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AN

ELEMENTARY

HEBREW GRAMMAR,

WITH

Reading and Writing Lessons and Vocabularies.

BY

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NEW EDITION WITH CORRECTIONS.

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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.

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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	————	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	————
6. Vāv	ו	V	17. Pē	פ	Ph, P
7. Za'yin	ז	Z	18. Tsā'dhé	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; ב is *bh* or *v* and בּ *b*; ג *gh*, גּ *g*; ד *dh* as *th* in *the*, דּ *d*; כ *kh* as the German *ch* in *ich*, כּ *k*; פ *ph* or *f*, פּ *p*; ת *th* as in *thin*, תּ *t*. As, however, there are no sounds in English corresponding to *gh* and *kh*, ג may be pronounced *g* like גּ, and כ like כּ. The letter ש with a dot over its right arm has the sound of *sh*, and is called *Shin*; ש 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 ט and טו are represented by *t*, ס and סו by *k*, סו and שו by *s*. These letters, though pronounced alike by us, are nevertheless quite distinct and must not be confounded.

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

6. Five of the letters have two forms; כּ, מּ, נּ, פּ, צ (combined in the memorial word כּמנפצ *kinnappêts*) are used in the beginning or in the middle of words; at the end of words the bottom stroke is bent downward, ך, ם, ן, ף, or the letter closed up, ם.

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 133, 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	(אֶחָהֶה) <i>ah^ahha</i>	
Palatals	ג	י	כ	ק	(גִּיכָק) <i>gikhak</i>	
Linguals	ד	ט	ל	נ	ת	(דַּתְלֶנֶת) <i>datleneth</i>
Dentals	ז	ס	צ	ש	(זַסְצַשׁ) <i>zastsash</i>	
Labials	ב	ו	מ	פ	(בִּמָפּ) <i>būmaph</i>	

א 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 con-
 sonants 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 אֵתָן מֹשֶׁה וְכֵלֶב (*ēthān mōshe v'khelebh*, Ethan, Moses, and Caleb). All the other letters are radicals, viz. ג, ד, ז, ח, 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.

§ 3. *The Vowel-Letters.*

There were originally no separate signs for the vowels in Hebrew. They were either not written at all, or when it was thought necessary to express them, the vowel-letters (אָהֵוִי *eh^evi*) were employed for this purpose. Thus ו was used to signify not only *y* but also *i* and *ē*; ו stood for *ō* and *ū*; א or ה for *ā*, and in some cases for *ē* or *ō*; ע was also sometimes represented by ו or ה; the other short vowels were scarcely ever written. Thus בִּין *bīn* or *bēn*; קוֹם *kōm* or *kūm*; גָּלָה *gālā*, *gālō*, *g'lē* or *gōlē*; תְּשׁוּבָה *t'shūbhēnā*.

§ 4. *The Vowel-Points.*

1. After the Hebrew ceased to be spoken, a more complete method of writing the vowels was needed, in order to indicate the exact pronunciation of words. With this view the vowel-points were invented. Of these three represent long, three short, and three doubtful vowels.

<i>Long Vowels.</i>		<i>Short Vowels.</i>		<i>Doubtful Vowels.</i>
Kā'mets ַ ā		Pat'tahh ָ ă		Hhī'rik ֿ ī or ĭ
Tsé're ֿ ē		Se'ghōl ֿ ě		Shū'rek ֿ } <i>ū</i> or <i>ũ</i>
Hhō'lem ֿ ō		Kāmets-Hhātūph ֿ ֹ		Kib'buts ֿ }

a. The vowel ā is pronounced as in *father*, ă as in *fat*, ē as in *there*, ě as in *met*, ī as in *machine*, ĭ as in *pin*, ō as in *note*, ֹ as in *not*, ū as in *rule*, ũ as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

2. All the vowels are written under the letter after which they are pronounced, except two, viz. Hholem and Shurek.

3. Hholem is placed over the left edge of the letter to

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

4. Shurek is a dot in the bosom of the letter Vav. When there is a ׀ 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 ׀ 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, t, k, s.

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, sōrāph, bhōšēm.

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

מִטָּה , גֶּן , הָרֵע , שְׁמֵר . רִזָּר , שְׁלַח , מִטָּהוּ , מִשַׁל , רִשָּׁב , עֲשֶׂה , גִּשְׁו , שִׁרְק , *קָק , *קָז , אֵם , שְׁלִשָּׁם , קָמִי .

* Kamets-Hhatuph.

§ 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*, סֵגֶר (not סְגֶר) *sōgēr*, unless the last letter is ך or is immediately preceded by another vowelless letter, or is doubled by Daghesht-forte, § 13, מֶלֶךְ *melekh*, קֹשֶׁט *kōshet*, אֵט *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 פְּקֹדֶה *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 ֶֿ ; thus הֶרֶג <i>h^arōgh</i>
		Hhātēph-Seghol ֶֿֿ ; thus הֶיָוֶה <i>h^eyōth</i> .
		Hhātēph-Kamets ֶֿֿֿ ; thus הֶלִי <i>h^olī</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, ך or the consonant ך at the end of words, when preceded by a long vowel other than *a*, or followed by another vowelless consonant, גַּבְּהֹה *gābhō^ah*, לַקַּחֹה *lāka^ahht*. Comp. in English *fire*, pronounced *fī^er*.

EXERCISE 4.

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

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

Sh'näyīm, th'nū, y'dhēkhēm, h'rāghām, y'hōshū^a†, *lōh, mō†^omādh, khä^{*}shēr, mīlhhāmōth, bh'šimhhāthkhēm, lē^{*}khōl, z'bhūl, yā†^alēhū, šāmēhh, s'bhībhōthāyīkh, 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: לֹוֶֿה *lōvē*, שֵׁיֿו *sēyō*, but מוֹת *mōt*, בֵּית *bēth*.

3. At the end of words ו is quiescent when preceded by *ō* or *ū*, and י when preceded by *ē* or *î*; but they are consonants if preceded by any other vowel sign, הֵי *hhē*, בֵי *bī*, but הֵי *hhay*, גֵי *gōy*.

Final ה is quiescent, unless it has Mappik, § 14, אַרְצָה *artsā*, but אַרְצָה־ *artsāh*.

Final א is invariably quiescent, if a vowel precedes. לֹא *lō*, בָּא *bā*; but if a vowelless consonant precedes, it is termed otiant: וַיָּרֵא *vayyar*.

a. It may be observed that \aleph 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 בִּי אֶת־בֵּיתִי do occur; but \aleph 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 יָי , or at least is neglected in the pronunciation, thus בְּבָרְיָי *d'bhārāv*, אֲנָוִי *ānāv*.

EXERCISE 5.

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

בָּאֵר , לְאֹהֲלֵי , הַאֲסֻפָּה , הַקְּלִיָּא , אִירָאִי , אֲהַרְל , אֲנָן , אִישׁ² ,
 אִשְׁתִּי , הַלֵּה , נוֹ , יוֹשֵׁה , שֵׁלֵי , נְאֻמָּה , שִׁינֹן , לְאֹמֵר , שׁוֹלָה , תְּנֵה ,
 פֶּלֶי , זֵי , הַיִּי , אֲסֻפָּה , רְקוּשֵׁי , מְלָפָה , מְלָפָה , חֲשָׂא , גִּנָּא , שְׂרוּחַ ,
 שְׂרוּחַ , הַשְׂפָתַיִת , בְּנִיָּי , בְּנִיָּי .

¹ The Shurek is regarded as belonging to the ר , and \aleph is quiescent. ² *ish*, not *iyōsh*. ³ The Hholem belongs not to the ר , which has Sh'va, but to the י ; the word is hence to be read *ēdh'vōth*.

§ 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 אֹתוֹת *ōthōth*, שְׁלִישִׁים *shalīshūm*, מִיתָה *mūth*; 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 אֹתוֹת , שְׁלִישִׁים , מִתָּה .

2. As letters were rarely used to represent the short vowels, § 3, *u* and *i*, when written fully, are almost always long, e. g. לִינֵי *linū*; when written defectively, they may be either long or short, e. g. יִרַשׁ *yirash*, יִחַר *yihhar*, תָּמֹשׁ *tāmūsh*, מִשְׁקָב *mūshkābh*.

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 *ē* and *ī* with Yodh and *ō* and *ū* with Vav at the end of words ; elsewhere they may be written with or without the vowel-letters at discretion.

Write *ā* and *ě* without a vowel-letter except at the end of words, where *ā* may and *ě* 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, zě, bhō, hēķīmū, yāmūsh, mōshě, bhūl, yāķūtsū, *ābhīnū, hă†īdhōthī, māyīm, *āvěn, mě, 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, מָה *mā*, הַקְמָתָה *h^akē-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, נִשְׁמַרְתֶּם *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^a*.

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, תִּזְכְּרוּ *tiz-k'rū*, זֶכְרִי *zō-kh'rē'*; if by a short vowel or by an accented long vowel it is mostly attached to the preceding syllable, חָדָה *has-dō*. קָמָה *kōm'-nā*; if it be doubled by Daghes-forte, § 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-t'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 תִּשְׁרַח *tū-shū-r'ghū'* and וַיְבַחֶשׁוּ *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, וַיְבַחֶשׁוּ for וַיְבַחֶשׁוּ, וַיְבַחֶשׁוּ *y'bhāh-hēl* for *y'bhāh-hēl*; or have a vocal Sh'va or a vowel when they might be expected to have a silent Sh'va, תִּשְׁרַח for תִּשְׁרַח *tāh-r'ghū*; or are preceded by a short vowel which has arisen from Sh'va, תִּשְׁרַח for תִּשְׁרַח, בִּדְלִי *bidli'ghāth* for בִּדְלִי, וַיְבַחֶשׁוּ for וַיְבַחֶשׁוּ, קֹדְשִׁים *kō-dhāshīm* for קֹדְשִׁים. 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. תִּלְוּ *tilw*.

EXERCISE 7.

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

Yiṣ-ra-^{*}ēl', gho-yīm', bh'no-the-hēm', u-bh'^{*}o-ts'ro-thă'yikh, khu-shăn', rish-†a-thă'yim, mē'-lekh, bh'bhiṭ-nō', li-hu-dhā', †^azobh-khēm', yith-ka-†ē'-ha.

Write and divide into syllables :—

Ūmiḵnēkhēm', yēsh'bhū', hūmṣāthō', yikhṛā†ēm', shīghyōnōth', bhě^{*}mūnāthō', v'lār'^{*}ūbhēnī', thāh^arō'ghū, shōlē^ahh'.

§ 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. יַעֲמֹד *ya^amōdh* for יַעֲמֹד; or if a vowel has been rejected, the new vowel may be conformed to it, e. g. מֹלֶכֶה *mol'khō* for מֶלֶךְ 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. מֶלֶכֶה from מֶלֶךְ, יֶסֶב, לֶקַחַת. And the vowel *a* is often retained in such a situation, when other vowels would be rejected, e. g. שְׁמֵרֵי from שְׁמַע, but שְׁמֵרֵי not שְׁמֵרֵי from שְׁמֵר.

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, יֶרֶב for יִרְבֵּ, לֶכֶת for לִכְתֹּב, מֶלֶךְ for מֶלֶךְ. If either consonant is a guttural Pattahh is mostly used instead, יֶחֶן, פֶּעַל, נֶצַח. If either consonant is י, Hhirik is used; if the second

consonant is ך it will rest in Shurek, בִּית, כְּלִי, תֹהִי, 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 נְיִיחָה we find נְיִיחָה *yā-nī^hh* or נְיִיחָה *yan-nī^hh*.

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

§ 11. *Kamets and Kamets-Hhatuph.*

Kamets *ā* and Kamets-Hhatuph *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*, דְּבָר *dū-bhār'*; in unaccented mixed syllables it is Kamets-Hhatuph, חֶפְצִי *hhōph-shī'*, וַתִּשֶׁב *vattā-shōbh*.

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

3. Before a guttural with Hhateph-Kamets, or Kamets-Hhatuph, the syllable is frequently intermediate, § 9, 7, and the vowel *ō*, though accompanied by Methegh, בְּהִרִי *bō^hh^ri*, תְּעֹבְדֶם *tō^hōbh'^dhēm*.

a. Some cases falling under 2 and 3 can only be decided by the etymology; thus וַיְנִיחָה with the prefixed conjunction *vō^hnīyyōth*, הַיְנִיחָה with the article *hū^hnīyyā*; שְׂרָשִׁים *shōrāshīm* from שְׂרָשָׁה, חֶרְשִׁים *hhārāshīm* from חֶרֶשׁ; שְׂמֹרָה 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 , מַלְאִים , דְּבַקָּה , דְּבַקָּה , הָת , פָּרָשׁ , פְּקָדָנִי , נְהַרְוִי , שְׂבָעָה .

Write :—

Yā'hōm, *áz', *ōznām', māl'khū', mōl'khō', dhābhār',
mōhh°rābhōth', hhākh'mā', hhōkhmā', nō†ōbh'dhēm'.

§ 12. *Daghesh-lene.*

1. Dāghēsh-lene is a point written in the letters ג ב ג ב כ פ כ (בְּגֵד בְּפֶתַח *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, בְּגֵדָהם *b'ghadhtem*.

2. An initial aspirate following a word which ends in a vowel, and has a conjunctive accent, § 16, does not take Daghesh-lene הַהִי הַהִי , 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 בְּצִלְמִנִּי כְדַמְיִתִּי , 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*
et abd'kā v'*im bī †āvōn h°mītēnī v'†ad *ābikā lō* t'bi*ēnī.

§ 13. *Daghesh-forte.*

1. Daghest-forte is a point inserted in the bosom of a letter to show that it is to be doubled; thus וַיִּימָלַל *vayyim-māl*. It is never found in the gutturals א ה ח ע, and rarely in ר.

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

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

4. Daghest-forte is sometimes inserted for euphony, as וַיִּנְבְּחֵי *inn'bhē* for וַיִּנְבְּחֵי *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 Daghest-forte conjunctive, וַיִּקְוּמוּ *kūmū-ts-ts'ū*.

5. Daghest-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, וַיִּחַפּוּ *vay'hhaph* for וַיִּחַפּוּ *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, מַלְכָּה *malkāh*, מַלְכָּה *malkā*.

EXERCISE 10.

Write:—

Shibbätstā, bätṭābbā†ōth, däbb'rāh, *dhäbb'rā, gülgölto, biḳḳärtim, väyyibbāk'†ū, häyyüllādh, tūkh'lū, †āšithā llō.

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

וּנְשָׂתָחַר , מִמְּנוֹי , עָמָה , פֶּרְמֵלוֹ , הַבְּלִיַּעַל , תִּלְבַּשְׁנָה , אַתָּם , כִּתְנִיתוּ ,
 הָדָה , וּנְגָדוּ , מִפְּלוֹם , פְּלוֹם , לְרִנָּה , אֲלוֹתָהּ , הַצִּילוֹ , תִּצְנֵנִי ,
 שְׂמֵעַת , קְנֵעַת , וְחַד , גְּדָפִי , אוֹדְדֶךָ , הַשִּׁיתָה , בְּמִלְכָן , בְּשׂוֹקִים ,
 אֲתִלְכֶנָּה , אֶקְבֹּצֶנָּה וְכוּנֵנִי , מְשַׁלְּהָ לָּהּ , הַפְּסִים , וְנִפְל , פְּלוֹי .

§ 15. *Raphé.*

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: הִיבְוֵס'דְּחָהּ *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, הָרֵג, הָבֵר. 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, מְלַחֵם for מְלַחֵם, לִנְגַל for לִנְגַל.

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, הִקְנִי, הִבְרִיחַ.

Exceptions.—*a.* Suffixes added to the 3 fem. preterite of verbs, הִקְנִיתִי. *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, קָמַחַ, הִקְנִיתִי, but הִקְנִי.

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, קָלַחַ, מְאַחֵחַ, מְאַחֵחִי, קָלַחַ, קָלַחַ.

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, קָלַחַ, קָלַחַ, קָלַחַ.

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

5. Appended mixed syllables always receive the accent, מִלְכֶם, הַלְכֶם.

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, וַיֹּאמֶר; and the Vav Conversive of the preterite, which throws it forward from the penult to the ultimate, וַיֹּאמְרָהּ.

EXERCISE 11.

Accent the following words :

*ābh and the derived forms hā*ābh, *ābhī, *ābhīnū, *ābhīk, *ābhōth, *^abhōthēnū, lă*^abhōthēhēm.

Pāḳādh' and the derived forms pāk'dhū, pāḳādhnū, pāḳādhī, p'ḳādhīv, p'ḳādhēm, yīphḳōdh, hīphḳīdh, yāphḳīdhēhū, hīthpāk'dhū, 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, גָּרָא לְיָהּ 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, אָזְכִּיר, אָזְכִּיר; or *vice versa* upon the ultimate in place of the penult, וַיֹּאמֶר.

They also occasion certain vowel changes, viz., they

1. Lengthen short vowels, particularly (.) or (◌) to (◌) אָמַר, אָמַר; עָרַב, עָרַב.

2. Restore vowels dropped in inflection, דְּבַרְיִי, דְּבַרְיִי.

3. Change simple Sh'va to Seghol, יְהִי, יְהִי.

4. Change compound Sh'va to the corresponding long vowel, אֲיִי, אֲיִי.

§ 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^a, Pazer, and T'lisha Gh'dhoia.

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, אִם-תִּקְטְטֶה-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, כָּל-עוֹרָה, or else receive the secondary accent Methegh, § 22, אִי-דִירָאֵת.

EXERCISE 12.

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

Kōl yišrā*ēl, yāl'dhā lō, *ēth *ēllě, *ēthmōkh bō, tih'yě lī, tēn lī, sh'lōsh *ēllě, y'bhākḱēsh dā†ath, l'khā nā*.

§ 22. *Methegh.*

1. Methegh (-) 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, וּמִתְקִינֵנוּחַ, וּמִתְקִינֵנוּחַ.

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, וְאִמְרֵי; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, לְאִשֵּׁר, וְהִרְרֵי, and frequently when the Sh'va is simple, לְמִנְצַח.

4. The place of Methegh is often supplied by au

accent chosen agreeably to the laws of consecution, אֶתְּמַלְּכֶם.

EXERCISE 13.

Apply the rules for Methegh. A hyphen represents Makkeph.

Vē**lōhē'*, lă**dhōnēhēm'*, mēhāmmă†*rākḥā'*, †*ămminā-dhābh'*, bēn-hā**āmā'*, bērākhnūkhēm', vāyyir**ū'*, hān-nōgh**šim'*, hā**īshshā'*, mē**ārtsō'*, lāthēth-lā'nū, hīthhāl-lēkh-nō**lh'*, mē†*abhōdhāth'khēm'*.

§ 23. *K'ri and K'thibh.*

1. K'ri (*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'ri 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 יהוה, which the Jews have a superstitious dread of pronouncing, is read by them as if it were אֲדֹנָי *Lord*, whose points it accordingly receives, יהוה, unless these two names stand in immediate connection, when to avoid repetition it is read אֲדֹנָי and pointed יהוה; 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—lārībh ḵ'ri; ṣīmā k'thibh—ṣūmā ḵ'ri; †āšīthī k'thibh—†āšīthā k'ri; bīsh'nāth k'thibh—bāsh-shānā ḵ'ri; †ābhđō k'thibh—†ābhđěkhā ḵ'ri; hōtsīthihā k'thibh—hātstsīthūhā ḵ'ri; bh'yīsrā*ēl k'thibh—yīsrā*ēl ḵ'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 Daghesht-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, Daghesht-forte may be omitted except from the aspirates, § 13. 5, הַיּוֹאֵר, הַמְדַבֵּר, but הַבְּרָכָה, הַבְּתוּחָה.

3. Before gutturals, which cannot receive Daghesht-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 ה with Pattahh is mostly retained, § 9. 7, הַחֹשֶׁךְ, הַהוּא, הַהֵם but הַחֹשֶׁךְ, הַהוּא, הַהֵם.

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 ו only takes place, when the article stands upon the second syllable before the accent, הַחֵג, הַהָלָם, הַהָרִים, הַהָרִים, but הַהָר, הַהָגָם.

§ 26. *He Interrogative.*

The letter ה prefixed with Hhateph-Pattahh asks a question, הַנֵּלְךָ *we shall go*, הַיֵּלְךָ *shall we go?* Before a vowelless letter, § 10. 1, or a guttural this becomes Pattahh, הַיֵּדְעֶתֶם *do ye know?* הַיֵּאָכֵל *shall I go?* Before gutturals with Kamets it is changed to Seghol הַיְהִיָּה *it was*, הַיְהִיָּהָה *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*, הַיֵּדְעֶתֶם not הַיְדַעְתֶּם.

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; קִיּוֹן firmament; רוּחַ spirit; עָרֶב evening; חֶרֶב sword; זָרַע seed; כּוֹכָב star; עֵלֶף leaf; אָדָם man; שָׁנָה year; נָהָר river; אֲרֶץ¹ earth; עַם people; חַי or חַיִּי living; דְּבָרִים words; כְּתֻפֹת shoulders.

See § 25. 3, *a*.

Prefix He Interrogative to the following words:

אֵמֶת, אֲנֹכִי, תְבוּאָה, שֹׁמֵר, קְלִי, בֶּן, אִם, עוֹד, זֹאת, עֵינַי, חֹזֵק, לְמַעַנְהָ, טוֹב, אֲמִלִּים, פְּתִיחַ, אֵל, לֶאֱל, שְׂכַחְתָּם, תִּמְנוּ, בְּאֵת, אֵתָה, תִּשְׁפֹּט, תִּתַּח, מְכַבֵּד, חֶקֶר, רְאִיחָה, רְאִיחָם, מְכַסֶּה, אֲדָרֶשׁ, בָּשָׂר, מֵיט, גַּם, רַב.

¹ 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, כְּבֵל, לְאַבְרָהָם. Before vowelless letters they take Hhirik, § 10. 1, בְּרֵקִישׁ for בְּרֵקִישׁ; before gutturals with compound Sh'va they take the corresponding short vowel, § 10. 1, כְּאֵרִי, לְאַבְל, בְּחֵלִי; before monosyllables and before dissyllables accented upon the penult, they frequently receive a pretonic Kamets, § 10. 2, בְּזֹאת, לְיִפְשׁ; before the article its ה is rejected and the vowel given to the preposition בְּהֶבֶר for בְּהֶבֶר, לְאֶרֶץ for לְהֶאֱרֶץ.

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, לְאֱלֹהִים, for לְאֱלֹהִים the Seghol lengthened to Tsere in the simple syllable; also in the inf. const. אָמַר *to say* after ל, לְאָמַר but לְאָמַר, לְאָמַר.

2. The preposition מִן *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, מִמֶּנָּה for מִן מֶנָּה. Before ה Hhirik is commonly retained, § 9. 7, but before other gutturals it is lengthened to Tsere, § 9. 5, מִחוּץ for מִחוּץ, but מִחוּץ, מִחוּץ.

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 בְּיהוָה, בְּיהוָה, לְיהוָה, מְיַהוָה, Comp. § 23. 3.

§ 28. *Vav Conjunctive.*

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

compound Sh'va it receives the corresponding short vowel, *אָנִי*, *אָנִי*, *אָנִי*; before monosyllables and disyllables accented on the penult it frequently receives a pretonic Kamets *אָנִי*, *אָנִי*.

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>	כִּי prep. <i>according to, as, like.</i>
אִוֵּר 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>	עֶרֶב 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>	שֶׁמֶשׁ 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> | אָנֹכִי <i>ānōkhī'</i> , אָנִי <i>ānī</i> |
| 3. | { | <i>Thou m.</i> אַתָּה <i>attā'</i> |
| | | <i>Thou f.</i> אַתְּ (אַתְּי) <i>att</i> |

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

PLURAL.

1.	<i>We</i>	אֲנֵחֶנּוּ 'anahh'nū,	נִהְיֶנּוּ nahh'nū,	אֲנֵנוּ '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	נִי	
2. {	<i>Masc.</i>	ה	כֶּם
	<i>Fem.</i>	הָ	כֶּן
3. {	<i>Masc.</i>	הוּ	הֶם
	<i>Fem.</i>	הִי	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. ; ׁ is prolonged by the syllable מוֹ and מֶן becomes before light suffixes מִמֶן or מִמֵּי. The suffix הוּ preceded by ׀ is contracted to וּ e. g. בוּ for בָּהוּ, לוּ for לָהוּ; הָ preceded by ׀ is shortened to הַ, e. g. בָּהַ for בָּהָה and in like manner with the pause accent בָּהַ, 2 masc. sing. for בָּהָה.

VOCABULARY 2.

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

§ 30. *Other Pronouns.*

1. The demonstrative pronoun is

Masc. Fem.

Common.

SINGULAR זֶה זֹאת *this*PLURAL אֵלֶּה אֵלֶּה *these*

The poetic form זֶה 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 יוֹמָד *who his day* i. e. *whose day*—כֹּל—אֲשֶׁר *who—to him* i. e. *to whom*. When a preposition stands before the relative, it governs not the relative itself but its antecedent 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. אָשֶׁר—שָׁם *where*, אָשֶׁר—שָׁמָּה *whither*, אָשֶׁר—מִשָּׁם *whence*.

4. The interrogative and indefinite pronouns are מִי *who?* or *whoever* and מַה *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 מִה *what is this?*

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

VOCABULARY 3.

כָּל n. m. <i>whole, all, every</i>	מְקוֹם n. m. f. <i>place</i>
מַיִם n. m. pl. <i>water</i>	קִדְשׁ n. m. <i>holiness, a holy place or thing.</i>
מֵעַל 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 Hithpael, or the Hithpael 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. Hithpael | 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	kātal'	<i>he killed, did kill or has killed.</i>
3 fem.	קָטְלָה	kāt'lā'	<i>she killed.</i>
2 masc.	קָטַלְתָּ	kātal'tā	<i>thou (m.) killedst.</i>
3 fem.	קָטַלְתְּ	kātal't'	<i>thou (f.) killedst.</i>
1 com.	קָטַלְתִּי	kātal'ti	<i>I killed.</i>
PLUR. 3 com.	קָטְלוּ	kāt'lū	<i>they killed.</i>
2 masc.	קָטַלְתֶּם	k'taltem'	<i>ye (m.) killed.</i>
2 fem.	קָטַלְתֶּן	k'talten'	<i>ye (f.) killed.</i>
1 com.	קָטַלְנוּ	kātal'nū	<i>we killed.</i>
INFINITIVE <i>absolute</i> קָטֹל kātōl', <i>construct</i> קָטֹל k'tōl <i>to kill.</i>			

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 קָבַל *to be bereaved*.

KAL PRETERITE with ē.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָבַד		קָבַדָּה	קָבַדְתָּ	קָבַדְתְּ	קָבַדְתִּי
PLUR.		קָבַדוּ		קָבַדְתֶּם	קָבַדְתֶּן	קָבַדְנוּ
INFINITIVE <i>absolute</i> קָבִיד qābīd <i>construct</i> קָבַד qābad.						

KAL PRETERITE with ô.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	שָׁכַל		שָׁכְלָה	שָׁכַלְתָּ	שָׁכַלְתְּ	שָׁכַלְתִּי
PLUR.		שָׁכְלוּ		שָׁכַלְתֶּם	שָׁכַלְתֶּן	שָׁכַלְנוּ
INFINITIVE <i>absolute</i> שָׁכֹל šākol, <i>construct</i> שָׁכַל šākal.						

3. The endings of the first and second persons of the preterite are fragments of the corresponding pronouns; thus ָ in קָטַלְתָּ is from אַתָּה 2 masc. sing., ָ in קָטַלְתְּ from אַתְּ 2 fem. sing., ם and ָן from the 2 plur. אַתֶּם and אַתֶּן ; ָי in קָטַלְתִּי is by euphonic change for ָי from אֲנִי 1 pers. sing., ָי in קָטַלְתֶּי from אַנְי 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 קָטַל is accordingly used for the 3 masc. sing.; ָ in קָטַלְתְּ being the sign of the feminine and so used also in nouns and adjectives, and ָ in קָטַלְתֶּם the sign of the plural.

VOCABULARY 4.

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

אֵת 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 נִ ; 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		נִקְטְלוּ	נִקְטַלְתָּ	נִקְטַלְתְּ	נִקְטַלְתְּ
PLUR.		נִקְטְלוּ		נִקְטַלְתֶּם	נִקְטַלְתֶּן	נִקְטַלְתֶּן
INFINITIVE absolute	הִקְטִיל , construct הִקְטִיל .					

PIEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָטַל		קָטְלוּ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתְּ
PLUR.		קָטְלוּ		קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְתֶּן
INFINITIVE absolute	קָטַל , construct קָטַל .					

PUAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָטַל		קָטְלוּ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתְּ
PLUR.		קָטְלוּ		קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְתֶּן
INFINITIVE absolute	קָטַל , construct 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>
אֶרֶץ n. m. f. <i>ark</i>	קָבַץ v. P. <i>to gather; N. to be gathered</i>
בָּדַל v. N. <i>to be separated, divided</i>	קָדַשׁ v. P. H. <i>to sanctify, consecrate; N. Pu. 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; N. to be subdued</i>	שָׁבַל v. P. <i>to bereave</i>
לִפְנֵי <i>before</i>	שָׁבַן 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>	
מִשְׁכָּן n. m. <i>tabernacle, dwelling</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		הִקְטִילָהּ	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		הִקְטַלָּהּ	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		הִתְקַטַּלָּהּ	הִתְקַטַּלְתָּ	הִתְקַטַּלְתְּ	הִתְקַטַּלְתִּי
PLUR.		הִתְקַטַּלוּ		הִתְקַטַּלְתֶּם	הִתְקַטַּלְתֶּן	הִתְקַטַּלְנוּ
INFINITIVE	<i>absolute</i> הִתְקַטַּל, <i>construct</i> הִתְקַטַּל.					

VOCABULARY 6.

בָּרַל v. H. *to separate*גוֹלִים n. m. pl. *nations*גַּם conj. *also*דָּוִד n. m. *David*חַיָּה n. f. *animal, wild beast*כָּרַח v. H. *to cut off*; Ho. *to**be cut off*מְלָאכָה n. f. *work*מָלַךְ v. Ho. *to be caused to**reign, to be made king*מֶלֶךְ n. m. *king*מַלְכוּת n. f. *kingdom*מֵצֵט n. a little¹¹ מֵצֵט is a noun meaning a little thing or a small quantity of any thing, but not

- מְעַט v. H. *to make small* or שָׁבַת 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.	תִּקְטְלנה	tiktōl'nā	<i>they (f.) will kill</i>
	2 masc.	תִּקְטְלוּ	tikt'lū'	<i>ye (m.) will kill</i>
	2 fem.	תִּקְטְלנה	tiktōl'nā	<i>ye (f.) will kill</i>
	1 com.	נִקְטֹל	niktōl'	<i>we shall kill.</i>

IMPERATIVE.

SING.	2 masc.	קָטֵל	k'tōl'	<i>kill thou (m.)</i>
	2 fem.	קְטִילִי	kit'li'	<i>kill thou (f.)</i>
PLUR.	2 masc.	קְטִילוּ	kit'lū'	<i>kill ye (m.)</i>
	2 fem.	קְטִילנה	k'tōl'nā	<i>kill ye (f.)</i>

little or *small* as an adjective. Thus we may say מְעַט מַיִם *a little water*, מְעַט
 לֶחֶם *a little bread*; but מְעַט בַּיִת 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	קָטְלָהּ	or	קָטְלָת	קָטְלִים	קָטְלוֹת	<i>killing</i>
kōtēl'	kōt'la'		kōte'leth	kōt'lim'	kōt'lōth'	

Passive.

קָטֵל	קָטוּלָהּ	קָטוּלִים	קָטוּלוֹת	<i>killed</i>
kātul'	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, יִכְבֹּד.

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.	יִכְבֹּד	תִּכְבְּד	תִּכְבְּד	תִּכְבְּדִי	אִכְבֹּד
PLUR.	יִכְבְּדוּ	תִּכְבְּדְנָה	תִּכְבְּדוּ	תִּכְבְּדְנָה	נִכְבְּד

IMPERATIVE.

	2 <i>masc.</i>	2 <i>fem.</i>	PLUR.	2 <i>masc.</i>	2 <i>fem.</i>
SING.	כְּבֹד	כְּבֹדִי.		כְּבֹדוּ	כְּבֹדְנָה

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 הוּא, 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 תִּקְטְלְנָה from הִנָּה. In the second person ה is from אָתָּה, the fem. taking י from אָתִי, the masc. plur. ו as in the third person, and

the fem. נָה from אֶתְנָה. In the first person sing. אֶקַּטֵּל is from אָנִי; in the plur. נִקְטְלוּ, : is from אָנִי.

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>	שֵׁת n. m. f. <i>time</i>
דִּבֶּר 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>
סֶלֶע 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 הִקְטִיל is formed יִקְטֹל.

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.	יִקְטֹל	תִּקְטְלִי	תִּקְטְלוּ	תִּקְטְלִי	אֶקְטֹל
PLUR.	יִקְטְלוּ	תִּקְטְלֶנָּה	תִּקְטְלוּ	תִּקְטְלֶנָּה	נִקְטְלוּ

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטֵל	הִקְטְלִי	PLUR.	הִקְטְלוּ	הִקְטְלֶנָּה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	נִקְטֵל	נִקְטְלָה	OR	נִקְטְלוֹת	נִקְטְלוֹת
PLUR.	נִקְטְלִים			נִקְטְלוֹת	נִקְטְלוֹת

PIEL FUTURE.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹלִי	אִקְטֹל
PLUR.	יִקְטֹלוּ	תִּקְטֹלְנָה	תִּקְטֹלוּ	תִּקְטֹלְנָה	יִקְטֹלוּ

IMPERATIVE.

	2 <i>masc.</i>	2 <i>fem.</i>	PLUR.	2 <i>masc.</i>	2 <i>fem.</i>
SING.	קְטֹל	קְטֹלִי		קְטֹלוּ	קְטֹלְנָה

PARTICIPLE.

	<i>masc.</i>	<i>fem.</i>	PLUR.	<i>masc.</i>	<i>fem.</i>
SING.	מִקְטֹל	מִקְטֹלָה		מִקְטֹלִים	מִקְטֹלוֹת

PUAL FUTURE.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִקְטֹלוּ	תִּקְטֹלוּ	תִּקְטֹלוּ	תִּקְטֹלוּי	אִקְטֹלוּ
PLUR.	יִקְטֹלוּ	תִּקְטֹלוּנָה	תִּקְטֹלוּ	תִּקְטֹלוּנָה	יִקְטֹלוּ

IMPERATIVE wanting.

PARTICIPLE.

	<i>masc.</i>	<i>fem.</i>	PLUR.	<i>masc.</i>	<i>fem.</i>
SING.	מִקְטֹל	מִקְטֹלָה OR מִקְטֹלָת		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*
 כָּרַח v. K. *to cut, make a covenant*

מִזֵּג v. K. *to withhold, keep back*
 חֲבֵרָה n. f. *company, assembly*
 עַל-פְּנֵי in the presence of
 עַם n. m. *people*
 אֲדָּה 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.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹלִי	אִקְטֹל
PLUR.	יִקְטֹלוּ	תִּקְטֹלְנָה	תִּקְטֹלוּ	תִּקְטֹלְנָה	נִקְטֹל

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטֵל	הִקְטִילִי	PLUR.	הִקְטִילוּ	הִקְטִילְנָה

PARTICIPLE.

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

HOPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטָל	תִּקְטָל	תִּקְטָל	תִּקְטָלִי	אִקְטָל
PLUR.	יִקְטָלוּ	תִּקְטָלְנָה	תִּקְטָלוּ	תִּקְטָלְנָה	נִקְטָל

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטָל	מִקְטָלָה	OR	מִקְטָל	
			PLUR.	מִקְטָלִים	מִקְטָלוֹת

HITHPAEL FUTURE.

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

IMPERATIVE.

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

PARTICIPLE.

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

VOCABULARY 9.

חֶסֶד	n. m. kindness, mercy	מָלַךְ	v. H. to cause to reign
יְשׁוּעָה	n. m. salvation	צִיָּקָה	n. f. cry
כֵּן	adv. thus	שָׂבֵל	v. H. to be wise, act wisely
לְבַשׁ	v. H. to cause to put on, to clothe	שִׂמְחָה	n. f. gladness
מָטָר	v. H. to cause to rain	שִׂשׂוֹן	n. m. joy
מָטָר	n. m. rain	שְׂאֵרִית	n. f. remnant.

§ 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. הַשְּׂבֵתִי for הַשְּׂבֵתִי, תִּשְׂכַּנְנָה for תִּשְׂכַּנְנָה.

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. בְּגִדְתָּהּ, תִּזְכְּרֶנּוּ.

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

4. The Kal construct infinitive, in a few instances, has Pattahh in place of Hholem, קָטַב, קָטַל; and occasionally it takes a feminine ending הִדְבָּקָה for הִדְבַּק.

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, קָדַשׁ, הִפְרָה instead of קָדַשׁ, הִפְרָה; Pattahh also occurs in the Hithpael הִתְקַדְּשָׁה.

7. Pual sometimes has Kamets-Hhatuph and Hophal Kibbutz in the first syllable הִשְׁכַּח, הִשְׁכַּח.

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

§ 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, הִתְקַדְּשָׁה *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 ׀ of the ultimate is changed to (.), תִּשְׁבֹּל *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, שְׁמָעָה *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 ׀ remains or is restored אֲשַׁמְעָה, אֲבַדְיָהָ. The Kal imperative with *ō* becomes קָטְלָה *kot'lā*; the Kal imperative with *ā* becomes קִבְדָּה *kibh'dhā*.

§ 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, יִסְגֹר *he will shut*, וַיִּסְגֹר *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, וַיִּאֲדַבֵּר. 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>	כַּתְּנֵת n. f. <i>tunic</i>
אֶל־ prep. <i>to, unto, respecting</i>	מַלְכָּה n. f. <i>queen</i>
אַשָׁר n. m. <i>ashes</i>	מֹרְדֵכַי n. m. <i>Mordecai</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> <i>approach</i>
הֵנָּה adv. <i>hither</i>	קָרַע v. K. (fut. a) <i>to rend</i>
זָעַק v. K. (fut. a) <i>to cry</i>	רֹאשׁ n. m. <i>head</i>
זַעֲקָה n. f. <i>cry</i>	רָחַץ v. K. (fut. a) <i>to wash</i>
חֶרֶב n. f. <i>sword</i>	שַׂק n. m. <i>sackcloth</i>
יָגַע v. K. <i>to be weary</i>	שָׁלַח v. K. (fut. a) <i>to send.</i>
יָד n. f. <i>hand</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.* הַ, becomes תַּ.

2 *masc* תָּ sometimes becomes תֵּ before נִי.

2 *fem.* תִּ becomes תֵּי.

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

FUTURE.

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

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

consonant insert before, ה, כָּם and כָּן 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 Daghesh-forte with נ of the 1 pers. suffix and ׀ 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.* יהוּ becomes יוּ, יהוּי becomes יוי, יהוה becomes יהי, יהוהי becomes יהוי; in the *fem.* הוּ becomes הוי, הוה becomes הוהי, הוהי becomes הוהי.

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>
		קָטַלּוּ	k'tālō'	
	3 fem.	קָטַלְהָ	k'tālāh'	<i>he killed her</i>
PLUR.	1 com.	קָטַלְנֵנוּ	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 Tseré for Kamets with the second radical throughout the Kal preterite with suffixes, e. g. גָּדַלְנִי from גָּדַל.

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

VOCABULARY 11.

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

VOCABULARY 12.

אֵיכָכָה adv. <i>how</i>	לְפָנַי prep. <i>before, in the presence of</i>
אִישׁ n. m. <i>man</i>	עוּל 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>	פָּשַׁט v. K. <i>to take off clothes</i>
דַּמָּשְׁקַי n. <i>Damascus</i>	צָרָה n. f. <i>trouble</i>
דֶּרֶךְ n. m. f. <i>way</i>	רַגְלַיִם n. f. du. <i>feet</i>
הִלְכָה v. K. <i>to go, walk</i>	רַחוּם adj. <i>merciful</i>
זָכַר v. K. <i>to remember</i>	שָׁלְמָה n. f. <i>garment</i>
הִלָּץ v. P. <i>to deliver</i>	שָׁמַח v. H. <i>to rise early</i>
סָלַף v. P. <i>to soil, defile</i>	שָׁמַע v. K. <i>to hear</i>
מָשַׁל v. H. <i>to cause to rule</i>	תָּפַשׁ 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 תּ.

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 ין., 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	שֵׁנִי	<i>second,</i>	שְׁנַיִת
יְמִינִי	<i>right,</i>	יְמִינִית	שְׁלִישִׁי	<i>third,</i>	שְׁלִישִׁית
פְּנִימִי	<i>interior,</i>	פְּנִימִית	מִדְּצֵא	<i>finding,</i>	מִדְּצֵאת

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>	נִשְׁבְּרַת	שׁוֹבֵב	<i>lying</i>	שׁוֹבְבַת
מִשְׁלֹשׁ	<i>triple,</i>	מִשְׁלֹשַׁת	מְדַבֵּר	<i>speaking</i>	מְדַבְּרַת
מִקְבָּץ	<i>gathered,</i>	מִקְבָּצַת	אֲדִיר	<i>large</i>	אֲדִירַת
אֲדָמָה	<i>reddish,</i>	אֲדָמָהַת	שְׁלִיט	<i>imperious</i>	שְׁלִיטַת
שִׁפָּה	<i>shedding,</i>	שִׁפָּהַת	מְשִׁיל	<i>prudent</i>	מְשִׁילַת

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.	נִשְׁמָעַת
שְׁמִיעַ <i>hearing</i> , fem.	שְׁמִיעַת	מְגִיעַ <i>touching</i> ,	fem.	מְגִיעַת

II. The feminine הַ, the plural ים or וַת, and the dual ׀.

1. Kamets and Tseré 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
כְּתוּב <i>written</i> ,	fem.	כְּתוּבָה	pl.	כְּתוּבִים	f. pl.	כְּתוּבוֹת
מְשׁוּב <i>restoring</i> ,	fem.	מְשׁוּבָה	pl.	מְשׁוּבִים	f. pl.	מְשׁוּבוֹת
אֲדוֹן <i>master</i> ,	pl.	אֲדוֹנִים	מְלִיצֵן <i>interpreter</i> ,	pl.	מְלִיצִים	
דָּבָר <i>word</i> ,	pl.	דָּבָרִים	לֵבָב <i>heart</i> ,	pl.	לֵבָבוֹת	
זִכְרוֹן <i>memorial</i> ,	pl.	זִכְרוֹנוֹת	עֲנָב <i>grape</i> ,	pl.	עֲנָבִים	
כְּנָף <i>wing</i> ,	du.	כְּנָפִים	צֵלַע <i>rib</i> ,	pl.	צֵלָעִים	

2. In an accented mixed ultimate

(1) Tseré 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
רָבֹשׁ <i>dry</i> ,	fem.	רָבֹשָׁה	pl.	רָבֹשִׁים	f. pl.	רָבֹשוֹת
עֵץ <i>tree</i> ,	pl.	עֵצִים	שֵׁם <i>name</i> ,	pl.	שְׁמוֹת	
יָרֵךְ <i>thigh</i> ,	du.	יָרְכִים	כָּבֵד <i>heavy</i> ,	pl.	כְּבָדִים	

(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.

רַב (from רִבֵּב) <i>much</i> ,	fem. רַבָּה	pl. רַבִּים	f. pl. רַבוּת
תָּם (from תָּמַם) <i>perfect</i> ,	fem. תָּמָה	pl. תָּמִים	f. pl. תָּמוּת
קָטָן <i>small</i> ,	fem. קָטֵפָה	pl. קָטָנִים	f. pl. קָטְנוּת
עֵמֶק <i>deep</i> ,	fem. עֵמֻקָּה	pl. עֵמֻקִּים	f. pl. עֵמֻקוֹת
גַּן (from גָּנָן) <i>garden</i> ,	pl. גַּנִּים	אֹפֶן <i>wheel</i> ,	pl. אֹפְנִים
עֵז (from עִזוּ) <i>goat</i> ,	pl. עֵזִים	חֲרָל <i>bramble</i> ,	pl. חֲרָלִים
חֶק (from חָקַק) <i>statute</i> ,	pl. חֻקִּים	לֵב (from לָבַב) <i>heart</i> ,	pl. לְבוֹת
אָף (for אָנַף) <i>nose</i> ,	du. אֲפִים	שֵׁן (from שָׁנָן) <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. מְלָכִים	<i>kings</i>
סֹתֵר <i>covert</i> ,	fem. סֹתְרָה		pl. סֹתְרִים	
עֵגֶל <i>calf</i> ,	fem. עֵגְלָה		pl. עֵגְלִים	
אָמַר <i>saying</i> ,	fem. אֲמָרָה or אָמְרָה		pl. אֲמָרִים	
זֶעֶם <i>strength</i> ,	fem. עֲצָמָה		pl. עֲצָמִים	
בַּעַל <i>lord</i> ,	fem. בַּעְלָה	<i>lady</i> ,	pl. בַּעְלִים	<i>lords</i> .
רֵגֶל <i>foot</i> ,	du. רֵגְלִים	אָזֶן <i>ear</i> ,	du. אֲזָנִים	
בִּרְךָ <i>knee</i> ,	du. בִּרְפָּיִם	קָרֶן <i>horn</i> ,	du. קַרְנִים or קַרְנִים	

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

מָוֶת <i>death</i> ,	pl. מוֹתָיִם
אִיֶּזֶק <i>iniquity</i> ,	pl. אִיֻּזָּקִים

זַיִת <i>olive tree</i> ,	pl. זֵיתָיִם
עַיִן <i>eye</i> ,	du. עֵינָיִם

4. In a simple ultimate

(1) הַ is rejected.

נָפְהָ	<i>fair,</i>	fem. נָפְהָ	pl. נָפִים	f. pl. נָפְהוֹת
עֹשָׂה	<i>doing,</i>	fem. עֹשָׂה	pl. עֹשִׁים	f. pl. עֹשׂוֹת
מַעֲשֵׂה	<i>work,</i>	pl. מַעֲשִׂים	קָנָה <i>reed,</i>	pl. קָנִים
מַרְאֵה	<i>appearance,</i>	pl. מַרְאִים	שָׂדֵה <i>field,</i>	pl. שָׂדוֹת
מַחֲנֵה	<i>camp,</i>	du. מַחֲנִים	הָזֵה <i>seer,</i>	pl. הָזִים

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

טָרִי	<i>fresh,</i>	fem. טָרִיָּה	pl. טָרִיִּים	f. pl. טָרִיּוֹת
עָנִי	<i>afflicted,</i>	fem. עָנִיָּה	pl. עָנִיִּים	f. pl. עָנִיּוֹת
עִבְרִי	<i>Hebrew,</i>	fem. עִבְרִיָּה	pl. עִבְרִיִּים or עִבְרִיִּים	f. pl. עִבְרִיּוֹת
אִי	<i>island,</i>	pl. אִיִּים	פְּלִשְׁתִּי <i>Philistine,</i>	pl. פְּלִשְׁתִּים

§ 45. *In Feminine Nouns.*

1. Feminine nouns in הַ 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	יְשׁוּעָה	<i>salvation,</i>	pl. יְשׁוּעוֹת
סֹתֶרֶת	<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
הַרְבָּה	<i>desert,</i>	pl. הַרְבּוֹת	גִּנָּה	<i>garden,</i>	pl. גִּנּוֹת
בַּעֲלָה	<i>lady,</i>	pl. בַּעֲלוֹת	אֲנָה	<i>ship,</i>	pl. אֲנִיּוֹת

2. Feminine nouns in הַ (or הַ) 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 הַ had not been appended, § 44. I. 2. Nouns in יִהּ take יוֹת and nouns in יִהּ take יוֹת.

מִשְׁמֶרֶת	(from	מִשְׁמֵר	<i>observance</i> ,	pl.	מִשְׁמֵרוֹת
מִצְאָלֶת	(from	מִצְאָל	<i>knife</i> ,	pl.	מִצְאָלוֹת
אֲדָמָהּמָה	(from	אֲדָמָהּ	<i>reddish</i> ,	pl.	אֲדָמָהּמוֹת
מִינְיָקָה	(from	מִינְיָק	<i>nurse</i> ,	pl.	מִינְיָקוֹת
טִבְעָה	(from	טִבַּעַ	<i>ring</i> ,	pl.	טִבְעוֹת
נִגְעָה	(from	נִגַּעַ	<i>touching</i> ,	pl.	נִגְעוֹת
יוֹזֵקָה	(from	יוֹזֵק	<i>sucker</i> ,	pl.	יוֹזֵקוֹת

<i>sing.</i>		<i>pl.</i>	<i>sing.</i>		<i>pl.</i>
גִּלְגָּלֶת	<i>skull</i> ,	גִּלְגָּלוֹת	מוֹאָבִית	<i>Moabitess</i> ,	מוֹאָבִיּוֹת
כְּתוֹנֶת	<i>tunic</i> ,	כְּתוֹנֹת	מִצְרִיּוֹת	<i>Egyptian woman</i> ,	מִצְרִיּוֹת
שִׁבְלֶת	<i>ear of corn</i> ,	שִׁבְלוֹת	מְלָכּוֹת	<i>kingdom</i> ,	מְלָכּוֹת

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

יָרֵכָה	<i>thigh</i> ,	du.	יָרֵכָיִם	דֶּלְתָה	<i>folding-door</i> ,	du.	דֶּלְתָיִם
שִׁפָּה	<i>lip</i> ,	du.	שִׁפָּיִם	עֲצָלָה	<i>sloth</i> ,	du.	עֲצָלָיִם
שָׁנָה	<i>year</i> ,	du.	שָׁנָיִם	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>
הַדָּשׁ	adj. <i>new</i>	הָאֵזָה	n. f. (הָאֵזָיִם) <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 ה becomes הַ; the dual ים and the plural ים become יַ.

גַּנְיָה	<i>garden</i> , const.	גַּנְיָת	חֻקִּים	<i>statutes</i> , const.	חֻקֵי
מַלְכָּה	<i>queen</i> , const.	מַלְכָּת	שֹׁפְטִים	<i>judges</i> , const.	שֹׁפְטֵי
עֲגֻלָּה	<i>calves</i> , const.	עֲגֻלָּת	רַגְלִים	<i>feet</i> , const.	רַגְלֵי
בַּעֲלָה	<i>lady</i> , const.	בַּעֲלָת	אָזְנוֹת	<i>ears</i> , const.	אָזְנֵי

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

<i>absol.</i>		<i>const.</i>	<i>absol.</i>		<i>const.</i>
דָּג	<i>fish</i> ,	דָּג	זָקֵן	<i>old</i> ,	זָקֵן
כּוֹכֵב	<i>star</i> ,	כּוֹכֵב	חֵצֵר	<i>court</i> ,	חֵצֵר
מִקְדָּשׁ	<i>sanctuary</i> ,	מִקְדָּשׁ	כָּבֵד	<i>heavy</i> ,	כָּבֵד or כְּבֵד

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

מָוֶת	<i>death</i> ,	const. מוֹת	גֵּיא	<i>valley</i> ,	const. גֵּיא
תּוֹכָה	<i>midst</i> ,	const. תּוֹכָה	בַּיִת	<i>house</i> ,	const. בַּיִת
קְשׁוּוֹת	<i>cups</i> ,	const. קְשׁוּוֹת	עֵינֹת	<i>fountains</i> ,	const. עֵינֹת
but יְוֹן	<i>iniquity</i> ,	const. יְוֹן	חַי	<i>life</i> ,	const. חַי

4. In a simple ultimate ה becomes ה₂; other vowels remain unchanged.

שֶׁה	sheep,	const.	שֶׁה	מוֹצֵא	going forth,	const.	מוֹצֵא
רֹעֵה	shepherd,	const.	רֹעֵה	אֹבֵד	host,	const.	אֹבֵד
מִקְנֵה	cattle,	const.	מִקְנֵה	יִרָא	fearing,	const.	יִרָא
מַעֲשֵׂה	work,	const.	מַעֲשֵׂה	פְּרִי	fruit,	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.

absol.		const.	absol.		const.
אֲדוֹן	master,	אֲדוֹן	בְּרָכָה	blessing,	בְּרָכָה
זִכְרוֹן	memorial,	זִכְרוֹן	נִקְמָה	vengeance,	נִקְמָה
דְּבָר	word,	דְּבָר	שִׁפְתַּיִם	lips,	שִׁפְתַּיִם
עָנָן	cloud,	עָנָן	מְלָכִים	kings,	מְלָכִים
קָנָה	reed,	קָנָה	הִרְפּוֹת	reproaches,	הִרְפּוֹת
מַלְיָן	interpreter,	מַלְיָן	גִּרְנוֹת	threshing floors,	גִּרְנוֹת
לֵבָב	heart,	לֵבָב	בְּהֵמוֹת	beasts,	בְּהֵמוֹת

See Table XVII. Declension of Nouns.

VOCABULARY 14.

אֲמָנָה	n. Amanah	עָפָר	n. m. (וֶת) dust
הֵן	int. lo! behold!	עֵשָׂו	n. m. Esau
טָהֵר	v. K. to be clean, pure	פַּרְפָּר	n. Pharpar
כַּנָּף	n. f. wing	קוֹל	n. m. (וֶת) voice, sound
כְּרֻב	n. m. cherub	קָטָן, קְטַן	adj. (קִטְנָה) little,
מָכַר	v. K. to sell		small
נָהָר	n. m. (ים . and וֶת) river		

§ 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 *heaven ward*.

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 חַיִּים, וְשׁוֹעָה, Ps. iii. 3 for וְשׁוֹעָה.

§ 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. : כֶּסֶם, קֶזֶז, הֶסֶם, הֶזֶז),

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>
שְׁפָתַיִם	<i>lips,</i>	const. שְׁפָתַי	שְׁפָתֵיכֶם	<i>your lips</i>
שְׁפָתוֹת	<i>lips,</i>	const. שְׁפָתוֹת	שְׁפָתֵיכֶם	<i>your lips</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרָכָת	בְּרָכַתְכֶם	<i>your blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	בְּרָכַתֵיכֶם	<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. מַלְכָּת	suf. מַלְכָּתַי	<i>my queen</i>
מַלְכוֹת	<i>queens,</i>	const. מַלְכוֹת	suf. מַלְכָּתַי	<i>my queens</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרָכָת	suf. בְּרָכָתַי	<i>my blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	suf. בְּרָכָתַי	<i>my blessings.</i>

2. Singular or plural nouns not having a feminine

ending adopt the same form as before the absolute plural 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, אָזְנוֹי	ears, אָזְנוֹי my ears
רַגְלַי	feet,	רַגְלַי	my feet, שְׁפָתַי	lips, שְׁפָתַי 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, מְלַכְכֶּם	your king
סֹתֵר	covert	סֹתְרִי	my covert, סֹתְרְכֶם	your coveri
עֹצֵם	strength	עֹצְמִי	my strength, עֹצְמְכֶם	your strength
פְּעַל	work	פְּעָלִי	my work, פְּעָלְכֶם	your work
מִשְׁמֶרֶת	observance	מִשְׁמֶרְתִּי	my observ., מִשְׁמֶרְתְּכֶם	your observ.
כְּתוֹנֵת	tunic	כְּתוֹנְתִי	my tunic, כְּתוֹנְתְּכֶם	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, גַּנְּכֶם	your garden
לֵב	heart	לְבָבִים	לְבָבִי	my heart, לְבָבְכֶם	your heart
אֵיפֹן	wheel	אֵיפָנוֹם	אֵיפָנִי	my wheel, אֵיפָנְכֶם	your wheel
חֹק	statute	חֻקִּים	חֻקִּי	my statute, but חֻקְכֶם	your statute

3. Final ה, is dropped.

רֹעֶה	<i>shepherd</i>	suf. רֹעִי	<i>my shepherd</i> ,	רֹעֶה	<i>thy shephera</i>
מִקְנֵה	<i>cattle</i>	suf. מִקְלִי	<i>my cattle</i> ,	מִקְנֵה	<i>thy cattle</i>
מִטֵּה	<i>rod</i>	suf. מִטֵּי	<i>my rod</i> ,	מִטֵּה	<i>thy rod</i>

VOCABULARY 15.

אַבֵּד	v. P. <i>to destroy</i>	נָפַל	v. K. <i>to fall, fail</i>
אַחַד	adj. <i>one</i>	נַפְשׁ	n. m. f. (וֹת) <i>soul, life</i>
אַחֵר	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. (ים, and וֹת) <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. (וֹת) <i>heart</i>	שֵׁם	n. m. (וֹת) <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 אִשָּׁת
אִמָּה	<i>maid-servant</i>	plur.	אִמָּהוֹת
בַּיִת	<i>house</i>	plur.	בָּתִּים
בֶּן	<i>son</i>	plur.	בָּנִים
בַּת	<i>daughter, suf.</i>	plur.	בָּנוֹת בָּתִּי
יוֹם	<i>day</i>	plur.	יָמִים rarely נְמוֹת
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, אָבִיָּה.

§ 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 *עָשָׂה* *to do*; a Pe Guttural verb is

one which has a guttural in that place which Pe occupies in פֶּה, 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 Daghesh-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 prevailingly *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 Daghesh-forte in the infinitive, future, and imperative Niphal, the preceding Hhirik is lengthened to Tsere.

4. A few verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future, the second vowel being Pattahh or Tsere. This is called the Pe Aleph (אֵפֶ) mode of inflection.

VOCABULARY 16.

אָהַב or אָהֵב v. K. (fut. a) to love	הָפֵךְ v. K. to turn, N. to be turned
אִישׁ * n. m. a man, each	הָזֶק 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	עֶבֶד n. m. servant
אָמֵן 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. (בָּנִים) son	עֶצֶם n. f. (יָם and יוֹת) bone
	קָלְלָה n. f. a curse.

* אִישׁ is the common word for an individual man; אֱנוֹשׁ is poetic; אָדָם 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>	נִמְנֵם n. m. <i>benefit</i>
פָּדָה v. K. <i>to redeem</i> , P. <i>to defile</i>	קָדַשׁ v. P. <i>to drive out</i>
	קָדַשׁ 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>	חֵלֶם adj. <i>deaf</i>
אָזן n. f. <i>ear</i>	קָנַע v. P. H. <i>to weary, cause</i> <i>to toil</i>
זֵיתוֹן 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
מִיָּד	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* (פֿ) *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-Hhatuph 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 ת.

נָתַן assimilates its last as well as its first radical.

נָתַת has the peculiarities of Pe Nun verbs.

VOCABULARY 19.

אָחֹת	n. f. <i>sister</i>	מָוֶת	n. m. <i>death</i>
דְּבַשׁ	n. m. <i>honey</i>	נָתַר	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. (<i>חֲצִי</i>) <i>half</i>	קִטְרוֹת	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 סָבַב, סב for סָבַב.

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, סָבַב, סָב; הָסִיב, הָסִיב.

(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 \bar{a} , or its previous vowel may be lengthened from Hhirik to Tsere, Pattahh to Kamets, and Kamets-Hhatuph to Shurek, thus: יָסָב becomes יָסָב or יָסָב, and יָסָב יָסָב.

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

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 Daghest-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*, רָטְבוּ, טָבָה, *b*.

(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, הָטַב, הַטְּבוֹתָ; רָטַב, רָטְבוּנָה.

(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, רָטְבוּ, הַטְּבוּנָה.

5. The Piel, Pual, and Hithpael sometimes preserve the perfect forms, sometimes reduplicate the contracted root, as סָבַסַּב, הַתְּקַלְקַל, and sometimes give up the reduplication altogether and insert the long vowel Hholem after the first radical, סוֹבַב, הַתְּגַלֵּל.

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, רָטַב, וְרָטַב; וְרָטַב, וְרָטַב.

VOCABULARY 20.

אָב conj. *if*

אָרַר v. K. *to curse*; Ho. *to be cursed*

בָּעַל n. m. *Baal, lord*

גָּלַל v. K. *to roll*

הִדְקָק v. H. *to crush, pulverize*

הָלַל v H. *to begin*
 יְהוּדָה n. m. *Judah*
 יְהוּדִי n. m. *a Jew*
 מְסֻרָה n. f. *cave*

סָבַב v. K. *surround*
 פִּי n. m. (const. פִּי) *mouth*
 פְּלִימָה 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. יִבְשֶׁשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, נִקַּח, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, נִשָּׁב; in a few instances Hhirik is preserved by giving Daghesheforte to the second radical as in Pe Nun verbs, נִצַּח, נִצַּק.

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, הִצִּג.

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

הָלַךְ follows the analogy of Pe Yodh verbs.

VOCABULARY 21.

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

§ 59. *Ayin Vav* (וֹ) and *Ayin Yodh* (יֹ) 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 קָוּם, where \bar{a} is in partial compensation for the contraction, מָה for מְוֹת. Active participle קָם for קָוּם, מָה for מְוֹת, the ordinary participial form being superseded by that of another verbal derivative. Hiphil and Hophal: הָקִים for הִקְוִים, יָקִים for יִקְוִים, הִיָּקֵם for הִקְוִים, 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 , קָים, לָיַב; יָרַיַב, יָרַיַב, 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. קוּם = $k\bar{a}um$, Niphal נָקוּם for נִקְוּם.

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

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

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 ו, e. g. קָוַד, or as ו, e. g. קָוַם.

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

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

VOCABULARY 22.

אָדָמָה 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; N. to be buried</i>
מֵן, מֵאֵינָן <i>whence?</i>	
אֵינָן adv. <i>whither?</i>	קָדְמָה n. f. <i>former state</i>
בּוֹא v. K. (fut. בּוֹא) <i>to come; H. to cause to come, bring</i>	קָם v. K. <i>to arise</i>
הֵלֵךְ Hith. <i>to go for one's self, go about</i>	רִיב v. K. <i>to contend</i>
לִין v. K. <i>to lodge</i>	שׁוּב v. K. <i>to return; H. to cause to return, bring back</i>
מָוָה v. K. <i>to die; H. 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 א as a guttural requires א, אָמַץ for אִמַּץ.

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

VOCABULARY 23.

אִיר n. <i>Ur</i>	מָצַאָה v. K. <i>to find</i>
בָּרָא v. K. <i>to create</i>	מָרָא n. f. <i>Mara (bitter)</i>
טָהוֹר adj. <i>clean, pure</i>	נַעֲמִי n. f. <i>Naomi (sweet)</i>
רָצָא v. K. <i>to go out</i> ; H. <i>to bring out</i>	עֲלִי n. m. <i>Eli</i>
כַּשְׁדִּים n. m. pl. <i>Chaldees</i>	קָרָא v. K. <i>to call</i>
לֵב n. m. (לְבוֹת) <i>heart</i>	רְהָטִים n. m. pl. <i>troughs</i>
מָלָא v. K. <i>to be full</i> ; N. <i>to be filled</i> ; P. <i>to fill</i>	רוּץ v. K. <i>to run</i>
	שָׁכַב v. K. <i>to lie down</i>
	שְׁמוּאֵל n. m. <i>Samuel</i>

§ 61. *Lamedh He* (לֵה) *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 נָלַי; 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 ה.

The futures and participles in ה.

The imperatives in הַ.

The absolute infinitives in הִ 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 *הַסְרִי*), is commonly rejected, and its vowel given to the antecedent consonant, *בָּאִי* for *בְּאִי*.

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

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

5. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. *בָּלְנִי*, *בָּלְנִי* from *בָּלָה*. The preterite 3 fem. takes its simple form, e. g. *בָּלְתָהּ* or *בָּלְתִי*.

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

7. The final vowel הַ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. *בַּל* for *בָּלָה*, *הַבֵּל* for *הַבְּלָה*, *הַתְּבַלֵּל* for *הַתְּבַלְּלָה*.

הָיָה to be, fut. *יִהְיֶה*, apoc. *יְהִי*, part. *הֹיָה*.

הָיָה to live, fut. *יִחְיֶה*, apoc. *יְהִי*.

VOCABULARY 24.

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

יְרוּשָׁלַיִם ¹ n. <i>Jerusalem</i>	עָשָׂה v. K. <i>to make, do, N. to be done</i>
בְּאֶשֶׁר as	
כִּיל v. P. (כִּלְכִּיל) <i>to contain</i>	
כָּלָה v. P. <i>to complete, finish</i>	צָוָה v. P. <i>to command</i>
מִשָּׁה n. f. <i>bed</i>	רָאָה v. K. <i>to see, N. to be seen</i>
עָלָה v. K. <i>to go up, H. to bring up, offer</i>	<i>to appear</i>
עֹלָה n. f. <i>burnt-offering</i>	שְׁלֹמֹה n. m. <i>Solomon</i>
	שֵׁנִית adv. <i>a second time</i>

¹ Pointed as though it were written יְרוּשָׁלַיִם.

§ 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 עָו 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 עָו verb with an עָע form, or *vice versâ*.

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

שָׁרַשׁ and שָׁרַשׁ, Piels of הִתְקַדְּשִׁי and הִתְקַדְּשִׁי from גָּלַשׁ, or doubling the third radical in place of the second, e. g. קָדְּשׁוּ, אֲמַלְלֵה, נִצְּחָה (= נִצְּחוּ) from נָצַח (= נָצוּ), הִשְׁתַּחֲוֶה (fut. וְשִׁתְּחַוֶּה, with Vav Conv. וְשִׁתְּחַוֶּה) from שָׁחָה, or reduplicating an entire syllable, e. g. הִמְרַמֵּר, סִחַרְחַר.

3. A very few instances occur of what may be called compound species; thus, Niphal of Pual נִנְצְּלוּ, Niphal of Hithpael נִנְסְּרוּ, נִנְפְּרוּ, נִשְׁתַּחֲוּהוּ.

§ 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*

עֶשְׂרוֹת 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 אַחֲרַי אַחֲרֵי *after*, אֶל־ *to*, עַד *unto*, עַל *upon*, and תַּחַת *under*, assume before suffixes the form of nouns in the masculine plural, e. g. אַחֲרָי, אַחֲרֵיהֶם; בֵּין *between*, adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, בֵּינוֹ, בֵּינָם and בֵּינוֹתָיִם.

3. The preposition אֶת *with*, commonly becomes אֶת־ before suffixes, e. g. אֶת־י, אֶת־כֶּם, and is thus distinguished from אֵת the sign of the definite object, which becomes אֵת, or before grave suffixes, אֶת־, e. g. אֶת־י, אֶת־כֶּם.

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־דַּרְכֵיהֶם שָׁלוֹם *all her paths (are) peace*, הָיָה הָעֵץ טוֹב *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 חָרְבָה *the earth was desolate*, הַנָּהָר הַרְבִּיעִי הוּא פָּרָת *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*, הַחָכְמָה *wisdom*. So in comparisons. הַכֵּן 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* הַכִּתְוֹנָה *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 הַחָכָם* a wise son, *הָאֶרֶץ 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 הַדְּבָר* 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, *הַדְּבָרִים הָאֵלֶּה* 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, **הָאָרֶץ 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, **חָכְמָה טוֹבָה מִרֻבִּיּוֹת** *wisdom is better than rubies*, lit. is good from rubies; **אֶנְדְּלִי מִמָּוֶה** *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־מִזְרָח** *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, **הַיָּפָה 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 שָׁנִים** *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, הַבָּקָר הַחֹפֶשֶׁת *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־הַתְּשֻׁלָּה *by the hand of (him whom) thou wilt send*; and even before the copulative, הַכְּמִת 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, הַגְּדוֹל מְצִישָׁה יְהוָה הַגְּדוֹל *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, *הַיְהוָה הַגִּבּוֹרִים הַחֲזָקִים* *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, *בֵּיתוֹ לְאֵלִישָׁע* *the house of Elisha*, *צֹאן אֲבִיהָ לְאֵתֶר* *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 יִרְאֵהוּם** *in order that ye might fear.*

2. The present, regarded as a continuation of the past, **צָמִיתִי** *I am thirsty, prop. I have been and still am thirsty.*

3. General truths, embodying the experience of the past, *an ox* **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, *Babylon* **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* **רָמִיתָ** *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 **יִאָבְדוּ** *may all thine enemies perish; all that thou commandest us, נַעֲשֶׂה *we will do; of the fruit נֹאכְלִים* *we may eat; mine ordinances תִּשְׁמְרוּ* *ye shall keep.**

e. Subjunctive, **לְמַעַן תְּבָרַכְךָ** *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* **הִעֲשֶׂה** *did continually, not only that once, but thenceforward.*

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

6. The future is idiomatically used with **בְּתָרֵם** and **בְּתָרֵם** *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-תִּפְתָּח** *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** *loveth righteousness*. Passive participles, so used, suggest not only a constant experience, but a fixed quality as the ground of it, **יִירָא** *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, הָיָה רָצוֹן לְהֵלֵךְ *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, נצאו 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, חָלָה 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, וַיִּהְיוּ אֹתוֹ אֲבָנִים and they overwhelmed him with stones, וַיִּבְרָא 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 בָּחַרְתִּיךָ *whose seed*, אֲשֶׁר זָרְעוֹ.

2. When the relative is preceded by הַ or הַ 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 הֵּ 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* יהוה יהיה *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* ימים אלה *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	גִּמְלָה Gī'-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	חֵת Hhēth	ח	8
9	ט T	טֵת Tēth	ט	9
10	י Y	יּוֹד Yōdh	י	10
11	כ ד Kh, K	כַּף Kaph	כך	20
12	ל L	לָמֶד Lā'-medh	ל	30
13	מ ם M	מֶם Mēm	מם	40
14	נ ן N	נוּן Nūn	נון	50
15	ס S	סָמֶךְ Sā'-mekh	ס	60
16	ע ———	עֵין Áyin	ע	70
17	פ פ Ph, P	פֶּא Pē	פפ	80
18	צ ץ Ts	צַדִּי Tsā'-dhē	צן	90
19	ק K	קוֹף Kōph	ק	100
20	ר R	רֵשׁ Rēsh	ר	200
21	ש Sh, S	שֵׁן 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,	{ מ ל ר נ Liquids.
Dentals,	ז ס צ ש			{ ז ס צ ש Sibilants.
Labials,	ב מ ו פ		Strong,	{ פ ב ג כ ק ד ת ד }
ר shares the peculiarities of the Gutturals.				

3.

Serviles אהתן משה וכלב. Radicals the rest of the Alphabet.

THE POINTS, § 4.

Long Vowels.

Short Vowels.

Doubtful Vowels.

Kā'mets \bar{a} אֲ	Páttahh \check{a} אֵ	Hhī'rik אִ \bar{i} or \check{i}
Tsé're \bar{e} אֶ	Séghōl \check{e} אֵ	Shū'rek אִ \bar{u} or \check{u}
Hhō'lem \bar{o} אֹ	Kā'mets-Hhātūph \check{o} אֵ	Kib butz אִ

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

§ 7. Simple Sh'va אֲ silent or vocal.

Compound Sh'vas $\left\{ \begin{array}{l} \text{Hhātēph-Pattahh } \text{אֵ}; \text{ thus } \text{אֵמֹד} \text{ } ^a m\bar{o}d\check{h}. \\ \text{Hhātēph-Seghol } \text{אֶ}; \text{ thus } \text{אֶמֹר} \text{ } ^a m\bar{o}r. \\ \text{Hhātēph-Kamets } \text{אֹ}; \text{ thus } \text{אֹנֵי} \text{ } ^a n\bar{i}. \end{array} \right.$

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

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

§ 13. Daghesh-forte doubles; not found in א ה ה ע rarely in ו.

§ 14. Mappik in final ו when a consonant.

§ 15. Raphe אֲ opposite of Daghesh-lene, Daghesh-forte, or Mappik.

§ 21. Makkeph (־) connects words.

§ 22. Methgeh אֲ second syllable before the accent.

DISJUNCTIVES.

CLASS I. *Emperors.*

- | | | |
|------------|-------|-------|
| 1. Sillūk | (1) | סלוק: |
| 2. Athnāhh | (א) | אתנה |

CLASS II. *Kings.*

- | | | |
|------------------|-------|----------------------|
| 3. S'gholta | (*) | סגולתא <i>postp.</i> |
| 4. Zakēph Kāton | (') | זקה קטון |
| 5. Zakēph Gādhöl | (") | זקה גדול |
| 6. Tiphhā | (,) | טיפחא |

CLASS III. *Dukes.*

- | | | |
|---------------|-------|--------------------|
| 7. R'bhīr | (') | רבח |
| 8. Shalshleth | (') | שלשל |
| 9. Zarka | (~) | זרקא <i>postp.</i> |
| 10. Pashta | (') | פשתא <i>postp.</i> |
| 11. Y'thīb | (<) | יתיב <i>prep.</i> |
| 12. T'bhīr | (,) | תביר |

CLASS IV. *Counts.*

- | | | |
|----------------------|-------|--------------------------|
| 13. Pāzēr | (ם) | פזר |
| 14. Karnē Pharā | (ם) | קרנא פרה |
| 15. T'līshā Gh'dhōla | (ם) | תלישא גדולה <i>prep.</i> |
| 16. Geresh | (') | גרש |
| 17. G'rāshayim | (") | גרשאים |
| 18. P'sīk | (†) | פסיקו |

CONJUNCTIVES. *Servants.*

- | | | |
|---------------------|-------|--------------------------|
| 19. Merka | (,) | מרקא |
| 20. Mūnāhh | (,) | מונת |
| 21. Merka Kh'phūla | („) | מרקא כפולה |
| 22. Mahpakh | (<) | מחפח |
| 23. Dargā | (,) | דרגא |
| 24. Kadhmā | (') | קדמא |
| 25. Yerāhh ben Yōmō | (ך) | ירח בן יום |
| 26. T'līshā K'tanna | (ם) | תלישא קטנה <i>postp.</i> |

IV. INSEPARABLE PREPOSITIONS AND VAV

CONJUNCTIVE, §§ 27, 28.

Primary form,	בְּ	כְּ	לְ	וְ
Before vowelless Consonants,	בּ	כּ	לּ	וּ*
Before Gutturals with Compound Shi'va,	<i>the corresponding short vowel</i>			
Before monosyllables and accented syllables,	† בְּ	כְּ	לְ	וְ
With the contracted article,	<i>the vowel of the article.</i>			

* Also before the labials בּ, מּ, and פּ, but וּ before vowelless Yodh.

† With the interrogative בַּמָּה, כַּמָּה, לַמָּה or וַמָּה.

THE PREPOSITION מִן, HE INTERROGATIVE, THE ARTICLE, AND THE INTERROGATIVE מַה.

Before strong consonants,	מִן	הֵן	הֵן	מַה*
Before vowelless consonants and strong gutturals,	} מ	ה	ה	מה
Before weak gutturals,	מִן	הֵן	הֵן	מָה
Before gutturals with Kamets,	מִן	הֵן	הֵן	מָה

* But with a disjunctive accent commonly מַה.

INSEPARABLE PREPOSITIONS WITH SUFFIXES.

SINGULAR.

1 c.	בִּי	לִי	כְּמוֹנִי	בְּיָמַי, מְיָמַי, מִיָּמַי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	כְּמוֹנְךָ	בְּיָמֶיךָ, מְיָמֶיךָ
2 f.	בְּךָ	לְךָ	—	בְּיָמֶיךָ
3 m.	בּוֹ	לוֹ	כְּמוֹנוֹ	בְּיָמָיו, מְיָמָיו, מִיָּמָיו
3 f.	בָּהּ	לָהּ	כְּמוֹנָהּ	בְּיָמֶיהָ

PLURAL.

1 c.	בָּנֵינוּ	לָנוּ	כְּמוֹנוֹנוּ	בְּיָמֵינוּ
2 m.	בָּכֶם	לָכֶם	כְּמוֹנְכֶם, פְּכֶם	בְּיָמֵיכֶם
2 f.	בָּכֶן	לָכֶן	—	בְּיָמֵיכֶן
3 m.	בָּהֶם, בָּהֶם	לָהֶם, לָהֶם	כְּמוֹנָהֶם, פְּהֶם	בְּיָמֵיהֶם, מְיָמֵיהֶם
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	בְּיָמֵיהֶן

V. PERSONAL PRONOUNS, § 29.

		SINGULAR.			PLURAL.
1	I	אֲנִי, אַנִּי	We	אֲנֵנוּ, אַנְהֵנוּ	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	הוּא	They <i>m.</i>	הֵמָּה, הֵמָּה	
	She	הִיא	They <i>f.</i>	הֵנָּה, הֵנָּה	

SUFFIXES.

	Simple.	With union Vowels of Verbs.			With Sing. Nouns.	With Dual and Plur. Nouns.
1 <i>c.</i>	כִּי, י	כִּי	כִּי	כִּי (כִּי)	י	י
<i>pl.</i>	כִּי	כִּי	כִּי	כִּי	י	י
2 <i>m.</i>	הָ (כִּהֵּ)	הָ (כִּהֵּ)	הָ (כִּהֵּ)	הָ (כִּהֵּ)	הָ (כִּהֵּ)	הָ (כִּהֵּ)
<i>pl.</i>	כֶּם	כֶּם	כֶּם	כֶּם	כֶּם	כֶּם
2 <i>f.</i>	הַ (כִּי)	הַ (כִּי)	הַ (כִּי)	הַ (כִּי)	הַ (כִּי)	הַ (כִּי)
<i>pl.</i>	כֶּן	כֶּן	כֶּן	כֶּן	כֶּן	כֶּן
3 <i>m.</i>	הוּ (כִּהֵּ)	הוּ (כִּהֵּ)	הוּ (כִּהֵּ)	הוּ (כִּהֵּ)	הוּ (כִּהֵּ)	הוּ (כִּהֵּ)
<i>pl.</i>	הֵם (כִּהֵּ)	הֵם (כִּהֵּ)	הֵם (כִּהֵּ)	הֵם (כִּהֵּ)	הֵם (כִּהֵּ)	הֵם (כִּהֵּ)
3 <i>f.</i>	הִי (כִּהֵּ)	הִי (כִּהֵּ)	הִי (כִּהֵּ)	הִי (כִּהֵּ)	הִי (כִּהֵּ)	הִי (כִּהֵּ)
<i>pl.</i>	הֵנָּה (כִּהֵּ)	הֵנָּה (כִּהֵּ)	הֵנָּה (כִּהֵּ)	הֵנָּה (כִּהֵּ)	הֵנָּה (כִּהֵּ)	הֵנָּה (כִּהֵּ)

DEMONSTRATIVE.

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

RELATIVE.

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

INTERROGATIVE AND INDEFINITE.

מִי *who?* or *whoever.* מָה *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 קָטַל *to be massacred.*
5. Causative act. Hiphil הִקְטִיל *to cause to kill.*
6. " pass. Hophal הִקְטַל *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.		קָטַלְתִּנִּי	נִקְטַלְתִּנִּי	קָטַלְתִּנִּי	קָטַלְתִּנִּי	
INFIN.	<i>absol.</i>	קָטוּל	הִקְטַל	קָטַל	קָטַל	
	<i>constr.</i>	קָטֹל	הִקְטִיל	קָטִיל	(קָטִיל)	
FUT.	3 m.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	
	3 f.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	
	2 m.	תִּקְטַלְךָ	תִּקְטַלְךָ	תִּקְטַלְךָ	תִּקְטַלְךָ	
	2 f.	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	
	1 c.	אִקְטַל	אִקְטַל	אִקְטַל	אִקְטַל	
	Plur.	3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
		3 f.	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ
		2 m.	תִּקְטַלְכֶם	תִּקְטַלְכֶם	תִּקְטַלְכֶם	תִּקְטַלְכֶם
		2 f.	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן
		1 c.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
IMPER.	2 m.	קָטַל	הִקְטַל	קָטַל		
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי		
	Plur.	2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
		2 f.	קָטְלֶנָהּ	הִקְטְלֶנָהּ	קָטְלֶנָהּ	
PART.	<i>act.</i>	קָטִיל		מִקְטַל		
	<i>pass.</i>	קָטוּל	נִקְטַל		מִקְטַל	

HIPHIL.	HOPHAL.	HITHPAEL.	KAL (<i>mid. ē</i>).	KAL (<i>mid. ō</i>).
הִקָּטִיל	הִקָּטַל	הִתְקַטֵּל	קָטַד	קָטַל
הִתְקַטִּילָהּ	הִתְקַטְּלָהּ	הִתְקַטְּלָהּ	קָטַדָּהּ	קָטַלָּהּ
הִתְקַטִּילְתָּ	הִתְקַטְּלְתָּ	הִתְקַטְּלְתָּ	קָטַדְתָּ	קָטַלְתָּ
הִתְקַטִּילְתִּי	הִתְקַטְּלְתִּי	הִתְקַטְּלְתִּי	קָטַדְתִּי	קָטַלְתִּי
הִתְקַטִּילוּ	הִתְקַטְּלוּ	הִתְקַטְּלוּ	קָטַדוּ	קָטַלוּ
הִתְקַטִּילֶתְּם	הִתְקַטְּלֶתְּם	הִתְקַטְּלֶתְּם	קָטַדְתֶּם	(קָטַלְתֶּם)
הִתְקַטִּילְתֶּם	הִתְקַטְּלְתֶּם	הִתְקַטְּלְתֶּם	קָטַדְתֶּם	(קָטַלְתֶּם)
הִתְקַטִּילוּ	הִתְקַטְּלוּ	הִתְקַטְּלוּ	קָטַדוּ	קָטַלוּ
הִקָּטִיל	הִקָּטַל	(הִתְקַטֵּל)	קָטַד	קָטַל
הִתְקַטִּיל	הִתְקַטְּל	הִתְקַטְּל	קָטַד	קָטַל
יִקָּטִיל	יִקָּטַל	יִתְקַטֵּל	יִקָּטֵד	יִקָּטֵל
תִּקָּטִיל	תִּקָּטַל	תִּתְקַטֵּל	תִּקָּטֵד	תִּקָּטֵל
תִּתְקַטִּיל	תִּתְקַטְּל	תִּתְקַטְּל	תִּקָּטֵד	תִּקָּטֵל
יִתְקַטִּילִי	יִתְקַטְּלִי	יִתְקַטְּלִי	יִתְקָטֵדִי	יִתְקָטֵלִי
אִקָּטִיל	אִקָּטַל	אִתְקַטֵּל	אִקָּטֵד	אִקָּטֵל
יִקָּטִילוּ	יִקָּטַלוּ	יִתְקַטְּלוּ	יִקָּטֵדוּ	יִקָּטֵלוּ
תִּקָּטִילְנָהּ	תִּקָּטַלְנָהּ	תִּתְקַטְּלְנָהּ	תִּקָּטֵדְנָהּ	תִּקָּטֵלְנָהּ
תִּתְקַטִּילוּ	תִּתְקַטְּלוּ	תִּתְקַטְּלוּ	תִּקָּטֵדוּ	תִּקָּטֵלוּ
תִּקָּטִילְנָהּ	תִּקָּטַלְנָהּ	תִּתְקַטְּלְנָהּ	תִּקָּטֵדְנָהּ	תִּקָּטֵלְנָהּ
יִקָּטִיל	יִקָּטַל	יִתְקַטֵּל	יִקָּטֵד	יִקָּטֵל
הִקָּטִיל	הִקָּטַל	הִתְקַטֵּל	קָטַד	קָטַל
הִתְקַטִּילִי	הִתְקַטְּלִי	הִתְקַטְּלִי	קָטַדִּי	קָטַלִּי
הִתְקַטִּילוּ	wanting	הִתְקַטְּלוּ	קָטַדוּ	קָטַלוּ
הִתְקַטִּילְנָהּ		הִתְקַטְּלְנָהּ	קָטַדְנָהּ	קָטַלְנָהּ
מִיִּקָּטִיל		מִיִּתְקַטֵּל		
	מִיִּקָּטַל			

VII. PARADIGM OF THE PERFECT

SINGULAR.

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

KAL PRETERITE.

SING. 3 masc.	קָטַלְנִי	קָטַלְתָּךְ	קָטַלְתְּךָ	קָטַלְתְּהוּ	קָטַלְתָּהּ
				} קָטַלְתְּוּ	
3 fem.	קָטַלְתְּנִי	קָטַלְתְּךָ	קָטַלְתְּתָּךְ	קָטַלְתְּתְּהוּ	קָטַלְתְּתָּהּ
				} קָטַלְתְּתְּוּ	
2 masc.	קָטַלְתְּנִי	—	—	קָטַלְתְּתְּהוּ	קָטַלְתְּתָּהּ
	} קָטַלְתְּתְּנִי			} קָטַלְתְּתְּוּ	
2 fem.	קָטַלְתְּנִי	—	—	קָטַלְתְּתְּהוּ	קָטַלְתְּתָּהּ
				} קָטַלְתְּתְּוּ	
1 com.	—	קָטַלְתְּיָךְ	קָטַלְתְּיָךְ	קָטַלְתְּיָהוּ	קָטַלְתְּיָהּ
PLUR. 3 com.	קָטַלְתְּוּנִי	קָטַלְתְּוּךְ	קָטַלְתְּוּךָ	קָטַלְתְּוּהוּ	קָטַלְתְּוּהָ
2 masc.	קָטַלְתְּוּנִי	—	—	קָטַלְתְּוּתְּהוּ	קָטַלְתְּוּתְּהָ
1 com.	—	קָטַלְתְּוּיָךְ	קָטַלְתְּוּיָךְ	קָטַלְתְּוּיָהוּ	קָטַלְתְּוּיָהּ

INFINITIVE.

קָטַלְנִי	קָטַלְתָּךְ	קָטַלְתְּךָ	קָטַלְתְּוּ	קָטַלְתָּהּ
} קָטַלְתְּנִי				

FUTURE.

SING. 3 masc.	יִקָּטַלְנִי	יִקָּטַלְתָּךְ	יִקָּטַלְתְּךָ	יִקָּטַלְתְּהוּ	יִקָּטַלְתָּהּ
	} יִקָּטַלְתְּנִי	} יִקָּטַלְתְּתְּךָ		} יִקָּטַלְתְּתְּהוּ	} יִקָּטַלְתְּתְּהָ
PLUR. 3 masc.	יִקָּטַלְתְּוּנִי	יִקָּטַלְתְּוּךְ	יִקָּטַלְתְּוּךָ	יִקָּטַלְתְּוּהוּ	יִקָּטַלְתְּוּהָ

IMPERATIVE.

SING. 2 masc.	קָטַלְנִי	—	—	קָטַלְתְּהוּ	קָטַלְתָּהּ
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PIEL PRETERITE.

SING. 3 masc.	קָטַלְנִי	קָטַלְתָּךְ	קָטַלְתְּךָ	קָטַלְתְּוּ	קָטַלְתָּהּ
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HIPHIL PRETERITE.

SING. 3 masc.	הִקָּטַלְנִי	הִקָּטַלְתָּךְ	הִקָּטַלְתְּךָ	הִקָּטַלְתְּוּ	הִקָּטַלְתָּהּ
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VIII. PARADIGM OF PE GUTTURAL VERBS, § 53.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	∞E FUT.
PRET. 3 m.	עָמַד	נִעְמַד	הִעְמַד	הָעָמַד	יֵעָמַל
3 f.	עָמְדָה	נִעְמְדָה	הִעְמְדָה	הָעָמְדָה	תֵּעָמְלֵנּוּ
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הָעָמַדְתָּ	תֵּעָמְלֵנּוּ
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הָעָמַדְתְּ	תֵּעָמְלֵנּוּ
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הָעָמַדְתִּי	יֵעָמַל
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמְדוּ	הָעָמְדוּ	יֵעָמְלוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הָעָמַדְתֶּם	תֵּעָמְלֵנּוּ
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הָעָמַדְתֶּן	תֵּעָמְלֵנּוּ
1 c.	עָמַדְתִּנִּי	נִעְמַדְתִּנִּי	הִעְמַדְתִּנִּי	הָעָמַדְתִּנִּי	תֵּעָמְלֵנּוּ
					נֵעָמְלֵנּוּ
INFIN. Absol.	עָמַד	הָעָמַד	הָעָמַד	הָעָמַד	
Constr.	עָמֵד	הָעָמֵד	הָעָמֵד	הָעָמֵד	KAL (fut. a.)
FUT. 3 m.	יֵעָמַד	יִעְמַד	יִעְמַד	יִעְמַד	יִעָמַל
3 f.	תֵּעָמַד	תִּעְמַד	תִּעְמַד	תִּעְמַד	תֵּעָמְלֵנּוּ
2 m.	תֵּעָמַד	תִּעְמַד	תִּעְמַד	תִּעְמַד	תֵּעָמְלֵנּוּ
2 f.	תֵּעָמְדִי	תִּעְמְדִי	תִּעְמְדִי	תִּעְמְדִי	תֵּעָמְלֵנּוּ
1 c.	אֵעָמַד	אִעְמַד	אִעְמַד	אִעְמַד	אֵעָמַל
Plur. 3 m.	יֵעָמְדוּ	יִעְמְדוּ	יִעְמְדוּ	יִעְמְדוּ	יֵעָמְלוּ
3 f.	תֵּעָמְדֵנּוּ	תִּעְמְדֵנּוּ	תִּעְמְדֵנּוּ	תִּעְמְדֵנּוּ	תֵּעָמְלֵנּוּ
2 m.	תֵּעָמְדוּ	תִּעְמְדוּ	תִּעְמְדוּ	תִּעְמְדוּ	תֵּעָמְלֵנּוּ
2 f.	תֵּעָמְדֵנּוּ	תִּעְמְדֵנּוּ	תִּעְמְדֵנּוּ	תִּעְמְדֵנּוּ	תֵּעָמְלֵנּוּ
1 c.	נֵעָמַד	נִעְמַד	נִעְמַד	נִעְמַד	נֵעָמַל
IMPER. 2 m	עָמַד	הָעָמַד	הָעָמַד		עָמַל
2 f.	עָמְדִי	הָעָמְדִי	הָעָמְדִי	wanting	תֵּעָמְלֵנּוּ
Plur. 2 m	עָמְדוּ	הָעָמְדוּ	הָעָמְדוּ		תֵּעָמְלֵנּוּ
2 f.	עָמְדֵנּוּ	הָעָמְדֵנּוּ	הָעָמְדֵנּוּ		תֵּעָמְלֵנּוּ
PART. Act.	עָמֵד		הָעָמֵד		
Pass.	עָמֻד	נִעְמָד		הָעָמֻד	

IX. PARADIGM OF AYIN GUTTURAL VERBS, § 54.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 m.	כָּתַבְתִּי	כָּתַבְתָּ	כָּתַבְתִּי	כָּתַבְתִּי	כָּתַבְתָּ
3 f.	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ
2 m.	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ
2 f.	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ
1 c.	כָּתַבְתִּי	כָּתַבְתִּי	כָּתַבְתִּי	כָּתַבְתִּי	כָּתַבְתִּי
Plur. 3 c.	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם
2 m.	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם
2 f.	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם
1 c.	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם
INFIN. <i>Absol.</i>	כָּתוּב	כָּתוּב	כָּתוּב		
<i>Constr.</i>	כָּתוּב	כָּתוּב	כָּתוּב		כָּתוּב
FUT. 3 m.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
3 f.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
2 m.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
2 f.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
1 c.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
Plur. 3 m.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
3 f.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
2 m.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
2 f.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
1 c.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
IMPER. 2 m.	כָּתוּב	כָּתוּב	כָּתוּב		כָּתוּב
2 f.	כָּתוּב	כָּתוּב	כָּתוּב	wanting	כָּתוּב
Plur. 2 m.	כָּתוּב	כָּתוּב	כָּתוּב		כָּתוּב
2 f.	כָּתוּב	כָּתוּב	כָּתוּב		כָּתוּב
PART. <i>Act.</i>	כָּתוּב		כָּתוּב		כָּתוּב
<i>Pass.</i>	כָּתוּב	כָּתוּב		כָּתוּב	

X. PARADIGM OF LAMEDH GUTTURAL VERBS, § 55.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	שָׁלַח	נִשְׁלַח	שָׁלַח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלַּחָה
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.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. Absol.	שְׁלֹחַ	נִשְׁלַחַ	שְׁלֹחַ	הִשְׁלִיחַ	—
Constr.	שֹׁלֵחַ	הַשְּׁלֹּחַ	שֹׁלֵחַ	הַשְּׁלִיחַ	הַשְּׁתַּלַּחַח
FUT. 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.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁתַּלַּחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 c.	נִשְׁלַחַ	נִשְׁלַחַ	נִשְׁלַחַ	נִשְׁלִיחַ	נִשְׁתַּלַּחַח
IMPER. 2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שְׁלְחִי	הִשְׁלְחִי	שְׁלְחִי	הִשְׁלְחִי	הִשְׁתַּלַּחִי
Plur. 2 m.	שְׁלְחוּ	הִשְׁלְחוּ	שְׁלְחוּ	הִשְׁלְחוּ	הִשְׁתַּלַּחוּ
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. Act.	שֹׁלֵחַ	—	שֹׁלֵחַ	שֹׁלֵחַ	שֹׁלֵחַ
Pass.	שְׁלֹחַ	נִשְׁלַחַ	—	—	—

XI. PARADIGM OF PE NUN VERBS, § 56.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	קָנַחַת	קָנַחַת	הִקָּנַחַת	הִקָּנַחַת	קָנַחַת
3 f.	קָנַחַתָּה	קָנַחַתָּה	הִקָּנַחַתָּה	הִקָּנַחַתָּה	קָנַחַתָּה
2 m.	קָנַחַתְּהוּ	קָנַחַתְּהוּ	הִקָּנַחַתְּהוּ	הִקָּנַחַתְּהוּ	קָנַחַתְּהוּ
2 f.	קָנַחַתְּהוּ	קָנַחַתְּהוּ	הִקָּנַחַתְּהוּ	הִקָּנַחַתְּהוּ	קָנַחַתְּהוּ
1 c.	קָנַחַתְּהוּ	קָנַחַתְּהוּ	הִקָּנַחַתְּהוּ	הִקָּנַחַתְּהוּ	קָנַחַתְּהוּ
Plur. 3 c.	קָנַחְתֶּם	קָנַחְתֶּם	הִקָּנַחְתֶּם	הִקָּנַחְתֶּם	קָנַחְתֶּם
2 m.	קָנַחְתֶּם	קָנַחְתֶּם	הִקָּנַחְתֶּם	הִקָּנַחְתֶּם	קָנַחְתֶּם
2 f.	קָנַחְתֶּן	קָנַחְתֶּן	הִקָּנַחְתֶּן	הִקָּנַחְתֶּן	קָנַחְתֶּן
1 c.	קָנַחְתֶּנּוּ	קָנַחְתֶּנּוּ	הִקָּנַחְתֶּנּוּ	הִקָּנַחְתֶּנּוּ	קָנַחְתֶּנּוּ
INFIN. Absol.	קָנַחַת	הִקָּנַחַת	הִקָּנַחַת	הִקָּנַחַת	קָנַחַת
Constr.	קָנַחַת	הִקָּנַחַת	הִקָּנַחַת	הִקָּנַחַת	קָנַחַת
FUT. 3 m.	יִקָּנַחַת	יִקָּנַחַת	יִקָּנַחַת	יִקָּנַחַת	יִקָּנַחַת
3 f.	תִּקָּנַחַת	תִּקָּנַחַת	תִּקָּנַחַת	תִּקָּנַחַת	תִּקָּנַחַת
2 m.	תִּקָּנַחַת	תִּקָּנַחַת	תִּקָּנַחַת	תִּקָּנַחַת	תִּקָּנַחַת
2 f.	תִּקָּנַחְתִּי	תִּקָּנַחְתִּי	תִּקָּנַחְתִּי	תִּקָּנַחְתִּי	תִּקָּנַחְתִּי
1 c.	אִקָּנַחַת	אִקָּנַחַת	אִקָּנַחַת	אִקָּנַחַת	אִקָּנַחַת
Plur. 3 m.	יִקָּנַחְתֶּם	יִקָּנַחְתֶּם	יִקָּנַחְתֶּם	יִקָּנַחְתֶּם	יִקָּנַחְתֶּם
3 f.	תִּקָּנַחְתֶּן	תִּקָּנַחְתֶּן	תִּקָּנַחְתֶּן	תִּקָּנַחְתֶּן	(תִּקָּנַחְתֶּן)
2 m.	תִּקָּנַחְתֶּם	תִּקָּנַחְתֶּם	תִּקָּנַחְתֶּם	תִּקָּנַחְתֶּם	תִּקָּנַחְתֶּם
2 f.	תִּקָּנַחְתֶּן	תִּקָּנַחְתֶּן	תִּקָּנַחְתֶּן	תִּקָּנַחְתֶּן	(תִּקָּנַחְתֶּן)
1 c.	נִקָּנַחַת	נִקָּנַחַת	נִקָּנַחַת	נִקָּנַחַת	נִקָּנַחַת
IMPER. 2 m.	קָנַחַת	הִקָּנַחַת	הִקָּנַחַת		קָנַחַת
2 f.	קָנַחְתִּי	הִקָּנַחְתִּי	הִקָּנַחְתִּי	wanting	קָנַחְתִּי
Plur. 2 m.	קָנַחְתֶּם	הִקָּנַחְתֶּם	הִקָּנַחְתֶּם		קָנַחְתֶּם
2 f.	קָנַחְתֶּן	הִקָּנַחְתֶּן	הִקָּנַחְתֶּן		(קָנַחְתֶּן)
PART. Act.	קָנַחַת		בְּקָנַחַת		קָנַחַת
Pass.	קָנַחַת	קָנַחַת		קָנַחַת	קָנַחַת

XII. PARADIGM OF AVIN

	KAL.	NIPHAL.	PIEL.
PRET. 3 <i>m.</i>	סָבַב	סָבַב	נָסַב
3 <i>f.</i>	סָבְבָהּ	סָבְבָהּ	נָסְבָהּ
2 <i>m.</i>	(סָבַבְתָּ)	סָבַבְתָּ	נָסַבְתָּ
2 <i>f.</i>	(סָבַבְתְּ)	סָבַבְתְּ	נָסַבְתְּ
1 <i>c.</i>	סָבַבְתִּי	סָבַבְתִּי	נָסַבְתִּי
<i>Plur.</i> 3 <i>c.</i>	סָבְבוּ	סָבְבוּ	נָסְבוּ
2 <i>m.</i>	(סָבַבְתֶּם)	סָבַבְתֶּם	נָסַבְתֶּם
2 <i>f.</i>	(סָבַבְתֶּן)	סָבַבְתֶּן	נָסַבְתֶּן
1 <i>c.</i>	סָבַבְנִי	סָבַבְנִי	נָסַבְנִי
INFIN. <i>Absol.</i>	סָבֹב	סֹבֵב	הִסְבִּיב
<i>Constr.</i>	סָבֵב	סֹבֵב	הִסְבֵּב
FUT. 3 <i>m.</i>	יָסֹב	יָסֹב	יָסֹבֵב
3 <i>f.</i>	תָּסֹב	תָּסֹב	תָּסֹבֵב
2 <i>m.</i>	תָּסֹב	תָּסֹב	תָּסֹבֵב
2 <i>f.</i>	תָּסֹבִי	תָּסֹבִי	תָּסֹבֵבִי
1 <i>c.</i>	אָסֹב	אָסֹב	אָסֹבֵב
<i>Plur.</i> 3 <i>m.</i>	יָסֹבוּ	יָסֹבוּ	יָסֹבְבוּ
3 <i>f.</i>	תָּסֹבְנָה	תָּסֹבְנָה	תָּסֹבְבוּנָה
2 <i>m.</i>	תָּסֹבוּ	תָּסֹבוּ	תָּסֹבְבוּ
2 <i>f.</i>	תָּסֹבְיָנָה	תָּסֹבְיָנָה	תָּסֹבְבוּיָנָה
1 <i>c.</i>	נָסֹב	נָסֹב	נָסֹבֵב
IMPER. 2 <i>m.</i>	סֹב	הִסְבֵּב	סֹבֵב
2 <i>f.</i>	סֹבִי	הִסְבִּיב	סֹבֵבִי
<i>Plur.</i> 2 <i>m.</i>	סֹבוּ	הִסְבִּיבוּ	סֹבְבוּ
2 <i>f.</i>	סֹבְיָנָה	הִסְבִּיבְיָנָה	סֹבְבוּיָנָה
PART. <i>Act.</i>	סָבֵב		נָסֹבֵב
<i>Pass.</i>	סָבֹב		נָסֹב

HIPHL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוּסָב	הִסְתַּיֵּב	סָבַסַּב
הִסְבִּיחַ	הוּסְבַחַת	הִסְתַּיֵּבַחַת	סָבַסְבַּחַת
הִסְבִּיחַתִּי		הִסְתַּיֵּבַחְתִּי	סָבַסְבַּחְתִּי
הִסְבִּיחַתְּ		הִסְתַּיֵּבַחְתְּ	סָבַסְבַּחְתְּ
הִסְבִּיחֵנוּ	הוּסְבַחְנוּ	הִסְתַּיֵּבַחְנוּ	סָבַסְבַּחְנוּ
הִסְבִּיחֶם		הִסְתַּיֵּבַחְתֶּם	סָבַסְבַּחְתֶּם
הִסְבִּיחֵיךָ		הִסְתַּיֵּבַחְתֵּיךָ	סָבַסְבַּחְתֵּיךָ
הִסְבִּיחֵיךָ		הִסְתַּיֵּבַחְתֵּיךָ	סָבַסְבַּחְתֵּיךָ
הִסָּב			סָבַסַּב
הִסָּב		הִסְתַּיֵּב	סָבַסַּב
יָסָב	יּוּסָב	יִסְתַּיֵּב	יִסְבַּסַּב
תָּסָב	תּוּסָב	תִּסְתַּיֵּב	תִּסְבַּסַּב
תָּסָב	תּוּסָב	תִּסְתַּיֵּב	תִּסְבַּסַּב
תָּסְבִּי	תּוּסְבִּי	תִּסְתַּיֵּבִי	תִּסְבַּסְבִּי
אָסָב	אּוּסָב	אִסְתַּיֵּב	אִסְבַּסַּב
יָסְבַּח	יּוּסְבַּח	יִסְתַּיֵּבַח	יִסְבַּסְבַּח
תָּסְבַּחְתָּ		תִּסְתַּיֵּבַחְתָּ	תִּסְבַּסְבַּחְתָּ
תָּסְבַּחְתִּי	תּוּסְבַּחְתִּי	תִּסְתַּיֵּבַחְתִּי	תִּסְבַּסְבַּחְתִּי
תָּסְבַּחְתְּ		תִּסְתַּיֵּבַחְתְּ	תִּסְבַּסְבַּחְתְּ
תָּסְבַּחְנוּ		תִּסְתַּיֵּבַחְתֶּם	תִּסְבַּסְבַּחְתֶּם
נָסָב	נּוּסָב	נִסְתַּיֵּב	נִסְבַּסַּב
הִסָּב		הִסְתַּיֵּב	סָבַסַּב
הִסְבִּי	wanting	הִסְתַּיֵּבִי	סָבַסְבִּי
הִסְבִּיחַ		הִסְתַּיֵּבַחְתִּי	סָבַסְבַּחְתִּי
הִסְבִּיחַתְּ		הִסְתַּיֵּבַחְתְּ	סָבַסְבַּחְתְּ
מִסָּב		מִסְתַּיֵּב	מִסְבַּסַּב
	מִוְסָב		

XIII. PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 <i>m.</i>	קָם	נָקַם	קִיַּם	קִיַּם
3 <i>f.</i>	קָמָה	נָקַמָה	קִיַּמָה	קִיַּמָה
2 <i>m.</i>	קָמַת	נָקַמַת	קִיַּמַת	קִיַּמַת
2 <i>f.</i>	קָמַת	נָקַמַת	קִיַּמַת	קִיַּמַת
1 <i>c.</i>	קָמַתִּי	נָקַמַתִּי	קִיַּמַתִּי	קִיַּמַתִּי
<i>Plur.</i> 3 <i>c.</i>	קָמנוּ	נָקַמנוּ	קִיַּמנוּ	קִיַּמנוּ
2 <i>m.</i>	קָמַתֶּם	נָקַמַתֶּם	קִיַּמַתֶּם	קִיַּמַתֶּם
2 <i>f.</i>	קָמַתְנָן	נָקַמַתְנָן	קִיַּמַתְנָן	קִיַּמַתְנָן
1 <i>c.</i>	קָמַתְנִי	נָקַמַתְנִי	קִיַּמַתְנִי	קִיַּמַתְנִי
INFIN. <i>Absol.</i>	קֹם	הִקֹּם		
<i>Constr.</i>	קֹם	הִקֹּם	קִיַּם	
FUT. 3 <i>m.</i>	יִקָּם	יִקָּם	יִקְיַם	יִקְיַם
3 <i>f.</i>	תִּקָּם	תִּקָּם	תִּקְיַם	תִּקְיַם
2 <i>m.</i>	תִּקָּם	תִּקָּם	תִּקְיַם	תִּקְיַם
2 <i>f.</i>	תִּקְיַמִּי	תִּקְיַמִּי	תִּקְיַמִּי	תִּקְיַמִּי
1 <i>c.</i>	אִקָּם	אִקָּם	אִקְיַם	אִקְיַם
<i>Plur.</i> 3 <i>m.</i>	יִקְיָמוּ	יִקְיָמוּ	יִקְיָמוּ	יִקְיָמוּ
3 <i>f.</i>	תִּקְיָמְנָה	תִּקְיָמְנָה	תִּקְיָמְנָה	תִּקְיָמְנָה
2 <i>m.</i>	תִּקְיָמוּ	תִּקְיָמוּ	תִּקְיָמוּ	תִּקְיָמוּ
2 <i>f.</i>	תִּקְיָמְנָה	תִּקְיָמְנָה	תִּקְיָמְנָה	תִּקְיָמְנָה
1 <i>c.</i>	נִקָּם	נִקָּם	נִקְיַם	נִקְיַם
IMPER. 2 <i>m.</i>	קָם	הִקָּם	קְיַם	
2 <i>f.</i>	קָמִי	הִקָּמִי	קְיַמִּי	wanting
<i>Plur.</i> 2 <i>m.</i>	קָמוּ	הִקָּמוּ	קְיַמוּ	
2 <i>f.</i>	קָמְנָה	הִקָּמְנָה	קְיַמְנָה	
PART. <i>Act.</i>	קָם		מִקְיַם	
<i>Pass.</i>	קָם	נָקַם		מִקְיַם

HIPHIL.	HOPHAL.	HITHPAEL.	KAL.
הִקְרִים	הִקְרַם	הִתְקַרְמִים	קָרַב
הִקְרִימָה	הִקְרַמְה	הִתְקַרְמִימָה	קָרַבָה
הִקְרִימוֹת	(הִקְרַמְתָּ)	הִתְקַרְמִימְתָּ	קָרַבְתָּ
הִקְרִימוֹת	(הִקְרַמְתָּ)	הִתְקַרְמִימְתָּ	קָרַבְתָּ
הִקְרִימוֹתֵי	(הִקְרַמְתֵּי)	הִתְקַרְמִימְתֵּי	קָרַבְתֵּי
הִקְרִימוּ	הִקְרַמוּ	הִתְקַרְמִמוּ	קָרַבוּ
הִקְרִימוּתֶם	(הִקְרַמְתֶּם)	הִתְקַרְמִימְתֶּם	קָרַבְתֶּם
הִקְרִימוּתֶיךָ	(הִקְרַמְתֶּיךָ)	הִתְקַרְמִימְתֶּיךָ	קָרַבְתֶּיךָ
הִקְרִימוּתֵינוּ	(הִקְרַמְתֵּינוּ)	הִתְקַרְמִימְתֵּינוּ	קָרַבְתֵּינוּ
הִקְרַם		הִתְקַרְמִים	קָרַב
הִקְרַם			קָרַב
הִקְרַם	יִקְרַם	יִתְקַרְמִים	יִקְרַב
תִּקְרַם	תִּקְרַם	תִּתְקַרְמִים	תִּקְרַב
תִּקְרַם	תִּקְרַם	תִּתְקַרְמִים	תִּקְרַב
תִּקְרַמֵּי	תִּקְרַמֵּי	תִּתְקַרְמֵמֵי	תִּקְרַבֵּי
אִקְרַם	אִקְרַם	אִתְקַרְמִים	אִקְרַב
יִקְרַמוּ	יִקְרַמוּ	יִתְקַרְמִמוּ	יִקְרַבוּ
תִּקְרַמְנָה	(תִּקְרַמְנָה)	תִּתְקַרְמִימְנָה	תִּקְרַבְנָה
תִּקְרַמוּ	תִּקְרַמוּ	תִּתְקַרְמִימוּ	תִּקְרַבוּ
תִּקְרַמְנָה	(תִּקְרַמְנָה)	תִּתְקַרְמִימְנָה	תִּקְרַבְנָה
נִקְרַם	נִקְרַם	נִתְקַרְמִים	נִקְרַב
הִקְרַם		הִתְקַרְמִים	קָרַב
הִקְרַמֵּי	wanting	הִתְקַרְמֵמֵי	קָרַבֵּי
הִקְרַמוּ		הִתְקַרְמִמוּ	קָרַבוּ
הִקְרַמְנָה		הִתְקַרְמִימְנָה	(הִקְרַבְנָה)
מִקְרַם		מִתְקַרְמִים	קָרַב
	מִזְקָם		קָרַבוּ

XIV. PARADIGM OF PE YODH VERBS, § 58.

	KAL.	NIPHAL.	HIPHL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נִשְׁבַּב	הוֹשִׁיב	הוֹשִׁב	יָשַׁב
3 f.	יָשְׁבָה	נִשְׁבְּבָה	הוֹשִׁיבָה	הוֹשִׁבָה	יָשְׁבָה
2 m.	יָשַׁבְתָּ	נִשְׁבַּבְתָּ	הוֹשִׁיבְתָּ	הוֹשִׁבְתָּ	יָשַׁבְתָּ
2 f.	יָשַׁבְתְּ	נִשְׁבַּבְתְּ	הוֹשִׁיבְתְּ	הוֹשִׁבְתְּ	יָשַׁבְתְּ
1 c.	יָשַׁבְתִּי	נִשְׁבַּבְתִּי	הוֹשִׁיבְתִּי	הוֹשִׁבְתִּי	יָשַׁבְתִּי
Plur. 3 c.	יָשַׁבוּ	נִשְׁבְּבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	יָשַׁבוּ
2 m.	יָשַׁבְתֶּם	נִשְׁבַּבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשִׁיבְתֶּם	יָשַׁבְתֶּם
2 f.	יָשַׁבְתֶּן	נִשְׁבַּבְתֶּן	הוֹשִׁיבְתֶּן	הוֹשִׁיבְתֶּן	יָשַׁבְתֶּן
1 c.	יָשַׁבְנוּ	נִשְׁבַּבְנוּ	הוֹשִׁיבְנוּ	הוֹשִׁיבְנוּ	יָשַׁבְנוּ
INFIN. <i>Absol.</i>	יֹשֵׁב		הוֹשִׁיב		יֹשֵׁב
<i>Constr.</i>	יֹשֵׁבָה	הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב	יֹשֵׁב
FUT. 3 m.	יָשֵׁב	יִשְׁבַּב	יִוָּשֵׁב	יִוָּשֵׁב	יָשֵׁב
3 f.	תֵּשֵׁב	תִּשְׁבְּב	תִּוָּשֵׁב	תִּוָּשֵׁב	תֵּשֵׁב
2 m.	תֵּשֵׁב	תִּשְׁבְּב	תִּוָּשֵׁב	תִּוָּשֵׁב	תֵּשֵׁב
2 f.	תֵּשְׁבִי	תִּשְׁבְּבִי	תִּוָּשְׁבִי	תִּוָּשְׁבִי	תֵּשְׁבִי
1 c.	אֵשֵׁב	אִשְׁבַּב	אִוָּשֵׁב	אִוָּשֵׁב	אֵשֵׁב
Plur. 3 m.	יִשְׁבְּבוּ	יִשְׁבְּבוּ	יִוָּשְׁבוּ	יִוָּשְׁבוּ	יִשְׁבְּבוּ
3 f.	תֵּשְׁבְּבוּ	תִּשְׁבְּבוּ	תִּוָּשְׁבְּבוּ	תִּוָּשְׁבְּבוּ	תֵּשְׁבְּבוּ
2 m.	תֵּשְׁבְּבוּ	תִּשְׁבְּבוּ	תִּוָּשְׁבְּבוּ	תִּוָּשְׁבְּבוּ	תֵּשְׁבְּבוּ
2 f.	תֵּשְׁבְּבוּ	תִּשְׁבְּבוּ	תִּוָּשְׁבְּבוּ	תִּוָּשְׁבְּבוּ	תֵּשְׁבְּבוּ
1 c.	נֵשֵׁב	נִשְׁבַּב	נִוָּשֵׁב	נִוָּשֵׁב	נֵשֵׁב
IMPER. 2 m.	שֵׁב	הִשְׁבַּב	הוֹשִׁב		שֵׁב
2 f.	שְׁבִי	הִשְׁבְּבִי	הוֹשִׁיבִי	wanting	שְׁבִי
Plur. 2 m.	שְׁבוּ	הִשְׁבְּבוּ	הוֹשִׁיבוּ		שְׁבוּ
2 f.	שְׁבִינָה	הִשְׁבְּבִינָה	הוֹשִׁיבִינָה		שְׁבִינָה
PART. <i>Act.</i>	יֹשֵׁב		מוֹשִׁיב		יֹשֵׁב
<i>Pass.</i>	יֹשְׁבָה	מוֹשִׁב		מוֹשִׁב	יֹשְׁבָה

XV. PARADIGM OF LAMEDH ALEPH VERBS, § 60.

	KAL.	NIHAL.	PIEL.	HIPHL.	HITHPAEL.
PRET. 3 m.	כָּתַבְתִּי	כָּתַבְתְּ	כָּתַבְתִּי	כָּתַבְתְּ	כָּתַבְתְּ
3 f.	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ
2 m.	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ
2 f.	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ
1 c.	כָּתַבְתִּי	כָּתַבְתְּ	כָּתַבְתִּי	כָּתַבְתְּ	כָּתַבְתְּ
Plur. 3 c.	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם
2 m.	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם
2 f.	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם
1 c.	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם
INFIN. Absol.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
Constr.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
FUT. 3 m.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
3 f.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
2 m.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
2 f.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
1 c.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
Plur. 3 m.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
3 f.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
2 m.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
2 f.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
1 c.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
IMPER. 2 m.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
2 f.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
Plur. 2 m.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
2 f.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
PART. Act.	כָּתוּב		כָּתוּב	כָּתוּב	כָּתוּב
Pass.	כָּתוּב	כָּתוּב			כָּתוּב

XVI. PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 <i>m.</i>	קָלָה	נִקְלָה	קָלָה
3 <i>f.</i>	קָלְתָה	נִקְלְתָה	קָלְתָה
2 <i>m.</i>	קָלַתְּ	נִקְלַתְּ	קָלַתְּ
2 <i>f.</i>	קָלַתְּ	נִקְלַתְּ	קָלַתְּ
1 <i>c.</i>	קָלַתִּי	נִקְלַתִּי	קָלַתִּי
<i>Plur.</i> 3 <i>c.</i>	קָלוּ	נִקְלוּ	קָלוּ
2 <i>m.</i>	קָלִיתֶם	נִקְלִיתֶם	קָלִיתֶם
2 <i>f.</i>	קָלִיתֶן	נִקְלִיתֶן	קָלִיתֶן
1 <i>c.</i>	קָלִינוּ	נִקְלִינוּ	קָלִינוּ
INFIN. <i>Absol.</i>	קָלוֹת	נִקְלוֹת	קָלוֹת
<i>Constr.</i>	קָלוֹת	הַקָּלוֹת	קָלוֹת
FUT. 3 <i>m.</i>	יִקְלֶה	יִקְלֶה	יִקְלֶה
3 <i>f.</i>	תִּקְלֶה	תִּקְלֶה	תִּקְלֶה
2 <i>m.</i>	תִּקְלֶה	תִּקְלֶה	תִּקְלֶה
2 <i>f.</i>	תִּקְלִי	תִּקְלִי	תִּקְלִי
1 <i>c.</i>	אֶקְלֶה	אֶקְלֶה	אֶקְלֶה
<i>Plur.</i> 3 <i>m.</i>	יִקְלוּ	יִקְלוּ	יִקְלוּ
3 <i>f.</i>	תִּקְלִינָה	תִּקְלִינָה	תִּקְלִינָה
2 <i>m.</i>	תִּקְלוּ	תִּקְלוּ	תִּקְלוּ
2 <i>f.</i>	תִּקְלִינָה	תִּקְלִינָה	תִּקְלִינָה
1 <i>c.</i>	נִקְלֶה	נִקְלֶה	נִקְלֶה
IMPER. 2 <i>m.</i>	קָלוּ	הִקְלוּ	קָלוּ
2 <i>f.</i>	קָלִי	הִקְלִי	קָלִי
<i>Plur.</i> 2 <i>m.</i>	קָלוּ	הִקְלוּ	קָלוּ
2 <i>f.</i>	קָלִינָה	הִקְלִינָה	קָלִינָה
PART. <i>Act.</i>	קָלוֹת		קָנוּקָה
<i>Pass.</i>	קָלוּי	נִקְלוּי	

PUAL.	HIIPHIL.	HOPHAL.	HITHPAEL.
הִקְלָה	הִקְלָה	הִקְלָה	הִתְקַלָּה
הִקְלִיחָה	הִקְלִיחָה	הִקְלִיחָה	הִתְקַלְּחָה
הִקְלִיחַ	הִקְלִיחַ	הִקְלִיחַ	הִתְקַלְּחֵה
הִקְלִיחִים	הִקְלִיחִים	הִקְלִיחִים	הִתְקַלְּחִים
הִקְלִיחִי	הִקְלִיחִי	הִקְלִיחִי	הִתְקַלְּחֵי
הִקְלוּ	הִקְלוּ	הִקְלוּ	הִתְקַלְּלוּ
הִקְלִיחֶם	הִקְלִיחֶם	הִקְלִיחֶם	הִתְקַלְּלֶם
הִקְלִיחוּ	הִקְלִיחוּ	הִקְלִיחוּ	הִתְקַלְּלוּ
הִקְלִימוּ	הִקְלִימוּ	הִקְלִימוּ	הִתְקַלְּמוּ
(הִקְלוּ)	הִקְלוּ	הִקְלוּ	(הִתְקַלְּלוּ)
הִקְלוּת	הִקְלוּת	(הִקְלוּת)	הִתְקַלְּלוּת
הִקְלָה	הִקְלָה	הִקְלָה	הִתְקַלָּה
הִקְלִיחָה	הִקְלִיחָה	הִקְלִיחָה	הִתְקַלְּחָה
הִקְלִיחַ	הִקְלִיחַ	הִקְלִיחַ	הִתְקַלְּחֵה
הִקְלִיחִים	הִקְלִיחִים	הִקְלִיחִים	הִתְקַלְּחִים
הִקְלִיחִי	הִקְלִיחִי	הִקְלִיחִי	הִתְקַלְּחֵי
הִקְלוּ	הִקְלוּ	הִקְלוּ	הִתְקַלְּלוּ
הִקְלִיחֶם	הִקְלִיחֶם	הִקְלִיחֶם	הִתְקַלְּלֶם
הִקְלִיחוּ	הִקְלִיחוּ	הִקְלִיחוּ	הִתְקַלְּלוּ
הִקְלִימוּ	הִקְלִימוּ	הִקְלִימוּ	הִתְקַלְּמוּ
הִקְלָה	הִקְלָה	הִקְלָה	הִתְקַלָּה
wanting	הִקְלוּ	wanting	הִתְקַלְּלוּ
	הִקְלִיחָה		הִתְקַלְּחָה
	הִקְלִיחַ		הִתְקַלְּחֵה
	הִקְלִיחִים		הִתְקַלְּחִים
	הִקְלִיחִי		הִתְקַלְּחֵי
	הִקְלוּ		הִתְקַלְּלוּ
	הִקְלִיחֶם		הִתְקַלְּלֶם
	הִקְלִיחוּ		הִתְקַלְּלוּ
	הִקְלִימוּ		הִתְקַלְּמוּ
	מִקְלָה	מִקְלָה	מִתְקַלְּלוּת
מִקְלָה			

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

i. With Kamets or Tseré in the penult.

SING. Abs.	אֲדוֹן master	Const.	אֲדוֹן	PL. Abs.	אֲדוֹנִים	Const.	אֲדוֹנָיו
	זִכְרוֹן memorial		זִכְרוֹן		זִכְרוֹנִים		זִכְרוֹנָיו
	מַלְיָן interpreter		מַלְיָן		מַלְיָנִים		מַלְיָנָיו
Masc.	גָּדוֹל great	Fem.	גְּדוּלָּה	Masc.	גְּדוּלִים	Fem.	גְּדוּלוֹת
	קָטוּל Kal. pass. part.		קָטוּלָּה		קָטוּלִים		קָטוּלוֹת

ii. With Tseré in the ultimate.

a. Monosyllables

SING. Abs.	עֵץ tree.	Const.	עֵץ	PL. Abs.	עֵצִים	Const.	עֵצָיו
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b. Polysyllables having pretonic Kamets in the penult.

SING. Abs.	כָּבֵד heavy	Const.	כָּבֵד or כְּבֵד	PL. Abs.	כְּבֵדִים	Const.	כְּבֵדָיו
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.	שׁוֹפְטָיו
Masc.	קָטַל Kal. Act. part.	Fem.	קָטְלָה or קָטְלָת	Masc.	קָטְלִים	Fem.	קָטְלוֹת
	מִקְשָׁל Piel part.		מִקְשָׁלָה or מִקְשָׁלָת		מִקְשָׁלִים		מִקְשָׁלוֹת

iii. With Kamets in the ultimate.

SING. Abs.	דָּב fish	Const.	דָּב	PL. Abs.	דְּבִיִּם	Const.	דְּבִי
	מִקְדָּשׁ sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשָׁיו
	דָּבָר word		דָּבָר		דְּבָרִים		דְּבָרָיו
	עָנָן cloud		עָנָן		עָנָנִים		עָנָנָיו
	לֵבָב heart		לֵבָב		לְבָבִים		לְבָבָיו
Masc.	חָכָם wise	Fem.	חֲכָמָה	Masc.	חֲכָמִים	Fem.	חֲכָמוֹת
	נִקְטַל Niph. part.		נִקְטַלָּה or נִקְטַלָת		נִקְטַלִּים		נִקְטַלוֹת

iv. With final ה.

SING. Abs.	מֵרָאָה	appearance	Const.	מֵרָאֵה	PL. Abs.	מֵרָאִים	Const.	מֵרָאֵי
	קָנָה	reed		קָנֵה		קָנִים		קָנֵי
Masc.	יָפֵה	fair	Fem.	יָפֵה	Misc.	יָפִים	Fem.	יָפוֹת

v. Segholates.

SING. Abs.	מֶלֶךְ	king	Const.	מֶלֶךְ	PL. Abs.	מִלְכִים	Const.	מִלְכֵי
	סֹתֵר	covert		סֹתֵר		סֹתָרִים		סֹתָרֵי
	עֲצָמָה	strength		עֲצָמָה		עֲצָמוֹם		עֲצָמוֹי
	בַּעַל	lord		בַּעַל		בַּעָלִים		בַּעָלָי
	מִוְתָה	death		מִוְתָה		מִוְתָוִים		מִוְתָוֵי
	עַיִן	eye		עַיִן	DUAL.	עֵינִים		עֵינָי
	רֶגֶל	foot		רֶגֶל		רֶגְלָם		רֶגְלָי
	אָזֶן	ear		אָזֶן		אָזְנִים		אָזְנָי

II. Nouns which double their final consonant.

SING. Abs.	גַּמְלָה	camel	Const.	גַּמְלָה	PL. Abs.	גַּמְלִים	Const.	גַּמְלָי
	גַּרְדֵּן	garden		גַּרְדֵּן		גַּרְדִּים		גַּרְדֵּי
	חֻק	statute		חֻק		חֻקִים		חֻקָי
	שֵׁן	tooth		שֵׁן	DUAL.	שֵׁנִים		שֵׁנָי
Masc.	קָטָן	small	Fem.	קָטָנָה	PL. Masc.	קָטָנִים	Fem.	קָטָנוֹת
	עָמֵק	deep		עָמֵקָה		עָמֵקִים		עָמֵקוֹת
Abs.	עִבְרִי	Hebrew	Const.	עִבְרִי	PL. Abs.	עִבְרָוִים or עִבְרִים	Const.	עִבְרָוֵי
Masc.	טָרֵף	fresh	Fem.	טָרֵפָה	Masc.	טָרֵפִים	Fem.	טָרֵפוֹת

III. Other nouns suffer no change.

SING. Abs.	מִלְבָּשֵׁת	garment	Const.	מִלְבָּשֵׁת	PL. Abs.	מִלְבָּשִׁים	Const.	מִלְבָּשֵׁי
Masc.	טוֹב	good	Fem.	טוֹבָה	Masc.	טוֹבִים	Fem.	טוֹבוֹת
	מִקְטָלֵי	Hiph. part.		מִקְטָלָה or מִקְטָלָת		מִקְטָלוֹם		מִקְטָלוֹי

XVII. DECLENSION OF NOUNS, §§ 44-47

Nouns with the feminine ending הַ.

i. With Kamets or Tseré in the penult.

SING. Abs.	דָּגָהּ fish	Const.	דָּגַת	PL. Abs.	דָּגוֹת	Const.	דָּגוֹת
	נִקְמָהּ vengeance		נִקְמַת		נִקְמוֹת		נִקְמוֹת
	עֲצָה counsel		עֲצַת		עֲצוֹת		עֲצוֹת
	שִׁפָּה lip		שִׁפְתַּי	DUAL.	שִׁפְתָיוֹב		שִׁפְתָיוֹב

ii. From Segholates.

SING. Abs.	מַלְכָּהּ queen	Const.	מַלְכַּת	PL. Abs.	מַלְכוֹת	Const.	מַלְכוֹת
	סִתְרָה covert		סִתְרוֹת		סִתְרוֹת		סִתְרוֹת
	עֲצֻמָּה strength		עֲצֻמַּת		עֲצֻמוֹת		עֲצֻמוֹת

iii. All others.

SING. Abs.	גַּנְּהָ garden	Const.	גַּנְּתַי	PL. Abs.	גַּנּוֹת	Const.	גַּנּוֹת
	יְשׁוּעָה salvation		יְשׁוּעַת		יְשׁוּעוֹת		יְשׁוּעוֹת

Nouns with the feminine ending תַּ.

SING. Abs.	מִשְׁמֶרֶת observance	Const.	מִשְׁמֶרֶת	PL. Abs.	מִשְׁמֵרוֹת	Const.	מִשְׁמֵרוֹת
	יוֹנְקָת sucker		יוֹנְקַת		יוֹנְקוֹת		יוֹנְקוֹת
	גִּלְגָּלַת skull		גִּלְגָּלַת		גִּלְגָּלוֹת		גִּלְגָּלוֹת
	עִבְרִית Hebrew-woman		עִבְרִית		עִבְרִיּוֹת		עִבְרִיּוֹת
	מַלְכוּת kingdom		מַלְכוּת		מַלְכוּיוֹת		מַלְכוּיוֹת

XVIII. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

SINGULAR.

	heart		king		queen		hand	
<i>Const.</i>								

<i>Sing.</i>	1 c. my	"		"		"		"	
	2 m. thy	"		"		"		"	
	2 f. thy	"		"		"		"	
	3 m. his	"		"		"		"	
	3 f. her	"		"		"		"	
<i>Plur.</i>	1 c. our	"		"		"		"	
	2 m. your	"		"		"		"	
	2 f. your	"		"		"		"	
	3 m. their	"		"		"		"	
	3 f. their	"		"		"		"	

PLURAL.

DUAL.

	hearts		kings		queens		hands	
<i>Const.</i>								

<i>Sing.</i>	1 c. my	"		"		"		"	
	2 m. thy	"		"		"		"	
	2 f. thy	"		"		"		"	
	3 m. his	"		"		"		"	
	3 f. her	"		"		"		"	
<i>Plur.</i>	1 c. our	"		"		"		"	
	2 m. your	"		"		"		"	
	2 f. your	"		"		"		"	
	3 m. their	"		"		"		"	
	3 f. their	"		"		"		"	

CARDINALS.

	MASCULINE.		FEMININE		
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>	
One	אֶחָד	אֶחָד	אֶחָת	אֶחָת	
Two	שְׁנַיִם	שְׁנַיִ	שְׁנַיִם	שְׁנַיִ	
Three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ	
Four	אַרְבָּעָה	אַרְבָּעַת	אַרְבַּעַ	אַרְבַּעַ	
Five	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשָּׁת	חֲמִשָּׁת	
Six	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ	
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבְעַ	שִׁבְעַ	
Eight	שְׁמֹנֶה	שְׁמֹנַת	שְׁמֹנֶה	שְׁמֹנֶה	
Nine	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַ	תְּשֻׁעַ	
Ten	עֲשָׂרָה	עֲשָׂרַת	עֲשָׂרַ	עֲשָׂרַ	
Eleven	{ עֲשָׂרִים	אֶחָד	עֲשָׂרִים	אֶחָת	
		עֲשָׂרַת			
Twelve	{ עֶשְׂרִים	שְׁנַיִם	עֶשְׂרִים	שְׁנַיִם	
		עֶשְׂרִים			
Thirteen	עֶשְׂרִים	שְׁלֹשָׁה	עֶשְׂרִים	שְׁלֹשָׁה	
Fourteen	עֶשְׂרִים	אַרְבָּעָה	עֶשְׂרִים	אַרְבָּעָה	
Fifteen	עֶשְׂרִים	חֲמִשָּׁה	עֶשְׂרִים	חֲמִשָּׁה	
Sixteen	עֶשְׂרִים	שֵׁשׁ	עֶשְׂרִים	שֵׁשׁ	
Seventeen	עֶשְׂרִים	שִׁבְעָה	עֶשְׂרִים	שִׁבְעָה	
Eighteen	עֶשְׂרִים	שְׁמֹנֶה	עֶשְׂרִים	שְׁמֹנֶה	
Nineteen	עֶשְׂרִים	תְּשֻׁעָה	עֶשְׂרִים	תְּשֻׁעָה	
Twenty	עֲשָׂרִים	Sixty	שֵׁשִׁים	One hundred	מֵאָה
Thirty	שְׁלֹשִׁים	Seventy	שִׁבְעִים	Two hundred	מֵאתַיִם
Forty	אַרְבָּעִים	Eighty	שְׁמֹנִים	One thousand	אֶלֶף
Fifty	חֲמִשִּׁים	Ninety	תְּשֻׁעִים	Ten thousand	רִבּוּא

ORDINALS.

First	רִאשׁוֹן	Fifth	חֲמִישִׁי	Eighth	שְׁמִינִי
Second	שֵׁנִי	Sixth	שֵׁשִׁי	Ninth	תְּשֻׁעִי
Third	שְׁלִישִׁי	Seventh	שְׁבִיעִי	Tenth	עֲשִׂירִי
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	’	’ () () ’ ⁹	}	’ () () ()	
	^	’		’ ()	’	’ () () ’ ⁹			
			’	’ ()	’	’ () () ’ ⁹			
SECONDARY SECTIONS.			’	’ ()	’ () () () ’ ⁹	}			’ () () ()
			’						
					’ () () () ()				
UNUSUAL SECTIONS.					’		}	’ () () () ()	

The accents in parenthesis are liable to be substituted for those that precede them. Thus in the train of Silluk or Athnahn 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 Munahn; 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.

בַּבֵּית וּבַשְּׂדֵה : מִיָּם עַד יָם : מֵאָדָם עַד בְּהֵמָה : אָדָם וּבְהֵמָה :
חֶשֶׁךְ וְלֹא אֹר : לָחֶם מִן־הַשָּׁמַיִם : הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְהַכּוֹכָבִים :
מֵעָרַב עַד בֶּקֶר : לָחֶם וּבָשָׂר בִּבְקָר וְלָחֶם וּבָשָׂר בְּעֵרֶב : מִבְּקָר
לְעָרַב : שֶׁמֶשׁ לְאֹר בַּיּוֹם וְיָרֵחַ וְכּוֹכָבִים 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, יְהוָה יְהוּהָ אַתָּה *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, אַתָּה הוּא אֱלֹהִים *thou art God*, see § 67.

2. Property or possession is denoted by the prep. לְ *to, belonging to*, e. g. לַיהוָה 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 וּבֵינָךְ *between me and thee*.

אני יהיה : אני אני הוא ואני אליהם קצרו : מי אני לעולם :
האליהם אני : את קצרה אליהם בשמים וקצרו : האליהם
בשמים ואת עליהם : הלא אתה הוא אליהם בשמים : הנה
לכם את : ואת לי הם : לי הנה ולי הנה : הנה אליהם
אני : בני וכן וקצאל את 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 היום *this day*, היום היום *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 וקצאשירי : קצאשירי בבית : המקום היום : זה היום הנה :
לארץ הנה וזה הנה : ואת קצרו אשר לעם : ואת את בני
בית קצאשירי אשר עליהם : את קצרו עליהם : מי יהיה : מי
לי בשמים : מי אתה : מי אתה : מי קצרה : את הנה אתה : למי
אתה ואי אתה אתה : המקום אשר אתה מי קצרו הוא : את קצרו
אשר הוא הנה : אשר בשמים קצאל ואשר קצרו הנה ואשר בשמים
קצרה לארץ : זה אני וקצאשירי :

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 קטל shortened from the 2 m. pl. pron. אתם.

Analyze and translate:—

קטלתי , קטלה , קטלו , קטלתי , קטלת , קטל , קטלו , קטלתי , קטלת , קטלתי , קטלת , קטלתי , קטלת .

הָאָרוֹן: שִׁפְנָתִי אֲתֶכֶם בַּמָּקוֹם הַזֶּה: הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לֵשְׂבֹן
 אֲתֶכֶם בָּהּ: אֲתִי שִׁפְלֹתֶם: לֹא קִדְשַׁתֶּם אוֹתִי: לְקַחַת אֶת־הַשְּׂמֶן
 וּמִשְׁחַת אֶת־הַמִּשְׁחָן וְאֶת־כֶּל־אֲשֶׁר־בּוֹ וְקִדְשַׁת אֹתוֹ: נִקְבְּצוּ לָךְ:

6. THE REMAINING PRETERITES AND INFINITIVES. § 35.

Analyze and translate:—

הִקְטַלְתֶּם, הִקְטַלְנִי, הִקְטִילָהּ, הִקְטִילָה, הִקְטַלְתָּ, הִקְטַלְתָּן, הִתְקַטַּלְתִּי, הִתְקַטַּלְתֶּם,
 הִקְטִילָהּ, הִקְטַלְתָּ, הִקְטַלְתָּ, הִקְטִילְתִּי, הִקְטִילְתֶּם, הִקְטִיל, הִקְטִילְתֶּם (2), הִתְקַטַּלְתֶּם,
 הִקְטִיל, הִקְטִיל, הִתְקַטַּל (2).

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

גַּם־אֲתֶם הַקְדִּישׁ הַמִּלֶּךְ כִּדָּר לַיהוָה עַבְד־הַכֹּהֵן וְהַזֶּהב אֲשֶׁר הַקְדִּישׁ
 מִכֶּל־הַגִּזְיוֹן אֲשֶׁר כָּפַשׁ: לֹא־הִתְקַדְּשִׁי: הַקְדַּשׁ הַקְדַּשְׁתִּי אֶת־הַכֹּהֵן
 לַיהוָה: הַשְּׂחִית אֶת־הָאָרֶץ הַזֹּאת וְהַשְּׂבִית מִמֶּנָּה אָדָם וּבַחֲמָה: הַשְּׂבִיתוּ
 אֶת־הַמְּלֹאכָה:¹ הַמַּעַט בִּי־הַבְּדִיל² אֱלֹהִים אֲתֶכֶם לְהַקְרִיב אֲתֶכֶם לוֹ: הַמִּלֶּךְ
 עַל־הַמְּלָכוֹת:³ הַשְּׁלַחְתִּי בְּכֶם אֶת־הַחַיָּה וְשָׂגְלָה אֲתֶכֶם וְהַקְרִיתָהּ
 אֶת־הַבַּחֲמָה וְהַמְּלִיטָה אֲתֶכֶם:

¹ See § 26.

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

³ Followed by the prep. אַ in the sense of *sending upon* or *against*.

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

Analyze and translate:—

יִקְטֹל, יִקְטֹל (2), יִקְטֹל, יִקְטֹל, יִקְטֹל, יִקְטֹל (2), יִקְטֹל, יִקְטֹל,
 יִקְטֹל, יִקְטֹל, יִקְטֹל, יִקְטֹל, יִקְטֹל, יִקְטֹל, יִקְטֹל, יִקְטֹל.

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*.

יוֹסֵף הוּא וְהוּא מִשָּׁל בְּכֹל־הָאָרֶץ: בַּיּוֹם הַהוּא תִּשְׁפֹּת: מִלְּרֵב עַד־רֵב
תִּשְׁפֹּתוּ: יוֹם וְלַיְלָה לֹא יִשְׁפֹּתוּ: וְעַתָּה יִהְיֶה שְׁמוֹר אֶת אֲשֶׁר דִּבַּרְתָּ:
תִּשְׁמֹר אֶת־כָּל־הַמִּצְוָה הַזֹּאת: יִהְיֶה שְׂכָן בְּצִיּוֹן: יִהְיֶה הַשְּׂכָן בְּצִיּוֹן:
שְׂכָן בְּאֶרֶץ: שְׂכָנוֹ בְּסֻלֵּעַ: הַשְּׂעִיר הַזֶּה סָגוּר: וּבַעַת הַהוּא פֹּלְשֵׁתִים
מִשָּׁלִים בְּיַד־אֱלֹ: לֹא־אֲמַשִּׁל אֲנִי בָלֶם יִהְיֶה וּמִשָּׁל בָּכֶם: תִּלְבְּשֵׁי שָׂרִי:
כֵּן תִּלְבְּשֵׁנָה הַבְּתוּלֹת:

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

Analyze and translate:—

נִקְטַל, הִקְטַל, הִקְטַלְנָה, הִקְטַלְנִי, הִקְטַלְנִי, הִקְטַלְנִי, הִקְטַלְנִי (2), אִקְטַל,
וּקְטַל, תִּקְטַלְנִי, וּקְטַלְנִי, תִּקְטַלְנִי, וּקְטַלְנִי (2).

קָטַל, מִקְטַל, קָטַלְנָה, תִּקְטַלְנִי, אִקְטַל, וּקְטַלְנִי, תִּקְטַלְנִי,
תִּקְטַלְנִי (2), וּקְטַלְנִי, מִקְטַלְנִי, קָטַלְנִי, תִּקְטַלְנִי.

REMARK 10. The infinitive with or without the preposition *ל* may be the subject of a sentence, as *לֹא 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 *הוּא אֲשֶׁר* *he is the one who* or *that is the thing which*.

הַבְּדִלּוֹ מִן הַעֲדָה הַזֹּאת: הַשְּׂעִיר לֹא־יִסָּגֵר עַד־הָעֶרֶב: הַסָּגֵר בַּבֹּיֹת:
וּיְרִיחוֹ מִסְּבִיבָתָה: הוּא אֲשֶׁר־דִּבַּר יְהוָה בְּכֶם אֲקַדֵּשׁ וְעַל־פָּנָי כָּל־הַעֲמִ
אֲפָבֵד: גִּדְעֵי הַגִּזְוִים כִּי אֲנִי יִהְיֶה מִקְדָּשׁ אֶת־יִשְׂרָאֵל: לֹא־לָהּ לְהַקְטִיר
לְיִהְיֶה כִּי לַכֹּהֲנִים הַמְּקַדְּשִׁים לְהַקְטִיר: הַשְּׂמֹר לָהּ פֶּדֶת־דָּבָר עִם־יַעֲקֹב

מטוב עדר-רע: השמרו לכם פדהשכחו אדהפרות אשר פרת יהנה
 עמכם: אמרתי כפד אכפד אתה והנה מנע אתה יהנה מכבוד:

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

Analyze and translate:—

תתקטלו, נקטיל, אקטל, תקטילי, תקטילו (2), ותקטל, תתקטלנה (2),
 תקטלו, תקטלנה, הקטילי, התקטלו, התקטל, מקטל, מקטיל,
 מתקטל.

אני ממטיר לכם להם מדהשמים: הבהנים אלפיש לשע: ונם
 הבהנים ותקדשי: עתה התקדשו ונקדשו אדהפרת הנה: ועתה
 השלילי: לאתכרית חסד מעם הפרת הנה עד עולם: פה אמר
 יהנה אנכי משבית מדהמקום הנה ששון ושמחה: ונמליכי אתו עלי
 כליישראל: לא תקריבו אלה ליהנה: המשחית אתה את כלי
 השארית: משחתים אנחנו אדהמקום הנה פריגדה האצקה לפני
 יהנה:

9 b. THE ENTIRE PARADIGM OF קטל.

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

Supply the vowels and translate:—

קטלתן (3), תקטילי (5), קטלנה (2), נקטלתם, הקטלו (2),
 הקטלת (4), יקטיל, התקטלנו, התקטלנה, התקטלת (2), קטול (2),
 הקטלה, אקטיל, הקטלתם (2), הקטל (8), יתקטל, התקטל (4),
 יקטילו, הקטילה, הקטילי, תקטלנה (12), קטלנו (3), תקטל (10),
 מקטל (3), הקטילו (2), התקטלה, נקטיל, תתקטל (2),
 תתקטלו, מקטיל, הקטיל (2), נקטלה, קטלו (5), אקטל (5),
 אתקטל, תקטילי, נקטלת (2), תקטלו (5), נתקטל, מתקטל, תקטילו,
 התקטלתם, הקטלנה (2), נקטלו, קטלתי (3), יקטל (5), נקטל (7),
 תתקטלנה (2), התקטלו (2), הקטלנו (2), נקטלתי, קטילי (2),
 נקטלתן, קטלת (6), יקטלו (5), הקטילי, הקטלתן (2),

, ותקטלו , קטל (11) , קטלה (3) , נקטלו , הקטלתי (2) , קטלתם (3) ,
 התקטלתו , התקטלי , תקטיל (2) , התקטלתו , התקטלי .

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 תִסְגֵּר *thou shalt not deliver*, אַל תִּסְגֵּר *deliver not*.

נִגְזַה הַיָּד וְתִדְבַק הַיָּד אֶל־הַקֶּרֶב: וַיְהִינָה זָמַן בָּרַד וַיִּמְשַׁר וַיְהִינָה
 בָּרַד צִלְיָה־אֶרֶץ: וּמְרִדָּי נָדַע אֶת־הַכֹּל וַיִּקְרַע מְרִדָּי אֶת־הַפְּנָדִים
 אֲשֶׁר לוֹ וַיִּלְבַּשׁ שֵׁק וְאָפַר וַיִּזְעַק זַעֲקָה וַתִּשְׁלַח הַמַּלְאָךְ בְּגָדִים
 לְהַלְבִּישׁ אֶת־מְרִדָּי וְלֹא קָבַל: וּבָרִית וַיְהִינָה אֶת־הַעֲוֹנוֹם הָאֵלֶּה וַיִּרְשָׁתָּהּ
 אֲהֵם וַיִּשְׁבֹּת בְּאֶרֶץ: אֶת־אֶחָדָן תִּקְרִיב אֶל־הַמִּשְׁכָּן וַיַּחֲצֵת אֹתוֹ בַּמַּיִם
 וַיִּלְקַחֶת אֶת־הַפְּנָדִים וַיְהַלְבִּשָׁתָּהּ אֶת־אֶחָדָן אֶת־הַפְּתִילֹת וַיִּלְקַחֶת אֶת־הַשָּׁמֶן
 וַיַּצְקֶתָּהּ עַל הָרֹאשׁ וּמִשְׁחָתָּהּ אֹתוֹ: אֶל־תִּשְׁכַּח מִמֶּנּוּ רַע: קָרִיב עֲדֵה־הָעֵדָה
 וְאַדְבָּרָהּ: שְׁמַרְהֵיזָאת 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 קָטַלְהוּ *he killed him* is composed of קָטַל 3 masc. sing. pret. and הוּ for הָ suffix of 3 masc. sing. with vowel of union

(,), and is equivalent to קָטַל אֶתָּהּ ; קָטַלְתָּהּ she killed her is for קָטַלְתָּהּ, which is composed of קָטַלְתָּ 3 fem. sing. pret., whose termination becomes ה before suffixes, and ת suffix of 3 fem. sing., and is equivalent to קָטַלְתָּהּ אֶתָּהּ .

Analyze and translate:—

קָטַלְתָּוּ , קָטַלְתָּי , קָטַלְתָּם , קָטַלְתָּן , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .
 קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

b. The rest of the Kal Preterite.

Analyze and translate:—

קָטַלְתָּוּ , קָטַלְתָּי , קָטַלְתָּם , קָטַלְתָּן , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .
 קָטַלְתָּוּ , קָטַלְתָּי , קָטַלְתָּם , קָטַלְתָּן , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

קָטַלְתָּוּ , קָטַלְתָּי , קָטַלְתָּם , קָטַלְתָּן , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .
 קָטַלְתָּוּ , קָטַלְתָּי , קָטַלְתָּם , קָטַלְתָּן , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

קָטַלְתָּוּ , קָטַלְתָּי , קָטַלְתָּם , קָטַלְתָּן , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .
 קָטַלְתָּוּ , קָטַלְתָּי , קָטַלְתָּם , קָטַלְתָּן , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ , קָטַלְתָּהּ .

* 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 קָטַלְתָּוּ means either *he caused him to kill* or *he caused to kill him*; הִלְבַּשְׁתָּם בְּתוֹנֹת *thou hast caused them to put on tunics*, but הִלְבַּשְׁתָּם אֶת־אֶלְעָזָר *thou hast caused Eleazar to put them on*.

Analyze and translate:—

הקטילני , הקטילתי , הקטילתי , הקטילתי (2) , הקטילתי , הקטילתי , הקטילתי (2) , הקטילתי , קטלני , קטלתי , קטלתי , קטלתי , קטלתי (2) .
 גהלתו , גהלתו , גהלתו , גהלתו , גהלתו , גהלתו , גהלתו , גהלתו , גהלתו , גהלתו (2) , השבתי , השבתי .

אין לה אב ואם ולקחה מרדכי¹ לו לבת: ונספר להם קמן את
 כל־אשר גדלו המלך: הנה אנכי עמו ושמתיה ככל אשר דברתי
 לך: שפחתי רעב וחסה ושפל: חבנדים ולבש ורחץ במים ולבשם
 ולקח מן הדם ונתנו עליה־מזבח וקדשו: הלבישני חבנדים: הלבישתי
 חבנדים: המלכה־הדביקה־הי: אתה הבדלתם לה³ כ־אשר דברת אדני
 ויהיה⁴

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

² Used adverbially, *how*.

³ See § 29. 3.

⁴ § 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 וקטל.

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. ושלחני not ושלחני from ושלח, and ושלחני from ושלח.

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:—

וְקָטְלוּ , וְקָטְלוּ (2) , וְקָטְלוּ , וְקָטְלוּ , וְקָטְלוּ , וְקָטְלוּ , וְקָטְלוּ .
 וְקָטְלוּ , וְקָטְלוּ , וְקָטְלוּ , וְקָטְלוּ , וְקָטְלוּ , וְקָטְלוּ .
 וְקָטְלוּ , וְקָטְלוּ (2) , וְקָטְלוּ (2) , וְקָטְלוּ (2) .
 וְקָטְלוּ , וְקָטְלוּ , וְקָטְלוּ , וְקָטְלוּ (2) .
 וְקָטְלוּ , וְקָטְלוּ , וְקָטְלוּ , וְקָטְלוּ (3) , וְקָטְלוּ , וְקָטְלוּ , וְקָטְלוּ , וְקָטְלוּ .

¹ See § 42. 2.

וְקָטְלוּ מִהָאָרֶץ : ¹ וְנִשְׁמְרוּ בְכָל-הַיָּמִים אֲשֶׁר-הֵלַכְנִי בָהּ : עַתָּה
 דַּבְּרָנָא אֱלֹהֵי-מִלְחָמָה כִּי לֹא וְנִמְנְעֵנִי מִמֶּנּוּ : וְנִקְדַּשׁ אֱתֵי-הַמִּשְׁכָּן וְאֵת-
 הַמִּזְבֵּחַ וְנִמְשַׁחֶם : וְנִתְפַּשׁ בְּשֹׁלְמֹה וְנִקְרָעָה : אֵת-הַיְהוָה תִּשְׁמְרֶם
 לְעוֹלָם : הַתְּשַׁבַּח אֱשֶׁה הָעוֹל אֲשֶׁר לָהּ גַם-אֱלֹהֵי תִשְׁבַּחְתֶּהּ וְאֲנִי לֹא
 אֲשַׁבְּחֶהּ : וְנִמְלֹכוּ אֹתוֹ וְנִמְשַׁחְתֶּהּ : יְהוָה וְשִׁמְרָהּ מִכָּל-רָע מִשְׁתַּח וְיִגְדֹּל
 עוֹלָם : לָקַח אֶת-יְפֵי-הַזָּקֵן וְהִזְהִיב וְנִישַׁלְחֶם אֱלֹהֵי-מִלְחָמָה ² הַיֵּשֶׁב בְּדַמְשִׁקַּי :

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

² See Remark 8.

b. Piel and Hiphil Futures.

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

18. Tsere in the Hiphil apocopated future, future with Vav Conversive, and imperative becomes Hhirik before suffixes, e. g. אַל-תִּשְׁחִיתֵהוּ *destroy not*, אַל-תִּשְׁחִיתֵהוּ *destroy him* (or *it*) *not*.

Analyze and translate:—

וְקָטְלוּ , וְקָטְלוּ (2) , וְקָטְלוּ , וְקָטְלוּ , וְקָטְלוּ , וְקָטְלוּ .
 וְקָטְלוּ (3) , וְקָטְלוּ (4) , וְקָטְלוּ , וְקָטְלוּ , וְקָטְלוּ .
 פִּשְׁטוֹ אֶת-הַכֶּתֶב אֵיכָּה אֶלְבַּשְׁתָּה רְחֹמַי אֶת-הַרְגִּלּוֹם אֵיכָּה
 אֶטְנַפֶּם : הַבְּהֵל וּבְהִילָנִי יְהוָה מִהָעַם : עַמִּי אֲנִי בְּצַרָה אֶחְלָצֵהוּ

וַאֲכַפְרוּהוּ: וַיִּשְׁפַּם בַּבֶּקֶר וַיִּשְׁלַחֵהָ: אָמַר אֶל־תִּשְׁחִיתֶהוּ כִּי בָרַכָה בּוֹ:
 חַיִּים יְהִיֶּה לֹא נִשְׁחִיתָהּ וְלֹא יִשְׁפַח אֶת־חֲבֻרֹתָ אֲשֶׁר נִשְׁפַּע לָכֶם:
 מִהַדְּאִנֹּשׁ כִּי תִזְכְּרֶנּוּ וְכַבֹּד וְהָדָר תַּעֲשֶׂלְהוּ: וַתִּמְשִׁילֶהוּ בְּכָל־הָאָרֶץ:
 לָקַח אִתּוֹ וַיִּמְלִיכֶהוּ עַל־יִשְׂרָאֵל: וַאֲרָחֶצֶף בַּמָּוִם וַאֲלַבִּישָׁה: וַלְבָשָׂהוּ
 בְּקָדִים:

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, הִי קָטַלְהָ *thy killing* or *to kill thee*, הִי קָטַלְהָ *thy causing to kill*, *to cause thee to kill* or *to cause to kill thee*.

Analyze and translate:—

קָטַלְכֶם, קָטַלְכֶם, קָטַלְכֶם, קָטַלְנִי (2), קָטַלְהָ, קָטַלְי, קָטַלְהוּ, קָטַלְהָ,
 קָטַלְנִי (2), קָטַלְנוּ, קָטַלְהָ, קָטַלְי, קָטַלְהוּ, קָטַלְכֶם, קָטַלְנִי (2), קָטַלְהוּ,
 קָטַלְי (2), קָטַלְהָ, קָטַלְנִי, קָטַלְכֶם, קָטַלְכֶם, קָטַלְכֶם, קָטַלְכֶם,
 קָטַלְנִי (2), קָטַלְהָ, קָטַלְי, קָטַלְנִי (2), קָטַלְכֶם, קָטַלְנִי (2), קָטַלְנִי (2), קָטַלְנִי (2), קָטַלְנִי (2), קָטַלְנִי (2).

¹ Of the two forms here represented one has a suffix, the other has not.

² Notice the position of the accent.

אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי, אָמַרְי,
 אָמַרְנִי (2), אָמַרְנִי (2), אָמַרְנִי (2), אָמַרְנִי (2), אָמַרְנִי (2), אָמַרְנִי (2), אָמַרְנִי (2), אָמַרְנִי (2), אָמַרְנִי (2), אָמַרְנִי (2).

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*

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

וְשָׁמַע הָעָם בְּדַבְרֵי עֲמֹדָה: וְנִשְׁמַע יְהוָה¹ בְּדַבְרֵכֶם לִי: עֲתָה
 כִּבְדַּנִּי נָא לְגַד יִשְׂרָאֵל: אֵתָה דַּבַּרְתָּ אֵלֶיחֶמְקוֹם הַזֶּה לְהַכְרִיתוֹ:
 מִשְׁחֹו אֲתָם: מִשְׁחֹו פִּי־זֶה הוּא: קִבְּצֵנִי מִן־הַגּוֹיִם: בְּקִבְצֵי אֶת־
 יִשְׂרָאֵל מִן־הַגּוֹיִם² וְנִקְדַּשְׁתִּי בָם וְנִדְעֵי הַגּוֹיִם פִּי־אֲנִי יְהוָה¹ אֱלֹהֵי־קִדְשִׁי
 בְּכֶם: וְנִמְשַׁח אֹתוֹ לְקַדְשׁוֹ: וַיִּבְרַל אֶהְרֹן לְהַקְדִּישׁוֹ לְהַקְטִיר לְפָנַי
 יְהוָה:

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

² 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, *הָאֶבֶן הַגְּדוֹלָה* 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 *הָאֵלֹת הַגְּדוֹלוֹת* 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, *אֲחֹותֶךָ הַקְּטַנָּה מִמֶּךָ* thy sister young from thee, i. e. younger than thou; *אֶגְדֹּל מִמֶּךָ* I will be greater than thou.

שְׂמִיִם הַקְּדוּשִׁים¹ וְנֶאֱרַן הַקְּדוּשָׁה: גֵּיבִים רַבִּים וּמְלָכִים גְּדוֹלִים: וְהֵנָּה
 בָּאָר בְּשׂוּדָה וְהָאֶבֶן גְּדוֹלָה עַל־הַבְּאָר: שְׁלָמָה הַקְּדוּשָׁה: הַתְּאֵדִים הַטְּבוֹת

טבות מאד וְהָרְעוּת רְעוּת מְאֹד: אֱלֹהֵי הַמַּלְכִים אֲשֶׁר מָלְכוּ בְּאֲדוֹם
 לִפְנֵי מֶלֶךְ-מֶלֶךְ לְיִשְׂרָאֵל: אֵת פְּלִי-הַמַּלְכִים הָאֵלֹהִים לְכַד: ² עַל-מִיָּה דָבַר
 יְהוָה ³ עֲלֵינוּ אֵת פְּלִי-הָרָעָה הַגְּדוֹלָה הַזֹּאת: וַיְהִי הַשְּׁלִיף עֲלֵיהֶם
 אֲבָנִים גְּדֹלוֹת מִן-הַשָּׁמַיִם: הָאָרֶץ הַשׁוֹבָה אֲשֶׁר יְהוָה נָתַן לָהּ: עִיר
 גְּדוֹלָה גְּבֻעוֹן וְהִיא גְדוֹלָה מִן-הָעִיר:

¹ Vowel of the noun assimilated to the preceding Kamets as after the article, § 23. 3. a.

² Upon what ground, i. e. for what reason, why.

³ 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 הַמְּקוֹם הָאֲרוֹן *the place of the ark*; יְהוָה הָאֲרוֹן *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.

פְּנֵי הַכְּרוֹבִים: אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל: אֲרוֹן בְּרִית יְהוָה: פֶּלַע פְּלִי בֵּית
 הָאֱלֹהִים הַגְּדֹלִים וְהַקְּטָנִים: פּוֹכְבֵי הַשָּׁמַיִם: הֵן לַיהוָה הַשָּׁמַיִם וְשָׁמַי
 הַשָּׁמַיִם הָאָרֶץ וְכָל-אֲשֶׁר-בָּהּ: הַקֵּל קָל גַּעֲקָב וְהַתְּלוֹם דְּהִי עָשׂוּ: תִּכְבְּדֵנִי
 חַתַּת הַשָּׂדֶה: אֵתָהּ הַמַּלְכָּתִנִי עֲלֵעַם רַב גַּעֲפָר הָאָרֶץ: וַיִּגְדֵּל הַמֶּלֶךְ
 מִקֵּל מַלְכֵי הָאָרֶץ: נָשַׁב דָּוִד בַּשָּׂדֶה פִּלְשְׁתִּים: וַיִּשְׁכְּחֵי אֶת-יְהוָה וַיִּמְפָּר

אתם בְּיַד מַלְאָךְ אֲדוֹם : הֲלֹא טוֹב אֲבָנָה וּפְרָפֶר נְהוּרוֹת דְּמִשְׁק מִבַּל ¹ מִיָּמִי
יִשְׂרָאֵל הֲלֹא-אַרְחִיץ בָּהֶם וְטַהַרְתִּי :

¹ 23. 1. אֲמִנָה קִיִּי .

² The construct of מִיָּמִי, a reduplication of the more usual form מִי .

15. NOUNS WITH SUFFIXES, § 49.

REMARK 29. The prepositions אַחֵר *after*, אֶל- *to*, על *upon* and a few others take the suffixes belonging to plural nouns, § 66. 2, e. g. אַחֵרִי not אַחֵרִי *after me*.

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

אֲתִמְצוֹתַי תִּשְׁמְרוּ וּבְקִלּוֹ ¹ תִּשְׁמְעוּ וְבוֹ ² תִּדְבְּקוּן : אֵתָה אֲתִדְבְּרִיתִי
תִּשְׁמַר אֵתָה וְזָרְעָה אֲחֵרִיָּה : אֶבֶד תִּאבְדוּן אֲתִקְלִי־הַמְקוֹמוֹת אֲשֶׁר
עָבַדְתִּי-³שָׁם הַגּוֹיִם אֲשֶׁר אִתָּם לְרָשִׁים אִתָּם אֲתִאֲלֹהֵיהֶם וְנִתְצַתֶּם אֶת-
⁴מִזְבְּחֵיהֶם וְשִׁבְרֵתֶם אֲתִמְצוֹתֵיהֶם וְאֲשִׁרֵיהֶם תִּשְׂרְפוּן בָּאֵשׁ וְאֶבְדַּתֶּם אֶת-
שְׁמֵם מִדְּהַמְקוֹם הַהוּא : וְהִנֵּה אֲנִי הוֹלֵךְ הַיּוֹם בְּדֶרֶךְ פְּלִי־הָאָרֶץ וַיִּדְעַתֶּם
בְּקִלְ-לִבְבְּכֶם וּבְקִלְ-נַפְשְׁכֶם כִּי לֹא נָפַל דָּבָר אֶחָד מִכָּל הַדְּבָרִים הַשְּׂוֹבִים
אֲשֶׁר דָּבַר יְהוָה אֲלֵיהֶם ⁵עֲלֵיכֶם :

¹ שְׁמֵי may take a direct object, or as in this instance be followed by בְּ

² See Lesson 4, note 1; also § 39. 3.

³ § 30. 33.

⁴ The 3 plur. suf. with fem. plur. nouns may be either ם or יָהֶם .

⁵ Upon the subject of, concerning.

16. PE GUTTURAL VERBS, § 53.

Translate and give the corresponding forms of the perfect verb קָטַל :—

עֲמִידָתָם , תִּעְמִידוֹ (2) , תִּעְמִידוֹ , נִעְמַד , אֶעְמַד , עָמַד (2) , תִּחְזְקִי ,
נִחְזַק , תִּחְזְקֶה , תִּאֲכְלוּ , אֲכַל .
הִעְמִידוּ , הִעְמִידוּנוּ , נִעְמִידְהוּ , תִּעְמִידוֹם , הִעְמִידְתְּ , תִּעְמִידְנָה ,
נִעְמַד .

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 פֶּלֶא, e. g. וְהָפַנְנִי 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.*

וַנִּהְיֶה יְהוָה אֱלֹהֵינוּ לָהּ אֲדִיחַקְלֶלָהּ לְבָרְכָהּ כִּי אֶתְבָּקֶה יְהוָה׃ הַשֶּׁמֶשׁ
 יִהְיֶה לְחֹשֶׁךְ וְהַיָּרֵחַ לְדָם׃ וַנִּהְפְּנֵי כְּלֵי־הַמַּיִם לְדָם׃ אֲנִי וּבִיתִי נִגְבַּד
 אֲדִיחַקְלֶהּ׃ עֲזַבְתֶּם אֲדִיחַקְלֶהּ נִגְזַב אֶתְכֶם׃ וַנִּמְשַׁר עֲלֵיהֶם מִן לֶאֱלֹל׃
 וַנִּצְאֲלָהּ אֲדִיחַקְלֶהּ׃ וַיֹּאמֶר אִישׁ־הָאֱלֹהִים אֲלֵיהֶּמְלֶכָהּ לֹא אֵכֵל לָהֶם בְּמִקְוֵם
 הַיָּדָה׃ כְּלֵי־עֲצֻמֹתַי תֹּאמְרֶנָּה יְהוָה מִי כְמוֹתָ׃ בְּמִקְוֵם אֲשֶׁר־נִאָּמַר לָהֶם
 לֹא־יִמְרֵי אֵתֶם נֹאמַר לָהֶם בְּנֵי אֱלֹהִי׃ וַעֲתָה אֱלֹהֵי יִשְׂרָאֵל¹ נִאָּמֵן׃
 אֲדִיבְרִיךָ אֲשֶׁר הַבְּרִית לְעַבְדֶּךָ דָּוִד אָבִי׃

* דְּבִיךָ כִּי

¹ The future followed by נֹא has the force of a petition or request.

² 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.

בְּרַחַם יְבָרְכֶהּ יְהוָה בְּאֶרְצָן אֲשֶׁר יְהוָה אֱלֹהֵינוּ הֵחֵן לָהּ׃ בְּרַחֲמֵי נַפְשִׁי
 אֲדִיחַקְלֶהּ וְאֵלֵי־תַשְׁבְּחֵי כְּלֵי־גַמְוֹלָיו׃ אַבְרָכָה וְאֵלֵי־לֶחֶם שָׁמַיָּה וְאַבְרָכָה מְבָרְכֶיהָ

וּנְבָרְכֵי בָּהּ כָּל גִּזְרֵי הָאָרֶץ : נִדְעָתִי אֶת אֲשֶׁר־תִּבְרַךְ מִבְּרָכָה : וְעַתָּה
 בָּרַךְ אֶת־פִּיֹת עֲבָדֶיךָ וּמִבְרָכָתְךָ וּבְרָכָה לְעוֹלָם : זַעֲקוּ אֵלַי וְלֹא אֲשַׁמֵּעַ
 אֲלֵיהֶם : וַיִּזְעַקוּ אִישׁ אֶל־אֱלֹהָיו : אֲנִי־שָׁנִי מִדֶּה־אָרֶץ : טַחְרֵנוּ אֶת־פְּלִי
 בֵּית יְהוָה וְאֶת־הַמִּזְבֵּחַ וְאֶת־פְּלִפְלֵיו : וַיִּטְהְרוּ הַפְּלִיָּנִים וַיִּטְהְרוּ אֶת־
 הָעַם : אָמַר אֲלֵיהֶם רַחֵם וְטַהֵר :

18. LAMEDH GUTTURAL VERBS, § 55.

Translate and give the corresponding forms of קָטַל :—
 שָׁלַחַת, שָׁלַחַ, שָׁלַחַת, אֶשְׁלַח, נִשְׁלַחַת, נִשְׁלַחַ, שְׁלַחַת, וְשְׁלַחַת, הַשְׁלַחַת
 נִשְׁלַחַת, מִשְׁשַׁלַּחַת, שְׁשַׁלַּחַת, שְׁשַׁלַּחַת, שְׁשַׁלַּחַת, וְשְׁשַׁלַּחַת.

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

נָתַן זָרַע לְזָרַע וְלָהֶם לְאֹכֵל : בִּבְקָר זָרַע אֶת־זֶרְעָה : אֶל־תִּנְעַע שְׁמָה
 אֶת־פְּלִי־הָעַם : מִדִּיּוֹדַע מִהַזָּבֹב לְאָדָם : נִדְעָתָּ פִי יְהוָה שְׁלַחַתִּי אֲלֵיךָ :
 וַיֹּאמְרוּ אֵלָיו הַנִּדְעָתָּ כִּי הַיּוֹם יְהוָה לָקַח אֶת־אֶדְלָיִה מִשַּׁל רֵאשִׁי
 וַיֹּאמֶר גַּם אֲנִי נִדְעָתִי : אֲתִי שְׁלַחַתָּ : תִּלְקַח אֶל־פִּיֹת הַמַּלְאָךְ : אֶל־יָא
 תִּמְנַע מִהַלְךְ אֵלַי כִּי כִפַּד אֶכְפְּדָה מְאֹד : הַלּוֹךְ הַלְכוּ הַעֲצוּם לְמִשְׁתַּת
 עֲלֵיהֶם מְלַךְ וַיֹּאמְרוּ לְזִוִּית מְלוֹכָה עֲלֵינוּ : אִזּוּ תִּפְשַׁקְתָּה עֵינֵי עֲרֹרִים
 וְאֲזִנִּי תִּפְתְּחָה : אֶקְרַע אֶת־הַמַּמְלָכָה מִפִּיֹת עוֹד : קָרַעִי לְכַבְּדָם
 וְאֶל־בְּנֵיהֶם :

* מלכה קרי

¹ The plural of אָרֶץ is often used, as it is here, in a singular sense.

² פָּתַח is applied specifically to opening the eyes; פָּתַח is the general term for opening, and is applied to anything whatever.

³ תִּרְשָׁ is for תִּרְשָׁ 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), אָנַשׁת, גָּשׁוּ, נָגַשׁוּ, נָגַשׁת, תִּגְשַׁנָּה, גַּשׁ, נָגַשׁ,

נָתַתְּ , הַגִּישׁ (2) , מָגִישׁ , הַגִּישְׁתֶּם , בְּגִישׁוֹ , הַגִּישׁוֹ , אָגֵשׁ , מֵגֵשׁ ,
 נָתַתְּ , תַּת , הַגִּישְׁתִּינִי , הַגִּישְׁתִּים , הַגִּישְׁתִּיכֶם , הַגִּישְׁתִּי , הַגִּישְׁתִּיו (2) ,
 בְּגִישְׁהָ , בְּגִישְׁהוּ , בְּגִישְׁהוּ , תַּגִּישְׁתֶּמוּ (3) .

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

נָתַתְּ בְּנֶדָה אֶת־מֶלֶךְ הַיָּדָוִן וְאֶת־עַמּוֹ וְאֶת־עִירוֹ וְאֶת־אֲרָצוֹ : וְנָתַתְּ
 יְהוָה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתוֹ מִחַיָּו : קַח־מִי־סָרֵי וְאַל־
 בְּסָרָה : שְׁמִנִּי וְקַטְחֹתַי נָתַתְּ לַפְּנֵיהֶם וְתַקְחֵם אֶת־לֶחֶמִי אֲשֶׁר נָתַתְּ לָךְ
 יָדַבְּשׁ הַאֲבִלְתִּיף וְנִתְּתִיחוּ לַפְּנֵיהֶם : לֹא־תִגְדֹּה לוֹ דָּבָר קַטְן וְגָדוֹל
 עֲדַאֲוִיר הַבְּקָר : הַגִּיד נְעִיד לְמֶלֶךְ אֵת פְּלִי־הַדְּבָרִים הָאֵלֶּה :¹ לְמַעַן
 לֹא־תִגְדֹּת לִי כִּי² אֲשַׁתֶּךָ הוּא לְמַעַן אֲמַרְתָּ אֲחֵתִי הוּא וְנִאֲקָה אֹתָהּ לִי
 לְאִשָּׁה : וְהִנֵּה לֹא־תִגְדַּלְי הַחַצְרוֹ : נְפַלְחֵנָּא בְּיַד יְהוָה כִּי־רַבִּים רַחֲמָיו
 וּבְיַד אָדָם אַל־אֲפָלֶה :

* רחמינו קרוי

¹ preceded by ל is pointed לְמַעַן before a guttural and לְמַעַן before other consonants.

² The construct of אֲשַׁתֶּךָ is אֲשֵׁתִי which, before suffixes, becomes אֲשֵׁתִי 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 :

סָבַח , סָב , סָב (3) , סָבִי , סָבִי , סָבָה , סָבִינָה , סָבִינוּ , סָבָה (2) ,
 תְּסָבִי , תְּסָבִי , נָסָב , נָסָב , נָסָב , הִסָּב , הִסָּב , הִסָּבִי , הִסָּבִי , נִסְבִּינוּ ,
 נִסְבָּה , סָבִינוּ , סָבִינָה , סָבִינָה , סָבִינוּ , סָבִינוּ (2) , וְסָבִינָה .
 הִסָּבָה , וְסָבִינָה , וְסָבִינוּ , הִסָּבִינוּ , הִסָּבִינוּ , הִסָּבִי , הִסָּבִי , הִסָּבִי
 הִסָּבִינָה (2) , אָסָב , אָסָב , הִסָּב , הִסָּבִי , נָסָב , נָסָב , וְסָבִינוּ , וְסָבִינוּ
 וְסָבִינוּ (2) , תְּסָבִינָה , וְסָבִינָה , וְסָבִינוּ .

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

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

אֲבָרְכָה אֶחָד וּמְבֹרָכִיהָ בְּרוּךְ: אֲשֶׁר תֵּאָדָר וְיִאָדָר: לֹא תֵאָדָר אֶת־הַעֲמֻסִּים כִּי בְרוּךְ הוּא: אִם־לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיהָ לִשְׁמֹר אֶת־כְּלֵי מִצְוֹתָיו וְדָבָרְךָ בָּהּ כְּלֵי־הַקְּלָלוֹת הַאֵלֶּה: אֶחָד אֶתָּה כְּעִיר וְאֶחָד אֶתָּה בְּשָׂדֶה: וַיֹּאמֶר גָּלוּ אֲבָנִים גְּדֹלוֹת אֶל־פִּי הַמַּעְרָה: גִּיל עַל־יְהוָה דַּרְפָּה: הַחֵל לִטְהַר אֶת־יְהוּדָה מִן־הָאֲשֵׁרִים וַיִּנְתְּצֵנִי אֶת מִזְבְּחֹת הַבְּעֻלִים וְהָאֲשֵׁרִים שֶׁבַר¹ וְהַחֵק וְעַמּוּמֵי כְּהֵנִים שָׂרָף עַל־מִזְבְּחוֹתָיִם: אִם מִזְבֵּחַ הַיְהוּדִים מִרְדְּכִי אֲשֶׁר הַחֲלוּתָ לְנַפֵּל לְפָנָיו נָפִיל תִּפּוֹל לְפָנָיו: הַיּוֹם הַזֶּה אֶחָל גְּדָלָה בְּעֵינֵי כָל־יִשְׂרָאֵל:

¹ יִיחָד *i. e.* Yodh superfluous; according to the Masoretic direction, therefore, it is to be neglected in reading the word.

¹ With Pattahh in the ultimate in place of Tsere.

21. PE YODH VERBS, § 58.

Translate and give the corresponding forms of קָטַל:

נָשַׁב, נָשַׁב, שָׁבַת, שָׁב, שָׁבַת, תִּשְׁבֶּנָּה, תִּשְׁבֶּנָּה, נִשְׁבַּב, נִשְׁבַּב, נִשְׁבַּב, נִשְׁבַּב, נִשְׁבַּב, הִשְׁבִּיבוּ (2), יָבַשׁ, יָבַשׁ, תִּיבְשֵׁוּ, אִיבַשׁ, שָׁבַתוּ, שָׁבַתְכֶם, אִישִׁיבֶהָ, וְנִשְׁבִּבוּם, הִשְׁבִּיבֶהָ.

REMARK 38. The interrogative הֲ is employed in simple direct questions, shall I live? in indirect questions אִם is more usual; *inquire* אִם אֶחְיֶה *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.*, הֲתִשְׁמָר מִצְוֹתָיו אִם־לֹא *wilt thou keep (or in dependence*

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

לֹא תָשִׁיב בְּפִתְיָךָ אֲשֶׁר הִלַּכְתָּ: שׁוּבֵי אִישׁ לְבֵיתוֹ: וְלָקַם וְלָלֶךְ וְלָשֶׁבַב לְמִקְוָמוֹ: אֵת יוֹבְנֵי־תוֹרֶךָ תִּשְׁבְּטֶנָּה לְקַרְמֶתְכֶן: הִנֵּה אֲנֹכִי עִמָּךְ וְשִׁמְרֶתִיךָ בְּכָל אֲשֶׁר-תִּלְכֶן בְּהַשְׁבְּתֶיךָ אֶל־הָאָדָמָה הַזֹּאת: וַיִּשְׁלַחֵנִי אֶל־יֹשְׁבֵי הָעִיר לֵאמֹר הַשְׁבֵּנו פְּלִשְׁתִּים אֶת־אֲרוֹן יְהוָה: וַיִּקְרְבוּ יְמֵי־דָוִד לָמוֹת: אֶל־אֲשֶׁר תִּלְכֵּנו אֵלֶיךָ וּבְאֲשֶׁר תִּלְכֵּנו אֵלֶיךָ עִמָּךְ עִמִּי וְאֶל־תוֹרֶךָ אֶל־הֵי בְּאֲשֶׁר תָּמוּתִי אָמוּת וְשֵׁם אֶקְבְּרָ: אָנֹכִי תִלְכֶן וּמָאֵן תָּבוֹא: וְעַתָּה הַפְּרִיחֵה הַזֹּאת אֲשֶׁר הֵבִיא שִׁפְחָתְךָ לְאָדָנִי וּמִתְּנָה לְנַעֲרִים הַמְתַּחֲלָכִים בְּרִגְלֵי אָדָנִי:

¹ § 50. 1.

² 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) , נִמְצָאנָה (2) , נִמְצָאתֶם , נִמְצָא (3) , מִצְאתֶם , הַמִּצְאתֶם , תִּמְצָאנָה (2) , תִּמְצָאנָה (2) , מִצְאוֹ , מִצְאָנָה , אִמְצָאוּהוּ , יִמְצָאוּהוּ .

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־שִׁמְשׁוֹאֵל וַיֹּאמֶר הֲגִנִי בְיָרֵךְ אֶל־עַלִי וַיֹּאמֶר הֲגִנִי בִירְקָאתָ לִי וַיֹּאמֶר לֹא־קָרָאתִי שׁוּב שָׁכַב בְּגִלְגָל וַיִּשְׁכַּב: קִים קָרָא אֶל־אֶלְהֵיךָ: וַתֹּאמֶר אֲלֵיךָ אֶל־תִּקְרָאתָ לִי נַעֲמִי קְרָאתָ לִי מְרֵא: יִמְלֵאתִי אֶת־הַפִּיט הַזֶּה כְּבוֹד: וַתְּבֹאנָה וַתִּמְלֵאנָה אֶת־הַרְהָטִים: הַנְּחַד

their life, thus בן־שְׁמֹנֶה שָׁנָה *son of eight years* i. e. *eight years old*.

See also the rules in § 73.

שְׁלֹשָׁה יָמִים: שְׁשֵׁה בָּיִם: הַמְּשֹׁם אִישׁ: שְׁנָיִם אָנָשִׁים: אַרְבָּעָה
 מַלְכִים: שְׁבַע־כַּהֲנָיִם: שְׁשֵׁה הַדְּשִׁים: שְׁשֵׁת יָמִים: שְׁנֵי עֶזְרָו: הַמְּשֹׁחַ
 הַמְּלָכִים: שְׁבַעַת הַיָּמִים: שְׁלֹשׁ הַעָרִים: שֵׁשׁ כְּנָפֹסִים: עָרִים שְׁתַּיִם:
 שְׁתַּיִם נָשִׁים: עָרִים אַרְבָּעִים וּשְׁמֹנֶה: אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה:
 יָמִים שְׁנָיִם: שְׁנָיִם דְּרָכִים: בְּדֹשְׁמֵי־יָמִים: בַּתְּחִלָּה שְׁנָה: בֶּן־
 שְׁלֹשִׁים שָׁנָה הָיָה בְּמַלְכוֹ: הוּא וְשֵׁתִי בְּתוֹר: שְׁלֹשָׁה אֱלֹהִים בְּנִירְנָה:
 שְׁנֵים עָשָׂר אָנָשִׁים: שְׁתַּיִם עֲשָׂרָה הָאֲבִיִּים הָאֵלֶּה: שְׁתַּיִם וְשְׁמוֹנִים
 שָׁנָה וְשֶׁבַע מֵאוֹת שָׁנָה: שְׁנָיִם וְעֶשְׂרִים אֶלֶף שְׁלֹשָׁה וְשֶׁבַע־עֶשְׂרִים וּמֵאוֹת:
 בְּשָׁנָה שְׁתַּיִם בַּחֹדֶשׁ הַשְּׁשִׁי בְּיוֹם אֶחָד לַחֹדֶשׁ: בְּשָׁנָה אַרְבַּע בְּאַרְבָּעָה
 לַחֹדֶשׁ הַתְּשִׁיעִי: בְּשְׁלֹשִׁים שָׁנָה בְּרַב־יָעִי בְּחֹמֶשׁ לַחֹדֶשׁ: בְּשָׁנָה הַתְּשִׁיעִית
 לְמַלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי בְּעֶשְׂרִי לַחֹדֶשׁ: בְּיוֹם עֶשְׂרִים וְאַרְבָּעָה לְעֶשְׂתֵּי־
 עָשָׂר חֹדֶשׁ: וַיִּנְתְּמֵם הַמִּיּוֹשִׁית לְפָרְטָה: רְבֹעִית הַיּוֹם: שְׁלֹשִׁית הַשָּׁקֶל:
 עֲשִׂירֵת הָאֶפֶס:

¹ Observe the distinction between the predicate and the attributive.

² § 65. 3.

THE END OF THE DELUGE. GENESIS 8, 1-9.

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ
 בַּתִּבָּה וַיִּגְבֹּר אֱלֹהִים רוּחַ־עַל־הָאָרֶץ וַיִּשְׁבּוּ הַמַּיִם: וַיִּסְכְּרוּ מַעְיָנֵת
 הַיָּם וְאַרְבַּעַת הַשָּׁמַיִם וַיִּכְלָא הַנֶּגְשִׁים מִן־הַשָּׁמַיִם: וַיִּשְׁבּוּ הַמַּיִם
 מֵעַל הָאָרֶץ הַלְוָה נָשׁוּב וַיִּחְסְרוּ הַמַּיִם מִקְצֵה הַמַּשָּׁיִם וּמֵאֵת יוֹם: וַתֵּנַח
 הַתִּבָּה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשֶׁבַע־עָשָׂר יוֹם לַחֹדֶשׁ עַל הַר־אֲרָרָט: וְהַמַּיִם
 הָיוּ הַלְוָה וַחֲסֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בְּעֶשְׂרִי בְּאֶתֶד לַחֹדֶשׁ נִרְאָה רֵאשִׁי
 הַהָרִים: וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח לֵחַ אֶת־חַלּוֹן הַתִּבָּה אֲשֶׁר עָשָׂה:
 וַיִּשְׁלַח אֶת־הַעֲרֵב וַיֵּצֵא וַיִּצֹא נָשׁוּב עַד־וַיִּבְשַׁת הַמַּיִם מֵעַל הָאָרֶץ: וַיִּשְׁלַח
 אֶת־הַיּוֹנָה מֵאֵתוֹ לְרֹאוֹת הַקָּלִי הַמַּיִם מֵעַל סֶנַי הָאֲדָמָה: וְלֹא־מָצְאָה
 הַיּוֹנָה מָנוַח לְקַדְוֵתָהּ וַתָּשָׁב אֵלָיו אֶל־הַתִּבָּה כִּי מַיִם עַל־פְּנֵי כָל־הָאָרֶץ
 וַיִּשְׁלַח קֹדֶה וַיִּקְרָתָהּ וַיִּבֵּא אֶתָּה אֵלָיו אֶל־הַתִּבָּה:

THE CREATION AND FALL. *Genesis 1-3.*

CHAPTER I. א

- 2 א וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הָיְתָה רֵחָף
- 3 וְכֵהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר
- 4 אֱלֹהִים יְהי אֹר וַיְהי־אֹר: וַיִּבְרָא אֱלֹהִים אֶת־הָאֹר כִּרְטֹב וַיִּבְרָא
- 5 אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וְלַחֹשֶׁךְ לַלַּיִל
- 6 לַלַּיִל וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים יְהי
- 7 רְקִיעַ בְּתוֹךְ הַמַּיִם וַיְהי מְבֻלָּל בֵּין מַיִם לַמַּיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ
- 8 וַיִּבְרָא בֵּין הַמַּיִם אֶשֶׁר מִתַּחַת לַרְקִיעַ וּבֵין הַמַּיִם אֶשֶׁר מֵעַל לַרְקִיעַ
- 9 וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים לַרְקִיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי:
- 10 וַיֹּאמֶר אֱלֹהִים יִקְווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד
- 11 י וַתִּרְאֶה הַנִּבְבָּשָׁה וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים לַנִּבְבָּשָׁה אָרֶץ וְלַמְקוֹה הַמַּיִם
- 12 קָרָא יַמִּים וַיִּבְרָא אֱלֹהִים כִּרְטֹב: וַיֹּאמֶר אֱלֹהִים תִּדְשֵׂא הָאָרֶץ
- 13 דְּשֵׂא עֵשֶׂב מִזֵּרֶב זֶרַע עֵץ פְּרִי עֵשֶׂה פֶרֶל לְמִינֵהוּ אֶשֶׁר זֶרְעֵיבֹ
- 14 עַל־הָאָרֶץ וַיְהי־כֵן: וַתִּצְאָה הָאָרֶץ דְּשֵׂא עֵשֶׂב מִזֵּרֶב זֶרַע לְמִינֵהוּ
- 15 וְעֵץ לְשֵׂה־פְרִי אֶשֶׁר זֶרְעֵיבֹ לְמִינֵהוּ: וַיִּבְרָא אֱלֹהִים כִּרְטֹב: וַיְהי־עֶרֶב
- 16 וַיְהי־בֹקֶר יוֹם שְׁלִישִׁי: פ וַיֹּאמֶר אֱלֹהִים יְהי מְאוֹרֵת בְּרִקְיעַ
- 17 הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיָּם וּבֵין הַלְלוּלָהּ וְהַיָּם וְלַמְזוּזִים וְלַיָּמִים
- 18 וְהַיָּם: וְהַיָּם לְמְאוֹרֵת בְּרִקְיעַ הַשָּׁמַיִם לְהָאֹר עַל־הָאָרֶץ וַיְהי־כֵן:
- 19 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאוֹרֹת הַגְּדֹלִים אֶת־הַמְּאוֹר הַגָּדֹל לְמַשְׁלַת
- 20 הַיּוֹם וְאֶת־הַמְּאוֹר הַקָּטָן לְמַשְׁלַת הַלַּיִל וְאֶת הַכּוֹכָבִים: וַיִּתֵּן
- 21 אֹתָם אֱלֹהִים בְּרִקְיעַ הַשָּׁמַיִם לְהָאֹר עַל־הָאָרֶץ: וְלַמְשָׁל בְּנוֹם וּבַלְלוּלָהּ
- 22 וְלַהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיִּבְרָא אֱלֹהִים כִּרְטֹב: וַיְהי־עֶרֶב
- 23 וַיְהי־בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים יִשְׂרָעֵי הַמַּיִם שָׂרָץ
- 24 וְכָל חַיָּה וְעוֹף וְעִוֵּף עַל־הָאָרֶץ עַל־פְּנֵי הַשָּׁמַיִם: וַיִּבְרָא
- 25 אֱלֹהִים אֶת־הַתַּנִּינִים הַגְּדֹלִים וְאֶת כָּל־נֶפֶשׁ הַחַיָּה הַרְמֵשֶׁת אֶשֶׁר
- 26 שָׂרָעֵי הַמַּיִם לְמִינֵהֶם וְאֶת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיִּבְרָא אֱלֹהִים כִּרְטֹב:
- 27 וַיִּבְרָךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיָּמִים

- 23 וְהָיָה כִּיבָּרַךְ אֱרֶצְךָ: וְהִירָצְרַב בְּהִירָבְךָ לְיוֹם הַמִּוֶּשֶׁי: פ וַיֹּאמֶר
 24 אֱלֹהִים וַיֵּצֵא אֶתְּרֶצְךָ נֶגֶשׁ תִּהְיֶה לְמִינָהּ בַּחֲמָה וּבְמִשׁ וְהִוְהִי־אֶרֶץ
 25 לְמִינָהּ בְּהִירָבְךָ: וְנֶגֶשׁ אֱלֹהִים אֶתְדַתִּית הָאֶרֶץ לְמִינָהּ וְאֶתְהַפְתְּמָהּ
 26 לְמִינָהּ וְאֶת כָּל־רִמְשׁ הָאֲדָמָה לְמִינָהּ וַיִּבְרָא אֱלֹהִים כִּרְטֹיב: וַיֹּאמֶר
 27 אֱלֹהִים נִשְׂאָה אֲדָם בְּעַלְמִי פְדַמְתִּנִי וְנִרְהֹוּ בְדַגַּת הַיָּם וּבְעִוְיָה
 28 הַשָּׁמַיִם וּבַפְתָּמָה וּבְכָל־הָאֶרֶץ וּבְכָל־רִמְשׁ הָרִמְשׁ עַל־הָאֶרֶץ: וַיִּבְרָא
 29 אֱלֹהִים אֶתְהַאֲדָם בְּעַלְמֹו בְּצַלֵּם אֱלֹהִים בָּרָא אֱתֹו זָכָר וּנְקֵבָה
 30 בָּרָא אֲתָם: וַיְבָרַךְ אֲתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרֹו וּרְבִו
 31 וּמֵלֵא אֶתְהַאֲרֶץ וּבְשִׂשָׁה וַרְדֹו בְדַגַּת הַיָּם וּבְעִוְיָה הַשָּׁמַיִם וּבְכָל־הַיָּה
 32 הָרִמְשׁ עַל־הָאֶרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּהוּ לָהֶם אֶתְדַלְעֵשֶׁב
 33 זָרַע זָרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאֶרֶץ וְאֶתְדַלְעֵצֶן אֲשֶׁר־פְּנֵי פְרִי־עֵץ זָרַע
 34 זָרַע לָכֶם יְהִי לְאֹכְלָהּ: וְלָכָל־חַי הָאֶרֶץ וְלָכָל־עִוְיָה הַשָּׁמַיִם וְלָכָל־
 35 רִמְשׁ עַל־הָאֶרֶץ אֲשֶׁר־פְּנֵי נֶגֶשׁ תִּהְיֶה אֶתְדַלְעֵרַק עֵשֶׁב לְאֹכְלָהּ בְּהִירָבְךָ:
 36 וַיִּבְרָא אֱלֹהִים אֶתְדַלְעֵאֲשֶׁר עֵשֶׁה וְהַשְׂחֹיב מֵאֲד וְהִירָצְרַב בְּהִירָבְךָ
 37 בְּכָר לְיוֹם הַשְּׁשִׁי: פ

CHAPTER II. ב

- 2 וַיִּבְרָא הַשָּׁמַיִם וְהָאֶרֶץ וּבְלֵעֲבָאִם: וַיִּבְרָא אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
 3 מְלֹאכְתֹו אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מְלֹאכְתֹו מְלֹאכְתֹו אֲשֶׁר עָשָׂה:
 4 וַיְבָרַךְ אֱלֹהִים אֶתְיוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֲתֹו כִּי בּוֹ שָׁבַת מְלֹאכְתֹו
 5 מְלֹאכְתֹו אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ אֵלֶּה תִּלְקֹוֹת הַשָּׁמַיִם
 6 וְהָאֶרֶץ בְּהַבְרָאָם בַּיּוֹם עָשׂוֹת יְהִי אֱלֹהִים אֶרֶץ וְשָׁמַיִם: וְכָל־שֵׁיחַ
 7 הַשָּׂדֶה טָרֵם יְהִי בְּאֶרֶץ וּבְלֵעֲשֵׁב הַשָּׂדֶה טָרֵם וַעֲמַח פִּי לֹא הַמְטִיר
 8 יְהִי אֱלֹהִים עַל־הָאֶרֶץ וְאֲתָם אֵין לְעֵבֶד אֶתְהַאֲדָמָה: וְאֲד נִשְׂלַח
 9 מִדְּהָאֶרֶץ וְהַשָּׂקָה אֶתְדַלְעֵפְנֵי הָאֲדָמָה: וַיִּיבֹדֹו יְהִי אֱלֹהִים אֶתְ
 10 הָאָדָם עֵשֶׁר מִן־הָאֲדָמָה וַיִּפְתַּח בְּאִפְיוֹ נִשְׁמַת חַיִּים וַיְהִי הָאָדָם
 11 לְנֶשֶׁם חַיָּה: וַיִּשְׂעַ יְהִי אֱלֹהִים בְּעֵדֶן מִקְדָם וַיִּשְׂם שֵׁם אֶתְ
 12 הָאָדָם אֲשֶׁר נָעַר: וַיַּעֲמַח יְהִי אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נֹחַמֵד
 13 לְמִרְמָה וְטֹיב לְמַאֲכָל וְעֵץ הַחַיִּים בְּתִיבָה הֵינֵן וְעֵץ הַדַּעַת טֹיב וְרַע:
 14 וְהִי יֵצֵא מֵעֵדֶן לְהַשְׁקִית אֶתְדִחְוֹן וּמִשָּׁם יִפְרֹד וְהִי לְאַרְבַּעָה
 15 נְאֻשִׁים: שֵׁם הָאֲדָמָה פִּישִׁין הִיא הַסַּבָב אֶת כָּל־אֶרֶץ הַחַיִּוּלָה
 16 אֲשֶׁר־שָׂם הַיָּהִב: וְהַיָּב הָאֶרֶץ הִיא טֹיב שֵׁם הַבְּדִלָה וְאָבֶן הַשָּׁהֶם:
 17

13 וַיִּסְתַּחֲקוּ הַשָּׁמַיִם וַיִּחָזְקוּ הָאֵת הַשָּׁמַיִם אֶת כְּלֵי־הָאָרֶץ כִּישׁ׃ וַיִּסְתַּחֲקוּהוּ
 14 הַשָּׁמַיִם הַקָּלִל הַיּוֹם הַהוּא קִדְמַת אֲשֶׁר וַהֲנַחֵר הַרְבִּיעִי הַיּוֹם פָּרַת׃
 ט וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיִּנְחֵהוּ בְּגִדְלֵדָן לְעֵבֶדָה וּלְשִׁמְרָה׃
 16 וַיִּבְרָא יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכֹּל עֵצֵי־הַגֵּן אָכַל תֹּאכַל׃ וּמִיֶּזֶעַן
 17 הַחַיִּית טִיב וְדָע לֹא תֹאכַל מִמֶּנּוּ כִּי בָנִים אָבְדָה מִמֶּנּוּ מוֹת תָּמוּת׃
 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִדָּם הַזֶּה הָאָדָם לִבְרֹא אֶעֱשֶׂה־לּוֹ עֵזֶר
 19 כְּנֶגְדּוֹ׃ וַיִּבְרָא יְהוָה אֱלֹהִים מִדְּהָאָדָמָה כְּלִי־חַמָּה הַשְּׂדֵה וְאֵת כְּלֵי־עֵרֶב
 הַשָּׁמַיִם וַיִּבְרָא אֱלֹהִים לְרֵאוֹת מִדְּהָאָדָמָה וְכֹל אֲשֶׁר יִקְרָאֵלּוּ הָאָדָם
 כ נֶפֶשׁ חַיָּה הִיא שְׁמִי׃ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־חַיַּת־הַמַּחַיִּי וּלְעֹרֹב
 21 הַשָּׁמַיִם וְלִכָּל חַמַּת הַשְּׂדֵה וּלְאָדָם לֵאמֹר עֵזֶר כְּנֶגְדּוֹ׃ וַיִּבְרָא יְהוָה
 אֱלֹהִים׃ תְּרַחֲמָה עַל־הָאָדָם וַיִּנְשֵׂן וַיִּקַּח אֵתָּה מִצִּלְעֹתָיו וַיִּסְתֵּר בְּשֵׁר
 22 תְּרַחֲמָה׃ וַיִּבְרָא יְהוָה אֱלֹהִים׃ אֶת־הַחַיִּית אֲשֶׁר־לָקַח מִדְּהָאָדָם לְאִשָּׁה
 23 וַיִּבְרָא עַל־הָאָדָם׃ וַיֹּאמֶר הָאָדָם זֶה הִנְּנִי עֵצֶם מִצִּמְעִי וַיִּבְשֵׁר
 24 מִבְּשָׂרִי לְזָרָה וַיִּקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחְתִּי־זֶאת׃ עַל־כֵּן יִבְרָא אִישׁ
 כה אֶת־זָרָתוֹ וְאֶת־אֲמוֹ וַדְּבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיִּתְּנוּ שְׁמֵיהֶם
 צִוְיִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְפָּשְׁטוּ׃

CHAPTER III. ג

א וַתִּקְרָא חַיָּה עֲרֹם מִכֹּל חַמַּת הַשְּׂדֵה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר
 2 אֶל־הָאִשָּׁה זֶה כְּרִאמֶר אֱלֹהִים לֹא תֹאכַלְוּ מִכֹּל עֵץ הַגֵּן׃ וַתֹּאמֶר
 3 הָאִשָּׁה אֶל־הַנֶּחֱשׁ מִכֵּרֵי עֵדֵי־הַגֵּן אֲכָלָה׃ וּמִשִּׁרֵי הָעֵץ אֲשֶׁר בְּחֵדֵי־הַגֵּן
 4 אָמַר אֱלֹהִים לֹא תֹאכַלְוּ מִמֶּנּוּ וְלֹא תִנְעִי בִּי פֶדֶת־מִתֵּינ׃ וַיֹּאמֶר
 ה הַנֶּחֱשׁ אֶל־הָאִשָּׁה לֵאמֹר תִּמְתִּינ׃ כִּי נִדְעַ אֱלֹהִים כִּי בְיוֹם אֲכַלְכֶם
 6 מִמֶּנּוּ וַיִּנְקְדְוּ עֵינֵיכֶם וַהֲיִוְרֶם כְּאֱלֹהִים וְדָעִי טִיב וְדָע׃ וַתֵּרָא הָאִשָּׁה
 ז כִּי טִיב הָעֵץ לִמְאֹכַל וְכִי תִאֲחִי־הִיא לְעֵינֶיךָ וַתִּקַּח מִעֵץ לַחֲסִפִּיל
 7 וַתִּקַּח מִכֵּרֵהָ וַתֹּאכַל וַתִּתֵּן גַּם־לְאִשָּׁה עִמָּה וַיֹּאכְלוּ׃ וַתִּפְלַקְהָ שֵׁנִי
 שְׁנֵיהֶם וַתְּדַע כִּי עֲרֹמִם הֵם וַתִּסְתַּרְל עֲלֵהּ תֹאכַל וַיִּנְעֲשׂוּ לָהֶם חַגְרֹת׃
 8 וַיִּשְׁמְעֵי אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּחִלָּה בְּגַן לְרֵיחַ הַיָּדִים וַיִּתְחַפְּאוּ
 9 הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּיָדָה עֵץ הַגֵּן׃ וַיִּקְרָא יְהוָה
 י אֱלֹהִים אֶת־הָאָדָם וַיֹּאמֶר לִי אַיְיָה׃ וַיֹּאמֶר אֶת־קוֹלָה שְׁמִיעִי בְּגַן
 11 וַיִּתְּרָא כְּרִיעִים אֲלֵנִי וַתִּתְבַּא׃ וַיֹּאמֶר מִי הִגִּיד לָהּ כִּי שִׂרָם אֵתָּה
 12 תִּמְדַּחֲלֵךְ אֲשֶׁר צִוִּיתִיךָ לִבְלֹתִי אֶבְלִי־מִמֶּנּוּ אֲכַלְתָּ׃ וַיֹּאמֶר הָאָדָם

- 13 האשה אשר נתת עמלי הוא נתתה לי מן העין ואכל: ויאמר
 יהוה אלהים לאשה מה זאת עשית ויאמר האשה הנחש השיאני
 14 ואכל: ויאמר יהוה אלהים ואלה הנחש פי עשית זאת ארור אתה
 מגלה בהמה ומפל תנת השנה עלההנה תלך ועפר תאכל כל ימי
 תנויה: ואיבה: אשית בינה ובין האשה ובין זרעה ובין זרעה
 15 היא וזרעה ראש ואתה תזרעני עקב: ס אלה האשה אמר
 הרבה ארבה בעבונה והרבה בעצב תלדי בנים ואלו אישך תשוקתך
 16 והיא ומשלה: ס ולאדם אמר כי שמעת לקול אשתך ותאכל
 17 מן העין אשר צויתיה לאמר לא תאכל ממנו ארוחה האדמה
 18 בעבונה בעבונך תאכלנה כל ימי תנויה: וקוץ ודורדר תצמיח לך
 19 ואכלת את עשב השדה: בזעת אפיה תאכל לחם עד שיבה אל
 20 האדמה כי ממנה לקחת פרי עפר אתה ואל עפר תשוב: ויקרא כ
 21 האדם שם אשתו תנה כי היא היתה אם פליה: ונעש יהוה
 22 אלהים לאדם ולאשתו פתות עיר ונלפשים: פ ויאמר
 23 יהוה אלהים הן האדם הנה פאתה מפני לדעת טוב ורע ועשה
 24 פניו שגה רדו ולקח גם מעין החיים ואכל וחי לעולם: וישלחהו
 25 יהוה אלהים מן עדן לגבול את האדמה אשר לקח משם: ויגרש
 את האדם וישכן מקדם לגדלן את החכמים ואת להט החרב
 המתהפכת לשמר את דרכי עין החיים:

MASORETIC NOTES EXPLAINED.

ב' רבתי	Large Beth.
ה' זעירא	Small He.
דגש אחר שורק	Daghes 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 אָח lit. *a brother is to you*; *He has no son* בֶּן לֹא לוֹ 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 this² thou¹ *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, קָבַד, and שָׁבַל 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 רְכֻשׁוֹ *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 בָּלַע 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 **לָבַד**.

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 **בָּלַע**.

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 dwelt 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 קָטַל 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 זָבַח 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 קָטַל 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. הֵינִי, 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 *דְּבָר* *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 אָכַל *to eat*, and the Kal future and imperative of קָיָה *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 בִּשְׁטַם has in Kal and Niphal the sense of *redeeming*, in Piel, Pual, and Hithpael that of *polluting*.

Write the paradigm of בִּשְׁטַם .

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 (בְּאֵפֶסֶת) 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 (כֶּסֶף) 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 paraq.*) (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 YODH 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, where¹ 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.

¹ Observe in this and the following sentences the distinction between the relative and the interrogative.

22. AYIN VAV AND AYIN YODH VERBS, § 59.

Write the paradigm of קים *to rise* and the Kal of יים *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. LAMEDH ALEPH VERBS. § 60.

Write the paradigm of סָׁנַן to נָדַד .

Translate:—

Ye (*m.* and נָׁ) found. We were found. Thou (*m.* and נָׁ) 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 נָׁ) will cause to find. Ye (*m.* and נָׁ) will find. She will be found. He will find. Ye (*m.* and נָׁ) will find out. Find ye (*m.* and נָׁ). Cause ye (*m.* and נָׁ) 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 swore 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. LAMEDH HE VERBS. § 61.

Write the paradigm of פָּׁנַן .

Translate:—

They revealed. We revealed. She revealed. I re-

vealed. Thou (*m.* and *ṭ.*) wast revealed. He was revealed. I was revealed. Ye (*m.* and *ṭ.*) uncovered. They uncovered. He was uncovered. We were uncovered. She was exiled. Thou (*m.* and *ṭ.*) wast exiled. Thou (*m.* and *ṭ.*) didst exile. They exiled. I uncovered myself. To exile. To uncover. To be revealed. To reveal. Thou (*m.* and *ṭ.*) wilt be revealed. I shall reveal. He will uncover. We shall be uncovered. They (*m.* and *ṭ.*) will exile. She shall be exiled. Be ye (*m.* and *ṭ.*) revealed. Uncover thyself (*m.* and *ṭ.*). 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 *ל*, thus *חמשה על חמשה* *five of the horses*, not *חמשה חמשה* which would mean *the five horses*: *שבעה להם* *seven of them*, not *שבעה* 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 is² (Heb. he, § 67, 2) light¹

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.

25. 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 walking¹. She heard the voice of Jehovah [who was²] walking in the midst of the trees. I saw the man eating¹. Where is he? Here he is (Heb. behold him!). Where art thou? Here I am. I heard the tree falling¹. The falling waters. We saw the stars falling from heaven. The woman and her husband hid themselves.

¹ 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.

² 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.

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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. אֵינִי) <i>where?</i>
אבן n. m. f. <i>a stone</i>	אִיבָה n. f. <i>enmity</i>
אד n. m. <i>mist, vapor</i>	אֵיחָה 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>	אֵין 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. (אֲנָשִׁים) <i>man, husband, each</i>
אהב or אהב v. K. <i>to love</i>	אכל v. K. (פִּא) <i>to eat. H. to cause to eat</i>
אהל n. m. (אֲהֵלִים) <i>tent</i>	אֵל adv. <i>not</i>
אהרֹן n. m. <i>Aaron</i>	אֵל n. m. <i>God</i>
איר v. K. N. <i>to shine. H. to cause to shine, give light</i>	אֵלֵי prep. <i>to, unto, respecting</i>
איר n. m. <i>light</i>	אֵלֶּה see זָה
אור n. <i>Ur</i>	אֵלֶיךָ commonly in the pl. אֱלֹהִים n. m. <i>God</i>
אות n. m. f. (וֹת) <i>sign</i>	אֵלְעָזָר n. m. <i>Eleazar</i>
אז adv. <i>then</i>	אם n. f. (אֲמוֹת) <i>mother</i>
אזן n. f. (אָזְנִים) <i>ear</i>	אם conj. <i>if, in a disjunctive question or</i>
אח n. m. (const. אחִי, pl. אחים) <i>brother</i>	אֲמֵן v. N. <i>to be verified, found true</i>
אהאב n. m. <i>Ahab</i>	
אחד adj. <i>one</i>	
אחות 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*
אָנִי, אָנֹכִי pron. *I*
אָז n. m. (אֲפִים) *nostril, face*
אָף conj. *also, even; how much more or after a negative how much less; Gen. iii. 1, is it even so that?*
אָשֶׁר n. m. *ashes*
אָרָבָה n. f. *lattice, window*
אָרְבַּעָה num. *four*
אָרְבָּעִים num. *forty*
אָרוֹן n. m. f. *ark*
אָרֶץ n. m. f. (וְת) *earth, land*
אָרַר v. K. P. *to curse*. N. *Ho. to be cursed*
אָרָרַת n. *Ararat*
אֵשׁ n. m. f. *fire*
אִשָּׁה n. f. (const. אִשָּׁה, pl. נָשִׁים) *woman, wife*
אֲשֶׁר pron. *who, which; conj. that, because; פְּאֲשֶׁר as*
אֲשֶׁרָה n. f. (ים and וְת) *pillar*
אֵת sign of the definite object
אִתּוֹ prep. *with*
אַתָּה m., אַתָּה f. pron. *thou*
בְּ prep. *in, into, at, with*
בְּאֵר n. f. *a well*
- בְּגָד n. m. *garment, pl. clothes*
בְּדָר n. m. *separation; לְבָדוֹ 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*
בִּיֵא v. K. (fut. יָבִיא) *to come*. H. *to cause to come, bring*. Ho. *to be brought*
בֵּין prep. *between*
בֵּית n. m. (בְּתִים) *house*
בְּלֹאִי adv. *not, used with the infinitive*
בֵּן n. m. (בְּנִים) *son*
בָּנָה v. K. *to build*
בְּגַבְוֹר prep. *on account of*
בַּעַל n. m. *Baal, lord*
בֹּקֶר n. m. *morning*
בָּרָא v. K. *to create*. N. *to be created*
בָּרַד n. m. *hail*
בְּרִית n. f. *covenant*
בָּרַךְ v. K. P. *to bless*. N. Pu. *to be blessed*
בְּרָכָה n. f. *a blessing*
בָּשָׂר n. m. *flesh*
בַּת n. f. (suf. בָּתוֹ, pl. בָּנוֹת) *daughter*
בְּתוּלָה n. f. *virgin*
בָּאֵל v. K. *to redem.* 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*

גַּמְוִיל n. m. *benefit*

גֶּן n. m. (גַּנְזִים) *garden*

גָּרַשׁ v. K. P. *to drive out*

גֶּשֶׁם n. m. *violent rain, shower*

דָּבַק (fut. a) *to cleave, adhere.*

H. *to overtake*

דִּבֵּר v. P. *to speak*

דִּבְרָה n. m. *word*

דְּבַשׁ n. m. *honey*

דִּגְיָה n. f. *fish*

דָּוִד n. m. *David*

דֶּלֶת n. f. (דְּלָתַיִם) *door*

דָּם n. m. *blood*

דְּמוּת n. f. *likeness*

דַּמָּשְׁקַיִם 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*

דֶּשֶׁא n. m. *grass*

הָ art. *the*

הָ asks a question.

הֶדְרַר n. m. *majesty*

הִיא m. היא, הִיא f. pron. *he, she, it, that*

הוֹד n. m. *splendor*

הָיָה v. K. *to be*

הֵלַךְ v. K. *to go, walk.* H. *to cause to go, lead.* Hith. *to go for one's self, walk about*

הִנֵּה, הִנֵּה int. (suf. הִנְיָי) *lo! behold!*

הִנֵּה adv. *hither*

הִפְתָּח v. K. *to turn.* N. *to be turned.* Hith. *to turn one's self*

הַר n. m. (pl. הָרִים, const. הָרִי) *mountain*

הִרְיוֹן n. m. *conception*

וְ conj. *and*

זֶה m. זאת f. אֵלֶּה, אֵלֶּה pl. pron. *this, these*

זָהָב n. m. *gold*

זֵיתָה n. m. *olive-tree, olive*

זָכַר v. K. *to remember*

זָכָר n. m. *male*

זֵיעָה n. f. (זֵיעָה) *sweat*

זָעַק v. K. (fut. a) *to cry*

זֵעָקָה n. f. *cry*

זָרַע v. K. *to sow.* H. *to produce seed*

זָרַע n. m. *seed*

הָאָס v. H. <i>to hide</i> . N. Hith. <i>to hide one's self</i>	טוֹב adj. <i>good</i>
הַחֲנִיכָה n. f. <i>apron</i>	טָוַף v. P. <i>to soil, defile</i>
הַחֲדָקָה n. <i>Hiddekel, Tigris</i>	טָרַם adv. <i>not yet, before</i>
חֲדָשׁ adj. <i>new</i>	יָבֵשׁ v. K. (inf. const. יִבְשֶׁת) <i>to be dry</i>
חֹדֶשׁ n. m. <i>month</i>	יַבְשָׁה 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>
חֲזַק 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>
חַיִּי 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>
חֲמִישִׁי num. <i>fifth</i>	יָלַף see חָלַף
חָמָן n. m. <i>Haman</i>	יָם n. m. (יַמִּים) <i>sea</i>
חֲמִשִּׁים 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. (fut. יִצְרֶה) <i>to form</i>
חֶרֶב n. f. <i>sword</i>	יָרָא v. K. (fut. יִרְאֶה) <i>to fear</i>
חֵרֶשׁ adj. (חֲרָשִׁים) <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>	יָרַח 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>

רִנָּה n. m. *greenness*
 דָּרַשׁ or דָּרַשׁ v. K. H. *to drive out*

יִשְׂרָאֵל n. m. *Israel*

יָשַׁב v. K. *to sit, dwell, inhabit*

יָשַׁן v. K. (fut. יִישָׁן) *to sleep*

יִשׁוּעַ 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*

כֹּל v. P. (כִּלְכֹּל) *to contain*

כּוּשׁ n. m. *Cush*

כִּי conj. *for, because, that;*
after a negative but

כֹּל n. m. (suf. כָּלֹ) *all, every, the whole*

כָּלָא v. K. *to withhold, restrain.* N. *to be restrained*

כָּלָה v. K. *to come to an end.*
 P. *to complete, finish.* Pu. *to be finished*

כֵּל n. m. (כְּלִים) *vessel, article*

כֵּן adv. *so.* כֵּן לָכֵן *therefore*

כַּנָּף n. f. *wing*

כִּסֵּא n. m. (וֹת) *throne*

כֶּסֶף n. m. *silver*

כַּף n. f. (כַּפַּיִם) *palm of the hand, sole of the foot*

כְּרוּב n. m. *cherub*

כָּרַת v. K. *to cut, cut off, make a covenant.* H. *to cut off.*
 Ho. *to be cut off*

כַּשְׁדִּים n. m. pl. *Chaldees*

כַּתְּנֹת 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.* H. *to cause to put on, to clothe*

לֶהֱטֹט n. m. *flame*

לֶחֶם n. m. f. *bread*

לַיְלָה n. m. (לַיְלָה § 48. 2, pl. וֵית) *night*

לִיז v. K. *to lodge*

לִשְׁוִי see פְּלִים

לָבַד 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*

מֵאֵל n. m. *food*

- מְדָבָר n. m. *wilderness*
 מָה pron. *what? whatever;*
 לָמָה, לְמָה *for what? why?*
 מוֹסֵר n. m. *instruction*
 מוֹעֵד n. m. (יָם. and יוֹם) *season*
 מוֹת v. K. *to die.* Ho. *to be*
 put to death
 מוֹתָה n. m. *death*
 מִזְבֵּחַ n. m. (יוֹם) *altar*
 מִשְׁבַּח n. f. *bed*
 מִשֵּׁר v. H. *to cause to rain*
 מִשֵּׁר n. m. *rain*
 מִי pron. *who? whoever*
 מַיִם n. m. pl. *water*
 מִיִּן n. m. *species, kind*
 מִכֵּר v. K. *to sell*
 מִלֵּא v. K. *to fill or be full.* P.
 to fill. N. Pu. *to be filled*
 מְלֵאכָה n. f. (const. מְלֵאכֹת.
 suf. מְלֵאכֹתוֹ) *work*
 מִלְחָמָה n. f. *war, fighting*
 מִלֵּךְ v. K. *to reign.* H. *to*
 cause to reign, to make
 king. Ho. *to be made king*
 מֶלֶךְ n. m. *king*
 מַלְכָּה n. f. *queen*
 מַלְכוּת n. f. (§ 9. 7) *kingdom*
 מַמְלָכָה n. f. (const. מַמְלָכֹת)
 kingdom
 מְמַשְׁלָה n. f. (const. מְמַשְׁלֹת)
 dominion, rule
 מָן n. m. *manna*
 מִן prep. *from, out of;*
 מִקְדָּם ל *on the east of*
- מְנוּחָה n. m. *rest*
 מִנֵּעַ v. K. *to withhold, keep*
 back. N. *to be withheld*
 מִנֵּט n. a *little*
 מְנַט H. *to make small or few*
 מְנַחֵן n. m. (יָם. and יוֹם)
 fountain
 מֵעַל adv. *above*
 מְעָרָה n. f. (const. מְעָרֹת) *cave*
 מְצָא v. K. *to find*
 מַצֵּבָה n. f. *statue*
 מִצְוָה n. f. *commandment*
 מִקְוָה n. m. *gathering together,*
 collection
 מְקוֹם n. m. f. (יוֹם) *place*
 מָרָא n. f. *Mara (bitter)*
 מְרֵאָה n. m. *sight, appear-*
 ance
 מְרֹדְכַי n. m. *Mordecai*
 מִשָּׁח v. K. *to anoint*
 מִשְׁכָּן n. m. *tabernacle, dwell-*
 ing
 מִשַּׁל v. K. *to rule, with אַ be-*
 fore its object. H. *to cause*
 to rule
 מִשְׁפָּט n. m. *judgment*
- אֶ particle of entreaty, *now,*
 pray, I pray thee
 נָגַד v. H. *to tell.* Ho. *to be told*
 לְנֶגֶד prep. *before, in the pres-*
 ence of, over against; כְּנֶגֶד
 corresponding to, a coun-
 terpart

נָגַע v. K. *to touch*, with בָּ before its object

נִגְשׂ v. K. N. *to approach*

נָהָר n. m. (יָם. and יוֹת) *river*

נָחַ v. K. *to rest*. H. (הַיָּחָה) or (הַיָּחָה) *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*

נָשִׂים 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*

סֶלַע n. m. *rock*

סָפַר v. P. *to recount, tell*

עָבַד v. K. *to serve, till*

עֶבֶד n. m. *servant*

עָבַר v. K. *to pass*. H. *to cause to pass*

עַד prep. *unto, until*

עֵדָה n. f. *company, assembly*

עֵדֶן n. *Eden*

עוֹד adv. *yet, besides*

עוֹלָם n. m. *suckling, babe*

עוֹלָם n. m. *eternity*; לְעוֹלָם 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*

עֲזָרָה n. m. *help*

עָטַר v. P. *to crown*

עֵי n. (with art.) *Ai*

עֵינָן n. f. (עֵינָיִם) *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*

עֲלִי n. m. *E'li*

עֲלָם see עוֹלָם

עַם n. m. (עַמִּים) *people*

עִם prep. (עִמָּי or עִמָּי) *with*

עָמַד v. K. *to stand*

עָפָר n. m. (רוֹחַ) *dust*

עץ n. m. *tree*, and collectively
trees

עֵצָב n. m. *pain, sorrow*

עֵצְבוֹן n. m. *pain, sorrow*

עֵצָם n. f. (ים. and וּת) *bone*

עֵקֶב n. m. (const. עֵקֶב, pl.
ים. and וּת) *heel*

עֶרֶב n. m. f. (וּת) *evening*

עֹרֵב n. m. *raven*

עָרוֹם adj. (עָרָמָה) *naked*

עָרוּם adj. *cunning, subtle*

עֵשֶׁב n. m. (וּת) *herb*

עָשָׂה v. K. *to do, make, pro-
duce.* N. *to be done, made*

עֵשָׂו n. m. *Esau*

עֲשָׂרָה n. m. *decade, ten*

עֲשִׂירִי num. *tenth*

עֵת n. m. f. (עֵתִים) *time* in the
sense of duration

עַתָּה adv. *now*

פִּי 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 pres-
ence of*

פְּעָמַי n. m. f. *time* in the sense
of repetition

פָּתַח v. K. *to open* the eyes.
N. *to be opened*

פָּרַד v. K. P. II. *to separate,
part.* N. Pu. *to be parted*

פָּרְהָה v. K. *to be fruitful*

פְּרִי n. m. *fruit*

פַּרְעֹה n. m. *Pharaoh*

פַּרְפָּר n. *Pharpar*

פְּרָת n. *Euphrates*

פָּשַׁט v. K. *to take off* clothes

פָּתַח v. K. *to open.* N. *to be
opened*

פְּחָא n. m. (ים. and וּת) *host*

פְּדָקָה n. m. *righteousness*

פָּדָה v. P. *to command*

פְּזִיזָה n. f. *Zion*

פְּזִיזָה n. m. *image*

פְּזִיזָה n. f. (const. פְּזִיזָה, pl. ים.
and וּת) *side, rib*

פָּצְמָה v. K. P. *to sprout, to shoot
forth.* H. *to cause to sprout*

פְּצִיקָה n. f. *cry*

פְּצָרָה n. f. (פְּצָרָה) *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*

קִדְמָה n. f. *former state*

קִדְמָה n. f. *east*

קָדַשׁ v. K. (fut. a) *to be holy.*
P. H. *to sanctify, conse-
crate.* N. Pu. *to be sancti-
fied.* Hith. *to sanctify or
purify one's self*

קֹדֶשׁ n. m. holiness, a holy place or thing

קָנָה v. N. to be gathered together

קוֹל n. m. (וֹת) voice, sound

קוּם v. K. to arise

קוֹץ n. m. thorn

קָטַן, קָטָן adj. (קִטְוֶה) little, small

קָטַר v. H. to burn incense

קִטְרוֹת n. f. incense

קָלַל v. K. to be light, diminished

קִלְלוֹת 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. (רַבִּיה) much, many

רָבַח v. K. to be many, multiply intrans. P. H. (inf. abs. הִרְבֵּה) to make many, multiply trans.

רְבִיעִי num. fourth

רֶגֶל n. f. (רֵגְלִים) foot

רָדָה v. K. to rule, have dominion

רֵהָטִים 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

רָחַף v. P. to brood, hover over

רָחַץ v. K. to wash

רִיב v. K. to contend

רָמַשׁ v. K. to creep

רָמָשׁ n. m. creeping thing, reptile

רַע adj. (רָעָה) bad, evil

רָעָב n. m. famine

רָעָה n. f. evil

רָקִיעַ n. m. firmament

שָׂדֶה n. m. (ים. and וֹת) field

שִׁיחַ n. m. bush, shrub

שָׂם v. K. to place

שָׂבַל v. H. to be wise, act wisely

שָׂמָה n. f. garment

שִׂמְחָה n. f. gladness

שָׂק n. m. sackcloth

שָׂרַף v. K. to burn

שִׂשׂוֹן n. m. joy

שְׂאֵרֶת n. f. remnant

שִׁבְעִי num. seventh

שָׁבַע v. N. to swear

- 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*
 שַׁבָּת n. m. f. (suf. שַׁבְּתוֹ) *Sabbath*
 שֵׁהָם n. m. *onyx*
 שׁוּב v. K. *to return.* P. H. *to cause to return, bring back*
 שָׁקַע v. K. *to bruise, crush*
 שָׁחַת v. H. *to destroy*
 שָׁיַת v. K. *to put*
 שָׁכַב v. K. *to lie down*
 שָׁכַח v. K. *to forget*
 שָׁכַח v. K. *to subside*
 שָׁכַל v. K. (fut. *a*) *to be bereaved.* P. *to bereave*
 שָׁכַח 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*
 שָׁלַךְ 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*
 שָׁמֶן 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. (יָם.) *year*
 שָׁנִי n. m. *crimson*
 שָׁנִי num. *second*
 שְׁנַיִם m. שְׁנַיִם f. num. *two*
 שְׁנִית adv. *a second time*
 שַׁעַר n. m. f. (יָם.) *gate*
 שַׁפְּחָה n. f. *handmaid*
 שָׁקַע v. H. *to cause to drink, to water*
 שֶׁקֶל n. m. *shekel*
 שָׂרַץ v. K. *to creep, teem with, increase abundantly*
 שָׂרָץ n. m. *creeping thing, reptile*
 שֵׁשִׁי num. *sixth*
 תַּאֲוָה n. f. *desire*
 תַּאֲוֵהָ n. f. (יָם.) *fig-tree, fig*
 תַּבָּיִת n. f. *ark*
 תַּהֲוָה n. m. *desolateness*
 תַּהֲוִים n. m. f. (וֵת) *ocean, the deep*
 תַּחַךְ n. m. *midst*
 תַּוֹלְדוֹת n. f. pl. *generations*
 תַּחַת prep. *under, instead of*
 תַּנִּין n. m. *sea-monster*
 תָּפַר v. K. *to sew*
 תָּפַשׁ v. K. *to lay hold of; seize*
 תַּרְדֵּמָה n. f. *deep sleep*
 תַּשׁוּקָה n. f. *desire*

ENGLISH-HEBREW VOCABULARY.

<i>Aaron</i> אַהֲרֹן	<i>ashes</i> אֵפֶר
<i>above</i> מֵעַל	<i>assembly</i> עֵדָה
<i>to accept</i> קָבַל P.	<i>at</i> בְּ
<i>according to</i> בְּ	
<i>on account of</i> בְּעִבּוּר	<i>Baal</i> בַּעַל
<i>to adhere</i> קָבַע K.	<i>babe</i> עוּל
<i>after</i> אַחֲרַי	<i>bad</i> רַע
<i>Ahab</i> אַחָזָב	<i>bdellium</i> בְּדֹלֶחַ
<i>Ai</i> הַעֵי	<i>to be</i> הָיָה K.
<i>alive</i> חַי	<i>to bear (bring forth)</i> יָלַד K.
<i>all</i> כָּל	<i>beast (domesticated)</i> בְּהֵמָה
<i>alone</i> לְבַדּוֹ	<i>beast (wild)</i> חַיָּה
<i>also</i> גַּם, אַחַד	<i>because</i> כִּי, אֲשֶׁר
<i>altar</i> מִזְבֵּחַ	<i>bed</i> מִטָּה
<i>Amanah</i> אֲמָנָה	<i>before</i> adv. טָרָם
<i>and</i> וְ	<i>before</i> prep. לְפָנַי, לְפָנֶיךָ, לְפָנָיו
<i>to anoint</i> מָשַׁח K.	<i>to begin</i> הִלֵּל H.
<i>apron</i> חֲגוּרָה	<i>beginning</i> רֵאשִׁית
<i>to appear</i> רָאָה N.	<i>behold</i> הִנֵּה, הִנּוּ
<i>appearance</i> מֵרָאָה	<i>belly</i> בֶּהוֹן
<i>to approach</i> נִגַּשׁ K. N.; קָרַב	<i>benefit</i> גְּמוּלָה
K.	<i>to bereave</i> שָׁכַל P.
<i>to arise</i> קוּם K.	<i>to be bereaved</i> שָׁכַל K.
<i>ark</i> אֲרוֹן	<i>besides</i> עוֹד
<i>article</i> כְּלִי	<i>between</i> בֵּין
<i>as</i> כַּ, כְּאֲשֶׁר	<i>birds</i> עוֹף

- to bless* בָּרַךְ K. (only in
 pass. part.) P.
blessing בְּרָכָה
blind עִוֵּר
blood דָּם
to blow נָפַח K.
bone לְעָצָם
to be born יָלַד N.
bread לֶחֶם
to break in pieces שָׁבַר P.
breath רוּחַ, נְשָׁמָה
to breathe נָפַח K.
to bring בָּוֵא H.
to bring back שָׁבַב P. H.
to bring forth יָצָא H.
to bring forth children יָלַד H.
to bring forth grass הֵשִׂיא H.
to bring near קָרַב H.
to bring up עָלָה H.
to brood רָחַח 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 לָכַד 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 מְקֻנָּה
to come בָּוֵא K.
to come near קָרַב K.
to command צִוָּה P.
commandment מִצְוָה
company עֵדָה
compassions רַחֲמִים
to complete כָּלָה P.
conception הִרְיוֹן
concerning עַל
to consecrate קָדַשׁ P. H.
to contain כּוּל P.
to contend רִיב K.
corresponding to כְּלֻמָּד
counterpart כְּלֻמָּד
covenant בְּרִית
to create בָּרָא K.
to creep רָמַשׁ K., שָׂרַץ K.
creeping thing רָמַשׁ, שָׂרַץ
erimson שָׁנִי
to crown עָטַר P.

to crush דַּקַּק K. H., שָׁרַף K.

cry זָעַקָה , זָעַקָה

to cry זָעַק K.

cunning צָרוּם

to curse אָרַר K. P.

curse קָלָלָה

Cush כּוּשׁ

to cut קָרַח K.

to cut off קָרַח K. H.

Damascus דַּמָּשְׁק

darkness חֹשֶׁךְ

daughter בַּת

David דָּוִד

day יוֹם

deaf חֵרֵשׁ

death מוֹת

to be put to death מוֹת Ho.

decade עֶשְׂרִים

to deceive נִשְׂאָה H.

the deep תְּהוֹמוֹת

to defile נָאַל P., טָנַף P.

to deliver הִצִּיל P.

to demolish נָחַץ K.

to descend יָרַד K.

desire תַּשׁוּקָה , תַּאֲוָה

to desire חָמַד K. P.

desolateness תַּחֲרוּ

to destroy אָבַד P., שָׁחַת H.

to die מוֹת K.

to divide בָּדַל H.

to do עָשָׂה K.

dominion מִמְשָׁלָה

to have dominion רָדָה K.

door דֶּלֶת

dove דּוֹבָה

to cause to drink שָׁקָה H.

to drive out גָּרַשׁ K. P., גָּרַשׁ
or גָּרַשׁ K. H.

dry land יַבְשָׁה

to be dry יָבַשׁ K.

dust עָפָר

to dwell יָשַׁב K., שָׁכַן K.

dwelling מִשְׁכָּן

each אִישׁ

ear אָזֶן

to rise early שָׁכַם H.

earth אֲרֶץ

east קִדְמוֹה , קִדְמָה

on the east of לְ מִקְדָּמָה

to eat אָכַל K.

Eden עֵדֶן

Edom אֶדוֹם

Eleazar אֶלְעָזָר

Eli אֵלִי

emptiness בְּהֵי

to come to an end בָּלָה K.

enmity אִיבָה

ephah אִיפָה

Esau עֵשָׂו

eternity עוֹלָם

Euphrates פָּרָת

even גַּם , אַף

evening עֶרֶב

every כָּל

evil adj. רַע , הוּ . רָעָה

eye עֵינַי

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 בָּלֵא P.

fire אֵשׁ

firmament רָקִיעַ

fish דָּגָה

flame לֶהַט

flesh בָּשָׂר

to fly עָיָה K. P.

food מַאֲכָל

foot רֵגֶל

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 אִיר H.

gladness שִׂמְחָה

glory כְּבוֹד

to go הִלָּךְ 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

Haman חַמָּן

hand יָד

handmaid שִׁפְחָה
Havilah הַחִיִּלָּה
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 קָעָב
help עֲזָרָה
herb עֵשֶׂב
Hiddekel הַחִדְקֵל
to hide תָּבֵא H.
hither הִנָּה
to lay hold of תָּפַשׁ K.
holiness קִדְּשׁ
to be holy קִדְּשׁ K.
honey דְּבַשׁ
honor כְּבוֹד
to honor כָּבֵד P.
host צְבָאָה
house בַּיִת
to hover over רָחַף P.
how אֵיכָּכָה
how much less כִּי אָה—*how*
much more id.
husband אִישׁ

I אֲנִי, אֲנִי
if אִם
image צֶלֶם
in בְּ

incense קִטְוָה
to burn incense קָטַר H.
to increase abundantly שָׁרַץ K.
indeed אֲמָנָם
to inhabit יָשַׁב K.
instead of תַּחַת
instruction מוֹסָר
into בְּ
Israel יִשְׂרָאֵל
it הוּא, הוּא

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 שָׁבַת K.
kind n. מִיֵּן
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 עֵלֶה
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 כְּ
likeness דְּמוּת
little קָטָן
a little מְעַט
to live חָיָה, חָיָה K.
living חַי
living thing חַיָּה
lo! הִנֵּה, הִנֵּה
to lodge לָן 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 H.
to make king מָלַךְ H.
to make many רָבָה P. H.
male זָכָר
man אָדָם, אִישׁ, אֲנוּשׁ
young man נָעַר
manna מָן
many רַב

to be many רָבָה K.
Mara מָרָא
master אֲדוֹן
mercies רַחֲמִים
merciful רַחֲמִים
mercy חַסֵּד
midst תְּבִיחַ
mist אַד
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 אֵף
not אַל, בְּלֹא, לֹא
there is not or was not אֵין
that not פֶּן
not yet טָרַם
now (entreaty) נָא, (time) עַתָּה

to observe שָׁמַר K.
 ocean תְּהוֹמוֹ
 to offer עָלוּה 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)

אוֹ

out of מִן
 over עַל
 over against נֹכַח
 overtake הִבִּיחַ 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 פִּישוֹן
 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 לְפָנַי , 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 לָבַשׁ or לְבַשׁ
 K.

queen מַלְכָּה

rain מָטַר
 to cause to rain מָטַר H.
 to receive קָבַל P.
 to recount סָפַר P.
 to redeem גָּאֵל K.
 to reign מָלַךְ K.
 to remember זָכַר K.
 remnant שְׁאֵרִית
 to rend קָרַע K.
 reptile שָׂרָץ , רִמָּשׁ
 respecting אֶל-
 to rest נִיחַ K., שָׁבַת K.
 to return intrans. שׁוּב K.
 rib צֵלַע
 righteousness צְדָקָה
 to rise early שָׁכַם H.
 river נָהָר
 rock סֶלַע
 to roll גָּלַל K.
 rule מְמַשְׁקָה
 to rule מָשַׁל K., רָדָה K.

- to run* רוץ K.
Sabbath שַׁבָּת
to keep Sabbath שַׁבָּת K.
sackcloth שָׂק
salvation יְשׁוּעָה
Samuel שְׁמוּאֵל
to sanctify קָדַשׁ P. H.
to say אָמַר K.
sea יָם
sea monster תַּיִן
season מוֹעֵד
second שְׁנִי
a second time שְׁנִית
to see רָאָה K.
seed זָרַע
to produce seed זָרַע H.
to seize תָּפַס
to sell מָכַר K.
to send, send away שָׁלַח K.
 P. H.
to separate בָּדַל 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 צָמַח K. P.
shrub שִׁיחַ
to shut, shut up סָגַר K.
- side* צִלָּע
sight מַרְאֵה
sign אוֹת
silver כֶּסֶף
sister אָחוֹת
to sit יָשַׁב
sixth שִׁשִּׁי
skin עוֹר
to sleep נָשָׁן K.
deep sleep תַּרְדֵּמָה
small קָטָן
to make small מָעַט H.
so כֵּן, כֹּה
to soil טָנַף P.
Solomon שְׁלֹמֹה
son בֶּן
sorrow עֲצָבוֹן, עָצָב
soul נַפְשׁ
sound קוֹל
source רֹאשׁ
to sow זָרַע K.
to speak דִּבֶּר P.
species מִין
spirit רוּחַ
splendor הוֹר
to spring up (said of grass)
 הִשָּׂא K.
to sprout צָמַח K. P.
to stand עָמַד K.
star כּוֹכָב
to station שָׁכַן P. H.
statue מַצֵּבָה
stone אֶבֶן
to be strong הִזָּק K.

- to subdue* כָּבַשׁ K. P.
subtle עָרוּם
suckling עֵיֵל
sun שֶׁמֶשׁ
to surround סָבַב K.
to swear שָׁבַע N.
sweat זְעָה
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. הַאֲשֶׁר, כִּי, pron. הוּא
that not פֶּדַר
the הַ
then אָז
there שָׁם
therefore עַל כֵּן
third שְׁלִישִׁי
this זֶה
thistle תְּרִדָּר
thither שָׁמָּה
thorn קוֹץ
thou אַתָּה
throne כִּסֵּא
thus כֵּן
Tigris תִּגְרִיס
to till עָבַד K.
time (duration) עֵת
time (repetition) פְּעַם
to אֶל-, לַ
- 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 אֱמֻנָם
tunic כְּתָנִית
to turn הִפְּסֵה K.
two שְׁנַיִם

under תַּחַת
until עַד
unto אֶל-, עַד
upon עַל
Ur אוּר

vapor אַד
to be verified אָמֵן N.
very מְאֹד
vessel בְּלִי
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 לָבַשׁ K.
to weary יָגַע P. H.
to be weary יָגַע K.

well n. בְּאֵר
what? מָה
whatever מִהַ
whence? מֵאַיִן
where? אַי, אֵינָה
which אֲשֶׁר
whither? אֵינָה
who אֲשֶׁר
who? מִי
whoever מִי
whole כֹּל
why? לָמָּה, לְמַעַן
wife אִשָּׁה
wilderness מִדְבָּר
wind רוּחַ

window אֶרְבָּה
wing כַּנָּף
to be wise שָׂכַל H.
to act wisely שָׂכַל H.
with אִת, בְּ, עִם
to withhold קָלָא K., מָנַע K.
woman אִשָּׁה
word דְּבַר
work מְלָאכָה

year שָׁנָה
yet עוֹד
young man יָעַר

Zion צִיּוֹן



