

AN

ELEMENTARY

HEBREW GRAMMAR,

WITH

TABLES; READING EXERCISES, AND A VOCABULARY.

BY

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P R E F A C E .

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

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

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

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

PRINCETON, *August 22d*, 1866.

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ELEMENTARY HEBREW GRAMMAR.

ORTHOGRAPHY.

§ 1. *The Letters.*

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

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

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

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

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 מ נ פ צ are used at the beginning or in the middle of words; at the end of words the bottom stroke is bent downward, ד, ג, ה, ך, 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 *ɨ* was used to signify not only *y* but its cognates *ī* and *ē*; *ɔ* stood for *ō* and *ū*; *ɛ* or *ɛ̄* for *ā* or its compounds *ē* and *ō*.

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 *ě*, which might be represented by *ɨ* or *ɛ̄*.

§ 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 ם or preceded by ם it coincides with the diacritical point over the letter, e. g. מִשָּׁה *mōshe*, שׁוֹנֵה *sōnē*; when it follows ם or precedes ם it is written over its opposite arm, e. g. שׁוֹמֵר *shōmēr*, תִּרְפֹּס *tir-pōs*.

Its presence in these cases can be ascertained by the following rule. If preceded by a letter without a vowel-sign, ם will be *ōsh*, and ם *ōs*; if it have itself no vowel-sign, ם will be *sō* and ם *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*, וְיָיָה *v'hāyā*, קִיָּיָם *kiyyam*.

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

ר by *ō* or *ū*, but not otherwise, as בִּי *bī*, בּוֹ *bō*, but הִי *hhay*, גִּי *gōy*.

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

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

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

§ 6. Quantity and Quality of Vowels.

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

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

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

§ 7. Sh'va.

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

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

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

§ 8. *Pattahh-furtive.*

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

§ 9. *Syllables.*

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

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

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

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

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

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

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

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

§ 10. *Kamets and Kamets-Hhatuph.*

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

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

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

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

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

§ 11. *Daghesh-lene.*

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

§ 12. *Daghesh-forte.*

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

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

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

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

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

§ 13. *Mappik'.*

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

§ 14. *Rāphé.*

Raphe is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesh-lene, Daghesh-forte, or Mappik, as the case may be:— הַיְיָ הַיְיָ *hivvās'dhā*, 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, הַיְיָ, הַיְיָ.

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, מְלִכָּה for מֶלֶךְ, רִגְלִי for רֶגֶל.

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, הַרְגוּ, הַבְּרִים.

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

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

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

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

5. Appended mixed syllables always receive the accent, מִלְכָּם, הַלְכָּתָם.

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 לְיֹאחָז 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, דִּבְרִי, דִּבְרִי.
3. Change simple Sh'va to Seghol, יָהִי, יָהִי.
4. Change compound Sh'va to the corresponding long vowel, אָלֵי, אָלֵי.

§ 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-תַּעֲשֶׂה-לִּי .

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

§ 21. *Methegh*.

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

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

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

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

§ 22. *K'ri and K'thibh.*

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

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

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

ETYMOLOGY.

§ 23. *Pronouns.*

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

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

The personal pronoun of the third person **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, **מה** 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 **פָּעַל** *to do*, the form assumed by this verb in each species serving as its designation.

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

Verbs are called perfect when they conform throughout

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

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

Tav of the prefixed הָה in Hithpael is transposed with the first radical of the verb, if it be one of the sibilants ס, שׁ or שׂ ; with צ the 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, הַסַּתֵּבֵל, הַצַּטֵּדֵק, הַדַּדֵּבֵק.

§ 25. *Peculiar Forms.*

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

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

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

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

The Niphal absolute infinitive may be either יִקְטֹל or הִקְטֹל.

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 Kibbutts in the first syllable.

add from page 14

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

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

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

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

§ 27. *Vav Conversive.*

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

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

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

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

§ 28. *Verbs with Suffixes.*

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

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

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

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

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

§ 29. *Imperfect Verbs.*

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

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

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

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

There are three kinds of guttural verbs :

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

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

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

There are two kinds of contracted verbs :

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

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

There are four kinds of quiescent verbs :

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

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

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

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

These names, like those of the verbal species, § 24, are derived from the verb *פָּעַל* *to do*; a Pe Guttural verb is one which has a guttural in that place which Pe occupies in *פָּעַל*, 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 Daghesht-forte.

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

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

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

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

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

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

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

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

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

Daghash-forte is always omitted from the second radical in Piel, Pual, and 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 (פֿן) Verbs*, see IX, G. p. 164.

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

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

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

פֿתֿן assimilates its last as well as its first radical.

פֿתֿתֿ has the peculiarities of Pe Nun verbs.

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

In the Kal, Niphal, Hiphil, and Hophal the repetition of the same sound is avoided by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus : כֹּב for כָּבֵב , טֹב for טָבֵב .

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, כָּבֵב , כֹּב ; הִסָּבֵב , הִסֹּב .

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

3. The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, יִסָּבֵב , יִסָּב ; הִסָּבֵב , הִסָּב (comp. קָטַל , קָטַלָּת) ; in the Hiphil, הִסָּבֵב , הִסָּב (comp. יִקְטִיל , יִקְטִילָּה).

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

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

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

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

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

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, *הִתְקַלְל*, *הִתְקַלְל*.

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, *רָסַבְוּ*, *רָסַבְוּ*; *רָסַבְוּ*, *רָסַבְוּ*.

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

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, רָצִיעַ.

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

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

§ 37. *Ayin Vav* (עֵי) and *Ayin Yodh* (עִי) Verbs, see XI, G.
pp. 186, 187.

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

2. Or it may be converted into its homogeneous vowel u or i , קָם, קָם; הָקִים, הָקִים, 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 קָם for קָם.

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

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

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

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

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

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

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

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

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

Before syllabic affixes א quiesces in Kamets in the Kal preterite יִמְצֵא, except in those words which have Tsere as their proper vowel, יִרְאֵה. 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 הַ.

The futures and participles in הֵ.

The imperatives in הֵ.

The absolute infinitives in הֵ or הֵ.

The construct infinitives have the feminine ending הֵ.

Before personal endings beginning with a vowel, the last radical (though occasionally retained in prolonged and pausal forms (חָסְרִי), 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 הַ, עָשָׂת, which is commonly softened by an appended הַ, גָּלְתָּהּ.

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

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

The final vowel הֵ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. גַּל for גָּלָה, הַגַּל for הִגְלֵהּ, הִתְגַּל for הִתְגַּלְתָּהּ.

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

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

§ 40. *Doubly Imperfect Verbs.*

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

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

§ 41. *Unusual Forms.*

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

A few verbs of different classes adopt the peculiar ע"ע or ע"ו modes of forming the Piel, Pual, and Hithpael, inserting the vowel *ō* instead of the usual reduplication, e. g. שׁוֹרֵשׁ and שׁוֹרֵשׁ, Piels of שׁוֹרֵשׁ, שׁוֹרֵשׁ and שׁוֹרֵשׁ from שׁוֹרֵשׁ, or doubling the third radical in place of the second, e. g. אֶמְלֵל, רִעְעֵן, אֶמְלֵל, אֶמְלֵל from נִאָּה (= נִאָּה), הִשְׁתַּחֲוֶה (fut. יִשְׁתַּחֲוֶה, with Vav. Conv. וְיִשְׁתַּחֲוֶה) from שָׁחָה, or reduplicating an entire syllable, e. g. סִחַחְרַחַר, חִמְרַמְרַמְד.

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

§ 42. *Quadrilateral Verbs.*

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

NOUNS.

§ 43. *Gender and Number.*

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

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

The plural of masculine nouns ends in 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 יִם 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 יִם.

In a mixed ultimate,

1. T'sere is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets. Other vowels suffer no change.

2. The final letter is doubled in nouns from contracted ע" 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 יָה , יִים , or ים , יוֹת . .

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.

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

§ 46. *Construct State.*

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

The construct is a shortened form, the speaker naturally

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

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

The following changes occur in the formation of the construct :

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

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

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

4. In a simple ultimate הַ, becomes הֶ.

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

§ 48. *Paragogic Vowels*.

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

Paragogic 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 יִ 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.	אִנְשִׁים rarely	אִישִׁים
אִשָּׁה <i>woman, const.</i>	plur.	נְשִׁים	אִשָּׁת
אִמָּה <i>maid-servant</i>	plur.	אִמְהוֹת	
בַּיִת <i>house</i>	plur.	בָּתִּים	
בֶּן <i>son</i>	plur.	בָּנִים	
בַּת <i>daughter, suf.</i>	plur.	בָּנוֹת	בָּתֵּי
יוֹם <i>day</i>	plur.	יָמִים rarely	יָמוֹת
עִיר <i>city</i>	plur.	עָרִים once	עִירִים
רֹאשׁ <i>head</i>	plur.	רִאשִׁים	

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

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

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

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

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

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

§ 52. *Prefixed Particles*.

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

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

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

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

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

§ 53. *Separate Particles*.

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

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

The preposition אֶת *with*, commonly becomes אִתָּהּ before suffixes, e. g. אִתִּי, אִתְּכֶם, and is thus distinguished from אֶת the sign of the definite object, which becomes אֹת, or before grave suffixes, אֶת, 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 הַיְיָהוּהָ הָיְיָהוּהָ *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, בְּכֶן *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*, *הָאָרֶץ הַטוֹבָה* *the good land*.

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

§ 58. *Demonstrative Pronouns.*

Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, *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, *הָאָרֶץ הַטוֹבָה הַזֹּאת* *this good land*.

§ 59. *Comparison of Adjectives.*

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

The superlative degree may be expressed,

1. By adding **כָּל** *all* to the comparative particle **מִן**,
גָּדוֹל מִכָּל-בְּנֵי-קָדְם *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, **הַיָּפֵה בַּנְּשִׁים**
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 אַרְבָּעִים הַיּוֹם** *the forty days*.

§ 61. Apposition.

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

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

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

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

The preposition *לְ to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, *בֵּית לְאֵלִישָׁע the house of Elisha*, *צֹאן אֲשֶׁר לְאִבֶּיהָ 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, לֹוּ-מָתוּנוּ *O that we had died.*

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

2. The present, regarded as a continuation of the past, צָמְאִי *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 נִפְלְאָה 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 רָמְדָה he was to die.*

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

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

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

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

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

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

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

The future is idiomatically used with בָּטָרָם and בְּטָרָם *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־תִּרְעֵנִי *harm not.*

§ 66. *The Secondary Tenses.*

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

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

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

§ 67. *Participles.*

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

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

3. In narratives and predictions the time of the participles is reckoned, not from the moment of speaking, but from the period spoken of, *the two angels came*, and Lot 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, הוֹאֵל הֵלֵךְ *he was willing, he walked*, for *he was willing to walk*, or *walked willingly*.

§ 69. *Object of Verbs.*

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

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

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

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

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

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

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

Some verbs have more than one object, viz. :

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

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

§ 71. *Adverbial Expressions.*

Adverbs commonly stand after the words to which they belong.

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

§ 72. *Neglect of Agreement.*

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

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

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

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

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

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

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

§ 73. *Compound Subject.*

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

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

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

§ 74. *Repetition of Words.*

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

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

§ 75. *Relative Pronoun.*

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

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

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

The demonstrative זֶה or זֶ 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
then shall Jehovah be my God.

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

EXERCISES IN READING.

1. PRONOUNS.

אָנִי יְהוָה הוּא ²שְׁמִי : אָנִי אֲנִי הוּא וְאֵין אֱלֹהִים ³עִמָּדִי : הִי אֲנֹכִי
לְעֹלָם : מִי אַתָּה ⁴בְּנִי : הֲאֵתָה זֶה בְּנִי אִם-לֹא : מֵה־זֹאת ⁶עָשִׂיתָ ⁵לִי
⁵לְמַה לֹא-הִגַּדְתָּ לִּי כִי ⁸אֲשֶׁתֶּךָ הוּא : כָּל-הַיָּמִים אֲשֶׁר-אַתֶּם חַיִּים
עַל-הָאָדָמָה : עִצְמַכֶּם ⁵וּבְשָׂרְכֶם ¹⁰אָנִי : אֲנִי ¹¹וְאֲבוֹתֵינוּ :

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

2. PERFECT VERBS, KAL.

דָּבַקָה עִצְמִי לְבִשְׂרִי : יוֹסֵף הִי וְהוּא מִשַׁל בְּכָל-אֶרֶץ מִצְרָיִם : בַּיּוֹם
²הַשְּׂבִיעִי תִשְׁבַּת : אָנִי יְהוָה שִׁכַן בְּתוֹךְ ³בְּנֵי יִשְׂרָאֵל : שְׁמֵרְתִי
¹דַּרְכֵי יְהוָה : כָּל-הַנֶּגַע בָּהֶם ⁵יִקְדָּשׁ : יוֹם וְלַיְלָה לֹא ⁵יִשְׁפָּתוּ :
מֵעָרֵב עַד-עָרֵב תִּשְׁפָּתוּ שְׂפָתְכֶם : שִׁכַּנְתָּ בַשָּׂדֶה : ⁶נָשִׂים מְשֻׁלוֹ בּוֹ :
דָּבַקָה לְעַפְרָן נַפְשִׁי : שְׁמֵרְתֶם אֶת-הַשְּׂבַת : לְמַה תִּשְׁבַּת הַמְּלֹאכָה :
⁷עֲלִיהֶם ¹עוֹף-הַשָּׁמַיִם וְשִׁכּוֹן : מֵה-טוֹב לָכֶם ⁸הַמְשׁוּל בְּכֶם ⁹שְׂבָעִים
⁹אִישׁ כָּל בְּנֵי יִרְבֵּעַל אִם-מְשׁוּל בְּכֶם אִישׁ אֶחָד :

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

3. THE REMAINING SPECIES.

וְהָאָרֶץ נִכְבְּשָׁה לְפָנֵיהֶם : הִנְנִי מִמְטִיר לָכֶם לֶחֶם מִן-הַשָּׁמַיִם : אֶת-
אֶהֱרֹן וְאֶת-בְּנָיו אֶקְדָּשׁ : הַלְבַשְׁתָּ אֶת-אֶהֱרֹן אֶת-הַכֹּהֵן : וְסָגַר עַד-

הָעָרֶב: קָבַשְׁתִּי אֶת־שָׁמַי הַגָּדֹל בְּתוֹכָם: נִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל
 אֲנִי יְהוָה ¹מִקְדָּשְׁכֶם: הִשְׁבַּתִּנוּ אֶת־הַמְּלֶאכֶה: שִׁפְנֹתַי אֶתְּכֶם בְּמִקְוֹם
 הַזֶּה בְּאֶרֶץ אֲשֶׁר ²נָתַתִּי לְאֲבוֹתֵיכֶם לְמִן־עוֹלָם וְעַד־עוֹלָם: וְעַתָּה
 הִשְׁפִּילוּ: וּבְכָל אֲשֶׁר־אָמַרְתִּי אֵלֵיכֶם תִּשְׁמְרוּ: וַיִּרְיֶהוּ ³מִסְגֶּרֶת מִפְּנֵי
 בְּנֵי יִשְׂרָאֵל אִין יוֹצֵא וְאִין ⁴בָּא: הִתְקַדְּשׁוּ אַתֶּם:

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

4. WITH VAV CONVERSIVE, SUFFIXES, ETC.

הַיּוֹם הַזֶּה וּסְגַרְתָּ יְהוָה בְּיָדֵי: ¹וַיַּבְדֵּל אֶתְהָן לְהַקְדִּישׁוּ הוּא־וּבְנָיו
 עַד־עוֹלָם: ¹וַתִּדְבַק יָדוֹ אֶל־הַחֶרֶב: ¹וַיִּדְעוּ כִּי־אֲנִי יְהוָה בְּהַקְדִּישִׁי
 בְּכֶם לְעִינֵיהֶם: ¹וַיִּשְׁבַּתוּ ²שְׁלֹשַׁת הָאֲנָשִׁים הָאֵלֶּה: ¹וְהִשְׁבִּיתוּ בְנֵיכֶם
 אֶת־בְּלִינֹו לְבַלְתִּי יָרָא אֶת־יְהוָה: אִם־יִהְיֶה אֱלֹהִים עִמָּדִי וְשִׁמְרֹנִי
 בְּהַרְדָּה הַזֶּה אֲשֶׁר אָנֹכִי הוֹלֵךְ וְנִתְזַלִּי לָחֶם לֶאֱכֹל וּבְגֵד לְלַבֵּשׁ ⁴וְהָיָה
 יְהוָה לִי לְאֱלֹהִים: וּבְנֵי יִשְׂרָאֵל ⁵פָּרוּ וַיִּשְׁרְצוּ ⁶וַיִּרְבּוּ בְּמֵאֵד מֵאֵד
 וַתִּמְלֵא הָאָרֶץ ⁷אֹתָם: אֲשַׁכְּנָה אֶתְכֶם בְּמִקְוֹם הַזֶּה: ⁸שְׁמַרְתָּ נַפְשִׁי:
 הִנֵּה אָנֹכִי ⁹עִמָּךְ וְשִׁמְרָתִיךָ: יְהוָה יִשְׁמְרֶךָ מִכָּל־רָע וְשִׁמְרֵ אֶת־
 נַפְשֶׁךָ:

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

5. PE GUTTURAL VERBS.

הַיּוֹם הַזֶּה פִּנְשִׁי עוֹרֹךְ: מִי נֶאֱכַלְנוּ בְּשָׂר: וַיַּעֲזְבוּ אֶת־יְהוָה וְלֹא עִבְדוּהוּ:
 וַתַּעֲזְבוּ אֶבְיָה וְאֶמְרָה: וְאִם רָע בְּעִינֵיכֶם לְעַבֵּד אֶת־יְהוָה בְּהָרֹו לָכֶם
 הַיּוֹם אֶת־מִי ¹תַּעֲבֹדוּן: לְהַבְטִיל ²בֵּין הַחֲתָה ³הַנְּאֻלֶּת וּבֵין הַחֲתָה אֲשֶׁר
 לֹא תֵאֱכַל: וַיֹּאמְרוּ אֵל־⁴בְּנֵיהֶו וְאִין לָמָּה זֶה עֹזְבֹתֶן אֶת־הָאִישׁ ⁵קְרָאן
 לוֹ וַיֹּאכַל לָחֶם: אִם־תַּעֲזְבֶהוּ יַעֲזֹב אֶתְכֶם: וַתֹּאמְרֵנָה ⁴הַנְּשִׁים בְּרוּךְ
 יְהוָה: וַיֹּאמְרוּ ⁶אִישׁ־יִשְׂרָאֵל מִשְׁלִי־בְנֹו גִם־אֶתָּה גִם־בְּנֹו גִם־בְּנֹו:

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

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

6. AYIN GUTTURAL VERBS.

וַיִּשְׁאַבְהוּ כַנְפֵיָם: יְהוָה נָתַן ¹ וַיְהוָה לָקַח ² יְהִי שֵׁם יְהוָה מְבֹרָךְ: הַן
גִּלְשֵׁת אֹתִי ³ הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה: ⁴ מִצְּאֹתַי אֵת ⁵ שְׁאֲהָבָה נִפְשִׁי:
הַתְּפֹרֵדוֹ כָּל-עֲצָמוֹתָי: תְּבַרְכֵנוּ אֶת-בְּנֵי יִשְׂרָאֵל ⁶ אָמַר לָהֶם וַיְבַרְכֶהָ יְהוָה
וַיִּשְׁמְרָהּ: וַיֹּאמֶר ⁷ לְאָבִיו בְּרַכְנִי גַם-אֲנִי אָבִי: פִּירְגְרָשׁוּ מִמִּצְרָיִם:
הֲלֹא כָל-הָאָרֶץ לְפָנָיָה ⁸ הִפְרֵד נָא מֵעָלַי: וְהִרְפִּיתִי אֶת-זִרְעָהּ כְּכֹכְבֵי
הַשָּׁמַיִם ⁹ וַנְּתַתִּי לְזִרְעָהּ אֵת כָּל-הָאֲרָצוֹת הָאֵל וְהַתְּבַרְכָה בְּזִרְעָהּ כָּל
הָאָרֶץ: בְּרַכְנִי אַתְּכֶם בְּשֵׁב יְהוָה: וְגַם אֲמַרְתִּי לֹא-אֲנַקֵּשׁ אוֹתָם
מִפְּנֵיכֶם:

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

7. LAMEDH GUTTURAL VERBS.

וַנְּתַן זֶרַע לְזֶרַע וְלֶחֶם לְאֹכַל: שִׁלַּח אֶת-בְּנֵי וַיַּעֲבֹדְנוּ: אֲרָצָה לֹא תִזְרַע
וְלֹא תִצְמַח: שִׁלַּח אֶת-בְּנֵי-יִשְׂרָאֵל מֵאֲרָצוֹ: לֹא-יִשְׁמַע בָּהּ קוֹל: בַּפִּקֹּד
זֶרַע אֶת-זִרְעָהּ וְלַעֲרֹב אֶל-תִּצְמַח יָרֵךְ: לֹא-שָׁמַעַתָּ בְּקוֹלִי: וַיֹּאמֶר אֱלִישָׁע
יְהוָה פָּקַח אֶת-עֵינַי-אֵלֶיהָ וַיִּרְאֶנּוּ וַיַּפְקַח יְהוָה אֶת-עֵינֵיהֶם וַיִּרְאֶנּוּ:
בֶּן-אָדָם שׁוֹלַח אֲנִי אוֹתָהּ אֶל-בְּנֵי יִשְׂרָאֵל: אֲשַׁמֵּעַ אֶתְכֶם: וּבִשְׁנֵה
הַשְּׁבוּעוֹת שָׁפַת ² יְהוָה לְאָרֶץ שָׁפַת ³ לְיְהוָה שְׁדָהּ לֹא תִזְרַע: הֲלֹא ⁴ שִׁלַּח
שִׁלַּחְתִּי אֵלֶיךָ לְקַרְאֵ לָךְ לָמָּה לֹא-הִלַּכְתָּ אֵלַי: אִם-טוֹב וְאִם-רָע בְּקוֹל
יְהוָה אֲלֵהֶינּוּ ⁵ אֲשֶׁר אֲבִיחֵנוּ שְׁלָחִים אֹתָהּ 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.

גם-אתה לא-תגדת לי וגם אנכי לא שמעתי בלתי¹ היום: לא-תגע בו
 יד: ואתה קח-לך מפל-מאכל אשר האכל והנה לך ולהם לאכלה:
² ממך הכל ומידה נתנו לך: הגידה-נא שמה: ³ הגד הגד לי כל
 אשר-עשית: ואפל על-פני ראשמע קול: אני יהנה אלהיכם אשר-
⁵ הוצאתי אתכם מארץ מצרים לתת לכם את-ארץ כנען: וראשו מגיע
⁶ השמימה: ואתנה תפלנה: ויגדלו⁷ לאמר⁸ בא איש האלהים:
 ויקח את-החרב ויפל עליה: עתה יהנה קח נפשי כי לא-טוב אנכי
 מאבתי:

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

9. AYIN DOUBLED VERBS.

תהום יסבני: ויסבו דרך שבעת ימים ולא-היה מים: ארריה¹ ארור
 ומברכה ברוך: ועתה² לכה-נא³ ארה-לו אתו אולי אגרשנו מן-
 הארץ כי גדעתי את אשר-תברך מברך ואשר תאר יואר: וראה אתו
 וחי: והסבתי פני מהם: ארור היום⁴ אשר ילדתי בו⁵ יום אשר-
 ילדתני אמי אל-יהי ברוך: ויסב את-פניו ולא-אכל לחם: הגה ידי
 עמך להסב אליה את-פל-ישוראל: סביני כמים פל-היום:

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

10. PE YODH VERBS.

כי כולם גדעו אותי למקטנם ועד-גדולם: והודעת להם את-הדרך
 ילכו¹ בה: לך כי שלחה יהוה: אל² אשר³ יהיה-שמה הריוח ללכת
 ילכו לא יסבו בלכתם: לא-תדע מה-ילד⁴ יום: הודיענו במה נשלחנו
 למקומי: ותלכנה⁵ שתיהם עד-בואנה בית לחם: ויאמר אליה
 התלכי עם-האיש הזה ותאמר אלך: לא יישן שמר ישוראל: ואת-

שְׁבֹתוֹתַי קִקְשׁוּ⁷ וְהָיָה לְאוֹת⁸ בְּיַדְי וּבִינְיֹכֶם לְדַעַת כִּי אֲנִי יְהוָה
 אֱלֹהֵיכֶם: וְאָדַע לָהֶם בְּאֶרֶץ מִצְרָיִם: הוֹלִיכֹךְ בְּדֶרֶךְ לֹא־טוֹב: הֵעַ
 אֶת־אֱלֹהֵי אָבוֹתָ וְעַבְדָּהּ:

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 כּוּא with prolonged form of 3 f. pl. suffix. ⁷ 3 pl. Kal pret. of הָיָה, § 76. 1. ⁸ § 73, this preposition is idiomatically repeated in Hebrew, *between me and between you* for *between me and you*.

11. AYIN VAV AND AYIN YODH VERBS.

שְׁנַיִם שְׁנַיִם בָּאוּ אֶל־נֹחַ זָכַר וְנִקְבָּה: בְּבֹלַה יוֹבְאוּ וְהַשְׁבָּתִים אֶל־
 הַמָּקוֹם הַזֶּה: אֲשֶׁר בְּשׂוּדָה בְּתַרְבּ וְיָמוֹת:² אֲוָרֵי פִּרְבָּא אֲוָרָה: לוֹ־
³ מִתְּנוּ בְּאֶרֶץ מִצְרָיִם וְלָמָּה יְהוָה מִבִּיא אֶתְנוּ אֶל־הָאֶרֶץ הַזֹּאת לְנַפְל
 בְּתַרְבּ הַלֵּא טוֹב לָנוּ שׁוּב מִצְרַיִמָּה: יָשִׁית יְדֹו עַל־עֵינֵינוּ: וְאָדַע פִּרְלֵא
 אֲבוֹשׁ:⁴ יֵאָר יְהוָה פָּנָיו אֵלֵינוּ: כָּל־הָרַעָה הַזֹּאת בָּאָה עָלֵינוּ:⁵ וְיָנַח
 בְּיָמֵי הַשְּׁבִיעִי עַל־כֵּן בְּרַךְ יְהוָה אֶת־יְיָ לְיוֹם הַשְּׁבִיט וְיִקְדָּשׁוּ: כָּל־הָעֲשׂוֹה
 מִלְּאֲכָה בְּיוֹם הַשְּׁבִיט⁸ מוֹת וְיָמָת:⁹ וְיָמָת שְׁאוּל וְשִׁלְשֵׁת בְּנָיו גַּם כָּל־
¹⁰ אֲנָשָׁיו בְּיוֹם הַיּוֹם:

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

12. LAMEDH ALEPH AND LAMEDH HE VERBS.

שְׁמוֹעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשָׁמֵר לַעֲשׂוֹת אֶת־אֲשֶׁר אֲנִי מִצְוֶה
 הַיּוֹם: אֲלֵיכֶם אוֹשִׁים אֶקְרָא וְקוֹלִי אֶל־בְּנֵי אָדָם: פָּנֵי לֹא יִרְאֶה:
 וּבְנִיתֶיהָ פִּימֵי עוֹלָם: הִנֵּה בְּרַכְתִּי אֶתְוּ וְהַפְּרִיתִי אֶתְוּ וְהִרְבִּיתִי אֶתְוּ
 בְּמֵאֵד מְאֹד: הָאֵעֵלָה אֶל־פְּלִשְׁתִּים הַתְּחַנַּם בְּיָדֵי וַיֹּאמֶר יְהוָה עֲלֶה
 פִּירְנֶתְךָ אֶתְנֶה אֶת־הַפְּלִשְׁתִּים בְּיָדֶךָ: וְאֵעֵשׂ בְּבִקְר כְּאֲשֶׁר צִוִּיתִי: וְאֲנִתְנוּ
 לֹא נָדַע מִה־עָשָׂה: לוֹ הַיּוֹם וְהַיּוֹם עָשָׂה וְיַבֵּשׁת יְדָיו וְצָרוּ: וְתֹאמַר
 הָאֵשָׁה אֶת־מֵי אֵעֵלֶה־לָּךְ וַיֹּאמֶר אֶת־שְׂמוּאֵל הָעֲלִי־לִי: וַיִּבֶל לַעֲשׂוֹת
 אֶת־כָּל־הַמְּלָאכָה: לָמָּה זֶה הָעֲלִיתְנוּ מִמִּצְרָיִם: הִגְדֵּנָא לִי מַה עָשִׂיתָ:
 מִה־תַּעֲשֶׂה לְשָׁמָּה הַגְּדוּל:

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

CHAPTER I. א

- 2 א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הָיְתָה תֹהוּ
 3 וְבָהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר
 4 אֱלֹהִים יְהי אֹר וַיְהי־אֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כַּי־טוֹב וַיְבָרֶךְ
 ה אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וְלַחֹשֶׁךְ קִרְיָ
 6 לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים יְהי
 7 רְקיעַ בְּתוֹךְ הַמַּיִם וַיְהי מְבֹרֵל בֵּין מַיִם לְמַיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקיעַ
 וַיְבָרֶךְ בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לְרְקיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְרְקיעַ
 8 וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים לְרְקיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי:
 9 פ וַיֹּאמֶר אֱלֹהִים וְקוּי הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד
 י וְתִרְאָה הַנִּפְשָׁה וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים לַיִבְשָׁה אָרֶץ וּלְמִקְוֵה הַמַּיִם
 11 קִרְיָ יַמִּים וַיֵּרָא אֱלֹהִים כַּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תְּדַשּׂא הָאָרֶץ
 דָּשָׂא עֵשֶׂב מִזֵּרֶע זֶרַע עֵץ פֶּרִי עֹשֶׂה פֶרִי לְמִינֹו אֲשֶׁר זֵרְעוּבוּ
 12 עַל־הָאָרֶץ וַיְהי־כֵן: וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֵּרֶע זֶרַע לְמִינֹהוּ
 13 וְעֵץ עֹשֶׂה־פֶרִי אֲשֶׁר זֵרְעוּבוּ לְמִינֹהוּ וַיֵּרָא אֱלֹהִים כַּי־טוֹב: וַיְהי־עֶרֶב
 14 וַיְהי־בֹקֶר יוֹם שְׁלִישִׁי: ע וַיֹּאמֶר אֱלֹהִים יְהי מְאֹרֶת בְּרְקיעַ
 הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וַיְהי לְאֹתוֹת וּלְמוֹעֲדִים וּלְיוֹמִים
 טו וְשָׁנִים: וַיְהי לְמְאֹרֶת בְּרְקיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהי־כֵן:
 16 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֶת הַגְּדֹלִים אֶת־הַמְּאֹר הַגָּדֹל לְמַמְשֶׁלֶת
 17 הַיּוֹם וְאֶת־הַמְּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֶת הַכּוֹכָבִים: וַיְהי
 18 אֵתֶם אֱלֹהִים בְּרְקיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: וּלְמַשֵּׁל בְּיוֹם וּבַלַּיְלָה
 19 וַלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כַּי־טוֹב: וַיְהי־עֶרֶב
 כ וַיְהי־בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים וְשַׂרְצֵי הַמַּיִם שְׂרָץ
 21 נֶפֶשׁ חַיָּה וְעוֹף יְעוּפֶף עַל־הָאָרֶץ עַל־פְּנֵי רְקיעַ הַשָּׁמַיִם: וַיְבָרָא
 אֱלֹהִים אֶת־הַתַּנִּינִם הַגְּדֹלִים וְאֶת כָּל־נֶפֶשׁ הַחַיָּה הַרְמֵשֶׂת אֲשֶׁר
 שַׂרְצֵי הַמַּיִם לְמִינֹהֶם וְאֶת כָּל־עוֹף כָּנָף לְמִינֹהוּ וַיֵּרָא אֱלֹהִים כַּי־טוֹב:
 22 וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּנִּפְשִׁים

23 וְהָיוּ רַב־בְּאָרְץ: וַיַּהֲרֹגְבַּ וַיַּהֲרֹגְבַּ וַיַּהֲרֹגְבַּ וַיַּהֲרֹגְבַּ וַיַּהֲרֹגְבַּ וַיַּהֲרֹגְבַּ
 24 וַיֵּאמֶר פ אֱלֹהִים תֹּצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וּרְמֵשׁ וַחֲתוּל־אָרֶץ
 כה לְמִינָהּ וַיַּהֲרֹגְבַּ: וַיֵּשֶׁשׁ אֱלֹהִים אֶת־חַיֹּת הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה כה
 26 לְמִינָהּ וְאֶת־כָּל־רֶמֶשׁ הָאֲדָמָה לְמִינָהּ וַיִּבְרָא אֱלֹהִים פְּרִיטוֹב: וַיֵּאמֶר
 אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיְבָרֵהוּ בְדִגְתַּת הַיָּם וּבַעֲוֹה
 27 הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־רֶמֶשׁ הָרֶמֶשׁ עַל־הָאָרֶץ: וַיִּבְרָא
 אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצַלְמֵם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה
 28 בָּרָא אֹתָם: וַיְבָרֵךְ אֹתָם אֱלֹהִים וַיֵּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ
 וּמִלֵּא וְאֶת־הָאָרֶץ וּכְבִשְׁתֶּה וַיְבָרֵךְ הַיָּם וּבְכָל־חַיָּה
 29 הָרֹמֶשׂוֹת עַל־הָאָרֶץ: וַיֵּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשׂוֹב
 זָרַע זָרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְּרִי־עֵץ זָרַע
 זָרַע לָכֶם יִהְיֶה לְאֹכְלָהּ: וְלִכְלֵחַת הָאָרֶץ וְלִכְלֵעֹה הַשָּׁמַיִם וְלִכְלֵל
 רֹמֶשׁ עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־נֶרֶק עֵשׂוֹב לְאֹכְלָהּ וַיַּהֲרֹגְבַּ:
 31 וַיִּבְרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וַחֲסֵד־טוֹב מְאֹד וַיַּהֲרֹגְבַּ וַיַּהֲרֹגְבַּ
 בָּקָר יוֹם הַשִּׁשִּׁי: פ

CHAPTER II. ב

וַיִּכְלְוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיִּכְלֵ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי *
 מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
 3 וַיְבָרֵךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל־
 4 מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם
 ה וְהָאָרֶץ בְּהַבְרָאָם בַּיּוֹם עָשׂוֹת יִהְיֶה אֱלֹהִים אָרֶץ וְשָׁמַיִם: וְכָל־שֵׁיחַ
 הַשָּׂדֶה טָרֶם יִהְיֶה בָאָרֶץ וְכָל־עֵשׂוֹב הַשָּׂדֶה טָרֶם וַיִּצְמַח כָּל־לֵא הַמְטִיר
 6 יִהְיֶה אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אִינֹן לַעֲבֹד אֶת־הָאֲדָמָה: וְאָדָם יַעֲלֶה
 7 מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה: וַיִּצְרֵ יִהְיֶה אֱלֹהִים אֶת־
 הָאָדָם עֶפְר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם
 8 לְנֶפֶשׁ חַיָּה: וַיִּבְרָא יִהְיֶה אֱלֹהִים גֵּן בְּעֵדֶן מִקְדָּם וַיִּשְׂם שֵׁם אֶת־
 9 הָאָדָם אֲשֶׁר יִצְר: וַיִּצְמַח יִהְיֶה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נְהַמֵּד
 לְמִרְאֵה וְטוֹב לְמֵאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגֵּן וְעֵץ הַדַּעַת טוֹב וְרַע:
 וַנְּהַר יֵצֵא מֵעֵדֶן לְהִשְׁקִית אֶת־הַגֵּן וּמֵשֶׁם יִפְרֹד וְיִהְיֶה לְאַרְבַּע
 11 רְאשִׁים: שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֶת כָּל־הָאָרֶץ הַחַוִּילָה
 12 אֲשֶׁר־שָׁם הַזָּהָב: וְהַיָּב הָאָרֶץ הִיא טוֹב שֵׁם הַבְּדֵלֶת וְאֶבֶן הַשֹּׁהַם:

- 13 וְשֵׁם־תַּנְקַחַר הַשְּׂנִי גִיחוֹן הוּא הַסּוֹבֵב אֶת פְּלֶאֶרֶץ כּוֹשׁ: וְשֵׁם־תַּנְקַחַר
14 הַשְּׂלִישִׁי תַּנְקַל הוּא הַהֹלֵךְ קִדְמַת אַשּׁוּר וְהַנְּהַר הַרְבִּיעִי הוּא פָּרַת:
טו וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְתְּהוּ בְּגַד־עֲדָן לְעִבְדָּהּ וּלְשִׁמְרָהּ:
16 וַיֵּצֵא יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגֶּן אָכַל תֹּאכַל: וּמֵעֵץ
17 הַחַיַּת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אָכַלְהָ מִמֶּנּוּ מוֹת תָּמוּת:
18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הֵיחֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר
19 כְּנֶגְדּוֹ: וַיַּעַר יְהוָה אֱלֹהִים מִן־הָאֲדָמָה פְּלִי־תַיִת הַשְּׂדֵה וְאֵת פְּלִי־עוֹף
הַשָּׁמַיִם וַיִּבְאֵא אֶל־הָאָדָם לְרֵאוֹת מַה־יִּקְרָא־לּוֹ וְכֹל אֲשֶׁר יִקְרָא־לּוֹ הָאָדָם
כ נָפֵשׁ חַיָּה הוּא שְׁמוֹ: וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף
21 הַשָּׁמַיִם וּלְכָל חַיַּת הַשְּׂדֵה וּלְאָדָם לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ: וַיִּפְלֵ יְהוָה
אֱלֹהִים, תְּרַמְמָה עַל־הָאָדָם וַיִּישָׁן וַיִּנְשָׁן וַיִּסְגֹר בְּשׁוֹר
22 תַּחְתָּנָה: וַיִּבְנֶן יְהוָה אֱלֹהִים, אֶת־הַצִּלְעַ אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה
23 וַיִּבְרָא אֶל־הָאָדָם: וַיֹּאמֶר הָאָדָם זֹאת הַפֶּעַם עִצִּים מַעֲצָמִי וּבְשׁוֹר
24 מִבְּשָׂרִי לָזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחְתִּי־זֹאת: עַל־כֵּן יַעֲזֹב־אִישׁ
טז אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד: וַיְהִי וַיִּשְׁיֶה
עִרְוָתִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתַפְּשׂוּ:

CHAPTER III. ג

- א וַהֲנַחֵשׁ הָיָה עֲרוֹם מִכָּל חַיַּת הַשְּׂדֵה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר
2 אֶל־הָאִשָּׁה אַתְּ כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגֶּן: וַתֹּאמֶר
3 הָאִשָּׁה אֶל־הַנָּחֵשׁ מִפָּרִי עֵץ־הַגֶּן נֹאכַל: וּמִפָּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֶּן
4 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תַגְעִי בּוֹ פֶן־תָּמוּתוּ: וַיֹּאמֶר
ה הַנָּחֵשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמוּתוּ: כִּי יֵרַע אֱלֹהִים כִּי בְיוֹם אָכַלְכֶם
6 מִמֶּנּוּ וַנִּפְקְדֵי עֵינֵיכֶם וְהֵייתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וְרָע: וַתֵּרָא הָאִשָּׁה
7 כִּי טוֹב הָעֵץ לְמֹאכַל וְכִי תֹאדָה־הוּא לְעֵינָיו וַנְּחַמֵּד הָעֵץ לְהַשְׂכִּיל
וַתִּקַּח מִפָּרִיו וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכַל: וַתִּפְקְדְנָה עֵינֵי
שְׁיֵיהֶם וַיִּגְדְּעוּ כִּי עִירְוָם הֵם וַיִּתְפָּרוּ עֲלֵה תֹאנָה וַיַּעֲשׂוּ לָהֶם חֲגָרֹת:
8 וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּהַלֵּךְ בְּגֶן לְרוֹחַ הַיּוֹם וַיִּתְחַבֵּא
9 הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֶּן: וַיִּקְרָא יְהוָה
י אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה: וַיֹּאמֶר אֶת־קִלְהָ שְׁמַעְתִּי בְּגֶן
11 וַאֲיֵרָא כִּי־עִירָם אָנֹכִי וְאֶתְחַבֵּא: וַיֹּאמֶר מִי הִגִּיד לָךְ כִּי עִירָם אֲנִי
12 הַמִּן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לְבַלְתִּי אָכַלְתִּי מִמֶּנּוּ אָכַלְתִּי: וַיֹּאמֶר הָאָדָם

- 13 האִשָּׁה אֲשֶׁר נִתְּתָה עִמָּדִי הוּא נִתְּנָה לִי מִן־הָעֵץ וְאָכַל : וַיֹּאמֶר
 יְהוָה אֱלֹהִים לְאִשָּׁה מַה־נָּתַת עֲשִׂית וַתֹּאמֶר הָאִשָּׁה הִנֵּחַשׁ הִשְׂוִיָּנִי
 14 וְאָכַל : וַיֹּאמֶר יְהוָה אֱלֹהִים , אֶל־הַנְּחָשׁ כִּי עֲשִׂית זֹאת אַרְוֶה אֹתָהּ
 מִכָּל־הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה עַל־נְחֻתָּהּ תֵּלֶךְ וְעַפְרָה תֹאכַל כָּל־יְמֵי
 חַיֶּיךָ : וְאִיבָהּ , אֲשִׁית בְּיָנֶהּ וּבִין הָאִשָּׁה וּבִין זָרָעָהּ וּבִין זָרָעָהּ 15
 הוּא יִשׁוּפָהּ רֹאשׁ וְאֹתָהּ תִּשׁוּפְנוּ עֶקֶב : ס אֶל־הָאִשָּׁה אָמַר 16
 הַרְבֵּה אֲרַבָּה עֲצָבוֹךָ וְהָרַלְךָ בְּעֵצָב תִּלְדִּי בָנִים וְאֶל־אִישׁוֹ תִּשְׁוֹקְתֶךָ
 וְהוּא יִמְשַׁלְּכֶךָ : ס וּלְאַדָּם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וַתֹּאכַל 17
 מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אַרְוֶהָ הָאֲדָמָה
 בְּעֵבוּרָהּ בְּעֵצָבוֹךָ תֹּאכַלְנָה כָּל יְמֵי חַיֶּיךָ : וְקוֹץ וְדַרְדַּר תִּצְמִיחַ לְךָ 18
 וְאָכַלְתָּ אֶת־עֵשֶׂב הַשָּׂדֶה : בּוֹזַעַת אִפְיָהּ תֹאכַל לָחֶם עַד שׁוֹבָהּ אֶל־ 19
 הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי־עֲפָר אֹתָהּ וְאֶל־עֲפָר תִּשׁוּב : וַיִּקְרָא כ
 הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הוּא הִיְתָה אִם כָּל־חַי : וַיַּעַשׂ יְהוָה 21
 אֱלֹהִים לְאַדָּם וּלְאִשְׁתּוֹ כְּתוֹת עוֹר וַיִּלְבָּשֵׁם : פ וַיֹּאמֶר 22
 יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לְדַעַת טוֹב וָרָע וְעַתָּה ,
 כִּי־יִשְׁלַח יָדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם : וַיִּשְׁלַחֵהוּ 23
 יְהוָה אֱלֹהִים מִגֶּן־עֵדֶן לְעַבְדֹת אֶת־הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׂם : וַיִּגְרַשׁ 24
 אֶת־הָאָדָם וַיִּשְׁפֹּן מִקְדָּם לְגִן־עֵדֶן אֶת־הַפְּרִיִּים וְאֵת לֶהֱטֵ הַחֵרֶב
 הַמַּתְחַפֵּכֶת לְשֹׁמֵר אֶת־דֶּרֶךְ עֵץ הַחַיִּים :

MASORETIC NOTES EXPLAINED.

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

VOCABULARY.



- אָב n. m. (const. אָבִי, pl. אָבוֹת) *father*
- אֶבֶן n. m. f. *stone*
- אֶד n. m. *mist, vapour*
- אָדָם n. m. *man, Adam*
- אֶדְמָה n. f. *ground, earth*
- אֶהֱרֹן n. m. *Aaron*
- אִי־לִי adv. *perhaps*
- אֹר v. K. (imp. אֹר) N. *to shine. H. to cause to shine, give light*
- אוֹת n. m. f. (וֹת) *sign*
- אֶחָד num. *one*
- אִי־אֵי adv. (suf. אִי־י) *where?*
- אִי־בָהּ n. f. *enmity*
- אִין (const. אִין) *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. H. to cause to eat*
- אֶכְלָה n. f. *food*
- אֵל adv. *not, gives an imperative sense to the apoc. future*
- אֶל־ prep. *to, unto*
- אֱלֹהִים commonly in the pl. אֱלֹהִים n. m. *God*
- אֶלִישָׁע n. m. *Elisha*
- אִם n. f. (אִמּוֹת) *mother*
- אִם adv. *if, in a disjunctive question* אִם
- אָמַר v. K. *to say. N. to be said. H. to cause to say. Hith. to talk of one's self*
- אֲנִי, אֲנֹכִי pron. *I*
- אָף n. m. (אֲפִים) *nostril*
- אָף conj. *also, even* אָף
- אָרְבַּע num. *four* אָרְבַּע
- אֶרֶץ, with art. הָאָרֶץ n. m. f. (וֹת) *earth, land*
- אָרַר v. K. P. *to curse. N. Ho. to be cursed.*
- אִשָּׁה n. f. (const. אִשָּׁה, pl. נָשִׁים) *woman, wife*
- אֲשִׁירָא 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. (בְּדוּ) *separation. לְבַדּוֹ*

in his separation, i. e. alone

בָּדַל v. H. *to separate, divide.*

N. *to be separated*

בְּדִלְיָה n. *bdellium*

בָּהוּ n. m. *emptiness*

בַּהֲמָה n. f. *beast, cattle*

בֹּא v. K. (fut. יָבֹא) *to come,*

come in. H. to cause to come,

bring. Ho. to be brought

בוש v. K. (fut. יִבוֹשׁ) Hith. *to*

be ashamed. H. to make

ashamed

בָּחַר K. *to choose. N. to be*

chosen

בֵּין prep. *between*

בֵּית לְחֵם n. *Bethlehem*

בִּלְתִּי adv. *not*; prep. *except*

בֵּן n. m. *son*; pl. בָּנִים *sons,*

children

בָּנָה v. K. *to build. N. to be*

built

בְּעִבּוֹר prep. *on account of*

בֹּקֶר n. m. *morning*

בָּרָא v. K. *to create. N. to be*

created

בָּרַךְ v. K. P. *to bless. N. Pu.*

to be blessed. Hith. to bless

one's self

בָּשָׂר n. m. *flesh*

בַּת n. f. (suf. בְּתִי, pl. בָּנוֹת)

daughter

גָּדוֹל adj. *great*

גְּחֹון n. m. *belly*

גִּיחוֹן n. m. *Gihon*

גַּם conj. *also*

גֶּן n. m. (גַּנִּים) *garden*

גָּרַשׁ v. K. P. *to drive out. N.*

Pu. to be driven out

דָּבַק v. K. (pret. ē in pause,

fut. a) *to cleave, adhere.*

H. *to cause to cleave. Ho.*

to be caused to cleave

דָּגָה n. f. *fish*

דְּמוּת n. f. *likeness*

דִּרְדָּר n. m. *thistle*

דֶּרֶךְ n. m. f. *way, journey*

דָּשָׂא v. K. *to spring up, said*

of grass. H. to cause to

spring up, bring forth grass

דָּשָׂא n. m. *grass*

הַ art. *the*

הַ sign of interrogation

הוּא m. הִיא, הִיא f. *he, she, it,*

that

הָלָה v. K. *to be. N. to become*

הָלַךְ or הִלְכָה v. K. P. *to go.*

H. *to cause to go. Hith. to*

go for one's self, walk about

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

hold!

הִפָּךְ v. K. *to turn, change.*

N. Ho. *to be turned. Hith.*

to turn one's self

הִרְיוֹן n. m. *conception*

וְ conj. *and*

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

זָהָב n. m. *gold*

זָכָר n. m. *male*

זַעַת n. f. (זֵיעָת) *sweat*

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

זָרַע n. m. *seed*

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

הַגְּזֵרָה n. f. *apron*

הַדְּקֵל n. m. *Hiddekel, Tigris*

הַחַיִּלָּה n. f. *Havilah*

חַי adj. (חַיָּה) *living*

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

חָיָה v. K. *to live*

חַיִּים n. m. pl. *life*

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

חַמִּישִׁי num. *fifth*

חֶרֶב n. f. (חֶרֶב) *sword*

חֹשֶׁךְ n. m. *darkness*

טוֹב adj. *good*

טָרַם adv. *not yet, before*

יַבְשָׁה, יַבְשֻׁת adj. f. *dry land*

יָד n. f. *hand*

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

יְהוָה n. m. *Jehovah*

יוֹם n. m. (יָמִים) *day*

יוֹסֵף n. m. *Joseph*

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

יָלַד. See הֵלֵךְ

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. יִלְבְּצֵר) *to form*. N. Pu. Ho. *to be formed*

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

יֵרֻבָּעַל n. m. *Jerubbaal, Gideon*

יְרִיחוֹ n. f. *Jericho*

יֶרֶק n. m. *greenness*

יִשְׂרָאֵל n. m. *Israel*

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

כַּ prep. *according to, as*

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

כּוֹכֵב n. m. *star*
 כּוּשׁ n. m. *Cush*
 כּוּשִׁי n. m. *Cushite, Ethiopian*
 כִּי conj. *that, because, for.* אַף כִּי
 is it even so that
 כֹּל n. m. (כָּלֹ) *all, every, the whole*
 כָּלָה v. K. *to come to an end.*
 P. *to finish.* Pu. *to be finished*
 כֵּן adv. *so ;* עַל כֵּן *therefore*
 כְּנָעַן n. *Canaan*
 כְּנָף n. f. *wing*
 כְּרוּב n. m. *cherub*
 כְּתָנִית , כֶּתֶנֶת n. f. *coat, tunic*
 לְ prep. *to, for*
 לֹא adv. *not*
 לְבַשׁ or לְבַשׁוּ K. (fut. a) *to put on,*
 wear, be clothed with. H. *to*
 cause to put on, to clothe.
 Pu. *to be clothed*
 לֶהֱטֹה n. m. *flame*
 לוֹ int. *O if ! O that !*
 לֶחֶם n. m. f. *food, bread*
 לַיִל n. m. (וַיָּלַיִל) *night*
 לָקַח v. K. *to take, take away.*
 N. Pu. Ho. *to be taken*
 מְאֹד n. *might ;* adv. *mightily,*
 very ; בְּמְאֹד מְאֹד *with might*
 of might, exceedingly
 מְאֹרֹת n. m. (וַיִּמְאֹרֹת) *light,*
 luminary
 מְאֻכָּל n. m. *food*
 מָה pron. *what ? whatever ;*
 לְמָה *for what ? wherefore ?*

מוֹעֵד n. m. (וַיִּמְעַד) *season*
 מוֹת v. K. *to die.* P. H. *to cause*
 to die, kill. Ho. *to be killed,*
 put to death
 מוֹטֵר v. H. *to cause to rain.* N.
 to be rained upon
 מִי pron. *who ? whoever*
 מַיִם n. m. pl. *water*
 מִינִי n. m. *species, kind*
 מָלֵא v. K. *to fill or be full.* P.
 to fill. N. Pu. *to be filled.*
 Hith. *to complete each other*
 מְלֻאכָה n. f. (const. מְלֻאכֶת, suf.
 מְלֻאכְתּוֹ) *work*
 מְמֻשָּׁלָה n. f. (const. מְמֻשָּׁלֶת) *do-*
 minion, rule
 מִן prep. *from, out of.* לְמִן id.
 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. (וַיִּמְקוֹם) *place*
 מְרֻאָה n. m. *sight, appearance*
 מְשָׁל v. K. *to rule, with בְּ before*
 its object. H. *to cause to*
 rule
 נָא particle of entreaty, *now, I*
 pray thee
 נִגַּד v. H. *to tell.* Ho. *to be told*
 נִגַּד prep. *before, over against.*
 כְּנִגְדוֹ *corresponding to, a*
 counterpart

- נָגַע v. K. *to touch*, with בָּ before its object. P. *to touch with violence, to smite*. N. Pu. *to be smitten*. H. *to touch or cause to touch*
 נָהַר n. m. (יָם. and וְתָ) *river*
 נָחַת v. K. *to rest*. H. הִנְחִיתָ or הִנְחִיתָ *to cause to rest, put, place*. Ho. *to be caused to rest*
 נֹחַ n. m. *Noah*
 נָחַשׁ 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. (יָם. and וְתָ) *soul, life*
 נִקְבָּה 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*
 סָרַח 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*
 עֵדֵן n. *Eden*
 עוֹלָם n. m. *eternity, antiquity*
 עוֹף n. m. *fowl, birds*
 עוֹף v. K. P. *to fly*. Hith. *to fly away*
 עוֹר n. m. (וְתָ) *skin*
 עָזַב v. K. *to leave, forsake*. N. Pu. *to be forsaken*
 עֲזָרָה n. m. *help*
 עֵינַי n. f. (עֵינַיִם) *eye*; לְעֵינַי *in or before the eyes of*
 עֲרוֹם n. m. *nakedness, naked*
 עַל prep. *over, upon*
 עָלָה v. K. *to go up*. H. *to cause to go up, bring up*. N. Ho. *to be brought up*. Hith. *to lift one's self up*
 עֶלֶה n. m. *leaf*
 עֲלָם see עוֹלָם
 עִם prep. (עִמִּי or עִמָּדִי) *with*
 עָפָר n. m. (וְתָ) *dust*
 עֵץ n. m. *tree*
 עָצֵב n. m. *pain, sorrow*
 עֲצָבוֹן n. m. *pain, sorrow*
 עֲצָם n. m. f. (יָם. & וְתָ) *bone*
 עָקֵב n. m. (יָם. & וְתָ) *heel*
 עָרֶב n. m. f. (וְתָ) *evening*
 עָרוֹם adj. (עָרְפָּה) *naked*
 עָרוֹם adj. *cunning, subtle*
 עֵשֶׂב n. m. (וְתָ) *herb*

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

שׂוּם or שׂוּיִם v. K. H. *to place.*

Ho. *to be placed*

שׂוּיָה n. m. *bush, shrub*

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

שְׁבִיעִי num. *seventh*

שְׁבַעָה num. *seven*

שְׁבָעִים num. *seventy*

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

שָׁבָת n. m. f. (const. שָׁבַת, suf. שְׁבִיתוֹ) *Sabbath*

שׁוּבָה n. m. *onyx*

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

Pu. Ho. *to be brought back*

שָׁרַף v. K. *to bruise, crush*

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

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

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

שְׁלִישִׁי num. *third*

שָׁלֹשׁ num. *three*

שָׁם adv. *there*; שָׁמָּה *thither*

שֵׁם n. m. (וֵת) *name*

שְׁמוּאֵל n. m. *Samuel*

שָׁמַיִם n. m. pl. *heaven*

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

שָׁנָה n. f. (ים and וֵת) *year*

שֵׁנִי num. *second*

שְׁנַיִם m. שְׁתַּיִם f. num. *two*

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

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

שָׂרָץ n. m. *creeping thing, reptile*

שֵׁשִׁי num. *sixth*

תַּאֲוָה n. f. *desire*

תַּאֲנֶה n. f. (ים) *fig-tree*

תְּהוֹהוּ n. m. *desolateness*

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

תְּהוֹמָה n. m. *midst*

תְּהוֹלָלָה n. f. *generation*

תַּחַת prep. *under, instead of*

תַּיִן n. m. *sea-monster*

תָּפַר v. K. P. *to sew*

תְּרַדְמָה n. f. *deep sleep*

תְּשׁוּקָה n. f. *desire*

Handwritten notes:
 תְּשׁוּקָה n. f. desire
 תְּשׁוּקָה n. f. desire

GRAMMATICAL TABLES.

I. THE LETTERS, § 1.

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

II. CLASSIFICATION OF THE LETTERS, § 2.

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

3.

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

THE POINTS, § 4.

Long Vowels.

Short Vowels.

Doubtful Vowels.

Kā'mets \bar{a} אֲ	Páttahh אָ	ǎ אַ	Hhī'rik אִ	ī or ĭ
Tsé're \bar{e} עֵ	Séghōl עֶ	ě אֵ	Shū'rek שׁ	}
Hhō'lem \bar{o} אוֹ	Kā'mets-Hhātūph אֻ	ö אֹ	Kib'butz אֱ	

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

§ 7. Simple Sh'va אֲ silent or vocal.

Compound Sh'vas $\left\{ \begin{array}{l} \text{Hhātēph-Pattahh אֶּ; thus עֶמֶד } ^amōdh. \\ \text{Hhātēph-Seghol אֶֶ; thus עֶמֶר } ^emōr. \\ \text{Hhātēph-Kamets אֶֶ; thus עֶמֶר } ^onī.$

§ 8. Pattahh-furtive אָ with ע, ה or ח at the end of words.

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

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

§ 13. Mappik in final ח when a consonant.

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

§ 20. Makkeph (ֿ) connects words.

§ 21. Methgeh אֲ second syllable before the accent.

III. PERSONAL PRONOUNS, § 23.

		SINGULAR.			PLURAL.
1.	I	אֲנִי, אַנְי	We	אֲנֵנוּ, אַנְנוּ, אַנְי	
2.	{	Thou <i>m.</i>	אַתָּה, אַתָּה	Ye <i>m.</i>	אַתֶּם
		Thou <i>f.</i>	אַתְּ, אַתְּ	Ye <i>f.</i>	אַתֶּנּוּ, אַתֶּנּוּ
3.	{	He	הוא	They <i>m.</i>	הֵם, הֵמָּה
		She	היא, היא § 22. 3.	They <i>f.</i>	הֵנּוּ, הֵנּוּ

SUFFIXES.

	Simple.	With union Vowels of Verbs.			With Sing. Nouns.	With Dual and Plur. Nouns.
1 <i>c.</i>	נִי, י	נִי	נִי	נִי (נִי)	י	י
<i>pl.</i>	נֵי	נֵי	נֵי	נֵי	נֵי (נֵי)	נֵי
2 <i>m.</i>	הֵ (כֵה)	הֵ (הֵ)	הֵ (הֵ)	הֵ (הֵ)	הֵ (הֵ)	הֵ
<i>pl.</i>	הֵם				הֵם	הֵם
2 <i>f.</i>	הֵ (כֵה)	הֵ, הֵ, הֵ	הֵ		הֵ	הֵ
<i>pl.</i>	הֵן				הֵן	הֵן
3 <i>m.</i>	הוּ	הוּ, הוּ	הוּ (הוּ)	הוּ (הוּ)	הוּ (הוּ)	הוּ (הוּ, הוּ)
<i>pl.</i>	הֵם (מֵם)	הֵם, הֵם	הֵם		הֵם	הֵם (יֵם)
3 <i>f.</i>	הִי	הִי	הִי	הִי	הִי	הִי
<i>pl.</i>	הֵן (הֵן)	הֵן	הֵן		הֵן	הֵן

DEMONSTRATIVE.

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

RELATIVE.

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

INTERROGATIVE AND INDEFINITE.

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

VERBS.—THEIR SPECIES, § 24.

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

		KAL.	NIPHAL.	PIEL.	PUAL.	
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל	
	3 f.	קָטְלָהּ	נִקְטְלָהּ	קָטְלָהּ	קָטְלָהּ	
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	
	Plur.	3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
		2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
		2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
		1 c.	קָטַלְתֶּנּוּ	נִקְטַלְתֶּנּוּ	קָטַלְתֶּנּוּ	קָטַלְתֶּנּוּ
INFIN. <i>absol.</i>		קָטוּל	הִקְטֹל	קָטַל	קָטַל	
	<i>constr.</i>	קָטֹל	הִקְטִיל	קָטַל	(קָטִיל)	
FUT.	3 m.	יִקְטֹל	יִקְטַל	יִקְטֹל	יִקְטֹל	
	3 f.	תִּקְטֹל	תִּקְטַל	תִּקְטֹל	תִּקְטֹל	
	2 m.	תִּקְטֹל	תִּקְטַל	תִּקְטֹל	תִּקְטֹל	
	2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	
	1 c.	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל	
	Plur.	3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
		3 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
		2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
		2 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
		1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל	נִקְטֹל
IMPER.	2 m.	קָטֹל	הִקְטֹל	קָטֹל		
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי		
	Plur.	2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
		2 f.	קָטְלֶנָּה	הִקְטְלֶנָּה	קָטְלֶנָּה	
PART.	<i>act.</i>	קָטִיל		מִקְטֹל		
	<i>pass.</i>	קָטוּל	נִקְטֹל		מִקְטֹל	

V. PARADIGM OF THE PERFECT

		SINGULAR.				
		1 com.	2 masc.	2 fem.	3 masc.	3 fem.
KAL PRETERITE.						
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ
				קָטַלְתְּ		
3 fem.	קָטַלְתְּנִי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּהוּ	קָטַלְתְּהוּ	קָטַלְתְּהוּ
				קָטַלְתְּהוּ		
2 masc.	קָטַלְתְּנִי	—	—	קָטַלְתְּהוּ	קָטַלְתְּהוּ	קָטַלְתְּהוּ
	קָטַלְתְּנִי			קָטַלְתְּהוּ		
2 fem.	קָטַלְתְּנִי	—	—	קָטַלְתְּהוּ	קָטַלְתְּהוּ	קָטַלְתְּהוּ
				קָטַלְתְּהוּ		
1 com.	—	קָטַלְתְּיָךְ	קָטַלְתְּיָךְ	קָטַלְתְּיוּ	קָטַלְתְּיוּ	קָטַלְתְּיוּ
PLUR. 3 com.	קָטַלְתְּוּ	קָטַלְתְּוּ	קָטַלְתְּוּ	קָטַלְתְּוּ	קָטַלְתְּוּ	קָטַלְתְּוּ
2 masc.	קָטַלְתְּוּ	—	—	קָטַלְתְּוּ	קָטַלְתְּוּ	קָטַלְתְּוּ
1 com.	—	קָטַלְתְּוּ	קָטַלְתְּוּ	קָטַלְתְּוּ	קָטַלְתְּוּ	קָטַלְתְּוּ
INFINITIVE.						
	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ
	קָטַלְנִי					
FUTURE.						
SING. 3 masc.	יִקְטַלְנִי	יִקְטַלְתָּ	יִקְטַלְתְּ	יִקְטַלְתְּ	יִקְטַלְתָּ	יִקְטַלְתְּ
	יִקְטַלְנִי	יִקְטַלְתָּ		יִקְטַלְתְּ	יִקְטַלְתְּ	יִקְטַלְתְּ
PLUR. 3 masc.	יִקְטַלְתְּוּ	יִקְטַלְתְּוּ	יִקְטַלְתְּוּ	יִקְטַלְתְּוּ	יִקְטַלְתְּוּ	יִקְטַלְתְּוּ
IMPERATIVE.						
SING. 2 masc.	קָטַלְנִי	—	—	קָטַלְהוּ	קָטַלְהוּ	קָטַלְהוּ
PIEL PRETERITE.						
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ
HIPHIL PRETERITE.						
SING. 3 masc.	הִקְטַלְנִי	הִקְטַלְתָּ	הִקְטַלְתְּ	הִקְטַלְתְּ	הִקְטַלְתָּ	הִקְטַלְתְּ

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	אָפּ FUT.
<i>stared</i>					
PRET. 3 m.	עָמַד	נִעְמַד	הִעְמִיד	הִעְמִיד	יֵאָכַל
3 f.	עָמְדָה	נִעְמְדָה	הִעְמִידָה	הִעְמִידָה	תֵּאָכַל
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הִעְמַדְתָּ	תֵּאָכַל
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הִעְמַדְתְּ	תֵּאָכְלִי
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הִעְמַדְתִּי	אֵכַל
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הִעְמִידוּ	יֵאָכְלוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הִעְמַדְתֶּם	תֵּאָכְלוּ
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הִעְמַדְתֶּן	תֵּאָכְלוּ
1 c.	עָמַדְנִי	נִעְמַדְנִי	הִעְמַדְנִי	הִעְמַדְנִי	תֵּאָכְלֵנִי
					נֵאָכַל
INFIN. Absol.	עָמוּד	הִעְמוּד	הִעְמִיד	הִעְמִיד	יֵאָכְלֵנִי
Constr.	עָמַד	הִעְמִיד	הִעְמִיד	הִעְמִיד	
					KAL (fut. a.)
FUT. 3 m.	יִעְמַד	יִעְמַד	יִעְמִיד	יִעְמִיד	יִחַזֵּק
3 f.	תִּעְמַד	תִּעְמַד	תִּעְמִיד	תִּעְמִיד	תִּחַזֵּק
2 m.	תִּעְמַד	תִּעְמַד	תִּעְמִיד	תִּעְמִיד	תִּחַזֵּק
2 f.	תִּעְמַדִּי	תִּעְמַדִּי	תִּעְמִידִי	תִּעְמִידִי	תִּחַזְּקִי
1 c.	אֶעְמַד	אֶעְמַד	אֶעְמִיד	אֶעְמִיד	אֶחַזֵּק
Plur. 3 m.	יִעְמְדוּ	יִעְמְדוּ	יִעְמִידוּ	יִעְמִידוּ	יִחַזְּקוּ
3 f.	תִּעְמַדְנָה	תִּעְמַדְנָה	תִּעְמִידְנָה	תִּעְמִידְנָה	תִּחַזְּקְנָה
2 m.	תִּעְמַדוּ	תִּעְמַדוּ	תִּעְמִידוּ	תִּעְמִידוּ	תִּחַזְּקוּ
2 f.	תִּעְמַדְנָה	תִּעְמַדְנָה	תִּעְמִידְנָה	תִּעְמִידְנָה	תִּחַזְּקְנָה
1 c.	נִעְמַד	נִעְמַד	נִעְמִיד	נִעְמִיד	נִחַזֵּק
IMPER. 2 m.	עָמַד	הִעְמִיד	הִעְמִיד		חַזֵּק
2 f.	עָמַדִּי	הִעְמַדִּי	הִעְמִידִי	wanting	חַזְּקִי
Plur. 2 m.	עָמְדוּ	הִעְמִידוּ	הִעְמִידוּ		חַזְּקוּ
2 f.	עָמַדְנָה	הִעְמַדְנָה	הִעְמַדְנָה		חַזְּקְנָה
PART. Act.	עָמֵד		מִעְמִיד		
Pass.	עָמוּד	נִעְמֵד		מִעְמֵד	

VII. PARADIGM OF AYIN GUTTURAL VERBS, § 32.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
1 st 3 m.	פָּאַל	נִפְּאַל	פָּאַל	פָּאַל	הִתְפָּאַל
3 rd f.	פָּאַלָּה	נִפְּאַלָּה	פָּאַלָּה	פָּאַלָּה	הִתְפָּאַלָּה
2 nd m.	פָּאַלְתָּ	נִפְּאַלְתָּ	פָּאַלְתָּ	פָּאַלְתָּ	הִתְפָּאַלְתָּ
2 nd f.	פָּאַלְתְּ	נִפְּאַלְתְּ	פָּאַלְתְּ	פָּאַלְתְּ	הִתְפָּאַלְתְּ
1 st c.	פָּאַלְתִּי	נִפְּאַלְתִּי	פָּאַלְתִּי	פָּאַלְתִּי	הִתְפָּאַלְתִּי
Plur. 3 c.	פָּאַלוּ	נִפְּאַלוּ	פָּאַלוּ	פָּאַלוּ	הִתְפָּאַלוּ
2 nd m.	פָּאַלְתֶּם	נִפְּאַלְתֶּם	פָּאַלְתֶּם	פָּאַלְתֶּם	הִתְפָּאַלְתֶּם
2 nd f.	פָּאַלְתֶּן	נִפְּאַלְתֶּן	פָּאַלְתֶּן	פָּאַלְתֶּן	הִתְפָּאַלְתֶּן
1 st c.	פָּאַלְנוּ	נִפְּאַלְנוּ	פָּאַלְנוּ	פָּאַלְנוּ	הִתְפָּאַלְנוּ
INFIN. Absol.	פָּאַל	הִתְפָּאַל	פָּאַל		
Constr.	פָּאַל	הִתְפָּאַל	פָּאַל		הִתְפָּאַל
FUT. 3 m.	יִפְּאַל	יִתְפָּאַל	יִפְּאַל	יִפְּאַל	יִתְפָּאַל
3 rd f.	תִּפְּאַל	תִּתְפָּאַל	תִּפְּאַל	תִּפְּאַל	תִּתְפָּאַל
2 nd m.	תִּפְּאַלְ	תִּתְפָּאַלְ	תִּפְּאַלְ	תִּפְּאַלְ	תִּתְפָּאַלְ
2 nd f.	תִּפְּאַלִּי	תִּתְפָּאַלִּי	תִּפְּאַלִּי	תִּפְּאַלִּי	תִּתְפָּאַלִּי
1 st c.	אֶפְּאַל	אֶתְפָּאַל	אֶפְּאַל	אֶפְּאַל	אֶתְפָּאַל
Plur. 3 m.	יִפְּאַלוּ	יִתְפָּאוּ	יִפְּאוּ	יִפְּאוּ	יִתְפָּאוּ
3 rd f.	תִּפְּאַלְנָה	תִּתְפָּאלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּתְפָּאלְנָה
2 nd m.	תִּפְּאוּ	תִּתְפָּאוּ	תִּפְּאוּ	תִּפְּאוּ	תִּתְפָּאוּ
2 nd f.	תִּפְּאַלְנָה	תִּתְפָּאלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּתְפָּאלְנָה
1 st c.	נִפְּאַל	נִפְּאַל	נִפְּאַל	נִפְּאַל	נִתְפָּאל
IMPER. 2 m.	פָּאַל	הִתְפָּאַל	פָּאַל		הִתְפָּאַל
2 nd f.	פָּאַלִּי	הִתְפָּאַלִּי	פָּאַלִּי	wanting	הִתְפָּאַלִּי
Plur. 2 m.	פָּאַלוּ	הִתְפָּאוּ	פָּאוּ		הִתְפָּאוּ
2 nd f.	פָּאַלְנָה	הִתְפָּאלְנָה	פָּאלְנָה		הִתְפָּאלְנָה
PART. Act.	פָּאַל		מִפְּאַל		מִתְפָּאַל
Pass.	פָּאוּל	נִפְּאַל		מִפְּאַל	

VIII. PARADIGM OF LAMEDH GUTTURAL VERBS, § 33.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAE.
<i>send</i>					
PRET. 3 m.	שָׁלַח	נִשְׁלַח	שָׁלַח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלַּחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלַּחוּ
2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. Absol.	שְׁלֹחַ	נִשְׁלַחַת	שְׁלִיחַ	הִשְׁלִיחַ	—
Constr.	שֹׁלֵחַ	הַשֹּׁלֵחַ	שֹׁלֵחַ	הַשֹּׁלֵיחַ	הַשֹּׁתַלְמֵחַ
FUT. 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלַּחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלַּחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי	הִשְׁלַחִי	הִשְׁתַּלַּחִי
Plur. 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. Act.	שֹׁלֵחַ	—	מִשְׁלִיחַ	מִשְׁלִיחַ	מִשְׁתַּלְמֵחַ
Pass.	שֹׁלֵחַ	נִשְׁלַחַת	—	—	—

IX. PARADIGM OF PE NUN VERBS, § 34.

עלה

13

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	נָשַׁע	נִשְׁעַשׁ	הִשְׁעִישׁ	הִשְׁעַשׂ	נָשַׁע
3 f.	נִשְׁעַשְׁתִּי	נִשְׁעַשְׁתִּי	הִשְׁעִישְׁתִּי	הִשְׁעַשְׁתִּי	נִשְׁעַשְׁתִּי
2 m.	נִשְׁעַשְׁתָּ	נִשְׁעַשְׁתָּ	הִשְׁעִישְׁתָּ	הִשְׁעַשְׁתָּ	נִשְׁעַשְׁתָּ
2 f.	נִשְׁעַשְׁתְּ	נִשְׁעַשְׁתְּ	הִשְׁעִישְׁתְּ	הִשְׁעַשְׁתְּ	נִשְׁעַשְׁתְּ
1 c.	נִשְׁעַשְׁתִּי	נִשְׁעַשְׁתִּי	הִשְׁעִישְׁתִּי	הִשְׁעַשְׁתִּי	נִשְׁעַשְׁתִּי
Plur. 3 c.	נִשְׁעַשְׁוּ	נִשְׁעַשְׁוּ	הִשְׁעִישׁוּ	הִשְׁעַשְׁוּ	נִשְׁעַשְׁוּ
2 m.	נִשְׁעַשְׁתֶּם	נִשְׁעַשְׁתֶּם	הִשְׁעִישְׁתֶּם	הִשְׁעַשְׁתֶּם	נִשְׁעַשְׁתֶּם
2 f.	נִשְׁעַשְׁתֶּן	נִשְׁעַשְׁתֶּן	הִשְׁעִישְׁתֶּן	הִשְׁעַשְׁתֶּן	נִשְׁעַשְׁתֶּן
1 c.	נִשְׁעַשְׁנוּ	נִשְׁעַשְׁנוּ	הִשְׁעִישְׁנוּ	הִשְׁעַשְׁנוּ	נִשְׁעַשְׁנוּ
INFIN. <i>Absol.</i>	נִשְׁעַשׁ	הִנְשַׁעַשׁ	הִשְׁעִישׁ	הִשְׁעַשׁ	נִשְׁעַשׁ
<i>Constr.</i>	שִׁעַשׁתִּי	הִנְשַׁעַשׁתִּי	הִשְׁעִישׁתִּי		שִׁעַשׁתִּי
FUT. 3 m.	יִשְׁעַשׂ	יִנְשַׁעַשׂ	יִשְׁעִישׁ	יִשְׁעַשׂ	יִשְׁעַשׂ
3 f.	יִשְׁעַשְׁתִּי	יִנְשַׁעַשְׁתִּי	יִשְׁעִישְׁתִּי	יִשְׁעַשְׁתִּי	יִשְׁעַשְׁתִּי
2 m.	יִשְׁעַשְׁתָּ	יִנְשַׁעַשְׁתָּ	יִשְׁעִישְׁתָּ	יִשְׁעַשְׁתָּ	יִשְׁעַשְׁתָּ
2 f.	יִשְׁעַשְׁתְּ	יִנְשַׁעַשְׁתְּ	יִשְׁעִישְׁתְּ	יִשְׁעַשְׁתְּ	יִשְׁעַשְׁתְּ
1 c.	יִשְׁעַשְׁתִּי	יִנְשַׁעַשְׁתִּי	יִשְׁעִישְׁתִּי	יִשְׁעַשְׁתִּי	יִשְׁעַשְׁתִּי
Plur. 3 m.	יִשְׁעַשְׁוּ	יִנְשַׁעַשְׁוּ	יִשְׁעִישׁוּ	יִשְׁעַשְׁוּ	יִשְׁעַשְׁוּ
3 f.	יִשְׁעַשְׁנָה	יִנְשַׁעַשְׁנָה	יִשְׁעִישְׁנָה	יִשְׁעַשְׁנָה	(יִשְׁעַשְׁנָה)
2 m.	יִשְׁעַשְׁוּ	יִנְשַׁעַשְׁוּ	יִשְׁעִישׁוּ	יִשְׁעַשְׁוּ	יִשְׁעַשְׁוּ
2 f.	יִשְׁעַשְׁנָה	יִנְשַׁעַשְׁנָה	יִשְׁעִישְׁנָה	יִשְׁעַשְׁנָה	(יִשְׁעַשְׁנָה)
1 c.	יִשְׁעַשְׁנוּ	יִנְשַׁעַשְׁנוּ	יִשְׁעִישְׁנוּ	יִשְׁעַשְׁנוּ	יִשְׁעַשְׁנוּ
IMPER. 2 m.	שַׁעַשׂ	הִנְשַׁעַשׂ	הִשְׁעִישׂ		שַׁעַשׂ
2 f.	שַׁעַשְׁתִּי	הִנְשַׁעַשְׁתִּי	הִשְׁעִישְׁתִּי	wanting	שַׁעַשְׁתִּי
Plur. 2 m.	שַׁעַשׁוּ	הִנְשַׁעַשׁוּ	הִשְׁעִישׁוּ		שַׁעַשׁוּ
2 f.	שַׁעַשְׁנָה	הִנְשַׁעַשְׁנָה	הִשְׁעִישְׁנָה		(שַׁעַשְׁנָה)
PART. <i>Act.</i>	שֹׁעֵשׂ		שֹׁעֵשׂ		שֹׁעֵשׂ
<i>Pass.</i>	שֹׁעֵשׂ	שֹׁעֵשׂ		שֹׁעֵשׂ	שֹׁעֵשׂ

X. PARADIGM OF AYIN

KAL.

NIPHAL.

PIEL.

PRET. 3 m.

סָבַב

סָב

נָסַב

סוֹבֵב

3 f.

סָבְבָה

סָבְהָ

נָסְבָהּ

סוֹבְבָהּ

2 m.

(סָבְבָתָּ)

סָבְוֹתָ

נָסְבֹוֹתָ

סוֹבְבָתָּ

2 f.

(סָבְבָתְּ)

סָבְוֹתִי

נָסְבֹוֹתִי

סוֹבְבָתְּ

1 c.

סָבְבָתִי

סָבְוֹתִי

נָסְבֹוֹתִי

סוֹבְבָתִי

Plur. 3 c.

סָבְבוּ

סָבוּ

נָסְבוּ

סוֹבְבוּ

2 m.

(סָבְבֹוֹתְּם)

סָבוֹתְּם

נָסְבוֹתְּם

סוֹבְבֹוֹתְּם

2 f.

(סָבְבֹוֹתֵינִי)

סָבוֹתַי

נָסְבוֹתַי

סוֹבְבֹוֹתַי

1 c.

סָבְבֹוּנִי

סָבוֹנוּ

נָסְבוֹנוּ

סוֹבְבֹוּנִי

INFIN. Absol.

סָבֹוֹב

סָב

הַסּוֹבֵב

סוֹבֵב

Constr.

סָבֵב

סָב

הַסּוֹבֵב

סוֹבֵב

FUT. 3 m.

יָסֹב

יָסֵב

יָסֵב

יִסּוֹבֵב

3 f.

תָּסֵב

תָּסֵב

תָּסֵב

תִּסּוֹבֵב

2 m.

תָּסֵב

תָּסֵב

תָּסֵב

תִּסּוֹבֵב

2 f.

תָּסֵבִי

תָּסֵבִי

תָּסֵבִי

תִּסּוֹבְבִי

1 c.

אָסֵב

אָסֵב

אָסֵב

אִסּוֹבֵב

Plur. 3 m.

יָסֵבוּ

יָסֵבוּ

יָסֵבוּ

יִסּוֹבְבוּ

3 f.

תָּסֵבְינָהּ

תָּסֵבְנָהּ

תָּסֵבְנָהּ

תִּסּוֹבְבֵנָהּ

2 m.

תָּסֵבוּ

תָּסֵבוּ

תָּסֵבוּ

תִּסּוֹבְבוּ

2 f.

תָּסֵבְינָהּ

תָּסֵבְנָהּ

תָּסֵבְנָהּ

תִּסּוֹבְבֵנָהּ

1 c.

נָסֵב

נָסֵב

נָסֵב

נִסּוֹבֵב

IMPER. 2 m.

סֵב

הָסֵב

סוֹבֵב

2 f.

סֵבִי

הָסֵבִי

סוֹבְבִי

Plur. 2 m.

סֵבוּ

הָסֵבוּ

סוֹבְבוּ

2 f.

סֵבְינָהּ

הָסֵבְנָהּ

סוֹבְבֵנָהּ

PART. Act.

סָבֵב

נִסּוֹבֵב

Pass.

סָבוּב

נָסֵב

DOUBLED VERBS, § 35.

HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסְבִּיב	הוּסַב	הִסְתַּוְּבַב	סִבְּבֵךְ
הִסְבִּיבָה	הוּסַבָּה	הִסְתַּוְּבַבָּה	סִבְּבִיכָה
הִסְבִּיבוּ		הִסְתַּוְּבַבּוּ	סִבְּבִיכְתָּה
הִסְבִּיבוּת		הִסְתַּוְּבַבּוּת	סִבְּבִיכְתּוּת
הִסְבִּיבֹתִי		הִסְתַּוְּבַבְתִּי	סִבְּבִיכְתִּי
הִסְבִּיבֵי	הוּסַבֵּי	הִסְתַּוְּבַבּוּי	סִבְּבִיכּוּי
הִסְבִּיבוּתָם		הִסְתַּוְּבַבּוּתָם	סִבְּבִיכְתָּם
הִסְבִּיבוּתְךָ		הִסְתַּוְּבַבּוּתְךָ	סִבְּבִיכְתְּךָ
הִסְבִּיבוּתֵנוּ		הִסְתַּוְּבַבּוּתֵנוּ	סִבְּבִיכְתֵנוּ
הִסְבִּב			סִבְּבֵךְ
הִסְבִּב		הִסְתַּוְּבַב	סִבְּבֵךְ
יִסְבֵּב	יּוּסַב	יִסְתַּוְּבַב	יִסְבְּבֵךְ
תִּסְבֵּב	תּוּסַב	תִּסְתַּוְּבַב	תִּסְבְּבֵךְ
תִּסְבֵּב	תּוּסַב	תִּסְתַּוְּבַב	תִּסְבְּבֵךְ
תִּסְבִּיבֵי	תּוּסַבֵּי	תִּסְתַּוְּבַבֵּי	תִּסְבְּבִיכֵי
אִסְבֵּב	אּוּסַב	אִסְתַּוְּבַב	אִסְבְּבֵךְ
יִסְבּוּ	יּוּסַבוּ	יִסְתַּוְּבַבוּ	יִסְבְּבּוּ
תִּסְבִּיבְנָה		תִּסְתַּוְּבַבְנָה	תִּסְבְּבִיכְנָה
תִּסְבּוּ	תּוּסַבוּ	תִּסְתַּוְּבַבוּ	תִּסְבְּבּוּ
תִּסְבִּיבְנָה		תִּסְתַּוְּבַבְנָה	תִּסְבְּבִיכְנָה
נִסְבֵּב	נּוּסַב	נִסְתַּוְּבַב	נִסְבְּבֵךְ
הִסְבִּב		הִסְתַּוְּבַב	סִבְּבֵךְ
הִסְבִּיבֵי	wanting	הִסְתַּוְּבַבֵּי	סִבְּבִיכֵי
הִסְבּוּ		הִסְתַּוְּבַבוּ	סִבְּבּוּ
הִסְבִּיבְנָה		הִסְתַּוְּבַבְנָה	סִבְּבִיכְנָה
מִסְבֵּב		מִסְתַּוְּבַב	מִסְבְּבֵךְ
	מּוּסַב		

XI. PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקָם	קִדְּמָם	קִדְּמִים
3 f.	קָמְדָה	נָקְדְּמָה	קִדְּמְדָה	קִדְּמִדָּה
2 m.	קָמַתָּה	נָקְדַמְתָּה	קִדְּמַתָּה	קִדְּמִתָּה
2 f.	קָמַתְּ	נָקְדַמְתְּ	קִדְּמַתְּ	קִדְּמִתְּ
1 c.	קָמַתִּי	נָקְדַמְתִּי	קִדְּמַתִּי	קִדְּמִתִּי
<i>Plur.</i> 3 c.	קָמוּ	נָקְדְּמוּ	קִדְּמוּ	קִדְּמוּ
2 m.	קָמַתְּם	נָקְדַמְתְּם	קִדְּמַתְּם	קִדְּמִתְּם
2 f.	קָמַתְן	נָקְדַמְתְּן	קִדְּמַתְן	קִדְּמִתְן
1 c.	קָמַנִי	נָקְדַמְנִי	קִדְּמַנִי	קִדְּמִנִי
INFIN. <i>Absol.</i>	קֹם	הִקְוֹם		
<i>Constr.</i>	קֹמֵם	הִקְוֹמֵם	קֹדְמִים	
FUT. 3 m.	יִקְוֹם	יִקְוֹם	יִקְדְּמִים	יִקְדְּמִים
3 f.	תִּקְוֹם	תִּקְוֹם	תִּקְדְּמִים	תִּקְדְּמִים
2 m.	תִּקְוֹם	תִּקְוֹם	תִּקְדְּמִים	תִּקְדְּמִים
2 f.	תִּקְדְּמִי	תִּקְדְּמִי	תִּקְדְּמִי	תִּקְדְּמִי
1 c.	אִקְוֹם	אִקְוֹם	אִקְדְּמִים	אִקְדְּמִים
<i>Plur.</i> 3 m.	יִקְדְּמוּ	יִקְדְּמוּ	יִקְדְּמוּ	יִקְדְּמוּ
3 f.	תִּקְדְּמִינָה	תִּקְדְּמִינָה	תִּקְדְּמִינָה	תִּקְדְּמִינָה
2 m.	תִּקְדְּמוּ	תִּקְדְּמוּ	תִּקְדְּמוּ	תִּקְדְּמוּ
2 f.	תִּקְדְּמִינָה	תִּקְדְּמִינָה	תִּקְדְּמִינָה	תִּקְדְּמִינָה
1 c.	נִקְוֹם	נִקְוֹם	נִקְדְּמִים	נִקְדְּמִים
IMPER. 2 m.	קֹם	הִקְוֹם	קֹדְמִים	
2 f.	קְדְּמִי	הִקְדְּמִי	קְדְּמִי	wanting
<i>Plur.</i> 2 m.	קְדְּמוּ	הִקְדְּמוּ	קְדְּמוּ	
2 f.	קְדְּמִינָה	הִקְדְּמִינָה	קְדְּמִינָה	
PART. <i>Act.</i>	קָם		מִקְדְּמִים	
<i>Pass.</i>	קֹמֵם	נָקָם		מִקְוֹמִים

AND AYIN YODH VERBS, § 37.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL.
הִקִּיִּם	הוֹקִיִּם	הִתְקוֹיִּם	לָב
הִקִּימָה	הוֹקִימָה	הִתְקוֹימָה	לָבָה
הִקִּימוֹת	(הוֹקִימוֹת)	הִתְקוֹימוֹת	לָבֶת רִיבוֹת
הִקִּימוֹת	(הוֹקִימוֹת)	הִתְקוֹימוֹת	לָבֶת רִיבוֹתַי
הִקִּימוֹתַי	(הוֹקִימוֹתַי)	הִתְקוֹימוֹתַי	לָבֶת רִיבוֹתַי
הִקִּימוּ	הוֹקִימוּ	הִתְקוֹימוּ	לָבוּ לִיבוּ
הִקִּימוּם	(הוֹקִימוּם)	הִתְקוֹימוּם	רָבִתָּם
הִקִּימוּתָן	(הוֹקִימוּתָן)	הִתְקוֹימוּתָן	רָבִתָּן
הִקִּימוּנִי	(הוֹקִימוּנִי)	הִתְקוֹימוּנִי	רָבִנִי
הִקִּים		הִתְקוֹיִם	רֹוֹב רִיב
הִקִּיִּם			רִיב
יִקִּים	יֹוִקִים	יִתְקוֹיִם	יִרְיִב
תִּקִּים	תוֹקִים	תִּתְקוֹיִם	תִּרְיִב
תִּקִּים	תוֹקִים	תִּתְקוֹיִם	תִּרְיִב
תִּקִּימִי	תוֹקִימִי	תִּתְקוֹימִי	תִּרְיִבִי
אִקִּים	אוֹקִים	אִתְקוֹיִם	אִרְיִב
יִקִּימוּ	יֹוִקִמוּ	יִתְקוֹימוּ	יִרְיִבוּ
תִּקִּימוּ	(תוֹקִימוּ)	תִּתְקוֹימוּ	תִּרְיִבְנָה
תִּקִּימוּ	תוֹקִימוּ	תִּתְקוֹימוּ	תִּרְיִבוּ
תִּקִּימוּ	(תוֹקִימוּ)	תִּתְקוֹימוּ	תִּרְיִבְנָה
נִקִּים	נוֹקִים	נִתְקוֹיִם	נִרְיִב
הִקִּים		הִתְקוֹיִם	רִיב
הִקִּימִי	wanting	הִתְקוֹימִי	רִיבִי
הִקִּיבוּ		הִתְקוֹיבוּ	רִיבוּ
הִקִּימוּ		הִתְקוֹימוּ	(רִיבְנָה)
יִקִּים		יִתְקוֹיִם	רָב
	מִיִּקִּים		רֹוֹב

XII. PARADIGM OF PE YODH VERBS, § 36.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
<i>lit. from</i>					
PRET. 3 m.	יָשַׁב	נָשַׁב	הוֹשִׁיב	הוֹשַׁב	יָשַׁב
3 f.	יָשְׁבָה	נָשְׁבָה	הוֹשִׁיבָה	הוֹשַׁבָה	יָשְׁבָה
2 m.	יָשַׁבְתָּ	נָשַׁבְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ	יָשַׁבְתָּ
2 f.	יָשַׁבְתְּ	נָשַׁבְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ	יָשַׁבְתְּ
1 c.	יָשַׁבְתִּי	נָשַׁבְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי	יָשַׁבְתִּי
Plur. 3 c.	יָשְׁבוּ	נָשְׁבוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ	יָשְׁבוּ
2 m.	יָשַׁבְתֶּם	נָשַׁבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם	יָשַׁבְתֶּם
2 f.	יָשַׁבְתֶּן	נָשַׁבְתֶּן	הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן	יָשַׁבְתֶּן
1 c.	יָשַׁבְנוּ	נָשַׁבְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ	יָשַׁבְנוּ
INFIN. Absol.	יֹשֵׁב		הוֹשִׁיב		יֹשֵׁב
Constr.	שׁוֹבֵת	הוֹשֵׁב	הוֹשִׁיב	הוֹשֵׁב	יֹשֵׁב
FUT. 3 m.	יֵשֵׁב	יִשְׁבַּב	יִהְיֶיב	יִשְׁבַּב	יֵשֵׁב
3 f.	תֵּשֵׁב	תִּשְׁבַּב	תִּהְיֶיב	תִּשְׁבַּב	תֵּשֵׁב
2 m.	תֵּשֵׁב	תִּשְׁבַּב	תִּהְיֶיב	תִּשְׁבַּב	תֵּשֵׁב
2 f.	תֵּשְׁבִי	תִּשְׁבְּבִי	תִּהְיֶיבִי	תִּשְׁבְּבִי	תֵּשְׁבִי
1 c.	אֵשֵׁב	אִשְׁבַּב	אִהְיֶיב	אִשְׁבַּב	אֵשֵׁב
Plur. 3 m.	יֵשְׁבוּ	יִשְׁבְּבוּ	יִהְיֶיבוּ	יִשְׁבְּבוּ	יֵשְׁבוּ
3 f.	תֵּשְׁבֶנּוּ	תִּשְׁבְּבֶנּוּ	תִּהְיֶיבֶנּוּ	תִּשְׁבְּבֶנּוּ	תֵּשְׁבֶנּוּ
2 m.	תֵּשְׁבוּ	תִּשְׁבְּבוּ	תִּהְיֶיבוּ	תִּשְׁבְּבוּ	תֵּשְׁבוּ
2 f.	תֵּשְׁבֶנּוּ	תִּשְׁבְּבֶנּוּ	תִּהְיֶיבֶנּוּ	תִּשְׁבְּבֶנּוּ	תֵּשְׁבֶנּוּ
1 c.	נֵשֵׁב	נִשְׁבַּב	נִהְיֶיב	נִשְׁבַּב	נֵשֵׁב
IMPER. 2 m.	שֵׁב	הוֹשֵׁב	הוֹשִׁב		יָשַׁב
2 f.	שְׁבִי	הוֹשְׁבִי	הוֹשִׁיבִי	wanting	יָשְׁבִי
Plur. 2 m.	שְׁבוּ	הוֹשְׁבוּ	הוֹשִׁיבוּ		יָשַׁבוּ
2 f.	שְׁבֶנּוּ	הוֹשְׁבֶנּוּ	הוֹשִׁיבֶנּוּ		יָשַׁבְּנוּ
PART. Act.	יֹשֵׁב		מוֹשִׁיב		יֹשֵׁב
Pass.	יֹשְׁבֵי	נוֹשֵׁב		בוֹשֵׁב	יֹשְׁבֵי

XIII. PARADIGM OF LAMEDH ALEPH VERBS, § 38.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	מָלַךְ	נִמְלַךְ	מָלַךְ	הִמְלִיךָ	הִתְמַלֵּךְ
3 f.	מָלְכָה	נִמְלְכָה	מָלְכָה	הִמְלִיכָה	הִתְמַלְּכָה
2 m.	מָלַכְתָּ	נִמְלַכְתָּ	מָלַכְתָּ	הִמְלַכְתָּ	הִתְמַלַּכְתָּ
2 f.	מָלַכְתְּ	נִמְלַכְתְּ	מָלַכְתְּ	הִמְלַכְתְּ	הִתְמַלַּכְתְּ
1 c.	מָלַכְתִּי	נִמְלַכְתִּי	מָלַכְתִּי	הִמְלַכְתִּי	הִתְמַלַּכְתִּי
Plur. 3 c.	מָלְכוּ	נִמְלְכוּ	מָלְכוּ	הִמְלִיכוּ	הִתְמַלְּכוּ
2 m.	מָלַכְתֶּם	נִמְלַכְתֶּם	מָלַכְתֶּם	הִמְלַכְתֶּם	הִתְמַלַּכְתֶּם
2 f.	מָלַכְתֶּן	נִמְלַכְתֶּן	מָלַכְתֶּן	הִמְלַכְתֶּן	הִתְמַלַּכְתֶּן
1 c.	מָלַכְתִּי	נִמְלַכְתִּי	מָלַכְתִּי	הִמְלַכְתִּי	הִתְמַלַּכְתִּי
INFIN. <i>Absol.</i>	מִלְכָּה	נִמְלֻכָּה	מִלְכָּה	הִמְלִיכָה	הִתְמַלְּכָה
<i>Constr.</i>	מִלְכָּה	נִמְלֻכָּה	מִלְכָּה	הִמְלִיכָה	הִתְמַלְּכָה
FUT. 3 m.	יִמְלֹךְ	יִנְמַלֵּךְ	יִמְלֹךְ	יִמְלִיךָ	יִתְמַלֵּךְ
3 f.	יִמְלֹכָה	יִנְמַלְּכָה	יִמְלֹכָה	יִמְלִיכָה	יִתְמַלְּכָה
2 m.	יִמְלֹכְתָּ	יִנְמַלְּכְתָּ	יִמְלֹכְתָּ	יִמְלַכְתָּ	יִתְמַלַּכְתָּ
2 f.	יִמְלֹכְתְּ	יִנְמַלְּכְתְּ	יִמְלֹכְתְּ	יִמְלַכְתְּ	יִתְמַלַּכְתְּ
1 c.	יִמְלֹכְתִּי	יִנְמַלְּכְתִּי	יִמְלֹכְתִּי	יִמְלַכְתִּי	יִתְמַלַּכְתִּי
Plur. 3 m.	יִמְלֹכוּ	יִנְמַלְּכוּ	יִמְלֹכוּ	יִמְלִיכוּ	יִתְמַלְּכוּ
3 f.	יִמְלֹכָהֶן	יִנְמַלְּכָהֶן	יִמְלֹכָהֶן	יִמְלִיכָהֶן	יִתְמַלְּכָהֶן
2 m.	יִמְלֹכְתֶם	יִנְמַלְּכְתֶם	יִמְלֹכְתֶם	יִמְלַכְתֶם	יִתְמַלַּכְתֶם
2 f.	יִמְלֹכְתֶן	יִנְמַלְּכְתֶן	יִמְלֹכְתֶן	יִמְלַכְתֶן	יִתְמַלַּכְתֶן
1 c.	יִמְלֹכְתִי	יִנְמַלְּכְתִי	יִמְלֹכְתִי	יִמְלַכְתִי	יִתְמַלַּכְתִי
IMPER. 2 m.	מִלְכָּה	נִמְלֻכָּה	מִלְכָּה	הִמְלִיכָה	הִתְמַלְּכָה
2 f.	מִלְכִי	נִמְלֻכִי	מִלְכִי	הִמְלִיכִי	הִתְמַלְּכִי
Plur. 2 m.	מִלְכֵיכֶם	נִמְלֻכֵיכֶם	מִלְכֵיכֶם	הִמְלִיכֵיכֶם	הִתְמַלְּכֵיכֶם
2 f.	מִלְכֵיכֶן	נִמְלֻכֵיכֶן	מִלְכֵיכֶן	הִמְלִיכֵיכֶן	הִתְמַלְּכֵיכֶן
PART. <i>Act.</i>	מִלְכָּה	נִמְלֻכָּה	מִלְכָּה	הִמְלִיכָה	הִתְמַלְּכָה
<i>Pass.</i>	מִלְכָּה	נִמְלֻכָּה			

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	בָּלָה	נִבְּלָה	בָּלָה
3 f.	בָּלְתָה	נִבְּלְתָה	בָּלְתָה
2 m.	בָּלִיתָ	נִבְּלִיתָ	בָּלִיתָ
2 f.	בָּלִיתְּ	נִבְּלִיתְּ	בָּלִיתְּ
1 c.	בָּלִיתִי	נִבְּלִיתִי	בָּלִיתִי
Plur. 3 c.	בָּלוּ	נִבְּלוּ	בָּלוּ
2 m.	בָּלִיתֶם	נִבְּלִיתֶם	בָּלִיתֶם
2 f.	בָּלִיתְּן	נִבְּלִיתְּן	בָּלִיתְּן
1 c.	בָּלִינוּ	נִבְּלִינוּ	בָּלִינוּ
INFIN. Absol.	בָּלֵה	נִבְּלֵה	בָּלֵה
Constr.	בָּלוֹת	הַבָּלוֹת	בָּלוֹת
FUT. 3 m.	יִבְּלֵה	יִבְּלֵה	יִבְּלֵה
3 f.	תִּבְּלֶהָ	תִּבְּלֶהָ	תִּבְּלֶהָ
2 m.	תִּבְּלֶהָ	תִּבְּלֶהָ	תִּבְּלֶהָ
2 f.	תִּבְּלִי	תִּבְּלִי	תִּבְּלִי
1 c.	אֶבְּלֶהָ	אֶבְּלֶהָ	אֶבְּלֶהָ
Plur. 3 m.	יִבְּלוּ	יִבְּלוּ	יִבְּלוּ
3 f.	תִּבְּלִינָה	תִּבְּלִינָה	תִּבְּלִינָה
2 m.	תִּבְּלוּ	תִּבְּלוּ	תִּבְּלוּ
2 f.	תִּבְּלִינָה	תִּבְּלִינָה	תִּבְּלִינָה
1 c.	נִבְּלֵה	נִבְּלֵה	נִבְּלֵה
IMPER. 2 m.	בָּלֵה	הַבָּלֵה	בָּלֵה
2 f.	בָּלִי	הַבָּלִי	בָּלִי
Plur. 2 m.	בָּלוּ	הַבָּלוּ	בָּלוּ
2 f.	בָּלִינָה	הַבָּלִינָה	בָּלִינָה
PART. Act.	בָּלֵה		מִבְּלֵה
Pass.	בָּלוּי	נִבְּלֵה	

XV. DECLENSION OF

	SINGULAR.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Garden.	גַּן	גַּן	גַּנִּים	גַּנִּי
Fish.	דָּג	דָּג	דָּגִים	דָּגִי
Guard.	מִשְׁמָר	מִשְׁמָר	מִשְׁמָרִים	מִשְׁמָרִי
Vengeance.	נִקְמָם	נִקְמָם	נִקְמִים	נִקְמִי
Cloud.	עָנָן	עָנָן	עָנָנִים	עָנָנִי
Heart.	לֵבָב	לֵבָב	לֵבָבִים	לֵבָבִי
Flower.	צֶמַח	צֶמַח	נִצְּצִים	נִצְּצִי
Tree.	עֵץ	עֵץ	עֲצִים	עֲצִי
Wall.	גֶּדֶר	גֶּדֶר or גְּדָר	גְּדָרִים	גְּדָרִי
Suckling.	יֹדֵק	יֹדֵק	יֹדֵקִים	יֹדֵקִי
Interpreter.	מְלַחֵץ	מְלַחֵץ	מְלַחֵצִים	מְלַחֵצִי
Statute.	חֹק	חֹק	חֻקִּים	חֻקִּי
Turtle-dove.	תּוֹר	תּוֹר	תּוֹרִים	תּוֹרִי
Memorial.	זִכְרוֹן	זִכְרוֹן	זִכְרוֹנִים	זִכְרוֹנִי
King.	מֶלֶךְ	מֶלֶךְ	מְלָכִים	מְלָכִי
Hiding-place.	סֹתֵר	סֹתֵר	סֹתָרִים	סֹתָרִי
Strength.	עֲצָם	עֲצָם	עֲצָמִים	עֲצָמִי
Death.	מָוֶת	מָוֶת	מוֹתָיִם	מוֹתָי
Hebrew.	עִבְרִי	עִבְרִי	עִבְרָאִים or עִבְרִיִּים	עִבְרָאִי
Appearance.	מַרְאֵה	מַרְאֵה	מַרְאִים	מַרְאִי

	SINGULAR.		DUAL.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Palm.	פֶּה	פֶּה	פַּיִם	פַּיִי	פָּאוֹת	פָּאוֹת
Hand.	יָד	יָד	יָדַיִם	יָדַי	יָדוֹת	יָדוֹת
Wing.	כַּנָּף	כַּנָּף	כַּנְפָיִם	כַּנְפָּי	כַּנְפּוֹת	כַּנְפּוֹת
Tooth.	שֵׁן	שֵׁן	שְׁנַיִם	שְׁנָיִ	שֵׁנִים	שֵׁנִים
Foot.	רֵגֶל	רֵגֶל	רֵגְלָיִם	רֵגְלִי	רֵגְלִים	רֵגְלִים
Ear.	אָזֶן	אָזֶן	אָזְנַיִם	אָזְנִי	אָזְנוֹת	אָזְנוֹת
Eye.	עֵיִן	עֵיִן	עֵינָיִם	עֵינָי	עֵינֹת	עֵינֹת
Lip.	שִׁפְתָּה	שִׁפְתָּה	שִׁפְתָּיִם	שִׁפְתָּי	שִׁפְתּוֹת	שִׁפְתּוֹת

	SINGULAR.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Garden.	גַּרְתָּה	גַּרְתִּי	גַּרְתּוֹת	גַּרְתּוֹת
Fish (collective.)	דְּגָתָה	דְּגָתִי	דְּגָתוֹת	דְּגָתוֹת
Observance.	מִשְׁמֶרֶת	מִשְׁמֶרֶתִי	מִשְׁמֶרֶתוֹת	מִשְׁמֶרֶתוֹת
Vengeance.	נִקְמָתָה	נִקְמָתִי	נִקְמָתוֹת	נִקְמָתוֹת
Cloud (collective.)	עַנְנֵיָה	עַנְנֵיִי	עַנְנֵיָוֹת	עַנְנֵיָוֹת
Sin.	חַטָּאתָה	חַטָּאתִי	חַטָּאוֹת	חַטָּאוֹת
Flower.	נִצְחָה	נִצְחִי	נִצְחוֹת	נִצְחוֹת
Counsel.	עֲצָה	עֲצָתִי	עֲצוֹת	עֲצוֹת
Wall.	גְּדֵרְתָה	גְּדֵרְתִי	גְּדֵרוֹת	גְּדֵרוֹת
Sucker.	יוֹנְקָתָה	יוֹנְקָתִי	יוֹנְקוֹת	יוֹנְקוֹת
Poem.	מְלִיצָה	מְלִיצָתִי	מְלִיצוֹת	מְלִיצוֹת
Statute.	חֻקָּה	חֻקֹּתִי	חֻקוֹת	חֻקוֹת
Law.	תּוֹרָה	תּוֹרָתִי	תּוֹרוֹת	תּוֹרוֹת
Skull.	גְּלְגֻלָּתָה	גְּלְגֻלָּתִי	גְּלְגֻלוֹת	גְּלְגֻלוֹת
Queen.	מְלַפָּה	מְלַפָּתִי	מְלַכּוֹת	מְלַכּוֹת
Hiding-place.	סִתְרָה	סִתְרָתִי	סִתְרוֹת	סִתְרוֹת
Strength.	עֲצָמָה	עֲצָמָתִי	עֲצָמוֹת	עֲצָמוֹת
Kingdom.	מְלַכּוּת	מְלַכּוּתִי	מְלַכּוּתוֹת	מְלַכּוּתוֹת
Hebrew-woman.	עִבְרִיָּת	עִבְרִיָּתִי	עִבְרִיָּוֹת	עִבְרִיָּוֹת
Vision.	מִרְאָה	מִרְאָתִי	מִרְאוֹת	מִרְאוֹת

ADJECTIVES AND PARTICIPLES.

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

XVI. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

SINGULAR.

	heart	לֵבָב	king	מֶלֶךְ	queen	מַלְכָּה	hand	יָד
<i>Const.</i>		לֵבָב		מֶלֶךְ		מַלְכָּה		יָד
<i>Sing.</i>	1 c. my	“ לֵבָבִי	“	מֶלְכִי	“	מַלְכָּתִי	“	יָדִי
	2 m. thy	“ לֵבְבְּךָ	“	מֶלְכֶּךָ	“	מַלְכָּתְךָ	“	יָדְךָ
	2 f. thy	“ לֵבְבֶיךָ	“	מֶלְכֶיךָ	“	מַלְכָּתֶיךָ	“	יָדְךָ
	3 m. his	“ לֵבְבוֹ	“	מֶלְכוֹ	“	מַלְכָּתוֹ	“	יָדוֹ
	3 f. her	“ לֵבְבָהּ	“	מֶלְכָּהּ	“	מַלְכָּתָהּ	“	יָדָהּ
<i>Plur.</i>	1 c. our	“ לֵבְבֵינוּ	“	מֶלְכֵינוּ	“	מַלְכָּתֵנוּ	“	יָדֵינוּ
	2 m. your	“ לֵבְבְּכֶם	“	מֶלְכֵכֶם	“	מַלְכָּתְכֶם	“	יָדְכֶם
	2 f. your	“ לֵבְבֵיכֶן	“	מֶלְכֵיכֶן	“	מַלְכָּתְיֶכֶן	“	יָדְיֶכֶן
	3 m. their	“ לֵבְבָם	“	מֶלְכָם	“	מַלְכָּתָם	“	יָדָם
	3 f. their	“ לֵבְבֵיהֶן	“	מֶלְכֵיהֶן	“	מַלְכָּתֵיהֶן	“	יָדֵיהֶן

PLURAL.

DUAL.

	hearts	לֵבָבִים	kings	מֶלְכִים	queens	מַלְכוֹת	hands	יָדִים
<i>Const.</i>		לֵבָבִי		מֶלְכִי		מַלְכוֹת		יָדִי
<i>Sing.</i>	1 c. my	“ לֵבָבִי	“	מֶלְכִי	“	מַלְכוֹתִי	“	יָדִי
	2 m. thy	“ לֵבָבֶיךָ	“	מֶלְכֶיךָ	“	מַלְכוֹתֶיךָ	“	יָדְךָ
	2 f. thy	“ לֵבָבֶיךָ	“	מֶלְכֶיךָ	“	מַלְכוֹתֶיךָ	“	יָדְךָ
	3 m. his	“ לֵבָבוֹ	“	מֶלְכוֹ	“	מַלְכוֹתָיו	“	יָדָיו
	3 f. her	“ לֵבָבָהּ	“	מֶלְכָּהּ	“	מַלְכוֹתֶיהָ	“	יָדָהּ
<i>Plur.</i>	1 c. our	“ לֵבָבֵינוּ	“	מֶלְכֵינוּ	“	מַלְכוֹתֵינוּ	“	יָדֵינוּ
	2 m. your	“ לֵבָבֵיכֶם	“	מֶלְכֵיכֶם	“	מַלְכוֹתֵיכֶם	“	יָדֵיכֶם
	2 f. your	“ לֵבָבֵיכֶן	“	מֶלְכֵיכֶן	“	מַלְכוֹתֵיכֶן	“	יָדֵיכֶן
	3 m. their	“ לֵבָבֵיהֶם	“	מֶלְכֵיהֶם	“	מַלְכוֹתֵיהֶם	“	יָדֵיהֶם
	3 f. their	“ לֵבָבֵיהֶן	“	מֶלְכֵיהֶן	“	מַלְכוֹתֵיהֶן	“	יָדֵיהֶן

XVII. NUMERALS, § 51.

CARDINALS.

MASCULINE.

FEMININE.

Absol.

Constr.

Absol.

Constr.

One	אֶחָד	אֶחָד	אַחַת	אַחַת	
Two	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם	שְׁתַּיִ	
Three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ	
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	
Five	חַמֵּשָׁה	חַמִּישָׁת	חַמִּישׁ	חַמִּישׁ	
Six	שֵׁשָׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ	
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע	
Eight	שְׁמֹנֶה	שְׁמוֹנַת	שְׁמוֹנָה	שְׁמוֹנָה	
Nine	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַ	תְּשֻׁעַ	
Ten	עֶשְׂרֵה	עֶשְׂרֵת	עָשׂוֹר	עָשׂוֹר	
Eleven	{ עֶשְׂרִי	אֶחָד	עֶשְׂרֵה	אַחַת	
		עֶשְׂרִי	עֶשְׂרִי	עֶשְׂרִי	
Twelve	{ עֶשְׂרִי	שְׁנַיִם	עֶשְׂרֵה	שְׁתַּיִם	
		שְׁנַיִ	עֶשְׂרֵה	שְׁתַּיִ	
Thirteen	עֶשְׂרִי	שְׁלֹשָׁה	עֶשְׂרֵה	שְׁלוֹשׁ	
Fourteen	עֶשְׂרִי	אַרְבָּעָה	עֶשְׂרֵה	אַרְבַּע	
Fifteen	עֶשְׂרִי	חַמֵּשָׁה	עֶשְׂרֵה	חַמִּישׁ	
Sixteen	עֶשְׂרִי	שֵׁשָׁה	עֶשְׂרֵה	שֵׁשׁ	
Seventeen	עֶשְׂרִי	שִׁבְעָה	עֶשְׂרֵה	שִׁבַּע	
Eighteen	עֶשְׂרִי	שְׁמֹנֶה	עֶשְׂרֵה	שְׁמוֹנָה	
Nineteen	עֶשְׂרִי	תְּשֻׁעָה	עֶשְׂרֵה	תְּשֻׁעַ	
Twenty	עֶשְׂרִים	Sixty	שִׁשְׁסָדָסִים	One hundred	מֵאָה
Thirty	שְׁלֹשִׁים	Seventy	שִׁבְעִים	Two hundred	מֵאָתַיִם
Forty	אַרְבָּעִים	Eighty	שְׁמוֹנִים	One thousand	אַלְפָּה
Fifty	חַמִּשִּׁים	Ninety	תְּשֻׁעִים	Ten thousand	רְבֹוא

ORDINALS.

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

XVIII. INSEPARABLE PREPOSITIONS AND VAV CONJUNCTIVE, § 52.

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

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

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

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

Before strong consonants,	מִן	מֵהָ	מֵהַ	מֵהוּ*
Before vowelless consonants and strong gutturals,	} מִן	} מֵהָ	} מֵהַ	} מֵהוּ
Before weak gutturals,	מִן	מֵהָ	מֵהַ	מֵהוּ
Before gutturals with Kamets,	מִן	מֵהָ	מֵהַ	מֵהוּ

* But with a disjunctive accent commonly מֵהָ.

INSEPARABLE PREPOSITIONS WITH SUFFIXES.

SINGULAR.

1 c.	בִּי	לִי	כְּמוֹנִי	מִפִּי, מֵפִי, מִפֵּי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	כְּמוֹךָ	מִפִּיךָ, מֵפִיךָ
2 f.	בְּךָ	לְךָ	—	מִפִּיךָ
3 m.	בּוֹ	לוֹ	כְּמוֹהוּ	מִפִּיהוּ, מֵפִיהוּ, מִפֵּיהוּ
3 f.	בָּהּ	לָהּ	כְּמוֹתָ	מִפִּיהָ

PLURAL.

1 c.	בָּנוּ	לָנוּ	כְּמוֹנוּ	מִפִּנּוּ
2 m.	בְּכֶם	לְכֶם	כְּמוֹכֶם, כְּכֶם	מִפִּנְכֶם
2 f.	בְּכֶן	לְכֶן	—	מִפִּנְכֶן
3 m.	בָּהֶם, בְּהֵם	לָהֶם, לָהֶם	כְּמוֹהֶם, כְּהֵם	מִפִּנְהֶם, מֵפִנְהֶם
3 f.	בְּהֵן, בְּהֵן	לְהֵן	—	מִפִּנְהֵן

XIX. THE ACCENTS, § 15.

DISJUNCTIVES.

CLASS I. *Emperors.*

- | | | |
|-------------|-------|-----------|
| *1. Sillūk | (1) | סְלוּקִי |
| *2. Athnāhh | (א) | אַתְנַחַח |

CLASS II. *Kings.*

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

CLASS III. *Dukes.*

- | | | |
|----------------|-------|-------------------------|
| *7. R'bhī* | (°) | רְבִיב |
| *8. Shalshleth | (†) | שְׁלֻשְׁלֶת |
| *9. Zarkā | (∞) | זַרְקָא <i>postp.</i> |
| 10. Pashta | (`) | פַּשְׁטָא <i>postp.</i> |
| 11. Y'thībh | (<) | יְתִיב <i>prep.</i> |
| 12. T'bhīr | (,) | תְּבִיר |

CLASS IV. *Counts.*

- | | | |
|----------------------|-------|----------------------------------|
| *13. Pāzēr | (ʳ) | פְּזֹר |
| 14. Karnē Phārā | (°) | קַרְנֵי פְרָה |
| 15. T'lishā Gh'dhola | (°) | תְּלִישָׁא גְדוֹלָה <i>prep.</i> |
| 16. Geresh | (') | גְרֵשׁ |
| 17. G'rāshayim | (") | גְרֵשִׁים |
| *18. P'sīk | () | פְּסִיקוּ |

CONJUNCTIVES. *Servants.*

- | | | |
|----------------------|-------|----------------------------------|
| *19. Merkā | (,) | מְרַבָּא |
| *20. Mūnāhh | (,) | מוֹנַחַח |
| 21. Merkā Kh'phūla | („) | מְרַבָּא כְּפּוֹלָה |
| *22. Mahpakh | (<) | מַהְפַּךְ |
| 23. Dargā | (,) | דַּרְגָּא |
| *24. Kadhmā | (') | קַדְמָא |
| *25. Yerāhh ben Yōmō | (,) | יְרַח בְּנֵי-יוֹמֵי |
| 26. T'lishā K'tanna | (°) | תְּלִישָׁא קַטְנָה <i>postp.</i> |

XX. CONSECUTION OF ACCENTS, § 19.

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	∴	,	}	∴(,)s	∴	∴(,) (,)q	}	}
	∴	∴		∴(,) (,)q				
	∴	∴	∴	∴(,) (,)q	∴	∴(,) (,)q		
SECONDARY SECTIONS.			∴	∴∴	∴(,)	∴(,) (,)q	}	}
			∴					
						∴(,) (,)q		
						∴(,) (,)q		
						∴(,) (,)q		
UNUSUAL SECTIONS.					∴		}	}
					∴			

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