

A  
MANUAL HEBREW GRAMMAR.  
FOR THE USE OF BEGINNERS.

BY J. SEIXAS.

Second edition, enlarged and improved.

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ANDOVER :

PRINTED BY GOULD AND NEWMAN.

1834.



## PREFACE.

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At the request of many friends who have used the first edition of my Manual Hebrew Grammar, I have concluded to publish a second edition enlarged. The additions are designed to facilitate the acquisition of Hebrew, and make assistance from the living teacher less indispensable. The lessons and rules, though comparatively few and brief, are, I believe, sufficient to give an easy and rapid insight into the general formation of the language. Some years' experience as a teacher, and the favorable opinions of those whom I have had the pleasure of teaching, convince me that with proper attention to the following rules, and with the aids of oral instruction as given to my classes, any one desirous to become acquainted with this language may be enabled in a short time and with little trouble, to read with much pleasure and satisfaction. This edition is enlarged by more copious rules; by exercises in spelling, reading, and translating; and by a full table of the Accents. Also a table of the characteristics of the conjugations in the future tense and in the participles has been added; and the list of anomalies at the end has received some accessions.

Those who read this work will doubtless wonder at, or find fault with, the singular arrangement of the rules; but although I do not follow the order of philosophy, yet I follow, as it seems to me, the order of nature; or perhaps I should say, the order which I have found most advantageous and satisfactory to my pupils. Others also, conversant with Hebrew, have expressed their entire approbation of the plan here pursued.

As trifling as these lessons may appear to many, it has cost me several years' labor to collect and arrange them. By a careful and frequent reading of the Bible, with all the necessary helps before me, I have obtained what these sheets will set forth.

A reviewer in the Christian Examiner suggested the expediency of giving to ת and ח the sound of *th*; of pronouncing ק like *qu*; and also of representing ש and שׁ by *sh*. For the kind notice which he was pleased to take of the Manual, I would express my gratitude; but I must here say, that according to my views of the Hebrew language, and the present arrangement of the best Lexicons in regard to ש and שׁ, the alterations suggested are inexpedient.


A few short rules and notes are repeated in some instances for the purpose of refreshing the memory of the learner as he proceeds. The portions included in *brackets* with the exceptions of the *examples*, should be thoroughly committed to memory. Instead of printing some thirty or forty pages of Paradigms, I have published on a single sheet, the characteristics of all the conjugations. This Tabular View is very useful and convenient; and can be procured of the printers and the publisher of this work.

I humbly hope, through divine favor, that the time devoted to preparing this Manual will not prove to have been spent in vain. A desire to benefit others and promote the best of all studies—the study of the Bible, has been my strongest inducement to undertake it.

J. SEIXAS.

June, 1834.

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 The time required in a course of Hebrew instruction as given by me, is six weeks, one lesson of about an hour being given each day.

Since publishing the first edition of this Grammar, I have published a Chaldee Manual of twenty pages, which I deem sufficiently copious for a beginner who is already acquainted with Hebrew.\* I have also in manuscript, Syriac and Arabic Manuals, which I hope to have printed when there is a sufficient demand for them.

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\* This little work can be obtained from Messrs. Gould and Newman, the printers and publishers.



# HEBREW ALPHABET.

## POWERS OF THE LETTERS AND VOWELS.

א { (*auleph*) not heard in reading; if it have a vowel, sound the vowel; as א *au*, ע *e*, ו *o*, וּ *oo*, etc.

א	ב
ג	ד
ה	ו
ז	ח
ט	י
כ	ל
מ	נ
ס	ע
פ	צ
ק	ר
ש	ת
י	י
כ	כ
ל	ל
מ	מ
נ	נ
ס	ס
ע	ע
פ	פ
צ	צ
ק	ק
ר	ר
ש	ש
ת	ת

Final letters

### VOWELS.

א sounds <i>au</i> in <i>cause</i> .	א <i>a</i> in <i>hat</i> .
- " <i>a</i> in <i>far</i> .	א <i>a</i> in <i>same</i> .
.. " <i>a</i> in <i>ale</i> .	א <i>o</i> in <i>note</i> . see § 5.
י or י " <i>o</i> in <i>bone</i> .*	י <i>u</i> in <i>full</i> .
ו " <i>oo</i> in <i>boot</i> .*	ו <i>i</i> in <i>bit</i> .
י " <i>ee</i> in <i>meet</i> .	י <i>o</i> in <i>not</i> .
י " <i>e</i> in <i>met</i> .	י <i>e</i> in <i>met</i> .

As some of the letters resemble each other, it would be well for the learner to notice the following:

- |                   |                     |
|-------------------|---------------------|
| 1. ב ב כ <i>k</i> | 8. ז ז ך <i>n</i>   |
| 2. ג ג נ <i>n</i> | 9. ח ח ה <i>h</i>   |
| 3. ד ד ך <i>k</i> | 10. ח ח ת <i>t</i>  |
| 4. ד ד ר <i>r</i> | 11. מ מ ט <i>t</i>  |
| 5. ו ו י <i>y</i> | 12. מ ם ס <i>s</i>  |
| 6. ו ו ך <i>n</i> | 13. ט צ ע <i>gn</i> |
| 7. ז ז ך <i>v</i> |                     |

NOTE. The letters ב, ג, ד, ז, ט, ת, are by some, sounded *bh, gh, dh, kh, ph, th, i. e.* when they have no point (*Dagesh*) in them. See § 8.

י is pronounced *kau*; as יִּיִּיִּיִּיִּי *a-kol-kau*; יִּיִּיִּיִּיִּי *le-kau*; but with י, יִּיִּיִּיִּי *be-tok*, יִּיִּיִּיִּי *lauk*, etc.

When ע ends a syllable it is sounded *ng*; as עִּיִּיִּיִּי *dang*, not *daen*.

The dot over ו and ש, is often used for the vowel *o* (וּ), i. e. it answers two purposes; as שֹׁשֶׁבֶת (*kho-shek*) for שֹׁשֶׁבֶת *gno-shek*, שֹׁשֶׁבֶת *yo-shab*, שֹׁשֶׁבֶת *so-na*.

\* The vowel *oo* (וּ) is a dot in the letter ו; the vowel *o* in *bone* is a dot over a letter, thus: וּ *o*, בּ *bo*, דּ *do*; all the other vowels are placed under the letters.

# HEBREW ALPHABET.

## NAMES OF THE LETTERS AND VOWELS.

	1	א ( <i>auleph</i> ) not sounded ; if it have a <i>vowel</i> , sound the vowel.			
	2	ב <i>baith</i>		VOWELS.	
	3	ג <i>gee'mel</i>		Long.	
	4	ד <i>dau'leth</i>	·	·	
	5	ה <i>ha</i>	·	·	τ Kau'mets <i>au</i> in <i>cause</i> .
	6	ו <i>vau</i>	·	·	·· Tsa'ree <i>a</i> in <i>ale</i> .
	7	ז <i>zā'yin</i>	·	·	י or י̇ Kho'lem <i>o</i> in <i>bone</i> .
	8	ח <i>khaith</i>	·	·	ך Shoo'rek <i>oo</i> in <i>boot</i> .
	9	ט <i>tait</i>	·	·	ך̇ Khee'rek <i>ee</i> in <i>meet</i> .
	10	י <i>yode</i>		Short.	
Finals.	10	י <i>yode</i>	-	-	- Pat'takh <i>a</i> in <i>father</i> .
†	20	כ <i>kaf</i>	·	·	· Segole <i>e</i> in <i>met</i> .*
	30	ל <i>lau'med</i>	·	·	τ Kau'mets ( <i>short</i> ) <i>o</i> in <i>note</i> .
ם	40	מ <i>maim</i>	·	·	·· Kibboots <i>u</i> in <i>full</i> .
ן	50	נ <i>noon</i>	·	·	· Khee'rek ( <i>short</i> ) <i>i</i> in <i>bit</i> .
	60	ס <i>sau'mekh</i>			
	70	ע <i>gnā'yin</i>			COMPOSITE SHEVAU.
	80	פ <i>pa</i>			Very short vowels.
ף	80	פ <i>fa</i>			By means of these two dots (:), called <i>Simple Shevau</i> (see § 7), three <i>composite Shevaus</i> are made ; viz.
ץ	90	צ <i>tsau'da</i>			·· Shevau Pat'takh, † <i>a</i> in <i>hat</i> .
	100	ק <i>kofe</i>			·· "      Segole <i>e</i> in <i>met</i> .
	200	ר <i>raish</i>			τ "      Kau'mets <i>o</i> in <i>not</i> .
		ש̇ <i>seen</i>			
	300	ש̇ <i>sheen</i>			
	400	ת <i>tauu</i>			

NOTE. Shevau, when sounded, is a very short *e* ; as פניי *pena*, or *p'na*. See § 7.

\* Segole is sounded like *a* in *ale*,

1. When it stands in a *simple* (unmixed) syllable ; as כַּסֵּף *ka-seph* ;

2. Before the quiescents י ה א ; as מִכְנֵה *mik-na*, מְנֵה, נֵי, אָ ;

3. Before a guttural in which there is an *implied Dagesh* ; as אֶחָיִר (for אֶחָיִר), יְהִירִים (for יְהִירִים). The gutturals and the letter ר (with a very few exceptions) do not receive a Dagesh. See § 4.

† ך stands for 500, ם 600, ן 700, ף 800, ץ 900, ך̇ 1000, ץ̇ 2000, etc. § 57. 5.

† or Khau-teph Pattakh, Khau-teph Segole, Khau-teph Kaumets.

## GENERAL REMARKS.

§ 1. The small point found in the centre of a letter is called *Dagesh*; the small point in ה final is called *Mappik*; as בְּרָא, בְּרָאִישׁוּיָהּ, מְזַה, מְזַהּ, סָבַף, מְזַהּ, מְזַהּ, מְזַהּ, מְזַהּ.

§ 2. A *horizontal* stroke between words is called *Maccaph*,\* which serves to connect them; as אֶשְׁרֵי-בֹו, עֵץ-פָּרִי.

§ 3. A *perpendicular* line placed under a letter is called *Metheg*, or *Mathcg*; as הַאֲדָם, וְאֲבִלְהָ, וְתִרְעָה, תְּדִשָׁן; § the syllable with *Metheg*, should be read with some stress. In a few cases *Metheg* is found with *Shevau*; as הַמֶּלֶךְ, וְהָאֵם, וְהָאֵת.

NOTE 1. When this occurs between a *Kaumets* and *Shevau*, it shows that the *Kaumets* is *long*: as הַאֲדָם (au-khe-lau) *she ate*, but הַלֶּחֶם (okh-lau) *food*.\* If *Metheg* is the *only* accent on the word, it is *tonic*; in all other cases, it is *euphonic*.

NOTE 2. When it falls on the *ultimate* or *penult* syllable of a verse, it is called (סִלּוּק) *Silluk*, which signifies *stop*; as וְשָׁנִים, וְהָאֲרָץ.\* These dots (:) are called פְּסוּקֵי כֹף i. e. *end of a verse*.

§ 4. א ה ח ע are called *Gutturals*; these, with the letter ר, do not admit *Dagesh*, but the vowel which precedes them is *usually* lengthened as a compensation for *Dagesh*, (see § 66. (4) \* note); as בְּרֵךְ for בְּרֵךְ, מְזַהּ for מְזַהּ, אֲחָבָה for אֲחָבָה, הָאֲרָץ for הָאֲרָץ; see § 7. 1. \* note. The gutturals (although not confined to any particular pointing) *commonly* take a *composite* *Shevau* when other letters would take a *simple* one; as (אֲחָבָהּ), אֲחָבָהּ, אֲחָבָהּ. †

§ 5. *Short Kaumets* (*o* in *note* or *not*) can be distinguished from the long one in the following ways:

1. When a *Shevau* (expressed or implied) or *Maccaph* follows it without an accent intervening; as אֲחָבָהּ *a-khol-khau*, אֲחָבָהּ, *a-khol-khem*, אֲחָבָהּ, *a-khol*, וְאֲחָבָהּ, וְאֲחָבָהּ, וְאֲחָבָהּ, etc. ‡

2. When a *Dagesh* follows it; as אֲחָבָהּ *khonnanee* for אֲחָבָהּ; רָנִי, רָנִי, etc. See § 56. 4. Note.

\* *Maccaph* and *Metheg* are *Euphonic* accents; *Silluk* is both a *pause* and *tonic* accent. All the other marks above and below words are *tonic* accents. See § 41. Note. Instead of *Metheg*, we sometimes find another accent; as אֲחָבָהּ, אֲחָבָהּ, אֲחָבָהּ, etc.

† Letters which are *not* gutturals *sometimes* take composite *Shevau*; as אֲחָבָהּ, אֲחָבָהּ, אֲחָבָהּ, אֲחָבָהּ, etc.

‡ A silent *Shevau* is understood (implied) under the last letter of every word, provided such letter have no vowel under it, and is not a quiescent. See § 6.

§ This mark (˘ or ˙) is placed over words in this grammar to show the *accented* syllable; words without it (or some other mark), are accented on the *last* syllable.

EXCEPTIONS. —מַה־, מִנְּתָה־, שְׁת־, אָנָּה, אָנָּה, לְמָה, לְמָה, and a few others; i. e. Kaumets being *long* in these examples.

§ 6. The letters אָהוּי (called *Quiescents*) are silent in forms like the following; thus: א in בְּרֵאשִׁית, בָּרָא, בְּשֵׁשׁ, מְלֹאכְתּוֹ, פְּאֲרָה; ה in הַהֲנִיחָה, לְנֹלָה, תְּרַאָּה, מַה, שִׁירָה; ו in בְּהוּ, בְּהוּ, אָלִי, שְׁנִי; י in יָבוֹ, זָרְעוּ, לְמִינוֹ, אֹר, הוּא, וּבִין, רֵוַח, תְּהוֹם, עָלִיו, אָבִיו, אָלִיו, כִּימוֹת, לִיהוּדָה, הוּא, בֵּין, פְּנִי, אֱלֹהִים, בְּרֵאשִׁית; for לִיהוּדָה, בִּיהוּדָה, see § 61. 3. § 63. Of course no quiescent can have a vowel.

NOTE 1. In such forms as אָלִי (*a-lay, a-lye*), אָלִי (*a-layy, a-loyy*), כְּסוּי (*kau-sooy*), גוּי (*goy*) נְשִׂי (*ne-suy*), י is sounded; and in such forms as קוּי (*ko-va*), עוֹן, עוֹן, מִצְוֹת (*mits-roth*), צְוָה (*tsivrau*), ו is sounded. ו־ or יו־ at the end is read *aur*.

NOTE 2. In such forms as רַחֲמֵי, רַחֲמֵי, לְאָסֵר, although the Shevau is silent, yet the letters over it are not properly quiescents.

### OF SHEVAU (:), (*Simple*).

§ 7. Shevau simple is of two kinds; viz. *silent* and *pronounced*.

Shevau is silent,

1. When it follows the vowels  $\text{־}$ ,  $\text{ֿ}$ ,  $\text{ֿֿ}$ ,  $\text{ֿֿֿ}$  (*short*), and  $\text{ֿֿֿֿ}$  (without י following), unless there be a Dagesh in the letter over Shevau; as בַּדֶּלַב *yab-dal*, תַּדְשָׁא *tadsha*, יָרָא *yar*, יֵקַרָא *yik-rau*, מִמְשַׁלֵּת *mem-sha-let*, מִקְוָה *mik-va*, בִּרְקִיעַ *bir-kee-ang*, שְׁלֻחָן *shul-khaun*, עֲבָדָה *gnob-dauh*, אֲכוּלָה *a-khol-khau*, שְׂמֹרָה *shom-rau*, אֲכוּלֶּכֶם *a-khol-khem*.\*

Such forms as בְּשֵׁלִישִׁי, בְּיָמֵי, בְּמִצְרַיִם, etc. are with *vocal* Shevau, on account of the *Dagesh*. הַיָּאֵר, הַיְקוּם, וּבְיָמָה, וּבְיָמֵי, וּבְבִרְהֵ, וּבְיָמֵי, הַיְקוּם, are with *vocal* Shevau, because a Dagesh is implied in  $\text{ֿ}$ ,  $\text{ֿֿ}$ , and  $\text{ֿֿֿ}$ . See § 23. Note 1. § 59. Note 1.

2. At the *end*, or when it is the *last point* of a word; as וַיֵּרָא *va-yar*, וַיֵּשֶׁן *yaft*, וַיִּשָּׂא *va-yasht*, אֵת *at*, אֶתִּי *aut*, תוֹרָה, בְּרָחֵ, וַיִּשָּׁן, וַיֵּשֶׁן, וַיֵּשֶׁן, תוֹסֵף *tosf*.

3. After a long vowel which has a pause or tonic accent on it; as : אֶחָדָּה *au-khal-tau*, אֶנְחֵנוּ *a-naukh-noo*, קִטְנֵתִי, מְבַרְכֵנָה, שְׂוּא, לְבָנִי, שְׂוּא, הַלְּאָה †. See § 41. Note 4.

\* Some of the *short* vowels become *long* when they stand before a guttural in which a dagesh is implied, or when they stand for a long vowel; as גַּחַם = גַּחַם־גַּחַם; גַּחַם־גַּחַם for גַּחַם־גַּחַם; רַחֲמֵי for רַחֲמֵי־רַחֲמֵי; אֶחָדָּה for אֶחָדָּה־אֶחָדָּה; הַיְקוּם for הַיְקוּם־הַיְקוּם. See § 66. (4).

† When two different accents are on a word, the *second* one marks the tone; but if both accents are alike, then the *first* marks it; as הַיְקוּם־הַיְקוּם, הַיְקוּם־הַיְקוּם.

4. In the *middle* of a word if another one follow it, (but see 2.) ; as  $\text{יִשְׁמְעוּ}$  *yish-mc-gnoo*,  $\text{יִתְפְּרוּ}$  *yit-pe-roo*,  $\text{מַקְשֵׁבוֹת}$  *mak-she-both*.

PRONOUNCED SHEVAU.

*Shevau is pronounced,*

1. At the *beginning* of a word ; as  $\text{וַיִּמ}$  *vc-im* or *v'im*,  $\text{בְּיָרִי}$ ,  $\text{פְּרִי}$ .

2. When it follows a *long vowel* that has not the tone upon it ; as  $\text{הָאֵיִתָּהּ}$  *hau-ye-tau* or *hau-y'thau*,  $\text{תַּצְעֹו}$  *ta-tsc-oo*,  $\text{תְּרֵעֹו}$  *tec-re-oo*,  $\text{יֹשְׁנֵי}$  *oo-she-na*,  $\text{יֹצְעִים}$  *yo-tse-ccm*,  $\text{גִּנְאוֹתֶיךָ}$  *gnau-the-kau*. When an accent falls upon the Metheg'd syllable, Metheg is omitted ; as  $\text{מִנְהָרִי}$  for  $\text{מִנְהָרִי}$ .

3. Under a letter in which there is a *Dagesh* expressed or implied ; as  $\text{צִיבְכָהּ}$  *tsiv-vc-khau* or *tsivv'khau*,  $\text{מִיפְנֵי}$  *mip-pe-na*,  $\text{הַלְלֵבָנִי}$  *hal-le-ban*,  $\text{הַלְלוּ}$  (for  $\text{הַלְלוּ}$ ) *ha-le-loo*, (see silent shevau 1. small print) ;  $\text{וַיְהִי}$  for  $\text{וַיְהִי}$ ,  $\text{וַיְבָרֶךְ}$  for  $\text{וַיְבָרֶךְ}$ ,  $\text{וַיְבָרֵךְ}$  for  $\text{וַיְבָרֵךְ}$ , (see § 23. Note 1.) ;  $\text{וַיִּהְיֶה}$  for  $\text{וַיִּהְיֶה}$ ,  $\text{וַיְהִי}$  for  $\text{וַיְהִי}$ . See § 59. Note 1. Also § 56.

4. After *another one* ; as  $\text{יִשְׁמְעוּ}$  *yish-mc-gnoo* ; but if the second one *end* the word, it is *not* pronounced ; as  $\text{דִּבְבָרְתָּ}$  *dibbart*,  $\text{קַוְטָלְתָּ}$  *kau-talt*.

5. Under a letter followed by a *similar one* ; as  $\text{הִינֵנֶע}$  *hi-ne-nec*,  $\text{בַּרְכֵהּ}$  *ba-ra-khe-khau*. This is done that both letters may be heard in reading.

6. After a *vicarious* short vowel ; as  $\text{וַיְבָרֶךְ}$  for  $\text{וַיְבָרֶךְ}$ ,  $\text{וַיְהִי}$  for  $\text{וַיְהִי}$ . This and No. 3. can be known only by a knowledge of grammar.

7. After a long vowel that *has* a tonic accent, (see silent shevau 3.) provided *always* that the word following, be a *monosyllable*, or accented on the *penult* or *ante-penult* ; as  $\text{וַיְבָרֶךְ}$  for  $\text{וַיְבָרֶךְ}$ , (for Dagesh in  $\text{ב}$  see § 56. 4.),  $\text{וַיְהִי}$  for  $\text{וַיְהִי}$ . This rule (I believe,) has been omitted by all recent grammarians.

OF THE LETTERS  $\text{בגדכפה}$  ; TECHNICALLY CALLED  $\text{פְּתַח}$ .

§ 8. These six letters *generally* take a Dagesh when they begin a *clause* or *sentence*, or follow a *silent* Shevau either expressed or implied ; thus :  $\text{בְּרֵאשִׁית}$  where the first  $\text{ב}$  begins a sentence, and the second  $\text{ב}$  follows a shevau implied under  $\text{ת}$  ;  $\text{וַיְהִי}$ , with *silent shevau* under  $\text{ל}$  and  $\text{ר}$ . Some sound these letters *bh, gh, dh, kh, ph, th* ; i. e. when they are *without* Dagesh. This Dagesh is called *Dagesh lene*. For Dagesh *forte*, see § 56.

## EXAMPLES FOR SPELLING.

## EXERCISE I.

## Simple Syllables.

א	au.	א	ā.	א	ö. see § 5.
ב	bau.	ב	bā.	ב	bö.
ג	gau.*	ג	gā.	ג	gö.
ד	dau.	ד	dā.		etc.
ה	hau.		etc.	ה	u. §
ו	vau.	ו, וּ	ō.	ו	bu.
ז	zau.	ז, זּ	bō.	ז	zu.
ח	khau.	ח, חּ	khō.		etc.
ט	tau.	ט, טּ	gnō.	י	ï.
<i>final.</i> י	yau.	י, יּ	sō. †	י	bï.
כ	kau.	כ, כּ	shō. †	כ	gï.
ל	lau.		etc.		etc.
מ	mau.	מ, מּ	oo. ‡	מ	au. see § 6.
נ	nau.	נ, נּ	boo.	נ	bau. see § 6.
ס	sau.		etc.		etc.
ע	gnau.	ע, עּ	ce.	ע	a. see § 6.
פ	pau.	פ, פּ	gnee.	פ	na. see § 6.
צ	fau.	צ, צּ	tsee.		etc.
ק	tsau.		etc.	ק	o. see § 6.

\* ג (*g*) is always hard.

† The point over ש and שׁ often answers for the vowel *Kholem*; as שׁנא (*so-na*) = שׁנא; מוּשָׁה (*mosha*) = מוּשָׁה.

‡ ו at the beginning of a word is pronounced *oo*, not *voo*; as ובו *oo-bo*.

§ *u* in *full, bull*.

|| *i* in *bit*; as ים *im*, בן *bin*, יק *yik*, מין *min*, etc.

ק	kau.	א	a. *	ר	ro. see § 6.
ר	rau.	ק	ka.		etc.
ש	sau.	ת	ta.	א	a. see § 6.
שׂ	shau.	פ	fa.	ב	ba. “
ת	tau.		etc.	נ	na. “
		א	ā. †		etc.
		נ	nā.	א	ă.* “
			etc.	מ	mă. “
					etc.

OF SIMPLE AND COMPOSITE SHEVAU.

<i>Simple Shevau.</i>	<i>Composite (compound) Shevau.</i>
ב	ב
bě or b'. See § 7. Pronounced Shevau. 1.	ă. See p. 6. Composite Shevau.
ו	ו
ve or v'. “ “	hă. “ “
פ	פ
pe or p'. “ “	etc.
etc.	
כ	כ
is not to be sounded kě ;	ě. “ “
e. g. בַּב, לֵב, אֵב, שֵׁב, פֵּב,	גנֵ. “ “
תֵּב, נֵב, etc., are always	etc.
pronounced <i>bauk</i> ( <i>baukh</i> ),	
<i>lauk</i> ( <i>laukh</i> ), <i>ak</i> ( <i>akh</i> ), <i>shak</i>	א
( <i>shakh</i> ), <i>pok</i> ( <i>pokh</i> ), <i>tik</i> ( <i>tikh</i> ),	ö. “ “
<i>nook</i> ( <i>nookh</i> ), etc.	ח
	khö. “ “
	etc.

RULES FOR READING.

1. Sound the consonants before the vowels ; as בַּב, פֵּב, *bau, kau*, not *aub, auk*. See Rule 5.

\* Pattakh is sounded like *a* in *father* ; but when a Dagesh or silent Shevau (expressed or implied) follows it, it is sounded like *a* in *hat* ; as יַאֵם, בַּבְּבַל, בַּבְּבַל, כַּדְּדָשׁ *kā-dāsh* or *kād-dāsh*, (see § 6. Also § 56. 4. Note).

† See p. 6. \* note.





## EXERCISE 2.

*Mixed Syllables.*

אֶף	אֵל	יִם	אִב	בָּדַת †
אַף	אֵל	יִם	אִב	בָּדַת †
בָּד	בֶּן	בִּין	בִּין	בָּרַת
בָּד	בֶּן	בִּין	בִּין	בָּרַת
גָּל	גֶּשׁ	גִּד	גִּר	גָּשַׁת
גָּל	גֶּשׁ	גִּד	גִּר	גָּשַׁת
דָּם	דֵּל	דִּב	דִּן	דָּלַת
דָּם	דֵּל	דִּב	דִּן	דָּלַת
הָר	הֵם	הִין	הֵל	הָלַת
הָר	הֵם	הִין	הֵל	הָלַת
זָר	זֵם	זִף	זִם	זָרַת
זָר	זֵם	זִף	זִם	זָרַת
חָג	חֵם	חִית	חִף	חָרַת
חָג	חֵם	חִית	חִף	חָרַת
etc.	etc.	etc.	etc.	etc.

## EXERCISE 3.

## TWO SYLLABLES,—SIMPLE AND MIXED.

*A simple and mixed syllable.*

אֶמַר	au-mär
בָּחַר	bau-khär
גָּדַל	gau-däl
דָּרַשׁ	dau-räsh
הָדַר	hau-där
וָהַב	vau-häb
זָבַת	zau-bät
חָלַק	khau-läk
etc.	

*Two mixed syllables.*

אֶקֹּב	äk-köb †
בִּלְמוֹד	bil-möd †
גִּפְרוֹת	göf-reet §
דָּלְתוֹת	däl-töt †
הָבוֹת	häv-vöt †
זִקְרָם	zik-raum
חָדְרֵי	khäd-rä
etc.	

\* *u* in full; or according to some, *u* in but.

† Dagesh forte doubles the letter and consequently makes a mixed syllable; see § 56. 4. Note.

‡ See § 7. 1. 2.

§ See § 5. 2. Also § 7. 1.

In the foregoing Exercises no distinction has been made with regard to the Běgăd kěfăt (Běghădh Kě-phăth) letters § 8. Indeed very few persons observe this distinction when reading.\* Those, however, who desire to aspirate these letters viz. (ב ג ד ה ו ז ח ט) when *undag-esh'd*, are referred to § 8.

#### EXERCISE 4.

וַיְנַמְרֵן văy-yō-měr. For the *first* syllable (văy), see Rule 4. † note. For the *second* syllable (yō), see p. 5. \* note. Also Rule 2. For the *last* syllable (měr), see Rule 2. Also Exercise 2.

מֵאַרְצֵי־כּוּזַי mā-ăr-tšě-kau. For the *second* syllable (ăr), see § 7. 1. 4. For the *third* syllable (tšě), see § 7. Pronounced Shevau, 4. For the *last* syllable (kau), see Exercise 1. הָ כּ; also p. 5. Note.

מֵלֶךְ mā-lěk. For the *first* syllable (mā), see p. 6. \* note, 1. For the *last* syllable (lěk), see p. 6. short vowels. § 7. 2. Also Exercise 1. Simple Shevau.

יְדַשְׁנָה yě-dăsh-shě-nā. For the *second* syllable (dăsh), see Rule 4. † note. For the *third* syllable (shě), see § 7. Pronounced Shevau. 3. For the *last* syllable (nā), see p. 6. \* note, 2.

שְׁמַוּהּ shě-mauh. For the *last* syllable (mauh), see § 1.

מִקְנֵת-כֶּסֶף mik-năť kăs-po. For the horizontal mark (-) between these two words, see § 2.

אֶמְרוּ au-mě-roo. For the *first* syllable (au) and the per-

\* This distinction is made in בּ and בּ by Spanish Jews, and in בּ and בּ by German Jews.



קוֹל־יְהוָה בַּפֶּה קוֹל יְהוָה בְּהַדָּר;<sup>35 34 33 32 31 30</sup>

קוֹל יְהוָה טִבֵּר אַרְזִים וַיִּטְבַּר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן;<sup>41 43 42 41 40 39 38 37 36</sup>

וַיִּרְקִידֵם כְּמוֹ־עֵגֶל לְבָנוֹן וַשְּׂרִיוֹן כְּמוֹ בְּנֵי־רֵאמִים;

קוֹל־יְהוָה הֵצִיב לְהַבּוֹת אֵשׁ;

קוֹל יְהוָה נָחִיל מְדַבֵּר יְהוָה מְדַבֵּר קָדֵשׁ;

קוֹל יְהוָה יְהוֹלֵל אֵילֹת וַיִּהְיֶה־שָׁף יְעָרוֹת וּבְהִיכְלוֹ כָּלוּ אֲמֵר

כְּבוֹד;

יְהוָה לְמַפּוֹל יִשָּׁב וַיִּשָּׁב יְהוָה מִלֶּךְ לְעוֹלָם;

יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה וּבְרַךְ אֶת־עַמּוֹ בְּשָׁלוֹם;

<sup>1</sup> Miz-mōr <sup>2</sup> lē-dau-vid <sup>3</sup> hau-boo <sup>4</sup> lǎ-ho-vau <sup>5</sup> bē-nā <sup>6</sup> ā-lcem <sup>7</sup> hau-boo  
<sup>8</sup> lǎ-ho-vau <sup>9</sup> kau-bōd <sup>10</sup> vau-gnōz <sup>11</sup> hau-boo <sup>12</sup> lǎ-ho-vau <sup>13</sup> kē-bōd <sup>14</sup> shē-mo <sup>15</sup> hish-  
<sup>16</sup> tā-khā-voo <sup>17</sup> lǎ-ho-vau <sup>18</sup> bē-hād-rāt <sup>19</sup> kō-dēsh <sup>20</sup> kōl <sup>21</sup> yě-ho-vau <sup>22</sup> gnāl <sup>23</sup> hām-  
<sup>24</sup> mǎ-yim <sup>25</sup> āl <sup>26</sup> hāk-kau-bōd <sup>27</sup> hir-gncem <sup>28</sup> yě-ho-vau <sup>29</sup> gnāl <sup>30</sup> mǎ-yim <sup>31</sup> rāb-  
<sup>32</sup> becem <sup>33</sup> kōl <sup>34</sup> yě-ho-vau <sup>35</sup> bāk-ko-ākh <sup>36</sup> kōl <sup>37</sup> yě-ho-vau <sup>38</sup> bā-hau-daur <sup>39</sup> kōl  
<sup>40</sup> yě-ho-vau <sup>41</sup> shō-bār <sup>42</sup> ā-rau-zcem <sup>43</sup> vǎ-yě-shāb-bār (see § 7. 1. small  
 print,) <sup>44</sup> yě-ho-vau <sup>45</sup> ēt <sup>46</sup> ār-zā <sup>47</sup> hāl-lē-bau-nōn, etc.

It must be noticed here, that in addition to the *vowels*, every word in the Hebrew Bible has either *one* or *two* accents.\* As the learner should be cautious not to mistake an *accent* for a *vowel*, it will be proper to give a list of the accents here, so that he may distinguish them.

\* Some words, however, which have a *Maccaph* (see § 2) following them, very frequently drop their accents; as  $\text{בְּבִבִּי}$  instead of  $\text{בְּבִבִּי}$ ; etc.

⌘ Athnaukh

NOTE 1. The letter ⌘ is used to show the *position* of the accents.

⌘ ^ >

⌘ ^ ^

⌘ =

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

⌘ Kautōn

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

⌘ Sĕgōletau

NOTE 2. Those accents which have their names opposite to them are the *principal stops*.

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

⌘ Rĕbeeang

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

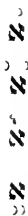
⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

⌘ ^ ^

NOTE 3. Most of these accents are placed on the syllable which is to be accented.



⌘ Silluk ( ' ), Soph pausook ( ; ).

NOTE. For further particulars respecting the accents see § 41.

*Psalm 29. with letters, vowels, and accents.*

מִזְמוֹר לְדָוִד

הָבֹהַּ לַיהוָה בְּנִי אֱלֹהִים הָבֹהַּ לַיהוָה כְּבוֹד וְעֹז:

הָבֹהַּ לַיהוָה כְּבוֹד שְׁמוֹ הַשְׁתַּחֲוֹו לַיהוָה בְּהַדְרַת־קִדְשׁ:

קוֹל יְהוָה עַל־הַמַּיִם אֶל־הַכְּבוֹד הַרְעִים יְהוָה עַל־מַיִם

רַבִּים:

קוֹל־יְהוָה בַּפֶּתַח קוֹל יְהוָה בְּהַדָּר:

קוֹל יְהוָה שִׁבְרַ אַרְזִים וַיִּשְׁבַּר יְהוָה אֶת־אַרְזֵי הַלְּבָנוֹן:

וַיִּרְקוּדֵם כַּמֹּעֵגֶל לְבָנוֹן וְשִׁרְיוֹן כַּמֹּ בֶן־רְאֵמִים:

קוֹל־יְהוָה תִּצַּב לַהֲבוֹת אֵשׁ:

קוֹל יְהוָה יִתִּיל מִדְּבַר יִתִּיל יְהוָה מִדְּבַר קִדְשׁ:

קוֹל יְהוָה וַיְחַלֵּל אֵילֹת וַיִּתְּשֵׁשׁ יַעֲרֹת וּבִהִיכְלוֹ כָּלֹ

אֵמַר כְּבוֹד:

יְהוָה לַמַּבּוּל יָשָׁב וַיִּשָּׁב יְהוָה מִלְּקַדְשׁ לְעוֹלָם:

יְהוָה עֹז לְעַמּוֹ וַתֶּן יְהוָה וַיְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

## DIVISION OF THE ALPHABET.

[§ 9. The Hebrew Alphabet is divided into *Radicals* and *Serviles*. **אֵיתָן מְשֶׁה וְכֵלֵב** are called *serviles*, because they are used for many purposes in the language. The rest of the letters are called *radicals*, because they form the roots of words.

A radical can never become a servile (see § 39), but a servile may become a radical when found in the *Root*. *Seven* of the above serviles are called *Prefixes*, because they are often *prefixed* to words; they follow, with their respective significations.\*

מִ- † signifies *From, on account of, out of, by means of, in comparison of, of, at, to, on, since, etc.* (מ is a contraction of מִן). See §§ 60. 71.

שׁ “ *Who, which, because, that, etc.* (שׁ is a contraction of שֶׁ). See §§ 64. 68.

ה “ *The, this, that, who, which, O, etc.*

ו “ *And, but, yet, then, that, or, nor, even, now, so, etc.*

כ “ *As, like, according to, when, in, through, etc.*

ל “ *To, as to, for, of, from, near, before, at, on account of, upon, by, through, in, (perhaps with).* ל is a contraction of לָּ. See § 71.

ב “ *In, with, by, over, among, when, throughout, for, through, against, on, to, under, etc.]*

---

\* The learner need only commit the significations of the Prefixes which are printed in *Italics*.

† This prefix usually takes *Tsarce* (·), when it is followed by the letters א, ה, ח, ע, or ר. See § 60. also § 4.

NOTE. The Article (ה) is frequently supplied after some of the above Prefixes; as בְּרֵאשִׁית in *the beginning*; וְרוּחַ and *the life giving power, spirit*; בְּיוֹם in *the day*, for בְּהַיּוֹם; בְּאֶרֶץ in *the land or earth*, for בְּהָאָרֶץ; בְּעֶנָן in *the cloud*, for בְּהֶעֱנָן; בְּעֵת according to *the time*, for בְּהֵעֵת; מִמְּקוֹם to *the east*, מִהַר from *the mountain*. See §§ 59—64 inclusive.

The syllables מוּ, רִי, פִּי, are sometimes joined to the prefixes for *euphony*; as בְּמוֹ in *in*, כְּמוֹ like, as, כְּפִי according to, like, לְפִי, כְּפִי, to, by, at, כְּרִי as, like, מְרִי in, מְרִי from.

## OF NOUNS.

[§ 10. Nouns are generally derived from verbs\* in three ways, viz. †

1. *By changing their vowels*;\* as הֶשֶׁן grass, from דָּשַׁן it flourished, became green; עֶשֶׂב herb, from עָרַב evening, from עָרַב; זֶרַע (זָרַע) seed, from זָרַע; חַיָּה life, a beast, from חָיָה; בֹּקֶר morning, from בָּקַר; דָּבָר a word, thing, from דָּבַר; שֶׁבֶת rest (sabbath), from שָׁבַת; etc.

2. *By dropping one (seldom two) of the radical (root) letters*;\* as גֶּן an enclosure, a garden, from גָּנַן he enclosed; הֶקֶל a law, from הִקְקַ;

3. *By adding (to a perfect or imperfect verb,) one or more of the following serviles הַאֲמַנְתִּיר, (technically called) Heemantive.*

The Heemantive letters are commonly added thus:

- ה, נ or י at the end,  
 א or מ at the beginning,  
 ת at the beginning or end,  
 י or ו is inserted.]

\* The root of all words is generally a verb of the 3d pers. masc. sing. praeter Indicative; it commonly contains three letters and is pointed with (◌) under the first, and (◌) under the second radical; as שָׁמַר he said, בָּדַל he divided. See § 10. 3. Examples etc. Also § 15. \* note.

† When a root ends in ה or א it is pointed with two (◌); as רָאָה he saw עָשָׂה he made, etc.

‡ The examples enclosed in brackets are not to be committed. See Preface.



NOTE 1. A *perfect* verb consists of three letters, an *imperfect* one of two, seldom one.

NOTE 2. Some nouns are pointed like verbs; as שָׁנָה *a year*, from שָׁנָה *he repeated*.

NOTE 3. Some verbs are derived from nouns; as נָסַח *he pitched a tent*, from אֹהֶל *a tent*; רָגַל *he ran about*, from רֶגֶל *a foot*; etc.

### Examples of Heemantive Nouns.

בְּהֵמָה	<i>cattle</i>	from	בָּהֶם
חַיָּה	<i>life, a beast</i>	“	חָיָה (חַיָּה) <i>he lived, was strong.</i>
פְּרִי	<i>fruit</i>	“	פָּרָה <i>it was fruitful.</i>
עָנִי	<i>affliction</i>	“	עָנָה <i>he afflicted.</i>
מִקְנֵה	<i>a collection</i>	“	קָנָה <i>he collected.</i>
מִמְשָׁלָה	<i>a rule</i>	“	מָשַׁל <i>he ruled.</i>
זִמְרָה & זִמְרָת	<i>a song</i>	“	זָמַר (זִמְרָה) <i>he sang.</i>
מִסָּע	<i>a journey</i>	“	סָעָה <i>he journeyed.</i>
חַטָּאת	<i>sin</i>	“	חָטָא <i>he sinned.</i>
הוֹלָדָה	<i>a generation</i>	“	וָלַד <i>he begot, was born.</i>
רָקִיעַ	<i>an expanse</i>	“	רָקַע <i>he spread out.</i>
שָׁלוֹם	<i>tranquillity</i>	“	שָׁלַם <i>he lived in peace.</i>

(a) Some nouns are *primitive*; as סוּס *a horse*, אב *a father*, אֹהֶל *a tent*, יוֹם *a day*, בַּרְזֶל *iron*, בָּרְמֶלֶד *a garden, field*. Compound nouns occur; as צֶלְמָוֶת *the shade of death, death's-shade*, from צֶלַח and מוֹת; בְּלֹא רוּחַ *without profit, destruction*, from בְּלֹא and רוּחַ; מְאֻפְּלֵת *darkness of Jehorah*, i. e. thick darkness הָאֵשׁ=הָאֵשׁ, Jer. 2: 31; שֵׁלֶת־בְּתָרָה (שֵׁלֶת־בְּתָרָה) *flame of Jehorah* i. e. lightning, Cant. 8: 6. See § 25. 4.

### GENDER AND NUMBER OF NOUNS.

[§ 11. The following *terminations* exhibit the Gender and Number of nouns.

#### EXAMPLES.\*

הַ	וְתָ	יְתָ	<i>sing. fem.</i>	אִשָּׁה <i>a woman</i> , דְּמוּחָה <i>woman</i> .
וְתָ	וְתָ	וְתָ	<i>plur. fem.</i>	מְאֻרוֹת <i>lights.</i>
וְתָ	וְתָ	וְתָ	<i>sing. fem. const.</i>	חַיָּה <i>beast of—</i> , אִשָּׁתָה <i>wife of—</i> .
וְתָ	וְתָ	וְתָ	<i>plur. masc.</i>	יָמַי <i>seas</i> , תַּיְמָנוֹת <i>sea monsters.</i>
וְתָ	וְתָ	וְתָ	<i>plur. masc. construct.</i>	פְּנֵי <i>faces of—</i> , בְּנֵי <i>sons of—</i> .
וְתָ	(וְתָ)	וְתָ	<i>dual.</i>	עֵינָי <i>two eyes</i> , שְׁנֵתָי <i>two years.</i> עֵינָי <i>eyes of</i> , שְׁנֵתָי <i>two of.</i> ]

\* The Examples are not to be committed.

### Exceptions.

1. Some nouns and adjectives which are *absolute* have the termination of the *construct*, and *vice versa*,\* as בור יִוְרְדֵי *those who go down to the pit*; בו הוֹטֵי *the trusters in him*, i. e. those who put their trust in him; מְשֻׁבְּרֵי מִבֶּקֶר *those who rise early in the morning*; יוֹרְדֵי אֶל *those who go down to etc.*; שְׂפָעַת *a multitude*; טְהָרַת הַכֹּל־קֹדֶשׁ *purification of all holy things*. אַחֲרָי *after*, אַחֲרֵי־כֵן *afterwards*; לְפָנָי *before*, מִפְּנֵי *on account of, because*. See § 17. 6. small print תְּפִי.

2. Sometimes a noun in the Genitive is implied; as Ps. 16: 3. אֲדִירַי for אֲדִירֵי הָאָרֶץ; this frequently applies to the sing. and plur. of both genders.

3. Feminine sing. nouns ending in הַּ in the *absolute*, change it into הֶּ in the *construct*; as מְקַנְהָ *the collection of—*, עֲגָה, רֵיעָה etc.; the absolute form is מְקַנְהָה, etc. See 11. Note 2.

4. A few duals and plurals end in ׀; as חַלּוֹנַי *windows*, יָדַי *hands*, גּוֹבַי, הַשְׂוִיבַי, perhaps שְׂדֵי, and with *Kaumets* ( + ) אֲדוּנָי.

NOTE. מוֹנֵי (Ps. 45: 9.) probably stands for מוֹנֵי־מִיִּם *stringed (musical) instruments*, from מוֹן *a string*.

5. The Plural of בַּיִת (a house,) is בַּתַּיִם for בַּתְּתַיִם or בַּתַּיִם from בַּתַּיִת or בַּתַּיִת. See 10 below.

6. Some masc. nouns take a fem. termination, and *vice versa*; as אֲבוֹת *fathers*, נָשִׁים *women*.

7. Some nouns have both forms of the plural; as יָמִים and יָמוֹת (from יוֹם *days*, שָׁנִים and שָׁנוֹת (from שָׁנָה) *years*, בָּמוֹתָם, construct בָּמוֹתַי (בָּמֹתַי) from בָּמָה.

8. The dual forms שָׁמַיִם *heavens*, and מַיִם *waters*, are plurals.

9. Nouns fem. ending in יָהּ or יָה, form their plurals by יוֹת; as עֲבָרֵיךָ from עֲבָרִית, מַלְכֵיכָם from מַלְכֵיחָהּ.

10. The following nouns, in their derivative forms, are *anomalous*: אָב (*a father*, constr. אָבִי, rarely אָב); אָח (*a brother*, constr. אָחִי); אָחוֹת (*a sister*), רֹאשׁ (*head*, plur. רֹאשִׁים); מַיִם (*waters*, constr. מֵי and מֵימַי); יוֹם (*a day*, plur. יָמִים, constr. יָמֵי); עִיר (*a city*), בַּיִת (*a house*, constr. בַּיִת), פֶּה (*a mouth*), בֶּן (*a son*), בַּת (*a daughter*), בָּלַי (*a*

\* אֱמֶת־מִן אֱמֶת־מִן *words of truth*, instead of אֱמֶת־מִן; כֶּסֶף כֶּסֶף *two talents of silver*, instead of כֶּסֶף; etc.

vessel, jewel), חָם (*a father-in-law*), אֶחָד (*one, first*), אִישׁ (*a man*), אִשָּׁה (*a woman*), אֲמָה (*a bond woman*).<sup>\*</sup> See § 14. Note 3. small type.

11. The Fem. Sing. sometimes ends in אֶת־ instead of הַת־; and the Dual and Plur. end in תֵּן, תֵּן instead of תֵּן, תֵּן; these are *Chaldaic* forms.

NOTE 1. In a very few cases אִשָּׁה (*woman, wife*.) is Absolute.

NOTE 2. Forms like רָצָה, מִקְרָה, מִשְׁבָּה, are rare in the *construct* state. See 3. above.

NOTE 3. Paragogic letters are occasionally attached to nouns; as חִיתוֹ *a beast*, מְצִינּוֹ *a fountain*, יְשׁוּעָתָה *deliverance, help*, בְּנֵי and בָּנוֹ *a son*. See § 14. note.

12. Nouns ending in תֵּן often form their masc. plur. by adding ם; as נְכָרִי *a stranger*, plur. נְכָרִים. So also we have גּוֹי *a nation*, plur. גּוֹיִם, constr. גּוֹיֵי.

13. In a few words אֵת is used for תֵּן (fem. plur.); as בְּצִוְתֵינוּ for בְּצִוְתֵינוּ from בְּצִוָּה.

### Exceptions to Gender.

§ 12. Names of Females, proper names of places, cities, towns, countries, winds, and objects double by nature or custom, are *feminine* though of a *masculine* termination; as רָחֵל *Rachel*, אֵם *a mother*, מִצְרַיִם *Egypt*, צִיּוֹן *Zion*, רוּחַ *the wind, spirit*, עֵין *the eye*, רֶגֶל *the foot*, יָד *a hand*, אָזְן *the ear*, נַעֲלָיִם *a pair of shoes*, מִאֲזָנַיִם *a pair of scales*, שְׁנֵי הַנָּהָרִים *two rivers*.†

### OF ה LOCAL.‡

[§ 13. This is a ה suffixed to a noun of place, and signifies *to* or *towards*; as אֶרֶץ *towards the land, earth*, אֹהֶל *to the tent*, מִצְרַיִם *towards Egypt*, הָרָה and הַהָרָה *to the mountain*, הַנֶּגְבָה *to the south*, מֶרְתָה *to Marah* (from מָרָה, ה changed into ת), צִיּוֹנָה *to Zion*, הַשָּׁמַיִם *towards the heavens*, בֵּיתָה (constr. בֵּיתָה) *to the house*, נֹבָה *to Nob*, דְּדָנָה *to Dedan*.]

<sup>\*</sup> From דָּם (*blood*) we find דְּמָמָה for דְּמָמָה; and from יָד (*a hand*) comes יָדָה instead of יָדָה.

† צִדְדָה (*mid-day*), and a few others, have the form of the Dual. The reason of this is very uncertain.

‡ Examples are not to be committed.

## DERIVATIVE PRONOUNS.

[§ 14. These are *parts* or *fragments* of the Primitive pronouns (§ 67.) (as י from אֲנִי, נַי from אֲנִי־נָה, etc. ת in the 2d persons Sing. and Plur. being changed into כ, ך, or ך,) which are joined to the end of nouns and supply the places of pronouns *possessive*. They are called *Suffixes* or *Postfixes*, and are *Inseparable* pronouns.

*Examples.*

			סֵפֶר	<i>a book</i>	
		* י	י	<i>my</i>	"
		ךָ	כָּה	ךָ	<i>thy masc.</i>
		כִּי		ךָ	<i>thy fem.</i>
		וּ	הוּ	וּ	<i>his (its.)</i>
		וּ	הָ	וּ	<i>her (its.)</i>
		נָ		נָ	<i>our</i>
		כֶּם		כֶּם	<i>your masc.</i>
		כֶּן		כֶּן	<i>your fem.</i>
Once.	Poetic.	ם	הֵם	ם	<i>their masc.</i>
( מוּ )	( מוּ )	ן	הֵן	ן	<i>their fem.]</i>

וּ and י are sometimes *paragogic*; as  
 אֲנִי־נָה *a beast*,  
 מַעְיָנוּ *a fountain*,  
 נְאֻדָּרִי *glorious*,  
 הַבְּשִׁי לִי *who bringeth down*,  
 יוֹשְׁבֵי *inhabiting*,  
 מַלְכֵי *a king*, בְּנֵי *and בנו a son.*

NOTE 1. When the above suffixes are appended to dual and plural nouns (masc.), the ם of הֵם and ים is omitted; as יָדַיְכֶם *hands*, יָדַיְכֶם (masc.), יָדַיְכֶם (fem.), *thy hands*; סְפָרַיִם *books*, סְפָרָיו *his books*; the י however between the noun and suffix, will distinguish the *plural* noun; as בְּנֵיהֶם *their children*, from בֶּן *a child*. See § 73. Note. 1.

NOTE 2. When suffixes are added to nouns (fem.) ending in ה, the ה is changed into ת; as אִשָּׁה *a woman, wife*, אִשְׁתִּי (not אִשְׁתִּי) *my wife*, אִשְׁתְּךָ *thy wife*, אִשְׁתּוֹ *his wife*; מְלָאכָה *a work*, מְלָאכְתּוֹ *his work*.

\* When this suffix has the vowel (־) or (־) before it, the noun to which it is attached is *plural*; as אֹיְבָי *my enemy*, אֹיְבָי or אֹיְבָי *my enemies*; the plur. י coalesces with the pronoun. See § 73. Notes 1. 2.

NOTE 3. After *וְהוּ* (fem. plur.) a *י* is generally placed before the suffix; as *לְמִשְׁפַּחַתוֹתֵיהֶם* as to their families, from *מִשְׁפָּחָה* a family, *בָּנוֹת* daughters, *בְּנוֹתֶיהָ* thy daughters: here *י* seems to be superfluous. See § 73. Notes 1. 3.

NOTE 4. Nouns ending in *הָ* take the suffix *הוּ* instead of *וּ*, and *הָ* instead of *הָ*; as *עֵלֶהּ* his (its) leaf, from *עֵלָה*; *מֵרָאֶתָּהּ* her appearance, from *מֵרָאָה*. But this is not always the case.

Some nouns and particles take *י* before their suffixes like plur. nouns; as *אָבִיו* thy father, *אָחִיו* his brother, *עָלָיו* upon, by him, *לִי* to me, *לָךְ* to thee, etc. In Poetry *עָלָיו* upon, with, *אֵלָיו* unto, *מִי* from, *עַד* even, are used for *עָלָי*, *לָךְ*, *מִי*, *עַד*. See § 71. § 11. 10.

### OF VERBS. *Praeter Tense.*

[§ 15. The third person masc. sing. praeter active Indicative, is the *root* of nearly all words.\*

In Hebrew there are but three moods; viz. Indicative, Infinitive, and Imperative: and two tenses; Praeter and Future: the English Present is expressed by a Participle.

The root generally consists of *three* letters; and is pointed with (·) *Kaumets* and (-) *Pattakh*, or with *two* (·) *Kaumets* when its last letter is *ס* or *ה*; as *אָמַר* he said, *בָּדַל* he divided, *וָלַךְ* and *הָלַךְ* he went, *קָרָא* he called, *הָיָה* he was, *רָאָה* he saw.\*

NOTE. A few roots have (·) and (·) (*Kaumets* and *Tsaree*); as *מָלֵא* he (it) filled, was filled, *יָרָא* he feared, was afraid, *צִיָּה* he was pleased; and a very few take (·) and (ˆ) (*Kaumets* and *Kholem*); as *יָכַח* he was able. These are commonly *intransitive*, and are called *verbs final Tsaree*, *verbs final Kholem*. The active participle *Kal* of these verbs has the same form as the *root*; thus, *מְמַלֵּא* he is filling, *יָרֵא* (construct *יָרֵא*) fearing. See § 75.

The persons and gender of the *praeter*, are made by suffixing to the root the following fragments of the primitive pronouns. See § 67.

These fragments of the personal pronouns are called *Sufformatives*

\* The root of verbs whose middle radical is *י* or *ו* (see § 28) is almost always the Infinitive; as *קָם* to arise, *בֵּוֹא* to go, *בֵּיַר* to consider.

Singular. (*Kal*).

(יַצַּר : יִצָּר) § 66. 5.) פָּקַד { *he visited, (רָאָה) he saw,*  
 פָּקַד { *קָרָא he called*).

(תַּת) הַ — she\*

(תָּה) תַּ — thou masc.

(תִּי) (תַּת) תַּת — thou fem.

הִי — I

Plural.

נֵנוּ — we

תֵּתֶם — ye masc.

(תֵּתֶנָּה) תֵּתֶן — ye fem.

(וְיָצַר וְיִצָּר) וְ — they common, also ye

Imperative; as יִצְּרוּ *they produced*, יִצְּרוּ *produce ye*;

פָּרוּ *they were fruitful*, פָּרוּ *be ye fruitful*.]

NOTE. וְ prefixed to a praeter tense *often* converts it into the future. See § 22.

#### VERBS. Future Tense.

[§ 16. The following fragments of the primitive pronouns (see § 67.) are appended to the root to exhibit the persons, number, and gender, in the *future* tense; thus,

Singular.

once. Paragogic Letters. פָּקַד *he visited.*  
 (הַ) הַ — וְ *he shall or will, let him, it, may he, it. †*

הַ — תַּ *she “ “ let her; thou shalt masc.*

twice. ׀ תַּ — יַ *thou shalt or wilt fem.*

(הַ) הַ — אֶ *I shall or will, let me.*

Plural.

הַ — נוּ *we shall or will, let us.*

§ ׀ תֵּתֶם — יַ *ye “ “ masc.*

once. ׀ תֵּתֶן, ׀ תֵּתֶנָּה — יַ *ye or they shall, let them fem.*

אֶ § ׀ וְ — יַ *they shall or will, let them masc.]*

\* All the conjugations receive the sufformatives in the same way.

† These are *paragogic* endings.

‡ The prefixed fragments are called *Praeformatives*, the suffixed fragments *Sufformatives*. All the conjugations receive the above pronouns in the same manner.

§ Paragogic is common at the end of וְ; as יַתְּמוּתוּן *ye shall die*, for יַתְּמוּתוּ; or יַחֲסְרוּן *they shall lack*, for יַחֲסְרוּ.

NOTE 1. ו prefixed to a *future* tense, often throws it back into the *praeter*; as וַיִּפְקֹד *he shall visit*, וַיִּפְקֹד *and he visited*. See § 23.

NOTE 2. The above pronouns are called *Praeformatives* and *Suf-formatives*. See preceding page † note. The *Praeformatives* exclude the ו (characteristic) of *Niphal*, and the ה (characteristic) of *Hiph.*, *Hoph.* and *Hithpacl.* See § 45. Note.

NOTE 3. הַּ paragogic is very common in the 1 pers. sing. and plur. of the *Fut.*, and 2. pers. sing. masc. of the *Imperative*; as אֶקְטֹל *I will kill*, for אֶקַּט; נִלְבֵּן for נִלְבֵּן; אֶבְרֹךְ for אֶבְרֹךְ (regularly נִבְרַךְ) for נִבֵּל from נִבֵּל; (הַּ is paragogic 3 times; viz. in אֶקְרָא and אֶקְרָא *Kal*, and יִרְשָׁנָה *Piel*); *Imperative* קוּמָה *arise thou*, from קוּם; שִׁמְרָה; שִׁמְרָה, etc. See § 49.

NOTE 4. The punctuation of the above *praeformatives* is regulated by the species of verb and conjugation; as (*Kal*) וַיִּפְקֹד, וַיִּפְקֹד, וַיִּפְקֹד, וַיִּפְקֹד, וַיִּפְקֹד (for וַיִּפְקֹד), וַיִּפְקֹד, וַיִּפְקֹד, וַיִּפְקֹד, וַיִּפְקֹד; וַיִּפְקֹד from וַיִּפְקֹד; וַיִּפְקֹד from וַיִּפְקֹד; וַיִּפְקֹד from וַיִּפְקֹד; וַיִּפְקֹד from וַיִּפְקֹד; וַיִּפְקֹד from וַיִּפְקֹד; וַיִּפְקֹד from וַיִּפְקֹד. See § 58. with the Note. Also § 98.

NOTE 5. There are a few *Pluriliteral* verbs; as וַיִּפְקֹד, וַיִּפְקֹד, וַיִּפְקֹד, וַיִּפְקֹד, וַיִּפְקֹד.

NOTE 6. Some verbs double their *first* and *last* radicals, and some their *first* and *second*; as וַיִּפְקֹד from וַיִּפְקֹד; וַיִּפְקֹד from וַיִּפְקֹד. Some double their *last* radical; as וַיִּפְקֹד from וַיִּפְקֹד; וַיִּפְקֹד from וַיִּפְקֹד. Some double their *second* and *third* radicals; as וַיִּפְקֹד from וַיִּפְקֹד; וַיִּפְקֹד from וַיִּפְקֹד. וַיִּפְקֹד is from וַיִּפְקֹד; וַיִּפְקֹד is from וַיִּפְקֹד.

#### NAMES AND SIGNIFICATIONS OF THE CONJUGATIONS.

[§ 17. *Kal*, *Niphal*, *Piel*, *Pual*, *Hiphil*, *Hophal*, *Hithpacl.*

1. *Kal* is active;\* as וַיִּפְקֹד *he visited*, וַיִּפְקֹד *he feared*, (וַיִּפְקֹד *he came*, from וַיִּפְקֹד; וַיִּפְקֹד *he died*, from וַיִּפְקֹד; see §§ 28. 54.).

2. *Niphal* is passive; as וַיִּפְקֹד *he was visited*. Sometimes it is active or reflexive.

\* The *Examples* are not to be committed in *any case*, either before or after this.

For Piel & Pual, see 6. 7. below.

3. Hiphil is causative; as **הִפְקִיד** *he caused to visit*. (It is sometimes like Kal in signification).

4. Hophal is passive of Hiphil; as **הִפְקַד** *he was caused to visit*. See (d) below.

5. Hithpacl is both active and passive; as **הִתְפַּקַּד** *he visited himself*, **הִתְבָּרַךְ** *he was blessed*, **הִתְהַלֵּךְ** *he walked continually*.] (**הִתְפַּקְדוּ** and **הִתְפַּקְדוּ** occur).

### Recapitulation.

[(a) All roots are in Kal; as **קָטַל** *he killed*.

(b) — **נִ** prefixed is Niphal; as **נִקְטַל** *he was killed*.

For Piel and Pual see 6. 7. below.

(c) **וּ** or **וַ** prefixed, and **י** (not always) inserted denote Hiphil; as **וַיְהִי** *he caused to kill*; **וַיַּשְׁקֵה** *it watered*, **וַיַּרְאֵה**, **וַיַּעֲלֵה**.

(d) **הוּ**, **הוּ** or **הוּ** prefixed is Hophal; as **הוּקְטַל** *he was caused to kill*, **הוּשָׁב** *he was made to lie down*, **הוּקָם** and **הוּקָם** *it was established*; **הוּעֲלָה**, **הוּנִיחַ**, once **הוּדַע**.

(e) — **הִתְ** prefixed is Hithpacl; \* as **הִתְקַטַּל** *he killed himself*. **הִתְ** and **הִתְ** are very rare. See §§ 38. 39.]

The **ת** characteristic (with but one exception, viz. **מִתְדַּבְּקִים** Participle, Judges 19: 22,) is always *assimilated* when a letter of the same organ follows it; as **הִדְבֵּר** for **הִתְדַּבֵּר**; **הִטְהַר** for **הִתְטַהַר**; and **הִטְמַה** and **הִטְמַה** for **הִתְטַמַּה**.

\* The second radical commonly takes a Dagesh in this conjugation.

† The characteristic **ת** is often assimilated when *other* letters follow it; as **הִזְבַּח** for **הִתְזַבַּח**; **הִבְסַח** for **הִתְבַּסַּח**; **הִבְסַח** for **הִתְבַּסַּח**; **הִזְכַּח** for **הִתְזַכַּח**; **הִזְכַּח** for **הִתְזַכַּח**; **הִזְכַּח** for **הִתְזַכַּח**; **הִזְכַּח** for **הִתְזַכַּח**.



The general meaning of Hithpael is, to represent one's self to be, or do that, which the root indicates; as *הִתְחַלָּה* *he pretended to be sick*, from *חָלָה*; *הִתְחַכְּמָם* *he acted cunningly*, from *חָכַם*; *תִּתְמַם* (with ת characteristic assimilated) *thou wilt show thyself upright*, from *תָּמַם*; *תִּתְבַּרָר* *thou wilt show thyself pure*, from *בָּרַר*; *תִּתְחַסֵּד* *thou wilt show thyself merciful*, from *חָסַד*.

## PIEL.

[6. Piel is active, and is generally *causative* or *intensive* of Kal; it is characterised by a *Kheerek* under the first, and a *Dagesh* in the second radical; as *קָדַשׁ* *he caused to be holy, he consecrated*; *צִוָּה* *he commanded*, (with suff. *הוּ*) *צִוָּהוּ* *he commanded him*); *שָׁלַח* (*שִׁלַּח*) *he sent*; *חָיָה* *he preserved alive*; *דִּבֶּר* (*דִּבְרָר*) *he spoke*.\* Other forms are like *מָלַא* (*גִּדְע*) (*גִּדְע*); once *נִשְׁנִי* for *נִשְׁנִי*, and *הִתַּל* (*הִתְלֵ-*) for *הִתַּל*. See § 44.]

When the second radical is a *Guttural* (*ע, ח, ה, א, י*), or *ר*, *Dagesh* is *excluded*; as *נָאָץ*, *בָּעַר*, *טָהַר*, *לָהַט*, *בָּפֶחַשׁ*, etc.; and in this case the first radical commonly takes *Tsaree* under it; as *בָּרַךְ* (*בְּרַךְ*) *he blessed*, instead of *בְּרַךְ*; *פָּאָר*, *אָחַר*, *גָּהַל*, *רָעָה*, *קָרָה*, etc.† See § 4.

The *Infin* and *Imper. Piel* are formed by changing the vowel *Kheerek* or *Tsaree* of the first radical, into *Pattakh* or *Kaumets*; as *קָדַשׁ* *to make holy*, *שָׁלַח* (*שִׁלַּח*) *to send, send thou*, *דִּבֶּר* (*דִּבְרָר*) *speak thou*, (*פָּתַר*, *פָּלַג*), *נָחַם* *to comfort*, † *צָחַק*, *רָבִיה*, *נָאָץ*, *בָּעַר*, *פָּקַד*, *בִּסּוֹחַ* (from *בָּסָה*), *מִלְאֹת* (*מִלְאָת*); *בָּרַךְ* *to bless, bless thou*, *קָרַב*. ‡

*Peculiar forms.* *חָבִי* (*Hosea 6: 9*) is for *חָבִיה* from *חָבִיה*; *Imper. בָּזַר*.

*Apocopated forms.* *צוּ*, *הָסָה*, *צוּה*, etc. for *צוּהה*, *הָסָהה*, etc.

\* Piel and Pual have the same letters as Kal, but different vowels. The *Dagesh* characteristic of these conjugations is occasionally omitted even when the second radical is neither a *Guttural* nor *ר*. See § 4. † note.

† With prefix *בְּ* *בְּדַבֵּר* in speaking, with suffix *בְּדַבְּרִי* when I spoke, *בְּעִמְּנִי* in my gathering, when I gather.

‡ Verbs *עָוָה* (*עָוָה*) and *עָוָה* have the following forms in Piel; *רוּמַם* (instead of *רוּמַם*, from *רוּמַם*); *שׁוּבַב*, *קוּמַם*, *כוּמַם*, *מוּמַחַת*, from *שׁוּבַב*, etc.; *כוּמַם* (instead of *כוּמַם*, from *כוּמַם*); *כוּמַם* (rarely like *כוּמַם*) from *כוּמַם*; *עוּלַל*, etc.

*Exceptions.* *עָוָה*, *עָוָה*, *עָוָה*, *עָוָה*, *עָוָה*, *עָוָה*, *עָוָה* and *עָוָה* are from *עָוָה*; *חָבִי* is from *חָבִיה*.

## PUAL.

[7. Pual is the *passive* of *Piel*; it is characterised by a *Kibboots* (in a few cases *short Kaumets*) under the *first*, and a *Dagesh* (not always) in the *second* radical (see preceding page \* note); as קִדְּשׁ *he was made holy*; לָקַח (לָקַח) *he was taken*, fem. לִקְחָהּ; (אוּזַל, זוּנָה); יוּלַד (אוּלַד) *he was born*, שִׁדְּדָה and שִׁדְּדָה *he was spoiled*, (אָדָם), כָּלוּ *they are finished* (from כָּלָה), רִחַץ (רִחַץ) *he was washed*, נָחַם, רָחַם, etc.]

When the second radical is a *Guttural* or ר, the *Kibboots* of the *first* radical is usually (but not always) changed into *Kholem*; as בִּרְךָ (not בִּרְכָה,) *he was blessed*, שָׂרַע, זָרַע, יָדָה (from יָדָה), אָמַל, הִדְּעָה, קָרָא, מִנְעָבוּ, בָּעַר, etc. See § 4.

NOTE. Verbs עוּ (עו') and עָ have forms like the following in Pual; סוּבַב (not often like סִבַּב) from סָבַב; קוּמַם, רוּמַם, בּוּזַן, רוּזַן, עוּלַל, בּוּזַל, הוּלַל. See § 44.

Exceptions are like יָזַה, יָזַת, etc.

## PARTICIPLES, INFINITIVES, AND IMPERATIVES.

[§ 18. When the *first* letter of a root has a *Kholem* (וּ) for its vowel, it usually indicates the *present* participle Kal; as עֹשֶׂה *making, yielding, doing*, from עָשָׂה *he made, did*; זֹרֵעַ (זָרַע) *seeding, producing*, from זָרַע; רוֹמֵשׁ *creeping, moving*, from רָמַשׁ; שֹׁפֵךְ *he who spills, pours out*, from שָׁפַךְ; שֹׁפֵט *he is judging*, from שָׁפַט. Fem. singulars end in הַ, תַּ, or ת־; masc. plur. in ים, fem. plur. in ות\*.

מ distinguishes the participles in *Piel*, *Pual*, *Hiphil*, *Hophal*, and *Hithpael*; see the following small print.]

[The Article (ה) prefixed to a participle denotes *who, that, which*; as הֹרֵמֶשׁ (fem. הֹרֵמֶשֶׁת) *which is creeping, moving*; הֹהֵלֵךְ *that is going*; הֹסֻבֵּב *which is surrounding*. Plur. masc. הֹיֹצְאִים *who are going*

\* The participles in *all* the conjugations take the forms of nouns or adjectives.

out, from יֵצֵא; construct forms יֵצְאוּ *the goers out of, those going out*; יֹדְעֵי *the knowers of, those knowing*.\* (With י epenthetic and paragogic, תּוֹמְרֵךְ from תָּמַךְ, יוֹשְׁבֵי from יָשַׁב). See § 81.

The Participle *Niphal* prefixes נ to the root; as נִחְמָד *being desired* i. e. lovely, desirable; נִכּוֹן, נִטְבָּה, from כּוּן and טָבַה. נָחַ, נָחַה, נָחַת fem.; נָחִים plur. masc.; נָחַת plur. fem.\* All the participles beyond *Niphal* are formed by prefixing מ to the root; thus, מְרַחֵם (fem. מְרַחֵמָה) *brooding*, Piel; מְבַדֵּיל *causing to divide* (from בָּדַל), מְזַרְיֵעַ *seeding* (from זָרַע), מְבִיא *causing to come* i. e. bringing (from בָּוא), מְקִים *establishing* (from קָם), Hiphil;\* מְהַלְכֵה *walking* (from הָלַךְ), Hithpael.\* With י paragogic, מְשַׁבְּלֵי, מְגַבְּהֵי, etc. Hiphil. See § 81.]

[§ 19. When the *second* letter of a root has a *Shoorek* (ך) or *Kibboots* (כּ), it indicates the *passive* participle Kal; as אָרוּר (אָרַר) (fem. אָרוּרָה) *cursed*, בְּרוּךְ (בָּרַךְ) *blessed, he is blessed, a blessed one*. הָ or תָ fem.; אָרוּרִים or אָרוּרוֹת plural.\*]

[§ 20. When the *second* letter of the root has a *Kholem* (וּ) or *short Kaumets* (see § 5), it indicates the *Infinitive* or *Imperative* Kal; as לְמַשֵּׁל (with prefix ל) *to rule*; לְעַבֵּד (עָבַד) *to cultivate, serve*; עֲשֵׂה *to do, to make*; אֲכַל-אֲכַל *to eat*; with suffix אֲכַלְךָ *to eat thee, i. e. thy eating, thou eatest*, אֲכַלְכֶם *to eat you, i. e. you eat*; אֲמַר-אֲמַר *say thou*; זְכוֹר זְכוֹר *remember thou*. See §§ 33. 49.

The *other* persons of the Imper. are distinguished by sufformatives; thus: אַתָּה *thou* fem.; as אֲמַרְתִּי *say thou*, אַתָּה *do thou*; אַתָּה *ye* masc.; as אֲמַרְתֶּם *be ye fruitful*, אֲמַרְתֶּם

\* The participles in *all* the conjugations take the forms of nouns or adjectives.

† The prefixes כ ב ל מ are *often* prefixed to the Infinitives in all the conjugations; as לְאָמַר *to say, saying*, לְעֲשׂוֹת *to make, in making, as to the making*, לְשָׁמֹעַ *when he heard, from seeing*. These are similar to the Latin Gerunds.

say ye; נָה (ן ן ן) ye fem.; as שׁוּבְנָה return ye, from שׁוּב; \*קָרְאוּ, קָרְאוּ, שְׁמַעוּ, שְׁמַעוּ, שׁוּבְנָה; שׁוּב]

For the Imp. and Infin. in the other conjugations, see § 30. small print. §§ 31. 40. Also § 17. 6. small print.

CONSTRUCTION. (*Construct state*).

[§ 21. When two nouns come together signifying different things, *of*, or *of the*, must commonly be placed between them; as רִוַח אֱלֹהִים the spirit *of* God, פְּנֵי הַמַּיִם the faces *of* the waters, רְקִיעַ פְּנֵי רְקִיעַ faces *of the* expanse, מֵי הַמַּבּוּל the waters *of* the flood, מֵי מִצְרַיִם the waters *of* Egypt. Final ם of the Dual and Plural is dropped in this state; the fem. הַ is generally changed into ת, תַּ, or תַּ; as בְּנֵי sons *of*, not בְּנִים; חַיַּת *beast of*, not חַיִּת; אִשְׁתּוֹ the wife *of*, not אִשָּׁה. Nouns ending in הַ change it into הַ in the *construct*; see § 11. 3. Also § 66. (2).]

NOTE. The second noun is of course in the Genitive case. See § 11. *Exceptions*. 1. 2.

OF ך CONVERSIVE OF THE *Praeter*.

[§ 22. The prefix ך (ך, ך, ך, ך), often changes the *Praeter* tense into a *Future*; as אָכַלְתָּ thou hast eaten, וְאָכַלְתָּ and thou shalt eat; מָחַיְתִי I destroyed, וּמְחַיְתִי and I will destroy; הָיָה (from חָיָה) he lived, וְהָיָה and he shall live; הָיוּ they were, וְהָיוּ and they shall be; הִקְמַחְתִּי (Hiph. of קָם) I have established, וְהִקְמַחְתִּי and I will establish.†]

\* These sufformatives are appended in the same manner to other conjugations; as הִשְׁמַרְתָּ הִשְׁמַרְתָּ Niphāl; גָּשַׁלְתָּ גָּשַׁלְתָּ Piel; הִשְׁמַרְתָּ (for הִשְׁמַרְתָּ from אָזַן) Hiphāl; etc. throughout.

† This ך frequently changes the *tone syllable*. See § 66. (7).

## OF ך CONVERSIVE OF THE Future.

[§ 23. ׀׀׀׀׀ prefixed to a future tense, generally throws it back into the *praeter*; as יֹאמֵר (יֹאמֵר) *he shall say*, וַיֹּאמֶר *and he said*; יִבְדֵּל *he shall divide*, וַיִּבְדֵּל *and he divided*; וַתֵּבֵן *she shall go*, וַתֵּבֵן *and she went*; יִרְאֶה (for יִרְאֶה) *he shall see*, וַיִּרְאֶה *and he saw*; וַתִּרְאֶה יִתְרָא (from רָאָה); וַנִּפְּן וַנִּפְּן (from פָּנָה). See § 66. (7). § 50.

NOTE 1. When ך follows ך, the Dagesh is *always* omitted; as יִהְיֶה *he (it) shall be*, וַיְהִי *and it (he) was*; וַיִּבְרָךְ וַיִּבְרָךְ (from בָּרַךְ); וַיִּבְרָךְ וַיִּבְרָךְ (from בָּרַךְ); וַיִּצְוּ וַיִּצְוּ (from יָצַו); Shevau is vocal in these examples, Dagesh being implied in ך. See § 7. 1. small print.

NOTE 2. When ך (a guttural cannot take Dagesh,) follows ך, ך takes *Kaumets*, i. e. Pattakh is *lengthened* (see § 4.); as אֶחְבֵּא אֶחְבֵּא *I shall hide*, וַאֲחֵבֵא *and I hid*; אֶירֶא אֶירֶא *I shall fear*, וַאֲיֶרֶא *and I was afraid*; אֶכֶל (אֶכֶל) *I shall eat*, וַאֲכֶל *and I ate*; אֶמַּר (for אֶמַּר) \* ך occurs for ך 2 Sam. 1: 10.

NOTE 3. This ך frequently draws back the tone and shortens the final vowel; it also often causes verbs לָהּ to lose their ה; see the examples above. See § 66. (7). Also § 50.]

## COMPARATIVE DEGREE.†

[§ 24. The Comparative may be known by the prefix מ (or particle מִן); as מִכֹּל *in comparison of all*, i. e. more than, above all; ‡ מִזָּהָב *in comparison of gold*, i. e. more than gold; מִתּוֹק מְדַבֵּשׁ *sweeter than honey*; ‘two are better מִן-הָאֶחָד *than one.*’

This מ, prefixed to an Infinitive, often denotes a *negative*; as מִנְשׂוּא *not to be forgiven* i. e. so that it cannot be forgiven; מִרְאוֹת *from to see*, so that he could not see, מִהֵבִיט.

\* ך conversive is sometimes attached to the word which precedes the future; as וַיִּצְוּ וַיִּצְוּ (= וַיִּצְוּ וַיִּצְוּ) *and a vapour went up*.

† The positive degree is of course, any adjective.

‡ In a few cases the Comparative expresses the *Superlative*; as ‘The serpent was crafty מִכֹּל *above all.*’

from looking, so that he could not look ; מְרַדָּה from going down, so as not to go down ; מְרַדֶּף from pursuing.]\*

#### SUPERLATIVE DEGREE.

[§ 25. The Superlative is made 1st. By מְאֹד *very, exceedingly* ; as מְאֹד טוֹב *very good* ; וַיִּרְבוּ מְאֹד *and they multiplied exceedingly* ; גָּבְרוּ מְאֹד מְאֹד *they prevailed exceedingly much*.

2. By *repetition* ; as טוֹב טוֹב *good good* i. e. *best* ; מְאֹד מְאֹד *very exceedingly* ; עֶבֶד עֲבָדִים *a servant of servants* i. e. *an abject slave* ; בְּמְאֹד מְאֹד *in the highest degree*.

3. By a *synonymous word* ; as מִנְתַּחֲלָקִי *the portion of my inheritance* i. e. *my greatest inheritance*.

4. By using *a name of the Deity* ; as אֲרָזֵי יְאֵל *cedars of God* i. e. *loftiest cedars* ; לִפְנֵי יְהוָה *before the Lord* i. e. *a great hero of the chase* ; עִיר גְּדוֹלָה לְאַלֹהִים *a great city before God* i. e. *a truly great city*. See § 10. (a.)]

#### VERBS לָהּ.

[§ 26. 1. Verbs whose last radical is ה, often change it into ו in the Infinitive of all conjugations ; as עָשׂוֹת (לַעֲשׂוֹת) *to make, do, (making)*, from עָשָׂה ; רְאוּת (לְרְאוּת) *to see, (seeing)*, from רָאָה ; לְמִנּוֹת (מִנּוֹת) *to number*, from מָנָה ; הָיִוֹת (with prefix and suffix בְּהָיִוֹתָם,) and הָיָה *to be*. See §§ 55. 95.

\* The adjective is sometimes omitted ; as Is. 10: 10, 'their gods מִרְיֹשֶׁתָּם (were strong) in comparison of those of Jerusalem.'

2. When the third pers. fem. (ה) is suffixed to these verbs, the radical ה is changed into ת; as הִיָּתָה *she (it) was*, from הָיָה; פָּצְתָה *she (it) opened*, from פָּצָה. See §§ 52. 53.

3. When תַּי (I), ת (thou), נו (we), יָתָם (ye), or נָה (ye or they fem.), is suffixed to these verbs, the radical ה is changed into י; as עָשִׂיתִי *I have done, made*, עָשִׂיתְּ *thou (fem.) hast done*, עָשִׂיתֶם *ye have done*, from עָשָׂה; רָאִיתִי (with ה paragogic and י omitted רָאִיתָה), רָאִיתְּ, רָאִיתֶם, from רָאָה *he saw*; מָהִיתִי from מָהָה.\* ה is generally *dropped* before ו (they); as עָשׂוּ *they did, made*, רָאוּ, מָחוּ, הָיוּ. See § 53.

*Anomaly.* שָׁלוּתִי for שָׁלוֹתִי from שָׁלָה.

4. The Imperatives of these verbs are formed thus; עָשֵׂה *make, do thou*, עָשִׂי fem., עָשׂוּ *do ye*, עָשִׂינָה fem.; רְאֵה *see thou, regard, fem.* רְאֵי, plur. רְאוּ, רְאִינָה, from רָאָה; הָיֵה (וְהָיֵה) *be thou*; fem. הָיִי and הָיִי, plur. הָיוּ; פְּדֵה *redeem thou*, פְּנֵה *turn thou*. See §§ 4. 55. 88.]

### VERBS פִּי and פִּנּוּ.

[§ 27. Verbs whose first radical is נ or י often drop it in the Imperative and Infinitive; and in the *Infinitive*, they postfix ת; as יֵצֵא *go thou*, יֵצֵאת *to go* (בְּיֵצֵאתוֹ *in to go him, when he went*), from יָצָא; לֵךְ and לֵךְ-לְךָ *go thou*, (לֵךְ-לְךָ) *get thee out*, לָלֶכֶת (לְלַכֶּת) *to go*, from יָלַךְ; שֵׁב *dwell, sit thou*, שֵׁבֶת *to dwell, sit*, from יָשַׁב; יָדַע *know thou*, יָדַעַת (לְדַעַת) *to know*, from יָדַע;

\* In some cases the י is omitted; as הָיָתָה for הָיִיתָה, etc.

רָשׁ and רָשׁ possess *thou*, from יָרָשׁ; יָתַן-יָתַן give *thou*, Infin. יָתַן-יָתַן, once יָתַן (Ps. 8: 4) for יָתַן, from יָתַן; שָׁא-שָׁא approach, Infin. שָׁא (לָגַשׁת) from נָגַשׁ; שָׂא lift up, pardon, Infin. שָׂא and שָׂא from נָשָׂא. The verb לָקַח *he took* is conjugated like a verb פָּנָה; as קַח (קָחָה) take *thou*, Infinit. קָחָה (לָקַחְתָּ). Infinitive with suffixes, שָׁבְתִי and שָׁבְתִי from יָשַׁב; קָחָהוּ, קָחָהוּ, קָחָהוּ, etc. See §§ 83. 84. 90. 91.]

NOTE. נָשָׂא (*lift up*) occurs for נָשָׂא Ps. 4. 7.

### VERBS "עו" and "עו" .

[§ 28. Verbs which have ו for a middle (second) radical have but *two* letters in the *praeter tense Kal*; the *Infinitive* (which has *three* letters) is considered as the root; as קָם (once קָם) *he arose*, בָּא (not בָּוָא) *he went*, כָּל (Is. 40: 12 וְכָל) *he measured*, שָׂמַתִּי (not שָׂוַמַּתִּי) *I placed*, שָׂמַתְּם *ye placed*, קָמְנוּ *we arose*, יָמָתוּ *they died*, גָּרַחְתָּ (with ה paragogic,) *thou sojournedst*, שָׂם *he placed, appointed*, from קוּם, בּוּא, כּוּל, שׁוּם (שׁוּם), מוּת, גּוּר, שׁוּת (שׁוּת).\* See §§ 44. 54.]

### OF DEFECTIVE VERBS.

[§ 29. These are such roots as lose one of their radicals in conjugating; thus,

If a root has lost its *first* letter, it is a י or נ; if it has lost its *second* letter, it is a ו; if it has lost its *third* (last) letter, it is a ה; hence, by restoring what is lost, you form the perfect root.†]

\* A few exceptions occur here like גָּנַע, שָׁנָה, רָחַח, שָׁנַע, etc. which are conjugated like *regular* verbs.

† It often happens that when a *Tsaree* (·) is under the *Praeformative*, י (sel-dom ה) has been dropped; when a *Kaumets* (·) is under it, ו or the doubled radical has been dropped; and when a *Dagesh* follows the *Praeformative*, נ has been dropped; but see § 30.



NOTE. As some verbs have their second radical *repeated* (*doubled*), as סָבַב , גָּלַל , etc. they often lose such last letter. See Note 3. below.

## EXAMPLES.

יְהִי *it shall be*, from הָיָה *he (it) was*; וַיִּרְא *and he saw*, from רָאָה. See § 15. Also § 23.

וַיַּעַשׂ *and he made*, from עָשָׂה; וַיְהִי *and it was*, from הָיָה.

לְהַאֲרִיךְ *to cause to shine*, from אָרַח (§ 31.); וַיִּשָּׂם *and he placed*, from שָׂם. See § 15. \* note.

וַיִּתֵּן *and he placed, gave*, from נָתַן; וַיִּטַּע *and he planted*, from נָטַע.

וַיִּבֶן *and he built, made*, from בָּנָה; וַיִּצַו *and he commanded*, from צָוָה.

וַיֵּדַע *and he knew*, from יָדַע; הַיְדָעַת *the knowledge of, לְדַעַת to know*, from יָדַע (§ 27); וַיֵּלֶךְ *and he went*, from יָלַךְ.

וַיָּבֵא *and he brought*, from בָּוֵא; וַיִּצְרַף *and he formed*, from יָצַר; future יוֹסֵס אֶסֶף etc. from יָסַף; תוֹצֵא, etc. from יָצָא, etc. See § 51.

וַיִּנְהֵג *and he placed him*, from נָהַג; this form however is peculiar as it respects the *Dagesh*.

NOTE 1. If a verb (root) drop *two* letters, they are נ (at the *beginning*) and ה (at the *end*); as וַיִּזְכּוּ *and they smote*, וַיִּזְכֵּם *and he smote them*, from זָכָה.

NOTE 2. When קח are left, always prefix ל; as קַח (קָחָה) *take thou*, וַיִּקַּח, וַיִּקְחָה, וַיִּקְחֵם, etc. from לָקַח. גָּחַר, גָּחַרְתָּ, גָּחַרְתָּהּ (הַ par-ag.), גָּחַח (גָּחַחְתָּ) etc., come from גָּחַח. See § 42. Note 1.

NOTE 3. It is frequently necessary to double the second radical; as וַיִּשְׁכָּחוּ *and they subsided*, from שָׁכַח; הֹפֵחַ Hoph. of חָלַל; קָלַי and קָלַיִךְ from חָלַל; הֹפֵחַ Hiph. of חָלַל; יִסְבּוּ יִסְבּוּ from סָבַב; יִעוּפֵף from עוּפַף. See § 17. 6. † note.

NOTE 4. Some verbs require א for a third radical; as יָנַח *he went*, from נָח; כָּלְּו *they restrained*, from כָּלַן; יוּצָח from יָצָח. See § 53.

NOTE 5. In a very few cases י may be inserted; as יָשַׁם יָשַׁם from יָשַׁם; יָבֵן יָבֵן from יָבֵן. Seldom must א be prefixed; as הִכִּיל Infinitive. Hiph. from אָכַל; תִּזְרְיִ (fut. Piel) from אָזַר.

NOTE 6. Verbs פִּי in the future Kal have two forms, thus: יִרְשׁ and יִרְשׁוּ; וִירֶשׁ and וִירְשׁוּ; גִּידַע and גִּידְעוּ; גִּיבַע and גִּיבְעוּ; גִּיבַע and גִּיבְעוּ; etc.

## OF NIPHAL.

[§ 30. A dot (*Dagesh*) in the first radical of a verb in the future tense, implies that the נ of Niphal is omitted; as יִפְרֹד it shall be divided, יִקְרָא it shall be called; יִקְרוּ let them be gathered, from קָוָה; וַתִּשְׁחָת and it was corrupt, from שָׁחַת; וַתִּמְלֵא and it was filled, from מָלֵא; וַתִּפְקְחוּנָה and they were opened, from פָּקַח; וַיִּמְחוּ, וַיִּמְחוּ, from מָחָה; וַיִּשְׁאָר from שָׁאָר; וַיִּשְׁאָר from שָׁאָר; וַיִּשְׁאָר from שָׁאָר; etc.]

NOTE. When the first radical is א, ה, ח, ע, or ר, (these cannot receive Dagesh,) the Praeformative takes the vowel (··) Tsaree; as תִּרְאֶה *it shall be seen*, for תִּרְאֶה (or תִּרְאֶה); תִּרְאֶה, תִּרְאֶה, תִּרְאֶה, etc.]

### INFINITIVE AND IMPERATIVE.

[הַיְּוֹרֵא or הַיְּוֹרֵא distinguish the Infinitive and Imperative of this conjugation; as בְּהִבְרָאם (with prefix בְּהִבְרָאם) *to be created them* i. e. their being created; הִפְרָד (הִפְרָד) *be separated*, also *to be separated* i. e. being separated; הִשְׁמֵר *to be watchful*, also *be thou watchful*, take care; הִנְסְרוּ from הִנְסָר (§ 51.), הִנְסְרוּ from הִנְסָר, הִנְסְרוּ from הִנְסָר, הִנְסְרוּ from הִנְסָר, הִנְסְרוּ from הִנְסָר, הִנְסְרוּ from הִנְסָר, הִנְסְרוּ from הִנְסָר, הִנְסְרוּ from הִנְסָר, הִנְסְרוּ from הִנְסָר, הִנְסְרוּ from הִנְסָר, etc.]

*Anomaly.* הִדְרֵשׁ for אִדְרֵשׁ.

\* Sometimes נ characteristic remains in the Infinitive; as נִבְחַשׁ, נִבְחַשׁ, נִבְחַשׁ, etc.

The prefixes ב, כ, ל sometimes exclude ה characteristic and take its vowel; as בִּבְשַׁל for בִּבְשַׁל; בִּבְשַׁל for בִּבְשַׁל; etc.

Anomalous is בְּהִרְגָא for בְּהִרְגָא. See § 61. (2).

**OF HIPHIL.** (*Infinitive and Imperative.*)\*

[§ 31. ( The Infin. and Imper. of this conjugation may be distinguished by the vowel (-) *Pattakh* under ה characteristic; as הַבְּדִיל to cause to divide, from בָּדַל; הוֹצֵא (for הַיֹּצֵא or הוֹצֵא see § 51) cause to come, bring out, from יָצָא; הִשְׁמִיר and הַגְּלוֹת from גָּלָה; הִשְׁבִּיט and הִשְׁבִּיט from נָבַט; הִטָּה from נָטָה; etc.

הָ is used when the verb is defective in ו; as הִאִיר to cause to shine, from אָרַח; הִשְׁבִּיט and הִשְׁבִּיט cause to return i. e. restore; הִסָּב from סָבַב.

הֵ or הוּ is used when the verb is defective in י; as הוֹלִיד and הוֹלִיד from יָלַד.\* See § 99.]

*Apocopated.* הֵט from נָטָה; הֵךְ from נָכָה; etc.

*Peculiar forms.* הִרְבַּה from רָבָה; הִרְפָּה from רָפָה; see § 50. Infinitive הַפּוֹת from נָכָה.

*Anomalies.* הִיטִיב from יָטַב and הִטִּיב from יָטַב; הִקְצִיץ, הִקְצִיץ, הִקְצִיץ, etc.

אֶת (אֶת־) accusative, and אִתָּ (אִתָּ־) with.

[§ 32. ( This particle is found joined to all the suffix-pronouns; as אֶתִּי me, אֶתְּךָ (אֶתְּךָ) thee, אֶתּוֹ him (it), אֶתָּה her (it), אֶתְּכֶם you, אֶתָּם them, etc. אִתִּי with me, אִתְּךָ (אִתְּךָ) with thee, אִתּוֹ with him, אִתָּם with them, etc. See § 71.]

INFINITIVE AND IMPERATIVE KAL.

§ 33. The short Kaumets which distinguishes the Infinitive and Imperative is frequently placed under the

\* The Infin. and Imper. of Hophal and Hithpael have the same forms as the Praeter, verbs לָהּ excepted. Hophal Imper. occurs but twice; as הִשְׁבִּיבָה, הִשְׁבִּיבָה for הִשְׁבִּיבָה, but even these are doubtful.

first radical when the Infin. and Imper. take *suffixes*, or the *fem.* or *paragogic* ה; as לְעַבְדָּהּ for to cultivate her (it); לְשַׁמְרָהּ to watch it; בְּנִסְעָם in their journeying, when they journeyed; בְּקִרְאִי when I call; קְרָאָנוּ we call, our calling; הִפְכִּי to overthrow me, my overthrowing; חֲנִנִי pity me, for חָנַן from חָנַן; זְכַרְנוּ remember us; שְׁמַרְנִי preserve me; etc. With ה *parag.* שְׁמַרְהָ preserve thou, etc. Fem. טַמְּאָה, etc. See §§ 48. 49.

### Roots beginning with א.

§ 34. Verbs whose first radical is א, frequently drop it in the first pers. sing. fut., i. e. the two א's (Aulephs) coalesce in one; as אֶכַּל (אֹכַל once אוֹכַל) I shall eat, for אֶאֱכַל; אֹמַר I will say, for אֶאֱמַר; אֶהֱבֶה and אֶהֱבֶה I shall love; אֶחַר I shall tarry; etc.

### Of נ Epenthetic.

§ 35. When a dagesh'd נ comes before a suffix or affix, it is called *Epenthetic*; as תַּחְתָּנָה under, about it; אֵינָנָה not she (it), she is not; תִּבְלֶנָה thou shalt finish it, for תִּבְלֶה; תִּאֲכַלְנָה thou shalt eat it, for תִּאֲכַלְהָ;\* יוֹרְנָה he will teach him; תִּעֲטְרֶנָה thou wilt crown him; קַחְנָה take (him) it, קַחְנָה take (her) it, from לָקַח. See § 97. (7). This נ is merely *euphonic*, and adds nothing to the *sense*. See § 97. (7).

Sometimes the Dagesh is *omitted*; as אֶרְמַמְנָהוּ, יִבְכְּרֶנָּהוּ, יַעֲבֹרֶנָּהוּ, יִשְׁנֶוּ, קָבְנוּ, אֶתְקַנְנָה, etc. See § 97. (7).

### ה Interrogative.

[ § 36. ה prefixed to a word is usually *Interrogative*;

\* תִּאֲכַלְנָה ye or they shall eat, תִּבְלֶנָּה ye or they shall finish.

as (אָהי אָנְכִי) אֲהִי אָנְכִי *am* (I) *keeping* (my brother?) הֲמֵן  
(אָכַלְתָּ) *hast* (thou eaten) *from?* *whether from?* *of?*  
הֲלֹא *is there not?* *is, whether not?* הֲקָלְוּ *whether they had*  
*abated, from* קָלַל.

הֲ is used before a *simple* or *composite Shevau, Dagesh,*  
or a *Guttural*; as הֲבֵרְכָה אֶתְּ הוּא לְךָ *whether is there*  
*one blessing to thee?* i. e. *have you one blessing?* *is there*  
*a blessing?* הֲכִצְעָקְתָּהּ *whether as to its cry?* הֲאֵלֶיךָ *shall*  
*I go?* הֲאֹכַל *shall I eat?*

הֲ is used before a *Guttural* with *Kaumets*; as הֲהֵשִׁיב  
(אָשִׁיב) *whether to cause to return (I shall cause to return)?*  
i. e. *shall I certainly bring back?* (see § 46.); הֲאֵנֹכִי *have I?*]

NOTE 1. הֲ is very seldom used; as הֲאַתָּם *whether you?*

NOTE 2. In a few cases the Interrogative הֲ is omitted; as אַיִן *is it*  
*so?* for הֲאַיִן; אַתָּה *art thou?* for הֲאַתָּה; וְלֹא תִשְׁמַר *and wilt thou not*  
*watch?* for הֲוְלֹא תִשְׁמַר; וְהִלַּא תְּשַׁלֹּם *and wilt thou not*  
*watch?* for הֲוְהִלַּא תְּשַׁלֹּם; הֲאֵשָׂא *shall I pardon?* for  
הֲאֵשָׂא; הֲאַיִן *is there not?* for הֲאַיִן.

### *Particles before Futures.*

§ 37. When אָז (then), or טָרָם (before, not yet),  
comes before a *future* tense, it changes it into the *praeter*;  
as טָרָם יְהִיָּה before *it was*, וַיִּצְמַח טָרָם before *it grew*,  
אָז יִשְׁרַח then *he sung*; the verbs being in the *future* form.

### HITHPAEL.

[§ 38. The ת characteristic of Hithpael is *transposed*  
*when* either of the letters שׁ שׂ ט commences a root;  
as הִשְׁתַּמֵּר for הִשְׁמַר; אֲשַׁתְּמַר for אֲשַׁמֵּר; הִסְתַּבֵּל  
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for *הִתְסַבֵּל*; *participle מִשְׁתַּאֵה* for *מִתְשַׁאֵה*. \* See § 17. (e) with the \* and † notes. See §§ 98. 99. 100.]

[§ 39. When *צ* begins a root the *ת* is transposed and changed into *ט*; as *הִצַּטִּינוּ* *we prepared ourselves with food*, from *צוּד*; *נִצַּטְדָּק* *we will justify ourselves*, for *נִתְצַדָּק*; *וַיִּצַּבַע* for *וַיִּתְצַבַע*; roots *צַדַּק* and *צַבַע*.]

§ 40. The verb *שָׁחָה* (*he bowed down, worshipped*), becomes *שָׁחָהוּ* in this conjugation (see § 53. (2)); as *וַיִּשְׁתַּחֲוֶהוּ* and *he bowed himself down*, *וַיִּשְׁתַּחֲוּוּ* and *they bowed down*, *הִשְׁתַּחֲוּוּ* *bow thyself down*, *הִשְׁתַּחֲוּוּ* *bow yourselves down*; fut. *אֶשְׁתַּחֲוֶה* *I will etc.*; Infm. *לְהִשְׁתַּחֲוֹת*, (with prefix and suffix *בְּהִשְׁתַּחֲוִיתִי* *when I bow myself down*); *הִשְׁתַּחֲוִיתְ* *thou hast etc.*, *הִשְׁתַּחֲוִינָה* *they or ye shall etc.*; *מִשְׁתַּחֲוִיָּתָם* (*participle plural*) is a corrupt reading for *מִשְׁתַּחֲוִיִּים*. In Chaldee and Syriac, *ת* is sometimes changed into *ד*, Dan. 2: 9. See §§ 98. 99. 100.

NOTE 1. Verbs *עוּ*, *עִי*, and *עָע*, generally form their Hithpael thus: *הִתְקוּמִים*, *הִתְבונְנִים*, from *קוּם*, *בּוּן* (*בִּינִן*); *הִתְרוֹצֵץ*, *הִתְתוֹבֵב*, etc. from *רָצַץ*, *סָבַב*, etc.

NOTE 2. A few words take *Segole* (instead of *Pattakh*) under the first radical in this conjugation; as *הִתְנַחֲמִיתִי* (= *הִתְנַחֲמִיתִי*) for *הִתְנַחֲמִיתִי*; future *תִּתְנַחֲמִים*, *תִּתְנַחֲלִי*; praeter *הִשְׁתַּחֲוִיתִי* (= *הִתְשַׁחֲוִיתִי*) for *הִשְׁתַּחֲוִיתִי*. This is done on account of the guttural with *Kaumets*; see § 59. (3).

NOTE 3. In a very few instances *Kheerck* (instead of *Pattakh*) is placed under the *second* radical; as *הִתְנַחֲמִיתִי* (for *ת*); *הִתְנַחֲמִיתִי* (for *ת*).

#### PAUSE AND OTHER ACCENTS.

§ 41. The *principal* pause accents are *Ⲁ Athnaukh*; *ⲁ Kauton*; *Ⲃ Rebc'ang*; *ⲃ Segoletau*; *Ⲅ Silluk*; *ⲅ Soph pausook*.† See § 3. Note 2. § 66. (5) (6) (8).

\* There is but one exception to this rule; viz. (Jer 49: 3) *הִתְשַׁבֵּטְנָה* Imper. 2d plur. fem. from *שָׁבַט*.

† The letter *Ⲁ* is used to show the *position* of the accents. These accents are also called *Disjunctives*.

NOTE. All the accents are *tonic* except *Maccaph* and *Metheg*. See §§ 2. 3. Note I. and \* note.

The following Table exhibits the forms, situations, and names of the *other* accents; these are either *disjunctives* or *conjunctives*, and are all *tonic*.

The words אִמֶּר and מִלְּךָ are here employed to exhibit the *position* of the accents. It must be recollected that אִמֶּר is to be accented in every instance (in this table,) on the *last* syllable; and מִלְּךָ always on the *first*.

Those accents marked by a (\*) are *Disjunctives*.

The accents which are found *below* the words are as follows:—

*אִמֶּר	מִלְּךָ	Tarkhau or Tifkhau.
*אִמֶּר	מִלְּךָ	Těbeer.
	*מִלְּךָ	Yěteeb.
אִמֶּר	מִלְּךָ	Měhoopaukh or Mähpähk.
אִמֶּר	מִלְּךָ	Shofaur Holākh or Munaukh.
אִמֶּר	מִלְּךָ	Mă-ă-reekh or Merkau.
אִמֶּר	מִלְּךָ	Dărgau.

The following are placed *above* the words.

*אִמֶּר	מִלְּךָ	Zaukāph Gaudole.
אִמֶּר	מִלְּךָ	Azlau ( <i>not</i> Kadmau).
*אִמֶּר	מִלְּךָ	Zarkau.
*אִמֶּר	מִלְּךָ	Pauzare or Pauzare Gaudole.
*אִמֶּר	מִלְּךָ	Gěreesh or Garesh, ( <i>not</i> Azlau).
*אִמֶּר	מִלְּךָ	Shēna Gěreesheen, or Gěraushăyim, or Gărshăyim.
*אִמֶּר	מִלְּךָ	Tirtsau, Tarsau, or Těleeshau Gėdolau.
אִמֶּר	מִלְּךָ	Talshau or Těleeshau Kětanna.

\*אֲמַר Kadma or Pashtau.

אֲמַרְךָ Těra Kadmeen.

The following are not of so common occurrence as the foregoing.

אֲמַר Yaurāākh or Yārākh.

אֲמַר Tērā Tāngmā, Tērā Khootreen, or Merkau Khěfoolau.

אֲמַר Shālshalēth.

\*אֲמַר Kārṇā Faurau.

אֲמַר Hōlākh or Munaukh *superior*.

אֲמַר Měhoopaukh or Māhpākh *superior*.

אֲמַר Zarkau *anterior*.

There are *four* accents which are found both above and below the words at the same time; viz.

אֲמַר Měhoopaukh with Määreekh.

אֲמַר Zarkau with Määreekh.

אֲמַר Holakh with Měhoopaukh.

אֲמַר Zarkau with Měhoopaukh.

There is but *one* found in the same line with the word; viz.

\*אֲמַר Pausek, Pěseek, or Lěgārma.

NOTE 1. It will be seen that although several of the accents have the same form, they can be distinguished by their *position*. For the accents *Metheg* (†) and *Maccaph* (—) see §§ 2. 3. with the \* note.

NOTE 2. Most of the accents are confined to the *tone* (accented) syllable; some, however, are always on the *first*, and some are always on the *last* syllable, whether the tone be there or not.

NOTE 3. These accents are used in the various synagogues; 1. As notes of music; 2. To determine (in most cases,) the emphatic syllable; and 3. To divide the text into its different members.

NOTE 4. When a word has *two* accents alike, the *first* marks the emphasis; as אֲמַר *mā'yim*, אֲרִצָּא *ar'tsau*, etc.: but, when they are *not* alike, the *last* marks it; as אֲמַרְךָ *vay-yo-me-roo'*; אֲנִי *au-nau'*; etc.

NOTE 5. All the accents (excepting *Maccaph* and *Metheg*) are *tonic*; see §§ 2. 3. with the \* note.



NOTE 6. A small circle over a word thus, הַיָּצֵא, indicates that there is another *reading* to be preferred, which may be found either at the bottom of the page, or in the margin. The word קרי (קָרִי) or the letter ק', which stands on the left of the marginal reading, signifies *read*. The word in the text is called כְּתִיב *written*. Sometimes this circle denotes some *peculiarity*; as פִּרְאֲשִׁיתָ which, at the bottom of the page, is said to be ב'רְבַחִי i. e. ב *enlarged*.

A word with an asterisk over it, also points to the foot of the page; as עֲרוּגָיִם\*, the note to which, is דגש אחר שורק (דְּגֶשׁ אַחַר שׁוּרֶק) i. e. a *Dagesh after Shoorek*, which is contrary to analogy.

## TECHNICAL NAMES OF VERBS;

OR NAMES OF THE VARIOUS CLASSES OF DEFECTIVE VERBS.

§ 42. The different species of defective verbs take their names from the letters contained in the ancient Paradigm (*Model*) לִפְעֹלָה <sup>3d 2d 1st</sup> *he wrought*; thus,

A verb פִּי	is a verb whose	<i>first</i>	radical is	י	; as	יָדַע, etc.
“ פִּנָּה	“	“	“	נ	; “	נָגַשׁ, etc.
“ פִּאֵה	“	“	“	א	; “	אָבַל, etc.
“ עוּ	“	<i>second</i>	“	ו	; “	בּוֹא, קוּם, etc.
“ עוּ	“	“	“	י	; “	שׂוּם, בּוּן, etc.
“ עֵעַ	“	“	“	<i>doubled;</i>	“	סָבַב, גָּלַל, etc.
“ לָהּ	“	<i>third</i>	“	ה	; “	רָאָה, גָּלָה, etc.
“ לָא	“	“	“	א	; “	מָלַא, פָּרַא, etc.

NOTE 1. The verb לָקַח *to take*, is called a verb פִּלָּ, because it sometimes loses its ל. The verb נָתַן *to give*, is called a verb פִּלָּ and לָ, because it frequently drops its *first* and *last* radicals; פ standing for the *first*, and ל for the *third* letter.

NOTE 2. Verbs ending in ת, as פָּרַח, שָׁחַח, etc., are called verbs לִח, because the ת radical is *assimilated* before another ת; as פָּרַחְתִּי *I concluded* (a covenant), for פָּרַחְתִּי; פָּרַחְתָּ for פָּרַחְתָּ; פָּרַחְתָּם for פָּרַחְתָּם; שָׁחַחְתָּ for שָׁחַחְתָּ; הִשְׁחַחְתָּם for הִשְׁחַחְתָּם; הִתְחַחְתָּ (הִתְחַחְתָּ) *she is dismayed*, for הִתְחַחְתָּ; מָתַי *I died*, for מָתַי; מָתַ (with הּ paragogic מָתַה)





*sing thou*, plur. רָבוּ; רָבוּ *pity me*; גָּל *remove, open thou*, גָּל, גָּל *commit, commend thou*; עָרָה (ה) *parag.*) *make bare*; רוּב (לְרוּב) *to multiply*, שָׁן *to appease*, שָׁג *to transgress*, - רָן (רָן) *to sing*; with prefix פָּהֵם *when it is lifted up*, from רָמַם; with suff. הָקִי, הָמַם, etc. See §§ 87. 94.

## VERBS IMPERATIVE AND INFINITIVE.

§ 48. It has been said (§ 20), that when the second radical takes Kholem or short Kaumets, it indicates the *Imper.* or *Infn.* Kal. The following are a few of the examples *without* Kholem or short Kaumets in the *Imp.* and *Infn.*; as שָׁמַע *hear thou*, שָׁאַל *ask thou*, צָעַק and צָעַק *cry thou*, fem. וַצַּעְקִי and וַצַּעְקִי, plur. וַצַּעְקוּ; חֲזַק *be strong*, plur. חֲזַקוּ; לָקַח *take thou*, חֲכִם *be wise*, מָצָא, רָפָא, קָרָא, (קָרְאת), רָבַב, צָלַח, יָצַח, יָצַח *ride prosperously*; אָהַבּוּ *love ye*; לָשָׁבַב *to lie down*; fem. וַיִּרְאֶה and וַיִּרְאֶת *to fear*, וַאֲהַבְּהָ and וַאֲהַבְּתָ *to love*, וַאֲשָׁמָה *to sin*, וַיִּבְשָׁת *to be dry*, הִמְלִיחָ, etc.; with ה *parag.* אֶסְפָּה *gather thou*, etc.; שָׁמַעֲנִי *hear me*, שָׁמַעֲנוּנִי *hear ye me*, שָׁאַלְנוּנִי *ask ye me*, etc. Infinitives are rarely like מְלֹאֲתָ, קָרְאָתָ, וַיִּבְשָׁתָ, וַיִּבְלָתָ. See §§ 90. 96.

## PARAGOGIC ה.

§ 49. This often occurs at the end of the second pers. sing. masc. *Imperative*, and the first pers. sing. and plur. *future*; as שָׁמַעְהָ and שָׁמַעְהָ *hear thou*, שָׁמְרָהָ *preserve thou*, נִצְרָהָ *keep thou*, קוּמָהָ *arise thou*, שׁוּבָהָ *return thou*, לֵךְהָ *go thou* from יָדַעְהָ *know thou* from יָדַעְהָ, יָשֵׁבָהָ *sit thou* from יָשַׁבְהָ, נִגְשָׁהָ *approach thou* from נִגַּשְׁהָ, תִּקַּחְהָ *take thou* from תִּקַּחְהָ, בִּינְהָ *consider, regard thou* from בִּין, Kal; פָּלְטָהָ *deliver thou*, Piel; הִקְשִׁיבָהָ *hear thou*, הוֹשִׁיעָהָ *save thou* from הוֹשִׁיעַ, רִשַׁעְהָ *enlighten thou* from אֹר, etc. *Hiphil.* *Future tense* אֶשְׁמְרָהָ for אֶשְׁמֹר; אֶקַּחְהָ for אֶקַּח; אֶקְרָאָהָ for אֶקְרֹא; נִלְבְּנָהָ *let us make brick*, for נִלְבֵּן; נִדְרָהָ, אֶדְרָהָ, from נִדַּר, Kal; נִפְשָׁהָ (Kethib once אֶפְשָׁהָ), from נִפַּשׁ; אֶנְקַמָּהָ from נָקַם; אֶמְלִטָהָ from מָלַט; נִנְבְּחָהָ from נִבַּח; etc. *Imperative* with prefix and suffix הַשְׁמַעְהָ, etc.; *Infinitive* with prefix and suffix הַשְׁמַעְהָ, etc.

NOTE 1. Paragogic ה is found in the first person singular and plural of all the conjugations except *Pual*, *Hophal*, and *Hithpael*.

NOTE 2. It is twice found in the *third* pers. masc. sing. *future*; as יִדְשָׁנָהָ *Piel*; יִחַיְשָׁנָהָ *Hiphil* of חָיו; and twice in the *second* pers. singular; as תִּבְרָאָהָ and תִּבְרָאָתָהָ *Kal* of בֹּא.

NOTE 3. It seldom occurs in the *Praeter*; as נִתְתָּהָ from נָתַן; בָּגְדָתָהָ, etc.



*Peculiar forms.* נִסְרָו (Ezek 23: 48) is for נִסְרָו *Niphal*, or the Rabbinic *Nithpael* with ה assimilated, root נִסְרָו. See Deut. 21: 8 נִסְרָו (for נִסְפָר or נִסְפָר); also Prov. 27: 15 נִשְׁתָּרָה, root שָׁרָה.

### VERBS with *Mappik* ה.

§ 52. A few roots (verbs) end in a Mappik'd ה: as כָּמָה *to desire*, גָּבַה *to be high, to lift up*, נָגַה *to shine, enlighten*, תָּמַה, מָהַה, לָהַה, etc. These are conjugated like regular verbs; as גָּבְהָה (once גָּבְהָה) *she is lifted up*, גָּבְהָה, etc.

The nouns derived from them, retain ה and (sometimes) Mappik; as גְּבוּהַ, גְּבוּהוֹת, גְּבוּהוֹת, גְּבוּהוֹת *height, exaltation, pride*, plural גְּבוּהוֹת.

The verbs גָּבְהָה, נָגַה, מָהַה, פָּהַה, לָהַה, come from לָהַה, מָהַה, פָּהַה, לָהַה.

### VERBS לָה and לָא.

§ 53. (1) Verbs לָה sometimes change their ה into י before ה (*ye* or *they*), very seldom before ה *she*, and also in the participles (*Kal*) Active and Passive; as תָּסְרוּ (for תָּסְרוּ) *they trusted*, Fut. יִשְׁפְּרוּ, יִרְגְּלוּ, יִרְגְּלוּ, יִשְׁפְּרוּ; Imp. יִשְׁפְּרוּ *come ye*; תָּסְרָה *she trusted*, for תָּסְרָה; גּוֹלְיָה *she is revealing*, יבּוּי עַם (יבּוּי עַם) *despised*. See § 80.

(2) The verbs טָהַר (טָהַר Gen. 21: 16), נָאוּה, נָאוּה, נָאוּה (*nau-voo*) for נָאוּה, נָאוּה, נָאוּה, are from טָהַר, נָאוּה, and נָאוּה. See § 40.

Verbs לָא occasionally lose their א; as מָצָה from מָצָה, מָצָה from מָצָה, etc.; א is sometimes changed into י; as נָשָׂה (נָשָׂה) *forgiven* from נָשָׂה. See § 80.

NOTE 1. Verbs לָה and לָא often imitate each other; as תָּרְפִינָה from תָּרַפָּה; נָשָׂה from נָשָׂה, etc. See § 27. Note. Also §§ 84. 88. 89.

NOTE 2. The verb קָרָא *to meet*, postfixes ה in the *Infinitive*. See § 96.

### VERBS עו ("עו").

§ 54. The praeter, and the active participle *Kal* of these verbs, omit their ו (י); as בָּא *he came, is coming*, fem. בָּאָה (participle בָּאָה), masc. plur. בָּאִים (const. בָּאִים) *they are coming, comers*, fem. בָּאוֹת; קָם *he arose, is rising up* (i. e. an enemy), fem. קָמָה, plur. קָמִים *those rising up*

(enemies), fem. קָמְרוֹת; מָה *he died, is dying*, מָתָה *she died*, (participle מִתְּהַה), once לָנָה (for לָנָה) *it tarried*, etc.; roots, בּוֹא, קוּם, מוּת, לָוַךְ; fem. זָבַח *flowing* from זָבַח. טָח and בָּז are from טָחַת and בָּזַח. See §§ 44. 28. 76.

With suffixes, קָמַי *he who rises up (against) me*, i. e. my enemy, קָמְי (קָמְי) *those rising up (against) me* i. e. my enemies, בְּרִי (בְּרִי) *my afflictors*, בְּרֵיךְ *thy enemies*, those afflicting thee. See § 82.

The Infinitive (which is the root of these verbs,) and Imperative coincide in form; as קוּם *to arise, arise thou*; בּוֹא, בֵּא *go thou, to go*, etc.; with suff. קָמְו, מָתְו *we died*.

## VERBS לָהּ.

§ 55. The Imperative Kal of these verbs is formed thus; רְאֵה *see thou*, fem. רְאִי, רְאֵי *see ye*, fem. רְאִינָה; שָׁתֵּה *drink thou*, fem. שְׁתִּי, שְׁתִּינָה *drink ye*, fem. שְׁתִּינָה; עֲנֵה *answer me*, עֲנֵי *answer ye*, fem. עֲנֵינָה; אֲשַׁעֲרֵךְ *ascend thou* fem., אֲשַׁעֲרֵנָה (אֲשַׁעֲרֵנָה) *be thou (thou shalt be)*, fem. אֲשַׁעֲרֵי (once אֲשַׁעֲרֵי from אֲשַׁעֲרֵי), plur. אֲשַׁעֲרֵי; חַיֵּךְ *live thou*, plur. חַיֵּי, with וְחַיֵּי וְ; חֲקֹרֵי *inquire ye*, אֲתֵי *come ye*, אֲפֹה for אֲפֹה; רַפֵּה *heal thou* is for רַפֵּה.

See § 26. 4.

Infinitives are like גָּלוּת גָּלוּת, גָּלוּת, etc. See § 26. 1. § 95.

## DAGESH FORTE.

§ 56. The uses of Dagesh forte are the following;

1. It shows the *omission* of a letter; as רַבָּח for רַבְּחָח from רַבְּחָח; רַבָּע for רַבְּעָע from רַבְּעָע; רַבָּח for רַבְּחָח from רַבְּחָח; מַדְּוָה for מַדְּוָה; מִן קָרָם for מִן קָרָם; הַשְּׁמַיִם for הַשְּׁמַיִם or הַשְּׁמַיִם; אֲשָׁה for אֲשָׁה; מִן קָרָם for מִן קָרָם; רַבָּע for רַבְּעָע; נְתַנְנוּ for נְתַנְנוּ; רַבָּע for רַבְּעָע future *Niph.* of רַבָּע; שְׁתַּחֲוֹתָם for שְׁתַּחֲוֹתָם, אֲתָּה for אֲתָּה. This dagesh is also called *Compensative*.

This compensation is sometimes *neglected*; as יִסְעוּ, תִּשְׁאוּ, יִקְחוּ, etc. for יִסְעוּ, תִּשְׁאוּ, יִקְחוּ, etc.

2. It is one of the characteristics of *Piel*, *Pual*, and *Hithpael*; see § 17. 5. (e). 6. 7.

3. It frequently marks *Epenthetic*; see § 35. Also § 97. (7).

4. It is sometimes *Conjunctive*; as מַדְּוָה-מַדְּוָה (*mazza*), רַבְּעָה-רַבְּעָה, מְשַׁחֲתֵם, עֲשֵׂה-פָרִי, קוּמוּ-צֹאוּ, etc.

NOTE. Dagesh forte doubles the letter in which it is placed. See No. 5. Note.

5. It is sometimes *Euphonic*; as  $\text{הַמָּדָה, הַמָּדָה, הַמָּדָה, הַמָּדָה}$ ,  $\text{מְקַדָּשׁ}$  for  $\text{מְקַדָּשׁ}$ ,  $\text{הַמָּדָה}$  for  $\text{הַמָּדָה}$ ,  $\text{נְצָרָה}$  for  $\text{נְצָרָה}$ ,  $\text{שְׁבָלִי}$  for  $\text{שְׁבָלִי}$  or  $\text{שְׁבָלִי}$ ,  $\text{גִּיסוֹד}$  for  $\text{גִּיסוֹד}$ , etc.

NOTE. Dagesh forte always *doubles* the letter in which it occurs; as  $\text{יִקְקַח}$  read as if written  $\text{יִקְקַח}$  *yikkakh*;  $\text{רֹנְנֵי}$  (=  $\text{רֹנְנֵי}$ ) *ronnee*. See § 5. 2.

## NUMERALS.

§ 57. (1) Cardinal numerals from 3 to 10 are masc. with a fem. termination, and *vice versa*; as  $\text{שְׁלֹשׁ בָּנִים}$  *three sons*,  $\text{שְׁלֹשׁ בָּנוֹת}$  *three daughters*.

(2) The termination  $\text{־ים}$  added to the cardinals from 3 to 9 inclusive, increases them *tenfold*; as  $\text{שָׁלֹשׁ}$  ( $\text{שְׁלֹשׁ}$ ) *three*,  $\text{שְׁלֹשִׁים}$  *thirty*;  $\text{תֵּשַׁע}$  *nine*,  $\text{תֵּשַׁעִים}$  *ninety*.

(3) The *Ordinal* numerals are made by adding to the Cardinals  $\text{־י}$  (*masc.*), or  $\text{־ית}$  (*fem.*); as  $\text{שְׁנַיִם}$ , fem.  $\text{שְׁנַיִת}$  *second*, (from  $\text{שְׁנַיִם}$  *two*);  $\text{שְׁלֹשִׁי}$ , fem.  $\text{שְׁלֹשִׁית}$  *third*;  $\text{רְבִיעִי}$ , fem.  $\text{רְבִיעִית}$  *fourth*; etc.

$\text{אֶחָד}$  (*one, first*), is both cardinal and ordinal. The *feminine* of  $\text{אֶחָד}$  (construct  $\text{אֶחָת}$ ) is  $\text{אֶחָת}$  (*one*). The *construct* of  $\text{שְׁנַיִם}$  (*two*) is  $\text{שְׁנַיִם}$ , the *feminine* is  $\text{שְׁנַיִת}$ , *const. masc. dual* is  $\text{שְׁנַיִם}$ , *feminine*  $\text{שְׁנַיִת}$ .

$\text{־ים}$  added to  $\text{עָשָׂר}$  ( $\text{עָשָׂר}$ ) *ten*, doubles it; as  $\text{עָשָׂרִים}$  *twenty*.

(4) The Cardinals sometimes have a *Dual* form, and are used *adverbially*; as  $\text{שִׁבְעָתַיִם}$  *sevenfold*, etc.

(5) In using the letters of the alphabet to denote numbers,  $\text{ט}$  (9 and 6) is used for  $\text{יה}$  (10 and 5); this is done to avoid using a name of the Deity, viz.  $\text{יה}$  a contraction of  $\text{יהוה}$ . Some write  $\text{טז}$  (9 and 7) for  $\text{יה}$  (10 and 6) to avoid using *two* letters of the name  $\text{יהוה}$ .

$\aleph$  stands for 1000,  $\beth$  2000, etc. See page 6. † note.

(6) Sometimes the numbers are repeated; as  $\text{שְׁנַיִם שְׁנַיִם}$  *two (by two)*;  $\text{שִׁבְעָה שִׁבְעָה}$  *seven (by seven)*; etc.

## GUTTURALS.

§ 58. When the Gutturals take Composite Shevau, they commonly give to their preceding letter, the vowel with which Shevau is compounded; thus  $\text{מְעַשָּׂה}$ ,  $\text{מְעַבֵּד}$ ,  $\text{מְעַבֵּד}$ ,  $\text{מְעַבֵּד}$ ,  $\text{מְעַבֵּד}$ ,  $\text{מְעַבֵּד}$ ,  $\text{מְעַבֵּד}$ ,  $\text{מְעַבֵּד}$ , etc. See § 16. Note 4.

NOTE. Should a *simple* Shevau follow the Guttural, then the com-









The form גִּיהֶה (Ps. 68: 21) is pronounced גִּיאהֶה, for גִּיאהֶהִים. See § 61. (3). With prefix שֶׁ, read שֶׁגִּיאהֶה.\* See § 64.

### Prefix שֶׁ.

§ 64. This is a contraction of the Relative pronoun אֲשֶׁר (see § 68); א is omitted and ר is assimilated; as אֲשֶׁר שָׁלְמָה *which (are) by Solomon* instead of אֲשֶׁר שָׁלְמָה; אֲשֶׁר שָׁקַדְנוּ *which we waited for*; שָׁלְמָה, שָׁרְאֵשִׁי, שֶׁקָּמַרְתִּי, (with prefix ב) בְּשֶׁקָּבַרְתִּי.

The Dagesh is sometimes omitted; as שֶׁגִּיהֶה (read שֶׁגִּיאהֶה).

Other examples (with a *guttural* following), שֶׁאֵל, שֶׁהֵם and שֶׁהֵם, שֶׁהוּא, שֶׁעַל, שֶׁתָּה.

NOTE. This prefix occurs *twenty-one times*, Eccles. chap. 2. beginning at verse 7.

### Pattakh Furtive.

§ 65. This is a Pattakh placed under *final* ח, ע, and ה; as רֹחַ, מְגִבֵּה, אֵלוֹהַ, נֹעַ, רְקִיעַ, שָׁמַע, דָּע, גִּיחַ, בְּפִרְחַ, מְזִבְחַ, רֹחַ, מְגִבֵּה, אֵלוֹהַ, נֹעַ, רְקִיעַ, שָׁמַע, דָּע, גִּיחַ, בְּפִרְחַ, מְזִבְחַ, רֹחַ, etc.; instead of רֹחַ, מְגִבֵּה, אֵלוֹהַ, נֹעַ, רְקִיעַ, שָׁמַע, דָּע, גִּיחַ, בְּפִרְחַ, מְזִבְחַ, רֹחַ, syllables which cannot occur in Hebrew. See page 12. 5.

NOTE. The vowel which *precedes* ח, ע, ה, must either be *changed* into *Pattakh*, or a *Pattakh furtive added*; as וְדָע or וְדָעַ, וְשָׁבַע or וְשָׁבַעַ.

Pattakh is furtive in such forms as שֶׁכַּחַתְּ, שֶׁמַּעַתְּ, for שֶׁכַּחַתְּ, שֶׁמַּעַתְּ.

### VOWEL CHANGES.

§ 66. (1) The vowels are changed or dropped when the word is *increased*; as פִּקְדוֹת פִּקְדוֹת נִמְצְאוּ (see (5) below), נִמְצְאוּ נִמְצְאוּ, וְבִאֲוֵי יָבֹא, שָׁאֲלָתֶם שָׁאֲלוּ שָׁאֵל, אֶמְדוּ עִמָּד, הִרְאָה הִרְאָה, דְּבַרְכֶם דְּבַר, הִזְקַתֶם הִזְקַת, מְאִירַת מְאִיר, מְשִׁיבַת מְשִׁיב, הִקְיַמְדִּי הִקְיַמְדִּי, וְהִאֲזִין הִאֲזִין, פֶּלֶא פֶּלֶא and פֶּלֶא פֶּלֶא, חָקְרִי חָק, חָשְׁבִי חָשְׁבִי, וְהִעֲמִדְתָּ הִעֲמִדְתָּ.

*Uncommon forms.* בְּנִים בְּנִי, בְּתִים בְּתִי, etc. See § 11. 5. 10.

NOTE 1. A vowel is said to be *changed*, when it takes the place of its corresponding one.

NOTE 2. A vowel is said to *fall away* or be *dropped*, when another one takes its place which does *not* correspond with it.

\* In writing, the Hebrews put וְ for וְהֶה; and with prefixes בְּ, בְּנִי, בְּנִי, בְּנִי, שֶׁ, שֶׁ, שֶׁ.



(7) Sometimes the *tone-syllable* is removed on account of *monosyllables*, the *particle* אַל, and ו *conversive*; and *these* commonly change the vowels; as הַפָּרָד־נָא for הַפָּרָד; הַתְּאֲנִיָּה for הַתְּאֲנִיָּה; הַדְּבַר for הַדְּבַר; וְהַשְּׁלֵב־בָּם for וְהַשְּׁלֵב; וְיִבְרַחְב־שָׁם for וְיִבְרַחְב־שָׁם; וְהִסְטָה for וְהִסְטָה; וְהִסְטָה (אַל-הִסְטָה) for וְהִסְטָה; וְהִסְטָה, (in *pause*, וְהִסְטָה וְהִסְטָה); וְיִבְרַחְב־שָׁם, וְיִבְרַחְב־שָׁם. See § 22. † note. § 23. Note 3.

(8) In Nouns, Pronouns, etc., short vowels are commonly *lengthened* or *changed*, when *pause* and (sometimes) *other* accents fall upon them; as אֲרָצָה, תְּלִי חֲלִי, פָּרִי פָּרִי, גָּחִי גָּחִי, זָרַע זָרַע, מַיִם מַיִם, אֲרָצָה עֲמֹדִי, וְנִשְׁעַשׂ; וְנִשְׁעַשׂ, וְנִשְׁעַשׂ, וְנִשְׁעַשׂ, אֲנִי אֲנִי, אֲרָצָה אֲנִי, אֲנִי אֲנִי, אֲנִי אֲנִי, אֲנִי אֲנִי, אֲנִי אֲנִי, אֲנִי אֲנִי. See (5) above.

(9) Verbs ל guttural, and לָר, in many cases end in *Pattakh*; as וְיִפְרַח (in *pause* וְיִפְרַח), וְיִפְרַח, וְיִפְרַח, וְיִפְרַח, וְיִפְרַח, וְיִפְרַח. See § 65.

## PRIMITIVE PRONOUNS.

### § 67. SEPARABLE PERSONAL PRONOUNS.

			In pause.
rarely.	אֲנִי or אֲנִי	I.*	אֲנִי.
	אַתָּה	Thou, masc.	אַתָּה & אַתָּה.
	אַתְּ	Thou, fem.	אַתְּ אַתְּ.
	הוּא	He, (it).	
	הִיא	She, (it).	
	<i>Plural.</i>		
	אַנְחֵנוּ †	We.	אַנְחֵנוּ.
	אַתֶּם	Ye, masc.	
	אַתֶּן	Ye, fem.	
	הֵם	They, masc.	
	הֵנָּה	They, fem.	

\* In a few cases, it becomes necessary to render this pronoun *me*; as בְּרַכְּנִי אָבִי גַם אֲנִי bless me my father, even *me*.

† אַנְחֵנוּ is used *six* times, and אֲנִי (אַנְנִי) *once* (Jer. 42: 6), instead of אֲנִי אֲנִי.

NOTE 1. The pronouns of the 3d person are often used as *demonstratives*; *הָאָרֶץ הַהִוא* *that land*, *בַּיּוֹם הַהוּא* *on that day*, *בְּיָמֵי הַהֵם* *in those days*, etc. The Article is usually attached to them.

NOTE 2. The forms *לְהַמָּה*, *בְּהַמָּה*, *מִהַמָּה*, *מִהַמָּה*, *בְּהַמָּה*, occur without any additional signification.

### § 68. RELATIVE PRONOUN.

*אֲשֶׁר* *who, (he who), which, that, what, whose, whom*, sing. and plural.

### § 69. DEMONSTRATIVE PRONOUNS.

*זֶה*, *זֹאת* *this, that*.\* With the Article, *הַזֶּה* and *הַזֹּאת* the same.

Uncommon forms. *זֶה*, *זֶה*, *זֶה*, *זֶה*, *זֶה*.

*זֶה* and *זֶה* are sometimes *relative*.

*אֵלֶּה*, *אֵלֶּה* *these, those*.\* With the Article, *הָאֵלֶּה*, and *הָאֵלֶּה* the same.

### § 70. INTERROGATIVE PRONOUNS.

*מִי* *Who, what person, whom, whose*; once *what*.

*מָה*, *מָה*, *מָה* *What, what thing, why*; as an adverb *how*.

### § 71. SUFFIXES UNITED TO PREFIXES AND PARTICLES.

	ב	(בְּמוֹ)	<i>in, with, by, etc.</i> : See § 9. Note.
	בִּי		<i>me, myself.</i>
	בְּךָ	(בְּכֵה)	<i>thee.</i>
	בּוֹ		<i>itself, him.</i>
	בָּנוּ		<i>us.</i>
	בָּהֶם		<i>them.</i>
			<i>etc.</i>

\* *זֶה* is sometimes construed as a *plural*, and *אֵלֶּה* is found as a *singular*; see Gen. 27: 36. 1 Sam. 29: 3. Job 19: 19. 1 Chron. 11: 11. 2 Chron. 3: 3.

(כּמוֹ) כּ	as, like, etc.	See § 9. Note.
כּמֹנִי	“	“ me.
כּמֹכָה	“	“ thee.
כּמוֹכֶם	“	“ you.
כּמוֹהֶם	“	“ them.
etc.		

(לְמוֹ) ל	to, as to, etc.	See § 9. Note.
(לְמוֹ doubtful) לוֹ	“	“ him, himself, it.
לְךָ	“	“ thee, thyself.
לְכֶם	“	“ you.
לְהֶם	“	“ them.
לְהֶן	“	“ them fem.
etc.		

(מִמֵּנִי מִמֵּנִי) מ	from, on account of, etc.*	See § 9. Note.
מִמֵּנִי	“	“ me.
מִמֵּנֶךָ (מִמֵּנֶךָ)	“	“ thee.
מִמֵּנֶהוּ	“	“ him, it.
מִמֵּנֶיהָ	“	“ her, it.
מִמֵּנֵנוּ	“	“ us.
מִמֵּכֶם	“	“ you.
מִמֵּהֶם	“	“ them.
etc.		

את or את- accusative.

אֶתִּי *me*, אֶתְּךָ (*אתְּכֶה*) *thee*, אֹתוֹ *him, it*, אֹתָהּ *her, it*, אֹתֵנוּ *us*, אֹתְכֶם (*אתְּכֶם*) *you*, אֹתָם (*אתְּהֶם*) *them masc.*, אֹתֵהֶן (*אתְּהֶן*) *them fem.*

אִתּוֹ or אִתּוֹ- with.

אִתּוֹ *with me*, אִתְּךָ *with thee*, אִתּוֹ *with him, it*, אִתָּהּ *with her, it*, אִתֵּנוּ *with us*, אִתְּכֶם *with you*, אִתָּם (*אתְּהֶם*) *with them.*‡

אֶל (*אֶלֶי*) *unto, to, against, in, into, etc.* (אֶל *not, אל God*).

\* מִי is generally doubled, and is expressed by Dagesh forte; as מִיָּמֶיךָ (= מִמֵּיָמֶיךָ) *from him*; מִמֵּנוּ (= מִמֵּמֵנוּ) *from us*, etc.

† נִי (י) at the end of verbs signifies *me*; as יָצַקְתָּנִי *he visited me*, etc. See § 97.

‡ This preposition (when added to *suffixes*), is seldom found with the pointing of the *Accusative*: as אִתָּהּ (for אִתְּהּ) *with her*, אִתּוֹ (for אִתְּוֹ) *with him*, etc.



אֵלַיְהֶם, אֵלַיְכֶם, אֵלַיְנו, אֵלֶיךָ, אֵלָיו, אֵלַי, unto me, (אֵלַי) אֵלַי.  
 (once with prefix, אֵלֶיךָ, אֵלֶיךָ my God, אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ), (גַּלְתִּיהוּ),  
 אֵלֶיכֶם, אֵלֶינִי, אֵלֶיךָ, etc.).

עַל אֲדוּתַי, עַל אֲדוּתֵי, על אדוות *on account of*.

אַחַר, אַחֲרָי, אַחֲרֵי, אַחֲרֵי, אַחֲרֵי, אַחֲרֵי, *after, behind, other, another way, backwards*.  
 אַחֲרֵיכֶם, אַחֲרֵיךָ, אַחֲרֵי, etc.

אַיִם, אֵיךָ, אֵיךָ, אֵיךָ, אֵיךָ, אֵיךָ, *where*. אֵיךָ, אֵיךָ, אֵיךָ, etc.

אֵינִי, אֵינִי, אֵינִי, אֵינִי, אֵינִי, אֵינִי, *not I, me, thou art not*, אֵינִי, אֵינִי, אֵינִי, אֵינִי, אֵינִי, אֵינִי, *not she, she is not*,  
 אֵינִי, אֵינִי, אֵינִי, אֵינִי, אֵינִי, אֵינִי, *they are not*.

אַשְׁרֵיכֶם, אַשְׁרֵי, אַשְׁרֵי, אַשְׁרֵי, אַשְׁרֵי, *happy art thou*, אַשְׁרֵי, אַשְׁרֵי, etc. See §  
 72. Note 2.

בֵּינֵנוּ, בֵּינֵיכֶם, בֵּינֵיךָ, בֵּינֵי, בֵּינֵי, *between, among*. בֵּינֵנוּ, בֵּינֵיכֶם, בֵּינֵיךָ, בֵּינֵי, בֵּינֵי, *between us*,  
 בֵּינֵיכֶם, בֵּינֵיךָ, בֵּינֵי, etc.

בְּדָד, בְּדָד, בְּדָד, בְּדָד, בְּדָד, בְּדָד, *alone, besides, except*. בְּדָד, בְּדָד, בְּדָד, בְּדָד, בְּדָד, בְּדָד, *by myself*,  
 i. e. alone, בְּדָד, בְּדָד, *to himself*, i. e. alone, בְּדָד, בְּדָד, *to thyself*, i. e. alone,  
 בְּדָד, בְּדָד, *by themselves*. (בְּדָד, בְּדָד *in equal portions*).

בְּלֹאֵי, בְּלֹאֵי, בְּלֹאֵי, בְּלֹאֵי, בְּלֹאֵי, בְּלֹאֵי, *not, besides, except*. בְּלֹאֵי, בְּלֹאֵי, *not, besides thee*.

בְּעָד, בְּעָד, בְּעָד, בְּעָד, בְּעָד, בְּעָד, *for, through, around about*. בְּעָד, בְּעָד, *for me, around about me*,  
 בְּעָד, בְּעָד, etc.

בְּעָדַי, בְּעָדַי, בְּעָדַי, בְּעָדַי, בְּעָדַי, בְּעָדַי, *except, only*. בְּעָדַי, בְּעָדַי, *besides*,  
 בְּעָדַי, etc.

בְּעַבְרָתְךָ, בְּעַבְרָתְךָ, בְּעַבְרָתְךָ, בְּעַבְרָתְךָ, בְּעַבְרָתְךָ, בְּעַבְרָתְךָ, *for thy*  
*sake*, בְּעַבְרָתְךָ, etc.

בְּהִלָּה, behold. See § 36.

בְּהִלָּה, בְּהִלָּה, בְּהִלָּה, בְּהִלָּה, בְּהִלָּה, בְּהִלָּה, *behold me, I*, בְּהִלָּה, בְּהִלָּה, *behold thee, thou*,  
 בְּהִלָּה, etc.

בְּזוּלָת, בְּזוּלָת, בְּזוּלָת, בְּזוּלָת, בְּזוּלָת, בְּזוּלָת, *except, without*. בְּזוּלָת, בְּזוּלָת, etc.

בְּיַחַד, בְּיַחַד, בְּיַחַד, בְּיַחַד, בְּיַחַד, בְּיַחַד, *together, at the same time or place, entirely*. בְּיַחַד, בְּיַחַד, *the same*.  
 בְּיַחַד, בְּיַחַד, *there is, are, was, were*. בְּיַחַד, בְּיַחַד, *thou art, wilt*, בְּיַחַד, בְּיַחַד, *he is*,  
 בְּיַחַד, בְּיַחַד, *you are, will*, בְּיַחַד, בְּיַחַד, *there is to me*, i. e. I have.

בְּכֹל, בְּכֹל, בְּכֹל, בְּכֹל, בְּכֹל, בְּכֹל, *all*. בְּכֹל, בְּכֹל, *once*, בְּכֹל, בְּכֹל, *and*, בְּכֹל, בְּכֹל, *and*,  
 בְּכֹל, בְּכֹל, etc.

בְּמַעַן, בְּמַעַן, בְּמַעַן, בְּמַעַן, בְּמַעַן, בְּמַעַן, *that, so that, on account of, according to, in order that*.  
 בְּמַעַן, בְּמַעַן, etc.

לְפָנַי *before, in the presence of.* עַל-פְּנֵי *before,* לְפָנַי, עַל-פְּנֵי *before me,* אֶת פְּנֵיךָ, לְפָנֶיךָ *before thee,* עַל פְּנֵיו, לְפָנָיו *before him,* לְפָנֶיהֶם, etc.

מִפְּנֵי *on account of, because of.* מִפְּנֵיהֶם, etc.

לְגַד, נֶגְדָה *before, over against, against.* מִן לְגַד לְגַד *the same,* (see § 72. Note 1.); נֶגְדָהוּ, נֶגְדָהוּ; נֶגְדָהוּ אֶתְּךָ *as over against him i. e. suited to him.*

עוֹד, בְּעוֹד, עוֹד, *yet, while, again.* מֵעוֹד *since.* עוֹדֵנִי, בְּעוֹדִי *while I am,* עוֹדְךָ *while thou art,* עוֹדֵנָה, עוֹדֵינוּ *while he, we,* עוֹדֵם *they (are) yet (alive).\**

עַד (עַדִּי) *to, even to, even, until, unto, so that, provided that, forever.* עַדִּיךָ *unto thee,* עַדִּי, עַדִּיו, עַדִּיכֶם.

עִמָּדִי *with, for or to me.*

עָלַי, עָלֶיךָ, עָלָי *upon, with, by, against, without, concerning.* עָלַי, עָלֶיךָ, עָלָי *upon, with, by, against, without, concerning.*

עִם *with, in, within.* עִמִּי, עִמָּךְ, עִמָּה, עִמָּנוּ, עִמָּכֶם, עִמָּנָה, עִמָּהֶם.

עַתָּה (עַתָּה) *now.* (בַּיּוֹם, בַּיּוֹם *now, this day*).

תַּחַת *under, instead of, beneath, for.* תַּחַתִּי, תַּחַתְּךָ, תַּחַתָּה, תַּחַתֵּנוּ *about it, etc.*

## § 72. PARTICLES (SEPARATE AND COMBINED).

לֹא (לֹא) *not, there is not, none,* אִם *if, not, whether,* אָז *then,* שָׁם (שָׁמָּה) *there,* זֶה זֶה *this, that, here,* מַה *how,* לְכֵן *therefore, wherefore,* עַד-אֵן, עַד-אֵנָה *how long,* אֲבָל *but,* עַד-אֲבָל *until,* כִּי *because,* כִּי לְעַד-אֲשֶׁר *until,* כִּי *although,* אוֹ *or,* אֲשֶׁר *only, but,* אַף *also, yea,* לֹא, *O that! if, not, lest,* תַּחַת *under,* אֲמֵן, אֲמֵן *surely, truly,* *indeed,* מִלְּבָרָה, מִלְּבָרָה *above, etc.* מִלְּבָרָה, מִלְּבָרָה *below, beneath,* *under,* מִלְּבָרָה, מִלְּבָרָה *(from עִמָּה) near, by, against, as, like as,* *under,* אֲנִי, אֲנִי, אֲנִי *now, O that! I beseech, ah I pray you,* אֲלֵךְ, אֲלֵךְ *not, do not,* בִּי *I pray you,* עַל-דְּבַר *on account of,* אֲשֶׁר *that, in order that, etc.,* עוֹלָם (עוֹלָם) *eternally,*

\* עַדִּי and עַדִּיךָ are for עַד-הַיּוֹם, *till now, hitherto, yet.*

forever, a long time, לָמָדָה, לָמָדָה, לָמָדָה why, wherefore, עַל אֲדָרוֹת because of, on account of, אָן where? when? whither? אֵנָּה, אֵנָּה here, where, thither, whither.

מוֹ is frequently *paragogic*; as בְּמוֹ-אֶפְסַל (for אֶפְסַל) in the Dark; see § 9. Note.

NOTE 1. Many of the foregoing particles take the Prefixes מ ל כ ב without any additional signification; as בַּתְּחַת and מִתְּחַת beneath, בְּפָנָי and מִפְּנֵי before, מֵעַל above, מִאֲחֵר backwards.\*

NOTE 2. Nouns and Verbs are sometimes used as particles; as בְּטוֹב safely, securely, מִיִּשְׁרָיִם uprightly, בְּפָנָי before, מִמֶּקְדָּמַי before, forwards, in ancient times, נֹרְאָה fearfully, טוֹב well, מְהֵרָה speedily, הַרְבֵּה much, enough, מֵעַלְמָי carly, אֲשֶׁרֵי happy.

### § 73. PECULIAR FORMS OF SUFFIXES TO NOUNS.

אָ for הָ; as אֵלֶּיךָ all of it, for הֵלֶּיךָ, Ezek. 36: 5.

הֵּ for הֶ (הַ parag.) thy fem.; יֵּ for יֶּ thy, plur. noun.

וֵּ (Chald. form) his; הֵּ (his) is suffixed only to nouns ending in הָ.

אֵּ for הֵּ her, plur. noun; הֵּ occurs only in nouns ending in הָ.†

כֵּ for כֶּ your fem.; יֵּכֵּ your, plur. noun.

אֵּם for הֵּם their (them) masc.; יֵּמֵּם for הֵּם (הַ parag.) their, plur. noun.

נֵּ for נֶּ or נֵּ, נֵּם for נֶּם their fem. (הַ parag.); plur. יֵּנֵּם for נֵּם.‡

NOTE 1. The plural י is sometimes omitted before the suffix; as הֵּרֵבֶּה thy ways, for הֵּרֵבֶּה; בָּנָי his sons, for בָּנָי. See § 14. Note 1. Sometimes a plur. noun takes a sing. suffix; as גְּדוֹתַי for גְּדוֹתַי. In a few cases a sing. noun has a plur. suffix; as תִּהְיֶה לְתִּירָה thy praise, for תִּהְיֶה לְתִּירָה.

NOTE 2. When a noun ends in י, the suffix י sometimes coalesces with it; as גוֹיִי my nation, for גוֹיִי from גוֹי. See § 14. \* note.

NOTE 3. The י which is commonly placed after ת in the fem. plur. before suffixes (§ 14. Note 3.) is sometimes omitted; as מִכּוֹתֵיךָ for מִכּוֹתֵיךָ.

### § 74. KAL PARTICIPLES. (*Participial nouns*).

עוֹבֵד he is serving, he who serves, a server. שׁוֹמֵעַ שׁוֹמֵעַ, יוֹשֵׁב, יוֹשֵׁב, (תּוֹמֵד); see § 18. small print).

\* The particles frequently have both Prefixes and Suffixes united to them; as מֵאֵתְּךָ (מֵאֵתְּךָ) from with thee i. e. from thee, מֵאֵתְּךָ from with thee, מֵעַלְיָךָ from upon, by thee, מֵעַלְיָ from me, etc.

† Ezek. 36: 5 אֵּ (her) stands for הֵּ.

‡ יֵּ occurs for נֵּ (נֵּתְּךָ) Isai. 3: 17.

צוֹרֵר, חוֹרֵשׁ, שָׂגֵם, יוֹגֵק, יוֹצֵא, לִטֵּשׁ, אֹהֵב אוֹיֵב, פּוֹקֵד, שֹׁפֵט שׁוֹפֵט, שָׂרָר, etc.

הִקְרִיחַ *she is visiting, a visiter*, שִׁמְעָה *hearing*, עָמְדָה *standing*, (once מוֹעֵדָה for מוֹעֵדָה *tottering*), בָּרַחָה *fleeing*; with parag. י, יוֹשְׁבֵתִי, שׁוֹבְתִי.\*

הִקְרִימוּ *they are visiting*, צָעֲקוּ *crying*, יוֹצְאִים *going out*; construct יֹצֵאִי, צָעֲקִי, פְּקִרִי.

הִקְרִימוּ *they are visiting fem.*, הוֹלֵכוֹת, שֹׂאֲבוֹת, עֹמְדוֹת, יֹצְאוֹת, etc.

§ 75. PARTICIPLES OF VERBS (ROOTS) ENDING IN *Tsaree* and *Kholem*.†

יֹרֵא *he is fearing, a fearer*, construct יֹרֵא *a fearer of*, חָפֵץ, אֲמִיץ, רָעֵב, שָׁמֵחַ, יָשֵׁן, רָעֵב, etc.

יֹרֵאָה *she is fearing*, יֹרְאָה, חָפְצָה, אֲמִיץָה, יֹשְׁנָה, etc.

יֹרְאִים *they are fearing, those who fear*, const. יֹרְאֵי *the fearers of*.

יֹרְאוֹת *they are fearing, those who fear fem.*, יֹשְׁנוֹת, etc.

יֹכֵל *he is able, prevailing*.

יֹגֵר (יֹגֵר) *he is fearing*.

יֹכֵלָה *she is able, prevailing*.

יֹגֵרָה *feminine*.

יֹכֵלִים *they are able, prevailing*.

יֹגֵרִים *masc. plur.; const. יֹגֵרֵי*;

יֹכֵלוֹת *they are able, prevailing*.

יֹגֵרוֹת *fem. plur.*

NOTE. Some of the above forms are given in the Lexicon as *Adjectives*.

VERBS "עו" and "ע"ע.

§ 76. "עו".

בָּאָה *he is going, coming*, שָׂם *placing*, רָם, מָת, (שׁוֹט from שָׂט), קָם *rising up i. e. an enemy*.

בָּאָה *she is coming, going*, רָמָה, קָמָה, זָבָה, זָבָה זָבָה, etc.

בָּאִים *those coming, going*, רָמִים, רָצִים (chald. form רָצִין), קָמִים, (once each, בּוֹטְסִים and קוֹמִים, שְׂטֵטִים).

בָּאוֹת *those coming, going fem.*, קָמוֹת, רָמוֹת (רָאמוֹת), שְׂטֵטוֹת, עָלוֹת, etc.

עָרָה *shining* (Prov. 4: 18), בּוֹשׁ plur. בּוֹשִׁים *being ashamed*, (וְעוֹנָה) עָרָה *watching (and answering) i. e. every living being*, מָת *dying*, לָץ *a mocker, scorner*.

\* Other examples, יֹצֵא, יֹלְדָה and יֹלְדָה יוֹלְדָה, יֹצֵאָה, יֹצְאָה, יֹצְאֵי, יֹצְאוֹת, יֹצְאוֹת, etc.

† These have the same form in the 3d pers. sing. masc. praet. Kal. See § 15. Note.







Parag.

ה

בִּינָה *consider thou*, בִּינָה ,  
etc.

לִינָה *tarry, lodge thou*, לִינָה ,  
etc.

### § 87. VERBS ע doubled.

סב *turn, surround thou*,  
סבּוּ, סבּוּ.

דָּם *be silent, still, pa-*  
*tient*, דָּמִי, דָּמִי.

רָפִי (for רָפִי) *sing thou*  
fem., רָפּוּ (for רָפּוּ) *sing*  
*ye masc.*; סָלַף *elevate*  
*it*.

חָנַנִי *pity me*, חָנַנִי (for  
חָנַנִי) *pity ye me*.

אָרַר *curse ye*, Judg. 5: 23.

גָּל *commit, devolve,*  
*commend thou*; גָּל (Ps.  
22: 9) stands for יָגַל, see § 94.

גָּל *remove, open thou*.

עָרָה (ה) parag.) *make bare*.

כָּן with ה) parag. כָּפָה (Ps.  
80: 16) *protect thou*.

עוֹזָה (ה) parag.) *be mighty*.

קָבַח (with נ epenthetic)

*curse thou him*, קָבַח

(with ה) paragogic).

### § 88. VERBS לָהּ.

גָּלָה *reveal, remove thou*, fem.

גָּלָה, plur. גָּלוּ, fem. גָּלוּ.

עָלָה *ascend thou*, עָלִי, עָלִי, etc.

עָשָׂה *do, make thou*, עָשִׂי, עָשִׂי, etc.

עָנָה *answer*, etc. עָנֵנִי *answer me*,

עָנִי *sing ye, testify ye*.

הָנָה (הָנָה) *be thou*, fem.

הָנִי (הָנִי), plur. הָנִי etc.,

with prefix וְהָנָה; וְהָנִי

וְהָנָה.

אָלַי *lament thou*.

בָּעִי *inquire ye*, and אָתִי *come*

*ye*, Is. 21: 12. אָפּוּ is for

אָפּוּ.

רָפָה (for רָפָה) *heal thou*, נָסָה is

for נָשָׂא. See § 84.

### § 89. VERBS לָא.

קָרָא *call, proclaim thou*, plur.

קָרְאוּ and קָרְאוּ, (קָרְאוּ)

*call ye (upon) him*, fem. קָרְאוּ

and קָרְאוּ, with נ epenthetic

קָרְאוּ *read it*.

יָרָא (for יָרָא) *fear ye*.

יָצָא *go ye (for יָצָא) from יָצָא*.

נָשָׂא (once נָסָה) *lift up*.

רָפָה (רָפָה) *heal thou*.

## INFINITIVES. (Kal.)

### § 90. VERBS פִּי.\*

שָׁבַת (once שָׁבַת, with prefix שָׁבַת

and שָׁבַת) *to sit, dwell*, with

suffix שְׁבַתִּי (rarely like שְׁבַתִּי)

\* These (with a very few exceptions), have *two* forms; as יָשׁוּב (absolute) and שָׁבַת (construct) *to dwell*; יָדַע and יָדַע *to know*, etc.; so with verbs פָּנָה, as פָּנָה absolute, פָּנָה construct; נָפַח absolute, נָפַח construct; and so with *other* species of verbs. The *construct* form is generally given here.



Parag.

ה.

to dwell me, i. e. my dwelling,  
(לְשִׁבְתִּי that I may dwell).

לָכֹת to go, לְכַתִּי, לְכַתְּךָ  
my going, thy going,  
etc.

לָרֶה לְרֵת (לָרֵת) לְרֵת to produce,  
etc., with suffix, and ה  
paragogic לְרֵתָהּ their  
bringing forth. See § 73.

לָדַע לְדַע, לְדַע to know.  
לָצֵאת (for לְצֵאת) to go,  
לָצֵאתוֹ, לָצֵאתִי, etc.

לָרֶד לְרֵד to descend, with pre-  
fix מ לְרֵדָה from going  
down (See § 24); once  
לְרֵדִי מִלְרֵדִי.

לָרֵא (for לְרֵא) to fear.  
לָרְשָׁת to possess, inherit,  
לְרֵשֶׁתָהּ to possess it.

לְיָבוֹשׁ and לְיַבֶּשֶׁת to dry up.  
לָכָל (for לְכָל) to be  
able, prevail.

### § 91. VERBS פָּנַ

לְגַשֵּׁת to approach, remove,  
לְגַשְׁתוֹ, etc.

לְגַעַת to touch, reach, mo-  
lest.

לְגַהַת to shine, root גָּהַת.

לְתַתָּהּ (for לְתַתָּהּ) to give,  
place, make, with suffix  
תַּתִּי, with suffix and  
prefix מִתַּתִּי than for me  
to give; once תַּתָּהּ (Ps.

8: 2) in the phrase  
לְאַשֵׁר תִּתְּנָה הַגְּדָל עַל-  
הַשָּׁמַיִם who to spread  
out thy glory over the  
heavens, i. e. the spread-  
ing out of whose glory  
is over the heavens;  
Root נָתַן.

לְשָׂאת, לְשֵׂאת to lift up, ex-  
alt, to have excellence, be  
excellent; once (with  
prefix ב) לְשֵׂאתָ when it is  
lifted up (Ps. 89: 10),  
some editions לְשֵׂאתָ.

לְקַבֵּל, rarely לְקַבַּח to take,  
receive, fetch, with pre-  
fix לְקַבַּח, suffix לְקַבַּח,  
from לְקַבַּח.

### § 92. VERBS עָוַ

לְעָוַב, לְעָוַב to return, מָלוּחַ,  
לְעָוַב, לְעָוַב שׁוֹם, מָלוּחַ מָלוּחַ,  
לְעָוַב, etc.

לְעָוַב (לְעָוַב לְעָוַב) to go,  
לְעָוַב בְּעָוַב לְעָוַב thy going,  
thou goest, thy entering, לְעָוַב,  
לְעָוַב בְּעָוַב, לְעָוַב I come (לְעָוַב  
come thou). לְעָוַב לְעָוַב to  
lodge.

### § 93. VERBS עָיַ

לְעָיַן (לְעָיַן) to tarry, lodge.  
לְעָיַן to distinguish, consider.  
לְעָיַן לְעָיַן רֹב, לְעָיַן רֹב to contend.

## § 94. VERBS ע doubled.

- סב סב- (סבב) *to turn, compass.*  
 חקו בחרקו, חקו when he appointed.  
 חקו בחרקו when he set a compass.  
 חמו בחרמו when it is hot Job 6: 17.  
 חם (Is. 47: 14) is for חם, חם is a suffix.  
 חם חם- *to complete, consume, חמו to finish it, its completion, חם to consume them, they are consumed; בז, לבוז to rob.*  
 חן- בחרן, חן- *in rejoicing, when it rejoices.*  
 חנה (fem.) *to be broken down, Is. 24: 19.*  
 חן *to appease.* חן *to subdue Is. 45: 1.*  
 חן, with prefix and suffix חן *in their transgressing.*  
 חב חב- (חבב) *to multiply, חב- to explore, with pref. and suff. חב-.* חב, חב, etc., are peculiar; but see Lex. חב and חב.  
 חן *when it shone; but see List of Anomalies חן.*

חן (Ps. 22: 9) stands for חן *let him commit (his affairs unto the Lord, he will deliver him).*

חן, חן, חן are peculiar.

## § 95. VERBS ל"ה.

- חל חל- *to reveal, remove.*  
 חל חל- *to ascend.*  
 חל חל- *to do,*

*make, חל- in making, חל- from doing.*

חל, חל- (once חל-), חל- *to see, regard, etc., once חל-.*

חל, חל- *to be.* Once חל- Ezek. 21: 15.

חל- (for חל-) *to behold.*

## § 96. VERBS ל"א.

חל, חל- (once חל-) *to call, meet, חל- I call.*

חל חל- *to fill, fulfil; חל- to hate.*

חל (for חל-) *when you find (Gen. 32: 20), perhaps like חל- (Amos 5: 11), or is this last Poel?\**

חל *from sinning, for חל- Gen. 20: 6; fem. חל-, with suffix חל-.* חל- *to meet, salute, with suffix חל-, חל-, etc. See § 53. Note 2.*

NOTE. Verbs ל"א and ל"ה are frequently alike; as from חל- comes חל- (*חל-*). See § 53. Note 1.

## PECULIAR FORMS OF THE IMPERATIVE.

חל, חל- (parag. and Dag-esh euphonic), חל-, חל-, חל- and חל-. See §§ 48. 49.

\* The Conjugations *Poel, Poal, Hithpoel; Polel, Polal, Hithpolel; Pilel, Pual, Hithpalel; Pilpel, Polpal, Hithpalpal*, are only other names for Piel, Pual, Hithpael. See § 17. 6. † note. 7. Note. § 40. Note 1. Also page 72. Peculiar Conjugations.

## VERBAL AFFIXES OR SUFFIXES.

§ 97. (1) These are fragments of the *Primitive* pronouns (§ 67,) appended to verbs transitive, and form the *accusative* (objective) *case*; as  $\text{פָּקַדְתָּ־מֵי}$  or  $\text{פָּקַדְתָּ־מֵי}$  *thou hast visited me*, instead of  $\text{פָּקַדְתָּ־אֹנִי}$ ; etc.

These, for the most part, are the same fragments as the suffixes attached to nouns (§ 14); the vowel, however, which unites them to the *Verb*, is generally (but not always) different.

(2) The following changes take place in the *Sufformatives*, when verbal suffixes or affixes are united to them; thus:

$\text{הַ}$	third pers. fem. sing. praet. becomes	$\text{תְּ}$	or	$\text{תָּ}$
$\text{תְּ}$ or $\text{תָּ}$	second	“	“	“
$\text{תָּ}$	“	“	plur. masc.	“
$\text{תָּ}$	second and 3d	“	“	fem. Imp. and Fut.

(3) The following changes take place in the *Vowels* when verbal affixes are added to the verb; thus,  $\text{פָּקַד}$  becomes  $\text{פָּקַדְתָּ}$  or  $\text{פָּקַדְתָּ}$  (very rarely like  $\text{פָּקַדְתָּ}$ ,  $\text{פָּקַדְתָּ}$ ); as  $\text{פָּקַדְתָּם}$  *he visited them*;  $\text{פָּקַדְתָּהּ}$  (*she visited*), before an affix  $\text{פָּקַדְתָּהּ}$  or  $\text{פָּקַדְתָּהּ}$ , etc. throughout.

NOTE 1. Verbs  $\text{לָהּ}$  lose their  $\text{ה}$  in the 3d pers. sing. masc. praet. when verbal suffixes are added to them; as  $\text{עָנָה}$  *he answered them*,  $\text{צִוָּהוּ}$  *he commanded him*,  $\text{צִוָּהוּ}$ ,  $\text{צִוָּהוּ}$ ,  $\text{צִוָּהוּ}$  *it covered them*; so in the *future*; as  $\text{בָּנָה}$  *he will build them up*, etc.

NOTE 2. When the first radical is a guttural it takes *Composite Shevau*; as  $\text{הִפְתָּח}$  *he delighted*,  $\text{הִפְתָּח}$  *he delighted (in) them*;  $\text{שָׁחַטְתָּהּ}$  *she seized her*, for  $\text{שָׁחַטְתָּהּ}$ . The *Future*, *Imper.*, *Infin.*, and *Participles*, of all the conjugations, are so plainly distinguished by their characteristics, that it is unnecessary to present examples of them with verbal affixes.

(4) Verbal affixes are in some cases appended to verbs ending in  $\text{ן}$  (ב) *paragodic*; as  $\text{יִמְצְאוּ־בָהּ}$  *they shall find her*,  $\text{יִקְרְאוּ־לִי}$  *they shall call me*,  $\text{יִשְׁפְּחוּ־בָהּ}$ ,  $\text{יִשְׁפְּחוּ־בָהּ}$ ,  $\text{יִשְׁפְּחוּ־בָהּ}$ .

(5) When these affixes are appended to interjections and adverbs, they are generally the *nominative case*; as  $\text{אֵי־לִי}$  *he is not*,  $\text{אֵי־לִי}$  *she is not*, etc. See §§ 71. 35.

(6) The masc.  $\text{ם}$  (*them*) is *sometimes* used for the fem.  $\text{ן}$ ; as  $\text{וַיִּגְרְשׁוּם}$  *and they drove them* (fem.), for  $\text{וַיִּגְרְשׁוּן}$ ;  $\text{וַיִּצְטַרְפוּם}$  for  $\text{וַיִּצְטַרְפוּן}$ .

(7) The Epenthetic  $\text{נ}$  is often found before verbal suffixes, see § 35. In many cases it is expressed by *Dagesh forte*, as in the following examples.  $\text{אֶרְאֶנִּי}$  *I will show thee*, for  $\text{אֶרְאֶנִּי}$  from  $\text{רָאָה}$ ;  $\text{אֶרְאֶנִּי}$  *he will smite thee*, for  $\text{אֶרְאֶנִּי}$  from  $\text{נָכַח}$ ;  $\text{אֶרְאֶנִּי}$  *he judged me*, for  $\text{אֶרְאֶנִּי}$  from  $\text{דָּבַר}$ ;

יִסְרְיָי *he chastised me*, from יָסַר; תְּבַרְכֵנִי *it shall bless me*, from בָּרַךְ; יִצְרָנוּ *he will save us*, for יִצְרֵנוּ; נִצַּר from יָצַר; לְקַלְקֵל, לְבַחֲמֵינָה, etc. See § 71. אִין, עוֹד. Also § 35.

NOTE. יִי (יָי) is the affix *me*, יִ the suffix *my*. See § 71. † note.

(8) In a few cases the 3d plur. fem. has the *masc.* form; as יַעֲמֹדָה; see Gen. 30: 38. 1 Sam. 6: 12. Twice the 2d plur. *masc.* is used for the feminine; as תִּקְרְבוּ for תִּקְרְבֵי; תִּבְטְחוּ for תִּבְטְחֵי. See Gen. 30: 39. for another peculiarity.

### PECULIAR CONJUGATIONS.

The following are simply *peculiar* forms of *Piel*, *Pual*, and *Hithpael*; thus:

1. סוּבַּב *Poel*, סוּבַּב *Poal*, הִסְתוּבַּב (with ת transposed, see § 38) *Hithpoel*. שׁוּרַשׁ, רוּצַץ, חוּיֵן, חוּלֵל *Poel*, etc. See § 40. Note 1. § 17. 6. ‡ note. 7. Note.

2. קוּמַם *Polel*, קוּמַם *Polal*, הִתְקוּמַם *Hithpolel*. See § 17. 7. Note.

3. שְׂאֵנָן *Pilel*, רַעֲנָן *Pual*, אֲמַלֵּל, הִתְקַטֵּל, הִשְׁתַּחֲוּהוּ *Hithpalel*. See § 40.

4. פִּלְפֵּל, בְּטֵטֵט (verbs עָע), גִּלְגֵּל, שְׁעֵשֵׁע (verbs עָע) *Pilpel*, שְׁעֵשֵׁע *Polpal*, הִתְפִּלְפֵּל, הִתְגִּלְגֵּל (§ 38) *Hithpalpal*.

5. סִחְרַחַר *Pealal* active, חִמְרַחַר *Pealal* passive.

6. הִצוּצַר *Peoel*.

7. תִּפְחֵל, תִּפְחֵל, from תִּפְחֵל, תִּפְחֵל *Tiphel*.

8. מְהִסְפֵּס is from הִסַּף; יִפְפֵּיִת is *Pual* of יָפַה.

9. For the *Nithpael* conjugation see § 51. *Peculiar forms*. See § 16. Note 6. § 17. 6. ‡ note. 7. Note.

### PLURILITERALS.

These are בְּרִסָּם from יְכַרְסֵמֶנָה, פְּרִשֵׁז, רִטְפַּשׁ, פְּרִיבֵל from מְכַרְבֵּל, etc. See § 16. Note 5.



## § 99. INFINITIVES AND IMPERATIVES.

הַיְהוֹדוּ (וְהוֹדוּ) NIPHAL.

הַסֵּב, הַחַל, הַרְמֵז, הַבּוֹז, הַמַּס, נְשַׁלְחָה, נְשַׁאֲלֵה, נְעַתּוֹר, נְהַפּוֹךְ, נְגִיף, הַדּוֹשׁ, הַקָּדֵשׁ, הַקִּדְוֶה, הַקִּדְוֶה, הַקִּדְוֶה, הַקִּדְוֶה, הַקִּדְוֶה. Chald. אֲדַרֵּשׁ for 'הִדְרֵשׁ. הַקִּבְּאוֹת (from קָבַע) is peculiar. See § 53, Note 1. § 26.

The prefixes ל פ ב often reject ה and take its vowel.

NOTE. For Piel and Pual see Tabular View. Also § 17. 6 small print.

הַיְהוֹדוּ	HIPHIL of verbs <i>Perfect</i> , פִּנָּה, or לָהּ.
הַיְהוֹדוּ	“ “ עוּ, or ע doubled.*
הוֹדוּ (הוֹ)	“ “ פִּי.

הוֹדוּ and הוֹדוּ for הוֹדוּ, root יָדַב. הוֹדוּ fem. 2 pers.; Chald. אֲדַרֵּשׁ for 'הִדְרֵשׁ. הוֹדוּ from הוֹדוּ; הוֹדוּ from הוֹדוּ.

*Apocopates.* הוֹדוּ for הוֹדוּ; הוֹדוּ for הוֹדוּ; הוֹדוּ from הוֹדוּ; הוֹדוּ from הוֹדוּ.

NOTE. Sometimes the Infinitive has the pointing of the *praeter*; as הוֹדוּ for הוֹדוּ (rad. הוֹדוּ), הוֹדוּ is for הוֹדוּ.

## HOPHAL.

The Infinitive is like the *Praeter*, excepting in verbs לָהּ, which have (·) or (וֹ) for the *final vowel*; as הוֹדוּת הוֹדוּת. The Imperative occurs in *two* words only; as הוֹדוּת, הוֹדוּת from הוֹדוּת.

Infin. הוֹדוּת and הוֹדוּת from הוֹדוּת.

## HITHPAEL.

Infin. and Imper. like the *Praeter*, excepting in verbs לָהּ; as Infin. הוֹדוּת and הוֹדוּת; Imper. הוֹדוּת, *apocopated* הוֹדוּת. הוֹ is sometimes *assimilated*; as הוֹדוּת from הוֹדוּת. See §§ 26. 38. 39. 40.

## § 100. PARTICIPLES.

## NIPHAL.

Is like the *Praeter*, excepting the *final vowel*, which is (וֹ), (וֹ),

\* Sometimes ה becomes ה or ה; as הוֹדוּת, הוֹדוּת, verbs עוּ from הוֹדוּת. הוֹדוּת and הוֹדוּת are from הוֹדוּת and הוֹדוּת. See § 51.

or (·); as נקטל, בקום, בעור, נגלה. נמס from מכס; fem. נהלה; const., נגור fem. plur. from נגה.

מִּי מִן מִי\* PIEL.

מלושגרי מלשגרי. Plur. const. מטהגרי from טחה. מלשגרי for מלשגרי. משפטי from לשן.

מִּי מִן מִי\* PUAL.

מקננתי, מזרה, מאדם.

מִּי HIPHIL of verbs *Perfect*, "פנ", or "לה".

מִּי (by accession) מִּי " " "עו", or ע doubled.

מירע, מירעם, מירע; מירע for מירע; מירע, מירע, מירע.

מִּי " " "פו".

מירע, מירעם, מירע; מירע from מירע; מירע, מירע, מירע. With י parag. מירע, etc.

מִּי מִן מִי HOPHAL of verbs *Perfect*, or "לה".

מִּי (ממצא) " " "פנ". Seldom *perfect* verbs.

מִּי (seldom) " " "עו", "פו", or ע doubled.

מירע from מירע. Once מירע for מירע. See § 45. Note.

מִּי HITHPAEL.

מִּי is sometimes *assimilated*; as מירע for מירע, etc. מירע for מירע. See § 17. (e), with † note. Also §§ 38. 39. 40. with the Notes.

Those who wish to see full tables of the Paradigms, are referred to Professor Stuart's Grammar, *fifth* edition. This Grammar is decidedly superior to any one published in English.

\* In some few cases the מ (characteristic of Piel and Pual participles) is omitted; as מירע for מירע; מירע for מירע; מירע for מירע; מירע for מירע; etc. In some cases the *Dagesh* characteristic is omitted







## [§ 103. NOUNS of common occurrence.\*

שָׁמַיִם <i>heavens.</i>	יָם (constr. יָם and יַם, plur. יַמִּים)
אֲרֶצַּע אֲרֶץ <i>earth, land.</i>	<i>a sea.</i>
תְּהוֹם <i>empty.</i>	קֶשֶׁת <i>grass.</i>
חֹשֶׁךְ (kho-shek) <i>darkness.</i>	זֶרַע זָרַע <i>seed, posterity.</i>
בְּהוֹר <i>desolate.</i>	פֵּרוֹת <i>fruit.</i>
פְּנִיָּם (const. פְּנֵי) plural form, <i>face,</i>	עֵשֶׂב <i>herb.</i>
<i>presence.</i>	מִין <i>kind, species. (מִן from).</i>
רוּחַ <i>spirit, wind.</i>	עֵץ <i>a tree. שָׂדֵה (const. שָׂדֵה) a</i>
מַיִם (constr. מַי and מַיִמֵי) <i>water,</i>	<i>field.</i>
<i>waters.</i>	שָׁנָה (const. שָׁנָה, plur. שָׁנִים) <i>a</i>
אֹר and מְאֹר <i>light.</i>	<i>year.</i>
טוֹב <i>good, goodness.</i>	לַיְלָה (לַיְלָה) <i>night, by night.</i>
עֶרֶב <i>evening.</i>	מְקֻנָּה (const. מְקֻנָּה) <i>a collection.</i>
רְקִיעַ <i>an expanse.</i>	נְפֹשׁ <i>a creature, soul, breath, life.</i>
בֹּקֶר <i>morning.</i>	חַיָּה (const. חַיָּה, plur. חַיִּים) <i>life,</i>
יוֹם <i>day, plur. יָמִים, (כַּל-הַיּוֹם),</i>	<i>a living thing, a beast.</i>
<i>continually).</i>	עוֹף <i>a fowl, bird.</i>
תְּוֹךְ (constr. תְּוֹךְ) <i>midst, middle,</i>	בְּהֵמָה <i>cattle.</i>
<i>among.</i>	מֵאֲכָל, מֵאֲכָל, מֵאֲכָל <i>food.</i>
מְקוֹם (const. מְקוֹם) <i>a place.</i>	רֵבָב <i>dryness.]</i>

## [§ 104. PARTICLES of common occurrence.\*

אֶת- sign of the accusative, עַל *upon, over, by*; כִּי *for, that, because, when*; בֵּין *between (בֶּן-בֶּן a son)*; אֲשֶׁר *which, who, that, because, when*; תַּחַת *under, instead of*; מִן *from*; כֵּן *so, thus*; עַל-כֵּן *therefore*; אֶל *unto, to, in, into, against (אֵל God, power)*; כָּל *all, every*; הִנֵּה *behold*; לֹא *no, there is not*; אֲיֵן, אֵין, אֵין *not, no, there is not*; עַד *also, even to, in, forever*; אִם *if, not, whether, nor, or*; גַּם *also, so, even*; עוֹד *again, yet, while, besides*; מָה, מָה, מָה *what*; לְמָה *for what, wherefore*; עִם *with (עִם people)*; עִמָּדִי *with me*; שָׁם *there (שָׁמָּה) there* (שֵׁם *a name, שָׁם שֵׁם to place).*

הוּא *is he*, and הִיא *(הִיא) is she*, מִי *is who*, and נִי — *is me*; הִשְׁאֵנִי *he deceived me*, Hiph. of נָשָׂא. See §§ 67. 70. 97, (7) Note.]

\* These should be committed.

## § 105. VARIOUS USES OF THE SERVILES


## אֵיתָן מִשָּׁה וְבִלְבַּב.

The following table is intended to exhibit in one view, the various uses of the serviles which are scattered throughout this Manual. The learner will find much benefit from it, especially when some *peculiar* combination of the serviles occur.

א	at the beginning,	1. is the 1st <i>Person future</i> . See § 16.
“	“	2. is a <i>Heemantive letter</i> . See § 10. 3. or,
“	“	3. is <i>Prosthetic</i> . See Lexicon אָזְרַץ, אָזְרַח, אָזְרַח.
“	“	4. is (in a few cases) for ה of <i>Niphal, Hiphil, and Hithpael</i> ; as אָדָרַשׁ see § 30. small print <i>Anomaly</i> . אָנְנָלְתִי, אָשְׁבִּים, אָבֵן, אָתֵהֶבֶר, אָתֵהֶבֶר, אָשְׁתוֹלֵל, see List of Anomalies.
א	at the end	1. is (rarely) <i>Paragogic</i> , § 15, † note. § 16. אָבוֹהַ, אָבִיבֹהַ, אָבִיבֹהַ see Anomalies.
“	“	2. is for ה or ה see § 11. 11. § 73.
א	inserted (in a few cases)	is <i>Epenthetic</i> ; as אָמְנָאָהֶיךָ, אָמְנָאָהֶיךָ, see Anomalies. Also § 76.
י	at the beginning	is 3d <i>Pers. masc. fut. sing.</i> and (with י, יָ, or יָ, at the end) <i>plur.</i> of all the Conjugations. See § 16 with Note 4. § 98.
י	inserted	1. is <i>Characteristic of Hiphil</i> , see § 17. (c).
“	“	2. is <i>Heemantive</i> , see 10. 3. with the <i>Examples</i> .
“	“	3. is <i>Epenthetic</i> , see § 44 אָתְּנִיבֵיךָ, אָתְּנִיבֵיךָ. § 18. small print. § 74 אָתְּנִיבֵיךָ. But see § 11. 9. § 14 Note 3. § 97 (2).
י	at the end	1. is a <i>Suffix pronoun</i> , see § 14. with the * note. § 73 Note 2. § 71 † note. § 14 בִּי. See § 73 אָתְּנִיבֵיךָ. For אָתְּנִיבֵיךָ see § 71 † note. § 97 (7) Note. § 79 Note. § 82.
“	“	2. is <i>Construct plural</i> , § 11 with <i>Exceptions</i> 1. 2.
“	“	3. is (in a few cases) <i>Paragogic</i> , see § 11. 11, Note 3. § 14 אָתְּנִיבֵיךָ note. But see § 14 note 4 small print. § 18 small print. §§ 74. 80. 81.

- ך at the end 4. is (seldom) *Construct singular*, see § 11. 10.  
 “ “ 5. is (rarely) *Dual* and *Plural*, see § 11 *Exceptions* 4, with the Note.  
 “ “ 6. is *Heemantive*, see § 10. 3, with *Examples*, etc.  
 “ “ 7. is 2d pers. sing. fem. Imper. (see § 20. § 26, 4.) and (with ך at the beginning) *Future*, § 16. See page 32 § 20, \* note.  
 “ “ 8. is *Ordinal numeral*, see § 57, (3).
- ך at the beginning 1. is 3d pers. fem. sing., 2d masc. and (with ך at the end) fem. *Future*, see § 16. Also (with ך, ך, ך at the end) 2d and 3d fem. plur. *Future*, § 16.  
 “ “ 2. is *Heemantive*, see § 10, 3.
- ך at the end 1. is 2d pers. sing. masc. and fem., see § 15. § 97, (2). For ך see § 97, (2).  
 “ “ 2. is *Construct fem.*, see § 11. But see § 11, 11 Note 1.  
 “ “ 3. is *Heemantive*, see § 10. 3.  
 “ “ 4. is *Fem. singular* (ך- ך), see §§ 11. 57, (3).  
 “ “ 5. is *Fem. plural* (ך ך), see § 11. § 11, 9.  
 “ “ 6. is (seldom) 3d fem. sing. *Pract.* see § 15. § 97, (2).  
 “ “ 7. is 3d fem. sing. *Participle*, see §§ 18. 19. 74—80.
- ך at the beginning 1. is 1st pers. plural future, see § 16.  
 “ “ 2. is *Characteristic of Niphal*, see § 17, (b). § 51, *Peculiar forms.* § 30. \* note.
- ך inserted is *Epenthetic*, see § 14 (ך- ך). §§ 35. 44, Note. For ך see §§ 16. 20. § 97, (5).
- ך at the end (ך) 1. is *Paragoric*, see §§ 15. 16, † and § notes. § 97. (4).  
 “ “ 2. is *Suffix 3d fem. plur.*, see § 14.  
 “ “ 3. is 2d and 3d pers. fem. plur. *Future*, see § 16. For ך (ך) see §§ 15. 16. 20.  
 “ “ 4. is 2d pers. fem. plur. *Imper.*, see §§ 20. 50.  
 “ “ (ך ך) 5. is *Heemantive*, see § 10. 3. For ך- ך= see § 11, 11.

- מ at the beginning 1. is Characteristic of the Participles in *Piel*, *Pual*, *Hiph.*, *Hoph.*, and *Hithpacl*, see § 100. § 18, with small print. § 45, Note. § 40. § 38. § 17 (e).
- “ “ 2. is *Heemantive*, see § 10. 3, with *Examples*, etc.
- “ “ 3. is a *Prefix*, §§ 9. 24. 60.
- מ at the end (ם הַם ם) 1. is a *Suffix*, see § 14. § 97, (1). For םָ see § 14.
- “ “ (ם) 2. is (seldom) *Formative of Adverbs*, see Lex. םָׁׂ׃, םָׁׂ׃׃, םָׁׂ׃׃׃.
- “ (יםַּ םַּ) 3. is *Plur. masc.*, see § 11, with *Exceptions* 1. 6. §§ 18. 19. 74—81.
- “ “ (יםַּ=) 4. is *Dual*, see § 11, with *Exceptions*, 8. For םַּ see § 15.
- שׁ at the beginning is a *Prefix*, see §§ 9. 64.
- ה at the beginning 1. is the *Article*, see §§ 9. 59. § 18, small print. § 81.
- “ “ 2. is *Interrogative*, see § 36, with Note 1.
- “ “ 3. is Characteristic of *Hiph.*, *Hoph.*, and *Hithpacl Praet.*, *Infin.*, and *Imperative*, see § 17, 3, (c). 4, (d). 5, (e), with the † note. § 31. § 99. See ם, 4. on this table.
- “ “ 4. is Characteristic of *Niph. Imper.* and *Infin.*, see § 30, small print. § 99. § 20, page 32, \* note. See ם, 4. § 17, (e) † note.
- ה at the end 1. is *Fem. sing.* (generally) *absolute*, (sometimes) *construct*, see § 11, with *Exceptions* 3, 11 Note 2. §§ 18. 19.
- “ “ 2. is *Heemantive*, see § 10. 3.
- “ (הַ הָ הֵ) 3. is *Suffix pronoun*, see §§ 14. 71. For הַ (his) see § 14. For הָ, הֵ see §§ 14. 16. 20. 73.
- “ “ 4. is *3d pers. fem. praet.* in all the conjugations,

- § 15. But see §§ 18. 19. 74—80. For הָ see §§ 16. 20.
- “ “ 5. is *Paragogic*, see §§ 15. 16, with † note. § 16, Note 3. § 49, with the Notes. § 11. 11, Note 3. § 73.
- “ “ 6. is *Local*, see § 13.
- ה at the beginning is a *Prefix*, see §§ 9. 62. Also §§ 22. 23.
- ה inserted (י) 1. is the *Active participle*, see §§ 18. 74. (י) *Passive participle*, see §§ 19. 80. (י) *Infin.* and *Imper.*, § 20.
- “ (י) 2. is *Epenthetic*, see § 44.
- “ 3. See § 45, with the \* note.
- ה at the end (י or ם) 1. is 3d pers. plur. *Praeter*, and 2d pers. plur. *Imper. masc.*, see §§ 15. 20. For הוּ see § 97, (2). הוּ (וּ) § 15. Also § 44, Note.
- “ “ “ 2. is (with ה at the *beginning*) 2d and (with י at the *beginning*) 3d pers. plur. *masc. future*, see § 16.
- “ (י ה וּ ה י) 3. is *Suffix pronoun*, see § 14. For הוּ, הוּ, הוּ, see §§ 14. 35. 71. Also § 9, Note.
- “ “ (י) 4. is *Paragogic*, § 11. 11, Note 3. § 14,  note.
- ה at the beginning is a *Prefix*, see § 9. § 20, † note. § 61.
- ה at the end (י ה) is a *Suffix pronoun*, see §§ 14. 71.
- ה at the beginning is a *Prefix*, see § 9. § 20, † note. § 61.
- ה at the beginning is a *Prefix*, see § 9. § 20, † note. § 61.

## SYLLABLES.

- מֶת at the beginning is *Participle Hithpael*, see § 18, with the small print. § 45, Note. § 100. § 52. §§ 38. 40. § 17, (e).
- הֶת at the beginning is *Praet., Infin., and Imper. Hithpael*, see § 99. § 17, (e). §§ 38. 40, with the Notes.

For  $\text{הָתָּה}$ ,  $\text{הִתָּה}$  see § 17, (e). § 17, (e) † note. For  $\text{הָּ}$  see § 17, (e), with the † note. For forms like  $\text{הַשָּׂת}$ ,  $\text{הַשָּׂתָּה}$ ,  $\text{הַשָּׂתָּה}$ ,  $\text{הַשָּׂתָּה}$ , etc.  $\text{הַסָּת}$ ,  $\text{הַסָּתָּה}$ ,  $\text{הַסָּתָּה}$ , etc. see §§ 38. 39. For  $\text{הָּתָּה}$  see above “ $\text{ה}$  at the beginning” 4.

$\text{הָּתָּה}$   $\text{הִתָּה}$   $\text{הַתָּה}$   $\text{הַתָּה}$  ( $\text{הָּתָּה}$ ) at the beginning *Future Hithpael*, see § 98. § 17, (e) † note. §§ 38. 40, Note 2.

$\text{הָּן}$  ( $\text{הָּן}$ ) at the end is *Paragogic*. See above “ $\text{נ}$  at the end” 1.

$\text{הָּן}$   $\text{הָּן}$  “ “ is *Masc. Dual and Plur.* See above “ $\text{נ}$  at the end” 5.

$\text{הָּן}$  “ “ is *Paragogic, 2d pers. fem. sing. fut.*, § 16.

$\text{הָּתָּה}$  “ “ is *Paragogic, 2d pers. masc. praeter*, see § 15. § 49, Note 3.

$\text{הָּתָּה} = \text{הָּתָּה}$  “ “ is *2d pers. plur. before verbal suffixes*, § 97, (2).

$\text{הָּן}$  (once  $\text{הָּן}$  Ex. 15. 5) at the end, *their, them*, § 14. § 97, (1).

$\text{הָּתָּה}$  ( $\text{הָּתָּה}$ ),  $\text{הָּתָּה}$ ,  $\text{הָּתָּה}$  at the end, see §§ 14. 73.

$\text{הָּתָּה}$  at the end see § 73.

$\text{הָּתָּה}$  (once  $\text{הָּתָּה}$  *praet.* § 15.) at the end, *Future*, § 16. But see §§ 20. 73.

$\text{הָּתָּה}$   $\text{הָּתָּה}$  at the end is *Epenthetic Suffix*, see §§ 14. 35.

$\text{הָּתָּה}$  ( $\text{הָּתָּה}$ ) at the end is *Suffix, Sufformative*, see §§ 14. 15. § 97, (1). (3) Note 1. § 97, (4). § 97, (7) Note.

## EXERCISES IN TRANSLATING.\*

In the following Exercises the learner will find an example of nearly all the forms in this Grammar. Hence

\* The learner will bear in mind that  $\text{הָּתָּה}$  ( $\text{הָּתָּה}$ )  $\text{הָּתָּה}$  ( $\text{הָּתָּה}$ )  $\text{הָּתָּה}$  ( $\text{הָּתָּה}$ ) are *Serviles*, and  $\text{הָּתָּה}$  ( $\text{הָּתָּה}$ )  $\text{הָּתָּה}$  ( $\text{הָּתָּה}$ )  $\text{הָּתָּה}$  ( $\text{הָּתָּה}$ ) are *Radicals*; it must also be recollected that a servile may become a radical (i. e. when it is found in the root); but a radical can never become a servile. See § 9. (An *apparent* exception to this, may be found in § 39).

when he meets with some word in the text which he does not comprehend, he will consult these exercises for a similar form.

סֵפֶר *a book*, אָדָם *a man*, רֹאשׁ *a head*.

מִסֵּפֶר *from, on account of, out of, by means of a (the) book*. See § 9, with Note.

מֵאָדָם *from, on account of, out of, my means of a (the) man*. § 9, Note.

הַסֵּפֶר *the, this, that, etc. book*. הָאָדָם *the, etc. man*. See § 9, Note.

וְרֹאשׁ, וְרֹאשׁ *and, etc. a (the) head, top*. See § 9, with the Note.

כְּאָדָם *as, like, etc. a or the man*. כְּרֹאשׁ *like the head*. See § 9, Note.

לְרֹאשׁ, לְרֹאשׁ *to, as to, etc. a (the) head*; לְסֵפֶר, לְסֵפֶר *to a or the book*. See § 9, Note.

בְּסֵפֶר, בְּסֵפֶר *in, with, etc. the (a) book*; בְּאָדָם *with the (a) man*. See § 9, Note.

בְּדֵשֶׁא *in the grass*, הָעֶרֶב *the evening*, לְעֵשֶׂב (לְעֵשֶׂב) *for the herb*,

כְּאוֹרֵךְ *like the seed*, מִמָּצֶחֶר *from the morning*, מִדְּבַשׁ *in comparison of honey* (see § 24), וְדָבָר *and the word*. See § 9. § 10, 1.

בָּגֶן, בָּגֶן (בָּגֶן), מִגֶּן, מִגֶּן; בְּחֵן, בְּחֵן (בְּחֵן), מִחֵן, מִחֵן, לְחֵן, לְחֵן (לְחֵן), etc. See § 9, Note. § 10, 2.

מִמְּסַע, בְּזוּמַרְת, לְמַמְשָׁלֶת, וּלְמַקְנָה, וְעֵי, וּפְרִי, בַחֲנָה, הַפְּהַמָּה, מִשְׁלוֹם, (בְּשִׁלוֹם) בְּשִׁלוֹם, מִרְקִיעַ, הָרְקִיעַ, לְרְקִיעַ, בַּחֲטָאֵת. See § 9, Note. Also § 10, 3, with *Examples of Heemantive Nouns*. §§ 59—62 inclusive.

סְפָרִים *books*, תּוֹלְדוֹת *generations, histories*, דְּמוּת *likeness*, אִשָּׁה *a woman*, חַיָּה *a beast*, חַיַּת *beast of*, אִשְׁת *the wife of*, נַעֲלָיִים *a pair of shoes*, מְקוּנָה *a collection*, מְקוּנָה *a collection of*, רֵאשִׁית *beginning*, סְפָרֵי *books of*, רֵאשֵׁי *heads of, etc.* See § 10, 3, *Examples of Heemantive Nouns*. § 11. § 11, 3. Also § 21.

סְפָרִי *my book*, סְפָרוֹ *his book*, סְפָרָם *their book*, סְפָרְךָ *thy book*, סְפָרְכֶם *your book*, רֹאשָׁהּ *her (its) head*. See § 14.

מִלְכָּה *a queen* (from מֶלֶךְ *a king*), see § 11. מִלְכָּתִי *my queen*, מִלְכָּתְכֶם *your queen, etc.* See § 14, with Note 2. עֵלְהוֹ *his (its) leaf*



(from עָלָה), see § 14, Note 4. סְפָרָיו (סָפְרִי) *my books*, סְפָרָיו *his books*, סְפָרֶיהָ *her books*, סְפָרֵיהֶם *their books*, סְפָרֵינוּ *our books*, סְפָרֶיךָ *thy books*, etc. See § 14, with Note 1.

בְּעַרְהָ *a girl* (from בָּעַר *a boy*), see § 11. בְּעָרוֹת *girls*, § 11. בְּעָרוֹתַי *my girls*, בְּעָרוֹתֶיךָ *thy girls*, בְּעָרוֹתֶיהָ *thy (fem.) girls*, בְּעָרוֹתֵיהֶם *their girls*, בְּעָרוֹתֶיהָ *her girls*, בְּעָרוֹתֵיהֶן *their (fem.) girls*, etc. See § 14, with Note 3.

אָמַר *he said*, קָרָא *he called*, רָאָה *he saw*, יָרָא *he feared*, יָכַל *he was able*. See § 15, with the Note.

אָמְרָה *she said*, אָמַרְתָּ *thou didst say* masc., fem. (תָּי, תָּי), אָמַרְתִּי *I said*, אָמַרְנוּ *we said*, אָמַרְתֶּם *ye said* masc., fem. אָמַרְתֶּן *they said*, אָמְרוּ *say ye*. See § 15.

יִלְמַד *he shall learn*, תִּלְמַד *she shall learn*, תִּלְמַד *thou shalt learn* masc., fem. אֶלְמַד *I shall learn*, נִלְמַד *we shall learn*, יִלְמְרוּ *ye shall learn* masc., fem. תִּלְמְדוּהָ *they shall learn* masc., fem. תִּלְמְדוּנָהּ. See § 16.

#### GENESIS 1: 1.

בְּרֵאשִׁית *in the beginning*. For the prefix ב see § 9, with the Note.

For the termination ית see § 11. See Lexicon רֵאשִׁית.

בָּרָא *he created*, see § 15.

אֱלֹהִים *God*;\* a sing. noun with a plur. form (אֱלֹהִים, see § 11); see Lexicon אֱלֹהִים.

אֵת see §§ 32. 71.

הַשָּׁמַיִם *the heavens*. See §§ 9. 59. For ים, see § 11, 8.

וְאֵת For the prefix ו see § 9. For אֵת see §§ 32. 71.

הָאָרֶץ *the earth*. For the prefix ה see § 9. See Lex. אָרֶץ.

#### GEN. 1: 5.

וַיִּקְרָא *and he called*. For the prefix and conversive ו see §§ 9. 23.

For the praeformative י see § 16, with Note 1. Root קָרָא § 15.

אֱלֹהִים see above.

לְאֹר *as to the light*. ל see § 9, with the Note. Root אֹר.

יוֹם *day*. See Lexicon.

\* Nominatives generally follow their Verbs, and adjectives their substantives

וַלְחָשֶׁתָּהּ *and as to the darkness*. For the prefixes ו and ל see § 9, with the Note. See Lex. חָשַׁתָּהּ and וַחָשֶׁתָּהּ.

קָרָא *he called*. See § 15.

לַיְלָה *night*. See § 11, 11, Note 3. Lex. לַיְלָה; and for (ר) under ל (לָר), § 66, (8).

וַיְהִי *and it was*. For ו see §§ 9. 23, with Notes 1. 3. Root הָיָה.

בְּעֶרְבַּיִם *evening*. See § 10, 1.

וַיְהִי *and it was*. See above.

בַּבֹּקֶר *morning*. See § 10, 1.

יוֹם *day*. See above.

אֲחֵרִית *first*. See § 57, 3.

#### GEN. 8: 19, 20.

כָּל- *all*. See §§ 2. 104. Also § 66, (2). See Lex. כָּל or כּוֹל.

הַחַיָּה *the beast*. See §§ 9. 3. § 10, 1. Root חָיָה (הָיָה).

כָּל- *all*. See above.

הַרֶמֶשׂ *the reptile*. See § 9. See Lex. רָמַשׂ.

וְכָל- *and all*. For ו see § 9. See above.

הָעוֹף *the fowl*. See § 9. Lex. עוֹף.

כָּל *all, every thing*.

רוֹמֵשׂ *moving*. See § 18.

עַל *upon*. See §§ 71. 104.

הָאָרֶץ *the earth*. See § 9. Lex. אָרֶץ.

כַּמְשֵׁפָהּ *as to their kinds*. ל see § 9. Suffix הֶם § 14. ה § 11. י § 14,

Note 3. See Lex. מְשֵׁפָהּ, מ, ה are Heemantives § 10, 3.

וַיֵּצְאוּ *they went*. See § 15. Root יָצָא.

מִן- *from*. See §§ 71. 104. § 2.

הַתְּבֵיבָה *the ark*. § 9. Lex. תְּבֵיבָה.

וַיִּבְנֶה *and he built*. ו see §§ 9. 23. י § 16. Root בָּנָה §§ 15. 29.

נֹחַ *Noah*. Lexicon.

מִזְבֵּחַ *an altar*. Heemantive noun, see § 10, 3. Root זָבַח.

לַיהוָה *to Jehovah*. See §§ 9. 63.

וַיִּקַּח *and he took*. ו § 9. 23. י § 16. Root קַח, § 29, Note 2.

מִכָּל *from (of) all*. מ see § 9. כָּל see above.

הַבְּהֵמָה *the cattle*. ה see § 9. Also § 10, *Examples of Heemantive Nouns*.

הַטְּהוֹרָה *the clean*. ה see § 9. Page 85, \* note. Lex. טְהוֹר or טְהוֹרָה.

וּמִכָּל *and from all*. ו see §§ 9. 62, (2). מ § 9. See above.

הָעוֹף *the fowl*. See above.

הַטְּהוֹר *the clean*. ה see § 9. Lex. טְהוֹר. See page 85, \* note.

וַיִּזְעַל *and he offered*. ו see §§ 9. 23. Root זָעַל, § 15.

עֹלֹת *offerings*. ו see § 11. Sing. fem. עֹלָה Lexicon. See § 10, 1.

Root זָעַל.

בַּמִּזְבֵּחַ *on the altar*. ב see § 9. מ Heemantive § 10, 3. Root זָבַח.

#### SENTENCES.

וַיִּשְׂפַךְ לְאָרֶץ *it was poured out upon the earth*. see § 17, 2, with (b).

Root שָׂפַךְ. ל § 9. Lex. אָרֶץ.

יְהוָה הֵמָטִיר הַמָּטֵר *Jehovah caused (it) to rain*. See § 17, 3 and (c). Root מָטַר, § 15.

הֵשַׁלְתִּי עָלָיָהּ *I was cast upon thee*. See § 17, 4 and (d). תִּי § 15.

Root שָׁלַח. עָלָיָהּ see עַל § 71. הָ § 14. י § 14, Note 4 small print.

וַיִּלְכְּדֵם אֱתֵּי אֱלֹהִים הַחַיִּים *with God, Noah walked continually*. see

§§ 32. 71. § 2. (The article (ה) is sometimes prefixed to אֱלֹהִים.) § 17, 5 and (c). § 3. Root לָכַד.

לִי דִבֶּר (דִּבְרָה) *he spoke to me*. See 17. 6, with \* note. § 71. Root

דִּבַּר, § 15.

וַיִּלְדֵּם *and to Seth there (he) was born a son*. See § 17, 7. Root

יָלַד.

מִן הָאָרֶץ *who are going out from the land*. See § 18, small

print with \* note. Root יָצָא.

אָרֶר *cursed is the man*. See § 19. Root אָרַר. §§ 9. 10, 1.

- בָּרוּךְ הוּא *blessed is the man*. See § 19. Root בָּרַךְ.
- בְּיוֹם וְלִמְשַׁל בְּיוֹם *and to rule over the day*. See § 20, with † note. Root מָשַׁל.
- לָהֶם אָמַרְתָּ *say thou to them*. See § 20. Root אָמַר. §§ 71. 9. 14.
- וַעֲשֵׂי עֲגוֹת כְּוָשִׁי *knead thou (it), and make thou cakes*. See §§ 20. 85. Root כָּוַשׁ. §§ 9. 20. 26, 4. 88. Root עָשָׂה. See Lex. עָגָה. § 11.
- וְרַבּוּ וּמְלֵאוּ אֶת-הָאָרֶץ *be ye fruitful (Root פָּרָה), see §§ 15. 20. 88. and multiply ye, (Root רָבָה), §§ 15. 20. 88. and fill ye, §§ 9. 15. 20. the earth, §§ 2. 32. § 9.*
- קוּלִי שְׁמַע קוּלִי *hear ye my voice*. See § 20. Root שָׁמַע. § 14. Lex. קוּל.
- וְחָזְרִי שְׂבָנֶיךָ *return ye (Root שָׁב), see §§ 20. 85. my daughters, רַחֵם § 11. § 14, with \* note.*
- וַיְבָרֶךְ אֱלֹהִים אֹתָם *and God blessed them*. Root בָּרַךְ, see § 23, Note 1. For אֹתָם see § 32.
- אֲשֶׁר הִשְׁבִּיעַךָ : וַיִּקְבֹּר אֶת-אָבִיךָ *ascend, and bury thy father as he hath made thee swear (promise), see §§ 26, 4. 55. 4. 9. 62, (2). 20. 32. 71. For Maccaph ( - ) see § 2. §§ 11, 10. 14, Note 4 small print. §§ 9. 61 (3). 68. 17, 3, (c). §§ 14. 97, (1). For Silluk under ע, and Soph-pausook after ה, see § 3, Note 2.*
- נֹא הִשְׁמַיְמָה *look now towards the heavens, see §§ 31. 56, (1). Root נָבַט. §§ 72. 9. 59. 13. Lex. שָׁמַיִם, and § 11, 8.*
- מִדְּבַשׁ מָה מְתוֹק מִדְּבַשׁ *what is sweeter than honey, §§ 70. 24. 9. 60.*
- וַיִּזְעַרָהּ הַיְתָה יָפָה מְאוֹד *and the damsel was exceedingly handsome, Lex. זָעַרָה, see §§ 26, 2. 25.*
- וַיֵּלְכוּ לִרְאוֹת אֶת-הַגְּמָלוֹת *and they went to see the camels, see § 16. Root רָאָה, see Lex., and also § 29 † note. § 26, 1.*
- בְּיוֹם יָהוָה יַעֲשֶׂה *in the day (that) the Lord God made (lit. to make), see §§ 26. 95.*
- עָשִׂיתִי זֹאת *I have done this, see § 26, 3. עָשִׂיתֶם ye have done, see § 26, 3.*
- הִיגֵה סְתָרִי *be thou my hiding place, see § 26, 4. § 88.*

- אֵלַי *turn unto me*, see §§ 26, 4. 88. § 71, אֵלַי (אֵלַי) pages 60. 61.  
 מִן הַתְּכֵבֶה *go out from the ark*, see §§ 27. 83.  
 בְּזֶמַן יָצְאוּ הַשֹּׁאֲבֹת *at the time (that) the drawers of water go out*, see  
 §§ 27. 90. § 18, with small print. §§ 74. 81.  
 הָלַךְ אֶל הַמֶּלֶךְ (or הָלַךְ) *go unto the king*, see §§ 27. 83. § 71. (*Other  
 forms, שָׁב, שָׁב, שָׁב, רָשׁ, דָּע* ).  
 הָלַךְ אֶל הָאָרֶץ (or הָלַךְ) *to go unto the land*, see §§ 27. 90. (הָלַךְ  
 הָלַךְ).  
 הִלְבֵּשׁ לוֹ סֵפֶר (or הִלְבֵּשׁ) *give to him the book*, see §§ 27. 84. § 71.  
 אַחֲרַי אָתָּה אָתָּה *after to give (he gave) him*, אַחֲרַי see § 71. §§ 11,  
 1. 27. 91. §§ 32. 71.  
 הִלְבֵּשׁ עַתָּה עֵינַי *lift up now thine eyes*, §§ 27. 84. 72. Lex. עֵינַי. § 14,  
 with Note 1. (שָׁב - שָׁב).  
 הִלְבֵּשׁ אֹתָם (הִלְבֵּשׁ) *to bear them*, see §§ 27. 91. §§ 32. 71.  
 הִלְבֵּשׁ אֶת-הַמִּקְדָּשׁ קַח *take the fire pan*, see §§ 27. 84. For קָחַת and קָחַת  
 see § 84.  
 הִלְבֵּשׁ אֶת-הָאִישׁ (הִלְבֵּשׁ) *to take the man*, see §§ 27. 91.  
 הִלְבֵּשׁ אֶת-קַמְחָם *he rose up against them*, see § 28. § 71 עַל. § 14, Note 4  
 small print. אֶת, מִת, עָם, כָּל, שָׁב, אֶת, see § 28.  
 הִלְבֵּשׁ כָּל-בְּכוֹרֵי מִיתָה *all the first-born died*, see §§ 28. 54. § 71 כָּל.  
 הִלְבֵּשׁ אֶת-אֲדָמָה *she came to him*, see §§ 28. 54. § 14, Note 4 small print.  
 § 71.  
 הִלְבֵּשׁ אִתּוֹ *I came with him*, אִתּוֹ, אִתּוֹ, אִתּוֹ, §§ 15.  
 28. 54. §§ 32. 71.  
 הִלְבֵּשׁ אֶת הָאוֹר *let there be light*, see § 29, Examples. § 101, 2.  
 הִלְבֵּשׁ אֶת-הָאָדָם *and the man saw*, see § 29, Examples. § 101, 2. For ו *con-  
 versive* see § 23.  
 הִלְבֵּשׁ אֶת-הָאֵלֶּה *and he placed it (her)*, see § 29, Examples. §§ 101, 2. 29, †  
 note. §§ 32. 71.  
 הִלְבֵּשׁ אֶת-אֵשׁ בְּתָרוֹ *and he placed each (אֵשׁ) its part*, see § 29 † note and  
 Examples. § 101.  
 הִלְבֵּשׁ אֶת-מִזְבֵּחַ *and he built an altar*, see § 29, Examples. §§ 101, 2. 23.

: קָרַם and *he planted a vineyard*, see § 29, † note and Examples.  
§ 101. For  $\text{ר}$  under  $\text{ב}$  ( $\text{בֵּר}$ ) see § 66, (8). Also § 3, Note 2.

וַיֵּלֶךְ וַיִּשְׁבַּע וַיֵּלֶךְ and *he went on his journeyings*, see § 29, † note and Examples. § 101.

לֹא אֶסְבֹּא I *will not add to curse*, i.e. I will not curse again, אֶסְבֹּא (for אוֹסִיב) root סִבָּ see § 29, Examples. See §§ 51. 98. For לֹא אֶסְבֹּא see § 17, 6, small print, with the † note.

When the Student begins to use his Bible and finds any difficulty respecting the Serviles, he will be particular to refer to the Table § 105, and also to these Exercises.

יִשָּׁרְדֶנּוּ מִיָּדִי be *separated from me*, see § 30, small print. Also § 99.

בְּיוֹם הַבְּרָאָה in *the day* (of) *their being created*, see § 30, small print.

וְיָרַד וְיִלְמַד וְיִרְצֶנּוּ he *will instruct him in the way*, see § 35. Root יָרַד. §§ 51. 98. 45, Note.

הַיּוֹם הַזֶּה than *the day of his being born* (his birth); for the *prefix* מ, and *Dagesh* in י see § 60. § 24. See §§ 30, small print. 51. § 14, י Root יָרַד.

מִהֲיָצִיטֵנוּ how *shall we justify ourselves?* see § 16, נ. Root יָצַד. See § 39. For the *Dagesh* in, and *Kaumets* under ה, see § 17, (e) \* note. § 66, (5).

וְיָמָתוּ ye *shall surely die*, see §§ 28. 92. 46. § 16, with § note.

לֹא אֵלֵךְ not *to go*, i. e. so as not to go, see §§ 46. 28. 92.

וְיִשְׁמְעוּ בְּלִבְבְּכֶם וְרַחֲמוּ commune *with your heart, and be patient*, see §§ 20. 47. 87. For *dagesh* in מ see § 56, 1. For ו see § 20. Root שָׁמַע.

וְיִשְׂמְחֵנִי sing *thou, and rejoice thou*, see §§ 47. 87. 20. Root שָׂמַח.

וְיִשְׁפָּא אֶת־עֵינַי וְיִשְׁפָּא he *will enlighten my darkness*, Root שָׁפָא, see §§ 52. 56, 1. 98. 45, Note. Also § 16, Note 2.

וְיִרְחַמֵּנִי may *God be gracious to thee my son*, Root רָחַם. see § 45, with the \* note.

וְיִרְחַמֵּנִי and *may he be gracious to thee*, see § 62, (2). Exceptions. Root רָחַם. § 66, (1). For *Dagesh* in נ see § 56, 1. For *Dagesh* in ד see § 97, (7).

לְעוֹלָם *and he shall live forever*, Root הָיָה see § 44. For הָ see § 62, (3).

וַיִּשְׁתַּחֲוּוּ וַיִּקְדּוּ הָעָם *and the people bowed down and worshipped*, see §§ 23. 44. 38. 40.

וַיִּשְׁתַּחֲוֶה אֶרְצָה *and he (not they,) bowed himself towards the earth*, Root שָׁחָה see §§ 38. 40. For *Dagesh* in ה see § 8. Also §§ 13. 66, (8).

אַחֲרַי הִכָּהוּ *after he had smitten him (literally after to smite him)*, Root נָכָה. See § 31, with the Peculiar forms. §§ 99. 26. For *Dagesh* see § 56, 1.

בֵּאֵר אֶת-הַתּוֹרָה הוֹאִיל מֹשֶׁה *Moses began to explain (lit. he explained) the law*; Root יָאֵל. See §§ 51. 101, 3, Note 3. For בֵּאֵר (= בְּאֵר) see § 17, 6, small print.

וּבֹאוּ וּסְעוּ לְכֶם *turn ye, and remove yourselves, and go ye*, Roots פָּנָה; בּוֹא, נָסַע, פָּנָה; see §§ 26, 4. 55. 88. 27. 84. (For לְכֶם see § 71). §§ 54. 85. For the prefix ו see § 62, (2). For ו *ye*, see § 20.

לֹא אוּכַל לְבַדִּי שָׂאת אֶתְכֶם *I am not able of myself to bear you*, Root יָכַל see §§ 15, Note. 51. § 71, page 61. §§ 27. 91. § 32.

הַיֹּשֵׁב בְּהַר לְקִרְאֶתְכֶם *who dwells on the mountain to meet you*, see §§ 18. 81. 53, (2) Note 2. § 96.

וַיִּפְּנוּ וַיִּסְעוּ *and we turned and we removed towards the* <sup>Root</sup>, Roots פָּנָה, נָסַע, see § 16 Note 4. § 50. For ו convert. see § 23. For *Dagesh* in ס see § 56, 1. For הַיֹּשֵׁב בְּהַר see § 59, (1). §§ 8. 13.

לְהַמָּס *to destroy them*, Root הָמַס. See §§ 47. 94. 66, (1). ׀ is a suffix. For *dagesh forte* in מ see § 56, 1.

עַד תִּמָּס *until to destroy them (until they are destroyed)*, root תָּמַס. See §§ 47. 94. 61, (1). For *Dagesh* in ה and מ see §§ 8. 56, 1.

אַל תִּתְּנֶנּוּ אֶתְנִיבָם וְאַל תִּתְּנֶנּוּ *do not molest them, and do not war with them*, Roots צִוַּר (Kal), נָתַן (Hithpael). See §§ 98. 50. For *Dagesh lene* in ת, ג, and ב see § 8.

וַעֲבֹרוּ קוֹמּוּ וְעָלוּ *arise ye, remove ye, and pass ye through*, see § 85.

For *dagesh* in ם see § 56, 4 and Note. Root נָטַע, see §§ 27. 84. תָּחַת, תָּחַתְּךָ, תָּחַתְּךָ, תָּחַתְּךָ, תָּחַתְּךָ, etc. come from תָּחַת. See §§ 27. 29, Note 2. § 42, Note 1. § 91. See Anomalies.

תָּחַתְּךָ תָּחַתְּךָ תָּחַתְּךָ see, *I have begun* (Hiphil of תָּחַתְּךָ) *to give to thee* (lit. *before thee*), see §§ 26, 4. 44. 27. 71.

תָּחַתְּךָ תָּחַתְּךָ *begin thou, possess thou, (in order) to inherit* (the land), תָּחַתְּךָ *Imp. Hiph.* of תָּחַתְּךָ, see §§ 31. 99. רָשׁ *Imp. Kal* (in pause) of רָשׁ, see §§ 27. 83. תָּחַתְּךָ §§ 27. 90.

וְצִוְּתָהּ וְצִוְּתָהּ וְצִוְּתָהּ *and command him, and support him and encourage him*, see § 17, 6 small print, Apocopated forms. § 32. § 17, 6 small print.

רָשׁ *only be watchful (take care) for thyself*, see § 30, small print.

וְשָׂבַדְתָּם וְשָׂבַדְתָּם *and thou shouldst bow down to them and thou shouldst serve them*, Root שָׂבַד. See § 26, 3. §§ 38. 49. For *dagesh leue* in ה see § 8. For ת see § 15. For ו *convers.* see § 22. תָּחַת § 71. וְצִוְּתָהּ § 22. תָּחַת §§ 8. 15. ם § 14, also § 97, (1).

וְשָׂבַדְתָּם *ye shall surely be destroyed*, see § 39 small print. § 99. §§ 30. 98. ךָּ *parag.* § 16, with § note. § 46.

וְשָׂבַדְתָּם *all of them are dead*, וְשָׂבַדְתָּם *all of us are alive*, we are all alive, see כָּל § 71.

וְשָׂבַדְתָּם *and thou shalt not pity (spare) them*, Root שָׂבַד. ם suffix see §§ 14. 97, (1). For *Dagesh forte* in נ see § 56, 1.

וְשָׂבַדְתָּם *until to destroy (he destroys) those who are left, and those who are hidden*, see §§ 20. 81. § 18 small print, with the \* note. For the *Dagesh* in both נ's see § 59, (1), with \* note. *Dagesh* in ת is *lene*, § 8.

וְשָׂבַדְתָּם *thou shalt be able to destroy them speedily*, Root שָׂבַד, see § 51. Root שָׂבַד, § 26, 1. § 17. 6, small print. וְשָׂבַד *Infu. Piel* used adverbially, see Lex. וְשָׂבַד.

וְשָׂבַדְתָּם *until thou destroy (lit. to destroy thee,) them*, see § 31, Anomalies.

וְשָׂבַדְתָּם *and he afflicted thee, and he caused thee to hun-*



*ger, and he caused thee to eat (fed thee),* Root **גָּזַח**. See § 98. For the *Dagesh forte* omitted in **י** after **ו** conversive of the *future*, see § 23, Note 1. For the other two verbs which are *Hiphil*, see §§ 98. 45, Note. For the suffix **ך** see §§ 14. 97, (1).

**מְבִיאֲךָ לַיהוָה** *for the Lord is bringing (will bring) thee,* Root **בִּיאָה**. see §§ 100. 45, Note. § 18 small print. For **ך** instead of **נ** see § 66, (1) N. B.

**וְשָׂקָךְ תִּשְׂקָאָנִי וְתִחַבֵּב תִּחַבְּבֵנִי** *thou shalt surely loathe it, and thou shalt certainly abhor it,* Piel Infinitives and Futures, see § 17, 6, small print. 98. § 46. For **נ** see § 35, or **נָה** § 14. § 97, (1).

**לְהַמְלִיץ עָלֶיךָ וּלְהַמְלִיץ נִסְתָּחֶךָ** *in order to humble thee, and in order to prove thee;* both forms Piel Infinitive of verbs **לָחַץ**. See § 26, 1. § 17, 6, small print.

**וְאַשְׁמִירֵם יְהִרְקֶה מִלְּפָנָי** *let me alone (desist from me), and I will destroy them,* Hiph. Imp. of **רָפַח**, see § 31, *Peculiar forms.* §§ 50. 99, Apocopates. **יָמַזְרִי** § 71 (page 60), with \* note.

**הוֹצִיאָם לְהַמָּתָם** *he brought them out to slay them,* see § 17, 3 and (c). § 51. § 99 \* note. Roots **הָצִיא** and **מָתָה**.

**פָּסַח-לְךָ** *hew out for thyself,* see § 20. § 5.

**לְיִרְאָה אֶת-יְהוָה וּלְאַהֲבָה אֹתוֹ** *to fear the Lord and to love him,* see § 48.

**מִמָּרִים הָיִיתֶם** (page 12, 6, Note 2.) *ye have been rebels,* Root **מָרָה**, plur. Part. Hiph. see §§ 100. 18. § 26, 3.

**אֶתְּךָ מִיּוֹם יָדַעְתִּי** *since the day (of) my knowing (lit. to know me) you,* see §§ 27. 90.

**אֶפְסֹךָ** *I protest against you,* Hiph. of **עָוַר**; for ( **וֹ** — ) epenthetic see § 44. §§ 9. 71.

**בְּתֵיבָה**, **בְּתֵיבָה**, etc. come from **בֵּית** (*a house*), see § 11, 5, 10.

**מִיַּי**, **מִיַּי** are from **בַּיִת** (*water*), see § 11, 8, 10. § 21.

**רָד מִהָרָה** *arise, descend, hasten,* see §§ 85. 83. § 17, 6 small print.

**וְיִבְרַכְךָ וְיִרְבֶּכְךָ** *and he will love thee, and he will bless thee, and he will increase thee,* Root **אָהַב** Conjuga. *Kal* with sullyx **ך** (see §§ 14. 97, (1)). Root **בָּרַךְ** Conjuga. *Piel*, § 17, 6, with small

print. Root רָבָה, *Hiphil*. For ו *conversive* in these verbs see § 22.

וּלְמַד, וּיְבַרְךָ, וַיְהִי, etc. For such forms (i. e. futures with the omission of *Shevau* under י) see § 62, (2) Exceptions.

לָכֶם אֶתְּבוּ *appoint ye for yourselves*, Root תָּבַח. see §§ 27. 83.

אֱלֹהֵי אֲבוֹתֶיךָ *the God of thy fathers*, אֱלֹהִים is a pluralis excellentiæ, used by way of eminence. אֵל is anomalous, see § 11, 6, 10.

הַנְּשִׂאִים *the women*, see Lex. נָשׂ and אִשָּׁה, and § 11, 6.

וַתְּהַיְנוּ לַעֲלוֹת הַהָרָה *and ye regarded it as a light thing to go up to the mount*, Root הָרָה, *Hiphil*. Root עָלָה, see §§ 26, 1. 95. 13.

לָךְ *to thee*, בָּךְ *with, by, against thee*, see §§ 71. 66, (8).

וַנִּכֶּה אֹתָם *and we smote them*, Root נָכָה, 1 pers. plur. *Hiphil*. See §§ 50. 98. 101, 3.

בְּיָצְאָתָם מִמִּקְדָּשׁ *in their going out from the sanctuary*, Root יָצָא. See §§ 27. 90.

וְלִבְתָּהּ *and to weep (for) her*, Root בָּכָה. See § 26, 1. For the small כ see page 12, 6, Note 2.

הֲשׁוּב אֶשְׁיב *shall I certainly bring back?* Root שׁוּב, *Infin. and Fut. Hiphil*. See §§ 36. 46. 98. 99.

נָא בְרַךְ *incline thou, I pray, thy bucket*, Root נָטָה, *Hiph. Imp. 2d fem.* see §§ 20. 31.

וְהָאִישׁ מִשְׁתַּאֲהָ לָהּ מִחֲרִישׁ לְדַעַת הַהִצְלִיחַ *and the man gazing at her, kept silence, (in order) to know whether (the Lord) had prospered (her)*, Root שָׂאָה, see §§ 38. 100. Also § 45, Note. For the last word (*Hiph. praet.* of הִצְלַח) see § 17, 3 & (c). § 36.

אֶכְבֶּה *before it flourished, before I had finished*, see § 37.

וַאֲשֶׁת וַתֹּאמֶר שְׁתֵּה וַאֲנִי *and she said, drink, and I drank*, see §§ 26, 4. 55. 88. § 16, Note 4. § 23, Notes 2, 3. § 50.

אֵת מִי אָתָּה *and I said (see § 23, Note 2. § 34.), whose daughter art thou*, §§ 70. 67.

הֲתֵלְכִי עִמָּךְ *wilt thou go with me?* Root תָּלַךְ. See §§ 36. 16.

הַיָּמִים שֶׁיָּחַי אַבְרָהָם אֲשֶׁר הָיָה *the days of the years of the life of Abraham which he lived*, from יוֹם, שָׁנָה, חַי (חַיִּים), see § 11, 10. For הַיָּ (הַי) see §§ 44. 66, (8).

וַתֵּשֶׁב (once תֵּשֶׁבָה), וַתֵּלֶךְ (from רָצָה), וַתֵּאָסֶף, וַתֵּתֵר, etc., see § 30, with the Note.

וַיִּשְׂתַּבַּח וַיִּשְׂתַּבַּח וַיִּשְׂתַּבַּח וַיִּשְׂתַּבַּח *and he drank, and he rose up and went away, and he despised*, etc. Roots שָׁתָה (see § 16, Note 4. § 23, Note 3.), קוּם, רָזַח (§ 66, (6.)), בָּזָה § 50. See also § 29, † note.

וַיִּשְׁקֶנֶן וַיִּשְׁקֶנֶן וַיִּשְׁקֶנֶן *come, I pray, and kiss me*, Roots נָשַׁק, נָשַׁק, see §§ 27. 84. For *dagesh lene* in ג see § 8. For *dagesh forte* in נ and ל see § 56, 4. For וַיִּשְׁ see §§ 4, † note. 62, (4) Note 1.

הֲיָדַעְתָּ לָבָן הֲיָדַעְתָּ לָבָן *do ye know Laban? Is he well?* see § 36, הָ, הָ.

וַיִּפְּסֵהוּ (generally אָפַסְהוּ) וַיִּפְּסֵהוּ *and he spread his tent*, Root נָפַס, see §§ 50. 101, 3. For הֵ (instead of ו) see § 14.

לֹא נִכְּתָה לָנוּ *we will not smite him*, Root נָכַח, Hiphil. see §§ 98. 35. 101, 3.

וְלֹא נִכְּתָה עוֹד הַצְּפִינוּ *and she was no longer able to conceal him*, Root נָכַח. For הַצְּפִינוּ see §§ 31. 14. For *Dagesh forte* in צ see § 56, 5.

וַתִּתְּרָה (for וַתִּתְּרָה) וַתִּתְּרָה *and his sister (אָחוֹת) placed herself far off, (in order) to observe*, etc. Root יָצַב, see Anomalies. For *dagesh* in צ see § 17, (e) and \* note. § 56, 2. For הָעֵדָה see § 90.

וַתִּתְּרָה *he has completely triumphed*, see § 46, † note.

כַּמֶּנְיָ הָרִדְשׁ *like the herb*, see § 9, Note. מִנְדֵי הָרִדְשׁ *from month (to month)*, see § 9, Note.

פִּי, פִּי, פִּי, פִּי, פִּי, פִּי, etc. are from פִּי *a mouth*. See § 11, 10.

בְּנֵי, בְּנֵי, בְּנֵי, בְּנֵי *(once)*, וַיִּשְׁתַּבַּח, וַיִּשְׁתַּבַּח, וַיִּשְׁתַּבַּח *(once)*, וַיִּשְׁתַּבַּח, וַיִּשְׁתַּבַּח, etc. are from תָּוַה, מָעַן, בֵּן, etc., etc., ו, ה, and י are paragogic. See § 11, 11 Note 3. § 14, note.

רָמִיָּם, רָמִיָּנוּ, רָמִיָּהּ, רָמִיָּו, רָמִיָּד, רָמִוּחַ, רָמִיִּים, (רָמִי) רָמִי, רָמִי  
 etc. are from יוֹם *a day*, see § 11, 10.

קָנָה, שָׁבָה, הָעָה, לָבָה, קָוָמָה, וַמָּרָה, נִצְרָה, שָׁמְרָה, (שָׁמְעָה) שָׁמְעָה  
 (from לָקָח), הָאִירָה, etc., (ה' or הוֹשִׁיעָה, הַגִּישָׁה, בָּיְנָה), see §§ 49. 83—87.

הִשְׁתָּהֲרוּ, הִשְׁתַּחֲמָתוּ, אָרוּמָם, הִכְפִּיטָם, הִדְשִׁנָּה, הִשְׁמָא, הִשְׁתַּחֲרָה, הִדְבִּיר  
 see § 17, (e) with † note. § 40, Note 2.

שָׁחַל פָּץ *a tree planted*, see §§ 19. 80.

רוּחַ אֲשֶׁר תִּדְפְּלוֹ רֹחַ *which the wind drives (him, it) away*, Root רָחַף. See  
 § 35.

לֹא יִקָּמוּ *they shall not rise up*, Root קוּם *future Kal*.

יִהְיֶה רֵיקָה *they imagine a vain thing*, Root הִגִּיהָ. The *future* is often  
 used to denote *present time*.

אֶת-מוֹסְרוֹתֵינוּ נִתְקַח *let us tear asunder their yoke (yokes)*, Root  
 נָתַק. See § 98. § 16, Note 3. § 49. For suffix מוֹ see § 14,  
 Poetic. For י preceding מוֹ see § 14, Note 3.

לָמַד יִלְעַג לָהֶם *he will laugh at them*, see § 14. § 71 לָמַד .

הַיּוֹם הַזֶּה יִלְדֶּיךָ *this day have I begotten (appointed) thee*, Root יָלַד.  
 See § 97, (1), (3), (7). For *dagesh lene* in ה see § 8.

שְׁאַל מִמֶּנִּי וְאֶתְנֶה *ask of me, and I will give*, see § 48. § 71 מִמֶּנִּי, with  
 \* note. Root נָתַן, see § 16, Note 3. § 49.

תִּדְחֵם *thou shalt dash them in pieces*, Root רָצַע fut. Kal, ם suffix.

הִשְׁכִּילוּ הַיּוֹסְרוֹ *be ye wise, be ye warned*, Roots שָׁכַל, יָסַר Imper. Hiph.  
 and Niphal. See §§ 31. 99. § 30, small print. § 51.

בּוֹ אֲשֶׁרֵי חוֹסֵי בּוֹ *the happinesses of (prosperity to) all who trust in him*,  
 See Lex. אָשַׁר. § 71. § 72, Note 2. § 11, 1. § 79.

רַבּוֹתַי יִצְרָה *my enemies have increased*, Roots רָבַב, צָרָה. See  
 § 42. §§ 54. 76.

יִצְרָה עָלַי *they are rising up against me*, Root קוּם. See §§ 54. 76.  
 § 71 עָלַי.

יִשָּׂא רֹאשִׁי *he who lifts up my head*, Root רוּם, part. Hiphil. See § 100.  
 § 18, small print. § 45, Note.

לְמַנְצֵחַ *to (for) the leader of the music*, Root נָצַח Piel part. See § 100 § 18, small print. § 56, 2. § 65.

בְּקִרְאִי עֲלֵי נִי *when I call, answer me*, see § 20 with § 33. Root עָנָה, see § 26, 4. §§ 55. 88. For נִי see § 97, (7) Note.

נָסָה (for נָשָׂא) *lift up*, see § 53, (2), Note 1. § 84.

הִדְדִּיחֵמוּ כִּי מָרוּ בְךָ *cast them out, for they have rebelled against thee*, Root הִדָּח, Hiph. Imp. see § 31. מָרוּ §§ 14. 97, (1). Root מָרָה, § 26, 3. For בְּךָ (instead of בְּךָ) see §§ 71. 66, (8).

וְהִסָּדְתָּ עֲלֵימוֹ *and thou wilt protect them*, Root סָבַד Hiph. see § 98. עֲלֵימוֹ (literally) *upon, around them*; מָרוּ § 14.

אֵין מַגִּיד *no one is delivering (delivers)*, Root נָצַל, Hiph. part. see § 100.

יִשְׁרֵי יִשְׂרָאֵל *he is saving the upright of heart*, Root יָשַׁע Hiph. part. see §§ 100. 51.

הֵכִיֵּן לִוְהִיָּן *he hath prepared for himself*, Root כּוּן Hiph. praet. § 17, (c). לְהַשְׁבִּית אֹיֵב וּמְתַנְקֵם *to quiet the enemy and the revengeful*, Root שָׁבַח, Hiphil Infin. see § 31. Root אָיַב, § 18. § 77. Root נָקַם, Hithpael part. § 100. § 56, 2.

אֲשֶׁר כּוּן *which thou hast ordained*, Root כּוּן Piel, see § 17, 6 † note. But see page 72, large print 2. For תָּה (instead of תָּ) see §§ 15. 49, Note 3.

כִּרְמַם זָלוּת *when terror is lifted up*, Root רָמַם (?רום), see §§ 47. 94.

הַבִּיטָה עֲלֵי הָאֵירָה יַעֲנֵי *look, answer me, enlighten my eyes*, Root עָנָה Hiph. Imp. see § 31. For הַ parag. see § 49. Root עָנָה, §§ 55. 88. Root אָוַר Hiph. Imp. § 31. הָ. § 49.

אֶמְוֹט אֶבְרִי יִגְלִלוּ כִּי אֲמוֹט *my enemies will rejoice when I am moved*, Root מוּט, see §§ 54. 76. Root גִּיל (גויל). Root מוּט, Niph. fut. § 98. § 30.

[N. B. Should the learner find any difficulties in ascertaining the root, he is referred to § 29, with the † note, and to § 101.

Here it may be noticed also, that a few verbs פִּי resemble those in פִּל (see § 42); as וָצַד, וָצַק, וָצַח, וָצַח, etc. Fut. *Kal* of וָצַר, וָצַק, וָצַח, etc.; *Hiphil* וָצַח, וָצַק, etc.; *Hophal* וָצַח, וָצַק, etc. from וָצַח, וָצַק, וָצַח, etc. Other examples, מָצַק, מָצַח, מָצַח.

But after all, there is nothing so well calculated to enable the student to find the root, as a thorough knowledge of the *uses* of the *Ser-viles* which are contained in the sections enclosed in *Brackets*. I must repeat here, what has been said in the Preface, viz. that these should be read *often* and *attentively*, till they become very familiar. It must not be forgotten also, that there is a large and full list of *Peculiar* and *Anomalous* forms at the end of the Grammar, to which one can refer in extreme cases.]

בַּעַר, נֶאֱסָף, מִלֵּט, מְצֻה, מְלֵא, מְלֵא, שְׁלַח שְׁלַח, דָּבַר דָּבַר, קָדַשׁ קָדַשׁ, הִתְחַל יִתְחַל, שָׁרַת, רָעָה, אָחַר, אָחַר, בָּרַךְ בָּרַךְ, פָּחַשׁ, לָהֵט (נִשְׁנִי, נִשְׂחָה) *once for* נִשְׂחָה, יִתְחַל. See § 17, 6.

פָּקַד, נֶאֱסָף, רָבָה, בָּחַק־, נָחַם, פָּתַר, פָּלַג, שְׁלַח שְׁלַח, דָּבַר־, קָדַשׁ, פָּרַח־פָּרַח, בָּרַךְ (from פָּסָה and פָּלָה see § 26, 1.), פְּלוֹת פְּלוֹת, שְׁרָת־, קָרַב, קָרַב, etc. See § 17, 6 small print, with the † and ‡ notes.

שָׂרַשׁ, בָּרַךְ, זָוַגָה, אֹזְזָה, יוֹפֵד, אָדָם, שָׂעֵד, רָחַץ, צָנָה, לָקַח, קָדַשׁ, קָרָא, בָּעַר, הִעַךְ, גָּאַל, (דָּחָה) דָּחָה, זָרַע, etc. See § 17, 7, with small print.

עָשׂוּ, אָמְרוּ, etc. סָפִי, קָחַר, שָׂאִי, שָׂבִי, בְּוֹאִי, קָוַמִי, גָּלִי, עָשִׂי, אָמְרוּ, etc. —, —, —, —. See §§ 20. 83—89 inclusive.

עֲבָד עֲבָדִים, עֲבָד עֲבָדִים, *lofty cedars* אֲרָזִי אֲרָזִי, etc. see § 25. 2, 3, 4. מְשׁוֹבָב, מְשׁוֹבָב, תְּקוּמָה, תְּקוּמָה, אֲכֹלֵן, תְּקוּמָה, *it shall fly* יִשְׁפָּח, etc. See § 17, 6 ‡ note. Also page 72 large print.

אָחַר, אָחַב אָחַב, אָמַר ( *once* אֹכֵל אֹכֵל ) *I shall eat*, etc. see § 34.

אָרוֹמְמָהוּ, קָחַוִי, קָחַוִי, יוֹרָוִי, תְּבַלְלָהּ, אֵיבָהּ, אֵיבָהּ, תְּתַלְתֵּהּ, אָרוֹמְמָהוּ, קָבַנּוּ, וְשָׂנוּ, etc. See § 35.

—הָ, —הָ, —הָ (—הָ) interrogative, see § 36.

אָז or אָזָּה coming before *futures*, see § 37.

שָׁחַת (שָׁחַת), מָחַת, מָחַת, הִשְׁחַחֵם, שָׁחַח, פָּרַחֵם, פָּרַחֵם, פָּרַחֵם, שָׁחַח, שָׁחַח, etc. See § 42, Notes 2, 3.

NOTE. Dagesh *lene* occurs after יִתְחַל because this word is read as if written יִתְחַלִּי, i.e. with an *implied* silent Shevau under י; as יִתְחַלִּי, יִתְחַלִּי, etc. See § 8.

הָבֵא *who came*, הַיְהִי *that lives*, הָשֵׂם *who hath placed*, see § 81, Note.

§ 9. §§ 28. 41. For Dagesh *forte* in ש and ב, see § 59, with \* note. For the omission of it in ה see § 59, (2).

In order to account for the various changes of the *vowels*, the student should read carefully § 66. Also §§ 59—65 inclusive.

For forms like שָׁלַח, שָׁמְרִי, שָׁמַם, שָׁגַשׁ, שָׁבֹבָא, שָׁהָרָה, שָׁהָרִי, שָׁלַחְמָה, שָׁלַחְמָה, שָׁהָם, שָׁהָנָה, שָׁהָנָה, i. e. with prefix ש, see §§ 9. 64.

For forms like הָסֵב, הַבִּזוּ, הַדְּוֹשׁ, הַמָּס, הַחֲלוּ הַחֹל, הַגָּלָד, הַרְמִי, הַרְמִי, etc. See § 30 small print. § 99, Niphil.

גָּדוֹל יְגִנִּי מִנְּשׂוֹא *my sin is too great to be forgiven*, see Lex. עָוֹן. § § 20. 24.

וַיִּשְׂכַּח הַיַּמִּים *and the waters were assuaged*, Root שָׁכַח, see § 29, Note 3. Also § 16, Note 4. For Dagesh in פ see § 56, 1.

אָז הוּדְלָהּ קָרָא *then it was begun to call*, etc. See § 29, Note 3. § 17, 4 and (d).

מִי שָׂמָךְ שֵׁר *who hath appointed thee a ruler?* See §§ 28. 97, (1).

קוּמִי אוֹרִי כִי בָא אוֹרְךָ *arise thou, shine thou, for thy light hath come*, §§ 54. 85. § 28. Lex. אוֹר. For ה (fem. suff.) see § 14.

הַיּוֹם הַהוּא *on that day*, הַיָּמִים הַהֵם *in those days*, הָאָרֶץ הַהִוא *that land*, בְּעֵת הַהוּא *in that time*, הַסֵּפֶר הַזֶּה *this, that book*, הָאָרֶץ הַזֹּאת *this, that land*, see §§ 67, Note 1. 69.

הַדְּבָרִים הֵּלֵךְ אֵלֶּה *these (are) the words*, הַדְּבָרִים הֵּלֵךְ אֵלֶּה *these, those words, things*, הָאֲרָצוֹת הֵּלֵךְ *these, those lands*, see § 69.

עֵינֶיךָ רְמוֹת *eyes (that are) lifted up*, i. e. proud looks, see § 12. §§ 54. 76.

יִסַּף לְךָ (for יוֹסֵף) *he will increase you (from what) ye are, (to) a thousand times (more)*, Root יָסַף fut. Hiphil. See §§ 51. 93. § 101, Note 3, with \* note. For פָּבַם see § 71.

וְהִנֵּבְתֶם הַיּוֹם *and behold ye are this day*, etc. from הִנֵּה and בָּם see § 71, page 61.

לֹא-תִבְרִיזוּ פָנִים בְּמִשְׁפָּט *ye shall not regard faces in judgment*, i. e. ye shall not judge partially, Root בָּרַז Hiphil, see § 43, Note. § 98.

וַיָּשִׁבוּ אֲתָנוּ דָּבָר *and they will bring us an answer*, Root שׁוּב Hiphil, see § 98. For אֲתָנוּ see § 71, page 60.

לְהַחֲנֹךְ for you to encamp, Root חָנַךְ Kal, see § 26, 1. For חֵ (instead of חָ) see § 61, (3).

לְרַאֲתְכֶם to show you (cause you to see), Root רָאָה Hiphil, see § 26, 1. For רֵ see § 61, (2).

אַל-תִּחַח thou shalt not be terrified, Root חָחַח Niphil, see § 30, small print. § 98.

וּשְׁמַע קָרַב אֶתְּהָּ approach thou and hear, see §§ 48. 62, (4) Note 1.

וּדְבַשׁ זָבַח חֶלֶב זָיִב flowing (from זָיִב participle act. fem. Kal,) (with) milk and honey, see §§ 54. 76.

מֵאַהֲבַת יְהוָה אֶחֱבֶםּ וּמִשְׂמֵרוֹ since Jehovah loves you, and since he would keep it (viz. the oath), see § 48. Also Lex. אָהַבָה. § 32. § 33. For *Dagesh* in שׁ see §§ 56, 1. 60, (1).

וְהִבִּיתֶם הַחַרְסִים בְּחַרְסֵי אֶתֶם and thou shalt smite them; thou shalt utterly devote them to destruction, Root נָבַח Hiphil praet. 2d pers. with ט suffix. Root חָרַם infin. and future Hiphil, see §§ 31. 46.

כַּד הַזְּטוּיָהּ, קַד זְרוּעַ a hand, an arm stretched out, Root נָטָה, see §§ 19. 53. 80. 81.

לְהוֹרִישָׁם אוּכַל אֵיכָהּ how shall I be able to drive them out, Root יָכַל, see § 51. Root יָרַשׁ, see § 31 *הו*.

וְצִמְּתָהּ וְרָבָהּ and thy sheep shall increase, Root רָבָה, see § 53. For רֵ see § 16.

מִן הַמֵּאֲכָלֶיךָ who caused thee to eat manna, Root אָכַל part. Hiphil, see § 18, with small print. § 45, Note. §§ 81. 82. 100. For *Dagesh* in מ see § 59, (1).

וּלְבָרְךָ לְשִׁרְתוֹ to serve him and to bless, Root שָׁרַת infin. Piel, see § 17, 6 small print.

הַיֹּדֵה יִבְרַךְנִי he who offers praise, honors me, see § 18. Root כָּבַד fut. Piel, see §§ 35. 98.

אֶרְאֶנּוּ I will show him, fut. Hiph. of רָאָה, see §§ 35. 98.

כָּל־עַמִּים יִשְׁבְּחוּךָ all people shall praise thee (literally they shall praise thee, people, all of them), Root יָדָה fut. Hiph. see §§ 51. 98. For כָּל־ see כָּל § 71, page 61.



# A LIST

## OF

### PECULIAR AND ANOMALOUS FORMS

FOUND IN THE HEBREW BIBLE.\*



<p>אָבְדָה from אבד fut. Piel.  אָבְדָה - אב Chald.  אָבוּא - אבה praet. Kal.  אָבוּש - בוש fut. Kal.  אָבִי - בוא - Hiph.  אָבְרָה - אבר - Hiph.  אָבְרָה for אָבְרָה from אָבְרָה imper.  Hiph.  אָנְאָלְתִּי (for אָנְאָלְתִּי) from גאל praet.  Hiphil.  אָדְדָה from אָדְדָה fut. Hithpa.  אָדָם from דָּמָם fut. Kal.  אָדְרָקָם - דָּקָק - Hiph.  אָדְמָה - דָּמָה - Hithpael.  אָדְרָש (for אָדְרָשׁ) from דָּרַשׁ infin.  Niphal.  אָהָב from אָהָב fut. Kal.  אָהֲוֶיָהּ from יָדָה fut. Hiph.  אָהִי - הִיָּה - Kal.  אָהֲמָהּ from הִמָּה fut. Kal.</p>	<p>אָוְרָה from יָדָה fut. Hiph.  אָוְרָה from יָדָה fut. Hiph.  אָוְרָה - חוּל - Hiph.  אָוְרָב - אָכַל - Hiph.  אָוְרָב - אָכַל - Kal.  אָוְרָה from יָבֵן fut. Hiph.  אָוְרָה from אָצַר fut. Hiph.  אָוְרוּ - אָרַר imper. Kal.  אָוְרִיּוֹת - אָתָה part. plur. Kal.  אָוֶן - אָוֶן fut. Hiph.  אָזַל - אָזַל Chald.  אָזַלְתִּי for אָזַלְתִּי from אָזַל 3d fem.  Kal.  אָזַלְתִּי from אָזַל fut. Piel.  אָזַלְתִּי from אָזַל fut. Kal.  אָזַלְתִּי - אָזַל - Piel.  אָזַלְתִּי - אָזַל.  אָזַלְתִּי &amp; אָזַלְתִּי from אָזַל fut. Hiph.  אָזַרְתִּי from אָזַר praet. Piel.</p>
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\* There are a few forms omitted here which are noticed in the *body* of this Manual.

The *Article* ה and the *Prefix* ו (excepting in a few particular cases) are also omitted.

אָהָה from נָהַח Chald. Aph.  
 אֲהַתְּהּ - הַתַּח fut. Niph.  
 אַט - נַטָּה - Hiph.  
 אֲיָבֶה - אֵי or אִי page 61.  
 אֲיָבֶה - יָבַח fut. Kal.  
 אֲיָבִימוּ - אָבַן page 61.  
 אֵיָתֶם - תָּמַם - Kal.  
 אָךְ - נָכַח - Hiph.  
 אֲפֹת - פָּתַח - Kal.  
 אָבַל - בָּלָה - Piel.  
 אָבִלְךָ - בָּלָה - Piel.  
 אָבֵן for דָּבַן from בָּוַן infin. Hiph.  
 אָבִיבּוּ from נָבַח fut. Hiph.  
 אָבַף - כָּפַף - Niph.  
 אָבַרְהָ - בָּרַח - Kal.  
 אָמְמָאָהּ from מָאָס fut. Kal.  
 אָמְהוֹת from אָמָה.  
 אָמַל from אָמַל part. Pual.  
 אָמַר for אָמַרּוּ from אָמַר praet. K.  
 אָנְבִּיהַּ from אָב with suff. ה.  
 אָנְדַע - יָדַע Chald.  
 אָסְפָרֶם - סָעַר fut. Piel.  
 אָסְפָךְ - אָסַף - or part. K.  
 אָסְרִי - אָסַר part. Kal.  
 אָסְרֶם - יָסַר fut. Kal.  
 אָפְאִיָהֶם - פָּאָה - Hiph.  
 אָפּוּ - אָפָה imp. Kal.  
 אָפַת - פָּתַח fut. Niph.  
 אָפְיָהַּ - יָפַע - Hiph.  
 אָצִק - יָצַק - Kal.  
 אָצְרָךְ from יָצַר fut. Kal.  
 אָקַח from לָקַח fut. Kal.  
 אָקַחָהּ - לָקַח - Kal.

אָקַרְאָהּ from קָרָא fut. Kal.  
 אָרַהּ - אָרַר imp. Kal.  
 אָרָא - רָאָה fut. Niph.  
 אָרוּמָם - רוּם - Hithpa.  
 אָרְבִּיךָ - רוּהַ - Piel.  
 אָשְׁפִים (for הָשִׁי) from שָׁכַח infin.  
 Hiph.  
 אָשְׁמְאִלְהַּ from שָׁמַל fut. Hiphil.  
 אָשַׁר וְאָשַׁר אָשַׁר (Ezek. 3: 15), read  
 וְאָשַׁר from שָׁיַר fut. Kal.  
 אָשְׁתוּלְלוּ (for הָשִׁי) from שָׁלַל praet.  
 Hithpoel.  
 אָשְׁתוּרוּ from שָׁתַר 3d plur. praet.  
 Kal Chald.  
 אָשְׁתַּתְּהָהּ from שָׁתַח fut. Hithpalel.  
 אָשְׁתַּעֲשַׁע from שָׁעַע fut. Hithpalpal.  
 אָתְנַדַע from יָדַע fut. Hithpael.  
 אָתְחַבַּר (for הָחַ) from חָבַר praet.  
 Hithpael.

אָתְיִי from אָתָה (אָתָא?) imp. K.  
 אָתְלוּ - אָתָה (אָתָא?) praet. K.  
 אָתְלִיךָ - נָתַק fut. Kal.

## ב

בָּאָה, בָּאִי, בָּאִים, בָּאִי, בָּאוֹת,  
 בָּאָה, בָּאָה, בָּאָה, בָּאָה,  
 בָּאָה from בָּוָא Kal.  
 בָּרִי from בָּרִי.  
 בָּהֲכִין (for בָּהֲתָ) from בָּוַן praet.  
 Hiphil.  
 בָּהֲרַג (for בָּ) from הָרַג infin. Niph.  
 בָּהֲשִׁתְּהוֹנְתִי from שָׁתַח infin. Hith-  
 palel.  
 בָּהֲשִׁמָּה from שָׁמַם infin. Hoph.



הִזְדָּה from זִיד infin. Chal. Aph.	הִכִּיל from אָכַל infin. Hiph.
הִזְדַּמְּתוּן - זָמַן Chald. Ithpael.	הִכָּדָה - נָכַד Hiph. with suff.
הִזְלִיב from זָלַל Hiphil.	הִכָּס - נָכַד Hiph. with suff.
הִזְכּוּ (for הִזְחִו) from זָכָה imper.	הִכָּנוּ (for הִכָּנוּ) from כָּוַן Hiph.
Hithpael.	הִכָּנִי from נָכַד Hiph.
הִזְרוּתִיכֶם from זָרָה infin. Niph.	הִכָּנִי - נָכַד imp. Hiph.
הִחָבְאָתָה - חָבַא 3d fem. Hiph.	הִכָּרְתִי - כָּרַת Hiph.
הִחָדְלָתִי - חָדַל praet. Kal, הַ	הִחָאָה - חָאָה 3d fem. Hiph.
interrogative.	הִחָלוּ (for הִחָלוּ) infin. Hiph.
הִחָוִי - חָוָה Chald. Aph.	הִחָלוּ (for הִחָלוּ) from חָלָה 3d
הִחָטִי praet., and חָטִי infin., from	plur. praet. Kal.
חָטָא Hiph.	הִחָמָה for חָמָה which see.
הִחָלַל from חָלַל praet. Hiph.	הִחָמָה from חָמָה or חָמָה .
and infin. Niphal.	הִחָמֵן - חָמַן Hiph.
הִחָלִי from חָלָה praet. Hiph.	הִחָמִיתִי - חָמַת Hiph.
הִחָלַם - חָלַל infin. Hiph.	הִחָמִיבּוּ - חָמַיבּוּ Hoph.
הִחָשׂוּ - חָשָׂה imp. Hiph.	הִחָמַס - חָמַס infin. Niph.
הִחָתַמְתִּי - חָתַת Hiph.	הִחָמְסִי - חָמַס 3d plur. Hiph.
הִחָטִי - חָטָה imp. Hiph.	הִחָמְצִיתִי - חָמַצָא Hiph.
הִחָטְרוּ - חָטְרָה Hithpael.	הִחָמְרוּתֶם - חָמְרָה infin. Hiph.
הִחָטְרוּ - חָטָה 3 fem. Hiph.	הִחָמְרִיתִי, חָמְרָה from חָמַר Hiph.
with suffix וּ (וּ).	הִחָמְרוּתוֹ from חָמַר infin. Niph.
הִחָטְהָה - חָטָה infin. Hiph.	הִחָמַח from חָמַח or חָמַח imp. Hiph.
הִחָטְמָא - חָטְמָא Huthpaal.	הִחָמְחָמְתִּי from חָמַח Hithpael.
הִחָהּ for חָהּ from חָהּ Kal.	הִחָמַח - חָמַח or חָמַח Hiph.
הִחָלִיבּוּ from חָלַב imp. fem. Hiph.	הִחָמַח - חָמַח or חָמַח Hoph.
הִחָמֵן - חָמַן Chald. Aph.	הִחָמַח - חָמַח Chald. Aph.
הִחָמְתִּי praet., חָמְתִּי infin. Aph. ;	הִחָמַח - חָמַח infin. Hiph.
חָמְתִּי Hoph. praet. fem. ;	הִחָמַח - חָמַח Hiph.
חָמְתִּי, from חָמַח .	הִחָמַח - חָמַח imp. Hiph.
הִחָפְסָא from חָפַס Huthpaal.	הִחָמַח - חָמַח Hiph.
הִחָפְהָה from חָפַה imp. Hiph.	הִחָמַח - חָמַח Hoph.
הִחָפּוּם - חָפַה Hiph. with suff.	הִחָפְדָּה - חָפַד part. Kal with
הִחָפּוּן - חָפַן Hithpolel.	article and suffix.
הִחָפּוּת - חָפַה infin. Hiph.	הִחָפְרָה from חָפַר infin. Hiph.

הַצַּטִּיבְתָנִי from צַדִּיק Hithpa.  
 הִצַּג from יצג Hophal.  
 הִצִּית - יצח Hiphil.  
 הִצַּע - יצע Hophal.  
 הִקָּם - קום Hophal.  
 הִקְצֹוֹת (for הִקָּן) from קצה infin. Hiphil.  
 הִקְצִינוּ from צפן infin. Hiph.  
 הִקְרַב - רבה imp. Hiph.  
 הִקְרַדוּ - חרד fem. imp. Kal.  
 הִקְרַבֹּת - רבה infin. Hiph.  
 הִרֹו - חרה infin. Poel.  
 הִרְמִינִי - רמס imp. Niph.  
 הִרְלִינִי - ירה Hiph. with suff.  
 הִרְרַף - רפה imp. Hiph.  
 הִרְרַצְתָּ - רצה 3d fem. Hiph.  
 הִשָּׁב - שׁוּב imp. Hiph.  
 הִשְׁפִּיט - שָׁכַם infin. Hiph.  
 הִשְׁפִּיטָה - שָׁמַם infin. Hophal.  
 הִשְׁפִּיטוּ - שָׁמַם Hophal.  
 הִשַּׁע - שָׁעָה or שָׁעָה imper. Hiphil.  
 הִשְׁפִּיטָהּ from שָׁחָה Hithpael.  
 הִשְׁפִּיטְשָׁע - שָׁעָה Hithpalpal.  
 הִשְׁחָשְׁשָׁה - אִישׁ Hithpolel.  
 הִשְׁתַּבְּחָהּ - תוֹב Chald. Aph.  
 הִשְׁתַּגֵּר - גָּרָה Hithpael.  
 הִשְׁתַּיֵּדָה - יָדָה Hithpael.  
 הִתְהַז & הִתְהַזוּ from תִּיז Hiphil.  
 הִתְחַבְּרוּ from חָבַר infin. Hithpa.  
 הִתְחַלַּל - חָלָה imp. Hithpa.  
 הִתְחַיֵּה - אָתָּה praet. and imp. Hiphil.

הִתְיַמֵּד from חָמַם infin. Hiphil.  
 הִתְיַחַל (יִחַלְלֵהוּ) from חָלַל Piel, (חָלַל Hiphil ?)  
 הִתְיַמְדָהּ from תָּמַה imp. Hithpael.  
 הִתְיַמְדְּמָהּ from יָמַהּ Hithpalpal.  
 הִתְנַבְּוֹת from נָבָא infin. Hithpa.  
 הִתְנַבְּוֹתָ (יָרִי) from נָבָא Hithpael.  
 הִתְנַמְדְּמָהּ from נָמַהּ infin. Hithpalpal.

## ז

זִוְזָה from זָוָה Pual.  
 זִמְלוֹתִי (for זִמְלוֹתֵי) from זָמַה .  
 זִרְיָהּ from זָרָה Piel.  
 זָרַם - זָרָה Piel, with suff.

## ח

חִלְלֵהוּ from חָלַל Kal.  
 חִלְלֵתִי - חָלַל Kal.  
 חִקְוּ and חִקְוִי from חָקַק infin. K.  
 חִטָּאת from חָטָא 3d fem. Kal.  
 חִטּוּ and חִטּוּ from חָטָא infin. Kal.  
 חִרְבָהּ from חָרַי 3d fem. Kal.  
 חִיָּהּ (for חִיָּה) from חָיָה, parag. י.  
 חִיָּי from חָכָה infin. Piel.  
 חִלְוֹתִי - חָלָה infin. Piel.  
 חִלְצָהּ - חָלַץ infin. Piel.  
 חִלְלֵנִי - חָלַק dag. euphonic.  
 חִמְרָמְרוּ - חָמַר 3d plur. Poalal.  
 חִמְרָמְרָהּ - חָמַר 3d plur. Poalal.  
 חִנְוֹת - חָנָה .

חָלַפְתִּי from חָלַף imp. Kal.  
 חָסִיו חָסְרָה - חָסִיּוּ praet. Kal.  
 חָרַר from חָרַר Pilpel.

ט

טָח from טָחַח praet. Kal.  
 טָחַח טָחַח from טָחַח Pilpal.  
 טָעַח from טָעַח infin. Kal.

י

יָאָחַח from יָאָחַח fut. Niph.  
 יָאָחַח - יָאָחַח - Hiph.  
 יָאָחַח from יָאָחַח fut. Hiph.  
 יָאָחַח from יָאָחַח fut. Hiph.  
 יָאָחַח - יָאָחַח - Niph.  
 יָאָחַח from יָאָחַח fut. Kal.  
 יָאָחַח from יָאָחַח 3d plur. fut. Kal,  
 with suffix.  
 יָאָחַח from יָאָחַח fut. Kal.  
 יָאָחַח from יָאָחַח fut. Kal.  
 יָאָחַח - יָאָחַח - Kal.  
 יָאָחַח - יָאָחַח - Piel.  
 יָאָחַח - יָאָחַח infin. Kal.  
 יָאָחַח - יָאָחַח fut. Piel.  
 יָאָחַח - יָאָחַח - Hiph.  
 יָאָחַח - יָאָחַח - Niph.  
 יָאָחַח - יָאָחַח - Kal.  
 יָאָחַח - יָאָחַח - Piel.  
 יָאָחַח from יָאָחַח fut. Hiphil.  
 יָאָחַח from יָאָחַח fut. Kal.

יָאָחַח from יָאָחַח fut. Kal and  
 Niphil.

יָאָחַח from יָאָחַח fut. Piel, parag.  
 יָאָחַח - יָאָחַח fut. Kal.  
 יָאָחַח - יָאָחַח fut. Kal.  
 יָאָחַח - יָאָחַח Chald. Aph.  
 יָאָחַח - יָאָחַח fut. Hiph.  
 יָאָחַח - יָאָחַח - Hiph.  
 יָאָחַח - יָאָחַח - Hiph.  
 יָאָחַח - יָאָחַח - Kal.  
 יָאָחַח - יָאָחַח - Hiph.  
 יָאָחַח - יָאָחַח - Piel.  
 יָאָחַח - יָאָחַח 3d plur. fut. Kal; ך  
 paragogic.  
 יָאָחַח from יָאָחַח fut. Piel.  
 יָאָחַח - יָאָחַח praet. Poel.  
 יָאָחַח from יָאָחַח fut. Kal, (Hoph.?)  
 יָאָחַח - יָאָחַח fem. part. Kal.  
 יָאָחַח - יָאָחַח part. Pual.  
 יָאָחַח - יָאָחַח fut. Hiph.  
 יָאָחַח - יָאָחַח fut. Hiph or Hoph.  
 יָאָחַח - יָאָחַח fut. Hiphil.  
 יָאָחַח, יָאָחַח - יָאָחַח fut. Kal.  
 יָאָחַח - יָאָחַח - Hiph.  
 יָאָחַח - יָאָחַח - Niph.  
 יָאָחַח for יָאָחַח from יָאָחַח fut. Kal.  
 יָאָחַח from יָאָחַח fut. Hiphil.  
 יָאָחַח - יָאָחַח - Kal.  
 יָאָחַח - יָאָחַח - Kal.  
 יָאָחַח for יָאָחַח from יָאָחַח fut. Hiph.  
 יָאָחַח from יָאָחַח fut. Kal.  
 יָאָחַח - יָאָחַח 3 plur. fut. Kal.  
 יָאָחַח - יָאָחַח fut. Kal.

יְהִיֶה from יהה fut. Hiph.  
 יִהְיֶה - הוּל (זִיב) fut. Hiphil.  
 יִחַל - חלל fut. Hiph.  
 יִחַלֶּה (וְיִחַלֶּה) from יחל praet. Piel.  
 יִחַמוּ from יחם praet. Piel.  
 יִחַמְּנָה - יחם fut. fem. Kal.  
 יִחַמְּתָנִי - יחם praet. Piel.  
 יִחַן - חנה fut. Kal.  
 יִחַנֶּה from חנן fut. Kal.  
 יִחַסִּינן - חסה 3 plur. fut. Kal.  
 יִחַקֶּה - חקק fut. Hoph.  
 יִחַר - חרה - Kal.  
 יִחַר - אחר - fut. Hiphil.  
 יִחַתּוּ from יחת fut. Kal, and  
 יחַת fut. Niphal.  
 יִחַתֶּה from יחה fut. Hiph.  
 יִחַת - יטה - Kal.  
 יִחַד - ידע - Kal.  
 יִחַל - יחל - Niphal.  
 יִחַטִּיב - יטב - Hiph.  
 יִחַלֵּל - ילל - Hiph.  
 יִיף - יפה - Kal.  
 יִיָּרָה - ירה - Niphal.  
 יִיכֹה - יכה - Hiph.  
 יִיבְבֹדְנִי - יבד - Piel.  
 יִיבֹדְנִי - יבד - Polel (Pilel?)  
 יִיבְבֹה - יבה - Hiphil, יבָּה suff.  
 יִיכֹל - יכלה - Kal.  
 יִיכַל - יכל - Chald.  
 יִיכַלוּ - יכל - Hophal  
 יִיכַלְתְּ - יכל - constr. or fem.  
 infin. Kal.  
 יִיבְסֹמוּ from יבסם fut. Piel.

יִיבְסֹמוּ for יבסמו (§§ 14. 53.)  
 from יבסם fut. Piel.  
 יִיבְרַסְמֶנָה from יברסם fut. Piel.  
 יִיבְתֹה from יבתה fut. Hiph.  
 יִיבְתֹהּ from יבתה fut. Hoph.  
 יִיבְרַחַתְּ from יברח part. fem. Kal.  
 יִיבְרִיז - יבז fut. Hiph.  
 יִיבְרִימוּ - יבז - Hiph.  
 יִיבְרִיחַ - יבז - Kal.  
 יִיבְרִיחַ - יברח - Poel.  
 יִיבְחַ (bis) from יבה fut. Niph., not  
 Kal.  
 יִיבְחַהּ from יבלה fut. Piel.  
 יִיבְצֹו - יבצא - Niphal.  
 יִיבְרַר - יברר - Kal.  
 יִיבְרַר - יברר - Hiphil.  
 יִיבְרֹוּךְ - יברך - Kal.  
 יִיבְרַאֵץ - יבראץ - Hiphil.  
 יִיבְרַעַע - יברע - Chald.  
 יִיבְרִי - יברא - Hiphil.  
 יִיבְרִיחַ - יברח or יבה fut. Hiph.  
 יִיבְרַקֶּהּ - יברק fut. Hiphil.  
 יִיבְשֹׂא - יבשא fut. Niph. 3d plur.  
 & paragogic.  
 יִיבְסֹב from יבסב fut. Kal.  
 יִיבְסַב - יבסב - Hiph.  
 יִיבְסִיחַ - יבסח - Hiphil.  
 יִיבְעַד - יבעד - Hiph.  
 יִיבְעַט - יבעט or יביט fut. Kal.  
 יִיבְעַמְּדֶנָה - יבעמד fut. 3d f. plur. Kal.  
 יִיבְעַר - יבער - Hiph.  
 יִיבְעַרְוּ see *Lexicon* בער.  
 יִיבְסִיפִיחַ from יבסח praet. Pual.

יָפַן from פָּנָה fut. Hiphil.  
 יָפַר - פָּרָה fut. Hiph.  
 יָפַת - פָּתָה fut. Hiph.  
 יָפָא for יָפָאָה fem. part. Kal.  
 יָפַג from יָפַג fut. Hophal.  
 יָפַפַּע from יָפַפַּע fut. Chal. Hithp.  
 יָפַפְרִי - יָפַר - Hithpael.  
 יָפַע - יָפַע - Hophal.  
 יָפַק - יָפַק - Kal.  
 יָפַק - יָפַק - Kal.  
 יָפַר - יָפַר - Kal.  
 יָפַרְהוּ from יָפַר fut. Kal.  
 יָפַר from יָפַר fut. Kal.  
 יָפַר - יָפַר - Kal.  
 יָפַתִּי - יָפַת - Kal.  
 יָפַתִּי - יָפַת praet. Kal.  
 יָפַח - יָפַח fut. Kal.  
 יָפַח - יָפַח - Hophal.  
 יָפַץ - יָפַץ - Kal.  
 יָקַרְתֶּם from יָקַר 3d plur. fut. Kal.  
 יָקַרְדָּה - יָקַרְדָּה fut. Kal.  
 יָקַשׁ - יָקַשׁ - Kal.  
 יָקַשׁ - יָקַשׁ - Hiph.  
 יָקַא - יָקַא - Kal.  
 יָקַא - יָקַא - Niphal.  
 יָקַא - יָקַא imp. Kal.  
 יָקַא - יָקַא fut. Kal.  
 יָקַא (for יָקַא) from יָקַא fut. Hiph.  
 יָקַב from יָקַב fut. Hiphil.  
 יָקַב - יָקַב fut. Hiphil.  
 יָקַב - יָקַב - Kal.  
 יָקַרְדִּי - יָקַרְדִּי infin. Kal.

יָקַרְדָּה for יָקַרְדָּה from יָקַרְדָּה fut. Kal.  
 יָקַרְדָּה from יָקַרְדָּה fut. Hiphil.  
 יָקַרְדָּה - יָקַרְדָּה infin. Kal.  
 יָקַרְדָּה - יָקַרְדָּה fut. Hiph.  
 יָקַרְדָּה - יָקַרְדָּה - Kal.  
 יָקַרְדָּה - יָקַרְדָּה (רוּן) fut. Kal.  
 יָקַרְדָּה - יָקַרְדָּה fut. Kal.  
 יָקַרְדָּה - יָקַרְדָּה - Niph.  
 יָקַרְדָּה - יָקַרְדָּה & יָקַרְדָּה fut. Kal.  
 יָקַרְדָּה - יָקַרְדָּה fem. part. Kal.  
 יָקַרְדָּה (Keri) from יָקַרְדָּה fut. Kal.  
 יָקַרְדָּה - יָקַרְדָּה fut. Kal.  
 יָקַרְדָּה - יָקַרְדָּה - Niph.  
 יָקַרְדָּה - יָקַרְדָּה - Hiph.  
 יָקַרְדָּה from יָקַרְדָּה fut. Hiph.  
 יָקַרְדָּה - יָקַרְדָּה - Kal.  
 יָקַרְדָּה - יָקַרְדָּה - Kal.  
 יָקַרְדָּה - יָקַרְדָּה - Kal.  
 יָקַרְדָּה - יָקַרְדָּה - Hithpoel.  
 יָקַרְדָּה - יָקַרְדָּה epenthetic.  
 יָקַרְדָּה - יָקַרְדָּה fut. Kal.  
 יָקַרְדָּה from יָקַרְדָּה fut. Hiph.  
 יָקַרְדָּה from יָקַרְדָּה fut. Kal.  
 יָקַרְדָּה - יָקַרְדָּה - 3 plur. fem. Kal.  
 יָקַרְדָּה 3 sing. masc.; יָקַרְדָּה 3 plur. fut., from יָקַרְדָּה Hithpael.  
 יָקַרְדָּה from יָקַרְדָּה fut. Hithpael.  
 יָקַרְדָּה from יָקַרְדָּה fut. Kal.  
 יָקַרְדָּה - יָקַרְדָּה - Hithpael.  
 יָקַרְדָּה - יָקַרְדָּה - Hithpael.



יָתַר from יָתַר fut. Piel.  
 יִתְנַפַּח - יָכַח - Hithp.  
 יִתְזַוֵּן - זָוַן - Chald. Ithp.  
 יִתְחַרַּה - חָרַה - fut. Tiphel.  
 יִתְחַסַּס - חָסַה - Hithpael.  
 יִתְחַמַּם from יִתְחַמַּם fut. Kal.  
 יִתְחַמַּם from יִתְחַמַּם fut. Niph.  
 יִתְחַרַּה - עָרַה - Hithpa.  
 יִתְחַרַּה - יִתְחַרַּה & יִתְחַרַּה fut. Hi.  
 יִתְחַשַּׁם - חָשַׁם Chald. Ithp.  
 יִתְחַמַּח from יִתְחַמַּח fut. Hithpalpal.

## כ

יָאֵר for יָאֵר from יָאֵר .  
 יִבְאָר for יִבְאָר from יִבְאָר praet. Kal.  
 יָבִי from יָבִי (יָבִי).  
 יָבִיחַ - יָבִיחַ.  
 יִבְרֹן - יִבְרֹן.  
 יָבֵל - יָבֵל Kal.  
 יָבֵל - יָבֵל infin. Kal.  
 יָבֵל for יָבֵל from יָבֵל, §§ 71. 73.  
 יָבֵל from יָבֵל, § 71.  
 יָבֵל from יָבֵל, § 71.  
 יָבֵל - יָבֵל praet. Kal.  
 יָבֵל - יָבֵל Piel.  
 יָבֵל - יָבֵל 2 fem. praet. Kal.  
 יָבֵל - יָבֵל plur. part. Piel.  
 יָבֵל - יָבֵל imp. Kal.  
 יָבֵל from יָבֵל.  
 יָבֵל from יָבֵל infin. Hiph.  
 יָבֵל - יָבֵל.

יָבֵל from יָבֵל pass. part. Kal.  
 יָבֵל from יָבֵל 3 fem. sing. Piel.  
 יָבֵל, יָבֵל from יָבֵל Kal,  
 § 42 Note 2.

## ל

יָבֵל from יָבֵל infin. Hiph.  
 יָבֵל - יָבֵל infin. Niph.  
 יָבֵל, יָבֵל from יָבֵל.  
 יָבֵל - יָבֵל infin. Kal.  
 יָבֵל from יָבֵל infin. Kal. with  
 suffix.  
 יָבֵל from יָבֵל Chald.  
 יָבֵל from יָבֵל infin. Hiphil.  
 יָבֵל - יָבֵל infin. Niph.  
 יָבֵל - יָבֵל infin. Hiph.  
 יָבֵל - יָבֵל infin. Hithpal.  
 יָבֵל from יָבֵל infin. Hith-  
 palpal.  
 יָבֵל from יָבֵל.  
 יָבֵל - יָבֵל infin. Kal.  
 יָבֵל - יָבֵל infin. Kal.  
 יָבֵל - יָבֵל or יָבֵל.  
 יָבֵל - יָבֵל infin. Kal.  
 יָבֵל - יָבֵל infin. Kal.  
 יָבֵל (יָבֵל) from יָבֵל imp. Kal.  
 יָבֵל from יָבֵל infin. Kal.  
 יָבֵל - יָבֵל infin. Hiph.  
 יָבֵל - יָבֵל & יָבֵל.  
 יָבֵל (for יָבֵל) from יָבֵל.  
 יָבֵל (for יָבֵל) from יָבֵל 3 fem. praet.  
 Kal.

לָנוּ for לָנָנוּ from לָוַן Kal, § 42,  
Note 3.

לְקַפֵּיל from נָפַל infin. Hiphil.

לְעַנּוֹת - עָנָה infin. Niphal.

לָנוּ - לָוַן part. Kal.

לְעָשָׂר from עָשָׂר infin. Hiphil.

לְצַבּוֹת - צָבָה infin. Hiph.

לָרָא - יָרָא infin. Kal.

לָלַח from יָלַד infin. Kal.

### מ

מְאוֹזֵל from אוֹזַל part. Pual.

מְאַסְקֵם - מאַס infin. Kal.

מְבִי - בּוֹא part. Hiph.

מְבַעֲרָהּ - בָּעַת fem. part. Piel.

לְמַבְרָאשְׁנָה מְבַרְאשְׁנָה for  
לְמָה בְּרֵאשִׁיטָה since at the be-  
ginning, see Lexicon מָה &  
רֵאשִׁיטָה.

מְגַבְּהִי from גָּבַהּ part. Hiphil.

מְדַוֵּן - מָד.

מְהַיַּמֵּן from יָמַן Chald. Aph.

מְהַחֲתִין - חָתַח Chald. Aph.

מְהַדֵּף - הִדִּף Chald. Peal.

מְהֵם - מָה & מָה.

מְהַמְהֵם from הָם or הֵם.

מְהַקְצָעוֹת from קָצַע part. plur.  
Hophal.

מְוִדֵּם from וָדָה part. Hiph.

מְוַזְזִים - וָזַן part. Hophal.

מְוַעֲדָהּ for מוֹ' from מָעַד part. Kal.

מְוַמָּת from מוֹמָת part. Hoph.

מְוַלְדָּךְ - מוֹלַד part. Hiphil.

מְוַסֵּב - סָבַב part. Hoph.

מְוַסֵּד - יָסַד part. Hophal.

מְוַצָּא - יָצָא part. Hoph.

מְוַרְאָהּ - מָרָא part. Kal.

מְוַרְאִים for מוֹרִים from יָרָה part.  
Hiphil.

מְוַרְיָם from מוֹרַג.

מְוַזָּא - וָזָא Chald.

מְוַזָּה - וָזָה & מָזָה.

מְוַזֵּן - וָזַן part. Hiph.

מְוַחָא - וָחָא Chald. Aph.

מְוַחֲטוֹ - חָטָא infin. Kal.

מְוַחֵן - וָחֵן Chald.

מְוַחֲסָם - חָסַף part. Pual.

מְוַחֲצָרִים מְוַחֲצָרִים מְוַחֲצָרִים  
from וָחֲצָר part. Piel (Peel)  
or Hiphil.

מְוַשְׁהֵר from וָשָׁהּ part. Hithp.

מְוַטוֹת - וָטָה part. Hophal.

מְוַטְוִירֵי - וָטָה part. plur. Pi-  
lel.

מְוַיָּם - וָיָם.

מְוַוִּירֵי - וָוִּיר infin. Kal with  
suffix.

מְוַכְרָבֵל from וָכָרַב part. Pual.

מְוַלְאִים - וָלָךְ.

מְוַלָּא - וָלָא Kal.

מְוַלְאוֹת מְוַלָּא from וָלָא infin. Piel.

מְוַלְאוֹת from וָלָא infin. Kal.

מְוַלְוִים - וָוִּן part. Hiph.

מְוַלְבָּם & מָה - וָלָבָם.



גָּחַמִּים - חמם part. Niphal.  
 גִּחְנָחִי - חנך 2 fem. Niph.  
 גִּחַח from חרר Niphal.  
 גִּחַח - חתח Niphal.  
 גִּינַם - ינה fut. Kal.  
 גִּירַם - ירה fut. Kal.  
 גִּיחַ - נכה fut. Hiph.  
 גִּבְּאוּ - כאה Niphal.  
 גִּכְחַח - יכח part. fem. Niph.  
 גִּכְפַּר - כפר Nithpael, with ה assimilated.  
 גִּמַּח from מור Niphal.  
 גִּסְבַּב - סבב Niphal.  
 גִּעְבַּדְתִּם - עבד fut. Hophal.  
 גִּסַּח for גִּשַׁח from גִּשַׁח imp. Kal.  
 גִּעַר from עיר Niphal.  
 גִּבְּלָאֵת גִּבְּלָאֵת גִּבְּלָאֵת from פלא 3 fem. Niphal.  
 גִּבְּלַל from נפל Pilel.  
 גִּבְּצַטְקָה - צדק fut. Hithp.  
 גִּבְּצַרָה from נצר imp. Kal.  
 גִּקַּל - קלל Niphal.  
 גִּשַׁח & גִּשַׁח (for גִּשַׁח) from גשח 3 plur. Kal.  
 גִּשַׁחִי גִּשַׁחִי from גשח part. pass. Kal.  
 גִּשַׁחִים from גִּשַׁחִים fut. Hiphil.  
 גִּשַׁחִי (for גִּשַׁחִי) from גשח praet. Piel § 17, 6.  
 גִּשַׁחִי from גִּשַׁח Nithpael, ת transposed § 38.  
 גִּשַׁחִי from גִּשַׁח fut. Hithpalel.  
 גִּשַׁחִי - גשח Hithpael, ת transposed § 38.

גִּתְּקוּלוּהוּ from נתק Kal.  
 גִּתְּקוּ, גִּתְּקוּ, גִּתְּקוּ from נתק Kal.

## ט

טָבַב from סבב part. Kal.  
 טָבַב - סָבַב.  
 טָבַב - סָבַב.  
 טָבַב - סָבַב Pealal.

## ע

עוּזָה from עוז imp. Kal.  
 עוּרָה - ערר imp. Kal.  
 עָשָׂה (for עָשָׂה) from עשה pass. part. Kal.  
 עָשָׂה from עשה 3 fem. praet. Kal.

## פ

פָּחַח from כפה infin. Kal.  
 פָּחַח - פָּחַח.  
 פָּשַׁח - פוש praet. Kal.

## צ

צָא (צָאָה) from יצא imp. Kal.  
 צָאָה from יצא 2 fem. plur. imp. Kal.  
 צָאָה from יצא infin. Kal.  
 צָאָה\* - צדק infin. Piel.  
 צָאָה from צָאָה praet. fem. Kal.  
 צָאָה (for צָאָה) from צפה pass. part. Kal.

\* According to some editions of the Bible צָאָה.

צָמַחְתָּהוּי from צמח praet. Pilel.  
 צַק - יצק imp. Kal.  
 צָקַח - יצק infin. Kal.

## ק

קָאם from קום praet. Kal.  
 קָאם - קום Chaldee.  
 קָבַה - קבב imp. Kal.  
 קָבַה (for קבו) from קבב 3 praet.  
 Kal with suffix.  
 קָבַו from קבב imp. Kal. § 35.  
 קָה, קָהה from לקה imp. Kal.  
 קָה (Ez. 17: 5) from לקה praet.  
 Kal.

קָהם (Hos. 11: 3) from לקה praet.  
 Kal with suffix.

קָהָה from לקה imp. 2 sing. Kal,  
 נ epenthetic, & fem. suffix.

קָהָה from לקה imp. 2 sing. Kal,  
 נ epenthetic, & masc. suffix.

קָהַה & קָהַה from לקה infin. Kal.

קָהּ from קיה 2 plur. imp. Kal.

קָרָאָה, קָרָאָה from קרא 2 plur. fem.  
 imp. Kal.

קָרָאָה from קרא 3 fem. praet.  
 Kal.

## ר

רָאָה (for ראוה) from ראה infin.  
 Kal.

רָב (רוב) from ריב infin. Kal.

רָד (Isai. 45: 1) from רדד infin.

Kal; (Judges 19: 11) for רָדד  
 praet. Kal.

רָד from ירד imp. Kal.

רָדָה, רָדָה - ירד infin. Kal.

רָדָם from רדה participle Kal.

רָדָה, רָדָה, רָדָה from רדד infin. &  
 imperative Kal.

רָדָה from רעד fem. infin. Kal.

רָדָה - רעד Pilel.

רָדָה (for רדד) from רוד plur.  
 part. Kal.

רָדָה, רָדָה from ירש imp. Kal.

רָדָה, רָדָה, etc. from ירש infin.  
 Kal.

## ש

שָׂא from נשא imp. Kal.

שָׂאָה, שָׂאָה, שָׂאָה from נשא infin.  
 Kal.

שָׂאָה (ששא) from נשא infin. Kal.

## ש

שָׂאָה from שוט part. Kal.

שָׂאָה, שָׂאָה, שָׂאָה from ישב imp.  
 Kal.

שָׂאָה, שָׂאָה (שבת), שָׂאָה, etc.  
 from ישב infin. Kal.

שָׂאָה from שגג infin. Kal.

שָׂאָה (שש) from שדד fut. Kal.

שָׂאָה from ישב infin. Kal.

שָׂאָה - ששה 1 praet. Poel.

שָׂאָה from שכח infin. Kal.

שָׁלַחְתִּי from שָׁלַח praet. Kal.  
 שָׁלַחְתָּ for שָׁלַחְתָּךְ from שָׁלַח praet. Kal.  
 שָׁכַחְתִּי from שָׁכַח part. fem. Kal.  
 שָׁמַח - שָׁמַח infin. plur. Kal.  
 שָׁמַחְנָה - שָׁמַח 2 fem. plur. imp.  
 Kal.

שָׁנָה dual of שָׁנָה a year.  
 שָׁקַח from שָׁקַח imp. Kal.  
 שָׁפַח (for שָׁפַח) from שָׁפַח 3 praet.  
 Kal.

שָׁחַח from שָׁחַח Kal.  
 שָׁחַח from שָׁחַח infin. Kal.  
 שָׁחַח - שָׁחַח praet. Kal.

## ת

תִּאָכַל from תִּאָכַל fut. Piel.  
 תִּאָכַר - תִּאָכַר.  
 תִּבְאֵה (for תִּבְאֵה) from תִּבְאֵה fut. Kal.  
 תִּבְאֵה from תִּבְאֵה fut. Kal.  
 תִּבְאֵה תִּבְאֵה from תִּבְאֵה fut. Kal.  
 תִּבְלֹאֲתָה from תִּבְלֹאֲתָה fut. Kal.  
 תִּבְטְחֶנּוּ - תִּבְטְחֶנּוּ 2 plur. fem.  
 Kal.

תִּבְכֶּה from תִּבְכֶּה fut. Kal.  
 תִּבְעִיחַ - תִּבְעִיחַ Kal.  
 תִּבְקָשׁ - תִּבְקָשׁ Pual.  
 תִּבְרָחַהּ - תִּבְרָחַהּ Kal.  
 תִּבְרַח - תִּבְרַח Hiphil.  
 תִּגַּל - תִּגַּל Niphil.  
 תִּדְבַּח - תִּדְבַּח 2 fem. Kal,  
 ךְּ paragogic.

תִּדְמַם from תִּדְמַם fut. Kal. or Niphil.

תִּדְמִיחַ from תִּדְמַם fut. Piel.  
 תִּדְהִי - תִּדְהִי Kal.  
 תִּדְהִי - תִּדְהִי Hiphil.  
 תִּדְרֶה - תִּדְרֶה Hiphil.  
 תִּדְרֶה - תִּדְרֶה Kal.  
 תִּדְרֶה - תִּדְרֶה Piel.  
 תִּדְרֶה - תִּדְרֶה Hiphil.  
 תִּדְרֶה - תִּדְרֶה particip. Kal.  
 תִּדְרֶה - תִּדְרֶה fut. Hiphil. with  
 epenthetic suffix.

תִּדְרֶה from תִּדְרֶה fut. Hiphil.  
 תִּדְרֶה (תִּדְרֶה) from תִּדְרֶה fut. Hiphil.  
 תִּדְרֶה from תִּדְרֶה fut. Kal.

תִּדְרֶה (for תִּדְרֶה) from תִּדְרֶה fut. Kal.

תִּדְרֶה from תִּדְרֶה fut. Kal.

תִּדְרֶה - תִּדְרֶה Piel.

תִּדְרֶה - תִּדְרֶה Kal.

תִּדְרֶה - תִּדְרֶה Kal.

תִּדְרֶה - תִּדְרֶה Kal.

תִּדְרֶה - תִּדְרֶה Niphil.

תִּדְרֶה - תִּדְרֶה (תִּדְרֶה) fut. Kal.

תִּדְרֶה (תִּדְרֶה) from תִּדְרֶה fut. fem.

Kal, & תִּדְרֶה fut. masc. Niphil.

תִּטַּח from תִּטַּח fut. Kal.

תִּטַּח - תִּטַּח Hiphil.

תִּיַּעַשׂהּ - תִּיַּעַשׂהּ Niphil.

תִּכְחַהּ - תִּכְחַהּ Kal.

תִּכְסֶה - תִּכְסֶה Piel.

תִּכְסֶה - תִּכְסֶה Hithpael.

תִּלְהֶה - תִּלְהֶה Kal.

- תָּבֵן from לִבֵּן fut. Kal.  
 תָּמַח - מַחַח - Hiph.  
 תָּמַח - מַחַח - Niphal.  
 תָּמַחַי - מַחַח - Hiph. (Kal?)  
 תָּמַחוּ for תָּמַחוּ - from תָּמַח 3 plur.  
 Kal.  
 תָּמַח from מָסַח fut. Hiphil.  
 תָּמַר - מַרַּה - Hiphil.  
 תָּמַר - מַרַּה (מַרַּה) fut. Hiph.  
 תָּמַרְי - אָמַר fut. Kal.  
 תָּנַן from נָתַן imp. Kal.  
 תָּנַן (Ps. 8:2) from נָתַן infin.  
 Kal.  
 תָּנַדַּע from יָדַע fut. Chaldee.  
 תָּנַיִק, תָּנַיִקְהוּ from נָיַק fut. Hiph.  
 תָּסַף from אָסַף fut. Kal.  
 תָּסַףְנָה (for תָּסַףְנָה) from עָנַן 2  
 plur. fut. Niphal.  
 תָּסַלַו (for תָּסַלַו) from עָלָה fut.  
 Niphal.  
 תָּסַבְדָּם from עָבַד fut. Hophal.  
 תָּסַבְדוּרִי - עָבַר - fem. Kal.  
 תָּסַפְהוּ - אָפַה - Kal.  
 תָּסַפּוּצָה & פּוּצָה see Lex. פּוּצָה.  
 תָּסַר (תָּסַר) from פָּרַר fut. Hophal.  
 תָּסַלַו from צָלַל fut. Kal.  
 תָּרַב - רָבַה - Kal.  
 תָּרַב - רָבַה - Hiphil.  
 תָּרַבְלָתִי from רָגַל 1 sing. Tiphel.
- תָּרַץ from רָצַץ fut. Niph.  
 תָּרַצְהוּ - רָצַח - Piel.  
 תָּשָׂאוּ - נָשָׂא - Kal.  
 תָּשָׂעוּרִי - שָׂעַר - Pilpel.  
 תָּשָׂמַם - שָׂמַם - Hithpoel.  
 תָּשָׂלַחְנָה (for תָּשָׂלַחְנָה) from שָׁלַח  
 fut. 2 sing. Kal, with epenth.  
 suffix.  
 תָּשָׂר from שָׂרַח fut. Kal.  
 תָּשָׂרְנָה from נָשָׂא fut. Kal.  
 תָּשָׂעוּרִי from שָׂעַע fut. Polpal.  
 תָּשָׂת from שָׁתַּה fut. Kal.  
 תָּשָׂתְהוּ from שָׁתַּה fut. 2 sing.  
 Hithpael.  
 תָּשָׂרְרִין from שָׂרַר fut. 2 sing.  
 fem. (י paragogic) Hithpael.  
 תָּשָׂתַע from שָׂעַה fut. Hithp.  
 תָּתַח - תָּתַח - infin. Kal.  
 תָּתִי - תָּתַח - infin. Kal.  
 תָּתַבֵּר - בָּרַר fut. Hithp.  
 תָּתַבֵּר - גָּרַה fut. Hithp.  
 תָּתַתַּה (for תָּתַתַּה) from תָּתַח praet.  
 Kal, ה paragogic.  
 תָּתַחַר from חָרַה fut. Hithp.  
 תָּתַחַם, תָּתַחַם from חָטַם fut. Kal.  
 תָּתַחַע from תָּעַה fut. Kal.  
 תָּתַחַל - פָּחַל - Hithpael.  
 תָּתַחַב - יָצַב - Hithpael.  
 תָּתַחַר & תָּתַחַר from יָתַר fut. Hiphil.





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**ERRATA.**

- Page.
- 5 the vowel *u* should stand on a line with *u* in *full*.
- 38 twelfth line from the top, for קָרִי read קָרִי.
- 47 fourth line from the top, for הָאִיר, הָאִיר, read הָאִיר, תָּאִיר.
- 54 fifth line from the top, for תָּאִיר read תָּאִיר; this occurs in a few copies only.
- 64 second line from the bottom, for 1 read 15; this was occasioned by the drawing out of the type.
- 68 § 89, for קָרִיָּה read קָרִיָּה.
- The following were occasioned by the breaking of the type.*
- 8 bottom line, for בְּרִאָמֶר put בְּרִאָמֶר.
- 25 third line from bottom, put a period after Sufformatives.
- 27 twelfth line from top, put a semicolon after קָרִי.
- 28 bottom line, for אֲתָרִיָּמֶם read אֲתָרִיָּמֶם.

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