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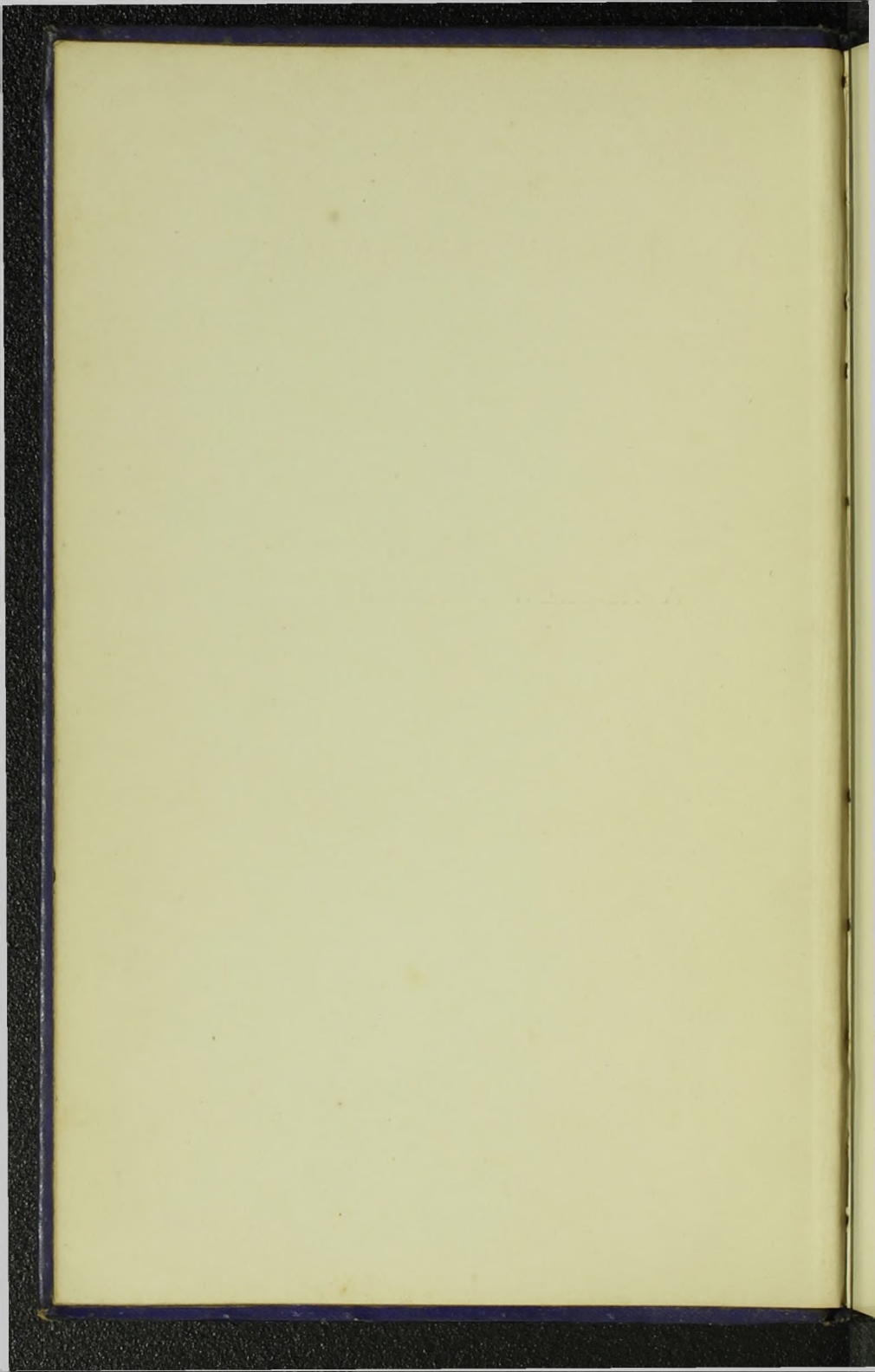
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A HEBREW GRAMMAR





*Vicente Simões*  
*S. Paulo, 23-11-914*

# A HEBREW GRAMMAR

BY THE REV.

W. H. LOWE MA

LECTURER ON HEBREW CHRIST'S COLLEGE CAMBRIDGE  
JOINT AUTHOR OF "A COMMENTARY  
ON THE PSALMS" ETC

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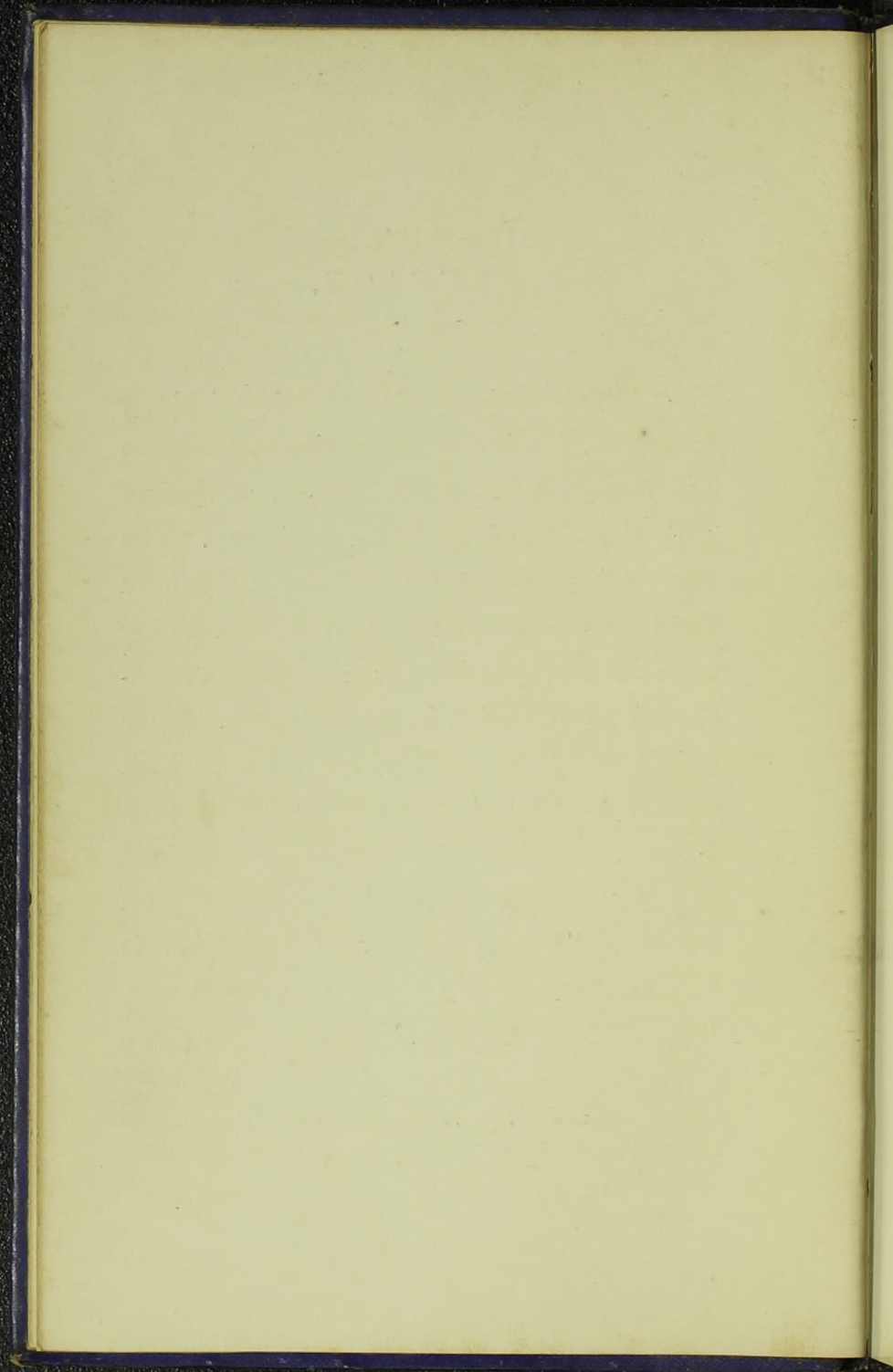


## PREFACE.

THIS little book is merely a sketch of Hebrew Grammar, but it contains sufficient to enable the student to read the Hebrew Scriptures with the aid of it and of a dictionary. The student is advised to separate the Tables from the Grammar, so that he may be able to lay each Table before him while he reads the corresponding explanation in the Grammar. Some points, which for want of space I have been obliged to treat less thoroughly than they deserve, will be found more fully explained in my "Hebrew Student's Commentary on Zechariah." The Hebrew of Zechariah is very easy, and quite suitable to be used as a "Second Reading Book."

W. H. L.

CAMBRIDGE, *Jan.*, 1887.



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## ABBREVIATIONS.

- Absol. Absolute State.  
B. H. Biblical Hebrew.  
c. Construct State.  
Col. Column.  
Comp. Compare.  
Compl. Complete.  
Const. Consonant.  
Def. Art. Definite Article.  
Diff. Difference.  
Fin. Final.  
Gen. Generally.  
Gram. Grammarians, Grammars, Grammatical.  
Gutt. Guttural.  
Incompl. Incomplete.  
Init. Initial.  
l. line.  
ll. lines.  
Med. Medial.  
Obs. Observe.  
Ord. Const. Ordinary Consonant (viz. not gutt. or *resh*).  
P. F. Prepared Form.  
p. Pause.  
Rad. Radical.  
Rt. or  $\sqrt{\quad}$ . Root.  
Suff. Suffix, Suffixes.  
Syll. Syllable.  
T. Table.  
Term. Termination.  
V. A. Verbal Adjective (or Participle).  
V. N. Verbal Noun (or Infinitive).  
Z. Lowe's "Hebrew Student's Commentary on Zechariah."  
\* Prefixed to a paragraph denotes that it may be omitted the first time of reading the Gram., or until it is referred to.

## HEBREW GRAMMAR.

§ 1.—ON TABLE 1. (a) Hebrew is written and read from right to left; thus בְּנֵי־כֹפֶת is to be read BGD<sup>C</sup>PT.

(β) *Dāgēsh Lene*. The letters בְּגִדְכֹפֶת, called BGaDCPhaTh, are pronounced hard or unaspirated, *b, g, d, c, p, t*, when the dot called *dāgēsh lene* is written in them; but when *dāgēsh lene* is omitted they are aspirated; thus ב is *bh*; ג is *dh* (but some pronounce it like ג *d*); ד is *gh*; כ is *th*; but between ב and ג, *g* and *gh*, as also between ד and כ, *c* and *ch* (with most scholars) no difference is made in pronunciation.

(γ) *Dāgēsh lene* in a BGaDCPhaTh letter is a sign that that letter begins the syllable; but at the end of a word (§ 5 γ), when not preceded by a vowel, it may take *dāgēsh lene*, as נֶרְדְּ, *nērd*.

(δ) Unless a BGaDCPhaTh letter is the first letter of a syll., it never takes *dāgēsh lene* (except § 5 γ); but the converse is not true, for a BGaDCPhaTh letter without *dāgēsh lene* does sometimes begin a syllable. (e.g. § 11 η.)

(ε) *Dāgēsh Forte*. A dot is also used to double a letter, and is then called *dāgēsh forte*. It cannot (unless anomalously) be used with א, ה, ו, פ, which are called *gutturals*, nor with ק.

(α) Hence the dot in a BGaDCPhaTh letter may be *lene* or *forte*; but, as a means of *distinction*, observe that a consonant cannot be doubled unless it

be preceded by a *short vowel* or by an *accentuated long vowel*.

§ 2.—ON TABLE 2. (a) When a vowel is written *above* it is read *after* the consonant on the *left* of which it is written, as  $\text{צ}$ , *tzō* or *before* a consonant on the *right* of which it is written, as  $\text{לֹם}$  *lōm*; and (β) when written *above* a letter such as  $\text{י}$ ,  $\text{י}$ ,  $\text{י}$ , which have no right and left, it is always read *after* the consonant, as  $\text{יִוֵּ}$  *grāvōn* (unless  $\text{י}$  stands simply for *khōlem*).

(γ) The consonants  $\text{ס}$ ,  $\text{י}$ , and  $\text{י}$ , are the semivowels of the three classes of vowels (1) *ā* and *a*; (2) *ē*, *e*, *ī*, *i*; (3) *ō*, *o*, *ū*, *u*, and are often used, especially  $\text{י}$  and  $\text{י}$ , as letters of prolongation (like the German *h* in *wohl*). (See § 3.)

N.B.—*Gādōl* means “great,” or “long;” *khātūph* means *corruptum*, i.e. “short.”

(δ) The same sign,  $\text{ֿ}$ , is used for *ā* and *o*. These vowels can be distinguished only by a knowledge of grammatical rules.

§ 3.—ON TABLE 3. (a) The semivowels  $\text{ס}$ ,  $\text{י}$ , and  $\text{י}$ , when used as letters of prolongation, are called *quiescent*, as  $\text{בָּ}$  *bā*, he came,  $\text{בֵּית}$  *bēth*, house-of,  $\text{בִּי}$  *bī*, in him,  $\text{לֵוִי}$  *lū*, would that! etc. They may also *quiesce* after certain short vowels. The letter  $\text{י}$  is quiescent at the end of a word, unless it be written with mappēk,  $\text{יֿ}$ , when it is fully consonantal.

(β) When *khīrik gādōl*, *tzērē*, and *shūrik* are written with their quiescent consonant, thus,  $\text{יֿ}$ ,  $\text{יֿ}$ ,  $\text{יֿ}$  they are said to be written plenè; when without,



they are said to be written *defectivè*. *Khīrik gādōl* and *shūrik* are generally written *plenè*, but *tzērē* most often *defectivè*.

\*(γ) But *khīrik gādōl* and *shūrik* are not uncommonly written *defectivè* (ֿ being in the latter case written for ם), e.g. יִרָא׃ *yirā*, for יִרָא׃ *he fears*, זְבוּלוֹן׃ *Zbhālūn*, for זְבוּלוֹן׃ *Zebulon*.

\*(δ) *Vice versā*, ם is sometimes written anomalously for ֿ before *dāgēsh forte*, when the note דָּגֵשׁ שׁוּרֵק generally accompanies it; and *kāmētz khātūph* (ֿ), and even *khātēph kāmētz* (ֿ) are sometimes written for ם, as דְּרִשִׁי׃ for דְּרִשִׁי׃ (Ps. cix. 20, ed. Baer).

§ 4. (a) A word cannot begin with a vowel except ם, "and." Proper names, which in the Versions seem to begin with a vowel, really begin with a gutt., א, ה, ח, or ע, as אַחַז *Ahaz*, אֵי *Ai*.

(β) A vowel without a quiescent consonant cannot end a word, except ֿ, as ך cū, ם nā, ם hā.

(γ) Two vowels cannot occur in pronunciation without an intervening consonant, unless the second be *furtive pathakh* (§ 10 a).

§ 5.—ON TABLE 4 (1). (a) *Simple Shvā*. When a consonant bears no vowel, it has a *shvā* written under it, the *simple* form of which is ֿ, as יָפֶקֶד׃ *yiph-kod*.

(β) A *single* vowelless *final* consonant does not take *shvā*, as יָד׃ *yad*, hand, except ך, as לֵךְ׃ *lēc*, go thou.

(γ) But if a word end in *two* vowelless consonants, both take *shvā*, as קֹשֶׁת׃ *kōsht*, truth. In this case, when the last letter is an unspirated

BGaDCPhaTh (§ 1 γ), it will take *three* dots, as נָרַד *nērd*, nard, וַיַּשֶּׁה נָרַד *vayyēsht*, and he drank.

(δ) But if the first of two final vowelless consonants be quiescent, neither will (in most editions of the Hebrew Scriptures) have shvā, as נָשָׂה *sēth*, to carry.

§ 6. *Shvā* is of two kinds. When under the last letter (or letters) of a syllable it may be called secant; when under the first letter of a syll. it may be called linking.<sup>1</sup>

(a) When two shvā come together, the first is secant and the second linking, as יִבְרָה *yic|bdū*, except at the end of a word, when they are both secant, as נָרַד *nērd*.

§ 7. *Compound Shvā*. *Linking shvā* is of two forms. When under an *ordinary consonant* it is gen. of the *simple* form, as פָּרִי *prū*; but when under the gutt. א, ה, ו, י, it is always (except as in § 8 β) of a compound form, viz. אֵ, אִ, or אֲ, which forms correspond to the three classes of vowels<sup>2</sup> (T. 2).

Thus a *simple shvā* under a *gutt.* is *secant*, as יִשָּׁם *yeh|sham*;

But a *linking shvā* under a *gutt.* is *compound*, as יִגְמֹד *ya|grmōd*.

\*§ 8. (a) A linking shvā is sometimes written compound under letters other than gutt., as יִתְקַבֵּל

<sup>1</sup> Grammarians generally call the former *silent* or *quiescent*, and the latter *vocal* or *moving*. The term *quiescent* is objectionable as creating a confusion with regard to the contents of T. 3. *Vocal* and *silent* are objectionable as introducing the fatal error that shvā counts as a vowel.

<sup>2</sup> Though these shvā-forms contain vowel-signs, *a*, *e*, and *o*, they do not form a syll., thus אֵתְרֵם *truth*, is a monosyllable.

(Gen. ii. 12); לָקַח (Gen. ii. 23); and frequently when two like consonants come together, as הִלְלִיךָ.

\*(β) *Simple shvā* under the ך and ך of the verbs הִלְלִיךָ and הִלְלִיךָ is traditionally pronounced as *linking*, thus הִלְלִיךָ *yi-hyeh*, הִלְלִיךָ *yi|khyeh*.

§ 9. (α) Since (§ 5 α) a consonant [except a single vowelless final consonant, § 5 β, or two final consonants, of which the first is quiescent, § 5 γ] must be followed by a vowel or *shvā*, we perceive that in such a word as מֹשֶׁה, the ם having no *shvā* must be followed by a vowel, and therefore the dot on the right of the ם must answer two purposes, viz. to distinguish ם *sh* from ם *s*, and to indicate the long vowel *khōlem*. The word is therefore *Mōshe*, Moses.

(β) In such a word as גִּרְוֹן since *compound shvā* is always *linking*, and, from the very nature of *linking shvā*, ן must be followed by a consonant, it follows that ן is a case of § 2 β, and must be read *vō*; so the word is *grvōn*.

(γ) ן stands for *vv*, not *ū*, after a vowel, as תִּירְוּ *tzivvū*.

§ 10.—ON T. 4 (2). (α) The gutt. ך, ך, ם, cannot be pronounced at the end of a word unless preceded by an *a*-sound, as ך נָכַח *nākh*, ך תָּכַח *takh*. Therefore, if preceded by any vowel but *kāmētz gādōl* or *pathakh*, they have a *pathakh* written under them, but pronounced before them, which is called *furtive* (גְּנוּבָה "stolen"), as ך רָאָח *rūakh*, spirit, ך גִּלְבֹּאֵג *Gilbōagr*, Gilboa, ך גַּבְהֹאֵח *gābhōah*, high.



(β) Furtive pathakh does not count grammatically as a syllable.

§ 11. GENERAL RULES OF VOCALIZATION, ETC. (a) When prefixes are put to a word (or Rt.) beginning with a BGaDCPhaTh, the BGaDCPhaTh loses its dagesh *lene*, as בית *a house*, בבית *in a house*; √ בן, whence בן.

(β) Two *linking* shvā cannot fall together. To avoid this, the former of the two is changed into a *light* vowel, gen. *i* (but often *a* or *e*). Thus, if we wish to prefix ב to מקום we must change the shvā of ב into *khirik*, as במקום.

(γ) A *light* vowel (viz. one which is a substitute for a linking shvā) differs from an ordinary *short* vowel, in that the shvā of the consonant following it *must* be linking.

(δ) Since א, ה, ח, ע, and ק cannot take dagesh forte (§ 1 δ), compensation is gen. made for the loss of the doubling by lengthening the preceding vowel.

(ε) Before a word beginning with a gutt. with compound shvā a prefix gen. takes the same vowel as the compound shvā, as אני *a boat*, אני *in a boat*.

(ζ) Initial ׀ on taking prefixes followed by dagesh forte, is gen. *not* dageshed.

\*(η) When a word ending with a vowel, or quiescent letter, is joined by a conjunctive accent to a word beginning with a BGaDCPhaTh, that initial letter is gen. without dāgēsh lene. (Z., pp. 149-152.)

\*(θ) When by the addition of a suffix (or accented syll.) the accent is drawn towards the end of

the word, count back three vowels from this new accented syll. (both inclusive), and remove

(1) That third vowel if it can be removed, as יָעִיר “he arouses,” יַעִירָנִי “he arouses me;” הִפְעֵץ “enjoying,” *pl.* הִפְעִימִם:

(2) If it cannot, remove the second, as תִּנְפֹץ “thou scatterest,” תִּנְפֹּצֵם “thou scatterest them;” עִמָּד “standing,” *pl.* עִמָּדִים.

(3) In some cases none of the vowels can be removed, as כּוֹכָב “a star,” *pl.* כּוֹכָבִים.

\*(*ι*) A vowel cannot be removed if it be supported by dagesh forte, as גִּנְבִּים “thief,” *pl.* גִּנְבִּים; or by dagesh forte understood (see  $\delta$ ), as קָרָשׁ (for *khar-rāsh*), “artificer,” *pl.* קָרָשִׁים; and gen. when it is followed by a quiescent const. expressed or understood, as עֵדָה “testimony” ( $\sqrt{\text{עוד}}$ ); עֵדָתוֹ “his testimony” (while עֵדָה “congregation,”  $\sqrt{\text{עד}}$ , makes עֵדָתוֹ).

§ 12.—ON T. 5. (*a*) The prefixes  $\text{בְּ}$  *in, by, etc.*,  $\text{כִּי}$  *as, while, etc.*,  $\text{לְ}$  *to, etc.*, all follow the same rules. Viz. (1) before all consonants with a vowel they take *shvā*, see ll. 1, 3, 5; (2) before all consonants with *shvā* (except  $\text{׀}$ ) they take *khīrik*, see ll. 2, 6; (3) before  $\text{׀}$  the  $\text{'}$  quiesces with the *khīrik* (T. 3), see l. 8; (4) before gutt. with compound *shvā* they take the vowel of that compound (§ 11  $\epsilon$ ), see l. 4.

(*β*)  $\text{׀}$  *and*, follows the same rules as  $\text{בְּ}$ , etc., except that before *non-gutts.* with *shvā* it becomes

י, see col. 4, l. 2; also before the labials במך *with* or *without* a vowel, see ll. 5, 6.

(γ) Prefix מן may be used for מן *from*. (1) Before all consonants (except gutt. and ך and ם) the ם is assimilated to that consonant by means of *dagesh forte*, see col. 5, ll. 1, 2, 5, 6. (2) Before a gutt. or ך the *khirik* is lengthened into *tzere*, see ll. 3, 4, 7. (3) Occasionally no compensation is made before gutt., as מחוט *from a thread*, מחוץ *out-side*, מהיות *from being* (1 Kin. ii. 27), מרדף *from pursuing* (1 Sam. xxiii. 28, etc., cf. Isa. xiv. 3). (4) Before ם not only is the *dagesh* omitted (§ 11 ζ), but the ם quiesces with the *khirik* as though the prefix were מ with *shvā*, see l. 8.

§ 13. (α) The ם of אלהים *God*, quiesces in *tzērē* after the prefixes ב, כ, ל, ו, as באלהים, כאלהים, לאלהים, ואלהים (but not the ם of אלוהים, as באלוהים, except with suff. לאלוהו); and not after מ, as מאלהים.

(β) The ם of אדני ὁ Κύριος, quiesces in *pathakh*, as באדני, באדני, לאדני, ואדני, but מאדני. The word *my lord*, in c. (§ 22) has לאדון *pl.* ואדני; but אדני *my lord* has ואדני, באדני, לאדני; in other parts it fluctuates between ם and ם; *neither do editions agree in this last case*.

(γ) The Divine Name יהוה is read אדני (with the vowels of which it is pointed); the prefixes before it are pointed as before אדני; thus, ויהוה, ביהוה, etc., and מיהוה. When The Name is pointed יהוה it is read אלהים.

(δ) When prefixed to the V. N., ל makes a closed syll. with the first rad. (if not a gutt., see § 11 ε),



as **לָפַל** *to fall*; but **פָּ** and **פֶּ** take a light vowel, (§ 11 β), as **פֹּלֵף** *in falling*, **פֹּלֵף** *while falling*. Observe too **לֵאמֹר** *to say, or saying*; but **בְּאֵמֹר**, **בְּאֵמֹר**.

§ 14.—ON T. 6. (α) The DEF. ART. is represented by the prefix **הַ**, followed by dagesh forte, l. 1. With **הַ** dagesh is omitted, and even before **הַ** and **הַ** not with *long kāmētz* the compensation for loss of dagesh (§ 11 δ) is gen. rejected, l. 2. Before **א**, **ע** and **ר**, the *pathakh* is lengthened to *kāmētz*, l. 3; and in the cases mentioned in l. 4 the *pathakh* becomes *segōl*.

(β) When **ב**, **כ**, **ל**, are prefixed to a word with the def. art., the **הַ** is gen. suppressed, or, in other words, the prefix takes the vowel of the def. art., as **לְקוֹל** *to the voice*, **בְּיָאֵר** *as the river*, **לְאִישׁ** *to the man*, **לְעָרִים** *to the cities*, **בְּחֵלִי** *in the sickness*. Occasionally the **הַ** is retained, as **בְּהַשְׁמַיִם** *in the heavens*, etc.

\* (γ) Similarly, the **הַ** of the V. N., niph. and hiph., is sometimes dropped, as niph. **לְרֵאוֹת** for **לְהֵרֵאוֹת** (Isa. i. 12); hiph. **לְמַרוֹת** for **לְהַמְרוֹת** (Isa. iii. 8). So too, **כְּלֶכֶם** for **מַה-לְכֶם** etc.

(δ) But after the prefixes **י**, **מ**, and **שׁ** (§ 21 δ), the **הַ** of the def. art. is not dropped, as **וְהַיּוֹם** *and the day*, **מִהַיּוֹם** *from the day*.

(ε) **אֶרֶץ** *land*, always becomes **הָאֶרֶץ**. \* Some monosyll. from **ע** become long before the def. art., as **הַחַג** *festival*, **הַגֵּן**; **הַגַּן** *garden*, **הַהַר**; **הַר** *mountain*, **הַהָר**; **הָעָם** *people*, **הָעֵם**; but **הַרְעָה** *the evil*, **הָרַע**.

§ 15. (α) THE INTERROGATIVE PREFIX **הַ** is **הַ** before all vocalized const. (not gutt.), as **הַיֵּשׁ** *is there?* **הַרְאִיתָ** *dost thou see?* (β) Before a vowelless const.,

or a gutt. *not* pointed with kāmētz, it is ך, as הַמֵּעַט, הַחֶפֶץ, הַאֲתָהּ. (γ) Sometimes the vowelless const. takes dāgēsh, as הַפְּמוֹת (2 Sam. iii. 33), הַזְּבָחִים (Amos v. 25). (δ) Before gutt. with kāmētz it is ך, as הַחֹק, הַהִיתָה, הַאֲפָס.

\*§ 16. מה *What? How?* becomes (a) before non-gutt. מַה, as מַה־יָּהּ. (β) Rarely before ה and ח *not* kāmētzed it is מַה, as מַה הוּא (Num. xvi. 11; cf. Zech. v. 6; Gen. xxxi. 36). (γ) Before ה it is gen. מַה־, as מַה־הָיָה. (δ) Before ץ and ך *always* מַה, as מַה־חָלַד, מַה־עָצְמוּ; and even when ץ and ך are otherwise vocalized, as מַה־עֹנִי, מַה־חֲטָאֲתִי (1 Sam. xx. 1).

\*§ 17. מה with prefixes. בַּמַּה (and בַּמָּה) *Whereby?* בַּמַּה (and בַּמָּה) *how much? how many?* לַמַּה and לַמָּה (Obs. tone) and לַמָּה *Wherefore?*

§ 18. (a) מי *who, or whom?* is indeclinable. It may be used with prefixes, as וּמִי *and who?* מִי וּמִי *who exactly?* (Exod. x. 8), לְמִי אַתָּה *whose art thou?* Also בֶּן מִי (*son of whom*), *whose son?* etc.

\*(β) Hebrew idiom sometimes requires מִי when we should expect מַה, and *vice versa*.

§ 19.—ON T. 7. The forms in brackets are of rarer occurrence. The pers. prons. are often used in the place of the verb “to be,” as יְהוָה הוּא הָאֱלֹהִים *The LORD He is the God*; בְּנִים נְהַנִּי *we are honest men*.

§ 20 —ON T. 8. (a) When the demons. prons. are the subject they are without the art., as יְהִי הָאִישׁ *this is the man*. When they are used as adjectives

they agree with their noun in taking or omitting the article. In the former case they *follow* the noun, as *הָאִישׁ הַזֶּה* *this man*; but *זֶה לְוִיָּהוּ* *this leviathan*.

(β) Similarly an adj., when used as an *epithet*, has the def. art. if its noun has, and *vice versa*, as *אִישׁ טוֹב* *a good man*, *הָאִישׁ הַטּוֹב* *the good man*; but (as predicate) *טוֹב הָאִישׁ* *the man is good*.

§ 20. (β) The forms with the definite article are *הַהוּא*, *הֵהִיא*, *הֵהֶם*, and *הֵהֶּפָּה*; *הַזֶּה*, *הַזֹּאת*, *הָאֵלֶּה*, *הָאֵלֶּה*.

\* (γ) With the prefixes *ל*, *כ*, *ב*, the forms are *בְּזֶה* (once *בְּזֶה* 1 Sam. xxi. 10); *בְּזֹאת* and *בְּזֹאת*; *בְּאֵלֶּה* and *בְּאֵלֶּה*; *בְּזֹה*, *בְּזֹאת* and *בְּזֹאת*; *בְּאֵלֶּה* and *בְּאֵלֶּה*; *לְזֶה* and *לְזֹאת*; *לְזֹאת* and *לְזֹאת*; *לְאֵלֶּה* and *לְאֵלֶּה*.

\* (δ) There are also the rarer demonstrative adjective pronouns, *הַלְזֶה* *masc.*, *הַלְזֵה* *masc.* and *fem.*, *הַלְזֵה* *masc.* and *fem.*, as *הָאִישׁ הַלְזֶה* *this man*. Also *זֶה* *masc.* and *fem.*, which generally means “this” or “that which” (like English “that” for “who” or “which”), as *זֶה זֶה וְזֶה* *this nation (which) Thou hast avenged*.

§ 21. (a) The relative pron. *אֲשֶׁר* *who, which*, etc., is of all persons, genders and numbers. It is placed first in its clause, and may be the *subject*, as *בָּא אֲשֶׁר בָּא* *the man who came*, or *object*, as *הַדָּבָר אֲשֶׁר רָאִיתִי* *the thing which I saw*. In the latter case *אֲשֶׁר* with pron. suff. (T. 10, col. 4), may be used as its complement, as *אֲשֶׁר רָאִיתִי אוֹתוֹ* *whom I saw*. Or the preposition with suff. (T. 10) may be its complement, as *אֲשֶׁר בְּךָ* *Thou in whom*, *אֲשֶׁר לוֹ* *whose*; or the possessive suff., as *אֲשֶׁר בְּיָדוֹ* *in whose hand*; or an adverb, as *אֲשֶׁר שָׁם* *where*, *אֲשֶׁר שָׁמָּה* *whether*, etc.



(β) With prefixes,  $\text{וַאֲשֶׁר}$  and which,  $\text{בְּאֲשֶׁר}$  inasmuch as,  $\text{לְאֲשֶׁר}$  to him who,  $\text{כִּי־אֲשֶׁר}$  when, as, etc.

\* (γ)  $\text{אֲשֶׁר}$  like the conjunction  $\text{כִּי}$  often means that (*ὅτι*); and conversely,  $\text{כִּי}$  sometimes stands for the relative  $\text{אֲשֶׁר}$ . Compare our use of "that."

\* (δ)  $\text{שׁ}$ ;  $\text{שׁ}$  or  $\text{שׂ}$  followed by *dagesh forte*;  $\text{שׁ}$ ,  $\text{שׂ}$ ,  $\text{ש׃}$  are sometimes used for  $\text{אֲשֶׁר}$ .

§ 22.—ON T. 9. Absolute and construct. Numbers. Possessive suffixes.

(α) Instead of putting the second noun in the genitive, any close connection between two nouns is marked by putting the first into what is called the *construct* (the ordinary form of the noun being called *absolute*). The def. art. is not as a rule to be used before a noun in constr. Thus  $\text{מֶלֶךְ הַכְּבוֹד}$  *King-of the Glory*, is used for *The King of Glory*.

(β) *Masc. pl. term.* is  $\text{יָם־}$ , as  $\text{כְּרוּבִים}$ , *pl. cherubim*; the *masc. pl. construct* is  $\text{יָי־}$ , as  $\text{כְּרוּבֵי כְבוֹד}$  *cherubs of glory*.

\* (γ) The *pl. term.* is  $\text{יָי־}$  in  $\text{אֲדָרְקַי}$  ὁ Κύριος (*pluralis majestatis*); according to some there is also a *pl. term.* in  $\text{יָי־}$ .

(δ) The *fem. sing. constr.* of nouns in  $\text{הָ־}$  is  $\text{הָ־}$ , as  $\text{מַלְכָּה}$  *queen*,  $\text{מַלְכַּת שֶׁבַע}$  *the queen of Sheba*. But *fem.* in  $\text{הָ־}$  do not change, as  $\text{מִשְׁמֶרֶת}$  *absol. and constr., observance*.

(γ) The *fem. pl., absol. and constr.*, is in  $\text{וֹת־}$ , as *absol.*  $\text{צְבָאוֹת}$  *Sabaoth*, *c.*  $\text{צְבָאוֹת}$ .

(δ) The *dual absol.* is in  $\text{יָי־}$ , and *constr.*  $\text{יָי־}$  of nouns which have not a *fem. term.*, as  $\text{יָד}$  *a hand*,  $\text{יָדַי}$  (*c.*  $\text{יָדַי}$ ) *two hands*,  $\text{מַחֲנַיִם}$  *Mahanaim*. But if the

noun have a *fem. term.* the ending is תִּים־, *constr.* תִּי־, as שֵׁפָה lip, שֵׁפֹתַיִם (c. שֵׁפֹתַי) two lips.

\* (ε) When a noun has a *pl.* and a *dual*, they are often used in diff. senses, as עֵינַי eye, *du.* עֵינַיִם the eyes, *pl.* עֵינֹת fountains; רֶגֶל foot, *du.* רֶגְלַיִם the feet, רֶגְלָם times; sometimes the *du.* and *pl.* have nearly the same meaning, as דֶּלֶת a door, *du.* דְּלֹתַיִם, *pl.* דְּלֹתַת doors.

The *Possessive Pronouns* are expressed by means of suffixes, all of which are called *light*, except those which end in ךָּם and ךָּו, ךָּם and ךָּו, which are *heavy*, i.e. *tonic* or *accentuated*.

(ζ) Before the *light* suffixes *fem.* ה־ becomes ת־, before the *heavy* ת־. The *pl. term.* ות is unchanged before the suffixes. The *pl.* ים־ and *dual* ים־ are rejected before the suffixes, as סוּסִים horses, סוּסַיִם two horses, סוּסֵיךָ your horses or your two horses, סוּסַתֵּיךָ your two mares.

(η) The *position* of the *tone* is very important. The student must also distinguish the cases in which *tzērē* is used from those in which *segōl* is used.

§ 23. *Confusion in the plural between the terminations* ים־ and ות־.

(a) The following *masc. nouns* form their *pl.* in ות־. Those marked \* are sometimes construed as *fem.*

אב father.	אֶשְׁכָּל cluster.
אֶבֶן bowl.	בֹּר pit.
אֹב familiar spirit.	גַּג roof.
אֹצֵר treasure.	גֹּרֶל lot.
* אֹת sign.	גֹּרֶן threshing floor.
* אֶרֶח path.	דָּרְבָן goad.
אֶן־לַיִן palace.	זָנָב tail.

חַוּיַן	<i>outer place.</i>	עָפָר	<i>dust.</i>
חֵיהָ	<i>breast of animal.</i>	עֵיבֵב	<i>herb.</i>
חַוּיּוֹן	<i>vision.</i>	פָּרַע	<i>leader.</i>
הִשְׁבּוֹן	<i>invention.</i>	*צָבָא	<i>host.</i>
טַפַּח	<i>handbreadth.</i>	צִנְתָּר	<i>tube.</i>
כִּסֵּא	<i>throne.</i>	*צִפּוֹר	<i>bird.</i>
לוּחַ	<i>tablet.</i>	צְרוּר	<i>bundle.</i>
לַיַּל	<i>night.</i>	קוֹל	<i>voice.</i>
*מִזְבֵּחַ	<i>altar.</i>	קִיר	<i>wall.</i>
מָטָר	<i>rain.</i>	קָרָב	<i>war.</i>
מַעְשֵׂר	<i>tithe.</i>	*רְחוּב	<i>street.</i>
*מִצְדָּה	<i>summit.</i>	רְתוּק	<i>chain.</i>
*מְקוֹם	<i>place.</i>	שֻׁלְחָן	<i>table.</i>
מַקֵּל	<i>staff.</i>	שֵׁם	<i>name.</i>
נֶאֱדָר	<i>bottle.</i>	שׁוֹפָר	<i>trumpet.</i>
נֵר	<i>lamp.</i>	עֵט	<i>pillar.</i>
עוֹר	<i>skin.</i>	*תְּהוֹם	<i>deep.</i>

(β) The following *fem.* nouns form *pl.* in הַיִּם ; those marked † are sometimes *masc.*

† אֶבֶן	<i>stone.</i>	דָּת	<i>law.</i>
אֵלֶּה	<i>terebinth.</i>	זְמוּרָה	<i>branch.</i>
אַלְמָנוּת	<i>widowhood.</i>	זְנוּת	<i>whoredom.</i>
אִשָּׁה	<i>woman.</i>	חֶטֶה	<i>wheat.</i>
בְּחַלָּת	<i>coal.</i>	חִשְׁכָּה	<i>darkness.</i>
† גֶּפֶן	<i>vine.</i>	יוֹנָה	<i>dove.</i>
דְּבֵלֶה	<i>fig-cake.</i>	† כַּדָּיִץ	<i>pitcher.</i>
דְּבוּרָה	<i>bee.</i>	כִּסְפֵּת	<i>spelt.</i>
† דְּרָגָה	<i>way.</i>	לְבֵנָה	<i>brick.</i>



מִלָּה <i>word.</i>	פֶּת <i>morsel.</i>
נִמְלָה <i>ant.</i>	רְחֵל <i>ewe.</i>
סֵאָה <i>measure.</i>	שֵׁעֶרָה <i>barley.</i>
זֵי <i>she-goat.</i>	שֵׁבֶלֶת <i>ear of corn.</i>
עִיר <i>city.</i>	שֵׁטָה <i>acacia.</i>
פְּלִנִּישׁ <i>concubine.</i>	תְּמָנָה <i>fig.</i>
פִּיטְתָה <i>flax.</i>	

Also *ביצים* *eggs*, which is not found in the singular (in *Bibl. Hebr.*), but has *singl. ביצה* in later *Hebr.*

(γ) The following nouns form their pl. in either *ים* or *ות*—

MASCULINE NOUNS.

אֵילָם <i>porch.</i>	מַסְמֹר <i>nail.</i>
לֵיֹן <i>lion.</i>	מִשְׁדֵּן <i>delicacy.</i>
דֹּר <i>generation.</i>	מַעֵין <i>fountain.</i>
זֶבַח <i>sacrifice.</i>	מִשְׁכָּב <i>bed.</i>
זִכְרוֹן <i>memorial.</i>	מִיִּשְׁכָּן <i>dwelling.</i>
יוֹם <i>day.</i>	נְהַר <i>river.</i>
יַעַר <i>forest.</i>	בַּיִת <i>basin.</i>
פִּיֹר <i>laver.</i>	עֲוֹן <i>iniquity.</i>
כִּנּוֹר <i>harp.</i>	עֶרֶב <i>heel.</i>
לֵבָב <i>heart.</i>	כְּרִיץ <i>breach.</i>
מִנְאוֹר <i>light.</i>	צוּאֵר <i>neck.</i>
מִגְדָּל <i>tower.</i>	קֶבֶר <i>grave.</i>
מוֹכֵד <i>foundation.</i>	קֶנֶה <i>reed.</i>
מוֹכַר <i>bond.</i>	קֶרֶם <i>axe.</i>
מוֹעֵד <i>seat.</i>	שָׂדֶה <i>field.</i>
כוּזָא <i>bowl.</i>	שָׁבוּעַ <i>week.</i>
מַכְאוֹב <i>pain.</i>	תְּשׁוּבָה <i>delight.</i>

## FEMININE NOUNS.

אימה	terror.	חנית	spear.
אֶלְפָה	sheaf.	נַעַל	shoe.
אִמָּה	people.	עֲרֵמָה	heap.
אִשִּׁישָׁה	grape-cake.	פְּרָקָה	hoof.
אֲשֵׁרָה	Asherah.	שָׁנָה	year.

## NOUNS CONSTRUED IN EITHER GENDER.

אֶהָלִים, אֶהָלוֹת	aloes.	מִטָּה	rod.
בִּגְדָה	garment.	נַפְשָׁה	soul.
גִּב	rim.	קִיר	thorn.
הַיְכָל	temple.	עָב	cloud.
זְרוּעַ	arm.	עֵבֶת	cord.
חַלּוֹן	window.	עֵצָה	bone.
חֲצָר	court.	עֵת	time.
כֶּבֶד	circle.	פֶּעַם	foot.
מִבְצָר	fortress.	צֶלַע	side.
מַחֲנֶה	camp.		

(δ) The two forms of the pl., though gen. synonymous, occasionally differ in sense, as in Latin *loci* and *loca*. Thus כְּבָרִים is used of round masses of money, talents, כְּבָרוֹת of bread, round loaves; קִירִים thorns, סִירוֹת hooks; עֲקָבִים heels, עֲקָבוֹת foot-prints; פְּעָמִים footsteps of men, פְּעֻמוֹת feet of articles of furniture.

(ε) Nouns gen. preserve their proper gender in the pl. irrespective of the term. which they adopt, though there are occasional exceptions in which fem. nouns in ים— are construed as masc., e.g. נְשִׁים women

(Gen. vii. 13), *מלים* words (Job iv. 4), *נקלים* ants (Prov. xxx. 25), and masc. nouns in *ות* are construed as fem., e.g. *משפנות* dwellings (Ps. lxxxiv. 2).

§ 24. (a) Some nouns have *no plur.*, as *אש* fire, *זהב* gold, *ארץ* ground; collectives, as *בנה* children, *עוף* birds, *ציט* birds of prey, *בקר* cattle (noun of unity *שור* an ox), *צאן* sheep or goats (noun of unity *א* a sheep or goat); many abstracts, as *ישע* salvation, *ערת* blindness.

(β) Some have *no sing.*, as *מים* water, *פנים* face, *שמים* heavens, *חתים* men, *מראשות* place near the head; some abstracts, as *אהבים* love, *רחמים* mercy, *רחבולות* government; some denoting periods of life, *נעורים* childhood, *עלומים* youth, *בחרים* adolescence, *בתולים* virginity, *בלולות* period of espousals, *זקנים* old age.

(γ) *Duals* are gen. used of things which are in pairs, as *עינים* eyes, and are used with numerals instead of *pl.*, as *שש קנפים* six (not six pairs of) wings.

\* (δ) *קברים* (1 Kin. xvi. 24; 2 Kin. v. 23) is called by some a *semi-construct* of the *du.*

§ 25.—ON T. 10. (a) In coll. 1-4 the chief diff. between these suff. and those of T. 9 is that we have *ת* for *ה*, *ני* for *ני*, and that the 2 masc. sing. *p.* is the same as the *fem.*, viz. *ת*, *ת*, etc.

(β) *ת* in, takes suffixes in same ways as *ת* to. Except *ת* and *ת* for 3rd masc. pl., and *no* poet. form like *ת*. 3 *fem.* pl. *ת* occurs in *p.*

(γ) *Col.* 4. Obs. that the *heavy* suff. *ת*, *ת*, *ת*, take *את* not *את*.

(δ) Col. 5. A reduplicated form of כִּן is used with all but the heavy suff. The 2nd fem. is in כִּי־ (so also כִּי־נָ). From him and from us are both כִּי־נָ, the former standing for *mimēhū*, and the latter for *mimmēnū*.

(ε) Col. 6. Obs. sing. הִנְנִי without, pl. הִנְנִי with dāgēsh.

§ 26.—ON T. 11, col. 1. (α) There is also a form אֵלֵי unto. אֵל means God, etc., so this prep. is used with makkēph אֵלֶי. With the suff. lengthen the vowel אֵלֵי, etc. With the heavy suff. we have אֵל (not אֵלֵי). Similarly the vowel of עַל (and עָלֵי) upon, is lengthened before the suff., as עָלַיִךְ, etc.; but with heavy suff. עָלֶיְכֶם, etc.

(β) Col. 2. Suff. are put with תַּחַת under, as with אַחֲרַיִ.

(γ) From עַד (and עֲדֵי) unto, we have עָדַי, עָדֶיךָ, עָדֵיהֶם (2 Kin. ix. 18); from בְּלִעְדֵי besides, we have בְּלִעְדֵיךָ.

(δ) סָבִיב round-about, takes suff. with pl. in יָם־ and וֹת־, as סָבִיבֶיךָ, סָבִיבֵינוּ, סָבִיבוֹתַי, סָבִיבוֹתֵינוּ, סָבִיבוֹתֵיהֶם. עוֹד still, עוֹדֵי and עוֹדֵנִי; עוֹדֶיךָ, f. עוֹדֶיךָ; 3rd pers. עוֹדֵנּוּ, f. עוֹדֶנָּה, pl. עוֹדֶם. אֵי where? אֵיךָ where art thou? 3rd sing. אֵי, pl. אֵיִם. יֵשׁ is, 3rd sing. יֵשׁנּוּ he is; יֵשֶׁיךָ, יֵשֶׁכֶם and יֵשֶׁנּוּ בֵּין between, בֵּינֶיךָ, בֵּינֵנוּ; pl. בֵּינֵינוּ, בֵּינוֹתֶם, בֵּינוֹתֵינוּ; also בֵּינֵיכֶם, בֵּינֵינָם.

(ε) Others take suff. as nouns, e.g. אֶעֱלֶיךָ near, בְּעַד behind, etc., זֶלְתָּ except, יַעַן on account of, כּוֹל



opposite, נָגַד before, לְפָנַי in front of, בְּגִלְלִי and בְּעֵבְרִי for the sake of, לְבַד alone, לְבַדָּךְ p. לְבַדָּךְ (✓ בַּדָּךְ), etc.

§ 27.—OX T. 12. (α) Verbs have both *masc.* and *fem.* forms.

(β) Since the so-called tenses refer to the *state* of the action, or condition, expressed by the verb, rather than to the *time* at which it takes place, we shall call them the *Complete* and *Incomplete* (not Pret. and Fut., or Perf. and Imp. as in other grammars).

(γ) There are also the *Verbal Nouns* or Infinitives, and the *Verbal Adjectives* or Participles, and the *Imperative*.

§ 28.—OX T. 12. (α) The fundamental form of the verb is the 3rd *pers. sing.* The verb קָעַל denotes *he did*, hence it is the gen. name for a *verb*, and the 1st rad. of a verb is called from it the “פ of the verb,” the 2nd rad. “the ע,” and the 3rd rad. “the ל;” thus, נָתַן *he gave*, is called פִּנָּה, עִתָּה, and לִיָּה, because the 1st rad. is נ, the 2nd ת, and the 3rd י.

(β) The normal form of the verb is that of קָטַל, viz. with 3 root-letters, always with *kāmētz* under the first, and gen. *pathakh* under the second (but see § 37).

(γ) When a verb has no *guttural* or *quiescent* letter in its Rt., and has not initial נ or ך, nor the same letter in the second and third place, it is called a *Sound Triliteral*, as קָטַל.

§ 29. There are seven “voices” in common use. The simplest voice is called *Kal*, i.e. “light;” the others “heavy” or “derived.” The forms derived from the Rt. פָּעַל, by treating it as a specimen verb, have been adopted as the *names* of the voices.

## Skeleton paradigm of Sound Verb קטל.

Name	Kal.	Niphal.	Piel.	Pual.	Hiphil.	Hophal.	Hithpael.
in Hebr.	קַל	נִפְעַל	פִּעַל	פִּעַל	הִפְעִיל	הִפְעַל	הִתְפַּעֵל
Gen. force.	Simple.	Passive.	Intensive.	Pass.	Causal.	Pass. of	Reflexive.
	trans. or intrans.			of Piel.		Hiph.	
Compl.	קָטַל	נִקְטַל	קָטַל	קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
V. N. <i>absl.</i>	קָטַל	הִקְטַל	קָטַל	קָטַל	הִקְטִיל	הִקְטַל	<i>wanting</i>
<i>c.</i>	קָטַל	הִקְטַל	קָטַל	קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
Incompl.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
Imper.	קָטַל	הִקְטַל	קָטַל	<i>wanting</i>	הִקְטִיל	<i>wanting</i>	הִתְקַטַּל
V. A. <i>act.</i>	קָטַל		מִקְטַל		מִקְטִיל		מִתְקַטַּל
<i>pass.</i>	קָטוּל	נִקְטַל		מִקְטַל		מִקְטַל	

N.B.—The student is advised to commit this paradigm to memory before reading further.

§ 30. Read *Kal* of T. 12, and observe as follows:

(a) The *complete* is conjugated by means of *suf-fixes*, which bear some resemblance to the personal pronouns (T. 7).

(β) Those persons which end in  $\text{ם־}$  and  $\text{ן־}$  lose the vowel from the first root-letter in accordance with § 11 (θ) (1).

(γ) The *construct* of the Verbal Noun is only a shortened form of the *absolute*.

(δ) The *incomplete* is conjugated partly by means of the *pre-fixes*  $\text{איתן}$ , and partly by means of *suf-fixes*.

(ε) If the *pre-fix* be cut off from the *incomplete*, the corresponding person of the *imperative* is found.

§ 31. (a) In the derived voices, the same personal *suf-fixes* and *pre-fixes* are used as in the *kal*—thus  $\text{קָטַלְתָּ}$  *thou hast killed*,  $\text{נִקְטַלְתָּ}$  (2nd pers. of niphāl) *thou art killed*,  $\text{יִקְטַל}$  *he will kill, or was killing*,  $\text{יִקְטַל}$  (*incomplete* of niphāl) *he will be, or was being killed*.

(β) The rule, § 30 (ε), holds good also in the *Piel* and *Pual*.

(γ) The *passive* verbal adj. of the derived voices takes *kāmētz* (*ā*) in the last syllable,  $\text{קָטַלְתָּ}$ ,  $\text{קָטַלְתָּ}$ ,  $\text{קָטַלְתָּ}$ .

(δ) Except in *kal* and *niphāl* all the verbal adjectives begin with  $\text{ו}$ .

§ 32. NIPHAL. (a) It will be observed that if a verb begin with the prefix  $\text{ו}$  it must be *niphāl*, or else 1 *pers. pl.* of the *incomplete* of some voice.

(β) The *dāgēsh forte* in the first rad., and the *kāmētz* under it, are not found in the Sound Tri-

literal Verb, except in the nouns, incomplete, and imperative of the *niphal*.

(γ) Observe the difference between the 3rd *sing. masc. complete* נִקְטַל and the Verbal Adj. נִקְטָל. See § 31 (γ).

(δ) The incomp. plur. 3rd and 2nd *fem.*, and the imper. pl. 2nd *fem.* which end in נָה-, gen. take *a* in the preceding syllable in the intrans. voices, and *ē* (or *ō*) in the *act.*, thus, kal תִּקְבְּרָנָה, niph. תִּקְבְּלָנָה, pual תִּקְבְּלָנָה, hith. תִּקְבְּלָנָה; but kal. תִּקְבְּלָנָה, piel תִּקְבְּלָנָה, hiph. תִּקְבְּלָנָה.

§ 33. PIĒL AND PUAL. The characteristic of these voices is the dāgēsh forte in the med. rad. In the *incomplete* the prefixes have *shvā*, e.g. יִקְטַל, יִקְטַל.

§ 34. HIPHĪL. In the *complete* it is only the *third* persons which have ' , the other persons have *pathakh*, e.g. יִקְטְלוּ, יִקְטְלוּ. When this voice takes *ī*, it is written *plenè*, when *ē*, it is gen. written *defectivè*. The *imperative* differs from that of other voices in that it is more like the Verbal Noun *absolute* than the V. N. *constr.* or the incomplete.

§ 35. HOPHAL. The first vowel of this voice, being in a closed syllable without the tone, must be kāmētz chātūph (ō). In many Verbs kibbūtz is used instead (or optionally), e.g. יִשְׁלַח, יִשְׁלַח.

§ 36. HITHPAĒL may be said to be formed from the V. N. *constr.* of the piel. The ה of the prefix is characteristic, the ה being changed into the הִתְ in the *incompl.*, and into הִ in the V. A.

(β) The ה of the הִתְ of this voice is subject to the following changes :



(1) When the 1st rad. is ט, צ, or ש, it changes places with the ת, as הַשְׁתַּפֵּר, from שִׁמֵּר.

(2) With צ, the ת after transposition is changed into ט, as הַצְטַדֵּק, from צַדִּיק.

(3) Before ד, ט, and ת, the ת is assimilated, as יִדְבְּאוּ, from דָּבַח; הִטְהַר, from טָהַר; הִתְמַם, from תָּמַם.

§ 37.—On T. 12, cols. 8 and 9. (a) Sound Verbs which take *ē*, instead of *a* with the med. rad., differ from the latter only in the 3rd sing. masc. of the complete (and by taking *ē*, not *ā*, in pause, and with objective suffixes), and by taking *pathakh* instead of *chōlem* in the second syllable of the *incompl.*, as יִקְבֹּר, but יִקְטֹל. The imperative, of course, takes *pathakh*. § 30 (ε).

(β) The form of the V. A. of Verbs, with medial *ē* or *ō*, coincides with that of the 3rd sing. masc. *compl.*

(γ) Triliterals with *chōlem* in second syllable retain that vowel in the *compl.* wherever the ordinary verb has *pathakh*, except the forms in קָטַם and קָטַן, in which the *ō* is changed into *o*, as יִקְטֹל, קָטַטְוּ.

\*§ 38. The verbs which have *ē* and *ō* with the med. rad. are few in number, and are gen. intransitive in sense.

(a) The following have *tzērē*.

אֵינָם *is non-existent.*

זָקֵן *was old.*

הִפְיִן *was delighted.*

הִצַּב *hewed.*

קָהַר *was clean.*

קָבַח *was unclean.*

יָבֵשׁ *was dry.*

יָרָא *feared.*

קָבַר (Isa. xxiv. 20 קָבַר)

*was heavy.*

קָיַר *was right.*

קָבַט and קָבַשׁ *put on*

מלא trans. and intrans.	צמא was thirsty.
(Esther vii. 5, מלא trans.) filled or was full.	קמל (Isa. xxxiii. 9 קמל) withered.
	שנא hated.
מת died (incompl. ימות).	שפל was brought low.

נבל faded (incompl. יבול).

(β) The following have *tzērē* in pause, or before an objective suffix, but *pathakh* in other cases. Those which occur only in pause, or with suffix, are in the following list pointed with *tzērē*.

אהב he loved.	ירש inherited.
אשם was guilty.	נעם was pleasant.
בצק was swollen.	עם was strong.
גבר prevailed.	עלה prospered.
גדל was great.	קדש was holy.
דבה clave to.	קרב drew near.
דשן was fat.	רעב was hungry.
הרל ceased.	שבע was satisfied.
המין became leavened.	שמח rejoiced.
הקדש was profaned.	שכח forget.
חסר lacked.	שכן dwelt.
הפר blushed (הפר dug).	שמם was desolated.
יגע was weary.	שמע heard.

(γ) The following five Triliterals take *chōlem* :

יגר feared.	קטן was small.
יכל was able.	שכל was bereaved (p.
יקח he snared.	: שכלתי Gen. xliii. 14).

Also the following Defective Verbs :

אור to shine.	רב from רבב (p. Ps. xviii.
בוש to be ashamed.	15 רב) he shot.
טוב to be good.	

\*§ 39. (a) The following Sound Trilaterals with *pathakh* in the *compl.* have *pathakh* likewise in the *kal incompl.* Those which do not occur in the *kal compl.*, or occur only in forms which do not reveal the character of the vowel following the second radical, are distinguished by an asterisk.

אָבַל mourned.	*עָתָק was removed.
*אָרָה learned.	*צָדִיק was righteous.
*אָמִיץ was strong.	קָלֵל was light.
*אָנָף was angry.	*קָיָטב was attentive.
*הָבֵל became vain.	רָבִיץ lay down.
חָזַק was strong.	רָגַז was angry.
חָכָם was wise.	*רָטַב was wet.
חָשֵׁךְ was dark.	רָכַב rode.
*חָפֵל was foolish.	*רָפַר spread.
לָמַד learned.	*רָקַב rotted.
מָתַק was sweet.	שָׁבַב lay down.
נִגַּשׁ approached.	שָׁלַט ruled.
נִשָּׁל <i>ā</i> , fell off, <i>ō</i> , drew off.	*שָׁלַם was complete.
*נָתַךְ was poured.	*שָׁמֵן grew fat.
עָיַן smoked	

(β) The following with *pathakh* in the *compl.* have both *pathakh* and *chōlem* in the *incompl.*

בָּגַד dealt treacherously.	הָיָם was hot.
גָּזַר <i>ō</i> , tore, <i>ā</i> , resolved.	הָנִן was gracious.
עָם he cursed.	*חָרַט <i>ō</i> , ploughed, <i>a</i> , was silent.
*חָבַט he bound.	
*חָלַט <i>ō</i> , subdued, <i>ā</i> , was weak.	טָרַף tore.
	יָצַר formed.

קָעַל <i>trespassed.</i>	פִּיעַט <i>stripped off.</i>
נָדַד <i>fled.</i>	קָסַם <i>divined.</i>
נָדַד <i>vowed.</i>	קָצַר <i>ō, cut off, a, was short</i>
נָשָׂה <i>bit.</i>	שָׁבַת <i>rested.</i>
פָּעַל <i>did.</i>	תָּמַם <i>was finished.</i>

§ 40. Verbs not "Sound Trilaterals" are gen. called "weak." They are of the following classes: I. *Init.-gutt.* (*Pē-gutt.*), viz. (1) פֿ"ה, פֿ"ע, and פֿ"ח; (2) פֿ"א § 43. II. *Med.-gutt.* and *med.* י. III. *Fin.-gutt.*, viz. ה, ע, or ה. IV. *Init.* י. V. *Init.-yūd.* VI. *Fin.* נ *quiesc.* VII. *Fin.* ה *quiesc.* VIII. *Med.-vāv* and *med.-yūd* *quiesc.* IX. *Med.-rad.* doubled, gen. called ע'ע, as סַבַּב. X. Verbs doubly weak, which belong to more than one of these classes.

§ 41.—On T. 13. From the nature of *gutt.*, § 7, these Verbs take:

(a) A compound *shvā* (ֿֿֿ, ֿֿֿ, or ֿֿֿ) where the Sound Verb takes *linking shvā*, e.g. עִמְדָהֶם, V. N. אָמַר, Imper. fem. p. הִרְבֵּי (Isa. xlv. 27).

(β) And gen. a lengthened vowel before the *init.-gutt.* when it would (if possible) be dageshed, § 11 δ, e.g. *niph. incompl.* יִצְמַד (יִקְטֵל).

(γ) The prefixes of the Sound Verb will gen. (but see § 42) be thus changed in the Verb *init.-gutt.*: *incompl. kal*, יִֿֿֿ, etc., into יִֿֿֿֿ, when the second vowel is *ō*, as יִעְמַד; but into יִֿֿֿֿ when second vowel is *a*, as יִהַיֵּק. *Compl. niph. and hiph.* יִֿֿֿֿ and יִֿֿֿֿ into יִֿֿֿֿֿ and יִֿֿֿֿֿ, but *incompl. V. N., imper., and V. A.* of *hiph.*, will naturally have יִֿֿֿֿֿ, יִֿֿֿֿֿ, יִֿֿֿֿֿ, and the *hoph.* will as naturally have יִֿֿֿֿֿ, etc.



\*§ 42. But. init.-gutt. often takes *simple* shvā after a prefix, יָחַד he ceases.

(a) The following take *simple* shvā under init.-rad. (ᾤπαξ λεγόμενα with asterisk).

אָדָם	Hi. was red.	חָמַד	K. Ni. desired.
אָדָר	Ni. Hi. was illustri- ous.	חָמַל	K. spared.
אָטַם	Hi. closed.	חָמַס	K. Ni. did violence to.
*אָטַר	K. shut.	חָמַץ	K. was leavened.
אָלַף	K. learned.	חָמַר	K. was fermented.
אָפַד	K. girded on.	חָנַף	K. dedicated.
אָטַם	K. Ni. (not Li.) was guilty.	חָסַל	K. devoured.
הָבַל	K. Hi. was vain.	חָסַם	K. muzzled.
הָהָה	K. Hi. meditated.	חָסַר	K. Hi. lacked.
הָרַף	K. thrust.	חָפַה	Ni. covered.
הָרַר	K. Ni. honoured.	חָפַז	K. Ni. was panic- struck.
הָיָה	K. Ni. was.	חָפֵּץ	K. delighted.
*הָכַר	K. injured (?).	חָפַר	K. dug.
הָבֵא	Ni. Hi. Ho. hid.	חָפַר	K. Hi. blushed.
חָבַט	K. beat off.	חָפַט	K. Ni. searched.
חָבַר	Hi. joined together.	חָצַב	K. (not Hi.) hewed
חָנַר	K. girded.	חָקַר	K. Ni. investigated.
חָדַל	K. (not Ho.) ceased.	*חָרַג	K. trembled.
חָטַב	K. cut.	חָתָה	K. took up.
חָיָה	K. (not Hi.) lived.	חָתַף	Ni. was destined.
חָכַם	K. Hi. was wise.	חָתַל	Ho. was swaddled.
*חָלַט	K. meaning doubtful	חָתַם	K. Ni. Hi. sealed.
		חָתַף	K. seized.

חָתַר K. broke through.	עָזַל Hi. was presumptuous.
עָנַב K. doted.	
עָרַה K. put on as an ornament.	עָרַשׁ K. Ni. perverted.
עָרַף Hi. gathered much.	עָרַר K. Hi. tithed.
עָרַר Ni. was wanting.	* עָרַב Ni. was burnt up.
עָרַר K. Ni. troubled.	עָרַק K. Hi. was removed.
	עָרַר K. Ni. Hi. entreated.

(β) The following are used with both *simple* and *compound* shvā, either in the same form or in different forms, viz. :

אָסַר bound.	חָדַד was dark.
הִפְךָ turned.	עָבַר passed over.
לָקַח took in pledg.	עָזַר helped.
חָבַשׁ bound.	עָבַד wore.
הִזְק was strong.	עָבַר encircled.
הִלַּח was sick.	עָבַר concealed.
הִזַּק divided.	עָבַר restrained.
הִסַּח trusted.	עָבַר supplanted.
הִיָּח withheld.	עָשַׂן smoked.
הִיָּח uncovered.	עָשַׂר was rich.
הִשָּׁב thought.	

(γ) The following have simple shvā only in the passages or parts alleged, but elsewhere always compound shvā, viz. :

אָרַב 2 Chr. xix 2; Prov. xv. 9, loved.	הִלַּךְ Ps. cix. 23, went.
אָרַב Ps. lxxv. 7, girded.	הִלַּךְ Jer. xxxix. 4; Jer. xxix. 8, dreamt.
אָרַב Ps. xlvii. 10, gathered.	הִלַּךְ Job xx. 24, changed.

תָּרַר Ezek. xxvi. 18, trem- עָבַר Eccl. v. 8, served.  
bled. עָלַי Jer. xv. 17; Ps. cxlix.  
הִשָּׁתָּה Hi. part. was silent. ־; and  
חָתַת Jer. xlix. 37, was dis- עָלַי Ps. v. 12, exalted.  
mayed.

§ 43. Verbs פָּ"א are conjugated like those init.-  
ע, ה, or ה; except that they have

Two forms of the incompl., viz. (1) יֵאָחֵז or יֵאָבֵה,  
and (2) יֵאָזֵר.

(a) Five Verbs always adopt (1), viz. יֵאָבֵד *perishes*,  
לֹא יֵאָבֵה *is not willing*, יֵאָכֵל (*p.* יֵאָכֵל), with vāv  
conversive, וַיֵּאָכֵל (*p.* וַיֵּאָכֵל) *he eats*, יֵאָמֵר (*p.* יֵאָמֵר),  
with vāv convers. וַיֵּאָמֵר (*p.* וַיֵּאָמֵר) *he says*, יֵאָפֵה *he*  
*bakes*.

(β) A few adopt either (1) or (2), as (gen.) יֵאָהֵב  
*he loves*, יֵאָחֵז and יֵאָחֶז *he seizes*, יֵאָסֵף and יֵאָסֶף *he*  
*gathers*.

\* (γ) The א of 1st pers. singl. incompl. often blends  
with the initial-א, as אֶהֱבֵה (for אֶהֱבֵב) and אֶהֱבֵה (for  
אֶהֱבֵב) *I love*.

\* (δ) When form (2) loses its second vowel,  $\overline{wv}$   
becomes  $\overline{w}$ , as יֵאָסֵף, but יֵאָסֶפִי, יֵאָסֶפֶם.

§ 44.—ON T. 14. Verbs med.-gutt. or ה.

In two points these Verbs differ from the Sound  
Trilateral.

(a) A compound shvā takes the place of simple  
linking shvā in the case of gutturals, as יֵאָאֵל, יֵאָאֵלָה,  
and rarely in the case of ה, as יֵאָרְבֵי (Gen. xxvii. 27),  
יֵאָרְבֵי (Num. vi. 23).

(β) Compensation is made for the loss of dagesh

forte by lengthening the preceding vowel, as follows: *always* before ך, *almost always* before ם, *generally* before ץ, *rarely* before ה and ח.

\* It is sometimes, though not always, lengthened in באר *to make plain*, נאף *commit adultery*, נאין *despise*, נאר *reject*, שאל *ask*, בער *consume*, שער *while away*, תעב *abhor*, בהל *affright*, כהה *dim*, נהל *lead*.

\* It is lengthened in קהה (occurs only Eccl. x. 10), before ח only in לקם (Judg. v. 8), בחן (Ezek. xxi. 8), דחו (Ps. xxxvi. 13).

\*§ 45. The Kal of Verbs med.-gutt.

(α) If the second radical is ך, the *incompl.* and *imper.* commonly have *ō* in the last syllable; but the following have *a*, ארף *was long*, הרב *was desolate*, הרר *tremble*, חרף *he wintered*, חרץ *sharpen*, ערב *(ערב) was sweet*, קרב *draw nigh*, קרם *covered*. הרש *ploughed*, has *ō*, and *was silent* has *a*; טרף *tore in pieces*, has both *ō* and *a*.

(β) With a guttural as second radical the *incompl.* and *imper.* have *a*; only נהם *roar* has *ō*, and (?) ארמון (Ps. xviii. 2; see Z., pp. 139, 140). Three have either *a* or *ō*, ועם *curse*, מעל *trespass*, פעל *do*.

(γ) The whole of this class of Verbs take *a* in the *fem. plurals* of *Piel* (as well as *Niphal*), as תנאפנה (Hos. iv. 13); but *ē* sometimes in *pause*, as תמהרנה (Jer. ix. 17).

§ 46.—ON T. 15. Verbs final-guttural (ח, ה, or ע).

(α) The chief peculiarity of these Verbs is that they *gen.* take an additional pathakh after the gutt.



(which, not being a furtive pathakh, is to be read *after* the guttural) in the 2nd fem. of the compl. of all the voices, thus פָּקַדְתָּ but שָׁלַחְתָּ; הַפְּקַדְתָּ but הַשְּׁלַחְתָּ. Such forms however as לָקַחְתָּ (1 Kin. xiv. 3), שָׁבַחְתָּ (Jer. xiii. 5) occur, and once for שָׁמַעְנָה we have שָׁמַעְנָה (Gen. iv. 23).

(β) After all vowels but *a* and *ā* the final guttural necessarily takes furtive pathakh, as שָׁלוֹחַ, בָּטוּחַ, שָׁלַח (see § 10).

(γ) The *incompl.* and *imper.* Kal have *always* (except Jer. v. 7, כְּתִיב *a* in the second syllable).

(δ) The V. N. *constr.* has mostly *ō*, as לָגוּעַ, לְבָלֵעַ, כִּי־שָׁחַד (Z., p. 140); rarely *a*, as שָׁלַח (Isa. lviii. 9), גָּוַע (Num. xx. 3).

\*§ 47. Tzērē is mostly changed to pathakh before the gutturals in the *compl.*, V. N. *constr.*, *incompl.*, and *imper.*; but it is retained (and furtive pathakh given to the guttural) in *pause*, and also in the V. N. *absol.*, and sometimes in the V. A., thus:

Niphal—V. N. *constr.*, הִשְׁמַע (Esth. ii. 8), הִפְתַּח (Isa. li. 14); *incompl.*, יִשְׁבַּח (Ps. ix. 19), יִתְקַע: (Job xvii. 3); *imper.*, even in *pause*, הִאֲנִיחַ (Ezek. xxi. 11). Piel—*compl.*, גָּלַח (Lev. xiv. 8), גָּהַע (2 Chron. xxxiv. 4); V. N. *constr.*, בָּלַע (Hab. i. 13), בָּלַע (Lam. ii. 8); *incompl.*, יִבְלַח (Job xvi. 13), יִתְבַּקַּע: (2 Kin. viii. 12), תִּתְגַּדְעוּן (Deut. vii. 5); *imper.*, שָׁלַח (Exod. iv. 23). Hiphil—*incompl.*, יִבְטַח (2 Kin. xviii. 30), וַיִּבְנַע (Judg. iv. 23); *fem. plur.*, תִּבְעֵנָה (Ps. cxix. 171); *imper.*, הוֹרֵיעַ (Ps. lxxxvi. 2); and even in *pause*, הִצִּילַח (1 Kin. xxii. 12). Hithpacl—הִתְגַּלַּע (Prov. xvii. 14), יִתְנַחַח

(Dan. xi. 40), הִשְׁתַּבַּח (Ps. cvi. 47; this voice generally has kametz in pause, הִתְבַּקְּעוּ (Josh. ix. 13), : הִתְבַּלְּעוּ (Ps. cvii. 27). On the other hand, the absolute infinitives—Piel, שָׁלַח (Deut. xxii. 7); Hiphil, הִגְבִּיהַ (Isa. vii. 11); Hophal, הִמְלִיחַ (Ezek. xvi. 4). V. A.—Kal, בָּטַח (Deut. xxviii. 52); or with pathakh, נָטַע אֶרֶץ (Ps. xciv. 9), רָגַע (Isa. li. 15), רָמַע (Isa. xlii. 5), שָׁטַע (Lev. xi. 7); Piel, קָיַמְתָּ (1 Kin. iii. 3); Hithpael, קִישַׁתְּגַע (1 Sam. xxi. 15).

§ 48. Verbs final-ר are conjugated like the Sound Verb; and generally take *ō* in the Kal *incompl.* and *imper.*

(a) But those which have *ē* in the *compl.* take *a* in the *incompl.* (§ 37); and also the following:

(β) אָטַר *to shut*, אָמַר *say* (but see § 43), הִרַר *honour*, חוּר (med.-vāv consonantal) *grow pale*, נָתַר *shake*, עִשַׁר *be rich*, עָתַר *entreat*, פָּטַר *slip away*, פָּצַר *press*, שָׁכַר *be drunken*.

(γ) The following have *a* or *ō*: נִוַּר *decree*, נָוַר *vow*, קָצַר with *ō*, *to reap*, with *a*, *to be short*.

(δ) In Verbs final-ר pathakh mostly takes the place of tzere in *compl.* of Piel (*p. tzere*), and frequently in Hithp. (*p. kametz*); but tzere (*p. tzere* or pathakh) is commonly retained elsewhere, thus: שָׁבַר (Ps. lxxvi. 4), שָׁבַר (Exod. ix. 25), הִתְהַדַּר (Prov. xxv. 6), הִתְאַוַּר (Ps. xciii. 1), יִאָמַר (Gen. xxii. 14), יִאָמַר (Gen. x. 19).

(ε) Three Verbs have *segōl* in Kal *compl.* (unless in pause): דָּבַר *he spake*, כָּפַר *he atoned*, כָּבַשׁ *he washed* (clothes).

§ 49.—ON T. 16. Verbs init.-נ assimilate the נ to the medial radical by taking dagesh forte in that letter, in the Kal. *incompl.*, Niph. *compl.*, and V. A., and in the Hiph. and Hoph. throughout, as נִישׁ (for הַנִּישׁ), הִנִּישׁ (for הַנִּישׁ).

(a) The o of the Hoph. becomes u, as הִנִּישׁ for הַנִּישׁ.

(β) Nun is commonly rejected from the Kal *imper.* with a, נִישׁ (2 Sam. i. 15), once before makkeph נִישׁ (Gen. xix. 9), in plural נִישׁוּ (1 Kin. xviii. 30), and נִישׁוּ (Josh. iii. 9), נִישׁוּ (Exod. iii. 5), נִישׁוּ (Job i. 11), נִישׁוּ (Deut. ii. 24), נִישׁוּ (Ezek. xxxvii. 9), נִישׁוּ (Gen. xxvii. 26); though it is occasionally retained, נִישׁוּ (2 Kin. xix. 29), נִישׁוּ (Ps. x. 12), or נִישׁוּ (Ps. iv. 7), but elsewhere נִישׁ. In imperatives with *ō*, and Verbs final-ה quiescent, nun is invariably retained, נִישׁוּ (Prov. xvii. 14), נִישׁוּ (Ps. xxiv. 14), נִישׁוּ (Num. xxxi. 2), נִישׁוּ (Ps. lviii. 7), נִישׁוּ (Gen. xxx. 27), נִישׁוּ (Exod. viii. 1).

(γ) So too in the V. N. *constr.*, in which also the fem. termn. ת is added; but it occurs with but few Verbs, thus: נִישׁוּת (with suffix, נִישׁוּתוֹ) from נִישׁ, פִּתַּח from נִישׁוּת (twice) and נִישׁוּת from נִישׁ (once) and נִישׁוּת from נִישׁ, נִישׁוּת has נִישׁוּת with the preposition ל, נִישׁוּת once נִישׁוּת (Job. xli. 17), once without the feminine ending, נִישׁוּת (Ps. lxxxix. 10), and twice נִישׁוּת; נִישׁוּת has commonly נִישׁוּת (for נִישׁוּת), with suffixes נִישׁוּתוֹ, etc.; but נִישׁוּת (Num. xx. 21), and נִישׁוּת (Gen. xxxviii. 9).

§ 50. (a) If the second radical be a guttural or

a *vāv*-consonantal, Nun is not liable to rejection or assimilation, נָחַל (Num. xxxiv. 18), נָהַג (2 Kings iv. 24), הִנָּחֵנִי (Gen. xxiv. 48), אֶנְהוּ (Exod. xv. 2). It is, however, always assimilated in נָחַם the Niphal *compl.* of נָחַם *to repent*, and occasionally in נָחַת *to descend*, e.g. יָחַת (Jer. xxi. 13), תַּחַת (Prov. xvii. 10), נָחַתוּ (Ps. xxxviii. 3) but תִּנָּחַת (ibid.), הִנָּחַת (Joel iv. 11).

\*(β) Before other consonants the rule for assimilation is observed with rare exceptions, viz. : תִּנְנִישׁוּ (Isa. lviii. 3), תִּנְדָּרָה (Ps. lxviii. 3), יִנְטֹר (Jer. iii. 5), יִנְצְרוּ (Deut. xxxiii. 9, and occasionally elsewhere), יִנְקֹבוּ (Job xl. 24), יִנְקֹפוּ (Isa. xxix. 1), הִנְתִּירָה (Ezek. xxii. 20), בְּנִלְתָר (for לְהִנְפֹל) (Num. v. 22), בְּהִנְלָהָר (for הִנְתִּיקוּ) (Judg. xx. 31).

\*(γ) The V. N. *absol.* Niphal appears in the three forms הִנְתָּן (Jer. xxxii. 4), הִנְדָּרָה (Ps. lxviii. 3), and נִגְוָה (Judg. xx. 39).

\*(δ) The ת of the prefix in the Hithpael is in a few instances assimilated to the first radical, הִנְחַמְתִּי (Ezek. v. 13), הִנְבִּאֲתִי (Ezek. xxxvii. 10; Jer. xxiii. 13), הִנְשִׂא (Num. xxiv. 7; Dan. xi. 14), כִּינָאֵץ (Isa. lii. 5).

(ε) The last radical of נָתַן is assimilated in the Niphal as well as in the Kal, e.g. נִתְתָּם (Lev. xxvi. 25). The final Nun of other Verbs remains without assimilation, צִבְּנָה, שָׂבְנָה, צִבְּנָה.

§ 51. One Verb *init.-ל* is conjugated as *init.-נ*, viz. לָקַח *took*, thus : *incompl.* יִקַּח : *imper.* קַח (*p.* קַח,



*emph.* קָחָה, *f.* קָחִי (once לָקַחִי), *pl.* קָחוּ (*p.* קָחוּ); V. N. *absol.* קָחַם, *constr.* קָחַת, with suff. קָחְתוּ.

§ 52.—ON T. 17. Verbs initial-yūd.

*Kal.* The V. N. *absol.* is regular, but the *constr.* drops the ' and takes the *fem.* form in ת, which is accented on the first syllable, as יָעַב, לָרַת, יָלַד, שָׁבַת.

\*(a) Some retain the ', as יָבִישׁ and יָסֹד (also יְבוֹשֶׁת), and so too יָכַלְתְּ to be able, from יָכַל.

\*(β) We have also the following forms of V. N. *constr.* from יָדַע to know, יָדַעַת, יָדַעַת, יָדַעַת; from יָלַד to bear (a child), לָרַת and לָת (1 Sam. iv. 19), as well as לָרַת; from יָצָא we get יָצַאת to go forth (for יָצַאת), etc.

(γ) Imperative generally drops the ', as יָצֵא, יָבֵא, יָבֵא, יָבֵא (with pathakh on account of guttural, see preceding β); but some retain the ', as יָרֵא fear thou, *pl.* יָרְאוּ (with the א written but not read), יָרֵא cast thou.

(δ) Incomplete has two forms, one beginning with י (יָ, etc.) and the other with י (יָ, etc.).

§ 53. *Niphal complete* and V. A. change the ' into י after נ, as נִוְלַד was born.

(a) *Incomplete, imperative, and V. N.* change ' into י after the preformative, as יִוְלַד he will be born. N.B.—The א of the 1st pers. sing. always takes *khirik* in this class of Verbs, as אִוְלַד.

\*(β) Two Verbs retain ' in the *incompl. Niph.*, וּנְקַל (Gen. viii. 12), וּיָרָה (Exod. xix. 13).

§ 54. *Hiphil* has two forms, (1) that which changes ' into י before the preformatives, as הוֹצִיב,

יִזְעִיב; (2) that which takes *tzere* with the preformative and retains the *ʾ*, as הִיטִיב.

(a) Those which take the *second* form are יָטַב to be good, לָלַל to howl, יָמוֹן to go to the right hand, יָמַר to exchange, יָנַק to suckle.

\*§ 55. (a) The following Verbs retain the *rad.* *yūd* in the *Kal* incomplete.

יָבֵשׁ was dry.

יָעַל to toil.

יָנַק to suck.

יָכַר be poured out.

יָעַר to appoint.

יָעָא was weary.

יָפָה was beautiful.

יָרָא feared.

יָרָה cast.

יָרִישׁ to inherit.

יָשַׁם to be put.

יָשַׁן slept.

(β) The initial *ʾ-* of the incomplete is sometimes written defective, as יָבֵשׁ, יָרָאוּ, יָשַׁנוּ, the defectively written long vowel receiving *metheg* before linking *shvā*, and thus the last two words are distinguished from יָרָאוּ Rt. רָאָה, and יָשַׁנוּ Rt. יָשַׁנָּה.

(γ) The following Verbs have *tzere* in the first syllable of the incomplete; those which have *tzere* in the *second* syllable also are distinguished by an asterisk:

יָדַע to know.

יָחַד to be joined.

יָחַם to conceive.

\*יָלַד to bear.

\*יָצָא to go.

יָצַר to be straitened.

יָקַע to be dislocated.

\*יָרַד to go down.

\*יָשַׁב to sit.

\*(δ) Sometimes a Verb initial-*yūd* will take the form of the Verb initial-*nūn* in the *incompl.*, as יָקִיץ to awake יָקִיץ; יָצַק to pour out יָצַק, etc.

§ 56.—ON T. 18. Verbs final-**ס** quiescent.

(a) The *pathakh* of the second syll. is lengthened into *kametz*, thus קטל but קִטַּל. (β) The ך of the terminations is without *dagesh lene* after the quiescent **ס**, thus קטלת but קטלתּ.

(β) A few Verbs have *tzere* in the last syllable, as ירא feared, טמא was unclean, קלא was full, שנא hated. These retain the *tzere* throughout the *compl.*, thus יראתּ, טמאתּ, שנאתּ. And so do all the Verbs fin. **ס** in all the voices which have *tzere* or *khirik*, thus קטל, קטלתּ but מיצא, מיצאתּ; הקטלתּ but המצאתּ. But N.B.—Niph. 3rd singl. *compl.* is נִמְצָא.

(γ) *Incomplete Kal* takes *kametz*, as יִירָא, יִמְצָא. The *fems. pl.* in all the voices take *segol* before the **ס**, as תִּמְצָאנָה; and so too in the *imper.* מִצְאָנָה.

\*§ 57. (a) The **ס** is often omitted, as מִצְתִּי (Num. xi. 11) for מִצְאֹתִי, הִבִּי for הִבִּיא, הִרְטִי (2 Kin. xiii. 6) for הִרְטִיא.

(β) Sometimes the vowel belonging to **ס** is given to the preceding consonant, and the **ס** is unpronounced, as נִשְׂאוּ (Ps. cxxxix. 20) for נִשְׂאוּ ס, חִטָּאִים (1 Sam. xiv. 33) for חִטָּאִים ס. And occasionally the converse is the case, as קִרְאוּ (Exod. ii. 20) for קִרְאוּ ס, צִיאָנָה (Cant. iii. 11) for צִיאָנָה ס, *imper. fem. pl.* of יִצֵּא.

(γ) Often the **ס** is written, but the vowels are those of a לִיָּה Verb, as הִטָּא, נִשְׂאָה, מוֹצָא, בִּלְאֹתִי.

(δ) Verbs לִיָּה are sometimes conjugated as if they were לִיָּה, e.g. בִּלְאִי (1 Sam. vi. 10) for בִּלְאִיָּה. (ε) In a few cases ך is merely written instead of **ס**, as נִקָּח (Ps. iv. 7) for נִקָּחָה.

§ 58.—Ox T. 19. Verb ליה quiescent.

(a) Of every voice:—

- |  |                                 |
|--|---------------------------------|
| 1. The 3 <i>sing. m. compl.</i> ends in ה־, as niph. | נִגְלָה                         |
| 2. The 3 <i>sing. f.</i>                             | „ הִגְלָהּ, as hoph. הִגְלָתָהּ |
| 3. The <i>V. N. absol.</i>                           | „ ה־, as kal גָּלָה             |
| 4. The <i>V. N. constr.</i>                          | „ ת־, as pi. גָּלוֹת            |
| 5. The <i>incomplete</i>                             | „ ה־, as hiph. יִגְלֶה          |
| 6. The <i>imperative</i>                             | „ ה־, as hith. הִתְגַּלֵּה      |
| 7. The <i>V. A.</i>                                  | „ ה־, as pu. סִגְלֶה            |

Except kal *pass.* גָּלוּ

8. *Fem. pl. incomp. and imper. of each voice ends in יגְלֶהּ, as יִגְלֶנָה. Complete (except 3rd persons) takes accented ' (instead of ה), pointed gen. with chirik in the act. and reflex. voices, gen. with tzere in the pass., as גָּלִיתִי, הִתְגַּלִּיתִי, but יִגְלִיתִי.*

\*§ 59. (a) In a few instances 3rd fem. complete ends in ת־ (not ת־ה־), שִׁפְתָּ (Lev. xxv. 21), Hiph. הִגְלִיֵּתָ (Ezek. xxiv. 12), הִרְצִיֵּתָ (xxvi. 34), Hoph. הִגְלִיתָ (Jer. xiii. 19).

(β) Occasionally ' takes the place of ה in other forms as well as in Kal *V. A. pass.* and § 58, 8, *e.g.* 3rd f. compl. הִסִּיָּה (Ps. lvii. 2), 3rd pl. הִסִּיָּי (Deut. xxxii. 37); imper. בִּשְׂיִי (Isa. xxi. 12); incomp. יִבְסִימוּ, יִבְסִימוּ, יִבְסִימוּ.

(γ) Sometimes ו is written for ה־ of *V. N. absol.* as שָׁתוּ, שָׁתוּ, שָׁתוּ; rarely ו־ת־ for ה־, as אָלוֹת, אָלוֹת, אָלוֹת; rarely in *constr.* ו־ is written instead of ו־ת־, as יִשְׁתוּ, יִשְׁתוּ, יִשְׁתוּ, יִשְׁתוּ.



(δ) Rarely *incompl.* ends in הַ, as תַּעֲזָבָה (Josh. vii. 9; cf. ix. 24), תַּנְּזֵלָה (Lev. xviii. 17, *sqq.*).

§ 60.—ON T. 20. Verbs quiescent med.-rad.

(α) *Kal complete.* The stem is monosyllabic, and has *pathakh* except in the 3rd persons, which have *kāmētz*. Thus קָמַי but קָמֵת. It has also the *ē* and the *ō* form. (See §§ 38 and 63.)

(β) The tone is on the first syllable, except when the word ends in הֶם— or הֵן— Thus קָמָה is the 3rd *fem. compl.*; but קָמָה is the *fem.* of the *V. A.*

(γ) *Incomplete* takes *kāmētz* with the preformative, as יָקוּם, נָקוּם. The *fems. pl.* (*Kal* only) take יָקֹמְנָה after the root (as in T. 19). \*But this is sometimes omitted when the preceding vowel is *ō* instead of *ū*, as תַּשְׁבְּנָה, תַּאֲרֹנָה, תַּבְּאֲנָה.

(δ) *Niph. and Hiph.* The accentuated *ī* is introduced after the last rad. in the *complete* of these voices (as in T. 21), e.g. נִקְיֹמוֹתַי, but of course הִקְיֹמוֹתָם.

§ 61. Voices *Polēl* and *Pulal* (in form the same as the *Poēl* and *Poal* of T. 21) gen. take the place of the *Piel* and *Pual*.

\*(α) But the following take the ordinary *Piel*: חָיַב to render liable, עָוַל to do wickedly, עָוַר to blind, עָוַח to pervert, זָעַע to cry for help; קָיַם has both יָקִים and יְקִימֶם; *compl.* עָוַר he surrounded, but *incompl.* יַעֲרֵר supporteth.

\*(β) There is *Pual* מְרִוּהִים (Jer. xxii. 14) and מְעֻנָּה (Eccl. i. 15). *Hithpael* הִצְטִידְנִי we took provisions for our journey (Josh. ix. 12) (? ix. 4).

\*(γ) The *Pilpel* (conjugated like T. 21, col. 8) is

not very common, but we have *כִּלְכַּל* *he sustained*, *כִּטְלַטְלַק* (Isa. xxii. 17); *כִּרְקַר* (Num. xxiv. 17; cf. Isa. xxii. 5), *כִּוּשׁוּשִׁיר* (Hab. ii. 7), etc., and *כִּלְכְּלוּ* (1 Kin. xx. 27).

§ 62. N.B.—Med. ו and ׳ are never quiescent in Verbs ending in ה quiescent, as *הָיָה*, *נָוָה*; neither are they in the following Verbs: *גִּוַע* *to expire*, *חִוַר* *to be white*, *צוּחַ* *to shout*, *אִיב* *be hostile*, *עֵינַי* *to eye* (1 Sam. xviii. 9), *עֵיפָה* fem., *was weary* (Jer. iv. 31).

\*§ 63. (a) Two Verbs take *pathakh* instead of *kametz* in Kal, viz. *בָּזַ* (Zech. iv. 10), *כָּחַ* (Isa. xlv. 18), but *קָחַ* (Levit. xiv. 42).

(β) Two have *tzere*, *מָתַ* and *גָּרַ* (Isa. xvii. 11), but pl., *נָדְרוּ* (Jer. i. 3).

(γ) Four have *cholem*, *אִוַר* *to shine*, *בֹּאוּ* *to come*, *בוֹשַׁת* *be ashamed*, *טוֹב* *be good*. *בֹּאוּ* makes pl. *בָּאוּ* except Jer. xxvii. 18, *בָּאוּ*.

(δ) The V. A. with *tzere* are *עָרַ*, *מָתַ*, *מִיַּן*, *לָיַן*, *לָלִים*; there are three with *cholem*, *קוֹמִים*, *בוֹשִׁים*, and *בוֹסִים* (2 Kin. xvi. 7), elsewhere *קָמִים*.

(ε) The following *incompletes* have *ō*: *יָדוֹן*, *יָבוֹא* (Gen. vi. 3) (? = *יָדִין*), *נָסוּג* (Ps. lxxx. 19), *יָחוּס* and *יָחוּס*; *יָבוֹשׁ* alone takes *tzere* in first syllable.

§ 64. Ox T. 20. Col. 8. *Med.-yūd* quiescents.

(a) Only three Verbs of this form occur in *Kal compl.* *רִיבוּתִי* (Job xxxiii. 13) *רִבְתָּ* Lam. iii. 58), *בִּינְתִי* (Dan. ix. 2) *בִּנְתָהּ* Ps. cxxxix. 2), *יִיגוּם* (Jer. xvi. 16).

(β) The following have ׳ almost invariably in the *incompl.* and *imper.*: *בִּי׳* *understand*, *יָיַח׳* *burst forth*, *גִּיל׳* *exult*, *יָיַן׳* *judge*, *לֹדְגִין׳* *lodge*, *רִיב׳* *contend*, *שִׂיחַ׳*

*muse*, שׂים *put*, שׂשׂ *rejoice*, שׂיר *sing*, שׂית *place*; and חוּל or חײל, both with  $\bar{i}$  and  $\bar{u}$ .

( $\gamma$ ) V. N. *absol.* more often has the ו-form; but בִּין וְיָם and גָּחַ, גִּיל (Prov. xxiii. 24), רִיב (Jer. l. 34), elsewhere יִרֵב *Constr.* לִין, לִין (Gen. xxiv. 23), elsewhere לִין, לִין, רִיב, שׂיחַ and שׂיחַ, שׂים generally שׂוּם, שׂיר, שׂית, שׂישׂ with suff. דִּישׂי (Deut. xxv. 4).

§ 65.—ON T. 21. Verbs *med.-rad.* doubled.

( $\alpha$ ) Obs. that there are two forms of the Kal, and carefully note the position of the tone in the *contracted* form.

( $\beta$ ) In the *contracted* complete Kal ו is introduced after the dageshed *med.-rad.* in all persons except the third, e.g. סְבוּנִי, סְבוּנִי. So also in Niph. and Hiph.

( $\gamma$ ) In the first form of *incompl.* Kal the *med.-rad.* is dageshed when a termination is added, e.g. תִּסְבֵּי; but in the second form the *initial-rad.* is doubled always, and *med.-rad.* never, e.g. יִסְבֵּי.

( $\delta$ ) In the *fem. plurals* of *incompl. Kal* (1st form) and *Hiph.* (as in Verbs ל״ה in *all* voices), וּ is introduced between the root and the termn. נָה; and since this introduced syllable has the tone, and the preceding consonant is doubled, the vowel of the preceding syllable is shortened to avoid a *long unaccentuated* vowel being in a *closed* syll., and the vowel of the prefix is removed (§ 11,  $\theta$ , 1), thus Kal יִסְבֵּי, תִּסְבֵּינָה, Hiph. יִסְבֵּי, תִּסְבֵּינָה.

\*§ 66. ( $\alpha$ ) Kal *compl.* The uncontracted and the contracted forms are used with about equal fre-

quency in the *third person*; but the former is rare in the *first person*, e.g. זָמַמְתִּי (Zech. viii. 14), בּוֹנֵנוּ (Deut. ii. 35). רְבִי (Gen. xlix. 23), רָמּוּ (Job xxiv. 24), זָרִי (Isa. i. 6), are instances of the complete with *cholem* (see § 38).

(β) *Verbal Noun absol. contracted* קָב (Num. xxiii. 25), שֵׁל (Ruth ii. 16), פֹּדֵר and רָעָה (Isa. xxiv. 19); *uncontracted* אֶרְוֹר, גְּנוֹן, הֶנּוּן, טַפּוּף, כֶּהוֹת, פֶּהוֹת, שְׂרֹד, תָּהִם, בּוֹ, שְׂרָד, מְסֶס, כָּב, and גּוֹ. Construct גּוֹז and גּוֹזִי. Rarely with *pathakh* רָד־ (Isa. xlv. 1), יֵשֶׁד (Jer. v. 26), לְחֻמָּם (? Isa. xvii. 14); and with suffixes בְּרָם (Ecl. iii. 18), הַנִּנְכָּם (Isa. xxx. 18), הַנְּקָה (Ps. cii. 14), בִּישָׁם (Gen. vi. 3). Sometimes with termn. יָת— as חֲנוּת, יַעֲמוּת, זָפוּתִי (with suff.). בּוֹר (Ecl. ix. 1) has *ū*.

(γ) *Imperative* is always contracted, and generally takes *ō*, as סַב, דַּם; sometimes *pathakh*, as גַּל (Ps. cxix. 22), elsewhere גַּל.

(δ) *Incomplete*. Of the *first form* we have יָחַן, יָסַב, יָעַז, יָצַר, יָרַק, יָרַע, יָשַׁח. Of the *second* יָדַם, אָפַת, יָפַב, יָרַף, יָבַר, יָחַת, יָחַם. Of the *third* יָחַם, יָחַת, יָחַם, יָחַת, יָחַם, יָחַת, יָחַם, יָחַת. A few take *u* instead of *o*, יָרוּן (Prov. xxix. 6), יָרוּן (Isa. iv. 4), תָּתַם (Ezek. xxiv. 11, etc.).

(ε) *Niphal*. (a) *Complete* and *V. A.* sometimes have *khirik* under the prefix נ, as נִגְרוּת (Job ii. 28).

§ 67.—ON T. 22. (a) The suff. are added to a prepared form (P. F.) of the *Kal complete*.

	( 1st.	2nd f.	2nd m.	3rd f.	3rd m.	
Singl.	פָּקְדַתִּי	פָּקְדַתְךָ	פָּקְדַתְךָ	פָּקְדַתְךָ	פָּקְדַתְךָ	Kal. compl.
	פָּקְדַתִּי	פָּקְדַתְךָ	פָּקְדַתְךָ	פָּקְדַתְךָ	פָּקְדַתְךָ	P. F.



	1st.	2nd.	3rd.	
Pl.	פָּקְדָנוּ	פָּקְדָתֶם-עֵן	פָּקְדוּ	Kal compl.
	פָּקְדָנוּ	פָּקְדָתוּ	פָּקְדוּ	P. F.

(β) In the P. F. obs. (1) the *third* persons take pretonic *kāmētz*, as פָּקְדוּ, which in Verbs med.-ē becomes *tzērē*, as אֲהַבְדֶּךָ *they love thee*, יִרְשִׁינָה *they inherited it*. (2) The terminations return to an older form, thus 3rd fem. פָּקְדָתָּ (there are instances in B. H. of 3rd f. in תָּ-, as אָזַלְתָּ (Deut. xxxii. 36), אָקְרָאָה (Isa. vii. 14, etc.). 2nd fem. ends in *i*, thus coinciding with 1st pers. (so that מָשִׁיתָהּ (Exod. ii. 10) may be *I drew him out*, or *thou (fem.) didst draw him out*), and similarly אָקְרָאתִי (Judg. v. 7) may be *thou (fem.) didst arise*, not *I arose*). 2nd pl. פָּקְדָתֶי takes *i* because termns. *tem, cem, hem* were originally *tūm, cūm, hūm* (which accounts for their being *heavy* suffixes); the final *m* and *n* are dropped before suff.

(γ) The connecting vowel (when one is required) is with the complete *a* or *ā*, except that of the 2nd fem. *singl.* suff., which is gen. *ē*, as פָּקְדָתְךָ; *ē* is changed to *e* in form פָּקְדָתְךָ, because a vowel cannot gen. remain long in an *unaccentuated closed* syll.

(δ) Suff. 1st *singl.* is נִי־יָ, *pl.* נִי־יָ; that of 1st *pl.* is always נִי־יָ.

\*(ε) Rarely *i* appears instead of *a* with the 2nd *rad.*, as הִשְׁאֲלֶתֶיךָ, וְלִרְתִּיךָ.

(ζ) It is optional to use the Verb with suff. or the Verb followed by תָּ with suff.

§ 68.—(α) ON T. 23. Piel with suff. removes

the pretonic vowel of 3rd persons (see § 11, *θ*, 2).

§ 69.—ON T. 24. (a) The pron. suff. with V. N. may be either objective or subjective, as *פָּקְדוֹ* *the visiting him*, or *his visiting*.

(β) In Kal the long *ō* of V. N. is thrown back and shortened into *o*, and the *shvā*, except in the forms *פָּקְדוֹ*, *פָּקְדָם*, is *linking*.

(γ) With the 2nd pers. suff. we have also such forms as *אֶכְלָם*, *קָרַבְם*, *מֵאֶסְבְם*, and even with *long ō* thrown back *כִּי־אָבְם* (Gen. xxxii. 20).

(δ) Piel with final-gutt. has *ē* instead of *e*, as *יִלְחַדְ*.

(ε) On *ל* prefixed to V. N. constr. see § 13, δ.

§ 70.—ON T. 25. (a) In 2nd singl. imper. Kal the vowel is *o* and the *shvā* is *linking*, as in V. N.

(β) Obs. in compl., imper., and in compl. in the plural, 2nd f. coincides in form with 2nd m.

(γ) If the imper. have *a* it is lengthened before suff., as *מִישַׁחְהוּ* *anoint him*; *שִׁמְעוּנִי*, in this latter the *light* vowel (§ 11, β) under the *שׁ* is dropped, as being no longer required.

(δ) Piel *פָּקַד* gives *פָּקְדֵהוּ*; Hith. *הִפְקִיד* changes *י* into *יֵ* with suff., as *הִפְקִידֵהוּ*.

(ε) The connecting vowel in *imper.* (and *incompl.*) is *ē* or *e*, as *imper. פָּקְדֵהוּ*, *פָּקְדֵה*.

\*§ 71. (a) *Energetic imperative* takes final *הֵ*. From form *קָטַל* we get *קָטַלְהוּ* (*linking shvā*), *שִׁמְרֵה*, *יִזְכְּרֵה*, etc.; also with *i* and *e*, *מִכְרֵה*, *נִצְרֵה* (Ps. cxli.

3) and עָרְבָה (Job xxxiii. 5). Also the more original form פִּינָטָה and הִנְוִיחָה (Isa. xxxii. 11).

(β) From √'ע' and √'ו' the ה is usually unaccentuated, as הוֹסֵסָה, הוֹשֵׁפָה, הוֹרָה, etc.; but in קוֹמָה (espec. in Pss.), יִשׁוּבָה, סוֹרָה, it is often accentuated; שִׁימָה but רִיבָה and רִיבָה.

(γ) From form פָּבַד we get שָׁמְעָה (and שָׁמְעָה), יִרְשָׁה, etc. יִהְיֶה gives יִרְבָּה.

(δ) From rts. פָּנַח and פָּוַח, תָּנַח, רָדַח, דָּעַח, and from לָכַח, in γ. לָכַח.

(ε) Piel as מִלְטָה; Polel as כוֹנְנָה; Hiph. הִקְשִׁיבָה, הִשְׁרָה; √'ע' הִפְרָה ע'ע'; Niph. only one instance הִשְׁבַּעָה.

§ 72.—Ox T. 26. (α) Parts of incomplete ending in consonants gen. take ē or e as connecting vowel, as הִיָּה, הִיָּה.

(β) Some of the suffixes have a simple form, and also one with ה; the form הִיָּה stands for הִיָּה.

(γ) Incompletes in a lengthen it into ā, except before קָם- and קָו- (comp. § 70, γ).

(δ) Hiph. incompl. with suff. presents no difficulties. But for the jussive see § 75.

\*§ 73. (α) *Cohortative* or *energetic* is formed by the addition of הִיָּה to the *incompl.* (and gen. by removal of preceding vowel when possible), as אִשְׁמְרָהּ, וְנִתְקַח, וְנִשְׁלִיכָהּ. (β) Rarely הִיָּה, as יִרְשָׁנָה (Ps. xx. 4), אִקְרָאָה (1 Sam. xxviii. 15).

\*§ 74. *Quadriliterals.* The only examples in B. H. of quadriliteral verbs are the following, viz.: Piel compl. פָּרְשָׂו he spread (Job xxvi. 9); incompl.

with suff. יַבֶּסְמֶנָה *he shall waste it* (Ps. lxxx. 14).  
 Pual compl. רִטְפֵשׁ *it freshened* (Job xxxiii. 25); V. A. מִחֶסֶם  
*scaled off* or *resembling scales* (Exod. xvi. 14), מְבָרָל  
*clothed* (1 Chron. xv. 27). Incompl. אֶשְׂמָאלָה  
*I will turn to the left* (Gen. xiii. 9); תִּשְׂמָאֵלוּ (Isa.  
 xxx. 21), V. A. מִיַּמְאֵלַיִם (1 Chron. xii. 2) from שְׂמָאל  
*the left hand*, elsewhere reduced to a trilateral by the  
 rejection of א, לְהַשְׂמִיל (2 Sam. xiv. 19), הַשְׂמִיל  
 (Ezek. xxi. 21). To these may be added the form,  
 which occurs several times in the K'thibh מַחְצְרִים  
 (1 Chron. xv. 24, etc.), and מַחְצְרִים (2 Chron. v.  
 12), for which the K'ri substitutes מְחַצְרִים or מְחַצְרִים.  
 As it is a denominative from הַצְצָרָה *a trumpet*, it has  
 been suspected that the form first mentioned should  
 be pointed מְחַצְצְרִים; the other, if a genuine reading,  
 is probably to be read מְחַצְרִים.

§ 75. The *jussive* is gen. identical with *incompl.*  
 except (a) Hiph. which gen. takes ׀ instead of ׀  
 as תִּקְטֹל (unless of a form which takes a termn., as  
 תִּקְטִילֵי, or with suff., as תִּקְטִילֵי), from עָוַן, from  
 fin. gutt. תִּשְׁמַע, from עָוַן. (β) Kal עָוַן  
 sometimes takes *ō* or *u* instead of *ū*, as יִשָּׁב, יִקָּם.  
 (γ) From עָוַן it is apocopated, thus:

	Kal.	Niph.	Piel.	Hiph.	Hith.
Incompl. apoc.	יָגַל	יִגַּל	יִגְלַל	יִגְלַל	יִתְגַּל
Imper. apoc.			הִגְלַל		הִתְגַּל

(γ) Jussive is chiefly used after וְגַם, or after  
 vāv convers. (see § 77, β, sqq.).

§ 76. (a) Vāv with the complete may be *con-*  
*junctive* or *conversive* (i.e. giving it the force of the



incomplete) according as it is preceded by a compl. or incompl. as יָצָא וְסָגַר he went out and shut, יָצָא וְסָגַר he will go out and will shut.

(β) The 2nd masc. and 1st pers. singl., when vāv is conjunctive, remain unchanged; but when it is *conversive* they throw the tone on the last syll., as וְקָטַלְתָּ and thou *didst* kill; but וָאָז וְקָטַלְתָּ go forth and thou *shalt* kill, וְקָטַלְתִּי and I *shall* kill. (γ) Except Verbs לֵא or לִי, as וְעָשִׂיתָ and thou *didst* (or *wilt*) do; and in p. וְלָקַחְתִּי and I *did* (or *will*) take.

§ 77. (α) Vāv conjunctive with incompl. is וְ, as וְקָטַל and he will kill.

(β) Vāv *conversive* with incompl. or jussive takes pathakh followed by dagesh forte (except וְ); or kametz before א of 1st singl. (but simply pathakh in Judg. vi. 9; 2 Sam. i. 10; Ezek. xvi. 10; Job xxx. 26; Ps. lxxiii. 16), as וְקָטַל and he made to kill, וַיִּשְׁלַח and he dismissed, וַיִּשְׁאָר and I arose.

(γ) In Kal and Hiph. incompl. vāv *conversive* draws the accent back, and causes the last syll. to be shortened, because there cannot be a long closed syll. unaccentuated, as Kal יִשָּׁב, וַיִּשָּׁב; Hiph. יִשָּׁב, וַיִּשָּׁב.

(δ) If a shvā or dagesh forte intervene between the two vowels, the accent is not drawn back, as וַיִּגְדַּל, וַיִּבְרָךְ.

(ε) Nor gen. in 1st pers. singl., as וַאֲשָׁב; nor in p., as וַיִּלְךְ; except (in both cases) from Verbs לִי, as וַיִּשְׁלַח וַאֲשָׁב.

(ζ) Nor in Verbs of which the last rad. is נ, as ויבוא.

(η) The same drawing back of the accent and shortening of the ultimate syllable occurs in the Piel of the following Verbs, whose middle radical is ר, ויברך, ויגדש, ויערת, but not in ויחרף; so in ויכרד (Hab. iii. 6), and the Hithpael ויתפצם (Dan. ii. 1). It occurs also in the Niphal of a few Verbs, which form the exception, however, not the rule, ויננה, וילחם, ויאסף or ויאבד, ויפצם, ויכתב, וילמד, וימלא, וימלא, וישפך, ויסקר, etc.

(θ) The following are the apoc. forms (with vāv convers.) most commonly in use (Z., pp. 14, 43, 52):

*Kal* וישב (שבה), ויבד (בכה), וישת (שתה), וירא (ראה), (נטה) ויט, (נזה) ויז, (אתה) ויאת, (ואר, ותרא, ירא), ותפן (בנה) ויבן, (בוה) ויבו; (היה) ויהי, (יפה) וייה, (רעע) וירע, (שעה) וישע; (רבה) וירב, (יקר) ויקר, (פנה) ויען, (עלה) ויעל, (הרה) ויהר, (חרה) ויחר, (חנה) ויהו (עשה) ויעש, ויעש, (ענה).

*Niph.* תעש (עשה), וירא (ראה), ויקר (קרה), ויפח (מחה) Z., p. 154, 3 β).

*Piel* ויגל (גלה), ויכל (כסה) ויכס, ויצי, ויצו.

*Niph.* ויג (נטה) ויט, ויאט, אט, (נזה) ויז, (פתה) ויפת, (עלה) ויעל, ויעל, (רפה) וירפ, (רבה) וירב; (נכה).

*Hithp.* תשתע (שעה), תחקר (חרה), ותחקר (ככה) ויתחם; and וישתה for וישתה.

SPECIMENS OF SOME OF THE USES OF SOME OF  
THE TENSES.

§ 78. Simple complete is used (a) as the *past* in

narration *אָמַר אֶל־הָאִשָּׁה* to the woman he said; ( $\beta$ ) as *present perfect* *עָזְבוּ אֶת־יְיָ* they have forsaken (and still forsake) the Lord, *יָדַעְתִּי* I know *קָטַנְתִּי* I am small; ( $\gamma$ ) as *pluperfect* *אֲשֶׁר עָשָׂה* which he had made; ( $\delta$ ) *perfect conditional* *בְּמַעַט בְּלוּנִי* they would have almost consumed me;

( $\epsilon$ ) To denote an act *just completed* *יָדִי הִרְכִּיתִי* I lift up my hand; ( $\zeta$ ) as *gnomic aorist* *מִשְׁכֹּמֹם הַבַּיִת* He looketh down from heaven (see also § 79,  $\beta$ );

( $\eta$ ) As *future of promise, prophecy, and conditional* (Lat. *fut. perf.*), *לְאִרְעֶךָ נָתַתִּי* to thy seed will I give, *לָבוֹן גָּלָה עַמִּי* therefore My people will go into captivity, *אִם־לֹא תְבִיאֵתִי* if I shall not bring him; ( $\theta$ ) as *future after* *עַד אָנָּה* how long? *עַד כִּתִּי* how long wilt Thou be angry? ( $\iota$ ) *future after* *אִם* if, *אִם־אֲמַרְתִּי* if I shall say.

§ 79. Simple incomplete is used ( $\alpha$ ) as *simple present* *לָמָּה תֵּצְאוּ* why do ye come out? ( $\beta$ ) *universal present* *עַל־כֵּן יֵאָמַר* therefore it is said (is become a proverbial saying), see also § 78,  $\zeta$ ; ( $\gamma$ ) *habitual imperfect* *אֵד יַעֲלֶה* a mist used to go up; ( $\delta$ ) *simple imperfect* *וְאֶבְשָׁלוֹם יָבוֹא* while Absalom was going; ( $\epsilon$ ) *imperfect after* *אִז* then, (sometimes) after *לֹא* not yet, *בְּקָדְמָם* before, *עַד* until, as *אִז יָשָׁר* then he sang;

( $\zeta$ ) *Simple future* *מָה אֲשֶׁר יִקְרָא* what shall befall; ( $\eta$ ) *conditional future* *וְאִם תַּרְעוּ תִסְפּוּ* if ye shall do evil, ye shall be destroyed; ( $\theta$ ) *permissive* *עֵץ מִכָּל־עֵץ הַאֲרֶז* of every tree thou mayest eat; ( $\iota$ ) of *purpose* *וְלֹא תִכְבֶּה* that thou quench not; ( $\kappa$ ) *prohibitive after* *לֹא*, as *לֹא תִגְנוֹב* thou shalt not steal.

§ 80. Incomplete with *vāv* conversive is used (gen. after a complete) in most of the senses of the complete (§ 78), as (a) *past* אִישׁ הָיָה וּנְלָדוּ לוֹ there was a man and there were born to him; (β) *present perfect* רָאִיתִי אֱלֹהִים וְנִצַּלְתִּי I have seen God, and I am preserved; (γ) *pluperfect* וַיָּצֵא בָּא וַיֵּצֵא and Isaac had come, and had gone out; (δ) *gnomic aorist* נִיָּף בָּהֶם וּבִשְׂנוּ He bloweth upon them, and they wither; (η) continuation of *prophetic tense* בֶּן נִסְתַּלְּמֵנוּ וְהָיָה הַמְּשִׁרָה a son shall be given us, and the government shall be, וְיָצְאוּ נֹצְרִים בָּאִים וְיָתְנוּ watchmen are coming, and shall give.

§ 81. The *v* conversive with incomplete often denotes *for, since* (2 Sam. xiv. 5), *who* (Isa. xlix. 7), *that* (Gen. xxxi. 26), *therefore* (1 Sam. xv. 23), *then* (Ps. lix. 16).

§ 82. *Vāv* conversive must be attached immediately to the *verb*; if *vāv* be attached to any other word it is simply conjunctive, as וְלַחֲשֹׁךְ קָרָא and the darkness He called.

§ 83. Complete with *vāv* conversive is used (a) as *future* אֵין יְרֵאָת אֱלֹהִים וְהָרַגְנִי there is not fear of God, and they will slay me, אֶצְוֶה וְהָרַגְתֶּם I will command, and it shall slay them; (β) *imperative* וְאָהַבְתָּ and thou shalt love; (γ) continuation of *imperative* עָשֵׂה לְךָ תֵּבָה וְכַפַּרְתָּ אֹתָהּ make thyself an ark, and pitch it;

(δ) *imperfect* after an imperfect יִשְׁקוּ הַעֲדָרִים וְנִאֲסְפוּ they used to water the flocks, and used to gather themselves together.



§ 84.—ON T. 27 (1) (2). (a) The Segolate Noun is the same in the *singl. absol.* and *constr.*, which are always accentuated on first syll., and normally pointed with two *segols*, as מֶלֶךְ a king.

(β) But the first syll. may have *tzere*, as חֵלֶק a portion, or *chōlem*, as קִדְּוֹת holiness.

(γ) If the last letter be guttural, the second vowel will (gen.) be *pathakh*, as נֶגַע a blow.

(δ) If the middle letter be guttural, both vowels will be *pathakh*, as נֶשֶׁר a youth, unless the first be *chōlem*, as פֵּעַל an act.

(ε) Those from Rt. ל"ה are of the form חֶלִי ornament, עֵלִי pestle, חֶלִי sickness, and become paroxyton again in *pause*, as דָּפִי, and sometimes regain their original ה, as בָּכָה weeping (Ezr. x. 1).

§ 85. In the *singular* with suffixes the middle Rt. letter closes the first syllable, as מֶלֶךְ־יָמִי my king, unless it be a *guttural*, as נַי־עָרִי my boy.

§ 86. Those with *chōlem* take *kāmētz khātūph* in the 1st syll., as קִדְּוֹת, קִדְּוֹתֵי. Those which have not *chōlem* take *a, e, or i*, as עֲבָדִי my servant, חֵלֶקְךָ thy portion, סֵפֶרוֹ his book. Which vowel, must be learnt from the dictionaries.

§ 87. In the *plural* Segolate Nouns are treated like דְּבָרִים, T. 31 (1). *Dual* is pointed like *singl.* with suffixes, as מִלְּבָבַי, so that *shvū* is *secant* unless *compound* under a *gutt.*, as נֶשְׁלָיִם. But we find also דְּבָרַי two-ways, קַרְנָי two-horns, cf. T. 27, col. 10 לְחָיִם two-cheeks.

N.B.—In the *pl.* forms מִלְּבָבַי, סֵפֶרַי, קַרְנָי, etc., the first vowel is a *light* vowel. § 11 (β).

\*§ 88. A few Segolate Nouns have *two forms* of the *constr.*, viz.  $\text{גָּבַר}$  and  $\text{גִּבּוֹר}$ ,  $\text{זָרַע}$  and  $\text{זֵרַע}$ ,  $\text{הָרַר}$  and  $\text{הִרְרַע}$  (absol. in *p.*  $\text{נָטַע}$ ),  $\text{שָׁבַע}$  and  $\text{שִׁבַּע}$ ,  $\text{שָׁנַר}$  and  $\text{שִׁנָּר}$ . A few from  $\text{ל"ה}$  are *dissyll.* even out of pause, as  $\text{פָּתִי}$  a *simpleton* (Prov. ix. 4),  $\text{רָצִי}$  a *half* (Exod. xxv. 10). Cf.  $\text{גָּרִי}$  and  $\text{מִישִׁי}$ .

\*§ 89. Some Segolates take  $\text{־}$  in pause, as  $\text{הָרַרְה}$ ; others have either form in pause, as  $\text{בָּרַח}$  or  $\text{בָּרוּח}$ . One is in all circumstances written with  $\text{־}$ , viz.  $\text{עָוַל}$  *injustice*; with suff. it is  $\text{עוֹלוֹ}$ , and has a fem. form  $\text{עוֹלָה}$ , pl.  $\text{עוֹלוֹת}$ . It occurs only (Ezek. xxviii. 18) in *constr.*, where (according to R. David Kimchi) it is to be written  $\text{עוֹל}$ . See also § 14 (ε).

§ 90.—Ox T. 27 (3). (α) These infinitives naturally have *no plural*.

(β) When  $\text{ל}$  is prefixed to them it is pointed with *kāmētz*, as  $\text{לָדַעַת עֵצְמוֹ}$  *to know himself*; unless they have suff. or be in *construct* (as Nouns) with another Noun, as  $\text{לְדַעַתוֹ}$  *on his knowing*,  $\text{לְשַׁבַּת אַבְרָם}$  with respect to *Abram's dwelling*. But  $\text{בָּ}$  and  $\text{בֵּ}$  have simply *shvā*, as  $\text{בְּלֵילֵת}$ ,  $\text{בֵּינֵיבַת}$ .

(γ) Similarly  $\text{לָ}$  is used before V. N. *constr.* of Verbs  $\text{ע"ע}$  and  $\text{ע"ע}$ , as  $\text{לָקוּם}$  *to stand*,  $\text{לָסֹב}$  *to turn*.

§ 91.—Ox T. 27 (4). (α) Some of these Nouns have an *absol.* distinct from the *constr.*, as  $\text{מַלְחָמָה}$  *war*,  $\text{מַמְלָכָה}$  *kingdom*,  $\text{מְדִינָה}$  *dominion*,  $\text{כִּתְּנִית}$  *coat*, *constr.*  $\text{מַלְחָמָה}$ ,  $\text{מַמְלַכָּה}$ ,  $\text{מְדִינָתָה}$  (*gen.*) *constr.* Many have the same form in *absol.* and *constr.*, as  $\text{מִישְׁמֶרֶת}$  *observance*,  $\text{נְהִישֵׁת}$  *copper*.

(β) In plural participles are formed according to T. 32. Of the others some take a pretonic long vowel, others have shvā, thus מְלַחֲמוֹת constr. מִלְחָמוֹת; מְשַׁמְרוֹת constr. מִשְׁמָרוֹת watch, pl. אִשְׁמָרוֹת (shurik defectivè); מְשַׁבְּלֵת knife, pl. מִשְׁבָּלוֹת; but מְגַלֵּת pl. מִגְלָלוֹת; מְחַלְקֵת pl. מִחְלָקוֹת.

\*§ 92. בְּהֵמָה c. בְּהֵמָה pl. בְּהֵמוֹת c. בְּהֵמוֹת; עֵבֶל ear of corn, pl. עֵבָלִים.

\*§ 93. There are a few duals, e.g. נְחִישֵׁימַיִם fetters, מִצְלָתַיִם cymbals.

§ 94.—ON TABLE 27 (5). These Nouns differ from (1) only in taking the fem. terminations הַ, תַּ, וֹת, (הַ), וֹת.

§ 95.—ON T. 28. (a) The וֹ and וֹ of the singl. absol. become וֹ and וֹ throughout. One word of the *ai* class retains its original form, viz. נַיִם valley, c. נַיִם, pl. נַיִמוֹת (it has also other forms). There are but few words of the *au* class, מִיֵּן c. מִיֵּן, מִיֵּן midst, c. מִיֵּן and מִיֵּן evil (? c. מִיֵּן). Of the *ai* class there are some with fem. termin., as צִיד prey, צִידָה provisions.

§ 96.—ON T. 30. (a) Col. (1). When Nouns from הַ end in הַ the constr. has הַ, as מִשְׁעָה a deed, c. מִשְׁעָה; also they generally take for 3rd pers. singl. suff. הַ not וֹ, as מִשְׁעָהוּ, first rejecting the final הַ. Monosyll. sometimes take this suff., as מִיֵּנָה its kind.

\*(β) The actual pl. of עֵדָה is עֵדוֹת, c. עֵדוֹת and עֵדָה.

\*(γ) Col. (2). עֵדָה and עֵדָה cannot be distin-

guished except in absol. singl. The commonest pl. of שָׁנָה is שָׁנִים, c. שָׁנֵי; dual שְׁנַיִם; no constr.

(δ) Col. (3). דָּם is probably from Rt. אָדָם, but treated as from דָּמָה. Note the forms דָּמָה and דָּמָה.

§ 97.—ON T. 31. (a) In this class to form *constr* shorten the word as much as possible, e.g. from דָּבָר דָּבַר. from פָּקִיד פָּקִיד, from צִדְקָה צִדְקָה (with *slight* vowel under צ). See § 11 (β).

(β) Participles of the form אֵיב retain the *cholem* throughout, while those of the form וְגֵן have the *kāmētz* removable, and the *tzere* retained when possible. Some of these latter take both forms of construct (col. 2), as כָּבֵד heavy, c. כָּבֵד and כָּבֵד.

(γ) 1. *Masc.* forms like מְדַבֵּר, with *kāmētz* in the last syll., keep it in *pl.* (and suff.), as מְדַבְּרִים; but those with *tzere* drop it, as מְזַבְּחִים, *pl.* מְזַבְּחִים; and so Piel participles מְדַבֵּר, *pl.* מְדַבְּרִים. See T. 32.

2. But *fem.* forms in הֶ־ drop the 1st *kāmētz*, while those in הֶ־ retain the *tzere* if possible, e.g. צִדְקָה, צִדְקָה, but שְׂאֵלָה, שְׂאֵלָה.

\* (δ) The *shvā* of צִדְקָה is linking, since the preceding vowel is *slight*. See § 11 (γ). But בְּרָקָה always makes בְּרָקָה, but with suff. בְּרָקָה.

§ 98.—ON T. 34. (a) Those forms of the numerals which have a *fem. form* are *masc.*, and vice versa. (β) The construct is used only before the Noun, the absol. either before or after. (γ) With numerals up to 10 the Noun is gen. put in the *pl.*, as עֲשָׂרִים אֲנָשִׁים *ten men*; with numbers higher than



ten, gen. in the *singl.*, as מאה איש 100 men. (δ) עשרים is *twenty*, but the other *tens* are formed by putting the word for the corresponding unit into the plur., as שש *six*, ששים *sixty*.

(δ) The Ordinals are—

Plural.		Singular.		
Fem.	Masc.	Fem.	Masc.	
ראשונה	ראשונים	ראשונה	ראשון	First
	שניים	שנית	שני	Second
	שלישים	שלישית (-ישנה)	שלישי	Third
	רביעים	רביעית	רביעי	Fourth
		חמישית	חמישי	Fifth
etc.	etc.	ששית	ששי	Sixth
		שביעית	שביעי	Seventh
		שמינית	שמיני	Eighth
		תשיעית	תשיעי	Ninth
		עשירית	עשירי	Tenth

After "tenth" Cardinals are used for Ordinals.

§ 99. *The Tone.* The accentuation of a syll. is called the tone.

(α) The tone is always on the *ultimate* or *penultimate*. When the tone is on the *ultimate* the word is said to be accentuated *מִלְרַע* *mil'ra*, "below," when on the *penultimate* *מִלְעַל* *mil'el*, "above."

(β) A *long* vowel in a *closed* syll. always has the tone, unless it has *metheg* (Z., pp. 136, 141) instead.

(γ) The terminations *־רם*, *־רן*, *־תם*, and *־תן* always have the tone.

(δ) When the 2nd rad. of a trilit. Verb has a vowel, it always has the tone, as *פָּרַדְתִּי* (except § 30 α, § 76 β, § 77 δ, or when the accent is purposely

“drawn back” on account of a tone-syll. following).

(ε) Every fem. *Noun* ending in הָ has the tone on that syll., as מַלְכָּה *queen*, but לַיְלָה *night* is masc.; קָמָה is fem. *partic.*, but קָמָה is 3rd fem. singl. compl. from קָם *to stand*.

§ 100. *Metheg* is a small vertical line used as a secondary accent, as וּזְכָרְתָּ וּזְכָרְתָּ תּוֹלְדוֹת *vzâcartá, tò-ldóth*. Rules for its use are given in Z., pp. 137, 138.

§ 101. *The accents* are both musical notes and means of *interpunctuation*.

(α) The end of a verse is marked by :, called *sōph pāsūk*, and by *sillūk* (of the same form as *metheg*) on the *tone* syll. of the final word, as הָאָרְצִי (Gen. i. 1).

(β) The greatest logical pause in the verse is indicated by the sign *ethnākh* ֿ on the *tone* syll., as אֱלֹהִים הָאָרְצִי (Gen. i. 1).

(γ) If there be two great pauses in the verse, the one nearest the end is marked by *ethnākh*, and that nearer the beginning by *sgöltā* ֿ above the last *letter* of the word, as הָרְקִיעַ לְרָקִיעַ בּוֹ (Gen. i. 7).

(δ) If the clause lying between *sillūk* and *ethnākh*, or between *ethnākh* and *sgöltā*, or between *ethnākh* and the beginning of the verse (*sgöltā* being absent) requires to be divided by a pretty large pause, it is marked by *zūkēph kātūn* ֿ placed over the *tone* syll. of the word, as אֱלֹהִים הַמָּיִם מִבְּדִיל לַמָּיִם

(ε) *Tiphkhā* ֿ is also used as a pause preliminary to *sillūk* or *ethnākh*, as הָאָרְצִי הַשָּׁמַיִם (Gen. i. 1).

(ζ) In *Job*, *Prov.*, and *Pss.*, the accent *grölēh vyörēd*

( $\bar{\text{—}}$ ) has greater distinctive power than *ethnahk*, as:  $\text{ישב} \dots \text{עמר} \dots \text{רשעים}$  (Ps. i. 1).

( $\eta$ ) The chief *conjunctive* accents are *merkā* ( $\bar{\text{—}}$ ) and *mānākh* ( $\bar{\text{—}}$ ). The remaining accents need not be mentioned here.

§ 102. *Pause*. When a word occurs at the end of one of the chief divisions of a verse it is said to be *in pause*.

(a) Vowels that have been dropped are gen. restored in *p.*, the tone being kept on the correct syll., thus *fem. partic.*  $\text{שׁוֹבֵבָה}$  (§ 99,  $\epsilon$ ) becomes  $\text{שׁוֹבֵבָה}$  in *p.* (Jer. xlix. 4); when short it is often lengthened in *p.*, as  $\text{פָּקְדָה}$  3rd fem. compl. of  $\text{פָּקַד}$  in *p.*  $\text{פָּקְדָה}$  (§ 99,  $\delta$ ).

§ 103. *Krī and cthīb*. *Krī* ( $\text{קרי}$ ) in Aramaic means "read," and *cthīb* ( $\text{כתיב}$ ) "written." In passages where at the foot of the page is  $\text{קרי}$ , the *consonants* of the *krī* are to be read with the *vowels* of the *cthīb*, e.g. 1 Sam. v. 6 in the text (*cthīb*) we have  $\text{בַּטְחָרִים}$ , and in the note (*krī*)  $\text{בטחרים}$ ; taking the vowels of the first and the consonants of the second we get  $\text{בַּטְחָרִים}$ .

§ 104. *Kāmētẓ euphonic*. The conjunctive  $\text{ו}$  is often pointed with a euphonic *kāmētẓ*, especially when (a) two words *mil'el* (§ 99,  $\alpha$ ) come together, as  $\text{תהו וְבהו}$ , or ( $\beta$ ) a word *mil'el* is followed by a monosyllable, as  $\text{קָסָף וְהוּן}$ , or ( $\gamma$ ) two tone syllables would otherwise fall together, as  $\text{זָהָב וְקָסָף}$ .

( $\delta$ ) Similarly with  $\text{ל}$  in Gen. i. 6,  $\text{בין מים למים}$ .

( $\epsilon$ ) Also with  $\text{ל}$  prefixed to certain Nouns used adverbially, as  $\text{לְבִטָּח}$  *securely*,  $\text{לְנֶצַח}$  *for ever*,  $\text{לְרַב}$  *for multitude*, etc. Compare § 90.

§ 105. (a) The eleven letters which give the memorial words אֵיתָן מֹשֶׁה וְקָלֵב “Ethan, Moses, and Caleb,” are called *serviles*. Of these אֵיתָן are used as prefixes to form the incompl. of Verbs; מֹשֶׁה וְקָלֵב are used as prefixed particles; הֶאֱמַנְתִּי “I trusted him,” are used in forming Nouns from verbal roots.

(β) All other consonants are called *radicals*, and must in all cases be a radical portion of the word in which they are found, except ט when it is used for ת (§ 36, β, 2).

(γ) Dictionaries gen. give words under their trilit. rts., the form given being the 3rd pers. sing. compl. Kal, thus מַמְלָכָה *kingdom*, of which the first מ and final ה are *serviles*, will be found under קָלַח.

(δ) But the infin. (V. N.) of Verbs עָו and עָי are gen. given, since the 3rd compl. Kal (see T. 20) does not present three letters, e.g. בּוֹא *to come*, בִּין *to understand*.

§ 106. To find the root observe the following rules:—

The <i>servile</i> letters cast away, And if behind <i>three</i> letters stay, You have the <i>root</i> without delay.	}	As קָלַחְמוֹתֶיכֶם rt. להם.
--	---	--------------------------------

But if you have not letters three  
The root will then *defective* be.

Perhaps you then may find it soon Under <i>initial</i> yūd or nūn.	}	As יֵשֶׁב rt. יָשַׁב, נִפְלָ rt. נָפַל.
--	---	--

A <i>medial</i> vāv or yūd may show The letters three you want to know.	}	As בּוֹא rt. בָּא, קָיֹב rt. קָיַם.
---	---	--



Perhaps the radical that's second, }  
 To make the three must twice be } As יסבה rt. סבב.  
 reckoned.

Or, finally, perhaps you may }  
 Require to *add* a final *hē*. } As ועל rt. עלה.

§ 107. Some rules for distinguishing *kāmētz gādōl* (ā) from *kāmētz khātūph* (ö).

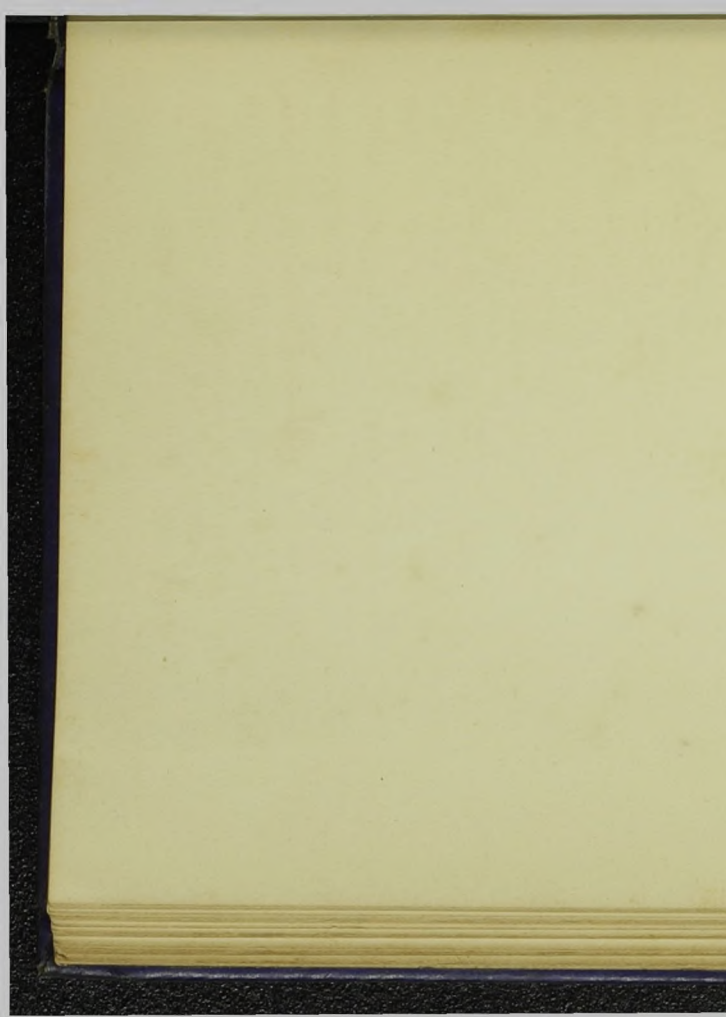
*Kāmētz* is *khātūph* (ö)—

(a) When followed by *khātēph kāmētz* (ֿ), unless it be the vowel of the *def. art.*, as לעני *lo'nī*, to a misery, *lā'nī*, to the misery.

(β) When it is evidently shortened from *chōlem*, as in imperative and incompl. Kal (of *ō* form) with suffix, פקרו visit thou him (T. 25, § 70), יקטלך *yikto'cā*, he will kill thee (T. 26); V. N. Kal with suffix, פקרו his visiting, קרבכם *korobh'cem* (§ 69); energetic imperative Kal of the form שפטה *shoph'tā*, judge thou (§ 71); in segolates with *chōlem*, as קרש, קרשו, *pl. c. cho-d'shē*, and the irregular plurals קדשים *kodāshim*, and שרשים *shorāshim*, from קרש and שרש [but the *pl. of ראש* is ראשים *rāshim*, heads (T. 33)].

(γ) When in a closed syll. without accent (or *metheg*), as יקלטיו *ycoltīv*, I have prevailed against him. וצב *vayyāshobh*, and he returned.

(δ) In the first syll. of *Hophal*.



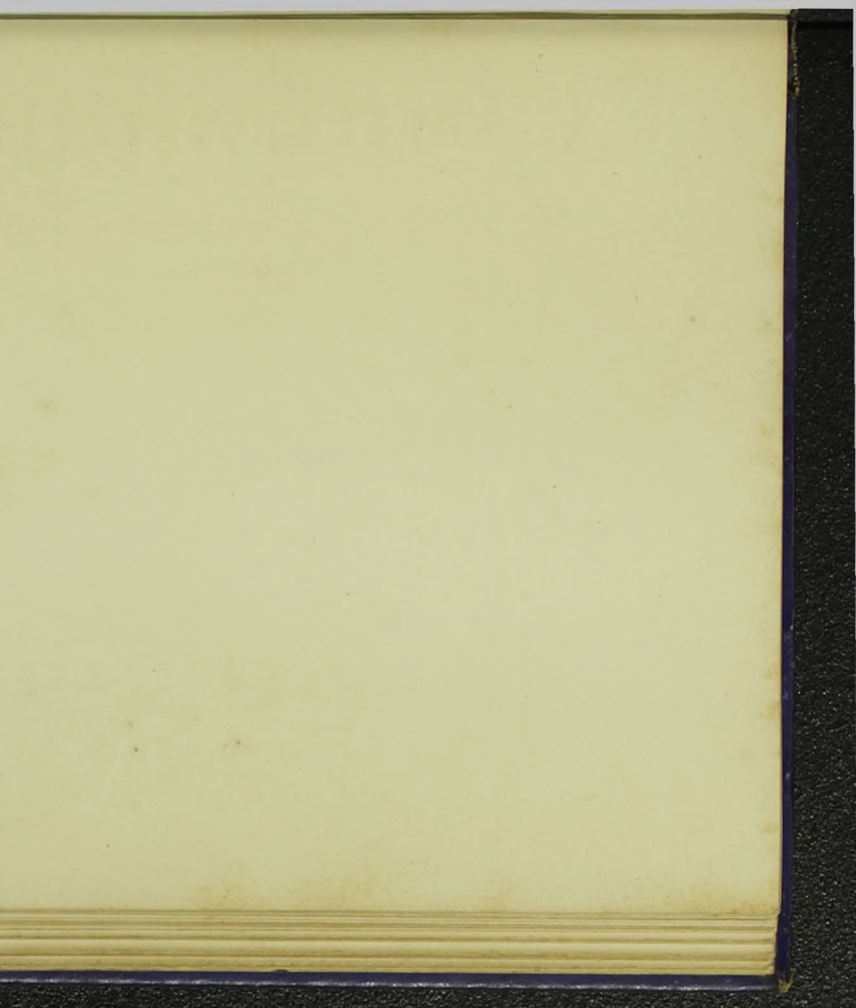


Table I.—ALPHABET. (See p. 1.)

There are 23 Consonants in the Hebrew Alphabet, five of which have a different form at the end of a word. They are as follows:—

Name.	Form.	Final.	Approximate phonetic Value.	Numerical Value.
Āleph	א		French aspirated <i>h</i> . <sup>1</sup>	1
Bēth	ב		b	2
Gimel	ג		g	3
Dāleth	ד		d	4
Hē	ה	ה when con-	h	5
Vāv	ו	sonantal at	v	6
Zaïn	ז	the end of a	z	7
Khēth	ח	word. This	kh	8
Tēth	ט	dot is called	t	9
Yūd	י	<i>Mappēk</i> .	y	10
Caph	כ	ך	<i>c hard</i>	20
Lāmed	ל		l	30
Mēm	מ	ם	m	40
Nūn	נ	ן	n	50
Sāmeç	ס		s	60
Graïn	ע		<i>gr guttural</i>	70
Pē	פ	ף	p	80
Tzādī	צ	ץ	tz	90
Kūph	ק		k	100
Rēsh	ר		r	200
Sīn	ש		s	} 300
Shīn	ש		sh	
Tāv	ת		t	400

<sup>1</sup> This *h* is not aspirated like the English *h*, but produces a hiatus, which prevents a preceding consonant being carried on. Thus while "les herbes" with mute *h* is pronounced *lez-erb*, "les haricots" with *h* aspirate is pronounced *ley 'arico*.



Table 2.—THE VOWELS. (See p. 2.)

Class.	Name.	Value.	Sign.	Where Written.	Example
a	Kāmētz gādōl	ā in <i>father</i>	ֿ	Below con- sonant.	אָ bā ×
	Pathakh	a in <i>fat</i>	ֿ	Below.	אַ ba
	Tzērē	ē as vowel in <i>lame</i>	ֿ or ׳ֿ	Below, or Below and after.	אֵ or אֵ׃ bē
e	Segōl	e as in <i>pen</i>	ֿ	Below.	אֶ be
	Khīrik gādōl	ī as ee in <i>feet</i>	׳ֿ	Below and after.	אֵ׃ bī
	Khīrik	i as in <i>fit</i>	ֿ	Below.	אִ bi
o	Khōlem	ō as oa in <i>boat</i>	ױ or ׀ֿ	After, or above.	אוּ or אָ bo
	Kāmētzkātān (or khātūph)	o as in <i>doll</i>	ֿ	Below.	אָ bo ×
	u	Shūrik	ū as in <i>truc</i>	ױ	After.
	Kibbutz	u as in <i>putty</i>	ֿ	Below.	אֲ bu

Table 3.—QUIESCENT  
LETTERS. (See pp. 3, 4.)

Class.	Value.
a	ā, אֿֿ; and אֿֿ (final only)
	āv, אֿֿ (final only)
	a, אֿֿ (not final); אֿֿ (final only)
e	ē, אֿֿ, אֿֿֿ, אֿֿֿ, and אֿֿֿ
	e, אֿֿֿ, אֿֿֿ, and אֿֿֿ
	i, אֿֿֿ, אֿֿֿֿ, and אֿֿֿֿ
o	ō, אֿֿֿֿ, אֿֿֿֿֿ, אֿֿֿֿ, and אֿֿֿֿֿֿ
	ū, אֿֿֿֿֿ, אֿֿֿֿֿֿ, and אֿֿֿֿֿֿֿֿ

Table 4.—(1) SHVĀ.

(See pp. 3-5.)

Secant, אָ, אֶ, אֵ, אִ, אֲ, אָ, אֶ, אֵ, אִ, אֲ  
Secant, and linking, אֵ׃, אֵ׃׃, אֵ׃׃׃  
Secant with gutt., אָ׃, אֶ׃, אֵ׃, אִ׃  
Linking with gutt., always  
compound, אֵ׃׃׃׃, אֵ׃׃׃׃׃  
אֵ׃׃׃׃׃׃

The compound shvās are  
named *khātēph pathach*, *kh.*  
*segōl*, and *kh. kāmētz*.

(2) FURTIVE PATHAKH.

(See p. 5.)

With final אָ, אֶ, or אֵ, unless  
preceded by ā or a.

Table 5.—PREFIXES. (See pp. 7-9.)

	קָ	קַ	לְ	לָ
1. Before Ord. Const. with vowel	בְּקוֹל	בְּקוֹל	לְקוֹל	וּקוֹל
2. " " " shvā	בְּצֹרֶר	בְּרִמּוֹת	לְצֹרֶר	וּצֹרֶר
3. " " " with vowel	בְּחֵן	בְּעֵם	לְחֵן	וּחֵן
4. " " " with shvā	בְּעֵדִי	בְּעֵלִי	לְאֵי	וּעֵדִי
5. " " " with vowel	בְּמִנּוֹת	בְּנוֹיִם	לְבָיִת	וּנְפֵחַ
6. " " " shvā	בְּמִקּוֹם	בְּמִקּוֹם	לְמִקּוֹם	וּמִקּוֹם
7. " " "	בְּיָדִי	before	Ord.	Const.
8. " " "	בְּיָדִי	בְּיָדִי	לְיָדִי	וּיָדִי

Table 6.—PREFIX ִּ. (See p. 9.)

1. Before Ord. Const.	הַבּוֹר, הַקּוֹל	הַבּוֹר, הַקּוֹל
2. Before לְ, or הָ, or חָ, not with long kāmētz	הַחֲרֵב, הַחֲרֵב, הַחֲרֵב	הַחֲרֵב, הַחֲרֵב, הַחֲרֵב
3. Before נָ, עָ, and רָ	הַשְּׂבָדָה, הַרְאֵשׁ, הַרְאֵשׁ	הַשְּׂבָדָה, הַרְאֵשׁ, הַרְאֵשׁ
4. { Before קָ or פָ, with long unaccentuated kāmētz	הַשְּׂרֵים, הַקְרִים	הַשְּׂרֵים, הַקְרִים
{ Before חָ long kāmētz, and חָ	הַחֲרֵב, הַחֲרֵב	הַחֲרֵב, הַחֲרֵב

the

Table 7.—PERSONAL PRONOUNS. (See p. 10.)

<i>Singular.</i>		<i>Plural.</i>	
I	אֲנִי p.	אֲנִי	אֲנֵכֶם p.
and	אֲנִי p.	אֲנִי	אֲנֵכֶם p.
Thou	m.	אַתָּה (אַתָּה)	Ye m.
	p.	אַתָּה (אַתָּה)	f.
	f.	אַתְּ (אַתְּ)	They m.
	p.	אַתְּ	f.
He	הוא	הֵם and הֵמָּה	
She	היא (הִיא)	הֵן and הֵנָּה	

Table 8.—DEMONSTRATIVE PRONOUNS. (See pp. 10, 11.)

That m.	הוא	This m.	זה
f.	היא	f.	זאת (זו, זה)
Those m.	הֵם הֵמָּה	These m. and f.	אֵלֶּה
f.	הֵנָּה		

Table 9.—NOUN (WITH IMMUTABLE VOWEL). (See pp. 12, 13.)

	<i>Masculine Noun.</i>		<i>Feminine Noun.</i>		
	<i>Singular.</i>				
<i>Absl.</i>	סוּם	a horse.	סוּכָה	a mare.	
<i>C.</i>	סוּם	horse-of.	סוּכַת	mare-of.	
<i>Suff. sing. 1. com.</i>	סוּסִי	my horse.	סוּכָתִי	my mare.	
2.	<i>mas.</i>	סוּסֶיךָ	thy horse.	סוּכָתֶךָ	thy mare.
	<i>fem.</i>	סוּסֶיךָ	thy horse.	סוּכָתֶךָ	thy mare.
3.	<i>mas.</i>	סוּסָיו	his horse.	סוּכָתּוֹ	his mare.
	<i>fem.</i>	סוּסֶיהָ	her horse.	סוּכָתֶיהָ	her mare.
<i>plur. 1. com.</i>	סוּסֵינוּ	our horse.	סוּכָהֵנוּ	our mare.	
	2.	<i>mas.</i>	סוּסֵיכֶם	your horse.	סוּכָתֵכֶם
	<i>fem.</i>	סוּסֵיכֶן	your horse.	סוּכָתֵיכֶן	your mare.
3.	<i>mas.</i>	סוּסֵיהֶם	their horse.	סוּכָתֵיהֶם	their mare.
	<i>fem.</i>	סוּסֵיהֶן	their horse.	סוּכָתֵיהֶן	their mare.
<i>Plural.</i>					
<i>Absl.</i>	סוּסִים	horses.	סוּכּוֹת	mares.	
<i>C.</i>	סוּסֵי	horses-of.	סוּכּוֹת	mares-of.	
<i>Suff. sing. 1. com.</i>	סוּסָי	my horses.	סוּכּוֹתַי	my mares.	
2.	<i>mas.</i>	סוּסֶיךָ	thy horses.	סוּכּוֹתֶיךָ	thy mares.
	<i>fem.</i>	סוּסֶיךָ	thy horses.	סוּכּוֹתֶיךָ	thy mares.
3.	<i>mas.</i>	סוּסָיו	his horses.	סוּכּוֹתָיו	his mares.
	<i>fem.</i>	סוּסֶיהָ	her horses.	סוּכּוֹתֶיהָ	her mares.
<i>plur. 1. com.</i>	סוּסֵינוּ	our horses.	סוּכּוֹתֵינוּ	our mares.	
	2.	<i>mas.</i>	סוּסֵיכֶם	your horses.	סוּכּוֹתֵיכֶם
	<i>fem.</i>	סוּסֵיכֶן	your horses.	סוּכּוֹתֵיכֶן	your mares.
3.	<i>mas.</i>	סוּסֵיהֶם	their horses.	סוּכּוֹתֵיהֶם	their mares.
	<i>fem.</i>	סוּסֵיהֶן	their horses.	סוּכּוֹתֵיהֶן	their mares.
<i>Dual.</i>					
<i>Absl.</i>	סוּסִים	two horses.	סוּכּוֹתַיִם	two mares.	
<i>C.</i>	סוּסֵי	two-horses-of.	סוּכּוֹתַי	two-mares-of.	
<i>With light suff.</i>	Same as pl.		סוּכּוֹתַי	my two mares.	
<i>With heavy suff.</i>	Same as pl.		סוּכּוֹתֵיהֶם	their two mares.	



1 2 3 4 5 6 7 8

Table 10.—PARTICLES WITH SUFF. OF THE SINGULAR FORM. (See pp. 17, 18.)

Sing.	Signification	ל	עם	את (אֶת־)	מן	הנה	אִין	קִבֹּנוּ
	to	לְ	with	אֶת (אֶת־)	from	lo!	is not	like
Me		לִי	עִמִּי	אֵתִי	מִכֵּנִי	הִנְנִי	אֵינִי	כְּבֹנִי
Thou { m. f.		לְךָ	עִמָּךָ	אֵתְךָ	מִכָּפְךָ	הִנְךָ	אֵינְךָ	כְּבֹנְךָ
Him { f.		לוֹ	עִמּוֹ	אֵתּוֹ	מִכֵּינּוֹ	הִנּוֹ	אֵינּוֹ	כְּבֹנּוֹ
Her { Pl.		לָהּ	עִמָּהּ	אֵתָּהּ	מִכֵּינָהּ	הִנָּהּ	אֵינָהּ	כְּבֹנָהּ
Us		לָנוּ	עִמָּנוּ	אֵתָּנוּ	מִכֵּינּוּ	הִנְנוּ	אֵינְנוּ	כְּבֹנֵנוּ
You { m. f.		לָכֶם	עִמָּכֶם +	אֵתְכֶם	מִכֵּיכֶם	הִנְכֶם	אֵינְכֶם	כְּבֹנְכֶם *
Them { m. f.		לָבָנָהּ	עִמָּלָהּ	אֵתְלָהּ	מִכֵּינָהּ	הִנְלָהּ	אֵינְלָהּ	wanting
		לָבָנָהּ	עִמָּבָנָהּ	אֵתְבָנָהּ	מִכֵּיבָנָהּ	הִנְבָנָהּ	אֵינְבָנָהּ	כְּבֹנָהּ *
P.		לָהֶן	עִמָּהֶן	אֵתְהֶן	מִכֵּינָהֶן	הִנְהֶן	אֵינְהֶן	כְּבֹנָהֶן
poet.		לָבָנוּ	עִמָּבָנוּ +	אֵתְבָנוּ	מִכֵּיבָנוּ	הִנְבָנוּ	אֵינְבָנוּ	כְּבֹנָנוּ *

(also כְּבֹנְהֶם, כְּבֹנְהֵם) \*

Table 11.—PARTICLES WITH SUFF. OF PLURAL FORM  
(See p. 18.)

<i>Singl.</i>	אֶל-	אַחֲרַי (אַחֲרֵ)
	towards	after
Me	אֵלַי	אַחֲרָי
Thee { <i>m.</i>	אֵלֶיךָ	אַחֲרֶיךָ
{ <i>f.</i>	אֵלֶיךָ	אַחֲרֶיךָ
Him {	אֵלָיו	אַחֲרָיו
Her {	אֵלֶיהָ	אַחֲרֶיהָ
<i>Pl.</i>		×
Us	אֵלַינוּ	אַחֲרֵינוּ
You { <i>m.</i>	אֵלֵיכֶם	אַחֲרֵיכֶם
{ <i>f.</i>	אֵלֵיכֶן	אַחֲרֵיכֶן
Them { <i>m.</i>	אֵלֵיהֶם	אַחֲרֵיהֶם
{ <i>f.</i>	אֵלֵיהֶן	אַחֲרֵיהֶן
<i>poet.</i>	אֵלֵינוּ	

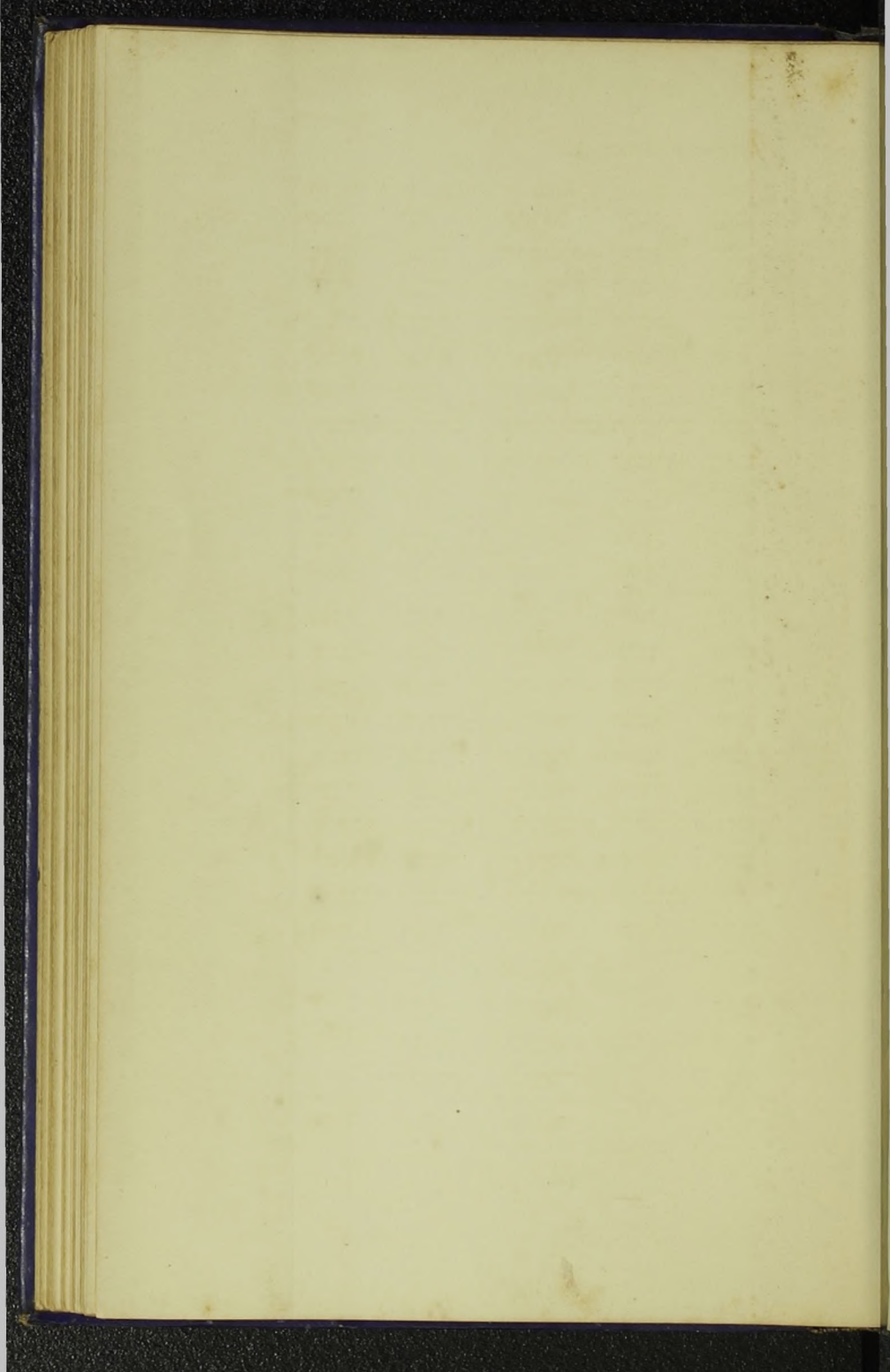




Table 12.—THE SOUND TRILITERAL VERB. (See p. 19 sqq.)

	1. Kal.	2. Niphal.	3. Piel.	4. Pual.	5. Hiphil.	6. Hophal.	7. Iithpacl.	8. Kal (e).	9. Kal (o).
COMPLETE	3 m. קטל } he	נקטל	קטל	קטל	הקטיל	הקטל	התקטל	קבר	שכל
	3 f. קטלה } she	נקטלה	קטלה	קטלה	הקטילה	הקטלה	התקטלה	קברה	שכלה
	2 m. קטלת } thou	נקטלת	קטלת	קטלת	הקטלת	הקטלת	התקטלת	קברת	שכלת
	2 f. קטלת } thou	נקטלת	קטלת	קטלת	הקטלת	הקטלת	התקטלת	קברת	שכלת
	1 c. קטלתי } I	נקטלתי	קטלתי	קטלתי	הקטלתי	הקטלתי	התקטלתי	קברתי	שכלתי
Plur.	3 c. קטלו } they	נקטלו	קטלו	קטלו	הקטילו	הקטלו	התקטלו	קברו	שכלו
×	2 m. קטלתם } ye	נקטלתם	קטלתם	קטלתם	הקטלתם	הקטלתם	התקטלתם	קברתם	(שכלתם)
×	2 f. קטלתן } ye	נקטלתן	קטלתן	קטלתן	הקטלתן	הקטלתן	התקטלתן	קברתן	(שכלתן)
	1 c. קטלנו } me	נקטלנו	קטלנו	קטלנו	הקטלנו	הקטלנו	התקטלנו	קברנו	שכלנו
VERBAL NOUN	absol. קטול	נקטל and הקטל	קטל and קטל	קטל	הקטל	הקטל	(התקטל)	קבוד	שכול
	constr. קטל	הקטל	קטל	(קטל)	הקטיל	הקטל	ההקטל	קבר	שכל
INCOMPLETE	3 m. יקטל } he	יקטל	יקטל	יקטל	יקטיל	יקטל	יתקטל	יקבר	ישכל
	3 f. יקטלה } she	יקטלה	יקטלה	יקטלה	יקטילה	יקטלה	יתקטלה	יקברה	ישכלה
	2 m. יקטלת } thou	יקטלת	יקטלת	יקטלת	יקטלת	יקטלת	יתקטלת	יקברת	ישכלת
	2 f. יקטלת } thou	יקטלת	יקטלת	יקטלת	יקטלת	יקטלת	יתקטלת	יקברת	ישכלת
	1 c. יקטלתי } I	יקטלתי	יקטלתי	יקטלתי	יקטלתי	יקטלתי	יתקטלתי	יקברתי	ישכלתי
Plur.	3 m. יקטלו } they	יקטלו	יקטלו	יקטלו	יקטילו	יקטלו	יתקטלו	יקברו	ישכלו
✓	3 f. יקטלנה } they	יקטלנה	יקטלנה	יקטלנה	יקטילנה	יקטלנה	יתקטלנה	יקברנה	ישכלנה
	2 m. יקטלתו } ye	יקטלתו	יקטלתו	יקטלתו	יקטילתו	יקטלתו	יתקטלתו	יקברו	ישכלו
	2 f. יקטלתנה } ye	יקטלתנה	יקטלתנה	יקטלתנה	יקטילנה	יקטלתנה	יתקטלתנה	יקברנה	ישכלנה
	1 c. יקטלנו } me	יקטלנו	יקטלנו	יקטלנו	יקטילו	יקטלנו	יתקטלנו	יקברו	ישכלו
IMPERATIVE	2 m. קטל } thou	הקטל	קטל	קטל	הקטיל	הקטל	התקטל	קבר	שכול
	2 f. קטלי (קטלי) } thou	הקטלי	קטלי	קטלי	הקטילי	הקטלי	התקטלי	קברי	שכלי
Plur.	2 m. קטלו } ye	הקטלו	קטלו	קטלו	הקטילו	הקטלו	התקטלו	קברו	שכלו
×	2 f. קטלנה } ye	הקטלנה	קטלנה	קטלנה	הקטילנה	הקטלנה	התקטלנה	קברנה	שכלנה
VERBAL ADJ.	act. קטל	נקטל	קטל	קטל	מקטיל	מקטל	מתקטל	קבר	שכול
	pass. קטול	נקטל	קטל	קטל	מקטיל	מקטל	מתקטל	wanting	wanting







Table 13.—VERB INIT.-GUTT. (See pp. 26-29).

		Kal.		Niphal.	Hiphil.	Hophal.	
COMPL.	3 m.	עָמַד	חָזַק	נְעַמַּד	הֶעֱמִיד	הֶעֱמַד	
	3 f.	עָמְדָה		נְעַמְדָה	הֶעֱמִידָה	הֶעֱמַדָה	
	2 m.	עָמַדְתָּ		נְעַמַּדְתָּ	הֶעֱמִידְתָּ	הֶעֱמַדְתָּ	
	2 f.	עָמַדְתְּ		נְעַמַּדְתְּ	הֶעֱמִידְתְּ	הֶעֱמַדְתְּ	
	1 c.	עָמַדְתִּי		נְעַמַּדְתִּי	הֶעֱמִידְתִּי	הֶעֱמַדְתִּי	
	Plur.	3 c.	עָמְדוּ		נְעַמְדוּ	הֶעֱמִידוּ	הֶעֱמַדוּ
		2 m.	עָמַדְתֶּם		נְעַמַּדְתֶּם	הֶעֱמִידְתֶּם	הֶעֱמַדְתֶּם
		2 f.	עָמַדְתֶּן		נְעַמַּדְתֶּן	הֶעֱמִידְתֶּן	הֶעֱמַדְתֶּן
	1 c.	עָמַדְנוּ		נְעַמַּדְנוּ	הֶעֱמִידְנוּ	הֶעֱמַדְנוּ	
Conjugated like עָמַד.							
V. N.	Absol.	עָמַד		הֶעֱמַד	הֶעֱמַד	הֶעֱמַד	
	Cnstr.	עָמַד		הֶעֱמִי	הֶעֱמִי	הֶעֱמַד	
INCOMPL.	3 m.	יֵעַמַּד	יִחַזַּק	יֵעַמְד	יֵעֱמִיד	יֵעַמַּד	
	3 f.	תֵּעַמַּד	תִּחַזַּק	תֵּעַמְד	תֵּעֱמִיד	תֵּעַמַּד	
	2 m.	תֵּעַמְד	תִּחַזַּק	תֵּעַמְד	תֵּעֱמִיד	תֵּעַמַּד	
	2 f.	תֵּעַמְדִי	תִּחַזְקִי	תֵּעַמְדִי	תֵּעֱמִידִי	תֵּעַמְדִי	
	1 c.	אֵעַמַּד	אִחַזַּק	אֵעַמְד	אֵעֱמִיד	אֵעַמַּד	
	Plur.	3 m.	יֵעַמְדוּ	יִחַזְקוּ	יֵעַמְדוּ	יֵעֱמִידוּ	יֵעַמְדוּ
		3 f.	תֵּעַמְדְנָה	תִּחַזְקְנָה	תֵּעַמְדְנָה	תֵּעֱמִידְנָה	תֵּעַמְדְנָה
		2 m.	תֵּעַמְדוּ	תִּחַזְקוּ	תֵּעַמְדוּ	תֵּעֱמִידוּ	תֵּעַמְדוּ
		2 f.	תֵּעַמְדְנָה	תִּחַזְקְנָה	תֵּעַמְדְנָה	תֵּעֱמִידְנָה	תֵּעַמְדְנָה
	1 c.	נֵעַמַּד	נִחַזַּק	נֵעַמְד	נֵעֱמִיד	נֵעַמַּד	
IMPERAT.	2 m.	עָמַד	חַזַּק	הֶעֱמַד	הֶעֱמַד		
	2 f.	עָמְדִי	חַזְקִי	הֶעֱמַדִי	הֶעֱמַדִי	wanting	
	Plur.	2 m.	עָמְדוּ	חַזְקוּ	הֶעֱמַדוּ	הֶעֱמַדוּ	
2 f.		עָמְדְנָה	חַזְקְנָה	הֶעֱמַדְנָה	הֶעֱמַדְנָה		
V. A.	Act.	עָמַד			מֵעֱמִיד		
	Pass.	עָמַד	Like עָמַד	נֵעַמְד		מֵעַמְד	

Table 14.—VERB MED.-GUTT. (See pp. 29, 30.)

		Kal.	Niphal.	Piel.	Pual.	Hithpael.	
COMPL.	3 m.	גָּאַל	נִגְאַל	גָּאַל	גָּאַל	הִתְגָּאַל	
	3 f.	גָּאַלָּה	נִגְאַלָּה	גָּאַלָּה	גָּאַלָּה	הִתְגָּאַלָּה	
	2 m.	גָּאַלְתָּ	נִגְאַלְתָּ	גָּאַלְתָּ	גָּאַלְתָּ	הִתְגָּאַלְתָּ	
	2 f.	גָּאַלְתְּ	נִגְאַלְתְּ	גָּאַלְתְּ	גָּאַלְתְּ	הִתְגָּאַלְתְּ	
	1 c.	גָּאַלְתִּי	נִגְאַלְתִּי	גָּאַלְתִּי	גָּאַלְתִּי	הִתְגָּאַלְתִּי	
	Plur.	3 c.	גָּאַלוּ	נִגְאַלוּ	גָּאַלוּ	גָּאַלוּ	הִתְגָּאַלוּ
		2 m.	גָּאַלְתֶּם	נִגְאַלְתֶּם	גָּאַלְתֶּם	גָּאַלְתֶּם	הִתְגָּאַלְתֶּם
		2 f.	גָּאַלְתֶּן	נִגְאַלְתֶּן	גָּאַלְתֶּן	גָּאַלְתֶּן	הִתְגָּאַלְתֶּן
	1 c.	גָּאַלְנוּ	נִגְאַלְנוּ	גָּאַלְנוּ	גָּאַלְנוּ	הִתְגָּאַלְנוּ	
V. N.	Absol.	גָּאַוּל	הִגְאַל	גָּאַל			
	Constr.	גָּאַל	הִגְאַל	גָּאַל		הִתְגָּאַל	
INCOMPL.	3 m.	יִגְאַל	יִגְאַל	יִגְאַל	יִגְאַל	יִתְגָּאַל	
	3 f.	תִּגְאַל	תִּגְאַל	תִּגְאַל	תִּגְאַל	תִּתְגָּאַל	
	2 m.	תִּגְאַל	תִּגְאַל	תִּגְאַל	תִּגְאַל	תִּתְגָּאַל	
	2 f.	תִּגְאַלִּי	תִּגְאַלִּי	תִּגְאַלִּי	תִּגְאַלִּי	תִּתְגָּאַלִּי	
	1 c.	אֶגְאַל	אֶגְאַל	אֶגְאַל	אֶגְאַל	אֶתְגָּאַל	
	Plur.	3 m.	יִגְאַלוּ	יִגְאַלוּ	יִגְאַלוּ	יִגְאַלוּ	יִתְגָּאַלוּ
		3 f.	תִּגְאַלְנָה	תִּגְאַלְנָה	תִּגְאַלְנָה	תִּגְאַלְנָה	תִּתְגָּאַלְנָה
		2 m.	תִּגְאַלוּ	תִּגְאַלוּ	תִּגְאַלוּ	תִּגְאַלוּ	תִּתְגָּאַלוּ
2 f.		תִּגְאַלְנָה	תִּגְאַלְנָה	תִּגְאַלְנָה	תִּגְאַלְנָה	תִּתְגָּאַלְנָה	
	1 c.	נִגְאַל	נִגְאַל	נִגְאַל	נִגְאַל	נִתְגָּאַל	
IMPERAT.	2 m.	גָּאַל	הִגְאַל	גָּאַל		הִתְגָּאַל	
	2 f.	גָּאַלִּי	הִגְאַלִּי	גָּאַלִּי	wanting	הִתְגָּאַלִּי	
	Plur.	2 m.	גָּאַלוּ	הִגְאַלוּ	גָּאַלוּ		הִתְגָּאַלוּ
		2 f.	גָּאַלְנָה	הִגְאַלְנָה	גָּאַלְנָה		הִתְגָּאַלְנָה
V. A.	Act.	גָּאַל		מִגְאַל		מִתְגָּאַל	
	Pass.	גָּאוּל	נִגְאַל		מִגְאַל		



Table 15.—VERB FINAL-GUTTURAL. (See pp. 31, 32).

		<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>	<i>Hiphil.</i>	<i>Hithpael.</i>	
COMPL.	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	
V. N.	<i>Absol.</i>	שָׁלוּחַ	נִשְׁלוּחַ	שָׁלוּחַ	הַשְׁלוּחַ		
	<i>Constr.</i>	שֹׁלֵחַ	הַשְׁלֵיחַ	שֹׁלֵחַ	הַשְׁלִיחַ	הַשְׁתַּלַּח	
INCOMPL.	3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח	
	3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח	
	2 m.	תִּשְׁלַחְ	תִּשְׁלַחְ	תִּשְׁלַחְ	תִּשְׁלִיחַ	תִּשְׁתַּלַּחְ	
	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	תִּשְׁלִיחְנָה	תִּשְׁתַּלַּחְנָה
		2 m.	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלַּחוּ
		2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלִיחְנָה	תִּשְׁתַּלַּחְנָה
1 c.		נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח	
IMPER.	2 m.	שָׁלַח	הִשְׁלַח	שָׁלַח	הִשְׁלַח	הִשְׁתַּלַּח	
	2 f.	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי	הִשְׁלַחִי	הִשְׁתַּלַּחִי	
	Plur.	2 m.	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
		2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
V. A.	<i>Act.</i>	שָׁלַח		מִשְׁלַחַח	מִשְׁלִיחַ	מִשְׁתַּלַּחַח	
	<i>Pass.</i>	שָׁלוּחַ	נִשְׁלַחַח				

Table 16.—VERB כָּנַן. (See pp. 33, 34.)

		Kal.	Niphal.	Hiphil.	Hophal.	Kal.	
COMPL.	3 m.	כָּנַן	כָּנַן	הִכְנִין	הִכְנִין	כָּנַן	
	3 f.	כָּנְנָה	כָּנְנָה	הִכְנִינָה	הִכְנִינָה	כָּנְנָה	
	2 m.	כָּנַשְׁתָּ	כָּנַשְׁתָּ	הִכְנַשְׁתָּ	הִכְנַשְׁתָּ	כָּנַשְׁתָּ	
	2 f.	כָּנַשְׁתְּ	כָּנַשְׁתְּ	הִכְנַשְׁתְּ	הִכְנַשְׁתְּ	כָּנַשְׁתְּ	
	1 c.	כָּנַשְׁתִּי	כָּנַשְׁתִּי	הִכְנַשְׁתִּי	הִכְנַשְׁתִּי	כָּנַשְׁתִּי	
	Plur.	3 c.	כָּנְשׁוּ	כָּנְשׁוּ	הִכְנִישׁוּ	הִכְנִישׁוּ	כָּנְשׁוּ
		2 m.	כָּנַשְׁתֶּם	כָּנַשְׁתֶּם	הִכְנַשְׁתֶּם	הִכְנַשְׁתֶּם	כָּנַשְׁתֶּם
		2 f.	כָּנַשְׁתֶּן	כָּנַשְׁתֶּן	הִכְנַשְׁתֶּן	הִכְנַשְׁתֶּן	כָּנַשְׁתֶּן
1 c.		כָּנַשְׁנוּ	כָּנַשְׁנוּ	הִכְנַשְׁנוּ	הִכְנַשְׁנוּ	כָּנַשְׁנוּ	
V. N.	<i>Absol.</i>	כָּנֹשׂ	הִכְנֹשׂ	הִכְנִישׁ	הִכְנִישׁ	כָּנֹשׂ	
	<i>Constr.</i>	כָּנֹשׂת	הִכְנֹשׂת	הִכְנִישׁת	הִכְנִישׁת	כָּנֹשׂת	
INCOMPL.	3 m.	יִכְנֵן	יִכְנֵן	יִכְנִין	יִכְנִין	יִכְנֵן	
	3 f.	תִּכְנֵן	תִּכְנֵן	תִּכְנִין	תִּכְנִין	תִּכְנֵן	
	2 m.	תִּכְנֹשׂ	תִּכְנֹשׂ	תִּכְנִישׁ	תִּכְנִישׁ	תִּכְנֹשׂ	
	2 f.	תִּכְנֹשִׁי	תִּכְנֹשִׁי	תִּכְנִישִׁי	תִּכְנִישִׁי	תִּכְנֹשִׁי	
	1 c.	אִכְנֹשׂ	אִכְנֹשׂ	אִכְנִישׁ	אִכְנִישׁ	אִכְנֹשׂ	
	Plur.	3 m.	יִכְנְשׁוּ	יִכְנְשׁוּ	יִכְנִישׁוּ	יִכְנִישׁוּ	יִכְנְשׁוּ
		3 f.	תִּכְנֹשְׁנָה	תִּכְנֹשְׁנָה	תִּכְנִישְׁנָה	תִּכְנִישְׁנָה	(תִּכְנֹשְׁנָה)
		2 m.	תִּכְנֹשׁוּ	תִּכְנֹשׁוּ	תִּכְנִישׁוּ	תִּכְנִישׁוּ	תִּכְנֹשׁוּ
2 f.		תִּכְנֹשְׁנָה	תִּכְנֹשְׁנָה	תִּכְנִישְׁנָה	תִּכְנִישְׁנָה	(תִּכְנֹשְׁנָה)	
1 c.	נִכְנֹשׂ	נִכְנֹשׂ	נִכְנִישׁ	נִכְנִישׁ	נִכְנֹשׂ and נִכְנֹשׂ		
IMPER.	2 m.	כָּנֵן	הִכְנֵן	הִכְנִין		כָּנֵן	
	2 f.	כָּנְנִי	הִכְנִנִי	הִכְנִישִׁי	wanting	כָּנְנִי	
	Plur.	2 m.	כָּנְשׁוּ	הִכְנִישׁוּ	הִכְנִישׁוּ		כָּנְשׁוּ
		2 f.	כָּנְנָה	הִכְנִינָה	הִכְנִינָה		(כָּנְנָה)
V. A.	<i>Act.</i>	כָּנַן		כָּנַן		כָּנַן	
	<i>Pass.</i>	כָּנֹשׂ	כָּנַן		כָּנַן	כָּנֹשׂ	

Table 17.—VERB יָשַׁב. (See pp. 35, 36.)

		Kal.		Niphal.	Hiphil.		Hophal	
COMPL.	3 m.	יָשַׁב	יָבֵשׁ	נִישַׁב	הוֹשִׁיב	הִטִּיב	הוֹשַׁב	
	3 f.	יָשְׁבָה		נִישַׁבָּה	הוֹשִׁיבָה	הִטִּיבָה	הוֹשַׁבָּה	
	2 m.	יָשַׁבְתָּ		נִישַׁבְתָּ	הוֹשַׁבְתָּ	הִטַּבְתָּ	הוֹשַׁבְתָּ	
	2 f.	יָשַׁבְתְּ		נִישַׁבְתְּ	הוֹשַׁבְתְּ	הִטַּבְתְּ	הוֹשַׁבְתְּ	
	1 c.	יָשַׁבְתִּי		נִישַׁבְתִּי	הוֹשַׁבְתִּי	הִטַּבְתִּי	הוֹשַׁבְתִּי	
	Plur.	3 c.	יָשְׁבוּ		נִישַׁבוּ	הוֹשִׁיבוּ	הִטִּיבוּ	הוֹשַׁבוּ
		2 m.	יָשַׁבְתֶּם		נִישַׁבְתֶּם	הוֹשַׁבְתֶּם	הִטַּבְתֶּם	הוֹשַׁבְתֶּם
		2 f.	יָשַׁבְתֶּן		נִישַׁבְתֶּן	הוֹשַׁבְתֶּן	הִטַּבְתֶּן	הוֹשַׁבְתֶּן
		1 c.	יָשַׁבְנוּ		נִישַׁבְנוּ	הוֹשַׁבְנוּ	הִטַּבְנוּ	הוֹשַׁבְנוּ
V. N.	Absol.	יָשׁוּב	יָבֵשׁ		הוֹשֵׁב	הִטֵּב		
	Constr.	עֹשֵׂבֵת	יָבֵשׁ	הוֹשֵׁב	הוֹשִׁיב	הִטִּיב	הוֹשַׁב	
INCOMPL.	3 m.	יֹשֵׁב	יִיבֵשׁ	יֹשֵׁב	יֹשִׁיב	יִיטִיב	יֹשַׁב	
	3 f.	תֹּשֵׁב	תִּיבֵשׁ	תֹּשֵׁב	תֹּשִׁיב	תִּיטִיב	תֹּשַׁב	
	2 m.	תֹּשֵׁב	תִּיבֵשׁ	תֹּשֵׁב	תֹּשִׁיב	תִּיטִיב	תֹּשַׁב	
	2 f.	תֹּשְׁבִי	תִּיבֵשִׁי	תֹּשְׁבִי	תֹּשִׁיבִי	תִּיטִיבוּ	תֹּשַׁבִּי	
	1 c.	אֲשַׁב	אִיבֵשׁ	אֲשַׁב	אֲשִׁיב	אִיטִיב	אֲשַׁב	
	Plur.	3 m.	יֹשְׁבוּ	יִיבֵשׁוּ	יֹשְׁבוּ	יֹשִׁיבוּ	יִיטִיבוּ	יֹשַׁבוּ
		3 f.	תֹּשְׁבֹנָה	תִּיבֵשְׁנָה	תֹּשְׁבֹנָה	תֹּשִׁיבֹנָה	תִּיטִיבֹנָה	תֹּשַׁבֹּנָה
		2 m.	תֹּשְׁבוּ	תִּיבֵשׁוּ	תֹּשְׁבוּ	תֹּשִׁיבוּ	תִּיטִיבוּ	תֹּשַׁבוּ
		2 f.	תֹּשְׁבֹנָה	תִּיבֵשְׁנָה	תֹּשְׁבֹנָה	תֹּשִׁיבֹנָה	תִּיטִיבֹנָה	תֹּשַׁבֹּנָה
1 c.		נֹשֵׁב	נִיבֵשׁ	נֹשֵׁב	נֹשִׁיב	נִיטִיב	נֹשַׁב	
IMPER.	2 m.	שֵׁב	יָבֵשׁ	הִנְיִיב	הוֹשֵׁב	הִטֵּב		
	2 f.	שְׁבִי	יָבֵשִׁי	הִנְיִיבִי	הוֹשִׁיבִי	הִטִּיבִי	wanting	
	Plur.	2 m.	שְׁבוּ	יָבֵשׁוּ	הִנְיִיבוּ	הוֹשִׁיבוּ	הִטִּיבוּ	
		2 f.	יִיבֹנָה	יָבֵשְׁנָה	הוֹשִׁיבֹנָה	הוֹשִׁיבֹנָה	הִטִּיבֹנָה	
V. A.	Act.	יֹשֵׁב	יָבֵשׁ		מֹשִׁיב	מְיִטִּיב		
	Pass.	יִשְׁוֵב	יָבוֹשׁ	נִישַׁב			מֹשַׁב	

Table 18.—VERB נ"ל. (See p. 37.)

		<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>	<i>Hiphil.</i>	<i>Lithpael.</i>	
COMPL.	3 <i>m.</i>	מָצָא	נִמְצָא	מָצָא	הִמְצִיא	הִתְמַצָּא	
	3 <i>f.</i>	מָצְאָה	נִמְצְאָה	מָצְאָה	הִמְצִיָּאָה	הִתְמַצְּאָה	
	2 <i>m.</i>	מָצַאתְּ	נִמְצַאתְּ	מָצַאתְּ	הִמְצַאתְּ	הִתְמַצַּאתְּ	
	2 <i>f.</i>	מָצַאתְּ	נִמְצַאתְּ	מָצַאתְּ	הִמְצַאתְּ	הִתְמַצַּאתְּ	
	1 <i>c.</i>	מָצַאתִי	נִמְצַאתִי	מָצַאתִי	הִמְצַאתִי	הִתְמַצַּאתִי	
	<i>Plur.</i>	3 <i>c.</i>	מָצְאוּ	נִמְצְאוּ	מָצְאוּ	הִמְצִיאוּ	הִתְמַצְּאוּ
		2 <i>m.</i>	מָצַאתֶם	נִמְצַאתֶם	מָצַאתֶם	הִמְצַאתֶם	הִתְמַצַּאתֶם
		2 <i>f.</i>	מָצַאתְּן	נִמְצַאתְּן	מָצַאתְּן	הִמְצַאתְּן	הִתְמַצַּאתְּן
		1 <i>c.</i>	מָצְאוּ	נִמְצְאוּ	מָצְאוּ	הִמְצִיאוּ	הִתְמַצְּאוּ
V. N.	<i>Absol.</i>	מִצּוֹא	נִמְצָא	מָצָא	הִמְצִיא		
	<i>Constr.</i>	מָצָא	הִמְצִיא	מָצָא	הִמְצִיא	הִתְמַצָּא	
INCOMPL.	3 <i>m.</i>	יִמְצָא	יִנְמָצָא	יִמְצָא	יִמְצִיא	יִתְמַצָּא	
	3 <i>f.</i>	תִּמְצָא	תִּנְמָצָא	תִּמְצָא	תִּמְצִיא	תִּתְמַצְּאָה	
	2 <i>m.</i>	תִּמְצָא	תִּנְמָצָא	תִּמְצָא	תִּמְצִיא	תִּתְמַצְּאָה	
	2 <i>f.</i>	תִּמְצְאִי	תִּנְמְצְאִי	תִּמְצְאִי	תִּמְצִיָּאִי	תִּתְמַצְּאִי	
	1 <i>c.</i>	אִמְצָא	אִנְמָצָא	אִמְצָא	אִמְצִיא	אִתְמַצְּאָה	
	<i>Plur.</i>	3 <i>m.</i>	יִמְצְאוּ	יִנְמְצְאוּ	יִמְצְאוּ	יִמְצִיאוּ	יִתְמַצְּאוּ
		3 <i>f.</i>	תִּמְצְאוּנָה	תִּנְמְצְאוּנָה	תִּמְצְאוּנָה	תִּמְצִיאוּנָה	תִּתְמַצְּאוּנָה
		2 <i>m.</i>	תִּמְצְאוּ	תִּנְמְצְאוּ	תִּמְצְאוּ	תִּמְצִיאוּ	תִּתְמַצְּאוּ
		2 <i>f.</i>	תִּמְצְאוּנָה	תִּנְמְצְאוּנָה	תִּמְצְאוּנָה	תִּמְצִיאוּנָה	תִּתְמַצְּאוּנָה
1 <i>c.</i>		נִמְצָא	נִמְצָא	נִמְצָא	נִמְצִיא	נִתְמַצָּא	
IMPER.	2 <i>m.</i>	מָצָא	הִמְצָא	מָצָא	הִמְצָא	הִתְמַצָּא	
	2 <i>f.</i>	מָצְאִי	הִמְצְאִי	מָצְאִי	הִמְצְאִי	הִתְמַצְּאִי	
	<i>Plur.</i>	2 <i>m.</i>	מָצְאוּ	הִמְצְאוּ	מָצְאוּ	הִמְצְאוּ	הִתְמַצְּאוּ
		2 <i>f.</i>	מָצְאוּנָה	הִמְצְאוּנָה	מָצְאוּנָה	הִמְצְאוּנָה	הִתְמַצְּאוּנָה
V. A.	<i>Act.</i>	מָצָא		מִצְּוֹא	מְצִיא	מִתְמַצָּא	
	<i>Pass.</i>	מִצְּוֹא	נִמְצָא				



Table 19.—VERB ל"ה QUIESCANT. (See pp. 38, 39.)

		Kal.	Niphal.	Piel.	Pual.	Hiphil.	Hophal.	Hithpael.	
COMPL.	3 m.	גָּלָה	נִגְלָה	גָּלָה	גָּלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה	
	3 f.	גָּלְתָה	נִגְלְתָה	גָּלְתָה	גָּלְתָה	הִגְלְתָה	הִגְלְתָה	הִתְגַּלְתָּה	
	2 m.	גָּלִית	נִגְלִיתָ	גָּלִית	גָּלִית	הִגְלִיתָ	הִגְלִיתָ	הִתְגַּלִּיתָ	
	2 f.	גָּלִית	נִגְלִית	גָּלִית	גָּלִית	הִגְלִית	הִגְלִית	הִתְגַּלִּית	
	1 c.	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי	גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי	
	Plur.	3 c.	גָּלוּ	נִגְלוּ	גָּלוּ	גָּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
		2 m.	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם	גָּלִיתֶם	הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם
		2 f.	גָּלִיתֶן	נִגְלִיתֶן	גָּלִיתֶן	גָּלִיתֶן	הִגְלִיתֶן	הִגְלִיתֶן	הִתְגַּלִּיתֶן
1 c.	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ	גָּלִינוּ	הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ		
V. N.	Absol.	גָּלָה	נִגְלָה	גָּלָה	(גָּלָה)	הִגְלָה	הִגְלָה	(הִתְגַּלָּה)	
	Constr.	גָּלוֹת	הִגְלוֹת	גָּלוֹת	גָּלוֹת	הִגְלוֹת	(הִגְלוֹת)	הִתְגַּלוֹת	
INCOMPL.	3 m.	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִגְּה	יִגְלֶה	יִגְלֶה	יִתְגַּלֶּה	
	3 f.	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה	
	2 m.	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה	
	2 f.	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּתְגַּלִּי	
	1 c.	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה	אֶתְגַּלֶּה	
	Plur.	3 m.	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ
		3 f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
		2 m.	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ
2 f.		תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה	
1 c.	נִגְלֶה	נִגְלֶה	נִגְלֶה	נִגְלֶה	נִגְלֶה	נִגְלֶה	נִתְגַּלֶּה		
IMPER.	2 m.	גַּלֵּה	הִגְלֶה	גַּלֵּה		הִגְלֶה		הִתְגַּלֵּה	
	2 f.	גַּלִּי	הִגְלִי	גַּלִּי	wanting	הִגְלִי	wanting	הִתְגַּלִּי	
	Plur.	2 m.	גָּלוּ	הִגְלוּ	גָּלוּ		הִגְלוּ		הִתְגַּלוּ
		2 f.	גָּלִינָה	הִגְלִינָה	גָּלִינָה		הִגְלִינָה		הִתְגַּלִּינָה
V. A.	Act.	גָּלָה		מְגַלֵּה		מְגַלֵּה		מִתְגַּלֵּה	
	Pass.	גָּלוּי	נִגְלָה		מְגַלָּה		מְגַלָּה		





Table 20.—VERB י"ן and י"ן. (See pp. 39, 40.)

(See pp. 40, 41.)

		1. Kal.		2. Niphal.	3. Piel.	4. Pual.	5. Hiphil.	6. Hophal.	7. Hitpael.	8. Kal.		
COMPL.	3 m.	קָם	בָּשׂ	מָת	נָקַם	קִוְּמַם	קִוְּמַם	הִקְיִים	הִוְקַם	הִתְקַוְּמַם	רָב	
	3 f.	קָמָה	בָּשָׂה	מָתָה	נָקַמָה	קִוְּמָמָה	קִוְּמָמָה	הִקְיִמָה	הִוְקַמָה	הִתְקַוְּמָמָה	רָבָה	
	2 m.	קָמַת	בָּשַׂת	מָתָה	נָקַמְוֹת	קִוְּמַמְת	קִוְּמַמְת	הִקְיִמֹת	הִוְקַמְוֹת	הִתְקַוְּמַמְת	רִבּוֹת	
	2 f.	קָמַתְּ	בָּשַׂתְּ	(מָתְּ)	נָקַמְוֹתְּ	קִוְּמַמְתְּ	קִוְּמַמְתְּ	הִקְיִמֹתְּ	הִוְקַמְוֹתְּ	הִתְקַוְּמַמְתְּ	רִבּוֹתְּ	
	1 c.	קָמַתִּי	בָּשַׂתִּי	מָתִי	נָקַמְוֹתִי	קִוְּמַמְתִּי	קִוְּמַמְתִּי	הִקְיִמֹתִי	הִוְקַמְוֹתִי	הִתְקַוְּמַמְתִּי	רִיבּוֹתִי	
	Plur.	3 c.	קָמוּ	בָּשׂוּ	כָּתוּ	נָקַמוּ	קִוְּמוּ	קִוְּמוּ	הִקְיִמוּ	הִוְקַמוּ	הִתְקַוְּמוּ	רִיבוּ
		2 m.	קָמְתֶם	בָּשַׂתֶם	מָתֶם	נָקַמְוֹתֶם	קִוְּמַמְתֶם	קִוְּמַמְתֶם	הִקְיִמֹתֶם	הִוְקַמְוֹתֶם	הִתְקַוְּמַמְתֶם	רִבְתֶם
2 f.		קָמַתְנָן	בָּשַׂתְנָן	מָתָן	נָקַמְוֹתְנָן	קִוְּמַמְתְנָן	קִוְּמַמְתְנָן	הִקְיִמֹתְנָן	הִוְקַמְוֹתְנָן	הִתְקַוְּמַמְתְנָן	רִבְתְּנָן	
1 c.	קָמַנּוּ	בָּשְׂנוּ	מָתָנוּ	נָקַמְוֹנוּ	קִוְּמַמְנוּ	קִוְּמַמְנוּ	הִקְיִמוּנוּ	הִוְקַמְוֹנוּ	הִתְקַוְּמַמְנוּ	רִבְנוּ		
V. N.	Absol.	קָם	בָּזַשׁ	מוֹת	הִקָּם		הִקָּם				רִיב	
	Constr.	קָם	בָּזַשׁ	מוֹת	הִקָּם	קִוְּמַם	הִקָּם		הִתְקַוְּמַם		רִיב	
INCOMPL.	3 m.	יִקָּם	יִבְזֹשׁ	יָמוֹת	יִקָּם	יִקְוָמַם	יִהוּמַם	יִקָּם	יִוָּקַם	יִתְקַוְּמַם	יִרִיב	
	3 f.	תִּקָּם	תִּבְזֹשׁ		תִּקָּם	תִּקְוָמַם	תִּהוּמַם	תִּקָּם	תִּוָּקַם	תִּתְקַוְּמַם	תִּרִיב	
	2 m.	תִּקָּם	תִּבְזֹשׁ		תִּקָּם	תִּקְוָמַם	תִּהוּמַם	תִּקָּם	תִּוָּקַם	תִּתְקַוְּמַם	תִּרִיב	
	2 f.	תִּקְוָמִי	תִּבְזֹשִׁי		תִּקְוָמִי	תִּקְוָמִי	תִּהוּמִי	תִּקְוָמִי	תִּוָּקַמִי	תִּתְקַוְּמִי	תִּרִיבִי	
	1 c.	אִקָּם	אִבְזֹשׁ		אִקָּם	אִקְוָמַם	אִהוּמַם	אִקָּם	אִוָּקַם	אִתְקַוְּמַם	אִרִיב	
	Plur.	3 m.	יִקְוָמוּ	יִבְזֹשׁוּ		יִקְוָמוּ	יִקְוָמוּ	יִהוּמוּ	יִקְוָמוּ	יִוָּקְמוּ	יִתְקַוְּמוּ	יִרִיבוּ
		3 f.	תִּקְוָמִינָה	תִּבְזֹשְׁנָה		תִּקְוָמִינָה	תִּקְוָמִינָה	תִּהוּמִינָה	תִּקְוָמִינָה	תִּוָּקְמוּנָה	תִּתְקַוְּמוּנָה	תִּרִיבִינָה
2 m.		תִּקְוָמוּ	תִּבְזֹשׁוּ		תִּקְוָמוּ	תִּקְוָמוּ	תִּהוּמוּ	תִּקְוָמוּ	תִּוָּקְמוּ	תִּתְקַוְּמוּ	תִּרִיבוּ	
2 f.		תִּקְוָמִינָה	תִּבְזֹשְׁנָה		תִּקְוָמִינָה	תִּקְוָמִינָה	תִּהוּמִינָה	תִּקְוָמִינָה	תִּוָּקְמוּנָה	תִּתְקַוְּמוּנָה	תִּרִיבִינָה	
1 c.	נִקָּם	נִבְזֹשׁ		נִקָּם	נִקְוָמַם	נִהוּמַם	נִקָּם	נִוָּקַם	נִתְקַוְּמַם	נִרִיב		
IMPER.	2 m.	קָם	בָּשׂ	מָת	הִקָּם	קִוְּמַם		הִקָּם		הִתְקַוְּמַם	רִיב	
	2 f.	קְוָמִי	בָּשִׂי		הִקְוָמִי	קִוְּמָמִי	wanting	הִקְוָמִי	wanting	הִתְקַוְּמָמִי	רִיבִי	
	Plur.	2 m.	קְוָמוּ	בָּשׂוּ		הִקְוָמוּ	קִוְּמָמוּ		הִקְוָמוּ		הִתְקַוְּמוּ	רִיבוּ
		2 f.	קְוָמִינָה	בָּשְׂנָה		הִקְוָמִינָה	קִוְּמָמִינָה		הִקְוָמִינָה		הִתְקַוְּמָמִינָה	(רִיבִינָה)
V. A.	Act.	קָם	בָּשׂ	מָת		מְקָמַם		מְקָמִים		מְתְקַוְּמַם	רָב	
	Pass.	קָם			נָקַם		מְקָמִים	מוֹמִים			רִיב	



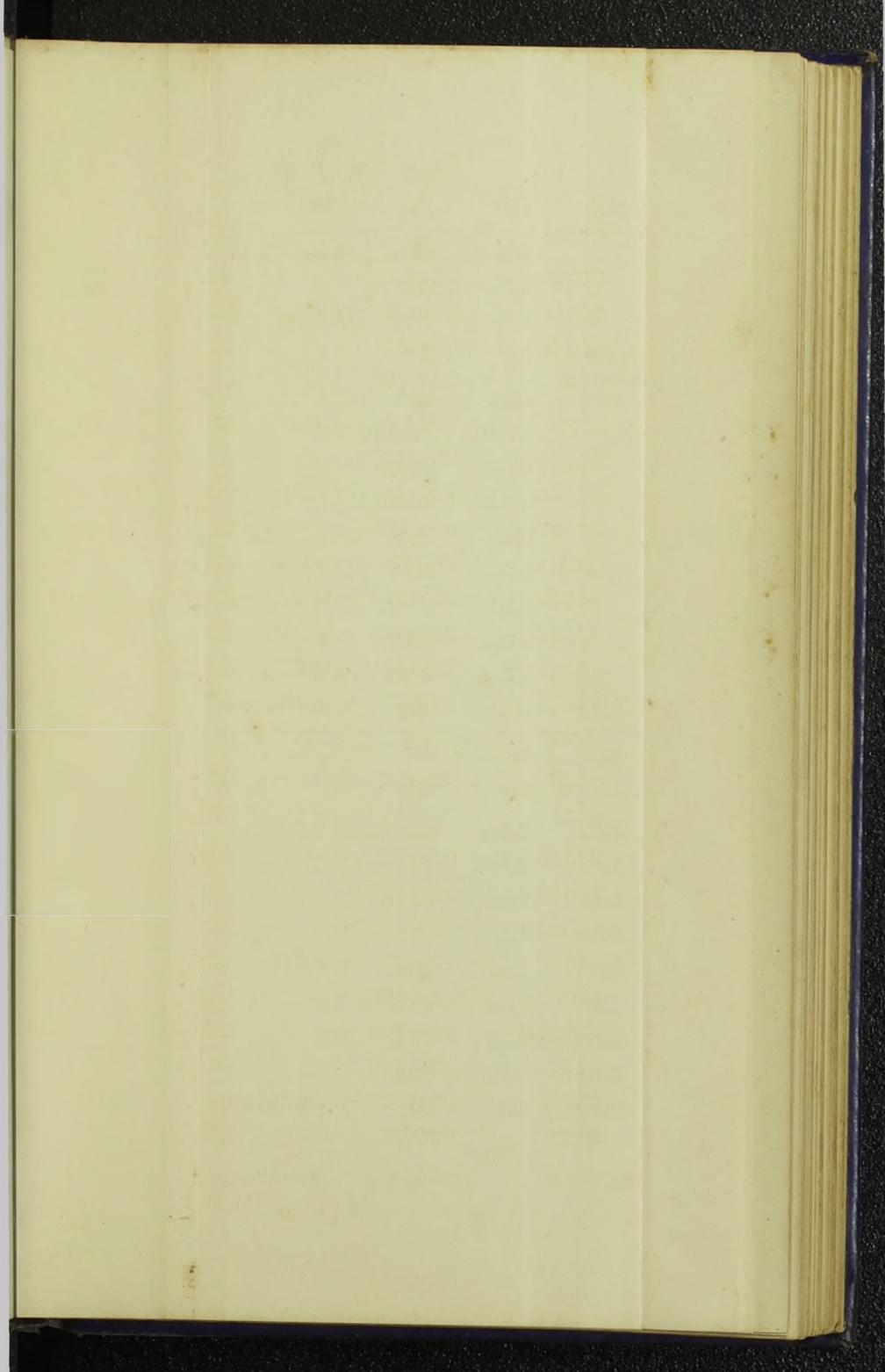
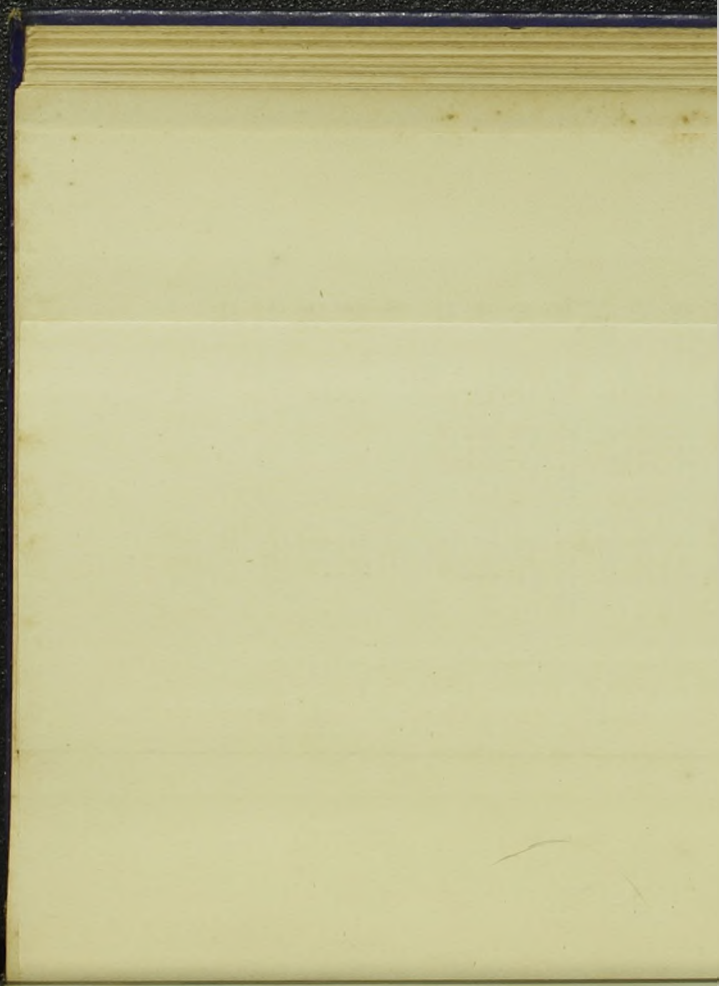


Table 21.—VERB MED.-RAD. DOUBLED (פפ). (See pp. 41, 42.)

		1. Kal.		2. Niphal.	3. Poel.	4. Poal.	5. Hiphil.	6. Hophal.	7. Hitpacl.	8. Pi'el.	
COMPL.	3 m.	סב	סב	נסב	סובב	סובב	הסב	הוסב	הסתובב	סכסך	
	3 f.	סבָּה	סבה	נסבה	סובבה		הסבה	הוסבה	הסתובבה	סכסכה	
	2 m.		סבות	נסבות	סובבת		הסבות		הסתובבת	סכסכת	
	2 f.		סבות	נסבות	סובבת		הסבות		הסתובבת	סכסכת	
	1 c.	סבִּיתִי	סבותי	נסבותי	סובבתי		הסבותי		הסתובבתי	סכסכתי	
	Plur.	3 c.	סבְּבוּ	סבו	נסבו	סובבו		הסבו	הוסבו	הסתובבו	סכסכו
		2 m.		סבותם	נסבותם	סובבתם		הסבותם		הסתובבתם	סכסכתם
		2 f.		סבותן	נסבותן	סובבתן		הסבותן		הסתובבתן	סכסכתן
	1 c.	סבְּנוּ	סבּוּנוּ	נסבּוּנוּ	סובבנוּ		הסבּוּנוּ		הסתובבנוּ	סכסכנוּ	
V. N.	Absol.	קבוב	סב	הסוב	סובב	wanting	הסב			סכבך	
	Constr.	קִבְּבִי	סב	הסב	סובב	סובב	הסב		הסתובב	סכסף	
INCOMPL.	3 m.	יִסַּב	יִסַּב	יִסַּב	יִסּוּבֵב	יִסּוּבֵב	יִסַּב	יוסב	יִסְתּוּבֵב	יִסְכֶּסֶף	
	3 f.	תִּסַּב	תִּסַּב	תִּסַּב	תִּסּוּבֵב	תִּסּוּבֵב	תִּסַּב	תיוסב	תִּסְתּוּבֵב	תִּסְכֶּסֶף	
	2 m.	תִּסַּב	תִּסַּב	תִּסַּב	תִּסּוּבֵב	תִּסּוּבֵב	תִּסַּב	תיוסב	תִּסְתּוּבֵב	תִּסְכֶּסֶף	
	2 f.	תִּסְבִּי	תִּסְבִּי	תִּסְבִּי	תִּסּוּבִי	תִּסּוּבִי	תִּסְבִּי	תיוסבי	תִּסְתּוּבִי	תִּסְכֶּסֶכִּי	
	1 c.	אִסַּב	אִסַּב	אִסַּב	אִסּוּבֵב	אִסּוּבֵב	אִסַּב	אוסב	אִסְתּוּבֵב	אִסְכֶּסֶף	
	Plur.	3 m.	יִסְבוּ	יִסְבוּ	יִסְבוּ	יִסּוּבּוּ	יִסּוּבּוּ	יִסְבוּ	יוסבו	יִסְתּוּבּוּ	יִסְכֶּסְכוּ
		3 f.	תִּסְבִּינָה	תִּסְבִּינָה	תִּסְבִּינָה	תִּסּוּבִינָה	תִּסּוּבִינָה	תִּסְבִּינָה	תיוסבינה	תִּסְתּוּבִינָה	תִּסְכֶּסְכִּינָה
		2 m.	תִּסְבוּ	תִּסְבוּ	תִּסְבוּ	תִּסּוּבּוּ	תִּסּוּבּוּ	תִּסְבוּ	תיוסבו	תִּסְתּוּבּוּ	תִּסְכֶּסְכוּ
2 f.		תִּסְבִּינָה	תִּסְבִּינָה	תִּסְבִּינָה	תִּסּוּבִינָה	תִּסּוּבִינָה	תִּסְבִּינָה	תיוסבינה	תִּסְתּוּבִינָה	תִּסְכֶּסְכִּינָה	
	1 c.	נִסַּב	נִסַּב	נִסַּב	נִסּוּבֵב	נִסּוּבֵב	נִסַּב	נוסב	נִסְתּוּבֵב	נִסְכֶּסֶף	
IMPER.	2 m.	סב		הסב	סובב		הסב		הסתובב	סכסף	
	2 f.	סבי		הסבי	סובבי		הסבי		הסתובבי	סכסכי	
	Plur.	2 m.	סבו		הסבו	סובבו	wanting	הסבו	wanting	הסתובבו	סכסכו
		2 f.	סבינה		הסבינה	סובבינה		הסבינה		הסתובבינה	סכסכינה
V. A.	Act.	סבב			מסובב		מסב		מסתובב	מיסכסף	
	Pass.	קבוב		נכב		מסובב		מוֹסַב			



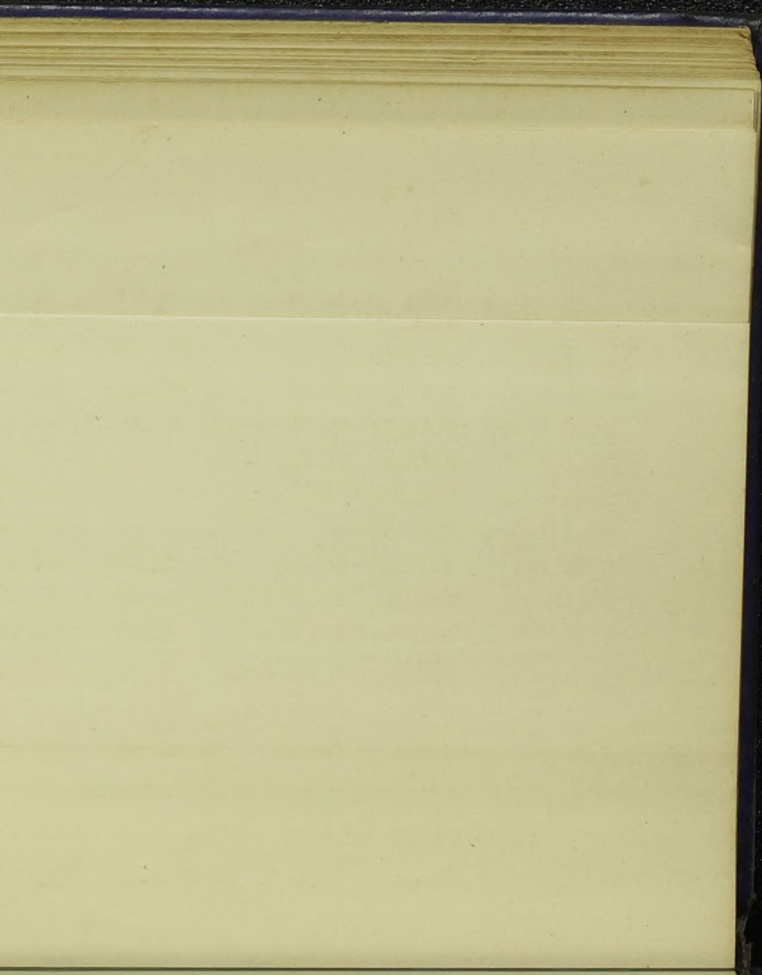








Table 24. VERBAL NOUNS (INF.) WITH SUFF. (See p. 44.)

	our	f.	m.	your	f.	m.	their	my	f.	m.	thy	her	his			
	פָּקְדָנִי	הָ	פָּקְדָנִי	הָ	פָּקְדָנִי	הָ	פָּקְדָנִי	פָּקְדָנִי	הָ	פָּקְדָנִי	הָ	פָּקְדָנִי	הָ	פָּקְדָנִי	(1) <i>visiting.</i>	Kal.
	הַפָּקְדָנִי	הָ	הַפָּקְדָנִי	הָ	הַפָּקְדָנִי	הָ	הַפָּקְדָנִי	הַפָּקְדָנִי	הָ	הַפָּקְדָנִי	הָ	הַפָּקְדָנִי	הָ	הַפָּקְדָנִי	(2) <i>being visited.</i>	Niph.
06	פָּקְדָנִי	הָ	פָּקְדָנִי	הָ	פָּקְדָנִי	הָ	פָּקְדָנִי	פָּקְדָנִי	הָ	פָּקְדָנִי	הָ	פָּקְדָנִי	הָ	פָּקְדָנִי	(3) <i>visiting (intens.).</i>	Piel.
	פָּקְדָנִי	הָ	פָּקְדָנִי	הָ	פָּקְדָנִי	הָ	פָּקְדָנִי	פָּקְדָנִי	הָ	פָּקְדָנִי	הָ	פָּקְדָנִי	הָ	פָּקְדָנִי	(4) <i>being visited (int.).</i>	Pual.
	הַפָּקְדָנִי	הָ	הַפָּקְדָנִי	הָ	הַפָּקְדָנִי	הָ	הַפָּקְדָנִי	הַפָּקְדָנִי	הָ	הַפָּקְדָנִי	הָ	הַפָּקְדָנִי	הָ	הַפָּקְדָנִי	(5) <i>causing to visit.</i>	Hiph.
	הַפָּקְדָנִי	הָ	הַפָּקְדָנִי	הָ	הַפָּקְדָנִי	הָ	הַפָּקְדָנִי	הַפָּקְדָנִי	הָ	הַפָּקְדָנִי	הָ	הַפָּקְדָנִי	הָ	הַפָּקְדָנִי	(6) <i>being caused to visit.</i>	Hoph.
	הַתְּפָקְדָנִי	הָ	הַתְּפָקְדָנִי	הָ	הַתְּפָקְדָנִי	הָ	הַתְּפָקְדָנִי	הַתְּפָקְדָנִי	הָ	הַתְּפָקְדָנִי	הָ	הַתְּפָקְדָנִי	הָ	הַתְּפָקְדָנִי	(7) <i>visiting himself.</i>	Hith



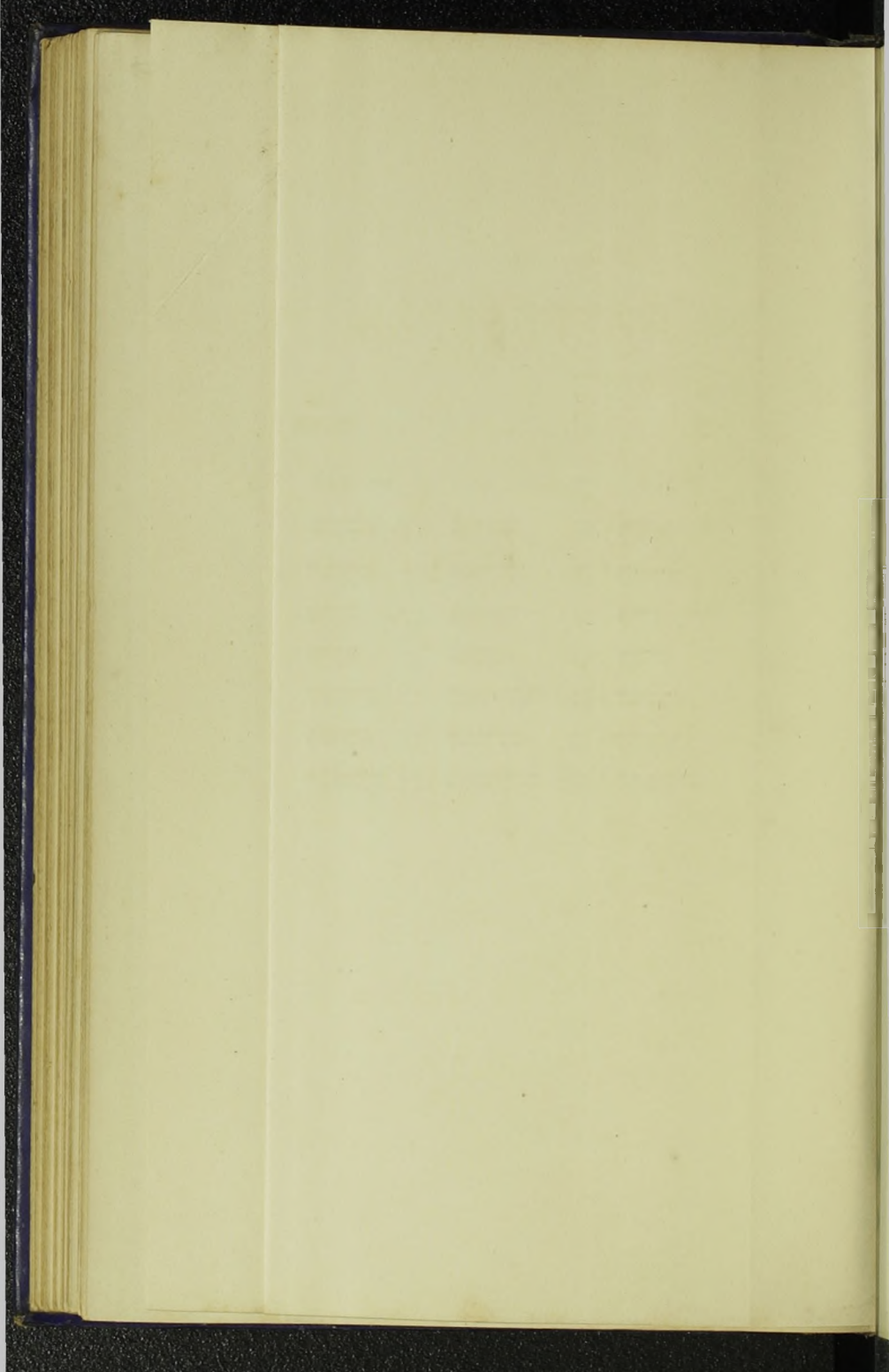




Table 25. IMPERATIVE WITH SUFF. (See pp. 44, 45.)

	בְּקַרְנָה	בְּקַרְנֵי	בְּקַרְנֵי	בְּקַרְנֵי	בְּקַרְנֵי
	<i>visit ye (f.)</i>	<i>visit ye (m.)</i>	<i>visit thou (f.)</i>	<i>visit thou (m.)</i>	
him	בְּקַרְנֵיהוּ	בְּקַרְנֵיהוּ	בְּקַרְנֵיהוּ	בְּקַרְנֵיהוּ	
her	בְּקַרְנֶיהָ	בְּקַרְנֶיהָ	בְּקַרְנֶיהָ	בְּקַרְנֶיהָ	
me	בְּקַרְנֵי	בְּקַרְנֵי	בְּקַרְנֵי	בְּקַרְנֵי	
them (m.)	בְּקַרְנֵיהֶם	בְּקַרְנֵיהֶם	בְּקַרְנֵיהֶם	בְּקַרְנֵיהֶם	
them (f.)	בְּקַרְנֵיהֶן	בְּקַרְנֵיהֶן	בְּקַרְנֵיהֶן	בְּקַרְנֵיהֶן	
us	בְּקַרְנֵינוּ	בְּקַרְנֵינוּ	בְּקַרְנֵינוּ	בְּקַרְנֵינוּ	

Table 26. INCOMPLETE WITH SUFF. (See p. 45.)

Sngl.		Kal		Plural.		Piel	
in <i>o</i>		in <i>a</i>		in <i>o</i>		in <i>a</i>	
$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$
$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$
$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$
$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$
$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$
$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$
$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$
$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$
$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$
$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$
$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$	$\text{קָטְלוּ}$

So all persons ending in a consonant.  
 2 and 3 *pl. f.* which become  $\text{קָטְלוּ}$ .

Other persons analogously.

Table 27. (1) SEGOLATE NOUNS PROPER. (See pp. 51, 52.)

	a		e	i		o	
<i>Sing. absol. and constr.</i>	מֶלֶךְ	נָעַר	חֶלֶק	סֵפֶר	נִצַּח	חֹדֶשׁ	פֶּעַל
	king	youth	portion	book	strength	new-moon	work
<i>with light suff.</i>	מַלְכִי	נַעְרִי	חֶלְקִי	סִפְרִי	נִצְחִי	חֹדְשִׁי	פֶּעְלִי
<i>with heavy suff.</i>	מַלְכֶכֶם	נַעְרֶכֶם	חֶלְקֶכֶם	סִפְרֶכֶם	נִצְחֶכֶם	חֹדְשֶׁכֶם	פֶּעְלֶכֶם
<i>Pl. absol.</i>	מַלְכִּים	נַעְרִים	חֶלְקִים	סִפְרִים	נִצְחִים	חֹדָשִׁים	פֶּעְלִים
<i>constr.</i>	מַלְכֵי	נַעְרֵי	חֶלְקֵי	סִפְרֵי	נִצְחֵי	חֹדְשֵׁי	פֶּעְלֵי
<i>with light suff.</i>	מַלְכֵי	נַעְרֵי	חֶלְקֵי	סִפְרֵי	נִצְחֵי	חֹדְשֵׁי	פֶּעְלֵי
<i>with heavy suff.</i>	מַלְכֵיכֶם	נַעְרֵיכֶם	חֶלְקֵיכֶם	סִפְרֵיכֶם	נִצְחֵיכֶם	חֹדְשֵׁיכֶם	פֶּעְלֵיכֶם
<i>Du. absol.</i>	רַגְלַיִם	נַעְלָיִם		בְּלָאִים		מִתְנַיִם	צְהָרַיִם
	feet	sandals	not	two-sorts	not	loins	noon
<i>constr.</i>	רַגְלָי	נַעְלָי	found.	(בְּלָאִי)	found.	מִתְנָי	
<i>with suff.</i>	רַגְלָיו	נַעְלָיֶם					

(2) SEGOLATES FROM ל"ה. (See pp. 51, 52.)

	a	e	e and u	o
	חֶלִי	עֲדִי	פְרִי	חֶלִי
	ornament	ornament	fruit	sickness
		(p. עֲדִי)	(p. פְרִי)	(p. חֶלִי)
		עֲדִי	פְרִי	חֶלִי
		עֲדֵיכֶם	פְרֵיכֶם	חֶלֵיכֶם
	חֶלְאִים	עֲדֵי	and in sing. with heavy suff. also forms	חֶלְאִים
		בְּלִי	their fruit	
		vessel	שְׁבִיכֶם	
		pl.	your captive-band	
		בְּלֵי	לְחָיִם	
		constr.	two-cheeks	
		בְּלֵי		

(3) VERBAL NOUNS CONSTR. FROM פ"נ, פ"י, ETC. (See p. 52.)

	a	e	i
<i>Constr.</i>	דַּעַת	גִּיחַ	שִׁבְתָּ
	knowledge	going	dwelling
<i>With light suff.</i>	דַּעַתִּי	לְגִיחִי	שִׁבְתִּי
<i>With heavy suff.</i>	דַּעַתְכֶם	לְגִיחְכֶם	שִׁבְתְּכֶם

(4) FEMS. WITH CONSTR. IN תִּתְּ. (See pp. 52, 53.)

	a		i		o
<i>Absol.</i>	מִלְחָמָה	יוֹנְקָה	גְּבִיָּה	מִינְקָה	גִּלְגֻּלָּת
	war	sucker	lady	wet-nurse	scull
<i>Constr.</i>	מִלְחָמָת	יוֹנְקָת	גְּבִיָּת	מִינְקָת	
<i>With light suff.</i>	מִלְחָמָתִי	יוֹנְקָתִי	גְּבִיָּתִי	מִינְקָתִי	גִּלְגֻּלְתִּי
<i>With heavy suff.</i>	מִלְחָמָתְכֶם	יוֹנְקָתְכֶם	גְּבִיָּתְכֶם	מִינְקָתְכֶם	גִּלְגֻּלְתְּכֶם



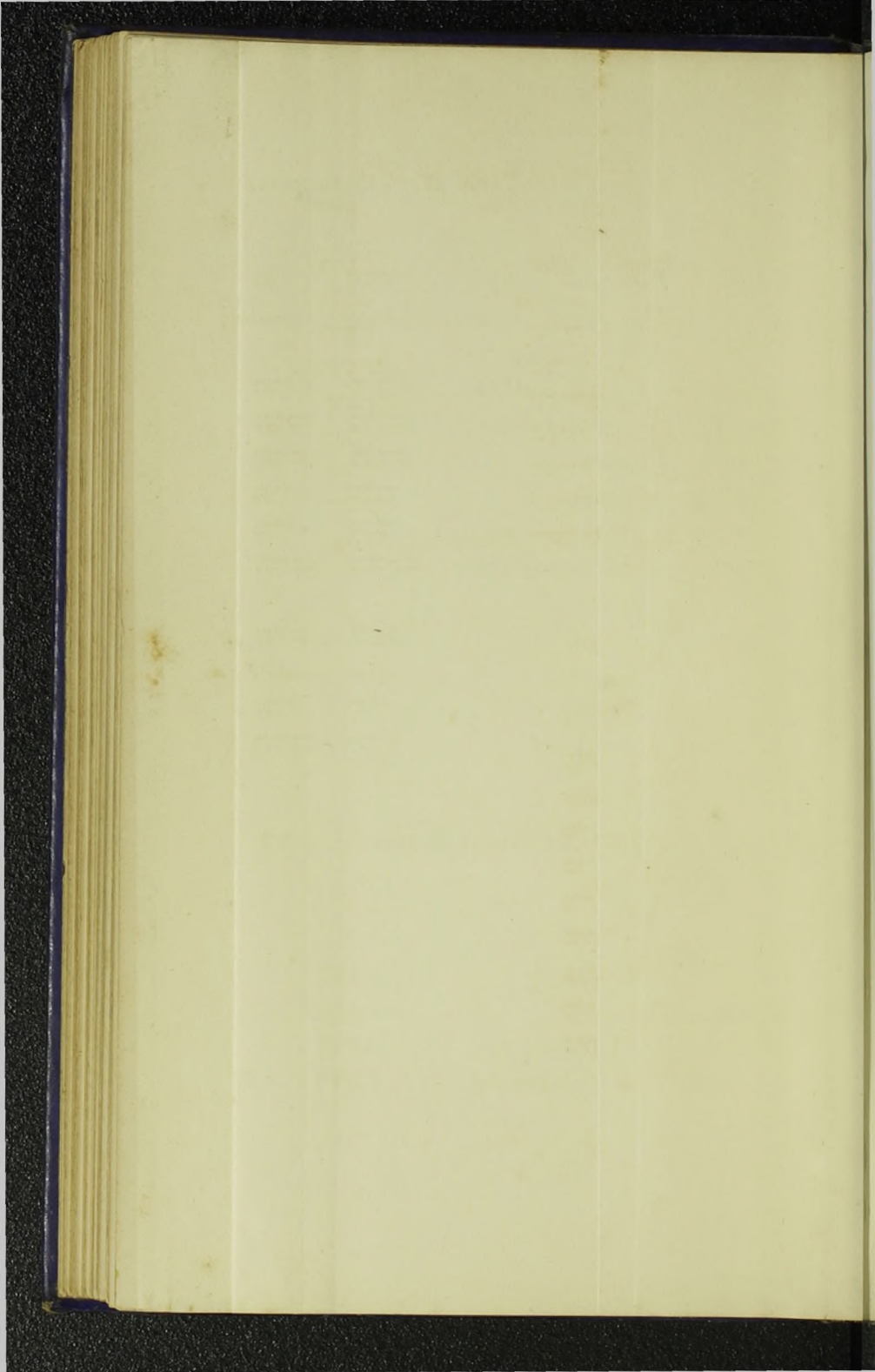




Table 27—(continued). (5) FEMS. IN הָּ FROM SEGOLATES. (See pp. 52, 53.)

	a		e	i	o
<i>Singl. absol.</i>	מְלָכָה	נַעֲרָה	חֲרָפָה	שִׁפְחָה	חֲרָפָה
	queen	girl	reproach	maid-servant	waste
<i>constr.</i>	מְלַכַּת	נַעֲרַת	חֲרַפַּת	שִׁפְחַת	חֲרַפַּת
<i>with light suff.</i>	מְלַכְתִּי	נַעֲרַתִּי	חֲרַפְתִּי	שִׁפְחַתִּי	חֲרַפְתִּי
<i>with heavy suff.</i>	מְלַכְתְּכֶם	נַעֲרַתְכֶם	חֲרַפְתְּכֶם	שִׁפְחַתְכֶם	חֲרַפְתְּכֶם
<i>Pl. absol.</i>	מְלָכוֹת	נַעֲרוֹת	חֲרָפוֹת	שִׁפְחוֹת	חֲרָבוֹת
<i>constr.</i>	מְלַכוֹת	נַעֲרוֹת	חֲרָפוֹת	שִׁפְחוֹת	חֲרָבוֹת
<i>with suffix</i>	מְלַכוֹתַי	נַעֲרוֹתַי		שִׁפְחוֹתַי	חֲרָבוֹתַי
<i>Dual absol.</i>				רַקְמָתִים	double embroidery.

Table 28. ORIGINAL MEDIAL DIPHTHONG.  
(See p. 53.)

	ai (ayi)	au (ave)
<i>Singl. absol.</i>	זַיִת	מוֹת
	olive	death
<i>constr.</i>	זַיִת	מוֹת
<i>with light suff.</i>	זַיִתִּי	מוֹתִי
<i>with heavy suff.</i>	זַיִתְכֶם	מוֹתְכֶם
<i>Plur. absol.</i>	זַיִתִּים	מוֹתִים
<i>constr.</i>	זַיִתִּי	מוֹתִי
<i>with light suff.</i>	זַיִתִּי	מוֹתִי
<i>with heavy suff.</i>	זַיִתְכֶם	מוֹתְכֶם
<i>Dual absol.</i>	עֵינַיִם	
	two-eyes	
<i>constr.</i>	עֵינַיִ	

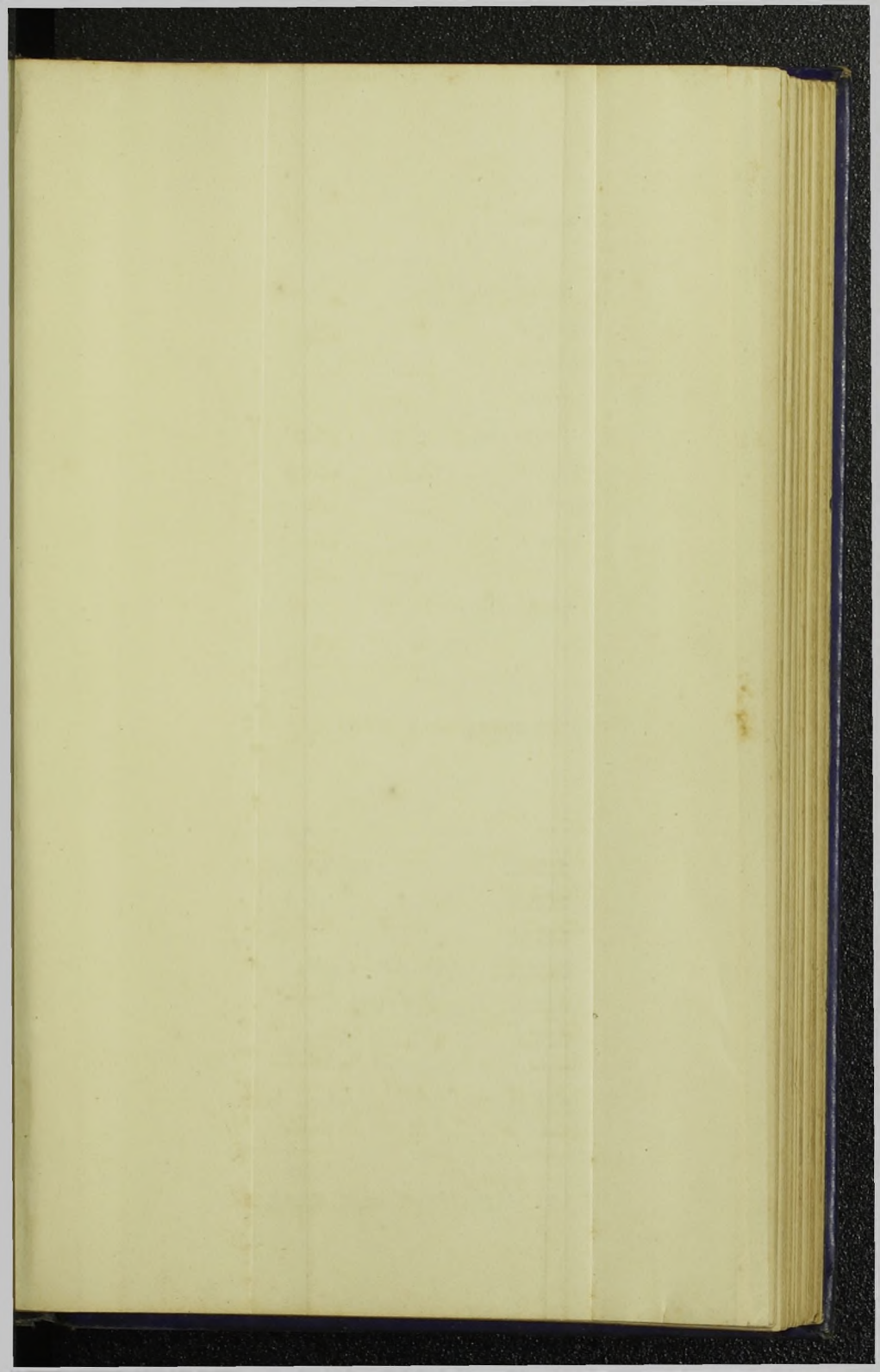


Table 29. SOME NOUNS NOT ע"ע DOUBLE LAST RADICAL, e.g.

	a		i	o		final ī	
<i>Sing. absol.</i>	זמן	קטן	כרמל	לאם	אדום	עני	עברי
	<i>time</i>	<i>small</i>	<i>garden</i>	<i>people</i>	<i>red</i>	<i>poor</i>	<i>Hebrew</i>
		(fem. קטנה)			(אדמה)		עבריה and עבריה
<i>constr.</i>	זמן	קטן	כרמל	לאם	אדום	עני	
<i>with suff.</i>	זמנם	קטנו	כרמלו	לאמו			
<i>Pl. absol.</i>	זמנים	קטנים	כרמלים	לאמים	אדמים	עניים	עבריים
							and עברים
<i>constr.</i>	זמני	קטני	כרמלי	לאמי	אדמי	עניי	עבריות
<i>with suff.</i>	זמניהם	קטניהם	כרמליהם	לאמיהם			fem. עבריות c. mas. עבריה

Table 30. NOUNS (NOT SEGOLATE OR FINAL Ī) FROM ל"ה AND ב"א DROPPED.  
(See pp. 53, 54.)

<i>Sing. absol.</i>	שדה	חזה	שנה	שנה	דם	יד	שר
	<i>field</i>	<i>seer</i>	<i>year</i>	<i>sleep</i>	<i>blood</i>	<i>hand</i>	<i>breast</i>
<i>constr.</i>	שדה	חזה	שנת	שנת	דם	יד	
<i>with light suff.</i>	שדי	חזי	שנתי	שנתי	דמי	ידי	
<i>suff. 3rd sing.</i>	שדהו	חזהו	שנתו	שנתו	דמו	ידו	
<i>with heavy suff.</i>	שדכם	חזכם	שנתכם	שנתכם	דמכם	ידכם	
<i>Pl. absol.</i>	[שדים]	חזים	שנות		דמים	ידות	
						<i>handles</i>	
<i>constr.</i>	שדי	חזי	שנות		דמי	ידות	
<i>with suff.</i>	שדי	חזי	שנותי		דמי		
<i>Dual absol.</i>			שפתים				
			<i>two-lips</i>				
<i>constr.</i>			שפתי				







Table 31. (See p. 54.) (1)

<i>Sing. absol.</i>	דָּבָר	עוֹלָם	דָּג
	<i>word</i>	<i>an age</i>	<i>fish</i>
<i>constr.</i>	דְּבַר	עוֹלָם	דָּג
<i>with light suff.</i>	דְּבָרַי	עוֹלָמִי	דָּגַי
<i>with heavy suff.</i>	דְּבָרַיִם	עוֹלָמַיִם	דְּגָתַי
<i>Pl. absol.</i>	דְּבָרִים	עוֹלָמִים	דְּגָתִים
<i>constr.</i>	דְּבָרַי	עוֹלָמִי	דְּגָתִי
<i>with light suff.</i>	דְּבָרַי	עוֹלָמִי	דְּגָתִי
<i>with heavy suff.</i>	דְּבָרַיִם	עוֹלָמַיִם	דְּגָתַי
<i>Dual absol.</i>	דְּבָרַיִם	מְלָחַתַּיִם	
	<i>wings</i>	<i>tongs</i>	
<i>constr.</i>	כַּנְפַי		

(2)

זָקֵן	קַתָּף	אֵיב
<i>old</i>	<i>shoulder</i>	<i>enemy</i>
זָקֵן	קַתָּף	אֵיב
זָקְנִי	קַתָּפִי	אֵיבִי
זָקְנֶיךָ		אֵיבֶיךָ
זָקְנֵינוּ		אֵיבֵינוּ
זָקְנֵיךְ		אֵיבֵיךְ
זָקְנֵינוּ		אֵיבֵינוּ
זָקְנֵיכֶם		מֵאֲזֵנֵיכֶם
זָקְנֵינוּ		מֵאֲזֵנֵינוּ
זָקְנֵיכֶם		<i>balance</i>
זָקְנֵינוּ		מֵאֲזֵנֵינוּ

(3)

מוֹזֵחַ	צִפְרָדַע	עוֹר
<i>altar</i>	<i>frog</i>	<i>blind</i>
מוֹזֵחַ		
מוֹזְפָּחִי		
מוֹזְבַּחֲכֶם		
מוֹזְבַּחוֹת	צִפְרָדַעִים	עוֹרִים
מוֹזְבַּחוֹת		
מוֹזְבַּחוֹתַי		
מוֹזְבַּחוֹתֵיכֶם		

(4)

פְּקִיד
<i>overseer</i>
פְּקִיד
פְּקִידִי
פְּקִידְכֶם
פְּקִידִים
פְּקִידִי
פְּקִידִי
פְּקִידֵיכֶם
שִׁבְעִים
<i>fortnight</i>

(5) FEM. TRILITS.

and IN ה־

צְדָקָה	זַעֲקָה
<i>justice</i>	<i>cry</i>
צְדָקָה	זַעֲקָת
צְדָקָתוֹ	זַעֲקָתוֹ
צְדָקָתְכֶם	זַעֲקָתְכֶם
צְדָקוֹת	זַעֲקוֹת
צְדָקוֹת	זַעֲקוֹת
צְדָקוֹתַי	זַעֲקוֹתַי
צְדָקוֹתֵיכֶם	זַעֲקוֹתֵיכֶם

(6)

שְׁאֵלָה
(שְׁאֵלָת)
שְׁאֵלָתִי
(שְׁאֵלָתְכֶם)
שְׁאֵלוֹת
(שְׁאֵלוֹת)

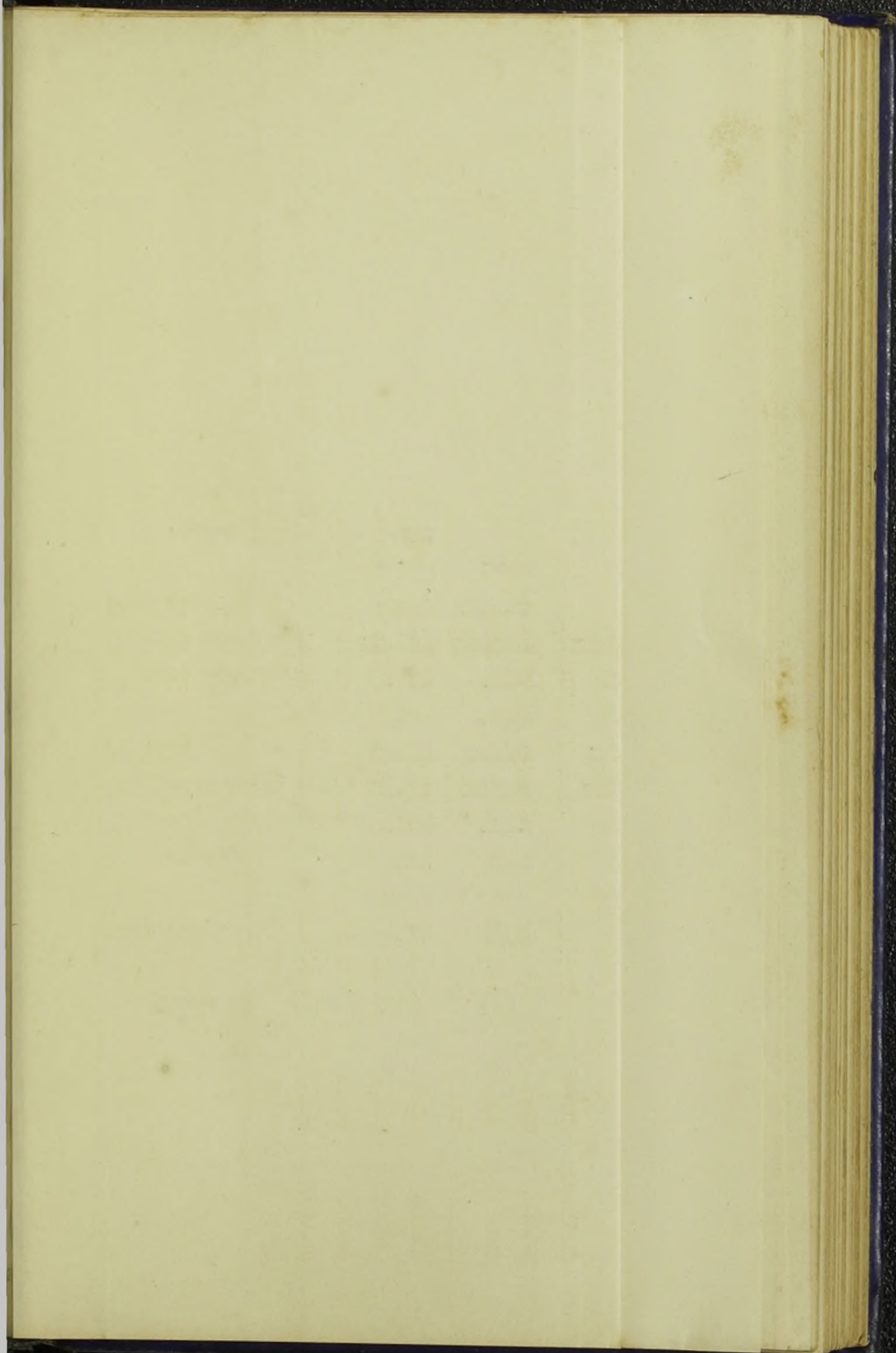




Table 32. PARTICIPLES.

SINGULAR		PLURAL	
	<i>m. c.</i>	<i>m. c.</i>	<i>m. c.</i>
<i>masc. absol.</i>	בִּקְרָה	בִּקְרָה	בִּקְרָה
<i>Kal act.</i>	בִּקְרֵי	בִּקְרֵי	בִּקְרֵי
<i>pass.</i>	נִבְקָר	נִבְקָר	נִבְקָרִים
Niph.	נִבְקְרָה	נִבְקְרָה	נִבְקְרָה
Piel	בִּבְקָר	בִּבְקָר	בִּבְקָרִים
Pual	בִּבְקָר	בִּבְקָר	בִּבְקָרִים
Hiph.	בִּבְקָר	בִּבְקָר	בִּבְקָרִים
Hoph.	בִּבְקָר	בִּבְקָר	בִּבְקָרִים
Hithp.	בִּתְבַקְר	בִּתְבַקְר	בִּתְבַקְרִים

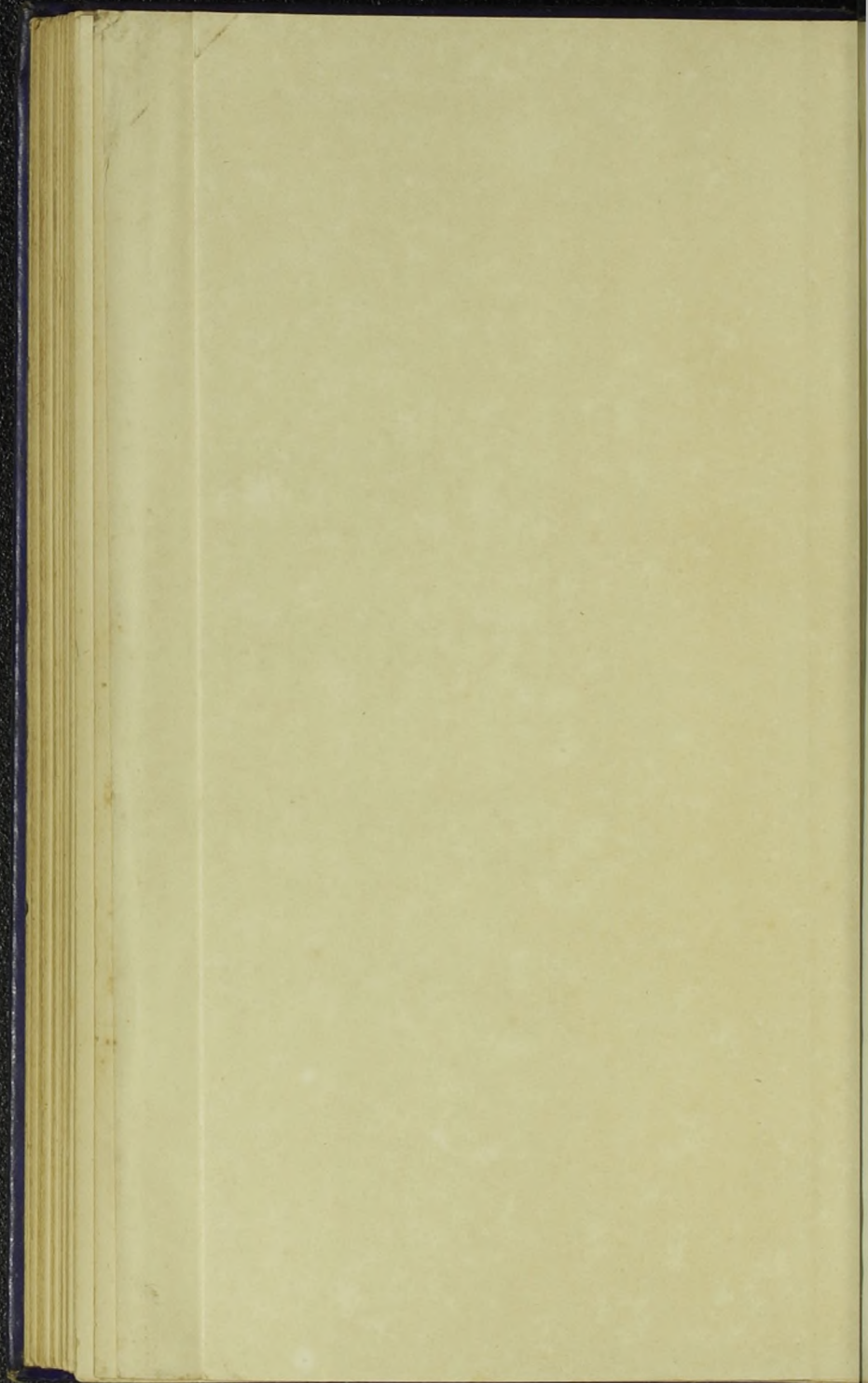
Table 33. IRREGULAR NOUNS OF COMMON OCCURRENCE.

אב	father, c.	אבי, suff.	אביו, אביו, אביו, pl	אבות
אח	brother, in <i>singl.</i> like	אב, pl.	אחים, suff.	אחי
אחות	sister, suff.	אחותי, pl.	אחות, suff.	אחותי and אחותי
איש	man (absol. and c.), pl.	אנשים (3 times)	איש, c.	אנשי
אשה	woman, c.	אשה (once absol.), suff.	אשה, pl.	נשים, c.
אמה	hand-maid, suff.	אמת, pl.	אמהות, c.	אמהות
בית	house, c.	בית, suff.	ביתי, pl.	בתים <i>bātim</i> (Z., p. 141), suff.
בן	son, c.	בן (or בור), suff.	בני, pl.	בנים, c.
בת	daughter (absol. and c.), suff.	בתי, pl.	בנות, c.	בנות
חם	father-in-law, like	אב חמך	mother-in-law, like	אחות
יום	day, du.	יומי, but pl.	ימים, c.	ימי
מים	water (pl.), c.	מי and מימי, suff.	מים, c.	מימי
עיר	city (absol. and c.), suff.	עיר, pl.	ערים, c.	ערי
פה	mouth, c.	פי, suff.	פי, pl.	פי
ראש	head (absol. and c.), suff.	ראש, pl.	ראשים, pl.	ראשי

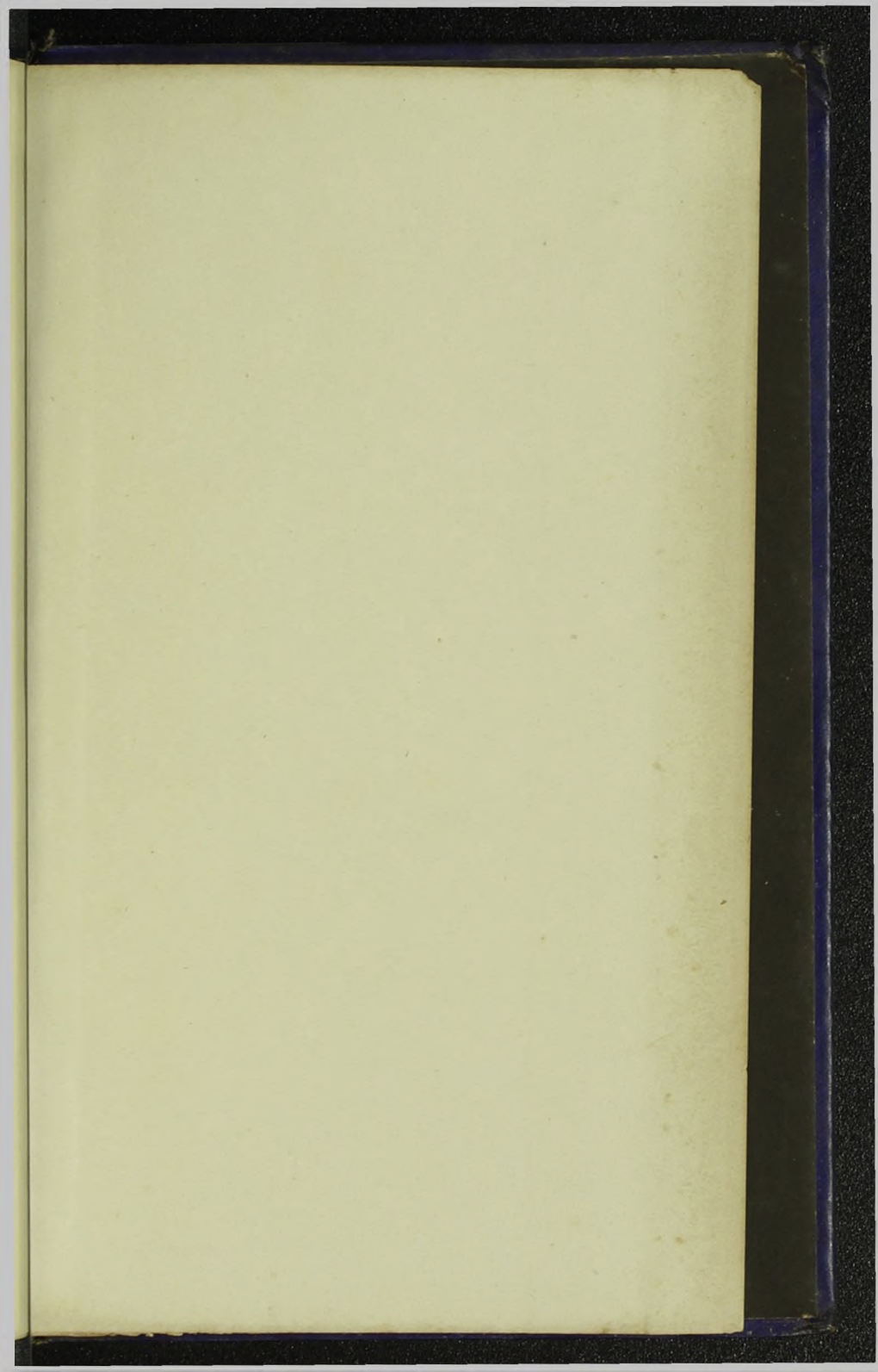
Table 34. THE CARDINAL NUMBERS FROM 1 TO 3000 ARE—  
(See pp. 54, 55.)

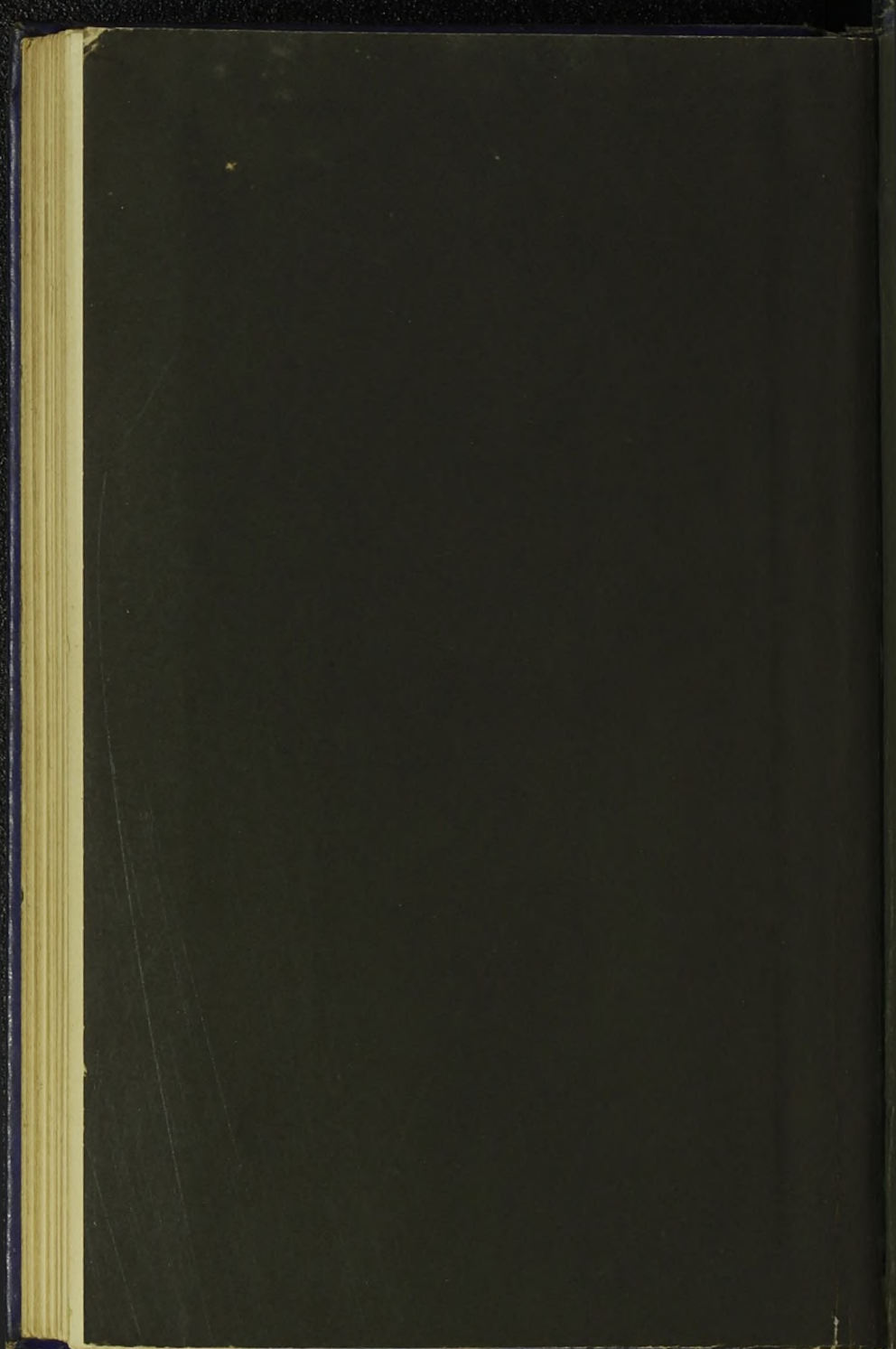
Fem.		Masc.		Notation	
Construct	Absolute	Construct	Absolute		
אַחַת	אַחַת (p. אחת)	אַחַד	אַחַד (אחד)	א	1
שְׁתֵּי (Z., p. 1)	שְׁתַּיִם	שְׁנַיִ	שְׁנַיִם	ב	2
שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשֶׁת	שְׁלֹשָׁה	ג	3
אַרְבַּע	אַרְבַּע	אַרְבַּעַת	אַרְבַּעָה	ד	4
חֲמִישׁ	חֲמִישׁ	חֲמִישֶׁת	חֲמִישָׁה	ה	5
שֵׁשׁ	שֵׁשׁ	שֵׁשֶׁת	שֵׁשָׁה	ו	6
שִׁבְעַ	שִׁבְעַ (§ 88)	שִׁבְעַת	שִׁבְעָה	ז	7
שְׁמוֹנֶה	שְׁמוֹנֶה	שְׁמוֹנֶת	שְׁמוֹנֶה	ח	8
תִּשְׁעַ	תִּשְׁעַ	תִּשְׁעַת	תִּשְׁעָה	ט	9
עֶשֶׂר	עֶשֶׂר	עֶשְׂרֶת	עֶשְׂרֵה	י	10
אַחַת עֶשְׂרֵה or עֶשְׂרֵי עֶשְׂרֵה	אַחַת עֶשְׂרֵה or עֶשְׂרֵי עֶשְׂרֵה	אַחַד עֶשְׂרִי or עֶשְׂרֵי עֶשְׂרִי	אַחַד עֶשְׂרִי or עֶשְׂרֵי עֶשְׂרִי	יא	11
שְׁתַּיִם עֶשְׂרֵה or עֶשְׂרֵי עֶשְׂרֵה	שְׁתַּיִם עֶשְׂרֵה or עֶשְׂרֵי עֶשְׂרֵה	שְׁנַיִם עֶשְׂרִי or עֶשְׂרֵי עֶשְׂרִי	שְׁנַיִם עֶשְׂרִי or עֶשְׂרֵי עֶשְׂרִי	יב	12
שְׁלֹשׁ עֶשְׂרֵה	שְׁלֹשׁ עֶשְׂרֵה	שְׁלֹשָׁה עֶשְׂרִי	שְׁלֹשָׁה עֶשְׂרִי	יג	13
אַרְבַּע עֶשְׂרֵה	אַרְבַּע עֶשְׂרֵה	אַרְבַּעָה עֶשְׂרִי	אַרְבַּעָה עֶשְׂרִי	יד	14
חֲמִישׁ עֶשְׂרֵה	חֲמִישׁ עֶשְׂרֵה	חֲמִישָׁה עֶשְׂרִי	חֲמִישָׁה עֶשְׂרִי	טו	15
שֵׁשׁ עֶשְׂרֵה	שֵׁשׁ עֶשְׂרֵה	שֵׁשָׁה עֶשְׂרִי	שֵׁשָׁה עֶשְׂרִי	טז or יז	16
שִׁבְעַ עֶשְׂרֵה	שִׁבְעַ עֶשְׂרֵה	שִׁבְעָה עֶשְׂרִי	שִׁבְעָה עֶשְׂרִי	יז	17
שְׁמוֹנֶה עֶשְׂרֵה	שְׁמוֹנֶה עֶשְׂרֵה	שְׁמוֹנֶה עֶשְׂרִי	שְׁמוֹנֶה עֶשְׂרִי	יח	18
תִּשְׁעַ עֶשְׂרֵה	תִּשְׁעַ עֶשְׂרֵה	תִּשְׁעָה עֶשְׂרִי	תִּשְׁעָה עֶשְׂרִי	יט	19
		עֶשְׂרִים (m. and f.)	עֶשְׂרִים (m. and f.)	כ	20
Gen. in later books.		Gen. in earlier books.			
f.	m.	f.	m.		
(ואחת)	עֶשְׂרִים וְאַחַד	ועשרים	אַחַד (אחת)	כא	21
(ושתיים)	עֶשְׂרִים וּשְׁנַיִם	ועשרים	שְׁתַּיִם (שתיים)	כב	22
(ושלוש)	שְׁלֹשִׁים וּשְׁלֹשָׁה	ושלושים	שְׁלֹשָׁה (שלוש)	כג	33
(וארבע)	אַרְבַּעִים וְאַרְבַּעָה	וארבעים	אַרְבַּעָה (ארבע)	כד	44
(וחמיש)	חֲמִשִּׁים וְחֲמִישָׁה	וחמישים	חֲמִישָׁה (חמיש)	כה	55
(ושש)	שִׁשִּׁים וּשְׁשָׁה	וששים	שֵׁשָׁה (שש)	כו	66
(ושבע)	שִׁבְעִים וּשְׁבַעָה	ושבעים	שִׁבְעָה (שבע)	כז	77
(ושמונה)	שְׁמוֹנִים וּשְׁמוֹנֶה	ושמונים	שְׁמוֹנֶה (שמונה)	כח	88
(ותשע)	תִּשְׁעִים וְתִשְׁעָה	ותשעים	תִּשְׁעָה (תשע)	כט	99
	מֵאוֹת (c. מאות, pl. מאות)				100
	מֵאוֹתֵיךָ dual				200
	מֵאוֹתֵיךָ שְׁלֹשׁ, etc.			etc.	300
	אַלְפִים (pl. אלפים)				1000
	אַלְפִיםֵיךָ dual				2000
	שְׁלֹשָׁתֵיךָ				3000
	רִבּוּאֵי (רבוא or רבבה, pl. רבבות)				1000
	רִבּוּאֵיךָ dual (or רבתי רבות)				2000
	שְׁלֹשׁ רִבּוּאֵי				3000











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