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A
HEBREW GRAMMAR
FOR BEGINNERS

BY

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A. ORTHOGRAPHY.

LESSON I.

THE ALPHABET. FIRST: THE TABLE.

| Name of Sign. | Sign. | English Equivalent. | Numerical value. |
|---------------|-----------------|----------------------|------------------|
| 'Áleph | א א | ' , h in hour | 1 |
| Bêth | ב, בּ ב | v, b | 2 |
| Gímel | ג, גּ ג | gh, g | 3 |
| Dáleth | ד, דּ ד | th in that, d | 4 |
| Hê | ה | h | 5 |
| Wau | ו ו | w | 6 |
| Záyin | ז ז | z | 7 |
| Hêth | ח | ch in loch <i>z?</i> | 8 |
| Têth | ט ט | t | 9 |
| Yôdh | י | y | 10 |
| Kāph | כ, כּ, כּי, כּי | kh, k | 20 |
| Lámědh | ל | l | 30 |
| Mêm | מ, מּ, מּמ, מּמ | m | 40 |
| Nûn | נ, נּ, נּנ, נּנ | n | 50 |
| Saměkh | ס ס | s | 60 |
| 'Áyîn | ע ע | ' | 70 |
| Pê | פ, פּ, פּי, פּי | p, f, ph | 80 |
| Sādhē | צ, צּ, צּ | ss in hiss | 90 |
| Qōph | ק | q or k | 100 |
| Rêsh | ר | r | 200 |
| Sîn | ש ש | ś | 300 |
| Shîn | ש ש | sh, or š | 300 |
| Tau | ת, תּ, תּ | th in thin, t. | 400. |

SECONDLY: REMARKS.

1. In general, the letters are sounded as in English. But notice:

(1) That Aleph has no sound. At the beginning of a syllable, it may be compared to h in hour, e. g. אָ = *āv*; בָּ = *bā*.

(2) That Hê has the sound of the rough breathing at the beginning of a syllable, but cannot be heard at the end of a syllable, e. g. הָ = *hō*; but, הַ = *bā*.

(3) That most authorities treat Ayin, as if it had always lost its sound, though in transliteration it is denoted by the sign ' , e. g., אֵי 'ayin.

(4) That Hêth has a sound something like ch in loch, or in Rache.

(5) That Têth has a hard t sound which it is impossible for us to give in distinction from Tau. It is commonly marked in transliteration by a dot placed under it, e. g., טֵט = *tî*.

(6) It is impossible for us to always distinguish Šādhe, Samekh and Šin. In transliteration, we arbitrarily print Sadhe as š, Samekh as s, and Sin as ś.

(7) The student will pronounce Qôph like Kăph. It may be denoted by q, or by a k with a dot under it.

2. A dot placed in anyone of the six letters Beth, Gimel, Daleth, Pe, Kaph, and Tau, takes away its aspiration, i. e., changes it from v to b, f to p, gh to g. kh to k, dh to d, and th to t. These letters are called the Begadh-kephath letters.

3. Five letters have special forms, when final. Hence, they are called final letters. To distinguish it from final Nun, a final Kaph has two dots in it, perpendicular to each other; or, it may have three dots, one to show that it is Kaph and not Nun, and the other to show that it is k and not kh. E. g., Gen. xxvii: 38.

4. Since in Hebrew Manuscripts and printed works,

words cannot be separated, certain letters may be extended to fill out the line. These are called *litterae dilatabiles*.

5. In accordance with the organs of speech with which the consonants are pronounced, they are divided into

- (1) Gutturals א, ה, ח, ע.
- (2) Palatals ג, ב, ק.
- (3) Labials פ, ו, ב, מ.
- (4) Sibilants ש, ז, ס, צ, ש, שׁ.
- (5) Dentals ד, ט, ת.
- (6) Linguals ל, נ, ר.

LESSON II.

THE VOWELS.

The vowels have the following signs, names, and sounds.

| | | | |
|--------------|---|---|---|
| <i>short</i> | - Pāthāh, ă as in fat. | } | <i>written under consonant after which they are pronounced.</i> |
| <i>long</i> | · Qameṣ, a as in father. | | |
| | · Seghōl, e as in met. | | |
| | - Şere, e as in they. | | |
| | · Hiriq, i as in pit, or as in machine. | | |
| | · Şureq, u, usually like oo in toot. | | |
| | · Kibbuṣ, u, as oo in toot, or in foot. | | |
| | · Holem, o as o in note. | | |
| | · Qameṣ-Ĥatuph, o as in not. | | |

Rem. 1. the letters Aleph, Hê, Wau, and Yodh, when used in helping to write the vowels, are called vowel letters. In such cases, the vowels are always long, and are said to be written fully. Vowels written without the vowel letters are said to be written defectively.

Rem. 2. Aleph is only occasionally used as a vowel letter, especially to represent long *ā*.

Rem. 3. Hê is never used as a vowel letter, except at the end of a word, where it is used exclusively, (except an occasional Aleph) for final Qameṣ and Seghol; and in certain cases, for Şere and Holem.

Rem. 4. Wau is used exclusively for final u, and generally for final o.

Rem. 5. Yodh only is used for final i. Final e has commonly the vowel letter Yodh, but sometimes Hê.

LESSON III.

CERTAIN COMMON SIGNS.

1. The sign ◌ְ, called Shewa, is written under a consonant:

(1) To denote the absence of a vowel sound. This is called Shewa quiescens, or silent, e. g., מְלֶכֶּךָ.

(2) To denote the presence of a half, or obscure vowel sound after a letter. This is called Shewa mobile, or vocal, e. g., שְׁנֵי.

Rem. When the vowel preceding the letter followed by a vocal Shewa is short, the Shewa is called medium, e. g. מְלֶכֶּי.

2. A sign inserted after a vowel, which is followed by a letter with vocal Shewa, is called Methegh, e. g. קִטְלוּ.

3. A dot placed in a letter to show that it is to be doubled, is called Daghesh-Forte. The letter to be doubled, must be preceded by a full vowel, and must be followed by a full or half vowel, קִטְלוּ, קִטְלוּ.

4. When a final guttural is preceded by a heterogeneous vowel (i. e., any other vowel than ä, ā, or â), a Pathah is placed under the final guttural, but pronounced before it. This Pathah is called Pathah furtive. It originated from the difficulty of pronouncing after the vowels e, i, o, u.

5. The sign of a short vowel is often added to the Shewa sign, the two together constituting what is called a compound Shewa. Because of the hurried manner in which the vowel is pronounced, the sign is called Ḥaṭeph (i. e., hurried). There are three such signs, to wit:

Ḥaṭeph-Pathah, ◌ְ◌ֿ.

Ḥaṭeph-Seghol, ◌ְ◌ֿ◌ֿ.

Ḥaṭeph-Qames, ◌ְ◌ֿ◌ֿ◌ֿ.

Rem. 1. The compound Shewa is commonly used with gutturals, the simple Shewa occasionally. The simple Shewa, on the other hand, is commonly used with letters

3. You cannot double a consonant unless it is immediately preceded by a full vowel.

other than gutturals, the compound Shewa but rarely, e. g., אָנִי, אָכַל, אָנִי; נָאָדָר, נָהָמָד, וְנָהָב; גָּנִי.

Rem. 2. There are a few words, each of whose last two letters has a simple Shewa. It is probable, that the first of these was silent and the second vocal, e. g., נִשְׁקָה, נִבְרָה.

Rem. 3. Extraordinary is the occurrence of a silent Shewa with the first letter of שְׁמַיִם.

LESSON IV.

1. The naturally long, and hence unchangeable vowels, ê, î, ô, û, are ordinarily written fully, i. e., along with the vowel letters. Sometimes, however, they are written defectively, i. e., without the vowel letters.

On the other hand, the tone long, or compensating, vowels, ā, ē, and ō, are almost invariably written defectively, except at the end of a word.

At the end of a word, no short vowel can occur, and the long vowels are almost always written fully.

2. All syllables begin with a consonant, the only exception being the conjunction û *and*.

Rem. A syllable may begin with two consonants; but in pronouncing them, we must always insert a half vowel between them. Notice that in Hebrew a consonant followed by a half vowel does not constitute a syllable.

3. When a syllable ends with a vowel, it is called open; when it ends with a consonant, it is called closed.

Rem. 1. A syllable with a short vowel, followed by a consonant with a vocal Shewa, is said to be half open. By some, such a syllable is said to be loosely closed, or wavering.

Rem. 2. A syllable ending with two consonants is said to be doubly closed.

Rem. 3. A syllable ending with a quiescent Aleph is commonly open. All final Alephs are quiescent, and also, all medial Alephs, which do not have the sign of a Shewa or of a vowel under them.

4. An open syllable with the tone has commonly a

*An open syllable takes a long vowel;
A closed " " " short vowel.
The presence of the tone of a syllable may
reverse this rule.
The tone or main accent is on the
high*

long vowel. This is always the case, when the open syllable is the ultimate. But, when the open accented syllable is the penult, the vowel of it is frequently short.

X Rem. 1. In the syllable before the tone, the vowel ä is commonly heightened to ā. In like cases, an ī is sometimes heightened to ē. These heightened vowels are called pretonic ā or ē. Pretonic ō, heightened from ū occurs but seldom. When these heightened vowels have arisen by way of compensation, on account of the impossibility of doubling a succeeding guttural, or Resh, they become necessary to preserve the form denoted by the doubled letter, and are hence unchangeable. Such heightening occurs especially in the intensive stems, in Niphal forms where the Nun should be assimilated, and in certain contracted forms of roots whose second and third radicals are the same.

Rem. 2. In an open syllable, which has the secondary tone, a short vowel frequently occurs. The secondary tone is ordinarily marked by a perpendicular sign called Methegh.

Rem. 3. When used before an unvoiced consonant, the inseparable prepositions take a short unaccented vowel to aid in their pronunciation. This is called a helping vowel.

Rem. 4. A vowel in an open syllable, arising from a compound Shewa coming before another Shewa, is also short. A compound Shewa cannot be pronounced before another Shewa, but must be turned into the corresponding short vowel, to which the vowel preceding is then assimilated.

Rem. 5. A short vowel, which was originally in a closed syllable, is retained, when the syllable becomes open in consequence of a guttural's ending the syllable and taking a compound Shewa.

5. Closed syllables, when without the tone, have a short vowel. Closed syllables, with the tone, may have either a long or a short vowel.

6. Syllables are said to be *Sharpened*, when they end in a consonant which is doubled. The first of these consonants ends one syllable, and the second begins the next.

7. Syllables ending with two consonants are found only at the end of words; and then, but seldom.

LESSON V.

A.

(1) Dagesh *lene* is the name given to the point occurring in ב, ג, ד, ז, ט, and ת, when they are not immediately preceded by a vowel sound, i. e. either a full vowel, or a half-vowel (denoted by Shewa). These six letters are called the *Begadh-kefath* letters. This point indicates that the aspiration has been taken away from these letters i. e. that v has become b; gh, g; dh, d; kh, k; f, p, and th, t. This loss of aspiration is called *asperation*, or hardening. When doubled, the *Begadh-kefath* letters always are hardened and hence receive a dagesh, which is then, however, called dagesh *forte*.

Rem. 1. A vowel sound may pass over from a word ending in a vowel to a *Begadh-kefath* letter at the beginning of the following word.

Rem. 2. After a diphthong, the *Begadh-kefath* letters are hardened and receive Dagesh *lene*. This is because the Wau or Yodh at the end of the diphthong forms the ending of what is really a closed syllable.

Rem. 3. The *Begadh-kefath* letters in the middle of a word, when preceded by a closed syllable, take Dagesh *lene*. >The last letter of the closed syllable takes under it a *silent* Shewa. When the *Begadh-kefath* letters in the middle of a word are preceded by *vocal* Shewa, they are aspirated.

> Notice, that the presence, or absence, of a Dagesh *lene* shows whether the preceding Shewa is vocal, or silent. > It also shows whether the preceding syllable is closed, or half-open.

Rem. 4. Exceptional uses of Dagesh *lene* are found in בְּשֵׁנִים *two* and in forms like תְּשַׁבֵּחַ the 2nd. fem. sing. of the perfect of the Lamedh Guttural verb. Perhaps, in the latter case, the Dagesh is *forte*.

B.

1. Makkeph is a sign, resembling a hyphen, put between two, or more, words to show that they are all accented, as if one word.

Learn > 2. Methegh is ordinarily the sign of the secondary accent, which is found on the accent or third syllable before that which receives the principal tone. Sometimes a second Methegh is found upon the fourth syllable before the principal tone.

Rem. 1. Methegh is not employed with ו , resulting from the copula וְ being turned into a vowel.

Rem. 2. Before Makkeph, Methegh is always given to a word ending in a vowel, when this vowel precedes a toneless syllable, or one bearing the tone, but beginning with a half-vowel.

Rem. 3. Methegh occurs further:

> (1) With a long vowel in an open syllable, before a consonant with vocal Shewa.

> (2) To distinguish a long vowel from a short before a letter with Shewa.

(3) With a toneless שֶׁרֶה .

> (4) With all vowels before a consonant with compound Shewa. (Except, of course, when the consonant under which the compound Shewa occurs is doubled).

(5) With the initial syllables of הָיָה *to be* and חָיָה *to live*, to show that they are closed.

(6) With Qames in the penult of the sharpened syllables of בָּתִּים *houses* and תַּפִּילִּים *pray!*

(7) With the Pathah of the article, or of the inseparable preposition with the article, in a half-open syllable.

Note. This use of Methegh is not employed before a Yodh with a half vowel, nor before the syllable with

the tone. The Pathah of Wau conversive in a half-open syllable does not take Methagh, except in the case of וַיְהִי and וַיְהִי when accented with pashta and followed by Makkeph.

(8) With the interrogative particle Hê when pointed with pathah, except before an unvowelled Yodh, Dagesh *forte*, or the tone syllable.

(9) In a few other cases, apparently for the sake of clearness in pronunciation, or to distinguish forms which without it might be confused.

LESSON VI.

1. Raphê is a line placed over a letter to show that the point, which we might have expected to find in the letter, has been omitted, not by mistake, but intentionally.

2. A point put in a letter to show that the letter is to be doubled, is called Dagesh *forte*. No letter can be doubled, except when preceded by a full vowel and followed by a full or half vowel.

Rem. 1. When the same letter is to be read twice in the same word without any sound coming between, the letter is written once and the doubled letter denoted by means of Dagesh *forte*, e. g. $\text{כָּלְלָא} = \text{קָלָל}$. But, if *any* sound, such as a half-vowel, comes between, the letter must be written twice, e. g. הִלְלֵי . This rule applies, also, to the suffix ךְ : following another k.

Rem. 2. A Dagesh *forte*, called *conjunctive*, is sometimes found in the initial consonant of a monosyllable, or of a dissyllable accented on the penult, following a word ending in a vowel. These two words are usually connected by means of Makkeph. מִשָּׁה לְאִמֹר is an exception to the rule, that the second word should be accented on the penult.

Rem. 3. After הִי *this* and מָה *what?*, when followed by Makkeph, a Dagesh *forte* conjunctive is always found.

Rem. 4. After a word accented on the penult and ending in a vowel, a Dagesh *forte* conjunctive is found in

the first letter of a monosyllable, or of a word accented on the penult.

Rem. 5. Except in the case of לָךְ, monosyllables containing the inseparable prepositions, do not take a Dagesh forte conjunctive. The conjunction Wau never takes a Dagesh forte.

Rem. 6. a. When a liquid, or Kof, is preceded by a vowel and followed by a half-vowel, it sometimes sounds to the ear as if doubled. This apparent doubling is denoted by a point called Dagesh forte *dirimens*, or separative, e. g., עֲנִי for 'in'evê.

b. Similar to this doubling is the doubling of a liquid in certain pronouns and at the end of a sentence to bring out with distinctness the sound of the vowel preceding them, e. g., הִרְלוּ, הִמְנוּ.

Rem. 7. Since a final letter cannot be doubled, Dagesh forte, the sign of doubling, is never found in final letters. In cases like אָתָּה and נָתַתָּה (the only apparent exceptions), it is probable, that a half-vowel, like the French final *e muet*, was pronounced after the Tau.

Rem. 8. When a letter, which according to the form or general usage should be doubled, ceases to be thus doubled, when read, it ceases to take a Dagesh forte, when written. The student must keep in mind, that the Hebrew system of signs was an attempt to reproduce to the eye the sounds which were patent to the ear. A letter, like a guttural, which either had no apparent sound, or was very difficult to pronounce, could not be doubled. The liquids, palatals, sibilants and *w* and *y*, cannot, readily be doubled under any circumstances; and in Hebrew they were commonly not doubled when they were followed by a half-vowel merely. Resh is practically never doubled, e. g., וְיָדֵי for וְיָדֵי; מְלֵאזֵי for מְלֵאזֵי; וְיִשְׂאֵי for וְיִשְׂאֵי; הִרְרִים for הִרְרִים.

LESSON VII.

PECULIARITIES OF THE GUTTURALS.

The peculiarities of the gutturals arise from the physical difficulty, or impossibility, of pronouncing them. It is perfectly obvious, that if a sound cannot be uttered, it cannot be doubled. When the Hebrew Massoretes invented the system of signs which was meant to represent the language as it sounded to them, the gutturals \aleph and \beth had lost their sound entirely; η could not be pronounced at the end of a syllable; and θ could not be doubled. To preserve the roots and forms, and hence the meanings, the Hebrews have resorted to several devices, which are called by grammarians the peculiarities of gutturals.

> 1. When according to the general usage, the guttural should have been doubled, the vowel preceding it may be heightened, that is, changed from \imath to $\bar{\epsilon}$, from $\check{\alpha}$ to $\bar{\alpha}$ or $\acute{\epsilon}$, from \check{u} to \bar{o} . This change is said to be by way of *compensation*. Its purpose and effect is to preserve the form. Hence, the compensative vowels are unchangeable, i. e., exist, wherever the forms require them, e. g., the first vowel in מֵאֵן remains in מֵאֲנֶה , מֵאֲנֶתֶם , מֵאֲנֶתֶם ; so the Sere of the preformative in יִתְּבָאֵי , the $\bar{\alpha}$ in מֵאֲנֵי ; the $\acute{\epsilon}$ in הֶעֱנִי and הֶטְהַרֵי ; and the \bar{o} in גְּבֹהֶה and יִתְּאָלוּ .

Rem. In many cases, especially with Heth, the vowel is not heightened. Since, in such cases, the preceding vowel remains short in an unaccented open syllable, the consonant is said to be "implicitly doubled", e. g., גְּהֶם , בְּהֶן , בְּעֶר . ∴ *Syllable is "sharpened"*.

> 2. The easiest vowels to pronounce along with guttural sounds are $\check{\alpha}$ and $\bar{\alpha}$, which are consequently called the guttural vowels. This physiological fact accounts for the so-called preference of the gutturals for the vowel Pathah. This preference is obvious

(1) In the retention of original Pathahs, where in the absence of a guttural, the $\check{\alpha}$ has been changed to \imath or $\acute{\epsilon}$, or $\bar{\epsilon}$, e. g., יְהוּד but יְהוּדִי , בְּעֶר but בְּעֶרֶת , שְׁלַח but שְׁלַחֵי .

(2) In the adoption of \check{a} as the helping vowel instead of the more usual \check{e} , e. g. $\check{u}.\check{r}.\check{h}$.

> Rem. 1. Because of the difficulty of pronouncing a final guttural after a heterogeneous vowel (i. e. after \bar{e} , \bar{i} , \bar{o} , \bar{u}) a helping vowel Pathah is inserted before the Guttural. This Pathah is called Pathah *furtive*. It does not constitute a syllable, is purely euphonic, and *must* be pronounced between the long vowel and the guttural. It is employed with all the gutturals except Aleph, whose sound has become entirely quiescent, e. g., $\bar{r}.\bar{e}.\bar{u}.\bar{b}.\bar{u}.\bar{h}$, $\bar{g}.\bar{u}.\bar{h}$, $\bar{h}.\bar{u}.\bar{r}.\bar{u}.\bar{h}$; but $\bar{r}.\bar{u}.\bar{h}$, $\bar{g}.\bar{u}.\bar{h}$.

Rem. 2. Before a final guttural (except Aleph), the helping vowel is uniformly Pathah; after a medium guttural, it is always Pathah except in the case of the four words: $\bar{h}.\bar{u}.\bar{h}$, $\bar{h}.\bar{u}.\bar{h}$, $\bar{h}.\bar{u}.\bar{h}$ and $\bar{h}.\bar{u}.\bar{h}$. With final Aleph, we find $\bar{h}.\bar{u}.\bar{h}$ and $\bar{h}.\bar{u}.\bar{h}$.

Rem. 3. In the first syllable of a word, a Seghol is frequently employed, before or after a guttural, instead of a Hirik whether original, or attenuated from an original Pathah. In a sharpened syllable, however, the Hirik is found and, also, occasionally elsewhere, e. g., $\bar{h}.\bar{u}.\bar{h}$, $\bar{h}.\bar{u}.\bar{h}$, $\bar{h}.\bar{u}.\bar{h}$. But $\bar{h}.\bar{u}.\bar{h}$, $\bar{h}.\bar{u}.\bar{h}$, $\bar{h}.\bar{u}.\bar{h}$. $\bar{h}.\bar{u}.\bar{h}$. But $\bar{h}.\bar{u}.\bar{h}$, $\bar{h}.\bar{u}.\bar{h}$.

3. Instead of a half, or obscure, vowel denoted by Shewa, the gutturals are pronounced with a short vowel, either \check{a} , \check{i} , or \check{u} , denoted by the compound Shewas, e. g., $\check{u}.\check{r}.\check{h}$, $\check{u}.\check{r}.\check{h}$. See Lesson III 5.

In many cases, also, a guttural takes a compound Shewa instead of a simple silent Shewa. $\check{u}.\check{r}.\check{h}$, $\check{u}.\check{r}.\check{h}$.

Rem. 1. A compound Shewa coming before a vocal Shewa is changed into the corresponding short vowel, that is, \check{u} to \check{u} , \check{i} to \check{i} , and \check{a} to \check{a} . The vowel preceding this new vowel takes Methegh, e. g., $\check{u}.\check{r}.\check{h}$, $\check{u}.\check{r}.\check{h}$. This change into a short vowel is necessary, because you cannot have a vocal Shewa at the end of a syllable, nor two of them at the beginning of one. E. g., $\check{u}.\check{r}.\check{h}$, and $\check{u}.\check{r}.\check{h}$ are impossible, according to the rules for syllables.

Rem. 2. All the gutturals prefer Ḥateph-Pathah. But an Aleph when in the syllable with the tone, prefers Ḥateph-Seghol. In the case of אָרִי, אָנִי and אָנִי, the choice of the Ḥateph is determined by the original vowels ä and ü. When not in the tone syllable, Aleph also prefers Ḥateph-Pathah.

4. The Hebrews being unable to double *r*, have heightened the vowel preceding it, whenever the form required its doubling, e. g., בָּרָא, בָּרָא, בָּרָא.

Rem. On account of the difficulty of pronouncing *r*, the Hebrews frequently use ä before it, where the other letters except gutturals would have ě, or ı̄. Before a final *r* in an accented syllable, the original ä is heightened to é instead of ē in the case of רָבַר.

LESSON VIII.

The great

A. FEEBLENESS OF ALEPH AND HÊ.

*is the most tender
to quiesce*

> 1. At the end of a syllable, Aleph is commonly written to show the root, but is otherwise ordinarily treated as if non existent, i. e., it does not take a Shewa, nor a Pathah furtive, nor a Pathah before it; and the Begadhkefath letter after it are aspirated, e. g., בָּרָא, רָשָׁא, מְלֵאָתָּהּ.

Rem. 1. Final Aleph preceded by a Shewa is said to be *otiant*, e. g., גִּיּוֹא, נָרָא, חָטָא.

> Rem. 2. At the beginning of a syllable, Aleph retains its true consonantal force and is treated like any other guttural, e. g., גִּאָלִי, גִּאָל, אָמַר.

Rem. 3. In exceptional cases, Aleph at the end of syllables is treated like firm consonants and receives silent Shewa, e. g., נְאֻדָּר.

Rem. 4. In many cases, Aleph throws back its vowel to the preceding consonant, the Aleph then quiescing in its own vowel. Or, speaking perhaps more correctly, it is still written to show the root, but is ignored utterly as to sound, e. g., רָאָשִׁים for רָאָשִׁים, מְלֵאָכָה for מְלֵאָכָה.

Rem. 5. In like manner, also, Aleph sometimes throws back the half-vowel following it, so that it combines with a preceding short vowel to form â, ô, or ê. In the case of וְאֵדְנִי (and וְיֵהוּהָ which is pronounced *W'êdhônây*) the half-vowel is dropped and the Aleph quiesces in the preceding vowel, e. g., יֵאָכֵל for יֵאָכֵל; יֵאָצֵל for יֵאָצֵל; לֵאָמַר for לֵאָמַר.

Rem. 6. In a few cases, Aleph is dropped, or its place even taken by another vowel letter, e. g., אָמַר for אָמַר; רָאָם for רָאָם; מֵאָסַר for מֵאָסַר.

Rem. 7. In a few cases, Aleph has been employed apparently as a vowel letter; or superfluously, at the end of a word, perhaps in imitation of the Arabic usage, e. g., קָאָם (ordinarily קָם); הֵלְכָאָם ordinarily without Aleph.

2. Hê is always treated as a consonant, except at the end of a word. At the end of a word, it is usually nothing but a vowel letter; but, when it is used as a consonant, it takes a point in it called Mappik. Final Hê is a consonant only when a radical, or when it represents the suffix "her", e. g., מֵלְכָהּ, גֵּלָהּ, גֵּלָהּ, גֵּלָהּ. But מֵלְכָהּ, גֵּבְהָ, מֵלְכָהּ.

Rem. 1. The Hê of the article after the inseparable prepositions, and the Hê of the Hiphil, Hophal, Niph'al, and Hithpael, stems of the verb after preformatives, throw back their vowel and are dropped, or absorbed, e. g., בָּנָן for בָּנָן; יֵהֲקָטִיל for יֵהֲקָטִיל; יֵהֲקָטִיל for יֵהֲקָטִיל.

Rem. 2. The Hê of the 3rd. masc. sing. pronominal suffix is usually dropped, the preceding ă and the following û being contracted to ô. The Hê of the suffix of the 3rd. plural masc. and fem. is often absorbed, or dropped, e. g., מֵלְכָוּ for mälkähû; מֵלְכָם for mälkähem.

Rem. 3. In a few cases, the original Wau or Yodh remains at the end of the word, e. g., גָּלוּ for the more common גָּלָהּ; הֲבִי for the more common הֲבָהּ.

Rem. 4. In a few other cases, apparently through Aramaic influence, the vowel letter Hê is supplanted by Aleph, e. g., שָׁנָא for the ordinary שָׁנָה from שָׁנָה.

The great

B. FEEBLENESS OF WAU AND YODH.

*is that the contract
to form long vowels*

> 1. At the beginning of a word, Wau nearly always is changed into Yodh, e. g., יָרָד, יָלַד.

Rem. This Yodh derived from an original Wau, often remains even when not at the beginning of the word, e. g., יוֹרֵשׁ for יָרֵשׁ; יוֹלֵד, for יָלֵד.

2. After an inseparable preposition, or a Wau conjunctive, a vowelless Yodh contracts with a preceding Hirik to form î.

3. When occurring as a radical at the end of a word, two cases occur (1), Wau and Yodh are usually rejected, their place being taken by the vowel letter Hê, but (2) occasionally, Wau and Yodh remain being changed into the corresponding vowels ו and י.

4. At the beginning or end of a syllable in the middle of a word, Wau and Yodh are commonly contracted with the vowel of the syllable to which they belong, so that the contractions of *w* and *y* may be tabulated as follows:

| | | | | | | | |
|-----|---|---|-------|----------|---------------|--------------|-----------|
| ăw | = | ô | as in | יוֹם | from | yăwm. | |
| âw | = | ô | as in | גָּלוּ | from | gălâw. | |
| wă | = | ô | as in | נָקוּם | from | năkwăm. | |
| ăwâ | = | ô | as in | קוּם | from | kăwâm. | |
| ăwă | = | ô | as in | הִקְוּם | from | hikkăwăm. | |
| ăy | = | { | ê | as in | סוּסַי | from | sūsăy. |
| | | { | é | as in | תַּגְּלַיְנָה | from | tăglăyna. |
| ăyâ | = | ô | as in | שׁוּם | from | săyâm. | |
| âyî | = | â | as in | שׂוּם | from | săyim. | |
| yî | = | î | as in | יְשׂוּם | from | yăsyîm. | |
| yî | = | î | as in | יְשׂוּם | from | yăsyîm. | |
| ÿy | = | î | as in | דִּינ | from | dîyn. | |
| wî | = | î | as in | יְקוּם | from | yăkwîm. | |
| ÿw | = | î | as in | יְרָא | from | yîwră. | |
| űw | = | û | as in | שׁוּר | from | şŭwr. | |
| wű | = | û | as in | יְקוּם | from | yăkwűm. | |
| ăwû | = | û | as in | גָּלוּ | from | galăwû. | |
| űwû | = | û | as in | יַגְּלוּ | from | yaglűwû (?). | |

LESSON IX.

THE TONE.

>1. Commonly, the tone is upon the ultimate.

> Sometimes, however, it is upon the penult; but never upon the antepenult, e. g., קָטַל, דָּבַר, מָלַךְ, זָעַר.

Rem. 1. When a closed penult is accented, the ultimate must be open. When a closed ultimate is unaccented the penult must be open, e. g., מָלַךְ קָלוֹ אֲרָצָה יָגַל.

Rem. 2. Waw conversive, followed by the Imperfect, occasionally draws the accent from the ultimate to the penult, e. g., וַיֹּאמֶר, וַיִּלְחָם, וַיָּקָם, וַיֵּשֶׁם, וַיִּלְךָ.

Rem. 3. a. A word usually accented on the ultimate, when it happens to be in close connection with a following word accented on the penult, sometimes throws its own accent back to its penult. In such cases, the vowel of the final closed syllable is commonly shortened; except in case of *Şere*, which should, however, receive a *Methegh*. Wherever a *Makkef* is inserted between the two words, the accent is always thrown back. (Compare V. 2 and VI. 2 above). See e, f.

b. Whenever the second word is an accented monosyllable connected with the preceding word by *Makkef*, the accent of the first word is thrown back to the ultimate. See h.

2. In pause, that is, at the end of a sentence, the vowel of the tone syllable, if short, is heightened. See k.

Rem. 1 a. This heightening is usually based upon the original short vowel, i. e. *ă* becomes *ā* or *é*, *ũ* becomes *ō*, and *ı̄* becomes *ē*, e. g., קָטַל from קָטַל; יָקַטְלוּ from יָקַטְלוּ; מָלַא from מָלַא; אָרַץ from אָרַץ; פָּרַי from פָּרַי; יִתְהַלֵּךְ from יִתְהַלֵּךְ. See m, s.

b. But sometimes the *ē* is heightened, from an *ı̄* attenuated from an original *ă*, e. g., דָּבַר from דָּבַר.

c. Exceptionally, as in the case of אֲרָבַע the original short vowel remains unheightened. See l.

The pause is the ultimate tone, the other where you have an ultimate syllable at end of sentence

Rem. 2. In pause, קָב becomes קֶב ; לָךְ , לֶךְ ; and אֶתְךָ אֶתְךָ . See n.

Rem. 3. In pause, the accent is often changed from the ultimate to the penult, e. g., אֶתְּהָה becomes הֶתְהָה ; or conversely, from the penult to the ultimate, e. g., וַיִּלְךְ becomes וַיִּלְךְ . See o. p.

Rem. 4. Sometimes an original consonant, as well as vowel (the latter heightened), is retained or resumed in pause, e. g., בָּעֵי from original בַּעֵי for later בָּעֵי . See t.

Rem. 5. Singular is the reading שְׁכַלְתִּי in pause for שְׁכַלְתִּי from original שְׁכַלְתִּי . Perhaps, there was, also, an original form שְׁכַלְתִּי , which would in pause properly become שְׁכַלְתִּי . See u.

Rem. 6. An ä preceding a Heth with Kames is heightened to Seghol . Thus אֶחֱי becomes in pause אֶחֱי ; וַיִּנְחַם becomes וַיִּנְחַם . See v.

LESSON X. *Of which lesson III*

THE CHARACTER OF THE VOWELS.

A. GENERAL REMARKS.

The original vowels in Hebrew seem to have been only six in number and all pure. They were ä , ı , ü , and â , î , û , pronounced as the vowels of at, it, but and bää , ēen , and shöö . These original pure vowels were liable to the following changes.

1. Obscuring. This is the term employed to denote the change of the original pure ä or ı to e , ü to ö ; and ää to â or ô .

2. Attenuation, which denote the change of original ä to ı , e. g., יִקְטַל from יִקְטַל .

3. Heightening which denote the change of original ä to ā or é ; of original ü to ō ; and of original ı to ē . e. g. אֶרֶץ , אֶרֶץ ; יִקְטַל , יִקְטַל ; אֶם , אֶם . This heightening involves obscuring and lengthening.

Hebrew is an attempt at phonetic spelling

4 Lowering is the opposite of heightening and involves obscuring and shortening of the original pure short vowels, until they become indistinguishable one from another. This obscure vowel is represented by Shewa. It may be compared to the obscure vowel of Webster's Dictionary, e. g., דָּבַר from דָּבַר , יִקְטְלוּ from יִקְטְלוּ , יִתְּנוּ from יִתְּנוּ .

5. Shortening, which denotes the change from \bar{e} to \check{e} , and from \bar{o} to \check{o} , e. g., קָטַל from קָטַל ; בָּקַר from בָּקַר .

6. Contraction which denote the change resulting from the union of two vowels with one another, or of a vowel with Wau or Yodh, so as to produce one long pure or impure sound, e. g., יָוֵם , becomes יָוֵם ; עֵין , עֵין ; יָאֵמַר , יָאֵמַר etc.

7. Lengthening would denote the prolongation of a pure sound without the obscuring of it. No examples of this are found in Hebrew, unless we find one in the long \bar{i} of the Hiphil coming from an \check{i} attenuated from an original \check{a} . Thus, הִקְטִיל , הִקְטִיל , הִקְטִיל .

8. Reversion denotes the return of an obscured, attenuated, heightened, lowered, shortened, or contracted vowel to the original vowel of the form, e. g., in דָּבַר we find the original \check{a} under the second radical instead of the heightened \bar{a} of דָּבַר , in כָּלָם we have the original \check{u} instead of the heightened \bar{o} of כָּל , or the obscured \check{o} of כָּל .

B. SPECIAL TREATMENT.

1. Original $\check{a}\check{a}$ (pronounced like *aa* in *baa*), sometimes becomes obscured to \hat{a} (pronounced like *a* in *all*) as in בָּתֵּב ; but nearly always, it has been further obscured to \hat{o} (pronounced like *o* in *note*), e. g., the \hat{o} of קָטַל , נָקַטַל , מְזִמּוֹר , etc.

2. Original \hat{u} remains unchangeable, e. g., קָטַל .

3. Original \hat{i} remains unchanged, e. g., צִדִּיק .

4. Original \check{a} (1) remains, as in the ultimate of קָטַל and בָּרַךְ , and in the penult of נִחַל and צִדִּיק ; or,

(2) It is heightened to \bar{a} , as in the penult of קָטַל , and in the ultimate and penultimate of דָּבַר and קָטַלָם ; or to \acute{e} , as in the penult of מִלֵּךְ and יִדְכֶם (?) and פָּרִי .

(3) It is lowered to the half-vowel as with the first radical of דָּבַר (from דְּבַר) and of קָטַל (from קָטַל) and with the second radical of יָרָא (from יִרְאֵי) and of דְּבָרִי (from דְּבַרִּי).

(4) It is attenuated to Ĥiriq, as in the penultimate of קָטַל, יָפֶן, and יָקַטַל. It is attenuated and then heightened as in the ultimate of קָטַל.

(5) It is contracted to ô, as in יוֹם from יוּם; or to ê, as in עֵינַי from עֵינֵי. An ô from contraction occasionally is changed further into û as in נְקוּמוֹתָ from נְקוּם.

(6) It is attenuated to ʔ, then heightened to ē, and then shortened to ě, as in וַיִּלֶּךְ. This may be called a case of obscuration.

5. Original i (1) remains as in the penult of סִפְרוֹ and of אֵיבָרָה.

(2) Is heightened to ē, as in the penult of סִפֵּר and the ultimate of יִמֵּן.

(3) Is lowered to the half-vowel, as under the first radical of סִפְרִים, and under the second radical of יִמְנוּ.

(4) Is obscured into Seghol in תָּוֶן-תָּוֶן and חֶלְקֵי. This obscuration of i takes place also, when the i has been attenuated from an original ĩ, as in the penult of קָטַלְכֶם.

(5) Is contracted with y to form î, as in דִּין from *dīyn*, יָשִׁים from *yāsīim*; and with w to form î, as in יָקִים from *yākwīm*.

6. Original ũ (1) remains, as in the penult of שְׁלַחַן, קָטַל, and קָבָה.

(2) Is heightened to ō, as in יָקַטַל from יָקַטַל; קָרַשׁ from יָקַרַשׁ; בָּרַךְ from בָּרַךְ; פָּעַל from פָּעַל.

(3) Is lowered to the half-vowel, as in יָקַטַלוּ from yāktūlū.

(4) Is obscured to ɔ, as in יָקַטַלְהֶם, יָבִלְהֶם, בָּלֶ.

(5) Is contracted with w to form û, as in סוּם from סוּם; יָקוּם from יָקוּם etc.

(4) Very seldom, an original \ddot{u} have been heightened before the tone into \bar{o} , as in בָּרֶךְ.

Rem. In cases such as בָּרַךְ, בָּרַךְ, and בָּרַךְ, the vowel before the tone has been heightened to preserve the form, inasmuch as the r cannot be doubled. In all such cases the heightened vowel remains unchanged in the inflection of the particular form, which it helps to constitute. For example, בָּרַךְ, בָּרַכְוּ, בָּרַכְוָה, בָּרַכְוָה; בָּרַכְוָה, בָּרַכְוָה; בָּרַכְוָה, בָּרַכְוָה; בָּרַכְוָה, בָּרַכְוָה. So in nouns פָּרַשׁ (form קָטַל), חָרְבָה (from קָטַל), רָעָה (form קָלָה), and שְׁחָרִים (for שְׁחָרִים).

LESSON XI.

CHANGES OF CONSONANTS.

1. Nun at the end of the first syllable of a word is assimilated to the first letter of the following syllable, which is thus doubled. The doubling is, of course, denoted by Dagesh forte.

Rem. 1. The Nun of the preposition מִן is often assimilated to the first letter of the word following it, e. g., מִקּוֹל.

Rem. 2. When the first syllable ends in Nun, because of an inseparable preposition, the Nun is not assimilated, e. g., לְגַגְנִי לְגַדִּיר.

Rem. 3. When the Nun is followed by a guttural, or r, which cannot be doubled, the Nun may either remain, or be dropped, and the vowel before it heightened. This vowel will then be unchangeable in the further inflection of the form, e. g., נָתַתִּי; נָתַתִּי; מִן־הַבּוֹר; מִחֲקִי.

Rem. 4. Occasionally, also, before other consonants, especially dentals, Nun is unassimilated, e. g., נִבְטַר.

Rem. 5. In the verb נָתַן to give, the last Nun, when it ends the penultimate syllable is assimilated to the first letter of the ultimate, e. g., נָתַתִּי for נָתַתִּי.

Rem. 6. Where Nun at the end of a syllable precedes a Nun at the beginning of a syllable of the same word,

the Nun is written but once, its doubling being denoted by Dagesh *forte*, e. g., נָתַנּוּ.

Rem. 7. In the Imperfect Kal of the verb לָקַח *to take*, the Lamedh is assimilated, when at the end of a syllable, exactly as the Nun of Pê Nun verbs, e. g., יִקְחוּ, יִקַּח.

2. Tau, also, is sometimes assimilated to the following letter, especially when that letter is a dental. In אחת *one*, the ט of אַחַדְתָּ has been dropped before the following ת.

When two Taus come together in inflection, one only is written and receives Dagesh *forte*, e. g., בְּרַתִּי for בְּרַתַּי.

3. In a few cases, Hê is said to be assimilated backwards, i. e., to the letter preceding it, e. g., in קָטַלְתָּהוּ for קָטַלְתָּהוּ; תִּקְטַלְגֵּהוּ for תִּקְטַלְגֵּהוּ.

4. Such letters as Aleph, Yodh (Wau), Lamedh, and Nun, are sometimes dropped, when they would have but a half vowel after them, e. g., נָהַנּוּ for אָנְהַנּוּ; יָדַע for יָדַעַ; קָח for לָקַח; גָּשׁ for גָּשׁ; עָרָה for וְעָרָה.

5. a. The vowel of the weak letter Aleph is frequently thrown back on the letter which precedes it, the Aleph quiescing, e. g., לִקְרַאת for לִקְרַאת.

b. In like manner Hê, when it represents the article, or a preformative of the verb, throws back its vowel and disappears altogether, e. g., לְהַמְלִיךָ for לְהַמְלִיךָ; and יִקְטִיל for יִהְקְטִיל. Radical Hê probably never thus disappears, not even in Is. 52:14.

c. When Aleph is written and neither preceded nor followed by a vowel, it is said to be otiant. It serves in such cases to show the root, e. g., נִיָּא, חֲטָא, וְנִירָא.

d. Sometimes an Aleph is prefixed, especially before sibilants, to help us to pronounce the word, e. g., אֶזְרִיעַ instead of זְרִיעַ. This Aleph is called prosthetic Aleph. Compare the prefixed Alpha of the Ionic dialect in Greek and the Aleph prosthetic of the Arabic.

X 6. When the Tau of the Hithpael stem comes before a sibilant, the two letters are transposed. When the sibilant is Šadhe, the Tau is not merely transposed but

is changed to Teth. See n and Etymology, Lessons X and XII.

Rem. In the only case, where a verb beginning with Zain occurs in the Hithpael in Hebrew, the Tau is assimilated and the Zain doubled.

LESSON XII.

THE RISE OF NEW VOWELS AND SYLLABLES.

1. When a particle with Shewa is prefixed to a word whose first radical has a simple Shewa, the particle commonly takes a Hiriq, so as to enable us to pronounce the syllable; since three consonants cannot occur at the beginning of a syllable, e. g., לְבָנִי.

Rem. 1. If the first letter of the word was an unvowelled Yodh, the Yodh loses its Shewa and quiesces in the preceding Hiriq, e. g., בְּיָמֵי, וַיְהִי.

Rem. 2. Sometimes, after the preposition Lamedh, the first consonant of the word loses its half-vowel, the syllable beginning with Lamedh thus becoming closed, e. g., לְשַׁפֵּךְ, לְתַפֵּשׂ.

2. When the first syllable of a word begins with a guttural with a compound Shewa, the inseparable particle takes the corresponding short vowel, e. g., גִּזְרֵי, לְאָכַל, בְּעֵנִי.

Rem. 1. Sometimes, in such cases, the particle seems to have taken (or retained) the vowel corresponding to the compound Shewa, and then the compound Shewa has been changed to a silent one, e. g., in לְאָסֵר. So, often, with preformatives, e. g., בְּהִפְסֵךְ, בְּהִסְכֵּר, בְּהִתְוֹם.

Rem. 2. To be noted are the verbs הָיָה *to be* and חָיָה *to live*, the first consonant of whose root is wont to close the first syllable after a prefix of any kind, e. g., לְהָיִיתָ, לְחָיִיתָ. This is true in the case of these two verbs after preformatives as well as after prefixes, e. g.,

In case of inseparable preposition
 X If the 2nd vowel is a simple Shewa, the 1st vowel is a Hiriq, and the 2nd vowel is a Hiriq, the 1st vowel is a Hiriq, and the 2nd vowel is a Hiriq.

יְהִי, יִהְיֶה. The Methegh in these instances denotes that the syllable is closed. See V, 2, Rem. 3 (5) above.

3. When a compound Shewa would come before another Shewa, it is changed to the corresponding short vowel. See c. The reason for this is that a vocal Shewa cannot end a syllable, nor two Shewas begin one.

4. At the end of a word, we sometimes find two consonants ending apparently the syllable. The second of these consonants is nearly always ב, ג, ד, כ, ק, ת, or ט. (פ is found once, to wit, in Prov. 30:6). It is open to discussion whether the latter of the Shewas is vocal, or silent. It seems impossible to pronounce the last consonant without a short vowel sound after it, somewhat like the final *e muet* in French. See d.

5. Generally, however, a so-called helping vowel is inserted between two final unvowelled consonants. This vowel is always short and is ordinarily Seghol. But note,

(1) When one of the two consonants is a guttural, the helping vowel is Pathah, e. g., יָזַר, קָמַח.

(2) When one of the two consonants is Yodh, the helping vowel is Hiriq, e. g., לָיִן. When the second of the two consonants is Yodh, the Hiriq contracts with it as in פָּרִי for פָּרִי.

(3) When the last consonant of the word is Wau, the helping vowel is ũ, which combines with the Wau to form Shureq, e. g., בָּרוּי.

Rem. In the second feminine singular of the perfect of a verb, whose last radical is a guttural, a helping Pathah is inserted after the guttural before the sufformative ה. This Pathah does not aspirate the following ה. It is doubtful, whether the Dagesh of this Tau is Dagesh *lene* or Dagesh *forte*, e. g., שָׁמַעְתָּ.

d. Before an unvowelled Yodh, the preposition receives a Hiriq in which the Yodh quiesces, and in consequence drops its Shewa, e. g., בְּיָמֵי.

e. When אֶל־הֵיִם is preceded by an inseparable preposition, the preposition takes Sere; in which the Aleph quiesces, e. g., בְּאֶל־הֵיִם, לְאֶל־הֵיִם, לְאֶל־הֵיִם, Lamedh, in like manner, takes Sere before אָמַר and we get לְאָמַר.

f. Immediately before an accented syllable, the prepositions sometimes receive a pretonic Qames, e. g., לְלֵכֶת, לְהֵם.

g. Before the interrogative מַה *what?*, ב and פ receive Pathah and the מ is doubled; but ל takes Qames and the מ is doubled, e. g., לְמַה, בְּמַה.

h. Before אֲרֵנִי *Lord*, the prepositions ב, כ, and ל take Pathah in which Aleph quiesces, e. g., לְאֲרֵנִי. The tetragrammaton יְהוָה takes the same pointing, but is read as if אֲרֵנִי. After מִן, we have מִן־אֲרֵנִי and מִן־יְהוָה, or מִיְהוָה.

2. THE CONJUNCTION WAU.

(1) The conjunction Wau *and* is ordinarily pronounced with a half-vowel, which is denoted by Shewa, e. g., וְאָמַר.

(2) But before a guttural with a compound Shewa, it takes the corresponding short vowel, e. g., וְחָלִי, וְאָנִי, וְאָבִל.

Rem. 1. But before אֶל־הֵיִם, Wau takes Sere, in which the Aleph quiesces, thus resulting in וְאֶל־הֵיִם. Before אֲרֵנִי, the Wau receives Pathah in which the Aleph quiesces, thus resulting in וְאֲרֵנִי (and וְיְהוָה).

Rem. 2. When a guttural after Wau receives a silent Shewa, the Wau takes the vowel corresponding to the compound Shewa which the guttural would regularly have received, e. g., וְהִנֵּה instead of וְהִינֵה.

(3) Before a consonant with a half-vowel, and also before the labials, Wau becomes Shureq, i. e. w is changed to ū, because the latter is more easy to pronounce, e. g., וְבִין, וְיָמִן, וְיָפֶן, וְלִבֵּל.

(4) Before an unvowelled Yodh, the conjunction receives a Hiriq, in which the Yodh quiesces, or rather, with which it contracts to form î, e. g., וְיָהִי for וְיְהִי.

The Wau receives Hiriq, also, before some forms of הַיָּה to be, e. g., וְהָיִ, see Lesson XLVI.

(5) Before the accented syllable, even when it begins with a labial, the Wau often receives a pretonic Qames, e. g., וְיָשִׁי, וְיָשָׁע, וְיָשָׁה, וְיָשָׁה, וְיָשָׁה.

3. THE ARTICLE.

(1) The definite article Hê, which perhaps is derived from an original *Hal*, takes ordinarily the vowel Pathah, the following consonant being doubled, perhaps on account of the assimilated *l* of the original *Hal*, e. g., הַמְּלֶכֶּה.

(2) When, however, the consonant following the article has a half-vowel after it (denoted, of course, by Shewa), it is frequently not doubled, especially if this consonant be Yodh, or one of the liquids *l*, *m*, or *n*, e. g., הַיְּיָקוּם, הַיְּנִבְלָה, הַיְּמְלֵאכָה, הַיְּלְאָמִים.

Rem. When followed by ה or ע, an unvowelled Yodh, or Mem, is doubled, e. g., הַיְּהוּדִים, הַיְּעָרִים, הַיְּמַעֲיֵל, הַיְּמַהוּמָה. Mem is doubled, also, in many other cases, e. g., הַיְּמַאֲרוֹת, הַיְּמַקְמוֹת, הַיְּמַלְכִים. Lamedh, also, is doubled in הַיְּלְשָׁבוֹת.

(3) Before the gutturals and Resh, which cannot be doubled, the article takes the following pointings.

a. Before Aleph and Resh, the Pathah is always heightened to Qames, e. g., הַיְּאָהָם, הַיְּרִנְגָל, הַיְּאָבָרִים, הַיְּרַפְּאִים.

b. Before Hê, there are three usages.

1. Pathah commonly remains, e. g., הַיְּהוּא, הַיְּהֻבָּל.

2. Pathah is heightened to Qames, e. g., הַיְּהָהָר, הַיְּהָהָה, הַיְּהָהָה.

3. Pathah is heightened to Seghol, but only when the Hê following the article is followed by a pretonic Qames, e. g., הַיְּהֻמֹּן, הַיְּהֻרָר, הַיְּהֻלִים.

c. Before Hêth, there are, also, three usages.

1. Pathah commonly remains, e. g., הַיְּתָבָה, הַיְּתָבָה, הַיְּתָבָה.

2. Pathah is heightened to Qames (very infrequent), e. g., הַיְּתִי.

3. Pathah is heightened to Seghol, but only when the Hêth has Qames, or Hatêf-Qames, e. g., הַיְּתֻשׁ, הַיְּתֻשׁ.

הַתְּרִבּוֹת, הַחֲלִי, הַחֵי (pausal form for הַחֵי), הַחֲרִב (pausal form for הַחֲרִב).

d. Before Ayin, there are two usages.

1. Ordinarily Pathah is heightened to Qames, e. g., הַעֲצָב.

2. But when the Ayin is followed by pretonic Qames, the Pathah is heightened to Seghol, e. g., הַעֲפֹר, הַעֲנֹן, הַעֲרִים.

(4) When preceded by the article, the vowel or half-vowel of the first radical of the following six words becomes Qames, to wit: אֶרֶץ *earth* (from original אָרֶץ, הַר *mountain*, אֶם *people*, בֶּר *young bull*, חַג *pilgrimage*, and אֲרוֹן *ark*, become respectively הָאֶרֶץ, הַהָר, הָאֶם, הַבֶּר, הַחַג, and הָאֲרוֹן.

(5) When the inseparable prepositions precede a word with the article, they assume the pointing of the article, the *Hê* being dropped, e. g., בְּמִלָּהּ, בְּאֶרֶץ, בְּעֶפְרַיִם, בְּכַפְּרִים.

Note 1. The interrogative מַה takes the pointings of the article, to wit:

1. Before most letters, it is pointed מַה, being followed by Makkef and the next letter taking Dagesh forte, e. g., מַה-יִקְרָא, מַה-לָּךְ.

2. Before Aleph, Hê, Ayin and Resh it takes Qames, e. g., מַה אָמַר; מַה-הָעֲרִבּוֹן; מַה עָשָׂה; מַה רָאָה.

Note 2. The Wau conversive with the Imperfect takes the pointings of the article.

1. Usually Pathah followed by Dagesh forte, e. g., וַיִּקְטַל, וַתִּקְטַל, וַיִּקְטַל.

2. But before the Aleph of the first person singular the Pathah is heightened to Qames, e. g., וַאֲקַטַל, וַאֲקַטַל.

3. But when Yodh, or Nun, loses its vowel and has nothing but a half-vowel, the Dagesh is dropped, e. g., וַיְהִי, וַיִּקְטַל, וַיִּבֵּל, וַיִּקְמָהוּ, וַיִּקְטַל.

see *Prædication* p. 11.

LESSON II.

THE PERSONAL PRONOUNS.

1. In pause, לְנִי throws the accent back to the penult; אֲנִי changes the Hataph-Pathah to an accented \bar{a} ; אַתָּה throws the accent to the penult and heightens the \check{a} to \bar{a} ; אָנֹכִי heightens \check{a} to \bar{a} ; and נִהְיֶנּוּ and אֲנִינִי heighten the \check{a} of the penult to \bar{a} .

See tables at end of the book.

2. Shortened forms of the personal pronouns are commonly employed for the genitive and accusative, i. e. for what we call the possessive and objective pronouns. These forms are affixed to the end of the noun, or verb, and are called pronominal suffixes, or simply suffixes. In general, the suffixes for verb and noun are the same, except for the first person singular. The connection between suffixes and independent pronouns is obvious, except in the second person where t changes into k .

3. Note that some of the pronouns have two forms.

INFLECTION OF THE NOUN.

A. GENERAL REMARKS.

1. The *noun* in Hebrew has three numbers, singular, dual, and plural, e. g., יָד *hand*, יָדַי *two hands*, יָדוֹת *hands*.

Rem. The adjective has no dual. When the noun is dual the adjective is plural, e. g., $\text{הַרְגְּלַיִם הַטּוֹבוֹת}$ *the two good feet*.

2. Nouns and adjectives have two genders, — masculine and feminine, e. g. טוֹב *good*, fem. טוֹבָה ; מֶלֶךְ *king*, fem. מַלְכָּה *queen*; masc. plur., טוֹבִים , fem. plur., טוֹבוֹת .

3. Nouns and adjectives have two forms, called the absolute state and the construct state. The absolute state, only, may stand alone, or take the article, e. g., מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*, מְלָכִים *kings*, הַמְּלָכִים *the kings*.

The noun in the construct never takes the article and is always followed immediately by another noun in what

we would call the genitive case, e. g., מֶלֶךְ הָעִיר *the king of the city*; מְלָכֵי הָאָרֶץ *the kings of the land*.

From the very nature and use of the noun in the construct state, it is always as short as possible, i. e., as short as the possible changes of the Hebrew vowels by way of lowering, attenuating, contraction, and reversion, (See Orthography Lesson X above) will allow. In accordance with the laws of pronunciation, of derivation, of accent and of the syllable, e. g., קָבַר, קָבְרִי, קְבֹרָה, גָּדוֹל, גְּדוֹלָת, גְּדוּלוֹת, are all as short as they can be, and get accents, syllables, laws of vowel changes, and forms of noun are all preserved intact. Nouns accented on the penult like מְלָכָה are no exception to this rule, since the final vowel is inserted merely to assist in the pronunciation and the *ä* is heightened with the accent to *é*. קָטַל is no exception, since you cannot have a short vowel, other than *ä*, in the ultimate.

4. Naturally long vowels, (that is, those which were originally long, or those which have been contracted) remain unchanged in inflection. But any vowel which was originally short is subject to changes caused by heightening, lowering, attenuation, obscuration, reversion, or contraction.

5. There are no endings for the masculine singular. In the masculine plural the endings are יִם for the absolute state and יֵ for the construct.

For the feminine singular the endings are הַ for the absolute state and תַּ for the construct. In the feminine plural the ending is ותַּ for both states. e. g. טוֹב, טוֹבוֹ; טוֹבוֹת, טוֹבוֹתַי; טוֹבָה, טוֹבָתַי; טוֹבוֹת, טוֹבוֹתַי.

6. In connecting the suffixes with the singular noun two different union vowels are employed, to wit: *ı̄* and *ä*. The former appears heightened into *ē* in סוֹסֶה and סוֹסְנֵי, סוֹסֶתֶךָ and סוֹסֶתְנֵי; and contracted into *ı̄* in סוֹסֵי, סוֹסֵי, סוֹסֵי. The latter in its heightened forms in סוֹסֶם, סוֹסֶן and in the pausal form סוֹסֶה; in its lowered form in סוֹסֶם, סוֹסֶם, סוֹסֶם; and in its contracted form in סוֹסֵם from סוֹסְהוּ, and סוֹסֵה from סוֹסְהָה. So, also, in סוֹסֶתֶם etc., סוֹסֶתְכֶם etc.

Rem. The feminine singular simply places ה between the masculine form and the suffixes, the א remaining before כָּם and כֶּן, the so called grave suffixes, and being heightened to ā elsewhere.

7. The original form of the construct plural masculine ending was יַ, contracted later into יִ. This original יַ remains before ה, a helping vowel Hiriq being given to the Yodh, e. g., סוֹפְיָה. But, before the other suffixes יַ is contracted into יִ, as before נוּ, כָּם, כֶּן, הָם, and הֶן; or to י, as before הָ and הֶ; or יַ, as in סוֹפְיָה for סוֹפְיָי; or, into יוּ, as in סוֹפְיָיו from סוֹפְיָיו from סוֹפְיָהוּ.

8. The feminine plural inserts the construct ending of the masculine between it and the suffixes with the same contractions and results, as if it were the masculine, e. g., סוֹפְיָתָיו, סוֹפְיָתָיָם, סוֹפְיָתָיָהּ.

B. SPECIAL REMARKS.

1. To many forms of words ending in vowels, the suffixes are appended directly.

2. Sometimes, הוּ was joined with the noun by means of Šere, in which case no contraction takes place, e. g., אוֹרְהוּ, מִינְהוּ.

3. The following unusual forms are to be noted: הֵ written instead of הִ; נוּ, for נוּ, as in כְּלָנוּ; הָם for הֶם; and יָהּ for יָהּ.

LESSON III.

THE INFLECTION OF UNCHANGEABLE NOUNS.

A B MASCULINE.

1. By an unchangeable masculine noun is meant one whose absolute singular form remains unchanged before all endings.

Rem. 1. In a few cases, where the singular of the noun is unchangeable, the plural in use has been formed from an earlier uncontracted form or possibly from another singular, e. g., שׁוּר contracted from שׁוּרָה, plural שׁוּרִים; עֵיר, עֵרִים.

2. One may treat as unchangeable

(1) All monosyllables having in the absolute singular an *î*, or an *û*; and those in *a*, *e* and *o* which are derived from roots whose second radical is *Wau*, or *Yodh*, e. g., *ריב*, *תויץ*, *קם*, *ערד*, *תיל* and *סוף*. Also forms like *בְּסִיל*, *בְּרוּב*, *בְּכוּר*, whose first radical was originally *î* or *û*. Also *זָאב* *wolf*.

Rem. The plural of some nouns with a masculine form has the feminine form, e. g., *הוֹיֹצוֹת*, *רוֹחוֹת*; *רוֹחַ*, *הוֹיֹצוֹת*; *רוֹחַ*, *רוֹחוֹת*. Whether the noun in such cases is really masculine, or feminine, can be determined only by observing whether the verbs and adjectives agreeing with it are masculine or feminine, e. g., *הִרְחוֹתוּ* *הַמְּזוּבוֹת*; *הִמְאַזְרוּ* *הַתְּגִלִּים*; but *הִרְחוֹתוּ* *הַמְּזוּבוֹת*.

(2) Dissyllables, having a naturally long vowel in the ultimate and the first syllable closed, e. g., *מִלּוֹן*, *גְּבוּר*, *צְדִיק*, *עֲמוּד*, *מִלְקָח*, *מִזְמוֹר*, *אֶחָדוֹן*, *רֵאשׁוֹן*, *אֶבְיוֹן*, *טַבַּחַת*, *בְּקוּד*, *עֲמוּד*, *מִישֵׁר*.

Rem. When the second radical of such forms was a guttural, or *Resh*, the preceding vowel is heightened and remains unchangeable, e. g., *פְּרִישׁ*, *פְּרִים*, plural *פְּרִישִׁים* and *פְּרִימִים*.

(3) Words ending in a guttural take compound *Shewa* prefore *ה*, *כ* and *נ*, e. g., *רוֹתֵךְ*, *רֵעֵךְ*, *בְּרִיתְכֶם*, *טַבַּחְתֶּךָ*. In pause, *רוֹתֵךְ* etc.

Rem. 1. Ability to tell whether a final *a* or *o* is unchangeable will only come in two ways (1) by a knowledge of the original noun form and (2) by observation of the actual use. A thorough knowledge of the first of these ways comes only from a study of comparative Semitics; a knowledge of the second can be gained from a good Hebrew concordance, provided that the Bible happens to contain a form, like the construct plural, which commonly requires a change. With all the means at our disposal, there is still room at times for doubt.

Rem. 2. In the adjective *רַע* the vowel is heightened to *ַ* before all endings, e. g., *רַעִים*.

C D FEMININE.

1. By an unchangeable feminine noun is meant one which changes the sufformative of gender only in inflection, e. g., ה, —סוים, ת, —סוים, ות, —סוים.

Rem. 1. In the case of the singular of the noun before the suffixes, the original feminine ending ת is retained before כם and בן, the *ä* being heightened to *ā* before all other suffixes, e. g., סויםתְּכֶם, but סויםתּוּ.

Rem. 2. The feminine plural of these nouns is unchangeable for all states and in all inflections, e. g., סויםות, סויםותיִם, סויםותיִן.

2. Among unchangeable feminine nouns may be reckoned the following:

(1) The feminine forms of all unchangeable masculine forms, e. g., קָמָה, מָתָה, טוֹבָה, סוּסָה, שִׁירָה, צְדִיקָה, הָרְבָּה (härräväh טְבִיקָה), חַבִּירָה, אֵימָה (from אֵימָה).

(2) Those whose second radical is doubled before the feminine ending, e. g., בָּלָה, זָמָה, חָקָה, מָסָלָה, תָּהָלָה.

Rem. When the second radical is a guttural, or Resh, the preceding consonant takes a heightened unchangeable vowel, e. g., צָרָה, מְעַרָה.

(3) Those whose third radical is doubled before endings in order to preserve the original form, e. g., עֲמִיקָה, קָמְטָה, קְלָמָה.

Rem. When the third radical is a guttural, the preceding vowel is heightened and unchangeable, e. g., גְּבִיָּה.

(4) All additional dissyllables whose penult is unchangeable, e. g., גְּדוּלָה, יְרִיעָה, יְשׁוּעָה, גְּוִיָּה, גְּלִיָּה, פְּלִיָּה, מְנוּחָה, מְנוּחָה, מְנוּחָה, מְנוּחָה, מְנוּחָה, מְנוּחָה.

Rem. The *ā* of גְּלוּת remains unchanged both in the construct and before suffixes, e. g., לְגִלוּת הַמֶּלֶךְ.

LESSON IV.

MASCULINE NOUNS WHICH HAD ORIGINALLY TWO
SHORT VOWELS BOTH CHANGEABLE.

1. It may be observed first of all that the general rule for all nouns is, that they are as long as possible in the absolute state, and as short as possible in the construct. By *possible*, is here meant as long and as short as the rules of the *Hebrew* language for syllables and vowel changes will allow. Thus, for example, in the case of דָּבָר *word*, the original *dāvār* becomes in the absolute state *dāvār*, each vowel having been made as long as it is possible in Hebrew to make it. In the construct state, it becomes *d'vār*, a word of one syllable and the shortest possible form in which the combination of consonants can be pronounced; and yet at the same time, the original form is perfectly clear, the *ā* of the ultimate having been retained (or recovered by reversion), and the *ā* of the penult lowered.

In the case of the plural, also, the absolute דְּבָרִים is as long as possible in accordance with the Hebrew rule which permits of the heightening of but one vowel before the tone and of the other rule which forbids a short vowel in an open unaccented syllable.

Note. דְּבָרִים would have been equally in harmony with the rule above given. But the heightening of the second original vowel before the primary accent is a characteristic of the verb, as in קָטַל from *kāṭālū*. This variation between the noun and the verb in regard to the vowel heightened is probably for the sake of *differentiation*.

The construct plural was originally *dāvārāy*. The final *āy* contracts to *ī*, the ultimate *ā* is lowered, and the original penultimate *ā* is either retained, or attenuated to *ī*.*

* No rule can be given as to when the original *ā* is to be retained and when attenuated. See Stade's *Hebräische Grammatik*, where a complete induction of examples is made without any reason for the difference in use being found.

The student will see for himself, that it is impossible to shorten דְּבַרִּי, and yet all of the original vowels have been retained, the last contracted, the next lowered and the first attenuated.

2. In the construct singular of nouns whose last radical is Aleph, the ultimate ă is heightened to ā, because a short vowel cannot stand at the end of a word; and the Aleph here having lost all consonantal form, the ă must in consequence be heightened, e. g., אָבָא.

3. When a radical is a guttural, it takes a compound Shewa wherever other consonants would take a simple Shewa, e. g., גַּהֲרִי, עֲשֵׂן, רִשְׁעֵכֶם.

Note, that the plural of nouns which had originally one short vowel, is the same as the ordinary plural of nouns which had originally two short vowels, e. g., גַּעְרִים, גַּעְרִי from גַּעַר (originally *nă'ar*), just like גַּהֲרִים, גַּהֲרִי from גַּהַר (originally *năhār*).

4. A few nouns which had originally two short *a* vowels, double the final consonant before sufformatives and suffixes, instead of heightening and lowering the original vowels, e. g., *qātān* becomes קָטְנִים, קָטְנִי, קָטְנָו, קָטְנֹו etc.

5. Nouns which had originally the form *Kāṭūl*, heighten both vowels in the absolute state, e. g., קָטוּל. The only construct singular of this form found in the Bible is קָטָן. Before sufformatives and suffixes of this form, the vowel of the ultimate is retained in its original state, and the last consonant is doubled, e. g. גַּקְרִיהַ, גַּקְרִים, גַּקְרִי etc.

Rem. When the last consonant is a guttural, or Resh, the ū is heightened by way of compensation. This heightened ō remains in all forms before sufformatives and suffixes, e. g., שְׁחָרוֹת, שְׁחָרִים, שְׁחָרָה.

6. Nouns whose vowels were original ă—ĭ, heighten both vowels in the absolute singular, e. g., זָקָן. The construct singular is generally like זָקָן, but sometimes like זָקִי, and with final Aleph like זָקִיא. Before all light suffixes both for singular and plural, the form is זָקְנִי; and also before all sufformatives for gender and number,

except the construct plural, — and here also sometimes, when the third radical is Aleph.

Rem. The adjective אָתֵר retains the *ä* of the penult unheightened in the absolute singular, both masculine and feminine, but in the plural, it becomes Ḥaṭef-Pathaḥ, e. g., אֲתָרִים, אֲתָרוֹת, אֲתָרָה.

LESSON V.

SEGHOLATE NOUNS.

In its broadest sense, all nouns which take a helping vowel *ë* to aid in the pronunciation of the last two consonants should be called *segholates*, whether these nouns be masculine, or feminine, or had originally one or more vowels. Most grammarians use the word, however, for nouns which had originally one short vowel, and even without regard to the question as to whether the helping vowel is really a Seghol at all. In this and the following lessons, we shall treat of nouns which had originally one short vowel and of the changes which this vowel has undergone in process of time, through heightening, attenuation, contraction etc.

1. The first class of nouns which had originally one short vowel is composed of those nouns which had *ä* after the first radical. While the noun still had its case endings, this would be for the nominative *mälkü*, for the genitive *mälkü*, for the accusative *mälkü*. When these case endings were dropped, the *ä* was commonly heightened to *é* and a helping vowel was given to the second radical. This helping vowel is commonly *ë*, e. g., *mälk* becomes מֵלֶכֶךְ.

2. But when the second radical is a guttural, the *ä* after the first radical is retained and the helping vowel, also, is *ä*, e. g., מֵלֶכֶךְ. When the third radical is a guttural the original *ä* is heightened to *é*, but the helping vowel is *ä*, e. g., מֵלֶכֶךְ.

3. The construct singular is the same as the absolute.

4. Before all suffixes the singular has the form *mālk*, e. g., מִלְכּוֹ, מִלְכְּכֶם, מִלְכְּכֶם. But when the second, or third, radical is a guttural, the following variations occur.

(1) Where the strong letters have vocal Shewa the gutturals take a compound Shewa, e. g., נְהַרְוּ, וְנָרְעֶכֶם, חֲסֵדִים.

(2) Wherever the presence of a guttural would cause a compound Shewa to come before another Shewa, the compound Shewa is changed into the corresponding short vowel, e. g., נְהַרְוֶה, נְהַרְעֶכֶם.

(3) Where the first or second radical is a guttural, Pathah occurs under the first radical in the construct plural, e. g., חֲסֵדֵי, נְהַרְוֵי.

5. Notice especially that the plurals of nouns of this class are exactly the same as if the nouns had had originally two short vowels, i. e., they are exactly like those in Lesson IV, e. g.;

Original form dāvār mālk ḥākām ḥasd nāhār nār
of singular

Absolute sing. דָּבָר מַלְךְ חָכָם חָסֵד נְהַר נֶהַר

„ plural דְּבָרִים מַלְכִים חֲכָמִים חֲסֵדִים נְהָרִים נְהָרִים

Construct „ דְּבָרַי מַלְכֵי חֲכָמַי חֲסֵדַי נְהָרַי נְהָרַי

With light suff. דְּבָרָיו מַלְכוֹ חֲכָמוֹ חֲסֵדָיו נְהָרָיו נְהָרָיו

With grave suff. דְּבָרֵיכֶם מַלְכֵיכֶם חֲכָמֵיכֶם חֲסֵדֵיכֶם נְהָרֵיכֶם נְהָרֵיכֶם

Rem. עֶשְׂרִים *twenty* is formed from עֶשֶׂר *ten* (‘āsir) by appending the plural ending to the original form of the singular, ʾ being changed to ʿ on account of the guttural. רַחֲמִים *mercy*, is formed in like manner from רַחַם. So, רַחֲמָיו *his mercy*.

6. The dual, however, is formed regularly from the original form *mālk* by appending the ordinary dual ending *āyim*, e. g., מִלְכָּיִם, מִלְכֵי, מִלְכוֹ, מִלְכֵיכֶם, מִלְכֵיכֶם. Also רְגָלַיִם, רְגָלָיו, קַרְנָיו.

Rem. 1. When the second radical is a guttural, it takes compound Shewa under it.

Rem. 2. Of unusual formation, is the dual דְּלָתַיִם *doors* from דֶּלֶת.

7. Before suffixes, and in the construct plural, the original \ddot{a} is often attenuated to \dot{H} iriq, e. g., פִּשְׁעֵי, פִּשְׁעוֹ. When it is to be thus changed is a matter of observation, since no rule seems to cover the cases of change.

8. In pauses, the \ddot{a} , (or \acute{e}), of the penult of both singular and dual is heightened to \bar{a} , e. g., : תָּדַר, נִעְרִים. When the first letter of the singular is \dot{H} eth with Qames, the article takes Seghol, e. g., הִתְדַר but הִתְדָר.

9. The inseparable prepositions may take a pretonic Qames before a segholate in the absolute state without the article, e. g., לְיָצִח.

10. When אֶרֶץ *earth* takes the article, it heightens the original \ddot{a} to \bar{a} , e. g., הָאֶרֶץ.

LESSON VI.

NOUNS WHICH HAD ORIGINALLY A SHORT I OR U.

1. The second class of nouns with one short vowel consists of those which had originally a short i . In the singular before suffixes, this i commonly remains; but elsewhere it is heightened to \bar{e} , e. g., דָּבָר but דְּבַר.

Rem. Where the first radical is a guttural the i , in forms with suffixes, is commonly obscured to \check{e} , e. g., חֵלְקִי, עֵרְנִי.

2. The third class of nouns with one short vowel consists of those which had originally a vowel \ddot{u} . This \ddot{u} is commonly obscured to \check{u} in closed syllables, and heightened to \bar{o} in open syllables, e. g., בָּקָר, בִּקְרוֹ; but exceptionally \ddot{u} remains as in גָּלוֹ. When the second radical is a guttural it takes \dot{H} atef-Qames, e. g., פָּעֻל. Before grave suffixes this \dot{H} atef-Qames becomes \check{o} , e. g., פָּעֻלְכֶם.

3. In both of these classes, the helping vowel is ordinarily Seghol, e. g., קָדַשׁ; but when the second or third radical is a guttural, the helping vowel is \ddot{a} , e. g., גָּצַח, פָּעַל אֶרֶח.

4. When the third radical is a guttural, it takes compound Shewa, where other consonants take simple Shewa, e. g., נִצְחָקְכֶם.

5. Singular is the noun **תָּשָׂא** whose final letter is otiant. Its plural construct is **תָּשָׂאִי**.

6. The plural absolute of nouns in *ĭ* and *ũ* is commonly exactly like the plurals of those in *a*. (See lesson V. above.) The construct plural, however, has ordinarily *ĭ* under the first radical for nouns whose original vowel was *ĭ*; and *ö* obscured from *ũ* for those whose original vowel was *ũ*.

Rem. 1. Where the first, or second, radical is a guttural, nouns whose original vowel was *ĭ*, obscured it to *ě* in the construct plural, e. g., **עָגְלִי**.

Rem. 2. In the plural of **שָׂרֵשׁ** from *šürš* and **קָנֵשׁ** from *kūḏš*, the original *ũ* obscured to *ö* is retained under the first radical; in the plural of **אָהַל** from *'ūhl*, it is heightened to *ō*. The resultant forms are **שָׂרְשִׁים**, **קָרְשִׁים**, **אָהֻלִים**. In the plural of **חָדַשׁ** from *hūḏš*, it is lowered to the compound Shewa and we get as a result **חָדָשִׁים**.

Note: But with the article we find: **הַקָּרְשִׁים** and **הָאֻהֻלִים**; and with suffixes **קָרְשִׁי** and **קָרְשִׁיךָ**, **אָהֻלִי**, **אָהֻלִיךָ** (but once **מֵאֻהֻלֶיךָ**).

LESSON VII.

NOUNS WITH MIDDLE, OR LAST, RADICAL WAU OR YODH.

1. In the absolute singular, some nouns with middle Yodh, preserve the original *ă* under the first radical and give the helping vowel *ĭ* to the second radical, e. g., **אָיִל**, **אָן**, **בָּיִת**, **בָּתִּים**, **בָּיִת**, **בָּתִּים**, **בָּיִת**, **בָּתִּים**, **בָּיִת**, **בָּתִּים**, **בָּיִת**, **בָּתִּים**.

Rem. 1. In the construct of all of these, the *ăy* contracts into *ê*, which is unchangeable in the singular before suffixes, e. g., **בָּיְתֵךְ**, **בָּיְתֵנוּ**, **בָּיְתֵיכֶם**.

Rem. 2. The plurals are of great variety, e. g., **אֵילִים**, **אָנִים**, **בָּתִּים**, **בָּתִּים**, **בָּתִּים** (dual **בָּתִּים**), **בָּתִּים**. Of some, no plurals are found, e. g., **אָן**, **בָּיִת**, and **בָּתִּים**.

Rem. 3. In sporadic cases the contraction took place even in the absolute singular and the noun became unchangeable, e. g., **בָּיִת** (See Lesson III above).

Rem. 4. גַּיָּא in the absolute singular preserves the original \check{a} and the Aleph becomes otiant. The construct is גַּיָּא.

Rem. 5. לַיְלִי *night* usually takes an unaccented ה, at the end of the absolute singular.

2. Nouns with middle Yodh whose original vowel was \check{i} contracted the \check{i} and Yodh into unchangeable \hat{i} and come under lesson III, e. g., שִׁיר, אִישׁ, דִּין, הֵין (?), תֵּיל (?), מֵין (?), רִיב, עִיר, קִיר.

3. Nouns with middle Wau of the first class (1) heighten in the absolute state the \check{a} to \bar{a} and take the helping vowel Seghol, e. g., מְנַת, אָנָן, עֲנָל, תְּנָךְ. In the construct, the \check{a} and Wau contract into \check{i} except in עֲנָל whose construct is עֲנָל.

Rem. שְׂוֵא heightens the \check{a} but has otiant Aleph and no helping vowel.

(2) Contract the \check{a} and Wau into \hat{o} , which remains unchangeable in the singular, e. g., דּוֹר, גּוֹי, בּוֹר, אּוֹת, אּוֹר, דּוֹר, דּוֹר, הוֹן, הוֹם, בּוֹם (?), סוֹף, עוֹף, עוֹר, קוֹל, שׁוֹק, שׁוֹר, תּוֹר. See lesson III above).

(3) In the construct and plural the \check{a} and w han contracted into unchangeable \hat{o} ; except in a few nouns like שְׁוֹקִים *streets* and שְׁוֹרִים *oxen* and יָמִים *days*, the former two of which are regular in the plural.

4. When the second radical is Wau and the original short vowel was \check{u} , the \check{u} and the w contract into an unchangeable \hat{u} and the noun comes under the class of unchangeable nouns mentioned in Lesson III, e. g., חוּץ, טוּב, טוּר, שׁוּר, רוּחַ, צוּר, סוּף (?), מוּל (?), לוּחַ, טוּר.

5. Nouns whose last radical is Yodh commonly lower the vowel of the first radical and retain only the helping vowel \hat{i} of the second radical in which the Yodh quiesces, or better with which it contracts, e. g., בְּרִי, בְּלִי, בְּכִי, בְּרִי, בְּרִי, בְּרִי, שְׁבִי, אָבִי, פְּתִי, בְּרִי, בְּרִי, עֲנִי, פְּחִי, אָרִי.

Rem. 1. The plurals of these nouns are mostly regular, e. g., בְּרִיִּים; but בְּלִי has בְּלִים and בְּרִי has בְּרִיִּים and

צָבָאִים, צָבָאִי. In these two last it is likely that Aleph was pronounced as *y*, as it often is in Syriac.

Rem. 2. צָ seems to be contracted from *'iwy* and in the plural becomes צָיִם.

6. Nouns with final Wau are either regular or the Wau contracts with the helping vowel to form *û*, e. g., חָהוּ, בָּהוּ, קָצוּ.

Rem. Sometimes, the final Wau or Yodh has been elided, e. g., אָח, שָׁם, עָל, עָד, מִן, יָד, דָּם, אָב, בֶּן, בֵּל, אָל. Most of these nouns are exceedingly singular and will be considered in Lesson XVI.

7. The student will learn the causative, or Hiphil and Hophal stems. See Lesson XXI.

LESSON VIII.

NOUNS WHICH HAD ORIGINALLY ONE SHORT VOWEL FROM ROOTS WHOSE SECOND AND THIRD RADICALS WERE THE SAME.

1. Before all sufformatives and suffixes the original form remains, the double letter being denoted by Dagesh *forte*, e. g., רָבָבָם, לָבוּ, גָּלְבָם, גָּלְיָם, גָּלְיָה, גָּלְיָהּ.

2. In the absolute and construct singular, the third radical is dropped, since but one consonant of the same kind can be pronounced at the end of a syllable, e. g., שָׂדֵר, רָב, צָד, סָף, לָב, בָּף, תָּת, חָג (for *hăgg*), בָּד (for *bădd*).

Rem. 1. That *ÿ* and *ũ* are always heightened in the monosyllabic forms to *ē* and *ō* except when these are followed by Makkeph, when they are obscured to *ě* and *ö*, e. g., בָּל, תָּם, שָׂדֵר, רָב, קָר, עָל, עָז, חָק, חָם, שָׁן, קָץ, קָן, צָל, לָב, תָּן, אָם. But רָבוּ, לָבוּ; and with suffixes רָבוּ, לָבוּ.

Rem. 2. Adjectives or nouns of the form קָטַל, i. e., which had originally two short a vowels have contracted into the same form as nouns which had one short a, and are to be treated in inflection in exactly the same way, e. g., רָב, קָל, צָר, עָז, מָר, חָי, דָּל.

Rem. 3. When the second radical is aguttural, or Resh, which cannot be doubled, the preceding vowel is heightened to an unchangeable \bar{a} , \bar{e} , or \bar{o} , whenever endings are appended, e. g., מְרִים, צָרָה, פָּרָה, שָׂרָה, רָעָה. But, before Hêth, the Pathah may remain, e. g., פָּחִים, though this may be of the form קָטָל.

Rem. 4. When the doubled radical was Yodh, the construct singular was יְ when the original vowel was \check{a} , e. g., יְ from *däyyy*, חֵי from *häyy*. But when the original vowel was \check{i} , we get a form like אֵי, אַיִם, אֵי.

Rem. 5. Certain nouns in \check{a} heighten this \check{a} to \bar{a} in the absolute singular with the article, e. g., הַיָּם, הַיָּר, חַג, הַיָּהוּב; הַיָּם, הַיָּר, הַיָּם, הַיָּר, הַיָּם, הַיָּר.

The word יָם *sea*, always has the \bar{a} in the absolute state, whether with or without the article; and also, in the construct state, except before סוּף, e. g., הַיָּם, but יָם-סוּף.

LESSON IX.

NOUNS WHOSE PENULT IS UNCHANGEABLE AND THEIR ULTIMATE CHANGEABLE.

1. In nouns whose penultimate is unchangeable and whose ultimate had originally an \check{a} , two cases arise:

(1) The \check{a} is heightened to \bar{a} in the absolute singular and plural and before light suffixes; is lowered to the half-vowel in the construct plural; and reverts to the original \check{a} in the construct singular, e. g., עוֹלָם, עוֹלָמִים, עוֹלָמִי, עוֹלָמִים, עוֹלָם. Before the grave suffixes the forms of the construct are found; before the light suffixes the form of the absolute, e. g., עוֹלָמִי, עוֹלָמוֹ, עוֹלָמִי, עוֹלָמוֹ.

Rem. When the third radical is Aleph, the Qames of the absolute plural, is retained in the construct, e. g., מוֹצָאֵי (R. יוֹצָאֵי).

(2) The original \check{a} is retained in the construct singular and before all sufformatives and suffixes, the last consonant being doubled, e. g., אוֹפְנֵי, אוֹפְנֵי.

In the absolute singular, the \check{a} is heightened, e. g., אִזְפָּן.

2. When the penultimate syllable is a closed one, and the ultimate syllable had originally an \check{a} , the changes in inflection are the same as when the original vowel of the penult was long. That is, to nouns of this class belong not merely, nouns like אִזְפָּן, אִזְפָּן, and אִזְפָּן, but nouns like מִקְדָּשׁ, נִקְרָא, שְׁלֵחַן, קָרְבָּן, and יִצְהָר.

Rem. 1. Many nouns whose penultimate, originally closed, has become open through contraction, belong here, e. g., מוֹרֵד from *māwrād* (R. יָרַד), מוֹסֵר from *muwsār*, (R. יָסַר) מִישָׁר from *māyšār*, תֵּימָן from *tāymān*. Also, many nouns whose first syllable has become half-open, owing to the first radical's being a guttural, e. g., מַעְרָב, מַעְרָב, מַעְרָב, מַעְרָב, מַעְרָב. Also, מוֹבָא *entrance*.

Rem. 2. The final letter is occasionally doubled in forms whose penult ends in a consonant, e. g., מִשְׁמַנִּי.

Rem. 3. In nouns whose last radical is Aleph, the original \check{a} is sometimes lowered in the absolute plural, e. g., נִמְצְאִים. Compare נִמְצְאוֹת.

Rem. 4. Notice, that most of these nouns are formed by prefixing מ, נ or ת to the root.

3. מִעוֹ and מִגֵּן, the vowel of whose penult is an original \hat{a} and hence unchangeable, double the final radical before all endings, e. g., מִעוֹ, מִגֵּן.

4. For this lesson, the student will need to learn the Niphal Stem, see Lesson XXII.

LESSON X.

LAST SUBJECT CONTINUED.

1. When the penultimate syllable is unchangeable, either because it has an originally long vowel or one long by contraction, or because it constitutes a closed, or sharpened, syllable, the vowel of the ultimate syllable, (1) if it was originally \check{y} , is heightened usually in the singular absolute and construct to \bar{e} , and takes the accent, e. g., קוֹיָל.

(2) In the plural absolute and construct and before suffixes, it is lowered to the half-vowel, e. g., קָטְלִי, קָטְלִים, קָטְלֵי.

Rem. 1. Before הַי, בָּם, and בָּן, the vowel is commonly obscured to וּ, e. g., קָטְלֵי, קָטְלֵי, but אֵיבָבָם.

Rem. 2. When the last radical is a guttural, it is preceded in the construct singular by Pethal, e. g., יוֹרֵעַ.

2. Nouns of this class which end in the absolute singular in הַי have הַי in the construct singular, יַי in the absolute plural, and יַי, in the construct plural, e. g., גְּלָה, גְּלָהי, גְּלָהי, גְּלָהי.

In the singular, the endings are dropped, and the suffixes appended directly to the second radical, e. g., גְּלָה, גְּלָהי, but גְּלָהי; in the plural, they are appended directly to the construct ending, e. g., גְּלָהי, גְּלָהי.

Rem. These nouns ending in הַי are from verbs whose original third consonant was Wau, or Yodh. This third radical has been dropped and Hê is inserted as vowel letter after the final vowel.

3. The student will learn here the participle active Kal. Imv. (See Lesson XIX. 3 and Paradigm XIX and Ges. § 50); and, also, the Hithpael stem (Lesson XXII B and Ges. § 54).

Rem. 1. As to meaning, note that the Hithpael is usually reflexive, or reciprocal in sense; but rarely passive.

Rem. 2. An הַי at the end of the first person of the Imperfect denotes intention, or volition, e. g., גְּלָהי "let us act wisely".

LESSON XI.

NOUNS WHOSE ULTIMATE IS UNCHANGEABLE AND THE PENULT CHANGEABLE.

1. These comprise all nouns which had originally a long vowel in the ultimate, i. e., î, û, or â (ô), and an ä

in the penult. This \check{a} has been heightened to \bar{a} in the absolute singular, and everywhere else, has been lowered, e. g., קטיל, קטול, קטול, but קטול, קטול, קטלים etc.

Rem. An original penultimate \check{i} or \check{u} is dropped everywhere, and in consequence, nouns of these forms have come to be classed among the unchangeable nouns of Lesson III, 2. (1) above.

2. When the third radical is Yodh preceded by \check{i} , only one Yodh is written; but before all endings, it is doubled and receives Dagesh forte, e. g., נקי, נקיו, נקיי, נקיי, נקיי.

This happens because you seldom have a preterite holam or seré. See p. 6

3. Nouns with preformatives, which through contraction have come to have forms with an unchangeable ultimate and a penultimate \bar{a} , are inflected just as if the preformative were a radical, e. g., מאור, מבוא, מצור, מקום, מרום, משיש. The plural of these may be feminine in form, but they remain masculine in gender, e. g., מאורות, מקומות.

Rem. So also with forms ending in ון from ל"ה verbs, e. g., תוון, המון, תרון, רצון.

4. Of course, a guttural will take a compound Shewa, where other consonants take simple Shewa, e. g., עניי. A guttural will, also, take a Pathah furtive in all of these nouns, when it is not followed by a sufformative, or suffix, e. g., משיח, רקיע, שבוע. Except of course a final Aleph, e. g., נביא.

5. Observe that קרים comes under the class of unchangeable nouns the form being $\check{s}\bar{a}r\check{r}\bar{i}s$, and the \bar{a} heightened to compensate for the non-doubling of the r. Observe, also, that in the plurals גוים and שמים, the vowel of the ultima is written defectively, contrary to analogy; and that in the case of the latter the accent is on the penult, just as in the case of מים water.

LESSON XII.

FEMININE NOUNS (1) FROM MASCULINE NOUNS, WHICH HAD ORIGINALLY TWO SHORT-VOWELS; AND (2) OTHERS, WHICH HAVE THE SAME INFLECTION AND CHANGES.

1. The feminine of nouns, which had originally two short vowels was primarily of the form *kätäläth*, *kätüläth*, *kätülath*, etc. In the construct state, the Tau is still retained and also the Pathah which preceded it; but, the vowel of the original penult has been lowered to Shewa, and that of the original antepenult, when ä, has been attenuated ordinarily to ĩ, e. g., נְדָבַת from *nädäväth*. In the construct plural the ending תַּי is unchangeable but the same changes in the original vowels of the penult and antepenult have taken place as in the construct singular e. g., נְדָבוֹת.

2. In the absolute singular, the original Tau has been sluffed off, or dropped, and the preceding ä heightened at the end of the word to ā, which is followed by the vowel letter Hê. When the vowel of the original penult was ĩ or ä, it has been heightened to ē or ā respectively, while the antepenultimate vowel is lowered to Shewa, e. g., נְדָבָה, נְדָבָה.

Rem. When the vowel of the original penult was ü, it has not been heightened to ō except by way of compensation before gutturals; but the last radical has been doubled to preserve the distinction between nouns of the form *kätüläth* and those of the form *kätüläth*. The former becomes like נְדָבָה and comes under Lesson III. C D. The latter becomes like קְטוּלָה and comes, likewise, under Lesson III C D. So, also, with forms like קְטָנָה from *kätän*, and קְלָמָה from *kälīm* (?).

3. In the absolute plural, the ending תַּי is appended to the same form as הַי in the singular, i. e., the vowel preceding the sufformative is heightened from ä to ā, or

from \imath to \bar{e} , and the vowel of the antepenult is lowered, e. g., גְּבִלוֹת, גְּדִבוֹת.

4. Before the grave suffixes כֶּם, כֵּן, the construct singular remains unchanged; but, before the light suffixes, the final \check{a} is heightened to \bar{a} , e. g., גְּדַבְתֶּם, גְּדַבְתִּי.

The construct plural remains unchanged before all suffixes, e. g., גְּדַבְתֶּימוּ, גְּדַבְתֶּיכֶם.

5. Feminine nouns formed from masculines of the form \check{a} - \imath , *hät'il*, frequently retain the \imath heightened to \bar{e} , even in the construct, especially when the second or third radical is Aleph, e. g., מְלַאֲתֵי, מְלַאֲתַת.

Rem. When the first radical was a Yodh or Wau, it is dropped in nouns of this form, e. g., עָצָה for עֲצָה, שָׁנָה for שְׁנָה, יָעָה for יַעָה.

6. When the first radical is a guttural, the vowel of the first syllable often becomes Seghol, e. g., עֲגִלוֹת, עֲגִלוֹת. When the second radical is a guttural, this takes place also in the case of בְּהֵמַת.

LESSON XIII.

FEMININE NOUNS FORMED FROM MASCULINES, WHICH HAD ORIGINALLY ONE SHORT VOWEL.

1. The feminine singular of this class of nouns simply adds the feminine endings to the original forms *hät'l*, *kät'l*, *küt'l*, except that it generally obscures \check{u} to \check{o} , e. g., מְלֻכָּה, מְלֻכָּה, מְלֻכָּה, but מְמַאָּה.

Rem. When the first radical is a guttural with \check{a} or \imath , the vowel is generally obscured to \check{e} , e. g., תְּחֻלָּה, תְּחֻלָּה, תְּחֻלָּה, עֲבָרָה, עֲבָרָה, עֲבָרָה. But אֲמָרָה and אֲמָרָה.

2. The plurals, however, are generally formed, as if the singulars were derived from masculine nouns with two short vowels, as the following table will show. (See Paradigms XII and XIII).

| | | | |
|-----------|----------|----------|----------|
| נְדָבוֹת | עֲרְבוֹת | עֲגָלוֹת | עֲעָקוֹת |
| נְדָבוֹת | עֲרְבוֹת | עֲגָלוֹת | עֲעָקוֹת |
| דְּבָרוֹת | מְלָכוֹת | חֲרָפוֹת | נְעָרוֹת |
| דְּבָרוֹת | מְלָכוֹת | חֲרָפוֹת | נְעָרוֹת |

Rem. But the plural of nouns with a short ū are formed like חֲקָמוֹת, חֲקָמוֹת, and טָמְאוֹת, טָמְאוֹת.

LESSON XIV.

FEMININE NOUNS WITH SEGHOLATE FORMATIONS.

1. Under this class may be placed all feminine nouns which take a helping vowel in the ultimate of the singular and which are accented on the penult, e. g., יוֹנָקָה, שָׂבָת, אַחֲרָת, מוֹשְׁמֵרֶת, מְמַשְׁלֵת, פִּילֹנֶשׁ, תַּפְאָרֶת, מוֹלְדֵת, צִרְעָת, דְּעָת, טַבְעָת, מְחַלֶּקֶת, בִּשְׁת, גִּזְזֵשׁת, פְּרִיָּת, כַּפְרָת, כַּתְנָת, קַמְרָת, תְּכֵלֶת.

2. Certain nouns which have a different form in the absolute singular, but a segholate form in the construct, are inflected in the plural and before suffixes just as if they were segholates, e. g., גְּבִירָה, גְּבִירָתוֹ, גְּבִירָתוֹ, מוֹשְׁפַחַת, מוֹשְׁפַחָהּ; מְחַשְׁבֵּת, מְחַשְׁבָּהּ; מְרַבֶּבֶת, מְרַבֶּבָהּ; מְלַאכָה, מְלַאכָתָהּ.

Rem. To be noted, is the peculiar inflection of כַּתְנָת, בְּתֻמָּתוֹ. Also, the unchangeable ā in צִרְעָת, inasmuch as a Resh cannot be doubled. The form is חֲטָלָת, טַבְעָת.

LESSON XV.

NOUNS FROM ל'ה ROOTS.

1. In masculine nouns from roots whose third radical was originally Yodh the form *keti* is often found in the absolute and construct singular, e. g., אָרִי, בְּכִי, הָלִי (See VII. 5 above). This form comes from an original *kāty* or *kity* קָטִי or קִטִּי. For inflection, see VII. 5 above.

Rem. 1. Many nouns from these roots drop the final

אָה, בֵּן, and שֵׁם the last letter has been dropped. In the constructs אָבִי and אָחִי, the original final letter has been retained, as in אָרִי, אָרְלִי.

2. Some of these nouns seem to have plurals from different roots, e. g., אִישׁ and אִשָּׁה; and others of different form, as בָּלִים. To most of them we shall give a separate discussion.

(1) אָב, probably from a root אבִי. Hence the construct singular אָבִי; אָבִי *my father* from אָבִי; אָבִיו from אָבִיהוּ from אָבִיהוּ. The plural אָבוֹת is for אָבִיּוֹת *âyâ* contracting into ô, אָבוֹת, אָבוֹתֶם, אָבוֹתֵיהֶם.

(2) אָח, probably from a root אחִי. Hence, the construct singular אָחִי and אָחִי *my brother* (for אָחִי) and אָחִיו (for אָחִיהוּ). In the plural, the absolute is אָחִים (perhaps for more original אָחִים), אָחִי (for אָחִי), אָחִיכֶם (for אָחִיכֶם), אָחִי (for אָחִי), in pause אָחִי (with ä changed to Seghol before Têth with Kames), אָחִיו (for אָחִיו).

(3) אָחוֹת contracted in the last syllable and heightened in the penult probably from אָחִית, const. אָחוֹת; plur. absolute אָחִיות regular and אָחוֹת contracted; const. אָחִיות regular and אָחוֹת contracted.

(4) אָמָה, אָמָת etc. (just like the עָקָה of אָעָקָה). Plural אָמָהוֹת, אָמָהוֹת (just like עָרְבוֹת) with Hê inserted as frequently in Syriac.

(5) אִישׁ in the singular unchangeable like אִישׁ of Lesson III. In the plural, there is a poetical form אִישִׁים; but the form in use in prose is אָנָשִׁים (as if from אָנָשׁ or אָנָשׁ; a form אָנָשׁ is actually found in poetry, but its plural would be אָנָשִׁים) construct אָנָשִׁי, just like the nouns of Lesson IV, or Lesson V.

(6) אִשָּׁה from אָנָשָׁה, const. אָשָׁת, אָשָׁתוּ etc.; Plural, אִשָּׁה (as if from a singular אָנָשָׁה) inflected like אָנָשִׁים, Lesson XV.

(7) אָבִית a singular in every respect like אָבִית, Lesson VII. Plural אָבִיתִים, אָבִיתִי, with Qames followed by Dagesh forte and accompanied by Methegh, a unique formation, to be remembered but not to be explained. The Methegh is doubtless used to call attention to the Qames in the closed

and sharpened syllable; and the Tau may be doubled to distinguish the form from the participle בָּתִּים from בָּת.

(8) בָּן, const. בָּן or בְּן, with 3rd radical elided. Plural בָּנִים, like פָּנִים, as if from singular בָּנָה.

(9) בָּת (from בָּנֶת from בָּנִית) with suffix בָּתוֹ for בָּנֶתוֹ; plural, בָּתוֹת as if from singular בָּנָה, like יָפָה, Lesson XV.

(10) הָר, from *hārr*; hence, הָרִים = *harrim*, הָרִי with unchangeable Qames because of the non doubling of the Resh. הָרִי = regular uncontracted plural construct.

(11) יוֹם, contracted from *yawm*, inflected like טוֹב Lesson III in singular; in plural יוֹמִים (for יוֹמִים but with second radical dropped instead of contracted), like פָּנִים, Lesson XV.

(12) כָּלִי in singular like פָּרִי. In plural כָּלִים as if from כָּלִי, כָּלִי for כָּלִיִּים.

(13) מַיִם and שְׂמִימִם are found only in the plural and are accented on the penult, the i of the ultimate being short. In the construct plural of מַיִם there are two forms in use מַיִם and a reduplicated form מַיִמֵי.

(14) עֵיר in the singular like רֵיךְ, Lesson III. In the plural like עֵירִים Lesson XIV. Compare, also, (11) above.

(15) פֶּה root and original form uncertain. Construct פִּי "My mouth", also, פִּי.

(16) רָאשִׁים apparently contracted from רָאשׁ. Plural רָאשִׁים, with unchangeable Qames, apparently from רָאשִׁים, the , thrown back and Aleph quiescent.

(17) שֵׁם, const. שֵׁם or שְׁם; plural שְׁמוֹת, שְׁמוֹת.

(18) שְׂמִימִם from root שְׂמִי. See (13) above.

(19) עֲדוּת, עֲדוּת or עֲדוּת.

(20) שֵׁיזָה, as if the second radical were Yodh.

(21) עָד, (22) עָל, (23) אָל, retain in the plural the inflection of nouns like פָּנִים, פָּנִי.

(24) יָד and יָדָם (25) are inflected alike, dropping the vowel of the second radical in the singular and in the plural being inflected like פָּנִים and יָפוֹת. Notice the Seghol in יָדָם.

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Orthography

LESSON XVII.

THE VERB.

1. The verb is either transitive or intransitive. Transitive verbs are of the form לְקַטַּל . Intransitive verbs are sometimes of the form לְקַטַּל , but they have, also, the two special forms לְקַטַּל and לְקַטַּל .

2. The original forms of the transitive verb were:

| 3rd person | 2nd person | 1st person | |
|-------------------------|------------------------|---------------------|--------|
| sing. | plur. | sing. | plur. |
| Masc. קָטַל | קָטַלְתֶּם | קָטַלְתִּי | } com. |
| Fem. קָטַלְתְּ | קָטַלְתֶּנּוּ | קָטַלְתִּי | |

3. קָטַל drops the ultimate vowel, except before suffixes; retains the penultimate vowel א , which receives the accent; and heightens the original antepenultimate א to אַ ,—the resultant form being קָטַל , but before suffixes קָטַלְתִּי .

Rem. 1. No one can tell, why the verb form קָטַל is of the form לְקַטַּל , whereas the noun form קָטַלְתִּי - א , is לְקַטַּל , קָטַל . A reason for the difference is found in the principle of the differentiation of forms, i. e., here, a distinction is thus made to the eye and ear between the verb and the noun.

Rem. 2. At the end of a sentence, i. e. in pause, the form לְקַטַּל becomes קָטַל . Before the light suffixes it becomes קָטַלְתִּי , e. g., $\text{הוּא} + \text{קָטַלְתִּי} = \text{קָטַלְתִּי}$. Before the grave it becomes קָטַלְתִּי , e. g., $\text{עַם} + \text{קָטַלְתִּי} = \text{קָטַלְתִּי}$.

4. קָטַלְתִּי sluffs off the final consonant, the final א being in consequence heightened to אַ , to which is given the vowel letter Hê . The penultimate vowel is lowered and the vowel of the antepenult heightened, the resultant form being קָטַלְתִּי .

Rem. 1. The verb probably took the form קָטַלְתִּי to differentiate itself from the feminine noun form קָטַלְתִּי . Both were from an original קָטַלְתִּי .

Rem. 2. The original Tau is retained before suffixes, e. g., קָטַלְתָּהוּ.

5. Kāṭālūnā drops the *na*, lowers the original antepenultimate *ǎ* and heightens the first *ǎ* to *ā*, the resultant form being קָטַלוּ; before suffixes קָטַלוּ.

Rem. 1. The form קָטַלְוּ is still found at times, especially in pause.

Rem. 2. Once, perhaps because of a scribal error, Hê appears at the end of the third plural instead of Wau, e. g., שִׁפְּרָהּ. Or, should this be pointed שִׁפְּרָהּ and be taken as a third feminine plural, or singular; or even, as the dual subject would allow, as an example of an old dual form?

Rem. 3. Sometimes an Aleph was appended to the final *û*, e. g., הִלְכוּא. See Orthog. VIII, 1. This may have been in imitation of the Arabic.

6. In the perfect, the third feminine plural has ceased to be used, the masculine form taking its place; or, perhaps, at times, the feminine singular takes its place.

7. In the first and second persons, the endings are the last syllable of the respective personal pronouns, all easily recognizable, except the first singular, where a change between *k* and *t* seems to have taken place.

Rem. 1. In tabular form the pronouns of the first and second persons may be represented as follows:

| | Singular | | | Plural | | |
|-----------|-----------------|----------|--------|---------|----------|--------|
| | Ind. | Sufform. | Suffix | Ind. | Sufform. | Suffix |
| 1st masc. | אָתָּה | תָּה | כָּה | אַתֶּם | תֶּם | כֶּם |
| 2nd fem. | אַתְּ | תְּ | ךְ | אַתֶּן | תֶּן | כֶּן |
| 1st com. | אָנֹכִי (אָנִי) | אֲנִי | נִי | אֲנֹכֶם | נֶם | נֶם |

Rem. 2. For the change from *כִּי* to *תִּי* in the first person, compare the change from *t* to *k* in the second person, as between the sufformatives and suffixes. Also, it is to be noted, that in Ethiopic, the sufformatives of the perfect for the 1st and 2nd singular all begin with *k*.

8. Notice, that in the third person, the accent is on the ultimate, e. g., קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ.—In the other forms,

it is on the syllable טל, except in the second plural where it is on the syllable following טל; the resultant forms being קמלתה, קמלת, קמלתי, קמלני (all with pretonic Qameṣ) and קמלתם, קמלתן (with the pretonic Qameṣ lowered, since it is no longer before the accent).

9. In intransitive verbs of the forms in ǝ (ē), and ũ (ō) the following changes are to be noted.

(1) The ǝ of the verbs in ǝ (ē) remains only in the first form i. e. the 3rd sing. masc., e. g., קָבַד, where it is heightened to ē. Except in pause, where the original ǝ is sometimes found heightened to ē in the 3rd fem. sing. and in the 3rd masc. plural, e. g., קָרְבָה, קָרְבוּ. In other forms, the ǝ is changed to ä, e. g., קָרְבַת.

Rem. In sporadic cases, an ä is changed to ǝ after the second radical, e. g., יִרְשָׁתָם.

(2) The ũ of verbs in ũ is heightened to ō, wherever the syllable containing it has the accent. Elsewhere, it is lowered to Shewa, as in the 3rd fem. sing. and 3rd masc. plur.; or obscured to ǝ, as in the 2nd plural, e. g., יָבֹל, יָבְלוּ, יָבֹלְתָם, יָבֹלְתֵהּ.

10. When the third radical is Tau and the sufformative begins with Tau, but one Tau is written, but it receives Dagesh-forte, e. g., שָׁבַתָּן, בָּרַתָּם, בָּרַתִּי, בָּרַתָּה.

11. When the third radical is Nun and the sufformative begins with Nun, but one Nun is written and it receives Dagesh-forte, e. g., שָׁבַנּוּ, קָטַנּוּ, צָפַנּוּ, טָמַנּוּ, נָתַנּוּ, שָׁכַנּוּ.

LESSON XVIII.

THE IMPERFECT KAL.

1. There are three forms of the Imperfect Kal, just as of the perfect, and distinguished in like manner by the vowel after the second radical into Imperfects in ä, ǝ, and ũ, the latter two of which are always heightened by the accent into ē and ō.

Note. The form in ē is not found in Hebrew in the

regular verb, but appears in the Pê Nun verb יָתַן (from יָנַתַן), see Lesson XXXIV), and in Pê Wau verbs of the form יָשַׁב. (See Lesson XXXVI.)

In the regular verb the ä appears in the Imperfects of intransitive verbs only, e. g., יָבַד from בָּדַד, יָרְגוּ from רָגַו, יָקַטַן from קָטַן.

Note. But in irregular, or weak, verbs it appears in verbs transitive, or intransitive, whose second or third radical is a guttural, e. g., יָשַׁמַע, יָנַאֵל. This ä is heightened before a final ס into ä, e. g., יָמַאֵס; also, in pause, for all verbs in ä, e. g., יָרְגוּ; and before most light suffixes, e. g., יָשַׁמְעוּהוּ.

The ü appears heightened to ö in the accented syllable of all regular transitive verbs, e. g., יָקַטַל, תִּקְטַלְנָה. In forms like יָקַטַל, the original ü is obscured to ö before the suffixes םָךְ and כֶּן, e. g., יָקַטְלְכֶם.

In syllables not having the accent, the original vowels ü and ä appear as follows are always lowered, except before certain suffixes. (See Lessons XXVI and following), e. g., יָקַטְלוּ, תִּקְטַלְוּ; יָבַדְוּ, תִּבְדְוּ; יָרְגוּ, תִּרְגְּוּ; יָתַנּוּ, תִּתְנְוּ (for יָתַנּוּ), יָתַנּוּ, תִּתְנְוּ (for יָתַנּוּ), יָתַנּוּ, תִּתְנְוּ (for יָתַנּוּ).

So that the original vowels ü and ä appear as follows in the various forms: יָקַטַל, יָקַטְלוּ, יָקַטְלְכֶם; יָבַדַּד, יָבַדְוּ, יָבַדְוּ; יָרְגוּ, יָרְגוּ, יָרְגוּ.

The original forms of the Kal Imperfect in ü may be tabulated as follows:

| | Singular | | Plural | |
|------------|-------------|-------------|-------------|----------|
| | Masc. | Fem. | Masc. | Fem. |
| 3rd person | Yäktülü-î-ä | Täktülü-î-ä | Yäktülûna | Täktülnä |
| 2nd person | Täktülü-î-ä | Täktüline | Täktülûna | Täktülnä |
| 1st person | 'äktülü-î-ä | | Näktülü-î-ä | |

In like manner, yäktälü-î-ä for the Imperfect in ä; and yäntinü-î-ä for the Imperfect in î.

Rem. 1. Of the preformatives of the Imperfect,

| | |
|---|--------------------------------|
| ' | is always 3rd person masculine |
| ס | " " 1st " singular |
| נ | " " " " plural |
| ת | " either 2nd " , or 3rd fem. |

As to sufformatives, ׀ is always masc. plural

| | | | | |
|-----|---|---|----------|-----------|
| נָה | ” | ” | fem. | ” |
| י | ” | ” | 2nd fem. | singular. |

Note: These preformatives and sufformatives are used in all stems and in all kinds of verbs regular and irregular.

Rem. 2. The original *ǎ* of the preformative is attenuated to *ĭ* with י, ת, and נ, but with ש it is obscured to *ě*; e. g., יקטל for יקטל, but יקטל.

Rem. 3. Occasionally, especially at the end of a sentence (i. e. in pause), the older forms in *ûn* appear in the masculine plural, e. g., ילְקטוּן; ירְגוּן.

Rem. 4. Once, the Imperfect has ׀ instead of Shewa after the second consonant of the third plural, e. g., יִשְׁפוּטוּ.

Rem. 5. The original vowels of the penult are heightened in pause, e. g., יִשְׁבְּתוּ, יִשְׁקְטוּ, יִתְקַרְבוּ. So also, the *ǎ* of the ultimate, e. g., יִתְקַרְבּוּ. But, on the other hand, the original *ũ* is obscured before Makkeph, e. g., יִתְקַרְבְּ-שׁם.

LESSON XIX.

THE INFINITIVES, IMPERATIVE, AND PARTICIPLES KAL.

1. The Infinitive Absolute is unchangeable, and never takes article, preposition, nor suffixes. The original form was *kātāl* which becomes by heightening of *ǎ* in the pretonic syllable and by obscuring of *â* to *ô*, קטול.

2. The original form of the Infinitive Construct in most common use was *kūl* (Ges. § 93t), a form which is ordinarily retained before suffixes, the *ũ* being commonly obscured to *ö* in the closed syllable, e. g., קטלו. In the absolute and construct forms of the Infinitive Construct, the vowel is shifted to the second radical and heightened, so that the resulting form is קטל.

Before כּם and כּן and sometimes before ך, as also before Makkeph, this *ö* becomes *ö*, e. g., קטלְכּם, קטלְךְ-מְלֶךְ; לְשׁמְרֶךְ, but also, בְּשׁכְּבֶךְ.

Rem. Other forms of the Infinitive Construct are קטל, קטלה, קטלה, קטלה, (קטלה), מקטל, מקטל, מקטלה.

3. The Active Participle קטיל from *kâṭîl* is inflected according to Lesson X above. The feminine singular is קטלה or קטלת.

Rem. Intransitive verbs in *ē* use the form קטל as a participle, e. g., קבר.

4. The Passive Participle is of the form *kāṭûl*, with the *û* unchangeable and the *ä* lowered everywhere, except in the absolute singular, where it is heightened to *ā*, e. g., קטול, but קטול, קטולה, קטולו, קטולי, קטולי, קטולי. See Lesson XI above.

Rem. In a few cases, the form of the passive seems to be active, or reflexive, in sense, e. g., כור *mindful*.

5. For practical purposes, the Imperative may be looked upon as formed from the second person of the Imperfect by simply dropping the preformative *ת*. This requires the insertion of a helping vowel in the feminine singular and in the masculine plural, inasmuch as three consonants would otherwise come at the beginning of the syllable, e. g., קטלי, קטלי, קטלי. This helping vowel is *Hiriq*, but exceptionally *Qameṣ Ḥaṭuf*.

LESSON XX.

THE INTENSIVE STEMS, PIEL AND PUAL.

1. The intensive stem is formed from the simple stem by doubling the second radical. Thus *kāṭālā* became *kāṭṭālā*; passive *kūṭṭālā*.

2. (1) The final vowel is dropped as in *Kal*; (2) the vowel of the original antepenult is retained except in the Perfect *Piel*, where it is attenuated to *ĭ*; (3) and the vowel of the original penult is either retained (as it is before the sufformatives of the first and second persons of the Perfect); or (4) attenuated and heightened, as it is in the *Piel*, where the following letter ends the word, and before

the sufformative נָה of the Imperfect and Imperative; or (5) lowered to Shewa, as it is before all vowel endings and before all sufformatives and suffixes of the participle, except כָּם and כֶּן, e. g., (1)(2) קָטַל (3) קָטְלָהּ, קָטַל, (4) קָטַל, קָטַל, (5) קָטְלוּ, מְקַטְלִים, מְקַטְלוּ, מְקַטְלָם.

3. Preformatives in these stems take uniformly Shewa; the Aleph of the first person, a Ḥatef-Pathah, e. g., קָטַל, קָטַל, מְקַטַּל, מְקַטַּל.

Rem. The preformatives and the sufformatives, except for the vowel of the preformative, are the same as in the Kal stem.

5. Sometimes, before a final Resh the vowel of the 3rd person singular masculine is heightened to Seghol, e. g., דִּבֶּר. Sometimes, with other consonants, the original ă is retained, e. g., גָּדַל.

6. In pause, vowels will be heightened as usual, e. g., קָטַל, קָטַל, קָטַל.

LESSON XXI.

THE CAUSATIVE STEMS, HIPHIL AND HOPHAL.

1. The original forms were hăf'ălă and hūf'ălă. In both the final ă has been dropped. In the Hophal, the original form has been retained, except for the obscuring commonly of ŭ to ö. But in the Hiphil, the following changes of vowels occur.

(1) The ă of the preformative is attenuated in the Perfect to ĩ, e. g. הִקְטַלְתָּ.

(2) The ă of the original penult has in certain cases been changed to î, e. g. in the 3rd person of the Perfect, in the Inf. Construct, in the Participle; in all forms of the Imperfect, except the feminine plural, and in the forms of the Imperative which have vowel sufformatives, e. g., הִקְטַלְתָּ, הִקְטַלְתְּ, הִקְטַלְתֶּם, הִקְטַלְתֶּן, הִקְטַלְתֵּם, הִקְטַלְתֵּן.

Rem. 1. The ă of the original penult is retained in the first and second persons of the Perfect, e. g. הִקְטַלְתָּ, הִקְטַלְתְּ.

Rem. 2. This *i* cannot be accounted for in accordance with the ordinary rules of vowel change. In Arabic the vowel is *ä*; in Syriac, *ē*, the original *ä* being attenuated and then heightened; but in Hebrew the heightened *ē* seems to have been further changed into *î*, a change not unprecedented in the Semitic languages in the case of a contracted *ê*, but not to be expected in the case of a mere heightened vowel.

Rem. 3. In the verb standing alone the syllable with *i* always takes the accent, e. g., הַקְטִילוּ, הַקְטִילָהּ, הַקְטִילִי.

But not in the participle, nor before suffixes, e. g., מְקַטְּלִים, הַקְטִילְכֶם, הַקְטִילֶהּ.

Rem. 4. In the Imperfect before הַ, the second syllable has טַל. This טַל appears also in the Inf. Abs., in the first form of the Imperative and in the 2nd person feminine plural of the Imperative, e. g., הַקְטִילֶנָּה, הַקְטִילִי, הַקְטִילֶנָּה.

2. In the Imperfects and Participles, the Hê of the preformative is dropped, or absorbed, after the preformative, e. g., יִקְטִיל for יְהַקְטִיל, מְקַטֵּל for מְהַקְטִיל, יִקְטַל for יְהַקְטַל, מְקַטֵּל for מְהַקְטֵל.

3. There is a form of the Imperfect, called Jussive (see Lesson XXV), shortened, where possible, from the ordinary form of the Imperfect. In the Hiphil, it occurs in the 3rd person singular and in the 2nd masc. sing. under the forms יִקְטַל, מְקַטֵּל, from יְהַקְטַל, תְּהַקְטַל. The Imperative is formed from this Jussive by dropping, as usual, the preformatives, e. g., תְּהַקְטִיל becomes הַקְטֵל; תְּהַקְטִילִי, הַקְטִילִי etc.

4. The Infinitives Absolute are הַקְטֵל, הַקְטִיל; the Constructs are הַקְטִיל, with suffixes הַקְטִילוּ, הַקְטִילְכֶם, and הַקְטֵל, with suffixes הַקְטֵלוּ, הַקְטֵלְכֶם.

LESSON XXII.

THE REFLEXIVE, OR NIPHAL, AND THE RECIPROCAL,
OR HITHPAEL.

A. THE NIPHAL.

1. The original form of the Perfect of the Niphal stem was *nāktālā*. In the regular verb the last *ā* is dropped, the penultimate *ā* is (1) unchanged in the 3rd masc. sing. and in the 1st and 2nd persons, (2) lowered before ה, and ו to Shewa. The *ā* of the antepenult is attenuated to *ī*, e. g., נִקְטַל, נִקְטְלָה, נִקְטְלוּ.

2. The Participle is of the same form as the Perfect, except that in the absolute state singular the *ā* is heightened to *ā*, e. g., נִקְטָל, נִקְטָלִים, נִקְטָלִי, נִקְטָלָה, נִקְטָלוֹת, נִקְטָלוֹת.

3. After the preformatives of the Imperfect, Imperative and more common Infinitives, the Nun of the stem is assimilated to the first radical of the verb, e. g., נִקְטַל becomes נִקְטַל; הִנְקַטַל becomes הִנְקַטַל etc. Notice that in these forms, the last vowel is usually attenuated and then heightened to *ē*, and the penultimate vowel is usually heightened to *ā*. This *ā* remains everywhere in the Impf., Imv., and Infinitives, but the *ē* is lowered to the half-vowel in all forms with a sufformative vowel, e. g., הִנְקַטְלוּ, הִנְקַטְלוּ. Before the הַ of the Impf., and Imv., the original *ā* is retained, e. g., הִנְקַטְלוּ, הִנְקַטְלוּ.

4. Note that there are two forms of the Infinitive absolute, הִקְטַל and נִקְטַל. A form אִקְטַל with Aleph for Hê occurs once.

5. Before Makkeph and before ה, כּ, and כּן the final *ē* is changed to *ě*, e. g., הִקְטַלְכֶם, הִקְטַלְךָ.

6. The vowel of the preformative א of the Imperfect first person singular is as often *ī* as *ě*, i. e. אִקְטַל, as well as אִקְטַל.

7. Notice the pausal forms, וְקָבְרוּ, תִּשְׁמְרוּ, and the older ending in this latter word and in וְלָבְרוּ, et al.

B. THE HITHPAEL.

1. The Hithpael is formed by prefixing הַתְּ to the Piel stem, *hättäl*. The syllable טַ remains unchanged in all forms. טַל (1) remains before the endings of the first and second persons of the Perfect; (2) is changed to ē by attenuation and heightening before הַתְּ of the Impf. and Imv., and in all forms without a sufformative; (3) is lowered before all endings consisting of a vowel or beginning with one, and (4) is obscured to Seghol before the suffixes הַ, כֶּם, and כֶּן, e. g., (1) הַתְּקַטְּלָהּ; (2) הַתְּקַטְּלֶנָּה, הַתְּקַטְּלֶנָּה; (3) הַתְּקַטְּלוּ, הַתְּקַטְּלוּ, (4) הַתְּקַטְּלֶכֶם.

2. The Hê of the preformative is dropped, or absorbed, after the preformatives of the Imperfect and Participle.

3. In the Hithpael of verbs beginning with ט, ש, and ט the ת and the sibilant are transposed, e. g., הַתְּשַׁבֵּר, הַתְּשַׁבֵּר, הַתְּשַׁבֵּר. In verbs beginning with צ, transposition takes place and the Tau is changed to ט, e. g., הַתְּצַדֵּק. In the only case of a Hithpael of a verb beginning with ז, the ת is assimilated to the Zain, e. g., הַתְּזַבֵּחַ Is. 1. 16.

4. In the Hithpael of verbs beginning with ת, one Tau is written, but it is to be doubled and receives Dagesh *forte*, e. g., הַתְּתַמֵּא.

When a root begins with Daleth or Ṭeth, the Tau is assimilated to it, e. g., הַתְּדַבֵּר, הַתְּדַבֵּר.

Rem. Occasionally, with other letters assimilation occurs.

5. In the Perfect, Imperfect, and Imperative, the original ä of the טַל syllable always heightens to ā in pause, e. g., הַתְּתַמֵּא, הַתְּתַמֵּא, הַתְּתַמֵּא.

6. The Hithpael had apparently originally a passive in use of the form Huthpaal. It is found in but four verbs and but eight times in all. In the case of הַתְּבַבֵּם, the Tau has seemingly been assimilated.

LESSON XXIII.

THE PERFECT KAL WITH SUFFIXES.

1. It may be said in general, that the more original forms of the verb are found before suffixes, e. g., taking (1) *käťälä* the earlier form of קטל and adding the suffixes we get:

| | |
|--|------------|
| <i>käťälä</i> + <i>hû</i> = with contraction | קטל |
| <i>käťälä</i> + <i>hî</i> (or <i>ha</i>) = with contraction | קטלה |
| <i>käťälä</i> + <i>kā</i> , with proper changes | קטלה |
| <i>käťälä</i> + <i>nî</i> " " " | קטלני |
| <i>käťälä</i> + <i>hem</i> " " " | קטלם |
| <i>käťälä</i> + <i>hen</i> " " " | קטלן |
| <i>käťälä</i> + <i>kem</i> " " " | קטלכם |
| <i>käťälä</i> + <i>ken</i> " " " | קטלכן |
| <i>käťälä</i> + <i>nû</i> " " " | קטלנו; but |
| <i>käťälä</i> + <i>ki</i> becomes | קטלתי. |

(2) Taking *käťäläth* for a second example we get:

| | |
|-------------------------------|--|
| <i>käťäläth</i> + <i>hû</i> = | קטלתה or קטלתיו by assimilation backwards. |
| " + <i>hî</i> = | קטלתה |
| " + <i>hem</i> = | קטלתם |
| " + <i>kem</i> = | קטלתכם etc.; but קטלתן. |

2. Forms ending in a vowel append the pronouns directly without further change than the proper heightening, lowering etc. of the vowels on account of changes of accent, and the casual contractions arising from *hu* preceded by *ä* or *i*, e. g., קטליו, but קטליוהו; קטלתה, but קטלתו; קטלתי, but קטלתיו.

3. The ending of the 2nd person plural is changed to *ת* for both genders, e. g., קטלתוהו, קטלתוהם; the ending of the 2nd fem. sing. reverts to, or rather retains, the more original ending *תי*, e. g., קטלתיהו, thus coming to coincide in form with the first person singular, which has, also, the form קטלתי before suffixes.

4. Notice the exceptional forms קטלתי, קטלתתי, where the union vowel *ÿ* is employed heightened with the accent to

ē and obscured without the accent to ě. Notice, also, the forms קָטְלָנִי but קָטְלָנוּ; קָטְלָתְנִי but קָטְלָתָנוּ. For none of these variations is a satisfactory reason known.

LESSON XXIV.

PERFECTS OF DERIVED STEMS WITH SUFFIXES.

1. All forms of the first and second persons are unchangeable before suffixes, e. g., הִקְטַלְתִּיהוּ, קָטְלָנוּהוּ. Except, of course, that the ā of תָּ becomes ǎ before נִי, e. g., הִקְטַלְתִּנִּי.

2. The 3rd fem. sing. becomes קָטַלְתְּ and הִקְטַלְתְּ with the same changes as in Kal; the 3rd plur. remains unchanged, i. e., קָטַלוּ and הִקְטַלְוּ; the 3rd masc. sing. becomes קָטַל and הִקְטַל, just as in Kal קָטַל. Examples: קָטַלְתְּהוּ, הִקְטַלְתְּהוּ; קָטַלְתְּהוּ, הִקְטַלְתְּהוּ; קָטַלְתְּהוּ, הִקְטַלְתְּהוּ.

Rem. קָטַל becomes קָטַל before ךּ, ךָּ and ךֵּן, e. g., קָטַלְךָ, קָטַלְךָ, קָטַלְךָ.

3. Notice, that the second radical of the Piel, where it is followed by a half-vowel only, often loses its characteristic doubling, e. g., בִּקְשָׁהוּ.

LESSON XXV.

THE COHORTATIVE AND JUSSIVE.

1. The so-called Cohortative is formed by appending הָ to the first person singular or plural of the Imperfect. In all stems except Hiphil, this causes the lowering of the preceding vowel, e. g., אֶקְטַלְהָ, אֶקְטַלְהָ, אֶקְטַלְהָ; but אֶקְטַלְהָ.

Rem. 1. In pause, however, the vowel preceding the ending הָ is heightened, e. g., אֶקְטַלְהָ, but אֶקְטַלְהָ, אֶקְטַלְהָ, אֶקְטַלְהָ. Notice, that in the Niphal and Hithpael, as well as in the Kal Imperfect in ǎ, the vowel is heightened from the original ǎ to ā.

Rem. 2. This הָ is the fragment of a primitive ending ǎn, the Nun of which is often retained before suffixes of

the 3rd pers. sing., and perhaps of the 2nd masc. sing., e. g., אֶקְטֹלְנִי, אֶקְטֹלְנָה, אֶקְטֹלְךָ.

2. The Cohortative denotes intention, determination, or, in the case of the plural, exhortation. It is to be rendered in English by the auxiliaries "will", "let", etc.

3. The Jussive is a shortened form of the Imperfect, where shortening is possible, to denote command etc. In Arabic, there are five moods of the Imperfect, which may be called Indicative, Subjunctive, Jussive, and Energetic (two of this last). The first three have the endings of the cases of the noun ū, ā, ī. The Jussive in Hebrew corresponds to the last of these, but has a distinctive form, (now that the old endings have been dropped), only in the Hiphil, e. g., יִקְטֹל becomes יִקְטַל and יִקְטְלוּ, יִקְטְלוּ. In forms of the Hiphil with endings, the Jussive coincides in form with the ordinary Imperfect.

Rem. 1. The term Voluntative is used to embrace the Cohortative and Jussive. *See above volition, desire, etc.*

Rem. 2. It will be seen, that the first form of the Hiphil Imperative is formed from the Jussive by dropping the preformative, i. e., יִקְטַל from יִקְטְלוּ.

4. The cohortative הֵ, is sometimes appended to the Imperative, changing its meaning from a command to a request, or prayer. In Kal, this cohortative Imperative takes either the form שְׁמַרְהֵ, or the form שְׁכַבְהֵ; though the form שְׁרוּזְהֵ is found once.

LESSON XXVI.

THE IMPERFECT WITH SUFFIXES.

1. The forms of all Imperfects ending in a vowel remain unchanged before suffixes, e. g., יִקְטְלוּהוּ, יִקְטְלוּהָ, יִקְטְלוּהָ.

Rem. Instead of the feminine plural, the masculine plural is employed before suffixes.

2. Of the forms of the Imperfect ending in a consonant before suffixes.

Plurimae in Imperfectis sunt...

(1) The Hiphil forms remain unchanged, e. g., יִקְטִילֶהוּ, יִקְטִילְכֶם, יִקְטִילְהָ.

(2) The Kal forms in \ddot{u} and Piel forms (a) obscure the last vowel before, הִ, כֶּם and בֶּן, e. g., יִקְטִילְכֶם; יִקְטִילְהָ; יִקְטִילְהָ.

b. Lower the last vowel everywhere else, e. g., יִקְטִילֶהוּ, יִקְטִילְהָ.

Rem. 1. The union vowels are

(1) ׁ occurring only before הִ, e. g., יִקְטִילְהָ, יִקְטִילְהָ;

(2) ׂ „ before הִ, כֶּם and בֶּן, e. g., יִקְטִילְהָ, יִקְטִילְהָ;

(3) „ „ everywhere else, e. g., יִקְטִילֶהוּ, יִקְטִילֶהוּ.

Rem. 2. Once, the original \ddot{u} is written with Shurek, e. g., תִּשְׁמְרוּם. Probably, a scribal error.

Rem. 3. In Imperfects in \ddot{a} , the original \ddot{a} (1) is retained before הִ, כֶּם and בֶּן, e. g., יִלְבֹּשְׁכֶם, יִלְבֹּשְׁהָ.

(2) Is heightened, everywhere else into \bar{a} , e. g., יִשְׁמְעֶהוּ, יִשְׁמְעֶהָ.

3. In about four hundred cases in all, the old Nun of the energetic or cohortative form of the Imperfect is retained before the suffixes of the 3rd person singular. With הוּ, this Nun contracts into נוּ; with הָ, into נָהּ, e. g., יִשְׁמְרוּנָהּ, יִשְׁמְרוּנָהּ.

Rem. 1. In addition to this visible, and certain, employment of Nun (called by grammarians, Nun epenthetic, demonstrative, or energetic), a Dagesh forte is often found in the first letter of the suffix of the second masculine singular, which may have been rightly inserted by the Massoretes for an assimilated Nun energetic, e. g., תִּשְׁמְרוּךָ.

Rem. 2. A Nun epenthetic is found, also, occasionally before נוּ, e. g., יִכְבְּדֶנּוּ.

4. To forms of the Imperfect ending in a consonant, וּ and הִ, are sometimes appended instead of הוּ and הָ, e. g., יִרְדְּפוּ, יִשְׁפִּילֶהּ. For הִ of the second feminine singular כִּי is occasionally found, e. g., יִזְכְּרוּכִי.

5. A change of accent in a form with a suffix will, of course, cause a heightening and lowering of the changeable vowels in the word, e. g., יִקְבְּצֶהָ in pause for יִקְבְּצֶהָ.

6. Sometimes in forms of Imperfects in *ū* with suffixes, a compound Shewa appears instead of the usual simple Shewa, e. g., אָרְבָּנָה, אָרְבָּנָה.

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LESSON XXVII.

THE INFINITIVE, IMPERATIVE, AND PARTICIPLE WITH SUFFIXES.

A. THE INFINITIVES.

1. The Infinitive construct alone is used with suffixes.
2. The ordinary Infinitive construct Kal takes its original form *kūtl* before light suffixes, with the *ū* obscured to *o*, e. g., קָטְלוּ. But before grave suffixes, it takes the form קָטְלוּ, e. g., קָטְלוּכֶם.

Rem. 1. Both forms are found before *h*, e. g., לְשַׁמְרֵהוּ, לְשַׁבְּרֵהוּ.

Rem. 2. The Infinitive construct Kal frequently unites with the preposition *l* so as to form, as it were, one word. In such cases, the vocal Shewa becomes silent, e. g., לְשַׁבְּרֵהוּ.

Rem. 3. The Infinitives are all inflected exactly like nouns, except that they take the objective suffix *ni* for *me*. Of course, seeing that Infinitives are true *verbal* nouns, they must be treated as having the uses of both verb and noun. So, לְדַרְשָׁנִי *to seek me*; but לְקַבְּנֵי *for my gathering*, i. e., *that I gather*.

Rem. 4. Before suffixes the Infinitive of *qan* becomes *qan*, e. g., קָבְּנֵהוּ; that of *shab*, before the grave suffixes becomes *shab*, e. g., לְשַׁבְּבָם, before the light suffixes *shab*, or *shab*, or *shab*, e. g., לְשַׁבְּבֵהוּ, or *shab* or *shab*.

Rem. 5. Other forms of the Infinitive construct Kal beside the common form are *shab*, *qan*, *qan*, *qan*, *qan* etc.

3. Of the Infinitives of the derived stems, it need only be remarked, that the Infinitive Hiphil is unchangeable like the nouns of Lesson III; and that the others change only the vowel of the ultimate like the nouns of Lessons IX and X.

B. THE IMPERATIVES.

1. Imperatives being really nothing but abbreviated Imperfects, i. e., the second person of the Imperfect Jussive with the preformative Tau omitted, affix the suffixes in exactly the same way as the Imperfect, with of course, the necessary consequent vowel changes, e. g., תִּקְטְלוּהוּ, תִּקְטְלוּהוּ with the vowel *ö* as helping vowel; קְטֹלְיָהוּ, תִּקְטְלוּהוּ, with *ı̄* as helping vowel; תִּקְטְלוּהוּ, תִּקְטְלוּהוּ, with the original characteristic *Hê* appearing in the Imperative.

Rem. With the form of the 2nd masc. sing. Inv. with the suffix 3rd masc. sing. קְטֹלוּ may be compared וְקָטְלוּ, the less common form of the Imperfect with the 3rd masc. sing. suffix.

C. THE PARTICIPLES.

1. The Participles are inflected exactly like nouns. It must be remembered, however, that they are really verbal adjectives, when they are true participles; and as such they take objective pronouns, not possessive, or adjective, pronouns, e. g., מְקַבְּצִים *gathering them*; מְקַדְּשִׁים *sanctifying you*; רֹדְפִים *pursuing them*; שֹׁלְמֵי רַע *paying me evil*.

Often, these adjectives have come to be indistinguishable from *nomina agentis*, e. g., רֹדְפֵיהֶם *their pursuers*, or *those pursuing them*.

Rem. The Participle Hiphil is unchangeable in inflection; the Participles Kal, Piel, and Hithpael, are inflected like the nouns in Lesson X; the Participles Niphal, Pal, and Hophal, like the nouns in Lesson IX.

LESSON XXVIII.

THE PERFECT AND IMPERFECT WITH WAU CONVERSIVE.

1. Wau conversive, or consecutive, is the conjunction Wau employed in immediate connection with the Perfect, or Imperfect, of the verb, with the result that the Perfect

following it, takes no longer the *nuances* of the Perfect but of the Imperfect; and the Imperfect following it, takes the *nuances* of the Perfect.

2. With the Perfect, the Wau has the pointings of ordinary Wau conjunctive; but the accent of *קָטַלְתָּהּ* and *קָטַלְתִּי* is in most verbs thrown from the penult to the ultimate, when the Wau is conversive, e. g., *וְקָטַלְתָּהּ* but *וְקָטַלְתָּהּ*, so *וְקָטַלְתָּ*, *וְקָטַלְתִּי* etc. No change, however, takes place in the other seven forms of the Perfect, nor in the Perfect with Suffixes, when the Wau is conversive. The *context* alone must determine the character of the Wau.

3. With the Imperfect, Wau conversive takes the same pointings as the article with nouns. That is, before *י*, *ת*, and *נ*, the Wau conversive takes Pathah and the preformative is doubled, e. g., *וַיִּקְטַל*, *וַיִּקְטַלְתָּ*, *וַיִּקְטַלְתִּי*. Since Aleph cannot be doubled, the Wau conversive takes *ā* before the first person singular, e. g., *וַיִּקְטַלְתִּי*.

Rem. Where the Yodh of the preformative has a half-vowel, it cannot be doubled. Where it is not doubled in pronunciation, it does not receive Dagesh *forte* in writing, e. g., *וַיִּקְטַל*, but with Wau conjunctive *וַיִּקְטַלְתָּ*.

4. In the Hiphil, the Jussive form is used with Wau conversive, e. g., *וַיִּקְטַלְתָּ*, *וַיִּקְטַלְתִּי*, but with suffixes *וַיִּקְטַלְתָּהּ*.

5. Sometimes, Wau conversive causes the accent of the Imperfect to be thrown from the ultimate to the penult, e. g., in the irregular verb *וַיִּקְרָא* for *וַיִּקְרָא*.

6. After a protasis which may be resolved into an Imperfect, may come a perfect with Wau conversive, i. e., *וַיִּקְרָא* = *בְּיָוִם פָּקְדִי*, when *I shall visit*. Hence, the perfect *וַיִּקְרָא* in the apodosis.

LESSON XXIX.

PÊ GUTTURAL VERBS.

1. The quickest way of mastering the guttural verbs is to apply the rules as to the peculiarities of gutturals to the original forms of the regular verb, observing the

*The verb form used in the designating of
loss of irregular verbs is* *לְיָדָה*

variations arising from the fact that at times the changes are based not on the original forms but on the forms in actual use, e. g., the original form of the Kal Imperfect was יִקְטַל. If the first radical were a guttural, this would become יַעֲטַל, which is the form now in actual use. But in the Piel of גָּאַל, we find גִּאַל, a form based not on קָטַל but on קִטַּל. So, also, in נִעְמַד, הִעְמִיד, and יִחַזֵּק, the Seghols arise from the forms נִקְטַל, הִקְטִיל, and יִקְבֹּד, not from the forms נִקְטַל, הִקְטַל, and יִקְבֹּד. So, also, יַעֲמַד arises from יִקְטַל rather than from יִקְטַל.

2. The Pê Guttural verbs (1) take compound Shewa, wherever the regular verb has simple vocal Shewa, e. g., עֲמַדְתָּם, עֲמַד, עֲמַדָה, עֲמַדוּ etc.

(2) Take a compound Shewa when the guttural would end the first syllable and hence have simple Shewa, e. g., יַעֲמַד, יִחַזֵּק, יַעֲמַד, נִעְמַד, נִעְמַד, הִעְמִיד, הִעְמִיד etc.

(3) Change this compound Shewa into the corresponding short vowel, wherever it would come before another Shewa, e. g., יַעֲמַדוּ, יִחַזְּקוּ, יַעֲמַדוּ, יַעֲמַדוּ etc.

Rem. An exception to this rule occurs in the Imperative of the Kal in forms with vowel sufformatives, e. g., עֲמַדִּי, חֲזַקִּי.

(4) In forms where the first radical should be doubled, heighten the preceding vowel, e. g., in Niphal wherever the Nun should be assimilated to the following consonant, e. g., יַעֲמַד, הִעְמִיד.

3. Sometimes, at the end of a syllable, a guttural takes a silent instead of a compound Shewa; and in such cases, the preformatives prefer Seghol to Pathah, e. g., יִחַסֵּר, נִחַפְּדָה, נִחַפְּדָה, נִחַפְּדָה, נִחַפְּדָה. But where the ultimate vowel is Holem, the preformative may take Pathah, e. g., תִּתְחַבֵּל, יִחַמֵּל; and, also, in some other cases, e. g., יִחַסְּרוּ.

Rem. Seghol is also found sometimes in Imperative forms of the Kal with cohortative הֵ, e. g., אֲסַפְּהָ.

4. When the first radical is an Aleph, a Hāṭef-Seghol is employed in the Inf. Cons. and Imv. Kal instead of Hāṭef-Pathah, e. g., וְאָמַץ, אֲכַל.

Rem. But when a suffix is added, the compound Shewa becomes Ḥaṭef-Pathah, e. g., אָכַלְתָּם, אָכַלְתָּ.

LESSON XXX.

PÊ ALEPH VERBS.

1. Pê Aleph verbs are but a sub-class of Pê Guttural verbs, from which they differ in but a few particulars. In fact, most verbs whose first radical is Aleph belong to the Pê Guttural class, there being but seven verbs altogether beginning with Aleph, that have any of the peculiarities of the so-called Pê Aleph verbs. These are אָמַר, אָכַל, אָחַז, אָסַף, אָבַד, אָבָה, and אָפָה.

2. The distinguishing peculiarity of Pê Aleph verbs is, that the preformative of the Imperfect Kal has the vowel ô in which the Aleph quiesces, e. g., יֹאמַר, יֹאכַל, יֹאחַז, יֹאסֵף, יֹאבֵד, יֹאבֵה, and יֹאפֵה.

Rem. Two of these verbs have other forms, i. e., אָסַף and אָחַז, to wit: יִאָסֵף and יִאָחַז. Two of them are Lamedh Hê as well as Pê Guttural, to wit: אָבָה and אָפָה and will be treated in Lesson XL.

3. In the first person singular of the Kal Imperfect, the Aleph of the root is dropped, e. g., אָמַר, אָכַל.

4. The Inf. cons. and the 2nd sing. masc. have a Ḥaṭef-Seghol with the Aleph אָכַל; but when a suffix is added it becomes Ḥaṭef-Pathah, e. g., אָכַלְתָּם, אָכַלְתָּ.

5. The forms of the Imperfect of אָמַר and אָחַז, which are without sufformatives or suffixes, throw back the accent to the penult, when they have Wau conversive, e. g., וַיֹּאמֶר, וַיֹּאחַז. In pause, however, we find וַיֹּאמֶר etc.

LESSON XXXI.

AYIN GUTTURAL VERBS.

1. Wherever the regular verb has vocal Shewa under the second radical, these verbs have a compound Shewa, e. g., שָׁחַטוּ, שָׁחַטְמוּ, שָׁחַטְתֶּם, שָׁחַטְתֶּם, שָׁחַטְתֶּם, שָׁחַטְתֶּם, שָׁחַטְתֶּם etc.

2. Since gutturals could not be doubled by the Hebrews, wherever the second radical should be doubled to constitute the form, as in the Piel, Pual, and Hithpaal stems, it remains single; but the preceding vowel is often heightened by way of compensation, e. g., מֵאֵן.

3. More often, however, the vowel remains unheightened, the consonant being said to be implicitly doubled, e. g., נֶאֱמַר, נֶאֱמַר, נֶאֱמַר, נֶאֱמַר, נֶאֱמַר. This is more common than not, when the second radical is Heth, or Hê, or Ayin; but with Aleph, the vowel is usually heightened.

4. In the inflection of the intensive stems, verbs whose second radical is Resh, seeing that it cannot be doubled, always heighten the preceding vowel, e. g., בִּרְרָה, בִּרְרָה, בִּרְרָה.

Rem. They frequently, also, take compound Shewa under the Resh, e. g., בִּרְכוּ, בִּרְכוּ.

5. When a helping vowel comes before a guttural with compound Shewa, the vowel is made to correspond with the Shewa, e. g., שִׁחֲטוּ.

6. In the Imperfect and Imperative Kal, the common vowel is ă, e. g., יִשְׁחַט, יִשְׁחַט, יִשְׁחַט.

Rem. This ă is heightened before light suffixes, e. g., יִשְׁחַטְהוּ; but remains before the grave suffixes and ך, e. g., יִשְׁחַטְכֶם.

7. Always before Heth with Qames, and once before Hê with Qames, the ă becomes Seghol, e. g., הִטְהִירוּ.

8. Sometimes, with Wau conversive, the accent is thrown back to the penult. In such cases, of course, the vowel of the ultimate is shortened, e. g., וַיִּבְרָךְ, וַיִּבְרָךְ.

LESSON XXXII.

LAMEDH GUTTURAL VERBS.

1. At the end of a word, after all heterogeneous vowels, the gutturals Hê, Hêth, and Ayin, take before them a helping vowel Pathah, called Pathah *furtive*. This vowel does not form a syllable, nor influence the accent; but is inserted, simply because of the difficulty of pronouncing

these gutturals after any vowels but \check{a} and \bar{a} , e. g., שָׁלַח, שָׁלוּחַ, שָׁלוּחָה, שָׁלוּחָה, שָׁלוּחָה.

Rem. The heterogeneous vowels are \bar{e} , \hat{i} , \bar{o} , \hat{o} , and \hat{u} , i. e., all but \check{a} , \bar{a} , e. g., שָׁמַע, שָׁמַע. The naturally long vowels \hat{e} and \hat{a} do not occur in the guttural verb.

2. The Imperfect and Imperative Kal, with one or two exceptions, take \check{a} as the characteristic vowel, e. g., שָׁלַח, שָׁלַח, שָׁלַח.

Rem. 1. In pause, and before light suffixes, this \check{a} is heightened to \bar{a} , e. g., שָׁמַע, שָׁמַע; but שָׁמַעְכֶּם.

Rem. 2. Before vowel sufformatives, this a is lowered, e. g., שָׁלַחוּ, שָׁלַחוּ.

3. Wherever the regular verb has vocal Shewa under the third radical, the guttural has Hataf-Pathah, e. g., שָׁלַחְךָ, מְנַעְךָ.

4. Wherever the regular verb has silent Shewa under the third radical Lomadh Guttural verbs have, also, silent Shewa, e. g., שָׁמַעְתֶּם, שָׁלַחְתֶּיךָ.

5. Before the ending תָּ of the second feminine singular, these verbs take a helping vowel \check{a} , to aid in the pronunciation, e. g., שָׁכַחְתָּ. It does not, however, constitute a syllable.

Rem. 1. In pause the \check{a} of the accented syllable is heightened to \bar{a} , e. g., שָׁשַׁעְתָּ.

Rem. 2. Before suffixes, this form is regular, e. g., שָׁלַחְתִּיהוּ.

Rem. 3. This helping vowel is to be compared with the helping Seghol in forms like קָטַלְתָּ, קָטַלְתָּ, and more particularly to the helping Pathah in נָעַר and נָעַת and בָּרַחַת. The question arises as to whether the point in the תָּ is in this case Dagesh forte, or Dagesh leue. Origin and analogy would be in favor of Dagesh forte.

6. Feminine participles of these verbs may have the form שָׁלַחַת, pause שָׁלַחַת.

7. Forms which in the regular verb have Sere, derived probably from an original \check{a} , retain the original \check{a} , except in pause, where Sere usually occurs, e. g., נָקַע, נָקַע, נָקַע.

Rem. In the forms of the Hiphil Jussive and Impera-

tive, where the guttural is the final letter, nothing but \check{a} is ever found.

Participial forms, however, which have an \bar{e} heightened from an original \check{i} , keep the \bar{e} in the absolute, but change it to \check{a} in the construct, e. g., מוֹבֵחַ, שְׁלִיחַ.

LESSON XXXIII.

LAMEDH ALEPH VERBS.

Lamedh Aleph verbs are but a sub-class of Lamedh Guttural verbs, but on account of the peculiar weaknesses of Aleph, they require a separate treatment to record their variations from the other Lamedh guttural verbs.

1. Wherever Aleph is the final letter of the syllable, the preceding vowel, if short, is heightened and the Aleph quiesces, e. g., מְצָא, נִמְצָא, הִמְצָא; מְצָאתִי, מְצָאתָ, מְצָאתָ; מְצָאתָ, מְצָאתָ, מְצָאתָ. Or, it is attenuated and heightened, e. g., מְצָא, מְצָא, מְצָא; מְצָאתָ, מְצָאתָ, מְצָאתָ.

Rem. 1. Every Aleph which in the regular verb would come at the end of a syllable, quiesces in these verbs in the preceding vowel, which is then heightened.

Rem. 2. Where Tau follows a quiescent Aleph, it is aspirated, e. g., מְצָאתָ.

2. The original characteristic \check{u} of the Hophal is sometimes retained, e. g., מְצָא.

3. At the beginning or in the middle of a syllable and before suffixes the Aleph is treated as the other gutturals, e. g., מְצָאוּ, מְצָאוּ, מְצָאוּ; מְצָאוּ, מְצָאוּ, מְצָאוּ.

Rem. In the form מְצָאוּ, the guttural has attracted the original vowel from \check{i} to \check{a} , so as to cause it to harmonize with the Hataf-pathaḥ of the Aleph.

LESSON XXXIV.

PÊ NUN VERBS.

1. When the Nun occurs at the end of the initial syllable, it is assimilated to the following consonant, e. g., מְצָאוּ, מְצָאוּ, מְצָאוּ.

*Suppl. Kal
Hiphil
Hophal
Perf. Niphal*

The nun can only assimilate when there is nothing in between the nun and the following consonant.

Rem. 1. In the Hophal, this causes the retention in the sharpened syllable of the original ū, e. g., הַגִּישׁ.

Rem. 2. Before gutturals the Nun ordinarily remains, e. g., וַיִּגַּע, וַיִּגְהַג, וַיִּצְאָה, הַגְּהִלְתִּי. So, also, sometimes before other consonants, e. g., וַיִּמָּר, הַגְּדִי.

On the other hand, the Nun is sometimes dropped and the guttural implicitly doubled, e. g., גַּחַם for גְּחָם; or the preceding vowel is heightened by way of compensation, e. g., יַחַת for יְחָת.

2. In the Imperative and Infinitive Construct Kal of verbs whose Imperfect is in ä or ē (from ĩ), the Nun is dropped, e. g., גַּשׁ, פִּן, גָּשַׁת, פָּת (See 3 (3) below).

Rem. 1. If the third radical is a guttural the Infinitive has ä, both as main and as helping vowel, e. g., גַּעַת, קַחַת (from לָקַח, see below).

Rem. 2. This Infinitive is a feminine segholate. Before suffixes, the ä either remains, or is attenuated to Hiriq, e. g., גַּעַתוֹ, גַּשַׁתוֹ, קַחַתוֹ, פַּתוֹ.

Rem. 3. When the Nun is followed by a guttural, it is not dropped, e. g., גַּהַג.

Rem. 4. When the Imperfect is in ō (from ū), the Nun is not dropped, e. g., גַּפַּל.

Rem. 5. The cohortative form of the Imperative is שִׁקָּה, גִּשָּׂה.

3. The verb נָתַן "to give" has the following peculiarities.

(1) The final Nun is assimilated to the sufformatives beginning with Tau, e. g., נָתַתָּה for נָתַתָּה etc. When the sufformative is נוּ, but one Nun is written, but it receives Dagesh forte, e. g., נָתַנוּ.

(2) The Imperfect and Imperative have the vowel ĩ, heightened to ē, e. g., נָתַן, נָתַן. Of course, this ē is lowered to Shewa before vowel sufformatives and likewise before light suffixes, e. g., נָתַנוּ, נָתַנוּ, נָתַנְהוּ, נָתַנְהוּ, נָתַנְהוּ, נָתַנְהוּ; and shortened to ě before ם, e. g., נָתַנְכֶם.

(3) The Infinitive construct drops both Nuns and takes the form נָתַת (from נָתַתָּה). Before suffixes this becomes תַּת, e. g., תַּתְּכֶם, תַּתְּנוּ.

4. The verb לָקַח, "to take", is treated in the Kal Imperfect, Infinitive construct, and Imperative, as if the first radical were Nun, i. e., we get the forms יִקַּח, יִקְחוּ, יִקְחֵהוּ; קַח, קַחוּ, קַחְהוּ; קַחְתָּ, קַחְתֶּם, קַחְתֻּם.

LESSON XXXV.

AYIN AYIN VERBS. *or Double Ayin Verb.*

In these verbs, the second and third radicals are alike. Some of the forms are always uncontracted and regular, as the Infinitive absolute and Participles of Kal, e. g., קָבוֹב, סֹבֵב, קָבוֹב, — all forms which have in them an originally long vowel. Other forms are sometimes contracted and sometimes not, e. g., שָׁמְמוּ, קָבוּ. It will be understood, that in what follows, we are treating of the irregular or contracted forms alone, since the regular forms need no further treatment.

Note that the contractions are usually made from the original forms.

1. When the verbal form has no sufformative only two radicals are written and the original vowel is generally thrown back on the first, e. g., קָב, נָסַב.

Rem. 1. In the Perfect and Participle Niphal, the throwing back of the vowel of the ^{2nd} radical to the ^{1st} radical causes the vowel of the ^{preformative} first radical to be left in an open unaccented syllable. This vowel is then heightened to ā, e. g., נָסַב, נָסַב (cons. נָסַב), from נִסְבַּב, נִסְבַּב.

Rem. 2. In the Hiphil, the original ā of the second radical is thrown back to the first, where it sometimes remains unchanged, e. g., הִפָּרַח and with gutturals הִרְעָה, הִרְעָה. But generally, it is changed to Tsere, which remains before vowel sufformatives, the following consonant being then doubled, e. g., הִסְבִּי, הִסְבִּי, נִסְבִּי, נִסְבִּי. Notice, that in the Hiphil Perfect, the vowel of the preformative, when before the tone, is Tsere.

Rem. 3. The Hophal throws back the vowel of the ^{3rd} radical to the ^{2nd} and heightens the vowel ^{1st}.

Great tendency in these verbs is to unite the 2nd & 3rd radicals, and consequently to double the 2nd radical.

of the preformative into unchangeable ū, e. g., הוֹסֵב, הוֹסְבוּ.

2. When the verbal form has a sufformative consisting of a vowel, it is affixed directly to the second radical, which is then doubled, e. g., סָבוּ; יָסְבוּ; נָסְבוּ; הִסְבוּ; הִסְבוּ; יוֹסְבוּ, הוֹסְבוּ; יָסְבוּ.

Rem. When the second radical is a guttural or Resh, the vowel is heightened if possible, e. g., רָעוּ, רָעוּ. But יָרְעוּ, הִרְעוּ.

3. When the sufformative of the Perfect begins with a consonant a long vowel o is inserted between the sufformative and the doubled second radical, e. g., נִסְבוּתָהּ, סְבוּתָהּ; הִסְבוּתָהּ, הִסְבוּתָהּ.

Rem. The affixing of these endings causes no change in the Kal and Hophal except the doubling of the last radical. In the Niphal and Hiphil, however, it causes the lowering of the vowel of the preformative.

4. When the sufformative of the Imperfect begins with a consonant (i. e. in the feminine plural) the accented union vowel ם is employed, e. g., תִּסְפְּינָהּ. The withdrawal of the accent from the sharpened syllable causes its vowel in the Kal and Hiphil to revert to the pure short vowel and the pretonic vowel of the preformative to be lowered, e. g., תִּסְפְּינָהּ, תִּסְפְּינָהּ.

5. In Ayin Ayin verbs, there are found different contracted forms of the Kal Imperfect, e. g., יָסַב, יָסַב, יָסַב, יָסַב, but יָסַב, יָסַב.

Rem. The form יָסַב is exactly like the Imperfect in ū of the Pê Nun verb, e. g., יָסַב, יָסַב; יָסַב, יָסַב.

6. The Niphal יָסַב is contracted from יָסַבְסַב. In יָסַבוּ, the ס is doubled because of the assimilated Nun, and the ב for the two radicals.

7. The Participle of the Hiphil changes the î of the ultimate to ē, and the ä of the penult to ē, thus making מְסַב. Before endings this becomes מְסַב, e. g., מְסַבִּים, מְסַבִּים, מְסַבִּים, etc.

8. When suffixes or sufformatives are added to the contracted forms, the vowels of the sharpened syllables are always short and pure and the vowel of the pre-formative is always lowered, e. g., יִסְבּוּ, יִסְבּוּהוּ, יִסְבּוּ; יִסְבּוּ, יִסְבּוּהוּ, יִסְבּוּ.

Rem. When the contracted consonant is a guttural or Resh, the preceding vowel remains long even when the accent is withdrawn, e. g., יִפְרְנוּ, מִצְרָה, תִּרְעַם.

9. The following extraordinary forms are to be noted (1) רָגַי with \ddot{o} in the sharpened syllable instead of the more usual \bar{o} or \ddot{u} . (2) תָּרוּן with \bar{o} written fully. (3) נִשְׁדָּנוּ perhaps for נִשְׁדָּנוּ. (4) יִשְׁלֹף, instead of יִשְׁלָף. (5) הִשְׁמָה for הוֹשְׁמָה. (6) נָבְלָה for נָבֵלָה. (7) יִחַנֵּךְ for יִחַנֶּךְ. (8) תִּהְיוּ = תִּסְבּוּ in pause; but better to take it here as an intransitive Kal like יִקַּל (9) נִשְׁמָה Niphal Perfect; נִשְׁמָה Niphal Participle; נִסְבָּה Hiph. Imperfect; נִסְבָּה Hiph. Imperfect with fem. suffix.

10. In the Intensive stems of these verbs, three forms are used:

(1) A regular form like קָטַל, e. g. הִקְלִי, וְיִמְרָרְהוּ, רִגְוּ, גִּרְנָה.

(2) A form which inserts an unchangeable \hat{o} after the first radical, but having the last syllable regular, e. g., סִבְּב, סִבְּב, סִבְּב.

(3) A form which doubles the contracted root, but has the same vowels as the regular Piel, e. g., שִׁעֲשַׁע, שִׁעֲשַׁע.

Rem. 1. The first syllable of all these forms remains unchangeable, and the second suffers in all the same changes, e. g., סִבְּב, סִבְּב, יִשְׁעֲשַׁע.

Rem. 2. A verb may have two forms of the Intensive, e. g. הוֹלֵל, הוֹלֵל. הוֹלֵל, הוֹלֵל.

LESSON XXXVI.

PÊ WAU VERBS.

1. At the beginning of a form, an original Wau has been almost always changed into Yodh, e. g., יָרַב, יָרַב.

2. After preformatives, however, it is usually contracted

(1) When preceded by \check{a} into \hat{o} , e. g., הוֹשִׁיב, נוֹשֵׁב.

(2) When preceded by \check{u} into \hat{u} , e. g., הוֹשֵׁב.

(3) When preceded by \check{y} into \hat{i} , e. g., יִירָא, יִירָשׁ.

Rem. 1. But in the Kal Imperfect of eight verbs, the original Wau has been dropped and the \check{y} heightened into \bar{e} or the Wau has been first changed to Yodh and then contracted into \hat{e} , e. g., יִשָּׁב, either from יוֹשֵׁב or from יִישָׁב.

Rem. 2. Some think that יוֹכֵל is Kal Imperfect. If so the \check{o} has been contracted from $\check{i}w$ into \hat{u} instead of the more common \hat{i} .

3. The Kal Imperative is formed by dropping the preformative of the Imperfect, e. g., תִּשָּׁב, תִּירָא; תִּדַע; but יִירָשׁ, רָשׁ (p. רָשׁ), רָשׁ, and יִרְשָׁה. So, also, קַב from יִקַּב.

4. The Infinitive construct of verbs which have \hat{e} with the preformative drops the first radical and takes a so-called feminine segholate form, e. g., יִרְשָׁה, יִשָּׁב. But, also, רְשָׁה from יִירָשׁ. In the case of יִצָּא, יִצָּא, the Infinitive takes the form יִצָּאת.

Rem. 1. Before suffixes, the segholate Infinitives are inflected exactly as if they were masculine segholates with one original short vowel a , or i , e. g., יִצָּאתוּ, יִשָּׁבוּ.

Rem. 2. The Infinitive construct of verbs, whose Imperfect is of a form like יִירָא or יוֹכֵל, is varied, e. g., יִרָא and רְשָׁה, רְשָׁתוּ, יִרְשָׁה, יִרְשָׁתוּ; יִכֹּל and יִכֹּלְתוּ, יִכֹּלְתוּ, יִכֹּלְתוּ.

LESSON XXXVII.

PÊ YODH VERBS.

1. Pê Yodh verbs strictly speaking are such as had originally a Yodh for their first radical. In the Kal Imperfect they all have \hat{i} with the preformative, and \check{a} after the second radical, just like the second form of Lesson XXXVI, e. g., יִצָּר, יִטַּב.

Rem. 1. This \check{a} becomes \check{e} , when the accent is withdrawn to the penult, e. g., יִצָּק, יִיחַל. It becomes \bar{a} in

The Jussive of the Hiphil, likewise, comes from *yăkîm*, not *yăkwîm*. Hence, we get the forms *יָקַם*, in pause *יָקַם*; with suffixes, *יָקַמְהוּ*.

2. The Wau is contracted with u to û, with a to ô, with i to î.

(1) The Wau is contracted (a) with a preceding *û* in the Kal Infinitive construct, e. g., *יָקַם* from *kûwm*.

(b) With a following *û*, in the Kal Imperfect and Imperative, e. g., *יָקַם* from *yăkwûm*, *יָקַם* from *kûwm*.

(c) With a following *û*, in the pass. part, Kal, e. g., *יָקַם* from *kăwûm*.

(2) Wau is contracted with an a,

(a) Preceding and following in the Inf. Abs. Kal, e. g., *יָקַם* from *kăwâm*; in the Niphal Imperfect. Imperative and Infinitive, e. g., *יָקַם*, *יָקַם* from *yinkăwâm*.

(b) Following, as in the Kal Imperfect and Imperative in *ă*, e. g., *יָבֹשׁ* from *yăwăš*; in the Niphal Perfect and Participle, e. g., *יָקַם* from *năkwâm*.

(3) Wau is contracted with i in the Hiphil throughout, so as to form *î* unchangeable, e. g., *יָקַם* from *hîkwîm*; *יָקַם* from *yăkwîm*.

Rem. 1. The Jussive Imperfect is an exception to this. See above under 1. Rem. 3.

Rem. 2. The Participle Hiphil is *יָקַם*, not *יָקַם*, as we should have expected.

3. A union vowel *ô* is inserted in the Perfects of the Niphal and Hiphil stems between the stem and the sufformatives. In the Niphal the contracted *ô* is commonly changed to *û*, e. g., *יָקַמוּתָּ*; Hiphil *יָקַמוּתָּ*.

But in the Niphal *יָקַמוּתָּ* is found, with the *ô* unchanged.

Rem. In the Imperfect of Kal a union vowel *î* is inserted before the ending of the feminine plurals of forms which have an unchangeable *û* preceding the final radical, e. g., *יָקַמוּתָּ*, *יָקַמוּתָּ*; but *יָבֹשׁתָּ*, *יָבֹשׁתָּ* (the last form being the Jussive of the first).

4. The Hophal has the same form exactly, as if the verb were Pê Wau, e. g., *יָקַם*, *יָקַם* etc.

Rem. 4. When the last radical is Tau, and the sufformative begins with Tau, but one Tau is written. This Tau, however, receives Dagesh *forte*, e. g., שָׁתָּה.

Rem. 5. The first singular Imperfect Kal, or Hiphil, has the form אֶשְׂיָא, even after Wau conversive. The cohortative is אֶשְׂיָמָה.

Rem. 6. The Inv. of the Kal is like the Imperfect with the preformative dropped, e. g., שְׂיָמָה, שְׂיָיָה.

LESSON XL.

LAMEDH HÊ VERBS.

Last rad. a la'.

Originally, the third radical was Wau, or Yodh; but, when final, this radical has been dropped, its preceding vowel being heightened and being given the vowel letter Hê. From this last circumstance, the verbs are called Lamedh Hê. It must be remembered, that this Hê is never a radical, but always a vowel letter. When final Hê is a radical, it receives Mappik and the verb is treated as a Lamedh Guttural verb, e. g., גָּבַהּ.

1. In the Perfect, a final *ä* is heightened to *ā*, e. g. גָּלָה, הִגָּלָה, נִגָּלָה etc.

2. In the Imperfect, the final vowel caused by the loss of the 3rd radical is always Seghol, e. g. יִגָּלֶה, יִנָּלֶה, יִגָּלֶה.

3. In the Imperative, the final vowel caused by the dropping of the third radical is always Sere, e. g. גָּלֵה, הִגָּלֵה, נִגָּלֵה.

4. In the Participles, the final vowels are for the masc. sing. abs. always Seghol; construct Sere, e. g., גָּלֵה, נִגָּלֵה. For the fem. sing. abs., we have גָּלֵה. For the masc. plur. cons. גָּלֵי. The other forms are גָּלִית, גָּלִית, גָּלִית. All other participles are formed in like manner, except the passive of Kal, which has the forms גָּלוּי, גָּלוּי, גָּלוּי etc.

5. The Infinitive absolute of the Kal, Niphal, Piel, Pual, and Hithpeal ends in *ô*; of the Hiphil and Hophal in *ê*. In all of these forms, it seems that the third

radical has simply been dropped, e. g., גָּלָה (or גָּלוּ), הִגְלָה, הִגְלָה.

6. All Infinitives construct end in an unchangeable וַת probably contracted from וַת or וַתְּ, e. g., גָּלוּת, הִגְלָת, גָּלוּת. With suffixes גָּלוּתְכֶם, גָּלוּתְוֹ.

7. Before all vowel sufformatives, the third radical disappears entirely, the sufformatives being affixed directly to the second radical, e. g. גָּלוּ, נִגְלוּ, הִגְלוּ; יִגְלוּ, תִּגְלוּ, יִגְלוּ.

8. Before sufformatives of the Perfect beginning with a consonant, the third radical is contracted with the preceding vowel of Kal into *i*, of the Pual and Hophal into *ê*, and of all the other stems into either *ê* or *i*, e. g. גָּלִיתִּי, גָּלִיתְּ, גָּלִיתְּ or גָּלִיתְּ.

9. Before sufformatives of the Imperfect and Imperative beginning with a consonant, the Yodh is preceded by a Seghol in which it quiesces; or with which it forms a diphthong, e. g., תִּגְלִינָה, תִּגְלִינָה, תִּגְלִינָה.

10. The third feminine singular of the Perfect is anomalous in that it seems to have two feminine endings, i. e. גָּלְתָּה is formed as if the original *gäläyâth* had dropped the *yä* and then added an *â* to the *gälâth*. It will be seen, that if גָּלְתָּה were the verb, the feminine would have the same form, e. g. נִגְלְתָּה, גָּלְתָּה (comp. נִקְטְלָה) (comp. קִטְלָה).

11. The Jussives are formed by apocopating the final vowel of the forms of the Imperfect and Imperative ending in *Hê*, e. g., יִגְלֵ, יִגְלֵ; יִתְגַּלֵּ, יִתְגַּלֵּ; הִגְלֵ, גַּלֵּ, הִתְגַּלֵּ.

Rem. 1. In the Kal and Hiphil and Hophal Imperfects a helping vowel is generally needed to aid in the pronunciation of the apocopated forms, e. g., יִגְלֵ or יִגְלֵ; יִגְלֵ. So, also, in the Hiphil Imperative, e. g., הִרְבֵּ from הִרְבֵּ from הִרְבֵּה.

But exceptions are not infrequent, e. g., יִשָּׁבֵ, יִשָּׁבֵ, יִשָּׁבֵ, יִשָּׁבֵ.

Rem. 2. The Kal Imperative cannot be apocopated since to cut off the ending from גָּלָה would require a vowel to be given to the radicals remaining.

12. In the Perfect, the suffixes are added regularly to the forms of the first and second persons, the only change being the lowering in Kal of the vowel of the first radical to Shewa, since it is no longer pretonic, e. g., הִגְלִיתִי, גְּלִיתִיָּהּ. They are added directly and without change in any of the stems, except the Kal, to the 3rd plural, e. g., הִגְלִיָּהּ. But in Kal the \bar{a} of the first radical is lowered when not before the accent, e. g., גְּלִיָּהּ, but גְּלוֹכֶם.

In the case of the 3rd fem. sing., the form before suffixes is גְּלִית, גְּלִיתָ e. g., כִּפְּתִנִי, גְּלִתִּנִי.

In the 3rd masc. sing., the suffixes are added directly to the vowel after the second radical, the vowel letter having been dropped, e. g. כִּפְּחוּ, גְּלְחוּ. This final vowel is lowered before ה, כָּם and כֶּן, e. g., גְּלְךָ. In pause הִרְבֵּךְ.

Rem. Note הִפְּדָה with Seghol instead of Hirik.

13. In the Imperfect and Imperative, the suffixes are added directly, without any change, to forms ending in ו and ך, e. g., תִּשְׁתַּחֲוּוּ, יִכְסֹוּהוּ. The fem. plur. takes the form of the second masculine plural.

The remaining forms, i. e. all those ending in ה cut off the ה, or ה, and add the suffixes to the second radical just as the regular verb does to the third, e. g., תִּכְבְּלְנָה, אֲשַׁקְּךָ, יִשְׁקֵנִי, תִּשְׁקֹוּהוּ, פְּדִנִי, תִּכְבְּסֵנִי.

LESSON XLI.

PÊ GUTTURAL AND פ"א VERBS WITH 2ND, OR 3RD RADICAL WEAK.

The verbs in this lesson all partake of the peculiarities of both the classes of weak verbs to which they belong.

1. Pê Guttural verbs which are also Ayin Guttural. These are such as אָהַב, הָרַם, הָרַשׁ, אָרַב, אָרַף, Examples of forms: גִּאָּהַבְתִּים, גִּאָּרַפְתִּי.

2. (1) Pê Guttural and Lamedh Hê, such as הִנָּה, הִמָּה, הָעָה, לָעָה, הָעָה. Examples: הִנָּה, הִמָּתָם, הִתְחַוְּיָהּ, לָעָה, הָעָה, הָעָה.

LESSON XLVII.

THE NUMERALS.

A. THE CARDINALS.

1. The cardinals for one and two are of the same gender as the object numbered, e. g., אִישׁ אֶחָד *one man*, יוֹם אֶחָד *one day*, שָׁנָה אֶחָת *one year*. שְׁנֵי הַמָּאֲרוֹת *the two lights*; שְׁתֵּי נָשִׁים *two wives*.

Rem. Commonly *one* is not expressed, e. g., אֶלֶף is *one thousand*; אַמָּה *one cubit*. So, also, *two* is expressed by the dual, e. g., יוֹמִים *two days*; וְאַלְפַּיִם *two hundred and two thousand*.

2. The cardinals from 3 to 10 inclusive are of the opposite gender from that of the object numbered, e. g., עֶשְׂרֵת גְּזֵרֹת *ten curtains*; שֵׁשׁ מֵאוֹת *six hundreds*; עֶשְׂרֵת גְּמָלִים *ten camels*; שִׁבְעַת שָׁנִים (שָׁנִים is feminine) *seven years*.

3. The number eleven is formed by putting אַחַד or אַחַת before עֶשְׂרֵת *ten*, to constitute the form used with masculine nouns; and אַחַת before עֶשְׂרֵת to constitute the form used with feminine nouns, e. g., עֶשְׂרֵת חֳדָשׁ *11 months*; אַחַד עֶשְׂרֵת נְשִׁאִים *11 princesses*; אֶחָד עֶשְׂרֵת עָרִים *11 cities*.

4. The number twelve is formed by placing שְׁנַיִם or שְׁנֵי before עֶשְׂרֵת to constitute the form used with masculine nouns; and שְׁתַּיִם or שְׁתֵּי with עֶשְׂרֵת to constitute the form used with feminine nouns. עֶשְׂרֵת אָחִים *12 brethren*. עֶשְׂרֵת אֲבָנִים *12 stones*.

5. The numbers from 13 to 19 inclusive are formed by putting the feminine absolute or construct form of the units before עֶשְׂרֵת to constitute the forms used with the masculine noun; and the masculine absolute or construct, form of the unit before עֶשְׂרֵת to constitute the form to be used with the feminine noun, e. g., חֲמֵשֶׁת עֶשְׂרֵת יוֹם *fifteen days*; חֲמֵשֶׁת עֶשְׂרֵת בְּנָיו *his fifteen sons*; חֲמֵשֶׁת עֶשְׂרֵת שָׁנָה *fifteen years*.

6. The number 20 is formed from the original form of ten by affixing the plural masculine ending, e. g., עֶשְׂרִים (עֶשְׂרֵת), *twenty*.

7. The other tens are formed from the units by affixing the masculine plural ending to the masculine singular construct, e. g., שְׁלֹשִׁים 30. In the case of 40, the vowel, before the plural ending is heightened, e. g., אַרְבָּע; but, אַרְבָּעִים. In the case of 50 and 60, the final consonant is doubled, e. g., הַמֵּשִׁים, שְׁשִׁים. In the case of 70 and 90, the plural ending is appended to the original one vowel form, e. g., תִּשְׁעִים from תִּשְׁעָה; hence, תִּשְׁעִים. In the form for 70, the original אַ has been attenuated, e. g., שִׁבְעִים from שִׁבְעָה. In the case of 80 the ending of שְׁמֹנֶה is dropped and the plural appended to שְׁמוֹנֵי forming שְׁמוֹנִים.

Rem. These numbers are not used in the construct.

8. In Hebrew, one may say *two and twenty*, or *twenty and two*.

9. The word for one hundred is מֵאָה, const. מֵאוֹת, plur. מֵאוֹת, const. מֵאוֹת; 200 מֵאוֹתַיִם (for מֵאוֹתַיִם); 300 שְׁלֹשׁ מֵאוֹת; 400 אַרְבַּע מֵאוֹת; 500 חֲמִשׁ מֵאוֹת; 600 שֵׁשׁ מֵאוֹת; 700 שִׁבְע־מֵאוֹת; 800 תִּשְׁע־מֵאוֹת; 900 תִּשְׁעֵי מֵאוֹת.

10. The word for one thousand is אֶלֶף, dual אֶלְפַי, dual אֶלְפַיִם=2000; 3000 שְׁלֹשָׁה אֶלְפַיִם, or שְׁלֹשֶׁת אֶלְפַיִם etc.

11. The word for ten thousand is רֶבּוּא; 40 000=אַרְבַּע רֶבּוּא; or אַרְבָּעִים אֶלֶף; 20 000=רֶבְתַיִם or אֶלֶף עֶשְׂרִים אֶלֶף.

12. As to the number of the object numbered, the following rules are to be remembered:

(1) The singular is used invariably with *one*, e. g., יוֹם אֶחָד.

(2) The plural is used commonly with numbers from three to ten, e. g., שְׁשֵׁי מֵאוֹת, שְׁלֹשֶׁת אֶלְפַיִם, שְׁלֹשׁ אֲמוֹת, שִׁבְעֵי שָׁנִים.

(3) The dual is used commonly for two, e. g., יוֹמַיִם, אֶלְפַיִם.

(4) The plural is used ordinarily for numbers from eleven to nineteen inclusive, e. g., אֶחָד עָשָׂר כּוֹכָבִים *eleven stars*; עָשָׂר נְשִׂימָם *twelve princes*; עָשָׂר פָּרִים שְׁלֹשָׁה עָשָׂר *thirteen bullocks*; שִׁשָּׁה עָשָׂר אֲדָנִים *sixteen bases*; אֶחָד עָשָׂר עָרִים *eleven cities* (עָרִים is feminine).

Rem. 1. But frequently a singular form of the thing numbered is employed, e. g., שְׁבַעֵה עֶשְׂרֵה אֲלֶף *seventeen thousand*; תִּשְׁעֵה עֶשְׂרֵה אִישׁ *nineteen men*.

Rem. 2. The plural is generally used, when the object numbered precedes the numeral, e. g., פָּרִים שְׁלֹשָׁה עָשָׂר *13 bullocks*.

(5) With numbers above nineteen, the numeral usually precedes and the thing numbered follows in the plural, e. g., עֲבָדָיו עֶשְׂרִים *his twenty servants*; שְׁבַע־מֵאוֹת פָּרָשִׁים *seven hundred horsemen*; עֲבָדִים תִּשְׁעִים *90 servants*.

Or, if the noun is a collective, it may be put in the singular, e. g., חֲמִשִּׁים אֲלֶף אִישׁ *50000 men*; יוֹם עֶשְׂרִים *20 days*; תִּשְׁעֵה וְעֶשְׂרִים שָׁנָה *29 years*.

(6) The hundreds and thousands, also, precede the name of the thing numbered, e. g., מֵאוֹתִים וְאַלְפִים מְלֹאָדִים *2200 angels*; אֲלָפֵי רִבְבָה *thousands of myriads*; מֵאָה שָׁנָה *100 years*; מֵאוֹת שָׁנָה *100 years*.

(7) With numbers compounded of units, tens, hundreds etc., the name of the objects enumerated is frequently repeated, in the plural with the units, and in the singular with the tens, hundreds, and thousands, e. g., חֲמִשׁ שָׁנִים וְשִׁבְעִים שָׁנָה *five years and seventy years* and *one hundred years*.

13. The cardinals from two to ten inclusive may stand in the construct before the noun; or in apposition either before, or after, the noun, e. g., עֲשָׂרַת יָמִים *ten days*. אֲלָפִים אֲלֶשֶׁת *3000*; חֲמִשָּׁה יָמִים *five days*, שְׁלֹשׁ אַמּוֹת *three cubits*; עָשָׂר עָרִים *ten cities*.

Rem. The word for year is used frequently in the construct singular before the number, e. g., בְּשָׁנַת שְׁמֹנִים וְשִׁבְעֵה *in the eighty seventh year*.

B. THE ORDINALS.

1. There are several ways of expressing "the first."

(1) הָאֶחָד follows the noun, e. g., הַקָּרֵשׁ הָאֶחָד, *the one board* = the first board.

(2) In naming the days of the month, the idiom is as follows: *בְּאַחַד לַחֹדֶשׁ* on the first of the month.

(3) In numbering the years, we have the following idiom; *בְּשָׁנָה אֶחָת* in the first year.

(4) הַבֵּית הָרִאשׁוֹן is used, e. g., הַבֵּית הָרִאשׁוֹן.

X 2. Ordinals from second to tenth are formed by appending ך to the third radical of the cardinal and usually by inserting another ך after the second radical of the cardinal, e. g., *שְׁלִישִׁי*, *שְׁבִיעִי*, *שְׁמִינִי*, *תְּשִׁיעִי*, *עֲשָׂרִי*, e. g., *בַּחֹדֶשׁ*, *בְּחֹדֶשׁ הָעֲשָׂרִי* in the eighth month *בְּחֹדֶשׁ הָעֲשָׂרִי* the tenth month.

Rem. 1. The prosthetic Aleph is dropped in forming fourth, e. g., *רְבִיעִי* e. g., *הַיּוֹם הָרְבִיעִי* the fourth day.

Rem. 2. Sixth and fifth double the last radical and keep the vowel before the second a short i, e. g., *שֵׁשִׁי*, *חֲמִישִׁי*, as in *הַיּוֹם הַשֵּׁשִׁי* the sixth day.

Rem. 3. *Second* is of the form *שְׁנִי*, e. g., *בַּחֹדֶשׁ הַשְּׁנִי* in the second month.

3. The feminine is formed by appending ת, e. g., *הַשְּׁנָה* *הַשְּׁנִית* the second year; *הָעִיר הַשְּׁלִישִׁית* the third city.

4. The ordinals above ten are expressed by the cardinals, which commonly in such usage precede the noun, e. g., *בְּעֶשְׂרֵי-עָשָׂר חֹדֶשׁ* in the eleventh month; *בְּשָׁנִים עָשָׂר חֹדֶשׁ* in the twelfth month; *בְּשָׁלֹשׁ-עָשָׂר שָׁנָה* in the thirteenth year; *בְּשִׁבְעָה עָשָׂר יוֹם* on the seventeenth day; *בְּאַחַד לַחֹדֶשׁ* on the twenty-first of the month; *בְּעֶשְׂרִים וַחֲמִשָּׁה לַחֹדֶשׁ* on the twenty-fifth of the month; *בְּשָׁלֹשִׁים וְשִׁבְעִים שָׁנָה* in the thirty-seventh year; *בְּאַרְבָּעִים שָׁנָה* in the fortieth year.

Rem. 1. Sometimes, however, they follow the noun when the year is enumerated, e. g., *בְּשָׁנָה הָאַחַת עָשָׂר* in the eleventh year; *בְּשָׁנָה שְׁמִנִּים וְשִׁבְעִים* in the eighty seventh year.

Rem. 2. Sometimes the word for year precedes in the construct and follows, also, in the absolute, e. g., *בְּשָׁנָה חֲמִשָּׁה* *בְּשָׁנָה חֲמִשָּׁה* in the fifteenth year.

TABLES OF PARADIGMS.

The numeration of these tables corresponds to the sections of the Etymology and, also, to the sections of the "Illustrations".

I.

THE INSEPARABLE PREFIXES.

A. THE INSEPARABLE PREPOSITIONS.

1. מן. (1) מגוי (2) מימי (3) מחויץ, מאיש (מאדני) מיהוה.
2. ל, ב, and כ. (1) לפנים (2) לבני (3) לאבי, לאכל, לחלי, לחלי, לאלה, לתת (4) לאמר, לאלהים, (לאדני) ליהוה, לאדני.

B. THE CONJUNCTION WAU.

1. THE SO-CALLED WAU CONJUNCTIVE.

- (1) ויהיה, ויהוה, ואדני, ועני, ואכל, ואקטל (2) ואתה (3) ואלהים, וכל (5) ופן, ומן, ובן. (4) והיו, ויהי, ויקטל (3) ואלהים, ודמות (6) ורע, ובהו, ורע.

2. THE SO-CALLED WAU CONVERSIVE, OR CONSECUTIVE.

- (1) ויהי (4) נתקטל, נאקטל, ניקטל (3) ואקטל (2) ויקטל (1) ויהי, ויהי.

C. THE ARTICLE.

1. WITHOUT THE INSEPARABLE PREPOSITIONS.

- (1) העיר, הראש, הארץ, האור (2) היערים, היאור, הפלך (3) הקר, ההוא, ההין, ההיכל (4) העמים, הערים, העם, הקדשים, הקחג, הקחם, הקחי, הקחי, התיל (5) הקרים.

2. WITH THE INSEPARABLE PREPOSITIONS.

- (1) לחיל, לערים, לאור, לפלך (2) מהארץ, מן-הארץ.

D. HÊ INTERROGATIVE.

1. Ordinarily, ה, e. g., התיינה, הכי 2. Before an unvowelled letter ה, e. g., המעט 3. Occasionally, it receives Pathah, e. g., האכה, המכה 4. Occasionally, it receives Pathah and the following letter Dagesh forte, e. g., הפצעקתה.

| | | | | |
|---------------|-------------|-------------|-------------|-------------|
| 2nd Masc. | סוֹפְרָה | סוֹפְרָה | סוֹפְרָה | סוֹפְרָה |
| " Fem. | סוֹפְרָה | סוֹפְרָה | סוֹפְרָה | סוֹפְרָה |
| 1st Com. | סוֹפְרֵי | סוֹפְרֵי | סוֹפְרֵי | סוֹפְרֵי |
| Suffix Plural | | | | |
| 3rd Masc. | סוֹפְרָם | סוֹפְרָם | סוֹפְרָם | סוֹפְרָם |
| " Fem. | סוֹפְרָן | סוֹפְרָן | סוֹפְרָן | סוֹפְרָן |
| 2nd Masc. | סוֹפְרְכֶם | סוֹפְרְכֶם | סוֹפְרְכֶם | סוֹפְרְכֶם |
| " Fem. | סוֹפְרְכֶן | סוֹפְרְכֶן | סוֹפְרְכֶן | סוֹפְרְכֶן |
| 1st Com. | סוֹפְרֵינוּ | סוֹפְרֵינוּ | סוֹפְרֵינוּ | סוֹפְרֵינוּ |

III.

A. B. NOUNS THE FORM OF WHOSE MASCULINE SINGULAR ABSOLUTE DOES NOT CHANGE IN INFLECTION.

| | | | | | |
|-------------------|-----------|----------|----------|-------------|--------------|
| Original form | káyim(?) | máyith | távav | šaddīk | párrás |
| Meaning | rising up | dying | good | righteous | horseman |
| Absolute singular | קָם | בָּת | טוֹב | צַדִּיק | פָּרָשׁ |
| Construct | " | " | " | " | " |
| With light suffix | קָמוּ | בָּתוּ | טוֹבוּ | צַדִּיקוּ | פָּרָשָׁיו |
| With grave suffix | קָמְכֶם | בָּתְכֶם | טוֹבְכֶם | צַדִּיקְכֶם | פָּרָשֵׁיכֶם |

(The above nouns have not as called by the English suffixes)

| | | | | | | |
|---------------------|-----------|----------|-----------|------------|-------------|---------------|
| Original form | káyim(?) | măyŷth | tăwāv | siyr | săddik | părrās |
| Meaning | rising up | dying | good | song | righteous | horseman |
| Absolute plural | קָמִים | מָתִים | טוֹבִים | שִׁירִים | צְדִיקִים | פָּרָשִׁים |
| Construct " | קָמוּ | מָתוּ | טוֹבֵי | שִׁירֵי | צְדִיקָי | פָּרָשָׁי |
| With light suffix | קָמוּי | מָתוּי | טוֹבֵיו | שִׁירָיו | צְדִיקָיו | פָּרָשָׁיו |
| With grave suffix | קָמוֹכֶם | מָתֵיכֶם | טוֹבֵיכֶם | שִׁירֵיכֶם | צְדִיקֵיכֶם | פָּרָשֵׁיכֶם? |
| So their feminines! | קָמוֹהָ | מָתֵהָ | טוֹבֵהָ | שִׁירֵהָ | צְדִיקֵהָ | פָּרָשֵׁיהָ |

C. D. NOUNS THE FORM OF WHOSE FEMININE SINGULAR ABSOLUTE CHANGES
THE ENDING ONLY IN INFLECTION.

| | | | | | |
|-------------------|--------------|------------|-------------|---------------|----------------|
| Original form | kallāth | sărrāth | hāmāth | āmūkāth | gāvūhāth |
| Meaning | bride | affliction | wall | depth | height |
| Absolute singular | כַּלָּה | צָרָה | חוֹמָה | עֲמֻקָּה | גְּבוּהָה |
| Construct " | כַּלָּת | צָרַת | חוֹמַת | עֲמֻקַּת | גְּבוּהַת |
| With light suffix | כַּלָּתוּ | צָרַתוּ | חוֹמַתוּ | עֲמֻקַּתוּ | גְּבוּהַתוּ |
| With grave suffix | כַּלָּתְכֶם | צָרַתְכֶם | חוֹמַתְכֶם | עֲמֻקַּתְכֶם | גְּבוּהַתְכֶם |
| Absolute plural | כַּלּוֹת | צָרוֹת | חוֹמוֹת | עֲמֻקּוֹת | גְּבוּהוֹת |
| Construct " | " | " | " | " | " |
| With light suffix | כַּלּוֹתוּ | צָרוֹתוּ | חוֹמוֹתוּ | עֲמֻקּוֹתוּ | גְּבוּהוֹתוּ |
| With grave suffix | כַּלּוֹתְכֶם | צָרוֹתְכֶם | חוֹמוֹתְכֶם | עֲמֻקּוֹתְכֶם | גְּבוּהוֹתְכֶם |

E.

1. INFLECTION OF THE PERFECT OF THE SIMPLE, OR KAL, STEM OF THE REGULAR, OR STRONG, VERB.

| | Singular | | Plural | |
|------------------|----------------|--------------|----------------|--------------|
| | Original Forms | Forms in use | Original Forms | Forms in use |
| Third masculine | קָטַל | קָטַל | קָטְלוּ | קָטְלוּ |
| " feminine | קָטַלְתְּ | קָטַלְתְּ | [קָטְלוּ] | ? |
| Second masculine | קָטַלְתָּ | קָטַלְתָּ | קָטְלוּם (?) | קָטְלוּם |
| " feminine | קָטַלְתְּי | קָטַלְתְּי | קָטְלוּן (?) | קָטְלוּן |
| First common | קָטַלְתִּי | קָטַלְתִּי | קָטְלוּ | קָטְלוּ |

2. FORMATIVE ELEMENTS OF THE HEBREW PERFECT.

| | Singular | | Plural | |
|---------------|---------------|---------------|---------------|---------------|
| | Masculine | Feminine | Masculine | Feminine |
| Third Person | None | ה (ת) | ה (ת) | None in use |
| Second Person | תָּ (הָ) [ס] | תְּ (תְּ) [ס] | תָּ (תָּ) [ס] | תְּ (תְּ) [ס] |
| First Person | תִּי [סְנִי]? | | נָּ (נָּ) [ס] | |

IV.

A. NOUNS WHICH HAD ORIGINALLY TWO SHORT VOWELS.

| Original form | dāvar | ʿāṣān | nāhār | rāsāʿ | šāvāʿ | ʿānāw | kāšāy | rāʾāʿ |
|-------------------|-----------|-----------|----------|-----------------|-------------|-----------|-----------|--------------|
| Meaning | word | smoke | river | wicked | host | poor | end | evil |
| Absolute singular | דָּבָר | עָשָׁן | נָהָר | רָשָׁע | צָבָא | עָנָו | קֵצָה | רַע |
| Construct " | דְּבָר | עֵשָׁן | נְהָר | רָשָׁע | צָבָא | עָנָו (?) | קֵצָה | רַע |
| With light suffix | דְּבָרָיו | עֵשָׁנוּ | נְהָרוּ | רָשָׁעוּ | צָבָאוּ | עָנָו (?) | קֵצָהוּ | רָעוּ (?) |
| With grave suffix | דְּבָרָם | עֵשָׁנָם | נְהָרָם | רָשָׁעֵם | צָבָאָם | עָנָוָם | קֵצָתֵם | רָעֵיכֶם (?) |
| Absolute plural | דְּבָרִים | תְּכָמִים | נְהָרִים | רָשָׁעִים | צָבָאוֹת | עָנָוִים | פְּנוֹם | רָעִים |
| Construct " | דְּבָרַי | תְּכָמַי | נְהָרַי | רָשָׁעַי (?) | צָבָאוֹת | עָנָוַי | פְּנוֹי | רָעַי |
| With light suffix | דְּבָרָיו | תְּכָמָיו | נְהָרָיו | רָשָׁעָיו | צָבָאוֹתָיו | עָנָוָיו | פְּנוֹיו | רָעָיו (?) |
| With grave suffix | דְּבָרֵם | תְּכָמֵם | נְהָרֵם | רָשָׁעֵיכֶם (?) | צָבָאוֹתֵם | עָנָוֵם | פְּנוֹיֵם | רָעֵיכֶם (?) |
| Original form | zākin | nikār | šār | yārīk | māl | ḡamal | nakūd | sālūr |
| Meaning | old | stranger | rib | thigh | full | camel | speckled | black |
| Absolute Singular | זָקֵן | נִכְר | צֵלַע | יָרֵךְ | מָלֵא | גָּמַל | נִקְוֹד | שָׁלֹר |
| Construct " | זָקֵן | נִכְר | צֵלַע | יָרֵךְ | מָלֵא | גָּמַל | נִקְוֹד | שָׁלֹר |

see p. 6, Rev.
(Arabic)



B. THE PERFECT OF THE INTENSIVE STEM.

| | ACTIVE OR PIEL | | | | PASSIVE OR PUAL | | | |
|-------------------|----------------|------------|------------|------------|-----------------|------------|------------|------------|
| | Singular | Plural | Singular | Plural | Singular | Plural | Singular | Plural |
| 3rd masc. | קָטַל | קָטְלוּ | קָטְלוּ | קָטְלוּ | קָטַל | קָטְלוּ | קָטְלוּ | קָטְלוּ |
| 2nd masc. | קָטַלְתָּ | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתָּ | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם |
| With light suffix | קָטַלְתָּ | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתָּ | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם |
| With grave suffix | קָטַלְתָּם | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתָּם | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם |
| Absolute plural | קָטְלוּ | קָטְלוּ | קָטְלוּ | קָטְלוּ | קָטְלוּ | קָטְלוּ | קָטְלוּ | קָטְלוּ |
| Construct " | קָטְלוּ | קָטְלוּ | קָטְלוּ | קָטְלוּ | קָטְלוּ | קָטְלוּ | קָטְלוּ | קָטְלוּ |
| With light suffix | קָטַלְתָּ | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתָּ | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם |
| With grave suffix | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם |

(*)

Reverse of ordinary rule
made the eye strength
to vowel letter that
was used.

1. Where there is no ending, a helping vowel is supplied.
2. All the suffixes are added on *the* sing. *the* orig. form.
3. The plurals for these nouns are like nouns with the 2 short vowels.

V.

A. NOUNS WHICH HAD ORIGINALLY THE ONE SHORT VOWEL Ā.

| Original form | mālk | hās | nār | pās |
|-------------------|------------|------------|------------|------------------|
| Meaning | king | favor | boy | transgression |
| Absolute singular | מֶלֶךְ | חֶסֶד | נֶעַר | פְּשָׁע |
| Construct " | מֶלֶךְךָ | חֶסֶדְךָ | נֶעַרְךָ | פְּשָׁעְךָ |
| With light suffix | מֶלְכוֹ | חֶסְדוֹ | נֶעְרוֹ | פְּשָׁעוֹ |
| With grave suffix | מֶלְכֶם | חֶסְדֶם | נֶעְרֵיכֶם | פְּשָׁעֵיכֶם (?) |
| Absolute plural | מְלָכִים | חֶסְדִּים | נְעָרִים | פְּשָׁעִים |
| Construct " | מְלָכֶיךָ | חֶסְדֵיךָ | נְעָרֶיךָ | פְּשָׁעֶיךָ |
| With light suffix | מְלָכוֹי | חֶסְדוֹי | נְעָרוֹי | פְּשָׁעוֹי |
| With grave suffix | מְלָכֵיכֶם | חֶסְדֵיכֶם | נְעָרֵיכֶם | פְּשָׁעֵיכֶם |

B. THE IMPERFECT AND IMPERATIVE OF THE SIMPLE (OR KAL) STEM.

| | IMPERFECT | | IMPERATIVE | |
|--------------|------------|--------------|------------|-----------|
| | Singular | Plural | Singular | Plural |
| Third masc. | יִקְטַל | יִקְטְלוּ | קְטַל | קְטַלוּ |
| " fem. | תִּקְטַל | תִּקְטַלְנָה | קְטַלִי | קְטַלְנָה |
| Second masc. | תִּקְטַל | תִּקְטְלוּ | | |
| " fem. | תִּקְטְלִי | תִּקְטַלְנָה | | |
| First com. | אִקְטַל | נִקְטַל | | |

| | | | |
|--------------|------------|------------|------------|
| Second masc. | הַקַּטְלָה | הַקַּטְלָה | הַקַּטְלָה |
| " fem. | הַקַּטְלָה | הַקַּטְלָה | הַקַּטְלָה |
| First com. | הַקַּטְלָה | הַקַּטְלָה | הַקַּטְלָה |

C. THE IMPERFECT OF THE CAUSATIVE STEMS.

Hiphil הַקַּטְלָה, הַקַּטְלָה. Hophal הַקַּטְלוּ, הַקַּטְלוּ.

VIII.

NOUNS WHICH HAD ORIGINALLY ONE SHORT VOWEL FROM ROOTS WHOSE SECOND AND THIRD RADICALS WERE ALIKE ORIGINALLY, OR WHOSE SECOND RADICAL HAS

BEEN ASSIMILATED TO THE THIRD.

| | | | | | | |
|-------------------|--------------|----------|-----------|---------|---------|----------|
| Original form | · kāpp | hīss | hūqq | ʾānf | ʾinz | däll |
| Meaning | palm of hand | arrow | statue | nostril | goat | poor |
| Absolute singular | כַּף | הֵץ | הַק | אֶף | עֵז | דָּל |
| Construct " | כַּף | הֵץ | הַק(הַק) | אֶף | עֵז | דָּל |
| With light suffix | כַּפּוֹ | הֵצוֹ | הַקּוֹ | אֶפוֹ | עֵזוֹ | דָּלוֹ |
| With grave suffix | כַּפְּכֶם | הֵצִיכֶם | הַקִּיכֶם | אֶפְכֶם | עֵזְכֶם | דָּלְכֶם |

(1) Before endings the 2nd radical is doubled.

(2) In forms without endings the *hīng* is lightened to *ere*, the *hībbas* to *holern*

| | | | | | | |
|-------------------|--------------|-----------|-----------|---------------|---------|----------|
| Original form | käpp | hüš | hüq | ʾänf | ʾnz | däl |
| Meaning | palm of hand | arrow | statute | nostril | goat | poor |
| Absolute plural | כַּפַּיִם | הַצִּיָּם | הַקְּוִים | אֲפִים (dual) | עֲזִים | דְּלִים |
| Construct " | כַּפֵּי | הַצֵּי | הַקֵּן | אֲפִי | עֲזִי | דְּלֵי |
| With light suffix | כַּפָּיו | הַצֵּיו | הַקֵּיו | אֲפָיו | עֲזָיו | דְּלָיו |
| With grave suffix | כַּפְיָם | הַצֵּיָם | הַקְּוִים | אֲפֵיָם | עֲזָיָם | דְּלָיָם |

Notice the forms אַם *mother*, אֲמֹת, אֲמֹתָ, or אֲמֹתַי; הַיָּם *sea*, construct הַיָּם, plur. הַיָּמִים (or הַיָּמִים), with the article הַיָּם, construct הַיָּמִים; הַיָּמִים *threshold*, plur. הַיָּמִים; הַיָּמִים (or הַיָּמִים), with the article הַיָּמִים, construct הַיָּמִים, with Hé directive הַיָּמִים.

IX.

A. NOUNS WHOSE FIRST SYLLABLE IS UNCHANGEABLE.

| | | | | | |
|-------------------|----------|----------|----------|----------|-------------|
| Original form | ʾäläm | ʾäfän | mawša | mägîn | mäšäy |
| Meaning | eternity | wheel | exit | shield | feast |
| Absolute singular | עוֹלָם | אוֹפָן | מוֹצֵא | מִגֵּן | מִשְׁתֵּה |
| Construct " | עוֹלָם | אוֹפָן | מוֹצֵא | מִגֵּן | מִשְׁתֵּה |
| With light suffix | עוֹלָמוֹ | אוֹפָנוֹ | מוֹצֵאוֹ | מִגֵּנוֹ | מִשְׁתֵּאוֹ |
| With grave suffix | עוֹלָמָם | אוֹפָנָם | מוֹצֵאָם | מִגֵּנָם | מִשְׁתֵּאָם |

| | | | | |
|-------------------|---------------|--------------|--------------|--------------------|
| Absolute plural | עוֹלָמַיִם | אוֹפְנַיִם | מוֹצְאֵיִם | מִשְׁתַּחֲוִיִּים |
| Construct " | עוֹלָמַי | אוֹפְנַי | מוֹצְאֵי | מִשְׁתַּחֲוִי |
| With light suffix | עוֹלָמַיִו | אוֹפְנַיִו | מוֹצְאֵיִו | מִשְׁתַּחֲוִיִּו |
| With grave suffix | עוֹלָמַיִכֶם | אוֹפְנַיִכֶם | מוֹצְאֵיִכֶם | מִשְׁתַּחֲוִיִּכֶם |
| So also | מִקְדְּשֵׁי | עוֹרִים | נִקְרָא | וּלְהֵ |
| | מִקְדְּשָׁיִם | עוֹרָתָם | נִקְרָאִים | וּלְהֵיִם |

B. THE NIPHAL, OR REFLEXIVE STEM

(SOMETIMES, PASSIVE IN SENSE).

| | PERFECT | IMPERFECT | IMPERATIVE | INFINITIVE PARTICIPLE |
|-------------|--------------------------------------|--------------------------------------|------------------------|--------------------------------|
| Third masc. | Singular Plural נִקְטַל נִקְטְלוּ | Singular Plural יִקְטַל יִקְטְלוּ | Singular Plural — — | Abs. הִקְטַל (נִקְטַל) |
| Second " | נִקְטַלְתָּ נִקְטַלְתֶּם | תִּקְטַלְתָּ תִּקְטַלְתֶּם | הִקְטַל הִקְטַלוּ | Cons. הִקְטַלְתָּ הִקְטַלְתֶּם |

X.

A. MORE NOUNS WHOSE PENULT IS UNCHANGEABLE.

| Original form | מַחֲבֵי | māzbāh (?) | hāzay | māhānāy |
|-------------------|------------|------------------|-----------|---------------|
| Meaning | writing | altar | seer | camp |
| Absolute singular | מַחֲבֵי | מִזְבֵּחַ | חֹזֵה | מַחֲנֵה |
| Construct " | מַחֲבֵי | מִזְבַּח | חֹזֵה | מַחֲנֵה |
| With light suffix | מַחֲבֵי | מִזְבְּחוֹ | חֹזְהוֹ | מַחֲנֵהוּ (ו) |
| With grave suffix | מַחֲבֵיכֶם | מִזְבְּחֵכֶם | חֹזְכֶם | מַחֲנֵיכֶם |
| Absolute plural | מַחֲבֵימִ | מִזְבְּחוֹת | חֹזִים | מַחֲנֵימִ |
| Construct " | מַחֲבֵי | מִזְבְּחוֹת | חֹזִי | מַחֲנֵי |
| With light suffix | מַחֲבֵי | מִזְבְּחוֹתַי | חֹזְי | מַחֲנֵי |
| With grave suffix | מַחֲבֵיכֶם | מִזְבְּחוֹתֵיכֶם | חֹזְיֶכֶם | מַחֲנֵיכֶם |

B. THE HITHPAEL, OR RECIPROCAL STEM.

| | PERFECT | IMPERFECT | IMPERATIVE | INFINITIVE PARTICIPLE |
|-------------|-------------|-------------|------------|-----------------------|
| | Singular | Singular | Singular | Abs. |
| | Plural | Plural | Plural | Cons. |
| Third masc. | הִתְקַטֵּל | יִתְקַטְלוּ | — | מִתְקַטֵּל |
| Second " | הִתְקַטְלוּ | יִתְקַטְלוּ | — | מִתְקַטְלוּ |

XI.

NOUNS WHOSE FINAL SYLLABLE IS UNCHANGEABLE.

| Original form Meaning | gādāl great | pākíd overseer | 'āmý afflicted | zikkārán memorial | B The Imperative of Kal. |
|--------------------------|----------------|-------------------|-------------------|----------------------|--------------------------------|
| Absolute singular | גָּדוֹל | פָּקִיד | עָנִי | זִכְרוֹן | 2nd masc. sing. קְטַל |
| Construct " | גָּדוֹל | פָּקִיד | עָנִי | זִכְרוֹן | " fem. " קְטַלִי |
| With light suffix | גָּדוֹלוֹ | ו " | עָנִיו | זִכְרוֹנֹו | " masc. plur. קְטַלְוּ |
| With grave suffix | גָּדוֹלְכֶם | כֶּם " | עָנִיכֶם | זִכְרוֹנְכֶם | " fem. " קְטַלְנָה |
| Absolute plural | גָּדוֹלִים | ים " | עָנִיִּים | זִכְרוֹנִים | |
| Construct " | גָּדוֹלַי | י " | עָנִיָּי | זִכְרוֹנַי | |
| With light suffix | גָּדוֹלָיו | יו " | עָנִיָּיו | יֹו " | |
| With grave suffix | גָּדוֹלְיָכֶם | יְכֶם " | עָנִיָּיְכֶם | יְכֶם " | |
| So also | עָצוּם | | | | |

XII.

FEMININE NOUNS FROM MASCULINE NOUNS WITH TWO SHORT VOWELS.

| Original form | nādvāt | 'ārāvāt | 'āgalāt | šā'āqāt | māl' āt | bāhāmāth |
|-------------------|-------------------|---------------|---------------|---------------|-----------------|----------------|
| Meaning | freewill offering | desert | waggon | cry | fulness. | beast |
| Absolute singular | נְדָבָה | עֲרָבָה | עֲגָלָה | צִעָקָה | מְלֵאָה | בְּהֵמָה |
| Construct " | נְדָבָת | עֲרָבָת | עֲגָלָת | צִעָקָת | מְלֵאָת | בְּהֵמָת |
| With light suffix | נְדָבָתוֹ | עֲרָבָתוֹ | עֲגָלָתוֹ | צִעָקָתוֹ | מְלֵאָתוֹ | בְּהֵמָתוֹ |
| With grave suffix | נְדָבָתְכֶם | עֲרָבָתְכֶם | עֲגָלָתְכֶם | צִעָקָתְכֶם | מְלֵאָתְכֶם (?) | בְּהֵמָתְכֶם |
| Absolute plural | נְדָבוֹת | עֲרָבוֹת | עֲגָלוֹת | צִעָקוֹת | מְלֵאוֹת | בְּהֵמוֹת |
| Construct " | נְדָבוֹת | עֲרָבוֹת | עֲגָלוֹת | צִעָקוֹת | מְלֵאוֹת | בְּהֵמוֹת |
| With light suffix | נְדָבוֹתַי | עֲרָבוֹתַי | עֲגָלוֹתַי | צִעָקוֹתַי | מְלֵאוֹתַי | בְּהֵמוֹתַי |
| With grave suffix | נְדָבוֹתֵיכֶם | עֲרָבוֹתֵיכֶם | עֲגָלוֹתֵיכֶם | צִעָקוֹתֵיכֶם | מְלֵאוֹתֵיכֶם | בְּהֵמוֹתֵיכֶם |

Compare also

תוֹעֵבָה, תוֹעֵבוֹת, תוֹעֵבוֹת, תוֹעֵבוֹת
 מְמַלְכָה, מְמַלְכוֹת, מְמַלְכוֹת, מְמַלְכוֹת
 עֲמֻקָּה, עֲמֻקּוֹת, עֲמֻקּוֹת, עֲמֻקּוֹת
 קִשְׁטָה, קִשְׁטוֹת, קִשְׁטוֹת, קִשְׁטוֹת

XIII.

FEMININE NOUNS FROM MASCULINES WITH ONE SHORT VOWEL.

| Original form | malkāth | dibrāth | hārpāth (?) | hökhmāth | tūm'āth |
|-------------------|---------------|----------------|----------------|-----------------|---------------|
| Meaning | queen | word | reproach | wisdom | uncleannes |
| With light-suffix | מַלְכָּה | דְּבָרָה | הַרְפָּה | הַחֲכָמָה | טְמֵאָה |
| With grave-suffix | מַלְכָּת | דְּבַרְת | הַרְפַּת | הַחֲכָמַת | טְמֵאוֹת |
| With light suffix | מַלְכָּתוֹ | דְּבַרְתּוֹ | הַרְפָּתוֹ | הַחֲכָמָתוֹ | טְמֵאוֹתוֹ |
| With grave suffix | מַלְכָּתְכֶם | דְּבַרְתְּכֶם | הַרְפַּתְכֶם | הַחֲכָמַתְכֶם | טְמֵאוֹתְכֶם |
| Absolute plural | מַלְכוֹת | דְּבָרוֹת | הַרְפוֹת | הַחֲכָמוֹת | טְמֵאוֹת |
| Construct " | מַלְכוֹת | דְּבָרוֹת | הַרְפוֹת | הַחֲכָמוֹת | טְמֵאוֹת |
| With light suffix | מַלְכוֹתָיו | דְּבָרוֹתָיו | הַרְפוֹתָיו? | הַחֲכָמוֹתָיו | טְמֵאוֹתָיו |
| With grave suffix | מַלְכוֹתֵיכֶם | דְּבָרוֹתֵיכֶם | הַרְפוֹתֵיכֶם? | הַחֲכָמוֹתֵיכֶם | טְמֵאוֹתֵיכֶם |

XIV.

FEMININE NOUNS WITH SEGHOLATE FORMATIONS.

| Original form | yānikāth (?) | mismārt (?) | nuḥsāth (?) | kūthūnāth (?) | ṭābbā'āth |
|---------------------------------|--------------|---------------|-------------|---------------|-----------|
| Meaning | sucking | guard | bronze | tunic | leprosy |
| Absolute and Construct singular | יֹנְקָת | מִשְׁמַרְת | נְחֹשֶׁת | כְּתָנִית | צָרַעַת |
| With suffixes | יֹנְקָתוֹ | מִשְׁמַרְתּוֹ | נְחֹשֶׁתוֹ | כְּתָנִיתוֹ | צָרַעַתוֹ |

This being changed to father.

1107

X

Q

Handwritten notes at bottom left.

| | | | | | | |
|-----------------|-------------|-------------|------------|--------------|-----------|-----------|
| Original form | yānikāth(?) | mišmārt(?) | nūḥšāth(?) | kūthūnāth(?) | tābbā'āth | šārrā'āth |
| Meaning | sucking | guard | bronze | tunic | ring | leprosy |
| Absolute plural | יִזְנָקוֹת | מִשְׁמָרוֹת | נְחֹשֶׁת | כְּתוּנָת | טַבַּעוֹת | צָרְעוֹת |
| Construct " | יִזְנָקוֹת | מִשְׁמָרוֹת | נְחֹשֶׁת | " | טַבַּעוֹת | צָרְעוֹת |
| With suffixes | " | " | " | " | " | " |

XV.

NOUNS FROM LAMEDH HĒ ROOTS.

| | | | | | | | |
|-------------------|--------|-------|---------|--------|-------|-----------|-------|
| Original form | pāry | ʾāry | ḥūly | sādāy | nākāy | ʾānaw | ḥāzāy |
| Meaning | fruit | lion | disease | field | pure | afflicted | seer |
| Absolute singular | פֶּרִי | אֲרִי | חֲלִי | שָׂדֵה | נָקִי | עָנָו | חֹזֶה |
| Construct " | " | " | " | שָׂדֵה | נָקִי | עָנָו | חֹזֶה |
| With light suffix | פְּרִי | אֲרִי | חֲלִי | שָׂדֵה | נָקִי | עָנָו | חֹזֶה |
| With grave suffix | פְּרִי | אֲרִי | חֲלִי | שָׂדֵה | נָקִי | עָנָו | חֹזֶה |
| Absolute plural | פְּרִי | אֲרִי | חֲלִי | שָׂדֵה | נָקִי | עָנָו | חֹזֶה |
| Construct " | פְּרִי | אֲרִי | חֲלִי | שָׂדֵה | נָקִי | עָנָו | חֹזֶה |

Handwritten notes:
 a radical
 each of them
 same root
 vowel - hē

| | | | | | | | | | | | | |
|-------------------|-----|-------------|-----|-------------|-----|-----------|-----|--------------|-----|--------------|-----|----------|
| Original form | 5. | 'iyš (?) | 6. | inšat | 7. | bāyt | 8. | biny | 9. | bānyāt (?) | 10. | hārr |
| Meaning | | man | | woman | | house | | son | | daughter | | mountain |
| Absolute singular | | אִישׁ | | אִשָּׁה | | בַּיִת | | בֵּן | | בֵּת | | הַר |
| Construct " | | אִישׁ | | אִשָּׁת | | בֵּית | | בֶּן (בֶּן-) | | בֵּת | | הַר |
| With light suffix | | אִישׁוֹ | | אִשְׁתּוֹ | | בֵּיתוֹ | | בְּנוֹ | | בֵּיתוֹ | | הָרָו |
| With grave suffix | | אִישְׁכֶּם | | אִשְׁתְּכֶם | | בֵּיתְכֶם | | בְּנֵיכֶם | | בֵּיתְכֶם | | הָרְכֶם |
| Absolute plural | | אֲנָשִׁים | | נָשִׁים | | בָּתִּים | | בָּנִים | | בָּנוֹת | | הָרִים |
| Construct " | | אֲנָשָׁי | | נָשָׁי | | בָּתַי | | בְּנֵי | | בָּנוֹת | | הָרֵי |
| With light suffix | | אֲנָשָׁיו | | נָשָׁיו | | בָּתָיו | | בְּנָיו | | בָּנוֹתָיו | | הָרָיו |
| With grave suffix | | אֲנָשְׁכֶּם | | נָשְׁכֶּם | | בָּתֵיכֶם | | בְּנֵיכֶם | | בָּנוֹתֵיכֶם | | הָרֵיכֶם |
| Original form | 11. | yāwm | 12. | kily | 13. | may (?) | 14. | 'iyr (?) | 15. | pay (?) | 16. | rāš |
| Meaning | | day | | vessel | | water | | city | | mouth | | head |
| Absolute singular | | יוֹם | | כֵּלִי | | מַי | | עִיר | | פֶּה | | רֹאשׁ |
| Construct " | | יוֹם | | כֵּלִי | | מַי | | עִיר | | פִּי | | רֹאשׁ |

| | | | | | |
|-------------------|----------------------|-----------|----------|----------------------|-----------------------|
| With light suffix | יוֹמוֹ | פְּלוֹי | עִירוֹ | פִּיּוֹ (פִּיּוֹהוּ) | רֹאשׁוֹ |
| With grave suffix | יוֹמֹכֶם | פְּלוֹכֶם | עִירְכֶם | פִּיכֶם | רֹאשֵׁיכֶם |
| Absolute plural | יָמוִים ^x | פְּלִים | עָרִים | | רֹאשִׁים ⁶ |
| Construct " | יָמֵי | פְּלֵי | עָרֵי | | רֹאשֵׁי |
| With light suffix | יָמוֹי | פְּלוֹי | עָרוֹי | | רֹאשֵׁיוֹ |
| With grave suffix | יָמוֹכֶם | פְּלוֹכֶם | עָרוֹכֶם | | רֹאשֵׁיכֶם |

17. שם name (from šimy(?)), cons. שָׁמ, שָׁמוֹ, שָׁמְכֶם, שָׁמוֹת, שָׁמוֹת, שָׁמוֹת, plural

18. שָׁמַיִם heaven (from šāmāy), cons. שָׁמַי, שָׁמַיִךְ, שָׁמַיִם, שָׁמַיִכֶם, שָׁמַיִם, שָׁמַיִם, plural

19. עֵדוּת testimony, ?

20. עֵשׂוֹ lamb, עֵשׂוֹ

21. עַד until, עַדְיָ

22. עַל upon, עַלְיָ, עַלְיָכֶם, עַלְיָי

23. אֶל unto, אֶלְיָ, אֶלְיָכֶם, אֶלְיָי

24. יָד hand, יָדְךָ, יָדְכֶם, יָדְיָ, יָדְיָכֶם, יָדְיָי, יָדוֹת, יָדוֹת, יָדוֹת

25. דָּם blood, דָּמְךָ, דָּמְכֶם, דָּמְיָי, דָּמוֹ, דָּמוֹכֶם, דָּמוֹת, דָּמוֹת, דָּמוֹת

יָדְיָי, יָדְיָי, is another of the very few fern-nouns which

plural is (יָדְיָי), see יָדְיָי, יָדְיָי, יָדְיָי

XVII.

A. THE PERFECT OF THE SIMPLE (OR KAL) STEM.

| | Verb in ä | | Verb in y | | Verb in ü | |
|-----------------|-------------|---------------|-------------|---------------|-------------|-------------------|
| | Ground form | Form in use | Ground form | Form in use | Ground form | Form in use |
| 3rd masc. sing. | kaṭälä | קָטַל | kävidä | קָבַד | kaṭūna | קָטַן |
| " fem. | kaṭäläth | קָטַלָּה | kävīdäth | קָבַדָּה | kaṭūnäth | קָטַנָּה |
| " masc. plur. | kaṭälünä | קָטַלְוּ | kävīdünä | קָבַדְוּ | kaṭūnänä | קָטַנְוּ |
| 2nd " sing. | kaṭältä | קָטַלְתְּ | kävīdtä | קָבַדְתְּ | kaṭüntä | קָטַנְתְּ |
| " fem. | kaṭälti | קָטַלְתְּי | kävīdti | קָבַדְתְּי | kaṭünti | קָטַנְתְּי |
| " masc. plur. | kaṭältem | קָטַלְתֶּם | kävīdtem | קָבַדְתֶּם | kaṭüntem | קָטַנְתֶּם |
| " fem. | kaṭälten | קָטַלְתֶּן | kävīdten | קָבַדְתֶּן | kaṭünten | קָטַנְתֶּן |
| 1st com. sing. | kaṭälti | קָטַלְתִּי | kävīdti | קָבַדְתִּי | kaṭünti | קָטַנְתִּי |
| " plur. | kaṭälünü | קָטַלְתֶּנּוּ | kävīdnü | קָבַדְתֶּנּוּ | kaṭünnü | קָטַנְתֶּנּוּ (?) |

B. TABLE OF SUFFORMATIVES, OR AFFIXES, OF THE PERFECT.

| Singular | Third person | | Second person | | First person | |
|------------------|--------------|------|---------------|-----------|--------------|----|
| | Masc. | Fem. | Masc. | Fem. | Common | |
| Without suffixes | ä | ä | (קָטַל) tã | (קָטַל) t | | ti |
| With suffixes | ä | äth | tä | tä | | ti |

2. m. p. קָטַלְתָּ שִׁכַּבְתָּ
 2. f. p. קָטַלְתְּ שִׁכַּבְתְּ

שָׁכַבְתָּ (ג)
 שָׁכַבְתְּ (ג)

Unusual form of the Imperative: מְלַשְׁכֵּב.

3. The Participles of the Kal.

(1) The active participle. (2) The passive participle. (3) The intransitive participle.

| Original form Meaning | Masc. | Fem. | Masc. | Fem. | Masc. | Fem. |
|--------------------------|-----------|---------------|-----------|---------------|-----------|---------------|
| Absolute singular | קָטֵל | קָטִילָה | קָטֵל | קָטִילָה | קָטֵל | קָטִילָה |
| Construct " | קָטֵל | קָטִילַת | קָטֵל | קָטִילַת | קָטֵל | קָטִילַת |
| With light suffix | קָטֵלוּ | קָטִילוּ | קָטֵלוּ | קָטִילוּ | קָטֵלוּ | קָטִילוּ |
| With grave suffix | קָטֵלְכֶם | קָטִילְכֶם | קָטֵלְכֶם | קָטִילְכֶם | קָטֵלְכֶם | קָטִילְכֶם |
| Absolute plural | קָטֵלִים | קָטִילוֹת | קָטֵלִים | קָטִילוֹת | קָטֵלִים | קָטִילוֹת |
| Construct " | קָטֵלֵי | " | קָטֵלֵי | " | קָטֵלֵי | " |
| With light suffix | קָטֵלוּךְ | קָטִילוֹתֵיךְ | קָטֵלוּךְ | קָטִילוֹתֵיךְ | קָטֵלוּךְ | קָטִילוֹתֵיךְ |
| With grave suffix | קָטֵלְכֶם | קָטִילוֹתְכֶם | קָטֵלְכֶם | קָטִילוֹתְכֶם | קָטֵלְכֶם | קָטִילוֹתְכֶם |

XX.

THE INTENSIVE ACTIVE AND PASSIVE: OR PIEL AND PUAL.

| Original form | PIEL | | | PERFECT | | | PUAL | | |
|------------------|-----------|------------|--|------------|---------------|--|------------|---------------|---------------|
| | Singular | | | Plural | | | Singular | | |
| | Masc. | Fem. | | Masc. | Fem. | | Masc. | Fem. | |
| 3rd | קָטַל | קָטְלָהּ | | קָטְלוּ | קָטְלוּהָ | | קָטְלוּ | קָטְלוּהָ | קָטְלוּהֶן |
| 2nd | קָטַלְתָּ | קָטַלְתְּ | | קָטַלְתֶּם | קָטַלְתֶּנּוּ | | קָטַלְתֶּם | קָטַלְתֶּנּוּ | קָטַלְתֶּנּוּ |
| 1st com. | קָטַלְנוּ | קָטַלְתֶּם | | קָטַלְנוּ | קָטַלְתֶּם | | קָטַלְנוּ | קָטַלְתֶּם | קָטַלְנוּ |
| IMPERFECT. | | | | | | | | | |
| 3rd | קָטֵל | קָטֵלִי | | קָטֵלוּ | קָטֵלוּהָ | | קָטֵלוּ | קָטֵלוּהָ | קָטֵלוּהֶן |
| 2nd | קָטֵלְתָּ | קָטֵלְתְּ | | קָטֵלְתֶּם | קָטֵלְתֶנּוּ | | קָטֵלְתֶּם | קָטֵלְתֶנּוּ | קָטֵלְתֶנּוּ |
| 1st com. | קָטֵלְנוּ | קָטֵלְתֶּם | | קָטֵלְנוּ | קָטֵלְתֶּם | | קָטֵלְנוּ | קָטֵלְתֶּם | קָטֵלְנוּ |
| Imperative | קָטַל | קָטְלִי | | קָטְלוּ | קָטְלוּהָ | | קָטְלוּ | קָטְלוּהָ | קָטְלוּהֶן |
| Infinitives abs. | קָטֹל | קָטֹלִי | | קָטֹלוּ | קָטֹלוּהָ | | קָטֹלוּ | קָטֹלוּהָ | קָטֹלוּהֶן |

wanting

abs. קָטַל cons. קָטַל

Participles abs. מְקַטְלֵם מְקַטְלָה מְקַטְלֵם מְקַטְלָה מְקַטְלֵם מְקַטְלָה מְקַטְלֵם מְקַטְלָה
 " cons. " מְקַטְלֵם מְקַטְלָה מְקַטְלֵם מְקַטְלָה מְקַטְלֵם מְקַטְלָה מְקַטְלֵם מְקַטְלָה
 Unusual forms מְקַטְלֵם מְקַטְלָה מְקַטְלֵם מְקַטְלָה מְקַטְלֵם מְקַטְלָה מְקַטְלֵם מְקַטְלָה

XXI.

THE CAUSATIVE ACTIVE AND PASSIVE, OR HIPHIL AND HOPHAL.

| Original form | HIPHAL. | | HOPHAL. | | Plural |
|---------------|-----------|-----------|-----------|-----------|------------|
| | Singular | Fem. | Singular | Fem. | |
| 3rd | מְקַטְלֵם | מְקַטְלָה | מְקַטְלֵם | מְקַטְלָה | Masc. Fem. |
| 2nd | מְקַטְלֵם | מְקַטְלָה | מְקַטְלֵם | מְקַטְלָה | Masc. Fem. |
| 1st com. | מְקַטְלֵם | מְקַטְלָה | מְקַטְלֵם | מְקַטְלָה | Masc. Fem. |
| 3rd | מְקַטְלֵם | מְקַטְלָה | מְקַטְלֵם | מְקַטְלָה | Masc. Fem. |
| 2nd | מְקַטְלֵם | מְקַטְלָה | מְקַטְלֵם | מְקַטְלָה | Masc. Fem. |
| 1st com. | מְקַטְלֵם | מְקַטְלָה | מְקַטְלֵם | מְקַטְלָה | Masc. Fem. |

IMPERFECT.

| Original form | HIPHAL. | | HOPHAL. | | Plural |
|---------------|-----------|-----------|-----------|-----------|------------|
| | Singular | Fem. | Singular | Fem. | |
| 3rd | מְקַטְלֵם | מְקַטְלָה | מְקַטְלֵם | מְקַטְלָה | Masc. Fem. |
| 2nd | מְקַטְלֵם | מְקַטְלָה | מְקַטְלֵם | מְקַטְלָה | Masc. Fem. |
| 1st com. | מְקַטְלֵם | מְקַטְלָה | מְקַטְלֵם | מְקַטְלָה | Masc. Fem. |

| | | | |
|-----------------|------------|------------|-------------|
| | | wanting | |
| Imperative | הַקְטִילִי | הַקְטִילוּ | הַקְטִילוּ |
| Infinitive abs. | הַקְטִיל | הַקְטִילִי | הַקְטִילוּ |
| Participles | מִקְטִיל | מִקְטִילָה | מִקְטִילִים |
| | cons. | " | |
| | | מִקְטִילֵת | מִקְטִילִים |

XXII.

THE REFLEXIVE AND RECIPROCAL, OR NIPHAL AND HITHPAEL.

1. PERFECT.

| | | | | |
|---------------|---------------|---------------|---------------|------------------|
| | NIPHAL | | HITHPAEL | |
| Original form | Singular | Plural | Singular | Plural |
| | Masc. | Masc. | Masc. | Masc. |
| | Fem. | Fem. | Fem. | Fem. |
| 3rd | הִקְטִיל | הִקְטִילוּ | הִקְטִילָה | הִקְטִילוּ |
| 2nd | הִקְטִילְתְּ | הִקְטִילְתֶּם | הִקְטִילְתְּ | הִקְטִילְתֶּם |
| 1st com. | הִקְטִילְתִּי | הִקְטִילְתֶּם | הִקְטִילְתִּי | הִקְטִילְתֶּם |
| | | | | הִקְטִילְתֶּנּוּ |
| | | | | הִקְטִילְתֶּנּוּ |
| | | | | הִקְטִילְתֶּנּוּ |
| 3rd | הִקְטִיל | הִקְטִילוּ | הִקְטִילָה | הִקְטִילוּ |
| | | | | הִקְטִילוּ |

2. IMPERFECT.

XXIV.

PERFECTS OF THE DERIVED STEMS WITH SUFFIXES.

| | | | | | | | | |
|----------------------|----------|--------------|--------------|---------------|---------------|---------------|---------------|---------------|
| Forms of Perfect | 3. m. s. | 3. f. s. | 2. m. s. | 2. f. s. | 1. c. s. | 3. p. c. | 2. p. c. | 1. p. c. |
| Piel with suffixes | קָטַל | קָטַלְתָּ* | קָטַלְתְּ | קָטַלְתִּי | קָטַלְתִּי | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם |
| Hiphil with suffixes | הִקְטִיל | הִקְטִילְתָּ | הִקְטִילְתְּ | הִקְטִילְתִּי | הִקְטִילְתִּי | הִקְטִילְתֶּם | הִקְטִילְתֶּם | הִקְטִילְתֶּם |

* Before קָם, קָן, and קָ; we have קָטַלְתָּ &c., just as with Kal.

XXV.

THE JUSSIVE AND COHORTATIVE.

| | | | | | |
|----------|-------------|--------------------------------------|-------------|-------------|-------------|
| | | A. THE JUSSIVE. | | | |
| | | Kal | Niphal | Piel | Hiphil |
| 3. m. s. | יִקְטַל | יִקְטַל | יִקְטַל | יִקְטַל | יִקְטַל |
| 3. f. s. | } | תִּקְטַל | תִּקְטַל | תִּקְטַל | תִּקְטַל |
| 2. m. s. | | | | | |
| | | B. THE COHORTATIVE OF THE IMPERFECT. | | | |
| | | Kal | Niphal | Piel | Hiphil |
| 1. c. s. | אֶקְטַלְהָ | אֶקְטַלְהָ | אֶקְטַלְהָ | אֶקְטַלְהָ | אֶקְטַלְהָ |
| 1. c. p. | גִּקְטַלְהָ | גִּקְטַלְהָ | גִּקְטַלְהָ | גִּקְטַלְהָ | גִּקְטַלְהָ |

Pausal and unusual forms אֶקְטַלְהָ, אֶקְטַלְהָ, אֶקְטַלְהָ.

C. THE COHORTATIVE OF THE IMPERATIVE.

2. m. s. קָטְלָהּ, or קָטְלֶהָ. Unusual form קָוְרָהּ.

XXVI.

THE IMPERFECT WITH SUFFIXES.

A. THE KAL.

With singular suffixes.

With plural suffixes.

3. m. s. of verbs in ū

3. m. s. of verbs in ā

3. m. p.

1. m. s. with energetic *nan*

| | | | | | |
|--------------|--------------|---------------|---------------|-------------|----------------|
| יִקְטֹלְהָ | יִקְטֹלְךָ | יִקְטֹלְנִי | יִקְטֹלְכֶם | יִקְטֹלוּ | יִקְטֹלוּנָה |
| יִלְבְּשֶׁהָ | יִלְבְּשֶׁךָ | יִלְבְּשֶׁנִי | יִלְבְּשֶׁכֶם | יִלְבְּשׁוּ | יִלְבְּשׁוּנָה |
| יִקְטֹלוּהָ | יִקְטֹלוּךָ | יִקְטֹלוּנִי | יִקְטֹלוּכֶם | יִקְטֹלוּ | יִקְטֹלוּנָה |

אֶקְטֹלְנִי אֶקְטֹלְכֶם
אֶלְבָּשֶׁנִי אֶלְבָּשֶׁכֶם

B. THE PIEL AND HIPHIL.

1. The Piel יִקְטֹלְהוּ, יִקְטֹלְכוּ, יִקְטֹלְנוּ, יִקְטֹלְכֶם &c.
2. The Hiphil יִקְטֹלְהוּ, יִקְטֹלְכוּ, יִקְטֹלְנוּ, יִקְטֹלְכֶם &c.

Pausal and unusual forms: תִּשְׁמְרוּם for יִקְטֹלוּכֶם, יִרְדְּפוּ, אֶתְכַבְּרוּהָ, יִקְטֹלְכֶם for יִקְטֹלְכֶם, יִשְׁפִּילְהָ (?) for יִקְטֹלְהָ, יִשְׁפִּילְכֶם (?) for יִקְטֹלְכֶם.

XXVII.

THE INFINITIVES, IMPERATIVES AND PARTICIPLES WITH SUFFIXES.

A. THE INFINITIVES. (See, also, Lesson XIX.)

| | Kal | Piel | Hiphil | Niphal | Hophal |
|----------------------------|----------|-----------|-----------|-----------|-----------|
| With light suffix | קָטַלְוּ | קָטְלוּ | קִטְלוּ | קִטְלוּ | קִטְלוּ |
| With grave suffix, or ך | קָטַלְךָ | קָטְלְכֶם | קִטְלְכֶם | קִטְלְכֶם | קִטְלְכֶם |

B. THE IMPERATIVES. (Used only with light suffixes.)

| | Kal | Piel | Hiphil |
|----------|-------------|-------------|-------------|
| 2. m. s. | קָטַלְהוּ | קָטְלוּהוּ | קִטְלוּהוּ |
| 2. f. c. | קָטַלְיהוּ | קָטְלוּיהוּ | קִטְלוּיהוּ |
| 2. p. | קָטַלְוּהוּ | קָטְלוּהוּ | קִטְלוּהוּ |

C. THE PARTICIPLES. (See, also, Lesson XIX.)

| | Kal | Niphal | Hiphil |
|-------------------|-----------|-------------|-------------|
| Original form | קָטַל | מִקְטָל | מִקְטָל |
| Abs. sing. | קָטַל | מִקְטָל | מִקְטָל |
| Cons. " | קָטְלוּ | מִקְטְלוּ | מִקְטְלוּ |
| With light suffix | קָטַלְךָ | מִקְטְלְכֶם | מִקְטְלְכֶם |
| With grave suffix | קָטַלְכֶם | מִקְטְלְכֶם | מִקְטְלְכֶם |

| | Kal | Niphal | Hiphil |
|-------------------|-------------|---------------|---------------|
| Original form | kāfīl | mīktāl | māktīl |
| Abs. plur. | קָפְלִים | מִקְפְּלִים | מִקְפְּלִים |
| Cons. " | קָפְּלִי | מִקְפְּלִי | מִקְפְּלִי |
| With light suffix | קָפְּלִיו | מִקְפְּלִיו | מִקְפְּלִיו |
| With grave suffix | קָפְּלִיכֶם | מִקְפְּלִיכֶם | מִקְפְּלִיכֶם |

XXVIII.

THE PERFECT AND IMPERFECT WITH WAU.

A. THE PERFECT.

1. Forms of the perfect accented on the ultimate have no change, e. g.

- (1) With Wau conjunctive וְקָפַל, וְקָפְּלָה, וְקָפְּלוּ, וְקָפְּלוּם, וְקָפְּלוּן, וְקָפְּלוּן
 (2) With Wau conversive וְקָפַלְתָּ, וְקָפַלְתָּה, וְקָפַלְתָּם, וְקָפַלְתָּם, וְקָפַלְתָּם, וְקָפַלְתָּם

2. Forms of the perfect accented on the penult.

- (1) With Wau conjunctive וְקָפַלְתָּ, וְקָפַלְתָּה, וְקָפַלְתָּם, וְקָפַלְתָּם, וְקָפַלְתָּם, וְקָפַלְתָּם
 (2) With Wau conversive וְקָפַלְתָּ, וְקָפַלְתָּה, וְקָפַלְתָּם, וְקָפַלְתָּם, וְקָפַלְתָּם, וְקָפַלְתָּם
 (3) With Wau conj. + suffix וְקָפַלְתָּם, וְקָפַלְתָּם, וְקָפַלְתָּם, וְקָפַלְתָּם, וְקָפַלְתָּם, וְקָפַלְתָּם
 " " conv. + " " " " " " " " " " " "

B. THE IMPERFECT.

| | | | | | | | | |
|-------------------|--------------------------|-----------|------------|-----------|-------------------------|-----------|------------|--|
| | 1. With Wau Conjunctive. | | | | 2. With Wau Conversive. | | | |
| | Kal | Piel | Hiphil | Jussive | Kal | Piel | Hiphil | |
| With preformative | וְיִקְטֹל | וְיִקְטֹל | וְיִקְטִיל | וְיִקְטֹל | וְיִקְטֹל | וְיִקְטֹל | וְיִקְטִיל | |
| " | וְתִקְטֹל | וְתִקְטֹל | וְתִקְטִיל | וְתִקְטֹל | וְתִקְטֹל | וְתִקְטֹל | וְתִקְטִיל | |
| " | וְאִקְטֹל | וְאִקְטֹל | וְאִקְטִיל | וְאִקְטֹל | וְאִקְטֹל | וְאִקְטֹל | וְאִקְטִיל | |

3. With suffixes
+ Wau conj.
+ Wau conv.

| | | |
|---------------|---------------|----------------|
| וְיִקְטֹלְהוּ | וְיִקְטֹלְהוּ | וְיִקְטִילְהוּ |
| וְתִקְטֹלְהוּ | וְתִקְטֹלְהוּ | וְתִקְטִילְהוּ |
| וְאִקְטֹלְהוּ | וְאִקְטֹלְהוּ | וְאִקְטִילְהוּ |

XXIX.

PE GUTTURAL VERBS.

1. PERFECT.

| | | | | |
|----------|-----------|-------------|-------------|-------------|
| | Kal | Niphal | Hiphil | Hophal |
| 3. m. s. | עָמַד | נָעַמַד | הָעָמַד | הָעָמַד |
| 3. m. p. | עָמְדוּ | נָעַמְדוּ | הָעָמְדוּ | הָעָמְדוּ |
| 2. m. p. | עָמְדְתֶם | נָעַמְדְתֶם | הָעָמְדְתֶם | הָעָמְדְתֶם |

to stand

| | 2. IMPERFECT. | | |
|-------------------|-------------------------------|-------------------------------|-----------------------------------|
| | Kal. | Niphal | Hiphil |
| 3. m. s. | יַעֲמֹד | יִעְמֹד | יַעֲמִיד |
| 3. m. p. | יַעֲמֹדוּ | יִעְמֹדוּ | יַעֲמִידוּ |
| | | 3. IMPERATIVE. | |
| 2. m. s. | עֲמֹד | הִעְמֹד | הִעְמִיד |
| 2. m. p. | עֲמֹדוּ | הִעְמֹדוּ | הִעְמִידוּ |
| | | 4. INFINITIVES. | |
| Abs. | עֲמוֹד | הִעְמוֹד | הִעְמִיד |
| Cons. | עֹמֵד | הִעְמֹד | הִעְמִיד |
| | | 5. PARTICIPLES. | |
| Masc. sing. | עֹמֵד | עֹמֵד | מְעַמֵּיד |
| " plur. | עֹמְדִים | עֹמְדִים | מְעַמְּדִים |
| | | 6. WITH SUFFIXES. | |
| (1) The Perfect | עָמַד, עָמְדָה, עָמְדוּ | הִעְמִיד, עָמְדָה, עָמְדוּ | הִעְמִידוּ, יַעֲמִידוּ, יַעֲמְדוּ |
| (2) The Imperfect | יַעֲמֹד, יַעֲמְדוּ, יַעֲמֹדוּ | יִעְמֹד, יִעְמְדוּ, יִעְמֹדוּ | יַעֲמִיד, יַעֲמִידוּ, יַעֲמִידוּ |

wanting

- (3) The Imperative עֲמְדוּהוּ , עֲמְדוּהוּ , עֲמְדוּהוּ , הֶעֱמִידוּהוּ , הֶעֱמִידוּהוּ
 (4) The Infinitive עֲמֹד , עֲמֹדְכֶם , עֲמֹדוֹ , הֶעֱמִידְכֶם , הֶעֱמִידוֹ , הֶעֱמִידוֹ
 (5) The Participles עֹמֵד , עֹמְדֶיכֶם , עֹמְדוֹ , גֹּעְמֵדְכֶם , גֹּעְמֵדוֹ , מְעַמְּדוֹ

7. LESS COMMON AND PAUSAL FORMS.

נִחְמָדְךָ , נִחְמָדְךָ , נִחְמָדְךָ , נִחְמָדְךָ , נִחְמָדְךָ , נִחְמָדְךָ , נִחְמָדְךָ , נִחְמָדְךָ

XXX.

PE ALEPH VERBS.

1. Imperfect Kal.

- So also יִאָכְלוּ , I. p. s. אֹכֵל p. אֹכֵל p. יֹאכְלוּ p. יֹאכְלוּ .
 With suffixes יֹאכְלוּ and יֹאכְלוּ . But יֹאכְלוּ or יֹאכְלוּ and יֹאכְלוּ or יֹאכְלוּ .
 2. The Imperative אֲכֹל . With suffixes אֲכֹלוּ , אֲכֹלוּ , אֲכֹלוּ .
 3. The Infinitives אֲכֹל , אֲכֹל , אֲכֹל . With prepositions לְאֲכֹל ; but לְאֲמַר .

XXXI.

AYIN GUTTURAL VERBS.

1. PERFECT.

| | | | | | |
|----------|----------|------------|----------|----------|------------|
| | Kal | Niphal | Piel | Pual | Hophal |
| 3. m. s. | שָׁחַט | נִשְׁחַט | שָׁחַט | שָׁחַט | הִשְׁחַט |
| 3. m. p. | שָׁחַטוּ | נִשְׁחַטוּ | שָׁחַטוּ | שָׁחַטוּ | הִשְׁחַטוּ |

to slaughter

*For the
Milky Way
name
note G.*

2. IMPERFECT.

| | | | | | |
|----------|------------|------------|------------|------------|------------|
| 3. m. s. | יִשְׁחַט | יִשְׁחַט | יִשְׁחַט | יִשְׁחַט | יִשְׁחַט |
| 3. m. p. | יִשְׁחַטוּ | יִשְׁחַטוּ | יִשְׁחַטוּ | יִשְׁחַטוּ | יִשְׁחַטוּ |

3. IMPERATIVE.

| | | | | | |
|----------|----------|------------|----------|----------|-----------|
| 2. m. s. | שַׁחֵט | הִשְׁחַט | שַׁחֵט | שַׁחֵט | וְרָבֵךְ |
| 2. m. p. | שַׁחֲטוּ | הִשְׁחַטוּ | שַׁחֲטוּ | שַׁחֲטוּ | וְרָבְכוּ |

wanting

4. INFINITIVE.

| | | | | | |
|-----------|--------|----------|--------|--------|----------|
| Absolute | שַׁחֵט | הִשְׁחַט | שַׁחֵט | שַׁחֵט | הִשְׁחַט |
| Construct | שַׁחֲט | הִשְׁחַט | שַׁחֲט | שַׁחֲט | הִשְׁחַט |

the ו + פ ת are transposed.

5. PARTICIPLES.

| | | | | | | |
|-------------|-----------|--------------|-------------|-------------|-------------|-------------|
| Masc. sing. | שָׁתָּט | גָּשְׁתָּט | מְשַׁתָּט | מְשַׁתָּט | מְשַׁתָּט | מְשַׁתָּט |
| " plur. | שֹׁתְטִים | גֹּשְׁתְטִים | מְשַׁתְטִים | מְשַׁתְטִים | מְשַׁתְטִים | מְשַׁתְטִים |

6. WITH SUFFIXES.

1. The Perfect שִׁתָּטוּ, שְׁתָּטוּהוּ, שְׁתָּטוּהָ, שְׁתָּטוּהוּ, שְׁתָּטוּהָ, שְׁתָּטוּהוּ, שְׁתָּטוּהָ.
2. The Imperfect יִשְׁתָּטוּהוּ, יִשְׁתָּטוּהָ, יִשְׁתָּטוּהוּ, יִשְׁתָּטוּהָ, יִשְׁתָּטוּהוּ, יִשְׁתָּטוּהָ.
3. The Imperative שִׁתָּטוּהוּ, שִׁתָּטוּהָ, שִׁתָּטוּהוּ, שִׁתָּטוּהָ.
4. The Infinitive שִׁתָּטוּ, שְׁתָּטוּ, שְׁתָּטוּ, שְׁתָּטוּ, שְׁתָּטוּ, שְׁתָּטוּ.
5. The Participles שֹׁתְטִים, מְשַׁתְטִים, מְשַׁתְטִים, מְשַׁתְטִים, מְשַׁתְטִים, מְשַׁתְטִים.

XXXII.

LAMEDH GUTTURAL VERBS.

1. PERFECT.

| | | | | | |
|----------|------------|-------------|------------|--------------|------------------|
| | Kal | Niphal] | Piel | Hiphil | Hithpael |
| 3. m. s. | שָׁלַח | גָּשַׁח | שָׁלַח | הִשְׁלַח | הִשְׁתַּלַּח |
| 2. m. s. | שָׁלַחְתָּ | גָּשַׁחְתָּ | שָׁלַחְתָּ | הִשְׁלַחְתָּ | הִשְׁתַּלַּחְתָּ |
| 2. f. s. | שָׁלַחְתְּ | גָּשַׁחְתְּ | שָׁלַחְתְּ | הִשְׁלַחְתְּ | הִשְׁתַּלַּחְתְּ |

to send →

2. IMPERFECT.

| | Kal | Niphal | Piel | Hiphil | Hithpael |
|----------|---------------|---------------|---------------|---------------|---------------|
| 3. m. s. | יִשְׁלַח | יִשְׁלַח | יִשְׁלַח | יִשְׁלַח | יִשְׁלַח |
| 3. m. p. | יִשְׁלַחוּ | יִשְׁלַחוּ | יִשְׁלַחוּ | יִשְׁלַחוּ | יִשְׁלַחוּ |
| 3. f. p. | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה |

3. IMPERATIVE.

| | | | | | |
|----------|----------|------------|----------|------------|------------|
| 2. m. s. | שְׁלַח | הִשְׁלַח | שְׁלַח | הִשְׁלַח | הִשְׁלַח |
| 2. m. p. | שְׁלַחוּ | הִשְׁלַחוּ | שְׁלַחוּ | הִשְׁלַחוּ | הִשְׁלַחוּ |

4. INFINITIVE.

| | | | | | |
|-----------|---------|-----------|---------|-----------|-----------|
| Absolute | שְׁלַח | הִשְׁלַח | שְׁלַח | הִשְׁלַח | הִשְׁלַח |
| Construct | שְׁלַחַ | הִשְׁלַחַ | שְׁלַחַ | הִשְׁלַחַ | הִשְׁלַחַ |

5. PARTICIPLE.

| | | | | | |
|-----------------|----------|-------------|-------------|-------------|-------------|
| Act. masc. sg. | שֹׁלֵחַ | מְשַׁלֵּחַ | מְשַׁלֵּחַ | מְשַׁלֵּחַ | מְשַׁלֵּחַ |
| " fem. sg. | שֹׁלֵחַת | מְשַׁלֵּחַת | מְשַׁלֵּחַת | מְשַׁלֵּחַת | מְשַׁלֵּחַת |
| Pass. masc. sg. | שֹׁלֵחַ | נִשְׁלַחַ | נִשְׁלַחַ | נִשְׁלַחַ | נִשְׁלַחַ |
| " fem. sg. | שֹׁלֵחָה | נִשְׁלַחַת | נִשְׁלַחַת | נִשְׁלַחַת | נִשְׁלַחַת |

6. WITH SUFFIXES.

1. The Perfect שלחו, שלחתו, שלחתי, שלחתו, שלחתי, שלחתו, שלחתי, שלחתו, שלחתי, שלחתו.
2. The Imperfect שלחתי, שלחתו, שלחתי, שלחתו, שלחתי, שלחתו, שלחתי, שלחתו, שלחתי, שלחתו.
3. The Imperative שלחתי, שלחתו, שלחתי, שלחתו, שלחתי, שלחתו, שלחתי, שלחתו, שלחתי, שלחתו.
4. The Infinitive שלחתי, שלחתו, שלחתי, שלחתו, שלחתי, שלחתו, שלחתי, שלחתו, שלחתי, שלחתו.
5. The Participles masc. שלחתי, שלחתו, שלחתי, שלחתו, שלחתי, שלחתו, שלחתי, שלחתו, שלחתי, שלחתו.
 fem. שלחתי, שלחתו, שלחתי, שלחתו, שלחתי, שלחתו, שלחתי, שלחתו, שלחתי, שלחתו.

XXXIII.

LAMEDH ALEPH VERBS.

1. PERFECT.

| | Kal | Niphal | Piel | Hiphil |
|----------|------------|------------|------------|------------|
| 3. m. s. | לָמַד | לָמַדְתִּי | לָמַדְתִּי | לָמַדְתִּי |
| 3. m. p. | לָמַדְתֶּם | לָמַדְתֶּם | לָמַדְתֶּם | לָמַדְתֶּם |
| 2. m. s. | לָמַדְתָּ | לָמַדְתָּ | לָמַדְתָּ | לָמַדְתָּ |

to find →

2. IMPERFECT.

| | | | | |
|----------|---------------|---------------|---------------|---------------|
| 3. m. s. | לֹמַד | לֹמַדְתָּ | לֹמַדְתָּ | לֹמַדְתָּ |
| 3. m. p. | לֹמַדְתֶּם | לֹמַדְתֶּם | לֹמַדְתֶּם | לֹמַדְתֶּם |
| 3. f. p. | לֹמַדְתֶּנּוּ | לֹמַדְתֶּנּוּ | לֹמַדְתֶּנּוּ | לֹמַדְתֶּנּוּ |

3. IMPERATIVE.

| | Kal | Niphal | Piel | Hiphil |
|----------|-----------|--------------|-----------|--------------|
| 2. m. s. | קָמַץ | הִמָּץ | קָמַץ | הִמָּץ |
| 2. m. p. | קָמְצוּ | הִמָּצְאוּ | קָמְצוּ | הִמָּצְאוּ |
| 2. f. p. | קָמְצוּהָ | הִמָּצְאוּהָ | קָמְצוּהָ | הִמָּצְאוּהָ |

4. INFINITIVE.

| | | | | |
|-----------|-------|--------|-------|--------|
| Absolute | קָמֵץ | הִמָּץ | קָמֵץ | הִמָּץ |
| Construct | קָמֵץ | הִמָּץ | קָמֵץ | הִמָּץ |

5. PARTICIPLE.

| | | | | |
|-------------|---------|-----------|---------|-----------|
| M. abs. sg. | קָמֵץ | נִמָּץ | קָמֵץ | מִמָּץ |
| M. abs. pl. | קָמָיִם | נִמָּצִים | קָמָיִם | מִמָּצִים |

6. WITH SUFFIXES.

1. Perfect מָצַחְתָּ, מָצַחְתְּ, מָצַחְתְּוּ, מָצַחְתְּוּ; מָצַחְתָּ, מָצַחְתְּ, מָצַחְתְּוּ, מָצַחְתְּוּ.
2. Imperfect מָצַחְתָּהּ, מָצַחְתְּהּ; מָצַחְתָּהּ, מָצַחְתְּהּ; מָצַחְתָּהּ, מָצַחְתְּהּ.
3. Imperative מָצַחְתָּהּ (?), מָצַחְתְּהּ; מָצַחְתָּהּ, מָצַחְתְּהּ; מָצַחְתָּהּ, מָצַחְתְּהּ.
4. Infinitives מָצַחְתָּ, מָצַחְתְּ, מָצַחְתְּוּ, מָצַחְתְּוּ; מָצַחְתָּ, מָצַחְתְּ, מָצַחְתְּוּ, מָצַחְתְּוּ.
5. Participles מָצַחְתָּ, מָצַחְתְּ, מָצַחְתְּוּ, מָצַחְתְּוּ; מָצַחְתָּ, מָצַחְתְּ, מָצַחְתְּוּ, מָצַחְתְּוּ.

to here

XXXV.

AYIN AYIN VERBS.

1. PERFECT.

| | Kal | Niphal | Hiphil | Hophal | Po ^{el} el | Pilpel |
|----------|--------|----------|----------|-----------|---------------------|--------------|
| 3. m. s. | סָב | נָסַב | הָסִב | הוֹסִב | סוֹבֵב | פִּלְפֵל |
| 3. f. s. | סָבָה | נָסְבָה | הָסְבָה | הוֹסְבָה | סוֹבְבָה | פִּלְפְּלָה |
| 3. p. | סָבוּ | נָסְבוּ | הָסְבוּ | הוֹסְבוּ | סוֹבְבוּ | פִּלְפְּלוּ |
| 2. m. s. | סָבִית | נָסְבוֹת | הָסְבוֹת | הוֹסְבוֹת | סוֹבְבוֹת | פִּלְפְּלוֹת |

2. IMPERFECT.

| | | | | | | |
|----------|-------------|-------------|-------------|-------------|---------------|---------------|
| 3. m. s. | יֹסֵב | יֹסֵב | יֹסֵב | יֹסֵב | יֹסֵבֵב | יִפְלֵל |
| 3. m. p. | יֹסְבוּ | יֹסְבוּ | יֹסְבוּ | יֹסְבוּ | יֹסְבוּ | יִפְלְפוּ |
| 3. f. p. | תִּסְבְּינה | תִּסְבְּינה | תִּסְבְּינה | תִּסְבְּינה | תִּסְבְּבְינה | תִּפְלְפְּלנה |

3. IMPERATIVE.

| | | | | | | |
|----------|---------|------------|-----------|------------|------------|-------------|
| 2. m. s. | סֵב | הִסֵּב | הָסֵב | הוֹסֵב | סוֹבֵב | פִּלְפֵל |
| 2. m. p. | סְבוּ | הִסְבוּ | הָסְבוּ | הוֹסְבוּ | סוֹבְבוּ | פִּלְפְּלוּ |
| 2. f. p. | סְבִינה | הִסְבִּינה | הָסְבִינה | הוֹסְבִינה | סוֹבְבִינה | פִּלְפְּלנה |

wanting

for future perfect, see table

כ ב ס = to go around

Latin: He lay round under prefontine
in Paul. (can require this noun occurs.)

4. INFINITIVES.

| | | | | | |
|-----------|--------|--------|--------|--------|----------|
| Absolute | קָבוּב | הִפֵּב | הוֹסֵב | סוֹיֵב | פִּלְגֵל |
| Construct | כָּב | " | " | " | " |

5. PARTICIPLES.

| | | | | | |
|-------------------|--------|----------|----------|------------|------------|
| Masculine Regular | קָבֵב | מִסֵּב | מוֹסֵב | מִסוּיֵב | מִכְלֵלֵל |
| Feminine | קָבְהָ | מִסֵּבָה | מוֹסֵבָה | מִסוּיֵבָה | מִכְלֵלֵהָ |

6. WITH SUFFIXES.

1. The Perfect סָבוּ, סָבוּהוּ, סָבוּהוּ, סָבְתוּ, סָבְתוּהוּ, סָבְתוּהוּ, סָבְתוּהוּ, סָבְתוּהוּ, סָבְתוּהוּ.
2. The Imperfect יִסְבֶּהוּ, יִסְבְּכֶם, יִסְבְּהוּ, יִסְבְּכֶם, יִסְבְּהוּ, יִסְבְּכֶם, יִסְבְּהוּ, יִסְבְּכֶם, יִסְבְּהוּ, יִסְבְּכֶם.
3. The Imperative סִבְהוּ, סִבְהוּ, סִבְהוּ, סִבְהוּ, סִבְהוּ, סִבְהוּ, סִבְהוּ, סִבְהוּ, סִבְהוּ, סִבְהוּ.
4. The Infinitive סָבוּ, סָבְתוּ, סָבְתוּ, סָבְתוּ, סָבְתוּ, סָבְתוּ, סָבְתוּ, סָבְתוּ, סָבְתוּ, סָבְתוּ.
5. The Participle סוֹבְבוּ, סוֹבְבוּ, סוֹבְבוּ, סוֹבְבוּ, סוֹבְבוּ, סוֹבְבוּ, סוֹבְבוּ, סוֹבְבוּ, סוֹבְבוּ, סוֹבְבוּ.

XXXVI.

PÊ WAU VERBS.

| | | | |
|----------|-------------|------------|-----------|
| | 1. PERFECT. | | |
| | Niphal | Hiphil | Hophal |
| 3. m. s. | יָשַׁב | הוֹשִׁיב | הוֹשַׁב |
| 3. m. p. | יָשְׁבוּ | הוֹשִׁיבוּ | הוֹשַׁבוּ |

To sit
to sit

Kal

Kal

יָרַשׁ

יָרְשׁוּ

| | | 2. IMPERFECT. | | | |
|-----------------|----------|---------------|--------------|-------------|-------------|
| | Kal | Niphal | Hiphil | Hophal | Kal |
| 3. m. s. | יָשׁוּב | יִשָּׁב | יִשְׁבֵּב | יִשָּׁב | יִרְשׁוּב |
| 3. m. p. | יִשְׁבוּ | יִשָּׁבוּ | יִשְׁבִּיבוּ | יִשָּׁבוּ | יִרְשְׁבוּ |
| 3. IMPERATIVE. | | | | | |
| 2. m. s. | שָׁב | הִשָּׁב | הוֹשִׁיב | | רְשׁוּב |
| 2. m. p. | שְׁבוּ | הִשָּׁבוּ | הוֹשִׁיבוּ | wanting | רְשְׁבוּ |
| 4. INFINITIVE. | | | | | |
| Absolute | יָשׁוּב | הִשָּׁב | הוֹשִׁיב | הוֹשִׁיב | יִרְשׁוּב |
| Construct | שָׁבְתָ | הִשָּׁבְתָ | הוֹשִׁיבְתָ | הוֹשִׁיבְתָ | הִרְשָׁבְתָ |
| 5. PARTICIPLES. | | | | | |
| | יֹשֵׁב | נוֹשֵׁב | מוֹשִׁיב | מוֹשֵׁב | מוֹשֵׁב |

6. WITH SUFFIX.

1. Perfect הוֹצִיאָהוּ; וְרָעוּ; הוֹשִׁיבוּ
2. Imperfect וְרָעוּ; וְרָעִיבְכֶם; וְרָעִיבְהוּ; וְרָעִיבְכֶם; וְרָעִיבְהוּ.

3. Imperative יִצְוֶהוּ, יִצְוֶהוּ, יִצְוֶהוּ, יִצְוֶהוּ, יִצְוֶהוּ.
 4. Infinitive הַיִּטְבּוּ, הַיִּטְבּוּ, הַיִּטְבּוּ, הַיִּטְבּוּ, הַיִּטְבּוּ.
 5. Participle מַיִטְבֵּי, מַיִטְבֵּי, מַיִטְבֵּי, מַיִטְבֵּי, מַיִטְבֵּי.

7. FORMS TO BE NOTED.

יִצְוֶהוּ, יִצְוֶהוּ, יִצְוֶהוּ, יִצְוֶהוּ, יִצְוֶהוּ; יִצְוֶהוּ, יִצְוֶהוּ, יִצְוֶהוּ, יִצְוֶהוּ, יִצְוֶהוּ; יִצְוֶהוּ, יִצְוֶהוּ, יִצְוֶהוּ, יִצְוֶהוּ, יִצְוֶהוּ.

XXXVII.

PÊ YODH VERBS.

To be good

Kal { יִטְבּוּ, יִטְבּוּ, יִטְבּוּ, יִטְבּוּ, יִטְבּוּ.
 יִצְוֶהוּ, יִצְוֶהוּ, יִצְוֶהוּ, יִצְוֶהוּ, יִצְוֶהוּ.

Hiphil { מַיִטְבֵּי, מַיִטְבֵּי, מַיִטְבֵּי, מַיִטְבֵּי, מַיִטְבֵּי.
 מַיִטְבֵּי, מַיִטְבֵּי, מַיִטְבֵּי, מַיִטְבֵּי, מַיִטְבֵּי.

FORMS TO BE NOTED.

יִצְוֶהוּ, יִצְוֶהוּ, יִצְוֶהוּ, יִצְוֶהוּ, יִצְוֶהוּ.

XXXVIII.

AYIN WAU VERBS.

1. PERFECT.

| | Kal | Niphal | Hiphil | Hophal | Polel | Pilpel |
|----------|---------|-------------|--------------|--------------|-------------|---------------|
| 3. m. s. | קָם | נָקַם | הִקָּם | הִקָּם | קוּמָם | כִּלְכַּל |
| 3. f. s. | קָמָה | נָקְוָה | הִקִּימָה | הִקִּימָה | קוּמָמָה | כִּלְכְּלָהּ |
| 2. m. s. | קָמַתְּ | נָקוּמוּתְּ | הִקִּימוּתְּ | הִקִּימוּתְּ | קוּמָמוּתְּ | כִּלְכְּלָתְּ |

2. IMPERFECT.

| | | | | | | |
|----------|-------------|-----------------|-------------|-------------|-------------|----------------|
| 3. m. s. | יָקוּם | יָקוּם ? | יָקוּם | יִקָּם | יָקוּמָם | יִכְלַכַּל |
| 3. m. p. | יָקוּמוּ | יָבֹאוּ ? | יָקוּמוּ | יִקָּמוּ | יָקוּמוּ | יִכְלַכְלוּ |
| 3. f. p. | תִּקְוִינָה | תִּבְאוּנָה (?) | תִּקְוִינָה | תִּקְוִינָה | תִּקְוִינָה | תִּכְלַכְלֶנָה |

3. IMPERATIVE.

| | | | | | | |
|----------|----------|-----------|------------|------------|-------------|---------------|
| 2. m. s. | קוּם | מוּת | הָקֵם | הָקֵם | קוּמָם | כִּלְכַּל |
| 2. m. p. | קוּמוּ | בֹּאוּ | הָקוּמוּ | הָקוּמוּ | קוּמָמוּ | כִּלְכְּלוּ |
| 2. f. p. | קוּמֶנָה | בֹּאוּנָה | הָקוּמֶנָה | הָקוּמֶנָה | קוּמָמוּנָה | כִּלְכְּלֶנָה |

קִימוּתְּ

| | | | | | |
|----------|---|---------|---------|----------|-------------|
| 3. m. p. | { | גָּלוּ | גָּלוּ | הָגָלוּ | הִתְגַּלוּ |
| 2. m. s. | | גָּלוֹת | גָּלוֹת | הָגָלוֹת | הִתְגַּלוֹת |

2. IMPERFECT.

| | | | | |
|----------|----------|----------|----------|----------|
| 3. m. s. | יִגְלוּ | יִגְלוּ | יִגְלוּ | יִגְלוּ |
| 3. m. p. | יִגְלוּ | יִגְלוּ | יִגְלוּ | יִגְלוּ |
| 3. f. p. | תִּגְלוּ | תִּגְלוּ | תִּגְלוּ | תִּגְלוּ |

Apocopated יִגְלֵ, יִגְלֵ, יִגְלֵ

3. IMPERATIVE.

| | | | | |
|----------|--------|--------|--------|--------|
| 2. m. s. | גָּלוּ | גָּלוּ | גָּלוּ | גָּלוּ |
| 2. m. p. | גָּלוּ | גָּלוּ | גָּלוּ | גָּלוּ |
| 2. f. p. | גָּלוּ | גָּלוּ | גָּלוּ | גָּלוּ |

4. INFINITIVES.

| | | | | |
|-----------|---------|---------|---------|---------|
| Absolute | גָּלוּ | גָּלוּ | גָּלוּ | גָּלוּ |
| Construct | גָּלוֹת | גָּלוֹת | גָּלוֹת | גָּלוֹת |

5. PARTICIPILES.

| | | | | |
|-----------|---------|---------|---------|---------|
| Masc. sg. | גָּלוֹת | גָּלוֹת | גָּלוֹת | גָּלוֹת |
|-----------|---------|---------|---------|---------|

| | |
|-------------|-------------|
| הָגָלוּ | הָגָלוּ |
| הִתְגַּלוֹת | הִתְגַּלוֹת |
| הִתְגַּלוֹת | הִתְגַּלוֹת |

| | |
|----------|----------|
| יִגְלוּ | יִגְלוּ |
| יִגְלוּ | יִגְלוּ |
| תִּגְלוּ | תִּגְלוּ |
| יִגְלֵ | יִגְלֵ |

| | |
|--------|--------|
| גָּלוּ | גָּלוּ |
| גָּלוּ | גָּלוּ |
| גָּלוּ | גָּלוּ |

| | |
|---------|---------|
| גָּלוּ | גָּלוּ |
| גָּלוֹת | גָּלוֹת |

| | |
|---------|---------|
| גָּלוֹת | גָּלוֹת |
|---------|---------|

| | |
|---------|---------|
| גָּלוּ | גָּלוּ |
| גָּלוֹת | גָּלוֹת |
| גָּלוֹת | גָּלוֹת |

| | |
|----------|----------|
| יִגְלוּ | יִגְלוּ |
| יִגְלוּ | יִגְלוּ |
| תִּגְלוּ | תִּגְלוּ |
| יִגְלֵ | יִגְלֵ |

| | |
|--------|--------|
| גָּלוּ | גָּלוּ |
| גָּלוּ | גָּלוּ |
| גָּלוּ | גָּלוּ |

| | |
|---------|---------|
| גָּלוּ | גָּלוּ |
| גָּלוֹת | גָּלוֹת |

| | |
|---------|---------|
| גָּלוֹת | גָּלוֹת |
|---------|---------|

| | |
|---------|---------|
| גָּלוּ | גָּלוּ |
| גָּלוֹת | גָּלוֹת |
| גָּלוֹת | גָּלוֹת |

| | |
|----------|----------|
| יִגְלוּ | יִגְלוּ |
| יִגְלוּ | יִגְלוּ |
| תִּגְלוּ | תִּגְלוּ |
| יִגְלֵ | יִגְלֵ |

| | |
|--------|--------|
| גָּלוּ | גָּלוּ |
| גָּלוּ | גָּלוּ |
| גָּלוּ | גָּלוּ |

| | |
|---------|---------|
| גָּלוּ | גָּלוּ |
| גָּלוֹת | גָּלוֹת |

| | |
|---------|---------|
| גָּלוֹת | גָּלוֹת |
|---------|---------|

| | |
|-------------|-------------|
| הָגָלוּ | הָגָלוּ |
| הִתְגַּלוֹת | הִתְגַּלוֹת |
| הִתְגַּלוֹת | הִתְגַּלוֹת |

| | |
|----------|----------|
| יִגְלוּ | יִגְלוּ |
| יִגְלוּ | יִגְלוּ |
| תִּגְלוּ | תִּגְלוּ |
| יִגְלֵ | יִגְלֵ |

| | |
|--------|--------|
| גָּלוּ | גָּלוּ |
| גָּלוּ | גָּלוּ |
| גָּלוּ | גָּלוּ |

| | |
|---------|---------|
| גָּלוּ | גָּלוּ |
| גָּלוֹת | גָּלוֹת |

| | |
|---------|---------|
| גָּלוֹת | גָּלוֹת |
|---------|---------|

6. WITH SUFFIXES.

- (1) The Perfect **הִגְלָהוּ**; **גִּלְגַּם**; **גָּלָהוּ**; **גִּלְתִּי**; **גָּלְתֶּם**; **הִגְלִיכֶם**.
 (2) The Imperfect **יִגְלֶהוּ**; **יִגְלֶיךָ**; **יִגְלֶיךֶם**; **יִגְלֶינִי**.
 (3) The Imperative **הִגְלֵהוּ**; **גִּלְגֵּם**; **גָּלֵהוּ**.
 (4) The Infinitive **הִגְלֹתוֹ**; **גִּלְגֹּתוֹ**; **גָּלְתוֹ**.
 (5) The Participles **גֹּלֵיכֶם**; **גֹּלֵי**; **גֹּלְתֶכֶם**; **גֹּלְתוֹ**; **גֹּלְתֶם**; **גֹּלְתִי**.

7. FORMS TO BE NOTED.

יִשְׁקָהּ = **יִשְׁתָּהּ** = **יִשְׁתָּהּ**; **יִשְׁקָהּ** = **יִשְׁקָהּ**; **יִשְׁקָהּ** = **יִשְׁקָהּ**.

XLI.

PE GUTTURAL VERBS (INCLUDING פ"א VERBS),
WHERE 2nd OR 3rd RADICAL IS WEAK.

1. Pe Guttural verbs, which are also Ayin Resh, or Ayin Guttural.

Examples: **אָהַבְתֶּם**, **אָהַבוּ**; **הִרְסוּ**, **הִרְסוּ**; **הִרְסֶתֶם**, **הִרְסוּ**; **יִאָּהַב**, **יִאָּהַב**.

2. Pe Guttural verbs, which are also Lamedh Aleph, or Lamedh He.

- (1) **יַעֲשֶׂה**, **יַעֲשֶׂה**, **יַעֲשֶׂה**, **יַעֲשֶׂה**; **יַעֲשֶׂה**, **יַעֲשֶׂה**; **יַעֲשֶׂה**, **יַעֲשֶׂה**.
 (2) **יִחַר**, **יִחַר**, **יִחַר**, **יִחַר**; **יִחַר**, **יִחַר**; **יִחַר**, **יִחַר**.
 (3) **תִּפְּהוּ**, **תִּפְּהוּ**; **תִּפְּהוּ**, **תִּפְּהוּ**.

XLII.

PE NUN VERBS WITH 3rd RADICAL WEAK.

1. The third radical Wau or Yodh (ל"ה).

- (1) **נִיטְהוּ**, **נִיטְהוּ**, **נִיטְהוּ**; **נִיטְהוּ**, **נִיטְהוּ**; **נִיטְהוּ**, **נִיטְהוּ**.

XLVII.

THE NUMERALS.

A. CARDINALS.

| | With the Masculine. | | With the Feminine. | | |
|--------------|---------------------|--|--------------------|----------------------------|---|
| | Absolute | Construct | Absolute | Construct | |
| One | אֶחָד | אֶחָד | אַחַת | אַחַת | <i>Exception rule of voc sheva etc not conson</i> |
| Two | שְׁנַיִם | שְׁנַיִ | שְׁתַּיִם | שְׁתַּיִ | |
| Three | שְׁלֹשָׁה | שְׁלוֹשָׁת | שְׁלוֹשׁ | שְׁלוֹשׁ | |
| Four | אַרְבָּעָה | אַרְבַּעַת | אַרְבַּע | אַרְבַּע | |
| Five | חַמֵּשָׁה | חַמֵּשֶׁת | חַמֵּשׁ | חַמֵּשׁ | |
| Six | שֵׁשָׁה | שֵׁשֶׁת | שֵׁשׁ | שֵׁשׁ | |
| Seven | שִׁבְעָה | שִׁבְעַת | שִׁבַּע | שִׁבַּע | |
| Eight | שְׁמֹנֶה | שְׁמֹנַת | שְׁמוֹנֶה | ? | |
| Nine | תְּשַׁעָה | תְּשַׁעַת | תְּשַׁע | תְּשַׁע | |
| Ten | עֶשְׂרֵה | עֶשְׂרֵת | עֶשְׂרִי | עֶשְׂרִי | |
| Eleven | { | אֶחָד עֶשְׂרִי | עֶשְׂרֵה | אַחַת | |
| | { | or עֶשְׂרִי עֶשְׂרִי | | | |
| Twelve | עֶשְׂרִי | שְׁנַיִם or עֶשְׂרִי | ” | שְׁתַּיִם | |
| Thirteen | ” | שְׁלֹשָׁה | ” | שְׁלוֹשׁ | |
| Fourteen | ” | אַרְבָּעָה | ” | אַרְבַּע | |
| Fifteen | ” | חַמֵּשָׁה | ” | חַמֵּשׁ | |
| Sixteen | ” | שֵׁשָׁה | ” | שֵׁשׁ | |
| Seventeen | ” | שִׁבְעָה | ” | שִׁבַּע | |
| Eighteen | ” | שְׁמֹנֶה | ” | שְׁמוֹנֶה | |
| Nineteen | ” | תְּשַׁעָה | ” | תְּשַׁע | |
| Twenty | | עֶשְׂרִים | | | |
| Twenty one | | עֶשְׂרִים וְאֶחָד or עֶשְׂרִים וְאַחַת | | עֶשְׂרִים וְאַחַת or אֶחָד | etc. |
| Twenty two | ” | שְׁנַיִם or ” | ” | שְׁתַּיִם | |
| Twenty three | ” | שְׁלֹשָׁה or ” | ” | שְׁלוֹשׁ | |
| Thirty | | שְׁלֹשִׁים | | | |
| Forty | | אַרְבָּעִים | | | |
| Fifty | | חַמֵּשִׁים | | | |
| Sixty | | שִׁשִּׁים | | | |

Seventy שבעים, Eighty שמונים, Ninety תשעים, One hundred מאה.

100 מאה. 200 מאתיים. 300 שלוש מאות. מאת, מאות, מאה. 400 ארבע מאות. מאות. 1000 אלף. 2000 אלפים. 3000 עשרים אלף. 10000 רבוא. 20000 עשרים אלף. 100000 מאה אלף. 200000 מאתיים אלף. 300000 שלש מאות אלף. Anno Domini 1908 מאות ותשעת מאות. ושמונה שנה למשיח.

B. ORDINAL NUMBERS.

| | | | | | | |
|--------|-------|----|--------|---------|-------|--------|
| First | האחד | or | האחת* | Sixth | ששי | ששית |
| Second | שני | | שנית | Seventh | שביעי | שביעית |
| Third | שלישי | | שלישית | Eighth | שמיני | שמינית |
| Fourth | רביעי | | רביעית | Ninth | תשיעי | תשיעית |
| Fifth | חמישי | | חמישית | Tenth | עשירי | עשירית |

* Or ראשונה ראשון.

ILLUSTRATIONS
OF
GESENIUS' HEBREW GRAMMAR
WITH VOCABULARIES

BY

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PRINCETON
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ILLUSTRATIONS OF THE GRAMMAR.

This book is meant to give examples in illustration of the orthography and etymology of GESENIUS' Hebrew grammar. The sections, which the examples following illustrate, are given at the beginning of each lesson. All the words contained in the Hebrew bible twenty-five times, or more, have been used in the illustrations; so that the student who masters these, will not merely have acquired a knowledge of the elements of Hebrew grammar, but a working vocabulary as well. The words used in the illustrations will be found in the vocabularies at the end of the book:—the first of which contains the Hebrew words, and the second, under the corresponding numbers, their meanings in English.

The sections of this Text-book, which are denoted by the Roman numerals, will be found to correspond to the sections in the author's "Notes on Hebrew Orthography and Etymology". These "Notes" have been prepared especially for those who cannot afford to purchase the larger and more expensive grammar. It is the hope of the author, that all who can will procure both the grammar of GESENIUS and the "Notes on Orthography and Etymology".

A. ORTHOGRAPHY.

א ב ד ג ד ב ד א ג ב ה ג ה ו א — Ges. § 5.

I.
The
Consonants.

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

ב ג ד כ פ פ ת ב ב ג ג ד ד פ — §§ 6ⁿ—13.

כ פ פ ת ת

צ ץ ן ן ף ף ן ן ן ן ן ן ן ן ן ן — §§ 5^e—10ⁱ.

צ ץ ן ן

א ב ג ג ב ד ד ת ת ט ב פ נ ל ב — § 6^o, P.

ו פ מ א ה ח ע כ פ ג ג ן י ק צ ש ז ש ן
ס ב ג פ ד ת ף

אָב אָב אָב אָב אָב אָב אָב אָב אָב אָב — §§ 8, 7^a, b, 14^a.

II.
The
Vowels,
Vowel
letters,
and signs,
Mappik.

אֹד בֹד גֹד דֹד דֹד דֹד דֹד דֹד דֹד דֹד דֹד דֹד דֹד דֹד דֹד דֹד דֹד
אֹב בֹב גֹב דֹב דֹב דֹב דֹב דֹב דֹב דֹב דֹב דֹב דֹב דֹב דֹב דֹב דֹב
אֹג בֹג גֹג דֹג דֹג דֹג דֹג דֹג דֹג דֹג דֹג דֹג דֹג דֹג דֹג דֹג דֹג
אֹד בֹד גֹד דֹד דֹד דֹד דֹד דֹד דֹד דֹד דֹד דֹד דֹד דֹד דֹד דֹד

דוּר הָא הַר חַר בָּהּ בָּא בּוּ בּוּא הָהּ הוּ הוּי הוּא
 זָה אֵז זוּ גֵזּוּ בּוּז וּוּ חָג חָג חַד אָת חַב חוּב חוּב
 טַב טוּב טוּב אָט אָט יָד יָד יָט אֵי אֵי אוּ
 בּוּ בּוּ בָהּ דֵּי דֵּי הִי הִיא הוּ הוּא חִי חִי גִי גִי
 גִּי גּוּ יָהּ כֵּד אָךְ בָּךְ בָּךְ תָּךְ תָּךְ כֶּת לֹא אֵל
 לוּ אֵל אֵל לָהּ לָב לֹז לָט לָאט לּוּט לִי לּוּ
 לָךְ בֵּל גָּל גָּל גּוּל דֵּל הֵל חֵל טֵל כֵּל מֵה מָה
 מָה מָג גָּנ גּוּב דָּן דִּוּן הֵן חֵן זֶן בֵּן מִן נָה לָן
 סוּא סַב הֵס אָם אָם הֵם בָּם דָּם חָם יָם גָּם הֵם
 מֵר חָם מַט נָא נָד אָן נוּן נוּחַ בָּן פּוּס סֵל סָג
 מַס עָב עַד דַּע זוּע לּוּע נּוּע עּוּ עּוּ עּוּ עּוּ
 עוּג עֵי עוּל עֵם עֵינ פּוּג פּה פָּה פִּי פּוּט אָף
 גּוּף גָּף כָּף עוּף סוּף נוּף צָא צַד צַח בֵּץ לֵץ
 גֵּץ עֵץ צִי צֵל קֵן קִיא קֵל דֵּק בּוּק קֵן קוּם קָם
 רַב רָךְ רָץ אֹר בּוּר דוּר מוּר עוּר שָׂא שׂיב שָׂה
 שׂוּג שׂיב שׂד שׂם שׂד שׂן דֵּשׁ שׂים חוּשׁ אֵשׁ
 בֵּשׁ שׂךְ עֵשׁ שׂוּט קֵשׁ שׂשׁ יֵשׁ מֵשׁ שׂיחַ שׂשׁ
 שׂב תּוּ תֵל תֵּם אֵת בֵּית גֵּת דֵּת חַת מֵת לִישׁ
 פֵּת רוּת שׂיית מֵת שׂת

קטל מְמַלֵּא קוּטְלָה יִקְטְלוּ — §§ 10^o, 16^o, 22^f.
 קטלוּ -d- לְמַנְצַח מְלָכֵי בְנֵפֶל -f- חֲמוּר אָמַר חֲלִי
 -g- (a) שְׂבִלֵי הַלְלִי תֵאבְלָנָה - (b) - וְזָהָב הוּטְלוּ

(c) - יִצְחָק -h- רָאִי לִקְחָה וְסַעְרָה נִקְרָאָה -i- מִלֶּךְ
 גִּרְדֵּי קְטֻלֹת וַיִּשְׁק וַיִּשָּׁב -l- שְׂתִים
 25^b - יִיטִיב גְּבוּל קוֹל -d- גָּנַב מִדְּבַר -e- מֵאֵן

IV. I.
Un-
changeable
vowels.

בְּרֵךְ

26^a - וְדַבֵּר וּמִלֶּךְ אָמַר -b- קְטֻלֹת קָטַל -c- מִלְכֵי
 בְּתֻבוֹ -d- קִשְׁטָה -e- סָפַר עָנַב קָטַל -f- נָחַל בַּיִת
 יָרַב -g- קְטֻלָנִי וְאֹדְנִי -h- מִדְּבָרָה -i- נִעְרוּ יֵאָסֵר
 פָּעֵלוֹ בְּדַבֵּר -k- יִחְזְקוּ פְּעֻלָּה -m- לְחִי -o- מִלְכָּה
 וַיִּסֵּר וַיִּקָּם חֲכָמָה -p- תִּקְטַלְנָה לְמַנְהָ כְּתֻבָּתָהּ
 קְטֻלָתֵי הַגִּנּוּ -q- אָמִי בְּלוֹ סָבוּ שְׁמָה הָמָה
 -r- קְטֻלֹת תּוֹסֵף

2.
Syllables.

§§ 13, 21. - פָּרַץ וּפְרָץ כֹּל לְכֹל -b- עַל-כֵּן עֵץ
 פְּרִי בְּרֵאשִׁית וַיְהִי כִּפְאֲשֶׁר וַיְהִי-כֵן -c- וּמִצָּא
 בָּהּ: רָאָה כִּי עָלִי פִיהֶם: קוֹ בְּיָדוֹ -e- יִרְפָּא
 קְטֻלָתָם -f- רִדְפוּ מִלְכֵי -g- שְׁלַחַת

V. I.
Dagesh
Lene
Aspiration
and
Asperation.

§ 16. - כָּל-אָדָם: אֶת-כָּל-עֹשֵׁב: אֶת-כָּל-אֲשֶׁר-
 לוֹ -d- הָאָדָם הָאֲרָבָעִים עֶבְדֵי-הַמֶּלֶךְ שָׁבַעֲתֵיכֶם
 בְּנֵי-יִשְׂרָאֵל: מִי-לֶךְ -e- וּבָנִים: וְזָהָב -f- קְטֻלָּה
 יָרָאוּ: יִשְׁנוּ: שֵׁת-לִי: אֶהָב דַּעַת: יַעֲמֵד צַעֲקִים:
 יִקְבְּנוּ יְהוָה אֶתִּיהָ בְּתִים אֲנָה (a)-g- הַמְּסֻלָּה לְמְסֻלָּה
 וַיְהִי-כֵן: וַיְהִי הָאָדָם: לְקָרֵב: (b)- הָאֵלֶּךְ הַבְּרָכָה
 -h- וַיִּשְׁבַּע לוֹ: רוּח־אֵל: -i- אֲכֻלָּה יָרָאוּ יָרָאוּ אֲכֻלָּה

2.
Makkeph
and
Methegh.

VI. 1.
Raphé.

2.
Dagesh
forte.

§ 14^e — מְלֶךְ סֶפֶר שְׁתֵּה: שְׁלוֹ בָּה:

§§ 12, 20. — נִתְּנוּ שְׁתֵּי יָתֵן לִמְד גְּמִלִים הוֹלְלִים

תְּבַרְכֶּךָ הִלְלוּ -c- לְכֹה־נָא: לִקְחָהּ-זֹאת: מֹשֶׁה

לֵאמֹר: וּמִשְׁנֵה-כֶּסֶף: וְזֶה-שְּׁמוֹ: מֵה-פְּרֻצֹת

-f- שְׁבִיתָ שְׁבִי: עֲשֵׂה פְרִי: אֲרָצָה כְּנַעַן: מְלֶאכֶה

שְׂחַד: הָרָה לָךְ עֲשֵׂה-פְרִי: עֲשִׂיתָ קַעֲרָתִיו:

-g- קוֹמוּ צְאוּ: -h- עֲנֹבִי עֲקֹבִי מִמְּגֹרֹת -i- תְּדַלְּוּ

רְמוֹ -k- הִמָּה אֱלֹה לָמָּה בְּמָה -l- רַב עִם הָעַם

בֵּן הַבָּן אֶת -m- וַיְהִי חֵיתוֹ עוֹרִים מִלְּאוֹ הַמְּקַרָּה

הַנְּגִי יִקְחוּ תַחֲנֶךָ זְכוֹן מִשְּׁמַי כֶּסֶף הַצְּפַרְדֵּים

חֲזִיוֹן הַגִּיּוֹן יִשְׂאוּ

VII.
Peculiar-
ities of the
Gutturals.

§ 22^e — מֵאֵן הָאָדָם הָעַם הָהָר יִחַבֵּא אֶחָד הַחָג

הַהָרִים הָעֲנִי הַחֲדָשׁ מִחוּט הֵהוּא בַעַר נֶאֱיָ -d- זָבַח

שָׁמַע שָׁלַח יִשְׁלַח שְׁלַח יַחֲמַד נֶעַר -e- דֵּשָׂא פְּלֵא

כַּח גְּבוּהַ נוֹעַ רַע שְׁלַח הַגְּבִיָּה בְּרֵא רֹיחַ שְׁמוֹעַ

בְּרֹוא בְּרֵא הַשְּׁלִיחַ יַגְּבִיָּה מְזֹרִיעַ בְּרִיא -h- פְּעַל

אֶהֱל לָחֶם רָחֶם -i- עֲמָדָה יִהְיֶוּ יַחֲבֹשׁ נֶאֱדָר

חֲבִלִי יַעֲתֶק -k- הִלַּל תַּטָּה אֶבֶד עֶבֶר הַגִּיּוֹן חֲזִיוֹן

עוֹרִים -l- אֶקַּטַּל אֶמַר אֶהְלִים הַגִּיּוֹן הִנֵּה תַהֲלֶה

שְׂחַטּוֹ הַחֲזִיק חֲדָשִׁים עֲרָבָה אֶעֱשֵׂה הָעַמֵּד

-m- שְׁלַחֲתָ יְדַעֲתָ גְבַהֲתָ יֶאֱדִיר תֶּאֱלֹף תַּהֲגֶה

נַחֲמַד אֶעֱבְרָה הֶהֱפֵךְ הַחֲבֵאוֹ תַעֲמִדוּ נַחֲרִבוּ

נְאֻמָּנוּ נֶעְבְּדֶם -o- אָמַר אֲלֵיכֶם אָרִי אָנִי הֲרַג
חֲמוֹר -p- מֵאַנְהָ הִטְהֵרוּ שְׁחִטּוּ הֶעֱלָה הַעֲמִיד
הַעֲמִיד הַעֲמַד -q- בִּרְךָ בִּרְךָ בִּרְךָ -r- וַיֵּרָא וַיֵּסֶר
§ 23. — מָצָא מָלֵא הוֹצִיא מָלֵא כָלוּא מָצָאתָ

VIII. I.
Feebleness
of Aleph
and He.

תִּמְצָאנָה מְלֵאתָ חֲטָא דְשֵׂא -b- אָמַר מְאַסּוּ הוֹצִיאָה
לְאָכֵל נְאֻדֵר -c- רָאשִׁים פְּאֵרָה חֲטָאִים חֲטָאוֹת
מְלֵאכָה יִשְׁמַעֵאל שְׁמַאל -d- וַיֵּאצֵּל יֵאכֵל לֵאמֹר
וַאֲדֹנָי וַיְהִינָה לְאֱלֹהִים יֵאמֵר -e- בּוֹר רִים יִמְלֵא
-f- יֵצְתִי שְׁלֹתְךָ אֵמַר -g-i- קָאִם: רָאשׁ אֵזוֹר
הַלְכוּא נְקִיא -k- (§ 14^a) אֲרָצָה אֲרָצָה גְבֵהַ לְבַקֵּר
בְּאַרְצֵן יִפְקִיד סוֹסוּ בָם -l- רָאוּ חֲכִי שְׁנָא נְשֵׂא
§ 24^b. — הוֹשֵׁב יִיקֵץ עֲבָרִי עָשׂוּ שָׁלוֹ זֹ גֻוִי
גְלוּוִי יוֹשִׁיב מִוִּטִּיב גְּלָה שְׁלָה -c- בְּיֵהוּדָה וַיְהוּדָה
כִּיֵּאֵר לִיֵהוּדָה מִיֵּדִי -d- בְּכָה קָצָה פְּרִי תֵהוּ
-f- צוֹר דִּין יוֹם חִיק הוֹשִׁיב הִיטִיב

2.
Changes of
Wau and
Yodh.

§ 29. — קָטַל קָטַלָה קָטַלְתֶּם דְּבָר דְּבָרוֹ דְּבָרֵיכֶם
לִילָה קָטַלְתָּ קָטַלְתֵּהוּ קָלוּ קָמוּ וַיִּקָּם וַיִּקָּם
-d- וַיֵּאמֶר וַיִּלְךָ -e- קָרָא לִילָה תֵאכֵל לָחֶם
-f- לְבָעַר קִיֵּן: הוֹלֵם פְּעֵם -h- וַיִּכְתַּב-שָׁם -k- קָטַל
מִים קָטַלְתָּ אֲרָץ דְּבָר -l- אֲרָבַע -m- קָטַלְתָּ מְלֵאוֹ
יִקָּטְלוּ פְּרִי חֲצִי חֲלִי -n- יְהִי אָנִי דְּבָרְךָ יִשְׁמְרֵךָ
בְּךָ אֲתָךְ -o, p- אָנְכִי אֲתָה וַיִּמַּת -q- וַיִּלְךָ

IX.
The Tone.

-s- יתהלך -t- בעיו -u- שכלתי -v- אחי
יתנחם

a, § 9. — כתב ראש -c- קטל יד דבר דבר קטלם
-d- את -e- נחל -f- ידכם ארץ מלך קרן פרי
-g- צדיק יראו -h- קטל מזמור וישב ויפן דברי
איבה בית -i- עיני -k- ספר שנה גלכה בן -l- עץ
יצא תן-חלקי וגל -m- גבול גבלו שלחן ספה
-p- יום שרף -q- קטל אלוה אלהים -r- קדש ברך
פעלו כל בלם כל-יקטל יקטלו יקטלה אכלה
אכלה חנני בתים כל-האדם ויקם שתי לי למה
-v- פעלו פעלה קדשים

b, § 27. — ענלה צדקה קטלו יקטלו -c- דבר
דבר עקב עקבים עקבי יקטל יקטלה יקטלו
בספי -d- יד-יהנה: בן המלך: כל-העם: איבה:
ויקם וילך ספרי קדשי מלכי אמי חקים עני
עמי -e- קטלו סוסתי קטלה סוסתה -f- ברך ברך
-g- מצא מצאת יאכל -h- קטל ארץ יקטלו דבר
הארץ -i- שם שמי צדקת ברפת -k- דבר גדול
לבבי תשובינה -l- קטלה יקטלו כבדה יתנו
מלכי נערו -m- דבריכם -n- נקומות מנוסה
-o- יקום יקם ויקם יקים יקם ויקם -p- אביתר
-q- אחיו התי הקרים הערים האב הראש

X. 1.
The
Character
of the
Vowels.

2.

Changes of
Vowels.

מִשָּׁם יִתֵּן לְגִנָּף וְנִגְעַ לְגִדָּר בְּנִפְל — c, § 19.
 כִּנְשָׂא יִפְל יִנְש יִנְחַל יִחַת יִנְאֵף יִנְהַג יִנְעַם
 יִנְטֹר הִנְדֹף שְׂכַנְתָּ נְתַנּוּ נְתַתָּ -d- יִקַח גִּלְקַח
 תִּנְשָׂא (§ 54°) הִדְכָּא הִטְהֵר הִתְמַם הִנְבָּא תִפְסָא
 אַחַת -f- קָטְלֵתוּ -h- נְחַנוּ דַע קַח גִּשׁ -k- לְקִרְאֵת
 לְמִלְךָ יִקְטִיל בְּאֵדְנִי -l- וַיִּרְא -m- אֲזָרוּעַ -n- הִשְׁתַּמֵּר
 הִצְטִדֵק הִסְתַּבֵּל

XI.
Changes of
Consonants.

בְּפָרִי בִיהוּדָה וַיְהוּדָה לְנִפְל -b- וַאֲנִי — a, § 28.
 לְאָכַל לְחַלִּי לְחַטֵּב לְאָסַר לְהִיזֵת וְהִיזָה -c- יַעֲמִדוּ
 נִהְפְּכוּ פָּעֵלָךְ -d- יִשְׁטֹ אֲמַרְתָּ וַיִּבְךְּ וַיִּרְדֵּ וַיִּשְׁבֹּ
 וַיִּשְׁקֶ -e- יִרְבֵּ שְׁלַחַתָּ בֵּית הָרֶרֶף יִגְלֵ נְחַל פְּרִי תִהְיוּ

XII.
Rise of
New
Vowels and
Syllables.

B. ETYMOLOGY: EMBRACING EXERCISES TO BE TRANSLATED INTO ENGLISH. (*)

I.

THE INSEPARABLE PREFIXES. (**)

מִיָּדִי מֵאָדָם מֵעַם מְחוּץ — a, § 102.
 -b- מִיָּדִי מֵאָדָם מֵעַם מְחוּץ
 מִהִיזֵת -d- לְפָנַי פָּאֲרִי בְּעֵנַי לִיהוּדָה בְּאֵלֵהִים
 לְאֹמַר -f- לְתַת לְלִדְתָּ לְקַחַת -g- בְּזָה לְזֹאת בְּאֵלָה
 בְּכֶם בְּכֶם -h- לְמִים -i- לְעַד לְרַב לְבַטַח -k- בְּמָה
 -l- לְמָה -m- לִיהוּהָ מִיהוּהָ לְאֵדְנִי

I. I.
The In-
separable
Preposi-
tions.

(*) Exercises to be translated from English into Hebrew will be found in Part II. The corresponding lessons have the same numbering.

(**) The student will point the following lesson in accordance with the rules in the sections cited.

סוּסְכֶם סוּסְכָן -c- פְּרִיָהֶם -d- שָׁדָהוּ עֲלָהּ אוֹרָהוּ
 לְמִינָהוּ רוּחָהּ -e- בַּפֶּכֶה אֶהְלֶה -f- כְּלָנוּ -h, i, g- סוּסֵי
 סוּסִיךָ סוּסֵיךָ סוּסֵיךָ סוּסֵיךָ סוּסֵיךָ סוּסֵיךָ סוּסֵיךָ
 סוּסֵיךָ סוּסֵיךָ סוּסֵיךָ סוּסֵיךָ סוּסֵיךָ סוּסֵיךָ סוּסֵיךָ
 סוּסֵיךָ סוּסֵיךָ רַעְהוּ עוֹנָנוּ -l- סוּסִימוּ סוּסִיךָ

III.

UNCHANGEABLE NOUNS WITH SUFFIXES.

A. SINGULAR NOUN. MASCULINE.

אָנְכִי — §§ 141^{a, b}, 140^{a, b}, 93^w, Par. I^b 91^{b, p}, 89^a, 39^a

גֵּר בְּאֶרֶץ: לֹא כְצוּרָם צוּרָנוּ: אֲתָן צֹאנֵי: אֲתָה
 רָע: הוּא טוֹב: אֲתָה עֵד: אָנִי גֵר שֵׁם: רִבֵּץ
 שׁוֹרָנוּ: שָׁכַב סוּסֶךָ: סוּפָה: שָׁמַר כּוֹסֵי: גָּדַל כַּחוּ:
 לָמַד דִּינָכֶם: גָּדַל טוֹבָךָ: קוֹלְכֵן טוֹב: וְאֲתָה רָע:
 הוּא הָאִישׁ: אֲתָם עֵדִים: שׁוֹרֵי מֵת: הִגֵּר צְדִיק:
 יְהוֹה עֵדִי: הוּא מֵת: קָבַר לוֹחֹז בְּעִיר: כָּתַב עַל-
 לוֹחֶךָ: שָׁמַר הָאִישׁ צֹאנָו: רִבֵּץ שׁוֹרְךָ בַּבּוֹר:

III.
 Unchange-
 able Nouns
 with
 Suffixes.
 A.
 Singular
 Noun.
 Masculine.

B PLURAL NOUN. MASCULINE.

לָמַד שִׁירֵי: שָׁפַט הַדִּין בֵּינֵי — h, g- §§ 91, 40^c, 44^b

וַיִּבְנֶךָ: סוּסֵיךָ רָעִים: שׁוֹרֵיךָ טוֹבִים: שָׁקוּצִיָהֶם
 וַגְּלוּלֵיהֶם עֵץ וְאֶבֶן כָּסֶף וְזָהָב: קָבַר גְּרִיָהּ הַמֵּתִים
 בַּבּוֹר: עֲדִיָהֶם צְדִיקִים: שִׁירֵיכֶם טוֹבִים לְרוּחֵי:

B.
 Plural
 Noun.
 Masculine.

גָּדַל הַסּוּם מִן הַשּׁוֹר: אֲתָה צַדִּיק מִן־עַדָּךְ: רָבְצוּ
 סוּסֵיךָ בְּעִיר: גָּרְיוּ מֵתִים: שִׁירֵיכֶם רָעִים: קָטְלוּ
 צַדִּיקֵינוּ: כְּתַבְתֶּן שִׁירֵיכֶן עַל־לוֹחַ: קָבְרוּ סוּסֵיהֶן
 בֵּין הַבּוֹר וּבֵין הָעִיר

C. SINGULAR NOUN. FEMININE.

C.
Singular
Noun.
Feminine.

§§ 132^a, 127^a, 92^b — §§ 89^e, 80^b — § 95, Rem. l, m, o,
 סוּסְתָךְ, סוּסְתִי, סוּסְתֵךְ — s. — §§ 91^p, ^s, Par. I^d

סוּסְתָנִי: סוּסְתָם: סוּסְתָהּ: סוּסְתָךְ: סוּסְתָן: תְּקַתְּוֹ:
 סוּסְתְּכֶם: תְּקַתְּכֶן: תְּקַתִּי: תְּהַלְתֶּךְ: חוֹמַת הָעִיר:
 זִמַּת רוּחִי: תִּית הַגֵּר: מְנוּחָתָהּ: תַּמְנוּתְכֶם:
 עֲמַקְתָּם: תִּשְׁוֹקְתֶךְ: אֲתָ עֲדַתִּי: הִיא מְתָה: סוּסְתָךְ
 גָּדוּלָהּ: סוּפַת יְהוָה: מְסַלְתְּכֶם רָעָה: תְּחַלְתֹּ
 הַטּוֹבָה: תְּקַתֶּךְ טוֹבָה: וְזִמְתֶּנּוּ רָעָה: הַמְסַלָּה
 גָּדוּלָהּ: גָּדוּלָהּ תְּהַלְתֶּךְ בְּעִיר: תְּקַתָּהּ הַצַּדִּיקָה
 וְהַטּוֹבָה שְׁמֹרְנוּ: שְׁמֹר תּוֹרַת יְהוָה: כְּתַב הַתְּקָה
 עַל־הַחוּמָה: רָכַב עַל־סוּסְתּוֹ: קָבַר הָאִישׁ בְּעֲמַקָּה:
 רָבְצָה הַחֲתִיָּה עַל־הַמְסַלָּה: לְמַדָּה תְּקַת יְהוָה
 וְתוֹרָתוֹ: כְּתַבָּה עַל־חוֹמַת הָעִיר: גָּדְלָה הַסּוּסָה
 מִן־הַחֲתִיָּה: שְׁכַבָּה הַחֲתִיָּה הַרְעָה עַל־הַחוּמָה
 הַגָּדוּלָהּ: בְּמְנוּחָתָהּ: רָכַבְתָּ עַל־הַסּוּסָה הַטּוֹבָה:

D. PLURAL NOUN. FEMININE.

צָרוֹת — §§ 95, Par. I^d, 91^{g, h, i, m}, 127^a, 44^{a, b}, 87ⁱ
הָאֵוִילִים צְדִיקִים: פְּלוֹתֶיךָ: שְׁמֵרְנוּ גְרִידָה: גְּדֵלוֹ
מְדִינָתוֹ: שִׁירָיו כָּתַב עַל-לוּחוֹ: גְּבוּלֶיהָ גְדוֹלִים:
יִרְעוּתִיכֶן אֲדִירוֹת: יִשׁוּעַת הָאֵל: מְנוֹרוֹת הַכְּלוֹת:
דְּרוֹתֶיךָ: דְּרוֹת הַגּוֹלָה: עוֹלוֹת הָאֵל: צְרוֹתֵי
וְצְרוֹתֶיךָ: אֵלֵינוּ וְעוֹלוֹתֶיכֶם: בְּתוֹלְתֵינוּ אֲדִירָת:
דְּרוֹתֶיכֶם אֵוִילִים: חוֹמֹתֶיכֶם: יִרְעוּתִיחֶן:
גְּבוּרֵיהֶם: שְׁמֵרְתֶם חֻקֵּי הַצְּדִיקוֹת: קָבְרוּ
בְּתוֹלְתֶיהָ בְּגִבּוֹל הַמְּדִינָה: פְּלוֹתֶיכֶם אֵוִילוֹת:
קִטְלָתָן גְּבוּרֵינוּ: דָּרְשָׁנוּ הָאֵל לִישׁוּעָה מִהַגּוֹלָה:
הַחוֹמֹתַיִם גְּבוּהוֹת: שָׁכַב עַל-בְּמוֹתַי הַגְּבָעוֹת:

D.
Plural
Noun.
Feminine.

IV.

NOUNS WHICH HAD ORIGINALLY TWO SHORT
VOWELS, BOTH CHANGEABLE.

צָבָא¹ — § 93, Par. II^{a-e}, Rem. ^{dd-kk}, § 92^{b-g}, § 84^{a, f-i}.

אֱלֹהִים צָבָא גְדוֹל: גְּמָלוֹ הַנְּעָרִים מִחֶלֶב הָעֵינִים:
רָכְבוּ עַל-סוּסִים לְבָנִים: מִעֵשֶׂן הָעִיר כְּשִׁלְתִּי:
הַצֹּפּוֹר בָּדָד כִּי שָׁבַר בְּנָפוֹ: נִהְרִי הָאָרֶץ קִטְנִים:
שְׁעַר הַגְּמָלִים לָבֶן: הִנֵּה הָעֵתוּדִים עֲקָדִים⁷
נְקָדִים וּבְרָדִים: שָׁבַר גִּבְרֵי הָאָרֶץ כָּל-צֹלְעֵי⁹

IV.

Masculine
Nouns
which had
originally
two short
vowels, both
changeable.

וִירְכִי: בְּנֶפֶשׁ הַצֶּפֶר אֲדָמִים: קָדְמוּ זְקֵנֵי הָעָם
 הַנְּעָרִים הַקְּטָנִים: אָנִי מָלֵא שְׂמֵחָה: יִהְיֶה אֲרָךְ
 אַפְּיָם: כִּפָּר עַל-יִרְאָיו: הַנְּהָרִים עִמָּקִים וְשַׁחְרִים
 וְהַהָרִים עֲגָלִים וְגַבְהִים: שָׁפְכוּ יַדֵּיךָ דָם הַעֲנוּיִם:
 לָךְ אֱלֹהִים אֲחֵרִים עַל-פָּנָי:

V.

SEGHOLATE NOUNS: MASCULINE.

A. FIRST CLASS.

V. § 93. Rem. g-n, Par. I^{a, d}, § 45^a, and § 47^{a-e, h}, and the
 Segholate first column of Par. B at end of the grammar. מְלָכוֹ:

Segholate
 Nouns:
 Masculine.

A.
 First Class.

מְלָכָה: נְעָרָה: מְלָכָה: נְעָרָה: מְלָכָה: נְעָרִים: מְלָכָה:
 מְלָכִיכֹן: נְעָרִיכֶם: מְלָכְנוּ: מְלָכֵינוּ: נְעָרֵי: מְלָכוֹ:
 נְעָרִיָּה: מְלָכִיָּה: נְעָרִיָּה: רְגָלִים: נְעָלִים: תְּקָדָם:
 וְהַנְּגָב: תַּחַת דְּלָתֶיךָ: מְלָכֵי: צְדָקָה: נִפְשָׁכֶם
 נְעָרִים: דְּרָכֵי: מְלָכִיכֶם: נְעָרִים: רְגָלִיכֹן: נְעָלִיכֶם:
 קָרְנָיו: יִקְבְּרוּ הַמְּלָךְ בְּקֶרֶב הַקְּבָר: פִּשְׁעֵי לְנֶצַח
 נִגְדֵי: יִשְׁמַר צְדָקוֹ וְרַחֲמָיו לְנֶצַח: דָּשָׂא הָאָרֶץ
 בְּאוֹר הַשֶּׁמֶשׁ: דְּרָכֵי נֶגֶד הָאֵל: יִשְׁעָה לִיהוָה:
 שָׁבַר עֲצָמֵי רְגָלָי: חֲסִדָּה טוֹב לְנַפְשִׁי: רָשַׁע נְעָרֵי
 פָּלָא לִי: תִּזְכֹּר זְבַחִי אֵלֶיךָ: הַלֶּחֶם לִי וְהַכֶּסֶף
 וְהַכֶּרְמִים: זְבַחִי אֵל וְנִסְכָּיו: שָׁכַב עַל-בְּגָדֶיכֶם

בְּפֶתַח חֲדָרָי: יִזְכַּר אֱלֹהֵי רַחֲמָיִם: סָנַר הַנְּעֵר
 פֶּתַח בְּרָמוֹ: תִּפְשֹׁט בְּגָדֶיךָ: תִּשְׁכַּב לְפֶתַח הַחֲדָר:
 יִקְבְּרוּ עִצְמֵי הָאִישׁ וְעוּרוּ וּבְגָדָיו בְּקִבְרֵי הַמְּלָכִים:
 גִּשְׁבֵּר קַרְנֵי הַשּׁוֹר: יִשְׁבֵּר הַדְּלָתַיִם: אֲשֶׁרֵי הָאִישׁ
 אֲשֶׁר זָכַר תּוֹרָתְךָ לְשֹׁמֵר חֻקְתֶּךָ: שָׁבְרוּ הַנְּעָרִים
 הַדְּלָתַי:

VI.

B. SECOND AND THIRD CLASSES.

נִצַּח: סָפַר נִצְחָי: § 93^{o-t}, Par. 1^{b, c, e, f}, § 52^a —
 סִפְרֵי: נִצְחָה: סִפְרָה: תִּשַׁע: קָדְשָׁה: סִפְרֵי: פְּעֻלֵי:
 סֵתֵר הָאִישׁ חֲטָאוֹ מִן־הָאֱלֹהִים: רָבְצוּ עוֹגְלֵיכֶם
 פֶּתַח אֲהֵלֵי: גָּדְלוּ חֲטָאֵי הָאִישׁ: שָׁלַם אֱלֹהִים
 פְּעֻלָּיְךָ לָךְ: אָרְךָ חֲלָקֵי אֲמוֹת וְרַחֲבוֹ אֲמוֹת מְעַט:
 עֲזַרְנוּ וְחִלַּקְנוּ בֵּיתוֹהָ: הֲזַרְעוּ וְהִשְׁרָשִׁים עַל־גְּרָנְךָ
 לְאֱלֹהִים: שָׁכַן בְּקִדְשִׁים וּבְאֱהָלִים לְיִשְׂרָאֵל: קִדְּשׁ
 רֵאשׁוֹ בַּיּוֹם הַהוּא: לָכֶם רֵאשׁ הַחֲדָשִׁים הוּא:
 דִּבֶּר אֶל־גְּדֻלוֹ עַל־הָאֲרָחוֹת: בְּבִקְרִים וּבְחִשְׁוֹ
 זָכַר פְּעֻלָּיו: שִׁפְּהָ מְעַט דְּבַשׁ עַל־הָאָרֶץ: לְמַד
 סִפְרָה: שָׁכַן בְּעֵבֶר הָעֵמֶק: כִּבְּסֵם בְּגָדָיו בְּמָיִם:
 זָרְעוּ מְלֵא הַגּוֹזִים: זָמַר לְמַלְכוֹ בְּלֵאמִים בְּגִבְלוֹ:
 שָׁמְרוּ עֲדָרוֹ מִזֵּאבֵי הָאֲנָמִים: גָּזְלוּ הַזֵּאבִים הָעֵדָר:

VI.

B. Second
and Third
Classes.

שָׁמְרוּ אֶת־הַנְּעָרִים בַּסֶּתֶר מִן־הַחֶרֶם: קָדְשׁוּ קָדְשׁ
 קָדְשִׁים: חָפְצוּ בְּתוֹרַת יְהוָה: עֲבַדְהוּ דְבַר בְּאֲזְנֵי
 מְלָכּוֹ: בִּשְׁלוֹ חֵלֶב הָעֵגְלִים אֲשֶׁר לֹא לְמָדוֹ:

VII.

NOUNS WITH MIDDLE OR LAST LETTER WAU OR YODH.

VII. **בְּתוֹךְ גֵּיָא** — Rem. u-z, § 93, Par. I^g, ^{h, k,} § 53^{a-c}.
 Masculine
 Nouns with
 Middle or
 Last letter
 Wau or
 Yodh.

בֵּית אָוֶן הַטְּמִינֵו הָאֲבָנִים: שָׁוָא דְּבַר הָאִישׁ
 בְּעִינֵיהֶם: הַגְּדִיל עוֹל הַגּוֹי: שָׁכַן בְּבֵיתוֹ בְּתוֹךְ
 הָעִיר: חָצִי הַלְּיָלָה הַרְדִּיף הַשְּׁוֹרִים בַּשְּׁוֹקִים
 וּבְאֲרָחוֹת: בְּקִשׁוֹ הַצְּבָאִים בְּעַמְּקִים: רָבְצוּ הָאֲרָיִים
 וְהַשְּׁוֹרִים בְּתוֹךְ הַגֵּיָא: שָׁמַר הַפְּתָאִים: בְּחֻלּוֹ
 וּבְעֵנְיוֹ הִשָּׁכַב עַל־מִטָּתוֹ: יָפְתָה גְדוּלָּהּ וְקִצְוָהּ
 בְּכִי וּמָוֹת: הָאִיִּים תָּהוּ וְבָהוּ: מָוֹת בַּסִּיר אִישׁ
 אֱלֹהִים:

VIII.

NOUNS FROM ROOTS WHOSE SECOND AND THIRD
 RADICALS ARE THE SAME.

VIII. **שָׁכַן עָמִי בְּאֵי הַיָּם:** — Rem. ^{a, b, c,} § 93, Par. Iⁿ.
 Masculine
 Nouns from
 roots whose
 second and
 third radi-
 cals are the
 same.

כָּל־חֲקִיָּה צְדִיקִים: ³הַשְּׁכִין יִשְׂרָאֵל בֵּין יַם־סוּף
 וּבֵין יַם־הַמֶּלַח: אֲתָם דְּלִים: ⁵הַצְּבָאִים קָלוּם
 מִן־הָעֵזִים: ⁶דִּי חֵן לְאֲמִי: פִּלְטָה הָעֵז קַל־הַרְגָּלוּם

הַהֲרַבּוּ: שָׁמְרוּ הַסְּפִים לְאַהֲלֵ: זְכַרְתִּי אֶף יְהוָה
 כִּי גָדוֹל: קִצְפֹּתַי עַל־עַמִּי וְחַנּוּ בְּעֵינַי זְכַרְתִּי:
 הַרְבִּיץ הָעַזִּים בְּתוֹךְ הַגֵּיָא: שָׁמַר עַמִּי כָל־חֻקֵּי:
 שָׁכְבָה אַמִּי עַל־הַסֶּף: חַיִּים כָּלְכֶם הַיּוֹם: בְּשֵׁל
 עָזוּ בְּאִשׁוֹ: קָבַץ כָּל־עַמּוֹ בְּאִפּוֹ עַל־הַהָרִים:
 שָׁמְרָנוּ כָל־חֻקְתָּיו: דְּרָשְׁתֶּם יְהוָה וְעֹז: סִפְר
 כָּל־חֻצּוֹ: סִפְרוּ כָל־עֲצָמוֹ: שָׁכְלוּ עֲזִיָּה:

creative ending

IX.

NOUNS WHOSE FIRST SYLLABLE IS UNCHANGEABLE.

הָאוֹפְנִים עֲגָלִים — Rem. nn-pp, § 93, Par. III.

וְהָאֱלֹמִים גְּבַהִים: לְעוֹלָמִי עוֹלָמִים יִשְׁמְרוּ הַנְּבִיאִים
 בְּשָׁמִי אֶת־חֻקְתִּי: תִּשְׁמְרוּ כָל־מוֹצְאֵי הַמִּקְדָּשׁ
 וְכָל־מוֹבְאָיו: מִקְרְאֵי קֹדֶשׁ הֵם גְּקֹרְאִים: קֹדֶשׁוֹ
 הַשְּׁלֹחֹת לְקַרְבְּנֵיהֶם בְּמִשְׁכַּנּוֹת הַמִּדְבָּר: שָׁבְרוּ
 צוּאֵרֵי כָל־הַנְּמֻצָאִים עִירְמִים: אֲזַכֵּר אֱלֹהִים
 מִגְּנִי וּמְעִזִּי: יִשְׁפֹּט מִשְׁפָּטֵי צֶדֶק: יִקְדָּשׁוּ מִן־שָׁבִי
 כָל־הַתּוֹשָׁבִים: מִסִּפְרֵי צְבָאוֹת הַמַּלְאָכִים גְּדֹלִים:
 תִּשְׁמְרוּ חֻקְתִּי הַצְּדִיקוֹת: הִנֵּה מִשְׁמַנֵּי הָאָרֶץ
 מִן־שֶׁבֶד: בְּקִצֵּה תִבֵּל מְלִיחָה: כְּנֹזֵר וְגָבֵל וְיִין
 מִשְׁתִּיחָה:

IX.
Nouns
whose first
syllable
is un-
changeable.

X.

LAST SUBJECT CONTINUED.

X. Last Subject Continued. אַנִּי שְׁמַר — §§ 50 and 54, § 93 III^b Rem. qq-ss.
 חִקִּיָּה: אַתֶּם כְּתָבִים הַתּוֹרָה: קָטַל אִיבְכֶם עַל-
 מִזְבַּח אֱלֹהִים: מוֹעֲדֵי אִיבִיָּה מִחֲנִיָּהֶם: הַכְּהֻנִּים
 וְסִפְרֵי הָעָם יִכְתְּבוּ מִשְׁנֵה מְרָאֵי הַחֲזִזִים עַל-לוֹחַת
 הָאֲבָנִים: יִשְׁפְּטוּ הַשְּׁפָטִים מוֹפְתֵי חֲזִי: כָּל-מַעֲשֵׂי
 מִקְוֵה סְחָרֵי הַמְּלָךְ יִצְדָּקוּ: יָדָה עַל-עֶרְףְּ אִיבִיָּה:
 עִם גְּבוּרַת תַּתְּמָם: הַקּוֹל מִדְּבַר אֱלֹוִ: כָּל-אֲכָלָיו
 יִטְמָאוּ: יִשְׁתַּמְּר חֲקָתֵי הַצְּדִיקוֹת: מִה-נְדַבֵּר
 וּמִה-נִּצְטָדֵק: גִּתְחַכְמָה לוֹ: הַתְּקַדְּשׁוּ לְמַחֵר:

XI.

NOUNS WHOSE FINAL SYLLABLE IS UNCHANGEABLE.

XI. Nouns whose final syllable is unchangeable. פָּקַד — § 93, Par. IV, Rem.^{tt-xx}, § 85^{uw1}, § 84^{k-n}, § 50.
 הַמְּלָךְ פָּקִידוֹ עַל-הָעִיר: יִפְקְדוּ נְשֵׂאֵי בַיִת
 אֱלֹהִים: יִקְטַל-עָנִי וְאֶבְיוֹן: ^{kl}גָּזַל מִשְׁפַּט עָנִי
 עָמִי: יִשְׁפֹּד דָּם הַנְּקִיִּים: כָּתַב וְכָרוֹן מַעֲשֵׂי
 בַּסֶּפֶר: מִמְזַרְחַת הַשְּׁמֶשׁ וְעַד מְבוֹאוֹ גְּדוֹל שְׁמִי
 בַּגּוֹזִים: כְּבוֹד הַקְּדוֹשִׁים גְּדוֹל מְכָבוֹד הַנְּבִיאִים:
 אֲדוֹן הָאֲדוֹן הַמְּשִׁיחַ הַנְּגִיד: הוּא שְׁפָדַח תְּרוֹנָו

*expressing
superlative*

על-גדיבים עצומים: הַרְקוּעַ בַּמְקוֹמוֹת הַרְחֻקִים:
 דְּבַרְתִּי בְלִשׁוֹנֵי דְבָרֵי הַשְּׁלוֹם: הַמְאֹרֹת הַגְּדֹלִים
 בַּרְקוּעַ הַשָּׁמַיִם: עֶזְרֵן הַסְּרִיסִים גְּדוֹל:

XII.

FEMININE NOUNS (1) FROM MASCULINE NOUNS WHICH HAD ORIGINALLY TWO SHORT VOWELS AND (2) OTHERS WITH THE SAME INFLECTION AND CHANGES.

גְּדֻבַת יָדָךְ — § 95, Par. II^{a-c}. Rem. g-n, § 48^{g-k}.
 תִּקְדֵּשׁ לַיהוָה: עֲרֶבְתָּהּ כֶּגֶן אֱלֹהִים: בְּרַכְתּוֹ
 עַל-עֲמוֹ: *תִּמְשַׁל בְּאֲדַמְתְּכֶם בְּצַדִּיקְתָּהּ: עֲגָלְתּוֹ
 מִלְּאָה: בְּהֵמַת הַשְּׂעִירָה מִמְּאֹת: נִבְלַת אִישׁ תּוֹעֵבַת
 הַקְּדוֹשִׁים: שְׂאֵלְתִי צְדִיקָה: תִּדְגָה הַמֵּתָה בַּמַּיִם
 הָעֵמְקִים: צִעַקְתָּ הָאֲלֻמְנוֹת תּוֹעֵבָה לְאֱלֹהִים:
 מִמְּלֻכּוֹת הָעוֹלָם מִלְּאֹת מְרָמָה: מְחִיר כְּלָב
 תּוֹעֵבַת יְהוָה: הִגָּה עַב קִטְנָה כִכְף אִישׁ: לֹא
 מִחֲשַׁבְתִּי מִחֲשַׁבְתִּיכֶם נְאֻם אֲדָנִי: תִּשְׁמְדְנָה
 הָאָרֶץ קָלֶלֶת הָאֲלֻמְנוֹת:

XII.
 Feminine Nouns (1) from Masculine Nouns which had originally two short vowels, and (2) others with the same inflection and changes.

XIII.

FEMININE NOUNS FORMED FROM MASCULINES WHICH HAD ORIGINALLY ONE SHORT VOWEL.

גְּבָהוֹת מִן-גְּבָעוֹת הַקָּדָם: אֲמָרוֹת יְהוָה אֲמָרוֹת
 גְּבָעוֹת הַצִּפּוֹן — § 95, Par. I^{a, b, c}. Rem. d-f, § 47^{e, h}.

XIII.
 Feminine Nouns formed from Masculines which had originally one short vowel.

טְהָרוֹת: דְּבָרוֹתֶיךָ תִּרְפֹּת עוֹלָם: אֲדַנִּי חָכָם
 בְּחִכְמַת מְלֹאךְ הָאֱלֹהִים לְדַעַת אֶת־כָּל־אֲשֶׁר
 בְּאָרֶץ: דְּבָרוֹ־לָנוּ חֻלְקוֹת: הַשְּׂמִידוֹ חֻלְקַת חֲמֻדָּתִי:
 אַחֲרֵי טְהָרְתוֹ מִטְּמֵאָתוֹ יִקְדָּשׁ: יִהְיֶה צוּרֵי וְלֹא
 עוֹלָתָהּ בּוֹ: גִּזְרֵי מִשְׁחַת אֱלֹהֵיו עָלָיו:

XIV.

FEMININE NOUNS WITH SEGHOLATE FORMATIONS.

XIV. § 95, Par.^o and Par. III, Rem. p-r, § 94^{b-h}, § 90^g. — *do durrell*
 Feminine Nouns with Segholate formations.
 וּבְדִיל הַפְּרָכֶת לָכֶם בֵּין הַקְּדָשׁ וּבֵין קְדָשׁ הַקְּדָשִׁים:
 אֲרֶץ מוֹלְדָתָנוּ לְחַרְבוֹת הַשְּׂמֻמוֹת: כָּל־יְתֻדַּת
 הַחֲצַר נְחֻשֶׁת: יִלְבַּשׁ כְּתָנָתוֹ: צָרַעְתוֹ תִּדְבַק־בָּךְ:
 תִּשְׁמֹר מִשְׁמֶרְתִּי: לְבָשִׁי בְגָדֵי תִפְאַרְתֶּךָ: הַכְּבִיד
 נְחֻשֶׁתִּי: תִּשְׂכְּבִי עַל־מִטָּה כְּבֹדָה וּקְטָרְתִּי יִקְטִירוּ
 לְפָנֶיךָ: טַבְּעוֹתֶיךָ זָהָב וְהַכְּפָרֶת כָּסֶף: אֶל־הַנְּהַר
 יוֹנְקוֹתֶיךָ: אֲסַפֵּר כָּל־מְלֹאכּוֹתֶיךָ: הַמְּאֹר הַגָּדוֹל
 לְמַמְשָׁלֶת הַיּוֹם וְהַמְּאֹר הַקָּטָן לְמַמְשָׁלֶת הַלַּיְלָה:
 אַתָּה רְחוּק מִכְּלִיתֶיךָ:

על-עבדי ועל אמהותי אשפך רוחי ביום ההוא:
הארץ הגה רחבת-ימים לפניהם: להם ערי
מבצר בצורות בשמים: אלה ראשי המדינה: הגה
עלה זית טרף בקיה: לא ישטפו המים הרבים
ערי בני ישראל: בימיו שקטה הארץ: אשפית
מבני אנשים זכרם: לב חכם ישביל פיהו:
ירגזו מוסדי הרים ושמי שמים: אבינו זקן ורגו
הקטון אתו היום: אחיו בני חיל: אמהתיו בגות
אביו וגשי אנשי עירו: בלינו ובתינו קדשנו
ליהנה:

XVII.

THE PERFECT KAL.

XVII.
The Perfect
Kal.

קטלו קטל קטלתי קטלה — §§ 40—44^a, ^b, § 103.
קטלת קטלנו קטלת קטלתם קטלתן: סמכותי
ידי על ראש העלה: ספרו עליו כמספר על-
היחיד: צפנת בלבך אמריי פי: משכו אותו
מן-הבור: זקנה אמך ואני זקנתי: בגדתם בי בית
ישראל: שכו על-האדמה: רכבנו על-הסוסים:
מקול יהנה רגזה הארץ: לאילילים שפכת נסך
ואותי לא זכרת: מכרתם אותי אחי: לא שמרתן
מצותי: כבד הרעב בארץ: מכרו אתו לסרים

ת =
before light
it has a hollow after

פָּרַעַה שׁוֹר הַטְּבָחִים: כְּשָׁלוֹ אָחֹזֵר: אֶל-אֱלֹהֵיהָ
 לֹא קָרְבָּה: קָטַנְתִּי וְנָדַלְתִּי:

— § 44^{o-o}.

Intransitive
 Kal Perfect
 and
 Infrequent
 forms.

מִכָּל חֲסָדֶיהָ: לֹא יָכְלוּ: אֲזַלְתִּי יָדַם: בְּנִדְתָה בָּהּ:
 יָדַעְתִּי כִי שָׁפֵט יְהוָה בְּצַדֵּק הַדְּלִים: לֹא יָדְעוּ
 אֲבֹתֶיהָ לֶחֶם בַּמִּדְבָּר: יָדִינוּ לֹא שָׁפְכָה אֶת-הַדָּם
 הַזֶּה: כָּרַתִּי אֶתְךָ בְּרִית: נָתַנּוּ אֶת-בְּנֵיתֵינוּ לָכֶם:

XVIII.

THE IMPERFECT KAL.

— § 40^o § 47.

XVIII.
 The
 Imperfect
 Kal.

יִקְטַל תִּקְטְלִי אֶקְטַל נִקְטַל תִּקְטְלוּ
 תִּקְטְלֶנָּה יִקְטְלוּ תִקְטַל: יִסְמְכוּ יָדֵיהֶם עָלֵיהֶם:
 חֲכָמִים יִצְפְּנוּ דַעַת: תִּקְשְׁרוּ אֶתֶם לְאוֹת עַל-יָדְךָ:
 יִרְבְּצוּ בְּתוֹכָהּ הַעֲדָרִים: תִּרְגְּזוּ הָאָרֶץ: יִתְפַּשׁ בּוֹ
 אָבִיו: תִּמְשֹׁךְ אֶתְהָ וְכָל-הַמִּזְנֵיָהּ: צָרַעְתּוּ תִדְבַּק
 בָּךְ לְעוֹלָם: נִבְגַּד אִישׁ בְּאֶחָיו: אֶקְבֹּר אֹתוֹ בְּעִיר
 אֲבוֹתָיו: לֹא תִזְכְּרִי חֲרָפְתְּךָ: בֵּיתְךָ גִּשְׁרָף עָלֶיךָ
 בְּאֵשׁ: לֹא תִסְפְּדְנָה עָלֵיהֶם הַנְּשִׁים: תִּמְשַׁלְּנָה
 בְּאָרֶץ: לֹא יִלְמְדוּן עוֹד מִלְחָמָה: לֹא תִשְׁקֹטִי:
 יִכְתַּב-שֵׁם: יִשְׁפּוּטוּ הֵם: מִה-יִצְדַּק אִישׁ עִם-אֵל:
 תִּקְרַב רַגְלֵי לְפָנֶיךָ: מִדּוּעַ לֹא תִקְצַר רוּחִי:

עוד כָּל־יְמֵי הָאָרֶץ זָרַע וְקָצִיר וְקָר וְחֹם וְקָיִץ
וְחָרָף וַיּוֹם וְלַיְלָה לֹא יִשְׁכַּתוּ: יִרְכַּב עַל־סוּסָיו:
תִּשְׁכַּבְנָה עַל־מַטְיָכֶן: אָכְלָם בְּעֵתוֹ יִלְקְטוּן:
יִרְעוּת אָרֶץ יִרְגְּזוּן:

XIX.

THE INFINITIVE, IMPERATIVE, AND PARTICIPLE KAL.

XIX.
The
Infinitive,
Imperative,
and
Participle
Kal.

קָטַל קָטַל קָטְלִי קָטוּל קָטְלָה — §§ 45, 46, 50.
קָטוּל קָטְלִי קָטוּלִים קָטְלוּ קָטְלָה קָטוּלַת קָטְלוּת
קָטְלַת קָטוּלִי: סָפְדוּ הַכְּהֻנִים: צָפוּן לְצַדִּיק חַיִּל:
נָפְשׁוּ קָשׁוּרָה בְּנֶפֶשׁ הָאָמָה: קָשַׁר עַל לִבָּהּ
תָּמִיד: הִתְמַזֵּר רַבֵּן תַּחַת מִשְׁאֵל: הָעַמִּים רָגְזוּ
מִפְּנֵי הָאָדוֹן: חָפְצוּ לְתַפֵּשׁ בְּחֶרֶב: שָׁמְרוּ מְאֹד
לְשֹׁמֵר מִצְוֹתָיו וּלְדַבְּקָה־בּוֹ: קָבַר מֵתָהּ: הֵם
קָבְרִים אִישׁ מִבְּנֵי הַנְּבִיאִים: נָבְלָה הִיא לְשֹׁכֵב
אֶת־בֵּית יַעֲקֹב: בֵּן לְאֲדֹנָי אַחֲרֵי זִקְנָתוֹ: אִשׁ
קָנְאָתִי עַל־שְׂאֵרֵי הַגּוֹיִם לְמַעַן מְגַרְשָׁה לְבָו:
אַתֶּם אֹמְרִים לְכַבֵּשׁ עַמִּי לְעַבְדִּים וְלִשְׁפָחוֹת לָכֶם:
שָׁכַב כִּי הוּא יָשֵׁן: שָׁכְבוּ כַּפַּיִם לְבָהּ: מִשְׁכּוֹ
אוֹתָהּ בְּכָל־הַמּוֹנֵיָהּ: לָבַשׁ בְּגָדֶיהָ: הוּא יִשְׁנָה:
אַתָּה שָׁכּוֹר: הוּא זָכוֹר כִּי עָפָר אֲנִי־חֲנוּ: לִפְהֵן
פָּקַדְתָּ שְׁמֵרֵי מִשְׁמֶרֶת הַקֹּדֶשׁ: אֲנִי־חֲנוּ הַחֲמֹר

וְאַתָּה הַיּוֹצֵר: אַחֲזוֹתַי כְּלָה מֵעֵין חֲתוּם: אֵלֶּה
הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוּם לִפְנֵי מֶלֶךְ-
מֶלֶךְ לִבְנֵי יִשְׂרָאֵל: לִבְשֵׁי בְגָדֵי תַפְאֲרֶתָּךְ עִיר
הַקֹּדֶשׁ: הַאֲנָשִׁים יוֹשְׁבִים בְּיַרְכְּתֵי הַמְּעָרָה:

XX.

PIEL AND PUAL.

§ 52. — נִדְרֵי אֲשֶׁלֶם נָגַד יִרְאוּ: שְׁלֹמוֹ לָהּ
כִּפְעֵלָה: קִדְשָׁתִי אֶת-אֱהֵל מוֹעֵד: קִדְשׁוֹ עָלֶיךָ
מִלְחָמָה: אֶקְבֵץ אֶתְכֶם מִכָּל-הַגּוֹיִם: שָׁמָּה
קָבַר אֲבֹתֵיכֶם: אֲבֹתֵינוּ סִפְרוּ לָנוּ כָּל-
מִלְאָכוֹתֶיךָ: סִפְרוּ בַגּוֹיִם כְּבָדוֹ: הִיִּסְפַּר
בְּקָבַר חֲסִדָּךְ: נִסְפַּר תִּהְלֶתְךָ לְדוֹר אַחֲרוֹן:
כָּרַב חִילוֹ לֹא יִמְלֹט נִפְשׁוֹ: מִלֹּט הָעִיר מִיַּד
הָאִיֵּב: כִּפָּר עֲלֵיהֶם הַכֹּהֵן: יִקְדֹּשׁ אֶתוֹ לְכַפֵּר
עָלֶיךָ: כִּפָּר עַל-חַטְאֵתֵינוּ: תִּכַּפֵּר עַל-הַמִּזְבֵּחַ:
בְּחֶסֶד וְאֱמֶת יִכַּפֵּר עִוֹן: כִּבֵּם בְּיַיִן לִבְשׁוֹ: יִכַּבֵּם
בְּגָדָיו בְּמִקּוֹם קֹדֶשׁ: כִּבֵּם בְּמִים: מִכְבְּדֵי אֲכַבֵּד:
כִּבֵּד אֶת-אֲבִיךָ וְאֶת-אִמְךָ: שֹׁמֵר אֲדֹנָיו יִכַּבֵּד:
זָמְרוּ כְבוֹד שְׁמוֹ: אֲזַמֵּר אֶתְךָ בְּלְאֻמִּים: מָה אֲדַנִּי
מִדְּבַר אֶל-עַבְדֶּךָ: וַיִּבְרָתָה עַל-לֵב שִׁפְחָתְךָ: וַיִּבֶר
בְּאָזְנֵי הָעַם: גִּדַּל כִּסְאוֹ מִכִּסְאֶךָ: מִי בִקֵּשׁ זֹאת

XX.
Piel and
Pual.

there ->

מִיִּדְכֶם: בִּקְשׁוּ חֲזוֹן מִנְבִיא: אֶת־אֲחֵי אֲנָכִי
 מִבִּקְשׁ: רָדְפֵי צֶדֶק מִבִּקְשֵׁי יְהוָה: בִּקְשׁ שְׁלוֹם
 וְרָדַף אֹתוֹ: יִבְקְשׁוּ הַרְדָּפִים אֶת־הָאֲנָשִׁים: אֶתָּה
 כְּעֶגְלָא אֲשֶׁר לֹא לָמַד: מִצֹּת אֲנָשִׁים מִלְּמָדָה:

XXI.

THE HIPHIL AND HOPHAL.

XXI.
 The Hiphil
 and Hophal.

§ 53. — הַשְׁמֵן לֵב הָעַם הַזֶּה: הַשְׁכִּיב אֹתוֹ עַל־
 מִטָּתוֹ: כָּל־דֹרְכָיו לֹא הִשְׁכִּילוֹ: לֵב חָכָם יִשְׁכִּיל
 פִּיהוֹ: עֵתָה מְלָכִים הִשְׁכִּילוֹ: הַשְׁלִימָה הָעִיר
 אֹתוֹ: גַּם־אֲוִיבֵיו יִשְׁלִימוּ אֹתוֹ: הַשְׁפֹּלְתִי הָעֵץ
 הַגְּבוּהָ: תִשְׁפֹּל גִּצְאוֹת אָדָם: אֲרָף אַפְּיִם יִשְׁקִיט
 רִיב: הַשְׁלִיף עֲלֵיהֶם אֲבָנִים: הַשְׁלַכְתִּי אֶתְכֶם
 עַל־הָאֲדָמָה: תִשְׁלִיף הַיָּלֶד תַּחַת הָעֵץ: יִשְׁפִים
 הַמֶּלֶךְ בַּבֶּקֶר: הַשְׁכִּימוּ בַבֶּקֶר וְרָדְפוּ אַחֲרֵיהֶם:
 אֲשַׁמֵּד הַגּוֹזִים מִפְּגִיכָם: תִשְׁמִירוּ כָּל־בְּמֹתָם:
 בָּרוּךְ מִרְחִיב גֹד כְּלָבֵי שָׁכֵן וְטָרֵף זְרוּעַ אֵף קָדְקֵד:
 יִקְדִישׁ בֵּיתוֹ וְשָׁדְהוֹ וְכָל־אֲתֹנֹתוֹ לִיהוָה: הֵם
 מִקְדִישִׁים לִי הַבְּכָרִים: בְּדַעְתוֹ יַצְדִיק אֶת־הַרְבִּיִם:
 קָרוֹב מִצְדִיקָיו: הַכְּבֹד אֲזַנְוִי: הַכְּבִיד אָבִיךָ עֲלֵגוֹ:
 יִכְבִּיד לְבוֹ הוּא וְעַבְדָּיו:

XXII.

NIPHAL AND HITHPAEL.

פָּן — תִּשְׁמַר וְהִשְׁקַט: הַשְּׁמֹר־לָךְ פָּן
 תִּכְרַת בְּרִית לְיוֹשֵׁב הָאָרֶץ: תִּשְׁמַר מִכָּל דָּבָר
 רָע: אֲשַׁפֵּט אֶתְכֶם בְּאַמוּנָה: אִישׁ חָכֵם נִשְׁפָּט
 אֶת־אִישׁ אֲוִיל: יִשְׁמַד שְׂמוֹ מִלְּפָנָי: הַשְּׁמַד
 תִּשְׁמַדוּן: קְבוּרַת חֲמוּר יִקָּבֵר: שְׂרִידָיו בְּמִוֹת
 יִקָּבְרוּ: נִשְׁאַלְתִּי מִן־הַמֶּלֶךְ לְהַשְׁלִיךְ אֶת־כָּל־כְּלֵי
 הַבַּיִת מִן־הַלְּשׁוֹנוֹת: נִכְבְּדְתִי מְאֹד: נִלְכַּדְתָּ בְּאַמְרֵי
 פִּיךָ: יִלְכַּדוּן בְּחַבְלֵי עֲנִי: רָשָׁעִים יִכְּשָׁלוּ בְּרָעָה:
 כִּי נִכְסַף נִכְסַפְתָּה לְבֵית אָבִיךָ: עַל־פָּנָי כָּל־
 הָעַם אֶכְבֵּד: אֶתְהַנְכַּבֵּד מִכָּל־נִכְבְּדֵי־אָרֶץ: יִתְקַדְּשׁוּ
 הַכְּהֹנִים לְעִבּוֹדְתָם בְּמִשְׁפַּחְתּוֹתָם כְּמִחְלֻקוֹתֵיהֶם:
 הַאֲדָרֵשׁ אֲדָרֵשׁ לָהֶם: גִּדְּבָרוּ יִרְאוּ יְהוָה אִישׁ
 אֶל־רֵעֵהוּ וְסִפֵּר זִכְרוֹן נִכְתָּב לְפָנָיו: הִתְקַדְּשׁוּ
 אַתֶּם וְאַחֲיֵיכֶם: הִיא מִתְקַדְּשֶׁת מִטְּמֵאָתָה: יִתְקַדְּשׁוּ
 הַכְּהֹנִים: וְהִתְנַדְּלְתִּי וְהִתְקַדְּשֶׁתִּי: הִתְפַּשֵּׁט אֶת־
 הַמְּעִיל אֲשֶׁר עָלָיו: הִתְפַּלֵּל בְּעַד־עַבְדֶּיךָ אֶל־אֵל:
 אֶתְפַּלֵּל בְּעַד־הָעַם אֶל־הַמְּקוֹם הַזֶּה: מִה־נִּדְבָר
 וּמִה־נִּצְטַדֵּק לְאֹדְנִי: אַתָּה אֵל מִסִּתְתָּר: יִשְׁתַּמַּר
 חֻקוֹתַי: עִם גְּבוּרַת תְּמִים תִּתְמָם: הַקּוֹל מִדְּבָר
 אֲלֵיו מֵעַל הַבְּפֹרֶת: לְאַבְיוֹ וּלְאַמּוֹ לֹא יִטְמָא:

XXII.
 Niphal and
 Hithpael.

אַחֲרֵי אֲשֶׁר הִטְמָאָה יִכְתֹּב לָהּ סֵפֶר כְּרִיתוֹת:
אַחֲרֵי הַכֹּבֵס אֶת־הַנְּגַע:

XXIII.

THE PERFECT KAL WITH SUFFIXES.

XXIII. The Perfect Kal with Suffixes. — SS 57—59.

קָטַלְךָ קָטַלְנִי קָטַלְם קָטַלְוּ קָטַלְתֶּהוּ
 קָטַלְתְּךָ קָטַלְתְּלִי קָטַלְתְּלֵם קָטַלְתְּלוּ קָטַלְתְּתֶהוּ
 קָטַלְתִּיךָ קָטַלְתִּנִּי קָטַלְתִּמְךָ קָטַלְתִּמְנִי קָטַלְתִּמְוּ
 קָטַלְתֶּהוּ קָטַלְתֶּהוּ קָטַלְתֶּהוּ קָטַלְתֶּהוּ קָטַלְתֶּהוּ
 קָטַלְתֶּהוּ קָטַלְתֶּהוּ קָטַלְתֶּהוּ קָטַלְתֶּהוּ קָטַלְתֶּהוּ
 קָטַלְתִּין קָטַלְתִּיכֶם קָטַלְתִּיכֶם: רָדְפוּךָ שָׁנְאִיךָ:
 רָדְפוּנִי: רָדְפוּם: שָׁבְרָה כְּשֶׁבַר גָּבַל: הַפְּיִם
 שָׁטְפוּנִי: שָׁמְרוּ כָרְעָה עָדְרוּ: שָׁמְרֵנִי בְדָרְךָ הַזֹּאת:
 שָׁמְרֵתְנִי מִכָּל־רָע: שָׁמְרֵתִיךָ בְּכָל־דְּרָכֶיךָ: שָׁפְטוּנִי
 מִלְּכִינִי: שָׁפְטֵךָ יְהוָה הַיּוֹם: שָׁפְטוּ אֵל מִיַּד
 אוֹיְבָיו: שָׁפְטֵתִיךָ בְּדְרָכֶיךָ: שָׁפְטֵתִים בְּצַדֶּק:
 שָׁפְטוּךָ כַּמַּעֲשֵׂיךָ: שָׁפְטוּהוּ בַּמִּשְׁפָּטִיהֶם כַּמַּעֲשָׂיו:
 שָׁפְכֵתְהוּ עַל־הָאָרֶץ: גְּמַלְתְּהוּ טוֹב וְלֹא־רָע:
 גְּנַבְתֶּם: גְּנַבְתִּי הַסּוּפָה: חָמְתִי הִיא סִמְכָתְנִי:

XXIV.

PERFECTS OF DERIVED STEMS WITH SUFFIXES.

§ 59^b. — הִרְכַּבְתִּיךָ עַל-בְּמוֹתַי: שָׁפַלְךָ: הִרְכַּבְתִּיךָ
 עַל-הַסּוּחַ: שָׁפַלְתָּהּ: שָׁפַלְתִּים מֵאָדָם: רוּחַ
 הַקָּדִים שָׁבַרְךָ: הִשְׁבַּתִּים מֵעָרִיכָם: עַל-הָאָרֶץ
 הִשְׁלַכְתִּיךָ: הִשְׁמַדְתִּיו מִתּוֹךְ עַמִּי: לֹא הִשְׁמִידוּם:
 הִמְשִׁילָם בְּרַבִּים: הִסְגַּרְתִּנִּי בְיַד הָאוֹיֵב: הִסְתִּירְנִי
 בְּצֶל בְּנִפְיָךָ: בָּעֵת פְּקַדְתִּים יִפְשְׁלוּ: יִפְקִידְהוּ
 עַל בֵּיתוֹ: הִפְקַדְתוּ הַיּוֹם הַזֶּה עַל-הַגּוֹיִם: הִפְשִׁיטוּךָ
 אֶת-בְּגָדֶיךָ: הִצַּדְקַתִּיו כָּל-אִישׁ אֲשֶׁר רִיב וּמִשְׁפָּט
 לוֹ: קִבְּצָךָ מִכָּל-הָעַמִּים: רוּחוֹ הוּא קִבְּצָן: מֵאֲרָצוֹת
 קִבְּצָם: קִבְּצִתִּים מִיְרְכַתִּי אָרֶץ: לֹא קָבְרוּם
 בְּקִבְרוֹת הַמְּלָכִים: קִדְּמִנִי מִן-קִשֵׁי-מָוֶת: הִקְטִירוּ
 הַכֹּהֵן עַל-הַמִּזְבֵּחַ: קִשְׂרַתָּם לְאוֹת עַל-יְדֶךָ: לָמָּה
 הִרְבִּיתִנִּי:

XXIV.
 Perfects of
 derived
 Stems with
 Suffixes.

§§ 57—59. — כִּי אָתָּה הִבְדַּלְתָּם לָךְ לְגַחְלָה מִכָּל
 עַמֵּי הָאָרֶץ: בְּכָל-רְצוֹנָם בִּקְשָׁהּ: גִּדְלוּ הַמְּלָךְ:
 גִּדְלָתוֹ: מִים גִּדְלוּהוּ: לֹא גִמְלָךְ רָעָה: אָתָּה
 גִּמְלַתִנִּי הַטּוֹבָה וְאֲנִי גִמְלַתִיךָ הָרָעָה: גִּמְלַתְהוּ
 טוֹב וְלֹא-רָע: רָעָה גִמְלוֹךָ: בְּעַלֵּי הַפְּרָשִׁים
 הִדְבִּיקְהוּ: בְּזֶדוֹן דְּבָרוֹ הִנְבִּיא: זְכַרְנוּ: זְבַחִיךָ
 לֹא כִבְדְתִנִּי: בִּשְׁפַתִּיו כִּבְדוֹנִי וְלִבּוֹ רָחוּק מִמֶּנִּי:

הַכְּבִדְתִּים: כִּפְרָתְהוּ: כְּתַבְתֶּם בְּשַׁעְרֵי: מְלַטְנו
מִכַּף אִיבְנו: מִשְׁכְּתֵיךְ חֹסֵד:

XXV.

THE COHORTATIVE AND JUSSIVE.

XXV. — § 48. אֶזְכְּרָה אֶת־בְּרִיתְךָ וַחֲסִדֶיךָ וְתוֹרָתְךָ

The
Cohortative
and
Jussive.

וְעֵדוֹת פִּיךָ אֲשַׁמְרָה: גִּלְבְּנָה לְבָנִים וְנִשְׂרָפָה
לְשַׂרְפָּה: בְּגָבַל וּכְנֹזֹר אֶזְמְרָה־לְךָ: אֶזְמְרָה שְׁמֶךָ
עָלְיוֹן וְאֵלֶיךָ אֶתְפַּלֶּלָה: אֲשַׁבִּילָה בְּדֶרֶךְ תָּמִים:
אֲגַדְּלָה אֶת־כְּסָאוֹ: אֲשַׁקְלָה־לוֹ אֶת־הַכֶּסֶף:
בְּשִׁלִּיכָה מִמָּנֹנו מוֹסְרוֹתֵיהֶם: גִּלְכָּדָה הָעִיר
וּנְפַרְצָה אֶת חוֹמַת אֲבִנֶיהָ: תִּשְׁלַךְ אִמַּת אֲרָצָה:
יִדְבֵק יְהוָה בְּךָ אֶת־הַדְּבָר: יִדְרֹךְ עֲנוּיִם בַּמִּשְׁפָּט
וְיִלְמַד עֲנוּיִם דְּרָבוֹ: תִּדְשֵׂא הָאָרֶץ דָּשָׂא: שְׁמְרָה
נַפְשִׁי כִּי חֹסֵד אָנֹכִי: שִׁכְבָּה עִמִּי: מִכְרָה בְּכַרְתְּךָ
לִי: צְרוּפָה כִּלְיוֹתַי וּלְבִי: בְּתִיהֵן גִּשְׂרָפָה:

XXVI.

THE IMPERFECT WITH SUFFIXES.

XXVI. — § 47^b, §§ 57, 58, 60. יִקְטַלְהוּ יִקְטַלְנִי יִקְטַלְנו

The
Imperfect
with
Suffixes.

יִקְטַלְךָ יִקְטַלְם יִקְטַלְךָ יִקְטַלְכֶם יִקְטַלְהָ יִקְטַלְהָ
יִקְטַלְנִי יִקְטַלְנו יִקְטַלְנָה יִקְטַלְךָ יִקְטַלוּךָ תִּקְטַלְוֵנִי

Handwritten notes:
The imperfect with suffixes is not a new form.
It is only a variation of the imperfect.
This is the "imperfect" form.

יקטלוכם תקטלום ילְבֹשֶׁה ילְבָשְׁנִי נִקְטַלְךָ
 נִקְטַלְהוּ נִקְטַלְךָ תִלְבֹּשְׁהוּ ילְבָשֶׁךָ תִקְטַלְוּנוּ
 תִקְטַלוּךָ אִקְטַלְנוּ: יִשְׁמְרֵנוּ בְּכָל הַדֶּרֶךְ: יִשְׁמְרֵךָ
 מִכְּלָרַע: אִם שׂוֹר נִגַח הוּא וְלֹא יִשְׁמְרֵנוּ בְּעֵלְיוֹ
 הַשׂוֹר יִסְקַל: שִׁפְתֵי חֲכָמִים תִּשְׁמֹרֵם: אֲשִׁמְרֵנָה
 בְּכָל־לֵב: אֶל־תִּמְשַׁכְנִי עִם־רָשָׁעִים: בְּחִבְלֵי אָדָם
 אֲמַשְׁכֶּם: לֹא תִמְכְּרֵנוּ בְּכֶסֶף: נָעַר יִכְתְּבֵם:
 עַל־לֵבָם יִכְתְּבוּהָ: יִכְתְּבֵם עַל־שֵׁנֵי לוֹחַת: מִה־
 אֲנוּשׁ כִּי תִזְכְּרֵנוּ: אֲזַכְּרֶכִי עַל־רֹאשׁ שִׁמְחֹתֵי:
 יִפְקְדֵנִי אֲבִיךָ: מִה־בֶּן־אָדָם כִּי תִפְקְדֵנוּ: יִשְׁבְּרוּהוּ
 וְחִילוֹ: תּוֹרְתִי עַל־לֵבָם אִכְתְּבֵנָה: דָּם יִרְדֹּףךָ:
 ילְבָשְׁנִי כְּמַעִיל: שִׁבְעַת יָמִים ילְבָשֶׁם הַכֹּהֵן:
 פִּשְׁטֹתַי בְּתַנְתִּי אֵיךְ אִלְבָּשְׁנָה: ילְבָשֶׁם כְּתָנוֹת
 עוֹר: עוֹר וּבָשָׂר תִלְבִּישְׁנִי: אִלְבָּשֶׁךָ בְּגָדֵי קָדֶשׁ:
 ילְבָשְׁהוּ בְּגָדִים: תִּדְבְּקֵנִי הָרָעָה: אוֹיֵב יִרְדֹּפוּ:
 יִרְדֹּפְהוּ הַמַּלְאָךְ: תִּרְדֹּפֶם בְּסוּפְתָךְ: יִרְדֹּפֶם שָׁלוֹם:
 תִּרְדֹּפְנוּ בְּאֵף: טוֹב וְחֶסֶד יִרְדֹּפְנִי כָּל־יְמֵי חַיֵּי:
 יִשְׁלַחֶם אֶל־אֶרֶץ אַחֲרֵת בְּאֵף וּבְחִמָּה וּבְקֶצֶף
 גְּדוֹל: יִרְדֹּפוּם לִפְנֵי הַשָּׁעַר: לָמָּה תִרְדֹּפְנִי כְמוֹ־
 אֵל: הִרְדִּיפְהוּ: יִקְבְּצֶךָ מִשָּׁם: יִקְבְּצֵנוּ מִן־הַגּוֹיִם:
 בְּרַחֲמִים גְּדוֹלִים אִקְבְּצֶךָ: מִמַּעַרְב וּמִמְזֶרֶח אִקְבְּצֶךָ:
 אִקְבְּצֵם מִן־כָּל־הָאֲרָצוֹת: זָבַח תּוֹדָה יִכְבְּדֵנִי:

עצמות

על: 21: 27.

When the words י - נ are used in the
קָבַץ - גָּבַץ, it expresses some thing similar

תִּכְבְּדֶךָ וְתִשְׁמְרֶךָ: אֲכַבְּדֶךָ מְאֹד: יִכְבְּדוּךָ עִם עֵז:
 אֲחַלְצֶךָ וְתִכְבְּדֵנִי: כִּימֵי אֱלֹהֵי יִשְׁמְרֵנִי: תִּזְכְּרֶךָ
 טוֹבָה וְאִשְׁמְרָנָה בְּכָל-לֵב: בְּמִשְׁפָּטֵיהֶם אֲשַׁפְּטֵם:
 יִשְׁפְּכֶם עַל-פָּנַי הָאָרֶץ: וְשָׁפִילָה עַד-שְׂאוֹל:
 נִתְפָּשִׂים חַיִּים:

XXVII.

THE INFINITIVE, IMPERATIVE, AND PARTICIPLE
WITH SUFFIXES.

XXVII. § 61. הַשְּׂכִימִים לְדָרְשָׁנִי: כִּימֵי דָרְשׁוּ יְהוָה:
 The Infinitive, Imperative, and Participle with Suffixes.
 הַצְּלִיחוּ הָאֱלֹהִים: ³ בְּנָתְנוּ אֶת-הַדְּבָרִים הָאֵלֶּה
 עַל-סֵפֶר מִפִּי הַנְּבִיא דְבַר הַחֲזוֹה אֱלֹוֹ שְׁנִית:
 עָתָה כְּתֹבָה עַל-לוֹחַ לְבָבִי: ⁵ לֹא-יִמְשַׁל לְמַכְרָה
 בְּבִגְדוֹ-בָה: שְׁלַח אֲדֹנָי לְבַקְשֶׁשׁ: לֹא יִכְלָמוּ
 מִבְּקָשֶׁיךָ: הוּא מִפְּלִטוֹ מִגְּזֹלוֹ: שְׁמֵרֵנִי מִיַּד פֶּחַ:
 טָמְנָם בְּעֶפְרָיִם: מִלְטוֹנֵי מִיד-צָר: ⁷ לָנוּ הַסְּגִירוֹ
 בְּיַד הַמֶּלֶךְ: בְּצַדִּיקְתֶּךָ פִּלְטָנִי: אֱלֹהֵי פִקְדוֹי אֲשֶׁר
 פָּקַד בְּיַד מִשְׁהָ: קָרוֹב מִצְדִּיקֵי: מִשְׁפָּטֵי לְקַבְּצֵי
 מִמְּלָכוֹת לְשִׁפְךָ עֲלֵיהֶם אֲפִי: הֲנִי מְקַבְּצֵם
 מִכָּל-הָאָרְצוֹת: קִבְּצָנוּ מִן-הַגּוֹיִם: אַחֲרַי קָבְרוּ
 אֶתוֹ סֵפֶד לוֹ מִסֵּפֶד גְּדוֹל: כִּי אֲנִי מְקַדְּשְׁכֶם:
 זָכַר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: לֹא זָכַרְתָּ לְהַקְדִּישֵׁנִי

בַּמִּים לְעֵינֵיהֶם: קָשָׁרִם עַל-לִבָּךְ תִּמְיֹד: מִלֵּאךְ
 יִהְיֶה רֹדֶפִים: רֹדְפֵיהֶם הַשְּׁלֹכֶת: בִּקְשׁ שְׁלוֹם
 וְרֹדְפֵהוּ: בְּשֹׁכְבְךָ תִשְׁמֹר עָלֶיךָ: הַשְּׁלִיכֵהוּ אֶרְצָה:
 הַגְּמַלְתִּי שְׁלָמִי רָע: שְׁלָמִי גְדָרֶיךָ: פֶּן תִּדְרֹשׁ
 לְאֱלֹהֵיהֶם: מִלֵּאכִי לְפָנֶיךָ לְשִׁמְרֶךָ בְּהִרְדֶּךָ: שְׁמֹרִם
 בְּתוֹךְ לִבְבְּךָ:

XXVIII.

THE PERFECT AND IMPERFECT WITH WAU
CONVERSIVE.

§ 49. — אַבְקֵשׁ דָּמוֹ מִיַּדְכֶם וְהִשְׁמַדְתִּיו מִתּוֹךְ

XXVIII.

The
Perfect and
Imperfect
with Wau
Conversive.

*hater
regular
וְיִקְרַב
Jussive
וַיִּשְׁמַדְם*

עָמִי: הַבְּדִיל אֱלֹהֵי יִשְׂרָאֵל אֶתְכֶם אֵלָיו וַיִּקְרַב
 אֶתְךָ וּבִקְשָׁתָם גַּם-כְּתֹנֶה: לְכֹד הָעָרִים וַיִּשְׁמַדְם:
 קָדַשׁ הָעַם וַיִּכְבְּסוּ שְׁמֹלְתָם: תִּשְׁפִּים וּפְשִׁטָּתְךָ⁴
 עַל-הָעִיר: תִּזְכֹּר הַשַּׁבָּת וְקִדְשָׁתָּ: קָבְרוּהוּ בְּקִבְרֶךָ
 וַיִּסְפְּדוּהוּ יָמִים רַבִּים: הַשְּׁבִירוּהוּ וְכַשֵּׁל בְּרַחוּב:
 יִקְרְבוּ אֵל שְׁלַחְנִי וְשִׁמְרוּ אֶת-שְׁמֹרְתִי: וַיִּשְׁכֹּן⁹
 מִקְדָּם לְגֹן עֵדֶן אֶת-הַכְּרוּבִים וְאֶת-לֶהֱט הַחֶרֶב:
 וַיְדַבֵּר אֲתָם קְשׁוֹת: וַיִּתְּפוּ עָלָה תֹאנָה לַחֲגֹרֶת:
 וַיִּסְפְּדוּ-שָׁם מִסְפַּד גָּדוֹל וְכָבֵד מְאֹד: וַיִּסְגֹּר דְּלֹתוֹת¹³
 הָעֲלִיָּה בְּעָדוֹ: וַיִּמְטֵר בָּרָד כָּבֵד וּמָטָר גִּשְׁמִים
 עֲלֵיהֶם: וַיִּקְבְּצוּ אֶת-כָּל-אֹכְלֵי הַשָּׂנִים הַטּוֹבוֹת

וישמרוהו: פסל-לך שני-לחות אבנים וכתבתי
 על-הלחות הדברים: אמלך ומשלתי בעם: לקח
 מגלה אחרת ויכתב עליה מפי את כל-דברי
 הספר אשר שרף המלך באש: בקשתיו ואשמר
 תורת: האנשים ולבדו העיר ושרפוה: גמלתי
 האיש ואלבשהו בגדים: אקבצה אל-אדני המלך
 את-כל-העם ויכרתו אתה ברית ומלכת בכלם:
 אשפט אתה ושפכתי עליו את-זעמי: סמך ידו
 עליו וישמרו כל-העם תקיו: נקברו ויספרו
 ימים רבים: פפר על-חטאתינו והסתרת פניך
 ממנו: ביום פקדי ופקדתי עליהם חטאתם:
 שפט אני את-ביתו ופקדתי בשפט פשעם
 ובנגעים עונם:

XXIX.

PE GUTTURAL VERBS.

XXIX. — §§ 62, 63. לאכל: אכלך: אספה: בדרך אחותכם.

Pe
Guttural
Verbs.

הלכתם: תפקם באפו: נהפך ללבן: תלמתי
 תלום: ויחבש אתנו: חזק ואמץ: מי האמין
 לשמועתנו: אשרי הנבר אשר לא הלך בעצת
 הרשעים: תאבל כאבל יחיד: ויאסרום בעגלה:
 ארבו לנפשי: למה תעמד בחוץ: עבדתי תנם

מֵה־שִׁכְרָה: הַלֹּא נִכְרִיזֵת נְחֹשְׁבֵנוּ לוֹ כִּי מְכָרְנוּ:
 חֲרָפוֹת חוֹרְפִיָּה נִפְלוּ עָלַי: שְׁכֵם בְּנֵי חֹשֶׁקָה
 נִפְשׂוּ בְּבִתְכֶם: לֹא יַעֲבֹד אֶחָיָה עֲבֹדָת עֶבֶד
 כְּשֹׁכִיר כְּתוֹשֵׁב יַעֲבֹד עִמָּךְ עַד שְׁנַת הַיּוֹבֵל:
 עֹבֵב כְּכַפִּיר סָבוּ: יִהְיֶה עֲזָרָנִי עַל־כֵּן קוֹל רִנָּה
 וַיִּשׁוּעָה בְּאַהֲלֵי צְדִיקִים: לֵךְ מִעַמָּנוּ כִּי עֲצַמְתָּ
 מִמָּנוּ: כֹּל אֲשֶׁר תִּתֵּן־לִי עֲשׂוּר אֲעִשְׂרֶנּוּ לָךְ:
 עֲצֹר עֲצֹר יִהְיֶה בְּעַד כָּל־רָחֵם לְבֵית אַבְיִמֶלֶךְ:
 תַּעֲמֹדְנָה אֲצֵל הַפְּרוֹת הַטּוֹבוֹת: לֹא תַחֲבֹל בְּגֵרֵי
 אֲלֻמָּנָה: בְּהָאָרֶץ הַעֲנָן עַל־הַמִּשְׁכָּן: יִגְזְלוּ מִשְׁדֵּ
 יָתֵם וְעַל־עֲנִי יַחֲבֹלוּ: הַשְּׂפִים בְּבִקְרָ וַיַּחֲבֹשׁ
 אֶת־חֲמוֹרוֹ: עַל־פִּי הַגּוֹרֵל תַּחֲלֹק הָאָרֶץ: תַּחֲלִיפֵם
 וַיַּחֲלִפוּ: זָרַע יַעֲבֹדְנוּ: לֹא תַעֲבֹדֵם: אֲכַל דְּבִשׁ
 כִּי טוֹב: לֶכֶן אֲדַלֶּיךָ לֶחֶם וְאָכְלוּ בַיּוֹם אֲכַלְךָ
 אֲתוֹ: לֹא יַחֲסֹר לַחֲמוֹ: לֹא יַחֲסְרוּ כָּל־טוֹב: לֹא
 בְּגִבּוֹרֵת הַסּוֹס יַחֲפֹץ: לֹא יַחֲמַל בַּיּוֹם נָקָם:
 וְהַחֲשִׁכְתִּי לְאָרֶץ בַּיּוֹם אֹר: הַכָּתֵב נִכְתָּב בְּשֵׁם
 הַמֶּלֶךְ וְנִחַתוֹם בְּטַבְעֵתוֹ: חֲגֵרְנָה שִׁקִּים: יַחֲזִקוּ
 מִן־סִרְיָכָם: יַחֲזֹק הָרַעֲב בְּאָרֶץ: עֲדוֹת יִהְיֶה נְאֻמָּנָה
 מִחֲכִימַת פִּתֵּי:

XXX.

PE ALEPH VERBS.

XXX. Pe Aleph Verbs. — §§ 68, 23°.

אָכַלְתָּנִי: לֹא אָכַל מִלַּחֲמֶךָ: כָּל-זָכָר בִּכְהֻנֵּי
 יֹאכַל אֹתָהּ: מִן-הַקֹּדְשִׁים יֹאכַל: אֲשֵׁי יְהוָה
 וְנִחַלְתוּ יֹאכְלוּ: מִכָּל-מֵאֲכָל אֲשֶׁר יֹאכַל תֹּאכְלוּ:
 הָאֲכַלְתֶּם לָחֶם דְּמֵעָה: (וְדַבֵּר אֱלֹהִים אֵלָיו) לֵאמֹר
 לֹא תֹאמַר בְּלִבְבְּךָ מָה אֵמַר אֵלֶיךָ: מָה-הָעֶרְבוּן
 אֲשֶׁר אֶתֶן-לְךָ וְתֹאמַר חֲתָמָה: וַיֹּאמֶר אֲלֵיהֶם
 אַתֶּם מְרַגְלִים: וַיֵּאסֹף אֹתָם אֵל מִשְׁמַר שְׁלֹשֶׁת
 יָמִים: אֵל תֹּאכְלוּ בְּשֵׁר הַשֶּׁה: וְתֹאבְדְּנָה הָאֲתוֹנוֹת:
 כָּל-זָר לֹא יֹאכַל קֹדֶשׁ: מָה נֹאמַר לְאֹדְנֵי: לֹא
 יַעֲקֹב יֹאמַר עוֹד שְׁמָה: יִרְדְּפוּכֶם עַד-אֲבֹדְכֶם
 מֵעַל הָאֲדָמָה: תִּקְוֹת עֲנוּיִם תֹּאבֹד לְעַד: דִּרְךָ
 רְשָׁעִים תֹּאבֹד: מִנְשֻׁמַּת אֱלֹהִים תֹּאבְדוּ: צָרָה
 אֲחֻזָּתָה: יֹאחֲזוּ צְדִיק וְרָכִי: שָׁכַב עַד חֲצֵי הַלַּיְלָה
 וַיֹּאחֲזוּ בְּדִלְתוֹת שַׁעַר הָעִיר: שָׁלַח יָדוֹ אֶל-אַרְוֹנוֹ
 וַיֹּאחֲזוּ בוֹ:

red
 73rd
 end

take God
 to him
 saying
 (had of ten)

XXXI.

AYIN GUTTURAL VERBS.

XXXI. Ayin Guttural Verbs. — § 64.

בָּנִיו שָׁחַטוּ לְעֵינָיו: שָׁחַטוּ הַפֶּסֶחַ
 וְאֲכָלוּהוּ: יִשְׁחַט הָעֵלָה בְּמִקּוֹם אֲשֶׁר אֲבָתָר:

An almost all the instances in
 the O.T. the suffix 77 :: means him
 not us.

אֲשַׁאלָה מִכֶּם שְׁאֵלָה⁵: יִלְכֹד הָעִיר וְשָׁחַתְתָּה:
 דָּרַשׁ שְׁעֵיר הַחַטָּאת וְהִגִּה שַׁרְף⁷: גָּזְלִי חַיִּי אֶחָד
 מֵאֶחָיו וַיִּגְאֹלֵנוּ: אֲנַרְשָׁנוּ מִפְּנֵיךָ מַעֲט מַעֲט: בִּרְךָ
 אֶת־יוֹם הַשַּׁבָּת: בָּרְכוּ אָבוֹי: אֲבָרְכָה מְבָרְכֶיךָ:
 יִתְבָּרְכוּ־בּו כָּל־גּוֹיִם: וְעָקוּ אֶל־אֱלֹהִים: וַיִּלְחֶם
 הַמֶּלֶךְ בְּעִיר: בָּחַר לָנוּ אֲנָשִׁים: גָּחַם עֲמוֹ: בַּעַר
 הָרַע מִקִּרְבְּךָ: בַּמִּים לֹא רָחַצְתָּ: אֶרֶץ רַעֲשָׁה
 גַּם שָׁמַיִם: גִּשָׁאֵר מִיַּתֵּר הָרֶפְאִים: אֵל תִּבְהַל
 מִפְּנֵיו: יַעַן אֲשֶׁר לֹא חֲשַׁבְתָּ בְנֵךָ אֲבָרְכָה:
 הַשְׁתִּיתוּ יְבוּל הָאָרֶץ: הַנֶּעַר מִשְׁרַת אֶת־יְהוָה
 וַדָּבְרוּ הָיָה יָקָר בַּיָּמִים הֵהֵם אִין חֲזוֹן גְּבָרָץ:
 וַיִּשְׁחַטּוּ הַבְּבָשִׁים וַיִּזְרְקוּ הַדָּם הַמְזוֹבַחַת: וְקִדְשָׁתָּ
 אֶתּוֹ וְכַתֵּן לִי: לֹא נִבְחַד מֵאֲדָנִי כִי אִם־תָּם
 הַכֶּסֶף לֹא גִשָׁאֵר לִפְנֵי אֲדָנִי בְלִתִּי אִם־נִוְיַתְנוּ
 וְאֲדַמְתָּנוּ: מִכַּעַם בָּנָיו וּבְנֵתָיו בְּגוֹי נָבָל אֲכַעִיסֶם:
 וַיִּצְעַק צַעֲקָה גְדוֹלָה וּמְרָה וַיֹּאמֶר בְּרַבְנִי גַם־אֲנִי
 אָבוֹי: וַיְבָרֶךְ הַגְּמָלִים מַחוּץ לְעִיר אֵל בְּאֵר הַמַּיִם
 לְעַת עָרַב: אִם תִּשְׁכַּב לֹא־תִפְחָד: מַה פִּרְצָתָ
 עָלֶיךָ פָּרָץ: וַיִּקְהַל כָּל־הָעֵדָה: נָתַן מַיִם וַיִּרְחַצוּ
 רַגְלֵיהֶם: הוּא לְבִדּוֹ גִשָׁאֵר: אָשׁוּיב שְׁבוּתֶךָ:
 בַּחֲנֻתִים כִּכְחֹן אֶת־הַזֹּהֵב: גֹּה צַדִּיקִים יִבְרָךְ:
 כָּל־תִּית הַשְּׂדֵה יִשְׁחָקוּ: יִכְבְּסוּ בְגָדֵיהֶם וְהִטְהָרוּ:

מֵאַנְהָ הַנְּחָם נִפְשֵׁי: נֶאֱצוּ קְדוֹשׁ יִשְׂרָאֵל:
שְׁאֵלְתוּ לְאמֹר מִי אַתָּה: בָּרְכוּ וַיְנַרְשׁ אֹתוֹ:

XXXII.

LOMADH GUTTURAL VERBS.

XXXII.
Lomadh
Guttural
Verbs.

§ 65. — אָנְכִי שָׁלַח מִלְאָךְ לְפָנֶיךָ: אַתָּה שָׁלוּחַ
בְּגוֹיִם: שָׁלַח יָדְךָ וַיַּחֲזוּ בְּאָזְנוֹ: יִשְׁלַחְךָ בְּדָרְךָ:
וַיִּבְקְשׁוּ לְשָׁלַח יָד בְּמִלְךָ: מִפְּנֵי גְבֻרָתִי אָנְכִי
בְּרַחֲתִי: הַמֶּלֶךְ בּוֹטַח בְּאֱלֹהִים: בָּטַח בּוֹ בְּכָל
לְבָבְךָ: תִּבְלָעֵנּוּ הָאָרֶץ: אִזּוּ יִבְקַע אֶרֶץ: תִּגְבִּיהַ
כְּנֶשֶׁר קִנְיָךְ: בְּבַמּוֹת הוּא מְזַבַּח: מְנַעֵךְ מִכְּבוֹד:
מִשְׁחַנִּי כִי זֶה הוּא: הַסֵּלַח לְכָל־עוֹנֵי: הַפְּגִיעַ
בּוֹ אֶת עֵזוֹן כְּלָנוּ: בְּאֱלֹהִים פָּשַׁעְתָּ: פָּתַח הַחֲלוֹן
קְדָמָה: הִצֵּלַח אֲשֶׁר שָׁלַחְתִּיךָ: יַעַר צוֹמַח עֵצִים:
יִרְצַח אֶת־רֵעֵהוּ: יִרְשִׁיעַךְ פִּיךָ וְלֹא־אָנְי:
תִּשְׁבַּע לְבִי: יִשְׁבַּע לְשִׁקָּר: שָׁכַחְתָּ אֹתִי: אֲשַׁבַּע
לְשִׁקָּר: אֲשַׁכַּחְךָ: צָעַקְתָּ עֲנִיִּים יִשְׁמָע: יִתְקַע
שׁוֹפָר בְּעִיר: חָכְמָה חָצְבָה עֲמוּדֶיהָ שְׁבַעַת טַבְּחָה
טַבְּחָה עֲרָכָה שְׁלַחְנָה: מִבְּחַר שְׁלִשׁוֹ טַבְּעוֹ
בַּיּוֹם־סוּף: עֲצַת עֲלִיוֹן נֶאֱצוּ וַיִּכְנַע בְּעַמָּל לִבָּם:
שָׁמַע תִּפְלָתִי: נִשְׁכַּח כָּל־הַשְּׁבַע בְּאָרֶץ:

XXXIII.

LOMADH ALEPH VERBS.

§ 74. — לא מָצָא עוֹר כְּנָגְדוֹ: מָצָאתִי חֵן בְּעֵינֶיךָ:
 יִמְצָא אִישׁ אֹנִיּוֹ: תִּמְצָאנָה אֹתוֹ רְעוֹת רַבּוֹת
 וְצָרוֹת: הִפְלִיא חֶסְדּוֹ לִי: אֶל־יִטְמָא לִבְךָ
 בַּחֲטָאִים: הוּא הִרְפָּא לְשִׁבּוּרֵי לֵב: יִשְׁלַח דְּבָרוֹ
 וַיִּרְפָּאם: אִם רָעַב שִׁנְאָךְ הִאֲכִילֵהוּ לֶחֶם: שִׁנְאָתְךָ
 כָּל־פְּעֻלֵי אֲנֹן: גְּדוֹל עֹנֵי מִנְשׂוֹא: יִמְלֵא פִי
 תְּהִלָּתְךָ אֶת־מִשְׁכַּן יְהוָה וּמִקְדָּשׁוֹ טָמֵא: וַיִּמְצָאֶהָ
 מִלֵּאדָּךְ יְהוָה עַל־עֵינֵי הַפְּמִים: מִלֵּא שָׁבַע זֹאת וְנִתְּנָה
 לָךְ גַּם־אֶת־זֹאת בְּעִבְדָּךְ אֲשֶׁר תַּעֲבֹד עִמָּדֵי עוֹד
 שְׁבַע־שָׁנִים אַחֲרוֹת: כָּל־הוֹן יִקָּר נִמְצָא: אֲרָצִים
 מְלֵאָה אָשִׁם: וַיִּקְרָא לַיִּבְשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם
 קָרָא יַמִּים:

XXXIII.
Lomadh
Aleph
Verbs.

XXXIV.

PE NUN VERBS.

§ 66. — וַיֵּשׁ עַד־פְּתַח הַמִּנְדָּל: וַיֹּאמֶר גֵּשׁ פְּנֵעַ־
 בּוֹ: גֵּשִׁי הֵלֶם וְאָכַלְתָּ מִן־הַלֶּחֶם: " הוּא עָבַר
 לְפָנֵיהֶם עַד גִּשְׁתּוֹ עַד־אָבִיו: גַּע בְּהָרִים וַיַּעֲשֶׂנוּ:
 לֹא יַגַּע בְּךָ רָע: יִמְצָא בָּם נֶגֶף בְּגִשְׁתַּת בְּנֵי
 יִשְׂרָאֵל אֶל־הַקָּדֵשׁ: נָטְעוּ כְּרָמִים וְאָכְלוּ פְרִים:

XXXIV.
Pe Nun
Verbs.

בְּנֶפֶל אֲוִיבָה אֶל־תִּשְׁמַח: אֶל־יִפֹּל לִב־אָדָם: נָגַשׁ
אֶל־הַמֶּלֶךְ הַנְּבִיא: לֹא הִגִּד לִי הַחֲצִי: לֹא תִגְחַל
בְּבֵית־אֲבִינִי: הִגְחַלְתִּי אֶת־עַמִּי מֵאֲחֻזָּתוֹ: גָּחַם
כִּי הִמְלִיכוֹ: וַתֵּן לָהּ מִטַּל הַשָּׁמַיִם וְרַב דָּגָן
וְתִירֵשׁ: גִּתְּן־לָהּ הַדָּר הַכַּרְמֶל: אָנְכִי נֹצֵב עַל־הָעֵינַן:
יֹצֵב גְּבוּל הָעַמִּים: וַיֹּאמֶר קַח אֶת־בְּגָדָה: נֹאֲף אִשָּׁה
חֲסֵר־לֵב: הִנֵּה בֵּית יִשְׂרָאֵל אֲמָרִים הַחֲזוֹן לְיָמִים
רַבִּים וְלַעֲתִים רְחוּקִים הוּא גָבֵא: הִגַּם שָׂאוּל
בְּנְבִיאִים אֲשֶׁר גָּבֵאִים בְּשֵׁם יְהוָה: הַבֶּט־נָא
הַשְּׂמִימָה: אַחֲרֵי נִשְׂא גְּבֻל־יָוֶן: בָּרַב פִּשְׁעֵיהֶם
הִדִּיחֲמוּ כִּי מָרוּ בָהּ: בְּאֲשֶׁר תִּדְר גִּדְר לְאֱלֹהִים
אֵל תִּאֲחֹר לְשִׁלְמוֹ: וַתֹּאמֶר אֶל־נְעֻרָה נְהַג עַל־
תַּעֲצָר־לִי לְרַכֵּב: וַנִּיף הַכֹּהֵן תְּנוּפָה: הָרִיב נְטוּשׁ
כִּי גַם אֲוִיל מִחֲרִישׁ חָכָם יִחַשֵׁב: שִׁבְעָתַיִם יָקָם־
קִיּוֹן וְלָמַךְ שִׁבְעִים וְשִׁבְעָה: הַיּוֹם הַהוּא יוֹם נִקְמָה
לְהַנָּקָם מִצָּרֶיךָ: שָׂאֵל דָּוִד בַּיהוָה לֵאמֹר אֲרֹדֶף
אֲחֲרֵי הַגְּדוּד הַזֶּה הַאֲשִׁינֶנּוּ וַיֹּאמֶר לוֹ רֹדֶף כִּי־תִשָּׂג
תִּשָּׂג וְהִצַּל תִּצְוֶל: גָּשְׂת־נָא וְשָׁקֵת־לִי בְנִי: הִנֵּה
אֵימָה חֲשֻׁכָה נִפְלֵת עָלָיו: הִתְחַתְּנוּ אֲתָנוּ בְּנִתֵיכֶם
תִּתְּנוּ לָנוּ וְאֶת־בְּנֵינִי תִקְחוּ לָכֶם: אֶת־בְּנוֹתֵיכֶם
יִקַּח לְטַבָּחוֹת וְשִׁפְחוֹתֵיכֶם לַעֲשׂוֹת מְלֹאכְתּוֹ: קַח
לִי הַיְלָדָה הַזֹּאת לְאִשָּׁה: כִּתְּפִי מִשְׁכָּמָה תִּפּוּל

וְאִזְרְעֵי תִשְׁבֵּר: הַמֶּלֶךְ נָתַן לְמַלְכַת שָׂבָא אֶת-כָּל-
 חֲפָצָה: דָּבַר הַמְּלוּכָה לֹא הִגִּיד לוֹ: וַיִּגַּד לְאַבְרָם
 הָעֵבְרִי: תִּתֵּן-לוֹ מֵעֵשׂוֹר מִכָּל: לֹא עָשְׂקָתָנוּ וְלֹא-
 לָקַחְתָּ מִיַּד-אִישׁ מֵאוֹמָה: כָּל-הָעֵשׂוֹר אֲשֶׁר הִצִּיל
 אֱלֹהִים מֵאַבְיָנוּ לָנוּ הוּא וְלִבְנֵינוּ: וְנָתַתְּ אֶת-
 הַטְּבָעוֹת עַל-אַרְבַּע הַפְּאֵת: וַיַּצֵּב מִצְבֵּה עַל-
 קַבְרֹתָהּ: לִבְנֵי הַפְּוֹלְגָשִׁים אֲשֶׁר לְאַבְרָהָם נָתַן
 מִתְּנֹנֹת: וַיִּקְטֹר אֶת-עֹלֹתוֹ וְאֶת-מִנְחָתוֹ וַיִּסְדֵּךְ
 אֶת-נֶסְכּוֹ: וַיֵּט הַמַּטָּה וַיִּקְחָהּ: מֵאַנּוֹ קַחַת מוֹסֵר:
 מִמֹּשֶׁשֶׁט לָקַח: נָבִיא לְגוֹיִם נְתִיחָהּ: מִיַּדְךָ נָתַנוּ
 לָךְ: נִשְׁבַּע לְאַבּוֹתֶיךָ לָתֵת לָךְ אֶת-הָאָרֶץ: תֵּן
 לִי הַנֶּפֶשׁ וְהָרֶכֶשׁ קַח-לָךְ: פְּרִיזוּ יִתֵּן בְּעֵתוֹ:
 אֶתְנֶה-לָּךְ כֶּסֶף וְכֶרֶם טוֹב מִכְרָמְךָ: וְשָׂכַנְתִּי
 בְּתוֹכָם לְעוֹלָם:

XXXV.

AYIN-AYIN VERBS.

§ 67. — אִתְּם כָּל-הָעַם לְעִבּוֹר: שָׁמְמוּ עָלֶיךָ:
 נִשְׁמָה כָּל-הָאָרֶץ: הָאָרֶץ הַנִּשְׁמָה תֵּעַבֵּד: חֲבָלִי
 שְׂאוֹל סַבְּנִי: רַב-לָכֶם סֵב הָהָר הַזֶּה: סַבְּתֶם
 הָעִיר: סֵב אֶתָּה וּפְנַע בְּכַהֲנִים: לֹא יִסְבוּ כָּל-
 הָעַם: עוֹנֵי יִסְבְּנִי: הָאֲנָשִׁים נָסְבוּ עַל-הַבָּיֹת:

XXXV.
 Ayin-Ayin
 Verbs.

לא תסב נחלה ממטה אל מטה: לא יסבו
 האופנים: נהר יסבבני: הסבת את-לפם: הנני
 מסב את-כלי המלחמה אשר בידכם: נסבה
 את-ארון אלהינו: ארצכם יהיה שממה: והשמתי
 איביכם: אופן העגלה יוסב: נשברו דלתות
 העמים: נסבה אלי: מי בו ליום קטנות: ששל
 הערים בזונו לנו: בזו זהב: הוא כלול בשמן
 למנחה! המשפיל בעת ההיא ידם: הרשעים
 בחשך ידמו: מודתי פעלתם אל-חיקם: עמד
 הכהן ויפלל: הפר בריתי: אישה יפרנו: צר-לי
 עליך אחי: נפש אדני צרוכה: בלב אישה
 מצרה לב הגבר: קלו המים: ותקל גברתה
 בעיניה: יקלו רדפיכם: כל-הנבעות התקלקלו:
 רני ושמחי בת-ציון: תרון לשון אלם: רעו
 ארץ אשור: תרעם בשבט ברזל: התרעעה
 הארץ: רעה עינה באחיה: לא ירע לבבה בתתה
 לו: שדי הרע לי: לא ארע לה עוד: אתה לא
 שדוד: שדוד נשדנו: ישודר מצבותם: שלות
 גוים רבים: ישלוק כל-יתר העמים: בתוכי
 ושתומם לבי: כל-ימי השמה תרצה הארץ
 את-שבתתיה: הוא מחלל מפשעינו: נחלת בך
 לעיני גוים: נבלה תבל כי עברו תורה חלפו

חק הִפְרוּ בְרִית עוֹלָם: בְּחֻקוֹ מוֹסְרֵי אֶרֶץ: וְאֲנִי
 מְשַׁחֲקֶת בְּתַבַּל אֶרְצוֹ: בַּיּוֹם אֲכַלְנִי חֶרֶב וּבְלַיְלָהָ
 תִּדְדַּד שְׁנָתִי מֵעֵינָי: וַיִּמְלְאוּ בּוֹ אַרְבָּעָה טוּרֵי
 אֶבֶן הַטּוּר הַאֶחָד אָדָם וְסַפִּיר וְשֵׁהָם: אִם הִפְרָה
 יָפַר אִישׁ אֶת־גִּדְרֵי אִשְׁתּוֹ בַּיּוֹם שָׁמְעוּ כָּל־מוֹצֵא
 שְׂפָתֶיהָ לֹא יָקוּם וַיִּהְיֶה יֹסֵלֶחַ־לָּהּ: כִּי יִמְצֵא
 חָלָל בְּאֶדְמָה וּמִדְרוֹ וְקָנִיָּה אֶל־הָעָרִים אֲשֶׁר
 סְבִיבֹת הַחָלָל וְלָקְחוּ וְשִׁחְטוּ עֲגֹלָת בָּקָר אֲשֶׁר
 לֹא עֶבֶד בָּהּ אֲשֶׁר לֹא מִשְׁכָּה בְּעוֹל וְנִגְשׂוּ
 הַכֹּהֲנִים מִשְׁרָתִי יִהְיֶה עַל־פִּיהֶם כָּל־רִיב וְכָל־נִגְעַת
 וּכְפָרוּ עַל־הָעָם: וַיִּמְרָרוּהוּ וְרָבוּ וַיִּשְׁטַמְּהוּ בְּעַלְיָ
 חַצְיָם: שִׁכַּתִּי כַּפִּי עָלֶיךָ עַד־עֶבְרֵי: מֵהַלֶּךְ פֹּה
 חֲצִבֵי מְרוֹם קְבֻרָךְ חֲקֻקִי בְּסֹלַע מִשְׁכָּן לָךְ:
 יִשְׁמוּ יִשְׂרָאֵל עַל־זֹאת: אֲנִישֵׁי בְנֵי בְלִיעַל נִסְבּוּ
 אֶת־הַבַּיִת: הַיּוֹם הַזֶּה אֲחִל לָתֵת פַּחַדְךָ וַיִּרְאֶתְךָ
 עַל־פְּנֵי הַקַּעֲמִים תַּחַת כָּל־הַשָּׁמַיִם אֲשֶׁר יִשְׁמְעוּן
 שְׁמֵעָךְ וְרָגְזוּ: וְנִגְלוּ כַּסְפֵּר הַשָּׁמַיִם: גַּל הָאֶבֶן
 עַל־פִּי־הַמְּעָרָה: לֹא אֲחִל אֶת־שֵׁם־קֹדְשִׁי: יְמֵי
 הַרְשָׁע הוּא מִתְחַלֵּל: הִלְלוּ־יְהוָה: אֲהַלֵּלָהּ שֵׁם־
 אֱלֹהִים בְּשִׁיר: לֹא יִהְיוּ אוֹרָם: שְׂפָטִים יִתּוֹלֵל:
 וַיִּתְהַלֵּל בְּיָדָם: יִתְהַלֵּלוּ כָּל־יִשְׂרָאֵל בֵּית־הַזֶּה:
 חֲנֻנֵי אֱלֹהִים: צְדִיק חוֹנֵן וְנוֹתֵן: חֲנוּן יַחֲנֶךָ קוֹל

זַעַקָה: לֹא יִחַן בְּעֵינָיו רַעְהוּ: אֲחַתְךָ לְפָנֶיהֶם:
מֵאֲתוֹת הַשָּׁמַיִם אֶל־תַּחְתּוֹ:

XXXVI.

PE WAU, OR PE YODH VERBS.

XXXVI.
Pe Wau,
or Pe Yodh
Verbs.

§ 69. ¹ יִסְפָּה לְלֶדֶת אֶת־אֲחִיו: לֹא תִדַע מַה־
יֵלֵךְ יוֹם: תִּגְיִשׁוֹן שְׁבֵת חֲמָס: אַתָּה תִשְׁמַע
מִמְקוֹם שְׁבֵתְךָ וְסִלַּחְתָּ: שָׁב לִימוֹנֵי: הוּא יֵשֵׁב
עַל־כִּסְאֵי: בְּתַתִּי אֶתְךָ עִיר גַּחְלֻכַת בְּעָרִים אֲשֶׁר
לֹא נֹשְׁבוּ וְהוֹרְדִתִּיךָ אֶת־יֹרְדֵי בּוֹר וְהוֹשַׁבְתִּיךָ
בְּחַרְבוֹת לְמַעַן לֹא תִשָּׁבִי: לְדָרְדַר מֵהַר מִזֶּה כִּי
שַׁחַת עָמְךָ אֲשֶׁר הוֹצֵאתָ מִמִּצְרָיִם: תִּוֹרַד שְׂאוֹל
גְּאֹנֶךָ: תִּשְׁמַר אֶת־מִצְוֹת אֱלֹהֶיךָ לְלַכַת בְּדַרְכֵי
וּלְיִרְאַת אֲתוֹ: לֹא תִלְכוּ בְּחַקַת הַגּוֹיִם: יִשָּׁבוּ
בְּהָר וּבְגִבְעוֹת וּבְשִׁפְלָה: אַחַר יִרְדוּ לְהִלָּחֵם כִּי־יֵשֵׁב
הַהָר: כִּשְׂמֵה לְטִבַח יוֹבֵל: מוֹלְדֵתְךָ אֲשֶׁר הוֹלְדֵת
עַל שֵׁם אֲחִיהֶם יִקְרְאוּ בְּגַחְלֻכָתָם: טוֹב לְשִׁבֵת
עַל־פְּנֵת־גִּג מֵאֲשֶׁת מְדֻיָּנִים וּבֵית חֶבֶר: בֶּן־חֲכָם
יֹדַע שֶׁקֶל וּבִינָה: לֹא אִסְרָה לְקַלֵּל עוֹד אֶת־
הָאָדָמָה בְּעֵבוֹר הָאָדָם: גִּדְעָה וְנִרְדְּפָה לְדַעַת
אֶת־יְהוָה: בְּכָל־דַּרְכֶיךָ דַּעְהוּ: הַיּוֹדַע בְּחַשְׁךָ
פִּלְאָה: צֵא וְהִלָּחֵם בּוֹ: בְּרוּךְ אַתָּה בְּצֵאתְךָ:

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אל יצא איש מביתו: ישביתו בניכם את-בנינו
 לבלתי ירא את-יהוה: לבבם זה להם ליראה
 אתי: לא תירא ולא תחת: מה-נורא המקום
 הזה: הושיעני ואושעה: אכול ושבע והותר:
 לכה וגועצה יחדו: הוכח לחכם ויאהבה: הבה
 נרדה שם: במיטב הארץ הושב אביך ואחיק:
 הבו ליהוה כבוד שמו: יסף לי בן אחר: לא
 אוסף להושיע אתכם: אתגנה לכם לרשת
 אתה: זרעה גוים יירש: לא אוכל לרדת: מבלי
 יכלת יהוה לתת-להם הארץ אשר דבר להם
 הוציאם להשמודם:

XXXVII.

PE YODH VERBS.

אכל-לחם ויטב לבך? ברוכה את יהוה בתי:
 ויגלהו דבש מסלע: מתחת שרשיו יבשו
 ומתבל יגהו: אל תיגע להעשיר: בקהלם אל-
 תחד כבדי כי באפם הרגו איש: ויחל עוד
 שבעת ימים אחרים וישלח את-היונה: כתפשכם
 בעיר תציתוה באש: היטבת חסדך האחרון
 מן-הראשון לבלתי-לקת אחרי תבחורים:

XXXVII.
 Pe Yodh
 Verbs.

הַיְטִיבָה בְּרַצוֹנָהּ לַטּוֹבִים: יִישַׁר הַדָּבָר בְּעֵינָיו:
 צָדָקַת תְּמִים תַּיִשַׁר וְרָפוֹ: עֵינֶיהָ יִישִׁירוּ נְגִדָּהּ:
 אָצַק מַיִם עַל־צִמָּא: הִפֵּךְ יָדָהּ וְהוֹצִיאֲנִי מִן־
 הַמַּחְתָּה: הִעֲמִידוּ אֶת־הַמֶּלֶךְ בַּמְרֻכָּה וַיִּצַּק
 דָּם־הַמַּכָּה אֶל־חֵיק הַרְכָּב: סָב הַתְּנוֹצֵב כֹּה:
 אֲשַׁכְּבָה וְאִישָׁן כִּי אֶתָּה יְהוָה לְבָרֵךְ לְבָטַח
 תִּשְׁוֹבְנִי: יַלִּיל כָּל־יּוֹשֵׁב הָאָרֶץ: הַיְלִילִי שָׁעַר:
 וַיִּישָׁן בַּמָּקוֹם הַהוּא וַיִּיקֶץ מִשְׁנָתוֹ וַיִּירָא:
 בְּכָל־דְּרָכֶיהָ דָּעָהוּ וְהוּא יִישַׁר אֲרָחוֹתֶיהָ: הַיְלִיכִי
 הַיֶּלֶד הַזֶּה וְהִנֵּקְהוּ לִי:

XXXVIII.

AYIN WAU VERBS.

XXXVIII. אַחִיךָ מֵת: תִּדְבְּקֵנִי הַרְעָה — Rem. n-u- § 72¹⁻⁴.
 Ayin Wau Verbs. Kal.

וּמָתִי: בְּיוֹם אֲבָלָה מִמָּנוּ מוֹת תָּמוּת: הִנֵּה אָנֹכִי
 הוֹלֵךְ לָמוּת: נָפַל שָׁם וַיָּמָת: עִמָּכֶם תָּמוּת
 חֲקָמָה: נָס מִגִּדּוֹ וַיָּמָת שָׁם: שָׁב לְמָקוֹמוֹ: אַתֶּם
 שָׁבִים אֵלָי: טוֹב לָנוּ שׁוֹב מִצְרָיִמָה: שׁוֹב אֶל־
 אָרֶץ אֲבוֹתֶיךָ: שָׁבְנָה בְּנָתִי אִשָּׁה לְבֵית אִמָּה:
 הֲשִׁב אִפְּךָ: בַּת קָמָה בְּאִמָּה: קוֹמָה יְהוָה וַיִּפְצֹו
 אֲבוֹיָךְ: לֹא רָמוּ עֵינָי: יָדָנוּ רָמָה: בְּיַד רָמָה
 אַתֶּם וְצִאִים: עוֹרֵי עוֹרֵי דְבָרֵי שׁוֹר: לֹא יַעֲזֹרוּ

מִשְׁנָתָם: תִּזְכְּרִי וּבִשְׁתֵּי: בְּךָ בְּטַחֲוֹ וְלֹא בֹשׁוּ:
 בִּשְׁנֵנוּ כִּי שָׁמַעְנוּ חֲרָפָה: בְּךָ בְּטַחֲתִי אֶל-אֲבוֹשָׁה:
 קוֹמִי אֲוִרִי כִּי בָא אֲוִרָה: מִה־טָבוּ אֶהְלִיךָ: הֵם
 מְלִים: יִגּוֹר אֶתְךָ גֵּר: אֲתָם גֵּרִים בְּאַרְץ: סִרְתָּם
 מִהֵר מִן-הֲדָרָךְ: סוּר לָךְ מֵאֲחֵרַי: הִיא אֲרֶץ טוֹבָה
 וּרְחֻבָה אֲרֶץ זָבַת חֶלֶב וּדְבָשׁ: רֵץ אֶל-הַבְּקָר:

— Rem. v-cc. § 72⁵.

Derived
stems.

אֲשֶׁר נִפְצוּתָם בָּהֶם: כָּל-יִשְׂרָאֵל נִפְצִים: בְּחֶסֶד
 הָעֲלִיזוֹן לֹא יִמוּט לְעוֹלָם: וְהַפְצוּתֵיכֶם עַל-הָאָרֶץ
 אֲשֶׁר לֹא יִדְעֶתֶם: הָעֵמִיד בְּרִית יְהוָה וַיִּסַּר אֶת-
 כָּל-הַתְּנוּעוֹת: הִסִּירְתִּי חֲסָדִי מִלְּפָנֶיךָ: הָעֵד הָעֵד
 בָּנוּ הָאִישׁ לֵאמֹר לֹא תֵרְאוּ כָּנִי בְּלִתִּי אֲחֵיכֶם
 אֲתָכֶם: עוֹף יַעֲזוּפָה עַל-הָאָרֶץ: רָחֲצוּ הַסִּירוּ
 רַע מֵעֲלֵיכֶם מִנֶּגֶד עֵינַי חֲדְלוּ הָרַע: עָרַל
 זָכַר אֲשֶׁר לֹא-יִמּוֹל אֶת-בְּשָׂר עָרְלָתוֹ וְנִכְרְתָה
 הַנֶּפֶשׁ הַהִיא מֵעַמִּיהָ: וְתָמַת שָׂרָה בְּקִרְיַת אַרְבַּע
 הִיא חֲבֵרוֹן: כָּסֶף מִשְׁנֵה קַחוּ בְיַדְכֶם וְאֶת-הַכֶּסֶף
 הַמוֹשָׁב בְּפִי אֲמַתְחֲתִיכֶם תִּשְׁיִבוּ בְיַדְכֶם אֲוִלִי
 מִשְׁנֵה הוּא: יָבוֹא אֶל-אַרְמוֹן בֵּית-הַמֶּלֶךְ: תִּשְׁמַע
 זַעֲקָה מִבְּתִיחֶם כִּי תָבִיא עֲלֵיהֶם גְּדוּד פְּתָאִם:
 מַעֲשֵׂה חֶשֶׁב כְּמַעֲשֵׂה אַפּוֹד: תַּבֵּל בַּל תִּמּוּט:
 קָמְתִי לִפְתַּח לְדוּרִי: הִיא אֲרֶץ טוֹבָה וּרְחֻבָה

אָרֶץ זָבַת חֶלֶב וְדִבְשׁ אֶרֶץ נַחֲלֵי מַיִם אֶרֶץ
חֹטֵה וְשׁוֹעֲרָה וְרִמּוֹן וְנֹיֵת שֶׁמֶן אֶרֶץ אֲשֶׁר אֲבָנֶיהָ
בְּרִזָּל אֶרֶץ דָּגָן וְתִירֹשׁ: יְנוּעוּ עוֹרִים בַּחוּצוֹת:
אֲרִיִּת רִיחַ הַנִּיחֹת בְּעֶצְרוֹתֵיכֶם: אֲתָה תֵאִיר
גְּרִי: בְּשׁוֹבֵי בְּשָׁלוֹם אֲתָן הַמַּגְדָּל הַזֶּה: נָנוּסָה
וְנִתְקַנְוָהוּ מִן־הָעִיר אֶל־הַמְּסֻלוֹת: כָּל־אֲשֶׁר
בְּחֶרֶבָה מֵתוּ: וַיִּחַרַד חֲרָדָה גְּדֹלָה מְאֹד וַיֹּאמֶר
מִי־הוּא הַצָּד צִיד וְאֹכֵל מִמֶּנּוּ וַאֲבָרְכֵנּוּ: הַמּוֹל
יִמּוֹל יֶלֶד בֵּיתְךָ: וַיִּקַּם אֶת־הָעַמּוּד הַיְמָנִי וַיִּקְרָא
שְׁמוֹ יָכִין: הִקְמַתִּי שְׁבַע־עֵתִי עָקֵב אֲשֶׁר־שָׁמַע
אֲבָרְהָם בְּקִלִּי וַיִּשְׁמַר מִשְׁמֵרְתִּי מִצְוֹתַי חֲקֹתַי
וְתוֹרֹתַי: אֲעֵבֶר בְּכָל־צִאֲנֶךָ הַיּוֹם הַסֵּר מִשֵּׁם
כָּל־שֵׁה נֶקֶד וְטָלוֹא וְכָל־שֵׁה־חֹם בְּכַשְׁבִּים:
יְרוֹם מְאֻנֵּג מִלְכוֹ וְתִנְשֵׂא מִלְכוֹתוֹ: הוּא מְסִיר
לֵב רָאשֵׁי עַם־הָאָרֶץ: מַיִם גְּדִלוֹהוּ תִהְיוּ
רְמַמְתָּנּוּ: תִּרְוֹמְמָנָה קַרְנוֹת הַצִּדִּיק: כּוֹנֵנֶת
הַיָּרֵחַ וְהַכּוֹכָבִים: תְּכַוֵּן לָךְ עַמְּךָ: מוֹט הַתְּמוֹנָטָה
הָאָרֶץ: הִקְמַתוֹ מֵתוֹךְ אֲחָיו: וַאֲכַוֵּן אֶת־כֶּסֶף
מִמְּלַכְתּוֹ: דָּרָךְ מִצְוֹתֶיךָ אֲרִיצִים: בְּמוֹט רְגְלֵי עָלִי
הַגְּדִילוֹ: יִמַּל יֶלֶד בֵּיתְךָ: הַמַּל לָכֶם כָּל־זָכָר:
הוֹצֵא בְּנֶךָ וַיָּמַת: אֶת־שֵׁר הַצָּבָא הַמִּית: אִם־
יִשְׁבִּי עוֹן וַהֲמַתְנִי: הוֹצֵאתֶם אֹתָנּוּ אֶל־הַמִּדְבָּר

הָזֶה לְהַמִּיתָנוּ בְּרָעַב: רַע הַדְּבָר בְּעֵינֵי יְהוָה
 וַיָּמַת אֹתוֹ: פָּנַע-בּוֹ וַיָּמִיתָהוּ: הַמָּתָה אֶת-הָעַם:
 הָזֶה: אִם-יֵשׁ בְּאִישׁ חַטָּא מִשְׁפָּט מָוֶת וְהוֹמַת:
 לֹא יוֹמַת אִישׁ בַּיּוֹם הַזֶּה: הַקִּים לָהֶם שׁוֹפְטִים:
 הִקְמַתִי אֶת-בְּרִיתִי אִתָּךְ: הוּא מְקוֹם דְּבַר עֲבָדוֹ:
 שָׁמַע מִשָּׁה אֶל-קוֹל אֱלֹהִים וַיִּקַּם אֶת-הַמִּשְׁפָּן:
 הָקַם אֶת-מִטָּךְ: הִרְעוּ תְרוּעָה גְדוֹלָה: הִרְעוּ
 בְּהַר קָדְשִׁי: וַתִּנַּח עֲלֵיהֶם הַרוּחַ: וַהֲגַחְתִּי חַמְתִּי
 בָּם: יִגִּיחַ לְאַחֲיָכֶם כָּכֶם: רוּחַ יְהוָה תְּגִיחַנּוּ:
 הַנִּיחַ לְשֹׁמֵר הַבַּיִת: וְהַנְחִיתוּ לִפְנֵי אֱלֹהֶיךָ בְּאַהֲל
 מוֹעֵד: וַיִּנַּח מִשָּׁה אֶת-הַמַּטָּת בְּאַהֲל הָעֵדוּת:

XXXIX.

AYIN YODH VERBS.

§ 73. — מִי שָׁם פָּה לְאָדָם: שָׁמַנִּי אֱלֹהִים לְאָדוֹן
 לְכָל-מִצְרָיִם: שָׁמָה לְשָׁמָמָה: שָׁמַתְּ שְׂמֵלֶתֶיךָ
 עָלֶיךָ: שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ: אִין אִישׁ שָׁם
 עַל-לֵב: יבְחַר מְקוֹם לְשׂוֹם אֶת-שְׂמוֹ שָׁם: שׂוֹם
 יִמְיִנְךָ עַל-רֹאשׁוֹ: יִשׂוֹם בְּאַרְצֵן מִשְׁפָּט: יִשָּׁם
 לְךָ שְׁלוֹם: נָטַע גֵּן וַיִּשָּׁם שָׁם הָאָדָם: וַיּוֹשָׁם
 לְפָנָיו לְאָכַל: שִׁירוּ לוֹ שִׁיר תְּדַשׁ וְשִׁישׁוּ וְגִילוּ:

XXXIX
 Ayin Yodh
 Verbs.

↳ often introduces a result - thus -

³ is translated - "He made it a desolation"
 either it is *l'malle, eada* - "He made it for a desolation."

14
 וְשֵׁשׁ כְּגֹבֹר לְרוּץ אֶרֶח: שֶׁתִּי ¹⁵ עֹנֵתִינוּ לְנִגְדָה
 עֲלַמְנוּ לְמֵאֹר פְּנִיָה: שִׁיתִי לְבָךְ לְמִסְלָה: יִשֶׁת
 חֶשֶׁךְ סִתְרוּ: נָשׂוּא אֲשַׁתְנוּ כֹּל יְמֵי חַיֵּי: רִיבָךְ
 רִיב אֶת־רַעְךָ: לֹא לְנִצַּח יָרִיב: הִנֵּשׁ בֵּית אָבִיךָ
 מְקוֹם לָנוּ לְלִין: לִינוּ פֹה הַלְיָלָה: וְאֲשִׁים בְּרִיחַ
 וּדְלָתַיִם: יָדִין אֶפְסֵי אֶרֶץ: שִׁירוּ מִזְמוֹר לִיהֹנָה:
 יִרְגְּזוּ וְחָלוּ מִפְּנִיָה: שָׁם לָהּ עֲלִילוֹת דְּבָרִים: פָּגַע
 בְּמִקוֹם וַיִּלֶן שָׁם: חִילוּ מִלְּפָנָיו כָּל־הָאֶרֶץ: לְבִי
 יִחִיל בְּקִרְבִּי: יַעֲמֵד לְדִין הָעַמִּים: דִּין עָנִי וְאֲבִיוֹן:
 בֵּינוּ שָׁנוֹת דֹּר וְדָר: הָבּוּ לָכֶם אֲנָשִׁים חֲכָמִים
 וְנִבְנִים וַיִּדְעִים וְאֲשִׁימֵם בְּרֵאשִׁיכֶם: עַמִּי לֹא
 הִתְבּוֹנֵן: עֲדוּתֶיךָ אֶתְבּוֹנֵן:

XL.

LOMADH HÉ VERBS.

XL.
 Lomadh Hé
 Verbs.

§ 75. — נָלָה מְשׂוּשׁ הָאֶרֶץ: נָלִיתָה אֵינֹן עֲבָדָךְ: ^{The land}
 בְּעֹנָם גָּלוּ: חֲכָמָה בְּנָתָה בֵּיתָה וּבָנוּ בָתַיִם
 וְנָטְעוּ כֶּרְמִים: אָנִי בָנָה בֵּית לְשֵׁם יְהוָה: אֵין
 בָּתַיִם בְּנוּיִם: חָדְלוּ לְבָנוֹת הָעִיר: בָּנוּ בָתַיִם
 וְשָׁבוּ בָהֶם: יִבְנֶה אֶת־הַיִּכָּל: וַיִּבֶן שָׁם מִזְבֵּחַ:
 וַיִּבְנוּ אֶת־שַׁעַר הַצֹּאן: גִּבְּנָה חוֹמַת הָעִיר:
 כִּי לֹא גִבְּנָה בֵּית לְשֵׁם יְהוָה: גִּבְּנָתָה הַחוּמָה: ^{He took captive}

גִּבְנוּ הַחֲרָבוֹת בְּתוֹךְ עַמּוֹ: קוֹמוּ וּבְנוּ מִקֶּדֶשׁ
 יְהוָה לְבַיִת הַגְּבוּהָ לְשֵׁמוֹ: הַבַּיִת בְּהִבְנוֹתוֹ אֲבֹן
 שְׁלֵמָה גְבוּהָ: מַיִם אֵין לַשְּׁתוֹת הָאֵיל: גְּבוּהָ
 בְּעֵינָיו נִמְאָס: הַחֲרָבוֹת תִּבְנִינָה: נָשָׂא קִלּוֹ
 וַיִּבֶד: בָּכוּ בְּכִי גָדוֹל מְאֹד: כָּלָה הַבָּיִת: כָּלְתָה
 הָרָעָה מֵעַמּוֹ: לֹא כָלוּ רַחֲמָיו: הִחַל לְמַנּוֹת
 וְלֹא כָלָה: אֲבִי כָלָם: כָּחִי כְלִיתִי: כָלוּ הַגְּמֻלִים
 לַשְּׁתוֹת: תָּם וְרָשָׁע הוּא מְכֻלָּה: יִדְבֵק בָּךְ הַדְּבָר
 עַד-כִּלְתּוֹ אֶתְךָ מֵעַל-הָאָדָמָה: כָלוּ מַעֲשֵׂיכֶם
 דְּבַר יוֹם בְּיוֹמוֹ: וַיִּבֵל מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה:
 אֶל-אִמָּה תִכְלָנָה מִלְמַעְלָה: אֲכָלָה אוֹתָם בְּאִפִּי:
 וַיִּבְלוּ הַשָּׁמַיִם וְהָאָרֶץ: כָּסָה הָעֲנָן אֶת-הַמְּשָׁכָן:
 הִגָּה כָּסָהוּ הָעֲנָן: בִּשְׁתַּת פָּנָי כָּסַתְנִי: יֹאמְרוּ
 לְהָרִים כָּסוּנוֹ: הִגָּה הַחֲשֵׁךְ יִכְסֶה אָרֶץ: וַיִּכַּס
 הָעֲנָן אֶת-הָהָר: תִּכְסְּנוּ כָל-מַתְנֵנוּ: זָקְנֵי הַכְּהֻנִּים
 מִתְכַּסִּים בַּשָּׁקִים: פָּדָה אֶת-נַפְשֵׁי: בְּרָעַב פָּדָד
 מִמָּוֶת: מִבַּיִת עֲבָדִים פְּדִיתִיךָ: פָּדַנִי וְחַנְּנִי: שָׁב
 הַיָּם לַפְּנֹת הַבְּקָר: וַיִּפֹּן וַיֵּשֶׁב אֶל-בֵּיתוֹ: וְאֶפֶן
 וְאָרַד מִן-הָהָר: יָפַת אֱלֹהִים לְיָפַת: יַעֲשֶׂה לְבַיִת
 סִפּוֹת כָּסֶף וּמִזְרָקוֹת וְחֲצֹצְרוֹת: מִכְסֶה פֶשַׁע
 מִבִּקְשׁ אֲהַבָּה: וּפְנָה דָרָךְ לַפָּנָי: הַפְּנֵתָה לָנוּס:
 גָּסוּ הַפְּנֵנוּ: פָּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ: הִנְנִי

מִפָּרָה וְהִרְבִּיתָּ: יֵצֵף יְהוָה בֵּינִי וּבֵינְךָ כִּי
נָסַתְרָא אִישׁ מִרְעֵהוּ: צִפָּה דָרָךְ תִּזְק מִתַּנָּיִם:
קָנָה הַשָּׂדֶה: קָנָהוּ אָבִיךָ: קָנִיתִי אִישׁ: יָדַע
שׂוֹר קָנָהוּ: קָנָה-אֶתְנֹו וְאֶת-אֲדָמְתֵינוּ: עוֹד וְקִנּוּ
בָתִּים: רָבוּ מִקְנֵיהֶם: הָעוֹף יָרַב בְּאֶרֶץ: הִרְבָּה
הִרְבָּה אֱלֹהֵיכֶם אֶתְכֶם: וְיִרְכָּךְ וְרַחֲמָךְ וְהִרְבָּךְ:
הִרְבִּיתָ הַגּוֹי: הִרְבּוּ נָשִׁים וּבָנִים: הִרְבָּה אֲרָבָה
אֶת-יִרְעָךְ: הָרַב בְּבִסְנֵי מַעֲוֹנֵי: שָׁבָם וַיִּשְׁרֹף
בְּאֵשׁ בְּתֵי אֱלֹהֵיהֶם וַיִּשְׁבֵּר אֶת-מִצְבּוֹת בֵּית
הַשָּׁמֶשׁ: וַיִּשְׁבַּ מִמֶּנּוּ שָׁבִי: שָׁמַע כִּי נִשְׁבָּה
אֲחִיו: אֲנִי יְהוָה לֹא שָׁנִיתִי: קוּמִי-נָא וְהִשְׁתַּנֵּיתִי:
שָׁנָה אֶת בְּגָדָיו: הִשְׁקָה אֶת-הָאִשָּׁה: הִשְׁקָה
אֶת-הַמַּיִם: אִם שָׁנָאךְ צָמָא הִשְׁקָהוּ מַיִם: וַיִּשְׁקֵן
אֶת-צֹאנָם: מִי יִשְׁקֵנִי מַיִם: אֹז רָפְתָה רוּחָם:
וּבְגִיתָ מְצוֹר עַל-הָעִיר: פָּרוּ וּרְבוּ וּרְדוּ בְדַגַּת
הַיָּם: וַיַּעֲתֵק מִשָּׁם וַיַּחֲפֹר בְּאֵר אַחֲרַת וְלֹא רָבוּ
עָלֶיהָ וַיִּקְרָא שְׁמָהּ רַחֲבוֹת וַיֹּאמֶר כִּי עָתָה הִרְחִיב
יְהוָה לָנוּ וּפְרִינוּ בְּאֶרֶץ: הִגִּידוּ לִי וְאֶפְנָה עַל-
יָמִין אֹז עַל-שְׂמֹאל: וַיְכַל בַּיּוֹם הַשְּׁבִיעִי מְלֹאכֶתוֹ:
וַיִּשְׁימוּ הַשְּׂמֹלָה עַל-שָׁבָם שְׁנֵיהֶם וַיִּלְכוּ אַחֲרֵנִית
וַיִּכְסּוּ אֶת עֲרוֹת אָבִיו: וַיִּשְׁתַּ מִן-הַיַּיִן וַיִּשְׁכָּר:
וַיִּקְרָא הַצִּפָּה אֶל-הַשַּׁעַר וַיֹּאמֶר הִנֵּה-אִישׁ רָץ:

לְבָדוֹ שֶׁר הָאָפִים תָּלָה: הִנֵּה תַעֲה בַשָּׂדֶה
 וַיִּשְׁאַלֹּוהוּ הָאִישׁ לֵאמֹר מִה־תִּבְקֶשׁ: אָדָם לְהֵבֵל
 דָּמָה: הוּי גְבוּרִים לְשָׂתוֹת יַיִן: לָקַח הָעֶגְלָה
 הַמִּסְכָּה אֲשֶׁר עָשׂוּ וַיִּשְׂרֹף בְּאֵשׁ וַיִּזֶר עַל־פְּנֵי־
 הַמַּיִם וַיִּשְׁק אֶת־בְּנֵי־יִשְׂרָאֵל: רִבְתָּה תִזְנוּתֶיךָ
 לְזָכֹר יָמֵי נְעוּרֶיךָ אֲשֶׁר זָנַתָּה בְּאֶרֶץ: קָנִינוּ
 אֲחֵינוּ הַיְהוּדִים הַנְּמַכְרִים לַגּוֹיִם כְּדֵי בְנוֹ: אִם
 רָעָה אָמָה בְּעֵינֵי אֲדוֹנֶיהָ אֲשֶׁר לוֹ יַעֲדָה וְהִפְדָּה
 וְאִם אַחֲרַת יִקַּח־לוֹ שְׂאֵרָה וְכִסּוּתָהּ יִתֶּן־לָהּ:
 הִנֵּה הַגָּל הַזֶּה וְהַמַּצְבָּה אֲשֶׁר יָרִיתִי בֵּינִי וּבֵינְךָ:
 מִמַּחֲרַת הַשָּׁקוֹ אֲבִיחֵן יַיִן: גָּפֶשׁ כִּי־תִמְעַל מֵעַל
 וְהִבִּיא אֶת־אֲשָׁמוֹ לִיהוָה: וַתִּמְרוּ אֶת־פִּי יְהוָה:
 הָשַׁב הַמַּטָּה לַפְּנֵי הָעֵדוּת לְמִשְׁמַרְתָּ לְאוֹת לְבָנֵי
 מְרִי: וַיִּסְעוּ הַמַּחֲנֹת הַחֹזְנִים תִּימָנָה: חָזוּ שְׂוֹא
 וְכֹזֵב וְשָׁקֵר: בְּחֵלוֹם חֲזִיוֹן לַיְלָה בַּגָּפֶל תִּרְדָּמָה
 עַל־אֲנָשִׁים בְּשָׁנוֹת עָלִי מִשְׁכָּב אֹז יִגְלָה אֶזְנִי
 אֲנָשִׁים וּבְמוֹסְרָם יַחֲתֵם: אֵל אֲבוֹשׁ כִּי חָסִיתִי
 בָּךְ: אֵל־אִשָּׁה בְּגֵדַת טְמֵאָתָה לֹא תִקְרַב לְגִלּוֹת
 עֲרוֹתָה עָלֶיךָ: לֹא תִכִּירוּ פָנִים בַּמִּשְׁפָּט וְהִדְבָּר
 אֲשֶׁר יִקְשֶׁה מִכֶּם תִּקְרְבוּן אֵלָי: וַיְכַס אֶת־עֵין
 כָּל־הָאֶרֶץ וַתַּחֲשֹׁךְ הָאֶרֶץ וַיֹּאכַל הָעֵשֶׂב וְכָל־פְּרִי
 הָעֵץ אֲשֶׁר הוֹתִיר הַבְּרָד וְלֹא נֹתַר כָּל־יָרֵק:

וּתְשֶׁק אֶת־הַנֶּעֶר: אֲשַׁקֶּה מִיּוֹן: שָׁתָה הָעַם: הֵם
 אֹכְלִים וְשֹׁתִים: לֹא יָכְלוּ לִשְׁתּוֹת: אָכַל לֶחֶם
 וַיִּשְׁתֵּי מוֹם: יוֹן וַיִּשְׁכַּר אֶל תִּשְׁתֵּי:

XLI.

PE GUTTURAL AND פ"ס VERBS WITH 2ND OR
 3RD RAD. WEAK.

XLI.
 Pe guttural
 and פ"ס
 verbs with
 2nd or 3rd
 rad. weak.

פִּיּוּנִים נִהְיָה: מֵעִי הָמוּ עָלָיו: לֹא
 תֵּאָבוּ לְשִׁמְעֵ לִי: לֹא יֵאָבֶה יְהוָה סֶלַח לּוֹ: וּתְפֹהוּ
 מִצּוֹת: תִּתְהַרֵם שָׁנָיו: הֵם הִנְיָאָהָבִים וְהִנְעִימִים
 בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרְדּוּ מִנְּשָׁרִים קָלוּ
 מֵאַרְיֹת נִבְּרוּ: מִלֹּא אַתֶּם חָכְמַת־לֵב לַעֲשׂוֹת
 כָּל־מְלָאכֶת חָרָשׁ וְחָשַׁב בַּתְּכֵלֶת וּבְאַרְגָּמָן
 וּבַתּוֹלַעַת הַשָּׁנִי וּבִשְׂשׁ כָּל־מַעֲשֵׂה חָשְׁבִי
 הַמְּחַשְׁבוֹת: עֵינֶיךָ תַּחְזִינָה מִיִּשְׂרָאֵל: כִּשְׁחֹק
 לְכֶסֶל עֲשׂוֹת זָמָה: עֲשֵׂה לָךְ תַּבַּת עֲצֵי־גֹפֶר
 קִנִּים תַּעֲשֶׂה אֶת־הַתְּבָה וְכִפְרֹתָ אֹתָהּ מִבַּיִת
 וּמִחוּץ בַּכֶּפֶר: לֹא תַעֲשֶׂה עוֹל בַּמִּדָּה וּבַמִּשְׁקָל:
 עֲתָה אֵל תַּעֲצֹבוּ וְאֵל יֹחַר בְּעֵינֵיכֶם כִּי־מְכַרְתֶּם
 אֹתִי: עֲבֹדְךָ עָרַב אֶת־הַנֶּעֶר: זְבַחֵיכֶם לֹא עָרְבוּ
 לִי: וַיַּעֲרֹךְ עָלָיו עָרֹךְ לֶחֶם עַל־הַשֶּׁלֶחַן עַל־יָרֵךְ
 הַמִּשְׁכָּן צְפוּנָה מִחוּץ לַפְּרֹכֶת: בֵּין הָעַרְבִים

תַּעֲשֶׂה עֲשָׂרוֹן סֶלֶת בָּלוּל בְּשֶׁמֶן וְנִסְךְ רְבִיעִית
 הַהֵינּוּ יָיִן: לֹא תַעֲשֶׂה לָּךְ פָּסֶל: וַיַּעַשׂ אֶת־הַמָּאֹר
 הַגָּדוֹל לְמִמְשַׁלֵּת הַיּוֹם: וְעִלְתָּה אַרְמְנִיתָ סִירִים:
 וְעֲשִׂיתָ מִסְךְ לְפֶתַח הָאֹהֶל: לֹא נִטְשֶׁתָּנִי לְנִשְׁק
 לְבָנִי וּלְבָנֹתַי עִתָּה הַסִּבְלֶת עֲשׂוּ: וַיַּעֲרֹךְ אֶת־
 הָעֵצִים וַיִּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים:
 פֶּתַח תַּעֲשֶׂה לַתְּבָה וְאֶל־אַמָּה תְּכַלְכְּנָה מִלְּמַעְלָה
 וּפֶתַח אַחֵר בְּצַדָּהּ תָּשִׂים: וַיַּעַשׂ כִּבְהֵנִים מְקֻצּוֹת
 הָעָם: אִם הִכְהִן הַמְּשִׁיחַ יַחֲטֵא וְהַקְּרִיב עַל
 חֲטָאתוֹ אֲשֶׁר חֲטָא כָּר תָּמִים: תַּעֲשֶׂה הַמִּזְבֵּחַ
 עֵצֵי שִׁטִּים: אֵד יַעֲלֶה מִן־הָאָרֶץ: אֶלְךָ עֹלוֹת
 יַעֲלֶה: וַיַּעַל אֶת־אֲרוֹן הָאֱלֹהִים: וַיַּעַל וַיָּבֵא שָׁר
 הַחֲמִשִּׁים:

XLII.

פִּיִן VERS WITH 3RD RAD. WEAK.

הֲלֹא אִם תִּיטִיב שְׂאֵת: שְׁלַח
 אֶת־הָעֲנָלוֹת לְשֵׂאת אֹתוֹ: קוּמִי שְׂאִי אֶת־הַנֶּעֱר:
 וַיָּבֵן שָׁם מִזְבֵּחַ וַיִּט־שָׂם אֹהֶלוֹ: נָטָה אֶת־מִטָּהּ וְהָךְ
 אֶת־עַפְר הָאָרֶץ וַיִּט אֶת־יָדוֹ וַיָּךְ אֶת־הָעֶפֶר: אֶל־
 תַּט מֵאֲמַר־יָפִי: כָּתְבוּ לְהַטּוֹת מִדִּין וְלִים: הַט
 לְבִי אֶל־עֲדוּתֶיךָ: אֵל תַּט בְּאֶף עֲבָדֶךָ: קָמְתִי וְאַט

XLII.

פִּיִן verbs
with 3rd
rad. weak.

אֶת־יָדַי עָלֶיךָ: אֶת־מַלְכָּה הִכָּה בְּחָרֵב: בְּכָל־י
 בְּרֹזֶל הִכָּהוּ: הַכּוּם וַיִּמְתּוּ: גִּשְׁבֵּר שִׁבְט מִבְּדָ:
 לֹא שָׁב עַד־הַמִּכָּהוּ: לֹא אִסַּף עוֹד לְהַכּוֹת אֶת־
 כָּל־חַי: אָמַר הַכּוּם וַיַּכּוּם: הִגָּה עֲבָרֶיךָ מִכַּיִם
 וַיַּכּוּ שְׁטָרֵיהֶם: וַיִּלְךְ וַיִּךְ אֶת־הַמִּחְנָה: הַשְּׁמֶשׁ
 לֹא יִכְכָּה: הַאֲכָה אֲכָה אָבִי: הָאֱלֹהִים גָּסָה
 אֲבָרְהֶם וַיֹּאמֶר לוֹ קַח־נָא אֶת־בְּנֶךָ אֶת־יְחִידֶךָ
 אֲשֶׁר אֶהְבֶּתָ וְלֹד־לָךְ וְהַעֲלֵהוּ לְעֹלָה: עֹלָה מִפִּיךָ
 עַל־פְּנֵיךָ גָצוֹר מְצוֹרָה צַפְה־דָרְךָ חֹזֵק מְתַנָּיִם
 אִמְץ כַּח מָאֵד: שָׂא אֶת רֹאשׁ מַלְקוֹת הַשָּׁבִי
 וְרֹאשֵׁי אָבוֹת הָעֵדָה: בְּחִלּוּמֵי וְהִגָּה־נִּפְן לְפָנַי
 וּבִגְפֹן שְׁלֹשָׁה עָלִים וְהוּא כְּפָרְחַת עֲלֵתָה גְצָה
 הַבְּשִׁילוֹ אֲשַׁכְּלֵתֶיךָ עֲנָבִים וְכוּם פָּרְעָה בְּיָדֵי
 וְאָקַח אֶת־הָעֲנָבִים וְאֲשַׁחַט אֶל־כּוּם פָּרְעָה: קַח
 בְּבָרִים וַיִּפְרֹץ־בוֹ וַיִּצַר בְּבָרִים לְכֶסֶף וְשִׁתִּי תַלְפוֹת
 בְּגָדִים וַיִּתֵּן אֶל־שְׁנֵי גְעָרָיו: זֹאת הַתְּרוּמָה אֲשֶׁר
 תִּקְחוּ מֵאֲתָם זֶהָב וְכֶסֶף וְנַחֲשֶׁת: הַבִּיתָנִי זֶה
 שְׁלֹשׁ רִגְלִים: הַשִּׂיאָנִי הַנִּתְּשׁ וְאֶכֶל:

XLIII.

פ"ו AND פ"ו VERBS WITH 3RD RAD. WEAK.

— § 76. 2 (d, e). לא יוכלו לצאת ממנה: צא מן-
 התבה: צאו מן המקום הזה: הנערה אשר אמר
 אליה הטיגא כידך ואשתה ואמרה שתה אתה
 הכחת לעבדך ובה אדע ביעשית חסד עם-
 אדני: אם-לא תאבה האשה ללכת אחריך ונקית
 משבעתי רק בני לא תשב שמה: אל תיראו
 אנכי אכלכל אתכם וטפכם וינחם אותם: הודו
 לאל השמים אדני הצבאות: העלמה יצאת
 לשאב: ויקץ נח מינו וידע את אשר עשה
 לו בנו הקטן: יצאו מעיו עם חליו החזק:

XLIII.
 פ"ו and פ"ו
 verbs with
 3rd rad.
 weak.

XLIV.

VERBS WITH 2ND AND 3RD RADS. WEAK.

— § 76. 2 (f). הם באים להרגך: בא אחיך: הנה
 אחיך בא: צעקת בני ישראל באה אלי: הנה
 בתו באה עם הצאן: הבאת אל-אצרות הים:
 יקבצו את-כל-אכל השנים הטבות הבאות
 האלה: הבאת עליו חמאה גדולה: ברוך אתה
 בברכה וברוך אתה בצאתך: בוא אתה וכל-ביתך
 אל-התבה: ירא אנכי אתו פן יבוא והכני: יבוא

XLIV.
 Verbs with
 2nd and 3rd
 rads. weak.

מִלֶּךְ הַכְּבוֹד: תְּבִיאָנָה הָאֵתוֹת הָאֵלֶּה לָךְ: תְּבִאֲנָה
בְּהִיבֵל הַמֶּלֶךְ: הִבִּיאֲתָנּוּ וְתִתֶּן-לָנוּ גִחְלַת שְׂדֵה
וְכָרִם: וַיְבִאֵהוּ אֶל-בֵּיתוֹ: קַח-נָא אֶת-בְּרַכְתִּי
אֲשֶׁר הִבָּאת לָךְ: מִמְּכֹתֶיךָ אֲרַפְּאֶךָ נָאִם יְהוָה
כִּי נִדְחָה קָרָאוּ לָךְ: הִנֵּה בְּטַחַת עַל-הַקְּנֵה הַזֶּה
אֲשֶׁר יִסְמְךָ אִישׁ עָלָיו וְכָא בְּכַפּוֹ וּנְקָבָה: אֵל
מִנְחַת קֶיִן לֹא שָׁעָה יְהוָה וַיִּחַר לוֹ מְאֹד: וַיְנוּעַ
כָּל-בָּשָׂר יַחַד וְאָדָם עַל-עֶפְרַיִם וְיִשׁוּב: הוּא יְלוּךְ
וְאַתָּה לֹא תִלְוָנוּ: לָכֵן הִפְעַם יְלוּהָ אִישֵׁי אֱלֹהִים:
אֲמַחָה הָאָדָם וּמְחִיתִי כָּל-הַיְקוּם: הֵן לֹא-הוּבָא
אֶת-דְּמָה אֶל-הַקֹּדֶשׁ פְּנִימָה: אֲתָנּוּ תִשְׁבּוּ וּסְחָרוּ
וְהֶאֱחִזּוּ בְּאֶרֶץ: מִהָרִי שָׁלֵשׁ סָאִים קָמַח סֵלֶת
לוֹשֵׁי וְעֵשִׂי עֲגוֹת: וַיְבִיא הַפְּלִיט וַיְגִידֵהוּ לְעֶבְרִים:
קֶיִן כָּל-בָּשָׂר בָּא לְפָנָי: וַיִּקְרַע אֶת-בְּגָדָיו: הֶעֱשִׂיר
בְּרָשִׁים יִמְשׁוּל וְעֶבֶד לֹהֵא לְאִישׁ מְלוּהָ: וַיְנוּעַ
וַיָּמָת אֲבָרְהָם בְּשִׁיבָה טוֹבָה זָקֵן וְשָׂבַע: וַיִּלְךְ
שָׁם כִּי-בָא הַשָּׁמֶשׁ: יוֹדוּךָ אַחִיךָ יִדְךָ בְּעֶרְףְךָ
אִיבִיךָ וְשִׁתְּחֹוּ לָךְ בְּגֵי אֲבִיךָ: הַשָּׂכִיר יִקְוֶה
שָׂכָר פִּיעֵלוֹ: וַיְבִיאוּ בְּמִבּוֹא מַעֲשֵׂר תְּבוּאֹת
הָאֶרֶץ: זָכוֹר אֲשֶׁר קָרָךְ בְּקָרְךָ: פֶּחַד קָרְאֲנִי
וְהִרְעָה הַגְּדוּלָה וְהַנְּוֹרָאָה: הִנֵּה בָתּוֹ יוֹצֵאת
לְקָרְאָתוֹ: הִבִּיאֲתָנּוּ בְּמִצְוֵהָ:

XLV.

VERBS WITH ALL RADICALS WEAK.

וַיָּבֹא אֶל־הָאָדָם לִרְאוֹת מִה־יִּקְרָא־לוֹ: הַתְּאוּוֹת
 תִּתְּנוּהָ: בְּמַאֲרָה אַתֶּם גָּאָרִים: וַתֵּרָא כִּי הִרְתָּה:
 רָאִתָּה הָאָרֶץ וַתַּחֲלִל: רְאוּתִי אֱלֹהִים וַתִּנְצֵל
 נַפְשִׁי: אִזּוֹ רָאָה וַיִּסְפְּרָה הַכִּינָה וְגַם־תִּקְרָה:
 הִנֵּה מִן־הַיָּאֹר עֹלֶת שֹׁבַע פָּרוֹת יְפוֹת מְרָאָה
 וּבְרִיאוֹת בָּשָׂר וַתִּרְעִינָה בְּאַחֹו: עָתָה רִיקָם
 שְׁלַח־תִּנֵּנִי אֶת־עֲנִי וְאֵת יְגִיעַ־כַּפֵּי רָאָה אֱלֹהִים:
 נִחַנִּי בְּאֶרֶח מִי־שׁוֹר: אֲרִדָּה־נָּא וְאֶרְאָה הַכְּצַעֲקֶתָהּ
 הַבָּאָה אֵלַי עָשׂוּ כְלָהּ: וַתַּעַר בְּדָה אֶל־הַשִּׁקֵּת
 וַתִּרְץ עוֹד אֶל־הַבְּאֵר: וַיִּפְקַח אֱלֹהִים עֵינֶיהָ
 וַתֵּרָא בְּאֵר מַיִם וַיִּמְלֵא הַחֲמָת: אָרוּר אַפְּסִים כִּי
 עָזוּ וְעִבְרָתָם כִּי קִשְׁתָּהּ: לֹא־תֵרָאָה אֶת־שׁוֹר
 אֲחִידָה אוֹ אֶת־שׁוֹר גְּדָחִים וְהַתְּעַלְמָת מֵהֶם:
 בְּעַנְנֵי עָנָן עַל־הָאָרֶץ וְנִרְאָתָה הַקִּשְׁתַּת בְּעַנְנֵי:
 לֹא תִשְׁעִינָה עֵינֵי רְאוּיִם וְאֶזְנֵי שְׁמַעִים תִּקְשְׁבֶנָּה:
 וְרִאוּתָם אֶת־הָעַם הַיֹּשֵׁב עָלֶיהָ הַחֲזוֹק הוּא הַרְפָּה
 הַמַּעֲט הוּא אִם רָב: רָאָה אֲנִכִּי אֶת־פָּנָי אֲבִיכֵן
 כִּי אֵינְנוּ אֵלַי כְּתַמְלֵל שְׁלֵשָׁם: אִם הַגִּיפּוֹתִי
 עַל־יָתוֹם יָדִי כִּי־אֶרְאָה בְּשַׁעַר עֲזָרְתִּי: בְּדֶרֶךְ
 נִחַנִּי וְהוּהָ לֹא עֹזב חֲסִדוֹ: וְרָא הַמְּלֹךְ אִישׁ

XLV.
 Verbs with
 all radicals
 weak.

נבון וְחָכָם וַיִּשְׁיִיתָהוּ עַל־הָאָרֶץ: וַיֵּרָא אֱלֹהִים
הָאֹר כִּי טוֹב: וַתֵּרָא הָאִשָּׁה כִּי טוֹב: אָרְאֵנוּ
וְלֹא עָתָה: וַיֵּרָא מִלֶּאֱדָ אֱלֹיו: הִרְאָה אֹתִי זֶרְעֶךָ:
אָמַר הִרְאֵנִי נָא אֶת־כְּבֹדְךָ וַיֵּרְאֵהוּ אֶת־כָּל־הָאָרֶץ:
אָרְאֵהוּ בִישׁוּעָתִי: הִתְיַצְּבוּ וּרְאוּ אֶת־יִשׁוּעַת
יְהוָה: בְּכָל־הַדֶּרֶךְ אֲשֶׁר צָנָה יְהוָה אֶתְכֶם תִּלְכוּ:

XLVI.

THE VERBS הִיָּה AND תִּהְיֶה.

XLVI. — §§ 16 f, 63 q, 76. 2 (g).
The verbs
הִיָּה and תִּהְיֶה.

הִיָּתָה לְמַשָּׁל הַגֵּם שָׁאוּל בְּנִבְיָאִים וַיִּכַּל מִהִתְנַבּוּת
וַיָּבֵא הַבְּמָה: וַיְהִי־לּוֹ מְקַנְה־צֵאן וּמְקַנְה בְּקָר
וַעֲבָדָה רַבָּה וַיִּקְנֵאוּ אֹתוֹ: מִי יִתֵּן וְהָיָה לְבָבְךָ
זֶה לָהֶם לִירְאָה אֹתִי וְלִשְׁמֹר אֶת־כָּל־מַצּוֹתַי
כָּל־הַיָּמִים לְמַעַן יִיטַב לָהֶם וְלִבְנֵיהֶם לְעַלְמִם:
גֵּרִים הֵייתֶם: הָיוּ יְהוָה לְגוֹי גְדוֹל: לֹא טוֹב
הַיּוֹת הָאָדָם לְבַדּוֹ: מֵאֵת יְהוָה הַיּוֹת לְחֹזֵק לְבָב
לְקִרְאֵת הַמְּלַחְמָה לְמַעַן הַחֲרִימָם לְבִלְתִּי הַיּוֹת
לָהֶם תְּחַנְּנָה: מִי אָנֹכִי וּמִי מִשְׁפַּחַת אָבִי כִּי
אֲהִיָּה חֲתָן לְמִלְךָ: מִזִּבְאַכֶּם וְתִתְכֶם יְהוָה עַל־כָּל־
חַיַּת הָאָרֶץ וְעַל־כָּל־עוֹף הַשָּׁמַיִם: כָּל שִׂיחַ
הַשָּׂדֶה טָרָם יְהוָה בְּאָרֶץ: לֹא יִכְלוּ לְשָׁבֵת יַחְדָּו

כִּי־תִהְיֶה רְכוּשָׁם רַב; וַיִּרְדּוּ הַגְּבֹל הַיַּרְדֵּנִיתָ וְהָיוּ
 תּוֹצְאֹתָיו יָם הַמֶּלַח: הִיְתָה אֲרָצָם לְשֹׁמֵה: וְהָיָה
 הַמַּחְנֶה הַנִּשְׁאָר לַפְּלִיטָה: תִּהְיֶה הַמִּנְפָּה אֲשֶׁר
 יִגְף יִהְיֶה אֶת־הַגּוֹיִם אֲשֶׁר לֹא יַעֲלוּ לְחַג אֶת־חַג
 הַסְּבֹת: וַיְהִי כְּאִיפָה שְׁעָרִים: אֵל תִּשָּׁת יִרְדָּה
 עִם רִשָּׁע לְהִית עַד חָמָס: הָיָה אִתָּה לְעַם מוֹל
 אֱלֹהִים: וְהָיָה בְּרָכָה: וְהָיוּ לְבָנֵי חֵיל: לָכֶם יִהְיֶה
 לְאֹכְלָה: אָמַר יְהִי אֹר וַיְהִי אֹר: וַיְהִי חֲשָׁךְ
 עַל־הָאָרֶץ: וַיִּשְׁכַּרְנִי וַאֲהִי לוֹ לְכַתֵּן: חָמֵשׁ
 הַיּוֹרֵעַת תִּהְיֶינָה חֶבְרַת אִשָּׁה אֶל־אֲחֻתָּה: מֵאִתִּי
 גָּהָה הַדְּבָר הַזֶּה: וַיְהִיו כָּל־יְמֵי אָדָם אֲשֶׁר חִי
 תִשָּׁע מֵאוֹת שָׁנָה וַיָּמַת: וַיִּשְׁלַח יָדוֹ וְלָקַח גַּם
 מֵעֵץ הַחַיִּים וְאָכַל וְחִי לְעֹלָם: בְּשׁוּבוֹ מִדְּרָכּוֹ
 וְחָיָה: לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִתְיַה: יְחִי רְאוּבֵן
 וְאֵל יָמַת: וַיְחִי לְבַבְכֶם לְנִצָּח: וַיְחִי וַיָּקָם עַל־
 רַגְלָיו: מִי כָּל־בָּשָׂר אֲשֶׁר שָׁמַע קוֹל אֱלֹהִים
 חַיִּים מִדְּבַר מִתּוֹךְ הָאֵשׁ וַיְחִי: שָׁמְעוּ וְתַחֲי
 בְּפִשְׁכֶם: הַתְּחַיֶּנָה הַעֲצָמוֹת הָאֵלֶּה:

XLVII.

THE NUMERALS.

XLVII.
The
Numerals.

תַּעֲשֶׂה¹ עֵשָׂר² יַרְיַעַת לְמִשְׁכָּן³: תִּתֵּן⁴ — §§ 97, 98.
 לְבָנֵי קָהָת עָרִים עֵשָׂר³: חֵץ חֲנִיתוֹ שֵׁשׁ־מֵאוֹת
 שְׁקָלִים בְּרוֹזָל⁴: וַיְהִי מִשְׁקַל הַזָּהָב אֲשֶׁר בָּא לְשִׁלְמֹה
 בְּשָׁנָה אַחַת שֵׁשׁ מֵאוֹת שְׁשִׁים וְשֵׁשׁ כֶּכֶר זָהָב
 לְבַד מֵאַנְשֵׁי הַתָּרִים וּפְחוֹת הָאָרֶץ: וַיִּקַּח
 הָעֶבֶד עֲשָׂרָה גְמָלִים: עֲשָׂרַת יָמִים מְלֶדֶת הַיָּמִים
 הָיוּ הַלֹּדֶת וְחֶסֶד עַד הַחֹדֶשׁ הָעֲשִׁירִי: הִנֵּה
 הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עֵשָׂר בִּן־כָּבִים מִשְׁתַּחֲוִים לִי:
 שָׁנַיִם עֵשָׂר נְשִׂאִים יוֹלִיד וַנִּתְּנוּ לְגֹי גְרוֹזָל:
 בְּעֲשִׂיתִי עֵשָׂר חֹדֶשׁ דִּבְרַי אֶל־בְּנֵי־יִשְׂרָאֵל כְּכֹל־
 אֲשֶׁר צִוָּה יְהוָה אֹתוֹ: שָׁנַיִם עֵשָׂר אַחִים אֲנִי־הִנֵּה:
 וְהִקְרַבְתָּם פָּרִים שְׁלֹשָׁה עֵשָׂר לִיהוָה: וַיָּבֹאוּ
 אֶל־מִדְבַר־סִין בְּחַמְשָׁה עֵשָׂר יוֹם לַחֹדֶשׁ הַשְּׁנַיִ
 לְצֵאתָם מֵאֶרֶץ מִצְרָיִם: וְהָיוּ שְׁשֵׁה עֵשָׂר אֲדָנִים
 לְעַמְדֵי הַנְּחֻשָׁת: שִׁבְעָה עֵשָׂר אֶלֶף וּמֵאוֹתִים יִצְאִי
 צָבָא לְמַלְחָמָה וַיִּשְׁחִיתוּ בְּבָנֵי יִשְׂרָאֵל שְׁמֹנֶת
 עֵשָׂר אֶלֶף אִישׁ אֲרָצָה: וַיִּפְקְדוּ מֵעַבְדֵי דָוִד
 תִּשְׁעָה עֵשָׂר אִישׁ עָרִים אַחַת עֲשָׂרָה לְכָדָנוּ:
 הַקִּימוּ שְׁתַּיִם עֲשָׂרָה אֲבָנִים בְּתוֹךְ הַנֶּהָר: בָּנוּ
 עָרִים שְׁלֹשׁ עֲשָׂרָה: בְּשָׁנָה הָאַחַת עֲשָׂרָה יָסַד

בית המלך: בחדש השני בשבעה ועשרים
 יום לחדש יבשה הארץ: תשב הנערה אתנו
 ימים או עשור אחר תלך: בשנת חמש עשרה
 שנה בחדש השמיני כלה הבית ויבנהו שבע
 שנים: חמשת עשר בניו ועשרים עבדיו אתו:
 לא יום אחד תאכלון ולא יומים ולא חמשה
 ימים ולא עשרה ימים ולא עשרים יום כי עד
 חדש ימים עד אשר יצא מאפכם: לכד מלנו
 אלף ושבע מאות פרחים וחמשים אלף איש
 רגלי: עבדוני תשעים עבדים תשע ועשרים
 שנה: גלחתו במלך שנים ושלשים אלף איש:
 שמנה וארבעים כפר זהב באוצר העיר:
 בעשרים ואחד לחדש הלכו שלש אמות ושנים
 ושלשים אלף אמה: שש מאות וארבעים אלף
 איש למטות ישראל: מאתים ואלפים מלאך
 רכב אלהים: הוי לרבתיים ולא לפי רבבה: כל-
 הקהל ארבע רבוא: מלך המלך שתיים וששים
 שנה: חי אבי חמש שנים ושבעים שנה ומאה
 שנה: שלשת אלפים ושש מאות מנצחים
 להעבד את העם ולנצח על מלאכת בית
 יהוה: אולי יחסרון חמשים: שלשים אמה
 קומתה: אמה ותצי האמה רחב הקרש האחד:

וּמָאָה שָׁנָה: בְּאַרְבָּעִים שָׁנָה לַחַיֵּי מֵתָה אָמִי:
 בְּשִׁבְעָה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁנִי בַשָּׁנָה שְׁמֹנִים
 וְשִׁבְעֵי שָׁנִים שְׁנִים בָּאוּ אֶל־הַתְּבָה: אִישׁ אֶחָד
 אִישׁ אֶחָד לִשְׁבֹּט תִּקְחוּ לָכֶם שְׁנֵי עָשָׂר אֲנָשִׁים
 מִשְׁבְּטֵי יִשְׂרָאֵל: בְּחֹמְשִׁים וְחֹמֵשׁ שָׁנָה לְגַלוּתָנוּ
 יוֹשִׁיעֵנוּ: וַיְהִי בִשְׁלֹשִׁים וְשִׁבְעֵי שָׁנָה לְגָלוּת מֶלֶךְ
 יְהוּדָה בְּשָׁנִים עָשָׂר חֹדֶשׁ בְּעֶשְׂרִים וְחֹמֵשׁ
 לַחֹדֶשׁ נָשָׂא מֶלֶךְ בָּבֶל אֶת־רֹאשׁ מֶלֶךְ יְהוּדָה:
 הָיָה דְבַר יְהוָה אֵלָיו בִּימֵי יְאֻשִׁיהוּ בִשְׁלֹשׁ־עֶשְׂרֵה
 שָׁנָה לְמָלְכוֹ: וַיְהִי בְּאַרְבָּעִים שָׁנָה בְּעֶשְׂתֵּי־עָשָׂר
 חֹדֶשׁ בְּאַחַד לַחֹדֶשׁ דְּבַר מֹשֶׁה כָּל אֲשֶׁר צִוָּה
 יְהוָה אֹתוֹ: הָיוּ יָמָיו מָאָה וְעֶשְׂרִים: שְׁלֹשִׁים
 וּמָאָה יִשְׁקַל מִשְׁקָלָהּ: שָׁפֹט עָמִי מֵאֵת שָׁנָה
 וְשִׁבְעִים שָׁנָה: אַרְבַּע מֵאוֹת שָׁנָה עָבְדוּ מַלְכֵי
 מִצְרָיִם: אֶת־הָאֱלֹהִים וְשִׁבְעֵי הַמֵּאוֹת עָשָׂה אֲדָנִים
 לְעַמּוּדִים: וַיְהִי מֵאֵת כִּכַּר הַכֶּסֶף לְצִקָּת אֵת
 אֲדָנֵי הַקֹּדֶשׁ: נָתַתִּי אֵלָיִךְ כֶּסֶף לְאַחִיךָ: פָּקֵד
 מֵאֵתִים אֵלָיִךְ רִגְלֵי וְעֵשְׂרֵת אֲלָפִים.

א ל = not
 ל א = not
 ת א = {with
 {liquif. of acc.
 ל י = {upon
 {against
 ת י = unto
 ל י = yoke
 ל א = unto
 (see notes)

ק ל = all
 כ ה = what?
 מ י = who?
 ה י = {from ה, ה י } followed by prep. ל
 = to be. = be to a become?
 כ י = for; but.
 ח י = with

II. A. THE HEBREW WORD-LIST. (*)

| | | |
|------------------|-------------|------------|
| אָח 37 | אֶהָל 19 | אָב 1 |
| אָחָד 38 | אֹו 20 | אָבֵד 2 |
| אָחוֹת 39 | אָוָה 21 | אָבָה 3 |
| אָחוּז 40 | תְּאֵוָה 22 | אָבִיוֹן 4 |
| אָחֻזָּה 41 | אֹוִיל 23 | אָבֵל 5 |
| *אָחֵר 42 | אֹוִילִי 24 | אָבֵל 6 |
| אָחֵר 43 | אֹוִילָם 25 | אָבֵן 7 |
| אָחֵר 44 | אָוִן 26 | אָנָם 8 |
| אָחֵר 45 | אֹוִפֵן 27 | אָד 9 |
| אָחֵרוֹן 46 | אֹוִצָר 28 | אָדוֹן 10 |
| אָחֵרִית 47 | אֹוֹר 29 | אָדִיר 11 |
| אֵי אֵי אֵיה 48 | אֹוֹר 30 | אָדָם 12 |
| אֵי 49 | מָאֹוֹר 31 | אָדָם 13 |
| אֵיב 50 | אֹוֹת 32 | אָדָם 14 |
| אֵיבָה אֵיבָה 51 | אֹוֹז 33 | אָדָמָה 15 |
| אֵיל 52 | אֹוֹל 34 | אָדָן 16 |
| אֵימָה 53 | אֹוִן 35 | אָהָב 17 |
| אֵין 54 | אֹוִן 36 | אָהָבָה 18 |

(*) The numbering of the pages and words in the Hebrew list corresponds to the numbering in the list of English words which follows. This first list contains—1. All words occurring in the Hebrew Bible twenty-five times, or more.—2. The words found in Gen. I—IV.—3. A few words, besides, which were needed to illustrate certain grammatical principles, or forms. Most words, occurring less than twenty-five times, are marked with a cross.

| | | | | | |
|----------------|-----|-----------------|-----|-----------|----|
| אָרֶךְ | 102 | אֶמֶת | 78 | אֵיפָה | 55 |
| אָרֶךְ, אָרְךְ | 103 | אֶמוּנָה | 79 | אֵיפָה, | 56 |
| אָרֶךְ | 104 | אֶמֶץ | 80 | אֵיפֵא | |
| אֶרְמוֹן | 105 | אָמַר | 81 | אֵישׁ | 57 |
| אָרֶץ | 106 | אָמַר | 82 | אֶךְ | 58 |
| אָרֶר | 107 | אָמַר* | 83 | אָכַל | 59 |
| אֵשׁ | 108 | אֶמְרָה | 84 | אָכַל | 60 |
| אִשָּׁה | 109 | אָסַף | 85 | אָכְלָה | 61 |
| אִשׁוּר | 110 | אָסַר | 86 | מֵאֲכָל | 62 |
| אִשִּׁים | 111 | אָסִיר | 87 | אֵל | 63 |
| אִשָּׁם | 112 | מוֹסֵר | 88 | אֵל | 64 |
| אִשָּׁר | 113 | אָף | 89 | אֵל | 65 |
| אִשְׁרָה | 114 | אָפָה | 90 | אֱלֹה | 66 |
| אֵת | 115 | אָפֹד | 91 | אֱלֹהֵ | 67 |
| אֶתוֹן | 116 | אָפֶס | 92 | אֱלֹהִים | 68 |
| בָּאֵר | 117 | אֶצְבַּע | 93 | אֱלִיל | 69 |
| בָּנָד | 118 | אֶצֶל | 94 | אֱלֶם | 70 |
| בָּנָד | 119 | אָרַב | 95 | אֶלְמָנָה | 71 |
| בָּדַד | 120 | אָרְבַּע | 96 | אֶלְךָ | 72 |
| בָּדַד | 121 | אֶרְגָּמוֹן | 97 | אֵם | 73 |
| בַּד | 122 | אֶרֶז | 98 | אֵם | 74 |
| בְּדֹל | 123 | אֶרֶז | 99 | אֵמָה | 75 |
| בְּדֹלְת* | 124 | אֶרֶח | 100 | אֵמָה | 76 |
| בְּהוּ* | 125 | אֶרֶי, אֶרִיָּה | 101 | אֵמֵן | 77 |

*Used on
starchly
etc. etc.*

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|-----------------|---------------|---------------|
| בְּרִזָּל 174 | בְּכוֹרָה 150 | בְּהֵל 126 |
| בְּרַח 175 | בְּכִי 151 | בְּהֶמָּה 127 |
| בְּרִיא 176 | בֵּל 152 | בּוֹא 128 |
| בְּרִיחַ 177 | בְּלִי 153 | מְבוֹא 129 |
| בְּרִית 178 | בְּלִיעַל 154 | תְּבוּאָה 130 |
| בְּרִךְ 179 | בְּלָל 155 | בוֹר 131 |
| בְּרִךְ 180 | בְּלַע 156 | בוֹשׁ 132 |
| בְּרָכָה 181 | בְּלָתִי 157 | בִּשְׁת 133 |
| בְּשָׂר 182 | בְּמָה 158 | בְּזָה 134 |
| בְּשַׁל 183 | בֵּן 159 | בְּזוֹ 135 |
| בֵּת 184 | בְּנָה 160 | בּוֹ 136 |
| בְּתוּלָה 185 | בְּעֵבוֹר 161 | בְּחַן 137 |
| בְּנָה* 186 | בְּעַד 162 | בְּחַר 138 |
| בְּנָאוֹן 187 | בְּעַל 163 | בְּחֹר 139 |
| בְּנָאוֹה 188 | בְּעַר 164 | מְבַחַר 140 |
| בְּנָאֵל 189 | בְּצַר 165 | בְּטַח 141 |
| בְּנָבָה 190 | מְבַצֵּר 166 | בְּטַח 142 |
| בְּנָבִיָּה 191 | בְּקַע 167 | בְּטָן 143 |
| בְּנָבִיל 192 | בְּקָר 168 | בֵּין 144 |
| בְּנָבָה 193 | בְּקָר 169 | בֵּין 145 |
| בְּנָבֵר 194 | בְּקָשׁ 170 | בִּינָה 146 |
| בְּנָבֵר 195 | בְּרָא 171 | בֵּית 147 |
| בְּנָבֵר 196 | בְּרָד 172 | בְּכָה 148 |
| בְּנָבוֹרָה 197 | בְּרָד 173 | בְּכוֹר 149 |

| | | | | | |
|----------|-----|-------------|-----|--------------|-----|
| דֹּר | 246 | גֵּן | 222 | גְּבִירָה | 198 |
| דֵּי | 247 | גָּנַב | 223 | גָּב | 199 |
| דֵּל | 248 | גָּפֶן | 224 | גְּדוּד | 200 |
| דָּלַת | 249 | גָּפֶר | 225 | גָּדַל | 201 |
| דָּם | 250 | גָּרַל | 226 | גָּדַל | 202 |
| דָּמָה | 251 | גָּרָן | 227 | גְּדוּל | 203 |
| דְּמוּת | 252 | גָּרַשׁ | 228 | מְגִדָּל | 204 |
| דָּמָם | 253 | מְגִרָּשׁ | 229 | גְּזוּי | 205 |
| דְּמָעָה | 254 | גָּשָׁם | 230 | גְּזִיחַ | 206 |
| דָּרַךְ | 255 | דָּבַק | 231 | גֹּזֵר | 207 |
| דָּרַךְ | 256 | דָּבַר | 232 | גָּר | 208 |
| דָּרַשׁ | 257 | דָּבָר | 233 | גָּזַל | 209 |
| דָּשָׂא | 258 | דְּבָרָה | 234 | גִּיא | 210 |
| דָּשָׂא | 259 | דָּבָר | 235 | גִּיל, גּוּל | 211 |
| הָ | 260 | מְדַבֵּר | 236 | גָּלָה | 212 |
| הֶבֶל | 261 | דָּבַשׁ | 237 | גָּלָה | 213 |
| הִגָּה | 262 | דָּג | 238 | גָּלוּת | 214 |
| הִדָּר | 263 | דִּגָּה | 239 | גָּלַל | 215 |
| הוּי | 264 | דָּגָן | 240 | גָּל | 216 |
| הוּן | 265 | דוּד | 241 | גָּלוּל | 217 |
| הִיחַ | 266 | דוּן, דִּין | 242 | מְגִלָּה | 218 |
| הִיכָל | 267 | דִּין* | 243 | גָּם | 219 |
| הִין | 268 | מְדִיָּן* | 244 | גָּמַל | 220 |
| הִלָּךְ | 269 | מְדִינָה | 245 | גָּמַל | 221 |

| | | | | | |
|-----------|-----|------------|-----|-------------|-----|
| חָבַר | 318 | זָכַר | 294 | הָלַל | 270 |
| *חָבַר | 319 | זָכְרוֹן | 295 | תְּהִלָּה | 271 |
| חִבְרָה | 320 | זָמָה | 296 | הָלַם | 272 |
| חָבֵשׁ | 321 | זָמַר | 297 | הָמָה | 273 |
| חַג | 322 | מְזֻמֹּר | 298 | הָמוֹן | 274 |
| חָגַג | 323 | זָנָה | 299 | הֵן, הֵינָה | 275 |
| חָגַר | 324 | זוֹנָה | 300 | הַפְּדָה | 276 |
| חִגְרָה | 325 | תְּזֻנוֹת* | 301 | הָרָה | 277 |
| חָדַל | 326 | זָעַם | 302 | הָרַג | 278 |
| חָדַר | 327 | זָעַק | 303 | הָרָה | 279 |
| חָדַשׁ | 328 | זָעָקָה* | 304 | הָרוֹן | 280 |
| חָדַשׁ | 329 | זָמַן | 305 | הָרַם | 281 |
| חֹל, חוּל | 330 | זָמַן | 306 | זָאֵב | 282 |
| חוּץ | 331 | זָרָה | 307 | זָבַח | 283 |
| חָזָה | 332 | מְזַרְחַת | 308 | זָבַח | 284 |
| חָזוֹן | 333 | זָרַע | 309 | מְזַבַּח | 285 |
| חָזָה | 334 | זָרַע | 310 | זָדוֹן | 286 |
| *חִזְיוֹן | 335 | זָרַע | 311 | זָהַב | 287 |
| חָזַק | 336 | זָרַק | 312 | זוּב | 288 |
| חָזַק | 337 | מְזַרְק | 313 | זוּר* | 289 |
| חָטָא | 338 | חָבָא | 314 | זָר | 290 |
| חָטָא | 339 | חָבַל | 315 | זִית | 291 |
| *חָטָא | 340 | חָבַל | 316 | זָכַר | 292 |
| *חָטָאָה | 341 | *חָבַל | 317 | *זָכַר | 293 |

| | | | | | |
|-------------|-----|------------|-----|-----------|-----|
| תְּחַנֶּה | 390 | חֶלֶף | 366 | חֲטָאת | 342 |
| חֶסֶד | 391 | חֶלֶץ | 367 | חֲטָה | 343 |
| חֶסֶד | 392 | חֶלֶק | 368 | חִי | 344 |
| חֶסֶה | 393 | חֶלֶק | 369 | חִיָּה | 345 |
| *חֶסֶר | 394 | חֶלְקָה | 370 | חִיָּה | 346 |
| *חֶסֶר | 395 | מִחְלָקָת | 371 | חַיִּים | 347 |
| חֶפֶץ | 396 | חֵם | 372 | חֵיל | 348 |
| חֶפֶץ | 397 | חֶמֶד | 373 | *חֵיל* | 349 |
| חֶצֶב | 398 | חֶמְדָּה* | 374 | *חֵיל* | 350 |
| חֶץ | 399 | חֶמָה | 375 | חֵיצוֹן | 351 |
| חֶצִי | 400 | חֶמָה | 376 | חֵיק | 352 |
| חֶצְצָרָה | 401 | חֶמֹזֶר | 377 | חֶכֶם | 353 |
| חֶצֶר | 402 | חֶמֶל | 378 | חֶכֶם | 354 |
| חֶקֶק | 403 | חֶמֶס | 379 | חֶכְמָה | 355 |
| חֶקֶ, חֶקֶת | 404 | חֶמֶר | 380 | חֶלֶב | 356 |
| חֶקֶב | 405 | חֶמֶשׁ | 381 | חֶלֶב | 357 |
| חֶרֶב | 406 | חֶמִישִׁי | 382 | חֶלֶה | 358 |
| *חֶרֶב* | 407 | חֶמְשִׁים* | 383 | חֶלִי | 359 |
| חֶרֶב | 408 | חֶנֶּה | 384 | חֶלֶל | 360 |
| חֶרְבָּה | 409 | מִחְנֶה | 385 | חֶלֶל | 361 |
| חֶרְבָּה | 410 | חֶנִּית | 386 | חֶלוֹן | 362 |
| חֶרֶד | 411 | חֶנֶן | 387 | תְּחִלָּה | 363 |
| חֶרְדָּה | 412 | חֶן | 388 | חֶלֶם | 364 |
| חֶרָה | 413 | חֶנֶם | 389 | חֶלֹם | 365 |

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|----------|-----|----------|-----|----------------|-----|
| יבול | 462 | מִבְּחָה | 438 | תָּרוֹן | 414 |
| יבש | 463 | *מִבְּע | 439 | תָּרֵם | 415 |
| *יבֶשֶׁת | 464 | מִבְּעַת | 440 | תָּרֵם, תָּרֵם | 416 |
| יגע | 465 | מָהָר | 441 | תָּרַף | 417 |
| יגע | 466 | מָהָר | 442 | *תָּרַף | 418 |
| יד | 467 | *מָהָר | 443 | תָּרַפָּה | 419 |
| יָדָה | 468 | מָהָרָה | 444 | תָּרַשׁ | 420 |
| תּוֹדָה | 469 | *טוֹב | 445 | תָּרַשׁ | 421 |
| יָדַע | 470 | טוֹב | 446 | תָּשַׁךְ | 422 |
| יָדַעַת | 471 | טוֹב | 447 | תָּשַׁב | 423 |
| יָהֵב | 472 | טוֹבָה | 448 | מִתְשָׁבָה | 424 |
| יְהוּדִי | 473 | טוֹר | 449 | *תְּשַׁךְ | 425 |
| יוֹם | 474 | טַל | 450 | תְּשַׁךְ | 426 |
| יוֹנָה | 475 | טָמֵא | 451 | תְּשַׁכָּה | 427 |
| *יָחַד | 476 | טָמֵא | 452 | תְּשַׁךְ | 428 |
| יָחַד | 477 | טָמְאָה | 453 | תָּתַם | 429 |
| יָחַדוּ | 478 | טָמֵן | 454 | *תָּתַם | 430 |
| יָחִיד | 479 | טָף | 455 | תָּתוֹן* | 431 |
| יָחַל | 480 | טָרֵם | 456 | תָּתוֹן* | 432 |
| יָטַב | 481 | טָרַף | 457 | *תָּתַת | 433 |
| מִיָּטַב | 482 | טָרַף | 458 | תָּת | 434 |
| יָיִן | 483 | יָאוֹר | 459 | *מִבְּחַת | 435 |
| יָבַח | 484 | יָבַל | 460 | *מִבְּחַת | 436 |
| יָכַל | 485 | יָבַל | 461 | מִבְּחַת | 437 |

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| תּוֹרָה | 534 | יָפָה | 510 | יָלַד | 486 |
| יָרַח | 535 | יָפִי* | 511 | יָלְדָה | 487 |
| יְרִיעָה | 536 | יָצָא | 512 | יָלְדָה | 488 |
| יָרַד | 537 | מוֹצֵא | 513 | יָלִיד | 489 |
| יָרַכָה | 538 | תּוֹצְאָה | 514 | מוֹלְדָת | 490 |
| יָרַשׁ | 539 | יָצַב | 515 | מוֹלְדָה | 491 |
| יֵשׁ | 540 | יָצְהָר | 516 | יָלַדְךָ | 492 |
| יָשַׁב | 541 | יָצַק | 517 | יָלַל | 493 |
| יָשַׁבְתָּ | 542 | יָצַר | 518 | יָם | 494 |
| מוֹשָׁב | 543 | יָצַת | 519 | יָמִין | 495 |
| תּוֹשָׁב* | 544 | יָקוּם | 520 | יָמָנִי | 496 |
| יָשַׁן* | 545 | יָקַץ | 521 | תִּימָן | 497 |
| יָשַׁן* | 546 | יָקַר | 522 | יָנַק | 498 |
| יָשָׁה | 547 | יָקַר | 523 | יָנַקְתָּ* | 499 |
| יָשַׁע | 548 | יָקַר | 524 | יָסַד | 500 |
| יָשַׁע, יָשַׁע | 549 | יָקַשׁ | 525 | מוֹסַד | 501 |
| יָשׁוּעָה | 550 | מוֹקֵשׁ | 526 | יָסַף | 502 |
| יָשַׁר | 551 | יָרָא | 527 | יָסַר | 503 |
| יָשַׁר | 552 | יָרָא | 528 | מוֹסַר | 504 |
| מִיֶּשֶׁר | 553 | יָרְאָה | 529 | יָעַר | 505 |
| מִיֶּשְׁרִים | 554 | מוֹרָא | 530 | מוֹעֵד | 506 |
| יָתַד | 555 | יָרַד | 531 | יָעִץ | 507 |
| יָתוּם | 556 | מוֹרַד | 532 | יָעָה | 508 |
| יָתַר | 557 | יָרָה | 533 | יָעַר | 509 |

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| כָּפַר | 606 | כָּכַר | 582 | יֶתֶר | 558 |
| כָּפַר* | 607 | כָּלֵב | 583 | כָּאֲשֶׁר | 559 |
| כַּפְרֵת | 608 | כָּלָה | 584 | כָּבֵד | 560 |
| כָּרוֹב | 609 | כָּלָה* | 585 | כָּבֵד | 561 |
| כָּרֵם | 610 | כָּלִי | 586 | כָּבֵד | 562 |
| כָּרְמֶל | 611 | כְּלִיֹּת | 587 | כָּבוֹד | 563 |
| כָּרַע | 612 | כֹּל | 588 | כְּבוֹדָה | 564 |
| כָּרַת | 613 | כָּלָה | 589 | כָּבֵם | 565 |
| כְּרִיתוֹת | 614 | כָּלֵם | 590 | כָּבֵשׁ | 566 |
| כָּשָׁב = | 615 | כְּלָמָה | 591 | כָּבֵשׁ | 567 |
| כָּבֵשׁ | | כֵּן | 592 | כַּה | 568 |
| כָּשָׁל | 616 | כְּנוֹר | 593 | כַּהֵן | 569 |
| כָּתַב | 617 | כָּנַע | 594 | כַּהֵן* | 570 |
| כָּתַב | 618 | כָּנָף | 595 | כַּהֲנֵה | 571 |
| כְּתָנִית | 619 | כָּסֵא | 596 | כּוֹכַב | 572 |
| כְּתָנִית | | כָּסֶה | 597 | כּוֹל | 573 |
| כְּתִיף | 620 | כָּסוֹת | 598 | כּוֹן | 574 |
| לֹא | 621 | כָּסִיל | 599 | כּוֹם | 575 |
| לֵאם | 622 | כָּסֶף* | 600 | כּוֹב | 576 |
| לֵב | 623 | כָּסֶף | 601 | כּוֹב | 577 |
| לֵבָב | 624 | כָּעַם | 602 | כַּח | 578 |
| לְבָן | 625 | כָּעַם | 603 | כָּחַד | 579 |
| לְבָן | 626 | כַּף | 604 | כִּי | 580 |
| לְבָנָה | 627 | כָּפִיר | 605 | כִּי אִם | 581 |

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| מָלֵא 676 | מָאֵן 652 | לְבָנָה* 628 |
| מָלֵא 677 | מָאֵם 653 | לְבַשׁ 629 |
| מְלוּא 678 | מִגְדוֹ 654 | לְבוּשׁ 630 |
| מְלֻאָךְ 679 | מִגֵּן 655 | לָוָה 631 |
| מְלֻאכָה 680 | מְדַד 656 | לוֹחַ 632 |
| מְלֻבֵד 681 | מְדָה 657 | לוּץ 633 |
| מְלֻחַ 682 | מְדוּעַ 658 | לִיל, לַיְלָה 634 |
| מְלֻט 683 | מְהַר 659 | לֵינ, לוּן 635 |
| מְלֻךְ 684 | מוֹט 660 | לָחֵם 636 |
| מְלֻךְ 685 | מוֹל 661 | לָחֵם 637 |
| מְלֻכָה 686 | מוֹל 662 | מְלֻחָמָה 638 |
| מְלֻכוֹת 687 | מוֹפֵת 663 | לָבַד 639 |
| מְלוּכָה 688 | מוֹת 664 | לָבֵן 640 |
| מִמְלָכָה 689 | מוֹת 665 | לָמַד 641 |
| מְלָה 690 | מִחָה 666 | לָמָה 642 |
| מֵן 691 | מִחָר 667 | לְמַעַן 643 |
| מְנָה 692 | מִחְרָת 668 | לָקַח 644 |
| מְנוּרָה 693 | מִחְרִיר 669 | מְלַקֹּחַ 645 |
| מְנַחָה 694 | מָטַר 670 | לָקַט 646 |
| מְנַע 695 | מָטַר 671 | לְשֻׁכָה 647 |
| מְעַט 696 | מַיִם 672 | לְשׁוֹן 648 |
| מְעַל 697 | מַיִן 673 | מָאֵד 649 |
| מְעַל 698 | מָכַר 674 | מָאָה 650 |
| מְעִיל 699 | מָלֵא 675 | מָאוּמָה 651 |

מִי = interrog. pron. - "who".

מַה = "what". (see p. 180
Etymology)

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|-------------------|-------------------|-----------------|
| נָוָה 748 | נָבֵל, נִבְּל 724 | מַעֲיִם 700 |
| נוּחַ 749 | נָבֵל 725 | מַעְרָה 701 |
| מְנוּחָה 750 | נְבֻלָּה* 726 | מָצָא 702 |
| נוֹם 751 | נְבֻלָּה 727 | מָרַר 703 |
| נוּעַ 752 | נָגַב 728 | מָר 704 |
| נוֹף 753 | נָגַד 729 | מָרָה 705 |
| תְּנוּפָה 754 | נָגַד 730 | מָרִי* 706 |
| נְזִיר* 755 | נָגִיד 731 | מָשַׁח 707 |
| נִזְר 756 | נָגַח 732 | מִשְׁחָה 708 |
| נָחָה 757 | נָגַע 733 | מִשִּׁיחַ 709 |
| נָחַל 758 | נָגַע 734 | מִשְׁדָּךְ 710 |
| נָחַל 759 | נָגַף 735 | מִשָּׁל 711 |
| נָחַלָה 760 | נָגַף 736 | מִשָּׁל 712 |
| נָחַם 761 | מִגִּפָּה 737 | מִמְשַׁלָּת 713 |
| נָחַשׁ 762 | נָגַשׁ 738 | מִשְׁפָּחָה 714 |
| נָחַשְׁת 763 | נָדָבָה 739 | מֵת 715 |
| נָמָה 764 | נָדִיב 740 | מִתְנַיִם 716 |
| מָמָה 765 | נָדַד 741 | נָאֵם 717 |
| מָמָה 766 | נָדָה 742 | נָאֵף 718 |
| נָטַע 767 | נָדַח 743 | נָאֵץ 719 |
| נָטַע, נָטַע* 768 | נָדַר 744 | נָבֵא 720 |
| נָטַשׁ 769 | נָדַר, נִדָּר 745 | נָבִיא 721 |
| נִיחַח 770 | נָהַג 746 | נָבַט 722 |
| נָכָה 771 | נָהַר 747 | נָבֵל* 723 |

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| מָתָן 820 | נָצַח, גִּצַח 796 | נָכָה 772 |
| נָתַץ 821 | נָצַל 797 | מָכָה 773 |
| נָתַק 822 | נָצַר 798 | נָכַר 774 |
| סָאָה* 823 | נָקַב 799 | נָכַר 775 |
| סָבַב 824 | נָקְבָה 800 | נָכַרִי 776 |
| סָבִיב 825 | נָקַד 801 | נָסָה 777 |
| מָסַב* 826 | נָקָה 802 | נָסַךְ 778 |
| סָבַךְ 827 | נָקִי 803 | נָסַךְ, גִּסַךְ 779 |
| סָגַר 828 | נָקִיּוֹן 804 | מָסַכָה 780 |
| סוּם 829 | נָקַם 805 | נָסַע 781 |
| סוּסָה 830 | נָקַם 806 | נָעִים* 782 |
| סוּף* 831 | נָקְמָה 807 | נָעַל 783 |
| סוּפָה 832 | נָקְרָא 808 | נְעוּרִים 784 |
| סוּף 833 | נָר 809 | נָעַר 785 |
| סוּר 834 | נָשָׂא 810 | נְעָרָה 786 |
| סָחַר 835 | נָשִׂיא 811 | נָפַח* 787 |
| סָחַר 836 | מָשָׂא 812 | נָפַל 788 |
| סִיר 837 | מְשָׂאת 813 | נָפַל* 789 |
| סָכַךְ 838 | נָשַׁג 814 | נָפֵשׁ 790 |
| סָכָה 839 | נָשָׂא 815 | נָץ 791 |
| מָסַךְ 840 | נָשָׂמָה 816 | נָצַב 792 |
| סָבַל 841 | נָשַׁק 817 | נָצִיב 793 |
| סָלַח 842 | נָשַׁר 818 | מִצָּבָה 794 |
| מָסַלַח 843 | נָתַן 819 | נָצַח 795 |

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| עֵז | 891 | מַעֲבָר | 868 | סָלַע | 844 |
| עָזָב | 892 | עֲגָל | 869 | סָלַת | 845 |
| עֵז | 893 | *עָגוּל | 870 | סָמַךְ | 846 |
| עֵז | 894 | *עֲגָלָה | 871 | *סַגְוִירִים | 847 |
| מַעֲוִז | 895 | עֲגָלָה | 872 | סָף | 848 |
| עֲוָר | 896 | עַד | 873 | סָפַד | 849 |
| *עֲוָר | } 897 | *עֲוִן | 874 | מַסְפֵּד | 850 |
| *עֲוָרָה | | עֲדָר | 875 | סָפַר | 851 |
| עֵין | 898 | *עֹגֵב | 876 | סָפַר | 852 |
| מַעֲיָן | 899 | עוֹד | 877 | סָפַר | 853 |
| עִיר | 900 | עַד | 878 | סַפִּיר | 854 |
| עַל | 901 <i>ulpana</i> | עָדָה | 879 | מַסְפָּר | 855 |
| עָלָה | 902 | עֲדוּת | 880 | סָרִיס | 856 <i>סָרִיס = stone</i> |
| עָלָה | 903 | עוֹד | 881 | סָתַר | 857 |
| עָלָהּ | 904 | עוֹזֵן | 882 | סָתַר | 858 |
| עָלָה | 905 | *עוֹל | 883 | עָב | 859 |
| עָלִיוֹן | 906 | עוֹלָה | 884 | עָבַד | 860 |
| מַעֲלָה | 907 | עוֹלָה | | עָבַד | 861 |
| מַעַל | 908 | עוֹף | 885 | עָבְדָה | 862 |
| עַל | 909 | עוֹף | 886 | *עָבְדָה | 863 |
| עָלִילָה | 910 | עוֹר | 887 | עָבַר | 864 <i>u</i> |
| מַעֲלָל | 911 | עוֹר | 888 | עָבַר | 865 |
| עָלַם | 912 | עוֹרוֹן | 889 | עָבְרָה | 866 |
| עָלַם | 913 | עוֹר | 890 | עָבְרִי | 867 |

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| עֵשֶׁב | 962 | *עֵצִים | 938 | עֵלְמָה | 914 |
| עָשָׂה | 963 | עֵצִים | 939 | עֵם | 915 |
| מַעֲשֵׂה | 964 | עֵצוּם | 940 | עֵם | 916 |
| עֲשִׂירֵי | 965 | עֲצָר | 941 | עֲמֹד | 917 |
| *עֲשָׂר | 966 | עֲצָרָה | 942 | עֲמוּד | 918 |
| לְעֹשֶׂר, עֲשָׂר | 967 | *עֲקָב | 943 | עָמָה | 919 |
| מַעֲשָׂר | 968 | *עֲקָב | 944 | עָמַל | 920 |
| עֲשָׂרוֹן | 969 | עֲקָד | 945 | עֲמָק | 921 |
| *עֲשׂוֹר | 970 | עֲרַב | 946 | עֲמָקָה | 922 |
| עֲשָׂרִים | 971 | עָרַב | 947 | עֲמָק* | 923 |
| עָשָׂן | 972 | *עָרַב | 948 | עָנָה | 924 |
| עָשָׂק | 973 | עָרְבָה | 949 | עָנָו | 925 |
| *עֲשָׂר | 974 | עָרְבוֹן | 950 | עָנִי | 926 |
| עֲשָׂר | 975 | מַעְרָב | 951 | עָנִי | 927 |
| עֵת | 976 | *עָרָה | 952 | מָעַן | 928 |
| עֵתוּד | 977 | עָרוֹה | 953 | יַעַן | 929 |
| פָּאָה | 978 | עָרָךְ | 954 | עָנָן | 930 |
| תַּפְּאֵרֶת | 979 | עָרָךְ, יַעְרָךְ | 955 | עָנָן | 931 |
| פָּנֵעַ | 980 | עָרַל | 956 | עָפָר | 932 |
| פָּדָה | 981 | עָרְלָה | 957 | עֵץ | 933 |
| פְּדוּת | 982 | עָרוּם | 958 | *עֵצֵב | 934 |
| פָּה | 983 | *עָרוּם | 959 | עֵצֵב | 935 |
| פָּה | 984 | עָרֹם | 960 | עֵצְבוֹן* | 936 |
| פוּץ | 985 | עָרַף | 961 | עֵצָה | 937 |

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| פְּתִי | 1034 | *פָּצָה | 1010 | פַּח | 986 |
| פְּתַח | 1035 | *פָּצַע | 1011 | פָּחַד | 987 |
| פְּתַח | 1036 | פָּקַד | 1012 | פָּחַד | 988 |
| פָּאן | 1037 | פָּקִיד | 1013 | פָּחַה | 989 |
| פָּבֵא | 1038 | פָּקִיד | 1014 | פִּילָנֶשׁ | 990 |
| פָּבֵא | 1039 | פָּקִידָה | 1015 | פָּלֵא | 991 |
| פָּבִי | 1040 | פָּקַח | 1016 | פָּלֵא | 992 |
| פָּד | 1041 | פָּר | 1017 | פָּלַט | 993 |
| פָּדַק | 1042 | פָּרָה | 1018 | פָּלִיט* | 994 |
| פָּדַק | 1043 | פָּרַד | 1019 | פָּלִיטָה | 995 |
| פָּדָקָה | 1044 | פָּרָה | 1020 | פָּלַל | 996 |
| פָּדִיק | 1045 | פָּרִי | 1021 | תָּפְלָה | 997 |
| פָּוֵאָר | 1046 | פָּרַח | 1022 | פָּן | 998 |
| *פָּוֵד | 1047 | פָּרַחַת | 1023 | פָּנָה | 999 |
| *פָּוֵד* | 1048 | פָּרָץ | 1024 | פָּנָה | 1000 |
| פָּוֵה | 1049 | פָּרָץ | 1025 | פָּנִים | 1001 |
| מָפְוֵה | 1050 | פָּרַר | 1026 | פָּנִימָה | 1002 |
| פָּוֵר | 1051 | פָּרַשׁ | 1027 | פָּסַח | 1003 |
| פָּוֵר | 1052 | פָּרַשׁ | 1028 | פָּסַל* | 1004 |
| פָּוִן | 1053 | פָּשַׁט | 1029 | פָּסַל | 1005 |
| מָפְוֵר | 1054 | פָּשַׁע | 1030 | פָּעַל | 1006 |
| מָפְוֵרָה | 1055 | פָּשַׁע | 1031 | פָּעַל | 1007 |
| פָּל | 1056 | פָּתָאם | 1032 | פָּעַלָה | 1008 |
| פָּלַח | 1057 | פָּתָה | 1033 | פָּעַם | 1009 |

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|---------|------|-----------|------|----------|------|
| קָלַל | 1106 | קָדִים | 1082 | צָלַם* | 1058 |
| קָל* | 1107 | קָדַשׁ | 1083 | צָלַע | 1059 |
| קָלָה | 1108 | קָדַשׁ | 1084 | צָמַא | 1060 |
| קָן | 1109 | קָדוּשׁ | 1085 | צָמִיד | 1061 |
| קָנָא | 1110 | מִקְדָּשׁ | 1086 | צָמַח | 1062 |
| קָנָאָה | 1111 | קָהַל | 1087 | צָמַח* | 1063 |
| קָנָה | 1112 | קָהַל | 1088 | צָעַק | 1064 |
| מִקְנָה | 1113 | קָוָה | 1089 | צָעָקָה* | 1065 |
| קָנִין* | 1114 | קֹו | 1090 | צָפָה | 1066 |
| קָנָה | 1115 | מִקְוָה | 1091 | צָפוֹן | 1067 |
| קָצָה | 1116 | תִּקְוָה | 1092 | צָפוֹר | 1068 |
| קָצָה | 1117 | קוֹל | 1095 | צָפֹן | 1069 |
| קָצוּ* | 1118 | קוּם | 1094 | צָר | 1070 |
| קָץ | 1119 | קוּמָה | 1095 | צָרָה | 1071 |
| קָצַף | 1120 | קָמָה | 1096 | צָרַעַת | 1072 |
| קָצַף | 1121 | מִקוּם | 1097 | צָרַף | 1073 |
| קָצַר | 1122 | קָמַל | 1098 | צָרַר | 1074 |
| קָצִיר | 1123 | קָמַן | 1099 | קָבִץ | 1075 |
| קָר | 1124 | קָמַן | 1100 | קָבַר | 1076 |
| קָרָא | 1125 | קָמַן | 1101 | קָבַר | 1077 |
| קָרָאָה | 1126 | קָמַר | 1102 | קָבוּרָה | 1078 |
| קָרַב | 1127 | קָמַרַת | 1103 | קָדַם | 1079 |
| קָרַב | 1128 | קִיטוֹר* | 1104 | קָדַם | 1080 |
| קָרוֹב | 1129 | קִיץ | 1105 | קָדַמָה | 1081 |

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| רָחַם | 1178 | רָגַל | 1154 | קָרַבָּן | 1130 |
| רָחַם | 1179 | רָגַל | 1155 | קָרְיָה | 1131 |
| רָחַף | 1180 | רָגַל־* | 1156 | קָרָן | 1132 |
| רָחַץ | 1181 | רָדָה | 1157 | קָרַע | 1133 |
| רָחַק | 1182 | רָדַף | 1158 | קָרַשׁ | 1134 |
| רָחֹק | 1183 | רֹב, רֵיב | 1159 | קָשַׁב | 1135 |
| רִיקָם | 1184 | רֵיב | 1160 | קָשָׁה | 1136 |
| רָכַב | 1185 | מְרִיבָה | 1161 | קָשָׁה | 1137 |
| רָכַב | 1186 | רוּחַ* | 1162 | קָשָׁר | 1138 |
| מְרַכְבָּה | 1187 | רוּחַ | 1163 | קָשֶׁת | 1139 |
| רָכַשׁ | 1188 | רִיחַ | 1164 | רָאָה | 1140 |
| מְרַמָּה | 1189 | רוּם | 1165 | מְרָאָה | 1141 |
| רָמוֹן | 1190 | מְרוֹם | 1166 | רָאֵשׁ | 1142 |
| רָמַשׁ | 1191 | תְּרוּמָה | 1167 | רָאשׁוֹן | 1143 |
| רָמַשׁ | 1192 | רוּעַ | 1168 | רָאשִׁית | 1144 |
| רָנַן | 1193 | תְּרוּעָה | 1169 | רָבַב | 1145 |
| רָנָה | 1194 | רוּץ | 1170 | רַב | 1146 |
| רָעַב | 1195 | רוּשׁ | 1171 | רַב | 1147 |
| רָעַב | 1196 | רָחַב | 1172 | רָבְבָה | 1148 |
| רָעָה | 1197 | רָחַב | 1173 | רַבּוֹ | 1149 |
| רָעָה | 1198 | רָחַב | 1174 | רָבָה | 1150 |
| רָעַ | 1199 | רָחַב | 1175 | רְבִיעִי | 1151 |
| רָעַע | 1200 | רָחַם | 1176 | רְבִץ | 1152 |
| רָעַ | 1201 | רָחֲמִים | 1177 | רָגַז | 1153 |

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| שְׂאֲרִית | 1250 | שָׁכַל | 1226 | רָעָה | 1202 |
| שְׂאֵר | 1251 | שָׁכַל | 1227 | רָעַשׁ | 1203 |
| שָׁבָה | 1252 | שָׁכַר | 1228 | רָפֵא | 1204 |
| שָׁבִי | 1253 | שָׁכַר | 1229 | רָפְהָה | 1205 |
| שָׁבוֹת | 1254 | שָׁכִיר | 1230 | רָפְהָה | 1206 |
| שָׁבַט | 1255 | שָׁמַאל | 1231 | רָצָה | 1207 |
| שָׁבַע | 1256 | שָׁמַח | 1232 | רָצוֹן | 1208 |
| שָׁבַע | 1257 | שָׁמְחָה | 1233 | רָצַח | 1209 |
| שָׁבָעָה | 1258 | שָׁמְלָה | 1234 | רָק | 1210 |
| שָׁבוּעַ | 1259 | שָׁנָא | 1235 | רָקִיעַ | 1211 |
| שָׁבוּעָה | 1260 | שָׁעִיר | 1236 | רָשַׁע | 1212 |
| שָׁבִיעִי | 1261 | שָׁעַר | 1237 | רָשַׁע | 1213 |
| שָׁבָעִים | 1262 | שָׁעַרְהָ | 1238 | רָשַׁע | 1214 |
| שָׁבָעֲתַיִם | 1263 | שָׁפָה | 1239 | שָׁבַע | 1215 |
| שָׁבַר | 1264 | שָׁק | 1240 | שָׁבַע | 1216 |
| שָׁבַר | 1265 | שָׁר | 1241 | שָׁבַע | 1217 |
| שָׁבַת | 1266 | שָׁרִיד | 1242 | שָׁדָה | 1218 |
| שָׁבַת | 1267 | שָׁרַף | 1243 | שָׁה | 1219 |
| שָׁדַד | 1268 | שָׁרְפָה | 1244 | שׁוּשׁ | 1220 |
| שָׁד | 1269 | שָׁאוֹל | 1245 | מְשׁוּשׁ | 1221 |
| שָׁדִי | 1270 | שָׁאֵל | 1246 | שָׁחַק | 1222 |
| שָׁהֵם | 1271 | שָׁאֵלָה | 1247 | שָׁחַק | 1223 |
| שָׁוָא | 1272 | שָׁאֵר | 1248 | שָׁטַם | 1224 |
| שׁוּב | 1273 | שָׁאֵר | 1249 | שָׁיִם | 1225 |

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| *שָׁמֹן | 1322 | שָׁכַר | 1298 | שׁוֹף | 1274 |
| שָׁמֹן | 1323 | שָׁכַר | 1299 | שׁוֹפָר | 1275 |
| שָׁמֹן | 1324 | שָׁלַח | 1300 | שׁוֹק | 1276 |
| שָׁמְנָה | 1325 | שָׁלַחַן | 1301 | שׁוֹקָה | 1277 |
| שָׁמֹנִי | 1326 | שָׁלַךְ | 1302 | שׁוֹר | 1278 |
| שָׁמֹנִים | 1327 | שָׁלַל | 1303 | שׁוֹר* | 1279 |
| שָׁמַע | 1328 | שָׁלַל | 1304 | שׁוֹר | 1280 |
| שָׁמַע | 1329 | שָׁלַם | 1305 | שׁוֹר | 1281 |
| שָׁמוּעָה | 1330 | שָׁלַם | 1306 | שָׁחָה | 1282 |
| שָׁמַר | 1331 | שָׁלַם | 1307 | שָׁחַט | 1283 |
| מִשְׁמָר* | 1332 | שָׁלַם | 1308 | שָׁחַר | 1284 |
| מִשְׁמָרֶת | 1333 | שָׁלוּשׁ | 1309 | שָׁחַת | 1285 |
| שָׁמַשׁ | 1334 | שָׁלוּשָׁה | 1310 | שָׁטָה | 1286 |
| שָׁן | 1335 | שָׁלִישִׁי | 1311 | שָׁטַף | 1287 |
| שָׁנָה | 1336 | שָׁלִשׁוֹם | 1312 | שָׁטַר | 1288 |
| שָׁנָה | 1337 | שָׁלִשִׁים | 1313 | שָׁת | 1289 |
| שָׁנִי | 1338 | שָׁם | 1314 | שָׁכַב | 1290 |
| שָׁנִי | 1339 | שָׁם | 1315 | מִשְׁכָּב | 1291 |
| שָׁנִים | 1340 | שָׁמַד | 1316 | שָׁכַח | 1292 |
| מִשְׁנָה | 1341 | שָׁמִים | 1317 | שָׁכַל | 1293 |
| שָׁעָה* | 1342 | שָׁמַם | 1318 | שָׁכַם | 1294 |
| שָׁעַר | 1343 | שָׁמַם | 1319 | שָׁכַם | 1295 |
| שָׁעַר | 1344 | שָׁמְמָה | 1320 | שָׁכַן | 1296 |
| שָׁפָתָה | 1345 | שָׁמְמָה | 1321 | מִשְׁכָּן | 1297 |

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| תָּמוּל 1386 | שָׁשָׁה 1366 | שָׁפַט 1346 |
| תָּמוּד 1387 | שָׁשׂוּ 1367 | שָׁפַט 1347 |
| תָּמַם 1388 | שָׁשִׁים 1368 | מִשְׁפָּט 1348 |
| תָּם 1389 | שָׁתָה 1369 | שָׁפַד 1349 |
| תָּם* 1390 | מִשְׁתָּה 1370 | שָׁפַל 1350 |
| תָּמוּם 1391 | שָׁתִים 1371 | שָׁפַלָה 1351 |
| תָּמָה 1392 | תָּאנָה 1372 | שָׁקָה 1352 |
| תָּנִין 1393 | תָּבָה 1373 | מִשְׁקָה 1353 |
| תָּעֵבָה 1394 | תָּבַל 1374 | שָׁקַט 1354 |
| תָּעָה 1395 | תָּהוּ 1375 | שָׁקַל 1355 |
| תָּפַר* 1396 | תָּהוּם 1376 | שָׁקַל 1356 |
| תָּפַשׁ 1397 | תָּוַךְ 1377 | מִשְׁקַל 1357 |
| תָּקַע 1398 | תָּוַלְעָה 1378 | שָׁקוּץ 1358 |
| תָּרַדְמָה 1399 | תוּר 1379 | שָׁקַר 1359 |
| תָּשׁוּעָה 1400 | תוּר* 1380 | שָׁקַר 1360 |
| תָּשַׁע 1401 | תָּתַת 1381 | שָׁרִץ 1361 |
| תָּשַׁעָה* 1402 | תָּתִיתִי 1382 | שָׁרִץ 1362 |
| תָּשָׁעִים 1403 | תִירוּשׁ 1383 | שָׁרַשׁ 1363 |
| תָּשִׁיעִי 1404 | תָּכַלַת 1384 | שָׁרַת 1364 |
| | תָּלָה 1385 | שָׁשׁ 1365 |

B. THE ENGLISH WORD-LIST. (*)

| | | |
|--------------------|---------------------|---------------------|
| 1 Father. | 25 But, vestibule. | 46 Hinder, western, |
| 2 To perish, lose. | 26 Vanity. | future. |
| 3 To be willing. | 27 Wheel. | 47 End, last. |
| 4 Needy. | 28 Treasure, treas- | 48 Where? |
| 5 To mourn. | ury. | 49 Isle. |
| 6 Mourning. | 29 To be light. | 50 Enemy. |
| 7 Stone. | 30 Light. | 51 How? |
| 8 Pool. | 31 Light-giver. | 52 Ram. |
| 9 Mist. | 32 Sign. | 53 Terror. |
| 10 LORD. | 33 Then. | 54 There is not. |
| 11 Glorious. | 34 To go. | 55 Ephah. |
| 12 Man. | 35 Ear. | 56 How? Where? |
| 13 Sardius. | 36 Hi. To give ear, | 57 Man. |
| 14 Red. | to hear. | 58 Certainly, only. |
| 15 Ground. | 37 Brother. | 59 To eat. |
| 16 Base. | 38 One. | 60 Food. |
| 17 To love. | 39 Sister. | 61 Food. |
| 18 Love. | 40 To seize, lay | 62 Food. |
| 19 Tent. | hold of. | 63 God. |
| 20 Or. | 41 Possession. | 64 Unto, concern- |
| 21 To desire. | 42 To be behind. | ing. |
| 22 Desire. | 43 After. | 65 Not. |
| 23 Foolish, fool. | 44 Another. | 66 These. |
| 24 Perhaps. | 45 Back, backwards. | 67 God. |

(*) The numbering of the pages and words corresponds to that of the Hebrew word-list preceding this. The abbreviations, *Pi*, *Hi*, *Ni*, and *Hith*., stand respectively for the Piel, Hiphil, Niphal, and Hithpael stems; and show that the English definition following is the meaning of the Hebrew root in the stem denoted by the abbreviation.

| | | |
|------------------------------|-------------------------------------|------------------------|
| 68 God. | 100 Way. | 132 To be ashamed. |
| 69 Idol. | 101 Lion. | 133 Shame. |
| 70 Dumb. | 102 To belong. | 134 To be despised. |
| 71 Widow. | 103 Length. | 135 To spoil. |
| 72 Ox, thousand. | 104 Long. | 136 Spoil. |
| 73 Mother. | 105 Palace. | 137 To prove, to test. |
| 74 If, or, surely not. | 106 Earth. | 138 To choose. |
| 75 Handmaid. | 107 To curse. | 139 Youth. |
| 76 Cubit. | 108 Fire. | 140 Choice. |
| 77 To be firm, Hi. | 109 Woman. | 141 To trust. |
| to believe. | 110 Assyria. | 142 Security. |
| 78 Truth. | 111 To be guilty. | 143 Womb. |
| 79 Faithfulness. | 112 Guilt. | 144 To understand. |
| 80 To be strong, courageous. | 113 Happiness. | 145 Between. |
| 81 To say. | 114 Ashera. | 146 Understanding. |
| 82 Saying. | 115 (1) With | 147 House. |
| 83 Saying. | (2) Sign of acc. | 148 To weep. |
| 84 Saying. | 116 She-ass. | 149 First-born. |
| 85 To gather. | 117 Well. | 150 Birth-right. |
| 86 To bind. | 118 To dissemble, act perfidiously. | 151 Weeping. |
| 87 Prisoner. | 119 Garment. | 152 Not. |
| 88 Bond. | 120 To be alone. | 153 Without. not. |
| 89 Also, nostril, anger. | 121 Separation. | 154 Uselessness. |
| 90 To bake. | 122 Alone. | 155 To mix. |
| 91 Ephod. | 123 To ^{divide} cease. | 156 To swallow. |
| 92 Extremity, "not being". | 124 Bdelium. | 157 Not, except. |
| 93 Finger. | 125 Emptiness. | 158 High place. |
| 94 Beside. | 126 To be terrified. | 159 Son. |
| 95 To lie in wait. | 127 Cattle, beast. | 160 To build. |
| 96 Four. | 128 To go in, come in. | 161 On account of |
| 97 Purple. | 129 Entrance. | 162 For, behind. |
| 98 Ark. | 130 Income. | 163 Lord, husband. |
| 99 Cedar. | 131 Well. | 164 To burn. |

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| 165 To cut, Pi. to fortify. | 196 Mighty, hero. | 227 Threshing-floor. |
| 166 Fortification. | 197 Power. | 228 To drive out. |
| 167 To cleave. | 198 Lady. | 229 Pasture. |
| 168 Morning. | 199 Roof. | 230 Shower. |
| 169 Oxen. | 200 Cutting, section. | 231 To cleave unto. |
| 170 To seek. | 201 To be great. | 232 To drive; Pi. to speak. |
| 171 To create. | 202 Greatness. | 233 Pestilence. |
| 172 Hail. | 203 Great. | 234 Cause. |
| 173 Speckled. | 204 Tower. | 235 Word. |
| 174 Iron. | 205 Nation. | 236 Wilderness. |
| 175 To flee. | 206 Body. | 237 Honey. |
| 176 Fat. | 207 To sojourn. | 238 Fish. |
| 177 Bar. | 208 Sojourner. | 239 Fish. |
| 178 Covenant. | 209 To snatch sway. | 240 Corn. |
| 179 To kneel; Pi. to bless. | 210 Valley. | 241 Love, uncle. |
| 180 Knee. | 211 To exult. | 242 To judge. |
| 181 Blessing. | 212 To lay bare, take captive. | 243 Judgment. |
| 182 Flesh. | 213 Captivity, captive. | 244 Dispute. |
| 183 Cook. | 214 Captivity. | 245 Province. |
| 184 Daughter. | 215 To roll. | 246 Generation. |
| 185 Virgin. | 216 Heap, wave. | 247 Sufficiency. |
| 186 High, proud. | 217 Idol. | 248 Poor. |
| 187 Excellency, pride. | 218 Roll. | 249 Door. |
| 188 Excellency, pride. | 219 Also. | 250 Blood. |
| 189 To redeem. | 220 To repay. | 251 To be like, silent. |
| 190 To be high. | 221 Camel. | 252 Likeness. |
| 191 High. | 222 Garden. | 253 To be dumb. |
| 192 Boundary. | 223 To steal. | 254 Tear. |
| 193 Hill. | 224 Vine. | 255 To tread. |
| 194 To be powerful. | 225 Cypress. | 256 Road. <i>Way</i> |
| 195 Man. | 226 Lot. | 257 To seek, to enquire of. |

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| 258 | Hi.—to bring forth grass. | 291 | Olive. | 323 | To go on a pilgrimage. |
| 259 | Grass. | 292 | To remember. | 324 | To gird. |
| 260 | Sign of inter- rogation. | 293 | Memorial. | 325 | Girdle. |
| 261 | Vanity. | 294 | Male. | 326 | To cease. |
| 262 | To meditate. | 295 | Memorial. | 327 | Chamber. |
| 263 | Glory. | 296 | Thought. | 328 | New moon, month. |
| 264 | Oh! | 297 | To prune; Pi. to sing. | 329 | New. |
| 265 | Wealth. | 298 | Psalm. | 330 | To be in pain, tremble. |
| 266 | To be. | 299 | To be a whore. | 331 | Street, without. |
| 267 | Palace, temple. | 300 | Whore. | 332 | To see. |
| 268 | Hin. | 301 | Whoredom. | 333 | Vision. |
| 269 | To go. | 302 | Anger. | 334 | Seer. |
| 270 | To praise. | 303 | To cry. | 335 | Vision. |
| 271 | Praise. | 304 | Cry. | 336 | To be strong. |
| 272 | Hither. | 305 | To be old. | 337 | Strong. |
| 273 | To roar. | 306 | Old, elder. | 338 | To sin. |
| 274 | Tumult. | 307 | To disperse. | 339 | Sin. |
| 275 | Behold. | 308 | Sunrise, east. | 340 | Sinner. |
| 276 | To turn over, overturn. | 309 | To sow. | 341 | Sin. |
| 277 | Mountain. | 310 | Seed. | 342 | Sin. |
| 278 | To slay. | 311 | Arm. | 343 | Wheat. |
| 279 | To conceive. | 312 | To sprinkle. | 344 | Live, living. |
| 280 | Conception. | 313 | Bowl. | 345 | To live. |
| 281 | To break, ruin. | 314 | To hide. | 346 | Life, animal. |
| 282 | Wolf. | 315 | To bind, to inflict pain. | 347 | Life. |
| 283 | To slaughter. | 316 | Rope, com- pany. | 348 | Strength. |
| 284 | Sacrifice. | 317 | Pain. | 349 | Pain. |
| 285 | Altar. | 318 | To bind. | 350 | Army, fort. |
| 286 | Pride. | 319 | Incantation. | 351 | Without. |
| 287 | Gold. | 320 | Scar, wound. | 352 | Bosom. |
| 288 | To flow. | 321 | To gird, to saddle. | 353 | To be wise. |
| 289 | To be strange. | 322 | Pilgrimage. | 354 | Wise. |
| 290 | Stranger. | | | 355 | Wisdom. |

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| 356 Fat. | 387 To be gracious. | 418 Autumn. |
| 357 Milk. | 388 Grace. | 419 Reproach. |
| 358 To be sick. | 389 Gratis. | 420 To cut, to |
| 359 Sickness. | 390 Grace, prayer. | plough, to be |
| 360 To pierce, pol- lute. | 391 Mercy, favor. | deaf. |
| 361 Wounded. | 392 Favored. | 421 Artificer. |
| 362 Window. | 393 To trust. | 422 Keep back. |
| 363 Beginning. | 394 To want. | 423 To think, de- vise, count. |
| 364 To dream. | 395 Want. | 424 Thought. |
| 365 Dream. | 396 To be willing, to wish. | 425 To be dark. |
| 366 To pass, change. | 397 Will, wish. | 426 Darkness. |
| 367 To deliver, arm. | 398 To hew. | 427 Darkness. |
| 368 To divide, part. | 399 Arrow. | 428 Dark, obscure. |
| 369 Part, portion. | 400 Division. | 429 To seal. |
| 370 Part. | 401 Trumpet. | 430 Seal. |
| 371 Apportion- ment, distri- bution. | 402 Court. | 431 Related by marriage. |
| 372 Warmth. | 403 To decree. | 432 Relation by marriage. |
| 373 To desire. | 404 Statute. | 433 To be afraid. |
| 374 Desire. | 405 To investigate. | 434 Affright. |
| 375 Wall. | 406 To be dry, desolate. | 435 To slaughter. |
| 376 Wrath. | 407 Drought. | 436 Slaughter. |
| 377 Ass. | 408 Sword. | 437 Butcher, cook. |
| 378 To spare. | 409 Desolation. | 438 Cook. |
| 379 To violate. | 410 Drought. | 439 To immerse. |
| 380 Pitch, cement. | 411 To dread. | 440 Ring. |
| 381 Five. | 412 Dread. | 441 To be pure. |
| 382 Fifth. | 413 To be hot, angry. | 442 Pure. |
| 383 Fifty. | 414 Anger. | 443 Purification. |
| 384 To encamp. | 415 To devote, put under the ban. | 444 Purification. |
| 385 Camp. | 416 Ban. | 445 To be good. |
| 386 Spear. | 417 To pluck, ap- proach. | 446 Good. |
| | | 447 Goodness. |
| | | 448 Goodness. |

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| 449 Order, row. | 482 Good part. | 514 Issue, extrem- ity. |
| 450 Dew. | 483 Wine. | 515 Ni. to stand. |
| 451 To be unclean. | 484 Hi. to reprove. | 516 Oil. |
| 452 Unclean. | 485 To be able. | 517 To pour. |
| 453 Uncleaness. | 486 To be born. | 518 To form. |
| 454 To conceal. | 487 Child, son. | 519 To burn. |
| 455 Little ones. | 488 Child, daughter. | 520 Substance. |
| 456 Before, not yet. | 489 Son. | 521 To make. |
| 457 To pluck, tear. | 490 Birthplace. | 522 To be precious. |
| 458 Leaf. | 491 Generation. | 523 Precious. |
| 459 River Nile. | 492 To go. | 524 Price, glory. |
| 460 To bear, flow. | 493 To howl. | 525 To lay a snare. |
| 461 Jubilee. | 494 Sea. | 526 Snare. |
| 462 Increase. | 495 Right hand. | 527 To be afraid. |
| 463 To be dry. | 496 Right. | 528 Afraid. |
| 464 Dry ground. | 497 South. | 529 Fear. |
| 465 To be weary. | 498 To suck. | 530 Fear. |
| 466 Wearied. | 499 Suckling. | 531 To go down |
| 467 Hand. | 500 To found. | 532 Descent. |
| 468 To cast, Hi. to thank. | 501 Foundation. | 533 To throw, Hi. to teach. |
| 469 Thanksgiving. | 502 To add. | 534 Law. |
| 470 To know. | 503 To instruct, to chastise. | 535 Moon. |
| 471 Knowledge. | 504 Instruction, chastisement. | 536 Curtain. |
| 472 To give. | 505 To appoint. | 537 Thigh. |
| 473 Jew. | 506 Set time or place. | 538 Side. |
| 474 Day. | 507 To counsel. | 539 To drive out, possess. |
| 475 Dove. | 508 Counsel. | 540 There is. |
| 476 To be one. | 509 Forest. | 541 To sit. |
| 477 Together. | 510 Beautiful. | 542 Sitting. |
| 478 Together. | 511 Beauty. | 543 Seat. |
| 479 Only. | 512 To go out. | 544 Settler. |
| 480 Pi. to expect, to hope. | 513 Exit. | 545 To be sleepy. |
| 481 To be good. | | 546 Sleepy. |

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| 547 Sleep. | 577 Lie. | 610 Vineyard. |
| 548 Hi. To deliver, to save. | 578 Strength. | 611 Orchard. |
| 549 Salvation. | 579 Pi. to deny. | 612 To crouch. |
| 550 Deliverance. | 580 For, that. | 613 To cut. |
| 551 To be straight, right. | 581 But. | 614 Divorce. |
| 552 Right. | 582 Circuit, talent. | 615 Lamb. |
| 553 Righteousness. | 583 Dog. | 616 To stumble. |
| 554 Straightness. | 584 To complete. | 617 To write. |
| 555 Pin, nail, paddle. | 585 Completion. | 618 Writing. |
| 556 Orphan. | 586 Vessel. | 619 Tunic. |
| 557 To abound. | 587 Kidneys. | 620 Shoulder. |
| 558 Abundance, cord, rest. | 588 All. | 621 Not. |
| 559 When, as, since. | 589 Bride, daughter in law. | 622 People. |
| 560 To be heavy. | 590 Hi. to be ashamed. | 623 Heart. |
| 561 Heavy, liver. | 591 Shame. | 624 Heart. |
| 562 Heaviness. | 592 So. | 625 To be white, Hi. to make white. |
| 563 Glory. | 593 Harp, lyre. | 626 White. |
| 564 Glorious. | 594 To bow down. | 627 Brick. |
| 565 To wash. | 595 Wing. | 628 Frankincense. |
| 566 Lamb. | 596 Throne. | 629 To clothe. |
| 567 To subdue. | 597 To cover. | 630 Clothing. |
| 568 Thus, so. | 598 Covering. | 631 To borrow; Hi. to lend. |
| 569 Priest. | 599 Fool. | 632 Tablet. |
| 570 To make a priest. | 600 To turn pale. | 633 To mock. |
| 571 Priesthood. | 601 Silver. | 634 Night. |
| 572 Star. | 602 To provoke. | 635 To lodge. |
| 573 To contain. | 603 Provocation. | 636 Ni. to fight. |
| 574 Hi. to set up. | 604 Palm of hand or foot. | 637 Bread. |
| 575 Cup. | 605 Young lion. | 638 War. |
| 576 To lie. | 606 Pi. to atone for. | 639 To capture. |
| | 607 Propitiation. | 640 Therefore. |
| | 608 Covering. | 641 To learn. Pi. to teach. |
| | 609 Cherub. | 642 Why? |

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| 643 That, in order that. | 676 Full. | 710 To draw out. |
| 644 To take. | 677 Fullness. | 711 To rule. |
| 645 Booty, jaw. | 678 Setting. | 712 Proverb. |
| 646 To glean. | 679 Angel. | 713 Ruling. |
| 647 Chamber. | 680 Work. | 714 Family. |
| 648 Tongue. | 681 Besides. | 715 Man, dead. |
| 649 Very. | 682 Salt. | 716 Loins. |
| 650 One hundred. | 683 To escape. | 717 Oracle. |
| 651 Anything. | 684 To be king. | 718 To commit adultery. |
| 652 Pi. to refuse. | 685 King. | 719 To despise. |
| 653 To reject, despise. | 686 Queen. | 720 Ni. To pro- phesy. |
| 654 Megiddo. | 687 Kingdom. | 721 Prophet. |
| 655 Shield. | 688 Kingdom. | 722 Hi. To look. |
| 656 To measure. | 689 Kingdom. | 723 To fade, be a fool. |
| 657 Measure. | 690 Saying. | 724 Bottle, lute. |
| 658 Why? | 691 From. | 725 Fool. |
| 659 Pi. to make haste. | 692 To divide. | 726 Foolishness. |
| 660 To shake. | 693 Candlestick. | 727 Corpse. |
| 661 To circumcise. | 694 Gift, meat- offering. | 728 The Negeb. |
| 662 Near. | 695 To hold back. | 729 Hi. to make known. |
| 663 Wonder. | 696 Little. | 730 Before. |
| 664 To die. | 697 To act treach- erously. | 731 Prince. |
| 665 Death. | 698 Treachery. | 732 Pusher. |
| 666 To wipe out. | 699 Veil. | 733 To touch. |
| 667 To-morrow. | 700 Intestines. | 734 Touch, plague. |
| 668 Morrow. | 701 Cave. | 735 To strike. |
| 669 Price. | 702 To find. | 736 Plague. |
| 670 To rain. | 703 To be bitter. | 737 Plague. |
| 671 Rain. | 704 Bitter. | 738 To draw nigh. |
| 672 Water. | 705 To rebel. | 739 Free-will offer- ing. |
| 673 Kind. | 706 Rebellion. | 740 Willing, noble. |
| 674 To sell. | 707 To anoint. | |
| 675 To be full. | 708 Anointing. | |
| | 709 Anointed. | |

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| 741 To wander, move. | 772 Smitten. | 802 To be pure, innocent. |
| 742 Removal, un- cleanness. | 773 Stroke. | 803 Pure. |
| 743 To thrust, to push. | 774 Pi. to treat as strange, hi. recognize. | 804 Pureness. |
| 744 To vow. | 775 Strange. | 805 To avenge. |
| 745 Vow. | 776 Stranger. | 806 Vengeance. |
| 746 To lead. | 777 To tempt. | 807 Vengeance. |
| 747 River. | 778 To pour out. | 808 Called. |
| 748 Habitation. | 779 Drink-offer- ing. | 809 Light, lamp. |
| 749 To rest. | 780 Molten image. | 810 To lift up, carry. |
| 750 Rest. | 781 To depart. | 811 Chief. |
| 751 To flee away. | 782 Pleasant, sweet. | 812 Burden. |
| 752 To wander. | 783 Shoe. | 813 Burden. |
| 753 To wave. | 784 Childhood. | 814 To reach, over- take. |
| 754 Wave offering. | 785 Lad. | 815 To deceive. |
| 755 Nazarite. | 786 Lass, girl. | 816 Breath. |
| 756 Separation. | 787 To breathe. | 817 To kiss. |
| 757 To lead. | 788 To fall. | 818 Eagle. |
| 758 To inherit. | 789 Fallen, giant. | 819 To give. |
| 759 Wady. | 790 Soul. | 820 Gift. |
| 760 Inheritance. | 791 Flower. | 821 To break down. |
| 761 Ni. to repent, Pi. to console. | 792 To set up. | 822 To pluck, to break. |
| 762 Serpent. | 793 Pillar. | 823 Seah. |
| 763 Brass. | 794 Pillar. | 824 To go around. |
| 764 To stretch out. | 795 Pi. To preside, to lead. | 825 Around. |
| 765 Mat, bed. | 796 Perpetuity. | 826 Divan. |
| 766 Rod, tribe. | 797 To snatch away. | 827 Thicket. |
| 767 To plant. | 798 To guard. | 828 To close. |
| 768 Plant. | 799 To pierce. | 829 Horse. |
| 769 To leave, to forsake. | 800 Female. | 830 Mare. |
| 770 Delight. | 801 Speckled. | 831 To come to an end. |
| 771 To smite. | | 832 Whirlwind. |

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| 833 Sea-weed. | 866 Anger, pride. | 901 Upon, against. |
| 834 To turn aside. | 867 Hebrew. | 902 To go up. |
| 835 To travel. | 868 Ford. | 903 Leaf. |
| 836 Merchant. | 869 Calf. | 904 Upper chamber. |
| 837 Thorn, pot. | 870 Round. | |
| 838 To cover. | 871 Heifer. | 905 Burnt offering. |
| 839 Cover, thicket. | 872 Wagon. | 906 High. |
| 840 Covering, curtain. | 873 Unto. | 907 Ascent. |
| | 874 Eden. | 908 Above. |
| 841 To be foolish. | 875 Flock. | 909 Yoke. |
| 842 To forgive. | 876 Flute. | 910 Deed. |
| 843 Embankment, highway. | 877 To witness. | 911 Deed. |
| | 878 Witness. | 912 To hide. |
| 844 Rock, cliff. | 879 Congregation, witness. | 913 Eternity, unknown time. |
| 845 Fine flour. | | |
| 846 To lay on. | 880 Testimony. | 914 Young woman. |
| 847 Blindness. | 881 Again. | 915 People. |
| 848 Threshold. | 882 Iniquity. | 916 With. |
| 849 To lament. | 883 Iniquity. | 917 To stand. |
| 850 Lamentation. | 884 Iniquity. | 918 Pillar. |
| 851 Count, recount. | 885 To fly. | 919 By, opposite to. |
| 852 Book. | 886 Bird. | 920 Labor, sorrow. |
| 853 Scribe. | 887 To awake. | 921 Depth. |
| 854 Sapphire. | 888 Blind. | 922 Deep, depth. |
| 855 Number. | 889 Blindness. | 923 Deep. |
| 856 Eunuch. | 890 Skin. | 924 To answer, afflict. |
| 857 To hide. | 891 Goat. | |
| 858 Hiding. | 892 To forsake. | 925 Meek. |
| 859 Cloud, thicket. | 893 Strong. | 926 Misery. |
| 860 To serve. | 894 Strength. | 927 Afflicted. |
| 861 Servant. | 895 Stronghold. | 928 Cause, sake. |
| 862 Service. | 896 To help. | 929 Because. |
| 863 Body of servants. | 897 Help. | 930 Cloud. |
| | 898 Eye. | 931 To becloud. |
| 864 To pass over. | 899 Spring. | 932 Dust. |
| 865 Bank, beyond. | 900 City. | 933 Tree. |

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| 934 To be pained. | 966 To tithe. | 1000 Corner. |
| 935 Pain. | 967 Ten. | 1001 Face. |
| 936 Pain. | 968 Tithe. | 1002 Within. |
| 937 Counsel. | 969 Tenth. | 1003 Passover. |
| 938 To be strong. | 970 Ten. | 1004 To carve. |
| 939 Bone. | 971 Twenty. | 1005 Carved image. |
| 940 Strong. | 972 Smoke. | 1006 To do. |
| 941 To shut up. | 973 To press upon. | 1007 Deed. |
| 942 Restraint. | 974 To be rich. | 1008 Deed, reward. |
| 943 Heel. | 975 Riches. | 1009 Footstep, time. |
| 944 Consequence. | 976 Time. | 1010 To open. |
| 945 Ringed. | 977 He-goat. | 1011 Wound. |
| 946 To be sweet, to pledge, to mix, to go down. | 978 Corner. | 1012 To visit, miss, muster. |
| 947 Evening. | 979 Beauty. | 1013 Officer. |
| 948 Raven. | 980 To meet. | 1014 Precept. |
| 949 Desert. | 981 To redeem. | 1015 Office. |
| 950 Pledge. | 982 Redemption. | 1016 To open. |
| 951 Sunset. | 983 Mouth. | 1017 Young bull. |
| 952 To be naked. | 984 Here. | 1018 Heifer. |
| 953 Nakedness. | 985 To be dispers- ed. | 1019 To separate. |
| 954 To set in order. | 986 Snare, gin. | 1020 To be fruit- ful. |
| 955 Order. | 987 To dread. | 1021 Fruit. |
| 956 Uncircum- cised. | 988 Dread. | 1022 To blossom. |
| 957 Foreskin. | 989 Governor. | 1023 Veil. |
| 958 Cunning. | 990 Concubine. | 1024 To break down. |
| 959 Naked. | 991 Ni. to be won- derful. | 1025 Violence. |
| 960 Naked. | 992 Wonder. | 1026 To break, to annul. |
| 961 Neck. | 993 To escape. | 1027 To spread. |
| 962 Herb. | 994 Escaped. | 1028 Horseman. |
| 963 To make, do. | 995 Remnant. | 1029 To strip off. |
| 964 Work. | 996 Hith. to pray. | 1030 To transgress. |
| 965 Tenth. | 997 Prayer. | |
| | 998 Lest. | |
| | 999 To turn. | |

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| 1031 | Transgres- sion. | 1056 | Shadow. | 1086 | Sanctuary. |
| 1032 | Suddenly. | 1057 | Hi. To suc- ceed. | 1087 | Hi. to as- semble. |
| 1033 | To be silly. | 1058 | Image. | 1088 | Assembly. |
| 1034 | Simple. | 1059 | Rib. | 1089 | To hope for, Ni. gather together. |
| 1035 | To open, to carve. | 1060 | Thirsty. | 1090 | Col l. |
| 1036 | Opening, door. | 1061 | Bracelet. | 1091 | Hoꝝ, col- lection. |
| 1037 | Flock. | 1062 | To sprout. | 1092 | Hope. |
| 1038 | To go to war. | 1063 | Sprout. | 1093 | Voice. |
| 1039 | Host. | 1064 | To cry. | 1094 | To rise, to stand. |
| 1040 | Beauty, ga- zelle. | 1065 | Cry. | 1095 | Height. |
| 1041 | Side. | 1066 | To keep watch. | 1096 | Standing corn. |
| 1042 | To be righteous. | 1067 | North. | 1097 | Place. |
| 1043 | Righteous- ness. | 1068 | Bird. | 1098 | To kill. |
| 1044 | Righteous- ness. | 1069 | To hide. | 1099 | To be small. |
| 1045 | Righteous | 1070 | Narrow, ad- versary. | 1100 | Small. |
| 1046 | Neck, back. | 1071 | Anguish, ad- versity. | 1101 | Small. |
| 1047 | To hunt. | 1072 | Leprosy. | 1102 | Pi. and Hi. To burn in- cense. |
| 1048 | Game. | 1073 | To refine. | 1103 | Incense. |
| 1049 | Pi. to com- mand. | 1074 | To bind up, to distress. | 1104 | Smoke. |
| 1050 | Command- ment. | 1075 | To collect. | 1105 | Summer. |
| 1051 | To press, to form. | 1076 | To bury. | 1106 | To be light, swift, to curse, be despised. |
| 1052 | Rock. | 1077 | Sepulchre. | 1107 | Light, swift. |
| 1053 | Zion. | 1078 | Sepulchre. | 1108 | Curse. |
| 1054 | Siege, fort- ress. | 1079 | To go be- fore. | 1109 | Nest. |
| 1055 | Fortress. | 1080 | Before, east. | 1110 | To be jealous. |
| | | 1081 | Eastward. | 1111 | Jealousy. |
| | | 1082 | East. | | |
| | | 1083 | To be holy. | | |
| | | 1084 | Holiness. | | |
| | | 1085 | Holy. | | |

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| 1112 To buy, to possess. | 1141 Vision, appearance. | 1174 Breadth. |
| 1113 Possession. | 1142 Head. | 1175 Broad. |
| 1114 Possession. | 1143 First. | 1176 Pi. to love, have mercy. |
| 1115 Cane. | 1144 Beginning. | 1177 Mercy. |
| 1116 End. | 1145 To be many. | 1178 Womb, girl. |
| 1117 Extremity. | 1146 Many. | 1179 Womb, girl, mercy. |
| 1118 Extremity. | 1147 Multitude. | 1180 To brood. |
| 1119 End. | 1148 Myriad. | 1181 To wash. |
| 1120 To be angry. | 1149 Myriad. | 1182 To be far. |
| 1121 Anger. | 1150 To be many. | 1183 Far. |
| 1122 To cut down, be shortened. | 1151 Fourth. | 1184 In vain. |
| 1123 Harvest. | 1152 To lie down. | 1185 To ride. |
| 1124 Cold. | 1153 To tremble. | 1186 Chariot. |
| 1125 To call, to meet. | 1154 To go about. | 1187 Chariot. |
| 1126 Meeting, against. | 1155 Foot. | 1188 Property. |
| 1127 To be nigh Hi. to offer. | 1156 Footman. | 1189 Fraud. |
| 1128 Midst. | 1157 To rule. | 1190 Pomegranate. |
| 1129 Near. | 1158 To persue. | 1191 To move, to creep. |
| 1130 Offering. | 1159 To argue, to strive. | 1192 Reptile. |
| 1131 City. | 1160 Strife, case. | 1193 To sing. |
| 1132 Horn. | 1161 Strife. | 1194 Singing. |
| 1133 To rend. | 1162 Hi. to smell. | 1195 Hunger. |
| 1134 Board. | 1163 Wind, spirit. | 1196 Hungry. |
| 1135 To listen. | 1164 Smell. | 1197 To feed, associate. |
| 1136 To be hard. | 1165 To be high. | 1198 Shepherd. |
| 1137 Hard. | 1166 High place. | 1199 Friend. |
| 1138 To conspire. | 1167 Heave offering. | 1200 To be evil, break in pieces, to pierce. |
| 1139 Bow. | 1168 To shout. | 1201 Evil, bad. |
| 1140 To see. | 1169 Shout, sound. | 1202 Evil, wickedness. |
| | 1170 To run. | |
| | 1171 To be poor. | |
| | 1172 To be large. | |
| | 1173 Broad. | |

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| 1203 To shake. | 1232 To rejoice. | 1265 Breaking, |
| 1204 To heal. | 1233 Joy. | corn. |
| 1205 To hang down. | 1234 Garment. | 1266 To cease, rest. |
| 1206 Weak. | 1235 To hate. | 1267 Sabbath. |
| 1207 To approve of. | 1236 Goat. | 1268 To attack, plunder. |
| 1208 Approbation. | 1237 Hair. | 1269 Violence, plunder. |
| 1209 To murder. | 1238 Barley. | 1270 Almighty. |
| 1210 Only, thin. | 1239 Lip. | 1271 Onyx. |
| 1211 Expanse. | 1240 Sack cloth. | 1272 Vanity, ca- lamity. |
| 1212 To be wick- ed, guilty. | 1241 Prince. | 1273 To come back. |
| 1213 Wicked, guilty. | 1242 Remnant. | 1274 To bruise. |
| 1214 Wickedness. | 1243 To burn. | 1275 Trumpet. |
| 1215 To be satis- fied. | 1244 Burning. | 1276 Leg. |
| 1216 Abundance. | 1245 Sheol. | 1277 Desire. |
| 1217 Abundant. | 1246 To ask. | 1278 To see, go. |
| 1218 Field. | 1247 Request. | 1279 Wall. |
| 1219 Lamb. | 1248 To be left. | 1280 Ox. |
| 1220 To be glad. | 1249 Remnant. | 1281 Song. |
| 1221 Gladness. | 1250 Remnant. | 1282 Hith. To bow down. |
| 1222 To laugh at. | 1251 Flesh. | 1283 To slaughter. |
| 1223 Laughter. | 1252 To take cap- tive. | 1284 Black. |
| 1224 To persecute. | 1253 Captivity. | 1285 To be cor- rupt. |
| 1225 To put. | 1254 Captivity. | 1286 Shittim wood. |
| 1226 Hi. to act wisely. | 1255 Staff. | 1287 To wash away. |
| 1227 Understand- ing. | 1256 Ni. to swear. | 1288 Magistrate. |
| 1228 To hire. | 1257 Seven. | 1289 To put. |
| 1229 Hire. | 1258 Seven. | 1290 To lie down. |
| 1230 Hired person. | 1259 Week. | 1291 Bed. |
| 1231 Left hand. | 1260 Oath. | |
| | 1261 Seventh. | |
| | 1262 Seventy. | |
| | 1263 Seventy times. | |
| | 1264 To break, sell. | |

| | | |
|--|----------------------------------|--------------------------------|
| 1292 To forget. | 1320 Desolation. | 1352 To drink. |
| 1293 To be child- less. | 1321 Desolation. | 1353 Drink. |
| 1294 Hi. to rise in the morn- ing. | 1322 To be fat. | 1354 To be quiet. |
| 1295 Shoulder. | 1323 Oil. | 1355 To weigh. |
| 1296 To dwell. | 1324 Fat, rich. | 1356 Shekel. |
| 1297 Tabernacle. | 1325 Eight. | 1357 Weight. |
| 1298 To drink. | 1326 Eighth. | 1358 An abomin- able thing. |
| 1299 Strong drink. | 1327 Eighty. | 1359 To act falsely. |
| 1300 To send. | 1328 To hear. | 1360 Falsehood. |
| 1301 Table. | 1329 Hearing, re- port. | 1361 To swarm. |
| 1302 To throw down. | 1330 Report. | 1362 Swarm. |
| 1303 To spoil. | 1331 To guard. | 1363 Root. |
| 1304 Spoil. | 1332 Guarding, watch, prison. | 1364 Pi. To mi- nister. |
| 1305 To be at peace. | 1333 Guarding. | 1365 Six, linen. |
| 1306 Peace offer- ing. | 1334 Sun. | 1366 Six. |
| 1307 Perfect. | 1335 Tooth. | 1367 Sixth. |
| 1308 Peace. | 1336 To change, to repeat. | 1368 Sixty. |
| 1309 Three. | 1337 Year. | 1369 To drink. |
| 1310 Three. | 1338 Scarlet. | 1370 Banquet. |
| 1311 Third. | 1339 Second. | 1371 Two. |
| 1312 Day before yesterday. | 1340 Two. | 1372 Fig. |
| 1313 Thirty. | 1341 Double, copy. | 1373 Ark. |
| 1314 Name. | 1342 To look at, to approve. | 1374 World. |
| 1315 There. | 1343 Gate. | 1375 Emptiness. |
| 1316 Hi. To destroy. | 1344 Gate-keeper. | 1376 Abyss. |
| 1317 Heaven. | 1345 Maid-servant. | 1377 Midst. |
| 1318 To be desol- ate. | 1346 To judge. | 1378 Worm. |
| 1319 Desolate. | 1347 Judge. | 1379 To spy out. |
| | 1348 Judgment. | 1380 Turn, row. |
| | 1349 To pour out. | 1381 Under. |
| | 1350 To be low. | 1382 Lower. |
| | 1351 Low-land. | 1383 Strong drink. |
| | | 1384 Violet, blue. |
| | | 1385 To hang. |

| | | | | | |
|------|----------------|------|-----------------|------|--------------|
| 1386 | Yesterday. | 1393 | Jackal. | 1399 | Deep sleep. |
| 1387 | Continual. | 1394 | Abhorrence. | 1400 | Deliverance. |
| 1388 | To be perfect. | 1395 | To err. | 1401 | Nine. |
| 1389 | Perfection. | 1396 | To sew. | 1402 | Nine. |
| 1390 | Perfect. | 1397 | To lay hold of. | 1403 | Ninety. |
| 1391 | Perfect. | 1398 | To smite, to | 1404 | Ninth. |
| 1392 | Perfection. | | blow. | | |

conjugations of the verb, & their meanings, according to Gesenius.

| Active | | Passive |
|--------------|--|------------------|
| 1. Kal | קָטַל to kill | (wanting) |
| 2. Niphal | קָטַל to kill one's self | (very rare) |
| 3. Pi'el | קָטַל {to kill many to massacre } | Pual, קָטַל |
| 4. Hiphil | קָטַל to cause to kill. | Hophal, קָטַל |
| 5. Hithpa'el | קָטַל to kill one's self. (reflexive) | Hothpa'el, קָטַל |

In Dr. Chas. Wilson's grammar, the Niphal is considered the Passive of the Kal.

(Hophal - "he was caused to kill")

Indicative Active. Part. time. 7PQ he visited

Participle Present. 7PQ visiting

" Preterite. Pahal. 7PQ visited

Infinitive 7PQ or 7PQ to visit.

Imperative 7PQ or 7PQ visit thou

Future. (Imper.) 7PQ'. He shall visit.

Niphal. Passive Voice

Preterite. 7PQ he was visited

Participle 7PQ

Infinitive. 7PQ to be visited

Imper.

Future. etc.

Another list:

Kal = to kill

Niphal = to be killed

Piel = to kill many, or to massacre

Pual = to be massacred

Hiphil = to cause to kill

Hophal = to be caused to kill

Hithpa'el = to kill one's self.

| | | KAL. | PIEL. <i>interior</i> | PUAL. <i>pass. 2 & 4</i> | HIPHIL. <i>causative</i> | |
|----------------------|----------------|--------------|--------------------------|---------------------------------|-----------------------------|---------------|
| PERF. | 3 m. | קָטַל * | קָטַל * | קָטַל | הִקְטִיל | |
| | 3 f. | קָטְלָה * | קָטְלָה | קָטְלָה | הִקְטִילָה | |
| | 2 m. | קָטַלְתָּ * | קָטַלְתָּ | קָטַלְתָּ | הִקְטַלְתָּ | |
| | 2 f. | קָטַלְתְּ | קָטַלְתְּ | קָטַלְתְּ | הִקְטַלְתְּ | |
| | 1 c. | קָטַלְתִּי | קָטַלְתִּי | קָטַלְתִּי | הִקְטַלְתִּי | |
| | <i>Plur.</i> | 3 c. | קָטְלוּ | קָטְלוּ | קָטְלוּ | הִקְטִילוּ |
| | | 2 m. | קָטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם | הִקְטַלְתֶּם |
| | | 2 f. | קָטַלְתֶּן | קָטַלְתֶּן | קָטַלְתֶּן | הִקְטַלְתֶּן |
| | 1 c. | קָטַלְנוּ | קָטַלְנוּ | קָטַלְנוּ | הִקְטַלְנוּ | |
| INFIN. absol. | | קָטוּל * | קָטַל * | קָטַל | הִקְטִיל | |
| | <i>constr.</i> | קָטֹל * | קָטֹל * | (קָטֹל) | הִקְטִיל | |
| IMPF. | 3 m. | יִקְטֹל * | יִקְטֹל * | יִקְטֹל | יִקְטִיל | |
| | 3 f. | תִּקְטֹל | תִּקְטֹל | תִּקְטֹל | תִּקְטִיל | |
| | 2 m. | תִּקְטֹל | תִּקְטֹל | תִּקְטֹל | תִּקְטִיל | |
| | 2 f. | תִּקְטֹלִי * | תִּקְטֹלִי * | תִּקְטֹלִי | תִּקְטִילִי | |
| | 1 c. | אִקְטֹל | אִקְטֹל | אִקְטֹל | אִקְטִיל | |
| | <i>Plur.</i> | 3 m. | יִקְטְלוּ | יִקְטְלוּ | יִקְטְלוּ | יִקְטִילוּ |
| | | 3 f. | תִּקְטַלְנָה * | תִּקְטַלְנָה * | תִּקְטַלְנָה | תִּקְטִילְנָה |
| | | 2 m. | תִּקְטְלוּ | תִּקְטְלוּ | תִּקְטְלוּ | תִּקְטִילוּ |
| 2 f. | | תִּקְטַלְנָה | תִּקְטַלְנָה | תִּקְטַלְנָה | תִּקְטִילְנָה | |
| | 1 c. | נִקְטֹל | נִקְטֹל | נִקְטֹל | נִקְטִיל | |
| IMPER. | 2 m. | קָטַל * | קָטַל * | | קָטַל | |
| | 2 f. | קָטְלִי * | קָטְלִי | | קָטְלִי | |
| | <i>Plur.</i> | 2 m. | קָטְלוּ | קָטְלוּ | wanting | קָטְלוּ |
| | | 2 f. | קָטַלְנָה * | קָטַלְנָה | | קָטַלְנָה |
| PART. | <i>act.</i> | קָטֹל | מִקְטֹל * | | מִקְטִיל | |
| | <i>pass.</i> | קָטוּל | | מִקְטֹל | | |

