



THE LIBRARY
OF
THE UNIVERSITY
OF CALIFORNIA
LOS ANGELES

ELEMENTS OF HEBREW

BY

AN INDUCTIVE METHOD

SEVENTH EDITION

WILLIAM R. HARPER, PH. D.

PROFESSOR OF SEMITIC LANGUAGES IN YALE COLLEGE; PRINCIPAL OF THE SCHOOLS
OF THE INSTITUTE OF HEBREW

CHICAGO
AMERICAN PUBLICATION SOCIETY OF HEBREW
1886

©

COPYRIGHT 1886 BY
AMERICAN PUBLICATION SOCIETY OF HEBREW
CHICAGO.

TO THOSE
WHO HAVE STUDIED OR WHO SHALL STUDY
IN THE SCHOOLS OF
THE INSTITUTE OF HEBREW
THIS VOLUME IS
RESPECTFULLY DEDICATED

PREFACE TO THE SIXTH EDITION.

The first edition of the *ELEMENTS* was issued in July, 1881 ; the second, in October, 1882 ; the third, in February, 1883 ; the fourth, in November, 1883 ; the fifth, in November, 1884. All these editions, the first excepted, were printed from one set of plates, with only such changes and additions, from time to time, as the use of the same plates would permit. The peculiar circumstances of publication explained, although they could not excuse, the incomplete, and often imperfect, treatment accorded in these editions to very many of the subjects. While the present edition lays no claim to completeness, or to freedom from error, it will certainly be found more nearly complete and perfect than preceding editions. The author can only regret that regular and special duties of a most exacting nature, have not permitted him to give that amount of time, or that attention to the preparation of the book, which justice to the subject, to those who may use the book, and to himself, demanded.

The present edition, which contains nearly one hundred additional pages, and is entirely re-written, differs considerably from the former editions, and radically from other grammars now in common use. Some of the distinguishing features of the grammar deserve, perhaps, special mention :

1) For the purpose, not of aiding the beginner to pronounce, but of teaching the exact force and value of the several consonant- and vowel-sounds, a minute system of transliteration has been employed, by which the attention of the student is directed from the very beginning to the details of the vowel-system. Too little, by far, is made in Hebrew study, of the vowel-system, without a correct knowledge of which all effort is merely groping in darkness.

2) A tolerably exhaustive treatment, more complete perhaps than any that has yet appeared in English, is given of the various vowel-sounds. Each sound is treated separately, the laws which regulate its occurrence and the grammatical forms in which it appears being carefully noted.

3) Certain important distinctions, not heretofore generally recognized by American teachers, are indicated throughout the grammar ; e. g., (*a*)

the tone-long \acute{e} (ֶ), heightened from \check{a} , which is seen in Segholates, in הִ״ל Imperfects and Participles, and elsewhere: (b) the naturally long e (ֵ) contracted from ay , which occurs in plural nouns before the pronominal suffixes ךְּ, ךָּ, and in certain Imperfects before הִׁׁׁ: (c) the δ obscured from \check{a} , as distinguished from the $\delta=aw$.

4) Instead of adopting a new Paradigm-word for each class of weak verbs, the verb קָטַל is retained, with such variation as the particular weak verb under consideration demanded: e. g., יָעַט, for the פֿ guttural verb, קָטַט, for the עֿ verb, קָהַל for the וֿ verb. There can be no objection to this method. Many grammarians have adopted it in the treatment of noun-formation. Experience has shown that, in this way, men learn the verb more rapidly and more thoroughly.

5) In the treatment of the strong verb, the student is referred, in every case, to the primary form or ground-form from which the form in use has arisen in accordance with the phonetic laws of the language. That treatment which starts with stems having the form which occurs in the Perf. 3 m. sg., or Impf. 3 m. sg., is, at the same time, unscientific and unsatisfactory. The bugbear of Hebrew grammar is the weak verb. Nor will it be otherwise so long as the effort is made to explain the forms of weak verbs from those of the strong verb. How absurd, for example, to derive יָקַם from a form like יָקַטַל; but how simple to derive it from a form like יָקַטַל, the ground-form of יָקַטַל. Together with the form in use, the student should learn also the primary form from which the usual form is derived. This method will furnish a knowledge of the language, which will be not only more scientific, but also more lasting.

6) Particular attention is given to the subject of noun-formation, and on this is based the treatment of noun-inflection. The same method which would teach the primary forms of verbal stems, will also teach the primary forms of noun-stems.

7) That fiction of Hebrew grammarians, the connecting-vowel, has been practically discarded. The Hebrew has no connecting-vowels. The vowels incorrectly called connecting-vowels are the relics of old case- or stem-endings. These case- or stem-endings, summarily disposed of in current grammars under the head of "paragogic" vowels, are restored to the position which their existence and occurrence demand.

But it is asked, What has a beginner to do with all this? Why should a grammar which proposes only to consider the "elements" of the language, take up these subjects? While this may do for specialists, of what service is it to him who studies Hebrew only for exegetical purposes? Our reply is this:—

1) The experiment of teaching men something about Hebrew grammar, of giving them only a superficial knowledge, has been tried for half a century; and it has failed. Men instructed in this manner take no interest in the study, learn little or nothing of the language, and forget, almost before it is learned, the little that they may have acquired. If for no other reason, the adoption of a new system is justified by the lamentable failure of the old to furnish any practical results.

2) Those who take up the study of Hebrew are men, not children. Why should they not learn, as they proceed, the explanation of this or that fact? Why should the student be told that the Infinitive Construct (קִטְּוֹל) is formed from the Absolute (קִטְּוֹלָא) by rejecting the pretonic *qāmēṣ*? Is it not better that he should learn at once that the *ō* of the Construct is from *ū*, while the *ô* of the Absolute is from *â*, and thus be enabled to grasp all the more firmly those two great phonetic laws of the language, *heightening* and *obscuration*?

3) The best way, *always*, to learn a thing is the right way, even if, at first, it is more difficult. If there *is* a difference between the *ō* of the Imperfect, Imperative and Infinitive Construct on the one hand, and the *ô* of the Infinitive Absolute and Participles on the other, what is gained by passing over it in silence?

4) In order to learn any subject, the student must be interested in that subject. Is he not more likely to be interested in an accurate, scientific treatment, than in an arbitrary, superficial treatment?

The treatment adopted in the *ELEMENTS* is an inductive one, so far as it was possible to make it such. In the discussion of each subject there is first given sufficient data, either in the way of words taken from the text, or of Paradigms, to form a basis for the work. The words cited are from the early chapters of Genesis, with which the student is supposed to be familiarizing himself, as the subjects are being taken up. Where these chapters furnished no suitable example, a word is taken from some other book, the chapter and verse being cited in each case. It is intended that the student shall feel in all his work that he is dealing with the actual facts of the language, and not with hypothetical forms. After the presentation of the "facts," the principles taught by these facts are stated as concisely as possible. While the book is an elementary treatise, and for this reason, does not aim to take up the exceptions and anomalies of the language, it will be found to contain a treatment of all that is essential, and to include everything of importance which can be classified. In the treatment of the strong and weak verbs, a list is given under each class of the more important verbs be-

longing to this class. This list may be used as an exercise, or merely for handy reference.

The author lays no claim to originality so far as concerns the material employed; there is indeed little room for originality in this line. In the matter, however, of arrangement, and of statement, he confidently believes that a kind of help is here afforded the student which can not be found elsewhere.

In the work of preparation, the best and latest authorities have been freely used. Special acknowledgement is due the grammars of Bickell, Gesenius (Kantzsich) and Davidson; but valuable aid has been received from those of Green, Nordheimer, Kalisch, Land, Ewald, Olshausen, König, Stade, and Böttcher.

For his assistance in the preparation of the manuscript for the printer, and for many valuable suggestions, the author is indebted to Mr. Frederic J. Gurney, of Morgan Park. He desires also to express his thanks to Mr. C. E. Crandall, of Milton, Wis., for aid rendered by him in the verification of references and in the revision of the proof-sheets, and to Rev. John W. Payne, of Morgan Park, Ill., for the skill and care exhibited in the typographical finish and accuracy of the book. He is under obligations, still further, to Professors C. R. Brown, of Newton Centre, S. Burnham, of Hamilton, E. L. Curtis, of Chicago, and F. B. Denio, of Bangor, for useful suggestions and corrections.

It is generally conceded that in America we are on the eve of a great revival in the department of Semitic study. It is the author's hope that this volume may contribute something toward this greatly needed awakening. Trusting that the new edition may be received with the same favor as those which have preceded it, and that its shortcomings will be as far as possible overlooked, he places the book, although with many misgivings, in the hands of those who favor the Inductive Method.

MORGAN PARK, ILL., Sept. 1, 1885.

W. R. H.

NOTE TO THE SEVENTH EDITION.

In this edition the changes from the preceding edition are inconsiderable. A few typographical errors have been corrected. It was intended to publish with it an index. The short time allowed for the preparation of the edition, however, has rendered this impossible.

For the kind reception which the book has received at the hands of all who have used it, the author is deeply grateful.

NEW HAVEN, CONN., Aug. 1st, 1886.

W. R. H.

TABLE OF CONTENTS.

PART FIRST—ORTHOGRAPHY.

Sec.	I. THE LETTERS.	Page
1.	Alphabet.....	13
2.	Remarks on the Pronunciation of Letters.....	14
3.	Remarks on the Forms of Letters.....	14, 15
4.	The Classification of Letters.....	15
	II. VOWELS.	
5.	The Vowel-Signs.....	16
6.	The Vowel-Letters.....	17
7.	The Classification of the Vowel-Sounds.....	18
8.	The Names of the Vowels.....	19
9.	Simple and Compound Sewa.....	19
10.	Initial and Medial Sewa.....	19, 20
11.	The Syllable-Divider.....	20
	III. OTHER POINTS.	
12.	Daghes-Lene.....	21
13.	Daghes-Forte.....	21, 22
14.	Omission of Daghes-Forte.....	22
15.	Kinds of Daghes-Forte.....	22, 23
16.	Mappiq and Raphe.....	23
17.	Maqqeph.....	23
18.	Methegh.....	24
19.	Qeri and Kethibh.....	24, 25
	IV. THE ACCENTS.	
20.	The Place of the Accent.....	25
21.	Shifting of the Tone.....	26
22.	The Table of Accents.....	26, 27
23.	Remarks on the Table of Accents.....	27
24.	The Consecution of the more common Accents.....	28, 29
25.	A Table showing the Consecution of the Accents.....	29, 30
	V. SYLLABLES.	
26.	Kinds of Syllables.....	31
27.	Syllabication.....	31
28.	Quantity of the Vowel in Syllables.....	31, 32
	VI. EUPHONY OF VOWELS.	
29.	Short Vowels.....	32, 33
30.	Naturally Long Vowels.....	33-36
31.	Tone-Long Vowels.....	37-39
32.	Tone-Short Vowels.....	39-41
33.	The A-Class Vowels.....	41
34.	The I-Class Vowels.....	41, 42

Sec.	Page
35. The U-Class Vowels.....	42
36. Changes of Vowels.....	42-45
36 <i>b</i> . Tables of Vowel-Changes.....	45, 46
37. New Vowels.....	46, 47
38. Pause.....	47

VII. EUPHONY OF CONSONANTS.

39. Assimilation.....	48
40. Rejection.....	48, 49
41. Addition, Transposition, Commutation.....	49
42. The Peculiarities of Gutturals.....	49-51
43. The Weakness of \aleph and η	51, 52
44. The Weakness of γ and ν	52-54

PART SECOND—ETYMOLOGY.

VIII. INSEPARABLE PARTICLES.

45. The Article.....	57
46. The Interrogative.....	58
47. The Inseparable Prepositions.....	58, 59
48. The Preposition עַל	59
49. Waw Conjunctive.....	59

IX. PRONOUNS.

50. The Personal Pronoun.....	60, 61
51. Pronominal Suffixes.....	61, 62
52. The Demonstrative Pronoun.....	62, 63
53. The Relative Pronoun.....	63
54. The Interrogative Pronoun.....	63, 64

X. THE STRONG VERB.

55. Roots.....	65
56. Classes of Verbs.....	65, 66
57. Inflection.....	66, 67
58. The Simple Verb-Stem (Qal).....	67
59. Intensive Verb-Stems.....	68, 69
60. Causative Verb-Stems.....	69, 70
61. The Ordinary Passive-Stem.....	70
62. General View of the Verb-Stems.....	71
63. The Qal Perfect (Active).....	72, 73
64. The Qal Perfect (Stative).....	73
65. The Remaining Perfects.....	74
66. The Qal Imperfect (Active).....	75, 76
67. The Qal Imperfect (Stative).....	76
68. The Remaining Imperfects.....	77, 78
69. The Imperatives.....	79
70. The Infinitives.....	80, 81
71. The Participles.....	81, 82
72. Special Forms of the Imperfect and Imperative.....	82, 83
73. The Perfect and Imperfect with Waw Consecutive.....	83-85
74. The Verb with Suffixes.....	85-89
75. General View of the Strong Verb.....	89
76. The Most Common Strong Verbs.....	90

XI. THE WEAK VERB.

77. Weak Verbs.....	91
78. Verbs עַל Guttural.....	92, 93
79. The Most Common עַל Guttural Verbs.....	93, 94
80. Verbs עַל Guttural.....	94, 95
81. The Most Common עַל Guttural Verbs.....	95, 96
82. Verbs עַל Guttural.....	96, 97

Sec.		Page
83.	The Most Common גuttural Verbs.	98
83b.	Verbs Containing Two Gutturals.	98
84.	Verbs Pe Nun (נ) Verbs.	98, 99
85.	The Most Common פ Verbs.	100
86.	Verbs 'Ayin Doubled (ע) Verbs.	100-103
87.	The Most Common צ Verbs.	103
88.	Verbs Pe 'Aleph (ס) Verbs.	104
89.	The ס Verbs.	104
90.	Verbs Pe Waw (ו) Verbs.	101-106
91.	The Most Common י Verbs.	106, 107
92.	Verbs Pe Yodh (י) Verbs.	107, 108
93.	The Pe Yodh (י) Verbs.	108
94.	Verbs 'Ayin Waw (ו) Verbs.	108-112
95.	The Most Common Verbs 'Ayin Waw (ו) Verbs.	112
96.	Verbs 'Ayin Yodh (י) Verbs.	113
97.	The 'Ayin Yodh (י) Verbs.	113
98.	Verbs Lamedh 'Aleph (ל) Verbs.	114, 115
99.	The Most Common Verbs Lamedh 'Aleph (ל) Verbs.	115
100.	Verbs ל or ל, called ל Verbs.	116-118
101a.	The Most Common Verbs Lamedh He (ל) Verbs.	118, 119
101b.	Verbs Lamedh He (ל) and, at the same time, פ or צ Guttural.	119
102.	Verbs Doubly Weak.	119-121
103.	Defective and Kindred Verbs.	121, 122
104.	A Comparative View of the Strong and Weak Verbs.	122-124

XII. NOUNS.

105.	The Inflection of Nouns.	125
106.	Nouns with One, Originally Short, Formative Vowel.	125-127
107.	Nouns with Two, Originally Short, Formative Vowels.	127, 128
108.	Nouns with one Short and one Long Formative Vowel.	128, 129
109.	Nouns with one Long and one Short Formative Vowel.	129
110.	Nouns with the Second Radical Reduplicated.	129, 130
111.	Nouns with the Third Radical Reduplicated.	131
112.	Nouns with ס, ה and * Prefixed.	131
113.	Nouns with ו Prefixed.	132, 133
114.	The Signification of Nouns with ו Prefixed.	133
115.	Nouns Formed by Prefixing ה.	133, 134
116.	Nouns formed by means of Affixes.	134
117.	Nouns Having Four or Five Radicals.	134, 135
118.	Compound Nouns.	135
119.	Nouns Formed from Other Nouns.	135
120.	The Formation of Noun-Stems.	136
121.	The Formation of Cases.	136-138
122.	Affixes for Gender and Number.	138-140
123.	The Absolute and Construct States.	140-142
124.	The Pronominal Suffixes.	142-144
125.	Stem-Changes in the Inflection of Nouns.	144-147
126.	Classification of Noun-Stems.	147, 148
127.	Nouns of the First Class.	148-150
128.	Nouns of the Second Class.	151, 152
129.	Nouns of the Third Class.	152, 153
130.	Nouns of the Fourth and Fifth Classes.	153, 154
131.	Feminine Nouns.	151-156
132.	Irregular Nouns.	156, 157
133.	Numerals.	158, 159

XIII. SEPARATE PARTICLES.

134.	Adverbs.	160
135.	Prepositions.	161
136.	Conjunctions.	161, 162
137.	Interjections.	162

CONTENTS.

PARADIGMS.

	Page
Paradigm A.—The Personal Pronoun and Pronominal Suffixes.....	164, 165
Paradigm B.—The Strong Verb.....	166, 167
Paradigm C.—Strong Verb with Suffixes.....	168, 169
Paradigm D.—Verb Pe (״פ) Guttural.....	170
Paradigm E.—Verb 'Ayin Guttural.....	171
Paradigm F.—Verb Lamedh (״ל) Guttural.....	172
Paradigm G.—Verb Pe Nun (״פן).....	173
Paradigm H.—Verb 'Ayin Doubled (״פ״פ).....	174, 175
Paradigm J.—Verb Pe 'Aleph (״פ״א).....	176
Paradigm I.—Verbs Pe Yodh (״פ״י) and Pe Waw (״פ״ו).....	176, 177
Paradigm K.—Verb 'Ayin Waw (״פ״ו) and 'Ayin Yodh (״פ״י).....	178, 179
Paradigm L.—Verb Lamedh He (״ל״ה).....	180, 181
Paradigm M.—Verb Lamedh 'Aleph (״ל״א).....	182

PART FIRST—ORTHOGRAPHY.

I. The Letters.

1. ALPHABET.

Sign.	Equiv- alent.	Name.	Num. Value.	Sign.	Equiv- alent.	Name.	Num. Value.
1	א	'	'Ā-lēph	12	ל	l	Lā-mēdh 30
2	ב	bh, b	Bēth	13	מ	m	Mēm 40
3	ג	gh, g	Gî-mēl	14	נ	n	Nûn 50
4	ד	dh, d	Dā-lēth	15	ס	s	Sā-mēkh 60
5	ה	h	Hē	16	ע	'	'Ā-yîn 70
6	ו	w	Wāw	17	פ	ph, p	Pē 80
7	ז	z	Zā-yîn	18	צ	ç	Çā-dhē 90
8	ח	h	Hēth	19	ק	q	Qôph 100
9	ט	t	Tēth	20	ר	r	Rēs 200
10	י	y	Yôdh	21	ש	š, s	Šîn, Sîn 300
11	כ	kh, k	Kāph	22	ת	th, t	Tāw 400

1. The Hebrew language has twenty-two letters; these are consonants and are written from right to left.

2. The vowels in the "names" of the letters, given above, are sounded according to the English equivalents given in § 5.

3. The equivalent of each sign is the initial letter of its name.

2. REMARKS ON THE PRONUNCIATION OF LETTERS.

1. אַת = 'ēth (1:1);¹ הָאָרֶץ = hā-'ā-rēç (1:1); אֱלֹהִים = 'ēlô-hîm (1:1); תְּהוֹם = thêhôm (1:2).
2. עַל = 'āl (1:2); עָרַב = 'ē-rēbh (1:5); רָקִיעַ = rā-qî(ă) (1:6).
3. אָחָד = 'ē-hādî (1:5); חֵשֶׁךְ = hē-šēkh (1:2); מִרְחַפֶּת = mīrā-hē-phēth (1:2).
4. קָרָא = qā-rā' (1:5); כִּי = kî (1:4); בָּקָר = bō-qēr (1:5).
5. טוֹב = ṭōbh (1:4); מִתַּחַת = mīt-tā-hāth (1:7); הֶקְטַן = hāq-qā-ṭōn (1:16).
6. בְּרֵאשִׁית = b'rē-'šîth (1:1); וַיַּעַשׂ = wāy-yā-'ās (1:7); חֵשֶׁךְ = hē-šēkh (1:2).
7. עֵץ = 'ēç (1:11); תּוֹצֵא = tō-çē' (1:12); יִסְגֵּר = yṣṣ-gōr (2:21).
8. וְאֵת = w'ēth (1:1); וּבְהֵי = wā-bhē-hû (1:2); וְרוּחַ = w'rû(ă)h (1:2).

1. א (') is a "soft breathing," like *h* in *hour*; ה (h) is a "rough breathing," like *h* in *how*.

2. ע (') is a sound peculiar to the Semitic, and is so difficult of utterance that no attempt is made to reproduce it.²

3. ח (h) is a deep guttural, pronounced like *ch* in the German *Buch*.

4. ק (q) is a *k*-sound (not like our *qu*), but pronounced lower down in the throat than כ (k).

5. ט (t) is pronounced with the tip of the tongue touching the palate, while, in the pronunciation of ת (t), the tip of the tongue touches the teeth.³

6. שׁ (š) is pronounced like the English *sh*; שׂ (s) is an ordinary *s*-sound.

7. צ (ç) is a sharp *s*-sound, but the traditional *ts*-sound may well be given it for the sake of distinction; ס (ç) is not to be distinguished in sound from שׂ (s).

8. ו (w) is pronounced like *w* in *water*, and not like our *v*.

3. REMARKS ON THE FORMS OF LETTERS.

1. בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֵת
2. כִּי (1:4) אֱלֹהִים (1:1) פָּנִי (1:2) פָּנִי (1:2) תּוֹצֵא (1:12)
- חֵשֶׁךְ (1:2) הַמַּיִם (1:2) בֵּין (1:4) עוֹף (1:20) עֵץ (1:11)

¹ The chapter and verse in Genesis, in which a given word is found, are thus indicated; 1:1—meaning chapter 1, verse 1; 2:3—meaning chapter 2, verse 3, etc.

² ע had originally two sounds: (1) that of a sharp guttural (related to א, as ח to ה); (2) that of a vibrating palatal sound (cf. the French *r*).

³ In ordinary practice, ט and ת are scarcely, if at all, to be distinguished.

3. כּוֹכְבִּים (1:16); בְּרִית (1:28), פְּנֵי (1:2); דָּרֶךְ (3:24); הִיתָה (1:2), חֶשֶׁךְ (1:2); וַיְהִי (1:3); בֵּין (1:4), זָרַע (1:11); טוֹב (1:4), כִּי־ם (1:2); יִסְגֹר (2:21), יוֹם (1:5); רָקִיעַ (1:6), תּוֹצֵא (1:12); חֶשֶׁךְ (1:4), עֵשֶׂב (1:11).

1. Words are written from right to left, and may not be divided; when it is necessary to fill out a line, certain letters (א, ה, ל, ס, ת) are extended.

2. Five letters (כ, מ, נ, פ, צ) have two forms; the second (ך, ם, ן, ף, ץ) is used at the end of words.

3. Certain letters, very similar in form, are to be carefully distinguished: ב, כ; ג, נ; ד, ר; ה, ח; ו, י; ז, ן; ט, מ; ם, ן; ש, ז; ע, צ.

4. THE CLASSIFICATION OF LETTERS.

1.	2.	3.
Labials.... פ, מ, ו, ב.	Weak... { א, ה, ו, י, ב, ה, ו, י, כ, ה, ו, י, ט, ז, ן, ף, ץ	Serviles..... א
Dentals } or Sibilants }		Radicals..... ג
Linguals.... ת, נ, ל, ט, ד.	Medium { ל, מ, נ, ר, ש, ז, ן, ף, ץ	
Palatals.... ק, ב, י, ג.	Strong.. { פ, כ, ך, ט, ת, ד, ן, ף, ץ	
Gutturals... ע, ח, ה, א. (ך is treated as a guttural.)		

The letters may be classified according to (1) their organic formation, (2) their strength, (3) their function:

1. *According to their organic formation*:—(1) Labials, (2) Dentals, or Sibilants, (3) Linguals, (4) Palatals, (5) Gutturals.

2. *According to their strength*:—(1) The *weak* letters suffer or occasion *many* changes in the formation or inflection of words; (2) the *medium* suffer or occasion a *few* changes; (3) the *strong* suffer or occasion *no* changes.

Note.—In ordinary usage, the *medium* are classified with the *strong*; ר, however, is more frequently classified with the *weak*.

3. *According to their function*:—(1) The *Serviles* are used as prefixes and suffixes in the formation and inflection of words; (2) the *Radicals* are found only in roots.

II. Vowels.

5. THE VOWEL-SIGNS.¹

כַּבּ יַחַת הֵמָּעַל מִיְהִשׁׁוּ יְיָ יְהִי אֱלֹהֵינוּ יֵשׁׁוּעַ רָא כָּ.
 יֵשׁׁוּעַ לֹמַד כֶּכֶּן כִּתְּבָה יָקָם יָסֵם יָנִי יִדְּלִי כִי יְהִי הֵימָּנִים יִשִּׁית.
 יִשְׂרָאֵל יִקְרָא רַבּ כֶּתִּיב יִרְיָן יֵשׁׁוּעַ מִבֶּן דָּל מִי רָר.
 יֵל יָקָן יִרְמֵה לֶקֶן כָּל דָּוִד בֶּן צֹוּ יִוּוּ רָר הָוּ.
 עָבַד אֱבָד יִשְׁמַח כָּל־שִׁלָּה תִּלָּא אֲוִיר יוֹם הָוִים.
 הָהָן הָהָא עָהָא מִיְהִי פִּי יְיָ בִּבּ.

1. Ⲁ (a sign resembling T) is pronounced as *a* in *father*; Ⲁ (a horizontal stroke), like *a* in *hat*.²

2. ⲁ (a point below the line, followed by ⲁ) is pronounced as *i* in *machine*; ⲁ (i. e., without a following ⲁ), as *i* in *pin*.³

3. Ⲃ or Ⲃ (two points below, with or without ⲁ) is pronounced as *ey* in *they*; Ⲃ (three points in a cluster), as *e* in *met*.

4. Ⲅ (Ⲅ with a point in its bosom) is pronounced as *oo* in *tool*; Ⲅ (three points arranged in an oblique line), as *u* in *put*.³

5. Ⲇ or Ⲇ (a point with Ⲇ , or above a letter) is pronounced as *o* in *note*; Ⲇ (that is, short *o*), as *o* in *not*.⁴

6. *a.* Ⲉ (two points placed vertically) is a very quickly uttered *e*-sound, as in *below*, when the word is pronounced rapidly, so as to slur over the *e* and run the *b* and *l* almost (but not quite) together; thus—*b'low*, not *be-low*, nor *blow*.

b. Ⲉ (a combination of Ⲁ and Ⲇ) is pronounced as *a* in *hat*, but much more hurriedly.

c. Ⲉ (a combination of ⲁ and Ⲇ) is pronounced as *e* in *met*, but much more hurriedly.

d. Ⲉ (a combination of ⲁ (ⲁ) and Ⲇ) is pronounced as *o* in *not*, but much more hurriedly.

¹ All letters in Hebrew are consonants; the alphabet contains no vowels. To supply the lack of vowels the above system of vowel-signs was introduced.

² Properly the sound of Ⲁ is precisely the same as that of Ⲁ , except that it is shorter. The difference between their sounds is one of quantity, not of quality. In practice, however, it is well even to exaggerate the difference, in order that they may clearly be distinguished.

³ Sometimes Ⲃ is written where ⲁ was intended, and Ⲃ , where ⲁ was intended; in such cases Ⲃ is pronounced as ⲁ (*i* in *machine*), and Ⲃ as ⲁ (*oo* in *tool*).

⁴ It is certainly strange that the same sign was used to represent long *a* and short *o*. They can easily be distinguished, however, by the application of the laws of the syllable (§ 28.).

6. THE VOWEL-LETTERS.

Before the introduction¹ of vowel-signs (§ 5.), certain feeble consonants, א, ה, ו, י, were sometimes used to indicate the vowel-sounds, and hence were called *vowel-letters*;—

1. קאם² = qām; היתה = hā-y^hthā (1:2); חיה = ḥăy-yā (1:20).
2. תהו = thō-hû (1:2); רוח = rû(ă)ḥ (1:2); היו = hā-yû (1:15); אור = ʾôr (1:3); טוב = tōbh (1:4); יום = yôm (1:5).
3. אלרים = ʾlô-hîm (1:1); ראשית = rēʾ-šîth (1:1); שליש = šlî-šî (1:13); פני = p^hnê (1:2); שני = š^hnê (1:16); בין = bîn (1:4).
4. יהיה = yîh-yé (1:29); נקוה = mîq-wê (1:10); אהלה = ʾô-h^hlô (12:8).

1. The guttural, or *a*-sound, was indicated, when medial, by the guttural א; when final, by the guttural ה.

Note 1.—Medial *a* (ā or â) was indicated rarely; final ā was generally, though not uniformly, indicated.³

Note 2.—The letter א, when the final letter of a root, does not belong here; since, in this case, it is not a vowel-letter, but has merely lost its consonantal character.

2. The labial sounds, û and ô, were indicated by the labial ו.

Note.—Medial û and ô were generally indicated; final û and ô were always indicated.

3. The palatal sounds, î and ê, were indicated by the palatal י.

Note.—Medial î and ê were generally indicated; final î and ê were always indicated.

4. The sounds é (§ 31. 2), ê and ô, when final, were frequently indicated by the breathing ה.

Note 1.—Only *long* vowels were thus indicated, and, with but few exceptions, besides ā, only the naturally long (§ 30. 1-6) vowels.

Note 2.—Vowels indicated thus are said to be written *fully*; when not thus indicated, they are said to be written *defectively*.

Note 3.—Briefly stated, the use of the vowel-letters may thus be put: The vowels î and ê, medial and final, are represented by.....י. The vowels û and ô, medial and final, are represented by.....ו. Final vowels, except î and û, are represented by.....ה.

Note 4.—In the later books of the Old Testament the *full* writing is more common than in the earlier books, the tone-long vowels (§ 31.) being often thus represented.

¹ These signs were introduced between the sixth and eighth centuries A. D.

² Hos. 10: 14.

³ Cf. קָלָךְ (3: 10); אֶבְרָתָ (3: 11).

7. THE CLASSIFICATION OF THE VOWEL-SOUNDS.

CLASS.	SHORT.		NATURALLY LONG.		TONE-LONG.	TONE-SHORT
	Pure.	Deflected	Pure.	Diphthongal		
A-Class.	ā		ā		ā ē	ē or ā
I-Class.	ī	ē	ī	ē	ē	ē or ē
U-Class.	ū	ō	ū	ō	ō	ē or ō

The vowel-sounds may be classified according to (1) their organic formation, (2) their quantity, (3) their nature, (4) their value :—

1. Classified according to their *organic formation*, they are ;

a. *Gutturals*, or A-class, including the *a*-vowels and those derived from them.

b. *Palatals*, or I-class, including the *i*-vowels and those derived from them.

c. *Labials*, or U-class, including the *u*-vowels and those derived from them.

2. Classified according to their *quantity*, they are ;

	a-class.	i-class.	u-class.
a. <i>Short</i> ,	—	—	—
b. <i>Long</i> ,	— (ē)	— or —	— (ō)
c. <i>Half</i> ,	—	—	—

Note.—The vowels — and —, are sometimes called doubtful; because, not infrequently, they are a defective writing of a long vowel.

3. Classified according to their *origin* or *nature*, they are ;

- a. *Pure* ä ; ĩ ; ŭ.
- b. *Deflected* ē from ĩ ; ō from ŭ.
- c. *Attenuated* ĩ from ä ;
- d. *Tone-Long* (heightened) ā from ä ; ē from ĩ ; ō from ŭ.
- e. *Naturally Long* (contracted) â (=a+a) ; î (=i+i or y) ; û (=u+u or w).
- f. *Tone-Short* (volatilized) ē and ē ; ē and ē ; ē and ē.

4. Classified according to their *value* in inflection, they are :

a. *Changeable*—viz., (1) all short vowels not followed by a consonant in the same syllable ; (2) tone-long ; (3) tone-short.

b. *Unchangeable*—viz., (1) short vowels followed by a consonant in the same syllable ; (2) naturally long.

8. THE NAMES OF THE VOWELS.

The following table presents the arrangement of the vowel-sounds according to their quantity (§ 7. 2.), and at the same time gives the technical name of each sound.

Class.	Long.		Short.		Half.	
A-Class.	â, ā	Qāmēç	ă	Păthăḥ	ē	Simple Š'wâ
	é	S'ghôl			ä	Hāṭēph-Păthăḥ
I-Class.	î	Hîrēq	ĩ	Hîrēq	ē	Simple Š'wâ
	ê, ē	Cērê	ě	S'ghôl	ē	Hāṭēph-S'ghôl
U-Class.	û	Šûrēq	ũ	Qîbbûç	ē	Simple Š'wâ
	ô, ô	Hôlēm	ö	Qāmēç-Hāṭûph	o	Hāṭēph-Qāmēç

9. SIMPLE AND COMPOUND Š'wâ.

1. ḡ originally ḡ; ב originally ב; רְקִיעַ (1:15), but רְקִיעַ (1:6).
2. אֲשֶׁר (1:7); יְעֹזֵב (2:24); אֱלֹהִים (1:1); מְוַעֲרִים (1:14); לִקְחָהּ (2:23).

1. Simple Š'wâ (ֶ) represents the so-called "tone-short" or "half-vowel," which in every case may be traced back to an earlier *full* vowel. (For transliteration and pronunciation see § 5. 6. a.)

2. Compound Š'wâ (ֵ, ֶ, ֹ) is a more audible sound than simple Š'wâ (§ 5. 6. b. c. d.), and is found, instead of simple Š'wâ, chiefly under gutturals.

10. INITIAL AND MEDIAL Š'wâ.

1. בְּרֵאשִׁית (1:1); תְּהוֹם (1:2); הִיָּתָה (1:2); יִשְׂרָאֵל (1:20).
2. וַיְהִי = wă-y'hî (1:3); בְּרִקִּיעַ = bî-r'qî(ă) (1:15); מִלְּאֵו = mî-l'û (1:28); בְּדִגָּת = bî-dh'ghăth (1:28); וַיִּכַּל = wă-y'khāl (2:2); דְּבַדְּהָה = 'ô-bh'dhâh (2:15).
3. יַעֲזֹבֵה = yă-'a-zôbh (2:24); לִקְחָהּ = lû-q'hā (2:23); יַעֲלֶה = yă-'alé (2:6).

1. The simple Šwâ, standing under a letter which belongs exclusively to the following syllable, is called *initial*.

2. The simple Šwâ, standing under a letter which wavers between the preceding and following syllables, appearing to close the former, yet opening the latter, is called *medial*.

3. The compound Šwâ when preceded by a short vowel is also to be treated as a *medial* Šwâ.

Remark.—The *medial* Šwâ will be found *always* to follow a short vowel (cf. § 26. 4.).

11. THE SYLLABLE-DIVIDER.

1. וִיקְרָא = wäy-yîq-râ (1:5); וִיבְדֹל = wäy-yäbh-döl (1:7); מִבְּדִיל = mäbh-dil (1:6).

2. a. חִטָּךְ (1:4); בְּתוֹךְ (1:6); הַהֶלֶךְ (2:14).

b. אַתְּ = ätt; נַתַּתְּ = nā-thätt; קִטְּלַתְּ = qā-ṭält.

Remark.—בְּרֵאשִׁית (1:1); וְכֵן (1:4); טוֹב (1:4); יוֹם (1:5); רֵאשִׁים (2:10).

The simple Šwâ (ׁ), aside from its use to indicate a half-vowel (§ 9.), serves also as a syllable-divider, i. e., to separate a syllable, and sometimes a word from that which follows it. When thus used it is not pronounced. It occurs thus:—

1. Under all consonants standing in the *middle* of a word without a vowel or a half-vowel.

2. Under a final letter, when that letter

a. Is Kăph; or

b. Is a consonant containing Dāghēš-forte, or preceded by another consonant with Šwâ.

Remark.—The weak letters א, ה, ו, י when quiescent, or used as vowel-letters (§ 6.), do not, of course, receive the syllable-divider Šwâ.

Note 1.—Šwâ under an *initial* consonant, whether of a word or of a syllable, is always a half-vowel, and *vocal*.

Note 2.—Šwâ under a final consonant, whether of a word or of a syllable, is always a syllable-divider, and *silent*.

III. Other Points.

12. DĀGHĒŠ-LENE.

1. בְּרֵאשִׁית (1:1); בְּרָא (1:1); הִיְהִיָּה (1:2); וְכִהְיֶה (1:2); בְּתוֹךְ (1:6);
עֵין פָּרִי (1:11); עַל-פָּנָי (1:2); בּוֹ פָּרִי (1:29); יִסְגֹּר (2:21);
כִּבְדִּיל (1:6).
2. בְּדָגַת = bī-dh'ghāth (1:28); לְעֵבְרָה = l'ē'-bh'rdhāh (2:15).
3. רָדּוּ בְּרִגְתָּ (2:17); כִּי יוֹם (1:27); וְנִקְבְּחָה בְּרָא (1:27); בְּצִלְמוֹ בְּצִלָּם (1:28); תִּגְעוּ בּוֹ פֶּן (3:3).

1. The letters ב, ג, ד, כ, פ, ת, have two sounds. Their original hard or unaspirated sound (*b, g, d, k, p, t*) is indicated by a point called Dāghēš-lene, which they receive whenever they do not immediately follow a vowel-sound.

Note.—When aspirated they are pronounced: ב = *bh*, as *v*; ד = *dh*, as *th* in *this*; פ = *ph*, as *f* in *fat*; ת = *th*, as *th* in *thin*; ג (= *gh*) and כ (= *kh*) are not in ordinary practice distinguished from ג (= *g*) and כ (= *k*).

2. Since an aspirate without Dāghēš-lene must immediately follow a vowel-sound, a preceding Š'wā, in such case, must be vocal and a half-vowel.

3. When by a disjunctive accent (§ 23. 2. *a.*) an aspirate is cut off from whatever may precede it, as at the beginning of a chapter, verse or section of a verse, the aspirate does not immediately follow a vowel and hence takes Dāghēš-lene.

13. DĀGHĒŠ-FORTE.

1. הַיְבִשָּׁה = hāš-šā-mā-yīm (1:1); הַמַּיִם = hām-mā-yīm (1:7); הַיַּבְשָׁה = hāy-yāb-bā-šā (1:9); הַמֵּאֲרָת = hām-m'ē'-rôth (1:16).
2. חָהּ = hāw-wā (3:20); כְּתִיבָהּ = mīt-tā-hāth (1:7); הַבְּהֵמָה = hāb-b'hē-mā (1:25); הַדְּעָה = hād-dā-'āth (2:17).

1. The doubling of a letter is indicated by a point in its bosom, called Dāghēš-forte. Consonants may be doubled, however, only when they immediately follow a full vowel.

2. The point in Wāw and in the aspirates is always Dāghēš-forte, if preceded by a vowel.

Note 1.—Dāghēš-forte in an aspirate serves also as Dāghēš-lene, doubling the *hard*, not the *soft*, sound of the aspirate.

Note 2.—A syllable whose final consonant is represented by Dāghēš-forte is called *sharpened* (§ 26. 3).

Note 3.—A doubled letter is regularly preceded by a short vowel; this is generally a *pure* (§ 29. 1-3) vowel, seldom a deflected (§ 29. 4, 5) vowel.

14. OMISSION OF DĀGHĒŠ-FORTE.

1. ויכל (2:2) for ויִכַּל; ויצו (2:16) for ויִצַּו; אם for אִם (2:24).
2. ויהי (1:3) for ויִהי; חיתו (1:24) for חִיתו; לקחה (2:23) for לִקְחָהּ.
3. האור (1:4) for הָאֹר; החֶשֶׁךְ (1:4) for הַחֲשֹׁךְ; החֶלֶךְ (2:14) for הַחֲלֹךְ.

1. Dāghēš-forte is *always* omitted from a final vowelless consonant, there being nothing in this case to support the doubling.¹

2. It is often omitted from medial consonants which have only a half-vowel (Šwâ) to support them. (But an *aspirate* may not thus lose Dāghēš-forte.)

3. It is always omitted from the gutturals, א, ה, ח, ע and ר.

Note 1.—When Dāghēš-forte is omitted from a guttural and no compensation made for the loss by the heightening (§ 36. 2) of the preceding vowel, the Dāghēš is said to be implied or understood.

Note 2.—Dāghēš may be thus implied in ח, ה and ע, but not in א and ר.

Note 3.—The syllable preceding a consonant in which Dāghēš-forte is thus implied is *always* a half-open syllable (§ 26. 4).

15. KINDS OF DĀGHĒŠ-FORTE.

1. כתחת (1:7) for כִּתְּתַחַת; יקוו (1:9) for יִקְוּ; נתתי (1:29) for נָתַתִּי; ילקח (2:21) for יִלְקַח; כִּתְּתַחַת (3:8) for כִּתְּתַחַת; יקח (2:21) for יִקְחַת; ילקח (2:21) for יִלְקַח; כִּתְּתַחַת (3:8) for כִּתְּתַחַת; יקח (2:21) for יִקְחַת; ילקח (2:21) for יִלְקַח.
2. יקדש (2:3) for יִקְדֹּשׁ; יכלו (2:1) for יִכְלוּ; כתהלהך (3:8) for כִּתְּתַחַת; חטאת (4:7) for חֲטָאת; כנור (4:21) for כְּנֹר.
3. עשה-פרי (1:12) for עֲשֵׂה-פְרִי; אעשה-לו (2:18) for אֶעֱשֶׂה-לּוֹ; לקחה-זאת (2:23) for לִקְחָהּ-זֹאת.
4. חלבן (17:17) for חֲלָבָן; הצפינו (Ex. 2:3) for הִצַּפִּינוּ; מקדש (Ex. 15:17) for מִקְדָּשׁ.
5. חרלו (Judg. 5:7) for חֲרָלוּ; ויחלו (Job 29:21) for ויִחְלּוּ; יצתו (Isa. 33:12) for יֵצְתוּ.
6. אלה (2:4) for אֱלֹהִים; לכה (4:6) for לֵכִי; הנה (6:2) for הִנֵּה; [הכה].

¹ The only exceptions to this statement are את thou (f.), and נתת thou (f.) didst give.

1. When the doubling represents the combination of two similar, or the assimilation of two dissimilar consonants, the Dāghēš-forte is called *compensative*.

2. When the doubling is characteristic of a grammatical form, the Dāghēš-forte is called *characteristic*.

3. When by its use the initial letter of a word is joined to the final vowel of a preceding word, the Dāghēš-forte is called *conjunctive*.

4. When it is inserted in a consonant with Š'wâ, which is preceded by a short vowel, to make the Š'wâ audible, the Dāghēš-forte is called *separative*.

5. When the doubling strengthens or emphasizes the final tone-syllable of a section or verse, the Dāghēš-forte is called *emphatic*.

6. When the doubling, in the case of liquids, gives greater firmness to the preceding vowel, the Dāghēš-forte is called *firmative*.

16. MĀPPÎQ AND RĀPHÉ.

1. לְמִנָּה (1:24); לְעֶבְרָה (2:15); לְיִשְׂרָאֵל (2:15); לְאִישָׁה (3:6); עֲמָה (3:6); זֹרְעָה (3:15).
2. לְכִּים (1:6); כְּרִנָּת (1:26); לְקַחָה (2:23); וּמַחֲלֵבָהּ (4:4); וַיִּהְיֶה (4:8).

1. Māppîq (מִפִּיק *extender*) is a point placed in final ה, when this letter is used as a consonant, and not as a vowel-letter.

Note.—Māppîq is written in MSS. also in אⁱ, ו and י.

2. Rāphé (רָפָה *rest*) is a horizontal stroke placed over a letter, to call particular attention to the *absence* of Dāghēš or Māppîq.

17. MĀQQĒPH.

1. עַל-פָּנָי (1:2); יְהִי-אֹר (1:3); וַיְהִי-עָרֵב (1:5); זֹרְעוּ-בּוֹ (1:11).
2. אֶת-הָאֹר (1:4); כָּל-נִפְשׁ (1:21); יִמְשַׁלְּכֶךָ (3:16); וְשֵׁם-הַנְּהַר (2:13).

1. Māqqēph (מִקְּקָה *binders*) is a horizontal stroke placed between two words, to indicate that they are to be pronounced together and accented as if they formed but a single word.

2. If the former of two words, joined by Māqqēph, should contain a long vowel in a closed syllable (§ 26. 2), such a vowel must be shortened, or receive Méthēgh (§ 18. 4).

¹ A Mappiq in א is found in printed texts in Gen. 43:26; Lev. 23:17.

18. MÉTHĒGH.

1. וְהִיאֹר (1:3); הָרָקִיעַ (1:7); תִּרְאָה (1:9); הַכּוֹכָבִים (1:16);
הָאֲרָכָיִים (18:29).
2. הִתְהַ (1:2); שְׂרָצוֹ (1:21); תּוֹלְדוֹת (2:4); בְּהִבְרָאָם (2:4); תֹּאכְלוּ (3:1).
3. הָאֲרָכָה (1:25); נִעֲשֶׂה (1:26); לַעֲשׂוֹת (2:3); לִקְחָה (2:23); יַעֲשׂוּ (3:7).
4. תַּת־כַּחַה (4:12); בְּתוֹךְ-הַנָּחַל (3:2); עֵין-הַנָּחַל (2:13); וְשֵׁם-הַנְּהַר (4:12).
5. יִהְיֶה (1:29); יִהְיֶה (2:25); בְּהִיּוֹתָם (4:8); יִחְיֶה (17:18); וַיְחִי (20:7).
6. וַיִּשָּׁבַע לוֹ (4:16); וַיִּשָּׁבַע לוֹ (24:9); פָּדְנָה אֶרֶם (28:2).

Méthēgh (מֶתֶּהֱג *bridle*) is a perpendicular line placed on the left side of a vowel-point, to indicate that the syllable to which it belongs has a secondary accent.¹ The following are its chief uses:

1. On the second syllable before the tone, but generally on the third, if the second is closed (§ 26. 2.).
2. With a long vowel followed by a vocal Šwâ pretonic.
3. With all vowels before compound Šwâ.
4. With a long vowel in a closed syllable, before Mäqqēph.
5. With the first syllable of all forms of הִיָּה and חִיָּה in which the ה and ח have Simple (i. e., silent) Šwâ.
6. With an unaccented = in a final syllable; and to insure the distinct enunciation of a vowel which otherwise might be neglected.

19. Qerî AND Kethîbh.

1. מִחִיָּאֵל (4:18); הוֹצֵא (8:17); וַיִּישָׂם (24:33); צִירָה (27:3); כָּגֵר (30:11).
2. מִחִיָּאֵל הוֹצֵא וַיִּישָׂם צִיר כָּא גֵּר
3. מִחִיָּאֵל הוֹצֵא וַיִּישָׂם צִירָה כָּגֵר
4. יְהוָה *for* הָיָא; יְהוָה *for* אֲדָנִי; יְהוָה *for* אֱלֹהִים

1. K'thîbh (כְּתִיב *written*) is a term applied to a word as it is *written* in the text, as contrasted with the marginal reading suggested by the Massorites.

2. Q'rî (קָרִי *read*) is a term applied to the marginal *reading* substituted by the Massorites for the textual reading (K'thîbh).

¹ Munah (מֻנָּה) is sometimes substituted for Methēgh.

3. In such cases the vowel-points given with the K'thîbh (the reading in the text) are intended to be pronounced with the consonants given in the Q'rî (the marginal reading); and if the K'thîbh is pronounced, other vowels, as determined by the nature of the grammatical form, must be used.

4. Some words are *always* read otherwise than as they are written; these receive the pointing of the Q'rî, while the marginal reading is omitted.

IV. The Accents.

20. THE PLACE OF THE ACCENT.¹

1. רֹאשִׁית (1:1); בָּרָא (1:1); שָׁמַיִם (1:1); הָאָרֶץ (1:1); חֵשֶׁךְ (1:2).
2. רֹאשִׁית (1:1); מָקוֹם (1:9); שָׁמַיִם (1:1); מַיִם (1:6); תַּחַת (1:9).
3. רֹאשִׁית (1:1); בָּרָא (1:1); מַבְרִיל (1:6); יִקְרָא (2:23); מִתְחַלֵּךְ (3:8).
רִקְיעַ (1:6); אַחֲרָי (1:5); יִקְרָא (1:5); מֵאֲכָל (2:9); תִּצְכִּיחַ (3:18).
4. אָרֶץ (1:10); חֵשֶׁךְ (1:2); רֵשָׁא (1:11); שְׂרִיץ (1:20); עֵרֶן (2:8).
תְּהוֹ (1:2); עֶרֶב (1:5); עֵשֶׂב (1:11); נֶפֶשׁ (1:20); אֲבִן (2:12).

1. The accent or tone may rest on the ultima, in which case the word is called *Mîlra'*; or on the penult, in which case the word is called *Mîl'el*; but never on the antepenult.

2. So far as the syllabication of a word is concerned, a closed syllable with a long vowel, or an open syllable with a short vowel, *must* be accented (§ 28. 1. 2).

3. Uninflected words, and words receiving in inflection no endings, are accented on the ultima.

4. Nouns of the class called Segholates, which are really monosyllabic (§ 106.), are accented on the penult, and form the only exception to the principle just stated.

Note 1.—The place of the accent in *inflected* words, involving appendages, must be studied in connection with the subject of verbal and nominal inflection.

Note 2.—The term "accent" is used of the sign marking the syllable which receives the stress of voice; the term "tone" is used of the *stress* of voice.

¹ The place of the accent is indicated in this grammar by the use of the accent —. Words which are not thus indicated are to be accented on the ultima.

21. SHIFTING OF THE TONE.

1. קרא לילה (1:5); עֵשָׂה פֶּרִי (1:11); תֹּאכַל לֶחֶם (3:19).
2. אָנֹכִי (3:10); אָתָּה (3:11); אָנֹכִי (4:9); אָתָּה (4:11).
3. וַיֹּאמֶר (1:3); וַיְבָרֶךְ (1:22); וַיִּזְכֹּר (2:7); וַיִּקָּם (4:8).
4. וַאֲכַלְתָּ (3:18); וְהִכִּיתִי (Ex. 3:20); וְהוֹצֵאתִי (Ex. 6:6).

1. The tone is often shifted from the ultima to the penult of a word which is followed closely by a monosyllable, or by a dissyllable accented upon the penult.

2. The tone is sometimes shifted in the case of words standing at the end of a clause or section, i. e., *in pause* (§ 38.).

3. Wāw Consecutive with the Imperfect causes shifting of the tone from the ultima to the penult when the latter is an open syllable (§ 73.).

4. Wāw Consecutive with the Perfect often causes shifting of the tone from the penult to the ultima (§ 73.).

22. THE TABLE OF ACCENTS.

I. DISJUNCTIVES.

Class I.—Emperors.

- | | | | |
|---------------------------|----|-------------------------------|----|
| 1. סִלּוּק : Šillûq | אֶ | 3. סִגְלֹתָא S'gholtā..... | אֶ |
| 2. אֶתְנָח 'Atnāh..... | אֶ | 4. שִׁלְשֵׁלֶת Šālsélēth..... | אֶ |

Class II.—Kings.

- | | | | |
|--------------------------------------|----|-----------------------------|----|
| 5. זָקָף קָטוֹן Zāqēph qātōn..... | אֶ | 7. רִבְיֵעַ R'bhî(ă)' | אֶ |
| 6. זָקָף גָּדוֹל Zāqēph gādhôl | אֶ | | |

Class III.—Dukes.

- | | | | |
|-------------------------|----|-------------------------|----|
| 8. פִּשְׁטָא Pāštā..... | אֶ | 11. תְּבִיר T'bhîr..... | אֶ |
| 9. יְתִיב Y'thîbh..... | אֶ | 12. זָרְקָא Zārquā..... | אֶ |
| 10. טִפְחָא Tīphā..... | אֶ | | |

Class IV.—Counts.

- | | | | |
|-------------------------------|----|--|----|
| 13. גֶּרֶשׁ Géréš..... | אֶ | 16. פֶּזֶר Pāzēr..... | אֶ |
| 14. גֶּרָשִׁים G'rāsāyîm..... | אֶ | 17. קֶרְנִי פָרָה Qārnê Phārā..... | אֶ |
| 15. לִגְרָמָה L'ghärmēh..... | אֶ | 18. תְּלִישָׁא גְדוֹלָה T'lîsā Gh'dhōlā..... | אֶ |

1 Made up of Munah and Pesiq (I).

2. CONJUNCTIVES.

Class V.—Servants.

19. מֶרְכָּא Měrkā.....א	24. מְהַפָּךְ Mähpākḥ.....א
20. מֶרְכָּא כְּפֻלָּא Měrkā K'phûlā.....א	25. תְּלִישָׁא קְטַנָּה T'lisā Q'tānnā.....א
21. מוֹנָח Mûnāḥ.....א	26. יֶרַח בֶּן-יוֹכָן Yérāḥ bēn yômô.....א
22. דָּרְגָא Dārgā.....א	27. מְאִילָא M'äy-y'lä ¹א
23. קְדָמָא Qādhmā.....א	

23. REMARKS ON THE TABLE OF ACCENTS.

1. The "Accents" were designed to have a threefold use:—

a. To serve as musical notes in the cantillation of the Law and the Prophets in the synagogue;

b. To indicate the tone-syllable (i. e., the syllable which is to be accented) of every word;

c. To show the relation sustained by each word to the other words in a clause or sentence.

2. Every accent is used as a sign of interpunction (§ 23. 1. *c.*), to separate or join the several words of a sentence:

a. Disjunctives (those numbered 1–18 in the Table) mark a separation.

b. Conjunctives (those numbered 19–27 in the Table) mark a connection.

3. The Disjunctives vary in strength or power, and are accordingly divided into four ranks: Emperors, Kings, Dukes, Counts.

4. Those accents numbered 9 and 18 are *pre*-positive, i. e., written only on the first letter of a word, wherever the tone-syllable of that word may be.

5. Those accents numbered 3, 8, 12, 25 are *post*-positive, i. e., written only on the last letter of a word, wherever the tone-syllable of that word may be.

6. The post-positive accents are repeated whenever their word is accented on the Penult, or has Pāthāḥ-furtive (§ 42. 2. *d.*) under the last letter.

7. Šillûq may be distinguished from Méthēgh (§ 18.), Pāštā from Qādhmā, and Y'thībḥ from Mähpākḥ by their position.

¹ Used for Methegh with words which have Silluq or 'Athnah.

24. THE CONSECUTION OF THE MORE COMMON ACCENTS.

1. הארין : Gen. 1:1.
 המים : Gen. 1:2.
 2. הארין : אלהים Gen. 1:1.
 המים : תהום Gen. 1:2.
 3. כן : לרקיע הרקיע Gen. 1:7.
 : וכושה אלהים Gen. 1:28.

1. Every verse (Pāsûq) is separated from the verse following by the sign ;, called Šôph Pāsûq (*end of the verse*); while the last word of every verse has on its tone-syllable the accent ¯, called Šillûq, which, in form, is like Méthëgh (§ 18.).

Note.—Since Šillûq always stands on the last tone-syllable of a verse, while Méthëgh never stands on a tone-syllable, they are easily distinguished.

2. If the verse contain *two* primary sections, Šillûq marks the end of the *first*, while the end of the second is indicated by ¯, 'Athnāḥ.

Note 1.—In the study of the accentuation of a verse one must begin with Šillûq, i. e., at the end of the verse.

Note 2.—These accents have only relative power. The pauses marked are logical pauses.

3. If the verse contain *three* primary sections, Šillûq marks the end of the first; 'Athnāḥ, the end of the second; while the end of the third is indicated by ¨, called Š'ghōltā.

Note.—For an explanation of the repetition of ¨, see § 23. 6.

4. המים : אלהים תהום וכוהו Gen. 1:2.
 : כבדיל המים אלהים Gen. 1:6.
 5. a. הילה להבדיל השמים Gen. 1:14.
 b. הוכשה אחר ואמר אלהים Gen. 1:9.
 6. הארין : השמים אלהים בראשית Gen. 1:1.
 : האור את האור כי טוב Gen. 1:4.
 : ארם אלהים Gen. 1:28. זאת הנחש Gen. 3:14.

4. When a *primary* section is large enough to be divided, or to contain a *secondary* section, the end of this secondary section, whether it stand in the primary section ruled by Šillûq or 'Athnāḥ, is most frequently marked by ¨, called Zāqēph qāṭōn.

5. *a.* In secondary sections containing but a single word, where Zāqēph qāṭōn would have been expected, Zāqēph gādhōl, $\frac{\text{L}}{\text{L}}$, is generally found instead.

b. A secondary section of less importance than that which is indicated by Zāqēph qātōn is marked by $\dot{\text{—}}$, called Rēbh(ā)ʿ.

6. The pause required by the rhythm before Šillûq and 'Athnāḥ is marked by a disjunctive \neg , called Tiphḥā; that before Š'gholtā, by ∞ , called Zārqa.

Note.—For the consecution of the remaining disjunctives see the Table of Consecution of Accents (§ 25.).

7. ... וּבֵין הַחַיִּיטִים; : (1:2)... עַל־פְּנֵי הַמַּיִם; : (1:1)... וְאֵת הָאָרֶץ; : 7.
8. ... קָרָא לִילָה; : (1:2)... עַל־פְּנֵי הַחֹם; : (1:1)... בְּרָא אֱלֹהִים 8.
9. ... אֲשֶׁר בַּתוֹךְ־הַנֶּגֶז; : (3:3)... כִּי עָשִׂיתָ זֹאת. 9. (3:14)

7. The Conjunctive accent which always accompanies Šillûq is \neg , called Měrkā.

8. The Conjunctive accent which always accompanies 'Athnāḥ is \neg , called Mûnāḥ.

9. The Conjunctive accent which always accompanies Śṛghōltā is likewise Mûnāh.

25. A TABLE SHOWING THE CONSECUTION OF THE ACCENTS.

[illegible]

REMARKS ON THE TABLE.

1. The Consecution of Šillûq and 'Athnāḥ, with the exception of the first conjunctive, is the same.

2. The *third* disjunctive preceding Šillûq and 'Athnāḥ, the *second* preceding Š'ghôltā and Zāqēph qāṭōn, and the *first* preceding R'bhî(ā)' is Gêrēs, after which the consecution is the same for all.

3. This Gêrēs may be entirely omitted, in which case the servant of the preceding disjunctive will be present and will assume the functions of Gêrēs.

4. After Qādhmā the consecution may proceed either with T'lišā Q'ṭānnā (and its Mûnāḥ's) or, if there is a slight emphasis, with the disjunctive T'lišā Gh'dhōlā (and its Mûnāḥ's).

5. Words standing between the T'lišā Q'ṭānnā or the T'lišā Gh'dhōlā and the beginning of the section, will receive Mûnāḥ if they are closely related, but Pāzēr if there is a great emphasis. Words standing between Pāzēr and the beginning of the verse will receive Mûnāḥ.

Note.—Instead of Mûnāḥ, L'ghärmēh (i. e., Mûnāḥ with P'siq (⌋)) is substituted if there is a slight emphasis on the word.

6. Instead of Pāzēr, preceded by Mûnāḥ, there may be substituted Qārnē Phārā, which is always preceded by Yérāḥ bēn yômô. Other words will have Mûnāḥ.

Note 1.—This table exhibits in general the features of the prose system. There are, however, many exceptions. The poetic system is entirely different.

Note 2.—A few accents, occurring but seldom, are omitted from the Table.

Note 3.—This very brief treatment of the accent aims only to introduce the student to a subject, which demands much careful study and investigation for its mastery.

V. Syllables.

26. KINDS OF SYLLABLES.

1. בֶּרֶא (1:1); תִּהְיוּ (1:2); וְיָבִיאוּ (1:2); פָּנֵי (1:2); יְהִי (1:3).
2. לְמִשְׁלָל (1:18); מִזְרִיעַ (1:11); טוֹב (1:4); בֵּין (1:4); מִבְּדִיל (1:6).
3. הַמְּאֹר (1:16); יִקְוּ (1:9); הַמַּיִם (1:6); הַשְּׂמִים (1:1).
4. גַּעֲשֶׂה (1:26); מִלֵּא (1:22); בִּרְקִיעַ (1:14); הַחֹשֶׁךְ (1:4); וְיָהִי (1:3).

1. Syllables which end in a vowel-sound are called *open*.
2. Syllables which end in a consonant are called *closed*. •
3. A *closed* syllable whose final consonant is doubled is called *sharpened*.
4. What seems to be an unaccented *open* syllable, with a short vowel, is of frequent occurrence; it may for convenience be called *half-open*.

Note.—The half-open syllable is always followed by a consonant with a medial Šwâ (§ 10. 2), or with Dāghēš-forte implied (§ 14. 3. N. 1).

27. SYLLABICATION.

1. אֲשֶׁר (1:7); רְקִיעַ (1:20); וַיִּמְחֶלְבֶּהֶן (4:4); הָרֶמֶשֶׂת (1:21).
2. וַיְבִין (1:4); אֱלֹהִים (1:1); בְּרֵאשִׁית (1:1); יִשְׂרָאֵל (1:20).
3. עֶרֶב (1:5) for יָרֵב; יָרֵב (1:22) for וַיִּשֶׁת; וַיִּשֶׁת (9:21).

1. A word contains as many syllables as it has vowels; but Pāthāh-furtive (§ 42. 2. d) and the Šwās (half-vowels) are not sufficiently vocalic to form syllables.

2. Syllables must *begin* with a consonant, the only exception being the prefixed conjunction ו; they *may* begin with two consonants, the first always having under it a vocal Šwâ.¹

3. Syllables may end in *two* consonants, but only when these are strong. The harshness resulting from this combination is generally avoided by the insertion of a vowel (§ 37. 2 and N.).

28. QUANTITY OF THE VOWEL IN SYLLABLES.

1. שְׂמִים (1:1); כְּיִם (1:6); בְּרֵאשִׁית (1:1); מַעַל (1:7); הָאֹר (1:4).
2. מַעַל (1:7); אֵת (1:1); מִבְּדִיל (1:6); בְּקֶרֶךְ (1:5); וְחֹשֶׁךְ (1:2).
3. יָקָם (4:15); אָמַן (2:24); לְאִשָּׁה (2:22); הַשְּׂמִים (1:1).
4. מִלֵּא (1:22); בִּרְקִיעַ (1:14); הַחֹשֶׁךְ (1:4); וְיָהִי (1:3).

¹ There is a single exception to this remark, viz., שֶׁתָּ (Gen. 4:19) in which the Šwâ is silent.

1. The vowel of an open syllable must be long, unless it has the tone ; when it has the tone, it *may be* short.
2. The vowel of a closed syllable must be short, unless it has the tone ; when it has the tone, it *may be* long.
3. The vowel of the sharpened syllable is short, unless it has the tone ; it is pure, i. e., ä, ĭ, ŭ, and not deflected, i. e., ĕ or ō.
4. The vowel of the half-open syllable is always short (§ 26. 4).

VI. Euphony of Vowels.¹

29. SHORT VOWELS.

1. *a.* יְבֹדֵל (1:4) ; יְבֹשָׁה (1:9) ; יָמִים (1:10) ; חֵיה (1:20) ; מִזְרִיעַ (1:11).
- b.* חֵית (1:25) ; זֶהָב (2:12) ; גֵּן (2:8) ; מִי־עַל (1:7) ; אֶף (3:1).
- c.* שִׁבְתָּ (2:3) ; לָקַח (2:22) ; דָּבַק (2:24) ; לָקַח (3:23) ; יִצְמַח (2:9).
- d.* פָּעַם (2:23) ; דָּעַת (2:9) ; אֵין (2:5) ; [קִטְלָנִי] (3:13) ; הִשָּׁאֲנִי (3:13) ; שָׁמִימָה (15:5) ; בֵּיתָה (24:32).
- e.* נִעְשָׂה (1:26) ; לַעֲבֹד (2:5) ; יַעֲלֶה (2:6) ; מֵאֲבָל (2:9).
2. *a.* הִנֵּה (1:29) ; אֵשָׁה (2:23) ; אָמִו (2:24) ; עָמְרָה (3:6) ; אִשְׁתּוֹ (2:24).
- b.* יִקְרָא (1:5) ; לְמִשָּׁל (1:18) ; הִמָּטִיר (2:5) ; [קִטֵּל] (3:5) ; נִפְקָחוּ (3:5).
3. *a.* וַיִּכְלוּ (2:1) ; עֵינַיִם (3:7) ; לָקַח (3:23) ; יָקָם (4:24) ; [חִקְרָה].

1. The pure short ä, from which come all *a*-class vowels, is found
 - a.* In unaccented closed, or sharpened syllables ; but also
 - b.* In the accented closed syllable of nouns in the construct state, and a few monosyllabic nouns and particles.
 - c.* In the accented closed syllable of many verbal forms.
 - d.* In the accented open syllable (1) of guttural and "ע Segholates (§ 106. 2. *a.*, *d.*) ; (2) before the suffix נִי, and (3) sometimes before the accusative ending הָ.

e. In a half-open syllable with Méthëgh (§ 18. 3) before a compound Š'wâ.

2. The pure short ĭ, from which come all *i*-class vowels, is found

a. In unaccented closed², and especially sharpened, syllables ; but

¹ This treatment is not intended to be exhaustive ; it will be found practically complete, however, so far as general principles are concerned.

² Short *i* stands also in an accented *open* syllable, in a few apocopated forms, e. g., יָרַב (1:22), יָבֵן (2:22).

b. That \ddot{y} ($\ddot{\text{—}}$) which comes by attenuation or thinning (§ 36. 4) from an original \ddot{a} must be distinguished from an original \ddot{y} , although it is subject to the same rules as the latter.

3. The pure short \ddot{u} , from which come all *u*-class vowels, is found

a. Almost exclusively in unaccented sharpened syllables.

4. a. אֶת־ (1:4); וַיִּבְרָךְ (1:22); וַיֵּשֶׁם (2:8); וַיִּגְרַשׁ (3:24); וַתֵּלֶךְ (4:1).

b. חִישָׁה (1:2); עֵשָׂב (1:11); עֹר (2:18); יִרֵב (1:22); וַיִּבֶן (2:22).

c. נִחְמָד (2:9); $[\text{נִעְטָל}]$; $[\text{נִעְטָלָם}]$; $[\text{הִעְטָל}]$.

5. a. כָּל־ (1:21); אֶכְלָה (1:29); כָּתְנוּת (3:21); רָחֶבָה (6:15); $[\text{הִקְטָל}]$.

b. כָּל־ (1:21); עֲבָדָה (2:15); שָׁמְרָה (2:15); אֶכְל־ (3:11); יַעֲזֹב־ (2:24).

4. The short *e*-sound $\ddot{\text{—}}$ (\ddot{e}), deflected from and equally current with the pure *i*-sound, is found:

a. In unaccented closed syllables, as a shortening of $\ddot{\text{—}}$ (\ddot{e}).

b. In unaccented closed syllables, as a helping vowel in all forms of a Segholate character (§ 106.).

c. In unaccented closed or half-open syllables, depressed from $\ddot{\text{—}}$ (\ddot{y}) before gutturals.

Note 1.—The *e* which comes by heightening from \ddot{a} , represented in transliteration by \acute{e} , is really a long vowel (§ 31.).

Note 2.—The *e* of אֶתֶּם and אֶתָּן , תֶּם and תָּן , and כֶּם and כָּן is a blunting of an original *u*-sound (§ 50. 3. *f*).

Note 3.—There is also to be noticed the character of the $\ddot{\text{—}}$ which appears in certain particles, e. g., פֶּן , אֲשֶׁר , etc., which perhaps belong under § 31. 2.

5. The short *o*-sound $\ddot{\text{—}}$ (\ddot{o}), deflected from and more common than $\ddot{\text{—}}$ (\ddot{u}) and sustaining to $\ddot{\text{—}}$ and $\ddot{\text{—}}$ (\ddot{o}) the same relation that is sustained by $\ddot{\text{—}}$ (\ddot{e}) to $\ddot{\text{—}}$ (\ddot{y}) and $\ddot{\text{—}}$ (\ddot{e}), is found

a. As a blunting of the original $\ddot{\text{—}}$ (\ddot{u}) in unaccented closed and half-open syllables.

b. As a shortening of $\ddot{\text{—}}$ (\ddot{o}) in unaccented closed syllables.

30. NATURALLY LONG VOWELS.

1. a. $\text{נֹעַ} = \text{נָע}$ (4:14) = nâ' ; $\text{שֵׁת} = \text{שָׁת}$ (4:25) = sâth ; $[\text{קָל} = \text{קָל}]$ = qâl .

b. $\text{גָּנֵב} = \text{gännâbh}$;¹ $\text{מֵתָן} = \text{mättân}$;² $\text{כָּתֵב} = \text{k'athâbh}$;³ $\text{קָרֵב} = \text{q'râbh}$.⁴

c. אֱלֹהִים (1:1) = 'lôhîm for 'lâhîm ; יֹאמֵר (1:3) = yô'mēr for yâ'mēr ;

גָּדְלָהּ (1:16) = gâdhôl for gâdhâl ; אָכַל (2:16) = 'âkhôl for 'âkhâl .

¹ Ex. 22:1, 6, 7.

² Gen. 34:12; 2 Kgs. 11.18.

³ Esth. 4:8.

⁴ 2 Sam. 17:11.

2. *a.* וִיהִי = וִיהִי (1:6); יִצַּר = יִצַּר (2:7); יִשָּׁן = יִשָּׁן (2:21).
 נִקְוֶה = נִקְוֶה = נִקְוֶה (9:9); תִּשָּׁם = תִּשָּׁם (6:16).
b. יָמִין = yāmīn;¹ חָסִיד = ḥāṣīd; מַאֲשִׁיחַ = māšī(ā)ḥ.³
c. שָׁחַר for שִׁחַר;⁴ קָטַר for קִימִיט;⁵ שִׁחַר for שִׁחַר.⁶
d. עֲשִׂית (3:13) for עֲשִׂית (עֲשִׂית); צִוִּיתִי (3:17) for צִוִּיתִי.
e. הִבְדִּיל (2:5); יִלְבָּשׁ (3:21); הִגִּיד (3:11); הִשִּׂיא (3:13); הִבְדִּיל (1:18).
 3. *a.* תִּשׁוּב = תִּשׁוּב = תִּשׁוּב (3:19); יָקוּם = יָקוּם = יָקוּם.⁷
b. קָם = קָם;⁸ תָּהוּ = תָּהוּ (1:2); בָּהוּ = בָּהוּ (1:2).
c. הוֹסֵר = הוֹסֵר;⁹ [הוֹסֵב = הוֹסֵב]; הוֹקֵם = הוֹקֵם.¹⁰
d. אָרַר (3:14); עָרוּם (3:1); חֲבוּרָה (4:23); כָּרוּב (3:24); רָכַשׁ (12:5).

Naturally long vowels have arisen either (1) from contraction of two vowels, or a vowel and semivowel (i. e., *y* or *w*), or (2) as the characteristic of a nominal form, or (3) in compensation. The lengthening which took place as characteristic of a nominal form or in compensation belongs exclusively to the primitive Semitic; i. e., such lengthenings, found in the Hebrew, were made before the Assyrian, Arabic, Hebrew and other Semitic languages became separate tongues.

1. Naturally long â (אָ, seldom אָ), comparatively rare, is found:—

a. In אָ and אָ forms in which, אָ or אָ having been dropped, two *a*-sounds have come together and have been contracted (§ 94. 1. *c*).

b. In certain nominal forms, in which it is characteristic (§§ 108, 109.).

c. Naturally long â, in the great majority of instances, was obscured to ô (§ 30. 6).

2. Naturally long î (אִ, sometimes אִ), is found:—

a. As the contraction of *iy* (§ 90. 2. *b*) and sometimes of *yi* (§ 94. 1. *b*).

b. In certain nominal forms in which it is characteristic (§ 108.).

c. In certain nominal forms in which it is compensative (§ 109.).

d. As a thinning of ê, in אִ forms, before consonant-additions (§ 100. 3. *b*).

e. In Hiph'il forms, in which ē would naturally have been expected; this î is entirely anomalous (§ 60. 1. *b*. (1)).

3. Naturally long û (אֹ, sometimes אֹ) is found:—

¹ Gen. 13:9. ² Ps. 30:5. ³ 1 Sam. 2:10. ⁴ Gen. 19:28. ⁵ Hos. 9:6, cf. Isa. 34:13.
⁶ Josh. 13:3; Isa. 23:3; Jer. 2:18. ⁷ Ex. 21:19. ⁸ Gen. 13:17. ⁹ Ezra 3:11. ¹⁰ Ex. 40:17.

a. As the contraction of *wu*, in ו"ע forms (§ 94. 1. a).

b. As the contraction of *uw*, in ו"ע forms, and whenever the combination *uw* would be final.

c. As the contraction of *uw* in פ"י Hôph'âl forms (§ 90. 3. c); and in ו"ע and ע"ע Hôph'âl forms, which seem to follow the analogy of פ"י forms.

d. In certain nominal forms, including the Qâl passive participle, in which it is original and characteristic (§ 108.).

4. a. בֵּין (1:4) = *bên* from בֵּין; בֵּית = *bêth* from בֵּית; עֵינַיִם (3:6).

b. תִּטִּיב (4:7) = *têtîbh* from תִּטִּיב; הִינִיקָה (21:7) from הִינִיקָה.

c. עֶשֶׂה (6:14) = *'sê* from עֶשֶׂה; מִקְוֶה (1:10) = *mîqwê* from מִקְוֶה.

d. הַכִּיתִי² from הִכִּיתִי; צִוִּיתִי³ from צִוִּיתִי; הִרְאִיתִי⁴ [cf. צִוִּיתִי (3:11)].

e. פָּנִי (1:2) = *p'nê* from פָּנִי; שָׁנִי (1:16); עֵינִי (3:7); דָּמִי (4:10).

f. מִיִּטֵּב⁵ from מִיִּטֵּב; אֵיתָן⁶ from אֵיתָן; מִיִּשָּׁר⁷ from מִיִּשָּׁר.

5. a. תַּעֲשִׂינָה⁸; תִּבְכֶּינָה⁹; תִּסְבֶּינָה¹⁰; תִּזְלֶינָה¹¹; תִּפְוִצֶינָה¹².

b. חִיָּה (3:14); אֶפְיָה (3:19); פָּנִיָּה (4:6); [סוֹסִיָּה].

4. Naturally long ê (written ' , yet sometimes _ and ה _) comes from the contraction of *ay* or *ai*, and is found:—

a. In the inflection of ו"ע Segholates (§ 106. 2. d).

b. In the Hîph'il forms of verbs originally פ"י (§ 92. 2).

c. In the Imperative (2 m. sg.) of verbs לָה (§ 100. 1. f); and in the construct state of nouns ending in הָ (ê, § 124. 2).

d. In הָ לָ perfects before consonant additions (§ 100. 3. a).

e. In the plural construct ending of masc. nouns, ' (ê) (§ 124. 4).

f. In the penult of a few nominal formations (§ 114.).

Note.—The ê of *d* very frequently passes over into *i*, especially in active perfects.

5. Besides ê, there is another naturally long *e*-sound, which likewise arises out of *ay*. It is written ' and may, for the sake of distinction, be transliterated by an italicized *e*. It is found:—

a. In הָ לָ Imperfects and Imperatives before the fem. plur. termination הָ (§ 100. 3. c); and, after the analogy of these forms, also as a separating vowel in similar ו"ע and ע"ע forms.

b. In the forms of plural nouns before the pronominal suffixes ךַּ and ךָּ (§ 124. 3. c).

¹ Gen. 12:15. ² Ex. 3:10. ³ Dt. 3:21. ⁴ Dt. 4:35. ⁵ 1 Sam. 15:2. ⁶ Gen. 42:24.
⁷ Isa. 26:17. ⁸ Dt. 1:44. ⁹ Ruth 1:9. ¹⁰ Gen. 27:5. ¹¹ 1 Sam. 3:11. ¹² Zech. 13:7.

6. *a.* אָכַל (2:16) = 'ākhôl *for* 'ākhâl; יָצָא (2:10) = yôṣē, *for* yâṣē;
 רָמַס (1:26) = rômēs *for* rāmēs; סוּבַח (2:13) = ṣôbhēbh *for* ṣābhēbh.
b. יָמַר (1:3) = yômēr *for* yâ'mēr; יִקְוֹל (יִקְוֹל) = yîqqôl *for* yîqqâl = -qāwāl.
c. אֱלֹהִים (1:1) = 'êlôhîm; דּוֹר (6:9); עוֹלָם (3:22); יְשָׁלוֹם (26:31).
d. יִעֲוֹף (1:20) = y'ôphēph; יִתְבַּשֵּׁשׁ (2:25) = yîthbôšāšû.
e. קָלָת²; סִכָּתִי¹; הִשְׁבִּיתִי (28:15); הִקְמִיתִי (6:18).
7. *a.* יֹם (1:5) = yôm *for* יוֹם; תוֹךְ (1:6) = thôkh *from* תוֹךְ.
b. תִּשָּׁעַף (4:2) = tîšēph = tāwšēph; הוֹלִירוֹ (5:4); [נוֹלַד = נוֹלַד].
c. תוֹלְדוֹת (2:4) *for* תוֹלְדוֹת; מוֹעֵד (1:14) *for* מוֹעֵד.
d. לְכִינֵהוּ (1:11) *for* לְכִינֵהוּ; בּוֹ (1:11); יוֹרְעוֹ (1:11); אֶהְיֶה (12:8).

6. Naturally long ô, for the most part written defectively, is in many cases only the obscuring of a naturally long â (§ 30. 1). This is the case:—

a. In the forms of the Infinitive Absolute (§ 70. 1. *b*), and in the Qāl Active Participle (§ 71. 1. *a*).

b. In the Qāl Imperfect of verbs פִּ"נ (§ 88. 1), and in the Nīph'āl of verbs פִּ"ע (§ 94. 1. *c*. (2)).

c. In a large number of nominal formations (§§ 108, 109.).

d. In so-called Pôlêl (or Pô'êl), and Hithpôlêl (or Hithpô'êl) forms.

e. In the separating vowel used before consonant terminations in the Perfects of verbs פִּ"ע and פִּ"ע (§§ 86. 4, 94. 4).

7. There is, however, a second naturally long ô, which is the result of the contraction of *au* or *aw*. This is found:—

a. In a large number of פִּ"ע Segholates (§ 106. 2. *d*).

b. In the Hith'îl of verbs originally פִּ"נ (§ 90. 3. *b*); also in Nīph.

c. In many פִּ"נ nominal formations (§§ 115, 116.).

d. In the contraction of āhû = ô (seldom written הִי).

Note 1.—Naturally long vowels are usually written fully (§ 6.4. N. 2), and are thus distinguished from tone-long vowels. There are many cases, however, in which the distinction can be determined only from a knowledge of the grammatical form in which the vowel stands.

Note 2.—Naturally long vowels are unchangeable. The exceptions to this rule are so few as scarcely to deserve notice.

¹ 1 Sam. 22:22. ² Nahum 1:14.

31. TONE-LONG VOWELS.

1. *a.* אָרָם (1:26); אָחָר (1:5); זָהָב (2:11); אָכְלָתָּ (3:11); יִצְחָק (2:5).
- b.* תִּנְּךָ whence תִּנְּךָ (1:6); יִבְשָׁה (1:9); בְּהֵמָה (1:26); חֵיה (1:28) [cf. חַיִּית (1:1); בָּרָא (1:1); קָרָא (1:10); יִקְרָא (1:5); הִשְׁקָה (2:6); הֵיָה (2:10).
- c.* בָּרָא (1:1) for בָּרָא; הִיאֹר (1:4) for הִיאֹר; רִקִּיעַ (1:6) for רִקִּיעַ. שְׁכֵנִים (1:1) for שְׁכֵנִים; מִקְוִים (1:9) for מִקְוִים; שְׁנֵים (1:14) for שְׁנֵים; קָטָן (1:16) for קָטָן; גִּדְלָה (1:16) for גִּדְלָה; מִיאֹר (1:16) for מִיאֹר; שְׁנֵים (1:16) for שְׁנֵים; תִּפְקַחְנָה (3:7); יִקְרָא (2:23); וְבָהּ (1:2); לְמִים (1:6); תִּשׁוּבָה (3:19).
- d.* אָכְלָתָּ (3:11); עֲשִׂיתָ (3:14); נָתַתָּה (3:12); צוֹיִתִּיךָ (3:11); בְּנִיָּהּ (15:5); שְׁמִימָה (13:14); יָמָה (13:14); צִפְנָה (13:14); לֵילָה (1:5); תִּפְקַחְנָה (3:7).
2. *a.* תִּשׁוּף-גִּיהוּ (3:15) for תִּשׁוּפְנוּ; תִּאֲכַל-נֶהֱ (3:17) for תִּאֲכַלְנָה.
- b.* מִמִּשְׁלָתָּ (1:2); מִרְחַפָּתָּ (1:11); זָרַע (1:11); דִּשָּׂא (1:11); עָרַב (1:16); עֲשִׂה (1:11); נְעִשָּׂה (1:26); יְהִיָּה (1:29); שָׂרָה (2:5); פָּה (cf. 4:11); תִּקְרָאנָה;² מִצָּאנָה;³ תִּשָּׂאנָה;³ קָרָאנָה;² בְּעִבְרָה;² (3:17); אִשְׁתְּךָ (3:17); מִירְךָ (4:11); זָה (5:1) = zé; כִּה (4:10).
- c.* בְּעֵנָּה (9:13, 14, 16); הִעָרִים (19:25, 29); אָחָר (1:5); אָחִיו (9:22).

A short vowel (ֶ, ֵ, ִ), when it would stand in close proximity to the tone, becomes long, ä becoming ā or é, ĩ becoming ē, ŭ becoming ō. These vowels are called, from their origin, *tone-long*; and the change is called *heightening* (§ 36. 2). The *a*-class has two tone-long vowels; the *i*-class and *u*-class have each one.

1. Tone-long ā, instead of an original ä, is found:—

a. In a closed *tone*-syllable,

(1) in the absolute state of nouns;

(2) in pause (§ 38. 1, 2).

b. In an open *tone*-syllable,

(1) in a few יִ'עִ Segholates (§ 106. 2. *d*);

(2) in the more recent feminine ending הָ־ (from äth) (§ 122. 2. *b*);

(3) in לֵ־ and לֵ־ verbal forms (§§ 98. 1, 100. 1. *a*).

¹ Ruth 1:3.

² Ruth 1:20.

³ Ruth 1:9.

- c. In an open *pretone*-syllable; *always*, except as indicated in § 32. 2.
 d. In an open *posttone*-syllable,

- (1) in the case of the pronominal ending הָ, and frequently the suffixes הָ and הָ.
 (2) in the feminine plural termination נָה, and the old accusative ending, הָ (Directive) (§ 121. 3. b).

2. Tone-long é, instead of an original ä, is found:—

- a. In a closed *tone*-syllable: in the demonstrative syllable הָ.¹
 b. In an open *tone*-syllable,

- (1) in *a*-class Segholates (§ 106. 1) and Segholate formations;
 (2) in many הָ ל verbal and nominal forms (§ 100. 1. b);
 (3) in אָ ל Impf's and Imv's before the ending נָה (§ 98. 3. c).
 (4) in pausal forms arising out of הָ (which was originally =).
 (5) in the pronouns הָ (§ 52. 1. a) and מָה (מָה) (§ 54. 2. d).

c. In an open *pretone*- (or *antepretone*-) syllable, before a guttural, with הָ, in which Dāghēš-forse is implied,

- (1) in the case of the Article and Hē Interrogative (§§ 45. 4, 46. 3);
 (2) in nominal forms.

Note.—A careful distinction must be made between the heightened é coming from ä, and the deflected é, coming from ĭ; the former is long, the latter, short.

3. a. הָ (1:26); הָ (2:14); סָבָב (2:11); יָתֵן (1:17); תָּת (4:12); תָּן (4:42);² יָצָא (4:16); וַיֵּשֶׁב (4:16); שָׁב (20:15); יָקָדֵשׁ (2:3); יִבְרָל (1:4); יִשְׁבֵּן (3:24); יִתְחַבֵּא (3:8); מִתְהַלֵּךְ (3:8); זָקֵן (19:4); עָקֵב (3:15); מִגֵּן (15:1); עָרַל (17:14); שָׁלֵם (15:16); עֵץ (2:16); יָשָׁם (2:11); אֵת (1:1); בֵּן (1:7); בֶּן (4:25); קֵן (4:3).
 b. עָשָׂב (1:11); עֵזֶר (2:18); סָפָר (5:1); יָצָר (6:5); עָדֵן (2:8).
 c. נִיעַל (1:7); מִיעֵרֶן (2:10); תִּרְאֶה (1:9); אֶחָבָא (3:10); גִּרְשֵׁת (4:14); בִּהְמָה (1:24); נִקְבָּה (1:27); תִּרְדָּמָה (2:21); לִכְבֵּ (Dt. 28:28); יָשְׁנִי (1:8); יָצָא (4:16); וַיֵּשֶׁב (4:16) *for* יֵשֶׁב (4:17) *for* יִדַּע.
 4. a. מִשָּׁל (1:18); שָׁמֵר (3:24); קָרָא (4:26); יִשְׁבֵּת (2:2); יִסְגֹר (2:21); קִטְנֹתִי (32:11); יִבְלֹתִי (30:8); אָדָם (25:30); עָמִיק;³ כָּל (1:30).

¹ Cf. the = in הָבֵר.

² 2 Kgs.

³ Lev. 13:3.

- b. תָּהוּ (1:2); בָּהוּ (1:2); חָשָׁךְ (1:2); בָּקָר (1:5); שָׁהם (2:12).
c. גִּרְשֹׁ1 = gō-r'sû; מִבְּרַךְ2 = m'bhō-rākḥ; יִבְרַךְ3.

3. Tone-long $\bar{\text{—}}$, instead of short — or $\bar{\text{—}}$, is found:—

a. In a closed *tone*-syllable; always, except in a few monosyllabic particles. Worthy of notice is its occurrence,

- (1) in the Qāl Perfect of many stative verbs (§ 64. 2), and in the Qāl Active Participle (§ 71. 1. a);
- (2) in the Qāl Imperfect and Imperative of נָתַן, (§ 84. 2. R. 3), and of verbs originally נָתַן (§ 90. 2. a);
- (3) in Nīph'al, Pī'el, Hīph'il and Hīthpā'el forms in which the ĩ, whence ē comes, was originally ä (§§ 59. 1. b, 60. 1. b);
- (4) in many monosyllabic and dissyllabic nominal formations.

b. In an open *tone*-syllable; for the most part in *i*-class Segholates (§ 106. 1. b).

c. In an open *pretone* (or *ante-pretone*) syllable, always instead of ĩ, as

- (1) when a Dāghēš-forse is rejected from a guttural (§ 42. 1. a);
- (2) in nominal formations;
- (3) in the preformative of the Qāl Impf. of נָתַן verbs (§ 90. 2. a).

4. Tone-long $\bar{\text{—}}$ (ō), instead of $\bar{\text{—}}$, is found:—

a. In a closed *tone*-syllable. Worthy of notice is its occurrence,

- (1) in the Qāl Infinitive Construct, Imperative, and Imperfect (§ 66. R. 2);
- (2) in the Qāl Perfect of a few stative verbs (§ 64. 3);
- (3) in a few nominal forms (§ 107. 1. c).

b. In an open *tone*-syllable, in *u*-class Segholates;

c. In an open *pretone*-syllable, always instead of $\bar{\text{—}}$.

Note 1.—Tone-long vowels are correctly written defectively, in the later language the incorrect *full* writing is frequent.

Note 2.—The tone-long vowel, arising from the rejection of Dāghēš-forse from a following guttural, is unchangeable.

32. TONE-SHORT VOWELS.

1. a. גִּדְלִים (1:16) from גִּדְלָה; מֵאֲרָת (1:16) from מֵאֲרֹר; עֹנִי from עֹנִי.
b. עֲשִׂיתָם4 for עֲשִׂיתֶם; עֲזַבְתָּם5 for עֲזַבְתֶּם.
c. הֲרַגְו (4:25) for הֲרַגְו; גִּאֲלִיתִךְ6 for גִּאֲלִיתִךְ.

1 Ex. 12:39.

2 Num. 22:6.

3 2 Sam. 7:29.

4 Ruth 1:8.

5 Ruth 2:16.

6 Ruth 3:13.

2. *a.* הִיהָה (1:2) for הִיהָה; יִשְׂרָצוּ (1:20) for יִשְׂרָצוּ; תִּלְדִּי (3:16) for תִּלְדִּי; נִתְנָה (3:12) for נִתְנָה.
b. רָקִיעַ (1:20) from רָקִיעַ; פָּנִי (1:2); יִשְׁנִי (1:16) (4:10).
c. זָעִקִים (4:10) from זָעִק; יָדַעַי (3:5) from יָדַעַי.
d. אֶבְלָךְ (2:17); אֶבְלָכֶם (3:5); קָלְךְ (3:10); גִּחְוֹנְךָ (3:14); וְרַעְךָ (3:15).

Remark. — בִּ originally בִּ; לִ orig. לִ; כִּ orig. כִּ; וִ orig. וִ.

3. *a.* אֲרֹרָה (3:17); אֱלֹהִים (1:1); אֲשֶׁר (1:7); אֲדָרְכָה (2:6); יִנְעָמִי
b. לִקְחָה (2:23) for לִקְחָה; שִׁבְלִי;² תִּתְאַלְצֶהוּ;³
c. קָלְלָתְךָ (27:13); סִוְכֵיכֶם;⁶ סִוְכֵיכֶם;⁷
d. וְלִהְבִּדִל (1:18); וְשָׁקָה (27:26); וְנִקְרַב;⁸

A short vowel, or a tone-long vowel, becomes a half-vowel when it would stand in an open syllable at a distance from the tone. This half-vowel is either simple or compound Šwâ. It is called, from its origin, *tone-short*; and the change is called *velatilization* (§ 36. 3). The tone-short vowels are found:—

1. In what would be the *antepretone*-syllable,
 - a.* In the inflection of nouns (§ 36. 3. *b*).
 - b.* Before the grave termination in the inflection of verbs (§ 63. R. 4).
 - c.* In many verbal forms to which a pronominal suffix is attached.
2. In what would be the *pretone*-syllable,
 - a.* In the inflection of verbs, before הִ, וִ and וִ (§ 36. 3. *a*).
 - b.* In the formation of the construct state of nouns (sg. and pl.).
 - c.* In the nominal inflection of participial forms.
 - d.* Before the suffixes כִּ, כֶּ and כֵּן, when attached to nouns and to certain verbal forms.

Remark. — In many particles which originally had =, there is found =, but this before the tone often becomes = (§§ 47. 5, 49. 4).

3. The simple Šwâ (§ 9. 1) may represent the tone-short vowel-sound of any class. But the compound Šwâ (§ 9. 2) has three distinct forms, one for each class, and is found:—

- a.* Chiefly under gutturals (§ 42. 3). But sometimes also,
- b.* Under a letter which is, or should be, doubled.

¹ Ruth 1:2. ² Zech. 4:12. ³ Judg. 16:16. ⁴ 2 Kgs. 2:1. ⁵ Deut. 33:2. ⁶ Ex. 37:9.
⁷ Ps. 68:7. ⁸ Ps. 55:22.

c. Under a letter which is followed by the same letter.

d. Under a letter preceded by the prefix ʔ.

Note 1.—The terms Š'wâ, half-vowel, tone-short vowel are synonymous.

Note 2.—The tone-short vowel under a guttural *must* be compound Š'wâ; since a simple Š'wâ standing under a guttural is *always* a syllable-divider.

33. THE A-CLASS VOWELS.

In accordance with the foregoing statements (§§ 29.-32.) it is seen that the A-class or guttural class of vowels includes :—

1. The pure short. . . . ʔ (â), from which are derived all other vowels and half-vowels of this class.

2. The attenuated. . . . ʔ (i), arising in unaccented closed, and especially sharpened, syllables.

3. The naturally long ʔ (â), which has come from the contraction of $a + a$, or, in primitive Semitic, from compensative lengthening, or from a lengthening characteristic of nominal forms.

4. The naturally long ʔ (ô), which has come by obscuration from a naturally long â.

5. The tone-long. . . . ʔ (ā), which has arisen from an original ă through the influence of the tone.

6. The tone-long. . . . ʔ (é), which, likewise, comes from ʔ through the influence of the tone.

7. The tone-short. . . . ʔ (e), which is a volatilization of ʔ or ʔ, through the influence of the tone.

8. The tone-short. . . . ʔ (a), which occurs instead of ʔ according to the usage mentioned in § 32. 3. a.-d.

34. THE I-CLASS VOWELS.

In accordance with the foregoing statements (§§ 29.-32.) it is seen that the I-class or palatal class of vowels includes :—

1. The pure short. . . . ʔ (i), now found chiefly in unaccented closed, and especially sharpened, syllables, and from which are derived all other vowels and half-vowels of this class.

2. The deflected. . . . ʔ (ě), occurring chiefly as a shortening of ʔ (ē), and found in unaccented closed syllables.

3. The naturally long ʔ (î), from *iy* or *yi*; see â, § 33. 3.

4. The naturally long ʔ (ê), which is diphthongal in its character, coming, as it always does, from the contraction of *ai* or *ay*.

3. *a.* יִשְׂרָאֵל but יִשְׂרָאֵל (1:21); תֹּאכַל (2:16) but תֹּאכְלוּ (3:1); יִשְׂרָאֵל (1:20);
 תִּלְדָּה but תִּלְדִּי (3:16); יִהְיֶה but יִהְיֶהוּ (4:8); יִהְיֶהנִי (4:14).
b. פָּנִים but פָּנִי (1:2); רָקִיעַ but רָקִיעַ (1:20); [לִבָּב but לִבְב]; גִּדְל
but גִּדְלִים (1:16); מָאֹר but מָאֵרֶת (1:16); בֶּשֶׂר but בֶּשָׂרִי (2:23).

In the formation of stems and the inflection of words, the following vowel-changes occur:—

1. *Shortening* takes place,

a. When an accented closed syllable, containing a tone-long vowel, loses its tone.

b. When an unaccented open syllable, containing a tone-long vowel, becomes closed.

c. When the accented open syllable of a Segholate becomes unaccented closed.

Note.—Here \bar{a} and \acute{e} become \check{a} ; \bar{e} and \bar{o} become \check{e} and \check{o} in closed, but \check{i} and \check{u} in sharpened syllables (§ 28. 2. 3).

2. *Heightening*¹ takes place,

a. When an unaccented closed syllable becomes open.²

b. When a following Dāghēš-forse has been rejected from a guttural (§ 42. 1. *a*).

c. When a following weak consonant loses its consonantal character and becomes quiescent.

d. When a short vowel comes to stand in pause (§ 38. 1. 2).

Note.—Here \check{a} becomes \bar{a} or \acute{e} ; \check{i} and \check{e} , \bar{i} and \bar{e} ; \check{u} and \check{o} , \bar{u} and \bar{o} .

3. *Volatilization*³ takes place:—

a. Of an ultimate — (\check{a}), — (\check{e}), — (\check{o}), when, in the inflection of verbs, these vowels no longer stand with the tone; as when personal terminations consisting of a vowel, or pronominal suffixes connected by a vowel, are added.

b. Of a penultimate — (\bar{a}) and — (\bar{e}), when, in inflection of nouns, these vowels no longer stand immediately before the tone, as in the for-

¹ Heightening is a mechanical strengthening of a vowel-sound by the introduction of a foreign element, viz., an *a*-sound; it is seen in the German *Mann*, *Maenner*, English *man*, *men*. One may also compare the Latin *facio*, *feci*; and the Greek and Latin $\pi\alpha\rho\acute{\alpha}$ and $\pi\epsilon\rho$, $\beta\rho\alpha\chi\acute{\iota}\varsigma$ and *brevis*; and the Greek $\epsilon\tau\rho\alpha\pi\omega$, but $\tau\rho\acute{\epsilon}\pi\omega$.

² Cf. the Latin ablative ending *a* for *at*.

³ Cf. *heaven*, pronounced *hev'n*, but Anglo-Saxon *heofon*; *even*, pronounced *ev'n*, but Anglo-Saxon *efen*, Old Saxon *ebhan*. Also the initial *a* in *America*, when the word is pronounced hurriedly.

mation of the construct state, when terminations of gender and number are appended, and when pronominal suffixes are added.

Note 1.—Herein consists the great difference between verbal and nominal inflection, that in verbal, the ultimate vowel, in nominal, the penultimate vowel is changed.

Note 2.—In some *verbal* forms, the vowel of whose ultima is unchangeable, the penultimate vowel is volatilized.

Note 3.—In some *nominal* forms, the vowel of whose penultima is unchangeable, the ultimate vowel is volatilized.

Note 4.—Only short or tone-long vowels standing in an open syllable may be volatilized.

4. *a.* **יִשְׁכַּח** (2:2) originally 'יִשְׁ; **נִקְטַל**, originally 'נִק; **הִבְדִּיל** but **הִבְדִּיל** (1:18).

b. **קָטַל**, but **יִקְטַל**; **קָדַשׁ** but **יִקְדַּשׁ** (2:3); **בָּת**¹ but **בָּתִּי**²

c. **לְדַתְּךָ**³; **דִּמְכֶם** (9:5) for **דִּמְכֶם**; **דִּבְרִי** (24:30) for **דִּבְרִי**.

5. *a.* **חִפְצֹו**⁴; **אֲכָלָה** (1:29) for **אֲכָלָה**; **הִקְטַל** for **הִקְטַל**.

b. **יַעֲטַל** for **יַעֲטַל**; **נִעְטַל** for **נִעְטַל**; **הִעְטַל** for **הִעְטַל**.

6. *a.* **אֵת** (*with*), **אֶת־** (4:1); **אֶתְךָ** (6:18); **יָקַם** = **יָקַם** = **יָקַם** (4:15).

7. *a.* **לְמִינָה** (1:24) for **לְמִינָה**; **נָדַח** (4:12) = nādh for nā-ādh for nāwādh.

b. **וְיָהִי** (1:6) for **וְיָהִי** = wīy-hīy; **תְּהוּ** (1:2) for **תְּהוּ** = thōhūw.

c. **בֵּין** (1:4) for **בֵּין** = bāy(i)n; **יָוַם** (1:5) for **יָוַם** = yāwm; **לְמִינוּ** (1:11) for **לְמִינוּ**; **בָּהוּ** (1:11) for **בָּהוּ**, etc., etc.

8. *a.* **קָטַל** for qā-tāl for qā-tā-lā = **קָטַל**; cf. **קָטַלְנִי** for qā-tā-lā-nī; **יִקְטַל** for yāq-tāl for yāq-tū-lā; cf. **יִקְטַלְנִי** for yāq-tā-lā-nī; -ē-nī here, = -ī-nī = -ū-nī. **סוּם** for sūšū (*nom.*), or sūšū (*acc.*), or sūšū (*gen.*).

b. **יָהִי** (1:3) for **יָהִי**; **יַעֲשֶׂה** (1:7) for **יַעֲשֶׂה**; **יָרָא** (1:4) for **יָרָא**.

4. *Attenuation*⁵ of = (ā) to = (ī) has taken place,

a. In closed syllables containing preformatives: as in the Qāl Imperfect, the Nīphāl and Hīphāl Perfects.

b. In sharpened syllables: as in the Pīēl Perfect, and various nominal formations.

¹ Ex. 2:1. ² Ruth 2:8. ³ Ps. 2:7. ⁴ Ps. 1:2.

⁵ Cf. *sang, sing; tango, attingo; δάκτυλος and digitus; facilis, difficilis.*

c. In closed and half-open syllables which have lost the tone, especially in the construct plural of nouns and before grave suffixes.

5. *Deflection*¹ of $\bar{\imath}$ (ĩ) to ě, and of $\bar{\imath}$ (ũ) to ǝ often takes place,

a. When they would stand in an unaccented closed syllable.

b. When they would stand before a guttural in a closed or half-open syllable.

6. *Sharpening* of $\bar{\imath}$ (ě) and of $\bar{\imath}$ (ǝ) to their original $\bar{\imath}$ (ĩ) and $\bar{\imath}$ (ũ) takes place,

a. Especially when they would stand in a sharpened syllable.

7. *Lengthening* (or contraction) takes place,

a. When two similar vowels, generally by the dropping of a consonant, come together.

b. When a vowel and a semi-vowel come together; then $i+y=\hat{i}$, $u+w=\hat{u}$.

c. When \check{a} or \bar{a} is followed by \check{y} or y , or by \check{u} or w ; then $a+i$ or $y=\hat{e}$, $a+u$ or $w=\hat{o}$.

8. *Loss* of a vowel takes place, in the case of

a. The original final short vowel in *all* nominal and verbal forms.

b. Certain final vowels in apocopated forms (§ 100. 5).

Note.—In the original Semitic all forms, except the *Imv.* and the *Perf.* 3 f. sg., ended in a vowel; but in Hebrew all these final vowels, when short, have fallen away, except when protected by a suffix, in which case they still exist under the incorrect name of *connecting vowel*.

36b. TABLES OF VOWEL-CHANGES.

The following tables will present to the eye the various possible vowel-changes:—

TABLE I.

I	I	$\hat{i} \dots i+i$ or $i+y$ or $y+i \dots \dots \dots$	\hat{i}
		$ay \dots a+y \dots \dots \dots$	ay
		$\hat{e} (i) \dots a+i$ or $a+y \dots \dots \dots$	$\hat{e} (i)$
		$e \dots a+y \dots \dots \dots$	e
A	A	$\hat{o} \dots a+a \dots \dots \dots$	\hat{o}
		$\hat{a} \dots a+a \dots \dots \dots$	\hat{a}
		$aw \dots a+w \dots \dots \dots$	aw
		$\hat{o} \dots a+u$ or $a+w \dots \dots \dots$	\hat{o}
U	U	$\hat{u} \dots u+u$ or $u+w$ or $w+u \dots \dots \dots$	\hat{u}

¹ Cf. *mihi* and *meus*; *bulbus* and $\beta\omicron\lambda\beta\acute{o}\varsigma$; *nummus* and $\nu\acute{o}\mu\omicron\varsigma$.

TABLE II.

I	i	ĩ	original <i>i</i> deflected to.....ĩ
		ī	original <i>i</i> retained as.....ī
		ē	original <i>i</i> heightened to.....ē
		ē	original <i>i</i> volatilized to.....ē
		ē	original <i>i</i> volatilized to.....ē
A	a	ā	original <i>a</i> deflected to.....ā
		ā	original <i>a</i> retained as.....ā
		ā	original <i>a</i> heightened to.....ā
		ā	original <i>a</i> heightened to.....ā
		ā	original <i>a</i> volatilized to.....ā
U	u	ū	original <i>u</i> deflected to.....ū
		ū	original <i>u</i> retained as.....ū
		ū	original <i>u</i> heightened to.....ū
		ū	original <i>u</i> volatilized to.....ū
		ū	original <i>u</i> volatilized to.....ū

original *a* attenuated to ĩ which

then is treated like an original.... ĩ

original *a* retained as.....ā

original *a* heightened to.....ā

original *a* heightened to.....ē

original *a* volatilized to.....ē

original *a* volatilized to.....ā

original *u* deflected to.....ū

original *u* retained as.....ū

original *u* heightened to.....ū

original *u* volatilized to.....ū

original *u* volatilized to.....ū

37. NEW VOWELS.

1. בִּרְקִיעַ (1:14); לִמְאֵלָה (1:15); בִּרְדָּה (1:26); כִּדְמוֹתָנוּ (1:26).
לְאִמֹר (1:22); לְעֵבֹד (2:5); לְעֵשׂוֹת (2:3); בְּחָרִי.¹
2. a. יָעֵרָב (1:5); דִּישָׂא (1:11); זָרַע (1:11); בָּקָר (1:5); פָּעַם (2:23).
b. מִרְחַפֶּת (1:2) for מִרְחַפֶּת; מִמִּשְׁלָה (1:16) for מִמִּשְׁלָה.
c. וַיַּעֲשֵׂה (1:7) for וַיַּעֲשֵׂה; יָרַב (1:22) for יָרַב; יָבֵן (2:22) for יָבֵן.
3. יִהְיֶה (4:8) for יִהְיֶה; נִעְטָלָה (for נִעְטָלָה).

Under certain circumstances a new vowel may be said to arise. This takes place,

1. At the beginning of a word when, in inflection or composition, two Šwâs would come together. The new vowel is generally ־ (i), but if either Šwâ is a compound one the new vowel must correspond to it.

Note 1.—As a matter of fact, the insertion of a new vowel is only apparent, since in these cases we have merely the retention of an original vowel, perhaps attenuated or deflected.

¹ Ex. 11:8.

Note 2.—The syllable, thus formed, is usually a half-open syllable (§ 26. 4).

2. *At the end of a word*,¹ when two Š'wâs would come together. The new vowel in this case is generally $\overline{\text{—}}$ (ě), but before or under a guttural it is — . The most common instances of this are,

- a. The large class of nouns called Segholates (§ 106.).
- b. A class of feminine formations resembling Segholates.
- c. Certain apocopated verbal forms (§ 100. 5).

Note.—The concurrence of two vowelless consonants at the end of a word is admissible, but only when the second is a strong consonant (ק, ט) or an aspirate.²

3. *In the middle of a word*, when a compound Š'wâ comes to stand before a simple Š'wâ. The former is, in every case, changed to its corresponding short vowel.

38. PAUSE.

1. יְהִי־שֵׁנו (2:25); נִפְתָּחוּ (7:11); בָּעֲבוּרָךְ (3:17); אִשְׁתָּךְ (3:17).
2. הַיָּמִים (1:2); לִילָה (1:5); שְׁכֵי־מִ (1:8); אֲכָלָתָ (3:11); יִצְחָח (2:5); יָרַע (1:29) for יָרַע (= יָרַע); הָבֵל (4:2) for הָבֵל (= הָבֵל).
3. אַתָּה (3:11) for אַתָּה; אֲנִכִּי (3:10) for אֲנִכִּי.
4. תָּנוּחַ (2:17); but וַיָּנַח (11:28); and וַיָּנַח (5:5, 8, 11, 14, 17, etc.).

The pause at the end of a verse or clause, indicated by the more powerful accents (§ 23. 3), causes certain changes:—

1. A half-vowel is restored to its original vowel, and this, if short, is heightened and accented.

Note.—The half-vowel standing before the suffix ך, which is from — , becomes é (§ 31. 2).

2. A short vowel is heightened to its corresponding tone-long. The — which in Segholates has already been heightened to é, in pause becomes $\overline{\text{—}}$.

3. The tone is frequently shifted from the ultima to the penult.

4. The tone which, in apocopated forms, has been drawn to the penult is restored to the ultima.

¹ Cf. *Peter* = *Petr* from *Petrus*; *bible* (German, *Bibel*) = *bibl* from *biblia*.

² Cf. *faet*, *tact*.

VII. Euphony of Consonants.

39. ASSIMILATION.

1. מִתַּחַת (1:7) for מִין-תַּחַת; מִן-כֶּלֶם (2:2) for מִן-כֶּלֶם; מִקֶּדֶם (2:8) for מִן-קֶדֶם; יִנְטֵעַ (2:8) for יִנְטֵעַ; יִנְטֵעַ (2:8) for יִנְטֵעַ; יִנְטֵעַ (2:8) for יִנְטֵעַ.
 2. אַחֲרַיִךְ (35:2) for אַחֲרַיִךְ; אַחֲרַיִךְ (2:21) for אַחֲרַיִךְ.
 3. יִקַּח (2:15) for יִקַּח; יִקַּח (18:4) for יִקַּח; יִצְקֶךָ (28:18) for יִצְקֶךָ.
- Remark.—יִשְׁכַּנְתִּי;³ מִן-הָאָרֶץ (2:6); נִחַמְתִּי (6:7); לִנְפֹל.⁴

Assimilation of the final consonant of a closed syllable to the initial consonant of the following syllable takes place:—

1. In the case of the weak נ, of the preposition מִן (§ 48. 1), and of the first radical of verbs פֿ"נ (§ 84. 2).
2. In the case of ת of הֵת (§ 59. 5. b) and rarely of ד.
3. In the case of ל in לִקַּח to take (§ 84. 2. R. 2) and ' in a few פֿ"ל verbs (§ 90. 4).

Remark.—The letter נ is *not* assimilated when it stands (1) in an accented syllable, or (2) before a guttural (except ח), or (3) after the preposition ל.

Note.—Assimilation is indicated by a Dāghēš-forte in the following consonant, which, however, is rejected from final consonants (§ 14. 1).

40. REJECTION.

1. a. הֵת (4:12); לִקַּחַת (4:11); נִגְשֵׁה (19:9); יִשְׁאֵת (4:7).
b. לִכְתֹּב (11:31); רִיעַת (2:9); רִיעַ (20:7); לִדְתֹּב (4:2).
c. נִחְנוּ (42:11) for אִנְחֲנוּ; אִכְלֵךְ⁵ probably for אִכְלֵךְ.
2. לֹאֲוֹר (1:5) for לֹהֲאֹוֹר; יִבְדֵּל (1:7) for יִהְבְּדֵל; יִבְלֹו (2:1).
3. תִּמְוֹתוֹ (42:20) but תִּמְוֹתוֹ (3:3); פְּנִיָּם (1:2); הִיָּה (2:10) for הִיָּה.

The consonants most liable to rejection are the breathings א and ה, the liquids ל and נ, and the vowel-letters ו and י. These are often rejected:—

1. From the beginning of a word when there is no vowel beneath to sustain them:

a. In the case of נ of verbs פֿ"נ (§ 84. 1) and of ל in לִקַּח in the Qāl Impv. and Infinitive Construct.

¹ Num. 7:89.

² In Baer and Delitzsch's Genesis, יִצְקֶךָ.

³ Ex. 25:8.

⁴ Num. 14:3.

⁵ Ex. 3:2.

- b. In the case of ך or ך' of verbs כ' in the same forms.
- c. In a few isolated cases.
2. From the middle of a word when preceded only by a Š'wâ.
3. From the end of a word, by ordinary attrition, as in the case of ם and ך of the plural endings ם' and ך'; and of a final ך in verbs ל'ה (§ 100.).

Note 1.—On the rejection of ם and ה, see also § 43.

Note 2.—On the rejection of ך and ך', see also § 44.

41. ADDITION, TRANSPOSITION, COMMUTATION.

1. a. אֶזְרָע¹ and אֶזְרָעָה²; אֶזְרָעָה³; אֶשְׁכֵּל⁴; אֶהְיֶנָּה⁵
b. הַבְּרָאָה (2:4); הַתְּהִלָּה (6:9).
2. הַשְּׁתֵּמֶר⁶ for הַתְּשִׁמֶר; הַנְּשִׁתְּחֹה for הַתְּשִׁחֹה.
3. a. הַצִּטְדִּיק⁸ for הַתְּצִדִּיק; הַצִּטְרִיר⁹ for הַתְּצִיר.
b. צִר (2:8) for צָר; קָרִים¹⁰ for קָרָם; עִשְׂטִי¹¹ for עִשְׂטָר.

1. The *addition* of a letter sometimes takes place at the beginning of a word to avoid harshness in pronunciation, as in the case of

a. א, called prosthetic, when used in the formation of nouns.

b. ה, called prosthetic, when used as a prefix in the formation of Niph'al and Hithp'al stems.

2. The *transposition* of letters, of frequent occurrence in the province of the lexicon, occurs in the grammar only in the case of ת of the Hithp'al of verbs when it would stand before a sibilant.

3. The *commutation* of letters, of frequent occurrence in the province of the lexicon, occurs in the grammar in the case of

a. ת and ט in the Hithp'al stem.

b. ך and ך' in פ', ע' and ל' forms (see § 44. 1. a—c).

42. THE PECULIARITIES OF GUTTURALS.

1. a. הַרְקִיעַ (1:7); הָאֲרָמָה (1:25); הָעֵינֹף (1:22); וְהָרָאָה (1:9).
b. מִרְחַפֶּת (1:2); הָהוּא (2:12); הַחֵיָה (1:21); הַחֵיָר (1:4); [פִּעַל].
2. a. וְרָא (1:4); יַעֲלֶה (2:6); לָעֵבֶר (2:5); נַעֲשֶׂה (1:26); יַעֲזֹב־ (2:24).
b. יַפַּח (2:7); יָטַע (2:8); יַצִּיחַ (2:9); יָרַע (4:25); [קָטַח].

¹ Ex. 6:6.

² Jer. 32:21.

³ Lev. 2:2.

⁴ Gen. 14:13.

⁵ Deut. 23:19.

⁶ Mic. 6:16.

⁷ Gen. 22:5.

⁸ Gen. 44:16.

⁹ Josh. 9:12.

¹⁰ Ruth 4:7.

¹¹ Ex. 3:16.

- c. נֶחֱבֵר (2:9); יֶחֱזֵק (41:56); תִּחְדֹּל;¹ הָעֵבִיר (47:21).
 d. רוּחַ (1:2); רָקִיעַ (1:6); כִּיּוֹרֵי (1:11); זֶרַע (1:29); רָקִיעַ (1:15).
 3. a. אֱלֹהִים² from sā'ālā; אֱלֹהִים (1:1) from 'lāh; חֲלִי³ from ḥōlī.
 b. עֵבֶר (2:5); עִשׂוֹת (2:4); אֶמֶר (1:22); הָיִיתָ (2:18); cf. וְהָיָה (12:2).
 הָעֵטָל [פְּעֵלָךְ];⁴ אֵעִיטָה (2:18); יֵעִלָּה (2:6); נִעֲשֶׂה (1:26).
 Remarks.—יִשְׁכַּח (2:2) but יִעֲזֹב (2:24); נֶחֱבֵר (2:9); יִהְיֶה לָּהֶם for
 יִהְיֶה לָּהֶם (4:8); הָעֵבִיר⁵ and הָעֵבֶרָה⁶ but יִהְיֶה עֵבֶרָה.⁷

The gutturals, in the order of their strength beginning with the weakest, are א. ר. ע. ה. ח. They have the following peculiarities:—

1. They refuse to be doubled (i. e., to receive Dāghčš-forte). But here a distinction must be made between

a. א and ר, which entirely reject the doubling, and require the heightening of the preceding vowel (§ 36. 2. b); and

b. ע, ה, and ח, of which ע sometimes, ה and ח nearly always, receive a so-called Dāghčš-forte *implied*, and allow a preceding vowel to remain short in a half-open syllable (§ 26. 4).

Note 1.—On the heightening to é of ā when standing before a guttural, with א (ā) or ר (ē), in which Dāghčš-forte is implied, see § 31. 2. c

2. They take, particularly before them, the guttural or *a*-vowels; hence

a. The vowel = (ā) is chosen instead of א (i) or ע (ē), especially when ā was the original vowel.

b. The vowel = (ā) is chosen instead of ע (ē) or ח (ō), especially when ā was a collateral form.

c. The vowel ע (ē), arising by depression from an attenuated א (i), is often chosen instead of א (ā), for the sake of dissimilarity.

d. The vowel = steals in between a heterogeneous long vowel and a final guttural as an aid in pronunciation. This = is called Pāthāh-furtive; it is a mere transition-sound and does not make a syllable. It disappears when the guttural ceases to be final.

Note 1.—The letter ר (1) does not receive Dāghčš-forte, and (2) often shows a preference for =, and is consequently classed with the gutturals.

Note 2.—A final א is not a consonant, nor is final ה, unless it contain Māppiq (§ 16. 1).

3. They have a decided preference for compound Š'wā. Hence there is found under gutturals

¹ Dt. 23:23. ² Ex. 3:22. ³ Dt. 28:61. ⁴ Ruth 2:12. ⁵ Num. 5:18, 30. ⁶ Ps. 31:9.
⁷ Num. 3:6; 8:13.

a. A compound Š'wâ, rather than a simple Š'wâ, in the place of an original vowel; and in this case the compound Š'wâ of the class to which the original vowel belonged, is used.

b. An *inserted* compound Š'wâ for facilitating the pronunciation; and here (1) an initial guttural takes ֿ, except in the case of א, and of ה and ח in the verbs הִיָּה and חִיָּה, which prefer ֿ.

(2) a medial guttural takes that Š'wâ which corresponds to the preceding vowel.

Remark 1.—Thus where in *strong* forms there is found a closed syllable, in *guttural* forms, there is often found a half-open syllable.

Remark 2.—Under the strong gutturals, especially ח, the use of the compound Š'wâ for the facilitation of pronunciation is not so usual.

Remark 3.—When a compound Š'wâ comes to stand before a simple Š'wâ, the former is always changed to a vowel (§ 37. 3).

Remark 4.—The combination ֿֿ often becomes ֿֿֿ, when removed to a distance from the tone.

43. THE WEAKNESS OF א AND ה.

1. *a.* בָּרָא (1:1); קָרָא (1:5); יִקְרָא (1:5); כִּנָּא (2:20); תוֹנָא (1:24).

b. רֵאשִׁית (1:1) *for* רֵאשִׁית; רֵאשִׁים (2:10) *for* רֵאשִׁים; לְקִרְאָת (15:10) *for* לְקִרְאָת; לְאָמַר (1:22) *for* לְאָמַר; בְּאֱלֹהִים (3:5) *for* בְּאֱלֹהִים; יֵאמֹר (1:3) *for* יֵאמֹר.

Remarks.—וִירָא (1:4); חָטָא¹ אֵכֶל (3:12) *for* אֵאֵכֶל; יֵרֵשִׁית² *for* רֵאשִׁית.

2. *a.* לְאֹר (1:5) *for* לְהֹאֹר; לְחֹשֶׁךְ (1:5) *for* לְהֹחֶשֶׁךְ; בְּיוֹם (1:18).

b. יִבְדֵּל (1:7) *for* יִחְבְּדֵל; תִּרְאֶה (1:9) *for* תִּהְרֶאֶה.

c. לְמִינֵו (1:11) *for* לְמִינֵהוּ; בּוֹ (1:11) *for* בָּהוּ; אֲתָהּ (2:3) *for* אֲתָהּ.

The letters א and ה, being exceedingly weak, not only occasion change, but likewise suffer change:

1. א loses its consonantal power and is said *to quiesce* or *to be silent*:

a. Always, when it stands at the end of a word; here belong all forms of a א' character.

b. Often, when it stands in the middle of a word; as,

(1) when a preceding vowelless consonant steals its vowel;

(2) when a preceding short vowel absorbs its compound Š'wâ.

¹ Deut. 15:9. ² Deut. 11:12.

Remark 1.—A final **ס**, preceded by a simple Šwâ is termed *otiant*.

Remark 2.—A quiescent **ס** is frequently elided from the middle of a word.

2. ה almost never loses its power at the end of a word. It is always distinguished from the vowel-letter ה by the presence of a Măppiḳ (§ 16. 1). But on account of its weakness it is often entirely lost:

a. In the case of the article after an inseparable preposition (§ 47. 4).

b. In Nîph'al, Hîph'il, Hôph'al and Hithpā'el verbal forms after a preformative of gender or person.

c. From between two vowels, which then contract.

Note.—The ה of ה'ל verbs and nouns (§ 100.) is *always* a vowel-letter and has no connection with the ה here considered.

44. THE WEAKNESS OF ו AND י.

1. a. יָלַד (4:23) for וָלַד (cf. וָלַד 11:30); יָשַׁב [in יָשַׁב (4:16)] for וָשַׁב.
 b. יָקַם; יָתִירָה but cf. הִתְיָדַע (45:1).
 c. יָרְבֵּן; עָשִׂיתָ for עָשִׂיתָ for עָשִׂיתָ.
 d. יָשָׁן (2:21) for וָשָׁן; יָצַר (2:7) for וָצַר.
 e. הָבִיא (4:4) for הָבִיא for הָבִיא; הָאִיר (1:17) for הָאִיר.
2. a. יָדַעַת (3:22) for וָדַע; יָצָא (8:16) for וָצָא; יָצָא (4:16) for וָצָא.
 b. נָכֹן (41:32) = nākhôn = nākhân = nākhân for nākh-wân = נָכֹן.
 מָקוֹם (1:9) = māqôm = māqâm = māqâm for māqwâm = מָקוֹם.
 c. יָתַת (4:25) = šâth for šâ-yâth; נָדַח (4:14) = nâdh for nâwâdh.
 יָכֹל (2:1) = y'khûllû for y'khûll'wû; יָקוּן (1:9) for וָקוּן.
 d. הָיָה (2:10) = hâyā for hâyāwā; יָעֲלֶה (2:6) = yā'el' for yā'läw.
 הִשְׁקָא (2:6) = hîšqā for hîšqāwā; הָיָה (1:29) = yîhyé for yîhyāw.

The semi-vowels, or vowel-consonants, ו and י, occasion a very large number of changes:—

1. *Commutation of ו into י takes place,*

a. Almost always at the beginning of a word, the exceptions being very few.

b. Frequently in the Pī'el of ו'ע verbs, and generally in ו'פ verbs after הַת of the Hithpā'el.

¹ Ruth 4:7.

² Num. 1:18

³ Ex. 3:16.

⁴ Deut. 8:13.

c. Whenever it is retained as the third radical in verbs ה"ל, both when final and when medial (§ 100. 3).

d. When it would follow *i* in a closed syllable, as in the Qāl Imperfect of verbs פ"ב which have a פ"ב treatment (§ 90. 2. b).

e. When it would be followed by *i* in a closed syllable as in Hīph'il forms of verbs פ"ע (94. 1. b).

Note.—Commutation of י into ך is of rare occurrence.

2. *Elision takes place,*

a. Of an initial ך when supported only by Š'wâ, as in certain פ"ב Inf's Construct and Imv's (§ 90. 2. a); and also when in the Qāl Impf. the ך, following י, does not go over to י, according to § 44. 1. d.

b. Of a medial ך and י, whenever, following a consonant, they precede the vowel *a* (§ 94. 1. c. (2)); in this case the ä becomes in compensation â, and this, ô; as in the פ"ע and פ"ע Nīph'al and nominal forms.

c. Of a medial ך and י, whenever they stand between two vowels, or between a half-vowel and a vowel.

d. Of a final ך and י in verbs called ה"ל, the original vowel following them having been previously lost; in this case the vowel preceding, nearly always ä, is heightened to ā in Perfects, to é in Imperfects and Participles (see for details, § 100. 1-3).

3. a. תוֹךְ (1:6) *for* תוֹךְ; בֵּין (1:4) *for* בֵּין; בֵּית (12:15) *for* בֵּית.
 נֹדַע (41:21); תוֹצֵא (1:11) *for* תוֹצֵא; תִּטִּיב (4:7) *for* תִּטִּיב.
 תַּעֲשֶׂה (3:14) *for* תַּעֲשֶׂה; אֶפְיָךְ (3:19).
 b. עֲשֵׂה (6:14) = ^asê *for* עֲשֵׂה; פָּנִי (1:2) = p'nê *for* פָּנִי.
 c. הוֹסֵר (2:21) *for* הוֹסֵר; יוֹשֵׁן (2:7) *for* יוֹשֵׁן; יוֹצֵר (2:7) *for* יוֹצֵר;
 קוֹם (13:17) *for* קוֹם.
 d. תִּשָּׁב (3:19) *for* תִּשָּׁב; יָקוּם = יָקוּם = יָקוּם.
 תִּשָּׁם (6:16) *for* תִּשָּׁם; מְקִים (9:9) = מְקִים = מְקִים.
 4. a. וּבֵין (1:4); וּמָלְאוּ (1:22); וּלְמִקְנֶה (1:10); וּנְקָבָה (1:27).
 b. תִּתְחַו (18:2) *for* תִּתְחַו; תִּתְחַו (1:2) *for* תִּתְחַו.
 c. תִּתְחַו (2:7) *for* תִּתְחַו; אֶפְיָךְ (3:19) *for* אֶפְיָךְ.
 5. a. יָלַד (4:26); יָלַד (4:1); יָלַד (4:18); יָצַר (2:8); יָקוּ (1:9).
 b. עֲשֵׂה (6:14); נָגַד (4:1); see also the cases under 4. c, above.
 c. יָלַד (4:18); חָהָה (3:20); שָׁלוּחַ (2:26).

¹ Deut. 1:44. ² Ezra 3:11. ³ Ex. 21:19.

⁴ It may be said that in this case a helping ך is inserted (§ 30. 3. b).

⁵ Deut. 1:17. ⁶ Ex. 3:16. ⁷ Deut. 4:7. ⁸ Job 3:26.

PART SECOND—ETYMOLOGY.

VIII. Inseparable Particles.

45. THE ARTICLE.

1. הַשָּׁמַיִם (1:1); הַמַּיִם (1:2); הַיּוֹם (1:9); הַלַּיְלָה (1:14).
2. הַחֹשֶׁךְ (1:4); הַחַיָּה (1:21); הַחַיִּים (2:9); הַהוּא (2:12); הַהֶלֶךְ (2:14).
3. הָאָרֶץ (1:1); הָאֹר (1:4); הָרָקִיעַ (1:7); הָעוֹף (1:22); הָעֵץ (1:29).
4. הָהָרִים¹; הַחִזְקִים²; הַהֶמְכֹּן³; הָעֵזִים⁴; הָעֵנָן⁵.

Remark 1.—הַמְּלִכָּה⁷ for הַמְּלִכָּה; הַיְאֹרָה⁸ for הַיְאֹרָה.

Remark 2.—הָאָרֶץ (1:1) for הָאָרֶץ; הַהָר⁹ for הַהָר; הָעֵץ¹⁰ for הָעֵץ.

Remark 3.—לְהָאֹר (1:5) for לְהָאֹר; לְחֹשֶׁךְ (1:5) for לְחֹשֶׁךְ.

The Article was originally הַ, but the ל is always assimilated (§ 39.); hence,

1. The usual form of the Article is הַ with a Dāghēš-forte in the following letter..... הַ
2. Before the strong gutturals ה and ח which may be doubled by implication (§ 42. 1. b), it is..... הַ
3. Before the weak gutturals א and ע, and generally before ע, which cannot be doubled (§ 42. 1. a), = is heightened to =..... הַ
4. Before ח, and before an unaccented ה, ע, the = is heightened to = (é) (§ 31. 2. c), for the sake of dissimilarity..... הַ

Remark 1.—The Dāghēš-forte of the Article may of course be omitted from vowelless consonants (§ 14. 2).

Remark 2.—The words for *earth, mountain, people* irregularly change their vowel after the Article.

Remark 3.—The ה of the Article is elided after the prepositions ב, כ, ל (§ 43. 2. a), and the vowel is given to the preposition.

¹ 1 Kgs. 8:65. ² Num. 13:18. ³ Gen. 7:19. ⁴ 1 Sam. 4:14. ⁵ 1 Sam. 25:24.
⁶ Ex. 13:22. ⁷ Ex. 1:19. ⁸ Ex. 1:22. ⁹ Ex. 3:12. ¹⁰ Gen. 14:16.

46. HĒ INTERROGATIVE.

1. (?) אֲכַלְתָּ... הַמִּן־הַעֵץ (3:11); (?) הֲשָׁמַר אָחִי אֶנְכִּי (4:9).
2. (?) הֲקָאֵלְךָ וְקָרָאתִי לְךָ אִשָּׁה (?) הֲמֵצֵט קָחְתָּךְ אֶת־אִשִּׁי (30:15);
3. הֲלֹבֶן כָּאֵה שָׁנָה יִלְדָּר (?)³ הֲהִיתָה²; הֲאָמַר (17:17).

In direct, and likewise indirect, interrogation, a particle is used called Hē Interrogative:—

1. It is usually written with Hāṭēph Pāthāḥ..... הֲ
2. Before vowelless consonants, and gutturals, it is written.... הֲ
3. Before gutturals with ׀, it is written (§ 31. 2. c)..... הֲ

while rarely, especially with letters which have simple Šwâ, it is written with Dāghēs-forte separative (§ 15. 4)..... הִ

Note.—The syllable formed, when the pointing is ׀, is the half-open syllable, and the following Šwâ is always vocal (§ 26. 4).

47. THE INSEPARABLE PREPOSITIONS.

1. לְאֵתָת; לְהַבְדִּיל (1:14); לְמִינוֹ (1:11); בְּתוֹךְ (1:6); בְּרֹאשִׁית (1:1).
2. כְּדַמוֹתֵנוּ (1:26); לְמִשָּׁל (1:18); לְמֵאוֹרֹת; בְּרִקְעַי (1:14).
3. בְּחָרִי⁴ לְאֹמֶר *for* לְאֹמֶר (1:22); לְעֵבֹד (2:5); לְעֵשׂוֹת (2:3).
4. בְּיוֹם (1:18); לְיִבְשָׁה (1:10); לְרִקְיעַ (1:7); לְחֹשֶׁךְ (1:5); לְאוֹר (1:5).
5. לְקַחַת (4:11); לְרַעַת (3:22); לְכֶם (1:29); לְמִים (1:6).

Remark 1.—לְאֹרָנִי (18:30, 32); כְּאַלְהִים (3:5); לְאַלְהִים (17:7, 8).

Remark 2.—לְיִהוָה (4:3) *for* לְאֹרָנִי; *proper writing* לְיִהוָה.

Three prepositions, לְ, כְּ, בְּ, are always *prefixed* to the words which they govern. Their vowel was, originally, ׀; but now, they are found written:—

1. Ordinarily, with simple Šwâ..... ׀
2. Before consonants having simple Šwâ, with ׀ (§ 37. 1)..... ׀
3. Before gutturals having compound Šwâ, with the corresponding short vowel (§ 37. 1)..... ׀, ׀, ׀ (ō)
4. Before the Article, with the vowel of the Article,..... ׀ or ׀ (ā)
5. Before a tone-syllable, sometimes with tone-long..... ׀ (ā)

¹ Ex. 2:7. ² Job 34:31. ³ Joel 1:2. ⁴ Ex. 11:8.

Remark 1.—The א of אֲדֹנָי LORD and אֱלֹהִים God loses its consonantal force after the prepositions (§ 43. 1. b).

Remark 2.—The word יְהוָה, which is written יְהוֹה, *Jehovah*, i. e., with the vowels of אֲדֹנָי, rather than יְהוּה as it should be written, appears with the preposition as לַיהוָה (cf. לֵאדֹנָי).

Note 1.—The original ׀ of the prepositions is usually volatized (§ 36. 3. a) to ׀̣, or heightened (§ 36. 2. a) to ׀̣̣ (ā); it is retained before gutturals with ׀̣, but assimilated to ׀̣̣ before ׀̣̣̣, and to ׀̣̣̣ (ō) before ׀̣̣̣̣.

Note 2.—For prepositions with pronominal suffixes, see § 51. 3, 4.

48. THE PREPOSITION מִן.

1. מִן-הָאָרֶץ (2:6); מִן-תַּחַת מִתַּחַת (1:7); מִן-קֶדֶם (2:8) for מִן-קֶדְמָם.
2. מִחוּץ (6:14); מִן-עַל מַעַל (1:7) for מִן-עַל; מִן-אִישׁ (2:23) for מִן-אִישׁ.

The preposition מִן *from*, really the construct state of the noun מִן¹ *part*, is written separately, chiefly before the Article; elsewhere it is *prefixed* and appears:—

1. Usually with its ׀ assimilated (§ 39. 1)..... מִן.
 2. Before ׀, rarely with Dāghēš-forse implied (§ 42. 1. b)..... מִן
- but before other gutturals, with ׀̣ heightened (§ 36. 2. b)..... מִן

Note.—On the reduplication of מִן before pronominal suffixes, see § 51. 5.

49. WĀW CONJUNCTIVE.

1. וְאֵת (1:1); וְהָאָרֶץ (1:2); וְלַחֲשֹׁךְ (1:5); וְשָׁמַיִם (1:14); וְשָׁמַיִם (2:4).
2. וּבֵין (1:4); וּמִלֵּא (1:22); וּבְעוֹף (1:26); וּלְמִקְוֵה (1:10); וּנְקֵבָה (1:27).
3. וְעֵשָׂה (24:12); וְהָיָה (12:2) for וְהָיָה; וְאֵנִי (6:17).
4. וְכִהְיוּ (1:2); וְרָמַשׁ (1:24); וְרַע (2:9); וְנָר (4:12).

The conjunction *and*, originally ׀, is now found written:—

1. Ordinarily with simple Š'wâ (§ 32. 2. R.)..... ׀
2. Before ׀, ׀̣, ׀̣̣ (§ 44. 4. a), and vowelless consonants..... ׀̣̣̣
3. Before gutturals having compound Š'wâ, with the corresponding short vowel (§ 37. 1)..... ׀̣̣̣̣, ׀̣̣̣̣̣, ׀̣̣̣̣̣̣ (ō)
4. Before a tone-syllable, sometimes with tone-long (§ 31. 1. c)... ׀̣̣̣̣̣̣ (ā)

Note 1.—׀̣̣̣̣̣̣ with יְהִי gives יְהִי (1:6).

Note 2.—On ׀̣̣̣̣̣̣, the strengthened form of ׀̣̣̣̣̣̣, which is called Wāw Consecutive and is used with the Imperfect, see § 73.

¹ Cf. מִן-בֵּן from בֵּן. ² Deut. 4:6, 16, 23, 25.

IX. Pronouns.

50. THE PERSONAL PRONOUN.

1. The following are the forms of the Personal Pronoun:—

<i>He</i>	הוא	<i>They (m.)</i>	הֵם, הֵמָּה
<i>She</i>	הִיא	<i>They (f.)</i>	הֵנָּה, הֵנָּן
<i>Thou (m.)</i>	אַתָּה	<i>Ye (m.)</i>	אַתֶּם
<i>Thou (f.)</i>	אַתְּ	<i>Ye (f.)</i>	אַתֶּנָּה, אַתֶּנָּן
<i>I</i>	אֲנִי, אֲנִי־	<i>We</i>	נַחֲנוּ, אֲנַחְנוּ

2. The following are pausal forms:—

אֲנִי, אֲנִי־; אַתָּה and אַתָּה־; אֲנַחְנוּ.

3. The following remarks on the forms of the Pronouns are to be noted:—

- a.* הִיא *she* is written הוא in the Pentateuch, except eleven times.
- b.* אַתָּה *thou (m.)* is written five times defectively אַתְּ.
- c.* אַתְּ *thou (f.)* was originally אַתִּי or אַתִּין; seven times K'thîbh has אַתִּי, which would be pronounced ätî.
- d.* אֲנִי *I (c.)* is more common than the longer form אֲנִי־.
- e.* הֵנָּה *they (f.)* is more common than הֵנָּן, the latter occurring only with prefixes.
- f.* אַתֶּם *ye (m.)* is for an original אַתּוֹם (see § 29. 4. N. 2).
- g.* אַתֶּן *ye (f.)*, for אַתֶּנָּן, occurs but once,¹ אַתֶּנָּה, but four times.²
- h.* נַחֲנוּ *we* is the usual form, אֲנַחְנוּ occurring but six times,³ and a form אֲנוּ but once.⁴

Note 1.—The הֵ— which appears in several of the forms was probably originally demonstrative, but has lost its force.

Note 2.—The following comparative table of the Personal Pronouns in the more important Semitic languages will be of interest:

¹ Ezek. 34:31. ² Gen. 31:6; Ezek. 13:11, 20; 34:17.

³ Gen. 42:11; Ex. 16:7, 8; Num. 32:32; 2 Sam. 17:12; Lam. 3:42.

⁴ Jer. 42:6 (K'thîbh).

Arabic.	Assyrian.	Aramaic.	Hebrew.
huwă	šû	הוא	הוא
hiyă	šî	היא	היא
anta	atta	} את or אתה	אתה
anti	atti		את
anā	anaku	אנא	אנכי
hum	šānu	המון, אנון	המה, הם
hunna	šīna	אנין	הנה, הן
antum	attuna	אתון	אתם
antunna	attina	אתינן	אתנה, אתן
naḥnu	anini	אנחנו	נחנו, אנחנו

51. PRONOMINAL SUFFIXES.

TABULAR VIEW.

I. Separate Forms.	2. With את.	3. With ב and ל.	4. With ב.	5. With כן.
Singular.				
3 m. הו	אתו	בו	בְּמוֹהוּ	מִמֶּנּוּ
3 f. ה	אתה	בה	בְּמוֹהָ	מִמֶּנָּה
2 m. ך	אתך	בְּךָ, בְּךָ	בְּכוֹךְ	מִמֶּךָ, מִמֶּכָּךְ
2 f. ך	אתך	בְּךָ	_____	מִמֶּךָ
1 c. ' or נִי	אתי	בי	בְּכוֹנִי	מִמֶּנִּי
Plural.				
3 m. הם or ם	אתם	בָּם, בָּהֶם	בְּמוֹהֶם, בָּהֶם	מִמֶּהֶם
3 f. הן or ן	אתן	בהן	_____	מִמֶּהֶן
2 m. כֶּם	אתכם	בָּכֶם	בְּמוֹכֶם, בָּכֶם	מִמֶּכֶם
2 f. כֶּן	_____	בָּכֶן	_____	מִמֶּכֶן
1 c. נו	אתנו	בָּנוּ	בְּכוֹנוּ	מִמֶּנוּ

When a pronoun is to be governed by a verb, a noun or a preposition, a shortened form must be used:—

1. The "separate forms," given above, are the fragments of the pronouns which are thus used. They are attached directly to nominal and verbal forms ending in a vowel, but a so-called connecting-vowel is employed with forms ending in a consonant. This connecting-vowel is strictly a part of the stem or verbal form to which the suffix is attached.

a. In the second person, sing. and plur., the palatal or *k*-sound, is substituted for the lingual or *t*-sound.

b. The suffixes כֶּם, כֵּן, הֶם, and הֵן always receive the accent and are termed *grave*; all others are *light*.

c. ך is used with nouns; ם with verbs.

d. הֶם and הֵן are used with plural nouns; ם and ם are used with verbs and singular nouns.

Note.—On the union of verbs with suffixes, see § 74.; on the union of nouns with suffixes, see §§ 124, 125.

2. When for any reason it is impossible, or undesirable, to attach the suffix directly to a governing verb, it may be written in connection with אֵת, the sign of the definite accusative, which, however, except before כֶּם, assumes the form אֵת or אוֹת ('ôth).

Note.—The original 'ôth (= 'ûth) was confused with 'ôth which, shortened to 'ûth, gave rise to 'êth, as אֵתוֹם became אֵתָם, etc. (§ 29. 4. N. 2).

3. The prepositions ב and ל restore and heighten their original — before the suffixes (except ך and ם); this vowel (ā)

a. Contracts with הוּ and forms (āhû =) הוּ (ô); with הָ and forms (āhā =) הָ (āh); but elsewhere,

b. Appears either before or under the tone.

Note.—While either כֶּם or בָּהֶם may be used, only לָהֶם is found.

4. Between the preposition ב and the suffixes, there is generally found an inserted syllable, כֵּן. This syllable, found in poetry also after ב and ל, is a form of the pronoun כֵּה *what*.

5. The preposition כֵּן is reduplicated before most of the suffixes; in some cases,

a. The final ן is assimilated: מִמֶּךָ for מִמְּךָ; מִמֵּנִי for מִמְּנִי; מִמֵּנֵנוּ (from us) for מִמְּנֵנוּ.

b. The consonant of the suffix is assimilated backwards and represented in ן: מִמֵּנֵנוּ (from him) for מִמְּנֵנוּ; מִמֵּנָה for מִמְּנָה.

Note 1.—The ך in מִמֵּנֵנוּ, etc., is deflected from — (§ 29. 4).

Note 2.—Several variant forms, besides those given, are found, especially in poetry.

52. THE DEMONSTRATIVE PRONOUN.

- | | | |
|--------------------------------|------------------------------|--|
| 1. זֶה (זו) <i>this</i> (m.) | זֹאת <i>this</i> (f.) | אֵלֶּה (אֵל) <i>these</i> (m. or f.) |
| 2. הוּא <i>that</i> (m.) | הִיא <i>that</i> (f.) | { הֵם or הֵמָּה <i>those</i> (m.)
הֵן or הֵנָּה <i>those</i> (f.) |
| 3. הַלְּזֶה <i>yonder</i> (m.) | הַלְּזֹאת <i>yonder</i> (f.) | הַלְּזֵם <i>yonder</i> (c.) |

1. *a.* זֶה = zé, heightened from za (acc.).
- b.* זֶה is poetic, and used more frequently like a relative; it is really a sort of nominative to זֶה.
- c.* זֶה = zôth, for zâth (§ 30. 6), i. e. זֶה with feminine ending ת.
- d.* זֶה has Dāghēš-forte *firmative*; זֶה occurs only eight times, and then always in the Pentateuch and with the article.

2. The personal pronouns of the third person are used as remote demonstratives.

3. The forms translated *yonder* are stronger than the usual remote demonstratives, but very rare,—the first occurring twice,¹ the second, once,² the third, seven times.³

Note.—זֶה is closely related to הֵן the article, which was originally a demonstrative.

53. THE RELATIVE PRONOUN.

1. אֲשֶׁר *who, which, that*.
2. שֶׁ, sometimes שֵׁ.

1. The more frequent relative is properly a noun in the construct state meaning *place*:—

- a.* It does not vary for gender or number.
- b.* It is frequently merely a sign of relation.

2. שֶׁ, or שֵׁ is in no way connected with אֲשֶׁר, but is a distinct pronoun. It is found

- a.* Exclusively in the Song of Solomon, and frequently in Ecclesiastes.
- b.* Occasionally in other books, as Judges, 2 Kings, 1 Chronicles, Job, and the later Psalms.

54. THE INTERROGATIVE PRONOUN.

1. מִי *who?* מַה *what?*
2. *a.* מַה יִּקְרָא (2:19); מַה זֶה (3:13); מַה שָׁמוֹ (Ex. 3:13).
- b.* מַה חֲטָאתִי (31:36); מַה הוּא;⁴ מַה הִיא.⁵
- c.* מַה אֵלֶּה;⁶ מַה רְאִיתָם;⁷ *also* מַה הִנֵּה (21:29).
- d.* מַה עֲשִׂיתָ (4:10); מַה חֲטָאתִי (20:9); מַה חֲרַל.⁸

¹ Gen. 24:65; 37:19. ² Ezek. 36:35. ³ Judg. 6:20; 1 Sam. 14:1; 17:26; 2 Kgs. 4:25; 23:17; Dan. 8:16; Zech. 2:8. ⁴ Num. 16:11. ⁵ Num. 13:18. ⁶ Zech. 1:9.
⁷ Judg. 9:48. ⁸ Ps. 39:5.

1. **מִי** refers to persons; **כֵּה**, to things.

2. **כֵּה** is variously pointed, according to the character of the consonant which follows:—

a. Before consonants which can be doubled, it is..... **כֵּה־**

b. Before strong gutturals (**ח** and **ך**), it is..... **כֵּה**

c. Before weak gutturals (**א**, **ר**, **ע**), it is..... **כֵּה**

d. Before gutturals with **־**, it is (§ 31. 2. c)..... **כֵּה־**

Note 1.—The Dāghēs-forte following **כֵּה** is compensative (§15.1), arising from the assimilation of **ה** which was a consonant.

Note 2.—The forms **כֵּה** and **כֵּה־** are sometimes found before other letters than gutturals.

Note 3.—In the majority of cases **כֵּה** is connected with the following word by Māqqēph, and with **זֶה** often forms a single word, **כִּי־זֶה**.

Note 4.—By means of **אֵי** (*where?*) prefixed to the demonstrative **זֶה** or **זאת**, another interrogative is formed.¹

Note 5.—Reference should also be made to the expression **כִּלְכִּי** **אֶלְכִּי**, equivalent to *a certain one*, which is used as an indefinite pronoun.²

¹ Cf. Jer. 5:7; Eccles. 11:6; 1 Kgs. 13:12.

² Cf. Ruth 4:1; 2 Kgs. 6:8.

X. The Strong Verb.

55. ROOTS.

1. ברא (1:1) ; מִבְדִּיל (1:6) *from* בָּרַל ; כִּתְּהִלָּה (3:8) *from* הִלָּךְ.
פָּקַח (3:1) *from* תִּפְקַחְנָה ; מִטֵּר (2:5) *from* הִמְטִיר ; שָׁבַת (2:3) ;
2. בָּרָא (1:1) *he created* ; שָׁבַת (2:3) *he rested* ; לָקַח (2:22) *he took*.
הִלָּךְ (3:8) *he walked* ; שָׁמַע (3:17) *he heard* ; פָּקַח (3:1) *he opened*.
3. מוֹת (3:4) *to die*, מָת *he died* ; שָׁם (2:8) *to put*, שָׂם *he put*.

All words are derived from so-called roots ; concerning these it may be noted :—

1. While there are a very few roots of *four* letters, the body of Hebrew roots consist of only three letters, called *radicals*.

2. The root is generally pronounced with the vowels of the third person singular masculine of the Perfect tense (§ 57. 3. N. 1), this being the simplest of all verbal forms.

3. Those roots, however, whose second radical is ך or ך', are pronounced with the vowel of the Infinitive, because the ך or ך' does not appear in the third person singular masculine of the Perfect tense.

Note 1.—The root is not in itself a word ; it exists solely in the mind of the philologist. ברא is a root, but the word is בָּרָא.

Note 2.—Many of the roots now appearing to be trilateral, are really biliterals ; their trilateral forms being artificial.

Note 3.—For many words there has as yet been found no root.

56. CLASSES OF VERBS.

1. קָרַשׁ (2:3) ; בָּרַל (1:4) ; מִיָּשַׁל (1:18) ; דָּבַק (2:24) ; שָׁבַת (2:3).
2. a. שָׁלַח (3:22) ; זָרַע (1:11) ; רָחַף (1:2) ; הָרַג (4:8) ; עָזַב (2:24) ;
b. חָלַל (4:26) ; סָבַב (2:11) ; חָיָה (3:22) ; נָגַד (3:11) ; נָתַן (1:17) ;
c. יָצַה (1:11) ; בָּרָא (1:1) ; מוֹת (3:4) ; יָצָא (2:10) ; יָצַר (2:7) ;

The vowels employed in the inflection of words, vary somewhat with the character of the consonants composing the *root*, strong consonants occasioning no change, weak consonants occasioning considerable change (§ 4. 2). A root is therefore classified as

1. *Strong*, when it contains no consonant which will in any way affect the vowels usually employed in a given inflection.

2. *Weak* (§ 77. 1-3), when it contains one or more consonants which will affect the vowels usually employed ; as

a. Gutturals which (1) reject *Dāghēs-forte*, (2) prefer the *a*-class vowels, (3) take compound instead of simple *Šwâ* (§ 42. 1-3).

b. Letters which may be assimilated, as ך; or may be contracted, as when the same letter occurs twice in succession.

c. Letters which are so weak as to be liable to rejection, as א, ה, ו, י.

57. INFLECTION.

1. a. בָּרָא (1:1) *from* בָּרָא; קָרָא (1:5) *from* קָרָא; בָּדַל (1:4) *from* בָּדַל.
 b. קָדַשׁ (2:3) *from* קָדַשׁ; לָקַח (3:23) *from* לָקַח; יָלַד (4:26) *from* יָלַד.
 c. נִפְקַח (3:5) *from* נִפְקַח; הִכְטִיר (2:5) *from* הִכְטִיר; הִנָּחַל (4:26) *from* הִנָּחַל.
2. יָשַׁבַּת (2:2) *he will rest*; שָׁמַעְתִּי (3:10) *I heard*; שָׂרְצוּ (1:21) *they swarmed*; אָכַלְתָּ (3:18) *thou hast eaten*; תִּפְקַחְנָה (3:7) *they will be opened*.
3. יַהֲרֹגְהוּ (4:8) *he will kill him*; תֹּאכַלְנָה (3:17) *thou shalt eat it*.

The inflection of a verb includes three things:—

1. The formation of verb-stems, of which there are,
 - a. The simple verb-stem, generally identical with the root.
 - b. Verb-stems formed by *doubling* one of the radicals, generally the middle one.
 - c. Verb-stems formed by the use of *prefixes*.
2. The addition to the verb-stem of affixes and prefixes for the indication of tense or mood, person, number, gender.
3. The various changes of the verbal forms, which take place when pronominal suffixes are attached as objects.

Note 1.—The Hebrew verb has for each stem (1) a Perfect tense, which indicates finished or completed action, (2) an Imperfect, which indicates unfinished action, (3) an Imperative (except in Passive stems), (4) two Infinitives, and (5) a Participle.

Note 2.—The Perfect and Imperfect, which may be called tenses, are inflected to distinguish number, person, and *gender*.

Note 3.—The Imperative is used only in the second person, masculine and feminine, singular and plural.

58. THE SIMPLE VERB-STEM (QĀL).

1. שָׁבַת (2:3); דָּיַבַּק (2:24); קָרָא (1:5); בָּרָא (1:1); לָקַח (3:22).
2. a. עָנָב (2:24); זָרַע (1:11); נָתַן (1:17); שָׁלַח (3:22); מִיָּטַל (1:18).
 b. יָבֵשׁ;¹ זָקַן (18:12); כָּבֵד;³ מָלָא;⁴ יָרָא (19:30).
 c. כָּל;⁶ קָטַן;⁷ שָׁכַל;⁸ בּוֹשׁ;⁹ (for בּוֹשׁ); אָזַר;¹⁰
 (for אָזַר) (44:3).

The simple verb-stem has three consonants,—those of the root. It is pronounced with two vowels:—

1. The penultimate vowel is אָ (ā), heightened before the tone, from an original אֵ.

2. The ultimate vowel varies:

a. In the great majority of verbs, it is the *a*-class אָ, which remains short even under the tone (§ 29. 1. c).

b. In about fifty verbs, it is the *i*-class אֵ (ē) heightened under the tone from אָ.

c. In about ten verbs, it is the *u*-class אוּ (ō), heightened under the tone from אָ.

Note 1.—The simple verb-stem is called Qāl (קָל, *light*).

Note 2.—Qāl stems with אָ, technically called Middle A, are for the most part *active*; Qāl stems with אֵ or אוּ, called Middle E or Middle O, are generally *stative*.

Note 3.—Stative verbs are those “which express (1) a bodily or physical state, as *to be great, deep, old*; (2) an affection of the mind or act of the senses (except *sight*), as *to mourn, rejoice, hate, hear*; (3) actions intransitive or actions in which the reflex influence of the action upon the subject is very prominent, as *to die, approach, wear, hew wood*.”

Note 4.—The model or paradigm-verb generally used is קָטַל qātāl *he killed*.

Note 5.—The original Qāl stems were qātālā, qātīlā, qātūlā, but the final vowel is always lost, except before pronominal suffixes, where it is retained, but incorrectly denominated a connecting vowel (§ 36. 8. N.).

¹ to be dry (Josh. 9:5).

² to be old.

³ to be heavy.

⁴ to be full (Josh. 3:15).

⁵ to be afraid.

⁶ to be able.

⁷ to be small.

⁸ to be bereaved.

⁹ to be ashamed

(Judg. 3:25).

¹⁰ to shine.

59. INTENSIVE VERB-STEMS.

1. *a.* [קטל]; גַּדַּל;¹ יָסַר;² קָדַשׁ;³ לָמַד.⁴
b. [קטל]; גַּדַּל;⁵ כָּבַס;⁶ שָׁבַר;⁷ דָּבַר.⁸
2. *a.* רָדַף *follow*, רָדַף *pursue*; שָׁאַל *ask*, שָׁאַל *beg*;
 לָמַד *learn*, לָמַד *teach*; קָדַשׁ *be holy*, קָדַשׁ *sanctify*.
b. עָפַר *dust*, עָפַר *throw dust*; יָרַשׁ *root*, יָרַשׁ *uproot*.
3. [קטל]; לָקַח (3:23); יָלַד (4:26); גָּנַב;⁹ כָּבַס.¹⁰
4. וַיֵּכֶל (2:2) [Pī'el] *and he finished*; וַיִּכְלוּ (2:1) [Pū'āl] *and they were*
 לָקַח [Qāl] *he took*; לָקַח (3:23) [Pū'āl] *he was taken*. [finished.]

From the original simple verb-stem (§ 58.) קטל, there are formed, by the doubling of the second radical, two intensive stems, an active and a passive:—

1. The Intensive active stem is, primarily..... קטל
a. The penultimate vowel, however, is attenuated, in a sharpened syllable, in the Perfect, to = (§ 36. 4)..... קטל
b. The ultimate vowel is very frequently heightened through = to = (ē) (§ 36. 2), and the form then is..... קטל
Remark.—There are a few cases of an ultimate = (é) heightened directly from =.

2. This stem, called the Pī'el (פִּעֵל), is used
a. To express (1) intensity, (2) repetition, (3) a causative idea; and
b. To form denominatives, some of which contain a *privative* idea.
Note.—The word Pī'el, from being the *form* of the intensive active stem of the old Jewish paradigm-word פָּעַל *to do*, has come to be the technical *name* of that stem.

3. The Intensive passive stem is..... קטל
 the vowel of the penult being the dull, heavy sound = (ū).

4. This stem, called Pū'āl (פֻּעֵל), is used
a. As the passive of the Pī'el; and sometimes
b. As the passive of the Qāl.
Note.—The name פֻּעֵל is derived, like פִּעֵל, from the old Jewish paradigm-word פָּעַל.

¹ Josh. 4:14. ² Isa. 14:32. ³ Num. 6:11. ⁴ Eccles. 12:9. ⁵ Isa. 49:21.
⁶ Gen. 49:11. ⁷ Ex. 9:25. ⁸ Gen. 12:4. ⁹ Ex. 22:6. ¹⁰ Lev. 15:17.

5. a. [הִתְקַטֵּל]; הִתְהַלֵּךְ (6:9); יִתְחַבֵּא (3:8); יִתְעַצֵּב (6:6).
 b. הִשְׁתַּמֵּר¹ for הִשְׁמִיר; הִסְתַּתֵּר² for הִתְסַתֵּר; הִצְטַדֵּק³ for הִצְדִּיק; הִתְנַחֵם⁴ for הִתְנַחֵם; הִתְנַחֵם⁵ for הִתְנַחֵם; הִתְנַחֵם⁶ for הִתְנַחֵם.
 6. a. מִלֵּט deliver. הִתְמַלֵּט escape; קִדֵּשׁ sanctify. הִתְקַדֵּשׁ sanctify one's self.
 b. רָאָה see. הִתְרָאָה look upon one another; פָּתַח open. הִתְפָּתַח open for one's self; שָׁכַח forget. הִשְׁתַּכַּח be forgotten.

5. There is also an Intensive reflexive stem..... הִתְקַטֵּל which is the same as that of the Intensive active, with the addition of the prefixed syllable הִתְ:

a. Here, as in the Pī'el, the ultimate vowel = is often heightened through = to =; but the penultimate = always remains.

b. The הִתְ of the prefix is always transposed, when it would stand before ם. שׁ or שׁ (§ 42. 2); it is changed to וּ and transposed before ץ (§ 42. 3. a); it is assimilated before ך. ן or ת (§ 39. 2).

6. This stem, called Hithpā'el (cf. Notes under 2 and 4 above)

a. Is primarily reflexive; but

b. Has sometimes (1) a reciprocal force, (2) the force of the Greek Indirect Middle, and (3) the force of a passive.

60. CAUSATIVE VERB-STEMS.

1. a. [הִקְטִיל]; הִקְטִיר (2:5); הִגִּיר (3:11); but הִבְדִּיל (1:18); הִשְׁכִּיל (3:6).
 b. תִּצְמִיחַ (3:18); יִלְבֹּשׁ (3:21); but יִבְדֹּל (1:4); יִשְׁבֹּן (3:24).
 2. הִמְטִיר (2:5) he caused to rain; הִבְדִּיל (1:18) to cause to divide. יִבְדֹּל (1:4) and he caused to divide; מִזְרִיעַ (1:11) causing to seed.
 3. [הִקְטִיל]; הִשְׁכַּב⁷; הִשְׁלָךְ⁸; הִגֵּר = הִנְגֵּר.
 [הִקְטִיל]; הִכְלֵם¹⁰; הִמְלִךְ¹¹; הִפְקֵר¹²; הִשְׁבֵּר¹³.
 4. הִשְׁכַּב⁷ he was caused to lie down = he was prostrated.
 הִמְלִךְ¹² he was caused to be king; הִגֵּר⁹; it was made known.

¹ Cf. Mic. 6:16.

² Cf. 1 Sam. 23:19.

³ Cf. Gen. 41:16.

⁴ Cf. Job 5:4.

⁵ Cf. Lev. 14:7.

⁶ Cf. Ps. 18:26.

⁷ Ezek. 32:32.

⁸ Dan. 8:11.

⁹ Ruth 2:11.

¹⁰ Cf. 1 Sam. 25:15.

¹¹ Dan. 9:1.

¹² Lev. 5:23.

¹³ Cf. Jer. 8:21.

By the prefixing of a syllable (הָ or הֵ) two causative verb-stems are formed :

1. The Causative active stem is.....הִקְטִיל
 - a. The penultimate ׀ is retained everywhere, as in the Pī'el, except in the Perfect, where it is attenuated to ׀ (§ 36. 4).....הִקְטִיל
 - b. The ultimate ׀, as in the Pī'el, is also attenuated to ׀, but this vowel (ī), being under the tone,
 - (1) in some forms is anomalously lengthened to î (§ 30. 2. e) הִקְטִיל
 - (2) in other forms is regularly heightened to ē (§ 36. 2)....הִקְטִיל
2. This stem, called Hiph'il (הִפְעִיל) from the form assumed by it in the Perfect of the verb פָּעַל is, in signification, causative of the simple verb-stem (§ 58.).
3. The Causative passive stem is.....הִקְטַל but the ׀ is in most cases deflected to ׀ (ô) (§ 36. 5. a), being retained chiefly when it would stand in a sharpened syllable.
4. This stem, called Hōph'al (הִפְעַל) from the form assumed by it in the past tense of the verb פָּעַל, is for the most part passive of the Hiph'il (§ 60. 2).

61. THE ORDINARY PASSIVE-STEM.

1. [נִקְטַל]; נִזְכָּר;¹ נִכְבָּר;² נִקְדָּשׁ;³ נִשְׁמַר;⁴
2. a. נִשְׁמַר to watch one's self; נִסְתָּר to hide one's self; נִשְׁאָל to ask for one's self; נִשְׁפָּט to go to law with one another; נִוְעֵין (= נִוְעִין), to consult together.
- b. נִזְכָּר to be remembered; נִקְדָּשׁ to be hallowed; נִקְבָּר to be buried.

1. Another reflexive-stem, though more commonly used as a passive, is formed by the prefixing of the syllable נִ, giving..... נִקְטִיל but here, as in the Pī'el Perfect (§ 59. 1. a), and the Hiph'il Perfect (§ 60. 1. a), the penultimate ׀ is attenuated (§ 36. 4) to ׀, giving נִקְטִיל.

Note.— Outside of the Perfect and Participle a different form of this stem is used, see § 68. 1. a.

2. This stem, called Nīph'al from the form assumed by it in the Perfect of the verb פָּעַל, is in signification,

- a. Primarily *reflexive*, like the Hīthpā'el, and sometimes *reciprocal*;
- b. More frequently a *passive* of the simple verb-stem (Qāl).

¹ Cf. Num. 10:9. ² 2 Sam. 6:20. ³ Isa. 5:16. ⁴ 2 Sam. 20:10.

62. GENERAL VIEW OF THE VERB-STEMS.

TABLE.

Original Form.	Form appearing in the Perfect.	Name.	Force.	Characteristics.
1. קָטַל	קָטַל	Qāl	Simple Root meaning	None
2. נִקְטַל	נִקְטַל	Nīph'āl	{ Reflexive, Reciprocal, Passive	נ
3. קָטַל	{ קָטַל קִטַּל	Pī'el	{ Intensive Active	Dāghēš-forfe in 2d radical
4. קָטַל	קָטַל	Pū'āl	{ Intensive Passive	Dāghēš-forfe and פ
5. הִקְטַל	{ (הִקְטַל) הִקְטִיל	Hīph'īl	{ Causative Active	ה (ה)
6. הִקְטַל	{ הִקְטַל הִקְטִיל	Hōph'āl	{ Causative Passive	ה (ה)
7. הִתְקַטַּל	{ הִתְקַטַּל הִתְקִטַּל	Hīthpā'el	{ Reflexive, Reciprocal	הִת and Dāghēš-forfe

REMARKS.

1. An original penultimate ׀ is attenuated to ׀, in Nīph'āl, Pī'el, and Hīph'īl.

2. An original ultimate ׀ is heightened through ׀ to ׀, in some Pī'el, Hīph'īl and Hīthpā'el forms.

3. An original ultimate ׀ is anomalously lengthened through ׀ to ׀, in some Hīph'īl forms.

4. An original penultimate ׀ is deflected to ׀ (ō) in the Hōph'āl.

NOTES.¹

1. Only six verbs out of about fourteen hundred have all these stems:—
פָּקַד, יָדַר, יָדַע, חָלָה, גָּלָה, בָּקַע.

2. 379 verbs are found in Qāl only; 40 in Nīph'āl only; 68 in Pī'el only; 11 in Pū'āl only; 58 in Hīph'īl only; 6 in Hōph'āl only; 19 in Hīthpā'el only.

3. In all, 1090 verbs have a Qāl stem; 433, a Nīph'āl stem; 405, a Pī'el stem; 188, a Pū'āl stem; 503, a Hīph'īl stem; 104, a Hōph'āl stem; 177, a Hīthpā'el stem.

¹ Young's *Introduction to Hebrew*, pp. 16, 17.

63. THE QĀL PERFECT (ACTIVE).

TABULAR VIEW.

1. <i>He killed</i>	קָטַל	the simple verb-stem (§ 58.).
2. <i>She killed</i>	קָטְלָהּ = קָטַל	with ה־ (originally ת־), the usual feminine sign.
3. <i>Thou (m.) killedst</i>	קָטַלְתָּ = קָטַל	with ת־, a fragment of the pronoun אַתָּה <i>thou</i> (m.).
4. <i>Thou (f.) killedst</i>	קָטַלְתְּ = קָטַל	with ת־, a fragment of the pronoun אַתְּ <i>thou</i> (f.).
5. <i>I killed</i>	קָטַלְתִּי = קָטַל	with י־ (for כ־), a fragment of אֲנִי <i>I</i> .
6. <i>They killed</i>	קָטְלוּ = קָטַל	with ו־ (earlier יו־), the usual plural sign with verbs.
7. <i>Ye (m.) killed</i>	קָטַלְתֶּם = קָטַל	with תֶּם, a fragment of the pronoun אַתֶּם <i>ye</i> (m.).
8. <i>Ye (f.) killed</i>	קָטַלְתֶּן = קָטַל	with תֶּן, a fragment of the pronoun אַתֶּן <i>ye</i> (f.).
9. <i>We killed</i>	קָטַלְנוּ = קָטַל	with נוּ, a fragment of the pronoun אֲנַחְנוּ <i>we</i> .

REMARKS.

1. [קָטַלְתָּ]; אָכַלְתָּ (3:18); שָׁמַעְתָּ (3:10); שָׂרַצְוִי (1:21); נָתַנָּה (3:12).
2. [קָטַלְתְּ]; הִתְנַחֲתְּ (1:2); צָחַקְתְּ (18:15); יָדַעְתְּ (31:6).
3. נָתַנָּה = נָתַנָּה = נָתַנָּה (3:12); שָׂרַצְוִי = שָׂרַצְוִי = שָׂרַצְוִי (1:21).
4. [קָטַלְתֶּם]; שָׁמַעְתֶּם = שָׁמַעְתֶּם (42:22); יָדַעְתֶּן = יָדַעְתֶּן (31:6).

1. The pronominal fragments used in the inflection of the Perfect are always *af*-fixed to the stem.

2. The inflection of the verb exhibits distinctions for number, person and *gender*. Special forms for the feminine occur in the 2d and 3d person sing., and in the 2d person plur.

3. The vowel-terminations $\text{ḡ}_\tau (= she)$ and $\text{ḡ} (= they)$ draw the preceding consonant away from the ultimate vowel (ä) of the stem; the change of the vowel to Š'wâ necessarily follows (§ 36. 3).

4. The grave terminations **ṣā** (= *ye* (m.)) and **ṣā** (= *ye* (f.)) draw the tone from the ultimate syllable of the stem; the tone-long **ā** under the first radical, no longer near the tone, is changed to **ā** (ḡ **36**. 3. N. 2).

64. THE QĀL PERFECT (STATIVE).

[For the full inflection, see Paradigm B.]

TABULAR VIEW.

	3 m. sg.	3 f. sg.	3 c. pl.	2 m. pl.	1 c. pl.
Middle A	קַטַּל	קַטְלָה	קַטְלוּ	קַטְלֶתֶם	קַטְלָנוּ
Middle E	קַטַּל	קַטְלָה	קַטְלוּ	קַטְלֶתֶם	קַטְלָנוּ
Middle O	קַטַּל	קַטְלָה	קַטְלוּ	קַטְלֶתֶם	קַטְלָנוּ

1. שְׁמִיעָתִי (3:10); שְׁמִיעָתָם (42:22); שְׁרָצוּ (2:24); דָּבַק.
2. כְּבֹדָה¹; כְּבֹדָה (18:20); כְּבֹד (12:10); זָקְנָתִי (18:13); זָקֵן (18:12); אָהָב²; יָבִישׁוּ (37:3); *but* אָהָב (27:9); אָהָבוּ (44:20).
3. שְׁכַלְתִּי (43:14); קִטְנֹתִי (32:11); יָכַלְתִּי (30:8); יָכֹלוּ (32:26); יָכֹל.

1. Verbs with \bar{w} under the second radical of the Qāl stem (§ 58. 2. *a* and Note 2) are inflected in the manner described in the preceding section (§ 63.).

2. Verbs with $\overline{\neg}$ (heightened from \neg)⁴ under the second radical (§ 58. 2. *b* and Note 2), do not differ from those with \neg in the inflection of the Perfect, except that the $\overline{\neg}$ appears

a. In the Perfect 3 masc. sing., and

л. When restored in pause (§ 38. 1), or before the tone.

3. Verbs with $\dot{\bar{a}}$ (heightened from \bar{a})⁵ under the second radical (§ 58. 2. c, and Note 2) retain the \bar{a} whenever the tone would rest upon it, and in pause.

¹ Judg. 20:34. ² Joel 1:12. ³ Ex. 8:14.

[illegible]

⁶ The following are the Middle O verbs: [אור, בוש, טוב], גר, יקש, יכל, יקטן, ירב, ישב.

65. THE REMAINING PERFECTS.

[For the full inflection see Paradigm B.]

TABULAR VIEW OF IMPORTANT FORMS.

	3 m. sg.	3 f. sg.	3 c. pl.	2 m. pl.	1 c. pl.
Nīph'al	נִקְטַל	נִקְטְלָה	נִקְטְלוּ	נִקְטְלֶתֶם	נִקְטְלֵנוּ
Pū'al	קָטַל	קָטְלָה	קָטְלוּ	קָטְלֶתֶם	קָטְלֵנוּ
Hōph'al	הִקְטַל	הִקְטְלָה	הִקְטְלוּ	הִקְטְלֶתֶם	הִקְטְלֵנוּ
Pī'el	קָטַל ¹	קָטְלָה	קָטְלוּ	קָטְלֶתֶם	קָטְלֵנוּ
Hithpā'el	הִתְקַטַּל	הִתְקַטְּלָה	הִתְקַטְּלוּ	הִתְקַטְּלֶתֶם	הִתְקַטְּלֵנוּ
Hiph'il	הִקְטִיל	הִקְטִילָה	הִקְטִילוּ	הִקְטִילֶתֶם	הִקְטִילֵנוּ

1. *a.* נִדְבַרְנוּ⁵; נִשְׁמַרְתֶּם⁴ (3:5); נִפְקַחוּ³; נִסְתַּרָה²; נִשְׁכַּר¹.
b. יִלְדֵי⁷; יִלְדֶתֶם⁶ (6:1); יִלְדוּ⁶ (24:15); יִלְדָה⁶ (4:26).
c. הִשְׁפַּרְתִּי¹²; הִשְׁלַכְתָּ¹¹; הִשְׁלַכּוּ¹⁰; הִכְרַתָּ⁹; הִכְרַת⁸; הִפְקַד⁸.
2. *a.* דִּבַּרְתֶּם¹³; דִּבְרוּ¹³ (45:15); דִּבְרָה¹³ (39:19); דָּבַר¹³ (44:2).
b. הִתְגַּדַּלְתִּי¹⁷; הִתְקַדְּשֶׁתֶם¹⁶; הִתְקַדְּשׁוּ¹⁵; הִתְקַדֵּשׁ¹⁴.
c. הִגַּדְתָּ¹⁸ (12:18); הִגַּדְתֶּם¹⁹; הִגִּירוּ¹⁸; הִגִּידָה¹⁸ (3:11); הִגִּיד¹⁸.

Of the remaining Perfects, it will be noticed that

1. Three follow entirely the inflection of the Qāl Perfect, viz.,
a. The Nīph'al (נִקְטַל) from נִקְטַל, § 61. 1).
b. The Pū'al (קָטַל, § 59. 3).
c. The Hōph'al (הִקְטַל, also sometimes הִקְטֵל, § 60. 3).
2. Three present slight variations from the inflection of the Qāl, viz.,
a. The Pī'el (קָטַל and קָטְל, from קָטַל, § 59. 1), in which the original = of the ultima is always restored before terminations beginning with a consonant.
b. The Hithpā'el (הִתְקַטַּל and הִתְקַטְּל, § 59. 5), in which, also, original ă is restored, but the ultimate ă is sometimes attenuated to ĩ.
c. The Hiph'il (הִקְטִיל, anomalous for הִקְטַל, from הִקְטַל, § 60. 1), in which,

(1) before the vowel-terminations הִקְטִי and הִקְטִי, the anomalous ĩ is retained and *accented*; while

(2) before terminations beginning with a consonant, the original = is everywhere restored.

¹ Or קָטַל. ² 2 Sam. 20:10. ³ Num. 5:13. ⁴ Deut. 2:4. ⁵ Mal. 3:13. ⁶ Jer. 22:26.
⁷ Jer. 20:14. ⁸ Lev. 5:23. ⁹ Joel 1:9. ¹⁰ Jer. 22:28. ¹¹ Isa. 14:19. ¹² Jer. 8:21.
¹³ Ex. 12:32. ¹⁴ Isa. 30:29. ¹⁵ Num. 11:18. ¹⁶ Lev. 11:44. ¹⁷ Ezek. 38:23.
¹⁸ 1 Sam. 25:19. ¹⁹ 2 Sam. 19:9.

66. THE QĀL IMPERFECT (ACTIVE).

TABULAR VIEW.

1. <i>He will kill</i>	יִקְטֹל = קָטַל with י (for י), originally a pronominal root of the 3d person.
2. <i>She will kill</i>	תִּקְטֹל = קָטַל with ת (for ת), the usual sign of the feminine, here prefixed.
3. <i>Thou (m.) wilt kill</i>	תִּקְטֹל = קָטַל with ת (for ת), a pronom. root of 2d pers., cf. אַתָּה thou (m.).
4. <i>Thou (f.) wilt kill</i>	תִּקְטְלִי = קָטַל with ת (see above), and יָ, (cf. הִיא she) used as a sign of fem., cf. אַתְּ ¹ thou (f.).
5. <i>I shall kill</i>	אֶקְטֹל = קָטַל with א (for א), a pronominal fragment, cf. אֲנִי I.
6. <i>They (m.) will kill</i>	יִקְטְלוּ = קָטַל with י (see above), and ו, the usual plur. ending of verbs.
7. <i>They (f.) will kill</i>	תִּקְטְלֶנָּה = קָטַל with ת (see above) and נָה, perhaps a frag. of הֵנָּה they (f.).
8. <i>Ye (m.) will kill</i>	תִּקְטְלוּ = קָטַל with ת (see above), and ו, the usual plur. ending of verbs.
9. <i>Ye (f.) will kill</i>	תִּקְטְלֶנָּה = קָטַל with ת (see above) and נָה, perhaps a frag. of אַתְּנָה ye (f.).
10. <i>We shall kill</i>	נִקְטֹל = קָטַל with נ (for נ), a pronominal root, cf. נַחֲנוּ we.

REMARKS.

1. The pronominal roots and fragments employed in the inflection of the Imperfect are not so clearly recognized as in the Perfect; they are

a. *Pre-fixes:* י, ת, ת, ת, א; י, ת, ת, ת, נ in all of which — is attenuated to ־, which under א is deflected to ־ (ע).

b. *Af-fixes:* —, —, —, יָ, —; ו, נָה, ו, נָה, —

2. The original stem of the Imperfect is קָטַל (qāṭal, not q'āṭal), whence comes קְטֹל through the influence of the tone.

¹ אַתְּ is found in Kethibh seven times for אַתָּה thou (f.).

3. The vowel-terminations ִיְֿ (seldom ִיְֿֿ) and ִי (seldom ִיֿ) draw the preceding consonant away from the ultimate vowel, which then necessarily passes into Šwâ (§ 36. 3. a).

4. The termination נָה (seldom ִנָּה) does not receive the tone.

67. THE QĀL IMPERFECT (STATIVE).

[For full inflection, see Paradigm B.]

TABULAR VIEW OF IMPORTANT FORMS.

	3 m. sg.	2 f. sg.	3 m. pl.	3 f. pl.
Impf. with \bar{o}	יִקְטֹל	תִּקְטְלִי	יִקְטְלוּ	תִּקְטְלֶנָּה
Impf. with \check{a}	יִקְטַל	תִּקְטְלִי	יִקְטְלוּ	תִּקְטְלֶנָּה
Impf. with \bar{e}	יִקְטֹל	תִּקְטְלִי	יִקְטְלוּ	תִּקְטְלֶנָּה

1. יִשְׁבֹּת (2:2); יִסְגֹר (2:21); יִשְׂרְצוּ (1:20); יִתְפָּרוּ (7:7); יִגְבְּרוּ (7:18).
2. יִשְׁכַּב (30:15) *from* יִשְׁכָּב (21:8) *from* יִגְדֹל (7:18); יִשְׁכַּל (27:45); יִצְנַח (2:5); יִטַּע (2:8); יִשְׁלַח (3:22); תִּנְעֹז (3:3); יִטְבִּיעוּ (3:8).
3. יִתֵּן (1:17); תִּתֵּן (3:6); תִּלְךְ (3:14) *for* תִּולְךְ; יִצֵּא (4:16) *for* יִוצֵא.

1. Verbs Middle A, with some exceptions, have in the Imperfect the form יִקְטֹל (*orig.* yāq-tūl), the inflection of which is given in § 66.

2. Verbs Middle E and verbs Middle O, with some verbs Middle A, have in the Imperfect a stem with \check{a} instead of \bar{o} ; this \check{a} is treated like the \bar{o} .

Remark.—The Imperfect stem יִקְטַל, instead of יִקְטֹל, is used also in verbs, whether active or stative, which have a guttural for the second or third radical.

3. Some verbs whose first radical is נ , and the verb נָתַן *to give*, have for the Imperfect stem the form יִקְטַל, i. e., \bar{e} instead of \bar{o} or \check{a} . No strong verb has this stem.

Note 1.—There were three Perfect stems, קָטַל, קִטַּל, and קִטֹּל; and so there are three Imperfect stems, יִקְטַל, יִקְטֹל, and יִקְטְלוּ, the \check{a} in each case being original, while the \bar{e} and \bar{o} have come from \check{y} and \check{u} respectively.

Note 2.—It will be seen later that the stem-vowel of the Imperative varies with that of the Imperfect.

68. THE REMAINING IMPERFECTS.

[For full inflection, see Paradigm B.]

TABULAR VIEW OF IMPORTANT FORMS.

	3 m. sg.	2 f. sg.	1 c. sg.	3 f. pl.
Nīph'āl	יִקְטֹל (יִקְטֹל)	תִּקְטְלִי	אֶקְטֹל	תִּקְטְלֶנָּה (טל)
Pī'ēl	יִקְטֹל	תִּקְטְלִי	אֶקְטֹל	תִּקְטְלֶנָּה (טל)
Hīthpā'ēl	יִתְקַטֵּל	תִּתְקַטְּלִי	אֶתְקַטֵּל	תִּתְקַטְּלֶנָּה (טל)
Pū'āl	יִקְטֹל	תִּקְטְלִי	אֶקְטֹל	תִּקְטְלֶנָּה
Hōph'āl	יִקְטֹל	תִּקְטְלִי	אֶקְטֹל	תִּקְטְלֶנָּה
Hīph'il	יִקְטִיל (יִקְטִיל)	תִּקְטִילִי	אֶקְטִיל	תִּקְטִילֶנָּה

1. יִפְרֹד (2:10); יִקְרָא (2:23); תִּפְקַחְנָה (3:7); אֶסְתֵּר (4:14); יִגְלֹד (4:18); וַיִּנְחֹם (6:6); תִּשְׁחַת (6:11); תִּמְלֹא (6:11); יִסְכְּרוּ (8:2); יִכְלֹא (8:2).
2. יִקְרֹשׁ (2:3); יִשְׁלַח for יִשְׁלַח (8:7); יִדְבֹר (8:15); תִּדְבֹר (31:24).
3. יִתְחַבֵּא (3:8); יִתְעַצֵּב (6:6); תִּתְחַלֵּל¹; יִתְלַקְטוּ²; תִּשְׁתַּכְּנָה³.
4. יִבְפֹר⁴; יִתְלַקְטוּ⁵; יִסְפֹר⁶; תִּקְטֹר⁷; תִּשְׁלִכִי⁸.
5. תִּשְׁבִּיתוּ⁹; תִּשְׁחִיתוּ⁹; יִגְדְּרוּ (26:32); יִלְבֹּשׁ (3:21); תִּצְמִיחַ (3:18); יִבְרֹל (1:4); יִשְׁבֹן (3:24); תִּרְשָׂא (1:11); תִּגְדֹר (24:28); תִּשְׁלַח (21:15).

1. *a.* The *stem* of the Nīph'āl Imperfect (*orig.*, hīnqā'āl) differs from that of the Nīph'āl Perfect (*orig.*, nāqtāl) in two particulars:—

- (1) the first radical has a vowel, and consequently
- (2) the characteristic prefix nā is strengthened to הַנְּ, of which the ה is elided after a preformative, while the נ is assimilated and represented by Dāghēš-forfe in the first radical.

Note.—The vowel of the ultima, generally =, is frequently =; cf. the interchange of these vowels in the Pī'ēl, and Hīthpā'ēl.

b. In the *inflection* of the Nīph'āl Imperfect, there is to be noted,

- (1) the pausal form with = instead of =;
- (2) the use of either = or = before נָה;
- (3) the occurrence of = sometimes instead of = under the pref. א.

2. *a.* The *stem* of the Pī'ēl Imperfect is identical with that of the corresponding Perfect, except that the original penultimate = is now restored.

¹ Jer. 49:4. ² Judg. 11:3. ³ Lam. 4:1. ⁴ Isa. 27:9. ⁵ Isa. 27:12. ⁶ Ps. 88:12.
⁷ Lev. 6:15. ⁸ Ezek. 16:5. ⁹ Deut. 4:16. ¹⁰ Ex. 12:15.

b. In the *inflection* of the Pī'el Imperfect, there is to be noted,

(1) the use of Š'wâ under the preformatives, (compound Š'wâ under the guttural א);

(2) the use of either ׀ or ׀ (prevailing the former) before הָ.

3. *a.* The *stem* of the Hithpā'el Imperfect is the same as that of the corresponding Perfect, the ה being elided after a preformative.

b. In the *inflection* of the Hithpā'el Imperfect, there is likewise to be noted the use of either ׀ or ׀ (prevailing the former) before הָ.

4. The *stem* and *inflection* of the Pū'āl and Hōph'āl present no peculiarities.

5. *a.* The *stem* of the Hīph'āl Imperfect is identical with that of the corresponding Perfect, except that the original penultimate ׀ is now restored.

b. In the *inflection* of the Hīph'āl Imperfect, there is to be noted,

(1) the second form יִקְטֹל, used as a Jussive (§ 72. 2), and with Wāw Consecutive (§ 73. 3. *a.* (2)), the ׀ of which is regularly heightened from ׀;

(2) the retention and accentuation of the stem-vowel 'ֿ before vowel-additions 'ֿ, וּ;

(3) the occurrence of ׀, rather than 'ֿ, before הָ.

Note 1.—The following table will be found serviceable:

1. Name of stem,	Qāl,	Nīph.,	Pī.,	Pū.,	Hīph.,	Hōph.,	Hithpā.
2. Preformative with vowel,	׀	׀	׀	׀	׀	׀	׀
3. First radical with vowel,	ק	ק	ק	ק	ק	ק	ק

Note 2.—The various elements used as preformatives and affirmatives appear from the following table, the asterisks representing radicals:

3 m.	<i>He will</i>	***׀	<i>They will</i>	׀***׀
3 f.	<i>She will</i>	***ת	<i>They will</i>	ת***ת
2 m.	<i>Thou wilt</i>	***ת	<i>Ye will</i>	׀***ת
2 f.	<i>Thou wilt</i>	׀***ת	<i>Ye will</i>	ת***ת
1 c.	<i>I shall</i>	***א	<i>We shall</i>	׀***׀

69. THE IMPERATIVES.

TABULAR VIEW.

	Impf.	Imv. 2 m. sg.	Imv. 2 f. sg.	Imv. 2 m. pl.	Imv. 2 f. pl.
Qāl with <i>ō</i>	יִקְטֹל	קֹטֵל	קֹטְלִי	קֹטְלוּ	קֹטְלֵנָה
Qāl with <i>ā</i>	יִקְטַל	קַטֵּל	קַטְלִי	קַטְלוּ	קַטְלֵנָה
Nīph'āl	יִקְטָל	הִקְטֵל	הִקְטְלִי	הִקְטְלוּ	הִקְטְלֵנָה
Pī'el	יִקְטֵל	קִטֵּל	קִטְלִי	קִטְלוּ	קִטְלֵנָה
Hīph'il	יִקְטִיל	הִקְטִיל	הִקְטִילִי	הִקְטִילוּ	הִקְטִילֵנָה
Hithpā'el	יִתְקַטֵּל	הִתְקַטֵּל	הִתְקַטְלִי	הִתְקַטְלוּ	הִתְקַטְלֵנָה

1. *a.* יִזְכֹּר (8:1), זָכַר;¹ כָּתַב;² יִשְׁכַּב (30:15), יָשָׁב;⁴
- b.* הִשָּׁבַע, יִשְׁבַּע (20:8), תִּשְׁבַּע;⁸ הִשְׁלַךְ, יִשְׁלַךְ;⁶ יִשְׁלַח;⁵
- c.* תִּתְחַנֵּן,¹¹ תִּתְחַנְּנוּ;⁷ הִשְׁלַךְ, יִשְׁלַךְ;⁵ תִּשְׁכַּר, יִשְׁכַּר (24:6);
2. *a.* כִּלְאוּ (1:22); כִּבְשָׁה (1:28); שִׁבְעָה, יִשְׁבַּע;¹⁰ כִּלְאוּ (1:22);
- b.* הִקְשִׁיבָה, יִקְשֹׁב;¹⁴ הִשְׁלִיכִי, יִשְׁלִיכוּ (37:22); הִשְׁלַךְ;⁷

1. The *stem* of the Imperative is the same in every case as that of the Imperfect; it will be noted, however, that

a. The Qāl has two forms, one (active) with *ō*, and one (stative) with *ā*.

b. The Hīph'il has a form corresponding to the Jussive Imperfect in *ē* (§ 72. 2), rather than to the usual Imperfect, which has *i*.

c. The initial *ה* which was always elided after a preformative in the Impf., appears in the Nīph'āl, Hīph'il, and Hithpā'el.

Note.—The pure passives Pū'āl and Hōph'āl have no Imperative.

2. In the *inflection* of the Imperatives, it will be seen that

a. Before vowel-additions, the vowel of the stem becomes *ē* (except in the Hīph'il); and the short *i* under the first radical of the Qāl f. sg., and m. pl., stands in a half-open syllable, the transliteration being *qī-t'li*, *qī-t'lū*.

b. The Hīph'il Imv. has *ē* as its stem-vowel in the *m. sg.*, and *f. pl.*, but *i* in the *f. sg.* and *m. pl.*

Note 1.—The Imperative has no preformatives, and its affirmatives are those of the Imperfect.

Note 2.—On the Imperative with *ה* *ē* (cohortative) see § 72. 3.

¹ Deut. 9:7. ² Ex. 24:4. ³ Ex. 17:14. ⁴ 2 Sam. 13:5. ⁵ Isa. 2:20. ⁶ Ex. 7:10.
⁷ Ex. 7:9. ⁸ Judg. 9:33. ⁹ Ex. 8:16. ¹⁰ Judg. 13:13. ¹¹ Deut. 7:3. ¹² 1 Sam. 18:22.
¹³ Jer. 7:29. ¹⁴ Job 33:31. ¹⁵ Ps. 5:3.

70. THE INFINITIVES.

TABULAR VIEW.

Qāl.	Nīph'al.	Pr'el.	Pū'al.	Hithpā'el.	Hīph'il.	Hōph'al.
קָטוּל	{ נִקְטַל } { הִקְטַל }	קָטַל	קָטַל	[הִתְקַטַּל]	הִקְטִיל	הִקְטִיל
קָטַל	הִקְטַל	קָטַל	[קָטַל]	הִתְקַטַּל	הִקְטִיל	הִקְטִיל

1. יָסַר⁵; נִשְׁאַל⁴; נִכְסַף³; הִנָּחַן²; זָכַר¹; יִשְׁמֹר¹; אָכַל¹ (2:16);
 הִמְלִיחַ¹⁰; הִנְגִּיד⁹ (*for* הִגִּיד⁸; הִבְדִּיל⁷; הִשְׁכֵּם⁷; גָּנַב⁶; קָוָה⁶;
 [cf. דָּבַר¹¹].
2. הִבְרַת¹²; שָׁכַב¹² (*but* זָכַר¹²; שָׁמַר¹²); מִיִּטַּל¹²;
 דָּבַר¹⁴; הִתְהַבֵּר¹⁴; הִבְדִּיל¹³; בָּקִיט¹³ (17:22);

Each stem has two Infinitives, called *Absolute* and *Construct*; but no example is found of a Pū'al Infinitive Construct, or of a Hithpā'el Infinitive Absolute:—

1. The Infinitive *Absolute* has

a. In the penult the vowel of the stem; the $\bar{=}$, which appeared in the Pr'el and Hīph'il Perfects being here restored to $\bar{=}$, as in the Imperfect and Imperative.

b. In the ultima everywhere a long vowel, viz.,

- (1) \hat{o} (= \hat{a}) in the Qāl, Nīph'al, Pr'el, and Pū'al, the \hat{a} being lengthened from an original \check{a} (§ 30. 6. *a*).
 (2) \bar{e} in the Hīph'il and Hōph'al.

Remark 1.—The Nīph'al Infinitive Absolute has two forms, one (נִקְטַל) based on the form of the stem appearing in the Perfect; the other (הִקְטַל), based on the form of the stem appearing in the Imperfect and Imperative.

Remark 2.—The Pr'el Infinitive Absolute is often found with \bar{e} in the ultima instead of \hat{o} .

Remark 3.—The \hat{o} in the Inf. Abs., arising always from \hat{a} , is seldom written fully.

2. The Infinitive *Construct* has, in every case, the form of the stem to which the preformatives and affirmatives of the Imperfect are added.

¹ Deut. 5:12. ² Deut. 7:18. ³ Jer. 32:4. ⁴ 1 Sam. 20:6. ⁵ Ps. 118:18. ⁶ Ps. 40:2.
⁷ 1 Sam. 17:16. ⁸ Isa. 56:3. ⁹ Ruth 2:11. ¹⁰ Ezek. 16:4. ¹¹ Ex. 4:14. ¹² Num. 15:31.
¹³ 1 Sam. 10:2. ¹⁴ Nah. 3:15.

Remark.—Stative verbs, which have *ä* in the Imperfect and Imperative, have, nevertheless, *ō* in the Infinitive Construct. The cases of an Infinitive Construct with *ä* are very few.

Note 1.—The ultimate vowel of the various Infinitives Construct is changeable, while that of the Infinitives Absolute is unchangeable.

Note 2.—Only to the Infinitives Construct may prepositions be prefixed, or suffixes added.

71. THE PARTICIPLES.

TABULAR VIEW.

Qāl Active.	Qāl Stative.	Qāl Passive.	Nīph'āl.
קָטַל	קָטַל	קָטוּל	נִקְטַל
	Př'el.	Pū'āl.	Hiph'il.
	Pū'āl.	Hōph'āl.	Hīthpā'el.
Impf.	יִקְטַל	יִקְטִיל	יִקְטַל
Part.	מִקְטַל	מִקְטִיל	מִתְקַטֵּל

- a.* רָמִישׁ (1:26); יָצָא (2:10); סָבַב (2:11); הָלַךְ (2:14); עָבַד (4:2).
b. זָקַן (18:11); בָּבֶר (13:2); שָׁלַם (33:18); מָלָא;¹ מִיתָ for מָוֶת.
c. אָרַר (3:14); בָּרוּךְ (9:26); כָּתוּב;² קָרוֹא;³ יִשְׁבּוּר;⁴ יִשְׁבּוּר;⁵
- נִקְרָא;⁷ נִפְרָד; נִמְצָא;⁶ נִשְׁבָּר; נִחָמָד [for נִחְמָד] (2:9);
- מִבְּרִיל (1:6); מִתְהַלֵּךְ;⁸ מִקְדֵּשׁ (37:16); מִבְּרִישׁ (27:6); מִשְׁחִית (6:13); מִכְּטִיר (7:4); מִשְׁלָךְ;¹⁰

1. The Qāl stem has two participles; the remaining stems, one each:—

a. The Qāl *active* is קָטַל (sometimes קוּטַל = qōtēl for qāṭil; the ô being obscured from an original â, the ē heightened from ĩ).

b. The Qāl *stative* participle has the form of the Perfect 3 m. sg., קָטַל (= qāṭēl); its use, however, is not so uniform as is that of the Qāl *active*.

c. What is called the Qāl *passive*, viz., קָטוּל (= qāṭul for qāṭûl) is the only remnant of a lost passive stem; the û is unchangeable, but the ā, heightened from ä, is changeable.

¹ Jer. 5:27. ² Gen. 20:3. ³ Deut. 28:61. ⁴ 1 Sam. 9:13. ⁵ Lev. 22:22. ⁶ Isa. 61:1.
⁷ Judg. 4:11. ⁸ Isa. 43:7. ⁹ Ezek. 48:11 ¹⁰ 2 Sam. 20:21.

2. The Niph'al Participle is the same as the Niph'al Perfect, with the vowel of the ultima heightened.

3. The remaining Participles are made by prefixing **נ** to that form of their respective stems which is used in the Imperfect:—

a. This **נ** has **ֿ** under it in the Piel and Pual, while in the other stems it takes the place of the initial **ה** of the stem.

b. The ultimate vowel, if not long in the stem, is heightened under the tone, the participle being a nominal form.

Note.—The **נ** is a fragment of the pronominal root **מה** *what*.

72. SPECIAL FORMS OF THE IMPERFECT AND IMPERATIVE.

1. **אֶרְדָּה** (18:21) *I will go down*; **אֶהַרְגֶה** (27:41) *I will kill*; **אֶגְדֹּלָה** (12:2) *I will make great*; **אֶדְבַּרְךָ**¹ *I will (= must) speak*; **נִלְבְּנָה** (11:3) *Let us make brick*; **נִשְׂרַפָּה** (11:3) *Let us burn*; **נִכְרְתָה** (31:44) *Let us make (a covenant)*.

2. **יְהִי** (1:3) [cf. **יְהִיָּה** (1:29)] *Let there be*; **יִרְבֶּה** (1:22) [from **יִרְכָּה**] *Let multiply*; **אַל-תַּעַשׂ** (22:12) [from **תַּעֲשֶׂה**] *Do not do*; **תִּרְשָׁא** (1:11) [cf. **תִּרְשִׁיא**] *Let her cause to spring forth*; **תִּוָּצֵא** (1:24) *Let her cause to go forth*.

3. **חִשְׁבֶּהָ**² *Think*; **הִשְׁבַּעְךָ** (21:23) *Swear thou*; **חִלְצֶהָ**³ *Oh save*; **הִגִּישָׁהּ** (27:25) *Bring near*; **הִקְשִׁיבָהּ**⁴ *Attend*; **הִאֲזִינָהּ**⁵ *Give ear*.

Remark.—**תְּהִי נָא** (26:28); **יֵחַר אֶל-נָא** (18:30); **לָךְ-נָא** (27:9); **אוֹצִיאָה-נָא** (19:8).

Some special forms of the Imperfect and Imperative deserve notice:—

1. The *Cohortative* Imperfect:—

a. This Imperfect is characterized by the ending **הֿֿֿ**, before which a preceding vowel, unless unchangeable, becomes Šwâ. It is found *only* in the first person singular and plural.

b. Its special signification is that of *desire*, *determination*, and, in the plural, *exhortation*.

2. The *Jussive* Imperfect:—

a. This Imperfect is characterized, wherever possible, by a shortened form of the verb. It is found in *strong* verbs only in the Hiph'il

¹ 2 Sam. 14:15.

² Neh. 5:19.

³ Ps. 6:5.

⁴ Ps. 5:3.

⁵ Ps. 5:2.

(viz., with — instead of ׳); but in *all* stems of verbs ל"ה (§ 100.) and י"ע (§ 94.).

b. Its special signification is that of *wish, command*; with a negative, *dissuasion, prohibition*.

3. The *Cohortative Imperative*; this, like the Cohortative Imperfect, is characterized by the ending הַ , and is often more emphatic than the ordinary form. Hiph. Impv. changes — to ׳ before הַ .

Remark.—The modal idea in each of these forms is intensified or enlivened by the particle נָא , which is frequently found in connection with them.

Note.—It is to be remembered that verbal forms, not shortened or lengthened as above, may convey the ideas there indicated.

73. THE PERFECT AND IMPERFECT WITH WĀW CONSECUTIVE.

1. *a.* ... $\text{וַיְהִי... וַיֹּאמֶר}$ (3)... וְהָאָרֶץ הָיְתָה (2)... $\text{בְּרֵאשִׁית בְּרָא}$ (1:1)
 $\text{וַיֵּרָא... וַיִּבְדֵּל... וַיִּקְרָא}$ (5)... $\text{וְלַחֲשֹׁךְ קָרָא... וַיְהִי... וַיְהִי}$ (4)
 $\text{וַיֹּאמֶר... וַיַּעַשׂ... וַיִּבְדֵּל... וַיְהִי... וַיִּקְרָא}$ (8)... $\text{וַיֹּאמֶר... וַיְהִי... וַיִּבְדֵּל... וַיַּעַשׂ}$ (7)...
 $\text{וַיֹּאמֶר... וַיְהִי... וַיִּבְדֵּל... וַיַּעַשׂ... וַיִּבְדֵּל... וַיַּעַשׂ}$ (10)... $\text{וַיֹּאמֶר... וַיְהִי... וַיִּבְדֵּל... וַיַּעַשׂ}$ (9)...
 $\text{וַיֹּאמֶר... וַיְהִי... וַיִּבְדֵּל... וַיַּעַשׂ}$ (10)... $\text{וַיֹּאמֶר... וַיְהִי... וַיִּבְדֵּל... וַיַּעַשׂ}$ (9)...
 $\text{וַיֹּאמֶר... וַיְהִי... וַיִּבְדֵּל... וַיַּעַשׂ}$ (9)... $\text{וַיֹּאמֶר... וַיְהִי... וַיִּבְדֵּל... וַיַּעַשׂ}$ (9)...

- b.* (1:14) $\text{וַיֹּאמֶר אֱלֹהִים}$ [$\text{יְהִי כִאֲרַת בְּרָקִיעַ הַשָּׁמַיִם}$] וְהָיוּ לְאֹתוֹת ...

(3:22) $\text{כֵּן יִשְׁלַח יְדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָכַל וַחִי לְעוֹלָם}$;

2. *a.* וַיֹּאמֶר (1:3); וַיִּקְרָא (1:5); וַיִּבְדֵּל (1:4); וַתּוֹצֵא (1:12).
 וַיְהִי (1:3); וַיִּבְרָךְ (1:22); וַיִּבֶל (2:2); וַאֲחָבָא (3:10); וְאָכַל (3:12).
b. וְהָיוּ (1:14); וְלָקַח (3:22); וְאָכַל (3:22); וַחִי (3:22).

3. *a.* וַיְהִי (1:3); וַיֵּרָא (1:4); וַיַּעַשׂ (1:7); וַיִּבְדֵּל (1:7); וַתּוֹצֵא (1:12).
 וַיֹּאמֶר (1:3); וַיִּבְרָךְ (1:22); וַיַּעַזַּר (2:7); וַיִּקַּם (4:8).
 וַיִּשְׁבַּת (2:2); וַיִּבְרָא (1:21); וַיִּתֵּן (1:17); וַיִּקְרָא (1:5).

Remark.— וַיִּלְבֹּשׁ *but* וַיִּלְבָּשׁ (3:21); וַיִּנַּח *for* וַיִּנַּח , *but* וַיִּנַּחֲהוּ (2:15).

- b.* וַאֲמַרְתִּי (3:13); וַאֲסַפְתִּי (3:16); וַיִּשְׁלַחְתִּי (3:20); וְהִכִּיתִי (3:20);
 וְהִצַּלְתִּי (6:6); וְהוֹצַאתִי (6:6); וְנִאֲלַתִּי (6:6); וְנִתַּתִּי (3:21);

¹ These cases are cited from Exodus.

The use of the Perfect and Imperfect with the so-called Wāw Consecutive¹ is one of the most marked peculiarities of the language. Only what relates to the forms of the conjunction, and to the verbal forms to which the conjunction is joined, will here be noticed. The explanation of the construction belongs to the Syntax.

1. The facts in the case, briefly stated, are as follows:—

a. In continued narrations of the past, the first verb is in the Perfect, while those that follow, *unless they are separated from the conjunction by intervening words*, are in the Imperfect and connected with the preceding Perfect by means of *Wāw Consecutive*.

Note.—In poetry, the verb may be in the Imperfect even when separated from its conjunction by intervening words.

b. In the narration of actions which are to occur in the future, or which can only be conditionally realized, or which are indefinite so far as their character or occurrence is concerned, the first verb is in the Imperfect (or Participle, or Imperative), while those that follow, *unless they are separated from the conjunction by intervening words*, are in the Perfect and connected with the preceding verb by means of *Wāw Consecutive*.

2. The form of the conjunction, however, is not the same in both cases:—

a. With the *Imperfect*, the conjunction is a strengthened form of ו, regularly written ו; but

(1) the Dāghēš-forte may be omitted from a consonant which has only Šwâ under it (§ 14. 2), and

(2) before א in the first person, the Dāghēš-forte being omitted, the preceding = becomes =.

b. With the *Perfect*, the conjunction is the same as the ordinary Wāw Conjective, with its various pointings (§ 49.).

3. With reference to the verbal form employed,

a. In the case of the *Imperfect*, there is used,

(1) in the first person, a lengthened form exactly similar to that of the Cohortative (§ 72. 1)³—a usage which is rare and late;

(2) in the second and third persons, an apocopated form exactly similar to that of the Jussive (§ 72. 2);

(3) a form marked by the retrocession of the accent, and the

¹ The name Waw Consecutive better expresses the syntactical force than Waw Converse.

² Ewald suggests that the = and the D. f. are the remains of א then.

³ Cf. אֶשְׁרָחָה (32:6); וְנַחֲלָהָ (41:11); וְנִפְתַּחָהּ (43:11); וְאֶתְנָהּ (Num. 8:19); also Ez. 7:27—9:6, in which there are seventeen cases.

consequent vowel-shortening; but the accent does not recede, unless the syllable on which it will rest is an open one;

(4) the ordinary verbal form unchanged.

Remark.—With Wāw Consecutive the Hiph'il, therefore, has ē instead of î; but this î is usually restored, though written defectively, before suffixes.

Note 1.—With Wāw Consecutive, verbs ל"ה lose the final ending ה־ (§ 100. 5. b), and verbs ו"ע and ע"ע have, in the Qāl, forms with ō and ē instead of û and î (§ 94. 2. R. 4).

Note 2.—The cause of the retrocession of the accent, as well as of the choice of a shorter form, is found in the fact that the heavy prefix at the beginning of the word demands a lightening of the end of the word.

b. In the case of the *Perfect*, the usual verbal form is employed; but, *whenever possible*, this form is marked by a change of accent, the tone passing from the penult to the ultima.

Note.—As a matter of fact, the cases in which there is no change of tone are as numerous as those in which there does occur change. These cases are grouped by Driver¹ as follows: (1) in those forms of the *Perfect* (3 sg., 2 f. sg., 3 c. pl., 2 m. pl., 2 f. pl.) which are already *Mitra'*; (2) when the *Perfect* is immediately followed by a monosyllable, or dissyllable accented on the penult; (3) when the *Perfect* is *in pause*; (4) in the 1 pl. of all conjugations, and in 3 f. sg. and 3 pl. of the Hiph'il; (5) in the Qāl of verbs ל"ה and ה"ה; (6) frequently in those forms of ע"ע and ו"ע Qāls and Nīph'āls which end in ם and ה־.

74. THE VERB WITH SUFFIXES.

1. a. [קטלת־ for קטלה] אכלתהו (37:20); סמכתני²; שטפתני³; הכרעתני⁶; ילדתני⁵; [קטלת־ for קטלתי] מצאתנו⁴; נטשתני⁹; העליתנו⁸; צמכתני⁷; [קטלתם for קטלתו] נתתיהו (31:28); זכרתני (40:14).

b. קטלו for קטלו; הרגו (4:25) for הרגו; בראם (5:2) for בראם; גמלוך (50:17) for גמלוך; דפקום (33:13) for דפקום.

Remarks.—אהבו (44:20); אשכחוני¹⁰; אשונני (30:13); אכבדך¹¹; השביעך (50:6).

¹ *Use of the Tenses in Hebrew*, § 110.

² Isa. 63: 5.

³ Ps. 69: 3.

⁴ Num. 20: 14.

⁵ Jer. 15: 10.

⁶ Judg. 11: 35.

⁷ Ezek. 16: 19.

⁸ Zech. 7: 5.

⁹ Num. 20: 5.

¹⁰ Jer. 2: 32.

¹¹ Num. 22: 17.

c. [קְטִלֹּהוּ]:¹ יִשְׁפְּטוּם:² גְּלִלְהוּ (50:17).

[קְטִלֵּהוּ]: נִתְּנָם; נִתְּנָהוּ (31:7) for נָתַן (5:2); בְּרָאם:

אֶהְבֶּה:⁴ יַעֲבֹדְךָ:⁵ יִשְׁלַחְךָ:⁶ רַחֲמֶיךָ:⁷ שְׁאַלְךָ (32:18).

[קְטִלְתָּנוּ, קְטִלְתָּךְ]; see above, 1. a; אֶחָזְתָּם:⁸ אֶכְלָתָם:⁹

Remark.—הִרְגֵנוּ (4:25) for הִרְגָנוּ; יִדְעֵתִי (18:19) for יִדְעִיתִּי;

יִלְבְּתֵהוּ¹⁰ for יִלְבַּתְהוּ; יִדְעָה (24:16) for יִדְעָה; אֶחָזְתָּה¹¹ for אֶחָזְתָּה.

When the object of a verb is a pronoun, it is often expressed by the union of אַת and the pronominal suffix. More often, however, the pronominal suffix is joined directly to the verbal form. This occasions certain changes of termination and of stem.

1. In the case of the *Perfect with suffixes*, it is to be noted,

a. In reference to *termination-changes*, that the older endings are in many cases restored, as

(1) the older תָּ, for the later תָּ (3 sg. fem.);

(2) the older תִּי, for the later תִּי (2 sg. fem.);

(3) the older תוּ (= תוּם), for the later תֶּם (2 pl. masc.).

Remark.—תָּ occurs for תִּי (2 m. sg.), often before נִי.

b. In reference to *stem-changes*, that, in the Qāl,

(1) the tone-long ā of the first syllable, being no longer pretonic when a suffix is appended, becomes Š'wā; while

(2) the ă of the second syllable, which has been volatilized before personal terminations beginning with a vowel, is restored, and, in the open syllable, heightened.

Remark 1.—The = of verbs Middle E appears before suffixes.

Remark 2.—The ultimate = of the Pī'el and Hithpā'el becomes = before כֵּן, כֵּם, but is elsewhere rejected; while the ultimate î of the Hīph'il suffers no change.

c. In reference to the *union of termination and suffix*, that

(1) to a verbal form ending in a vowel, the suffix is attached directly;

(2) to a verbal form ending, in ordinary usage, with a consonant, the suffix is attached by means of a so-called connecting-vowel which is generally ā, but before כֵּן, כֵּם, and כֵּן, is Š'wā.

(3) to the 3 sg. fem. termination תָּ, suffixes forming a syllable are attached without a connecting-vowel; other suffixes have

¹ Deut. 25:1.

² 1 Chron. 13:3.

³ Josh. 10:19.

⁴ Deut. 15:16.

⁵ Deut. 15:12.

⁶ 1 Sam. 20:22.

⁷ Deut. 13:18.

⁸ Ps. 48:7.

⁹ Hos. 2:14.

¹⁰ Ruth 4:15.

¹¹ Jer. 49:24.

- (1) the \bar{o} of Qāl forms ending in a consonant usually becomes \bar{a} , but \bar{o} before ך , כס , כן ;
 - (2) the \bar{a} of Qāl forms ending in a consonant is retained and heightened;
 - (3) the \bar{e} of Pī'el forms ending in a consonant becomes \bar{a} , but \bar{e} before ך , כס , כן ; while the \hat{i} of Hīph'il forms remains.
- c. In reference to the *union of termination and suffix*, that
- (1) to verbal forms ending in a vowel the suffix is attached directly; while
 - (2) to verbal forms ending in a consonant, the suffix is attached by means of a connecting-vowel, which is generally \bar{e} , but \bar{a} before ך , כס , כן ; and \acute{e} , rarely \bar{a} , before ך ;
 - (3) in pausal and emphatic forms, suffixes are often attached to a verbal form ending in *an*, which under the tone becomes $\acute{e}n$, of which the נ is generally assimilated.

Note 1.—This syllable, ordinarily treated as a union-syllable and called *Nûn Epenthetic* or *Demonstrative*, is really the accusative ending of the verbal form; while \bar{e} , the ordinary connecting-vowel heightened from \bar{i} (*which is for ũ*), is the nominative ending.

Note 2.—In the ending נִי (3 *m. sg.*) and $\text{נָה$ (3 *f. sg.*), the Dāghēš-forfe in נ is for ה , of הו and הָ respectively, which has been assimilated backward.

3. In the case of *Inf's*, and *Imv's with suffixes*, it is to be noted that,

a. The Qāl *Infinitive* (construct) takes

- (1) before ך , כס , כן , generally, the form קְטַל (\bar{o}); but
- (2) before other suffixes the form קְטַלְךָ , the \bar{o} , in both cases, standing in a half-open syllable.
- (3) as connecting-vowels, those used in the inflection of nouns.

Remark 1.—The Pī'el Infinitive shortens \bar{a} to \bar{e} before ך , כס , כן .

Remark 2.—The Infinitive may take either the *verbal* suffix, נִי , or the *nominal* suffix נָה , the former being the object, the latter, the subject of the Inf.

b. The Qāl *Imperative*, taking the connecting-vowel of the Impf.,

- (1) in the 2 *m. sg.*, follows the analogy of the Infinitive;
- (2) in the 2 *m. pl.*, suffers no change;
- (3) in the 2 *f. pl.*, has the form קְטַלֵּי instead of קְטַלְנָה .

Remark 1.—The Imperative in \bar{a} retains and lengthens the \bar{a} , as does the Imperfect.

Remark 2.—In the Hīph'il, the form הִקְטִיל is used instead of הִקְטַל .

Note.—The Participles, before suffixes, are treated like nouns.

75. GENERAL VIEW OF THE STRONG VERB.

Mood or Tense.	1.	2.	3.	4.	5.	6.	7.
	Qāl.	Nīph'al.	Pī'el.	Pū'al.	Hiṯhpā'el.	Hiṯph'il.	Hōph'al.
1 Perfect (3 m. sg.)	קָטַל	נָקַטַל	קָטַל ²	קָטַל	הִתְקַטַּל ³	הִקְטִיל	הִקְטַל
2 Imperfect (3 m. sg.)	יִקְטֹל ⁴	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִתְקַטֵּל	יִקְטִיל ⁵	יִקְטֹל
3 Imperative	קַטֵּל	הִקְטֵל	קַטֵּל	—	הִתְקַטֵּל	הִקְטֵל	—
Infinitive Absolute	קָטַל	הִקְטַל ⁶	קָטַל ⁷	קָטַל	wanting	הִקְטֵל	הִקְטַל
Infinitive Construct	קָטַל	הִקְטֵל	קָטַל	want'g	הִתְקַטֵּל	הִקְטִיל	הִקְטֵל
Participle Active	קוֹטֵל		מְקַטֵּל		מִתְקַטֵּל	מְקַטֵּל	
Participle Passive	קָטוּל	נָקָטַל		מְקָטַל			מְקָטַל

REMARKS.

1. The Qāl is the simple verb-stem (§ 58.).
2. The Nīph'al has in every form the letter נ; this letter, however, is assimilated and represented by Dāghēš-forse in the Imperfect, Imperative, and Infinitives (§ 61.).
3. The Pī'el has everywhere (1) the vowel = under the first radical (except in the Perfect), and (2) a Dāghēš-forse characteristic in the second radical (§ 59. 1).
4. The Pū'al has everywhere (1) the vowel = under the first radical, and (2) a Dāghēš-forse characteristic in the second radical (§ 59. 3).
5. The Hiṯhpā'el is the same as the Pī'el (except in the Perfect) with the syllable הִת prefixed (§ 59. 5).
6. The Hiṯph'il has in all forms (except the Perfect) the vowel = under the *preformative* (§ 60. 1).
7. The Hōph'al has in all forms the vowel ō (or ŭ) under the *preformative* (§ 60. 3).

¹ Cf. also the Middle E and Middle O forms, קָטַל, קָטַל.

² Cf. also the form with original = in the ultima, קָטַל.

³ Cf. also the form with original = in the ultima, הִתְקַטַּל.

⁴ Cf. also the forms with = and =, יִקְטֹל, יִקְטֹל.

⁵ Cf. also the form used as a Jussive, and with Waw Consecutive, יִקְטִיל.

⁶ Cf. also the form which is based on the Perfect stem, הִקְטַל.

⁷ Cf. also the form with = קָטַל which is frequently substituted for קָטַל.

76. THE MOST COMMON STRONG VERBS.

[In the following list, Q.* designates a Qal with *a* in the Imperfect and Imperative; Pi.* designates a Pi'el with *a* in the Perfect 3 m. sg.]

- (1) בָּגַד (Q.)¹ *Deal treacherously*; (2) בָּרַל (Nī. Hī.) *Divide*; (3) בָּקַשׁ (Pi. Pū.) *Suck*; (4) בִּשַׁל (Q. Pi. Pū. Hī.) *Boil*; (5) גָּדַל (Q.* Pi. Pū. Hī. Hithp.) *Be great*; (6) גָּזַל (Q. Nī.) *Tear away*; (7) גָּמַל (Q.) *Deal well or ill with*; (8) גָּנַב (Q. Nī. Pi. Pū. Hithp.) *Steal*; (9) דָּבַק (Q.* Pū. Hī. Hō.) *Clave to*; (10) דָּבַר (Q. Nī. Pi.* Pū. Hī. Hithp.) *Speak*; (11) דָּרַשׁ (Q. Nī.) *Tread, seek*; (12) זָכַר (Q. Nī. Hī.) *Remember*; (13) זָמַר (Q. Nī. Pi.) *Sing*; (14) זָקַן (Q.* Hī.) *Be old*; (15) טָמַן (Q. Nī. Hī.) *Secrete*; (16) כָּבַד (Q.* Nī. Pi. Pū. Hī. Hithp.) *Be heavy*; (17) כָּבַס (Q. Pi. Pū. Hōthp.) *Wash*; (18) כָּלַם (Nī. Hī. Hō.) *Be ashamed*; (19) כָּפַר (Pi. Pū. Hithp. Nithp.³) *Cover*; (20) כָּשַׁל (Q. Nī. Pi. Hī. Hō.) *Stumble*; (21) כָּתַב (Q. Nī. Pi.) *Write*; (22) לָבַשׁ (Q.* Pū. Hī.) *Put on*; (23) לָכַד (Q. Nī. Hithp.) *Capture*; (24) לָמַד (Q.* Pi.* Pū.) *Learn*; (25) לָקַט (Q. Pi. Pū. Hithp.) *Gather*; (26) כָּכַר (Q. Nī. Hithp.) *Sell*; (27) מָלַט (Nī. Pi. Hī. Hithp.) *Escape*; (28) מָלַךְ (Q. Nī. Hī. Hō.) *Be king*; (29) מָשַׁךְ (Q. Nī. Pū.) *Prolong*; (30) מִשַּׁל (Q. Hī.) *Rule*; (31) סָגַר (Q. Nī. Pū. Hī.) *Close*; (32) סָמַךְ (Q. Nī. Pi.) *Sustain*; (33) סָפַד (Q. Nī.) *Mourn*; (34) סָפַר (Q. Nī. Pi. Pū.) *Number*; (35) סָתַר (Q.* Nī. Pi. Pū. Hī. Hithp.) *Conceal*; (36) פָּלַט (Q. Pi. Hī.) *Escape*; (37) פָּקַד (Q. Nī. Pi. Pū. Hī. Hō. Hithp. Hōthp.) *Visit*; (38) פָּשַׁט (Q.* Pi. Hī. Hithp.) *Strip off*; (39) צָדַק (Q.* Nī. Pi. Hī. Hithp.) *Be righteous*; (40) צָפַן (Q. Nī. Hī.) *Conceal*; (41) קָבַר (Q. Nī. Pi. Pū.) *Bury*; (42) קָדַם (Pi. Hī.) *Be before*; (43) קָדַשׁ (Q.* Nī. Pi.* Pū. Hī. Hithp.) *Be holy*; (44) קָצַף (Q. Hī. Hithp.) *Be wroth*; (45) קָשַׁר (Q. Nī. Pi. Pū. Hithp.) *Bind, conspire*; (46) רָבַן (Q.* Hī.) *Crouch*; (47) רָגַז (Q.* Hī. Hithp.) *Tremble*; (48) רָגַל (Q. Pi. Tiph'el)⁴ *Tread, spy*; (49) רָכַב (Q.* Hī.) *Ride*; (50) שָׁכַל (Q. Pi. Hī.) *Be wise*; (51) שָׁכַר (Q. Nī. Hithp.) *Hire*; (52) שָׁבַר (Q. Nī. Pi.* Hī. Hō.) *Break in pieces*; (53) שָׁבַת (Q. Nī. Hī.) *Cease, rest*; (54) שָׁטַף (Q. Nī. Pū.) *Overflow*; (55) שָׁטַל (Q.* Pi. Hī.) *Be bereaved*; (56) שָׁבַם (Hī.) *Rise early*; (57) שָׁלַךְ (Hī. Hō.) *Cast, send*; (58) שָׁמַד (Nī. Hī.) *Destroy*; (59) שָׁמַר (Q. Nī. Pi. Hithp.) *Keep*; (60) שָׁפַל (Q.* Hī.) *Become low*; (61) שָׁקַט (Q. Hī.) *Be quiet*; (62) תָּפַס (Q. Nī. Pi.) *Catch*.

¹ Ordinarily with *a* in Impf., but with *a*, Mal. 2:10.

² Generally דָּבַר, in pause דָּבַר.

³ The Nithpa'el is a rare stem, passive of Hithpa'el.

⁴ The Tiph'el is a rare stem.

XI. The Weak Verb.

77. WEAK VERBS.

1. עִזַּב (2:24); הִפֵּךְ (3:24); בָּרַךְ (1:28); רָחַף (1:2); שָׁלַח (3:22); שָׁמַע (3:8).
2. נָתַן (1:17); נָטַע (2:8); נָפַל (4:6); סָבַב (2:11); חָיַי (3:22); אָרַר (3:14).
3. אָמַר (1:3); אָכַל (2:16); יָשַׁב (4:16) *for* וָיֹשֶׁב (2:8); יָצַר (4:7); שָׁוָה (3:15); יָשׁוּב (3:19); מָוֶת (3:3); שָׁים (2:8); בָּרָא (1:1); קָרָא (1:5); מִצָּא (2:20); עָלָה (2:6) *for* עָלָהּ (1:4) *for* רָאָה; קָנָה (4:1) *for* רָאָה; קָנָה (4:1) *for* רָאָה; קָנָה (4:1) *for* רָאָה.

Weak verbs (§ 56. 2) may be classified, according to the character of the weak consonant or consonants which they contain, as,

1. *Guttural*; these are called
 - a. Pē ('פ) Guttural, when the *first* radical is a guttural (§ 78.).
 - b. 'Ayīn ('ע) Guttural, when the *second* radical is a guttural (§ 80.).
 - c. Lāmēdh ('ל) Guttural, when the *third* radical is a guttural (§ 82.).
2. *Contracted*; these are called
 - a. Pē Nūn (ן'פ), when the first radical is נ (§ 84.).
 - b. 'Ayīn Doubled (ע"ע), when the second and third radicals are alike (§ 86.).
3. *Quiescent*; these are called
 - a. Pē 'Alēph (פ"פ), when the first radical is פ and is quiescent (§ 88.).
 - b. Pē Wāw (ו"פ), when the first radical was originally ו (§ 90.).
 - c. Pē Yōdh (פ"פ), when the first radical was originally פ (§ 92.).
 - d. 'Ayīn Wāw or 'Ayīn Yōdh (ו"ע or פ"ע), when the *second* radical is ו or פ (§§ 94, 96.).
 - e. Lāmēdh 'Alēph (פ"ל), when the *third* radical is פ (§ 98.).
 - f. Lāmēdh Hē (ה"ל), when the third radical, ו or פ, is supplanted by the vowel-letter ה (§ 100.).

Note 1.—These technical terms are derived from the verb פָּעַל, which was formerly used as a paradigm-word; פ = *first*, ע = *second*, ל = *third*.

Note 2.—A single verb-stem may, of course, have the peculiarities of two or even three classes.

78. VERBS 'פ GUTTURAL.

[For full inflection, see Paradigm D.]

TABULAR VIEW.

	Qāl with ō in Impf.	Qāl with ă in Impf.	Nīph'āl.	Hīph'āl.	Hōph'āl.
Perf.	עָטַל	עָטַל	נָעַטַל	הָעֵטַל	הָעֵטַל
Impf.	יַעְטַל	יַעְטַל	יַעְטַל	יַעְטַל	יַעְטַל
Inv.	עָטַל	עָטַל	הָעֵטַל	הָעֵטַל	—
Inf. abs.	עָטוּל	עָטוּל	הָעֵטַל	הָעֵטַל	הָעֵטַל
Inf. const.	עָטַל	עָטַל	הָעֵטַל	הָעֵטַל	הָעֵטַל
Part. act.	עָטַל	עָטַל		מַעְטִיל	
Part. pass.	עָטוּל	עָטוּל	נָעַטַל		מַעְטַל

1. [יַעְטַל]; וְהִרְאָה (1:9); אָחֲבָא (3:10); יָאֵכַל (6:21); יִהְיֶה.²
2. a. [יַעְטַל]; יַעֲלֶה (2:6); תַּעֲבֹד (4:12); יַעֲזֹב- (2:24); יַעֲשֵׂו (3:7).
b. הַחֲזִיק;⁴ תִּתְחַדֵּל;³ נִהְפֶּךְ (41:56); יִחֲזֹק; וְהָעֵטַל; נָעַטַל; יַעְטַל.⁵
הָעֵבִיר (47:21); but יִהְיֶה- (1:29); יִחִיה (31:32); יֵאָסֶף (29:22).
3. a. עֲשֹׂת (2:4); עָבַד (2:5); אָכַלָּה (2:17); אָרִירָה (3:17); הָרְגוּ (4:25);
עָשָׂה (6:14); אָמַר whence לֵאמֹר (1:22); אָכַל (47:24); יֵאָסֶף.⁶
b. נָעִטָה (1:26); אָעִטָה (2:18); [הָעֵטַל]; see also above, 2. a. b.
c. נִחְמָד (2:9); תִּתְחַדֵּל;⁴ נִהְפֶּךְ;³ יִחְגֹּר;⁷ יִחַטְבָּה (15:6).
d. יִהְרָגוּ (4:8); יַעֲבֹדוּ (27:29); יַעֲבֹרוּ (37:28); נִהְפְּכוּ.⁸
e. הָעִמְדָה;⁹ but וְהָעִמְדָה;¹⁰ יֵאָסֶף (29:22) but יֵאָסְפוּ.¹¹

Verbs, whose first radical is a guttural, exhibit the following peculiarities (§ 42. 1-3):—

1. *The guttural refuses to be doubled*; hence the Dāghēš-forfe, representing ־, in the Nīph'āl Impf., Inv., and Inf's, is rejected, and the preceding ־ heightened to ־ (even before ח).

2. *The guttural prefers before it the guttural or a-class vowels*; hence

a. In the Qāl Impf. with ō, and in the Qāl Impf. of verbs לִ"ה (§ 100.), the original ă of the preformative is restored; while

¹ The form נָעַטַל is also common.

² Ex. 14:5.

³ Ex. 7:15.

⁴ Ruth 1:18.

⁵ Dt. 22:25.

⁶ Num. 21:16.

⁷ Lev. 8:7.

⁸ Ex. 7:17.

⁹ Ps. 31:9.

¹⁰ Num. 3:6.

¹¹ Ex. 4:29.

b. In the Qāl Impf. with — , in the Nīph'al Perf. and Part., and in the Hīph'il Perf., the preformative vowel (i) is deflected, under the influence of the following guttural, to ě .

Remark 1.—A few cases occur of forms like יַעֲטֹל or יַעֲטֹל .

Remark 2.—The ה and ח of הִיָּה and חִיָּה do not affect a preceding י , which stands with them in a closed syllable.

3. *The guttural prefers compound to simple* Š'wâ ;

a. When the first radical would be initial and, according to the inflection of the strong verb, would have a simple Š'wâ (half-vowel), it takes instead — , or, particularly in the case of ס , — .

b. When the first radical would be medial, and, according to the inflection of the strong verb, would close a syllable (i. e., have under it a syllable-divider), it receives, in order to facilitate the pronunciation, an inserted compound Š'wâ, which always corresponds to the preceding vowel ; thus, $\text{—} \text{—} \text{—}$, $\text{—} \text{—} \text{—}$, $\text{—} \text{—} \text{—}$ (ö).

c. Very frequently, however, the strong gutturals are allowed to close a syllable, no compound Š'wâ being inserted.

d. When, in inflection, a compound Š'wâ would come to stand before a simple Š'wâ, as when vowel-additions are made to a word, the compound Š'wâ is changed to its corresponding short vowel, and the syllable thus formed is *half-open* (§ 26. 4).

e. The combination $\text{—} \text{—}$ very frequently becomes $\text{—} \text{—}$, when, in inflection, the tone is removed to a greater distance.

Note.—The ה and ח of הִיָּה and חִיָּה have a syllable-divider (—), according to c (above), when medial and vowelless ; but a half-vowel (—), when initial and without a full vowel.

79. THE MOST COMMON 'פ GUTTURAL VERBS.¹

[In the following list those with the Qal indicated by Q. have for their Imperfect a form like יַעֲטֹל ; Q.* indicates an Imperfect like יַעֲטֹל ; Q.†, like יַעֲטֹל ; Q.**, like יַעֲטֹל ; Q.††, like יַעֲטֹל or יַעֲטֹל ; Hi. indicates a Perfect like הִעֲטִיל , but Hi.*, like הִעֲטִיל ; Ni., a Perfect like נִעֲטַל , but Ni.*, like נִעֲטַל .]

- (1) אָבֵל (Q.* Hi. Hīthp.) *Mourn*. (2) אָבֵן (Q.* Pī. Hī. Hīthp.) *Be established*. (3) אָסַף (Q.†† Nī. Pī. Pū. Hīthp.) *Gather*. (4) אָסַר (Q.†† Nī.* Pū.) *Bind*. (5) אָשַׁם (Q.** Nī.* Hī.*) *Be guilty, destroy*. (6) הִפֵּךְ (Q. Nī.* Hō. Hīthp.) *Overturn*; (7) חָבַר (Q. Pī. (with ult. ä) Pū. Hī.* Hīthp.) *Join*; (8) חָבַשׁ (Q. Q.* Pī. Pū.) *Bind, gird*; (9) חָגַר (Q.†) *Gird*; (10) חָרַל (Q.** Hī.) *Cease*; (11) חָזַק (Q.* Pī. (with ult. ä)

¹ In § 101b will be found the most common 'פ guttural verbs which are also הִיָּה .

Hî. Hithp.) *Be strong*; (12) חָזַם (Q.^{**} Pî. Pû. Hî.* Hithp.) *Be wise*; (13) חָלַף (Q. Pî. Hî.) *Change*; (14) חָלַן (Q. Nî. Pî. Hî.) *Draw out*; (15) חָלַק (Q. Nî.* Pî. Pû. Hî. Hithp.) *Distribute*; (16) חָמַל (Q.†) *Pity, spare*; (17) חָפֵן (Q.† Q.^{**}) *Delight*; (18) חָצַב (Q.† Nî.* Pû. Hî.) *Dig*; (19) חָקַר (Q.† Nî.* Pî.) *Search*; (20) חָשַׁב (Q.† Nî.* Pî. (with ult. ä) Hithp.) *Think, impute*; (21) חָשַׁךְ (Q.† Nî.*) *Withhold*; (22) חָתַם (Q.† Nî.* Pî. Hî.*) *Seal*; (23) עָבַר (Q. Nî. Pû. Hî. Hô.) *Serve*; (24) עָבַר (Q. Nî. Pî. (with ult. ä) Hî. Hithp.) *Pass over*; (25) עָזַב (Q. Nî. Pû.) *Abandon*; (26) עָזַר (Q. Q.† Nî. Hî.*) *Assist*; (27) עָמַד (Q. Hî. Hô.) *Stand*; (28) עָצַר (Q.† Nî.*) *Restrain*; (29) עָשָׁק (Q. Pû.) *Oppress*.

80. VERBS 'ע' GUTTURAL.

[For full inflection, see Paradigm E.]

TABULAR VIEW.

	Qal.	Niph'al.	Piel (1).	Pu'al (1).	Piel (2).	Pu'al (2).	Hithpāl'el.
Perf.	קָאָל	נִקָּאָל	קָאָל	קָאָל	קָחַל	קָחַל	הִתְקָאָל
Impf.	יִקָּאָל	יִקָּאָל	יִקָּאָל	יִקָּאָל	יִקָּחַל	יִקָּחַל	יִתְקָאָל
Imv.	קָאָל	הִקָּאָל	קָאָל		קָחַל		הִתְקָאָל
Inf. abs.	קֹאֹל	הִקֹּאֹל	קָאָל		קָחַל		
Inf. const.	קָאָל	הִקָּאָל	קָאָל		קָחַל		הִתְקָאָל
Part. act.	קָאָל		מִקָּאָל		מִקָּחַל		מִתְקָאָל
Part. pass.	קֹאֹל	נִקָּאָל		מִקָּאָל		מִקָּחַל	

1. *a.* וַיִּבְרַךְ⁶ נְאֻם⁵ נֹאד⁴ שְׁאֵלוֹ³; *but also* בְּאַנְתָּם² גִּאֲרָנוּ¹ בָּאָר¹ (1:22);
וַיִּבְרַךְ⁷ בָּרַךְ⁸ גִּבְרִיָּתָהּ⁹ (3:24); וַיִּגְרֶשֶׁת¹⁰ (4:14); בָּרַךְ¹¹ (28:6);
b. הִטְהִירוּ¹⁰ רַחֲמֵי⁹ רַחֲמֵי⁸ נִחְמֵנוּ⁷ יִשְׁחַת⁶ (6:17); נִחְמֵנוּ⁶ (6:7); נִחְמֵנוּ⁵ (1:2);
וַיִּמְהַר¹⁰ יִמְהַר⁹ מִהֲרָתָם⁸ יִבְעַר⁷ כְּעֶסְוִי⁶ וּבְעֵרָתָהּ⁵ (18:6);
2. *a.* לָהֵט¹⁹ אַחֲרֵי¹⁸ שְׂאֵל¹⁷ נֹאֵל¹⁶ יִבְעַר¹⁵ תִּגְאֹל¹⁴ וַיִּבְחַר¹³ (34:19);
b. שְׂאֵלִי²⁶ טַחֲנִי²⁵ שְׂאֵבִי²⁴ זִעְקִי²³ נִחְמֵנוּ²² טַעֲנוּ²¹ יִשְׁחַטְנוּ²⁰ (6:11);
c. יִמְהַר¹³ יִבְעַר¹² תִּשְׁחַת¹¹ יִגְאֹל¹⁰ גִּאֲלֵנוּ⁹ שְׂאֵלֵנוּ⁸ (18:6);
3. כְּעֶסְוִי¹² נִבְחַלְנוּ¹¹ cf. also the words cited under 2. *b.*

¹ Deut. 1:5. ² Mal. 1:7. ³ Ex. 16:28. ⁴ Ps. 109:10. ⁵ Lam. 2:7. ⁶ Num. 16:30.
⁷ 2 Sam. 7:29. ⁸ Isa. 40:1. ⁹ Prov. 30:12. ¹⁰ Gen. 35:2. ¹¹ Deut. 13:6. ¹² Deut. 32:21.
¹³ 1 Kgs. 14:10. ¹⁴ Gen. 13:11. ¹⁵ Ruth 4:4. ¹⁶ Ex. 3:3. ¹⁷ Ruth 4:6. ¹⁸ Deut. 4:32.
¹⁹ Mal. 3:19. ²⁰ Ex. 12:21. ²¹ Gen. 45:17. ²² Isa. 40:1. ²³ Jer. 22:20. ²⁴ Nah. 3:14.
²⁵ Isa. 47:2. ²⁶ Jer. 48:19. ²⁷ Josh. 15:18. ²⁸ Ruth 4:4. ²⁹ Lev. 25:30. ³⁰ Ex. 15:15.

Verbs, whose second radical is a guttural, exhibit the following peculiarities (§ 42. 1-3):—

1. *The guttural refuses to be doubled; but*

a. While in the case of א (generally), and of ר (always), the preceding vowel is heightened (ä to ā. ĩ to ē. ŭ to ō),

b. In the case of the stronger gutturals, viz., ע (prevailing), ח and ק (almost always), the preceding vowel is retained short in a half-open syllable, the doubling being *implied* (§ 42. 1. b).

Note 1.—Heightening of ŭ to ō in the Pū'āl takes place frequently in verbs which retain the ĩ or ä of the Pī'el.

Note 2.—In a few verbs, especially those with א, the vowel is heightened in some parts of the inflection, but in other parts retained.

Note 3.—The vowel which is heightened on account of the rejection of Dāghēs-forte is unchangeable.

2. *The guttural prefers the guttural or a-class vowels; this is seen*

a. In the occurrence of ä, *after* the guttural, in the Qāl Impf. and Inv., rather than ō, even in Active verbs; and sometimes in the Pī'el Perf., rather than ē.

b. In the occurrence of ä, *before* the guttural, in the Qāl Inv. fem. sg. and masc. plur.; this ä arising from ֿ is in a half-open syllable. But it is to be noted that

c. In the Qāl Inf. const., the usual ō remains unchanged; and likewise the ultimate ē in the Niph'āl and Pī'el Imperfects.

3. *The guttural prefers compound to simple Š-wā; this is seen in the almost universal occurrence of ֿ under the second radical instead of ֿ (half-vowel).*

Note 1.—No Pī'el Inf. abs. of an ע guttural verb occurs; there is always substituted for it the form of the Inf. const.

Note 2.—As a matter of fact, the guttural exerts less influence on a following than on a preceding vowel.

81. THE MOST COMMON 'ע GUTTURAL VERBS.

[In the following list Q.* indicates an Imperfect like קָאֵל; Pi.*, Pu.* and Hithp.* indicate that in these stems Daghes-forte is implied.]

- (1) נָאֵל (Q. Nī. Pī. Pū. Hī. Hithp.) *Redeem*; (2) מָאָה (Pī.) *Refuse*;
 (3) שָׂאֵל (Q. Nī. Pī.* Hī.) *Ask*; (4) בָּהֵל (Nī. Pī.* Pū. Hī.) *Confound*;
 (5) טָהַר (Q. Pī.* Pū. Hithp.*) *Be clean*; (6) מָהַר (Q. Nī. Pī.*) *Hasten*;
 (7) קָהַל (Nī. Hī.) *Congregate*; (8) בָּחַר (Q. Nī. Pū.*) *Choose*; (9) בָּחַר

(Nī. Pī.* Hī.) *Hide*; (10) לָחֵם (Q. Nī.) *Fight*; (11) פָּחַד (Q. Pī.* Hī.) *Tremble*; (12) רָחַב (Q. Nī. Hī.) *Be enlarged*; (13) רָחַם (Pī.* Pū.*) *Have mercy*; (14) רָחַץ (Q. Pū.* Hīthp.) *Wash*; (15) רָחַק (Q. Pī.* Hī.) *Be far off*; (16) שָׂחַק (Q. Pī.* Hī.) *Laugh*; (17) שָׁחַט (Q. Nī.) *Kill*; (18) שָׁחַת (Nī. Pī.* Hī. Hō.) *Destroy*; (19) בָּעַר (Q. Pī.* Pū. Hī.) *Consume*; (20) כָּעַס (Q. Pī.* Hī.) *Provoke*; (21) פָּעַל (Q.) *Do*; (22) צָעַק (Q. Nī. Pī. Hī.) *Cry*; (23) בָּרַךְ (Q. Nī. Pī. Pū. Hī. Hīthp.) *Bless*; (24) גָּרַשׁ (Q. Nī. Pī. Pū.) *Drive out*; (25) זָרַק (Q.* Pū.) *Sprinkle*; (26) טָרַף (Q.* Nī. Pū.) *Tear, rend*; (27) כָּרַת (Q.* Nī. Pū. Hī. Hō.) *Cut*; (28) פָּרַד (Q. Nī. Pī. Pū. Hī. Hīthp.) *Separate, divide*; (29) פָּרַץ (Q.* Nī. Pū. Hīthp.) *Break forth*; (30) פָּרַשׁ (Q.* Nī. Pī.) *Spread out*; (31) צָרַף (Q.* Nī. Pī.) *Refine*; (32) קָרַב (Q. Nī. Pī.* Hī.) *Draw near*; (33) שָׂרַף (Q. Nī. Pū.) *Burn*; (34) שָׂרַת (Pī.) *Minister*.

82. VERBS ל' GUTTURAL.

[For full inflection, see Paradigm F.]

TABULAR VIEW.

	Qāl.	Nīph'al.	Pī'el.	Hīph'il.	Hīthp'al.
Perf.	קָטַח	נִקְטַח	קָטַח	הִקְטִיחַ	הִתְקַטַּח
Impf.	יִקְטַח	יִקְטַח	יִקְטַח	יִקְטִיחַ	יִתְקַטַּח
Imv.	קָטַח	הִקְטַח	קָטַח	הִקְטִיחַ	הִתְקַטַּח
Inf. abs.	קָטוּחַ	נִקְטֹחַ	קָטַח	הִקְטִיחַ	—
Inf. const.	קָטַח	הִקְטַח	קָטַח	הִקְטִיחַ	הִתְקַטַּח
Part. act.	קָטַח	—	מִקְטַח	מִקְטִיחַ	מִתְקַטַּח
Part. pass.	קָטוּחַ	נִקְטָח	—	—	—

1. a. יִצְמַח (2:5); יָפַח (2:7); יָטַע (2:8); יִשְׁלַח (3:22); יִשְׁלַח¹
 b. יִדְרַע (41:31); יִשְׁבַּע (31:53); הִלְקַח²; יִשְׁלַח³; יִנְגַּע (12:17);
 יִשְׁלַח (8:7); יִשְׁלַח⁴; יִשְׁלַח [Inf.] (8:10); יִצְמַח (2:9); יִשְׁבַּע (50:
 25); הִוָּשַׁע⁵; הִוָּדַע⁶; יִתְנַחֵם⁷; הִתְוָדַע (45:1);
But cf.: זָרַע (1:29); יָדַע (3:5); מִזְבַּח⁸; מִשְׁתַּנַּע⁹; and יִשְׁלַח¹⁰
 פָּתַח¹¹; הִנְגַּח¹²; הִשְׁבַּע¹³; הִמְלִיחַ¹⁴

¹ Ex. 4:4.

² 1 Sam. 4:19.

³ Ex. 9:7.

⁴ Ex. 4:23.

⁵ Jer. 31:7.

⁶ Prov. 9:9.

⁷ Dan. 11:40.

⁸ 1 Kgs. 3:3.

⁹ 1 Sam. 21:15.

¹⁰ Deut. 22:7.

¹¹ Isa. 58:6.

¹² Isa. 7:11.

¹³ Ex. 13:19.

¹⁴ Ezek. 16:4.

- c. כִּזְרִיעַ (1:11); תִּזְמִיחַ (3:18); יִזְרַע;¹ פָּתַח;² כָּתַח;³ יִשְׁלַח;⁴
 וְיִשְׁלַח;⁵ לִפְתָּח;⁶ לִשְׁמַח;⁷ יִזְרַע;⁸ יִשְׁמַע;⁹ בִּקַּע;¹⁰ יִשְׁלַח;¹¹

[See also the cases cited above, in fourth and fifth lines under *b*.]

- d. הִמְלִיחַת;¹² יִרְעַת;¹³ לִקְחַת;¹⁴ שְׁכַחַת;¹⁵ הִשְׁבַּעַת;¹⁶
 2. תִּפְקַחְנָה (3:7); שְׁמַעְתִּי (3:10); יִרְעַתִּי (4:9); לִקְחַתִּי (3:19).
 בְּשִׁלְחָךְ;¹⁷ שִׁלְחָךְ;¹⁸ בְּשִׁלְחָךְ;¹⁹ נִשְׁלַחְךָ (26:29).

Verbs whose *third* radical is a guttural exhibit, according to § 42. 1-3, the following peculiarities:—

1. *The guttural prefers the guttural or a-class vowels*; this is seen

a. In the occurrence of *ā*, before the guttural, in the Qāl Impf. and Imv. (where *ā* was a collateral form), rather than *ō*, even in active verbs.

b. In the restoration of *ē* to the original stem-vowel *ā* (§ 62. R. 2) in all Nīph., Pī., Hīph., and Hithp. forms except Inf's abs., and Participles.

c. In the insertion of a Pāthāḥ-furtive (§ 42. 2. *d*) before a final guttural when the latter is preceded

(1) by a naturally long vowel, *ī*, *ū*, or *ī*, or

(2) by a vowel essential to the form, as *ō* in the Qāl Inf. construct;

(3) by the tone-long *ē*, which is retained in *pause* and also in the

Inf's abs. and Part's, because they are really nominal forms.

d. In the insertion of a helping-vowel, viz., Pāthāḥ, under the guttural, in the 2 *f. sg.* of the various Perfects.

2. *The guttural prefers compound to simple Š'wā*; but this preference is indicated only before pronominal suffixes; the simple Š'wā (syllable-divider) being retained under the third radical wherever in ordinary inflection the strong verb would have it.

Note 1.—The Nīph'āl Inf. abs. is נִקְטַח following the analogy of the Perfect stem, rather than that of the Imperfect (§ 70. 1. R. 1).

Note 2.—The Pī'ēl Inf. abs. and Inf. const. are the same (cf. the 'ע guttural verb § 80. 3. N. 1), except that the former, being treated as a noun, retains the *—* and takes Pāthāḥ-furtive.

Note 3.—Verbs with ה (i. e., ה with Māppîq) as their third radical are 'ל guttural, and are carefully to be distinguished from verbs with the vowel-letter ה (§ 100.).²⁰

¹ Ps. 97: 11. ² Num. 19: 15. ³ Deut. 15: 8. ⁴ Num. 22: 37. ⁵ Esth. 3: 13.
⁶ Isa. 45: 1. ⁷ Ps. 106: 5. ⁸ Deut. 21: 4. ⁹ 1 Sam. 1: 13. ¹⁰ Job 28: 10. ¹¹ Ex. 5: 2.
¹² 1 Kgs. 2: 15. ¹³ Ezek. 22: 12; cf. 1 Kgs. 14: 3. ¹⁴ Isa. 17: 10; cf. Jer. 13: 25.
¹⁵ Ezek. 27: 33. ¹⁶ Ezek. 16: 4. ¹⁷ Jer. 28: 15. ¹⁸ 1 Sam. 21: 3. ¹⁹ Deut. 15: 18.
²⁰ The following is a list of these verbs: יָבֵהּ *be high*; קָבֵהּ *long for*; קָדֵהּ (in Hithpalpel) *delay*; נָנֵה *shine*; תָּבֵהּ *be astonished*.

83. THE MOST COMMON ל' GUTTURAL VERBS.

(1) גָּבַח (Q. Hl.) *Be high*; (2) בָּטַח (Q. Hl.) *Trust*; (3) בָּרַח (Q. Hl.) *Flee*; (4) זָבַח (Q. Pl.) *Sacrifice*; (5) מָיִשַׁח (Q. Nl.) *Anoint*; (6) סָלַח (Q. Nl.) *Forgive*; (7) פָּרַח (Q. Hl.) *Flourish*; (8) רָצַח (Q. Nl. Pl. Pā.) *Slay*; (9) יָשַׁלַּח (Q. Nl. Pl. Pā. Hl.) *Send*; (10) שָׂבַח (Q. Pl. Hl.) *Rejoice*; (11) בָּלַע (Q. Nl. Pl. Pā. Hlthp.) *Swallow*; (12) בָּקַע (Q. Nl. Pl. Pā. Hl. Hō. Hlthp.) *Chave*; (13) כָּנַע (Nl. Hl.) *Be humbled*; (14) כָּרַע (Q. Hl.) *Bend the knee*; (15) כָּנִיעַ (Q. Nl.) *Withhold*; (16) פָּגַע (Q. Hl.) *Meet, touch*; (17) פָּשַׁע (Q. Nl.) *Transgress*; (18) קָרַע (Q. Nl.) *Rend*; (19) רָשַׁע (Q. Hl.) *Be wicked*; (20) שָׂבַע (Q. Pl. Hl.) *Satisfy*; (21) שָׁבַע (Q. Nl. Hl.) *Swear*; (22) שָׁמַע (Q. Nl. Pl. Hl.) *Hear*; (23) תָּקַע (Q. Nl.) *Strike, blow*.

83b. VERBS CONTAINING TWO GUTTURALS.

[In the verbs פ' guttural of the following list, Q. indicates a Qal Impf. like יִפְּטֹל; Q.* like יִפְּטֹל; Q.** like יִפְּטֹל.]

(1) אָרַב (Q.†† Pl. Hl.) *Lie in ambush*; (2) אָרַךְ (Q.* Hl.) *Prolong*; (3) הָרַג (Q. Nl. Pā.) *Kill*; (4) הָרַס (Q. Q.†† Nl. Pl.) *Break down*; (5) חָרַב (Q.* Nl. Pā. Hl. Hō.) *Be dried up*; (6) חָרַר (Q.* Hl.) *Tremble*; (7) חָרַם (Hl. Hō.) *Devote, destroy*; (8) חָרַךְ (Q.* Nl. Pl.) *Reproach*; (9) חָרַט (Q. Nl. Pl.) *Cut, engrave*; (10) חָרַט (Q.* Hl. Hlthp.) *Be silent*; (11) עָרַב (Q. Hlthp.) *Give security, pludge*; (12) עָרַךְ (Q. Hl.) *Arrange*; (13) רָעַשׁ (Q. Nl. Hl.) *Shake*; (14) זָרַע (Q. Nl. Pā. Hl.) *Sow*.

84. VERBS PĒ NŪN (פ"ן).

[For full inflection, see Paradigm G.]

TABULAR VIEW.

	Q. Impf. w. ō.	Q. Impf. w. ā.	Nīph'al.	Hīph'il.	Hōph'al.
Perf.	נָטַל	נָטַל	נָטַל	הָטִיל	הָטַל
Impf.	יִטֹּל	יִטֹּל	יִנְטֹל	יִטִּיל	יִטַּל
Imv.	נָטַל	טַל	הִנְטַל	הִטַּל	—
Inf. abs.	נָטוּל	נָטוּל	הִנְטַל	הִטַּל	הָטַל
Inf. const.	נָטַל	טָלַת	הִנְטַל	הָטִיל	—
Part. act.	נָטַל	נָטַל		מִטִּיל	
Part. pass.	נָטוּל	נָטוּל	נָטַל		מִטַּל

1. *a.* גָּשַׁת;¹ גָּעַת;² טָעַת;³ but cf. נָסַע;⁴ (יָסַע); נָגַע (20:6).

b. גָּשׁ;⁵ גָּשׁוּ (45:4); שָׁקַח (27:26); יָשַׁל;⁶ גָּיַע.⁷

Remark.—כָּנַבַּל;⁸ לָנָדַר;⁹ כָּנַפַּל;¹⁰ נָצַר;¹¹ נָתַן;¹² נָפְלוּ.¹³

2. *a.* יָפַח (2:7); יָטַע (2:8); תָּגַעוּ (3:3); נַחֲמָתִי (6:7); נִצָּבִים (18:2).

b. הִגִּיר (3:11); הִשָּׂיא (3:13); וִיפַל (2:21); יָקַם (4:15); יָגַר (22:20).

Remark 1.—יָנַחוּ;¹⁴ יָנִיחוּ;¹⁵ יָנֵאֱפֵי;¹⁶ יָנִהְרוּ;¹⁷ cf. תָּנִישׁוּ.¹⁸

Remark 2.—לָקַח (2:22); יָקַח (2:15); קָח (6:21); לָקַח;¹⁹ קָחַת (4:11).

Remark 3.—נָתַתִּי (1:29); יָתַן (1:17); הָיָן (14:21); נָתַן (41:43); תַּת (4:12).

Verbs whose first radical is נ exhibit the following peculiarities:—

1. The *loss* of נ takes place (§ 40. 1) when initial and with only a half-vowel to sustain it,

a. Generally in the Qāl Inf. const. of verbs whose stem-vowel in the Impf. and Imv. is ä; in this case the fem. ending ת is taken on and the form becomes a Segholate.

b. In the Qāl Imv. of verbs which have ä in the Imperfect.

Rem.—The Qāl Infinitive and Imperative of verbs with ō in the Imperfect do not often lose the initial נ.

2. The *assimilation* of נ takes place (§ 39. 1) when, having under it a syllable-divider, it closes a preformative syllable,

a. In the Qāl Imperfect, and Nīph'āl Perfect and Part.

b. Throughout the Hīph'āl and Hōph'āl.

Note 1.—The original preformative vowel ū appears in the Hōph'āl, on account of the sharpened syllable (§ 36. 6. *a*).

Note 2.—Care must be taken not to confuse with verbs נָפַץ, (1) those verbs נָפַץ which assimilate נ (§ 90. 4); (2) those נָפַץ forms which have a Dāghēṣ-forte (§ 86. 2. R. 1); and (3) the נָפַץ Nīph'āl Impf. which also has Dāghēṣ-forte.

Remark 1.—The נ remains *un*-assimilated in verbs נָפַץ guttural, and in a few isolated instances besides.

Remark 2.—The verb לָקַח *take* treats ל like נ in the Qāl and Hōph'āl, but in the Nīph'āl (נָלַחַח) the ל is retained.

Remark 3.—The verb נָתַן is peculiar (1) in its Inf. const. תַּת (= תָּת = תָּנַת), which has as its stem-vowel ī, (2) in the appearance of the same vowel ī heightened to ē, in the Imv. (תֵּן) and Impf. (יָתַן), and (3) in the assimilation of the third radical in inflection.

¹ Ex. 34:30.

² 2 Sam. 14:10.

³ Eccles. 3:2.

⁴ Num. 4:5.

⁵ 2 Sam. 1:15.

⁶ Ex. 3:5.

⁷ Ps. 144:5.

⁸ Isa. 34:4.

⁹ Deut. 23:23.

¹⁰ 2 Sam. 3:34.

¹¹ Ps. 34:14.

¹² Ps. 58:7.

¹³ Hos. 10:8.

¹⁴ Isa. 5:29.

¹⁵ Jer. 23:31.

¹⁶ Lev. 20:10.

¹⁷ Jer. 51:44.

¹⁸ Isa. 58:3.

¹⁹ Deut. 31:26.

85. THE MOST COMMON פ"י VERBS.

[In the following list Q. designates those Qal-stems which have for the Impf., Imv. and Inf. const. the forms יָטַל , נָטַל , טַל ; Q.*, those stems which have יָטַל , טַל ; Q.†, those stems which have יָטַל , טַל ; Q.††, those stems which have יָטַל or נָטַל , i. e., an unassimilated נ. More or less variation as to the form of the Qal Impf., Imv. and Inf. const. will be found in these verbs. It is also to be noted that in some only the Impf. occurs; in others, the Impf. and Imv.; in others, only the Impf. and Inf. const.]

- (1) נָאַף (Q.†† Pī.) *Commit adultery*; (2) נָאַץ (Q.†† Pī. Hī. Hīthp.) *Despise*;
 (3) נָבַט (Pī. Hī.) *Look*; (4) נָבַל (Q. Pī.) *Wither*; (5) נָגַר (Hī. Hō.) *Make known*; (6) נָגַע (Q.† Nī. Pī. Pū. Hī.) *Touch*; (7) נָגַף (Q. Nī. Hīthp.) *Smite*;
 (8) נָגַשׁ (Q.* Nī. Hī. Hō. Hīthp.) *Approach*; (9) נָדַח (Q.† Nī. Pū. Hī. Hō.) *Drive*; (10) נָדַר (Q.) *Vow*; (11) נָהַג (Q.†† Pī.) *Lead*; (12) נָחַל (Q.†† Pī. Hī. Hō. Hīthp.) *Inherit*; (13) נָטַע (Q.† Nī.) *Plant*; (14) נָטַשׁ (Q. Nī. Pū.) *Spread out*; (15) נָכַר (Nī. Pī. Hī. Hīthp.) *Know*; (16) נָסַךְ (Q. Nī. Pī. Hī. Hō.) *Pour out*; (17) נָסַע (Q.† Nī. Hī.) *Depart*; (18) נָפַל (Q. Hī. Hīthp. Pī.) *Fall*; (19) נָצַב (Nī. Hī. Hō. Hīthp.) *Stand*; (20) נָצַח (Nī. Pī.) *Be preeminent*; (21) נָצַל (Nī. Pī. Hī. Hō. Hīthp.) *Snatch, deliver*; (22) נָזַר (Q.) *Observe, watch*; (23) נָקַב (Q. Nī.) *Define*; (24) נָקַם (Q. Nī. Pī. Hō. Hīthp.) *Avenger*; (25) נָשַׁג (Hī.) *Reach*; (26) נָשַׁךְ (Q. Q.* Pī. Hī.) *Lend*;
 (27) נָשַׁק (Q.† Pī. Hī.) *Kiss*; (28) נָתַן (Q.¹ Nī. Hō.) *Give*; (29) נָתַן (Q. Nī. Pī. Pū. Hō.) *Break down*; (30) נָתַק (Q. Nī. Pī. Hī. Hō.) *Draw out*.

86. VERBS 'ĀYĪN DOUBLED (ע"ע).

[For full inflection, see Paradigm H.]

TABULAR VIEW.

	Qāl		Nīph'al		Hīph'il	
	Uncontr.	Contr.	Uncontr.	Contr.	Uncontr.	Contr.
Perf.	הָקַט	קָט	הִקָּטַט	קָטַט	הִקָּטַט	הָקַט
Impf.	(הִקָּטַט)	יָקַט or יִקָּט ²	(הִקָּטַט)	יָקַט	(הִקָּטַט)	יָקַט
Imv.	(הָקַטַט)	קָט	(הִקָּטַט)	הָקַטַט	(הִקָּטַט)	הָקַטַט
Inf. abs.	קָטוּט	—	(הִקָּטַט)	הָקַטַט	(הִקָּטַט)	הָקַטַט
Inf. const.	(הָקַטַט)	קָט	(הִקָּטַט)	הָקַטַט	(הִקָּטַט)	הָקַטַט
Part. act.	קוֹטַט	—			(מִקָּטַט)	מִקָּטַט
Part. pass.	קוֹטַט	—	(מִקָּטַט)	מִקָּטַט		

Hōph'al: Pf. הִקָּטַט = הוֹקָטַט; Impf. יִקָּטַט = יוֹקָטַט; Part. מִקָּטַט = מוֹקָטַט.

¹ Impf. יָתַן, Imv. יָתַן, Inf. const. יָתַן.

² Or, in Stative Verbs, יָקַט.

1. ח' (3:22) for חַי; יסב¹ for יסבב; רב (6:1) for רבב; נסב² for נסבב; הַמָּסִס³ for הַמָּסִס; הוּחַל (4:26) for הַחֲלִל.

a. ידל⁴ for ידלל; ימר⁵ for ימרר; הברו⁶ for הברר.

b. חחל (6:1), not החיל; הסב⁷, not הסיב; יקל⁸, not יקיל.

2. a. יסב¹ for יסבב; יסבב; אָאָר (12:3); נסב²; נבר⁹; נחל (9:20); ימיש¹⁰; הָדַק¹⁴; הָקַל¹³; הָסַב¹²; הָחַל¹¹; אָחַל⁸; יקל⁸.

b. חחל (6:1) for הַחֲלִל; מַחַל¹⁶; מַסַּב¹⁷; רַע (21:12).¹⁸

c. חוּחַל (4:26) for הַחֲלִל; הוּחַל¹⁹; תָּפַר²⁰; מוּפָן²¹.

Remark 1.—יָתַם²⁸; יָסַב²⁷; יָמַל²⁶; אָבַת²⁵; יָתַם²⁴; יָקַר²³; יָסַב²²; יָרַם²⁹; יָבַתוּ³¹ for יָבַתוּ³⁰; תָּמַר.

Remark 2.—נָחַת³⁶; נָחַת³⁵; נָגְלוּ³⁴; נָסְבָה³³; נָמַס³².

Remark 3.—הָמָסוּ⁴⁰; מָרַע³⁹; הָרַע (17:14); הָפַר³⁸; הָמַר.

Remark 4.—גָּזוּ (31:19); גָּזוּ⁴²; גָּלְלוּ (29:3); גָּלְלוּ (33:5); חָנַן (11:9); בָּלַל (31:19); יָלַב⁴³; הָרַנְנוּ⁴⁴; הִשְׁמִים⁴⁵.

Verbs whose second and third radicals are identical tend to unite these radicals in a double consonant. This contraction of the two radicals into one takes place in all forms except those which already contain a double radical⁴⁶ and those forms of the Qāl which have a naturally long vowel.⁴⁷ The following peculiarities result from the contraction:—

1. The *stem-vowel*, which, after contraction, stands with the first radical instead of the second, is the same as that of the corresponding form of the strong verb; except that

a. In the Nīphāl Impf. and Impv., ā is found rather than ē; and

b. In the Hīph'il Perf., Impf., Inf. const. and Part., ē, heightened from ĩ, is found instead of î, anomalously lengthened from ĩ (§ 30. 2. e).

Note.—Stative verbs have ā in the Qāl Imperfect.

1 1 Kgs. 7:15. 2 Num. 34:4. 3 Ps. 68:3. 4 Lev. 11:7. 5 Jer. 33:22. 6 Isa. 52:11.
7 2 Kgs. 16:18. 8 1 Sam. 6:5. 9 2 Sam. 22:27. 10 Ex. 10:21. 11 Deut. 2:25.
12 Deut. 2:24. 13 2 Sam. 5:23. 14 Jon. 1:5. 15 Ex. 30:36. 16 Jer. 25:29. 17 Jer. 21:4.
18 Cf. also אָקַל (16:5); יָחַס (Deut. 19:6); יָחַת (Isa. 7:8). 19 Isa. 44:20. 20 Jer. 33:21.
21 1 Kgs. 10:18. 22 Ps. 30:13. 23 1 Sam. 5:8. 24 Gen. 24:26. 25 Gen. 47:15.
26 Deut. 9:21. 27 Job 18:16. 28 Ex. 13:18. 29 2 Kgs. 22:4. 30 Ex. 23:21. 31 Deut. 1:44.
32 1 Sam. 15:9. 33 Ezek. 26:2. 34 Amos 3:11. 35 Isa. 34:3. 36 Mal. 2:5. 37 Jer. 22:23.
38 Ruth 1:20. 39 Ex. 5:23. 40 Isa. 9:16. 41 Deut. 1:28. 42 Ex. 15:10. 43 Job 11:12.
44 Ps. 32:11. 45 Mic. 6:13.

⁴⁶ That is in Pī'el, Pu'al and Hithpa'el.

⁴⁷ Qāl Inf. abs. and Participles.

2. The preformative vowel, which after contraction stands in an open syllable before the tone, is heightened. Here

a. The original *ä*, heightened to *ā*, appears in the Qāl Impf. with *ō*, the Nīph'āl Perf. and Part., and the Hīph'il Impf., Imv. and Inf's.

b. The attenuated *ī*, heightened to *ē*, appears in the Hīph'il Perf., the Hīph'il Part. (after the analogy of the Perfect), and, for the sake of dissimilarity, in the Qāl Impf. with *ä*.

c. The original *ū*, lengthened after the analogy of verbs **יָצַח** (§ 90. 3. *c*) to *û*, appears throughout the Hōph'āl.

Remark 1.—The Aramaic form of the Qāl Impf., made by doubling the first radical, in compensation for the loss of the third radical, is quite common. There is also an Aramaic Hīph'il of similar character, though occurring more rarely.

Remark 2.—Beside the stem with *ä*, the Nīph'āl has rarely stems with *ē* and *ō*, after the analogy of Qāl Statives; and there are some forms with the preformative *ī* retained.

Remark 3.—The original stem-vowel *ä* frequently occurs in the Hīph'il, even with non-gutturals.

Remark 4.—Uncontracted forms, especially of the Qāl Perfect, occur in pause or for emphasis.

3. יִשְׁכּוּ (8:1); קָלוּ (8:8); רָבָה (18:20); נִסְבוּ (19:4); הִחֲלָה;¹ יִהְיוּ;²
הִסְבִּי;³ סָבִי;⁴ גָּלוּ;⁵ תָּבוּ;⁶
4. תִּסְבִּינָה;⁷ הִשְׁמֹת;⁸ סִכַּת;⁹ נִקְלָתִי;¹⁰ הִסְבֵּת;¹¹ הִסְבִּינָה;¹²
(37:7); וַתַּחֲלִינָה (41:54); תִּצְלִינָה;¹³

3. *Before vowel-terminations* (הַ, י, ו) the Dāghēš-forfe, which could not stand in a final consonant, is now inserted, while the preceding vowel is retained, contrary to the analogy of the strong verb, and accented.

4. *Before consonant-terminations* a separating-vowel is inserted to preserve the preceding Dāghēš-forfe. This vowel is *ī* (= *ô* for *â*) in Perfects, and *ē* (after the analogy of the *ē* (= *a+y*) of verbs הָלַךְ § 100. 3. *c*) in Imperfects. The separating-vowel is accented, except before תָּם and תֵּן.

Remark 1.—When, in inflection, the tone passes away from the stem-syllable, (1) the tone-long stem-vowels *ō* and *ē* are shortened to *ū* and *ī* (§ 36. 1. *a*); (2) the tone-long preformative vowels are volatized (§ 36. 3).

¹ Judg. 20: 40.

² Isa. 43: 10.

³ Cant. 6: 5.

⁴ Isa. 23: 16.

⁵ Josh. 10: 18.

⁶ Josh. 8: 2.

⁷ Josh. 5: 9.

⁸ 1 Sam. 22: 22.

⁹ Ex. 40: 3.

¹⁰ 2 Sam. 6: 22.

¹¹ Job 16: 7.

¹² 1 Kgs. 18: 37.

¹³ 1 Sam. 3: 11.

5. *a.* הִלֵּל; הִלְלוּ; תִּקְלֵל; יִתְפַּלֵּל;¹ רָכַכָּה;² יִקְלֵל;³
b. מִחֲלֵל; (25:22); יִתְרַצֵּצוּ;⁴ מִחֲקֵק;⁵ מִכֹּלֵל;⁶ דְּרוֹמְמֵתִי;⁷ קִשְׁשׁוּ;⁸
c. מִכְרִכֵּר;⁹ עֲרַעֵר;¹⁰ הִתְצַפֵּץ;¹¹ גִּלְגֵּלִתִּי;¹² קִלְקֵל;¹³
הִתְכַּהֲלֵנוּ;¹⁴

5. *a.* The regular Intensive stems, Pī'el, Pū'āl and Hīthpā'el, are found quite frequently; but more often there are substituted for them,

b. The Pō'el, Pō'āl, and Hīthpō'el, of which the ם (= ô = â) is a lengthening in compensation for the omitted doubling; or

c. The Pīlpel (uo Pūlpāl occurs), and Hīthpālpel, formed by the reduplication of the contracted biliteral stem.

87. THE MOST COMMON ע"ע VERBS.

[In the following list, Q. designates those stems which, in the Qal Imperfect, have the form קָטַט; Q.*, those which have the form קָטַט; Q.†, those which have the form קָטַט. Ni.* designates a Niph'al Perfect like קָטַט.]

- (1) בָּלַל (Q. Hīthpō.) *Confound*; (2) גָּלַל (Q. Nī.* Pō'āl, Hī. Hīthpō. Pīlpel, Hīthpāl.) *Roll*; (3) דָּבַם (Q.* Nī. Pō'el, Hī.) *Be dumb, amazed*; (4) מָדַד (Q. Nī. Pī. Pō'el, Hīthpō.) *Measure*; (5) נָדַד (Q.* Pō'āl, Hī. Hō. Hīthpō.) *Wander*; (6) סָבַב (Q. Q.* Nī. Pī. Pō'el, Hī.¹⁶ Hō.) *Surround*; (7) סָכַן (Q. Hī. Hō.¹⁷) *Cover, protect*; (8) פָּלַל (Pī. Hīthp.) *Pray*; (9) פָּרַר (Q. Pō'el, Pī. Hī. Hō. Hīthpō.) *Break*; (10) צָרַר (Q.† Pū. Hī.) *Distress*; (11) קָרַד (Q.*) *Bow the head*; (12) קָלַל (Q.† Nī.¹⁸ Pī. Pū. Hī. Pīlpel, Hīthpāl.) *Be light*; (13) רָנַן (Q. Pī. Pū. Hī.¹⁹ Hīthpō.) *Sing, cry aloud*; (14) שָׁרַד (Q. Nī. Pī. Pū. Hō.) *Destroy*; (15) שָׁחַם (Q. Q.* Q.† Nī. Pō'el, Hī.²⁰ Hō.²¹ Hīthpō.) *Be astonished, laid waste*.

- (16) אָרַר (Q. Nī.²² Pī. Hō.) *Curse*; (17) הָלַל (Q. Pī. Pū. Hīthp. Pō'el, Hīthpō. Hī.) *Praise*; (18) חָגַג (Q.) *Dance*; (19) חָלַל (Q. Pī. Pō'el, Pū. Pō'āl) *Pierce*; (20) חָלַל (Nī. Pī. Pū. Hī. Hō. Hīthpō.) *Profane, begin*; (21) חָנַן (Q. Nī.²³ Pō'el, Hō. Hīthp.) *Be gracious*; (22) חָתַת (Q.† Pī. Hī.) *Be dismayed*; (23) רָכַב (Q. Pū.) *Be many*; (24) רָעַע (Q.† Hī. Hīthpō.) *Be evil*.

¹ Gen. 20:7. ² Isa. 1:6. ³ Isa. 65:20. ⁴ Ex. 5:7. ⁵ Ps. 131:2. ⁶ Ps. 90:6.
⁷ Gen. 49:10. ⁸ Isa. 53:5. ⁹ Eccl. 10:10. ¹⁰ Jer. 51:25. ¹¹ Isa. 29:4. ¹² Jer. 51:58.
¹³ 2 Sam. 6:14. ¹⁴ Gen. 43:10.
¹⁵ הָנַד. ¹⁶ יָסַב and יָסַב. ¹⁷ הָפַךְ. ¹⁸ נָקַל. ¹⁹ הִרְנִין. ²⁰ יָשַׁם or יָשַׁם.
²¹ הָשַׁם. ²² נָאָר. ²³ נָחַן.

1. יָרַע (4:1) *for* וָרַע; יָלַד (4:18) *for* וָלַד; יָלַד (4:26).
2. *a.* יָצָא (4:16) = *yē-ṣē'* *for* יָצָא; יָשָׁב (4:16); תָּלַד (4:1).
 תָּשַׁב (24:55); תָּלַדְי (3:16); אָלַד (18:13); יָדַע (4:17); יָדַעְו (3:7).
 יָצָא (8:16); לָךְ (12:1); יָשַׁב (20:15); דָּע (20:7); לָדַת (4:2); דַּעַת (3:22).
b. יִישָׁן (2:21); אִישָׁן;¹ יִירָאוּ;² יִירֹשׁ (21:10); תִּירָאוֹן.³
- Remark 1.—לָדַת (4:2); דַּעַת (3:22); דַּעַה;⁵ יָלְדָה.⁶
 יָרָא;⁷ בִּישָׁר;⁸ לִיסַר;⁹ יִבְשָׁת (8:7); יִכְלָת.¹⁰
- Remark 2.—לָכָה;¹¹ שָׁבָה (27:19); רָדָה (45:9); הִבָּה (11:3).
- Remark 3.—לָכַת (11:31); לָךְ (26:16); וַיִּלָּךְ (12:4); תָּלַד (3:15).
3. *a.* יָוִלַד (4:18); יָוִתַר (32:25); תָּוִרֹשׁ (45:11); הִוָּסְרוּ;¹² בְּהוֹלֵד (21:5).
b. נוֹדַע;¹³ נוֹלַד (21:3); הוֹלִיר (11:27); הוֹלִידוּ (5:4); יוֹלַד (5:3).
c. הוֹרַר (39:1); תוֹבִלָנָה;¹⁴ יוֹבֵל.¹⁵
4. תַּצִּיעוּ;¹⁶ יַצִּיעוּ;¹⁷ יַצַּק (28:18); תַּצִּיעַ;¹⁸ הַצִּיעַ;¹⁹ תַּצִּיעוּ.²⁰

Verbs whose first radical was originally ך exhibit the following peculiarities:—

1. The original ך passes over into ' (§ 44. 1. *a*) whenever it would be initial, as in the Qāl Perf., the Pī'el and Pū'āl; and frequently also after the prefix הַת (§ 44. 1. *b*).

2. In the Qāl Imperfect, Imperative and Infinitive construct, two treatments exist, according as the radical ך (or ') is rejected or retained:

a. In those verbs which reject the radical ך,

- (1) the *Imperfect* has for its stem-vowel ē (heightened from ĭ), or (before gutturals) ä, while the ĭ of the preformative, now standing in an open syllable, is heightened to ē;
- (2) the *Imperative* has the same vowel as the Imperfect;
- (3) the *Infinitive construct*, taking on the feminine ending ת (cf. verbs יִצַּק, § 84. 1. *a*), assumes the form of an *a*-class Segholate noun טַלַּת (*for* טַלַּת, § 106. 1. *a*).

b. In those verbs which retain the radical ך, the *Imperfect* has for its stem-vowel ä, while the ך, changed to ' , unites with the vowel (ĭ) of the preformative and gives ī.

¹ Ps. 13:4.

² Gen. 20:8.

³ Deut. 1:29.

⁴ Lev. 20:24.

⁵ Ex. 2:4.

⁶ Isa. 37:3.

⁷ Josh. 22:25.

⁸ Isa. 27:11.

⁹ Isa. 51:16.

¹⁰ Deut. 9:28.

¹¹ Num. 22:6.

¹² Ps. 2:10.

¹³ Ex. 2:14.

¹⁴ Ps. 45:16.

¹⁵ Isa. 18:7.

¹⁶ Isa. 58:5.

¹⁷ Isa. 14:11.

¹⁸ Isa. 9:17.

¹⁹ Jer. 11:16.

²⁰ Josh. 8:8.

Note.—Only three verbs¹ retain ו (ʾ) in the *Imperative*, and these are verbs which have lost their third radical.

Remark 1.—The Infinitive construct has most frequently the form טַלַּת (= טַלֶּת), before suffixes טַלַּת; several cases, however, occur of the form טַלֶּה; the form יַטַּל is found a few times, while that of טַלַּת occurs seldom.

Remark 2.—Seemingly for compensation, the Imperative often assumes the cohortative ending הַ (ʾ) (§ 72. 3).

Remark 3.—The verb יָלַךְ *walk* has forms in Qāl for the Impf., Imv. and Inf. const.; the forms of the Perfect, Inf. abs. and Participle are taken from הָלַךְ.

3. The first radical (ו), when medial, remains; but

a. It appears as a consonant only when it would be doubled, as in the Nīph'al Impf., Imv. and Inf. const. (§ 44. 5. *c*).

b. It unites with the preformative vowel ă, and forms ו (ă+w = ô), in the Nīph'al Perfect and Participle, and throughout the Hīph'il (§ 44. 3. *a*).

c. It unites with the preformative vowel ŭ, and forms ו throughout the Hōph'al (§ 44. 3. *c*).

Note.—The form יוֹכַל (from יָכַל *be able*) is regarded by some as a regular Hōph'al Impf.; by others, as an anomalous Qāl Impf.

4. In a few verbs פ"ו, the ו (= ו) is assimilated, just as נ of verbs פ"נ (§ 84.) was assimilated.

91. THE MOST COMMON פ"ו VERBS.

[In the following list, Q. designates those stems described in § 90. 2. *a*; Q.*, those described in § 90. 2. *b*; Q.†, those described in § 90. 4.]

- (1) יָבֵשׁ (Q.*² Pī. Hī.) *Be dry*; (2) יָגַע (Q.* Pī. Hī.) *Labor, be weary*;
 (3) יָרָה (Q.*³ Pī. Hī. Hithp.) *Cast, give thanks*; (4) יָדַע (Q. Nī. Pī. Pō. Pū. Hī. Hō. Hithp.) *Know*; (5) יָהַב (Q.⁴) *Give*; (6) יָחַד (Q. Pī.) *Join*; (7) יָחַל (Nī. Pī. Hī.) *Wait*; (8) יָכַח (Nī. Hī. Hō. Hithp.) *Reprove, judge*; (9) יָכַל (Q.*⁵ [Hō.]) *Be able*; (10) יָלַךְ (Q. Nī. Pī. Pū. Hī. Hō. Hithp.) *Bring forth*;
 (11) יָלַךְ (Q. Hī.) *Walk*; (12) יָסַד (Q.* Nī. Pī. Pū. Hō.) *Found*; (13) יָסַף

¹ יָרָה, יָרָה, cf. also the pausal form יָרַח (Dent. 33:23).

² Inf. const. יָבֵשׁ, יָבֵשׁ; no Imv.

³ No Qāl Impf.; Imv. pl. יָדוּ.

⁴ Only in Imv., הָבִי, הָבִי, הָבִי.

⁵ Inf. const. יָכַל; Impf. יוֹכַל § 90. 3. N.

⁶ Cf. הָלַךְ, which is found in Q., Nī., Pī., Hithp.

(Q.¹ Nī. Hī.) *Add*; (14) יָסַר (Q.^{†2} Nī. Pī. Hī.³ Nīthp.) *Chastise*; (15) יַעַר (Q.* Nī. Hī. Hō.) *Appoint, assemble*; (16) יַעַף (Q.* Nī. Hī. Hō.) *Be weary*; (17) יַעֵן (Q.* Nī. Hīthp.) *Give counsel*; (18) יָפָה (Q.* Pī. Hīthp.) *Be beautiful*; (19) יָצָא (Q. Hī. Hō.) *Go forth*; (20) יָצַג (Hī.⁴ Hō.⁴) *Set, place*; (21) יָצַע (Hī.⁴ Hō.⁴) *Spread down*; (22) יָצַק (Q. Q.^{†5} Hī.⁴ Hō.) *Pour out*; (23) יָצַר (Q.* Q.[†] Nī. Pī. Hō.) *Form*; (24) יָצַת (Q.^{†6} Nī. Hī.⁴) *Kindle*; (25) יָקַן (Q.*⁶) *Awake*; (26) יָקָר (Q. Q.* Hī.) *Be precious*; (27) יָקַשׁ (Q.¹ Nī. Hō.) *Bind, lay snares*; (28) יָרָא (Q.* Nī. Pī.) *Be afraid*; (29) יָרַד (Q. Hī. Hō.) *Go down*; (30) יָרָה (Q.*⁷ Nī. Hī.) *Cast, instruct*; (31) יָרַשׁ (Q.*⁸ Nī. Pī. Hī.) *Seize, possess*; (32) יָשַׁב (Q. Nī. Pī. Hī. Hō.) *Sit, dwell*; (33) יָשַׁן (Q.* Nī. Pī.) *Sleep*; (34) יָשַׁע (Nī. Hī.) *Deliver*; (35) יָרַח (Nī. Hī.) *Be left over*.

92. VERBS PĒ YODĤ (פֿ״י).

[For full inflection, see Paradigm I.]

TABULAR VIEW.

	Qāl	Nīph'al	Hīph'il	Hōph'al
Perf.	יָטַל		הִיטִיל	
Impf.	יִיטַל	No	יִיטִיל	No
Imv.	—	forms	הִיטִל	forms
Inf. abs.	—	occur.	הִיטִל	occur.
Inf. const.	—		הִיטִיל	
Part.	יָטַל		מִיטִיל	

1. יָטַב (12:13); וַיִּקֵּן (9:24) *for* וַיִּטְבוּ (34:18); תִּינָקוּ.⁹
2. תִּינָק (4:7); תִּיטִיב.¹⁰ הִיטְבַּת (21:7); הִינִיקָה (12:16); הִיטִיב.¹¹
לְהִיטִיב (32:13); הִיטִיב (32:10); וְאִיטִיבָה.¹² הִיטְבִּי (32:13); אִיטִיב.¹³
מִינִיקָה.¹⁴ מִיטִיב.¹⁵

¹ Only in Perf.

⁴ With ' assimilated.

⁷ Imv. יָרָה.

¹⁰ Jer. 1:12.

¹³ Jer. 4:22.

² Cf. אָסַר.

⁵ Imv. יָצַק and יָצַע; Inf. const. יָצַקָה.

⁸ Imv. יָרַשׁ; Inf. const. יָרַשָׁה.

¹¹ Ex. 2:7.

¹⁴ 1 Sam. 16:17.

³ Hos. 7:12.

⁶ Only in Impf.

⁹ Isa. 66:11.

¹² Isa. 23:16.

¹⁵ Ex. 2:7.

Verbs whose first radical was originally ' exhibit the following peculiarities:—

1. In the Qāl Imperfect the radical ' unites with the vowel of the preformative (î) and gives î (§ 30. 2. *a*). No forms of an Imperative or of Infinitives occur.

2. In the Hīph'il the radical ' unites with the vowel of the preformative (ă) and gives ê (§ 30. 4. *b*).

Note.—No Nīph'al or Hōph'al forms occur.

93. THE PĒ YŌDH (פ"י) VERBS.

(1) יָטַב (Q. Hī.) *Be good*; (2) יָלַל (Hī.) *Bewail*; (3) יָמַן (Hī.)¹ *Go to the right*; (4) יָנַק (Q. Hī.) *Suck*; (5) יָקַן (Q.) *Awake*; (6) יָשַׁר (Q. Pī. Pū. Hī.) *Be straight*.

94. VERBS 'ĂYĪN WĀW (ע"ו).

[For full inflection, see Paradigm K.]

TABULAR VIEW.

	Qāl	Nīph'al	Hīph'il	Hōph'al
Perf.	קָל, קֵל	נָקוּל	הָקִיל	הוּקֵל
Impf.	יְקוּל	יְקוּל	יְקִיל	יּוּקֵל
Imv.	קוּל	הָקוּל	הָקֵל	
Inf. abs.	קוּל	הָקוּל	הָקֵל	
Inf. const.	קוּל	הָקוּל	הָקִיל	הוּקֵל
Part. act.	קֹל		מְקִיל	
Part. pass.	קוּל	נָקוּל		מוּקֵל

1. *a.* יָבוֹת (38:11); יָטוּר (3:15); תָּיָטַב (3:19); נָמוּת (42:2); יָיָטְבוּ (8:3).

קוּם (13:17) *for* קוּם; יָטוּב (31:3); גוּר (26:3); סוּרוּ (19:2).

הוּיָטַב (42:28) = הוּיָטַב *for* הוּיָטַב; הוּכַן; הוּקַם;² הוּיָמַת;³ הוּיָמַת;⁴

b. הָבִיא (4:4) *for* הָבִיא = הָבִיא; הָמִית;⁵ הָשִׁיב (14:16); הָקִים;⁶

אָקִים (17:21); הָאִיר (1:17) *for* הָאִיר = הָאִיר; לָהֵקִים;⁸ אָקִים (17:21);

יָשִׁיב (50:15) *for* יָשִׁיב; תָּשִׁיב (24:6); תָּקִים;⁹ מְקִים (9:9).

¹ A denominative from יָמִין *right hand*.

² Isa. 30:33.

³ Ex. 40:17.

⁴ Num. 15:35.

⁵ Judg. 16:30.

⁶ Josh. 4:9.

⁷ Lev. 14:12.

⁸ Num. 7:1.

⁹ Deut. 22:4.

- c. **בָּא** (6:13); **סָר**¹ for **סֹר**; **שָׁב** (18:33) for **שׁוּב**²; **שָׁב**² for **שׁוּב**³; **נָדַשׁ** for **נִדְּשׁ**⁴; **יָמוּט** for **יִמּוּט** (17:12); **הָמוּל** (34:15, 17:10); **נָבוֹן**⁵; **נָכוֹן** (41:33); **נִבְּוִים**⁶; **תָּשַׁב** (24:8); **יָבֵא** (4:3) for **יָבֹא**; **הָשֵׁב** (50:15); **הָקֵם** (38:8).

Verbs, whose second radical is **י**, present the following peculiarities:—

1. The second radical **י** never appears as a consonant, but
 - a. Unites with a preceding or following (original) **י** and forms **יֵי**:
 - (1) in the Qāl Impf. (**יִקְיֵל** = **יִקְיֵל**), Imv., and Inf. const. (**קִיֵּל** = **קִיֵּל**) (§ 30. 3. a);
 - (2) throughout the Hōph'āl, the **י** having first been transposed (§ 30. 3. c).
 - b. Is changed to **י̄**, and unites with a homogeneous **י̄**, forming **י̄י** (§ 44. 1. c), in the Hīph'il Perf., Impf., Inf. const. and Part.
 - c. Is rejected whenever it would stand with a heterogeneous vowel, as
 - (1) with **ā** or **ā**, in the Qāl Perf. and Part., where the contraction of **a+a** gives **â** (§ 44. 2. c). So also in the Qāl Inf. abs. with **ô** (= **â**).
 - (2) with **ā** in the Nīph. Perf. and Part., where the **ā** is lengthened in compensation to **â**, and this obscured to **ô** (§ 44. 2. b); so also in Nīph. Impf., Inf. const. and Imv., where, **י** being lost, **a+a** = **â** (§ 44. 2. c).
 - (3) with **ē**, in the Hīph'il Jussive Impf., Imperative, and Infinitive absolute.

Note.—The form of the Qāl active Participle of **ע"י** verbs is **קָטֵל** (qātāl), not **קָטֵל** (§ 107. 1).

2. a. **תִּשְׁוּב** (3:19) for **תִּשְׁוּב**; **נִדְּשׁ**⁷ for **נִדְּשׁ**; **נִכְוֵן** (41:32) for **נִכְוֵן**; **יָבֵא** (4:3) for **יָבֹא**; **הָשֵׁב** (50:15) for **הָשֵׁב**.
- b. **הִבִּיא** (4:4) for **הִבִּיא**; **הִמְיֵת**⁸ for **הִמְיֵת**; **מִקִּים** (9:9) for **מִקִּים**; **יָבֵשׁ**⁹ for **יָבֵשׁ** (= yībh-wāš = yībhāš = yē-bhōš).
- c. **הִשְׁוּב** (42:28) for **הִשְׁוּב**; **הִוְבֵן**¹⁰; **יִימַת**¹¹.
- R. 1. **מָת** (42:38) for **מָת**; **מָתָה** (35:18); **מָתִי** (19:19) for **מָתִי**; **מָת** (20:3).
- R. 2. **בִּישׁ**¹² for **בִּישׁ**; **אֹר** (44:3); **טֹב**¹³; **בִּישָׁה**¹⁴; **בִּישְׁנו**¹⁵; **בִּישִׁים**¹⁶.
- R. 3. **יָבֵא** (32:9) for **יָבֹא**; **יָבֵשׁ**¹⁷ for **יָבֵשׁ**; **בִּישׁ**¹⁸ for **בִּישׁ**.

¹ Ex. 3:4. ² Jer. 30:18. ³ Isa. 25:10. ⁴ Ps. 21:8. ⁵ Ezek. 38:7. ⁶ Deut. 1:13.

⁷ Isa. 25:10. ⁸ Judg. 16:30. ⁹ Isa. 29:22. ¹⁰ Isa. 30:33. ¹¹ Num. 15:35. ¹² Jer. 48:39.

¹³ Deut. 5:30. ¹⁴ Jer. 15:9. ¹⁵ Jer. 9:18. ¹⁶ Ezek. 32:30. ¹⁷ Isa. 29:22. ¹⁸ Ezek. 36:32.

- R. 4. יָקוֹם.¹ [יָקָם]. וַיָּקָם (4:8); וַיָּמָת (5:5); וַיָּמָת (11:28).
 R. 5. נָפִיל (17:26; 34:22); וַיָּנֶעֱר (2:15).⁵
 R. 6. יָנוּעַ (6:17); וַיָּנוּעַ.⁶ יָקוּ (1:9); יָלֹוּ (29:34); וַתָּאָוּ.⁷

2. The vowel of the preformative which, after the change has taken place in the stem, stands in an open syllable before the tone, is generally heightened (§ 36. 2. *a*). Here

a. Tone-long \bar{a} , heightened from an original \check{a} , appears in the Qāl Impf. (active), in the Nīph. Perf. and Part., and in the Hīph. Impf., Inv., and Infinitives.

b. Tone-long \bar{e} , heightened from an attenuated \check{y} , appears in the Hīph. Perf., and (after the analogy of the Perf.) in the Hīph. Part.; likewise, for the sake of dissimilarity, in a few Qāl Imperfects with \check{a} (cf. R. 3 below).

c. Naturally long \hat{u} , from the contraction of \check{u} with the (transposed) second radical, appears throughout the Hōph'al.

Note.—The Qāl Inf. const. (e. g. קָל) being the simplest form which contains all the radicals, is used as the root-form, instead of the Perfect (קָל) in which the second radical does not appear.

Remark 1.—Middle E 'Ayñ Wāw verbs have \hat{e} in the Perf. and Part.; but in the inflection of the Perf., \check{a} appears in the stem before consonant terminations.

Remark 2.—Middle O 'Ayñ Wāw verbs have \hat{o} in the Perf. and Part.; this \hat{o} , which comes from $a+u$ (cf. כָּוִשׁ = $b\bar{a}(w)\check{u}\check{s}$ = $b\hat{o}\check{s}$), is retained throughout the inflection of the Perf.

Remark 3.—While the Qāl Impf., Inv., and Inf. const. usually have \hat{u} for their stem-vowel, there are a few cases in which \check{a} occurs; but this \check{a} , upon the rejection of η (see above 1. *c*. (2)), is lengthened to \hat{a} = \hat{o} .

Remark 4.—The Qāl Impf. has regularly the form יָקוּל; but in the Jussive the form יָקֵל (which, under the tone, becomes יָקֵל) is employed. With Wāw Consecutive the same form (יָקֵל) is employed, which gives in pause וַיָּקֵל, out of pause וַיָּקֵל (= $w\check{a}y-y\check{a}-q\check{o}l$).

Remark 5.—Aramaicized forms (i. e., forms with a Dāghēš-forte in the first radical, and a short vowel under the preformative) occur in the Nīph'al and Hīph'al.

Remark 6.—Some verbs with η as the middle radical, especially those which are also לָ"ה (§ 100.), treat the η as a strong consonant.

¹ Ex. 21:19.² Gen. 38:11.³ Zech. 2:17.⁴ Judg. 3:1 (cf. הָנִיחַ, Josh. 22:4).⁵ Cf. נָנִיחַ (Deut. 3:20).⁶ Ps. 30:3.⁷ Deut. 12:20.

3. נִפְצוּ¹ (10:18); יִשְׁבּוּ² (8:3); כָּתוּ (7:22); בָּאוּ (7:9); יָבֹאוּ (6:4); תִּלְוּנוּ³ (34:24); יִמְלוּ² נַסְנוּ.

4. a. סִרְתֶּם⁴; שִׁבְתִּי⁵; קָמַתִּי⁵; צִמַּתִּי⁴; חֲסַתִּי⁴; גִּרְתָּהּ (21:23); הִרְכַּתִּי⁶ (14:22); הִקְנֵתִי¹⁰; נִפְנֹתִי⁸; נִסּוּתִי⁸.

b. תִּשְׁבְּנָה¹⁴ (תִּשְׁבְּנָה¹⁴); תִּשְׁכְּבִינָה¹³; תִּעֻפִּינָה¹²; תִּמְוִינָה¹¹.

3. *Before vowel-terminations* (הַ, וּ, י, ךְּ), the preceding stem-vowel is retained and accented, where in the strong verb it is volatilized (§ 63. R. 3).

4. *Before consonant-terminations,*

a. The Qāl *Perfect* shortens â to ä; while the Nīph'āl and Hīph'il *Perfects* take a separating vowel (י) which is accented except before הִם and הֵן.

Remark.—When this inserted י, in the Nīph'āl, is accented, the ô of the stem is, for the sake of euphony, changed to û.

b. The Qāl *Imperfect* generally takes a separating vowel e (יְ), which is accented; no example occurs of a Nīph'āl form with the termination נָה; the Hīph'il follows the analogy of the strong verb and has the stem-vowel ē.

Remark.—When in inflection the tone passes away from the stem-syllable, the tone-long vowels of the preformative (ā and ē) are volatilized (§ 36. 3).

Remark 1.—קָמַתִּי¹⁹; יִשְׁבּוּ (8:3); תִּכְתּוּן¹⁸; לֹאטִי¹⁷; קָאםִי¹⁷.

Remark 2.—הִשְׁכִּינוּ (44:8); הִקְצִיתִי²¹; הִבִּיאוךִי²²; הִסִּירָה²³; הִעִירָתִי²⁴.

Remark 3.—וְהִקְנֵתִי²⁵; וְהִרְכַּתִּי²⁶; הִכָּאתִי (20:9); וְהִבָּאתִי (27:12).

Remark 1.—The â of the Qāl act. Part. is rarely written with א; while the û of the Impf., Inv. and Inf. is frequently written with וּ.

Remark 2.—Instead of וּ under the initial ה of the Hīph'il, there frequently occurs וּ, in the first and second persons, and before suffixes in the third; a full vowel, וּ, is also found in a few cases before a guttural.

Remark 3.—Instead of the usual stem-vowel î in the Hīph'il, there occur several instances of ē; while the cases of ē in the stem without a following separating vowel (ô) are quite numerous.

¹ Ex. 4:7. ² Isa. 42:17. ³ Ex. 16:7. ⁴ Jon. 4:10. ⁵ 2 Sam. 12:21. ⁶ Zech. 1:16.
⁷ Mal. 2:8. ⁸ Isa. 50:5. ⁹ Ps. 38:9. ¹⁰ Ezek. 20:43. ¹¹ Isa. 54:10. ¹² Isa. 60:8.
¹³ Ezek. 16:55. ¹⁴ 1 Sam. 7:14. ¹⁵ Job 20:10. ¹⁶ This shortening took place in the original Semitic, and does not come under the laws of vowel-change in Hebrew.
¹⁷ Hos. 10:14. ¹⁸ Judg. 4:21. ¹⁹ Josh. 7:10. ²⁰ Deut. 32:50. ²¹ Ps. 139:18. ²² Ezek. 27:26.
²³ 2 Chr. 15:16. ²⁴ Deut. 4:26. ²⁵ Ex. 26:30. ²⁶ Num. 31:28.

5. *a.* לָקַם;⁵ קִמְנִי;³ אֶקְיֶה;² קִינִי;¹ קִים;¹
b. חוֹלֶלֶת;⁷ כּוֹנֵנוּ;⁷ יִתְבַּשְׁטוּ;⁸ יְעוֹפֵף;⁶ כּוֹנֵן;⁶
c. יִתְחַחֵל;¹⁰ כָּלְכְּלוּ;⁹ בָּלְכַל;⁹ יִכְלַל;⁹ (45:11); וְכָלְכַלְתִּי;¹¹

5. *a.* The regular Intensive *active* stem (Pi'el) is found; forms of the others do not occur. In the place of the regular stems are found,

b. The Pôlêl, Pôlâl and Hithpôlêl, of which the ô (= â) is a lengthening in compensation for the omitted doubling; or

c. The Pilpêl, Pôlpâl, and Hithpâlpêl, formed by reduplicating the contracted stem.

95. THE MOST COMMON 'ĀYĪN WAW (י"ע) VERBS.

[In the following list Q. designates an Impf., Imv. and Inf. const. with *u*; Q.*, an Impf., Imv. and Inf. const. with *o* = *a*.]

- (1) אֹרַר (Q.*¹² Nî. Hî.) *Shine*; (2) בּוֹא (Q.* Hî. Hô.) *Enter*; (3) בּוֹז (Q.) *Despise*; (4) בּוֹשׁ (Q.*¹² Pôlêl, Hî.¹³ Hithpô.) *Be ashamed*; (5) גָּוַר (Q. Hithpô.) *Sojourn*; (6) דָּן (Q. Nî. Hî.) *Judge*; (7) דָּוַשׁ (Q. Nî. Hî. Hô.) *Thresh*; (8) זָבַח (Q.) *Flow*; (9) זָבַח (Q. Hî.) *Boil*; (10) חוּלַח (Q. Pôlêl, Pôlâl, Hî. Hô. Hithpô.) *Be in pain, bring forth*;¹⁴ (11) טוֹב (Q. Hî.¹⁵) *Be good*; (12) כּוּלַח (Q. Hî. Pilpêl, Pôlpâl) *Contain*; (13) כּוֹן (Q. Nî. Pôlêl, Pôlâl, Hithpô. Hî. Hô.) *Prepare, establish*; (14) לָרֵן (Q. Pôlêl, Hî. Hithpô.) *Scorn*; (15) מָוַח (Q. Nî. Pôlêl, Hithpô.) *Melt*; (16) מִוַח (Q. Nî. Hî. Hithpô.) *Be moved*; (17) מוּלַח (Q. Nî. Hî.) *Circumcise*; (18) מוֹשׁ (Q. Hî.) *Depart*; (19) מוֹת (Q.¹⁶ Pôlêl, Hî. Hô.) *Die*; (20) נָחַח (Q. Hî.¹⁷ Hô.¹⁸) *Rest*; (21) נָסַח (Q. Hî.) *Flee*; (22) נָוַח (Q. Nî. Hî.) *Move, nod*; (23) נוּחַח (Q. Pôlêl, Hî. Hô.) *Shake, sift*; (24) סוּחַח (Q. Nî.) *Turn back*; (25) סוּר (Q. Hî. Hô. Pôlêl) *Turn aside*; (26) עוּר (Q. Pi. Hî. Hô. Hithpô.) *Testify*; (27) עוֹף (Q. Pôlêl, Hî. Hô. Hithpô.) *Fly*; (28) עוּר (Q. Nî. Pôlêl, Pi. Pilpêl, Hî. Hithpâl. Hithpô.) *Awake*; (29) פָּרַח (Q. Nî. Pôlêl, Pilpêl, Hî.) *Scatter*; (30) צוּם (Q.) *Fast*; (31) צוּר (Q. Hî.) *Press, besiege*; (32) קוּם (Q. Pi. Pôlêl, Hî. Hô. Hithpô.) *Rise, stand*; (33) רוּם (Q. Pôlêl, Pôlâl, Hî. Hô.) *Be high*; (34) רוּעַ (Pi. Hî. Hithpô.) *Shout*; (35) רוּן (Q. Pôlêl, Hî.) *Run*; (36) שׁוּב (Q. Pôlêl, Pôlâl, Hî. Hô.) *Turn*.

¹ Esth. 9:31.

² Esth. 9:27.

³ Ps. 119:106.

⁴ Ps. 119:28.

⁵ Ruth 4:7.

⁶ Ps. 9:8.

⁷ Ps. 37:23.

⁸ Job 15:7.

⁹ Jer. 20:9.

¹⁰ 1 Kgs. 20:27.

¹¹ Esth. 4:4.

¹² Perf. with *o*.

¹³ Perf. הוֹבִישׁ.

¹⁴ Cf. § 97. (4).

¹⁵ הָטִיב, cf. הָטִיב from יָטַב.

¹⁶ Perf. כָּתַח, Part. כָּתַח.

¹⁷ הָנִיחַ or הָנִיחַ.

¹⁸ הָנַח or הָנַח.

96. VERBS 'ĀYĪN YŌDH ('ע).

1. יָבִין;¹ יָבִינוּ;² בִּנְה;³ בִּין;⁴ יָגִיל;⁵ גִּילוּ;⁶ יָדִין (49:16); לָלִין;⁷ (24:23); יָשִׁים (30:42); אָשִׁית (3:15); cf. וַיָּשֶׁם (2:8); וַיָּשֶׁת (30:40).
2. רָגַע;⁸ בִּינוּתִי;⁹ רִיבֹתִי.¹⁰

Verbs with י for their second radical differ but slightly from verbs with י (§ 94.). There may be noted two things:—

1. The Qāl Imperfect, Imv. and Inf. const. have î instead of û for their stem-vowel. This arises from *yî* or *îy*: יָבִין = בִּין; יָבִינוּ = בִּינוּ; יָגִיל = בִּין.

2. There are a few forms with î retained in the inflection of the Qāl Perfect.

Note 1.—By some these verbs are regarded as but remnants of Hîph'îl forms.

Note 2.—The Nîph'âl, Hîph'îl and Hôph'âl are precisely like those of verbs 'ĀyĪn Wāw.

97. THE 'ĀYĪN YŌDH ('ע) VERBS.

[The following list contains the verbs generally classified as 'ע. Outside of the Qal their forms are those of verbs י'ע. Q.* designates those forms which have also י'ע forms in Qal.]

- (1) בִּין (Q. Nî. Hî. Pôlêl, Hîthpô.) *Perceive*; (2) גִּיל (Q.*) *Exult*; (3) דִּין (Q.* Nî.) *Judge*; (4) חִיל (Q.* Pôlêl, Pôlâl, Hî. Hô. Hîthpô.) *Be in pain, be strong, wait*,¹¹ (5) לִין (Q.* Hîthpô.) *Lodge*; (6) כָּיִשׁ (Q.*) *Depart*; (7) רִיב (Q.* Hî.) *Strive*; (8) שִׁיחַ (Q.* Pôlêl) *Speak, meditate*; (9) שִׁים (Q.* Hî. Hô.) *Put*; (10) שִׂישׁ (Q.*) *Rejoice*; (11) שִׁיר (Q.* Pôlêl, Hô.) *Sing*; (12) שִׁית (Q. Hô.) *Put*.

¹ Ps. 19:13. ² Ps. 28:5. ³ Ps. 5:2. ⁴ Prov. 23:1. ⁵ Ps. 21:2. ⁶ Ps. 2:11.
⁷ Ex. 23:18. ⁸ Jer. 16:16. ⁹ Dan. 9:2. ¹⁰ Job 33:13. ¹¹ Cf. § 95. (10).

98. VERBS LĀMĒDH 'ĀLĒPH (ל').

[For full inflection, see Paradigm M.]

TABULAR VIEW.

	Qāl.	Nīph'al.	Pī'el.	Hīph'il.	Hithpā'el.
Perf.	קָטָא	נִקְטָא	קָטָא	הִקְטִיא	הִתְקַטָּא
Impf.	יִקְטָא	יִקְטָא	יִקְטָא	יִקְטִיא	יִתְקַטָּא
Imy.	קָטָא	הִקְטָא	קָטָא	הִקְטָא	הִתְקַטָּא
Inf. abs.	קָטוּא	נִקְטָא	קָטָא	הִקְטָא	—
Inf. const.	קָטָא	הִקְטָא	קָטָא	הִקְטִיא	הִתְקַטָּא
Part. act.	קָטָא		מִקְטָא	מִקְטִיא	מִתְקַטָּא
Part. pass.	קָטוּא	נִקְטָא			

1. נִקְרָא; (1:5) יִקְרָא; (2:20) מִצָּא; (1:5) קָרָא; (1:1) בָּרָא for

קָרָא; (2:23) יִקְרָא; (2:10) יִצָּא; (1:11) תִּרְשָׂא; קָרָא for ²קָרָא

2. a. יִקְרָאנִי; (2:22) וַיִּבְאֶה; (25:24) יִמְלָאוּ; (1:28) מִלְּאוּ.

b. לְהַבְרִיאֲכֶם; ⁶וַיִּזְיֹאֲךָ; ⁵וַיִּשְׁאֲךָ; ⁵יִמְצֹאֲךָ; ⁴נִשְׁאֲךָ.

3. a. מִצָּאנִי; (18:3) מִצָּאתִי; (6:7) בָּרָאתִי; (17:19) קָרָאת; (26:32)

מִצָּאתֶם.

b. נִקְרָאתִי; ¹²שָׁנְנָאת; ¹¹יִרְאֲתֶם; (31:31) יִרְאֲתִי; ¹⁰מִלְּאֲתִי; ⁹מִלְּאֶת.נִחְבַּאת; ¹⁶בָּרָאת; ¹⁵טָמְאֶת; ¹⁴חָטְאֶת.c. תִּמְלֹאנָה; ²⁰קָרָא; (3 f. pl.); ¹⁸תִּקְרָאנָה (2 f. pl.); ²¹תִּמְלֹאנָה.

Remark 1.—שָׁתָה (4:7) for שָׁתָה; (36:7) שָׁתָה; (24:11) צָאתָ.

Remark 2.—תִּשְׁנָה; ²⁴צִמְתִּי; ²³נִחְבַּתֶּם; כָּאֲנוּ for ²²כָּנוּ.Remark 3.—דִּבְכָּאת; ²⁹צִמְאֶת for ²⁸צִמְתִּי; ²⁷נִשְׁוִי; ²⁶נִטְמִינוּ.¹ Deut. 28:10.
⁶ Deut. 4:37.¹¹ Deut. 5:5.¹⁶ Josh. 17:15.²⁰ Ruth 1:20.²⁵ Ruth 1:11.² Isa. 58:12.⁷ 1 Sam. 2:29.¹² Ps. 5:6.¹⁷ 1 Sam. 19:2.²¹ Ex. 2:16.²⁶ Job 18:3.³ Ps. 89:27.⁸ Judg. 14:12.¹³ Esth. 4:11.¹⁸ Ruth 1:20, 21.²² 1 Sam. 25:8.²⁷ Ps. 32:1.⁴ Deut. 1:31.⁹ Job 36:17.¹⁴ Ex. 29:36.¹⁹ Josh. 2:16.²³ Josh. 2:16.²⁸ Ruth 2:9.⁵ 1 Kgs. 18:12.¹⁰ Jer. 6:11.¹⁵ Ezek. 5:11.²⁰ Ruth 4:17.²⁴ Judg. 4:19.²⁹ Ps. 89:11.

Verbs whose third radical is **ס** exhibit the following peculiarities :—

1. *Final ס* always quiesces (§ 43. 1); this does not affect any preceding vowel except *ä*, which, in an open syllable, then becomes *ā*, as in the Qāl Perf., Impf. and Imv.; and in the Nīph., Pū'āl and Hōph'āl Perfects.

Note.—The Qāl Impf. and Imv. have *ä* for their stem-vowel, after the analogy of verbs *ל* guttural (§ 82. 1. a).

2. *Medial ס* is treated as a consonant (guttural),

a. Before all vowel-additions.

b. Before the Š'wâ which precedes the suffixes **ן**, **ם**, **ב**.

3. *Medial ס* quiesces (i. e., loses its consonantal character) before all consonant-additions, the preceding vowel becoming

a. *ִ*, heightened from *ä*, in the Qāl Perfect (active).

b. *ִ*, heightened from *í*, in the Qāl Perfect (stative), and in the remaining Perfects.

c. *ֵ* (*é*), heightened from *ä*, in the Imperfects and Imperatives.

Remark 1.—In addition to instances indicated under 3 (above), **ס** shows a tendency to become silent in many isolated cases.

Remark 2.—**ס**, losing its consonantal character, is frequently dropped.

Remark 3.—There are numerous examples of verbs **ל** with the inflection of verbs **ל** (§ 100.), there being an evident confusion, in many cases, of the one class with the other.

99. THE MOST COMMON LĀMĒDH 'ĀLĒPH (ל') VERBS.

- (1) **בָּרָא** (Q. Nī. Pī. [Hī.]) *Create*; (2) **חָבָא** (Nī. Pū. Hī. Hō. Hīthp.) *Hide*; (3) **חָטָא** (Q. Pī. Hī. Hīthp.) *Sin*; (4) **טָבֵא** (Q. Nī. Pī. Pū. Hīthp. Hōthp.) *Be unclean*; (5) **יָצָא** (Q. Hī. Hō.) *Go forth*; (6) **יָרָא** (Q. Nī. Pī.) *Be afraid*; (7) **כָּלָא** (Q. Nī. Pī.) *Restrain*; (8) **כָּלֵא** (Q. Nī. Pī. Pū. Hīthp.) *Be full*; (9) **כָּצָא** (Q. Nī. Hī.) *Find*; (10) **נָשָׂא** (Q. Nī. Hī. Hīthp.) *Lift up*; (11) **נָבֵא** (Nī. Hīthp.) *Prophecy*; (12) **פָּלֵא** (Nī. Pī. Hī. Hīthp.) *Be wonderful*; (13) **צָבֵא** (Q.) *Be thirsty*; (14) **קָנֵא** (Pī. Hī.) *Be jealous*; (15) **קָרָא** (Q. Nī. Pū.) *Call*; (16) **קָרָא** (Q. Nī. Hī.) *Meet*; (17) **רָפֵא** (Q. Nī. Pī. Hīthp.) *Heal*; (18) **שָׂנֵא** (Q. Nī. Pī.) *Hate*.

100. VERBS ל"ל OR ל"י, CALLED ל"ה.

[For full inflection, see Paradigm L.]

TABULAR VIEW.

	Qāl.	Niph'al.	Pi'el.	Pā'al.	Hiph'il.	Hithpā'el.
Perf.	קָטָה	נִקְטָה	קָטָה	קָטָה	הִקְטָה	הִתְקַטָּה
Impf.	יִקְטָה	יִקְטָה	יִקְטָה	יִקְטָה	יִקְטָה	יִתְקַטָּה
Imv.	קָטָה	הִקְטָה	קָטָה	—	הִקְטָה	הִתְקַטָּה
Inf. abs.	קָטָה	נִקְטָה	קָטָה	קָטָה	הִקְטָה	—
Inf. const.	קָטוּת	הִקְטוּת	קָטוּת	קָטוּת	הִקְטוּת	הִתְקַטּוּת
Part. act.	קָטָה		מְקַטָּה		מְקַטָּה	מִתְקַטָּה
Part. pass.	קָטוּי	נִקְטָה		מְקַטָּה		

1. a. הָיָה (2:10); הִשָּׁקָה (2:6); כָּלָה (18:33); נִבְנְהָ,¹ הִגְלָה.²
- b. יָהִי (1:29); יַעֲלֶה (2:6); אָכַלָה (24:45); אָבְנָה (30:3); יָכָה,³
- c. עָשָׂה (1:11); רָעָה (4:2); מָכַלָה,⁴ מָכָה,⁵ מִשְׁתָּאָה (24:21).
- d. בָּכָה,⁶ הָיָה (18:18); נָגַלָה,⁷ קִוָּה,⁸ הִרְבָּה (15:1); הִכָּה,⁹
- e. עָשׂוּת (2:3); רָאוּת (2:19); הִבְנוּת,¹⁰ הִחֲיוּת (6:19); הִתְחַלּוּת,¹¹
- f. הָרָאָה (6:14); עָנָה,¹² הָהִיָּה,¹³ כָּלָה,¹⁴ הִכָּה,¹⁵ הִרְאָה.¹⁶

Verbs whose third radical is ך are very few, the ך in nearly every case having passed over into ך. Verbs whose third radical is ך present the following peculiarities:—

1. When the third radical (ך) would be final, it is everywhere rejected except in the Qāl passive Participle. Its place is generally supplied by the vowel-letter ה, and hence these verbs are commonly termed ל"ה. Upon the rejection of the ך, the following vowel-changes take place:—

a. ā, heightened from ă (§ 36. 2), appears as the vowel of the second radical in all *Perfecteds*.

b. é, heightened from ă (§ 36. 2), appears as the vowel of the second radical in all *Imperfecteds*.

c. é, heightened from ă (§ 36. 2), appears as the vowel of the second radical in all *Participles*, except the Qāl passive.

¹ 1 Kgs. 6:7. ² Esth. 2:6. ³ Ex. 21:20. ⁴ Job 9:22. ⁵ Ex. 2:11. ⁶ 1 Sam. 1:10.
⁷ 1 Sam. 2:27. ⁸ Ps. 40:2. ⁹ Deut. 13:16. ¹⁰ Hag. 1:2. ¹¹ 2 Sam. 13:2. ¹² Mic. 6:3.
¹³ Josh. 9:20. ¹⁴ Ps. 59:14. ¹⁵ Ezek. 6:11. ¹⁶ 1 Kgs. 18:1.

ä, *ô* (obscured from *â*) and *ē*, the usual vowels, appear as the stem-vowels of the Inf's. absolute (the latter (*ē*) in IIph. and IIöph.).

e. ô (obscured from â, lengthened from ǣ) with the fem. ending **ŋ**, appears as the ending of all Inf's. construct.

f . \hat{e} (written Π_{--}), arising from the contraction of γ_{--} , appears in all Imv 's (2 m. sg.).

2. הָיוּ יְקוֹנִי *for* (1:9) יָקוֹן יְבָלִי *for* (2:1) יָבְלוּ יִרְדִּי *for* (1:26) יִרְדּוּ
 (1:14) יִבְבִּינָן²; יֵאָתִינָן¹; חֲסִינָן *for* (1:22) פָּרוּ רָבוּ הָיִי *for* (1:14)
 יִרְבִּינָן⁶; יִבְסִינָן⁵; תִּבְעִינָן⁴
 3. a. הִרְאִיתָ¹⁰ צִוִּיתָה *for* (45:19) חֲלִיתָ⁹; נִהִיתָ⁸; נִרְכִּיתָ⁷
 b. הִכִּיתָ¹¹ קָנִיתִי *for* (4:1) צִוִּיתִי *for* (3:17) עֲשִׂיתָ *for* (3:5) וְהִיִּתָּם
 כִּסְתִי¹⁵ *and* הָעֲלִיתָ¹⁴ *and* הָעֲלִיתָ¹³ *but cf.* הִשְׁתַּחֲוִיתָ¹²
 צִוִּיתִי¹⁷; כִּסְתִי¹⁶
 c. בִּבְיָנָה¹⁹ תַּעֲשִׂינָה¹⁸ וְתִשְׁקֶינָן *for* (19:33) תִּהְיֶינָן *for* (41:36)
 4. רָאִתָּה *for* (27:17) עֲשִׂתָּה (= həyāwāth+ā) הִיִּתָּה *for* (1:2)
 הִשְׁקַתָּה²² כִּלְתָּה²¹ הִפְנַתָּה *for* (9:14) נִרְאִתָּה *for* (38:14)

2. *Before vowel-additions*, the radical ' is usually rejected, together with its preceding vowel ; it is retained, however, in pausal and emphatic forms.

3. *Before consonant-additions*, the radical ' unites with the preceding stem-vowel, always *ä*, forming the diphthongal *ay*, which appears as

- a. \hat{e} ($\textcircled{\text{e}}$) in the Perfects of the passive stems (rarely it is $\textcircled{\text{e}}$);
 b. \hat{i} ($\textcircled{\text{i}}$), thinned from \hat{e} , generally in the Perfects of active stems,
 though Pi'el and Hi'ph'il stems very frequently have $\textcircled{\text{e}}$;
 c. e ($\textcircled{\text{e}}$), contracted from ay , in Imperfects and Imperatives.
4. The Perfect 3 *sg. fem.* of all stems has the old feminine ending $\textcircled{\text{e}}$,
 to which $\textcircled{\text{e}}$ is added.

Note.—This $\bar{\eta}_{-}$ may be merely euphonic; or it may be the usual feminine ending, added after the analogy of other verbs.

5. a. גַּל²³ for גִּלְהָ; צוֹ²⁴ for צוּה; הָרֵב²⁵ for הָרֶב; הֶרֶף²⁶
for הָרַפ; הָעֵל²⁷ for הָעֵלָה.

¹ Deut. 32:37. ² Isa. 41:5. ³ Isa. 33:7. ⁴ Isa. 21:12. ⁵ Ex. 15:5. ⁶ Deut. 8:13.
⁷ Ezek. 32:2. ⁸ Deut. 27:9. ⁹ Isa. 14:10. ¹⁰ Ex. 26:30. ¹¹ Ex. 17:5. ¹² Deut. 4:19.
¹³ Ex. 32:7. ¹⁴ Ex. 33:1. ¹⁵ Ezek. 31:15. ¹⁶ Ps. 32:5. ¹⁷ Deut. 3:21. ¹⁸ Deut. 1:44.
¹⁹ Lev. 4:2. ²⁰ 2 Sam. 1:24. ²¹ Jer. 49:24. ²² Hos. 11:6. ²³ Ps. 119:18. ²⁴ Deut. 3:28.
²⁵ Judg. 20:38. ²⁶ Deut. 9:14. ²⁷ Ex. 8:1.

- b. (1) *וַיִּשְׁכַּח* for *וַיִּשְׁכַּח*; *וַיִּשְׁכַּח* for *וַיִּשְׁכַּח*;²
 (2) *וַיִּשְׁכַּח* (9:21) for *וַיִּשְׁכַּח*; *וַיִּשְׁכַּח* (27:38) for *וַיִּשְׁכַּח*;³
 (3) *וַיִּשְׁכַּח* (2:22) for *וַיִּשְׁכַּח*; *וַיִּשְׁכַּח* (1:22); *וַיִּשְׁכַּח*;⁴ *וַיִּשְׁכַּח* (33:19).
 (4) *וַיִּשְׁכַּח* for *וַיִּשְׁכַּח*; *וַיִּשְׁכַּח*;⁵ *וַיִּשְׁכַּח* (3:6); *וַיִּשְׁכַּח* (43:34).
 (5) *וַיִּשְׁכַּח* (4:4); *וַיִּשְׁכַּח* (4:1); *וַיִּשְׁכַּח* (4:5); *וַיִּשְׁכַּח* (1:7); *וַיִּשְׁכַּח* (22:12).
 (6) *וַיִּשְׁכַּח* for *וַיִּשְׁכַּח*; *וַיִּשְׁכַּח* (12:7); *וַיִּשְׁכַּח*.⁸
 (7) *וַיִּשְׁכַּח* (2:2) for *וַיִּשְׁכַּח*; *וַיִּשְׁכַּח* (2:16); *וַיִּשְׁכַּח*; *וַיִּשְׁכַּח*;⁹ *וַיִּשְׁכַּח*;¹⁰ *וַיִּשְׁכַּח* (9:21).
 (8) *וַיִּשְׁכַּח* (29:10) for *וַיִּשְׁכַּח*; *וַיִּשְׁכַּח* (9:27) for *וַיִּשְׁכַּח*;¹¹ *וַיִּשְׁכַּח* for *וַיִּשְׁכַּח*.

5. Apocopation of the final radical and its preceding vowel, i. e., *ה־* and *ה־*, takes place as follows:—

a. Of *ה־* in the Pī'el, Hīph'il and Hīthpā'el Imperatives; in Hīph'il forms, a helping *וַ* or *וַ* is often inserted, according to § 37. 2. c.

b. Of *ה־* in the Imperfect when used as a Jussive, or with Wāw Consecutive (§§ 72. 2, 73. 3). After the loss of the *ה־*,

- (1) the verbal form may stand without change; or
- (2) it may have the vowel of the preformative heightened; or
- (3) it may receive the helping-vowel *וַ*; or
- (4) it may receive the helping-vowel *וַ*, and also have the vowel of the preformative heightened;
- (5) in guttural forms *וַ* is employed as the helping-vowel;
- (6) in the Nīph'al there is no further change;
- (7) in the Pī'el and Hīthpā'el there is also the necessary rejection of the characteristic Dāghēš-forte;
- (8) in the Hīph'il the helping-vowel *וַ* is frequently employed, in which case the *וַ* of the preformative is heightened under the tone to é (§ 36. 2).

101a. THE MOST COMMON LĀMĔDH HĒ (ל'ה) VERBS.

- (1) *כֹּזֵה* (Q. Nī. Hī.) *Despise*; (2) *בָּכֵה* (Q. Pī.) *Weep*; (3) *בָּלָה* (Q. Pī.) *Fall away, decay*; (4) *בָּנָה* (Q. Nī.) *Build*; (5) *גָּלָה* (Q. Nī. Pī. Pā. Hī.) *Reveal*; (6) *דָּכָה* (Q. Nī. Pī. Hīthp.) *Be like*; (7) *זָנָה* (Q. Pā. Hī.) *Commit fornication*; (8) *יָדָה* (Hī. Hīthp.) *Thank*; (9) *יָרָה* (Q. Nī. Hī.)

¹ Job 31:27.
² Num. 21:1.

³ Ex. 2:12.

⁴ Ruth 2:3.

⁵ 1 Kgs. 10:13.

⁶ Deut. 2:1.

⁷ Isa. 47:3.

⁸ Ex. 6:3.

⁹ Jon. 2:1.

¹⁰ Deut. 3:18.

¹¹ Judg. 15:4.

Cast, instruct; (10) כָּנַח (Q. Pī.) Quench; (11) כָּלָה (Q. Pī. Pū.) Complete; (12) כָּסַח (Q. Nī. Pī. Pū. Hithp.) Conceal; (13) לָוָה (Q. Nī. Hī.) Join; (14) מָרָה (Q. Hī.) Rebel; (15) נָטָה (Q. Nī. Hī.) Stretch out; (16) סָפָה (Q. Nī. Hī.) End; (17) פָּדָה (Q. Nī. Hī. Hō.) Redeem; (18) פָּנָה (Q. Pī. Hī. Hō.) Turn about; (19) צָוָה (Pī. Pū.) Command; (20) צָפָה (Q. Pī. Pū.) Watch, cover; (21) קָוָה (Q. Nī. Pī.) Wait; (22) קָנָה (Q. Nī. Hī.) Get, obtain; (23) קָשָׁה (Q. Nī. Pī. Hī.) Be sharp, hard; (24) רָדָה (Q. Pī. Hī.) Have dominion; (25) שָׁבָה (Q. Nī.) Capture; (26) שָׁחָה (Q. Hithp.) Do obeisance; (27) שָׁקָה (Pū. Hī.) Drink; (28) שָׁתָה (Q. Nī.) Drink; (29) תָּלָה (Q. Nī. Pī.) Hang.

101b. VERBS LĀMĒDH HĒ (ל'ה) AND, AT THE SAME TIME,

'פ OR 'ע GUTTURAL.

(1) אָבָרָה (Q. א' פ'') *Be willing*; (2) אָלָה (Q. III.) *Swear*; (3) אָגָה (Q. Pô. Hi.) *Meditate*; (4) הָיָה (Q. Nî.) *Be*; (5) הָמָה (Q.) *Make a noise*; (6) הָרָה (Q. Pû. Pô.) *Conceive*; (7) חָיָה (Q. Pî. Hî.) *Live*; (8) חָלָה (Q. Nî. Pî. Pû. Hî. Hô. Hithp.) *Be sick*; (9) חָנָה (Q.) *Encamp*; (10) חָסָה (Q.) *Trust*; (11) חָרָה (Q. Nî. Hî. Hithp.) *Be angry*; (12) כָּחָה (Q. Nî. Pû. Hî.) *Wipe off*; (13) עָלָה (Q. Nî. Hî. Hô. Hithp.) *Go up*; (14) עָנָה (Q. Nî. Pî. Hî.) *Answer*; (15) עָנָה (Q. Nî. Pî. Pû. Hî. Hithp.) *Afflict*; (16) עָשָׂה (Q. Nî. Pî. Pû.) *Do, make*; (17) פָּרָה (Q. Hî.) *Be fruitful*; (18) צָפָה (Q. Pî. Pû.) *Watch, overlay*; (19) קָרָה (Q. Nî. Hî.) *Meet*; (20) רָאָה (Q. Nî. Pû. Hî. Hô. Hithp.) *See*; (21) רָבָה (Q. Pî. Hî.) *Multiply*; (22) רָעָה (Q. Pî. Hî. Hithp.) *Feed*; (23) רַבָּה (Q. Nî. Hî.) *Be feeble*; (24) רָצָה (Q. Nî. Pî. Hî. Hithp.) *Be pleased*.

102. *VERBS DOUBLY WEAK.*

In the following list there are given synopses, or partial synopses, in various stems, of those verbs whose inflection presents special difficulties:

1. אָבֶה, (׳אֵבֶה) אָבֶה, (אֲבִיתֶם) אָבֶה—Qāl: *be willing*.
 2. (׳אֵתִי, ׳אֵתִי, ׳אֵתִי, (אֲתֶנּוּ) אָתֶה, (׳אֵתֶה) אָתֶה—Qāl: *come*.
 (׳אֵתִי, אֲתִי, אֲתִי, אֲתִי—Hiph.: [הֵתִי] (Imv.).

3. בוא, בוא, יבוא. (באתם, באו, באתי, באה) Qāl: בא; enter—Qāl: בוא, בוא, בוא; Hiph.: יבוא, יבוא, יבוא; Hoph.: יבוא, יבוא, יבוא.
4. היות, (היו) היה, היה, (אתה, יהי) יהיה, היה; be—Qāl: היה, היה, היות; היות, היות; Niph.: נהיה, נהיה.
5. לחיות, (חיו) חיה, חיה, (יחי) יחיה, חיה; live—Qāl: חיה, חיה, לחיות; חיה, חיה, חיה; Hiph.: החיה, החיה, החיה; חיה, חיה, חיה.
6. מודה, הודות, הודה, יודה, הודה; thank—Hiph.: מודה, מודה, מודה; Hithpāl': התודה, התודה, התודה.
7. הוציא, הוציא, יוצא, יצא, יצא, יצא; go forth—Qāl: יצא, יצא, יצא; Hiph.: הוציא, הוציא, הוציא; Hoph.: הוציא, הוציא, הוציא.
8. יודע, יודע, יודע, ידע, ידע, ידע; know—Qāl: ידע, ידע, ידע; Niph.: יודע, יודע, יודע; Hiph.: יודע, יודע, יודע; Hithpāl': יודע, יודע, יודע.
9. ירא, ירא, ירא, ירא, ירא, ירא; be afraid—Qāl: ירא, ירא, ירא; Niph.: ירא, ירא, ירא.
10. יורה, יורות, ירה, ירה, יראה, ירה; cast, instruct—Qāl: ירה, ירה, ירה; Hiph.: מורה, מורה, מורה; יורה, יורה, יורה.
11. נטוי, נטה, נטות, נטה, (נט, ונט) יטה, נטה; stretch—Qāl: נטה, נטה, נטה; Hiph.: מטה, מטה, מטה; נטה, נטה, נטה.
12. הכות, הכה, (הך, הך) הכה, (יך, יך) יכה, הכה; smite—Hiph.: הכה, הכה, הכה; Hoph.: יכה, יכה, יכה.
13. שאת, שאת, שוא, שוא, שוא, שוא; lift up—Qāl: שאת, שאת, שאת; (also שאת and שוא), שוא, שוא, שוא.
14. ילך, ילך, ילך, ילך, ילך, ילך; walk—Qāl: ילך, ילך, ילך; Hiph.: הולך, הולך, הולך; (rarely הילך), הולך, הולך, הולך.
15. הלך, הלך, הלך, הלך, הלך, הלך; walk—Qāl: הלך, הלך, הלך; Niph.: נהלך, נהלך, נהלך.
16. לקוח, לקוח, לקוח, לקוח, לקוח, לקוח; take—Qāl: לקח, לקח, לקח; Niph.: ילקח, ילקח, ילקח; Hoph.: ילקח, ילקח, ילקח.

17. נתן *give*—Qāl: נתן, יתן, נתון, נתת, נתת; Nīph.: נתן, ינתן; Hōph.: יתן.
 18. עשה *make*—Qāl: עשה, עשה, עשה, עשה; Nīph.: עשה, עשה; Hōph.: עשה.
 19. ראה *see*—Qāl: ראה, ראה, ראה, ראה; Nīph.: ראה, ראה, ראה, ראה; Hōph.: ראה, ראה.
 20. שחב *bow down*—Hithpālēl: שחב, שחב, שחב, שחב.

103. DEFECTIVE AND KINDRED VERBS.

1. a. בוש *be ashamed*, Hīph. הבוּשׁ; but also הוּבֵשׁ from יבֵשׁ.
 b. טוב *be good*; but Impf. יטב, and Hīph. הִיטִיב from יטב.
 c. יגר *be afraid*; but Impf. יגור from גור.
 d. יקץ *awake*, used only in Impf.; the Hīph. Perf. הִקִּיץ (from קוץ) being used as Perfect.
 e. נפץ *break in pieces*, Pī. נפץ; but Impf. יפץ, Inv. פוץ, Nīph. פוץ, Pōlēl פוֹצֵץ, Hithpō. הִתְפּוֹצֵץ, Hīph. הִפִּיץ come from פוץ.
 f. שתה *drink*, in Qāl; but Hīph. הִשָּׁקָה from שָׁקָה.
2. a. יסף *add*, used in Qāl, but the Inf. const. and Impf. הוֹסִיף and יוֹסִיף are taken from the Hīph'il.
 b. גַּשׁ נגַשׁ *approach*, with Qāl Impf., Inv. and Inf. const. (גַּשׁ, גִּשְׁתָּ), but Nīph'al Perf. (נִגַּשׁ).
 c. נחה *lead*, with Qāl Perf. and Inv. (נָחָה), but Hīph. Impf. (יִנְחָה).
 d. נתך *pour out*, with Qāl Impf. (יִתְךָ) and Nīph. Perf. (נִתְךָ).
3. חם and יחם *be warm*; יָשַׁם and יָשַׁם *lay waste*; הוֹם and חָם *hum*; לָצַן and לוֹן *mock*; פָּרַר and פֹּר *break*; חָי and חָיָה *live*; חָקַק and חָקָה *engrave*; רָבַב and רָבָה *multiply*; רָנַן and רָנָה *shout*; שָׁגַג and שָׁגָה *err*; נָכַל and מוֹל *circumcise*; נָסַךְ and סוּךְ *anoint*; נָפַח and פּוּחַ *blow*; נָבַל and בָּלָה *fade away*; בָּזָה and בּוֹז *despise*; דָּכָה and דָּכָא, דוּךְ and דָּכַךְ *crush*; דָּכַם and דָּכָה *be silent*;

כָּאֵס, מָסַס and צָרַר, צָרָר *press*; נִשָּׁל and שָׁלָה *draw off*; מָסַח and מָסַח *melt*.

1. In some cases, stems from different (though kindred) roots are used to make up the inflection of the same verb; such verbs are called *defective*.

2. In other cases, forms from different stems (of the same root) are used to make up the inflection of the same verb.

3. In many cases, two or more roots exist which have two radicals in common, and also the same general signification. These are called *kindred* verbs. This fact seems to point back to a time when verbs were biliteral, the third radical in each case being a later addition to modify the fundamental meaning of the original biliteral root, or to make this trilateral, after it had become characteristic, universal.

104. A COMPARATIVE VIEW OF THE STRONG AND WEAK VERBS.

I. THE QĀL PERFECT AND IMPERFECT.

	Perfect.	Impf. with ō.	Impf. with ā.	Impf. with ē.
	[qāṭāl]	[yāqtūl]	[yāqtāl]	[yāqtīl]
Strong	קָטַל ¹	יִקְטֹל	יִקְטַל	(יִקְטֹל)
פ' gut.	עָטַל	יִעְטֹל ²	יִעְטַל ³	—
ע' gut.	קָאֵל	יִקְאֹל ³	יִקְאֵל	—
ל' gut.	קָטַח	—	יִקְטַח	—
פ"ן	נָטַל	יִנְטֹל	יִנְטַל	יִנְטֹל ⁶
ע"ע	קָטַקְטַט	יִקְטֹקְטֹט	יִקְטַקְטַט	—
פ"א	אָטַל	—	יִאֲטַל	יִאֲטֹל
פ"ו	יָטַל	—	יִיטַל	יִיטֹל
פ"י	יָטַל	—	יִיטַל	—
ע"ו	קָל (â)	יִקְוֹל, יִקְל ⁴	יִקְל (ô)	—
ע"י	קָל (â)	—	—	יִקְל
ל"א	קָטַא	—	יִקְטַא	—
ל"ה	קָטַה	—	יִקְטַה	—

¹ Cf. also קָטַל, קָטַל (§ 61.2,3). ² Or יִעְטֹל; also יִעְטֹל. ³ Only in verbs פ' and ע' gut. ⁴ Jussive and with Waw Consec. in pause. ⁵ Also יִעְטֹל. ⁶ Only in יִנְטֹל.

2. THE PĪ'ĒL AND PŪ'ĀL PERFECTS AND IMPERFECTS.

	PĪ'Ēl Perfect.	PŪ'āl Perfect.	PĪ'Ēl Impf.	PŪ'āl Impf.
	[qāttāl]	[qūttāl]	[y ^a qāttāl]	[y ^a qūttāl]
Strong	קָטַל, קָטַל ¹	קָטַל	יִקְטַל	יִקְטַל
פ gut.	עָטַל	עָטַל	יִעְטַל	יִעְטַל
ע gut.	קָחַל, קָחַל	קָחַל, קָחַל	יִקְחַל ⁷	יִקְחַל ⁹
ל gut.	קָטַח ²	קָטַח	יִקְטַח ⁸	יִקְטַח
פ ן	נָטַל	נָטַל	יִנְטַל	יִנְטַל
ע ע	קָטַט	קָטַט	יִקְטַט	יִקְטַט
"	קָוִטַט ³	קָוִטַט	יִקְוִטַט	יִקְוִטַט
"	קָטַקַט ⁴	—	יִקְטַקַט	—
פ ו	יָטַל	יָטַל	יִיטַל	יִיטַל
ע ו	קָיַל ⁵	—	יִקְיַל	—
"	קָוִלַל ⁶	קָוִלַל	יִקְוִלַל	יִקְוִלַל
"	קָחַלַח ⁴	—	יִקְחַלַח	—
ל א	קָטַא	קָטַא	יִקְטַא	יִקְטַא
ל ה	קָטַה	קָטַה	יִקְטַה	יִקְטַה

3. THE HĪPH'ĪL AND HŌPH'ĀL PERFECTS AND IMPERFECTS.

	HĪph'īl Perf.	HŌph'āl Perf.	HĪph'īl Impf.	HŌph'āl Impf.
	[hāqtāl]	[hūqtāl]	[yāqtāl]	[yūqtāl]
Strong	הִקְטִיל	הִקְטִיל (ה') ¹¹	יִקְטִיל	יִקְטִיל
פ gut.	הִעְטִיל ¹⁰	הִעְטִיל ¹²	יִיעְטִיל ¹³	יִיעְטִיל
ע gut.	הִקְאִיל	הִקְאִיל	יִקְאִיל	יִקְאִיל
ל gut.	הִקְטִיחַ	הִקְטִיחַ	יִקְטִיחַ	יִקְטִיחַ
פ ן	הִטִיל	הִטִיל	יִטִיל	יִטִיל
ע ע	הִקְטַט	הִוְקַט	יִקְטַט	יִוְקַט
פ ו	הִוְטִיל	הִוְטִיל	יִוְטִיל	יִוְטִיל
פ י	הִיטִיל	—	יִיטִיל	—
ע ו	הִקִיל	הִוְקִיל	יִקִיל	יִוְקִיל
ל א	הִקְטִיא	הִקְטִיא	יִקְטִיא	יִקְטִיא
ל ה	הִקְטִיה	הִקְטִיה	יִקְטִיה	יִקְטִיה

¹ Forms with *a* under the second radical are quite frequent. ² In pause קָטַח.

³ Pōel. ⁴ Pīpel. ⁵ Rare. ⁶ Pōel. ⁷ Also קָחַל. ⁸ In pause קָטַח. ⁹ Also קָחַל.

¹⁰ Also הִעְטִיל. ¹¹ There are a few forms like הִקְטִיל. ¹² Also הִעְטִיל. ¹³ Also יִיעְטִיל.

4. THE NĪPH'ĀL AND HĪTHPĀ'ĒL PERFECTS AND IMPERFECTS.

	Nīph'āl Perf.	Nīph'āl Impf.	Hīthpā. Perf.	Hīthpā. Impf.
	[nāqṭāl]	[yīqqāṭāl]	[hīthqāṭtāl]	[yīthqāṭtāl]
Strong	נִקְטַל	יִקְטַל ¹	הִתְקַטַּל	יִתְקַטַּל
פ gut.	נִקְטַל ²	יִקְטַל	הִתְקַטַּל	יִתְקַטַּל
ע gut.	נִקְטַל	יִקְטַל	הִתְקַטַּל ³	יִתְקַטַּל
ל gut.	נִקְטַח	יִקְטַח	הִתְקַטַּח	יִתְקַטַּח
פן	נִטַּל	יִנְטַל	הִתְנַטַּל	יִתְנַטַּל
ע ע	נִקַּט	יִקַּט	הִתְקַטַּט	יִתְקַטַּט
ע ע			הִתְקַטַּט	יִתְקַטַּט
פו	נִוטַל	יִוטַל	הִתְנוּטַל	יִתְנוּטַל
עו	נִקּוּל	יִקּוּל	הִתְקוּלַל	יִתְקוּלַל
עו			הִתְקוּלַל	יִתְקוּלַל
לא	נִקְטֵא	יִקְטֵא	הִתְקַטֵּא	יִתְקַטֵּא
לה	נִקְטֶה	יִקְטֶה	הִתְקַטֶּה	יִתְקַטֶּה

5. THE VARIOUS INFINITIVES CONSTRUCT.

	Qāl.	Nīph'āl.	Pr'el.	Hīph'āl.	Hōph'āl.
	[qāṭāl]	[hīqqāṭāl]	[qāṭtāl]	[hāqāṭāl]	[hūqāṭāl]
Strong	קָטַל ⁵	הִקְטַל	קָטַל	הִקְטִיל	הִקְטַל
פ gut.	עָטַל	הִעָטַל	עָטַל	הִעָטִיל	הִעָטַל
ע gut.	קָאֵל	הִקָּאֵל	קָאֵל	הִקָּאִיל קָחַל	הִקָּאֵל
ל gut.	קָטַח	הִקָּטַח	קָטַח	הִקָּטִיחַ	הִקָּטַח
פן	נָטַל טָלַת	הִנָּטַל	נָטַל	הִטָּיִל	—
ע ע	קָטַ	הִקָּטַ	קוּטַט	הִקָּטַ	—
פו	נָטַל טָלַת	הוּטַל	יָטַל	הוּטִיל	הוּטַל
פי	יָטַל	—	—	היטִיל	—
עו	קוּל	הקוּל	קוּלַל	הקִיל	—
עו	קִיל	—	—	—	—
לא	קָטֵא	הִקָּטֵא	קָטֵא	הִקָּטִיא	הִקָּטֵא
לה	קָטוּת	הִקָּטוּת	קָטוּת	הִקָּטוּת	הִקָּטוּת

¹ Rarely קִטַּל.² Also נִקְטַל.³ Also הִתְקַחַל.⁴ Also הִתְקַחַל.⁵ Rarely קָטַל.

XII. Nouns.

105. THE INFLECTION OF NOUNS.

1. אָמַר *Saying*, from אמר; דָּבָר *Word*, from דבר; מָוֹת *Death*, from מות.
2. חֵיתוֹ-אֶרֶן (1:24); מִלְכִי-צֶדֶק (14:18); אֶרֶצָה (20:1); צִפְנָה (13:14).
3. חֵיה (1:24); רְאִישִׁית (1:1); יָמִים-יָם (1:22); אֶת־אוֹת (1:14); עֵינַיִם (3:6).
4. רְקִיעַ-רָקִיעַ (1:14); דָּגַת-דָּגָה (1:26); פְּנֵי-פָנִים (1:2).
5. אִישׁ-אִישׁ (3:16); עֵינֵיכֶם-עֵין (3:5); יְרוּ-יָר (3:22).

The inflection of nouns includes,

1. The formation of the noun-stems from the root (§§ 106.—118.), or from other nouns (§ 119.);
2. The formation of cases (§ 121.),—a means of inflection almost lost in Hebrew;
3. The addition of affixes for gender and number (§§ 122, 125.);
4. The changes of stem and termination in the formation of the construct state (§§ 123, 125.);
5. The addition of pronominal suffixes (§§ 124, 125.).

106. NOUNS WITH ONE, ORIGINALLY SHORT, FORMATIVE VOWEL.

1. a. קָטַל *for qātl*; אֶרֶץ *Earth*; עֶרֶב *Evening*; אֶבֶן *Stone*; שָׂרִין *Swarm*.
 b. קָטַל *for qātl*; עֵשֶׂב *Herb*; סֵפֶר *Book*; עֹזֵר *Help*; עֵדֶן *Eden*.
 c. קָטַל *for qātl*; בֹּקֶר *Morning*; חֹשֶׁךְ *Darkness*; אָמַר *Saying*.
2. a. זֶרַע *Seed*; נֶצַח *Perpetuity*; אֶרַח *Path*; נָעַר *Youth*; תַּחַת *Under*.
 b. אָף (= אֲנָף) (cf. אָפִי = אֲנָפִי) *Nose*; עֹז (= עֲנִין) *Goat*.
 c. אִם (= אִמָּם) *Mother*; חָק (= חֻקָּם) *Statute*; יָם (= יָמָם) *Sea*.

- d. מוֹת *Death*; תוֹךְ *Midst*; יוֹם (= יוֹם) *Day*; בֵּית *House*; לַיְלָה *Night*; סוֹף (= סוֹף) *End*; יָסוּר (= יָסוּר) *Or*; דִּין (= דִּין) *Judgment*; רוּחַ (= רוּחַ) *Spirit*.
- e. פְּרִי *Fruit*; תְּהוֹ *Desolation*; בָּהוּ *Waste*; בִּכָּה *Weeping*.
3. דְּבִשׁ *Honey*; מְעַט *A little*; בֹּאֵשׁ *Stench*; בְּאֵר *Well*.
4. a. מַלְכָּה *Queen*; נַעֲרָה *Maiden*; חַיָּה *Life*; שְׁלוֹה *Rest*.
- b. סְתָרָה *Covert*; שִׂמְחָה *Gladness*; אִמְרָה *Saying*; מְנַחָה *Gift*.
- c. אֹכֶלָה *Food*; חֲכָמָה *Wisdom*; חֻקָּה (= חֻקָּה) *Statute*.

1. These nouns, called *Segholates*, had, originally, one short vowel (ă, ĭ or ŭ), which, generally, stood with the first radical. A helping-vowel was then inserted under the second radical (§ 37. 2), and the formative vowel, now standing in an open tone-syllable, was heightened: ă to é; ĭ to ē; ŭ to ō.

2. When the root contains one or more weak radicals, certain changes occur:—

a. In ע' or ל' guttural stems, ă is the helping-vowel, instead of ě; and, in ע' guttural *a*-class stems, the original formative *a* stands unheightened.¹

b. In ע' stems, ך is assimilated, represented in the following consonant by Dāghēš-forte, and then rejected from this consonant whenever it is not followed by a vowel.

c. In ע'ע' stems, the second and third radicals are contracted; but the doubling shows itself only when a vowel-addition is made.

d. In ע'ע' and ע'ע' stems, ך and ך are sometimes preserved in the absolute state; but, in many nouns, they suffer contraction with the preceding vowel.

e. In ע'ל' stems occur formations ending in ך, ך and הך.

3. In a small number of nouns, the formative vowel stands under the second radical, instead of under the first; in these, ă suffers no change; but ĭ and ŭ, under the tone, become ē and ō; no helping-vowel is needed.

4. Many feminine nouns are formed from Segholate stems; the feminine ending being added to the primary form (קֶטֶל, קֶטֶל, קֶטֶל); but an original ŭ is generally deflected to ă.

¹ Cf., however, לֶחֶם *bread*, רֶחֶם *comb*.

Note 1.—The Qāl Infinitive const. (קטל = qātūl = qūtl) is really a Segholate; while the Inf. const. of verbs פ"ן and פ"ו (טלת = טלת), as well as such Infinitive forms as יראה and רעה, are Segholate formations.

Note 2.—Segholates, “standing at the first remove from the root, express, as nearly as possible, its simple idea, either abstractly, or as it is realized in some person or object which may be regarded as its embodiment or representative.”²

107. NOUNS WITH TWO, ORIGINALLY SHORT, FORMATIVE VOWELS.

1. a. [קטל for qātāl]; אדם *Man*; חכם *Wise*; דבר *Word*; ישר *Upright*; בשר *Flesh*; גמל *Camel*; דגן *Corn*; חמם *Violence*.
קם (= qāwām) *Rising*; רם (= rāwām) *High*.
שדה (= sādhāy) *Field*; יפה *Beautiful*; הרה *Pregnant*; יר (for ירה) *Hand*; דם (for דמה) *Blood*.
b. [קטל for qātāl]; זקן *Old man*; כבד *Heavy*; אמין *Truly*; מגן *Shield*; עקב *Heel*; עיף *Wearied*; דשן *Fat*; חסר *Deficient*; מת (= māwīth) *Dead*; גר (= gāwīr) *Stranger*.
c. [קטל for qātāl]; עגל *Round*; עמק *Deep*; נקד *Spotted*; ערם *Naked*; קטן (cf. קטנים) *Small*; אדם *Red*.
d. [קטל for qātāl]; לבב *Heart*; צלע *Rib*; חמר *Bitumen*.
2. [קטלה]; צדקה *Righteousness*; אדמה *Ground*; עגלה *Chariot*;
[קטלה]; בהמה *Cattle*; [קטלה]; אחזה *Possession*.

A second class includes nouns which are formed by the employment of two, originally short, vowels, ā—ä, ä—ī, ä—ū, ī—ä. These nouns are, for the most part, adjectives or participles:—

1. a. Original ā—ä, in strong stems, are heightened to ā—ā; in ע"ו stems, they contract and give â;³ in ה ל stems, the second ä is heightened, after the loss of ו or י, to é; in a few cases of ה ל stems, the final ה־ has been lost.

b. Original ä—ī, in strong stems, are heightened to ā—ē; in ע"ו stems, they contract and give ê.

¹ Cf. קטל, the form before suffixes.

² Green's Hebrew Grammar, p. 208.

³ This is the participial form of ו"ו verbs in Qal.

c. Original \check{a} — \check{u} are heightened to \bar{a} — \bar{o} ; the latter (\bar{o}), however, goes back to \check{u} before additions for gender and number, a Dāghēš-for^{te} being inserted in the final consonant.

d. Original \check{y} — $\check{ä}$ are heightened to \bar{e} — \bar{a} .

2. The feminines of these stems are made by the addition of הַֿ; this addition requiring a change of tone, the vowel of the first radical is vocalized (§ 36. 3. b).

108. NOUNS WITH ONE SHORT AND ONE LONG FORMATIVE VOWEL.

1. a. [קָטוּל = קָטַל for qātāl]; גָּדוֹל *Great*; קָדוֹשׁ *Holy*; כְּבוֹד *Honor*; שָׁלוֹם *Peace*; אֲדוֹן *Lord*; טָהוֹר *Pure*; מֶתוֹק *Sweet*.
- b. [קָטִיל for qātīl]; אֲסִיר *Captive*; יָמִין *Right hand*; נָשִׂיא *Prinee*; מְשִׁיחַ *Anointed*; נְבִיא *Prophet*; פֶּקִיד *Overseer*; זָעִיר *Little*.
- c. [קָטוּל for qātūl]; אָרוּר *Cursed*, and all Qāl pass. part's; עָצוּם *Strong*; עָרוּם *Cunning*; שָׁבִיעַ *Week*; עֵבוֹר *Grain*; יָטוּב *Bereaved*.
- d. [קָטַל or קָטוּל for qītāl]; כָּתַב *Writing*; קָרַב *War*; עָבַד *Work*; אֱלֹהִים *God*; אָנוּשׁ *Man*; חָמוֹר *Ass*; חֶלֶם *Dream*; יָאֵר *River*.
- e. [קָטִיל for qītīl or qūtīl]; בָּרִיל *Tin*; כָּסִיל *Fool*; נֶצֶב *Column*; פָּסִיל *Idol*; חֲזִיר *Swine*.
- f. [קָטוּל for qītūl or qūtūl]; גָּבֹול *Limit*; לְבוּשׁ *Dress*; גְּבוּלָה *Benefit*; עֲזוּז *Strength*; כְּרוּב *Cherub*; רְכוּשׁ *Property*.
2. גְּדוּלָה *Great* (f.); נְבִיאָה *Prophetess*; אָרוּרָה *Cursed* (f.); בְּתוּלָה *Virgin*; חֲגוּרָה *Girdle*; נְחִילָה *Flute*; אֱמוּנָה *Truth*.

A third class includes nouns which are formed by the employment of an originally short vowel in the penult, and an originally long vowel in the ultima. These nouns are, for the most part, abstract substantives, neuter adjectives, or passive participles:

1. a. Original \check{a} — \hat{a} become \bar{a} — \hat{o} , the first vowel being heightened to \bar{a} , the second, obscured to \hat{o} ; this formation is to be distinguished from that with \bar{o} , described in § 107. 1. c. Here belongs the Qāl Infinitive absolute.

b. Original \check{a} — \hat{i} become \bar{a} — \hat{i} ; here belong many nouns with a *passive*, and a few with an active signification.

c. Original \check{a} — \hat{u} become \bar{a} — \hat{u} ; here belong all Qāl passive participles.

d. Original ĭ—â become ĕ—â or ĕ—ô, the first vowel being volatilized, the second (â) being sometimes retained, but more frequently obscured to ô.

e. Original ĭ—î or ŭ—î become ĕ—î, the first vowel being volatilized.

f. Original ĭ—û or ŭ—û become ĕ—û, the first vowel being volatilized.

2. The feminines of these stems are generally made by the addition of הַ, the vowel of the first radical becoming Š'wâ.

109. NOUNS WITH ONE LONG AND ONE SHORT FORMATIVE VOWEL.

1. [קֹטָל for qâtāl]; עוֹלָם *Eternity*; אוֹצָר *Treasury*; חוֹתָם *Signet ring*;

עִשָּׂה (for 'ôsăy) *Making*; רִמְשָׁה (for rîmšâ) *Creeping*.

2. [קֹטָל for qâtāl]; אוֹיֵב *Enemy*; חוֹבֵל *Pilot*; כֹּהֵן *Priest*; יָצָא *Going*

forth; רִמְשָׁה *Creeping*; הֹלֵךְ *Walking*, etc.

3. [קֹטָל for qâtāl]; עוֹגֵב *Flute, organ*; שׂוֹעֵל *Fox*.

Remark.—[קִטָּל for qîṭāl]; קִיטוֹר *Smoke*; שִׁיחור *Nile*; קִימוֹשׁ *Nettle*.

A fourth class includes nouns with a naturally long vowel in the penultima, and an originally short vowel in the ultima.

1. Original â—ă become ô—ă; here belong, besides many substantives, all לִ"ה Qāl active participles, and also the Qāl act. part. fem. (in תַּ or תִּ) of strong forms. The vowels do not change before af-fixes of gender and number.

2. Original â—ĭ become ô—ĕ; here belong a few substantives, and all strong Qāl participles; also those feminines of the form קֹטְלָה.

3. Original û—ă become û—ă.

Remark.—There are a few nouns with an originally long vowel in both penult and ultima; the former, however, is probably long in compensation for an omitted Dāghēš-forfe (§ 30. 2. c).

110. NOUNS WITH THE SECOND RADICAL REDUPLICATED.

1. [קֹטָל for qâtāl]; אֵיל *Hart*; שַׁבָּת *Sabbath*; סָבֵל *Burden*; יְבִשָּׁה, יְבִשָּׁה *Dry land*; חֲטָאָה *Sin*; אֲדָרָת *Magnificence*.

Remark.—גַּנָּב *Thief*; טָבַח *Cook*; חָרַשׁ *Artificer*; קַנָּא *Jealous*.

2. [קֹטָל for qâtāl]; כָּכָר *Talent*; אֵלֶּל *Folly*; אֲוָרָה *Blindness*.

3. [קטל *for qāttāl*]; נִקֵּל *Shoot, rod*; קָדַשׁ *To consecrate*.
4. [קטל *for qāttāl*]; אֵלֶם *Dumb*; עֵוֶר *Blind*; חֵרֵשׁ *Deaf*; עֲקִישׁ *Perverse*; פֶּקַח *Clear-sighted*; כִּסֵּא *Throne*; חֲבֵל *Mast*.
5. *a.* [קטל = qāttāl]; see examples under 1. R. above.
b. [קטל = qāttāl *from* qāttāl]; אָבֵר *Husbandman*; 1. R. above.
c. [קטול = qāttōl]; גִּבּוֹר *Hero*; שָׂכּוֹר *Drunkard*; צִפּוֹר *Sparrow*.
6. [קטיל]; אֲדִיר *Great*; אֲמִיץ *Strong*; צַדִּיק *Righteous*; אֲסִיר *Fettered*.
7. [קטול]; עֲמֹד *Pillar*; יָטוּל *Childless*; חֲנוּן *Merciful*.
8. [קטול]; לִמּוֹד *Learner*; שִׁקּוּץ *Abomination*; נַחֲמִים *Consolation*.

A fifth class includes nouns whose second radical is reduplicated. This doubling intensifies the root-idea, giving it greater force or greater firmness:—

1. Formations like qāttāl are frequent, but with no special significance.

Remark.—It is a question whether nouns of this form indicative of occupation have ā or â (see 5. *a* below); the corresponding Arabic have â, yet some of these shorten the vowel to ā in the construct state.

2. Formations like qāttāl are few; the feminines are generally abstract nouns.

3. Formations like qāttēl are rare, except as Pī'el Infinitives construct.

4. Formations like qāttēl are, mostly, adjectives designating deformities and faults, physical or moral.

5. *a.* Formations like qāttāl are, properly, nouns indicative of occupation; but see 1. R. above.

b. The form qāttāl is the same as qāttāl with the penultimate ā attenuated to ī.

c. The form qāttōl is the same as qāttāl with â obscured to ô.

6. Formations like qāttīl are adjectives expressing a personal quality.

7. Formations like qāttūl are descriptive epithets of persons or things.

8. Formations like qāttūl are, for the most part, abstracts, and are often used in the plural.

111. NOUNS WITH THE THIRD RADICAL REDUPLICATED.

1. שָׁאֵן *Tranquil*; רֵעֵן *Green*; נֹאֵה (= נֹאֵי) *Comely*; אֲכִיל *Faint*;
 יִשְׁפָּרוֹר *Splendor*; חֲכָלִיל *Dark*; נִהְלִיל *Pasture*; נֹאֲפִים *Adulterius*.
2. פְּתִלְתִּל *Full of twists*; הִפְכֵּךְ *Full of turns*; אֲרִמִּידִם *Reddish*;
 שְׁחָרָחַר *Blackish*; אִסְפָּסוֹף *Rabble*; עֲקָלְקֵל *Crooked*.
3. גִּלְגַּל *Wheel*; חֲתַחַת *Frightful*; כּוֹכַב (כִּכְכָּב) *Star*; בְּרִכָּד *Ruby*;
 קִרְקַר *Crown*; גִּלְגֵּלַת *Skull*; בִּקְבוּק *Flask*.

A sixth class, closely related to the fifth class, includes:—

1. Noun-formations with the third radical reduplicated, the signification being, in general, the same as when the second radical is doubled.
2. A few words in which the second and third radicals are reduplicated, the signification being that of intensity, or repetition; in the case of adjectives of color, there is a diminutive force.
3. A few ע"ע and ע"ו stems, in which the contracted biliteral stem is reduplicated.

112. NOUNS WITH א, ה, AND י PREFIXED.

1. אֶצְבַּע *Finger*; אֲנִירָה *Fist*; אֵיתָן *Lasting*; אֲכֹזֵר *Violent*.
2. הִשְׁבֵּם *To rise early*; הִבְדִּיל *To divide*; הִאִיר *To shine*; הִצִּלָּה *Deliverance*;
 הִנָּפָה *Waving*; הִנָּחָה *Grant of rest*; הִכָּרָה *Aspect*.
3. יִצְהָר *Oil*; יִלְקוֹט *Pouch*; יָקוּם *Being*; יָרִיב *Adversary*; cf. the proper names יִצְחָק, יִפְתָּח.

A seventh class includes nouns formed by prefixing א, ה, or י:—

1. A few nouns are formed by means of a prosthetic א; this א is merely euphonic and has no significance.
2. A larger number are formed by means of a prefixed ה; here may be included Hiph'il Inf's abs., and Inf's const., besides many verbal nouns formed after the analogy of the Hiph'il.
3. Nouns with a prefixed י occur rarely as appellatives; but frequently as proper names.

113. NOUNS WITH מֵ PREFIXED.

מ.ת.ד.

1. [מִקְטָל for מִקְטֵל]; מֵאֵל Food; מַמְלָכָה Kingdom; מֵאֲבֵלָת Knife; מִתֵּן (= מִנְתֵּן) Gift; מוֹצֵא (= מוֹצֵא) Exit; מָסַךְ (= מִסְכָּה) Cover; מֵרָאָה (= מֵרֵא' Appearance.
2. [מִקְטָל for מִקְטֵל]; מִשְׁכָּן Dwelling-place; מִדְבָּר Desert; מִשְׁפֵּט Judgment; מִלְחָמָה War; מִשְׁמֶרֶת Watch; מִסָּב (= מִסְבָּב) Circle; מִקְנֵה (= מִקְנִי) Property.
3. [מִקְטָל for מִקְטֵל]; מִרְבֵּק Stall; מִפְתָּח Key; מִזְלֹג Flesh-hook; מִרְחִיטָה Plough; מִגָּפָה Smiting; מִגֵּן (= מִגֵּן) Shield; מוֹקֵשׁ (= מוֹקֵשׁ) Snare.
4. [מִקְטָל for מִקְטֵל]; מִזְבֵּחַ Altar; מִסָּב (= מִסְבָּב) Divan.
5. [מִקְטָל for מִקְטֵל]; מֵאֵל Fuel; מִסְכָּה (= ע'') Covering.
6. [מִקְטָל for מִקְטֵל]; מַחְסֹר Want; מִלְקוֹחַ Booty; מְקוֹם Place; מִזְמֹר Song; מִכְשֹׁל Stumbling-block.
7. [מִקְטָל for מִקְטֵל]; מִבְדִּיל Dividing; מִמָּטִיר Raining; מְקִים (= מְקִים) Establishing.
8. [מִקְטָל]; מִלְבוּשׁ Garment; מִנְעוּל Bolt; מֵאֲבוּס Granary.

An eighth class includes Nouns formed by prefixing מֵ, the same element which is used in the formation of participles. So far as concerns the vowels employed the following combinations may be noted:—

1. ä—ā, the latter of which is heightened from ä. Feminines in הֵ- and תֵ- occur. In פִּ"נ stems, נ is assimilated; in פִּ"ו stems, ו becomes ô; in פִּ"ע stems, the usual contraction takes place, and the vowel of the preformative is heightened; in לִ"ה forms, the second ä is heightened to é.

2. ĩ—ā, the former of which is attenuated, the latter heightened from an original ä; the usual vowel-changes take place in weak stems.

3. ä—ē, the latter of which is heightened from ĩ; the usual vowel-changes take place in weak stems.

4. ĩ—ē, the ĩ of which is the attenuation of ä (cf. 3.).

5. ä—ō, the ō of which is heightened from an original ũ.

6. ä—ô, ĩ—ô, of which ô is obscured from â, while ĩ is attenuated from ä.

7. ä—î, î—î, used only in the formation of Hîph'il participles (m.); the latter (î—î) being used in ע"י verbs.

8. ä—û, not used to any great extent.

114. THE SIGNIFICATION OF NOUNS WITH מ PREFIXED.

- מַשְׁחִית *Destroyer*; מִשְׁכִּיל *A didactic poem (= instructor)*; מַעְרִיץ *He who inspires terror*; מִפֵּל *What falls off, chaff*; מְכַסֶּה *Covering*.
- מֵאֵל *Food*; מִלְקוֹחַ *Booty*; מֵתָן *Gift*; מִזְמֹר *Psalm*; מִצְעָר *That which is small*; מִרְחָק *That which is remote*.
- מֵאֲכֵלָת *Knife*; מִפֶּתַח *Key*; מִגֶּן *Shield*; מִלְמֹד *Goad*.
- מִיִּשְׁבֵּן *Dwelling-place*; מִדְבָּר *Desert*; מִזְבֵּחַ *Altar*; מְקוֹם *Place*.
- מִגִּפָּה *Smiting*; מִדּוּהָ *Sickness*; מִיֶּשֶׁר *Straightness*; מִלְחָמָה *War*.

The letter מ is from מִי (*who*) or מָה (*what*), and is used in the formation of nouns,

1. To denote the *subject* of an action; cf. its use denoting agency in Pī'el, Hîph'il and Hîthpā'el Participles.

2. To denote the *object* of an action, or the *subject* of a quality; cf. its use in Pū'āl and Hōph'āl Participles.

3. The *instrument* by which an action is performed.

4. The *place* (or *time*) in which an action is performed.

5. The *action* or *quality* which is contained in the root.

115. NOUNS FORMED BY PREFIXING ת.

- תִּקְטֹל for תִּקְטָל; תֹּשָׁב (?) *Tenant*; תּוֹכַחַת *Reproof*; תִּימָן *South*; תּוֹדָה *Thanks*; תּוֹרָה *Law*.
- תִּקְטֹל for תִּקְטָל; תְּרֵהָר *Elm*; תְּפָאֶרֶת *Glory*; תִּקְוָה *Hope*.
- תִּקְטֹל for תִּקְטָל; תִּשְׁבִּין *Checkered cloth*; תְּרִדָּה *Deep sleep*; תְּהִלָּה *Praise*; תְּפִלָּה *Prayer*.
- תִּקְטִיל; תִּלְמִיד *Disciple*; תְּכִיף *Cloak*; תְּבִלִּית *Completeness*.
- תִּקְטֹל; תְּמִרוֹר *Bitterness*; תְּנַחֵם *Consolation*; תְּבוּנָה *Understanding*.

Remark.—תְּרִדָּה *Deep sleep*; תְּשׁוּעָה *Deliverance*; תְּפָאֶרֶת *Glory*.

A ninth class of nouns includes those with the prefix **ת**. This prefix is the same as that used in the Impf. 3 fem. It is used in a neuter sense, and is employed in the formation of abstract nouns, though rarely of concrete nouns. The cases cited above exhibit the various forms assumed by nouns of this class, as well as the vowel-changes which take place in formations from weak stems.

Remark.—Nouns with **ת** prefixed have also, in the majority of instances, the feminine ending **תָּה**.

116. NOUNS FORMED BY MEANS OF AFFIXES.

1. *a.* **כַּרְמֶל** *Garden*; **בְּרֹזֶל** *Iron*; **גִּבְעֵל** *Cup of a flower*; **קֶרְסֶל** *Ankle*.
b. **סֶלֶם** *Ladder*; **אוֹרָם** *Porch*; **חֶרֶטֶם** *Sacred scribe*; **פְּדִיִּים** *Ransom*.
2. *a.* **אַחֲרוֹן** *Last*; **רִאשׁוֹן** *First*; **אֶבְיוֹן** *Poor*; **עֲלִיּוֹן** *Most high*.
b. **קִנְיָן** *Gain*; **שִׁלְחָן** *Table*; **קֶרְבֵּן** *Offering*; **אַבְדָּן** *Destruction*.
c. **פְּתָרוֹן** *Interpretation*; **כִּישָׁרוֹן** *Success*; **עִוְרוֹן** *Blindness*; **בְּטָחוֹן** *Confidence*; **זִכְרוֹן** *Memorial*; **עֲצָבוֹן** *Pain*; **גָּאוֹן** *Majesty*; **הָמוֹן** *Noise*.
d. **מִגְדָּלוֹ** *Megiddo*; **שְׁלֹמֹה**, LXX. Σολομών, *Solomon*.

A tenth class of nouns includes those with affixes, **ל**, **מ**, and **נ**:

1. Nouns formed by the addition of **ל** and **מ** are few, and have no special significance.
2. Nouns formed by the addition of **נ** are numerous, including
 - a.* Adjectives formed either from a noun-stem (cf. § 119. 3), or from a root.
 - b.* Abstract substantives ending in ān.
 - c.* Abstract substantives ending in ōn, obscured from ān.
 - d.* Proper names, in which the **נ** is often lost.

117. NOUNS HAVING FOUR OR FIVE RADICALS.

1. **עֶקְרֵב** *Scorpion*; **גִּזְבָּר** *Treasurer*; **חֶרְמֵשׁ** *Sickle*; **חֲנָמֶל** *Frost*; **חֲלָמִית** *Flint*; **פְּלָגִישׁ** *Concubine*; **עֶטְלָף** *Bat*.
2. **אַרְגָּמָן** *Purple*; **יִשְׁעָטָנִי** *A kind of cloth*; **אַחֲשִׁתָּרֵן** *Mule*.

1. Nouns with four radicals are comparatively few; they have no special classification or signification.

2. Nouns with five or more radicals are still fewer, and, for the most part, of foreign origin.

118. COMPOUND NOUNS.

1. צִלְמוֹת (?) *Shadow of death*; כִּאוּמָה *Anything*; בְּלִיעַל *Worthlessness*.

2. מֶלֶךְ-צֶדֶק *King of righteousness*; יִשְׁמָעֵאל *God hears*.

1. Compound words, as common nouns, are few and doubtful.

2. Compound words, as proper names, are very numerous.

Λ

119. NOUNS FORMED FROM OTHER NOUNS.

1. שֹׁעֵר *Porter* (cf. שַׁעַר *Gate*); כֹּרֵם *Vine-dresser* (cf. כֶּרֶם *Vineyard*).

2. מַעְיָן *Place of the fountain* (cf. עַיִן *Fountain*); מַרְגְּלוֹת *Place of feet* (cf. רֶגֶל *Foot*).

3. אַחֲרוֹן *Last* (cf. אַחֲרֵי *After*); עִוְרוֹן *Blindness* (cf. עוֹר *Blind*).
לִוְיָתָן *Coiled, serpent* (cf. לוֹיָהּ *Wreath*); נְחֹשֶׁתֶן *Brazen* (cf. נְחֹשֶׁת *Bronze*); אֵישׁוֹן *Apple of the eye* (cf. אֵישׁ); יִשְׁרוּן *Upright* (from יִישׁוּר).

4. a. שְׁלִישִׁי *Third* (cf. שְׁלֹשׁ); שִׁשִּׁי *Sixth* (cf. שֵׁשׁ).

b. מוֹאָבִי *Moabite*; אֲרָמִי *Aramean*; גֵּרְשֹׁנִי *Gershonite*.

צְפוֹנִי *Northerner*; נִכְרִי *Foreigner*; כְּפָרִי *Villager*.

5. רֵאשִׁית *Beginning*; מַלְכוּת *Kingdom*; אֲלֻמְנוֹת *Widowhood*.

Nouns formed from other nouns, and not directly from the root, are termed denominatives. The most common formations are:—

1. Nouns with the form of the Qāl active Participle, indicating *agency*.

2. Nouns with the prefix מַ, indicating the *place* where a thing is found.

3. Adjectives and nouns formed by the affix וֶן or וֶן־ (seldom וֶן).

4. Adjectives formed by the affix י־; these are,

a. Ordinals formed from cardinals;

b. Gentilics and patronymics; and a few others.

5. Nouns formed by the affixes ית־ and וּת־, designating abstract ideas.

120. THE FORMATION OF NOUN-STEMS.

From §§ 105.—119. it has been seen that noun-stems are formed,

1. *Directly from the root:*—

a. By means of *vowels* given to the root; as in the case of

(1) nouns with one, originally short, vowel (§ 106.);

(2) nouns with two (originally) short vowels (§ 107.);

(3) nouns with one (originally) short and one long vowel (§ 108.);

(4) nouns with one long and one (originally) short vowel (§ 109);

b. By a reduplication of one or more of the consonants of the root; as in the case of

(1) nouns with the second radical doubled (§ 110.);

(2) nouns with the third, or the second and third, or with the contracted stem, doubled (§ 111.);

c. By prefixing vowels and consonants to the root; as in the case of

(1) nouns with א, ה or י prefixed (§ 112.);

(2) nouns with כ prefixed (§§ 113, 114.);

(3) nouns with ת prefixed (§ 115.);

d. By affixing vowels and consonants to the root; as in the case of

(1) nouns with ל, מ or נ affixed, with a vowel (§ 116.);

(2) nouns with four or five radicals (§ 117.);

(3) nouns compounded of two distinct words (§ 118.).

2. *From other nouns* (and called denominatives), by the various means indicated above (§ 119.).

Remark.—It is important to keep in mind two things:—(1) that the original stem-form of nouns ended in *a*, the stem-form and the accusative-form (§ 121. 3) being identical (cf. the verb-stem and the Perfect-stem, which also are alike); (2) that in Hebrew a short vowel, when final, was always lost; and consequently the noun-stem appears in its full form only when this stem-ending is protected by suffixes (cf. § 127. below).

121. THE FORMATION OF CASES.

1. *a.* מַעֲיֵנו כִּים;² בָּנוּ צֶפֶר;¹ בָּנוּ בְּעָר; חִתּוֹ-אַרְיָן (1:24);

b. Cf. בָּנוּ in מְתוֹשָׁאֵל (4:18); שָׁמָּה in שְׁמוּאֵל;⁴ פָּנוּ in פְּנוּאֵל (32:32).

2. *a.* מִלְאֲתֵי מִשְׁפָּט;⁵ בְּנֵי אֲהָנוּ (49:11); גִּנְבֹתֵי לֵילָה (31:39);

b. אַחִימֶלֶךְ (32:31);⁷ חֲנִיאל;⁶ גְּבְרִיאֵל (14:18); מִלְכֵי-צָדֶק.

¹ Num. 24:3, 15.

² Num. 23:18.

³ Ps. 114:8.

⁴ 1 Sam. 1:20.

⁵ Isa. 1:21.

⁶ Dan. 8:16.

⁷ Num. 34:23.

⁸ 1 Sam. 21:2.

- c.* אָבִיו (2:24); אָחִיךָ (4:9); בָּיָה (4:11); זִוְלָהִי¹; בְּלָתִי (3:11); כְּנִי² (= כֵּן).
- d.* לְמִינֵהוּ (1:12); עֲצֻבָנִי (3:16); בְּצֻלָּנִי (1:26); כְּדִמּוֹתָנִי (1:26).
3. *a.* הָאֵלֶּה (18:6); אֶרֶץ הַנֶּגֶב (20:1); יָבֵה (13:14); צִפְנָה (13:14).
- b.* קוֹלִי-אִישִׁי-הָ (3:6) *for* אִישָׁה לְמִינֵהוּ (1:11).
- c.* קָלֶךְ (3:10); גִּחְנֶךְ (3:14); זֶרַעַךְ (3:15); אֲכָלְכֶם (3:5); בַּעֲבוּרֶךְ (3:17).
- d.* יוֹכִים⁴; חֲנָם (29:15); שְׁלִשָׁם (31:2) *for* šlšām. [(3:17).

There were originally in Hebrew, as in Assyrian and Arabic, three cases. Only relics of these remain in Hebrew:—

1. The *nominative* was formed by the addition of *u* (from *wa*) to the stem; but this has been entirely lost, except

a. In a few archaic construct forms, in which it appears as *ô* (perhaps a contraction of the stem-ending *a* and the case-sign *u*);

b. In the first part of a few proper names; as in the examples cited above, כְּתִי = *man of*; שְׁמִי = *name of*; פָּנָי = *face of*.

2. The *genitive* was formed by the addition of *i* (from *ya*), which took the place of the stem-ending (*a*). It is seen

a. In the archaic ending *î* of the construct state, which is quite frequent in poetry.

b. In the *î* which occurs in a few proper names.

c. In the *î* which appears in the nouns אָב, אָח, and פָּה in the construct state and before suffixes; likewise in the *î* with which certain particles close.

d. In the *ê* (heightened from *î*) which stands before the suffixes ךְּ, וֹ, and sometimes הִי.

3. The *accusative* had the ending *a* and was the same as the noun-stem, just as the Qāl Perf. 3 m. sg. (§ 58. N. 5) was the same as the verb-stem. This, likewise, has almost disappeared, but is seen

a. In the so-called Hē *directive* (הַֿ), which

(1) is used to denote *direction* or *motion*; but

(2) is often used in a weaker sense to designate the place *where*, and

(3) in many cases seems to have entirely lost its original force.

b. In the *ā* which stands before the suffixes הִי (הַֿ = *ô*), הִי (הַֿ = *ê*), ךְּ, ם, and ךְּ.

¹ Deut. 1:36.

² Judg. 5:14.

³ Ruth 1:9.

⁴ Ex. 13:21.

c. In the ׀ (volatilized from ă) which stands before the suffixes ך, כם and כן, which, under the tone, is restored to ă, and heightened to é (§ 38. 1. N.).

d. In the syllables ām and ôm (the latter by the obscuring of ā), which are found in certain adverbs.

Note 1.—It will, therefore, be seen that the vowel which stands between the noun and its suffix is not a connecting-vowel, but the case-ending.

Note 2.—A clear idea of the Semitic case-endings may be gained from the declension of an Assyrian and an Arabic noun:

	<i>Assyrian.</i>		<i>Arabic.</i>	
	<i>tribute.</i>	<i>country.</i>	<i>the book.</i>	<i>a book.</i>
Nom.	madattu	mātu	al-kitâbu	kitâbu
Gen.	madatti	mâti	al-kitâbi	kitâbi
Acc.	madatta	mâta	al-kitâba	kitâban

122. AFFIXES FOR GENDER AND NUMBER.

1. אֹר (1:3); טוֹב (1:4); יוֹם (1:5); בָּקָר (1:5); רָקִיעַ (1:6).

2. a. חֵיתוֹ (1:24); גִּנְבֹתִי (31:39); אֶמְרָתִי (4:23); אִשְׁתּוֹ (2:24); מִנְחָתוֹ (4:5).

חֵיתָה (חֵיה) (1:25); דָּגָה (דָּגָה) (1:26); נִשְׁכָּה (נִשְׁכָּה) (2:7).

b. רֵאשִׁית (1:1); דְּמוּת (1:26); כְּרַחֲפַת (1:2); רִמְשֵׁת (1:21).

קַחַת (3:24); מִיִּשְׁלָה (1:16); לָדָת (4:2); דָּעַת (2:9); קַחַת (4:11).

c. יְבִשָּׁה (1:9); בְּהֵמָה (1:24); חֵיָה (1:24); אֶרְמָה (2:5); אִשָּׁה (3:4).

3. אֶתָּה (1:14); מְאֲרוֹת (1:14); חֲגֹרֶת (3:7); תּוֹלְדוֹת (2:4).

4. a. אֱלֹהִים (1:1); יָמִים (1:22); יָמִים (1:14); מְוַעֲדִים (1:14); יְשָׁנִים (1:14).

b. פָּנִי (1:2); יָדַעִי (3:5); נִשִּׁי (4:23); בְּנֵי (6:4); אֲנִשִּׁי (6:4).

5. יְשָׁנִים, whence יְשָׁנִי (1:16); עֵינַיִם (3:6), but עֵינִי (3:7).

The Hebrew has two genders,—masculine and feminine; and three numbers,—singular, dual and plural.

1. The *masculine singular* has no particular indication, the case-ending, as well as the final stem-vowel, having been lost, except in a few instances (§ 121. 1—3).

2. The sign of the *feminine singular* is נְ ,—with the stem-ending, נְ ; with a helping-vowel (§ 37. 2. *b*), נְ , or נְ . This feminine sign has a three-fold treatment:—

a. It is retained, in accordance with its original use, whenever the noun of which it is a part is in close connection with what follows; as when it (the feminine-sign, נְ) stands

(1) before a case-ending (נְ , נְ , § 121. 1.—3);

(2) before a pronominal suffix (§ 124.);

(3) at the end of a noun in the construct state (§ 123. 4).

b. It is, in accordance with a later usage, attached to the stem (by means of a formative-vowel, or a helping-vowel, viz., וְ , or with a guttural, וְ), in the formation and inflection of many nouns, participles and infinitives.

c. It is changed to נִ , by apocopation of נְ and heightening of the stem-ending א to י . This form is the more usual indication of the *feminine gender*.

Note.—The original sign of the feminine was *ta*, which, with the stem-ending, made *ata*; but the final short vowel, as always in Hebrew, was lost (§ 36. 8. *N.*); there remained, therefore, *at* = נְ .

3. The *feminine plural* is indicated by the ending נִן (*ôth for âth*), which is unchangeable.

Note.—This *ôth* (=âth), which includes the stem-ending *a*, is perhaps a repetition of *ta* the feminine *singular* ending: *a-tata* = *a-(t)a-ta* = *âta* = *ât* = *âth* = *ôth*.

4. The *masculine plural* is indicated by the endings,

a. ִים (*îm*) in the Absolute state (§ 123. 1).

b. ִים (*ê*) in the Construct state (§ 123. 2).

Note.—Many masculine nouns have plurals in *ôth*, and many feminine nouns have plurals in *îm*.

5. The *dual*, used chiefly of objects which go in pairs, is indicated by the endings,

a. ִים (*ăyîm*) in the Absolute state.

b. ִים (*ê*) in the Construct state.

Note 1.—In the inflection of nouns in Hebrew, it will be seen that use was originally made of certain affixes: (1) *t* (orig. *ta*), for the feminine; (2) *u* (orig. *wa*), for the nominative; (3) *i* (orig. *ya*), for the genitive; (4) *a*, for the accusative. There was also a fifth affix, viz., *m* (orig. *ma*), which was equivalent to an *indefinite* article. This *m* has almost disappeared; it is found, however, (1) in a few old accusatives (§ 121. 3. *d*); (2) in the

absolute form of the plural-ending, *îm* ; (3) in the absolute form of the dual-ending, *âyim*. (See Note 2, below.)

Note 2.—Just as (1) *û* (the plural sign of verbs), which is for an earlier *ûn* (ן) (§ 63. 6) = ן, is the nominative-ending *u* reduplicated, with the addition of the indefinite *m* (see above, N. 1); so (2) *îm* (plur. ending of nouns) is the genitive-ending *i* reduplicated, with the addition of the same *m*. On the other hand (3) *ê* (׳) the ending of the construct plural and dual is for *a-y*, i. e., the stem-ending *a*, with the genitive-ending *i* or *y*, the indefinite *m* having never been employed in the construct state, which is made *definite* by what follows; while (4) *âyim* (ם׳), the dual-ending, consists of the stem-ending *a*, the genitive-affix *i* or *y*, and the indefinite affix *m*, with a helping-vowel.

Note 3.—The following analyses of forms will explain more clearly the foregoing remarks:—

	<i>Form in use.</i>	<i>Intermediate steps.</i>	<i>Original form.</i>
1. Nom. sg.	סוס = <i>şûsu</i> = <i>şûs(a)u</i>		= <i>şûsa-wa</i>
2. Gen. sg.	סוס = <i>şûsi</i> = <i>şûs(a)i</i>		= <i>şûsa-ya</i>
3. Acc. sg. (def.)	סוסה = <i>şûsâ</i>		= <i>şûsa</i>
4. Acc. sg. (indef.)	סוס = <i>şûsâm</i> = <i>şûsă-m</i>		= <i>şûsa-ma</i>
5. Fem. sg. (1)	סוסת = <i>şûsât(h)</i>		= <i>şûsa-ta</i>
6. Fem. sg. (2)	סוסה = <i>şûsâ</i> = <i>şûsat</i>		= <i>şûsa-ta</i>
7. Fem. pl.	סוסות = <i>şûsât(h)</i> = <i>şûsa(t)a-t</i>		= <i>şûsa-ta-ta</i>
8. Masc. pl. (indef.)	סוסים = <i>şûsi-i-m</i> = <i>şûs(a)-i-i-ma</i>		= <i>şûsa-ya-ya-ma</i>
9. Dual	סוסים = <i>şûsă-y(i)m</i> = <i>şûsa-y-y-m</i>		= <i>şûsa-ya-ya-ma</i>
10. Masc. pl. and Dual const.	סוסי = <i>şûsă-y</i> = <i>şûsa-y-y</i>		= <i>şûsa-ya-ya</i> .

Note 4.—*מַיִם* (*waters*) and *שָׁמַיִם* (*heavens*) do not have the usual plural in *îm*, but take as their plural-ending, what was once a plural-ending, but is now used as the *dual*-ending: e. g., *שָׁמַיִם* = *šām(ay)-a-y-m*.

123. THE ABSOLUTE AND CONSTRUCT STATES.

1. אֱלֹהִים (1:1); הַשָּׁמַיִם (1:1); הָאָרֶץ (1:1); הָאוֹר (1:3); רָקִיעַ (1:6).
2. פְּנֵי תְהוֹם (1:2) *faces-of abyss*; רוּחַ אֱלֹהִים (1:2) (the) *spirit-of God*; בְּרָקִיעַ הַשָּׁמַיִם (1:14) *in-(the)-expanse-of the heavens*.

Of two nouns closely related, the second, in Latin or Greek, is in the genitive. The same relation is indicated in Hebrew by pronouncing the

second noun in close connection with the first. The effort thus to unite the two words in pronunciation results invariably in a shortening of the *first* word, because the tone hastens on to the second.

1. A noun which is not thus dependent upon a following substantive or pronoun is said to be in the *absolute* state.

2. A noun which *is* thus dependent on a following substantive or pronoun is said to be in the *construct* state.

Note.—It is the *first* of two nouns, therefore, and not the *second*, which suffers change.

3. רָעָה (4:2), *cf.* רָעָה; מְקוֹה (1:10), *cf.* מְקוֹה; עָלָה (3:7), *cf.* עָלָה; חִי (42:15), *cf.* חִי; גִּיָּא,¹ *cf.* גִּיָּא.²

4. חַיָּת (1:25) *instead of* חֵיָּת; דָּגָת (1:26) *instead of* דָּגָה.

5. פָּנִי (1:2), *cf.* פָּנִים; יָמִי (3:17), *cf.* יָמִים; דָּבָרִי (4:11), *cf.* דְּבָרִים; שָׁנִי (1:16), *cf.* שָׁנִים; עֵינִי (3:7), *cf.* עֵינִים.

R. Abs., פָּרִי (1:11), *const.*, פָּרִי (1:29); abs., צָבָא,³ *const.*, צָבָא,⁴ abs., יָרָא (32:12), *const.*, יָרָא (22:12); abs., מָלַךְ (14:17), *const.*, מָלַךְ (14:1); abs., סָפָר,⁵ *const.*, סָפָר (5:1); abs., נָעַר (37:2), *const.*, נָעַר.⁶

So far as concerns *endings* or *affixes*, the Construct state differs from the Absolute in the following particulars:—

3. Final הָ (i. e., é heightened from an original *a*, after the apocopation of a final radical 'y) gives place to הֶ (i. e., ê = *ay*, the original *a* and the final radical 'y having united).

Note.—Compare with this the fact that in הֶ verbs, the Imperfect ends in הֶ (é), but the Imperative in הֶ (ê) (§ 100. 1. *f*).

4. The original form of the feminine affix תָּ, preserved by its close connection with what follows, appears instead of the later תָּ.

5. The definite affix 'ay appears instead of the ordinary plural and dual endings יָם and יָם.

Note.—The feminine plural affix ôth is the same in Absolute and Construct.

Remark.—Final vowels, other than those just mentioned, as well as final ā when followed by א, and Segholates (strong and guttural) do not suffer change in the Construct state.

¹ Josh. 15:8. ² Num. 21:20. ³ Num. 1:3. ⁴ Deut. 4:19. ⁵ 2 Kgs. 5:5. ⁶ 1 Sam. 2:13.

Note.—The Construct form may best be explained by understanding that it is really an unaccented word, the tone having passed on to the next word. Every such noun, it is true, has an accent, unless it is joined to the following word by *Māqqēph* (§ 17. 2); but this accent is usually a *Conjunctive* (§ 23. 2. *b*), and serves only to bind the words more closely together. Two words standing in the Construct relation may be said to have but *one* principal tone, which must rest upon the second part of the combination.

124. THE PRONOMINAL SUFFIXES.

[See Paradigms H. and N.]

TABULAR VIEW.

	Masc. sg.	Masc. plur.	Fem. sg.	Fem. plur.
Absolute	סוּם	סוּסִים	סוּסָה	סוּסוֹת
Construct	סוּם	סוּסִי	סוּסַת	סוּסוֹת
Sing. 1 c.	סוּסִי	סוּסִי	סוּסַתִּי	סוּסוֹתִי
2 m.	סוּסֶךָ	סוּסֶיךָ	סוּסַתְּךָ	סוּסוֹתֶיךָ
2 f.	סוּסְךָ	סוּסֶיךָ	סוּסַתְּךָ	סוּסוֹתֶיךָ
3 m.	סוּסוֹ	סוּסָיו	סוּסָתוֹ	סוּסוֹתָיו
3 f.	סוּסָהּ	סוּסֶיהָ	סוּסַתָּהּ	סוּסוֹתֶיהָ
Plur. 1 c.	סוּסָנוּ	סוּסֵינוּ	סוּסַתָּנוּ	סוּסוֹתֵינוּ
2 m.	סוּסֵכֶם	סוּסֵיכֶם	סוּסַתֶּכֶם	סוּסוֹתֵיכֶם
2 f.	סוּסְכֶן	סוּסֵיכֶן	סוּסַתֶּכֶן	סוּסוֹתֵיכֶן
3 m.	סוּסָם	סוּסֵיהֶם	סוּסַתָּם	סוּסוֹתֵיהֶם
3 f.	סוּסָן	סוּסֵיהֶן	סוּסַתָּן	סוּסוֹתֵיהֶן

1. *a.* לְמִינֵהוּ (1:11) *for* לְמִינֵהוּ יָדוּ (3:22) *for* יָד־הוּ צֹאנֹו (4:4).
 זֶרַעַה (3:15) *for* אִישֶׁהָ (3:6) *for* לְמִינֵהָ (1:24) *for* לְמִינָהּ (1:24).
 לֶבֶן;⁵ קוֹלֶן;⁴ יוֹמִים;³ דְּרָכִים;² אֲרָצִים;¹ קוֹלֶם.
 אֲכָלְכֶם (3:5). זֶרַעַךְ (3:15); גִּחְנֶךָ (3:14); קָלְךָ (3:10).
b. צִלְמָנוּ (1:26); אִישֶׁךְ (3:16); הָרֶנֶךְ (3:16); שָׂרֶהוּ (23:9).
 פִּיהָ (4:11); אָחִיו (4:8); אָחִיךָ (4:9); אָבִיו (2:24).

¹ Num. 14:1. ² Deut. 4:38. ³ 1 Kgs. 2:4. ⁴ Jer. 15:9. ⁵ Ruth 1:9. ⁶ Ex. 35:26.

2. אִמְרָה *but* אִמְרָתִי (4:23); חֲבֵרָה *but* חֲבֵרָתִי (4:23); תִּשְׁקָתוּ (4:7).

The relation existing between a noun and its pronominal suffix is really the construct relation. Hence the form of the noun before suffixes is, in general, the form of the construct. In this section only the *endings* of the noun, as affected by the suffix, are treated.

1. Masculine nouns in the singular take,

a. The original stem-ending *a* (§ 121. 3. a),

(1) in the form of \bar{a} , before הוּ. הָ. ם and ךְּ, the suffixes of the 3d person;

(2) in the form of \bar{a} , before כֵּן. כֶּם. כִּי.

b. The original genitive-ending *i*, which displaces the stem-ending *a*,

(1) in the form of \bar{e} before הוּ (in לְהִ stems and a few poetical forms). נוּ. ךְּ;

(2) in the form of \bar{i} before all suffixes in the words אָב *father*, אח *brother*. פֶּה *mouth*.

Remark 1.—Certain contractions take place, viz., הוּ to הֶ, הָ to הֶ, ם to םֶ, ךְּ to ךֶּ (â).

Remark 2.—The \bar{a} before כֵּן. כֶּם. כִּי is restored to \bar{a} and heightened to \acute{e} in pause (§ 38. 1. N.).

2. Feminine nouns in the singular preserve before suffixes the earlier form of the feminine affix, which, with the preceding stem-vowel, is תִּ; but the \bar{a} standing in an open syllable is heightened.

Note.—The feminine affix is followed by the same case- and stem-endings as those which occur with masculine nouns (see above, 1. a. b).

3. a. עֲצֵמִי (2:23); דֶּרֶכִּי;¹ דֶּרֶכֶּיךָ;² פְּנֵיךָ;³ כְּנָפֶיךָ;⁴

b. שְׁנֵיהֶם (2:25); עֵינֵיהֶם (3:5); חֲלָבָהּ;⁵ (4:4); לְמִינֵיהֶם (1:21).

c. חֵיךָ (3:14); אֶפְיךָ (3:19); פְּנֵיךָ (4:6); פְּנֵיהָ;⁶

d. אֶפְיוֹ (2:7); דֶּרֶכֶּיךָ;⁷ פְּנֵיו (4:5); כְּנָפָיו;⁸

4. צִלְעָתִי (2:21); דֶּרֶתִּי (6:9); אֶתִּי;⁹ אֶתְּוֵנוּ;¹⁰ בְּנוֹתִי (31:26);

בְּנוֹתֵינוּ (34:9); בְּנֵתֶיךָ;¹¹ בְּנֵתֶיךָ (19:12).

Remark.—אֶבֹתָם;¹² and אֶבֹתֵיהֶם;¹³ cf. also שְׂמוֹתָם (25:16); אֶתְּתָם;¹⁴

דִּוְרוֹתָם (17:7).

¹ Isa. 58:2.

² Jer. 2:33.

³ 1 Sam. 25:35.

⁴ Jer. 2:34.

⁵ With = written defectively, instead of תִּ.

⁶ 1 Sam. 1:18.

⁷ Deut. 10:12.

⁸ Deut. 32:11.

⁹ Ex. 7:3.

¹⁰ Ps. 74:9.

¹¹ Ezek. 16:20.

¹² Ex. 4:5.

¹³ 1 Chron. 4:38.

¹⁴ Ps. 74:4.

3. The masculine plural has before all suffixes the ending *ay*, which, in the construct, appears under the form of *ê* (§ 30. 4). But certain modifications in the form of this ending take place, due to the character of the following consonants:—

a. The original form *ay* (‘) appears unchanged

(1) in the 1 c. sg. ‘ , the ‘ of the suffix having been absorbed by the final ‘ of the ending.

(2) in the 2 f. sg. ךְּ׃ , ךְּ being joined by the helping-vowel .

b. The original form *ay* (‘) is contracted to *ê* (‘) before all plural suffixes.

c. The original form *ay* (‘) is contracted to ‘ (*e*) before ךְּ and ךְּ (§ 30. 5. *b*).

d. The original form *ay* (‘) loses ‘ and heightens *ä* to *ā* before (ךְּ) changed according to § 44. 4. *c.* to ךְּ, the ‘ being generally retained orthographically.

4. The feminine plural with suffixes has (1) ךְּ, the usual affix of the fem. plur., (2) the masculine plural ending ‘ , which is modified in the manner just described (see above, 3. *a*—*d*); and then (3) the same suffixes which were used with the masc. plur.

Remark.—Very frequently the suffix is attached directly to ךְּ; this is done probably in order to obtain a shorter form.

Note.—This strange anomaly, viz., the occurrence of a double plural sign may be explained by supposing that the real origin and character of the ending ‘ was lost sight of by those who spoke the language.

125. STEM-CHANGES IN THE INFLECTION OF NOUNS.

1. שָׁלֵם¹ but שְׁלָמָה²; מֵאוֹר³ but מֵאֲרֹת³; לֵבָב⁴ but לִבְבוֹת⁵; גִּדּוֹל⁶ but גִּדּוּלָה⁷; כֶּנֶף⁸ but כִּנְפִים⁹; גִּדּוֹל⁶ but גִּדּוּלִים¹⁰
- יָחֹן¹¹ but יָחֹנֶה¹²; בֶּשֶׂר¹³ but בְּשָׂרִי¹⁴; שָׂכַר¹⁵ but שִׁכְרָה¹⁶
- רָבַר¹⁷ but רִבְרִי¹⁸; זָקֵן¹⁹ but זִקְנִי²⁰; חָצַר²¹ but חֲצִירָה²²
2. רָבַר¹⁷ but רִבְרִי²³; זָקֵן¹⁹ but זִקְנִי²⁴; חָצַר²¹ but חֲצִרוֹת²⁵
- רָבַר¹⁷ but רִבְרִיהֶם²⁶; זָקֵן¹⁹ but זִקְנֵיהֶם²⁷; לֵבָב⁴ but לִבְבֵּיהֶן²⁸

¹ Gen. 15:16. ² Deut. 25:15. ³ Gen. 1:16. ⁴ Deut. 28:28. ⁵ 1 Chron. 28:9.
⁶ Gen. 1:16. ⁷ Gen. 15:12. ⁸ Gen. 1:21. ⁹ Ex. 25:20. ¹⁰ Gen. 1:16. ¹¹ Lev. 11:42.
¹² Gen. 3:14. ¹³ Gen. 2:21. ¹⁴ Gen. 2:23. ¹⁵ Num. 18:31. ¹⁶ Jon. 1:3. ¹⁷ Gen. 18:14.
¹⁸ Gen. 24:33. ¹⁹ Gen. 19:4. ²⁰ Isa. 21:23. ²¹ 1 Kgs. 7:8. ²² Josh. 21:12. ²³ Gen. 24:30.
²⁴ Gen. 50:7. ²⁵ 2 Kgs. 21:5. ²⁶ Gen. 24:52. ²⁷ Deut. 29:9. ²⁸ Nah. 2:8.

3. דָּבָר^1 but דְּבַר^2 זָקֵן^3 but זֶקֶן^4 זֶה^5 but זֶה^6
 רָקִיעַ^7 but רִקְיעַ^8 יָד^9 but יָד^10 רֵם^11 but רֵם^12
 לֶבַב^13 but לִבְבָּם^14 בִּשָּׂר^15 but בִּשְׂרָם^16

R. 1. $\text{לִבְבָּם}^14 = \text{l'bhā-bh'khēm}$; $\text{דְּבַר}^17 = \text{dī-bh'rē}$.

R. 2. לִבְבָּךְ^18 and בִּשְׂרָךְ^19 but לִבְבָּם^14 and בִּשְׂרָם^16 .

R. 3. בָּרָכָה^1 (12:2) from בָּרַךְ^1 ; (1) בְּרִכּוֹת^20 , (2) בְּרִכּוֹת^21 (49:25), (3) בְּרִכַּת^22 (28:4).

R. 4. כֹּהֵן^23 but כֹּהֲנִים^24 מִצֵּא^25 but מִצְאֵי^26 שֹׁפֵט^27 but שֹׁפְטִים^28 .

The noun-stem, if it contains changeable vowels (§ 7. 4), is subject to change,

- (1) when terminations of gender and number are added ;
- (2) when the noun stands in the construct relation with a following word ;
- (3) when pronominal suffixes are added.

The changes which take place are due to the shifting of the tone:—

1. Before affixes for gender and number (*absolute*), viz., הַ , וְהַ , וְהֵם , וְהֵנָּה , and before the light (§ 51. 1. b) suffixes, *the tone is shifted one place*; in which case,

a. A penultimate tone-long \bar{a} or \bar{e} ²⁷ becomes tone-short, i. e., $\check{S}'wâ$;

b. An ultimate tone-long \bar{a} or \bar{e} is retained, since it stands now directly before the *tone*.

2. Before affixes for gender and number in the *construct*, viz., וְהַ , וְהֵם (also the sing. fem. וְהִיא), and before the grave suffixes when attached to plural nouns, *the tone is shifted two places*; in which case,

a. A penultimate tone-long (originally short) vowel is *shortened*, viz., \bar{e} to \check{e} , and \bar{a} to \check{a} , but \check{a} is often attenuated to $\check{ı}$;

b. An ultimate tone-long (originally short) vowel becomes tone-short, i. e., $\check{S}'wâ$.

3. In the case of the construct singular, and before the grave suffixes (כֶּם , כֵּן) when attached to singular nouns, *the tone is shifted one place*; in which case,

a. A penultimate tone-long (originally short) \bar{a} or \bar{e} becomes tone-short, i. e., $\check{S}'wâ$, (see above, 1. a);

¹ Gen. 18:4. ² Gen. 20:18. ³ Gen. 19:4. ⁴ Gen. 24:2. ⁵ Gen. 2:11. ⁶ Gen. 2:12.
⁷ Gen. 1:6. ⁸ Gen. 1:20. ⁹ Gen. 38:28. ¹⁰ Gen. 41:35. ¹¹ Gen. 37:22. ¹² Gen. 9:6.
¹³ Deut. 28:28. ¹⁴ Deut. 10:16. ¹⁵ Gen. 2:21. ¹⁶ Gen. 17:13. ¹⁷ Gen. 24:30. ¹⁸ Gen. 20:6.
¹⁹ Gen. 40:19. ²⁰ Ps. 21:7. ²¹ Gen. 14:18. ²² Gen. 47:22. ²³ Ps. 119:162. ²⁴ Gen. 4:14.
²⁵ Gen. 18:25. ²⁶ Deut. 16:18. ²⁷ The vowel *o*, except in *u*-class Segholates, is generally unchangeable.

b. An ultimate tone-long (originally short) \bar{a} or \bar{e} is shortened to \bar{a} .

Remark 1.—The Šwâ preceding the grave suffixes when attached to a singular noun, and the Šwâ preceding the const. plur. affix ' is *always* a half-vowel, and the syllable preceding it is a half-open syllable (§ 26. 4).

Remark 2.—While the long vowel (\bar{a}) is retained before the ךְ , it is shortened before כֶּם .

Remark 3.—The principles here given apply also to the formation and inflection of feminine nouns.

Remark 4.—Qāl Active participles and nouns of like formation (§ 109. 2), in whose inflection an ultimate \bar{e} becomes Šwâ before all affixes (except ךְ , כֶּם , כֵּן), furnish an important exception to the principle stated in 1. *b* above). The difference in treatment is due to the fact that the participial forms have an unchangeable vowel in the penult.

4. *a.* כֹּלֵךְ (14:17) *abs.*; כֹּלֵךְ (14:1) *const.*; סִפֵּר ¹*abs.*; סִפֵּר (5:1); נִנְעַר .²

b. מִלְכִּי ,³ זֶרְעָה (3:15); צִלְמֹו (1:27); צִלְמִנֹו (1:26); סִפְרִי .⁴

c. מִלְכִּים (14:9); מִלְכּוֹת ,⁵ יְלָדִים (33:1); בְּקָרִים .⁶

d. מִלְכִּיָּה ,⁷ עֶצְמִי (2:23); יְלָדִי (30:26); נִנְרִיָּה ,⁸ קָדְשִׁיָּה .⁹

e. מִלְכִּי (17:16); נִנְרִיָּכֶם ,¹⁰ קָדְשִׁי ,¹¹ קָדְשִׁיכֶם .¹²

f. קָרְנִים ,¹³ *but* קָרְנִים ,¹⁴ מִתְנִים ,¹⁵ צִהְרִים (43:16).

5. *a.* תּוֹךְ ,¹⁶ תּוֹךְ (1:2); תּוֹכָה (41:48); מֹות ,¹⁷ מֹות (25:11), מֹותִי (27:2), מֹותִי ,¹⁸ בֵּית (17:12), בֵּית (12:15), בֵּיתִי (15:2), בֵּיתוֹ (12:17).

b. רַב (24:25), רַבָּה (6:5), רַבִּים (21:34); אִם (3:20), אִמּוֹ (2:24), חֻקָּה ,²⁰ חֻקִּים ,²¹ חֻקֵּם (47:22), חֻקֵּם (47:22), חֻקֵּם ,¹⁹ אִמְתָּם .

6. שָׂדֶה (2:5) *but* שָׂדֶה (14:7), שָׂדֶה ,²² שָׂדֶה ,²³ פָּנָה (*not in use*), פָּנִים (32:31), פָּנִי (6:13), *but* פָּנִי (1:2), פָּנִיהֶם (9:23).

4. *Segholate-stems* (§ 106.) deserve particular attention :—

a. The form assumed in the absolute, viz., קָטַל *from* קָטַל *from* קָטַל , remains unchanged in the construct of words with strong consonants or gutturals.

b. In the singular before *all* suffixes the noun takes the primary form (§ 106. 1).

¹ 2 Kgs. 5:5. ² 1 Sam. 2:13. ³ 2 Sam. 19:44. ⁴ Ex. 32:33. ⁵ Cant. 6:8. ⁶ Ps. 73:14. ⁷ Isa. 7:16. ⁸ Deut. 12:17. ⁹ Deut. 12:26. ¹⁰ Deut. 12:6. ¹¹ Lev. 22:15. ¹² Ezek. 20:40. ¹³ Dan. 8:6. ¹⁴ Hab. 3:4. ¹⁵ Deut. 33:41. ¹⁶ Jud. 16:29. ¹⁷ Josh. 2:13. ¹⁸ Isa. 53:9. ¹⁹ Jer. 16:3. ²⁰ Deut. 4:5. ²¹ Ex. 13:10. ²² Neh. 12:29. ²³ Ruth 1:2.

c. Before the plural affixes (absolute) a pretonic \bar{a} is inserted, and the primary vowel becomes Š'wâ.

d. In the plural before light suffixes the pretonic \bar{a} is retained.

e. In the plural const. and before grave suffixes the \bar{a} becomes Š'wâ, and the primary vowel is restored.

f. In the dual the form is generally that which is found in the plural (see c), sometimes that used in the sing. before suffixes (see b).

5. a. 'Ayīn Wāw (י"ע) Segholate-stems of the *a*-class have \bar{a} (heightened from \check{a}) in the abs. sing., but everywhere else this \bar{a} unites with the following י and gives ô ; in like manner the \check{a} of י"ע Segholates unites with the following ' and gives ê outside of the abs. sing.

b. 'Ayīm Doubled (ע"י) Segholate-stems, before affixes of gender and number, and before suffixes, receive Dāghēš-forse in the contracted radical, and a preceding tone-long vowel is shortened (§ 36. 6).

6. Lāmēdh Hē (ל"ה) stems ending in ה lose this before affixes and suffixes beginning with a vowel ; the tone-long \bar{a} of the first radical,

a. Is retained when it would be pretonic, but

b. Is changed to Š'wâ in the construct (sing. or plur.), and when it would be ante-pretonic.¹

126. CLASSIFICATION OF NOUN-STEMS.

1. תָּהוּ, פָּרִי, מִוֶּת, אֵם, נָעַר, בָּכָר, סָפֵר, אֲרִיז.
2. עָרַם, שָׂרָה, לֶבֶב, כָּבֵד, זָקֵן, בָּשָׂר, אָדָם, דָּבָר.
3. עֲקָרָה, מִשְׁפָּט, אֵלִים, שָׁבַת, עִשָּׂה, אוֹיֵב, עוֹלָם.
4. מִקֵּים, מָאֹר, אָרוּר, נָבִיא, אָסִיר, גָּדוֹל.
5. רָם, דִּין, שׂוֹר, סוֹם, עָמוּד, גָּבוּר, חָמוּר, כְּתָב.

For purposes of inflection, nouns may conveniently be divided into five classes :—

1. The *first* class includes the so-called Segholates, nouns which originally had one formative vowel (§ 106.); stems, however, in which this vowel, by contraction with a consonant, has become unchangeable in the absolute sg. will be referred to the fifth class.

2. The *second* class includes nouns which have two changeable vowels ; here belong stems which had originally the vowels \check{a} — \bar{a} , \check{a} — \bar{y} , \check{y} — \bar{a} , \check{a} — \bar{u} , etc., (§ 108.).

3. The *third* class includes nouns which have an unchangeable vowel, whether by nature or position, in the penult, and a changeable vowel in the ultima.

¹ Cf. דָּ (= דָּהָה), דִּ, but דָּ.

4. The *fourth* class includes nouns which have a changeable vowel in the penult, and an unchangeable vowel in the ultima.

5. The *fifth* class may, for convenience, include all nouns of whatever origin the vowel, or vowels, of which are unchangeable.

127. NOUNS OF THE FIRST CLASS.

I. STRONG AND GUTTURAL STEMS.—TABULAR VIEW.

	mālk (king)	sīphr (book)	qūdhš (holiness)	nā'r (a youth)	nīḥ (perpetuity)	pū'l (work)
Sg. abs.	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	נַעַר	נִצַּח	פְּעַל
const.	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	נַעַר	נִצַּח	פְּעַל
1. suf.	מֶלְכִי	סִפְרִי	קֹדֶשִׁי	נַעְרִי	נִצַּחִי	פְּעַלִּי
gr. suf.	מִלְכֶּכֶם	סִפְרֶכֶם	קֹדֶשְׁכֶם	נַעְרֶכֶם	נִצַּחֶכֶם	פְּעַלְכֶם
Pl. abs.	מַלְכִּים	סִפְרִים	קֹדֶשִׁים	נַעְרִים	נִצַּחִים	פְּעַלִּים
const.	מַלְכִּי	סִפְרִי	קֹדֶשִׁי	נַעְרִי	נִצַּחִי	פְּעַלִּי
1. suf.	מַלְכִּי	סִפְרִי	קֹדֶשִׁי	נַעְרִי	נִצַּחִי	פְּעַלִּי
gr. suf.	מִלְכֵיכֶם	סִפְרֵיכֶם	קֹדֶשֵׁיכֶם	נַעְרֵיכֶם	נִצַּחֵיכֶם	פְּעַלֵיכֶם
	(feet)	(two-folds)	(loins)	(sandals)		(noon)
Du. abs.	רַגְלַיִם	כַּפְּלַיִם	כַּתְנֵיִם	נְעָלַיִם		צְהָרַיִם
const.	רַגְלִי		כַּתְנִי	נְעָלִי		

REMARKS.

[For general remarks concerning the inflection of Segholates see § 125. 4. *a-f*.]

1. While the ך under ל in מִלְכֶּכֶם is a syllable-divider; that under ל in מַלְכִּים is a half-vowel.

2. Instead of the original pure vowel ך, there appears everywhere in *n*-class stems the deflected vowel ך (ō), the latter always representing the former in closed, as distinguished from sharpened, syllables (§ 29. 5. *a*).

3. Instead of simple Šwā as a volatilization of the original ū in the pl. abs. and the pl. with light suffixes, a compound Šwā (ך) is generally found.

4. In the guttural stems, ך and ך before ך become ך and ך (ō) (§ 37. 3).

NOTES.¹

1. In reference to the *a*-class stems, it may be noted that,

a. In pause the ā generally becomes ā (נָרַע),² though sometimes é remains (קָרַע).³

¹ Under "Notes" there are given the more important variations from the paradigm-forms. ² Gen. 1:29. ³ Gen. 2:8.

b. In such forms as רִשָּׁא (1:11), פֶּרֶא (16:12), the א is to be treated as a full consonant.

c. In many forms, the original ă, before suffixes and before the dual ending, is attenuated to ĭ (זָכְחִי).¹

d. In a few *a*-class stems, especially פֶּ guttural, before suffixes, ă (נָגְדוּ) stands under the first radical instead of the primary ă (נָגְדוּ).²

e. In a few plurals, like תִּשְׁעִים שְׁבַעִים, pretonic ׀ does not appear.

f. There are a few forms, especially לִ guttural, which make a construct like קָטִיעַ instead of קָטַע (cf. זָרַע).³

2. In reference to *i*-class stems it may be noted that,

a. In a few cases, ׀ (ֿ) stands under the first radical instead of the original ׀ (עֲזַרִי,⁴ עֲגִלִי⁵).

3. In reference to *u*-class stems it may be noted that,

a. The heightened ō is sometimes retained before suffixes (הַנְּאִרִי).⁶

b. The writing ׀ (ֿ) is sometimes found as a substitute for ׀ (ֿ) (קָרְשִׁים).⁷

4. Segholates with the vowel under the second radical,

a. In some cases have the usual inflection (יִשְׁכַּבְּהָ from יִשְׁכַּב),⁸ but with vocal Šwâ.

b. In others treat this vowel as unchangeable (יִזְאֲבִי).⁹

c. In still others preserve it by an artificial doubling of the final consonant before affixes (מִעֲטִים).¹⁰

2. י"ע, י"ע, י"ע AND י"ע STEMS.—TABULAR VIEW.

	māwt (death)	zāyt (olive)	pāry (fruit)	yāmm (sea)	īmum (mother)	hūqq (statute)
Sg. abs.	מוֹת	זֵית	פְּרִי	יָם	אִם	חֵק
const.	מוֹת	זֵית	פְּרִי	יָם	אִם	חֵק
l. suf.	מוֹתִי	זֵיתִי	פְּרִי	יָמִי	אִמִּי	חֵקִי
gr. suf.	מוֹתֵכֶם	זֵיתֵכֶם	פְּרִיכֶם	יָמֵכֶם	אִמֵּכֶם	חֵקֵכֶם
			(gazelles)			
Pl. abs.	מוֹתִים	זֵיתִים	צִבִּיִּם	יָמִים	אִמּוֹת	חֻקִּים
const.	מוֹתִי	זֵיתִי		יָמִי	אִמּוֹת	חֻקִּי
l. suf.	מוֹתִי	זֵיתִי		יָמִי	אִמּוֹתִי	חֻקִּי
gr. suf.	מוֹתֵיכֶם	זֵיתֵיכֶם		יָמֵיכֶם	אִמּוֹתֵיכֶם	חֻקֵּיכֶם
		(eyes)	(checks)	(hands)	(teeth)	
Du. abs.		עֵינִים	לְחַיִּים	כַּפַּיִם	שִׁנַּיִם	
const.		עֵינִי	לְחַיִּי	כַּפִּי	שִׁנִּי	

¹ Ex. 23:18. ² Gen. 2:20. ³ Num. 11:7. ⁴ Ex. 18:4. ⁵ 1 Kgs. 12:28. ⁶ Isa. 52:14.
⁷ Ex. 30:36. ⁸ Gen. 19:33. ⁹ Zeph. 3:3. ¹⁰ Ps. 109:8.

REMARKS.

[For general remarks see § 125. 5. *a*, *b*, and 6. *a*, *b*.]

1. **יָע** and **יַע** Segholates generally contract ($a + w = \hat{o}$, $a + y = \hat{e}$) in the sg. const., and to the contracted form all affixes and suffixes are attached.

2. In **פָּרַי**, the **ַ** is a volatilization of the original **ֶ**, while **י** = **יַ**, the third radical with a helping-vowel; the **י** of **פָּרִי** in **פָּרִי** is an attenuation of the original **ֶ**, while the **ַ** of **פָּרִיכִם** is a deflection of this **י**.

3. In **יָע יַע** stems, the original vowel, **ā**, **ī**, **ū**, is heightened in the abs. sg.; but before affixes the second radical is doubled and the original vowel restored, though **ō** is rarely found for **ū**.

NOTES.

1. In reference to **יָע** and **יַע** stems, it may be noted that,

a. Uncontracted forms sometimes occur in the plural (**חִילִים**),¹ and before suffixes and Hē directive (**בִּיתָהּ**).²

b. The contraction has already taken place in the abs. sg. in some stems; *a*-class (**יֹם**³ = *yāwm*, **יָחִיק**⁴ = *hāyq*), *i*-class (**יָדַיִן**⁵ = *dīyn*, **יָשִׁיר**⁶ = *šīyr*), *u*-class (**רֹחַ**⁷ = *rūḥ*). For convenience, these are included under the fifth class.

c. Stems **עָא** (e. g., **רָאִיִּשׁ**⁸ = **רָאִיִּשׁ**, **רָאִיִּשׁ**⁹ = **רָאִיִּשׁ**) are *a*-class Segholates, the **ā**, heightened to **ā**, becoming **ō**; these also will be included in the fifth class.

2. In reference to **הָל** stems, it may be noted that,

a. Forms like **פָּרִי** become, in pause, **פָּרִי**,¹⁰ the **é** being a heightening of the original **ā**.

b. Inflected forms like **יְשִׁלֵּי**,¹¹ **יְשִׁלֵּי**,¹² **יְשִׁלֵּי**,¹³ **יְשִׁלֵּי**,¹⁴ **יְשִׁלֵּי**¹⁵ for **יְשִׁלֵּי** occur; cf. also forms like **יְשִׁלֵּי**,¹⁶ **יְשִׁלֵּי**,¹⁷ these are some of the seemingly irregular forms assumed by **הָל** stems.

3. In reference to **יָע יַע** stems, it may be noted that,

a. While **הָר**¹⁸ stands even in abs., **יָם**¹⁹ stands even in const.

b. Forms like **יָחִי** (= **יָחִי**) have const. like **יָחִי**.²⁰

c. **ֶ** is often attenuated to **ַ** (**פָּתַח**²¹ for **פָּתַח**).

d. Many uncontracted forms are in use.

e. **יָע** forms like **אָפִי** (= *āp*) are inflected like **יָע** forms (**אָפִי**).²²

¹ 1 Kgs. 15:20.² Ex. 28:26.³ Gen. 1:5.⁴ 1 Kgs. 22:35.⁵ Deut. 17:8.⁶ Judg. 5:12.⁷ Gen. 1:2.⁸ Gen. 3:15.⁹ Gen. 4:2.¹⁰ Eccl. 2:5.¹¹ Ps. 30:7.¹² Jer. 22:21.¹³ Num. 11:31.¹⁴ Judg. 14:5.¹⁵ 1 Chron. 12:8.¹⁶ Ezr. 10:1.¹⁷ Gen. 1:2.¹⁸ Jer. 50:6.¹⁹ Gen. 14:3.²⁰ Gen. 42:15.²¹ Ruth 2:14.²² Gen. 2:7.

128. NOUNS OF THE SECOND CLASS.

TABULAR VIEW.

	dă-bhār (word)	hă-kbām (wise)	ză-qīn (old)	hă-çīr (court)	să-dhāy (field)	'ă-nūq (deep)
Sg. abs.	דָּבָר	חָכָם	זָקֵן	חֲצִיר	שָׂדֶה	עֵמֶק
const.	דְּבַר	חֲכָם	זֶקֶן	חֲצִיר	שָׂדֶה	עֵמֶק
1. suf.	דְּבָרִי	חֲכָמִי	זִקְנִי	חֲצִירִי	שָׂדִי	
gr. suf.	דְּבָרְכֶם	חֲכָמֵכֶם	זִקְנֵכֶם	חֲצִירֵכֶם	שָׂדֵכֶם	
Pl. abs.	דְּבָרִים	חֲכָמִים	זִקְנִים	חֲצִירִים	שָׂדִים	עֵמֶקִים
const.	דְּבָרֵי	חֲכָמֵי	זִקְנֵי	חֲצִירֵי	שָׂדֵי	עֵמֶקֵי
1. suf.	דְּבָרַי	חֲכָמַי	זִקְנַי	חֲצִירַי	שָׂדֵי	
gr. suf.	דְּבָרַיְכֶם	חֲכָמַיְכֶם	זִקְנַיְכֶם	חֲצִירַיְכֶם		
	(wings)	(loins)	(thighs)			
Du. abs.	כְּנָפִים	חֲלָצִים	יָרְכִים			
const.	כְּנָפֵי					

χ 2

REMARKS.

[For general remarks on stem-changes, see § 125. 1—3.]

1. This class includes all nouns with two, orig. short, vowels (§ 107.).
2. While the original penultimate *ă*, in const. pl. and before grave suffixes, is generally attenuated to *ĭ*, it is retained under gutturals.
3. In *qă-ĭl* forms, there appears in the const. sg., *ă* instead of *ĭ*, because the latter cannot stand in a closed accented syllable; in the sg. with grave suffixes, this *ĭ* is deflected to *ě*.
4. The *הָ* and *הַ* in the abs. and const. of *ה'ל* stems is for *ăy* (§ 123. 3); this original *ăy* disappears entirely before affixes of gender and number, and before suffixes (§ 125. 6).
5. Many words artificially double the last consonant before all affixes; the preceding vowel is then necessarily sharpened. Here may be included,
 - a. Adjectives in *ō* (§ 107. c), *עֹנֵל*, *נֹקֵד*, *אֹרֶם*, etc.
 - b. Nouns in *ā* (§ 107. a), *גִּבְלִי*, the adjective form *קָטָן*, etc.

NOTES.

1. The *אָ* of *א'ל* stems may not be shortened even in the construct.
2. *ו'ע* stems (*qă-wāl*, *qă-wīl*) lose the weak *ו*, and contract the vowels to *â* and *ê*; they may then be referred to the fifth class.

3. In general, ע ע forms are regular; but some contracted forms are found, e. g., קל¹ דל² in which the short vowel is retained on account of the implied Dāghēs in the second radical; in inflection these may be classed with ע ע Segholates (§ 127. 2. R. 3).

4. Some words of this class assume in the construct state a Segholate form, e. g., כתף³ from כתף; ירך⁴ from ירך; some of these words have also the regular form in the const., e. g., כבד⁵ both כבד and כבד.⁶

5. In some verbal adjectives the ē, heightened from ı, is retained even in the construct state, e. g., שִׁמְחָה⁷ חֲפִיץ⁸ יֵשֵׁן⁹.

6. This class includes a number of monosyllabic nouns, of which the third radical, with the preceding vowel, has been lost. These are mostly ה ל nouns, e. g., יר, דם, דג, ער, עין.

129. NOUNS OF THE THIRD CLASS.

TABULAR VIEW.

	ʿô-lām (eternity)	mīš-pāṭ (judgment)	ʿô-yībh (enemy)	ʾīl-līm (blind)	hō-zāy (prophet)	ʿô-phān (wheel)
Sg. abs.	עוֹלָם	מִשְׁפָּט	אֵיב	אֵלֶם	חֹזֶה	אוֹפֵן
const.	עוֹלָם	מִשְׁפָּט	אֵיב		חֹזֶה	אוֹפֵן
l. suf.	עוֹלָמִי	מִשְׁפָּטִי	אֵיבִי		חֹזִי	אוֹפְנִי
gr. suf.	עוֹלָמֶכֶם	מִשְׁפָּטֶכֶם	אֵיבֵכֶם		חֹזֵכֶם	
Pl. abs.	עוֹלָמִים	מִשְׁפָּטִים	אֵיבִים	אֱלִים	חֹזִים	אוֹפְנִים
const.	עוֹלָמִי	מִשְׁפָּטִי	אֵיבִי		חֹזִי	
l. suf.	עוֹלָמִי	מִשְׁפָּטִי	אֵיבִי		חֹזִי	
gr. suf.	עוֹלָמֵיכֶם	מִשְׁפָּטֵיכֶם	אֵיבֵיכֶם		חֹזֵיכֶם	
Du. abs.		(tongues)	(balances)			
		בְּלִקְחִים	כְּאֻזִּים			
const.			כְּאֻזִּי			

REMARKS.

[For general remarks see § 125. 1—3.]

1. This class includes nouns with an unchangeable vowel in the penult; this may be a naturally long vowel, or a short vowel in a closed syllable.

2. The following formations are included: קוֹטֵל, קוֹטֵל, קוֹטֵל (§ 109. 1—3); קטל, קטל, קטל (§ 110. 1—4); many nouns with the third, or the second and third radicals reduplicated (§ 111.); some nouns with א, ה and י prefixed (§ 112.); מְקַטֵּל, מְקַטֵּל, מְקַטֵּל (§ 113.).

¹ Ruth 3:10. ² Am. 2:15. ³ Num. 34:11. ⁴ Gen. 24:9. ⁵ Ex. 4:10. ⁶ Isa. 1:4.
⁷ Ps. 35:27. ⁸ Ps. 35:26. ⁹ Dan. 12:2.

113. 1—4); תַּקְטֵל, תִּקְטֵל, תִּקְטָל (§ 115. 1—3); many nouns formed by affixes (§ 116. 1, 2); some nouns with four radicals (§ 117.).

3. An ultimate *ā* is shortened to *ä* in the sg. const., and in the sg. before grave suffixes; it is volatilized in the pl. const., and in the pl. before grave suffixes.

4. An ultimate *ē* is shortened to *ĭ*, sometimes to *ĕ*, in the sg. before הָ, כֶּם, כֵּן; before all other suffixes and before affixes it is volatilized (§ 125. 3. R. 4).

5. The Qāl act. participle of verbs לָהֵךְ has the same ending (הֹכֵחַ), that was seen in certain nouns of the second class, like שֹׁרֵה (§ 128. R. 3); but its first vowel is unchangeable.

6. Many nouns of this class treat the ultimate changeable vowel in the manner described in § 128. R. 4, i. e., artificially double the following consonant, and sharpen the vowel:

a. אֹפֶן (§ 109. 1); שׁוֹטֵן (§ 116. 2. *b*); מִשְׁנֶבֶת (§ 113. 2); and others.

b. שֶׁאֵן, רַעֲנָן (§ 111. 1); אֲרַמְּסָם (§ 111. 2); and others.

c. בְּרִזָּל, כְּרִמָּל (§ 116. 1. *a*); גְּלִגְלָל (§ 111. 1); and others.

d. קִרְדָּם, חֲרִטָּם, עֲקִרְבָּה (§ 117. 1); and others.

130. NOUNS OF THE FOURTH AND FIFTH CLASSES.

TABULAR VIEW.

	gā-dhōl (great)	pā-qīdh (overseer)	‘ā-nīy (poor)	šūṣ (horse)	tāl-mīdh (disciple)	kī-thābh (writing)
Sg. abs.	גָּדוֹל	פָּקִיד	עָנִי	סוּס	תַּלְמִיד	כְּתָב
const.	גָּדוֹל	פָּקִיד	עָנִי	סוּס	תַּלְמִיד	כְּתָב
l. suf.		פָּקִידִי		סוּסִי	תַּלְמִידִי	כְּתָבִי
gr. suf.		פָּקִידְכֶם		סוּסְכֶם	תַּלְמִידְכֶם	כְּתָבְכֶם
Pl. abs.	גָּדוֹלִים	פָּקִידִים	עָנִיִּים	סוּסִים	תַּלְמִידִים	כְּתָבִים
const.	גָּדוֹלִי	פָּקִידִי	עָנִיִּי	סוּסִי	תַּלְמִידִי	כְּתָבִי
l. suf.		פָּקִידִי		סוּסִי	תַּלְמִידִי	כְּתָבִי
gr. suf.		פָּקִידְכֶם	עָנִיְכֶם	סוּסִיכֶם	תַּלְמִידְכֶם	כְּתָבְכֶם

REMARKS ON NOUNS OF THE FOURTH CLASS.

[For general remarks, see § 125. 1. *a*, 2. *a*, 3. *a*.]

1. The fourth class includes nouns which have a changeable vowel in the penult and an unchangeable vowel in the ultima. Here belong many adjectives like קָטוֹל and קָטִיל (§ 108. 1. *a—b*): passive participles like

קָטוּל (§ 108. 1. c); formations in which a — , originally in a closed syllable, has become — in an open syllable; and a few nouns ending in ôn with a pretonic — (116. 2. c).

2. In a few לִה־ stems with the form קָטִיל (§ 108. 1. b) the radical י, when final, in the absence of an affix, is absorbed in the formative vowel î ; but when affixes of any kind are attached, it appears in the form of Dāghēš-forte; עֲנִיִּים = 'anî-yîm, (not 'anîy-yîm).

REMARKS ON NOUNS OF THE FIFTH CLASS.

1. This class includes those nouns which do not suffer change of any kind in inflection.

2. Here belong nouns of the first class, like שׁוּר, דִּין, סוּם, which were Segholates, the unchangeable vowel arising from contraction; participles of the second class, like קָם (qām = qā-wām), and מֵת (mêth = mā-with), in which י having been dropped, the vowels have been contracted; formations like קָטִיל, קָטוּל, קָטִיל, קָטוּל (§ 108. 1. d—f) which have an unchangeable vowel, with a š'wâ volatilized from an original י or ū; formations like מִקְטוּל, מִקְטִיל, מִקְטוּל, מִקְטִיל (§ 113. 6—8); formations like תִּקְטוּל, תִּקְטִיל (§ 115. 4, 5); some formations with the affix ôn (§ 116. 2); and a few denominatives (§ 119.).

131. FEMININE NOUNS.

I. FEMININES OF THE FIRST CLASS.

TABULAR VIEW.

	māl-kāth (queen)	hūr-pāth (reproach)	hūr-bāth (ruin)	hūq-qāth (statute)	g'bbārt (mistress)
Sg. abs.	מַלְכָּה	חֲרַפָּה	חֲרָבָה	חֻקָּה	גְּבֵרָת
const.	מַלְכֶּת	חֲרַפֶּת	חֲרַבֶּת	חֻקֶּת	גְּבֵרֶת
l. suf.	מַלְכָּתִי	חֲרַפָּתִי	חֲרַבָּתִי	חֻקָּתִי	גְּבֵרָתִי
gr. suf.	מַלְכֶּתְכֶם	חֲרַפֶּתְכֶם	חֲרַבֶּתְכֶם	חֻקֶּתְכֶם	גְּבֵרֶתְכֶם
Pl. abs.	מַלְכוֹת	חֲרָפוֹת	חֲרָבוֹת	חֻקוֹת	[גְּבוֹרוֹת]
const.	מַלְכוֹת	חֲרָפוֹת	חֲרָבוֹת	חֻקוֹת	
Du. abs.		(embroidery) רִקְמָתִים			(cymbals) מִצְלִיתִים

REMARKS.

[For general remarks on inflection of feminine nouns, see §§ 123. 4; 124. 2; 125. 1, 2.]

1. The feminine ending is added to the ground form, ē and ō appearing in î -class and u -class stems in closed syllables; the older form ת־ appears in the const. and before suffixes.

2. The pretonic \bar{a} is found in the feminine declension as well as in the masculine.

3. Examples of weak feminine Segholates are (1) נִעְרָה, (2) טְהִרָה, (3) עוֹלָה, (4) צִדָּה, (5) בִּינָה, (6) סוּפָה, (7) אֵלִיָּה, (8) חִיָּה, (9) מִדָּה, (10) זִמָּה, (11) חֻקָּה, of which those numbered 3-6, 8-11 suffer no change of stem, following the inflection of חֻקָּה given above.

4. Just as מִלֵּךְ is derived from מֶלֶךְ, so גִּבְרַת is derived from גִּבּוֹר by the addition of ת, the insertion of \bar{e} and the heightening of \bar{a} to \acute{a} . Before suffixes the original \bar{a} is attenuated to \bar{i} .

2. FEMININES OF THE SECOND CLASS.

TABULAR VIEW.

	ḡā-dhā-qāth (rightousness)	zā-ā-qāth (cry)	šā-nāth (year)	ā-ā-rāth (crown)	gēzī-lāth (violence)
Sg. abs.	צִדְקָה	זַעֲקָה	שָׁנָה	עֲטָרָה	גִּזְלָה
const.	צִדְקַת	זַעֲקַת	שָׁנַת	עֲטָרַת	גִּזְלַת
I. suf.	צִדְקָתִי	זַעֲקָתִי	שָׁנַתִּי	עֲטָרַתִּי	יְבִמְתִּי (sister-in-law)
gr. suf.	צִדְקַתְכֶּם	זַעֲקַתְכֶּם	שָׁנַתְכֶּם		
Pl. abs.	צִדְקוֹת		שָׁנוֹת	עֲטָרוֹת	
const.	צִדְקוֹת		שָׁנוֹת	עֲטָרוֹת	
			(lips)		
Du. abs.			שְׁפָתַי		
const.			שְׁפָתִי		

REMARKS.

1. The same stem-changes take place before the ending הַ as before the plural endings (§ 125. 1).

2. In the const. sg. and pl., as well as before suffixes, the original \bar{a} of the first syl., while retained with gutturals, is generally attenuated to \bar{i} .

3. The Š'wā before the endings תַ (const. sg.) and תַ (const. pl.) is a half-vowel, being in each case a volatilization of \bar{a} .

4. Before the fem. ending the final ל' of לָהּ forms is lost; in this case the \bar{a} of the first syl. is heightened or volatilized according to the position of the accent.

5. Several nouns with the form קְטָלָה in the abs. have קְטִילָה in the const.; these, as well as those which have the form קְטִילָה in the abs., attenuate the original \bar{a} to \bar{i} before suffixes.

6. Nouns of the form קְטָלָה frequently retain the \bar{a} in the construct.

NOTES.

1. Forms like qā-ṭīl become qā-ṭāl when the fem. ending ת is added.
2. ע"י forms like גרה, זכה, כיתה, in which the stem-vowel is the result of contraction, retain it in the const.

3. FEMININES OF THE THIRD AND FOURTH CLASSES.

TABULAR VIEW.

	yô-nāqt (sprout)	gûl-gûlt (skull)	qô-ṭī-lāth (killing f.)	g'dhō-lāth (great f.)	t'hil-lāth (praise)	m'nû-hāth (rest)
Sg. abs.	יוֹנְקָת	גֻּלְגֻלָּת	קוֹטְלָה	גְּדֻלָּה	תְּהִלָּה	מְנוּחָה
const.	יוֹנְקַת	גֻּלְגֻלַּת	קוֹטְלַת	גְּדֻלַּת	תְּהִילַת	מְנוּחַת
1. suf.	יוֹנְקָתִי	גֻּלְגֻלָּתִי	קוֹטְלָתִי		תְּהִילָתִי	מְנוּחָתִי
gr. s.	יוֹנְקַתְכֶם	גֻּלְגֻלַּתְכֶם			תְּהִילַתְכֶם	
Pl. abs.	[יוֹנְקוֹת]	גֻּלְגֻלוֹת	קוֹטְלוֹת	גְּדֻלוֹת	תְּהִילוֹת	מְנוּחוֹת
const.	יוֹנְקוֹת	גֻּלְגֻלוֹת		גְּדֻלוֹת	תְּהִילוֹת	

REMARKS.

1. Feminines in ת of the third class arise in the same manner as those described in § 131. 1. R. 4. the ground-form generally having ā in the ultima, though sometimes ū.

2. As before, the original ā (or ō deflected from ū) appears before suffixes.

3. The feminine participle most frequently assumes the form קוֹטְלַת, though קוֹטְלָה is common; the form יוֹלְדַת (Gen. 16:11) is of special interest, giving, as it does, the ground-form of יוֹלְדָה.

4. Feminines of the fourth class present no points of difficulty.

132. IRREGULAR NOUNS.

1. אב (for אֲבָה) *Father*; const. אָבִי; with suff., אָבִי (my father), אֲבִיָּה or אֲבִיהוּ; אֲבִיכֶם, אֲבִיָּה, אֲבִיָּה (cf. § 121. 2. c); plur., אֲבוֹת; const., אֲבוֹת. "The feminine ending points undoubtedly to an original abstract, indicating dignity."

2. אח (for אֲחָה) *Brother*; const., אָחִי; with suff., אָחִי (my brother), אֲחִיָּה; plur., אֲחִים with artificial (implied) doubling of ח (cf. § 128. R. 4); const., אָחִי; with suff., אָחִי, אֲחִיָּה, אֲחִיכֶם, etc. On אֲחִי (for אֲחִי) see § 31. 2. c.

3. אחר (for אַחֵר, with D. f. implied, § 31. 2. c) *One*; const., אַחֵר (used also before כֵּן); fem., אַחֶת (= אַחֲדָה), in pause, אַחַת; plur., אַחֵרִים *Some, the same*.

4. אָחוּת (‘āḥwāth = ‘āḥāth = ‘ā-ḥōth, the ô by obscuration of â) *Sister*; const., אָחוּת; with suff., אָחוּתִי; plur. with suff., אָחוּתַי; also אָחוּתִי from אָחוּתִיכֶם.

5. אִישׁ (for אִנֹּשׁ attenuated from אִנֹּשׁ) *Man*; plur., אִנֹּשִׁים (three times אִישִׁים); const., אִנֹּשִׁי.

6. אִמָּה *Maid-servant*; with suff., אִמָּתְךָ; plur., אִמָּהוֹת; const., אִמָּהוֹת.

7. אִשָּׁה (for אִנֹּשָׁה, fem. of אִנֹּשׁ) *Woman*; const., אִשָּׁת = ‘ist; with suff., אִשְׁתִּי; plur., נִשִּׁים, from אִנֹּשִׁים; const., נִשִּׁי; with suff., נִשִּׁיהֶם.

8. בֵּית *House*; const., בֵּית, plur., בָּתִּים (bâtîm), the Dāghēš being used to distinguish this from בָּתִּים part. of בּוֹת; const., בָּתִּי; with suff., בָּתִּיהֶם.

9. בֶּן (for בְּנִי = בְּנִי from בָּנָה *build*) *Son*; const., בֶּן-בֶּן. (Gen. 49:11); בְּנוֹ (Num. 23:18); with suff., בְּנִי; plur., בָּנִים; const., בָּנִי; with suff., בָּנִיהֶם.

10. בַּת (for בָּתִּית, fem. of בֶּן) *Daughter*; with suff., בָּתִּי (= בָּתִּית = בָּתִּית); plur., בָּתוֹת (cf. בָּנִים *sons*); const., בָּתוֹת.

11. חָם *Father-in-law*; with suff., חָמִיךָ; חָמוֹת *Mother-in-law*; cf. אָח, אָחוּת, אָחוּתִי.

12. יוֹם (for יוֹם) *Day*; plur., יָמִים (= יוֹמִים); const., יָמִי and יָמוֹת; dual, יוֹמִים.

13. כֶּלִי (from כָּלָה *contain*) *Vessel*; plur., כֵּלִים; const., כֶּלִי; with suff., כֶּלִי.

14. מַיִם (plur.) *Water* (§ 122. 5. N. 4); const., מַיִי; with suff., מַיִי.

15. עִיר *City*; plu., עָרִים (for עָרִים, or from עָר); const., עָרִי.

16. פֶּה (perhaps from an original פִּי) *Mouth*; const., פִּי (cf. אָבִי, אָחִי, § 121. 2. c); with suff., פִּי; פִּיהוּ or פִּי; פִּיכֶם; plur., פִּי.

17. רֹאשׁ (for רֹאשׁ = רֹאשׁ) *Head*; plu., רֹאשִׁים (for רֹאשִׁים); const., רֹאשִׁי; with suff., רֹאשִׁי.

18. שָׁמַיִם (plu.) *Heaven* (§ 122. 5. N. 4); const., שָׁמַיִי.

133. NUMERALS.

GENERAL VIEW.

With the Masculine.		With the Feminine.		
<i>Absolute.</i>	<i>Construct.</i>	<i>Absolute.</i>	<i>Construct.</i>	
1 אֶחָד	אֶחָד	אֶחָת	אֶחָת	
2 שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי	
3 שְׁלֹשָׁה	שְׁלֹשֶׁת	שְׁלוֹשׁ	שְׁלוֹשׁ	
4 אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	
5 חֲמִישָׁה	חֲמִישֶׁת	חֲמִישׁ	חֲמִישׁ	
6 שֵׁשָׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ	
7 שִׁבְעָה	שִׁבְעַת	שִׁבְעַת	שִׁבְעַת	
8 שְׁמֹנֶה	שְׁמוֹנֶת	שְׁמוֹנֶה	שְׁמוֹנֶה	
9 תִּשְׁעָה	תִּשְׁעַת	תִּשְׁעַת	תִּשְׁעַת	
10 עֶשְׂרֵה	עֶשְׂרֵת	עֶשְׂרֵת	עֶשְׂרֵת	
With the Mase.		With the Fem.		
11 } אחד עֶשְׂרִי	}	אֶחָת עֶשְׂרִי	}	
עֶשְׂרֵת עֶשְׂרִי		עֶשְׂרֵת עֶשְׂרִי		
12 } שְׁנַיִם עֶשְׂרִי	}	שְׁתֵּי עֶשְׂרִי	}	
שְׁנֵי עֶשְׂרִי		שְׁתֵּי עֶשְׂרִי		
13 } שְׁלֹשָׁה עֶשְׂרִי	}	שְׁלוֹשׁ עֶשְׂרִי	}	
שְׁלֹשֶׁת עֶשְׂרִי		שְׁלוֹשׁ עֶשְׂרִי		
100 כֹּאֵה fem.; const.; כִּיָּאת; pl., כִּיָּאוֹת	4,000 אַרְבַּעַת אֲלָפִים			
200 כִּיָּאֵתִים dual (for כִּיָּאֵתִים)	10,000 רַבּוֹא, רַבּוֹ, רַבָּה, but in later books, רַבּוֹא, רַבּוֹ, רַבָּה, plural, רַבּוֹת (contracted רַבּוֹת)			
300 שְׁלֹשׁ כִּיָּאוֹת				
400 אַרְבַּע כִּיָּאוֹת	20,000 שְׁתֵּי רַבּוֹתִים (du.) also שְׁתֵּי רַבּוֹת			
1,000 אֶלֶף plural, אֲלָפִים	30,000 שְׁלֹשׁ רַבּוֹת			
2,000 אֲלָפִים (dual)	40,000 אַרְבַּע רַבּוֹת			
3,000 שְׁלֹשֶׁת אֲלָפִים	60,000 שֵׁשׁ-רַבּוֹת			

REMARKS.

1. The numeral אחד *one* is an *adjective*, standing after and agreeing with its noun.

2. The numeral שְׁנַיִם (fem. שְׁתֵּי, pronounced štä-yīm) is a *noun*, used either in the appositional or construct relation with the word which it enumerates, and agreeing with it.

3. The numerals from *three* to *ten* are abstract feminine substantives, used in appositional construction with the noun which they enumerate. The *feminine* form was the original one, and is used with masculine nouns; the masculine is a shorter form used with feminines.

4. The numerals from *eleven* to *nineteen* are formed by uniting עָשָׂר *ten* (or the feminine form עֶשְׂרֵה) with the units; here it may be noted:

a. In *eleven*, אֶחָד and אַחַת have a form like that of the construct.

b. עֶשְׂתֵּי, in the second form of *eleven*, is to be connected with an Assyrian word *ištin* (= one).

c. In *twelve*, יִשְׁנִים is a contraction of יְשָׁנִים, and יִשְׁנִי a shortened form of יְשָׁנִים, the contraction and shortening being due to the close connection of the words; these forms cannot be called constructs.

d. The feminines from *thirteen* upward have a shortened, but not a real construct, form.

5. The numerals *thirty* to *ninety* are formed by adding the mase. plur. ending יִם to the units, but *twenty* (עֶשְׂרִים) is the plural of *ten* (עָשָׂר).

6. The units are added to the tens by means of וְ; in the earlier books preceding the tens, in later books following them.

7. The units take the noun in the plural; the tens, when before it, take the noun in the singular, when after it, in the plural.

8. The numerals *eleven* to *nineteen* take the noun in the plural, except in the case of a few very common nouns like *day*, *man*, etc.

9. The ordinal *first* is ראשון (from ראש, *head*).

10. The ordinals from *two* to *ten* are formed from the corresponding cardinals by means of the termination יָ, another יָ being inserted between the second and third consonants.

11. Above *ten*, cardinals are used for ordinals.

12. The feminines of the ordinals are used to express fractional parts.

XIII. Separate Particles.

134. ADVERBS.

1. *a.* **אָ** *Where?*; **אָ** *There*; **לֹא** *Not*; **שָׁם** *There*.
b. **זֶה** *Here*; **הֵנָּה** *Hither*; **שְׁלֹשׁ** *Thrice*; **שִׁבְעַ** *Seven times*.
c. **כִּי־מְאֹד** *Very*; **חוּץ** *Abroad*; **לְבַד** *Alone*; **מִבֵּית** *Within*.
d. **הַרְבֵּה** *Much*; **הַיָּטֵב** *Well*; **הַשֶּׁמֶר** *Early*; **מְהֵרָה** *Speedily*.
e. **אִמּוֹן** *Firmly*; **טוֹב** *Well*; **רַאשׁוֹנָה** *Formerly*; **נִפְלְאוֹת** *Wonderfully*.
f. **מִדּוּעַ** (= **מִה־דּוּעַ**) *Why?*; **מִלְמַעְלָה** (= **מִעֲלָה** with **מִן** and **לְ**) *Upward*.
2. *a.* **הֵן** *Here is*; **הַנִּי**, **הַנָּךְ**, **הַנָּנִי**, **הַנָּכֶם**, **הַנָּם**, etc.
b. **יֵשׁ** *There is*; **יֵשְׁנֹו**, **יֵשְׁכֶם**, **יֵשְׁנֵנוּ**.
c. **אֵין** *There is not*; **אֵינִי**, **אֵינְךָ**, **אֵינְנוּ**, **אֵינְכֶם**, **אֵינְם**, etc.
d. **אֵיה** *Where is?*; **אֵיכָּה**, **אֵיזוֹ**, **אֵיִם**.
e. **עוֹד** *Still is*; **עוֹרְנִי**, **עוֹרְךָ**, **עוֹרְנֵנוּ**, **עוֹרְנֶכֶם**, **עוֹרְנֵם**.

1. Adverbs, and words used adverbially, may be briefly classified as follows:

a. Those which may be called primitive, being originally related to pronominal roots.

b. Pronouns and numerals used in an adverbial sense.

c. Nouns, either alone or with a preposition.

d. Infinitives absolute, especially of Hiph'il and Piel stems.

e. Adjectives of all formations, especially in the feminine.

f. Words formed by the composition of two or more distinct words.

2. Certain adverbial particles, involving a verbal idea and often supplying the place of the copula, take suffixes. The suffixes attached are, in most cases, the verbal suffixes. The so-called Nûn Demonstrative (§ 74.

2. *c.* (3) and N. 1) is of frequent occurrence.

135. PREPOSITIONS.

1. אַחַר *After*; בֵּין *Between*; בְּעַד *About*; זוּלָתֵי *Besides*; יַעַן *On account of*; מִלֵּד *Over against*; נֶגֶד *Before*; עַד *During, until*; עַל *Upon*; עִם *With*; תַּחַת *Under, in place of*.
2. מִתַּחַת *From under*; לְכֵן *Since*; אֶל-בֵּין *Till between*; לִפְנֵי *Before*; לְפִי *According to*; לְמַעַן *On account of*; בְּבִלְי *Without*; בְּעוֹד *During*; כְּדִי *According to measure of*.
3. a. אַחַר *After*, more often אַחֲרַי; with suff., אַחֲרָיו, אַחֲרֵינוּ, etc.
 b. אֶל- *Unto*, poet., אֵלַי; with suff., אֵלָיָהּ, אֵלָיו, אֵלֵינוּ, etc.
 c. בֵּין *Between*; with sg. suff., בֵּינִי, בֵּינָךְ, בֵּינוּ. (Q'rî בֵּינוּ; with plur. suff., בֵּינֵינוּ, בֵּינֵיכֶם, בֵּינֵיהֶם, also בִּינוּתֵינוּ, בִּינוּתֵיהֶם, etc.)
 d. סָבִיב *Around*; with suff., סָבִיבָךְ, סָבִיבֵינוּ, also with fem. סָבִיבָתִי, סָבִיבָהּ, etc.
 e. עַד *Unto*, poet., עָדַי; with suff., עָדָיָהּ, עָדָיו, etc.
 f. עַל *Upon*, poet., עָלַי; with suff., עָלָיָהּ, עָלָיו, etc.
 g. תַּחַת *Under*; with suff., תַּחַתִּי, תַּחַתְּךָ, תַּחַתֵּנוּ, תַּחַתֵּיהֶם, תַּחַתֵּיהֶם; cf. also the form with Nûn Demonstrative תַּחַתְּנָה.

1. Prepositions were originally, in most cases, nouns; they were generally constructs, governing the following noun as if it were a genitive.

Note.—Many words in common use as prepositions still retain their original force as substantives.

2. Prepositional phrases, composed of two prepositions or of a preposition and a noun, or of a preposition and an adverb, occur frequently.

3. Many prepositions, especially those denoting space and time, are in reality plural nouns; some of them, when standing alone, have the form of the plural construct, ending in 'ִי; before pronominal suffixes, most of them assume this form.

Note.—For the inseparable prepositions, see §§ 47. 1—5; 51. 3—5.

136. CONJUNCTIONS.

1. וְ *And*; אוֹ (from אוֹהָ *Desire*) *Or*; אִם *Also*; אִם *When, if, or*.
2. כִּי *That, because, for, when*; אֲשֶׁר *Because, etc.*
3. אֲלֵ *That not*; פֶּן *That not, lest*; בְּטָרֵם *Before that*.
4. עַקֵּב כִּי *Because, since*; תַּחַת כִּי *In order that*; כַּאֲשֶׁר *According as*.

Conjunctions may be classified as to their origin as follows:—

1. Certain words used *only* as conjunctions, the origin of which is, in most cases, doubtful.

2. Certain words which were originally pronouns.

3. Certain words which were originally substantives, or composed of a substantive and a preposition.

4. Prepositions which, by the addition of the conjunction **אֲשֶׁר** or **כִּי**, become themselves a part of a compound conjunction.

Note 1.—In general it may be said that any preposition may be followed by **אֲשֶׁר** or **כִּי**, and be used as a conjunction.

Note 2.—In many cases the **אֲשֶׁר** or **כִּי** is omitted, and the preposition standing alone used as a conjunction.

137. INTERJECTIONS.

1. **אָהָה**, **אָח** *Ah!* **הָאָח** *Ho! aha!* **הֵם** *Hush!* **אֵי** *Alas!*
2. **וֹי**, **הוּי** *Wow!* **הֵן**, **הִנֵּה** *Behold!* **וֹי**, **הִנֵּה** *Lo!* **הִבֵּה** *Come on!*
לָכֵה *Come on!* **חֲלִילָה** *Far be it!* **בִּי** *I beseech!* **נָא** *Now!*

Interjections may be divided into two classes:—

1. Those which were originally interjections, “natural sounds called forth by some impression or sensation.”

2. Those which were originally substantives or verbal forms, and which have become interjections by usage.

PARADIGMS.

PARADIGM A. THE PERSONAL

Nominative of the Pronoun or Separate Pronoun.	Genitive of the Pronoun, or <i>Suffix of the Noun (possessive Pron.)</i>	
	With Nouns Singular.	With Nouns Plur. and Dual.
<i>Sing. 1. com.</i> אֲנִי, in pause אֲנִי; אֲנִי, in pause אֲנִי <i>I.</i>	אֲנִי <i>my</i> (prop. Gen. <i>mei</i>).	אֲנִי <i>my.</i>
2. { <i>m.</i> אַתָּה (אַתָּה) in pause אַתָּה } <i>thou.</i> <i>f.</i> אַתְּ (אַתְּ).	{ אַתָּה, in pause אַתָּה } <i>thy</i> (אַתָּה) } <i>(tui).</i>	{ אַתָּה } אַתָּה } <i>thy.</i>
3. { <i>m.</i> הוּא <i>he.</i> <i>f.</i> הִיא <i>she.</i>	(הוּא) הוּא ; הוּא <i>his (ejus and suus).</i> הִיא ; הִיא ; הִיא <i>her.</i>	הוּא ; הוּא <i>his.</i> הִיא <i>her.</i>
<i>Plur. 1. com.</i> אֲנַחְנוּ (אֲנַחְנוּ), אֲנַחְנוּ <i>we.</i>	אֲנַחְנוּ ; אֲנַחְנוּ <i>our.</i>	אֲנַחְנוּ <i>our.</i>
2. { <i>m.</i> אַתֶּם <i>f.</i> אַתֶּנָּה, אַתֶּנָּה } <i>ye.</i>	{ אַתֶּם ; אַתֶּם אַתֶּן ; אַתֶּן } <i>your</i>	{ אַתֶּם } אַתֶּן } <i>your.</i>
3. { <i>m.</i> הֵם, הֵם } <i>they.</i> <i>f.</i> הֵנָּה, הֵנָּה }	{ הֵם ; הֵם הֵן, הֵן, הֵן } <i>their.</i>	{ הֵם } הֵן } <i>their.</i>

PRONOUN AND PRONOMINAL SUFFIXES.

Accusative of the Pronoun, or *Suffix of the Verb*

By itself.	With Nun demonstrative.
<p>אֶנִּי ; אַתָּה ; אַתָּה <i>me.</i></p> <p> אֶתְּ ; אֶתְּ, in p. אֶתְּ, אֶתְּ } אֶתְּ ; אֶתְּ ; אֶתְּ, אֶתְּ } <i>thee.</i> </p> <p>הוּ ; הוּ, וְהוּ ; וְהוּ, וְהוּ <i>him.</i></p> <p>הִיא ; הִיא, וְהִיא <i>her.</i></p> <p>אֲנִי ; אֲנִי, וְאֲנִי <i>us.</i></p> <p> אֲכֶם ; אֲכֶם } אֲכֶם ; אֲכֶם } <i>you.</i> </p> <p> (הֵם), הֵם ; הֵם, הֵם ; הֵם, הֵם <i>them.</i> (הֵן), הֵן ; הֵן, הֵן ; הֵן <i>them.</i> </p>	<p>אֶנִּי, אַתָּה</p> <p>אֶתְּ, (אֶתְּ)</p> <p>not found.</p> <p>הוּ, וְהוּ, (וְהוּ)</p> <p>הִיא</p> <p>אֲנִי</p> <p>These forms</p> <p>do not</p> <p>occur.</p>

Qāl		Hīthpā'ēl.	Hōph'āl.	Hīph'il.
Middle O.	Middle E.			
קָטַל קָטְלָה קָטַלְתָּ קָטַלְתָּ קָטַלְתִּי קָטְלוּ קָטַלְתֶּם קָטַלְתֶּן קָטְלוּ	קָטַל קָטְלָה קָטַלְתָּ &c.	הִתְקַטַּל הִתְקַטְלָה הִתְקַטַּלְתָּ הִתְקַטַּלְתָּ הִתְקַטַּלְתִּי הִתְקַטְלוּ הִתְקַטַּלְתֶּם הִתְקַטַּלְתֶּן הִתְקַטְלוּ	הִקְטַל הִקְטְלָה הִקְטַלְתָּ הִקְטַלְתָּ הִקְטַלְתִּי הִקְטְלוּ הִקְטַלְתֶּם הִקְטַלְתֶּן הִקְטְלוּ	הִקְטִיל הִקְטִילָה הִקְטִילְתָּ הִקְטִילְתָּ הִקְטִילְתִּי הִקְטִילוּ הִקְטִילְתֶּם הִקְטִילְתֶּן הִקְטִילוּ
	קָטַל קָטְלוּ (קָטַל)	(הִתְקַטַּל) הִתְקַטַּל	הִקְטַל wanting	הִקְטַל הִקְטִיל
	קָטַל קָטְלִי קָטְלוּ קָטַלְנָה	הִתְקַטַּל הִתְקַטְלִי הִתְקַטְלוּ הִתְקַטַּלְנָה	wanting	הִקְטַל הִקְטִילִי הִקְטִילוּ הִקְטַלְנָה
יָקַט &c.	יָקַט תִּקְטַל תִּקְטַל תִּקְטְלִי אִקְטַל יָקְטְלוּ תִּקְטַלְנָה תִּקְטְלוּ תִּקְטַלְנָה נִקְטַל	יִתְקַטַּל תִּתְקַטַּל תִּתְקַטַּל תִּתְקַטְלִי אִתְקַטַּל יִתְקַטְלוּ תִּתְקַטַּלְנָה תִּתְקַטְלוּ תִּתְקַטַּלְנָה נִתְקַטַּל	יָקַט תִּקְטַל תִּקְטַל תִּקְטְלִי אִקְטַל יָקְטְלוּ תִּקְטַלְנָה תִּקְטְלוּ תִּקְטַלְנָה נִקְטַל	יָקְטִיל תִּקְטִיל תִּקְטִיל תִּקְטִילִי אִקְטִיל יָקְטִילוּ תִּקְטַלְנָה תִּקְטִילוּ תִּקְטַלְנָה נִקְטִיל
	קָטַל	כִּתְקַטַּל	מִקְטַל	מִקְטִיל
		אֶתְקַטַּלְהָ		יָקַט אִקְטִילָה

STRONG VERB.

Pū'al.	Pī'el.	Nīph'al.	Qāl.	
קטל קטלה קטלת קטלת קטלתי קטלו קטלתם קטלתו קטלנו	קטל קטלה קטלת קטלת קטלתי קטלו קטלתם קטלתו קטלנו	נקטל נקטלה נקטלת נקטלת נקטלתי נקטלו נקטלתם נקטלתו נקטלנו	קטל קטלה קטלת קטלת קטלתי קטלו קטלתם קטלתו קטלנו	<div> <i>Sg. 3 m.</i> <i>3 f.</i> <i>2 m.</i> <i>2 f.</i> <i>1 c.</i> <i>Pl. 3 c.</i> <i>2 m.</i> <i>2 f.</i> <i>1 c.</i> </div> <div>Perfect.</div>
קטל (קטל)	קטל (קטל) קטל	הקטל (נקטל) הקטל	קטול קטל	<div> <i>abs.</i> <i>const.</i> </div> <div>Infinitive.</div>
wanting	קטל קטלי קטלו קטלנה	הקטל הקטלי הקטלו הקטלנה	קטל קטלי קטלו קטלנה	<div> <i>Sg. 2 m.</i> <i>2 f.</i> <i>Pl. 2 m.</i> <i>2 f.</i> </div> <div>Imperative.</div>
יקטל תקטל תקטל תקטלי אקטל יקטלו תקטלנה תקטלו תקטלנה נקטל	יקטל תקטל תקטל תקטלי אקטל יקטלו תקטלנה תקטלו תקטלנה נקטל	יקטל תקטל תקטל תקטלי אקטל יקטלו תקטלנה תקטלו תקטלנה נקטל	יקטל תקטל תקטל תקטלי אקטל יקטלו תקטלנה תקטלו תקטלנה נקטל	<div> <i>Sg. 3 m.</i> <i>3 f.</i> <i>2 m.</i> <i>2 f.</i> <i>1 c.</i> <i>Pl. 3 m.</i> <i>3 f.</i> <i>2 m.</i> <i>2 f.</i> <i>1 c.</i> </div> <div>Imperfect.</div>
מקטל	מקטל	נקטל	קטל קטול	<div> <i>act.</i> <i>pass.</i> </div> <div>Participle.</div>
			אקטלה	<div> <i>Jussive</i> <i>Cohort.</i> </div> <div>Imperative.</div>

PARADIGM C. STRONG VERB

3 pl. f.	3 pl. m.	2 pl. f.	2 pl. m.	1 pl. c.
קָטְלָן	קָטְלָם	[קָטְלָכֶן]	קָטְלָכֶם	קָטְלָנוּ
קָטְלָתָן	קָטְלָתָם	wanting	wanting	קָטְלָתָנוּ
קָטְלָתָן	קָטְלָתָם	—	—	קָטְלָתָנוּ
קָטְלָתֵין	קָטְלָתֵים	—	—	קָטְלָתֵינוּ
קָטְלָתֵין	קָטְלָתֵים	קָטְלָתֵיכֶן	קָטְלָתֵיכֶם	—
קָטְלוֹן	קָטְלוֹם	wanting	wanting	קָטְלוֹנוּ
קָטְלָתוֹן	קָטְלָתוֹם	—	—	קָטְלָתוֹנוּ
קָטְלָנוּן	קָטְלָנוֹם	קָטְלָנוֹכֶן	קָטְלָנוֹכֶם	—
קָטְלָן	קָטְלָם	[קָטְלָכֶן]	קָטְלָכֶם	קָטְלָנוּ
קָטְלָן	קָטְלָם	קָטְלָכֶן { קָטְלָכֶן }	קָטְלָכֶם { קָטְלָכֶם }	קָטְלָנוּ
—	קָטְלָם	—	—	קָטְלָנוּ
יָקְטְלָן	יָקְטְלָם	יָקְטְלָכֶן	יָקְטְלָכֶם	יָקְטְלָנוּ
—	—	—	—	יָקְטְלָנוּ
יָקְטְלוֹן	יָקְטְלוֹם	יָקְטְלוֹכֶן	יָקְטְלוֹכֶם	יָקְטְלוֹנוּ
תִּקְטְלוֹן	תִּקְטְלוֹם	—	—	תִּקְטְלוֹנוּ
קָטְלָן	קָטְלָם	קָטְלָכֶן	קָטְלָכֶם	קָטְלָנוּ
הִקְטִילָן	הִקְטִילָם	הִקְטִילָכֶן	הִקְטִילָכֶם	הִקְטִילָנוּ

WITH SUFFIXES.

3 sg. f.	3 sg. m.	2 sg. f.	2 sg. m.	1 sg. c.	
					Qāl
קָטְלָה	קָטְלָהוּ קָטְלוּ	קָטְלִיךְ	קָטְלִיךְ	קָטְלָנִי	3 m. }
קָטְלָתָהּ	קָטְלָתָהּ קָטְלָתוּ	קָטְלָתֶיךָ	קָטְלָתֶיךָ	קָטְלָתִנִּי	3 f. }
קָטְלָתָהּ	קָטְלָתָהּ קָטְלָתוּ	—	—	קָטְלָתִנִּי קָטְלָתִנִּי	2 m. }
קָטְלָתִיָּהּ	קָטְלָתִיָּהּ קָטְלָתִיו	—	—	קָטְלָתִיָּנִי	2 f. }
קָטְלָתִיָּהּ	קָטְלָתִיו	קָטְלָתֶיךָ	קָטְלָתֶיךָ	—	1 c. }
קָטְלָוּהָ	קָטְלָוּהוּ	קָטְלָוֶיךָ	קָטְלָוֶיךָ	קָטְלָוִנִי	Pl. 3 c. }
קָטְלָתוּהָ	קָטְלָתוּהוּ	—	—	קָטְלָתוּנִי	2 m. }
קָטְלָנוּהָ	קָטְלָנוּהוּ	קָטְלָנוֹךְ	קָטְלָנוֹךְ	—	1 c. }
קָטְלָהּ	קָטְלוּ	קָטְלִיךְ	קָטְלִיךְ	קָטְלָנִי	Sg. 3 m. } Middle E Perf.
קָטְלָהּ	קָטְלוּ	קָטְלִיךְ	קָטְלִיךְ קָטְלִיךְ	קָטְלִי קָטְלָנִי	Construct } Inf.
קָטְלָהּ קָטְלָהּ	קָטְלָהּ	—	—	קָטְלָנִי	Sg. 2 m. } Impv.
יְקָטְלָהּ יְקָטְלָהּ	יְקָטְלָהּ	יְקָטְלִיךְ	יְקָטְלִיךְ	יְקָטְלָנִי	Sg. 3 m. } With Nān Imperfect.
יְקָטְלָנָהּ	יְקָטְלָנוּ	—	יְקָטְלִיךְ	יְקָטְלָנִי	Pl. 3 m. }
יְקָטְלָוּהָ	יְקָטְלָוּהוּ	יְקָטְלָוֶיךָ	יְקָטְלָוֶיךָ	יְקָטְלָוִנִי	2 f. }
תְּקָטְלָוּהָ	תְּקָטְלָוּהוּ	—	—	תְּקָטְלָוִנִי	—
קָטְלָהּ	קָטְלוּ	קָטְלִיךְ	קָטְלִיךְ	קָטְלָנִי	Prēl } Perf.
הִקָּטְלָהּ	הִקָּטְלוּ	הִקָּטְלִיךְ	הִקָּטְלִיךְ	הִקָּטְלָנִי	Hiph'il } Sg. 3 m. Perf.

PARADIGM D. VERB PĒ (פ) GUTTURAL.

Hōph'al.	Hiph'il.	Niph'al.	Qāl.		
העטל	העטיל	נעטל	עטל		<i>Sg. 3 m.</i>
העטלה	העטילה	נעטלה	עטלה		<i>3 f.</i>
העטלת	העטלת	נעטלת	עטלת		<i>2 m.</i>
העטלת	העטלת	נעטלת	עטלת		<i>2 f.</i>
העטלתי	העטלתי	נעטלתי	עטלתי		<i>1 c.</i>
העטלו	העטילו	נעטלו	עטלו		<i>Pl. 3 c.</i>
העטלתם	העטלתם	נעטלתם	עטלתם		<i>2 m.</i>
העטלתן	העטלתן	נעטלתן	עטלתן		<i>2 f.</i>
העטלנו	העטלנו	נעטלנו	עטלנו		<i>1 c.</i>
העטל	העטל	נעטול	עטול		<i>abs.</i>
	העטיל	העטל	עטל		<i>const.</i>
wanting	העטל	העטל	עטל	עטל	<i>Sg. 2 m.</i>
	העטילי	העטלי	עטלי	עטלי	<i>2 f.</i>
	העטילו	העטלו	עטלו	עטלו	<i>Pl. 2 m.</i>
	העטלנה	העטלנה	עטלנה	עטלנה	<i>2 f.</i>
יעטל	יעטיל	יעטל	יעטל	יעטל	<i>Sg. 3 m.</i>
העטל	העטיל	העטל	העטל	העטל	<i>3 f.</i>
העטל	העטיל	העטל	העטל	העטל	<i>2 m.</i>
העטלי	העטילי	העטלי	העטלי	העטלי	<i>2 f.</i>
אעטל	אעטיל	אעטל	אעטל	אעטל	<i>1 c.</i>
יעטלו	יעטילו	יעטלו	יעטלו	יעטלו	<i>Pl. 3 m.</i>
העטלנה	העטלנה	העטלנה	העטלנה	העטלנה	<i>3 f.</i>
העטלו	העטילו	העטלו	העטלו	העטלו	<i>2 m.</i>
העטלנה	העטלנה	העטלנה	העטלנה	העטלנה	<i>2 f.</i>
נעטל	נעטיל	נעטל	נעטל	נעטל	<i>1 c.</i>
כיעטל	כיעטיל	נעטל	עטל	עטול	<i>act.</i>
					<i>pass.</i>
	יעטל			אעטלה	<i>Jussive</i>
	אעטילה				<i>Cohort.</i>

PARADIGM E. VERB 'ĀYİN ('ע) GUTTURAL.

Hithpā'el.	Pū'al.	Pi'el.	Niph'al.	Qal.	
הִתְקַאֵל	קָאֵל	קָאֵל	נִקְאֵל	קָאֵל	<i>Sg. 3 m.</i>
הִתְקַאֲלָה	קָאֲלָה	קָאֲלָה	נִקְאֲלָה	קָאֲלָה	<i>3 f.</i>
הִתְקַאֲלֹת	קָאֲלֹת	קָאֲלֹת	נִקְאֲלֹת	קָאֲלֹת	<i>2 m.</i>
הִתְקַאֲלִית	קָאֲלִית	קָאֲלִית	נִקְאֲלִית	קָאֲלִית	<i>2 f.</i>
הִתְקַאֲלִיתִי	קָאֲלִיתִי	קָאֲלִיתִי	נִקְאֲלִיתִי	קָאֲלִיתִי	<i>1 c.</i>
הִתְקַאֲלוּ	קָאֲלוּ	קָאֲלוּ	נִקְאֲלוּ	קָאֲלוּ	<i>Pl. 3 c.</i>
הִתְקַאֲלֹתֶם	קָאֲלֹתֶם	קָאֲלֹתֶם	נִקְאֲלֹתֶם	קָאֲלֹתֶם	<i>2 m.</i>
הִתְקַאֲלֹתֵי	קָאֲלֹתֵי	קָאֲלֹתֵי	נִקְאֲלֹתֵי	קָאֲלֹתֵי	<i>2 f.</i>
הִתְקַאֲלֻנוּ	קָאֲלֻנוּ	קָאֲלֻנוּ	נִקְאֲלֻנוּ	קָאֲלֻנוּ	<i>1 c.</i>
הִתְקַאֵל	wanting	קָאֵל קָאֵל	נִקְאֹל הִקְאֵל	קָאֹל קָאֵל	<i>abs.</i> <i>const.</i>
הִתְקַאֵל	wanting	קָאֵל קָאֵלִי קָאֲלוּ	הִקְאֵל הִקְאֵלִי הִקְאֲלוּ	קָאֵל קָאֵלִי קָאֲלוּ	<i>Sg. 2 m.</i> <i>2 f.</i> <i>Pl. 2 m.</i>
הִתְקַאֲלָה		קָאֲלָה	הִקְאֲלָה	קָאֲלָה	<i>2 f.</i>
יִתְקַאֵל	יָקֵאֵל	יָקֵאֵל	יִקְאֵל	יָקֵאֵל	<i>Sg. 3 m.</i>
תִּתְקַאֵל	תִּקְאֵל	תִּקְאֵל	תִּקְאֵל	תִּקְאֵל	<i>3 f.</i>
תִּתְקַאֲלֹת	תִּקְאֲלֹת	תִּקְאֲלֹת	תִּקְאֲלֹת	תִּקְאֲלֹת	<i>2 m.</i>
תִּתְקַאֲלִי	תִּקְאֲלִי	תִּקְאֲלִי	תִּקְאֲלִי	תִּקְאֲלִי	<i>2 f.</i>
אֶתְקַאֵל	אֶקְאֵל	אֶקְאֵל	אֶקְאֵל	אֶקְאֵל	<i>1 c.</i>
יִתְקַאֲלוּ	יָקְאֲלוּ	יָקְאֲלוּ	יִקְאֲלוּ	יָקְאֲלוּ	<i>Pl. 3 m.</i>
תִּתְקַאֲלָנָה	תִּקְאֲלָנָה	תִּקְאֲלָנָה	תִּקְאֲלָנָה	תִּקְאֲלָנָה	<i>3 f.</i>
תִּתְקַאֲלוּ	תִּקְאֲלוּ	תִּקְאֲלוּ	תִּקְאֲלוּ	תִּקְאֲלוּ	<i>2 m.</i>
תִּתְקַאֲלֻנָה	תִּקְאֲלֻנָה	תִּקְאֲלֻנָה	תִּקְאֲלֻנָה	תִּקְאֲלֻנָה	<i>2 f.</i>
נִתְקַאֵל	נִקְאֵל	נִקְאֵל	נִקְאֵל	נִקְאֵל	<i>1 c.</i>
מִתְקַאֵל	מִקְאֵל	מִקְאֵל	נִקְאֵל	קָאֵל קָאֹל	<i>act.</i> <i>pass.</i>
	מִקְאֵל			יִקְאֲלֻהוּ	<i>With Suffixes</i>

Perfect.

Infinitive.

Imperative.

Imperfect.

Participle.

Imperative.

PARADIGM F. VERB LĀMĒDH (ל') GUTTURAL.

Hithpā'el.	Hiph'il.	Pr'el.	Niph'al.	Qāl.		
הִתְקַטַּח	הִקְטִיחַ	קִטַּח	נִקְטַח	קִטַּח	<i>Sg. 3 m.</i>	Perfect.
הִתְקַטְּחָה	הִקְטִיחָה	קִטְּחָה	נִקְטְחָה	קִטְּחָה	<i>3 f.</i>	
הִתְקַטַּחְתָּ	הִקְטַּחְתָּ	קִטַּחְתָּ	נִקְטַחְתָּ	קִטַּחְתָּ	<i>2 m.</i>	
הִתְקַטַּחְתָּ	הִקְטַּחְתָּ	קִטַּחְתָּ	נִקְטַחְתָּ	קִטַּחְתָּ	<i>2 f.</i>	
הִתְקַטַּחְתִּי	הִקְטַּחְתִּי	קִטַּחְתִּי	נִקְטַחְתִּי	קִטַּחְתִּי	<i>1 c.</i>	
הִתְקַטְּחוּ	הִקְטִיחוּ	קִטְּחוּ	נִקְטְחוּ	קִטְּחוּ	<i>Pl. 3 c.</i>	
הִתְקַטַּחְתֶּם	הִקְטַּחְתֶּם	קִטַּחְתֶּם	נִקְטַחְתֶּם	קִטַּחְתֶּם	<i>2 m.</i>	
הִתְקַטַּחְתֶּן	הִקְטַּחְתֶּן	קִטַּחְתֶּן	נִקְטַחְתֶּן	קִטַּחְתֶּן	<i>2 f.</i>	Imfn.
הִתְקַטַּחוּ	הִקְטַּחוּ	קִטַּחוּ	נִקְטַחוּ	קִטַּחוּ	<i>1 c.</i>	
—	הִקְטַח	קִטַּח	נִקְטַח	קִטֹּחַ	<i>abs.</i>	Imfn.
הִתְקַטַּח	הִקְטִיחַ	קִטַּח	הִקְטַח	קִטַּח	<i>const.</i>	
הִתְקַטַּח	הִקְטַח	קִטַּח	הִקְטַח	קִטַּח	<i>Sg. 2 m.</i>	Imperative.
הִתְקַטַּחְי	הִקְטִיחְי	קִטַּחְי	הִקְטַחְי	קִטַּחְי	<i>2 f.</i>	
הִתְקַטְּחוּ	הִקְטִיחוּ	קִטְּחוּ	הִקְטְחוּ	קִטְּחוּ	<i>Pl. 2 m.</i>	
הִתְקַטַּחְנָה	הִקְטַּחְנָה	קִטַּחְנָה	הִקְטַּחְנָה	קִטַּחְנָה	<i>2 f.</i>	
יִתְקַטַּח	יִקְטִיחַ	יִקְטַח	יִקְטַח	יִקְטַח	<i>Sg. 3 m.</i>	Imperfect.
תִּתְקַטַּח	תִּקְטִיחַ	תִּקְטַח	תִּקְטַח	תִּקְטַח	<i>3 f.</i>	
תִּתְקַטַּח	תִּקְטִיחַ	תִּקְטַח	תִּקְטַח	תִּקְטַח	<i>2 m.</i>	
תִּתְקַטַּחְי	תִּקְטִיחְי	תִּקְטַחְי	תִּקְטַחְי	תִּקְטַחְי	<i>2 f.</i>	
אִתְקַטַּח	אִקְטִיחַ	אִקְטַח	אִקְטַח	אִקְטַח	<i>1 c.</i>	
יִתְקַטְּחוּ	יִקְטִיחוּ	יִקְטְחוּ	יִקְטְחוּ	יִקְטְחוּ	<i>Pl. 3 m.</i>	
תִּתְקַטַּחְנָה	תִּקְטַּחְנָה	תִּקְטַּחְנָה	תִּקְטַּחְנָה	תִּקְטַּחְנָה	<i>3 f.</i>	
תִּתְקַטְּחוּ	תִּקְטִיחוּ	תִּקְטְחוּ	תִּקְטְחוּ	תִּקְטְחוּ	<i>2 m.</i>	
תִּתְקַטַּחְנָה	תִּקְטַּחְנָה	תִּקְטַּחְנָה	תִּקְטַּחְנָה	תִּקְטַּחְנָה	<i>2 f.</i>	
נִתְקַטַּח	נִקְטִיחַ	נִקְטַח	נִקְטַח	נִקְטַח	<i>1 c.</i>	Part.
נִתְקַטַּח	נִקְטִיחַ	נִקְטַח	נִקְטַח	קִטַּח	<i>act.</i>	
			נִקְטַח	קִטֹּחַ	<i>pass.</i>	Impl.
	יִקְטַח			יִקְטַחְי	<i>Jussive</i>	
					<i>W. suff.</i>	

PARADIGM G. VERB PĒ NŪN (פ"ן).

Hōph'āl.	Hiph'il.	Nīph'āl.	Qāl.			
הָטַל	הִטִּיל	נָטַל	נָטַל		<i>Sg. 3 m.</i>	Perfect.
הִטְלָה	הִטִּילָה	נָטְלָה	נָטַל	ete.	<i>3 f.</i>	
הִטְלֶת	הִטִּילֶת	נָטַלְתְּ			<i>2 m.</i>	
הִטְלֶת	הִטִּילֶת	נָטַלְתְּ			<i>2 f.</i>	
הִטְלִיתִי	הִטִּילִיתִי	נָטַלְתִּי			<i>1 c.</i>	
הִטְלוּ	הִטִּילוּ	נָטַלוּ		regular	<i>Pl. 3 c.</i>	
הִטְלֶתֶם	הִטִּילֶתֶם	נָטַלְתֶּם			<i>2 m.</i>	
הִטְלֶתֶן	הִטִּילֶתֶן	נָטַלְתֶּן			<i>2 f.</i>	
הִטְלֻוּ	הִטִּילֻוּ	נָטַלוּ			<i>1 c.</i>	
הָטַל	הִטִּיל	הִנָּטַל	נָטַל	נָטַל	<i>abs.</i>	Inf.
הִטְלָה	הִטִּילָה	הִנָּטְלָה	נָטַל	נָטַלְתְּ	<i>const.</i>	
wanting	הָטַל	הִנָּטַל	נָטַל	נָטַל	<i>Sg. 2 m.</i>	Imperative.
	הִטִּילִי	הִנָּטְלִי	נָטְלִי	נָטְלִי	<i>2 f.</i>	
	הִטִּילוּ	הִנָּטְלוּ	נָטְלוּ	נָטְלוּ	<i>Pl. 2 m.</i>	
	הִטְלֶנָּה	הִנָּטְלֶנָּה	נָטְלֶנָּה	נָטְלֶנָּה	<i>2 f.</i>	
יָטַל	יָטִיל	יָנָטַל	יָטַל	יָטַל	<i>Sg. 3 m.</i>	Imperfect.
תָּטַל	תָּטִיל	תָּנָטַל	תָּטַל	תָּטַל	<i>3 f.</i>	
תָּטַל	תָּטִיל	תָּנָטַל	תָּטַל	תָּטַל	<i>2 m.</i>	
תָּטְלִי	תָּטִילִי	תָּנָטְלִי	תָּטְלִי	תָּטְלִי	<i>2 f.</i>	
אָטַל	אָטִיל	אָנָטַל	אָטַל	אָטַל	<i>1 c.</i>	
יָטְלוּ	יָטִילוּ	יָנָטְלוּ	יָטְלוּ	יָטְלוּ	<i>Pl. 3 m.</i>	
תָּטְלֶנָּה	תָּטִילֶנָּה	תָּנָטְלֶנָּה	תָּטְלֶנָּה	תָּטְלֶנָּה	<i>3 f.</i>	
תָּטְלוּ	תָּטִילוּ	תָּנָטְלוּ	תָּטְלוּ	תָּטְלוּ	<i>2 m.</i>	
תָּטְלֶנָּה	תָּטִילֶנָּה	תָּנָטְלֶנָּה	תָּטְלֶנָּה	תָּטְלֶנָּה	<i>2 f.</i>	
נָטַל	נָטִיל	נָנָטַל	נָטַל	נָטַל	<i>1 c.</i>	
מָטַל	מָטִיל	מָנָטַל	מָטַל	מָטַל	<i>act.</i>	Part.
			מָטַל	מָטַל	<i>pass.</i>	
	יָטַל		אָטַל	אָטַל	<i>Jussive</i>	Imp.
			אָטַל	אָטַל	<i>Cohort.</i>	

ĀYĪN DOUBLED (ע"ע).

Hiph'il.	Niph'al.	Qal.	
הִקָּט	נִקָּט	קָט	<i>Sg. 3 m.</i>
הִקָּטָה	נִקָּטָה	קָטָה	<i>3 f.</i>
הִקָּטוּת	נִקָּטוּת	קָטוּת	<i>2 m.</i>
הִקָּטוֹת	נִקָּטוֹת	קָטוֹת	<i>2 f.</i>
הִקָּטוֹתִי	נִקָּטוֹתִי	קָטוֹתִי	<i>1 c.</i>
הִקָּטוּ	נִקָּטוּ	קָטוּ	<i>Pl. 3 c.</i>
הִקָּטוּתֶם	נִקָּטוּתֶם	קָטוּתֶם	<i>2 m.</i>
הִקָּטוּתֶיךָ	נִקָּטוּתֶיךָ	קָטוּתֶיךָ	<i>2 f.</i>
הִקָּטוּנוּ	נִקָּטוּנוּ	קָטוּנוּ	<i>1 c.</i>
הִקָּט	הִקָּט	קָטוּת	<i>abs.</i>
הִקָּט	הִקָּט	קָט	<i>const.</i>
הִקָּט	הִקָּט	קָט	<i>Sg. 2 m.</i>
הִקָּטִי	הִקָּטִי	קָטִי	<i>2 f.</i>
הִקָּטוּ	הִקָּטוּ	קָטוּ	<i>Pl. 2 m.</i>
הִקָּטִינָה	הִקָּטִינָה	קָטִינָה	<i>2 f.</i>
יָקָט (נִקָּט)	יָקָט	יָקָט יָקָט	<i>Sg. 3 m.</i>
תָּקָט	תָּקָט	תָּקָט תָּקָט	<i>3 f.</i>
תָּקָט	תָּקָט	תָּקָט תָּקָט	<i>2 m.</i>
תָּקָטִי	תָּקָטִי	תָּקָטִי תָּקָטִי	<i>2 f.</i>
אָקָט	אָקָט	אָקָט אָקָט	<i>1 c.</i>
יָקָטוּ	יָקָטוּ	יָקָטוּ יָקָטוּ	<i>Pl. 3 m.</i>
תָּקָטִינָה	תָּקָטִינָה	תָּקָטִינָה תָּקָטִינָה	<i>3 f.</i>
תָּקָטוּ	תָּקָטוּ	תָּקָטוּ תָּקָטוּ	<i>2 m.</i>
תָּקָטִינָה	תָּקָטִינָה	תָּקָטִינָה תָּקָטִינָה	<i>2 f.</i>
נָקָט	נָקָט	נָקָט נָקָט	<i>1 c.</i>
מָקָט		קָטָט	<i>act.</i>
	נָקָט	קָטוּט	<i>pass.</i>
וַיָּקָט		וַיָּקָט	<i>W. cons.</i>
יָקָטִי		יָקָטִי	<i>W. suff.</i>

PARADIGM J. VERB PĒ 'ĀLĒPH (פ' א'). VERB PĒ YŌDH (פ' י'). PARA-

Nīph'al.	Qāl.	Hīph'il (prop. פ' י')	Qāl (prop. פ' י')
Same as the verb Pē Guttural.	אָטל Same as the verb Pē Guttural.	הִטִּיל הִטִּילָה הִטִּילָת הִטִּילָתִי הִטִּילוּ הִטִּילְתֶּם הִטִּילְתֶּן הִטִּילְנוּ	יָטַל etc. regular
	אָטול אָטל	הִטִּל הִטִּיל	יָטול יָטל
	אָטל אָטלי אָטלו אָטלָה	הִטִּל הִטִּילִי הִטִּילוּ הִטִּילָה	יָטל יָטלי יָטלו יָטלָה
	יֵאָטל (יֵאָטל) תֵּאָטל תֵּאָטל תֵּאָטְלִי אָטל יֵאָטלו תֵּאָטלָה תֵּאָטלו תֵּאָטלָה נֵאָטל	יִטִּיל תִּטִּיל תִּטִּיל תִּטִּילִי אִטִּיל יִטִּילוּ תִּטִּילָה תִּטִּילוּ תִּטִּילָה נִטִּיל	יִטל תִּטִּל תִּטִּל תִּטִּילִי אִטִּל יִטִּלוּ תִּטִּילָה תִּטִּילוּ תִּטִּילָה נִטִּל
	אָטל אָטול	מִטִּיל	יָטל יָטול
	וְנֵאָטל וְנֵאָטל	וְנִטִּיל	וְנִטִּל וְנִטִּל

DIGM I. VERB PĒ WĀW (פ'').

Hōph'āl.	Hīph'il	Nīph'āl.	Qāl		
הוּטַל	הוּטִיל	נוּטַל	יְטַל		<i>Sg.</i> 3 m. } 3 f. } 2 m. } 2 f. } 1 c. } <i>Pl.</i> 3 c. } 2 m. } 2 f. } 1 c. }
הוּטְלָה	הוּטִילָה	נוּטְלָה	etc.		
הוּטְלָתָּ	הוּטִילָתָּ	נוּטְלָתָּ			
הוּטְלָתָּ	הוּטִילָתָּ	נוּטְלָתָּ			
הוּטְלָתִי	הוּטִילָתִי	נוּטְלָתִי	regular		
הוּטְלוּ	הוּטִילוּ	נוּטְלוּ			
הוּטְלָתֶם	הוּטִילָתֶם	נוּטְלָתֶם			
הוּטְלָתֶן	הוּטִילָתֶן	נוּטְלָתֶן			
הוּטְלָנוּ	הוּטִילָנוּ	נוּטְלָנוּ			
—	הוּטַל	wanting	יְטַל	יְטַל	<i>abs.</i> } <i>const.</i> }
הוּטַל	הוּטִיל	הוּטַל	יְטַל	טַלָּתָּ	
wanting	הוּטַל	הוּטַל	יְטַל	טַל	<i>Sg.</i> 2 m. } 2 f. } <i>Pl.</i> 2 m. } 2 f. }
	הוּטִילִי	הוּטִילִי	יְטִילִי	טִילִי	
	הוּטִילוּ	הוּטִילוּ	יְטִילוּ	טִילוּ	
	הוּטִילָנָה	הוּטִילָנָה	יְטִילָנָה	טִילָנָה	
יְטַל	יְטִיל	יְטַל	יְטַל	יְטַל	<i>Sg.</i> 3 m. } 3 f. } 2 m. } 2 f. } 1 c. } <i>Pl.</i> 3 m. } 3 f. } 2 m. } 2 f. } 1 c. }
תוּטַל	תוּטִיל	etc.	תְּיַטַל	תְּיַטַל	
תוּטַל	תוּטִיל		תְּיַטַל	תְּיַטַל	
תוּטִילִי	תוּטִילִי		תְּיַטִילִי	תְּיַטִילִי	
אוּטַל	אוּטִיל	regular	אֲיַטַל	אֲיַטַל	
יְטִילוּ	יְטִילוּ		יְיַטִילוּ	יְיַטִילוּ	
תוּטִילָנָה	תוּטִילָנָה		תְּיַטִילָנָה	תְּיַטִילָנָה	
תוּטִילוּ	תוּטִילוּ		תְּיַטִילוּ	תְּיַטִילוּ	
תוּטִילָנָה	תוּטִילָנָה		תְּיַטִילָנָה	תְּיַטִילָנָה	
נוּטַל	נוּטִיל		נִיטַל	נִיטַל	
מוּטַל	מוּטִיל	נוּטַל	יְטַל		<i>act.</i> } <i>pass.</i> }
	מוּטִיל		יְטַל		
	וּיְטַל		וּיְטַל		<i>With</i> } <i>Cons.</i> }
	וּיְטַל		וּיְטַל		

PARADIGM K. VERBS 'ĀYIN WĀW (ע"י)

Pōlāl.	Pōlēl.	Hōph'al.	Hīph'il.
קולל קוללה etc.	קולל קוללה קוללת קוללת קוללתי קוללו קוללתם קוללתו קוללנו	הוקל הוקלה הוקלת הוקלת הוקלתי הוקלו הוקלתם הוקלתו הוקלנו	הקיל הקילה הקילות הקילות הקילתי הקילו הקילותם הקילותו הקילנו
	קולל	הוקל	הקל הקיל
wanting	קולל קוללי קוללו קוללנה	wanting	הקל הקילי הקילו הקלנה
יקולל תקולל etc.	יקולל תקולל תקולל תקוללי אקולל יקוללו תקוללנה תקוללו תקוללנה נקולל	יוקל תוקל תוקל תוקלי אוקל יוקלו תוקלנה תוקלו תוקלנה נוקל	יקיל תקיל תקיל תקילי אקיל יקילו תקלנה תקילו תקלנה נקיל
מקולל	מקולל	מיוקל	מקיל
			יקל ינקל

AND 'ĀYĪN YÔDH ('ע).

Nīph'al.	Qāl ('ע).	Qāl ('ע).	
נָקוּל נָקוּלָה נָקוּלוֹת נָקוּלוֹת נָקוּלוֹתִי נָקוּלוּ נָקוּלוֹתֶם נָקוּלוֹתֶן נָקוּלוּנוּ	קָל קָלָה קָלָת etc.	קָל קָלָה קָלָה קָלָה קָלָת קָלָת קָלָת קָלָת קָלָתִי קָלָתִי קָלוּ קָלוּ קָלָתֶם קָלָתֶם קָלָתֶן קָלָתֶן קָלָנוּ קָלָנוּ	<div> <i>Sg. 3 m.</i> 3 <i>f.</i> 2 <i>m.</i> 2 <i>f.</i> 1 <i>c.</i> Pl. 3 <i>c.</i> 2 <i>m.</i> 2 <i>f.</i> 1 <i>c.</i> </div> Perfect.
הַקּוּל הַקּוּל	קוּל קִיל	קוּל קוּל	<div> <i>abs.</i> <i>const.</i> </div> Infinitive.
הַקּוּל הַקּוּלִי הַקּוּלוּ הַקּוּלָנָה	קִיל קִילִי קִילוּ —	קוּל קוּלִי קוּלוּ קָלָנָה	<div> <i>Sg. 2 m.</i> 2 <i>f.</i> Pl. 2 <i>m.</i> 2 <i>f.</i> </div> Imperative.
יְקוּל תְּקוּל תְּקוּל תְּקוּלִי אֶקוּל יִקּוּלוּ תְּקוּלָנָה תְּקוּלוּ תְּקוּלָנָה נְקוּל	יְקִיל תְּקִיל תְּקִיל תְּקִילִי אֶקִיל יִקְּלוּ תְּקִילָנָה תְּקִילוּ תְּקִילָנָה נְקִיל	יְקוּל תְּקוּל תְּקוּל תְּקוּלִי אֶקוּל יִקּוּלוּ תְּקוּלָנָה תְּקוּלוּ תְּקוּלָנָה נְקוּל	<div> <i>Sg. 3 m.</i> 3 <i>f.</i> 2 <i>m.</i> 2 <i>f.</i> 1 <i>c.</i> Pl. 3 <i>m.</i> 3 <i>f.</i> 2 <i>m.</i> 2 <i>f.</i> 1 <i>c.</i> </div> Imperfect.
נְקוּל	קָל קוּל קִיל	קָל קוּל	<div> <i>act.</i> <i>pass.</i> </div> Participle.
	יְקָל וְיִקָּל	יְקָל וְיִקָּל	<div> Jussive W. cons. </div> Imperative.

PARADIGM L. VERB

Hithpā'el.	Hōph'al.	Hīph'il.	Pū'al.
הִתְקַטָּה הִתְקַטְתָּה הִתְקַטִּית הִתְקַטִּית הִתְקַטִּית הִתְקַטּוּ הִתְקַטִּיתם הִתְקַטִּיתוּ הִתְקַטִּינוּ	הִקְטָה הִקְטַתָּה הִקְטִית הִקְטִית הִקְטִית הִקְטּוּ הִקְטִיתם הִקְטִיתוּ הִקְטִינוּ	הִקְטָה הִקְטַתָּה הִקְטִית (יֶתֶ) הִקְטִית (יֶתֶ) הִקְטִיתִי (יֶתֶ) הִקְטּוּ הִקְטִיתם (יֶתֶם) הִקְטִיתוּ (יֶתֶן) הִקְטִינוּ	קֻטָּה קֻטַּתָּה קֻטִּית קֻטִּית קֻטִּית קֻטּוּ קֻטִּיתם קֻטִּיתוּ קֻטִּינוּ
הִתְקַטּוּת	הִקְטָה הִקְטַתָּה	הִקְטָה הִקְטַתָּה	קֻטּוּת
הִתְקַטָּה הִתְקַטִּי הִתְקַטּוּ הִתְקַטִּינָה	wanting	הִקְטָה הִקְטִי הִקְטּוּ הִקְטִינָה	wanting
יִתְקַטָּה תִּתְקַטָּה תִּתְקַטָּה תִּתְקַטִּי אִתְקַטָּה יִתְקַטּוּ תִּתְקַטִּינָה תִּתְקַטּוּ תִּתְקַטִּינָה נִתְקַטָּה	יִקְטָה תִּקְטָה תִּקְטָה תִּקְטִי אִקְטָה יִקְטּוּ תִּקְטִינָה תִּקְטּוּ תִּקְטִינָה נִקְטָה	יִקְטָה תִּקְטָה תִּקְטָה תִּקְטִי אִקְטָה יִקְטּוּ תִּקְטִינָה תִּקְטּוּ תִּקְטִינָה נִקְטָה	יִקְטָה תִּקְטָה תִּקְטָה תִּקְטִי אִקְטָה יִקְטּוּ תִּקְטִינָה תִּקְטּוּ תִּקְטִינָה נִקְטָה
מִתְקַטָּה	מִקְטָה	מִקְטָה	מִקְטָה
יִתְקַטֵּ		יִקְטֵ יִקְטִנִּי	

LĀMĒDH HĒ (ל"ה).

P'el.	Niph'al.	Qal.	
קָטָה	נִקְטָה	קָטָה	<i>Sg. 3 m.</i>
קָטְתָה	נִקְטָתָה	קָטְתָה	<i>3 f.</i>
קָטִית (קָטִית)	נִקְטִית (נִקְטִית)	קָטִית	<i>2 m.</i>
קָטִית	נִקְטִית	קָטִית	<i>2 f.</i>
קָטִיתִי	נִקְטִיתִי	קָטִיתִי	<i>1 c.</i>
קָטוּ	נִקְטוּ	קָטוּ	<i>Pl. 3 c.</i>
קָטִיתֶם	נִקְטִיתֶם	קָטִיתֶם	<i>2 m.</i>
קָטִיתֶן	נִקְטִיתֶן	קָטִיתֶן	<i>2 f.</i>
קָטִינוּ	נִקְטִינוּ	קָטִינוּ	<i>1 c.</i>
קָטָה (קָטָה)	נִקְטָה	קָטָה	<i>abs.</i>
קָטוּת	הַקָּטוּת	קָטוּת	<i>const.</i>
קָטָה	הַקָּטָה	קָטָה	<i>Sg. 2 m.</i>
קָטִי	הַקָּטִי	קָטִי	<i>2 f.</i>
קָטוּ	הַקָּטוּ	קָטוּ	<i>Pl. 2 m.</i>
קָטִינָה	הַקָּטִינָה	קָטִינָה	<i>2 f.</i>
יִקְטָה	יִקְטָה	יִקְטָה	<i>Sg. 3 m.</i>
תִּקְטָה	תִּקְטָה	תִּקְטָה	<i>3 f.</i>
תִּקְטָה	תִּקְטָה	תִּקְטָה	<i>2 m.</i>
תִּקְטִי	תִּקְטִי	תִּקְטִי	<i>2 f.</i>
אִקְטָה	אִקְטָה	אִקְטָה	<i>1 c.</i>
יִקְטוּ	יִקְטוּ	יִקְטוּ	<i>Pl. 3 m.</i>
תִּקְטִינָה	תִּקְטִינָה	תִּקְטִינָה	<i>3 f.</i>
תִּקְטוּ	תִּקְטוּ	תִּקְטוּ	<i>2 m.</i>
תִּקְטִינָה	תִּקְטִינָה	תִּקְטִינָה	<i>2 f.</i>
נִקְטָה	נִקְטָה	נִקְטָה	<i>1 c.</i>
מִקְטָה		קָטָה	<i>act.</i>
	נִקְטָה	קָטוּי	<i>pass.</i>
יִקָּט	יִקָּט	יִקָּט	<i>Jussive</i>
יִקְטִנִּי		יִקְטִנִּי	<i>W. suff.</i>

Perfect.

Infinitive.

Imperative.

Imperfect.

Participle.

Imperative.

PARADIGM M. VERB LĀMĒDH 'ĀLĒPH (ל"א).

Hithpā'el.	Hīph'il.	Pī'el.	Nīph'al.	Qāl.		
הִתְקַטָּא	הִקְטִיִּיא	קִטָּא	נִקְטָא	קִטָּא	<i>Sg. 3 m.</i>	Perfect.
הִתְקַטָּאָה	הִקְטִיִּיאָה	קִטָּאָה	נִקְטָאָה	קִטָּאָה	<i>3 f.</i>	
הִתְקַטָּאת	הִקְטִיִּאת	קִטָּאת	נִקְטָאת	קִטָּאת	<i>2 m.</i>	
הִתְקַטָּאת	הִקְטִיִּאת	קִטָּאת	נִקְטָאת	קִטָּאת	<i>2 f.</i>	
הִתְקַטָּאתִי	הִקְטִיִּאתִי	קִטָּאתִי	נִקְטָאתִי	קִטָּאתִי	<i>1 c.</i>	
הִתְקַטָּאוּ	הִקְטִיִּאוּ	קִטָּאוּ	נִקְטָאוּ	קִטָּאוּ	<i>Pl. 3 c.</i>	
הִתְקַטָּאתֶם	הִקְטִיִּאתֶם	קִטָּאתֶם	נִקְטָאתֶם	קִטָּאתֶם	<i>2 m.</i>	
הִתְקַטָּאתֶן	הִקְטִיִּאתֶן	קִטָּאתֶן	נִקְטָאתֶן	קִטָּאתֶן	<i>2 f.</i>	
הִתְקַטָּאוּ	הִקְטִיִּאוּ	קִטָּאוּ	נִקְטָאוּ	קִטָּאוּ	<i>1 c.</i>	
wanting	הִקְטָא	קִטָּא	נִקְטָא	קִטָּא	<i>abs.</i>	Infin.
הִתְקַטָּא	הִקְטִיִּא	קִטָּא	הִקְטָא	קִטָּא	<i>const.</i>	
הִתְקַטָּא	הִקְטָא	קִטָּא	הִקְטָא	קִטָּא	<i>Sg. 2 m.</i>	Imperative.
הִתְקַטָּאִי	הִקְטִיִּאִי	קִטָּאִי	הִקְטָאִי	קִטָּאִי	<i>2 f.</i>	
הִתְקַטָּאוּ	הִקְטִיִּאוּ	קִטָּאוּ	הִקְטָאוּ	קִטָּאוּ	<i>Pl. 2 m.</i>	
הִתְקַטָּאָה	הִקְטָאָה	קִטָּאָה	הִקְטָאָה	קִטָּאָה	<i>2 f.</i>	
יִתְקַטָּא	יִקְטִיִּיא	יִקְטָא	יִקְטָא	יִקְטָא	<i>Sg. 3 m.</i>	Imperfect.
תִּתְקַטָּא	תִּקְטִיִּיא	תִּקְטָא	תִּקְטָא	תִּקְטָא	<i>3 f.</i>	
תִּתְקַטָּא	תִּקְטִיִּיא	תִּקְטָא	תִּקְטָא	תִּקְטָא	<i>2 m.</i>	
תִּתְקַטָּאִי	תִּקְטִיִּיאִי	תִּקְטָאִי	תִּקְטָאִי	תִּקְטָאִי	<i>2 f.</i>	
אִתְקַטָּא	אִקְטִיִּיא	אִקְטָא	אִקְטָא	אִקְטָא	<i>1 c.</i>	
יִתְקַטָּאוּ	יִקְטִיִּאוּ	יִקְטָאוּ	יִקְטָאוּ	יִקְטָאוּ	<i>Pl. 3 m.</i>	
תִּתְקַטָּאָה	תִּקְטָאָה	תִּקְטָאָה	תִּקְטָאָה	תִּקְטָאָה	<i>3 f.</i>	
תִּתְקַטָּאוּ	תִּקְטִיִּאוּ	תִּקְטָאוּ	תִּקְטָאוּ	תִּקְטָאוּ	<i>2 m.</i>	
תִּתְקַטָּאָה	תִּקְטָאָה	תִּקְטָאָה	תִּקְטָאָה	תִּקְטָאָה	<i>2 f.</i>	
נִתְקַטָּא	נִקְטִיִּיא	נִקְטָא	נִקְטָא	נִקְטָא	<i>1 c.</i>	
כִּתְקַטָּא	כִּקְטִיִּיא	כִּקְטָא		קִטָּא קִטָּאוּ	<i>act.</i> <i>pass.</i>	Part.
	יִקְטָא יִקְטִיִּיאִי	יִקְטָאִי		יִקְטָאִי	<i>Jussive</i> <i>W. suff.</i>	

"The happy result of a thoroughly scientific study of the language, and years of experience with the needs of the class-room."—*N. Y. Independent*.

ELEMENTS OF HEBREW

BY WM. R. HARPER, PH. D.,

Professor of Semitic Languages in Yale College; Principal of Schools
of the American Institute of Hebrew.

SEVENTH EDITION.

An Elementary Grammar of the Hebrew Language,
BY AN INDUCTIVE METHOD.

Comprising systematic statements of the principles of Hebrew Orthography and Etymology, according to the latest and most scientific authorities, deduced from examples quoted in the work; with a practically exhaustive discussion and classification of the Hebrew Vowel-Sounds.

Svo. Cloth. Pp. 183. Price, \$2.00. net.

AMERICAN PUBLICATION SOCIETY OF HEBREW, CHICAGO.

P. O. ADDRESS: MORGAN PARK, ILL.

"It comes nearer to being a satisfactory text-book for teaching Hebrew to beginners, than probably any other that has ever been published."—*Baptist quarterly Review*.

INTRODUCTORY

HEBREW METHOD AND MANUAL

BY WM. R. HARPER, PH. D.,

Professor of Semitic Languages in Yale College; Principal of Schools
of the American Institute of Hebrew.

THIRD EDITION.

A Text-Book for Beginners in Hebrew,
BY AN INDUCTIVE METHOD.

Containing the Text of Genesis I-VIII; with Notes referring to the author's "ELEMENTS OF HEBREW." Exercises for Translation, Grammar-Lessons covering the Principles of Orthography and Etymology, and Lists of the most frequently occurring Hebrew words.

12mo. Cloth. Pp. 265. Price, \$2.00. net.

AMERICAN PUBLICATION SOCIETY OF HEBREW, CHICAGO.

P. O. ADDRESS: MORGAN PARK, ILL.

FROM THEOLOGICAL SEMINARIES.

OBERLIN THEOLOGICAL SEMINARY, *Oberlin, O.*, June 25, 1886.

I have used Professor Harper's "Elements" and "Method" with the Junior Classes of this Seminary during the past year. The practical test has only confirmed the favorable opinion with which the books were introduced. I have no doubt that, for their purpose, they are the best works now before the public.

W. G. BALLANTINE.

NEWTON THEOLOGICAL INSTITUTION, *Newton Centre, Mass.*, July 9, 1886.

I have used Professor Harper's books with my classes for the past three years, and am convinced that, for thoroughness and perspicuity of statement, for simplicity of analysis, and for economy of time, both in and out of the class-room, they afford just the aid which a teacher desires from the use of text-books. By systematic arrangement and appropriate reiteration they facilitate an accurate and rapid acquaintance with the Hebrew language, while, in the hands of an independent teacher, they may be so used as constantly to stimulate the pupil's curiosity and power of discovery, and thus greatly to promote his interest, in the introductory stages of his study.

CHARLES RUFUS BROWN.

SEABURY DIVINITY SCHOOL, *Faribault, Minn.*, June 26, 1886.

We have used Dr. Harper's Hebrew "Elements" and "Method" in the work of the Junior Class during the past year. I do not know of any other system so well suited for beginners as this is, the treatment of the language being at once practical and scientific and well calculated to sustain the interest of the student.

W. H. BAMFORD.

PAULINE HOLINESS COLLEGE, *College Mound, Mo.*, July 8, 1886.

We have used Professor W. R. Harper's "Elements of Hebrew" and "Hebrew Method" the past year. I do not hesitate to say they are the best text-books on Hebrew I have seen. To my mind they establish the practicability of the inductive method as applied to the study of Hebrew.

A. L. BREWER.

RICHMOND THEOLOGICAL SEMINARY, *Richmond, Va.*, July 3, 1886.

* * I have found them both to stand the test of the class-room. The "Elements" treats all principles thoroughly and exhaustively. The "Method" is unique and in all respects *sui generis*. It seems to me to leave nothing undone in helping a student to a knowledge of the Hebrew. It is a vast improvement on the old methods. The typography of both books cannot be excelled.

CHAS. H. COREY.

MCCORMICK THEOLOGICAL SEMINARY, *Chicago*, June 24, 1886.

I have used Professor Harper's "Method" and "Elements" two years in the class-room with most gratifying results. I regard them the best text-books for beginners in Hebrew.

EDWARD L. CURTIS.

BANGOR THEOLOGICAL SEMINARY, *Bangor, Me.*, June 30, 1886.

I have used Professor Harper's books for the beginning of the study of Hebrew during the past three years. The system is decidedly the best I have been able to find, for it tides the beginner over the initial difficulties of the language more quickly than the ordinary method.

P. B. DENIO.

THEOL. SEM'Y OF THE REFORMED CHURCH, *Lancaster, Pa.*, July 17, 1886.

It affords me pleasure to say, after a year's trial of Dr. Harper's Hebrew text-books in the class-room, that they have given entire satisfaction. Of the fifteen years during which I have taught Hebrew, this has been in all respects the most pleasant and satisfactory, and I cannot but attribute the fact to the use of Harper's method of teaching the language. As a consequence of its introduction, the students have exhibited unwonied enthusiasm, and found great delight in the pursuit of what is commonly regarded as a very dreary study.

F. A. GAST.

THEOLOGICAL SEMINARY, *New Brunswick, N. J.*, July 16, 1886.

I have used Dr. Harper's Hebrew "Elements" and "Method" for one year. The results in the class-room have been not only exceedingly gratifying, but more satisfactory both as to amount and thoroughness than in preceding years. I not only expect to continue the use of the "Elements" and "Method," but hope for them that which they richly deserve—a constantly increasing demand and usefulness.

J. G. LANSING.

REF'D EPISCOPAL DIVINITY SCHOOL, *Philadelphia, Pa.*, July 1, 1886.

Success is the best argument. What the Hebrew Summer Schools under Dr. Harper have succeeded in doing, in giving the average minister and student a real grasp of Hebrew, that exactly the "Method" and "Elements" effect in the class-room. They are invaluable. What other books give a treatment so full and scientific, and yet so clearly put, of Hebrew nouns, e. g., and of the vowel-system? It is Davidson and Bickell and Gesenius combined. The debt instructors owe the Principal of the Institute of Hebrew has not yet been fully recognized.

W. W. LOVEJOY.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY, *Louisville, Ky.*, June 29, 1886.

I take pleasure in commending the Hebrew text-books of Professor W. R. Harper. They are in my judgment practical, convenient and adequate to introduce one to a good working acquaintance with the Hebrew language. We are using them in this Seminary in the Junior Class, and propose to continue to do so.

BASIL MANLY.

UNION THEOL. SEMINARY, *Hampden Sidney, Va.*, July 24, 1886.

* * Actual trial of these exponents of the inductive method has convinced me that they are the best text-books of elementary Hebrew that have yet appeared. The author has not only adopted the surest method of mastering the phenomena of the language, but he has also done for beginners what Bickell and others had done for more advanced students: he has led them back of the mere surface facts to the controlling principles, and encouraged that kind of analytical study which makes Hebrew a permanent acquisition. These two books are simply indispensable in my class-room.

W. W. MOORE.

GARRETT BIBLICAL INSTITUTE, *Evanston, Ill.*, June 25, 1886.

Dr. W. R. Harper's "Elements of Hebrew," and "Method" have been used in Garrett Biblical Institute during the last year, and have given very great satisfaction. They will continue in use as the elementary text-books for Hebrew study in this institution.

M. S. TERRY.

AUGUSTANA THEOLOGICAL SEMINARY, *Rock Island, Ill.*, July 2, 1886.

I have used Dr. Harper's text-books in the class-room during the last year with the most gratifying results. They are stimulating to teacher and to pupil. I know of no better books for elementary drill, both for thoroughness and rapidity of progress.

R. F. WEIDNER.

WESTERN THEOLOGICAL SEMINARY, *Allegheny, Pa.*, July 14, 1886.

* * They are clearly written, so that no one can misunderstand what the author means to say. They are beautifully printed, so as to be in themselves attractive as mere works of art. The "Method" is full, easy, and progressive; and, above all, is liked and enjoyed by the students; while the matter of the "Elements" is well chosen both as to quantity and quality, and is paragraphed and arranged in such matchless order as to make it most ready of acquisition and convenient for reference.

R. D. WILSON.

FROM THE PRESS.

[THE CONGREGATIONALIST, *Boston*, Feb., 1886.]

"* * * A peculiar merit of the "Elements" is that, although elementary, the book is not superficial but philosophical."

[NEW YORK INDEPENDENT, Dec., 1885.]

"The whole grammar aims to lead the student not only into a practical knowledge of the language, but also into a rational explanation of its phenomena."

[*Prof. S. R. Drier*, in CONTEMPORARY REVIEW, February, 1886.]

"* * * Remarkably full and precise, and appear well designed to train the learner in a sound philological method, and to lead him on gradually until he acquires a firm grasp of the principles of the language."

[NORTHWESTERN CHRISTIAN ADVOCATE, Jan., 1886.]

"* * * So logically and self-consistently arranged that the student who goes faithfully through the lessons will, by a very natural process, come into possession of all the fundamental facts and principles of the Hebrew language. We are of opinion that for the beginner in the study of Hebrew no better text-books can be had."

[REFORMED QUARTERLY REVIEW, January, 1886.]

"* * * In this way the labor of acquiring the language becomes comparatively light and is always pleasant. * * * Any one of moderate capacity can acquire from Dr. Harper's books a good working knowledge of Hebrew without a teacher. * * * The arrangement throughout is clear, and the statement of principles concise and accurate. * * * Will contribute much to the advancement of Hebrew learning."

[*Prof. Barnard C. Taylor*, in BAPTIST QUARTERLY REVIEW, July, 1886.]

"The plan of the book ('Method') is admirable. In arrangement it is natural, simple and scientific. It comes nearer to being a satisfactory text-book for teaching Hebrew to beginners than probably any other that has ever been published. * * * Every teacher must welcome this book ('Elements') as the best published aid to his teaching. There is certainly no other grammar of Hebrew so well adapted to the work of the class-room as is this."

[*Prof. Francis Brown*, in PRESBYTERIAN REVIEW, April, 1886.]

"* * * The 'Method' puts the learner at once face to face with the language in concrete and connected form, and teaches him to derive its facts and principles from actual observation. * * * The 'Notes,' 'Observations,' 'Grammar-Lessons,' etc., are distributed with great judgment and clear understanding, born of experience, of what students need. * * * His plea for historical explanations of linguistic facts, as not only not foreign to an elementary treatment, but essential to its intelligent pursuit, is thoroughly sound, and the convenience, as well as accuracy of this course is amply illustrated in the 'Elements.'"

[BIBLIOTHECA SACRA, April, 1886.]

"* * * Two works which seem destined to supersede all the other introductory manuals now in use in our theological seminaries. * * * A rigidly scientific and consecutive presentation of the elements of Hebrew grammar. * * * A unique contrivance of lessons, exercises, vocabularies and explanations, designed to introduce the learner to the grammar and to the Bible. * * * The combination of an unprecedented amount of help to the beginner with the scientific rigor of a Bickell. Everything is made as lucid as skillful explanation can make it, but nothing is passed over superficially. * * * Works which show upon every page the evidence of conscientious use of the latest authorities upon the Hebrew language, directed by a natural genius for teaching."

AN ARAMAIC METHOD.

By CHARLES RUFUS BROWN,

Associate Prof. of Hebrew in Newton Theological Institution.

PART I. TEXT. NOTES AND VOCABULARY.

A Text-book for the study of the Aramaic, by a method at once comparative and inductive. Commended by eminent scholars and teachers. CONTENTS: I. Genesis I.-X.. The Hebrew Text and Targum of Onkelos on parallel pages. II. Note of References to the Biblical Aramaic. III. Targum Pseudo-Jonathan. Genesis ch. VIII. IV. Targum of Jonathan Ben Uzziel. Joshua ch. XX.. Isaiah ch. VI. V. Targum on the Psalms. Psalm XXIV.. Psalm CL. VI. Targum on the Megilloth. Ruth ch. II. VII. Notes on the Text: Onkelos. Genesis I.-X. Biblical Aramaic. Other Targums. VIII. Vocabulary.

12mo. Cloth. Pp. 132. Price, \$1.75. net.

PART II. GRAMMAR.

The second part of this work includes brief statements of the principles of Aramaic Orthography, Etymology and Syntax. The method pursued is comparative and inductive. As in Part I., a knowledge of Hebrew is presupposed, and the agreements or disagreements of Aramaic therewith are carefully noted. Instead of bringing the principles for all the dialects under one head, the grammar of Onkelos is carefully distinguished from that of the Biblical Aramaic, and, to some extent, from that of the more corrupt Targums, and all dialectical variations from Onkelos are printed in special type. For the convenience of those using Harper's *Elements of Hebrew*, the arrangement has been adapted, as far as possible, from that work.

12mo. Cloth. Pp. 96. Price, \$1.00. net.

[Prof. Willis J. Beecher, D. D., Auburn Theological Seminary.]

"The result of my examination is altogether favorable. We shall use it in our Seminary."

[Prof. Henry P. Smith, D. D., Lane Theological Seminary, Cincinnati.]

"It is well adapted to the purpose which the author had in view."

[Prof. Basil Maule, D. D., So. Bapt. Theol. Sem., Louisville.]

"I have decided to use it in my classes."

[Prof. S. Burnham, D. D., in "Hebraica,"]

"A real and valuable contribution to the study of the so-called Chaldee."

[Prof. Geo. H. Schodde, Ph. D., in "Hebraica,"]

"The 'Method' is a manual of exceptional merit, and richly deserves recognition and success. It is just the kind of a book we need for our Seminaries, our Summer Schools and for private study."

[*The Independent*, New York.]

"Excellent adapted for purposes of instruction. A text-book of this character is very useful."

AMERICAN PUBLICATION SOCIETY OF HEBREW, CHICAGO.

P. O. ADDRESS: MORGAN PARK, ILL.

THE FIRST ARABIC GRAMMAR PRINTED IN AMERICA.

AN ARABIC MANUAL

BY

J. G. LANSING, D. D.,

Professor of Old Testament Languages in Theological Seminary of
Reformed (Dutch) Church, New Brunswick, N. J.

This is an *Elementary Arabic Grammar*, the need of which was made evident by actual work in the class-room. Various reasons, which will be apparent, made the larger and more exhaustive grammars of Wright and Palmer impracticable for such class-room work, while they continue still to be the authorities. On the other hand, other elementary grammars were found impracticable on account of their many deficiencies, the instructor being under the necessity of constantly supplying that which belongs essentially to the very rudiments of the language. To supply many of these deficiencies has been one of the chief designs of the author.

It has been also a chief object with him to secure not only a more thorough *Elementary Arabic Grammar*, but one *more clear, logical and systematic* in its treatment. The Arabic language is unique as to the logical character of its structure; and should be studied logically. The three short vowels, constituting as they do the first and most important key to the language, receive especial treatment both in a separate preface and in connection with the various parts of speech. Orderly arrangement, and conciseness of statement have been sought throughout; while ample examples follow each section, illustrating the rules contained therein.

While the *MANUAL* is an elementary treatise, it is intended to be more complete in every part than other elementary grammars heretofore published, and to meet as far as possible the demands that have called it forth. While essential points are noted, the more special treatment of Arabic Syntax proper has been left for a future work.

Full paradigms follow in regular order. The *Chrestomathy* following the paradigms is composed of three parts: the first contains selections of Arabic text from Genesis and the Kur'an. The second contains specimen translations, transliterations and analyses of portions of the selected text. The third contains a vocabulary of all the words to be found in the texts selected, besides a few other words.

Svo. Cloth. Pp. 180. Price, \$2.00, net.

AMERICAN PUBLICATION SOCIETY OF HEBREW, CHICAGO.

P. O. ADDRESS: MORGAN PARK, ILL.

AN ASSYRIAN MANUAL.

BY D. G. LYON, PH. D.

Hollis Professor of Divinity in Divinity School, Harvard University.

For the use of beginners in the study of the Assyrian language. This book, designed specially for those who have no access to oral instruction, contains *an outline of Assyrian grammar, twelve pages of syllabic and ideographic signs, sixty-four pages of texts, thirty pages of notes on the texts*, with references to the grammar, and *forty-four pages of glossary*. Some of the passages are accompanied by a literal translation, and there are *twelve pages of text in the cuneiform character*. It is believed that this work will greatly lessen the task of beginners in the study of the Assyrian language.

Svo. Cloth. Pp. xlv. 138. Price, \$1 00.

AMERICAN PUBLICATION SOCIETY OF HEBREW, CHICAGO.

P. O. ADDRESS: MORGAN PARK, ILL.

THE ORIGIN AND VARIETIES —OF THE— SEMITIC ALPHABET.

BY JOHN C. C. CLARKE,

Prof. of Greek in Shurtleff College.

The plates give, from many monuments and authorities, the various forms of Egyptian, Phœnician, Punic, Libyan, Himyrite, Ethiopic, Moabite, Assyrian, Hauranitic, Sinaitic, Aramaic, Mendæan, Estranghelo, Peshitto, Syriac, Cufic, Arabic, Palmyrene, Samaritan and Hebrew. The tabular arrangement shows their relation to each other and to the Phrygian, Roman, Greek and Indian.

**One Vol. Large Octavo. Text, 18 Pages; Plates, 20 Pages.
Price, 75 Cents, net.**

AMERICAN PUBLICATION SOCIETY OF HEBREW, CHICAGO.

P. O. ADDRESS: MORGAN PARK, ILL.

American Publication Soc'y of Hebrew, CHICAGO, ILL.

HEBREW AND SEMITIC TEXT-BOOKS.

Elements of Hebrew. By Prof. William R. Harper, Ph. D. Svo. Cloth. Pp. 183. Price, net.....	\$2.00
Introductory Hebrew Method and Manual. By Prof. Wm. R. Harper, Ph. D. 12mo. Cloth. Pp. 265. Price, net.....	2.00
Aramaic Method. By Prof. Charles R. Brown. 12mo. Cloth.	
Part I., pp. 132. Price, net.....	1.75
Part II., pp. 96. Price, net.....	1.00
Assyrian Manual. By Prof. D. G. Lyon, Ph. D. Svo. Cloth. Pp. 180. Price, net.....	4.00
Arabic Manual. By Prof. J. G. Lansing, D. D. Svo. Cloth. Pp. 180. Price, net.....	2.00
Hebrew Manual. By Prof. Wm. R. Harper, Ph. D. 12mo. Cloth. Pp. 93. Price, net.....	1.00
Hebrew Word-Lists. By Prof. Wm. R. Harper, Ph. D. 12mo. Cloth. Pp. 42. Price, net.....	.50
Semitic Alphabets. By Prof. J. C. C. Clarke, M. A. Large 8vo. Cloth. Text, 18 pp. Plates, 20 pp. Price, net.....	.75

MISCELLANEOUS BOOKS.

Notes on the Greek Text of Galatians and Romans. By Prof. Jas. R. Boise, D. D. 12mo. Cloth. Pp. 45,—131. Price, net.....	\$1.00
Christ in the Gospels. —A Harmony on a new and valuable plan. By Jas. P. Cadman, A. M. 12mo. Cloth. Introduction by P. S. Henson, D. D. Pp. 382. Price, gilt, \$2.00; plain.....	1.50
Lectures on the Pentateuch. By Prof. Franz Delitzsch. Translated by Prof. S. Ives Curtiss, D. D. 8vo. Paper. Pp. 16. Price, net.....	.25
Watch-Ben-Hazael. By Prof. Paul Haupt, Ph. D. 8vo. Paper. Pp. 16. Price, net.....	.25

PERIODICALS.

Hebraica, a quarterly, devoted to the Hebrew and cognate languages. Editor: Wm. R. Harper, Ph. D.; Associate Editors: Paul Haupt, Ph. D., H. L. Strack, D. D. Price, \$2.00 a year, in advance (Foreign—9s. 3d. M.9.50).	
The Old Testament Student, a monthly, devoted to Old Testament investigation. Editor: Wm. R. Harper, Ph. D. Price, \$1.00 a year, in advance (Foreign—5s. 6d. M.5.40).	

Any of the above Publications sent post paid, on receipt of price.

AMERICAN PUBLICATION SOCIETY OF HEBREW, CHICAGO, ILL.

P. O. ADDRESS: MORGAN PARK.

210
a 60

... - - Project



Handwritten mark resembling a stylized 'A' or '3'.

1000
yr
000 525 040 1



UNIVERSITY OF CALIFORNIA LIBRARY

Los Angeles

This book is DUE on the last date stamped below.

LD
URL

JUN 25 1978

LD
URL DEC 22 1978

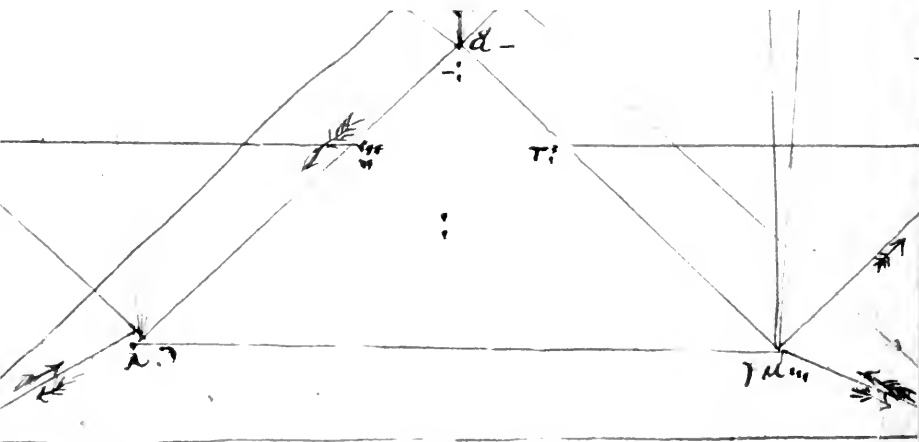
LD
URL

JAN 24 1979

LD
URL

FEB 7 1979

Form L9-Series 4939



yr
L 009 535 040 1

UC SOUTHERN REGIONAL LIBRARY FACILITY
AA 001 246 960 7

