

BUILDING YOUR  
BIBLICAL HEBREW VOCABULARY  
LEARNING WORDS BY FREQUENCY  
AND COGNATE



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Edited by  
Steven L. McKenzie

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Atlanta



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An earlier edition of this book was published in 1961 under the title "A Student's Vocabulary of Biblical Hebrew" by Charles Scribner's Sons, New York, and was subsequently distributed by Prentice Hall and Simon and Schuster.

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*Dedicated to all learners of Biblical Hebrew*

. . . יְתִמָּךְ־דִּבְרֵי לִבְךָ שְׁמֹר מִצְוֹתַי וְחַיִּיה

קְנֵה חֲכָמָה קְנֵה בִינָה אֵל תִּשְׁכַּח וְאֶל־תֵּט מְאֹמְרֵי־פִי:

(Prov 4:4–5)







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## Preface

An earlier version of this book was published in 1961 under the title *A Student's Vocabulary of Biblical Hebrew*; it was allowed to go out of print in 1997. Aside from a number of corrections that were made for the first reprinting in 1965, the work has undergone no significant revision during the 36 years of its print life. However, from the reviews it received after publication, as well as comments from some of my biblical colleagues, and not least from students who have used this work, I have been apprised not only of its errors, but also of some adjustments that could be made to improve the finished product. Unfortunately, the opportunity to take advantage of these comments and suggestions has been a long time in coming, but with the recent appearance of the successor to the lexicon I used as a basis for the definitions in *A Student's Vocabulary*, I have been encouraged to prepare a second edition.

While there are a number of changes introduced, I have decided to retain the basic format of the original work, i.e., having the Hebrew words to be learned arranged not only in lists of descending frequencies, but also in such a way that verbal roots and their nominal and other cognates are encountered together. While a plausible argument can be mounted for learning the vocabulary of Biblical Hebrew solely by frequency arrangements,<sup>1</sup> it has been my experience that the task is somewhat easier when one can see the words in groupings that show their etymological relationships, thus providing a helpful mnemonic device for learning how cognate words are meaningfully linked. Of course, this means that one will most often be learning cognate words that may have quite radically different frequencies so that the student may not master all the higher frequency words first. Whether or not one sees this as a disadvantage will depend upon how one values the *advantage* of learning words

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<sup>1</sup> As, for example, in Larry A. Mitchel's *A Student's Vocabulary for Biblical Hebrew and Aramaic* (Grand Rapids, MI: Zondervan, 1984).



by frequency and cognate, instead of only by the former. Also, in the next section on “Some Recommendations for the Use of this Book,” I will be suggesting some learning strategies that I hope might make the presentation followed here more helpful.

As in the 1961 edition, I have organized all the Hebrew words into three major lists, the first, by far the largest of the three, containing every verb that occurs in the Hebrew Bible ten or more times, together with its nominal and other cognates that also occur more than ten times (occasionally an interesting cognate that occurs fewer than ten times is added). While List II presents the Hebrew verbs that occur fewer than ten times, they were selected because all of them have at least one cognate that is attested ten or more times. List III consists of the so-called ‘primary’ words that do not derive from a verbal root, or words that may indeed have come from such a root, but one that is not extant anywhere in the Hebrew Bible. For all words occurring more than 70 times, Lists I and III are divided into frequency categories that indicate only the general range of occurrences (e.g., over 500 times, 200–499 times, etc.) rather than their precise number of attestations. For words appearing fewer than 70 times, but more than 10, the exact number of their occurrences is placed in parentheses following the definition(s). The same frequency format is followed for all the cognate words in List II, while the verbal roots, which all occur fewer than 10 times in this list, also have their small frequency number added in parentheses after their definition(s).

There were three criticisms of the previous edition that I have tried to address in this revision. First, the font size, which was generally deemed to be too small, I have made larger, thus to enhance both the legibility and distinguishableness of the vowel points. Second, because the Lists, even when divided up into frequency categories, were often judged to be too large for a manageable mastery of the vocabulary within them, I have arbitrarily arranged each list into discrete vocabulary groups, without violating any of the formatting features mentioned above. The whole apparatus thus consists of 91 vocabularies—52 in List I, 19 in List II, and 20 in List III—with 77 of these having no more than 20–25 words each,



while nine have a few words more than 25, and another five have fewer than 20 words. A third, relatively minor criticism, was that a somewhat wider range of definitions would have been appreciated, particularly for high frequency words whose meanings are not fairly represented with only one or two definitions. I therefore have often expanded the definitions given, to indicate more nuances and usages than were included in *A Student's Vocabulary*.

Nearly all of the definitions are based on those found in what is being called “The new Koehler-Baumgartner in English,” the lexicon whose official name is *The Hebrew and Aramaic Lexicon of the Old Testament* (hereafter *HALOT*), which is a revised edition of *Lexicon in Veteris Testamenti Libros*, edited by Ludwig Koehler and Walter Baumgartner (Leiden: Brill, 1953–57), and which was produced in a one-volume format with definitions in both German and English in 1958. It was this one-volume edition that I used in preparing the earlier version of this work. *HALOT* comes in five volumes, the first four of which contain the Hebrew vocabulary of the Bible, the final volume the words of Biblical Aramaic. It is also published by Brill (1994–2000), in an English-only-definition version edited by M. E. J. Richardson, in collaboration with G. J. Jongeling-Vos and L. J. de Regt. It is much more readable than its predecessor, whose English definitions were often awkward and sometimes misleading, necessitating my having to make a number of corrections and adjustments for my earlier work. *HALOT* does not pose any such problem. Where I have deviated in rare instances from its definitions, it is in the interest of using more inclusive language or in selecting a word that better represents an American English understanding. In ordering the definitions recorded, I have tried to place first those that have the widest attestation (which *HALOT* does not consistently do), even though sometimes this has been rather difficult to determine. However, if a verb form is extant in the Qal, its definition is always given first, even though it may not be frequently attested. Then follow the definitions belonging to each of the *binyanim* in which the verb occurs, with only very low frequency definitions omitted. Prior to each definition, if they are a part of speech other than a verb or a noun, I indicate their sentence function, i.e., whether they are an



adjective, adverb, conjunction, interjection, pronoun, or preposition. Occasionally in ambiguous or potentially confusing contexts I will mark a noun as such. The verbs are so obvious that I have left them without any special designation.

The Hebrew words in this apparatus are all listed in alphabetical order *within each frequency range*. This means, of course, that in order to locate a word easily, one must consult the Index at the end, where all the words are listed alphabetically without regard to frequency. In Lists I and II, the verbal roots, always unvocalized, are highlighted in bold typeface to distinguish them easily from their cognates, which appear in normal typeface. Homonyms included in the lists are cross-referenced through the footnotes for comparative purposes. Each homonym is introduced by an Arabic numeral in parentheses, following the enumeration given in *HALOT* (which, however, uses Roman numerals to indicate each one, and places the numeral *after* the word instead of before it, as in this apparatus). *HALOT* will sometimes list and enumerate a homonym that is purely conjectural, or represents a form that never occurs in the Hebrew Bible (though it may elsewhere in another Semitic language). Such homonyms and their enumerations are ignored in this apparatus. No guides for pronouncing the vocalized words have been provided through transliterations, first because of space considerations, but also because there is more than one Hebrew pronunciation/transliteration system currently taught, and students should follow the one to which they have been introduced in learning the language. However, for those (non-verb) Hebrew words accented on a pre-ultima syllable, I have placed an accent mark above the syllable that is stressed as a reminder to the student of how this particular word is correctly pronounced (the only exception is with words whose final syllable is introduced by a furtive *pataḥ*, wherein it is assumed that the student will know that such syllables never receive the accent).

One of the most important tasks in preparing this revision was to correct the mistakes that were never rectified in the 1961 edition. Some of these may not have been viewed as errors at that time, but in light of advances in Hebrew lexicography since the early sixties, a number of adjustments would seem appropriate. Several matters are



involved: changing some definitions to reflect a better understanding of a particular word; the assigning of cognates to different roots from those to which they were originally linked; the recognition that some words thought originally to be derived from verb forms are in reality primary words (and thus belong to List III). One of the most vexing problems was determining the exact frequency of words—in this apparatus those occurring fewer than 70 times. One will occasionally find discrepancies between the frequency figures assigned here and those found, say, in Mitchel's manual (see footnote 1), or in Even-Shoshan's *A New Concordance of the Old Testament Using the Hebrew and Aramaic Text* (Jerusalem, 1983; new edition, 1990), or in Andersen and Forbes's *The Vocabulary of the Old Testament* (Rome, 1992). Sometimes I was surprised to observe that none of these sources agreed with one another on the frequency of a particular word! The differences are probably owing to several factors: whether or not a word is assigned to the same root; whether emendations are counted, and if so, whether counters agree on the same emendation; and how the *Qere-Kethiv* phenomena are counted. In preparing *A Student's Vocabulary*, I relied almost exclusively on Mandelkern's *Veteris Testament Concordantiae Hebraicae Atque Chaldaicae* (Jerusalem, reprinted 1959), from which I have come to see how very difficult it is to make accurate word counts, owing to its very small print, the ease with which one can overlook the double occurrence of the same word in a verse, and the difference in the traditional text used as a base (not Leningrad!). When all is said and done, I have tried to adjudicate astutely among the word-count sources just mentioned. When all three agreed—or two of the three agreed—over against the figure I had come up with, I adopted the majority figure. When all three disagreed, I often followed Even-Shoshan, since his concordance usually displayed every occurrence, and he clearly counts the number of every attestation. In any case, a large number of changes have resulted in the frequency notations for those words occurring under 70 times. While I cannot strictly vouch for the accuracy of every one, I think as a whole they are far more accurate than was the case in the earlier edition of this work.



Since the bulk of the labor on this revision has been done in my retirement years, I could not rely on graduate-research or student assistants to help me with the checking and proofreading. I am grateful to the editors at SBL Publications for the corrections and improvements they have suggested in the process of preparing the manuscript for publication. I would like to express a special word of thanks to Dr. Eugene H. Lovering Jr., who has superbly done all the typesetting and page designing necessary for bringing the original manuscript to print form, and in this process offered a number of good suggestions for the improvement of the final product. Further, I would like to extend my thanks to the following persons for the help they have given: to Leigh Andersen, SBL's Managing Editor, for her superintendence of the manuscript to its print version, and for her gracious responses to my questions and concerns; to the 'Resources for Biblical Study' Old Testament series editor, Prof. Steven L. McKenzie, for recommending this work for publication; and to Prof. Beverly R. Gaventa, the 'Resources for Biblical Study' New Testament series editor, who provided the initial impetus for my undertaking this new edition of my vocabulary lists. I would also like to take this opportunity to express my profound appreciation to Prof. Robert E. Van Voorst, who has prepared the New Testament Greek counterpart to this vocabulary for Biblical Hebrew: *Building Your New Testament Greek Vocabulary* (3d ed.; Atlanta, GA: Society of Biblical Literature, 2001). I am grateful not only for his strong encouragement to undertake this revision of *A Student's Vocabulary*, but also for his suggestions for a more user-friendly apparatus.

In a book of this nature, there probably still remain some mistakes or adjustments needing attention, and I would appreciate hearing from any who have suggestions to make. It is my hope that this will continue to be a useful tool for all students learning Biblical Hebrew, and with that in mind, I dedicate this fruit of my efforts to them.

George M. Landes  
Davenport Professor Emeritus of Hebrew and the  
Cognate Languages  
Union Theological Seminary, New York  
August, 2000



## **Some Recommendations for the Use of This Book**

Students commencing the task of learning Biblical Hebrew are immediately confronted by two major hurdles: 1) first, mastering the consonants and vowel system so that together they can be identified and pronounced as words (without benefit of transliteration); and 2) second, learning the meanings of words in the process of building a basic vocabulary so that the reading and translation of Hebrew can become pleasurable, even fun! Obviously, the first of these is necessary before the second can become satisfactorily achieved, creating an opening for the use of this book.

In my long experience of teaching Biblical Hebrew, the most difficult initial task is learning how to pronounce the consonants and vowels together as words, with the goal of reading them consecutively and smoothly as units in phrases and sentences. While knowing a good transliteration system is a necessary first step in this process (to allow the student to see that Hebrew can look like any Western language that uses Roman letters), it should not be prolonged, and in fact, students should be weaned away from dependence upon transliterations as soon as possible. Students need to reach a point where when a Hebrew word is pronounced, what is seen or visualized on the screen of the mind is the Hebrew characters, not their transliterated equivalents. This process is hastened from the outset if the teacher provides the students with pronunciation tapes that allow them to hear the correct pronunciation of every word in the vocabulary the basic grammar uses, as well as when these words are used in exercise sentences. This is reinforced if the students are required to read aloud the Hebrew of the exercise sentences in class, and be reminded about what is correct and incorrect about



their pronunciations. While this is time-consuming, it is well worth the effort during the first month or so of the introductory class, to facilitate familiarity with the phonology of Hebrew, and enhance the increasing ease with which words can be read and pronounced.

Of course, while this is going on, the student must begin to learn the meanings of words, and start building a basic vocabulary. It is a truism that Hebrew not only does not look like any Western language with which the student has become familiar, its words sound like few that one has heard before. Unlike Latin, Greek, the Romance languages and German, there are almost no Biblical Hebrew cognates that have made their way into English. Hence, the foreignness of the Hebrew script and sound system burden the task of recognizing its words and learning their meanings. How might one begin to overcome this?

### **Techniques for Learning Hebrew Vocabulary: Rote Memory**

If one has a photographic memory or is highly skilled at memorizing by rote, this is probably the easiest way to retain and build a Hebrew vocabulary. One could then take seriatim each of the 91 vocabularies that make up the following lists and commit them to memory, though I would not recommend this procedure. Focus should first be on the words that will be most frequently encountered—say, those occurring more than 100 times in all three lists—since they will most likely be the ones used in the grammar text, while the less frequently attested words will not become useful to know until one begins reading the biblical text. In order to identify easily the more heavily repeated non-verbal words, I have indicated their frequency ranges in boldface type after each definition.

### **Association**

Another way of fixing in mind the meanings of words is by astutely applying the principle of association. While Hebrew does not have many words that sound like English words, there are some whose sounds evoke an English word of similar meaning. For example, the Hebrew word for ‘light’ is אֹרֶךְ, which sounds something like the English word ‘orb’, which also is associated



with light. Or take the Hebrew noun דֶּרֶךְ, which means ‘way, road, or path.’ The English word ‘direction’ contains some of the same sounds, and also relates to the meaning of ‘way.’ Sometimes the onomatopoetic character of a Hebrew word is helpfully associated with its meaning, and evokes a similar understanding in English. I think of the Hebrew verb גָּעַר and its cognate noun, גִּעְרָה, whose very guttural sounds may be meaningfully associated with feelings of disgust or distaste which underlie the definition of these words: ‘to rebuke, speak insultingly’ for the verb, or ‘rebuke, threat’ for the noun.

The mastery of the definitions of Hebrew words derived from verbs is often made easier when the cognates can be seen associated with their verbal roots. That is the essential feature in Lists I and II of this book, wherein the verbs are linked with their nominal and other cognates so that one can see how the basic meaning(s) of a verb show(s) up in the words derived from it, thus facilitating the learning of the cognate units as over against just one word at a time.

One also learns the meaning of words by their association and usage in specific contexts. In English we learned the meaning of ‘no’ or ‘stop’ in contexts where we were about to hurt ourselves or others, or were otherwise engaged in some type of annoying conduct. In Hebrew we learn the signification of the word חָרַם, because of its association with contexts of complete destruction, or of the verb חָרַם because of its association with contexts of showing deep respect or submission before a superior.

Associations may also be visual. Usually the early vocabularies the Hebrew student is asked to learn contain words referring to common, everyday objects or to what one encounters in the surrounding world. Thus, when the student learns the words for ‘house’ or ‘table’ or ‘field’ or ‘sky’ or ‘earth,’ it is helpful to make an association between these things one sees everyday and their Hebrew equivalents. But sound and sight associations do not carry one very far in the mastery of words, so that other devices and strategies are needed in this process.



## **Repetition**

One of the most important of these is repetition: by constantly hearing and seeing words again and again, we learn how they are used and what they mean. It was through the repetitious hearing of the words in English in a variety of contexts that we learned what they meant long before we could read them or know anything about the principles of their grammatical arrangement. Unfortunately, in an academic context, where time-constraints are necessary, we do not have the leisure to absorb the meanings of words in the way we did when we were learning English, so that in gaining facility to read and translate Hebrew, we need devices to help speed up the process of repetition so that the acquisition of a good working vocabulary is more quickly accomplished.

One of these devices is the creation and use of flash cards, and this brings us to an important use for this vocabulary apparatus. Most students are familiar with this mode of reviewing and learning vocabulary, either through cards they make themselves, or those that have been prepared commercially. Usually such cards do not incorporate the features that the following list-arrangements make possible: placing cognate word groups on the same card, while also providing some way to indicate how frequently the words occur.

During the years I taught the introductory Hebrew course at Union Theological Seminary in New York I compiled a box of flash cards, based on the data in *A Student's Vocabulary*, and I made those cards available to every student. The cards contained the complete vocabulary introduced in the grammars of Jacob Weingreen and Thomas Lambdin, plus all the additional words one would encounter in reading the Hebrew Bible books of Jonah and Ruth, and chapters 1–3 of the book of Genesis. I arranged the words on the cards in accordance with the way they were presented in the vocabulary lists: verbal and nominal roots had all cognates derived or related to them placed on the same card; only words without extant roots were given their own exclusive card. The back side of the cards was left blank; the students were instructed to write in the definitions as they encountered the words in their reading, whether in the grammar text or the Bible. The act of writing the definition was designed to help



the student begin the association of a word with its meaning, while also permitting the addition of other definitions when the word in question came up subsequently in contexts requiring a different nuance of meaning.

But what about frequency? This was handled by printing the cards on different colored stock, with a varying frequency range for each color. Thus white cards contained the verbal and nominal roots occurring more than 500 times; yellow cards those occurring either 200–499 (verbs) or 300–499 (nouns) times; green cards those occurring 100–199 times; pink cards those occurring 70–99 times; and blue cards all words occurring below 70 times. Of course the frequency range could not be represented accurately for those words which were cognate with a verb of a higher frequency range than the cognate itself. I kept those cognates linked to their higher frequency roots on the same card. But if a cognate had a higher frequency range than its verbal root, it was the cognate that determined the color of the card on which it appeared. Thus it was the highest frequency words, whether roots or cognates, that governed the selection of the card color upon which they were printed. In this way the principle of linking roots and their cognates together was retained, while also calling attention to the most recurrent words in each frequency range.

With the current availability of computers performing amazing technical feats, the task of making vocabulary cards can be much less time-consuming and more efficient. Indeed, one might prefer not making cards at all, but dealing with the words on a computer disc, but arranged as suggested above. The frequency ranges might be represented by differing colors of the background of the screen on which the word appears, or the words themselves could be typed in different colors coordinated with their respective frequency ranges.

According to Andersen and Forbes in their *The Vocabulary of the Old Testament* (p. 8), there are 9,980 distinct words in the Hebrew Bible, over 7,500 of which occur fewer than 10 times. My vocabulary lists contain 2,148 words (1,235 in List I; 463 in List II; and 450 in List III), or only slightly more than 21% of the Hebrew Bible's total vocabulary. While that might seem like a rather small



proportion of the whole, it is that proportion that contains all of Biblical Hebrew's most frequently used words, the ones which when mastered will give the student a very fine ability to translate the Hebrew text without constant recourse to a lexicon. Of course, beginning students should start with only the most repeated words, say, those occurring more than 200 times in the Hebrew Bible. More advanced students could then move to controlling those that occur at least 70 or more times, while students dedicated to making a career out of Hebrew Bible studies would master the remaining words in the lists. All students will find Armstrong, Busby, and Carr's work, *A Reader's Hebrew-English Lexicon of the Old Testament* (4 volumes, 1980–88) very helpful as an aid for reading the Hebrew Bible at sight, for they focus on the meanings of those Hebrew words that occur fewer than 10 times, arranging them as they occur, book by book, verse by verse. Thus their work provides a useful adjunct to this book, making less onerous the task of reading Biblical Hebrew texts more or less rapidly.

There may be other ways students devise for learning the meanings of words, but the one's mentioned above are probably the most common. In any case, I hope that present and future students of Hebrew will—as have many in the past—find the arrangement of the vocabularies in this book a helpful resource in the necessary task of acquiring a good working vocabulary of Biblical Hebrew.



# How Hebrew Words Are Formed

Hebrew words are composed of two fundamental phonetic elements: **consonants** and **vowels**. The vast majority of words (the major exceptions being the pronouns and some of the particles)<sup>1</sup> contain one or more consonants that remain more or less constant throughout all the processes of inflection. These consonants are generally referred to as the root of a word, indicating its basic idea or meaning. Roots never stand alone nor are they ever pronounced. In Hebrew they are represented by consonants, usually two or three, much less commonly one or four. Roots are expanded by the addition of **vowels** and often **other consonants** to form what often are called **stems**, which make up most of the vocabulary of a language. Thus there are verbal stems, noun stems, adjectival stems, adverbial stems, etc., which can be analyzed and categorized in a variety of ways. The purpose of this brief morphological survey of the principal stems of Hebrew is to give a better understanding of how Hebrew formed its words, as background to learning their meanings, and for seeing how sometimes form and meaning are especially related.

## I. THE FORMATION OF THE HEBREW VERB

### A. The Organization of the Verbal System

The verbal system in Hebrew is organized into seven **stems**, of which the base or ‘ground-stem’ is called the **Qal** (a Hebrew word for ‘simple,’ referring not so much to the ease of mastering it, but to the fact that its forms manifest the fewest of consonantal and vocalic expansions to the root consonants). The six remaining stems take their names from the third person singular masculine form of the suffixed stem (often called the ‘perfect tense’ stem) of the root

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<sup>1</sup> For much of this discussion I follow the observations and illustrations in *An Introduction to Biblical Hebrew Syntax*, by Bruce K. Waltke and M. O'Connor (Winona Lake, IN: Eisenbrauns, 1990), esp. the sections on ‘Nouns,’ ‘Verbal Stems,’ and ‘Verbal Conjugations and Clauses.’



פעל in each of the six conjugations. The names and meaningful relationships of these conjugations to each other are represented in the diagram below:

<u>Voices:</u> <sup>2</sup>	<u>Active</u>	<u>Middle</u>	<u>Passive</u>
Simple Qal	פעַל		פַּעַל [largely moribund]
Stative Qal	פַּעַל, פִּעֵל		פִּעוּל [passive ptc.]
Niphal		נִפְעַל	נִפְעַל
Piel, Pual [factitive]	פַּעַל*		פִּעַל*
Hithpael [reflexive]	הִתְפַּעֵל*		
Niphal [reflexive]	נִפְעַל		
Hiphil, Hophal [causative]	הִפְעִיל		הִפְעַל

\*When the second root consonant in a verb is not a laryngeal/guttural, that consonant is always doubled in these forms.

## 1. The active finite formations within the Qal

Each of the seven verbal stems consists of two formations which convey several features of the verbal action: when the action occurred (tense, time-point); whether or not the action has been completed (aspect); whether or not the subject acts or is acted upon (voice). These two formations are distinguished principally by where the pronominal particle indicating the person, number, and gender of the subject is placed: *after* the root consonants (the so-called ‘suffix-stem,’ usually labeled, misleadingly, the ‘perfect’), or *before* the root consonants (the so-called ‘prefix-stem,’ usually labeled, again misleadingly, the ‘imperfect’). Only the third person, singular,

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<sup>2</sup> The term ‘voice’ refers to the relationship between the subject and its verb with respect to the type of action posited, i.e., whether the subject is doing the action (active voice), or is acted upon by something else (passive voice), or acts, but with an inferred agent (middle voice). Hebrew adds two formal nuances to the expression of voice: factitive or causative action, where the subject causes something to happen, and reflexive action, where the subject acts upon itself. The Qal stative verb expresses not so much an action either performed by or on the subject, but rather the state or condition in which the subject exists.



masculine form in the suffixed-stem of all the conjugations displays no pronominal particle indicating person, number, and gender. Thus, for example, taking the root שָׁמַר, the third person, singular, masculine of the suffixed-stem in the Qal conjugation is שָׁמַר. Only the vowel-pattern *qāmeṣ + pataḥ* has been added to the root consonants. This is all that conveys that the subject must be ‘he’ (or ‘it’), and must be singular and masculine. No additional consonant conveys this information, as happens in all the other ‘person’-forms. Moreover, despite no pronominal particle following the verbal root, it is nonetheless understood that the time-point of the verbal action is (usually) past tense. Thus שָׁמַר is translated ‘he has kept.’

**a. The Qal suffixed verbal formation of the regular (or ‘strong’) verb<sup>3</sup>**

The formation of the remaining ‘persons’ of the Qal suffixed-stem all affix a pronominal particle *after* the root consonants, as follows:

3 f.s. suffixes הָ- :	שָׁמַר-הָ	she has kept
2 m.s. suffixes תָּ- :	שָׁמַר-תָּ	you have kept
2 f.s. suffixes תְּ- :	שָׁמַר-תְּ	you have kept
1 c.s. suffixes יָ- :	שָׁמַר-יָ	I have kept
3 c.pl. suffixes וּ- :	שָׁמַר-וּ	they have kept
2 m.pl. suffixes תֶּם- :	שָׁמַר-תֶּם	you have kept
2 f.pl. suffixes תֵּן- :	שָׁמַר-תֵּן	you have kept
1 c.pl. suffixes נוּ- :	שָׁמַר-נוּ	we have kept

The vowel pattern is *qāmeṣ + pataḥ* in all forms except the 3 f.s. and the 3 c.pl. and 2 m. and f. pl.

<sup>3</sup> The terms ‘regular’ or ‘strong,’ as well as ‘irregular’ or ‘weak,’ as applied to verbs in the Hebrew system refer to two major groups of verbs as defined by their root-types. Thus, verbs whose root-types are composed only of consonants which do not cause any significant phonetic changes in the processes of inflection are called ‘regular’ or ‘strong,’ whereas verbs one or more of whose constituent consonants do precipitate phonetic changes are called ‘irregular’ or ‘weak.’ Regular verbs are always tri-consonantal, while irregular verbs may have either two or three root-consonants.



## b. The Qal prefixed formation of the regular verb

For the Qal prefixed-stem, the pronominal particles are all prefixed to the root consonants, as follows:

3 m.s. prefixes -יָ:	יְ-שָׁמַר	he will keep
3 f.s. prefixes -תָּ:	תְּ-שָׁמַר	she will keep
2 m.s. prefixes -אָ:	אְ-שָׁמַר	you will keep
2 f.s. prefixes -תָּ+ suffixes ךְּ:	יְ-שָׁמְרָךְ	you will keep
1 c.s. prefixes -אֲ:	אֲ-שָׁמַר	I will keep
3 m.pl. prefixes -יָ + suffixes םְּ: <sup>4</sup>	יְ-שָׁמְרוּ	they will keep
3 f.pl. prefixes -תָּ + suffixes ךְּ: <sup>5</sup>	תְּ-שָׁמְרֶנָּה	they will keep
2 m.pl. prefixes -אָ + suffixes םְּ:	אְ-שָׁמְרוּ	you will keep
2 f.pl. prefixes -תָּ + suffixes ךְּ:	תְּ-שָׁמְרֶנָּה	you will keep
1 c.pl. prefixes -נָ:	נְ-שָׁמַר	we will keep

The Qal prefixed stem of the regular verb has a distinctive thematic vowel—a *dot hōlem* with the second root consonant in every form except the second feminine singular and in the third and second persons masculine plural.

The patterned arrangement and selection of the suffixed and prefixed pronominal morphemes remain the same for the suffixed and prefixed verbal formations throughout the entire Hebrew verbal system. Thus, when one has mastered how the Qal is formed, a giant step has been taken toward learning how all the verbal *binyanim* are patterned.

## 2. The non-finite verbal forms in the Qal of the regular verb

In addition to the suffixed and prefixed finite verbal formations, Hebrew has several non-finite forms represented by participles and infinitives, and three types of mood or modal formations: the imperative, cohortative, and jussive. In the Qal conjugation, the forms for the imperative, cohortative, and jussive, and for the infinitive construct are all derived from the prefixed verbal stem.

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<sup>4</sup> As a vowel morpheme, *û* may function to signal plurality. Cf. the 3 m.pl. form in the suffixed tense: שָׁמְרוּ.

<sup>5</sup> *â* in Hebrew often functions as a vowel morpheme signaling feminine gender.



### a. The imperative

The **imperative**, the mood for expressing direct commands, is based on all the second person forms, masculine and feminine, singular and plural. It is formed by simply removing the prefixed pronominal morphemes, and where necessary, making a slight phonetic adjustment so that two *šewâ*'s do not occur under adjacent consonants. Thus the Qal imperative of שמר would be:

	<u>Singular</u>	<u>Plural</u>
2 m.	שָׁמֵר (instead of תִּשְׁמֹר)	שָׁמְרוּ (instead of תִּשְׁמְרוּ)
2 f.	שָׁמְרִי (instead of תִּשְׁמְרִי)	שָׁמְרֶנָּה (instead of תִּשְׁמְרֶנָּה)

The second person masculine singular form of the imperative may also appear in a longer, more emphatic form, with a suffixed -â, which causes the initial *šewâ* to be replaced by *qāmeš ḥātûp*, and the loss of the thematic *dot ḥōlem*: thus, שִׁמְרָה.

### b. The cohortative

The **cohortative**, the mood for expressing indirect commands in the **first person** (in addition to some other uses), is based on all the first person common forms, singular and plural, of the Qal prefixed stem. It is formed by **suffixing** הָ־ to all first person forms:

<u>Singular</u>	<u>Plural</u>
אֶשְׁמְרֶה ('let me keep')	נֶשְׁמְרֶה ('let us keep')

### c. The jussive

The **jussive**, the mood for expressing indirect commands in the **third person**, is based on the third person forms, singular and plural, masculine and feminine, of the Qal prefixed stem. In the Qal, there are no morphemic additions, neither consonantal nor vocalic, to express the jussive. In other words, the third person indicative forms also function as the jussive, and when one is meant as over against the other is determined solely by context.

	<u>Singular</u>	<u>Plural</u>
3 m.	יִשְׁמֹר ('let him keep')	יִשְׁמְרוּ ('let them keep')
3 f.	תִּשְׁמֹר ('let her keep')	תִּשְׁמְרֶנָּה ('let them keep')



#### **d. The infinitive construct**

The Qal **infinitive construct** has exactly the same basic form as the second person singular masculine imperative (e.g., שִׁמְרָה), but the two forms are rarely confused since they have radically different uses and functions. Moreover, the infinitive construct customarily prefixes one of the inseparable prepositions, something the imperative never does.

#### **e. The participle**

There are two non-finite verb forms in Hebrew, neither of which is formally related to the prefixed stem of the verb, and probably not to the suffixed stem either. The first of these is the **participle**, which generally functions in Hebrew in one of two ways: as a **verbal adjective** and as a **noun**. There are two participial forms associated with the Qal conjugation: an **active** participial form, and a **passive** participial form.

1) **The Qal active participle** is distinguished by its vocalic pattern, particularly the **ō-vowel** with the initial root consonant, which never changes in any of the inflectional processes which the participle undergoes (i.e., in the adding of the morphemic markers for gender and number). The thematic ē-vowel of the masculine singular form reduces to vocal šēwāʾ when the morphemes for gender and number are appended. **The forms of the active participle:**

	<u>Singular</u>	<u>Plural</u>
Masculine:	שֹׁמֵר	שֹׁמְרִים
Feminine:	שֹׁמֶרֶת or שֹׁמְרָה	שֹׁמְרוֹת

2) **The Qal passive participle** is likewise distinguished by its infixed vocalic pattern, particularly by the **û-vowel** between the second and third root consonants, which is retained when the basic form is inflected with the morphemic endings for number and gender. The ā-vowel under the first root consonant reduces to vocal šēwāʾ in all forms which take the endings marking gender and number. **The forms of the passive participle:**



	<u>Singular</u>	<u>Plural</u>
Masculine:	שָׁמֹר	שָׁמְרוּם
Feminine:	שָׁמְרָה	שָׁמְרוֹת

#### f. The infinitive absolute

The last non-finite verbal form associated with the Qal conjugation is the **infinitive absolute**. As its name suggests, it is a frozen form whose infixed vocalic pattern never changes, and whose basic meaning is not further defined by the addition of any consonantal morphemes. The form will not allow the suffixing of any extraneous morphemes (e.g., those for gender or number), and only the conjunction and *hē*-interrogative morphemes may be prefixed to it. Its vocalic pattern consists of a *qāmeṣ* with the first root consonant, and usually a *wāw-ḥōlem* with the second root consonant (though sometimes the *wāw-ḥōlem* is reduced to *dot-ḥōlem*). Thus for the root שָׁמַר, the Qal infinitive absolute is שָׁמֹר.

### 3. The stative verbal formation within the Qal

The Qal also embraces a smaller group of verbs which grammarians have labeled ‘stative,’ because they describe “a circumstance or state, whether external and physical, or psychological, or perpetual,”<sup>6</sup> rather than an action. Stative verbs occur formally only in the Qal conjugation. From the standpoint of their consonantal morphology, they are identical with the active verbs of Hebrew. They differ from the latter only in certain aspects of their vowel patterns, especially with respect to the thematic vowel (the one that goes with the second root consonant). There are two classes of stative verb, distinguished by their thematic vowel: the *ē*-class and the *ō*-class.

#### a. The *ē*-class statives

In the regular verb, the *ē*-vowel, represented by *ṣērê*, appears only in the third masculine singular form of the suffixed stem: כָּבֵד, ‘he (it) is heavy.’<sup>7</sup> It does not occur in the prefixed stem or any of its

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<sup>6</sup> Waltke and O’Connor, *An Introduction to Biblical Hebrew Syntax*, 364.

<sup>7</sup> Note that the translation of a stative verb, even though it is in the suffixed



derivative non-finite forms, except the masculine singular form of the participle, which is כָּבֵד, rather than כִּבֵּד as in the active verb. There is thus a persistent ambiguity between the third masculine singular form of the suffixed stem and the singular masculine form of the participle. In the stative of the irregular verb, the ē-vowel is carried over into the second and first person forms, singular and plural, of certain root-types (e.g., III-ʿālep/Lāmed-ʿālep verbs: מְלֹאֵת, מְלֹאֵתִי, מְלֹאֵתֶּךָ, etc.).

In the prefixed stem, the thematic vowel is *pataḥ* instead of *dot ḥōlem*: יִכְבֵּד, ‘he (it) will be heavy.’ The *pataḥ* is carried over into the second masculine singular (כִּבֵּד) and second feminine plural forms (כִּבְדֶּיךָ) of the imperative, though it is replaced by a silent *šewâ* in the forms of the second feminine singular (כִּבְדִּי) and second masculine plural (כִּבְדֵּי), just as the *dot ḥōlem* is lost in these same imperative forms of the active verb.

Among the other non-finite forms, the infinitive construct (כִּבְדֵּךְ) and the infinitive absolute (כִּבְדִּי) take the same vowel pattern as the active verb, as does the cohortative. Since the jussive is identical with the third person forms, singular and plural, of the prefixed stem, it takes the thematic *pataḥ* of this stem (e.g., יִכְבֵּד).

### b. The ō-class statives

Unlike the ē-class, the ō-class statives retain the ō-vowel in most of the second and first person forms of the suffixed stem (e.g., קִטְנֶיךָ), except in the second person plural forms, it reduces to *qāmeš ḥāṭûp* (e.g., קִטְנֶיכֶם). In the prefixed stem, all forms have the same thematic *pataḥ* as the ē-class statives, and this is true also of the jussive and imperative forms. Like the ē-class statives, ō-class infinitives take the same vowel patterns as with the active verb. The participle, however, has a thematic ō-vowel (קִטְנִי), making it formally hard to distinguish from the infinitive absolute. However, usually context easily resolves the ambiguity. The cohortative is not distinguishable from the ē-class stative or the active verb.

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stem, may often be rendered in the present rather than past tense. Of course there are contexts in which suffixed stem statives need to be rendered in the past tense.



## B. The Derived Verbal Formations (*binyanim*) of the Regular Verb

The six verbal formations outside the Qal are said to be ‘derived’ formations, in that they are composed of many of the same stems as the Qal, that is, a suffixed- and prefixed-stem, imperative, cohortative, and jussive stems, a participial stem, as well as stems for the infinitive construct and infinitive absolute. Moreover, the morphological patterns in the stems of the so-called derived formations are very similar to those in the Qal. Of course, the active formations (Piel, Hiphil, and Hithpael) have no passive participial stems, and by the same token, the passive formations (Niphal, Pual, and Hophal) form no active participial stems. In addition, there are no imperative forms in either the Pual or Hophal formations.

Fundamentally, the derived formations add some nuances to the meaning of active and passive voice. Thus they give expression to certain refinements of meaning regarding how the subject of the verb relates to the action the verb describes. Since our interest here is primarily morphological—i.e., on how the verbal stems are formed—we shall focus on those morphological features that *distinguish* each formation from the Qal.

**1. The Niphal stem** (functions mainly as the passive of the Qal, thus largely replacing the old Qal passive formation; it also may express the meanings of middle and reflexive voice)

**a.** In the *suffixed* forms, a *nûn* vocalized with *hîreq* is prefixed to each form expressing person, number, and gender. Thus: נִשְׁמַר (as over against Qal שָׁמַר). Once the *nûn* is prefixed, all the remaining forms of the suffixed stem are conjugated exactly like the Qal.

**b.** In the *prefixed* forms, the preformative *nûn* of the suffixed stem is **assimilated** to the first root-consonant, thus **doubling** it. The vowel-pattern in the prefixed stem is *qāmeṣ* under the first root consonant, and *ṣērê* as the usual but not invariable thematic vowel. But to recognize a Niphal prefix stem form in the regular verb, it is necessary to know only that the initial root-consonant will



be doubled with *qāmeṣ*: יִשְׁמַר (as over against Qal שְׁמַר). All the remaining forms in the prefixed stem retain this pattern.

c. The forms that derive from the prefixed stem basically maintain this stem's pattern in the Niphal.

- 1) The **imperative**—has one distinctive feature in that it prefixes a *hē* with *hîreq* in all imperative forms, followed by the pattern established in the prefixed stem: 2 m.s. הִשְׁמַר (as over against Qal שְׁמַר). All the remaining forms of the Niphal imperative follow this pattern.
- 2) The **infinitive construct**—the affixless form (i.e. without a prefixed inseparable preposition or suffixed pronominal suffix) is exactly the same as the 2 m.s. form of the imperative: הִשְׁמַר (as over against Qal שְׁמַר).
- 3) The **infinitive absolute**—may take the same form as the infinitive construct, or like the suffixed stem, it may prefix a *nûn* with *hîreq*, and retain the characteristic thematic *ō*-vowel of the infinitive absolute: נִשְׁמַר (as over against Qal שְׁמַר).
- 4) The **jussive** is identical with the third person forms of the Niphal prefixed stem.
- 5) The **cohortative** takes its pattern from the first person forms of the Niphal prefixed stem, adding the customary *qāmeṣ hē*: e.g., אֶשְׁמַר (as over against Qal אֲשַׁמֵּר).
- 6) The **participle** is patterned like the suffixed stem with a prefixed *nûn* and a thematic vowel *qāmeṣ*: נִשְׁמַר (as over against Qal שֹׁמֵר).

## 2. The Piel and Pual stems

a. These two stems belong together as expressions of active and passive voice, respectively, but with the added nuance of a factitive and resultative function (the most common of several functions these stems have), i.e., the bringing about of a state or condition, utilizing



Qal intransitive or stative verbs. The two formations exhibit similar morphological features—especially the doubling of the second root-consonant in regular verbs—differing only slightly in their vowel patterns.

### b. Phonetic clues for identifying forms in the Piel

- 1) The suffixed stem forms: a *hîreq* vowel with the first root-consonant throughout; a thematic *šērê* only in the 3 m.s., otherwise it is generally *pataḥ*: שָׁמַר, שָׁמְרָה, etc. Aside from the doubled medial root-consonant and the presence of the vowels just mentioned, the morphologic shape of the Piel suffixed-stem is exactly like the Qal.
- 2) The prefixed stem forms: the vowel pattern is a vocal *šěwâ* with the preformative consonant, a *pataḥ* under the first root-consonant, and usually a *šērê* as thematic vowel with the doubled medial consonant: יִשְׁמַר. The prefixes and suffixes to the forms of the prefixed-stem are the same as for the Qal.
- 3) The forms derived from the prefixed stem in the Piel:

The **imperative**: retaining the vowel pattern of the prefixed-stem, the imperative is formed exactly like the Qal imperative by removing the second person preformative consonants: e.g., שָׁמַר as over against יִשְׁמַר for the 2 m.s. imperative.

The **jussive**: is identical with the third person forms of the Piel prefixed stem.

The **cohortative**: is identical with the first person forms of the Piel prefixed stem, except for the suffixing of the cohortative *qāmeṣ hē*: e.g., אֲשַׁמְרֶה.

The **infinitives**: as customary, the unaffixed form of the **infinitive construct** has the same form as the 2 m.s. Piel imperative: שָׁמַר; the **infinitive absolute** takes the prefixed stem's *pataḥ* with the first root-consonant and the



characteristic infinitive absolute  $\bar{o}$ -vowel with the second root-consonant: שָׁמַר.

The **participle**: retains the vowel pattern of the prefixed-stem, but is distinguished by a preformative *mêm*: מְשַׁמֵּר.

### c. Phonetic clues for identifying forms in the Pual

- 1) The suffixed stem forms: the vowel *qibbûš* with the first root-consonant in all forms, and a thematic *pataḥ* is characteristic of most forms: שָׁמַר. Aside from the doubled medial root-consonant and the presence of the *qibbûš* with the first root-consonant, the morphologic shape of the Pual suffixed stem is exactly like the Qal.
- 2) The prefixed stem forms: the vowel pattern is a vocal *šěwâʔ* with the preformative consonant, a *qibbûš* with the first root-consonant, and usually a thematic *pataḥ* with the second root-consonant: יִשְׁמֹר. The prefixes and suffixes to the prefixed stem are the same as for the Qal.
- 3) The forms derived from the prefixed stem in the Pual:

The **imperative** is not attested for the Pual.

The **jussive** is identical with the third person forms of the Pual prefixed stem.

The **cohortative** is not attested for the Pual.

The **infinitives**: the unaffixed form of the **infinitive construct** has a *qibbûš* with the first root-consonant, and a thematic *pataḥ* with the doubled medial consonant: שָׁמַר; the **infinitive absolute** likewise has a *qibbûš* with the first root-consonant, and the customary infinitive absolute  $\bar{o}$ -vowel with the doubled medial root-consonant: שָׁמַר.

The **participle**: Like the Piel, the Pual participle is *mêm*-preformative, vocalized with vocal *šěwâʔ*. The remainder of the vowel pattern is that of the Pual's prefixed stem: מְשַׁמֵּר.



### 3. The Hiphil and Hophal stems of the regular verb

a. These two stems belong together as expressions of active and passive voice, respectively, but with the added nuance of causation (along with other functions occurring with less frequency). While there is a similarity in meaning between the Piel/Pual and the Hiphil/Hophal stems, in general the Piel/Pual have to do with the bringing about of a state or condition, or describing a state or condition as being brought about, whereas the Hiphil/Hophal have to do with the causing of an event, or describing an event being caused. Like the Piel and Pual, the Hiphil and Hophal share similar morphologic features, differing principally in their vowel patterns.

#### b. Phonetic clues for identifying forms in the Hiphil

- 1) The suffixed stem forms: all forms prefix a *hē* with *hîreq*, while the third person forms, singular and plural, infix the vowel *hîreq yôd* between the second and third root consonant: e.g., הִשְׁמִיר. Given these changes, the forms of the suffixed stem are conjugated exactly like the Qal.
- 2) The prefixed stem forms: all forms have a *pataḥ* with the preformative consonant, and the infixed *hîreq yôd* between the second and third root consonants is typical for all forms except those in the third and second persons plural feminine: e.g., יִשְׁמֹר (3 m.s.), תִּשְׁמְרֶנָּה (3-2 f.pl.). The prefixes and suffixes for the Hiphil prefixed stem are the same as for the Qal.
- 3) The forms derived from the prefixed stem in the Hiphil

The **imperative** is *not* formed like the imperatives in the other conjugations surveyed so far; that is, the preformative consonant is not simply dropped, but *replaced* by a preformative *hē* with *pataḥ*. Moreover, the thematic vowel shifts from *hîreq yôd* to *šērê* in the 2 m.s. and 2 f.pl. forms, the *hîreq yôd* being retained in the 2 f.s. and 2 m.pl. forms: e.g., הִשְׁמֹר (2 m.s.), הִשְׁמְרֵי (2 f.s.).



The **jussive** is also distinctive in the Hiphil, in that it is not identical with the third person forms of the prefixed stem; its thematic vowel is *šerê* rather than *hîreq yôd*: e.g., יִשְׁמֹר (instead of יִשְׁמֹרֵךְ).

The **cohortative** retains the first person forms of the prefixed stem with the customary addition of the cohortative *qāmeš hē* suffix: e.g., אֶשְׁמֹרְךָ.

The **infinitives**: the **infinitive construct** prefixes *hē* with *pataḥ*, and infixes a *hîreq yôd* between the second and third root consonants (before any other affixes are added): e.g., הַשְׁמִיר. It is *not* like the imperative 2 m.s. form. But in the Hiphil the **infinitive absolute** *does* take the same form as the imperative 2 m.s.: הַשְׁמֹר.

The **participle** has a preformative *mēm* with *pataḥ*, while its thematic vowel is *hîreq yôd*, the most common thematic vowel in the prefixed stem: e.g., מְשַׁמֵּר.

### c. Phonetic clues for identifying forms in the Hophal

- 1) The suffixed stem forms: all forms prefix a *hē* with a *qāmeš ḥātûp* (in several of the irregular verbs this will become a u-vowel, represented by a *qibbûš* or *šûreq*); the thematic vowel is *pataḥ* in most forms (exceptions: 3 f.s., 3 c.pl.): e.g., הִשְׁמַרְתָּ, הִשְׁמַרְתֶּם (but הִמְצַא, הוֹלֵךְ, הוֹקֵם).
- 2) The prefixed stem forms: all forms take *qāmeš ḥātûp* as the preformative vowel, and usually *pataḥ* as the thematic vowel (exceptions: 2 f.s., 3-2 m.pl.). E.g., יִשְׁמֹרְךָ, תִּשְׁמֹרְךָ.
- 3) The forms derived from the prefixed stem in the Hophal

No **imperative** forms are attested.

The **jussive** is identical with the third person forms of the prefixed stem.

No **cohortative** forms are attested.



The **infinitives**: the unaffixed form of the **infinitive construct** has preformative *hē* with *qāmeš ḥāṭûp* (which becomes either *qibbûš* or *šûreq* in some of the irregular verbs) and thematic vowel *pataḥ*: הָשָׁמַר (but הִמָּצֵא, הוֹלֵד, הוֹקֵם). The **infinitive absolute** also has a preformative *hē* with *qāmeš ḥāṭûp* (which again may become *qibbûš* or *šûreq* in some of the irregular verbs), but its thematic vowel is *šērê*: e.g., הִשָּׁמַר (but הִמָּצֵא, הוֹלֵד, הוֹקֵם).

The **participle**: has a preformative *mēm* with *qāmeš ḥāṭûp* (which may become either a *qibbûš* or *šûreq* in some of the irregular verbs), and a thematic vowel of *qāmeš*: E.g., מִשָּׁמַר (but מִמָּצֵא, מוֹלֵד, מוֹקֵם).

**4. The Hithpael stem of the regular verb** (like the Piel and Pual stems, the Hithpael geminates its second root consonant in all forms)

a. The Hithpael primarily adds a reflexive/reciprocal nuance of meaning to verbs that occur in this stem, although there are other less frequent meanings that are also sometimes associated with this stem. Its morphological similarity to the Piel suggests that it is a counterpart to the latter.

**b. Phonetic clues for identifying forms in the Hithpael**

- 1) The suffixed stem forms: all prefix the closed syllable הִתְ- followed by a *pataḥ* under the first root-consonant. The thematic vowel with the second root-consonant is usually *pataḥ* (but *šērê* in the 3 m.s. form, vocal *šēwâ*<sup>8</sup> in the 3 f.s. and 3 c.pl. forms): e.g., הִתְכַּתֵּב, הִתְכַּתְּבָה.<sup>8</sup>

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<sup>8</sup> The root שָׁמַר has not been used to illustrate the forms of the Hithpael, because with roots whose first consonant is a sibilant (an s-, sh-, or z-sound), there is a peculiar phonetic change: metathesis (interchange) of this consonant with the *tāw* of the preformative closed syllable, thus הִשָּׁמַר for שָׁמַר in the 3 m.s. suffixed stem form.



- 2) The prefixed stem forms: the prefixed morphemes are the same as for the Qal, but combined with the consonant *tāw* in a closed syllable vocalized with a *hîreq*. The thematic vowel is usually *šērê* (exceptions: 2 f.s. and 3-2 m.pl. forms, where the vowel is vocal *šēwâʾ*). Examples: יִתְּכֶתֶב, יִתְּכַתְּבִי.

- 3) The forms derived from the prefixed stem in the Hithpael

The **imperative**: all forms have the prefixed -תְּ syllable. The thematic vowel is *šērê* in the 2 m.s. and 2 f.pl. forms, vocal *šēwâʾ* in the 2 f.s. and 2 m.p. forms. Examples: יִתְּכֶתֶב, יִתְּכַתְּבִי.

The **jussive** coincides with the third person forms of the prefixed stem.

The **cohortative** virtually coincides with the first person forms of the prefixed stem, but with the cohortative â-vowel suffix. Example: אֶתְּכַתְּבֶהּ

The **infinitives**: the unaffixed form of the **infinitive construct** is identical with the 2 m.s. form of the imperative: יִתְּכֶתֶב. The **infinitive absolute** has the same morphologic pattern as the infinitive construct, but with the typical infinitive absolute *ō*-vowel as thematic: יִתְּכֶתֶב.

The **participle**: is introduced by the consonant *mêm*, which characterizes the participles in all the derived formations after the Niphal, only in the Hithpael the *mêm* initiates a closed syllable ending in *tāw*. The thematic vowel in the m.s. form is *šērê*. Example: מִתְּכַתֵּב.

### C. The Morphology of the Irregular Hebrew Verb

With few exceptions, the irregular verb in Hebrew is formed with the same consonantal prefixes, suffixes, and infixed vowel patterns as the regular verb. The chief differences arise, principally in vowel patterns, when a phonetic change is caused by one or more of the following root-consonants when they are positioned as indicated below:



A *laryngeal/guttural* consonant when it is the first, second, or third root-consonant of a verb.

A *nûn* as the first root-consonant.

A *yôd* or *wāw* as the first root-consonant.

A *yôd* or *wāw* as the second root-consonant.

A *hē* (< *yôd* or *wāw*) as vowel letter in place of a third root-consonant.

A root with a geminated (doubled) second root-consonant.

The phonetic situation becomes more complicated when the root-type is composed of two or more of the consonants specified above. But for the purposes of mastering Hebrew vocabulary it is not necessary to review the details of all the phonetic shifts fostered by the irregular verb root-types. What perhaps should be mentioned are some alternative verb formations, related to the regular verb formations, precipitated by both bi-consonantal and tri-consonantal root-types of the irregular verb. Several of these are referred to in the vocabulary lists of this work, so it might be helpful here to describe their formation and how they relate to the more common formations.

Rare formations related to the Piel stem (listed according to basic root-type):

**Poel**—has the same factitive/resultative meaning as the Piel, but is distinguished from the latter by a slightly different vowel pattern: an initial vowel-ō instead of i.

Example: שָׁרַשׁ (den. from שָׁרַשׁ, ‘root’), suffixed stem, 3 m.s., ‘it has taken root’.

**Pilel**—like the Piel, but with a geminated third root-consonant.

Example: שָׁנַן (< שָׁנן), suffixed stem, 3 m.s., ‘it is at rest, without anxiety.’ [In *HALOT* this form is analyzed as a Pilpel, on which see below.]



**Pealal**—has Piel meaning, but is formed by reduplicating the last two root-consonants. Example: סָחַרְחַר (<סחר), suffixed stem, 3 m.s., ‘it goes about quickly, palpitates.’

**Pilpel**—has Piel meaning, but is formed by reduplicating the root-consonants of a bi-consonantal root. Example: כָּלַל (כול), suffixed stem, 3 m.s., ‘he sustained, supported.’

Rare formations related to the Pual stem:

**Poal**—a passive related to the Piel’s Poel. The only change is the vowel with the first root-consonant which is *ō* rather than *u*. Example: שָׁרְשׁוּ (den. from שָׁרַשׁ, ‘root’), suffixed stem, 3 m.s., ‘they are firmly rooted.’

**Pulal**—has Pual meaning, but following the typical Pual *u*-vowel, it is formed by reduplicating the third root-consonant. Example: אָמַל (אמל[1]), suffixed stem, 3 m.s., ‘it withers, dries out.’

**Polpal**—indicates Pual meaning, but the form, based on a bi-consonantal root (כול), reduplicates the root-consonants with an *o*-*a* vowel pattern. Example: כָּלַל, suffixed stem, 3 m.s., ‘he was sustained.’

Rare formations related to the Hithpael stem:

**Hithpoel**—the reflexive-iterative correspondent to the Poel (see above). Example: וְהִתְנַעֲשׂוּ (נעש), suffixed stem, 3 c.pl., ‘and they staggered back and forth.’

**Hishtaphel**—actually this formation is not so rare in the Hebrew Bible, but it is associated with only one root: חוה(2). Its reflexive meaning is marked by the infixed *t* (ת), while the preceding *š* (ש) signals causative meaning. Thus, this is a causative-reflexive formation. Example: יִשְׁתַּחֲוֶה, prefixed stem, 3 m.s., ‘he will cause himself to bow down, prostrate himself.’



## D. Other Morphemic Affixes That May Be Fused to the Verb

In addition to the affixes which expand verbal roots into verbal stems, there are two major classes of morpheme which may be fused to all forms of the finite verb and to some of the non-finite verbal forms. These two classes embrace the pronominal suffixes and the inseparable prepositions.

**1. The pronominal suffixes** (for their basic forms and meanings, see Appendix II A.)

a. When a personal pronoun serves as a direct object of an active (transitive) verb, the pronominal morpheme may be **suffixed** directly to the verb form.<sup>9</sup> An example with finite forms:

סָתְמוּם פְּלִשְׁתִּים וַיִּמְלְאוּם עָפָר ‘The Philistines stopped *them* up and filled *them* with dirt’ (Gen 26:15b)

b. The same pattern of suffixing holds also for the non-finite forms of the imperative, infinitive construct, and participle (when used verbally):

Imperative: כָּתֹבָה עַל־לוח ‘Write *it* upon a tablet’ (Isa 30:8)

Infinitive construct: לְהוֹצִיאֵהוּ ‘to bring *him* out’ (Jer 39:14)

Participle: בֹּרֵאֲךָ ‘he who created *you*’ (Isa 43:1)

## 2. The inseparable prepositions: בְּ, לְ, מִ-, כִּי

The forms of the inseparable prepositions are always attached as a **prefix** to a part of speech. With verbs, they can be fused only with the non-finite form of the **infinitive construct**.

a) A very common construction in Hebrew is the binding of an inseparable preposition to an infinitive construct to create a subordinate temporal clause.

וַיְהִי בְּהִיְוָתָם בַּשָּׂדֶה ‘and *while* they were in the field’ (Gen 4:8)

וַיְהִי כִּרְאֹת אֶת־הַגָּוִם ‘and *when* they saw the ring’ (Gen 24:30)

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<sup>9</sup> Though of course it may also be expressed independently through fusion with the particle אֵת, e.g., אֵתוֹ, ‘him.’



b) When the inseparable preposition לְ is prefixed to the infinitive construct, the meaning is close to that of the infinitive in English:

יָרָא לְשֹׁבֵת בְּצוֹעַר ‘he was afraid *to stay* in Zoar’ (Gen 19:30)

But לְ + the infinitive construct can also mark various types of clauses, including result, purpose, and temporal.

c) The inseparable preposition מִן is not often prefixed to an infinitive construct, but when it is, it may have the sense of the English word ‘of’:

וַיִּירָאוּ מִן־מִנְשֵׁת אֵלָיו ‘they were afraid *of* (lit., from) drawing near to him’ (Exod 34:30)

### 3. Other prefixed morphemes to verb forms

#### a. The conjunction וְ

- 1) The conjunction וְ may be fused in the prefixed position onto any verb form, finite or non-finite in the capacity of its general function to conjoin words, phrases, clauses, and sentences into meaningful syntactic constructions.
- 2) However, with the finite verbal forms the conjunction וְ also serves as an important marker for the expression of types of time-point (tense). Thus when a suffixed-stem form is prefixed by וְ in a conditional sentence it usually signals that this form will have present/future/or modal meaning:

אִם יְהִי אֱלֹהִים עִמָּדִי . . . וְהָיָה יְהוָה לִי לְאֱלֹהִים ‘If God will be with me . . . *then* the LORD *will be* my God’ (Gen 28:20–21)

- 3) On the other hand, if a prefixed-stem verb begins with a fused וְ followed by a *dāgēš forte* in the pronominal prefix, it tends to signal preterite (or past) meaning, especially if it follows a suffix-stem form without an initial conjunction וְ:

יָעַן מָאַסְתָּ אֶת־דְּבַר יְהוָה וַיִּמְאַסְךָ מִמְּלִיךְ ‘Because you have rejected the word of the LORD, he *has rejected* you as king’ (1 Sam 15:23)



- 4) While this somewhat oversimplifies the phenomenon, it does indicate the basic function of conjunctive-*wāw* when prefixed to a suffixed-stem or a prefixed-stem verb.

### b. The *hē*-interrogative

- 1) This is a particle that marks the introduction of a polar question, i.e., one that requires an answer of only ‘yes’ or ‘no’ (as over against questions requiring more detailed information).
- 2) It may be prefixed to verb forms, finite or non-finite (with the exception of the mood formations). It is most commonly vocalized as הֶ, though it may appear as הָ or הֵ when followed by a laryngeal/guttural consonant or vocal *šěwâ*. Some examples:
  - a) Before a suffixed verb stem: הֶשְׁכַּח חַנּוּת אֵל ‘*Has God forgotten to be gracious?*’ (Psa 77:10a)
  - b) Before a prefixed verb stem: הֶאֱעָלָה בְּאַחַת עָרֵי יְהוּדָה ‘*Shall I go up into any of the cities of Judah?*’ (2 Sam 2:1)
  - c) Before an infinitive construct: הֶמְשַׁל בָּכֶם שִׁבְעִים אִישׁ ‘*Shall seventy persons rule over you?*’ (Judg 9:2)
  - d) Before an infinitive absolute: הֶמְלִיךְ הַמֶּלֶךְ עָלֵינוּ ‘*Shall you indeed rule over us?*’ (Gen 37:8)
  - e) Before a participle (used verbally): הֶמְכֹּסָה אֲנִי מֵאַבְרָהָם ‘*Shall I hide from Abraham what I am about to do?*’ (Gen 18:17)

### c. The definite article

- 1) In terms of form, the article is represented by a prefixed ה, most often vocalized with a *pataḥ* followed by a *dāgēš forte* in the consonant that immediately follows it (unless that consonant is a laryngeal/guttural, in which case the vowel may change to a *qāmeṣ* or *sēgōl*).



2) Though used more characteristically and frequently prefixed to nouns and adjectives (including the demonstrative adjectives), occasionally it may be prefixed to a finite verbal form, and much more often to participles (when employed verbally) in the sense of ‘the one who’ or a relative pronoun.

3) Some examples:

a) The definite article before a suffixed stem form:

נַעֲרָה מוֹאבִּיָּה הִיא הַשָּׁבָה עִם־נָעֲמִי מִשְׁדֵּה מוֹאָב ‘She is the Moabite woman *who came back* with Naomi from the country of Moab’ (Ruth 2:6)

b) The definite article before a verbal participle:

אֶל־מֶלֶךְ יְהוּדָה הַשֹּׁלֵחַ אֶתְכֶם ‘... unto the king of Judah, *who is sending you* ...’ (Jer 37:7)

d. **The relative pronoun** ׀: while much less frequent than אֲשֶׁר (to which it is not etymologically related), it may occur as a prefix to a finite verbal form (followed by a *dāgēš forte* in the next consonant). Some examples:

1) Suffixed-stem: וּמִן־הַנְּתִינִים שָׁנָתָן דָּוִיד ... לַעֲבֹדֶת הַלְוִיִּם ‘and of the temple servants, *whom David had set apart* to attend (lit., serve) the Levites’ (Ezra 8:20)

2) Prefix stem: אֲשֶׁר־יְשִׁיְשׁוּם־לָךְ ‘Happy shall they be *who pay you back* ...’ (Psa 137:8)

## II. THE FORMATION OF THE HEBREW NOUN (AND ADJECTIVE)

Of the parts of speech in Hebrew outside the verb, it is the noun—and its closely related adjective—that are the most numerous and important from a morphological standpoint. A large corpus of nouns (and adjectives) are derived from verbal roots, while a not insignificant number may be labeled as ‘primary,’ i.e. as having no relation to any extant verbal root in Hebrew. In this vocabulary apparatus, the derived nouns and adjectives may be found in Lists I



and II, while the primary nouns (and adjectives derived from them) are in List III.

In this survey, we shall not treat the nouns and adjectives on the basis of whether they are derived or primary, but rather on the basis of their consonantal and vocalic shape. Thus we shall begin with the simplest noun form, one consonant and one vowel, moving to the more complex forms with several consonants and vowels, concluding with the nouns that are shaped by some sort of affix (prefix or suffix). Where relevant, we shall point out the special meanings associated with certain consonantal and vocalic combinations.

### **A. The Open-Syllable Noun Composed of One Consonant and One Vowel**

Nouns of this type are extremely rare in Hebrew, and only one undisputably belongs to this class: פֶּה, ‘mouth.’ If יָאֵל, ‘jackals,’ presupposes an otherwise unattested singular form \*יָאֵל, and אֲנִימִים, ‘animals, inhabitants of the desert,’ comes from an equally unattested singular \*אֲנִימִי, these would constitute two other one-consonant, one-vowel nouns in Biblical Hebrew.

### **B. The Closed-Syllable Noun Composed of One or Two Consonants and a Single Vowel**

#### **1. One-syllable nouns composed of two consonants surrounding an original short vowel lengthened to a long vowel under the stress<sup>10</sup>**

*qal* > *qāl*: דָּם, ‘blood’; דֵּש, ‘fish’; *qālāt* f. שָׁנָה, ‘year’

*qil* > *qēl*: בֵּן, ‘son’; אֱל, ‘god’

*qilt* > *qēlā/qalt*: f. מֵאָה, ‘one-hundred’; בַּת, (< bintu > bant), ‘daughter’

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<sup>10</sup> Some Hebrew grammarians used the root קטל to illustrate the paradigm of the Hebrew verb and to indicate noun-types. This practice will be followed here to specify the noun-types.



**2. One-syllable nouns composed of two consonants surrounding a long vowel**

*qāl*: סָם, ‘moth’; חוֹל, ‘sand’; adj. טוֹב, ‘good’

*qîl*: אִישׁ, ‘man’; עִיר, ‘city’

*qûl*: רוּחַ, ‘spirit’; סוּס, ‘horse’

**3. One-syllable nouns with the pattern: consonant + short vowel + doubled consonant** (in Biblical Hebrew, the geminated consonant is visible only when the noun is inflected with some type of suffix)

*qall*, f. *qallat*: עַם, עַמִּים, ‘people(s)’; f. אַמָּה, ‘forearm, cubit’

*qill*, f. *qillat*: אִמָּה, אִמּוֹת, ‘mother(s)’; f. חִטָּה, ‘wheat’

*qull*, f. *qullat*: דָּב, דְּבִים, ‘bear(s)’; f. גִּלָּה, ‘oil vessel’

**C. The bi-syllabic noun composed of three consonants and two vowels**

**1. The segōlate nouns**

*qatl* > *qetel*: אֶרֶץ, ‘land’; f. *qatlat*: כְּבֶשֶׂת, ‘ewe lamb’

*qitl* > *qētel*: סֵפֶר, ‘document’; f. *qitlat*: עֵגְלָה, ‘heifer, young cow’

*qutl* > *qōtel*: קִדְּשׁ, ‘holiness’; f. *qotlat*: עֶרְקָה, ‘foreskin’

**2. Nouns with three consonants separated by two original short vowels**

*qatal* > *qātāl*: אָדָם, ‘human being’; רָעָב, ‘famine’; adj., חָדָשׁ, ‘new’; חָכָם, ‘wise’

f. *qatlat*, *qitlat*: אַשְׁמָה, ‘guilt’; יִרְאַה, ‘fear’

*qatil* > *qātēl*: Often used to refer to parts of the body: כְּתֵף, ‘shoulder’; יָרֵךְ, ‘side’



f. *qētēlat*: נִקְבָּה, ‘female’; בְּהֵמָה, ‘animal’

There are more adjectives than nouns in this type:  
זָקֵן, ‘old’; כָּבֵד, ‘heavy’

*qatul* > *qātōl*: Adj. אָדָם, ‘reddish-brown’; גָּדֹל, ‘great’; טָהוֹר, ‘clean’

f. *qētulat*: Abstract noun: גְּדֻלָּה, ‘greatness’

*qutul* > *qētōl*: בְּכוֹר, ‘first-born’; f. *qutulat/qētulat*: כְּתָנִית, ‘tunic’;  
קִטְרֶת, ‘incense’

Note that this pattern also functions to express the infinitive construct of the Qal formation of the verb.

### 3. Nouns with three consonants separated by an original short vowel and a long vowel

*qatāl* > *qātōl*: שָׁלוֹם, ‘peace’; אֲדוֹן, ‘lord, master’

Note: this is the morphemic pattern of the Qal infinitive absolute from which a few nouns functioning as a *nomen agentis* may have been derived:

בַּחֲוִין, ‘assayer’; עֹשֵׁק, ‘oppressor’

*qitōl* > *qētōl*: זְרוֹעַ, ‘arm’; תְּהוֹם, ‘primaeval ocean’

To this noun-type belong a number of substantives indicating the names of instruments, vessels, or things that bind or constrict:

צָרוֹר, ‘bag’; חֲגוּזָה, ‘belt’; f. בְּשׁוּרָה, ‘message’

*qatīl* > *qātīl*: יָמִין, ‘right hand’; f. עֲלִיָּה, ‘upper room’; גְּלִילָה, ‘district’

Many nouns belonging to this class reflect a passive idea:

אֶסְרִי, ‘captured one, prisoner’; מְשִׁיחַ, ‘anointed one’; נִבְיָא, ‘called one, prophet’

This morphemic pattern was also used for nouns indicating activity in the field:

קָצִיר, ‘harvest’; אֶסְיָה, ‘ingathering’; זְמִיר, ‘pruning’

Adjectives: נְעִים, ‘pleasant’; קָסִיד, ‘pious’



*qatûl* > *qātûl*: This type pattern is for the Qal passive participle from which some nouns developed:

שָׁבוּר, 'fracture'; f. שְׂמוּעָה, 'report'

But as might be expected, a great many adjectives reflect this pattern:

עָצוּם, 'strong'; בְּטוּחַ, 'full of trust'

Certain plural nouns of this type express the ages of life:

נְעוּרִים, 'youth'; זְקֵנִים, 'old age'

#### **4. Nouns with three consonants separated by a long vowel and a short vowel**

*qâtil* > *qōtēl*: This is the vocalic pattern for the Qal active participle from which a group of nouns developed:

אֹיֵב, 'enemy'; זֹרֵעַ, 'sower'

Frequently these nouns indicate an occupation or describe a social role:

בִּנְיָה, 'builder'; חֹזֶבֶר, 'diviner'; גֹּאֵל, 'redeemer, family protector'

Some of the nouns in this class are not derived from the participle (e.g., כֹּהֵן, 'priest'), but arise as secondary denominatives:

בּוֹקֵר, 'herder,' from בָּקָר, 'herd'; חֹבֵל, 'sailor,' from חֹבֶל(2), 'ship's rope'

A number of Qal active participles function adjectivally to denote a behavioral characteristic:

בֹּטָח, 'over-confident'; בּוֹצֵעַ, 'covetous'

#### **5. Tri-consonantal nouns with geminated second consonant**

*qattil* > *qattēl* > *qittēl*: This morphemic pattern often indicates bodily defects or peculiarities:

אֵלֶם, 'speechless, dumb'; פֶּסֶחַ, 'lame'; עֵוֶר, 'blind'

f. עִוְרָת, 'blindness'

*qattāl* > *qattôl*: f. כִּפְרֹת, 'cover, lid'; adj., קְנֹזָא, 'jealous'



*qattāl* also remained *qattāl* to form a group of nouns specifying occupations (*nomina opifica*): דִּיין, ‘judge’; גַּנֵּב, ‘thief’

Adjectives in this pattern:

קַנְיָא, ‘jealous’; נִגְחַח, ‘addicted to goring’

More frequently *qattôl* > *qittôl* functioned to create a *nomen agentis*:

גִּבּוֹר, ‘warrior’; שָׁכּוֹר, ‘drunk’

## 6. Tri-consonantal nouns and adjectives with partial or complete morphemic reduplication

### a. Repetition of the third root-consonant

*qatlāl*: רַעֲנָן, ‘luxuriant, green’

### b. Repetition of the second and third root-consonants

*qataltal*: הִפְכֵּכֶּה, ‘perverse’

## 7. Nouns derived from bi-consonantal roots that reduplicate both root-consonants

*qalqal*: גִּלְגֵּל / גִּלְגָּל, ‘wheel’

*qalqul*: בִּקְבֵּק, ‘flask, bottle’

## D. Nouns Formed with Affixes

### 1. The affix as prefix

#### a. Preformative א

ʔ*eqtōl*, ʔ*eqtal*: אֶשְׁכַּל, ‘cluster of grapes’; אֶצְבַּע, ‘finger’

f. אֶמְתָּחַת, ‘sack’

#### b. Preformative ה

Most of the forms in this class derive from the Hiphil infinitive with an Aramaizing vocalic pattern:

*haqtālāh*: הַצֵּלָה (< נָצַל), ‘deliverance’



**c. Preformative י**

Most of the nouns with this pattern derive from the 3 m.s. form of the Qal prefix stem. Some indicate animal names.

*yiqtal*: יָצֵהָר, ‘oil’

*yaqtûl, yaqtôl*: יָנֵשׂוּף, יָנֵשׂוּף, ‘owl’

**d. Preformative מ**

This is a rather large category of both concrete and abstract nouns, some expressing the circumstances under which an action takes place: its place, time, manner, result or instrumentality.

*maqtāl, miqtāl*: מִלְאָךְ, ‘messenger’; מִשְׁפָּט, ‘judgment’;  
f. מַמְלָכָה, ‘kingdom’

*maqtîl, miqtîl* (perhaps derived from the Hiphil participle type, *maqtêl*. This pattern contains many names for utensils, weapons, and objects):

מִפְתֵּחַ, ‘key’; מַכְרֵץ, ‘hammer’; f. מִגֵּלָה, ‘scroll’

*maqtal, miqtal* > *maqtôl, miqtôl*: מִזְמוֹר, ‘psalm’

**e. Preformative ת**

*taqtal* > *taqtāl*: תִּימָן, ‘south’; f. תַּאֲוָה, ‘wish’

*taqtîl* > *taqtêl*: f. תִּרְדָּמָה, ‘deep sleep’

*taqtul* > *taqtûl*: f. תְּעוּדָה, ‘witness’

*taqtîl*: תִּלְמִיד, ‘student’

**2. The affix as suffix**

**a. The suffix -ān > ōn (or -ān)** is added to form some abstract nouns, *nomina agentis*, certain adjectives and diminutives:



**1) The verbal abstract noun:**

a) *qatalān* > *qēṭālōn* or *qittālōn*:

רָעָבוֹן, 'hunger'; זָכָרוֹן, 'remembrance'

b) *qitlān* or *qitlōn*:

יִתְרוֹן, 'profit'; בְּנֵיָן, 'building'

c) *qutlān*:

שֻׁלְחָן, 'table'; קָרְבָּן, 'offering'

**2) As locative suffix and suffix on concrete nouns:**

Locative: לְבָנוֹן, 'Lebanon'

Concrete: בְּעֶמּוֹן, 'bell' (on the high priest's robe)

**3) The suffix -ān > -ōn is used to mark denominative adjectives and diminutive nouns:**

Adjectives: חִיצוֹן (from חוּץ, 'outside'), 'outer, external';

רִאשׁוֹן (from רֹאשׁ, 'head'), 'first'

Diminutive nouns:

אִישׁוֹן (from אִישׁ, 'man') lit., 'little man' = 'pupil of the eye'

שְׁהַרְנִים (from שֶׁהַר\*, 'moon') lit., 'little moon' = '(moon-shaped) ornaments'

שָׁמְשׁוֹן (from שֶׁמֶשׁ, 'sun'), lit., 'little sun' = personal name 'Samson'

**b. The suffix -an/-am which falls together with -ayn > -ēn and -aym to function as a locative suffix**

דוֹתָנָה, 'toward Dothan'; מִצְרַיִם, 'Egypt' (the suffix here is really a locative suffix, not the dual ending); יְרוּשָׁלַם/יְרוּשָׁלָם, 'Jerusalem' (again the suffix is locative, not dual)



- c. **The suffix -ān > -ôn > -ûn is also probably a locative suffix in the following names:**

יֶשְׁרֹן (from יָשָׁר, ‘upright’), Jeshurun (a name for Israel)

זְבֻלֹן (from זָבַל(1), ‘prince, dominion’), Zebulun (Israelite tribal name)

- d. **The suffixes -m and -n**

- 1) **-m > -ām represents the survival of an old Semitic adverbial ending:**

יוֹמָם, ‘by day, daily’; אַמָּנָם, ‘certainly’

- 2) **-n : its meaning and origin are unknown**

גִּרְזֹן, ‘ax’ (< גָּזַר, ‘to cut’?); צַפֶּרֶן, ‘fingernail’;

- e. **The -t suffixes probably all go back to the ת-morpheme marking feminine gender, but with an additional nuance of abstraction.**

- 1) **The ending ת’-** goes back to feminine nouns based on roots ending in ת’ : שְׁבִית, ‘captivity’ (< שָׁבַי < שָׁבַה, ‘to capture’), and then extended to other words: אַחֲרִית, ‘end’ (< אַחֲרָה, ‘behind’); רֵאשִׁית, ‘beginning’ (< רֵאשָׁה, ‘head’).

- 2) **The ending ות-** goes back to the feminine morpheme based on roots ending in ת’ : כְּסוּת, ‘clothing’ (< כָּסָה < כָּסָה, ‘to cover’)

a) It was extended then to form denominative nouns: יְלָדוֹת, ‘youth’ (< יָלַד, ‘child’); מַלְכוּת, ‘kingdom’ (< מָלַךְ, ‘king’).

b) It was fused to an Aramaizing causative or reflexive to form an abstract noun: הַשְׁמָעוֹת, ‘information’ (< שָׁמַע, ‘to hear’); הַתְּחַבְּרוֹת, ‘alliance’ (< חָבַר(2), ‘to ally oneself’).

- 3) **The ending ות-** may derive from the feminine plural morpheme (וֹת-) or has been adapted from the infinitive



construct ending on verbs ending in ך or ך (likewise וֹת-) to form abstract nouns:

חֲכָמּוֹת, ‘wisdom’ (< חכם ‘to be wise’); הוֹלָלוֹת, ‘foolishness’ (< Poel of הלל, ‘to make one look foolish’).

**f. The suffix -î**, indicating a relationship to a people, class, type, or land, the so-called **gentilic** or **nisbe** ending:

עִבְרִי, ‘Hebrew’; רַגְלִי, ‘foot soldier, infantryman’; יְהוּדִי, ‘Judean’; נִכְרִי, ‘foreigner’

The -î suffix is also the regular ending for the ordinal numbers in Hebrew:

שְׁנִי, ‘second’; שְׁלִישִׁי, ‘third’, etc.

### E. Other Affixes that May Be Fused to Noun and Adjective Forms

#### 1. Affixes attached as **prefixes**

**a. The conjunction ו**—as with the verb, the conjunction ו prefixed to nouns and adjectives serves primarily a coordinating function to link words, phrases, and clauses to form sentences. Though it may also mark a number of other syntactic usages, by and large, it normally does not affect the meaning of the word to which it is attached (unlike in the verb).

#### **b. The definite article**

1) As its name implies, the definite article makes a common noun definite:

הַמֶּלֶךְ, ‘the king’, as over against מֶלֶךְ ‘a king.’ The article is only rarely attached to proper names, but this can occur when the names are non-personal: e.g., הַיַּרְדֵּן ‘the Jordan.’

2) The definite article may also be prefixed to an attributive adjective when the noun it modifies is definite, when a



predicate adjective is used nominally, or when vocative meaning is intended. Some examples:

Attributive: שְׁמוֹ הַגָּדוֹל ‘his *great* name’ (1 Sam 12:22)

Predicate: יְהוָה הַצַּדִּיק וְאֲנִי וְעַמִּי הָרָשָׁעִים ‘The Lord is *the righteous one* (or, is in the right), and I and my people are *the wicked ones* (or, are in the wrong)’ (Exod 9:27) A predicate adjective with the definite article may express superlative degree: וְדָוִד הוּא הַקָּטָן ‘David was *the youngest*’ (1 Sam 17:14)

Vocative: חַי־נַפְשְׁךָ הַמֶּלֶךְ ‘as your soul lives, *O king*’ (1 Sam 17:55)

c. The hē-interrogative—just as with verb forms, the *hē-interrogative* may be prefixed to a noun or an adjective:

Noun: הֲבֵן יֶקֶר אֶפְרָיִם ‘Is Ephraim a son precious to me?’ (Jer 31:19)

Adjective: הֲטוֹב הַיּוֹתֵק כְּהֵן לְבֵית אִישׁ אֶחָד ‘*Is it better* for you to be priest to a house of one person?’ (Judg 18:19)

d. The inseparable prepositions—may be fused as a prefix to both common and proper nouns to create a prepositional phrase, as also with adjectives when they are construed nominally. These prepositions have such a wide variety of meanings that it is not possible to give examples in this brief survey.

## 2. Affixes attached as **suffixes**

a. The morphemes for gender and number are suffixed to the noun and adjective (except for masculine singular forms, for which there is no morpheme to mark either gender or number).

- 1) Masculine plural nouns and adjectives add the suffix יָם: יְלָדִים ‘children’; adjective: גָּדוֹלִים ‘great’
- 2) Feminine singular nouns and adjectives usually add the suffix הָ, but sometimes מַלְכָּה ‘queen’; בְּרִית ‘covenant’



Feminine plural nouns and adjectives add the suffix  $\text{ֹת}$ :-<sup>11</sup>  
מְלָכֹת ‘queens’; adjective: גְּדֹלֹת ‘great’

**b.** The pronominal suffixes are also fused to nouns (and sometimes adjectives),<sup>12</sup> usually to form a genitive construction (construct chain), wherein the pronoun conveys the meaning of the English possessive pronoun:

בֵּיתִי ‘my house’ (lit., ‘house of me’)

יְדִי־יְמִינוֹ ‘his right hand’ (lit., ‘hand of his right’)

**c.** Directional  $\text{הֵן}$  (or *hē locale*): this is an adverbial particle  $\text{הֵן}$  (always unaccented), suffixed to both common and proper nouns (as well as to certain other words) to indicate the point at which the verbal action terminates. Examples:

אֶת־הָאֲנָשִׁים הַבָּיְתָה ‘Take these men to the house’ (Gen 43:16)

וַתָּבֹא יְרוּשָׁלַיִם בְּחֵיל כְּבֹד מְאֹד ‘And she came to Jerusalem with a very great retinue’ (1 Kgs 10:2)

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<sup>11</sup> For other meanings of the  $\text{ֹת}$ -suffix on nouns, see above II.D.2.e.

<sup>12</sup> For their basic forms and meanings, see Appendix II B.



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# Sigla and Abbreviations

## 1. Sigla

- (1) A number in parentheses preceding (reading from right to left) a root, cognate or other word, designates a particular set of definitions or meanings, among others, attached to the same sequence of consonants (and sometimes vowels) elsewhere in the Hebrew Bible. The numbering follows that given in *The Hebrew and Aramaic Lexicon of the Old Testament* (usually by a Roman numeral in parentheses placed *after* the particular root, cognate or other word).
- (1)# The above siglum preceded by a #-sign indicates that another Hebrew word having the same sequence of consonants (and sometimes vowels) does *not* appear in this apparatus.
- \* An asterisk placed before a Hebrew word indicates that this word is nowhere extant in its absolute form in the Hebrew Bible.
- (?) A question-mark in parentheses following the listing of a Hebrew cognate indicates that its derivation from the root under which it is placed is uncertain.
- > Indicates that a root or other word *develops into* another form.
- < Indicates that a word *develops from* a specified root.
- (13,Exod) If only the name of a Hebrew Bible book is indicated after a frequency figure, it means that the word is attested in the Hebrew Bible only in that book.
- (Hi.) When a verb has a meaning or set of meanings which are regularly (though not necessarily exclusively) expressed



in one or more particular stems, these stems are noted in parentheses before the appropriate English definition(s). However, if a verb has a Qal definition as well as other definitions associated with other verbal stems, the Qal definition will always be indicated first without any special stem labeling.

(Qal) If a verb is extant only in the Qal stem, the word Qal in parentheses introduces the definition(s) listed.

## **2. Abbreviations**

abs.	absolute	Hi.	Hiphil
acc.	accusative	Hith.	Hithpael
act.	active	Hithpo.	Hithpoel
adj.	adjective	Ho.	Hophal
adv.	adverb	impf.	imperfect
c.	common	impv.	imperative
Cant	Canticles	indef.	indefinite
cf.	compare	indep.	independent
1–2 Chr	1–2 Chronicles	inf.	infinitive
coll.	collective	insep.	inseparable
conj.	conjunction	interj.	interjection
const.	construct	interrog.	interrogative
Dan	Daniel	intrans.	intransitive
den.	denominative	Isa	Isaiah
Deut	Deuteronomy	Jer	Jeremiah
dem.	demonstrative	Josh	Joshua
dim.	diminutive	Judg	Judges
du.	dual	juss.	jussive
Esth	Esther	1–2 Kgs	1–2 Kings
Exod	Exodus	Lam	Lamentations
Ezek	Ezekiel	Lev	Leviticus
f.	feminine	loc.	local
Gen	Genesis	m.	masculine
gen.	genitive	metaph.	metaphorical
Hab	Habakkuk	n.	noun



## Sigla and Abbreviations

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Neh	Nehemiah	Ps/Pss	Psalms/Psalms
neut.	neuter	ptc.	participle
Ni.	Niphal	Pu.	Pual
no.	number	Pul.	Pulal
Num	Numbers	Qoh.	Qohelet
pass.	passive	rel.	relative
p.	page	s.	singular
perf.	perfect	1–2 Sam	1–2 Samuel
Pi.	Piel	suff.	suffix
Pil.	Pilpel	temp.	temporal
pl.	plural	trans.	transitive
Pol.	Polel	Voc.	Vocabulary
prep.	preposition	vs.	verse
pron.	pronoun	x	times a form
Prov	Proverbs		appears







## LIST I

*Verbal Roots Occurring Ten or More Times,  
and Their Most Frequently Attested  
Nominal and Other Cognates  
(Vocabularies 1–52)*







## IA. Verbs Occurring More than 500 Times (Vocabularies 1–4)

### Vocabulary 1 (20 words)

אכל	1	(intrans.) to eat, feed; (trans., Hi.) feed
אָכַל	a.	food (45)
מאכל	b.	food, nourishment (30)
אָכְלָה	c.	food, nourishment (18, 10 in Ezek)
אמר (1)#	2	to say, mention; give orders
אָמַר *(1)#	a.	word (49, 21 in Prov)
אָמְרָה *	b.	word, saying (35, 18 in Ps 119)
בוא	3	to enter, come (to); (Hi.) bring, lead in
תְּבוֹאָה	a.	produce, yield (from land); harvest (also in sense of profit) (41)
מְבוֹא	b.	entrance, entering; descent, setting (of sun, stars) (27)
דבר (2) <sup>1</sup>	4	(Pi.) to speak
דָּבַר	a.	word, matter, affair, thing, something (over 500)
היה	5	come to pass, occur, happen; to be, become
יהוה	a.	Yahweh (over 500)
יְהִי, יָהּ	b.	Yah (shortened alternative form to יהוה (25, 19 in Pss)
הלך	6	to go, walk

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<sup>1</sup> For דבר (1), see Voc. 55, no. 21.



יָדַע	7	to notice, know, copulate (know sexually); (Hi.) inform
יָדַעַת (1)#	a.	knowledge, discernment, understanding (70-99, 40 in Prov)
מִדַּעַע	b.	(interrog. pron.) on what account? why? (70-99)
יִדְעָנִי	c.	spirit of divination, soothsayer (11)

**Vocabulary 2 (25 words)**

יָלַד	8	(Qal and Hi.) to give birth, beget; (Ni., Pu., Ho.) be born
יָלֵד	a.	boy (f. יִלְדָּה, girl) (70-99)
*תִּלְדוֹת	b.	descendants, successors (39)
מוֹלְדָת	c.	descendants, relatives; descent (22)
*יָלִיד	d.	son; slave born in the household (13)
יָצָא	9	to come or go out, to come or go forth; set out, move away; (Hi.) to cause to go out, lead out, produce
צֹאן	a.	(coll.) flocks (sheep and goats) (200-299)
מוֹצָא (1)#	b.	place of departure; exit, way out; pronouncement; coming forth, appearance (27)
תּוֹצְאוֹת	c.	exits (from a city); outermost areas, limit of the borderline (23, 14 in Josh)
צִאצָּאִים	d.	offspring (of plants and human descendants) (11)
יָשַׁב	10	sit or sit down, remain sitting, dwell, be inhabited
יֹשֵׁב	a.	(Qal act. ptc. used as n.) inhabitant (200-299)



מושב	b. seat, dwelling place, period of residence (44)
תושב	c. resident alien, sojourner (14)
לקח	<b>11</b> to take, grasp, seize; accept, receive; fetch, bring
לִקְחָה	a. teaching, instruction, insight (9, 6 in Prov)
מות	<b>12</b> to die; (Hi.) to kill
מָוֶת	a. death, dying ( <b>100–199</b> )
נכה	<b>13</b> (Hi.) to strike, smite
מכה	a. blow, wound; plague; defeat (45)
נשא	<b>14</b> to carry, lift or lift up, raise, receive someone in a friendly manner, be favorably disposed toward someone
נָשִׂיא (1)#	a. leader, chieftain ( <b>100–199</b> ; 60 in Num, 37 in Ezek)
מָשָׂא (1)	b. load, burden (45)
מִשָּׂא (2)	c. pronouncement (20, 12 in Isa)
מִשְׁאָה, מִשְׁאָה	d. elevation (of hands, smoke), tribute, present; lifting up, exaltation (16)

**Vocabulary 3** (21 words)

נתן	<b>15</b> to give, allow, surrender to someone; to set, place, lay; to raise (the voice)
מָתָן (1)#	a. gift, present (22)
(f.) מִתְּנָה (1)#	
נְתִיךְ *	b. (only pl.) temple slaves bound to the temple (17)



- עבר** (1)<sup>2</sup> **16** to pass over or by, to go on one's way, move through
- עֵבֶר** (1)# a. one of two opposing sides; bank (of river) > on the other side of, beyond (70–99)
- \*עִבּוֹר** b. produce; (prep. with עַל) because of, for the sake of; (conj. with עַל) so that (49)
- עִבְרִי, עִבְרִיָּה** c. a Hebrew man or woman (34)
- עלה** **17** to ascend, go up; (Hi.) to lead up or out, bring up
- על** (2)# a. (prep.) on, over; in front of, before; above, more than; on account of; concerning; against; to, towards; (conj.) because (**over 500**)
- על-כן** b. therefore, for that reason (100–199)
- עֹלָה** c. sacrifice that is wholly burned, burnt offering (200–299)
- מֵעַל** (2)<sup>3</sup> d. (prep.) above, on top of; (adv.) upwards (100–199)
- עֲלִיּוֹן** e. something that is higher, upper; as divine epithet: most high (53)
- מַעֲלָה** f. upward movement (of people), ascent; (pl.) pilgrimages; step, stair (47, including first vs. of Pss. 120–134)
- עֲלִיָּה** g. upper room (20)
- \*מַעֲלָה** h. rising, ascent, climb; podium, platform (19)
- עֶלֶף** i. leaf, foliage (19)
- הַעֲלָה (?)** (1)# j. watercourse; conduit, channel (9)

<sup>2</sup> For עבר (2), see Voc. 62, no. 84.

<sup>3</sup> For מֵעַל (1), see Voc. 30, no. 77a.



עמד	18	to go up before, stand in position or respectfully before, be motionless; (Hi.) to bring to halt, set up, set forth, arrange
עמוד	a.	tent-pole, upright support; pillar (100–199)
עִמְדָּה*	b.	(prep., only with pron. suff.) with, at (45)

## Vocabulary 4 (21 words)

עשה (1)#	19	to make, create, do; to acquire; prepare; carry out, perform; to act, behave
מעשה	a.	work, labor, deed, accomplishment, achievement (200–299)
צוה	20	(Pi., Pu.) to give an order, command, instruct, commission
מצוה	a.	commandment, commission (100–199)
קום	21	to rise, get up, stand up; (Hi.) erect, put up; to keep (one's word, a vow): to arise, help up
מקום	a.	place, (sacred) site, space, locality, residence (300–499)
קומה	b.	(great) height, size (46)
קמה	c.	grain (still on the stalk) (10)
קרא (1) <sup>4</sup>	22	to call, shout, summon, proclaim, announce, (with קָ) to recite, read
מקרא	a.	summons, assembly; reading or recitation (23, 11 in Lev)
ראה	23	to see, understand; (Ni.) to appear, become visible, present oneself; (Hi.) to show someone

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<sup>4</sup> For קרא (2), see Voc. 43, no. 105.



מֵרָאָה	a. seeing, appearance ( <b>100–199</b> )
מִרְאָה	b. apparition, vision; mirror (12)
רָאָה (1)#	c. seer (12)
שָׁם (1)#	<b>24</b> (Qal) to set (up), place, lay, stand, install, establish, confirm
שׁוּב	<b>25</b> to turn back (to God), return; turn away from, abandon; (Hi.) to bring or lead back; to give back, repay; to answer; revoke or cancel; to convert from evil; to restore
מְשׁוּבָה	a. falling away, apostasy (12, 9 in Jer)
שָׁלַח	<b>26</b> to stretch out, send, dispatch; (Pi.) let go free, dismiss, expel
שָׁמַע	<b>27</b> to hear, listen to, obey
שְׁמוּעָה	a. report, news (27)
שִׁמְעָה	b. report, news, hearsay (17)

## I B. Verbs Occurring 200–499 Times

(Vocabularies 5–8)

### Vocabulary 5 (26 words)

אָהַב	<b>1</b> to love, like (Qal act. ptc. used as n., אָהֵב, friend)
אָהַבָה (1)#	a. love (40)
אָסַף	<b>2</b> to gather, bring in, receive; withdraw, take away; (Ni.) to assemble
בָּנָה	<b>3</b> to build, rebuild
בֵּן (1)#	a. son, grandson; young animal; (with coll.) single, individual; member, fellow (of a group or class) ( <b>over 500</b> )



בַּת (1) <sup>5</sup>	b. daughter (over 500)
תְּבִנִית	c. pattern, copy, image, representation, architectural plan (20)
בִּקֵּשׁ	4 (Pi.) to seek, search for, call on, consult; discover, find; demand, require
בִּרְךָ (2) <sup>6</sup>	5 (Qal pass. ptc., בִּרְכָּךְ) blessed, praised, adored; (Pi.) bless, praise (God)
בְּרָכָה (1)#	a. blessing (69)
זָכַר (1)#	6 to remember, call to mind; to name, mention; (Hi.) to make known; to profess, praise
זִכְרוֹן	a. remembrance, memorial (24)
זָכַר	b. mention (of a name) (23)
חָזַק	7 to be or grow strong, have courage, be hardened (the heart); (Pi.) to make firm or strong; strengthen; to repair (buildings); (Hi.) to seize, grasp, keep hold of; (Hith.) to show oneself courageous, prove oneself strong
חֲזָק	a. (adj.) firm, hard, strong, heavy or severe (56)
חָטָא	8 to miss (a mark), to wrong (morally), offend, to do wrong, commit sin; (Pi.) to cleanse from sin, purify; (Hi.) to mislead into sin; (Hith.) to purify oneself
חַטָּאת	a. sin; expiation, sin-offering (200–299)
חַטָּא	b. offence, sin, guilt (35)
חַטָּא	c. sinful; sinner (19)

<sup>5</sup> For בַּת (2), see Voc. 89, no. 92.

<sup>6</sup> For בִּרְךָ (1), see Voc. 63, no. 105.



חיה	9	to be or stay alive; revive, recover, return to life; (Pi.) to let live, preserve life, to bring back to life; (Hi.) to keep alive
חי (1)	a.	life (70–99)
חיים	b.	[pl. of חי (1)] lifetime, life-span, life (100–199)
חי (2)	c.	(adj.) living, alive (70–99)
חיה	d.	[f. of חי (1)] all kinds of animals; wild animals, beasts of prey; [f. of חי (2)] life; greed, hunger (10)
יסף	10	to add, to continue or carry on doing; (Hi.) to increase, to do again, more
יוסף	a.	Joseph (200–299)

### Vocabulary 6 (24 words)

ירא (1)#	11	to fear, be afraid
ירא	a.	(adj.) in fear of, fearful (61)
יראה	b.	fear (frequently of God) (45)
מורא	c.	fear, terror, awe (12)
ירד	12	to go down; (Hi.) to bring down, cause to fall
ירדן	a.	Jordan River (100–199)
ירש (1)#	13	to take possession of, dispossess, be heir to someone; (Ni.) to become impoverished
רֶשֶׁת	a.	net (22)
רִשְׁתָּהּ	b.	possession (14)
ישע	14	(Ni.) to receive help, be victorious; (Hi.) to help, save, come to assist with
ישועה	a.	help, acts of salvation (70–99)



יָשַׁע	b. help, deliverance, salvation (36, 20 in Pss)
מוֹשִׁיעַה	c. deliverer, savior (27)
תְּשׁוּעָה	d. help, deliverance, salvation, victory (34)
כּוֹן	<b>15</b> (Ni.) to be established, steadfast, sure; to be permanent, endure; be ready; (Pol.) to set up, establish, found; to fix solidly; to take aim; (Hi.) to prepare, make ready; to determine, appoint; to make firm; be intent on, firmly resolved
כֵּן (1)	a. (adj.) correct, right, accurate; righteous, honest; certainly (25)
כֵּן (2)	b. (adv.) thus, so, in the same manner; then; afterwards; thereupon ( <b>300–499</b> )
כֵּן (3)	c. (> כּוֹן > כֵּן?) stand, base, pedestal (10)
לָכֵן	d. (adv.) therefore ( <b>100–199</b> )
מְכוֹנָה	e. under-support, kettle-stand; appropriate to a place or site (25, 15 in 1 Kgs 7)
מְכוֹן	f. place, site; support for (throne of יְהוָה); foundation (of the earth) (17)
כֵּלָה	<b>16</b> to stop, come to an end; be finished, completed; to vanish, fade away, perish; (Pi.) to complete, bring to an end; cease to; consume, destroy
כָּלָה	a. complete destruction (22)
כָּרַת	<b>17</b> to cut off, exterminate; make a covenant (with בְּרִית), to come to an arrangement; (Ni.) to be cut off, disappear; be wiped out, eliminated, excluded; (Hi.) to exterminate



**Vocabulary 7 (23 words)**

כתב	18	to write
כְּתָב	a.	writing, document (17, 9 in Exod)
מלא	19	to be full, fulfilled (of time); (with accus.) to fill up, be full of or to fill with (Pi.) to fill; endow; consecrate as a priest, devote; to fulfill, carry out
מָלֵא	a.	(adj.) full, full of; (f., מְלֵאָה, adj. > n., the whole harvest) (67)
מְלֵא, מְלֵאָה	b.	that which fills, makes full; fullness, full amount, measure, extent (38)
מְלֵאִים	c.	consecration, setting (with precious stones) (15)
מָלַךְ (1)#	20	be king, rule; (Hi.) to install someone as king
מֶלֶךְ (1)#	a.	king, ruler ( <b>over 500</b> )
מַלְכָּה	b.	queen (35, 25 in Es.)
מְמַלְכָּה	c.	dominion, kingdom; kingship, royal sovereignty ( <b>100–199</b> )
מַלְכוּת	d.	royal dominion or honor; kingship; regnal period or reign; realm; (adj.) royal ( <b>70–99</b> )
מְלֻכָּה	e.	kingdom (24)
מצא	21	to find (what was sought); to reach; meet accidentally; to obtain, achieve
נגד	22	(Hi.) to propose, announce, inform
נֶגֶד	a.	that which is opposite, corresponds to; (prep.) in front of, before; opposite to ( <b>100–199</b> )



- נָגִיד b. prince (as army officer, court official or head of a family); cult official; leader of Israel appointed by Yahweh (44)
- נָטָה **23** to reach out; to stretch out (a tent); to bow down low; (intrans.) to stretch out, turn aside
- מִטָּה a. stick, staff; tribe (**200–299**)
- מִטָּה b. couch, bed (29)
- מִטָּה c. (adv.) beneath; (with לְ) downwards (18)
- נָפַל **24** to fall (accidentally), to fall down (deliberately); to collapse; to fall upon, raid; (Hi.) to drop, bring to ruin, make lie down
- נָצַל **25** (Ni.) to be saved, save oneself; (Pi.) to rob; (Hi.) to pull out, save
- סוּר **26** to turn aside, go off, retreat; (Hi.) to remove something or someone

**Vocabulary 8 (22 words)**

- עָבַד **27** to serve, perform service (to God), work; to till (the ground)
- עֶבֶד (1)# a. slave, servant; minister, adviser, official (**over 500**)
- עֲבֹדָה b. work, enforced labor; service which is rendered; service of worship (**100–199**)
- עָנָה (1)<sup>7</sup> **28** to reply, answer; to give evidence, testify

<sup>7</sup> For עָנָה (2), see Voc. 18, no. 25; for עָנָה (3), see Voc. 56, no. 25; for עָנָה (4), see Voc. 45, no. 122.



- פקד**      **29** to make a careful inspection; look at, see to something; pass in review, muster; instruct, command, urge, stipulate; to call to account, avenge, afflict; (Ni.) to be missed, lacking; to be called to account, afflicted, punished; (Hi.) to appoint, install as superior; to hand over to someone
- פקדה**      a. commission, appointment, office; a watch, sentry; supervision, care; vengeance, punishment (32)
- פקודים\***      b. instructions, procedures (24)
- פקיד**      c. (within the cult) overseer, leader, representative; (in civil administration) administrator, governor, overseer (13)
- רבה** (1)# **30** to become numerous, great, increase; become powerful; (Hi.) to make numerous, great
- ארבה**      a. (migratory) locusts (24)
- הרבה**      b. much, many; (adv.) very much (49)
- שכב**      **31** to lie down; to have sexual intercourse
- משכב**      a. lodging (place); bed, marriage bed (46)
- שמר**      **32** to keep, watch over, observe; to take care of, preserve, protect; to save, retain; to do something carefully; to observe an order, stick to an agreement, keep an appointment; (Qal ptc. pl.) watchmen, guards; (Ni.) to be on one's guard
- שמרון**      a. Samaria (city and mountain) (100–199)
- משמרת**      b. what is to be held in trust; guard; obligation; service, duty (70–99)
- משמר**      c. guard, custody; watch, lookout; division of service (20)



- שפט** 33 to pass judgment, administer justice, to rule; (Qal ptc., שֹׁפֵט, used as a n.) judge, ruler, governor; (Ni.) enter into a controversy before a court, plead; enter into judgment, dispute
- מִשְׁפֵּט** a. decision, judgment; dispute, case; legal claim; measure; law (300–499)
- שָׁפֹט\*** b. (pl.) penalty (16, 10 in Ezek)
- שָׁתָה** (2)# 34 to drink
- מִשְׁתָּה** a. banquet (46, 21 in Esth)

## I C. Verbs Occurring 100–199 Times (Vocabularies 9–15)

### Vocabulary 9 (23 words)

- אבד** 1 to become lost, go astray, perish, be destroyed; (Pi.) to destroy; (Hi.) to exterminate
- אָמַן** (1)# 2 (Ni.) be reliable, faithful; be permanent, endure; (Hi.) to believe (in), have trust in
- אֱמוּנָה** a. trustworthiness; constancy, duration; faithfulness; truth (100–199)
- אֱמוּנָה** b. trustworthiness, faithfulness (49)
- אָמַן** c. “surely!” (solemn formula by which the hearer accepts the validity of a curse or declaration, an acceptable order or announcement; belonging to a doxology) (25)
- בושׁ** (1)# 3 to be ashamed; (Hi.) to put to shame; be ashamed, ruined
- בִּשְׁת** a. shame, shamefulness (30)



בחר (2)#	4	to choose
בחור (1)#	a.	young man (45)
בָּחִיר*	b.	(adj.) chosen (13)
מבחר (1)#	c.	select place, choicest element (12)
בטח (1)#	5	to trust, be confident; (Hi.) to cause to rely on someone
בְּטָח (1)#	a.	security; (adv.) securely (42)
מבטח	b.	trust, reliance (15)
בין	6	to understand, see; pay attention to, consider; (Ni.) to be discerning, have understanding; (Hithpo.) to behave intelligently
בֵּין, בֵּין	a.	interval; (const. used as prep.) between (300–499)
תְּבוּנָה	b.	understanding, cleverness, skill (42)
בִּינָה	c.	understanding (37)
בכה	7	to weep
בָּכִי	a.	weeping (31)
גאל (1) <sup>8</sup>	8	to redeem
גֹּאֵל	a.	(Qal act. ptc. used as n.) redeemer (46)
גְּאֻלָּה	b.	right and obligation of repurchase: redemption (14, 9 in Lev)

### Vocabulary 10 (23 words)

גדל	9	to grow (up), become strong; to become great, wealthy, important; (Pi.) to bring up, let grow; (Hi.) to enlarge, magnify (oneself)
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<sup>8</sup> For גֹּאֵל (2), see Voc. 50, no. 197.



גָּדוֹל	a. (adj.) great ( <b>over 500</b> )
מִגְדָּל (1)#	b. tower (49)
גָּדְלָה	c. greatness (13)
גְּדֻלָּה	d. greatness (12)
גֹּר (1) <sup>9</sup>	<b>10</b> to dwell as alien and dependent
גֵּר	a. protected citizen, stranger ( <b>70–99</b> , 43 in Num–Deut)
מְגֹרָה * (2) <sup>10</sup>	b. (only pl.) land of domicile, sojourning; abode, domicile (11)
גִּלָּה	<b>11</b> to uncover; to have to leave, go into exile; (Ni.) to be exposed, reveal oneself; (Pi.) to uncover, disclose; (Hi.) to deport
גֻּלָּה	a. exiles; deportation, exile (42)
גָּלוּת	b. exile; exiles (15)
דָּרַשׁ	<b>12</b> to care for; to inquire about, investigate; to require; to make supplication
הִלֵּל (2) <sup>11</sup>	<b>13</b> (Pi.) to eulogize, praise; (Hith.) to boast (87 in Pss)
תְּהִלָּה (1)#	a. glory, praise; song of praise (57, 30 in Pss)
הָרַג	<b>14</b> to kill, slay
הִרְגָה, הִרְגוּ	a. killing, slaughter (10)
זָבַח	<b>15</b> to slaughter, sacrifice
מִזְבֵּחַ	a. altar ( <b>300–499</b> )
זֶבַח (1)#	b. (communal) sacrifice ( <b>100–199</b> )

<sup>9</sup> For גֹּר (3), see Voc. 49, no. 182.

<sup>10</sup> For מְגֹרָה (1), see Voc. 49, no. 182a.

<sup>11</sup> For הִלֵּל (3), see Voc. 45, no. 131.



חווה (2)# 16 (Hištaphel) to bow down

חלל (1)<sup>12</sup> 17 (Ni.) be defiled; (Pi.) to profane; (Hi.) to begin

תְּחִלָּה a. beginning (23)

חַלִּיל\*(2)# b. far be it from . . . (preventative negative interj.) (20)

### Vocabulary 11 (22 words)

חנה (1)# 18 (Qal) to encamp, lay siege to

מַחֲנֶה a. (place for the) camp; army (200–299)

חשב 19 to take somebody to be something, to assume; to impute or reckon to; to plan, devise, invent; (Ni.) be regarded as, count; (Pi.) to compute, think of; plan, devise

מַחְשָׁבָה, מַחְשָׁבָה a. thought, intent; plan; invention (56)

חַיֵּב b. (Qal act. ptc. used as n.) cloth-worker, embroiderer (12, 11 in Exod)

טמא 20 to become ceremonially unclean; (Ni.) to defile oneself; (Pi.) to defile, desecrate; declare unclean

טָמֵא a. (ceremonially) unclean (70–99, 46 in Lev)

טִמְאָה\* b. state of ceremonial uncleanness (37, 18 in Lev)

יָדָה (2)# 21 (Hi.) to praise (God); to confess one's sin; (Hith.) to confess, take confession

תּוֹדָה a. a (community) sacrifice; song of praise or thanksgiving (32)

<sup>12</sup> For חלל (2), see Voc. 58, no. 46.



- יטב** 22 it goes well with (him/her); it pleases or is agreeable, pleasing; (with **לֵב**) becomes or is glad; (Hi.) be friendly towards, deal well with; do good to someone; do good or well; **הֵיטֵב** (inf. abs. used as adv.): well, utterly
- יכל** 23 (Qal) to be able, be capable of; to prevail
- יתר** 24 (Ni.) be left over; (Hi.) to leave over, have left over; to have priority, be first
- יָתֵר** (1)# a. rest, remainder; (adv.) excessively (70–99)
- יִתְּרָת** b. the appendage of the liver (11, 9 in Lev, 2 in Exod)
- יִתְרוֹן** c. profit; advantage (10, Qoh)
- כבד** 25 to weigh heavily upon; be heavy, dull; be weighty, honored; (Ni.) be honored, enjoy honor; to appear in one's glory; (Pi.) to honor
- כְּבוֹד** a. reputation, importance; glory, splendor, distinction, honor (200–299)
- כָּבֵד** (1) b. (adj., n.) heavy, thick; oppressing; weighty (40)
- כֶּבֶד** (2) c. liver (14, 9 in Lev)
- כסה** 26 to cover, conceal
- מִכְסָה** a. overlay, cover (16)

**Vocabulary 12** (24 words)

- כפר** 27 (Pi.) to appease, make amends; to make atonement
- כַּפֹּרֶת** a. the golden cover on top of the ark (27, 19 in Exod)



- כָּפַר (4)# b. bribe; ransom (13)
- לָבַשׁ 28 to put on (a garment), clothe  
 לְבוּשׁ a. garment (32)  
 לָבוּשׁ b. (adj.) clothed (16)
- לָחַם (1)# 29 (Ni.) to fight  
 מִלְחָמָה a. hand-to-hand fighting, struggle, war (300–499)  
 לֶחֶם b. bread; showbread; food, nourishment (200–299)
- לָכַד 30 to catch (animals by trapping; people as captives); to overthrow
- נָבֵא 31 (den. from נָבִיא (Ni.) to be in a prophetic trance, to behave like a נָבִיא; prophesy; (Hith.) to exhibit the behavior of or talk like a נָבִיא; to rage  
 נָבִיא a. prophet (300–499)
- נָגַע 32 to touch, to strike; to reach as far as; (Hi.) to touch, reach up to; to hurl, throw; to attain, arrive at; to arrive, happen  
 נִגְעָה a. affliction, plague, infestation; blow (70–99, 60 in Lev)
- נָגַשׁ 33 to step forward, approach; to turn towards, draw near; to advance; (Hi.) to bring in close, to present
- נָוַח (1)# 34 to settle down, rest, repose; (Hi., two forms, A and B) A. to cause to rest; secure repose; to pacify, satisfy; B. to place (somewhere), set, lay; to leave (somewhere, in some position); to leave behind; allow to stay, leave untouched



נִיחֹחַ	a. appeasement; soothing odor (43, 36 in Lev–Num)
מְנוּחָה	b. resting place; place of quiet; composure (21)
נוס	<b>35</b> to flee
נחם	<b>36</b> (Ni.) to regret, be sorry; console oneself; (Pi.) to comfort
נסע	<b>37</b> to tear or pull out; to journey further on
מַסַּע	a. breaking camp, departure; daily march (12, 7 in Num)
סבב	<b>38</b> to turn oneself around, reverse; to go around, perform a ceremonial circuit; to surround, encircle; to slip through, wander about; (Hi.) to cause to follow a roundabout route; to remove, to turn away, to change
סְבִיב	a. on all sides; (m.pl.) surroundings, vicinity, neighboring; (f.pl.) surrounding(s); neighborhood; circuit ( <b>300–499</b> )

**Vocabulary 13** (24 words)

ספר	<b>39</b> (den. of סָפַר) to count up or out; make a written record; (Pi.) to make known, announce; to report, tell
סֵפֶר	a. something written: record, letter, scroll ( <b>100–199</b> )
מִסְפָּר (1)#	b. number, quantity ( <b>100–199</b> )
סַפֵּר	c. (Qal ptc. of סָפַר) scribe, secretary (55)
עזב (1)#	<b>40</b> to leave, leave behind or over; let go; (Ni.) to be abandoned



- פנה** 41 to turn to one side, head in a particular direction; to turn to someone; to turn round (and go away); to turn away (and go on further)
- פְּנֵה\*** a. front (in the sense of a head of a living creature), face; (pl.) the front (as over against the back); former times, an earlier period; surface; the face of God; (pl. with insep. prep. ל: לִפְנֵי) before; according to the opinion of, in view of (**over 500**)
- פֶּן** b. (preventive conj.) so that not, lest; or else, in case, perhaps (**100–199**)
- פְּנִימִי** c. (adj.) the inner (32, 24 in Ezek)
- פִּנָּה** d. corner (-stone); metaphorical for chieftain or leader (30)
- פְּנִימָה** e. (adv.) within, inside (13)
- פתח** (1)<sup>13</sup> 42 to open (up); (Pi.) let loose, untie
- פֶּתַח** a. opening, entrance, door, gateway (**100–199**)
- קבץ** 43 to gather together, collect, assemble; (Pi.) to gather together (in unexpected circumstances)
- קבר** 44 to bury
- קֶבֶר** a. grave (67)
- קְבוּרָה** b. burial, grave (14)
- קדשׁ** 45 to be holy; (Ni.) to show oneself as or be treated as holy; (Pi.) to declare holy;

<sup>13</sup> For פתח (2), see Voc. 70., no. 187.



- to transform someone or something to the state of holiness, to dedicate or consecrate; (Hi.) to mark or treat as sanctified or consecrated; (Hith.) to keep or show oneself as holy or sanctified; to keep one another in a state of consecration
- קָדַשׁ a. something holy; holiness (associated with God or a thing); (pl.) votive offerings (300–499)
- קָדוֹשׁ b. (adj.) holy, commanding respect, awesome; with קָדַשׁ: holy, singled out, consecrated for (100–199)
- בְּמִקְדָּשׁ c. holy place, sanctuary (70–99)
- קָדַשׁ, קָדְשָׁה (1)# d. (adj.) consecrated; (n.) cult prostitute (11)
- קָטַר 46 (Pi.) to make a sacrifice, to go up in smoke
- קִטְרֶת a. incense (61, 44 in Exod–Num)

**Vocabulary 14** (25 words)

- קָרַב 47 to get closer, approach; to come forward, draw near; to step up to (in the cult); to make a sexual advance; (Hi.) to bring over, take, bring; to offer a sacrifice; to bring forward, cause to come up to, advance
- קָרֵב a. entrails; inward parts; (prep. usually with בֵּין) in the midst of (200–299)
- קָרוֹב, קְרוֹבָה b. (adj.) nearby, closest (of localities); close (as a relative in kinship) (70–99)
- קָרָבָן c. offering, gift (70–99, 78 in Lev–Num)
- קָרַב d. one who encroaches, approaches (11)
- רָדַף 48 to pursue, follow after; (Ni.) to vanish, disappear



רום	49	to be or reach high; to be exalted; to rise, go up; (Qal ptc., רָם, used as an adj.: high; haughty); (Pol.) to bring up, aloft; to exalt, praise
תרומה	a.	contribution; offering (70–99)
מָרוֹם	b.	height; high; elevated (54)
רוץ	50	to run
רעה (1) <sup>14</sup>	51	to feed, graze, drive out to pasture; to protect as a shepherd; to pasture = to revive, nourish
רעה	a.	(Qal ptc. of רעה) shepherd (70–99)
מִרְעָה	b.	pasture (13)
מִרְעִית	c.	pasturage (10)
שמח	52	to rejoice, be merry; (Pi.) to gladden, make someone merry; to cause to be happy, to help to rejoice
שִׂמְחָה	a.	joy, jubilation (70–99)
שָׂמֵחַ	b.	(adj.) happy, filled with joy (21)
שנא	53	to hate
שֵׂנְאָה, *מִשְׂנֵאָה	a.	(Qal and Pi. ptc., the latter attested only in the pl.) enemy (54)
שִׂנְאָה	b.	hate, enmity (17)
שרף	54	to burn completely
שָׂרָפָה	a.	fire, incineration; something burned, burned places; funeral pyre (13)
שאל	55	to ask; to interrogate, consult; to claim, demand; to beg for, wish

<sup>14</sup> For רעה (2), see Voc. 57, no. 40.



שָׂאֵל	a. Saul (300–499)
שְׂאֵלָה	b. request (14)

**Vocabulary 15** (20 words)

שָׂאֵר	56 (Ni.) to remain over; to stay back, remain; (Hi.) to leave over
שְׂאֵרִית	a. remainder, remnant (66)
שְׂאָר	b. remainder, excess; remnant (26)
שָׁבַע	57 (Ni.) to swear (an oath); (Hi.) to make someone take an oath; to plead with someone
שְׁבוּעָה	a. oath (31)
שָׁבַר (1) <sup>15</sup>	58 to shatter, smash; (Pi.) to smash into fragments
שִׁבְרָה, שִׁבְרָה (1) <sup>16</sup>	a. breaking, break; collapse (46)
שָׁחַת	59 (Ni.) to become ruined, spoiled; (Pi.) to ruin, destroy, annihilate; (Hi.) to ruin, destroy, exterminate
מִשְׁחִית	a. spoiler; destruction (36)
שָׁכַח	60 to forget
שָׁכַן	61 to settle, reside; (Pi., Hi.) to cause to dwell
מִשְׁכָּן	a. abode (of persons, of Yahweh); the tabernacle (100–199)
שָׁכֵן	b. resident, neighbor; neighboring (town or people) (20)
שָׁלַךְ	62 (Hi.) to throw, cast

<sup>15</sup> For שָׁבַר (2), see Voc. 39, no. 48.<sup>16</sup> For שִׁבְרָה (2), see Voc. 39, no. 48a.



- שָׁלַם**      **63** to be completed, ready; to remain healthy, unharmed; to keep peace; (Pi.) to make intact, complete, to make restitution; to recompense, reward; to finish; (Hi.) to finish, carry out; deliver up; make peace with
- שָׁלוֹם**      a. prosperity, success; intactness; welfare, state of health, peace; friendliness; deliverance, salvation (**200–299**)
- שְׁלֹמֹה**      b. Solomon (**200–299**)
- שָׁלַח**      c. salvation or peace offering; conclusion offering; community offering (**70–99**, 49 in Lev–Num)
- שָׁלֵם** (1)#      d. (adj.) intact, untouched; whole, undivided (28)
- שָׁפַךְ**      **64** to pour, shed blood; to pour out, cause to flow; to heap up

## **I D. Verbs Occurring 70–99 Times** (Vocabularies 16–20)

### **Vocabulary 16** (25 words)

- אָסַר**      **1** to bind, capture, keep in confinement
- אָסִיר, אָסִירָה**      a. prisoner (17)
- אָסַר, אָסִירָה**      b. binding obligation, vow of abstinence (11)
- מוֹסֵר, מוֹסֵרָה** \*      c. (m., only pl.) fetters (11)
- (1)#
- בָּעַר** (1)#      **2** to burn, blaze up against, consume; (Pi.) to kindle, light, burn down



הפך	3	to turn, turn round, turn back to front; to overthrow, demolish; (Hith.) to turn round and round; to transform oneself
תהפכות	a.	perversity, perversion (10, 9 in Prov)
זנה (1)#	4	to commit fornication, be unfaithful; to abandon someone to fornication; (Hi.) to encourage to commit fornication
זנה	a.	prostitute, harlot (35)
*תענות	b.	obscene practice, metaphorically for the worship of idols (22, all in Ezek 16 and 23)
זנונים	c.	fornication (12)
זנות	d.	fornication, unfaithfulness (9)
זעק <sup>17</sup>	5	to call for help; to summon; to raise a battle cry
זעקה	a.	plaintive cry, cry for help (18)
חלה	6	to grow weak, tired; to fall sick, be ill; to feel pain; (Pi.) to appease, flatter
חלי	a.	sickness; suffering (24)
חנן (1)#	7	to favor someone; (Hith.) to implore favor, compassion
חן	a.	grace, charm; favor, popularity (69)
חנם	b.	(adv.) without (giving or taking) compensation; in vain; without cause, undeservedly (32)
רחמנה (1)#	c.	mercy, pardon, compassion; pleading (for compassionate attention) (25)
רחמינים	d.	pleading (for grace or favor)(18)
רחמן	e.	(adj.) merciful, kind, gracious (13)

<sup>17</sup> Cf. with no. 36 in Voc. 23.



- חפץ (1)# 8 to take pleasure in, desire; to delight in; to be willing, to feel inclined
- חֶפֶץ a. joy, delight; wish; matter, business (39)
- חָפֵץ b. someone who takes delight in something, who has desire for something (12)

### Vocabulary 17 (25 words)

- חרה (1)# 9 to be/become hot, become angry
- חֶרֶן a. burning, anger (41)
- טהר 10 to be clean; (Pi.) to cleanse, purify; pronounce clean (44 in Lev)
- טָהוֹר a. (adj.) pure; ceremonially clean; ethically clean (70–99, 49 in Exod–Lev)
- טְהִירָה b. establishment of (ceremonial) cleanness; cleansing, purifying (13, 8 in Lev)
- טוב 11 to be good (in all respects); be joyful; be appropriate, becoming
- טוֹב (1)# a. (adj.) good; merry; pleasant, desirable; beautiful; friendly, kind; good as to character and value; morally good (300–499)
- טוֹבָה b. good things; goodness, kindness; the goodness, happiness, prosperity one encounters (100–199)
- טוֹב c. the best things; prosperity; beauty; cheerfulness; happiness given by Yahweh: property, blessing, well-being (32)
- יעץ 12 to advise; plan, decide; (Ni.) to consult together



עצה (1)#	a. advice; plan (70–99)
יועץ	b. counselor (22)
לין	13 to leave overnight; to spend the night, stay overnight; to stay, dwell
למד	14 to learn; (Pi.) to teach
מאס (1)#	15 to refuse, reject
מהר (1)#	16 (Pi.) to hasten (inf. often used as an adv. in the sense of ‘hastily’)
מהרה	a. haste; (adv.) hurriedly (20)
מכר	17 to sell; to betray to others, sell off
ממכר	a. something sold or to be sold; sale (10, 7 in Lev 25)
מלט (1)#	18 (Ni.) to flee to safety; (Pi.) to save someone; to leave undisturbed, at rest
משח	19 to smear (with liquid oil or dye); to anoint
משוח	a. anointed one (39)
משחה (1)#	b. anointing (24, 23 in Exod–Lev)
משל (2) <sup>18</sup>	20 to rule
ממשלה	a. dominion (17)

### Vocabulary 18 (21 words)

נבט	21 (Hi.) to look, look at
נצב (1)#	22 (Ni.) to place oneself, be positioned or be in position, to stand or remain standing; (Hi.) to place, set
מצבת, מצבת	a. memorial stone (38)

<sup>18</sup> For משל (1), see Voc. 43, no. 96.



נָצִיב (1)#	b. overseer, governor; sentry, garrison; pillar (12)
מָצֵב	c. military position; place (where one's feet have stood) (10)
סָגַר	<b>23</b> to shut; (Pi.) to hand someone over; (Hi.) to deliver, surrender, give up
מִסְגֵּר, מִסְגֵּרֶת (1)#	a. prison; ridge running round a table (derived from a different root?) (20)
סָתַר	<b>24</b> (Ni.) to hide oneself, be hidden; (Hi.) to hide
סִתְרָה	a. hiding place; covering; protection; secrecy (35)
מִסְתָּר	b. secret place(s) (10)
עֹרַר (2) <sup>19</sup>	<b>25</b> to be awake, stir; (Pol.) to awaken, start to move; to agitate, disturb; (Hi.) to wake up; to excite, put into motion, start to work
עָזַר (1)#	<b>26</b> to help, come to help, assist; (Ni.) to experience help
עֲזָרָה (1)#	a. help, assistance (47)
עֹזֵר (1)#	
עָנָה (2) <sup>20</sup>	<b>27</b> to be crouched, hunched up, wretched; (Ni.) to bend, submit; (Pi.) to oppress, humiliate, do violence to, rape
עָנִי	a. without (sufficient) property, poor, wretched, in a needy condition ( <b>70–99</b> )
עֲנִי	b. misery; oppressed situation (36)
עָנָה	c. bowed, humble (21)

<sup>19</sup> For עֹרַר (1), see Voc. 63, no. 104.

<sup>20</sup> For עָנָה (1), see Voc. 8, no. 28; for עָנָה (3), see Voc. 56, no. 25; for עָנָה (4), see Voc. 45, no. 122.



עָרַךְ	<b>28</b> to lay out, set in rows; to get ready, set out in order; to draw up a battle formation
עֵרֶךְ	a. the act of estimating and the result: value; provision, equipment (33, 24 in Lev)
מַעְרָכָה	b. row, bank; line of battle (17)
מַעְרֶכֶת	c. stratification, display; shewbread (11)

**Vocabulary 19** (20 words)

פָּלָא	<b>29</b> (Ni.) to be too difficult; be unusual, wonderful; pl. ptc.: miraculous acts; (Hi.) to do something wonderful
פִּלְאָ	a. something unusual, miracle (13)
פָּלַל	<b>30</b> (Hith.) to make intercession for or act as intercessor for; pray
תְּפִלָּה	a. prayer (70–99)
קָלַל	<b>31</b> to be small, insignificant; to be faster than; (Pi.) to declare curses, accursed; (Hi.) to lighten, make lighter; to treat with contempt
קִלְלָה	a. curse-formula, curse (33)
קָל, קִלָּה	b. (adj.) light, nimble, rapid; (n.) something speedy (13)
קָנָה (1)#	<b>32</b> to buy, acquire; to create
מִקְנֶה	a. property, mostly livestock as property (70–99)
מִקְנָה	b. acquisition (through trading or purchase) (15)
קְנִיָּן	c. (personal) property, possessions (10)



רחץ	33	to douse with water, wash off, wash (oneself), bathe
רכב	34	to ride, mount
רָכֵב		a. war chariot(s); war-chariot troop; the upper of two millstones (100–199)
מִרְכָּבָה		b. chariot (for war, ceremony, or transport) (44)
רע (1)#	35	to be evil, displeasing; (Hi.) to do evil, treat badly
רָעָה, רָע, רָעָה		a. (adj.) evil, of little worth, contemptible; malicious, injurious; (n.) evil, wickedness; misfortune; calamity, disaster (over 500)
רַע		b. corruption, vice, evil (19)
שבע	36	to eat or drink one's fill, satisfy oneself with, get enough of
שָׂבַע		a. satiated, satisfied (10)

### Vocabulary 20 (17 words)

שכל (1)#	37	(Hi.) to understand, comprehend, have insight; to make wise, insightful; to achieve success
שָׁכַל, שִׁכְלָה		a. insight, understanding (16)
מִשְׁכָּל		b. Hi. ptc. used as title for a type of poetic composition in Pss (14)
שבת	38	to cease, stop; to rest, celebrate; (Hi.) to put an end to, bring to a conclusion; to remove, put away; to cause to disappear
שָׁבַת		a. sabbath (100–199)
שַׁבְּתוֹן		b. a strictly observed sabbath, celebrated in a special way (11, 8 in Lev)



שחט	(1)#	39	to slaughter
שיר		40	(den. from שִׁיר?) to sing (Qal and Pol. ptc. used as n.: singer)
שיר, שִׁירָה		a.	song (70–99)
שית		41	(only Qal) to set, stand, place; to ordain, cause to occur
שמד		42	(Ni.) be destroyed, exterminated; (Hi.) to exterminate
שמם		43	to be uninhabited, deserted; to shudder, be appalled; (Ni.) to be made uninhabited; (Hi.) to cause to be deserted, desolated
שְׁמָמָה		a.	deserted, uninhabited regions; terrifying, eerie wasteland (57)
שָׁמָּה	(1)#	b.	horrific, atrocious event (always referring to destruction following judgment) (39)
שקה		44	(Hi.) to provide drink for; to irrigate
מִשְׁקָה		a.	cupbearer, office of the cupbearer; drink (18)
שרת		45	(Pi.) to serve, attend to the service of God

## I E. Verbs Occurring 50–69 Times (Vocabularies 21–24)

### Vocabulary 21 (25 words)

אחז	(1)#	1	to seize, grasp, hold on to (67)
אֲחֻזָּה		a.	property (in general); landed property (67)
פּוּץ		2	to spread, disperse (67)



פָּרַשׁ	3	to spread out, stretch over; stretch out (the hand) (67)
רָפָא	4	to heal (67)
מְרַפֵּא (1)#	a.	healing; remedy (13)
רִפְאִים (?) (2)#	b.	Rephaim (name of a legendary pre-Israelite population in Palestine) (10)
תָּמַם	5	to be, become completed, finished; to come to an end, expire or cease; to be burnt out, consumed; to be worn down, perish; (Hi.) to do something completely; to come up to size, reach full measure, bring to an end (67)
תָּמִים	a.	(adj.) complete, unscathed, intact; without fault, free of blemish; perfect; impeccable; honest, devout (70–99)
תָּם	b.	perfection (28)
תָּם	c.	(adj.) complete, perfect; guiltless, without sin (15)
תָּקַע	6	to strike the hands together, clap; blow the trumpet (67)
רִיב	7	to strive, quarrel; to carry on, contest a lawsuit; lodge a complaint with, complain to; to attack someone (with reproaches), dispute with someone (66)
רִיב	a.	dispute, quarrel, brawl; lawsuit, legal process or case (62)
בָּרַח (1)#	8	to run away, flee; (Hi.) to chase away (65)
נָצַח	9	(Pi.) to inspect; ptc., מְנַצֵּחַ, used as title at the beginning of 55 Pss (65)
נִצָּח (1)#	a.	splendor, glory; duration; with negative: never (43)



צִלַּח	10	to force entry into; to succeed, be successful (65)
שָׁכַם	11	[den. from שָׁכַם(1)] (Hi.) to do early (65)
שָׁכַם (1)	a.	shoulder, nape of the neck; back; ridge of a mountain (22)
שָׁכַם (2)	b.	Shechem (64)
חָפַשׁ	12	to lay hold of, seize; to handle, use, perform a task; (Ni.) to be caught, trapped, conquered (64)
אַרַּר	13	to bind with a curse (63)
כָּשַׁל	14	to stumble, stagger (63)
מִקְשׁוֹל	a.	hindrance, offense (14)

**Vocabulary 22** (24 words)

דָּרַךְ	15	to tread; bend the bow; to press out (juice by stamping) (63)
דִּרְךְ	a.	way, road; distance, journey; enterprise, business; manner, custom, behavior (over 500)
יָצַר	16	to form, fashion (63, 21 in Isa 40–55)
יוֹצֵר	a.	potter (17)
יָצַר (1)#	b.	something made into shape; inclination, striving (9)
נָצַר	17	(only Qal) to keep watch, watch over, keep from; to observe, comply with (63)
פָּדָה	18	to buy out, redeem; (Ni.) be ransomed, released (63)
קָרַע	19	to rip to pieces, cut up, tear away (63)



- נחל** 20 to maintain as a possession, to take possession of, to give, assign as an inheritance; (Pi.) to apportion as an inheritance; (Hi.) to give, leave as an inheritance (59)
- נַחֲלָה** (1)# a. inalienable, hereditary property (200–299)
- חדל** (1)# 21 (only Qal) to cease; refrain from doing; forbear, refrain from; to desist from (58)
- יבש** 22 to be or become dry, dry up (58)
- יִבְשָׁה** a. dry land; mainland (14)
- נטע** 23 to plant (58)
- שדד** 24 to devastate, despoil, deal violently with; (Pi.) to perpetrate violence, destroy (58)
- שָׁדַד** (2)# a. violent action, oppression; devastation (25)
- פעל** 25 (only Qal) to make, prepare, perform; to commit, practice (57)
- פָּעַל** a. deed, accomplishment, achievement; behavior (38)
- פָּעֵלָה** b. wage; action; reward, punishment (14)
- רחק** 26 to be distant; (Hi.) to remove, keep at a distance; depart, withdraw (57)
- רָחוֹק** a. (adj.) distant, remote, far away from (70–99)
- מִרְחָק** b. distance, expanse (18)
- זרע** 27 to sow (56)
- זָרַע** a. seed; offspring, descendants (200–299)



**Vocabulary 23** (21 words)

חַלֵּק (2)#	<b>28</b>	to divide, apportion, distribute (56)
חֶלֶק (2)#	a.	share of booty, possession (69)
מַחְלָקָה	b.	distribution, division (40, 35 in Chr)
חֲלָקָה (2)#	c.	plot of land (24)
יָכַח	<b>29</b>	(Hi.) to rebuke, reproach; chasten, punish; decide, mediate (56)
תוֹכַחַת	a.	reproach, blame; punishment; contradiction, retort (24, 16 in Prov)
חָזָה	<b>30</b>	(only Qal) to see, behold (55)
חֲזוֹן	a.	vision; word of revelation (34)
חֹזֶה (1)#	b.	seer (17)
חֲזִיוֹן	c.	vision, revelation (9)
חָתַת	<b>31</b>	(intrans.) to be shattered, filled with terror; (Ni.) to be dismayed, terrified; (Pi.) to dishearten; (Hi.) to shatter
מִחָתָה	a.	terror, ruin, corruption (11)
יָצַק	<b>32</b>	to pour out (liquid); to cast (metal); (Ho.) be melted (metal) (55)
אָבָה	<b>33</b>	(only Qal) to want (something); to be willing (54)
דָּבַק	<b>34</b>	to cling, cleave, stick to; (Hi.) to overtake; cause to stick to; overtake (54)
כָּעַס	<b>35</b>	to be vexed; (Hi.) to provoke to anger, offend (54)
כְּעֵשׂ, כָּעֵשׂ	a.	vexation (25)



- צעק**<sup>21</sup> **36** to shout, call out, cry (54)  
 צַעֲקָה a. yelling, screaming, call for help (21)
- רנן** **37** to call loudly, shrilly; to rejoice; (Pi.) to exult, cry out (54)
- רנָה** (1)# a. cry of jubilation, rejoicing; cry of lament, wailing (33)

### Vocabulary 24 (25 words)

- מדד** **38** to measure (53, 35 in Ezek40–47)
- מָדָה** (1)# a. measured length; measurement (56, 26 in Ezek40–48)
- מִדָּ\*** b. gown, robe (12)
- רצה** (1)# **39** to take pleasure in, be favorable to someone, be well disposed (53)
- רָצוֹן** a. what is pleasing to someone; favor (from God); will (of God) (56)
- ירה** (3)<sup>22</sup> **40** (Hi.) to instruct, teach (52)
- תוֹרָה** a. direction, instruction, rule (200–299)
- נדה** (1)# **41** (Ni.) to be scattered; (Hi.) to drive away, scatter from one another; entice, tempt, seduce (52)
- בקע** **42** to split, cleave (51)
- בִּקְעָה** a. valley-plain (20)
- חרם** (1)# **43** (Hi.) to put under a ban, devote to destruction (51)
- חֲרָם** (1)# a. ban, what is banned (29)

<sup>21</sup> Cf. with no. 5 in Voc. 16.

<sup>22</sup> For ירה (1), see Voc. 31, no. 94.



כבס	44	(Pi.) to clean, cleanse (51, 31 in Lev)
פרץ (1)#	45	to make a split or breach; to break through, down, or out (51)
פֶּרֶץ (1)#		a. breach, gap (19)
צרר (1) <sup>23</sup>	46	(trans.) to wrap (up), envelop; (intrans.) to be cramped, restricted, hampered; to be depressed or worried; (Hi.) to harass (51)
צָרָה (1)#		a. need, distress, anxiety (70–99)
צַר (1) <sup>24</sup>		b. (adj.) narrow; restraint, anxiety (20)
בגד	47	to deal treacherously with (50)
(?) בִּגְדָה (2)#		a. garment, covering (200–299)
נכר	48	(Pi.) to deface; inspect carefully; make a false presentation; (Hi.) to investigate; to recognize; to know, acknowledge (50)
נִכְרִי		a. (adj.) foreign; strange; (n.) foreigner (46)
נִכְרִי		b. foreigner; foreign country (36)
נשג	49	(Hi.) to collect, reach; to be sufficient, produce (always with יָד) (50)
תעה	50	to wander about, err; to stagger (50)

## I F. Verbs Occurring 25–49 Times (Vocabularies 25–36)

### Vocabulary 25 (25 words)

נגף	1	to strike, injure by striking (49)
מִגַּפָּה		a. plague (26)

<sup>23</sup> For צרר (2). see Voc. 36, no. 158.

<sup>24</sup> For צַר (2), see Voc. 36, no. 158a.



פרר (1)#	2 (Hi.) to break, destroy, suspend, foil, make useless (49)
ברא (1) <sup>25</sup>	3 to create (48)
סמך	4 to support, sustain, help; to lay a hand on (48)
גרש	5 to drive, cast out; (Pi.) to drive out (47)
מִגְרֵשׁ	a. pastureland belonging to a city (100–199, 95 in Josh, 1 Chr)
חרשׁ (2) <sup>26</sup>	6 to be deaf; (Hi.) to keep, be silent (47)
יצב	7 (Hith.) to take one's stand; to present oneself; resist (47)
קוה (1)#	8 to await, hope (47)
תקנה (2)#	a. expectation, hope (32)
רחם	9 (den. of רָחַם) to greet (meet) someone with love, take pity on someone (47)
רַחֲמִים	a. a feeling of love, loving sensation, mercy (39)
רָחֵם, רָחֵם	b. womb (32)
רחום	c. (adj.) compassionate (13, 12 as an epithet for God)
רצח	10 to murder, kill, strike down, slay (47)
שבה	11 to capture in the course of battle, deport; (Ni.) to be taken captive, led into captivity (47)
שָׁבִי	a. booty, captive, captivity (48)

<sup>25</sup> For ברא (2), see Voc. 68, no. 154.

<sup>26</sup> For חרשׁ (1), see Voc. 36, no. 151.



שְׁבוּת, שְׁבִית	b. captivity; often used with the verb שׁוּב in the sense of: (to free from) imprisonment, (to turn someone's) fortune (32)
שְׁבִיָּה	c. captivity; captive (11)
מֵאֵן	12 to refuse (to do something) (46)
סִלַּח	13 be indulgent towards, forgive (46)
עֲצָר	14 to hold back, restrain; to keep a firm hold on, arrest; to lock up; (Ni.) to be brought to a halt, to be shut up (46)
עֲצָרָה, עֲצָרָת	a. celebration; festive assembly; holiday (11)
פָּגַע	15 to meet someone; fall upon someone; to go pleading to someone (46)

**Vocabulary 26** (24 words)

צָפָה (2) <sup>27</sup>	16 (Pi.) to overlay (46)
קָשַׁב	17 (Hi.) to listen attentively (46)
גִּיל	18 to shout in exultation, rejoice (45)
גִּיל, גִּילָה (2)#	a. rejoicing (9)
חִיל, (חול) (1) <sup>28</sup>	19 to be in labor, writhe, tremble; (Pol.) to bring forth (through labor pains) (45)
מָרָה	20 to be recalcitrant, rebellious; (Hi.) to behave rebelliously (45)
מָרִי	a. contentiousness (23, 16 in Ezek)

<sup>27</sup> For צָפָה (1), see Voc. 29, no. 70.<sup>28</sup> For חִיל (2), see Voc. 55, no. 22.



עֹד (2) <sup>29</sup>	<b>21</b> (den. of עָד) (Hi.) to witness, be a witness; to call or require as witness; to admonish (45)
עֵד	a. witness (m.; f. = עֵדָה [2] <sup>30</sup> ) (70–99)
עֵדוּת	b. witness, testimony; (pl.) laws, legal provisions (61)
רַפָּה	<b>22</b> to grow slack, release, let go; (Hi.) to abandon, desert, leave in the lurch; let loose, release from (45)
חָגַר	<b>23</b> (only Qal) to gird (oneself or someone else) (44)
חָלַץ	<b>24</b> to draw off; be girded (ready for fighting) (44)
קָשַׁר	<b>25</b> to tie down; to be in league, conspire against (44)
קִשְׁרָה	a. alliance, conspiracy (14)
רָוַע	<b>26</b> (Hi.) to cry (out), shout; raise the war-cry; rejoice, cheer, shout in triumph (44)
רִוּוּעָה	a. war cry, alarm for war; signal; shout of joy (36)
אֹרַח	<b>27</b> to dawn, become light; (Hi.) to shine, illuminate, give light (43)
אֹרֶךְ	a. light, daylight, dawn (100–199)
מְאֹרֶה	b. luminary (19)
בִּזָּה	<b>28</b> to despise (43)
הָרָה	<b>29</b> to conceive, be pregnant (43)
הָרָה*	a. (adj.) pregnant (16)

<sup>29</sup> For עֹד (1), see Voc. 54, no. 13.

<sup>30</sup> For עֵדָה (1), see Voc. 32, no. 115d.



הרס 30 to tear down, overthrow, ruin (43)

### Vocabulary 27 (25 words)

זמר (1)# 31 (Pi.) to sing, praise, play an instrument (43)

מזמור a. psalm (57x in initial vs. of 57 Pss)

יסד (1)# 32 to found, establish; to destine, allocate (43)

יסוד a. foundation wall, base (20)

מוֹסָד\* b. foundation wall, foundation (13)

פשט 33 to spread out, take off clothes; to stretch oneself toward the plunder = to make an attack; (Hi.) to strip off, remove (43)

בדל 34 (Ni.) to withdraw; (Hi.) to separate, single out, select (42)

בזז 35 to plunder (42)

בז a. plunder, spoil (26)

בזה b. spoil, plunder (10)

בלל 36 to moisten (with oil); to mix up, confound (languages) (42)

זוב 37 (only Qal) to flow, drip; suffer a discharge (42)

זוב a. discharge, hemorrhage (13, Lev)

זרה (1)# 38 to scatter, winnow (42)

יחל 39 (Pi. and Hi.) to wait (42)

יסר (1)# 40 to instruct; (Pi.) to chastise, rebuke; to teach, bring up (42)

מוֹסָר a. discipline, training; exhortation, warning (50, 30 in Prov)



נרע	41	to tremble; (Hi.) to cause to move to and fro, make unstable; to shake, disturb (42)
נתץ	42	to tear down, pull down (42)
אזן (1)#	43	(den. of אָזן) (Hi.) to listen, to heed something (41)
אָזן		a. ear (100–199)
אמץ	44	to be strong; (Pi.) to strengthen, let grow strong (41)
ארב	45	to lie in wait, in ambush (41)
ארב		a. (Qal ptc. coll. from ארב) a group in an ambush (18)
חמל	46	(only Qal) to have compassion, to spare (41)

**Vocabulary 28** (26 words)

מוט	47	to sway; (Ni.) to be made to stagger, totter (41)
מוטה		a. yoke (12)
נקה	48	(Ni.) to be without blame, remain blameless; to be free, unmarried; (Pi.) to leave unpunished, declare to be free of punishment (41)
נקי(א)		a. (adj.) blameless; unmarried (43)
פשע	49	to break with, break away from; behave as a criminal, be disloyal (41)
פֿשע		a. offense concerning persons and property; crime (pl. criminal actions); wrongdoing (70–99)



צדק	50	to be in the right, to be right; (Hi.) to obtain rights for; to declare as in the right, as innocent (41)
צדיק	a.	(adj.) innocent, in the right; just, upright (200–299)
צדק	b.	equity, what is right; communal loyalty, conduct loyal to the community; salvation, well-being (100–199)
צדקה	c.	honesty; justice, justness, community loyalty; entitlement, just cause (100–199)
צדקיהו	d.	Zedekiah (63)
צדוק	e.	Zadok (53)
רגז	51	to tremble, be caught in restless motion; (Hi.) to agitate, arouse (41)
בלע (1)#	52	to swallow, engulf (40)
חרף (2)#	53	to annoy, taunt (40)
חרפה	a.	reviling, taunt; disgrace, shame (70–99)
נטש	54	to leave (fallow, unheeded), leave off; hand over, give up something; (Ni.) to overrun, be rampant (40)
אבל (1) <sup>31</sup>	55	to mourn; (Hith.) to observe mourning rites (39)
אָבֵל	a.	mourning rituals, funeral ceremony, mourning (24)
בהל	56	to be horrified, to be out of one's senses; to make haste; (Pi.) to terrify (39)

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<sup>31</sup> For אבל (2), see Voc. 61, no. 81.



גנב	57 to steal, purloin (39)
גָּנַב	a. thief (17)
חרד	58 to tremble; (Hi.) to startle (39)
נחה	59 to lead; (Hi.) to lead, conduct (39)
קהל	60 (den. from קָהַל) (Ni.) to assemble; (Hi.) to assemble, summon (39)
קָהַל	a. contingent, assembly (100–199)

**Vocabulary 29** (26 words)

חבא	61 (Ni.) to hide oneself; (Hi.) to hide, keep hidden (38)
כלם	62 (Ni.) to be hurt, humiliated, ashamed; to put to shame, be confounded; (Hi.) to harm somebody, put to shame (38)
קלמה	a. insult (30)
שקט	63 to be at rest, be peaceful, quiet; to maintain a quiet attitude; (Hi.) to give or keep peace (38)
גמל	64 to do to; to show; to wean (37)
גְּמוּלָה	a. requital; accomplishment (of the hands) (19)
חסה	65 (only Qal) to take refuge (37)
מְחֹסֶה, מְחֹסָה	a. place of refuge; (metaph.) refuge (20)
כול	66 (Pil.) to contain, sustain; (Hi.) to hold, take (a quantity of something); contain; endure, bear (37)
לקט	67 to gather, glean (37)



**נִוַּךְ** (1)# **68** (Hi.) to move to and fro; brandish (37)  
**תְּנוּכָה** a. uplifted offering, consecrated gift (30)

**עָשַׁק** (1)# **69** oppress, exploit (37)  
**עָשָׁק, עֲשָׁקָה** a. oppression, brutality; extortion (16)

**צָפָה** (1)<sup>32</sup> **70** to reconnoitre, keep a look-out; to spy;  
 (Pi.) be on the look-out for, look (37)

**צָפוֹן** (1)# a. the north (**100–199**)

**אָשַׁם** **71** to be guilty; to pay, suffer for one's guilt  
 (36)

**אָשָׁם** a. guilt, guilt-offering; gift of atonement,  
 compensation (46, 27 in Lev)

**אֲשָׁמָה** b. guilt, indebtedness (19)

**חָרַב** (1)<sup>33</sup> **72** to dry up; be in ruins; (Hi.) to cause to dry  
 up, run dry; to reduce to ruins, lay waste  
 (36)

**חֲרָבָה** a. site of ruins (42)

**חֲרָב** b. dryness, drought; devastation, waste  
 (16)

**חָרֵב** c. (adj.) dry, waste, desolate (10)

**כָּרַע** **73** to bend one's knee, bow, kneel down (36)

**מָשַׁךְ** **74** to pull, drag; to stretch, draw out (36)

**נָסָה** **75** (Ni.) to venture; (Pi.) to put someone to the  
 test, to conduct a test; to tempt (God); to  
 give experience, train (36)

<sup>32</sup> For **צָפָה** (2), see Voc. 26, no. 16.

<sup>33</sup> For **חָרַב** (2), see Voc. 54, no. 12.



**Vocabulary 30** (25 words)

כֹּנַע	76	(Ni.) to have to submit; to humble oneself, be humbled; (Hi.) to humble somebody (36)
מַעַל	77	(only Qal) to be untrue, violate one's legal obligations (35)
מַעַל (1) <sup>34</sup>	a.	disloyalty, infidelity (29)
נָקָם	78	to take revenge, avenge oneself (35)
נִקְמָה	a.	(human) revenge, (divine) retribution (27)
נָקָם	b.	(human) revenge, vengeance; (divine) vengeance, retribution (17)
קָצַר (1) <sup>35</sup>	79	(only Qal) to gather in, harvest (35)
קָצִיר (1)#	a.	grain harvest, harvest crops (49)
רָשַׁע	80	to be (become) guilty; (Hi.) to make oneself guilty; to pronounce, declare guilty (35)
רָשָׁע, רָשָׁעָה	a.	(adj.) guilty; (n.) guilty, wicked person (200–299)
רָשָׁע, רָשָׁעָה	b.	wrong, offense (45)
שָׂחַק <sup>36</sup>	81	to laugh, amuse; (Pi.) to be merry, dance, play (35)
שְׂחֹק	a.	laughter, pleasure; mockery, derision, laughingstock (16)
אָרַךְ	82	to become long; (Hi.) to make long (34)
אֹרֶךְ	a.	length (70–99)

<sup>34</sup> For מַעַל (2), see Voc. 3, no. 17d.<sup>35</sup> For קָצַר (2), see Voc. 46, no. 142.<sup>36</sup> Cf. צָחַק, Voc. 48, no. 173.



אָרָךְ*	b. (adj.) long (15)
גִּבָּה	<b>83</b> to be high, exalted, haughty; (Hi.) to make high (34)
גִּבְהָ	a. (adj.) high (37)
גִּבְהָ	b. height (17)
הִמָּה	<b>84</b> to make a sound or noise, be tumultuous; be turbulent (34)
הִמּוֹן	a. noise, roar, din, turmoil; procession, pomp; multitude, crowd ( <b>70–99</b> )
זָרַק (1)#	<b>85</b> to sprinkle; to toss, strew (34)
מִזְרָק	a. ceremonial crater (32, 15 in Num)
יָהֵב*	<b>86</b> (Qal impv. interj. formation) give; come!
הֵב, הָבִי (1)#	come on! (34)
הָבֵה, הָבִי	
מָחָה (1)#	<b>87</b> to wipe clean, wipe out, annihilate (34)

### Vocabulary 31 (25 words)

פָּרַח (1)#	<b>88</b> to sprout, shoot (34)
פִּרְחָ	a. bud, blossom (17)
צָפַן	<b>89</b> to hide; to keep, save up, store (34)
צָרַף	<b>90</b> to smelt, refine (34)
קָנָא	<b>91</b> (Pi.) to be envious, jealous of; (Hi.) to annoy, hurt (34)
קִנְיָאָה	a. zeal, jealousy; enmity, wrath, anger (43)
קָצַף (1)#	<b>92</b> to be angry, furious; (Hi.) to rouse to anger, incense (34)
קִצְפָּה (1)#	a. anger, judgment of anger (29)



חבש	93	to saddle; to wind round, wrap; to bind up (33)
ירה (1) <sup>37</sup>	94	to throw, cast. shoot (33)
צמח	95	to sprout, grow (33)
צִמַּח		a. sprouting; a particular shoot (12)
חתן	96	(den. from חָתָן) (Hith.) to intermarry with, become a son-in-law (32)
חָתָן		a. (Qal ptc. of חתן) father-in-law (21, 15x in Exod)
חָתָן		b. daughter's husband; bridegroom (20)
כחד	97	(Ni.) be hidden, effaced; (Pi.) to hide, conceal; (Hi.) to efface (32)
מול (1)#	98	to circumcise (32)
נשק (1) <sup>38</sup>	99	to kiss (32)
דמה (1) <sup>39</sup>	100	to be like, resemble; (Pi.) to compare, liken (31)
דְּמוּת		a. likeness, something like; shape, model (25, 16 in Ezek)
טמן	101	to hide; fix secretly (31)
נאף	102	to commit adultery (31)
נדר	103	(only Qal) to perform a vow, make a solemn promise (31)
נָדַר, נִדָּר		a. vow (60)

<sup>37</sup> For ירה (3), see Voc. 24, no. 40.

<sup>38</sup> For נשק (2), see Voc. 71, no. 194.

<sup>39</sup> For דמה (2,3), see Voc. 42, no. 91.



שטף	<b>104</b> to flood over, overflow; to gush, pour down; rinse (31)
<b>Vocabulary 32</b> (24 words)	
בחן	<b>105</b> to test, examine, put to the test (30)
גזל	<b>106</b> to tear off or away, seize, rob (30)
ילל	<b>107</b> (Hi.) to howl, lament (30)
נהג (1)#	<b>108</b> to drive, lead (30)
ספד	<b>109</b> to begin to sing the lament for the dead, mourn for someone; bewail (30)
מספד	a. funeral ceremony, mourning rites (16)
צור (1)#	<b>110</b> [By-form of צרר (1) <sup>40</sup> ] to tie up, bind; to encircle, lay siege to (30)
מצור (1)#	a. distress; siege (25)
רבץ	<b>111</b> to lie down, rest (30)
רעש (1)	<b>112</b> to quake (30)
רָעַשׁ	a. roar, din; earthquake (17)
תלה	<b>113</b> to hang up (30)
חמם	<b>114</b> to be, grow warm (29)
יעד	<b>115</b> to designate; (Ni.) to arrive, meet at; to gather together against; to reveal oneself; to make an appointment (29)
עת	a. point in time; occasion, time; (pl.) remote times ( <b>300–499</b> )
עתה	b. (locative form of עת) now ( <b>300–499</b> )

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<sup>40</sup> For צרר (1), see Voc. 24, no. 46.



מוֹעֵד	c. meeting, assembly; agreed or appointed time; festival, time of festivity (200–299)
עֵדָה (1) <sup>41</sup>	d. assembly; throng, gang; national, legal, cultic community (100–199)
מָנָה	116 to count; (Pi.) to send, appoint; apportion, allot (29)
מִן (?)	a. (prep.) loc.: away from, out of; from before, in the face of, without; comparative: more than; partitive: some of; (conj.) temporal: since, (immediately) after; because of (over 500)
מִנָּה	b. share, portion (13)
מוֹנֵעַ	117 to hold back, withhold, refuse; restrain (29)
פָּרָה	118 to bear fruit, be fruitful (29)
פְּרִי	a. fruit, produce; offspring, descendants (100–199)

### Vocabulary 33 (25 words)

שָׁפַל	119 to be (become) low, to fall; to be (become) humiliated, abased; (Hi.) to bring low, overthrow; to abase, humiliate (29)
שְׁפִלָּה	a. the low country (on the western edge of the hills of Judaea) (20)
שָׁפָל	b. (adj.) low lying, deeply embedded; low in height; little standing, of little value; humble (19)
בָּשַׁל	120 (Pi.) to boil, cook, fry (28)

<sup>41</sup> For עֵדָה (2), see Voc. 26, no. 21a.



- חבר** (2)# **121** to ally oneself, be allied with; to be coupled, touch one another; to charm; (Pi.) to join together; to make someone partner with (28)
- חֶבְרוֹן** a. Hebron (**70–99**)
- חֵבֵר** b. companion (13)
- חָשַׁךְ** **122** to keep back, withhold; to save, spare (28)
- לִיץ, לוֹץ** **123** to brag, speak boastfully; (Hi.) to scoff, deride, encourage scorn (28, 18 in Prov) (28)
- לִץ** a. (Qal ptc. of לִיץ) chatterers, scoffers (16x, 14 in Prov)
- עָלַם** **124** (Ni.) be concealed; (Hi.) to conceal, shut (28)
- פָּתַח** (1)# **125** (den. from פָּתַח?) to be simple, inexperienced, gullible; (Ni.) to let oneself be deceived, taken for a fool; (Pi.) to persuade (28)
- פָּתִי** (1)# a. young (inexperienced), naive person (20, 16 in Prov)
- קָשָׁה** **126** to be heavy, hard, difficult (28)
- קָשָׁה** a. (adj.) hard, difficult, strict (36)
- אוּה** **127** (Ni.) to be beautiful, lovely; (Pi.) to wish, desire; (Hith.) to crave for (27)
- תַּאֲוָה** (1)# a. longing, yearning, craving; wish (20)
- זָקֵן** **128** to be an old man or woman; to grow old (27)
- זָקֵן** a. (adj.) old; (n.) old man, elder (**100–199**)
- זָקֵן** b. side whiskers and (pointed) beard (19)



חכם	<b>129</b>	to be (become) wise, act wisely; (Pi.) to teach, make wise (27)
חָכָם		a. (adj.) skilful, clever, experienced; (n.) the pious and wise man ( <b>100–199</b> )
חִכְמָה		b. skill in technical matters; experience, shrewdness; (worldly, pious, divine) wisdom ( <b>100–199</b> )
חלם	<b>130</b>	to dream (27)
חֲלוֹם		a. dream (65, 34 in Gen)

**Vocabulary 34** (24 words)

חלף	(1)# <b>131</b>	to pass on, by, or over; (Hi.) to change; to cause to succeed (27)
חֲלִיפָה		a. changing, relief; substitute garments, outfit (12)
חקר	<b>132</b>	to explore, search (27)
חִקָּר		a. searching, object of searching (12)
חתם	<b>133</b>	(den. from חוֹתֵם) to seal (up) (27)
חוֹתֵם	(1)#	a. seal (14)
יצת	<b>134</b>	to kindle, burn; (Hi.) to set on fire, set fire to (27)
ישר	<b>135</b>	to be straight, smooth, right; to please; (Pi.) to smooth (27)
יָשָׁר		a. (adj.) straight, level, smooth; proper, right, just ( <b>100–199</b> )
מישור		b. level ground, plain; rectitude, fairness, justice (23)
מישָׁרִים		c. level path; integrity, rectitude, justice (19)
יִשְׁרָאֵל		d. straightness, honesty, uprightness (14)



נָדַד	136	to flee, escape; to wander about (27)
נָתַק	137	to wrench off; (Ni.) to be torn in two, torn apart (27)
נִתְּקָה		a. scabies (?) (14, Lev)
עוֹף (1)#	138	to fly (27)
עוֹף		a. every creature that flies (70–99)
עַפְּעָפִים (?)		b. eyelashes, eyes (10)
פָּלַט	139	to escape; (Pi.) to save (27)
פְּלִיטָה		a. survivor; survival; escape, deliverance (28)
פְּלִיט		b. survivor (24)
קָרָה (1)#	140	[By-form of קָרָא [2] <sup>42</sup> ] to meet, encounter, happen (27)
קִרְיָה		a. village, town; city (in place names) (29)
מִקְרָה		b. incident, chance, fate; condition (10)

### Vocabulary 35 (26 words)

שׂוֹשׂ	141	(only Qal) to rejoice (27)
שִׂשׂוֹן		a. joy, jubilation (22)
מִשׂוֹשׂ (1)#		b. joy (17)
יָגַע	142	to grow weary; to labor, struggle, strive for (26)
יָגִיעַ *		a. toil, labor; product of labor, acquisition, property (16)
פָּרַד	143	(Ni.) to separate; be scattered, separated (26)
פָּרָד (?)		a. mule (14)

<sup>42</sup> For קָרָא (2), see Voc. 43, no. 105; for קָרָא (1), see Voc. 4, no. 22.



קדם	144	(Pi.) to be in front, go at the head; to go up to someone, meet (26)
קדים		a. on the eastern side, the east (69)
קָדָם		b. in front, east; (temporal) before, earlier, in olden days; prehistoric times, primeval time (61)
קָדָם*		c. (only as acc. of place, קָדָמָה) to (towards) the east (26)
קדמוני (1)#		d. (adj.) eastern; former, earlier (10)
רגל	145	(den. from רָגַל) to slander; (Pi.) to spy out, scout (26)
רָגַל		a. foot, leg (200–299)
רגלי		b. one who goes on foot, foot-soldier (12)
אפה	146	to bake (25)
גבר	147	to be superior; (Hi.) to be strong (25)
גבור		a. hero, champion, warrior (100–199)
גָּבַר (1)#		b. young, strong man (66)
גבורה		c. strength (62)
גביר, גבירה		d. master, lord; (f.) mistress, queen mother (17)
דין	148	to plead one's cause; execute judgment (25)
דן		a. Dan (70–99)
מדינה		b. province, district (52, 38 in Esth)
מָדוֹן (1)#		c. strife, quarreling, scolding (23)
דין		d. legal claim, contest, case, or judgment (19)



**Vocabulary 36** (24 words)

- הגה** (1)# **149** to utter a sound, moan; read in an undertone; to mutter (while meditating); to speak, proclaim (25)
- חצב** (1)# **150** to cut, hew out, dress (stones) (25)
- חרש** (1)<sup>43</sup> **151** to plough; engrave; devise (good or evil) (25)
- חרש** a. craftsman (36)
- טרף** **152** to tear, rend (25)
- טָרֵף** a. prey; food (22)
- ישן** (1)# **153** to fall asleep, to sleep (25)
- שָׁנָה** a. sleep (23)
- מרד** **154** (only Qal) to rise in revolt, rebel (25)
- נוד** **155** to be aimless, homeless; to shake the head (indicating cooperation or sympathy) (25)
- נסך** (1)# **156** to pour out; (Hi.) to devote a drink offering to (25)
- נִסְךְ** (1)# a. drink offering, libation (65, 33 in Num)
- מַסְכָּה** (1)# b. cast image (28)
- פחד** **157** to shiver, tremble, be startled (25)
- פָּחַד** (1)# a. trembling, dread, fear (49)
- צרר** (2)<sup>44</sup> **158** (only Qal) to treat with hostility, attack; (ptc.: attacker, enemy) (25)
- צַר** (2)<sup>45</sup> a. enemy (70–99)

<sup>43</sup> For **חרש** (2), see Voc. 25, no. 6.<sup>44</sup> For **צרר** (1), see Voc. 24, no. 46.<sup>45</sup> For **צַר** (1), see Voc. 24, no. 46b.



רדה	(1)# 159	to rule (25)
רחב	160	to open oneself wide; (Hi.) to make wide, extensive (25)
רחב		a. breadth, expanse (100–199, 54 in Ezek 40–48)
רחב, רחוב	(1)#	b. open plaza (in city) (43)
רחב	(1)#	c. (adj.) broad, wide, spread out (21)
שלף	161	pull out or off, take out (25)
תור	162	to spy out, reconnoitre; to seek out, discover (25)

## I G. Verbs Occurring 10–24 Times (Vocabularies 37–52)

### Vocabulary 37 (25 words)

בשר	1	(Pi.) to bring good news; to tell, announce (24)
גוע	2	(only Qal) to pass away, to perish (24)
חוס	3	(only Qal) to be troubled about; to look compassionately on; to spare (24)
ינק	4	to suck; (Hi.) to suckle, nurse (24)
יונק		a. (Qal act. ptc. used as n.) suckling, child (12)
כבה	5	to go out (fire); (Pi.) to extinguish, quench (24)
נאץ	6	to spurn; (Pi.) to treat disrespectfully, discard (24)
נזה	7	to spatter; (Hi.) to sprinkle (24)



סוג (1)#	8	to diverge; be disloyal; (Ni.) turn back, withdraw, flee; (Hi.) to displace a boundary mark (24)
רבב (1)#	9	to be (become) numerous (24)
רב (1)	a.	(adj.) numerous, many; varied, much; great (300–499)
רב	b.	quantity, fullness; wealth; what concerns plenty: plentiful (100–199)
רב (2)	c.	high-ranking official, chief officer (50, 16x רב־שָׁקָה)
רַבָּהּ	d.	a very great quantity, immense number (from ten thousand) (16)
רבּוֹ, רְבוּא	e.	immense number; ten thousand (10)
רושׁ	10	to be poor (24)
שכל	11	to become childless; (Pi.) to be deprived (of children) (24)
אַשְׁכֵּל (1-2)	a.	bunch of grapes; name of a valley near Hebron (13)
גלח	12	(Pi.) to shave (23)
חסר	13	to decrease, lessen; be devoid of (23)
חָסַר	a.	one in want of (18, 13 in Prov)
מִחְסוֹר	b.	lack (13, 8 in Prov)
חפר (1) <sup>46</sup>	14	(only Qal) to dig; to track, search, spy out (23)
חפשׁ	15	to search out, examine; (Hith.) to make oneself unrecognizable (by disguise) (23)
יעל	16	(Hi.) to profit, benefit (23)

<sup>46</sup> For חפר (2), see Voc. 42, no. 92.



**Vocabulary 38** (25 words)

כהן	<b>17</b>	(den. from כָּהֵן (Pi.) to act as a priest (23, 12 in Exod)
כֹּהֵן		a. priest ( <b>over 500</b> )
כֹּהֲנִים		b. priesthood (14)
נגשׁ	<b>18</b>	to force to work, to oppress (23)
נקב	<b>19</b>	to bore through; to fix, establish; to denote, mark; to slander (23)
נִקְבָּה		a. woman, female (22, 12 in Lev)
גדע	<b>20</b>	to cut off, scatter; (Pi.) to cut through or off, to cut to pieces (22)
דָּמַם (1)#	<b>21</b>	to stand still, keep quiet; to be motionless, rigid (22)
זהר (2)#	<b>22</b>	(Ni.) to heed a warning, be warned; (Hi.) to caution (22)
כחשׁ	<b>23</b>	(Pi.) to deny, disavow; to tell lies, delude; to feign obedience, fawn (22)
מעט	<b>24</b>	to be, become few; be too small; (Hi.) to collect little; to diminish (22)
מְעַט		a. a little, a trifle ( <b>100–199</b> )
נפץ (1,2)	<b>25</b>	(1) to smash, smash to pieces; (2) to scatter, disperse (22, 12 in Jer)
סקל	<b>26</b>	to stone; (Pi.) to throw stones at, to clear away stones (22)
פשה	<b>27</b>	to spread (the symptoms of a disease) (22, Lev 13–14)



- קִיץ (2)<sup>47</sup> **28** to wake up (22)
- שׁוּעַ **29** (Pi.) to call for help (22)  
 שׁוּעָה a. a call for help, scream, cry (11)
- שׁוּר **30** (Ho. ptc.) twisted (22, Exod)
- שָׁעַן **31** (Ni.) to support oneself on; lean, depend on (22)  
 מִשְׁעָן, מִשְׁעָנָה a. support; staff for bread; staff (17)
- שָׁקַל **32** to weigh, weigh out (22)  
 שָׁקָל a. weight; a specific weight: shekel (70–99)  
 מִשְׁקָל b. weight (49)
- שָׁקַף **33** (Ni., Hi.) to look down from above (22)
- Vocabulary 39** (25 words)
- תֵּעַב **34** (den. of תִּעְבָּה) (Ni.) to be, become abhorred; (Pi.) to abhor (22)  
 תִּעְבָּה a. abomination, abhorrence (100–199)
- אָתָּה **35** to come (21)
- גָּרַע (1)# **36** to shave, trim (beard); to cut down; to take; (Ni.) be deducted, taken away (21)
- זָנַח (2)# **37** to reject; (Hi.) to declare rejected, put out of action (21)
- חָיַשׁ (1)# **38** to hurry; (Hi.) to hasten (21)

<sup>47</sup> By-form of קִיץ, Voc. 50, no. 205. For קִיץ (1), see Voc. 65, no. 127.



חמד	39	to desire, take pleasure in (21)
חמדה	a.	desirable, precious things; delightful (16)
מחמד*	b.	something desirable, precious object; what is pleasing (to the eyes) (14)
חמדות	c.	precious things, treasure (10, 6 in Dan)
מסס	40	(Ni.) to melt, become weak (21)
נתך	41	(Qal, Ni.) to gush forth; (Hi.) to pour out (21)
נחש	42	to drive out (nations); remove (21)
סחר	43	to pass through; (Qal ptc., סוחר, trader, dealer (21)
ספה	44	to take, carry away (21)
פקח	45	to open (the eyes) (21)
צום	46	to fast (21)
צום	a.	fast, period of fasting (25)
שאג	47	(Qal) to roar (of a lion and metaphorically) (21)
שבר (2) <sup>48</sup>	48	(Den. from שָׁבַר [2]) to buy grain, food (21)
שָׁבַר (2) <sup>49</sup>	a.	grain (9, 7 in Gen.)
שגה	49	to stray; stagger; do wrong (21)
תמד	50	to take hold of, hold (21)
חבל (2) <sup>50</sup>	51	to impound; to seize a thing as a pledge (20)

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<sup>48</sup> For שבר (1), see Voc. 15, no. 58.

<sup>49</sup> For שָׁבַר (1), see Voc. 15, no. 58a.

<sup>50</sup> For חבל (3), see Voc. 52, no. 225.



**יחש** 52 (Hith.) to have oneself enrolled in the  
genealogical list; (inf. used as n.)  
registration, genealogy (20)

**Vocabulary 40** (25 words)

**ינה** 53 to be violent, oppress (20)

**מוש** (2)# 54 to withdraw from a place, cease from;  
(Hi.) to remove (20)

**עתר** 55 to plead, supplicate (20)

**צרע** 56 be afflicted with a rash, skin disease (20)  
**צָרַעַת** a. skin disease (35, 29 in Lev 13–14)

**קסם** 57 (Qal) to predict; to consult (oracle, spirit of  
the dead) by divination (20)

**קָסָם** a. prediction, survey of future events (11)

**שגב** 58 to be too high, to be too strong for;  
(Ni.) be high, inaccessible, unattainable;  
be exalted; (Pi.) to make high, inaccessible  
= protect (20)

**משגב** a. high point for a refuge; (metaph.) refuge  
(17)

**שיח** (2)# 59 to give a loud, enthusiastic, emotionally  
laden speech (in praising or lamenting or  
taunting or teaching); to meditate with  
thanks and praise (20)

**שִׁיחַ** (2)# a. lament, praise; worry (14)

**שכר** 60 to hire, take into paid service (20)

**שָׂכָר** (1)# a. wages (for work) (28)

**שָׂכִיר** b. hireling, day-labourer; mercenary, hired  
soldier (18)



- ברר** (1)# **61** to purge out, select; (Ni.) keep clean; (Pi., Hith.) to sift, sort out (19)
- בַּר** (3)# a. grain (14)
- חקק** **62** to inscribe, carve; to enact, decree; (Pol.) to order, decide; ptc.: commander, ruler (19)
- חֶק** a. prescription, rule; law, regulation; (appropriate or allotted) portion (**100–199**)
- חֻקָּה** b. statute (**100–199**)
- יָאַל** (2)# **63** (Hi.) to decide; be prepared to (19)
- לָאָה** **64** to grow weary; (Ni.) to struggle; to be tired of something; (Hi.) to take to be powerless, helpless (19)
- לַחֵץ** **65** to oppress, torment (19)
- לַחֵץ** a. oppression (12)
- נָבַל** (1)<sup>51</sup> **66** (Qal) to wither, decay, crumble away (19)
- נִבְלָה** a. corpse, carcass (48)

### Vocabulary 41 (23 words)

- רִיק** **67** (Hi.) to pour out, empty out (19)
- רִיקָם** a. (adv.) with empty hands, without success (16)
- רִיקָה** b. (adj.) empty, vain, unprincipled (14)
- רִיק** c. (adj.) void, empty, vain; (n.) emptiness (12)
- רָמַס** **68** (Qal) to trample with one's feet, crush to pieces (19)

<sup>51</sup> For **נָבַל** (2) see Voc. 66, no. 132.



רָצַץ	69	to mistreat, oppress; (Ni.) to bend, snap, be broken; to shatter, smash; (Pi.) to smite, strike down (19)
שָׁאב	70	(Qal) to draw water (19)
שָׁכַר	71	to be, become drunk (19)
שִׁכָּר		a. intoxicating drink, beer (23)
שָׁכּוֹר		b. (adj.) drunk(en) (13)
אַחַר	72	(Pi.) to delay, hesitate; to linger (18)
אַחֲרָי		a. (adv. and prep.) behind; (temporally) after ( <b>over 500</b> )
אַחֵר (1)#		b. (adj.) (an)other (god); later, following ( <b>100–199</b> )
אַחֲרִית		c. (temporally) end; the result (of a matter); the following period, future; (adv.) finally (61)
מָחָר		d. next day, tomorrow (52)
אַחֲרֹן		e. (temporally) in the future, last, later on; (adj.) western, at the back (50)
אַחֹר		f. (adv.) behind; west; (n.) back (of a dwelling, a person, cattle) (41)
מִחֲרָת		g. the following day, morrow, the day after (32)
דָּכַא	73	(Pi.) to crush (18)
זָרַח	74	(Qal) to rise, shine (18)
מִזְרָח		a. sunrise; the east ( <b>70–99</b> )
חָשַׁךְ	75	to be, grow dark (18)
חֹשֶׁךְ		a. darkness ( <b>70–99</b> )



**Vocabulary 42** (25 words)

יָבֵל	76	(Hi.) to bring (18)
אָבֵל (2)#	a.	(only in place-names) watercourse, brook (13)
יָבוֹל (?)	b.	yield of soil (13)
כָּלָא (1)#	77	to restrain, shut up; withhold (18)
כְּלָא	a.	imprisonment, prison (10)
לֹון	78	(Ni., Hi.) to murmur (18)
לַעַג	79	to deride; to stammer (18)
נָזַל	80	to trickle, flow (18)
נִטַּף	81	to drip, secrete; (Hi.) cause to flow; to drivel, foam at the mouth (18)
סוֹת	82	to mislead, incite (18)
סָרַר (1)#	83	(Qal) to be stubborn (18)
עָטָה (1)#	84	to wrap up, cover oneself (18)
עָלַל (1)#	85	(Pol.) to glean; to deal severely with; (Hith.) to deal with someone wantonly, to play a dirty trick on someone (18)
מַעֲלָל *	a.	deeds (good and bad) (42)
מַעֲלָה	b.	deed, action (24)
עָצַם (1) <sup>52</sup>	86	to be powerful; to be countless (18)
עָצוּם	a.	(adj.) mighty (32)
שָׁחַח	87	to cower, crouch; to bow down, be bent over (18)

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<sup>52</sup> For עָצַם (2), see Voc. 57, no. 37.



שָׁקַד	88	to watch, watch over, keep watch, be wakeful; be concerned about; to lie in wait (18)
תָּכַן	89	to examine, check; (Ni.) to measure up, be in order, be correct (18)
בָּאֵשׁ	90	to stink; (Ni.) to be odious, hated; (Hi.) to turn rancid; to start to stink; become hated (17)
דָּמָה (2,3) <sup>53</sup>	91	to come to rest, come to an end; (Ni.) to be dumb, silent; (3) to be destroyed (17)
חָפַר (2) <sup>54</sup>	92	to be ashamed; (Hi.) to feel abashed, to act shamefully (17)
כָּתַת	93	to beat, crush fine (17)
מוֹג	94	to waver; (Ni.) to wave, sway backwards and forwards, undulate (17)

**Vocabulary 43** (24 words)

מָטַר	95	(Hi.) to cause it to rain (17)
מָטָר		a. rain (38)
מָשַׁל (1) <sup>55</sup>	96	to formulate an expression, show a parable; to recite derisive verses; (Ni.) to be equal, become the same (17)
מִשְׁלַּל (1)#		a. saying; proverb; wisdom saying; song of jest, mocking (39)

<sup>53</sup> For דָּמָה (1), see Voc. 31, no. 100.<sup>54</sup> For חָפַר (1), see Voc. 37, no. 14.<sup>55</sup> For מָשַׁל (2), see Voc. 17, no. 20.



- נדב** 97 to impel, stir; (Hith.) to make a voluntary decision; to enlist a volunteer; to make a voluntary contribution (17)
- נדבה** a. voluntary offering (26)
- נדיב** b. (adj.) ready, willing; nobleman (26)
- נקף** (2)# 98 to encircle, surround (17)
- סכך** (1)<sup>56</sup> 99 to shut off as a protection; (Hi.) to shut off, make inaccessible (17)
- עוה** 100 to do wrong; (Ni.) be bent, irritated; (Hi.) to twist, go astray (17)
- עון** a. misdeed, sin; guilt caused by sin; punishment (for guilt) (200–299)
- עלז** 101 (Qal) to exult, triumph (17)
- ערב** (1)<sup>57</sup> 102 to stand surety for; be responsible for someone, lend support for someone's cause; to pawn; to conduct trade, barter; (Hith.) to enter into a wager (17)
- עשר** (1)# 103 to become rich; (Hi.) to make rich, gain riches (17)
- עֶשֶׂר** a. wealth (37)
- עשיר** b. (adj.) wealthy, rich; (n.) the rich man (23)
- קדר** 104 to become dark, dirty, untidy, in mourning garb (17)
- קרא** (2) 105 [By-form of קרה (1)<sup>58</sup>] to meet someone, encounter, happen (17)

<sup>56</sup> For סכך (3), see Voc. 62, no. 91.

<sup>57</sup> For ערב (5), see Voc. 57, no. 38.

<sup>58</sup> For קרה (1), see Voc. 34, no. 140. For קרא (1), see Voc. 4, no. 22.



- לִקְרֹאת a. (Qal inf. const. > prep.) contrary to, opposite (**100–199**)
- רָמַשׁ **106** (Qal) to slink, crawl (17)
- רָמַשׁ a. (coll.) creatures which creep (17, 10 in Gen)
- אָזַר **107** (den. from אָזַר?) to put on the אָזַר, to gird; (Pi.) to embrace closely (16)
- אָזַר a. loincloth (14, 8 in Jer 13)
- אָמַל (1)# **108** (Pul.) to wither, dry out; to dwindle (16)

### Vocabulary 44 (24 words)

- בָּלָה **109** to be worn out; (Pi.) to consume, enjoy fully (16)
- בְּלִיתִי a. (as לְבִיתִי, the negative particle for the inf. const.) that . . . not, lest; except (**100–199**)
- בֹּל (1)# b. not (mostly in poetic texts); not yet, hardly (66)
- בְּלִי c. without; cessation, ending (55)
- בְּלִיעַל d. uselessness; wickedness; good for nothing (27)
- \*בְּלִיעַדִּי, בְּלִיעַדִּי e. (prep.) apart from, except (17)
- בָּעַל (1)# **110** to own, rule over; to marry (16)
- בָּעַל (1)# a. owner, landowner, citizen; husband; Baal (**100–199**)
- בָּעַת **111** (Ni.) to be gripped by a sudden fear; (Pi.) to terrify, frighten (16)
- בָּצַע **112** to make profit; to sever (the thread of life); (Pi.) to cut off, finish (16)



בָּצַע		a. (unlawful) gain; severing (of the thread of life) (23)
דָּוַשׁ	113	to thresh, trample down (16)
חָגַג	114	(Qal) to celebrate a pilgrim's feast (16)
חָג, חָגָה		a. procession; round dance; festival (60)
חָשָׂה	115	to be silent; (Hi.) to order to be silent; to hesitate (16)
טָבַל	116	to dip something into (16)
יָצַג	117	(Hi.) to set, place (16)
כּוּב	118	(Pi.) to lie, deceive (16)
כָּזַב		a. lie (31)
מָרַר	119	to be bitter; (Hi.) to cause grief (16)
מָר (1)#		a. (adj.) bitter; (n.) bitterness (39)
מִרְרָה		b. myrrh (12, 8 in Cant)
נָשָׂא, נָשָׂה (1)	120	to lend out to; (Qal ptc., נָשֵׂא) creditor, (professional) moneylender; usurer (16)
נָשָׂא (2)	121	(Hi.) to cheat, deceive (16)

### Vocabulary 45 (25 words)

עָנָה (4) <sup>59</sup>	122	to sing (16)
פָּרַע	123	to let the hair on the head hang loosely; to leave unattended, be unconcerned about (16)
צָוַד	124	to hunt for; hound; (Pil.) to capture (16)
צִיד (1)#		a. gamebag; venison (19, 11 in Gen)

<sup>59</sup> For עָנָה (1), see Voc. 8, no. 28; for עָנָה (2), see Voc. 18, no. 25; for עָנָה (3), see Voc. 56, no. 25.



צִידָה	b. food for a journey (10)
רָגַם	<b>125</b> (Qal) to cover with a heap of stones; to stone (16)
שָׁוָה	(1)# <b>126</b> to be, become the same, be equal with (16)
שָׁנָה, שָׁנָא	(1) <sup>60</sup> <b>127</b> to change, be changed, altered, be different from; (Pi.) to pervert, to transfer (16)
שְׁנַיִם, שְׁתַּיִם (?)	a. two ( <b>over 500</b> )
שְׁנִי, שְׁנִית	b. (ordinal) second ( <b>100–199</b> )
גָּזַז	<b>128</b> to shear (sheep) (15)
גָּלַל	(1)# <b>129</b> to roll, roll away (15)
גְּלוּלִים	a. (images of) idols (48, 39 in Ezek)
מְגִלָּה	b. scroll (21)
גִּל (1)	c. heap, heap of stones (20)
גִּל* (2)	d. (always pl.) wave (16)
גִּלְחָה (?)	e. basin, bowl (15)
גִּלְגֻּלַּת	f. skull (12)
גִּלְגָּל (1)#	g. wheel (12)
גִּלְגָּל* (2)#	h. (only with prep. בְּ: בִּגְלָל) because of (10)
גָּרָה	<b>130</b> (Pi.) to stir up strife, go to court; (Hith.) to get involved in strife, battle; to get excited, strive; to get ready (15)
הָלַל	(3) <sup>61</sup> <b>131</b> to be infatuated; (Pol.) to make look foolish, make a mockery of; (Hithpo.) to pretend to be mad, act like a madman (15)

<sup>60</sup> For שָׁנָה (2), see Voc. 61, no. 82.

<sup>61</sup> For הָלַל (2), see Voc. 10, no. 13.



- חצה** 132 (den. from חָצַי?) to divide (15)  
**חָצַי** a. half, half the height: middle (100–199)  
**מִחְצִית\*** b. (always in the const.) half, middle (16)

### Vocabulary 46 (26 words)

- כבש** 133 to subdue, subjugate; to violate (a woman) (15)
- מור** (1)# 134 (Ni.) to change oneself; (Hi.) to exchange; change (15)
- נגן** 135 (Pi.) to play a stringed instrument (15)  
**בְּגִידָה** a. music played on strings; mocking song (14)
- עצב** (2)<sup>62</sup> 136 to rebuke, hurt; (Ni.) to be worried; to grieve; to hurt oneself; (Pi.) to hurt someone's feelings (15)
- ערץ** 137 (intrans.) to be terrified, in dread of; (trans.) to terrify (15)  
**עָרִיץ** a. (adj.) violent, powerful; (n.) potentate, tyrant (20)
- פוח** (1,2) 138 (1) to blow; (2) to declare, testify (15)
- פצה** 139 to open the mouth wide; to swallow; to move the lips (15)
- צמת** 140 to destroy; to silence; (Ni.) to disappear, vanish; be silenced (15)
- קדר** 141 (Qal) to bow, kneel down (15)
- קצר** (2)<sup>63</sup> 142 to be short, too short; (Pi.) to shorten

<sup>62</sup> For עצב (1), see Voc. 66, no. 137.

<sup>63</sup> For קצר (1), see Voc. 30, no. 79.



- רוה** 143 to drink one's fill, be refreshed; (Pi., Hi.) to give to drink abundantly, water thoroughly (15)
- שור** (1)# 144 to look at from a bent position (15)
- שעה** 145 to gaze, look at, be concerned about (15)
- אנף** 146 to be angry (14)
- אֶף, אִפִּים** (2)<sup>64</sup> a. nose; (du.) nostrils; anger; (prep. with לְ: לְאַפִּי) before (200–299)
- בוז** 147 (Qal) to show contempt for someone; to despise (14)
- בוז, בִּזָּה** (1)# a. contempt (12)
- גער** 148 to rebuke, speak insultingly to (14)
- גְּעָרָה** a. rebuke, threat (15)
- המם** (1)# 149 to bring into motion and confusion, disturb (14)
- חכה** 150 (Pi.) to wait for, be patient; tarry (14)
- טול** 151 (Hi.) to throw far, hurl (14)
- כרה** (1)# 152 to hollow out, dig (14)
- לוה** (2)<sup>65</sup> 153 to borrow; (Hi.) to lend to (14)

### Vocabulary 47 (25 words)

- מחץ** 154 (Qal) to smash (14)
- מרט** 155 to pull out (hair); to wipe, sharpen (a sword); (Ni.) to become bald (14)

<sup>64</sup> For אֶף (1), see Voc. 77, no. 6.

<sup>65</sup> For לוה (1), see Voc. 49, no. 187.



סָתַם	<b>156</b>	to stop up (springs of water); to disguise; to shut up words, keep secret (14)
עָכַר	<b>157</b>	to entangle, put in disorder; to bring disaster, throw into confusion, ruin; (Ni.) to be stirred up, ruined (14)
עָרָה	<b>158</b>	(Pi.) to expose, uncover, reveal (14)
עָרָה		a. nakedness (55, 32 in Lev 18, 20)
(?) עָרוֹם		b. (adj.) naked; lightly dressed (in undergarments only) (16)
תָּעַר		c. knife; sheath (for a sword) (13)
(?) עִירָם		d. (adj.) naked, bare; (n.) nakedness (10)
פָּגַשׁ	<b>159</b>	to confront, encounter someone (14)
פָּרַס	<b>160</b>	to break (bread); (Hi., den. from פָּרָסָה) to have a divided hoof (14)
פָּרָסָה		a. (a divided) hoof (21)
צָבָא	<b>161</b>	to fight against; to be on duty (14)
צָבָא		a. military service, campaign; military men, troops; heavenly bodies ( <b>300–499</b> )
קָצַץ (1)#	<b>162</b>	to cut, chop off, trim; (Pi.) to cut up, chop off, shatter (14)
קֵץ		a. end; border; furthest, last (67)
רוּחַ	<b>163</b>	(Pu.) to be wide, spacious; (Hi., den. from רָיַח) to smell (14)
רוּחַ		a. breeze, wind, breath; spirit; sense, (intellectual frame of) mind ( <b>300–499</b> )
רִיחַ		b. odor, fragrance (59, 35 in Lev–Num)
רָעַב	<b>164</b>	to be hungry, suffer famine; (Hi.) to (let) starve (14)
רָעַב		a. hunger, famine ( <b>100–199</b> )



רָעַב	b. (adj.) hungry (22)
שָׂאף	<b>165</b> (Qal) to gasp, pant; to be a nuisance, pester (14)
שָׂרַץ	<b>166</b> to creep, move, swarm (14)
שָׂרִץ	a. a swarm (of small animals, reptiles, naturally occurring in large numbers) (15)
<b>Vocabulary 48</b> (20 words)	
אָרַג	<b>167</b> (Qal) to weave; (ptc.) weaver
דָּקַק	<b>168</b> to crush, become fine through grinding; (Hi.) to pulverize (13)
דָּק	a. (adj.) scarce, fine, thin (14)
זָמַם	<b>169</b> (Qal) to plan, to plan evil (13)
מְזִמָּה	a. project, plan; wicked plan, scheme; discretion, prudence (19)
חָבַק	<b>170</b> to embrace; fold the hands (13)
עָטַף	(2)# <b>171</b> to be, become weak, without strength; (Hith.) to feel weak (13)
פָּאָר	(2)# <b>172</b> (Pi.) to glorify; (Hith.) to show one's glory, boast against (13)
תְּפָאֲרֶת	a. beauty; ornament; glory, splendor, radiance; fame, honor, pride (51)
צָחַק <sup>66</sup>	<b>173</b> to laugh; (Pi.) to joke, make fun of; to amuse oneself wildly; to dally with, fondle (a woman) (13)
יִצְחָק	a. Isaac ( <b>100–199</b> )

<sup>66</sup> Cf. שָׂחַק, Voc. 30, no. 81.



קבב	174	to curse; enchant (13, 8 in Num)
קבל	175	(Pi.) to accept, receive (13)
רגע	176	(intrans.) to become hard (of the skin); (trans.) to stir up (the sea); (Hi.) to get some peace, stay, linger; to make peace (13)
רָגַע		a. duration, period; a short while, a trice; (as temporal acc.) in a trice, abruptly (22)
שוט	(1)# 177	to rove about, roam; to row (across water) (13)
שוט (?)	(1)#	a. whip (11)
שחר	(2)# 178	(Pi.) to be on the lookout for (13)
שלל	(2)# 179	to plunder, capture, rob (13)
שָׁלַל		a. booty, spoil, plunder (70–99)

## Vocabulary 49 (24 words)

אנח	180	(Ni.) to sigh, groan (12)
אָנַחַה		a. sighing, groaning (11)
בוס	181	to tread down (12)
גור	(3) <sup>67</sup> 182	to be afraid (12)
מָגוֹר, *מְגוֹרָה	(1) <sup>68</sup>	a. fright, horror (11)
גזר	(1)# 183	to cut (12)
זעם	184	to curse, scold (12)
זָעַם		a. cursed (by an indignant God) (22)

<sup>67</sup> For גור (1), see Voc. 10, no. 10.<sup>68</sup> For מָגוֹר (2), see Voc. 10, no. 10b.



חפה	185	to cover (12)
טוח	186	to plaster, coat, daub (12)
לוה (1) <sup>69</sup>	187	(Ni.) to join oneself to (12)
לוי (?)	a. Levi	(200–499)
נזר	188	(Ni.) to consecrate oneself (to a deity); to desert, withdraw from someone; to deal respectfully; to fast; (Hi.) to hold oneself back from; to proclaim a decree for abstinence; (den. from נָזִיר) to live as a Nazirite (12)
נִזְר	a. consecration, dedication; crown, diadem, head-band	(25, 13 in Num 6)
נָזִיר	b. Nazirite	(16)
נפח	189	to blow, breathe (12)
נשך (1)#	190	to bite (12)
נִשְׁךְ	a. deduction, interest	(12)
סעד	191	(Qal) to support, sustain, strengthen (12)
עות	192	(Pi.) to bend; suppress (12)
רבע (2)#	193	(den. from אָרְבַּע) to provide with four corners, square (12)
אַרְבַּע	a. four	(300–499)
אַרְבָּעִים	b. forty	(100–199)
רְבִיעִי	c. (ordinal) fourth	(56)

## Vocabulary 50 (24 words)

שסה	194	to plunder (12)
שרק	195	to whistle, hiss (12)

<sup>69</sup> For לוה (2), see Voc. 46, no. 153.



אַרַשׁ	<b>196</b>	(Pi., Pu.) to betroth; to be, become engaged, betrothed (11)
גָּאַל (2) <sup>70</sup>	<b>197</b>	(Ni.) to be defiled; (Pi.) to pollute, desecrate (11)
דָּקַר	<b>198</b>	to pierce through (11)
דָּשֵׁן	<b>199</b>	(den. from דָּשֵׁן?) to become fat; (Pi.) to refresh; to clean away fatty ashes (11)
דָּשֵׁן		a. fatness, fatty ashes (15)
הִדַּף	<b>200</b>	(Qal) to push, thrust away (11)
חָנַף (1)#	<b>201</b>	to be defiled; be godless (11)
חָנַף		a. (adj.) alienated from God, godless (13, 8 in Job)
חָשַׁק	<b>202</b>	to be very attached to, to love somebody; to desire to (11)
טָבַח	<b>203</b>	(Qal) to slaughter, kill off (11)
טָבַח		a. butcher and cook; (pl.) bodyguards and executioners (33, 17 in Jer)
טָבַחַהּ, טָבַחַהּ (1)#		b. slaughtering (of animals), slaughtered meat; butchery (of people) (15)
טָעַם	<b>204</b>	(Qal) to taste, savour food, eat; to perceive (by experience) (11)
טָעַם		a. taste (of food); feeling, discernment, sense; order, decree (13)
קִיץ <sup>71</sup>	<b>205</b>	(Qal) to wake up (11)

<sup>70</sup> For גָּאַל (1), see Voc. 9, no. 8.

<sup>71</sup> Alternative form of קִיץ



יָקָר	<b>206</b>	to be difficult; to carry weight, to be worth; to be scarce, precious (11)
יָקָר	a.	(adj.) scarce, precious, valuable; noble (36)
יָקָר	b.	preciousness; honor (17)
כָּנַס	<b>207</b>	to gather (11)
לָהֵט	(1)# <b>208</b>	to blaze, burn; (Pi.) to scorch, devour (11)
נָבַע	<b>209</b>	(Hi.) to allow to gush forth; ferment (11)
נָעַר	(2) <sup>72</sup> <b>210</b>	to shake off; to shake (the hand as a gesture of refusal) (11)

**Vocabulary 51** (25 words)

סָלַל	<b>211</b>	to pile up in the street, leave around; (Pil.) to esteem, cherish; (Hithpo.) to behave high-handedly, insolently (11)
מִסְלָה	a.	track (firmed with stones or fill), path (27)
סִלְלָה	b.	assault ramp (11)
עָזַז	<b>212</b>	to show oneself strong; to defy (11)
עָז	(1) <sup>73</sup>	a. might, strength; fortified, strong, well-founded; ramparts ( <b>70–99</b> )
מְעֹז	b.	mountain stronghold; place of refuge; fortress (36)
עִז	c.	(adj.) strong (23)
עָמַל	<b>213</b>	to exert oneself (11)
עָמַל	(1)#	a. trouble; care, anxiety; need; harm (55)

<sup>72</sup> For נָעַר (1), see Voc. 55, no. 24.<sup>73</sup> For עָז (2), see Voc. 69, no. 167a.



- ענן** 214 (Pi.) to cause to become visible; (Pol.) to interpret signs; ptc., מְעַנֵּן: soothsayer (11)  
 עָנָן (?) (1)# a. clouds (70–99)
- צוק** (1)# 215 (Hi.) harass, press hard; to drive someone into a corner (11)
- רעם** (1)# 216 to rage, roar (the sea): (Hi.) to thunder (11)
- רקע** 217 to spread out; to trample, stamp with the feet; (Pi.) to beat out (metal) (11)  
 רָקַע a. firmament, sky (17, 9 in Gen 1)
- שתל** 218 (Qal) to plant (11)
- אדם** 219 to be red; (Pu. ptc.) rubbed with reddle; (Hi.) to be, become red (10)  
 אָדָם (1)# a. (coll.) mankind, people; an individual man (**over 500**)
- אֲדָמָה** (1)# b. earth, arable ground; land owned; underworld (200–299)  
 אֶדוֹם c. Edom (70–99)
- אויץ** 220 to urge; to be in haste with (10)
- גדר** 221 (den. from גָּדַר) (Qal) to build up a wall; to block a road (10)  
 גָּדַר a. dry-stone wall (without mortar) (14)
- געל** 222 to loathe, feel disgust (10)
- געש** 223 to rise and fall loudly (10)

### Vocabulary 52 (25 words)

- זיד** 224 to behave insolently; (Hi.) to behave presumptuously (10)



זָדַד	a. (adj.) insolent, presumptuous (13)
זָדוֹן	b. presumptuousness, over-confidence (11)
חָבַל (3) <sup>74</sup>	<b>225</b> to act corruptly; (Pi.) to ruin (10)
חָדַשׁ	<b>226</b> (Pi.) to make anew, restore (10)
חֹדֶשׁ (1)#	a. new moon; month ( <b>200–299</b> )
חֲדָשׁ	b. (adj.) new, fresh (53)
חָרַץ (1)#	<b>227</b> to threaten; to fix, determine; (Ni. ptc.) what is determined, determined end (10)
טָבַע	<b>228</b> to sink down; (Ho.) to be settled, planted (10)
טַבַּעַת	a. ring, signet-ring; ring to hold and carry things (49, 40 in Exod)
יָקַשׁ	<b>229</b> to catch a bird with a snare; (Ni.) to be caught, ensnared (10)
מוֹקֵשׁ	a. wooden snare; (metaph.) snare (27)
מָקַךְ	<b>230</b> (Ni.) to melt, dissolve; to rot (10)
נָגַח	<b>231</b> to gore (of an ox) (10)
נָגַר	<b>232</b> (Ni.) to flow, be spilled; be fully stretched out (hands); (Hi.) to pour out; to hand over (people) (10)
נָהַל	<b>233</b> (Pi.) to escort; to transport (on donkeys); to provide (with food) (10)
סָךְ (2)#	<b>234</b> (By-form of נָסַךְ (1)# <sup>75</sup> ) to grease oneself (with oil); to anoint (10)

<sup>74</sup> For חָבַל (2), see Voc. 39, no. 51.

<sup>75</sup> For נָסַךְ (1)#, see Voc. 36, no. 156.



סָכַן	<b>235</b> to be of use; (Ni.) to run into danger; (Hi.) to have the habit of; be acquainted, reconciled with (10)
סָנַן, סָנָן (?)	a. official, state functionary of the Babylonian empire; principal of the Jewish community (17)
עָנַג	<b>236</b> (Hith.) to pamper oneself; to take one's pleasure in; to refresh oneself; to make fun about or with (10)
פָּזַר	<b>237</b> (Pi.) to scatter; distribute freely, lavish (10)
פָּרַק	<b>238</b> tear away, off; drag away from, rescue (10)
צָמָא	<b>239</b> (Qal) to thirst, be thirsty (10)
צָמָא	a. thirst (17)
צָמָא	b. (adj.) thirsty (9)



## LIST II

*Nominal and Other Cognates  
Occurring Ten or More Times, with Their  
Less Frequently Attested Verbal Roots  
(Vocabularies 53–71)*







## II. Vocabularies 53–71

### Vocabulary 53 (25 words)

- אָנֶה** (3)# **1** (Pi.) to cause to happen to someone (4)
- אַתְּ** (?) (2)# a. (prep.) (together) with, by the side of, besides; out of, from (**over 500**)
- אַנֶשׁ** **2** (Ni.) to be sickly (1)
- אִשָּׁה** a. woman, wife (**over 500**)
- אַנוּשׁ** (?) (1)# b. (coll.) human beings, mankind; (some) men, people; a single human being (42)
- אַשֶׁר** (1)<sup>76</sup> **3** to stride; (Pi.) to lead (7)
- אֲשֶׁר** a. (rel. pron.) who, which, that; (conj.) that; with **כִּי**: **כִּי־אֲשֶׁר**, as, when (**over 500**)
- אֶשֶׁר**\* b. step (9)
- כָּלִל** **4** (Qal) to complete, make perfect (2)
- כָּל־כּוֹל** a. all, the whole; everybody, everything; every (**over 500**)
- כָּלִיל** b. (adj.) entire, whole, complete; (n.) whole-offering (15)
- לִבֵּב** (1)# **5** (Ni., den. of **לֵב**) to get understanding; (Pi.) to steal, enchant the heart (2)
- לֵבֵב, לֵב** a. heart, one's inner self; inclination, disposition; will, intention; attention, consideration, reason (**over 500**)
- נִפֵּשׁ** **6** (Ni.) to breathe freely, recover (3)
- נִפְשׁ** a. throat, neck; breath; living being, people; person, oneself; life; soul (**over 500**)

<sup>76</sup> For **אַשֶׁר** (2), see Voc. 60, no. 71.



- עין 7 (den. from עִין) (Qal ptc.) to consider suspiciously (1 Sam 18:9)(1)
- עֵין a. eye; appearance, look; spring (**over 500**)
- מַעֵין b. source, headwaters (23)
- עמם 8 to amaze; cause trouble (Ezek 28:3); to equal, come up to (Ezek 31:8); (Hoph.) to be darkened (3)
- עם(?) a. people; (paternal) relationship, clan, kin; father's brother (**over 500**)
- עם(?) b. (prep.) in company with, together with (**over 500**)
- עַמּוֹן (בְּנֵי) c. Ammon, Ammonites (**100–199**)
- עִמָּה\* d. (always with לְ) (prep.) close to, beside; (adv.) corresponding, just as (32)
- אהל (1)# 9 (den. from אָהַל) to camp; obtain grazing rights (3)
- אֹהֶל (1)# a. tent (**300–499**)

### Vocabulary 54 (25 words)

- אלף (2)# 10 (den. from אֶלֶף [2]) (Hi.) to produce by the thousand (1)
- אֶלֶף (2) a. thousand (**300–499**)
- אֶלֶף (3) b. group of thousand: clan, tribe; region (15)
- אֶלֶף (2)# c. tribal chief (67, 40 in Gen)
- אֶלְפִים d. two thousand (31)
- אֶלֶף\*(1) e. (coll.) cattle (8)
- חמש 11 (den. from חָמַשׁ) (Qal pass. ptc.) arrayed in groups of fifty, lined up for war; (Pi.) to take the fifth part of (7)
- חֲמִשָּׁה, חֲמִשָּׁה a. five (**300–499**)



חמשים	b. fifty (100–199)
חמישי	c. (ordinal) fifth (44)
חרב (2) <sup>77</sup>	12 (den. from חָרַב) to massacre; (Ni.) to fight one another (3)
חָרֶב	a. sword (300–499)
עור (1) <sup>78</sup>	13 (Pi.) to surround, embrace; (Pol.) to help up; (Hithpol.) to help one another up (4)
עוֹד	a. duration: (conj. adv.) as long as; (adv.) still, still more; again (300–499)
עשר	14 (den. from עָשָׂר) to exact a tithe, take a tenth part; (Pi.) to give, pay, or receive a tenth, tithe (7)
עָשָׂר, עֶשֶׂר, עֶשְׂרֵה, עֶשְׂרֵת, עֶשְׂרֵה	a. (a group of) ten (300–499)
עֶשְׂרִים	b. twenty (300–499)
מֵעֶשֶׂר	c. a tenth part; tithes (as an offering) (32)
עֶשְׂרֹן	d. one-tenth (30)
עֶשְׂרִי	e. (ordinal) tenth (28)
עֶשְׂרִים	f. a group of ten (16)
זָהָב (< זָהָב)	15 (Ho. ptc., מִזְּהָב) gleaming red (copper) (1)
זָהָב	a. gold (300–499)
שָׁרָה (1)#	16 (den. from שָׁרָה) to rule, reign; to have oversight of (9)
שָׂר	a. representative of the king: official; person of note, commander; leader of a group or district; head, first in a series (300–499)

<sup>77</sup> For חרב (1), see Voc. 29, no. 72.<sup>78</sup> For עוד (2), see Voc. 26, no. 21.



**Vocabulary 55** (26 words)

- שֶׁלֶשׁ** 17 (den. from שֶׁלַשׁ (Pi.) to divide into three; to do something, be somewhere on the third day; to do for the third time; (Pu.) to be three years old (a sacrificial animal); to be tripled (9)  
 a. three (300–499)  
 שְׁלֹשָׁה, שְׁלֹשָׁת  
 שְׁלִישִׁי, שְׁלִישִׁית  
 שְׁלֹשִׁים  
 שְׁלֹשָׁה  
 שְׁלִישׁ (3)# e. third man in a chariot > adjutant; (pl.) fighting charioteers (17)
- אִיב** 18 to be hostile to (1)  
 אִיב a. (Qal ptc. used as n.) enemy (200–299)
- בָּרָה** (1)# 19 to consume food; to receive a diet from someone; (Pi.) to eat; (Hi.) to provide food, administer a diet (6)  
 בְּרִית (?) a. agreement; covenant; contract (200–299)
- גָּבַל** (1)# 20 (den. from גָּבַל to fix a landmark; form the boundary; to border; (Hi.) to set bounds (5)  
 גָּבֹול a. boundary; territory (200–299)  
 גְּבוּלָה b. border, territory (10)
- דָּבַר** (1)<sup>79</sup> 21 to drive away, turn aside; (Hi.) to subdue (8)  
 מִדְּבָר (1)# a. pasture, steppe, wilderness, desert (200–299)

<sup>79</sup> For דָּבַר (2), see Voc. 1, no. 4.



- דָּבָר (1)# b. bubonic plague (49)
- דְּבִיר (1)# c. rear room of a temple, holy of holies (16, 11 in 1 Kgs)
- חִיל (2)<sup>80</sup> 22 (den. from חָיִל?) to endure (1)
- חָיִל a. power, strength; wealth, property; army (200–299)
- חֲסִיד (2)# 23 (den. from חָסִיד?) (Hith.) to act as a חָסִיד (2)
- חֲסִיד (2)# a. joint obligation, loyalty; faithfulness; goodness, graciousness (200–299)
- חָסִיד b. the one who practices חֲסִיד, the faithful, godly (35, 25 in Pss)
- נָעַר (1)<sup>81</sup> 24 to growl (of a lion) (1)
- נָעָר (?) a. fellow servant, attendant; lad, adolescent; young man (pl., people) (200–299)
- (f.) נְעָרָה (1)# b. young unmarried woman; a newly married young woman; female attendant (63)
- נְעוּרִים c. time of youth (47)

### Vocabulary 56 (25 words)

- עָנָה (3)<sup>82</sup> 25 to be troubled about; (Hi.) to keep someone busy with (3, Qoh)
- לְמַעַן, לְמַעַן a. (prep.) with reference to, on account of, for the sake of; (conj.) in order to, so that (200–299)

<sup>80</sup> For חִיל (1), see Voc. 26, no. 19.

<sup>81</sup> For נָעַר (2), see Voc. 50, no. 210.

<sup>82</sup> For עָנָה (1), see Voc. 8, no. 28; for עָנָה (2), see Voc. 18, no. 25; for עָנָה (4), see Voc. 45, no. 122.



- יָעַן b. (conj.) because; because of (100–199)
- בָּדַד 26 (Qal ptc., בּוֹדֵד) alone, solitary (3)
- בָּד (1) a. part, portion; (pl.) members; (adv. with לְ + pron. suff.) alone; (prep. לְבַד) except, apart from, beside (100–199)
- (?) בָּד \* (2)<sup>83</sup> b. (always pl.) carrying poles; shoots (on the vine) (42)
- בָּכַר 27 (den. from בִּכְּרָ?) (Pi.) to bear first-fruits; to treat as the first-born (4)
- בְּכוֹר בְּכוֹרִים בְּכֹרָה a. first-born, oldest offspring (100–199)
- b. first-fruits (17)
- c. right of the first-born (10)
- בָּקַר 28 (Pi.) to carry out an examination of the offering; to scrutinize, attend to (6)
- בָּקָר a. herd, cattle (100–199)
- בֹּקֶר (2)# b. morning; the next morning, tomorrow (100–199)
- דֹּר (1)# 29 (Qal) to stack in circles (1)
- דִּוֵּר (2)# a. cycle, lifetime; descent, generation (100–199)
- יָחַם 30 (Qal and Pi.) to be in heat (6)
- חֲמָה a. heat; rage, wrath; poison, venom (100–199)
- יָמַן 31 (den. from יָמִין) (Hi.) to keep (go) to the right; (ptc.) right-handed (5)
- יָמִין (1)# a. right side, hand; south, southern (100–199)
- יָמִינִי b. (adj.) right; southern (32)

<sup>83</sup> For בָּד (3), see Voc. 86, no. 9.



- תִּימָן (1)# c. the south; territory in the south; the south wind (24)
- כִּנָּף 32 (den. from כִּנָּף (Ni.) to hide oneself (1)  
כִּנָּף a. wing; skirt of a garment; edge, extremity (100–199)
- כַּפֵּי 33 (Qal and Ni.) to bend, bow down (5)  
כַּף a. the hollow, flat of the hand, the whole hand; the sole of the foot (100–199)

**Vocabulary 57** (25 words)

- לָשׁוֹן 34 (den. from לָשׁוֹן (Hi. and Pol. ptc.) to slander (2)  
לָשׁוֹן a. tongue (part of the body and also language); tongue-shaped: gulf, sea inlet (100–199)
- נָהַר (1)# 35 (den. of נָהַר?) (Qal) to stream towards (3)  
נָהַר a. river, stream (100–199)
- עָפַר 36 (den. of עָפַר (Pi.) to throw earth at someone (1)  
עָפַר a. fine, dry top-soil, dust; loose earth, soil; the grave and world of the dead (100–199)
- עָצָם (2)<sup>84</sup> 37 (den. of עָצָם [1]) (Pi.) to gnaw bones (1)  
עָצָם (1)# a. (s.) bone, skeleton; (m.pl.) limbs; (f.pl.) bones, skeletal remains, body (100–199)
- עָרַב (5)<sup>85</sup> 38 to turn into evening; (Hi.) to do late in the evening (3)

<sup>84</sup> For עָצָם (1), see Voc. 42, no. 86.<sup>85</sup> For עָרַב (1), see Voc. 43, no. 102.



עֶרֶב (1)#	a. sunset, evening (100–199)
מַעֲרֵב (2)#	b. sunset, the west (14)
פַּעַם	39 to stir, trouble (5)
פָּעִים (?)	a. step, pace, foot; time (100–199)
רָעָה (2) <sup>86</sup>	40 to get oneself involved, mixed up with; (Pi.) to join oneself to someone (8)
רֵעַ (2)#	a. friend, comrade, companion; neighbor; darling, favorite, lover; one another, another (100–199)
רֵעִי*	b. female companion, girl friend, beloved (10, 9 in Cant)
שָׁמֵן	41 (den. from שָׁמֵן?) to be, become fat; (Hi.) to make fat, insensitive; put on fat (4)
שָׁמֵן (?)	a. oil, fat (100–199)
שָׁמֵן (?)	b. (adj.) fat (10)
שָׁקַר	42 to act against contractual terms; (Pi.) to break faith (6)
שִׁקָּר	a. breach of faith, lie (100–199)
אָצַר	43 to store up (5)
אֹצָר	a. treasure; the (heavenly) treasure-house; (pl.) supplies, storerooms (70–99)
הָבַל	44 (den. from הָבַל [1]) to become vain; to talk of nothing, to work in vain; (Hi.) to delude (5)
הָבַל (1)#	a. breath; vanity; idols (70–99)

<sup>86</sup> For רָעָה (1), see Voc. 14, no. 51.



**Vocabulary 58** (24 words)

- זור** (2)# **45** (Qal and Ni.) to turn aside with or from (6)  
**זָר** a. (adj.) strange, different, heterogeneous;  
 illicit (**70–99**)
- חלל** (2)<sup>87</sup> **46** (Pol.) to pierce, wound (7)  
**חָלַל** a. (n., adj.) pierced, slain (**70–99**, 34 in Ezek)  
**חֶלֶוֹן** b. window (31)  
**חֶלֶה** c. ring-shaped bread (14)
- חמר** (3)# **47** (Poalal) to glow, burn (3)  
**חֲמֹר** (1)# a. ass (**70–99**)  
**חֶמֶר** (2)<sup>88</sup> b. clay (17)
- יחד** **48** to be united; (Pi.) to designate exclusively,  
 concentrate (3)  
**יַחְדָּו** a. (adv.) together, altogether; at the same  
 time (**70–99**)  
**יָחִיד** b. (n.) community; (adv.) together,  
 altogether (46)  
**יָחִיד** c. (adj.) only; lonely, deserted (12)
- כסל** **49** (Qal) to be stupid (1)  
**כָּסִיל** (1)# a. (adj.) stupid, insolent (**70–99**, 49 in  
 Prov; 18 in Qoh)
- לבן** (1)<sup>89</sup> **50** (den. from לָבַן?) (Pi.) to whiten, cleanse;  
 (Hi.) to become white (5)  
**לְבָנוֹן** a. Lebanon (**70–99**)  
**לָבָן** b. (adj.) white (29, 18 in Lev 13)  
**לְבָנָה** c. frankincense (21)

<sup>87</sup> For **חלל** (1), see Voc. 10, no. 17.<sup>88</sup> For **חמר** (3), see Voc. 90, no. 108.<sup>89</sup> For **לבן** (2), see Voc. 69, no. 173.



- קצה** 51 to bring to an end; (Pi.) to break off, cut off piece by piece, chop off (3)
- קצה** a. edge, end, extremity (70–99)
- קצה** b. end, edge, corner, extremity (45)
- קרן** 52 (den. from קָרַן) to shine; (Hi.) to possess, display horns (4)
- קָרַן** a. horn (70–99)

### Vocabulary 59 (26 words)

- עמק** 53 to be deep, mysterious; (Hi.) to make deep (9)
- עֵמֶק** (1)# a. land in a valley; (pl.) plains, valleys (68)
- עֶמֶק** b. (adj.) deep, deep-seated; (metaph.) unfathomable, mysterious (17)
- כרר** 54 to be round; (Pilp.) to dance (3)
- כֶּרֶךְ** a. disk shaped round loaf; round lead disk (of gold or silver); talent (unit of value) (67)
- כֶּרֶם** (1)# b. (young) ram (for slaughter); battering ram (12)
- שאה** (1)<sup>90</sup> 55 to lie desolate; (Ni.) to be destroyed? (Hi.) let something go to ruin (4)
- שְׂאֵל (?)** a. wasteland, void, underworld; Sheol (66)
- גנן** 56 (Qal) to enclose, fence, protect (8)
- מִגֶּן** (1)# a. shield; an ornament; (metaph.) protection (63)
- גֶּן, גִּנָּה** b. garden (57)

<sup>90</sup> For שאה (2), see Voc. 66, no. 140.



- שְׂמָאל** 57 (den. from שְׂמָאל (Hi.) to go to the left; use the left hand (5)
- שְׂמָאל** a. left, the left side; northward, to the north (63)
- שָׁעַר** (1)# 58 (Qal) to have bristly (bristling) hair; to shudder (3)
- שָׁעִיר** (1,2,3) a. (adj.) hairy; (n.) billy-goat, buck; demon, satyr (61, 23 in Lev, 27 in Num)
- שְׁעָרָה** (?) b. barley (34)
- שִׁיעָר** c. (coll.) hairiness, body hair, hairy covering (26)
- חָמַס** 59 to treat violently (8)
- חָמָס** a. violence; wrong (60)
- אָרַח** 60 (Qal) to be on the road; to wander (7)
- אָרַח** a. way, path; way which should be followed: behavior (58)
- חָצַץ** 61 to be divided in groups; (Pi.) to distribute (water); (Pu.) to be at an end (3)
- חֵץ** a. arrow (57)
- קָטַן** 62 to be small, insignificant (4)
- קָטַן** a. (adj.) small, unimportant, insignificant; young, youngest (54)
- קָטַן** (1)# b. (adj.) small (also meaning young) (47)

### Vocabulary 60 (24 words)

- מָצַץ** 63 (Qal) to slurp, lap (1)
- מָצָה** (1)# a. unleavened bread (53)
- שָׁנַן** (1)# 64 (den. from שָׁן?) to sharpen (8)
- שָׁן** a. tooth; ivory; rocky crag; prong (53)



- שׁוּא** (?) **65** (Hi.) to treat badly (1)  
**שָׁן** a. (adj.) worthless, futile, inconsequential; unrestrained; deceitful, deceptive; (n.) destruction (52)
- שׁוּאָה** (?) b. storm; trouble, ruin; desert, wilderness (13)
- אֶפֶד** **66** (den. from **אֶפֶד** [1]) (Qal) to fit close (2)  
**אֶפֶד**, **אֶפֶד** (1)# a. ephod (priestly, cultic garb); name of a cultic object (image of a god?) (49, 29 in Exod)
- צִלֵּל** (3)<sup>91</sup> **67** (den. from **צִל**?) to become shady or dark; (Hi.) to give shade (2)  
**צִל** a. shadow; protection (49)
- גָּאָה** **68** (Qal) to be high, grow tall (5)  
**גָּאוֹן** a. height; eminence; pride, presumption (49)  
**גָּאוֹנָה** b. arrogance; eminence (of God); roaring (of sea) (19)  
**גָּאוֹהַ, גָּאוֹהַ** c. (n.) arrogance; (adj.) arrogant (10)
- פָּסַח** **69** to be lame, limp; (with **עָל**) to limp by, pass by, spare (7)  
**פֶּסַח** (?) a. the feast of Passover (49)  
**פָּסַח** b. limping (14)
- דָּלֵל** (1)# **70** (Qal) to become little, tiny (8)  
**דָּל** (2)# a. (adj.) low, poor, helpless; powerless; insignificant (48)

<sup>91</sup> For **צִלֵּל** (1), see Voc. 68, no. 163.



- אָשֶׁר** (2)<sup>92</sup> **71** (den. from אָשֶׁרִי (Pi.) to consider fortunate, call happy (8)  
**\*אָשֶׁר, אָשֶׁרִי** a. (adj.) happy, blessed (is the one who);  
 (n.) happiness (45, 26 in Pss)
- אָפֶס** **72** (den. from אָפֶסֶת?) (Qal) to be at an end, to be no more (5)  
**אָפֶס** a. extremity, end; nothing(ness); (adv.)  
 notwithstanding, nevertheless (42)

### Vocabulary 61 (25 words)

- טָפַף** (1)# **73** (Qal) to mince along, trip along (1)  
**טָף** (2)# a. little children; children and old people  
 (42)
- נֹוּה** (1)# **74** (Qal) to reach an objective, achieve a result  
 (1)  
**נֹוּה** a. grazing place; stopping place,  
 settlement (42)
- יָפָה** **75** to become beautiful, clean; (Pi.) to  
 decorate; (Hith.) to beautify oneself (7)  
**יָפָה** a. (adj.) beautiful (41)  
**יָפִי** b. beauty (19)
- צִלַּע** (1)# **76** to limp, be lame (4)  
**צִלַּע** (1)# a. the longer side (of the ark or the  
 tabernacle); an extra storey (on a  
 building); side building or chamber;  
 plank, wainscot; rib (only in Gen 2:21f.)  
 (40)

<sup>92</sup> For אָשֶׁר (1), see Voc. 53, no. 3..



- רמה** (2)<sup>93</sup> **77** (Pi.) to betray; to desert, abandon (9)  
**מְרִמָּה** (1)# a. trick, fraud; disillusionment (39)  
**רְמִיָּה** (1)# b. (adj.) slack, loose; treacherous; (adv.)  
 slackly, negligently; (n.) indolence,  
 inactivity; fraud, deception (15)
- מלל** (3)# **78** (Pi.) to say, announce (4)  
**מִלָּה** a. word (38, 34 in Job)
- אלה** (1)# **79** to utter an oath, curse; (Hi.) to put under  
 an oath, curse (6)  
**אָלָה** a. curse (37)
- בצר** (3)# **80** (Ni., Pi.) to be, make inaccessible; be  
 impossible (4)  
**מִבְצָר** (1)# a. fortified city (37)  
**בְּצוּר** b. (Qal pass. ptc.) inaccessible,  
 unassailable (25)
- אבל** (2)<sup>94</sup> **81** (Qal) to dry up (8)  
 (?) **תֵּבֵל** a. firm (dry) land; mainland; world (36)
- שנה** (2)<sup>95</sup> **82** to repeat, do once again (8)  
**מִשְׁנָה** a. in second position, second in command;  
 what is doubled, twofold; transcription,  
 copy (35)
- גשם** **83** (den. from גָּשַׁם) (Pu., Hi.) to be rained  
 upon, cause rain to pour (2)  
**גְּשָׁם** (1)# a. showers, rain (35)

<sup>93</sup> For **רמה** (1), see Voc. 62, no. 90.

<sup>94</sup> For **אבל** (1), see Voc. 28, no. 55.

<sup>95</sup> For **שנה** (1), see Voc. 45, no. 127.



**Vocabulary 62** (26 words)

- עבר** (2)<sup>96</sup> **84** (Hith.) to show oneself angry; become excited, flare up (8)  
**עֲבָרָה** a. anger, rage; outburst, excess (34)
- ערל** **85** (den. from עֲרָלָה) to be uncircumcised; (Ni.) to show the foreskin (2)  
**עָרֵל** a. (adj.) uncircumcized; unskilled and inept in speech (34, 16 in Ezek)  
**עֲרָלָה** b. foreskin (16)
- גדר** (2)# **86** (den. from גָּדַד [2]) to band together against (2)  
**גְּדוּד** (2)# a. band; raid; troop of warriors (33)
- ערף** (2)# **87** (den. of עֲרָף) (Qal) to break the neck of an animal (6)  
**עֲרָף** a. top of the head, neck (33)
- שרש** **88** (den. from שָׁרַשׁ) to uproot; eradicate, devastate; (Poel) to take root; (Hi.) to form a root system (7)  
**שֹׁרֶשׁ** a. root (33)
- עול** (1)<sup>97</sup> **89** (Pi.) to act unjustly (2)  
**עוֹלָה** a. badness, malice, injustice (32)  
**עָוֵל** b. perversity, injustice; dishonesty (21)
- רמה** (1)<sup>98</sup> **90** (Qal) to throw, shoot (4)  
**אַרְמוֹן** a. palace (32)

<sup>96</sup> For עבר (1), see Voc. 3, no. 16.<sup>97</sup> For עול (2), see Voc. 65, no. 126.<sup>98</sup> For רמה (2), see Voc. 61, no. 77.



- סָכַךְ** (3)<sup>99</sup> **91** to cover, veil (3)  
 סֶכֶךְ a. hut; thicket; הַסִּכּוֹת, feast of  
 tabernacles (31)  
 מָסַךְ b. curtain, cover (25, 16 in Exod)
- עוּבַּ, עִיב** **92** (Qal or Hi.) to make dark, cover with cloud  
 (1)  
 עָב (2)# a. cloud, clouds, cloud density (31)
- פָּסַל** **93** (Qal) to hew, cut straight (6)  
 פִּסְלָה a. a divine image (31)  
 פְּסִיל\* b. (serves as pl. of פִּסְלָה) divine images (23)
- הָדַר** **94** to honor; (Hith.) to boast (7)  
 הִדָּר a. adornment; splendor, majesty (of God)  
 (30)

### Vocabulary 63 (24 words)

- חָנַט** (1)# **95** (Qal) to put forth, bring forth ripeness (1)  
 חֲטָה (?) a. wheat (30)
- חָצַצַר** **96** (den. from חָצַצְרָה) (Pi.) to blow the חָצַצְרָה  
 (6, 1–2 Chr)  
 חֲצַצְרָה a. trumpet (29, 16 in 1–2 Chr)
- בָּרַד** **97** (Qal) to hail (1)  
 בָּרָד a. hail (29, 17 in Exod)
- רָכַשׁ** **98** (den. from רָכַשׁ?) (Qal) to collect, acquire  
 (5)  
 רְכוּשׁ a. possession; goods, equipment; personal  
 property, lands (28)

<sup>99</sup> For סָכַךְ (1), see Voc. 43, no. 99.



- שָׂרַד** **99** (Qal) to run away from, escape (1)  
**שָׂרִיד** (1)# a. someone fleeing (in battle or generally),  
 escapee (28)
- שָׂקַז** **100** (Pi.) to detest as ceremonially unclean; to  
 spurn, scorn (6)  
**שָׂקוּז** a. abhorrence; an object to abhor; horror;  
 monster (28)  
**שָׂקִיז** b. cultic abomination (11, 9 in Lev)
- אָדַר** **101** (Ni., Hi.) to be glorious (3)  
**אָדִיר** a. (adj.) mighty, magnificent; (n.pl.)  
 prominent people (27)  
**אָדָרֶת** b. robe, robe of state, of prominent people;  
 splendor (12)
- שָׂטַן** **102** (Qal) to be at enmity with, be hostile  
 towards, make an enemy of; (ptc., שָׂטָן,  
 used as n.) adversary, persecutor, accuser  
 (6)  
**שָׂטָן (?)** a. adversary, opponent; (with def. art.) a  
 celestial figure near Yahweh, a member  
 of the heavenly court (27)
- הוֹן** **103** (Hi.) to regard as easy, to risk (1)  
**הוֹן** a. wealth, property; (adv.) sufficient (26,  
 18 in Prov)
- עוֹר** (1)<sup>100</sup> **104** (Pi.) to blind (5)  
**עוֹר** a. (adj.) blind (26)
- בָּרַךְ** (1)<sup>101</sup> **105** (den. from בָּרַךְ) to kneel down (3)  
**בָּרֶךְ** a. knee (25)

<sup>100</sup> For עוֹר (2), see Voc. 18, no. 25.

<sup>101</sup> For בָּרַךְ (2), see Voc. 5, no. 5.



**Vocabulary 64** (24 words)

סַפֵּף	<b>106</b>	(den. of סָף [2]) (Hithpo.) to lie on the threshold (like a beggar) (1)
סָף (2)#		a. stone under the door-frame, threshold (25)
עָשַׁן	<b>107</b>	(Qal) to be surrounded with smoke, exude smoke (6)
עָשָׁן (1)#		a. smoke (25)
פָּחַח	<b>108</b>	(den. from פָּחַ) (Hi.) to be trapped, ensnared (1)
פָּחַ (1)#		a. trapping net (25)
*שָׁטַר	<b>109</b>	to write (attested only in the Qal act. ptc. used as n.)
שׁוֹטֵר		a. (Qal act. ptc.) civil servant, office holder; (pl.) officials, administrators (25)
כָּתַר (2)#	<b>110</b>	(Pi., Hi.) to surround, gather around (4)
כֹּתֶרֶת		a. capital of a pillar (24, 18 in 1–2 Kgs)
נָשַׁם	<b>111</b>	(Qal) to pant, puff (1)
נִשְׁמָה		a. breath; living being (24)
סָעַר	<b>112</b>	(Ni.) to be moved; (Pi.) to be blown away (in a storm) (2)
סָעַר, סֶעָרָה		a. heavy gale, high wind (24)
דָּמַע	<b>113</b>	(Qal) to shed tears (1)
דִּמְעָה		a. (coll.) tears (23)
עָטַר	<b>114</b>	to encircle, surround; (Pi.) to crown with a wreath (6)
עֲטָרָה (1)#		a. garland; crown, diadem (23)



- צהר** 115 (den. from **יָצַהַר**?) (Hi.) to press oil (1)  
**יָצַהַר** (1)# a. oil (23)
- שוח** 116 (By-form of **שָׁחָה**, **שָׁחָה**) (Qal) to sink, subside, collapse (1)  
**שָׁחָה** (?) a. pit; trap; grave (23)
- שחד** 117 (Qal) to give a present (2)  
**שָׁחָד** a. gift; bribe (23)
- Vocabulary 65** (24 words)
- חתה** 118 (Qal) to take away (4)  
**מִחְתָּה** a. scuttle (for carrying burning coals or ashes); censer; small pan (22)
- נעל** 119 to secure (a door); to bolt (a gate); to fasten a sandal on; (Hi.) to provide with sandals (7)  
**נָעַל** a. sandal (22)
- פגר** 120 (Pi.) to be too tired, exhausted (2)  
**פָּגַר** a. corpse; monument, stele (22)
- צער** 121 (Qal) to become lowly (3)  
**צָעִיר** (1)# a. the smaller one, smallest; the younger one, youngest; (adj.) little (22)
- ברק** 122 (Qal) to flash (of lightning) (1)  
**בָּרַק** (1)# a. lightning (21)
- נסס** (2)# 123 (den. from **נָס**) (Hithpo.) to assemble under the banner (2)  
**נָס** a. flag, standard, ensign (21)



נִשְׁחַק	124	(Qal) to crumble, crush together; to erode (4)
שִׁחָק		a. (s. coll.) layer of dust; clouds of dust; (pl.) clouds (21)
נָגַהּ	125	to gleam, shine; (Hi.) to shed light with, illuminate (6)
נִגְהָ (1)#		a. gleam, bright light (20)
עוּל (2) <sup>102</sup>	126	(Qal) to suckle (5)
עוּלָל, עוּלָלָה		a. child (20)
קִיץ (1) <sup>103</sup>	127	(den. from קָיִץ) to pass the summer (1)
קָיִץ		a. summer; summer-fruit (20)
שִׁיב	128	(Qal) to be gray-headed, old (2)
שִׁיבָה, שִׁיבָה		a. gray-headedness, old age; the gray hair of an old man (20)
שָׁלַג	129	(den. from שָׁלַג) (Hi.) to snow (1)
שֶׁלֶג		a. snow (20)

### Vocabulary 66 (25 words)

רֶעֶן	130	(Palal) to be leafy, luxuriant (1)
רֶעֶנָה		a. (adj.) leafy, luxuriant (19)
נִשְׁגָּה	131	(Qal) to make a mistake inadvertently, to go astray (5)
נִשְׁגָּהָה		a. inadvertent sin, unintentional mistake (19)

<sup>102</sup> For עוּל (1), see Voc. 62, no. 89.

<sup>103</sup> For קִיץ (2), see Voc. 38, no. 28.



- נבל** (2)<sup>104</sup> **132** to be futile, foolish; (Pi.) to declare to be void, consider invalid (5)
- נָבֵל** (1)# a. (adj.) futile, worthless (socially), godless; (n.) good-for-nothing; miser; fool, unbeliever (18)
- נִבְלָה** b. stupidity, folly; wilful sin (13)
- קור** (1)# **133** to dig (for water); (Hi.) to bubble (?), cause to stream (?) (3)
- מְקוֹר** a. source, spring (18)
- קין** **134** (den. from קִינָה (Pil.) to sing a funeral song (6)
- קִינָה** (1)# a. funeral song, dirge (18)
- חפש** **135** (den. from חָפַשׁ (Pu.) to be given one's freedom (1)
- חָפַשׁ** a. (adj.) freed (from slavery), free (17)
- עֵיף** **136** to become tired (5)
- עֵיִף** a. (adj.) tired, exhausted (17)
- עצב** (1)<sup>105</sup> **137** (Pi.) to plait, shape, form; (Hi.) to copy (2)
- עֲצָב\*** a. (only pl.) idols; false gods (17)
- קלה** (2)# **138** (By-form of קָלַל<sup>106</sup>) (Ni.) to be, become contemptible; (Hi.) to treat contemptuously (6)
- קָלֹן** a. shame, ignominy (17)
- רכל\*** **139** to go about as a trader (occurs only as a Qal act. ptc. below)

<sup>104</sup> For נבל (1), see Voc. 40, no. 66.

<sup>105</sup> For עצב (2), see Voc. 46, no. 136.

<sup>106</sup> For קלל, see Voc. 19, no. 31.



רוֹכֵל, רוֹכֵלָה a. trader, vendor; (f.) the merchants of various cities (Ezek 27) (17, 11 in Ezek)

שָׂאָה (2)<sup>107</sup> 140 to roar, foam (2)

שָׂאוֹן (2)# a. noise, roar (17)

תִּפֹּף 141 to beat the timbrel; (Pol.) to strike again and again (2)

תֵּף a. hand-drum, tambourine (17)

### Vocabulary 67 (22 words)

זָלַ 142 to pour out, lavish (gold) (1)

\*זֹלָה a. (prep.) except, only (after a supposed negation); (conj.) save that (16)

כָּאֵב 143 to be in pain; (Hi.) to cause pain, spoil (8)

מִכָּאֵב a. pain; suffering (16)

נָטַר 144 (Qal) to watch over, guard; to be slow to anger (8)

מִטָּרֵה a. guard, watch; target (for archery) (16)

סוּף 145 (Qal) to come to an end (5)

סוּפָה (1)# a. storm, gale (16)

סָמַם 146 (den. from סָם) (Hi.) to paint the face, color (3)

\*סָם a. (only pl.) spices, fragrant perfumes, frankincense (16, 11 in Exod)

קָלַע (2)# 147 (Qal) to carve (3)

\*קָלַע (2)# a. (only pl.) curtain (16, 13 in Exod)

<sup>107</sup> For שָׂאָה (1), see Voc. 59, no. 55.



- קשש** 148 (den. from קָשׂ) heap, come together (like straw); (Pol) to pick up (stubble); to gather (pieces of wood) (7)  
 קש a. straw stubble (16)
- רכך** 149 to be tender, gentle; (Pu.) to be made soft, smoothed; (Hi.) to make one's heart faint (8)  
 רך a. (adj.) tender, weak; spoiled, coddled; soft, gentle, mild; timid (16)
- מתח** 150 (Qal) to spread, stretch out (1)  
 \*אִמְתַּחַת a. sack (15, Gen)
- צוץ** (1)# 151 (den. from צִיץ?) to start to bud, blossom (8)  
 צִיץ (1)# a. (coll.) flowers, blossoms; rosette, medallion (15)
- צמד** 152 (Ni.) to be involved with; (Pu.) to be strapped on; (Hi.) to tighten, harness (5)  
 צִמָּד a. team (of draft animals) (15)

### Vocabulary 68 (25 words)

- תאר** (1,2) 153 to change direction (of a border), turn; (Pi.) to outline, trace out a sketch (for an idol) (6)  
 תֵּאֵר a. appearance, form (15)
- ברא** (2)<sup>108</sup> 154 (den. from בָּרֵא) (Hi.) to make oneself fat (1)  
 בָּרֵא a. (adj.) fat (14)

<sup>108</sup> For ברא (1), see Voc. 25, no. 3.



- דגל** (2)# **155** (den. from דָּגַל) (Ni. ptc. used as n.)  
arranged in divisions; row of flags (2, Cant)
- דָּגָל a. banners, standards; division (of a tribe)  
(14, 13 in Num)
- דשא** **156** to be green (pastures); (Hi.) to cause to sprout (2)
- דָּשָׂא a. vegetation, grass (14)
- יגה** (1)# **157** (Ni.) to be worried; (Pi., Hi.) to torment, grieve (8)
- יָגוֹן a. agony, grief (14)
- מלח** (2)# **158** (den. from מָלַח [2]) to salt (3)
- מָלַח (2)# a. salt (14)
- עדה** (2)# **159** (Qal) to adorn oneself or someone (8)
- עָדִי a. piece of jewelery (14)
- עצל** **160** (Ni.) to vacillate, hesitate (1)
- עָצֵל a. (adj.) slow, idle (14)
- עקב** (1)# **161** (den. from עָקַב) to seize someone by the heel, to betray; (Pi.) to hamper, hinder (4)
- עָקַב a. (< עָקַב) the very back, the end; result, wages; (conj., עַל-עָקַב, on account of) (15)
- עָקַב b. heel; hoof; footprint; rearguard (of an army) (14)
- פתת** **162** (Qal) to crumble (1)
- פָּתַת a. scrap, piece; (pl.) crumbs (14)



- צלל** (1)<sup>109</sup> **163** (Qal) to resonate; ring (of the ears); to tremble, quiver (of the lips) (4)  
 \*מַצְלִלָּה, מַצְלִלָּתַיִם a. little bell; cymbals (14, 11 in 1–2 Chr)
- צעד** **164** to stride solemnly; to walk along (a path) (8)  
 \*צֵעֵד a. step; way (14)

### Vocabulary 69 (26 words)

- הוה** (1)# **165** to fall; to fall upon someone (5)  
 הִנָּה (2)# a. destruction (13)
- נעם** **166** (Qal) to be lovely, pleasant, delightful; be friendly with (8)  
 נָעִים a. (adj.) pleasant, lovely, delightful; (n.) happiness (13)
- עוז** **167** to take refuge; (Hi.) to bring into safety (6)  
 עֹז (2)<sup>110</sup> a. refuge, protection (13)
- צחח** **168** (Qal) to shine (1)  
 צִמְצַח a. brow (13)
- קנן** **169** (den. from קָן) (Pi.) to nest (5)  
 קָן a. nest, bird's nest; (pl.) compartments, cells (13)
- דבב** (1)# **170** to trickle (?), to slide (?) (1)  
 דָּב a. bear (12)
- הום** **171** to confuse someone; (Ni.) to go wild (4)  
 מְהוּמָה a. dismay, consternation, panic (12)

<sup>109</sup> For צלל (3), see Voc. 60, no. 67

<sup>110</sup> For עֹז (1), see Voc. 51, no. 212a.



- חלק** (1)# **172** to be smooth, slippery; (Hi.) to flatter (9)  
**חֶלֶק** a. (adj.) smooth, slippery, insinuating (12)
- לבן** (2)<sup>111</sup> **173** (den. from **לִבְנָה**) (Qal) to make bricks (3)  
**לִבְנָה** a. sun-baked brick; flagstone, tile (12, 7 in Exod)
- מתק** **174** to be, become sweet (6)  
**מִתּוֹק** a. (adj.) sweet; (n.) sweetness (12)
- נשף** **175** (Qal) to blow, blow upon (2)  
**נִשְׁף** a. twilight (morning or evening); darkness (12)
- נתח** **176** (Pi.) to cut up in pieces (9)  
**נִתַּח** a. piece (of meat) (12)
- עקר** **177** to tear out by the roots, weed; (Ni.) to become uprooted; (Pi.) to hamstring (7)  
**עָקַר, עֲקָרָה** a. (adj.) infertile, with no descendants (12)

### Vocabulary 70 (22 words)

- פטר** **178** to escape; to let water flow freely; to let go off duty; (Hi.) to open the lips, mouth wide (9)  
**פֶּטֶר, פִּטְרָה** a. first-born (12)
- צנף** (1)# **179** (Qal) to wind around (one's forehead), to wrap up (2)  
**מִצְנֵפֶת** a. turban-like headband (12, 8 in Exod)
- קצע** (2)# **180** (Pu., Ho.) made for corners (3)  
**מִקְצָע** a. corner (12)

<sup>111</sup> For **לבן** (1), see Voc. 58, no. 50.



- רקם** 181 (only in Qal ptc., רָקַם, used as n.) weaver of colored cloth or embroiderer of colored thread (9, 8 in Exod)
- רִקְמָה** a. colorful weaving, something colorfully woven (12, 8 in Ezek)
- זָכָךְ** 182 to be pure, bright; to be clean, innocent (4)
- זָךְ** a. clear, pure (11)
- זָנַב** 183 (den. from זָנַב) (Pi.) to attack, smite the rear, tail (2)
- זָנַב** a. tail; stump (11)
- חָמַץ** (1)# 184 to be leavened (dough); (Hi.) to taste leavened; (Hith.) to be soured, embittered (6)
- חָמֵץ** a. leavened (bread and other food) (11)
- עָקַשׁ** 185 (Pi.) to twist; (Hi.) to denounce as crooked, guilty (5)
- עָקֹשׁ** (1)# a. (adj.) twisted, false (11, 7 in Prov)
- עָרַם** (2)<sup>112</sup> 186 to be, become clever; to be crafty (5)
- עָרוּם** a. (adj.) cunning, clever (11)
- פָּתַח** (2)<sup>113</sup> 187 (den. from פָּתַח?) (Pi.) to engrave (9)
- פְּתִיחַ** a. engraved decoration, engraving (11)
- פָּתַל** 188 (Ni.) to become entangled with one another, to wrestle; to be tortuous, astute (5)
- פָּתִיל** a. (adj.) tied on; (n.) thread (11)

<sup>112</sup> For עָרַם (1), see Voc. 71, no. 195.

<sup>113</sup> For פָּתַח (1), see Voc. 13, no. 42.



**Vocabulary 71 (20 words)**

קרח	(1)# 189	to have one's head shaved (5)
קִרְחָה		a. baldness (11)
שָׁאן	190	(Pil.) to be quiet, be without anxiety (5)
שָׁאֵן		a. (adj.) carefree; self-confident; undisturbed (11)
בדק	191	(Qal) to mend, repair (1)
בִּדְקָה		a. breach (10)
בלה (<בהל)	192	(Pi.) to deter (1)
בִּלְהָה		a. sudden terror, horror (10)
כבר	193	(Hi.) to multiply (words) (2)
כִּבְבִּיר		a. (adj.) strong, mighty (10, 7 in Job)
נשק	(2) <sup>114</sup> 194	to be armed; (Hi.) to touch one another (5)
נִשְׁקָה (?)	(1)#	a. equipment, weapons; order of battle, battle (10)
ערם	(1) <sup>115</sup> 195	(Ni.) to surge up (1)
עֲרֻמָּה		a. granaries; heaps (10)
פלג	196	(Ni.) to be separated; (Pi.) to split, make a furrow (4)
פִּלְגָה	(1)#	a. artificial water channel, canal (10)
קרס	197	(Qal) to bend over (2)
קִרְסָה*		a. (only pl.) hook (10, Exod)
שפה	198	(Ni.) swept down flat (by the wind); (Pu.) to become bare, stripped of flesh (2)
שָׁפִי	(1)#	a. a bare plain (10)

<sup>114</sup> For נשק (1), see Voc. 31, no. 99.<sup>115</sup> For ערם (2), see Voc. 70, no. 186.



## LIST III

*Nouns and Other Words  
without Extant Verbal Roots  
in the Hebrew Bible  
(Vocabularies 72–91)*







### III A. Words Occurring More than 500 Times

[Vocabularies 72–74]

#### Vocabulary 72 (22 words)

אב	1	father; progenitor
אדון, אדני	2	lord, master; the Lord (= God)
אח (2)#	3	brother; blood-relation; fellow tribesman, countryman
אחד, אחת	4	(numeral) one; another
אין (1) <sup>116</sup>	5	non-existence, nothing; as quasi-verb: there is not; preceding a gen.= -less, without
איש (1)#	6	man; husband; human being; (impersonal) one, each, somebody
אל	7	(prep.) unto, towards; up to, against; in, into
אל (1)#	8	no, not (often used for temporary negation; also the negative of the impv. and juss. moods)
אלהים	9	(used as s.) God, Deity; (used as pl.) gods
אל (5) <sup>117</sup>	a.	(G)god, deity; often highest god El (200–299)
אלה	b.	god; the true God (58; 41 in Job)
אם	10	(conj.) if

<sup>116</sup> For אין\*(2), see Voc. 88, no. 51.

<sup>117</sup> For אל (6), see Voc. 73, no. 29a.



- אֲנִי 11 (indep. pron., 1 c.s.) I
- אֶרֶץ 12 earth, ground; territory, country; underworld
- את (1) 13 untranslatable accusative particle marking a definite direct object (usually in prose)
- את (2) 14 (prep.) with, together with, with the help of; by the side of, beside; out of, from (with בְּ-)
- אתה, אתם 15 (indep. pron., 2 m.s. and pl.) you  
את, אתן a. (indep. pron., 2 f.s. and pl.) you (50–69)
- בְּ 16 (insep. prep.) (loc. and instrumental) in, at; (temp.) at, on, within, when; with; against
- בית (1)# 17 (abs. and const.) house, dwelling place; palace; temple; inmates of a house: family
- גוי 18 people, nation; pagan peoples (as opposed to Israel)
- גם 19 also, even; as well as

**Vocabulary 73 (22 words)**

- הַ 20 (the proclitic def. art.) the; (preceding a ptc. or more rarely a finite verb) the one who
- הֲ 21 proclitic interrogative particle introducing questions to which the answer is either yes or no; introducing a dependent interrogative clause with the meaning: whether, if
- הוא 22 (indep. pron., 3 m.s.) he, it; (the more remote dem. pron., m.s.) that, that one;



- (the more remote dem. adj., m.s., usually with the proclitic def. art.) that
- הִיא **23** (indep. pron., 3 f.s.) she, it; (the more remote dem. pron., f.s.) that, that one; (the more remote dem. adj., f.s., usually with the proclitic def. art.) that
- הֵם, הֵנָּה **24** (indep. pron., 3 m.pl.) they; (the more remote dem. adj. m.pl., usually with the proclitic def. art.) those
- הֵן\* (2)<sup>118</sup> **25** a. (indep. pron., 3 f.pl.) they  
הֵנָּה (2) (70–99)
- הֵן, הִנֵּה (1)<sup>119</sup> **26** behold, see
- הַר **27** hill-country; an individual mountain, Mount; (pl.) mountains
- וְ **28** (insep. conj.) and, also, even; together with; that is; but
- זֶה, זֹאת **29** (the nearer dem. pron. and adj.) this  
אֵלֶּה a. (c.pl.) these  
אֵל (6)<sup>120</sup> (over 500)  
זֶה b. (dem. fem. and neut.) this; (rel. pron.) who (14)
- יָד **30** hand, forearm; (metaph.) side, bank (of a watercourse); possession, power
- יוֹם (1)# **31** day, daylight

<sup>118</sup> For הֵן (1), see no. 26 below. For הֵנָּה (1), see Voc. 82, no. 10.

<sup>119</sup> For הֵן\* (2), see above, no. 25.

<sup>120</sup> For אֵל (5), see Voc. 72, no. 9a.



יוֹמָם	a. by day, daily (51)
כִּי	<b>32</b> (insep. prep.) as, like; as many as, about; according to; when
כְּמוֹ	a. (quasi-prep., adv., conj.) like, as (100–199)
כֹּה	<b>33</b> (adv.) thus, so; (temp.) now; (loc.) here
כָּכָה	a. (adv.) thus (37)
כִּי (2)#	<b>34</b> (conj.) because, for, that; when; if, in case; although, even though; (dem. particle) verily, indeed, surely; on the contrary
כִּי־אִם	a. but, surely; unless, except, only (100–199)
לְ (1)#	<b>35</b> (insep. prep.) to, for; (loc.) towards; (temp.) until, at

**Vocabulary 74** (20 words)

לֹא	<b>36</b> (generally permanent negation) no, not
אוּלַּי (2)#	a. (adv.) may be (expression of hope, request, fear) (45)
לוֹ, לֵא	b. (with impf.) oh that, if only; (with perf.) would that (22)
לוּלִי, לוּלֵא	c. if not (unreal condition); surely (13)
מֵאָה (1)#	<b>37</b> one-hundred
מֵאָתַיִם	a. two-hundred (70–99)
מָה	<b>38</b> (interrog. pron.) what?
לָמָּה, לְמָה	a. (interrog. pron.) why? (100–199)
בְּמָה, בִּמָּה	b. (interrog. pron.) with what? by what means? wherein? how? (29)



Words Occurring More than 500 Times (Voc. 72–74) **III.A.74–III.B.75**

כַּמָּה, כַּמָּה c. (interrog. pron.) how much? how many?  
(12)

מַיִם 39 water

עַד (3)<sup>121</sup> 40 (prep.) (loc.) as far as; (temp.) until;  
during, as long as

עִיר (1)# 41 city, town

קוֹל 42 noise, din; voice, sound

רֹאשׁ (1)<sup>122</sup> 43 head (of person or animal); height, peak,  
upper end; beginning; leader, chief

רִאשׁוֹן a. (ordinal) first (in rank) (100–199)

רִאשִׁית b. beginning, starting point; the first and  
best; first fruit, choicest portion (51)

\*מִרְאשׁוֹת c. at the head of; head-support (10)

שֵׁם (1)# 44 name; standing, reputation

שָׁם 45 (adv.) there; (temp.) then, just then, at that  
time

### III B. Words Occurring 300–499 Times

#### Vocabulary 75 (25 words)

אֵשׁ (1)#<sup>123</sup> 1 fire

דָּם 2 blood; shedding of blood, blood-guilt

יָם 3 sea; lake

כֵּל 4 vessel, receptacle; piece of equipment;  
implement, instrument; weapons

<sup>121</sup> For עַד (1), see Voc. 82, no. 3.

<sup>122</sup> For רֹאשׁ (2), see Voc. 90, no. 114.

<sup>123</sup> Cf. with אֵשׁ, Voc. 80, no. 2.



כֶּסֶף	5	silver; money
מִי	6	(interrog. pron.) who? (indef.) whoever
מִשְׁפָּחָה	7	extended family, clan; (pl.) types, constituent parts
נָא (1)#	8	(an enclitic particle giving emphasis or marking a consequence of what has just preceded) surely; then
נָא (ה)א	a.	(before an impv. or preceding a request or wish) please (13)
נֵאמָר	9	(an almost completely fixed technical expression introducing prophetic oracles) announcement
עוֹלָם	10	long time, duration (usually eternal, eternity, but not in a philosophical sense); future time; a long time back (dark age of prehistory)
עֵץ	11	(coll.) trees, copse, timber, wood; an individual tree
פֶּה	12	mouth; opening
לְפִי, כְּפִי	a.	(conj.) corresponding to, in accordance with, according to (67)
שָׂדֵי, שָׂדֶה	13	pasture, open fields, arable land
שִׁבְעָה, שִׁבְעָה (1)#	14	seven; a group of seven
שִׁבְעִים	a.	seventy (70–99)
שִׁבְעִי	b.	(ordinal) seventh (70–99)
שָׁמַיִם	15	heaven, sky
שַׁעַר (1)#	16	gate



שַׁעַר, שוּעַר	a. (den. from שַׁעַר) gatekeeper (37, 20 in 1–2 Chr)
תָּוֶךְ, תוֹךְ	<b>17</b> midst
תִּכּוֹן	a. (den. adj. from תָּוֶךְ) middle (12)
תַּחַת (1)#	<b>18</b> (prep.) below, underneath, under; in place of, instead of; (n.) what is located underneath, below
תַּחְתִּי, תַּחְתּוֹן	a. (den. adj. from תַּחַת) lower, lowest; (n.) depth(s) (32)

### III C. Words Occurring 200–299 Times

#### Vocabulary 76 (13 words)

אֶבֶן	<b>1</b> stone
אוֹ	<b>2</b> (conj.) or
אִם	<b>3</b> mother
אַמָּה (1)#	<b>4</b> cubit; forearm
אָרוֹן	<b>5</b> ark (of the covenant); money-chest; coffin
בָּשָׂר	<b>6</b> flesh, meat, food; body; relatives
לַיְלָה, לַיִל	<b>7</b> night
מָאֵד	<b>8</b> (adv.) very, exceedingly; (n.) strength, power
מַלְאָךְ <sup>124</sup>	<b>9</b> messenger, angel
מִנְחָה	<b>10</b> gift, present; offering

<sup>124</sup> Distinguish from מַלְאָכָה in Voc. 78, no. 18.



- שש (1)<sup>125</sup> **11** six  
 ששים a. sixty (63)  
 ששי b. (ordinal) sixth (28)

### III D. Words Occurring 100–199 Times

[Vocabularies 77–78]

#### Vocabulary 77 (16 words)

- אז **1** (adv.) then  
 מאז a. (adv.) formerly, before; (conj.) since (17)  
 אחות **2** sister  
 אֵיל (1)<sup>126</sup> **3** male sheep, ram; (metaph.) chief, ruler, mighty one  
 אף **4** (adv.; emphasizing) yea, surely; (restrictive) only; (antithetic) however, but  
 אנחנו **5** (indep. pron., 1 c.pl.) we  
 אף (1)<sup>127</sup> **6** (conj.) also, even  
 בהמה **7** domestic animals, cattle; beasts; animals in general  
 בָּמָה **8** high place, place of worship; mountain ridge, hill; back  
 בְּעַד (1)# **9** (prep.) behind; through, out of; round about; for the benefit of

<sup>125</sup> For שש (3), see Voc. 83, no. 38.

<sup>126</sup> For אֵיל (3), see Voc. 86, no. 15.

<sup>127</sup> For אף(2), see Voc. 46, no. 146a.



חֹמֶה	<b>10</b> (city) wall; wall (around a building or area of a city)
חוּץ	<b>11</b> (s., adv.) outside; (prep.) outside; (n.) lane; (pl.) streets; the open fields
חיצוֹן	a. (adj.) outer, external (25)
חָצֵר	<b>12</b> court, enclosure; permanent settlement, yard without walls
יַיִן	<b>13</b> wine
יֵשׁ	<b>14</b> it exists, there is

**Vocabulary 78** (20 words)

כֶּבֶשׂ, כֶּשֶׁב	<b>15</b> young ram
כֶּבֶשֶׂה, כֶּשֶׁבָּה	a. young ewe lamb (8)
כֹּחַ (1)#	<b>16</b> power, strength; property
כִּסֵּא	<b>17</b> seat of honor, throne; seat, chair
מְלָאכָה <sup>128</sup>	<b>18</b> handiwork, craftsmanship; business, work; objects, wares; (cult) service
נֶגֶב	<b>19</b> the South; arid terrain
נַחַל (1)#	<b>20</b> river valley, wadi; stream; trench, tunnel
נְחֹשֶׁת (1)# <sup>129</sup>	<b>21</b> bronze
סוֹס, *סוּסָה	(1)# <b>22</b> horse, mare
פָּר, פָּרָה (1)#	<b>23</b> bull, steer; (f.) cow

<sup>128</sup> Distinguish from no. 9, Voc. 76.<sup>129</sup> Cf. with נְחֹשֶׁת in Voc. 91, no. 139.



- רַק (2)# 24 (adv.) only
- שָׂפָה 25 lip (as part of mouth; organ of speech; manner of speech, language); shore of the sea, bank of a river; edge, border
- שֶׁ- (שֶׁ, שָׁ, שֵׁ) 26 (proclitic rel. pron.) who, which; (conj.) that
- שֵׁבֶט 27 stick, rod, staff, sceptre; tribe
- שְׁמֹנֶה 28 eight
- שְׁמוֹנִים a. eighty (38)
- שְׁמוֹנִי b. (ordinal) eighth (30)
- שֶׁמֶשׁ 29 sun
- שָׁמְשׁוֹן a. Samson (38, Judg)
- תָּמִיד 30 (adv.) lasting, continually; (substantivised adj. as *nomen rectum* in const. expressions) continuance, regularity, permanence

### III E. Words Occurring 70–99 Times

#### Vocabulary 79 (25 words)

- אָוֶן 1 (looming) disaster; sin, injustice; deception, nothingness; false, idolatrous cult
- אוֹת (1)<sup>130</sup> 2 sign; distinguishing mark; commemorative token; omen
- אַרְזִי 3 cedar
- אַרְיֵה, אֲרִיָּה 4 lion

<sup>130</sup> Not to be confused with the pronominal direct object base with suffixes: אוֹתִי, אוֹתְךָ, etc., which is related to אוֹת, אֵת (1) in Voc. 72, no. 13.



בֶּטֶן (1)#	<b>5</b> belly; internal organs
בַּרְזֶל	<b>6</b> iron
גֹּרֶל	<b>7</b> lot
דֶּלֶת	<b>8</b> door
הֵיכָל	<b>9</b> temple; palace
זָכָר	<b>10</b> man, male person; male animal
זְרוּעַ	<b>11</b> arm, forearm; power, force, help; (pl.) military forces
חֵלֶב (1)#	<b>12</b> fat; the best, choice part (47 in Lev)
כְּרוּב (1)#	<b>13</b> cherub (32 in Ezek)
כֶּרֶם (1)#	<b>14</b> vineyard
כַּרְמֶל (1)#	a. orchard (14)
סֵלָה	<b>15</b> selah (obscure technical term concerning the style of music or recitation) (71 in Pss)
עֹר	<b>16</b> skin; leather
עֵז	<b>17</b> goat; goat hair
פָּאָה (1)#	<b>18</b> side, edge; region, direction (46 in Ezek)
צוּר (1)#	<b>19</b> rock; rocky hill, mountain
קִיר (1)#	<b>20</b> wall
קֶשֶׁת	<b>21</b> bow; weapon
שׁוֹפָר	<b>22</b> (ram's) horn; trumpet
שׁוֹר	<b>23</b> one single beast, bovid; bull
שֻׁלְחָן	<b>24</b> table



## III F. Words Occurring 50–69 Times

[Vocabularies 80–81]

## Vocabulary 80 (15 words)

כֶּתֶף	1	shoulder; side; mountain slope (67)
אֲשָׁה <sup>131</sup>	2	offerings made by fire (65, 42 in Lev)
בּוֹר	3	cistern; as entrance to Sheol, the world of the dead (65)
יְאוֹר, יָאֵר	4	the Nile; stream; (pl.) branches and canals of the Lower Nile (64, 26 in Exod)
שִׁפְחָה	5	female slave (63, 28 in Gen)
קֶנֶה	6	reed, a reed's length; spice reed (62)
אֶבְיוֹן	7	(adj.) needy, poor (61)
אֶצֶל*	8	(prep.) beside, on the side of (61)
דּוֹד	9	beloved, lover; father's brother; love (61, 36 in Cant)
אֵיךְ	10	(interrog. adv.) how? (60)
אֵיכָה	a.	(interrog. adv.) how?; alas! how! (28)
גִּבְעָה (1)#	11	hill (60)
עֲרֵבָה (3)#	12	desert, steppe; (pl.) desert regions (60)
יַעַר (1)#	13	thicket, undergrowth, wood (59)
סֶלַע	14	rock; (coll.) cliffs (58)

<sup>131</sup> Cf. with אֲשָׁה (1)#, Voc. 75, no. 1.



**Vocabulary 81** (18 words)

תֵּשַׁע	<b>15</b> nine (58)
תֵּשַׁעִים	a. ninety (20)
תְּשִׁיעִי	b. (ordinal) ninth (17)
אֶדְנָי*	<b>16</b> pedestal, base (57, 51 in Exod)
פָּרָשׁ	<b>17</b> horseman, charioteer; (pl.) team of horses, horses for a chariot (57)
אַלְמָנָה	<b>18</b> widow (56)
אִמָּה	<b>19</b> female slave, maid and concubine (56)
טָרַם, בְּטָרַם	<b>20</b> (conj. and prep.) before, even before; not yet (56)
גִּפֶּן	<b>21</b> vine (55)
גָּמֵל	<b>22</b> camel (54, 25 in Gen)
דְּבַשׁ	<b>23</b> honey (54)
יְרִיעָה	<b>24</b> tent curtain; tent (54)
פֹּה (פֹּה, פֹּא)	<b>25</b> here (54)
סֶלֶת	<b>26</b> wheat porridge, groats, finely milled flour (53, 34 in Lev–Num)
חֶבֶל (2)#	<b>27</b> rope, cord, snares; length of rope as a unit of measure; piece of field; area (51)
בְּתוּלָה	<b>28</b> virgin (51)
בְּתוּלִים	a. state of virginity; evidence of virginity (10)
קָרָשׁ	<b>29</b> plank(s) (51, 48 in Exod)



## III. G. Words Occurring 25–49 Times

[Vocabularies 82–85]

## Vocabulary 82 (25 words)

אֹלָם, *אֵילָם	1 porch (of palace or temple) (49, 32 in Ezek)
תִּשְׁלָת	2 a blueish- (or violet-) colored purple wool (49, 34 in Exod)
עַד (1) <sup>132</sup>	3 lasting future time; also occurs as לְעַד, forever; עַד־עַד, evermore (48)
שָׁק	4 sackcloth; sack; blanket (48)
שַׁדַּי	5 Shaddai (a divine epithet for Yahweh) (48, 31 in Job)
הוּי	6 (interj.) ah! alas! (47, 21 in Isa)
חֲנִית	7 (f.) spear (47, 29 in 1–2 Sam)
לְשָׁכָה	8 hall, cella (47, 23 in Ezek)
מִתְנָיִם	9 hips, loins (47)
הֵנָּה (1) <sup>133</sup>	10 (adv.) hither, here (46)
אַיָּה	11 (interrog.) where? (45)
אַי	a. (interrog.) where? (31)
חֶלֶב	12 milk (44)
לִיחָ	13 tablet (of stone); board, plank (43)
מַתִּי	14 (interrog.) when? (43)
עַד־מַתִּי	a. until when? how long? (28)

<sup>132</sup> For עַד(3), see Voc. 74, no. 40.<sup>133</sup> For הֵנָּה (2), see Voc. 73, no. 25.



- נֵר (1)# **15** light (from small clay lamp) (44)  
 מְנוּרָה a. lampstand, light (42, 20 in Exod)
- שֶׂה **16** small livestock animal: sheep or goat (44)
- אָנָּה, אֵן, אָנָּה<sup>134</sup> **17** (interrog.) where to? where?; when? (42)
- יָתוֹם **18** orphan, fatherless (42)
- כִּנּוֹר **19** zither (42)
- מַעְרָה (1)# **20** cave (42)
- סָרִיס **21** high official; eunuch (42)
- צְנָאֵר **22** neck (42)

**Vocabulary 83** (25 words)

- שָׁנִי (1)# **23** crimson (42, 26 in Exod)
- בָּרִיחַ **24** bar (on doors, gates, etc.) (41)
- אֵיפָה **25** ephah: corn measure (40)
- דָּגָן **26** corn, grain (40)
- עַל **27** yoke (40)
- צִפּוֹר (1)# **28** (coll.) bird, winged creature; individual bird (40)
- תּוֹלְעָה, תּוֹלְעֵת **29** worm (40, 26 in Exod)
- יָדִי\* **30** sufficiency, what is required, enough (39)  
 מִדִּי a. (conj.) as often as
- תְּאֵנָה **31** fig tree (39)

<sup>134</sup> Cf. with nos. 11 and 11a above; also with יָדִי\* (2) in Voc. 88, no. 51.



אָנִי, אָנִיָּה	32 (coll.) ships, fleet; ship (38)
אַרְגָּמָן	33 wool dyed with red purple (38, 26 in Exod)
זֵית	34 olive tree, olive (38)
חֹדֶר	35 dark room, bedroom (38)
חֵיק	36 lap, bosom; fold of garment above the belt (38)
עֶדֶר (1)#	37 herd (38)
שֵׁשׁ (3) <sup>135</sup>	38 (Egyptian) linen (38, 33 in Exod)
תִּירוֹשׁ	39 sweet wine, must (38)
בְּאֵר (1)#	40 watering place, well (of underground water) (37)
כּוֹכַב	41 star (37)
פִּילָגֶשׁ, פִּלְגֶשׁ	42 concubine (37)
אֹפֶן	43 wheel (of a vehicle) (36, 25 in Ezek)
אֵי (1)#	44 coast; island (36)
גֶּרֶן	45 threshing-floor (36)
מוֹל	46 (prep.) opposite; (n.) front (36)
<b>Vocabulary 84 (28 words)</b>	
מוֹפֶת	47 wonder, sign (36)
תְּהוֹם	48 primeval ocean, flood; flood, deluge (36)
לָאִם	49 nation (35)

<sup>135</sup> For שֵׁשׁ (1), see Voc. 76, no. 11.



עֵגֶל	<b>50</b>	young bull, ox (35)
עֵגְלָה (1)#		a. heifer, young cow (14)
אֶתוֹן	<b>51</b>	(f.) female donkey (34)
דָּג, דָּגָה	<b>52</b>	fish (34)
יָרֵךְ	<b>53</b>	upper thigh; (metaph.) side (of altar, lampstand base) (34)
(f.) *יִרְכָּה		a. far or remotest part; rear (28)
כַּלָּה	<b>54</b>	bride; daughter-in-law (34)
עֵשֶׂב	<b>55</b>	herbage, weed (33)
צֶד (1)#	<b>56</b>	side, hip (33)
יוֹנָה (1)#	<b>57</b>	dove (32)
כָּלֵב	<b>58</b>	dog (32)
לָהֶב, לִהְבָּה	<b>59</b>	flame, blade (32)
מֵאוֹמָה	<b>60</b>	something; (with negative particle) nothing at all (32)
מוֹם, מָאֹם, מֵאוֹם		a. spot, blemish, injury (21)
*מַעֲהָ	<b>61</b>	(always in pl. or du.) that part of the body through which people come into existence; inner being; entrails, intestines; stomach (32)
רְמוֹן (1)#	<b>62</b>	pomegranate fruit or tree (32)
אֶצְבַּע	<b>63</b>	finger (sometimes ‘toe’) (31)
גָּג	<b>64</b>	(flat) roof; top slab (of altar) (31)
טֵל	<b>65</b>	dew, light rain (31)



- כוס (1)# **66** cup, shell-shaped goblet (31)
- \*כליה **67** (always pl.) kidneys; innermost part of a person (31)
- \*מין **68** (always in the form לְמִין + suff.) type, kind (31)
- נחש (1)# **69** snake, serpent (31)
- שמלה **70** outer garment, cloak, mantle; garments, clothing (31)
- שלמה (1)# **a.** mantle, cloak; garments, clothing (16)

**Vocabulary 85** (28 words)

- בָּשֶׂם, בִּשְׂמָם **71** balsam oil, tree; perfume (30)
- נִדָּה **72** bleeding, menstruation; separation, abomination, defilement (30)
- סִיר **73** cooking-pot; tub, basin (30)
- זָמָה (1)# **74** infamy, shameful behavior (esp. fornication and incest) (29, 14 in Ezek)
- כְּתָנִת **75** (shirt-like) tunic (29)
- \*עֵתוּד **76** (only pl.) male goat, sheep; (metaph.) leader, director (29)
- מְעִיל **77** sleeveless cloak-like outer garment (28)
- פָּחָה **78** governor (28)
- שִׁטָּה **79** acacia bush or tree (28, 26 in Exod)
- תָּבָה **80** ark (in the story of Noah, Gen 6–9); chest, casket (28, 26 in Gen)



- אֵיל (1)# **81** fool, idiot; (adj.) foolish (27, 19 in Prov)  
 אִילָּת a. foolishness (25, 23 in Prov)
- יֹבֵל **82** ram; with קֶרֶן, ram's horn (27, 20 in Lev)
- יָרַח **83** moon (27)  
 יָרֵחוֹ, יְרִיחוֹ a. Jericho (57, 28 in Josh)  
 יָרַח (1)# b. month (12)
- נָבֵל, נָבֵל (2)<sup>136</sup> **84** a stringed instrument: harp? (27)
- סוּף (1)# **85** reed; most often used in the phrase יַם סוּף, sea of reeds (27)
- טוֹר **86** course, row (26)
- נֶשֶׁר **87** eagle; vulture (26)
- נְתִיב, נְתִיבָה **88** pathway, path (26)
- אֵיפָה (א), אָפוֹ **89** (interrog.) where? (25)
- חֶשֶׁן **90** breast-piece, breast-pouch (25, 23 in Exod)
- נֶכַח **91** (prep.) opposite; in front, (metaph.) acceptable to (25)
- עֲגָלָה **92** wagon, cart, threshing cart (25)  
 מַעְגָּל (1-2) a. (2) wagon track, firm path; (1) ring of wagons, circular camp (16)
- פָּרֹכֶת **93** curtain (25)
- פְּתָאִם **94** suddenly, surprisingly (25)

<sup>136</sup> For נָבֵל (1), see Voc. 91, no. 125.



**III. H. Words Occurring 10–24 Times**

[Vocabularies 86–91]

**Vocabulary 86 (24 words)**

אֹי	1 (interj.) ah! (n.) woe (24)
אֵיד	2 (final) disaster (24)
הוֹד (1)#	3 majesty (24)
יֵתֵד	4 (wooden) peg (24)
עֵבֶת	5 rope, cord (24)
שָׁחַר (1)#	6 dawn, morning twilight (24)
אֶבִּיר, אֶבִּיר*	7 strong, powerful one (23)
תָּמּוּל (אֶתְמּוּל)	8 yesterday (23)
תָּמּוּל שְׁלֹשׁוֹם	a. day before yesterday (18 of 23x)
בֵּד (3) <sup>137</sup>	9 linen (23)
גֵּיא, גֵּי	10 valley (23)
חוֹל (1)#	11 mud, sand (23)
כִּיּוֹר	12 wash basin, mobile basin; cooking pot (23)
מָס	13 forced labor, corvée, conscription (23)
צִהָרִים	14 noon (23)
אֵיל (3) <sup>138</sup>	15 pillar of an archway (22, 21 in Ezek)
אֶפֶר	16 loose soil, dust; ashes (22)
דָּת	17 order, law (22, 20 in Esth)

<sup>137</sup> For בֵּד (1) and (2), see Voc. 56, nos. 26a and b.<sup>138</sup> For אֵיל (1), see Voc. 77, no. 3.



- הַיֵּן **18** a name for a liquid measure (22)
- לֶחִי (1)# **19** jawbone, cheek (21)
- מַת\* **20** (only pl., מְתִים) people (21)
- סוֹד **21** confidential discussion; secret, scheme (as a consequence or result of discussion); circle, council of confidants (21)
- סָרֵן\* (2)# **22** (only pl.) governor(s) of five Philistine cities (21)
- שֹׁד\* **23** (du.) (usually) a female breast (21, 9 in Cant)

**Vocabulary 87** (24 words)

- אֱלִיל **24** the pagan gods (always derogatory as non-entities, idols); (adj.) insignificant, worthless, futile (20)
- אֶפֶל (אֶפֶל) **25** darkness (20)
- אֶפֶלָה
- בְּרוֹשׁ **26** (Phoenician) juniper (20)
- חֲצִיר (1)# **27** grass (20)
- מִקְלָט **28** refuge, asylum (20, 11 in Num)
- מָגֶן (2)# **29** (large) shield (20)
- מִדְבָּר **30** desert, emptiness, nothing; wilderness, wasteland (20)
- שִׁבְעָה **31** seven consecutive days, a week (20)
- אֲוֵלָם (1)# **32** (adv.) but, on the other hand (19)
- אֶפְיָק\* (1)# **33** (usually pl.) stream-bed (19)



מַזוּזָה	34	door-posts (19)
עֵנֵב	35	wine-berry, grapes (19)
עֶשְׁתִּי	36	one (but used only with עֶשְׂרָה and עֶשְׂרֵה to mean ‘eleven’) (19)
שׁוֹק	37	thigh, fibula; shank (of animal) (19)
אָכֵן (1)#	38	(interj.) surely!; (contrasting adv.) however (18)
בִּירָה	39	citadel, acropolis; temple (18, 10 in Esth)
גִּחְלִית	40	burning charcoal; glow of charcoal (18)
חֶךְ	41	palate (18)
כֵּד	42	pitcher (18)
מְעוֹן (2)#	43	dwelling; hidden lair (18)
מִצְוֶדָה (2)#	44	mountain stronghold (18)
מַקֵּל	45	staff; rod, branch (18)
צָבִי (1) <sup>139</sup>	46	ornament, splendor (18)
צִלְמוֹת	47	an impenetrable gloom or darkness (18, 10 in Job)

**Vocabulary 88** (25 words)

אֹב (2)#	48	spirit of the dead (17)
אֶזְרָח	49	native, full citizen (17)
אִמָּה	50	fright, horror (17)
אֵי* (2) <sup>140</sup>	51	(only extant as אֵי* (interrog.) whence? (17)

<sup>139</sup> For צָבִי(2), see Voc. 89, no. 86.<sup>140</sup> For אֵי(1), see Voc. 72, no. 5.



- אֵלֶּה (1)# **52** massive tree (with cultic significance):  
oak? (17)
- בְּרֶכֶת **53** pool (17)
- דְּרוֹם **54** the south; south wind (17, 13 in Ezek)
- חִידָה **55** riddle; ambiguous saying (17)
- חֶרֶשׁ **56** earthenware; potsherd (17)
- נֶזֶם **57** ring; ear- or nose-ring (17)
- זָלָה (1)# **58** idol; statue; likeness; (pl.) images, figures,  
replicas, likenesses (17)
- קַעֲרָה **59** dish, bowl (17, 15 in Num)
- שׁוֹשַׁן (1)# **60** lily, lotus (17)
- תָּבֵן **61** crushed stalks, straw, chaff (17)
- בִּתְּחִיל\* **62** thumb; big toe (16, 12 in Lev)
- גִּדִּי **63** kid of goat or sheep (16)
- הֶלְאָה **64** (of place) there, thither, further; (of time)  
onward (16)
- יָקֵב **65** winepress (16)
- פִּשֶׁת\* **66** flax, linen; (pl.) stalks of flax (16)
- צִיָּה **67** (adj.) dry; (n.) dry landscape, region (16)
- זֶמֶר (1)# **68** wool (16)
- שְׁבָכָה **69** trellis- or lattice-work (surrounding the  
capitals in the columns in the temple); net;  
grid (16)
- שָׂר **70** body, flesh; flesh as foodstuff, meat (16)



אָהָה 71 (interj.) alas! (15)

מֵאֲזַנַּיִם 72 (the two pans of) balances, scale (15)

### Vocabulary 89 (25 words)

מִחִיר (1)# 73 equivalent value, purchase price; money; wages (15)

סֵל 74 basket (15)

עֲרָפֶל 75 thick darkness (15)

רֶמַח 76 lance (15)

שֶׁבֶלֶת (1)# 77 an ear of corn (15)

תֵּנוּר 78 oven (15)

תַּנִּין 79 sea-monster,-dragon; serpent, crocodile (15)

תְּרָפִים 80 image(s) of family or household god(s) (15)

אֵיתָן (1)# 81 (adj.) always filled with running water, constantly flowing; (metaph.) constant, continual (14)

נִבְיַע 82 candleholder; (drinking) bowl (14, 8 in Exod)

כַּפֶּתוֹר (2)<sup>141</sup> 83 knob of a lampstand; capital of a pillar (14, 12 in Exod)

לִפְדִּי 84 torch; lightning (14)

מָן (1)# 85 manna (14)

<sup>141</sup> Distinguish from כַּפֶּתוֹר (1)# referring to Crete (6x)



צָבִי (2)<sup>142</sup> **86** gazelle (14)

לֶמֶחַ **87** ordinary (usually wheat) flour; unprepared flour (breadfruit still to be ground) (14)

תּוֹר (2)# **88** turtle-dove (14, 9 in Lev)

תַּחַשׁ (1)# **89** dolphin (?); *tahash*-skin (a type of leather) (14)

תֵּן\* **90** (only pl.) jackal (14)

אוֹן (1)# **91** generative power, physical power; wealth (13)

בַּת (2)<sup>143</sup> **92** bath, a liquid measure (13)

גֵּב (1)# **93** back; eyebrows; rim of a wheel; torus on the foot of the altar; bosses of a shield (13, 7 in Ezek)

גּוּיָה **94** body; corpse (13)

וַי\* **95** (always pl.) nails, pegs (13, Exod)

חֶזֶה **96** breast (of a sacrificial animal) (13, 9 in Lev)

חֵר\* (1)# **97** (always pl.) free, noble ones (13)

### Vocabulary 90 (25 words)

טֵיט **98** wet loam, mud; potter's clay (13)

יְשִׁימוֹן **99** desert (13)

לִלְאוֹת **100** knots, loops (13, Exod)

<sup>142</sup> For צָבִי (1), see Voc. 87, no. 46.

<sup>143</sup> For בַּת (1), see Voc. 5, no. 3b.



מְבוּל	<b>101</b> the celestial sea (13, 12 in Gen)
צְפַרְדֵּי	<b>102</b> frogs (13, 11 in Exod)
קוֹ, קוֹ (1)#	<b>103</b> string (for measuring) (13)
שָׁחִין	<b>104</b> ulcer, inflamed spot (13)
תָּא	<b>105</b> niche(s) in the temple-tower; guard chamber for the outrunner or observation post (13, 11 in Ezek)
אֶכְזָרִי, אֶכְזָרִי	<b>106</b> (adj.) cruel (12)
בִּלְתָּה	<b>107</b> white spot on the skin (12, Lev)
חֶמֶר (3) <sup>144</sup>	<b>108</b> homer (a dry measure) (12)
לִבְיָא	<b>109</b> (f.) lioness (12)
מְצוּלָה, מְצוּלָה	<b>110</b> the deep (sea); (pl.) the depths (12)
עֲמִית*	<b>111</b> community, association of people (12, 11 in Lev)
קוֹץ (1)#	<b>112</b> thorny bushes, thorns (12)
קֶצֶין	<b>113</b> ruler, leader, superior (12)
רָאשׁ (2) <sup>145</sup>	<b>114</b> (unspecified) poisonous plant; poison (12)
תּוֹשִׁיָּה	<b>115</b> sound wisdom, prudence; success, good result (12)
תְּמָר (1)#	<b>116</b> date palm (12)
תְּמָרָה	a. palm-shaped ornament, decoration (19)
אָבֵל	<b>117</b> (conj.) but, however; (interj.) truly, alas (11)

<sup>144</sup> For חֶמֶר (2), see Voc. 58, no. 47b.

<sup>145</sup> For רָאשׁ (1), see Voc. 74, no. 43.



- אֵיל 118 fallow deer (11)  
 אֵילָה a. doe of a fallow deer (11)  
 גִּזִּית 119 dressed stone, ashlar (11)  
 גִּרָה (1)# 120 cud (11)

**Vocabulary 91** (25 words)

- הֵלֶם 121 (adv.) hither, here (11)  
 חֹרֶה (1)# 122 thorn-bush; thorn (11)  
 \*חַמּוֹת (1)# 123 husband's mother, mother-in-law (11, 10  
 in Ruth)  
 חֲרָטִים 124 soothsayer priests (11)  
 יָבֵל (1)<sup>146</sup> 125 jar (11)  
 סַפִּיר 126 lapis-lazuli (11)  
 קֶדְקֶד 127 skull (11)  
 שָׁהֶם (1)# 128 red colored carnelian (11)  
 \*שֹׁוֹל 129 (only in pl.) the seams on a garment or  
 robe; the pubic region of a woman (11)  
 שָׁמִיר (1)# 130 thornbush (11, 8 in Isa)  
 אֶגְרָת 131 (official administrative) letter (10)  
 אֲדוֹת 132 (prep.) on account of; (conj.) for the very  
 reason that (10)  
 אֲזוֹב 133 hyssop (10)  
 אֵלֹן (1)# 134 tall tree (10)

<sup>146</sup> For יָבֵל (2), see Voc. 85, no. 84.



הָלֵךְ, הָלֹךְ	<b>135</b> (dem. pron., c. gender) that person there; (dem. pron. m.) that man there (10)
*חֵזֶק	<b>136</b> frame, border (10, Exod)
חֲלָצִים	<b>137</b> loins (10)
חֲמָצָה	<b>138</b> sour milk, cream (10)
נְחוֹשֶׁת <sup>147</sup>	<b>139</b> copper, bronze (10)
עֹרֵב, עֶרֶב (1)#	<b>140</b> raven (10)
עֶרֶשׂ	<b>141</b> couch, divan (10)
פֶּחַת	<b>142</b> pit; ravine (10)
פֶּרָא	<b>143</b> wild ass (10)
*שָׁרְרוּת	<b>144</b> hard-heartedness, stubbornness (10)
תְּמוּנָה	<b>145</b> form, manifestation (10)

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<sup>147</sup> Cf. with נְחוֹשֶׁת (1) in Voc. 78, no. 21.



# APPENDIX I

## Proper and Place Names

### Occurring 70 or More Times in the Old Testament

#### Arranged in Decreasing Frequency Order

[For frequently occurring proper and place names derived from a single root, see the preceding lists. The names listed below either derive from more than one root or from roots attested only very infrequently or not at all in the Hebrew Bible]

#### *Over 500 Times*

יִשְׂרָאֵל	1. Israel	מֹשֶׁה	4. Moses
דָּוִד	2. David	מִצְרַיִם, מִצְרָיִם	5. Egypt, Egyptian
יְהוּדָה, יְהוּדִי	3. Judah, Judean	יְרוּשָׁלַם	6. Jerusalem

#### *300–499 Times*

יַעֲקֹב	7. Jacob	אַהֲרֹן	8. Aaron
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#### *200–299 Times*

פְּלִשְׁתִּי, פְּלִשְׁתָּה	9. Philistine	יְהוֹשֻׁעַ	12. Joshua
פָּרַעַה	10. Pharaoh	אַבְרָהָם, אַבְרָהָם	13. Abraham
בָּבֶל	11. Babylon		

#### *100–199 Times*

מוֹאָב	14. Moab	יֵרֵמְיָהּ, יֵרֵמְיָהוּ	22. Jeremiah
אֶפְרַיִם	15. Ephraim	יֹאָב	23. Joab
בִּנְיָמִן	16. Benjamin	שָׁמוּאֵל	24. Samuel
כְּנַעֲנִי, כְּנָעַן	17. Canaan, Canaanite	חֶזְקִיָּהוּ	25. Hezekiah
אַרָם	18. Aram	יְהוֹנָתָן	26. Jonathan
צִיּוֹן	19. Zion	גִּלְעָד	27. Gilead
אַשּׁוּר	20. Assyria	אַבְשָׁלוֹם	28. Absalom
מְנַשֶּׁה	21. Manasseh	יֵרֹבָעָם	29. Jeroboam



## 70–99 Times

עֵשָׂו	30. Esau	יְהוֹשָׁפָט	36. Jehoshaphat
אָחָב	31. Ahab	גָּד	37. Gad
נְבוּכַדְנֶצְצַר	32. Nebuchadnezzar	דָּנִיֵּאל	38. Daniel
כַּשְׂדִּים	33. Chaldeans	אֶלְעָזָר	39. Eleazar
רְאוּבֵן	34. Reuben	אֵלִיָּהוּ, אֵלִיָּהוּ	40. Elijah
אֲמֹרִי	35. Amorite	בֵּית־אֵל	41. Bethel

## APPENDIX II

The Forms and Meanings of the  
Hebrew Pronominal Suffixes

## A. Suffixes to the Verb (both the suffixed and prefixed stems and the imperative)

1.c.s.	נִי-	me	1.c.pl.	נֹו-
2.m.s.	ךָ-	you	2.m.pl.	כֶּם-
2.f.s.	ךְ-	you	2.f.pl.	כֶּן-
3.m.s.	וֹ-, הוּ-, יוֹ-	him	3.m.pl.	הֶם-, הֵם-
3.f.s.	הָ-, הִי-, הֵּ-	her	3.f.pl.	הֵן-, הֶן-

## B. Suffixes to the Noun

	<u>Masculine singular</u>		<u>Feminine singular</u>	
With s.suff.	1.c.	יִ-	my	יָ-
	2.m.	ךָ-	your	ךָ-
	2.f.	ךְ-	your	ךְ-
	3.m.	וֹ-, הוּ-, יוֹ-	his	וֹ-
	3.f.	הָ-, הִי-, הֵּ-	her	הָ-
With pl.suff.	1.c.	נֹו-	our	נֹו-
	2.m.	כֶּם-	your	כֶּם-
	2.f.	כֶּן-	your	כֶּן-
	3.m.	הֶם-, הֵם-	their	הֶם-
	3.f.	הֵן-, הֶן-	their	הֵן-



	<u>Masculine plural</u>		<u>Feminine plural</u>	
With s.suff.	1.c.	ִי-	my	וְתִי-
	2.m.	ְךָ-	your	וְתִיךָ-
	2.f.	ְךָ-	your	וְתִיךָ-
	3.m.	ִיו, הִיְ	his	וְתִיו-
	3.f.	ִיהָ-	her	וְתִיהָ-
With pl.suff.	1.c.	ִינוּ-	our	וְתִינוּ-
	2.m.	ִיכֶם-	your	וְתִיכֶם-
	2.f.	ִיכֶן-	your	וְתִיכֶן-
	3.m.	ִיהֶם-	their	וְתִיהֶם-
	3.f.	ִיהֶן-	their	וְתִיהֶן-







## INDEX OF THE VOCABULARY LISTS AND THE WORDS IN APPENDIX I

All verbal roots are unpointed. Cognates and other words are also unpointed, except in cases of homographs, where sufficient pointing is indicated to distinguish them. After each Hebrew word, references begin with a specification of the List number (I., II., or III.) and Frequency category in which the word occurs (i.e., A., B., C., etc. for Lists I. and III.), then the Vocabulary number followed by the word's particular number within its category. All of this data may be looked up quickly by referring to the bold reference numbers in the running headers on each page. Indeed, since the ninety-one vocabularies run in strict numerical order, without restarting under each list or frequency category, readers may most rapidly find their way to the desired words by looking first for the vocabulary number (the last digit in the running header numbering), and then for the individually numbered words. The personal and place names in Appendix I are also included in the Index, designated by the abbreviation "App.I" followed by each name's list number.

<b>א</b>		<b>אדום</b>	I.G.Voc.51.219c
<b>אב</b>	III.A.Voc.72.1	<b>אדון, אדני</b>	III.A.Voc.72.2
<b>אבד</b>	I.C.Voc.9.1	<b>אדות</b>	III.H.Voc.91.132
<b>אבה</b>	I.E.Voc.23.33	<b>אדיר</b>	II.Voc.63.101a
<b>אביון</b>	III.F.Voc.80.7	<b>אדם</b>	I.G.Voc.51.219
<b>אביר, אביר</b>	III.H.Voc.86.7	<b>אדם (1)</b>	I.G.Voc.51.219a
<b>אבל (1)</b>	I.F.Voc.28.55	<b>אדם (1)</b>	I.G.Voc.51.219b
<b>אבל (2)</b>	II.Voc.61.81	<b>אדן</b>	III.F.Voc.81.16
<b>אכל</b>	I.F.Voc.28.55a	<b>אדר</b>	II.Voc.63.101
<b>אכל (2)</b>	I.G.Voc.42.76a	<b>אדרת</b>	II.Voc.63.101b
<b>אכל</b>	III.H.Voc.90.117	<b>אהב</b>	I.B.Voc.5.1
<b>אבן</b>	III.C.Voc.76.1	<b>אהבה(1)</b>	I.B.Voc.5.1a
<b>אברם, אברהם</b>	App.I.13	<b>אהה</b>	III.H.Voc.88.71
<b>אבשלום</b>	App.I.28	<b>אהל(1)</b>	II.Voc.53.9
<b>אגרת</b>	III.H.Voc.91.131	<b>אהל(1)</b>	II.Voc.53.9a



אהרן	App.I.8	איה	III.G.Voc.82.11
או	III.C.Voc.76.2	איך	III.F.Voc.80.10
אוב	III.H.Voc.88.48	איכה	III.F.Voc.80.10a
אזה	I.F.Voc.33.127	איל(1)	III.D.Voc.77.3
אוי	III.H.Voc.86.1	איל(3)	III.H.Voc.86.15
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