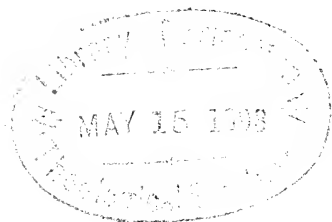


PJ4566
.G79
1868



Division.....500

Section.....100

No.....1829

1701

AN

ELEMENTARY

HEBREW GRAMMAR,

WITH

TABLES, READING EXERCISES, AND A VOCABULARY.

BY

WILLIAM HENRY GREEN,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, N. J.



NEW YORK:
JOHN WILEY & SON, PUBLISHERS,
2 CLINTON HALL, ASTOR PLACE.
1868.

ENTERED, according to Act of Congress, in the year 1866, by

W. H. GREEN,

In the Clerk's Office of the District Court for the Southern District of New York.

JOHN F. TROW & CO.,

PRINTERS, STEREOTYPERS, AND ELECTROTYPERS,

No. 50 Greene Street, New York.

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.

CONTENTS.



ORTHOGRAPHY.

§ 1. The Letters	Page 1
§ 2. Their Classification	2
§ 3. The Vowel-Letters	2
§ 4. Vowel-Points	2
§ 5. Quiescence of the Vowel-Letters	3
§ 6. Quantity and Quality of Vowels	4
§ 7. Sh'va	4
§ 8. Pattahh-furtive	5
§ 9. Syllables	5
§ 10. Kamets and Kamets-Hhatuph	6
§ 11. Dagheshe-lene	7
§ 12. Dagheshe-forte	7
§ 13. Mappik'	7
§ 14. Rāphé	8
§ 15. Accents.	8
§ 16. Position of the Accent	8
§ 17. Recession of the Accent	9
§ 18. Pause Accents	10
§ 19. Consecution of Accents	10
§ 20. Makkeph	11
§ 21. Methagh	11
§ 22. K'ri and K'thibh	12

ETYMOLOGY.

	PAGE-
§ 23. Pronouns	13
§ 24. Verbs	13
§ 25. Peculiar Forms	14
§ 26. Paragogic and Apocopated Future and Imperative	15
§ 27. Vav Conversive	15
§ 28. Verbs with Suffixes	16
§ 29. Imperfect Verbs	16
§ 30. Guttural Verbs	17
§ 31. Pe Guttural Verbs	18
§ 32. Ayin Guttural Verbs	18
§ 33. Lamedh Guttural Verbs	19
§ 34. Pe Nun (פֿ) Verbs	19
§ 35. Ayin Doubled (פֿפֿ) Verbs	20
§ 36. Pe Yodh (פֿי) Verbs	21
§ 37. Ayin Vav (פֿו) and Ayin Yodh (פֿי) Verbs	22
§ 38. Lamedh Aleph (לֿא) Verbs	23
§ 39. Lamedh He (לֿה) Verbs	23
§ 40. Doubly Imperfect Verbs	24
§ 41. Unusual Forms	25
§ 42. Quadriliteral Verbs	25
§ 43. Gender and Number of Nouns	26
§ 44. Feminine, Dual, and Plural	26
§ 45. In Feminine Nouns	27
§ 46. Construct State	27
§ 47. Its Formation	28
§ 48. Paragogic Vowels	28
§ 49. Nouns with Suffixes	28
§ 50. Irregular Nouns	29
§ 51. Numerals	30
§ 52. Prefixed Particles	30
§ 53. Separate Particles	30

SYNTAX.

	PAGE.
§ 54. The Copula	32
§ 55. The Article	32
§ 56. Nouns definite without the Article	32
§ 57. Adjectives	32
§ 58. Demonstrative Pronouns	33
§ 59. Comparison of Adjectives	33
§ 60. Numerals	34
§ 61. Apposition	34
§ 62. The Construct State	35
§ 63. Tenses of Verbs	35
§ 64. The Preterite	36
§ 65. The Future	36
§ 66. The Secondary Tenses	37
§ 67. Participles	38
§ 68. The Infinitive	38
§ 69. Object of Verbs	39
§ 70. Verbs with more than one Object	39
§ 71. Adverbial Expressions	39
§ 72. Neglect of Agreement	40
§ 73. Compound Subject	40
§ 74. Repetition of Words	41
§ 75. Relative Pronoun	41
§ 76. Conjunctions	42

EXERCISES IN READING 43

VOCABULARY 52

GRAMMATICAL TABLES.

I. The Letters.

II. Classification of the Letters. The Points.

- III. Pronouns. Verbs.—Their Species.
- IV. Paradigm of Perfect Verbs.
- V. Paradigm of the Perfect Verbs with Suffixes.
- VI. Paradigm of Pe Guttural Verbs.
- VII. Paradigm of Ayin Guttural Verbs.
- VIII. Paradigm of Lamedh Guttural Verbs.
- IX. Paradigm of Pe Nun Verbs.
- X. Paradigm of Ayin Doubled Verbs.
- XI. Paradigm of Ayin Vav and Ayin Yodh Verbs.
- XII. Paradigm of Pe Yodh Verbs.
- XIII. Paradigm of Lamedh Aleph Verbs.
- XIV. Paradigm of Lamedh He Verbs.
- XV. Declension of Nouns.
- XVI. Paradigm of Nouns with Suffixes.
- XVII. Numerals.
- XVIII. Inseparable Prepositions and other Prefixes.
- XIX. The Accents.
- XX. Consecution of Accents.

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 *kh* 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 *shēn*; שׂ with a dot over its left arm is called *sīn*, and pronounced like *s*.

הּ 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*.

אׁ 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, תּ, 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} ; $\bar{\gamma}$ stood for \bar{o} and \bar{u} ; $\bar{\alpha}$ or $\bar{\eta}$ 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 $\bar{\eta}$.

§ 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. מִשֶּׁה *mōshe*, שׁוֹנֵי *sōnē*; when it follows װ or precedes װ it is written over its opposite arm, e. g. שׁוֹמֵר *shōmēr*, תִּרְפוֹשׁ *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 װ *ōs*; if it have itself no vowel-sign, װ will be *sō* and װ *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 ם are vowels whenever they are preceded by their homogeneous vowel-signs, ו by *e* or *i*,

ר by \bar{o} or \bar{u} , but not otherwise, as בַּי $b\bar{i}$, בּוּ $b\bar{o}$, but הַי $h\bar{a}y$, גּוֹי $g\bar{o}y$.

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, לֵא $l\bar{o}$, הוּא $h\bar{u}$; if a vowelless consonant precede it is otiant, וַיַּיָּר $vayyar$.

The combination רַ is pronounced $\bar{a}v$, עָיִר and עָנִי $\bar{a}n\bar{a}v$.

§ 6. Quantity and Quality of Vowels.

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

When ר and י stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קוֹל $k\bar{o}l$, נִיר $n\bar{i}r$, מוּת $m\bar{u}t$; without these vowel-letters they are said to be written defectively, e. g. הַקְּמֹתִי $h^a k\bar{i}m\bar{o}t\bar{h}\bar{i}$, כָּמֹס $k\bar{a}m\bar{u}s$.

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 ר, or is immediately preceded by another vowelless letter, or is doubled by the point called Daghesh-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, בְּמִדְּבָר $b'midhbar$.

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 \bar{a} , \bar{e} , or \bar{o} .

§ 8. *Patahh-furtive.*

Patahh-furtive = is an extremely short *a*, and is pronounced before the letter under which it is written. It occurs with פ, פּ or the consonantal פּ at the end of words, when preceded by a vowel other than *a*, or followed by another vowelless consonant, פּוּרִי *ru'hh*, שׁוּמָאֵת *shūma't*.

§ 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 א 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 Patahh-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, זְרוּעַ *z'rō'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 Hhatuph-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 ה (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 Daghes-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 וַיִּימָלַל *vayyimāl*. It is never found in the gutturals א ה ח ע and rarely in ר.

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

A point in Vav is Daghes-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 Daghes-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. *Rūphé.*

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: הִיַּוְּאֵס'דְּחָהּ *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, הִיַּוְּאֵס, הִיַּוְּאֵס.

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, מְלֶךְ for מֶלֶךְ, רִגְלִי for רֵגֶל.

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, הֶרְגוּ, הִדְבְּרִים.

Exceptions.—*a.* Suffixes added to the 3 fem. preterite of verbs, הִרְגָּתִי. *b.* Personal terminations of verbs and the paragogic vowels הַ, הָ, and יַ, when they do not cause the rejection of the vowel previously accented, קָמְהָ, הִתְחַרְמִי, but הִרְגָּי.

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, מְאֵס, מְאֵסָה, מְאֵסָנוּ, קָל, קְלוֹהָ.

The suffix ם follows the general rule, when preceded by a vowel, or attached to the 3 fem. preterite of verbs; otherwise it draws the accent upon itself, אָבִיָּה, וְלִדְתָהּ, יָרָהּ.

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

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

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, וַאֲמַרְתָּ.

§ 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 לְלוֹהָ 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, אָנְכִי; 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, אָמַר.
2. Restore vowels dropped in inflection, דִּבְרֹוּ, דִּבְרֹוּ.
3. Change simple Sh'va to Seghol, יְהִי, יְהִי.
4. Change compound Sh'va to the corresponding long vowel, אָזְי, אָזְי.

§ 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 Athnahh. If of three clauses, which is the greatest number that any verse can contain, the first is limited by Segholta, the second by Athnahh, and the last by Silluk.

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-תִּשְׁוֶה־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־עוֹף, or else receive the secondary accent Methegh, אֵי־יִרְאֶה.

§ 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, יִרְאֶה־לּוֹ, וַיִּמְתַּקְוּכֶם.

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, וְאָמַרְוּ; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, וַיִּחַרְדוּ, וְלֹאֲשֶׁר, 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, אֲנַחֲמְכֶם.

§ 22. *K'ri and K'thibh.*

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

2. If a given word is to be omitted in reading, it is left unpointed, and the note *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 *אֲדֹנָי* *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 *הוא*.

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 **הוא** is used for the remote demonstrative *that*.

The vowel of the interrogative **מה** 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, **מיה** for **מה**.

§ 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 **פעל** *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 הֵה in Hithpael is transposed with the first radical of the verb, if it be one of the sibilants ס, שׁ or שׁו; with צ the ה is transposed and in addition changed to ט; with ד, ט, or ת, and occasionally with other letters, the ה is assimilated to the first radical and united with it by Daghesh-forte, הַסְתַּבֵּל, הַצְטַדֵּק, הַהֲרַבֵּק.

§ 25. *Peculiar Forms.*

When the last radical is ה 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 *ū* of the preterite, and to *ū* and *ī* of the future.

The Kal construct infinitive in a few instances has Pattahh in place of Hholem, שֹׁבֵב, שֹׁפֵל; and occasionally it takes a feminine ending, הַדְּבַקָה for הַדְּבַק.

The Niphal absolute infinitive may be either נִקְטַל or הִקְטַל.

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 Kibbuts in the first syllable.

§ 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, נִנְתָּקָה *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 (.), תִּשְׁפָּחַל *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, שְׁמַעָה *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 Daghesht-forte in the next letter. If this be Yodh with Sh'va, Daghesht is usually omitted. Before א of the first person, which cannot receive Daghesht, 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 ך, םך and ןך 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 *עָלַף* to do; a Pe Guttural verb is one which has a guttural in that place which Pe occupies in *עָלַף*, 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 Sghol; to the latter chiefly in those parts or tenses in which the second radical has prevailinglly *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 Daghesht-forte in the infinitive future and imperative Niphal, the preceding Hhirik is lengthened to Tsere.

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

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

נִתְּנָה assimilates its last as well as its first radical.

נִתְּנָה has the peculiarities of Pe Nun verbs.

§ 35. *Ayin Doubled* (ע"ע) *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 : סב for סבב , סב for סבב .

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, סבב , סב ; הסבב , הסב .

2. When the first radical ends a mixed syllable, this will become simple upon the shifting of the vowel from the second radical to the first. Then a Daghesh-forte may be given to the first radical in order to preserve the preceding short vowel, or the preformative may take the simplest of the long vowels *ā*, or its previous vowel may be lengthened from Hhirik to Tsere, Pattahh to Kamets, and Kamets-Hhatuph to Shurek, thus : ימרב becomes ירב or ירב , and ימרר ימר .

3. The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, ירב , ירב ; הרב , הרב (comp. קבל , קבלת) ; in the Hiphil, הרב , הרב (comp. יקטיל , תקטילת).

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 Daghesh-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, *רָטַבּוּ*, *טָבְוּ*.

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, *הִטְבּוּהוּ*, *הִטְבּוּ*; *רָטַבּוּ*, *הִטְבּוּיָהּ*.

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, *הִטְבּוּהוּ*, *הִטְבּוּהוּ*.

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

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, *רָטַבּוּ*, *וְרָטַבּוּ*; *רָטַבּוּ*, *וְרָטַבּוּ*.

§ 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. *וְיִטְבּוּ*; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, *וְיִטְבּוּ*, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, *וְיִטְבּוּ*; in a few instances Hhirik is preserved by giving Daghesht-forte to the second radical as in Pe Nun verbs, *וְיִצַּק*, *וְיִצַּק*.

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, **רָצִיעַ**, **הִצִּיג**.

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

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

§ 37. *Ayin Vav* (וֹ) *and Ayin Yodh* (יֹ) *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 **קָמָם**, where \bar{a} is in partial compensation for the contraction, **מָה** for **מָוָה**. Active participle **קָם** for **קָמָם**, **מָה** for **מָוָה**, the ordinary participial form being superseded by that of another verbal derivative. Hiphil and Hophal: **הִקָּם** for **הִקָּמָם**, **הִקָּם** for **הִקָּמָם**, 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**, **רָיב**; **הִקָּם**, **הִרָיב**, 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** = $k\bar{a}um$, Niphal **הִקָּם** for **הִקָּמָם**.

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

tions, and sometimes \tilde{e} (י) 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 ר.

4. In the Kal and Hiphil species the apocopated future takes \bar{o} and \bar{e} in distinction from the ordinary future, which has \bar{u} and \bar{i} , רָשָׁב, רָשְׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, רָשְׁב, רָשְׁב.

In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ר, e. g. עָרַד, or as י, e. g. קָיַם.

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

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

§ 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 א, רָמַץ for רָמַץ.

Before syllabic affixes א quiesces in Kamets in the Kal preterite מָצַח, except in those words which have Tsere as their proper vowel, רָצַח. 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 הִ or הָ.

The construct infinitives have the feminine ending וּת.

Before personal endings beginning with a vowel, the last radical (though occasionally retained in prolonged and pausal forms (הִסְרִי), 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 תָּ, 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, גָּלָהּ from גָּלָהּ. The preterite 3 fem. takes its simple form, e. g. גָּלְתָּהּ or גָּלְתִּי.

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

The final vowel הָ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpaél species, e. g. הַגֵּל for הַגֵּלָהּ, הַגֵּל for הַגֵּלָהּ, הַתְּגֵל for הַתְּגֵלָהּ.

הַתְּהֵה to be, fut. הַתְּהֵה, apoc. הַתְּהֵה, part. הַתְּהֵה.

הַתְּחֵה to live, fut. הַתְּחֵה, apoc. הַתְּחֵה.

§ 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 versâ*.

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, יִהְיֶהֱיֶה and יִהְיֶהֱיֶה from יִהְיֶה, or doubling the third radical in place of the second, e. g. רָעַעַן, אָמַלַל, נָאָוָה (= נָאָוָו) from נָאָוָה (= נָאָוָו), הִשְׁתַּחֲוָה (fut. הִשְׁתַּחֲוָה, with Vav. Conv. נִשְׁתַּחֲוָה) from שָׁחָה, or reduplicating an entire syllable, e. g. הִמְרַמְרַם, סִחַרְחַר.

A very few instances occur of what may be called compound species; thus, Niph'al of Pual נִנְאָלָה, Niph'al of Hithpael נִנְאָלָה, נִנְאָלָה, נִנְאָלָה.

§ 42. *Quadriliteral Verbs.*

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

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 יִם, or more rarely יָ, and that of feminine nouns in וֹת.

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 וֹת in the plural, some feminines take יִם, and some of each gender take indifferently יִם, or וֹת.

The dual is restricted for the most part to the names of objects occurring in pairs. It ends in יַיִם 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 יִם, or וֹת, and the dual יַיִם.

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 לֵע 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 Tseré 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. Before the dual ending הַ , becomes הַ .

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 ות 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 הֲ ; the dual הַם and the plural הֵם become הֵי .

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

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

4. In a simple ultimate הַ becomes הֲ .

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

§ 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 י , ו 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 יֵ of nouns in the dual and plural, are shown in Table XVI, G. p. 254.

I. Before the grave suffixes (viz. : כֶּם , כֶּן , הֶם , הֶן),

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</i> , const.	plur.	נָשִׁים	אִשָּׁת
אָמָה <i>maid-servant</i>	plur.	אָמָהוֹת	
בַּיִת <i>house</i>	plur.	בָּתִּים	
בֵּן <i>son</i>	plur.	בָּנִים	
בַּת <i>daughter</i> , suf.	plur.	בָּנוֹת	בָּתִּי
יוֹם <i>day</i>	plur.	יָמִים rarely	יָמוֹת
עִיר <i>city</i>	plur.	עָרִים once	עָרִים
רֹאשׁ <i>head</i>	plur.	רִאשִׁים	

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

§ 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 בְּ *in*, כִּי *according to*, לְ *to*, 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, בְּאֵדֹנָי for בְּאֵדֹנִי, לְאָמַר for לְאָמְרִי, וְאֵלֵי for וְאֵלֵי.

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, אַחֲרֵיהֶּ; בֵּין *between*, adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, בֵּינֹו and בֵּינָיו, בֵּינֵינוּ and בֵּינוֹתֵינוּ.

The preposition אִתְּ *with*, commonly becomes אִתָּ before suffixes, e. g. אִתִּי, אִתְּכֶם, and is thus distinguished from אֵת the sign of the definite object, which becomes אִתָּה, or before grave suffixes, אֵת, e. g. אִתִּי, אִתְּכֶם.

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 וְתוֹהוּ *the earth was desolate*, הַנָּהָר הַרְבִּיעִי הוּא פְּרָת *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*, הַחֲכָמָה *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* הַצִּיעָה *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, *בֵּן הַכֶּם a wise son, הָאֶרֶץ הַטוֹבָה the good land.*

Predicate adjectives commonly stand before the noun, and do not take the article, even though the noun is definite, *טוֹב הַדָּבָר 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, *הַדְּבָרִים הָאֵלֶּה these things, אֵלֶּה הַדְּבָרִים these are the things.*

If both an adjective and a demonstrative qualify the same noun, the demonstrative is placed last, *הָאֶרֶץ 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; *אֶגְדֵּל מִמְּךָ I will be greater than thou.*

The superlative degree may be expressed,

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

2. By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, הַיְשָׁה 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 וְשֶׁבַע 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, הָאַרְבָּעִים *the forty*, הַיּוֹם הָאַרְבָּעִים *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 הַזֶּה הַחֹשֶׁת *the oxen the brass*, i. e. *the brazen oxen*; שְׁלֹשׁ סָאִים קָמַחַ *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, *הַרִי בְּגִלְבּוֹעַ mountains in Gilboa.*

Nouns are sometimes in the construct before a succeeding clause with which they are closely connected; thus, before a relative clause, *מִקּוֹם אֲשֶׁר the place where*, etc., particularly when the relative is itself omitted, *בְּיַד־הַשֵּׁלָחַ by the hand of (him whom) thou wilt send*; and even before the copulative, *הַכְּמִית וְהַדַּעַת 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, *הַגְּדוֹל מֵעֲשֵׂה הַיְהוָה 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, *הַגְּבִוְרֵי הַחַיִל the mighty men of valour*, *אֱלִילָיִם 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-מָתוּנוּ O that we had died.*

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

2. The present, regarded as a continuation of the past, *אֲנִי אֶמְתָּר 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 רָמִיתָ he was to die.*

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

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

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

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

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

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

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

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

The apocopated and paragogic 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-תִּרְעֵי *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) *אֲהַבֵּת צְדָקָה* *loveth righteousness*. Passive participles, so used, suggest not only a constant experience, but a fixed quality, as the ground of it, *נִירָא* not only *feared*, but *worthy to be feared*.

2. Active participles most commonly relate to the 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 יֹשֵׁב* *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, *הוּאֵי לְהֵלֵךְ* *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 was full of men*, מלא היה האנשים *they went out (of) the city*, יצאו את־העיר.

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

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, *and they overwhelmed him with stones*, ויירגמו אהו אבן *and he formed the man of dust*, ולייצר את־האדם עפר.

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, דֹּר-דֹּר *generation and generation*, i. e. *many generations*, or emphasis and intensity, עֲמֹק עֲמֹק *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 בָּחַרְתִּיךָ 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 זֶה 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 לְךָ אֱלֹהִים *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 וַיִּשָּׂא אֶבְרָהָם *Abraham lifted up his eyes.*

EXERCISES IN READING.

1. PRONOUNS.

אני יהוה הוא שמי: אני אני הוא ואין אלהים עמרי: חי אני:
 לעלם מי אתה בני: האתה זה בני אמלא: מהזאת עשית לי
 למה לא הגדת לי כי אשתך הוא: כל-הימים אשר-אתם חיים
 על-האדמה: עצמכם ובשרכם אני: אנחנו ואבותינו:

¹ § 54. ² שמי with suffix. ³ prep. עם with suf. ⁴ בני with suf. ⁵ § 52.
⁶ 2 masc. sing. Kal pret. of גָּשָׁה. ⁷ 2 m. s. Hi. pret. of נָגַד. ⁸ אשתך with suf.
⁹ §§ 50, 52. ¹⁰ § 18. ¹¹ plur. of אב with suf.

2. PERFECT VERBS, KAL.

דבקה עצמי לבשרי: יוסף חי והוא משל בכל-ארץ מצרים: ביום
 השביעי תשבת: אני יהוה שכן בתוך בני ישראל: שמרתי
 דרכי יהוה: כל-הנזע בהם ויקדש: יום ולילה לא ישבתו:
 מערב עד-ערב תשבתו שבתכם: שכנת בשדה: נשים משלו בו:
 דבקה לעפר נפשי: שמרתם את-השבת: למה תשבת המלאכה:
 עליהם עוה-השמים ושכון: מה-טוב לכם המשל בכם שבועים
 איש כל בני ירבעל אם-משל בכם איש אחד:

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.

והארץ נכבשה לפניהם: הנני ממטיר לכם להם מדהשמים: את
 אהלן ואת בניו אקדש: הלבשת את-אהלן את-הפתית: וסגר עד-

הָעָרֵב: קָדַשְׁתִּי אֶת־שְׁמִי הַגָּדֹל בְּתוֹכָם: קָדַשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל
 אֲנִי יְהוָה ¹מִקְדָּשְׁכֶם: הִשְׁבַּתְנוּ אֶת־הַמְּלָאכָה: שִׁבְנָתִי אֲתֶכֶם בַּמָּקוֹם
 הַזֶּה בְּאֶרֶץ אֲשֶׁר ²נָתַתִּי לְאֲבוֹתֵיכֶם לְמִן־עוֹלָם וְעַד־עוֹלָם: וְעַתָּה
 הִשְׁפִּילוּ: וּבָכְלוּ אֲשֶׁר־אָמַרְתִּי אֲלֵיכֶם תִּשְׁמְרוּ: וַיִּרְיחוּ ³מִסְּאֵרֶת מִפְּנֵי
 בְּנֵי יִשְׂרָאֵל אֵין יוֹצֵא וְאֵין ⁴בֵּא: הִתְקַדְּשׁוּ אַתֶּם:

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

4. WITH VAV CONVERSIVE, SUFFIXES, ETC.

הַיּוֹם הַזֶּה יִסְגְּרוּ יְהוָה בְּיָדִי: ¹וַיִּבְרַח אַהֲרֹן לְהַקְדִּישׁוֹ הוּא־וּבְנָיו
 עַד־עוֹלָם: ¹וַתִּדְבַק יָדוֹ אֶל־הַחֶרֶב: ¹וַיִּדְעֵי כִּי־אֲנִי יְהוָה בַּהַקְדִּישִׁי
 בְּכֶם לְעִינֵיהֶם: ¹וַיִּשְׁבְּחוּ ²שְׁלֹשֶׁת הַאֱלֹהִים הָאֵלֹהִי: ¹וְהִשְׁבִּיחוּ בְּנֵיכֶם
 אֶת־בְּנֵינִי לְבִלְתִּי יָרָא אֶת־יְהוָה: אִם־יְהוָה אֱלֹהִים עֲמָדִי וְשִׁמְרָנִי
 בַּחַרָּה הָיָה אֲשֶׁר אֲנִי הוֹלֵךְ וְנִתְּנִי־לִי לְחֵם לֶאֱכֹל וּבְגָד לְלַבֵּשׁ ⁴וְהָיָה
 יְהוָה לִי לְאֱלֹהִים: וּבְנֵי יִשְׂרָאֵל ⁵פָּרוּ וַיִּשְׁרְצוּ ⁶וַיִּרְבּוּ בַּמָּאֵד מְאֹד
 וַתִּמְלֹא הָאֶרֶץ ⁷אֲתָם: אֲשַׁכְּנָה אֲתֶכֶם בַּמָּקוֹם הַזֶּה: ⁸שְׁמְרָה נַפְשִׁי:
 הִנֵּה אֲנִי ⁹עֹמֵף וְשִׁמְרָתִיהָ: יְהוָה יִשְׁמְרָה מִכִּלְרַע וְשִׁמְרָ אֶת־
 נַפְשִׁיהָ:

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 עֹמֵף.

5. PE GUTTURAL VERBS.

הַתְּהַפֵּף פוֹשֵׁי עוֹרוֹ: מִי בֹאֲלָנִי בְּשׂוֹר: נִגְעַזְבוּ אֶת־יְהוָה וְלֹא עֲבָדוּהוּ:
 וַתִּעַזְבוּ אֶרְצָה וְאֶמְצָה: וְאִם לֹע בְּעִינֵיכֶם לְעַבֵּד אֶת־יְהוָה בַּחַרְוּ לְכֶם
 הַיּוֹם אֶת־מִי ¹תִּעַבְדוּן: לְהַבְדִּיל ²בֵּין הַחַיָּה ³הַנְּאֻלָּת וּבֵין הַחַיָּה אֲשֶׁר
 לֹא תֵאָכֵל: וַיֹּאמֶר אֱלֹהִים־בְּנִתּוֹ וַאֲנִי לָמָּה זֶה עֲזַבְתֶּן אֶת־הָאִישׁ ⁵קִרְאֵן
 לוֹ וְנֵאָכֵל לְחֵם: אִם־תִּעַזְבוּהוּ נִעַזַב אֲתֶכֶם: וַתֹּאמְרוּנָה ⁴הַנְּשִׂים בְּרוּף
 יְהוָה: וַיֹּאמְרוּ ⁶אִישׁ־יִשְׂרָאֵל מִשְׁל־בְּנֵי־גִם־אֲתָה גִם־בְּנֵיהָ גִם־בְּדַבְּרָהּ

וַיֹּאמֶר אֲלֵהֶם לֹא־אֶמְשַׁל אִנִּי בְכֶם וְלֹא־יִמְשַׁל בְּנִי בְכֶם יְהוָה יִמְשַׁל
בְּכֶם: אָרוּר הָאִישׁ אֲשֶׁר־יֹאכַל לֶחֶם עַד־הָעֶרֶב:

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

6. AYIN GUTTURAL VERBS.

וַיִּצְאֵהֶם בְּנַפְשָׁם: יְהוָה נָתַן ¹ וַיְהוָה לָקַח ² יְהִי שֵׁם יְהוָה מְבֹרָךְ: הֵן
גִּרְשֵׁת אֲנִי ³ הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה: ⁴ מֵאַתִּי אֵת ⁵ שְׂאֵהֶבָה נַפְשִׁי:
הַתְּפִירֵי פְלִיעֲמוֹתַי: תִּבְרַכּוּ אֶת־בְּנֵי יִשְׂרָאֵל ⁶ אֲמֹר לָהֶם יְבָרְכֵה יְהוָה
וַיִּשְׁמְרֵה: וַיֹּאמֶר ⁷ לְאֲבִיו בְּרַכְנִי גַם־אֲנִי אָבִי: כִּי־גִרְשׁוּ מִמִּצְרָיִם:
הֲלֹא כִלִּיהֶ־אֲרִיץ לִפְנֵיהָ ⁸ הַתְּפִיר נָא מֵעַלִּי: וְהַרְבִּיתִי אֶת־זֶרְעִיהָ כְּכֹכְבֵי
הַשָּׁמַיִם ⁹ וַיְנַתְּמִי לְזֶרְעָהָ אֵת פְּלִיהֶ־אֲרִצֵּת הָאֵל וְהַתְּבָרְכָה בְּזֶרְעָהָ לֹל
הָאָרֶץ: בְּרַכְנִי אֲתַכֶּם בְּשֵׁם יְהוָה: וְגַם אֲמַלְתִּי לֹא־אֲנַרְשׁ אוֹתְם
מִפְּנֵיכֶם:

¹ n as before אֲדַנִּי § 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
וַיְנַתְּמִי.

7. LAMEDH GUTTURAL VERBS.

וַתֵּן זֶרַע לְזֶרַע וְלָחֶם לְאֹכַל: שִׁלַּח אֶת־בְּנֵי וַעֲבָדָי: אֲרִצָּה לֹא תִזְרַע
וְלֹא תִצְמַח: שִׁלַּח אֶת־בְּנֵי־יִשְׂרָאֵל מֵאֲרָצוֹ: לֹא־יִשְׁמַע בָּהּ קוֹל: בְּבִקְרֹ
זֶרַע אֶת־זֶרְעָהָ וְלַעֲרֵב אֶל־תַּפְּחַת יָדָהּ: לֹא־שָׁמַעַת בְּקוֹלִי: וַיֹּאמֶר אֲלֵי־שַׁע
יְהוָה פָּקַח אֶת־עֵינֵי־אֵלֶיהָ וַיִּרְאֵי וַיִּפְקַח יְהוָה אֶת־עֵינֵיהֶם וַיִּרְאֵי:
בְּדֹאֲדָם שׁוֹלַח אָנֹכִי אוֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל: אֲשַׁמֵּי־עַתְּכֶם: וּבִשְׂגָה
הַשְּׂבִיעֵת שִׁבַּת ² יְהִיֶה לְאָרֶץ שִׁבַּת ³ לַיהוָה שׁוֹדָה לֹא תִזְרַע: הֲלֹא ⁴ שִׁלַּח
שִׁלַּחְתִּי אֵלֶיהָ לְקַרְא־לָהּ לָמָּה לֹא־הִלַּכְתָּ אֵלַי: אִם־טוֹב וְאִם־רָע בְּקוֹלִי.
יְהוָה אֱלֹהֵינוּ ⁵ אֲשֶׁר אֲנִי־הוּא שִׁלְחִים אֲתָהּ אֲלֵינוּ נִשְׁמַע:

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

8. PE NUN VERBS.

גַּם-אַתָּה לֹא-הִגַּדְתָּ לִּי וְגַם אָנֹכִי לֹא שָׁמַעְתִּי בְלִמְתִּי ¹ הַיּוֹם : לֹא-הִגַּע בּוֹ
 קֶדֶד : וְאַתָּה קָחֶלֶךָ מִכָּל-מֵאֲכָל אֲשֶׁר יֵאָמֵל וְהִיָּה לְךָ וְלָהֶם לְאֹכְלָה :
² מִמֶּנּוּ הַכֹּל וּמִיָּדָה נִתְּנִי לְךָ : הַגִּידָה-נָא שְׁמֶה : ³ הַגִּיד הַגִּיד לִי כָּל
 אֲשֶׁר-יֵעֲשִׂית : וְאֶפֶל עַל-פִּי וְאֲשַׁמַּע קוֹל : אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר-
⁴ הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לָקַח לָכֶם אֶת-אֶרֶץ כְּנָעַן : וְרֵאשׁוּ מִגִּיעַ
⁵ הַשְּׂמִימָה : וְאַתָּה תִּפְלְנָה : וַיִּגְדְּלוּ ⁷ לֵאמֹר ⁸ בָּא אִישׁ הָאֱלֹהִים :
 וַיִּקַּח אֶת-הַחֹרֵב וַיִּפֹּל עָלָיו : עֲתָה יְהוָה קַח נַפְשִׁי כִּי לֹא-טוֹב אָנֹכִי
 מְאֹדָּה :

¹ § 55. ² § 52. ³ § 74. ⁴ 2 f. s. pret. Kal of עָשָׂה. 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.

תְּהוֹם יִסְבְּבֵנִי : וַיִּסְבֵּנוּ דָרָךְ שִׁבְעַת יָמִים וְלֹא-הָיָה מָיִם : אֲרַרְךָ ¹ אֲרַר
 וּמִבְרַרְךָ בְּרוּךְ : וְעַתָּה ² לְכֹה-נָא ³ אֲרֹה-לִי אֲתוֹ אוֹלֵי אֲנָרְשֵׁנֶה מִן-
 הָאֶרֶץ כִּי יִדְעִיתִי אֵת אֲשֶׁר-תִּבְרַךְ מִבְרָךְ וְאֲשֶׁר תֵּאָר וַיִּאָר : וְרָאָה אֲתוֹ
 וְחָי : וְהִסְבִּיתִי פְנֵי מַהֵם : אֲרִיר הַיּוֹם ⁴ אֲשֶׁר יִלְדֵתִי בּוֹ ⁵ יוֹם אֲשֶׁר-
 יִלְדֵתֵנִי אֲמִי אֶל-יְהוָה בְּרוּךְ : וַיִּסָּב אֶת-פָּנָיו וְלֹא-אָכַל לֶחֶם : הִנֵּה יָדֵי
 עַמֶּךָ לְחֹסֵב אֱלֹהִים אֶת-כָּל-יִשְׂרָאֵל : סִפּוּנִי כַמָּיִם כָּל-הַיּוֹם :

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

10. PE YODH VERBS.

כִּי כִלְכִם יִדְעוּ אוֹתִי לְמִקְטָנִם וְעַד-גְּדוֹלָם : וְהִידְעֵתָ לָהֶם אֶת-הַהֲרָף
 וְלָכֵי יָבֵה : לֵךְ כִּי שְׁלַחָה יְהוָה : ² אֵל ³ אֲשֶׁר יְהוָה שְׁמָה הַרְוֹת לְלִבָּת
 וְלָכֵי לֹא וְסָפֵי בְלִבְתָּם : לֹא-תִדַּע מַה-יִּגְדֵךְ יוֹם : הוֹדִיעֵנִי בְּמָה לְשַׁלְּחֵנִי
 לְמִקְמוֹ : וְתִלְכְּנָה ⁵ שְׂתוּיָהֶם עַד-בּוֹאָנָה בֵּית לָחֶם : וַיִּאֲמְרוּ אֱלֹהִים
 הַתְּלִמִּי עַם-הָאִישׁ הַזֶּה וְתֹאמַר אֲלֵךְ : לֹא יִישָׁן שְׁמֵר יִשְׂרָאֵל : וְאַת-

שְׁבַחְתִּי קִשְׁטִי ⁷ וְהִיָּו לְאוֹת ⁸ בְּיָדִי וּבִינְיָנְכֶם לְדַעַת פִּי אֲנִי יְהוָה
 אֱלֹהֵיכֶם: נֶאֱמַר לָהֶם בְּאֶרֶץ מִצְרַיִם: הוֹלִיכֹו בְּרֶגְלֶךָ לֹא־טוֹב: דַּע
 אֶת־אֱלֹהֵי אֲבִיךָ וְעַבְדָּהּוּ:

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 § 53, 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־נָח זָכַר וְנִקְבָּה: בְּבֵלָה יוֹבָא וְהַשְׁבָּתִים אֶל־
 הַמְּקוֹם הַזֶּה: אֲשֶׁר בְּשׂוּדָה בְּחָרֵב וְמוֹת: ² אֲוִרֵי כְּרָבָא אוֹרְךָ: לוֹ־
³ מִתְּנֹו בְּאֶרֶץ מִצְרַיִם וְלָמָּה יְהוָה מְבִיא אֹתְנוּ אֱלֹהֵי־אֶרֶץ הַזֹּאת לְנַפְל
 בְּחָרֵב הַלֹּא טוֹב לָנוּ טוֹב מִצְרַיִמָּה: יִשְׁוֹת יָדוֹ עַל־עֵינֶיךָ: נֶאֱמַר כִּי־לֹא
 אֲבוֹשׁ: ⁴ וְאָר יְהוָה פָּנָיו אֵלֶיךָ: פְּלִהֶרְעָה הַזֹּאת בָּאָה עָלֵינוּ: ⁵ וְגַנְח
 בְּיוֹם הַשְּׁבִיעִי עַל־פֶּן בְּרַךְ יְהוָה אֶת־לְיוֹם הַשַּׁבָּת וְנִקְדְּשָׁהּ: כִּל־הֶעֱשָׂה
 מְלֶאכֶה בְּיוֹם הַשַּׁבָּת ⁸ מוֹת יוֹמָת: ⁹ וְנִמְתַּ שְׁאוּל וְשִׁלְשַׁת בְּנָיו גַּם כִּל־
¹⁰ אֲנָשִׁיו בְּיוֹם הַהוּא:

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

12. LAMEDH ALEPH AND LAMEDH HE VERBS.

שְׁמוֹעַ הַשְּׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשָׁמֹר לַעֲשׂוֹת אֶת־אֲשֶׁר אָמַר מִצִּוְיָהּ
 הַיּוֹם: אֱלֵיכֶם אִישִׁים אֶקְרָא וְקוֹלִי אֶל־בְּנֵי אָדָם: פָּנָי לֹא יִרְאֶה:
 וּבְנִיתִיָּה כִימִי עוֹלָם: הִנֵּה בְּרַכְתִּי אֹתוֹ וְהַפְרִיתִי אֹתוֹ וְהִרְבִּיתִי אֹתוֹ
 בְּמֶאֱד מְאֹד: הָאֶעֱלֶה אֶל־פְּלִשְׁתִּים הַתְּתַנְּם בְּיָדֵי וַיֹּאמֶר יְהוָה עֲלֶה
 כִּי־נָתַן אֶתֶּן אֶת־הַפְּלִשְׁתִּים בְּיָדֶךָ: נֶאֱעַשׂ בְּבִקְר פֶּאֲשֶׁר אָמַרְתִּי: וַאֲנִי־חֲנִי
 לֹא נָדַע מִה־נַּעֲשָׂה: לוֹ הַיּוֹם וְהוּא עָשָׂה וַיַּבְשֶׁת יָדָיו הָצָרוּ: וְתֹאמֶר
 הָאִשָּׁה אֶתְדַמִּי אֶעֱלֶה־לָּךְ וַיֹּאמֶר אֶת־שְׂמוֹאֵל הַעֲלִי־לִי: וְכָל לַעֲשׂוֹת
 אֶת־כָּל־הַמְּלָאכָה: לָמָּה זֶה הַעֲלִיתָנִי מִמִּצְרַיִם: הַגִּדְנָא לִי מַה עָשִׂיתָ:
 מִה־תַּעֲשֶׂה לְשָׂמָּה הַגְּדוּל:

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

CHAPTER I. א

- 2 א בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הַיְהוּדָה הָיְתָה רֵחָף
- 3 וַבַּיּוֹם הַשְּׁשִׁי עָשָׂה אֱלֹהִים מְרוּחָתוֹ עַל-פְּנֵי הַמַּיִם: וַיֹּאמֶר
- 4 אֱלֹהִים יְהי אֹר וַיְהי-אֹר: וַיִּבְרָא אֱלֹהִים אֶת-הָאֹר כִּי-טוֹב וַיִּבְרַךְ
- ה אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא
- 6 לַלַּיְלָה וַיְהי-עֶרֶב וַיְהי-בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים יְהי
- 7 מַי וַיִּבְרָא אֱלֹהִים מַיִם לְמַיִם: וַיִּבְרָא אֱלֹהִים אֶת-הַקַּיִץ
- וְהַיָּבֵשֶׁת בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לְקַיִץ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְקַיִץ
- 8 וַיְהי-כֵן: וַיִּקְרָא אֱלֹהִים לְקַיִץ שָׁמַיִם וַיְהי-עֶרֶב וַיְהי-בֹקֶר יוֹם שֵׁנִי:
- 9 פ וַיֹּאמֶר אֱלֹהִים וְקוּי הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל-מַקְוֵם אֶחָד
- י וַתִּרְאֶה הַנֶּפֶשׁה וַיְהי-כֵן: וַיִּקְרָא אֱלֹהִים לְיַבֹּשֶׁת אָרֶץ וְלַמַּקְוֵה הַמַּיִם
- 11 קָרָא נֶמֶס וַיִּבְרָא אֱלֹהִים כִּרְטוֹב: וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ
- דָּשָׂא עֵשֶׂב מִזֵּרֵעַ זֵרַע עֵץ פְּרִי עֵץ לְמִינֵהוּ אֲשֶׁר זֶרְעוֹ-בּוֹ
- 12 עַל-הָאָרֶץ וַיְהי-כֵן: וַתִּוצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֵּרֵעַ זֵרַע לְמִינֵהוּ
- 13 וְעֵץ עֵשֶׂה-פְּרִי אֲשֶׁר זֶרְעוֹ-בּוֹ לְמִינֵהוּ וַיִּבְרָא אֱלֹהִים כִּרְטוֹב: וַיְהי-עֶרֶב
- 14 וַיְהי-בֹקֶר יוֹם שְׁלִישִׁי: פ וַיֹּאמֶר אֱלֹהִים יְהי מְאֹרֶת בְּרַקִּיעַ
- הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהי לְאֹתוֹת וּלְמוֹעֲדוֹת וּלְקָמִים
- טו וּשְׁמִיִם: וְהי לְמְאֹרֶת בְּרַקִּיעַ הַשָּׁמַיִם לְהַאִיר עַל-הָאָרֶץ וַיְהי-כֵן:
- 16 וַיִּבְרָא אֱלֹהִים אֶת-שְׁמֵי הַמְּאֹרֶת הַגְּדֹלִים אֶת-הַמְּאֹרֶת הַגְּדֹלִים לְמַמְשֶׁלֶת
- 17 הַיּוֹם וְאֶת-הַמְּאֹרֶת הַקְּטָנִים לְמַמְשֶׁלֶת הַלַּיְלָה וְאֶת הַכּוֹכָבִים: וַיִּתֵּן
- 18 אֹתָם אֱלֹהִים בְּרַקִּיעַ הַשָּׁמַיִם לְהַאִיר עַל-הָאָרֶץ: וְלַמְשָׁל בַּיּוֹם וּבַלַּיְלָה
- 19 וְלַהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיִּבְרָא אֱלֹהִים כִּרְטוֹב: וַיְהי-עֶרֶב
- כ וַיְהי-בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים יִשְׂרָעוּ הַמַּיִם שָׂרָעַ
- 21 נָשָׂא תַיָּה וְעוֹף יַעֲוֶפֶף עַל-הָאָרֶץ עַל-פְּנֵי רַקִּיעַ הַשָּׁמַיִם: וַיִּבְרָא
- אֱלֹהִים אֶת-הַתַּיָּה וְאֶת כָּל-נֶפֶשׁ הַחַיָּה הַרְמֹשֶׁת אֲשֶׁר
- שָׂרָעוּ הַמַּיִם לְמִינֵהֶם וְאֶת כָּל-עוֹף כָּנָף לְמִינֵהוּ וַיִּבְרָא אֱלֹהִים כִּרְטוֹב:
- 22 וַיִּבְרָךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלְאוּ אֶת-הַמַּיִם בְּיַמִּים

- 23 וה' ית' רב בארץ: ויהי ערב ויהי בקר ליום השישי: פ ויאמר
 24 אלהים הוצא הארץ נפש חיה למינה בהמה ורמש וחייתו ארץ
 למינה ויהיו: ונפש אלהים איתחלת הארץ למינה ואיתבהמה
 26 למינה ואת כל רמש האדמה למינה ונרא אלהים פרטוב: ויאמר
 אלהים נעשה אדם בצלמנו כדמותנו ויהיו בדגת הים ובצוף
 27 השמים ובבהמה ובכל הארץ ובכל הרמש הרמש עליה ארץ: ויברא
 אלהים אדם בצלמו בצלם אלהים ברא אתו זכר ונקבה
 28 ברא אדם: ויברך אדם אלהים ויאמר להם אלהים פרו ורבו
 ומלאו את הארץ וכבשה ורדו בדגת הים ובצוף השמים ובכל חיה
 29 הרמשת עליה ארץ: ויאמר אלהים הנה נתתי לכם את כל עשב
 זרע זרע אשר על פני כל הארץ ואת כל הצוף אשר פרו ורבו
 זרע לכם יהיה לאכלה: ולכל חיה חיה וכל צוף השמים ולכל
 30 רמש עליה ארץ אשר פרו נפש חיה את כל צוף ויהיו: ונרא
 31 אלהים את כל אשר עשה והפרטוב מאד ויהי ערב ויהי
 בקר ליום השישי: פ

CHAPTER II. ב

- 2 ויכלו השמים והארץ וכל צבאם: ויכל אלהים ביום השביעי
 מלאכתו אשר עשה וישבת ביום השביעי מכל מלאכתו אשר עשה:
 3 ויברך אלהים את יום השביעי ויקדש אתו כי בו שבת מכל
 4 מלאכתו אשר ברא אלהים לעשות: פ אלה תולדות השמים
 5 והארץ בהבראם ביום עשות יהוה אלהים ארץ ושמים: וכל שית
 השנה טרם יהיה בארץ וכל עשב השנה טרם יצמח כי לא המטיר
 6 יהוה אלהים עליה ארץ ואדם אין לעבר את האדמה: ואד נעלה
 7 מן הארץ והשקה את כל פני האדמה: וליצור יהוה אלהים את
 8 האדם עפר מן האדמה ויפח באפיו נשמת חיים ויהי האדם
 9 לנפש חיה: וישע יהוה אלהים גן בעדן מקדם וישם שם את
 10 האדם אשר יצר: ויצמח יהוה אלהים מן האדמה פלעץ נחמד
 למראה וטוב למאכל וצץ החיים בתוך הגן ולעץ הדעת טוב ורע:
 11 והיה יצא מלחו להשקות אתהו וישם ויהי לארבעה
 ראשים: שם האחד פישון היא הסבב את כל הארץ החולה
 12 אשר שם החלב: והם הארץ הוא טוב שם הבלל ואבן השפה:

13 וְשֵׁם־תִּקְרָה הַשָּׂדֵה גִּיחֹן הוּא הַסּוּבֵב אֶת כָּל־אֶרֶץ כְּנָעַן: וְשֵׁם־תִּקְרָה
 14 הַשְּׂלִישִׁי חֶזְקֵל הוּא הַחֹלֶף קִדְמַת אֲשֶׁר וְהַקְּהָר הַרְבִּיעִי הוּא פְּרָת:
 טו וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְחֵהוּ בְּגוֹדֵדָן לְעִבְדָהּ וּלְשִׁמְרָהּ:
 16 וַיֵּצֵא יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵצֵי־הַגֵּן אָכַל תֹּאכַל: וּמִעֵץ
 17 הַיָּדַע טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכָלְהָ מֵמָוֶה תָּמוּת:
 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הַיּוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר
 19 כְּנֶגְדּוֹ: וַיֵּצֵא יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף
 הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לְרֹאיוֹת מַה־יִּקְרָאֵלוֹ וְכֹל אֲשֶׁר יִקְרָאֵלוֹ הָאָדָם
 20 בְּנֶפֶשׁ חַיָּה הוּא שְׁמֵוֹ: וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף
 21 הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ: וַיִּפֹּל יְהוָה
 אֱלֹהִים. וַתְּרַמְמָה עַל־הָאָדָם וַיִּישַׁן וַיִּקַּח אֶחָת מֵאֲלֻעֹתָיו וַיִּסְגֵּר בָּשָׂר
 22 וַתַּחַמְצֶהּ: וַיִּבְנֶן יְהוָה אֱלֹהִים, אֶת־הַצִּלְעֹת אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה
 23 וַיָּבֵאָהּ אֶל־הָאָדָם: וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עָצָם מֵעֲצָמַי וּבָשָׂר
 24 מִבָּשָׂרִי לִזְאֵז וַיִּקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחְתִּיזֹאת: עַל־כֵּן יַעֲזֹב־אִישׁ
 כה אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד: וַיְהִי שְׁנֵיהֶם
 עַרְוָה אֶת־הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׁשׁוּ:

CHAPTER III. ג

א וְהַיְתָשׁ הָיָה עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר
 2 אֶל־הָאִשָּׁה אַתְּ כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלִי מִכָּל עֵץ הַגֵּן: וְתֹאמַר
 3 הָאִשָּׁה אֶל־הַיְתָשׁ מִשָּׂרֵי עֵצֵי־הַגֵּן נֹאכַל: וּמִשָּׂרֵי הָעֵץ אֲשֶׁר בְּחַד־הַגֵּן
 4 אָמַר אֱלֹהִים לֹא תֹאכְלֶה מִמֶּנּוּ וְלֹא תִעָשֶׂי בִּי פִדְתִּמְהוֹן: וַיֹּאמֶר
 ה הַיְתָשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמוּתִין: כִּי יָדַע אֱלֹהִים כִּי בְּיוֹם אֲכָלְכֶם
 6 מִמֶּנּוּ וַיִּנְקְחֵי עֵינֵיכֶם וַהֲיִיתֶם כְּאֱלֹהִים יָדְעִי טוֹב וְרָע: וַתֵּרָא הָאִשָּׁה
 7 כִּי טוֹב הָעֵץ לְמֹאכַל וְכִי תֵאָנֹה־הוּא לְעֵינִים וַתִּקַּח מִן־הָעֵץ לְהַשְׂכִּיל
 וַתִּקַּח מִשָּׂרֵי וַתֹּאכַל וַתִּתֵּן גַּם־לְאִשְׁתָּהּ עִמָּה וַיֹּאכַל: וַתִּשְׁקָחָהּ עֵינֵי
 שְׁנֵיהֶם וַתִּבְרָעוּ כִּי עָרוֹמִם הֵם וַיִּתְפָּרוּ עֲלֵהּ תֵאָנֹה וַיַּעֲשׂוּ לָהֶם חֲגָרֹת:
 8 וַיִּשְׁמְעֵי אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּחִלָּה בְּגַן לְרֵיחַ הַיָּם וַיִּתְהַבֵּא
 9 הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּרוּחַ עֵץ הַגֵּן: וַיִּקְרָא יְהוָה
 י אֶל־הָאָדָם וַיֹּאמֶר לוֹ אֵיפֹה: וַיֹּאמֶר אֶת־קוֹלָהּ שָׁמַעְתִּי בְּגַן
 11 וְאִיָּהּ פִּרְעִיתִים אֲנִי וְאֶחָבֵא: וַיֹּאמֶר מִי הִגִּיד לָהּ כִּי עָרוֹם אָתָּה
 12 הַמִּן־הָעֵץ אֲשֶׁר צִוִּיתִיָּה לְבַלְתִּי אֲכָלִימִמֶּנּוּ אֲכָלָת: וַיֹּאמֶר הָאָדָם

- 13 האשה אשר נתתה עמלי הוא נתתה לי מדהיץ ואכל: ויאמר
 יהוה אלהים לאשה מהנאת עשית ונתאמר האשה הנחש השואני
 14 ואכל: ויאמר יהוה אלהים, אלהיך פי עשית זאת ארור אתה
 מכל הבהמה ומכל הבהמה על-גחנה תלך ועפר האכל כלימי
 חיה: ואינה, אשית ביה ובין האשה ובין זרעה ובין זרעה
 15 היא ושוקה ראש ואתה תשופני עקב: ס אלהאשה אמר
 הרבה ארבה עצבונה והרבה בעצב תלדי ביום ואל-אישך תשוקה
 16 והיא ומשלה: ס . ולאדם אמר כי שמעת לקול אשהך ונתאכל
 מדהיץ אשר צויתיה לאמר לא תאכל ממנו ארורה האדמה
 17 בעבורך בעבורך תאכלנה כל ימי חיה: וקוץ ודרדר תצמיח לך
 18 ואכלת את-עשב השדה: בזעת אשך תאכל להם עד שובה אל-
 19 האדמה כי מפנה לקחת פירעפר אתה ואל-עפר תשוב: ויקרא
 20 האדם שם אשתו חיה כי הוא היתה אם כלימי: ונעש יהוה
 21 אלהים לאדם ולאשתו פתחת עיר ונלפשים: פ ויאמר
 22 יהוה אלהים הן האדם הנה פאתר מפני לדעת טוב ורע ועתה
 23 פדישלתו הו ולקח גם מעץ החיים ואכל והי לעלם: ונשלתו
 24 יהוה אלהים מנרעו לעבד את-האדמה אשר לקח משם: ונגש
 אתהאדם וישכן מקדם לנרעו את-הקרבים 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.

377

VOCABULARY.

- אָב n. m. (const. אָבִי, pl. אָבוֹת) *father*
 אֶבֶן n. m. f. *stone*
 אֶד n. m. *mist, vapour*
 אָדָם n. m. *man, Adam*
 אֶדְמָה n. f. *ground, earth*
 אַהֲרֹן n. m. *Aaron*
 אֲוִלַי adv. *perhaps*
 אֹרֵר v. K. (imp. אֹרֵר) N. *to shine. H. to cause to shine, give light*
 אֹרֵר n. m. *light*
 אוֹת n. m. f. (וֹת) *sign*
 אֶחָד num. *one*
 אַיִן adv. (suf. אַיִן) *where?*
 אוֹיְבָה n. f. *enmity*
 אֵין (const. אֵין) *nothing, there is not or was not*
 אִישׁ n. m. (אִישִׁים, אִישִׁים) *man, husband*
 אָכַל v. K. *to eat, devour. N. Pu. to be eaten. II. to cause to eat*
 אֶכְלָה n. f. *food*
 אַל adv. *not, gives an imperative sense to the apoc. future*
 אֶל־ prep. *to, unto*
 אֱלֹהֵי commonly in the pl. אֱלֹהִים n. m. *God*
 אֵלִישָׁע n. m. *Elisha*
 אִם n. f. (אִמּוֹת) *mother*
 אִם adv. *if, in a disjunctive question or*
 אָמַר v. K. *to say. N. to be said. H. to cause to say. Hith. to talk of one's self*
 אֲנִי pron. *I*
 אֵה n. m. (אֵפִים) *nostril*
 אַף conj. *also, even*
 אַרְבַּע num. *four*
 אֶרֶץ, with art. הָאֶרֶץ n. m. f. (וֹת) *earth, land*
 אָרַר v. K. P. *to curse. N. Ho. to be cursed.*
 אִשָּׁה n. f. (const. אִשָּׁת, pl. נְשִׁים) *woman, wife*
 אַשּׁוּר n. *Assyria*
 אֲשֶׁר pron. *who, which; conj. that, because*
 אֵת sign of the definite object
 אַתָּה pron. *thou*

ב prep. *in, into, with*
 בָּבֶל n. *Babylon*
 בְּגָד n. m. *garment*
 בַּד n. m. (בְּדוֹ) *separation. לְבַדּוֹ*
in his separation, i. e. alone
 בָּלַל v. H. *to separate, divide.*
 N. *to be separated*
 בְּדִלְחָה n. *bdellium*
 בְּהוּת n. m. *emptiness*
 בְּהֵמָה n. f. *beast, cattle*
 בּוֹא v. K. (fut. יָבִיא) *to come,*
come in. H. to cause to come,
bring. Ho. to be brought
 בּוֹשׁ v. K. (fut. יִבּוֹשׁ) Hith. *to*
be ashamed. H. to make
ashamed
 בָּחַר K. *to choose. N. to be*
chosen
 בֵּין prep. *between*
 בֵּית לְחֵם n. *Bethlehem*
 בְּלֹאֵי adv. *not; prep. except*
 בֶּן n. m. *son; pl. בְּנִים sons,*
children
 בָּנָה v. K. *to build. N. to be*
built
 בְּעֵבוּר 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. בְּתוּרַי, pl. בְּנוֹת)
daughter

גָּדוֹל adj. *great*
 גְּחֹזֶק n. m. *belly*
 גִּיחוֹזֶק n. m. f. *Gihon*
 גַּם conj. *also*
 גֶּן n. m. (גַּנְיִים) *garden*
 גָּרַשׁ v. K. P. *to drive out. N.*
Pu. to be driven out
 גָּבַק v. K. (pret. ē in pause,
 fut. a) *to cleave, adhere.*
 H. *to cause to cleave. Ho.*
to be caused to cleave
 הֶגְלָה n. f. *fish*
 הֶמְתָּה n. f. *likeness*
 הֶרְרָר n. m. *thistle*
 הֶרְקָה n. m. f. *way, journey*
 הֶשָּׂא v. K. *to spring up, said*
of grass. H. to cause to
spring up, bring forth grass
 הֶשָּׂא n. m. *grass*
 הֵּי art. *the*
 הֶּ sign of interrogation
 הִיא m. הִיא, הִיא f. *he, she, it,*
that
 הָיָה v. K. *to be. N. to become*
 הֵלֵךְ or יָלַךְ v. K. P. *to go.*
 H. *to cause to go. Hith. to*
go for one's self, walk about
 הֵן, הֵנָּה int. (suf. הֵנָּה לִי) *lo! be-*
hold!
 הִפָּךְ v. K. *to turn, change.*
 N. Ho. *to be turned. Hith.*
to turn one's self
 הֶרְוִיז n. m. *conception*

וְ conj. *and*

זֶה m. זֹאת f. אֵל pl. אֱלֹהִים pl. *this, these*

זָהָב n. m. *gold*

זָכָר n. m. *male*

זַעֲהָ n. f. (זַעַת) *sweat*

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

זָרַע n. m. *seed*

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

הַגּוֹרֵלָה n. f. *apron*

הַדְּקֵל n. m. *Hiddekel, Tigris*

הַחַיִּילָה n. f. *Havilah*

חַי adj. (חַיָּה) *living*

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

חַיָּה v. K. *to live*

חַיִּים n. m. pl. *life*

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

חַמִּישִׁי num. *fifth*

חֶרֶב n. f. (חַרְבַּת) *sword*

חֹשֶׁךְ n. m. *darkness*

טוֹב adj. *good*

טָרַם adv. *not yet, before*

רֹבֵשֶׁת, רֹבֵשֶׁת adj. f. *dry land*

יָד n. f. *hand*

יָדַע 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 הֶלַף

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. יִצְרֶה) *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*

ישָׁן 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.* אֲהֵ כִי
 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*
 כְּנָף n. f. *wing*
 כְּרוּב n. m. *cherub*
 כְּתוֹנֶת, כְּתוֹנֶת n. f. *coat, tunic*
 לְ prep. *to, for*
 לֹא adv. *not*
 לְבַשׁ or לְבַשׁ K. (fut. a) *to put on,*
 wear, be clothed with. H. *to*
 cause to put on, to clothe.
 Pu. *to be clothed*
 לֶהֱטֵא n. m. *flame*
 לוֹ int. *O if! O that!*
 לֶחֶם n. m. f. *food, bread*
 לַיִל n. m. (וַיָּלַי) *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
 מְאִיר n. m. (יָרָא and וַיָּרָא) *light,*
 luminary
 מְאִלָּל n. m. *food*
 מָה pron. *what? whatever;*
 לְמָה *for what? wherefore?*

מוֹעֵד n. m. (יָמָא and וַיָּמָא) *season*
 מוֹת v. K. *to die.* P. H. *to cause*
 to die, kill. Ho. *to be killed,*
 put to death
 מְטַר 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*
 מְלֵאכָה n. f. (const. מְלֵאכָתָא, suf.
 מְלֵאכְתוֹ) *work*
 מְמִשְׁלָה n. f. (const. מְמִשְׁלָתָא) *do-*
 minion, rule
 מִן prep. *from, out of.* לְמִן id.
 לְמִקְדָּם *on the east of*
 מָצָא v. K. *to find.* N. *to be*
 found. H. *to cause to find*
 מִצְרַיִם n. *Egypt*
 מִקְוֶה n. m. *gathering together,*
 collection
 מְקוֹם n. m. f. (וַיָּמָא) *place*
 מְרֵאָה n. m. *sight, appearance*
 מְשַׁלֵּל 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*
 נֶגֶד prep. *before, over against.*
 כְּנֶגְדָּה *corresponding to, a*
 counterpart

- נָגַע v. K. *to touch*, with ב 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*
 נָחַח v. K. *to rest*. H. הִנְיַח or הִנְיַחַת *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*
 נְקֵבָה n. f. *female*
 נָשָׂא v. H. *to deceive*. N. *to be deceived*
 נָשִׂים 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*
 סָנַר 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*
 עִלְמִים n. m. *eternity, antiquity*
 עוֹף n. m. *fowl, birds*
 עָרַף v. K. P. *to fly*. Hith. *to fly away*
 עוֹר n. m. (וַה) *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*
 עִירִים 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*
 עִלְמִים see עִלְמִים
 עִם prep. (עִמִּי or עִמָּדִי) *with*
 עָפָר n. m. (וַת) *dust*
 עֵץ n. m. *tree*
 לְעָבָב n. m. *pain, sorrow*
 עֲצָבוֹן n. m. *pain, sorrow*
 עֲצָם n. m. f. (ים & וַת) *bone*
 עָקַב n. m. (ים & וַת) *heel*
 עָרַב n. m. f. (וַת) *evening*
 עָרוֹם adj. (עָרְפָּה) *naked*
 עָרוּם adj. *cunning, subtle*
 עֵשֶׂב n. m. (וַה) *herb*

עָשָׂה v. K. *to do, make, produce.*

N. Pu. *to be done, made*

עַתָּה adv. *now*

פִּישׁוֹן n. m. *Pison*

פְּלִשְׁתִּים n. m. pl. *the Philistines*

פָּרַד conj. *lest, that not*

פָּנִים n. m. pl. *face*; לְפָנַי *in the face of, before*; מִפְּנֵי *from the face of, from before*

פְּעָם n. m. f. (ים. and וְת) *time*

פָּקַח 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*

פְּרִיָּה v. K. *to be fruitful.* H. *to make fruitful*

פְּרִי n. m. *fruit*

פְּרַת n. m. *Euphrates*

פְּזָא n. m. (ים. and וְת) *host*

פָּצָה v. P. *to command.* Pu. *to be commanded*

פְּזָם n. m. *image*

פְּצָע n. f. (const. פְּצָע, ים. and וְת) *side, rib*

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

צָ

קָדָם n. m. *east*

קִדְמָה n. f. *east*

קָדָם

קָדָם

קָדָשׁ 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*

קָנָה v. N. *to be gathered together*

קוֹל n. m. (וְת) *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 רָאָה) *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. (רֹאשִׁים) *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. (וְת) *breath, wind, Spirit*

רָחַק v. P. *to brood, hover over*

רָמַשׁ v. K. *to creep*

רָמֶשׂ n. m. *creeping thing, reptile*

רַע adj. (רָעָה) *evil*

רָקִיעַ n. m. *firmament*

שָׂדֵה n. m. (ים. and וְת) *field*

שׂוּם or שׂוּם v. K. H. *to place.*

Ho. *to be placed*

שׂוּחַ n. m. *bush, shrub*

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

שׂבִיעִי num. *seventh*

שׂבָעָה num. *seven*

שׂבָעִים num. *seventy*

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

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

שׂוֹהֵם n. m. *onyx*

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

Pu. Ho. *to be brought back*

שׂוּף v. K. *to bruise, crush*

שׂוּת v. K. *to put.* Ho. *to be put*

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

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

שׂוּלְשִׁי num. *third*

שׂוּלְשָׁה num. *three*

שׂם adv. *there*; שׂמָה *thither*

שֵׁם n. m. (וְהָ) *name*

שָׁמוּאֵל n. m. *Samuel*

שָׁמַיִם n. m. pl. *heaven*

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

שָׁמַר v. K. *to keep.* N. Hith. *to keep one's self, take heed*

שָׁנָה n. f. (יָם. and וְהָ) *year*

שָׁנִי num. *second*

שָׁנַיִם m. שְׁתַּיִם f. num. *two*

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

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

שָׁרָץ n. m. *creeping thing, reptile*

שֵׁשִׁי num. *sixth*

תַּאֲוָה n. f. *desire*

תַּאֲזָה n. f. (יָם.) *fig-tree*

תַּהוֹהוּ n. m. *desolateness*

תַּהוֹם n. m. f. (וְהָ) *ocean, the deep*

תַּחַד n. m. *midst*

תַּוְלָדָה n. f. *generation*

תַּחַת prep. *under, instead of*

תַּזְוִן n. m. *sea-monster*

תַּפֵּר v. K. P. *to sew*

תַּרְדֵּמָה n. f. *deep sleep*

תַּשׁוּקָה n. f. *desire*

GRAMMATICAL TABLES.

I. THE LETTERS, §1.

Order.	Forms and Equivalents.	Names.	Rabbinical Alphabet.	Numerical values.
1	א ———	אָלֶפֶת Aleph	א	1
2	ב Bh, B	בֵּית Bēth	ב	2
3	ג Gh, G	גִּימֵל Gi'-mel	ג	3
4	ד Dh, D	דָּלֶת Dā'-leth	ד	4
5	ה H	הֵא Hē	ה	5
6	ו V	וָו Vāv	ו	6
7	ז Z	זַיִן Záyin	ז	7
8	ח Hh	חֵת Hhēth	ח	8
9	ט T	טֵת Tēth	ט	9
10	י Y	יּוֹד Yōdh	י	10
11	כ ד Kh, K	כָּפֶה Kaph	כ	20
12	ל L	לְמֶד Lā'-medh	ל	30
13	מ ם M	מֵם Mēm	מ	40
14	נ ן N	נּוּן Nūn	נ	50
15	ס S	סָמֶךְ Sā'-mekh	ס	60
16	ע ———	עֵיִן Áyin	ע	70
17	פ ף Ph, P	פֶּה Pē	פ	80
18	צ ץ Ts	צָדִי Tsā'-dhē	צ	90
19	ק K	קוֹף Kōph	ק	100
20	ר R	רֵישׁ Rēsh	ר	200
21	ש Sh, S	שֵׁין Shīn	ש	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 כ י 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 פ מ ר	Strong,	(ב פ)	} Aspirates and Mutes.	
ר shares the peculiarities of the Gutturals.			(ק כ ג ט ה ד)		

3.

Serviles א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת וכלב א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת. Radicals the rest of the Alphabet.

THE POINTS, § 4.

Long Vowels.

Short Vowels.

Doubtful Vowels.

Kā'mets \bar{a} אַ	Páttahh אָ		Hhī'rik אִ		ī or ĭ
Tsē're \bar{e} עַ	Séghōl אֵ		ě	Shū'rek אֹ	}
Hhō'lem \bar{o} אוֹ	Kā'mets-Hhātūph אֻ		ö	Kib butz אֻ	

Pronounce \bar{a} as in *father*, $\bar{ä}$ as in *fat*, \bar{e} as in *there*, $\bar{ě}$ as in *met*, \bar{i} as in *machine*, $\bar{ĭ}$ as in *pin*, \bar{o} as in *note*, $\bar{ö}$ as in *not*, \bar{u} as in *rule*, $\bar{ŭ}$ as in *full*.

§ 7. Simple Sh'va אַ silent or vocal.

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

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

§ 11. Daghesh-lene in א ב ג ד ה פ ק ר removes aspiration.

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

§ 13. Mappik in final ה when a consonant.

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

§ 20. Makkeph (ֿ) connects words.

§ 21. Methgeh א־ second syllable before the accent.

III. PERSONAL PRONOUNS, § 23.

		SINGULAR.	PLURAL.	
1	I	אֲנִי, אַנְכִי	We	אֲנֵנוּ, אַנְתֵנוּ, אַנְתֵנוּ
2.	{ Thou <i>m.</i>	אַתָּה, אַתָּ	Ye <i>m.</i>	אַתֶּם
	{ Thou <i>f.</i>	אַתְּ, אַתְּי	Ye <i>f.</i>	אַתֶּנּוּ, אַתֶּנּוּ
3.	{ He	הוא	They <i>m.</i>	הֵם, הֵמָּה
	{ She	היא, הִיא	They <i>f.</i>	הֵנּוּ, הֵנָּה

SUFFIXES.

	Simple.	With union Vowels of Verbs.			With Sing. Nouns.	With Dual and Plur. Nouns.
1 <i>c.</i>	כי, י	כי	כי	כי (כי)	י	י
<i>pl.</i>	נו	נו	נו	נו	נו (נו)	ינו
2 <i>m.</i>	ה (כה)	ה (ה)	ה (ה)	ה (ה)	ה (ה)	יה
<i>pl.</i>	כם				כם	יכם
2 <i>f.</i>	ך (כר)	ך, ך, ך			ך	יך
<i>pl.</i>	כן				כן	יכן
3 <i>m.</i>	הו	הו, הו	הו (הו)	הו (הו)	ו (הו, הו)	יו (יהו, יהו)
<i>pl.</i>	ם (מו)	ם, ם	ם		ם	יכם (ימו)
3 <i>f.</i>	ה	ה	ה	ה	ה	יה
<i>pl.</i>	ן (כה)	ן	ן		ן	יין

DEMONSTRATIVE.

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

RELATIVE.

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

INTERROGATIVE AND INDEFINITE.

מִי *who?* or *whocver.* מָה *what?* or *whatever.*

VERBS.—THEIR SPECIES, § 24.

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

IV. PARADIGM

		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.		קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	
INFIN. absol.		קָטוּל	הִקְטַל	קָטַל	קָטַל	
	constr.	קָטֹל	הִקְטִיל	קָטִיל	(קָטֹל)	
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.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
		2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
		2 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
		1 c.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
IMPER.	2 m.	קָטַל	הִקְטַל	קָטַל		
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי		
	Plur.	2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
		2 f.	קָטְלֶנָה	הִקְטְלֶנָה	קָטְלֶנָה	
PART.	act.	קָטֵל		מִקְטֵל		
	pass.	קָטוּל	נִקְטָל		מִקְטָל	

PERFECT VERBS, § 24.

HIRPHIL.	BORPHAL.	HIRHAPHEL.	KAL (<i>mid. ē</i>).	KAL (<i>mid. ō</i>).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַד	קָטַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	קָטַדָּהּ	קָטַלָּהּ
הִקְטִילְתָּ	הִקְטִילְתָּ	הִתְקַטְּלְתָּ	קָטַדְתָּ	קָטַלְתָּ
הִקְטִילְתִּי	הִקְטִילְתִּי	הִתְקַטְּלְתִּי	קָטַדְתִּי	קָטַלְתִּי
הִקְטִילוּ	הִקְטִילוּ	הִתְקַטְּלוּ	קָטַדוּ	קָטַלוּ
הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטְּלְתֶּם	קָטַדְתֶּם	(קָטַלְתֶּם)
הִקְטִילְתֻּם	הִקְטִילְתֻּם	הִתְקַטְּלְתֻּם	קָטַדְתֻּם	(קָטַלְתֻּם)
הִקְטִילֶנּוּ	הִקְטִילֶנּוּ	הִתְקַטְּלֶנּוּ	קָטַדְנֻם	קָטַלְנֻם
הִקְטִיל	הִקְטִיל	(הִתְקַטֵּל)	קָטַד	קָטַל
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַד	קָטַל
יִקְטִיל	יִקְטִיל	יִתְקַטֵּל	יִקְטִיד	יִקְטִיל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטִיד	תִּקְטִיל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטִיד	תִּקְטִיל
תִּקְטִילִי	תִּקְטִילִי	תִּתְקַטְּלִי	תִּקְטִידִי	תִּקְטִילִי
אִקְטִיל	אִקְטִיל	אִתְקַטֵּל	אִקְטִיד	אִקְטִיל
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטְּלוּ	יִקְטִידוּ	יִקְטִילוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטְּלְנָהּ	תִּקְטִידְנָהּ	תִּקְטִילְנָהּ
תִּקְטִילוּ	תִּקְטִילוּ	תִּתְקַטְּלוּ	תִּקְטִידוּ	תִּקְטִילוּ
תִּקְטִילְנֶם	תִּקְטִילְנֶם	תִּתְקַטְּלְנֶם	תִּקְטִידְנֶם	תִּקְטִילְנֶם
נִקְטִיל	נִקְטִיל	נִתְקַטֵּל	נִקְטִיד	נִקְטִיל
הִקְטִיל		הִתְקַטֵּל	קָטַד	
הִקְטִילִי	<i>wanting</i>	הִתְקַטְּלִי	קָטַדִּי	
הִקְטִילוּ	wanting	הִתְקַטְּלוּ	קָטַדוּ	
הִקְטִילְנִי		הִתְקַטְּלִנִי	קָטַדְנִי	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטִיל			

V. PARADIGM OF THE PERFECT

SINGULAR.

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

KAL PRETERITE.

SING. 3 <i>masc.</i>	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהּ	קָטַלְתָּ
				קָטַלְתָּו	}
3 <i>fem.</i>	קָטַלְתְּנִי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּהוּ	קָטַלְתְּהָ
				קָטַלְתְּהוּ	}
2 <i>masc.</i>	קָטַלְתְּנִי	}	}	קָטַלְתְּהוּ	קָטַלְתְּהָ
	קָטַלְתְּכִי	}	}	קָטַלְתְּהוּ	}
2 <i>fem.</i>	קָטַלְתְּנִי	}	}	קָטַלְתְּהוּ	קָטַלְתְּהָ
				קָטַלְתְּהוּ	}
1 <i>com.</i>	}	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּהוּ	קָטַלְתְּהָ
PLUR. 3 <i>com.</i>	קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּםהוּ	קָטַלְתֶּםהָ
2 <i>masc.</i>	קָטַלְתֶּםנִי	}	}	קָטַלְתֶּםהוּ	קָטַלְתֶּםהָ
1 <i>com.</i>	}	קָטַלְתֶּםהוּ	קָטַלְתֶּםהוּ	קָטַלְתֶּםהוּ	קָטַלְתֶּםהָ

INFINITIVE.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהּ	קָטַלְתָּ
	קָטַלְתְּנִי	}			

FUTURE.

SING. 3 <i>masc.</i>	יִקָּטַלְנִי	יִקָּטַלְתָּ	יִקָּטַלְתָּ	יִקָּטַלְתָּהּ	יִקָּטַלְתָּ
	יִקָּטַלְתְּנִי	יִקָּטַלְתָּ		יִקָּטַלְתְּנִי	יִקָּטַלְתָּהּ
PLUR. 3 <i>masc.</i>	יִקָּטַלְנוּ	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּםהוּ	יִקָּטַלְתֶּםהָ

IMPERATIVE.

SING. 2 <i>masc.</i>	קָטַלְנִי	}	}	קָטַלְתָּהּ	קָטַלְתָּ
----------------------	-----------	---	---	-------------	-----------

PIEL PRETERITE.

SING. 3 <i>masc.</i>	יָקַטְנִי	יָקַטְתָּ	יָקַטְתָּ	יָקַטְתָּהּ	יָקַטְתָּ
----------------------	-----------	-----------	-----------	-------------	-----------

HIPHIL PRETERITE.

SING. 3 <i>masc.</i>	הִקָּטַלְנִי	הִקָּטַלְתָּ	הִקָּטַלְתָּ	הִקָּטַלְתָּהּ	הִקָּטַלְתָּ
----------------------	--------------	--------------	--------------	----------------	--------------

ERBS WITH SUFFIXES, § 28.

P L U R A L .				
1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קטָלָנוּ	קטָלְכֶם	קטָלְכֶן	קטָלָם	קטָלָן
קטָלְתֵנוּ	קטָלְתֶכֶם	קטָלְתֶכֶן	קטָלְתָם	קטָלְתָן
קטָלְתָנוּ	—	—	קטָלְתָם	קטָלְתָן
קטָלְתֵינוּ	—	—	קטָלְתֵי־ם	קטָלְתֵי־ן
—	קטָלְתֵי־כֶם	קטָלְתֵי־כֶן	קטָלְתֵי־ם	קטָלְתֵי־ן
קטָלְנוּ	קטָלוּ־כֶם	קטָלוּ־כֶן	קטָלוּ־ם	קטָלוּ־ן
קטָלְתָנוּ	—	—	קטָלְתָוּ־ם	קטָלְתָוּ־ן
—	קטָלוּ־כֶם	קטָלוּ־כֶן	קטָלוּ־ם	קטָלוּ־ן
קטָלְנוּ	קטָלְכֶם	קטָלְכֶן	קטָלְם	קטָלְן
יקטָלְנוּ	יקטָלְכֶם	יקטָלְכֶן	יקטָלְם	יקטָלְן
יקטָלְנוּ	יקטָלוּ־כֶם	יקטָלוּ־כֶן	יקטָלוּ־ם	יקטָלוּ־ן
יקטָלְנוּ	—	—	יקטָלְם	—
יקטָלְנוּ	קטָלְכֶם	קטָלְכֶן	קטָלְם	קטָלְן
היקטָלְנוּ	היקטָלְכֶם	היקטָלְכֶן	היקטָלְם	היקטָלְן

VI. PARADIGM OF PE GUTTURAL VERBS, § 31.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	אָפּאַ פּוּט		
PRET.	3 m.	עָמַד	נִעְמַד	הָעָמַד	הָעָמַד	אָבַל	
	3 f.	עָמְדָה	נִעְמְדָה	הָעָמְדָה	הָעָמְדָה	נִאָבַל	
	2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הָעָמַדְתָּ	הָעָמַדְתָּ	נִאָבַל	
	2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הָעָמַדְתְּ	הָעָמַדְתְּ	נִאָבְלִי	
	1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הָעָמַדְתִּי	הָעָמַדְתִּי	נִבַּלְתִּי	
	Plur.	3 c.	עָמְדוּ	נִעְמְדוּ	הָעָמְדוּ	הָעָמְדוּ	נִאָבְלוּ
		2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הָעָמַדְתֶּם	הָעָמַדְתֶּם	נִאָבַלְתֶּם
		2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הָעָמַדְתֶּן	הָעָמַדְתֶּן	נִאָבַלְתֶּן
		1 c.	עָמַדְנוּ	נִעְמַדְנוּ	הָעָמַדְנוּ	הָעָמַדְנוּ	נִאָבַלְתֶּם
					אָבַל		
INFIN.	Absol.	עָמוּד	הָעָמוּד	הָעָמוּד	הָעָמוּד		
	Constr.	עָמוֹד	הָעָמוֹד	הָעָמוֹד	הָעָמוֹד		
FUT.	3 m.	יַעְמֹד	יַעְמֹד	יַעְמִיד	יַעְמֹד	פּוּטִי	
	3 f.	תַּעְמֹד	תַּעְמֹד	תַּעְמִיד	תַּעְמֹד	נִפּוּטִי	
	2 m.	תַּעְמֹד	תַּעְמֹד	תַּעְמִיד	תַּעְמֹד	נִפּוּטִי	
	2 f.	תַּעְמֹדִי	תַּעְמֹדִי	תַּעְמִידִי	תַּעְמֹדִי	נִפּוּטִי	
	1 c.	אָעָמוּד	אָעָמוּד	אָעָמִיד	אָעָמוּד	נִפּוּטִי	
	Plur.	3 m.	יַעְמְדוּ	יַעְמְדוּ	יַעְמִידוּ	יַעְמְדוּ	נִפּוּטִי
		3 f.	תַּעְמֹדְנָה	תַּעְמֹדְנָה	תַּעְמִידְנָה	תַּעְמֹדְנָה	נִפּוּטִי
		2 m.	תַּעְמֹדוּ	תַּעְמֹדוּ	תַּעְמִידוּ	תַּעְמֹדוּ	נִפּוּטִי
		2 f.	תַּעְמֹדְנָה	תַּעְמֹדְנָה	תַּעְמִידְנָה	תַּעְמֹדְנָה	נִפּוּטִי
		1 c.	נִעְמֹד	נִעְמֹד	נִעְמִיד	נִעְמֹד	נִפּוּטִי
IMPER.	2 m.	עָמוּד	הָעָמוּד	הָעָמוּד		נִפּוּטִי	
	2 f.	עָמוּדִי	הָעָמוּדִי	הָעָמוּדִי	wanting	נִפּוּטִי	
	Plur.	2 m.	עָמוּדוּ	הָעָמוּדוּ	הָעָמוּדוּ		נִפּוּטִי
		2 f.	עָמוּדְנָה	הָעָמוּדְנָה	הָעָמוּדְנָה		נִפּוּטִי
PART. Act.		עָמוֹד		מִעְמִיד		X	
	Pass.	עָמוֹד	נִעְמֹד		מִעְמִיד		

VII. PARADIGM OF AYIN GUTTURAL VERBS, § 32.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 m.	פָּאַל	נִפְּאַל	פִּיַּל	פִּאַל	הִתְפָּאַל
3 f.	פָּאַלָּה	נִפְּאַלָּה	פִּיַּלָּה	פִּאַלָּה	הִתְפָּאַלָּה
2 m.	פָּאַלְתָּ	נִפְּאַלְתָּ	פִּיַּלְתָּ	פִּאַלְתָּ	הִתְפָּאַלְתָּ
2 f.	פָּאַלְתְּ	נִפְּאַלְתְּ	פִּיַּלְתְּ	פִּאַלְתְּ	הִתְפָּאַלְתְּ
1 c.	פָּאַלְתִּי	נִפְּאַלְתִּי	פִּיַּלְתִּי	פִּאַלְתִּי	הִתְפָּאַלְתִּי
Plur. 3 c.	פָּאַלוּ	נִפְּאַלוּ	פִּיַּלוּ	פִּאַלוּ	הִתְפָּאַלוּ
2 m.	פָּאַלְתֶּם	נִפְּאַלְתֶּם	פִּיַּלְתֶּם	פִּאַלְתֶּם	הִתְפָּאַלְתֶּם
2 f.	פָּאַלְתֶּן	נִפְּאַלְתֶּן	פִּיַּלְתֶּן	פִּאַלְתֶּן	הִתְפָּאַלְתֶּן
1 c.	פָּאַלְתִּי	נִפְּאַלְתִּי	פִּיַּלְתִּי	פִּאַלְתִּי	הִתְפָּאַלְתִּי
INFIN. Absol.	פָּאַל	הִתְפָּאַל	פִּיַּל		
Constr.	פָּאַל	הִתְפָּאַל	פִּיַּל		הִתְפָּאַל
FUT. 3 m.	יִפְּאַל	יִתְפָּאַל	יִפְּיַל	יִפְּאַל	יִתְפָּאַל
3 f.	תִּפְּאַל	תִּתְפָּאַל	תִּפְּיַל	תִּפְּאַל	תִּתְפָּאַל
2 m.	תִּפְּאַלְתָּ	תִּתְפָּאַלְתָּ	תִּפְּיַלְתָּ	תִּפְּאַלְתָּ	תִּתְפָּאַלְתָּ
2 f.	תִּפְּאַלְתְּ	תִּתְפָּאַלְתְּ	תִּפְּיַלְתְּ	תִּפְּאַלְתְּ	תִּתְפָּאַלְתְּ
1 c.	אֶפְּאַל	אֶתְפָּאַל	אֶפְּיַל	אֶפְּאַל	אֶתְפָּאַל
Plur. 3 m.	יִפְּאַלוּ	יִתְפָּאוּ	יִפְּיִלוּ	יִפְּאַלוּ	יִתְפָּאוּ
3 f.	תִּפְּאַלְנָה	תִּתְפָּאַלְנָה	תִּפְּיַלְנָה	תִּפְּאַלְנָה	תִּתְפָּאַלְנָה
2 m.	תִּפְּאַלְתֶּם	תִּתְפָּאַלְתֶּם	תִּפְּיַלְתֶּם	תִּפְּאַלְתֶּם	תִּתְפָּאַלְתֶּם
2 f.	תִּפְּאַלְנָה	תִּתְפָּאַלְנָה	תִּפְּיַלְנָה	תִּפְּאַלְנָה	תִּתְפָּאַלְנָה
1 c.	נִפְּאַל	נִתְפָּאַל	נִפְּיַל	נִפְּאַל	נִתְפָּאַל
IMPER. 2 m.	פָּאַל	הִתְפָּאַל	פִּיַּל		הִתְפָּאַל
2 f.	פָּאַלִי	הִתְפָּאַלִי	פִּיַּלִי	wanting	הִתְפָּאַלִי
Plur. 2 m.	פָּאַלוּ	הִתְפָּאוּ	פִּיַּלוּ		הִתְפָּאוּ
2 f.	פָּאַלְנָה	הִתְפָּאַלְנָה	פִּיַּלְנָה		הִתְפָּאַלְנָה
PART. Act.	פָּאַל		פִּיַּל		מִתְפָּאַל
Pass.	פָּאַל	נִתְפָּאַל		מִתְפָּאַל	

VIII. PARADIGM OF LAMEDH GUTTURAL VERBS, § 33.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 <i>m.</i>	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 <i>f.</i>	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה
2 <i>m.</i>	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 <i>f.</i>	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 <i>c.</i>	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
<i>Plur.</i> 3 <i>c.</i>	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 <i>m.</i>	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 <i>f.</i>	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 <i>c.</i>	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. <i>Absol.</i>	שְׁלַחַח	נִשְׁלַחַח	שִׁלְּחַח	הִשְׁלִיחַ	—
<i>Constr.</i>	שִׁלַּח	הִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
FUT. 3 <i>m.</i>	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 <i>f.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 <i>m.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 <i>f.</i>	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 <i>c.</i>	אִשְׁלַח	אִשְׁלַח	אִשְׁלַח	אִשְׁלִיחַ	אִשְׁתַּלַּח
<i>Plur.</i> 3 <i>m.</i>	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְּחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ
3 <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 <i>m.</i>	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְּחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלְּחוּ
2 <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 <i>c.</i>	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 <i>m.</i>	שְׁלַח	הִשְׁלַח	שִׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
2 <i>f.</i>	שְׁלַחִי	הִשְׁלַחִי	שִׁלְּחִי	הִשְׁלַחִי	הִשְׁתַּלַּחִי
<i>Plur.</i> 2 <i>m.</i>	שְׁלַחוּ	הִשְׁלַחוּ	שִׁלְּחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
2 <i>f.</i>	שְׁלַחְנָה	הִשְׁלַחְנָה	שִׁלַּחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. <i>Act.</i>	שֹׁלֵחַ		מְשַׁלֵּחַ	מְשַׁלֵּיחַ	מְשַׁתַּלֵּחַ
<i>Pass.</i>	שֹׁלְחָה	נִשְׁלָחָה			

IX. PARADIGM OF PE NUN VERBS, § 34.

	KAL.	NIPHAL.	HIPHL.	HOPHAL.	KAL.
PRET. 3 m.	נָשַׁח	שָׁחַח	הִשָּׁחֵשׁ	הִשָּׁחַח	נָשַׁח
3 f.	נִשְׁחָה	שָׁחַחַה	הִשָּׁחֵשְׁהָ	הִשָּׁחַחַהּ	נִשְׁחָה
2 m.	נִשְׁחָתָה	שָׁחַחְתָּה	הִשָּׁחֵשְׁתָּהּ	הִשָּׁחַחְתָּהּ	נִשְׁחָתָה
2 f.	נִשְׁחָתְתָה	שָׁחַחְתְּתָה	הִשָּׁחֵשְׁתְּתָהּ	הִשָּׁחַחְתְּתָהּ	נִשְׁחָתְתָה
1 c.	נִשְׁחָתִי	שָׁחַחְתִּי	הִשָּׁחֵשְׁתִּי	הִשָּׁחַחְתִּי	נִשְׁחָתִי
Plur. 3 c.	נִשְׁחָחוּ	שָׁחַחוּ	הִשָּׁחֵשׁוּ	הִשָּׁחַחוּ	נִשְׁחָחוּ
2 m.	נִשְׁחָתְתֶם	שָׁחַחְתֶּם	הִשָּׁחֵשְׁתֶּם	הִשָּׁחַחְתֶּם	נִשְׁחָתְתֶם
2 f.	נִשְׁחָתְתֶיךָ	שָׁחַחְתְּיךָ	הִשָּׁחֵשְׁתְּיךָ	הִשָּׁחַחְתְּיךָ	נִשְׁחָתְתֶיךָ
1 c.	נִשְׁחָתְנוּ	שָׁחַחְתְּנוּ	הִשָּׁחֵשְׁתְּנוּ	הִשָּׁחַחְתְּנוּ	נִשְׁחָתְנוּ
INFIN. <i>Absol.</i>	שָׁחֵחַ	הִשָּׁחֵחַ	הִשָּׁחֵחַ	הִשָּׁחֵחַ	שָׁחֵחַ
<i>Constr.</i>	שָׁחֵחַת	הִשָּׁחֵחַת	הִשָּׁחֵחַת	הִשָּׁחֵחַת	שָׁחֵחַת
FUT. 3 m.	יִשָּׁחַח	יִשָּׁחַחַח	יִשָּׁחֵשׁ	יִשָּׁחַח	יִשָּׁחַח
3 f.	תִּשְׁחָח	תִּשְׁחָחַח	תִּשָּׁחֵשְׁ	תִּשָּׁחַח	תִּשְׁחָח
2 m.	תִּשְׁחָחְתָּה	תִּשְׁחָחַחְתָּה	תִּשָּׁחֵשְׁתָּהּ	תִּשָּׁחַחְתָּהּ	תִּשְׁחָחְתָּה
2 f.	תִּשְׁחָחְתְּתָה	תִּשְׁחָחַחְתְּתָה	תִּשָּׁחֵשְׁתְּתָהּ	תִּשָּׁחַחְתְּתָהּ	תִּשְׁחָחְתְּתָה
1 c.	אֶשָּׁחַח	אֶשָּׁחַחַח	אֶשָּׁחֵשׁ	אֶשָּׁחַח	אֶשָּׁחַח
Plur. 3 m.	יִשָּׁחֲחוּ	יִשָּׁחֲחוּ	יִשָּׁחֲחוּ	יִשָּׁחֲחוּ	יִשָּׁחֲחוּ
3 f.	תִּשְׁחָחְתְּנָה	תִּשְׁחָחַחְתְּנָה	תִּשָּׁחֵשְׁתְּנָה	תִּשָּׁחַחְתְּנָה	(תִּשְׁחָחְתְּנָה)
2 m.	תִּשְׁחָחְתֶּם	תִּשְׁחָחַחְתֶּם	תִּשָּׁחֵשְׁתֶּם	תִּשָּׁחַחְתֶּם	תִּשְׁחָחְתֶּם
2 f.	תִּשְׁחָחְתְּנָה	תִּשְׁחָחַחְתְּנָה	תִּשָּׁחֵשְׁתְּנָה	תִּשָּׁחַחְתְּנָה	(תִּשְׁחָחְתְּנָה)
1 c.	נִשְׁחָחַח	נִשְׁחָחַח	נִשְׁחָחַח	נִשְׁחָחַח	נִשְׁחָחַח
IMPER. 2 m.	שָׁחֵחַ	הִשָּׁחֵחַח	הִשָּׁחֵחַח		שָׁחֵחַח
2 f.	שָׁחֵחִי	הִשָּׁחֵחִי	הִשָּׁחֵחִי	wanting	שָׁחֵחִי
Plur. 2 m.	שָׁחֵחוּ	הִשָּׁחֵחוּ	הִשָּׁחֵחוּ		שָׁחֵחוּ
2 f.	שָׁחֵחְתְּנָה	הִשָּׁחֵחְתְּנָה	הִשָּׁחֵחְתְּנָה		(שָׁחֵחְתְּנָה)
PART. Act.	שָׁחֵחַח		שָׁחֵחַח		שָׁחֵחַח
<i>Pass.</i>	נִשְׁחָחַח	נִשְׁחָחַח		נִשְׁחָחַח	נִשְׁחָחַח

X. PARADIGM OF AYIN

	KAL.	NIPHAL.	PIEL.	
PRET. 3 <i>m.</i>	סָבַב	סִבַּב	נָסַב	סִיבַּב
3 <i>f.</i>	סָבְבָה	סִבְּבָה	נָסְבָה	סִיבְּבָה
2 <i>m.</i>	(סָבַבְתָּ)	סִבַּבְתָּ	נָסַבְתָּ	סִיבַבְתָּ
2 <i>f.</i>	(סָבַבְתְּ)	סִבַּבְתְּ	נָסַבְתְּ	סִיבַבְתְּ
1 <i>c.</i>	סָבַבְתִּי	סִבַּבְתִּי	נָסַבְתִּי	סִיבַבְתִּי
<i>Plur.</i> 3 <i>c.</i>	סָבְבוּ	סִבְּבוּ	נָסְבוּ	סִיבְּבוּ
2 <i>m.</i>	(סָבַבְתֶּם)	סִבַּבְתֶּם	נָסַבְתֶּם	סִיבַבְתֶּם
2 <i>f.</i>	(סָבַבְתֶּן)	סִבַּבְתֶּן	נָסַבְתֶּן	סִיבַבְתֶּן
1 <i>c.</i>	סָבַבְנוּ	סִבַּבְנוּ	נָסַבְנוּ	סִיבַבְנוּ
INFIN. <i>Absol.</i>	סָבֹוב	סִבֹּב	הִסְבֹּב	סִיבֹּב
<i>Constr.</i>	סָבֵב	סִבֵּב	הִסְבֵּב	סִיבֵּב
FUT. 3 <i>m.</i>	יִסֵּב	יִסֵּב	יִסֵּב	יִסֵּב
3 <i>f.</i>	תִּסֵּב	תִּסֵּב	תִּסֵּב	תִּסֵּב
2 <i>m.</i>	תִּסֵּב	תִּסֵּב	תִּסֵּב	תִּסֵּב
2 <i>f.</i>	תִּסֵּבִי	תִּסֵּבִי	תִּסֵּבִי	תִּסֵּבִי
1 <i>c.</i>	אֶסֵּב	אֶסֵּב	אֶסֵּב	אֶסֵּב
<i>Plur.</i> 3 <i>m.</i>	יִסְּבוּ	יִסְּבוּ	יִסְּבוּ	יִסְּבוּ
3 <i>f.</i>	תִּסְּבֶינָה	תִּסְּבֶינָה	תִּסְּבֶינָה	תִּסְּבֶינָה
2 <i>m.</i>	תִּסְּבוּ	תִּסְּבוּ	תִּסְּבוּ	תִּסְּבוּ
2 <i>f.</i>	תִּסְּבֶינָה	תִּסְּבֶינָה	תִּסְּבֶינָה	תִּסְּבֶינָה
1 <i>c.</i>	נָסֵב	נָסֵב	נָסֵב	נָסֵב
IMPER. 2 <i>m.</i>	סֵב		הִסְבֵּב	סִיבֵּב
2 <i>f.</i>	סֵבִי		הִסְבֵּבִי	סִיבֵּבִי
<i>Plur.</i> 2 <i>m.</i>	סֵבוּ		הִסְבֵּבוּ	סִיבֵּבוּ
2 <i>f.</i>	סֵבֶינָה		הִסְבֵּבֶינָה	סִיבֵּבֶינָה
PART. <i>Act.</i>	סֵבֵב			נִסְיָבֵב
<i>Pass.</i>	סָבִיב		נָסִיב	

DOUBLED VERBS, § 35.

HI PHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִטֵּב	הוּטַב	הִטְתִּיבֵם	סִבְּטָה
הִטְבָּה	הוּטְבָה	הִטְתִּיבְכֶם	סִבְּטָה
הִטְבֹּת		הִטְתִּיבְכֶתָּ	סִבְּטָתָּ
הִטְבֹּת		הִטְתִּיבְכֶתָּ	סִבְּטָתָּ
הִטְבֹּתִי		הִטְתִּיבְבִתִּי	סִבְּטָכִי
הִטְבֵּוּ	הוּטְבוּ	הִטְתִּיבְבֵי	סִבְּטֵוּ
הִטְבִּיחֶם		הִטְתִּיבְבִיחֶם	סִבְּטִיחֶם
הִטְבִּיחֶךָ		הִטְתִּיבְבִיחֶךָ	סִבְּטִיחֶךָ
הִטְבִּיחוּ		הִטְתִּיבְבִיחוּ	סִבְּטִיחוּ
הִטֵּב			סִבְּטָה
הִטֵּב		הִטְתִּיבֵב	סִבְּטָה
יִטֵּב	יִוֵּטַב	יִטְתִּיבֵב	יִסְבְּטָה
תִּטֵּב	תִּוֵּטַב	תִּטְתִּיבֵב	תִּסְבְּטָה
תִּטֵּב	תִּוֵּטַב	תִּטְתִּיבֵב	תִּסְבְּטָה
תִּטְבֵּי	תִּוֵּטְבֵי	תִּטְתִּיבְבֵי	תִּסְבְּטֵי
אִטֵּב	אִוֵּטַב	אִטְתִּיבֵב	אִסְבְּטָה
יִטְבֵּוּ	יִוֵּטְבוּ	יִטְתִּיבְבוּ	יִסְבְּטֵוּ
תִּטְבִּינָה		תִּטְתִּיבְבִינָה	תִּסְבְּטִינָה
תִּטְבֵּוּ	תִּוֵּטְבוּ	תִּטְתִּיבְבוּ	תִּסְבְּטֵוּ
תִּטְבִּינָה		תִּטְתִּיבְבִינָה	תִּסְבְּטִינָה
נִטֵּב	נִוֵּטַב	נִטְתִּיבֵב	נִסְבְּטָה
הִטֵּב		הִטְתִּיבֵב	סִבְּטָה
הִטְבֵּי	wanting	הִטְתִּיבְבֵי	סִבְּטֵי
הִטְבֵּוּ		הִטְתִּיבְבוּ	סִבְּטֵוּ
הִטְבִּינָה		הִטְתִּיבְבִינָה	סִבְּטִינָה
בִּיטֵב		בִּיטְתִיבֵב	בִּיסְבְּטָה
	בִּיטְבוּ		

XI. PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקָם	קוּמָם	קוּמָם
3 f.	קָמָה	נָקוּמָה	קוּמָמָה	קוּמָמָה
2 m.	קָמַתָּ	נָקוּמַתָּ	קוּמָמַתָּ	קוּמָמַתָּ
2 f.	קָמַתְּ	נָקוּמַתְּ	קוּמָמַתְּ	קוּמָמַתְּ
1 c.	קָמַתִּי	נָקוּמַתִּי	קוּמָמַתִּי	קוּמָמַתִּי
<i>Plur.</i> 3 c.	קָמוּ	נָקוּמוּ	קוּמָמוּ	קוּמָמוּ
2 m.	קָמַתְּם	נָקוּמוּתְּם	קוּמָמַתְּם	קוּמָמַתְּם
2 f.	קָמַתְּן	נָקוּמוּתְּן	קוּמָמַתְּן	קוּמָמַתְּן
1 c.	קָמַנּוּ	נָקוּמוּנּוּ	קוּמָמוּנּוּ	קוּמָמוּנּוּ
INFIN. <i>Absol.</i>	קוּם	הִקּוּם		
<i>Constr.</i>	קוּם	הִקּוּם	קוּמָם	
FUT. 3 m.	יָקוּם	יִקּוּם	יִקּוּמָם	יִקּוּמָם
3 f.	תִּקּוּם	תִּקּוּם	תִּקּוּמָם	תִּקּוּמָם
2 m.	תִּקּוּם	תִּקּוּם	תִּקּוּמָם	תִּקּוּמָם
2 f.	תִּקּוּמִי	תִּקּוּמִי	תִּקּוּמָמִי	תִּקּוּמָמִי
1 c.	אֶקּוּם	אֶקּוּם	אֶקּוּמָם	אֶקּוּמָם
<i>Plur.</i> 3 m.	יִקּוּמוּ	יִקּוּמוּ	יִקּוּמוּ	יִקּוּמוּ
3 f.	תִּקּוּמֵינָה	תִּקּוּמֵינָה	תִּקּוּמֵינָה	תִּקּוּמֵינָה
2 m.	תִּקּוּבוּ	תִּקּוּבוּ	תִּקּוּמוּבֵינָה	תִּקּוּמוּבֵינָה
2 f.	תִּקּוּמֵינָה	תִּקּוּמֵינָה	תִּקּוּמֵינָה	תִּקּוּמֵינָה
1 c.	נִקּוּם	נִקּוּם	נִקּוּמָם	נִקּוּמָם
IMPER. 2 m.	קוּם	הִקּוּם	קוּמָם	
2 f.	קוּמִי	הִקּוּמִי	קוּמָמִי	wanting
<i>Plur.</i> 2 m.	קוּמוּ	הִקּוּמוּ	קוּמוּ	
2 f.	קָמְנָה	הִקּוּמְנָה	קוּמֵינָה	
PART. <i>Act.</i>	קָם		מִקּוּמָם	
<i>Pass.</i>	קוּם	נִקּוּם		מִקּוּמָם

AND AYIN YODH VERBS, § 37.

HI PHIL.	HO PHAL.	HITH PAEL.	KAL.
הִקִּים	הִקָּם	הִתְקוּמִים	רָב
הִקְיָהּ	הִקָּמָהּ	הִתְקוּמִיָּהּ	רָבָה
הִקְיִמוֹת	(הִקָּמְתָּ)	הִתְקוּמִיָּת	רָבַת
הִקְיִמוֹת	(הִקָּמְתָּ)	הִתְקוּמִיָּת	רָבַת
הִקְיִמוֹתִי	(הִקָּמְתִּי)	הִתְקוּמִיָּתִי	רָבַתִּי
הִקְיִבוּ	הִקָּבוּ	הִתְקוּמוּבוּ	רָבוּ
הִקְיִבוֹתָם	(הִקָּמְתָּם)	הִתְקוּמוּבוֹתָם	רָבְתָם
הִקְיִבוֹתָן	(הִקָּמְתָּן)	הִתְקוּמוּבוֹתָן	רָבְתָן
הִקְיִבוּנִי	(הִקָּמְנִי)	הִתְקוּמוּבוּנִי	רָבְנִי
הִקָּם		הִתְקוּמִים	רָוַב
הִקָּמִים			רָוַב
הִקָּם	הִקָּם	הִתְקוּמִים	רָוַיב
הִקָּמִים	הִקָּמִים	הִתְקוּמִים	הִתְקוּמִיב
הִקָּמִי	הִקָּמִי	הִתְקוּמִיב	הִתְקוּמִיב
הִקָּמִים	הִקָּמִים	הִתְקוּמִים	הִתְקוּמִיב
הִקָּמוּ	הִקָּמוּ	הִתְקוּמוּבוּ	הִתְקוּמִיבוּ
הִקָּמְתָּ	(הִקָּמְתָּ)	הִתְקוּמִיָּמְתָּ	הִתְקוּמִיבְתָּ
הִקָּמוּ	הִקָּמוּ	הִתְקוּמוּבוּ	הִתְקוּמִיבוּ
הִקָּמְתָּ	(הִקָּמְתָּ)	הִתְקוּמִיָּמְתָּ	הִתְקוּמִיבְתָּ
הִקָּמִים	הִקָּמִים	הִתְקוּמִים	הִתְקוּמִיב
הִקָּם		הִתְקוּמִים	רָוַיב
הִקָּמִי	wanting	הִתְקוּמִיב	רָוַיבִּי
הִקָּמוּ		הִתְקוּמוּבוּ	רָוַיבוּ
הִקָּמְתָּ		הִתְקוּמִיָּמְתָּ	(רָוַיבְתָּ)
הִקָּמִים		הִתְקוּמִים	רָוַב
	הִקָּמִים		רָוַב

XII. PARADIGM OF PE YODH VERBS, § 36.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נִשְׁבַּב	הוֹשִׁיב	הוֹשַׁב	יָשַׁב
3 f.	יָשְׁבָה	נִשְׁבְּתָה	הוֹשִׁיבָהּ	הוֹשַׁבָהּ	יָשְׁבָה
2 m.	יָשַׁבְתָּ	נִשְׁבַּבְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ	יָשַׁבְתָּ
2 f.	יָשַׁבְתְּ	נִשְׁבַּבְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ	יָשַׁבְתְּ
1 c.	יָשַׁבְתִּי	נִשְׁבַּבְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי	יָשַׁבְתִּי
Plur. 3 c.	יָשֻׁבוּ	נִשְׁבְּבוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ	יָשֻׁבוּ
2 m.	יָשַׁבְתֶּם	נִשְׁבַּבְתֶּם	הוֹשִׁיבְתֶם	הוֹשַׁבְתֶם	יָשַׁבְתֶּם
2 f.	יָשַׁבְתֶּן	נִשְׁבַּבְתֶּן	הוֹשִׁיבְתֶן	הוֹשַׁבְתֶן	יָשַׁבְתֶּן
1 c.	יָשַׁבְנוּ	נִשְׁבַּבְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ	יָשַׁבְנוּ
INFIN. <i>Absol.</i>	יָשׁוּב		הוֹשִׁיב		יָשׁוּב
<i>Constr.</i>	שָׁבַת	הִשְׁבַּב	הוֹשִׁיב	הוֹשַׁב	יָשַׁב
FUT. 3 m.	יִשֵּׁב	יִנְשַׁב	יִוְשִׁיב	יִוְשַׁב	יִשֵּׁב
3 f.	תִּשְׁבַּב	תִּנְשַׁב	תוֹשִׁיב	תוֹשַׁב	תִּשְׁבַּב
2 m.	תִּשָּׁב	תִּנְשָׁב	תוֹשִׁיב	תוֹשַׁב	תִּשָּׁב
2 f.	תִּשְׁבְּרִי	תִּנְשְׁבְּרִי	תוֹשִׁיבִי	תוֹשַׁבִּי	תִּשְׁבְּרִי
1 c.	אֵשֵׁב	אִנְשַׁב	אוֹשִׁיב	אוֹשַׁב	אֵשֵׁב
Plur. 3 m.	יִשְׁבְּבוּ	יִנְשַׁבְּבוּ	יִוְשִׁיבוּ	יִוְשַׁבוּ	יִשְׁבְּבוּ
3 f.	תִּשְׁבְּבוּנָה	תִּנְשַׁבְּבוּנָה	תוֹשִׁיבוּנָה	תוֹשַׁבְּבוּנָה	תִּשְׁבְּבוּנָה
2 m.	תִּשְׁבְּבוּ	תִּנְשַׁבְּבוּ	תוֹשִׁיבוּ	תוֹשַׁבוּ	תִּשְׁבְּבוּ
2 f.	תִּשְׁבְּבוּנָה	תִּנְשַׁבְּבוּנָה	תוֹשִׁיבוּנָה	תוֹשַׁבְּבוּנָה	תִּשְׁבְּבוּנָה
1 c.	נִשֵּׁב	נִנְשַׁב	נוֹשִׁיב	נוֹשַׁב	נִשֵּׁב
IMPER. 2 m.	שָׁב	הִשְׁבַּב	הוֹשִׁיב		יָשַׁב
2 f.	שְׁבִי	הִשְׁבְּרִי	הוֹשִׁיבִי	wanting	יָשְׁבָה
Plur. 2 m.	שָׁבוּ	הִשְׁבְּבוּ	הוֹשִׁיבוּ	wanting	יָשֻׁבוּ
2 f.	שְׁבִינָה	הִשְׁבְּבוּנָה	הוֹשִׁיבוּנָה	wanting	יָשְׁבָנָה
PART. <i>Act.</i>	יֹשֵׁב		נוֹשִׁיב		יֹשֵׁב
<i>Pass.</i>	יֹשָׁב	נוֹשָׁב		בוֹשָׁב	יֹשָׁב

XIII. PARADIGM OF LAMEDH ALEPH VERBS, § 38.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	לָמַד	לִמַּד	לָמַד	לִמַּד	לִמַּד
3 f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ	לִמַּדְתְּ	לִמַּדְתְּ
2 m.	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ	לִמַּדְתָּ	לִמַּדְתָּ
2 f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ	לִמַּדְתְּ	לִמַּדְתְּ
1 c.	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי	לִמַּדְתִּי	לִמַּדְתִּי
Plur. 3 c.	לָמַדוּ	לִמַּדוּ	לָמַדוּ	לִמַּדוּ	לִמַּדוּ
2 m.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם	לִמַּדְתֶּם	לִמַּדְתֶּם
2 f.	לָמַדְתֶּן	לִמַּדְתֶּן	לָמַדְתֶּן	לִמַּדְתֶּן	לִמַּדְתֶּן
1 c.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם	לִמַּדְתֶּם	לִמַּדְתֶּם
INFIN. Absol.	לָמַד	לִמַּד	לָמַד	לִמַּד	לִמַּד
Constr.	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד
FUT. 3 m.	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד
3 f.	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ
2 m.	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ
2 f.	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ
1 c.	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי
Plur. 3 m.	יִלְמַדוּ	יִלְמַדוּ	יִלְמַדוּ	יִלְמַדוּ	יִלְמַדוּ
3 f.	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן
2 m.	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם
2 f.	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן
1 c.	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם
IMPER. 2 m.	לְמַד	לְלַמֵּד	לְמַד	לְלַמֵּד	לְלַמֵּד
2 f.	לְמַדְתִּי	לְלַמֵּדְתִּי	לְמַדְתִּי	לְלַמֵּדְתִּי	לְלַמֵּדְתִּי
Plur. 2 m.	לְמַדְתֶּם	לְלַמֵּדְתֶּם	לְמַדְתֶּם	לְלַמֵּדְתֶּם	לְלַמֵּדְתֶּם
2 f.	לְמַדְתֶּן	לְלַמֵּדְתֶּן	לְמַדְתֶּן	לְלַמֵּדְתֶּן	לְלַמֵּדְתֶּן
PART. Act.	לֹמֵד	לֹמֵד	לֹמֵד	לֹמֵד	לֹמֵד
Pass.	לְלֹמֵד	לְלֹמֵד	לְלֹמֵד	לְלֹמֵד	לְלֹמֵד

XIV. PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 <i>m.</i>	בָּלָה	נִבְלָה	בִּלָּה
3 <i>f.</i>	בִּלְתָּה	נִבְלְתָה	בִּלְתָּה
2 <i>m.</i>	בָּלְתָּ	נִבְלְתָ	בִּלְתָּ
2 <i>f.</i>	בִּלְתִּי	נִבְלְתִי	בִּלְתִּי
1 <i>c.</i>	בָּלְתִּי	נִבְלְתִי	בִּלְתִּי
<i>Plur.</i> 3 <i>c.</i>	בָּלוּ	נִבְלוּ	בִּלוּ
2 <i>m.</i>	בִּלְתֶּם	נִבְלְתֶם	בִּלְתֶּם
2 <i>f.</i>	בִּלְתֶּן	נִבְלְתֶן	בִּלְתֶּן
1 <i>c.</i>	בִּלְתֶּם	נִבְלְתֶם	בִּלְתֶּם
INFIN. <i>Absol.</i>	בִּלֹּה	נִבְלֹה	בִּלֹּה
<i>Constr.</i>	בִּלּוֹת	נִבְלּוֹת	בִּלּוֹת
FUT. 3 <i>m.</i>	יִבְלֶה	יִבְלֶה	יִבְלֶה
3 <i>f.</i>	תִּבְלֶה	תִּבְלֶה	תִּבְלֶה
2 <i>m.</i>	תִּבְלֶה	תִּבְלֶה	תִּבְלֶה
2 <i>f.</i>	תִּבְלִי	תִּבְלִי	תִּבְלִי
1 <i>c.</i>	אִבְלֶה	אִבְלֶה	אִבְלֶה
<i>Plur.</i> 3 <i>m.</i>	יִבְלוּ	יִבְלוּ	יִבְלוּ
3 <i>f.</i>	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
2 <i>m.</i>	תִּבְלוּ	תִּבְלוּ	תִּבְלוּ
2 <i>f.</i>	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
1 <i>c.</i>	נִבְלֶה	נִבְלֶה	נִבְלֶה
IMPER. 2 <i>m.</i>	בִּלֵּה	הִבְלֵה	בִּלֵּה
2 <i>f.</i>	בְּלִי	הִבְלִי	בְּלִי
<i>Plur.</i> 2 <i>m.</i>	בָּלוּ	הִבְלוּ	בָּלוּ
2 <i>f.</i>	בְּלִינָה	הִבְלִינָה	בְּלִינָה
PART. <i>Act.</i>	בֹּלֵה		בֹּבְלֵה
<i>Pass.</i>	בְּלוּי	נִבְּלוּי	

HE VERBS, § 39.

PUAL.	HIPHIL.	HOPHAL.	HUTHPAEL.
גָּלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
גָּלְתָה	הִגְלִיתָה	הִגְלִיתָה	הִתְגַּלְתָּה
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלִיתְּ	הִגְלִיתְּ	הִגְלִיתְּ	הִתְגַּלִּיתְּ
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
גָּלִיחָם	הִגְלִיחָם	הִגְלִיחָם	הִתְגַּלִּיחָם
גָּלִיחוּן	הִגְלִיחוּן	הִגְלִיחוּן	הִתְגַּלִּיחוּן
גָּלִינֵה	הִגְלִינֵה	הִגְלִינֵה	הִתְגַּלִּינֵה
(גָּלָה)	הִגְלָה	הִגְלָה	(הִתְגַּלָּה)
גָּלוֹת	הִגְלוֹת	(הִגְלוֹת)	הִתְגַּלוֹת
יִגְלָה	יִגְלָה	יִגְלָה	יִתְגַּלָּה
תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה
הִגְלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
יִגְלִי	יִגְלִי	יִגְלִי	יִתְגַּלִּי
אִגְלָה	אִגְלָה	אִגְלָה	אִתְגַּלָּה
יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ
תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ
תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
נִגְלָה	נִגְלָה	נִגְלָה	נִתְגַּלָּה
wanting	הִגְלָה הִגְלִי הִגְלוּ הִגְלִינָה	wanting	הִתְגַּלָּה הִתְגַּלִּי הִתְגַּלוּ הִתְגַּלִּינָה
מִגְלָה	מִגְלָה	מִגְלָה	מִתְגַּלָּה

XV. DECLENSION OF NOUNS.

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

i. With Kamets or Tseré in the penult.

SING. Abs.	אָדוֹן master	Const.	אָדוֹן	PL. Abs.	אָדוֹנִים	Const.	אָדוֹנָי
	זָכוֹן memorial		זָכוֹן		זָכוֹנִים		זָכוֹנָי
	מְלִיץ interpreter		מְלִיץ		מְלִיצִים		מְלִיצָי
Masc.	גָּדוֹל great	Fem.	גְּדוּלָּה	Masc.	גָּדוֹלִים	Fem.	גְּדוּלוֹת
	קָטוּב Kal. pass. part.		קָטוּבָה		קָטוּבִים		קָטוּבוֹת

ii. With Tseré in the ultimate.

a. Monosyllables.

SING. Abs.	עֵץ tree.	Const.	עֵץ	PL. Abs.	עֵצִים	Const.	עֵצָי
------------	-----------	--------	-----	----------	--------	--------	-------

b. Polysyllables having pretonic Kamets in the penult.

SING. Abs.	כָּבֵד heavy	Const.	כָּבֵד or כְּבֵד	PL. Abs.	כְּבֵדִים	Const.	כְּבֵדָי
Masc.	יָבֵשׁ dry	Fem.	יְבֻשָּׁה	Masc.	יְבֻשִׁים	Fem.	יְבֻשׁוֹת

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

SING. Abs.	שׁוֹפֵט judge.	Const.	שׁוֹפֵט	PL. Abs.	שׁוֹפְטִים	Const.	שׁוֹפְטָי
Masc.	קָטַל Kal. Act. part.	Fem.	קָטְלָה or קָטַלְתְּ	Masc.	קָטְלִים	Fem.	קָטְלוֹת
	מִקְטָל Piel part.		מִקְטָלָה or מִקְטַלְתְּ		מִקְטָלִים		מִקְטָלוֹת

iii. With Kamets in the ultimate.

SING. Abs.	דָּב fish	Const.	דָּב	PL. Abs.	דְּבָיִם	Const.	דְּבָי
	מִקְדָּשׁ sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשָׁי
	דָּבָר word		דָּבָר		דְּבָרִים		דְּבָרָי
	עָנָן cloud		עָנָן		עָנָנִים		עָנָנָי
	לֵבָב heart		לֵבָב		לֵבָבִים		לֵבָבָי
Masc.	חָכָם wise	Fem.	חֲכָמָה	Masc.	חֲכָמִים	Fem.	חֲכָמוֹת
	נִקְטָל Niph. part.		נִקְטָלָה or נִקְטַלְתְּ		נִקְטָלִים		נִקְטָלוֹת

XV. DECLENSION OF NOUNS.

iv. With final ה.

SING. Abs.	מְרֹאֵה	appearance	Const.	מְרֹאֵה	PL. Abs.	מְרֹאִים	Const.	מְרֹאֵי
	קָנָה	reed		קָנָה		קָנִים		קָנֵי
Masc.	יָפָה	fair	Fem.	יָפָה	Masc.	יָפִים	Fem.	יָפוֹת

v. Segholates.

SING. Abs.	מֶלֶךְ	king	Const.	מֶלֶךְ	PL. Abs.	מַלְכִים	Const.	מַלְכֵי
	סֹתֵר	covert		סֹתֵר		סֹתְרִים		סֹתְרֵי
	עֲצָם	strength		עֲצָם		עֲצָמִים		עֲצָמָי
	בַּעַל	lord		בַּעַל		בַּעְלִים		בַּעְלָי
	מֹת	death		מֹת		מֹתָיִם		מֹתָי
	עֵין	eye		עֵין	DUAL	עֵינַיִם		עֵינָי
	רֶגֶל	foot		רֶגֶל		רֶגְלָיִם		רֶגְלָי
	אָזֶן	ear		אָזֶן		אָזְנוֹתַיִם		אָזְנָי

II. Nouns which double their final consonant.

SING. Abs.	בָּמֶלֶךְ	camel	Const.	בָּמֶלֶךְ	PL. Abs.	בָּמְלָכִים	Const.	בָּמְלָכֵי
	בָּן	garden		בָּן		בָּנִים		בָּנָי
	חֵק	statute		חֵק		חֵקִים		חֵקֵי
	שֵׁן	tooth		שֵׁן	DUAL	שֵׁנַיִם		שֵׁנָי
Masc.	קָטָן	small	Fem.	קָטָנָה	PL. Masc.	קָטָנִים	Fem.	קָטָנוֹת
	עֵמֶק	deep		עֵמֶקָה		עֵמֶקִים		עֵמֶקוֹת
Abs.	עִבְרִי	Hebrew	Const.	עִבְרִי	PL. Abs.	עִבְרִיִּים or עִבְרִיִּים	Const.	עִבְרִיִּי
Masc.	טָרִי	fresh	Fem.	טָרִיָּה	Masc.	טָרִיִּים		טָרִיּוֹת

III. Other nouns suffer no change.

SING. Abs.	מַלְבּוּשׁ	garment	Const.	מַלְבּוּשׁ	PL. Abs.	מַלְבּוּשִׁים	Const.	מַלְבּוּשָׁי
Masc.	טוֹב	good	Fem.	טוֹבָה	Masc.	טוֹבִים	Fem.	טוֹבוֹת
	מִקְטִיל	Hiph. part.		מִקְטִילָה or מִקְטִילָת		מִקְטִילִים		מִקְטִילוֹת

Nouns with the feminine ending הַ.

i. With Kamets or Tseré in the penult.

SING. Abs.	דִּבְּהַ	fish	Const.	דִּבְּתַ	PL. Abs.	דִּבּוֹתַ	Const.	דִּבּוֹתַ
	נִקְמָה	vengeance		נִקְמַתַ		נִקְמוֹתַ		נִקְמוֹתַ
	עֲצוּזַ	counsel		עֲצוּתַ		עֲצוּתַ		עֲצוּתַ
	שִׁפָּה	lip		שִׁפְתַ	DUAL.	שִׁפְתַיִם		שִׁפְתַיִ

ii. From Segholates.

SING. Abs.	מַלְכָּה	queen	Const.	מַלְכַתַ	PL. Abs.	מַלְכוֹתַ	Const.	מַלְכוֹתַ
	סֹתְרָה	covert		סֹתְרַתַ		סֹתְרוֹתַ		סֹתְרוֹתַ
	עֲצֻמָּה	strength		עֲצֻמַתַ		עֲצֻמוֹתַ		עֲצֻמוֹתַ

iii. All others.

SING. Abs.	גַּנְּהַ	garden	Const.	גַּנְּתַ	PL. Abs.	גַּנּוֹתַ	Const.	גַּנּוֹתַ
	יְשׁוּעָה	salvation		יְשׁוּעַתַ		יְשׁוּעוֹתַ		יְשׁוּעוֹתַ

Nouns with the feminine ending תַ.

SING. Abs.	מִשְׁמֶרֶתַ	observance	Const.	מִשְׁמֶרֶתַ	PL. Abs.	מִשְׁמֵרוֹתַ	Const.	מִשְׁמֵרוֹתַ
	יוֹנְקָתַ	sucker		יוֹנְקַתַ		יוֹנְקוֹתַ		יוֹנְקוֹתַ
	גִּלְגֻּלַתַ	skull		גִּלְגֻּלַתַ		גִּלְגֻּלוֹתַ		גִּלְגֻּלוֹתַ
	עִבְרִיתַ	Hebrew-woman		עִבְרִיתַ		עִבְרִיּוֹתַ		עִבְרִיּוֹתַ
	מַלְכוּתַ	kingdom		מַלְכוּתַ		מַלְכוּיּוֹתַ		מַלְכוּיּוֹתַ

XVI. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

SINGULAR.

	heart	king	queen	hand
<i>Const.</i>	לֵבָב לְבָב	מֶלֶךְ מְלֶכֶה	מַלְכָּה מְלַכְתָּה	יָד יְדֵי
<i>Sing.</i> 1 c. my	“ לְבָבִי	“ מְלֶכֶי	“ מְלַכְתִּי	“ יְדִי
2 m. thy	“ לְבָבְךָ	“ מְלֶכֶךָ	“ מְלַכְתְּךָ	“ יְדֵיךָ
2 f. thy	“ לְבָבְךָ	“ מְלֶכֶךָ	“ מְלַכְתְּךָ	“ יְדֵיךָ
3 m. his	“ לְבָבוֹ	“ מְלֶכֶהוּ	“ מְלַכְתּוֹ	“ יְדוֹ
3 f. her	“ לְבָבָהּ	“ מְלֶכֶתָּהּ	“ מְלַכְתֶּהּ	“ יְדֶיהָ
<i>Plur.</i> 1 c. our	“ לְבָבֵנוּ	“ מְלֶכֶנּוּ	“ מְלַכְתֵּנוּ	“ יְדֵינוּ
2 m. your	“ לְבָבְכֶם	“ מְלֶכְכֶם	“ מְלַכְתְּכֶם	“ יְדֵיכֶם
2 f. your	“ לְבָבְכֶן	“ מְלֶכְכֶן	“ מְלַכְתְּכֶן	“ יְדֵיכֶן
3 m. their	“ לְבָבָם	“ מְלֶכָם	“ מְלַכְתָּם	“ יְדָם
3 f. their	“ לְבָבָן	“ מְלֶכָן	“ מְלַכְתָּן	“ יְדָן

PLURAL.

DUAL.

	hearts	kings	queens	hands
<i>Const.</i>	לְבָבִים לְבָבֵי	מְלָכִים מְלָכֵי	מְלָכוֹת מְלָכוֹת	יָדַיִם יְדֵי
<i>Sing.</i> 1 c. my	“ לְבָבֵי	“ מְלָכֵי	“ מְלָכוֹתַי	“ יְדֵי
2 m. thy	“ לְבָבֶיךָ	“ מְלָכֶיךָ	“ מְלָכוֹתֶיךָ	“ יְדֵיךָ
2 f. thy	“ לְבָבֶיךָ	“ מְלָכֶיךָ	“ מְלָכוֹתֶיךָ	“ יְדֵיךָ
3 m. his	“ לְבָבוֹ	“ מְלָכּוֹ	“ מְלָכוֹתָיו	“ יְדָיו
3 f. her	“ לְבָבֶיהָ	“ מְלָכֶיהָ	“ מְלָכוֹתֶיהָ	“ יְדֵיהָ
<i>Plur.</i> 1 c. our	“ לְבָבֵינוּ	“ מְלָכֵינוּ	“ מְלָכוֹתֵינוּ	“ יְדֵינוּ
2 m. your	“ לְבָבֵיכֶם	“ מְלָכֵיכֶם	“ מְלָכוֹתֵיכֶם	“ יְדֵיכֶם
2 f. your	“ לְבָבֵיכֶן	“ מְלָכֵיכֶן	“ מְלָכוֹתֵיכֶן	“ יְדֵיכֶן
3 m. their	“ לְבָבֵיהֶם	“ מְלָכֵיהֶם	“ מְלָכוֹתֵיהֶם	“ יְדֵיהֶם
3 f. their	“ לְבָבֵיהֶן	“ מְלָכֵיהֶן	“ מְלָכוֹתֵיהֶן	“ יְדֵיהֶן

XVII. NUMERALS, § 51.

CARDINALS.

	MASCULINE.		FEMININE.		
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>	
One	אֶחָד	אֶחָד	אֶחַת	אֶחַת	
Two	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם	שְׁתַּיִ	
Three	שְׁלֹשָׁה	שְׁלֹשַׁת	שְׁלֹשׁ	שְׁלֹשׁ	
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	
Five	חֲמִישָׁה	חֲמִישַׁת	חֲמִישׁ	חֲמִישׁ	
Six	שֵׁשׁה	שֵׁשַׁת	שֵׁשׁ	שֵׁשׁ	
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע	
Eight	שְׁמֹנָה	שְׁמֹנַת	שְׁמוֹנֶה	שְׁמוֹנֶה	
Nine	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַ	תְּשֻׁעַ	
Ten	עֲשָׂרָה	עֲשָׂרַת	עֲשָׂר	עֲשָׂר	
Eleven	} עָשָׂר	אֶחָד	עֲשָׂרָה	אֶחַת	
	} עָשָׂר	עֲשָׂתַיִ	עֲשָׂרָה	עֲשָׂתַיִ	
Twelve	} עָשָׂר	שְׁנַיִם	עֲשָׂרָה	שְׁתַּיִם	
	} עָשָׂר	שְׁנַיִ	עֲשָׂרָה	שְׁתַּיִ	
Thirteen	עָשָׂר	שְׁלֹשָׁה	עֲשָׂרָה	שְׁלֹשׁ	
Fourteen	עָשָׂר	אַרְבָּעָה	עֲשָׂרָה	אַרְבַּע	
Fifteen	עָשָׂר	חֲמִישָׁה	עֲשָׂרָה	חֲמִישׁ	
Sixteen	עָשָׂר	שֵׁשׁה	עֲשָׂרָה	שֵׁשׁ	
Seventeen	עָשָׂר	שִׁבְעָה	עֲשָׂרָה	שִׁבַּע	
Eighteen	עָשָׂר	שְׁמֹנָה	עֲשָׂרָה	שְׁמוֹנֶה	
Nineteen	עָשָׂר	תְּשֻׁעָה	עֲשָׂרָה	תְּשֻׁעַ	
Twenty	עֲשָׂרִים	Sixty	שֵׁשִׁים	One hundred	מֵאָה
Thirty	שְׁלֹשִׁים	Seventy	שִׁבְעִים	Two hundred	מֵאתַיִם
Forty	אַרְבָּעִים	Eighty	שְׁמוֹנִים	One thousand	אַלְפָּה
Fifty	חֲמִשִּׁים	Ninety	תְּשַׁעִים	Ten thousand	רִבְעָא

ORDINALS.

First	רִאשׁוֹן	Fifth	חֲמִישִׁי	Eighth	שְׁמוֹנִי
Second	שְׁנַיִ	Sixth	שֵׁשִׁי	Ninth	תְּשֻׁעִי
Third	שְׁלִישִׁי	Seventh	שִׁבְעִי	Tenth	עֲשָׂרִי
Fourth	רְבִיעִי				

XVIII. INSEPARABLE PREPOSITIONS AND VAV CONJUNCTIVE, § 52.

Primary form,	בְּ	כְּ	לְ	וְ
Before vowelless Consonants,	בִּ	כִּ	לִ	וּ*
Before Gutturals with Compound Sh'va,	<i>the corresponding short vowel.</i>			
Before monosyllables and accented syllables,	† בַּ	כַּ	לַ	וַ
With the contracted article,	<i>the vowel of the article.</i>			

* Also before the labials ב, כ, and ע, but ו before vowelless Yodh.

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

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

Before strong consonants,	מִן	הִ	הִ	מִה*
Before vowelless consonants and strong gutturals,	} מִ	הִ	הִ	מִה
Before weak gutturals,	מִ	הִ	הִ	מִה
Before gutturals with Kamets,	מִ	הִ	הִ	מִה

* But with a disjunctive accent commonly מִהִ.

INSEPARABLE PREPOSITIONS WITH SUFFIXES.

SINGULAR.

1 c.	בִּי	כִּי	כְּמִנְיָ	מִי, מִיָּי
2 m.	בִּיךָ, בְּךָ	לְךָ, לְךָ	כְּמִנְיָךְ	מִיָּךְ, מִיָּיךְ
2 f.	בִּיךְ	לְךְ	—	מִיָּךְ
3 m.	בוֹ	לוֹ	כְּמִנְיָהוּ	מִיָּהוּ, מִיָּהוּ
3 f.	בָּהּ	לָהּ	כְּמִנְיָהּ	מִיָּהּ

PLURAL.

1 c.	בָּנוּ	לָנוּ	כְּמִנְיָנוּ	מִנְיָנוּ
2 m.	בָּכֶם	לָכֶם	כְּמִנְיָכֶם, כְּכֶם	מִנְיָכֶם
2 f.	בָּכֶן	לָכֶן	—	מִנְיָכֶן
3 m.	בָּהֶם, בְּהֶם	לָהֶם, לָהֶם	כְּמִנְיָהֶם, כְּהֶם	מִנְיָהֶם, מִנְיָהֶם
3 f.	בָּהֶן, בְּהֶן	לָהֶן	—	מִנְיָהֶן

XIX. THE ACCENTS, § 15.

DISJUNCTIVES.

CLASS I. *Emperors.*

- | | | |
|-------------|-------|-------|
| *1. Sillak | (1) | סלוק: |
| *2. Athnahh | (א) | אחנה |

CLASS II. *Kings.*

- | | | |
|------------------|-------|-----------------------|
| 3. S'gholta | (א) | סגלולתא <i>postp.</i> |
| 4. Zakēph Kāton | (ז) | זקה קטון |
| 5. Zakēph Gadhol | (ג) | זקה גדול |
| *6. Tiphhā | (ת) | טיפחא |

CLASS III. *Dukes.*

- | | | |
|----------------|-------|--------------------|
| *7. R'bhīr | (ר) | רביצ |
| *8. Shalshleth | (ש) | שששלת |
| *9. Zarkā | (ז) | זרקא <i>postp.</i> |
| 10. Pashtā | (פ) | פשתא <i>postp.</i> |
| 11. Y'thībh | (י) | יתיב <i>prep.</i> |
| 12. T'bhīr | (ת) | תביר |

CLASS IV. *Counts.*

- | | | |
|----------------------|-------|-------------------------|
| *13. Pazēr | (פ) | פזר |
| 14. Karnē Phārā. | (ק) | קרני פרה |
| 15. T'lishā Gh'dhola | (ת) | תלשא גדולה <i>prep.</i> |
| 16. Geresh | (ג) | גרש |
| 17. G'rāshayim | (ג) | גרשאים |
| *18. P'sik | (פ) | פסיקו |

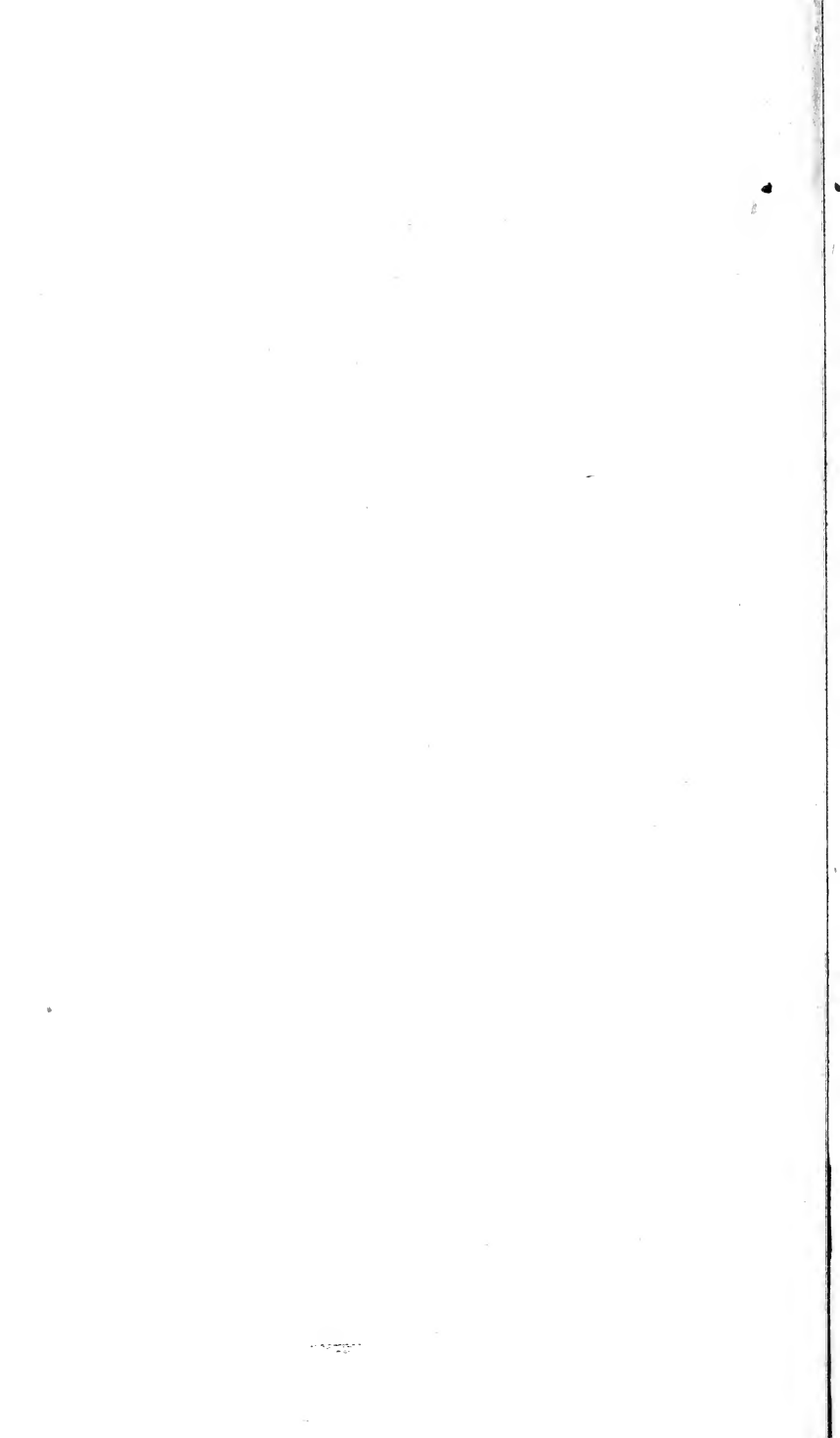
CONJUNCTIVES. *Servants.*

- | | | |
|----------------------|-------|-------------------------|
| *19. Merkā | (מ) | מרקא |
| *20. Mūnālh | (מ) | מונה |
| 21. Merl a Kh'phū'a | (מ) | מרקא כפולה |
| *22. Mahpakh | (מ) | מהפח |
| 23. Dargā | (ד) | דרגא |
| *24. Kadhmā | (ק) | קדמא |
| *25. Yerahh ben Yomō | (י) | ירח בן יומו |
| 26. T'lishā K'tannā | (ת) | תלשא קטנה <i>postp.</i> |

XX. CONSECUTION OF ACCENTS, § 19.

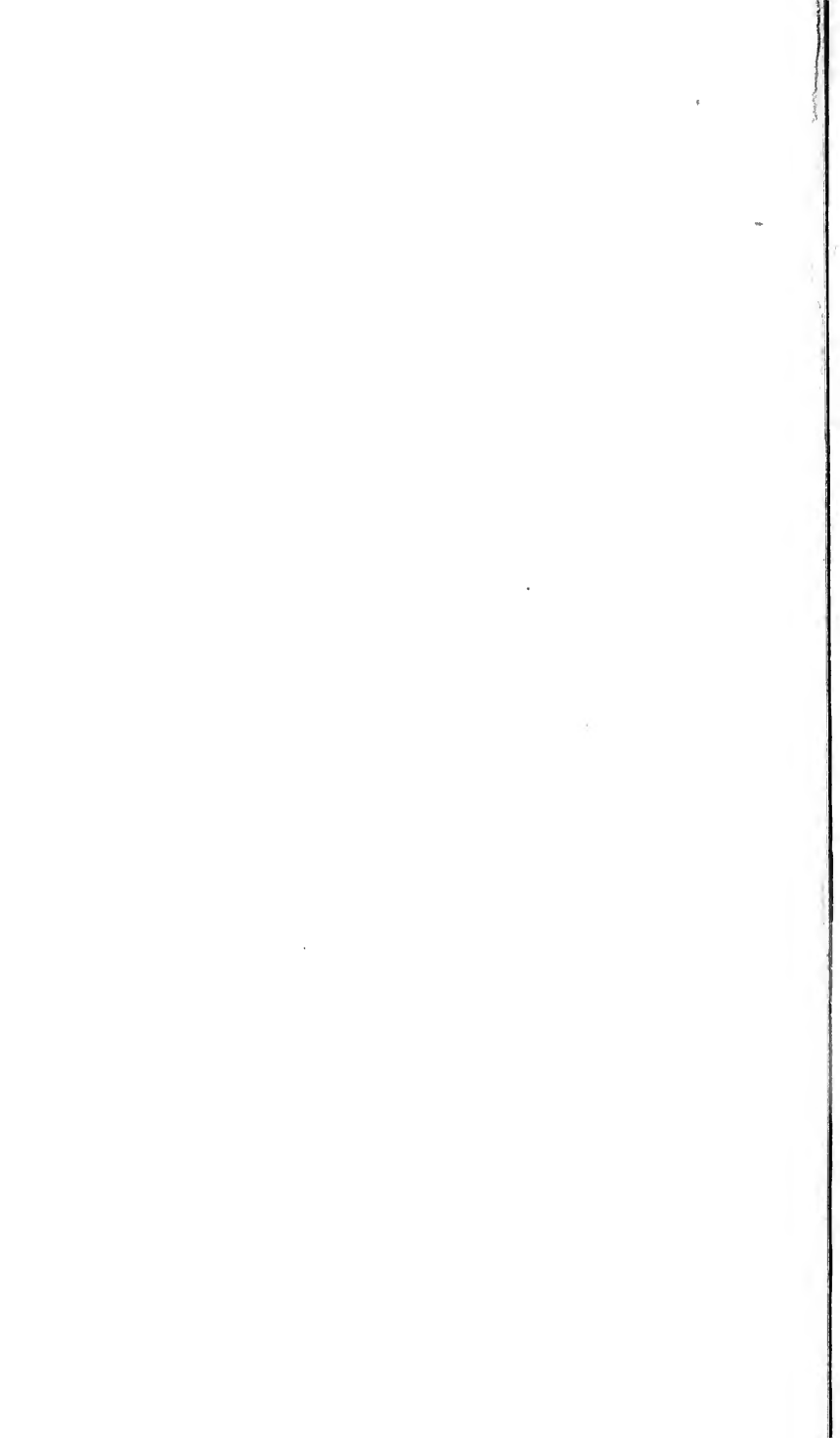
	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	· ·	·	}	· (, s)	·	· () ' () ^q	}	' () ' () _L
	·	·		·	·	· () ' () ^q		
	·	·	·	· ()	·	· () ' () ^q		
SECONDARY SECTIONS.			·	· ()	· () ' () ^q	· () ' () ^q	}	' () ' () _L
			·					
					·	· (s) ' ()		
							·	}
							·	
UNUSUAL SECTIONS.					·		·	}
							·	

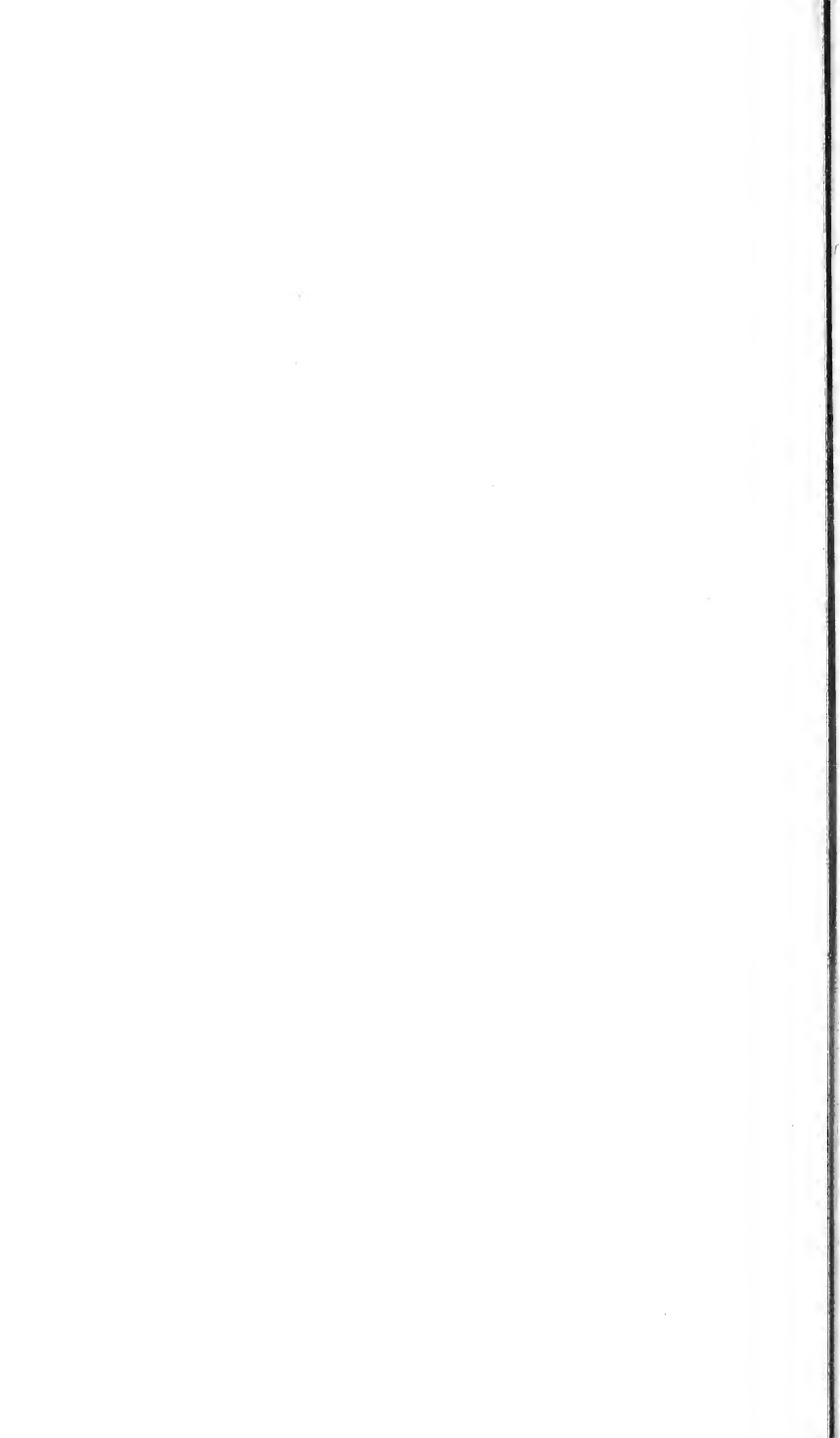
The accents in parenthesis are liable to be substituted for those that precede them. Thus in the train of Silluk or Athnabh occupying the upper horizontal line of the table, if T'bhira is preceded by one Conjunctive, it will be Darga or Merka; if by two, the second will be Kadhma or Munahh; if by three,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



1. 17. 05

6







.....
.....
.....



Handwritten text, possibly a signature or name, located at the bottom of the page. The text is written in a cursive style and is difficult to decipher.

PJ4566 .G79 1868
An elementary Hebrew grammar, with

Princeton Theological Seminary-Speer Library



1 1012 00076 6412