arise  
 קוֹץ n. m. thorn  
 קָטָן, קָטִין adj. (קָטָנָה) little, small  
 קָטַר v. H. to burn incense  
 קְטֹרֶת n. f. incense  
 קָלַל v. K. to be light, diminished  
 קְלָלָה n. f. a curse  
 קֵץ n. m. end  
 קֶצֶה n. m. end  
 קָרָא v. K. to call. N. Pu. to be called  
 קָרַב v. K. (fut. a) to come near, approach. H. to bring near, offer  
 קָרַע v. K. to rend  
 רָאָה v. K. (fut. with Vav וַיֵּרָא) to see. N. to be seen, appear  
 רֹאשׁ n. m. (רֵאשִׁים) head, source  
 רֵאשִׁית n. f. beginning  
 רַב adj. (רַבָּה) much, many  
 רָבָה v. K. to be many, multiply intrans. P. H. (inf. abs. הִרְבָּה) to make many, multiply trans.  
 רְבִיעִי num. fourth  
 רֶגֶל n. f. (רְגָלִים) foot  
 רָדָה v. K. to rule, have dominion  
 רִתּוּמִים n. m. pl. troughs  
 רוּחַ n. m. f. (וֹת) breath, wind, Spirit  
 רוּץ v. K. to run  
 רַחוּם adj. merciful  
 רַחֲמִים n. m. pl. mercies, compassions  
 רָחַה v. P. to brood, hover over  
 רָחַץ v. K. to wash  
 רִיב v. K. to contend  
 רָמַשׁ v. K. to creep  
 רִמָּשׁ n. m. creeping thing, reptile  
 רַע adj. (רָעָה) bad, evil  
 רָעָב n. m. famine  
 רָעָה n. f. evil  
 רָקִיעַ n. m. firmament  
 שָׂדֵה n. m. (ים. and וֹת) field  
 שִׁיחַ n. m. bush, shrub  
 שָׂם v. K. to place  
 שָׂבֵל v. H. to be wise, act wisely  
 שְׂלֵמָה n. f. garment  
 שִׂמְחָה n. f. gladness  
 שָׂק n. m. sackcloth  
 שָׂרַף v. K. to burn  
 שִׂשׂוֹן n. m. joy  
 שְׂאֵרִית n. f. remnant  
 שִׁבְעִי num. seventh  
 שָׁבַע v. N. to swear

עֶשְׂרֵי שִׁבְעָה n. m. *seventeen*  
 שָׁבַר v. P. *to break in pieces*  
 שָׁבַת v. K. (fut. *o* and *a*) *to rest, cease, keep Sabbath.*  
 H. *to cause to rest or cease*  
 שָׁבַת n. m. f. (suf. שְׁבֹתוֹ) *Sabbath*  
 שֵׁהָם n. m. *onyx*  
 שׁוּב v. K. *to return.* P. H. *to cause to return, bring back*  
 שׁוּף v. K. *to bruise, crush*  
 שָׁחַת v. H. *to destroy*  
 שָׁחַת v. K. *to put*  
 שָׁכַב v. K. *to lie down*  
 שָׁכַח v. K. *to forget*  
 שָׁכַח v. K. *to subside*  
 שָׁכַח v. K. (fut. *a*) *to be bereaved.* P. *to bereave*  
 שָׁמַח v. H. *to rise early*  
 שָׁכַן v. K. *to dwell.* P. H. *to cause to dwell, to station*  
 שָׁלַח v. K. P. H. *to send, send away, put forth*  
 שְׁלִישִׁי num. *third*  
 שָׁלַח v. H. *to cast*  
 שְׁלֹמֹה n. m. *Solomon*  
 שָׁם adv. *there;* שָׁמָּה *thither*  
 שֵׁם n. m. (וֵת) *name*  
 שָׁמוּאֵל n. m. *Samuel*  
 שָׁמַיִם n. m. pl. *heaven*  
 שֵׁמֶן n. m. *oil*  
 שָׁמַע v. K. *to hear, with a direct object or with בָּ; to hearken*

שָׁמַר v. K. *to keep, observe.* N. *to keep one's self, take heed*  
 שָׁמֶשׁ n. m. f. *sun*  
 שָׁנָה n. f. (ים.) *year*  
 שָׁרִי n. m. *crimson*  
 שֵׁנִי num. *second*  
 שְׁנַיִם m. שְׁנַיִם f. num. *two*  
 שְׁנִיתָּהּ adv. *a second time*  
 שַׁעַר n. m. f. (ים.) *gate*  
 שִׁפְחָהּ n. f. *handmaid*  
 שָׁקָה v. H. *to cause to drink, to water*  
 שֶׁקֶל n. m. *shekel*  
 שָׂרָץ v. K. *to creep, teem with, increase abundantly*  
 שָׂרָץ n. m. *creeping thing, reptile*  
 שֵׁשִׁי num. *sixth*  
 תְּאַוָּהּ n. f. *desire*  
 תְּאַוָּהּ n. f. (ים.) *fig-tree, fig*  
 תֵּבָהּ n. f. *ark*  
 תְּהוֹהוּ n. m. *desolateness*  
 תְּהוֹם n. m. f. (וֵת) *ocean, the deep*  
 תְּוֹךְ n. m. *midst*  
 תּוֹלְדוֹת n. f. pl. *generations*  
 תַּחַת prep. *under, instead of*  
 תַּנִּינִךְ n. m. *sea-monster*  
 תָּפַר v. K. *to sew*  
 תָּפַשׁ v. K. *to lay hold of, seize*  
 תְּרֵמָהּ n. f. *deep sleep*  
 תְּשׁוּבָהּ n. f. *desire*

# ENGLISH-HEBREW VOCABULARY.

<i>Aaron</i> אַהֲרֹן	<i>ashes</i> אֵפֶר
<i>above</i> מֵעַל	<i>assembly</i> עֵדוּת
<i>to accept</i> קָבַל P.	<i>at</i> אֵת
<i>according to</i> כִּי	<i>Baal</i> בַּעַל
<i>on account of</i> בְּשִׁבוּר	<i>babe</i> עֵיִל
<i>to adhere</i> דָּבַק K.	<i>bad</i> רַע
<i>after</i> אַחֲרַי	<i>bdellium</i> בְּדֹלֵחַ
<i>Ahab</i> אַחָאָב	<i>to be</i> הָיָה K.
<i>Ai</i> הַיִּי	<i>to bear (bring forth)</i> יָלַד K.
<i>alive</i> חַי	<i>beast (domesticated)</i> בְּהֵמָה
<i>all</i> כָּל	<i>beast (wild)</i> חַיָּה
<i>alone</i> לְבַדּוֹ	<i>because</i> אֲשֶׁר, כִּי
<i>also</i> גַּם, אַחַרְכֵּן	<i>bed</i> מִשְׁבַּח
<i>altar</i> מִזְבֵּחַ	<i>before</i> adv. טָרָם
<i>Amanah</i> אֲמָנָה	<i>before</i> prep. לְפָנַי, לְפָנֶיךָ, לְפָנָיו
<i>and</i> וְ	<i>to begin</i> הִלֵּל II.
<i>to anoint</i> מָשַׁח K.	<i>beginning</i> רֵאשִׁית
<i>apron</i> הַגִּירָה	<i>behold</i> הִנֵּה, הִנּוּ
<i>to appear</i> נִרְאָה N.	<i>belly</i> בֶּהֱמוֹן
<i>appearance</i> מִרְאָה	<i>benefit</i> גְּמוּלָה
<i>to approach</i> נִגַּשׁ K. N.; קָרַב	<i>to bereave</i> שָׁלַל P.
K.	<i>to be bereaved</i> שָׁלַל K.
<i>to arise</i> קָם K.	<i>besides</i> עוֹד
<i>ark</i> אֲרוֹן	<i>between</i> בֵּין
<i>article</i> כְּלִי	<i>birds</i> עוֹף
<i>as</i> כִּי, כַּאֲשֶׁר	

- to bless* בָּרַךְ K. (only in pass. part.) P.  
*blessing* בְּרָכָה  
*blind* עִוֵּר  
*blood* דָּם  
*to blow* נָפַח K.  
*bone* עֲצָם  
*to be born* יָלַד N.  
*bread* לֶחֶם  
*to break in pieces* שָׁבַר P.  
*breath* נְשָׁמָה, רוּחַ  
*to breathe* נָפַח K.  
*to bring* בָּאוּ H.  
*to bring back* שׁוּב P. H.  
*to bring forth* יָצָא H.  
*to bring forth children* יָלַד H.  
*to bring forth grass* דָּשָׂא H.  
*to bring near* קָרַב H.  
*to bring up* עָלָה H.  
*to brood* רָחַק P.  
*brother* אָח  
*to bruise* שִׁיחַ K.  
*to build* בָּנָה K.  
*to burn* שָׂרַף K.  
*to burn incense* קָטַר H.  
*burnt-offering* עֹלָה  
*to bury* קָבַר K.  
*bush* שִׁיחַ  
*but (after a negative)* כִּי  
  
*to call* קָרָא K.  
*to capture* לָבַד K.  
*to cast* שָׁלַךְ H.  
*cattle* בְּהֵמָה
- cave* מְעָרָה  
*to cease* שָׁבַת  
*Chaldees* כַּשְׁדִּים  
*cherub* כְּרוּב  
*city* עִיר  
*clean* טָהוֹר  
*to be clean* טָהַר K.  
*to cleanse* טָהַר P.  
*to cleave (adhere)* דָּבַק K.  
*to clothe* לָבַשׁ H.  
*to be clothed with* לָבַשׁ or לְבַשׁ K.  
*clothes* בְּגָדִים  
*collection* מְקָנָה  
*to come* בָּאוּ K.  
*to come near* קָרַב K.  
*to command* צִוָּה P.  
*commandment* מִצְוָה  
*company* עֵדָה  
*compassions* רַחֲמִים  
*to complete* כָּלָה P.  
*conception* הַרְיוֹן  
*concerning* עַל  
*to consecrate* קָדַשׁ P. H.  
*to contain* כּוּל P.  
*to contend* רִיב K.  
*corresponding to* כְּלָגַד  
*counterpart* כְּלָגַד  
*covenant* בְּרִית  
*to create* בָּרָא K.  
*to creep* רָמַשׁ K., שָׂרַץ K.  
*creeping thing* שָׂרָץ, רָמֵשׁ  
*crimson* שָׁנִי  
*to crown* עָטַר P.



- to crush* דַּקַּק K. II., שָׁרַף K.  
*cry* זָעַקָה , זָעַקָה  
*to cry* זָעַק K.  
*cunning* עָרוּם  
*to curse* אָרַר K. P.  
*curse* קָלְלָהּ  
*Cush* כּוּשׁ  
*to cut* כָּרַת K.  
*to cut off* כָּרַת K. H.  
  
*Damascus* דַּמָּשְׁקַיִם  
*darkness* חֹשֶׁךְ  
*daughter* בַּת  
*David* דָּוִד  
*day* יוֹם  
*deaf* חֵרֵשׁ  
*death* מָוֶת  
*to be put to death* מוֹת Ho.  
*decade* עֶשְׂרִים  
*to deceive* נִשְׂאָה H.  
*the deep* תְּהוֹמוֹת  
*to defile* נִאֵל P., טָנַף P.  
*to deliver* הִלָּץ P.  
*to demolish* נָהַץ K.  
*to descend* יָרַד K.  
*desire* תְּשׁוּבָה , תַּאֲוָה  
*to desire* הִמָּד K. P.  
*desolateness* תֹּהוֹ  
*to destroy* אָבַד P., שָׁחַת H.  
*to die* מוֹת K.  
*to divide* בָּדַל H.  
*to do* עָשָׂה K.  
*dominion* מְמִשְׁלָהּ  
*to have dominion* רָדָה K.
- door* דֶּלֶת  
*dove* יוֹנָה  
*to cause to drink* שָׁקָה H.  
*to drive out* גָּרַשׁ K. P., גָּרַשׁ  
     or גָּרַשׁ K. H.  
*dry land* יַבֵּשֶׁת  
*to be dry* יָבַשׁ K.  
*dust* עָפָר  
*to dwell* יָשַׁב K., שָׁכַן K.  
*dwelling* מִשְׁכָּן  
  
*each* אֶחָד  
*ear* אָזֶן  
*to rise early* שָׁכַם H.  
*earth* אֶרֶץ  
*east* קִדְמוֹת , קִדְמָה  
*on the east of* לְ מִקְדָּם  
*to eat* אָכַל K.  
*Eden* עֵדֶן  
*Eldom* אֶדוֹם  
*Eleazar* אֶלְעָזָר  
*Eli* אֵלִי  
*emptiness* בְּהוּ  
*to come to an end* בָּלָה K.  
*enmity* אִיבָה  
*ephah* אֶפָה  
*Esau* עֵשָׂו  
*eternity* עוֹלָם  
*Euphrates* פָּרַת  
*even* גַּם , אֵה  
*evening* עָרֵב  
*every* כָּל  
*evil* adj. רַע , n. רָעָה  
*eye* עֵינַיִם

*face* פָּנִים, אַפָּיִם

*to fail* נָפַל K.

*to fall* נָפַל K.

*famine* רָעָב

*father* אָב

*to fear* יָרָא

*female* נְקֵבָה

*to make few* מָעַט H.

*field* שָׂדֵה

*fifth* חַמִּישִׁי

*fig, fig-tree* תְּאֵנָה

*fighting* מִלְחָמָה

*to fill* מָלֵא K. P.

*to find* מָצָא K.

*to finish* כָּלָה P.

*fire* אֵשׁ

*firmament* רָקִיעַ

*fish* דָּגָה

*flame* לֶהֱט

*flesh* בָּשָׂר

*to fly* עוֹף K. P.

*food* מַאֲכָל

*foot* רֶגֶל

*for* conj. כִּי, prep. ל

*forever* לְעוֹלָם

*to forget* שָׁכַח K.

*to form* יָצַר K.

*former state* קִדְמָה

*to forsake* עָזַב K.

*four* אַרְבָּעָה

*fourth* רְבִיעִי

*fowl* עוֹף

*from* מִן

*fruit* פְּרִי

*to be fruitful* פָּרָה K.

*to be full* מָלֵא K.

*garden* גֶּן

*garment* שְׂלֵמָה, בְּגָד

*gate* שַׁעַר

*to gather* קָבַץ P.

*to be gathered together* קָוָה N

*gathering together* מִקְוָה

*generations* תּוֹלְדוֹת

*Gibeon* גִּבְעוֹן

*Gihon* גִּיחוֹן

*to give* נָתַן K.

*to give light* אֹרַח H.

*gladness* שִׂמְחָה

*glory* כְּבוֹד

*to go* הִלֵּךְ K.

*to go down* יָרַד K.

*to go forth, go out* יָצָא K.

*to go up* עָלָה K.

*gold* זָהָב

*good* טוֹב

*God* אֱלֹהִים, אֵל

*grass* דְּשָׁא

*great* גָּדוֹל

*to be great* גָּדַל K.

*to make great* גָּדַל P.

*greenness* יָרֵק

*ground* אֲדָמָה

*hail* בָּרָד

*half* חֲצִי

*Human* חָמָן

*hand* יָד

*handmaid* שִׁפְחָה  
*Havilah* הַחִיָּלָה  
*he* הוּא  
*head* רֹאשׁ  
*to hear* שָׁמַע K.  
*to hearken* שָׁמַע K.  
*heart* לֵב, לִבָּב  
*heaven* שָׁמַיִם  
*to be heavy* כָּבֵד K.  
*to take heed* שָׁמַר N.  
*heel* עֲקֵב  
*help* עֲזָרָה  
*herb* עֵשֶׂב  
*Hidekel* הַחִדְקֵל  
*to hide* חָבֵא H.  
*hither* הִנָּה  
*to lay hold of* תָּפַס K.  
*holiness* קִדְשׁ  
*to be holy* קָדַשׁ K.  
*honey* דְּבַשׁ  
*honor* כְּבוֹד  
*to honor* כָּבַד P.  
*host* צָבָא  
*house* בַּיִת  
*to hover over* רָחַף P.  
*how* אֵיכָכָה  
*how much less* כִּי אַתָּה—*how*  
*much more* id.  
*husband* אִישׁ  
  
*I* אֲנִי, אֲנִי  
*if* אִם  
*image* אִלָּם  
*in* בְּ

*incense* קֶטֶר  
*to burn incense* קָטַר H.  
*to increase abundantly* שָׁרַץ K.  
*indeed* אֲמָנִים  
*to inhabit* יָשַׁב K.  
*instead of* תַּחַת  
*instruction* מוֹצָר  
*into* בְּ  
*Israel* יִשְׂרָאֵל  
*it* הוּא, הִיא  
  
*Jacob* יַעֲקֹב  
*Jehovah* יְהוָה  
*Jericho* יְרִיחוֹ  
*Jerusalem* יְרוּשָׁלַם  
*Jew* יְהוּדִי  
*Joseph* יוֹסֵף  
*joy* שִׂשׂוֹן  
*Judah* יְהוּדָה  
*judgment* מִשְׁפָּט  
  
*to keep* שָׁמַר K.  
*to keep back* מָנַע K.  
*to keep Sabbath* שָׁמַר שַׁבָּת K.  
*kind* n. מִין  
*kindness* חֶסֶד  
*king* מֶלֶךְ  
*to make king* מָלַךְ H.  
*kingdom* מַמְלָכָה, מְלָכוּת  
*to know* יָדַע K.  
*to let know* יָדַע H.  
  
*land* אֶרֶץ, אֲדָמָה  
*large* גָּדוֹל

*to lead* הָלַךְ H.  
*leaf* עֵלֶף  
*to leave* עָזַב K.  
*lest* פֶּן  
*to lie down* שָׁכַב K.  
*life* חַיָּה, חַיִּים, נַפְשׁ  
*light* אֹר  
*a light* מְאוֹר  
*to give light* אֹר H.  
*like* כִּי  
*likeness* דְּמוּת  
*little* קָטָן  
*a little* מְעַט  
*to live* חָיָה, חַיִּי K.  
*living* חַי  
*living thing* חַיָּה  
*lo!* הֵן, הִנֵּה  
*to lodge* לִין K.  
*lord* אֲדוֹן, בָּעַל  
*Lord* אֲדוֹנָי  
*to love* אָהַב K.  
*luminary* מְאוֹר  
  
*majesty* הִדָּר  
*to make* עָשָׂה K.  
*to make a covenant* כָּרַת K.  
*to make few or small* מְעַט II.  
*to make king* מָלַךְ II.  
*to make many* רָבָה P. H.  
*male* זָכָר  
*man* אָדָם, אִישׁ, אָנוּשׁ  
*young man* לְעָר  
*manna* מָן  
*many* רַב

*to be many* רָבָה K.  
*Mara* מָרָא  
*master* אֲדוֹן  
*mercies* רַחֲמִים  
*merciful* רַחוּם  
*mercy* חַסֵּד  
*midst* תְּוֹךְ  
*mist* יָד  
*month* חֹדֶשׁ  
*moon* יָרֵחַ  
*Mordecai* מֶרְדֵּכַי  
*morning* בֹּקֶר  
*mother* אִם  
*mouth* פֶּה  
*much* רַב  
*to multiply* intrans. רָבָה K.,  
 trans. רָבָה P. H.  
  
*naked* עָרוֹם  
*nakedness* עִירּוֹם  
*name* שֵׁם  
*Naomi* נְעֻמִי  
*nation* גּוֹי  
*to bring near* קָרַב H.  
*to come near* קָרַב K.  
*new* חֲדָשׁ  
*night* לַיִל  
*Noah* נֹחַ  
*nostril* אָף  
*not* לֹא, בְּלֹאֵי, אַל  
*there is not or was not* אֵין  
*that not* פֶּן  
*not yet* טְרוֹם  
*now* (entreaty) נָא, (time) עַתָּה

to observe שָׁמַר K.  
 ocean תְּהוֹמוֹת  
 to offer עָלָה H., קָרַב H.  
 oil שֶׁמֶן  
 olive, olive-tree זֵית  
 one אֶחָד  
 onyx שֹׁהַם  
 to open פָּתַח K.  
 to open the eyes פָּקַח K.  
 or (in a disjunctive question)

אִם

out of מִן  
 over עַל  
 over against לְפָנָי  
 overtake דָּבַק H.

pain עֲצָבוֹן, לְעָב  
 to part פָּרַד K. P. H.  
 people עַם  
 to perish אָבַד K.  
 Pharaoh פַּרְעֹה  
 Pharpar פַּרְפַּר  
 Philistines פְּלִשְׁתִּים  
 pillar אֲשֵׁרָה  
 Pison פִּישׁוֹן  
 place מְקוֹם  
 to place נִיחַ H., שִׁים K.  
 to plant נָטַע K.  
 to pour יָצַק K.  
 pray! I pray thee נָא  
 in the presence of לְפָנָי, לְפָנֶיךָ,  
 עַל־פָּנָי  
 priest כֹּהֵן  
 to produce עָשָׂה K.

to produce seed זָרַע H.  
 to pulverize דָּקַק K. H.  
 pure טָהוֹר  
 to be pure טָהַר K.  
 to purify טָהַר P.  
 to purify one's self קָדַשׁ Hith.  
 to put נִיחַ H., נָתַן K., שִׁית K.  
 to put forth שָׁלַח K. P.  
 to put on clothes לְבַשׁ or לְבַשׁ  
 K.

queen מַלְכָּה

rain מָטָר  
 to cause to rain מָטָר H.  
 to receive קָבַל P.  
 to recount סָפַר P.  
 to redeem גָּאַל K.  
 to reign מָלַךְ K.  
 to remember זָכַר K.  
 remnant שְׁאֵרִית  
 to rend קָרַע K.  
 reptile רֶמֶשׁ, שָׂרָץ  
 respecting אֶל־  
 to rest נִיחַ K., שָׁבַת K.  
 to return intrans. שׁוּב K.  
 rib צָלַע  
 righteousness צְדָקָה  
 to rise early שָׁכַם H.  
 river נָהָר  
 rock סֶלַע  
 to roll גָּלַל K.  
 rule מְמַשְׁלָה  
 to rule מָשַׁל K., רָדָה K.

- to run* רוץ K.  
*Sabbath* שַׁבָּת  
*to keep Sabbath* שַׁבָּת K.  
*sackcloth* שַׂק  
*salvation* יְשׁוּעָה  
*Samuel* שְׁמוּאֵל  
*to sanctify* קָדַשׁ P. H.  
*to say* אָמַר K.  
*sea* יָם  
*sea monster* תַּנִּינִן  
*season* מוֹעֵד  
*second* שֵׁנִי  
*a second time* שְׁנִיָּת  
*to see* רָאָה K.  
*seed* זָרַע  
*to produce seed* זָרַע H.  
*to seize* תָּפַשׁ  
*to sell* מָכַר K.  
*to send, send away* שָׁלַח K.  
 P. H.  
*to separate* בָּרַד H., פָּרַד K. P.  
 H.  
*separation* בַּד  
*serpent* נָחָשׁ  
*servant* עֶבֶד  
*to serve* עָבַד K.  
*seventh* שְׁבִיעִי  
*to sew* תָּפַר K.  
*she* הִיא  
*shekel* שֶׁקֶל  
*to shine* אֹרַח K. N.  
*to shoot forth* צִמַּח K. P.  
*shrub* שִׁיחַ  
*to shut, shut up* סָגַר K.
- side* צִלָּע  
*sight* מַרְאָה  
*sign* אוֹת  
*silver* כֶּסֶף  
*sister* אַחֹת  
*to sit* יָשַׁב  
*sixth* שֵׁשִׁי  
*skin* עוֹר  
*to sleep* הָשָׁן K.  
*deep sleep* תַּרְדֵּמָה  
*small* קָטָן  
*to make small* מָעַט H.  
*so* כֵּן, כֹּה  
*to soil* טָנַף P.  
*Solomon* שְׁלֹמֹה  
*son* בֶּן  
*sorrow* עֲצָבוֹן, אֲנָח  
*soul* נַפְשׁ  
*sound* קוֹל  
*source* רֹאשׁ  
*to sow* זָרַע K.  
*to speak* דִּבֶּר P.  
*species* מִיֵּן  
*spirit* רוּחַ  
*splendor* הוֹד  
*to spring up* (said of grass)  
 הִשָּׂא K.  
*to sprout* צִמַּח K. P.  
*to stand* עָמַד K.  
*star* כּוֹכַב  
*to station* שָׁכַן P. H.  
*statue* מַצֵּבָה  
*stone* אֶבֶן  
*to be strong* הִזָּק K.

to subdue כָּבַשׁ K. P.

subtle עָרוּם

suckling עוּל

sun שֶׁמֶשׁ

to surround סָבַב K.

to swear שָׁבַע N.

sweat זָעָה

sword חֶרֶב

tabernacle מִשְׁכָּן

to take לָקַח K.

to take off clothes פָּשַׁט H.

to teem with שָׂרַץ K.

to tell נָגַד H., סָפַר P.

tent אֹהֶל

that conj. אֲשֶׁר, כִּי, pron. הוּא

that not פֶּן

the הַ

then אָז

there שָׁם

therefore עַל כֵּן

third שְׁלִישִׁי

this זֶה

thistle דִּרְדֵּר

thither שָׁמָּה

thorn קוֹץ

thou אַתָּה

throne כִּסֵּא

thus כֹּה

Tigris חִדְקֵל

to till עָבַד K.

time (duration) עֵת

time (repetition) פְּעָם

to אֶל-, לְ

to cause to toil יָגַע P. H.

to touch נָגַע K.

tree, trees עֵץ

trouble צָרָה

troughs רְהָטִים

to be found true אָמֵן N.

truly אֱמָנִים

tunic פְּתִיחַ

to turn הִפְסֵף K.

two שְׁנַיִם

under תַּחַת

until עַד

unto אֶל-, עַד

upon עַל

Ur אוּר

vapor אָד

to be verified אָמֵן N.

very מְאֹד

vessel כְּלִי

virgin בְּתוּלָה

voice קוֹל

to walk הִלֵּךְ K.

to walk about הִלֵּךְ Hith.

war מִלְחָמָה

to wash רָחַץ K.

water מַיִם

to water שָׁקָה H.

way דֶּרֶךְ

to wear לָבַשׁ or לְבַשׁ K.

to weary יָגַע P. H.

to be weary יָגַע K.

*well* n. בְּאֵר

*what?* מָה

*whatever* מִה

*whence?* מֵאֵינָן

*where?* אֵי, אֵינָה

*which* אֲשֶׁר

*whither?* אֵינָה

*who* אֲשֶׁר

*who?* מִי

*whoever* מִי

*whole* כֹּל

*why?* לָמָּה, לְמָה

*wife* אִשָּׁה

*wilderness* מִדְבָּר

*wind* רוּחַ

*window* אֶרְבֵּה

*wing* כַּנָּף

*to be wise* שָׂכַל H.

*to act wisely* שָׂכַל H.

*with* אִתְּ, בְּ, עִם

*to withhold* כָּלָא K., מָנַע K.

*woman* אִשָּׁה

*word* דְּבַר

*work* מְלָאכָה

*year* שָׁנָה

*yet* עוֹד

*young man* זָעִיר

*Zion* צִיּוֹן





