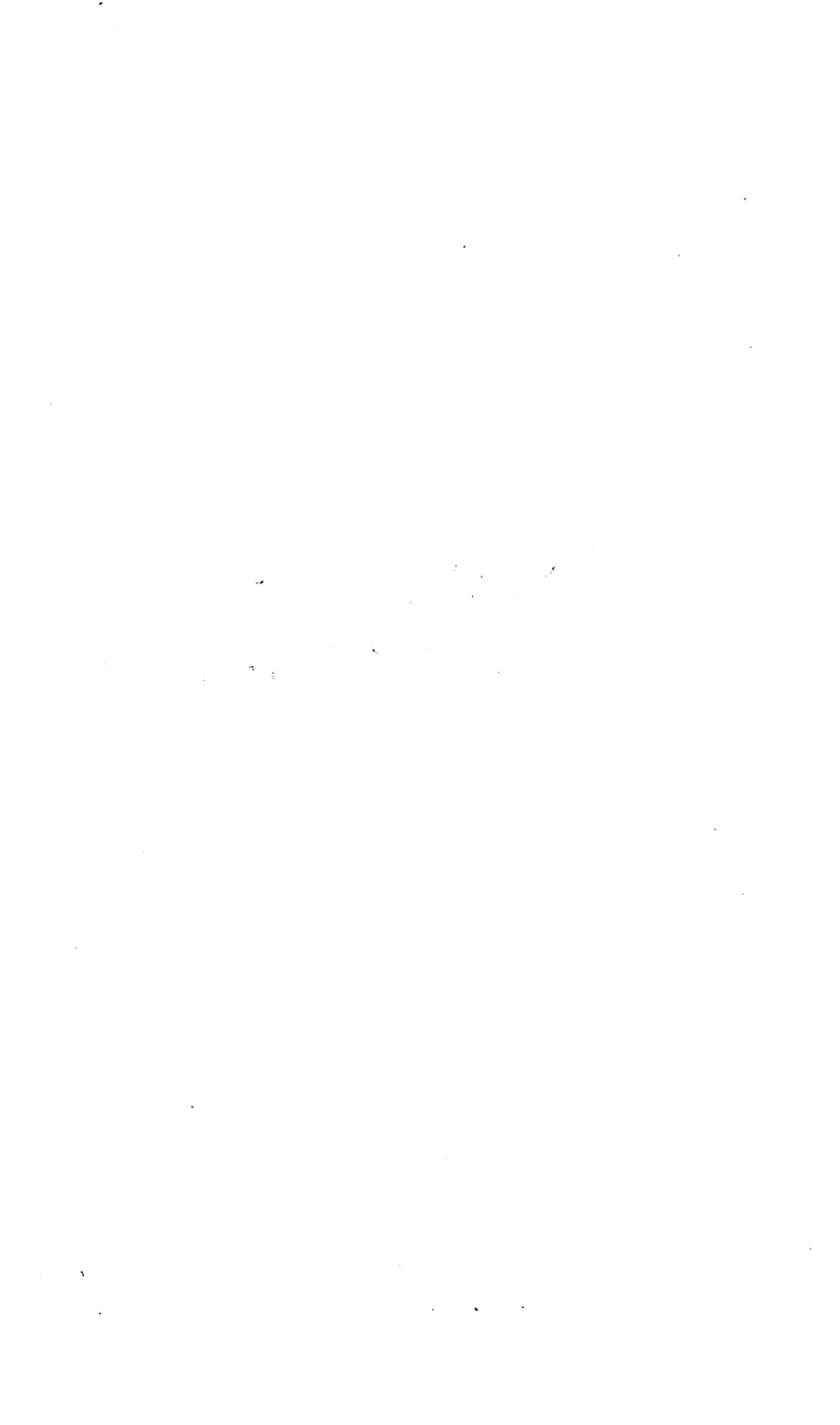




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AN

ELEMENTARY

HEBREW GRAMMAR,

WITH

TABLES, READING EXERCISES, AND A VOCABULARY.

BY

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P R E F A C E .

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

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

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

This elementary treatise may also serve as an introduction to the author's larger Grammar (which is throughout referred to by the letter G), or as an aid in reviewing its leading facts and principles. For this purpose, it will be issued without the Tables and Reading Exercises.

PRINCETON, *August 22d*, 1866.

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ELEMENTARY HEBREW GRAMMAR.

ORTHOGRAPHY.

§ 1. *The Letters.*

SOUNDS in Hebrew are represented by letters and points.

The number of the letters is twenty-two; these are all consonants, and are written from right to left. See Table I, G. page 3.

Seven of them have a twofold pronunciation, the distinction being made by an accompanying dot or point. Thus כ is *bh* or *v*, and ב *b*; ג is *gh*, ג *g*; ד *dh* as *th* in *the*, ד *d*; כּ is *kh* as the German *ch* in *ich*, כּ *k*; פּ *ph* or *f*, פּ *p*; תּ *th* as in *thin*, תּ *t*. As, however, there are no sounds in English corresponding to *gh* and *kh*, the aspiration of ג and כּ is commonly neglected. The letter שׁ with a dot over its right arm has the sound of *sh*, and is called *shîn*; שׂ with a dot over its left arm is called *sîn*, and pronounced like *s*.

ח has a stronger sound than ה the simple *h*, and is accordingly represented by *hh*.

א has no sound; it has been likened to the smooth breathing (') of the Greeks or the English silent *h* in *hour*.

ע is a deep guttural which was always heard; but it is so difficult of utterance by our organs that no attempt is made to reproduce it.

The forms כּ מּ נּ פּ צּ are used at the beginning or in the middle of words; at the end of words the bottom stroke is bent downward, דּ, גּ, הּ, ךּ, or the letter closed up, ם.

§ 2. *Their Classification.*

The letters may be divided, see Table II, G. p. 9,

First, with respect to the organs by which they are pronounced.

Secondly, into weak, medium, and strong. The weak consonants suffer or occasion frequent changes in the formation and inflection of words. The strong consonants are capable of entering without change into any combinations which analogy may require. Those of medium strength are neither so stable as the latter nor so feeble and fluctuating as the former.

Thirdly, into radicals and serviles. The former, which comprise just one-half of the alphabet, are only used in the roots or radical portions of words. The latter, though they may also enter into roots, are likewise employed in the inflection and derivation of words, in prefixes and in suffixes.

§ 3. *The Vowel-Letters.*

The vowels, when written at all, were originally represented by what are called the vowel-letters. Thus γ was used to signify not only y but its cognates \bar{i} and \bar{e} ; α stood for \bar{o} and \bar{a} ; \varkappa or π for \bar{a} or its compounds \bar{e} and \bar{o} .

The long vowels were, however, frequently omitted in writing, and left to be mentally supplied by the reader. This was almost always the case with the short vowels, except \bar{e} , which might be represented by γ or π .

§ 4. *Vowel-Points.*

This scanty and ambiguous notation has been supplemented by nine vowel-points; of these, three represent long, three short, and three doubtful, vowels. See Table II, G. p. 15.

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

Hholem is placed over the left edge of the letter to which it belongs. When followed by װ or preceded by װ it coincides with the diacritical point over the letter, e. g. מֶשֶׁה *mōshe*, שׁוֹנֵי *sōnē*; when it follows װ or precedes װ it is written over its opposite arm; e. g. שׁוֹמֵר *shōmēr*, תִּרְפֹּס *tir-pōs*.

Its presence in these cases can be ascertained by the following rule. If preceded by a letter without a vowel-sign, װ will be *ōsh*, and װ̄ *ōs*; if it have itself no vowel-sign, װ will be *sō* and װ̄ *shō*, except at the end of words.

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

§ 5. Quiescence of the Vowel-Letters.

When א ה ו י represent vowels, they are interpreted by the preceding or accompanying vowel-sign, that is to say, they denote the sound which it indicates. When they are consonants, but have lost their proper sound in that of a preceding vowel, they are said to quiesce in that vowel, and are termed quiescents.

These letters maintain their consonantal character in the body of words whenever they are followed by a vowel or a Sh'va, § 7, or have a Daghesht-forte, § 12; for two vowels never come together in Hebrew, and Sh'va and Daghesht-forte belong only to consonants; thus קוֹיָה *kōvekā*, וְהָיָה *v'hāyā*, קִיָּם *kiyyam*.

At the end of words ו and ו are vowels whenever they are preceded by their homogeneous vowel-signs, ו by *e* or *i*,

ר by *ō* or *ū*, but not otherwise, as בַּי *bī*, בּוּ *bō*, but הַי *hāy*, גּוּי *gōy*.

Final ה is a vowel unless it has Mappik, § 13.

Final א is either a vowel or a quiescent, whatever the preceding vowel-sign may be, לֹא *lō*, הוּא *hū*; if a vowelless consonant precede it is otiant, וַיַּגִּיד *vayyar*.

The combination וי is pronounced *āv*, עָוִי and עָוִי *ānāv*.

§ 6. Quantity and Quality of Vowels.

As letters were rarely used to represent the short vowels, Shurek (וּ) and Hhirik with Yodh (וִ) are commonly long.

When ו and י stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קוֹל *kōl*, נִיר *nīr*, מוּת *mūth*; without these vowel-letters they are said to be written defectively, e. g. הַקְּמֹתִי *h^akīmōthī*, כָּמֹס *kāmūs*.

The vowels may be further distinguished into pure, *a*, *i*, *u*, and diphthongal, *e*, *o*; *e* being a combination of *a* and *i* or intermediate between them, and *o* holding the same relation to *a* and *u*.

§ 7. Sh'va.

Sh'vā ◌◌ is placed under vowelless consonants to indicate the absence of a vowel. At the end of words, however, it is omitted unless the last letter is ך, or is immediately preceded by another vowelless letter, or is doubled by the point called Daghesht-forte, § 12.

Sh'va is silent at the end of syllables, but vocal at the beginning, where a slight sound as of *e* in *given* is always introduced between concurring consonants, בְּמִדְבָּר *b'midhbar*.

Besides simple Sh'va, which has just been explained, there are three compound Sh'vas, used chiefly with the gutturals, see Table II, G. p. 21. These represent brief transition sounds, more distinctly assimilated to one of the short vowels *ǎ*, *ě*, or *ǒ*.

§ 8. *Pattahh-furtive.*

Pattahh-furtive = is an extremely short *a*, and is pronounced before the letter under which it is written. It occurs with ע, ה or the consonantal ה at the end of words, when preceded by a vowel other than *a*, or followed by another vowelless consonant, רַחֵם *ru^ahh*, שְׁמַעֲתָ *shūma^at*.

§ 9. *Syllables.*

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

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

Hence, when two vowelless consonants concur at the beginning of a syllable, the first will receive a short vowel. This is commonly Hhirik; but if one of the consonants had a compound Sh'va, the vowel corresponding will be inserted; or if a vowel has been rejected, the new vowel may be conformed to it.

Syllables ending with a vowel are called simple; those ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed.

As Pattahh-furtive and the vocal Sh'vas, whether simple or compound, are not vowels, but involuntary transition sounds, they, with the consonants under which they stand, cannot form syllables, but are attached to that of the preceding or following vowel; thus, זָרוּעַ *z'ru^a*.

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

reason a mixed syllable becomes simple, its vowel is ordinarily lengthened ; and if a simple syllable becomes mixed, or a long mixed syllable loses its accent, its vowel is ordinarily shortened.

When the same consonant performs the twofold office of completing one syllable and beginning the next, the first is neither simple nor mixed, but is what may be called an intermediate syllable. Its vowel is short, as though it were a mixed syllable, and yet the consonant is attached to what follows as though it were simple. Consonants which stand in this equivocal relation are mostly such as remain single when analogy would require them to be doubled, or have a vocal Sh'va or a vowel when they might be expected to have a silent Sh'va.

§ 10. *Kamets and Kamets-Hhatuph.*

Kamets \bar{a} and Kamets-Hhatuph \check{o} are both represented by the same sign (,), but may be distinguished by the following rules.

1. In an accented syllable, whether simple or mixed, and in an unaccented simple syllable, it is Kamets ; in an unaccented mixed syllable it is Kamets-Hhatuph.

2. Before a letter with simple Sh'va the distinction is mostly made by Methegh ; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets.

3. Before a guttural with Hhateph-Kamets or Kamets-Hhatuph it is frequently \check{o} , though accompanied by Methegh.

4. Sometimes it can only be decided by the etymology. If the vowel be derived from Hholem, or the grammatical form requires an o or a short vowel, it is Kamets-Hhatuph ; but if it be derived from Pattahh, or the form requires an a , or a long vowel, it is Kamets.

§ 11. *Daghesh-lene.*

Daghesh-lene is a point inserted in the six letters ב ג ד כ פ ת (technically called *B'ghadh K'phath*) to indicate the loss of their aspiration, § 1. These letters retain their aspiration only when immediately preceded by a vowel or vocal Sh'va; and consequently always receive Daghesh-lene after a vowelless consonant or after a pause, *i. e.* at the beginning of a verse, or preceded by a word which has a disjunctive accent.

§ 12. *Daghesh-forte.*

Daghesh-forte is a point inserted in the bosom of a letter to show that it is to be doubled; thus נִיָּמַל *vayyimāl*. It is never found in the gutturals א ה ה ע and rarely in ר.

A point in one of the aspirates is Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene. The aspirates when doubled likewise lose their aspiration.

A point in Vav is Daghesh-forte if a vowel precedes; otherwise it is Shurek.

Daghesh-forte is sometimes inserted for euphony. When the first letter of a word is doubled in order to link it with the final vowel of the word preceding, it is called Daghesh-forte Conjunctive.

Daghesh-forte is frequently omitted from a vowelless letter, whether in the middle or at the end of words. In the former case the following Sh'va generally remains vocal.

§ 13. *Mappik'.*

Mappik is a point inserted in a final He to denote that it is a consonant and not a vowel, אַרְצָה *artsāh*, אַרְצָה *artsū*.

§ 14. *Rāphé.*

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

§ 15. *Accents.*

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

Accents are either disjunctives or conjunctives, see XIX, G. pp. 36, 37. The former indicate that the word upon which they are placed is more or less separated from those that follow; the latter that it is connected with what follows.

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

Silluk has the same form as Methegh; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from Kadhma, and Y'thibh from Mahpakh, only by their position.

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

§ 16. *Position of the Accent.*

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

1. In their uninflected state all words, whether primitive or derivative, are accented on the ultimate, הַרְג , הַבֵּר .

But Segholate words and forms, that is, such as have an unessential vowel in the ultimate, inserted to soften the harshness of concurring consonants, are accented on the penultimate, מְלִקֶּה for מְלִקֶּה, יִגְלֶה for יִגְלֶה.

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

Exceptions.—*a.* Suffixes added to the 3 fem. preterite of verbs, הִרְגָּתָה. *b.* Personal terminations of verbs and the paragogic vowels הַ, הֶ, and יִ, when they do not cause the rejection of the vowel previously accented, קָמָה, הִתְחַיְימוּ, but הִרְגֵּה.

3. When a simple syllable is attached to a word either directly or by means of a union vowel, the accent is given to the penult, מֵאֵס, מֵאֵסָה, מֵאֵסָנוּ, קָל, קָלֹהָה.

The suffix ה follows the general rule, when preceded by a union vowel, but draws the accent upon itself when it is not, אָבִיהָ, יָרָהּ.

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

5. Appended mixed syllables always receive the accent, מְלִכְכֶּם, הִלְכְכֶּם.

6. The only prefixes which affect the position of the accent are the Vav Conversive of the future, which draws it back from a mixed ultimate to a simple penult, וַיֵּאמֶר; and the Vav Conversive of the preterite, which throws it forward from the penult to the ultimate, וַיֵּאמְרָהּ.

§ 17. *Recession of the Accent.*

A conjunctive is frequently removed from the ultimate to the penult, if a disjunctive immediately follows, whether upon a monosyllable or the penult of a dissyllable, קָרָא לְיָהּ Gen. 1 : 5.

§ 18. *Pause Accents.*

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

These sometimes stand upon the penult in words ordinarily accented on the ultimate, אָנְכִי, אֲנֹכִי; or *vice versá* upon the ultimate in place of the penult, וַיֵּאמֶר.

They also occasion certain vowel changes, viz., they

1. Lengthen short vowels, אָמַר, אֲמַר.
2. Restore vowels dropped in inflection, דִּבְרִי, דִּבְרִי.
3. Change simple Sh'va to Seghol, יָהִי, יֵהִי.
4. Change compound Sh'va to the corresponding long vowel, אָזְנִי, אֲזְנִי.

§ 19. *Consecution of Accents.*

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

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

These clauses are divided into sections, if necessary, by one or more of the disjunctives, Zakeph Katon, Zakeph Gadhol, R'bhi^a, Pazer, and T'lisha G'dhola.

In the sections thus created the accents are disposed relatively to the disjunctive which marks its close, see XX, G. p. 48.

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

and disjunctives of the fourth class by four or more conjunctives.

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

§ 20. *Makkeph*.

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

Where two or more words are united in this manner the last only has an accent. Hence a long mixed syllable, followed by Makkeph, must be shortened, כָּל-לוֹךְ , or else receive the secondary accent Methegh, אִין-יִרְצֶה .

§ 21. *Methegh*.

Methegh (ֿ) represents a minor stress of the voice, which usually falls upon the second syllable before the accent, and again upon the fourth, if the word have so many, וַיִּמְהַלְכוּ .

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

It is always given to simple syllables, followed by a vocal Sh'va, יִאֲמְרוּ ; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, לֹאֲשֶׁר , יִהְיֶה , and frequently when the Sh'va is simple, לְמִנְצָח .

The place of Methegh is often supplied by an accent chosen agreeably to the laws of consecution, אֲנַחְמְכֶם .

§ 22. *K'ri and K'thibh.*

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

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

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

ETYMOLOGY.

§ 23. *Pronouns.*

The Hebrew pronouns are personal, demonstrative, relative, and interrogative or indefinite, see III, G. pp. 95–100.

When the personal pronouns stand in a relation of dependence to verbs, nouns, and particles, they are appended to them in abbreviated forms called the pronominal suffixes.

The personal pronoun of the third person הוּא is used for the remote demonstrative *that*.

The vowel of the interrogative מַה varies with the first letter of the following word, see XVIII, G. pp. 99, 100.

In a few instances its vowel-letter is dropped, and it is converted into a prefix, מַה־ for מַהֹּ .

§ 24. *Verbs.*

Hebrew verbs have seven different forms, called species, or conjugations, which represent as many modifications of the verbal idea, see III, G. pp. 100, 109.

The first of these species is called Kal *light*, because in it no other than the three radical letters appear, and these only in their single power. The names of the other species are derived from פָּעַל *to do*, the form assumed by this verb in each species serving as its designation.

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

Verbs are called perfect when they conform throughout

to the standard inflection, see IV, G. pp. 114, 115 ; and imperfect when they are compelled to deviate from it by the presence of a weak letter or some other peculiarity in the root.

The vowel of the second radical in the Kal preterite of perfect verbs is commonly Pattahh, sometimes Tsere or Hholem ; in the Kal future and imperative it is commonly Hholem, though it is sometimes Pattahh. Such as have Tsere or Hholem in the preterite regularly take Pattahh in the future and imperative.

Tav of the prefixed הָה in Hithpael is transposed with the first radical of the verb, if it be one of the sibilants ס, שׁ or שׂ ; with צ the ת is transposed and in addition changed to ט ; with ד, ט, or ת, and occasionally with other letters, the ת is assimilated to the first radical and united with it by Daghesh-forte, הַסַּתֵּבֵל, הַצַּטֵּדֵק, הַדַּדֵּבֵק.

§ 25. *Peculiar Forms.*

When the last radical is ת or נ, it is united by Daghesh-forte with personal endings beginning with the same letter.

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

Final ך is sometimes added to \bar{u} of the preterite, and to \bar{u} and \bar{i} of the future.

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

The Niphal absolute infinitive may be either נִקְטֵל or הִקְטֵל.

A few verbs have Pattahh or Seghol as the vowel of the second radical in the Piel preterite ; Pattahh also occurs in the Hithpael.

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

Ad i. in. l. l.

§ 26. *Paragogic and Apocopated Future and Imperative.*

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

2. The apocopated or jussive future is a shortened form of the second or third persons singular and expresses a wish or command, or with a negative dissuasion or prohibition. In perfect verbs it is distinguished from the simple future only in the Hiphil species, in which the י. of the ultimate is changed to (.), תִּשְׁכַּח *thou mayest understand* or *understand thou*.

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

§ 27. *Vav Conversive.*

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

Vav Conversive prefixed to the future takes Pattahh followed by Daghes-forte in the next letter. If this be Yodh with Sh'va, Daghes is usually omitted. Before א of the first person, which cannot receive Daghes, Pattahh is lengthened to Kamets. The verb commonly suffers the same change as in the apocopated future, § 26. 2, and in the first person sometimes has paragogic ה, .

Vav Conversive prefixed to the preterite has the same pointing with Vav Conjunctive, see XVIII, G. p. 262.

For the influence of Vav Conversive on the accent, see § 16. 6.

§ 28. *Verbs with Suffixes.*

The personal pronouns are frequently suffixed to the verbs of which they are the object.

The suffixes are joined directly to those verbal forms which end in a vowel ; those forms which end in a consonant insert before ה, ם, and ן a vocal Sh'va, and before the remaining suffixes a full vowel, which, in the preterite, is mostly *a*, and, in the future and imperative, mostly *e*.

Nun epenthetic is sometimes inserted between the future of the verb and the suffix, particularly in emphatic and pausal forms.

The suffixes are given in Table III, G. (folded leaf), both in their primary forms, and as modified by the union vowels and Nun epenthetic. Various parts of the verb in connection with suffixes are shown in Table V, G. pp. 138, 139.

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

§ 29. *Imperfect Verbs.*

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

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

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

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

There are three kinds of guttural verbs :

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

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

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

There are two kinds of contracted verbs :

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

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

There are four kinds of quiescent verbs :

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

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

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

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

These names, like those of the verbal species, § 24, are derived from the verb *עָלַל* to do; a Pe Guttural verb is one which has a guttural in that place which Pe occupies in *עָלַל*, that is, as its first radical; and so with the rest.

§ 30. *Guttural Verbs.*

Gutturals have the four following peculiarities :

1. They prefer the vowel Pattahh.

2. They receive Pattahh-furtive.

3. They take compound in preference to simple Sh'va.

4. They do not admit Daghesh-forte.

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

§ 31. *Pe Guttural Verbs*, see VI, G. pp. 147, 148.

Hhirik of the preformative is changed to Pattahh or Seghol; to the latter chiefly in those parts or tenses in which the second radical has prevailingly *a*.

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

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

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

§ 32. *Ayin Guttural Verbs*, see VII, G. p. 155.

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

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

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

§ 33. *Lamedh Guttural Verbs*, see VIII, G. p. 160.

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

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

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

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

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

§ 34. *Pe Nun (נ״ן) Verbs*, see IX, G. p. 164.

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

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

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

נִתֵּן assimilates its last as well as its first radical.

נִתְּנָה has the peculiarities of Pe Nun verbs.

§ 35. *Ayin Doubled (ע"ב) Verbs*, see X, G. pp. 170, 171.

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

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

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

1. When the first radical has a vowel (pretonic Kamets) this is simply displaced by the vowel of the second radical, קַבַּב , קַב ; הַסַּב , הַסַּב .

2. When the first radical ends a mixed syllable, this will become simple upon the shifting of the vowel from the second radical to the first. Then a Dagghesh-forte may be given to the first radical in order to preserve the preceding short vowel, or the preformative may take the simplest of the long vowels \bar{a} , or its previous vowel may be lengthened from Hhirik to Tsere, Pattahh to Kamets, and Kamets-Hhatuph to Shurek, thus : יַסַּב becomes יָסַב or יָסַב , and יַמַּר יַמַּר .

3. The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, יַסַּב , יָסַב ; הַסַּב , הָסַב (comp. קַטַּל , קָטַל) ; in the Hiphil, הַסַּב , הָסַב (comp. יַקַּטִּיל , יָקַטִּיל).

Although the letter, into which the second and third radicals have been contracted, represents two consonants, the doubling cannot be made to appear at the end of the word. But,

1. When in the course of inflection a vowel is added, the letter receives Dagghesh-forte and the preceding vowel, even

where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, *רָסַבְוּ*, *רָסַבְוּהוּ*.

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

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

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

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

§ 36. *Pe Yodh* (פּי) *Verbs*, see XII, G. p. 179.

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

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

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

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

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

In the Hophal, Vav quiesces in Shurek; occasionally the short vowel is preserved and Daghesth inserted in the second radical, רָצַג.

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

§ 37. *Ayin Vav* (ע"ו) and *Ayin Yodh* (ע"י) Verbs, see XI, G.
pp. 186, 187.

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

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

3. In the first and second persons of the Niphal and Hiphil preterites, \bar{o} (ו) is inserted before the affixed termina-

tions, and sometimes *ē* (יֵ) in the feminine plurals of the Kal future. In the Niphal preterite, when the inserted י receives the accent, the preceding י is for euphony changed to ו.

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

In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. עוֹרֵד, or as י, e. g. קָיָם.

Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. קוּיָם, Pu. קוּיָם, Hith. הִתְקוּיָם.

Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. כְּלָלָל, Pu. כְּלָלָל.

§ 38. *Lamedh Aleph* (ל"א) *Verbs*, see XIII, G. p. 193.

Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable.

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

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

§ 39. *Lamedh He* (ל"ה) *Verbs*, see XIV, G. pp. 198, 199.

The third radical, which is Yodh or Vav, does not appear at the end of the word except in the Kal passive participle

גָּלִי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה.

The various preterites end in הָ.

The futures and participles in הָ.

The imperatives in הָ.

The absolute infinitives in הָ or הָ.

The construct infinitives have the feminine ending הָ.

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

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

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

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

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

The final vowel הָ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. הָגֵל for הָגֵלְתָּ, הָגֵל for הָגֵלְתָּ, הָגֵל for הָגֵלְתָּ.

הָגֵל to be, fut. הָגֵלְתָּ, apoc. הָגֵל, part. הָגֵל.

הָגֵל to live, fut. הָגֵלְתָּ, apoc. הָגֵל.

§ 40. *Doubly Imperfect Verbs.*

Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of im-

perfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פ"א and ל"ה will follow the analogy of both paradigms, the former in its first, and the latter in its second syllable. But in verbs which are both ע"ו and ל"ה, the ו is invariably treated as a perfect consonant, and the ל"ה peculiarities are alone preserved.

§ 41. *Unusual Forms.*

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

A few verbs of different classes adopt the peculiar ע"ע or ע"ו modes of forming the Piel, Pual, and Hithpael, inserting the vowel *ō* instead of the usual reduplication, e. g. שָׁרַשׁ and שָׁרַשׁ, Piel of שָׁרַשׁ, וְהִתְקַעַשׁוּ and וְהִתְקַעַשׁוּ from קָעַשׁ, or doubling the third radical in place of the second, e. g. אָמַלְלַל, רָעַעְנָן, אָמְלַל, נָאָה (= נָאָהּ) from נָאָה (= נָאָהּ), הִשְׁתַּחֲוֶה (fut. וְהִשְׁתַּחֲוֶה, with Vav. Conv. וְהִשְׁתַּחֲוֶה) from שָׁחָה, or reduplicating an entire syllable, e. g. הִמְרַמְדַּד, סִהַרְרַחַר.

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

§ 42. *Quadrilateral Verbs.*

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

NOUNS.

§ 43. *Gender and Number.*

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

There are three numbers, the singular, dual, and plural.

The plural of masculine nouns ends in ים, or more rarely ין, and that of feminine nouns in ותּ.

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

The dual is restricted for the most part to the names of objects occurring in pairs. It ends in ים in nouns of both genders.

§ 44. *Feminine, Dual, and Plural*, see XV, G. pp. 246, 247.

The following changes result from appending these terminations to nouns.

I. The feminine ending תּ.

1. If the ultimate is simple there is no change.
2. If the ultimate is mixed, a Segholate form is adopted, i. e. an unaccented Seghol, or, if the last letter be a guttural, Pattahh is inserted before the termination.

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

In a mixed ultimate,

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

2. The final letter is doubled in nouns from contracted ע"ע roots, in those in which consonants concurring at the end have coalesced, and in a few others.

3. Segholates, i. e. nouns with an unaccented vowel in the ultimate, resume their primary monosyllabic form before the feminine ending הַ ; in the plural, and occasionally in the dual, they receive pretonic Kamets, and the original vowel of the monosyllable falls away.

In a simple ultimate,

1. הַ is rejected.

2. י becomes יַה , יים , or ים , יוּת . .

In the penult,

Kamets and T'sere are rejected, except from nouns in הַ .

§ 45. *In Feminine Nouns.*

Feminine nouns in הַ , if derived from Segholates, § 44, insert pretonic Kamets in the plural, and drop their original vowel; if not, they simply substitute the plural for the singular ending.

Feminine nouns in הַ substitute the plural for the singular ending, and either reject the preceding vowel, or restore it to what it would have been, if הַ had not been appended. Nouns in ית and ת take יוּת and יוּת .

§ 46. *Construct State.*

When one noun stands in a relation of dependence on another, the first is put in the construct state. A noun which is not so related to a following one, is said to be in the absolute state. Thus, דְּבַר word, is in the absolute state; but in the expression דְּבַר הַמֶּלֶךְ the word of the king, דְּבַר is in the construct state.

The construct is a shortened form, the speaker naturally

hastening forward from the first noun to the second, which is necessary to complete the idea.

§ 47. *Its Formation*, see XV, G. pp. 246, 247.

The following changes occur in the formation of the construct :

1. The feminine הַ, becomes הֶ; the dual יִם and the plural יִם become יִ.

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

3. Medial ו and י commonly quiesce in Hholem and Tseré in the construct ; so, frequently, in the absolute dual and plural, and before suffixes ; final יֶ becomes יִ.

4. In a simple ultimate הֶ becomes הֶ.

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

§ 48. *Paragogic Vowels*.

The unaccented vowel הַ, added to nouns indicates motion or direction towards a place, whence it is called He directive or He local.

Paragogic ו, י or הַ, are sometimes appended to nouns without affecting the sense.

§ 49. *Nouns with Suffixes*.

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

The forms which they assume when attached to singular nouns, or combined with יֶ of nouns in the dual and plural, are shown in Table XVI, G. p. 254.

I. Before the grave suffixes (viz. : קָם, בָּן, הָם, הֵן),

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

II. Before the light suffixes,

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

2. Singular or plural nouns not having a feminine ending adopt the same form as before the absolute plural termination.

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

III. Before all suffixes, grave or light,

1. Segholate nouns in the singular revert to their monosyllabic form, as before the feminine ending הָ .

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

3. Final הָ is dropped.

§ 50. *Irregular Nouns.*

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

אִישׁ <i>man</i>	plur.	אִישִׁים rarely	אִישִׁים
אִשָּׁה <i>woman, const.</i>	plur.	אִשָּׁוֹת	אִשָּׁוֹת
אִמָּה <i>maid-servant</i>	plur.	אִמָּהוֹת	אִמָּהוֹת
בֵּית <i>house</i>	plur.	בָּתִּים	בָּתִּים
בֶּן <i>son</i>	plur.	בָּנִים	בָּנִים
בַּת <i>daughter, suf.</i>	plur.	בָּנוֹת	בָּנוֹת
יּוֹם <i>day</i>	plur.	יָמִים rarely	יָמִים
עִיר <i>city</i>	plur.	עָרִים once	עָרִים
רֹאשׁ <i>head</i>	plur.	רִאשִׁים	רִאשִׁים

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

§ 51. *Numerals*, see XVII, G. pp. 255-258.

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

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

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

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

§ 52. *Prefixed Particles*.

Particles of one letter are prefixed to the following word, and their vowels are regulated by its initial consonant.

This is the case with the definite article הַ *the*, the sign of interrogation הֲ, the inseparable prepositions בַּ *in*, כַּ *according to*, לְ *to*, מִן *an abbreviation of מִן from*, and the conjunction וְ *and*; see XVIII, G. pp. 258-263.

After the prepositions ב, כ, ל, the letter ה of the article is generally dropped, and its vowel given to the preposition. The initial ה of the Hiphil and Niphal infinitives is occasionally rejected in like manner.

Initial א sometimes quiesces after the inseparable prepositions and Vav Conjunctive, בְּאֵלֶיךָ for בְּאֵלֶיךָ, לְאָמֵר for לְאָמֵר, וְאֵלֶיךָ for וְאֵלֶיךָ.

Before suffixes כ assumes the syllable מו and מן reduplicates itself, see XVIII, G. p. 262.

§ 53. *Separate Particles*.

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

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

The preposition אֶת *with*, commonly becomes אִתָּהּ before suffixes, e. g. אִתִּי, אִתְּכֶם, and is thus distinguished from אֶת the sign of the definite object, which becomes אֹת, or before grave suffixes, אָת, e. g. אָתִי, אָתְּכֶם.

SYNTAX.

§ 54. *The Copula.*

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

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

§ 55. *The Article.*

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

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

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

§ 56. *Nouns definite without the Article.*

The following are definite without the article :

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

2. Nouns with pronominal suffixes.

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

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

§ 57. *Adjectives.*

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

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

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

§ 58. *Demonstrative Pronouns.*

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

If both an adjective and a demonstrative qualify the same noun, the demonstrative is placed last, **הָאָרֶץ הַטוֹבָה הַזֹּאת** *this good land*.

§ 59. *Comparison of Adjectives.*

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

The superlative degree may be expressed,

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

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

§ 60. Numerals.

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

The other cardinals may stand,

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

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

3. After it in the absolute state.

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

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

§ 61. Apposition.

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

§ 62. *The Construct State.*

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

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

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

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

An article or suffix belonging to a noun in the construct must be attached, not to it, but to the governed noun, *גִּבּוֹרֵי הַחַיִל the mighty men of valour*, *אֱלִילָי זָהָבִי his idols of gold.*

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

§ 63. *Tenses of Verbs.*

The Hebrew has distinct forms of the verb corresponding to the two grand divisions of time, the past and the future; but all subordinate modifications or shades of meaning are either suggested by accompanying particles, or left to be in-

ferred from the connection. Whatever is or is conceived of as past, is put in the preterite; the future is used for all that is or is conceived of as future.

§ 64. *The Preterite.*

The preterite may accordingly be employed to denote,

1. The past, whether it be,

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

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

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

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

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

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

g. Subjunctive, לְמַעַן יִרְאוּהֶם *in order that ye might fear.*

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

3. General truths, embodying the experience of the past, *an ox יָדַע knoweth his owner, oxen always have done so, and always will.*

4. The future, when described by the prophets as though it had already taken place, *Babylon נָפְלָה has fallen.*

§ 65. *The Future.*

The future tense is used in speaking of,

1. The future, whether it be,

a. Absolute, אֶעֱשֶׂה *I will make.*

b. Relative to a past, *Elisha was fallen sick of his sickness; whereof רָבִיחַ he was to die.*

c. Conditional, *but* (if it were my case) אָדָרֵשׁ *I would seek unto God.*

d. Optative, expressing desire, determination, permission, or command, so יִזְאָבְדוּ *may all thine enemies perish*; all that thou commandest us, נַעֲשֶׂה *we will do*; of the fruit נֹאֲכַל *we may eat*; mine ordinances תִּשְׁמְרוּ *ye shall keep.*

e. Subjunctive, לְמַעַן הַבְּרֵכָה *in order that my soul may bless thee.*

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

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

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

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

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

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

The negative imperative is made by prefixing אַל *not*, to the apocopated future, אַל־תִּזְעַי *harm not.*

§ 66. *The Secondary Tenses.*

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

A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corre-

sponding secondary tense, provided the verb stands at the beginning of its clause. If for any reason this order of the words is interrupted or prevented, the primary tense must again be used.

§ 67. *Participles.*

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

2. Active participles most commonly relate to the present or to the proximate future, and passive participles to the past.

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

§ 68. *The Infinitive.*

The absolute infinitive may be used for,

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

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

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

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

§ 69. *Object of Verbs.*

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

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

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

1. Verbs signifying plenty and want, or motion, *the house* מלאה האנשים *was full of men*, יצאו את־העיר *they went out (of) the city*.

2. Any verb may govern its cognate noun, or a noun which defines the extent of its application, *he* חלה את־רגליו *was diseased in his feet*.

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

§ 70. *Verbs with more than one Object.*

Some verbs have more than one object, viz. :

1. The causatives of transitive verbs.
2. Verbs whose action may be regarded under different aspects as terminating upon different objects.
3. The instrument of an action, the material used in its performance, its design, or its result, may be its secondary or remote object, וירגמו אתו אבן *and they overwhelmed him with stones*, וליצר את־האדם עפר *and he formed the man of dust*.

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

§ 71. *Adverbial Expressions.*

Adverbs commonly stand after the words to which they belong.

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

§ 72. *Neglect of Agreement.*

1. When a predicate adjective or verb precedes its noun, it often prefers a primary to a secondary form, that is to say, the masculine may be used instead of the feminine, and the singular instead of the plural.

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

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

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

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

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

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

§ 73. *Compound Subject.*

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

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

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

§ 74. *Repetition of Words.*

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

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

§ 75. *Relative Pronoun.*

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

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

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

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

§ 76. *Conjunctions.*

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

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

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

EXERCISES IN READING.

1. PRONOUNS.

אָנִי יְהוָה הוּא ²שְׁמִי : אָנִי אֲנִי הוּא וְאֵין אֱלֹהִים ³עִמָּדִי : הִי אֲנֹכִי
לְעֹלָם : מִי אַתָּה ⁴בְּנִי : הֲאַתָּה זֶה בְּנִי אִם-לֹא : מִה־זֹּאת ⁶עָשִׂיתָ ⁵לִי
⁶לְמַה לֹּא-הִגַּדְתָּ לִּי כִי ⁸אַשְׁתָּה הוּא : כָּל-הַקָּמִים אֲשֶׁר-אַתֶּם הַיּוֹם
עַל-הֲאִדְמָה : עִצְמֹכֶם ⁵וּבְשָׂרְכֶם ¹⁰אָנִי : אֲנִי ¹¹וְאֲבוֹתֵינוּ :

¹ § 54. ² שְׁמִי with suffix. ³ prep. עִם with suf. ⁴ בְּנִי with suf. ⁵ § 52.
⁶ 2 masc. sing. Kal pret. of עָשָׂה. ⁷ 2 m. s. Hi. pret. of נָגַד. ⁸ אֲשָׁה with suf.
⁹ §§ 50, 52. ¹⁰ § 18. ¹¹ plur. of אָב with suf.

2. PERFECT VERBS, KAL.

דָּבַקָה עִצְמִי לְבִשְׂרִי : יוֹסֵף הִי וְהוּא מִשַׁל בְּכָל-אֶרֶץ מִצְרָיִם : בַּיּוֹם
²הַשְּׂבִיעִי תִשְׁבַּת : אָנִי יְהוָה שִׁכַן בְּתוֹךְ ³בְּנֵי יִשְׂרָאֵל : שְׁמֵרַתִּי
¹דַּרְכֵי יְהוָה : כָּל-הַזֹּנֵעַ בָּהֶם ⁵יִקְדָּשׁ : יוֹם וְלַיְלָה לֹא ⁵יִשְׁפָּתוּ :
מֵעֶרֶב עַד-עֶרֶב תִּשְׁפָּתוּ וְשִׁפְתֵיכֶם : שְׁכֵנֵי בִשְׂדֵה : ⁶נָשִׂים מְשֻׁלוֹ בּוֹ :
דָּבַקָה לְעַפְרָן נַפְשִׁי : שְׁמֵרַתֶם אֶת-הַשְּׁבִת : לְמַה תִּשְׁבַּת תִּמְלֹאכֶה :
⁷עֲלוּהֶם ¹עוֹת-הַשָּׁמַיִם יִשְׁכּוֹן : מִה-טוֹב לָכֶם ⁸הַמִּשַׁל בְּכֶם ⁹שְׂבָעִים
⁹אִישׁ כָּל בְּנֵי יִרְבֵּעַל אִם-מִשַׁל בְּכֶם אִישׁ אֶחָד :

¹ § 56. ² § 57. ³ §§ 50, 56. ⁴ § 8. ⁵ § 18. ⁶ § 50. ⁷ § 53. ⁸ He
interrogative § 52, inf. in the construct before its subject § 68. ⁹ § 60.

3. THE REMAINING SPECIES.

וְהָאֶרֶץ נִכְבְּשָׁה לְפָנֵיהֶם : הִנְנִי מִמְטִיר לָכֶם לֶחֶם מִן-הַשָּׁמַיִם : אֶת-
אֶהֱרֹן וְאֶת-בָּנָיו אֶקְדָּשׁ : הַלְבַשְׁתָּ אֶת-אֶהֱרֹן אֶת-הַכֹּהֲנֵי : וְסָגַר עַד-

הָעָרֵב: קָדַשְׁתִּי אֶת־שְׁמִי הַגָּדֹל בְּתוֹכָם: נִקְדַּשְׁתִּי בְּחוּף בְּנֵי יִשְׂרָאֵל
 אֲנִי יְהוָה ¹מִקְדָּשְׁכֶם: הִשְׁבַּתִּנוּ אֶת־הַמְּלֶאכֶה: שִׁפְנֹתַי אֶתְּכֶם בְּמִקְוֹם
 הַזֶּה בְּאֶרֶץ אֲשֶׁר ²נָתַתִּי לְאֲבוֹתֵיכֶם לְמִן־עוֹלָם וְעַד־עוֹלָם: וְעַתָּה
 הִשְׁכִּילוּ: וּבְכֹל אֲשֶׁר־אָמַרְתִּי אֵלֵיכֶם תִּשְׁמְרוּ: וַיְרִיחוּ ³מִסְגֶּרֶת מִפְּנֵי
 בְּנֵי יִשְׂרָאֵל אֵין יוֹצֵא וְאֵין ⁴בֵּא: הִתְקַדְּשׁוּ אַתְּם:

¹ For קָדַשְׁתִּי vowel shortened on account of the removal of the accent, § 9. ² for נִקְדַּשְׁתִּי. ³ fem. Pual participle § 44. ⁴ Kal act. participle of בוא.

4. WITH VAV CONVERSIVE, SUFFIXES, ETC.

הַיּוֹם הַזֶּה וּסְגַרְתָּ יְהוָה בְּיָדֵי: ¹וַיַּבְרֵל אֶתְהֵן לְהַקְדִּישׁוּ הוּא־וּבְנֵי
 עַד־עוֹלָם: ¹וַתִּדְבַק יָדוֹ אֶל־הַחֶרֶב: ¹וַיִּדְעוּ כִּי־אֲנִי יְהוָה בְּהַקְדִּישׁוּ
 בְּכֶם לְעֵינֵיהֶם: ¹וַיִּשְׁבַּתִּי ²שְׁלֹשֶׁת הָאֲנָשִׁים הָאֵלֶּה: ¹וְהַשְׁבִּיתוּ בְּנֵיכֶם
 אֶת־בְּנֵינִי לְבַלְתִּי יָרָא אֶת־יְהוָה: אִם־יְהִיֶּה אֱלֹהִים עִמָּדִי וְשִׁמְרֵנִי
 בְּהַרְדָּה הַזֶּה אֲשֶׁר אֲנִכִּי הוֹלֵךְ וְנַחֲזֵלְנִי לֶחֶם לֶאֱכֹל וּבַגָּד לְלַבֵּשׁ ⁴וְהָיָה
 יְהוָה לִי לְאֱלֹהִים: וּבְנֵי יִשְׂרָאֵל ⁵פָּרוּ וַיִּשְׂרָצוּ ⁶וַיִּרְבּוּ בְּמֵאֵד מְאֹד
 וַתִּמְלֵא הָאָרֶץ ⁷אֲתָם: אֲשַׁפְּנָה אֶתְכֶם בְּמִקְוֹם הַזֶּה: ⁸שְׁמֶרָה נַפְשִׁי:
 הֲלֵה אֲנִכִּי ⁹עִמָּךְ וְשִׁמְרֵתִיךָ: יְהוָה יִשְׁמְרֶךָ מִכָּל־רָע וְשִׁמְרֵ אֶת־
 נַפְשֶׁךָ:

¹ In this and the following exercises, the preterite with Vav Conversive should be translated as though it were preceded by a future; and the future with Vav Conversive as though it were preceded by a preterite, § 66. ² § 60. ³ § 72. 3, Kal fut. 3 m. s. of הָיָה. ⁴ apodosis, § 76. 1. ⁵ Kal pret. 3 pl. of פָּרָה. ⁶ Kal fut. 3 m. pl. of רָבָה. ⁷ direct object after verb of plenty, § 69. ⁸ § 26. 3, Kamets-Hhatuph on account of the rejected Hholem, § 9. ⁹ pausal form for עִמָּךְ.

5. PE GUTTURAL VERBS.

הַיּוֹם הַזֶּה פִּנְשֵׁי עוֹרֹךְ: מִי נֶאֱכַלְנִי בָשָׂר: וַנַּעֲזָבוּ אֶת־יְהוָה וְלֹא עֲבָדוּהוּ:
 וַתַּעֲזָבוּ אֲבִיךָ וְאִמֶּךָ: וְאִם לֹע בְּעֵינֵיכֶם לְעַבֵּד אֶת־יְהוָה בְּהָרֹךְ לְכֶם
 הַיּוֹם אֶת־מִי ¹תַּעֲבֹדוּן: לְחַבְדִּיל ²בֵּין הַחֶמְדָּה ³הַנְּאֻכֶּלֶת וּבֵין הַתְּלָה אֲשֶׁר
 לֹא תֵאֱכַל: וַיֹּאמֶר אֶל־בְּנֵיהֶו וְאִלֵּן לְמַעַן עֵה עֲזַבְתֶּן אֶת־הָאִישׁ ⁵קְרָאן
 לוֹ וְנֵאֱכַל לֶחֶם: אִם־תַּעֲזָבֶהוּ וַעֲזַב אֶתְכֶם: וַתֹּאמְרֵנָה ⁴הַנְּשִׁים בְּרוּךְ
 יְהוָה: וַיֹּאמְרוּ ⁶אִישׁ־יִשְׂרָאֵל מִשְׁלִי־בְנִי גַם־אֶתָּה גַם־בְּנִיךָ גַם־בְּנִיךָ:

וַיֹּאמֶר אֲלֵהֶם לֹא-אֶמְשַׁל אֲנִי בָכֶם וְלֹא-יִמְשַׁל בְּנִי בָכֶם יְהוָה יִמְשַׁל
בָּכֶם: אַרְוֵר הָאִישׁ אֲשֶׁר-יֹאכַל לֶחֶם עַד-הָעָרֶב:

¹ § 25. ² The preposition is idiomatically repeated in Hebrew. ³ fem. part. § 44.
⁴ § 50. ⁵ for קָלָא 2 f. pl. imp. Kal of קָלָא. ⁶ used in a collective sense, § 72. 2.

6. AYIN GUTTURAL VERBS.

וַיִּשְׁאַחֲבֹהוּ כַּנְּפֹשׁוֹ: יְהוָה נָתַן ¹ וַיַּהֲרֹת לֶקַח ² יְהִי שֵׁם יְהוָה מְבֹרָךְ: הַן
גִּרְשָׁתָּ אֹתִי ³ הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה: ⁴ מִצְּאֹתַי אֶת ⁵ שְׁאַחֲבֹה נִפְשִׁי:
הַתְּפַרְדּוֹ כְּלִיעֲצֻמוֹתַי: תְּבַרְכֵנוּ אֶת-בְּנֵי יִשְׂרָאֵל ⁶ אָמַר לָהֶם וַיְבַרְכֶה יְהוָה
וַיִּשְׁמְרֶה: וַיֹּאמֶר ⁷ לְאֲבִיו בְּרַכְנִי גַם-אֲנִי אָבִי: כִּי-גִרְשׁוֹ מִמִּצְרָיִם:
הֲלֹא כָל-הָאָרֶץ לְפָנָיו ⁸ הִפְרֵד נָא מֵעַלְי: וְהַרְבִּיתִי אֶת-זֶרְעִי כְּכֹכְבֵי
הַשָּׁמַיִם ⁹ וַנְּתַתִּי לְזֶרְעִי אֶת כָּל-הָאָרֶצַּת הָאֵל וְהַתְּבַרְכָה בְּזֶרְעִי כָּל
הָאָרֶץ: בְּרַכְנִי אַתְּכֶם בְּשֵׁם יְהוָה: וְגַם אֲמַרְתִּי לֹא-אֲגַרֵּשׁ אוֹתָם
מִפְּנֵיכֶם:

¹ as before אֲדַבֵּר § 22. 3. ² apocopated fut. Kal of הָיָה § 39. ³ § 55.
⁴ § 38. ⁵ abbreviated relative. ⁶ to say, i. e. saying. ⁷ § 50. ⁸ § 17. ⁹ for
וַנְּתַתִּי.

7. LAMEDH GUTTURAL VERBS.

וַנְּתַן זֶרַע לְזֶרַע וְלֶחֶם לְאֹכַל: שִׁלַּח אֶת-בְּנֵי וַיַּעֲבֹדֵנוּ: אֲרָצָה לֹא תִזְרַע
וְלֹא תִצְמַח: שִׁלַּח אֶת-בְּנֵי-יִשְׂרָאֵל מֵאֲרָצוֹ: לֹא-יִשְׁמַע בָּהּ קוֹל: בְּפִקְרָ
זֶרַע אֶת-זֶרְעִי וְלַעֲרֵב אֶל-תַּנְחַ וְרָה: לֹא-שִׁמְעַת בְּקוֹלִי: וַיֹּאמֶר אֱלִישָׁע
יְהוָה פָּקַח אֶת-עֵינֵי-אֶלֶה וּוְרָאוּ וַיַּפְקַח יְהוָה אֶת-עֵינֵיהֶם וַיִּרְאוּ:
בֶּן-אָדָם שׁוֹלַח אֲנִי אוֹתָהּ אֶל-בְּנֵי יִשְׂרָאֵל: אֲשַׁמֵּעַ אֶתְכֶם: וּבִשְׁנֵה
הַשְּׁבוּעַת שְׁפָתָ ² יְהִיָה לְאָרֶץ שְׁפָתָ ³ לַיהוָה שְׁדָה לֹא תִזְרַע: הֲלֹא ⁴ שְׁלַח
שְׁלַחְתִּי אֵלֶיךָ לְקַרְאֵ לָךְ לָמָּה לֹא-הִלַּכְתָּ אֵלָי: אִם-טוֹב וְאִם-רָע בְּקוֹלִי,
יְהוָה אֱלֹהֵינוּ ⁵ אֲשֶׁר אֱלֹהֵנוּ שְׁלַחֵם אֹתָהּ אֲלֵנוּ נִשְׁמַע:

¹ apoc. Hi. fut. of נִתַּח. ² Kal fut. of הָיָה. ³ § 22. 3. ⁴ § 74. ⁵ אֲשֶׁר... אֲלֵנוּ
unto whom, § 75.

8. PE NUN VERBS.

גם-אתה לא-תגדת לי וגם אנכי לא שמעתי בלתי היום: לא-תגע בו
 נד: ואתה קח-לך מכל-מאכל אשר האכל והנה לך ולחם לא-אכלה:
 2 ממך הכל ומתוך נתנו לך: הנידה-נא שמה: 3 הגד הגד לי כל
 אשר-עשית: ואפל על-פני ראש-שמי קול: אני יהנה אלהיכם אשר-
 5 הוצאתי אתכם מארץ מצרים לתת לכם את-ארץ כנען: וראשו מגיע
 6 השמימה: ואתנה תפלנה: ויגדלו 7 לאמר 8 בא איש האלהים:
 ויקח את-החרב ויפל עליה: עתה יהנה קח נפשי כי לא-טוב אנכי
 מאבתי:

1 § 55. 2 § 52. 3 § 74. 4 2 f. s. pret. Kal of קָחַהּ. 5 1 s. pret. Hi. of רָצָא.
 6 § 48. 7 to say, i. e. saying. 8 3 m. s. pret. Kal of בּוֹא. 9 § 59.

9. AYIN DOUBLED VERBS.

תהום וסבבני: ויסבו דרך שבעת ימים ולא-הנה מיים: ארריה 1 ארור
 ומברכה ברנה: ועתה 2 לכה-נא 3 ארה-לי אתו אולי אגרשנו מן-
 הארץ כי נדעתי את אשר-תברך מברך ואשר תאר יואר: וראה אתו
 וחי: והסבתי פני מהם: ארור היום 4 אשר ילדתי בו 5 יום אשר-
 ילדתני אמי אל-יהי ברנה: ויסב את-פניו ולא-אכל לחם: הנה נדי
 עמך להסב אליה את-פלי-ישראל: סבינו כמים פלי-היום:

1 § 72. 6, each one is cursed. 2 § 26. 3. 3 ora § 12 for ארה- shortened by Mak-
 keph, § 20, from ארה § 26. 3. 4 in which, § 75. 5 without the article,
 because it is in the construct before the following relative clause, § 62. 6 apoc. fut.
 Kal of הליה.

10. PE YODH VERBS.

כי כולם ידעו אותי למקטנם ועד-גדולם: והודעת להם את-הדרך
 ולכו יבה: לך כי שלחה יהנה: 2 אל 3 אשר יהנה-שמה הרפת ללכת
 ולכו לא יספו בלכתם: לא-תדע מה-ילד יום: הודיענו במה נשלחנו
 למקומי: ותלכנה 5 שתיהם עד-בואנה בית לחם: ויאמרו אליה
 התלכו עם-האיש הזה ותאמר אלך: לא יישן שמר ישראל: ואת-

שְׁפֹתַי קָדְשׁוֹ ⁷ וְהָיָה לְאוֹת ⁸ בִּינִי וּבִינְיֹכֶם לְדַעַת כִּי אֲנִי יְהוָה
 אֱלֹהֵיכֶם: וְאָנֹכֶה לָהֶם בְּאֶרֶץ מִצְרַיִם: הוֹלִיכֹךְ בְּדֶרֶךְ לֹא־טוֹב: הֵעַ
 אֶת־אֱלֹהֵי אָבוֹתָ וְעַבְדָּהוּ:

¹ Relative omitted, § 75. ² governs the antecedent, which is to be supplied, § 75, to the place, etc. ³ שָׁמָּה... אֲשֶׁר *whither*. ⁴ § 17. ⁵ § 72. 5. ⁶ Kal inf. of בּוֹא with prolonged form of 3 f. pl. suffix. ⁷ 3 pl. Kal pret. of הָיָה, § 76. 1. ⁸ § 73, this preposition is idiomatically repeated in Hebrew, *between me and between you* for *between me and you*.

11. AYIN VAV AND AYIN YODH VERBS.

¹ שְׁנַיִם שְׁנַיִם בָּאוּ אֶל־נֹחַ זָכַר וּנְקֵבָה: כַּבָּלָה יוֹבֵאוּ וְהַשְׁבָּתִים אֶל־
 הַמָּקוֹם הַזֶּה: אֲשֶׁר בְּשׂוּדָה בַּחֲרֵב וְמוֹת: ² אֲוָרֵי פִּרְבָּא אֲוָרָה: לוֹ־
³ מִתְנֹו בְּאֶרֶץ מִצְרַיִם וְלָמָּה לְהָיָה מִבֵּיאוֹ אֲתָנוּ אֶל־הָאֶרֶץ הַזֹּאת לְנַפְל
 בַּחֲרֵב הַלֹּא טוֹב לָנוּ שׁוּב מִצְרַיִם: וְשִׂית נָדוּ עַל־עֵינֵינוּ: וְאָדַע פִּרְלֹא
 אֲבוֹשׁ: ⁴ וְאָר יְהוָה פָּנָיו אֵלֵינוּ: כַּל־הָרַעָה הַזֹּאת בָּאָה עָלֵינוּ: ⁵ וְנִנְחַ
 בְּיָוִם הַשְּׁבִיעִי עַל־פֶּן בְּרַךְ יְהוָה אֶת־⁶ יוֹם הַשַּׁבָּת וְנִקְדְּשֵׁהוּ: כַּל־הָעֲשֵׂה
 מִלְּאֲכָה בְיוֹם הַשַּׁבָּת ⁸ מוֹת יוֹמָת: ⁹ וְיָמַת שְׂאוֹל וְשִׁלְשַׁת בָּנָיו גַּם כַּל־
¹⁰ אֲנָשָׁיו בְּיוֹם הַיּוֹם:

¹ *two by two*, § 74. ² 2 f. s. imp. Kal. ³ § 64. 1 f. ⁴ § 26. 2. ⁵ for וְנִנְחַ § 30. 1.
⁶ § 56. 3. ⁷ Kal act. part. of עָשָׂה. ⁸ § 74. ⁹ § 73. ¹⁰ § 50.

12. LAMEDH ALEPH AND LAMEDH HE VERBS.

שְׁמוֹעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשָׁמֵר לַעֲשׂוֹת אֶת־אֲשֶׁר אָנֹכִי מִצְוֶה
 הַיּוֹם: אֲלֵיכֶם אִישִׁים אֶקְרָא וְקוֹלִי אֶל־בְּנֵי אָדָם: פָּנֵי לֹא יִרְאֶה:
 וּבְנִיתֶיהָ פִּימֵי עוֹלָם: הִנֵּה בִּרְכִיתִי אֲתוֹ וְהַפְרִיתִי אֲתוֹ וְהִרְבִּיתִי אֲתוֹ
 בְּמֵאֵד מְאֹד: הֵאֲעֵלָה אֶל־פְּלִשְׁתִּים הַתְּחָנֶם בְּדָוִי וַיֹּאמֶר יְהוָה עֲלֶה
 כִּי־נָתַן אֲתָן אֶת־הַפְּלִשְׁתִּים בְּדֶרֶךְ: וְאָעֵשׂ בְּבֶקֶר כַּאֲשֶׁר אָמַרְתִּי: וְאֲנִי־נֹחַ
 לֹא נָדַע מִה־עָשָׂה: לוֹ הַיּוֹם וְהָיָא עָשָׂה וַיַּבְשֵׁת יְדָיו וְצָרָו: וְתֹאמֶר
 הָאֲשֵׁה אֶת־דָּמִי אֶעֱלֶה־לָּךְ וַיֹּאמֶר אֶת־שְׂמוֹאֵל הָעֲלִי־לִי: וַיַּבֵּל לַעֲשׂוֹת
 אֶת־כַּל־הַמְּלָאכָה: לָמָּה זֶה הָעֲלִיתָנִי מִמִּצְרַיִם: הֲגֵד־נָא לִי מַה עָשִׂיתָ:
 מִה־תַּעֲשֶׂה לְשָׁמָּה הַגָּדוֹל:

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

CHAPTER I. א

- 2 א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְהַשֶּׁשֶׁף עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר
 3 אֱלֹהִים יְהי אֹר וַיְהי־אֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיְבַרְכֵל
 4 אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וְלַחֹשֶׁךְ קִרָּא
 5 לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים יְהי
 6 רְקִיעַ בְּתוֹךְ הַמַּיִם וַיְהי מְבֻלָּל בֵּין מַיִם לְמַיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ
 7 וַיְבַרְכֵל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לְרְקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְרְקִיעַ
 8 וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים לְרְקִיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי:
 9 פ וַיֹּאמֶר אֱלֹהִים וְקוּי הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד
 10 י וַתֵּרָא הַנִּפְשָׁה וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים לַבְּשָׂה אָרֶץ וּלְמִקְוֵה הַמַּיִם
 11 קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ
 12 דְּשָׂא עֵשֶׂב מִזֶּרַע זָרַע עֵץ פָּרִי עֵשֶׂה פְּרִי לְמִינֹו אֲשֶׁר זֶרְעוֹבוּ
 13 עַל־הָאָרֶץ וַיְהי־כֵן: וַתּוֹצֵא הָאָרֶץ דְּשָׂא עֵשֶׂב מִזֶּרַע זָרַע לְמִינֹהוּ
 14 וַעֲזָן עֵשֶׂה־פְּרִי אֲשֶׁר זֶרְעוֹבוּ לְמִינֹהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהי־עֶרֶב
 15 וַיְהי־בֹקֶר יוֹם שְׁלִישִׁי: ע וַיֹּאמֶר אֱלֹהִים יְהי מְאֹרֶת בְּרְקִיעַ
 16 הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיָה לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים
 17 וּשְׁנָיִם: וְהָיָה לְמְאֹרֶת בְּרְקִיעַ הַשָּׁמַיִם לְהָאֹר עַל־הָאָרֶץ וַיְהי־כֵן:
 18 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֶת הַגְּדֹלִים אֶת־הַמְּאֹר הַגְּדֹל לְמַשְׁשֶׁלַת
 19 הַיּוֹם וְאֶת־הַמְּאֹר הַקָּטָן לְמַשְׁשֶׁלַת הַלַּיְלָה וְאֶת הַכּוֹכָבִים: וַיִּתֵּן
 20 אֹתָם אֱלֹהִים בְּרְקִיעַ הַשָּׁמַיִם לְהָאֹר עַל־הָאָרֶץ: וְלְמַשֵּׁל בְּנוֹם וּבַלַּיְלָה
 21 לְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהי־עֶרֶב
 22 וַיְהי־בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים וְיִרְצֵי הַמַּיִם שָׂרָץ
 23 כָּשֶׁשׁ תַּחַת וְעוֹף יְעוּפֶה עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמַיִם: וַיְבַרְכָּ
 24 אֱלֹהִים אֶת־הַחַיָּוִיִּם הַגְּדֹלִים וְאֶת כָּל־נֶפֶשׁ הַחַיָּה הַרְמִשִׁית אֲשֶׁר
 25 שָׂרָצוּ הַמַּיִם לְמִינֵיהֶם וְאֶת כָּל־עוֹף כָּנָף לְמִינֹהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:
 26 וַיְבַרְכָּ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֹאוּ אֶת־הַמַּיִם בַּנְּיָמִים

- 23 וְהָיָה כִּי יִרְבֶּה בְּאֶרֶץ: וַיִּהְיֶינָהּ וַיִּהְיֶינָהּ בְּקֶרֶב יוֹם חֲמִישִׁי: פ
 24 אֱלֹהִים מִצֵּאת הָאָרֶץ נִפְשׁ חַיָּה לְמִינָהּ בַּחַמָּה וּרְמֵשׁ וַחֲתוּלֵי-אֶרֶץ
 לְמִינָהּ וַיִּהְיֶינָהּ: וַיִּנְשֵׂשׂ אֱלֹהִים אֶת-חַיֵּי הָאָרֶץ לְמִינָהּ וְאֶת-הַבְּהֵמָה כה
 לְמִינָהּ וְאֶת כָּל-רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיִּרְא אֱלֹהִים כִּי-טוֹב: וַיֹּאמֶר 26
 אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיִּרְדּוּ בְדִגְתַּי הַיָּם וּבְעֹפֹת
 הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-רֶמֶשׂ הָרֶמֶשׂ עַל-הָאָרֶץ: וַיִּבְרָא 27
 אֱלֹהִים, אֶת-הָאָדָם בְּצַלְמוֹ בְּצַלְמֵי אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה
 בָּרָא אֹתָם: וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ 28
 וּמְלֹאוּ אֶת-הָאָרֶץ וּכְבֹשׁוּהָ וּרְדוּ בְּדִגְתַּי הַיָּם וּבְעֹפֹת הַשָּׁמַיִם וּבְכָל-חַיָּה
 הָרֶמֶשׂוֹת עַל-הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת-כָּל-עֵשׂוֹב, 29
 זָרַע זָרַע אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ וְאֶת-כָּל-הָעֵץ אֲשֶׁר-בּוֹ פְּרִי-עֵץ זָרַע
 זָרַע לָכֶם יְהִי לְאֹכְלָהּ: וְלִכְלֵי-חַיַּת הָאָרֶץ וְלִכְלֵי-עֹפֹת הַשָּׁמַיִם וְלִכְלָל, ל
 רֶמֶשׂ עַל-הָאָרֶץ אֲשֶׁר-בּוֹ נִפְשׁ חַיָּה אֶת-כָּל-יֹרֵק עֵשׂוֹב לְאֹכְלָהּ וַיִּהְיֶינָהּ:
 30 וַיִּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד וַיִּהְיֶינָהּ עַרְבַּ וַיִּהְיֶי-
 31 בֹקֶר יוֹם הַחֲמִישִׁי: פ

CHAPTER II. ב

- וַיִּכְלֹו הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיִּכְלֹו אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי *
 מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּח בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
 3 וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל-
 4 מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם
 5 וְהָאָרֶץ בְּהִבְרָאָם בַּיּוֹם עָשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם: וְכָל, שֵׁיחַ
 הַשָּׂדֶה טָרֶם יִהְיֶה בָאָרֶץ וְכָל-עֵשׂוֹב הַשָּׂדֶה טָרֶם יִצְמַח כִּי לֹא הִמְטִיר
 6 יְהוָה אֱלֹהִים עַל-הָאָרֶץ וְאָדָם אֵינוֹ לַעֲבֹד אֶת-הָאֲדָמָה: וְאָדָם נִשְׁלַח
 7 מִן-הָאָרֶץ וְהִשְׁקָה אֶת-כָּל-פְּנֵי הָאֲדָמָה: וַיִּזְעַר יְהוָה אֱלֹהִים אֶת-
 8 הָאָדָם עַל מִן-הָאֲדָמָה וַיִּפֹּחַ בָּאָפוֹ נִשְׁמַת חַיָּים וַיְהִי הָאָדָם
 9 לְנֶפֶשׁ חַיָּה: וַיִּשְׁעַ יְהוָה אֱלֹהִים בֵּן בְּעֵדֶן מִקֶּדֶם וַיִּשְׂשׂ שָׁם אֶת-
 10 הָאָדָם אֲשֶׁר יָצָר: וַיִּצְמַח יְהוָה אֱלֹהִים מִן-הָאֲדָמָה כָּל-עֵץ נְחֻמָּה
 לְמִדְּוָה וְטוֹב לְמֵאֵל וַעֲצֵי הַחַיִּים בְּעֵדֶן הָיוּ וְעֵץ הַדַּעַת טוֹב וְרַע:
 11 וַיְהִי יָצָא מֵעֵדֶן לְהִשְׁקִית אֶת-הַגֵּן וּמִשָּׁם יָפֹד יְהוָה לְאַרְבְּעָה,
 12 רְאשִׁים: שָׁם הָאֲדָמָה פִּישָׁן הוּא הַסִּבְבַּי אֶת כָּל-אֶרֶץ הַחַיִּים וְהָיָה
 אֲשֶׁר-שָׁם הַזָּהָב: וְהָיָה הָאָרֶץ הָיָה טוֹב שָׁם הַבְּדִלָּה וְהָיָה הַשֵּׁהָם:

- 13 וְשֵׁם־הַנֶּהָר הַשֵּׁנִי גִיחוֹן הָיָא הַסּוֹבֵב אֶת פְּלִאָרֶץ כְּנִישׁ׃ וְשֵׁם־הַנֶּהָר
14 הַשְּׁלִישִׁי חֲדַקְלָל הָיָא הַחֲלָף קַדְמַת אֲשׁוּר וְהַנֶּהָר הַרְבִּיעִי הָיָא פְּרָת׃
טו וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַנִּפְתְּחֵהוּ בְּגַד־עֲדָן לְעִבְדָּהּ וּלְשִׁמְרָהּ׃
16 וַיֵּצֵא יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגֶּן אָכַל תֹּאכַל׃ וּמִעֵץ
17 הַחַיֵּה טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכַלְהָ מִמֶּנּוּ מוֹת תָּמוּת׃
18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הַיָּוָה הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר
19 כְּנֶגְדּוֹ׃ וַיַּעַר יְהוָה אֱלֹהִים מִן־הָעֵדְמָה פְּלִי־תֵיִת הַשָּׂדֶה וְאֵת פְּלִי־עֵיִף
הַשָּׁמַיִם וַיִּבְא אֶל־הָאָדָם לְרֹאשׁוֹת מַה־יִּקְרָא־לּוֹ וְכָל אֲשֶׁר יִקְרָא־לּוֹ הָאָדָם
כ כָּשׁ חָפָה הָיָא שְׁמוֹ׃ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף
21 הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ׃ וַיִּפְלֵךְ יְהוָה
אֱלֹהִים׃ תַּרְחֻמָּה עַל־הָאָדָם וַיִּוֹשֶׁן וַיִּנְקַח אֶחָת מִצִּלְעוֹתָיו וַיִּסְגֵּר בְּשׁוֹר
22 תַּחֲתָיָהּ׃ וַיִּבְנֶן יְהוָה אֱלֹהִים׃ אֶת־הַצִּלְע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה
23 וַיִּבְרָא אֶל־הָאָדָם׃ וַיֹּאמֶר הָאָדָם זֹאת חֲפָעִים עָצָם מִעֲצָמַי וּבִשׁוֹר
24 מִבְּשָׂרִי לֹאֵאת וַקְרָא אִשָּׁה כִּי מֵאִישׁ לְקַהֲדוֹתָא׃ עַל־כֵּן יַעֲזֹב־אִישׁ
טז אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיְהִי שְׁנֵיהֶם
עוֹרֹמַיִם הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְפָּשְׁשׁוּ׃

CHAPTER III. ג

- א וַהֲעִשֵׂה הָיָה עֲרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר
2 אֶל־הָאִשָּׁה אַתְּ כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגֶּן׃ וְתֹאמַר
3 הָאִשָּׁה אֶל־הַנָּחַשׁ מִפִּי עֵץ־הַגֶּן נֹאכַל׃ וּמִפִּי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֶּן
4 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶן־תָּמּוּתִין׃ וַיֹּאמֶר
ה הַנָּחַשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמּוּתִין׃ כִּי יִרְעֶה אֱלֹהִים כִּי כִּיּוֹם אֲכַלְכֶּם
6 מִמֶּנּוּ וַנִּסְקַחֵי עֵינֵיכֶם וְהָיִיתֶם כַּאֲלֹהִים יִדְעוּ טוֹב וְרָע׃ וַתֵּרָא הָאִשָּׁה
7 כִּי טוֹב הָעֵץ לְמֵאֲכָל וְכִי תֹאמַר־הָיָא לְעֵינָם וַנְחַמֵּד הָעֵץ לְהַשְׁכִּיל
וְתִקַּח מִפְּרִיָו וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכַל׃ וַתִּפְּלַתְהָ עֵינֵי
שְׁנֵיהֶם וַיִּדְעוּ כִּי עִרְמוֹם הֵם וַיִּתְפָּרוּ עֲלֵה תֹאמַר וַיַּעֲשׂוּ לָהֶם חֲגֹרֹת׃
8 וַיִּשְׁמְעֵי אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּחִלָּה בְּגֵן לְרֵיחַ הַיּוֹם וַיִּתְחַבֵּא
9 הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֶּן׃ וַיִּקְרָא יְהוָה
י אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיֶּפֶה׃ וַיֹּאמֶר אֶת־קוֹלְהָ שְׁמַעְתִּי בְּגֵן
11 וְאִירָא כִּי־עִירָם אָנֹכִי וְאֶחְבָּא׃ וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עִירָם אָפֶה
12 הַמִּדְהָעֵץ אֲשֶׁר צִוִּיתִיָּה לְבַלְתִּי אֲכַל־מִמֶּנּוּ אָכַלְתָּ׃ וַיֹּאמֶר הָאָדָם

- 13 האשה אשר נתתה עמרי הוא נתנה לי מדהעץ ואכל: ויאמר
 יהוה אלהים לאשה מהנאת עשית ותאמר האשה הנחש השיאני
 14 ואכל: ויאמר יהוה אלהים, אל-הנחש כי עשית זאת ארור אתה
 מפלהבהמה ומכל חית השדה על-גחנה תלך ועפר תאכל כל-ימי
 חיך: ואיבה, אשית בינה ובין האשה ובין זרעה ובין זרעה
 15 הוא ישופה ראש ואתה תשופנו עקב: ס אלההאשה אמר
 הרבה ארבה עצבונה והרבה בעצב תלדי בנים ואל-אישך תשוקתך
 16 והוא ימשל-בך: ס ולאדם אמר כי שמעת לקול אשתך ותאכל
 17 מדהעץ אשר צויתיה לאמר לא תאכל ממנו ארוחה האדמה
 בעבורך בעצבון תאכלנה כל ימי חיך: וקוץ ודרדר תצמיח לך
 18 ואכלת את-עשב השדה: בוצעת אפיה תאכל לחם עד שובה אל-
 19 האדמה כי ממנה לקחת פרי-עפר אתה ואל-עפר תשוב: ויקרא כ
 20 האדם שם אשתו הנה כי הוא היתה אם כלי-חי: ויעש יהוה
 21 אלהים לאדם ולאשתו פתות עור ונלבשם: פ ויאמר
 22 יהוה אלהים הן האדם הוה פאחד ממנו לרעת טוב ורע ועתה
 23 פרושלה ידו ולקח גם מעץ החיים ואכל והי לעלם: וישלחהו
 24 והנה אלהים מנו-עדן לעבד את-האדמה אשר לקח משם: ויגרש
 אתהאדם וישפן מקדם לגן-עדן אתהפרבים ואת להט החרב
 המתהפכת לשמר את-דרכו עץ החיים:

MASORETIC NOTES EXPLAINED.

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

VOCABULARY.



אָב n. m. (const. אָבִי, pl. אָבוֹת) <i>father</i>	אֶל- prep. <i>to, unto</i>
אֶבֶן n. m. f. <i>stone</i>	אֱלֹהִים commonly in the pl. אֱלֹהִים n. m. <i>God</i>
אֶד n. m. <i>mist, vapour</i>	אֵלִישָׁע n. m. <i>Elisha</i>
אָדָם n. m. <i>man, Adam</i>	אִם n. f. (אִמּוֹת) <i>mother</i>
אֶדְמָה n. f. <i>ground, earth</i>	אִם adv. <i>if, in a disjunctive question</i> אִם
אֶהֱרֹן n. m. <i>Aaron</i>	אָמַר v. K. <i>to say. N. to be said. H. to cause to say. Hith. to talk of one's self</i>
אִיִּלִּי adv. <i>perhaps</i>	אֲנִי, אַתָּה, אַתָּךְ pron. <i>I</i>
אֹרֶן v. K. (imp. אֹרֵן) N. <i>to shine. H. to cause to shine, give light</i>	אָה n. m. (אָפִים) <i>nostril</i>
אוֹת n. m. f. (אוֹת) <i>sign</i>	אֵת conj. <i>also, even</i>
אֶחָד num. <i>one</i>	אָרְבַּע num. <i>four</i>
אֵיִן adv. (suf. אֵיִן) <i>where?</i>	אֶרֶץ, with art. הָאָרֶץ n. m. f. (אוֹת) <i>earth, land</i>
אִיִּבָּה n. f. <i>enmity</i>	אָרַר v. K. P. <i>to curse. N. Ho. to be cursed.</i>
אֵין (const. אֵין) <i>nothing, there is not or was not</i>	אִשָּׁה n. f. (const. אִשָּׁה, pl. נָשִׁים) <i>woman, wife</i>
אִישׁ n. m. (אִישִׁים, אִישִׁים) <i>man, husband</i>	אֲשֵׁר n. <i>Assyria</i>
אָכַל v. K. <i>to eat, devour. N. Pu. to be eaten. H. to cause to eat</i>	אֲשֶׁר pron. <i>who, which; conj. that, because</i>
אָכְלָה n. f. <i>food</i>	אֵת sign of the definite object
אֵל adv. <i>not, gives an imperative sense to the apoc. future</i>	אַתָּה pron. <i>thou</i>

ב prep. *in, into, with*

בָּבֶל n. *Babylon*

בְּגָד n. m. *garment*

בְּדוּ n. m. (בְּדוּ) *separation*. לְבָדוּ
in his separation, i. e. alone

בָּדַל v. H. *to separate, divide*.

N. *to be separated*

בְּדִלְיָה n. *bdellium*

בָּהוּ n. m. *emptiness*

בַּהֲמָה n. f. *beast, cattle*

בֹּא v. K. (fut. יָבֹא) *to come,*
come in. H. *to cause to come,*
bring. Ho. *to be brought*

בוש v. K. (fut. יִבוֹשׁ) Hith. *to*
be ashamed. H. *to make*
ashamed

בָּחַר K. *to choose*. N. *to be*
chosen

בֵּין prep. *between*

בֵּית לְחֵם n. *Bethlehem*

בְּלֹתִי adv. *not*; prep. *except*

בֵּן n. m. *son*; pl. בָּנִים *sons,*
children

בָּנָה v. K. *to build*. N. *to be*
built

בְּעִבּוֹר prep. *on account of*

בֹּקֶר n. m. *morning*

בָּרָא v. K. *to create*. N. *to be*
created

בָּרַךְ v. K. P. *to bless*. N. Pu.
to be blessed. Hith. *to bless*
one's self

בָּשָׂר n. m. *flesh*

בַּת n. f. (suf. בְּתִי, pl. בָּנוֹת)
daughter

גָּדוֹל adj. *great*

גֵּחֹזֶן n. m. *belly*

גִּיחוֹזֶן n. m. *Gihon*

גַּם conj. *also*

גֶּן n. m. (גַּנִּים) *garden*

גָּרַשׁ v. K. P. *to drive out*. N.

Pu. *to be driven out*

דָּבַק v. K. (pret. ē in pause,
fut. א) *to cleave, adhere*.
H. *to cause to cleave*. Ho.
to be caused to cleave

דָּגָה n. f. *fish*

דְּמוּת n. f. *likeness*

דִּרְדָּר n. m. *thistle*

דֶּרֶךְ n. m. f. *way, journey*

דָּשָׂא v. K. *to spring up, said*
of grass. H. *to cause to*
spring up, bring forth grass

דָּשָׂא n. m. *grass*

הַ art. *the*

הַ sign of interrogation

הוּא m. הִיא, הִיא f. *he, she, it,*
that

הָלָה v. K. *to be*. N. *to become*

הִלָּךְ or הִלָּךְ v. K. P. *to go*.
H. *to cause to go*. Hith. *to*
go for one's self, walk about

הֵן הִנֵּה int. (suf. הִנְנִי) *lo! be-*
hold!

הִפָּךְ v. K. *to turn, change*.
N. Ho. *to be turned*. Hith.
to turn one's self

הַרְרִיזֶן n. m. *conception*

וְ conj. *and*

זֶה m. זֹאת f. אֵלֶּה, אֵלֶּה pl. *this, these*

זָהָב n. m. *gold*

זָכָר n. m. *male*

זַעַת n. f. (זֵיעָת) *sweat*

זָרַע v. K. *to sow.* N. Pu. *to be sown.* H. *to produce seed*

זָרַע n. m. *seed*

הָבִיִּא v. H. *to hide.* Pu. Ho. *to be hid.* N. Hith. *to hide one's self*

הַגְּדֻלָּה n. f. *apron*

הַדְּקֵל n. m. *Hiddekel, Tigris*

הַחַיִּלָּה n. f. *Havilah*

חַי adj. (חַיָּה) *living*

חַיָּה n. f. (paragog. vowel חַיָּהוּ) *life, living thing, beast*

חַיָּה v. K. *to live*

חַיִּים n. m. pl. *life*

חָמַד v. K. P. *to desire.* N. *to be desired*

חֲמִשָּׁה num. *fifth*

חֶרֶב n. f. (חֶרֶב) *sword*

חֹשֶׁךְ n. m. *darkness*

טוֹב adj. *good*

טָרַם adv. *not yet, before*

יְבֹשֶׁת, יְבֹשֶׁת adj. f. *dry land*

יָד n. f. *hand*

יָדָע v. K. *to know.* N. *to be known.* H. *to cause to know, to make known.* Ho. *to be made known.* Hith. *to make one's self known*

יְהוָה n. m. *Jehovah*

יוֹם n. m. (יָמִים) *day*

יוֹסֵף n. m. *Joseph*

יָלַד v. K. *to bear.* N. Pu. Ho. *to be born.* H. *to cause to bear.* Hith. *to represent one's self as born, i. e. have one's name recorded in genealogical lists*

יָלַף. See הִלָּף

יָם n. m. (יָמִים) *sea*

יָצָא v. K. *to go out, go forth.* H. *to cause to go forth, bring forth.* Ho. *to be brought forth*

יָצַר K. (fut. יִצְוֹר) *to form.* N. Pu. Ho. *to be formed*

יָרָא v. K. *to fear.* N. *to be feared.* P. *to cause to fear, terrify*

יֵרֻבְעֵל n. m. *Jerubbaal, Gideon*

יְרִיחוֹ n. f. *Jericho*

יֶרֶק n. m. *greenness*

יִשְׂרָאֵל n. m. *Israel*

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

כַּּ prep. *according to, as*

כָּבַשׁ v. K. P. *to subdue.* N. *to be subdued*

- כּוֹכַב n. m. *star*
 כּוּשׁ n. m. *Cush*
 כּוּשִׁי n. m. *Cushite, Ethiopian*
 כִּי conj. *that, because, for.* אַף כִּי
 is it even so that
 כֹּל n. m. (כָּלֹ) *all, every, the whole*
 כָּלָה v. K. *to come to an end.*
 P. *to finish.* Pu. *to be finished*
 כֵּן adv. *so ;* עַל כֵּן *therefore*
 כְּנָעַן n. *Canaan*
 כַּנְף n. f. *wing*
 כְּרוּב n. m. *cherub*
 כְּתָנִית , כֶּתֶנֶת n. f. *coat, tunic*
 לְ prep. *to, for*
 לֹא adv. *not*
 לְבַשׁ or לְבַשׁוּ K. (fut. a) *to put on,*
 wear, be clothed with. H. *to*
 cause to put on, to clothe.
 Pu. *to be clothed*
 לֶהֱטֹט n. m. *flame*
 לוֹ int. *O if! O that!*
 לֶחֶם n. m. f. *food, bread*
 לַיְלִיל n. m. (וַיֵּלֵךְ) *night*
 לָקַח v. K. *to take, take away.*
 N. Pu. Ho. *to be taken*
 מְאֹד n. *might ;* adv. *mightily,*
 very ; בְּמְאֹד מְאֹד *with might*
 of might, exceedingly
 מְאֹרֹת n. m. (וַיֵּרֶא) *light,*
 luminary
 מֵאֲכָל n. m. *food*
 מָה pron. *what? whatever ;*
 לְמָה *for what? wherefore?*
- מוֹעֵד n. m. (יָמִים and יוֹם) *season*
 מוֹת v. K. *to die.* P. H. *to cause*
 to die, kill. Ho. *to be killed,*
 put to death
 מְטִיר v. H. *to cause to rain.* N.
 to be rained upon
 מִי pron. *who? whoever*
 מַיִם n. m. pl. *water*
 מִינִי n. m. *species, kind*
 מָלֵא v. K. *to fill or be full.* P.
 to fill. N. Pu. *to be filled.*
 Hith. *to complete each other*
 מְלֻאכָה n. f. (const. מְלֻאכֶת, suf.
 (מְלֻאכְתּוֹ) *work*
 מְמֻשָּׁלָה n. f. (const. מְמֻשָּׁלֶת) *do-*
 minion, rule
 מִן prep. *from, out of.* לְמִן id.
 מִקְדָּם לְ *on the east of*
 מָצָא v. K. *to find.* N. *to be*
 found. H. *to cause to find*
 מִצְרַיִם n. *Egypt*
 מְקוּוֹה n. m. *gathering together,*
 collection
 מְקוֹם n. m. f. (וַיֵּשֶׁב) *place*
 מְרֻאָה n. m. *sight, appearance*
 מְשָׁל v. K. *to rule, with בְּ before*
 its object. H. *to cause to*
 rule
 נָא particle of entreaty, *now, I*
 pray thee
 נִגַּד v. H. *to tell.* Ho. *to be told*
 נִגַּד prep. *before, over against.*
 כְּנִגַּד *corresponding to, a*
 counterpart

- נָגַע v. K. *to touch*, with בּ before its object. P. *to touch with violence, to smite*. N. Pu. *to be smitten*. H. *to touch or cause to touch*
 נָהָר n. m. (ים. and וַת) *river*
 נָחַת v. K. *to rest*. H. הִנְחִיתָ or הִנְחִיתָ *to cause to rest, put, place*. Ho. *to be caused to rest*
 נֹחַ n. m. *Noah*
 נָחָשׁ n. m. *serpent*
 נָטַע v. K. *to plant*. N. *to be planted*
 נָפַח v. K. H. *to breathe, blow*. Pu. *to be blown*
 נָפַל v. K. *to fall*. H. *to cause to fall, throw down*. Hith. *to throw one's self down*
 נַפְשׁ n. m. f. (ים. and וַת) *soul, life*
 נִקְבָּה n. f. *female*
 נָשָׂא v. H. *to deceive*. N. *to be deceived*
 נָשִׁים see אִשָּׁה
 נְשָׁמָה n. f. *breath*
 נָתַן v. K. *to give, put*. N. Ho. *to be given*
 סָבַב v. K. N. P. *to turn intrans., surround*. H. *to turn trans.* Ho. *to be turned*
 סָרַג v. K. P. *to shut up, deliver*. N. Pu. *to be shut up*. H. *to cause to shut up*
- עָבַד v. K. *to serve, work, till*. N. Pu. *to be served*. H. *to cause to serve*. Ho. *to be caused to serve*
 עַד prep. *unto, until*
 עֵדֶן n. *Eden*
 עוֹלָם n. m. *eternity, antiquity*
 עוֹף n. m. *fowl, birds*
 עָפַף v. K. P. *to fly*. Hith. *to fly away*
 עוֹר n. m. (וַת) *skin*
 עָזַב v. K. *to leave, forsake*. N. Pu. *to be forsaken*
 עֲזָרָה n. m. *help*
 עֵינַי n. f. (עֵינַיִם) *eye*; לְעֵינַי *in or before the eyes of*
 עֲרוֹם n. m. *nakedness, naked*
 עַל prep. *over, upon*
 עָלָה v. K. *to go up*. H. *to cause to go up, bring up*. N. Ho. *to be brought up*. Hith. *to lift one's self up*
 עֶלֶף n. m. *leaf*
 עֹלָם see עוֹלָם
 עִם prep. (עִמִּי or עִמָּדִי) *with*
 עָפָר n. m. (וַת) *dust*
 עֵץ n. m. *tree*
 עָצֵב n. m. *pain, sorrow*
 עֲצָבוֹן n. m. *pain, sorrow*
 עֲצָם n. m. f. (ים. & וַת) *bone*
 עָקֵב n. m. (ים. & וַת) *heel*
 עָרֵב n. m. f. (וַת) *evening*
 עָרוֹם adj. (עָרְמוֹה) *naked*
 עָרוֹם adj. *cunning, subtle*
 עֵשֶׂב n. m. (וַת) *herb*

- עָשָׂה v. K. *to do, make, produce.*
 N. Pu. *to be done, made*
- עַתָּה adv. *now*
- פִּיֶשֶׁן n. m. *Pison*
- פְּלִשְׁתִּים n. m. pl. *the Philistines*
- פֶּן conj. *lest, that not*
- פָּנִים n. m. pl. *face*; לְפָנַי *in the face of, before*; מִפְּנֵי *from the face of, from before*
- פַּעַם n. m. f. (ים. and וְהָ) *time*
- פָּתַח v. K. *to open.* N. *to be opened*
- פָּרַד v. K. P. H. *to separate, part.* N. Pu. *to be parted.*
 Hith. *to separate one's self, part from one another*
- פָּרָה v. K. *to be fruitful.* H. *to make fruitful*
- פְּרִי n. m. *fruit*
- פְּרָת n. m. *Euphrates*
- אֹבֵד n. m. (ים. and וְהָ) *host*
- צָוָה v. P. *to command.* Pu. *to be commanded*
- צֶלֶם n. m. *image*
- צִלְעַת n. f. (const. צִלְעַת, ים. and וְהָ) *side, rib*
- צָמַח v. K. P. *to sprout, shoot forth.* H. *to cause to sprout*
- קָדָם n. m. *east*
- קִדְמוֹת n. f. *east*
- קָדַשׁ v. K. (pret. ē in pause, fut. a) *to be holy.* P. H. *to make holy, hallow, sanctify.* N. Pu. *to be sanctified.* Hith. *to sanctify one's self*
- קָהָה v. N. *to be gathered together*
- קוֹל n. m. (וְהָ) *voice, sound*
- קוֹץ n. m. *thorn*
- קָטָן, קָטָנָה (קָטָן) adj. *little, small*
- קָרָא v. K. *to call.* N. Pu. *to be called*
- רָאָה v. K. (fut. with Vav וְרָאָה) *to see.* N. Pu. *to be seen.*
 H. *to cause to see, show.*
 Ho. *to be shown.* Hith. *to look at one another*
- רֹאשׁ n. m. (רָאשִׁים) *head, source*
- רֵאשִׁית n. f. *beginning*
- רָבָה v. K. *to be many, multiply*
 intrans. P. H. (inf. abs. הִרְבָּה) *to make many, multiply* trans.
- רְבִיעִי num. *fourth*
- רָדָה v. K. *to rule, have dominion*
- רוּחַ n. m. f. (וְהָ) *breath, wind, Spirit*
- רָחַף v. P. *to brood, hover over*
- רָמַשׁ v. K. *to creep*
- רָמַשׁ n. m. *creeping thing, reptile*
- רַע adj. (רָעָה) *evil*
- רָקִיעַ n. m. *firmament*
- שָׂדֵה n. m. (ים. and וְהָ) *field*

שׂוּם or שׂוּי v. K. H. *to place.*

Ho. *to be placed*

שׂוּי n. m. *bush, shrub*

שׂוּל v. K. *to be wise.* P. *to act wisely.* H. *to make wise, act wisely*

שְׁבִיעִי num. *seventh*

שְׁבַע num. *seven*

שְׁבַעִים num. *seventy*

שָׁבַת v. K. (fut. *o* and *a*) *to rest, cease, keep sabbath.* H. *to cause to rest or cease.* N. *to be caused to cease*

שַׁבָּת n. m. f. (const. שַׁבָּת, suf. שַׁבְּתוֹ) *Sabbath*

שׁוּב n. m. *onyx*

שׁוּב v. K. *to return.* P. H. *to cause to return, bring back.*

Pu. Ho. *to be brought back*

שָׁרַף v. K. *to bruise, crush*

שָׁרַף v. K. *to put.* Ho. *to be put*

שָׁכַן v. K. (pret. *ē* in pause) *to dwell.* P. H. *to cause to dwell, to station*

שָׁלַח K. P. H. *to send, put forth, let go.* N. Pu. *to be sent*

שְׁלִישִׁי num. *third*

שָׁלֹשׁ num. *three*

שָׁם adv. *there ; שָׁמָּה thither*

שֵׁם n. m. (וֵת) *name*

שְׁמוּאֵל n. m. *Samuel*

שָׁמַיִם n. m. pl. *heaven*

שָׁמַע v. K. *to hear, with a direct object or with בְּ.* N. *to be heard.* P. H. *to cause to hear*

שָׁנָה n. f. (ים and וֵת) *year*

שֵׁנִי num. *second*

שְׁנַיִם m. שְׁתַּיִם f. num. *two*

שָׁקַח v. H. *to cause to drink, to water.* Pu. *to be watered*

שָׁרַץ v. K. *to creep, teem with, increase abundantly*

שָׂרָץ n. m. *creeping thing, reptile*

שֵׁשִׁי num. *sixth*

תַּאֲוָה n. f. *desire*

תְּאֵנָה n. f. (ים) *fig-tree*

תְּהוֹמוֹת n. m. *desolateness*

תְּהוֹמוֹת n. m. f. (וֵת) *ocean, the deep*

תְּהוֹמוֹת n. m. *midst*

תְּהוֹלָה n. f. *generation*

תַּחַת prep. *under, instead of*

תַּיִן n. m. *sea-monster*

תָּפַר v. K. P. *to sew*

תְּרֵדָמָה n. f. *deep sleep*

תְּשׁוּקָה n. f. *desire*

GRAMMATICAL TABLES.

I. THE LETTERS, § 1.

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

II. CLASSIFICATION OF THE LETTERS, §2.

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

3.

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

THE POINTS, §4.

Long Vowels,	Short Vowels.	Doubtful Vowels.
Kā'mets \bar{a} אֵ	Páttahh \hat{a} אַ	Hhī'rik \ddot{i} אִ or \check{i}
Tsé're \bar{e} עַ	Séghōl \hat{e} עֵ	Shū'rek \ddot{e} עִ
Hhō'lem \bar{o} וַ	Kā'mets-Hhātūph \hat{o} וֵ	Kib'buts \ddot{o} וִ
		} \bar{u} or \check{u}

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

§ 7. Simple Sh'va אֲ silent or vocal.

Compound Sh'vas $\left\{ \begin{array}{l} \text{Hhātēph-Pattahh } \hat{a}; \text{ thus } \text{עֲמֹד} \text{ } ^a m\bar{o}dh. \\ \text{Hhātēph-Seghol } \hat{e}; \text{ thus } \text{עֲמֹר} \text{ } ^e m\bar{o}r. \\ \text{Hhātēph-Kamets } \hat{o}; \text{ thus } \text{עֲנִי} \text{ } ^o n\bar{i}. \end{array} \right.$

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

§ 11. Daghesh-lene in ב ג ד פ כ ת removes aspiration.

§ 12. Daghesh-forte doubles; not found in א ה ח ע, rarely in ר.

§ 13. Mappik in final ת when a consonant.

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

§ 20. Makkeph (־) connects words.

§ 21. Methgeh אֱ second syllable before the accent.

III. PERSONAL PRONOUNS, § 23.

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

SUFFIXES.

	Simple.	With union Vowels of Verbs.				With Sing. Nouns.		With Dual and Plur. Nouns.
1 <i>c.</i>	נִי, י	נִי	נִי	נִי	(נִי)	י	י	
<i>pl.</i>	נֵי	נֵי	נֵי	נֵי		ינֵי (נֵי)	ינֵי	
2 <i>m.</i>	הִי (כִּהִי)	הִי	הִי	הִי	(הִי)	הִי (הִי)	יְהִי	
<i>pl.</i>	הֵם					הֵם	יְהֵם	
2 <i>f.</i>	הִי (כִּי)	הִי	הִי	הִי		הִי	יְהִי	
<i>pl.</i>	הֵן					הֵן	יְהֵן	
3 <i>m.</i>	הוּא	הוּא	הוּא	הוּא	(הוּא)	הוּא (הוּא)	יְהוּא (יְהוּא)	
<i>pl.</i>	הֵם (מִו)	הֵם	הֵם	הֵם		הֵם	יְהֵם (יְהֵם)	
3 <i>f.</i>	הִיא	הִיא	הִיא	הִיא		הִיא	יְהִיא	
<i>pl.</i>	הֵן (נָה)	הֵן	הֵן	הֵן		הֵן	יְהֵן	

DEMONSTRATIVE.

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

RELATIVE.

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

INTERROGATIVE AND INDEFINITE.

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

VERBS.—THEIR SPECIES, § 24.

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

		KAL.	NIPHAL.	PIEL.	PUAL.	
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל	
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה	
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	
	Plur.	3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
		2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
		2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
		1 c.	קָטַלְתֶּנּוּ	נִקְטַלְתֶּנּוּ	קָטַלְתֶּנּוּ	קָטַלְתֶּנּוּ
INFIN. <i>absol.</i>		קָטוּל	הִקְטַל	קָטַל	קָטַל	
	<i>constr.</i>	קָטֹל	הִקְטִיל	קָטִיל	(קָטִיל)	
FUT.	3 m.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	
	3 f.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	
	2 m.	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	
	2 f.	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	
	1 c.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	
	Plur.	3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
		3 f.	תִּקְטְלנה	תִּקְטְלנה	תִּקְטְלנה	תִּקְטְלנה
		2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
		2 f.	תִּקְטְלנה	תִּקְטְלנה	תִּקְטְלנה	תִּקְטְלנה
		1 c.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
IMPER.	2 m.	קָטֵל	הִקְטֵל	קָטֵל		
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי		
	Plur.	2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
		2 f.	קָטְלנה	הִקְטְלנה	קָטְלנה	
PART.	<i>act.</i>	קָטֵל		מִקְטַל		
	<i>pass.</i>	קָטוּל	נִקְטַל		מִקְטַל	

PERFECT VERBS, § 24.

HIPIIAL.	ΠΟΡΗΑΛ.	HIITHPAEL.	'KAL (<i>mid. ē</i>).	KAL (<i>mid. ō</i>).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	כָּבַד	שָׁבַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	כָּבְדָהּ	שָׁבַלָהּ
הִקְטִילֶתָּ	הִקְטִילֶתָּ	הִתְקַטְּלֶתָּ	כָּבַדְתָּ	שָׁבַלְתָּ
הִקְטִילֶתְּ	הִקְטִילֶתְּ	הִתְקַטְּלֶתְּ	כָּבַדְתְּ	שָׁבַלְתְּ
הִקְטִילֶיהָ	הִקְטִילֶיהָ	הִתְקַטְּלֶיהָ	כָּבַדְתִּי	שָׁבַלְתִּי
הִקְטִילוּ	הִקְטִילוּ	הִתְקַטְּלוּ	כָּבְדוּ	שָׁבְלוּ
הִקְטִילוּם	הִקְטִילוּם	הִתְקַטְּלוּם	כָּבְדוּם	(שָׁבְלוּם)
הִקְטִילֶתָּן	הִקְטִילֶתָּן	הִתְקַטְּלֶתָּן	כָּבַדְתֶּן	(שָׁבַלְתֶּן)
הִקְטִילוּנָהּ	הִקְטִילוּנָהּ	הִתְקַטְּלוּנָהּ	כָּבְדוּנָהּ	שָׁבְלוּנָהּ
הִתְקַטֵּל	הִתְקַטֵּל	(הִתְקַטֵּל)	כָּבֹד	שָׁבוּל
הִתְקַטֵּיל	הִתְקַטֵּיל	הִתְקַטֵּיל	כָּבֹד	שָׁבֹל
יִקְטִיל	יִקְטִיל	יִתְקַטֵּל	יִכְבֹּד	יִשָּׁבַל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּכְבֹּד	תִּשָּׁבַל
תִּקְטִילֶהּ	תִּקְטִילֶהּ	תִּתְקַטֵּלֶהּ	תִּכְבֹּדֶהּ	תִּשָּׁבַלֶהּ
תִּקְטִילֶיהָ	תִּקְטִילֶיהָ	תִּתְקַטֵּלֶיהָ	תִּכְבֹּדֶיהָ	תִּשָּׁבַלֶיהָ
אִקְטִיל	אִקְטִיל	אִתְקַטֵּל	אִכְבֹּד	אִשָּׁבַל
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטְּלוּ	יִכְבְּדוּ	יִשָּׁבְלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטְּלְנָהּ	תִּכְבְּדֶנָּהּ	תִּשָּׁבְלֶנָּהּ
תִּקְטִילוּ	תִּקְטִילוּ	תִּתְקַטְּלוּ	תִּכְבְּדוּ	תִּשָּׁבְלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטְּלְנָהּ	תִּכְבְּדֶנָּהּ	תִּשָּׁבְלֶנָּהּ
נִקְטִיל	נִקְטִיל	נִתְקַטֵּל	נִכְבֹּד	נִשָּׁבַל
הִתְקַטֵּל		הִתְקַטֵּל	כָּבַד	
הִתְקַטֵּיל		הִתְקַטֵּיל	כָּבְדִי	
הִתְקַטֵּילוּ	wanting	הִתְקַטֵּילוּ	כָּבְדוּ	
הִתְקַטֵּלְנָהּ		הִתְקַטֵּלְנָהּ	כָּבְדֶנָּהּ	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטִיל			

V. PARADIGM OF THE PERFECT

		SINGULAR.				
		1 com.	2 masc.	2 fem.	3 masc.	3 fem.
KAL PRETERITE.						
SING.	3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּהּ	קָטַלְתָּ
				קָטַלְתְּ		
	3 fem.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּהּ	קָטַלְתָּ
				קָטַלְתְּ		
	2 masc.	קָטַלְתְּ	—	—	קָטַלְתֶּהּ	קָטַלְתָּ
		קָטַלְתְּ			קָטַלְתְּ	
	2 fem.	קָטַלְתִּי	—	—	קָטַלְתֶּהּ	קָטַלְתָּ
					קָטַלְתְּ	
	1 com.	—	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּהּ	קָטַלְתָּ
PLUR.	3 com.	קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּהּ	קָטַלְתֶּם
	2 masc.	קָטַלְתֶּם	—	—	קָטַלְתֶּהּ	קָטַלְתֶּם
	1 com.	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּהּ	קָטַלְתֶּם
INFINITIVE.						
		קָטַלְ	קָטַלְ	קָטַלְ	קָטַלְ	קָטַלְ
		קָטַלְ				
FUTURE.						
SING.	3 masc.	יִקְטַלְנִי	יִקְטַלְתָּ	יִקְטַלְתְּ	יִקְטַלְתֶּהּ	יִקְטַלְתָּ
		יִקְטַלְנִי	יִקְטַלְתָּ		יִקְטַלְנֶהּ	יִקְטַלְתָּ
PLUR.	3 masc.	יִקְטַלְנוּ	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּהּ	יִקְטַלְתֶּם
IMPERATIVE.						
SING.	2 masc.	קָטַלְ	—	—	קָטַלְתֶּהּ	קָטַלְ
PIEL PRETERITE.						
SING.	3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּהּ	קָטַלְתָּ
HIPHIL PRETERITE.						
SING.	3 masc.	הִקְטַלְנִי	הִקְטַלְתָּ	הִקְטַלְתְּ	הִקְטַלְתֶּהּ	הִקְטַלְתָּ

1 com.	PLURAL.			
	2 masc.	2 fem.	3 masc.	3 fem.
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלתנו	קטלתכם	קטלתכן	קטלתם	קטלתן
קטלתנו	————	————	קטלתם	קטלתן
קטלתנו	————	————	קטלתים	קטלתין
————	קטלתים	קטלתין	קטלתים	קטלתין
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלתנו	קטלתכם	קטלתכן	קטלתם	קטלתן
קטלתנו	————	————	קטלתם	קטלתן
————	קטלתים	קטלתין	קטלתים	קטלתין
קטלנו	קטלכם	קטלכן	קטלם	קטלן
יקטלנו	יקטלכם	יקטלכן	יקטלם	יקטלן
יקטלתנו	יקטלתכם	יקטלתכן	יקטלתם	יקטלתן
יקטלתנו	————	————	יקטלתם	יקטלתן
יקטלתנו	————	————	יקטלתים	יקטלתין
יקטלתנו	יקטלתים	יקטלתין	יקטלתים	יקטלתין
יקטלנו	יקטלכם	יקטלכן	יקטלם	יקטלן
יקטלתנו	יקטלתכם	יקטלתכן	יקטלתם	יקטלתן
יקטלתנו	————	————	יקטלתם	יקטלתן
יקטלתנו	————	————	יקטלתים	יקטלתין
יקטלתנו	יקטלתים	יקטלתין	יקטלתים	יקטלתין
הקטלנו	הקטלכם	הקטלכן	הקטלם	הקטלן
הקטלתנו	הקטלתכם	הקטלתכן	הקטלתם	הקטלתן
הקטלתנו	————	————	הקטלתם	הקטלתן
הקטלתנו	————	————	הקטלתים	הקטלתין
הקטלתנו	הקטלתים	הקטלתין	הקטלתים	הקטלתין

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	פִּעַל FUT.		
PRET.	3 m.	<u>עָמַד</u>	<u>נִעְמַד</u>	<u>הִעְמַד</u>	<u>הִעְמַד</u>	יֹאכַל	
	3 f.	עָמְדָה	נִעְמְדָה	הִעְמְדָה	הִעְמְדָה	תֹּאכַל	
	2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הִעְמַדְתָּ	תֹּאכַל	
	2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הִעְמַדְתְּ	תֹּאכְלִי	
	1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הִעְמַדְתִּי	אֲכַל	
	Plur.	3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמְדוּ	הִעְמְדוּ	יֹאכְלוּ
		2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הִעְמַדְתֶּם	תֹּאכְלוּ
		2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הִעְמַדְתֶּן	תֹּאכְלֵי
	1 c.	עָמַדְנִי	נִעְמַדְנִי	הִעְמַדְנִי	הִעְמַדְנִי	תֹּאכְלֵנִי	
					נֹאכַל		
INFIN.	Absol.	עָמַד	הִעְמַד	הִעְמַד	הִעְמַד	יֹאכַל	
	Constr.	עָמַד	הִעְמַד	הִעְמִיד	הִעְמַד		
FUT.	3 m.	<u>יִעְמַד</u>	<u>יִעְמַד</u>	<u>יִעְמִיד</u>	<u>יִעְמַד</u>	יִחַק	
	3 f.	תִּעְמַד	תִּעְמַד	תִּעְמִיד	תִּעְמַד	תִּחַק	
	2 m.	תִּעְמַד	תִּעְמַד	תִּעְמִיד	תִּעְמַד	תִּחַק	
	2 f.	תִּעְמְדִי	תִּעְמְדִי	תִּעְמִידִי	תִּעְמְדִי	תִּחַקִּי	
	1 c.	אֶעְמַד	אֶעְמַד	אֶעְמִיד	אֶעְמַד	אֶחַק	
	Plur.	3 m.	יִעְמְדוּ	יִעְמְדוּ	יִעְמִידוּ	יִעְמְדוּ	יִחַקוּ
		3 f.	תִּעְמַדְנָה	תִּעְמַדְנָה	תִּעְמִידְנָה	תִּעְמַדְנָה	תִּחַקְנָה
		2 m.	תִּעְמְדוּ	תִּעְמְדוּ	תִּעְמִידוּ	תִּעְמְדוּ	תִּחַקוּ
		2 f.	תִּעְמַדְנָה	תִּעְמַדְנָה	תִּעְמִידְנָה	תִּעְמַדְנָה	תִּחַקְנָה
1 c.		נִעְמַד	נִעְמַד	נִעְמִיד	נִעְמַד	נִחַק	
IMPER.	2 m.	עָמַד	הִעְמַד	הִעְמִיד		יִחַק	
	2 f.	עָמְדִי	הִעְמְדִי	הִעְמִידִי	wanting	יִחַקִּי	
	Plur.	2 m.	עָמְדוּ	הִעְמְדוּ	הִעְמִידוּ		יִחַקוּ
		2 f.	עָמַדְנָה	הִעְמַדְנָה	הִעְמִידְנָה		יִחַקְנָה
PART.	Act.	עָמַד		מִעְמִיד			
	Pass.	עָמְדָה	נִעְמְדָה		מִעְמַד		

VII. PARADIGM OF AYIN GUTTURAL VERBS, § 32.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
RET. 3 m.	עָשָׂה	נִעְשָׂה	עָשָׂה	עָשָׂה	הִתְעַשָּׂה
3 f.	עָשְׂתִּי	נִעְשִׂיתִי	עָשִׂיתִי	עָשִׂיתִי	הִתְעַשִּׂיתִי
2 m.	עָשִׂיתָ	נִעְשִׂיתָ	עָשִׂיתָ	עָשִׂיתָ	הִתְעַשִּׂיתָ
2 f.	עָשִׂיתְּ	נִעְשִׂיתְּ	עָשִׂיתְּ	עָשִׂיתְּ	הִתְעַשִּׂיתְּ
1 c.	עָשִׂיתִי	נִעְשִׂיתִי	עָשִׂיתִי	עָשִׂיתִי	הִתְעַשִּׂיתִי
Plur. 3 c.	עָשְׂוּ	נִעְשְׂוּ	עָשְׂוּ	עָשְׂוּ	הִתְעַשְּׂוּ
2 m.	עָשִׂיתֶם	נִעְשִׂיתֶם	עָשִׂיתֶם	עָשִׂיתֶם	הִתְעַשִּׂיתֶם
2 f.	עָשִׂיתֶן	נִעְשִׂיתֶן	עָשִׂיתֶן	עָשִׂיתֶן	הִתְעַשִּׂיתֶן
1 c.	עָשִׂיתֵנוּ	נִעְשִׂיתֵנוּ	עָשִׂיתֵנוּ	עָשִׂיתֵנוּ	הִתְעַשִּׂיתֵנוּ
INFIN. <i>Absol.</i>	עָשׂוֹת	הִתְעַשָּׂה	עָשׂוֹת		
<i>Constr.</i>	עָשׂוֹת	הִתְעַשָּׂה	עָשׂוֹת		הִתְעַשָּׂה
Fut. 3 m.	יַעֲשֶׂה	יִנְעָשֶׂה	יַעֲשֶׂה	יַעֲשֶׂה	יִתְעַשֶּׂה
3 f.	תַּעֲשֶׂי	תִּנְעָשִׂי	תַּעֲשֶׂי	תַּעֲשֶׂי	תִּתְעַשֶּׂי
2 m.	תַּעֲשֶׂה	תִּנְעָשֶׂה	תַּעֲשֶׂה	תַּעֲשֶׂה	תִּתְעַשֶּׂה
2 f.	תַּעֲשֶׂי	תִּנְעָשִׂי	תַּעֲשֶׂי	תַּעֲשֶׂי	תִּתְעַשֶּׂי
1 c.	אֶעֱשֶׂה	אֶנְעָשֶׂה	אֶעֱשֶׂה	אֶעֱשֶׂה	אֶתְעַשֶּׂה
Plur. 3 m.	יַעֲשׂוּ	יִנְעָשׂוּ	יַעֲשׂוּ	יַעֲשׂוּ	יִתְעַשְּׂוּ
3 f.	תַּעֲשֶׂינָה	תִּנְעָשִׂינָה	תַּעֲשֶׂינָה	תַּעֲשֶׂינָה	תִּתְעַשֶּׂינָה
2 m.	תַּעֲשֶׂינָה	תִּנְעָשִׂינָה	תַּעֲשֶׂינָה	תַּעֲשֶׂינָה	תִּתְעַשֶּׂינָה
2 f.	תַּעֲשֶׂינָה	תִּנְעָשִׂינָה	תַּעֲשֶׂינָה	תַּעֲשֶׂינָה	תִּתְעַשֶּׂינָה
1 c.	נַעֲשֶׂה	נִנְעָשֶׂה	נַעֲשֶׂה	נַעֲשֶׂה	נִתְעַשֶּׂה
IMPER. 2 m.	עָשׂוֹת	הִתְעַשָּׂה	עָשׂוֹת		הִתְעַשָּׂה
2 f.	עָשִׂי	הִתְעַשִּׂי	עָשִׂי	wanting	הִתְעַשִּׂי
Plur. 2 m.	עָשׂוּ	הִתְעַשְׂוּ	עָשׂוּ		הִתְעַשְׂוּ
2 f.	עָשִׂינָה	הִתְעַשִּׂינָה	עָשִׂינָה		הִתְעַשִּׂינָה
PART. <i>Act.</i>	עֹשֶׂה		עֹשֶׂה		מִתְעַשֶּׂה
<i>Pass.</i>	עֹשֶׂה	נִעְשָׂה		נִעְשָׂה	

VIII. PARADIGM OF LAMEDH GUTTURAL VERBS, § 33.

	KAL.	NIPHAL.	PIEL.	HIPHL.	HITHPAE.
<i>send</i>					
PRET. 3 m.	שָׁלַח	נִשְׁלַח	שָׁלַח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלַּחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלַּחוּ
2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שָׁלַחְנִי	נִשְׁלַחְנִי	שָׁלַחְנִי	הִשְׁלַחְנִי	הִשְׁתַּלַּחְנִי
INFIN. Absol.	שָׁלֹחַ	נִשְׁלַחַת	שָׁלֵחַ	הִשְׁלִיחַ	—
Constr.	שֹׁלֵחַ	הַשֹּׁלֵחַ	שֹׁלֵחַ	הַשֹּׁלֵיחַ	הַשֹּׁתַלְּמֵחַ
FUT. 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַחְךָ	תִּשְׁלַחְךָ	תִּשְׁלַחְךָ	תִּשְׁלִיחְךָ	תִּשְׁתַּלַּחְךָ
2 f.	תִּשְׁלַחֲךִי	תִּשְׁלַחֲךִי	תִּשְׁלַחֲךִי	תִּשְׁלִיחֲךִי	תִּשְׁתַּלַּחֲךִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלַּחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 m.	תִּשְׁלַחְוּ	תִּשְׁלַחְוּ	תִּשְׁלַחְוּ	תִּשְׁלַחְוּ	תִּשְׁתַּלַּחְוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 m.	שָׁלַח	הִשְׁלַח	שָׁלַח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי	הִשְׁלַחִי	הִשְׁתַּלַּחִי
Plur. 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. Act.	שֹׁלֵחַ	—	נִשְׁלֵיחַ	נִשְׁלֵיחַ	נִשְׁתַּלְּמֵחַ
Pass.	שְׁלֹחַ	נִשְׁלָחַת	—	—	—

IX. PARADIGM OF PE NUN VERBS, § 34.

ענין

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	נָגַשׁ	נִגְשָׁה	הִגְשִׁיחַ	הִגְשָׁח	נָגַח
3 f.	נִגְשָׁה	נִגְשָׁה	הִגְשִׁיחַ	הִגְשָׁח	נִגְחָה
2 m.	נִגְשָׁתָּה	נִגְשָׁתָּה	הִגְשִׁיחַ	הִגְשָׁח	נִגְחָתָּה
2 f.	נִגְשָׁתָּה	נִגְשָׁתָּה	הִגְשִׁיחַ	הִגְשָׁח	נִגְחָתָּה
1 c.	נִגְשָׁתִי	נִגְשָׁתִי	הִגְשִׁיחַ	הִגְשָׁח	נִגְחָתִי
Plur. 3 c.	נִגְשׂוּהוּ	נִגְשׂוּהוּ	הִגְשִׁיחוּ	הִגְשָׁחוּ	נִגְחֻהוּ
2 m.	נִגְשָׁתֶם	נִגְשָׁתֶם	הִגְשִׁיחוּ	הִגְשָׁחוּ	נִגְחֶתֶם
2 f.	נִגְשָׁתֶיךָ	נִגְשָׁתֶיךָ	הִגְשִׁיחוּ	הִגְשָׁחוּ	נִגְחֶתֶיךָ
1 c.	נִגְשָׁתֵנוּ	נִגְשָׁתֵנוּ	הִגְשִׁיחוּ	הִגְשָׁחוּ	נִגְחֵנוּ
INFIN. <i>Absol.</i>	נִגְשׁוּ	הִנְגַּשׁ	הִגְשִׁיחַ	הִגְשָׁח	נִגְחוּ
<i>Constr.</i>	נִגְשָׁתָּה	הִנְגַּשׁ	הִגְשִׁיחַ		נִגְחָתָּה
FUT. 3 m.	יִגְשֵׁחַ	יִנְגַּשׁ	יִגְשִׁיחַ	יִגְשָׁח	יִנְגַּח
3 f.	יִגְשָׁח	יִנְגַּשָׁה	יִגְשִׁיחַ	יִגְשָׁח	יִנְגַּחָה
2 m.	יִגְשָׁחְךָ	יִנְגַּשָׁתְךָ	יִגְשִׁיחַ	יִגְשָׁח	יִנְגַּחְךָ
2 f.	יִגְשָׁחֶיךָ	יִנְגַּשָׁתֶיךָ	יִגְשִׁיחַ	יִגְשָׁח	יִנְגַּחֶיךָ
1 c.	אִגְשָׁח	אִנְגַּשׁ	אִגְשִׁיחַ	אִגְשָׁח	אִנְגַּח
Plur. 3 m.	יִגְשׂוּהוּ	יִנְגַּשׂוּהוּ	יִגְשִׁיחוּ	יִגְשָׁחוּ	יִנְגַּחֻהוּ
3 f.	יִגְשָׁחֶינָהּ	יִנְגַּשָׁתֶינָהּ	יִגְשִׁיחוּ	יִגְשָׁחוּ	(יִנְגַּחֶיהָ)
2 m.	יִגְשָׁחֶיךָ	יִנְגַּשָׁתֶיךָ	יִגְשִׁיחוּ	יִגְשָׁחוּ	יִנְגַּחֶיךָ
2 f.	יִגְשָׁחֶיךָ	יִנְגַּשָׁתֶיךָ	יִגְשִׁיחוּ	יִגְשָׁחוּ	(יִנְגַּחֶיהָ)
1 c.	נִגְשָׁח	נִנְגַּשׁ	נִגְשִׁיחַ	נִגְשָׁח	נִנְגַּח
IMPER. 2 m.	גַּשׁ	הִנְגַּשׁ	הִגְשִׁיחַ		נִגְחָה
2 f.	גְשִׁי	הִנְגַּשִׁי	הִגְשִׁיחַ	wanting	נִגְחִי
Plur. 2 m.	גְשׂוּהוּ	הִנְגַּשׂוּהוּ	הִגְשִׁיחוּ		נִגְחֻהוּ
2 f.	גְשִׁינָהּ	הִנְגַּשִׁינָהּ	הִגְשִׁיחוּ		(נִגְחֶיהָ)
PART. <i>Act.</i>	נִגְשָׁח		נִגְשִׁיחַ		נִגְחָה
<i>Pass.</i>	נִגְשָׁח	נִגְשָׁח		נִגְשָׁח	נִגְחָה

X. PARADIGM OF AYIN

KAL.

NIPHAL.

PIEL.

PRET. 3 m.

סָבַב

סָבַב

נָסַב

סָבַב

3 f.

סָבַבָּה

סָבַבָּה

נָסַבָּה

סָבַבָּה

2 m.

(סָבַבְתָּ)

סָבַבְתָּ

נָסַבְתָּ

סָבַבְתָּ

2 f.

(סָבַבְתְּ)

סָבַבְתְּ

נָסַבְתְּ

סָבַבְתְּ

1 c.

סָבַבְתִּי

סָבַבְתִּי

נָסַבְתִּי

סָבַבְתִּי

Plur. 3 c.

סָבַבוּ

סָבַבוּ

נָסַבוּ

סָבַבוּ

2 m.

(סָבַבְתֶּם)

סָבַבְתֶּם

נָסַבְתֶּם

סָבַבְתֶּם

2 f.

(סָבַבְתֶּן)

סָבַבְתֶּן

נָסַבְתֶּן

סָבַבְתֶּן

1 c.

סָבַבְנִי

סָבַבְנִי

נָסַבְנִי

סָבַבְנִי

INFIN. Absol.

סָבֵב

סָבֵב

הַסָּבֵב

סָבֵב

Constr.

סָבֵב

סָבֵב

הַסָּבֵב

סָבֵב

FUT. 3 m.

יָסֵב

יָסֵב

יָסֵב

יָסֵב

3 f.

תָּסֵב

תָּסֵב

תָּסֵב

תָּסֵב

2 m.

תָּסֵב

תָּסֵב

תָּסֵב

תָּסֵב

2 f.

תָּסֵבִי

תָּסֵבִי

תָּסֵבִי

תָּסֵבִי

1 c.

אָסֵב

אָסֵב

אָסֵב

אָסֵב

Plur. 3 m.

יָסֵבוּ

יָסֵבוּ

יָסֵבוּ

יָסֵבוּ

3 f.

תָּסֵבְינָה

תָּסֵבְינָה

תָּסֵבְינָה

תָּסֵבְינָה

2 m.

תָּסֵבוּ

תָּסֵבוּ

תָּסֵבוּ

תָּסֵבוּ

2 f.

תָּסֵבְינָה

תָּסֵבְינָה

תָּסֵבְינָה

תָּסֵבְינָה

1 c.

נָסֵב

נָסֵב

נָסֵב

נָסֵב

IMPER. 2 m.

סֵב

הָסֵב

סֵב

2 f.

סֵבִי

הָסֵבִי

סֵבִי

Plur. 2 m.

סֵבוּ

הָסֵבוּ

סֵבוּ

2 f.

סֵבְינָה

הָסֵבְינָה

סֵבְינָה

PART. Act.

סָבֵב

נִסְבֵּב

Pass.

סָבֹב

נִסְבֹּב

DOUBLED VERBS, § 35.

HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסְבִּיב	הוּסַב	הִסְתַּוְּבַב	סִבְּבֵהוּ
הִסְבִּיבָה	הוּסַבָּה	הִסְתַּוְּבַבָּה	סִבְּבָהּ
הִסְבִּיבוּ		הִסְתַּוְּבַבּוּ	סִבְּבֹתָ
הִסְבִּיבוּ		הִסְתַּוְּבַבּוּ	סִבְּבֹתָ
הִסְבִּיבֹתִי		הִסְתַּוְּבַבְתִּי	סִבְּבֹתַי
הִסְבִּיבֵי	הוּסַבֵּי	הִסְתַּוְּבַבּוּ	סִבְּבֵנוּ
הִסְבִּיבוּתָם		הִסְתַּוְּבַבּוּתָם	סִבְּבֹתָם
הִסְבִּיבוּתָן		הִסְתַּוְּבַבּוּתָן	סִבְּבֹתָן
הִסְבִּיבוּנִי		הִסְתַּוְּבַבּוּנִי	סִבְּבֹנִי
הִסְבִּב			סִבְּבֵהוּ
הִסְבִּב		הִסְתַּוְּבַב	סִבְּבֵהוּ
יִסְבֵּב	יּוּסַב	יִסְתַּוְּבַב	יִסְבְּבֵהוּ
תִּסְבֵּב	תּוּסַב	תִּסְתַּוְּבַב	תִּסְבְּבֵהוּ
תִּסְבֵּב	תּוּסַב	תִּסְתַּוְּבַב	תִּסְבְּבֵהוּ
תִּסְבִּיבֵי	תּוּסַבֵּי	תִּסְתַּוְּבַבְי	תִּסְבְּבֵנוּ
אִסְבֵּב	אּוּסַב	אִסְתַּוְּבַב	אִסְבְּבֵהוּ
יִסְבֹּב	יּוּסַבּוּ	יִסְתַּוְּבַבּוּ	יִסְבְּבֹוּ
תִּסְבִּיבְנָה		תִּסְתַּוְּבַבְנָה	תִּסְבְּבֹנָה
תִּסְבִּיבּוּ	תּוּסַבּוּ	תִּסְתַּוְּבַבּוּ	תִּסְבְּבֹוּ
תִּסְבִּיבְנָה		תִּסְתַּוְּבַבְנָה	תִּסְבְּבֹנָה
נִסְבֵּב	נּוּסַב	נִסְתַּוְּבַב	נִסְבְּבֵהוּ
הִסְבִּב		הִסְתַּוְּבַב	סִבְּבֵהוּ
הִסְבִּיבֵי	wanting	הִסְתַּוְּבַבְי	סִבְּבֵנוּ
הִסְבִּיבּוּ		הִסְתַּוְּבַבּוּ	סִבְּבֹוּ
הִסְבִּיבְנָה		הִסְתַּוְּבַבְנָה	סִבְּבֹנָה
מִסְבֵּב		מִסְתַּוְּבַב	מִסְבְּבֵהוּ
	מּוּסַב		

XI. PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 <i>m.</i>	קָם	נָקָם	קוּמָם	קוּבָם
3 <i>f.</i>	קָמְהָ	נָקָמְהָ	קוּמְמֶהָ	קוּבְמֶהָ
2 <i>m.</i>	קָמְתָ	נָקָמְתָ	קוּמְמֶתָ	קוּבְמֶתָ
2 <i>f.</i>	קָמְתִי	נָקָמְתִי	קוּמְמֶתִי	קוּבְמֶתִי
1 <i>c.</i>	קָמְתִי	נָקָמְתִי	קוּמְמֶתִי	קוּבְמֶתִי
<i>Plur.</i> 3 <i>c.</i>	קָמוּ	נָקָמוּ	קוּמְמוּ	קוּבְמוּ
2 <i>m.</i>	קָמְתֶם	נָקָמְתֶם	קוּמְמֶתֶם	קוּבְמֶתֶם
2 <i>f.</i>	קָמְתֶן	נָקָמְתֶן	קוּמְמֶתֶן	קוּבְמֶתֶן
1 <i>c.</i>	קָמְנוּ	נָקָמְנוּ	קוּמְמוּ	קוּבְמוּ
INFIN. <i>Absol.</i>	קוּם	הִקָּוֵם		
<i>Constr.</i>	קוּמֵ	הִקָּוֵם	קוּמִים	
FUT. 3 <i>m.</i>	יִקָּוֵם	יִקָּוֵם	יִקוּמִים	יִקוּבִים
3 <i>f.</i>	תִּקָּוֵם	תִּקָּוֵם	תִּקוּבִים	תִּקוּבִים
2 <i>m.</i>	תִּקָּוֵם	תִּקָּוֵם	תִּקוּמִים	תִּקוּמִים
2 <i>f.</i>	תִּקְוָמִי	תִּקְוָמִי	תִּקְוָמִי	תִּקְוָמִי
1 <i>c.</i>	אִקָּוֵם	אִקָּוֵם	אִקוּמִים	אִקוּבִים
<i>Plur.</i> 3 <i>m.</i>	יִקְוָבוּ	יִקְוָבוּ	יִקְוָבוּ	יִקְוָבוּ
3 <i>f.</i>	תִּקְוָמֵינָהּ	תִּקְוָמֵינָהּ	תִּקְוָמֵינָהּ	תִּקְוָמֵינָהּ
2 <i>m.</i>	תִּקְוָבוּ	תִּקְוָבוּ	תִּקְוָבוּ	תִּקְוָבוּ
2 <i>f.</i>	תִּקְוָמֵינָהּ	תִּקְוָמֵינָהּ	תִּקְוָמֵינָהּ	תִּקְוָמֵינָהּ
1 <i>c.</i>	נִקָּוֵם	נִקָּוֵם	נִקוּמִים	נִקוּבִים
IMPER. 2 <i>m.</i>	קוּם	הִקָּוֵם	קוּבִים	
2 <i>f.</i>	קוּמִי	הִקְוָמִי	קוּמְמִי	wanting
<i>Plur.</i> 2 <i>m.</i>	קוּבוּ	הִקְוָמוּ	קוּבְבוּ	
2 <i>f.</i>	קָמְנָהּ	הִקְוָמְנָהּ	קוּבְמֶנָהּ	
PART. <i>Act.</i>	קָם		מִקוּבִים	
<i>Pass.</i>	קוּם	נִקָּוֵם		מִקוּבִים

AND AYIN YODH VERBS, § 37.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL.	
הִקְיִים	הוֹקִים	הִתְקוּיִם	לָב	
הִקְרִימָה	הוֹקְרָמָה	הִתְקוּרְמָה	לָבָה	
הִקְיִמוֹת	(הוֹקְמֹת)	הִתְקוּרְמֹת	לָבַת	רִיבוֹת
הִקְיִמוֹת	(הוֹקְמֹת)	הִתְקוּרְמֹת	לָבַת	
הִקְיִמוֹתַי	(הוֹקְמֹתַי)	הִתְקוּרְמֹתַי	לָבַתִּי	רִיבוֹתַי
הִקְרִימוּ	הוֹקְרוּ	הִתְקוּרוּ	לָבוּ	לִיבוּ
הִקְרִימוֹתֵם	(הוֹקְרֹתֵם)	הִתְקוּרְוֹתֵם	רָבַתֶּם	
הִקְרִימוֹתָן	(הוֹקְרֹתָן)	הִתְקוּרְוֹתָן	רָבַתְּן	
הִקְרִימוּנִי	(הוֹקְרִימוּנִי)	הִתְקוּרְמוּנִי	לָבַנִי	
הִקִּים		הִתְקוּיִם	רָוַב	רָיַב
הִקִּים			רָיַב	
הִקִּים	יִוָּקֵם	יִתְקוּיִם	יָרִיב	
הִקִּים	תוּקֵם	תִּתְקוּיִם	תָּרִיב	
הִקִּים	תוּקֵם	תִּתְקוּיִם	תָּרִיב	
הִקְרִימִי	תוּקְרָמִי	תִּתְקוּרְמִי	תָּרִיבִי	
אִקִּים	אִוָּקֵם	אִתְקוּיִם	אָרִיב	
הִקְרִיבוּ	יִוּקְרוּ	יִתְקוּרוּ	יָרִיבוּ	
הִקְרִיבָה	(תוּקְרַמְבָּה)	תִּתְקוּרְמַבָּה	תָּרִיבָה	
הִקְרִיבוּ	תוּקְרוּ	תִּתְקוּרוּ	תָּרִיבוּ	
הִקְרִיבָה	(תוּקְרַמְבָּה)	תִּתְקוּרְמַבָּה	תָּרִיבָה	
נִקִּים	נִוָּקֵם	נִתְקוּיִם	נָרִיב	
הִקִּים		הִתְקוּיִם	רָיַב	
הִקְרִימִי	wanting	הִתְקוּרְמִי	רָיַבִּי	
הִקְרִיבוּ		הִתְקוּרוּ	רָיַבוּ	
הִקְרַמְבָּה		הִתְקוּרְמַבָּה	(רָבַבָה)	
מִקִּים		מִתְקוּיִם	רָב	
	מִוָּקֵם		רָוַב	

XII. PARADIGM OF PE YODH VERBS, § 36.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
<i>lit. from</i>					
PRET. 3 m.	יָשַׁב	נָשַׁב	הוֹשִׁיב	הוֹשַׁב	יָשַׁב
3 f.	יָשְׁבָה	נָשְׁבָה	הוֹשִׁיבָה	הוֹשַׁבָה	יָשְׁבָה
2 m.	יָשַׁבְתָּ	נָשַׁבְתָּ	הוֹשַׁבְתָּ	הוֹשַׁבְתָּ	יָשַׁבְתָּ
2 f.	יָשַׁבְתְּ	נָשַׁבְתְּ	הוֹשַׁבְתְּ	הוֹשַׁבְתְּ	יָשַׁבְתְּ
1 c.	יָשַׁבְתִּי	נָשַׁבְתִּי	הוֹשַׁבְתִּי	הוֹשַׁבְתִּי	יָשַׁבְתִּי
Plur. 3 c.	יָשְׁבוּ	נָשְׁבוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ	יָשְׁבוּ
2 m.	יָשַׁבְתֶּם	נָשַׁבְתֶּם	הוֹשַׁבְתֶּם	הוֹשַׁבְתֶּם	יָשַׁבְתֶּם
2 f.	יָשַׁבְתֶּן	נָשַׁבְתֶּן	הוֹשַׁבְתֶּן	הוֹשַׁבְתֶּן	יָשַׁבְתֶּן
1 c.	יָשַׁבְנוּ	נָשַׁבְנוּ	הוֹשַׁבְנוּ	הוֹשַׁבְנוּ	יָשַׁבְנוּ
INFIN. Absol.	יָשׁוּב		הוֹשִׁיב		יָשׁוּב
Constr.	יָשׁוּבָה	הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב	יָשׁוּב
FUT. 3 m.	יָשׁוּב	יִשְׁבַּח	יִהְיֶיב	יִשְׁבַּח	יִשְׁבַּח
3 f.	תָּשׁוּב	תִּשְׁבַּח	תִּהְיֶיב	תִּשְׁבַּח	תִּשְׁבַּח
2 m.	תָּשׁוּב	תִּשְׁבַּח	תִּהְיֶיב	תִּשְׁבַּח	תִּשְׁבַּח
2 f.	תִּשְׁבִּי	תִּשְׁבְּחִי	תִּהְיֶיבִי	תִּשְׁבְּחִי	תִּשְׁבְּחִי
1 c.	אָשׁוּב	אִשְׁבַּח	אִהְיֶיב	אִשְׁבַּח	אִשְׁבַּח
Plur. 3 m.	יָשׁוּבוּ	יִשְׁבְּחוּ	יִהְיֶיבוּ	יִשְׁבְּחוּ	יִשְׁבְּחוּ
3 f.	תִּשְׁבְּנָה	תִּשְׁבְּחָנָה	תִּהְיֶיבְנָה	תִּשְׁבְּחָנָה	תִּשְׁבְּחָנָה
2 m.	תָּשׁוּבוּ	תִּשְׁבְּחוּ	תִּהְיֶיבוּ	תִּשְׁבְּחוּ	תִּשְׁבְּחוּ
2 f.	תִּשְׁבְּנָה	תִּשְׁבְּחָנָה	תִּהְיֶיבְנָה	תִּשְׁבְּחָנָה	תִּשְׁבְּחָנָה
1 c.	נָשׁוּב	נִשְׁבַּח	נִהְיֶיב	נִשְׁבַּח	נִשְׁבַּח
IMPER. 2 m.	שֵׁב	הִשְׁבַּח	הוֹשִׁיב		יָשׁוּב
2 f.	שִׁבִּי	הִשְׁבְּחִי	הוֹשִׁיבִי		יָשְׁבִי
Plur. 2 m.	שֵׁבוּ	הִשְׁבְּחוּ	הוֹשִׁיבוּ	wanting	יָשׁוּבוּ
2 f.	שִׁבְנָה	הִשְׁבְּחָנָה	הוֹשִׁיבְנָה		יָשְׁבְנָה
PART. Act.	יֹשֵׁב		מוֹשִׁיב		יֹשֵׁב
Pass.	יֹשׁוּב	נוֹשֵׁב		בוֹשֵׁב	יֹשׁוּב

XIII. PARADIGM OF LAMEDH ALEPH VERBS, § 38.

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

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	בָּלָה	נִבְּלָה	בָּלָה
3 f.	בְּלָתָהּ	נִבְּלָתָהּ	בְּלָתָהּ
2 m.	בָּלִיתָ	נִבְּלִיתָ	בָּלִיתָ
2 f.	בָּלִיתְּ	נִבְּלִיתְּ	בָּלִיתְּ
1 c.	בָּלִיתִי	נִבְּלִיתִי	בָּלִיתִי
Plur. 3 c.	בָּלוּ	נִבְּלוּ	בָּלוּ
2 m.	בָּלִיתֶם	נִבְּלִיתֶם	בָּלִיתֶם
2 f.	בָּלִיתְּן	נִבְּלִיתְּן	בָּלִיתְּן
1 c.	בָּלִינוּ	נִבְּלִינוּ	בָּלִינוּ
INFIN. <i>Absol.</i>	בָּלֶה	נִבְּלֶה	בָּלֶה
<i>Constr.</i>	בָּלוֹת	הַבָּלוֹת	בָּלוֹת
FUT. 3 m.	יִבְּלֶה	יִבְּלֶה	יִבְּלֶה
3 f.	תִּבְּלֶהָ	תִּבְּלֶהָ	תִּבְּלֶהָ
2 m.	תִּבְּלֶהָ	תִּבְּלֶהָ	תִּבְּלֶהָ
2 f.	תִּבְּלֶי	תִּבְּלֶי	תִּבְּלֶי
1 c.	אֶבְּלֶה	אֶבְּלֶה	אֶבְּלֶה
Plur. 3 m.	יִבְּלוּ	יִבְּלוּ	יִבְּלוּ
3 f.	תִּבְּלֶינָה	תִּבְּלֶינָה	תִּבְּלֶינָה
2 m.	תִּבְּלוּ	תִּבְּלוּ	תִּבְּלוּ
2 f.	תִּבְּלֶינָה	תִּבְּלֶינָה	תִּבְּלֶינָה
1 c.	נִבְּלֶה	נִבְּלֶה	נִבְּלֶה
IMPER. 2 m.	בָּלֶה	הִבְּלֶה	בָּלֶה
2 f.	בָּלֶי	הִבְּלֶי	בָּלֶי
Plur. 2 m.	בָּלוּ	הִבְּלוּ	בָּלוּ
2 f.	בָּלֶינָה	הִבְּלֶינָה	בָּלֶינָה
PART. <i>Act.</i>	בָּלֶה		בִּיבְּלֶה
<i>Pass.</i>	בָּלוּי	נִבְּלֶה	

HE VERBS, § 39.

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
גָּלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
גָּלְתָה	הִגְלִיתָה	הִגְלִיתָה	הִתְגַּלִּיתָה
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלִיתְּ	הִגְלִיתְּ	הִגְלִיתְּ	הִתְגַּלִּיתְּ
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
גָּלִיחַם	הִגְלִיחַם	הִגְלִיחַם	הִתְגַּלִּיחַם
גָּלִיחֶךָ	הִגְלִיחֶךָ	הִגְלִיחֶךָ	הִתְגַּלִּיחֶךָ
גָּלִינֶה	הִגְלִינֶה	הִגְלִינֶה	הִתְגַּלִּינֶה
(גָּלָה)	הִגְלָה	הִגְלָה	(הִתְגַּלָּה)
גָּלוּת	הִגְלוּת	(הִגְלוּת)	הִתְגַּלוּת
יָגַל	יִגְלֶה	יָגַל	יִתְגַּלֶּה
תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה
תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה
תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּתְגַּלִּי
אִגְלֶה	אִגְלֶה	אִגְלֶה	אִתְגַּלֶּה
יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ
תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ
תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
נִגְלָה	נִגְלָה	נִגְלָה	נִתְגַּלָּה
	הִגְלָה		הִתְגַּלָּה
wanting	הִגְלִי	wanting	הִתְגַּלִּי
	הִגְלוּ		הִתְגַּלוּ
	הִגְלִינָה		הִתְגַּלִּינָה
	מִגְלָה		מִתְגַּלָּה
מִגְלָה		מִגְלָה	

XV. DECLENSION OF

	SINGULAR.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Garden.	גֶּן	גַּן	גַּנִּים	גַּנִּי
Fish.	דָּג	דָּג	דָּגִים	דָּגֵי
Guard.	מִשְׁמָר	מִשְׁמָר	מִשְׁמָרִים	מִשְׁמָרַי
Vengeance.	נִקְמָם	נִקְמָם	נִקְמָיִם	נִקְמָי
Cloud.	עָנָן	עָנָן	עָנָנִים	עָנָנַי
Heart.	לֵבָב	לֵבָב	לֵבָבִים	לֵבָבַי
Flower.	נֶעַץ	נֶעַץ	נֶעָצִים	נֶעָצַי
Tree.	עֵץ	עֵץ	עֵצִים	עֵצַי
Wall.	גֹּדֵר	גֹּדֵר or גְּדָר	גֹּדְרִים	גֹּדְרֵי
Suckling.	יֹדֵק	יֹדֵק	יֹדְקִים	יֹדְקַי
Interpreter.	מְלַיֵץ	מְלַיֵץ	מְלַיֵצִים	מְלַיֵצֵי
Statute.	חֹק	חֹק	חֻקִּים	חֻקֵּי
Turtle-dove.	תּוֹר	תּוֹר	תּוֹרִים	תּוֹרֵי
Memorial.	זִכְרוֹן	זִכְרוֹן	זִכְרוֹנִים	זִכְרוֹנַי
King.	מֶלֶךְ	מֶלֶךְ	מֶלְכִים	מֶלְכַי
Hiding-place.	סִתְר	סִתְר	סִתְרִים	סִתְרֵי
Strength.	עֹצֵם	עֹצֵם	עֹצְמִים	עֹצְמַי
Death.	מוֹת	מוֹת	מוֹתִים	מוֹתַי
Hebrew.	עִבְרִי	עִבְרִי	עִבְרָאִים or עִבְרִים	עִבְרָאֵי
Appearance.	מַרְאֵה	מַרְאֵה	מַרְאִים	מַרְאֵי

	SINGULAR.		DUAL.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Palm.	פֶּתַח	פֶּתַח	פַּתְּחִים	פַּתְּחֵי	פַּתְּחוֹת	פַּתְּחוֹת
Hand.	יָד	יָד	יְדָיִם	יְדָי	יָדוֹת	יָדוֹת
Wing.	כַּנָּף	כַּנָּף	כַּנְּפָיִם	כַּנְּפָי	כַּנְּפוֹת	כַּנְּפוֹת
Tooth.	שֵׁן	שֵׁן	שֵׁנִים	שֵׁנַי	שֵׁנוֹת	שֵׁנוֹת
Foot.	רֵגֶל	רֵגֶל	רֵגְלָיִם	רֵגְלַי	רֵגְלִים	רֵגְלִים
Ear.	אָזֶן	אָזֶן	אָזְנָיִם	אָזְנַי	אָזְנוֹת	אָזְנוֹת
Eye.	עֵינַי	עֵינַי	עֵינָיִם	עֵינָי	עֵינֹת	עֵינֹת
Lip.	שִׁפְתַּי	שִׁפְתַּי	שִׁפְתָּיִם	שִׁפְתָּי	שִׁפְתוֹת	שִׁפְתוֹת

NOUNS, §§ 44-47.

	SINGULAR.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Garden.	גַּנָּה	גַּנּוֹת	גַּנּוֹת	גַּנּוֹת
Fish (collective.)	דָּגָה	דָּגוֹת	דָּגוֹת	דָּגוֹת
Observance.	מִשְׁמֶרֶת	מִשְׁמֶרוֹת	מִשְׁמֶרוֹת	מִשְׁמֶרוֹת
Vengeance.	נִקְמָה	נִקְמוֹת	נִקְמוֹת	נִקְמוֹת
Cloud (collective.)	עַנְנָה	עַנְנוֹת	עַנְנוֹת	עַנְנוֹת
Sin.	חַטָּאת	חַטָּאוֹת	חַטָּאוֹת	חַטָּאוֹת
Flower.	נֶצְחָה	נֶצְחֹת	נֶצְחֹת	נֶצְחֹת
Counsel.	עֲצָה	עֲצוֹת	עֲצוֹת	עֲצוֹת
Wall.	גְּדֵרֶת	גְּדֵרוֹת	גְּדֵרוֹת	גְּדֵרוֹת
Sucker.	יוֹנְקָה	יוֹנְקוֹת	יוֹנְקוֹת	יוֹנְקוֹת
Poem.	מְלִיצָה	מְלִיצוֹת	מְלִיצוֹת	מְלִיצוֹת
Statute.	חֻקָּה	חֻקּוֹת	חֻקּוֹת	חֻקּוֹת
Law.	תּוֹרָה	תּוֹרוֹת	תּוֹרוֹת	תּוֹרוֹת
Skull.	גְּלְגֻלָּה	גְּלְגֻלּוֹת	גְּלְגֻלּוֹת	גְּלְגֻלּוֹת
Queen.	מַלְכָּה	מַלְכּוֹת	מַלְכּוֹת	מַלְכּוֹת
Hiding-place.	סִתְרָה	סִתְרוֹת	סִתְרוֹת	סִתְרוֹת
Strength.	עֲצָמָה	עֲצָמוֹת	עֲצָמוֹת	עֲצָמוֹת
Kingdom.	מַלְכוּת	מַלְכוּת	מַלְכוּת	מַלְכוּת
Hebrew-woman.	עֲבֵרִית	עֲבֵרִית	עֲבֵרִית	עֲבֵרִית
Vision.	מִרְאָה	מִרְאוֹת	מִרְאוֹת	מִרְאוֹת

ADJECTIVES AND PARTICIPLES.

	SINGULAR.		PLURAL.	
	<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>
Many.	רַב	רַבָּה	רַבִּים	רַבּוֹת
Small.	קָטָן	קָטָנָה	קָטָנִים	קָטָנוֹת
Heavy.	כָּבֵד	כָּבֵדָה	כָּבֵדִים	כָּבֵדוֹת
Great.	גָּדוֹל	גָּדוֹלָה	גָּדוֹלִים	גָּדוֹלוֹת
Deep.	עֲמֹק	עֲמֻקָּה	עֲמֻקִּים	עֲמֻקּוֹת
Kal act. part.	קָטַל	קָטְלָה or קָטְלָת	קָטְלִים	קָטְלוֹת
Kal pass. part.	קָטוּל	קָטוּלָה	קָטוּלִים	קָטוּלוֹת
Niphal part.	נִקְטַל	נִקְטְלָה or נִקְטְלָת	נִקְטְלִים	נִקְטְלוֹת

XVI. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

SINGULAR.

	heart	לֵבָב	king	מֶלֶךְ	queen	מִלְכָּה	hand	יָד
<i>Const.</i>		לֵבָב		מֶלֶךְ		מִלְכָּה		יָד
<i>Sing.</i>	1 c. my	“ לֵבָבִי	“	מֶלְכִי	“	מִלְכָּתִי	“	יָדִי
	2 m. thy	“ לֵבָבְךָ	“	מֶלְכֶךָ	“	מִלְכָּתְךָ	“	יָדְךָ
	2 f. thy	“ לֵבָבְךָ	“	מִלְכֶךָ	“	מִלְכָּתְךָ	“	יָדְךָ
	3 m. his	“ לֵבָבוֹ	“	מֶלְכוֹ	“	מִלְכָּתוֹ	“	יָדוֹ
	3 f. her	“ לֵבָבָהּ	“	מִלְכָּהּ	“	מִלְכָּתָהּ	“	יָדָהּ
<i>Plur.</i>	1 c. our	“ לֵבָבֵינוּ	“	מִלְכֵינוּ	“	מִלְכָּתֵנוּ	“	יָדֵנוּ
	2 m. your	“ לֵבָבְכֶם	“	מִלְכֶכֶם	“	מִלְכָּתְכֶם	“	יָדְכֶם
	2 f. your	“ לֵבָבְכֶן	“	מִלְכֶכֶן	“	מִלְכָּתְכֶן	“	יָדְכֶן
	3 m. their	“ לֵבָבָם	“	מִלְכָּם	“	מִלְכָּתָם	“	יָדָם
	3 f. their	“ לֵבָבָן	“	מִלְכָן	“	מִלְכָּתָן	“	יָדָן

PLURAL.

DUAL.

	hearts	לֵבָבִים	kings	מֶלְכִים	queens	מִלְכוֹת	hands	יָדִים
<i>Const.</i>		לֵבָבִי		מֶלְכִי		מִלְכוֹת		יָדִי
<i>Sing.</i>	1 c. my	“ לֵבָבִי	“	מֶלְכִי	“	מִלְכוֹתִי	“	יָדִי
	2 m. thy	“ לֵבָבֶיךָ	“	מֶלְכֶיךָ	“	מִלְכוֹתֶיךָ	“	יָדֶיךָ
	2 f. thy	“ לֵבָבֶיךָ	“	מֶלְכֶיךָ	“	מִלְכוֹתֶיךָ	“	יָדֶיךָ
	3 m. his	“ לֵבָבָיו	“	מֶלְכָיו	“	מִלְכוֹתָיו	“	יָדָיו
	3 f. her	“ לֵבָבָהּ	“	מֶלְכֶיהָ	“	מִלְכוֹתֶיהָ	“	יָדֶיהָ
<i>Plur.</i>	1 c. our	“ לֵבָבֵינוּ	“	מֶלְכֵינוּ	“	מִלְכוֹתֵינוּ	“	יָדֵינוּ
	2 m. your	“ לֵבָבֵיכֶם	“	מֶלְכֵיכֶם	“	מִלְכוֹתֵיכֶם	“	יָדֵיכֶם
	2 f. your	“ לֵבָבֵיכֶן	“	מֶלְכֵיכֶן	“	מִלְכוֹתֵיכֶן	“	יָדֵיכֶן
	3 m. their	“ לֵבָבֵיהֶם	“	מֶלְכֵיהֶם	“	מִלְכוֹתֵיהֶם	“	יָדֵיהֶם
	3 f. their	“ לֵבָבֵיהֶן	“	מֶלְכֵיהֶן	“	מִלְכוֹתֵיהֶן	“	יָדֵיהֶן

XVII. NUMERALS, § 51.

CARDINALS.

MASCULINE.

FEMININE.

Absol.

Constr.

Absol.

Constr.

One	אֶחָד	אֶחָד	אַחַת	אַחַת	
Two	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם	שְׁתַּיִ	
Three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ	
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	
Five	חַמֵּשָׁה	חַמִּישָׁת	חַמִּישׁ	חַמִּישׁ	
Six	שֵׁשׁ	שֵׁשַׁת	שֵׁשׁ	שֵׁשׁ	
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע	
Eight	שְׁמֹנֶה	שְׁמוֹנַת	שְׁמוֹנֶה	שְׁמוֹנֶה	
Nine	תְּשֵׁעָה	תְּשֵׁעַת	תְּשֵׁעַ	תְּשֵׁעַ	
Ten	עֶשְׂרֵה	עֶשְׂרַת	עָשׂוֹר	עָשׂוֹר	
Eleven	{ עֶשְׂרִי	אֶחָד	עֶשְׂרֵה	אַחַת	
		עֶשְׂתַּיִ	עֶשְׂרֵה	עֶשְׂתַּיִ	
Twelve	{ עֶשְׂרִי	שְׁנַיִם	עֶשְׂרֵה	שְׁתַּיִם	
		שְׁנַיִ	עֶשְׂרֵה	שְׁתַּיִ	
Thirteen	עֶשְׂרִי	שְׁלֹשָׁה	עֶשְׂרֵה	שְׁלוֹשׁ	
Fourteen	עֶשְׂרִי	אַרְבָּעָה	עֶשְׂרֵה	אַרְבַּע	
Fifteen	עֶשְׂרִי	חַמֵּשָׁה	עֶשְׂרֵה	חַמִּישׁ	
Sixteen	עֶשְׂרִי	שֵׁשׁ	עֶשְׂרֵה	שֵׁשׁ	
Seventeen	עֶשְׂרִי	שִׁבְעָה	עֶשְׂרֵה	שִׁבַּע	
Eighteen	עֶשְׂרִי	שְׁמֹנֶה	עֶשְׂרֵה	שְׁמוֹנֶה	
Nineteen	עֶשְׂרִי	תְּשֵׁעָה	עֶשְׂרֵה	תְּשֵׁעַ	
Twenty	עֶשְׂרִים	Sixty	שִׁשְׁסָדִים	One hundred	מֵאָה
Thirty	שְׁלוֹשִׁים	Seventy	שִׁבְעִים	Two hundred	מֵאָתַיִם
Forty	אַרְבָּעִים	Eighty	שְׁמוֹנִים	One thousand	אֶלֶף
Fifty	חַמֵּשִׁים	Ninety	תְּשַׁעִים	Ten thousand	רִבּוּא

ORDINALS.

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

XVIII. INSEPARABLE PREPOSITIONS AND VAV CONJUNCTIVE, § 52.

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

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

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

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

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

* But with a disjunctive accent commonly מֵה.

INSEPARABLE PREPOSITIONS WITH SUFFIXES.

SINGULAR.

1 c.	בִּי	לִי	כְּמוֹנִי	מִפִּי, מֵפִי
2 m.	בְּךָ, בְּכֶן	לְךָ, לְכֶן	כְּמוֹךָ	מִמֶּךָ, מֵמֶךָ
2 f.	בְּךְ	לְךְ	—	מִמֶּךְ
3 m.	בּוֹ	לוֹ	כְּמוֹדוֹ	מִלּוֹ, מֵלּוֹ
3 f.	בָּהּ	לָהּ	כְּמוֹדָהּ	מִלָּהּ

PLURAL.

1 c.	בָּנוּ	לָנוּ	כְּמוֹנוּ	מִפְּנוּ
2 m.	בְּכֶם	לְכֶם	כְּמוֹכֶם, כְּפֶם	מִמֶּם
2 f.	בְּכֶן	לְכֶן	—	מִמֶּן
3 m.	בָּהֶם, בְּהֶם	לָהֶם, לָמוֹ	כְּמוֹהֶם, כְּפֶהֶם	מִיָּהֶם, מֵיָהֶם
3 f.	בְּהֶן, בְּהֶן	לָהֶן	—	מִיָּהֶן

XIX. THE ACCENTS, § 15.

DISJUNCTIVES.

CLASS I. *Emperors.*

- | | | |
|-------------|-------|------------|
| *1. Sillūk | (̣) | סְלוּקִי |
| *2. Athnāhh | (̤) | אַתְנַחַּח |

CLASS II. *Kings.*

- | | | |
|------------------|-------|--------------------------|
| 3. S'ghōlta | (̥) | סְגֻלְתָּא <i>postp.</i> |
| 4. Zakēph Katōn | (̦) | זַקְפָּה קַטְוִן |
| 5. Zakēph Gadhōl | (̧) | זַקְפָּה גְדוֹל |
| *6. Tiphhhā | (̨) | טִפְּחָא |

CLASS III. *Dukes.*

- | | | |
|-----------------|-------|-------------------------|
| *7. R'bhī* | (̩) | רְבִיב |
| *8. Shalshēleth | (̪) | שְׁלִשְׁלֶת |
| *9. Zarkā | (̫) | זַרְקָא <i>postp.</i> |
| 10. Pashta | (̬) | פַּשְׁטָא <i>postp.</i> |
| 11. Y'thībh | (̭) | יְתִיב <i>prep.</i> |
| 12. T'bhīr | (̮) | תְּבִיר |

CLASS IV. *Counts.*

- | | | |
|----------------------|-------|----------------------------------|
| *13. Pāzēr | (̯) | פְּזֵר |
| 14. Karnē Phārā | (̰) | קַרְנֵי פָרָה |
| 15. T'lishā Gh'dhōlā | (̱) | תְּלִישָׁא גְדוֹלָה <i>prep.</i> |
| 16. Geresh | (̲) | גְרֵשׁ |
| 17. G'rāshayim | (̳) | גְרֵשַׁיִם |
| *18. P'sīk | (̴) | פְּסִיקו |

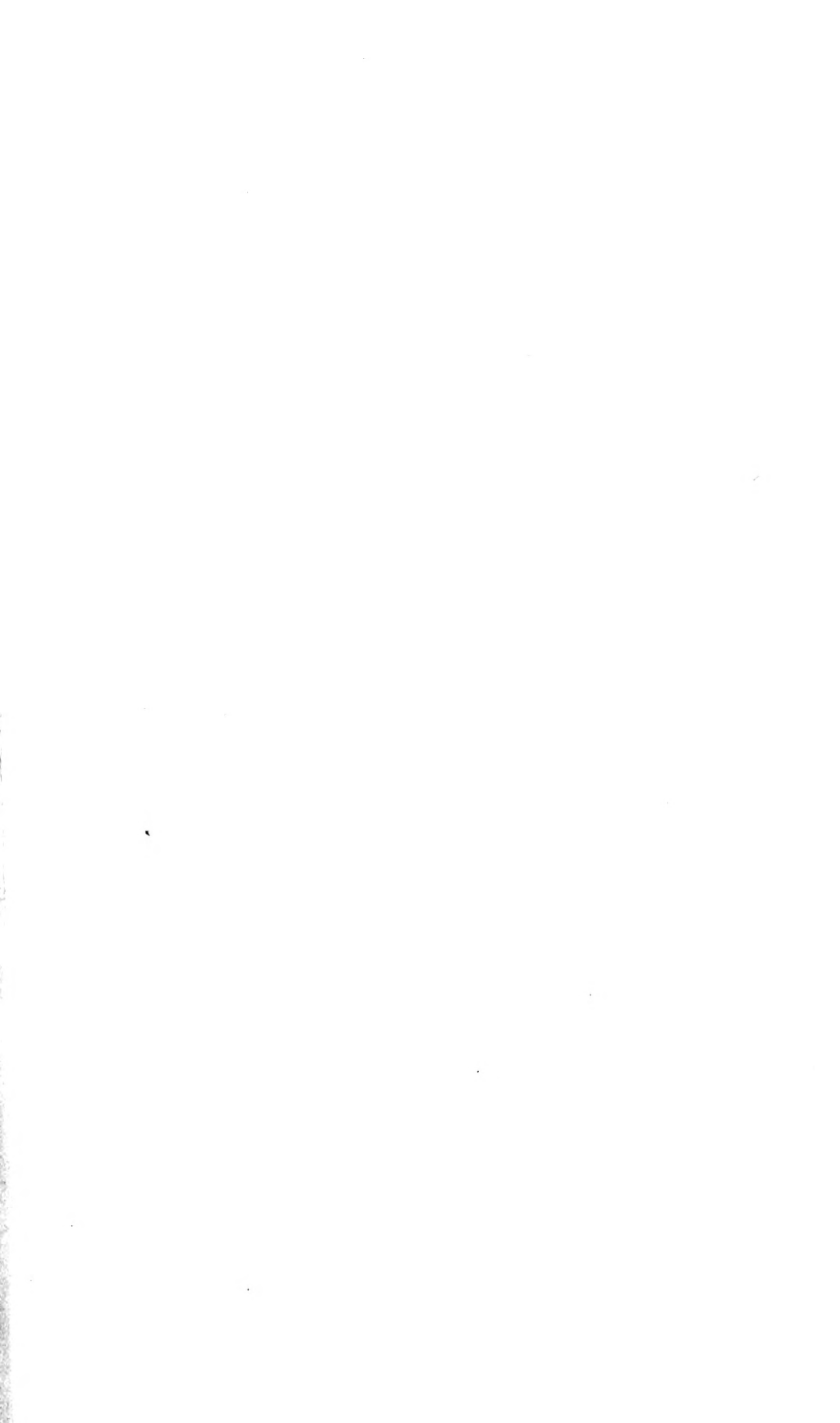
CONJUNCTIVES. *Servants.*

- | | | |
|----------------------|-------|----------------------------------|
| *19. Merkā | (̵) | מְרַכָּא |
| *20. Mūnāhh | (̶) | מוֹנַחַח |
| 21. Merkā Kh'phūla | (̷) | מְרַכָּא כְּפֻלָּה |
| *22. Mahpakh | (̸) | מַחְפָּךְ |
| 23. Dargā | (̹) | דַּרְגָּא |
| *24. Kadhmā | (̺) | קַדְמָא |
| *25. Yerāhh ben Yōmō | (̻) | יְרַח בְּנֵי יוֹמֵי |
| 26. T'lishā K'tannā | (̼) | תְּלִישָׁא קַטְנָה <i>postp.</i> |

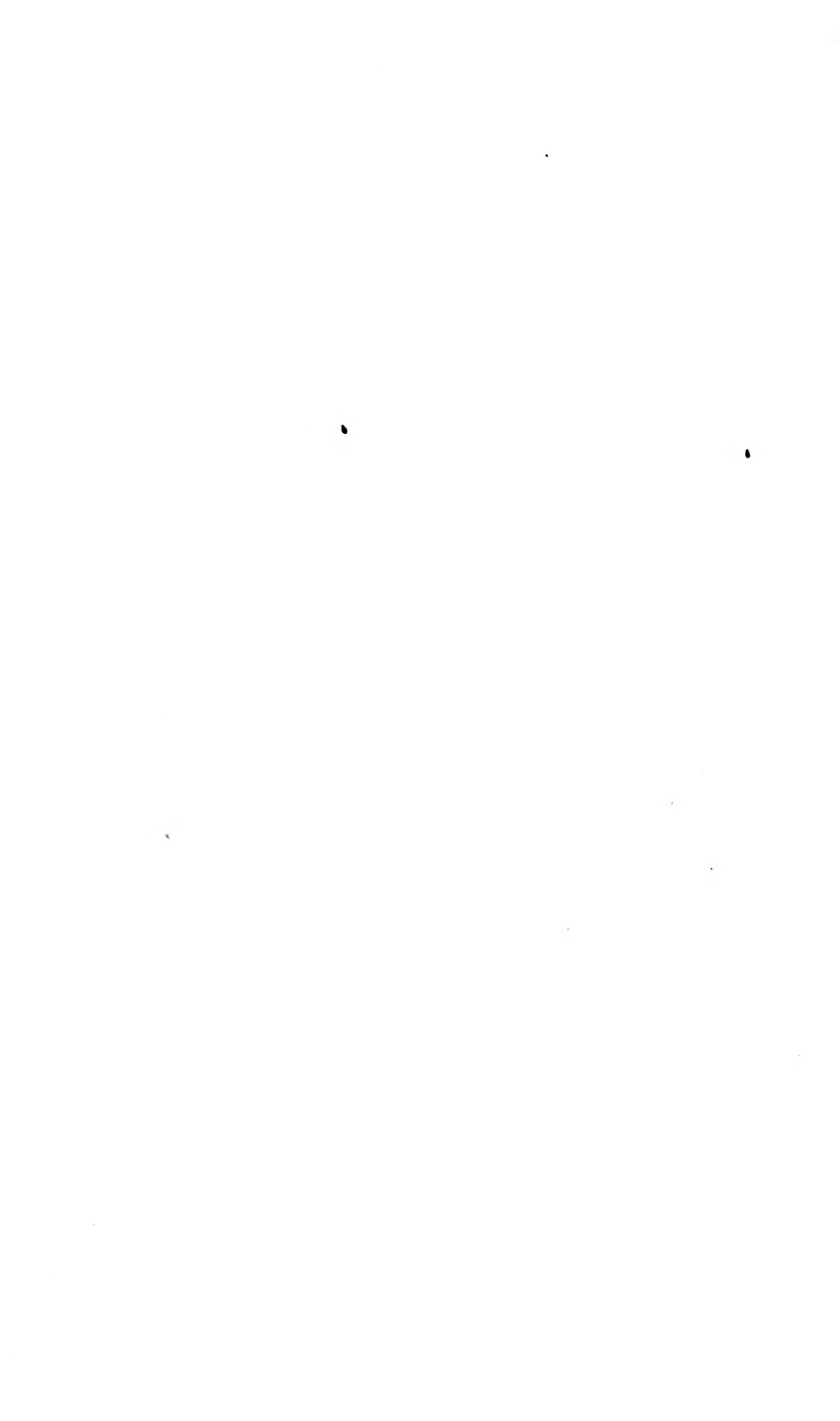
XX. CONSECUTION OF ACCENTS, § 19.

	DISJUNCTIVES, CLASS I.	CONJUNCTIVES.	DISJUNCTIVES, CLASS II.	CONJUNCTIVES.	DISJUNCTIVES, CLASS III.	CONJUNCTIVES.	DISJUNCTIVES, CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	∴	∴	}	∴	∴	∴	}	}
	∴	∴		∴	∴	∴		
	∴	∴	∴	∴	∴	∴		
SECONDARY SECTIONS.			∴	∴	∴	∴	}	}
			∴	∴	∴	∴		
							}	}
UNUSUAL SECTIONS.					∴		}	}
					∴			

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







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