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AN  
ELEMENTARY  
HEBREW GRAMMAR,

WITH

Reading and Writing Lessons and Vocabularies.

BY

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*NEW EDITION, THOROUGHLY CORRECTED.*

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W I A L L E C L E T S I N G L E S E P T E M B E R  
C O P Y R I G H T E D I N T H E U N I T E D S T A T E S  
O F A M E R I C A I N T H E Y E A R 1 8 9 9

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## P R E F A C E .

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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 .

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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.

PRINCETON, October 11, 1871.



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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'dhē	צ	Ts
8. Hhēth	ח	Hh	19. Kōph	ק	K
9. Tēth	ט	T	20. Rēsh	ר	R
10. Yōdh	י	Y	21. Shin	ש	Sh, S
11. Kaph	כ	Kh, K	22. Tāv	ת	Th, T.

*a.* For the proper pronounciation 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; כ is *bh* or *v* and כּ *b*; ג *gh*, גּ *g*; ד *dh* as *th* in *the*, דּ *d*; כּ *kh* as the German *ch* in *ich*, כּ *k*; פּ *ph* or *f*, פּ *p*; תּ *th* as in *thin*, תּ *t*. As, however, there are no sounds in English corresponding to *gh* and *kh*, גּ may be pronounced *g* like גּ, and כּ *k* like כּ. The letter שׁ with a dot over its right arm has the sound of *sh*, and is called *Shin*; שׂ 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 טׂ are represented by *t*, ס and סׂ by *k*, שׁ and שׂ 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, מׂ, נׂ, פׂ, צׂ (combined in the memorial word כּמׂנׂפׂצׂ *kimnappéts*) are used in the beginning or in the middle of words; at the end of words the bottom stroke is bent downward, דּ, גּ, תּ, פּ, 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-resh-tsadhe Za-  
yin-resh-ayin Koph-tsadhe-yodh-resh Hheth-mem Hheth-  
resh-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	(אֶחָהֶע)	<i>ah<sup>o</sup>hha</i>	
Palatals	ג	י	כ	ק	(גִּיכֶק)	<i>gikhak</i>	
Linguals	ד	ט	ל	נ	ת	(דַּטְלֶנֶת)	<i>datleneth</i>
Dentals	ז	ס	צ	ש	(זֶסְצֶש)	<i>zastsash</i>	
Labials	ב	ו	מ	פ	(בִּימֶפ)	<i>būmaph</i>	

ו 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 on occasion frequent changes in the formation and inflection of words. The strong consonants are capable of entering without change into any combinations which analogy may require. Those of

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

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

3. Thirdly, with respect to the function which they perform in the constitution of words, into radicals and serviles. The former, which comprise just one-half of the alphabet, are only used in the roots or radical portions of words. The latter, though they may also enter into roots, are likewise employed in the inflection of words, and the formation of derivatives, in prefixes and suffixes. The serviles are embraced in the memorial words אֵיתָן מֹשֶׁה וְכָלֵב (*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 (אֵיִוֵּי *eh'vī*) were employed for this purpose. Thus י 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 י or ה; the other short vowels were scarcely ever written. Thus בֵּין *bīn* or *bēn*; קוֹם *kōm* or *kūm*; גָּלָה *gālā*, *gālō*, *g'lē* or *gōlē* · השְׁבִינָה *š'hubhēnā*.

§ 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
Tsē're    ̄   ē	Se'ghōl    ̇   ě	Shū'rek    ̇   } <i>ū</i> or <i>ũ</i>
Hhō'lem   ̄   ō	Kāmets-Hhātūph ̄   ō	Kib'buts   ̄   }

a. The vowel *ā* is pronounced as in *father*, *ă* as in *fat*, *ē* as in *there*, *ě* as in *mă*. *ī* as in *machine*, *ĭ* as in *pin*, *ō* as in *note*, *ō* 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  $\text{ש}$  or preceded by  $\text{ש}$  it coincides with the diacritical point over the letter e. g. מֹשֶׁה *mōshe*, סֹנֶה *sōnē*; when it follows  $\text{ש}$  or precedes  $\text{ש}$  it is written over its opposite arm e. g. שִׁמְרֵי , תִּרְפוֹשׁ *tirpōs*. Accordingly, if an unpointed consonant precede (i. e. one without a vowel or Sh'va, § 5)  $\text{ש}$  will be *ōsh* and  $\text{ש}$  *ōs*; if it have itself no other vowel point  $\text{ש}$  will be *sō* and  $\text{ש}$  *shō*, except at the end of words.

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

### EXERCISE 3.

The place of Aleph will be indicated in this and in following exercises by \*, and that of Ayin by †. Teth, Koph, and Sin will be denoted by a dot beneath the letter,  $\text{ט}$ ,  $\text{כ}$ ,  $\text{ס}$ .

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, yārutz, shōphēt, shālōsh, šōrāph, bhōšēm.

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

מִטָּר , גֶּן , הָרֵע , שִׁכָּר , יָדָר , שָׁלַח , מִטָּהוּ , מִשָּׁל , יָשׁוּב  
עֲשֵׂה , גָּשׁוּ , שָׂרַק , \*הָקָ , \*עָדָ , אָם , שָׁלֶשֶׁם , קָמוּד .

\* Kamets-Hhatuph.

### § 5. Sh'va.

1. Sh'vā  $\text{־}$  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 בֵּל) *bal*, סֵגֶר (not סֵגֵר) *sōger*, unless the last letter is ך or is immediately preceded by another vowelless letter, or is doubled by Daghesht-forte, § 13, מֶלֶךְ *melekh*, קֹשֶׁט *kōsht*, 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*, בְּרוּ *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	{	Hhâtêph-Pattahh $\text{ֶֿ}$ ; thus הָרֹג <i>h<sup>a</sup>rōgh</i>
		Hhâtêph-Seghol $\text{ֶֿֿ}$ ; thus הַיּוֹת <i>h<sup>e</sup>yōth</i> .
		Hhâtêph-Kamets $\text{ֶֿֿֿ}$ ; thus הַלִּי <i>hh<sup>o</sup>lī</i> .

### § 6. *Pattahh-furtive.*

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

#### 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'nāyim, th'nū, y'dhēkhēm, h'rāghām, y'hōshū<sup>a</sup>†, \*lōh, mō†<sup>o</sup>mādh, khă<sup>\*</sup>shēr, mīlhhāmōth, bh'šimhhāthkhēm, lě<sup>\*</sup>khōl, z'bhūl, yă†<sup>a</sup>lēhū, šāmēhh, s'bhībhōthāyikh, rākī†, dh'ghāth, yēš†.

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

1. The vowel-points above described were attached to the sacred text without any change in its letters. Consequently every vowel, which had previously been indicated by a vowel-letter, was now denoted both by that and by the sign subsequently added. In all such cases the letter is said to quiesce in the vowel, that is, it has not its consonant sound, but the vowel-sound represented by the accompanying or preceding point. Thus in בּוֹר Vav stands not for *v* but for *ō*, and the word is read *bōr*; in גָּלָה, הּ 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: לֹוֶֿׁ׃ *lōvē*, שֵׁיֹׁ׃ *sēyō*, but מוֹט׃ *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 *ī*; but they are consonants if preceded by any other vowel sign, חֵי׃ *hhē*, בֵּי׃ *bī*, but חַי׃ *hhay*, גּוֹי׃ *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: וַיָּרָא׃ *vayyar*.

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

## EXERCISE 5.

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

בָּאֵר , לְאֲדִי , הַאֲסַפְסָף , הַלְכוּא , יִרְאוּ , אֲוִיל , אֵין , אֲיִשׁ ,  
 אֵיתָן , הֵן , וּ , יִישֵׁר , עָלֵי , נְאוֹה , עֵוֹן , לְאִמֵר , עֲוֹלָה , תְּוֹדָה ,  
 פָּלֵי , זוּ , הוּי , אֲוִסִירִים , רְקוּעַ , מְלַפָּה , מְלַפָּה , תְּטֵא , נְנָא , עֲדוּחַ  
 עֲרֹרֶת , הִשְׁתַּחֲוֶת , בְּנֹתָי , בְּנֹתָיו .

<sup>1</sup> The Shurek is regarded as belonging to the ר , and א is quiescent. <sup>2</sup> *īsh*, not *iyōsh*. <sup>3</sup> The Hholem belongs not to the ר , which has Sh'va, but to the ו ; 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 אוֹהוֹת *ōthōth*, שְׁלִישִׁים *shalīshīm*, מוֹת *muth*; those, for which a vowel-letter might have been employed, but which are expressed by the points only, are said to be written defectively, as אוֹת , שְׁלִשָּׁם , מָת .

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 *līnū*; when written defectively, they may be either long or short, e. g. יִרַשׁ *yīrash*, יִחַר *yīhhar*, תָּמִישׁ *tāmīsh*. מִשְׁכָּב *mīshkābh*.

## 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, hēkīmū, yāmūsh, mōshě, bhūl, yāķūtsū, \*ābhīnū, hāḥīdhōthī, 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 ה must begin with a consonant, and may begin with two, but never with more than two.

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

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

6. A letter with simple Sh'va in the body of a word may either end or begin a syllable. If it is preceded by another Sh'va or by an unaccented long vowel, it belongs to the following syllable, תִּזְכְּרוּ *tiz-k'rū*, זֹכְרֵי *zō-kh'rē'*; if by a short vowel or by an accented long vowel it is mostly attached to the preceding syllable, הַסְדּוֹ *hhas-dō*. קָמְנָה *kōm'-nā*; if it be doubled by Daghesht-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, יִתְנֶנּוּ *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 תַּהֲרֹגוּ *tā-hā-r'ghū'* and וַיְבַחְשׁוּ *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, וַיְבַחְשׁוּ for וַיְבַחְשׁוּ, רַבְּהֵל for *y'bhā-hēl* for *y'bhāk-hēl*; or have a vocal Sh'va or a vowel when they might be expected to have a silent Sh'va, תַּהֲרֹגוּ for תַּהֲרֹגוּ *tāh-r'ghū*; or are preceded by a short vowel which has arisen from Sh'va, הַצַּח for הַצַּח, בְּדַחְתָּ *bīdh'ghāth* for בְּדַחְתָּ, וַיְחַלְקֵהוּ for וַיְחַלְקֵהוּ, קַדְשֵׁים *kō-dhāshīm* for קַדְשֵׁים. Also when the same consonant is immediately repeated in the same word the intervening Sh'va is made vocal in order to give distinctness to the reduplication, e. g. צִלְלוֹ *tsil'lō*.

#### EXERCISE 7.

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



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

Write and divide into syllables:—

Ūmīknēkhēm', yēsh'bhū', hūmṣāthō', yīkhrāṭēm', shūghyōnōth', bhē<sup>\*</sup>mūnāthō', v'lār'<sup>\*</sup>ūbhēmī', thāh<sup>a</sup>rō'ghū, shōlē<sup>ahh</sup>'.

### § 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. דִּבְרֵי *dibhrē* for דְּבָרֵי; but if one of the consonants had a compound Sh'va, the vowel corresponding will be inserted, e. g. יַעֲמֹד *ya<sup>a</sup>mōdh* for יְעַמֹּד; or if a vowel has been rejected, the new vowel may be conformed to it, e. g. מֹלְכוֹ *mol'khō* for מְלֹךְ 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. מְלֹכוֹ from מֶלֶךְ, מֶסֶב, לְקַחַת. And the vowel *a* is often retained in such a situation, when other vowels would be rejected, e. g. שְׂמֵרָנִי from שְׂמַע, but שְׂמֵרָנִי not שְׂמֵרָנִי from שְׂמֹר.

3. The harshness of concurring consonants at the end of a word is commonly relieved by inserting Seghol, to which a preceding Pattahh is conformed, יִרְבֵּי for יִרְבֶּי, לְכֹהֵן for לְכֹהֵן, מְלֹךְ for מֶלֶךְ. If either consonant is a guttural Pattahh is mostly used instead, יִחַן, פָּעַל, נָצַח. If either consonant is י, Hhirik is used; if the second

consonant is י it will rest in Shurek, בְּיָהּ, כְּלִי, הַיָּהּ, but מְיָהּ.

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 יָיָהּ we find יָיָהּ *yā-nī<sup>ah</sup>h* or יָיָהּ *yan-nī<sup>ah</sup>h*.

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

### § 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, מְיָהּ *mā'veth*, דְּבָרַי *dā-bhār'*; in unaccented mixed syllables it is Kamets-Hhatuph, הַחֲפָשִׁי *hhōph-shī'*, וַתִּשֹּׁב *vattā-shōbh*.

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

3. Before a guttural with Hhatuph-Kamets, or Kamets-Hhatuph, the syllable is frequently intermediate, § 9, 7, and the vowel *ō*, though accompanied by Methegh, בְּחָרִי *bō<sup>h</sup>h<sup>o</sup>rī*, תִּעֲבֹדֶם *tō<sup>h</sup>ōbh'dhēm*.

a. Some cases falling under 2 and 3 can only be decided by the etymology; thus וַיִּצְיָא with the prefixed conjunction *vō<sup>h</sup>nīyyōth*, הַיָּהּ with the article *hū<sup>h</sup>nīyyā*; שְׂרָשִׁים *shōrāshūm* from שָׂרַשׁ, הַרְשִׁים *hhārāshūm* from הָרַשׁ; שְׁמָרָה 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 , מְלָכִים , דְּבָקָה , דְּבָקָה , דָּת , פָּרֶשׁ , פְּקָדוֹ , נְהָרוּ , שְׂכָנָה .

Write :—

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

§ 12. *Daghesh-lene.*

1. Dāghēsh-lene is a point written in the letters ר ג ב כ פ ה (בְּגַד בְּפֶתַח) 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 Daghesl-lene, בְּגַדְהֶם *b'ghadhtem*.

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

## EXERCISE 9.

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

Yāshabh bhā†tir †adh †ōm'dhō liphnē hā†ēdhā l'mishphat †adh mōth khōhēn ghādhōl.

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



§ 13. *Daghesh-forte.*

1. *Daghesh-forte* is a point inserted in the bosom of a letter to show that it is to be doubled; thus וַיְמַלְּל *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 *Daghesh-forte* if a vowel precedes, otherwise it is *Daghesh-lene*, § 12, 1, דִּבְרַתָּה *dibbartā*. The aspirates when doubled likewise lose their aspiration.

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

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

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

Shībbätstā, bätṭābbā†ōth, dābb'rāh, \*dhābb'rā, gülgölto, bikḳārtīm, väyyībbāk'†ū, häyyüllādh, tūkh'lū, †āšithā llō.

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

וַיִּשְׁתַּחֲוֶה, מִלִּי, עֲמֹה, פֶּרְמִלוֹ, הַבְּלִיעַל, תִּלְבַּשְׁנָה, אֲתָם, בְּתַנְחוּ,  
 הָזָה, וַיִּגְדּוּ, מִפְּנִים, פְּנִים, לְרַגְלָהּ, אֲחִיתָה, הַצִּילוֹ, תִּצְנֶנּוּ,  
 שְׂמֵעַת, כְּנֻעַת, לְחֹד, גְּדָפוֹ, אוֹדֶךָ, הַשׁוֹרְתָה, בַּמְלִיךְ, בְּשׂוֹקִים,  
 אֲתַקְנֶךָ, אֲקַבְּצֶךָ וְכוּנְנִי, מַעֲלָה לָהּ, הַפְּסִים, וַיִּפֹּל, פְּנֵי.

### § 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: הִוְוָס'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, דָּבַר. 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, מִלְּךָ for מֶלֶךְ, לִגְלִי for לֵגֶל.

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, הִתְקַדְּוּ, דְּבָרִים.

*Exceptions.*—*a.* Suffixes added to the 3 fem. preterite of verbs, הִרְגַּתְּם. *b.* Personal terminations of verbs and the paragogic vowels הַ, הֵ, and יֵ, when they do not cause the rejection of the vowel previously accented, קָמַחַ, הִתְחַרְמֵי, but הִרְגֵי.

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, קָלוֹחַ, קָל, מֵאֲסִתָּנוּ, מֵאֲסִתָּ, מֵאֲסֵ.

The suffix ה 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, הִרְגֵה, הִרְגֵהָ, הִרְגֵהּ.

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

5. Appended mixed syllables always receive the accent, מְלִפְּנֵיכֶם, 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, וַיֹּאמְרוּ.

#### EXERCISE 11.

Accent the following words :

\*ābh and the derived forms hā\*ābh, \*ābhī, \*ābhīnū, \*ābhīk, \*ābhōth, \*<sup>a</sup>bhōthēnū, lă\*<sup>a</sup>bhōthēhēm.

Pāḳādh' and the derived forms pāḳ'dhū, pāḳādhnū, pāḳādhī, p'ḳādhīv, p'ḳādhītēm, yīphḳōdh, hīphḳīdh, yāphḳīdhēhū, hīthpāḳ'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, קָרָא לְיָדָה 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, אָנְכִי, אָנְכִי; 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, דְּבָרִי, דְּבָרִי.
3. Change simple Sh'va to Seghol, יְהִי, יִהְיֶה.
4. Change compound Sh'va to the corresponding long vowel, אֲנִי, אָנִי.

### § 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'bhia, Pazer, and T'lisha Gh'dhola.

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

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

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



§ 21. *Makkeph.*

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

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, אֲיִרְרָאָהּ.

## 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, \*ěthmōkh bō, tih'yā lī, tēn lī, sh'lōsh \*ēllě, y'bhākḳēsh 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, וַיִּמְהַלְכוּנוּהָ, וַיִּרְאֶה-לוֹ.

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, וַיֹּאמְרוּ; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, לְאֶשֶׁר, וַיִּהְיֶה, and frequently when the Sh'va is simple, לְמִנְצָה.

4. The place of Methegh is often supplied by an

accent chosen agreeably to the laws of consecution, אֲנִי־הַמֶּלֶךְ.

## EXERCISE 13.

Apply the rules for Methegh. A hyphen represents Makkeph.

Vē\**lōhē'*, lă\**dhōnēhēm'*, mēhāmmă†*rākhā'*, †*āmmīnā-dhābh'*, bēn-hā\**āmā'*, bē*rākhnūkhēm'*, vāyyīr\**ū'*, hān-nōgh'šim', hā\**īshshā'*, mē\**ārtsō'*, lāthēth-lā'nū, hīthhāl-lēkh-nō\**hh'*, mē†*bhōdhāth'khēm'*.

§ 23. *K'ri and K'thibh.*

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

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

3. In some words of frequent occurrence, a different reading is suggested by the points alone, without a marginal explanation. Thus the sacred word 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, יְהוָה, unless these two names stand in immediate connection, when to avoid repetition it is read אֲלֹהֵים and pointed יְהוָה; so the pronoun הוּא is read הוּא.

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



## ETYMOLOGY.

### § 24. *Prefixed Particles.*

1. The significant elements of speech in Hebrew consist of

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

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

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

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

### § 25. *The Article.*

1. The definite article consists of ה with Pattahh followed by 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, הַיָּאֵר, הַמְדַבֵּר, but הַבְּרָכָה, הַכְּתוּבָה.

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 ח Pattahh is mostly retained, § 9. 7, הַחֹשֶׁךְ, הַהוּא, הַיָּם, הַעֵיט, הַרְשָׁע, הַאֵהָל.

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

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

### § 26. *He Interrogative.*

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

#### EXERCISE 15.

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

Prefix the article to the following words:—

בָּשָׂר flesh; זָהָב gold; יָם sea; יָעָר tree; אֹר light; אֲדָמָה ground; חֹשֶׁךְ darkness; מְלָאכָה work; תְּאֵנָה fig-tree; עָפָר dust; עֵצֹם bone; לֶחֶם bread; נֶבֶלָה corpse; רָקִיעַ firmament; רוּחַ spirit; עֶרֶב evening; חֶרֶב sword; זָרַע seed; כּוֹכָב star; עֵלֶף leaf; אָדָם man; שָׁנָה year; נָחַר river; אֲרֶץ<sup>1</sup> earth; עַם people; חַי or חַיָּה living; דְּבָרִים words; כְּתֻפּוֹת shouldered.

<sup>1</sup> See § 25. 3, *a*.

Prefix He Interrogative to the following words:

אָמַת, אֲנָכִי, תְּבוּאָה, שִׁמְרִי, קָלוֹ, בֵּן, אִם, עוֹד, זֹאת, עֵינַי, חֹזֶק, לְמַעַנְךָ, טוֹב, אֲמַלְטָה, שְׂפִיחָה, אֵל, לֵאל, שְׂכַחְתֶּם, תִּמְרוּ, בָּאֵת, אֲתָה, תִּשְׁפֹּט, תִּתַּח, מְכַבֵּד, חֹקֵר, רְאִיתָ, רְאִיתֶם, מְכַסֶּה, אֲדָרָשׁ, בָּעַר, מְעַט, גַּם, רַב.

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

§ 27. *Inseparable Prepositions*

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

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

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

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

§ 28. *Vav Conjunctive.*

The conjunction ו *and* is regularly prefixed with Sh'va וְחֵשֶׁךְ, וְהַאֲרִץ. Before one of the labials ב, מ, פ, or before a vowelless letter Vav quiesces in Shurek יְיָ, וּבְחַבּ; 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 , גַּאֲלִי , וְעֵיז , וְהֵלִי ; before monosyllables and disyllables accented on the penult it frequently receives a pretonic Kamets , וְבֵהוּ , וְרָע .

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

Lesson 1 in Reading Hebrew, see page 111.

Lesson 1 in Writing Hebrew, see page 137.

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

### § 29 Personal Pronouns.

1 The personal pronouns are the following, viz :

#### SINGULAR.

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

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

PLURAL.

1.	<i>We</i>	אֲנֵחֶנּוּ 'nāhh'nū,	נֹחֶנּוּ nahh'nū,	אֵנּוּ '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	נֵי
2.	{	<i>Masc.</i>	ה	כֶּם
		<i>Fem.</i>	הָ	כֶּן
3.	{	<i>Masc.</i>	הוּ	ם הֶם
		<i>Fem.</i>	הִי	ן הֵן

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

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

## VOCABULARY 2.

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

## 1. The demonstrative pronoun is

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

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

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

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

### VOCABULARY 3.

כָּל n. m. *whole, all, every*

מְקוֹם n. m. f. *place*

מַיִם n. m. pl. *water*

קֹדֶשׁ n. m. *holiness, a holy*

מֵעַל adv. *above*

*place or thing.*

### 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 עָשָׂה *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 katal'	he killed, did kill or has killed
3 fem.	קָטְלָה kāt'lā'	she killed.
2 masc.	קָטַלְתָּ katal'tā	thou (m.) killedst.
2 fem.	קָטַלְתְּ katalt'	thou (f.) killedst.
1 com.	קָטַלְתִּי katal'tī	I killed.
PLUR. 3 com.	קָטְלוּ kāt'lū	they killed.
2 masc.	קָטַלְתֶּם k'taltem'	ye (m.) killed.
2 fem.	קָטַלְתֶּן k'talten'	ye (f.) killed.
1 com.	קָטַלְנוּ katal'nū	we killed.

INFINITIVE *absolute* קָטוּל kātōl', *construct* קָטַל k'tōl *to kill.*

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

## KAL PRETERITE with ē.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	כָּבַד		כָּבְדָה	כָּבְדָתָּ	כָּבְדָתְּ	כָּבְדָתִי
PLUR.		כָּבְדוּ		כָּבְדַתֶּם	כָּבְדַתֶּן	כָּבְדַתְּנוּ

INFINITIVE *absolute* כָּבוֹד kāvōd *construct* כָּבַד k'vād.

## KAL PRETERITE with ō.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	שָׁכַל		שָׁכְלָה	שָׁכְלָתָּ	שָׁכְלָתְּ	שָׁכְלָתִי
PLUR.		שָׁכְלוּ		שָׁכְלַתֶּם	שָׁכְלַתֶּן	שָׁכְלַתְּנוּ

INFINITIVE *absolute* שָׁכוּל šākol', *construct* שָׁכַל š'kāl.

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

#### VOCABULARY 4.

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

$\text{אֵת}$  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  $\text{נִ}$ ; 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		נִקְטְלָה	נִקְטְלוּ	נִקְטְלוּ	נִקְטְלוּ
PLUR.		נִקְטְלוּ		נִקְטְלוּם	נִקְטְלוּן	נִקְטְלוּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

PIEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָטַל		קָטְלָה	קָטְלוּ	קָטְלוּ	קָטְלוּ
PLUR.		קָטְלוּ		קָטְלוּם	קָטְלוּן	קָטְלוּ
INFINITIVE	<i>absolute</i> קָטַל, <i>construct</i> קָטַל.					

PUAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קִטַּל		קִטְלָה	קִטְלוּ	קִטְלוּ	קִטְלוּ
PLUR.		קִטְלוּ		קִטְלוּם	קִטְלוּן	קִטְלוּ
INFINITIVE	<i>absolute</i> קִטַּל, <i>construct</i> קִטַּל.					

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>
אֶרֶן n. m. f. <i>ark</i>	קָבַץ v. P. <i>to gather</i> ; N. <i>to be gathered</i>
בָּדַל v. N. <i>to be separated, divided</i>	קָדַשׁ v. P. H. <i>to sanctify, consecrate</i> ; N. Pu. <i>to be sanctified</i>
יָדַע v. K. <i>to know</i>	שָׁבַע v. N. <i>to swear</i>
כָּבַשׁ v. K. P. <i>to subdue</i> ; N. <i>to be subdued</i>	שָׂכַל v. P. <i>to bereave</i>
לִפְנֵי <i>before</i>	שָׂכַן 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	הִקְטִילָהָ	הִקְטִילָהָ	הִקְטִילָהּ
PLUR.		הִקְטִילוּ		הִקְטִילוּם	הִקְטִילוּן	הִקְטִילוּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

HOPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָהּ	הִקְטִילָהָ	הִקְטִילָהָ	הִקְטִילָהּ
PLUR.		הִקְטִילוּ		הִקְטִילוּם	הִקְטִילוּן	הִקְטִילוּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

HITHPAEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִתְקַטֵּל		הִתְקַטְּלָהּ	הִתְקַטְּלָהָ	הִתְקַטְּלָהָ	הִתְקַטְּלָהּ
PLUR.		הִתְקַטְּלוּ		הִתְקַטְּלוּם	הִתְקַטְּלוּן	הִתְקַטְּלוּ
INFINITIVE	<i>absolute</i> הִתְקַטֵּל, <i>construct</i> הִתְקַטֵּל.					

VOCABULARY 6.

בָּרַד v. H. to separate	מְלָאכָה n. f. work
גוֹיִם n. m. pl. nations	מְלִיךָ v. Ho. to be caused to reign, to be made king
גַּם conj. also	מְלִיכָה n. m. king
דָּוִד n. m. David	מְלָכּוּת n. f. kingdom
חַיָּה n. f. animal, wild beast	מֵצֵט n. a little <sup>1</sup>
כָּרַח v. H. to cut off; Ho. to be cut off	

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

מַעַט v. H. to make small or <i>few</i>	שָׁבַח v. H. to cause to rest or cease
קָדַשׁ v. Hith. to sanctify or <i>purify one's self</i>	שָׂחַת v. H. to destroy 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'	he shall or will kill
	3 fem.	תִּקְטֹל	tiktōl'	she will kill
	2 masc.	תִּקְטֹל	tiktōl'	thou (m.) wilt kill
	2 fem.	תִּקְטְלִי	tikt'li'	thou (f.) wilt kill
	1 com.	אֶקְטֹל	ektōl'	I shall kill
PLUR.	3 masc.	יִקְטְלוּ	yikt'lū'	they (m.) will kill
	3 fem.	תִּקְטְלֵנָה	tiktōl'nā	they (f.) will kill
	2 masc.	תִּקְטְלוּ	tikt'lū'	ye (m.) will kill
	2 fem.	תִּקְטְלֵנָה	tiktōl'nā	ye (f.) will kill
	1 com.	נִקְטֹל	niktōl'	we shall kill.

#### IMPERATIVE.

SING.	2 masc.	קְטֹל	k'tōl'	kill thou (m.)
	2 fem.	קְטְלִי	kit'li'	kill thou (f.)
PLUR.	2 masc.	קְטְלוּ	kit'lū'	kill ye (m.)
	2 fem.	קְטְלֵנָה	k'tōl'nā	kill ye (f.)

little or small as an adjective. Thus we may say מֵיִם מְעַט *a little water*, מַעַט *a little bread*; but מְעַט could not be used in such phrases as *a little house* or *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>		
קָטַל	קָטְלָהּ	קָטְלָהּ	קָטְלִים	קָטְלוּהָ	<i>killing</i>
kōtēl'	k'tlā'	kōte'leth	kōt'lim'	kōt'lōth	
<i>Passive.</i>					
קָטוּל	קָטוּלָהּ	קָטוּלִים	קָטוּלוּהָ		<i>killed</i>
kātūl'	k'tulā'	k'tulim'	k'tulōth'		

2. Some verbs have Pattahh in the second syllable of the Kal future and imperative. This is regularly the case with those which have Tserē 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	תִּכְבְּדוּ	תִּכְבְּדוּי	אִכְבְּד
PLUR.	יִכְבְּדוּ	תִּכְבְּדֶנָּה	תִּכְבְּדוּ	תִּכְבְּדֶנָּה	נִכְבְּד

## IMPERATIVE.

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

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



the fem. נָה from אָתְנָה . In the first person sing. אֶקְטֹל is from אָנִי ; in the plur. נִקְטְלוּ , נ 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.

בְּחֻלָּה n. f. pl. <i>virgins</i>	עַתָּה 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	יִקְטְלוּ

IMPERATIVE.

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

PARTICIPLE.

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

## PIEL FUTURE.

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

## IMPERATIVE.

	2 masc.	2 fem.	PLUR.	2 masc.	2 fem.
SING.	קְטֹל	קְטֹלִי		קְטֹלוּ	קְטֹלְנָה

## PARTICIPLE.

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

## PUAL FUTURE.

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

## IMPERATIVE wanting.

## PARTICIPLE.

	masc.	fem.	PLUR.	masc.	fem.
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*כָּתַב v. K. *to cut, make a covenant*

מָנַע v. K. <i>to withhold, keep back</i>	קָטַר v. H. <i>to burn incense</i>
עֵדָה n. f. <i>company, assembly</i>	רַע adj. <i>bad, evil</i>
עַל-פְּנֵי in the presence of	שָׁחַח v. K. <i>to forget</i>
עַם n. m. <i>people</i>	שָׂמַר v. N. <i>to keep one's self take heed.</i>
עַד conj. <i>lest, that not</i>	

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

HIPHIL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטִיל	תִּקְטִיל	תִּקְטִיל	תִּקְטִילי	אִקְטִיל
PLUR.	יִקְטִילוּ	תִּקְטִלְנָה	תִּקְטִילוּ	תִּקְטִלְנָה	נִקְטִיל

IMPERATIVE.

	2 masc.	2 fem.	PLUR.	2 masc.	2 fem.
SING.	הִקְטִיל	הִקְטִילי		הִקְטִילוּ	הִקְטִלְנָה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטִיל	מִקְטִילָה OR מִקְטִילַת	PLUR.	מִקְטִילִים	מִקְטִילוֹת

HOPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַלי	אִקְטַל
PLUR.	יִקְטְלוּ	תִּקְטְלְנָה	תִּקְטְלוּ	תִּקְטְלְנָה	נִקְטַל

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING	מִקְטַל	מִקְטַלָה OR מִקְטַלַת	PLUR.	מִקְטַלִים	מִקְטַלוֹת

## HITHPAEL FUTURE.

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

## IMPERATIVE.

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

## PARTICIPLE.

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

## VOCABULARY 9.

חֶסֶד n. m. kindness, mercy	מָלַךְ v. H. to cause to reign
יְשׁוּעָה n. m. salvation	צַעֲקָה n. f. cry
כֹּה adv. thus	שָׂכַל v. H. to be wise, act wisely
לְבַשׁ v. H. to cause to put on, to clothe	שִׂמְחָה n. f. gladness
מָטַר 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. הַשְּׂבִתָּהּ for הַשְּׂבִתְהִי, הַשְּׂכַנְנָה for הַשְּׂכַנְנֶה.

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. בְּגִדְהָהּ, בְּגִדְהֶנָּה.

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

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

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

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

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

8. Tav of the prefixed הַ 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 Daghes-forte, הִצְטַדַּק, הִסְתַּבַּל, הִדְבַּק.

#### § 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, נִבְרַחְנָה we will break or let us break. This is called the paragogic or cohortative future.

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

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

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

4. The addition of ה, to a future or imperative commonly causes the rejection of its last vowel, except in the Hiphil species where ך remains or is restored אֲשַׁמְרֶה, אֲבַדְיָלָה. The Kal imperative with *ō* becomes קֹטְלָה *kot' lā*; the Kal imperative with *ā* becomes כִּבְדָה *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 Daghesth-forte in the next letter, יִסְגֹר *he will shut*, וַיִּסְגֹר *and he shut*. If this be Yodh with Sh'va Daghesth is usually omitted, וַיִּקְרַשׁ. Before א of the first person, which cannot receive Daghesth, Pattahh is lengthened to Kamets, וַאֲדַבֵּר. The verb commonly suffers the same change as in the apocopated future, § 40. 2, and in the first person sometimes has paragogic ה, .

Vav Conversive prefixed to the preterite has the same pointing with Vav Conjunctive, § 28, שָׁמַר *he has kept*, וַשְׁמַר *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>	כְּתוֹנֶת n. f. <i>tunic</i>
אֶל־ prep. <i>to, unto, respecting</i>	מַלְכָּה n. f. <i>queen</i>
אַפָּר n. m. <i>ashes</i>	מֶרְדֵּכַי n. m. <i>Mordecai</i>
בְּגָדִים n. m. pl. <i>garments</i>	קָבַל v. P. <i>to receive, accept</i>
בָּרָד n. m. <i>hail</i>	קָרַב v. K. (fut. a) <i>come near,</i>
הֵנָּה adv. <i>hither</i>	<i>approach</i>
זָעַק v. K. (fut. a) <i>to cry</i>	קָרַע v. K. (fut. a) <i>to rend</i>
זַעֲקָה n. f. <i>cry</i>	רֹאשׁ n. m. <i>head</i>
חֶרֶב n. f. <i>sword</i>	רָחַץ v. K. (fut. a) <i>to wash</i>
יָגַע v. K. <i>to be weary</i>	שַׁק n. m. <i>sackcloth</i>
יָד n. f. <i>hand</i>	שָׁלַח v. K. (fut. a) <i>to send.</i>
יָרַשׁ or יָרַשׁ v. K. <i>to drive out</i>	

§ 42. *Verbs with Suffixes.*

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

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

## PRETERITE

SING. 3 *fem.* הַ, becomes תַּ.

2 *masc.* הָ sometimes becomes תָּ before יָ.

2 *fem.* תָּ becomes תִּי.

PLUR. 2 *masc.* הֶם becomes הֵי. The 2 *fem. plur.* does not occur with suffixes.

## FUTURE.

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

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



consonant insert before, ה, כּם and כּן 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, יהוּ becomes יוּ, יהוּ becomes יוּ, יהוּ becomes יוּ; in the *fem.* הוּ becomes הוּ, הוּ becomes הוּ, הוּ becomes הוּ.

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

7. Verbs having *e* in the Preterite substitute Tsere for Kamets with the second radical throughout the Kal preterite with suffixes, e. g. 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</i> <i>cause to shut</i>
גָּדִיל v. P. <i>to make great</i>	סָפַר v. P. <i>to recount, tell</i>
הִבֵּק v. H. <i>to overtake</i>	רָעָב n. m. <i>famine.</i>
דָּם n. m. <i>blood</i>	

## VOCABULARY 12.

אֵיכָכָה adv. <i>how</i>	לְפָנַי prep. <i>before, in the pre</i> <i>sence of</i>
אָנוּשׁ n. m. <i>man</i>	עוּל n. m. <i>suckling, babe</i>
אִשָּׁה n. f. <i>woman</i>	עָטַר 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>
הֵלֵךְ v. K. <i>to go, walk</i>	רַחוּם adj. <i>merciful</i>
זָכַר v. K. <i>to remember</i>	שׁוּלְמָה n. f. <i>garment</i>
הִלָּץ v. P. <i>to deliver</i>	שָׁמַר v. H. <i>to rise early</i>
טָבַח 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 הָ.

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>
מצרי	<i>an Egyptian,</i>	מצרית	שני	<i>second,</i>	שנית
ימני	<i>right,</i>	ימנית	שלישי	<i>third,</i>	שלישית
פנימי	<i>interior,</i>	פנימית	מוצא	<i>finding,</i>	מוצאת.

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*, *e* or *i* is commonly assimilated.

<i>masc.</i>		<i>fem.</i>	<i>masc.</i>		<i>fem.</i>
נשבר	<i>broken,</i>	נשברת	שוכב	<i>lying</i>	שוכבת
משש	<i>triple,</i>	מששת	מדבר	<i>speaking</i>	מדברת
מקבץ	<i>gathered,</i>	מקבצת	אדיר	<i>large</i>	אדירת
אדמדד	<i>reddish,</i>	אדמדדת	שלט	<i>imperious</i>	שלטת
שפך	<i>shedding,</i>	שפכת	משפיל	<i>prudent</i>	משפלת

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

מוֹדֵעַ *friend*, fem. מוֹדַעַת נִשְׁמָע *heard*, fem. נִשְׁמָעַת  
 שְׁמִיעַ *hearing*, fem. שְׁמִיעַת מְגִיעַ *touching*, fem. מְגִיעַת

II. The feminine ה, the plural ים or וה, and the dual ים.

1. Kamets and Tseré are rejected from the penult, except from nouns in ה.

גָּדוֹל <i>great</i> ,	fem. גְּדוֹלָה	pl. גְּדוֹלִים	f. pl. גְּדוֹלוֹת
גְּבוּהָ <i>high</i> ,	fem. גְּבוּהָה	pl. גְּבוּהִים	f. pl. גְּבוּהוֹת
כָּתוּב <i>written</i> ,	fem. כְּתוּבָה	pl. כְּתוּבִים	f. pl. כְּתוּבוֹת
מְשֻׁיב <i>restoring</i> ,	fem. מְשֻׁיבָה	pl. מְשֻׁיבִים	f. pl. מְשֻׁיבוֹת
אֲדוֹן <i>master</i> ,	pl. אֲדוֹנִים	מְלִיצִין <i>interpreter</i> ,	pl. מְלִיצִים
דְּבָר <i>word</i> ,	pl. דְּבָרִים	לֵבָב <i>heart</i> ,	pl. לְבָבוֹת
זְכוֹר <i>memorial</i> ,	pl. זְכוֹרוֹת	עֵנָב <i>grape</i> ,	pl. עֵנָבִים
כָּנָף <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
יָבֵשׁ <i>dry</i> ,	fem. יָבֵשָׁה	pl. יָבֵשִׁים	f. pl. יָבֵשוֹת
עֵץ <i>tree</i> ,	pl. עֵצִים	שֵׁם <i>name</i> ,	pl. שְׁמוֹת
יָרֵךְ <i>thigh</i> ,	du. יָרְכָיִם	כָּבֵד <i>heavy</i> ,	pl. כְּבִדִים

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

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

רב	(from רָבַב) <i>much</i> ,	fem. רַבָּה	pl. רַבִּים	f. pl. רַבוּה
תָּם	(from תָּמַם) <i>perfect</i> ,	fem. תַּמָּה	pl. תַּמִּים	f. pl. תַּמּוּה
קָטָן	<i>small</i> ,	fem. קַטְנָה	pl. קַטְנִים	f. pl. קַטְנוּה
עֵמֶק	<i>deep</i> ,	fem. עַמְקָה	pl. עַמְקִים	f. pl. עַמְקוּה
גַּן	(from גָּנַן) <i>garden</i> ,	pl. גַּנִּים	אֹפֶן <i>wheel</i> ,	pl. אֹפְנִים
עֵז	(from עָזַז) <i>goat</i> ,	pl. עֵזִים	חֲרִיב <i>bramble</i> ,	pl. חֲרִיבִים
חֹק	(from חָקַק) <i>statute</i> ,	pl. חֻקִּים	לֵב (from לָבַב) <i>heart</i> ,	pl. לְבוֹה
אַף	(for אָפָה) <i>nose</i> ,	du. אַפִּים	שֵׁן (from שָׁנַן) <i>tooth</i> ,	pl. שֵׁנִים

3. Nouns having an unaccented vowel in the ultimate, commonly called Segholates, § 10. 3, drop this vowel before the feminine ending הָ; 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	<i>queen</i> ,	pl. מַלְכִים	<i>kings</i>
סֹחֵר	<i>covert</i> ,	fem. סוֹחֵרָה		pl. סוֹחֵרִים	
עֵגֶל	<i>calf</i> ,	fem. עֵגְלָה		pl. עֵגְלִים	
אָמַר	<i>saying</i> ,	fem. אַמְרָה or אָמְרָה		pl. אָמְרִים	
עֹצֵם	<i>strength</i> ,	fem. עֹצְמָה		pl. עֹצְמִים	
בָּעַל	<i>lord</i> ,	fem. בַּעֲלָה	<i>lady</i> ,	pl. בַּעֲלִים	<i>lords</i> .
רֶגֶל	<i>foot</i> ,	du. רַגְלִים	אָזֶן <i>ear</i> ,	du. אָזְנִים	
בִּרְךָ	<i>knee</i> ,	du. בִּרְפִים	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.

מוֹת death, pl. מוֹתִים  
 אִינּוּחַ iniquity, pl. אִינּוּחִים

זֵיתֹן olive tree, pl. זֵיתִים  
 עֵינַי eye, du. עֵינַיִם



4. In a simple ultimate

(1) הַ is rejected.

רְפָה	<i>fair,</i>	fem.	רְפָה	pl.	רְפִים	f. pl.	רְפוֹת
עֹשֶׂה	<i>doing,</i>	fem.	עֹשֶׂה	pl.	עֹשִׂים	f. pl.	עֹשׂוֹת
מַעֲשֵׂה	<i>work,</i>	pl.	מַעֲשִׂים		קָנָה	pl.	קָנִים
מֵרָאָה	<i>appearance,</i>	pl.	מֵרָאִים		שָׂדֵה	pl.	שָׂדוֹת
מַחֲנֶה	<i>camp,</i>	du.	מַחֲנִים		חֵזֶה	pl.	חֵזִים

(2) י . becomes הַיְ , 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	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
סֹתְרָה	<i>covert,</i>	pl.	סֹתְרוֹת	בְּרָכָה	<i> blessing,</i>	pl.	בְּרָכוֹת
הַרְפָּה	<i>reproach,</i>	pl.	הַרְפּוֹת	נִקְמָה	<i>vengeance,</i>	pl.	נִקְמוֹת
אִמְרָה	<i>saying,</i>	pl.	אִמְרוֹת	עֲצָה	<i>counsel,</i>	pl.	עֲצוֹת
הַרְבֵּה	<i>desert,</i>	pl.	הַרְבוֹת	גִּנָּה	<i>garden,</i>	pl.	גִּנּוֹת
בַּעֲלָה	<i>lady,</i>	pl.	בַּעֲלוֹת	אֲנָה	<i>ship,</i>	pl.	אֲנִיּוֹת

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

מִשְׁמֶרֶת	(from	מִשְׁמֵר	<i>observance,</i>	pl.	מִשְׁמֶרוֹת
מִמְאָכֶלֶת	(from	מִמְאָכֵל	<i>knife,</i>	pl.	מִמְאָכֹלוֹת
אֲדָמָה	(from	אֲדָמָה	<i>reddish,</i>	pl.	אֲדָמָהוֹת
מִיִּנְקָה	(from	מִיִּנֵק	<i>nurse,</i>	pl.	מִיִּנְקוֹת
טַבַּעַת	(from	טַבַּע	<i>ring,</i>	pl.	טַבַּעוֹת
נֹגַעַת	(from	נֹגַעַ	<i>touching,</i>	pl.	נֹגַעוֹת
יוֹנְקָה	(from	יוֹנֵק	<i>sucker,</i>	pl.	יוֹנְקוֹת

<i>sing.</i>		<i>pl.</i>	<i>sing.</i>		<i>pl.</i>
גְּלִגְלָת	<i>skull,</i>	גְּלִגְלוֹת	מוֹאָבִית	<i>Moabitess,</i>	מוֹאָבִיּוֹת
כְּתֹנֶת	<i>tunic,</i>	כְּתֹנֹת	מִצְרִיית	<i>Egyptian woman,</i>	מִצְרִיּוֹת
שִׁבְלֵת	<i>ear of corn,</i>	שִׁבְלִים	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.

יֵרֶכֶה	<i>thigh,</i>	du.	יֵרֶכְתֵּים	דֹלֶת	<i>folding-door,</i>	du.	דֹלֶתִים
שֵׁפָה	<i>lip,</i>	du.	שֵׁפְתֵים	עֲצָלָה	<i>sloth,</i>	du.	עֲצָלָתִים
שָׁנָה	<i>year,</i>	du.	שָׁנְתֵים	נְחֹשֶׁת	<i>brass,</i>	du.	נְחֹשֶׁתִים

### VOCABULARY 13.

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

### § 46. Construct State.

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



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

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

### § 47. *Its Formation.*

The following changes occur in the formation of the construct:

1. The feminine ה, becomes ה; the dual ים and the plural ים become י . .

גֶּזֶה	<i>garden,</i>	const.	גֶּזֶה	הַקְּטִי	<i>statutes,</i>	const.	הַקְּטִי
מַלְכָּה	<i>queen,</i>	const.	מַלְכָּה	שׁוֹפְטִים	<i>judges,</i>	const.	שׁוֹפְטֵי
עֵגְלָה	<i>calf,</i>	const.	עֵגְלָה	רַגְלִים	<i>feet,</i>	const.	רַגְלֵי
בַּעֲלָה	<i>lady,</i>	const.	בַּעֲלָה	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>
דֵּי	<i>fish,</i>	דֵּי	זָקֵן	<i>old,</i>	זָקֵן
כּוֹכֵן	<i>star,</i>	כּוֹכֵב	הַצֵּר	<i>court,</i>	הַצֵּר
מִקְדָּשׁ	<i>sanctuary,</i>	מִקְדָּשׁ	כָּבֵד	<i>heavy,</i>	כָּבֵד or כְּבֵד

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

מָוֶה	<i>death,</i>	const.	מִוֶּה	נָיָא	<i>valley,</i>	const.	נָיָא
מִתְּוֶה	<i>midst,</i>	const.	מִתְּוֶה	בֵּית	<i>house,</i>	const.	בֵּית
קְשׁוּוֹת	<i>cups,</i>	const.	קְשׁוּוֹת	עֵינֹת	<i>fountains,</i>	const.	עֵינֹת
בּוֹזְזֵי	<i>iniquity,</i>	const.	בּוֹזְזֵי	חַי	<i>life,</i>	const.	חַי

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

שׁוֹה	sheep,	const.	שׁוֹה	מוֹצֵא	going forth,	const.	מוֹצֵא
רֹעֵה	shepherd,	const.	רֹעֵה	צָבָא	host,	const.	צָבָא
מִקְלָה	cattle,	const.	מִקְלָה	יָרָא	fearing,	const.	יָרָא
מַעֲשֵׂה	work,	const.	מַעֲשֵׂה	פְּרִי	fruit,	const.	פְּרִי

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

<i>absol.</i>		<i>const.</i>	<i>absol.</i>		<i>const.</i>
אֲדוֹן	master,	אֲדוֹן	בְּרָכָה	blessing,	בְּרָכָה
זִכְרוֹן	memorial,	זִכְרוֹן	נִקְמָה	vengeance,	נִקְמָה
דְּבַר	word,	דְּבַר	שִׁפְתַיִם	lips,	שִׁפְתַיִם
עָלוֹן	cloud,	עָנוֹן	מְלָכִים	kings,	מְלָכִים
קָנָה	reed,	קָנָה	חֲרָפוֹת	reproaches,	חֲרָפוֹת
מַלְיָץ	interpreter,	מַלְיָץ	גְּרָנוֹת	threshing floors,	גְּרָנוֹת
לֵבָב	heart,	לֵבָב	בְּהֵמוֹת	beasts,	בְּהֵמוֹת

See Table XVII. Declension of Nouns.

#### VOCABULARY 14.

אֲמָנָה	n. <i>Amanah</i>	עָפָר	n. m. (וֹת) <i>dust</i>
הֵן	int. <i>lo! behold!</i>	עֵשָׂו	n. m. <i>Esau</i>
טָהוֹר	v. K. <i>to be clean, pure</i>	פַּרְפָּר	n. <i>Pharpar</i>
כַּנְף	n. f. <i>wing</i>	קוֹל	n. m. (וֹת) <i>voice, sound</i>
כְּרוּב	n. m. <i>cherub</i>	קָטָן, קְטַן	adj. (קִטְנָה) <i>little,</i>
מִכַּר	v. K. <i>to sell</i>		<i>small</i>
נָהָר	n. m. (וֹת . and יָם) <i>river</i>		

#### § 48. *Paragogic Vowels.*

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

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

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

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

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

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

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

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

			<i>suffix.</i>	
דְּבָר	<i>word,</i>	const. דְּבַר	דְּבַרְכֶם	<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. בְּרָכָה	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 ה ,.

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

2. Singular or plural nouns not having a feminine

ending adopt the same form as before the absolute 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	אָזְנוֹי	ears,
	my hands,	אָזְנוֹי	אָזְנוֹי	my ears
רַגְלַי	feet,	רַגְלַי	שְׁפָתַי	lips,
	my feet,	שְׁפָתַי	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	מְלַכְּךָ	your king
סֹחֵר	covert	סֹחְרִי	סֹחְרְךָ	your covert
עֹצֵם	strength	עֹצְמִי	עֹצְמְךָ	your strength
פְּעַל	work	פְּעָלִי	פְּעָלְךָ	your work
מִשְׁמֶרֶת	observance	מִשְׁמֶרְתִּי	מִשְׁמֶרְתְּךָ	your observ.
כְּתֹנֶת	tunic	כְּתֹנְתִי	כְּתֹנְתְּךָ	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>		
גֶּן	garden	גַּנִּי	גַּנְךָ	your garden
לֵב	heart	לְבָבִי	לְבָבְךָ	your heart
אוֹרֶן	wheel	אוֹרְנִי	אוֹרְנְךָ	your wheel
חֹק	statute	חֹקִי	חֹקְךָ	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.	מִקְנֵי	<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.

אַבַּד	v. P. <i>to destroy</i>	נָפַל	v. K. <i>to fall, fail</i>
אֶחָד	adj. <i>one</i>	נֶפֶשׁ	n. m. f. (וַת) <i>soul, life</i>
אַחַר	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>
אַשְׁרָה	n. f. (יַם, and וַת) <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. (וַת) <i>heart</i>	שֵׁם	n. m. (וַת) <i>name</i>
מִצְבֵּה	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.	אַנְשִׁים	rarely	אִישִׁים
אִשָּׁה	<i>woman, const.</i>	plur.	נְשִׁים		אִשָּׁה
אִמָּה	<i>maid-servant</i>	plur.	אִמָּהוֹת		אִמָּה
בַּיִת	<i>house</i>	plur.	בָּתִּים		בַּיִת
בֵּן	<i>son</i>	plur.	בָּנִים		בֵּן
בַּת	<i>daughter, suf.</i>	plur.	בָּנוֹת		בָּתִּי
יוֹם	<i>day</i>	plur.	יָמִים	rarely	יָמֹת
עִיר	<i>city</i>	plur.	עָרִים	once	עָרִים
רֹאשׁ	<i>head</i>	plur.	רִאשִׁים		רֹאשׁ

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, אָבִיהָ.

§ 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 prevalingly *a*.

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

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

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

## VOCABULARY 16.

אָהַב or אָהָב v. K. (fut. a) to love	הִפֵּן v. K. to turn, N. to be turned
אִישׁ * n. m. a man, each	חֹזֵק 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
אָמַן v. N. to be verified, found true	עָזַב v. K. to leave, forsake
אָמַר v. N. (פָּא) to be said	עָמַד v. K. to stand
בֵּן n. m. (בָּנִים) son	עֶצֶם n. f. (יָם. and רוּחַ) bone
	קָלְלָה n. f. a curse.

\* אִישׁ is the common word for an individual man; אָנוּשׁ is poetic; אָלִים 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.	גָּמַרְל	n. m. <i>benefit</i>
	<i>to be blessed</i>	גָּרַשׁ	v. P. <i>to drive out</i>
גָּאַל	v. K. <i>to redeem</i> , P. to.	טָהַר	v. P. <i>to purify, cleanse</i>
	<i>defile</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>
אֵן	adv. <i>then</i>	הֵרֵשׁ	adj. <i>deaf</i>
אָזן	n. f. <i>ear</i>	רָגַע	v. P. H. <i>to weary, cause</i>
זֵיתָה	n. m. <i>olive-tree, olive</i>		<i>to toil</i>

מַמְלָכָה n. f. *kingdom*

מִיָּדָע v. N. *to be withheld*

עִוְרָה adj. *blind*

עֵינַיִן n. f. *eye*

עֵץ n. m. *tree*

פָּקַח v. N. *to be opened*, used specially of the eyes

פָּתַח v. N. *to be opened*

שָׁלַח v. K. *to send*

שָׁמָּה adv. *thither*.

§ 56. *Pe Nun* (פִּנְּ) *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 הַ.

נָהַג assimilates its last as well as its first radical.

לָקַח has the peculiarities of Pe Nun verbs.

VOCABULARY 19.

אָחוּת n. f. *sister*

דְּבַשׁ n. m. *honey*

חַיִּים n. m. pl. *life*

חֲצִי n. m. (חֲצִי) *half*

לָמָּה, לְמָּה *for what? why?*

מוֹסֵר n. m. *instruction*

מָוֶת n. m. *death*

נִגַּד v. H. *to tell*, Ho. *to be told*

נִגַּשׁ v. K. N. *to approach*

קִטְוֶה n. f. *incense*

רַחֲמִים n. m. pl. *mercies, compassions*.

§ 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 סבב, סב for סבב.

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, סבב, סב; הסבב, הסוב.

(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 Daghesht-forte may be given to the first radical in order to preserve the preceding short vowel, or the preformative may take the simplest of the long vowels *ā*, or its previous vowel may be lengthened from Hhirik to Tsere, Pattahh to Kamets, and Kamets-Hhatuph to Shurek, thus: יסבב becomes יסב or יסב, and ימר ימר.

(3) The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, יסבב, יסב; הסבב, הסב (comp. קטל, קטלת); in the Hiphil, הסביב, הסב (comp. נקטיל, נקטילת).

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. *ב*, *בָּבִי*, *בָּבָה*.

(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, *הִסְבִּיחַ*, *הִסְבִּיחָהּ*; *יִסְבֵּב*, *יִסְבֵּינָהּ*.

(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, *יִסְבֵּב*, *יִסְבֵּינָהּ*.

5. The Piel, Pual, and Hithpael sometimes preserve the perfect forms, sometimes reduplicate the contracted root, as *סִכְּסַךְ*, *הִתְקַלְקַל*, and sometimes give up the reduplication altogether and insert the long vowel Hholem after the first radical, *סִיבֵב*, *הִתְגַּלְלֵל*.

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, *יִסְבֵּב*, *יִסְבֵּב*; *יִסְבֵּב*, *יִסְבֵּב*.

## VOCABULARY 20.

*אב* conj. *if*

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

*בָּעַל* n. m. *Baal, lord*

Ho. *to גָּלַל* v. K. *to roll*

*דָּקַק* v. H. *to crush, pulverize*



חָלַל v. H. *to begin*  
 יְהוּדָה n. m. *Judah*  
 יְהוּדִי n. m. *a Jew*  
 מְעָרָה n. f. *cave*

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

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, הִיטִיבוּ; more rarely still the first radical is dropped and the preceding short vowel is preserved by doubling the second radical, הִצִּיג, הִצִּיעַ.

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.

הִלְךָ follows the analogy of Pe Yodh verbs.

### VOCABULARY 21.

אָהָה n. m. <i>tent</i>	יָדַע v. H. <i>to cause to know,</i> <i>let know</i>
אָהָב n. m. <i>Ahab</i>	
אָיָה adv. <i>where?</i>	יָדַשׁ v. H. <i>to drive out</i>
הִלְךָ 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>
	מִשְׁפֵּט n. m. <i>judgment.</i>

§ 59. *Ayin Vav* (װ) and *Ayin Yodh* (ױ) *Verbs,*  
see Table XIII.

1. The quiescent may be rejected and its vowel given to the preceding radical. So in the Kal preterite: קָם for קָמוּ, where  $\bar{a}$  is in partial compensation for the contraction, מָה for מָוה. Active participle קָם for קָמוּ, מָה for מָוה, the ordinary participial form being superseded by that of another verbal derivative. Hiphil and Hophal: הִקָּמוּ for הִקְמוּ, יָקָמוּ for יָקְמוּ, הִקָּמוּ for הִקְמוּ, 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*, קָוּם, קָוִיב; יָקָוּם, יָקָוִיב, 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 = *kāūm*, Niphal נָקוּם for נָקוּם.

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

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

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*, יָשַׁב, יֵשֵׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, נִיְשַׁב, נִיְשֵׁב.

5. (1) In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as *v*, e. g. עָוַד, or as *r*, e. g. קָיַם.

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

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

### VOCABULARY 22.

אֲדָמָה n. f. <i>ground, land</i>	נָעַר n. m. <i>young man</i>
אֵינן adv. <i>where?</i> only after	קָבַר v. K. <i>to bury</i> ; N. <i>to be buried</i>
מֵן, מֵאֵינן <i>whence?</i>	
אָנָּה adv. <i>whither?</i>	קָדְמָה n. f. <i>former state</i>
בּוֹא v. K. (fut. יָבִיא) <i>to come</i> ; H. <i>to cause to come, bring</i>	קָם v. K. <i>to arise</i>
הִלָּךְ 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</i> ; H. <i>to cause to return, bring back</i>
מוֹת v. K. <i>to die</i> ; H. <i>to put to death</i>	שִׁפְחָה n. f. <i>handmaid</i>

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

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

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

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

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

### VOCABULARY 23.

אור n. <i>Ur</i>	מצא v. K. <i>to find</i>
ברא v. K. <i>to create</i>	מרה n. f. <i>Mara (bitter)</i>
טהור adj. <i>clean, pure</i>	נעמי n. f. <i>Naomi (sweet)</i>
רצא v. K. <i>to go out</i> ; H. <i>to bring out</i>	עלי n. m. <i>Eli</i>
כשדים n. m. pl. <i>Chaldees</i>	קרא v. K. <i>to call</i>
לב n. m. (לבוה) <i>heart</i>	רהטים n. m. pl. <i>troughs</i>
מלא v. K. <i>to be full</i> ; N. <i>to be filled</i> ; P. <i>to fill</i>	רוץ v. K. <i>to run</i>
	שכב v. K. <i>to lie down</i>
	שמאל n. m. <i>Samuel</i>

### § 61. *Lamedh He* (לה) *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 גלוי; 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 ה' 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 (הִסְיִי), is commonly rejected, and its vowel given to the antecedent consonant, גָּלִי for גְּלִי.

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

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

5. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלְתִּי, גָּלְתָּ from גָּלָה. The preterite 3 fem. takes its simple form, e. g. גָּלְתָּהּ or גָּלְתִּי.

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

7 The final vowel הַ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. גַּל for גָּלָה, הִגַּל for הִגְלֶה, הִתְגַּל for הִתְגְּלֶה.

הִיָּה to be, fut. יִהְיֶה, apoc. יְהִי, part. הֹיָה.

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

#### VOCABULARY 24.

אֲמִינִים adv. truly, indeed	בָּנָה v. K. to build
כַּיּוֹם how much more, or	הָיָה v. K. to be
after a negative how	יָרַד v. K. to go down, de-
much less	scend

יְרוּשָׁלַם <sup>1</sup> n. <i>Jerusalem</i>	עָשָׂה v. K. <i>to make, do, N. to be done</i>
כְּאֲשֶׁר <i>as</i>	
כּוּל v. P. (כָּלְלָה) <i>to contain</i>	
כָּלָה v. P. <i>to complete, finish</i>	צָוָה v. P. <i>to command</i>
מִטָּה n. f. <i>bed</i>	רָאָה v. K. <i>to see, N. to be seen</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>
	שֵׁנִיתָ adv. <i>a second time</i>

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

### § 62. *Doubly Imperfect Verbs.*

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

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.



שָׁלַשׁ and שָׁלֹשׁ, Piels of שָׁלַשׁ, יִתְגַּעְשׂוּ and יִתְגַּעְשׂוּ from גָּעַשׁ, or doubling the third radical in place of the second, e. g. רָעַעַן, אָמְלַל, נָאֲנָה (= נָאֲוָו) from נָאָה (= נָאָו), הִשְׁתַּחֲוֶה (fut. יִשְׁתַּחֲוֶה, with Vav Conv. וַיִּשְׁתַּחֲוֶה) from שָׁחָה, or reduplicating an entire syllable, e. g. הִמְרַמֵּר, סִתְרִתְרוּ.

3. A very few instances occur of what may be called compound species; thus, Niphal of Pual נִנְאָלוּ, Niphal of Hithpael נִנְסְרוּ, נִנְפְּרוּ, נִשְׁתַּחֲוֶה.

§ 64. *Quadriliteral Verbs.*

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

§ 65. *Numerals, see Table XIX.*

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

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

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

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

VOCABULARY 25.

אֵיפָה n. f. *ephah*

פַּרְעֹה n. m. *Pharaoh*

חֹדֶשׁ n. m. *month*

שָׁנָה n. f. (ים.) *year*

נֹחַ n. m. *Noah*

שֶׁקֶל n. m. *shekel*

עֶשְׂוֹר n. m. *decade, ten*

### § 66. *Separate Particles.*

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

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

3. The preposition אֶת *with*, commonly becomes אֶתְּ before suffixes, e. g. אֶתִּי, אֶתְּכֶם, and is thus distinguished from אֵת the sign of the definite object, which becomes אֵתְּ, or before grave suffixes, אֵתְּ, e. g. אֵתִי, אֵתְּכֶם.

## 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-נְתִיבוֹתֶיהָ שְׁלוֹם *all her paths (are) peace*, טוֹב הָעֵץ *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 הַיְתָה רוּחַ *the earth was desolate*, הַנָּהָר הָרְבִיעִי הוּא פְּרָת *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*, הַחֵכְמָה *wisdom*. So in comparisons, בְּכֶן 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* הַצִּיעִיהָ *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 הַכֵּם* *a wise son*, *הָאָרֶץ הַטּוֹבָה* *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, טוֹבָה הַכְּמָה מִפְּנִינִים *wisdom is better than rubies*, lit. is good from rubies; אֲנִי אֶגְדֹּל מִמֶּנּוּ *I will be greater than thou*.

2. The superlative degree may be expressed,

(1) By adding לֵאל *all* to the comparative particle מִן, גָּדוֹל מִכָּל־בְּנֵי־קֶדֶם *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, הַיָּפֶה 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, שְׁנָיִם וְשִׁבְעִים שָׁנָה *twenty years and seven years*.

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

### § 74. Apposition.

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

### § 75. The Construct State.

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

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

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

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



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

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

### § 76. Tenses of Verbs.

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

### § 77. The Preterite.

The preterite may accordingly be employed to denote,

1. The past, whether it be,

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

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

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

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

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

f. Optative, *לֹרְמָתָנוּ O that we had died*.

- g. Subjunctive, יִרְאֲתֶם לְמַעַן in order that ye might fear.
2. The present, regarded as a continuation of the past, צָמְתִי *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 יָמוּתָהּ 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 יִאֲבְדוּ may all thine enemies perish; all that thou commandest us, נַעֲשֶׂה we will do; of the fruit נֹאכְלֵי we may eat; mine ordinances תִּשְׁמְרוּ ye shall keep.
  - e. Subjunctive, לְמַעַן תְּבָרְכֶנָּה 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 תְּרוּמִים 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 רָעַשָׂה did continually*, not only that once, but thenceforward.

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

6. The future is idiomatically used with **בְּטָרָם** and **לְטָרָם** *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־תִּזְעַר** *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) **אַהֲבָה** *loveth righteousness*. Passive participles, so used, suggest not only a constant experience, but a fixed quality as the ground of it, **נִירָא** *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, הוֹאִיל הֵלֵךְ *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 מֵלֵא הָאֲנָשִׁים *was full of men*, יָצְאוּ 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, הָלָה 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, וַיִּרְגְּמוּ אֹתוֹ אֲבָן *and they overwhelmed him with stones*, וַיִּיצֶר 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, דֹר-דֹר *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, מוֹתָ תָמוּתָ *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 בָּחַרְתִּיָּהוּ *whose seed*, אֲשֶׁר זָרְעוֹ.

2. When the relative is preceded by אֵת 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 זֵי is frequently used in poetry with the force of a relative, in which case it suffers no change for gender or number.

§ 89. *Conjunctions.*

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

2. Vav also serves,

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

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

# GRAMMATICAL TABLES.

## I. THE LETTERS, § 1.

Order.	Forms and Equivalents.		Names.	Rabbinical Alphabet.	Numerical values.
1	א	—	אָלֶפֶת Áleph	א	1
2	ב	Bh, B	בֵּית Bēth	ב	2
3	ג	Gh, G	גִּרְמֵל 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	חֵיֶת Hhēth	ח	8
9	ט	T	טֵיֶת Tēth	ט	9
10	י	Y	יּוֹד Yōdh	י	10
11	כ	Kh, K	כָּף Kaph	כ	20
12	ל	L	לָמֶד Lā'-medh	ל	30
13	מ	M	מֵם Mēm	מ	40
14	נ	N	נּוּן Nūn	נ	50
15	ס	S	סָמֶךְ Sā'-mekh	ס	60
16	ע	—	עַיִן Áyin	ע	70
17	פ	Ph, P	פֵּא Pē	פ	80
18	צ	Ts	צַדִּי Tsā'-dhē	צ	90
19	ק	K	קוֹפֶה Kōph	ק	100
20	ר	R	רֵישׁ Rēsh	ר	200
21	ש	Sh, S	שִׁין 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 ק			א ה ה ע Gutturals.	
Linguals,	ד ט ל נ ת			Medium,	ל מ נ ר Liquids.
Dentals,	ז ס ז ש צ			ז ס ז ש צ Sibilants.	
Labials,	ב מ ו פ	} Strong,	{	Aspirates and Mutes.	
shares the peculiarities of the Gutturals.					ב פ .
				ט ת ד	

3.

Serviles איהן משה וכלב . Radicals the rest of the Alphabet

## THE POINTS, § 4.

*Long Vowels.*

*Short Vowels.*

*Doubtful Vowels.*

Kā'mets $\bar{a}$ אַ	Páttahh	ǎ אֲ	Hhī'rik אִ	$\bar{i}$ or $\check{i}$
Tsē're $\bar{e}$ עַ	Séghōl	ě אֵ	Shū'rek אֹ	} $\bar{u}$ or $\check{u}$
Hhō'lem $\bar{o}$ וַ	Kā'mets-Hhātūph	ō אֻ	Kib buts אֻ	

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 אַ silent or vocal.

Compound Sh'vas	{	Hhātēph-Pattahh אֶ ; thus עֶמֶד <i>°mōdh.</i>
		Hhātēph-Seghol אֵ ; thus אֶמֶר <i>°mōr.</i>
		Hhātēph-Kamets אֻ ; thus אֻנִּי <i>°nī.</i>

§ 8. Pattahh-furtive אַ with א, ה or ה 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 ה .

§ 14. Mappik in final ה when a consonant.

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

§ 21. Makkeph (־) connects words.

§ 22. Methegh אַ second syllable before the accent.

### III. THE ACCENTS, § 16.

#### DISJUNCTIVES.

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

- |            |       |            |
|------------|-------|------------|
| 1. Sillak  | ( 1 ) | סִלְלַק    |
| 2. Athnahh | ( א ) | אַתְנַחַּח |

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

- |                  |       |                |               |
|------------------|-------|----------------|---------------|
| 3. S'gholta      | ( א ) | סִגְלוֹתָא     | <i>postp.</i> |
| 4. Zakēph Katon  | ( י ) | זָקוּף קָטוֹן  |               |
| 5. Zakēph Gadhol | ( י ) | זָקוּף גָּדוֹל |               |
| 6. Tiphha        | ( ו ) | טִפְחָא        |               |

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

- |                       |       |             |               |
|-----------------------|-------|-------------|---------------|
| 7. R'bhI <sup>a</sup> | ( י ) | רְבִיעַ     |               |
| 8. Shalshleth         | ( י ) | שְׁלִשְׁלֵת |               |
| 9. Zarka              | ( ו ) | זָרְקָא     | <i>postp.</i> |
| 10. Pashta            | ( ו ) | פַּשְׁטָא   | <i>postp.</i> |
| 11. Y'thibh           | ( א ) | יְתִיב      | <i>pref.</i>  |
| 12. T'bhIr            | ( ו ) | תְּבִיר     |               |

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

- |                      |       |                     |              |
|----------------------|-------|---------------------|--------------|
| 13. Pazér            | ( ו ) | פָּזֵר              |              |
| 14. Karnē Phārā      | ( א ) | קַרְנֵי פָרָה       |              |
| 15. T'lisha Gh'dhola | ( ו ) | תְּלִישָׁא גְדוֹלָה | <i>pref.</i> |
| 16. Geresh           | ( ו ) | גֶּרֶשׁ             |              |
| 17. G'rashayin.      | ( א ) | גֶּרֶשָׁיִם         |              |
| 18. P'sik            | ( ו ) | פְּסִיקוּ           |              |

#### CONJUNCTIVES. *Servants.*

- |                     |       |                     |               |
|---------------------|-------|---------------------|---------------|
| 19. Merka           | ( ו ) | מֶרְקָא             |               |
| 20. Mūnahh          | ( ו ) | מוֹנַחַח            |               |
| 21. Merka Kh'phūla  | ( ו ) | מֶרְקָא כְּפוּלָה   |               |
| 22. Mahpakh         | ( א ) | מַחְפָּק            |               |
| 23. Darga           | ( ו ) | דַּרְגָּא           |               |
| 24. Kadhma          | ( ו ) | קַדְמָא             |               |
| 25. Yerahh ben Yōmō | ( ו ) | יֶרַח בְּנֵי יוֹמֹ  |               |
| 26. T'lisha K'tanna | ( ו ) | תְּלִישָׁא קְטַנָּה | <i>postp.</i> |

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

Primary form,	בְּ	כְּ	לְ	וְ
Before vowelless Consonants,	ב	כ	ל	ו*
Before Gutturals with Compound Sh'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 ב, מ, and פ, but ו before vowelless *Loth*.

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

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

Before strong consonants,	מִן	הֵ	הֵ	מֵה*
Before vowelless consonants and strong gutturals,	} מ	ה	ה	מֵה
Before weak gutturals,		מֵ	הֵ	מֵה
Before gutturals with Kamets,	מִן	הֵ	הֵ	מֵה

\* But with a disjunctive accent commonly מֵה.

INSEPARABLE PREPOSITIONS WITH SUFFIXES.

SINGULAR.

1 c.	בִּי	לִי	כְּמוֹנִי	מִן, מִן, מִן
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	כְּמוֹךָ	מִיְכָה, מִיְכָה
2 f.	בְּךָ	לְךָ	—	מִיְכָה
3 m.	בּוֹ	לוֹ	כְּמוֹתוֹ	מִן, מִן, מִן
3 f.	בָּהּ	לָהּ	כְּמוֹתָהּ	מִן

PLURAL.

1 c.	בָּנוּ	לָנוּ	כְּמוֹנוּ	מִמֶּנּוּ
2 m.	בְּכֶם	לְכֶם	כְּמוֹכֶם	מִיְכֶם
2 f.	בְּכֶן	לְכֶן	—	מִיְכֶן
3 m.	בָּהֶם, בָּהֶם	לָהֶם, לָהֶם	כְּמוֹתָהֶם	מִמֶּנְהֶם
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	מִמֶּנְהֶן



V. PERSONAL PRONOUNS, § 29.

		SINGULAR.	PLURAL.	
1	I	אֲנִי, אַנְכִּי	We	אֲנֵנוּ, אַנְחֵנוּ, אַנְוּ
2.	Thou <i>m.</i>	אַתָּה, אַתָּה	Ye <i>m.</i>	אַתֶּם
		אַתָּה, אַתָּה	Ye <i>f.</i>	אַתֶּנּוּ, אַתֶּנָּה
3.	He	הוא	They <i>m.</i>	הֵם, הֵמָּה
	She	היא, הוּא § 23. 3.	They <i>f.</i>	הֵן, הֵמָּה

SUFFIXES.

	Simple.	With union Vowels of Verbs.			With Sing. Nouns.	With Dual and Plur. Nouns.
1 <i>c.</i>	נִי, י	נִי	נִי	נִי (נִי)	י	י
<i>pl.</i>	נֵי	נֵי	נֵי	נֵי	נֵי (נֵי)	נֵי
2 <i>m.</i>	הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ
<i>pl.</i>	הֶם				הֶם	הֶם
2 <i>f.</i>	הִי (הִי)	הִי	הִי	הִי	הִי	הִי
<i>pl.</i>	הֵן				הֵן	הֵן
3 <i>m.</i>	הוּא	הוּא, הוּא	הוּא	הוּא (הוּא)	הוּא (הוּא)	הוּא, הוּא, הוּא
<i>pl.</i>	הֵם (הֵם)	הֵם, הֵם	הֵם		הֵם	הֵם (הֵם)
3 <i>f.</i>	הִיא	הִיא	הִיא	הִיא	הִיא	הִיא
<i>pl.</i>	הֵן (הֵן)	הֵן	הֵן		הֵן	הֵן

DEMONSTRATIVE.

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

RELATIVE.

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

INTERROGATIVE AND INDEFINITE.

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

VERBS.—THEIR SPECIES, §§ 31, 32.

- 1 Simple act. Kal קָטַל *to kill.*
- 2 " pass. Niphal נִקְטַל *to be killed.*
- 3 Intensive act. Piél 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 הִקְטִיל *to be caused to kill.*
- 7 Reflexive Hithpaél הִתְקַטַּל *to kill one's self.*

VI. PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.	
<b>PRET.</b>	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל	
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה	
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	
	<b>Plur.</b>	3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
		2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
		2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
		1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
<b>INFIN. absol.</b>		קָטוּל	הִקְטַל	קָטַל	קָטַל	
	<i>constr.</i>	קָטֹל	הִקְטֹל	קָטֹל	(קָטֹל)	
<b>FUT.</b>	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.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	
	<b>Plur.</b>	3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
		3 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
		2 m.	תִּקְטַלְכֶם	תִּקְטַלְכֶם	תִּקְטַלְכֶם	תִּקְטַלְכֶם
		2 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
1 c.		נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	
<b>IMPER.</b>	2 m.	קָטֹל	הִקְטֹל	קָטֹל		
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי		
	<b>Plur.</b>	2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
		2 f.	קָטְלֶנָה	הִקְטְלֶנָה	קָטְלֶנָה	
<b>PART.</b>	<i>act.</i>	קָטֹל		מִקְטֹל		
	<i>pass.</i>	קָטוּל	נִקְטָל		מִקְטָל	

PERFECT VERBS, §§ 33-38.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL ( <i>mid. ē</i> ).	KAL ( <i>mid. ō</i> ).
הִקְטִיל	הִקְטַל	הִתְקַטַּל	קָטַד	שָׁכַל
הִקְטִילָהּ	הִקְטַלְהָ	הִתְקַטַּלְהָ	קָטַדְהָ	שָׁכַלְהָ
הִקְטִילְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ	קָטַדְתָּ	שָׁכַלְתָּ
הִקְטִילְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי	קָטַדְתִּי	שָׁכַלְתִּי
הִקְטִילוּ	הִקְטַלוּ	הִתְקַטַּלוּ	קָטַדוּ	שָׁכְלוּ
הִקְטִילְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם	קָטַדְתֶּם	(שָׁכַלְתֶּם)
הִקְטִילְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן	קָטַדְתֶּן	(שָׁכַלְתֶּן)
הִקְטִילֻהוּ	הִקְטַלֻּהוּ	הִתְקַטַּלֻּהוּ	קָטַדוּהוּ	שָׁכְלוּהוּ
הִקְטִיל	הִקְטַל	(הִתְקַטַּל)	קָטַד	שָׁכַו
הִקְטִיל	הִקְטַל	הִתְקַטַּל	קָטַד	שָׁכַל
יִקְטִיל	יִקְטַל	יִתְקַטַּל	יִקְטַד	יִשְׁכַּל
תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל	תִּקְטַד	תִּשְׁכַּל
תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל	תִּקְטַד	תִּשְׁכַּל
תִּקְטִילִי	תִּקְטַלִּי	תִּתְקַטַּלִּי	תִּקְטַדִּי	תִּשְׁכַּלִּי
אִקְטִיל	אִקְטַל	אִתְקַטַּל	אִקְטַד	אִשְׁכַּל
יִקְטִילוּ	יִקְטַלוּ	יִתְקַטַּלוּ	יִקְטַדוּ	יִשְׁכְּלוּ
תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה	תִּקְטַדְנָה	תִּשְׁכַּלְנָה
תִּקְטִילוּ	תִּקְטַלוּ	תִּתְקַטַּלוּ	תִּקְטַדוּ	תִּשְׁכְּלוּ
תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה	תִּקְטַדְנָה	תִּשְׁכַּלְנָה
נִקְטִיל	נִקְטַל	נִתְקַטַּל	נִקְטַד	נִשְׁכַּל
הִקְטִיל		הִתְקַטַּל	קָטַד	
הִקְטִילִי		הִתְקַטַּלִּי	קָטַדִּי	
הִקְטִילוּ	wanting	הִתְקַטַּלוּ	קָטַדוּ	
הִקְטִילְנָה		הִתְקַטַּלְנָה	קָטַדְנָה	
מִקְטִיל		מִתְקַטַּל		
	מִקְטַל			

## VII. PARADIGM OF THE PERFECT

### SINGULAR.

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

#### KAL PRETERITE.

SING. 3 <i>masc.</i>	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתְּהוּ	קָטַלְתָּ
				קָטַלְתְּוּ	
3 <i>fem.</i>	קָטַלְתְּנִי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּהוּ	קָטַלְתְּהוּ
				קָטַלְתְּוּ	
2 <i>masc.</i>	קָטַלְתְּנִי	————	————	קָטַלְתְּהוּ	קָטַלְתְּהוּ
	קָטַלְתְּנִי			קָטַלְתְּוּ	
2 <i>fem.</i>	קָטַלְתְּנִי	————	————	קָטַלְתְּהוּ	קָטַלְתְּהוּ
				קָטַלְתְּוּ	
1 <i>com.</i>	————	קָטַלְתְּיָהּ	קָטַלְתְּיָהּ	קָטַלְתְּיוּ	קָטַלְתְּיָהּ
PLUR. 3 <i>com.</i>	קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 <i>masc.</i>	קָטַלְתֶּם	————	————	קָטַלְתֶּם	קָטַלְתֶּם
1 <i>com.</i>	————	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם

#### INFINITIVE.

	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתְּהוּ	קָטַלְתָּ
	קָטַלְנִי				

#### FUTURE.

SING. 3 <i>masc.</i>	יִקָּטַלְנִי	יִקָּטַלְתָּ	יִקָּטַלְתְּ	יִקָּטַלְתְּהוּ	יִקָּטַלְתָּ
	יִקָּטַלְנִי	יִקָּטַלְתְּ		יִקָּטַלְתְּוּ	יִקָּטַלְתְּוּ
PLUR. 3 <i>masc.</i>	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם

#### IMPERATIVE.

SING. 2 <i>masc.</i>	קָטַלְנִי	————	————	קָטַלְתְּהוּ	קָטַלְתָּ
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#### PIEL PRETERITE.

SING. 3 <i>masc.</i>	יִקָּטַלְנִי	יִקָּטַלְתָּ	יִקָּטַלְתְּ	יִקָּטַלְתְּהוּ	יִקָּטַלְתָּ
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#### HIPHIL PRETERITE.

SING. 3 <i>masc.</i>	הִקָּטַלְנִי	הִקָּטַלְתָּ	הִקָּטַלְתְּ	הִקָּטַלְתְּהוּ	הִקָּטַלְתָּ
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VERBS WITH SUFFIXES, § 42.

P I U R A L .				
1 <i>com.</i>	2 <i>masc.</i>	2 <i>fem.</i>	3 <i>masc.</i>	3 <i>fem.</i>
קָטְלוּ	קָטְלוּכֶם	קָטְלוּנָן	קָטְלוּם	קָטְלוּן
קָטְלוּתָנּוּ	קָטְלוּתְכֶם	קָטְלוּתְנוּן	קָטְלוּתָם	קָטְלוּתָן
קָטְלוּתָנּוּ	—	—	קָטְלוּתָם	קָטְלוּתָן
קָטְלוּתָיִנּוּ	—	—	קָטְלוּתָיִם	קָטְלוּתָיִן
—	קָטְלוּתָיִכֶם	קָטְלוּתָיִנוּן	קָטְלוּתָיִם	קָטְלוּתָיִן
קָטְלוּרָנּוּ	קָטְלוּרְכֶם	קָטְלוּרְנוּן	קָטְלוּרָם	קָטְלוּרָן
קָטְלוּתָרָנּוּ	—	—	קָטְלוּתָרָם	קָטְלוּתָרָן
—	קָטְלוּרָיִכֶם	קָטְלוּרָיִנוּן	קָטְלוּרָם	קָטְלוּרָן
קָטְלוּלָנּוּ	קָטְלוּלְכֶם	קָטְלוּלְנוּן	קָטְלוּלָם	קָטְלוּלָן
יִקְטְלוּרָנּוּ } יִקְטְלוּרְפָנּוּ } יִקְטְלוּרָנּוּ	יִקְטְלוּלְכֶם } יִקְטְלוּלְכֶם } יִקְטְלוּלְכֶם	יִקְטְלוּלְנוּן } יִקְטְלוּלְנוּן } יִקְטְלוּלְנוּן	יִקְטְלוּרָם } יִקְטְלוּרָם } יִקְטְלוּרָם	יִקְטְלוּרָן } יִקְטְלוּרָן } יִקְטְלוּרָן
קָטְלוּרָנּוּ	—	—	קָטְלוּרָם	
קָטְלוּרָנּוּ	קָטְלוּרְכֶם	קָטְלוּרְנוּן	קָטְלוּרָם	קָטְלוּרָן
הִקְטְלוּרָנּוּ	הִקְטְלוּרְכֶם	הִקְטְלוּרְנוּן	הִקְטְלוּרָם	הִקְטְלוּרָן

VIII. PARADIGM OF PE GUTTURAL VERBS, § 53.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	אָבּ FUT.
<b>PRET.</b> 3 m.	עָמַד	נִעְמַד	הִעְמִיד	הָעָמַד	יֵאָכַל
3 f.	עָמְדָה	נִעְמְדָה	הִעְמִידָה	הָעָמְדָה	תֵּאָכַל
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הָעָמַדְתָּ	תֵּאָכַל
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הָעָמַדְתְּ	תֵּאָכְלִי
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הָעָמַדְתִּי	אֵכַל
<b>Plur.</b> 3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הָעָמְדוּ	יֵאָכְלוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הָעָמַדְתֶּם	תֵּאָכְלוּ
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הָעָמַדְתֶּן	תֵּאָכְלוּ
1 c.	עָמַדְנוּ	נִעְמַדְנוּ	הִעְמַדְנוּ	הָעָמַדְנוּ	תֵּאָכְלוּ
					נֵאָכַל
<b>INFIN.</b> <i>Absol.</i>	עָמֹד	הָעָמַד	הָעָמִיד	הָעָמִיד	
<i>Constr.</i>	עָמַד	הָעָמַד	הָעָמִיד	הָעָמִיד	KAL ( <i>fut. a.</i> )
<b>FUT.</b> 3 m.	יֵעָמַד	יִנְעָמַד	יִעְמִיד	יִעָמַד	יִחַזַּק
3 f.	תֵּעָמַד	תִּנְעָמַד	תִּעְמִיד	תֵּעָמַד	תִּחַזַּק
2 m.	תֵּעָמַד	תִּנְעָמַד	תִּעְמִיד	תֵּעָמַד	תִּחַזַּק
2 f.	תֵּעָמְדִי	תִּנְעָמְדִי	תִּעְמִידִי	תֵּעָמְדִי	תִּחַזְּקִי
1 c.	אָעָמַד	אִנְעָמַד	אִעְמִיד	אָעָמַד	אִחַזַּק
<b>Plur.</b> 3 m.	יֵעָמְדוּ	יִנְעָמְדוּ	יִעְמִידוּ	יִעָמְדוּ	יִחַזְּקוּ
3 f.	תֵּעָמְדְנָה	תִּנְעָמְדְנָה	תִּעְמִידְנָה	תֵּעָמְדְנָה	תִּחַזְּקְנָה
2 m.	תֵּעָמְדוּ	תִּנְעָמְדוּ	תִּעְמִידוּ	תֵּעָמְדוּ	תִּחַזְּקוּ
2 f.	תֵּעָמְדְנָה	תִּנְעָמְדְנָה	תִּעְמִידְנָה	תֵּעָמְדְנָה	תִּחַזְּקְנָה
1 c.	נֵעָמַד	נִנְעָמַד	נִעְמִיד	נֵעָמַד	נִחַזַּק
<b>IMPER.</b> 2 m	עָמַד	הָעָמַד	הָעָמִיד		חַזַּק
2 f.	עָמְדִי	הָעָמְדִי	הָעָמִידִי	wanting	חַזְּקִי
<b>Plur.</b> 2 m	עָמְדוּ	הָעָמְדוּ	הָעָמִידוּ		חַזְּקוּ
2 f.	עָמְדְנָה	הָעָמְדְנָה	הָעָמִידְנָה		חַזְּקְנָה
<b>PART.</b> <i>Act.</i>	עָמִיד		מִעְמִיד		
<i>Pass.</i>	עָמִיד	נִעְמִיד		מִעָמִיד	



IX. PARADIGM OF AYIN GUTTURAL VERBS, § 54.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
<b>PRET.</b> 3 <i>m.</i>	פָּאַל	נִפְּאַל	פִּיַּאֵל	פּוּאַל	הִתְפָּאַל
3 <i>f.</i>	פִּיַּאַלָּה	נִפְּאַלָּה	פִּיַּאַלָּה	פּוּאַלָּה	הִתְפָּאַלָּה
2 <i>m.</i>	פִּיַּאַלְתָּ	נִפְּאַלְתָּ	פִּיַּאַלְתָּ	פּוּאַלְתָּ	הִתְפָּאַלְתָּ
2 <i>f.</i>	פִּיַּאַלְתְּ	נִפְּאַלְתְּ	פִּיַּאַלְתְּ	פּוּאַלְתְּ	הִתְפָּאַלְתְּ
1 <i>c.</i>	פִּיַּאַלְתִּי	נִפְּאַלְתִּי	פִּיַּאַלְתִּי	פּוּאַלְתִּי	הִתְפָּאַלְתִּי
<b>Plur.</b> 3 <i>c.</i>	פִּיַּאַלוּ	נִפְּאַלוּ	פִּיַּאַלוּ	פּוּאַלוּ	הִתְפָּאַלוּ
2 <i>m.</i>	פִּיַּאַלְתֶּם	נִפְּאַלְתֶּם	פִּיַּאַלְתֶּם	פּוּאַלְתֶּם	הִתְפָּאַלְתֶּם
2 <i>f.</i>	פִּיַּאַלְתֶּן	נִפְּאַלְתֶּן	פִּיַּאַלְתֶּן	פּוּאַלְתֶּן	הִתְפָּאַלְתֶּן
1 <i>c.</i>	פִּיַּאַלְנוּ	נִפְּאַלְנוּ	פִּיַּאַלְנוּ	פּוּאַלְנוּ	הִתְפָּאַלְנוּ
<b>INFIN.</b> <i>Absol.</i>	פִּיַּאֵל	הִפְּאֵַל	פִּיַּאֵל		
<i>Constr.</i>	פִּיַּאֵל	הִפְּאֵַל	פִּיַּאֵל		הִתְפָּאֵַל
<b>FUT.</b> 3 <i>m.</i>	יִפְּאֵַל	יִפְּאֵַל	יִפְּאֵַל	יִפְּאֵַל	יִתְפָּאֵַל
3 <i>f.</i>	תִּפְּאֵַל	תִּפְּאֵַל	תִּפְּאֵַל	תִּפְּאֵַל	תִּתְפָּאֵַל
2 <i>m.</i>	תִּפְּאֵַל	תִּפְּאֵַל	תִּפְּאֵַל	תִּפְּאֵַל	תִּתְפָּאֵַל
2 <i>f.</i>	תִּפְּאֵַלִי	תִּפְּאֵַלִי	תִּפְּאֵַלִי	תִּפְּאֵַלִי	תִּתְפָּאֵַלִי
1 <i>c.</i>	אֶפְּאֵַל	אֶפְּאֵַל	אֶפְּאֵַל	אֶפְּאֵַל	אֶתְפָּאֵַל
<b>Plur.</b> 3 <i>m.</i>	יִפְּאֵַלוּ	יִפְּאֵַלוּ	יִפְּאֵַלוּ	יִפְּאֵַלוּ	יִתְפָּאֵַלוּ
3 <i>f.</i>	תִּפְּאֵַלְנָה	תִּפְּאֵַלְנָה	תִּפְּאֵַלְנָה	תִּפְּאֵַלְנָה	תִּתְפָּאֵַלְנָה
2 <i>m.</i>	תִּפְּאֵַלוּ	תִּפְּאֵַלוּ	תִּפְּאֵַלוּ	תִּפְּאֵַלוּ	תִּתְפָּאֵַלוּ
2 <i>f.</i>	תִּפְּאֵַלְנָה	תִּפְּאֵַלְנָה	תִּפְּאֵַלְנָה	תִּפְּאֵַלְנָה	תִּתְפָּאֵַלְנָה
1 <i>c.</i>	נִפְּאֵַל	נִפְּאֵַל	נִפְּאֵַל	נִפְּאֵַל	נִתְפָּאֵַל
<b>IMPER.</b> 2 <i>m.</i>	פִּיַּאֵל	הִפְּאֵַל	פִּיַּאֵל		הִתְפָּאֵַל
2 <i>f.</i>	פִּיַּאֵלִי	הִפְּאֵַלִי	פִּיַּאֵלִי	wanting	הִתְפָּאֵַלִי
<b>Plur.</b> 2 <i>m.</i>	פִּיַּאֵלוּ	הִפְּאֵַלוּ	פִּיַּאֵלוּ		הִתְפָּאֵַלוּ
2 <i>f.</i>	פִּיַּאֵלְנָה	הִפְּאֵַלְנָה	פִּיַּאֵלְנָה		הִתְפָּאֵַלְנָה
<b>PART. Act.</b>	פִּיַּאֵל		מִפְּאֵַל		מִתְפָּאֵַל
<b>Pass.</b>	פִּיַּאֵל	נִפְּאֵַל		מִפְּאֵַל	

X. PARADIGM OF LAMEDH GUTTURAL VERBS, § 55.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
<b>PRET.</b> 3 m.	שָׁלַח	נִשְׁלַח	שָׁלַח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
<b>Plur.</b> 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
<b>INFIN.</b> <i>Absol.</i>	שְׁלֹחַ	נִשְׁלַחַ	שְׁלִיחַ	הִשְׁלִיחַ	—
<i>Constr.</i>	שְׁלִיחַ	הִשְׁלִיחַ	שְׁלִיחַ	הִשְׁלִיחַ	הִשְׁתַּלַּחַ
<b>FUT.</b> 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
<b>Plur.</b> 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלַּחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלַּחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 c.	נִשְׁלַחַ	נִשְׁלַחַ	נִשְׁלַחַ	נִשְׁלִיחַ	נִשְׁתַּלַּחַ
<b>IMPER.</b> 2 m.	שְׁלַח	הִשְׁלִיחַ	שְׁלַח	הִשְׁלִיחַ	הִשְׁתַּלַּח
2 f.	שְׁלַחִי	הִשְׁלִיחִי	שְׁלַחִי	הִשְׁלִיחִי	הִשְׁתַּלַּחִי
<b>Plur.</b> 2 m.	שְׁלְחוּ	הִשְׁלִיחוּ	שְׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלַּחוּ
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
<b>PART.</b> <i>Act.</i>	שֹׁלֵחַ		מִשְׁלִיחַ	מִשְׁלִיחַ	מִשְׁתַּלַּחַ
<i>Pass.</i>	שְׁלֹחַ	נִשְׁלַחַ			

XI. PARADIGM OF PE NUN VERBS, § 56.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
<b>PERT.</b> 3 m.	נָשַׁח	נִשְׁחַח	הִשְׁחִיחַ	הִשְׁחַח	נָחַח
3 f.	נִשְׁחַחַהּ	נִשְׁחַחָהּ	הִשְׁחִיחָהּ	הִשְׁחַחָהּ	נִחְחָהּ
2 m.	נִשְׁחַחְתָּ	נִשְׁחַחְתָּ	הִשְׁחִיחְתָּ	הִשְׁחַחְתָּ	נִחְחַחְתָּ
2 f.	נִשְׁחַחְתְּ	נִשְׁחַחְתְּ	הִשְׁחִיחְתְּ	הִשְׁחַחְתְּ	נִחְחַחְתְּ
1 c.	נִשְׁחַחְתִּי	נִשְׁחַחְתִּי	הִשְׁחִיחְתִּי	הִשְׁחַחְתִּי	נִחְחַחְתִּי
<i>Plur.</i> 3 c.	נִשְׁחַחוּ	נִשְׁחַחוּ	הִשְׁחִיחוּ	הִשְׁחַחוּ	נִחְחָחוּ
2 m.	נִשְׁחַחְתֶּם	נִשְׁחַחְתֶּם	הִשְׁחִיחְתֶּם	הִשְׁחַחְתֶּם	נִחְחַחְתֶּם
2 f.	נִשְׁחַחְתֶּן	נִשְׁחַחְתֶּן	הִשְׁחִיחְתֶּן	הִשְׁחַחְתֶּן	נִחְחַחְתֶּן
1 c.	נִשְׁחַחְנוּ	נִשְׁחַחְנוּ	הִשְׁחִיחְנוּ	הִשְׁחַחְנוּ	נִחְחַחְנוּ
<b>INFIN.</b> <i>Absol.</i>	נִשְׁחַח	הִנְחַח	הִשְׁחִיחַ	הִשְׁחַח	נִחְחֹךְ
<i>Constr.</i>	שֹׁחַחַת	הִנְחַחַת	הִשְׁחִיחַ		נִחְחֹךְ
<b>FUT.</b> 3 m.	יִשְׁחַח	יִנְחַח	יִשְׁחִיחַ	יִשְׁחַח	יִנְחֹךְ
3 f.	תִּשְׁחַח	תִּנְחַח	תִּשְׁחִיחַ	תִּשְׁחַח	תִּנְחֹךְ
2 m.	תִּשְׁחַחְךָ	תִּנְחַחְךָ	תִּשְׁחִיחְךָ	תִּשְׁחַחְךָ	תִּנְחֹךְךָ
2 f.	תִּשְׁחַחְתְּ	תִּנְחַחְתְּ	תִּשְׁחִיחְתְּ	תִּשְׁחַחְתְּ	תִּנְחֹךְתְּ
1 c.	אֶשְׁחַח	אֶנְחַח	אֶשְׁחִיחַ	אֶשְׁחַח	אֶנְחֹךְ
<i>Plur.</i> 3 m.	יִשְׁחַחוּ	יִנְחַחוּ	יִשְׁחִיחוּ	יִשְׁחַחוּ	יִנְחֹכוּ
3 f.	תִּשְׁחַחְנָהּ	תִּנְחַחְנָהּ	תִּשְׁחִיחְנָהּ	תִּשְׁחַחְנָהּ	(תִּנְחֹכָהּ)
2 m.	תִּשְׁחַחְנֶם	תִּנְחַחְנֶם	תִּשְׁחִיחְנֶם	תִּשְׁחַחְנֶם	תִּנְחֹכֶם
2 f.	תִּשְׁחַחְנֶן	תִּנְחַחְנֶן	תִּשְׁחִיחְנֶן	תִּשְׁחַחְנֶן	(תִּנְחֹכֶן)
1 c.	נִשְׁחַחְנוּ	נִנְחַחְנוּ	נִשְׁחִיחְנוּ	נִשְׁחַחְנוּ	נִנְחֹכְנוּ
<b>IMPER.</b> 2 m.	שְׁחַח	הִנְחַח	הִשְׁחִיחַ		נִחְחֹךְ
2 f.	שְׁחַחִי	הִנְחַחִי	הִשְׁחִיחִי	wanting	נִחְחֹכִי
<i>Plur.</i> 2 m.	שְׁחַחוּ	הִנְחַחוּ	הִשְׁחִיחוּ		נִחְחֹכוּ
2 f.	שְׁחַחְנָהּ	הִנְחַחְנָהּ	הִשְׁחִיחְנָהּ		(נִנְחֹכָהּ)
<b>PART.</b> <i>Act.</i>	נִשְׁחַחַת		מִשְׁחִיחַ		נִחְחֹךְ
<i>Pass.</i>	נִשְׁחַחְתָּ	נִשְׁחַחְתָּ		מִשְׁחַח	נִחְחֹכְתָּ

## XII. PARADIGM OF ATIN

	KAL.	NIPHAL.	PIEL.	
<b>PRET.</b> 3 <i>m.</i>	סָבַב	סָב	נָסַב	סוּבַב
3 <i>f.</i>	סָבְבָה	סָבָה	נָסְבָה	סוּבְבָה
2 <i>m.</i>	(סָבַבְתָּ)	סָבֹות	נָסֹות	סוּבַבְתָּ
2 <i>f.</i>	(סָבַבְתְּ)	סָבֹות	נָסֹות	סוּבַבְתְּ
1 <i>c.</i>	סָבַבְתִּי	סָבֹותִי	נָסֹותִי	סוּבַבְתִּי
<i>Plur.</i> 3 <i>c.</i>	סָבְבוּ	סָבוּ	נָסְבוּ	סוּבְבוּ
2 <i>m.</i>	(סָבַבְתֶּם)	סָבוּתֶם	נָסְבוּתֶם	סוּבַבְתֶּם
2 <i>f.</i>	(סָבַבְתֶּן)	סָבוּתֶן	נָסְבוּתֶן	סוּבַבְתֶּן
1 <i>c.</i>	סָבַבְנוּ	סָבוּנוּ	נָסְבוּנוּ	סוּבַבְנוּ
<b>INFIN.</b> <i>Absol.</i>	סָבֹוב	סֹב	הִסָּבֹוב	סוּבֹוב
<i>Constr.</i>	סָבֹב	סֹב	הִסָּבֹב	סוּבֹב
<b>FUT.</b> 3 <i>m.</i>	יָסֹב	יָסֹב	יָסֹב	יָסוּבֹב
3 <i>f.</i>	תָּסֹב	תָּסֹב	תָּסֹב	תָּסוּבֹב
2 <i>m.</i>	תָּסֹב	תָּסֹב	תָּסֹב	תָּסוּבֹב
2 <i>f.</i>	תָּסֹבִי	תָּסֹבִי	תָּסֹבִי	תָּסוּבֹבִי
1 <i>c.</i>	אָסֹב	אָסֹב	אָסֹב	אָסוּבֹב
<i>Plur.</i> 3 <i>m.</i>	יָסְבוּ	יָסְבוּ	יָסְבוּ	יָסוּבְבוּ
3 <i>f.</i>	תָּסְפִינָה	תָּסְפִנָה	תָּסְפִנָה	תָּסוּבְפִנָה
2 <i>m.</i>	תָּסְבוּ	תָּסְבוּ	תָּסְבוּ	תָּסוּבְבוּ
2 <i>f.</i>	תָּסְפִינָה	תָּסְפִנָה	תָּסְפִנָה	תָּסוּבְפִנָה
1 <i>c.</i>	נָסֹב	נָסֹב	נָסֹב	נָסוּבֹב
<b>IMPER.</b> 2 <i>m.</i>	סֹב		הִסָּבֹב	סוּבֹב
2 <i>f.</i>	סְפִי		הִסָּפִי	סוּבְפִי
<i>Plur.</i> 2 <i>m.</i>	סְבוּ		הִסָּבוּ	סוּבְבוּ
2 <i>f.</i>	סְפִינָה		הִסָּפִנָה	סוּבְפִנָה
<b>PART.</b> <i>Act.</i>	סָבֹב			מְסוּבֹב
<i>Pass.</i>	סָבֹוב		נָסֹב	

DOUBLED VERBS, § 57.

MIPIIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוֹסֵב	הִסְתַּוְּבַב	סָבַסְבָּ
הִסְבָּה	הוֹסְבָה	הִסְתַּוְּבְּהָ	סָבַסְבְּהָ
הִסְבֹּתָ		הִסְתַּוְּבְּתָ	סָבַסְבְּתָ
הִסְבֹּתִי		הִסְתַּוְּבְּתִי	סָבַסְבְּתִי
הִסְבִּיבוּ	הוֹסִיבוּ	הִסְתַּוְּבִיבוּ	סָבַסְבִּיבוּ
הִסְבִּיבֹתֶם		הִסְתַּוְּבִיבֹתֶם	סָבַסְבִּיבֹתֶם
הִסְבִּיבֹתָן		הִסְתַּוְּבִיבֹתָן	סָבַסְבִּיבֹתָן
הִסְבִּיבֻנוּ		הִסְתַּוְּבִיבֻנוּ	סָבַסְבִּיבֻנוּ
הִסָּב			סָבַסְבָּ
הִסָּב		הִסְתַּוְּבַב	סָבַסְבָּ
יָסַב	יֹוֹסֵב	יִסְתַּוְּבַב	יִסְבַּסְבָּ
תָּסַב	תוֹסֵב	תִּסְתַּוְּבַב	תִּסְבַּסְבָּ
תָּסַב	תוֹסֵב	תִּסְתַּוְּבַב	תִּסְבַּסְבָּ
תִּסְבִּי	תוֹסְבִי	תִּסְתַּוְּבִי	תִּסְבַּסְבִּי
אָסַב	אוֹסֵב	אִסְתַּוְּבַב	אִסְבַּסְבָּ
יָסַבוּ	יֹוֹסִיבוּ	יִסְתַּוְּבִיבוּ	יִסְבַּסְבִּיבוּ
תִּסְבִּינָה		תִּסְתַּוְּבִיבִינָה	תִּסְבַּסְבִּיבִינָה
תִּסְבִּיבוּ	תוֹסִיבוּ	תִּסְתַּוְּבִיבוּ	תִּסְבַּסְבִּיבוּ
תִּסְבִּינָה		תִּסְתַּוְּבִיבִינָה	תִּסְבַּסְבִּיבִינָה
נָסַב	נוֹסֵב	נִסְתַּוְּבַב	נִסְבַּסְבָּ
הִסָּב		הִסְתַּוְּבַב	סָבַסְבָּ
הִסְבִּי		הִסְתַּוְּבִי	סָבַסְבִּי
הִסְבִּיבוּ	wanting	הִסְתַּוְּבִיבוּ	סָבַסְבִּיבוּ
הִסְבִּיבִינָה		הִסְתַּוְּבִיבִינָה	סָבַסְבִּיבִינָה
מִסָּב		מִסְתַּוְּבַב	מִסְבַּסְבָּ
	מוֹסֵב		

### XIII. PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
<b>PRET.</b> 3 <i>m.</i>	קָם	נָקַם	קִימָם	קִימָם
8 <i>f.</i>	קָמְהָ	נָקַמְהָ	קִימְמָהּ	קִימְמָהּ
2 <i>m.</i>	קָמַתָּ	נָקַמְוֹתָ	קִימְמַתָּ	קִימְמַתָּ
2 <i>f.</i>	קָמַתְּ	נָקַמְוֹתְךָ	קִימְמַתְּ	קִימְמַתְּ
1 <i>c.</i>	קָמַתִּי	נָקַמְוֹתַי	קִימְמַתִּי	קִימְמַתִּי
<i>Plur.</i> 3 <i>c.</i>	קָמוּ	נָקַמוּ	קִימְמוּ	קִימְמוּ
2 <i>m.</i>	קָמַתְּם	נָקַמְוֹתְכֶם	קִימְמַתְּם	קִימְמַתְּם
2 <i>f.</i>	קָמַתְּן	נָקַמְוֹתְנָן	קִימְמַתְּן	קִימְמַתְּן
1 <i>c.</i>	קָמַנּוּ	נָקַמְוּנוּ	קִימְמוּנוּ	קִימְמוּנוּ
<b>INFIN.</b> <i>Absol.</i>	קוֹם	הִקְוֹם		
<i>Constr.</i>	קוֹם	הִקְוֹם	קוֹיִם	
<b>FUT.</b> 3 <i>m.</i>	יִקְוֹם	יִקְוֹם	יִקְוִיִּם	יִקְוִיִּם
8 <i>f.</i>	תִּקְוֹם	תִּקְוֹם	תִּקְוִיִּם	תִּקְוִיִּם
2 <i>m.</i>	תִּקְוֹם	תִּקְוֹם	תִּקְוִיִּם	תִּקְוִיִּם
2 <i>f.</i>	תִּקְוִימִי	תִּקְוִימִי	תִּקְוִימִי	תִּקְוִימִי
1 <i>c.</i>	אִקְוֹם	אִקְוֹם	אִקְוִיִּם	אִקְוִיִּם
<i>Plur.</i> 8 <i>m.</i>	יִקְוִימוּ	יִקְוִימוּ	יִקְוִימוּ	יִקְוִימוּ
3 <i>f.</i>	תִּקְוִימְנָה	תִּקְוִימְנָה	תִּקְוִימְנָה	תִּקְוִימְנָה
2 <i>m.</i>	תִּקְוִימוּ	תִּקְוִימוּ	תִּקְוִימוּ	תִּקְוִימוּ
2 <i>f.</i>	תִּקְוִימְנָה	תִּקְוִימְנָה	תִּקְוִימְנָה	תִּקְוִימְנָה
1 <i>c.</i>	נִקְוֹם	נִקְוֹם	נִקְוִיִּם	נִקְוִיִּם
<b>IMPER.</b> 2 <i>m.</i>	קוּם	הִקְוֹם	קוּיִם	
2 <i>f.</i>	קוּיִמִּי	הִקְוִימִי	קוּיִמִּי	wanting
<i>Plur.</i> 2 <i>m.</i>	קוּיִמוּ	הִקְוִימוּ	קוּיִמוּ	
2 <i>f.</i>	קוּיִמְנָה	הִקְוִימְנָה	קוּיִמְנָה	
<b>PART.</b> <i>Act.</i>	קָם		מְקוּיִם	
<i>Pass.</i>	קָם	נִקְוֹם		מְקוּיִם



AND AYIN YODH VERBS, § 59.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL.
הִקִּים	הוֹקִים	הִתְקוּיִם	לָב
הִקְיִמָּה	הוֹקְמָה	הִתְקוּמָה	לָבָה
הִקְיִמוּת	(הוֹקְמֹת)	הִתְקוּמֹת	לָבֶת
הִקְיִמוּת	(הוֹקְמֹת)	הִתְקוּמֹת	לָבֶת
הִקְיִמוּתִי	(הוֹקְמֹתִי)	הִתְקוּמֹתַי	לָבֶתִּי
הִקְיִמוּ	הוֹקְמוּ	הִתְקוּמוּ	לָבוּ
הִקְיִמוּתָם	(הוֹקְמֹתָם)	הִתְקוּמֹתָם	רָבָתָם
הִקְיִמוּתְךָ	(הוֹקְמֹתְךָ)	הִתְקוּמֹתְךָ	רָבָתְךָ
הִקְיִמוּנִי	(הוֹקְמֹנִי)	הִתְקוּמֹנִי	רָבָנִי
הִקִּים		הִתְקוּיִם	לָיֵב
הִקִּים		הִתְקוּיִם	לָיֵב
יִקִּים	יֹוֹקִים	יִתְקוּיִם	יִלָּיֵב
תִּקִּים	תוֹוֹקִים	תִּתְקוּיִם	תִּלָּיֵב
תִּקִּים	תוֹוֹקִים	תִּתְקוּיִם	תִּלָּיֵב
תִּקְיִמִי	תוֹוֹקְמִי	תִּתְקוּמִי	תִּלָּיֵבִי
אִקִּים	אוֹוֹקִים	אִתְקוּיִם	אִלָּיֵב
יִקְמוּ	יֹוֹקְמוּ	יִתְקוּמוּ	יִלָּיְבוּ
תִּקְמֶנָּה	(תוֹוֹקְמֶנָּה)	תִּתְקוּמֶנָּה	תִּלָּבְנָה
תִּקְיִמוּ	תוֹוֹקְמוּ	תִּתְקוּמוּ	תִּלָּיְבוּ
תִּקְמֶנָּה	(תוֹוֹקְמֶנָּה)	תִּתְקוּמֶנָּה	תִּלָּבְנָה
נִקִּים	נוֹוֹקִים	נִתְקוּיִם	נִלָּיֵב
הִקִּים		הִתְקוּיִם	לָיֵב
הִקְיִמִי	wanting	הִתְקוּמִי	לָיֵבִי
הִקְיִמוּ		הִתְקוּמוּ	לָיֵבוּ
הִקְמִינָה		הִתְקוּמִינָה	(רָבְנָה)
יִמְקִים		יִמְתְּקוּיִם	לָב
	מִוְקִים		לָוֵב

XIV. PARADIGM OF PE YODH VERBS, § 58.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
<b>PRET.</b> 3 m.	יָשַׁב	נִשְׁבַּח	הוֹשִׁיב	הוֹשַׁב	יָשַׁח
3 f.	יָשְׁבָה	נִשְׁבְּחָה	הוֹשִׁיבָה	הוֹשַׁבָה	יָשְׁחָה
2 m.	יָשַׁבְתָּ	נִשְׁבַּחְתָּ	הוֹשַׁבְתָּ	הוֹשַׁבְתָּ	יָשַׁחְתָּ
2 f.	יָשַׁבְתְּ	נִשְׁבַּחְתְּ	הוֹשַׁבְתְּ	הוֹשַׁבְתְּ	יָשַׁחְתְּ
1 c.	יָשַׁבְתִּי	נִשְׁבַּחְתִּי	הוֹשַׁבְתִּי	הוֹשַׁבְתִּי	יָשַׁחְתִּי
<b>Plur.</b> 3 c.	יָשְׁבוּ	נִשְׁבְּחוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ	יָשְׁחוּ
2 m.	יָשַׁבְתֶּם	נִשְׁבַּחְתֶּם	הוֹשַׁבְתֶּם	הוֹשַׁבְתֶּם	יָשַׁחְתֶּם
2 f.	יָשַׁבְתֶּן	נִשְׁבַּחְתֶּן	הוֹשַׁבְתֶּן	הוֹשַׁבְתֶּן	יָשַׁחְתֶּן
1 c.	יָשַׁבְנוּ	נִשְׁבַּחְנוּ	הוֹשַׁבְנוּ	הוֹשַׁבְנוּ	יָשַׁחְנוּ
<b>INFIN.</b> <i>Absol.</i>	יָשׁוּב		הוֹשִׁיב		יָשׁוּחַ
<i>Constr.</i>	שָׁבַת	הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב	יָשׁוּחַ
<b>FUT.</b> 3 m.	יָשֹׁב	יִשְׁבַּח	יֹוֹשִׁיב	יֹוֹשַׁב	יִשְׁחַח
3 f.	תֵּשֹׁב	תִּשְׁבְּחַ	תֹּוֹשִׁיב	תֹּוֹשַׁב	תֵּשְׁחַח
2 m.	תֵּשֹׁב	תִּשְׁבְּחַ	תֹּוֹשִׁיב	תֹּוֹשַׁב	תֵּשְׁחַח
2 f.	תֵּשְׁבִי	תִּשְׁבְּחִי	תֹּוֹשִׁיבִי	תֹּוֹשַׁבִּי	תֵּשְׁחַחִי
1 c.	אֵשֹׁב	אִשְׁבַּח	אֹוֹשִׁיב	אֹוֹשַׁב	אֵשְׁחַח
<b>Plur.</b> 3 m.	יָשׁוּבוּ	יִשְׁבְּחוּ	יֹוֹשִׁיבוּ	יֹוֹשַׁבוּ	יִשְׁחַחוּ
3 f.	תֵּשְׁבֹנָה	תִּשְׁבְּחֹנָה	תֹּוֹשִׁיבֹנָה	תֹּוֹשַׁבֹנָה	תֵּשְׁחַחֹנָה
2 m.	תֵּשְׁבוּ	תִּשְׁבְּחוּ	תֹּוֹשִׁיבוּ	תֹּוֹשַׁבוּ	תֵּשְׁחַחוּ
2 f.	תֵּשְׁבֹנָה	תִּשְׁבְּחֹנָה	תֹּוֹשִׁיבֹנָה	תֹּוֹשַׁבֹנָה	תֵּשְׁחַחֹנָה
1 c.	נֵשֹׁב	נִשְׁבַּח	נֹוֹשִׁיב	נֹוֹשַׁב	נֵשְׁחַח
<b>IMPER.</b> 2 m.	שֵׁב	הוֹשִׁיב	הוֹשִׁיב		יָשַׁח
2 f.	שְׁבִי	הוֹשִׁיבִי	הוֹשִׁיבִי	wanting	יָשַׁחִי
<b>Plur.</b> 2 m.	שְׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ		יָשַׁחוּ
2 f.	שְׁבֹנָה	הוֹשִׁיבֹנָה	הוֹשִׁיבֹנָה		יָשַׁחֹנָה
<b>PART.</b> <i>Act.</i>	יֹשֵׁב		מֹוֹשִׁיב		יֹשֵׁחַ
<i>Pass.</i>	יֹשָׁב	נֹוֹשֵׁב		נֹוֹשָׁב	יֹוֹשָׁח



## XVI. PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
<b>PRET.</b> 3 <i>m.</i>	בָּלָה	נִבְלָה	בִּלָּה
3 <i>f.</i>	בִּלְתָּה	נִבְלְתָה	בִּלְתָּה
2 <i>m.</i>	בָּלִיתָ	נִבְלִיתָ	בִּלִּיתָ
2 <i>f.</i>	בִּלִּית	נִבְלִית	בִּלִּית
1 <i>c.</i>	בָּלִיתִי	נִבְלִיתִי	בִּלִּיתִי
<i>Plur.</i> 3 <i>c.</i>	בָּלוּ	נִבְלוּ	בִּלוּ
2 <i>m.</i>	בִּלְתֶּם	נִבְלְתֶם	בִּלְתֶּם
2 <i>f.</i>	בִּלְתֶּן	נִבְלְתֶן	בִּלְתֶּן
1 <i>c.</i>	בִּלְיָנוּ	נִבְלְיָנוּ	בִּלְיָנוּ
<b>INFIN.</b> <i>Absol.</i>	בִּלֵּה	נִבְלֵה	בִּלֵּה
<i>Constr.</i>	בִּלּוֹת	הַבִּלּוֹת	בִּלּוֹת
<b>FUT.</b> 3 <i>m.</i>	יִבְלֶה	יִבְלֶה	יִבְלֶה
3 <i>f.</i>	תִּבְלֶה	תִּבְלֶה	תִּבְלֶה
2 <i>m.</i>	תִּבְלֶה	תִּבְלֶה	תִּבְלֶה
2 <i>f.</i>	תִּבְלִי	תִּבְלִי	תִּבְלִי
1 <i>c.</i>	אִבְלֶה	אִבְלֶה	אִבְלֶה
<i>Plur.</i> 3 <i>m.</i>	יִבְלוּ	יִבְלוּ	יִבְלוּ
3 <i>f.</i>	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
2 <i>m.</i>	תִּבְלוּ	תִּבְלוּ	תִּבְלוּ
2 <i>f.</i>	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
1 <i>c.</i>	נִבְלֶה	נִבְלֶה	נִבְלֶה
<b>IMPER.</b> 2 <i>m.</i>	בִּלֵּה	הַבִּלֵּה	בִּלֵּה
2 <i>f.</i>	בִּלִּי	הַבִּלִּי	בִּלִּי
<i>Plur.</i> 2 <i>m.</i>	בִּלוּ	הַבִּלוּ	בִּלוּ
2 <i>f.</i>	בִּלְיָנָה	הַבִּלְיָנָה	בִּלְיָנָה
<b>PART.</b> <i>Act.</i>	בִּלֵּה		מִבְלֵה
<i>Pass.</i>	בִּלְוִי	נִבְלֵה	

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
גָּלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
גָּלְתָה	הִגְלִיתָה	הִגְלִיתָה	הִתְגַּלִּיתָה
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלִיתְּ	הִגְלִיתְּ	הִגְלִיתְּ	הִתְגַּלִּיתְּ
גָּלִיתִים	הִגְלִיתִים	הִגְלִיתִים	הִתְגַּלִּיתִים
גָּלִיתֶם	הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם
גָּלִיתָם	הִגְלִיתָם	הִגְלִיתָם	הִתְגַּלִּיתָם
גָּלִיתֶן	הִגְלִיתֶן	הִגְלִיתֶן	הִתְגַּלִּיתֶן
גָּלִיתֶינָה	הִגְלִיתֶינָה	הִגְלִיתֶינָה	הִתְגַּלִּיתֶינָה
(גָּלָה)	הִגְלָה	הִגְלָה	(הִתְגַּלָּה)
גָּלוּת	הִגְלוּת	(הִגְלוּת)	הִתְגַּלוּת
יָגַלְהוּ	יִגְלֶה	יִגְלֶה	יִתְגַּלֶּה
יִגְלֶה	יִתְגַּלֶּה	יִתְגַּלֶּה	יִתְגַּלֶּה
יִגְלֶה	יִתְגַּלֶּה	יִתְגַּלֶּה	יִתְגַּלֶּה
יִגְלֶי	יִתְגַּלֶּי	יִתְגַּלֶּי	יִתְגַּלֶּי
יִגְלֶה	יִתְגַּלֶּה	יִתְגַּלֶּה	יִתְגַּלֶּה
יִגְלוּ	יִתְגַּלוּ	יִתְגַּלוּ	יִתְגַּלוּ
יִתְגַּלְיֶנָה	יִתְגַּלְיֶנָה	יִתְגַּלְיֶנָה	יִתְגַּלְיֶנָה
יִתְגַּלוּ	יִתְגַּלוּ	יִתְגַּלוּ	יִתְגַּלוּ
יִתְגַּלְיֶנָה	יִתְגַּלְיֶנָה	יִתְגַּלְיֶנָה	יִתְגַּלְיֶנָה
יִתְגַּלְהוּ	יִתְגַּלְהוּ	יִתְגַּלְהוּ	יִתְגַּלְהוּ
	הִגְלָה		הִתְגַּלָּה
wanting	הִגְלִי	wanting	הִתְגַּלִּי
	הִגְלִי		הִתְגַּלִּי
	הִגְלִי		הִתְגַּלִּי
	הִתְגַּלְיֶנָה		הִתְגַּלְיֶנָה
	מִגְלָה		מִתְגַּלָּה
מִגְלָה		מִגְלָה	

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

i. With Kamets or Tseré in the penult.

SING. Abs.	אָדוֹן master	Const.	אֲדוֹן	PL. Abs.	אֲדוֹנִים	Const.	אֲדוֹנָי
	זָכוֹר memorial		זִכְרוֹן		זִכְרוֹנִים		זִכְרוֹנָי
	מְלִיצִי interpreter		מְלִיצָה		מְלִיצִים		מְלִיצָי
Masc	גָּדוֹל great	Fem.	גְּדוּלָה	Masc.	גְּדוּלִים	Fem.	גְּדוּלוֹת
	קָטוּב Kal. pass. part.		קָטוּבָה		קָטוּבִים		קָטוּבוֹת

ii. With Tseré in the ultimate.

a. Monosyllables

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

SING. Abs.	כָּבֵד heavy	Const.	כְּבֹד or כָּבֹד	PL. Abs.	כְּבֹדִים	Const.	כְּבֹדִי
Masc.	יָבֵשׁ dry	Fem.	יְבֹשָׁה	Masc.	יְבֹשִׁים	Fem.	יְבֹשׁוֹת

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

SING. Abs.	שׁוֹפֵט judge.	Const.	שׁוֹפֵט	PL. Abs.	שׁוֹפְטִים	Const.	שׁוֹפְטִי
Masc.	קָטַל Kal. Act. part.	Fem.	קָטְלָה or קָטְלָת	Masc.	קָטְלִים	Fem.	קָטְלוֹת
	מִקְטַל Piel part.		מִקְטַלָּה or מִקְטַלְתָּה		מִקְטַלִּים		מִקְטַלוֹת

iii. With Kamets in the ultimate.

SING. Abs.	דָּג fish	Const.	דָּג	PL. Abs.	דָּגִים	Const.	דָּגִי
	מִקְדָּשׁ sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשִׁי
	דָּבָר word		דָּבָר		דְּבָרִים		דְּבָרִי
	עָנָן cloud		עָנָן		עֲנָנִים		עֲנָנִי
	לֵבָב heart		לֵבָב		לְבָבִים		לְבָבִי
Masc.	חָכָם wise	Fem.	חֲכָמָה	Masc.	חֲכָמִים	Fem.	חֲכָמוֹת
	נִקְטַל Niph. part		נִקְטַלָּה or נִקְטַלְתָּה		נִקְטַלִּים		נִקְטַלוֹת



XVII. DECLENSION OF NOUNS, §§ 44-47.

iv. With final ה.

SING. Abs.	מְרֵאָה	appearance	Const.	מְרֵאָה	PL.	Abs.	מְרֵאִים	Const.	מְרֵאֵי
	קָנָה	reed		קָנָה		קָנִים		קָנֵי	
Masc.	יָפָה	fair	Fem.	יָפָה	Masc.	יָפִים	Fem.	יָפוֹת	

v. Segholates.

SING. Abs.	מֶלֶךְ	king	Const.	מֶלֶךְ	PL.	Abs.	מְלָכִים	Const.	מְלָכֵי
	סֹתֵר	covert		סֹתֵר		סֹתָרִים		סֹתָרֵי	
	עֲצָם	strength		עֲצָם		עֲצָמִים		עֲצָמֵי	
	בַּעַל	lord		בַּעַל		בַּעָלִים		בַּעָלֵי	
	מֹת	death		מֹת		מוֹתָיִם		מוֹתָיֵי	
	עֵינַי	eye		עֵינַי	DUAL.	עֵינָיִם		עֵינָיֵי	
	רַגְלִי	foot		רַגְלִי		רַגְלָיִם		רַגְלָיֵי	
	אָזְנוֹ	ear		אָזְנוֹ		אָזְנוֹתַי		אָזְנוֹתַיֵי	

II. Nouns which double their final consonant.

SING. Abs.	גַּמְלִי	camel	Const.	גַּמְלִי	PL.	Abs.	גַּמְלָיִם	Const.	גַּמְלָיֵי
	בַּיִת	garden		בַּיִת		בַּיִתִּים		בַּיִתֵּי	
	חֻק	statute		חֻק		חֻקִּים		חֻקֵּי	
	שֵׁן	tooth		שֵׁן	DUAL.	שֵׁנָיִם		שֵׁנָיֵי	
Masc.	קָטָן	small	Fem.	קָטָנָה	PL. Masc.	קָטָנִים	Fem.	קָטָנוֹת	
	עֵמֶק	deep		עֵמֶקָה		עֵמֶקִים		עֵמֶקוֹת	
Abs.	עֵבְרִי	Hebrew	Const.	עֵבְרִי	PL. Abs.	עֵבְרָיִם or עֵבְרִים	Const.	עֵבְרָיו	
Masc.	טָרֵי	fresh	Fem.	טָרֵיָה	Masc.	טָרֵיִם	Fem.	טָרֵיוֹת	

III. Other nouns suffer no change.

SING. Abs.	מַלְבָּרֵשׁ	garment	Const.	מַלְבָּרֵשׁ	PL. Abs.	מַלְבָּרֵשִׁים	Const.	מַלְבָּרֵשֵׁי
Masc.	טוֹב	good	Fem.	טוֹבָה	Masc.	טוֹבִים	Fem.	טוֹבוֹת
	מִקְטִיל	Hiph. part.		מִקְטִילָה or מִקְטִילַת		מִקְטִילִים		מִקְטִילוֹת

XVII. DECLENSION OF NOUNS, §§ 44-47

*Nouns with the feminine ending ה.*

i. With Kamets or Tseré in the penult.

SING. Abs.	דָּגָה	fish	Const.	דָּגָה	PL. Abs.	דָּגוֹת	Const.	דָּגוֹת
	נִקְמָה	vengeance		נִקְמָה		נִקְמוֹת		נִקְמוֹת
	עֵצָה	counse-		עֵצָה		עֵצוֹת		עֵצוֹת
	שִׁפָּה	lip		שִׁפָּה	DUAL.	שִׁפְתָיִם		שִׁפְתָי

ii. From Segholates.

SING. Abs.	מִלְכָּה	queen	Const.	מִלְכָּה	PL. Abs.	מִלְכוֹת	Const.	מִלְכוֹת
	סִתְרָה	covert		סִתְרָה		סִתְרוֹת		סִתְרוֹת
	עֲצָמָה	strength		עֲצָמָה		עֲצָמוֹת		עֲצָמוֹת

iii All others.

SING. Abs.	גַּנְּחָה	garden	Const.	גַּנְּחָה	PL. Abs.	גַּנּוֹת	Const.	גַּנּוֹת
	יְשׁוּעָה	salvation		יְשׁוּעָה		יְשׁוּעוֹת		יְשׁוּעוֹת

*Nouns with the feminine ending ת.*

SING. Abs.	מִשְׁמֶרֶת	observance	Const.	מִשְׁמֶרֶת	PL. Abs.	מִשְׁמֵרוֹת	Const.	מִשְׁמֵרוֹת
	יוֹנְקָה	sucker		יוֹנְקָה		יוֹנְקוֹת		יוֹנְקוֹת
	גִּלְגָּלֶת	skull		גִּלְגָּלֶת		גִּלְגָּלוֹת		גִּלְגָּלוֹת
	עִבְרִיָּת	Hebrew-woman		עִבְרִיָּת		עִבְרִיּוֹת		עִבְרִיּוֹת
	מַלְכוּת	kingdom		מַלְכוּת		מַלְכוּתוֹת		מַלְכוּתוֹת

XVIII. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

SINGULAR.								
	heart	לבב	king	מֶלֶךְ	queen	מַלְכָּה	hand	יָד
<i>Const.</i>		לִבָּב		מֶלֶךְ		מַלְכָּה		יָד
<i>Sing.</i> 1 c. my	"	לִבִּי	"	מַלְכִּי	"	מַלְכָּתִי	"	יָדִי
2 m. thy	"	לִבְךָ	"	מַלְכֶּךָ	"	מַלְכָּתֶךָ	"	יָדְךָ
2 f. thy	"	לִבְךָ	"	מַלְכֶּךָ	"	מַלְכָּתֶךָ	"	יָדְךָ
3 m. his	"	לִבּוֹ	"	מַלְכּוֹ	"	מַלְכָּתּוֹ	"	יָדּוֹ
3 f. her	"	לִבָּהּ	"	מַלְכָּהּ	"	מַלְכָּתֶיהָ	"	יָדֶיהָ
<i>Plur.</i> 1 c. our	"	לִבֵּינוּ	"	מַלְכֵנוּ	"	מַלְכָּתֵנוּ	"	יָדֵנוּ
2 m. your	"	לִבְכֶם	"	מַלְכֵכֶם	"	מַלְכָּתֵכֶם	"	יָדֵכֶם
2 f. your	"	לִבְכֶן	"	מַלְכֵכֶן	"	מַלְכָּתֵכֶן	"	יָדֵכֶן
3 m. their	"	לִבָּהֶם	"	מַלְכָּם	"	מַלְכָּתָם	"	יָדָם
3 f. their	"	לִבָּנָן	"	מַלְכָּן	"	מַלְכָּתָן	"	יָדָן
PLURAL.							DUAL.	
	hearts	לִבָּבִים	kings	מַלְכִּים	queens	מַלְכּוֹת	hands	יָדַיִם
<i>Const.</i>		לִבָּבִי		מַלְכִּי		מַלְכּוֹת		יָדִי
<i>Sing.</i> 1 c. my	"	לִבָּבִי	"	מַלְכִּי	"	מַלְכּוֹתַי	"	יָדַי
2 m. thy	"	לִבָּבֶיךָ	"	מַלְכֶיךָ	"	מַלְכּוֹתֶיךָ	"	יָדֶיךָ
2 f. thy	"	לִבָּבֶיךָ	"	מַלְכֶיךָ	"	מַלְכּוֹתֶיךָ	"	יָדֶיךָ
3 m. his	"	לִבָּבוֹ	"	מַלְכוֹ	"	מַלְכּוֹתָיו	"	יָדָיו
3 f. her	"	לִבָּבֶיהָ	"	מַלְכֶיהָ	"	מַלְכּוֹתֶיהָ	"	יָדֶיהָ
<i>Plur.</i> 1 c. our	"	לִבָּבֵינוּ	"	מַלְכֵינוּ	"	מַלְכּוֹתֵינוּ	"	יָדֵינוּ
2 m. your	"	לִבְכֶם	"	מַלְכֵיכֶם	"	מַלְכּוֹתֵיכֶם	"	יָדֵיכֶם
2 f. your	"	לִבְכֶן	"	מַלְכֵיכֶן	"	מַלְכּוֹתֵיכֶן	"	יָדֵיכֶן
3 m. their	"	לִבְבֵיהֶם	"	מַלְכֵיהֶם	"	מַלְכּוֹתֵיהֶם	"	יָדֵיהֶם
3 f. their	"	לִבְבֵיהֶן	"	מַלְכֵיהֶן	"	מַלְכּוֹתֵיהֶן	"	יָדֵיהֶן

# XIX. NUMERALS, § 65.

## CARDINALS.

	MASCULINE.		FEMININE		
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>	
<b>One</b>	אֶחָד	אֶחָד	אֶחַת	אֶחַת	
<b>Two</b>	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם	שְׁתַּיִ	
<b>Three</b>	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ	
<b>Four</b>	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	
<b>Five</b>	הַמִּשָּׁה	הַמִּשָּׁת	חֲמִישׁ	חֲמִישׁ	
<b>Six</b>	שֵׁשָׁה	שֵׁשָׁת	שֵׁשׁ	שֵׁשׁ	
<b>Seven</b>	שִׁבְעָה	שִׁבַּעַת	שִׁבַּע	שִׁבַּע	
<b>Eight</b>	שְׁמֹנֶה	שְׁמֹנַת	שְׁמוֹנָה	שְׁמוֹנָה	
<b>Nine</b>	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַ	תְּשֻׁעַ	
<b>Ten</b>	עֶשְׂרֵה	עֶשְׂרַת	עֶשְׂרִי	עֶשְׂרִי	
<b>Eleven</b>	} עֶשְׂרִי	אֶחָד	עֶשְׂרֵה	אֶחַת	
	} עֶשְׂרִי	עֶשְׂתַּיִ	עֶשְׂרֵה	עֶשְׂתַּיִ	
<b>Twelve</b>	} עֶשְׂרִי	שְׁנַיִם	עֶשְׂרֵה	שְׁתַּיִם	
	} עֶשְׂרִי	שְׁנַיִ	עֶשְׂרֵה	שְׁתַּיִ	
<b>Thirteen</b>	עֶשְׂרִי	שְׁלֹשָׁה	עֶשְׂרֵה	שְׁלוֹשׁ	
<b>Fourteen</b>	עֶשְׂרִי	אַרְבָּעָה	עֶשְׂרֵה	אַרְבַּע	
<b>Fifteen</b>	עֶשְׂרִי	הַמִּשָּׁה	עֶשְׂרֵה	חֲמִישׁ	
<b>Sixteen</b>	עֶשְׂרִי	שֵׁשָׁה	עֶשְׂרֵה	שֵׁשׁ	
<b>Seventeen</b>	עֶשְׂרִי	שִׁבְעָה	עֶשְׂרֵה	שִׁבַּע	
<b>Eighteen</b>	עֶשְׂרִי	שְׁמֹנֶה	עֶשְׂרֵה	שְׁמוֹנָה	
<b>Nineteen</b>	עֶשְׂרִי	תְּשֻׁעָה	עֶשְׂרֵה	תְּשֻׁעַ	
<b>Twenty</b>	עֶשְׂרִים	Sixty	שְׁשִׁים	One hundred	מֵאָה
<b>Thirty</b>	שְׁלוֹשִׁים	Seventy	שִׁבְעִים	Two hundred	מֵאתַיִם
<b>Forty</b>	אַרְבָּעִים	Eighty	שְׁמֹנִים	One thousand	אֶלֶף
<b>Fifty</b>	חֲמִשִּׁים	Ninety	תְּשַׁעִים	Ten thousand	רִבּוּא

## ORDINALS.

<b>First</b>	רִאשׁוֹן	<b>Fifth</b>	חֲמִישִׁי	<b>Eighth</b>	שְׁמִינִי
<b>Second</b>	שְׁנַיִ	<b>Sixth</b>	שֵׁשִׁי	<b>Ninth</b>	תְּשֻׁעִי
<b>Third</b>	שְׁלִישִׁי	<b>Seventh</b>	שִׁבְעִי	<b>Tenth</b>	עֶשְׂרִי
<b>Fourth</b>	רְבִיעִי				

XX. CONSECUTION OF ACCENTS, § 20.

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.	
PRIMARY SECTIONS.	••	,	}	,( )	,	,( ) ( ) <sup>9</sup>	}	,( ) <sup>9</sup> ( ) <sub>2</sub>	
	•	,		•	•	•			•
			•	•• ( )	•	• ( ) ( ) <sup>9</sup>			• ( )
			•	••	•	• ( ) ( ) <sup>9</sup>			• ( ) ( ) <sub>2</sub>
SECONDARY SECTIONS.			•	••	• ( )	• ( ) ( ) <sup>9</sup>	}	•••••	
			•						
						•• ( ) ( ) <sub>2</sub>	}	•••••	
UNUSUAL SECTIONS.					•		}	•••••	
					•				

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

בְּבִית וּבְשׂוּדָה : מֵיָם עַד יָם : מֵאָדָם עַד בְּהֵמָה : אָדָם וּבְהֵמָה :  
חֶשֶׁן וְלֹא אֹר : לֶחֶם מִדֶּהֱשָׁמִים : הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְהַכּוֹכָבִים :  
מֵעֶרֶב עַד בֹּקֶר : לֶחֶם וּבָשָׂר בַּבֹּקֶר וְלֶחֶם וּבָשָׂר בְּעֶרֶב : מִבֹּקֶר  
לְעֶרֶב : שֶׁמֶשׁ לְאֹר בַּיּוֹם יָרַח 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, יהוה יהוה *thou (art) Jehovah*; or the pronoun הוא of the third person may be used as a copula instead of the verb *to be*, which must be substituted for it in translating, אתה הוא אלהים *thou art God*, see § 67.

2. Property or possession is denoted by the prep. לְ *to, belonging to*, e. g. לַיהוה הָאָרֶץ *he 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 ביני וביניך *between me and thee*.





הָאָרוֹן : שִׁנְנֹתַי אֲתָכֶם בַּמָּקוֹם הַזֶּה : הָאָרֶץ אֲשֶׁר נָשַׁפְעֵתַי לְשִׁין  
 אֲתָכֶם בָּהּ : אֹתִי שִׁבַּלְתֶּם : לֹא קִדְשַׁתֶּם אוֹתִי : לְקַחְתָּ אֶת־הַשְּׁמֶן  
 וּמִשְׁחַתָּ אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־בּוֹ וּקִדַּשְׁתָּ אוֹתוֹ : נִקְבְּצוּ לָךְ :

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

Analyze and translate:—

הַקְטַלְתָּם , הַקְטַלְנוּ , הַקְטִילָה , הַקְטַלְתָּ , הַקְטַלְתָּן , הַתְקַטַּלְתִּי , הַתְקַטַּלְתֶּם ,  
 הַקְטַלְתָּהּ , הַקְטַלְתָּם , הַקְטַלְתִּי , הַקְטַלְתֶּם , הַקְטִיל , הַקְטִילִי , הַתְקַטַּלְוּ ,  
 הַתְקַטַּלְוּ , הַתְקַטַּלְוּ . (2)

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

גַּם־אֲתָם הַקְדִּישׁ הַמִּלְךָ דָּוִד לַיהוָה עַבְד־הַפֶּסֶס וְהַזֶּהב אֲשֶׁר הַקְדִּישׁ  
 מִכָּל־הַגּוֹיִם אֲשֶׁר בָּבַשׁ : לֹא־הִתְקַדְּשׁוּ : הַקְדִּישׁ הַקְדִּישְׁתִּי אֶת־הַפֶּסֶס  
 לַיהוָה : הַשְׁחִית אֶת־הָאָרֶץ הַזֹּאת וְהִשְׁבִּית מִמֶּנָּה אָדָם וּבְהֵמָה : הַשְׁבִּתֶנּוּ  
 אֶת־הַמִּלְאָכָה : <sup>1</sup> הַמַּעַט כִּי־הִבְדִּיל <sup>2</sup> אֱלֹהִים אֲתָכֶם לְהַקְרִיב אֲתָכֶם לוֹ : הַמִּלְךָ  
 עַל־הַמַּלְכוּת : <sup>3</sup> הַשְׁלַחְתִּי בְכֶם אֶת־הַחִיָּה וְשִׁפְלָה אֲתָכֶם וְהַקְרִיתָה  
 אֶת־הַבְּהֵמָה וְהַמַּעֲלִיטָה אֲתָכֶם :

<sup>1</sup> See § 26.

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

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

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

Analyze and translate:—

יִקְטַלְוּ , יִקְטַלְוּ (2) , יִקְטַלְוּ , יִקְטַלְוּ , יִקְטַלְוּ (2) , יִקְטַלְוּ , יִקְטַלְוּ , יִקְטַלְוּ ,  
 יִקְטַלְוּ , יִקְטַלְוּ , יִקְטַלְוּ , יִקְטַלְוּ , יִקְטַלְוּ , יִקְטַלְוּ , יִקְטַלְוּ , יִקְטַלְוּ .

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*.

יוסף חי והוא משל בכל־הארץ: ביום ההוא תשבת: מערב עד־ערב  
 תשבת: יום ולילה לא ושבת: ועתה יהיה שמו את אשר דברת:  
 תשמו את־כל־המצנה הזאת: יהיה שכן בציון: יהיה השכן בציון:  
 שכן בארץ: שכני בסלע: השער הזה סגור: ובעת ההיא פלשתים  
 משלים בישראל: לא־אמשל אני בכם יהיה ימשל בכם: תלבשי שני:  
 בן תלבשנה הבתולות:

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

Analyze and translate:—

נקטל, הקטל, הקטלנה, הקטלו, הקטלי, תקטל (2), אקטל,  
 יקטל, תקטלו, יקטלו, תקטלי, יקטלו, תקטלנה (2).  
 קטל, מקטל, קטלנה, תקטלי, אקטל, נקטל, יקטלו, תקטלנה (2),  
 תקטל (2), יקטל, מקטל, קטלי, קטלי, תקטלו.

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

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

הבדלו מן העדה הזאת: השער לא־יסגר עד־הערב: הסגר בנות:  
 ויריחו מסגרת: הוא אשר־דבר יהיה בכם אקדש ועל־פני כל־העם  
 אפבד: רדעו הגוים כי אני יהיה מקדש את־ישראל: לא־לך לְהַקְטִיר  
 ליהיה כי לפניהם המקדשים לְהַקְטִיר: השמו לך סוד־דבר עִמִּיעַב



משוב עדר־ע: הש־מרוי לָכֶם פִּן־תִּשְׁפָּחוּ אֶת־הַבַּיִת אֲשֶׁר בָּרַח יְהוָה  
עִמָּכֶם: אֲמַרְתִּי בַּיָּד אֲכַבֵּד אֹתָהּ וְהִנֵּה מִנַּע אֹתָהּ יְהוָה מִכְבוֹד:

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

Analyze and translate:—

תִּתְקַטְלוּ, נִקְטִיל, אֶקְטֵל, תִּקְטְלוּ, תִּתְקַטְלוּ (2), תִּתְקַטְלוּ (2),  
תִּקְטְלוּ, תִּתְקַטְלוּ, תִּקְטְלוּ, תִּתְקַטְלוּ, תִּתְקַטְלוּ, תִּתְקַטְלוּ, תִּתְקַטְלוּ.

אֲנִי מִמְטִיר לָכֶם לָחֶם מִן־הַשָּׁמַיִם: הַפְּתִיחַ אֲלֵבֶיךָ וְשֵׁעַ: וְגַם  
הַכֹּהֲנִים יִתְקַדְּשׁוּ: עֲתָה הִתְקַדְּשׁוּ וְקִדְּשׁוּ אֶת־הַבַּיִת הַזֶּה: וְעַתָּה  
הַיִּטְבִּילוּ: לֹא־תִכְרִית חֹדֶד מֵעַם הַבַּיִת הַזֶּה עַד עוֹלָם: כֹּה אָמַר  
יְהוָה אֱלֹהֵי מִשְׁבֵּית מִן־הַמָּקוֹם הַזֶּה שְׂשׂוֹן וְשִׁמְתָה: נִמְלִיכֵךְ אֹתוֹ עַל־  
כָּל־יִשְׂרָאֵל: לֹא תִקְרִיבוּ אֵלָה לַיהוָה: הַמְשַׁחֲתִית אֶתָּה אֶת כָּל־  
הַיְשָׁרִית: מִשְׁחַתִּים אֲנִינֵנו אֶת־הַמָּקוֹם הַזֶּה כִּי־גָדְלָה הַצָּעָקָה לִפְנֵי  
יְהוָה:

9 b. THE ENTIRE PARADIGM OF קָטַל.

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

Supply the vowels and translate:—

קָטַלְתָּ (3), תִּקְטְלוּ (5), קָטַלְתָּ (2), נִקְטְלוּ (2), קָטַלְתָּ (2),  
קָטַלְתָּ (4), יִקְטִיל, תִּקְטְלוּ, תִּקְטְלוּ, תִּקְטְלוּ (2), קָטַלְתָּ (2),  
קָטַלְתָּ (4), אֶקְטֵל, תִּקְטְלוּ (2), תִּקְטְלוּ (8), יִתְקַטְלוּ, תִּקְטְלוּ (4),  
יִקְטִילוּ, תִּקְטְלוּ, תִּקְטְלוּ (12), קָטַלְתָּ (3), תִּקְטְלוּ (10),  
תִּקְטְלוּ (3), תִּקְטְלוּ (2), תִּקְטְלוּ, תִּקְטְלוּ (2),  
תִּקְטְלוּ, תִּקְטְלוּ (2), תִּקְטְלוּ (5), תִּקְטְלוּ (5),  
תִּקְטְלוּ, תִּקְטְלוּ (2), תִּקְטְלוּ (5), תִּקְטְלוּ, תִּקְטְלוּ, תִּקְטְלוּ,  
תִּקְטְלוּ (7), תִּקְטְלוּ (2), תִּקְטְלוּ (2), תִּקְטְלוּ (2), תִּקְטְלוּ (2),  
תִּקְטְלוּ (2), תִּקְטְלוּ (2), תִּקְטְלוּ (2), תִּקְטְלוּ (2), תִּקְטְלוּ (2),  
תִּקְטְלוּ (2), תִּקְטְלוּ (2), תִּקְטְלוּ (2), תִּקְטְלוּ (2), תִּקְטְלוּ (2),



יחַקטלו , קטל (11) , קטלה (3) , נקטלו , הקטלתי (2) , קטלתם (3)  
התקטלתי , התקטלי , תקטיל (2) , התקטלתן , 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 תִקְוֶיךָ *thou shalt not deliver*, אַל תִּסְגֵּר *deliver not*.

נִגְעָה תִּיד וַתִּדְבֵק תִּיד אֶל־הַחֶרֶב: וַיְהִינָה כִּתְּנָן בְּרֵד וַיִּמְטֵר יְהוָה  
בְּרֵד עַל־הָאָרֶץ: וּמְרֹדְכִי יָדַע אֶת־הַכֹּל וַיִּקְרַע מְרֹדְכִי אֶת־הַבְּגָדִים  
אֲשֶׁר לוֹ וַיִּלְבַּשׁ שֵׁק וַאֲפֹרַיִם וַיִּזְעַק וַיִּזְעַק זָעָקָה וַתִּשְׁלַח הַמַּלְאָכָה בְּגָדִים  
לְהַלְבִּישׁ אֶת־מְרֹדְכִי וְלֹא קָבַל: וַבְּרִית יְהוָה אֶת־הַגּוֹיִם הָאֵלֶּה וַיִּרְשָׁתָּ  
אֲהֵם וַיִּשְׁבֶּתָּ בְּאֶרֶץ: אֶת־אֲהֵרֹן תִּקְרִיב אֶל־הַמִּשְׁכָּן וַרְחֹצֵתָ אֹתוֹ בַּמַּיִם  
וַלְקַחְתָּ אֶת־הַבְּגָדִים וְהַלְבַּשְׁתָּ אֶת־אֲהֵרֹן אֶת־הַכֹּהֵן וַלְקַחְתָּ אֶת־הַשָּׂמֶן  
וַיִּצְקֶתָ עַל הָרֹאשׁ וַיִּמְשַׁחְתָּ אֹתוֹ: אֶל־תִּשְׁכַּח עִמָּךָ רַע: קָרֵב עַד־הַנֶּחֱמָה  
וַאֲדַבְּרָה: שְׁמְרֵה־זֹאת לְעֹלָם:

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

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

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





Analyze and translate:—

יִקְטְלוּנִי , יִקְטְלוּנִי (2) , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי .  
 יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי .  
 יִקְטְלוּנִי (2) , יִקְטְלוּנִי (2) , יִקְטְלוּנִי (4) , יִקְטְלוּנִי (2) .  
 יִקְטְלוּנִי (2) , יִקְטְלוּנִי (2) , יִקְטְלוּנִי (2) .  
 יִקְטְלוּנִי (3) , יִקְטְלוּנִי (3) , יִקְטְלוּנִי (3) .  
 יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי , יִקְטְלוּנִי .

<sup>1</sup> See § 42. 2.

נִכְרְתָנוּ מִהָאָרֶץ : <sup>1</sup> וַיִּשְׁמְרוּנוּ בְּכָל־הַיְרֵךְ אֲשֶׁר־הִלְכָנוּ בָּהּ : עֵתָה  
 דְּבַר־זֶה אֱלֹהֵי־מִלְחָמָה כִּי לֹא יִמְנְעֵנוּ מִמֶּנּוּ : וַיִּקְדַּשׁ אֶת־הַמִּשְׁכָּן וְאֶת־  
 הַמִּזְבֵּחַ וַיִּמְשְׁחֵם : וַיִּתְפַּשׂ בְּשֹׁלְמֹה וַיִּקְרָעָהּ : אֶת־הַיְהוָה תִּשְׁמְרֵם  
 לְעוֹלָם : הַתְּשִׁיבָה אֱשֶׁה הָעוֹלָם אֲשֶׁר לָהּ גַּם־אֱלֹהֵי הַשָּׁמַיִתָה וְאֵלֵינוּ לֹא  
 אֲשַׁכְּחֶנּוּ : וַיִּמְלֹכוּ אֹתוֹ וַיִּמְשְׁחֵהוּ : וַיְהוָה יִשְׁמְרֶהָ מִכָּל־רָע מֵעַתָּה וְעַד־  
 עוֹלָם : לָקַח אֶת־כֶּלֶב־הַבָּסֶטָה וַהֲזִיחַ וַיִּשְׁלַחֵם אֱלֹהֵי־מִלְחָמָה <sup>2</sup> הַיֵּשֶׁב בְּרַמְשֵׁק :

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

<sup>2</sup> 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־תִּשְׁחָת *destroy not*, אַל־תִּשְׁחֵיֵהוּ *destroy him (or it) not*.

Analyze and translate:—

נִקְטְלוּנִי , נִקְטְלוּנִי (2) , נִקְטְלוּנִי , נִקְטְלוּנִי , נִקְטְלוּנִי .  
 נִקְטְלוּנִי (3) , נִקְטְלוּנִי (4) , נִקְטְלוּנִי , נִקְטְלוּנִי .  
 נִקְטְלוּנִי אֶת־הַפְּתָנִת אֵיזְכָה אֶלְפִשְׁנָה רְחֹצְתִי אֶת־הַרְגְלוֹתִים אֵיזְכָה  
 אֶמְנַסֵּם : הַבְּדֵל נִבְדִּילֵנוּ יְהוָה מִהָעַם : עֲמֹר אֲזַכֵּר בְּצַרָה אֶחְלֹצְתִי





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

וְשָׁמַע הָעָם בְּדַבְרֵי עֲמֹן: וַיִּשְׁמַע יְהוָה<sup>1</sup> בְּדַבְרֵכֶם לִי: עֲתָה  
 בְּבִרְתִּי נָא לָגֵד יִשְׂרָאֵל: אֵתָה דַּבְרֵת אֶל־הַמָּקוֹם הַזֶּה לְהַכְרִיתוֹ:  
 מִשְׁתָּחוּ אֲתָם: מִשְׁתָּחֶהוּ כִּי־זֶה הוּא: קַבְּצֵנוּ מִן־הַגּוֹיִם: בְּקַבְּצֵי אֶת־  
 יִשְׂרָאֵל מִן־הַגּוֹיִם<sup>2</sup> וְנִקְדַּשְׁתִּי בָּם וְנִדְעוּ הַגּוֹיִם כִּי־אֲנִי יְהוָה<sup>1</sup> בְּהַקְדָּשִׁי  
 בְּכֶם: וַיִּמְשַׁח אֹתוֹ לְקָדְשׁוֹ: וַיַּבְדֵּל אֶהֱרֹן לְהַקְדִּישׁוֹ לְהַקְטִיר לְפָנַי  
 יְהוָה:

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

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

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

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

22. When a demonstrative and an adjective qualify the same noun the demonstrative stands last *הָאֵתָה 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 *הָאֶבֶן הַגְּדוֹלָה* or *הַגְּדוֹלָה הָאֶבֶן* *the stone is great*, § 70. 3.

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

שְׁמִיִם תְּדַשֵּׁם<sup>1</sup> וְאֶרְצֵךְ תְּדַשֵּׁה: גּוֹיִם רַבִּים וּמְלָכִים גְּדוֹלִים: וְהַצַּח  
 בָּאֵר בְּשִׁרְתָּהּ וְהָאֶבֶן גְּדוֹלָה עַל־הַבְּאֵר: שְׁלֹמֹה תְּדַשֵּׁה: הַתְּאֵנִים הַטְּבוּחַ



טבוֹת מֵאֵד וְהִרְעוֹת רַעוֹת מֵאֵד : אֱלֹהֵי הַמְּלָכִים אֲשֶׁר מְלַכֵּי בְּאֶדֶם  
 לִפְנֵי מֶלֶךְ-מֶלֶךְ לְיִשְׂרָאֵל : אֵת כָּל-הַמְּלָכִים הָאֵלֹהִים לְכַד : <sup>2</sup> עַל-מֵה דִבַּר  
 יְהוָה <sup>3</sup> עָלֵינוּ אֵת כָּל-הִרְעָה הַגְּדוֹלָה הַזֹּאת : וַיְהִי הַשְּׁלִיף עֲלֵיהֶם  
 אֲבָנִים גְּדוֹלוֹת מִן-הַשָּׁמַיִם : הָאָרֶץ הַטּוֹבָה אֲשֶׁר יְהוָה נָתַן לָהּ : עִיר  
 גְּדוֹלָה גְּבֻעוֹן וְהִיא גְּדוֹלָה מִן-הָעִיר :

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

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

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

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

REMARK 25. Nouns in the construct before a definite noun (including proper nouns) are themselves definite, § 69. 1, מְקוֹם a place, but הָאָרוֹן מְקוֹם the place of the ark; אָרוֹן יְהוָה 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.

כַּנְפֵי הַכְּרוּבִים : אָרוֹן אֱלֹהֵי יִשְׂרָאֵל : אָרוֹן בְּרִית יְהוָה : כָּל כְּלֵי בֵית  
 הָאֱלֹהִים הַגְּדֹלִים וְהַקְּטָנִים : כּוֹכְבֵי הַשָּׁמַיִם : הֵן לַיהוָה הַשָּׁמַיִם וְשָׁמַי  
 הַשָּׁמַיִם הָאָרֶץ וְכָל-אֲשֶׁר-בָּהּ : הַקָּל כָּל גַּעֲקֹב וְהַיְדָּיִם יְדֵי עֲשׂוֹ : תַּכְבְּדֵנִי  
 חַיַּת הַשָּׂדֶה : אֵתְהָהּ הַמְּלַכְתִּי עַל-עַם רַב כַּעֲפֹר הָאָרֶץ : וַיִּגְדַּל הַמֶּלֶךְ  
 מִכָּל מְלָכֵי הָאָרֶץ : וַשָּׁב דָּוִד בְּשָׂדֶה פְּלִשְׁתִּים : וַיִּשְׁכְּחוּ אֶת-יְהוָה וַיִּמְצָר

אָתָם בְּיַד מַלְאָךְ אֲדוֹם: הֲלֹא טוֹב אָבְנָה וּפָרַפַּר נְהַרוֹת הַפְּשֵׁק מִכָּל <sup>1</sup> מִימֵי יִשְׂרָאֵל הֲלֹא-אֶרְחֹץ בָּהֶם וְטָהַרְתִּי:

23. 1. אמנה קרי

<sup>1</sup> The construct of מִיָּמִים, 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 אַחֲרִי *after me*.

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

אֶת-מִצּוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ <sup>1</sup> תִּשְׁמְעוּ וּבּוֹ <sup>2</sup> תִּדְבְּקוּן: אֵתָה אֶת-בְּרִיתִי תִשְׁמֹר אֵתָה וְזָרַעָה אַחֲרֶיהָ: אֲבָד תִּאבְדּוּן אֶת-כָּל-הַמְקֻמּוֹת אֲשֶׁר עָבְדוּ-<sup>3</sup> שָׁם הַגּוֹיִם אֲשֶׁר אַתֶּם יֹרְשִׁים אֵתָם אֶת-אֱלֹהֵיהֶם וְנִתְצַתֶּם אֶת-<sup>4</sup> מִזְבְּחֹתָם וְשִׁבְרֹתָם אֶת-מִצְבְּחָתָם וְאֲשֶׁרֵיהֶם תִּשְׂרְפוּן בָּאֵשׁ וְאֲבַדְתֶּם אֶת-שְׁמֵם מִן-הַמְקוֹם הַהוּא: וְהִנֵּה אֲנִכִּי הוֹלֵךְ הַיּוֹם בְּדַרְכָּךְ כָּל-הָאָרֶץ וַיִּדְעֶתָם כָּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם כִּי לֹא נָפַל דְבַר אֶחָד מִכָּל הַדְּבָרִים הַשׁוֹבִים אֲשֶׁר דִּבֶּר יְהוָה אֲלֵיכֶם <sup>5</sup> עָלֵיכֶם:

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

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

<sup>3</sup> § 30. 3.

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

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

## 16. PE GUTTURAL VERBS, § 53.

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

עֲמַדְתָּם, תִּעְמַד (2), תִּעְמְדוּ, נִעְמַד, אֶעְמַד, עָמַד (2), תִּחַזְקִי, יִחַזַּק, תִּחַזְקֶנָּה, תִּחַזְקוּ, תִּחַזְקוּן, אֲכַל.

הִעְמִידוּ, הִעְמִידוּנִי, נִעְמִידוּהוּ, תִּעְמִידוּם, הִעְמִידְתִּי, תִּעְמִידְתֶּנּוּ, 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 **נָא**, e. g. **וַיִּהְיוּ כָל־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.*

וַיִּהְיוּ יְהוָה אֱלֹהֵיהֶּ לֵּה אֶת־הַקִּלְלָה לְבָרְכָהּ כִּי אָהֳבָהּ יְהוָה : הַשְּׁמֵשׁ  
 יִהְיֶה לְחֹשֶׁךְ. וְהִירַח לְדָם : וַיִּהְיוּ כָל־הַמַּיִם לְדָם : אֲנֹכִי וּבֵיתִי נֶעְבְּד  
 אֶת־יְהוָה : עֲזַבְתֶּם אֶת־יְהוָה וְנִעַזְבִּי אֶתְכֶם : וַיִּמְטַר עֲלֵיהֶם מִן הַשָּׁמַיִם  
 וַיִּבְרָאֵהוּ אֶת־הַמָּן : וַיֹּאמֶר אִישׁ־הָאֱלֹהִים אֶל־הַמֶּלֶךְ לֹא אֶכֶל לֶחֶם בַּמְּקוֹם  
 הַזֶּה : כִּלְעֵצְמוֹתַי תֹּאמְרֶנָּה יְהוָה מִי כְמוֹהֶּ : בַּמְּקוֹם אֲשֶׁר־יֹאמֶר לֶחֶם  
 לֹא־עָמְדוּ אַתֶּם יֹאמְרוּ לֶחֶם בְּנֵי אֱלֹהֵי : וְעַתָּה אֱלֹהֵי יִשְׂרָאֵל<sup>1</sup> יִאֲמָן נָא  
 דַּבְּרִיהֶ אֲשֶׁר דִּבַּרְתָּ לְעַבְדְּךָ דָּוִד אָבִי :

דברך קרי

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

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

## 17. AYIN GUTTURAL VERBS, § 54.

Translate and give the corresponding forms of **קָטַל** :-

**קָטַלְתָּ** (2), **קָטַלְתָּ**, **קָטַלְתָּ**, **קָטַלְתָּ**, **קָטַלְתָּ**, **קָטַלְתָּ**, **קָטַלְתָּ**, **קָטַלְתָּ**,  
**קָטַלְתָּ**, **קָטַלְתָּ** (3), **קָטַלְתָּ**, **קָטַלְתָּ**, **קָטַלְתָּ**, **קָטַלְתָּ**,  
**קָטַלְתָּ**, **קָטַלְתָּ**.

**קָטַלְתָּ** וּבְרַכְתָּ יְהוָה בְּאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיהֶּ נָתַן לֵּה : בְּרַכְתָּ נַפְשִׁי  
 אֶת־יְהוָה וְאֶת־שִׁמְחֵתִי כָל־גְּמוּלוֹתָי : אֲבָרְכָה וְאֶגְדָּלָה שְׁמִי וְאֶבְרַכָּה מְבָרְכִיהָ

וַנְּבָרְכֶם בָּהּ כָּל גּוֹי הָאָרֶץ: וְדַעְתִּי אֶת אֲשֶׁר-תְּבָרֵךְ מְבָרֵךְ: וְעַתָּה  
 בָּרֵךְ אֶת-בֵּית עַבְדְּךָ וּמִבְרַכְתְּךָ יְבָרֵךְ לְעוֹלָם: זַעֲקוּ אֵלַי וְלֹא אֲשַׁמֵּעַ  
 אֲלֵיהֶם: וַיִּזְעַקוּ אִישׁ אֶל-אֱלֹהָיו: אַבְרָם שָׁפוּ מִן-הָאָרֶץ: טַחֲנוּ אֶת-כָּל-  
 בַּיִת יְהוָה וְאֶת-הַמִּזְבֵּחַ וְאֶת-כָּל-כְּלָיו: וַיִּטְהְרוּ הַכֹּהֲנִים וַיְטַהְרוּ אֶת-  
 הָעָם: אָמַר אֲלֵיהֶם רַחֵם וּטְהַר:

### 18. LAMEDH GUTTURAL VERBS, § 55.

Translate and give the corresponding forms of קָטַל:—

שָׁלַחַת, שָׁלַח, שָׁלַח, אֲשַׁלַּח, נְשַׁלַּח, נְשַׁלַּח, שְׁלַח, שְׁלַחַת, שְׁלַחְתָּ, שְׁלַחְתְּ, שְׁלַחְתִּי, שְׁלַחְתְּ, שְׁלַחְתֶּם, שְׁלַחְתֶּם.

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

נָתַן זָרַע לְזָרַע וְלָחֶם לָאֵכֶל: בִּבְקָר זָרַע אֶת-זָרְעָה: אֶל-תִּנְזַע שָׁמָּה  
 אֶת-כָּל-הָעָם: מִי־יִזְרַע מֵה-שׁוֹב לְאָדָם: וְדַעְתָּ כִּי יְהוָה שְׁלַחְנִי אֲלֵיךָ:  
 וַיֹּאמְרוּ אֵלָיו הֲיִזְרַעַתָּ כִּי הַיּוֹם יְהוָה לָקַח אֶת-אֲדֹלָיִה מֵעַל רֹאשֶׁיךָ  
 וַיֹּאמֶר גַּם אֲנִי וְדַעְתִּי: אֲתִי שְׁכַחְתָּ: תִּלְקַח אֶל-בֵּית הַמֶּלֶךְ: אֶל-נָא  
 תִּמְנַע מִיְהוָה אֲלֵי כִּי כִבֵּד אֶכְבְּדָה מְאֹד: הַלֹּוֹךְ הִלְכוּ הָעַצְמִים לְמִשְׁחָה  
 עֲלֵיהֶם מֶלֶךְ וַיֹּאמְרוּ לְזוֹת מְלוֹכָה עֲלֵינוּ: אִזּוֹ תִּפְסַחְתָּה עֵינֵי עֲוֹרִים  
 וְאֲזַנֵּי חֲרָשִׁים תִּפְתַּחְתָּה: אֶקְרַע אֶת-הַמְּלָכָה מִבַּיִת דָּוִד: קִרְעוּ לְבַבְכֶם  
 וְאֶל-בְּגֵדֵיכֶם:

מלכה קרי

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

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

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

### 19. PE LAMUN VERBS, § 56.

Translate and give the corresponding forms of קָטַל .

אָנַשׁ, נָגַשׁ (2), גָּשַׁח, גָּשַׁח, נָגַשׁוּ, נָגַשְׁתָּ, תִּנְגַּשְׁתָּ, נָגַשׁ, נָגַשׁ









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

הוֹנֵעֶתֶם יְהוָה בְּדַבְרֵיכֶם וְאִמְרָתֶם בְּמִה הוֹנֵעֵנוּ בְּאִמְרָתְכֶם אֵיךְ  
 אֵלֶיךָ הַפִּשְׁטָן: <sup>1</sup> וְנִכְרַתְּ אֶת־כְּלֵי־הַדָּרָךְ אֲשֶׁר הוֹלִיכָה יְהוָה אֵלֶיךָ  
 כְּמִדְבַר <sup>2</sup> לְדַעַת אֶת־אֲשֶׁר בְּלִבְכֶּה הַתְּשֹׁמֵר מִצְוֹתָיו אִם־לֹא: וְאָתָּה בְּנִי  
 יָדַע אֶת־אֵלֶיךָ <sup>3</sup> אָבִיךָ וְעֵבְדֶהוּ: דַּע כִּי לֹא יִפְלֵ מִדְּבַר יְהוָה <sup>4</sup> אֲרֻצָּח  
 אֲשֶׁר־דִּבֶּר יְהוָה עַל בֵּית אַחָאָב: תִּדַע כִּי אֵין כְּמִנִּי בְּכִלְי־אֲרָץ: לֹא  
 הוֹדַעְתָּ אֶת־עֲבֹדֶיךָ מִי יֵשֵׁב עַל־כֶּסֶף אֲדֹנֵי־הַמְּלָכָה אַחֲרָיו: וַיִּבְרַכֶם  
 וַיִּשְׁלַחֶם וַיִּלְכוּ אֶל־אֶחָדֵיהֶם: וְהוֹרִישׁ יְהוָה אֶת־כְּלֵי־גֹיִם הָאֵלֶּה  
 מִלְּפָנֶיכֶם וַיִּרְשֶׁתֶם גֹּיִם גְּדֹלִים מִכֶּם:

מצותיו קרי

עבוד קרי

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

<sup>2</sup> § 52. 1.

<sup>3</sup> § 50. 2.

<sup>4</sup> § 48. 1.

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

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

Translate and give the corresponding forms of קָטַל:

קָם (2), קים (2), קָמְנָה, קָמְנִי, תְּקוּמִינָה (2), נְקוּמוּהֶם, וְקוּמוּ,  
 קוּמוּ, נְקוּמוּ (2), נְקוּמוּ, נְקוּמוּהָ, נְקוּמוּם, נְקוּמוּנוּ, קוּמוּמוּ (3),  
 קוּמוּמָתֶם (2), תְּקוּמוּמְנָה (2), תְּקוּמוּמְנָה (2), מְקוּמוּם, קוּמוּ, קוּמוּי,  
 קוּמוּי, קוּמוּי, קוּמוּי.

הַקוּמוּ, הַקוּמוּי, יָקִים, יוּקָם, יוּקָם, יוּקָמְנִי, תְּקוּמוּמְנָה, מְקוּמוּם, אָקִים  
 יתְקוּמוּם, רָבוּ, רִיבוּתִי, רִיבוּ, רִיבוּ (3), רִיבוּ (2), הַקוּמוּתוֹ,  
 מְקוּמוּיָהּ, יְקוּמוּיָהּ, יְקוּמוּיָהּ (2).

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

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

42. A present action conceived of as unfinished and continuing in the future is expressed by the future tense, § 78. 2, **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 תָשׁוּב בְּיָרֵךְ אֲשֶׁר הִלַּכְתָּ: שׁוּבוּ אִישׁ לְבֵיתוֹ: וְלָקַם וְלָלַךְ וְלָשָׁב לְמִקְוָמוֹ: אֵת <sup>1</sup>וּבְנוֹתֶיךָ תִּשָּׁבֵינָה לְקַדְמֶתְכֶן: הִנֵּה אֲנִי עִמָּךְ וְשִׁמְרֵתִיךָ בְּכֹל <sup>2</sup>אֲשֶׁר-תֵּלֶךְ וְהִשָּׁבְתִיךָ אֶל-הָאָדָמָה הַזֹּאת: וַיִּשְׁלַח אֶל-יְהוֹשֻׁבֵי הָעִיר לֵאמֹר הִשָּׁבוּ פְלִשְׁתִּים אֶת-אֲרוֹן יְהוָה: וַיִּקְרְבוּ <sup>1</sup>וַיְמִידוּד לָמוֹת: אֶל- <sup>2</sup>אֲשֶׁר תֵּלְכוּ וּבָאֲשֶׁר תֵּלְוֵנִי אֲלֵיךְ עִמָּךְ עָמִי וְאֶל-הִיךָ אֱלֹהֵי בָאֲשֶׁר תָּמוּתִי אָמוּת וְשָׁם אֶקְבְּרָ: אָנָּה תֵּלֶךְ וּמָאֵן תָּבוֹא: וְעַתָּה הִבְרַכָּה הַזֹּאת אֲשֶׁר הֵבִיא שְׁפָחָתָהּ לְאֹדְנִי וְנִתְּנָה לְנַעֲרִים הַמְתֵּהֲלִים בְּרַגְלֵי אֹדְנִי:

<sup>1</sup> § 50. 1.

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

## 23. LAMEDH ALEPH VERBS, § 60.

The Piel of **מָצָא** may for the sake of distinction be rendered *to find out*.

Translate and give the corresponding forms of **קָטַל**:—

יִמָּצֵא, תִּמָּצְאָנָה (2), נִמָּצְאָתָם, נִמָּצְאָ (3), מִצְאָת, הַמִּצְאָת, הַמִּצְאָנָה (2), תִּמָּצְאָנָה (2), מִצְאָנִי, מִצְאָנָה, אִמָּצְאָהוּ, יִמָּצְאָהּ.

REMARK 43. The verb **מָלָא** 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-שְׁמוּאֵל וַיֹּאמֶר הֲנִנִי וַיִּרְץ אֶל-עֲלִי וַיֹּאמֶר הֲנִנִי בִּרְקֹאתְ לִי וַיֹּאמֶר לֹא-קָרָאתִי שׁוּב שָׁלֵב וְיָלַךְ וַיִּשָּׁקֵב: קִים קָרָא אֶל-אֱלֹהֵיהֶם: וַתֹּאמֶר אֱלִיהֶן אֶל-תִּקְרָאנָה לִי נַעֲמִי קָרָאנִי לִי מָרָא: וּמְלֹאתִי אֶת-הַפִּיִת הַזֶּה כְּבוֹד: וַתְּבֹאנָה וַתְּמַלְּאנָה אֶת-הַרְהָטִים: הִגִּידִי



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

See also the rules in § 73.

שְׁלֹשָׁה יָמִים : שְׁשֵׁה בָּנִים : חֲמִשִּׁים אוֹשׁ : שְׁלֹשׁ אַנְשִׁים : אַרְבָּעָה  
מַלְכִּים : שִׁבְעָה כְּהֻנִּים : שְׁשֵׁה הַדָּשִׁים : שְׁשֵׁת יָמִים : שְׁנֵי נְעָרָיו : חֲמִשָּׁה  
הַמְּלָכִים : שִׁבְעַת הַיָּמִים : שְׁלֹשׁ הָעָרִים : שֵׁשׁ כְּנָפַיִם : עָרִים שְׁתַּיִם :  
שְׁתַּיִם נָשִׁים : עָרִים אַרְבָּעִים וּשְׁמֹנֶה : אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה :  
יָמִים שְׁנַיִם : שְׁנַיִם הָרָכִים : בֶּן־שְׁמֹנֶת יָמִים : בַּת־שְׁעִים שָׁנָה : בֶּן־  
שְׁלֹשִׁים שָׁנָה דָּוִד בְּמָלְכוֹ : הוּא וְשֵׁתִי בְּנֹתָיו : שְׁלֹשָׁה<sup>1</sup> אֵלֹהִים בְּנִי־זָחַל :  
שְׁנַיִם עֶשְׂרֵת אַנְשִׁים : שְׁתַּיִם עֶשְׂרֵה הָאֲבָנִים הָאֵלֹהִים : שְׁתַּיִם וּשְׁמוֹנִים  
שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה : שְׁנַיִם וְעֶשְׂרִים אֶלֶף שְׁלֹשָׁה וּשְׁבַעִים וּמֵאוֹתָם :  
בְּשֵׁנַת שְׁתַּיִם בַּחֹדֶשׁ חֲשָׁשׁ בַּיּוֹם אֶחָד לַחֹדֶשׁ : בְּשֵׁנַת אַרְבַּע בְּאַרְבָּעָה  
לַחֹדֶשׁ חֲתָשְׁעִי : בְּשְׁלֹשִׁים שָׁנָה בְּרַב־יָעִי בְּחֲמִשָּׁה לַחֹדֶשׁ : בְּשֵׁנַת חֲתָשְׁעִי  
לְמָלְכוֹ בַּחֹדֶשׁ הָעֶשְׂרִי בְּעֶשְׂרֵת לַחֹדֶשׁ : בַּיּוֹם עֶשְׂרִים וְאַרְבָּעָה<sup>2</sup> לְעֶשְׂתֵּי־  
עֶשְׂרֵת חֹדֶשׁ : וּנְתַתֶּם חֲמִישִׁית לְפָרְעָה : רַב־יָעִית הַיּוֹם : שְׁלִישִׁית־הַשָּׁקֶל :  
עֶשְׂרֵת הָאָפֶה :

<sup>1</sup> Observe the distinction between the predicate and the attributive.

<sup>2</sup> § 65. 3.

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

וַיִּזְכֹּר אֱלֹהִים אֶת־נֶחַח וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אָתָּה  
בַּתְּבָה וַיַּעֲבֹר אֱלֹהִים רוּחַ־עַל־הָאָרֶץ וַיִּשְׁכַּח הַמַּיִם : וַיִּסְכְּרוּ מַעְיָנֹת  
תְּהוֹם וְאַרְבַּת הַשָּׁמַיִם וַיִּכְלָא הַגְּשָׁם מִן־הַשָּׁמַיִם : וַיִּשְׁבּוּ הַמַּיִם  
מֵעַל הָאָרֶץ הַלְוָה וְשׁוֹב וַיַּחֲסְרוּ הַמַּיִם מִקְצֵה חֲמִשִּׁים וּמֵאוֹת יוֹם : וַתִּגַּח  
הַתְּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְע־הָעֶשְׂרִי יוֹם לַחֹדֶשׁ עַל הַר־אָרָט : וְהַמַּיִם  
הָיוּ הַלְוָה וְחֹסֵר עַד הַחֹדֶשׁ הָעֶשְׂרִי בְּעֶשְׂרִי בְּאַחַד לַחֹדֶשׁ נִרְאָה רֶאשִׁי  
הַהָרִים : וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת־חַלְוֹן הַתְּבָה אֲשֶׁר עָשָׂה :  
וַיִּשְׁלַח אֶת־הָעֶרֶב וַיֵּצֵא נֹחַ וְשׁוֹב עַד־רִבְעַת הַמַּיִם מֵעַל הָאָרֶץ : וַיִּשְׁלַח  
אֶת־הַיּוֹנָה מֵאֹתוֹ לִרְאוֹת הַקְּלִי הַמַּיִם מֵעַל פְּנֵי הָאֲדָמָה : וְלֹא־מָצְאָהּ  
הַיּוֹנָה מְנוּחַ לְכַתְּרָגְלָהּ וַתָּשָׁב אֵלָיו אֶל־הַתְּבָה כִּי מַיִם עַל־פְּנֵי כָל־הָאָרֶץ  
וַיִּשְׁלַח דָּוִד וַיִּקְחֶהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתְּבָה :

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

## CHAPTER I. א

- 2 וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הָיְתָה חֹהוּ  
 3 וְבָהוּ וְהַשֶּׁשׁ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר  
 4 אֱלֹהִים יְהי אֹר וַיְהי־אֹר: וַיִּבְרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיִּבְדֵּל  
 5 אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וּלְחֹשֶׁךְ קִרָּא  
 6 לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים יְהי  
 7 רְקיעַ בְּתוֹךְ הַמַּיִם וַיְהי מְבַדֵּיל בֵּין מַיִם לַמַּיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקיעַ  
 8 וַיִּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לַרְקיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לַרְקיעַ  
 9 וַיְהיֶינָם: וַיִּקְרָא אֱלֹהִים לַרְקיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי:  
 10 וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד  
 11 וַתֵּרָאֵה הַיַּבְשָׁה וַיְהיֶינָם: וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אָרֶץ וּלְמַקְוֵה הַמַּיִם  
 12 קָרָא יַמִּים וַיִּבְרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ  
 13 דָּשָׂא עֵשֶׂב מִזֶּרַע זָרַע עֵץ פֶּרִי עֵשֶׂה פְרִי לְמִינֵהוּ אֲשֶׁר זָרְעוּבֹ  
 14 עַל־הָאָרֶץ וַיְהיֶינָם: וַתֵּצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֶּרַע זָרַע לְמִינֵהוּ  
 15 וְעֵץ עֵשֶׂה־פְרִי אֲשֶׁר זָרְעוּבֹ לְמִינֵהוּ וַיִּבְרָא אֱלֹהִים כִּי־טוֹב: וַיְהי־עֶרֶב  
 16 וַיְהי־בֹקֶר יוֹם שְׁלִישִׁי: פ וַיֹּאמֶר אֱלֹהִים יְהי מְאֹרֶת בְּרָקיעַ  
 17 הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהַיּוֹם לְאֹתֹת וּלְמוֹעֲדִים וּלְיוֹמִים  
 18 וְלַשָּׁנִים: וְהַיּוֹם לְמְאֹרֹת הַבָּרָקיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהיֶינָם:  
 19 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמְּאֹר הַגָּדֹל לְמַמְשֶׁלֶת  
 20 הַיּוֹם וְאֶת־הַמְּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֶת הַכּוֹכָבִים: וַיִּתֵּן  
 21 אֹתָם אֱלֹהִים בְּרָקיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה  
 22 וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיִּבְרָא אֱלֹהִים כִּי־טוֹב: וַיְהי־עֶרֶב  
 23 וַיְהי־בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים וְשַׂרְצֵי הַמַּיִם שֶׁרָץ  
 24 גִּפְשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רְקיעַ הַשָּׁמַיִם: וַיִּבְרָא  
 25 אֱלֹהִים אֶת־הַחַיִּוֹת הַגְּדֹלִים וְאֶת כָּל־גִּפְשׁ הַחַיָּה הַרְמֹשֶׁת אֲשֶׁר  
 26 שָׂרָץ הַמַּיִם לְמִינֵיהֶם וְאֶת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיִּבְרָא אֱלֹהִים כִּי־טוֹב:  
 27 וַיִּבְרָךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיּוֹמִים



23 והעוף ירב בארץ: ויהי-ערב ויהי-בקר יום השישי: פ ויאמר  
 24 אלהים הוצא הארץ נפש חיה למינה בהמה ורמש וחייתו-ארץ  
 למינה ויהי-קנן: ונעש אלהים את-חילת הארץ למינה ואת-הבהמה כה  
 26 למינה ואת כל-רמש האדמה למינהו וברא אלהים פרוטוב: ויאמר  
 אלהים נעשה אדם בצלמנו פדמותנו וירדו בדגת הים ובעוף  
 27 השמים ובהמה ובהארץ ובהכל-הרמש הרמש על-הארץ: ויברא  
 אלהים את-האדם בצלמו בצלם אלהים ברא אתו זכר ונקבה  
 28 ברא אתם: ויברך אתם אלהים ויאמר להם אלהים פרו ורבו  
 ומלאו את-הארץ וכבשהו ורדו בדגת הים ובעוף השמים ובהכ-היה  
 הרמשת על-הארץ: ויאמר אלהים הנה נתתי לכם את-כל-עשב  
 29 זרע זרע אשר על-פני כל-הארץ ואת-כל-העץ אשר-בו פרי-עץ זרע  
 זרע לכם יהיה לאכלה: ולכל-חיה ח' הארץ ולכל-עוף השמים ולכל  
 30 רמש על-הארץ אשר-בו נפש חיה את-כל-הרק עשב לאכלה ויהי-קנן:  
 31 וברא אלהים את-כל-אשר עשה והנה-טוב מאד ויהי-ערב ויהי-  
 בקר יום השישי: פ

## CHAPTER II. ב

2 ויכלו השמים והארץ וכל-צבאם: ויכל אלהים ביום השביעי  
 מלאכתו אשר עשה וישבת ביום השביעי מכל-מלאכתו אשר עשה:  
 3 ויברך אלהים את-יום השביעי ויקדש אותו כי בו שבת מכל-  
 4 מלאכתו אשר-ברא אלהים לעשות: פ אלה חולדות השמים  
 5 והארץ בה-בראם ביום עשה יהוה אלהים ארץ ושמים: וכל שית  
 השדה טרם יהיה בארץ וכל-עשב השדה טרם וצמת כל ל'א המטיר  
 6 יהוה אלהים על-הארץ ואדם אין לעבד את-האדמה: ואר געה  
 7 מדהארץ והשקה את-כל-פני האדמה: וליצר יהוה אלהים את-  
 האדם עפר מדהאדמה ופח באפיו נשמת חיים ויהי האדם  
 8 לנפש חיה: וישע יהוה אלהים גן בעדן מקדם ונשם שם את-  
 9 האדם אשר יצר: ונצמת יהוה אלהים מדהאדמה פליעץ נחמד  
 למראה וטוב למאכל ועץ החיים בתוך הגן ועץ הדעת טוב ורע:  
 ונהר יצא מעדן להשקות את-הגן ומשם יפרד והנה לארבעה  
 ראשים: שם האחד פישון הוא הסבב את כל-ארץ התוילה  
 11 אשר-שם תהב: ותהב הארץ הוא טוב שם תבלל ואבן השתם:  
 12



13 וְשִׁמְחֵהוּ הַשָּׂמִי גִיחוּן תּוֹא הַסּוּבֵב אֶת כְּלֵי־אֶרֶץ מִוֶּשֶׁת וְשִׁמְחֵהוּ  
 14 הַשְּׁלִישִׁי הַדָּקֵל הוּא הַהֶלֶךְ קַדְמַת אֲשֶׁר וְהַנְּהַר הַרְבִּיעִי הוּא פָּרָה׃  
 טו וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְחֵהוּ בְּגֹן־עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ׃  
 16 וַיִּצְוֵה יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכֹּל עֵץ־הַגָּן אָכַל תֹּאכַל׃ וּמֵעֵץ  
 17 הַדַּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיֹום אָכַלְהָ מִמֶּנּוּ מוֹת תָּמוּת׃  
 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר  
 19 כְּנֶגְדּוֹ׃ וַיִּצְרֶה יְהוָה אֱלֹהִים מִן־הָאָדָמָה כְּלֵי־חַיִּית הַשָּׂדֶה וְאֵת כְּלֵי־עוֹף  
 הַשָּׁמַיִם וַיִּבְרָא אֶל־הָאָדָם לְרֵאוֹת מַה־יִּקְרָא־לּוֹ וְכֹל אֲשֶׁר יִקְרָא־לּוֹ הָאָדָם  
 כ נֶפֶשׁ חַיָּה הוּא שְׁמוֹ׃ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכֹל־הַבְּהֵמָה וּלְעוֹף  
 21 הַשָּׁמַיִם וּלְכֹל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ׃ וַיִּפְלֵה יְהוָה  
 אֱלֹהִים׃ תַּרְדֵּמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצַּלְעֹתָיו וַיַּסְגֵּר בָּשׂוֹר  
 22 תַּהֲתַנְּהָ׃ וַיִּבְנֶן יְהוָה אֱלֹהִים׃ אֶת־הַצִּלְעַ אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה  
 23 וַיִּבְרָאָה אֶל־הָאָדָם׃ וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עָצָם מֵעַצְמִי וּבָשׂוֹר  
 24 מִבָּשָׂרִי לִזְאֹת וַיִּקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחְתִּי־זֹאת׃ עַל־כֵּן יִעֲזֹב־אִישׁ  
 כה אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיִּהְיוּ שְׁנֵיהֶם  
 עַרְוִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָהֲבֹשׁוּ׃

## CHAPTER III. ג

א וַתִּנְחַשׁ הַיָּה עוֹרִים מִכֹּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר  
 2 אֶל־הָאִשָּׁה אַם כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכֹּל עֵץ הַגָּן׃ וַתֹּאמֶר  
 3 הָאִשָּׁה אֶל־הַנָּחַשׁ מִפְּרִי עֵץ־הַגָּן נֹאכַל׃ וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגָּן  
 4 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעִי בּוֹ פֶּן־תָּמּוּתוּן׃ וַיֹּאמֶר  
 ה הַנָּחַשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמוּתוּן׃ כִּי יִרְעֶה אֱלֹהִים כִּי בְיֹום אָכַלְכֶם  
 6 מִמֶּנּוּ וַנִּפְקְחוּ עֵינֵיכֶם וַהֲיִיתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וָרָע׃ וַתֵּרָא הָאִשָּׁה  
 7 כִּי טוֹב הַלֵּץ לְמֵאֲלָל וְכִי תֹאדָה־הוּא לְעֵינָם וַנְחַמֵּד הָעֵץ לְהַשְׂכִּיל  
 וַתִּקַּח מִפְּרִיָּו וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכַל׃ וַתִּפְקְתָה עֵינֵי  
 שְׁנֵיהֶם וַיִּבְדְּלוּ כִּי עִרְמָם הֵם וַיִּתְפָּרוּ עֲלֵה הָאֲנָה וַיַּעֲשׂוּ לָהֶם חַגְלֹת׃  
 8 וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּהַלְּקָה בְּגֹן לְרֵיחַ הַיּוֹם וַתִּתְחַבֵּא  
 9 הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגָּן׃ וַיִּקְרָא יְהוָה  
 אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ אֵיכָה׃ וַיֹּאמֶר אֶת־קוֹלָהּ שָׁמַעְתִּי בְּגֹן  
 11 וַאֲיָרָא כִּי־עוֹרִים אָנֹכִי וַאֲחַבָּא׃ וַיֹּאמֶר מִי הִגִּיד לָהּ כִּי עִרְמָה אָתָּה  
 12 הַמִּזְהֵעַץ אֲשֶׁר צִוִּיתִיָּה לְבַלְתִּי אָכַל־מִמֶּנּוּ אָכַלְתָּ׃ וַיֹּאמֶר הָאָדָם

- 13 האשה אשר נתתה עמלי הוא נתתה לי מן העץ האכל : ויאמר  
 יהוה אלהים לאשה מה זאת עשית ואתאמר האשה חננש השואני  
 14 האכל : ויאמר יהוה אלהים , אלה הנחש , פי עשית זאת ארור אתה  
 מפלה בהמה ומכל חית השדה על גחונך תלך ועפר תאכל כל ימי  
 חייך : ואיבה , אשית בינה ובין האשה ובין זרעה ובין זרעה  
 15 הוא ושיפתו ראש ואתה תשופנו עקב : ס אלהאשה אמר  
 הרבה הרבה עצבונך והרלך בעצב תלכי בנים ואל אישך תשוקתך  
 16 והוא ומשלבך : ס ולאדם אמר כי שמעת לקול אשתך ותאכל  
 מן העץ אשר צויתיה לאמר לא תאכל ממנו ארוחה האדמה  
 17 בעבורך בעצבונך תאכלנה כל ימי חייך : וקוץ ודרדר תצמיח לך  
 18 ואכלת את עשב השדה : בזעת אפיה תאכל לחם עד שובך אל  
 19 האדמה כי ממנה לפחת פועל אתה ואל עפר תשוב : ויקרא כ  
 האדם שם אשתו חווה כי הוא היתה אם פלחי : ונעש יהוה  
 20 אלהים לאדם ולאשתו פתות עור ויבלשם : פ ויאמר  
 21 יהוה אלהים הן האדם היה פאחד ממנו לדעת טוב ורע ועתה ,  
 22 פנישלה ידו ולקח גם מעץ החיים ואכל והי לעלם : וישלחהו  
 23 יהוה אלהים מגן עדן לעבד את האדמה אשר לקח משם : ויגרש  
 24 את האדם וישכן מקדם לגן עדן את הכרבים ואת להט החרב  
 זמתהפכת לשמר את דרך עץ החיים :

## MASORETIC NOTES EXPLAINED.

ב' רבתי . . . .	Large Beth.
ה' זעירא . . . .	Small He.
דגש אחר שורק . . . .	Daghes after Shurek.

# LESSONS IN WRITING HEBREW.

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## 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 'o 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* אָחָא לְכֶם lit. *a brother is to you*; *He has no son* אֵין לוֹ בֶן lit. *there is no son to him*.

Translate into Hebrew :—

Ye *masc.* I and he. They *masc.* and they *fem.* She and thou *fem.* Ye *fem.* and we. In us. In them (*m.* and *f.*). In me. In her. In thee (*m.* and *f.*). In you (*m.* and *f.*). From eternity unto eternity thou art God. From God to us. From me to you. We are in the house, ye are in the field. He is in the light, I am in darkness. The earth is Jehovah's. The silver is mine and the gold is his. Heaven is thine. God is for us. God is not like man. We are like you. He is like us. The house is yours, and the field is theirs. The sea is his. The bread is mine. I have no bread in the house. We have a brother; he is still living. You have no brother. There is no beast in the field.

### 3. OTHER PRONOUNS, § 30.

Translate into Hebrew :—

This house. In this house. This is the house. That field. From that field. That is the field. God, who is in the heavens. Who is in the heavens? The bread, which is in the house. What is in the house? Who am I? What are we? These stars. These are the stars. From this day. In this day. Whose is this house? Whose is that bread? The place in which we are. The land in which I am. Who is this *masc.*? What is this *fem.*? Who art thou *fem.*? Is this<sup>2</sup> thou<sup>1</sup> *masc.*? This field, in which thou art. The land, from which they are. These waters, which are from the sea. Jehovah is mine and I am his. Ye are light in Jehovah. We belong to the day: we belong not to the night nor to darkness.

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

Write the Kal preterite and infinitives of קָטַל, כָּבַד, and שָׁכַל 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 יָתַן לוֹ אֱלֹהִים רְכוּשׁ *God gave to him property.*

Translate into Hebrew :—

I shut the house. She shut the door. He shut the heavens. They ruled over this land. Who gave you (Heb. to you) those vessels? To whom did he give this field? What did they give me? The sun ruled over the day and the stars ruled over the night. Thou didst pour water from the heavens upon the earth. He poured. She gave us gold and silver in the vessels. They gave to him honor and majesty. They kept the commandment. We kept the Sabbath. God gave us a command-



me:lt 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 **קָטַל** 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 שָׁבַל.

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 **קָטַל**.

Translate:—

Ye (*m.* and *f.*) will be caused to kill. We shall kill ourselves. Kill thyself (*m.* and *f.*). Causing to kill. Thou (*m.* and *f.*) wilt cause to kill. Cause ye (*m.* and *f.*) to kill. They (*m.* and *f.*) will kill themselves. I shall be caused to kill. Killing one's self. Caused to kill. He will be caused to kill. She will cause to kill.

I withheld the rain from you. I shall cause it to rain upon this field and I shall not cause it to rain upon that field. Thou wilt clothe them with (lit. cause them to put on) splendor and majesty. He will clothe the heavens with darkness. Clothe (2 *m. s.*) all the nations with joy and gladness. He will be made king and will

be honored in all the land. Ye will be caused to reign. We shall be caused to reign. Thou wilt be caused to reign. What shall I offer to God? Shall all the remnant be cut off? Joy shall be cut off from Israel. All these nations shall be cut off. Shall we cause the work to cease? Who shall separate us from him? What shall separate him from us? I am separating between good and evil. He shall cause them to dwell in the land.

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

DIRECTION 3. In narrating the past, the first verb is commonly to be put in the preterite and the succeeding verbs in the future with Vav Conversive, provided the verb stands at the beginning of the clause. If, however, any verb of the series is for any reason removed from the beginning of its clause and so separated from the conjunction, it must be put in the preterite, § 79. 2.

4. In a paragraph relating to the future, the first verb is commonly to be put in the future or imperative, as the case may be, and the succeeding verbs in the preterite with Vav Conversive, provided they stand at the beginning of their own clause. But if any verb of the series is separated from the conjunction by an intervening word, it must be put in the future.

5. A negative imperative must be translated by **לֹא** with the future, the apocopated form being used if one exists, § 78. 8.

Translate into Hebrew:—

He anointed me and caused me to reign instead of David. They drove out the nations and subdued the

land and 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 **שָׁחַט** 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. infn.*) 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 קטל 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. **הִנֵּנִי**, 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 דְבַר *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 (אָ) 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 חָזַק *to be strong*.

Translate:—

Ye (*m. and f.*) stood. We shall stand. They (*m. and f.*) will stand. Thou (*m. and f.*) wilt stand. Stand thou (*m. and f.*) I shall stand. To be stood. I was stood. She was stood. Ye (*m. and f.*) will be stood. Be ye (*m. and f.*) stood. He shall be stood. We shall cause to stand. Thou shalt be caused to stand. Thou (*m. and f.*) wast caused to stand. They were caused to stand. They caused to stand. Caused to stand. Causing to stand. I shall eat. Ye (*m. and f.*) will be strong. Be thou (*m. and f.*) strong. She will eat.

The curse was turned to a blessing. I shall turn day to night. Turn (thou) these stones to bread. Darkness shall be turned to light. I shall cause them to eat bread. He caused his people to eat manna. Have ye not eaten? What have you (Heb. is to you) to eat? There is no bread to eat. It shall not be eaten. The priests shall



eat it Eat no bread in this place. Ye shall not eat from this tree. Ye have forsaken me and I will forsake you. Will ye forsake me? Thou shalt serve him and he will not forsake thee. Serve Jehovah with all thy heart and with all thy soul. All the nations shall serve him. Who is Jehovah that I shall serve him? It shall be said to you, Ye are my people and I am your God. The words of Jehovah were verified. He is a living God and an everlasting king (Heb. king of eternity). He is king of kings.

### 17. AYIN GUTTURAL VERBS, § 54.

The verb  $\text{בִּשְׂא}$  has in Kal and Niphal the sense of *redeeming*, in Piel, Pual, and Hithpael that of *polluting*.

Write the paradigm of  $\text{בִּשְׂא}$ .

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

sittetl (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 (לֵב) 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 (כֹּל) good from us.

### 19. PE NUN VERBS, § 56.

The *Kal* and *Niphal* of פָּנָה, 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 פָּנָה *to approach* and the *Kal* of נָתַן *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 sware 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 **צִבְּצַב** *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. We 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, where<sup>1</sup> we wearied him and did not walk in his ways. Where did we weary him? If Jehovah be (the) God, go after him; and if Baal, serve him. Whither thou wilt go, I shall go. This is the man to whom ye shall go. To whom shall we go? thou hast the words of life. If ye will serve me with all your heart, then (*Vav with pret. Rem. 37*) will I cause you to dwell in this land forever.

<sup>1</sup> Observe in this and the following sentences the distinction between the relative and the interrogative.

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

Write the paradigm of קים *to rise* and the Kal of ריב *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  $\text{נָחַן}$  to *find*.

Translate:—

Ye (*m.* and *f.*) found. We were found. Thou (*m.* and *f.*) didst find out. They caused to find. I found myself. He was found. To cause to find. To be found. Finding one's self. They (*m.* and *f.*) will cause to find. Ye (*m.* and *f.*) will find. She will be found. He will find. Ye (*m.* and *f.*) will find out. Find ye (*m.* and *f.*) Cause ye (*m.* and *f.*) to find. Ye were found.

I shall call to him and he will hear my voice. They called the name of the city Ur of the Chaldees. Call ye this young man. Call to me in the day of evil; I will deliver thee. Thy name shall not be called Naomi; thou shalt be called (Heb. to thee shall be called) Mara. Jehovah brought you out from that land. I shall bring you out from all the lands in which ye are and will give you this good land which I sware 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  $\text{גָּלָה}$ .

Translate:—

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

vealed. Thou (*m. and f.*) wast revealed. He was revealed. I was revealed. Ye (*m. and f.*) uncovered. They uncovered. He was uncovered. We were uncovered. She was exiled. Thou (*m. and f.*) wast exiled. Thou (*m. and f.*) didst exile. They exiled. I uncovered myself. To exile. To uncover. To be revealed. To reveal. Thou (*m. and f.*) wilt be revealed. I shall reveal. He will uncover. We shall be uncovered. They (*m. and f.*) will exile. She shall be exiled. Be ye (*m. and f.*) revealed. Uncover thyself (*m. and f.*). Revealing.

The house was built in the city. My father built it. He began to build it and my brother finished it. I have finished the work which thou gavest me to do. Who will build an altar in this place to Jehovah? They built a dwelling for him in Jerusalem. All the nations shall go up to Jerusalem to serve Jehovah. To go up and to go down. They offered burnt-offerings upon the altar. I did as Jehovah commanded me. Bring him up to me in the bed. And it came to pass (Heb. it was) as he finished to offer the burnt-offering that (Heb. and) fire fell from heaven. They made for him a throne of gold. Solomon built him a house. Wilt thou dwell in this house which has been built for thy name? He went up into heaven. He shall descend a second time from heaven. Jehovah appeared to Solomon in Gibeon.

## 25. NUMERALS, § 65.

**DIRECTION 8.** The preposition *of* following a cardinal number must be expressed by מִן, thus הַמִּשָּׁה מִן הַסּוּסִים *five of the horses*, not הַמִּשָּׁה הַסּוּסִים which would mean *the five horses*; שִׁבְעָה מֵהֶם *seven of them*, not שִׁבְעָהּם which would mean *they seven*.

9. In compound numbers insert the conjunction *and* between the different denominations, which may proceed either from the higher to the lower or the reverse; thus for *sixty-five* write either *sixty and five* or *five and sixty*.

Write the masculine absolute of the cardinals from one to ten in their order. Write the present date, year, month, and day.

Translate, noting each case in which different forms may be used, or in which the order of the words may be varied:—

Four heads. Ten seas. Twelve nations. Thirty of the Philistines. Fifty days. A hundred men. Six nights. Eight shekels. Three years. The seven stars. Seven of the stars. Seven stars. These seven stars. Twenty rocks. Eleven women. Nine kings. Two vessels. Nine virgins. Five stones. Twenty-four priests. Sixty houses. Sixteen months. Eighty queens. Six hundred years. Three hundred and sixty-five days. In the fifth year of (Heb. to) king Solomon, in the tenth month, in the second day of the month. In the twenty-first of the eighth month. In the third of this month. The third [part] of the month. The fourth [part] of the year. The eighth [part] of the shekel. The eighth shekel. Eight of the shekels. He is eight years old. She is nineteen years old. All the days of Adam were nine hundred years and thirty years and he died.

## 26. TO ACCOMPANY GEN. 1:1.

Heaven. Earth. In heaven. In earth. The heaven. The earth. In the heaven and in the earth. Beginning In [the] beginning. He created God created. I created. In [the] beginning thou createdst the earth and the heaven. Creating. God the creator of (lit. the

[one] creating) the heaven He will create. Thou wilt create. I shall create an earth and heaven. He was created (Niphal). We were created. Thou wast created. I was created. Ye were created. In [the] beginning were created the heaven and the earth. In [the] beginning was created the earth. [There] will be created an earth. [There] will be created a heaven.

## 27. GEN. 1 : 2.

Darkness. The darkness. And the darkness. In darkness. In the darkness. And in the darkness. Face. The face. The face of [the] deep. The face of the heaven. He was. I was. We were. Ye were. Thou wast. He will be. I shall be. We shall be. They will be. The earth will be waste and void (desolation and emptiness). Darkness was on the waters and on the face of the earth. Spirit. The Spirit. The Spirit of God brooded over the deep. The Spirit will brood. In the beginning the Spirit [was] brooding over the waters. God created the darkness and the waters. The deep was created. And the waters of the deep were waste and void.

## 28. GEN. 1 : 3, 4.

He said. They said. And he said (Vav Conv.). And they said. I said. Ye said. We shall say. She will say. We saw. They saw. He saw. And he saw. He will see. God [is] seeing in the light and in the darkness. The waters were seen (Niph.). The earth was seen. The light will be seen. God saw the light. Good light. Light [is] good. The good light. The light [is] good. God is good. God is<sup>2</sup> (Heb. he, § 67, 2) light<sup>1</sup>



He saw that the light was good. God divided between the earth and the heaven. God [is] dividing between the darkness and the light. The waters were divided. They will be divided: I divided. Ye divided Thou wilt divide. Divide thou.

### 29. GEN. 1 : 5, 6.

Day and night. The day and the night. In the day and in the night. To the days and to the nights. To divide between days and nights. We shall call. We called. And we called (Vav Conv.). Thou didst call the firmament heaven. I called the darkness night, and the light I called day. The light (Heb. to the light) shall be called day. It was evening. One evening. One morning. One God. One earth. In the midst of the earth. In the midst of the heaven. Between the heaven and the earth (two constructions). God shall say to the waters, Be ye divided. Let there be light. Let there be darkness. God saw the firmament. The firmament [is] good.

### 30. GEN. 1 : 7, 8.

God made the day and the night. Thou madest the firmament. Thou didst divide the waters. I shall make. He will make. And he made (Vav Conv.). I made the earth and the waters. We were made. The earth was made. The waters were made. I made the heaven which [is] above the earth and the earth which [is] under the heaven, and the waters which [are] under the earth. He divided the day from the night. Light was made in one day, and the firmament was created in a second day. And he called the beginning of the day morning, and the beginning of the night he called evening. A second



morning. The second evening. And it was so. And he did so.

### 31. GEN. 1 : 9, 10.

They were gathered. Ye were gathered. We were gathered. And they were gathered. Ye shall be gathered. To be gathered. Being gathered. He said to the waters, Be ye gathered unto the seas. The waters which were under the heaven were gathered unto one place, and the waters which were above the heaven were gathered unto a second place. The dry [land] was seen. The sea was seen. See thou the earth and the heaven. He made the waters which are in the sea. They called the dry [land] earth. The collection (gathering together) of waters shall be called sea. The God of heaven made the sea and the dry land. He divided the sea from the dry land. He said and it was [done].

### 32. GEN. 1 : 11-13.

God said to the earth, Bring forth (either of two verbs) grass. The earth brought forth herb and tree. Grass sprang up. Grass was brought forth. He said to the herb, Produce seed, and it was so. The herb produced seed (according) to its kind. I have sown the seed. Ye have sown. They have sown. In the morning sow thou the seed. The seed was sown in the evening. The herb will produce seed. The tree will yield fruit. A fruit-tree. The fruit-tree (§ 75. 5). The seed of the fruit-tree is in the fruit. To the tree yielding fruit [there] is seed according to its kind. The fruit, whose seed is in it. Seas, in the midst of which are waters. A day in which there is light. A night in which there is darkness.

## 33. GEN. 1:14-16.

Let there be light. Let there be a light (luminary) One great light. The second small light. Two great lights. The two small lights. Two of (Heb. from) the small lights, which (Heb. to which) they have called stars. The stars will give light in the night. He made one light for the rule of the day. The second light was made for the rule of the night. He divided between lights and lights (Heb. to lights). Thou didst divide between the great lights and the stars. God created the lights and said (Vav. Conv.) to them, Give light upon the earth and divide day from night; and it was so. There shall be signs in the heaven and in the earth. One season. A second day. The third year. Two years and two days. Let there be stars giving light in the night.

## 34. GEN. 1:17-20.

In the fourth day God made the two great lights and the stars and in the firmament of heaven he set (Heb. gave) them. He set the firmament above the earth and the earth above the sea. I gave. They gave. We gave. Thou gavest. She gave. Giving. To give. He will give. We shall give. Given. Ye will give. One light ruled the day. A second light shall rule the night. Thou [art] ruling the earth and the sea. God saw that the lights [were] good. He made the reptiles (collective) which are in the waters. He divided between the reptile and the fowl. A soul of life. The soul of life. Thou madest the soul of life which is in the fowl and in the reptile. In the morning they flew away.

## 35. GEN. 1:21-23.

They were fruitful and multiplied (Vav Conv.) and filled the earth and the sea. The waters [are] filling (Piel) the sea. The sea shall be filled. The stars shall fill the heavens. The moving soul of life shall be fruitful and multiply upon the earth. Great monsters. The great monsters. All the great monsters of the sea. The monsters of the sea are great. God created them and he will bless them. He blessed the winged fowl and every soul of life which he had made. He caused the fowl to multiply in the earth and the monsters in the seas. Blessed be God. Bless ye God. Bless God, O my soul. God is blessing (Piel) every morning and every evening.

## 36. GEN. 1:24-27.

The beast of the earth was made after its kind. Man was created in the likeness of God, and in his image. The earth brought forth cattle and reptile creeping upon the ground. God made lights for the rule of the day and of the night; and the man he created for the rule of the earth. Thou didst make man according to thine image and in thy likeness. Man (Heb. with article) was made in the image of him that created (Heb. the [one] creating) him. Rule thou over the fish of the sea and have dominion over all the earth. Let the fish multiply in the sea. The fowl shall fly over the face of heaven. He made them male and female. Every beast of the earth was made male and female.

## 37. GEN. 1:28-31.

Subdue ye the earth and fill it and multiply upon it and have dominion over all which is in it. God blessed

all that he had made. He saw that it was very good. He gave to the man the fruit of the earth for food. Thou hast given to us every herb. To the beast of the earth every green herb was given. It will be given. To be given. Give thou. Give ye. See thou what God has made. He made light in one day. In a second day he made the firmament. In a third day the dry [land] was seen and it brought forth herb and trees. In a fourth day he made the great and small lights. In a fifth day birds and fish were made. In a sixth day he made cattle and created man (Heb. with article) in the image of God.

### 38. GEN. 2:1-5.

The earth was finished. The host of heaven was finished. The earth and the heaven were finished. I have finished my work. Thou hast not finished thy work. We have not yet finished our work. They will finish their work. Your work will be finished and ye will rest. These generations. These are the generations. These are the generations of Adam. These two generations. This day. This seventh day. This is the day which God has blessed. This is the seventh day in which God rested, and which he sanctified. No tree was yet in the ground. The earth had not yet brought forth herb nor (Heb. and) bush. In the fifth day there was no man and beast of the field there was none, for they had not yet been created.

### 39. GEN. 2:6-10.

This is the earth which God created and made (Heb. [so as] to make). God blessed them and said (Heb. [so as] to say, or with Vav Conv.) to them, Be fruitful

Subdue the earth and rule (Heb. to rule) over it. God caused it to rain and watered the face of the earth. He causes it to rain (fut. § 78, 3) and waters the ground. A mist [is] ascending from the sea and the earth will be watered. We are as the grass, which sprouted in the morning and in the evening shall not be. This is your breath which Jehovah breathed in your nostrils. He placed Adam in the garden which he had planted and in which he had caused to grow every tree good for food. Four rivers. The four rivers. The four heads of the river. The six heads. The two gardens. Three days and three nights. Five mornings and five evenings. One small star.

## 40. GEN. 2:11-16.

Thou didst form Adam of dust. He made the man (Heb. to) a living soul. A great river is surrounding the land in which there is gold. The name of the garden is Eden. They called the garden Eden. The garden shall be called Eden. In the midst of the garden were two trees; the one was called the tree of life and he called the name of the second the tree of knowing good and evil. The place, where the garden of Eden was, is not known. He went. I went. He will go. We shall go. To go. Going. He took the man. He took him. He took her. He took us. He took you. He took me. He took thee. He will take the tree. Keep the seventh day and (Heb. to) sanctify it.

## 41. GEN. 2:17-20.

Adam ate of the evil fruit and died. This fruit is good; thou mayest freely eat (Heb. emphatic infin.) of it. He ate it. She ate it. We ate it. Thou shalt eat



it. Ye shall eat it. They shall eat it. Ye ate it. Ye ate of (Heb. from) it. It is not good for Adam to eat of it. He formed him. He formed her. He formed us. Thou formedst us. I formed you. I formed them. I formed him. Thou didst put Adam in the garden to till it. He tilled the ground and kept it. Every beast of the field came to Adam. In the cattle of the field, the beast of the earth, the fish of the sea, and the fowl of heaven there was not found a help the counterpart of Adam. God gave name (Heb. called names) to the day and to the night.

#### 42. GEN. 2:21-25.

Adam slept because a deep sleep from God had fallen upon him (§ 66. 2). A rib was taken and was made (Heb. built) into a woman and she was brought to him. One bone. His bone. His one bone. Two ribs. Her ribs. Her two ribs. One of (Direction 8, Lesson 25) his bones. Two of her ribs. Our three gardens. Three of our gardens. Four of their evenings. Five of your rivers. Six of the heads, into which the river was parted. Two of the men. Two of the women. They two, the man and the woman. Two of them. The woman left her father and her mother and clave to her husband. My mother has forsaken me. My father and my mother will not forsake me. Thou shalt do all that thy father and thy mother shall command thee.

#### 43. GEN. 3:1-5.

The cunning serpent. This tree is the best of all the trees (Heb. collective) in the garden. The man was the greatest of all the men of [the] east. The stars are the



smallest of all the lights in the firmament. The sea is greater than the dry [land]. Dying (emphat. infin.) he shall die. We shall die. I shall die. He died. She died. They died. Dying. He killed (caused to die). They killed. He was put to death. She shall be put to death. He said to the woman, Thou shalt not touch the tree lest thou die. Touch thou this fruit. I touched it and my eyes were opened and I knew good and evil. In the day of thy touching this tree (§ 89. 3) thou and thy wife shall die (§ 86. 1).

#### 44. GEN. 3 : 6-10.

The woman's eyes were opened and she saw. She gave of the fruit to Adam and he saw and ate. A desirable tree. The desirable tree. The tree is desirable. He took of it. She took it. Ye took it. We shall take. They (*f.*) will take. Its fruit was taken and eaten and it opened her eyes. Open thou mine eyes and I shall see. Both her eyes. The eyes of them both. Two of their eyes. Their four eyes. They heard Jehovah walking<sup>1</sup>. She heard the voice of Jehovah [who was<sup>2</sup>] walking in the midst of the trees. I saw the man eating<sup>1</sup>. Where is he? Here he is (Heb. behold him!). Where art thou? Here I am. I heard the tree falling<sup>1</sup>. The falling waters. We saw the stars falling from heaven. The woman and her husband hid themselves.

<sup>1</sup> The participle being a predicate will not agree with its subject Jehovah in definiteness, and hence must not receive the article, Remark 23, Lesson 13.

<sup>2</sup> See Remark 3, Lesson 7.

#### 45. GEN. 3 : 11-15.

Who commanded thee not to do this evil [thing] *fem.*? Not to hear. Not to see. Not to walk in the garden.

I shall command the stars not to give light in the night. Who did this? Didst thou see the woman who ate (Heb. the [one] eating) this fruit? Did the serpent deceive the woman? Eat ye of it and bless Jehovah. I shall not eat the fruit which he has commanded me not to eat. What is this, the woman has done? What are these? Who are these? The serpent is the most accursed of all cattle. Thy mother is the most blessed of all women. Thou art the greatest of all men. I told him. It was told to me. The serpent bruised his heel (Heb. him [as to] heel). He shall bruise the serpent's head.

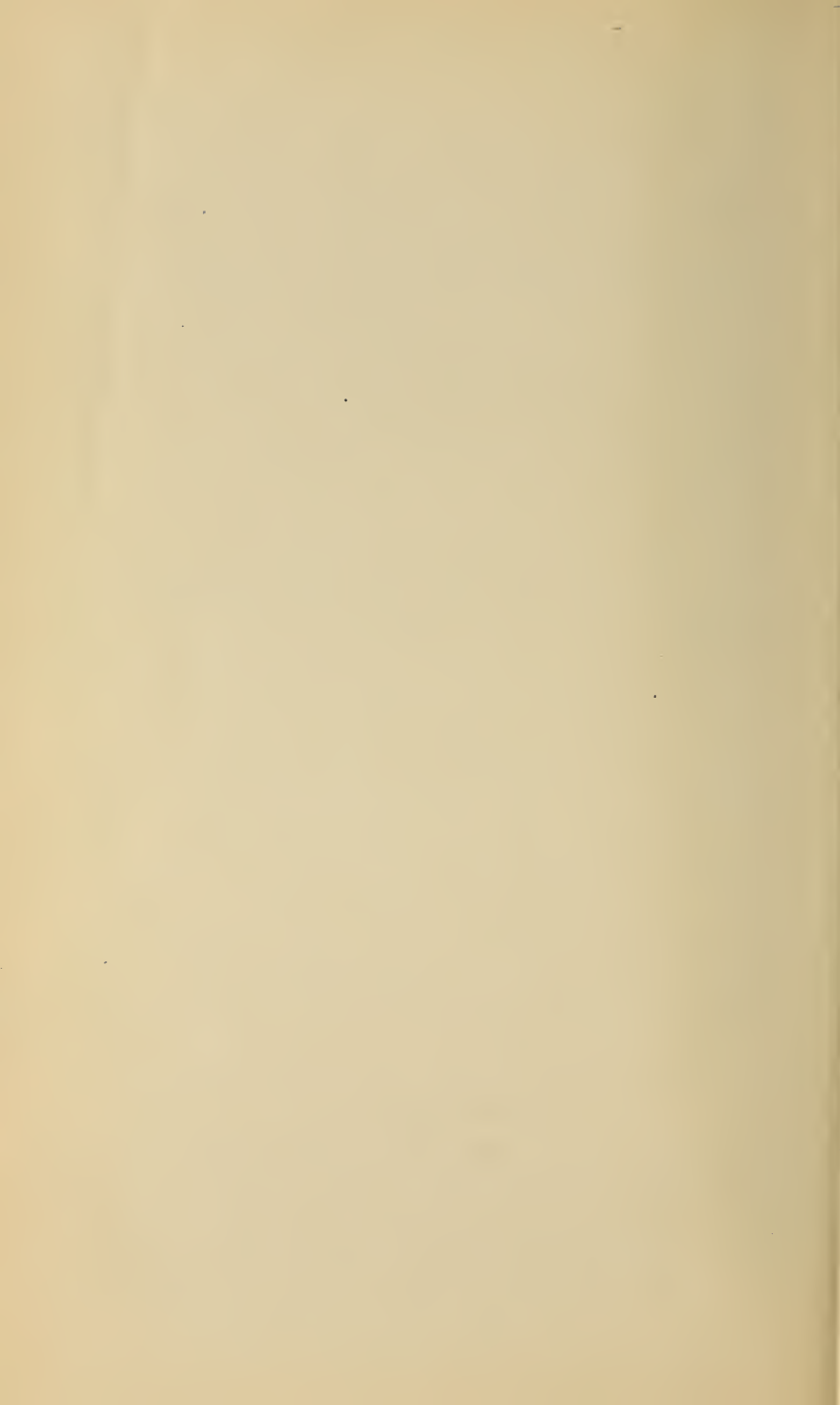
#### 46. GEN. 3 : 16-19.

I shall bless them that bless (Heb. blessing) thee, and curse them that curse (Heb. cursing) thee, and all the earth shall be blessed in thee. The woman heard the voice of the serpent. The woman hearkened to the voice of the serpent. The man hearkened to the voice of his wife, and ate the fruit of which God had commanded him not to eat. The woman bare three sons. Sons were born to him. They shall be born. I was born. We were born. These are the names of the sons of Adam. Whose son art thou? Return to dust (ye) sons of man. We returned. Have they returned? Will they (f.) return? He brought them back (caused them to return). They shall be brought back to the garden of the Lord.

#### 47. GEN. 3 : 20-24.

Adam called (Heb. to) the woman Eve. The woman was called Eve. The woman's name was Eve. God called his name Adam, and said, Because from the ground I have taken him. Did he not call the man Adam, accord-

ing to the name of the ground from whence he had taken him? Men have given (Heb. called) names to the stars of heaven. God called the name of the firmament heaven, and gave names to the day and to the night. See thou the ground from whence thou wast taken. Take ye of the food which I have brought for you and eat of it. Coats of skin were made for the man and for the woman and they were clothed. These God gave to them instead of the fig-leaves which they had sewed for themselves. He said to him, Put forth thy hand, and he put it forth. I shall send (Kal) him. I shall send her. He will send us. He will not send them. He has commanded us not to send you. Ye will send me away (Piel). We shall send thee away. I shall drive you out (Piel) from my garden. **He will keep me. Thou wilt keep them.**



# HEBREW-ENGLISH VOCABULARY.

אָב n. m. (const. אָבִי, pl. אָבוֹת) <i>father</i>	אַחֵר prep. <i>after</i>
אָבֵד v. K. (פָּא) <i>to perish. P. to destroy</i>	אֵי adv. (suf. אֵיזו) <i>where?</i>
אָבֶן n. m. f. <i>a stone</i>	אֵיבָה n. f. <i>enmity</i>
אָד n. m. <i>mist, vapor</i>	אֵיחָה adv. <i>where?</i>
אֶדוֹם n. m. <i>Edom</i>	אֵיכָה adv. <i>how?</i>
אֶדוֹן n. m. <i>lord, master</i>	אֵין (const. אֵין) <i>nothing there is not or was not</i>
אָדָם n. m. <i>man</i>	אֵין adv. <i>where? only after</i>
אֶרְצָמָה n. f. <i>ground, land</i>	מֵן, מֵאַיִן, <i>whence?</i>
אֶדְנִי n. m. <i>Lord</i>	אֵיפָה n. f. <i>ephah</i>
אָהַב or אָהֵב v. K. <i>to love</i>	אִישׁ n. m. (אֲנָשִׁים) <i>man, husband, each</i>
אֹהֶל n. m. (אֹהֳלִים) <i>tent</i>	אָכַל v. K. (פָּא) <i>to eat. H to cause to eat</i>
אֹהֲרֹן n. m. <i>Aaron</i>	אֵל adv. <i>not</i>
אוֹר v. K. N. <i>to shine. H. to cause to shine, give light</i>	אֵל n. m. <i>God</i>
אוֹר n. m. <i>light</i>	אֵל- prep. <i>to, unto, respecting</i>
אוּר n. <i>Ur</i>	אֵלָה see זָה
אוֹת n. m. f. (וֹת) <i>sign</i>	אֵלֹהִים commonly in the pl.
אָז adv. <i>then</i>	אֵלֹהִים n. m. <i>God</i>
אָזֶן n. f. (אָזְנוֹת) <i>ear</i>	אֶלְעָזָר n. m. <i>Eleazar</i>
אָח n. m. (const. אָחִי, pl. אָחִים) <i>brother</i>	אִם n. f. (אִמּוֹת) <i>mother</i>
אָחָב n. m. <i>Ahab</i>	אִם conj. <i>if, in a disjunctive question or</i>
אָחַד adj. <i>one</i>	אִמּוֹן v. N. <i>to be verified, found true</i>
אָחוּה n. f. <i>sister</i>	

- אָמָנָה n. *Amanah*  
אָמָנָם adv. *truly, indeed*  
אָמַר v. K. (פָּא) *to say*. N. *to be said*  
אָנָה adv. *whither?*  
אָנוּשׁ n. m. *man*  
אָנִי, אָנֹכִי pron. *I*  
אָף n. m. (אֶפְסִים) *nostril, face*  
אָף conj. *also, even*; אָף כִּי *how much more* or after a negative *how much less*; Gen. iii. 1, *is it even so that?*  
אָפֶר n. m. *ashes*  
אָרְפָּה n. f. *lattice, window*  
אָרְבַּעַה num. *four*  
אָרְבָּעִים num. *forty*  
אָרוֹן n. m. f. *ark*  
אָרֶץ n. m. f. (וְת) *earth, land*  
אָרַר v. K. P. *to curse*. N. *to be cursed*  
אָרָרַט n. *Ararat*  
אָשׁ n. m. f. *fire*  
אִשָּׁה n. f. (const. אִשָּׁת, pl. נָשִׁים) *woman, wife*  
אֲשֶׁר pron. *who, which*; conj. *that, because*; כַּאֲשֶׁר *as*  
אֲשֻׁרָה n. f. (ים. and וְת) *pillar*  
אֵת sign of the definite object  
אֵת prep. *with*  
אָתָּה m., אַתָּה f. pron. *thou*  
בְּ prep. *in, into, at, with*  
בְּאֵר n. f. *a well*
- בְּגָד n. m. *garment, pl. clothes*  
בֵּר n. m. *separation*; לְבָדוֹ *in his separation, i. e. alone*  
בָּנַל v. H. *to separate, divide*. N. *to be separated*  
בְּדִלְיָה n. *bdellium*  
בְּהֵי n. m. *emptiness*  
בְּהֵמָה n. f. *beast, cattle*  
בּוֹא v. K. (fut. יָבֹוא) *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*  
בֶּן n. m. (בְּנִים) *son*  
בָּנָה v. K. *to build*  
בַּעֲבוּר prep. *on account of*  
בַּעַל n. m. *Baal, lord*  
בֶּקֶר n. m. *morning*  
בָּרָא v. K. *to create*. N. *to be created*  
בָּרָד n. m. *hail*  
בְּרִית n. f. *covenant*  
בָּרַךְ v. K. P. *to bless*. N. Pu. *to be blessed*  
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 redeem*. P. *to defile*



גִּבְעוֹן n. *Gibeon*  
 גָּדוֹל adj. *great, large*  
 גָּדַל v. K. (fut. a) *to be great.*  
 P. *to make great*  
 גוֹי n. m. *nation*  
 גִּחְוֹן n. m. *belly*  
 גִּיחוֹן n. *Gihon*  
 גָּלַל v. K. *to roll*  
 גַּם conj. *also, even*  
 גְּמוּלָה n. m. *benefit*  
 גֶּן n. m. (גַּנִּים) *garden*  
 גָּרַשׁ v. K. P. *to drive out*  
 גֹּשֶׁם n. m. *violent rain, shower*  
 גִּבַּק (fut. a) *to cleave, adhere.*  
 H. *to overtake*  
 דָּבַר v. P. *to speak*  
 דְּבָר n. m. *word*  
 דְּבַשׁ n. m. *honey*  
 דָּגָה n. f. *fish*  
 דָּוִד n. m. *David*  
 דֶּלֶת n. f. (דְּלָתַיִם) *door*  
 דָּם n. m. *blood*  
 דְּמוּת n. f. *likeness*  
 דַּמַּשְׁק n. *Damascus*  
 דָּקַק v. K. H. *to crush, pulverize*  
 דְּרִיז n. m. *thistle*  
 דְּרִיזָה n. m. f. *way*  
 דָּשָׂא v. K. *to spring up, said of grass.* H. *to causetc spring up, bring forth grass*  
 דָּשָׂא n. m. *grass*

הֵאָרְתָּ art. *the*  
 הֵאָרְתָּ asks a question.  
 הַדָּר n. m. *majesty*  
 הִיא m. הִיא, הִוא f. pron. *he, she, it, that*  
 הוֹד n. m. *splendor*  
 הָיָה v. K. *to be*  
 הֵלֵךְ v. K. *to go, walk.* H. *to cause to go, lead.* Hith. *to go for one's self, walk about*  
 הֵן הִנֵּה int. (הִנְנִי) *lo! behold!*  
 הֵנָּה adv. *hither*  
 הִפְּךָ v. K. *to turn.* N. *to be turned.* Hith. *to turn one's self*  
 הַר n. m. (pl. הָרִים, const. הָרַי) *mountain*  
 הַרְיוֹן n. m. *conception*  
 וְ conj. *and*  
 זֶה m. זֹאת f. אֵל, אֵלֶּה pl. pron. *this, these*  
 זָהָב n. m. *gold*  
 זֵיתָה n. m. *olive-tree, olive*  
 זָכַר v. K. *to remember*  
 זָכָר n. m. *male*  
 זַעֲהָ n. f. (זַעֲתָה) *sweat*  
 זָעַק v. K. (fut. a) *to cry*  
 זַעֲקָה n. f. *cry*  
 זָרַע v. K. *to sow.* H. *to produce seed*  
 זָרַע n. m. *seed*

- חָבֵא v. H. *to hide*. N. Hith. *to hide one's self*  
 חֲגוּרָה n. f. *apron*  
 חֲדָקֶל n. *Hiddekel, Tigris*  
 חֲדָשׁ adj. *new*  
 חֹדֶשׁ n. m. *month*  
 חַוִּילָה n. *Havilah*  
 חֲזַק v. K. (fut. a) *to be strong*  
 חַי adj. (חַיָּה) *living, alive*  
 חַיָּה n. f. (paragog. vowel חַיָּהוּ) *life, living thing, beast*  
 חָיִי v. K. *to live*  
 חַיִּים n. m. pl. *life*  
 חַלּוֹן n. m. f. *window*  
 חָלַל v. H. *to begin*  
 חָלַץ v. P. *to deliver*  
 חָמַד v. K. P. *to desire*. N. *to be desired*  
 חַמִּישִׁי num. *fifth*  
 חָמָן n. m. *Haman*  
 חַמְשִׁים num. *fifty*  
 חֶסֶד n. m. *kindness, mercy*  
 חָסַר v. K. *to be diminished, to fail*  
 חֲצִי n. m. (חֲצִי) *half*  
 חֶרֶב n. f. *sword*  
 חֵרֵשׁ adj. (חֵרֵשִׁים) *deaf*  
 חֹשֶׁךְ n. m. *darkness*  
 טָהוֹר adj. *clean, pure*  
 טָהַר v. K. *to be clean, pure*. P. *to purify, cleanse*. N. *to be purified*  
 טוֹב adj. *good*  
 טָנַף v. P. *to soil, defile*  
 טַרְמָה adv. *not yet, before*  
 רָבַשׁ v. K. (inf. const. רִבְשָׁה) *to be dry*  
 רִבְשָׁה adj. f. *dry land*  
 רָגַע v. K. *to be weary*. P. H. *to weary, to cause to toil*  
 יָד n. f. *hand*  
 יָדַע v. K. *to know*. H. *to cause to know, let know*  
 יְהוּדָה n. m. *Judah*  
 יְהוּדִי n. m. *Jew*  
 יְהוָה n. m. *Jehovah*  
 יוֹם n. m. (יָמִים) *day*  
 יוֹנָה n. f. (יָם) *dove*  
 יוֹסֵף n. m. *Joseph*  
 יָלַד v. K. *to bear, bring forth*. N. Pu. *to be born*  
 יָלַדָּה see יָלַדָּה  
 יָם n. m. (יָמִים) *sea*  
 יַעֲקֹב n. m. *Jacob*  
 יָצָא v. K. *to go out, go forth*. H. *to cause to go forth, bring forth*  
 יָצַק v. K. *to pour*  
 יָצַר v. K. (fut. בִּיָּצַר) *to form*  
 יָרָא v. K. (fut. וַיִּרָא) *to fear*  
 יָרַד v. K. *to go down, descend*  
 יְרוּשָׁלַם n. *Jerusalem*  
 יָרַח n. m. *moon*  
 יְרִיחוֹ n. *Jericho*

זָרַק n. m. *greenness*

רָשַׁע or רָשָׁע v. K. H. *to drive out*

יִשְׂרָאֵל n. m. *Israel*

יָשַׁב v. K. *to sit, dwell, inhabit*

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

יְשׁוּעָה 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*

כֵּן adv. *thus, so*

כֹּהֵן n. m. *priest*

כּוֹכַב n. m. *star*

כּוּל v. P. (כִּלְכֵּל) *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.* עַל כֵּן *therefore*

כַּנְפֵי 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*

כַּשְׂדִּים n. m. pl. *Chaldees*

כַּתְנֹת n. f. (pl. כַּתְנֹת, const. כַּתְנֹת) *tunic*

לְ prep. *to, for*

לֹא adv. *not*

לֵב n. m. (לְבוֹת) *heart*

לִבָּב 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*

לֶהֱטֵא n. m. *flame*

לֶחֶם n. m. f. *bread*

לַיְלִית n. m. (לַיְלִית § 48. 2, pl. וֹת) *night*

לִיּוֹן v. K. *to lodge*

לִפְּנֵי see פְּנִים

לָכַד v. K. *to capture*

לָקַח v. K. *to take.* N. Pu. *to be taken*

מְאֹד adv. *very*

מֵאָה num. *hundred*

מְאֹרֹת n. m. (ים. and וֹת) *light luminary*

מִאֲכָל n. m. *food*

- מְדִבָּר n. m. *wilderness*  
 מָה pron. *what? whatever;*  
     לָמָה, לְמָה *for what? why?*  
 מוֹסֵר n. m. *instruction*  
 מוֹעֵד n. m. (ים. and וְת) *season*  
 מוֹת v. K. *to die.* Ho. *to be*  
     *put to death*  
 מָוֶת n. m. *death*  
 מִזְבֵּחַ n. m. (וְת) *altar*  
 מִטָּה n. f. *bed*  
 מְטֵר v. H. *to cause to rain*  
 מֶטֶר n. m. *rain*  
 מִי pron. *who? whoever*  
 מַיִם n. m. pl. *water*  
 מִין n. m. *species, kind*  
 מָכַר v. K. *to sell*  
 מָלֵא v. K. *to fill or be full.* P.  
     *to fill.* N. Pu. *to be filled*  
 מְלֹאכָה n. f. (const. מְלֹאכָה.  
     suf. מְלֹאכָהוּ) *work*  
 מִלְחָמָה n. f. *war, fighting*  
 מָלַךְ v. K. *to reign.* H. *to*  
     *cause to reign, to make*  
     *king.* Ho. *to be made king*  
 מֶלֶךְ n. m. *king*  
 מְלֻכָּה n. f. *queen*  
 מַלְכוּת n. f. (§ 9. 7) *kingdom*  
 מַמְלֻכָּה n. f. (const. מְמַלְכָּה)  
     *kingdom*  
 מְמִשְׁלָה n. f. (const. מְמִשְׁלָה)  
     *dominion, rule*  
 מָן n. m. *manna*  
 מִן prep. *from, out of;*  
     מִקְדָּם *on the east of*
- מְנוּחַ n. m. *rest*  
 מָנַע v. K. *to withhold, keep*  
     *back.* N. *to be withheld*  
 מְעַט n. a *little*  
 מְעַט H. *to make small or few*  
 מְעַיִן n. m. (ים. and וְת)  
     *fountain*  
 מְעַל adv. *above*  
 מְעֵרָה n. f. (const. מְעֵרָה) *cave*  
 מָצָא v. K. *to find*  
 מַצֵּבָה n. f. *statue*  
 מִצְוָה n. f. *commandment*  
 מִקְוֶה n. m. *gathering together,*  
     *collection*  
 מְקוֹם n. m. f. (וְת) *place*  
 מָרָא n. f. *Mara (bitter)*  
 מְרֹאָה n. m. *sight, appear-*  
     *ance*  
 מְרֹדֵכַי n. m. *Mordecai*  
 מָשַׁח v. K. *to anoint*  
 מִשְׁכָּן n. m. *tabernacle, dwell-*  
     *ing*  
 מָשַׁל v. K. *to rule, with בְּ be-*  
     *fore its object.* H. *to cause*  
     *to rule*  
 מִשְׁפָּט n. m. *judgment*
- נָא 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

נָגַשׁ v. K. N. *to approach*

נָהָר n. m. (ים and וְהַ) *river*

נָחַ v. K. *to rest*. H. (הַיָּחָד  
or הַיָּחָד) *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. (ים and וְהַ)  
*soul, life*

נְקֵבָה n. f. *female*

נָשָׂא v. H. *to deceive*

נָשִׁים see אִשָּׁה

נְשָׁמָה n. f. *breath*

נָתַץ v. P. *to demolish*

נָתַן v. K. *to give, put*. N.  
Ho. *to be given*

סָבַב v. K. *to surround*

סָגַר v. K. P. *to shut, shut up*.

N. Pu. *to be shut*. H. *to  
cause to shut*

סָכַר 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*; עוֹלָם  
*forever*

עוֹף n. m. *fowl, birds*

עוֹף v. K. P. *to fly*

עִוֵּר adj. *blind*

עוֹר n. m. (וְהַ) *skin*

עָזַב v. K. *to leave, forsake*

עֲזָרָה n. m. *help*

עָטַר v. P. *to crown*

עֵי n. (with art.) *Ai*

עֵינַי n. f. (עֵינַיִם) *eye*

עִיר n. f. (עָרִים) *city*

עִירֹם n. m. (עִירְמוֹם) *naked-  
ness, naked*

עַל prep. *upon, over, concern-  
ing*

עָלָה v. K. *to go up*. H. *to  
bring up, offer*

עֵלָה n. m. *leaf*

עֵלָה n. f. *burnt-offering*

עֵלִי n. m. *Eli*

עֲלָם see עוֹלָם

עַם n. m. (עַמִּים) *people*

עִם prep. (עִמִּי or עִמָּדִי) *with*

עָמַד v. K. *to stand*

עָפָר n. m. (וְהַ) *dust*



- עֵץ n. m. *tree*, and collectively *trees*  
 עֶצֶב n. m. *pain, sorrow*  
 עֶצְבוֹן n. m. *pain, sorrow*  
 עֶצְמוֹ n. f. (יָם. and וְתָ) *bone*  
 עֶקֶב n. m. (const. עֶקֶב, pl. יָם. and וְתָ) *heel*  
 עֶרֶב n. m. f. (וְתָ) *evening*  
 עֹרֵב n. m. *raven*  
 עָרוֹם adj. (עֲרֹמָה) *naked*  
 עָרוּם adj. *cunning, subtle*  
 עֵשֶׁב n. m. (וְתָ) *herb*  
 עָשָׂה v. K. *to do, make, produce*. N. *to be done, made*  
 עֵשָׂו n. m. *Esau*  
 עֶשְׂוֹר n. m. *decade, ten*  
 עֶשְׂרִי num. *tenth*  
 עַתָּה n. m. f. (עֲתִים) *time in the sense of duration*  
 עַתָּה adv. *now*  
 פֶּה n. m. (const. פִּי) *mouth*  
 פִּישׁוֹן n. *Pison*  
 פְּלִשְׁתִּים n. m. pl. *the Philistines*  
 פֶּן conj. *lest, that not*  
 פָּנִים n. m. pl. *face*; לְפָנַי or עַל-פָּנַי *before, in the presence of*  
 פַּעַם n. m. f. *time in the sense of repetition*  
 פָּקַח v. K. *to open the eyes*. N. *to be opened*  
 פָּרַד v. K. P. H. *to separate, part*. N. Pu. *to be parted*  
 פְּרֹה 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*  
 צָבָא n. m. (יָם. and וְתָ) *host*  
 צָדִיק n. m. *righteousness*  
 צָוָה v. P. *to command*  
 צִיּוֹן n. f. *Zion*  
 צֶלֶם n. m. *image*  
 צִלְע n. f. (const. צִלְע, pl. יָם. and וְתָ) *side, rib*  
 צָמַח v. K. P. *to sprout, to shoot forth*. H. *to cause to sprout*  
 צָעָקָה n. f. *cry*  
 צָרָה n. f. (צָרָת) *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*  
 קֶדֶם n. m. *east*  
 קִדְמָה n. f. *former state*  
 קִדְמָה n. f. *east*  
 קָדַשׁ v. K. (fut. a) *to be holy*. P. H. *to sanctify, consecrate*. N. Pu. *to be sanctified*. Hith. *to sanctify or purify one's self*



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

קָנָה v. N. to be gathered together

קוֹל n. m. (וֹת) voice, sound

קָם v. K. to arise

קוֹץ n. m. thorn

קָטָן, קָטֹן adj. (קָטָנָה) little, small

קָטַר v. H. to burn incense

קָטָרָה n. f. incense

קָלַל v. K. to be light, diminished

קָלָלָה n. f. a curse

קֵץ n. m. end

קָנָה 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) (רָאָה) to see. N. to be seen, appear

רֹאשׁ n. m. (רֹאשִׁים) head, source

רֵאשִׁית n. f. beginning

רַב adj. (רַבָּה) much, many

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

רְבִיעִי num. fourth

רֶגֶל n. f. (רֶגְלִים) foot

רָדָה v. K. to rule, have dominion

רְהָטִים n. m. pl. troughs

רֵיחַ n. m. f. (וֹחַ) breath, wind, Spirit

רָץ 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

רָמַשׁ 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

שָׂכַל v. H. to be wise, act wisely

שָׂלְמָה n. f. garment

שִׂמְחָה n. f. gladness

שָׂק n. m. sackcloth

שָׂרַף v. K. to burn

שִׂשׂוֹן n. m. joy

שְׂאֵרִית n. f. remnant

שְׁבִיעִי num. seventh

שָׁבַע v. N. to swear

שִׁבְעָה עָשָׂר 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. שְׁבַתוֹ) *Sabbath*  
 שׁוּב n. m. *onyx*  
 שׁוּב v. K. *to return.* P. H. *to cause to return, bring back*  
 שָׁרַף 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*  
 שָׁכַח v. K. *to dwell.* P. H. *to cause to dwell, to station*  
 שָׁלַח v. K. P. H. *to send, send away, put forth*  
 שְׁלִישִׁי num. *third*  
 שָׁלַח v. H. *to cast*  
 שְׁלֹמֹה n. m. *Solomon*  
 שָׁם adv. *there;* שָׁמָּה *thither*  
 שֵׁם n. m. (וֵת) *name*  
 שָׁמוּאֵל n. m. *Samuel*  
 שָׁמַיִם n. m. pl. *heaven*  
 שָׁמֶן n. m. *oil*  
 שָׁמַע v. K. *to hear, with a direct object or with אָ; 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*  
 שְׁנַיִם num. *second*  
 שְׁנַיִם מ. שְׁנַיִם f. num. *two*  
 שְׁנַיִת adv. *a second time*  
 שַׁעַר n. m. f. (יָם.) *gate*  
 שַׁפְּחָה n. f. *handmaid*  
 שָׁקָה 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*  
 תַּאֲוָה n. f. (יָם.) *fig-tree, fig*  
 תַּבָּהּ n. f. *ark*  
 תַּהוֹה n. m. *desolateness*  
 תַּהוֹם n. m. f. (וֵת) *ocean, the deep*  
 תְּוֹךְ n. m. *midst*  
 תּוֹלְדוֹת 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*  
 תְּפִיז seize  
 תְּרַדְמָה n. f. *deep sleep*  
 תְּשׁוּקָה n. f. *desire*

# ENGLISH-HEBREW VOCABULARY.

*Aaron* אַהֲרֹן  
*above* מֵעַל  
*to accept* קָבַל P.  
*according to* כִּי  
*on account of* בְּעִבּוּר  
*to adhere* דָּבַק K.  
*after* אַחֲרַי  
*Ahab* אַחָזָב  
*Ai* הַעִי  
*alive* חַי  
*all* כָּל  
*alone* לְבַדּוֹ  
*also* גַּם, אֲמָ  
*altar* מִזְבֵּחַ  
*Amanah* אַמְנָה  
*and* וְ  
*to anoint* מָשַׁח K.  
*apron* חֲנוּטָה  
*to appear* הֵרָאָה N.  
*appearance* מְרֻאָה  
*to approach* נִגַּשׁ K. N.; קָרַב  
 K.  
*to arise* קָם K.  
*ark* אֲרוֹן  
*article* כְּלִי  
*as* כַּאֲשֶׁר, כִּי

*ashes* אֲפֵר  
*assembly* עֲדָה  
*at* בְּ  
  
*Baal* בַּעַל  
*babe* עֵיִל  
*bad* רַע  
*bdellium* בְּדִלְיָה  
*to be* הָיָה K.  
*to bear (bring forth)* הָלַד K.  
*beast (domesticated)* בְּהֵמָה  
*beast (wild)* חַיָּה  
*because* אֲשֶׁר, כִּי  
*bed* מִטָּה  
*before* adv. קִדְמָה  
*before* prep. לְפָנַי, לְפָנֶיךָ, לְפָנָיו  
*to begin* הִלָּל H.  
*beginning* רֵאשִׁית  
*behold* הִנֵּה, הִנּוּ  
*belly* בֶּטֶן  
*benefit* נִמְוִיל  
*to bereave* שָׁכַל P.  
*to be bereaved* שָׁכַל K.  
*besides* עוֹד  
*between* בֵּין  
*birds* עוֹף

- to bless* בָּרַךְ K. (only in pass. part.) P.  
*blessing* בְּרָכָה  
*blind* עִוֵּר  
*blood* דָּם  
*to blow* נָפַח K.  
*bone* עֶצֶם  
*to be born* יָלַד N.  
*bread* לֶחֶם  
*to break in pieces* שָׁבַר P.  
*breath* נְשָׁמָה, רוּחַ  
*to breathe* נָפַח K.  
*to bring* בָּוֵא H.  
*to bring back* שׁוּב P. H.  
*to bring forth* יָצָא H.  
*to bring forth children* יָלַד H.  
*to bring forth grass* הִשָּׂא H.  
*to bring near* קָרַב H.  
*to bring up* עָלָה H.  
*to brood* רָחַף P.  
*brother* אָח  
*to bruise* שָׁחַף K.  
*to build* בָּנָה K.  
*to burn* שָׂרַף K.  
*to burn incense* קָטַר H.  
*burnt-offering* עֹלָה  
*to bury* קָבַר K.  
*bush* שִׁיחַ  
*but (after a negative)* כִּי  
  
*to call* קָרָא K.  
*to capture* לָבַד K.  
*to cast* שָׁלַךְ H.  
*cattle* בְּהֵמָה
- cave* מֵעָרָה  
*to cease* שָׁבַת  
*Chaldees* כְּשֻׁדִּים  
*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 אוֹ לָבַשׁ K.  
*clothes* בְּגָדִים  
*collection* מִקְנָה  
*to come* בָּוֵא K.  
*to come near* קָרַב K.  
*to command* צִוָּה P.  
*commandment* מִצְוָה  
*company* עֵדָה  
*compassions* רַחֲמִים  
*to complete* כָּלָה P.  
*conception* הַרְיוֹן  
*concerning* עַל  
*to consecrate* קָדַשׁ P. H.  
*to contain* כּוּלַּת P.  
*to contend* רִיב K.  
*corresponding to* כְּלֻמָּה  
*counterpart* כְּלֻמָּה  
*covenant* בְּרִית  
*to create* בָּרָא K.  
*to creep* רָמַשׁ K., שָׂרַץ K.  
*creeping thing* שָׂרָץ, רָמַשׁ  
*crimson* שָׁנִי  
*to crown* עִטַּר P.

*to crush* דַּקַּק K. H., שָׁרַף K.  
*cry* צָעָקָה, זָעָקָה  
*to cry* זָעַק K.  
*cunning* עָרוּם  
*to curse* אָרַר K. P.  
*curse* קָלָלָה  
*Cush* כּוּשׁ  
*to cut* כָּרַח K.  
*to cut off* כָּרַח K. H.  
  
*Damascus* דַּמַּשְׁקַּק  
*darkness* חֹשֶׁךְ  
*daughter* בַּת  
*David* דָּוִד  
*day* יוֹם  
*deaf* חֵרֵשׁ  
*death* מוֹת  
*to be put to death* מוֹת IIo.  
*decade* עֶשְׂוֹר  
*to deceive* נִשְׂא H.  
*the deep* תְּהוֹם  
*to defile* נָאַל P., טָנַף P.  
*to deliver* הִלָּץ P.  
*to demolish* נָתַץ K.  
*to descend* יָרַד K.  
*desire* תַּשׁוּקָה, תַּאֲוָה  
*to desire* חָמַד K. P.  
*desolateness* תְּהוֹ  
*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* יוֹלָה  
*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., שָׁבַן K.  
*dwelling* מִשְׁכָּן  
  
*each* אִישׁ  
*ear* אָזֶן  
*to rise early* שָׁכַם H.  
*earth* אָרֶץ  
*east* קִדְמָה, קֶדֶם  
*on the east of* לְ מִקְדָּם  
*to eat* אָכַל K.  
*Eden* יְדֵן  
*Edom* אֶדוֹם  
*Eleazar* אֶלְעָזָר  
*Eli* אֵלִי  
*emptiness* בְּהוּ  
*to come to an end* כָּלָה K.  
*enmity* אִיבָה  
*ephah* אֶפְהָה  
*Esau* עֵשָׂו  
*eternity* עוֹלָם  
*Euphrates* פְּרַת  
*even* גַּם, אֵף  
*evening* עָרֵב  
*every* כָּל  
*evil* adj. רַע, n. 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 II.  
*field* שָׂדֵה  
*fifth* חַמִּישִׁי  
*fig, fig-tree* תְּאֵנָה  
*fighting* מִלְחָמָה  
*to fill* מָלֵא K. P.  
*to find* מָצָא K.  
*to finish* כָּלָה P.  
*fire* אֵשׁ  
*firmament* רָקִיעַ  
*fish* דָּגָה  
*flame* לֵהט  
*flesh* בָּשָׂר  
*to fly* עָוָף K. P.  
*food* מַאֲכָל  
*foot* רֶגֶל  
*for conj.* כִּי, prep. ל  
*forever* לְעוֹלָם  
*to forget* שָׁכַח K.  
*to form* יָצַר K.  
*former state* קְדָמָה  
*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* קוּה N  
*gathering together* מְקוּה  
*generations* תּוֹלְדוֹת  
*Gibeon* גִּבְעוֹן  
*Gihon* גִּיחוֹן  
*to give* נָתַן K.  
*to give light* אֹר H.  
*gladness* שִׂמְחָה  
*glory* כְּבוֹד  
*to go* הֵלֵךְ 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* שפחה  
*Havilah* חַוִּילָה  
*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* עָקֵב  
*help* עֲזָרָה  
*herb* עֵשֶׂב  
*Hiddekel* חִדְקֵל  
*to hide* תָּבֵא H.  
*hither* הֵנָּה  
*to lay hold of* תָּפַס K.  
*holiness* קִדְשׁ  
*to be holy* קָדַשׁ K.  
*honey* דְּבַשׁ  
*honor* כְּבוֹד  
*to honor* כָּבַד P.  
*host* צָבָא  
*house* בַּיִת  
*to hover over* רָחַף P.  
*how* אַיֵּכֶּה  
*how much less* כִּי אַף—how  
*much more* id.  
*husband* אִישׁ  
  
*I* אֲנִי, אֲנִי  
*if* אִם  
*image* צֶלֶם  
*in* בְּ

*incense* קֹטֶרֶת  
*to burn incense* קָטַר H.  
*to increase abundantly* שָׁרַץ K.  
*indeed* אֲמֵן  
*to inhabit* יָשַׁב K.  
*instead of* תַּחַת  
*instruction* מוֹסֵר  
*into* בְּ  
*Israel* יִשְׂרָאֵל  
*it* הוּא, הוּא  
  
*Jacob* יַעֲקֹב  
*Jehovah* יְהוָה  
*Jericho* יְרִיחוֹ  
*Jerusalem* יְרוּשָׁלַיִם  
*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. מִין  
*kindness* חֶסֶד  
*king* מֶלֶךְ  
*to make king* מָלַךְ H.  
*kingdom* מַמְלָכָה, מְלָכוּת  
*to know* יָדַע K.  
*to let know* יָדַע H.  
  
*land* אֶרֶץ, אֲדָמָה  
*large* גָּדוֹל



to observe שָׁמַר K.  
 ocean תְּהוֹם  
 to offer עָלָה H., קָרַב H.  
 oil שֶׁמֶן  
 olive, olive-tree זֵית  
 one אֶחָד  
 onyx שֹׁהַם  
 to open פָּתַח K.  
 to open the eyes פָּקַח K.  
 or (in a disjunctive question)

אִם

out of מִן

over עַל

over against נֶגֶד

overtake הִבִּיק H.

pain עֲצָבוֹן , לְעַצֵּב

to part פָּרַד K. P. H.

people עַם

to perish אָבַד K.

Pharaoh פַּרְעֹה

Pharpar פַּרְפַּר

Philistines פְּלִשְׁתִּים

pillar אֲשָׁרָה

Pison פִּישׁוֹן

place מְקוֹם

to place נִיחַ H., שִׁים K.

to plant נָטַע K.

to pour יָצַק K.

pray! I pray thee נָא

in the presence of , לְפָנַי , נֶגְדִי ,

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 גָּאָל K.

to reign מָלַךְ K.

to remember זָכַר K.

remnant שְׁאֵרִית

to rend קָרַע K.

reptile רֶמֶשׁ , רֶמֶשׂ

respecting אֶל-

to rest נִיחַ K., שָׁבַח K.

to return intrans. שׁוּב K.

rib צָלַע

righteousness צְדָקָה

to rise early שָׁכַח H.

river נָהָר

rock סֶלַע

to roll גָּלַל K.

rule מִמְשָׁלָה

to rule מִשַׁל K., רָדָה K.

- to run* רוץ K.  
*Sabbath* שַׁבָּת  
*to keep Sabbath* שַׁבָּת K.  
*sackcloth* שֵׁק  
*salvation* יְשׁוּעָה  
*Samuel* שְׁמוּאֵל  
*to sanctify* קָדַשׁ P. H.  
*to say* אָמַר K.  
*sea* יָם  
*sea monster* תַּנִּינִן  
*season* מוֹעֵד  
*second* שֵׁנִי  
*a second time* שֵׁנִית  
*to see* רָאָה K.  
*seed* זֵרַע  
*to produce seed* זָרַע H.  
*to seize* תָּפַס  
*to sell* מָכַר K.  
*to send, send away* שָׁלַח K.  
 P. H.  
*to separate* פָּרַד H., פָּרַד K. P.  
 H.  
*separation* בַּד  
*serpent* נָחָשׁ  
*servant* עֶבֶד  
*to serve* עָבַד K.  
*seventh* שִׁבְעִי  
*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* צִלְע  
*sight* מַרְאָה  
*sign* אוֹת  
*silver* כֶּסֶף  
*sister* אָחֹות  
*to sit* יָשָׁב  
*sixth* שֵׁשִׁי  
*skin* עוֹר  
*to sleep* יָשָׁן K.  
*deep sleep* תַּרְדֵּמָה  
*small* קָטָן  
*to make small* מָעַט H  
*so* כֵּן, כֹּה  
*to soil* טָנַף P.  
*Solomon* שְׁלֹמֹה  
*son* בֶּן  
*sorrow* עֲצָבוֹן, אֲבָב  
*soul* נַפְשׁ  
*sound* קוֹל  
*source* רֹאשׁ  
*to sow* זָרַע K.  
*to speak* דִּבֶּר P.  
*species* מִין  
*spirit* רוּחַ  
*splendor* הוֹד  
*to spring up* (said of grass)  
 קָמָה K.  
*to sprout* צָמַח K. P.  
*to stand* עָמַד K.  
*star* כּוֹכָב  
*to station* שָׁבַן P. H.  
*statue* מִצְבָּה  
*stone* אֶבֶן  
*to be strong* הִזְק K.

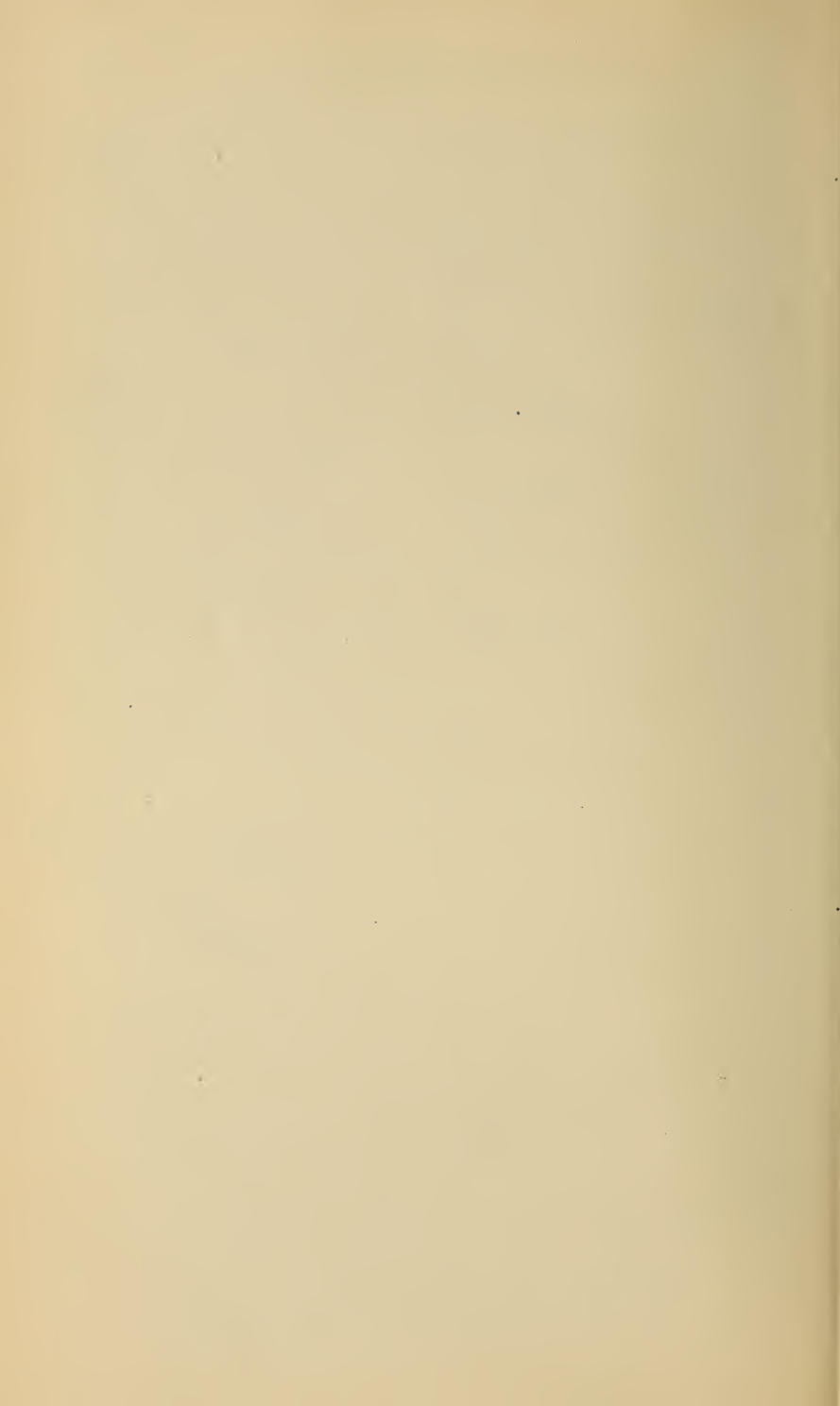
- to subdue* כָּבַשׁ K. P.  
*subtle* עָרוּם  
*suckling* עוּל  
*sun* שֶׁמֶשׁ  
*to surround* סָבַב K.  
*to swear* שָׁבַע N.  
*sweat* זָעָה  
*sword* חֶרֶב  
  
*abernacle* מִשְׁכָּן  
*to take* לָקַח K.  
*to take off* clothes פָּשַׁט H.  
*to teem with* שָׁרַץ K.  
*to tell* נָגַד H., סָפַר P.  
*tent* אֹהֶל  
*that* conj. אֲשֶׁר, כִּי pron. הוּא  
*that not* פֶּן  
*the* הַ  
*then* אָז  
*there* שָׁם  
*therefore* עַד כֵּן  
*third* שְׁלִישִׁי  
*this* זֶה  
*thistle* תְּרִיבֵר  
*thither* שָׁמָּה  
*thorn* קוֹץ  
*thou* אַתָּה  
*throne* כִּסֵּא  
*thus* כֵּן  
*Tigris* תִּגְרִיס  
*to till* עָבַד K.  
*time* (duration) זְמַן  
*time* (repetition) פְּעָם  
 לְ, אֶל-סוֹ
- to cause to toil* יָגַע P. H.  
*to touch* נָגַע K.  
*tree, trees* עֵץ  
*trouble* צָרָה  
*troughs* רֶהֱטִים  
*to be found true* אָמֵן N.  
*truly* אֱמֻנָם  
*tunic* כְּתֹנֶת  
*to turn* הִפֵּךְ K.  
*two* שְׁנַיִם  
  
*under* תַּחַת  
*until* עַד  
*unto* אֶל-, עַד  
*upon* עַל  
*Ur* אֹר  
  
*vapor* אָדָם  
*to be verified* אָמֵן N.  
*very* מְאֹד  
*vessel* בָּלִי  
*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 כָּבַשׁ K.  
*to weary* יָגַע P. H.  
*to be weary* יָגַע K

*well* ו. בְּאֵר  
*what?* מַה  
*whatever* מַה  
*whence?* מֵאַיִן  
*where?* אַי, אֵינָה  
*which* אֲשֶׁר  
*whither?* אֵינָה  
*who* אֲשֶׁר  
*who?* מִי  
*whoever* מִי  
*whole* כֹּל  
*why?* לְמַה, לָמָּה  
*wife* אִשָּׁה  
*wilderness* מִדְבָּר  
*wind* רוּחַ

*window* אֶרְבֵּה  
*wing* כְּנָף  
*to be wise* שִׁכְל H.  
*to act wisely* שִׁכְל H.  
*with* אֶת, בְּ, עִם  
*to withhold* כָּלֵא K., מְנַע K  
*woman* אִשָּׁה  
*word* דְּבַר  
*work* מְלָאכָה  
  
*year* שָׁנָה  
*yet* עוֹד  
*young man* נָעַר  
  
*Zion* צִיּוֹן

















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