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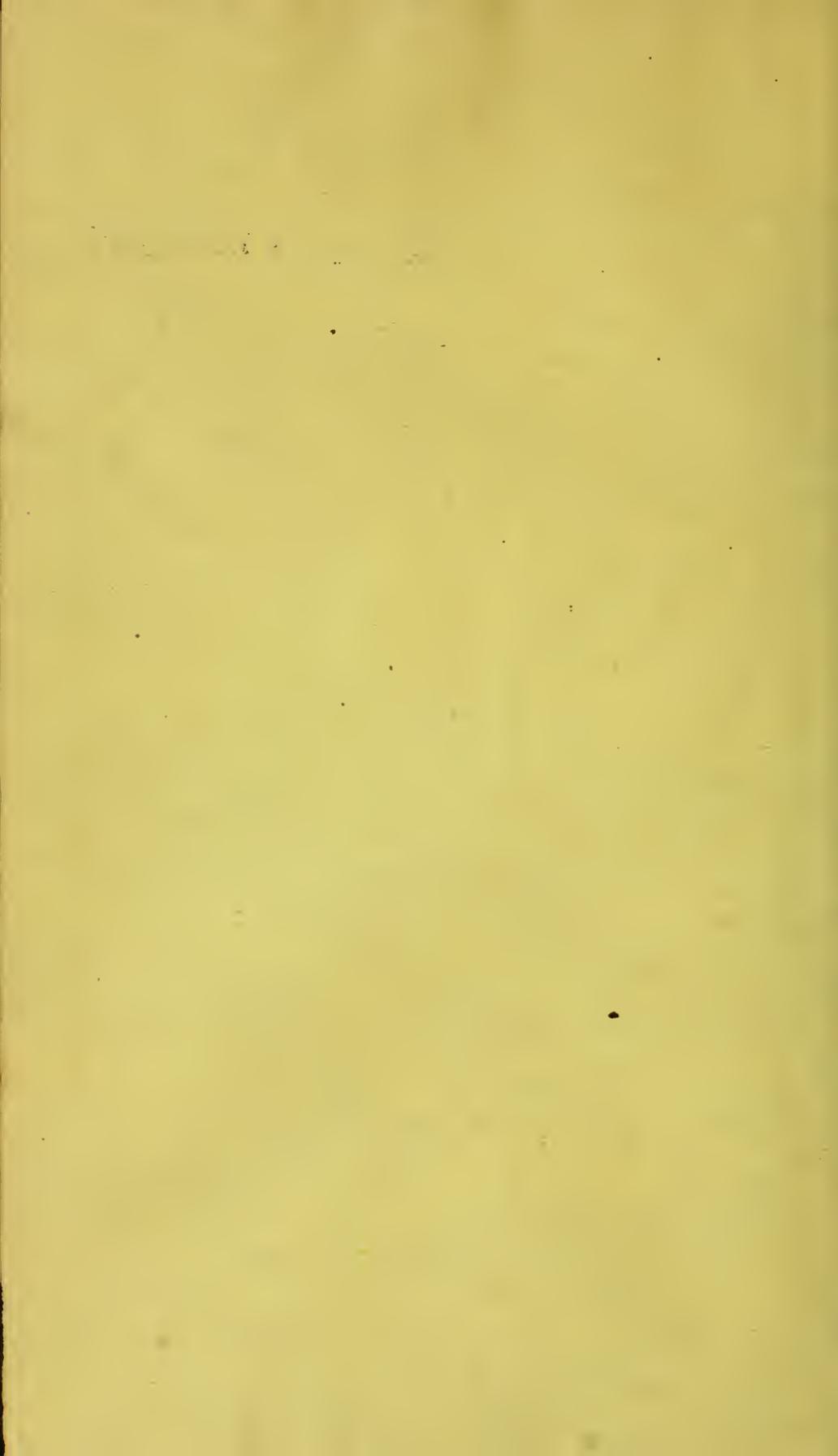
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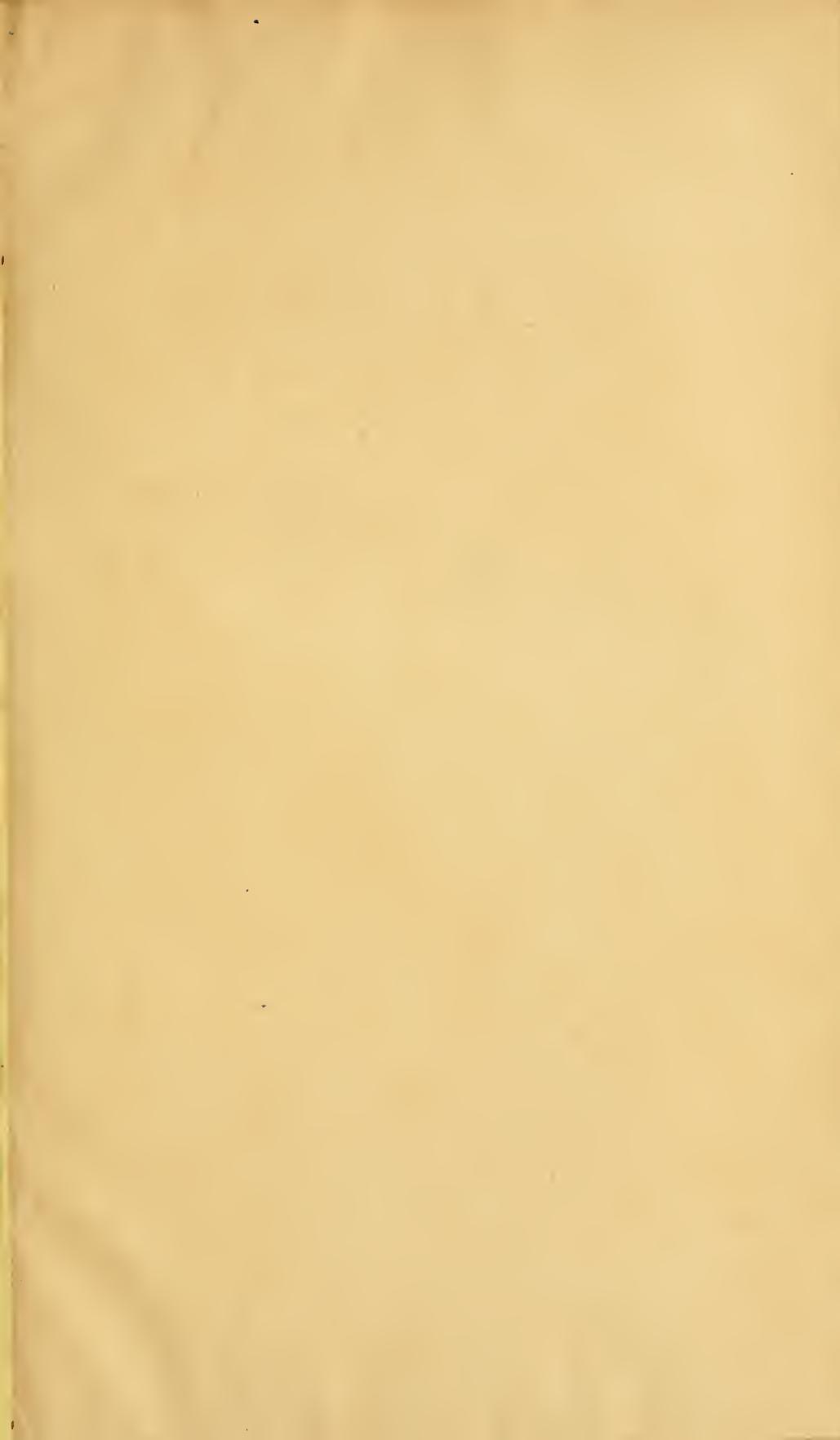
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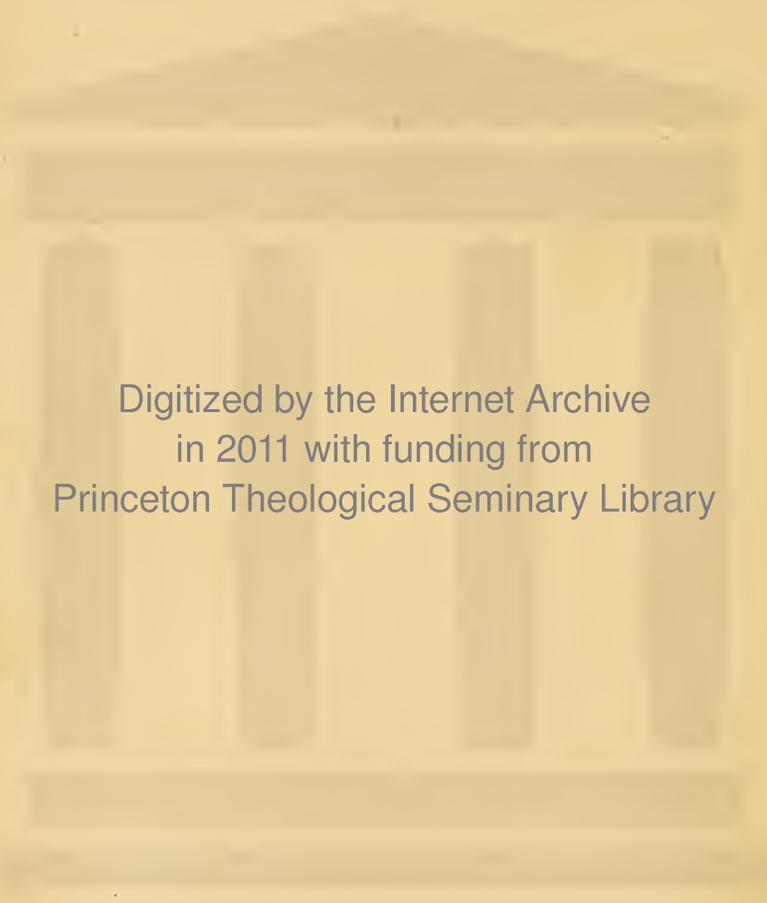
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1863







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A

GRAMMAR

OF THE

HEBREW LANGUAGE.

BY

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THIRD EDITION,

NEW YORK:

JOHN WILEY.

1863.

ENTERED, according to Act of Congress, in the year of 1861, by
JOHN WILEY,
in the Clerk's Office of the District Court for the Southern District of New York.

JOHN F. TROW
PRINTER, STEREOPTYPY, AND ELECTROPTYPY,
46, 48 & 50 Greene Street,
New York.

P R E F A C E.

THIS work was begun at the instance of my friend, preceptor, and colleague, DR. J. ADDISON ALEXANDER. The aid of his counsels and suggestions was freely promised in the undertaking; and he was to give to it the sanction of his name before the public. It appears shorn of these advantages. A few consultations respecting the general plan of the book and the method to be observed in its preparation, were all that could be had before this greatest of American orientalists and scholars was taken from us. Deprived thus early of his invaluable assistance, I have yet found a melancholy satisfaction in the prosecution of a task begun under such auspices, and which seemed still to link me to one with whom I count it one of the greatest blessings of my life to have been associated.

The grammatical system of Gesenius has, from causes which can readily be explained, had a predominance in this country to which it is not justly entitled. The grammar of Prof. Stuart, for a long time the text-book in most common use, was substantially a reproduction of that of Gesenius. Nordheimer was an adherent of the same system in its essential features, though he illustrated it with wonderful clearness and philosophical tact. And finally, the smaller grammar of Gesenius became current in the excellent translation of Prof. Conant. Now, while Gesenius is unquestionably the prince of Hebrew lexicographers, Ewald is as certainly entitled to

the precedence among grammarians; and the latter cannot be ignored by him who would appreciate correctly the existing state of oriental learning.

The present work is mainly based upon the three leading grammars of Gesenius, Ewald, and Nordheimer, and the attempt has been made to combine whatever is valuable in each. For the sake of a more complete survey of the history of opinion, the grammars of R. Chayug, R. Kimchi, Reuchlin, Buxtorf, Schultens, Simonis, Robertson, Lee, Stier, Hupfeld, Freytag, Nægelsbach, and Stuart, besides others of less consequence from Jewish or Christian sources, have also been consulted to a greater or less extent. The author has not, however, contented himself with an indolent compilation; but, while availing himself freely of the labours of his predecessors, he has sought to maintain an independent position by investigating the whole subject freshly and thoroughly for himself. His design in the following pages has been to reflect the phenomena of the language precisely as they are exhibited in the Hebrew Bible; and it is believed that this is more exactly accomplished than it has been in any preceding grammar. The rule was adopted at the outset, and rigorously adhered to, that no supposititious forms should be admitted, that no example should be alleged which is not found in actual use, that no statement should be made and no rule given the evidence of which had not personally been subjected to careful scrutiny. Thus, for example, before treating of any class of verbs, perfect or imperfect, every verb of that description in the language was separately traced through all its forms as shown by a concordance; the facts were thus absolutely ascertained in the first instance before a single paradigm was prepared or a word of explanation written.

Some may be disposed, at first, to look suspiciously upon the triple division of the Hebrew vowels, adopted

from Ewald, as an innovation: further reflection, however, will show that it is the only division consistent with accuracy, and it is really more ancient than the one which commonly prevails.

The importance of the accent, especially to the proper understanding of the vowels of a word and the laws of vowel-changes, is such that the example of Ewald has been followed in constantly marking its position by an appropriate sign. He uses a Methegh for this purpose, which is objectionable on account of the liability to error and confusion when the same sign is used for distinct purposes. The use of any one of the many Hebrew accents would also be liable to objection, since they not only indicate the tone-syllable, but have besides a conjunctive or disjunctive force, which it would be out of place to suggest. Accordingly, a special symbol has been employed, analogous to that which is in use in our own and other languages, thus *כִּתְּבֵנִי* *kātal'*.

The remarks upon the consecution of poetic accents were in type before the appearance of the able discussion of that subject by Baer, in an appendix to the Commentary of Delitzsch upon the Psalms. The rules of Baer, however, depend for their justification upon the assumption of the accurate accentuation of his own recent edition of the Hebrew Psalter, which departs in numerous instances from the current editions as they do in fact from one another. Inasmuch as this is a question which can only be settled by manuscripts that are not accessible in this country, it seems best to wait until it has been tested and pronounced upon by those who are capable of doing so. What has here been written on that subject, has accordingly been suffered to remain, imperfect and unsatisfactory as it is.

The laws which regulate the formation of nouns have been derived from Ewald, with a few modifications chiefly tending to simplify them.

The declensions of nouns, as made out by Gesenius, are purely artificial. Cumbersome as they are, they are not exhaustive, and the student often finds no little difficulty in deciding to which declension certain nouns of frequent occurrence are to be referred. For these reasons they were abandoned by Nordheimer, who substituted a different system, which is itself, however, more perplexing than serviceable. The fact is, that there are no declensions, properly speaking, in Hebrew; and the attempt to foist upon the language what is alien to its nature, embarrasses the subject instead of relieving it. A few general rules respecting the vowel-changes, which are liable to occur in different kinds of syllables, solve the whole mystery, and are all that the case requires or even admits.

In the syntax the aim has been to develop not so much what is common to the Hebrew with other languages, as what is characteristic and distinctive of the former, those points being particularly dwelt upon which are of chief importance to the interpreter.

In the entire work special reference has been had to the wants of theological students. The author has endeavoured to make it at once elementary and thorough, so that it might both serve as a manual for beginners and yet possess all that completeness which is demanded by riper scholars. The parts of most immediate importance to those commencing the study of the language are distinguished by being printed in large type.

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PART FIRST.

ORTHOGRAPHY.

§1. LANGUAGE is the communication of thought by means of spoken or written sounds. The utterance of a single thought constitutes a sentence. Each sentence is composed of words expressing individual conceptions or their relations. And words are made up of sounds produced by the organs of speech and represented by written signs. It is the province of grammar as the science of language to investigate these several elements. It hence consists of three parts. First, Orthography, which treats of the sounds employed and the mode of representing them. Second, Etymology, which treats of the different kinds of words, their formation, and the changes which they undergo. Third, Syntax, which treats of sentences, or the manner in which words are joined together to express ideas. The task of the Hebrew grammarian is to furnish a complete exhibition of the phenomena of this particular language, carefully digested and referred as far as practicable to their appropriate causes in the organs of speech and the operations of the mind.

THE LETTERS.

§2. The Hebrew being no longer a spoken tongue, is only known as the language of books, and particularly of the Old Testament, which is the most interesting and important as well as the only pure monument of it. The first step

towards its investigation must accordingly be to ascertain the meaning of the symbols in which it is recorded. Then having learned its sounds, as they are thus represented, it will be possible to advance one step further, and inquire into the laws by which these are governed in their employment and mutations.

The symbols used in writing Hebrew are of two sorts, viz. letters (אֲזֵתִיּוֹת) and points (נִקְיֻדִים). The number of the letters is twenty-two; these are written from right to left, and are exclusively consonants. The following alphabetical table exhibits their forms, English equivalents, names, and numerical values, together with the corresponding forms of the Rabbinical character employed to a considerable extent in the commentaries and other writings of the modern Jews.

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

§3. There is always more or less difficulty in representing the sounds of one language by those of another. But this is in the case of the Hebrew greatly aggravated by its having been for ages a dead language, so that some of its

sounds cannot now be accurately determined, and also by its belonging to a different family or group of tongues from our own, possessing sounds entirely foreign to the English, for which it consequently affords no equivalent, and which are in fact incapable of being pronounced by our organs. The equivalents of the foregoing table are not therefore to be regarded as in every instance exact representations of the proper powers of the letters. They are simply approximations sufficiently near the truth for every practical purpose, the best which can now be proposed, and sanctioned by tradition and the conventional usage of the best Hebraists.

1. It will be observed that a double pronunciation has been assigned to seven of the letters. A native Hebrew would readily decide without assistance which of these was to be adopted in any given case, just as we are sensible of no inconvenience from the various sounds of the English letters which are so embarrassing to foreigners learning our language. The ambiguity is in every case removed, however, by the addition of a dot or point indicating which sound they are to receive. Thus כ with a point in its bosom has the sound of *b*, כ unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*; ך is pronounced as *g*, ך unpointed had an aspirated sound which may accordingly be represented by *gh*, but as it is difficult to produce it, or even to determine with exactness what it was, and as there is no corresponding sound in English, the aspiration is mostly neglected, and the letter, whether pointed or not, sounded indifferently as *g*; ם is *d*, ם unpointed is the aspirate *dh*, equivalent to *th* in *the*; ן is *k*, ן unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of ך, is commonly neglected in modern reading; ף is *p*, ף unpointed is *ph* or *f*; ץ is *t*, ץ unpointed *th* in *thin*. The letter ש with a dot over its right arm is pronounced like *sh*, and called *Shin*; ש with a dot over its left arm is called *Sin*, and pronounced like *s*, no attempt being made in modern

usage to discriminate between its sound and that of ס Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by *s*.

a. The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of ש is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12 : 6 of שִׁבְבוֹלֶת *shibboleth* with סִבְבוֹלֶת *sibboleth*. In certain words, however, and sometimes for the sake of creating a distinction between different words of like orthography, it received the sound of *s*, thus almost assuming the character of a distinct letter, e. g. שִׁבְרוּ *to break*, שִׁבְרוּ *to hope*. That Sin and Samekh were distinguishable to the ear, appears probable from the fact that there are words of separate significations which differ only in the use of one or the other of these letters, and in which they are never interchanged, e. g. שִׁבְלוּ *to be bereaved*, עִבְלוּ *to be wise*, סִבְלוּ *to be foolish*; שִׁבְרוּ *to be drunken*, שִׁבְרוּ *to hire*, שִׁבְרוּ *to shut up*; שִׁבְרוּ *to look*, שִׁבְרוּ *to rule*, שִׁבְרוּ *to turn back*; שִׁבְרוּ *a lip*, שִׁבְרוּ *to destroy*. The close affinity between the sounds which they represent is, however, shown by the fact that ס is in a few instances written for ש, e. g. סִבְרוּ Ps. 4 : 7 from שִׁבְרוּ, סִבְלוּ Eccles. 1 : 17 for שִׁבְלוּ. The original identity of ש and ש is apparent from the etymological connection between שִׁבְרוּ *leaven* and מִשְׁבֵּרוֹת *a vessel in which bread is leavened*; שִׁבְרוּ *to shudder*, שִׁבְרוֹת *horrible, causing a shudder*. In Arabic the division of single letters into two distinguished by diacritical points is carried to a much greater length, the alphabet of that language being by this means enlarged from twenty-two to twenty-eight letters.

2. In their original power ט *t* differed from ת *t*, and כ *k* from ק *k*, for these letters are not confused nor liable to interchange, and the distinction is preserved to this day in the cognate Arabic; yet it is not easy to state intelligibly where in the difference consisted. They are currently pronounced precisely alike.

3. The letter ח has a stronger sound than ה the simple *h*, and is accordingly represented by *hh*; ר is represented by *r*, although it had some peculiarity of sound which we cannot at this day attempt to reproduce, by which it was allied to the gutturals.

4. For two letters, \aleph and \beth , no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. \aleph is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent *h* in *hour*. On the other hand \beth had a deep guttural sound which was always heard, but like that of the corresponding letter among the Arabs is very difficult of utterance by occidental organs; consequently no attempt is made to reproduce it. In the Septuagint it is sometimes represented by γ , sometimes by the rough and sometimes by the smooth breathing; thus $\aleph\beta\eta\delta\epsilon$ *Γόμορδα*, $\aleph\beta\eta$ *Ἡλί*, $\aleph\beta\eta\delta\epsilon$ *Ἀμαλήκ*. Some of the modern Jews give it the sound of *ng* or of the French *gn* in *campagne*, either wherever it occurs or only at the end of words, e. g. $\aleph\beta\eta\delta\epsilon$ *Sh'mang*, $\aleph\beta\eta\delta\epsilon$ *gnāmōdk*.

§4. The forms of the letters exhibited in the preceding table, though found without important variation in all existing manuscripts, are not the original ones. An older character is preserved upon the Jewish coins struck in the age of the Maccabees, which bears a considerable resemblance to the Samaritan and still more to the Phenician. Some of the steps in the transition from one to the other can still be traced upon extant monuments. There was first a cursive tendency, disposing to unite the different letters of the same word, which is the established practice in Syriac and Arabic. This was followed by a predominance of the calligraphic principle, which again separated the letters and reduced them to their present rectangular forms and nearly uniform size. The cursive stage has, however, left its traces upon the five letters

ing corroboration of the antiquity of these names is found in their preservation in the Greek alphabet, though destitute of meaning in that language, the Greeks having borrowed their letters at an early period from the Phœnicians, and hence the appended *a* of "Αλφα, etc., which points to the Aramaic form אָפּאָ.

b. The Semitic derivation of the names proves incontestably that the alphabet had its origin among a people speaking a language kindred to the Hebrew. Their most probable meanings, so far as they are still explicable, are as follows, viz: Aleph, *an ox*; Beth, *a house*; Gimel, *a camel*; Daleth, *a door*; He, doubtful, possibly *a window*; Vav, *a hook*; Zayin, *a weapon*; Hheth, probably *a fence*; Teth, probably *a snake*; Yodh, *a hand*; Kaph, *the palm of the hand*; Lamedh, *an ox-goad*; Mem, *water*; Nun, *a fish*; Samekh, *a prop*; Ayin, *an eye*; Pe, *a mouth*; Tsadhe, *a fish-hook* or *a hunter's dart*; Koph, perhaps *the back of the head*; Resh, *a head*; Shin, *a tooth*; Tav, *a cross mark*.

§6. The order of the letters appears to be entirely arbitrary, though it has been remarked that the three middle mutes כ ג ד succeed each other, as in like manner the three liquids ל נ ס. The juxtaposition of a few of the letters may perhaps be owing to the kindred signification of their names, e. g. Yodh and Kaph *the hand*, Mem *water* and Nun *a fish*, Resh *the head* and Shin *a tooth*. The antiquity of the existing arrangement of the alphabet is shown, 1. by psalms and other portions of the Old Testament in which successive clauses or verses begin with the letters disposed in regular order, viz: Ps. 25 (ק omitted), 34, 37 (alternate verses, ו omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (ס omitted), Prov. 31:10–31, Lam. ch. 1, 2, 3 (each letter three times), 4. In the first chapter of Lamentations the order is exactly preserved, but in the remaining three chapters ו and ס are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

a. The most ingenious attempt to discover a regular structure in the Hebrew alphabet is that of Lepsius, in an essay upon this subject published in 1836. Omitting the sibilants and Resh, he finds the following triple correspondence of a breathing succeeded by the same three mutes carried through each of the three orders, the second rank being enlarged by the addition of the liquids.

	Breathings.	Mutes.		Liquids.
Middle	א	ב ג ד		
Smooth	ה	ו ח ט	(כ״י)	נ מ ל
Rough	ע	פ ק צ		

Curious as this result certainly is, it must be confessed that the alleged correspondence is in part imaginary, and the method by which it is reached is too arbitrary to warrant the conclusion that this scheme was really in the mind of the author of the alphabet, much less to sustain the further speculations built upon it, reducing the original number and modifying the powers of the letters.

b. It is curious to see how, in the adaptation of the alphabet to different languages, the sounds of the letters have been modified, needless ones dropped, and others found necessary added at the end, without disturbing the arrangement of the original stock. Thus the Greeks dropped ו and ק, only retaining them as numerical signs, while the Roman alphabet has F and Q; on the other hand the Romans found ט and ס superfluous, while the Greeks made of them Ϟ and ξ; ג and ו, in Greek γ and ζ, become in Latin C and G, while ח, in Latin H, is in Greek converted like the rest of the gutturals into a vowel η.

§ 7. The letters may be variously divided :

1. First, with respect to the organs by which they are pronounced.

Gutturals	א	ה	ח	ע
Palatals	ג	י	כ	ק
Linguals	ד	ט	ל	נ ת
Dentals	ז	ס	צ	ש
Labials	ב	ו	מ	פ

ח has been differently classed, but as its peculiarities are those of the gutturals, it is usually reckoned with them.

2. Secondly, according to their respective strength, into three classes, which may be denominated weak, medium, and strong. The strong consonants offer the greatest resistance to change, and are capable of entering into any combinations which the formation or inflection of words may require. The weak have not this capacity, but when analogy would bring them into combinations foreign to their nature, they are either

liable to mutation themselves or occasion changes in the rest of the word. Those of medium strength have neither the absolute stability of the former nor the feeble and fluctuating character of the latter.

Weak,	{	א ה ו י	Vowel-Letters,
	{	א ה ע	Gutturals.
Medium,	{	ל מ נ ר	Liquids,
	{	ז ס צ ש	Sibilants.
Strong,	{	ב פ	} Aspirates and Mutes.
	{	ג כ ק	
	{	ד ת ט	

The special characteristics of these several classes and the influence which they exert upon the constitution of words will be considered hereafter. It is sufficient to remark here that the vowel-letters are so called because they sometimes represent not consonant but vowel-sounds.

a. It will be observed that while the *p*, *k*, and *t*-mutes agree in having smooth פ כ ה and middle forms ב ג ד, which may be either aspirated or unaspirated, the two last have each an additional representative ק ט which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 34, repeat פ as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic alphabet has an additional *p*, and the Greek and Roman alphabets agree one step and only one beyond the letter T, viz. in adding next a labial, which in Greek is divided into *υ* and *φ*, and in Latin into U and V, as י into I and J.

3. Thirdly, The letters may be divided, with respect to their function in the formation of words, into radicals and serviles. The former, which comprise just one half of the alphabet, are never employed except in the roots or radical portions of words. The latter may also enter into the constitution of roots, but they are likewise put to the less independent use of the formation of derivatives and inflections, of prefixes and suffixes. The serviles are embraced in the

memorial words **מִשֶׁה וְקָלֵב אֵיתָן** (Ethan Moses and Caleb); of these, besides other uses, **אֵיתָן** are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters **הָאֲמִתִּי** are used in the formation of nouns from their roots. The only exception to the division now stated is the substitution of **ט** for servile **ת** in a certain class of cases, as explained § 54. 4.

a. Kimchi in his *Mikhlol* (מִכְלֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. **שִׁמְלֵאכְתּוֹ בִּינָה** for *his work is understanding*; **אֲנִי שְׁלֵמָה** *I Solomon am writing*; **כֹּוֹהֵב אֶךְ הַבְּנָה** *only build thou my peace*; **מִשֶׁה כָּתֵב אֲלֵינוּ** *like a branch of the father of multitude*; **הוֹן מְכַתְּבִי** *Moses has written to us*. To which Nordheimer has added **שָׂאֵל הוֹן מְכַתְּבִי** *consult the riches of my book*.

§ 8. In Hebrew writing and printing, words are never divided. Hence various expedients are resorted to upon occasion, in manuscripts and old printed editions, to fill out the lines, such as giving a broad form to certain letters, **הַי**, **לְר**, occupying the vacant space with some letter, as **ק**, repeated as often as may be necessary, or with the first letters of the next word, which were not, however, accounted part of the text, as they were left without vowels, and the word was written in full at the beginning of the following line. The same end is accomplished more neatly in modern printing by judicious spacing.

§ 9. 1. The later Jews make frequent use of abbreviations. There are none, however, in the text of the Hebrew Bible; such as are found in the margin are explained in a special lexicon at the back of the editions in most common use, e. g. **וְגוֹמֵר** for *et completio = etc.*

2. The numerical employment of the letters, common to the Hebrews with the Greeks, is indicated in the table of the alphabet. The hundreds from 500 to 900 are represented either by the five final letters or by the combination of **ת** with the letters immediately preceding; thus **הַק** or **ד** 500, **מ** or **תּו** 600, **שׁ** or **תּוּשׁ** 700, **פּ** or **תּוּפּ** 800, **צ** or **תּוּצ** 900. Thou-

sands are represented by units with two dots placed over them, thus § 1000, etc. Compound numbers are formed by joining the appropriate units to the tens and hundreds, thus הַבַּיַּת 421. Fifteen is, however, made not by יה, which are the initial letters of the divine name Jehovah, יהוה, but by טו 9+6.

This use of the letters is found in the accessories of the Hebrew text, e. g. in the numeration of the chapters and verses, and in the Masoretic notes, but not in the text itself. Whether these or any other signs of number were ever employed by the original writers of Scripture, or by the scribes in copying it, may be a doubtful matter. It has been ingeniously conjectured, and with a show of plausibility, that some of the discrepancies of numbers in the Old Testament may be accounted for by assuming the existence of such a system of symbols, in which errors might more easily arise than in fully written words.

THE VOWELS.

§ 10. The letters now explained constitute the body of the Hebrew text. These are all that belonged to it in its original form, and so long as the language was a living one nothing more was necessary, for the reader could mentally supply the deficiencies of the notation from his familiarity with his native tongue. But when Hebrew ceased to be spoken the case was different; the knowledge of the true pronunciation could no longer be presumed, and difficulties would arise from the ambiguity of individual words and their doubtful relation to one another. It is the design of the Masoretic points (מְסוּדָה *tradition*) to remedy or obviate these inconveniences by supplying what was lacking in this mode of writing. The authors of this system did not venture to make any change in the letters of the sacred text. The signs which they introduced were entirely supplementary, consisting of dots and marks about the text fixing its true pronun-

ciation and auxiliary to its proper interpretation. This has been done with the utmost nicety and minuteness, and with such evident accuracy and care as to make them reliable and efficient if not indispensable helps. These points or signs are of three kinds, 1. those representing the vowels, 2. those affecting the consonants, 3. those attached to words.

a. As illustrations of the ambiguity both as to sound and sense of individual words, when written by the letters only, it may be stated that דבר is in Gen. 12: 4 דָּבַר *he spake*, in Ex. 6: 29 דַּבֵּר *speak* and דִּבֶּר *speaking*, in Prov. 25: 11 דִּבְרֵי *spoken*, in Gen. 37: 14 דְּבַר *word*, in 1 Kin. 6: 16 הַדְּבַר *the oracle* or most holy place of the temple, in Ex. 9: 3 דָּבַר *pestilence*. So וישק is in Gen. 29: 10 וַיִּשָּׂק *and he watered*, and in the next verse וַיִּשָּׂק *and he kissed*; ויבא occurs twice in Gen. 29: 23, the first time it is וַיָּבֵא *and he brought*, the second וַיָּבֵא *and he came*; והשבתי is in Jer. 32: 37 וְהִשְׁבַּתִּים *and I will bring them again*, and then וְהִשְׁבַּתִּים *and I will cause them to dwell*; שמים is in Gen. 14: 19 שָׁמַיִם *heaven*, and in Isa. 5: 20 שָׁמַיִם *putting*. This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.

§ 11. 1. The alphabet, as has been seen, consisted exclusively of consonants, since these were regarded as a sufficiently exact representation of the syllables into which in Hebrew they invariably enter. And the omission of the vowels occasioned less embarrassment, because in the Semitic family of languages generally, unlike the Indo-European, they form no part, properly speaking, of the radical structure of the word, and consequently do not aid in expressing its essential meaning, but only its nicer shades and modifications. Still some notation of vowels was always necessary, and this was furnished in a scanty measure by the vowel-letters, or, as they are also called, quicscents, or *matres lectionis* (guides in reading). The weakest of the palatals י was taken as the representative of the vowels \bar{i} and \bar{e} of the same organ to which in sound it bears a close affinity; the weakest of the labials ו was in like manner made to represent its cognates \bar{u} and \bar{o} ; and the

two weak gutturals א and ה were written for the guttural vowel *ā*, as well as for the compound vowels *ē* and *ō* of which *a* is one of the elements. Letters were more rarely employed to represent short vowels; ה or י for *ē* is the most frequent case; others are exceptional.

a. Medial *ā* when written at all, as it very rarely is, is denoted by א, e. g. לַאֵל *lāt* Judg. 4: 21, דַּאֵג *dāg* Neh. 13: 16 K'thibh, קַאֵם *kām* Hos. 10: 14, זַאֵזֵל *zāzēl* Lev. 16: 8, רַאֵשׁ *rāsh* Prov. 10: 4 and in a few other passages, sometimes for *rāmōlh*, צַאֵר *tsavvār*, אַאֵמַסַּאֵךְ Hos. 4: 6 if not an error in the text perhaps for *emāsāk*; final *ā*, which is much more frequently written, is denoted by ה, e. g. גַּלָּה *gālā*, מַלְכָּה *malkā*, אַתָּה *atta*, rarely and only as an Aramæism by א, e. g. הַגָּא *hoggā* Isa. 19: 17, קַרְחָה *korhā* Ezek. 27: 31 K'thibh, גַּבְחָה *gābh'hā* Ezek. 31: 5 K'thibh. The writing of *ē* and *ī*, *ō* and *ū* is optional in the middle of words but necessary at the end, e. g. צַוִּיהֶם or צוֹיְהִים *tsivvūthēm*, צוֹיְהִי *tsivvūthī*; שׁוֹבֵוּ or שׁוֹבֵוּ *shūbhū*. In the former position י stands for the first pair of vowels, and ו for the second, e. g. מֵינִיקוֹת *mēnūkōth*, נְסוּגָה *n'sūghōthī*; א for *ē* and *ō* so situated is rare and exceptional, e. g. רַאֵשׁ *rēsh* Prov. 6: 11, 30: 8, and perhaps יַנְאֵלִים *yānēls* Eccles. 12: 5; זַאֵת *zōth*, פַּרְאָה *pōroth* Ezek. 31: 8, בִּלְטֹלְהָו *bitstōl'hāv* Ezek. 47: 11. At the end of words *ē* is commonly expressed by י, and *ō* by ו, though ה is frequently and א rarely employed for the same purpose, e. g. מַלְכֵי *malkhē*, מַלְכוֹ *malkō*; הַיָּעֵ *h'yē*, פַּרְוֵ *parō*; לֹא *lō*. Final *ē* is represented by ה, medial *ē* if written at all by י, e. g. הַיְיָה *yih'yē*, הַיְיָה *tih'yenā*.

b. The employment of the vowel-letters in conformity with the scale just given, is further governed, (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus *sōbhēbh* is commonly סָבַב or סוֹבַב, only once סָבִיב 2 Kin. 8: 21; *yā'kōbh* is יַעֲקֹב except in Jer. 33: 26 where it is יַעֲקֹב; *thēāse* is הַשֵּׁה, but in Ex. 25: 31 הַיַּעֲשֵׂה; *ēthām* according to the analogy of similar grammatical forms would be אַתָּה, but in Ps. 19: 14 it is אִיְהִים; *hēmār* is in Jer. 2: 11 written in both the usual and an unusual way, הַיְמִיר and הַיְמִיר; *m'lāk'hīm* is מַלְכִים except in 2 Sam. 11: 1, where it is מַלְאָכִים; *g'bhūloth* is in Deut. 32: 8 גַּבְלוֹת, in Isa. 10: 13 גַּבְלוֹת, in Ps. 74: 17 גַּבְלוֹת; *lō* meaning *not* is לֹא, meaning *to him* is לוֹ, though these are occasionally interchanged; *zō* is written both זֶה and זוֹ; and *pō* פֶּה, פִּי and פֹּא. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. אֱלוֹהִים, 'lōhīm, אֱלוֹהִים; נַאֲחֻנָּה, *nāthūnīm*, נַחֲנוּם or נַחֲנוּם. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כֹּחַ *kō'h* Dan. 11: 6, always elsewhere כַּח; קֹדֶשׁ *kōd'hesh* Dan. 11: 30, for קֹדֶשׁ; דָּוִד *dāvīdh* in the books of Chronicles, Ezra, Nehemiah and Zechariah, elsewhere רוֹד. This must, however, be taken with considerable abatement, as is shown by such examples as אֲדִירִים *addīrīm* Ex. 15: 10, אֲדִירִים Ezek. 32: 18.

It is to be observed that those cases in which א is used to record vowels must be carefully distinguished from those in which it properly

belongs to the consonantal structure of the word, though from its weakness it may have lost its sound, as מצא *mātsā*, ראשון *rāshōn*. § 57, 2.

2. When used to represent the Hebrew vowels, *ā* is sounded as in *father*, *ǎ* as in *fat*, *ē* as in *there*, *ě* as in *met*, *ī* as in *machine*, *ĩ* as in *pin*, *ō* as in *note*, *ö* as in *not*, *ū* as in *rule*, and *ũ* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

§ 12. There are nine points or masoretic signs representing vowels (תנועות *motions*, viz., by which consonants are moved or pronounced); of these three are long, three short, and three doubtful. They are shown in the following table, the horizontal stroke indicating their position with reference to the letters of the text.

Long Vowels.

Short Vowels.

קָמֶץ	Kā'-mets	ā	פָּתַח	Pát-tahh	ǎ
צֶרֶךְ	Tsē'-rē	ē	סְגוּל	Se'-ghōl	ě
חֹלֶם	Hhō'-lem	ō	קָמֶץ חֲטוּף	Kā'-mets Hhā-tūph'	ö

Doubtful Vowels.

חִירֶק	Hhī'-rik	ī	or	ĩ
שׁוּרֶק	Shū'-rek	}		
קִבּוּץ	Kīb'-buts			

All these vowel-points are written under the letter after which they are pronounced except two, viz., Hholem and Shurek. Hholem is placed over the left edge of the letter to which it belongs, and is thus distinguished from the accent R'bhī^a, which is a dot over its centre. When followed by שׁ or preceded by שׁ it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, שׁוֹנֵי *sōnē*; when it follows שׁ or precedes שׁ it is written over its opposite arm,

e. g. שְׁמוֹרֶה *shōmēr*, תִּרְפוֹס *tirpōs*. Its presence in these cases must accordingly be determined by the circumstances. If preceded by a letter without a vowel-sign, שְׁ will be *ōsh* and שֹׁ *ōs*; if it have itself no vowel-sign, שֹׁ will be *sō* and שְׁ *shō*, except at the end of words. Shurek is a dot in the bosom of the letter Vav, thus וּ. It will be observed that there is a double notation of the vowel *u*. When there is a וּ in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of וּ it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

a. The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum וּ. = *ī*, and Hhirik parvum וֹ = *ī*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being *ū* and the latter *ū*. To this there are two objections. (1.) It confuses the masoretic signs with the letters of the text, as though they were coeval with them and formed part of the same primitive mode of writing, instead of being quite distinct in origin and character. The masoretic vowel-sign is not וּ. but וֹ. The punctuators never introduced the letter וּ into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *ī*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *ī* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between וּ. and וֹ, וּ and וֹ, is not one of quantity, for *ī* and *ū* are expressed indifferently with or without Yodh and Vav.

Gesenius, in his *Lehrgebäude*, while he retains the division of the vowels into five long and five short, admits that it is erroneous and calculated to mislead; and it has been discarded by Rödiger in the latest editions of his smaller grammar. That which was proposed by Gesenius, however, as a substitute, is perplexed and obscure, and for this reason, if there were no others, is unfitted for the wants of pupils in the early stage of their progress. On the other hand, the triple arrangement here adopted after the example of Ewald, has the recommendation not only of clearness and correctness, but of being, instead of an innovation, a return to old opinions. The scheme of five long and five short vowels originated with Moses and David Kimchi, who were led to it by a comparison of the Latin and its derivatives. From them it was adopted by Reuchlin in his *Rudimenta Hebraica*, and thus became current among Christians. The Jewish grammarians, before the Kimchis, however, reckoned Kibbutz and Shurek as one vowel, Hhirik as one, and even Kamets and Kamets-

Hhatuph as one on account of the identity of the symbol employed to represent them. They thus made out seven vowels, the same number as in Greek, where the distinction into long, short and doubtful also prevails. That the literary impulses of the Orientals were chiefly received from the Greeks is well known; that the suggestion of a vowel-system came to the Syrians from this quarter is certain, both from direct testimony to this effect and from the shapes of their vowels, which still betray their origin. May not the Hebrews have learned something from the same school?

b. The names of the vowels, with the exception of Kamets-Hhatuph, contain the sounds of the vowels which they are intended to represent, Kibbutz in the last, the others in their first syllable. Their signification is indicative either of the figure of the vowel or the mode of pronouncing it. Kamets and Kibbutz, *contraction*, i. e. of the mouth; Pattahh, *opening*; Tseré, *bursting forth*; Seghol, *cluster of grapes*; Hhirik, *gnashing*; Hholem, *strength*; Kamets-Hhatuph, *hurried Kamets*; Shurek, *whistling*. It is a curious circumstance that notwithstanding the diversity of the vowel-systems in the Syriac, Arabic, and Hebrew, the name Pattahh is common to them all.

§13. This later and more complete method of noting the vowels does not displace but is superinduced upon the scanty one previously described. Hence it comes to pass that such vowels as were indicated by letters in the first instance are now doubly written, i. e. both by letters and points. By this combination each of the two methods serves to illustrate and explain the other. Thus the added signs determine whether the letters אהרי (which have been formed into the technical word אֶהְרִי *Elh^evī*) are in any given case to be regarded as vowels or as consonants. If these letters are themselves followed by a vowel or a Sh'va, §16, or have a Daghes forte, §23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Daghes forte belong only to consonants: thus קִיָּה *kōvekū*, מִצְוֹתָ *mitsvōth* (where צ being provided with a separate point, the Hholem must belong after ר), וְהָיָה *v'hāyā* קִיָּם *kiyyam*. Otherwise they quiesce in a preceding or accompanying vowel-sign, provided it is homogeneous with themselves; that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the

letter. *E* and *i* are homogeneous to י, *o* and *u* to ו, and these being the only vowels which they were ever employed to represent, they can quiesce in no others; thus בִּי *bī*, מִי *mē*, גַּיָּא *gē*, בּוֹ *bō*, לוֹ *lū*, but שָׂרַי *sāray*, גּוֹי *gōy*, גַּלְיָי *gālūy*, תָּו *tāv*, שָׁלֵוֹ *shālēv*, זָו *zīv*; the combination וי is pronounced *āv*, עָוִי and עָוֹ *ānāv*, סָתָו and סָתָו *s'thāv*. *A*, *e*, and *o* are homogeneous to א and ה. These letters deviate so far from the rule just given that א from its extreme weakness not only quiesces when it is properly a vowel-letter, but may give up its consonant sound and character after any vowel whatever, e. g. טֵיטֵא *tītē*, רִישׁוֹן *rīshōn*, פָּרָה *pūrā*; ה is never used as a vowel-letter except at the end of words, and there it always quiesces unless it receives a Mappik, §26.

a. As a letter was scarcely ever used to express *ō*, the quiescence of ו in Kamets-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the ו, e. g. וְכִינֹהַ Jer. 27:20, וְהַיָּמִים Ezek. 27:15, וְהַיָּדֵי-בֹרַר Ps. 30:4, וְהַיָּדֵי-לְיִשְׂרָאֵל Isa. 44:17, וְהַיָּדֵי-לְבָבֶיךָ Jer. 33:8, וְהַיָּדֵי-לְבָבֶיךָ Nah. 1:3. In אֲנִי-וְהָאֱלֹהִים 2 Chron. 8:18, and אֲנִי-וְהָאֱלֹהִים Deut. 32:13, ו represents or quiesces in the still briefer *ō* of Hhateph-Kamets, § 16. 3.

b. In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. פָּרָה-צִוִּיר Num. 1:10, עֵשָׂה-אֵל 2 Sam. 2:19, also written עֵשָׂה-אֵל 1 Chron. 2:16. In such words as נוֹשָׁבָה Jer. 22:6, שָׂפָה Deut. 21:7, ה does not quiesce in Kibbutz, for the points belong to the marginal readings נִשְׁבָּה, נִשְׁבָּה § 46.

§14. On the other hand the vowel-letters shed light upon the stability of the vowels and the quantity of the doubtful signs. 1. As *ī* was scarcely ever and *ū* seldom represented by a vowel-letter, Hhirik with Yodh (י) is almost invariably long and Shurek (ו) commonly so. 2. The occasional absence in individual cases of the vowel-letters, does not determine the quantity of the signs for *i* and *u*; but their uniform absence in any particular words or forms makes it almost certain that the vowel is short. 3. The occasional presence of ו and י to represent one of their homogeneous long vowels proves nothing as to its character; but if in any

word or form these letters are regularly written, the vowel is, as a general rule, immutable. When ו and י stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קוֹל *kōl*, נִיר *nīr*, מוּתָה *mūth*; without these quiescent letters they are said to be written defectively, e. g. הַקְמֹתִי *h^akīmōthī*, קָמֹס *kāmūs*.

a. Hhirik with Yodh is short in וְהִמְיָרוּ *vah^amiltv* 1 Sam. 17:35, בִּיקְרוֹתֶיךָ *bikk^rrothekhā* Ps. 45:10, לִיקְהַת־ *lik^k'hath* Prov. 30:17. In צִיָּקְלָג 1 Chron. 12:1, 20, *i* is probably long, although the word is always elsewhere written without the Yodh; as it sometimes has a secondary accent on the first syllable and sometimes not (see 1 Sam. 30:1), it may have had a twofold pronunciation *tsik^l'lag*, and *tsiklag*. Shurek as *ū* is of much more frequent occurrence, e. g. הִחֻקֵּי *hhukkē*, לְאֻמִּים *l'ummīm*, חֻקָּה *hhukkā* Ps. 102:5, אֲלֻמִּים 2 Chron. 2:7, חֻקָּה Ezek. 16:34.

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

SH'VA.

§16. 1. The absence of a vowel is indicated by $\bar{\text{—}}$ Sh'vā (שְׁוֹתֵם *emptiness*, or as written by Chayug, the oldest of Jewish grammarians, שְׁבָא), which serves to assure the reader that one has not been inadvertently omitted. It is accordingly placed under all vowelless consonants except at the end of words, where it is regarded as unnecessary, the absence of a vowel being there a matter of course. If, however, the last letter of a word be ד, or if it be immediately preceded by another vowelless letter, or be doubled by the point called Daghesh-forte, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. מְשַׁמְרֵם, מְלֻפֵּד, קִשָּׁף, אֲמִרָה, אֲהָ, נְתִיבָה. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הַיְגִיקָה, nor as a general rule to a final consonant preceded by a

quiescent; thus **וְיָבֵאתָ**, **הַטָּעָה**, Ruth 3 : 4; **וְהָיִיתָ** Isa. 62 : 3, though in this case it is sometimes written, e. g. **וְיָבֵאתָ** 2 Sam. 14 : 3; **וְהָיִיתָ** 2 Sam. 14 : 2; **וְהָיִיתָ** Judg. 13 : 3; **הוֹצֵאתָ** 1 Kin. 11 : 13. **א** at the end of a word, preceded either by a vowelless letter or a quiescent, is termed otiant, and is left unpointed, e. g. **הוּא רְבוּא וַיְרָא הָטָא**.

a. Final **ך** may receive Sh'va for the sake of distinction not only from **ק**, as already suggested, but also from **ר** with which it might be in danger of being confounded in manuscripts; Freytag conjectures that it is properly a part of the letter, like the stroke in the corresponding final **ك** in Arabic. In such forms as **רַגְלָיו** Sh'va is omitted with the closing letters because the **ו** is not sounded.

2. Sh'va may be either silent (**נח** *quiescens*), or vocal (**נָ** *mobile*). At the close of syllables it is silent. But at the beginning of a syllable the Hebrews always facilitated the pronunciation of concurrent consonants by the introduction of a hiatus or slight breathing between them; a Sh'va so situated is consequently said to be vocal, and has a sound approaching that of a hastily uttered *e*, as in *given*. This will be represented by an apostrophe, thus, **בְּמִדְבָּר** *b'midhbar*, **פְּקַדְתֶּם** *p'kadhtem*.

a. According to Kimchi (Mikhlol fol. 189) Sh'va was pronounced in three different ways, according to circumstances. (1.) Before a guttural it inclined to the sound of the following vowel, e. g. **וְאַבְדָה** *y'abbēdh*, **שְׁעָר** *s'ēth*, **דָּוִד** *d'ū*, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g. **סוּא** *sūū*, **תְּהִי** *tīhhī*, **לוֹלָם** *lōlām*. (2.) Before Yodh it inclined to *i*, e. g. **בְּיָקוֹב** *b'ya'kōbh*, **כְּיוֹם** *k'yōm*, and with Methegh was sounded as Hhirik, e. g. **בְּיָד** *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. **בְּרָחָה** *b'rākāhā*, **גְּלִילִים** *g'gilim*, and with Methegh was pronounced as Pattahh **בְּמַקְהֵלוֹת** *bamakhēloth*.

3. Sh'va may, again, be simple or compound. Sometimes, particularly when the first consonant is a guttural, which from its weakness is in danger of not being distinctly heard, the hiatus becomes still more audible, and is assimilated in sound to the short guttural vowel *ā*, or the diphthongal *ē* or *ö*, into which it enters. This assimilation is rep-

resented by combining the sign for Sh'va with those for the short vowels, thus forming what are called the compound Sh'vas in distinction from the simple Sh'va previously explained.

These are,

Hhātēph-Pattahh פֿ; thus, עִמֹּד *ᵐōdh*.

Hhātēph-Seghol פֿ; thus, אִמֹּר *ᵉmōr*.

Hhātēph-Kamets פֿ; thus, לִלִּי *ll'li*.

a. Hhātēph (חֲטֵף *snatching*) denotes the rapidity of utterance or the hurried character of the sounds represented by these symbols.

b. The compound Sh'vas, though for the most part restricted to the gutturals, are occasionally written under other consonants in place of simple Sh'va, to indicate more distinctly that it is vocal: thus, Hhateph-Pattahh חֲטֵף פַּטַּח Gen. 2:12, חֲטֵף פַּטַּח Gen. 27:38; Hhateph-Kamets חֲטֵף קָמֶץ Gen. 2:23, חֲטֵף קָמֶץ Jer. 31:33; but never Hhateph-Seghol except חֲטֵף סֶגוּל 2 Sam. 6:5 in some editions, e. g. that of Stephanus. This is done with so little uniformity that the same word is differently written in this respect, e. g. חֲטֵף בֵּן 2 Kin. 2:1, חֲטֵף בֵּן ver. 11.

PATTAHH FURTIVE.

§17. A similar hiatus or slight transition sound was used at the end of words in connection with the gutturals. When ע, ה, or the consonantal ה at the end of words is preceded by a long heterogeneous vowel (i. e. another than *a*), or is followed by another vowelless consonant, it receives a Pattahh furtive פֿ, which resembles in sound an extremely short *a*, and is pronounced before the letter under which it is written, e. g. רִיחַ *rū^ahh*, שָׁמַע *shāmō^a*, מַגְבִּיהַ *maghbī^ah*, שָׁמַעַת *shāma^at*, יַחַד *yi^ahhd*.

a. Some grammarians deny that Pattahh furtive can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Pattahh, and that שָׁמַעַת should accordingly be read *shāmaat*, and יַחַד *yihhad*. But both the Sh'va under the final letter, §16, and the Dagghesh-lene in it, §21, show that the guttural is not followed by a vowel. The sign beneath it must consequently be Pattahh furtive, and represent an antecedent vowel-sound. In some manuscripts Pattahh furtive is written as Hhateph-Pattahh, or even as simple Sh'va; thus, חֲטֵף רִיחַ or חֲטֵף רִיחַ.

SYLLABLES.

§18. 1. Syllables are formed by the combination of consonants and vowels. As two vowels never come together in the same word in Hebrew without an intervening consonant, there can never be more than one vowel in the same syllable; and with the single exception of ו occurring at the beginning of words, no syllable ever consists of a vowel alone. Every syllable, with the exception just stated, must begin with a consonant, and may begin with two, but never with more than two. Syllables ending with a vowel, whether represented by a quiescent letter or not, are called simple, e. g. כָּהֵן *khā*, עוֹלָה *ō-lā*. (The first syllable of this second example begins, it will be perceived, with the consonant ע, though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus קַמְתֵּם *kam-tem*, הִלַּכְתֶּם *hā-lakht*. As the vocal Sh'vas, whether simple or compound, are not vowels properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to that of the following vowel. Pattahh furtive in like manner belongs to the syllable formed by the preceding vowel. Thus זְרוּעַ *z'rō^a*, אָנִי *ōnī* are monosyllables.

2. Long vowels always stand in simple syllables, and short vowels in mixed syllables, unless they be accented. But accented syllables, whether simple or mixed, may contain indifferently a long or a short vowel.

a. The following may serve as a specimen of the division of Hebrew words into their proper syllables; thus,

אָדָם	אֱלֹהִים	בְּרָא	בְּיוֹם	אָדָם	הוֹלֵלֶת	סֵפֶר	זֶה
ā-dhā'm	ē-lo-hī'm	b'rō'	b'yō'm	ā-dhā'm	to-'dhō'th	sē'-pher	zé'
Gen. 5 : 1. אֹתוֹ עָשָׂה אֱלֹהִים בְּדַמּוֹת							
		o-thō'	ā-sā'	ē-lo-hī'm	bidh-mū'th		

b. The reason of the rule for the quantity of syllables appears to be this. In consequence of their brevity, the short vowels required the addition of a following consonant to make the utterance full and complete, unless the want of this was compensated by the greater energy of pronunciation due to the accent. The long vowels were sufficiently complete without any such addition, though they were capable of receiving it under the new energy imparted by the accent. This pervading regularity, which is so striking a feature of the Hebrew language, was the foundation of the *systema morarum* advocated by some of the older grammarians of Holland and Germany. The idea of this was, that each syllable was equal to three *morae*, that is, three rests, or a bar of three beats; a long vowel being equivalent to two *morae*, or two beats, a short vowel to one, and the initial or final consonant or consonants also to one: thus $k(1) + \bar{a}(2) = 3$, $t(1) + a(1) + l(1) = 3$. An accented syllable might have one *mora* or beat either more or less than the normal quantity. This system was not only proposed by way of grammatical explanation, but also made the basis of a peculiar theory of Hebrew prosody. See Gesenius, *Geschichte d. Heb. Sprache*, p. 123.

c. The cases in which short vowels occur in unaccented simple syllables, are all due to the disturbing influence exerted by the weak letters upon the normal forms of words; thus, $הַעֵת, הָאֵלֶּת$ *hā-ēth* is for $הַעֵת, הָאֵלֶּת$ *hā-hū'* for *hāh-hū'*: such words as $אֶשָׁא, אֶרָא, אֶלָּא, אֶתָּה, אֶצָּה$ are formed after the analogy of $אֶתָּה$. A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, $בֵּלְשַׁטְּאֵר$ *bēl-'shāts-āsr*; though here, as in the majority of instances falling under the previous remark, the syllable receives, if not the primary, yet the secondary accent, e. g. $הַיְדוּדִים, הַחֲרִים, תַּעֲזָבֵר$. The same is the case when a long vowel is retained before Makkeph, e. g. $שֵׁת־לִי$. In the Arabic, which is exceedingly rich in vowels, there are comparatively few mixed syllables; nearly every consonant has its own vowel, and this more frequently short than long. The Chaldee, which is more sparing in its use of vowels than the Hebrew, observes in general the same rule with respect to the quantity of syllables, though not with the same inflexible consistency.

AMBIGUOUS SIGNS.

§19. It will now be possible, by aid of the principles already recited, to determine the quantity of the doubtful vowels, and to remove the ambiguity which appears to exist in certain vowel-signs.

1. Hhirik, Shurek, and Kibbutz, in unaccented simple syllables, must be long, and in unaccented mixed syllables, short, e. g. $יִרָשׁ$ or $יִרָשׁ$ *yī-rash*, $יִבְחֵנוּ$ *yibh-nū*, $גְּבֻלוֹ$ or $גְּבֻלוֹ$ *g'bhū-lō*, $יֻלַּד$ or $יֻלַּד$ *yul-ladh*, $כֻּלָּם$ or $כֻּלָּם$ *kul-lām*, $מְעִירֵי$

or מְעוּזִי *māuzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁיחִים or שִׁיחִים *sī-hīm*, לִי *lī*, גְּבֻל or גְּבִיל *g'bhūl*, דְּרָשׁוּהוּ or דְּרָשׁוּהוּ *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אֵם, אֵשׁ, עֵם, מֶן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. רָלוּ, רָלְשָׁב, רָלְבּ.

The only cases of remaining doubt are those in which these vowels are followed by a letter with Sh'va, either simple or compound. If the former, it might be a question whether it was silent or vocal, and consequently whether the syllable was simple or mixed. If the latter, though the syllable is of course simple, the weak letter which follows may interfere with the operation of the law. Here the etymology must decide. The vowel is long or short as the grammatical form may require; thus in יְרָאֵה-לָּו, יְרָאֵה-לָּו Gen. 22 : 8, which follow the analogy of יְקַטֵּל, and in סָבְבֵי Isa. 10 : 34, קָמְצֵי the first vowel is short; in גְּבַלְכֶם, יִשְׁמָךְ the first vowel is long. In a few instances the grammatical form in which Hhirik is employed is itself doubtful; the distinction is then made by means of Methegh, §44, which is added to the vowel-sign if it is long, but not if it is short; thus, יְרָאֵי *yī-r'ū*, from אִירָא *to fear*, and יִשְׁנֵי *yī-sh'nū* from יִשָּׁן *to sleep*; but יְרָאֵי *yir-ū* from רָאָה *to see*, and יִשְׁנֵי *yish-nū* from שָׁנָה *to do a second time*.

2. Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (◌), but may be distinguished by rules similar to those just given. In an unaccented simple syllable it is Kamets; in an unaccented mixed syllable it is Kamets-Hhatuph; in an accented syllable, whether simple or mixed it is Kamets, e. g. דְּבָר *dā-bhār*, חֶפְשִׁי *hhoph-shī*, מְוֵת *mā-veth*, לָמָּה *lām-mā*, בֹּתִים *bot-tīm*. Before a letter with simple Sh'va, the distinction is mostly made by Methegh, §44; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, e. g. חֶכְמָה *hhokh-mā*, חֶכְמָה *hhū-kl'mā*. Before a guttural with Hhateph-Kamets or Kamets-Hhatuph

it is frequently *ō*, though standing in a simple syllable and accompanied by Methegh, e. g. בְּהָרִי *bo-hh'ri*, תִּעְבְּדִם *to-obhdhēm*. The surest criterion, however, and in many cases the only decisive one, is found in the etymology. If the vowel be derived from Hholem, or the grammatical form requires an *o* or a short vowel, it is Kamets-Hhatuph; but if it be derived from Pattahh, or the form requires an *a* or a long vowel, it is Kamets: thus וְאֶנְיֹתָ with the prefixed conjunction *vo'nissyōth*, הַאֲנִיָּהּ with the article *hū'nissyā*; וְעָמַד in the Hophal *yo'madh*, וְהִתְאַרְהוּ Isa. 44: 13 in the Piel *y'thū-rēhū*. The first vowel is *ō* in צָהָרִים from צָהָר, קְרָשִׁים from קָרַשׁ, עֲשֵׂתָה־לִּי Isa. 38: 14, קָבֵה־לִּי Num. 22: 11, אֶרְהֶ־לִּי Num. 23: 7 and the like, and the first two vowels in such words as מְאַסְכֶם from פָּעַל Isa. 30: 12 from מָאֵס, קָרַבְכֶם Deut. 20: 2, קָטַבְהוּ Hos. 13: 14, קָטַבְתִּי 2 Chron. 10: 10, קָבַלְעֵם 2 Kin. 15: 10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in שְׁהִיָּי Job 16: 19 from שָׁהָה, הַרְשִׁים from הָרַשׁ, בְּמַתִּי from בָּמָה, and in מְאַסְתָּ and קָרַבְתָּ and the like, because it is originally and properly Kamets. The word שְׁמָרָה is in Ps. 86: 2 the imperative *shomrā*, in Job 10: 12 the preterite *shūm'rā*.

a. In a very few instances Kamets-Hhatuph is found in a syllable bearing a conjunctive accent, viz.: הָרַפִּי Ps. 38: 21, בָּל Ps. 35: 10, also Prov. 19: 7 (in some copies), and in the judgment of Ewald סָדַד Judg. 19: 5, comp. ver. 8 and עָב Ezek. 41: 25; in Dan. 11: 12 יָרַנַם the points belong to the marginal reading וַרַם, and the vowel is consequently Kamets. There are also a few cases in which Kamets remains in a mixed syllable, deprived of its accent by Makkeph, § 43, without receiving Methegh, viz.: מְנַח־ Ps. 16: 5, קָרַב־ Ps. 55: 19, 22, סָבָה־ Ps. 74: 5; and a final unaccented Kamets is not affected by the insertion of Daghesh-forte conjunctive, § 24, in the initial letter of the following word, e. g. מִשְׁתַּחֲוֹתָ שָׁם Gen. 31: 13. When an accent takes the place of Methegh, it serves equally to distinguish *a* from *ō*, e. g. וְנָגַפִּי Ex. 21: 22 *v'nāgh'phū*, וְנָקַדְתִּי Ex. 21: 35 *ūmākhrū*. § 45. 5.

b. Inasmuch as מַחְרָה is derived from מַחְרָה *māhhar*, its first vowel might be suspected to be *ā*; but as it is so constantly written with Hhateph-Kamets, the preceding vowel is probably conformed to it. It is consequently regarded and pronounced as *ō*. Kimchi (Mikhlol, fol. 188) declares that the first vowel in הַרְבֵּנִי 1 Sam. 13: 21, הַרְבֵּנִי Eccles. 12: 11

and הַלְלֵנוּ Num. 24: 7 was universally held to be Kamets, and that with the exception of Rabbi Jonah ben Gannach, who was of a contrary mind, the same unanimity prevailed in regard to the first vowel of הַלְלֵנוּ Ezek. 40: 43. As, however, this last word is in every other place written without the Methegh, and there is no analogy for such words as those mentioned above having \bar{a} in their initial syllable, the best authorities are now agreed that the vowel is \bar{o} . and the words are accordingly read *dorbhān*, etc. In הַיָּסָפֵר *jasper*, and הַיָּסָפֵר *emerald*, Ezek. 28: 13, which are mentioned by Kimchi in the same connection, the first vowel is Kamets.

c. In some manuscripts and a few of the older printed books, e. g. Stephanus' Hebrew Bible and Reuchlin's *Rudimenta Hebraica*, Kamets-Hhatuph is denoted by (τ). It then differs from Kamets, but is liable to be confounded with Hhateph-Kamets. It can, however, be distinguished from it by the circumstance that Kamets-Hhatuph is always followed either by simple Sh'va, Daghesh-forte, or Methegh; none of which ever immediately succeed Hhateph-Kamets. Such a form as הַיָּסָפֵר Ezek. 26: 9 in the editions of Michaelis and Van der Hooght is an impossible one if (τ) have its ordinary meaning.

d. It is surprising that in so minute and careful a system of orthography as that of the Masorites, there should be no symbol for \bar{o} distinct from that for \bar{a} ; and some have felt constrained in consequence to suppose that the signs for these two vowels were originally different, but became assimilated in the course of transcription. This seems unlikely, however. The probability is that \bar{a} and \bar{o} , whose resemblance even we can perceive, were so closely allied in the genuine Hebrew pronunciation, that one sign was thought sufficient to represent them, especially as the Masorites were intent simply on indicating sounds without concerning themselves with grammatical relations.

§ 20. 1. As simple Sh'va is vocal at the beginning of a syllable and silent at its close, there can be no doubt as to its character when it stands under initial or final letters. Preceding the first vowel of a word it must of course be vocal, and following the last vowel it must be silent, זְכָרְתָם *z'khartām*, $\text{זָכַרְתָּ$ *zākhart*. In the middle of a word, the question whether it belongs to the syllable of the preceding or the following vowel must be determined by the circumstances. If a complete syllable precedes, that is, either an unaccented long vowel or a vowelless consonant serving as the complement of a previous short vowel, it is vocal. If it be preceded by a short vowel which cannot make a complete syllable without the aid of a following consonant, or by a long accented

vowel, it is silent: זָכְרִי *zō-kh'rē*, תִּזְכְּרִי *tiz-k'rū*, זִכְרִי *zikh-rū*, תִּקְטֹל־נָא *tiktōl-nā*. Sh'va under a letter doubled by Dagghesh-forte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows: הַזְזָרִים = הַזְזָרִים *haz-z'khārīm*.

2. In addition to this it is to be remarked that Sh'va is vocal after what may be called intermediate syllables; that is to say, when the consonant under which it stands performs, as it occasionally does, the double office of completing one syllable and beginning the next. Thus, when it follows a consonant from which Dagghesh-forte has been omitted, וַיְבַקְשׁוּ *vay'bhak'shū* for *vay-y'bhak-k'shū*, or the first of two similar letters, in order that the reduplication may be made more distinct, הַלְלֵה *hal'lū*, קִלְלֵה *kil'lath*, צִלְלוּ *tsil'lō*, אֲלַי *al'lay*, חִיקְיָ *hik'kē*, and in several other cases, which will be more particularly described in § 22.

a. The same double office is performed by gutturals beginning one syllable and yet inclining to complete the one before it, § 18. 2. c. In הִזְחַח, for example, ח belongs in a measure to both syllables. It properly begins the second, and yet it is preceded by a short vowel just as if it ended the first, which is accordingly to be reckoned an intermediate syllable, being in strictness neither simple nor mixed, but partaking of the nature of both.

DAGHESH-LENE.

§ 21. The second class of signs added to the Hebrew text are those which are designed to guide in the pronunciation of the consonants. These are the diacritical point over Shin, Dagghesh-lene, Dagghesh-forte, Mappik, and Raphe. The use of the first of these has already been sufficiently explained, § 3. 1.

1. Dagghesh-lene (דָּגֵשׁ קָל) is a point inserted in the six letters ב ג ד כ פ ת (technically called *B'ghadh K'phath*), to indicate the loss of their aspiration, e. g. ב *bh*, ב *b*; etc.

As these letters are always aspirated after a vowel-sound, however slight, and never as an initial utterance or when following a consonant, they invariably require Dagghesh-lene whenever they are not immediately preceded by a vowel or a vocal Sh'va. It is consequently inserted in the initial aspirate of a word which begins a verse, בְּרֵאשִׁית Gen. 1 : 1, or which follows a word bearing a disjunctive accent (inasmuch as this represents a pause of longer or shorter duration), וַיְבִירֵהוּ בְּאֵר Ex. 1 : 1, עֵתָהּ פֶּן Gen. 3 : 22, or ending in a consonant, אֶל-בְּנֵי מִצְרַיִם הָרְלִי Gen. 24 : 42 ; but not if it follows a word ending in a vowel and having a conjunctive accent, פָּנֵי תְּהוֹם, הַיְתָה לְהוֹי Gen. 1 : 2. The sacred name יְהוָה is followed by Dagghesh-lene, even though it may have a conjunctive accent, Num. 10 : 29, Deut. 3 : 26, Josh. 10 : 30, 11 : 8, Ps. 18 : 21, because in reading the Jews always substitute for it the word אֱלֹהֵי, which ends in a consonant. In a very few cases, however, e. g. אֲדַנְי בָּם Ps. 68 : 18, קְרִיאתוֹ Isa. 34 : 11, שִׁלְוֵי בְּה Ezek. 23 : 42, Dagghesh-lene is not inserted after a vowel-letter, which retains its consonant sound.

2. Dagghesh-lene is inserted in a medial or final aspirate preceded by a vowelless consonant, whether this be accompanied by silent Sh'va or Pattahh furtive, e. g. שְׂמֵעָה, נִסְתַּתְּרָה ; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. וַיְבַרְכֵהוּ, וַיְבַרְכֵהוּ .

a. The primary signification of the name Dagghesh is commonly explained from the Syriac  (הַגֵּשׁ), to which Castellus in his lexicon gives the sense of *piercing*. This is by some applied to the puncture or point which is its written sign, by others to its power of sharpening the sound of letters by removing their aspiration or doubling them. Buxtorf, however, in his Chaldee Lexicon, disputes the existence of such a root in either Syriac or Chaldee, alleging that in Prov. 12 : 18, the passage quoted to prove the word, the true reading is  (רַגְשָׁא). The six letters which receive Dagghesh-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh (רֻכְּחֻכְּ softness), being written beneath them when they were to be aspirated, and another called Kushoi (כּוּשׁוֹי hardness), being written above them when they were not.

b. Grammarians are not agreed whether the aspirated or unaspirated sound of these consonants was the original one. There being no data for the settlement of the question, each decides it by his own theory of phonetic changes. The correctness of the Masoretic punctuation has sometimes been questioned in regard to this matter, on the ground of the improbability of such fluctuation in the sound of these letters in the same word. But besides the Syriac analogy just referred to, the Sanskrit language shows the almost unlimited extent to which euphonic changes may be carried by a people possessing a sensitive and discriminating ear. The Sanskrit aspirates, besides being subjected to other mutations which cannot here be detailed, regularly lose their aspiration when finals, and under certain conditions when medials, throwing it back, where this is possible, upon a previous letter. Bopp *Kritische Grammatik*, pp. 30, 42. Similar laws prevail to some extent in Greek, e. g. *θρίξ, τριχός; τρέφω, θρέψω; θύω, ἐτύθην; οὐκ ἔχω, οὐχ ἔξω; μεθ' ὑμῖν.*

§ 22. The absence of Daghesh-lene in an aspirate sometimes shows a preceding simple Sh'va to be vocal when this would not otherwise have been known. In most of the cases referred to, a letter originally belonging to the succeeding syllable is by the prefixing of a short vowel drawn back to complete the syllable before it; instead, however, of giving up its previous connection altogether, it forms an intermediate syllable, § 20. 2, the Sh'va remaining vocal though the antecedent vowel is short; thus, *לָבַב l'bhabh* with the prefix *בַּ* becomes *בַּלְבָּב bil'bhabh*, not *בַּלְבַּב bil-babh*.

a. The particular instances in which this may occur are the following, viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g. *עָבְדוּ, עֲבֹדוּ, עֲבֹדָם, עֲבֹדְנִי* from *עָבַד*; yet with occasional exceptions, as *בְּאֶסְפָּקֶם Lev. 23:39*. (2) Those forms of Pe Guttural verbs in which the first radical assumes a short vowel in place of the silent Sh'va in the regular inflexion, e. g. *רַעְבְּדוּ, רַעְבְּדָם, רַעְבְּדְנִי* for *רָעַבְדוּ, רָעַבְדָם, רָעַבְדְנִי*. (3) The construct plural of nouns *עֲבָדֵי* from *עָבְדִים*, *קְתָפוֹת* from *קָתְפוֹת*, *תְּרַבּוֹת* from *תָּרְבוֹת*, though with occasional exceptions, as *רְשָׁפִי Cant. 8:6*, but *רְשָׁפִי Ps. 76:4*, *צִמְחָי Isa. 5:10*, *תְּרַפּוֹת Ps. 69:10*, *בְּרִיבֵי Gen. 50:23*, but *בְּרִיבֵיהֶם Judg. 7:6*; *בְּגָדֵי, בְּגָדֵי* from *בָּגַד* are peculiar in omitting Daghesh in the singular with suffixes. (4) Three feminine nouns ending in *הָ*, *מְלָכוֹת* from *מָלְכוֹת*, *מְרַחֲמֹת* from *רָחַם*, *עֲבָדָה* (only occurring with suffixes) from *עָבַד*, but not *מְרַחֲמֹת*. Also a few other nouns of different forms, viz.: *רַחֲמֵיךָ*, but *רַחֲמֵיךָ*; *עֲרָבִי, שְׂרָבִי, מְרַבְּהִים, אֲבָלֶן, רַחֲמָאֵל Josh. 15:38, רַחֲמָעַם Josh. 15:56*. (5) After prefixes, as He interrogative, e. g. *הֲיִדְעָתָם Gen. 29:5* from *יָדַעַתָּה*, and inseparable prepositions, e. g. *לְדַבֵּר* from *דָּבַר*, *בְּגָחַ* from *גָּחַ*, *בְּדַבֵּר* from *דָּבַר*. Usage is not uniform in the case of Kal infinitives follow-

doubled in the pronunciation; thus, **וַיִּימָּוּל** *vayyimūl*. Daghesh-forte may be found in any letter with the exception of the gutturals **א ה ה ו ע**, which on account of their weakness do not admit of reduplication. The letter **ר**, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. **וְרִאשֵׁי**, **קִרְיָה**.

2. The aspirates, when doubled, always at the same time lose their aspiration; thus, **וַיִּפְּקְדוּ** *yippākēdh*. Daghesh-forte in these letters is readily distinguishable from Daghesh-lene by the consideration that a consonant cannot be pronounced double except after a vowel. A point in one of the aspirates is, therefore, Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene.

3. Daghesh-forte in **ר** may be distinguished from Shurek in the same way. Inasmuch as two vowels cannot come together in the same word, if a vowel precedes it is Daghesh-forte, if not it is Shurek.

a. Some Grammarians speak of Daghesh-forte *implicitum* in the gutturals, by which they mean that these letters appear in certain cases to complete a foregoing syllable as well as to begin that in which they properly stand, in spite of the omission of Daghesh, which analogy would require them to receive. As these are included under what have already, § 20. 2. *a.*, been explained as intermediate syllables, it is not thought necessary to employ an additional term.

b. The Arabs have a sign of reduplication, Teshdid (◌◌), which is written above the doubled letter. The Syrians have no written sign for this purpose, and it is disputed whether their letters were ever doubled in pronunciation. According to Asseman Biblioth. Orient. III. 2. p. 379, the Western differed from the Eastern Syrians in this respect, "Occidentales nullibi literas geminant."

§ 24. Different epithets have been applied to Daghesh-forte to describe its various uses or the occasions of its employment. 1. When separate letters, whether originally alike, or made so by assimilation, are by the inflection or formation of words brought into juxtaposition, the Daghesh-

forte which represents such a doubling is called compensative; e. g. **קָרַתִּי**, formed by appending the syllable **תִּי** to the root **קָרַה** **קָרַתִּי** composed of the same syllable and the root **קָרַן**, whose last letter is changed to **ת** to conform with that which follows; **סִבְּבִי** from **סִבְּבִי**. 2. When the reduplication is indicative of a particular grammatical form the Dagghesh-forte is called characteristic, e. g. in the Piel, Pual, and Hithpael of verbs; as, **הִתְהַלַּךְ**, **הִתְהַלַּךְ**, and certain forms of nouns, as, **גִּבּוֹרִי**. 3. When it has arisen from the necessity of converting a previous simple syllable into a mixed one in order to preserve the quantity of a short vowel which it contains, it is Dagghesh-forte conservative; e. g. **רִיטֵב** for **רִיטֵב**. 4. When the initial letter of a word is doubled under the influence of the final vowel of the word preceding, it is Dagghesh-forte conjunctive; e. g. **קוֹמֵי צֵאִי**, **רָהֲרָה־לָּךְ**, **מֵה־וָּה**. 5. When the last letter of an intermediate syllable is doubled in order to make the following hiatus or vocal Sh'va more distinct, it is Dagghesh-forte dirimens or separative, because the letter which receives it is thus separated in part from the syllable to which it belongs; e. g. **עֲנִבִי** *inn'bhē* for **עֲנִבִי** *in'bhē*. 6. When the first letter of a final syllable is doubled under the influence of a previous vowel bearing the accent (mostly a pause accent, § 36. 2. a.), for the sake of increased fullness and force of pronunciation, it is Dagghesh-forte emphatic; e. g. **הַדְּלִי** for **הַדְּלִי**. In the first three uses named above Dagghesh-forte is said to be essential, in the last three it is euphonic.

a. Dagghesh-forte conjunctive occurs regularly after the pronoun **מֵה**, e. g. **מֵה טוֹב וּמֵה־יָגִים** Ps. 133: 1, and in a multitude of cases after final Kamets or Seghol in words accented on the penult or followed by Makkeph, § 43, e. g. **לִקְחָה־זֹאת** Gen. 2: 23, **אֲבִלְת־שָׁם** Deut. 27: 7, **וְהָיְתָה לוֹ** Num. 25: 13, **עֲנֵה־הַיְבִי** Gen. 30: 33; **זֶה־יְהִי־לָּהּ** Num. 34: 6, 7, 9, **מִשָּׁה לְאַמֵּר** Ex. 13: 1 (where the accent is on the ultimate), **מִמְּנֵה־רָחֵק** Prov. 15: 1 (in some editions), more rarely after other vowels, e. g. **קוֹמֵי צֵאִי** Gen. 19: 14, **לֹא** 1 Sam. 8: 19, once after the liquid **ר**, e. g. **רִיזֵמֵר לֹא** 1 Kin. 11: 22. See also § 22. b. In a few instances words thus united are written as one, e. g. **מִיָּה** Ex. 4: 2 for **מֵה זֶה**, so **מִלְּבָב** Isa. 3: 15, **מִתְּלָאֵה** Mal. 1: 13, **בְּסִפְסָאֵה**

Isa. 27:8, and possibly אַרְאֵלְךָ Isa. 33:7. See Dr. Alexander's Commentary upon this passage.

b. Daghesh-forte separative occurs only in the following examples :

אָבְרָהָם Hos. 3:2.	רִקְרָהּ 1 Sam. 28:10.	סָבְלוּ Isa. 9:3, 10:27.
בִּיקְרוֹתֶיהָ Ps. 45:10.	בְּסִתּוֹתֶיהָ (?) Ezek. 13:20.	עֲנִיבִי Deut. 32:32.
הַזֹּחֲחִים Am. 5:25.	בְּנִלוֹתָהּ Isa. 33:1.	עָזְתָהּ 2 Sam. 23:27, Jer. 29:27.
הַכְּצֻעֲתָהּ Gen. 18:21.	מִשְׁתְּהוּ or מִשְׁתְּהוּ Ps. 89:45.	עֲצִיבִים Isa. 58:3.
הַבְּהֵיטָהּ Gen. 37:32.	מִמְגֹּזוֹת Joel 1:17.	עֲצִיבֵיהֶם Am. 5:21.
הַלְלִיָּהּ Gen. 17:17.	מִמְרִירִים Job 9:18.	עֲקָבִי (?) Cant. 1:8.
הַהֲאִיָּהּ 1 Sam. 10:24, 17:25, 2 Kin. 6:32.	מִזְוֵרָהּ Nah. 3:17.	עֲקֹבוֹת Ps. 89:52.
הַמְרוֹתָם Job 17:2.	מִקְדָּשׁ Ex. 15:17.	עֲקֹבוֹתֶיהָ Ps. 77:20.
הַצְּפִינוּ Ex. 2:3.	מִקְרָהּ Deut. 23:11.	עֲשׂוֹתֹת Prov. 27:25.
הַדְּרִיפָהּ (?) Judg. 20:43.	נָבֵאִי Job 30:8.	צִמְחֵיהֶנִּי Ps. 119; 139.
הַדְּעָמָה 1 Sam. 1:6.	נִצְרָה Ps. 141:3.	צִמְחֵיהֶנִּי Ps. 88:17.
הַגְּבִירִי Isa. 57:6.	נִצְרָהּ Prov. 4:13.	תְּשׁוֹתָם (?) Ps. 37:15, Isa. 5:28.
הַקְּתָהּ Gen. 49:10.	נִתְקַנְיָהּ Judg. 20:32.	שִׁבְלֵי Zech. 4:12.
הַלְיָקָהּ Prov. 30:17.	סָבְכוּ Jer. 4:7.	שִׁבְלוֹל Ps. 58:9.

This list is corrected and enlarged from Gesen. Lehrg. pp. 86 ff. Those words which are followed by a note of interrogation (?) are found in some editions but not in others. Daghesh separative may be found after He interrogative in some instances not included in the above list.

c. Daghesh-forte emphatic occurs only in הִרְלִיָּהּ Judg. 5:7, 1 Sam. 2:5; וַיִּחַלְצֵנִי Job 29:21; יִחַלְצֵנִי or יִחַלְצֵנִי Job 21:13; יִצְחָהּ Isa. 33:12, Jer. 51:58; מִרְצָהּ Ezek. 21:15; נִקְוָהּ Ezek. 6:9; נִשְׁתָּהּ Jer. 51:30; נִחְזֵהּ Ezek. 27:19; קָמְלָהּ (?) Isa. 19:6; and probably תִּהְרַחֲלֵנִי Job 13:9 (not in pause).

§ 25. In order to the distinct utterance of a reduplicated consonant, it must be followed as well as preceded by a vowel-sound. Daghesh-forte is consequently never written in a final vowelless letter, with the exception of the two words אָתָּה, נָתָּה, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghesh. In every other instance the doubling is neglected, even though the letter be an aspirate, which will for this reason resume its aspiration; e. g. קָלְלִי, קָלְלִי; סָבְבִי, סָבְבִי; וַיִּרְחַקְהוּ abridged from וַיִּרְחַקְהוּ; וַיִּרְצָהּ from וַיִּרְצָהּ. In a medial letter with Sh'va Daghesh may be written, because the Sh'va being thus rendered vocal the reduplication can be made audible by means

of the hiatus which it represents; it is, however, quite as frequently omitted, the Sh'va commonly remaining vocal as if it were inserted, and compound Sh'va being occasionally substituted for simple to indicate this fact, § 16. 3. *š.*; e. g. עוֹלָרִים for עוֹלָרִים, כְּסָאוֹ for כְּסָאוֹ, particularly after prefixes, as Vav conversive, the article and preposition מְ, so רַיְהִי, הַמְבַקֵּשׁ. It is seldom omitted from a medial aspirate on account of the change in its sound involved: yet even this is done occasionally, e. g. מְבַצֵּיר Judg. 8 : 2 for מְבַצֵּיר Isa. 22 : 10 for תְּחַצֵּיר, זְכָרוֹן from זְכָרוֹן. In a few rare instances it is dropped from a letter followed by a vowel, when the laws of syllables will permit and the pronunciation will not be materially affected; e. g. תְּעַגְנָה Ruth 1 : 13 for תְּעַגְנָה.

MAPPĪK.

§ 26. Mappik (מַפְיִק *bringing out* or *uttering*), is a point in one of the letters א ה ו י, showing that it represents a consonant and not a vowel, or in other words that it does not quiesce in the preceding vowel-sign. It is unnecessary, however, to employ any notation for this purpose in the case of א ו and י, for their quiescence can be readily determined in all cases by the rules already given, § 13. Although it is much more extensively used in manuscripts, therefore, Mappik is in modern editions of the Hebrew Bible only inserted in final ה when it retains its consonantal power; e. g. אַרְצָה *artsāh*, אַרְצָה *artsā*, לְקַחְהָ *l'kūhhāh*, לְקַחְהָ *lāk'hhā*. The point four times found in א, וּבְיַאֲזַר Gen. 43 : 26, Ezra 8 : 18, תְּבַיַּאֲזַר Lev. 23 : 17, רָאִי Job 33 : 21, though called a Daghesch in the Masoretic notes in the margin, is probably to be regarded as Mappik.

RĀPHE.

§ 27. Rāphe (רָפֵה *weak*), is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesch-

lene, Daghesh-forte, or Mappik, as the case may be. As no inconvenience can arise from its omission, it is only occasionally used in modern Bibles, and not with entire uniformity in the different editions. It is chiefly found where a Mappik has been omitted in ה, which according to analogy might be expected to be inserted, e. g. הַיְסֻדָּה Ex. 9:18, וַשְׁעָרָה Lev. 13:4, בְּהַטָּאָה Num. 15:28, הֵן Num. 32:42, מִשְׁכָּמָה Job 31:22 in some copies. In הַעֲשֶׂה־לָּךְ Ex. 20:4, Deut. 5:8, it is the opposite of Daghesh-forte, and shows that ל may either be doubled agreeably to the point in its bosom or not. In לֹא הִרְצִיחַ Ex. 20:13, Deut. 5:17, it is the opposite of Daghesh-lene, and shows that the ר may either have its unaspirated sound, as the Daghesh indicates, or may be aspirated. It is often referred to in the marginal Masoretic notes even where it is no longer found in the text, e. g. Judg. 16:16, 28.

ACCENTS

§ 28. The third class of Masoretic additions to the text are those which relate to the words. These are the accents, Makkeph, Methegh, and the K'ri. An accent (טַעַם) is written upon every word with a twofold design, 1st, of marking its tone-syllable, and 2dly, of indicating its relation to other words in the sentence. The great number of the accents has respect entirely to this second function, there being no difference in the quality of the stress laid upon particular syllables, such for example as is marked by the Greek acute, grave, and circumflex, but only that difference in its amount which arises from the unequal emphasis naturally laid upon the different members of a clause or period. The punctuators have attempted not only to indicate the pauses to be made in reading, as is done by the stops in use in other languages, but to represent to the eye the precise position held

by each word in the structure of the sentence, and the various grades of attraction or repulsion arising from the relations whether co-ordinate or subordinate which subsist among them. Every sentence is fancifully regarded as a territory, which, partitioned into its several clauses, forms empires, kingdoms, and principalities, ruled by their respective sovereigns, each of whom has his own train of inferiors and dependants. The accents are accordingly divided into Disjunctives or Rulers (מְלֻכִּים), and Conjunctives or Servants (עֲבָדִים). The former indicate that the word upon which they are placed is more or less separated from those that follow; they mark thus the end of a clause or of the section of a clause over which they exert control. The latter indicate that the word over or under which they are written is connected with what follows and belongs to the clause or section ruled by the next succeeding Disjunctive.

a. The stress of voice denoted by the accent must not be confounded with quantity. An accented syllable may nevertheless be short, the energy with which it is pronounced not necessarily affecting its length.

b. The Jews made use of the accents as musical notes in the cantillation of the synagogue, whence they are also called נְגִינָה. In the judgment of some this is a part, and perhaps a leading part, of their original design. Their great variety, the frequent occurrence of accents of opposite powers upon the same word, and the distinct system of poetical accents, favor this opinion. Such as are curious to know the details may find the mode of their employment for this purpose explained at length in Bartolocci Bibliotheca Magna Rabbinica, vol. iv. pp. 427-444.

§ 29. The Disjunctive accents may be divided into four classes of various rank or power, as follows, viz :

CLASS I. *Emperors.*

* 1. Sillāk	(1)	סִלָּק;
* 2. Athnāh	(א)	אַתְנַח

CLASS II. *Kings.*

3. S'gholta	([∗])	סְגֹלְתָא <i>postp.</i>
4. Zakeph Katon	(^ˆ)	זָקֵף קָטוֹן
5. Zakēph Gadhol	(^ˆ)	זָקֵף גָּדוֹל
*6. Tiphhha	(_ˆ)	טִפְחָא

CLASS III. *Lukes.*

*7. R'bhī ^a	(^ˆ)	רְבִיז
*8. Shalshleth	(^ˆ)	שְׁלִשְׁלֵת
*9. Zarkā	(^ˆ)	זָרְקָא <i>postp.</i>
10. Pashta	(^ˆ)	פָּשְׂטָא <i>postp.</i>
11. Y'thībh	(_ˆ)	יְתִיב <i>prep.</i>
12. T'bhīr	(_ˆ)	תְּבִיר

CLASS IV. *Counts.*

*13. Pazēr	(^ˆ)	פָּזֵר
14. Karnē Phārā	(^ˆ)	קַרְנֵי פָרָה
15. T'līshā Gh'dhola	(^ˆ)	תְּלִישָׁא גְדוֹלָה <i>prep.</i>
16. Geresh	(^ˆ)	גֵּרֶשׁ
17. G'rāshayim	(^ˆ)	גְרִשָׁיִם
*18. P'sīk	(_ˆ)	פְּסִיק

The Conjunctive accents, or *Servants*, are the following,

viz. :

*19. Merkā	(_ˆ)	מֶרְקָא
*20. Mūnahh	(_ˆ)	מוֹנַחַח
21. Merkā Kh'phūla	(_ˆ)	מֶרְקָא כְּפֹלָה
*22. Mahpakh	(_ˆ)	מַחְפָּךְ
23. Dargā	(_ˆ)	דַּרְגָּא
*24. Kadhma	(_ˆ)	קַדְמָא
*25. Yerahh ben Yōmō	(_ˆ)	יֶרַח בְּנֵי יוֹמֹ
26. T'līshā K'tannā	(^ˆ)	תְּלִישָׁא קְטַנָּה <i>postp.</i>

a. Merka Kh'phula has sometimes been reckoned among the Disjunctives, as by Gesenius in his *Lehrgebäude*; but the absence of Daghesh-lene in the word following that on which it stands in Ex. 5:15, Ezek. 14:4, proves that it is a Conjunctive.

b. According to their most probable significations, the names of the accents appear to be in part borrowed from their forms and in part from their uses. Thus the Disjunctives: Silluk, *end*; Athnabh, *rest*; Segholta, *bunch of grapes*; Zakeph, small and great, *causing suspension*; Tiphha, *palm of the hand*; R'bhî, *square or reposing*; Shalshleth, *chain*; Zarka, *dispersion*; Pashta, *expansion or letting down (the voice)*; Y'thibh, *sitting still*; T'bhîr, *interruption*; Pazer, *separator*; Karne Phara, *a heifer's horns*; T'lisha, *great and small, shield*; Geresh, *expulsion*; G'rashayim, *double Geresh*; P'sik, *cut off*. Conjunctives: Merka, *prolonging*; Munahh, (a trumpet) *at rest*, i. e., in its proper position; Merka Kh'phula, *double Merka*; Mahpakh, (a trumpet) *inverted*; Darga, *progress*; Kadhma, *beginning*; Yerahh ben-Yomo, *moon a day old*.

Other names are given to some of these accents, particularly where they occur in certain situations or combinations; thus Tiphha is also called Tarhâ (טַרְחָא), Munahh with P'sik is called L'gharmêh (לְגַרְמֵהּ), etc.

c. The classification of the Disjunctives, according to their respective powers and the laws of their consecution, has been the work of Christian writers, from whom all accurate investigations of the accentual system have proceeded. In fact, this whole subject is treated by the Jewish grammarians in the crudest and most perplexed manner. Buxtorf says, in his *Thesaurus Grammaticus*, p. 45: *Accentuum ratio hactenus nec a quorum nostrorum nec ab ipsis etiam Hebraeis sufficienter explicata est. The division exhibited above is the one now commonly adopted. The current names, Imperatores, Reges, Duces, Comites, are those used by Wasmuth in his Institutio Accent. Heb. 1664. Others have divided them differently. The learned Pfeiffer, author of the Dubia Vexata, distinguishes one Emperor, one Archduke, four Dukes, seven Counts, and five Barons. Boston, the well-known author of the Fourfold State, in an elaborate Latin treatise upon this subject left by him in manuscript and published shortly after his death, distributes them into three classes of superior and one of inferior rank. Mention is made, in a commendatory preface by Mill, the distinguished critic of the New Testament, of another manuscript in English, in which Boston applied his views practically in a twofold translation of the first twenty-three chapters of Genesis, with copious notes, both philological and theological. This, it is believed, has never been published. A curious little book upon the Canon by Ferdinand Parkhurst, London, 1660, makes six Regal and ten Principal Disjunctives. Y'thibh and P'sik being omitted altogether.*

§ 30. 1. Fourteen of the accents are written over, and eleven under, the words to which they are attached. P'sik, whose only use is to modify the power of other accents, is written after the word to which it belongs, and in the same line

with it. The place of the accents is either over or under the letter preceding the tone-vowel, with the exception of the prepositives Y'thibh and T'lisha Gh'dhola, which always accompany the initial letter of the word, and the postpositives S'gholta, Zarka, Pashta, and T'lisha K'tanna, which stand upon the final letter. Y'thibh is only used when the first is the tone-syllable. Pashta is repeated if the word on which it stands is accented on the penult, e. g. ^{וְהָיָה} Gen. 1 : 2, or ends with two vowelless letters, e. g. ^{וַיִּשְׁתָּה} Ruth 3 : 7, or if the last letter has Pattahh furtive, e. g. ^{וַיִּלְכָּד} Gen. 33 : 13, and in some manuscripts and editions there is a like repetition of S'gholta and Zarka. When a word bears the other prepositive or postpositives, there is nothing to mark its tone-syllable unless this may chance to be the one upon which the nature of the accent in question requires it to be placed.

2. Silluk has the same form as Methegh, § 44; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from Kadhma only by its position upon the last letter of the word, and after the superscribed vowel, if there be one, e. g. ^{וַיִּשְׁבַּח} Gen. 1 : 7, ^{וַיִּלְכָּד} Gen. 24 : 7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. ^{וַיִּשְׁבַּח} Gen. 2 : 19 : where this chances to be a final letter the laws of consecution only can decide; thus, in ^{וַיִּלְכָּד} Gen. 26 : 4, ^{וַיִּלְכָּד} Deut. 16 : 3, the accent is Pashta, but in ^{וַיִּלְכָּד} Gen. 17 : 8, ^{וַיִּלְכָּד} 1 Sam. 29 : 6, it is Kadhma. Y'thibh is distinguished from Mahpakh by being written under the first letter of the word and taking precedence of its vowel if this be subscribed, e. g. ^{וַיִּשְׁבַּח} Gen. 1 : 11, ^{וַיִּלְכָּד} Gen. 31 : 6, Deut. 10 : 17; Mahpakh belongs under the consonant which precedes the tone-vowel, and after its vowel-sign if this be subscribed, e. g. ^{וַיִּלְכָּד} Gen. 2 : 14, ^{וַיִּלְכָּד} Gen. 32 : 33, Deut. 4 : 7. When the initial syllable bears the tone and there is no subscribed vowel, the laws of consecution must decide; thus, in ^{וַיִּלְכָּד} the accent is Y'thibh in Gen.

3:15, 44:17; Deut. 10:17; but Mahpakh in Josh. 17:1.

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (תְּהִלִּים), Proverbs (מִשְׁלֵי), and the poetic portion of Job (אִיּוֹב), whose initials form the technical word אֲמָתָה. Here a different system of accentuation prevails. Thirteen of the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhol of the Kings, Pashta, Y'thibh, and T'bhair of the Dukes, Karne Phara, T'lisha Gh'dhola, Geresh, and G'rashayim, of the Counts, Merka Klh'phula, Darga, and T'lisha K'tanna of the Con-junctives. Such as are common to both systems are in the previous table distinguished by an asterisk. The powers of some of these, however, are altered, so that a new arrangement of them is necessary; and they are supplemented by additional signs formed by combining the prosaic accents or assigning them unusual positions. The scale of the poetical or metrical accents thus constituted is as follows, viz.:

DISJUNCTIVE ACCENTS.

Class I.

1. Silluk	($\dot{\iota}$)	הַקְבֹּד :
2. Athnahh	(\wedge)	הַקְבֹּד
3. Merka-Mahpakh	(\frown)	הַקְבֹּד

Class II.

4. R'bhi*	(\cdot)	הַקְבֹּד
5. Pazer	(\prime)	הַקְבֹּד
6. R'bhi* Geresh	(\prime)	הַקְבֹּד
7. Tiphhha initial	($\underset{\cdot}{\iota}$)	הַקְבֹּד <i>prep.</i>
8. Zarka	(∞)	הַקְבֹּד <i>postp.</i>
9. P'sik	(\cup)	הַקְבֹּד <i>postp.</i>

CONJUNCTIVE ACCENTS.

10. Merka	(,)	הַקְבֹּד
11. Merka-Zarka	(, ∞)	הַקְבֹּד
12. Mahpakh	(, <)	הַקְבֹּד
13. Mahpakh-Zarka	(, ∞)	הַקְבֹּד
14. Munahh	(,)	הַקְבֹּד
15. Munahh superior	(, ^)	הַקְבֹּד
16. Yerahh ben Yomo	(, v)	הַקְבֹּד
17. Kadhma	(, ')	הַקְבֹּד
18. Tiphhha	(,)	הַקְבֹּד
19. Shalshleth	(, ^)	הַקְבֹּד

a. It will be perceived that there are fewer Disjunctives but more Conjunctives than are exhibited by the prosaic accents. Merka-Mahpakh answers substantially to S'gholta; R'hbi^a-Geresh to Tiphhha before Silluk, and Tiphhha initial to Tiphhha before Athnahh. Tiphhha and Shalshleth are transferred from the list of Disjunctives to that of the Conjunctives, whence it comes to pass that if a word bearing either of these accents terminates in a vowel, Daghesh-lene will not be inserted in a following initial aspirate, e. g. עֲשֵׂה בְּעַם בְּרַעַם Ps. 31:10, מְהֵא פְתָחִים Prov. 8:3, הִתְפָּשִׁי בְּמִזְמוֹת Ps. 10:2.

b. P'sik, in the poetic as in the prosaic accents, is never used alone but always in conjunction with another accent. It serves to strengthen Disjunctives and to reduce the power of Conjunctives without disturbing the order of their consecution. It is thus used with Merka-Mahpakh Ps. 5:13, Pazer Ps. 10:14, Tiphhha initial Ps. 31:4, Mahpakh Ps. 5:9, Munahh Prov. 1:22, Merka Ps. 10:13, Kadhma Ps. 10:5, Shalshleth Ps. 7:6.

POSITION OF THE ACCENT

§ 32. The accent in Hebrew may fall either upon the ultimate or the penultimate syllable, but never at a greater remove from the end of the word. In the former case words are technically termed Milra (מִלְרֵב *from below*), and in the latter Mil'el (מִלְעֵל *from above*).

1. The position of the accent may be considered in relation either to the syllabic or to the etymological structure of a word, that is to say, as affected by the nature of its syllables on the one hand or of the elements of which it is composed as a significant part of speech on the other. It is so far determined by the syllabic structure of words, that a long mixed syllable or a short simple syllable, whether in the ultimate or the penultimate, must receive the accent, § 18. 2. thus: *רַבָּה*, *וַתַּעֲמִדְנָה*, *שָׁרָה*, *יָרַב*.

2. Considered in reference to their etymological structure, words exist in two conditions, (1.) their primary uninflected state, by which their essential and proper meaning is conveyed; (2.) with added affixes and prefixes, by which that meaning is variously modified. In their nude or primary state all words, whether primitives or derivatives, are accented upon the ultimate, and so continue to whatever flexion, involving no terminational appendages, they may be subjected. Thus, *פָּקַד*, *פָּקְדוֹ*, *פָּקְדוֹן*, *פָּקְדוֹת*, *פָּקְדוֹת*, *רַב־פָּקַד*, *הַרְבֵּי־פָּקַד*, *זָכְרוֹן*; *זָכְרוֹן*; *זָכְרוֹן*; *מִדְבָּר*, *מִדְבָּר*; *אֲרָגְמָן*; *יוֹמָם*; *בְּנֵי־עַלְי*.

3. The only exception is a class of words called Segholates, in which the last vowel does not belong originally or essentially to the form, but is introduced for the sake of softening the pronunciation, § 61. 2; these are accented on the penultimate, as *מְלֻכָּה*, *סֹפֵר*, *נֹצֵחַ*, *בְּרוּחַ*, *תּוֹהוֹ*, *בְּהִינָה*, *הִגְלַ*, *הִגְלַ*, *רִשְׁתֹּהוֹ*.

a. *נִצְמָדָה* Is. 50: 8 is said to be the only instance of a word accented on the antepenult. The proper tone-syllable of this word is the ultimate, but upon the recession of the accent by § 35, the vowel next preceding, which has arisen from *Sh'va* and is unessential to the form, cannot receive it, so that it necessarily falls upon the one still further back.

§ 33. The additions which words may receive at the beginning or end affect the accent in proportion to the respective weight accorded to them. Additions to the end of words are of two sorts, which may be distinguished as affixes and suffixes. Affixes are so welded to the word or merged in it

suffixes נִי, נִי, נוּ, הוּ, הוּ, מוּ, or the verbal affixes תִּי, תִּי, נִי, נִי, will not alter the position of the accent provided it originally stood upon the ultimate; if, however, its original place was the penult, or if the syllable in question be attached to the word by a union vowel, the accent must be carried forward one syllable to prevent its standing on the antepenult, which is never admissible: כָּסָה, כָּסָהוּ, כָּסָמוּ, כָּסָתִי, כָּסָתֵנוּ, מֵאֵס, מֵאֵסָה, מֵאֵסָהוּ, מֵאֵסָמוּ, מֵאֵסָתִי, מֵאֵסָתֵנוּ. Suffixes appended to a word ending with a consonant mostly require a connecting vowel, and consequently shift the position of the accent. Affixes, by reason of the less weight accorded to them, commonly do not. The suffix תִּי follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. אָבִי, אָבִי, אָבִי, אָבִי. A consonantal appendage to a long unaccented vowel, inasmuch as it converts the ultimate into a mixed syllable, necessarily draws the accent upon it from the penult, § 32. 1, e. g. מֵאֵסָתִי, מֵאֵסָתֵנוּ, מֵאֵסָתֵמוּ; וְמֵאֵסָהוּ, וְמֵאֵסָמוּ.

3. A mixed syllable, whether an affix as תִּי, תִּי, or suffix as כָּסָה, כָּסָה, כָּסָה, will attract the accent to itself, הִלְכָתִי, from הִלְכָה; מִלְכָתִי, מִלְכָתֵנוּ, מִלְכָתֵמוּ, from מִלְכָה; הִרְמָתִי, from הִרְמָה. In the unusual form כָּלָהֶם 2 Sam. 23 : 6, the accent stands upon the union vowel.

4. The only prefixes which exercise any influence upon the position of the accent, are the Vav conversive of the future, which draws back the accent from a mixed ultimate to a simple penult, יֵאמֵר, יֵאמְרוּ, יֵשֶׁב, יֵשְׁבוּ; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, אָמַרְתָּ, אָמַרְתֶּם, וָשַׁבְתָּ, וָשַׁבְתֶּם, וְשָׁבְתָהּ, וְשָׁבְתֶהּ.

a. Some languages invariably accent the same part of the word; thus, Bohemian and Lettish the initial syllable, Polish and Lazian, one of the Caucasian tongues, the penult of all polysyllables. Others, in which more freedom is allowed, have no respect to the etymological structure of words, but are guided entirely by the character of their syllables. Thus, in Arabic and Latin words are accented according to the quantity of the penult; the accent is given to the penult if it is long, to the antepenult

if the penult is short. In others still the etymological principle is the prevailing one, and this often has a wider scope than in Hebrew. Thus, in Greek the accent has the range of the last three syllables. In Sanscrit it may stand upon any syllable whatever even of the longest words. In English it is almost equally free, e. g. *péremptorily*, *inconsiderátion*, its removal from its primary position upon the radical portion of the word being conditioned by the respective weight of the formative syllables appended, e. g. *pérson*, *pérsonate*, *pérsonally*, *persónify*, *personálicity*, *personificátion*.

§ 34. The location of the accent being thus influenced by the etymological structure of words, it may serve to distinguish words of like appearance but different formation. Thus, מְהָה Gen. 30 : 1, בָּאָה Gen. 29 : 6, are participles, but מְהָה Gen. 35 : 18, בָּאָה Gen. 29 : 9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So בָּנוּ *they built* from בָּנָה, but בָּנוּ *in us*; שָׁבוּ *they carried captive* from שָׁבָה, but שָׁבוּ *they returned* from שָׁבַב; אָחַז *he has seized*, but אָחַז Job 23 : 9 *I shall see* from אָחַז; יָרַע *it shall be evil* from יָרַע, רָעָה *he shall feed* from רָעָה; מָרָה *he was rebellious*, מָרָה *it was bitter* from מָר; קוּמִי *arise thou (fem.)*, קוּמִי *my rising up*.

§ 35. The position of the accent may be shifted from the following causes, viz.:

1. A Conjunctive is frequently removed from the ultimate to the penult if a Disjunctive immediately follows, whether upon a monosyllable or a dissyllable accented on the penult, in order to prevent the unpleasant concurrence of two accented syllables in closely connected words, e. g. קָרָא לְיָהּ Gen. 1 : 5, בָּנָה לְיָהּ Gen. 4 : 17, אָזְלַת לְיָהּ Deut. 32 : 36, וְהִתְאַבְּדוּ דְרָדָה Ps. 2 : 12, לָהּ לְתַתּוֹ Isa. 36 : 8. In a few exceptional cases the secondary accent Methegh remains to mark the original tone-syllable, after the principal accent has been thrown back, אָזְלַת לְיָהּ Num. 24 : 22, נָבֵל לְיָהּ Isa. 40 : 7, הִשְׁמַע עָם Deut. 4 : 33.

2. The special emphasis given to the last word of a clause or section, and represented by what are called the

pause accents, § 36, 2, *a*, is sometimes rendered more distinct by a change of the accented syllable from the ultimate to the penult, e. g. אֲנֹכִי, אֲנֹכִי; אֲתָהּ, אֲתָהּ; עָתָה, עָתָה; כָּלֹו, כָּלֹו; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future וְיִבְרָךְ, וְיִבְרָךְ; so וְיִבְרָכֶם, וְיִבְרָכֶם, וְיִבְרָכֶם. The accent is in a few instances attracted to a short final syllable ending in a weak letter, which either loses its sound entirely, converting the syllable into a simple one, or requires considerable effort and energy of voice to make it distinctly heard, e. g. וְרָא Gen. 41 : 33 for וְרָא; so וְרָא Zech. 9 : 5, Mic. 7 : 10, הָשֵׁעַ Ps. 39 : 14 for הָשֵׁעַ.

CONSECUTION OF ACCENTS IN PROSE.

§ 36. 1. The second use of the accents is to point out the relation of words to one another. The Disjunctives indicate a greater or less separation between the word on which they stand and the following one; the Conjunctives indicate a connection. The greatest separation of all is effected by Silluk, which is written under the last word of every verse, and is followed invariably by two dots vertically placed (:), called Sōph Pāsūk (סוף פסוק *end of the verse*). The next in power are Athnahh and S'gholta. When a verse was to be divided into two clauses, Athnahh was placed under the last word of the first clause, Silluk maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives S'gholta, the last word of the second Athnahh, and the last of all Silluk. Verses of one clause range from Gen. 26 : 6, containing three words, to such as Jer. 13 : 13 and 1 Chron. 28 : 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1 : 1 : הָאֵרֶץ . . . אֲלֵהֶיִם; three clauses

are much less frequent, Gen. 1 : 7 : קָוּ . לְקָרִיעַ . . . הַקָּרִיעַ , 23 : 16, 24 : 30, 26 : 28.

a. In Job 1 : 8 S'gholta occurs in a verse of two clauses without Athnahh, probably because the accentuation is conformed to that of Job 2 : 3.

2. Each of these clauses is capable of subdivision to whatever extent its length or character may seem to demand by the Disjunctives Zakeph Katon, Zakeph Gadhol, R'bhi^a, Pazer, and T'lisha Gh'dhola, according to the number of sections to be made and the various degrees of their completeness. Thus, in Josh. 1 : 8 the clause of Athnahh is divided into five sections, בִּי , רְמוֹשׁ . . . מַפְיָה . . . לְרִלָּה . . . לְעִשׂוֹת . בִּי , in 2 Kin. 1 : 6 into six, אֶלְוִי . . . יְהוֹזָה . . . בְּיִשְׂרָאֵל . שְׁלַחַ לְדָרֶשׁ . . . עֲקָרִוֹן . The choice of the accent to govern a particular section depends not only upon its power, but likewise upon its rank, the more exalted officer standing in ordinary cases nearer the sovereign. Accordingly toward the beginning of a clause an inferior Disjunctive will be used, even though the separation is such as would require an accent of much higher power to indicate it in a more advanced portion of the same clause. These accents, moreover, have not a fixed value like the stops in other languages; their power is not absolute but relative, and varies endlessly with the circumstances of the case. Athnahh in Gen. 1 : 1 marks the greatest division in the verse, but that is not sufficient to require a comma. In the next verse Zakeph Katon is equal to a semicolon in the first clause and less than a comma in the second. In Gen. 27 : 16 the separation indicated by R'bhi^a is wholly rhythmical.

a. Those accents which, as above described, mark the limits of clauses and sections, are denominated pause accents.

§ 37. In the sections thus created the accents are disposed relatively to the Disjunctive which marks its close. Each ruler has his servant and subordinate officer, whose

function it is to wait upon him. In other words, each Disjunctive is regularly preceded by a particular Conjunctive and inferior Disjunctive; and the train of accents in each section is formed by arranging the Disjunctives in their fixed order of succession with or without their regular Conjunctives until all its words are supplied. The trains proper to the different sections are shown in the following table :

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.		
PRIMARY SECTIONS.	· 1	·	}	· (,)	·	· (,) (,) ⁹	}	}		
	· 2	·		· (,)	·	· (,) (,) ⁹				
			· 3	· (,)	· 4	· (,) (,) ⁹			· (")	· (,) (,) (,) ⁹
SECONDARY SECTIONS.			· 5	· (,)	· (,) (,) ⁹				}	}
					· (,) (,) (,) ⁹					
					· (,) (,) (,) (,) ⁹					
					· (,) (,) (,) (,) (,) ⁹					
UNUSUAL SECTIONS.					· 6		· 7			
							· 8	· 9		

a. Accents of like forms are readily distinguishable in the table by the column in which they stand. Where perspicuity requires it the distinction will hereafter be made by appending their initial letters, thus: Kadhma ^h Pashta ^p, Mahpakh ^m, Y'thibh ^y.

§ 38. *Explanation of the Table.*—The trains preceding the three principal accents are exhibited in the horizontal lines of the uppermost division; those of the ordinary dependent sections in the middle division, and those of rare occurrence at the bottom.

1. *Train of Silluk.*—If Silluk be immediately preceded by a Conjunctive, it will be Merka; if a Disjunctive precede it in the same section, with or without an intervening Merka, it will be Tiphhha, Gen. 1 : 1. If there be a Conjunctive before Tiphhha, it will be Merka, Gen. 1 : 1; if two Conjunctives, which occurs but fourteen times, they will be Merka Kh'phula and Darga, Gen. 27 : 25, Lev. 10 : 1, 2 Chron. 20 : 30. The next Disjunctive before Tiphhha, in the same section, will be T'bhira, Gen. 1 : 4. If T'bhira be preceded by one Conjunctive, it will be Darga, Gen. 1 : 12, or Merka, Gen. 1 : 26; if by two, the second will be Kadhma, 1 Sam. 15 : 33, or Munahh, Gen. 2 : 4; and if by three, the third will be T'lisha K'tanna, Gen. 2 : 19. The next Disjunctive before T'bhira, in the same section, will be Geresh, Gen. 26 : 11, 27 : 4, or G'rashayim, Ex. 23 : 4. If Geresh be preceded by one Conjunctive, it will be Kadhma, Gen. 24 : 7, or Munahh, Isa. 60 : 17; if by a second, it will be T'lisha K'tanna, Gen. 2 : 5, or Munahh with P'sik, Gen. 28 : 9; if by a third, it will be Munahh, 1 Sam. 14 : 34; if by a fourth, it will also be Munahh, Deut. 1 : 19.

a. The parentheses of the table contain alternate accents. Thus, Merka is substituted for Darga and for Mahpakh (before Pashta in the clause of Zakeph Katon) if no more than one vowel intervenes between the Conjunctive and the king which it precedes, e. g. Gen. 1 : 22, Gen. 1 : 24, 26; Gen. 5 : 17, Deut. 1 : 2, 35. Munahh is also regularly substituted for Kadhma, whenever the accent stands on the initial letter of the word, Gen. 25 : 8, Gen. 19 : 35; 1 Kin. 19 : 7, Deut. 1 : 28; Gen. 19 : 12.;

Eccl. 5 : 7. G'rashayim takes the place of Geresh provided the accent is on the ultimate and it is not preceded by Kadhma either on the same or the previous word, Ex. 16 : 23, 36 : 3. When two accents are included in a parenthesis the meaning is that if an additional accent is required, these two will take the place of the one before the parenthesis. P'sik has no separate place in the consecution, but is joined with the other accents to modify their power. It is constantly associated with the Disjunctive Shalshleth to add to its strength, and occasionally with the different Conjunctions to reduce their strength, but without disturbing the order of their consecution, e. g. with Merka Ex. 16 : 5, Munahh Gen. 46 : 2, Mahpakh Ex. 30 : 34, Kadhma Lev. 11 : 32, Darga Gen. 42 : 13, T'lisha K'tanna 1 Sam. 12 : 3.

2. *Train of Athnahh.*—If Athnahh be preceded by a Conjunction, it will be Munahh, Gen. 1 : 1 ; if by a Disjunctive in its own section, it will be Tiphhha, Gen. 1 : 1. The accents which precede Tiphhha have already been mentioned in explaining the train of Silluk.

3. *Train of S'gholta.*—The first Conjunction before S'gholta will be Munahh, Gen. 3 : 3 ; if there be two, the second will be Munahh, Lev. 8 : 31, or Merka, Gen. 3 : 14. The first Disjunctive in its section will be Zarka, Gen. 1 : 28 ; and if this be preceded by one Conjunction, it will be Munahh, Gen. 1 : 7, or Merka, 1 Chron. 5 : 18 ; if by two, the second will be Kadhma, Gen. 30 : 16, 31 : 32 ; if by three, the second will be Munahh and the third Kadhma, Lev. 4 : 35. The next Disjunctive before Zarka will be Geresh, Gen. 24 : 7, or G'rashayim, Ex. 39 : 3. The accents preceding these have been explained in 1.

4. *Train of Zakeph Katon.*—The first Conjunction before Zakeph Katon will be Munahh, Gen. 1 : 2 ; the second likewise Munahh, Gen. 27 : 45. The first Disjunctive will be Pashta, Gen. 1 : 2 ; or, if the proper place of the accent be the first letter of the word, Y'thibh, Gen. 1 : 11, 2 : 11. The first Conjunction before Pashta will be Mahpakh, Gen. 1 : 9, or Merka, Gen. 1 : 2 ; the second, Kadhma, Gen. 39 : 19, or Munahh, Gen. 1 : 12 ; the third will be T'lisha K'tanna, Ezr. 3 : 11. The Disjunctive before Pashta will be

Geresh, Gen. 1 : 24, or G'rashayim, Gen. 1 : 11 ; the further consecution is explained in 1.

a. In some instances Pashta is found not in the train of Zakeph Katon, but seeming to govern an independent section, e. g. Ex. 29 : 20, Deut. 9 : 6, Josh. 10 : 11, 2 Sam. 14 : 7, 2 Chron. 18 : 23.

5. Zakeph Gadhol is mostly used instead of Zakeph Katon when no other accent precedes it in its own section, whether upon the same word or one before it : בְּשֵׁרִי Gen. 9 : 4 (in some editions), in which it is preceded by Munahh, is exceptional.

6. *Train of R'bhia*.—The first Conjunctive before R'bhia^a will be Munahh, Gen. 1 : 9 ; the second, Munahh commonly with P'sik, Gen. 2 : 5, or Darga, Gen. 6 : 15 ; the third, Munahh with P'sik, Gen. 7 : 23, 31 : 29, or Merka, Ex. 14 : 10. The Disjunctive before R'bhia^a will be Geresh, Ex. 16 : 3, or G'rashayim, Deut. 1 : 11, which are preceded as in 1.

7. *Train of Pazer*.—Pazer may be preceded by one Munahh, 1 Sam. 14 : 34, by two, Ezek. 9 : 2, by three, 1 Sam. 14 : 34, or by four, Isa. 66 : 20.

8. *Train of T'lisha Gh'dhola*.—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive ; thus, in Gen. 1 : 12, Lev. 4 : 7, 1 Sam. 17 : 51, Isa. 9 : 5, Neh. 5 : 18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim ; in Gen. 13 : 1, 21 : 14, Deut. 26 : 12, it stands similarly between T'bhira and Geresh or G'rashayim. And in many cases, perhaps in most, when it rules a section of its own, this is a mere subsection, not so much a division of one of the principal clauses as a fragment broken off from one of the larger sections at a point where T'lisha K'tanna would have stood had the connection been sufficiently close

to require a Conjunctive, e. g. Gen. 19 : 2, 1 Kin. 20 : 28. That this is not always so appears, however, from examples like 2 Sam. 14 : 32, Gen. 7 : 7, Isa. 66 : 19, Jer. 39 : 5, and particularly Gen. 31 : 52, where $\text{וַיִּשְׁלַח אֶת־הַמֶּלֶךְ}$ corresponds to the preceding אֶת־אֲשֵׁרָה . T'lisha Gh'dhola may be preceded by one Munahh, Gen. 27 : 46, by two, Josh. 2 : 1, by three, or by four, 1 Kin. 2 : 5.

9. Shalshleth occurs but seven times, viz., Gen. 19 : 16, 24 : 12, 39 : 8, Lev. 8 : 23, Isa. 13 : 8, Am. 1 : 2, Ezr. 5 : 12, and in every instance stands upon the initial word of the verse, and is accompanied by P'sik. It has consequently no antecedents.

10. Karne Phara is only used sixteen times. Its section never contains less than three words : its immediate predecessor is always Yerahh ben Yomo, to which may be added one Munahh, Num. 35 : 5, Neh. 5 : 13, 13 : 5, 2 Chron. 24 : 5 ; two, 2 Kin. 10 : 5, Jer. 38 : 25, Est. 7 : 9, Neh. 1 : 6, 2 Chron. 35 : 7 ; three, Josh. 19 : 51, 2 Sam. 4 : 2, Jer. 13 : 13 ; four, 1 Chron. 28 : 1 ; or five, Ezek. 48 : 21.

§ 39. 1. The complete trains of the several accents contain one Disjunctive from each of the inferior orders, disposed in due succession of rank, with one Conjunctive immediately preceding the first class of Disjunctives, two Conjunctives preceding the second class, three the third class, four or more the fourth class. These trains are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series as soon as every word in the section is supplied. Thus, while the general order of consecution is fixed and invariable, there is the utmost liberty and variety in particular cases.

a. In a very few instances the Conjunctives go beyond the number here assigned. Thus, Athnahh is preceded by two Munahhs in Ex. 3 : 4,

Athnahh, e. g. Num. 28 : 26. Munahh, Gen. 21 : 17, for which Kadhma is sometimes substituted, Gen. 18 : 21, often stands upon the same word with Zakeph Katon. Kadhma is also joined in this manner with Munahh, Lev. 10 : 12, Merka, Judg. 21 : 21, Neh. 12 : 44, Mahpakh, Lev. 25 : 46, and Geresh, Ex. 16 : 15, 21 : 22, 35. Mahpakh with Munahh, Lam. 4 : 9.

4. Occasionally a subordinate Disjunctive or its alternate is repeated in the same section with or without its antecedents. Thus, T'bhîr, Deut. 26 : 2 $\text{וְיִשְׂרָאֵל} \text{ וְיִשְׂרָאֵל} \text{ וְיִשְׂרָאֵל} \text{ וְיִשְׂרָאֵל} \text{ וְיִשְׂרָאֵל}$, so Deut. 30 : 20, 1 Sam. 20 : 21, 2 Kin. 17 : 36. Zarka, 2 Kin. 1 : 16 $\text{וְיִשְׂרָאֵל} \text{ וְיִשְׂרָאֵל} \text{ וְיִשְׂרָאֵל}$, so ver. 6, Gen. 42 : 21, Jer. 21 : 4, Neh. 2 : 12. Pashta, Gen. 24 : 14, 42, 48, 65 ; 1 Kin. 20 : 9. Pashta, Pashta and Y'thibh, 2 Kin. 10 : 30, Ezr. 7 : 25. Geresh and G'rashayim, Gen. 28 : 9.

a. There is a double accentuation of part of Gen. 35 : 22, and of the entire decalogue, both in Ex. 20 : 2-17, and Deut. 5 : 6-21, which involves a double vocalization in certain words, e. g. וְיִשְׂרָאֵל Ex. 20 : 3, i. e. either וְיִשְׂרָאֵל or וְיִשְׂרָאֵל . Single words also occur with alternative accents, e. g. with G'rashayim or Geresh and T'lîsha Gh'dhola וְיִשְׂרָאֵל Gen. 5 : 29, וְיִשְׂרָאֵל Lev. 10 : 4, וְיִשְׂרָאֵל 2 Kin. 17 : 13, וְיִשְׂרָאֵל Ezek. 48 : 10, וְיִשְׂרָאֵל Zeph. 2 : 15.

POETIC CONSECUATION.

§ 40. 1. The principle of the consecution is the same in the poetic as in the prosaic accents, although there is considerable diversity in the details. There is a like division of verses into clauses and sections ruled by a Disjunctive at the end, which imposes upon them its own special train of accents. The sections are fewer, however, and the trains shorter than in prose, on account of the greater brevity of the sentences in poetry for the most part. But this reduction is more than compensated by the new complexity arising from the latitude allowed in the choice of Conjunctions, which it seems impossible to reduce to fixed rules, and is probably to be referred to their use as musical notes for the

cantillation of the synagogue. It should be added, that the embarrassment arising from this inherent complexity of the subject is seriously aggravated by the numerous discrepancies in the different editions of the Bible, by which the true accentuation in the three poetical books is often involved in doubt and uncertainty.

a. In addition to availing himself of the researches of others, particularly of Nordheimer and Ewald in their discussions of this subject, the author has examined verse by verse the entire book of Proverbs and the first division of the Psalms (Ps. 1-41), as well as other selected Psalms and portions of Job. As the result, he confesses himself quite unable to disentangle the mystery; and as the only contribution he can make towards its solution he has concluded to present in detail, and in as convenient a form as possible, the facts observed, hoping that some future exploration may discover the principle of order, if any such principle there be, in this apparently inextricable confusion.

2. Verses may consist of one, two, or three clauses, distinguished by the three Disjunctives of the first class. If the verse contain but one clause, Silluk will be written upon the last word, Ps. 4 : 1 ; if it contain two clauses, the division will be made by Athnahh, Ps. 1 : 4, or by Merka-Mahpakh, Ps. 1 : 2. 3 : 3, upon the last word of the first clause ; if it contain three, the last word of the first will have Merka-Mahpakh, the last word of the second Athnahh, and the last word of the third Silluk, Ps. 1 : 1. Clauses may consist of a single section when no subdivision of them is necessary ; or they may consist of two or more sections, when the subdivision is effected by R'bhi^a or Pazer, e. g. :
 : , - - - ' Ps. 18 : 51, : , - - - - - ' Prov. 1 : 10, ^ - - - - ' Ps.
 41 : 7, ^ - - - - ' Ps. 7 : 6, , - - - - - ' Ps. 17 : 14.

§ 41. The order of the accents in the various sections is exhibited in the following table :

PRINCIPAL SECTIONS.	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.
	••	$\begin{array}{c} \text{J } () \dots () \dots () \dots () \\ \text{or } \text{J}^s \end{array}$	$\left\{ \begin{array}{l} \text{J}^s \dots \text{J}^s \\ \text{J}^s \dots \text{J}^s \end{array} \right\}$	•
^	$\left\{ \begin{array}{l} \text{J} \dots \text{J} \\ \text{J} \dots \text{J} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{J} \dots \text{J} \\ \text{J} \dots \text{J} \end{array} \right\}$	in.	$\text{J}^s \dots \left\{ \begin{array}{l} \text{J} \dots \text{J} \\ \text{J} \dots \text{J} \end{array} \right\} \dots \left\{ \begin{array}{l} \text{J} \dots \text{J} \\ \text{J} \dots \text{J} \end{array} \right\}$
^	$\left\{ \begin{array}{l} \text{J} \dots \text{J} \\ \text{J} \dots \text{J} \end{array} \right\}$		2	$\text{J} () \dots \text{J} () \dots \text{J} () \dots \text{J} ()$
SUBORDINATE SECTIONS.			•	$\left\{ \begin{array}{l} \text{J} \dots \text{J} \\ \text{J}^s \dots \text{J}^s \end{array} \right\} \dots \left\{ \begin{array}{l} \text{J} \dots \text{J} \\ \text{J}^s \dots \text{J}^s \end{array} \right\} \dots \left\{ \begin{array}{l} \text{J} \dots \text{J} \\ \text{J}^s \dots \text{J}^s \end{array} \right\}$
			•	$\left\{ \begin{array}{l} \text{J} \dots \text{J} \\ \text{J} \dots \text{J} \end{array} \right\} \dots \left\{ \begin{array}{l} \text{J} \dots \text{J} \\ \text{J} \dots \text{J} \end{array} \right\} \dots \left\{ \begin{array}{l} \text{J} \dots \text{J} \\ \text{J} \dots \text{J} \end{array} \right\}$

Explanation of the Table.

a. *Train of Silluk.*—If Silluk is preceded by a single Conjunctive, it will be Munahh, Prov. 1 : 4, or Merka either alone as Prov. 1 : 2, or compounded with Zarka, Ps. 10 : 5, and P'sik, Ps. 10 : 3. If it be preceded by two Conjunctives, they will be $\text{J}^s \text{J}^s$ Ps. 5 : 5, $\text{J}^s \text{J}^s$ Ps. 10 : 6, $\text{J}^s \text{J}^s$ Prov. 12 : 1 (in some editions), $\text{J}^s \text{J}^s$ Prov. 25 : 26, $\text{J}^s \text{J}^s$ Ps. 18 : 7, $\text{J}^s \text{J}^s$ Ps. 36 : 1, or $\text{J}^s \text{J}^s$ Prov.

8:13. If it be preceded by three Conjunctives, they will be $\text{Ps. 24:6, Ps. 10:2 (or Ps. 7:6), Prov. 26:25 (or Ps. 28:8 or Prov. 29:13), Ps. 4:8, Prov. 3:27}$. If it be preceded by four Conjunctives, they will be $\text{Ps. 89:2, Ps. 32:5, or Ps. 3:3 (in some editions)}$. If it be preceded by five Conjunctives, they will be Job 32:6, 37:12 (in this latter example some editions substitute a Makkeph for Merka).

If Silluk be preceded by a Disjunctive in its own section, it will be R'bhī^a-Geresh, Ps. 1:1, 5:3, 10 . R'bhī^a-Geresh may be preceded by one Conjunctive, Ps. 5:4 ; by two, $\text{Ps. 8:2, or Ps. 31:10, 19}$; by three, or Ps. 73:4 .

There are occasional deviations from the Conjunctives of the table; thus, R'bhī^a-Geresh is in Ps. 34:8 preceded by $\text{}$. In some of these cases, however, editions differ in their notation of the accents. Thus, in Ps. 5:7 some editions have $\text{}$ before Silluk, others $\text{}$; in $\text{Ps. 18:36, Prov. 30:17}$, some have $\text{}$, others $\text{}$; in Ps. 20:2 some have $\text{}$, others $\text{}$; in Prov. 24:8 some have $\text{}$, others $\text{}$, the two words being joined by Makkeph. So, again, some editions have in Ps. 9:11 $\text{}$ before R'bhī^a-Geresh, in Ps. 18:44 $\text{}$, in Prov. 27:19 $\text{}$, in Prov. 21:17 $\text{}$; while other editions do not depart in these passages from the order given in the table. Similar discrepancies exist in the other sections likewise.

b. Train of Athnahh.—Athnahh may be preceded by one Conjunctive, $\text{Ps. 5:8 (or Prov. 8:30, 34), Ps. 5:3 (or Ps. 35:21, Ps. 69:2), Prov. 23:3, Ps. 14:3, Prov. 6:3 (or Prov. 16:10)}$; by two, $\text{Ps. 6:8 (or Ps. 7:17), Prov. 28:25, Ps. 5:2}$ (in some editions the latter example has $\text{}$), $\text{Ps. 14:5, Prov. 11:12, 14:21, Ps. 37:1, Prov. 8:21, Ps. 25:16}$; by three, $\text{Prov. 24:21, Ps. 6:6 (or Ps. 9:10, or Ps. 16:10), Ps. 10:17, Prov. 8:13, Ps. 18:50, Ps. 10:13, Prov. 6:27, Ps. 72:3}$; by four, $\text{Prov. 3:12, Prov. 24:16, Ps. 34:7, Ps. 32:2}$ (in some editions), $\text{Prov. 1:19, Ps. 65:2}$.

If Athnahh be preceded by a Disjunctive in its own section, it will be Tiphhha initial, Ps. 1:6, 26:4 . Tiphhha initial may be preceded by one Conjunctive, Ps. 5:6 ; by two, $\text{Ps. 9:19 (or Ps. 14:1, or Ps. 16:9), Ps. 32:11, Ps. 35:14, 15, Prov. 25:20}$; by three, $\text{Ps. 23:6, Ps. 27:1, Ps. 12:5 (or Prov. 27:14), Ps. 9:14}$.

c. Train of Merka-Mahpakh.—Merka-Mahpakh may be preceded by one Conjunctive, which is almost always Yerahh ben Yomo, Ps. 1:1 ,

though occasionally it is, in some editions at least, Merka, Ps. 15:5, 35:10, or Mahpakh, Ps. 24:8, 31:10. If it be preceded by a Disjunctive in its own section, Zarka will be employed, Ps. 1:1, Prov. 1:11.

Zarka may be preceded by one Conjunctive, Ps. 12:7 (or Prov. 1:22), Ps. 6:3, Ps. 12:3, Ps. 31:12; by two, Prov. 30:15 (in some editions), Ps. 24:10 (or Ps. 13:6), Ps. 21:10, Ps. 27:2 (or Ps. 35:26), Ps. 7:10; by three, Ps. 29:9, Ps. 31:14, Ps. 10:14; or by four, Ps. 40:6.

d. Train of R'bhîa.—R'bhîa may be preceded by one Conjunctive, Ps. 5:1, Ps. 8:2 (or Ps. 23:4, or Ps. 6:7), Prov. 28:22, Ps. 22:25, Ps. 11:2 (or Ps. 5:11); by two, Prov. 8:33, Ps. 28:7 (or Ps. 18:3), Ps. 9:7, Ps. 11:4, Ps. 26:1, Ps. 27:6 (or Ps. 5:9), Prov. 6:22, Ps. 18:1 (or Ps. 7:7, or Ps. 39:5), Job 16:10; or by three, Ps. 40:7, Ps. 41:7 (or Ps. 39:6, or Ps. 3:8, or Ps. 41:14), Ps. 19:14 (or Ps. 39:12), Ps. 40:11, Prov. 24:31.

e. Train of Pazer.—Pazer may be preceded by one Conjunctive, Ps. 89:20 (or Prov. 30:8), Ps. 32:5 (or Ps. 17:14); by two, Ps. 5:10, Prov. 7:23 (or Ps. 28:5), Ps. 13:3 (or Prov. 27:10), Ps. 90:4, Ps. 7:6, Ps. 39:13, Ps. 11:2, Ps. 5:12; or by three, Ps. 22:35, 23:4, Prov. 23:29 (where some editions have).

§ 42. The trains of these several accents are adjusted to sections of varying length by expedients similar to those employed with the prose accents, viz.: 1. Omitting the Conjunctives in whole or in part. 2. Repeating the Disjunctives, e. g. "Ps. 14:1, "Ps. 17:14, or their equivalents, e. g. Tiphhha initial before "Ps. 7:10, before "Ps. 9:1; " before "Ps. 18:1, before "Ps. 22:15; " before Tiphhha initial Ps. 16:17. 3. Writing two accents upon the same word, מִמְצִיחֵי הַיָּהוּבִים Ps. 5:11, הוֹרֵנִי Ps. 27:11, נִבְרָאִי Ps. 18:16. 4. Uniting two or more words by Makkeph, so that they require but a single accent. 5. Writing the different parts of a compound accent upon separate words; thus, Merka-Mahpakh אֲמַלְלֵנִי Ps. 6:3, Merka-Zarka כִּי הִשְׁפִּיץ Ps. 22:9, Mahpakh-Zarka כִּי בָאֲרֵךְ Prov. 6:3.

a. Sometimes when two accents are written upon the same word, one is the alternate of the other; thus, בְּצַעַן Prov. 1:19, may be either בְּצַעַן or בְּצַעַן according as the accent remains in its proper position in the ultimate, or is thrown back upon the penult in consequence of the next word being accented upon its initial syllable.

MAKKEPH.

§ 43. Makkeph (מִקֵּף *joining*) is a horizontal stroke by which two, three, or even four words may be united. אֶתְּוֹן-לְךָ, אִם-תִּשְׁעֶשְׂה-לִּי Gen. 30:31, וְשִׁלִּי-לֵל Gen. 33:11, וְאֶת-קַלְ-אֲשֶׁר-לִי Gen. 12:20, 25:5, Ex. 20:11, עַל-קַלְ-הַבְּרֵאֲשֶׁע Ex. 22:8, עַל-קַלְ-בְּנֵי-שֹׁחַץ Job 41:26. It belongs properly to the accentual system, words which are closely related being often connected in this manner in order to obviate the necessity of unduly multiplying Conjunctive accents. Thus, the first fifteen words of Ex. 22:8 are in this manner reduced to eight. Monosyllabic particles are frequently, and some almost constantly, linked with the succeeding or preceding word, of which they may be regarded as in a manner appendages; thus, אֶל, עַל, אֵת, לֵל, אֵל, אֵל, בְּן, גַּם, נָא, etc. Examples are not wanting, however, of longer words similarly united, e. g. שְׁלֹשֶׁה-עָרִים Deut. 19:15, נֶפֶשׁ-הַלֵּל 1 Kin. 17:21, אֶמְרֵיהֶּה Isa. 31:4. This use of Makkeph is not to be confounded with that of the hyphen in modern languages between the members of a compound, as *self-same*, *master-builder*. Words united by Makkeph are still as separate as ever in character and signification; but they are pronounced together and are accented as though they formed but one word. Hence, whatever number of words be thus joined, the last only will receive an accent. And, as a further consequence, if a word preceding Makkeph properly ends in a long mixed syllable, this will, by the loss of the accent, be shortened, אֶתְּוֹן, אֶתְּוֹן, or failing this, will commonly receive the secondary accent Methegh, אֶתְּוֹן־אֵת, שֵׁם-יִוֵּה, אֶתְּוֹן־אֵת.

a. Tsere remains before Makkeph in כֵּן, נִר, נִר, נִר; it sometimes remains and is sometimes shortened in שֵׁם, שֵׁשׁ, six, עַר, e. g. Gen. 16:13 שֵׁשׁ-יְהוָה, but ver. 15 שֵׁשׁ-בְּנָוֹ. It once remains according to some editions in אֶת Job 41:26, a word which is three times written אֶת without Makkeph, Ps. 47:5, 60:2, Prov. 3:12. Comp. § 19. 2, *a.*

b. Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. רִפְּהֵי-פָּהָה Jer. 46:20, and perhaps פָּקַח-קֹיָה Isa. 61:1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. כִּי עָלִים Lam. 4:3, בְּתַר בְּהִיָּם 2 Chron. 34:6, and probably אָהָבֵי הַבַּיִת Hos. 4:18, לְחַפֵּר פְּרוּת Isa. 2:20. (See Dr. Alexander's Commentary on this passage.) The last two examples are plainly intended by the punctuators to be read as separate words. This might likewise be done in the preceding examples if they were pointed כִּי עָלִים and בְּתַר בְּהִיָּם.

METHEGH.

§ 44. Methegh (מְהֵגַח *bridle*), a small perpendicular stroke under the initial letter of the syllable to which it belongs, is a secondary accent denoting a stress of voice inferior to the main accent. As this latter always has its place in Hebrew either upon the ultimate or the penult, distinctness was promoted and monotony relieved, especially in long words, by giving prominence to one or more of the antecedent syllables. There is a natural tendency to heighten the force of the accent by passing lightly over the immediately preceding syllable, this diminished force creating in its turn a new stress upon that next beyond it, and so on in alternate elevations and depressions to the beginning of the word. Agreeably to the principle just stated, Methegh regularly stands in polysyllables upon the second syllable before the accent, and again upon the fourth if the word have so many, e. g. וּמַהֲתִיכֹלוֹת, מִמְּסֻגְרוֹתֵיהֶם, בְּתֵיהֶם, וְזֻצִיאֵי, נֶאֱמָה, הָאָדָם. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. וְרָאָה-לֹו Gen. 22:8, כִּי-אִם-לְקָח 1 Sam. 21:7.

a. Sometimes, however, particularly when the nature of the syllables requires it, § 32. 1, Methegh takes the place of the principal accent before

Makkeph irrespective of the position of the accent upon the following word, הַשְׂאֲרָא־לִי Num. 21: 35, מִלְּקֶה־הַבְּשֵׁן Num. 21: 33, מִלְּקֶה־בְּבֶלְגַּל Jer. 34: 1, וְכָל־שֵׁה־הַחֹם Gen. 30: 32, הַלֹּא־יָזַח 1 Sam. 21: 12, קִי־לִי Ex. 19: 5.

b. It is to be observed that the position of Methegh is determined by that of the tone-syllable, not by that of the accentual sign when these are not coincident, as frequently happens with prepositives and postpositives, e. g. הַיְדִירָה־יְ דֵּוֹר־הַיְנִיָּה Josh. 22: 27, where the tone falls on the penult, הַיְדִירָה־יְ Jer. 26: 21, where the tone is upon the ultimate.

§ 45. The secondary accent is liable to be shifted from its normal position for the following reasons, viz. :

1. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable, e. g. וְאֶשְׁתַּמְרָה 2 Sam. 22: 24, וּמִתְהַהֲלֶךְ Job 1: 7, מִהִתְחַלְתִּיחַ Ezek. 42: 5, שְׂאֵל־הָאִישׁ Gen. 43: 7; or if none such precede, it may be omitted altogether, e. g. וַיִּמְאָזֶם Jer. 33: 24, הַיְזַרְעֵאֲלִי 1 Kin. 21: 1, אֶזְרַכֶּל־הַמְּצֹרָה Deut. 6: 25.

2. It is always given to simple syllables when followed by a vocal Sh'va, whether simple or compound, or a vowel which has arisen from Sh'va, the slight pronunciation proper to the Sh'va or its derivative giving new prominence to the preceding vowel, וְאֶמְרוּ , יְהִיָּה , לְאִשֶּׁר , בְּשִׁקְחוֹתָ Gen. 30: 38, וְיַחְדְּדִי; sometimes to intermediate syllables, § 20. 2, e. g. סִבְבִּי Isa. 9: 17, 10: 34, עֲמָרְךָ Obad. ver. 11, particularly after He interrogative or when Daghesh-forte has been omitted as after the article, Vav conversive, and the preposition מִן, e. g. הַמִּשְׁלַח , הַתְּשִׁלָּה , הַלְלוּ , כְּנִירוֹת , הַצְּפִרְדָּעִים , לְמִנְצָח , וְיִהְיֶה; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. תִּדְרָשָׂא Gen. 1: 11, הַבְּתִים Ex. 12: 7, זֶעַח 14: 2.

a. It hence appears how Methegh comes to be of use in distinguishing the doubtful vowels, § 19, and to what extent it can be relied upon for this end. As it invariably accompanies the vowel of a simple syllable when followed by vocal Sh'va, it must always be found with *a*, *i*, and *u* preceding Sh'va, inasmuch as this will necessarily be vocal. Initial *v* *u*, the unemphatic conjunction, is an exception, with which it is commonly not written, e. g. וַיִּבְרָאָה Gen. 6: 19, וַיִּלְבָּאָה Gen. 31: 4, though it is sometimes,

e. g. וְלִקְהֹלֵי לֵי ל Gen. 1:18, וְשִׁבְּהָ Judg. 5:12. The absence of Methegh, except in the case just mentioned, is consequently conclusive evidence of the shortness of the vowel. As, however, short vowels in intermediate syllables, and in a few rare instances even in mixed syllables, may receive Methegh, the presence of this sign does not of itself determine the vowel to be long; the ultimate decision must in this case depend on other considerations.

3. When by the operation of the preceding rule Methegh comes to stand in the first place before the accent, another Methegh is nevertheless occasionally found in the second place, the two thus standing in immediate succession, e. g. בְּמִתְּהֵיָהָ Gen. 32:22, וְהֵעֵלֵיָהָ Gen. 45:25; and even three occur upon successive syllables, e. g. וּמִמְעַמְּדֵהָ Isa. 22:19. But commonly where there is more than one Methegh, their position relatively to each other is governed by the same rules as the position of Methegh generally with relation to the principal accent, e. g. לִישׁוּעָהָ, וְהַשְׁבֵּתָהּ, וְאַחֲרֵיהָ, מִתְּהֵיָהָ.

4. Methegh is sometimes written under a letter with Sh'va, e. g. שְׁלֹחֵיָהָ Job 1:11, 2:5, הָעֵרֵאשׁוּרֵיָהָ Job 19:6, נִנְתָקָהָ Ps. 2:3, כְּמַהֲרָהָ Jer. 49:18, בְּמִשְׁעֵיָהָ Ruth 1:11.

a. A Methegh so situated is called *Gaya* (גַּיָּה *bellowing*) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. Methegh upon a short vowel before a compound Sh'va was called *Ma'rikh* (מַאֲרִיחָה *prolonging*), with a short Hhirik it was called *Hhiruk* (חִירִיק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. *b.*, e. g. אֲנַחֲמָכֶם Isa. 66:13, לֹא אֶלְהִיָּהֶם Deut. 12:31, וְאֶסְעָרֶם Zech. 7:14, וְעֵלֶיָּהֶם Num. 10:23, וְיִקְהֹלֵהוּ Josh. 22:12.

a. The want of consistency or of uniformity, which may be occasionally observed, in regard to the insertion or omission of Methegh, e. g. שְׁאֲהָבָהָ Cant. 1:7, שְׁאֲהָבָהָ Cant. 3:1, שְׁהָם Cant. 6:5, שְׁהָם Lam. 4:9;

קָרְבוֹת Num. 31:12, עֲרֵבוֹת Josh. 4:13, and the discrepancies between different manuscripts and editions, e. g. אֶלְכָה or אֶלְכֶה Gen. 45:28, שְׂאוּ-זַמְרָה or שְׂאוּ-זַמְרָה Ps. 81:3, if not arising in the first instance from clerical errors, are probably to be attributed to the inferior importance of the sign itself, whose place might be presumed to be sufficiently determined even if not written.

K'RI AND K'THIBH.

§ 46. Various notes extracted from the Masora (מִסֹּרָה *tradition*), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'ri (קָרִי *read*), and K'thibh (כְּתִיב *written*). If in any instance traditional usage sanctioned a reading different from that which was written in the text or the K'thibh, the punctuators did not venture to alter the text itself for the sake of making the correction; they went no further than to connect with the letters of the text the vowels of the word to be substituted for it in reading or the K'ri, with a reference to the margin where the letters of the substitute might be found. Thus, with the word וַיֵּאמְרוּ Josh. 6:7 is connected the marginal note וַיֵּאמְרוּ קָרִי. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly וַיֵּאמְרוּ. The proper vowels for the pronunciation of the K'thibh are not written, but must be supplied from a knowledge of the form indicated by the letters, which in this case is וַיֵּאמְרוּ. Again, in ver. 9, תִּקְעוּ in the text refers to תִּקְעוּ קָרִי in the margin; the K'ri is here תִּקְעוּ, and the K'thibh, whose vowels are left to be determined by the reader, תִּקְעוּ. Jer. 42:6 has אֲנִי where the marginal note is אֲנִי קָרִי; the K'ri is accordingly אֲנִי, and the K'thibh אֲנִי. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the

note קרי ולא כתיב, *written but not read*, placed in the margin, e. g. המש Ezek. 48:16, נא 2 Kin. 5:18, ידרך Jer. 51:3. If, on the other hand, a word was to be supplied, its vowels were inserted in the text and its letters placed in the margin, with the note קרי ולא כתיב, *read but not written*, e. g. Judg. 20:13 in the text בַּיָּד, and in the margin בְּיָד, to be read בַּיָּד; so Jer. 31:38 בְּאָזְנוֹ. In 1 Kin. 21:8 the first letter of הַסְּפָרִים is left unpointed as superfluous, and in Job 2:7 עַד, is explained by the margin to stand for עָד: so Jer. 18:23 וְיִהְיֶה for וְיִהְיֶה.

a. The number of these marginal readings differs in different editions. Elias Levita states that there are 848. Others have computed them to be 1,000; others still, 1,200.

§ 47. Sometimes a different reading from that of the text is suggested by the points alone without a marginal note being added in explanation, as when a particular word or orthography is regularly substituted for another of frequent occurrence. These cases are presumed to be so familiar to the reader as to require no other index of their existence than the presence of the appropriate vowels. Thus, the divine name יהוה, which the Jews had a superstitious dread of pronouncing, was and still is read by them as if it were אֲדֹנָי Lord, whose points it accordingly receives, יְהוָה, unless these two names stand in immediate connection, when, to avoid repetition, it is read אֱלֹהִים and pointed יְהוָה Gen. 15:2, Hab. 3:19. The antiquity of this superstition is attested by the *Kύριος* of the Septuagint, followed in the English as well as in other modern versions by the rendering LORD. The true sound of the name never having been noted, is now lost; the only clue that is left being its etymology and the form which it assumes in composition, § 62. 1, from which the conclusion has been variously drawn that it was יְהוָה, יְהוָה, or יְהוָה. The common pronunciation Jehovah is manifestly founded upon the error of combining

the consonants of this word with the vowels of another and an entirely different one. There is, however, especially as it is uncertain whether *Yahve* or *Yal'va*, or either of these, was its original sound, no good reason for abandoning the pronunciation familiar to the Christian world and hallowed by the association of constant usage for the sake of adopting another which is, or is supposed to be, phonetically more exact, any more than we need be guilty of the pedantry of preferring *Yeshayahu* to Isaiah because it approaches more nearly to the original pronunciation of the prophet's name. Other standing K'ris, unnoted in the margin, are יהיא, the form of the pronoun of the third person feminine which is used throughout the Pentateuch; this is designed to be read יהיא, though the sound indicated by the letters is in all probability היהא. So יִשְׁכַּרְךָ read יִשְׁכַּרְךָ, and יְרוּשָׁלַיִם read יְרוּשָׁלַיִם.

§ 48. In the absence of definite information respecting the origin and sources of these various readings, it is difficult to determine with absolute precision the weight to which they are respectively entitled. The current opinion of the ablest Hebraists, based upon a careful scrutiny of their internal character and the relation which ordinarily appears to subsist between them, is that while the K'ri may perhaps, in a few cases, correct errors in the K'thibh, and so restore the original reading, it is in the great majority of instances an explanatory gloss rather than an emendation. With the rare exceptions already suggested, the K'thibh is esteemed the true reading, the object of the K'ri being to remove orthographical anomalies, secure grammatical uniformity, substitute usual for unusual, prevailing for obsolete words and forms, and occasionally to introduce euphemistic expressions. While the K'ri is probably not to be esteemed the original reading, therefore, it deserves attention as the grammatical or exegetical comment of a steadfast tradition.

ACCURACY OF THE POINTS.

§ 49. 1. All the Masoretic additions to the text designed to facilitate its reading have now been considered. The correctness of the pronunciation, which they yield, is vouched for not only by the esteem in which they are universally held by the Jews, but by the scrupulous minuteness of the system, its consistency with itself and with the vowel-letters of the text, its affinity with and yet independence of the vocalization of the kindred languages the Arabic and Syriac, and the veneration for the already established text which evidently characterized its authors, since they did not venture to change the text even in the slightest particular.

2. The only additional information which has come down to us respecting the true sound of Hebrew words, is furnished by the mode of writing proper names in the Septuagint version, and the few Hebrew words preserved by ancient authors, particularly Origen and Jerome. These have been subjected to an elaborate comparison with the Masoretic punctuation, and the result has been to establish their substantial agreement in the main, with, however, not a few remarkable points of divergence. In relation to this subject it should be observed, that the Hebrew pronunciation of the Seventy is inferred entirely from their mode of spelling proper names, not from words in living use in the language. The chances of inaccuracy, on the part of the translators, are here peculiarly great. Many names were not familiar and were of rare occurrence; and as no system of vowel notation then existed, they were left entirely to their independent knowledge of the sound of each individual word. These words were written by them in a foreign alphabet, whose sounds did not coincide precisely with those of the Hebrew, and in which the proper equivalents varied somewhat according to their combinations. The true sound was also de-

parted from sometimes because the laws of Greek euphony forbade its exact reproduction. The negligence with which they are chargeable elsewhere was also probably aggravated here, and in fact there are many instances in which they not merely deviate from the vowels but transpose or change the letters. Leaving out of view, therefore, such incidental discrepancies as are to be accounted for in the ways now suggested, a thorough and extended examination of the subject reveals, with all the general agreement, a number of regular and systematic deviations.

a. These are thus stated by Ewald, Lehrbuch, p. 116. (1.) An \bar{e} or \bar{i} derived from \bar{a} is written \bar{a} , as $\Theta\alpha\rho\alpha$, בְּאֵלֵינוּ *Balaam*, $\Gamma\alpha\beta\alpha\omega\nu$, מָרְיָם *Marjam*; and on the other hand, *a* is sometimes written \bar{e} , Ολιβεμα , Κενεζ , $\Gamma\epsilon\theta$, especially before η , as Κορε , Ζαρε . (2.) \bar{e} is written for \bar{i} and \bar{o} for \bar{u} , Χετταιοι , Γεενα , Γεδεων , Μεσραμ , Οχοζαθ , Οζια . (3.) for the diphthongal \bar{e} and \bar{o} their constituents *ai* and *au* are substituted, Καυαν , Ναβαν . (4.) The vowel letters are softened into their homogeneous vowels ουκρα , ουδαβηρ . (5.) Vocal Sh'va is written as a full vowel, commonly *a*, or if an *o* follow, *o*, Σαβαωθ , Ραγουηλ , Χερουβιμ , Σοδομα ; the final vowel of Segholates is also written \bar{o} if *o* precedes, Μολοχ , γομορ .

3. The regularity of these deviations seems to be best accounted for by the assumption that the pronunciation represented in the Septuagint is that which prevailed among the Jews in Egypt, which would naturally be less pure than that of Palestine represented in the vowel points, and which, moreover, betrays in the particulars recited above a strong leaning to Aramæan forms and sounds. Accordingly the view now commonly entertained is that the vowel notation of the Masorites is correct, at least in all essential particulars, and that it is properly to be put at the basis of all investigations into the phenomena of the language.

ORTHOGRAPHIC CHANGES.

§ 50. The signs thus far described represent all the sounds of the Hebrew language. Its stock of words is formed by combining these in various significant ways. The laws of such combinations, and especially the mutations to which they are subject, or which they occasion, next demand attention. When a particular idea has been attached to a certain combination of sounds, its different modifications may naturally be expressed by slightly varying those sounds. This may take place,

1. By the substitution of one letter for another of like character, and for the most part of the same organ, e. g.:

הָיָה *to be, exist*, חָיָה *to live*; יָבַע *to pour forth*, יָבֵא the same idea applied to words, *to prophesy*; עָנַן *to encircle the neck with an ornament*, חָנַן *to strangle*, נָאָן applied to sounds uttered in strangulation, *to groan*; הָלַךְ *to go about as a spy*, רָכַל *to go about as a merchant*; כָּבַשׁ *to collect*, יָבִישׁ *treasures*; גָּבִיעַ *a cup*, כִּוְבֵעַ or קוֹבֵעַ *a helmet* (of similar shape); רָךְ *tender, delicate*, רָק *thin*; תָּקַן *to make straight*, תָּקַן *to straighten the beam of the balance, to weigh*; בְּכוֹר *first born*, בְּכוֹרֵי *first ripe*, בֹּקֶר the first portion of the day, *the morning*; הָלַךְ *to suspend*, הָלַךְ applied to a bucket, *to let down*; גָּזַר *to cut*, קָצַר *to reap*; זָהָב *gold*, צָהָב *yellow*; נִבְּיָן *to conceal*, שָׁפַן and שָׁפָן *to hide away as treasures*, סָפַן *to cover with boards*; נָחַץ *to destroy by tearing down*, נָחַץ *to destroy by uprooting*; נָחַץ *to slay*, פָּרַח *to sacrifice*, חָבַל *to bind*, חָבַל *to bound*; פָּרַח *to break up, flee*, זָבַח *to break out, blossom*, פָּרַק *to break in pieces*; קָצַב *to cut off*, הָעֵב *to hew stone*, חָטַב *to cut wood*; פָּתַר *to surround*, קָטַר *to encircle the head with a crown*; נָחַץ *to pour out*, נָסַף *to pour in libation or in casting metals*; צָהָר *to shine*, טָהֵר *to be pure*; חָרַח *to engrave*, חָרַשׁ *to plough*; גָּבַח *to prove*, בָּחַר *to approve, choose*; שָׁתָה *to drink*, its causative הִשְׁתָּה *to break through*, חָקַר *to investigate*; נָצַב *to place*, its reflexive הִתְנַצַּב.

2. By the transposition of letters, e. g.:

פָּרַץ *to deal violently*, פָּצַר *to urge*; חָצַר *to cut with the sickle, reap*, חָרַץ *to cut with the teeth, bite*; נָשָׂה *to blow*, נֶפֶשׁ *breath*; כָּבַשׁ *to collect*, יָבִישׁ *riches*, מִסְּפָנוֹת *storehouses*.

3. By the addition of a letter:

Thus, from the letters צַר, in which inheres the idea of compression, are formed מְצַר *to bind*, צָוַר *to press together*, אָצַר *to heap up*, יָצַר *to be*

straitened, נָצַר *to guard, besiege*, עָצַר *to restrain*, הֶצִיר *an enclosure*; from נו are formed קָצַר *to cut*, קָרוּ *to cut off*, גָּיו *to cut loose, go away*, גָּזוּ *to shear*, גָּזַל *to plunder*, גָּזִית *hewn stone*; פָּרַשׁ *to unfold, make distinct*, פָּרָשׁוּ *to spread out*; כָּרַם *a vineyard*, כַּרְמֵל *a garden*.

§ 51. Such literal changes as those just recited not only serve to express new shades of meaning, but even where the meaning remains precisely the same, they may represent diversities of other sorts. Thus, the distinction may be,

1. In point of currency or style: One form of the word being in more common and familiar use, the other more rare and savoring, perhaps, of the elevated or poetic style, e. g.:

נָצַר *to guard*, נָצַר poetic; בְּרוֹשׁ *cypress*, בְּרוֹשׁ once in poetry; סָגַר *to shut*, rarely סָבַר; סִבְרָה *storm*, שִׁבְרָה rare and poetic; סָבַף *to cover*, once שִׁבְּףָה *to be quenched*, once וְזָעַב *to abhor*, once הָאָב *to be foolish*, once קָבַל; עֲוֹלָה *iniquity*, once עֲוֹלָה.

2. Of antiquity: The pronunciation of a word or its form may undergo changes in the lapse of time. Of the few instances of this sort, which our imperfect data enable us to fix upon with some measure of confidence, the following may be taken as specimens, e. g.:

To laugh in the Pentateuch צָחַק, in other books (Judg. 16:25 excepted) שָׂחַק; *to cry out* in the Pentateuch צָעַק, only once (Ex. 2:23) זָעַק which is the more frequent form in other books; פֶּשֶׁבֶת *a lamb*, occur in the Pentateuch interchangeably with פְּבַשֵׁת, which are the only forms found in other books; *a sceptre* מַטְעָן, but in the book of Esther שֵׁטֶרֶט; *Damascus* דַּמָּשְׁקַיִם, in Chronicles דַּמָּשְׁקַיִם; *how* 1 Chron. 13:12, Dan. 10:17 הֵיךְ, in earlier books אֵיךְ.

3. Of Dialect: The same word may come to be pronounced differently by those who speak distinct though related languages. Thus, the Aramæan dialects, the Chaldee and Syriac, in very many words regularly substitute א for the Hebrew final ה, and the corresponding linguals for the Hebrew sibilants, א being sometimes still further weakened by the loss even of the lingual sound to that of the guttural ע, e. g.:

Heb. **דָּדָה** *to wander*, Chald. **דָּדָה**, Syr. **دَدَا**; Heb. **זָהָב** *gold*, Chald. **דָּהַב**, Syr. **دَهَب**; Heb. **צֶהָר** *a rock*, Chald. **צָהַר**, Syr. **دِهَار**; Heb. **שְׁלֹשׁ** *three*, Chald. **שְׁלֹשׁ**, Syr. **سَلْس**, Arab. **ثَلَاث**; Heb. **אֶרֶץ** *the earth*, Arab. **أَرْض**, Chald. **אַרְצ**, Syr. **أَرْض**. Other consonant changes: Heb. **בֵּן** *a son*, Arab. **ابْن**, Chald. **בַּר**, Syr. **بَر**; Heb. **רָצַח** *to kill*, Arab. **قَتَلَ**; Heb. **רִכְזַל**, Syr. **رَمِيَتْ**; Heb. **בִּטְא** *a throne*, Chald. **בִּירְס**, Syr. **مَدِينَا**, Arab. **كُرْسِي**; Heb. **חַקְלָה** *a field*, Chald. **חַקְלָה**, Syr. **سَمْلَا**, Eth. **ጠቀል** : .

4. Of simple euphony: An alternate form of a word may be produced to facilitate its pronunciation or make its sound more pleasing, e. g. :

אַרְגָּמָן, **אַרְגָּמָן** *purple*; **שָׂטֵן**, **שָׂטֵן** *to hate*; **לְשֵׁכְבָה**, **לְשֵׁכְבָה** *chamber*, **הָאֵן**, **הָאֵן** *Achan*; **נְבוּכַדְנֶצְצַר**, **נְבוּכַדְנֶצְצַר** *Nebuchadnezzar*; **דֹּעַג**, **דֹּעַג** *Doeg*; **אֶלְגֻמִּים**, **אֶלְגֻמִּים** *almug or algum trees*; **בְּלִקְעוֹת**, **בְּלִקְעוֹת** *teeth*.

a. Mere varieties of orthography must not be mistaken for consonantal changes, e. g. **לָא** occasionally for **לוֹ** and *vice versa*, probably **לְבָלְוֹה** for **בְּבָלְוֹה**, and such permutations of gutturals as abound in the manuscripts of the Samaritans, who, making no distinction in the sounds of these letters, perpetually confounded them in writing, Gesen. Sam. Pent. p. 52. A like faulty pronunciation has been attributed to the Galileans, to which there is a probable allusion in Matt. 26:73. Buxtorf Lex. Chald. p. 434.

§ 52. The changes thus far described result in the production of distinct words, and belong to the domain of the lexicon rather than of the grammar. The lexicographer regards such words as cognate, and traces them back to their common source; but, in the view of the grammarian, they are totally distinct. The mutations with which the latter concerns himself are such as take place in the direct derivation and inflection of words. These are altogether euphonic, are more restricted in their character, and take place within far narrower limits, than those heretofore considered. When words are subjected to grammatical changes their sounds are brought into new connections, attended, it may be, with

a difficulty of utterance which demands some measure of relief, or they pass readily and naturally into other sounds, which are easier of pronunciation or more agreeable to the ear. The mutations thus induced are of three sorts, viz.: Consonant Changes, the Conversion of Consonants into Vowels, and Vowel Changes. These will require to be considered separately.

CONSONANT CHANGES.

§ 53. The first class of changes embraces those which affect the consonants. These mostly arise from the concurrence of two consonants, creating a difficulty in the pronunciation or yielding a sound displeasing to the ear. This may take place either at the beginning or the close of a syllable. Syllables in Hebrew may, and often do, begin with two consonants, § 18. 1; but the necessity of this is avoided in certain cases by the following expedients:

1. In the beginning of words the weak letter ה is sometimes prefixed with a short vowel, thus creating a new initial syllable to which the first consonant may be transferred.

a. The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpael, e. g. הִקְטִיל = הִקְטִילְהוּ for הִקְטִילְהוּ; הִתְקַטְּלָה probably for הִתְקַטְּלָה § 82. 5. *b.* In אֶזְרָא Ezek. 14: 3 א is prefixed instead of ה. Prosthesis is more common in the domain of the lexicon, where א is always the letter used, e. g. אֶרְוֹעַ, אֶרְוֹעַ arm; אֶמְוֹל, אֶמְוֹל yesterday. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֶבְנֵי הַיָּם, אֶבְנֵי הַיָּם, אֶבְנֵי הַיָּם. So in Chaldee אֶרְם blood, Heb. דָּם; אֶגְן garden, Heb. גֶּן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek χῆς, ἐχῆς.

2. The first of the concurrent consonants, if it has a comparatively feeble sound, is sometimes dropped.

a. This occurs regularly in verbs whose first radical is ׀ or ך, and in nouns derived from such verbs, e.g. וָשָׁב for וָשָׁב, וָרָעָה for וָרָעָה, בּוֹלַב for בּוֹלַב, רִבּוֹגַל for רִבּוֹגַל, נָחַרְרִי Ezek. 2:10 for נָחַרְרִי, נָחַרְרִי Ezek. 1:4 for נָחַרְרִי, and perhaps בָּאֵר Am. 8:8 for בָּאֵר.

א is thus dropped in וָתַנּוּ for וָתַנּוּ, שָׁשׁ for אָשָׁר; also in a few instances from the beginning of the second syllable of words, e.g. וָאֲבָדָהּ Ezek. 28:16 for וָאֲבָדָהּ; וָאֲזַיִן Job 32:11 for וָאֲזַיִן; וָאֲזַיִרִים Eccl. 4:14 for וָאֲזַיִרִים; וָאֲרַמְיָם 2 Chron. 22:5 for וָאֲרַמְיָם; וָאֲרַחַח Ezek. 20:37 for וָאֲרַחַח; וָאֲרַחַח 1 Kin. 5:25 with Daghesh-forte conservative for וָאֲרַחַח; וָאֲרַחַח Prov. 8:17 for וָאֲרַחַח; וָאֲרַחַח Prov. 17:4 for וָאֲרַחַח; וָאֲרַחַח 1 Sam. 1:17 for וָאֲרַחַח. These examples likewise admit of a different explanation; א may give up its consonantal power, losing its sound in that of the preceding vowel, agreeably to §57. 2 (2), after which it may readily be dropped altogether.

מ is occasionally dropped from the participles of the Pual or fourth conjugation, as מְלַקַח for מְלַקַח; ל in קַח for מְלַקַח; ה in לָבַח Ex. 3:2 for מְלַבְחָה Ex. 7:22 for מְלַבְחָה Ex. 7:11; and perhaps כ in סוֹהָה Gen. 49:11, which appears to be for מְסוֹהָה.

b. The rejection of a consonant from the beginning of a syllable, when not immediately followed by another consonant, is exceptional; as רָרַד Judg. 9:11 for רָרַד; וָרַחַח 2 Sam. 22:41 for וָרַחַח; וָרַחַח Ezek. 33:30 for וָרַחַח; וָרַחַח Neh. 3:13 for וָרַחַח; וָרַחַח Judg. 9:9 for וָרַחַח, and perhaps וָרַחַח Jer. 42:10, which seems to be for וָרַחַח.

3. The second consonant is sometimes dropped, if it is a letter of feeble sound.

a. This is regularly the case with ה of the article and of verbal pre-fixes, and ׀ as the final radical of verbs, e.g. לְבַרְתָּהּ for לְבַרְתָּהּ; וָקָטַל for וָקָטַל; וָקָטַל.

It occurs besides in a few sporadic examples with these same letters, and more rarely still with א, ׀, and ע, e.g. וָיָז for וָיָז, וָיָז Ezek. 2:10 for וָיָז; וָיָז for וָיָז, וָיָז with Daghesh-forte conservative for וָיָז; וָיָז Lam. 3:53 for וָיָז; וָיָז Gen. 3:16 for וָיָז; וָיָז Job 35:11 for וָיָז; וָיָז Ex. 26:24 for וָיָז; וָיָז Isa. 13:20 for וָיָז; וָיָז 2 Sam. 22:40 for וָיָז; וָיָז Isa. 3:24 for וָיָז; וָיָז for וָיָז, וָיָז as a particle of entreaty, probably for וָיָז; וָיָז Am. 8:8 (K'thibh) for וָיָז; וָיָז the name of a Babylonish deity for וָיָז is a foreign contraction. The conjecture that וָיָז Mic. 1:10 is for וָיָז in *Accho* is ingenious and favoured by the occurrence of וָיָז in *Gath* in the parallel clause; but it is at variance with the points, which, upon this hypothesis, should be וָיָז.

b. In rare cases this rejection occurs even after a mixed syllable, whose final consonant is thus drawn forward, e.g. וָאֲמָהָה for וָאֲמָהָה; וָאֲמָהָה Job 29:6 for וָאֲמָהָה; וָאֲמָהָה Ex. 2:4 for וָאֲמָהָה and probably וָאֲמָהָה Ps. 139:8 with Daghesh-forte conservative for וָאֲמָהָה.

§ 54. When the concurrence takes place at the close of a syllable, whether the second consonant belongs to the same syllable with the first as at the end of words, or to a different syllable as in the middle of words, the following changes may be produced.

1. An aspirate following another consonant loses its aspiration, § 21; or if it be brought into juxtaposition with its like so as to form a doubled letter, the aspiration of both will be removed, § 23. 2, unless the combination occurs at the end of a word, where the reduplication is not expressed, § 25. Thus, מָתָה for מְתָה, הַתְּמָם for הִתְתְּמָם, לְבָהֶן for לְבִבְהֶן, but רַב from רִבֵּב, מְשֻׁרָה 1 Kin. 1 : 15 for מְשֻׁרְתָה or מְשֻׁרְתָה, מְהַבָּה Ezek. 4 : 3 for מְהַבְּתָה, מְשֻׁחָה Mal. 1 : 14 for מְשֻׁחְתָה.

2. The first of two concurring consonants is in certain cases assimilated to the second, the doubling thus occasioned being expressed as in the case of letters originally alike by Daghesh-forte, except at the end of words, § 25, where Daghesh disappears or is only virtually present, being resumed upon the addition of a fresh vowel or syllable. This is most frequently the case with the liquid כ, rarely with ל and ר and only in particular words; so ת of the Hithpael of verbs before ד and ט, and in a few instances before sibilants and other letters, and ד at the end of a few words before ת. Thus, יִנְתָן for יִתְּנָן, מִנְתָּה for מִנְתָּתָה; וְלָקַח for וְלָקַחַח, עָלָה Ezek. 27 : 23 for עָלָלָה Am. 6 : 2; אֲשֶׁר לִי for אֲשֶׁר לִיִּי; וְהִדְבָּאֵי for וְהִדְבָּאֵיִי, וְהִטְמָא for וְהִטְמָאֵי, הִתְזַכְּרוּ for הִתְזַכְּרוִּי, הַשְׁוֹמֵם for הַשְׁוֹמֵמִים, תְּהַשְׁוֹמֵם for תְּהַשְׁוֹמֵמִי, הַתְּנַבְּאֵי for הַתְּנַבְּאֵיִי, תִּבְּשֹׁה for תִּבְּשֹׁהָ; אַחַת for אַחַתָּה, אַחַדְתָּה for אַחַדְתָּתָה.

a. So perhaps כ in מְשָׁה according to Gesenius for מְכָשָׁה and מַס for מְכָשָׁה. Compare Greek *συγγενής* for *συνγενής*, *τέτυμμα* for *τέτυπμαι*, and Eng. *il-logical*, *ir-religion*, *im-mature* formed by the negative prefix *in*.

3. A few isolated cases occur of the reverse process more common in Chaldee and Syriac, by which a doubled letter is resolved into two different consonants by the change of the

first or the second member of the reduplication to a liquid τ or ν , e. g. מְקַבֵּל for מִקְבֵּל , הַרְמִשֵּׁק for הִרְמִשֵּׁק , מִעֲזִיבָה Isa. 23 : 11 for מִעֲזִיבָה , קִנְיִי Job 18 : 2 in the judgment of some for קִנְיִי *ends*, though others make the ν a radical, and give the word the sense of *snares*. The conjecture that תִּמְנוּ Ps. 64 : 7, Lam. 3 : 22 is for תִּמְנוּ is unnecessary and unwarranted.

4. When τ of the Hithpael of verbs would stand before a sibilant, it is transposed with σ and ψ , and with ν it is in addition changed to τ . Thus, מִתְסַתֵּר for מִתְסַתֵּר , יִשְׁתַּמֵּר for יִשְׁתַּמֵּר , יִתְשַׁעַר for יִתְשַׁעַר , נִתְצַדֵּק for נִתְצַדֵּק .

a. In הִתְשַׁבֵּחַ Jer. 49 : 3 the transposition does not take place in consequence of the number of similar letters which would thus be brought into proximity. In the cognate languages τ is likewise transposed with ν and changed to τ : thus, Chald. הִתְשַׁבַּח for הִתְשַׁבַּח ; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is ν appearing in this conjugation is הִזְבִּי Isa. 1 : 16, where τ is assimilated agreeably to 2. Compare with these transpositions the frequent Doric change of ζ (= $\delta\sigma$) into $\sigma\delta$, as στυλίδω for στυλίζω .

§ 55. The occurrence of a consonant at the end of a word may, inasmuch as the succeeding word must necessarily begin with one, be regarded as an additional case of the concurrence of consonants. As the contact is less close, however, than when they meet in the same word, it is less fruitful of changes than in the cases already considered.

1. There are three instances in which it has been doubtfully conjectured that a final η has been assimilated to a following initial μ ; viz. יִשְׁשִׁיִּם Isa. 35 : 1 presumed to be for יִשְׁשִׁיִּים ; פְּדִיִּים Num. 3 : 49 for פְּדִיִּים Ex. 21 : 30, Ps. 49 : 9; כְּלָם Gen. 28 : 12.

a. Final consonants are in Sanskrit perpetually modified by the initial letter of the following word. But it is by no means clear that this is so in Hebrew, even in the examples alleged, as the forms admit of a different explanation. See in regard to the first passage, Dr. Alexander's Commentary.

a. In one instance after such a change of ו to י, a following י suffers the contrary change to ו to prevent the triple recurrence of the same letter, אַרְבָּנָה Isa. 6:9 for אַרְבָּנָה.

4. Yodh before the plural termination ים is in a few cases changed to א to prevent the conjunction of like sounds, תְּלֵאִים Hos. 11:7 for תְּלֵיִם Josh. 10:26; אֲבֹאִים Hos. 11:8 for אֲבֵיִם Gen. 10:19; הִדְרֵי from הִדְרָאִים; אֲבֹאִים (also אֲבֹאוֹת) for אֲבֵיִם; בְּלוֹאֵי Jer. 38:12 for בְּלוֹי (or as some read, בְּלוֹיִ) ver. 11.

a. In like manner ו is changed to א before ות in the word נְאוֹת for נִוֹת from נִוָּה; it is consequently unnecessary to assume, as Gesenius does, a singular נְאוֹה which never occurs.

CHANGE OF CONSONANTS TO VOWELS.

§ 57. The second class of changes is the conversion of consonants into vowels, or the substitution of the latter for the former. This occurs,

1. Occasionally in reduplicated syllables or letters, כּוֹכַב for כּוֹכָב; טוֹטְפוֹת for טוֹטְפֹת; בְּבֹל for בְּבֹלָ Gen. 11:9; אֲלֹחוֹת 2 Chron. 35:13 from אֲלֹחֹת Prov. 19:24.

2. Much more frequently with the quiescents.

(1) A prefixed וּ is softened to its homogeneous vowel \bar{u} before other labials or vowelless letters, e. g. וּדְבַר, וּבֵית; the softening of an initial וּ to \bar{u} only occurs in אִישׁוֹ 1 Chron. 2:13 for אִישׁוֹ ver. 12, אִשׁ 2 Sam. 14:19, Mic. 6:10 for אִשׁ.

(2) Medial or final quiescents without vowels of their own often lose their sound in that of a preceding vowel. This is invariably the case with וּ and י following their homogeneous vowels, e. g. הַדְרֵי for הַדְרֵי § 59, בְּהַדְרָה for בְּהַדְרָה, unless they are doubled, as מִיִּשְׁרָי, אֲנִי, and occasionally even

then, e. g. מִימִי for מִימִי. Final א always, and medial א frequently, gives up its consonant sound after any vowel whatever, e. g. מִצָּא, מִצָּא, מִצָּא for מִצָּאָת.

a. Medial א regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e. g. רִאֲבֹל; in אָמַר preceded by ל, thus לִאמֹר; in אֶלְהִים and certain forms of אָדוֹן preceded by the prefixes ו, כ, ל, thus, יִלְהִים, לִאֲדוֹן but לִאֲלֹהִים; לִאֲדוֹנִי, לִאֲדוֹנִי, לִאֲדוֹן but לִאֲדוֹנִי, לִאֲדוֹנִי. The following examples are of a more individual character, e. g. נִאָּה for נִאָּה, נִאָּה 1 Kin. 11:39 for נִאָּה, הָאֵסֶפֶס, הָאֵסֶפֶס Num. 11:4, פִּאָּקִים Jer. 40:1, סִאָּאֶהִיהָ Isa. 14:23. In a few cases this has led to a change of orthography, the א which is no longer heard being dropped, or another vowel letter substituted for it, e. g. יוֹכְבֵי Ezek. 42:5, and אֹכְבֵי Hos. 11:4 from אָכַל Job 8:8 for רִשְׁטוֹן, רִשְׁטוֹן Deut. 32:32 for רִשְׁטוֹן, and the examples cited § 53. 2, a.

b. The consonant ה never loses its sound in that of a preceding vowel like the rest of the quiescents. The letter ה is often used to denote a vowel, but if in any word it properly expresses a consonant this is never converted into a vowel, or *vice versa*. The exceptions are apparent not real, as in the frequent abbreviation of the ending יְהוּ in proper names to יְהִ, thus הִזְקִיָּה, הִזְקִיָּה. The change here does not consist in the rejection of the vowel ו and the softening of the consonant ה, but the syllable הו is dropped, whereupon final Kamets is written by its appropriate vowel letter, § 11. 1, a, just as מִיְכָהֶה after the rejection of יְהוּ becomes מִיְכָה. So in those rare cases in which ה is substituted for the suffix ה, e. g. שְׂעָרָה Lev. 13:4 for שְׂעָרָה. The proper name שְׂעָרָהֶל Num. 34:28 is derived not from שְׂעָרָה but שְׂעָרָה, a root of kindred meaning, of whose existence, though otherwise unattested, this word is itself a sufficient voucher.

(3) Medial א often gives its vowel to a preceding vowelless letter and rests in its sound; י occasionally does the same with a homogeneous vowel, when preceded by a vowelless prefix.

a. Thus, א, רִאֲשִׁים for רִאֲשִׁים, חֲטָאָת for חֲטָאָת, עֲטָאָה Ezek. 25:6 from עֲטָאָת ver. 15; נְשָׂאוּ Ps. 139:20 for נְשָׂאוּ, so רִנְשָׂאוּ Jer. 10:5; רִאֲבֹנִי from רִאֲבֹן Neh. 6:8; בּוֹדֵאָם Isa. 51:20, הוּא Deut. 14:5; וְאֶשְׂתֵּר 1 Sam. 14:33 for הֲטָאָים; הֲטָאָיר Isa. 10:13; פִּאָּבִיר Zech. 11:5 for וְאֶשְׂתֵּר; this even occurs after mixed syllables, e. g. מִלְאָהֶה for מִלְאָהֶה; רִנְאָי for רִנְאָי; לְקָרָאָה for לְקָרָאָה, particularly in proper nouns רִשְׁמֵעֵאל for רִשְׁמֵעֵאל, רִזְרַעֵאל for רִזְרַעֵאל. So, פִּיהֲדוֹןִי Eccles. 2:13 for פִּיהֲדוֹןִי; וְיִלְלָהֶה Jer. 25:36 for וְיִלְלָהֶה; וְיִלְלָהֶה Prov. 30:17 for וְיִלְלָהֶה. There is no instance of this with ו. on the contrary, קִוְּבֹת Cant. 5:2, 12.

(4) At the end of words ו and י, when without a vowel of their own and preceded by a vowelless letter, invariably

quiesce in their homogeneous vowels, ו in an unaccented \bar{u} , י in \bar{i} , which draws the accent upon itself and frequently causes the dissolution of a previous syllable and the rejection of its vowel, בָּהוּ for בָּהוּ, יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה; יְהוּ for יְהוּ, פָּרִי for פָּרִי, דְּמִי for דְּמִי.

(5) When preceded or accompanied by heterogeneous vowels, ו and י are sometimes dropped, or if the vowel be a , they not unfrequently combine with it, forming the diphthongal o and e , § 62. 1, e. g. הוֹצֵק for הוֹצֵק, נָלֵה for נָלֵה, נָלֵה for נָלֵה, קָם for קָם, הַקָּיִם for הַקָּיִם, מָתָה for מָתָה, הוֹשִׁיב for הוֹשִׁיב, הוֹשִׁיב for הוֹשִׁיב, מָוֶת for מָוֶת, מָוֶת construct state of מָוֶת, מָוֶת const. of מָוֶת, הוֹלִיל for הוֹלִיל, הוֹלִיל for הוֹלִיל.

a. Vav rarely remains with a heterogeneous vowel unless accompanied by weak letters, by contrast with which it becomes comparatively strong, e. g. הוֹה, הוֹה, הוֹה.

VOWEL CHANGES.

§ 58. 1. The third class of changes embraces those which take place in the vowels. The primary office of the vowels is to aid in pronouncing the consonants, to which consequently they are quite subordinate, merely occupying, so to speak, the interstices between them. Their number and variety being greater, however, than is demanded for this single purpose, they have besides to a certain extent an independent value and meaning of their own in the constitution of words. (1) Changes of vowels, while they cannot like a difference of consonants create distinct verbal roots, are yet fruitful of those minor modifications of which etymology takes cognizance, such as the formation of derivatives and grammatical inflexions, e. g. גָּדַל *to be great*, גְּדֻלָּה *greatness*, גָּדוּל *great*; קָטַל *he killed*, קָטַל *to kill*, קָטַל *kill thou*, קָטַל *killing*, קָטַל *killed*; סוּם *a horse*, סוּמָה *a mare*. (2) They may indicate differences in the forms of words which have

arisen in the lapse of time; לְעַר in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is נַעֲרָה; הִיא in the Pentateuch *he* or *she*, in other books *she* is always הִיא; the form of the demonstrative הַזֶּה is found only in Genesis, הֵן in writers after the time of Moses, הַזֶּה in Ezekiel; the plural of the demonstrative in the Pentateuch אֵל or אֵלֶּה, elsewhere, with a single exception, אֵלֶּה. The imperfect notation of the vowels in the original mode of writing by letters alone has, however, left us without the means of ascertaining to what extent such changes may have taken place. (3) They may indicate diversity of dialect, e. g. קָטַל *to kill*, Chald. קַטַּל, Syr. كَتَلَ, Arab. قَتَلَ, Ethiop. ቀጥለ፡.

2. The vowel changes with which orthography is concerned, on the other hand, are purely euphonic, being in themselves void of significance, and springing solely from the natural preference for what is easier of utterance or more agreeable to the ear. Orthographically considered, vowels are either mutable or immutable, the latter being unaffected by those circumstances which occasion changes in the former. A vowel may be immutable by nature, or made so by position. A short vowel in a mixed syllable before the accent is ordinarily immutable by position, being beyond the reach of the common causes of mutation, e. g. מִשְׁפָּחָה, מִדְּבָר. Long vowels are immutable by nature in certain words or classes of words; but they are only distinguishable as such by a knowledge of the etymological forms which require them. It may, however, be observed, as a general though not an invariable rule, that the vowels of such words and forms as are prevailingly written with the vowel letters are less liable to mutation than those which are prevailingly written without them. Mutable vowels are liable to changes both of quantity, from long to short, and the reverse, and of quality from pure to mixed (*u* to *o*, *i* to *e*, *a* to *è*) and the reverse, these changes being confined, except in rare in-

the gutturals, or by their concurrence. The peculiarities of the gutturals are fourfold, viz. :

1. A preference for the vowel Pattahh of the same organ, into which, consequently, a preceding or accompanying vowel is frequently converted, e. g. שָׁלַח for שֶׁלַח ; שָׁעַם for שֶׁעַם ; רִגְבִיהָ for רִגְבֵיהָ ; שָׁמַע for שֶׁמַע ; שָׁנְאָה from שֶׁנְאָה .

a. The instances in which this permutation occurs cannot easily be embraced under any general rules. In some cases it was optional; in others, usage decides for it or against it without, however, being absolutely uniform. The following statements embrace what is of most importance. (1) The stability of the vowel often depends upon the weight attached to it in the etymological form; thus, שָׁמַע in the imperative but not in the infinitive for שֶׁמַע ; רִשְׁמַע for רֶשְׁמַע, but שָׁמַע not שֶׁמַע for שֶׁמַע. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. שָׁמַע always, but רִמְעַל and רִמְעַל but רִמְעַל but רִמְעַל. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. רִחַל but רִחַל but רִחַל. (4) O and u are less subject to alteration than i and e, e. g. שָׁעַל for שֶׁעַל ; ā which is already cognate with the gutturals is mostly retained, though it occasionally becomes ā before ה, e. g. אֶחָד from אָח, Job 31:24 (in most copies) from מִבְּרָחַה, רִמְעַל from רִמְעַל. (5) א in many cases prefers the diphthongal vowels e and o, thus אֶחָד, אֶחָד, אֶחָד but אֶחָד ; רִבָּא, רִבָּא. (6) ר partakes of this preference for ā to a limited extent, e. g. וְיָסַר for וְיָסַר or וְיָסַר ; וְיָרָא from וְיָרָא.

2. The reception of Pattahh furtive, § 17, at the end of a word after a long heterogeneous vowel (i. e. any other than a), or before a vowelless final consonant, e. g. רָע, רִגְבִיהָ, נָח, רִגְעָה, רִגְעָה.

a. This is necessary when the vowel preceding a final guttural cannot be converted into Pattahh. Sometimes the form with Pattahh and that with Pattahh furtive occur interchangeably, e. g. לָשַׁח and לָשַׁח, or with a slight distinction, as אֶשְׁפָּח, in pause : אֶשְׁפָּח, construct מְוַבֵּחַ. In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e. g. לָקַח 1 Kin. 14:3, and in most editions שָׁבַח Jer. 13:25. As final א is always either quiescent or otiant, it never receives Pattahh furtive. The letter ר never takes it unless it be in a single instance, and that in a penultimate syllable יִרְדֹּף Ps. 7:6, which is probably to be read *yi^rrdoph*; though it might be pronounced *yiraddoph*, which some conceive to be an anomalous form for יִרְדֹּף, after the analogy of רִצְחָק Gen. 21:6, the compound Sh'va being lengthened into a vowel followed by euphonic DagHesh, as in the related words

הַבְּרִי for דְּבַרְרִי, בְּדַבֵּר for בְּדַבְּרִי, חֻזְקִי for חֻזְקִי. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מְלָכִי from מֶלֶךְ (מֶלֶךְ); מְלָכִי from מֶלֶךְ; חֻבְלִי from חֻבַּל, חֻזְקִי for חֻזְקִי from חֻזַּק. Or if one of the consonants be a guttural, the vowel mostly conforms to the compound Sh'va, which it has or might have, e. g. עֲבָדִי for עֲבַדְרִי, רְחֻזְקִי for רְחֻזְקִי, לְחַלִּי for לְחַלִּי, לְחַפֵּר for לְחַפֵּר, פְּעֻלָּה for פְּעֻלָּה.

a. Vav before a guttural follows the rule just given; before ו, and sometimes before ה or ה followed by ו, it takes Hhirik; before other vowelless letters it gives up its consonant sound and quiesces in its homogeneous vowel Shurek, § 57. 2. (1), thus וְעָבְדִי, וְיָדִי, וְיָהִי and וְהָיָה, וְיָלֵב, וְיָזַב.

b. In trilateral monosyllables or final syllables with the vowel Pattahh, the first letter sometimes receives an accented Seghol, to which the following Pattahh is then assimilated, e. g. לְכָה for כְּתָה construct of כְּתָה, מְמַלְכָה for מְמַלְכָה, the Seghols being liable to be changed to Pattahhs by the presence of a guttural מְשַׁפְּחָה for מְשַׁפְּחָה.

c. In מְצַאֲכֵם Gen. 32:20 for מְצַאֲכֵם the vowelless letters belong to different syllables, and the introduction of the new vowel makes it necessary to lengthen the one before it.

2. Although two vowelless letters are admissible at the end of a word, § 18, the harshness of the combination is commonly relieved by the insertion of Seghol, e. g. לְרָב for רָב, לְכָה for כָּה. If either letter is a guttural, Pattahh is mostly used instead, e. g. לְנַח for נַח. If either letter is ו, its homogeneous vowel Hhirik is used; if the second letter is ו, it will rest in Shurek, § 57. 2. (4.), e. g. לְחַיִּי, לְחַיִּי, לְחַיִּי, but לְחַיִּי.

a. When the penultimate letter is ה or ח, it in a few instances takes Seghol, as אֶהְיֶה, אֶהְיֶה, אֶהְיֶה. When the final letter is א, it either remains otiant, § 16, or requires Seghol, אֶהְיֶה, אֶהְיֶה; a penultimate א either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c. אֶהְיֶה or אֶהְיֶה, אֶהְיֶה. The alternate mode of facilitating the pronunciation of gutturals before a vowelless letter at the end of a word by means of Pattahh furtive, has been explained § 60. 2.

3. When the same letter is repeated with or without a mutable vowel intervening, there is often a contraction into

with these exceptions, they are chiefly found in poetry. The vowels *י* and *י* are mostly attached to words in what is called the construct state, הַ to words in the absolute; and all of them to the feminine ending ת. Examples of *י*: בְּנוֹ Num. 23:18, 24:3, 15, תְּרֵתוֹ several times, מִשְׁתָּנֵי Ps. 114:8. Examples of *י*: אֶהְבֶּתִי Hos. 10:11, אֶסְרֵי Gen. 49:11, *ibid.*, Gen. 31:39, דְּבַרְתִּי Ps. 110:4, הַפְּלִי Ps. 114:8, רִשְׁבִי Ps. 123:1, מוֹשִׁיבִי Ps. 113:5, מִשְׁפִּי לִי ver. 6, מְקוֹמִי ver. 7, הוֹשִׁיבִי ver. 8, מוֹשִׁיבִי ver. 9, מְלֹאָתִי Isa. 1:21, נֶאֱהָרִי Ex. 15:6, עֲנֹבִי Zech. 11:17, רַבָּתִי Lam. 1:1, שְׂרָהִי *ibid.*, שְׁכִנִּי Deut. 33:16. It is also attached to the first member of the compound in many proper names, e. g. מְלֹאָתִי, גְּדֵרֵי אֵל, to certain particles, as בְּלָתִי, בְּלָתִי, זִוְלָתִי, מִנִּי, and perhaps to such participial forms as רִשְׁבֶּתִי Jer. 22:23. Ol' הַ : אֶרְמָהָ Ex. 15:16, אֶרְצָה Isa. 8:23, Job 34:13, 37:12, חֶרְסָה Judg. 14:18, יִשׁוּבָהָ Ps. 3:3, 80:3, Jon. 2:10, יִרְגָּה almost constantly, מְוֹהָהָ Ps. 116:15, נִחַלָּה Num. 34:5, Ps. 124:4, עֲנֵלָהָ Ps. 92:16 (K'ri), 125:3, Ezech. 28:15, Hos. 10:13, עֲלָהָ Job 5:16, עֲרָהָ Ps. 44:27, 63:8, 94:17, עֲזָהָ Job 10:22, תִּמְלָהָ Josh. 19:43, Judg. 14:1, and regularly in the third person feminine of the preterite of לָהּ verbs. In modern Persian *z* is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link.

§ 62. The changes due to the influence of vowels may arise from their concurrence or proximity.

1. Concurring vowels may coalesce; *a* uniting with *a* forms *a*, uniting with *i* or *u* it forms the diphthongal *e* or *o*, e. g. הַשְּׁפֹתֵי Neh. 3:13 from הַאֲשְׁפֹתֵי after the rejection of א by § 53. 2. *o*: בִּית after the softening of *י* to *i* becomes בִּית; קִשְׁלוֹ by the rejection of ה becomes קִשְׁלוֹ יהו prefixed to proper names is from יְהוּ for יְהוּ, § 57. 2 (4).

2. One of them may be hardened into its corresponding semi-vowel; *י* with *י* may form *י*, or the first *י* may be changed to *iy*, which, upon the reduplication of the *י* to preserve the brevity of the antecedent vowel, § 24. 3, becomes *י*, e. g. עֲבָרִי with ים becomes עֲבָרִים or עֲבָרִים. So, *י* before ה forms יְה, and before ו forms יו, e. g. עֲבָרָה, עֲבָרָה; in like manner *ו* is changed before ו into *uv*, forming יו, which, by § 56. 3, becomes יו, e. g. מְלֹכִית, by the substitution of וּת for ת, מְלֹכִיּוֹת. *י* followed by *u* forms *iv*, e. g. הַמְסִיּוֹ for הַמְסִיּוֹ Josh. 14:8. *י* before *י* or *u* is resolved into *iy*, which, joined with the appropriate semi-vowels, becomes *י* and *יו*, the virtual

reduplication of the final consonant in the one case preserving the short vowel, which is lengthened in the other; thus סִיטִי with י becomes סִיטִי, and with הוּ, סִיטִיו. The same resolution of י occurs before final ה, forming הַיְהוּ, and by § 61. 2 הַיְהוּ, thus נְעִיטִי with ה becomes נְעִיטִיהַ.

a. Grammarians have disputed whether in such words as עֲבָרִים, מַלְכֻיּוֹת the point in י is Daghesht-forste or Mappik, § 26, and accordingly whether they are to be read *ibhriyyām*, *malckuyyōth*, or *ibhriyām*, *malckūyōth*. If the explanation given above be correct, it is Daghesht-forste Conservative. Comp. קָנַם, קָנַם.

b. Such forms as פָּרִי, פָּרִי, פָּרִי, פָּרִי from פָּרִי are only apparent exceptions to the above rules. The word is properly פָּרִי, and to this the additions are made, the auxiliary Hhirik being dropped with the cessation of the cause from which it originated, § 57. 2. (4). In כְּרִבִּיאִים 2 Chron. 17: 11 from כְּרִבִּי and ים, the vowels are kept separate by an interposed א.

c. In words of לֵה formation, such as עֲשִׂים, עֲשִׂו, עֲשִׂו from עֲשִׂה and ה, י, ים, it might appear as though one vowel were rejected before another. But the correct explanation is that י is the true final radical, and the forms above given are for עֲשִׂוּהַ, עֲשִׂוּי, עֲשִׂוּיִם (like קָנַלִּים) from which י is rejected by § 53. 3. In the same way עֲשִׂוּהַ, עֲשִׂוּי, etc., from עֲשִׂה are for עֲשִׂוּיִם, עֲשִׂוּיִהַ. In such alternate forms as פָּרִי from פָּרִה, the radical י is retained by preserving the antecedent vowel, which, before Daghesht-forste Conservative, becomes Hhirik, § 61. 5.

§ 63. The following euphonic changes are attributable to the proximity of vowels, viz. :

1. Pattahh before a guttural is often changed to Seghol if another *a* follows, and the same change sometimes occurs after a guttural if another *a* precedes.

The particular cases are the following :

a. When (.) stands before a guttural with (,) always before ה, e. g. הַחֵג for הַחֵג, הַחֵג, הַחֵג Prov. 21: 22. הַחֵג, הַחֵג (also when ה has Hhateph Kamets, e. g. הַחֵג, הַחֵג Judg. 9: 9), often before ה and ע, particularly if it receives the secondary accent, e. g. הַחֵג for הַחֵג, הַחֵג but הַחֵג, הַחֵג, הַחֵג, rarely before א and ר, הַחֵג Gen. 14: 10, הַחֵג Neh. 9: 18, 26 but הַחֵג Ezek. 35: 12.

b. When (.) before a guttural is followed by another consonant with (.) or (,) הַחֵג but הַחֵג, הַחֵג but הַחֵג, once before the liquid ל, e. g. הַחֵג Ex. 33: 3 for הַחֵג, and once before נ, e. g. הַחֵג for הַחֵג.

c. In הַחֵג 1 Sam. 28: 15 and the combination הַחֵג a similar change takes place after a guttural to prevent the repetition of the vowel *a*; so in הַחֵג Ps. 20: 4, and הַחֵג after the liquid נ.

2. Pattahh is sometimes assimilated to a following Seghol, or to a preceding Kamets or Tsere.

a. The assimilation to (,) takes place regularly in what are called Segholate forms, in which an auxiliary Seghol has by § 61. 2 been introduced between two vowelless letters, מְלָהּ for מְלָהּ, לְרָב for לְרָב, אֶרֶץ for אֶרֶץ, but בְּרָה, שֶׁצֶם; only before ׀, which can combine with *a* and not with *e*, *a* is retained and lengthened to (,) by § 59, אֶרֶץ, בְּרָה. Rarely in other cases יִרְכָּם for יִרְכָּם, where the change is facilitated by the preceding ׀.

b. The assimilation to (,) occurs in a few cases after a guttural with ה prefixed, e. g. הַלֵּם for הַלֵּם, הַרְרִי for הַרְרִי, הַאֲרִיזִי for הַאֲרִיזִי.

c. The assimilation to (,) occurs in the Kal future of Pe Yodh verbs where the alternate forms are רִשָּׁב and רִשָּׁן.

§ 64. The following vowel changes are due to the accent, viz. :

1. If a long vowel in a mixed syllable be deprived of its accent, it will be shortened, § 18, e. g. הַשְּׁמֵר, הַשְּׁמֵר; קָסַב, קָסַב; וְרָשָׁם, וְרָשָׁם; וְרָשָׁב, וְרָשָׁב.

a. If a vowel preceding Makkeph is incapable of being shortened, it will receive the secondary accent Methegh, agreeably to § 43.

2. The accent prefers to be immediately preceded by a simple syllable and a long vowel. Accordingly an antecedent vowelless letter often receives what may be called a pre-tonic vowel. This is commonly the simplest of the long vowels \bar{a} , e. g. קָטַל, קָסַב, לָקַחְתָּ, וְהִתְקַלֵּן, occasionally \bar{e} , e. g. הִלַּל, שְׂמֹחַ, גִּלְדִּין, הִאֲבִדִּין, rarely \bar{o} , e. g. וְקִצְרוּן. Such a vowel is sometimes inserted, even though a pre-existing mixed syllable is thereby destroyed, e. g. in the plurals of Segholates and of feminine nouns derived from them, מְלָכִים from מְלָךְ, מְלָכוֹת from מְלָכָה.

§ 65. The special emphasis, with which the last word of a clause is dwelt upon, gives rise to certain vowel changes in connection with the pause accents, § 36. 2. *a.* These are (1) lengthening short vowels, viz., (,) and not infrequently (,) which has arisen from (,) to (,) , e. g. אֶמֶר, אֶמֶר; כְּתֹבָהּ, כְּתֹבָהּ; אֶרֶץ, אֶרֶץ; עָבַד, עָבַד, and bringing back Kamets

Hhatuph shortened from Hholem to its original length **וְיָמַת**, **וְיָמַת**. (2) Restoring vowels which have been dropped in the course of inflection, e. g. **עָבְדוּ**, **עָבְדוּ**; **הָבְרוּ**, **הָבְרוּ**; **עָמְדוּ**, **עָמְדוּ**. (3) Changing simple Sh'va in trilateral syllables and before the suffix **ה** to Seghol, e. g. **בִּיתָהּ**, **בִּיתָהּ**; **יָחַי**, **יָחַי**; **שָׁכַם**, **שָׁכַם**. (4) Changing compound Sh'va to the corresponding long vowel, e. g. **הָלִי**, **הָלִי**; **הָלִי**, **הָלִי**.

a. Pattahh sometimes remains without change, e. g. **עַד** Ps. 132: 12, **דַּבְּרָה** 2 Sam. 2: 27, **נִצְלַנִי** Jer. 7: 10, **גִּבְגַּבְתִּי** Prov. 30: 9, **צָבְתָתִי** Job 34: 5, **אָבְלָתִי** Neh. 5: 14. Seghol more frequently, **בָּלַק**, **בָּלַק**, **בָּלַק** and **בָּלַק**. Long vowels are mostly unaltered; only Tseré is in mixed syllables occasionally changed to Pattahh. e. g. **הָתִיז** Isa. 18: 5 for **הָתִיז**, so **הָתִיז** Isa. 42: 22, **הָתִיז** Gen. 17: 14, **וַיִּזְגַּל** Gen. 21: 8, **וַיִּזְגַּל** Gen. 25: 34, which, in one word of Segholate formation, is converted to Seghol, e. g. **יָשַׁע**, **יָשַׁע**. Where the same word has alternate forms, one is sometimes selected as the ordinary and the other as the pausal form, thus **הִתְפַּחֵן**; **הִתְפַּחֵן**; **הִתְפַּחֵן**; **הִתְפַּחֵן** Gen. 43: 14; **הִתְפַּחֵן** Eccl. 12: 11, 35; **הִתְפַּחֵן** 1 Sam. 13: 21; **יָזוּ**, **יָזוּ** Gen. 49: 3, **הִשְׁבַּח**, **הִשְׁבַּח** Lev. 26: 34, 35; **רָפְשָׁנוּ**, **רָפְשָׁנוּ**. Sometimes, instead of changing the Sh'va before **ה** to Seghol, its vowel is shifted, thus **הָרָה**, **הָרָה**; **הָרָה**, **הָרָה**; and in Ex. 29: 35 **אֲתַכֶּה**. The position of the pause accent, so far as it differs from that of the ordinary accent, has been explained § 35. 2.

b. Of the pause accents, or those which mark the limits of clauses and sections, the first class, viz., Silluk, Athnahh. and Merka with Mahpakh, almost always give rise to the vowel changes which have been described; the second and third classes, S'gholta, Zakeph Katon, Zakeph Gadhol, R'bbhiⁿ and Shalshetheh, e. g. **וַיִּבְרָא** Isa. 13: 8, do so frequently; the fourth class, Pazer, e. g. 2 Kin. 3: 25, Prov. 30: 4, and T'lisha Gh'dhola, e. g. Ezek. 20: 21, but seldom. Pausal forms are occasionally found with other Disjunctives, thus, Tiphkha **וַיִּלְכְּבוּ** Deut. 13: 5, Pashta **וַיִּשְׁבְּרוּ** ibid., Geresh **וַיִּשְׁבְּרוּ** Ezek. 40: 4, and even with Conjunctives, e. g. **וַיִּבְרָא** Isa. 49: 18, **וַיִּבְרָא** Ezek. 17: 15, **וַיִּבְרָא** 2 Chron. 29: 31.

§ 66. 1. The shortening and lengthening of words has an effect upon their vowels. The shortening may take place (1) At the end of a word by the rejection of a vowel.

This occurs only with (.) or (..) in certain forms of **לָהּ** verbs, e. g. **הִלְלָהּ** from **הִלְלָהּ** for **וַיִּבְרָא** 1 Sam. 21: 14 for **וַיִּבְרָא**, **וַיִּבְרָא** for **וַיִּבְרָא**. In the last two examples the short vowel is lengthened upon its receiving the accent, comp. § 64. 1. If the rejected vowel was preceded by two consonants, these will now stand together at the end of the word, and be liable to the changes described § 61. 2, e. g. **וַיִּבְרָא** for **וַיִּבְרָא**.

(2) In the body of a word by shortening a long vowel in a mixed syllable, which must, of course, be the one bearing the accent, § 32. 1, or rejecting a long vowel in a simple syllable before the accent (the pretonic vowel, § 64. 2), דָּבָר, מְקַנֵּשׁ; מְלֵךְ, מֶלֶךְ; דְּבַר, דָּבָר.

a. This is in general the only reduction possible. The vowel of a mixed syllable, if short already, is capable of no further abbreviation; and it cannot be rejected, or there would be a concurrence of vowelless consonants which the language seeks to avoid (הִסְכֵּךְ Prov. 30:6 is an exception). And the vowel of a simple syllable, if short, must have the accent, § 32. 1, which preserves it from rejection. The changes above recited are confined to the last two, or, in case the accent is upon the penult, the last three syllables of the word; for the antecedent portions of polysyllables are already abbreviated to the utmost. Contractions due to the peculiarities of certain letters, as the gutturals and quiescents, which have been before explained, are not here taken into the account, e. g. שָׁמַיִם, שָׁמַיִם; מְנוּחָה, מְנוּחָה; דְּבַר, דְּבַר.

b. Where the last vowel cannot be shortened, it sometimes experiences a change of quality from pure to diphthongal, such as is produced by the pressure of two following consonants, § 61. 4, e. g. נִדְבָרִים, נִדְבָרִים; הַשָּׂבִיב, הַשָּׂבִיב; הַשָּׂבִיב, הַשָּׂבִיב; הַשָּׂבִיב, הַשָּׂבִיב.

2. If a word be lengthened by additions at the end, its vowels are liable to changes in consequence.

(1) Such additions create a tendency to shorten the previous part of the word in the manner just described. For the normal length of words in Hebrew being dissyllabic, the genius of the language is opposed to transcending this limit any further than is absolutely necessary. If the addition is not of sufficient weight to affect the position of the accent, no abbreviation results. But if it is of weight enough to remove the accent, an abbreviation follows if it is possible for one to be made, e. g. דְּבָרִים, דְּבָרִים, דְּבָרִים for דְּבָרִים by § 61. 1.

(2) They produce changes in an ultimate mixed syllable. If the appendage begin with a consonant, the antecedent vowel will now be succeeded by two consonants and be liable to the changes consequent upon such a position, § 61. 4, e. g. הַקָּטִיל from הַקָּטִיל; קָמָה from קָמָה; הַקָּטִיל from הַקָּטִיל.

קָטַלְתִּי from קָטַל . If the appendage begin with a vowel, it will attach itself to the final consonant, which will in consequence be drawn away from its own syllable to begin the new one. This may occasion the following changes :

(a) If the preceding vowel is an auxiliary Seghol or Pattahh, introduced to facilitate the pronunciation of the second of two vowelless consonants, § 61. 2, it will be rejected, inasmuch as it is no longer required for this purpose, e. g. מִזְּבֹה from מִזְּבָה , סִתְּרוּ from סִתְּרוּ .

(b) If it be a short vowel, it must either be lengthened to adapt it to the simple syllable in which it now stands, or rejected on account of the disposition to abbreviate words upon their receiving accessions at the end, e. g. קָטַלְתָּהּ and קָטַלְתָּהּ from קָטַל . The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, § 18. 2, e. g. מִדְּבָרָה 1 Kin. 19 : 15 from מִדְּבָר , הַשְּׂמֵלָה Ezek. 8 : 2 from הַשְּׂמֵל .

(c) If it be a long vowel, it may be rejected, as וְקָטַלְתִּי from וְקָטַל , וְשָׁמִי from וְשָׁם , or retained either unaltered, as הַקְּרִימוֹת from הַקְּרִים , מְשַׁלְּחִי from מְשַׁלְּחִי , or with a change of quality from pure to diphthongal or the reverse, מְהַיָּקָה from מְהַיָּקָה , מְהַיָּקָה from מְהַיָּקָה , מְהַיָּקָה from מְהַיָּקָה , מְהַיָּקָה from מְהַיָּקָה .

TABLE SHOWING THE CHARACTER AND AFFINITIES OF THE VOWELS AND THE ORDINARY LIMITS OF EUPHONIC CHANGES.

ORGAN.	QUALITY.	QUANTITY	
		Long.	Short.
Guttural, . . .	<i>pure</i>	\bar{a}	\check{a}
Palatal, . . .	<i>diphthongal</i>	\bar{e}	\check{e}
	<i>pure</i>	\bar{i}	\check{i}
Labial, . . .	<i>diphthongal</i>	\bar{o}	\check{o}
	<i>pure</i>	\bar{u}	\check{u}

PART SECOND.

ETYMOLOGY.

ROOTS OF WORDS.

§ 67. ETYMOLOGY treats of the various kinds of words, their formation and inflections. Three successive stages are here to be distinguished. The first is the root or radical portion of words. This embraces those fundamental sounds, in which the essential idea originally inheres. Roots do not enter, in their nude or primitive form, into the current use of language, but they constitute the basis upon which all actually occurring words, with the exception of the inorganic interjections, are constructed. The second stage is the word itself in its simple uninflected state; this is formed, if a primitive, directly from the root, if a derivative, from a pre-existing primitive, by certain changes or additions, which serve to convert the radical idea into the precise conception intended, which is as yet, however, expressed absolutely. The third and only remaining stage is the word as it appears in the actual utterances of speech, so modified by inflections as to suggest the definite qualifications of the idea, such as the tense of verbs, the gender and number of nouns, and the degree of adjectives, or its relations whether of agreement or subordination, such as the persons and modes of verbs and the cases of nouns.

§ 68. There are in Hebrew, as in most languages, two classes of roots, which may be denominated respectively pro-

nominal and verbal. Pronominal roots form the basis of such words as express the relations of things to the speaker or to one another, viz., pronouns and certain prepositions, adverbs, and other particles. From verbal roots, which are by far the more numerous, spring words expressive of ideas, viz., verbs, nouns, and such particles as are derived from them. Verbal roots consist exclusively of consonants, and are almost invariably trilateral. The introduction of a vowel or vowels, even for the sake of pronouncing them, destroys their abstract radical character, and converts them into specific words of this or that description. Nevertheless, for reasons of convenience, the letters of the root are usually pronounced by the aid of the vowels belonging to them in the simplest form of the corresponding verb, which is mostly the third person singular of the preterite, e. g. קָטַל, מָלַךְ. This must not be suffered, however, to lead to the confusion of identifying that particular verbal form with the proper radical, nor of supposing the verb to be the radical part of speech from which nouns in all cases are derived: verbs and nouns are rather to be regarded as co-ordinate branches springing from a common root.

a. The few quadrilaterals and quinqueliterals which occur are mostly formed from pre-existing trilaterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. פָּרַסַם *to lay waste* comp. פָּרַס; וּלְלַהֵב *to burn* comp. וָלַהֵב; סָרְעָפָה *a branch* comp. סָרַעַף; שִׁרְעָפִים *thoughts* comp. שָׁרַעַף; שִׁרְרִיט *a sceptre* comp. שָׁרַר; טַלְטָלָן *tranquil* comp. טָלַן; פָּרְשָׁו *to spread* comp. פָּרַשׁ; or by blending two different roots, e. g. רִטְשָׁשׁ *to be fresh* composed of רָטַשׁ and טָפַשׁ; פְּלִמְנִי *a certain one* = פְּלִמְנֵי אֶלְמִנִי; צַפְרָהָצֵז *a frog* from צָפַר *to leap* רָהַץ (in Arabic) *a marsh*. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the trilateral roots appear to be based upon pre-existing bilaterals. Thus, the cognates גָּזַר, גָּזַל, גָּזַז, גָּזַה, גָּזַז, גָּזַז, גִּזוּ, have in common the two letters גז with the associated idea of cutting, § 50. 3. The frequent examples of this description, together with the fact of the existence of a few bilaterals, e. g. אָבִי *father*, אחִי *brother*, אִמִּי *mother*, have suggested the thought that the ultimate roots may in all cases have been bilaterals, and that the trilaterals were a secondary formation. Various ingenious but unsuccessful attempts have been made to demonstrate this

position by an actual analysis, and to effect the reduction of all roots to two primitive letters. Still more extravagant and fanciful is the endeavour, which has actually been made, to explain the origin of roots from the individual letters of which they are composed, and to deduce their meanings from the names, the shapes, or other peculiarities of those letters. The existence of roots and the meanings attached to them must be accepted as ultimate facts. Some have arisen, no doubt, from the imitation of sounds in nature; but in most cases no satisfactory reason can be given why a given combination of sounds has that particular sense, which is in fact connected with it.

§ 69. The formation of words and their inflection are accomplished partly by internal changes and partly by external additions. The internal changes are the insertion of vowels and the reduplication of consonants in various significant ways, e. g. קָטַל, קָטַל, קָטַל, קָטַל. The external additions are significant syllables welded to the root or to the word, either at the beginning or the end, e. g. קָטַל, קָטַלְתָּ, וְקָטַלְתָּ, וְהִתְקַטַּלְתָּ.

a. The trilateral and exclusively consonantal character of Semitic roots is their most remarkable peculiarity in distinction from those of the Indo-European languages which are as prevaillingly monosyllabic, the vowel being an essential constituent, while the number of consonants is variable. The fact of the vowel being an integral part of the root in these languages interferes with their employment of internal changes for purposes of derivation and inflection, and confines them almost entirely to external additions, e. g. *voco, vocabam, vocatio, vocabulum. vocito, etc.* The composition of words of which such large use is made in the Indo-European tongues, e. g. *ad-voco, in-voco, etc.*, is almost unknown in Hebrew except in the formation of proper names.

b. Different languages differ greatly in their flexibility, that is to say, in the variety of words which may spring from a common root, and the number of forms which the same word may assume to express the various relations into which it enters. Relations, which in some languages are expressed by flexion, as the cases of nouns, tenses of verbs, concord of adjectives, are in others indicated by additional words, as prepositions, auxiliary verbs, etc., or suggested by the order of words in the sentence.

c. Formative syllables, added either at the beginning or the end of words for the sake of inflection, are, in the ordinary consciousness of those who use the language, completely amalgamated with them, so that their separate origin and signification is never thought of. They are thus to be distinguished from those words which, by reason of their dependent character, are attached to others as prefixes or suffixes, but yet preserve their separate identity as prefixed conjunctions and prepositions and suffixed pronouns.

§ 70. The parts of speech in Hebrew are either declinable as pronouns, verbs, and nouns (including adjectives); or indeclinable, as the article, adverbs, prepositions, conjunctions, and interjections. As most if not all of the syllables employed in the formation and inflection of verbs and nouns are of pronominal origin, it will be necessary to consider the pronouns first.

a. The classification usual with the Jewish grammarians is into verbs (מְעוּלָם *actions*), nouns (שְׁמוֹת *names*), and particles (מְעוּלָם *words*).

PRONOUNS.

PERSONAL PRONOUNS.

§ 71. The Hebrew pronouns are personal, demonstrative, relative, and interrogative or indefinite. The personal pronouns are the following, viz. :

	SINGULAR.		PLURAL.
1. I	אֲנִי, אֲנִי	We	אֲנֵנוּ, אַתְּנֵנוּ, אַתְּנֵנוּ
2. { Thou <i>m.</i>	אַתָּה	Ye <i>m.</i>	אַתְּכֶם
{ Thou <i>f.</i>	אַתְּ, אַתְּי	Ye <i>f.</i>	אַתְּנָה, אַתְּנָה
3. { He	הוא	They <i>m.</i>	הֵם, הֵמָּה
{ She	היא	They <i>f.</i>	הֵן, הֵנָּה

There are, it will be perceived, distinct forms for singular and plural in the three persons, and for masculine and feminine in the second and third. There is no form for the neuter, as that gender is not recognized in Hebrew.

a. (1) The alternate forms of the first person singular אֲנִי (in pause אֲנִי with the accent on the penult except Job 33: 9), and אֲנִי (in pause אֲנִי) are used interchangeably and with perhaps equal frequency. It has been observed, however, that while the former is the more common in the Pentateuch, it never occurs in the books of Chronicles, and but once in Ezekiel, viz., 36: 28, a passage borrowed from the Pentateuch. The usual plural of this person is אַתְּנֵנוּ; אַתְּנֵנוּ occurs but six times, viz., Gen.

42: 11, Ex. 16 : 7, 8, Num. 32 : 32, 2 Sam. 17 : 12, Lam. 3 : 42; אָנִי though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42 : 6 K'thibh, where the K'ri substitutes the usual form.

(2) The second person masc. sing. אַתָּה (in pause occasionally אַתָּה Ps. 2 : 7, 25 : 27, 40 : 18, 70 : 6, but mostly אַתָּה) is in five instances written אַת without the final He, which is however restored in the K'ri, viz., 1 Sam. 24 : 19, Ps. 6 : 4, Job 1 : 10, Eccles. 7 : 22, Neh. 9 : 6, and in three instances אַת without the final vowel Num. 11 : 15, Deut. 5 : 24, Ezek. 28 : 14. The feminine אַת is occasionally written אַתָּה Judg. 17 : 2, 1 Kin. 14 : 2, 2 Kin. 4 : 16, 23, 8 : 1, Jer. 4 : 30, Ezek. 36 : 13; the K'ri invariably retrenches the superfluous א, though it is probable that the original pronunciation proper to this orthography was אַתָּה. The feminine plural אַתֶּן occurs only Ezek. 34 : 31, where a few manuscripts read אַתֶּן; the alternate form אַתֶּן occurs Gen. 31 : 6, Ezek. 13 : 11, 34 : 17; in Ezek. 13 : 20 most editions have אַתֶּן.

(3) The third person fem. sing. הִיא occurs but eleven times in the books of Moses, viz., Gen. 14 : 2, 20 : 5, 38 : 25, Lev. 2 : 15 (in some editions), 11 : 39, 13 : 10, 21, 16 : 31, 21 : 9, Num. 5 : 13, 14. In its stead is found הִיא a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that הִיא *hū* was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read הִיא *hī* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 47. According to Kimehi הִיא Ruth 1 : 13 and הִיא 2 Sam. 4 : 6, Jer. 50 : 5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "these things," and in the last two it is an adverb of place, meaning *here*.

b. (1) The pronoun אֲנִי unites the palatal found in the nominative singular of the first person in Indo-European languages, Gr. ἐγώ, Lat. *ego*, Goth. *ik*, with the nasal of its other parts Gr. μέ, *vōi*, Lat. *me, nos*, Goth. *mik*. The same combination is found in the Coptic and the Phœnician. The Arabic and Syriac have retained only the abbreviated form in the singular and the prolonged form in the plural. The second person אַתָּה is based upon the lingual א as the Doric τὸ, Lat. *tu*, Ger. *du*, Eng. *thou*; and the third person הִיא upon the guttural ה as the Zend *hā*, Gr. ὁ. Lat. *hic*, Eng. *he*.

(2) Words in such constant and familiar use as the pronouns are subject to more or less irregularity in all languages. The original plural termination, as will be shown more fully hereafter in the case of verbs and nouns, is אִנִּי. In the first person אִנִּי is omitted to prevent the concurrence of nasals in the same syllable, אִנִּי, אִנִּי; the plural of the prolonged form seems to be best explained by supposing it to have been originally אִנִּי, which was in the singular softened to אִנִּי by § 57. 1, and in the plural by a transposition and weakening of the palatal to a guttural (comp. Gr. ἐγώ, Sans. *aham*), became אִנִּי or by § 53. 2, אִנִּי. The plurals of the second and third persons were originally אַתֶּן, הִיא, which are still

preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. *הִקְטַלְתָּ לְהוֹרִיגִי, הִקְטַלְתָּ לְהוֹרִיגִי*. The vowel *ū*, however, which in the plurals of masculine nouns has been converted into *z*, has in the pronouns undergone a still further modification into the diphthongal *ē* *הֵם* or *ē* *אֵהֶם*. The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented *ה* is often added by § 61. 6. to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called *כְּנוּיִים* *cognomina*; the first person is *מְדַבֵּר* *the speaker*, the second *נִכְפָּז* *present*, the third *נִסְתָּר* *hidden or absent*.

§ 72. When the pronouns are used in their separate form as distinct words they have the forms already given. When, however, they stand in a relation of dependence to verbs, nouns, and particles, they are appended to them in the following abbreviated forms, called the pronominal suffixes :

	SINGULAR.		PLURAL.	
1. <i>Com.</i>	י	ני		נו
2. { <i>Masc.</i>		ה		כם
{ <i>Fem.</i>		ה		כן
3. { <i>Masc.</i>		הו	ם	הם
{ <i>Fem.</i>	ה	ה	ן	הן

In the first person singular *י* is attached to nouns, and *ני* to verbs. In the second person the palatal *כ* is substituted for the lingual *ח* of the separate pronoun. For a similar change in the first person see § 85. a. (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 220. The third plural forms *הֵם, הֵן* are used with plural nouns; *ם, ן* with verbs and singular nouns.

The suffixes of the second and third persons plural *כם, כן, הם, הן* are called *grave*, the rest are *light*. The former being mixed syllables, always receive the accent, § 33. 3, and tend more strongly to shorten the words to which they are attached than the latter.

DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

<i>Masc.</i>	<i>Fem.</i>		<i>Common.</i>
SINGULAR, הַ	זֹאת	<i>this</i>	PLURAL, אֵלֶּה
			<i>these.</i>

The poetic form הַ is sometimes a demonstrative, Ps. 12 : 8, Hab. 1 : 11, but more frequently a relative (like the English *that*), in which case it is used without change for both genders and numbers. The feminine is occasionally written without the final ה and with a different vowel letter הִי or הֵי. The plural, coming from a different root, is sufficiently distinguished without the usual termination; אֵלֶּ occurs eight times in the books of Moses and once in 1 Chron. 20 : 8; in all other places the consonantal termination is softened by an appended הֵ .

2. The singular of this pronoun is in a few instances compounded with ל either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article הֵ prefixed)—

	<i>Masc.</i>	<i>Fem.</i>	<i>Com.</i>
SING. <i>this or that</i>	הַלְזֶה	הַלְזֵה	הַלְזֵה

a. The first form occurs twice in Genesis (24 : 65, 37 : 19), the third six times in the post-Mosaic books as a masculine (Judg. 6 : 20, 1 Sam. 14 : 1, 17 : 26, 2 Kin. 23 : 17, Dan. 8 : 16, Zech. 2 : 8), and once as a feminine (2 Kin. 4 : 25), the second once in Ezekiel (36 : 35).

3. The personal pronoun of the third person הֵיאֵ is used for the remote demonstrative *that*.

RELATIVE PRONOUN.

§ 74. The relative *who, which* is אֲשֶׁר, which may be employed as a separate word, or may be shortened to a prefix שְׁ

with Dagghesh-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, § 23. 1. In a few instances the prefix ש takes the vowel (.) followed by Dagghesh-forte, Judg. 5 : 7, Cant. 1 : 7, Job 19 : 29 ; once it has (,) before א Judg. 6 : 17, and twice (.) Eccl. 2 : 22 (in some copies), 3 : 18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. אֲשֶׁר שָׁלַחֵהּ *who he sent him*, i. e. whom he sent, אֲשֶׁר זָרַעֵהּ *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb שָׁם *there*, e. g. שָׁם — אֲשֶׁר *where*, שָׁמָּה — אֲשֶׁר *whither*, מִשָּׁם — אֲשֶׁר *whence*.

a. The prefix ש occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in another production of Solomon's, Ecclesiastes. There are besides occasional examples of it in other books, e. g. Judg. 5 : 7, 6 : 17, 7 : 12, 8 : 26, 2 Kin. 6 : 11, 1 Chron. 5 : 20, Job 19 : 29, Ps. 122-124, 129, 133-137, 144, Lam. 2 : 15, 16. The word אֲשֶׁר־כִּי Gen. 6 : 3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition כִּי, the relative ש and the particle כִּי *for that also*; but the most recent interpreters derive it from the verb אָשַׁר *to err*, and translate *in their erring*.

b. אֲשֶׁר or ש is also used for the conjunction *that*. Comp. Lat. *quod*.

INTERROGATIVE AND INDEFINITE PRONOUNS.

§ 75. 1. The pronouns מִי *who?* or *whoever* relating to persons, and מַה *what?* or *whatever* relating to things, are employed both as interrogatives and in an indefinite sense. They experience no change for gender or number.

The vowel of מַה is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Dagghesh-forte it is pointed מַה and the following letter is doubled, e. g. מַה-שָׂמוֹ Ex. 3 : 13. Before the stronger gut-

turals ה and ח it also commonly receives (.), e. g. מִהֲיָיָא Ps. 39 : 5, מִהַּ הַטְּאָתִי Gen. 31 : 36. Before the weaker gutturals א, ע and ר, it commonly takes (.), e. g. מִהֲאֵלֶה Zech. 1 : 9, מִהַּ עֲבָדָה 2 Kin. 8 : 13, מִהַּ רְאִיָּהם Judg. 9 : 48. Before ה, ח, and ע with Kamets, and occasionally before other letters it takes (.), § 63. 1. a, e. g. מִהֲהִיָּה לוֹ Ex. 32 : 1, מִהֲהִטְּאָתִי Gen. 20 : 9, מִהֲעִשְׂיָתָּ ib., מִהַּ קוֹל 1 Sam. 4 : 14, מִהַּ מִשְׁפָּט 2 Kin. 1 : 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. מִזָּה Ex. 4 : 2, מִמְּלָכִים Isa. 3 : 15, מִמֶּלֶכָּה Mal. 1 : 13, מִהֶם Ezek. 8 : 6 K'thibh.

2. Another interrogative is formed by prefixing the particle אִי to the pronoun זֶה, זֹאת, thus אִי זֶה *which?* or *what?* 1 Kin. 13 : 12, Eccles. 11 : 6, אִי לְזֹאת *for what? why?* Jer. 5 : 7.

3. The words פְּלִי אֶלְמַנִּי which are always used in combination, or contracted into one פְּלִמְנִי, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. ὁ δέῖνα; they are, however, derived not from pronominal but verbal roots.

VERBS.

THEIR SPECIES.

§ 76. 1. Hebrew verbs have seven different forms which have been denominated species or conjugations (בְּנֵיִים *buildings*). These represent as many modifications of the verbal idea, and are as follows, viz. :

1.	קָל	Kal	Simple active.
2.	נִפְעַל	Niphal	“ passive.
3.	פִּיעַל	Piēl	Intensive active.
4.	פִּעַל	Pual	“ passive.
5.	הִפְעִיל	Hiphil	Causative active.
6.	הִפְעַל	Hophal	“ passive.
7.	הִתְפַּעַל	Hithpaēl	Reflexive.

a. The term *conjugations* was introduced by Reuchlin, and is very generally employed in Hebrew grammars and in those of the cognate languages. It must be borne in mind, however, that Hebrew conjugations are totally unlike the conjugations of Latin and Greek. The latter denote the various modes of inflection adopted by different roots. The former are modifications of the same root, which differ in meaning while their inflections are substantially alike. They correspond rather with voices or with derivative verbs, such as frequentatives and causatives, although they not infrequently require to be translated by words radically distinct. The term *species* proposed by Schultens, though less commonly adopted, is more descriptive.

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (כְּבִידִים), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from פָּעַל *to do*, which was the model for inflection, the form assumed by this verb in each species serving as its designation. Unusual verbal forms are in like manner denoted by the corresponding forms imposed upon its radicals.

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (פֶּנּוּ), or Pe Yodh (פֶּי) verb, Pe as the initial of פָּעַל becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (ע"ו); one whose third radical is He, a Lamedh He (ל"ה); one whose second and third radicals are alike an Ayin Doubled (ע"ע), etc.

§ 77. The general idea of the several species already stated is liable to certain modifications in the variety of cases to which it is applied.

1. The Niphal is commonly the passive of Kal or of the simple idea of the verb, נִגְבַּב *to steal*, Ni. *to be stolen*; כָּתַב *to write*, Ni. *to be written*.

2. Sometimes, like the Greek middle voice which coincides with the passive in certain of its forms, it has a reflex-

ive signification, *תָּמַן* *to hide*, Ni. *to hide one's self*; *שָׁמַר* *to keep*, Ni. *to keep one's self*, *φυλάττεσθαι*; *נָחַם* Ni. *to repent*, lit. *to grieve one's self*, *μεταμέλεσθαι*; or expresses reciprocal action, *רָעַץ* *to counsel*, Ni. *to take counsel together*; *לָחַם* Ni. *to fight*, *μάχεσθαι*, lit. *to devour one another*. In some verbs it has both a passive and a reflexive sense, *מָכַר* Ni. *to be sold* and *to sell one's self*; *רָאָה* Ni. *to be seen* and *to let one's self be seen, to appear*.

3. Sometimes when the Kal is intransitive and does not admit of a proper passive, the Niphal is either identical with it in signification, *קָרַב* K. and Ni. *to approach*, or retains a shade of its original force by representing the state or condition not absolutely as in Kal, but as something effected and involving a change from another previous condition, *מָלֵא* *to be full*, Ni. *to be filled*, *הָיָה* *to be*, Ni. *to become*.

§ 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, *מָעַט* *to be few*, Pi. *to be very few*; *רָדַף* *to follow*, Pi. *to follow ardently, to pursue*; *פָּחַד* *to fear*, Pi. *to fear constantly, to be timid*; *שָׂאֵל* *to ask*, Pi. *to ask repeatedly and earnestly, to beg*; *בָּרָא* *to create*, as God, Pi. *to form* with pains and labour, as man; *כָּתַב* *to write*, Pi. *to write much* with the implication that it is to little purpose, *to scribble*; *קָבַר* *to bury*, Pi. *to bury great numbers*.

2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, *אָבַד* *to perish*, Pi. *to make to perish, to destroy*; *לָמַד* *to learn*, Pi. *to teach*, i. e. *cause to learn*. Both these senses are occasionally found united in the same verb, *קָרַב* Pi. *to be very near* and *to bring near*; *שָׁחַת* Pi. *to be very corrupt* and *to corrupt or destroy*.

3. Pual is the passive of Piel, and therefore can only exist when the sense of the latter is such that a passive is possible.

§ 79. 1. The Hiphil denotes the causing or producing of that which is signified by the simple form of the verb, and, as in the corresponding case of Piel, intransitive verbs become transitive, and such as admitted of one object before are now capable of receiving two: *יָרַד* to descend, Hi. to cause to descend, bring down; *בָּוא* to come, Hi. to bring; *רָאָה* to see, Hi. to show.

2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, *קָשַׁב* Hi. to be attentive, prop. to make (one's ear) attend; *מָרַחַק* Hi. to be sweet, prop. to cause sweetness; *שָׂכַל* Hi. to be wise, prop. to act wisely, exhibit wisdom; *אָמַץ* Hi. to be brave, prop. to act bravely; *זָקַן* Hi. to grow old, prop. to acquire age. In a few instances both senses are found united in the same verb, *פָּרַח* Hi. to cause to bud and to put forth buds; *אָרַךְ* Hi. to prolong and to be long; *עָשַׁר* Hi. to enrich and to grow rich; *שָׂמַן* Hi. to make fat and to become fat (comp. Eng. *fatten*).

3. Hophal is the passive of Hiphil.

a. When Kal has both a transitive and an intransitive sense, Hiphil, as the causative of the latter, becomes substantially identical with the former, *נָטָה* K. to extend or to bend, trans. and intrans., Hi. *id.* trans. In Job 23 : 11, Ps. 125 : 5, Isa. 30 : 11, where the Hiphil of this verb appears to be used intransitively in the sense of *turning aside*, there is an ellipsis of its proper object, to bend (*the steps*).

§ 80. 1. The Hithpael is reflexive or reciprocal of the idea of the verb, mostly as this is expressed in the Piel species (from which it is formed, § 82. 5), the particular shade of meaning being modified according to the circumstances of the case. (1) It indicates that the subject is likewise the direct object of the action, *מָלַט* Pi. to deliver, Hith. to escape, deliver one's self; *צָדַק* Pi. to justify, Hith. to justify one's self;

הִשָּׁחַח Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; הִקְדָּה Pi. *to make sick*, Hith. *to make one's self sick* whether in reality or in the esteem of others, i. e. *to feign sickness*; הִלָּחַם Hith. *to show one's self wise* whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, פָּתַח Pi. *to open*, Hith. *to open for one's self*; נָחַל Hith. *to inherit (for one's self)*; הִנְחִיחַ Pi. *to make gracious*, Hith. *to implore favour*, prop. *to make to be gracious to one's self*. (3) Or that the action is mutual between two or more parties, קָשַׁר Pi. *to bind*, Hith. *to conspire*, prop. *to band together*; רָאָה *to see*, Hith. *to look upon one another*.

2. This species is sometimes a mere passive like the Niphal שָׁכַח *to forget*, Hith. *to be forgotten*; בָּאָרַח Pi. *to atone*, Hith. *to be atoned*; עִיבַד Pi. *to prepare*, Hith. *to be prepared*. In a few instances the reflexive and the passive senses are found in the same verb, מָכַר Hith. *to sell one's self* and *to be sold*.

a. (1) The affinity between the Piel and Hiphil species is such as in very many verbs to render it unnecessary to retain them both, and one or the other has been allowed to fall into disuse. Where both exist, they are often nearly or quite synonymous, and are used indiscriminately, קִדְּשׁ Pi. and Hi. *to sanctify*, or differ only in the frequency of their employment, שָׁמַע Pi. and Hi. (rare) *to send*, שָׁמַעַע Pi. (rare) and Hi. *to cause to hear*. In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, צָמַח Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, סָבַל Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly*; or by developing them from different significations of the root, בָּשַׁל Pi. *to cook (food)*, Hi. *to ripen (fruit)*; בָּרַךְ Pi. *to bless* (prop. *to kneel in worship*), Hi. *to cause to kneel* (as a physical act), קָצַח Pi. *to break the bones* (קָצַחַח), Hi. *to render strong*; or by restricting them to special applications, קָטַר Pi. *to burn incense* (to idols), Hi. *to burn incense* (to God); הִלָּךְ Hi. *to change*, Pi. *to change* (the clothes); פָּשַׁט Hi. *to strip*, Pi. *to strip* (the slain in battle).

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, שָׁפַח Ni. and Hith. *to be poured out*; דִּבֶּר Ni. and Hith. *to talk with one another*; בָּרַךְ Ni. *to be blessed*, Hith. *to bless one's self*; הִרְחִיט Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; קָשַׁר Ni. *to be bound*, Hith. *to conspire*.

(2) When in particular verbs two species have substantially the same

sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus *יָכַל* *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); *פָּסַק* *to be pale*, *נָגַשׁ* *to draw near*, *נָחַךְ* *to be poured out*, have their futures in the Kal but their preterites in the Niphal; *וָסַף* *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in *בָּדַל* *to separate* and *שָׁמַד* *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation, destruction*), but the Niphal is retained as its passive; *רָחַץ* *to bathe* and *זָרַק* *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 trilateral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: *בָּקַע* *to cleave asunder*, *נָקַח* *to uncover*, *חָלַה* *to be sick*, *יָדַע* *to know*, *רָצַח* *to bring forth*, *פָּסַח* *to visit*, *רָם* *to be high*. The number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

b. Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root, but from some noun which has sprung from it. These are called Denominatives. Thus, *שָׁבַר* K. *to break the neck* (*שָׁבַר*); *עָשַׂר* K. *to tithe* (*עָשַׂר* *ten*); *לָבַן* *to make bricks* (*לָבַן*); *נָלַב* Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (*לֵב* *heart*); *בָּהֵן* Pi. *to act as priest* (*בָּהֵן*); *קָבַן* Pi. *to build a nest* (*קָבַן*); *מָרָבַע* Pu. part. *square* (*אַרְבַּע* *four*); *מִשְׁתָּךְ* Pu. *almond-shaped* (*מִשְׁתָּךְ*); *מָהֳלָע* Pu. *dyed scarlet* (*מָהֳלָע*); *הִשְׁלִיג* Hi. *to snow* (*שֵׁלֵג*); *הִאָּזַן* Hi. *to give ear* (*אָזֶן*); *הִשְׁנַח* Hi. *to snare* (*שָׁח*); *הִמְלַח* Ho. *to be salted* (*מֶלַח*); *הִתְיַהֵד* Hith. *to make one's self a Jew* (*יְהוּדִי*); *הִצְרִיחַ* Hith. *to supply one's self with provision* (*צָרִיחַ*). A verbal form may occasionally arise even from an adverb, *נִהְיָאָה* Ni. part. *removed far away* (*הִלָּאָה*), or an interjection, *וַיִּחַס* Hi. *and he stilled* (*חָס* *hush!*).

PERFECT VERBS.

§ 81. There is one normal standard for the formation of these several species and their further inflection, to which all verbs conform unless prevented by the character of their radicals. There are no anomalous or irregular deviations

from this standard, such as are found in other languages, for which no explanation can be given but the fact of their occurrence. Whatever deviations do occur result from the presence of letters in the root which do not admit of certain combinations and forms, and compel the adoption of others in their stead. Verbs are hence distinguished into perfect and imperfect. They are styled perfect when their radical letters are capable of entering into all those combinations and exhibiting all those forms which conformity with the standard requires. They are imperfect when the root contains a weak letter, § 7. 2, or is otherwise so constituted as to lead to a departure from the standard inflections.

§ 82. 1. In perfect verbs the Kal is formed by giving Pattahh, or more rarely one of its compounds, Tsere or Hholem, to the second radical as its essential or characteristic vowel, and to the first radical a pretonic Kamets, § 64. 2, thus: קָטַל, קָבַד, קָטַן.

a. The number of verbs, perfect and imperfect, whose second radical has Tsere or Hholem, or as they are technically called *middle ē* and *middle o*, is quite inconsiderable. They are mostly of an intransitive signification.

(1) The following have Tsere, viz. :

זָקַן	<i>to be old.</i>	קָבַד (Isa. 24:20 קָבַד) <i>to be heavy.</i>	חָלַל <i>to die.</i>
הִשְׂתַּדְּחַן	<i>to delight.</i>		נָבַל <i>to fade.</i>
הִשְׂתַּחֲוָה	<i>to hev.</i>	קָיַם <i>to be right.</i>	צָמָא <i>to thirst.</i>
הִשְׂתַּחַּוֶּה	<i>to be clean.</i>	לָבַשׁ and לָבַשׁ <i>to put on.</i>	קָמַל (Isa. 33:9 קָמַל) <i>to wither.</i>
הִשְׂתַּחֲוָה	<i>to be unclean.</i>	מָלָא trans. or intrans. (Esth. 7:5 מָלָא trans.) <i>to fill or be full.</i>	
הִשְׂתַּחֲוָה	<i>to be dry.</i>		שָׂנְאָה <i>to hate.</i>
הִשְׂתַּחֲוָה	<i>to fear.</i>		שָׁפַל <i>to be brought low.</i>

(2) The following have Tsere in pause, § 65. 3. a, or as a pretonic vowel, § 64. 2, before a suffix, but Pattahh in other cases. Such as only occur in pause or with suffixes are printed with Tsere.

אָהַב	<i>to love.</i>	גָּדַל <i>to be or become great.</i>	חָלַל <i>to cease.</i>
אָשַׁם	<i>to be guilty.</i>		חִמְצָה <i>to be leavened.</i>
בָּצַק	<i>to swell.</i>	הִבַּח <i>to cleave to.</i>	הִבְדִּיל <i>to be profaned.</i>
גָּבַר	<i>to prevail.</i>	הִשְׁמַן <i>to grow fat.</i>	חָסַר <i>to lack.</i>

הָפַר to blush (distinguished from הָפַר to dig).	קָצַם to be strong.	שָׂבַע to be sated.
הָצַח to come upon, to prosper.	קָדַשׁ to be holy.	שָׂמַח to rejoice.
הָיַתָּה to be weary.	קָרַב to come near.	שָׁכַח to forget.
רָשַׁת to possess.	רָעַב to be hungry.	שָׁכַן to dwell.
נָחַם to be pleasant.		שָׁמַם to be desolate.
		שָׁמַע to hear.

Several others are marked with Tsere in the lexicon of Gesenius, in which that vowel does not occur.

(3) The following have Hholem:

אָוַר to shine.	יָכַל to be able.	רָב (Ps. 18 : 15 רָב) to shoot.
בּוֹשׁ to be ashamed.	רָקַשׁ to snare.	
טוֹב to be good.	נָזַל (see §86. a) to flow.	נָשַׁב (Gen. 43:14 נִשְׁבַּח) to be bereaved.
יָרַר to dread.	קָטַן to be small.	

2. The Niphal is formed by prefixing נִ to the letters of the root; thus, הִקְטִיל, which by § 61. 1. becomes נִקְטַל.

3. The Piel and Pual are formed by doubling the second radical and attaching the appropriate vowels; thus, קָטַל, קִטַּל.

4. The Hiphil and Hophal are formed by prefixing הִ with the proper vowels; thus, הִקְטִיל, הִקְטַל.

5. The Hithpael is formed by prefixing הִתְ to the construct infinitive of the Piel; thus, הִתְקַטַּל. If the first radical be one of the sibilants ס, שׁ or ט, the ת of the prefixed syllable will be transposed with it, הִתְקַטַּל, הִתְשַׁטַּף, הִתְשַׁרַּף. If the first radical be צ, the ת will be transposed, and in addition changed to ט, e. g. הִתְצַטַּק. If the first radical be one of the linguals ד, ט or ת, the ת will be assimilated or united to it by Daghest-forte, הִתְדַדַּק, הִתְטַטַּף, הִתְתַּתַּם.

a. In one instance הִתְשַׁטַּטַּף Jer. 49:3 ת remains before שׁ without transposition, which would bring three linguals in close connection, and once it is assimilated to שׁ, Eccl. 7:16 וְשִׁטַּף, elsewhere הִתְשַׁטַּף; ה is likewise assimilated to the sibilant ט in the only Hithpael form in which that letter is the initial of the root הִתְטַטַּף Isa. 1:16. In one instance הִתְדַדַּק Judg. 19:22 ת remains without assimilation before ד. The ת may either be assimilated or not to the initial נ of two verbs נָחַם, נָחַם, and the initial כ of two כָּפַר, כָּפַר. It is assimilated to the כ of כָּפַם, which occurs but twice in the Hithpael, to the נ of נָחַץ, which only occurs once, and in one instance to ר, viz. הִתְרוֹחַם Isa. 33:10 but הִתְרוֹחַם Dan. 11:36.

b. The seven species may, agreeably to their formation, be reduced to three with their derivatives, viz.:

<i>Active</i>	1. Kal	2. Piel	3. Hiphil
<i>Passive</i>		Pual	Hophal
<i>Middle</i>	Niphal	Hithpael	

(1) The prefixed letters of the Niphal and Hithpael נ and ה (with ה prosthetic, §53. 1. a) are probably in their origin fragmentary pronouns signifying *self*; whether they are referable to הָנִי and הָאָנֹכִי of the first and second persons must be left to conjecture. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed הָנִי have not only quite lost their original character as reflexives, but have superseded all other passives.

(2) The idea of causation in the Hiphil and Hophal, if the author may venture to offer his own opinion upon this perplexed subject, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive. As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, whether the weak letter ה is merely for the sake of pronouncing the vowel, which seems likely from the corresponding נ in Aramæan and Arabic, or is itself significant, in which case it must be of pronominal origin, related possibly to הָנִי of the third person, and having a prepositional or intensive force.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone, and that in a way perfectly simple, and yet as clearly marked as possible. Of the three pure vowels *i* and *u* offer the most striking contrast, and these are severally set in opposite syllables in the forms to be distinguished; *i* or its cognate *e* marks the second syllable of the actives, *u* or its cognate *o* the first syllable of the passives, the other syllable receiving in every case the simplest and only remaining vowel: thus, הִתְקַדְּשִׁי, הִתְקַדְּשִׁי — הִתְקַדְּשִׁי, הִתְקַדְּשִׁי. For that *a* primarily belonged to the first syllable of both Piel and Hiphil is apparent from its retaining its place throughout these species with the exception of the preterite, and from its preservation in the cognate languages.

§ 83. If הִתְקַדְּשִׁי to *kill* be taken as the representative of the regular verb, the various species with their significations will be as follows, viz.:

1. Kal	קָטַל	<i>to kill.</i>
2. Niphal	נִקְטַל	<i>to be killed.</i>
3. Piel	קָטַל	<i>to kill many or to massacre.</i>
4. Pual	קָטַל	<i>to be massacred.</i>
5. Hiphil	הִקְטִיל	<i>to cause to kill.</i>
6. Hophal	הִקְטַל	<i>to be caused to kill.</i>
7. Hithpael	הִתְקַטַּל	<i>to kill one's self.</i>

a. It is in each case the third person masculine singular of the preterite which is given above, and the strict signification therefore is *he has killed*, etc. These being the simplest forms of the various species, however, and destitute of any sign of tense or person, are commonly used to represent the species; and in this sense the proper equivalent is the infinitive, which is the form used for designating verbs in English.

b. The verb קָטַל is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13:15, 24:14, Ps. 139:19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model קָטַל, §76. 2, is objectionable on account of its weak letter ט, and on account of the twofold sound of its initial radical ט, which, with its Dagshesh-lene, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Pilel, Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them, e. g. Pi. שָׁחַט *to uproot* and שָׁחַט *to take root*; Pi. קָבַע *to cause to stand*, applied to covenants and oaths, *to ratify*, and קוּיָם, in a physical sense, *to raise up*; Hi. הִזְיִיתָ *to cause to rest, to set down*, and הִזְיִיתָ *to leave, to let alone*. There is no objection to the employment of these names as convenient designations of particular modes of formation, provided it is understood that they mean nothing more.

(2) There are very few instances of what may be called compound species; thus, Niphal of Pual נִקְטַלְתָּ Isa. 59:3, Lam. 4:14, *to be exceed-*

ingly defiled, stronger than the simple Niphal נִצָּל; Niphal of Hithpael נִצְּרָה Ezek. 23 : 48, נִצְּרָה Deut. 21 : 8, נִצְּרָה Prov. 27 : 15.

§ 84. To each of these species belong a preterite and future, two forms of the infinitive, an absolute and a construct, a participle, and, except to the Pual and Hophal which as pure passives cannot express a command, an imperative. The Kal has both an active and a passive participle, one more, consequently, than the other species. The preterite of each species is the form already described, § 83. The remaining parts are formed in the following manner, viz. :

1. The absolute infinitive is formed by changing the last vowel in Hiphil and Hophal to Tsere, and in each of the other species to Hholem, observing likewise that Hhirik in the penult of Piel and Hiphil is to be changed to Pattalh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive נִקְטֹל, which form actually occurs, § 91. *δ*. If, however, the original Sh'va be suffered to remain after the prefixed ה, § 82. 2, thus, הִנְקֹטֹל, a prosthetic ה will be required in order to its pronunciation, § 53. 1. *a*, after which ה will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the ה in order to give full effect to the reduplication; thus הִהִנְקֹטֹל, which is the form written in the paradigm.

2. The construct infinitive is formed from the absolute in the Kal by rejecting the pretonic Kamets, § 82. 1, in Niphal by changing the last vowel to Tsere, and in the remaining species by making the last vowel conform to the corresponding vowel of the preterite.

3. The future is formed from the construct infinitive by the appropriate personal prefixes; if the first letter of the infinitive be ה, it is rejected, § 53. 3, and its vowel given to the prefix.

a. (1) Some verbs take Pattalh in the last syllable of the Kal future instead of the Hholem of the construct infinitive. This is particularly the case with intransitive verbs. Such as have Tsere in the preterite regu-

larly take Pattahh in the future; of the list given §82. 1. a. (1) and (2) but three תִּצַּב, תִּבְּל, תִּשְׁבֵּן take Hholem, and two תִּפְּץ and תִּשְׁבַּע take indifferently Hholem or Pattahh. Of verbs with middle *ō* in the preterite three תִּזַּל, תִּבְּז, תִּשְׁבַּל take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

(2) The following verbs with Pattahh in the preterite have Pattahh likewise in the Kal future. Those which do not occur in the Kal preterite, or occur only in forms which do not reveal the character of the vowel following the second radical, are distinguished by an asterisk. Verbs having a Pattahh in the future, which is due to imperfect letters in the root, (e. g. Pe Yodh, Ayin Guttural, Lamedh Guttural), are not included in this list.

אָבַל <i>to mourn.</i>	בָּשַׁט <i>to come near.</i>	רָבַח <i>to lie down.</i>
* אָלַף <i>to learn.</i>	נָשַׁל (intrans.) <i>to fall off.</i>	רָזַח <i>to rage or tremble.</i>
* אָמַץ <i>to be strong.</i>	* נָהַף <i>to be poured.</i>	* רָטַב <i>to be wet.</i>
* אָנַף <i>to be angry.</i>	* סָלַח (§86. b.) <i>to ascend.</i>	רָבַב <i>to ride.</i>
* הִבֵּיל <i>to become rain.</i>	עָשַׁן <i>to smoke.</i>	* רָפַד <i>to spread.</i>
חָזַק <i>to be strong.</i>	* עָרַח <i>to be removed.</i>	* רָקַב <i>to rot.</i>
חָכַם <i>to be wise.</i>	* צָדַק <i>to be righteous.</i>	שָׁבַב <i>to lie down.</i>
הִשְׁתָּךְ <i>to be dark.</i>	לָקַל <i>to be lightly esteemed.</i>	שָׁטַח <i>to rule.</i>
* פָּטַל <i>to be foolish.</i>		* שָׁלַם <i>to be complete.</i>
לָמַד <i>to learn.</i>		* שָׁמַן <i>to grow fat.</i>
רָחַק <i>to be sweet.</i>	* קָשַׁב <i>to be attentive.</i>	

(3) The following with Pattahh in the preterite have both Pattahh and Hholem in the future.

בָּגַד <i>to deal treacherously.</i>	הָמַם <i>to be hot.</i>	נָשַׁח <i>to bite.</i>
קָרַח fut. <i>ō</i> , <i>to tear</i> , fut. <i>a</i> , <i>to resolve.</i>	הָנַן <i>to be gracious.</i>	פָּעַל <i>to do.</i>
הִלָּךְ (mostly fut. <i>ē</i>) <i>to go.</i>	* הִרְשָׁט fut. <i>ō</i> , <i>to plough</i> , fut. <i>a</i> , <i>to be silent.</i>	פָּשַׁט <i>to strip off.</i>
זָעַם <i>to curse.</i>	טָרַח <i>to tear.</i>	קָסַם <i>to use divination.</i>
* הִבְשִׁט <i>to bind.</i>	הִצִּיר <i>to form.</i>	קָצַר fut. <i>ō</i> , <i>to cut off</i> , fut. <i>a</i> , <i>to be short.</i>
* הִלָּשׁ fut. <i>ō</i> , <i>to subdue</i> , fut. <i>a</i> , <i>to be weak.</i>	מָעַל <i>to trespass.</i>	שָׁבַח <i>to rest.</i>
	נָהַר <i>to flee.</i>	הִמַּם <i>to be finished.</i>
	נָדַד <i>to vow.</i>	

b. Some imperfect verbs, chiefly Pe Yodh, take Tserē in the second syllable of the Kal future, e. g. רָחַב, רָחַן.

4. The imperative has the same form with the construct infinitive except in Hiphil, where the last vowel is Tserē as in the infinitive absolute.

a. Where the Kal future has Pattahh or Tsere the imperative takes the same.

5. The Kal active participle takes the form קָטֹל and the passive קָטוּל. The participle of the Niphal lengthens the last vowel of the preterite from Pattahh to Kamets; those of the other species are formed by prefixing מְ to the construct infinitive, rejecting ה where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.

§ 85. 1. The preterite and future are inflected through three persons, the imperative only in the second person, a command presupposing the form of direct address. There are also distinct forms for the singular and plural numbers and for the masculine and feminine genders. Verbal inflections are made by means of pronominal fragments added to the end of the preterite and imperative, and for the most part prefixed to the future.

a. The following are the fragments used for this purpose in the various parts of the verb:

Preterite (עָבָר).

(1) SINGULAR. 3rd pers. masc. The third person alone has no personal ending in any of its forms; as each of the others has such a termination, none was needed for the sake of distinction. Nothing more was required than to indicate the gender and number. The masculine singular is expressed by the simple form of the species with no appended sign whatever.

3 fem. The original feminine termination is הַ, which, appended to the masculine, would give הַקָּטֹלָה, a form used before suffixes, § 101. 1, in Lamedh He verbs and occasionally elsewhere, § 86. b. Commonly, however, in verbs as in nouns and adjectives, the final ה is dropped, § 55. 2. c, and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, הַקָּטֹלָה.

2 masc. The appended הַ is derived from אָהָה.

2 fem. הַ from אָהָה.

1 com. הַי changed from הַי of הַי; compare the similar relation of the suffixes הַי, הַי to the pronouns אָהָה, אָהָה § 72. The Ethiopic retains the *k* unaltered, *katalku*.

PLURAL. 3 *com.* The original plural termination § 71. *b.* (2) is a nasal ם or ן preceded by the vowel ך. The full ending ןך is still found in a very few instances, § 86. *b.* generally the ן is dropped, § 55. 2. *a.*

2 *masc.* אָתָם from אֲתָם.

2 *fem.* אָתָן from אֲתָן.

1 *com.* נִי from אֲנִי.

Future (עָתִיד).

(2) SINGULAR. 3rd *pers. masc.* The prefixed ך is from הוּא; the vowel *ū*, which distinguishes the masculine pronoun, is changed to the corresponding semivowel ך, and this at the beginning of words becomes ך, § 56. 2.

3 *fem.* הָ, the sign of the feminine, is here prefixed.

2 *masc. and fem.* The prefixed הָ is from אָתָה, אָתָי, from the latter of which is derived the appended ך of the feminine.

1 *com.* The prefixed אָ is from אָנִי.

PLURAL. 3 *masc. and 2 masc.* The same plural termination as in the preterite is appended to the corresponding singular forms.

3 *fem. and 2 fem.* The feminine plural is, as in the pronouns הֵנָּה, אֲתָנָה, denoted by הָ appended to the singular, the 2 *fem. sing.* termination ך being dropped as superfluous.

1 *com.* The prefixed אָ is from אָנִי.

Imperative (צִוִּי), etc.

(3) No designation of the person is here necessary as the second is the only one in use. Gender and number are indicated by the same terminations as in the corresponding person of the future. The future forms will, in fact, in every case directly yield those of the imperative by rejecting the prefixed הָ, the sign of the second person, and restoring the ה in those cases in which it has been suppressed.

(4) The *Infinitive* (מְקוֹרֵי fountain, whence other forms are derived) is an abstract verbal noun commonly masculine, but sometimes with a feminine termination.

(5) The *Participle* (בֵּינֻזִי intermediate between the preterite and the future) shares the inflections of nouns and adjectives.

2. The inflections of the perfect verb in all the species are shown by the paradigm of קָטַל upon the next page.

		KAL.	NIPHAL.	PIEL.	PUAL.	
PRET.	3 m.	קָטַל	נִקְטַל	קִטַּל	רִקַּל	
	3 f.	קָטְלָה	נִקְטְלָה	קִטְּלָה	רִקְטְלָה	
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קִטַּלְתָּ	רִקַּלְתָּ	
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ	רִקַּלְתְּ	
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קִטַּלְתִּי	רִקַּלְתִּי	
	Plur.	3 c.	קָטְלוּ	נִקְטְלוּ	קִטְּלוּ	רִקְטְלוּ
		2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קִטַּלְתֶּם	רִקַּלְתֶּם
		2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן	רִקַּלְתֶּן
		1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קִטַּלְנוּ	רִקַּלְנוּ
INFIN. <i>absol.</i>		קָטוּל	הִקְטַל	קִטֹּל	קִטֹּל	
	<i>constr.</i>	קָטֹל	הִקְטֹל	קִטֹּל	(קִטֹּל)	
FUT.	3 m.	יִקְטַל	יִקְטַל	יִקְטֹל	יִקְטֹל	
	3 f.	תִּקְטַל	תִּקְטַל	תִּקְטֹל	תִּקְטֹל	
	2 m.	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטֹלְתָּ	תִּקְטֹלְתָּ	
	2 f.	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטֹלְתְּ	תִּקְטֹלְתְּ	
	1 c.	אֶקְטַל	אֶקְטַל	אֶקְטֹל	אֶקְטֹל	
	Plur.	3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטֹלוּ	יִקְטֹלוּ
		3 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטֹלְנָה	תִּקְטֹלְנָה
		2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטֹלוּ	תִּקְטֹלוּ
		2 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטֹלְנָה	תִּקְטֹלְנָה
1 c.		נִקְטַל	נִקְטַל	נִקְטֹל	נִקְטֹל	
IMPER.	2 m.	קָטֹל	הִקְטֹל	קִטֹּל		
	2 f.	קָטְלִי	הִקְטְלִי	קִטְּלִי		
	Plur.	2 m.	קָטְלוּ	הִקְטְלוּ	קִטְּלוּ	wanting
		2 f.	קָטְלֶנָה	הִקְטְלֶנָה	קִטְּלֶנָה	
PART.	<i>act.</i>	קָטֹל		מִקְטֹל		
	<i>pass.</i>	קָטוּל	נִקְטַל		מִקְטַל	

PERFECT VERBS.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL (<i>mid. ē</i>).	KAL (<i>mid. ē</i>).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַד	שָׁכַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּפָהּ	קָטַדָּהּ	שָׁכַלָּהּ
הִקְטִילֶתָּ	הִקְטִילֶתָּ	הִתְקַטְּפֶתָּ	קָטַדְתָּ	שָׁכַלְתָּ
הִקְטִילֶתְּ	הִקְטִילֶתְּ	הִתְקַטְּפֶתְּ	קָטַדְתְּ	שָׁכַלְתְּ
הִקְטִילֶתִי	הִקְטִילֶתִי	הִתְקַטְּפֶתִי	קָטַדְתִּי	שָׁכַלְתִּי
הִקְטִילֶנִּי	הִקְטִילֶנִּי	הִתְקַטְּפֶנִּי	קָטַדְנִי	שָׁכַלְנִי
הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטְּפֶתֶם	קָטַדְתֶּם	(שָׁכַלְתֶּם)
הִקְטִילְתֶּן	הִקְטִילְתֶּן	הִתְקַטְּפֶתֶן	קָטַדְתֶּן	(שָׁכַלְתֶּן)
הִקְטִילְנֶם	הִקְטִילְנֶם	הִתְקַטְּפֶנֶם	קָטַדְנֶם	שָׁכַלְנֶם
הִקְטִיל	הִקְטִיל	(הִתְקַטֵּל)	קָטַד	שָׁכַל
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַד	שָׁכַל
יִקְטִיל	יִקְטִיל	יִתְקַטֵּל	יִקְטִיד	יִשְׁכַּל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטִיד	תִּשְׁכַּל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטִיד	תִּשְׁכַּל
תִּקְטִילִי	תִּקְטִילִי	תִּתְקַטֵּלִי	תִּקְטִידִי	תִּשְׁכַּלִּי
אִקְטִיל	אִקְטִיל	אִתְקַטֵּל	אִקְטִיד	אִשְׁכַּל
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטֵּלוּ	יִקְטִידוּ	יִשְׁכַּלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטֵּלְנָהּ	תִּקְטִידְנָהּ	תִּשְׁכַּלְנָהּ
תִּקְטִילֶנָּהּ	תִּקְטִילֶנָּהּ	תִּתְקַטֵּלֶנָּהּ	תִּקְטִידֶנָּהּ	תִּשְׁכַּלֶנָּהּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטֵּלְנָהּ	תִּקְטִידְנָהּ	תִּשְׁכַּלְנָהּ
נִקְטִיל	נִקְטִיל	נִתְקַטֵּל	נִקְטִיד	נִשְׁכַּל
הִקְטִיל		הִתְקַטֵּל	קָטַד	
הִקְטִילִי		הִתְקַטֵּלִי	קָטַדִּי	
הִקְטִילֶנִּי	wanting	הִתְקַטֵּלֶנִּי	קָטַדֶּנִּי	
הִקְטִילְנָהּ		הִתְקַטֵּלְנָהּ	קָטַדְנָהּ	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטִיל			

a. In order to a better understanding of the preceding paradigm, it should be observed that certain changes result from attaching the personal inflections to the verb, which are to be explained by the general laws of sounds and syllables.

(1) The prefixes of the future occasion no changes unless they stand before ה which is rejected, and its vowel given to the prefix, §53. 3, e. g. הַשִּׁבְּלִי for הַשִּׁבְּלִי , or stand before a vowelless letter when the Sh'va of the prefix becomes Hhirik, §61. 1, thus forming a new syllable to which the initial radical is attached, e. g. הַשִּׁבְּלִי for הַשִּׁבְּלִי . Where א of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, §60. 1. a (5), e. g. הַשִּׁבְּלִי , הַשִּׁבְּלִי .

(2) Terminations consisting of a vowel, viz., ה, ו, י of the feminine singular and ו of the plural, occasion the rejection of the vowel in the ultimate, §66. 2, which is no longer needed, except in the Hiphil whose long ו is retained in the preterite and future, and takes the place of (..) in the imperative, e. g. הַשִּׁבְּלִי , הַשִּׁבְּלִי but הַשִּׁבְּלִי . In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, הַשִּׁבְּלִי , הַשִּׁבְּלִי for הַשִּׁבְּלִי , הַשִּׁבְּלִי from הַשִּׁבְּלִי , §61. 1.

(3) Terminations consisting of a consonant ה or of a simple syllable ה, ו, י, נ, נ, occasion no change, except the compression of the antecedent vowel, which now stands before two consonants, to (..) in the preterite, and from י to (..) in the future, הַשִּׁבְּלִי , הַשִּׁבְּלִי , §61. 4. But verbs with middle o retain the Hholem in the Kal preterite, הַשִּׁבְּלִי .

(4) Terminations consisting of a mixed syllable ה, ו, י occasion the same compression of the vowel of the ultimate, and inasmuch as they always receive the accent, §33. 3, they likewise cause the rejection from the penult of the Kal preterite of the pretonic Kamets, which owes its existence to the proximity of the tone syllable, §82. 1, הַשִּׁבְּלִי from הַשִּׁבְּלִי .

REMARKS ON THE PERFECT VERBS.

KAL.

§86. a. PRETERITE. Verbs with middle Tsere exchange this for Patah upon the accession of a personal affix beginning with a consonant. Those with middle Hholem retain this vowel, unless it be deprived of the accent when it is shortened to Kamets Hhatuph, הַשִּׁבְּלִי , הַשִּׁבְּלִי , הַשִּׁבְּלִי , הַשִּׁבְּלִי . The second vowel, whatever it be, is regularly dropped before affixes beginning with a vowel, but here, as elsewhere throughout the paradigm, is restored and if need be lengthened on the reception of a pause accent, e. g. הַשִּׁבְּלִי , הַשִּׁבְּלִי . The words הַשִּׁבְּלִי Judg. 5:5, הַשִּׁבְּלִי Isa. 63:19, 64:2, are by Kimchi, Mikhol fol. 5, regarded as Kal preterites from הַשִּׁבְּלִי *flowed*, in which case the second must be added to the list of forms with Daghash-forte emphatic, §24. c, by Gesenius as Niphil preterites from הַשִּׁבְּלִי *shook*, comp. הַשִּׁבְּלִי Gen. 11:7, הַשִּׁבְּלִי Am. 3:11 from הַשִּׁבְּלִי , הַשִּׁבְּלִי .

b. SING. 3 fem. The old form with ה is found constantly in Lamedh He verbs, occasionally in Lamedh Aleph, and in two instances besides, אָזְלָה Deut. 32: 36 (with the accent on the penult because of a following monosyllable, § 35. 1.), and אָזְלָה Ezek. 46: 17 from אָזַל. The vowel letter א is once written in place of ה, אָזְלָה Ezek. 31: 5 *K'thibh*, § 11. 1. *a.*

2 masc. The vowel letter ה is sometimes appended as in the pronoun אָהָה from which the termination is taken, אָהָה Mal. 2: 14, אָהָה Jer. 17: 4; so in other species besides Kal, אָהָה Gen. 31: 30, אָהָה Job 38: 12 *K'thibh*, אָהָה Ps. 73: 27. In the last example the ה of the root is united by Daghesh-forte with the ה of the personal affix; this union regularly occurs between roots ending with ה and affixes beginning with the same letter אָהָה Job 23: 17, אָהָה Ps. 89: 45, אָהָה Isa. 16: 10, אָהָה Ex. 5: 5, אָהָה Ezek. 28: 8, אָהָה Gen. 19: 19, אָהָה Jer. 49: 37.

2 fem. The full termination אָהָה is frequently added in Jeremiah and Ezekiel and occasionally elsewhere, אָהָה Ezek. 16: 22, and repeatedly in the same chapter, אָהָה Ruth 3: 3; so in other species אָהָה Jer. 3: 5, אָהָה Jer. 13: 21. See also Jer. 4: 19, 22: 23, 46: 11.

1 com. The vowel letter י is, contrary to the ordinary rule, § 11. 1. *a.*, omitted in four instances in the *K'thibh*, though it is supplied by the *K'ri*, אָהָה Ps. 140: 13, אָהָה Job 42: 2, אָהָה 1 Kin. 8: 48, אָהָה Ezek. 16: 59.

PLUR. 3 com. The full ending אָהָה only occurs in אָהָה Deut. 8: 3, 16 אָהָה Isa. 26: 16, and אָהָה Isa. 29: 21 from אָהָה, the restoration of the Hholem before the pause accent causing the rejection of the Kamets, which is a pretonic vowel and can only remain in the immediate vicinity of the accent; the form is thus sufficiently explained without the necessity of assuming it to be the future of a verb אָהָה which nowhere else occurs. An otiant א, § 16. 1, is twice added to this person, as is regularly the case in Arabic, אָהָה Josh. 10: 24, אָהָה Isa. 28: 12. The forms of similar appearance אָהָה Ps. 139: 20, אָהָה Jer. 10: 5, are in reality of different character as the א is in these a radical, whose vowel has been shifted to the preceding letter, § 57. 2. (3). The occasional omission of the vowel letter ו from the *K'thibh*, e. g. אָהָה 1 Sam. 13: 19, אָהָה Esth. 9: 27, אָהָה Deut. 21: 7, אָהָה Josh. 18: 12. 14. 19 indicates a difference of reading. The words of the text are in the singular, and require the pointing אָהָה etc. אָהָה etc.; the *K'ri* has substituted אָהָה etc. אָהָה etc. for the sake of a more exact concord of the verbs with their subjects, § 48.

2 masc. and fem. There is no example of a verb middle *o* in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In אָהָה Am. 4: 3, ה, is added to the *2 fem.* as to the corresponding pronoun.

§ 87. **INFINITIVE.** The Hholem of the construct is usually written without ו, אָהָה Isa. 33: 1, though not invariably, אָהָה and אָהָה, and before Makkeph is shortened to Kamets Hliatuph, § 64. 1, אָהָה Ezek. 21: 26. 28. 34. The Hholem of the absolute infinitive is usually though

not invariably written with ו, e. g. בָּגִיד Isa. 48:8 but שָׁבַב Lev. 15:24, and is immutable. The construct infinitive has Pattahh in place of Hholem in שָׁבַב 1 Kin. 1:21 *et passim* and שָׁבַל Eccles. 12:4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g. הִדְבָּקָה Deut. 11:22, 30:20, Josh. 22:5, טָנְאָה, אָהָרָה, אָהָרָה, הִרְאָה, הִרְאָה, הִרְאָה Jer. 31:12; הִמְצִיחָה Ezek. 16:5, טָנְאָה Lev. 15:32. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

§ 88. FUTURE. 3 *masc.* The Hholem is commonly written without Vav, though often with it הִמְלִיךָ, הִרְבֵּה, הִרְחִיב, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, הִמְלִיכָה Isa. 32:1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. אֶחָדֶיבֶיךָ Hos. 8:12; in הִגְבִּיל־ Josh. 18:20 the Hholem remains. The vowel of the last syllable is rejected, as is the case throughout the paradigm, upon the reception of a vowel affix, § 66. 2, unless retained or restored by the pause accent, § 65. 2, הִמְלִיכֵנו Prov. 8:15, הִמְלִיכֵנו Jer. 10:12; twice, however, instead of rejection Hholem is changed to Shurek הִשְׁפִּיטֵנו Ex. 18:26, הִשְׁפִּיטֵנו Ruth 2:8. A like form appears in the K'thibh, Prov. 4:16 הִשְׁפִּיטֵנו.

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: הִבְוֹאֲתָה Deut. 33:16, הִבְוֹאֲתָה Job 22:21, paragogic הִבְוֹאֲתָה being appended to the former, § 97. 1, and a pronominal suffix to the latter. A like duplication of the sign of the second person feminine occurs in הִבְוֹאֲתָה 1 Sam. 25:34 K'ri, where the K'thibh has the fuller ending הִבְוֹאֲתָהי.

2 *fem.* ך is sometimes added to the long vowel with which this person ends הִרְבְּרָתִי Ruth 2:8, הִרְבְּרָתִי Ruth 3:4, הִשְׁתַּבַּחְתִּי 1 Sam. 1:14. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. הִדְבָּרָה Isa. 57:8.

1 *com.* הִשְׁפִּטֵנו Ps. 139:8, though by some grammarians referred to הִשְׁפִּטֵנו, is probably for הִשְׁפִּטֵנו from הִשְׁפִּטֵנו, the liquid ל being excluded, and Daghesh-forte conservative inserted in the previous letter, § 53. 3.

PLUR. 2 *masc. and 3 masc.* The full plural termination הִי is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, הִרְבְּרוּ Ruth 2:9, הִרְבְּרוּ Josh. 24:15, הִרְבְּרוּ Ex. 9:29, הִשְׁתַּבַּחוּ Josh. 4:6, הִשְׁתַּבַּחוּ Ps. 104:28, הִשְׁתַּבַּחוּ 1 Sam. 2:22, Josh. 2:8, הִשְׁתַּבַּחוּ Deut. 11:22, הִשְׁתַּבַּחוּ Jer. 21:3; so in other species, הִרְבְּבוּ Job 19:23, הִרְבְּבוּ Job 21:21, הִרְבְּבוּ Gen. 32:20 and הִרְבְּבוּ Ps. 58:2, הִבְרַחְתִּי 2 Kin. 6:19, הִשְׁתַּבַּחוּ Mic. 2:8; הִשְׁתַּבַּחוּ Job 9:6. It is chiefly found at the end of a clause or verse, the pausal emphasis delighting in lengthened forms, or before words beginning with a weak letter, to separate the final vowel more completely from that of the following initial syllable. In the judgment of Nordheimer הִשְׁתַּבַּחוּ Isa. 35:1 preserves this ending in a still older form: Ewald thinks the final ך has been assimilated to the initial ך of the following word, § 55. 1; in all probability, however, ך is here, as it usually is, the 3 plur. suffix, and it is

properly so rendered in the common English version *shall be glad for them*.

3 fem. In a very few cases the initial ו of the masculine form is retained, the distinction of gender being sufficiently marked by the termination הַמְרִנָּה Dan. 8 : 22, הַמְרִנָּה Gen. 30 : 38, וְשָׂרְנָה 1 Sam. 6 : 12; or, on the other hand, the termination ו of the masculine is retained, the gender being sufficiently indicated by the prefixed ה, הַמְרִנָּה Jer. 49 : 11, הַמְרִנָּה Ezek. 37 : 7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. הַמְרִנָּה Hos. 14 : 1. The assumption that the *3 fem. plur.* is used for the *3 fem. sing.* in הַמְרִנָּה Ex. 1 : 10, הַמְרִנָּה Job 17 : 16, הַמְרִנָּה Isa. 28 : 3, הַמְרִנָּה Isa. 27 : 11. הַמְרִנָּה Judg. 5 : 26, is unnecessary; in the first passage הַמְרִנָּה, the subject of the verb, is used in a collective sense, *wars shall occur*; the others are to be similarly explained with the exception of the last, where נָה may be the suffix with Nun epenthetic in place of the more usual form הַמְרִנָּה *her hand—she puts it forth*. Comp. Obad. ver. 13.

2 and 3 fem. The vowel letter ה is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination נָה, particularly when there are other vowel letters in the word, הַמְרִנָּה Gen. 27 : 1, הַמְרִנָּה Gen. 30 : 38, הַמְרִנָּה Gen. 33 : 6, הַמְרִנָּה Ezek. 3 : 20, הַמְרִנָּה nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

When the root of the verb ends with ך this is united by Dagghesh-forte with the affix נָה, § 25, הַמְרִנָּה Ezek. 17 : 23, הַמְרִנָּה Ezek. 32 : 16, or without Dagghesh, הַמְרִנָּה Ruth 1 : 13, הַמְרִנָּה Isa. 60 : 4, הַמְרִנָּה Ps. 71 : 23 in most editions. So in the fem. plur. imperative, הַמְרִנָּה Gen. 4 : 23.

§ 89. IMPERATIVE. *Sing. masc.* The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without ו, e. g. הַמְרִנָּה, yet not always, הַמְרִנָּה and הַמְרִנָּה; before Makkeph it is shortened to Kamets Hhatuph הַמְרִנָּה Judg. 9 : 14. It may perhaps be similarly shortened without Makkeph in הַמְרִנָּה Judg. 19 : 5, comp. ver. 8, § 19. 2. *a*, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, § 65. 3. *b*.

Fem. sing. and masc. plur. The vowel of the first syllable is commonly Hhirik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, § 61. 1, הַמְרִנָּה Judg. 9 : 10, הַמְרִנָּה Ezek. 32 : 20 (but הַמְרִנָּה Ex. 12 : 21, for the Methegh see § 45. 2), הַמְרִנָּה Zeph. 3 : 14, הַמְרִנָּה Mic. 1 : 16, and (with ו retained in the K'thibh) הַמְרִנָּה 1 Sam. 28 : 8, Judg. 9 : 12. Upon the restoration of the original vowel by the pause accent, the vowel under the first radical is dropped as no longer necessary, הַמְרִנָּה Zech. 7 : 9, הַמְרִנָּה Nah. 2 : 9. When the third radical is an aspirate it rarely receives Dagesh-lene in this mood though preceded by Sh'va, § 22. *a*. (1); such cases as הַמְרִנָּה Isa. 47 : 2, אַמְרִנָּה Jer. 10 : 17, are exceptional.

Fem. plur. The final vowel ה is dropped in הַמְרִנָּה Gen. 4 : 23, § 90; occasionally ה is not written though the vowel remains, הַמְרִנָּה Ruth. 1 : 9.

§ 90. PARTICIPLES. *Active.* The Hholem of the first syllable is written indifferently with or without Vav, בּוֹזֵר and בּוֹזֵר, mostly without when additions are made to the word. In מוֹצֵרֶת Prov. 25 : 19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with וְ omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without וְ except סֹבְיָב 2 Kin. 8 : 21; it is shortened to Seghol in הוֹלֵק Isa. 41 : 7, upon the recession of the accent. הוֹלֵךְ Ps. 16 : 5 and יוֹלֵךְ Isa. 29 : 14, 38 : 5, Eccles. 1 : 18, have been improperly regarded as participles with Hhirik in place of Tsere. The former is the Hiph. fut. of the verb יוֹלֵךְ, which is found in Arabic though it occurs only in this place in Hebrew, and means *thou wilt enlarge*; the latter is the ordinary Hiphil future of הוֹלֵךְ, and the construction is elliptical, *I (am he who) will add*, see Dr. Alexander's Commentaries. Participles are rarely formed from neuter verbs, yet נֹבֵל *fading*, טָמֵם *desolate*, verbal adjectives of the same form with the preterites middle \bar{e} and \bar{o} being mostly used instead, מְלֵא *full*, זָקֵן *old*, אֶפְרָי *afraid*.

Passive. This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, כֹּבֵשׁ and לְבִישׁ *wearing*, שׁוֹבֵן and שׁוֹבֵן *dwelling*, מְבִטָּח *trusting*; there are occasional instances of the same thing in transitive verbs, זָכָר *remembering*, מְחַזֵּק *holding*. The last vowel is with few exceptions as מְבַשֵּׁם Deut. 32 : 34, מְשַׁחֵם, מְנַחֵם written with Vav.

There are a very few instances in which participles appear to be inflected in the different persons by means of the terminations proper to the preterite. This, although common in Chaldee and Syriac, occurs in Hebrew only in the following examples :

2 *fem. sing.* יִלְכֶדְךָ Gen. 16 : 11, Judg. 13 : 5, 7; and with the fuller ending יִשְׁבְּדֶךָ Jer. 22 : 23, יִשְׁבְּדֶךָ Jer. 51 : 13. The punctuators must have regarded these terminations as personal inflections, because the simple form of the feminine participle and that which it always has when joined with a noun of the third person, is יִלְכֶדְךָ Gen. 17 : 19, and with וְ paragogic in the K'thibh יִשְׁבְּדֶךָ Ezek. 27 : 3.

2 *masc. plur.* מְשַׁתְּחִיחֶם Ezek. 8 : 16, the Hithpael participle of שָׁחָה. There is, it is true, an abruptness and difficulty in the construction, *they, ye were worshipping*, which can only be explained upon the assumption that after describing these bold transgressors in the third person, Ezekiel turns to them and directly addresses them in the second, or that his meaning is, not only they but ye too (the people) were worshipping in these your representatives. But in view of the frequent and sudden changes of person found in the prophets, and the unusual forms and bold constructions which abound in Ezekiel, almost any explanation seems preferable to an unauthorized change of the text, with most modern interpreters, to the ordinary plural מְשַׁתְּחִיחִים which is contained in a very few manuscripts, but not enough to overcome the presumption in favor of the more difficult reading; or the supposition of a mongrel word compounded of the two roots שָׁחָה *to worship*, and שָׁחָה *to corrupt*, in order to suggest the idea of a corrupt or corrupting service.

3 plur. : מְקַלְלֵנִי they are cursing me, Jer. 15 : 10. Kimchi explains this word as a compound of the roots קָלַל to curse, and תָּרַע to treat as vile; Gesenius, as a confusing of two distinct readings, the participle מְקַלְלֵנִי and the preterite קָלַלְנִי; and Ewald changes the text to מְקַלְלֵנִי, though his conjecture is unsustained by a single manuscript, and Nun epenthetic never occurs with participles. The suggestion is here offered that the letters of the word may be regarded as the plural of the participle inflected after the manner of the preterite, with the added suffix, so that the proper pointing would be מְקַלְלֵנִי; the punctuators, however, have sought here, as not infrequently elsewhere, § 48, to establish a more exact agreement between the participle and its subject קָלַל by pointing the former as a singular, whereupon the Vav must be looked upon as epenthetic or superfluous, : מְקַלְלֵנִי as if for : מְקַלְלֵנִי. In fact, a few manuscripts omit the Vav, while others remark that it is superfluous; the weight of authority is certainly in favor of retaining it, though the other reading may be accepted as an explanatory gloss.

NIPHAL.

§ 91. a. PRETERITE SING. 3 masc. Some copies have נִגְדָה Jer. 50 : 23 with Seghol under the prefixed Nun for נִגְדָה.

b. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute נִגְדָה Gen. 31 : 30, נִגְדָה Judg. 11 : 25, נִגְדָה 1 Sam. 2 : 27, נִגְדָה 2 Sam. 1 : 6; of the longer form given in the paradigm נִגְדָה Jer. 32 : 4, which once appears with prosthetic נ in place of ה Ezek. 14 : 3 אֲנִי־שׁ, § 53. 1. a. The construct infinitive usually has Tsere נִגְדָה Ezek. 16 : 36, but is in one instance נִגְדָה Ps. 68 : 3, formed as in Kal by rejecting the pretonic Kamets from the absolute. There are a few examples of the construct form used for the absolute הִפְגִּיר 1 Kin. 20 : 39, הִפְגִּיר Deut. 4 : 26. The prosthetic ה is commonly retained after prefixed prepositions לְהִפְגִּיר which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in הִפְגִּיר Prov. 24 : 17, comp. הִפְגִּיר Dan. 11 : 34. The Tsere of the last syllable of the construct infinitive, as well as of the future and imperative which are formed from it, is shortened to Seghol upon losing its accent, הִפְגִּיר Job 34 : 22, הִפְגִּיר Judg. 9 : 38, הִפְגִּיר Eccles. 7 : 26, rarely to Pattahh, הִפְגִּיר Job 18 : 4. In the Imperative הִפְגִּיר the form with Seghol is the usual one, that with Tsere only occurring in Isa. 7 : 4. The pretonic Kamets of this species is singular in not being liable to rejection on the shifting of the tone, e. g. הִפְגִּיר Ezek. 21 : 29, הִפְגִּיר Ps. 37 : 9.

c. FUTURE SING. 1 com. The prefixed נ occasionally has Hhirik, הִפְגִּיר Ezek. 20 : 36, 1 Sam. 12 : 7, הִפְגִּיר Ezek. 14 : 3, הִפְגִּיר Ex. 14 : 4, 17.

PLUR. fem. Tsere rarely remains in the second syllable הִפְגִּיר Ruth 1 : 13, being, as in the Piel preterite, commonly changed to Pattahh before the concurring consonants, הִפְגִּיר Jer. 24 : 2, so with a pause accent, הִפְגִּיר Isa. 13 : 16 K'ri, Zech. 14 : 2 K'ri, הִפְגִּיר Isa. 28 : 3; the first, as the original form, is, however, placed in the paradigm.

d. IMPERATIVE. Ewald regards נִקְבְּזֵי Isa. 43:9, Joel 4:11, נִקְדְּוֵי Jer. 50:5, as imperatives without the usual ה prosthetic; but this assumption is needless, for they can readily be explained as preterites.

e. PARTICIPLE. In 1 Sam. 15:9 נִמְדָּוָה *contemptible*, is in form a Niphal participle from the noun מְדָוָה *contempt*.

PIEL.

§92. *a.* The intensive species is usually formed by doubling the second radical; in נִקְבְּלָל Ezek. 28:23, and the passive form הִמְקַבְּלָל the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In צָמְחָהוּגְוֵי Ps. 88:17 both radicals are doubled; the entire second syllable is repeated in סִחַרְחָרָה Ps. 38:11, חִמְרְמָרָה Lam. 2:11, 1:20 a passive form, as shown by the Hhateph-Kamets, §82. 5. *b* (3), and in אָהַבְהִיבֵי Hos. 4:18, provided this is to be read as one word, §43. *b*; if, according to the division in the Masoretic text, הִיבֵי is a separate word, it is the imperative of הִיבֵי *to give*, though this is always elsewhere pointed הִיבֵי. In רָצְצֵי־רֵתָהּ Ps. 45:3, the first syllable is repeated, the *ō* under the first letter indicating it to be a passive form.

b. Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, *pret.* יִרְדְּעָתָהּ 1 Sam. 21:3, טָרַשׁ Isa. 40:24, זָרְבָהּ Ps. 77:18, שׁוּבָהּ Isa. 10:13 *fut.* יִסְעֵר Hos. 13:3, *inf. abs.* הִגֹּו and הִרֹו Isa. 59:13, *inf. const.* בּוֹיֵשׁ־סִבָּם Am. 5:11, *part.* מְשִׁפְּזֵי Job 9:15, מְלוֹשְׁנֵי Ps. 101:5 K'thibh. These are called Poel forms by many grammarians, and those in the preceding paragraph Piel, Pulal, Pealal, etc. They are in reality, however, only modified forms of the Piel, whose signification they share.

c. PRETERITE SING. 3 masc. The original Pattahh of the first syllable §82. 5. *b* (3) is preserved in נִשְׁנִי Gen. 41:51. The second syllable has Seghol in הִקְרָה (in pause הִקְרָה, קִפְרָה, קִפְרָה, twice קִבְּטָה), Pattahh in אִבְרָה, גִּבְּלָה (in pause), and before Makkeph in קִמְרָה, קִמְרָה, קִמְרָה, קִמְרָה (in pause: שִׁלְמוֹהּ Isa. 19:21), and before Makkeph in קִמְרָה, קִמְרָה, קִמְרָה (: מִלְּטָה in pause); *a* appears likewise in the pausal form קִמְרָה Mic. 1:7. The Tsere is always retained in the infinitive construct and future, and with the exception of פִּעֲלֵי Ps. 55:10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, קִבְּצֵה Deut. 30:3, קִבְּצֵה Ex. 13:2, קִבְּצֵה Deut. 7:10.

d. INFINITIVE. The primitive form of the infinitive absolute is of rare occurrence, e. g. יִטֵּר Ps. 118:18, קָנָה 1 Kin. 19:10, רָפָה Ex. 21:19, בָּרָה Josh. 24:10. Most commonly it has Tsere in the second syllable like the infinitive construct, אִבְרָה Jer. 12:17, לִמְרָה Jer. 32:33, מִלְּטָה Jer. 39:18, קִבְּצֵה Mic. 2:12, שִׁלְטָה Ex. 21:36; and in one instance it has Hhirik in the first syllable like the preterite יִנְאָץ 2 Sam. 12:14. There is no need of assuming a similar form for the infinitive construct in חִלְצֵה Lev. 14:43, which can readily be explained as a preterite. Tsere of the construct is shortened to Seghol before Makkeph, קִבְּרָה Isa. 59:13, or on the recession of the

accent, פָּתַח Gen. 39: 14, 17, and in one instance besides, לָחַם Judg. 5: 8. There are a few examples of the construct infinitive with a feminine termination, יִסְרֶהָ Lev. 26: 18, וַיִּמְרָהּ Ps. 147: 1, שֶׁלֶפְתֶּיהָ Isa. 6: 13, צִדְקָתָהּ Ezek. 16: 52.

e. FUTURE SING. 1 *com.* א is commonly prefixed with Hhateph-Pattahh; it has, however, the diphthongal Hhateph-Seghol in וַיִּזְרָא Lev. 26: 33, § 60. 3. *b*, and draws to itself the full vowel which has hence arisen to a preceding ו , in וַיִּצְטַעַר Zech. 7: 14 for וַיִּצְטַעַרְוּ , § 60. 3. *c*.

PLUR. 2 and 3 *fem.* Tseré under the second radical is sometimes changed to Pattahh, though not with the same frequency as in the Niphal, וַיִּרְגְּזֶנּוּ Isa. 13: 18, but וַיִּרְגְּזֶנּוּ Job 27: 4, and in pause Prov. 24: 2.

PUAL.

§ 93. *a.* Of the vowels proper to the first syllable of the passive, § 82. 5. *b* (3). Pual ordinarily has \bar{u} , which is preferred before a doubled consonant וַיִּפְתְּחֵהוּ , § 61. 5, and Hophal \bar{o} before concurrent consonants וַיִּפְתְּחֵהוּ . This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, וַיִּכְרַחֵם Ezek. 16: 4, וַיִּשְׁרַחֵם Nah. 3: 7, וַיִּכְרַחֵם Ps. 72: 20, וַיִּכְרַחֵם Ps. 80: 11, Prov. 24: 31, וַיִּכְרַחֵם Ps. 94: 20, וַיִּכְרַחֵם *passim*. This seems to furnish the best explanation of the disputed words וַיִּכְרַחֵם or וַיִּכְרַחֵם Ps. 62: 4, וַיִּכְרַחֵם Ps. 101: 5 K'ri, וַיִּכְרַחֵם Job 20: 26. Gesenius regards these as Piel forms with (.) lengthened to (.) on the omission of Daghesh-forte, § 59. *a*; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be \bar{o} not \bar{a} . Others think that וַיִּכְרַחֵם is the Kal future for וַיִּכְרַחֵם , the vowel being attracted to the guttural from the previous letter, § 60. 3. *c*. There is no difficulty, however, in regarding them all as Pual forms, and translating severally *may you be slain, armed with the tongue* (of a slanderer), *shall be made to consume him*. In Ps. 62: 4 the reading of Ben Naphtali וַיִּכְרַחֵם is probably to be preferred to that of Ben Asher, which is found in the common text; the former is a Piel and has an active sense: (how long) *will ye slay or murder?* See Alexander and Delitzsch, *in loc*.

b. The vowel \bar{u} of the first syllable is occasionally written with Vav, וַיִּזְרָה Ezek. 16: 34, וַיִּזְרָה Ps. 78: 63, וַיִּזְרָה Judg. 18: 29, 13: 8, Job 5: 7, וַיִּזְרָה Ezek. 27: 19, but mostly without it.

c. PRETERITE SING. 3 *masc.* An instance of paragogic ה , appended to the preterite is found in וַיִּכְרַחֵם Ezek. 31: 15.

d. INFINITIVE. The absolute form occurs in וַיִּכְרַחֵם Gen. 40: 15; there is no example of the construct.

e. PARTICIPLE. As וַיִּכְרַחֵם , וַיִּכְרַחֵם ; in a few instances the initial מ is omitted, וַיִּכְרַחֵם 2 Kin. 2: 10 for וַיִּכְרַחֵם , וַיִּכְרַחֵם (with Daghesh-forte euphonic) Ezek. 21: 15, 16, וַיִּכְרַחֵם Eccles. 9: 12 for וַיִּכְרַחֵם , § 59. *a*. Some of the forms in which this has been alleged may however be better explained as preterites.

HIPHIL.

§94. *a. PRETERITE.* The first vowel is usually Hhirik but occasionally Seghol, e. g. הִדְּלִינָם 1 Sam. 25:7, particularly in Pe guttural and a few Lamedh He verbs. Once א is prefixed instead of ה, אֶאֱלְהִי Isa. 63:3; in Isa. 19:6 הִאֲזִיחֶהּ is not a double Hiphil with both א and ה prefixed, but is a denominative from אָזַח, a derivative of אָזַח, which does not indeed occur in its simple form but is justified by the analogy of אָזַח from אָזַח. ה takes the place of ה in הִדְּלִינָם Hos. 11:3; so likewise the future הִתְחַלְּהוּ Jer. 12:5, and participle מְתַחַלְּהוּ Jer. 22:15, though the corresponding preterite is הִתְחַלְּהוּ Neh. 3:20.

SING. 3 masc. The \bar{i} of the second syllable is almost always written with Yodh, rarely without it, e. g. הִנְדִּיל 1 Sam. 12:24, but in every other place הִנְדִּיל. So in the participle מְמַלֵּם Job 11:3 but מְמַלֵּם Judg. 18:7.

b. INFINITIVE. Absolute. The Tseré of the second syllable which before Makkeph is shortened to Seghol חֲבַרְוֹ Prov. 24:23, 28:21, is mostly written without י, thus הִבְדִּיל, הִדְּבַר, הִמְשִׁיל, הִסְלִיחַ, הִשְׁלַב, הִשְׁלַח, הִשְׁלַח, though sometimes with it הִשְׁמִיר Am. 9:8 but הִשְׁמִיר Isa. 14:23, הִשְׁפִּיל and הִשְׁפִּיל, twice הִשְׁפִּיר, nine times הִשְׁפִּיר, Hhirik in this syllable is rare and exceptional, הִשְׁפִּיר Ezek. 21:31, הִשְׁפִּיר Josh. 7:7. א is prefixed instead of ה in אֶשְׁפִּיר Jer. 25:3 and אֶבְרָה Gen. 41:43, provided the latter is a Hebrew and not a Coptic word.

Construct. The second vowel is commonly Hhirik written with י, הִשְׁלִיחַ, הִשְׁלִיחַ rarely and as an exception without י, הִשְׁמִיר Isa. 23:11, or with Tseré הִנְדִּיל Deut. 32:8, הִנְדִּיר Deut. 26:12, Neh. 10:39, לִלְבֹּן Dan. 11:35. In a few instances the first vowel is Hhirik as in the preterite הִשְׁמִירָהּ Deut. 7:24, 28:48, Josh. 11:14, 1 Kin. 15:29, הִרְזִיחַ Jer. 50:34, הִרְרִיכָהּ Jer. 51:33, הִקְצִיחַ Lev. 14:43. The initial ה is mostly retained after prefixed prepositions, though it is sometimes rejected, as לְשִׁבְרִי Am. 8:4 but לְהִשְׁבִּירִי Ps. 8:3, לְשִׁבְרִי once but לְהִשְׁבִּירִי fifteen times.

c. FUTURE PLUR. In a very few instances Hhirik is rejected upon the addition of the masculine plural termination וַיְדַבְּרוּ 1 Sam. 14:22, 31:2, וַיְדַרְּבוּ Jer. 9:2. There is no example of this without the presence of Vav conversive unless it be תְּהַבְּרוּ Job 19:3, which may be regarded as Kal.

d. IMPERATIVE SING. masc. The second syllable usually has Tseré without Yodh הִשְׁלַח, הִשְׁלַח, and before Makkeph, Seghol הִסְכַּח Job 22:21, הִקְרַח 1 Sam. 23:11, הִקְבַּח Isa. 64:8. There are a very few examples with Hhirik in pause, הוֹפִיעַ Ps. 94:1, to which some would add הוֹפִיעַ Isa. 43:8, but see Alexander, הוֹפִיעַ Prov. 19:25, הוֹפִיעַ Jer. 17:18.

e. PARTICIPLE. In מוֹצֵא Ps. 135:7, Tseré is taken in place of Hhirik upon the recession of the accent; מוֹסִיעַ Isa. 53:3 is not a participle but a noun, Alexander *in loc.* Hhirik is, in a few exceptional cases occurring in

thou mayest understand or *understand thou*, Dan. 9 : 25, אֲלֵי־תִשְׁלַט־ may *it not* or *let it not rule*, Ps. 119 : 133. In some classes of imperfect verbs, as in the Ayin-Vav and particularly the Lamedh-He, it is used in other species still.

a. The only instances of the abbreviated future occurring in the first person are אֶזְכֹּר Isa. 42:6 and אֶרֶא Isa. 41:23 K'thibh, where the K'ri has אֶרְאֶה.

b. The paragogic and apocopated futures may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the *second fem. sing.* or the *second and third pers. plur.*, in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final ך. So in those species in which it is indistinguishable from the ordinary future, it may yet be regarded as included under it. Neither the apocopated nor the paragogic futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in לִי verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragogic future. The appended ה, may perhaps be identical with a like termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the verb expresses.

§ 98. 1. Paragogic ה, is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, שָׁמַע־ hear (thou), שָׁמְעֵה, oh, hear! or pray, hear! הִקְשֵׁב־ listen, הִקְשִׁיבֵהּ pray, listen! The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 86. b. (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where י. remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hho-

lem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, **זָזב**, **עֲזָבָה**, Jer. 49 : 11 ; **זָזר**, **זָזָרָה** 2 Chron. 6 : 4,2, **שָזָב**, **שָזָבָה** Gen. 39 : 7. 12.

a. In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e. g., **צִרְיָה** K'thibh, **צִרְיָה** K'ri Ps. 26 : 2. **מְלוּבָה** K'thibh, **מְלוּבָה** K'ri Judg. 9 : 8 ; **וּאֲשָקוּלָה** K'thibh, **וּאֲשָקוּלָה** K'ri Ezr. 8 : 25 ; **אֲשָקוּטָה** K'thibh, **אֲשָקוּטָה** K'ri Isa. 18 : 4. This may not indicate, however, the retention of the full vowel but only of an audible remnant of it, § 13. *a*, which is likewise attested by the occasional appearance of Hhateph Kamets, **אֲשָקָה** 1 Kin. 19 : 20, **וּאֲשָמָה** Dan. 8 : 13 (in some copies) or Hhateph Pattahh **וּאֲשָקָה** Ezr. 8 : 26, Jer. 32 : 9, and by the fact that the resulting Sh'va, even when simple, is always vocal, § 22. *a* (1). Occasionally Kamets-Hhatuph is found in the paragodic imperative when the vowel of the ordinary imperative is Pattahh ; thus, **קָרַב** Lev. 9 : 7, **קָרַבָה** Ps. 69 : 19, and on the contrary, **מְרָה** Gen. 25 : 31, *ful.* **רָמַעַר** Ex. 21 : 7, **נָצְרָה** (with Daghesh separative) Ps. 141 : 3.

2. As the imperative is itself a shortened form there is little room for further abbreviation ; it sometimes, however, suffers apocopation of the final **ה**, of the feminine plural, **שָמְעֵנָה** Gen. 4 : 23 for **שָמְעֵנָה**, § 61. 2, **קָרָאָן** Ex. 2 : 20 for **קָרָאָנָה**, § 60. 3. *c*, and in Lamedh He verbs of final **ה** of the masculine singular, **הִקָה** 2 Kin. 6 : 18 for **הִקָה** Ezek. 6 : 11, **גָל** Ps. 119 : 18 for **גָלָה** ; **הִקָה** Deut. 9 : 14 for **הִקָה** Judg. 11 : 37, but without any evident change of meaning.

VAV CONVERSIVE.

§ 99. 1. The primary tenses are supplemented by two others, formed in a peculiar manner by what is called Vav Conversive (**וְהִפְרֵד**). This prefix has the remarkable effect, from which its name is derived, of converting the ordinary future into a preterite and the ordinary preterite into a future. The following appear to be the reasons of this singular phenomenon. Past and future are relative and depend for their signification in any given case upon the point of time from which they are reckoned. This may be the moment of speaking, when all anterior to that moment will be past, and all

posterior to it future. Or by some conventional method understood between the speaker and his hearers, an ideal present may be fixed distinct from the real present and the measurements of past and future made from the former. Now Vav Conversive placed before a future indicates that its tense is to be reckoned not from the actual present but from the time denoted by some previous word, whether verb, noun, or adverb. And when the stand-point is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula *and*; when this is prefixed to the future for the purpose already designated, it is followed by Pattahh and Daghesh-forte, which give to it the force of *and then* or *and so*, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Conversive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, *the earth was* הָרֵקָה *without form and void*. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Conversive, ver. 3, וַיֹּאמֶר *and God said*, in its primitive import, *and then God says or will say*, his speaking being future to the state of things previously described. This fixes a new stand-point from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Conversive, ver. 4, וַיַּרְא *and he saw*; and so on, וַיִּבְרָא *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

a. The nature of this prefix would be more precisely expressed perhaps by calling it Vav Consecutive, as Ewald and others propose. But as Vav Conversive is the name in common use, and as this sufficiently characterizes its most striking effect, it is here retained. There have been various con-

jectures respecting its origin. In the judgment of some ו is an abbreviation of the verb **וַיִּאָמַר** *was*, hence **וַיִּאָמַר** *he was* or *it was* (so that) *he will say* i. e. *he was about to say* or *was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but ו evidently has the sense of the conjunction *and*, **וַיִּאָמַר** does not mean *he said*, but *and he said*. Others regard it as an abbreviation of **וַיְהִי** *and he was*; Ewald of **וַיָּאזוּ** *and then*. Rödiger thinks that the vowel has no inherent significance, but is attached to the conjunction on account of the emphasis of its peculiar use. Perhaps the best suggestion is that of Schultens, *Instit.* p. 424, that **וַיִּאָמַר** may be for **וַיְהִי־אָמַר**, by § 53. 3; ו prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case is to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix is upon this hypothesis analogous both in its origin and its effects to the augment ε in Greek, or *a* in Sanskrit, by which a preterite is formed from a present or a future, **τύπτω**, **ἔτυπτον**; **τύψω**, **ἔτυψα**, and which is traced by Bopp to a pronominal root having a demonstrative sense, *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes ה for ו conversive might seem to lend confirmation to this theory of its derivation. But as ה stands with equal frequency for ו copulative, and ו for the article ה, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition.

2. This employment of Vav Conversive to alter the meaning of the tenses by transporting the mind of the hearer or reader to an ideal present in the past or future is one of the most remarkable idioms of the Hebrew language, and one which may appear to be extremely arbitrary, as it certainly is in some of its applications, at least, quite difficult of conception and foreign to our habits of thought. It nevertheless imparts a beauty and a vividness to Hebrew description which are altogether peculiar and which are incapable of being adequately transferred to any other language. The narrator lives in the midst of that which he records, and watches its progress step by step telling what he sees. This peculiarity of the Hebrew tenses may perhaps be illustrated by an analogous though far more restricted usage in English, by which certain tenses may be transferred to another sphere than that which they describe if measured from the time of narration, without any confusion or liability to mistake resulting from it. Thus, the present may be used of past

events, as, Then the devil *taketh* him up into an exceeding high mountain and *sheweth* him, etc. Or the present and the perfect may be used of what is still future, as, When thou *art converted* strengthen thy brethren; When he *is come* he will reprove the world of sin.

3. Vav Conversive, it has already been stated, is prefixed to the future with Pattahh and Dagghesh-forte in the following letter, וַיִּקְבֹּץ, וַתְּמַלִּיכֵי, וַיִּזְרַד. If the first letter of the future be Yodh with Sh'va, Dagghesh is commonly omitted, § 25, but rarely if it be ׀, and never if it be ׀, since its removal in this case would change the sound of the letter by restoring its aspiration, וַיִּזְרַדְּר, וַיִּסְפֹּר but וַתְּדַבֵּר, וַיִּסְפֹּר. Before ׀ of the first person singular, which cannot receive Dagghesh, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, וַאֲלֶיךָ, וַאֲדַבֵּר. In the Hiphil וי is, with few exceptions, e. g. וַיַּחֲשֵׁךְ Ps. 105 : 28, compressed to (.) as in the apocopated future, וַיִּקְשָׁב, וַתִּגְדֹּל, and before Makkeph it is shortened to (.) וַיִּגְדֹּר. In the first person singular, however, וי remains in the Hiphil, and a paragogie ה is not infrequently appended in all the species, e. g. וַאֲשַׁלֵּךְ, וַאֲשַׁלֵּךְ or וַאֲשַׁלֵּיכָה; וַאֲגִיד or וַאֲגִידְּר; וַאֲמַלְטָה; וַאֲמַלְטָה or וַאֲדַבֵּרְּר; paragogie ה, also occurs though more rarely in the first pers. plur. וַיִּתְקַלְמָה Gen. 41 : 11, וַיִּבְרָכְשָׁה, וַיִּבְרָכְשָׁה Ezr. 8 : 23, וַיִּסְעָה ver. 31.

a. The tendency to abbreviation produced by Vav Conversive is much more apparent in some classes of imperfect verbs. Thus, final ה is rejected from לִה verbs as in the apocopated future וַיִּגְלַל, וַיִּגְלַה, וַיִּגְלַל; the accent is drawn back from a mixed ultimate to a simple penult in the Kal and Hiphil of Ayin doubled verbs and of those which have a quiescent for their first or second radical, in consequence of which the vowel of the last syllable, if long, is shortened, § 64. 1, וַיִּשָׁב, וַיִּאֲבַל, וַיִּאֲבַל, וַיִּשָׁב, וַיִּשָׁב, וַיִּשָׁב, וַיִּשָׁב, וַיִּשָׁב, וַיִּשָׁב. The same drawing back of the accent and shortening of the ultimate syllable occurs in the Piel of the following verbs, whose middle radical is ר, וַיִּרְבֶּה, וַיִּרְבֶּה but not in וַיִּרְבֶּה; so in וַיִּמְדֹּר Hab. 3 : 6, and the Hithpael וַיִּתְחַפְּצֵם Dan. 2 : 1. It occurs also in the Niphal of a few verbs, which form the exception, however, not the rule, וַיִּזְלַק, וַיִּזְלַק, וַיִּזְלַק, וַיִּזְלַק, וַיִּזְלַק, וַיִּזְלַק, etc. The first person singular is mostly exempted from shortening or change of accent, וַאֲבַל, וַאֲבַל,

וְאָקַם or וְאָקַם, though it sometimes suffers apocopation in ל"ה verbs וְאָרַץ, וְאָרַץ. The prolonged plural ending ון is very rarely used after Vav Conversive; it does, however, occur, e. g. וְהִתְבַּחַן Deut. 1:22, וְהִתְבַּחַן Deut. 4:11, וְהִתְבַּחַן Judg. 11:18.

b. In a very few instances Vav Conversive takes Pattahh before א, its vowel being conformed to the compound Sh'va, which follows, e. g. וְאָרַץ Judg. 6:9, וְאָרַץ 2 Sam. 1:10, וְאָרַץ Ezek. 16:10 but וְאָרַץ ver. 8, וְאָרַץ Job 30:26, וְאָרַץ Ps. 73:16.

§ 100. 1. Vav Conversive prefixed to the preterite makes of it a continuative future or imperative, by connecting with it the idea of futurity or command expressed in a preceding verb. It is properly the conjunction וַ and, whose pointing it takes, its peculiar force being derived from its connecting power. Accordingly, in speaking of coming events, the stand-point is first fixed in the future by the opening words, and the description is then continued by the preterite with Vav Conversive. Thus, in Samuel's recital, 1 Sam. 10:1-8, of what was to happen to Saul, he first refers the whole to the future by the word, ver. 2, וְעַתָּה upon thy departing, and then proceeds with preterites with Vav prefixed, וְתִמְצָא thou shalt find, וְאָמְרוּ and they shall say, ver. 3, וְהִלַּצְתָּ and thou shalt pass on, etc. etc. In like manner injunctions begun in the imperative are continued in the preterite with Vav Conversive. Thus the Lord directed Elijah, 1 Kin. 17:3 הֵן (imper.) go, וּפְנִיָה (pret.) and turn, וְנִסְתָּרָה (pret.) and hide, וְהָיָה (pret.) and it shall be.

2. This prefix commonly has the effect of removing the accent to the ultimate in those forms in which it ordinarily stands upon the penult; and if the penult be a long mixed syllable, as in the Kal preterite of verbs with Hholem, it will in consequence be shortened, וְרָכַלְתָּ, וְרָכַלְתָּ.

a. The shifting of the accent, which served in some measure to indicate to the ear the alteration in the sense, takes place chiefly in the following cases, viz.:

(1) It occurs with great regularity in the first and second persons singular of every species, וְהָיָהּ thou hast gone, וְהָיָהּ and thou shalt go, וְהָיָהּ and I will go, so וְהָיָהּ, וְהָיָהּ, though וְהָיָהּ Zeph. 1:17, except in ל"ה and ל"ה verbs, where the accent usually re-

mains in its original position although the usage is not uniform, וְפָנִיתִי Lev. 26: 9, וְנָאֲתִי 1 Kin. 18: 12, וְהִרְבִּיתִי 1 Chron. 4: 10, וְהִשְׁתַּחֲוִיתִי 1 Sam. 15: 30, וְהִצִּיתִי Isa. 8: 17 but וְאָפִיתִי Lev. 24: 5, וְבָאִתִּי Gen. 6: 18, וְהִרְבִּיתִי Lev. 26: 9, וְהִבְבֵּאתִי Ex. 26: 33. In the first person plural of all verbs the accent generally remains upon the penult, וְנִבְחַנְנוּ Ex. 8: 23, וְהִלַּכְנוּ Gen. 34: 17.

(2) It occurs, though less constantly, in the third feminine singular and third plural of the Hiphil of perfect verbs, and of the various species of Ayin-Vav and Ayin-doubled verbs. וְהִבְדִּילָהּ Ex. 26: 33, וְהִבְרִיאָהּ Lev. 15: 29, וְנָחָהּ Isa. 11: 2, וְקָצָוּ, וְחָדָו Hab. 1: 8 but וְהִשְׁלִיכוּ Ezek. 43: 24, וְשָׂאוּ Hab. 1: 8.

VERBS WITH SUFFIXES.

§ 101. Pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given § 72. It only remains to consider the changes resulting from their combination with the various parts of the verb.

1. The personal terminations of the verbs undergo the following changes :

Preterite.

SING. 3 *fem.* The old ending הַ , § 85. *a* (1), takes the place of הָ .

2 *masc.* הִ sometimes shortens its final vowel before the suffix יִ of the first person.

2 *fem.* The old ending הִי , § 86. *a*, instead of הִי .

PLUR. 2 *masc.* הֵי from the old pronominal ending הֵימ , § 71. *b* (2), takes the place of הֵימ . The feminine of this person does not occur with suffixes.

Future.

PLUR. 2 and 3 *fem.* The distinctive feminine termination is dropped, and that of the masculine assumed, וְהִקְטִילִי for וְהִקְטִילָהּ .

a. In several of these cases it would be more correct to say that it is the un-compounded state of the verb in which the change has taken place, and that before suffixes the original form has been preserved, the added syllable having as it were protected it from mutation.

2. Changes in the suffixes: The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a consonant insert before the suffixes of the second pers. plur. כָּ, כֶּ, and the second masc. sing. הַ, a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

The 3 fem. sing. preterite inserts *ā* before the suffixes of the third pers. plural, and *ē* before the second fem. singular; when it stands before the third sing. suffixes הַ, הָ, there is frequently an elision of הַ, requiring Dagghesh-forte conservative in the verbal ending הַ to preserve the quantity of the previous short vowel, קָטַלְתָּהוּ for קָטַלְתָּהוּ, קָטַלְתָּהּ for קָטַלְתָּהּ, see § 57. 3. *b*.

When the third masc. sing. suffix הַ is preceded by (,) , the הַ may be elided and the vowels coalesce into וַ, קָטַלְוּ for קָטַלְתָּהוּ; when it is preceded by יַ, Shurek may be hardened to its corresponding semi-vowel וַ, קָטַלְוּ for קָטַלְתָּהוּ § 62. 1.

When the third fem. suffix הָ is preceded by (,) , final Kamets is omitted to prevent the recurrence of the same sound, קָטַלְתָּהּ for קָטַלְתָּהּ.

When הַ, הָ of the third pers. singular are preceded by (..) , the vowel of union for the future, a נַ, called Nun Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (..) being at the same time shortened to (..) ; הַ is then commonly elided and a euphonic Dagghesh-forte inserted in the Nun, וַקָּטַלְתָּהוּ for וַקָּטַלְתָּהוּ. The same shortening of the (..) and insertion of Dagghesh may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.

a. The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before ה, ט, נ, may be relics of old forms of the verb still represented in the Arabic, where the Preterite ends in *a*, and one mode of the future has an appended Nun. Dagħesh-forte in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, הַתְּנִיחַ for הַתְּנִיחַ; or it may be Dagħesh-forte emphatic, § 24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Dagħesh, § 54. 3, instead of the Dagħesh having arisen from the assimilation of Nun, so that הַתְּנִיחַ may be for הַתְּנִיחַ instead of the reverse.

b. The suffixes, since they do not in strictness form a part of the word with which they are connected, are more loosely attached to it than the pronominal fragments which make up the inflections; hence vowels of union are employed with the former which serve to separate as well as to unite. Hence too the vocal Sh'va, inserted before the suffixes of the second person, does not so completely draw the final consonant of the verb to the appended syllable as to detach it from that to which it formerly belonged; this latter becomes, therefore, not a simple but an intermediate syllable, § 20. 2. A like distinction exists between prefixed prepositions, etc., and the personal prefixes of the future. The latter form part and parcel of the word, while the former preserve a measure of their original separateness. Hence when they form a new initial syllable by the aid of the first consonant of the word, this is properly a mixed syllable after a personal prefix but intermediate after a preposition, הַתְּנִיחַ but הַתְּנִיחַ, § 22. *a.* Hence, too, a liability to contraction in one case which does not exist in the other, הַתְּנִיחַ but הַתְּנִיחַ; הַתְּנִיחַ but הַתְּנִיחַ.

3. Changes in the body of the verb :

Except in the Kal preterite those forms which have personal terminations experience no further change from the addition of suffixes; those which are without such terminations reject the vowel of the last syllable before suffixes requiring a vowel of union and shorten it before the remainder, הַתְּנִיחַ, הַתְּנִיחַ, הַתְּנִיחַ; but י. of the Hiphil species is almost always preserved, הַתְּנִיחַ, הַתְּנִיחַ.

In the Kal imperative and infinitive the rejection of the vowel occasions the concurrence of two vowelless letters at the beginning of the word, which impossible combination is obviated by the insertion of Hhirik to form a new syllable; or, if the rejected vowel was Hholem, by the insertion of Kamets Hhatuph.

In the Kal preterite, where both vowels are liable to mutation, a distinction is made by rejecting the first before suffixes and the second before personal inflections where this is possible, e. g. קָטַל, קָטַלְתָּ, קָטַלְתָּ but קָטַלְתָּהּ, קָטַלְתָּו. Accordingly upon the reception of a suffix the vowel of the second radical, whether it be *a*, *e*, or *o*, must be restored, and if need be lengthened, whenever, in the course of regular inflection, it has been dropped, and the vowel of the first radical, wherever it remains in the regular inflection, must be rejected.

a. Final mixed syllables, as shown in 2 *b*, ordinarily become intermediate upon appending כָּ, נָ, הָ, and consequently take a short vowel notwithstanding the following vocal *Sl'va*. This is invariably the case before כָּ and נָ, unless the word to which they are attached has a long immutable vowel in the ultimate which is of course incapable of being shortened; it is also usually the case before הָ, the principal exception, so far as verbal forms are concerned, being the *a* and *e* of the Kal preterite, *a* of the Kal future, and *i* of the Hiphil, הָהָהָ, הָהָהָ, הָהָהָ, הָהָהָ, הָהָהָ, הָהָהָ but הָהָהָ, הָהָהָ, הָהָהָ.

§ 102. 1. The first and second persons of the verb do not receive suffixes of the same person with themselves, for when the subject is at the same time the object of the action the Hithpael species is employed or a reciprocal pronoun is formed from the noun נַפְשִׁי *soul, self*, as נַפְשִׁי *myself*. Suffixes of the third person may, however, be attached to the third person of verbs, provided the subject and object be distinct.

a. There is a single example of a verb in the first person with a suffix of the first person, but in this case the pronoun expresses the indirect object of the verb, בָּשִׂי יָדַי *I have made for me*, Ezek. 29 : 3.

2. Neuter verbs and passive species, whose signification does not admit of a direct object, may yet receive suffixes expressive of indirect relations, such as would be denoted by the dative or ablative in occidental languages, צָמְתָּהּ *ye fasted for me* Zech. 7 : 5, תִּשְׁכַּחְתָּהּ *thou shalt be forgotten by me*. Isa. 44 : 21.

3. The infinitive may be viewed as a noun, in which case its suffix is to be regarded as a possessive, and represents the subject of the action; or it may be viewed as a verb when its suffix represents the object, e. g. *קָטַלְתִּי* *my killing*, i. e. that which I perform, *קָטַלְתִּינִי* *killing me*. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, *רֹאֵנִי* *seeing me* Isa. 47 : 10, *קִנְיָאִי* *hating me*, lit. *my haters*, Ps. 35 : 19.

a. The infinitive with a verbal suffix represents the subject in *בְּשׁוּבִי* *at my returning*, Ezek. 47 : 7.

§ 103. The paradigm upon the next page exhibits certain portions of the regular verb *קָטַל* with all the suffixes.

a. The parts of the verb selected are sufficient representatives of all the rest, and by the aid of the rules already given will enable the student to determine any other required form for himself. The third person singular of the Hiphil preterite, which undergoes no change in the body of the verb, will answer *mutatis mutandis* for all the forms in that species ending with the final radical. The third singular of the Piel preterite, which suffers a change in its last syllable only, will in like manner answer for all the forms in that species ending with the final radical. The Kal preterite is given in all the persons, both on account of the peculiarity of that tense, which suffers changes in both its vowels, and in order to exhibit the changes in the personal terminations which apply equally to the preterites of the other species. The Kal infinitive and imperative are peculiar in forming a new initial syllable which echoes the rejected vowel. The third person singular of the Kal future affords a type of all the forms in that tense which end with the final radical; and the third plural of the same tense is a type of all the future forms in this and in the other species which have personal terminations appended. The participles undergo the same changes in receiving suffixes with nouns of like formation, and are therefore not included in this table.

PARADIGM OF THE PERFECT

SINGULAR.					
	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
KAL PRETERITE.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּהּ קָטַלְנָהּ	קָטַלְתָּ
3 fem.	קָטַלְתִּי	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתֶּהּ קָטַלְתָּ	קָטַלְתָּ
2 masc.	קָטַלְתָּנִי קָטַלְתָּ	—	—	קָטַלְתֶּהּ קָטַלְתָּ	קָטַלְתָּ
2 fem.	קָטַלְתִּינִי	—	—	קָטַלְתֶּהּ קָטַלְתִּי	קָטַלְתָּ
1 com.	—	קָטַלְתֶּהּ	קָטַלְתֶּהּ	קָטַלְתִּי	קָטַלְתֶּהּ
PLUR. 3 com.	קָטַלְנֵנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּהּ קָטַלְתֶּהּ	קָטַלְתֶּם
2 masc.	קָטַלְתֶּםנִי	—	—	קָטַלְתֶּהּ קָטַלְתֶּהּ	קָטַלְתֶּם
1 com.	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּהּ קָטַלְתֶּהּ	קָטַלְתֶּם
INFINITIVE.	קָטַלְנִי קָטַלְנֵנוּ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּהּ	קָטַלְתָּ
FUTURE.					
SING. 3 masc.	יִקְטַלְנִי יִקְטַלְנֵנוּ	יִקְטַלְתָּ יִקְטַלְתְּ	יִקְטַלְתְּ יִקְטַלְתְּ	יִקְטַלְתֶּהּ יִקְטַלְנָהּ	יִקְטַלְתָּ יִקְטַלְתָּ
PLUR. 3 masc.	יִקְטַלְנֵנוּ	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּהּ יִקְטַלְתֶּהּ	יִקְטַלְתֶּם
IMPERATIVE.					
SING. 2 masc.	קָטַלְנִי	—	—	קָטַלְתֶּהּ	קָטַלְתָּ
PIEL PRETERITE.					
SING. 3 masc.	יִקְטַלְנִי	יִקְטַלְתָּ	יִקְטַלְתְּ	יִקְטַלְתֶּהּ	יִקְטַלְתָּ
HIPHIL PRETERITE.					
SING. 3 masc.	הִקְטַלְנִי	הִקְטַלְתָּ	הִקְטַלְתְּ	הִקְטַלְתֶּהּ	הִקְטַלְתָּ

REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

PRETERITE.

§ 104. *a.* There are two examples of (,) as the union vowel of the preterite, רָסַרְנִי Isa. 8 : 11, אָצַקְתָּ Judg. 4 : 20. Daghesh-forte euphonic is sometimes inserted in the suffix of the first pers. sing., רָסַרְנִי Ps. 118 : 18, רָסַרְנִי Gen. 30 : 6.

b. The suffix of the second masc. sing. is occasionally הָ, in pause : אָרָרְךָ Isa. 55 : 5, so with the infinitive, אָרָרְךָ־הַ Deut. 28 : 24, 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4 : 6 אֲמַאֲסֶאךָ, § 11. 1. *a.*, where the K'ri has אָרָרְךָ. With לָא and לֵה verbs this form of the suffix is of frequent occurrence, : אָנַדְךָ Isa. 30 : 19, Jer. 23 : 37, אָרָרְךָ Ezek. 28 : 15. In a few instances the final *a* is represented by the vowel letter ה, and the suffix is written כָּה, אָנַדְךָ־הַ 1 Kin. 18 : 44, אָנַדְךָ־הַ Prov. 2 : 11, אָרָרְכֶנּוּכָה Ps. 145 : 10, אָנַדְךָ־הַ Jer. 7 : 27.

c. The suffix of the second fem. sing. is commonly הָ, אָרָרְתָּ־הַ Isa. 54 : 6, אָרָרְתָּ־הַ Isa. 60 : 9, except after the third fem. sing. of the verb, when it is הָ, אָרָרְתָּ־הַ Ruth 4 : 15, אָרָרְתָּ־הַ Isa. 47 : 10; sometimes, especially in the later Psalms, it has the form כִּי corresponding to the pronoun אָתָּי, אָרָרְתָּ־כִּי Ps. 137 : 6, אָרָרְתָּ־כִּי Ps. 103 : 4.

d. The suffix of the third masc. sing. is written with the vowel letter ה instead of ו אָרָרְתָּ־הַ Ex. 32 : 25, אָרָרְתָּ־הַ Num. 28 : 3, and in some copies אָרָרְתָּ־הַ 1 Sam. 1 : 9, where it would be feminine; this form is more frequently appended to nouns than to verbs.

e. In a few instances the ה of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant, אָרָרְתָּ־הַ (with the accent on the penult because followed by an accented syllable) Am. 1 : 11, so with the infinitive, אָרָרְתָּ־הַ Ex. 9 : 18, אָרָרְתָּ־הַ Jer. 44 : 19, and the future, אָרָרְתָּ־הַ Ex. 2 : 3.

f. The suffix of the third masc. plur. receives a paragogic ו once in prose, אָרָרְתָּ־וֹ Ex. 23 : 31, and repeatedly in poetry, אָרָרְתָּ־וֹ Ex. 15 : 9; once ו is appended, אָרָרְתָּ־וֹ Ex. 15 : 5; הַ is used but once as a verbal suffix, אָרָרְתָּ־הַ Deut. 32 : 26.

g. The suffix of the third fem. plur. ךְּ is seldom used, אָרָרְתָּ־ךְ Isa. 48 : 7, אָרָרְתָּ־ךְ Hab. 2 : 17; more frequently the masculine ם is substituted for it, אָרָרְתָּ־ם Gen. 26 : 15, 18, אָרָרְתָּ־ם Ex. 2 : 17, אָרָרְתָּ־ם 1 Sam. 6 : 10, so Num. 17 : 3, 4, Josh. 4 : 8, 2 Kin. 18 : 13, Hos. 2 : 14, Prov. 6 : 21; ךְּ is never used with verbs. When attached to infinitives a paragogic הַ is sometimes added to ךְּ, אָרָרְתָּ־הַ Ruth 1 : 19, אָרָרְתָּ־הַ Job 39 : 2.

h. Verbs, which have Tseré for the second vowel in the Kal preterite, retain it before suffixes, אָרָרְתָּ־ךְ Deut. 7 : 13, אָרָרְתָּ־ךְ Lev. 16 : 4, אָרָרְתָּ־ךְ Deut. 24 : 3, אָרָרְתָּ־ךְ Job 37 : 24. The only example of a suffix appended to a preterite whose second vowel is Hholem, is אָרָרְתָּ־יִי Ps. 13 : 5 from אָרָרְתָּ־יִי,

74: 8, אֲמַרְלֶם Ps. 118: 10; וְ, יוֹשִׁעַן Ex. 2: 17. In 1 Kin. 2: 24 the K'ri has יוֹשִׁיעַן, while the K'thibh has the vowel letter י representing the ordinary e, יוֹשִׁיעַנִי.

b. The suffixes with Dagghesh inserted occur chiefly in pause; and thus יָנִי, Jer. 50: 44; יָנִי, יָנִי הַקְּרִיבָנִי Gen. 27: 19, הַקְּרִיבָנִי Job 7: 14, 9: 34; יָנִי (1st plur.), יָנִי Job 31: 15; יָנִי, יָנִי, אֲקַבְּצֶנָּה Isa. 43: 5, אֲקַבְּצֶנָּה Isa. 44: 2; יָנִי Ps. 30: 13; יָנִי (3 masc. sing.), הַפְּקֵדֵנִי Job 7: 18, הַפְּקֵדֵנִי Job 41: 2 K'ri, הַפְּקֵדֵנִי Hos. 12: 5; יָנִי, הַפְּקֵדֵנִי Ps. 65: 10, or without Dagghesh, הַפְּקֵדֵנִי Judg. 5: 26, Obad. ver. 13; the unemphatic form of the suffix and that with Dagghesh occur in conjunction, הַפְּקֵדֵנִי הַפְּקֵדֵנִי Isa. 26: 5. There are a very few examples, found only in poetry, of יָנִי inserted between the verb and the suffix without further change, הַפְּקֵדֵנִי Ps. 50: 23, הַפְּקֵדֵנִי Jer. 22: 24, הַפְּקֵדֵנִי Jer. 5: 22, הַפְּקֵדֵנִי Ps. 72: 15, הַפְּקֵדֵנִי Deut. 32: 10, הַפְּקֵדֵנִי Ex. 15: 2.

c. The plural ending יָנִי is in a few instances found before suffixes, chiefly in pause, הַפְּקֵדֵנִי, הַפְּקֵדֵנִי, הַפְּקֵדֵנִי Prov. 1: 28, הַפְּקֵדֵנִי Ps. 63: 4, הַפְּקֵדֵנִי Ps. 91: 12, הַפְּקֵדֵנִי Isa. 60: 7, 10, הַפְּקֵדֵנִי Jer. 5: 22, הַפְּקֵדֵנִי Jer. 2: 24; twice it has the union vowel a, הַפְּקֵדֵנִי Job 19: 2, הַפְּקֵדֵנִי Prov. 5: 22.

d. When the second vowel of the Kal future is o, it is rejected before suffixes requiring a union vowel, compound Sh'va being occasionally substituted for it in the place of simple, הַפְּקֵדֵנִי Hos. 10: 10, הַפְּקֵדֵנִי Num. 35: 20, הַפְּקֵדֵנִי Isa. 27: 3, הַפְּקֵדֵנִי Isa. 62: 2, הַפְּקֵדֵנִי Ezek. 35: 6, הַפְּקֵדֵנִי Jer. 31: 33; once the vowel remains, but is changed to Shurek, הַפְּקֵדֵנִי Prov. 14: 3; a, on the other hand, is retained as a pretonic vowel, הַפְּקֵדֵנִי Job 29: 14, הַפְּקֵדֵנִי Ex. 29: 30, הַפְּקֵדֵנִי Cant. 5: 3, הַפְּקֵדֵנִי Gen. 19: 19. Hholem is shortened before הַ, הַ, הַ, though the vowel letter י is occasionally written in the K'thibh, הַפְּקֵדֵנִי Jer. 1: 5.

e. The following are examples of feminine plurals with suffixes: 2 fem. plur. הַפְּקֵדֵנִי Cant. 1: 6, 3 fem. plur. הַפְּקֵדֵנִי Job 19: 15, הַפְּקֵדֵנִי Jer. 2: 19. The masculine form is sometimes substituted for the feminine, הַפְּקֵדֵנִי, הַפְּקֵדֵנִי Cant. 6: 9.

INFINITIVE AND IMPERATIVE.

§ 106 a. *Kal Infinitive.* Before הַ, הַ, הַ, Hholem is shortened to Kamets Hhatuph, הַפְּקֵדֵנִי Gen. 2: 17, הַפְּקֵדֵנִי (Methegh by § 45. 2) Obad. ver. 11, הַפְּקֵדֵנִי Gen. 3: 5, הַפְּקֵדֵנִי Mal. 1: 7. Pattahh remains in the single example, הַפְּקֵדֵנִי Isa. 30: 18; sometimes the vowel of the second radical is rejected before these as it is before the other suffixes, and a short vowel given to the first radical, commonly Kamets Hhatuph, הַפְּקֵדֵנִי Deut. 29: 11, הַפְּקֵדֵנִי 2 Kin. 22: 19, הַפְּקֵדֵנִי Deut. 27: 4, once Kibbutz, הַפְּקֵדֵנִי Lev. 23: 22, sometimes Hhirik, הַפְּקֵדֵנִי Gen. 19: 33, 35 but הַפְּקֵדֵנִי Ruth 3: 4, הַפְּקֵדֵנִי Zech. 3: 1, הַפְּקֵדֵנִי 2 Sam. 1: 10, הַפְּקֵדֵנִי Neh. 8: 5, and occasionally Pattahh, הַפְּקֵדֵנִי Ezek. 25: 6. In the feminine form of the infinitive, as in nouns, the old feminine ending הַ is substituted for הַ, הַפְּקֵדֵנִי Isa. 30: 19, הַפְּקֵדֵנִי Hos. 7: 4. The Niphal infinitive retains its pretonic Kamets before suffixes, הַפְּקֵדֵנִי Ezek. 21: 29.

b. Kal Imperative. The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, הָיָה , פָּתַח Jer. 15: 15, but occasionally it takes Hhirik, הִיָּה (with Daghesh-forte euphonic) Prov. 4: 13.

IMPERFECT VERBS.

§ 107. Imperfect verbs depart more or less from the standard already given, as the nature of their radicals may require. They are of three classes, viz.:

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

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

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

These classes may again be subdivided according to the particular radical affected. Thus there are three kinds of guttural verbs:

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

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

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

There are two kinds of contracted verbs:

1. Pe Nun verbs, or those whose first radical is Nun, and is liable to be contracted by assimilation with the second.

2. Ayin doubled verbs, or those whose second and third radicals are alike, and are liable to be contracted into one.

There are four kinds of quiescent verbs:

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

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

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

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

The guttural differ from the perfect verbs in the vowels only ; the first division of the contracted verbs differ only in the consonants ; the quiescent and the second division of the contracted verbs differ from the perfect verbs in both vowels and consonants.

a. The third class of imperfect verbs may either be regarded as having a quiescent letter in the root, which in certain forms is changed into a vowel, or as having a vowel in the root, which in certain forms is changed into a quiescent letter. As the settlement of this question is purely a matter of theory, the usual name of quiescent verbs has been retained as sufficiently descriptive.

b. The origin of these various technical names for the different kinds of imperfect verbs is explained § 76. 3.

PE GUTTURAL VERBS.

§ 108. Gutturals have the four following peculiarities, § 60, viz. :

1. They often cause a preceding or accompanying vowel to be converted into Pattahh.

2. They receive Pattahh furtive at the end of a word after a long heterogeneous vowel or before a vowelless final consonant.

3. They take compound in preference to simple Sh'va.

4. They are incapable of being doubled, and consequently do not receive Dagshesh-forte.

§ 109. Pe guttural verbs are affected by these peculiarities as follows, viz. :

1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem, יְעִמְדֵךְ for יְעִמְדֵךְ ; but if the second radical has Pattahh this change does not occur, because it would occasion a repetition of the same vowel in successive syllables, § 63. 1. *b*. In the Kal future *a*, therefore, in the Niphal preterite and participle, where the vowel of the second syllable is likewise *a*, and in the Hiphil preterite, where *ı̄* is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol, יְהַזִּיק , יְעִמְדֵךְ , יְעִמְדֵךְ . Seghol accompanying *s* of the first person singular of the Kal future, § 60. 1. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kal participle, Hhirik of the Piel preterite, and Kibbutz of the Pual species, for the double reason that these vowels are characteristic of those forms, and that their position after the guttural renders them less liable to mutation, § 60. 1. *a* (2); the second reason applies likewise to the Hhirik of the feminine singular and masculine plural of the Kal imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command, עִמְדֵי , עִמְדֵי .

2. As the guttural does not stand at the end of the word, there is no occasion for applying the rule respecting Pattahh furtive; this consequently does not appear except in יְהַזִּיק , apocopated future of יְהַזִּיק , and in one other doubtful example, § 114.

3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and especially if it be preceded by the vowel Pattahh, will be Hhateph Pattahh, whose sound is most consonant with that of the gutturals; this is the case in the Kal second plural preterite, construct infinitive, future and imperative with Hholem, and in the Hiphil,

infinitives, future, imperative, and participle, עֲמַדְתָּם, עֲמַדְתָּ. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative \bar{a} , the Niphal preterite and participle, and the Hiphil preterite, נִחַזְק, נִחַזְקִי, and after Kamets Hhatuph it becomes Hhateph Kamets as in the Hophal species, נִחַזְקִי. If this compound Sh'va in the course of inflection comes to be followed by a vowelless letter, it is changed to the corresponding short vowel, § 61. 1, thus, (ִ) becomes (ִ) in the second feminine singular and the second and third masculine plural of the Kal future; (ִ) becomes (ִ) in the third feminine singular and the third plural of the Niphal preterite; and (ִ) becomes (ִ) in the corresponding persons of the preterite and future Hophal, תִּעֲמַדְתָּ, נִעֲמַדְתָּ, תִּעֲמַדְתֶּם, נִעֲמַדְתֶּם.

a. The simple Sh'va following a short vowel thus formed, remains vocal as in the corresponding forms of the perfect verb, the new syllable being not mixed but intermediate, and hence a succeeding aspirate will retain its aspiration, thus עֲמַדְתָּ *yaam'dhū*, not עֲמַדְתָּ *yaamdū*, § 22. a. In like manner the Kal imperative has עֲמַדְתִּי, עֲמַדְתִּי not עֲמַדְתִּי, showing that even in the perfect verb קָטַלְתָּ, קָטַלְתָּ were pronounced *ki'lī*, *ki'lū*, not *kitlī*, *kitlū*.

4. The reduplication of the first radical being impossible in the infinitive, future and imperative Niphal, the preceding vowel, which now stands in a simple syllable, is lengthened in consequence from Hhirik to Tsere, § 60. 4, הִעֲמַדְתָּ for הִעֲמַדְתָּ.

§ 110. 1. The verb עֲמַדְתָּ *to stand*, whose inflections are shown in the following paradigm, may serve as a representative of Pe guttural verbs. The Piel, Pual, and Hithpael are omitted, as they present no deviation from the regular verbs. The Niphal of עֲמַדְתָּ is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

PARADIGM OF PE GUTTURAL VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.
PRET. 3 m.	עָמַד	נִעְמַד	הִעְמִיד	הִעְמִיד
3 f.	עָמְדָה	נִעְמְדָה	הִעְמִידָה	הִעְמִידָה
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמִידְתָּ	הִעְמִידְתָּ
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמִידְתְּ	הִעְמִידְתְּ
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמִידְתִּי	הִעְמִידְתִּי
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הִעְמִידוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמִידְתֶּם	הִעְמִידְתֶּם
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמִידְתֶּן	הִעְמִידְתֶּן
1 c.	עָמַדְנִי	נִעְמַדְנִי	הִעְמִידְנִי	הִעְמִידְנִי
INFIN. Absol.	עֹמֵד	הִעְמֵד	הִעְמִיד	הִעְמִיד
Constr.	עֹמֵד	הִעְמִיד	הִעְמִיד	הִעְמִיד
FUT. 3 m.	יִעְמֹד	יִעְמֹד	יִעְמִיד	יִעְמִיד
3 f.	תִּעְמֹד	תִּעְמֹד	תִּעְמִיד	תִּעְמִיד
2 m.	תִּעְמֹד	תִּעְמֹד	תִּעְמִיד	תִּעְמִיד
2 f.	תִּעְמֹדִי	תִּעְמֹדִי	תִּעְמִידִי	תִּעְמִידִי
1 c.	אֶעְמֹד	אֶעְמֹד	אֶעְמִיד	אֶעְמִיד
Plur. 3 m.	יִעְמְדוּ	יִעְמְדוּ	יִעְמִידוּ	יִעְמִידוּ
3 f.	תִּעְמֹדְנָה	תִּעְמֹדְנָה	תִּעְמִידְנָה	תִּעְמִידְנָה
2 m.	תִּעְמֹדוּ	תִּעְמֹדוּ	תִּעְמִידוּ	תִּעְמִידוּ
2 f.	תִּעְמֹדְנָה	תִּעְמֹדְנָה	תִּעְמִידְנָה	תִּעְמִידְנָה
1 c.	נִעְמֹד	נִעְמֹד	נִעְמִיד	נִעְמִיד
IMPER. 2 m.	עֲמֹד	הִעְמֵד	הִעְמִיד	
2 f.	עֲמֹדִי	הִעְמִידִי	הִעְמִידִי	wanting
Plur. 2 m.	עֲמְדוּ	הִעְמִידוּ	הִעְמִידוּ	
2 f.	עֲמֹדְנָה	הִעְמִידְנָה	הִעְמִידְנָה	
PART. Act.	עֹמֵד		מִעְמִיד	
Pass.	עֹמֵד	נִעְמֵד		מִעְמֵד

2. The Kal imperative and future of those verbs which have Pattahh in the second syllable may be represented by *הִזַּק* to be strong.

IMPERATIVE.

SINGULAR.		PLURAL.	
<i>masc.</i>	<i>fem.</i>	<i>masc.</i>	<i>fem.</i>
הִזַּק	הִזְקִי	הִזְקוּ	הִזְקְנָה

FUTURE.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִהְיוּ	יִהְיוּ	יִהְיוּ	יִהְיוּ	יִהְיוּ
PLUR.	יִהְיוּ	יִהְיוּ	יִהְיוּ	יִהְיוּ	יִהְיוּ

3. Certain verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph (פֿ) mode.

FUTURE OF PE ALEPH VERBS.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יֵאָכֵל	יֵאָכֵל	יֵאָכֵל	יֵאָכֵל	יֵאָכֵל
PLUR.	יֵאָכֵל	יֵאָכֵל	יֵאָכֵל	יֵאָכֵל	יֵאָכֵל

Five verbs uniformly adopt this mode of inflection, viz. : *אָבַד* to perish, *אָבָה* to be willing, *אָכַל* to eat, *אָמַר* to say, *אָפָה* to bake; a few others indifferently follow this or the ordinary Pe guttural mode, *אָהַב* to love, *אָחַז* to take hold, *אָסַף* to gather.

REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future א has (ֿ) in one instance, *וַיִּחַזְקֵב* Ezek. 23 : 5. That of the Kal future ע has (ֿ) in *יִהְיֶה* Prov. 10 : 3, *יִהְיֶה* Ps. 29 : 9. Three verbs with future ע, *הָלַם*, *הָרַס*, *הָמַד* have Pat-

tahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, *יִהְיֶה* Job 12:14, *יִהְיֶה* 2 Kin. 3:25 but *יִהְרָסוּ* Ex. 19:21, 24; so with suffixes, *יִהְלָמְנִי* Ps. 141:5, *יִהְרָקוּ* Isa. 22:19, *יִנְחַמְנֶהוּ* Isa. 53:2. *יִפָּר* has *יִנְחַמְנֶהוּ* but *יִנְחַמְנֶהוּ*.

2. *a.* If the first radical be א, which has a strong preference for the diphthongal vowels, § 60. 1. *a* (5), the preformative takes Seghol in most verbs in the Kal future, whether *a* or *o*, *יִאָּנֵס*, *יִאָּסֶה*, *יִאָּגֵר*, *יִאָּחֵז* as well as *יִאָּחֵץ*, *יִאָּבֵה*, *יִאָּבֵל*, *יִאָּלֶה*; in a few with future *a*, § 110. 3, it takes the other compound vowel Hholem when to complete the diphthongal character of the word the (.) of the second syllable usually becomes (.) in pause, and in a few instances without a pause accent, *יִאָּבֵד*, *יִאָּבֵר*, *יִאָּבֵר*, *יִאָּחֵז*, and in two verbs it becomes (.) after Vav conversive, *יִנְחַמְנֶהוּ*, *יִנְחַמְנֶהוּ*.

b. As א is always quiescent after Hholem in this latter form of the future, § 57. 2. (2) *a*, Pe Aleph verbs might be classed among quiescent verbs, and this is in fact done by some grammarians. But as א has the double character of a guttural and a quiescent in different forms sprung from the same root, and as its quiescence is confined almost entirely to a single tense of a single species, it seems better to avoid sundering what really belongs together, by considering the Pe Aleph as a variety of the Pe guttural verbs. In a few instances א gives up its consonantal character after (.) which is then lengthened to (.), *יִנְחַמְנֶהוּ* Mic. 4:8. When thus quiescent after either Tsere or Hholem, א is always omitted in the first person singular after the preformative א, *יִאָּחֵר* Gen. 32:5 for *אֶאָּחֵר*, *אָּהַב* Prov. 8:17 for *אֶאָּהַב* *אָּבֵל* Gen. 24:33 for *אֶאָּבֵל*, and occasionally in other persons, *יִתְזַלַּח* Jer. 2:36 for *יִתְזַלַּח*; so *יִתְחַזַּק* Deut. 33:21, *יִתְחַזַּק* Prov. 1:10, *יִתְחַזַּק* Ps. 104:29, *יִתְחַזַּק* 2 Sam. 19:14, *יִתְחַזַּק* 2 Sam. 20:9, *יִתְחַזַּק* 1 Sam. 28:24; in a few instances the vowel letter ו is substituted for it, *יִזְכַּלֶּה* Ezek. 42:5 for *יִזְכַּלֶּה*, *יִזְכַּלֶּה* Neh. 2:7, Ps. 42:10.

c. A like quiescence or omission of א occurs in *יִזְכַּלֶּה* Num. 11:25 Hi. fut. for *יִזְכַּלֶּה*, *יִזְכַּלֶּה* Ezek. 21:33 Hi. inf. for *יִזְכַּלֶּה*, *יִזְכַּלֶּה* Job 32:11 Hi. fut. for *יִזְכַּלֶּה*, *יִזְכַּלֶּה* Prov. 17:4 Hi. part. for *יִזְכַּלֶּה*, § 53. 2. *a*, *יִזְכַּלֶּה* Job 35:11 Pi. part. for *יִזְכַּלֶּה*, § 53. 3, *יִזְכַּלֶּה* 2 Sam. 22:40 Pi. fut. for *יִזְכַּלֶּה*, *יִזְכַּלֶּה* 1 Sam. 15:5 Hi. fut. for *יִזְכַּלֶּה*, *יִזְכַּלֶּה* Isa. 21:14 Hi. pret. for *יִזְכַּלֶּה*, *יִזְכַּלֶּה* Isa. 13:20 Pi. fut. for *יִזְכַּלֶּה*, and after prefixes *יִזְכַּלֶּה* for *יִזְכַּלֶּה*, the Kal infinitive of *יִזְכַּלֶּה* with the preposition ל, *יִזְכַּלֶּה* Ezek. 28:16 Pi. fut. with Vav conversive for *יִזְכַּלֶּה*, *יִזְכַּלֶּה* Zech. 11:5 Hi. fut. with Vav conjunctive for *יִזְכַּלֶּה*, *יִזְכַּלֶּה* Eccles. 4:14 Kal pass. part. with the article for *יִזְכַּלֶּה*.

d. The diphthongal Hholem is further assumed by Pe Aleph roots once in the Niphal preterite, *יִנְחַמְנֶהוּ* Num. 32:30 for *יִנְחַמְנֶהוּ*, and five times in the Hiphil future, *יִנְחַמְנֶהוּ* Jer. 46:8 for *יִנְחַמְנֶהוּ*, *יִנְחַמְנֶהוּ* Hos. 11:4 for *יִנְחַמְנֶהוּ*, *יִנְחַמְנֶהוּ* Neh. 13:13 for *יִנְחַמְנֶהוּ*, *יִנְחַמְנֶהוּ* 1 Sam. 14:24 abbreviated from *יִנְחַמְנֶהוּ* for *יִנְחַמְנֶהוּ*, *יִנְחַמְנֶהוּ* 2 Sam. 20:5 K^{ri} for *יִנְחַמְנֶהוּ*.

e. א draws the vowel to itself from the preformative in *יִנְחַמְנֶהוּ* Prov. 1:29 Kal fut. for *יִנְחַמְנֶהוּ* in pause *יִנְחַמְנֶהוּ* Zech. 8:17, Ps. 4:3, § 60. 3. *c.* Some so explain *יִנְחַמְנֶהוּ* Job 20:26, regarding it as a Kal future for

הַאֲדָקְלֶהוּ with the vowel attracted to the א from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbutz, as מֵאֲדָם Nah. 2:4, רָחַבְרָהּ Ps. 94:20.

3. *a.* Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes, as עֲבֹדָהּ, עֲזֹבָהּ, עָמְדִי, being rarely changed to Pattahh, as in חֲבַלְתֶּהוּ Prov. 20:16, or Seghol, as אֲסַפְּהָהּ Num. 11:16, חֲרַבְתָּ Job 33:5. In the inflected imperative Seghol occurs once instead of Hhirik, חֲטָפִי Isa. 47:2, and Kamets Hhatuph twice in compensation for the omitted Hholem, עֲלֹזִי Zeph. 3:14 but עֲלֹזוּ Ps. 68:5, חֲרַבוּ Jer. 2:12 but חֲרַבוּ Jer. 50:27, though the *o* sound is once retained in the compound Sh'va of a pausal form, חֲרַבִּי Isa. 44:27. Ewald explains חֲעַבְרָם Ex. 20:5, 23:24, Deut. 5:9, and נִבְרָם Deut. 13:3 as Kal futures, the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly *be induced to serve*. In a few Kal infinitives with a feminine termination ח has (), חֲמָלָה Ezek. 16:5, חֲמָצְהוּ Hos. 7:4.

b. In a very few instances Pattahh is found in the first syllable of the Niphal and of the Hiphil preterite, נִבְרַחַן Ps. 89:8, חֲחַרְתָּהּ Judg. 8:19.

§ 112. 1. The guttural invariably receives compound Sh'va in place of simple, where this is vocal in the perfect verb; and as in these cases it stands at the beginning of the word, it is more at liberty to follow its native preferences, and therefore usually takes (..). In חֲחַרְתָּהּ 2 plur. pret., חֲחַרְתָּ inf., חֲחַרְתָּ imper. of חֲחַרְתָּ, the initial ח has (..) under the influence of the following ר; א receives (..) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, אֲחַרְתָּם, אֲחַרְתָּן, אֲחַרְתָּי, but commonly (..) in the imperative and infinitive, § 60. 3. *b.* אֲחַרְתָּ imper., אֲחַרְתָּ and אֲחַרְתָּ inf., אֲחַרְתָּ and אֲחַרְתָּ inf., אֲחַרְתָּ imper., אֲחַרְתָּ inf. and imper. (but חֲחַרְתָּ Job 34:18 with ח interrogative), אֲחַרְתָּ (with ח, paragogic אֲחַרְתָּ), and in a very few instances the long vowel (..), § 60. 3. *c.* אֲחַרְתָּ Ex. 16:23 for אֲחַרְתָּ, אֲחַרְתָּ Isa. 21:12.

2. Where the first radical in perfect verbs stands after a short vowel and completes its syllable, the guttural does the same, but mostly admits an echo of the preceding vowel after it, inclining it likewise to begin the syllable which follows. In the intermediate syllable thus formed, § 20. 2, the vowel remains short, only being modified agreeably to the rules already given by the proximity of the guttural, which itself receives the corresponding Hhateph. The succession is, therefore, usually (..), (..) or (..). In a very few instances this correspondence is neglected; thus, in חֲחַרְתָּ 3 fem. fut. of חֲחַרְתָּ *to go* (comp. חֲחַרְתָּ from חֲחַרְתָּ *to laugh*) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in חֲחַרְתָּ (once, viz., Hab. 1:15 for חֲחַרְתָּ) and חֲחַרְתָּ Hiphil and Hophal preterites of חֲחַרְתָּ *to go up*, and חֲחַרְתָּ (once, viz., Josh. 7:7 for חֲחַרְתָּ) Hi. pret. of חֲחַרְתָּ *to pass over*, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms חֲחַרְתָּ, חֲחַרְתָּ, חֲחַרְתָּ from חֲחַרְתָּ *to be*, and חֲחַרְתָּ from חֲחַרְתָּ *to live*, are peculiar in having simple vocal Sh'va.

3. Where (ִּ) or (ִּֿ) are proper to the form these are frequently changed to (ִּֿ) or (ִּֿֿ) upon the prolongation of the word or the removal of its accent forward. Thus, in the Kal future, יִאֲסֹף 2 Kin. 5: 3; יִאֲסֹפֶיךָ Ex. 4: 29; יִאֲסֹפֶיךָ Ps. 27: 10; יִאֲסֹפֶיךָ Josh. 2: 18; יִאֲרֹגֶיךָ Isa. 59: 5; יִאֲרֹגֶיךָ Judg. 16: 13; the Niphal, יִנְעָלְמֶיךָ 1 Kin. 10: 3; יִנְעָלְמֶיךָ Nah. 3: 11; יִנְעָלְמֶיךָ Ps. 26: 4; and especially in the Hiphil preterite with Vav conversive, יִנְעָלְמֶיךָ Job 14: 19; יִנְעָלְמֶיךָ Deut. 7: 24; יִנְעָלְמֶיךָ Deut. 9: 3 (comp. יִנְעָלְמֶיךָ Ps. 50: 6); יִנְעָלְמֶיךָ Lev. 23: 30; יִנְעָלְמֶיךָ Isa. 49: 26; יִנְעָלְמֶיךָ Neh. 5: 16; יִנְעָלְמֶיךָ Ezek. 30: 25; יִנְעָלְמֶיךָ Isa. 43: 23; יִנְעָלְמֶיךָ Jer. 17: 4; after Vav conjunctive, however, the vowels remain unchanged, יִנְעָלְמֶיךָ 1 Sam. 17: 35; יִנְעָלְמֶיךָ Ps. 50: 21. The change from (ִּֿֿ) to (ִּֿֿֿ) after Vav conversive occurs once in the third person of the Hiphil preterite, יִנְעָלְמֶיךָ Ps. 77: 2, but is not usual, e. g. יִנְעָלְמֶיךָ . . . יִנְעָלְמֶיךָ Lev. 27: 8. There is one instance of (ִּֿֿ) instead of (ִּֿֿֿ) in the Hiphil infinitive, יִנְעָלְמֶיךָ Jer. 31: 32.

4. A vowel which has arisen from Sh'va in consequence of the rejection of the vowel of a following consonant, will be dropped in guttural as in perfect verbs upon the latter vowel being restored by a pause accent, יִנְעָלְמֶיךָ, יִנְעָלְמֶיךָ, יִנְעָלְמֶיךָ.

5. Sometimes the silent Sh'va of the perfect verb is retained by the guttural instead of being replaced by a compound Sh'va or a subsidiary vowel which has arisen from it. This is most frequent in the Kal future, though it occurs likewise in the Kal infinitive after inseparable prepositions, in the Niphal preterite and participle, in the Hiphil species, and also though rarely in the Hophal. There are examples of it with all the gutturals, though these are most numerous in the case of ה, which is the strongest of that class of letters. In the majority of roots and forms there is a fixed or at least a prevailing usage in favour either of the simple or of the compound Sh'va; in some, however, the use of one or the other appears to be discretionary.

a. The following verbs always take simple Sh'va under the first radical in the species, whose initial letters are annexed to the root, viz.:

אָרַם	Hi. to be red.	הָבֵל	K. Hi. to be vain.	הָגֵר	K. to gird.
אָרַר	Ni. Hi. to be illustrious.	הָנָה	K. Hi. to meditate.	הָנַל	K. (not Ho.) to cease.
אָטַם	Hi. to close.	הָרָה	K. Ni. to honour.	הָטַב	K. to cut.
* אָטַר	K. to shut.	הָרָה	K. Ni. to be.	הָרָה	K. (not Hi.) to live.
אָלַף	K. to learn.	* הָכַר	K. to injure, wound.		
אָפַר	K. to gird on.	הָכַא	Ni. Hi. Ho. to hide.	הָכַם	K. Hi. to be wise.
אָטַם	K. Ni. (not Hi.) to be guilty.	הָטַט	K. to beat off.	* הָטַט	K. meaning doubtful.
		הָבַר	Hi. to join together.		

* ἄπαξ λεγόμενον.

הָמַד K. Ni. <i>to desire.</i>	הָפַד K. <i>to dig.</i>	עָרָה K. <i>to put on as an ornament.</i>
הָמַל K. <i>to spare.</i>	הָפַר K. Hi. <i>to blush.</i>	
הָמַס K. Ni. <i>to do violence to.</i>	הָפַשׁ K. Ni. <i>to search.</i>	עָרָה Hi. <i>to gather much.</i>
הָמַץ K. <i>to be leavened.</i>	הָפַב K. (not Hi.) <i>to hew.</i>	עָרַר Ni. <i>to be wanting.</i>
הָמַר K. <i>to ferment.</i>	הָפַח K. Ni. <i>to investigate.</i>	עָרַר K. Ni. <i>to trouble.</i>
הָנָדָה K. <i>to dedicate.</i>	* הָרַג K. <i>to tremble.</i>	עָפַל Hi. <i>to be presumptuous.</i>
הָסֵל K. <i>to devour.</i>	הָרָה K. <i>to take up.</i>	עָשָׂה K. Ni. <i>to pervert.</i>
הָסַם K. <i>to muzzle.</i>	הָרָהָה Ni. <i>to be destined.</i>	עָשָׂר K. Hi. <i>to tithe.</i>
הָסַר K. Hi. <i>to lack.</i>	הָרַל Ho. <i>to be swaddled.</i>	* עָתַם Ni. <i>to be burnt up.</i>
הָפָה Ni. <i>to cover.</i>	הָרַם K. Ni. Hi. <i>to seal.</i>	עָתַק K. Hi. <i>to be removed.</i>
הָפַז K. Ni. <i>to be panic-struck.</i>	הָרַח K. <i>to seize.</i>	עָתַר K. Ni. Hi. <i>to entreat.</i>
הָפַח K. <i>to delight.</i>	עָנַב K. <i>to love, dote.</i>	

b. The following are used with both simple and compound Sh'va, either in the same form or in different forms, viz.:

אָסַר <i>to bind.</i>	הָסָה <i>to trust.</i>	עָטָה <i>to wear.</i>
הָפָה <i>to turn.</i>	הָשָׁה <i>to withhold.</i>	עָטַר <i>to encircle.</i>
תָּבַל <i>to take in pledge.</i>	הָשָׁה <i>to uncover.</i>	עָלַם <i>to conceal.</i>
תָּבַשׁ <i>to bind.</i>	תָּשַׁב <i>to think.</i>	עָצַר <i>to shut up, restrain.</i>
חָזַק <i>to be strong.</i>	חָשָׁה <i>to be dark.</i>	עָנַב <i>to supplant.</i>
הָלָה <i>to be sick.</i>	עָבַר <i>to pass over.</i>	עָשָׁן <i>to smoke.</i>
הָלַק <i>to divide.</i>	עָזַר <i>to help.</i>	עָשָׂר <i>to be rich.</i>

c. The following have simple Sh'va only in the passages or parts alleged, but elsewhere always compound Sh'va, viz.:

אָהַב 2 Chr. 19 : 2, Pr. 15 : 9, <i>to love.</i>	הָרַר Ezek. 26 : 18, <i>to tremble.</i>
אָזַר Ps. 65 : 7, <i>to gird.</i>	הָשָׁה Hi. part. <i>to be silent.</i>
אָסַף Ps. 47 : 10, <i>to gather.</i>	חָרַר Jer. 49 : 37, <i>to be dismayed.</i>
הָלַךְ Ps. 109 : 23, <i>to go.</i>	עָבַר Eccl. 5 : 8, <i>to serve.</i>
חָלַם Job 39 : 4, Jer. 29 : 8, <i>to dream.</i>	עָלַז Jer. 15 : 17, Ps. 149 : 5, and
חָלַף Job 20 : 24, <i>to change, pierce.</i>	עָלָז Ps. 5 : 12, <i>to exult.</i>

All other Pe guttural verbs, if they occur in forms requiring a Sh'va under the first radical, have invariably compound Sh'va.

The use or disuse of simple Sh'va is so uniform and pervading in certain verbs, that it must in all probability be traced to the fixed usage of actual speech. This need not be so in all cases, however, as in other and less common words its occurrence or non-occurrence may be fortuitous; additional examples might have been pointed differently.

* ἀπαξ λεγόμενον.

† Except Ps. 44 : 22.

§ 113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tserc upon the omission of DagHesh-forte in the first radical, הַחֲסֹן, הַחֲצֹר, Isa. 23:18, חֲחָט (the retrocession of the accent by § 35. 1) Isa. 23:27, חֲחָלַק Job 38:24, חֲחָלַן Num. 32:17, וַחֲחַנַּן 2 Sam. 17:23, which is in one instance expressed by the vowel letter ח, חֲחִיטָה Ex. 25:31. The only exception is חֲחָג (two accents explained by § 42. a) Ezek. 26:15 for חֲחָהֲג, where the vowel remains short as in an intermediate syllable, only being changed to Seghol before the guttural as in the Niphal and Hiphil preterites. According to some copies, which differ in this from the received text, the vowel likewise remains short in חֲחָנַה Job 19:7, חֲחָשְׁתָּהוּ Ezek. 43:18, וַחֲחָלַק 1 Chron. 24:3, חֲחָהֲג Lam. 2:11.

2. The initial ח of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as חֲחָלַק Jer. 37:12 for חֲחָלַקְתָּ. חֲחָחַיָּא Eccles. 5:5, חֲחָבִיר 2 Sam. 19:19, חֲחָשֶׁה Deut. 26:12, חֲחָשֶׁר Neh. 10:39, חֲחָזִיר 2 Sam. 18:3 K'thibh; and still more rarely that of the Niphal infinitive, חֲחָהֲג Lam. 2:11 for חֲחָהֲגְתָּ Ezek. 26:15.

§ 114. The letter ח resembles the other gutturals in not admitting DagHesh-forte, and in requiring the previous vowel to be lengthened instead, וַחֲחָבִיר Jon. 1:5, וַחֲחָגְנִי Ps. 106:25. In other cases, however, it causes no change in an antecedent Hhirik, חֲחָזִיר Deut. 19:6, חֲחָזִי 2 Sam. 7:10, חֲחָפְזָה Ps. 66:12, except in certain forms of the verb חֲחָה to see, viz., חֲחָה Kal future with Vav conversive, shortened from חֲחָהָה to see, which alternates with חֲחָהָה as Hiphil preterite, and once with Vav conversive preterite, חֲחָהָה Nah. 3:5. It is in two instances preceded by Hhirik in the Hiphil infinitive, חֲחָחִיזו, חֲחָחִיזו Jer. 50:34. In the Hophal species the participles חֲחָחִיזו Isa. 14:6, חֲחָחִיזו Lev. 6:14 take Kibbutz in the first syllable, but חֲחָחִיזו have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal, חֲחָהָה Gen. 44:4, חֲחָחִיזו Ps. 129:86, except in one instance, חֲחָחִיזו Ps. 7:6, where it appears to receive Pattahh furtive contrary to the ordinary rule which restricts it to the end of the word, § 60. 2. a.

§ 115. The verb חֲחָחַל reduplicates its last instead of its second radical in the Pual, חֲחָחַלְלָה; חֲחָחַלְלָה reduplicates its last syllable, חֲחָחַלְלָה Lam. 2:11, § 92. a. חֲחָחַלְלָה Hos. 11:3 has the appearance of a Hiphil preterite with ח prefixed instead of ח.

חֲחָחַל is a secondary root, based upon the Hiphil of חֲחָחַלְלָה. See חֲחָחַלְלָה verbs. For the peculiar forms of חֲחָחַלְלָה and חֲחָחַלְלָה see the "פ" verbs, חֲחָחַלְלָה and חֲחָחַלְלָה.

AYIN GUTTURAL VERBS.

§ 116. Ayin guttural verbs, or those which have a guttural for their second radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz. :

1. The influence of the guttural upon a following vowel being comparatively slight, this latter is only converted into Pattahh in the future and imperative Kal, and the feminine plural of the future and imperative Niphal, Piel, and Hithpael, where the like change sometimes occurs even without the presence of a guttural, רָגַל for רָגַל; תִּגְאַלְתְּ for תִּגְאַלְתְּ.

2. No forms occur which could give rise to Pattahh furtive.

3. When the second radical should receive simple Sh'va, it takes Hhateph Pattahh instead as the compound Sh'va best suited to its nature; and to this the new vowel, formed from Sh'va in the feminine singular and masculine plural of the Kal imperative, is assimilated, גַּאֲלִי for גַּאֲלִי.

4. Daghesh-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may either remain short as in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem, § 60. 4, בָּרַח, גַּאֲלִי.

§ 117. The inflections of Ayin guttural verbs may be shown by the example of גַּאֲלִי, which in some species means *to redeem*, and in others *to pollute*. The Hiphil and Hophal are omitted, as the former agrees precisely with that of perfect verbs, and the latter differs only in the substitution of compound for simple Sh'va in a manner sufficiently illustrated by the foregoing species.

a. The Pual infinitive is omitted from the paradigm as it is of rare occurrence, and there is no example of it in this class of verbs. As the absolute infinitive Piel mostly gives up its distinctive form and adopts that of the construct, § 92. d, it is printed with Tsere in this and the following paradigms.

PARADIGM OF AYIN GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 m.	פָּאַל	נִפְּאַל	פִּיַּאֵל	פּוּאַל	הִתְפַּאַל
3 f.	פָּאַלָּה	נִפְּאַלָּה	פִּיַּאֵלָּה	פּוּאַלָּה	הִתְפַּאַלָּה
2 m.	פָּאַלְתָּ	נִפְּאַלְתָּ	פִּיַּאֵלְתָּ	פּוּאַלְתָּ	הִתְפַּאַלְתָּ
2 f.	פָּאַלְתְּ	נִפְּאַלְתְּ	פִּיַּאֵלְתְּ	פּוּאַלְתְּ	הִתְפַּאַלְתְּ
1 c.	פָּאַלְתִּי	נִפְּאַלְתִּי	פִּיַּאֵלְתִּי	פּוּאַלְתִּי	הִתְפַּאַלְתִּי
Plur. 3 c.	פָּאַלוּ	נִפְּאַלוּ	פִּיַּאֵלוּ	פּוּאַלוּ	הִתְפַּאַלוּ
2 m.	פָּאַלְתֶּם	נִפְּאַלְתֶּם	פִּיַּאֵלְתֶּם	פּוּאַלְתֶּם	הִתְפַּאַלְתֶּם
2 f.	פָּאַלְתֶּן	נִפְּאַלְתֶּן	פִּיַּאֵלְתֶּן	פּוּאַלְתֶּן	הִתְפַּאַלְתֶּן
1 c.	פָּאַלְנִי	נִפְּאַלְנִי	פִּיַּאֵלְנִי	פּוּאַלְנִי	הִתְפַּאַלְנִי
INFIN. <i>Absol.</i>	פָּאַוֵל	הִפְּאַל	פִּיַּאֵל		
<i>Constr.</i>	פָּאַל	הִפְּאַל	פִּיַּאֵל		הִתְפַּאַל
FUT. 3 m.	יִפְּאַל	יִפְּאַל	יִפְּאַל	יִפְּאַל	יִתְפַּאַל
3 f.	תִּפְּאַל	תִּפְּאַל	תִּפְּאַל	תִּפְּאַל	תִּתְפַּאַל
2 m.	תִּפְּאַלְתָּ	תִּפְּאַלְתָּ	תִּפְּאַלְתָּ	תִּפְּאַלְתָּ	תִּתְפַּאַלְתָּ
2 f.	תִּפְּאַלְתְּ	תִּפְּאַלְתְּ	תִּפְּאַלְתְּ	תִּפְּאַלְתְּ	תִּתְפַּאַלְתְּ
1 c.	אֶפְּאַל	אֶפְּאַל	אֶפְּאַל	אֶפְּאַל	אֶתְפַּאַל
Plur. 3 m.	יִפְּאַלוּ	יִפְּאַלוּ	יִפְּאַלוּ	יִפְּאַלוּ	יִתְפַּאַלוּ
3 f.	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּתְפַּאַלְנָה
2 m.	תִּפְּאַלְכֶם	תִּפְּאַלְכֶם	תִּפְּאַלְכֶם	תִּפְּאַלְכֶם	תִּתְפַּאַלְכֶם
2 f.	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּתְפַּאַלְנָה
1 c.	נִפְּאַל	נִפְּאַל	נִפְּאַל	נִפְּאַל	נִתְפַּאַל
IMPER. 2 m.	פָּאַל	הִפְּאַל	פִּיַּאֵל		הִתְפַּאַל
2 f.	פָּאַלִי	הִפְּאַלִי	פִּיַּאֵלִי	wanting	הִתְפַּאַלִי
Plur. 2 m.	פָּאַלוּ	הִפְּאַלוּ	פִּיַּאֵלוּ		הִתְפַּאַלוּ
2 f.	פָּאַלְנָה	הִפְּאַלְנָה	פִּיַּאֵלְנָה		הִתְפַּאַלְנָה
PART. <i>Act.</i>	פָּאַל		מִפְּאַל		מִתְפַּאַל
<i>Pass.</i>	פָּאוֹל	נִפְּאַל		מִפְּאַל	

REMARKS ON AYIN GUTTURAL VERBS.

§ 118. 1. If the second radical is ר, the Kal future and imperative commonly have Hholem; but the following take Pattahh, אָרָה *to be long*, דָּרָה *to be dried or desolate*, תָּרָה *to tremble*, חָרָה *to reproach, to winter*, חָרַץ *to sharpen*, עָרַב *to be sweet*, קָרַב *to come near*, קָרַח *to cover*; יָרָה *to tear in pieces*, has either Hholem or Pattahh; חָרַשׁ *to plough* has fut. *o*, *to be silent* has fut. *a*.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only נָהַם *to roar*, and רָהַם *to love*, have Hholem; וָעַם *to curse*, מָעַל *to trespass*, and פָּעַל *to do*, have either Pattahh or Hholem; the future of אָחַז *to grasp*, is רָאָחַז or אָחַזוּ.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אָחַזְתָּה Prov. 4:6, יִשְׁחַלְבוּ 2 Kin. 10:14, אָשְׁתַּחֲוֶה 2 Sam. 22:43, שָׁאֲלִינִי Isa. 45:11, יִרְאָהֲבִי Gen. 29:32.

4. The feminine plurals of the Niphal and Piel futures have Pattahh with the second radical whether this be ר or another guttural, תִּשְׁחַלְבוּ Ezek. 7:27, תִּשְׁרַפְנָה Prov. 6:27, תִּתְהַרְגְנָה Ezek. 16:6, תִּתְאַפְּסָה Hos. 4:13, but Tsere occasionally in pause, תִּתְהַרְגְנָה Jer. 9:17.

§ 119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite *mid. ē* אָרָה Gen. 27:9, אָחַזְתָּ Deut. 15:16; infinitive וָרָה 1 Sam. 7:8, סָרַח Jer. 15:3, with Makkeph, בָּרַח 1 Kin. 5:20; Niphal infinitive, הִרְחַם Ex. 17:10, with suffixes, הִשְׁחַלְבוּ 2 Chron. 16:7, 8, with prefixed ו, נִגְחַם Judg. 11:25, נִשְׂאֵל 1 Sam. 20:6, 28, and once anomalously with prefixed א, אָרַח Ezek. 14:3 (a like substitution of א for ה occurring once in the Hiphil preterite, אָגְאֲלֶתְרִי Isa. 63:3); future רָלַח Ex. 14:14, with Vav conversive, וְרָחַם Job 7:5, וְרָחַלְתָּ Ex. 32:1, וְרָחַץ Judg. 6:34, וְרָחַח Ex. 9:15, וְרָחַץ Num. 22:25, or with the accent on the penult, וְרָחַח Ex. 17:8, וְרָחַץ Gen. 41:8; imperative, הִרְחַם 1 Sam. 18:17, or with the accent thrown back, הִרְחַח Gen. 13:9; Hiphil infinitive, תִּרְחַח 1 Sam. 27:12, תִּרְחַח Gen. 21:16, תִּרְחַח Deut. 7:2, apocopated future, וְרָחַם 1 Sam. 2:10, וְרָחַל 1 Kin. 8:1 (in the parallel passage, 2 Chron. 5:2, וְרָחַל), תִּרְחַח Deut. 9:26, וְרָחַח Ps. 12:4, with Vav conversive, וְרָחַח 1 Kin. 22:54, וְרָחַח Zech. 11:8; imperative, הִרְחַח Ex. 28:1, with Makkeph, הִרְחַח Ps. 81:11, הִרְחַח 2 Sam. 20:4, הִרְחַח Deut. 4:10, with a pause accent the last vowel sometimes becomes Pattahh, הִרְחַח Job 13:21, הִרְחַח Ps. 69:24, though not always, הִרְחַח Lev. 8:3. Hophal infinitive, תִּרְחַח 2 Kin. 3:23. Tsere is commonly retained in the last syllable of the Piel and Hithpael, which upon the retrocession or loss of the accent is shortened to Seghol, כָּחַח Lev. 5:22, רָחַח Hos. 9:2, לָחַח Gen. 39:14, לָחַח Ps. 104:26, רָחַח 74:10, וְרָחַח Gen. 39:4, וְרָחַח Dan. 2:1, הִרְחַח 2 Kin. 18:23, and occasionally before suffixes to Hhirik, מְרָחַח Isa. 1:15, מְרָחַח (fem. form for מְרָחַח, § 61. 5) 1 Sam. 16:15 but לְרָחַח Isa. 30:18, מְרָחַח

Ezek. 5 : 16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, לָחַט Mal. 3 : 19, רָחַם Ps. 103 : 13, רָחַק Isa. 6 : 12, אָרַשׁ Deut. 20 : 7, בָּרַח Gen. 24 : 1 (rarely occurs except in pause), סָרַשׁ Isa. 25 : 11, and more rarely still in the imperative, קָרַב Ezek. 37 : 17, and future רָחַץ Prov. 14 : 10, רָחַץ Dan. 1 : 8.

2. שָׂאֵל, which has Kamets in pause, שָׂאֵל, שָׂאֵל, but most commonly Tsere before suffixes, שָׂאֵלְךָ, שָׂאֵלְנוּ, exhibits the peculiar forms, שָׂאֵלְתָּם 1 Sam. 12 : 13, שָׂאֵלְתִּירָהוּ 1 Sam. 1 : 20, שָׂאֵלְתִּירָהוּ Judg. 13 : 6, שָׂאֵלְתִּירָהוּ 1 Sam. 1 : 28.

3. Kamets Hhatuph sometimes remains before the guttural in the Kal imperative and infinitive with suffixes or appended ה, אָרְחָם Hos. 9 : 10, אָרְחָה Ruth 3 : 13, מָאֲסָם Am. 2 : 4, מָאֲסָם (by § 61. 1) Isa. 30 : 12, קָרַחְךָ Deut. 20 : 2 (the alternate form being מָרַדְךָ Josh. 22 : 16), רָחַץ Ex. 30 : 18, רָחַח Ezek. 8 : 6, and sometimes is changed to Pattahh, רָחַח Isa. 57 : 13, מָצַלְתָּ Ezek. 20 : 27, שָׂתַחְתָּ Hos. 5 : 2, אָחַח Deut. 10 : 15, הָאֲחַח Jer. 31 : 12, or with simple Sh'va under the guttural, אָחַח Ps. 68 : 8, וְאָחַח 2 Chron. 26 : 19. In חָח Num. 23 : 7, Kamets Hhatuph is lengthened to Hholem in the simple syllable. Once the paragoric imperative takes the form שָׂאֵלְתָּהוּ Isa. 7 : 11, comp. שָׂאֵלְתָּהוּ Dan. 9 : 19, רָחַץ Ps. 41 : 5.

4. Hhirik of the inflected Kal imperative is retained before ר, כָּרְהוּ Josh. 9 : 6, and once before ח, שָׂחַח Job 6 : 22; when the first radical is א it becomes Seghol, אָחַח Ps. 31 : 24, אָחַח Cant. 2 : 15; in other cases it is changed to Pattahh, וְאָחַח Isa. 14 : 31, וְאָחַח Judg. 10 : 14.

§ 120. 1. The compound Sh'va after Kamets Hhatuph is (ֶ), after Seghol (ֵ), in other cases (ִ), as is sufficiently shown by the examples already adduced. Exceptions are rare, אָחַח Ruth 3 : 15, אָחַח Ezek. 16 : 33, רָחַח *y'thā'rēhū* Isa. 44 : 13.

2. The letter before the guttural receives compound Sh'va in אָחַח Gen. 21 : 6; in נָאֲשָׂאֵר Ezek. 9 : 8, this leads to the prolongation of the preceding vowel and its expression by the vowel letter א, § 11 : 1. a. This latter form, though without an exact parallel, is thus susceptible of ready explanation, and there is no need of resorting to the hypothesis of an error in the text or a confusion of two distinct readings, אָשָׂאֵר and אָשָׂאֵר.

3. Resh commonly receives simple Sh'va, though it has compound in some forms of בָּרַח, e. g. בָּרַחְךָ Num. 6 : 23, בָּרַחְךָ Gen. 27 : 27.

§ 121. 1. Upon the omission of Daghesh-forte from the second radical the previous vowel is always lengthened before ר, almost always before א, and prevailingy before ע, but rarely before ה or ח. The previous vowel remains short in בָּעַת to terrify, בָּעַס to provoke, בָּעַט to be few, בָּעַר to shake, and בָּצַק to cry. It is sometimes lengthened, though not always, in בָּאֵר to make plain, בָּאֵה to commit adultery, בָּאֵץ to despise, בָּאֵר to reject, בָּאֵל to ask, בָּאֵר to consume, בָּאֵר to sweep away by a tempest, בָּאֵל to abhor; בָּאֵל to afflict, בָּאֵה to be dim, בָּאֵל to lead. It is also lengthened in בָּאֵה to be dull, which only occurs Eccl. 10 : 10. The only instances of

the prolongation of the vowel before ה are לָחַם Pi. inf. Judg. 5: 8, בָּחַן Pu. pret. Ezek. 21: 18, דָּחָה Pu. pret. Ps. 36: 13, דָּחַחְתָּהּ Job 9: 30, the first two of which may, however, be regarded as nouns. Daghest-forfe is retained and the vowel consequently remains short in בָּחַחְתָּ Ezek. 16: 4, דָּחַחְתָּ Job 33: 21, unless the point in the latter example is to be regarded as Mappik, § 26.

2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural, בָּחַחְתָּ Job 15: 18, שָׁחַחְתָּ Jer. 12: 10, though it is in two instances changed to Seghol, אָחַחְתָּ Judg. 5: 28, רָחַחְתָּ Ps. 51: 7.

3. When under the influence of a pause accent the guttural receives Kamets, a preceding Pattahh is converted to Seghol, § 63. 1. a, הִנְחַחְתָּהּ Ezek. 5: 13, יִנְחַחְתָּהּ Num. 23: 19, הִשְׁחַחְתָּהּ Num. 8: 7.

§ 122. 1. רָצַן and רָצַן are Piel forms with the third radical reduplicated in place of the second; כָּחַחְתָּ doubles the second syllable; and אָחַחְתָּ Hos. 4: 18, is by the ablest Hebraists regarded as one word, the last two radicals being reduplicated together with the personal ending, § 92. a.

2. סָיַר and שָׂיַר have two forms of the Piel, שָׂיַר and שָׂיַר, and סָיַר and סָיַר, § 92. b.; and גָּשַׁשׁ two forms of the Hithpael, הִתְגַּשְׁשָׁה Jer. 46: 7, 8; מִנְאָץ Isa. 52: 5, follows the analogy of the latter; רָנַן Eccl. 12: 5, is sometimes derived from נָאץ *to despise*, as if it were for נָאָץ; such a form would however be unexampled. The vowels show it to be the Hiphil future of נָיַץ or rather נָצַץ *to flourish* or *blossom*, the נ being inserted as a vowel letter, § 11. 1. a. נָצַץ Isa. 59: 3, Lam. 4: 14 is a Niphal formed upon the basis of a Pual, § 83. c. (2). הִרְיַשׁ Ezra 10: 16 is an anomalous infinitive from רָיַשׁ, which some regard as Kal, others as Piel.

LAMEDH GUTTURAL VERBS.

§ 123. Lamedh guttural verbs, or those which have a guttural for their third radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz. :

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hithpael, יִשְׁלַח.

2. Tsere preceding the third radical, as in the Piel and Hithpael and in some forms of the other species, may either be changed to Pattahh or retained; in the latter case the guttural takes Pattahh-furtive, § 17, after the long heterogeneous vowel, e. g. יִשְׁלַח or יִשְׁלַח.

3. Hhirik of the Hiphil species, Hholem of the Kal and Niph'al infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive, הַשְׁלִיחַ , שְׁלִיחַ .

4. The guttural retains the simple Sh'va of the perfect verb before all affirmatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb, שְׁלַחְתָּ , שְׁלַחְתָּהּ .

5. When, however, a personal affirmative consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive to aid in its pronunciation without sundering it from the affixed termination, שְׁלַחְתְּ .

a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by § 61. 2, and accordingly pronounce שְׁלַחְתְּ *shalahhat* instead of *shālahht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Dagghesh-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, § 17. *a.*

6. There is no occasion in these verbs for the application of the rule requiring the omission of Dagghesh-forte from the gutturals.

§ 124. The inflections of Lamedh guttural verbs may be represented by שְׁלַח *to send*. The Pual and Hoph'al, which agree with perfect verbs except in the Pattahh-furtive of the second feminine preterite and of the absolute infinitive, are omitted from the paradigm. The Hithpa'el of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with ח of the prefix, according to § 82. 5.

a. Instead of the Niph'al infinitive absolute with prefixed ה , which does not happen to occur in any verb of this class, the alternate form with prefixed נ , § 91. *b.*, is given in the paradigm, נִשְׁלַח being in actual use.

PARADIGM OF LAMEDH GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHL.	HITHPAEL.
PRET. 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שָׁלְחָה	נִשְׁלְּחָה	שִׁלְּחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 c.	שָׁלְחוּ	נִשְׁלְּחוּ	שִׁלְּחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. <i>Absol.</i>	שְׁלֹחַ	נִשְׁלַחַ	שִׁלֵּחַ	הִשְׁלִיחַ	—
<i>Constr.</i>	שָׁלַחַ	הִשְׁלַחַ	שִׁלַּחַ	הִשְׁלִיחַ	הִשְׁתַּלַּחַ
FUT. 3 m.	יִשְׁלַח	יִנְשַׁלַּח	יִשְׁלִיחַ	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּנְשַׁלַּח	תִּשְׁלִיחַ	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַחַ	תִּנְשַׁלַּחַ	תִּשְׁלִיחַ	תִּשְׁלִיחַ	תִּשְׁתַּלַּחַ
2 f.	תִּשְׁלַחִי	תִּנְשַׁלַּחִי	תִּשְׁלִיחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 c.	אֶשְׁלַח	אֶנְשַׁלַּח	אֶשְׁלִיחַ	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 m.	יִשְׁלְּחוּ	יִנְשַׁלְּלוּ	יִשְׁלִיחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ
3 f.	תִּשְׁלַחְנָה	תִּנְשַׁלְּחוּנָה	תִּשְׁלִיחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלְּחוּנָה
2 m.	תִּשְׁלַחוּ	תִּנְשַׁלְּחוּ	תִּשְׁלִיחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלְּחוּ
2 f.	תִּשְׁלַחְנָה	תִּנְשַׁלְּחוּנָה	תִּשְׁלִיחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלְּחוּנָה
1 c.	נִשְׁלַחַ	נִנְשַׁלַּחַ	נִשְׁלִיחַ	נִשְׁלִיחַ	נִשְׁתַּלַּחַ
IMPER. 2 m.	שְׁלַח	הִשְׁלַחַ	שִׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שְׁלַחִי	הִשְׁלַחִי	שִׁלַּחִי	הִשְׁלַחִי	הִשְׁתַּלַּחִי
Plur. 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	שִׁלַּחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שִׁלַּחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. <i>Act.</i>	שֹׁלֵחַ	נֹשְׁלַחַ	שֹׁלֵיחַ	בִּשְׁלִיחַ	בִּשְׁתַּלַּחַ
<i>Pass.</i>	שְׁלֹחַ	נִשְׁלַחַ	—	—	—

REMARKS ON LAMEDH GUTTURAL VERBS.

§ 125. 1. The Kal future and imperative have Pattahh without exception; in one instance the K'thikh inserts א, אסלוח Jer. 5:7, where the K'ri is אסלח. The vowel *a* is retained before suffixes, remaining short in אבצנעו An. 9:1, but usually lengthened to Kamets, אבצנעהו 2 Chron. 21:17, אבצנעו Gen. 23:11. In the paragogic imperative *a* may be retained, אבצנעהו Dan. 9:19, or rejected, and Hhirik given to the first radical, אבצנעו Job 32:10, אבצנעו Gen. 43:8. Hhirik appears in אבצנעהו Gen. 25:31, but verbs whose last radical is ר commonly take Kamets Hhatuph like perfect verbs both before paragogic אה, and suffixes, אבצנעהו 1 Chron. 29:18, אבצנעהו Prov. 3:3.

2. The Kal infinitive construct mostly has *o*, אבצנעו Jon. 2:1, אבצנעו Num. 17:28, אבצנעו Isa. 54:9, rarely *a*, אבצנעו Isa. 58:9, אבצנעו Num. 20:3, אבצנעו 1 Sam. 15:1. With a feminine ending, the first syllable takes Kamets Hhatuph, אבצנעהו Zeph. 3:11; so sometimes before suffixes, אבצנעהו 2 Sam. 15:12, אבצנעהו Neh. 1:4, אבצנעהו Josh. 6:5, but more commonly Hhirik, אבצנעהו Am. 1:13, אבצנעהו Num. 35:19, אבצנעהו Neh. 8:5, rarely Pattahh, אבצנעהו Ezek. 25:6.

3. Most verbs with final ר have Hholem in the Kal future and imperative. But such as have middle *e* in the preterite take Pattahh, § 82.1. *a*; and in addition the following, viz.: אבצנעו to shut, אבצנעו to say, אבצנעו to honour, אבצנעו to grow pale, אבצנעו to shake, אבצנעו to be rich, אבצנעו to entreat, אבצנעו to slip away, אבצנעו to press, אבצנעו to drink or be drunken. The following have Pattahh or Hholem, אבצנעו to decree, אבצנעו to vow, אבצנעו fut. *o*, to reap, fut. *a*, to be short.

§ 126. 1. Tseré is almost always changed to Pattahh before the guttural in the preterite, infinitive construct, future and imperative; but it is retained and Pattahh-furtive given to the guttural in pause, and in the infinitive absolute and participle which partake of the character of nouns and prefer lengthened forms. Thus, Niphal: infin. constr., אבצנעהו Esth. 2:8, אבצנעהו Isa. 51:14, future, אבצנעהו Ps. 9:19, אבצנעהו Job 17:3, imperative, even in pause, אבצנעהו. Piel: preterite, אבצנעהו Lev. 14:8, אבצנעהו 2 Chron. 34:4, infin. constr., אבצנעהו Hab. 1:13, אבצנעהו Lam. 2:8, future, אבצנעהו Job 16:13, אבצנעהו 2 Kin. 8:12, אבצנעהו Deut. 7:5, imperative, אבצנעהו Ex. 4:23. Hiphil: apocopated future, אבצנעהו 2 Kin. 18:30, fut. with Vav conversive, אבצנעהו Judg. 4:23, fem. plur., אבצנעהו Ps. 119:171, imperative, אבצנעהו Ps. 86:2, and even in pause, אבצנעהו 1 Kin. 22:12. Hithpael: אבצנעהו Prov. 17:14, אבצנעהו Dan. 11:40, אבצנעהו Ps. 106:47; this species sometimes has Kamets in its pausal forms, אבצנעהו Josh. 9:13, אבצנעהו Ps. 107:27. On the other hand, the absolute infinitives: Piel, אבצנעהו Deut. 22:7, Hiphil, אבצנעהו Isa. 7:11, Hophal, אבצנעהו Ezek. 16:4. Participles: Kal, אבצנעהו Deut. 28:52, but occasionally in the construct state with Pattahh, אבצנעהו Ps. 94:9, אבצנעהו Isa. 51:15, אבצנעהו Isa. 42:5, אבצנעהו Lev. 11:7, Piel, אבצנעהו 1 Kin. 3:3, Hithpael, אבצנעהו 1 Sam. 21:15. Tseré is retained before suffixes of the second person instead of being either changed to Pattahh or as in perfect

verbs shortened to Seghol, Pi. inf. const. שִׁחַחְתָּ Deut. 15 : 18, fut. אֲשַׁחֲחֶנְךָ Gen. 31 : 27. There is one instance of Pattahh in the Hiphil inf. const., הִחַחְתָּ Job 6 : 26.

2. In verbs with final ך Pattahh takes the place of Tsere for the most part in the Piel preterite (in pause Tsere), and frequently in the Hithpael (in pause Kamets); but Tsere (in pause Tsere or Pattahh, § 65. a) is commonly retained elsewhere, שִׁבַּר Ps. 76 : 4, : שִׁבַּר Ex. 9 : 25, תִּחַחְתָּהוּ Prov. 25 : 6, הִחַחְתָּהוּ Ps. 93 : 1, הִחַחְתָּהוּ Gen. 22 : 14, הִחַחְתָּהוּ Gen. 10 : 19, : תִּחַחְתָּהוּ Zeph. 2 : 4. Two verbs have Seghol in the Piel preterite, חִבַּר (in pause, חִבַּר) and בִּבַּר.

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, שִׁמַּעְתָּ Ruth 2 : 8, : שִׁבַּעְתָּ Ezek. 16 : 28, חִבַּעְתָּ Esth. 4 : 14, חִמַּעְתָּ Ezek. 16 : 4, scarcely ever simple Sh'va, חִמַּעְתָּ 1 Kin. 14 : 3, חִבַּעְתָּ Jer. 13 : 5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in לִחַחְתָּ Gen. 30 : 5, and : נִחַחְתָּ Gen. 20 : 16, the former of which admits of ready explanation as a construct infinitive, and the latter may be a Niphal participle in the feminine singular, whether it be understood as in the common English version "*she was reproved,*" or *it is adjudged* (i. e. justly due as a compensation) to thee; the latest authorities, however, prefer to render it *thou art judged*, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative, שִׁמַּעְתָּ Gen. 4 : 23 for חִמַּעְתָּ.

2. The guttural takes compound instead of simple Sh'va before suffixes, not only when it stands at the end of the verb, חִבַּעְתָּ Num. 24 : 11, חִבַּעְתָּהוּ Prov. 25 : 17, but also in the first plural of the preterite, חִבַּעְתָּהוּ Ps. 44 : 18 (חִבַּעְתָּהוּ ver. 21), חִבַּעְתָּהוּ Isa. 59 : 12, חִבַּעְתָּהוּ Ps. 35 : 25, חִבַּעְתָּהוּ 2 Sam. 21 : 6, חִבַּעְתָּהוּ Ps. 132 : 6; ך retains simple Sh'va before all personal terminations and suffixes, חִבַּעְתָּהוּ Judg. 4 : 20, חִבַּעְתָּהוּ Mal. 1 : 7, חִבַּעְתָּהוּ Josh. 4 : 23.

3. In a few exceptional cases the letter before the guttural receives compound Sh'va, חִבַּעְתָּהוּ Isa. 27 : 4, חִבַּעְתָּהוּ Gen. 2 : 23.

§ 128. The Hiphil infinitive construct once has the feminine ending וּחִי, חִי עֲשֵׂהְתָּהּ Ezek. 24 : 26; וּחִי עֲשֵׂהְתָּהּ Ezek. 16 : 50 for וּחִי עֲשֵׂהְתָּהּ perhaps owes its anomalous form to its being assimilated in termination to the following word, which is a Lamedh He verb. In נִשְׁקָה Am. 8 : 8 K'thibh for נִשְׁקָה the guttural ם is elided, § 53. 3.

PE NUN (פֿ) VERBS.

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

1. At the end of a syllable it is assimilated to the fol-

lowing consonant, the two letters being written as one, and the doubling indicated by Dagghesh-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus, רָנַשׁ becomes רָנַשׁ , written רָנַשׁ , so נָשׂ for נָנַשׂ , הָגִישׁ for הָגִישׁ . In the Hophal, Kamets Hhatuph becomes Kibbuts before the doubled letter, § 61. 5, שָׁה for שָׁה .

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost from the beginning of a syllable when it is without a vowel, שׂ for נָשׂ , § 53. 2. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ת ; thus, תִּשְׂ for תִּשְׂ (by § 63. 2. *a*), the primary form being נָשׂ .

a. In the Indo-European languages likewise, *n* is frequently conformed to or affected by a following consonant, and in certain circumstances it is liable to rejection, e. g. $\epsilon\gamma\gamma\rho\acute{\alpha}\phi\omega$, $\epsilon\mu\beta\acute{\alpha}\lambda\lambda\omega$, $\sigma\sigma\tau\rho\acute{\epsilon}\phi\omega$.

§ 130. 1. The inflections of Pe Nun verbs may be represented by נָשׂ to *approach*. In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species of נָתַן to *give*, which is peculiar in assimilating its last as well as its first radical, and in having Tsere in the future.

a. The Kal of נָשׂ is used only in the infinitive, future, and imperative, the preterite and participle being supplied by the Niphal, which has substantially the same sense: the missing parts are in the paradigm supplied from analogy.

b. The future of נָתַן has Pattahh in one instance before Makkeph, נָתַן Judg. 16: 5.

PARADIGM OF PE NUN VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	נָשַׁח	נִשְׁחַח	הִשְׁחִיחַ	הִשְׁחַח	נָשַׁח
3 f.	נִשְׁחַחַת	נִשְׁחַחְתְּ	הִשְׁחִיחַתְּ	הִשְׁחַחְתְּ	נִשְׁחַחְתְּ
2 m.	נִשְׁחַחְתָּ	נִשְׁחַחְתָּ	הִשְׁחִיחְתָּ	הִשְׁחַחְתָּ	נִשְׁחַחְתָּ
2 f.	נִשְׁחַחְתְּ	נִשְׁחַחְתְּ	הִשְׁחִיחְתְּ	הִשְׁחַחְתְּ	נִשְׁחַחְתְּ
1 c.	נִשְׁחַחְתִּי	נִשְׁחַחְתִּי	הִשְׁחִיחְתִּי	הִשְׁחַחְתִּי	נִשְׁחַחְתִּי
Plur. 3 c.	נִשְׁחַחוּ	נִשְׁחַחוּ	הִשְׁחִיחוּ	הִשְׁחַחוּ	נִשְׁחַחוּ
2 m.	נִשְׁחַחְתֶּם	נִשְׁחַחְתֶּם	הִשְׁחִיחְתֶּם	הִשְׁחַחְתֶּם	נִשְׁחַחְתֶּם
2 f.	נִשְׁחַחְתֶּן	נִשְׁחַחְתֶּן	הִשְׁחִיחְתֶּן	הִשְׁחַחְתֶּן	נִשְׁחַחְתֶּן
1 c.	נִשְׁחַחְנוּ	נִשְׁחַחְנוּ	הִשְׁחִיחְנוּ	הִשְׁחַחְנוּ	נִשְׁחַחְנוּ
INFIN. <i>Absol.</i>	שַׁחֵחַ	הִשְׁחִיחַ	הִשְׁחֵחַ	הִשְׁחֵחַ	שַׁחֵחַ
<i>Constr.</i>	שַׁחֵחַת	הִשְׁחִיחַת	הִשְׁחִיחַת	הִשְׁחִיחַת	שַׁחֵחַת
FUT. 3 m.	יִשְׁחַח	יִשְׁחַחַח	יִשְׁחִיחַ	יִשְׁחַח	יִשְׁחַח
3 f.	יִשְׁחַחְתְּ	יִשְׁחַחְתְּ	יִשְׁחִיחְתְּ	יִשְׁחַחְתְּ	יִשְׁחַחְתְּ
2 m.	יִשְׁחַחְתָּ	יִשְׁחַחְתָּ	יִשְׁחִיחְתָּ	יִשְׁחַחְתָּ	יִשְׁחַחְתָּ
2 f.	יִשְׁחַחְתְּ	יִשְׁחַחְתְּ	יִשְׁחִיחְתְּ	יִשְׁחַחְתְּ	יִשְׁחַחְתְּ
1 c.	יִשְׁחַחְתִּי	יִשְׁחַחְתִּי	יִשְׁחִיחְתִּי	יִשְׁחַחְתִּי	יִשְׁחַחְתִּי
Plur. 3 m.	יִשְׁחַחוּ	יִשְׁחַחוּ	יִשְׁחִיחוּ	יִשְׁחַחוּ	יִשְׁחַחוּ
3 f.	יִשְׁחַחְתְּנָה	יִשְׁחַחְתְּנָה	יִשְׁחִיחְתְּנָה	יִשְׁחַחְתְּנָה	(יִשְׁחַחְתְּנָה)
2 m.	יִשְׁחַחְתֶּם	יִשְׁחַחְתֶּם	יִשְׁחִיחְתֶּם	יִשְׁחַחְתֶּם	יִשְׁחַחְתֶּם
2 f.	יִשְׁחַחְתְּנָה	יִשְׁחַחְתְּנָה	יִשְׁחִיחְתְּנָה	יִשְׁחַחְתְּנָה	(יִשְׁחַחְתְּנָה)
1 c.	יִשְׁחַחְנוּ	יִשְׁחַחְנוּ	יִשְׁחִיחְנוּ	יִשְׁחַחְנוּ	יִשְׁחַחְנוּ
IMPER. 2 m.	שַׁחֵחַ	הִשְׁחִיחַ	הִשְׁחֵחַ		שַׁחֵחַ
2 f.	שַׁחֵחַתְּ	הִשְׁחִיחַתְּ	הִשְׁחֵחַתְּ	wanting	שַׁחֵחַתְּ
Plur. 2 m.	שַׁחֵחוּ	הִשְׁחִיחוּ	הִשְׁחֵחוּ		שַׁחֵחוּ
2 f.	שַׁחֵחְנָה	הִשְׁחִיחְנָה	הִשְׁחֵחְנָה		(שַׁחֵחְנָה)
PART. <i>Act.</i>	שֹׁחֵחַ		שֹׁחֵחַ		שֹׁחֵחַ
<i>Pass.</i>	שֹׁחֵחַ	שֹׁחֵחַ		שֹׁחֵחַ	שֹׁחֵחַ

REMARKS ON PE NUN VERBS.

§ 131. 1. If the second radical be a guttural or a vowel letter, Nun becomes strong by contrast and is not liable to rejection or assimilation, נָחַל Num. 34: 18, נָחַג 2 Kin. 4: 24, נָחַנִּי Gen. 24: 48, אָנַח Ex. 15: 2. It is, however, always assimilated in נָחַח the Niphal preterite of נָחַח *to repent*, and occasionally in נָחַח *to descend*, e.g. נָחַח Jer. 21: 13, נָחַח Prov. 17: 10, נָחַח Ps. 38: 3 but נָחַח *ibid.*, נָחַח Joel 4: 11.

2. Before other consonants the rule for assimilation is observed with rare exceptions, viz.: נָחַח Isa. 58: 3, נָחַח Ps. 68: 3, נָחַח Jer. 3: 5, נָחַח Deut. 33: 9 (and occasionally elsewhere), נָחַח Job 40: 24, נָחַח Isa. 29: 1, נָחַח Ezek. 22: 20, נָחַח (for נָחַח) Num. 5: 22, נָחַח (for נָחַח with Daghesh-forte separative, § 24. 5) Isa. 33: 1, נָחַח Judg. 20: 31.

3. Nun is commonly rejected from the Kal imperative with א, נָחַח 2 Sam. 1: 15 (once before Makkeph, נָחַח Gen. 19: 9, in plural נָחַחו 1 Kin. 18: 30 and נָחַחו Josh. 3: 9), נָחַח Ex. 3: 5, נָחַח Job 1: 11, נָחַח Deut. 2: 24, נָחַח Ezek. 37: 9, נָחַח Gen. 27: 26, though it is occasionally retained, נָחַח 2 Kin. 19: 29, נָחַח Ps. 10: 12, or by a variant orthography, נָחַח Ps. 4: 7 but always elsewhere נָחַח. In imperatives with ח, and in Lamedh He verbs which have ח in the imperative, Nun is invariably retained, נָחַח Prov. 17: 14, נָחַח Ps. 24: 14, נָחַח Num. 31: 2, נָחַח Ps. 58: 7, נָחַח Gen. 30: 27, נָחַח Ex. 8: 1.

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: נָחַח (with suffix, נָחַחו) from נָחַח, נָחַח from נָחַח (twice) and נָחַח from נָחַח (once) and נָחַח from נָחַח (once) has נָחַח (by § 60. 3. c), with the preposition ל, נָחַח by § 57. 2. (3), once נָחַח (§ 53. 3) Job 41: 17, once without the feminine ending, נָחַח Ps. 89: 10, and twice נָחַח; נָחַח has commonly נָחַח (for נָחַח), with suffixes נָחַחו, but נָחַח Num. 20: 21, and נָחַח Gen. 38: 9.

5. The absolute infinitive Niphal appears in the three forms נָחַח Jer. 32: 4, נָחַח Ps. 68: 3, and נָחַח Judg. 20: 39.

6. The ח of the prefix in the Hithpael species is in a few instances assimilated to the first radical, § 82. 5. a, נָחַח Ezek. 5: 13, נָחַח Ezek. 37: 10, Jer. 23: 13, נָחַח Num. 24: 7, Dan. 11: 14, נָחַח Isa. 52: 5.

§ 132. 1. The last radical of נָחַח is assimilated in the Niphal as well as in the Kal species, נָחַח Lev. 26: 25. The final Nun of other verbs remains without assimilation, נָחַח, נָחַח, נָחַח. In 2 Sam. 22: 41 נָחַח is for נָחַח which is found in the parallel passage Ps. 18: 41. נָחַח 1 Kin. 6: 19, 17: 14 K'th'ibh, is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (נָחַח) prolonged by reduplication, which is the case with some other short words, e.g. נָחַח from נָחַח, נָחַח for נָחַח; others regard it as the infinitive נָחַח with the 3 fem. plur. suffix or with נָחַח paragogic; Gesenius takes it to be, as always elsewhere, the

2 masc. sing. of the Kal future. הִקְחֵה Ps. 8: 2, is not the Kal infinitive (Kimchi), nor the 3 fem. sing. pret. for הִקְחָה (Nordheimer), but the imperative with paragoge ה . See Alexander in loc.

2. The peculiarities of Pe Nun verbs are shared by הִקְחֵה *to take*, whose first radical is assimilated or rejected in the same manner as נ . Kal inf. const. קַחְתָּה (with prep. ל , לְקַחְתָּה , to be distinguished from הִקְחָתָה 2 fem. sing. pret.), once קַחְתָּה (by § 60. 3. c) 2 Kin. 12: 9, with suffixes הִקְחָתָי , fut. יִקְחֶה , imper. קַחְהוּ , rarely הִקְחֵהוּ , לְקַחְהוּ , Hoph. fut. יִקְחֶהוּ , but Niph. pret. הִקְחָתָה . In Hos. 11: 3 קַחְתָּם is the masculine infinitive with the suffix for הִקְחָתָם ; the same form occurs without a suffix, קַחְתָּ Ezek. 17: 5, or this may be explained with Gesenius as a preterite for הִקְחָתָה .

3. In Isa. 64: 5 וַיִּבְלֵב has the form of a Hiphil future from בָּלַב , but the sense shows it to be from בָּלַב for וַיִּבְלֵב , Daghesh-forte being omitted and the previous vowel lengthened in consequence, § 59. a.

AYIN DOUBLED (ע"ע) VERBS.

§ 133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in the consonants alone; those which follow, differ in both vowels and consonants, § 107, and consequently depart much more seriously from the standard paradigm. The widest divergence of all is found in the Ayin doubled and Ayin Vav verbs, in both of which the root gives up its dissyllabic character and is converted into a monosyllable; a common feature, which gives rise to many striking resemblances and even to an occasional interchange of forms.

§ 134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hithpael from the other four. That which gives rise to all their peculiar forms in the Kal, Niphal, Hiphil, and Hophal species, is the disposition to avoid the repetition of the same sound by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus, סֵב for סֵבֵב , סֵב for סֵבֵב § 61. 3.

2. In the Kal species this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in

the construct, and it never occurs in the participles. With these exceptions, it is universal in the species already named.

§ 135. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

1. When the first radical has a vowel (pretonic Kamets, § 82. 1), as in the Kal preterite and infinitive absolute, and in the Niphal infinitive, future and imperative, this is simply displaced by the vowel thrown back from the second radical, thus קָבַב, קָב, קָבוּב, קָב; הִסָּבַב, הִסָּבוּב, הִסָּבַב; הִסָּבַב, הִסָּבַב.

2. When the first radical ends a mixed syllable as in the Kal future, the Niphal preterite, and throughout the Hiphil and Hophal, this will be converted into a simple syllable by the shifting of the vowel from the second radical to the first, whence arise the following mutations :

In the Kal future יִקָּבַב becomes יָסַב with *ı̄* in a simple syllable, contrary to § 18. 2. This may, however, be converted into a mixed syllable by means of Daghesh-forte, and the short vowel be retained, thus יָסַב; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, יָמַר for יִמְרַר; or as the Hhirik of this tense is not an original vowel but has arisen from Sh'va, § 85. 2. *a* (1), it may be neglected and *ā*, the simplest of the long vowels, given to the preformative, which is the most common expedient, thus יָסַב. The three possible forms of this tense are consequently יָסַב, יָסַב and יָמַר.

In the Niphal preterite נִקָּבַב becomes by contraction נָסַב. In a few verbs beginning with *n* the short vowel is retained in an intermediate syllable, thus נָהַר for נִהַר; in other cases Hhirik is lengthened to Tsere, נָהַר for נִהַר, or as the Hhirik is not essential to the form but has arisen from Sh'va, § 82. 2, it is more frequently neglected, and Kamets, the simplest of the long vowels, substituted in its place, thus נָסַב. The forms of this tense are, therefore, נָסַב, נָהַר, נָהַר.

In the Hiphil and Hophal species the vowels of the pre-

fixed ה are characteristic and essential. They must, therefore, either be retained by inserting Daghesh-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, הָסֵב for הִסְבִּיר, וָסֵב or וְסֵב for וִסְבִּיר, הָסֵב (Kibbutz before the doubled letter by § 61. 5) or הִסְבֵּב.

3. The vowel, which is thrown back from the second radical to the first, stands no longer before a single consonant, but before one which, though single in appearance, is in reality equivalent to two. It is consequently subjected to the compression which affects vowels so situated, § 61. 4. Thus, in the Niphal future and imperative Tsere is compressed to Pattahh, וְסֵב, וָסֵב; הָסֵב, הִסְבֵּב (comp. קָטַף, קָטַףְתָּ) though it remains in the infinitive which, partaking of the character of a noun, prefers longer forms. So in the Hiphil long Hhirik is compressed to Tsere, הִסְבִּיר, הָסֵב (comp. וְקָטַף, וְקָטַףְתָּ).

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

1. When in the course of inflection a vowel is added, the letter receives Daghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 33. 1, וְסֵבִי, וְסֵבִי.

2. Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting one of the diphthongal vowels, *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, § 32, and the previous part of the word is shortened in consequence as much as possible, הָסֵב, הִסְבִּירְתָּ; וְסֵב, וְסֵבִינָה.

3. When by the operation of the rules already given, § 135. 2, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to

relieve the word of too many doubled letters. In this case the retention of the vowel before the last radical, contrary to the analogy of perfect verbs, and the insertion of a vowel after it, are alike unnecessary, and the accent takes its accustomed position, *הִסְבִּיר*, *הִסְבְּרָה*.

§ 137. The Piel, Pual, and Hithpael sometimes preserve the regular form, as *הִזְלִיל*, *הִזְלִיל*, *הִזְלִיל*. The triple repetition of the same letter thus caused is in a few instances avoided, however, by reduplicating the contracted root with appropriate vowels, as *הִזְלִילִיל*, *הִזְלִילִיל*. Or more commonly, the reduplication is given up and the idea of intensity conveyed by the simple prolongation of the root, the long vowel Hholem being inserted after the first radical for this purpose, as *הִזְלִילִיל*, *הִזְלִילִיל*.

§ 138. In the following paradigm the inflections of Ayin doubled verbs are shown by the example of *סָבַב* to surround. The Pual is omitted, as this species almost invariably follows the inflections of the perfect verb; certain persons of the Hophal, of which there is no example, are likewise omitted. An instance of Piel, with the radical syllable reduplicated, is given in *הִסְבִּיר* to excite.

a. The Hithpael of *סָבַב* does not actually occur; but it is in the paradigm formed from analogy, the initial sibilant being transposed with the ה of the prefix, agreeably to § 82. 5.

b. In his Manual Lexicon, Gesenius gives to *הִסְבִּיר* the meaning to arm, but the best authorities prefer the definition subsequently introduced by him into his Thesaurus, to excite.

PARADIGM OF AYIN

	KAL.		NIPHAL.	PIEL.
•				
PRET. 3 m.	סָבַב	סָב	נָסַב	סִוְבַב
3 f.	סָבְבָהּ	סָבְהָ	נָסְבָהּ	סִוְבְּבָהּ
2 m.	(סָבְבָתָּהּ)	סָבְוֹתָּהּ	נָסְבְוֹתָּהּ	סִוְבְּבָתָּהּ
2 f.	(סָבְבָתְּךָ)	סָבְוֹתְּךָ	נָסְבְוֹתְּךָ	סִוְבְּבָתְּךָ
1 c.	סָבְבֹתִי	סָבְוֹתִי	נָסְבְוֹתִי	סִוְבְּבֹתִי
Plur. 3 c.	סָבְבֻּ	סָבֻּ	נָסְבֻּ	סִוְבְּבוּ
2 m.	(סָבְבָתֶם)	סָבְוֹתֶם	נָסְבְוֹתֶם	סִוְבְּבָתֶם
2 f.	(סָבְבָתְּיָן)	סָבְוֹתְּיָן	נָסְבְוֹתְּיָן	סִוְבְּבָתְּיָן
1 c.	סָבְבָנוּ	סָבְוָנוּ	נָסְבָנוּ	סִוְבְּבָנוּ
INFIN. <i>Absol.</i>	סָבֹב	סָב	הִסְבֹּב	סִוְבֹּב
<i>Constr.</i>	סָבֵב	סָב	הִסְבֵּב	סִוְבֵּב
FUT. 3 m.	יָסֵב	יָסֵב	יָסֵב	יְסוּבֵב
3 f.	תָּסֵב	תָּסֵב	תָּסֵב	תְּסוּבֵב
2 m.	תָּסֵב	תָּסֵב	תָּסֵב	תְּסוּבֵב
2 f.	תָּסֵבִי	תָּסֵבִי	תָּסֵבִי	תְּסוּבֵבִי
1 c.	אָסֵב	אָסֵב	אָסֵב	אֲסוּבֵב
Plur. 3 m.	יָסֵבוּ	יָסֵבוּ	יָסֵבוּ	יְסוּבֵבוּ
3 f.	תָּסֵבְינָהּ	תָּסֵבְינָהּ	תָּסֵבְינָהּ	תְּסוּבֵבְינָהּ
2 m.	תָּסֵבוּ	תָּסֵבוּ	תָּסֵבוּ	תְּסוּבֵבוּ
2 f.	תָּסֵבְינָהּ	תָּסֵבְינָהּ	תָּסֵבְינָהּ	תְּסוּבֵבְינָהּ
1 c.	נָסֵב	נָסֵב	נָסֵב	נְסוּבֵב
IMPER. 2 m.	סֵב		הִסְבֵּב	סִוְבֵּב
2 f.	סֵבִי		הִסְבֵּבִי	סִוְבֵּבִי
Plur. 2 m.	סֵבוּ		הִסְבֵּבוּ	סִוְבֵּבוּ
2 f.	סֵבְינָהּ		הִסְבֵּבְינָהּ	סִוְבֵּבְינָהּ
PART. <i>Act.</i>	סֹבֵב			מְסוּבֵב
<i>Pass.</i>	סָבוּב		נָסֵב	

few instances the Hhirik of the perfect paradigm is retained in the last syllable of this species as in Ayin Vav verbs. הָיָה Judg. 3:24, יָצַח Jer. 49:20, וַיִּשְׂרָם Num. 21:30.

6. Hophal preterites: הוֹחֵל , הוֹחֵה , הוֹחֵב ; futures: יִחַל , יִחַה , יִחַב ; participles: מוֹחֵל or in some copies מִיֵּחַל 2 Sam. 23:6; infinitive with suffix, $\text{הוֹשִׁיעַה$ Lev. 26:34, with prep., בְּהוֹשִׁיעַה ver. 43.

§ 141. 1. Upon the addition of a vowel affix and the consequent insertion of Dagghesh-forte in the last radical, the preceding vowel and the position of the accent continue unchanged, וָכַח , רָבַח , נָשַׁח (distinguished from the fem. part. נִשְׁחָה), רָחַל ; if the last radical does not admit Dagghesh-forte a preceding Pattahh sometimes remains short before ח , but it is lengthened to Kamets before other gutturals, רָחַח (100. 2), $\text{הָרַח$ and שָׁחַח . When the first radical is doubled, Dagghesh is omitted from the last in the Kal fut. חָח , רָחַח , and occasionally elsewhere חָחַח Hi. fut. חָחַח Ho. pret. Other cases are exceptional, whether of the shifting of the accent, רָבַח Ps. 3:2, רָבַח Ps. 55:22, כָּחַח Jer. 4:13, and consequent shortening of the vowel, חָחַח Jer. 7:29 for חָחַח , רָחַח for רָחַח Jer. 49:28 (with the letter repeated instead of being simply doubled by Dagghesh, so likewise in רָחַח Jer. 5:6, חָחַח Ps. 9:14), for שָׁחַח ; the omission of Dagghesh, חָחַח 1 Sam. 14:36, חָחַח Prov. 7:13, חָחַח Cant. 6:11, 7:13, חָחַח Job 19:23, חָחַח Num. 22:11, 17 (Kal imper. with ח , parag. for חָחַח shortened by Makkeph from חָחַח , so חָחַח *ora* Num. 23:7), or in addition, the rejection of the vowel, חָחַח K. fut. Gen. 11:6 for חָחַח , חָחַח Gen. 11:7 K. fut. for חָחַח , חָחַח Isa. 19:3 Ni. pret. for חָחַח or חָחַח , חָחַח Ezek. 41:7 Ni. fut. for חָחַח ; חָחַח Judg. 5:5 according to Gesenius for חָחַח Ni. pret. of חָחַח to shake, according to others K. pret. of חָחַח to flow; חָחַח Ezek. 36:3 for חָחַח (Ewald) from חָחַח to enter, or for חָחַח Ni. fut. of חָחַח to go up, חָחַח Ezek. 7:24 Ni. pret. for חָחַח , חָחַח Cant. 1:6 Ni. pret. for חָחַח . Once instead of doubling the last radical ח is inserted, חָחַח Prov. 26:7 for חָחַח , comp. חָחַח Ezr. 10:16 for חָחַח .

2. Upon the insertion of a vowel before affixes beginning with a consonant, the accent is shifted and the previous part of the word shortened if possible; thus, with ח in the preterite, חָחַח , חָחַח (Kamets before ח which cannot be doubled), חָחַח , חָחַח (the vowel remaining long before ח), חָחַח (Pattahh instead of compound Sh'va on account of the following guttural, § 60. 3. c), חָחַח , once with ח , חָחַח Mic. 2:4; with ח in the future, חָחַח , חָחַח . If the first radical be doubled, Dagghesh is omitted from the last, and the customary vowel is in consequence not inserted, חָחַח ; other cases are rare and exceptional, חָחַח , חָחַח , חָחַח which is first plur. pret. for חָחַח not third plur. for חָחַח (Ewald), § 54. 3; חָחַח Deut. 32:41, חָחַח Isa. 44:16, חָחַח Ps. 116:6, have the accent upon the ultimate instead of the penult.

3. Before suffixes the accent is always shifted, and if possible the vowels shortened, חָחַח , חָחַח from חָחַח , חָחַח from חָחַח .

from הָרָם, הָפָרָם from הָפָר; in רָחַץ Gen. 43:29, Isa. 30:19, from רָחַץ, הָפָרָם Lev. 26:15 from הָפָר, the original vowels have been not only abbreviated but rejected, and the requisite short vowel given to the first of the concurring consonants, § 61. 1. In a very few instances a form resembling that of Ayin Vav verbs is assumed, Daghesh being omitted from the last radical and the preceding vowel lengthened in consequence, הוֹרָץ Prov. 8:29 for חָרַץ ver. 27, הָרַץ Isa. 33:1 for הָרַץ Ezek. 14:8 for הָרַץ Lam. 1:8 for הָרַץ Hi. pret. of הָרַץ Hab. 2:17 for הָרַץ Hi. fut. of חָרַץ with 3 fem. plur. suf. אֲרָצִים 2 Sam. 22:43 in a few editions for אֲרָצִים. Nun is once inserted before the suffix in place of doubling the radical, קָבוֹ- Num. 23:13 for קָבוֹ.

§ 141. 1. Of the verbs which occur in Piel, Pual, or Hithpael, the following adopt the forms of perfect verbs, viz.:

אָרַר	to curse.	רָבַב	to cry.	קָבַן	to make a nest.
בָּזַז	to plunder.	כָּחַח	to smile, break.	קָצַץ	to cut off.
בָּרַר	to purify.	לָבַב	to take away the heart.	רָבַב	to be many.
גָּשַׁט	to grope.			רָבַב	to be tender.
זָכַק	to refine.	לָלַק	to lick.	שָׂרַר	to harrow.
חָמַם	to warm.	מָשַׁט	to feel, to grope.	שָׂרַר	to rule.
חָצַץ	to divide.	פָּוַז	to leap.	שָׁנַן	to sharpen.
חָתַח	to be broken.	פָּלַל	to judge, to intercede.	חָמַם	to be perfect.
כָּבַב	to cover.				

2. The following, which are mostly suggestive of a short, quick, repeated motion, reduplicate the radical syllable, viz.:

חָרַר	to burn.	חָחַח	to linger.	שָׁעַע	to sport, delight.
כָּרַר	to dance.	סָבַב	to excite.	שָׂקַק	to run.
חָחַח	to be mad.	חָחַח	to chirp.	חָחַח	to mock.

3. The following insert Hholem after the first radical, viz.:

אָזַן	to complain.	נָדַד	to fly.	רָצַע	to break.
בָּלַל	to mix.	נָסַס	to lift up.	שָׁחַח	to sink.
בָּאָק	to empty.	סָפַפ	to occupy the thres- hold.	שָׁלַל	to spoil.
גָּדַד	to cut.			שָׁמַם	to be desolate or amazed.
גָּרַר	to sweep away.	צָרַר	to bind.	חָפַח	to beat.
דָּמַם	to be still.	קָסַס	to cut off.		
חָחַח	to break loose	קָשַׁשׁ	to gather.		

4. The following employ two forms, commonly in different senses, viz.:

גָּלַל	and גָּלַל	to roll.	הָיַן	to make gracious,	הוֹיַן	to be gracious.	
הָלַל	to praise,	הוֹלַל	to make mad.				
הָלַל	to profane,	חוֹלַל	to wound.	מָלַל	to speak,	מוֹלַל	to mow.

סָבַב *to change*, סוּבַב *to surround*. קָלַל *to curse*, קָלַלְתָּ *to whet*.
 עָנַן *to gather clouds*, עוֹנֵן *to practise sorcery*. רָצַץ and רֹצֵץ *to crush*.
 שָׂדַד and שָׂדָד *to treat with violence*. פּוֹרַד *to burst*, פָּרַד *to shake to pieces*.

5. The following use different forms in different species, viz. :

חָקַק Pi. *to decree*, Pu. חָקַק. רָעַן Pi. *to shout*, Hith. רָעַן.*
 מָדַד Pi. *to measure*, Hith. הִמְדִּיד. שָׁשׁ Pi. *to break*, Pu. שָׁשׁ.
 מָרַר Pi. *to make bitter*, Hith. הִמְרָמַר. שָׁנַן Pi. *to inculcate*, Hith. הִשְׁתוֹנֵן
 סָלַסַּל Pi. *to exalt*, Hith. הִסְתוֹלֵל. הִשְׁתוֹלֵל *to pierce*.
 עוֹלֵל Pi. *to maltreat*, Hith. הִעוֹלֵל
 and הִעוֹלֵל.

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שָׁשַׁע Isa. 11:8; Infinitive, לְהַתְּתִיר Prov. 26:21; הִחְמַמְתִּיהָ Ex. 12:39; Future, אֶשְׁתַּשְׁשַׁע Ps. 119:47; שָׁשַׁעְתָּ Ps. 94:19; Imperative, הִשְׁתַּשְׁשֵׁנָה Isa. 29:9; Participle, מְתַשְׁשֵׁנָה Gen. 27:12; מְהַלְהֵלָה Prov. 26:18.

§ 142. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נוֹדַד Nah. 3:17. עוֹלַל Lam. 1:12, the future: הִשְׁשַׁעְתָּ Isa. 66:12, and the participles, מְגוֹלְלָה Isa. 9:4, מְהוֹלְלָה Isa. 53:5.

2. עָנַן Isa. 15:5 is for עָנָן Pi. fut. of עָנַן, § 57. 1. הִתְבַּר 2 Sam. 22:7 is contracted for הִתְבַּרְרָה Ps. 18:27, probably with the view of assimilating it in form to the preceding: הִתְבַּרְרָה; in regard to הִתְבַּרְרָה in the same verse, Nordheimer adopts the explanation of Altling that it is a similar contraction of the Hithpael of פָּלַל *thou wilt show thyself a judge*, but as it answers to: הִתְבַּרְרָה Ps. 18:27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with ה of the prefix.

3. הָלַל and הָלַל. The prefixed ה remains in the Hiphil future of הָלַל, e. g. הִלְלֵנִי, הִלְלֵנִי, הִלְלֵנִי and in the derivative nouns הִלְלִים, הִלְלִים, whence these forms are in the lexicons referred to the secondary root הָלַל.

PE YODH (פֿ) VERBS.

§ 143. In quiescent verbs one of the original radicals is א, ו or י, which in certain forms is converted into or exchanged for a vowel. As א preserves its consonantal character when occupying the second place in the root, and also

* מְחִיזֵן Ps. 78:65 is not from חִיזַן (Gesenius) but from חִיזַן, see Alexander in loc.

(with the exception of the Pe Aleph future, § 110. 3, and a few occasional forms, § 111. 2) when it stands in the first place, verbs having this letter as a first or second radical belong to the guttural class; those only in which it is the third radical (Lamedh Aleph) are properly reckoned quiescent. On the other hand, if the first, second, or third radical be either Yodh or Vav, the verb is classed as quiescent. All verbs into which either ו or י enter as a first radical are promiscuously called Pe Yodh, as the modes of inflection arising from these two letters have been blended, and Yodh in either case appears in the Kal preterite from which roots are ordinarily named, § 83. *a*. In the second radical the Vav forms (Ayin Vav) preponderate greatly over those with Yodh (Ayin Yodh). In the third radical the Yodh forms have almost entirely superseded those with Vav, though the current denomination of the verbs is derived from neither of these letters but from He (Lamedh He), which is used to express the final vowel of the root in the Kal preterite after the proper radical has been rejected.

a. Verbs whose third radical is the consonant ה belong to the guttural class, e. g. הָבִיא, הָבִיא, and are quite distinct from the quiescent verbs לָה in which ה always represents a vowel, e. g. הָבִיא, הָבִיא.

§ 144. 1. In Pe Yodh verbs the first radical is mostly Yodh at the beginning, § 56. 2, and Vav at the close of a syllable. It is accordingly Yodh in the Kal, Piel, and Pual species, and commonly in the Hithpacl, יָשַׁב, יָשַׁב, יָשַׁב, יָשַׁב. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, הוֹשִׁיב, הוֹשִׁיב, הוֹשִׁיב.

2. In the Kal future, if Yodh be retained, it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבֹשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִבֹּשׁ, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. *c*, e. g. יִבֹּשׁ; in a few instances Hhirik is preserved by giving Daghesh-forte to the

second radical as in Pe Nun verbs, the following vowel being either Pattahl or Hholem, יִצֵק, יִצֵת.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, where it would be accompanied by Sh'va at the beginning of a syllable, § 53. 2. *a*, the infinitive being prolonged as in Pe Nun verbs by the feminine termination, שָׁבַת, שָׁבַת.

§ 145. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, נוֹשַׁב, נוֹשֵׁב; in the infinitive, future, and imperative, where it is doubled by Daghesht-forte, it retains its consonantal character, הִנְשֵׁב, הִנְשֵׁב.

2. In the Hiphil Vav quiesces in Hholem, הוֹשִׁיב, הוֹשִׁיב; a few verbs have Yodh quiescing in Tsere, הִיטִיב, הִיטִיב; more rarely still, the first radical is dropped and the preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, הִצִּיב, הִצִּיב.

3. In the Hophal Vav quiesces in Shurek, הוֹשֵׁב, הוֹשֵׁב; occasionally the short vowel is preserved and Daghesht-forte inserted in the second radical, הִצִּיב.

a. The Hholem or Tsere of the Hiphil arises from the combination of *a*, the primary vowel of the first syllable in this species, § 82. 5. *b*. (3), with *u* or *i*, into which the letters ו and י are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similarly explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. נָשַׁב, נָשַׁב), and the union of this with ו forms *o*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a*.

§ 146. The inflections of Pe Yodh verbs may be represented by those of יָשַׁב *to sit* or *dwell*. The Piel, Pual, and Hithpael are omitted from the paradigm, as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of יָבֵשׁ *to be dry*.

PARADIGM OF PE YODH VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נִשְׁבַּח	הוֹשִׁיב	הוֹשִׁיב	יָשַׁב
3 f.	יָשְׁבָה	נִשְׁבְּחָה	הוֹשִׁיבָה	הוֹשִׁיבָה	יָשְׁבָה
2 m.	יָשַׁבְתָּ	נִשְׁבַּחְתָּ	הוֹשִׁיבְתָּ	הוֹשִׁיבְתָּ	יָשַׁבְתָּ
2 f.	יָשַׁבְתְּ	נִשְׁבַּחְתְּ	הוֹשִׁיבְתְּ	הוֹשִׁיבְתְּ	יָשַׁבְתְּ
1 c.	יָשַׁבְתִּי	נִשְׁבַּחְתִּי	הוֹשִׁיבְתִּי	הוֹשִׁיבְתִּי	יָשַׁבְתִּי
Plur. 3 c.	יָשְׁבוּ	נִשְׁבְּחוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	יָשְׁבוּ
2 m.	יָשַׁבְתֶּם	נִשְׁבַּחְתֶּם	הוֹשִׁיבְתֶּם	הוֹשִׁיבְתֶּם	יָשַׁבְתֶּם
2 f.	יָשַׁבְתֶּן	נִשְׁבַּחְתֶּן	הוֹשִׁיבְתֶּן	הוֹשִׁיבְתֶּן	יָשַׁבְתֶּן
1 c.	יָשַׁבְנוּ	נִשְׁבַּחְנוּ	הוֹשִׁיבְנוּ	הוֹשִׁיבְנוּ	יָשַׁבְנוּ
INFIN. <i>Absol.</i>	יָשׁוּב		הוֹשִׁיב		יָבוֹשׁ
<i>Constr.</i>	שָׁבַת	הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב	יָבֹשׁ
FUT. 3 m.	יָשׁוּב	יִשְׁבַּח	יִוָּשֵׁיב	יִוָּשֵׁב	יִיבֹשׁ
3 f.	תָּשׁוּב	תִּשְׁבְּחַ	תִּוָּשֵׁיב	תִּוָּשֵׁב	תִּיבֹשׁ
2 m.	תָּשׁוּב	תִּשְׁבְּחַ	תִּוָּשֵׁיב	תִּוָּשֵׁב	תִּיבֹשׁ
2 f.	תָּשׁוּבִי	תִּשְׁבְּחִי	תִּוָּשֵׁיבִי	תִּוָּשֵׁבִי	תִּיבֹשִׁי
1 c.	אָשׁוּב	אִשְׁבַּח	אוֹשִׁיב	אוֹשִׁב	אִיבֹשׁ
Plur. 3 m.	יָשׁוּבוּ	יִשְׁבְּחוּ	יִוָּשֵׁיבוּ	יִוָּשֵׁבוּ	יִיבֹשׁוּ
3 f.	תָּשׁוּבְנָה	תִּשְׁבְּחוּנָה	תִּוָּשֵׁיבְנָה	תִּוָּשֵׁבְנָה	תִּיבֹשְׁנָה
2 m.	תָּשׁוּבוּ	תִּשְׁבְּחוּ	תִּוָּשֵׁיבוּ	תִּוָּשֵׁבוּ	תִּיבֹשׁוּ
2 f.	תָּשׁוּבְנָה	תִּשְׁבְּחוּנָה	תִּוָּשֵׁיבְנָה	תִּוָּשֵׁבְנָה	תִּיבֹשְׁנָה
1 c.	נָשׁוּב	נִשְׁבַּח	נִוָּשֵׁיב	נִוָּשֵׁב	נִיבֹשׁ
IMPER. 2 m.	שֵׁב	הִשְׁבַּח	הוֹשִׁיב		יָבֹשׁ
2 f.	שְׁבִי	הִשְׁבְּחִי	הוֹשִׁיבִי		יָבֹשִׁי
Plur. 2 m.	שְׁבוּ	הִשְׁבְּחוּ	הוֹשִׁיבוּ	wanting	יָבֹשׁוּ
2 f.	שְׁבְנָה	הִשְׁבְּחוּנָה	הוֹשִׁיבְנָה		יָבֹשְׁנָה
PART. <i>Act.</i>	יֹשֵׁב		מוֹשִׁיב		יָבוֹשׁ
<i>Pass.</i>	יֹשְׁבָה	נוֹשֵׁב		מוֹשֵׁב	יָבוֹשׁ

REMARKS ON PE YODH VERBS.

§147. 1. The following verbs retain Yodh in the Kal future, viz. :

יָבֵשׁ <i>to be dry.</i>	יִשָּׁק <i>to be poured.</i>	יִרָא <i>to fear.</i>
יִגְזֵם <i>to toil.</i>	יִכַּר <i>to appoint.</i>	יִרְחֵק <i>to cast.</i>
יִחַר <i>to delay.</i>	יִלָּה <i>to be weary.</i>	יִרְשֵׁב <i>to possess.</i>
יִלְחֹץ <i>to oppress.</i>	יִלְצֵץ <i>to counsel.</i>	יִשָּׁם <i>to put.</i>
יִלָּק <i>to suck.</i>	יִלְפַח <i>to be beautiful.</i>	יִשָּׁן <i>to sleep.</i>

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent יָבֵשׁ, יִרָא, יִשָּׁן, the long vowel receiving Methegh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, יִרָא from יִרָה and יִשָּׁן from יִשָּׁה, §45. 2.

2. The following have Tsere under the preformative; those in which the second vowel is likewise Tsere are distinguished by an asterisk :

יָדַע <i>to know.</i>	* יָלַד <i>to bear.</i>	יָרַע <i>to be dislocated.</i>
יָחַד <i>to be joined.</i>	* יָצָא <i>to go out.</i>	* יָרַד <i>to go down.</i>
יָחַם <i>to conceive.</i>	יָצַר <i>to be straitened.</i>	* יָשַׁב <i>to sit, dwell.</i>

The second syllable has Pattahh in יָחַר Jer. 13: 17, Lam. 3: 48, and in the feminine plurals, יָחַרְתִּי, יָחַרְתֶּיךָ, יָחַרְתֶּיךָ has Seghol after the analogy of Lamedh Aleph verbs; יָחַרְתִּי (with the vowel-letter י for e) occurs only in the K'thibh, Ezek. 35: 9, and of course has not its proper vowels. In יָחַרְתִּי Ps. 138: 6 the radical Yodh remains and has attracted to itself the Tsere of the preformative. Comp. § 60. 3. c.

3. The following insert Daghesh-forte in the second radical, viz. : יָחַר *to chastise, instruct*, יָחַר *to burn*. In יָחַרְתִּי Isa. 41: 8 short Hhirik remains before a letter with Sh'va; יָחַרְתִּי Job 16: 11 is explained by some as a Kal future, by others as a Piel preterite.

4. The following have more than one form : יָחַם *to be good fut.* יָחַם, once יָחַם Nah. 3: 8; יָצַק *to pour* יָצַק, once יָצַק 1 Kin. 22: 35; יָצַר *to form*, יָצַר and יָצַר; יָרַח *to burn*, יָרַח Isa. 10: 16, and יָרַח Deut. 32: 22; יָרַח *to awake* יָרַח, once יָרַח 1 Kin. 3: 15; יָקָר *to be precious*, once יָקָר and יָקָר, or with a vowel letter for ē, יָקָר *to be desolate*, יָשַׁם once יָשַׁם Ezek. 6: 6; יָשַׁר *to be right*, יָשַׁר, once יָשַׁר (3 fem. plur., § 88) 1 Sam. 6: 12. Some copies have יָשַׁר Isa. 40: 30 for יָשַׁר.

5. In futures having Tsere under the preformative, the accent is shifted to the penult after Vav Conversive in the persons liable to such a change, viz. : 3 sing., 2 masc. sing., and 1 plur., Tsere in the ultimate being in consequence shortened to Seghol, וְיָחַרְתִּי, וְיָחַרְתֶּיךָ, וְיָחַרְתֶּיךָ. Pattahh in the ultimate becomes Seghol in וְיָצַרְתִּי, וְיָצַרְתֶּיךָ (with a postpositive accent) Gen. 2: 7, 19, וְיָשַׁרְתִּי Gen. 50: 26; but וְיָשַׁבְתִּי, וְיָשַׁבְתֶּיךָ, only once before a

monosyllable, § 35. 1, **וַיִּרְקֹץ** Gen. 9:24. The accent remains on the ultimate in the Lamedh Aleph form **וַיִּרְצֹץ**, unless the following word begins with an accented syllable, e. g. **וַיִּרְצֹץ** Gen. 4:16, 8:18. The pause restores the accent in all these cases to its original position, **וַיִּרְצֹץ**: Ruth 4:1, **וַיִּרְצֹץ** Ps. 139:1, **וַיִּרְצֹץ** Ps. 18:10, § 35. 2.

§ 148. 1. Kal construct infinitives with Yodh: **רָבַשׁ** and with a feminine ending **רָבַשְׁתִּי**, **רָבַשְׁתִּי**, **רָבַשְׁתִּי** with suf. **רָבַשְׁתִּי**, once with prep. **לִירָבֹד** 2 Chron. 31:7, Daghesh conservative after **ז**, § 14. a; **וַיִּרְצֹץ**, § 87, once **וַיִּרְצֹץ** Josh. 22:25 and with prep. **לִירָא** 1 Sam. 18:29 from **רָאָה**; **וַיִּרְצֹץ** once **וַיִּרְצֹץ** 2 Chron. 26:15 from **רָרַח**, **וַיִּרְצֹץ**.

2. Infinitives without Yodh: **רָבַח** (with suf. **רָבַחְתִּי**), **רָבַחְתִּי** Ex. 2:4, and without the feminine termination **רָבַחְתִּי**, **רָבַחְתִּי** (with suf. **רָבַחְתִּי**) and **רָבַחְתִּי**, once **לִרָא** 1 Sam. 4:19, § 54. 2, **רָבַחְתִּי** (with suf. **רָבַחְתִּי**), **רָבַחְתִּי** (with suf. **רָבַחְתִּי**) once **וַיִּרְצֹץ** Gen. 46:3, **רָבַחְתִּי** (with suf. **רָבַחְתִּי**), **רָבַחְתִּי** (with suf. **רָבַחְתִּי**) once **וַיִּרְצֹץ** Ps. 23:6). Yodh is perhaps dropped from the absolute infinitive **רָבַחְתִּי** Jer. 42:10, which is usually explained to be for **רָבַחְתִּי**; it may, however, be derived from the Ayin Vav verb **רָבַחְתִּי**.

3. Imperatives with Yodh: **רָבֹד**, **רָבֹדְךָ**, **רָבֹדְךָ**. Without Yodh: **רָבֵע** (with ה parag. **רָבֵע** Prov. 24:14), **רָבֵע** (with ה parag. **רָבֵע** for **רָבֵע** Hos. 4:18, see § 92. a), **רָבֵע** (**רָבֵע**, fem. plur. **רָבֵעִים** Cant. 3:11), **רָבֵע** (**רָבֵע**, plur. **רָבֵעִים** and **רָבֵעִים** Judg. 5:13, **רָבֵע** and **רָבֵעִים**).

§ 149. 1. The Niphal of **רָבַח** has **u** instead of **o**, **וַיִּרְצֹץ** Zeph. 3:18, **וַיִּרְצֹץ** Lam. 1:4; **וַיִּרְצֹץ** 1 Chron. 3:5, 20:8 has **u** followed by Daghesh. **וַיִּרְצֹץ**, which according to Gesenius is from **רָבַח**, has **z**; Ewald assumes the root to be **רָבַח**, and refers to it likewise the Kal future and the Hiphil ascribed to **רָבַח**, § 147. 3. and § 150. 4. In that case the Daghesh in **וַיִּרְצֹץ** Isa. 33:12, Jer. 51:58, will not require the explanation suggested in § 24. c, but the K'thibh **וַיִּרְצֹץ** 2 Sam. 14:30 will be unexplained. **וַיִּרְצֹץ** Ps. 9:17 is not the Niphal preterite or participle of **רָבַח**, but the Kal participle of **רָבַח**.

2. Yodh appears in the Niphal future of two verbs instead of Vav, **וַיִּרְצֹץ** Gen. 8:12, 1 Sam. 13:8 K'ri, **וַיִּרְצֹץ** Ex. 19:13. In the first person singular **א** always has Hhirik, **וַיִּרְצֹץ**, **וַיִּרְצֹץ**, **וַיִּרְצֹץ**.

§ 150. 1. In the Hiphil the following verbs have Yodh preceded by Tseré, viz.: **וַיִּרְצֹץ** to be good, **וַיִּרְצֹץ** to houl, **וַיִּרְצֹץ** to go to the right, **וַיִּרְצֹץ** to change, **וַיִּרְצֹץ** to suck. Yodh is likewise found in the following instances in which the prefix has Pattahh as in perfect verbs, **וַיִּרְצֹץ** Hos. 7:12, **וַיִּרְצֹץ** Prov. 4:25, **וַיִּרְצֹץ** Ps. 5:9 K'ri (K'thibh **וַיִּרְצֹץ**), **וַיִּרְצֹץ** Gen. 8:17 K'ri (K'thibh **וַיִּרְצֹץ**), **וַיִּרְצֹץ** 1 Chron. 12:2.

2. In **וַיִּרְצֹץ** Job 24:21 (elsewhere **וַיִּרְצֹץ**) and **וַיִּרְצֹץ** (once **וַיִּרְצֹץ** Mic. 1:8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 147. 2. He remains after the preformative in **וַיִּרְצֹץ** Isa. 52:5, **וַיִּרְצֹץ** Neh. 11:17, Ps. 28:7, **וַיִּרְצֹץ** 1 Sam. 17:47, Ps. 116:6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission, **וַיִּרְצֹץ**, **וַיִּרְצֹץ**, and once the vowel Tseré is dropped before a suffix, **וַיִּרְצֹץ** Ex. 2:9 for **וַיִּרְצֹץ**.

3. Vav conversive draws the accent back to the penultimate Tserē or Hholem of the Hiphil future in the persons liable to be affected by it, §147. 5, and shortens the final vowel, וְנִשָּׁב, וְנִשְׁבַּח, וְנִשְׁבָּח, וְנִשְׁבְּחָה; but with a pause accent: וְנִתְחַר Ruth 2:14.

4. The following verbs insert Dagħesh in the second radical in the Hiphil, viz.: וְצָבַע *to set, place*, וְצָבַע *to spread*, וְצָבַע *to pour*, except: מוֹצֵאָה; 2 Kin. 4:5 K'ri (K'thibh) מִיִּצְאָה (מִיִּצְאָה), וְצָבַע *to burn*, except הוֹצִיאתָה 2 Sam. 14:30 K'thibh.

5. In the Hophal a few examples occur of *ū* followed by Dagħesh, וְצָבַע Ex. 10:24, וְצָבַע Isa. 14:11, Esth. 4:3, מוֹצֵאָה Isa. 28:16, מוֹצֵאָה Job 11:15; and a few of Hholem, הוֹרֵעַ Lev. 4:23, 28, יוֹרֵא Prov. 11:25 for יוֹרֵה from הוֹרֵה. The construct infinitive: הוֹסֵר Ezr. 3:11, and with the feminine termination הוֹצֵרָה Ezek. 16:4, הוֹצֵרָה Gen. 40:20, Ezek. 16:5.

§150. 1. In the Kal preterite Yodh is once dropped, וָרַד Judg. 19:11 for וְרָד. Hhirik occurs with the second radical of וְרָד and וְרָשַׁע in the first and second persons singular with suffixes, and in the second person plural, which is perhaps due to the assimilating power of the antecedent Yodh, e. g. וְרָשַׁעְתָּ, וְרָשַׁעְתָּה, וְרָשַׁעְתֶּם.

2. In the Piel future the prefix Yodh of the third person is contracted with the radical after Vav conversive, וְיִבְשָׁהוּ Nah. 1:4 for וְיִבְשָׁהוּ וְיִבְשָׁהוּ Lam. 3:33, וְיִבְשָׁהוּ Lam. 3:53, וְיִבְשָׁהוּ 2 Chron. 32:30 K'ri (K'thibh וְיִבְשָׁהוּ).

3. Three verbs have Vav in the Hithpael, הִתְחַבֵּא, הִתְחַבֵּעַ, הִתְחַבֵּה; ה is assimilated to the following ו and contracted with it in הִתְחַבֵּעַ Ezek. 23:48 for הִתְחַבֵּעַ a peculiar Niphal formed on the basis of a Hithpael, §83. c. (2). In הִתְחַבֵּעַ Ex. 2:4 for הִתְחַבֵּעַ Yodh is rejected and its vowel given to the preceding letter, §53. 3. b.

§151. 1. הָלַךְ and הָלַכְתָּ. הָלַךְ *to go* in the Hiphil and for the most part in the infinitive construct, future and imperative Kal follows the analogy of Pe Yodh verbs, as though the root were הָלַךְ. Thus, Kal inf. const. הָלַכְתָּ (לָלַכְתָּ) with suf. הָלַכְתָּ rarely הָלַכְתָּ; fut. הָלַךְ (once with the vowel letter י for *ē*, הָלַכְתָּ Mic. 1:8, fem. pl. הָלַכְתֶּם), occasionally in poetry הָלַכְתָּ (3 fem. sing. הָלַכְתָּ); imper. הָלַךְ (with הָ parag. הָ לָלַךְ, or without the vowel letter הָ לָלַךְ, fem. pl. הָלַכְתֶּם and הָלַכְתֶּן) once הָלַכְתָּ Jer. 51:50. Hiphil: הוֹלֵךְ once in the imper. הוֹלֵךְ Ex. 2:9, and once in the participle מְהַלְכִים Zech. 3:7 for מְהַלְכִים, §94. e.

2. הָאָסַף *to gather* and הָסַף *to add* are liable to be confounded in certain forms. In the Hiphil future of הָסַף, *ō* is twice represented by the vowel letter אָ, הָאָסַף 1 Sam. 18:29, הָאָסַף Ex. 5:7; הָאָסַף drops its אָ in the Kal future, when it follows the Pe Aleph inflection, §110. 3, which it does only in the following instances, הָסַף 2 Sam. 6:1, הָסַף Ps. 104:29, הָאָסַף Mic. 4:6, הָאָסַף 1 Sam. 15:6, where the Hhirik, being abbreviated from Tserē, is short, notwithstanding the Methegh in the intermediate syllable, §45. 2. a. The apoc. Hiph. fut. of הָסַף when joined with the negative particle אַל is accented on the penult, אַל-הָסַף Deut. 3:26, and in one instance the vowel of the ultimate is dropped entirely, אַל-הָסַף Prov. 30:6.

3. הוֹשִׁיבוֹתֵיהֶם Zech. 10:6 is probably, as explained by Gesenius and Hengstenberg, for הוֹשִׁיבָתֵיהֶם from הָשַׁב *to dwell*, though Ewald derives it from שׁוּב *to return*, as if for הוֹשִׁיבוֹתֵיהֶם, and Kimchi supposes it to be a combination of both words suggesting the sense of both, in which he is followed by the English translators, *I will bring them again to place them*.

הַבְּאֵרִישׁ Isa. 30:5 "is regarded by Gesenius as an incorrect orthography for הַבְּאֵרִישׁ; but Maurer and Knobel read it הַבְּאֵרִישׁ and assume a root הָשַׁב synonymous with בָּשׂ". Alexander in loc.

הוֹשִׁיבָתֵיהֶם Ps. 16:5, see § 90.

AYIN VAV (וֵי) AND AYIN YODH (יֵי) VERBS.

§ 152. Yodh and Vav, as the second radical of verbs, have the following peculiarities, viz :

1. They may be converted into their homogeneous vowels *i* and *u*.

2. They may be rejected when accompanied by a heterogeneous vowel, which is characteristic of the form. Yodh forms are confined to the Kal of a few verbs; in the other species Vav forms are universal.

a. Yodh is never found as a quiescent middle radical in any species but Kal: it enters as a consonant into the Piel of two verbs, and the Hithpael of two, § 161. 1, the Niphal of הָיָה *to be*, and the Hiphil of הָיָה *to live*.

§ 153. 1. In the Kal preterite and active participle and in the Hiphil and Hophal species, the quiescent is rejected and its vowel given to the preceding radical. Thus,

Kal preterite: קָם for קָמָם where *ā*, which arises from blending *ā* with the pretonic Kamets, § 62. 1, is in partial compensation for the contraction, מָזַח for מָזַחַת, בָּשׂ for בָּשַׁשׁ, רָב for רָבַב. For an exceptional formation, see § 158. 1.

Active participle: קָם for קָמָם, מָזַח for מָזַחַת, בָּשׂ for בָּשַׁשׁ, רָב for רָבַב, the ordinary participial form being superseded by that of another verbal derivative, as is the case in some perfect verbs of a neuter signification, § 90.

Hiphil and Hophal: הַקִּים for הַקְּוִים, וַקְּוִים for וַקִּים, the short vowel of the prefix being prolonged in a simple syllable, § 59.

2. In the Kal construct infinitive, future, imperative and passive participle, the quiescent is softened into its homogeneous vowel, קִים, רִיב; in the future the preformative commonly takes the simplest of the long vowels *ā*, וַקִּים, וַרִּיב, comp. וַטֵּב.

3. In the Kal absolute infinitive and in the Niphal species a similar softening of ו occurs, which, with the accompanying or preceding *a*, forms *ō*, § 57. 2. (5), קֹם (*kōm* = *kāūm*) for קוֹם; וַקֹּם for וַקְּוֹם, the prefix usually taking the simplest of the long vowels *ā*; וַקֹּם for וַקְּוֹם.

4. In the first and second persons of the Niphal and Hiphil preterites *ō* (ו) is inserted before the affixed termination in order to preserve the long vowel of the root from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future *ē* (ו) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pretonic vowel of the first syllable, וַקְּוִמוּנָה, וַקְּוִמוּנָה, וַקְּוִמוּנָה. In the Niphal preterite, when the inserted ו receives the accent, the preceding ו is for euphony changed to ו, e. g. וַקְּוִמוּנָה.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels *ō* and *ē* in distinction from the ordinary future, which has the pure vowels *ā* and *ī*, § 65. 2. *ō*, thus וַשֵּׁב, וַשֵּׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, וַשֵּׁב, וַשֵּׁב.

§ 154. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. עִוַּר, or as י, e. g. קִים.

2. Commonly the third radical is reduplicated instead

of the second, which then quiesces in Hholem, Pi. קוּיַם, Pu. קוּיַם, Hith. הִתְקוּיַם.

a. In the Pual *o* is the passive vowel here adopted in preference to *u*: in the Piel and Hithpael it arises from the combination of *u*, to which *י* is softened, with the antecedent *a*, קוּיַם for קוּיַם, §82. 5. *b* (3).

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

a. The two forms of the intensive species, which depart from the regular paradigm, precisely resemble in appearance those of Ayin doubled verbs, though constructed upon a different principle, as already explained.

§ 155. The inflections of Ayin Vav verbs are shown in those of קים *to stand or rise*, in the following paradigm; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by ריב *to contend*.

a. Ayin Vav and Ayin Yodh verbs are named not from the Kal preterite, in which the quiescent is rejected, but from the construct infinitive, the simplest form in which all the radicals appear.

b. No Hophal forms occur in those persons in which the inflective terminations begin with a consonant. The same is true of the Ayin Yodh imperative.

PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקָם	קוּמִים	קוּבִים
3 f.	קָמָה	נָקָמָה	קוּמְמָה	קוּבְמָה
2 m.	קָמִית	נָקָמִית	קוּמְמִית	קוּבְמִית
2 f.	קָמִית	נָקָמִית	קוּמְמִית	קוּבְמִית
1 c.	קָמִיתִי	נָקָמִיתִי	קוּמְמִיתִי	קוּבְמִיתִי
Plur. 3 c.	קָמוּ	נָקָמוּ	קוּמְמוּ	קוּבְמוּ
2 m.	קָמִיתֶם	נָקָמִיתֶם	קוּמְמִיתֶם	קוּבְמִיתֶם
2 f.	קָמִיתֶן	נָקָמִיתֶן	קוּמְמִיתֶן	קוּבְמִיתֶן
1 c.	קָמִינוּ	נָקָמוּנוּ	קוּמְמוּנוּ	קוּבְמוּנוּ
INFIN. <i>Absol.</i>	קוּם	הִנָּקָם		
<i>Constr.</i>	קוּמִים	הִנָּקָמִים	קוּמִים	
FUT. 3 m.	יָקוּם	יִנָּקָם	יִקוּמִים	יִקוּבִים
3 f.	תִּקְוֶם	תִּנָּקָם	תִּקְוְמִים	תִּקְוְבִים
2 m.	תִּקְוֶם	תִּנָּקָם	תִּקְוְמִים	תִּקְוְבִים
2 f.	תִּקְוְמִי	תִּנָּקְוְמִי	תִּקְוְמְמִי	תִּקְוְבְמִי
1 c.	אֶקְוֶם	אֶנָּקָם	אֶקְוְמִים	אֶקְוְבִים
Plur. 3 m.	יִקְוֹבוּ	יִנָּקֹבוּ	יִקְוְמוּ	יִקְוְבוּ
3 f.	תִּקְוְמוּנָה	תִּנָּקְוְמוּנָה	תִּקְוְמוּמְנָה	תִּקְוְבוּמְנָה
2 m.	תִּקְוְמוּ	תִּנָּקְוְמוּ	תִּקְוְמוּ	תִּקְוְבוּ
2 f.	תִּקְוְמוּנָה	תִּנָּקְוְמוּנָה	תִּקְוְמוּמְנָה	תִּקְוְבוּמְנָה
1 c.	נִקְוֶם	נִנָּקָם	נִקְוְמִים	נִקְוְבִים
IMPER. 2 m.	קוּם	הִנָּקָם	קוּמִים	
2 f.	קוּמִי	הִנָּקְוְמִי	קוּמְמִי	wanting
Plur. 2 m.	קוּמוּ	הִנָּקְוְמוּ	קוּמְמוּ	
2 f.	קוּמְנָה	הִנָּקְוְמוּנָה	קוּמְמוּנָה	
PART. <i>Act.</i>	קָם		בִּקְוִים	
<i>Pass.</i>	קוּם	נָקוּם		מִקְוִים

REMARKS ON AYIN VAV AND AYIN YODH VERBS.

§ 156. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. נָהַר, הָרַה; so likewise in the following guttural verbs and forms, גָּיַשׁ *to expire*; יָחַרְרֵי Isa. 29:22, יָחַרְרֵי Isa. 42:11, אָרַב *to be an enemy*, עוֹרָב 1 Sam. 18:9 K'ri (K'thibh עוֹרָב), עָרַב Jer. 4:31, which are confined to the Kal species, and in רָחַח *to be airy or refreshing*, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin Vav verbs, בָּזַח Zech. 4:10, שָׁח Isa. 44:18 but לָח Lev. 14:42. It has Tseré in מָח *to die*, מָר Isa. 17:11 but מָרַח Jer. 50:3, and Hholem in אָחַר *to shine*, אָשׁ *to be ashamed*, טָבַח *to be good*, § 82. 1. a, and בָּאָח Jer. 27:18, elsewhere זָחַח Isa. 1:6, Ps. 58:4, elsewhere מָרַח. Hhirik once occurs instead of Pattahh in the second person plural, מָשַׁחַם Mal. 3:20. The following participles have Tseré, מְלַחֵם, מְלַחֵץ, מְלַחֵץ, מְלַחֵץ; the following have Hholem, מְשַׁחֵם, מְשַׁחֵץ, מְשַׁחֵץ 2 Kin. 16:7 (comp. קִימְיָחַם Ex. 32:25 in the Samaritan copy), elsewhere מְשַׁחֵם.

3. The vowel letter א is written for א, § 11. 1. a, once in the preterite, אָחַח Hos. 10:14, and occasionally in the participle, אָחַח Judg. 4:21, אָחַח Prov. 24:7, אָחַח 2 Sam. 12:1, 4, Prov. 10:4, 13:23, אָחַח *despising* Ezek. 16:57, 28:24, 26, to be distinguished from אָחַח *rowing* Ezek. 27:8, 26. The consonant א is once introduced in place of the omitted ו, אָחַח Zech. 14:10 for אָחַח; the ancient versions favour the assumption, that אָחַח Ps. 22:17 is in like manner for אָחַח *piercing*, though the most recent and ablest expositors take it to be a preposition and noun like the lion. Alexander in loc.

4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions, e. g. אָחַח Lev. 18:28, אָחַח Gen. 26:22, אָחַח Gen. 40:15, אָחַח Num. 13:32. In a few instances it is shifted by Vav conversive preterite, § 100. 2, אָחַח Obad. ver. 16, אָחַח Am. 3:15, אָחַח Isa. 11:2, אָחַח Isa. 7:19 but אָחַח ibid., אָחַח Zech. 5:4, אָחַח ibid., where the feminine ending is אָחַח instead of אָחַח; so in the passive participle, אָחַח Isa. 59:5 for אָחַח.

§ 157. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, אָחַח, אָחַח Judg. 3:25, אָחַח, אָחַח and אָחַח Isa. 7:2, elsewhere אָחַח, אָחַח Isa. 30:2, which is not from אָחַח, אָחַח Josh. 2:16, elsewhere אָחַח, and with suf. אָחַח Ezek. 10:17, אָחַח Ps. 71:6, which is not the participle from אָחַח (Gesenius), אָחַח *my breaking forth*, i. e. the cause of it Ps. 22:10, see Alexander in loc.; Gesenius explains this form as a participle, but is obliged in consequence to assume a transitive sense which nowhere else belongs to the verb.

2. The following imperatives have Hholem, אָחַח Isa. 60:1, אָחַח,

5. In a few instances *ū* is found in the Hophal before Daghesh-forte or Sh'va, הִזְיָחָה Zech. 5:11, מָזַח Ezek. 41:9, 11 but הִזָּח Lam. 5:5, and in some editions הִקָּח 2 Sam. 23:1, הִטָּל Job 41:1, הִמָּחוּ 2 Sam. 21:9, though others read הִקָּח, הִטָּל, הִמָּחוּ.

§ 161. 1. The following verbs, which are only found in one or more of the three reduplicated species, double the middle radical either as Vav or as Yodh, viz.: הִלֵּב *to render liable*, עָלַל *to do wickedly*, עָרַר *to blind*, זָחַח *to pervert*, שָׁעַר *to cry for help*, הִצַּטְטִירוּ Josh. 9:12, הִצַּטְטִירוּ Josh. 9:4; so also קָלַם fut. הִקָּלַם and הִקָּלַם fut. הִקָּלַד, which have quiescent Vav in other species, and הִרָחַח, which has consonantal Vav likewise in the Kal.

2. The following omit the quiescent in the Piel and double the resulting biliteral, סָלַל *to sustain*, נִאֲסָאֲתִירָה Isa. 14:23, מִטָּטְטִלְךָ Isa. 22:17, מִזְזִיזִיךָ Hab. 2:7, הִפְצִיצִי Job 16:12 but הִפְצִיץ Jer. 23:29, קָרָר Num. 24:17 and מָקָרָר Isa. 22:5, הִשָּׁטְטִירָה Isa. 17:11; הִינְעִירוּ Isa. 15:5 is for הִנְעִירוּ, § 57. 1; הִעֲלִירוּ Job 39:3 is perhaps for הִעֲלִירוּ from עָלַה, comp. פָּסַק Ps. 139:8 for הִפְסִיךְ, § 88, though Gesenius conjectures that it is an erroneous reading for הִעֲלִירוּ from עָלַה. The only Hithpael formed by a like reduplication is הִתְחַחֵלַל Esth. 4:4, elsewhere הִתְחַחֵלֵל.

3. Other verbs double the third radical in the Piel and Hithpael. Examples of the feminine plural: הִצִּוּהֶנָּה, הִקָּוּהֶנָּה, הִתְהַשְׁטְטְנָה. Hholem is changed to *ū* before the doubled letter in the contracted form, הִרְבִּיזְנִי Job 31:15 for הִרְבִּיזְנִי, § 61. 3. Fürst explains הִתְמַיְמִינִי Isa. 61:6 as in like manner for הִתְמַיְמִינִי, while Gesenius makes it a Kal future, used in this single instance in a transitive sense. הִבִּישְׁתְּכֶם Am. 5:11 is probably a variant orthography for הִבִּישְׁתְּכֶם, § 92. b.

4. The following are the only examples of the Pual in Ayin Vav verbs, viz.: With *v* doubled, מִצָּחַת Eccles. 1:15, מִרְוּחִים Jer. 22:14. Reduplicated biliteral, הִזָּלְלוּ 1 Kin. 20:27. The third radical reduplicated, הִזָּלְלוּ *to be born*, הִזָּלְלוּ Ezek. 28:13, Ps. 37:23, הִזָּלְמוּ Ps. 75:11 and הִזָּלְמוּ Neh. 9:5, הִרָעַע Isa. 16:10, הִרָפַפּוּ Job 26:11, הִשָּׁלְשְׁלוּ Ezek. 38:8.

5. הִפְזִיזְתֶּם Jer. 25:34 is an anomalous preterite from פָּזַץ *to scatter*, with ה prefixed and inflected after the analogy of Niphal; some copies have the noun הִפְזִיזְתֶּם *your dispersions*.

In הִתְקַבְּחִי Ezek. 36:11 for הִתְקַבְּחִי from קָבַח, Tserē is retained under the prefix as though the word were from the related Pe Yodh verb קָבַח, e. g. הִרְיָבְחִי. On the other hand, in הִתְקַבְּחוּ Ex. 2:9 from קָבַח, Tserē is rejected as though it were from an Ayin Vav verb.

LAMEDH ALEPH (לָ) VERBS.

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

2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2), מֵצֵא, מִצֵּא, הִמְצִיא. If this vowel be Pattahh, as in the Kal and Niphal preterites and in the Pual and Hophal species, it is in the simple syllable lengthened into Kamets, § 59, מֵצֵא for מִצֵּא, נִמְצֵא for נִמְצֵא; so likewise in the Kal future and imperative, where א as a guttural requires *a*, יִמְצֵא for יִמְצֵא, מִצֵּא for מִצֵּא. A like prolongation of Pattahh to Kamets occurs before medial א in the first and second persons of the Kal preterite, מִצֵּאתָ, מִצֵּאתָם.

3. With the single exception just stated, medial א quiesces in the diphthongal vowel *e* before syllabic affixes; thus, in the first and second persons of the preterites of the derivative species in Tsere, נִמְצֵאתָ, הִמְצֵאתָ, in the feminine plurals of all the futures and imperatives in Seghol, תִּמְצֵאנָה, מִצֵּאנָה.

a. This *e* may arise from the diphthongal preferences of א, § 60. 1. *a* (5), or it may be borrowed from the corresponding forms of לֵה verbs, between which and אֵה verbs there is a close affinity and a strong tendency to mutual assimilation. In Chaldee and Syriac no distinction is made between them.

§ 163. This class of verbs is represented in the following paradigm by מִצֵּא *to find*; the Piel and Hithpael, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.

a. In their ordinary inflection Lamedh Aleph verbs differ from the perfect paradigm in the vowels only.

PARADIGM OF LAMEDII ALEPH VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	לָמַד	לִמַּד	לָמַד	לִמַּד	לִמַּד
3 f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ	לִמַּדְתְּ	לִמַּדְתְּ
2 m.	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ	לִמַּדְתָּ	לִמַּדְתָּ
2 f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ	לִמַּדְתְּ	לִמַּדְתְּ
1 c.	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי	לִמַּדְתִּי	לִמַּדְתִּי
Plur. 3 c.	לָמַדוּ	לִמַּדוּ	לָמַדוּ	לִמַּדוּ	לִמַּדוּ
2 m.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם	לִמַּדְתֶּם	לִמַּדְתֶּם
2 f.	לָמַדְתֶּן	לִמַּדְתֶּן	לָמַדְתֶּן	לִמַּדְתֶּן	לִמַּדְתֶּן
1 c.	לָמַדְתִּים	לִמַּדְתִּים	לָמַדְתִּים	לִמַּדְתִּים	לִמַּדְתִּים
INFIN. <i>Absol.</i>	לָמַד	לִמַּד	לָמַד	לִמַּד	לִמַּד
<i>Constr.</i>	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד
FUT. 3 m.	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד
3 f.	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ
2 m.	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ
2 f.	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ
1 c.	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי
Plur. 3 m.	יִלְמַדוּ	יִלְמַדוּ	יִלְמַדוּ	יִלְמַדוּ	יִלְמַדוּ
3 f.	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן
2 m.	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם
2 f.	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן
1 c.	יִלְמַדְתִּים	יִלְמַדְתִּים	יִלְמַדְתִּים	יִלְמַדְתִּים	יִלְמַדְתִּים
IMPER. 2 m.	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד
2 f.	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד
Plur. 2 m.	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד
2 f.	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד
PART. <i>Act.</i>	לֹמֵד	לֹמֵד	לֹמֵד	לֹמֵד	לֹמֵד
<i>Pass.</i>	לְלֹמֵד	לְלֹמֵד	לְלֹמֵד	לְלֹמֵד	לְלֹמֵד

REMARKS ON LAMEDH ALEPH VERBS.

§ 164. 1. Verbs having Tseré as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, קָרָא, נָטָא, שָׁנְאָה, שָׁנְאָה, שָׁנְאָה.

2. Quiescent *א* is occasionally omitted from the body of the word, e. g. Kal pret. קָרָא Job 1:21 for קָרָאָה, נָטָא Num. 11:11, נָטָאָה Judg. 4:19, חָשְׁנָה Job 32:18, חָשְׁנָה 1 Sam. 25:8 for חָשְׁנָה; fut. חָשְׁנָה and חָשְׁנָה; חָשְׁנָה Deut. 28:57 part. fem. sing. for חָשְׁנָה; חָשְׁנָה Job 41:17 for חָשְׁנָה; const. inf. with prep. and suf. from חָשְׁנָה. Niph. pret. חָשְׁנָה Josh. 2:16, חָשְׁנָה Lev. 11:43. Otiat *א*, § 16. 1, may in like manner be dropped from the end of the word after quiescent Vav or Yodh. e. g. חָשְׁנָה Gen. 20:6 for חָשְׁנָה 1 Kin. 12:12 for חָשְׁנָה 2 Kin. 13:6, חָשְׁנָה Jer. 32:35, חָשְׁנָה Ps. 141:5, חָשְׁנָה Ps. 55:16, חָשְׁנָה 1 Kin. 21:29, Mic. 1:15, חָשְׁנָה 2 Sam. 5:2, and in three other passages; חָשְׁנָה Ruth 3:15 is Hiph. imper. fem. for חָשְׁנָה, § 62. 2.

3. The vowel following *א* is in a few instances given to a preceding vowelless consonant, and the *א* becomes otiant or quiescent, § 57. 2 (3), חָשְׁנָה Ps. 139:20 for חָשְׁנָה, חָשְׁנָה Jer. 10:5 for חָשְׁנָה; חָשְׁנָה imp. for חָשְׁנָה; חָשְׁנָה Eccles. 10:5 Kal part. fem. for חָשְׁנָה 1 Sam. 14:33 for חָשְׁנָה; חָשְׁנָה Neh. 6:8 Kal part. with suf. for חָשְׁנָה; חָשְׁנָה Ezek. 47:8 for חָשְׁנָה; and, on the contrary, quiescent *א* attracts to itself the vowel of the preceding consonant in חָשְׁנָה Ex. 2:20 Kal imp. for חָשְׁנָה and חָשְׁנָה Cant. 3:11 for חָשְׁנָה from חָשְׁנָה.

4. Final *א* resumes its consonantal character upon the addition of suffixes חָשְׁנָה, receiving (־) before ה, כּ, and ק, in consequence of which a previous Tseré or Sh'va is converted into Pattahh, § 60. 1, חָשְׁנָה, חָשְׁנָה, חָשְׁנָה Pi. inf., חָשְׁנָה, חָשְׁנָה Kal inf. for חָשְׁנָה, § 61. 1. c.

5. Kamets in the ultimate is mostly retained before suffixes and paragogic ה, חָשְׁנָה, חָשְׁנָה Ps. 41:5, חָשְׁנָה 1 Sam. 28:15, but חָשְׁנָה Isa. 56:12. Tseré is rejected חָשְׁנָה Neh. 2:13, 2 Chron. 1:10, or retained only in pause: חָשְׁנָה Judg. 9:29.

§ 165. 1. He is, in a few instances, substituted for *א*, חָשְׁנָה Ps. 60:4 for חָשְׁנָה, חָשְׁנָה Jer. 19:11 for חָשְׁנָה, חָשְׁנָה Ps. 4:7 for חָשְׁנָה, § 3. 1. *a*, חָשְׁנָה Jer. 49:10 for חָשְׁנָה, חָשְׁנָה 1 Kin. 22:25, 2 Kin. 7:12 for חָשְׁנָה Job 8:21 for חָשְׁנָה.

2. Sometimes *א* remains, but the vowels are those of ל"ה forms, חָשְׁנָה Ps. 119:101 for חָשְׁנָה, חָשְׁנָה Eccl. 8:12, 9:18. Isa. 65:20 for חָשְׁנָה 1 Sam. 22:2, Isa. 24:2, חָשְׁנָה Eccl. 7:26, חָשְׁנָה 1 Kin. 9:11, Am. 4:2 Pi. pret. for חָשְׁנָה, חָשְׁנָה Ps. 143:3 for חָשְׁנָה, חָשְׁנָה Jer. 51:34 for חָשְׁנָה 2 Kin. 2:21 for חָשְׁנָה, חָשְׁנָה Jer. 51:9 for חָשְׁנָה, חָשְׁנָה Job 39:24 for חָשְׁנָה Deut. 28:59 Hiph. pret. for חָשְׁנָה, חָשְׁנָה Ps. 135:7 Hiph. part. const. for חָשְׁנָה from חָשְׁנָה; to which may be added חָשְׁנָה Ezek. 23:49, חָשְׁנָה Jer. 50:20, with ה inserted as in ל"ה verbs.

Kal passive participle, e. g. גָּלְיָי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה, § 11. 1. *a*.

In the various preterites ה stands for the vowel *a*, and is hence pointed הַ.

In the futures and participles it stands for *ě*, and is pointed הֶ.

In the imperatives it stands for *ē*, and is pointed הֵ.

In the absolute infinitives it stands for *ō* or *ē*; in the Kal it is pointed הִ, in the Hiphil and Hophal הֵ, in the Niphal and Piel הִ or הֵ. There are no examples in Pual and Hithpael.

The construct infinitives have the feminine ending וְהַ.

a. In this class of verbs the Yodh forms have almost entirely superseded those with Vav. The latter are confined to the construct infinitive where וְהַ, occurring in all the species, is best explained by assuming ו to be radical (comp. הַאֲוִי Ezek. 28: 17 as an alternate of הַאֲוִי) and to a few other sporadic cases, viz.: a single Kal preterite, שָׁלַחְתִּי Job 3: 25, the reduplicated forms of three verbs, נִאֲוָה, מִנְאֲוָה, and the peculiar form, אֲוִיְהִי Isa. 16: 9.

b. In the Kal preterite, Yodh is rejected after the heterogeneous vowel Pattahh, § 57. 2. (5), which is then prolonged to Kamets in the simple syllable, הַאֲוִי for הַאֲוִי. As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and occasionally appears in Piel, § 92. *c*, and Hithpael, § 96. *b*, the final Kamets of these species may be similarly explained. The ending, thus made uniform in the other species, passed over likewise into the Hiphil preterite, which it did the more readily since *a* belongs at least to some of its persons in the perfect verb. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.

c. The futures, imperatives, and participles of certain of the species have *e* as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species (except the Hiphil, which is once more attracted into conformity with the rest) have or may have *a* in the ultimate; this, combined with the *i* latent in ו, will again form *e*. In the future this becomes *ě* (ֶ) in distinction from the ending *ē* (ֵ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 169. 1. Before personal endings beginning with a vowel the last radical is occasionally retained as ו, particu-

larly in prolonged or pausal forms, *הִסְתִּירָה*, *הִסְתִּיר*; it is, however, commonly rejected and its vowel given to the antecedent consonant, *גָּלַי* for *גָּלַיִר*, *תִּגְלִי* for *תִּגְלִיר*; in like manner the preterite 3 fem., which in these verbs retains the primary characteristic *הַ*, § 86. *ל*, *גָּלְתָּה* for *גָּלְתִּיתְהַ*, to which is further appended the softened ending *הַ*, thus *גָּלְתָּהּ*, in pause *גָּלְתָּה*.

a. The *הַ* of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, § 61. 6, comp. such nouns as *יְשִׁיבָהּ*, *עִלְתָּהּ*, *צִימָתָהּ*, in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the *הַ* as hardened from *ה*, *גָּלְתָּהּ* for *גָּלְתִּיתְהַ*, labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant *הַ* could be exchanged for *ה*, and that *ה* in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

2. Before personal endings beginning with a consonant the third radical *י* remains but is softened to a vowel, so that in the Kal preterite it quiesces in Hhirik, in the Pual and Hophal preterites in Tsere, in the Niphal, Piel, Hiphil, and Hithpael preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Seghol, *גָּלִיָּהּ*, *תִּגְלִיָּהּ*, *נִגְלִיָּתִי*.

3. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. *גָּלְתִּיָּהּ* from *גָּלְתָּהּ*, *יִגְלֶהּ* from *יִגְלֶהָ*, *הִגְלֶהּ* from *הִגְלֶהָ*. The preterite 3 fem. takes its simple form, e. g. *גָּלְתִּי* or *גָּלְתָּהּ*, and in pause *גָּלְתָּהּ*.

§ 170. The Lamedh He verbs will be represented by *גָּלַח* to *uncover, reveal*, which is used in all the species.

PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	קָלָה	נִקְלָה	קִלָּה
3 f.	קָלְתָה	נִקְלְתָה	קִילְתָה
2 m.	קָלִיתָ	נִקְלִיתָ	קִילִיתָ
2 f.	קָלִיתְּ	נִקְלִיתְּ	קִילִיתְּ
1 c.	קָלִיתִי	נִקְלִיתִי	קִילִיתִי
Plur. 3 c.	קָלוּ	נִקְלוּ	קִילוּ
2 m.	קָלִיתֶם	נִקְלִיתֶם	קִילִיתֶם
2 f.	קָלִיתְּן	נִקְלִיתְּן	קִילִיתְּן
1 c.	קָלִינוּ	נִקְלִינוּ	קִילִינוּ
INFIN. <i>Absol.</i>	קָלוּ	נִקְלוּ	קִילוּ
<i>Constr.</i>	קָלוֹת	הִקְלוֹת	קִילוֹת
FUT. 3 m.	יִקְלֶה	יִנְקְלֶה	יִקְלֶה
3 f.	תִּקְלֶה	תִּנְקְלֶה	תִּקְלֶה
2 m.	תִּקְלֶה	תִּנְקְלֶה	תִּקְלֶה
2 f.	תִּקְלִי	תִּנְקְלִי	תִּקְלִי
1 c.	אֶקְלֶה	אֶנְקְלֶה	אֶקְלֶה
Plur. 3 m.	יִקְלוּ	יִנְקְלוּ	יִקְלוּ
3 f.	תִּקְלִינָה	תִּנְקְלִינָה	תִּקְלִינָה
2 m.	תִּקְלוּ	תִּנְקְלוּ	תִּקְלוּ
2 f.	תִּקְלִינָה	תִּנְקְלִינָה	תִּקְלִינָה
1 c.	נִקְלֶה	נִנְקְלֶה	נִקְלֶה
IMPER. 2 m.	קָלוּ	הִקְלֶה	קִילוּ
2 f.	קְלִי	הִקְלִי	קִילִי
Plur. 2 m.	קָלוּ	הִקְלוּ	קִילוּ
2 f.	קְלִינָה	הִקְלִינָה	קִילִינָה
PART. <i>Act.</i>	קָלוּ		מִקְלוּ
<i>Pass.</i>	קָלוּי	נִקְלוּ	

HE VERBS.

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
גָּלָה	הִגְלִיחַ	הִגְלִיחַ	הִתְגַּלֵּחַ
גָּלְתָה	הִגְלִיתָה	הִגְלִיתָה	הִתְגַּלְתָּה
גָּלְתָּ	הִגְלִיתָ	הִגְלִיתָ	הִתְגַּלִּיתָ
גָּלְתִּית	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלְתִּיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלְתִּי	הִגְלִיחַ	הִגְלִיחַ	הִתְגַּלֵּחַ
גָּלְתִּימָם	הִגְלִיחֵם	הִגְלִיחֵם	הִתְגַּלֵּיחֵם
גָּלְתִּימָן	הִגְלִיחֶם	הִגְלִיחֶם	הִתְגַּלֵּיחֶם
גָּלְתִּימוֹ	הִגְלִיחוּ	הִגְלִיחוּ	הִתְגַּלֵּיחוּ
(גָּלָה)	הִגְלִיחַ	הִגְלִיחַ	(הִתְגַּלֵּחַ)
גָּלְתִּית	הִגְלִיתִי	(הִגְלִיתִי)	הִתְגַּלִּיתִי
יִגְלֶה	יִגְלֶה	יִגְלֶה	יִתְגַּלֵּה
תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֵּה
תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֵּה
תִּגְלֶי	תִּגְלֶי	תִּגְלֶי	תִּתְגַּלֵּי
אִגְלֶה	אִגְלֶה	אִגְלֶה	אִתְגַּלֵּה
יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלֻּ
תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלֻּ
תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֵּה
wanting	הִגְלִיחַ	wanting	הִתְגַּלֵּחַ
	הִגְלִיתָ		הִתְגַּלְתָּה
	הִגְלִיתָ		הִתְגַּלִּיתָ
	הִגְלִיתִי		הִתְגַּלִּיתִי
	הִגְלִיחַ		הִתְגַּלֵּחַ
	הִגְלִיחֵם		הִתְגַּלֵּיחֵם
	הִגְלִיחֶם		הִתְגַּלֵּיחֶם
	הִגְלִיחוּ		הִתְגַּלֵּיחוּ
	מִגְלֶה	מִגְלֶה	מִתְגַּלֵּה
מִגְלֶה			

DOUBLY IMPERFECT VERBS.

§ 178. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פ"א and ל"ה will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both ע"ו and ל"ה the ו is invariably treated as a perfect consonant, and the ל"ה peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

DEFECTIVE VERBS.

§ 179. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a ל"א verb may appear with a ל"ה form, or an ע"ו verb with an ע"ע form or *vice versâ*. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

a. Thus, פ"ל"א means *to shut up or restrain*, and פ"ל"ה *to be finished*: yet a few ל"ה forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from פ"ל"א, but assimilated in inflection to the ל"ה paradigm. On the other hand, ק"ל"א means *to call*, and ק"ל"ה *to meet*; but so many ל"א forms are found with this latter signification that it seems necessary to assume a second root ק"ל"א having that

meaning. The verb *to run* is ordinarily רָוַץ; but רָצַץ Ezek. 1: 14 is too remote from an רָ form to be referred to that root; hence it is traced to another verb רָצַץ of the same sense. No clear line of distinction can be drawn between the cases in which divergent forms are to be traced to a single root, and those in which the assumption of a second is admissible or necessary. This must be decided in detail, and the best authorities not infrequently differ in their judgment of particular examples.

2. Where two verbs exist which are thus radically connected and identical in signification, it not infrequently happens that they are defective or mutually supplementary, that is to say, that one of them is in usage restricted to certain parts or species, the remainder being supplied by the other.

a. The following are examples of defective verbs: טָוַב *to be good*, used in the Kal species only in the preterite, the corresponding future is from טָוַב Kal pret. *to fear*, the fut. and imper. from טָוַר Kal pret. and inf. *to spit*, fut. from טָוַק; נָפַץ Kal pret. and inf. *to break or disperse*, fut. and imp. from נָפַץ; נָקַט Kal pret. *to be alienated*, fut. from נָקַט; טָוַר K. pret. *to be a prince*, fut. from טָוַר; רָבַב Kal pret. and inf. *to be many*, fut. from רָבַה which is used throughout the species; הָחֵם Kal fut. *to be hot*, pret. and inf. from הָחֵם, which is also used in the future; הָצִיץ *to counsel*, borrows its Kal imper. from הָצִיץ; קָוַץ Kal fut. *to awake*, pret. from the Hiphil of קָוַץ, which is also used in inf. imper. and fut.; נָצַב *to place*, the reflexive is expressed by הִצְרִיב from נָצַב; שָׁתָה *to drink*, the causative is הִשְׁתָּה from שָׁתָה; הִבְשִׁיט from הִבְשִׁיט is used as the causative of בָּוֹשׁ *to be ashamed*, as well as הִבְשִׁיט; הִלְךָ *to go*, derives many of its forms from הִלְךָ; רָחַב *to give*, is only used in the Kal imperative, it is supplemented by רָחַץ of totally distinct radicals.

QUADRILITERAL VERBS.

§ 180. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. a, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

a. The only examples of quadriliteral verbs are the following, viz.: Piel pret. פָּרַשׁ *he spread*, Job 26: 9, where the original Pattahh of the initial syllable of the Piel, § 82. 5. b (3), is preserved; fut. with suf. הִפְרִשׁ *he*

shall waste it, Ps. 80 : 14. Pual pret. שִׁטְטָהּ *it freshened*, Job 33 : 25, the Methegh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to שִׁטְטָהּ; part. מְשִׁטְטָהּ *scaled off* or *resembling scales*, Ex. 16 : 14, מְכַרְבֵּל *clothed*, 1 Chron. 15 : 27. Hiphil pret. הִשְׁטִיחוּ *they stank*, Isa. 19 : 6 for הִשְׁטִיחוּ as נִשְׁטָחוּ for נִשְׁטָחוּ, derived from שִׁטְטָהּ *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from שִׁטְטָהּ, § 94. *a*, comp. Alexander in loc.; fut. אֶשְׁטִיחֶנּוּ *I will turn to the left*, Gen. 13 : 9; תִּשְׁטִיחוּ Isa. 30 : 21, part. מְשִׁטְטָהּ 1 Chron. 12 : 2 from שִׁטְטָהּ *the left hand*, elsewhere reduced to a trilateral by the rejection of ש, מְשִׁטְטָהּ 2 Sam. 14 : 19, הִשְׁטִיחוּ Ezek. 21 : 21. To these may be added the form, which occurs several times in the K'thîbh מהצצרים 1 Chron. 15 : 24, etc., and מהצצרים 2 Chron. 5 : 12, for which the K'ri substitutes מְהַצְצִירִים or מְהַצְצִירִים. As it is a denominative from הִצְצִירָה *a trumpet*, it has been suspected that the form first mentioned should be pointed מְהַצְצִירִים; the other, if a genuine reading, is probably to be read מְהַצְצִירִים.

NOUNS.

THEIR FORMATION.

§ 181. Nouns, embracing adjectives and participles as well as substantives, may be primitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from pre-existing words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients, whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz. :

1. The introduction of one or more vowels.
2. The reduplication of one or more of the letters of the root. Or by external changes, viz. :
3. The prefixing of vowels or consonants at the beginning of the root.
4. The affixing of vowels or consonants at the end.

a. The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. אב father, ארץ earth. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as מלך to reign, and מלך king from the root מלך. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, מלך king may be said to be derived from the root מלך to reign, that is, it is derived from the root מלך of which that verbal form is the conventional designation, § 68.

b. Infinitives, participles, nouns which follow the forms of the secondary or derived species, § 187. 2. *a.*, and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

CLASS I.—Nouns formed by the insertion of vowels.

§ 182. The first class of nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz. :

1. Monosyllables, or those in which the trilateral root receives but one vowel.
2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tsere.
3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tsere.

1. Trilateral Monosyllables.

§ 183. The formative vowel may be given either to the second radical קטל, קטיל, קטיל, קטיל, or to the first, קטל,

קָטַל, קָטַל; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61. 2, to which a preceding Pattahh is assimilated, § 63. 2. *a*, קָטַל, קָטַל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

a. In this and the following sections קָטַל is used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; קָטַל has but one derivative קָטַל *slaughter*, and this only occurs in Obad. ver. 9.

b. As *i*, *o*, and *u* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ā*, מְאִלָּה *a little prop. paucity*, דְּבַשׁ *honey*, אִישׁ *man*; *ā*, מְאִלָּה *strength*, כְּתָב *writing*, שְׂאֵר *residue*; *ē*, מְשָׁמֵר *shoulder*, סִבְיָה *bush*; *ē*, הִלָּל *howling*, אֲבָג *grief*, אֲזַל *a wolf*; especially *ī*, *ō*, and *ū*, which occur with greater frequency than any others. When the first radical receives the vowel, *i* and *ū* are likewise excluded, inasmuch as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol אֲזַל *a valley*, מְשָׁמֵר *vanity*, חַטָּאת *sin*, הַרְחֵל *spikenard*, אֲמִתּוּת *truth*. Kamets is only found before Vav, § 63. 2. *a*, מְרַחֵם, and in pause, § 65, מְרַחֵם, מְרַחֵם.

c. When the second radical receives the vowel, there is a concurrence of consonants at the beginning of the word, which is sometimes relieved by prefixing א, § 53. 1. *a*, with a short vowel, mostly *ē*, § 60. 1. *a* (5), but occasionally *ā*, אֶצְבָּע *finger* for אֶצְבָּע, אֶצְבָּע *lattice*, אֶצְבָּע *bell*, אֶצְבָּע *and* אֶצְבָּע *arm*, אֶצְבָּע and אֶצְבָּע *yesterday*.

§ 184. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. אֶצְבָּע *emptiness*, אֶצְבָּע *bereavement*, אֶצְבָּע *strength*, אֶצְבָּע *righteousness*, אֶצְבָּע *help*, אֶצְבָּע *greatness*, or as it is realized in some person or object which may be regarded as its embodiment or representative, אֶצְבָּע *lord* from אֶצְבָּע *to be mighty*, אֶצְבָּע *man* from אֶצְבָּע *to be sick*, אֶצְבָּע *boundary*, אֶצְבָּע *libation* prop. *pouring out*, אֶצְבָּע *valley* prop. *depth*, אֶצְבָּע *vinegar* prop. *sourness*.

a. That the position of the formative vowel before or after the second radical does not materially affect the character of the form, appears from the following considerations: (1.) The sameness of signification already exhibited, and which may be verified in detail. (2.) The occasional appearance of the same word in both forms, e. g. אֶצְבָּע and אֶצְבָּע *man*, אֶצְבָּע

and נֹרָא *plant*, בְּלִיא and בְּלִיא *prison*, בְּהוֹן and בְּהוֹן *thumb*, נְהָה and נְהָה *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive קָטַל and קָטַלָּה , § 87, קָטַלְתִּי and קָטַלְתֶּם . (4.) The fact that Segholates may arise alike from קָטַל and קָטַלְתִּי , § 61. 1. b. (5.) The cognate languages; monosyllables in Arabic, whose vowel precedes the second radical, answer to those whose vowel succeeds the same radical in Aramæan, and both to the Hebrew Segholates, e. g. בְּבֵר *servant*, Aram. בְּבֵר , Arab. عَبْدٌ .

b. The presence of imperfect letters in the root may occasion the following modifications:

בְּ roots. Aleph, as a first radical, sometimes receives a long vowel (ו) instead of Sh'va (ו), § 60. 3. c, אֱמוּנָה *fidelity* for אִמּוּנָה , אֱזוּרָה *girdle* for אִזּוּרָה .

ג Guttural and ל Guttural. If the third radical be a guttural, Pattahh is substituted for the 'auxiliary Seghol. § 61. 2, בְּטַח *confidence*, $\text{שְׁמֵעַ$ *hearing*, גְּבוּהָ *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh נַעַר *young man*, נַעַר *youth*, פְּחַד *fear* but אֶהָלָה *tent*, לֶחֶם *bread*.

פ and נ roots. A vowelless ו or נ is in a few instances rejected from the beginning of a word, § 53. 2. a, בּוֹל *produce* for בּוֹלוֹ , בּוֹל *familiarity* for בּוֹלוֹ , בּוֹל *elevation* for בּוֹלוֹ , בּוֹל *lamentation* for בּוֹלוֹ , particularly in feminines and secondary derivatives; thus, בּוֹל , בּוֹל , בּוֹל , drop an initial Yodh, and בּוֹל , בּוֹל an initial Nun. Nun may also experience assimilation when it is a second radical, בּוֹל *anger* for בּוֹנוֹ , בּוֹל *cup* for בּוֹנוֹ .

נ and ו roots. In Segholates ו is preceded by Kamets נְוֹל (according to Kimchi נְוֹל in Ezek. 28: 18) *wickedness*, נְוֹל *midst*, unless the last radical is a guttural, נְוֹל *space*; ו is preceded by Pattahh and followed by Hhirik, נְוֹל *night*, נְוֹל *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as בְּרִי *brand* for בְּרוֹי , אֵי *island* for אֵיוֹי , רִי *watering* for רֵיוֹי , § 53. 3.

ל roots. In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written ה , as בֹּשֶׁתְּה *bush*, בְּכֶהֱה *weeping*, הֶגְהֶה *thought*. When ו appears as the radical, it prefers the form בְּכֶהֱה *weeping*, בְּכֶהֱה *fruit*, בְּכֶהֱה *vessel*; ו retains its consonantal character in בְּכֶהֱה *winter*, בְּכֶהֱה *quail*, or it may be changed to its cognate vowel ו , which combines with the preceding א to form אָ , § 62. 1, דְּיָו (for d'yaū) *ink*, הָאוּ *antelope*. In Segholates ו quiesces in Shurek, § 57. 2. (4), שְׁוֹהוּ *swimming* for שְׁוֹהוּ , בְּהוּ *emptiness*; the lexicon of Gesenius contains the forms בְּוֹר *garment*, בְּוֹר *end*, בְּוֹר *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been בְּוֹר , בְּוֹר , בְּוֹר .

2. The main vowel in the ultimate.

§ 185. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its prin-

principal syllable, and in the first a pretonic Kamets, for which Tsere is occasionally substituted when the second vowel is Kamets, thus קָטַל or קָטֵל, קָטִיל, קָטִיל, קָטִיל, קָטִיל.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is \bar{a} , \bar{e} , or \bar{o} , and a passive signification when it is \bar{i} or \bar{u} , קָטַן and קָטֵן *small*, קָטַן *fat*, קָטַן *made of brass*, קָטַן *chosen*. Those with \bar{a} and \bar{i} in the ultimate are, however, prevailing and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, רֶקֶק *herbs* prop. *green*, שִׁקָר *strong drink* prop. *intoxicating*, נִמְר *leopard* prop. *spotted*, צִיָה and צִיָה *turban* prop. *wound around*, כְבוֹד *glory*, that which is *glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90, and in \bar{u} verbs they have superseded the regular formation, § 153. 1, קָטַס for קָטַס. Kal passive participles are verbals with \bar{u} . This formation with \bar{i} in the ultimate is adopted in several names of seasons, אֲבִיב *Abib*, the time of ears of corn, אֲסִיף *ingathering* prop. the being gathered, בְצִיר *vintage*, זְמִיר *pruning-time*, קָרִיש *ploughing-time*, קָצִיר *harvest*.

b. Adjectives with \bar{o} commonly express permanent qualities, those with \bar{e} variable ones, גָדוֹל *great*, גֹדֵל *growing great*; חָזָק *strong*, חֹזֵק *becoming strong*; קָרוֹב *near*, קֹרֵב *approaching*; רָחוֹק *remote*, רֹחֵק *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., אָרֶךְ *long*, עָגוֹל *round*, עֵמֶק *deep*, גְבוּהָה *high*; אָדָם *red*, בְּרָר *spotted*, נֶקֶד *speckled*, יָרוֹק *green*, מְקַד *striped*, צָהָר *white*, טַיִב *bay*, שָחָד *black*, מְחֹם *sweet*, נְהוֹר *pure*, קָדוֹשׁ *holy*. And the latter are employed of shifting and evanescent states of body and of mind, צָמָא *thirsty*, רָעֵב *hungry*, טוֹבֵעַ *sated*, נִגְעָה *wearied*, אֲבֵל *grieving*, חֲפֵץ *desiring*, תָּרֵד *fearing*, עֲנִי *exulting*.

c. The active signification asserted for the form קָטַל in a few instances cannot be certainly established; רָקוֹשׁ or רָקוֹשׁ *fowler*, is intransitive in Hebrew conception as is shown by the construction of the corresponding verb, comp. Lat. *aucupari*, *aucupatus*. Other alleged cases are probably not nouns but absolute infinitives of Kal, קָטַל Jer. 6: 27 may as well be rendered *I have set thee to try as for a trier* (of metals); תְּמַלִּיץ Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even עֲשׂוֹף Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d. \bar{h} roots are restricted to forms with \bar{i} , in which the radical \bar{h} quiesces, בְּרֵי *fresh*, מְצִי *afflicted*, נָקִי or נָקִי with otiant א, § 16. 1, *pure*,

or with *a* which combines with it to form *ē*, שָׂדֵה *field*, רֵעָה *fair*, גֵּיחַ *high*; in a few nouns this final vowel is dropped, דָּג *fish* for דֶּג, מַרְכָּה *mark* for מֶרְכָּה, עֵץ *tree* for עֶץ, בֵּן *son* for בֶּן, מוֹפֵה *mouth* for מֶפֶה, unless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by *a*, מְנוּ *meek*, or *ē*, שְׁנוּ *secure*.

3. *The main vowel in the penult.*

§ 186. 1. The third form of this class is a dissyllable having an immutable vowel, mostly Hholem, though occasionally Shurek or Tsere in the first, which is its principal syllable, and a mutable Kamets or Tsere in the second, thus קוּטֵל, קוּטֵל, קוּטֵל, קוּטֵל, קוּטֵל.

2. These indicate the agent, and are either active participles, קוּטֵל *killing*, or substantives, הוֹרָם *signet-ring* prop. *sealer*, אוֹיֵב *enemy, one practising hostility*, שׁוֹרֵק *fox* prop. *digger*, מַרְכָּה *hammer* prop. *pounder*, הַיְלֵל *morning star* prop. *shining one*.

a. A number of nouns, indicative of occupation, follow the participial form, which thus serves to express permanent and professional activity, בּוֹקֵר *herdsman*, חַבֵּל *sailor* prop. *rope-handler*, חוֹרֵשׁ *ploughman*, יוֹצֵר *potter* prop. *former*, מְבַבֵּס *fuller*, כַּהֵן *priest*, כַּבֵּשׂ *vine-dresser*, סוֹחֵר *merchant*, סוֹבֵר *scribe*, רוֹצֵל *trafficker*, רֹעֵה *shepherd*, רֹפֵא *physician*, רֹכֵחַ *dealer* in *unguents*, שׁוֹבֵר *embroiderer*, שׂוֹמֵר *watchman*, שׁוֹעֵר *porter* prop. *gate-keeper*, שׁוֹפֵט *judge*.

b. In a very few instances *u* in the first syllable is shortened and followed by Daghesh-forte conservative, עוֹנֵב and עוֹבֵב *pipe*, גּוֹמֵץ *pit*.

c. *ע"ו roots.* The contraction of *ע"ו* and the quiescence of *ע"ו* roots, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in trilaterals. The contracted forms which arise from *ע"ו* roots are סֹב, סֹב, סֹב, סֹב, § 183. b. Of these סֹב = סֹבָה belongs to the monosyllabic formation, and is chiefly used of abstracts, צֹר *purity*, רֹב *multitude*, חֹס *integrity*, יֹל *yoke*; and סֹב = סֹבָב to the first species of dissyllables, embracing adjectives and concrete nouns, מֶפֶה *perfect*, מֶג *feast*; while סֹב and סֹב may arise indifferently from either, מְרֹתְמָה *rottenness* is an abstract noun for מְרֹתָה, מְרֹתָה *tender* is an adjective for מְרֹתָה, Kamets being compressed to Pattahh before the doubled letter, comp. § 135. 3; מֵי *heart* is for the dissyllable מֵי, but מֵי *favour* for the monosyllable מֵי.

ע"ו and ע"י roots. Nouns from quiescent *ע"ו* and *ע"י* roots may be divided into three pairs of forms, קָם, קָם; קָם, קָם; קָם, קָם. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, קָם *strife*, קָם *goodness*, the first pair

to the first species of dissyllables, רָשׁ *poor*, וָדָר *proud*, אֱלֹהִים *God* prop. *the mighty one*, and the second pair may belong to either, הָרֵשׁ = רֵשָׁתְּךָ *poverty*, רֵיקָא = רֵיקָא *empty*, אֵין = אֵין *strength*, טוֹב = טוֹב *good*.

CLASS II.—*Nouns with reduplicated radicals.*

§ 187. 1. The simple form proper to adjectives is explained § 185; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *i* or *a* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, חַלְשָׁתְּךָ *very weak*, פְּתוּחַי *seeing* prop. (having eyes) *wide open*, יְדוּיָא *righteous*, גְּבוּרָא *mighty man*, מְלֵיכָא *full of grace*, רַחוּם *merciful*.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *a*, *i*, or *u* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *e* or *o*. Several nouns with *a* in the second syllable are descriptive of occupations or modes of life, comp. § 186. 2. a, אַרְבָּן *husbandman*, דִּיגָא *fisherman*, דִּינָא *judge*, חַרְשָׁא (= חַרְשָׁא) *workman*, טַבַּחָא *cook*, מַרְבָּחָא *seaman* (from מַלְחָא *salt*), סַבְלָא *bearer of burdens*, צַדִּיקָא *hunter*, קַשָׁתָא *bowman*, גַּנָּבָא *thief*, not a mere equivalent to גּוֹנֵב one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form קַטְלָא is applied to deformities and defects, physical or moral, אַפְּסָא *dumb*, גַּבְבָּא *hump-backed*, חַרְשָׁא (= חַרְשָׁא) *deaf*, עִוְרָא *blind*, פַּסְתָּא *lame*, קַרְחָא *bald*, טַקְשָׁא *perverse*.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. a, קַמְדוּשׁ and קַמְדוּשׁ *nettle* prop. *badly pricking*, קַטְנוּרָא *smoke*, טַיְרוּרָא *the Nile* prop. *very black*, צַיְרוּקָא *prison*, בַּיְרוּדָא *spark*, בַּיְרוּדָא *battle*, נַיְצוּקָא *spark*.

d. The following double the third radical in place of the second, פַּרְחָא *brood*, קַרְנָא *green*, שְׁאֵינָא *quiet*, נְאֵיחָא *comely* from נְאֵיחָא, the last radical appearing as ו, § 169, אַמְלֵלָא *feeble*, where the long vowel Tseré is inserted to prevent the concurrence of consonants.

e. עַע and more rarely עַר roots reduplicate the biliteral formed by their contraction, גַּלְגַּל and גַּלְגַּל *wheel* prop. *roller*, חַיְחָא *frightful*, גִּירָא *girt*, קַרְנָא *crown of the head* prop. *dividing* (the hair); so fem. חַיְחָא *severe pain*, טַקְשָׁא *casting down*, גַּלְגַּלָּא *skull*, and plur. סַבְלָא *baskets*, טַקְשָׁא *turning*

upside down from לָוּחַ = לָוַי (sing. לֹוּחַי) loops and לֹוּחַי (sing. probably לֹוּחַי = לָוַי) winding stairs from לָוַח = לָוַי; a root לָוַח is need-
 lessly assumed by Gesenius. Sometimes the harsh concurrence of con-
 sonants is prevented by the insertion of a long vowel, צִלְצִל (const. צִלְצִל)
 cymbal prop. tinkling, עָרְעָר and עָרְעָר stark naked, totally destitute, קְלַקְלַ
 despicable, or the softening of the former of the two consonants to a vowel,
 § 57. 1, כֹּכַב star for כִּכְבָּב כֹּכְבֹּת bands worn on the forehead for
 כִּכְבָּב (with the ending ון added) ignominy for קְלַקְלֹוֹן, קְלַקְלֹוֹן
 Babylon for בְּבִלְבֵל, or its assimilation to the succeeding consonant, בְּבִלְבֵל
 something circular, a circuit for בְּרִבְרִי. The second member of the redu-
 plication suffers contraction or change in שְׁרִשְׁרֵה chain for שְׁרִשְׁרֵה and
 קְרַקְרֵה floor for קְרַקְרֵה.

2. Abstracts are formed with a doubled middle radical by giving *ū* to the second syllable and *ĩ* to the first, הֶבֶק
 folding the hands, שְׁלֹוֹם retribution, שְׁקִיזָה abomination, and
 in the plural שְׁלֹוֹמִים atonement, שְׁקִיזִים commandments, שְׁלֹוֹמִים
 divorce.

a. These may be regarded as verbals formed from the Piel. A like
 formation is in a few instances based upon other species, e. g. Hiphil הִתְלוּחַ
 melting from הָלַח, הִתְלוּחַ cessation from the לוּ root לָוַח, Niphal נִשְׁתַּלְּחַ
 wrestlings: נִחְוָמִים when derived from the Niphal means repentings, when
 from the Piel consolations.

c. לוּ roots reduplicate the biliteral to which they are contracted, תְּרַחַח
 inflammation, שִׂשְׁשִׁים delight.

c. A few roots, which are either לוּ or לוּ guttural, or have a liquid for
 their third letter, double the last radical with *ū* in the final syllable,
 גִּבְעִיזָה thorn-hedge, פֶּאֲרוּר (= פֶּאֲרוּר) ruddy glow, תְּמַרְוֹלִים upright columns
 designed for way-marks, שְׁרִוּוֹחַ horror, נִשְׁתַּלְּחַ adulteries, גִּבְעִיזָה ridges,
 also with *ō* or *ĩ* in the last syllable, נִיחַח acquiescence, גִּבְעִיזָה pasture,
 שֹׁוֹר shower, שְׁפָרִיר obscuration, שְׁפָרִיר (K'thibh) tapestry, חֶבְלִיל
 whence חֶבְלִיל dark. The concurrence of consonants is relieved in שְׁבִלְוֹ
 (in some editions) snail by Daghesh-forte separative.

§ 188. A few words reduplicate the two last radicals. These may express intensity in general, שְׁתַּחֲלִיחַ complete
 opening, רִפְּה־פִּיחַ very beautiful, or more particularly repeti-
 tion, הִשְׁכַּחֲשֵׁה twisted prop. turning again and again, הִלְקַח
 slippery, עֲקַבְּתָה crooked, שִׁתְּלֵת perverse, מִסְּפָה mixed multi-
 tude prop. gathered here and there, הַבְּרִבְרוֹת spots or stripes,
 הַפְּרִפְרוֹת moles prop. incessant diggers. As energy is con-
 sumed by repeated acts or exhibitions and so gradually

weakened, this form becomes a diminutive when applied to adjectives of colour, אַדְמָמִים *reddish*, יִרְקָק *greenish*, שְׁתַּחְוֹר *blackish*.

a. The first of two concurring consonants is softened to a vowel in הַצְּצֹרֶה *trumpet* for הַצְּצֹרֶה, and probably גִּזְאוֹל Lev. 16:8 for גִּזְאוֹל.

b. פִּי roots drop their initial radical, הַהֲהָרִים *gifts* from הָהָרִים, אֶצְצָרִים *offspring, issue* from אָצָר.

CLASS III.—*Nouns formed by prefixes.*

§ 189. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel *ä* is prefixed with *ā* in the ultimate to form adjectives of an intensive signification, אֲזָב *utterly deceitful*, אֲזָר *violent*, אֲיָהָן (= אֲיָהָן) *perennial*, אֲזָנָה (only represented by a derivative, § 94. a) *very foul, fetid*, אֲשָׁמָן *exceedingly gross or thick* (applied to darkness, Isa. 59:10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזָכָרָה *memorial*, אֲהָרָה *declaration*.

a. This form corresponds with أَتَّجَلُّ the Arabic comparative or superlative. Its adoption for Hiphil derivatives corroborates the suggestion, § 82. 5. b (2), respecting the formation of the Hiphil species and the origin of its causal idea.

b. The letter א is merely the bearer of the initial vowel and has no significance of its own in these forms; ה is substituted for it in הֲרָבָל (= אֲרָבָל) *palace, temple* prop. *very capacious* from רָבַל in the sense of its cognate כָּוַל *to contain*. So, likewise, in a few verbals with feminine terminations, הֲשִׁמְעֵהוּ Ezek. 24:26 *causing to hear* used for the Hiph. infin., § 128, הֲצַלְהוּ *deliverance* from נָצַל, הֲנַחְהוּ *grant of rest* (= הֲנַחְהוּ) from נָח.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 183. c, has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 190. The consonants prefixed in the formation of nouns are מ, ת, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מַקְטָל, מַסְבֵּב, תַּבְּלָל, תַּאֲשִׁיר; more commonly they receive *ä* or *ĩ* followed by a long vowel in the ultimate, e. g. מַקְטָל, מַקְטָל.

a. Pattahh commonly stands before *ē*, *z*, and *ū*, and Hhirik before *ā* and *ō*, unless the first radical is a guttural or an assimilated Nun when Pattahh is again preferred, כֶּצֶלֶל *fool*, כִּטְעַע *planting*, מִשׁוֹר *saw*, הַחֲמָם *a species of bird*, לֶחֶלֶל *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by *ā*, § 63. 1. b, מְהַקֵּר *depth*, מְהַרְבֵּב *chariot*, מְהַקְתִּים *pair of tongs*. These rules are not invariable, however, as will appear from such forms as מְזַבְחֵן, מְסַפֵּר, מְלַקוֹשׁ, מְשַׁקֵּה. A few words have *ā* in the ultimate, מְהַלֵּל *harp*, מְהַנְקֵק *strangling*. The insertion of Daghesh-forte separative in the first radical is exceptional, מְהַקְלֵשׁ Ex. 15: 17, מְהַמְרִירֵם Job 9: 18, מְהַמְרִירֵם Joel 1: 17.

b. " roots. The first radical appears as י resting in Hhirik or Tsere, מְיִשְׁוֹר and מְיִשְׁוֵר *rectitude*, הַיִּרְדֵּשׁ *new wine*, הַיִּרְדֵּן *south*, or as ו resting in Hholem or Shurek, מְוִיָּדֵר *appointed time*, מְוֹסֵר *correction*, מְשׁוּבֵב *sojourner*, הַמְוִגָּה *sorrow*. In a few instances it is rejected, מְהַלֵּל *world*, or assimilated to the following radical, מְיִצֵּעַ *bed*, מְיִדְעַת *knowledge*.

" and " roots. The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, מְצִדֵּר *citadel*, מְחַהֵם *sound place*, הַמְחַוֵּם *ocean*, מְיִקוּם *living thing*, or more commonly a pretonic Kamets or Tsere, מְיִאֵר *luminary*, מְיִדוֹן, מְיִדוֹן and מְיִדוֹן *strife*, מְיִרוּץ *race*, מְיִרְבֵּי *adversary*. The feminine form is almost always adopted after ה, הַמְשַׁלְּמָה *salvation*, הַמְשַׁלְּמָה *oblation*.

" roots. The root is mostly contracted to a biliteral and the vowel compressed to *ā*, *a*, *ē* or *ō*, § 61. 4. the prefix sometimes receiving Sh'va which gives rise to a Segholate form, § 61. 1. b, מְיִמְרֵר *tribute* for מְיִמְרֵר *bitterness* for מְיִמְרֵר, מְיִמְרֵר *defilement* for מְיִמְרֵר, מְיִמְרֵר *fear* for מְיִמְרֵר, מְיִמְרֵר *mast* for מְיִמְרֵר; more frequently it receives a pretonic Kamets or Tsere, מְיִסְקֵר *covering*, מְיִסְקֵר *shield*, מְיִסְקֵר *fortress*, מְיִסְקֵר *anguish*. In מְיִסְקֵר *ruming*, the short vowel of the perfect root is preserved by means of Daghesh-forte in the first radical. ה is almost always followed by the feminine ending, הַמְיִסְקֵרָה *folly*, הַמְיִסְקֵרָה *beginning*, הַמְיִסְקֵרָה *prayer*.

" roots. The ultimate has ה, מְיִדְעַת *disease*, מְיִדְעַת *pasture*, which is apocoped in a few words, מְיִדְעַת *lifting up*, מְיִדְעַת *higher part*, and מְיִדְעַת *on account of*, and always disappears before the feminine ending ה. § 62. 2. c, מְיִמְרֵר *ascent*, מְיִמְרֵר *commandment*, מְיִמְרֵר *hope*, מְיִמְרֵר *weariness*. Before the feminine termination ה the final radical appears as quiescent י or ו, מְיִרְבֵּי *interest*, מְיִרְבֵּי *whoredom*, מְיִרְבֵּי *encamping*, מְיִרְבֵּי *pasture*. Yodh is retained as a consonant after *ū*, מְיִרְבֵּי *diseases*.

§ 191. The letter מ is a fragment of the pronoun מי *who* or מה *what*. Nouns, to which it is prefixed, denote

1. The agent *who* does what is indicated by the root, as the participles, § 84. 5, formed by an initial מ, and a few substantives, מְשַׁפֵּיל *didactic psalm* prop. *instructor*, מְפֵל (from נָפַל) *chaff* prop. *what falls off*.

2. The instrument *by which* it is done, מְפֵיחַ *key* from

פָּתַח *to open*, מִלְמִיד *goad* from לָמַד *to learn*, מִשׁוֹר *saw* from נָשַׁר *to saw*.

3. The place or time *in which* it is done, מִזְבֵּחַ *altar* from זָבַח *to sacrifice*, מַרְבֵּץ *lair*, מִלְבָּן *brick-kiln*, מוֹשָׁב *period of residence*.

4. The action or the quality *which* is expressed by the root, מִטְבַּח *slaughter*, מִסְפָּד *mourning*, מִדָּוָה *sickness*, מִשְׁגָּה *error*, מִיִּשְׁרָיִם *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as מִהִפְכָּה *overturning*, מִשְׁאוֹת Ezek. 17:9, § 166.2. In Chaldee the infinitive regularly takes this form, e. g. מִקְטַל *to kill*.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, מִמְּאָל *food* from אָכַל *to eat*, מִזְמוֹר *psalm* from זָמַר *to sing*, מִמְּלִיכָה *booty* from לָקַח *to take*, מִשְׂמָנִים *fat things* from שָׂמַן *to be fat*, מִצְעָר *that which is small*, מִרְחֹק *that which is remote*.

a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, נֹאֵר *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; מִצְּאָלָה *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; מִקְדָּשׁ means both a *holy thing* and a *holy place*; מִמְּכָר *sale* and *something sold or for sale*; מִמְּלָכָה *royal authority and kingdom*; מוֹצֵא *the act, place, and time of going forth and that which goes forth*; מוֹשָׁב *the place and time of sitting or dwelling as well as they who sit or dwell*.

§ 192. Nouns formed by prefixing י or ה denote persons or things to which the idea of the root is attached.

1. י is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, יִצְחָק *Isaac*, יִפְתָּח *Jephtha*, but rarely in forming appellatives, יָרִיב *adversary* prop. *contender*, יָסוּר *apostate* prop. *departer*, יִלְקֹט *bag* prop. *gatherer*, יֹקֵים *living thing* prop. *that (which) stands*, יִצְהָר *fresh oil* prop. *that (which) shines*.

2. ה, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, תְּדַרְדֵּר *oak* prop. *that (which) endures*, תְּכַלִּיף *cloak* prop. *that (which) wraps up*, תַּפְיִר *furnace* prop. *that (which) burns*, תַּפְיִחַ *apple* prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, תְּבִינָה *understanding*, תְּמִרְוֹר *bitterness*, תְּעִנְיָה *delight*. It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, תְּלַמִּיד *learner*, תּוֹשֵׁב *one dwelling on another's lands, tenant, vassal*.

a. The great majority of nouns with ה prefixed have likewise a feminine ending, תְּרֵמָה *deep sleep*, תְּשׁוּעָה *salvation*, תְּפָאָה *beauty*, תְּרִמְיָה *fraud*.

CLASS IV.—Nouns formed by affixes.

§ 193. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant ך appended by means of the vowel *ō*, or less frequently *ā*, forms

1. Adjectives, אַחֲרָיִם *last* from אַחַר *after*, רִאשׁוֹן *first* from ראש *head*, תְּיָבֵינָה *middle* from תְּבִינָה *midst*, נְחֹשֶׁתָּיִם *brazen* from נְחֹשֶׁת *brass*. A very few are formed directly from the root, אֶבְיָוִן *poor*, עֲלִיּוֹן *most high*, אֶלְמָן *widowed*.

2. Abstract substantives, the most common form of which is קְטָלוֹן, e. g. עִרְוֹן *blindness*, בְּטָחוֹן *confidence*, עֲצָבוֹן *pain*, נְרָקוֹן *paleness*, though various other forms likewise occur, e. g. אֲבִדוֹן and אֲבָקָן *destruction*, מְרִדוֹן *dominion*, כְּשָׁרוֹן *success*, קָרְבָּן *offering*.

a. In a few words the termination וֹן has been thought to be intensive, שַׁבָּתוֹן *sabbath*, שַׁבָּתוֹן *a great sabbath*, יָדוֹן *proud*, יָדוֹן *exceedingly proud*, and once diminutive אִישׁוֹן *man*, אִישׁוֹן *little man*, i. e. the *pupil* of the eye, so called from the image reflected in it. The word יֵשׁוּרוּן *Jeshurun* from יָשָׁר *upright*, is by some explained as a diminutive or term of endearment, while others think that the termination וֹן has no further meaning than to make of the word a proper name, comp. זְבִלְיוֹן. See Alexander on Isaiah 44: 2.

b. ך is occasionally affixed with the vowel *ē*, גַּרְזֵן *axe*, צַפְרֵן *nail*.

c. A few words are formed by appending ם, e. g. פָּרְזֵן and פָּרְזֵיִם *ransom*, סֵלֶם *ladder* from סָלַל *to lift up*, סֵרֵט *sacred scribe* from סָרַט *stylus*, סוּד *south* from שָׁרַר *to shine*; or ל, e. g. גַּרְזֵן *garden* from גָּרַם *vineyard*, גַּבְעֹל *calyx or cup of a flower* from גָּבַיעַ *cup*, קַרְסֵל *ankle* from קָרַם *joint*, חֲרָזַל *locust* from חָרַג *indicative of tremulous motion*, חֲרָפֵל *thick darkness* from חָרַף *cloud*, בְּרִזָּל *iron* probably from בָּרַז *to pierce*.

§ 194. The vowel י forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, עִבְרִי *Hebrew*, יְבוּסִי *Jebusite*, פְּלִשְׁתִּי *Philistine*, אֲרָמִי *Aramean*, מִצְרַיִם *Egyptian*, יִשְׂרָאֵלִי *Israelitish, an Israelite*, דָּנִי *Danite*, קֹהַתִּי *Kohathite*, גֵּרְשׁוֹנִי *Gershonite*.

2. It is also added to other substantives, צַפְרֵיִךְ *northerner*, נְכָרִי *foreigner*, פְּרוֹזִי *villager*, רַגְלִי *footman*, עֵתִי *timely*, פְּנִימִי *inner* from the plural פְּנִימִים; to a few adjectives, אֲבִזְרִי and אֲבִזְרֵךְ *violent*, אֲיִלִּי and אֲיִלֵּךְ *foolish*, and even to prepositions, תַּחְתִּי *lowest* from תַּחַת, פְּרִזִּי *front* from פָּרַז + י, § 62. 2.

a. The feminine ending ה is dropped before this ending, יהוּדִי *Jew* from יהוּדָה, בְּרִיטִי *Berite* from בְּרִיטָה, or the old ending ה, takes its place, מַאֲחַתִּי *Maachathite* from מַאֲחַת, or נ is inserted between the vowels, שֶׁלַנִּי *Shelanite* from שֶׁלַה. Final י combines with the appended י into ם, § 62. 2, לֵוִי *Levite* and לֵוִי *Levi*, שׁוּוּיִי and שׁוּוּיִי *Shuuite and Shuni*.

b. In a very few instances י takes the place of י, e. g. הַיָּבֵן *white stuffs*, הַבַּיִת *basket*, לֹחֶץ *loop*, and perhaps הַחַיִּי, in a collective sense *windows*, נֶבֶל הַשׁוּפָיִם *uncovered*, כִּיִּי which Gesenius derives from כָּבַל and takes to mean *cunning*; if, however, it is derived from כָּבַל, § 187. 1. c, and means *spendthrift*, the final Yodh will be a radical.

MULTILITERALS.

§ 195. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עֲקָרִב *scorpion*, תְּרַסֵּר *treasurer*, חֲרִיב *sickle*, גְּלִמְדָה *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, דְּמַשְׁק *damask*, חֲרִיבֵל *frost*, סְמִדָה *vine blossom*, or preserved by the insertion of Daghash-forte, חֲרִיבֵשׁ *flint*, עֲכָבִישׁ

spider, פְּלֶגֶשׁ and בִּילְגָנִשׁ *concubine*. Occasionally the third radical has Daghesh-forte, עַטְלָה *bat*, סַפְּיִיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אַרְגָּמָן *purple*, אַפְרֹחֵזַע *frog*, שַׁעֲטָנִיז *cloth*, מַחֲשֵׁתָרְוֹן *mule*, סַטְרָפֶן *satrap*.

3. Compound words are few and of doubtful character, צַלְמָתָה *shadow of death*, מֵאִי־מָה *anything prop. what and what*, בְּלִי־מָה *nothing prop. no what*, בְּלִי־עַל *worthlessness prop. no profit*, מְאֵפֶלֶתָה *darkness of Jehovah*, שְׁלֵחַת־בְּתוּלָה *flame of Jehovah*, except in proper names, מֶלְכִי־צְדָק *Melchizedek, king of righteousness*, עֹבַד־יְהוָה *Obadiah, serving Jehovah*, יְהוֹיָאִקִּים *Jehoiakim, Jehovah shall establish*.

GENDER AND NUMBER.

§ 196. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (אִתְּנָה). The masculine, as the primary form, has no characteristic termination; the feminine ends in הַ or תּ, e. g. קָטָל *masc.*, קָטְלָה or קָטַלְתָּ *fem.*

a. The only trace of the neuter in Hebrew is in the interrogative, מָה *what* being used of things as מִי *who* of persons. The function assigned to the neuter in other languages is divided between the masculine and the feminine, being principally committed to the latter.

b. The original feminine ending in nouns as in verbs, § 85. 1. a (1), appears to have been תּ, which was either attached directly to the word, קָטַלְתָּ which, by § 61. 2, becomes קָטַלְתָּה, or added by means of the vowel *a*, קָטַלְתָּה or קָטַלְתָּה, which by the rejection of the consonant from the end of the word, § 55. 2. c, becomes קָטַלְתָּה. The termination תּ or תַּ is still found in a very few words, בְּרִקְתָּה *emerald*, קָאָתָה *pelican*, שַׁבְּעָתָה *company* 2 Kin. 9: 17, מָחָרָתָה *morrow*, מִנְתָּה *portion*, קֶצֶתָה *end*, מִצְדָּתָה Josh. 13: 13, and the poetic forms, זִמְרָתָה *song*, נַחֲלָתָה *inheritance*, עֲזָרָתָה *help*, פְּרִיָּתָה *fruitful*, שְׁנָתָה *sleep*. Two other words, רַחֲמֵיךָ Ps. 74: 19 and נְנִיחָתָה Ps. 61: 1, have been cited as additional examples, but these are in the construct state, which always preserves the original תּ final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. a, רִשְׁוֹנָתָהּ, רִשְׁוֹנָתָהּ, תִּירָהּ.

c. The feminine ending תּ receives the accent and is thus readily dis-

tinguished from the unaccented paragogic ה. . In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g. בָּרָהּ *burning* Hos. 7:4, גַּלִּילָהּ *Galilee* 2 Kin. 15:29, קִשְׁדָּהּ *destruction* Ezek. 7:25, רִחְמָהּ *vulture* Deut. 14:17, שָׁפְלָהּ *low* Ezek. 21:31.

d. The vowel letter א, which is the usual sign of the feminine in Chaldee and Syriac, takes the place of ה in חֲרִישָׁהּ *threshing* Jer. 50:11, אַתְּרָהּ *terror* Isa. 19:17, אַתְּרָהּ *wrath* Dan. 11:44, אַלְיָהּ *lioness* Ezek. 19:2, אַמְטָהּ *mark* Lam. 3:12, אַמְרָהּ *bitter* Ruth 1:20, אַחְרָהּ *baldness* Ezek. 27:31, אַנְהּ *sleep* Ps. 127:2. No such form is found in the Pentateuch unless it be אַחְרָהּ *loathing* Num. 11:20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root אַחְרָהּ cognate to אַחַר. The feminine ending in pronouns of the second and third persons, and in verbal futures is אַיְ ; an intermediate form in *e* appears in אַחְרָהּ Isa. 59:5 and אַחְרָהּ the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. b. and § 156. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *a* or *η*, the Sanskrit *ī*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending א may be compared with *l*, the sign of the neuter in certain Sanskrit pronouns, represented by *d* in Latin, *id*, *illud*, *istud*, *quid*; in English *it*, *what*, *that*. This distinctive neuter sign has, however, been largely superseded in Indo-European tongues by *m* or *v*, which is properly the sign of the accusative, *bonum*, *καλόν*, the passivity of the personal object being allied to the lifeless non-personality of the neuter, Bopp Vergleich. Gramm. § 152. In curious coincidence with this, the Hebrew sign of the definite object is אַ prefixed to nouns; and its principal consonant is affixed to form the inferior gender, the neuter being comprehended in the feminine.

§ 197. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

a. The following names of females are without the proper distinctive feminine termination :

אִם *mother.* אִשָּׁה *she-ass.* פְּדִיָּה *concubine.* מַלְכָּה *queen.*

So the names of double members of the body, whether of men or animals, which are feminine with rare exceptions :

אָזְן <i>ear.</i>	זְרוֹעַ <i>arm.</i>	כַּף <i>palm.</i>	קֶרֶן <i>horn.</i>
אֶצְבָּע <i>finger.</i>	יָד <i>hand.</i>	כַּתֵּף <i>shoulder.</i>	רֶגֶל <i>foot.</i>
תְּהֵן <i>thumb.</i>	רֵגֶל <i>thigh.</i>	עֵין <i>eye.</i>	שֵׁן <i>tooth.</i>
רֵגֶל <i>knee.</i>	כַּנָּף <i>wing.</i>	צִדָּה <i>side.</i>	שׁוֹלַיִם <i>leg.</i>

The following nouns are also feminine :

אֶחָד <i>brazier.</i>	כּוֹס <i>cup.</i>	גְּבִירַת <i>Great Bear.</i>	לְיוֹתָן <i>light.</i>
אֶשְׁתֵּי <i>footstep.</i>	קֶבֶר <i>circuit.</i>	כִּסֵּי <i>couch.</i>	צִלָּה <i>side.</i>
בְּיָר <i>well.</i>	נֹגַהּ <i>brightness.</i>	עֲשָׂוִית <i>workmanship.</i>	רִבְוֵאָה <i>myriad.</i>
בֶּטֶן <i>belly.</i>	נֶעֱלַל <i>shoe.</i>	פֶּתַח <i>morsel.</i>	תֵּבֵל <i>world.</i>
חֶרֶב <i>sword.</i>	עִיר <i>city.</i>		

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (*); those which are commonly feminine are distinguished thus (†).

אֶבֶן <i>stone.</i>	דֶּרֶךְ <i>way.</i>	* מִצְדָּה <i>fortress.</i>	† זְמַן <i>time (repetition).</i>
* אֹר <i>light.</i>	* הֵיכָל <i>temple.</i>	* מִזְבֵּחַ <i>altar.</i>	
אוֹת <i>sign.</i>	* הַמְיוֹן <i>multitude.</i>	מַחֲנֶה <i>camp.</i>	צָפוֹן <i>north.</i>
אֲוִי <i>fleet.</i>	זָקָן <i>beard.</i>	* מַטֵּה <i>rod.</i>	קִישׁ <i>bow.</i>
אֲרוֹן <i>ark.</i>	חַלּוֹן <i>window.</i>	* מָקוֹם <i>place.</i>	† רוּחַ <i>spirit.</i>
אֶרֶץ <i>path.</i>	חֹצֵר <i>court.</i>	נְחֹשֶׁת <i>brass.</i>	† רֹחֵב <i>street.</i>
† אֶרֶץ <i>earth.</i>	יּוֹבֵל <i>jubilee.</i>	† נְפֶשׁ <i>soul.</i>	* רֵחֶם <i>womb.</i>
† אֵשׁ <i>fire.</i>	† יְמִין <i>right hand.</i>	סִיר <i>pot.</i>	* רֵחֶם <i>juniper.</i>
* בְּגָד <i>garment.</i>	רֵתֶב <i>peg.</i>	† טֹלַת <i>flour.</i>	שְׂאֵל <i>hell.</i>
* בַּיִת <i>house.</i>	* כְּבוֹד <i>glory.</i>	עָבַן <i>cloud.</i>	* שֵׁבֶט <i>sceptre.</i>
גִּיר <i>wall.</i>	בַּר <i>pail.</i>	* עַם <i>people.</i>	שַׁבָּת <i>sabbath.</i>
גִּיא <i>valley.</i>	* כַּרְם <i>vineyard.</i>	† עֶצֶם <i>bone.</i>	שֶׁמֶשׁ <i>sun.</i>
גַּן <i>garden.</i>	* לֵב <i>heart.</i>	עֶרֶב <i>evening.</i>	שַׁעַר <i>gate.</i>
† גַּפְנוֹ <i>vine.</i>	לֶחֶם <i>bread.</i>	† עֵת <i>time (duration).</i>	תְּהוֹם <i>ocean.</i>
* חֲרִיץ <i>threshing-floor.</i>	† לְשׁוֹן <i>tongue.</i>		* תְּהוֹם <i>south.</i>
	* מַאֲכָל <i>food.</i>	* פְּנֵים <i>face.</i>	* תַּעֲר <i>razor.</i>
† דֶּלֶת <i>door.</i>			

Gesenius ascribes only one gender to a few of these words, but לְיוֹתָן is once fem. Prov. 12:25; so מַאֲכָל fem. Hab. 1:16, מִצְדָּה fem. Hab. 1:10, מִזְבֵּחַ fem. Ezek. 43:13, עֶצֶם masc. Ezek. 24:10. The list might be re-

duced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, פֶּר לullock, פֶּרֶה heifer, בֶּגֶל calf, fem. מְנִיָּה lamb, fem. בְּבִטָּה, or being represented by a word of different radicals, אֶרְוֹן ass, fem. אֶרְוֹן. When this is not the case, the name of the species may be construed in either gender according to the sex of the individual spoken of, as גָּמַל camel, בָּקָר cattle, צִפּוֹר bird, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, בָּלֵב dog, זָאֵב wolf, שׂוֹר ox, are masculine, אֶרְנָבֶת hare, יוֹנָה dove, רֶחֶל sheep, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as אֶדוֹם Edom, מוֹאָב Moab, יְהוּדָה Judah, מִצְרַיִם Egypt, כְּשִׁימִי Chaldees, are construed in the masculine when the people is meant, and in the feminine when the country is meant.

§ 198. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour*, *his Excellency*, *his Reverence*), פֶּהַח governor, בֶּתָּה colleague, קְהָלֵת preacher, and of collectives (comp. *humanity* for *man-kind*), דֵּיִש a fish, דֵּיִשָּׁה fish, עָנָן a cloud, עָנָנִים clouds, עֵץ a tree, עֵצָה timber, אֹרֵחַ a traveller, אֹרְחוֹת caravan, זַפְּתָה Zeph. 3:19 *the halting*, פְּלִיטָה *the escaped*.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, רָשָׁע and רָשָׁעָה wickedness, distinguished by Ewald as τὸ ἀδικον and ἀδικία, חָשָׁה shame, חָשָׁעָה slothfulness.

(2) So to monosyllables whose second radical receives the vowel, צְדָקָה righteousness, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, צְדָק rightness, אֲפֶלֶס darkness, equivalent to אֲפֶלֶס, נְגִהָה (= נִגְהָה) brightness, יְשׁוּעָה (= יְשׁוּעָה) salvation. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I., the pretonic vowel falling away upon the addition of the feminine ending, אֲפֶלֶס dark, אֲפֶלֶסָה the dark, τὸ σκετεών, יְשׁוּעָה the being saved from רָשָׁע, יְשׁוּעָה justice from פְּלִיט judge. The following nouns, descriptive of the station or functions of a particular class, follow this form, מֶלֶךְ king, מְלִיכָה kingly office or sway, נְבִיא prophet, נְבוּאָה prophecy, כֹּהֵן priest, כֹּהֲנָה priesthood or priestly duty, רֹכֵל merchant, רֹכֵלָה traffic.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, עִוְר עִוְרָה *blind, blindness*, גִּבַּח גִּבַּחַת *having a bald forehead, baldness in front*, חַטָּא חַטָּאת *sinner*, חַטָּא and חַטָּאת *sine*, בְּחָהּ בְּחָהָהּ *terror*, סָפַח סָפַחַת *scoffing*, אָנַח אָנַחַת *anguish*, or to those which have a prefixed letter מ, מִהֲפֹכֶת מִהֲפֹכֶתָהּ *overthrow*, מִדְּמִשְׁלָה מִדְּמִשְׁלָהּ *dominion*, מִהֲחֻלָּה מִהֲחֻלָּהּ *confusion*, or particularly ח, חַטְוֶה חַטְוֶהָ *salvation*, חַטְוֶה חַטְוֶהָ *testimony*, חֶסֶד חֶסֶדָהּ *hope*, חֶסֶד חֶסֶדָהּ *weariness*.

(4) It is likewise added to forms in י, פְּלִילָה פְּלִילָהּ *judgment*, עֲלִילָה עֲלִילָהּ *working*, רֵאשִׁית רֵאשִׁיתָהּ *beginning*, אַחֲרֵית אַחֲרֵיתָהּ *end*, שְׁאֵרִית שְׁאֵרִיתָהּ *remnant*, the termination וּת being often found in place of ית, חֲפְשִׁיתָהּ 2 Chron. 26:21 K'ri, חֲפְשִׁיתָהּ K'thibh, *disease* prop. *freedom* from duty, חֲפְשִׁיתָהּ *free*, חֲפְשִׁיתָהּ *redness*, חֲפְשִׁיתָהּ *red*, מְרִירוּת מְרִירוּתָהּ *bitterness*, מְרִירוּת מְרִירוּתָהּ *bitter*, כְּבֹדָהּ כְּבֹדָהּ *heaviness*, אֶלְמָנָהּ אֶלְמָנָהּ *widowhood*, and occasionally וּת, חֵכְמָהּ חֵכְמָהּ *wisdom*, הוֹלָלָהּ הוֹלָלָהּ *folly*, though the latter may perhaps be a plural as it is explained by Gesenius. Ewald suggests a connection between the final י of the relative adjective, which thus passes into ו and even to ו in this abstract formation, and the old construct ending י and ו. The further suggestion is here offered that both may not improbably be derived from the pronoun הִיא, which was originally of common gender, § 71. a (3). Thus, חַיַּת הָאֲרֶץ הִיא Gen. 1:24 *beast of earth* is equivalent to חַיַּת הָאֲרֶץ הִיא *beast viz. that of earth*, and מְלָכֵי-אֲרָץ (which may be for מְלָכֵי as the plural ending ים, for ום, § 199. e), is equivalent to מְלָכֵי הָאֲרֶץ הִיא *king viz. that of righteousness*. The appended pronominal vowel thus became indicative of the genitive relation; and its employment in adjectives, involving this relation, is but an extension of this same use, הַיִּשְׂרָאֵלִי *of or belonging to Israel, Israelitish*. The further addition of the feminine ending in its abstract sense, has mostly preserved the vowel from that attenuation to ו which it has experienced at the end of the word, comp. § 101. 1. a. אֶלְמָנָהּ אֶלְמָנָהּ *widowhood* prop. *the state of a widow*, חֵכְמָהּ חֵכְמָהּ *wisdom* prop. *the quality belonging to the wise*. The rare instances in which the termination וּת is superimposed upon י, viz.: אֶבְרָהָם וּת, קוֹמְמִיּוֹת וּת, may belong to a time when the origin of the ending was no longer retained in the popular consciousness. The termination ית or וּת in abstracts derived from ל"ה roots is of a different origin from that just explained and must not be confounded with it; י, or ו is there the final radical softened to a vowel, § 163, as שְׁבִיבִית or שְׁבִיבִיתָהּ *captivity* from שָׁבַח *to lead captive*.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, אֲרִי *fleet*, אֲרִי *ship*, שֵׁנָהּ *hair*, שֵׁנָהּ *a hair*, שֵׁנָהּ *swarm*, דְּבוּרָהּ *a bee*.

c. Some names of inanimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense, אִמָּה *mother*, אֲמָרָה *metropolis*, חֵיקָהּ *thigh*, חֵיקָהּ *hinder part, extremity*, כַּף *palm* of the hand, כַּף *palm-branch*, מִצְחָהּ *forehead*, מִצְחָהּ *greave*, פֶּהּ *mouth*, פֶּהּ *edge*.

§ 199. There are three numbers in Hebrew, the singular (לְשׁוֹן רְחִיר), dual (לְשׁוֹן שְׁנַיִם), and plural (לְשׁוֹן רַבִּים). The plural of masculine nouns is formed by adding ים, or defectively written ם, to the singular, כּוֹס *horse*, כּוֹסִים *horses*, צְדִיק צְדִיקָה *righteous (man)*, צְדִיקִים or צְדִיקָם *righteous (men)*. The plural of feminine nouns is formed by the addition of ות, also written ת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כּוֹס *cup*, כּוֹסֹת *cups*, בְּתוּלָה *virgin*, בְּתוּלוֹת and בְּתוּלוֹת *virgins*, חַטָּאת *sin*, חַטָּאוֹת *sins*; in two instances the vowel-letter א takes the place of ו, § 11. 1. a, פְּרִצָה Ezek. 31 : 8, בְּצַצָה Ezek. 47 : 11.

a. The masculine plural sometimes has ין instead of ים, e. g. מַלְאֲכֵי oftener than מַלְאֲכִים in the book of Job, מְלָכֵינוּ Prov. 31 : 3, רִצְיִן 2 Kin. 11 : 13, נְיִין Mic. 3 : 12, שְׁוֹמְרֵינוּ Lam. 1 : 4, חַבְיִין Ezek. 4 : 9, גְּמִין Dan. 12 : 13. This ending, which is the common one in Chaldee, is chiefly found in poetry or in the later books of the Bible.

b. Some grammarians have contended for the existence of a few plurals in י without the final ם, but the instances alleged are capable of another and more satisfactory explanation. Thus, כְּרִי 2 Kin. 11 : 4, כְּרִי, כְּרִי 2 Sam. 8 : 18, טְלֵיטִי 2 Sam. 23 : 8, and חֲצִי 1 Sam. 20 : 38 K'thibh (K'ri חֲצִים), are singulars used collectively; גְּמִי 2 Sam. 22 : 44, Ps. 144 : 2, Lam. 3 : 14, and רְמוֹנֵי Cant. 8 : 2, are in the singular with the suffix of the first person; בְּנֵי Ps. 45 : 9 is not for בְּנֵים *stringed instruments*, but is the poetic form of the preposition בֵּן *from*; כְּאֵלֵי Ps. 22 : 17 is not for כְּאֵרִים *piercing*, but is the noun אֵלֵי with the preposition כ *like the lion*, § 156. 3.

c. There are also a few words which have been regarded as plurals in י. But הָרִי Zech. 14 : 5 and טְרֵי Judg. 5 : 15, are plurals with the suffix of the first person. In : הוֹרֵי 2 Chron. 33 : 19, which is probably a proper name, and גְּבֵי Am. 7 : 1, Nah. 3 : 17, which is a singular used collectively, final י is a radical as in טְרֵי = טְרֵה. הוֹרֵי Isa. 19 : 9 is a singular with the formative ending י, § 194. b; הוֹרֵי Jer. 22 : 14 and הוֹרֵי Isa. 20 : 4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for הוֹרֵינִים *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for הוֹרֵינֵי, the diphthongal ē being resolved into ay, comp. § 57. 2 (5). רְרֵי Ezek. 13 : 18 is probably a dual for רְרֵים, though it might be for the unabridged singular רְרֵה, which, however, never occurs. The divine name טְרֵי *Almighty* is best explained as a singular; the name אֲדֹנָי *Lord* is a plural of excellence, § 201. 2, with the suffix of the first person, the original signification being *my Lord*.

d. In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of

being dropped agreeably to the ordinary rule, דַּלְתָּהוּ door pl. דְּלָתוֹת. So, כַּסְּתָּהוּ pillow, קַוְּתָהוּ bow, טִבְּחָהוּ trough, הַרְחָהוּ spear, אֶלְמָנָהוּ widowhood, פְּרִיָּהוּ divorce, זְנוּנָהוּ whoredom, שִׁפְּתָהוּ lip pl. שִׁפְּתוֹת. To these must be added הַתְּחָהוּ, provided it be derived from הַתְּחָה in the sense of *pit*; it may, however, signify *destruction*, from the root הַתְּחָה, when the final ה will be a radical. See Alexander on Psalm 107: 20.

e. The original ending of the plural in nouns, verbs, and pronouns, seems to have been הַ, § 71. b. (2). In verbs the vowel has been preserved, but the final nasal has been changed or lost, רַקְּטָלוֹ or רַקְּטָלוּ, § 85. 1. a. (1). In masculine nouns and pronouns the final nasal has been retained, but the vowel has been attenuated to *ē* or *e*, כֹּסְרִים, נְחָם, אֲחָם: the Arabic has *ūna* for the nominative and *āna* for the oblique case. If we suppose ה, the sign of the feminine, to be added to הַ, the sign of the plural, the vowel will regularly be changed to *i* before the two consonants, § 61. 4; then if the nasal be rejected before the final consonant, agreeably to the analogy of בַּה for בְּנֵה and כּוּם for כּוֹנֵס, the resulting form will be הַי, the actual ending of the feminine plural. If the sign of the plural, like all the other inflective letters and syllables, is of pronominal origin, this הַ, which is joined to words by the connecting vowel ו, may perhaps be related to הַה taken indefinitely in the quantitative or numerical sense of *quot* or *aliquot*, comp. Zech. 7: 3; and the adverbial or adjective ending הַ, or הַ' may in like manner be referred to the same in its qualitative sense, comp. Ps. 8: 5, so that הַה רַקְּבָה *vacue*, would strictly be *quā vacuus*. The pronoun seems in fact to be preserved without abbreviation in the Syriac ܡܢܗܘܢ = הַיְהוּם *interdiu*.

§ 200. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 197, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take הַ in the plural, some feminines take יַם, and some of each gender take indifferently יַם or הַ.

a. The following masculine nouns form their plural by adding הַ: those which are distinguished by an asterisk are sometimes construed as feminine.

אָב father.	* אֲרָת path.	* אֲרָת threshing-	חֲזִיוֹן vision
כַּף bowl.	אֲרָמוֹן palace.	floor.	חֲלֹם dream.
אֵיב familiar	אֲשָׁפֶל cluster.	הַרְדָּן goad.	חֲשָׁבוֹן invention.
spirit.	בּוֹר pit.	זָב tail.	חֲטָב handbreadth.
אֲזָר treasure.	גָּג roof.	חֲרָץ street.	כִּסֵּא throne.
* אֲזָה sign.	לֹט lot.	חֲזָה breast.	לְבַת tablet.

לַיְלַה night.	נֹאֵר bottle.	צִנְיָהֵר tube.	רְחִיב chain.
* מִזְבֵּחַ altar.	נֵר lamp.	* צִפּוֹרֵי bird.	שֵׁלֶחַן table.
מָטָר rain.	עוֹר skin.	צִדּוֹר bundle.	שֵׁם name.
מַעֲשֵׂהֵר tilhe.	עָפָר dust.	קוֹל voice.	טוֹפֵהֵר trumpet.
* מַצֵּיֵר summit.	עֵשֶׂב herb.	קִיר wall.	טֵמֵה pillar.
* מְקוֹם place.	עֶרֶב leader.	קָרֵב war.	* תְּהוֹם deep.
מַטֵּהֵר staff.	* עֹזֵבֵה host.	* רְחוּבֵה street.	

b. The following feminine nouns form their plural by adding יֵם : those marked thus (†) are sometimes masculine :

† אֶבֶןֵה stone.	† הַדָּוָה way.	כֶּסֶףֵה spelt.	פְּטִיָהֵה flax.
אַלְהֵה terebinth.	חֵה law.	לְבֵנֵה brick.	פֶּהֵה morsel.
אַלְמָנָה widowhood.	זְמוּנָה branch.	מִפָּהֵה word.	רְחֵלֵה sheep.
אִשָּׁה woman.	זְנוּנָה whoredom.	נְמֵלָה ant.	שַׁבְּרָה barley.
חַמְלָה coal.	חֵה wheat.	מֶאָה measure.	שֵׁלֶחַן ear of corn.
† גֶּפֶןֵה vine.	חֹשֶׁךְֵה darkness.	זֵה she-goat.	שֵׁמֵה acacia.
חֵהֵה fig-cake.	יוֹנָה dove.	עִירֵה city.	תַּאֲנֵה fig.
חֲבוּלָה bee.	† כֵּרֵה pitcher.	כַּזְזָה concubine.	

Also עֵבֵה eggs which is not found in the singular.

c. The following nouns form their plural by adding either יֵם, or וֵה :

MASCULINE NOUNS.

אֵרֵם porch.	לֵבֵה heart.	מְדִינָה delicacy.	פְּרִצָה breach.
אֵרֵה lion.	מֵאֹרֵה light.	מְדִינָה fountain.	צַוְנָה neck.
דּוֹרֵה generation.	מִגְדָּלֵה tower.	מִשְׁכָּבֵה bed.	קֶבֶרֵה grave.
זֶבַחֵה sacrifice.	מוֹסַדֵה foundation.	מִשְׁכָּןֵה dwelling.	קֶנֶהֵה reed.
זִכְרוֹןֵה memorial.	מוֹסַדֵה bond.	נָהָרֵה river.	קֶרֶחֵה axe.
יוֹםֵה day.	מוֹשֵׁבֵה seat.	סָהֵה basin.	שָׂדֵה field.
יַעַרֵה forest.	מִזְרָקֵה bowl.	עֲוֹןֵה iniquity.	שָׁבוּעַ week.
כִּיּוֹרֵה laver.	מְכַאֵבֵה pain.	עָקֵה heel.	תִּשְׁמֵה delight.
כַּנּוֹרֵה harp.	מִסְמָרֵה nail.		

FEMININE NOUNS.

אֵרֵמָה terror.	אַשְׁמֵהֵה grape-cake.	נֵעַלֵה shoe.	פְּרָסָה hoof.
אַלְמָה sheaf.	אַשְׁתָּהֵה Astarte.	עֲרָמָה heap.	שָׁנָה year.
אַמָּה people.	חֵהֵה spear.		

NOUNS CONSTRUED IN EITHER GENDER.

אַהֲלוֹה, אַהֲלוֹהֵה aloes.	חַלּוֹןֵה window.	מֵטָהֵה rod.	עֲצָהֵה bone.
בְּגָדֵה garment.	חֵצֵה court.	נְפֶשֵׁה soul.	עֵתֵה time.
גֵּבֵה rim.	כְּבֵה circle.	תֵּרֵה thorn.	פֶּהֵה foot.
הֵיכָלֵה temple.	מְבָצָהֵה fortress.	עָבֵה cloud.	צֵלֵה side.
זְרוּעֵַה arm.	מַחֲנֵה camp.	עֵבֵה cord.	

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus כְּבָרִים is used of round masses of money, *talents*, כֶּבֶדֹת of bread, round *loaves*; סִרְיִם *thorns*, סִירְוֹת *hooks*; עֲקָבִים *heels*, עֲקָבוֹת *foot-prints*; פְּעָמַיִם *footsteps* of men, פְּעָמוֹת *feet* of articles of furniture. Comp. § 198. c. Sometimes they differ in usage or frequency of employment: thus יָמֹת *days*, שָׁנֹת *years*, are poetical and rare, the customary forms being יָמִים, שָׁנִים.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in ים are construed as masculines, e. g. נְשִׂאִים *women* Gen. 7:13, מִלִּים *words* Job 4:4, נְחָמִים *ants* Prov. 30:25, and masculine nouns in וה are construed as feminines, e. g. מְשָׁבְנוֹת *dwelling*s Ps. 84:2.

f. In explanation of the apparently promiscuous or capricious use of the masculine and feminine endings, it may be remarked that the termination ים in strictness simply indicates the plural number, and is indeterminate as to gender, § 199. e, though the existence of a distinct form for the feminine left it to be appropriated by the masculine. The occurrence of ים in feminine nouns, and even in the names of females, as נְשִׂאִים *women*, עֲמָיִם *she-goats*, may therefore, like the absence of the distinctive feminine ending from the singular, be esteemed a mere neglect to distinguish the gender by the outward form. The occurrence of the feminine ending in a masculine noun, whether singular or plural, is less easily accounted for. Such words may perhaps, at one period of the language, have been regarded as feminine, the subsequent change of conception, by which they are construed as masculine, failing to obliterate their original form. Such a change is readily supposable in words, which there is no natural or evident reason for assigning to one sex rather than the other; but not in אֲבוֹת *fathers*, which can never have been a feminine. One might be tempted in this case to suspect that וה was not the sign of the plural, comp. אחות *sister*, חַמְוֹת *mother-in-law*, but that ו belonged to the radical portion of the word, and that ה was appended to form a collective, *fatherhood*, § 198, which has in usage taken the place of the proper plural. More probably, however, the idea of official dignity, which was so prominently attached to the paternal relation in patriarchal times, is the secret of the feminine form which אָבִים assumes in the plural, comp. מְרִעוֹת *leaders*, קְהָלָה *preacher*, while its construction as a masculine springs so directly out of its signification as to remain unaffected. And this suggests the idea that the like may have happened to names of inanimate objects. They may receive the feminine ending in its neuter sense to designate them as things, § 198. c, while at the same time they are so conceived that the masculine construction is maintained.

§ 201. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, אֵשׁ *fire*, זָהָב *gold*, אֲדָמָה *ground*; collectives, בָּנִים *children*, טוֹר *fowl*, עֲרֻב *birds* of

prey, בָּקָר *large cattle* (noun of unity שׂוֹר *an ox*), צֹאֵן *small cattle* (noun of unity שֶׁה *a sheep or goat*); many abstracts, נִשְׁעָה *salvation*, עִבְרָתָה *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, מַיִם *water*, פְּנִים *face or faces*, שָׁמַיִם *heaven*, מְעֵיִם *bowels*, מְתָרִים *men*, מְרַאֲשׁוֹת *adjacent to the head*, and abstracts, which have a plural form, חַיִּים *life*, אַהֲבַיִם *love*, רַחֲמִים *mercy*, תַּחְבּוּלוֹת *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 198. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. τὰ δίκαια *right*, τὰ ἄδικα *wrong*. Some abstracts adopt indifferently the feminine or the plural form, אֱמוּנָה and אֱמוּנִים *fidelity*, גְּאוּלָּה and גְּאוּלִּים *redemption*, חַיָּה and חַיִּים *life*, הַשְׁכָּחָה and הַשְׁכָּחִים *darkness*, מְצֻאָה and מְצֻאִים *setting of gems*.

b. The form קְטוּבָּיִם is adopted by certain words which denote periods of human life, נְעוּרָיִם *childhood*, גְּלוּבָּיִם *youth*, בְּחֻרָיִם *adolescence*, בתְּוֹלָבָיִם *virginity*, פְּלִגְוָה *period of espousals*, זְקֵנִים *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, גְּבוּרָה *might*, גְּבוּרוֹת *deeds of might*.

2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are אֱלֹהִים *God* the supreme object of worship, אֱדֹנָי *Supreme Lord* prop. *my Lord*, § 199. c, and some other terms referring to the divine being, בְּרִאֲשֵׁיטָה Eccles. 12 : 1, גְּבוּרָיִם Eccles. 5 : 7, עֲשֵׂרָה Isa. 54 : 5, קְדוּשִׁים Hos. 12 : 1; also, אֱדֹנָיִם (rarely with a plural sense) *lord*, בְּעָלִים (when followed by a singular suffix) *master*, בְּהֵמוֹת *Behemoth*, *great beast*, and possibly תְּרַפִּיִּים *Teraphim*, which seems to be used of a single image, 1 Sam. 19 : 13, 16.

§ 202. The dual is formed by adding יִם to the singular

of both genders, ה as the sign of the feminine remaining unchanged, and ה, reverting to its original form ה, § 196. *b*,
 הַ hand du. וְדָלִים, דְּלָתָהּ door du. דְּלָתִים, שֵׁפָהּ lip du. שֵׁפָתִים.

a. The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich. Gramm. § 206, is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Chaldee and Syriac scarcely retain a trace of it except in the numeral two and its compounds.

§ 203. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to

1. Double organs of men or animals, אָזְנִים ears, אֲזָיִם nostrils, קַרְנִים horns, כַּנְפֵּימָהּ wings.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלָיִם pair of shoes, מֵאזְנִים pair of scales, מְלֻקָּחִים pair of tongs, דְּלָתִים folding doors.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יוֹמֵימָהּ period of two days, *biduum*, שְׁבַע־שָׁבוּעִים two weeks, fortnight, שְׁנָתִים two years, *biennium*, סֹאֲתָיִם two measures, כְּפָרַיִם two talents, דְּרָכִים Prov. 28 : 6, 18 double way (comp. in English *double dealing*), נְהַרִים pair of rivers, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנַיִם two, כְּפָלַיִם double, מֵאֲתָיִם two hundred, אֲלָפַיִם two thousand, רַבּוּתָיִם two myriads, שִׁבְעָתַיִם sevenfold, כְּפָלָיִם of two sorts.

5. A few abstracts, in which it expresses intensity, צְעָלָתַיִם double-slothfulness, מְרִיבָתַיִם double-rebellion, צְהָרָיִם double-light, i. e. noon, רִשְׁעָתַיִם double-wickedness.

a. Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of, שְׁלֹשׁ הַשָּׁנָיִם 1 Sam. 2 : 13 the three teeth, אַרְבַּע כַּנְפֵּימָהּ Ezek. 1 : 6 four wings, שֵׁשׁ כַּנְפֵּימָהּ Isa. 6 : 2 six wings,

שֵׁבֶטָה עֵינָיוֹם Zech. 3:9 *seven eyes*, וְכָל-בְּרָמִים וְכָל-יָדָיוֹם *all the hands and all knees* Ezek. 7:17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech, § 198. *c*, קַרְנֵיִם *horns*, קַרְנוֹת *horns* of the altar, כַּנְּפֵיִם *wings*, קַנְפוֹת *extremities*, כַּתְפֵיִם *shoulders*, כַּתְפוֹת *shoulder-pieces* of a garment, עֵינָיוֹם *eyes*, עֵצְמוֹת *fountains*, רַגְלָיוֹם *feet*, רַגְלָיוֹם *times* prop. beats of the foot. In a few instances this distinction is neglected, טַפְחוֹתָם and טַפְחוֹתָם *lips*, רְדָיוֹם and רְדוֹתָם *sides*, רַקְתָּיוֹם *extremities*.

b. The dual ending is in a very few words superadded to that of the plural, הַחוֹמוֹת *walls* of a city, הַחוֹמוֹת הַדְּבָרוֹת *double walls*, לִבְרוֹתָם *boards*, לַחֲתוֹתָם *double boarding* of a ship, גְּדַרְתָּיוֹם name of a town in Judah, Josh. 15:36.

c. The words מַיִם *water* and שָׁמַיִם *heaven* have the appearance of dual forms, and might possibly be so explained by the conception of the element of water as existing in two localities, viz. under and above the firmament, Gen. 1:7, and heaven as consisting of two hemispheres. They are, however, commonly regarded as plurals, and compared with such plural forms in Chaldee as שְׁמַיִן Dan. 5:9 from the singular שָׁמַיָּא. In יְרוּשָׁלַיִם *Jerusalem*, or as it is commonly written without the Yodh יְרוּשָׁלַיִם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַיִם, comp. Gen. 14:18, Ps. 76:3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 204. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz.:

1. The feminine ת, which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.

2. The feminine ה, the plural ים and ות, and the dual ים, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 205. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מְדַבְּרֵי

Moabite, מוֹאָבִית *Moabites*, מוֹאָבִיּוֹת *finding fem.* מוֹצֵאת, *finder* מוֹצֵאת, § 198. Nouns which terminate in a consonant experience a compression of their final syllable, which, upon the addition of ה, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from *ā* or *ū* to *ē*, § 63. 2. *a*, from *ē* or *ī* to *ē*, or in a few words to *ē*, and from *ō* or *ū* to *ō*, § 61. 4. נִשְׁבָּר *broken fem.* נִשְׁבָּרָה, אֲדָמָה *reddish fem.* אֲדָמָה, הֹלֵךְ *going fem.* הֹלֵכָה, גָּבִיר *master*, גָּבִירָה *mistress*, חֲמִשָּׁה *five fem.* חֲמִשָּׁה, אִישׁ *man*, אִשָּׁה *woman*, § 214. 1. *b*, נִפְּוֹץ *scattered fem.* נִפְּוֹצָה, נְחֹשֶׁת *and נְחֹשֶׁת brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שְׁמִיעַ *hearing fem.* שְׁמִיעָה, מְגִיעַ *touching fem.* מְגִיעָה.

a. In many cases the feminine is formed indifferently by ה or by הָ; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in י almost always receive ה; active participles, except those of עָד, עָו and לָה verbs, oftener take ה than הָ; ה is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final ך, ך or ה is sometimes assimilated to the feminine characteristic ה and contracted with it, § 54, בַּת for בָּתָה *daughter*, בַּחַת for בָּחַתָה *gift*, אֱמֶת for אֱמֶתָה *truth*, אַחַת for אַחַתָה *one*, 1 Kin. 1:15 for מִשְׁרָתָה *ministering*, מַלְאָכָה Mal. 1:14 for מַשְׁחָתָה *corrupt*, מַחְבֵּה for מַחְבֵּהָ *pan*. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel *ū* remains in תְּשִׁימָה Lev. 5:21 *deposit*, and the proper name תַּנְחֻמֶת *Tanhumeth*. From אָחַת *brother*, אִשָּׁה *father-in-law* are formed אַחֹת *sister*, אִמְחָה *mother-in-law*, the radical י, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. a; נִפְּוֹץ *difficult* Deut. 30:11 is for נִפְּוֹצָה from נִפְּוֹץ.

§ 206. The changes which result from appending the feminine termination ה, the plural terminations ים and וּת, and the dual termination ים, are of three sorts, viz.:

1. Those which take place in the ultimate, when it is a mixed syllable.

2. Those which take place in the ultimate, when it is a simple syllable.

3. Those which take place in the penult.

§ 207. When the ultimate is a mixed syllable bearing the accent, it is affected as follows, viz. :

1. Tseré remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, מוֹת *dead fem.* מוֹתָהּ, pl. מוֹתִים; רֵגֶל *thigh du.* וְרֵגְלִים, *complete fem.* שְׁלֵמָה, pl. שְׁלֵמִים, f. pl. שְׁלֵמוֹת; הֹלֵךְ *going fem.* הֹלֵכָה, pl. הֹלְכִים, f. pl. הֹלְכוֹת.

a. The rejection of Tseré is due to the tendency to abbreviate words which are increased by additions at the end, § 66. 1. It is only retained as a pretonic vowel, § 64. 2, when the word is otherwise sufficiently abbreviated, or its rejection would shorten the word unduly. Tseré is retained contrary to the rule by טְלִטִים, רְבִיעִים *children of the third and fourth generations*, by a few exceptional forms, e. g. בְּגֵרָה Jer. 3:8, 11, מְשַׁבֵּלָה Ex. 23:26, לְטָרָה Cant. 1:6, שׁוֹמְמָה Isa. 54:1. and frequently with the pause accents, § 65, e. g. הוֹלֵךְ Isa. 21:3, שׁוֹמְמִים Lam. 1:16, שְׁלֵמוֹת Isa. 49:8, אֲבִיטִים Ex. 28:40, סְוִיָּרִים Gen. 19:11, 2 Kin. 6:18 (once with Tiphha), עֲצֻמָּפִים Isa. 2:20, פְּרִהָסִים Eccles. 2:5, מוֹמְרוֹת Isa. 2:4. It also appears in several feminine substantives, both singular and plural, e. g. מְהַפְּכָה *overthrow*, מוֹדַעוֹת *counsels*, הוֹעֲבָה *abomination*, מְשִׁנָּה *staff*, מְבַשְׂפָּח *witch*. On the other hand, the following feminines reject it though preceded by Kamets, רֵגֶל *wild-goat, fem.* רֵגְלָה, הֹנֶן *ostrich, fem.* רֵגְנָה, רֵגֶל *thigh, fem.* רֵגְלָה. It is also dropped from the plural of the monosyllable בֵּן *son*, and its place supplied by a pretonic Kamets, בָּנִים *sons daughters*, the singular of the feminine being בַּת for בָּתָה, § 205. b; so מוֹלָג *fork pl.* מוֹלְגוֹת.

b. Kamets in the ultimate is retained as a pretonic vowel, לָבֵן *white, fem.* לְבָנָה, pl. לְבָנִים, f. pl. לְבָנוֹת; מְבַצֵּר *fortress, pl.* מְבַצְרוֹת and מְבַצְרוֹת, only disappearing in a few exceptional cases, שֵׁעַר *hair, fem.* שֵׁעָרָה, טָלִי, *quail, pl.* שְׁלָלִים, מְגֵרֶשׁ *pasture, pl.* מְגֵרִישִׁים once מְגֵרִישׁוֹת and מְגֵרִישׁוֹת *fords, fem.* מְגֵרִישׁוֹת, but in pause מְגֵרִישׁוֹת, מְגֵרִישׁוֹת *river du.* מְגֵרִישׁוֹת. The ל"א participles, נְבִיאָה *prophecy* pl. נְבִיאִים, נְבִיאָה *polluted pl.* נְבִיאִים, נְבִיאָה *found pl.* נְבִיאִים adopt the vowels of לה forms, § 165. 2; but with the pause accents Kamets returns, נְבִיאִים Ezek. 13:2, נְבִיאִים Ezr. 8:25. The foreign word פְּרָבֵר *suburbs* forms its plural irregularly פְּרָבֵרִים.

c. Hholem and Hhirik commonly suffer no change; but in a few words Shurek takes the place of the former, and in one Tseré is substituted for the latter, § 66. 2 (3), מְגוֹר *terror pl.* מְגוֹרִים, מְגוֹרָה *habitation pl.* מְגוֹרִים, מְגוֹרָה *sweet fem.* מְגוֹרָה, מְגוֹרָה pl. מְגוֹרִים, מְגוֹרָה *distress fem.* מְגוֹרָה, מְגוֹרָה *lodging fem.* מְגוֹרָה, מְגוֹרָה *flight fem.* מְגוֹרָה, מְגוֹרָה *rest fem.* מְגוֹרָה, מְגוֹרָה *fortification fem.* מְגוֹרָה, מְגוֹרָה *deep fem.* מְגוֹרָה, מְגוֹרָה Prov. 23:27 and מְגוֹרָה, מְגוֹרָה

chain pl. רַהוּקוֹת 1 Kin. 6:21 K'ri; פָּלְיטָה *escaped* pl. פְּלִיטוֹת or פְּלִיטִים fem. פְּלִיטָה or פְּלִיטָה.

d. Hholem is dropped from the plural of צְפוּר *bird* pl. צְפוּרִים, as well as from the plural of nouns having the feminine characteristic ה in the singular; thus גְּלָגֶלֶת *skull*, by the substitution of the plural ending הוֹ for הַ, § 199, becomes גְּלָגֶלֶתוֹת *course*, pl. מַחְלְקוֹת, or with Hhateph-Kamets under a doubled letter, § 16. 3. b, כְּתוֹנֶת *coat* pl. כְּתוֹנֹת, שֶׁבֶלֶת *ear of corn*, pl. שֶׁבֶלֶתִים; in two instances a pretonic Kamets is inserted, בְּצָרָה *drought* pl. בְּצָרוֹת, עֶשְׂתָּרָה *Astarte* pl. עֶשְׂתָּרוֹת.

e. Seghol in nouns with the feminine characteristic ה affixed mostly follows the law of the vowel from which it has sprung, § 205; if it has been derived from Tseré it is rejected, if from any other vowel it is still in some instances rejected, though more commonly it reverts to its original form and is retained, יוֹלָקֶת *sucker* (from יוֹלֵק) pl. יוֹלָקוֹת, אֶפֶסְתָּה *epistle* (from אֶפֶס) pl. אֶפֶסוֹת, אֶמְצָלָה *knife* (from אֶמְצָל) pl. אֶמְצָלוֹת, אֶדְמָדְמוֹת *reddish* (from אֶדְמָדַם) pl. אֶדְמָדְמוֹת, אֶמְיָרָה *nurse* (from אֶמְיָר) pl. אֶמְיָרוֹת, מֶשְׁכָּלָה *scale* pl. מֶשְׁכָּלוֹת and מֶשְׁכָּלוֹת. Pattahh, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, טַבַּעַת *ring* pl. טַבַּעוֹת, נֹגֵעַת (from נֹגֵעַ) *touching* pl. נֹגֵעוֹת.

f. A few nouns with quiescents in the ultimate present apparent exceptions, which are, however, readily explained by the contractions which they have undergone. Thus חוֹתֵךְ for חוֹתֶךָ, § 57. 2 (5), *thorn*, has its plural חוֹתִים or חוֹתֵיךָ; יוֹם (יוֹמִים) *day*, pl. יוֹמִים (יוֹמִים); מִדּוֹן (מִדּוֹנִים) *strife*, pl. מִדּוֹנִים; שׂוֹר (שׂוֹרִים) *ox*, pl. שׂוֹרִים; הָדָר for הָדִיר or הָדִיר, § 186. 2. c, *pot*, pl. הָדִירִים or הָדִירִים, § 208. 3; שׁוּק (שׁוּקִים or שׁוּקִים) *street*, pl. שׁוּקִים; עִיר (עִירִים or עִירִים) *city*, pl. once עִירִים Judg. 10:4 usually contracted to עִירִים; רֹאשׁ (רֹאשִׁים) *head*, pl. רֹאשִׁים (רֹאשִׁים). So סֹאָה *measure* becomes in the dual סֹאָתִים for סֹאָתִים and מֵאָה *one hundred*, du. מֵאָתִים for מֵאָתִים; מְלָאכָה (מְלָאכָה, § 57. 2 (3)), *work*, probably had in the absolute plural מְלָאכּוֹת, whence the construct is מְלָאכּוֹת.

2. The final consonant sometimes receives DagHesh-forte before the added termination, causing the preceding vowel to be shortened from \bar{a} to \check{a} , from \bar{e} or \bar{i} to \check{e} or \check{i} , and from \bar{o} or \bar{u} to \check{o} or \check{u} , § 61. 5. This takes place regularly in nouns which are derived from contracted עֵ roots, תְּמִיָּה *perfect* fem. תְּמִיָּה, יָם *sea* pl. יָמִים; מִגְּדָן (from מִגְּדָן) *shield*, pl. מִגְּדָוִים and מִגְּדוֹת, fem. מִגְּדוֹת; חֹק *statute* pl. חֻקִּים, fem. חֻקָּה, pl. חֻקוֹת, or in whose final letter two consonants have coalesced, אָה for אָהָה du. אָהָה *nose*; עֹז for עֹזֶה *she-goat* pl. עֹזִים; עֵת for עֵתֶה *time* pl. עֵתִים and עֵתוֹת; אִישׁ for אִישָׁ *man*, אִשָּׁה *woman*, and it not infrequently occurs in other cases.

a. Nouns with Pattahh in the ultimate with few exceptions double their final letter, being either contracted forms, חֶלֶל *weak* pl. חֶלְלִים fem. חֶלְלָה pl.

הַלֹּוֹת, or receiving Dagghesh-forte conservative in order to preserve the short vowel. אֲגָם *pool* pl. אֲגָמִים; so אֲוֵזָן *wheel*, אֲוֵזָן *myrtle*, אֲפָה *few*, תַּחֲרִיב *frightful*, אֲרֵקֶקֶק *greenish*, אֲדֵרֶסֶס *desire*. Before gutturals Pattahh may be retained in an intermediate syllable. לֶחֶם *fresh* pl. לֶחֶמִים, or lengthened to Kamets, § 60. 4. שֵׁר *prince* pl. שָׂרִים fem. שָׂרָה; so אֲצָפְפָנוֹת *fingers*, אֲרֵבָבָה *four*, אֲרֵבָבָה *helmets*, אֲרֵבָבָה *strails* and אֲרֵבָבָה *baskets*, אֲרֵבָבָה *loops*, which do not occur in the singular, but are commonly referred to אֲרֵבָבָה, § 194. *b*, ר being changed to א as in § 208. 3. *d*; also שֵׁר *breast*, which omits Dagghesh du. שָׂרִים. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2. בַּיָּזָה *prey* fem. בַּיָּזָה, אֲפָרָה fem. אֲפָרָה, אֲפָרָה *wine-press* pl. אֲפָרָה, אֲפָרָה *garment* pl. אֲפָרָה and אֲפָרָה, אֲפָרָה *tribute*, אֲפָרָה *basin*, אֲפָרָה *morsel*, אֲפָרָה *side*, אֲפָרָה *wheel*, אֲפָרָה *baskets*, אֲפָרָה *palm-branches*, אֲפָרָה *threshing-sledge* pl. אֲפָרָה or by the resolution of Dagghesh-forte, § 59. *a*. מִוֵּרְיָהִים. It is rejected from אֲפָרָה *cymbal* pl. אֲפָרָה, אֲפָרָה *sort* pl. אֲפָרָה, אֲפָרָה *berries*, probably from אֲפָרָה and אֲפָרָה *men*, from the obsolete singular, אֲפָרָה. The plural of אֲפָרָה *people* is אֲפָרָה and in a very few instances with the doubled letter repeated, אֲפָרָה; so אֲפָרָה *mountain* pl. אֲפָרָה and אֲפָרָה Deut. 8:9. אֲפָרָה *shadow* pl. אֲפָרָה, אֲפָרָה *statute* pl. אֲפָרָה, and twice in the construct, אֲפָרָה Judg. 5:15, Isa. 10:1, which implies the absolute form אֲפָרָה.

b. The final letter is doubled after Kamets in the following words besides those from ע"ו roots, אֲפָרָה *porch* pl. אֲפָרָה; so אֲפָרָה *hire*, אֲפָרָה *camel*, אֲפָרָה *time*, אֲפָרָה *darkness*, אֲפָרָה *distance*, אֲפָרָה *small*, אֲפָרָה *green*, אֲפָרָה *quiet*, אֲפָרָה *lily*, אֲפָרָה *coney*, to which should perhaps be added אֲפָרָה Deut. 8:15 *scorpion*, though as it has a pause accent in this place which is the only one where it is found with Kamets, its proper form may perhaps have been אֲפָרָה, § 65. The Niphal participle אֲפָרָה *honored* has in the plural both אֲפָרָה and אֲפָרָה. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before ה, which does not admit Dagghesh-forte, in the plurals of אֲפָרָה *brother* pl. אֲפָרָה, אֲפָרָה *hook*, אֲפָרָה *confidence*, § 60. 4. *a*.

c. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from ע"ו roots, אֲפָרָה *peak* pl. אֲפָרָה, אֲפָרָה *sacred scribe*, אֲפָרָה *band*, אֲפָרָה *nation*, אֲפָרָה *naked*, and several adjectives of the form אֲפָרָה, which are mostly written without the vowel-letter ו, § 14. 3, e. g. אֲפָרָה *red* fem. אֲפָרָה, אֲפָרָה, אֲפָרָה *terrible*, אֲפָרָה *long*, etc.; אֲפָרָה *dunghill* takes the form אֲפָרָה in the plural.

d. There are only two examples of doubling when the vowel of the ultimate is Shurek, אֲפָרָה Prov. 24:31 *nettlles* or *brambles* from אֲפָרָה, אֲפָרָה Esth. 2:9 from אֲפָרָה Kal pass. part of אֲפָרָה.

e. אֲפָרָה (אֲפָרָה) *man* is not contracted in the plural אֲפָרָה *men*; in the feminine, for the sake of distinction, the initial weak letter is dropped, אֲפָרָה *women*, which is used as the plural of אֲפָרָה *woman*; אֲפָרָה *men* and אֲפָרָה *women* are rare and poetic. אֲפָרָה *ploughshare* has either אֲפָרָה or אֲפָרָה in the plural.

§208. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, §66. 2. (1). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, §183.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which *ō* becomes *ō* or more rarely *ū*, *ē* becomes *ī* or more rarely *ē*; *ē* may be restored to *ū* from which it has commonly arisen, §183, or like *ē* it may become *ī* or *ē*, עֲזָמָה (עֲזָם) *strength* fem. חֵפְזָה (חֵפֵז) fem. חֵפְזָה *freedom*, אָמַר (אָמַר) *saying* fem. אָמַרָה and אָמַרָה (מְלָךְ) *king* מְלָכָה *queen*, טָבַח *slaughter* fem. טָבַחָה.

a. Nouns having either of the forms קָטְלָה, קָטְלָה, קָטְלָה, קָטְלָה, are consequently to be regarded as sprung from monosyllables with the vowel given to the first radical.

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away, מְלָכִים (מְלָךְ) *king* pl. מְלָכִים, מְלָכָה *queen* pl. מְלָכוֹת, אָמַר, מְלָכִים (אָמַר) *saying* pl. אָמַרִים, אָמַרָה *id.* pl. אָמַרוֹת, עָמַל (עָמַל) *work*, pl. עָמַלִים, חָטָא *sin* pl. חָטָאִים.

a. Pretonic Kamets is not admitted by the numerals עֶשְׂרִים *twenty* from עָשָׂר *ten*, שִׁבְעִים *seventy* from שֶׁבַע *seven*, תִּשְׁעִים *ninety* from תֵּשַׁע *nine*. The words בִּטְחָנִים *pistachio-nuts*, הֶבְלִים *ebony*, אֶלְלִים Job 40:21, 22, רַחֲמִים *mercies*, שִׁחְמִים and שִׁחְמוֹת *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission. But there need be no assumption of irregularity if the first is taken with Fürst from בִּטְחָן, the second with Gesenius from הֶבְלִי, and the others are explained after a like analogy. Quadriliteral Segholates also receive pretonic Kamets in the plural בְּנֵי מְרַכְּסִים pl. בְּנֵי מְרַכְּסִים *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, צַפְרָנִים *concupine* pl. צַפְרָן, צַפְרָן *nail* צַפְרָנִים.

b. The superior tenacity of Hholem, §60. 1. a (4), is shown by the occasional retention of *o*, not only as a compound Sh'va under gutturals, אֶרֶב *way* pl. אֶרְבוֹת, so חֹדֶשׁ *month*, חֹדֶשׁ *thicket*, עֹמֶר *sheaf*, עֹפָר *fawn*; but as

Kamets-Hhatuph in קֹדֶשׁ *holiness* pl. קֹדְשִׁים and קֹדְשֵׁי, *root* pl. אֲרָרָה, § 19. 2, or as a long vowel in אֶהָל *tent* pl. אֶהָלִים, § 60. 3. c, or shifted to the following letter so as to take the place of the pretonic Kamets in בָּהֶן *thumb* pl. בְּהוֹנָה, *brightness* pl. נְגִהוֹת, § 184. a. Comp. פְּסֻל (פֶּסֶל) *graven image* pl. פְּסֻלִים. In other nouns it is rejected, מוֹרִיג *morning* pl. מוֹרִיגִים; so תְּרִיג *threshing-floor*, כִּפְרִי *cypress*, חֲפִי *handfull*, רֶמֶח *spear*, רְחֵי *juniper*, חֲלָל *hollow of the hand*.

c. Middle Vav quiesces in the plural of the following nouns: מָוֶת *death* pl. מוֹתִים, עֲוֹנָה *iniquity* pl. עוֹלָה. Gesenius regards אֲוִיָּם Prov. 11: 7, Hos. 9: 4, as the plural of אֲוִיָּה, while others derive it from אֲוִיָּה, translating it *riches* in the former passage and *sorrow* in the latter, the primary idea out of which both senses spring being that of *toil*. Middle Yodh quiesces in the plural of אֶרֶב *ram* pl. אֶרְבִּים, זֵיתָה *olive* pl. זֵיתִים, לַיְלָה *night* pl. לַיְלֵהוֹת, but not in הֶחָלֶה *strength* pl. הֶחָלִים, הַמַּיִם *fountain* pl. הַמַּיִמוֹת, אֶסְרָה *ass-colt* pl. אֶסְרִים, תְּרִישׁ *goat* pl. תְּרִישִׁים. The plural of גֵּיא *valley* is גְּאִיִּים by transposition from the regular form גֵּיאִים which is twice found in the K'thibh 2 Kin. 2: 16, Ezek. 6: 3; בַּיִת *house* has as its plural בְּתָרִים, whether this be explained as for בְּנֵיִם from בָּנָה *to build* or for בְּתָרִים from בָּנוּ *to lodge*. Middle Yodh always quiesces before the feminine and dual endings, צִיר *provision* fem. צִירָה, עֵינָה *eye* du. עֵינָיִם.

d. Monosyllables in י from לִיה roots belong properly to this formation, § 57. 2 (4) and § 184. b, and follow the rules given above both in the feminine הַלְּיָה (הַלְּיָה) *necklace* fem. הַלְּיָה, and the plural אֲרִי (אֲרִי) *lion* pl. אֲרִיִּים and אֲרִיִּוֹת, קִדִּי *kid* pl. קִדִּיִּים, or with the change of י to א, § 56. 4, which also occurs in verbs, § 177. 3, הַלְּיָה *necklace* pl. הַלְּיָאִים, פְּתִי *simple* pl. פְּתִיאִים, פְּתִיָּה and פְּתִיָּה *gazelle* pl. פְּתִיָּהִים, אֶבְרָאָה and אֶבְרָאוֹת *branches*, עֲבָאִים *lions* are referred to אֶבְרָאָה and אֶבְרָאוֹת though these singulars do not occur; בְּלִי (בְּלִי) *utensil* does not receive Kamets in the plural בְּלִיִּים.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, דְּלָת (דְּלָת) *door* du. דְּלָתַיִם, דְּרָךְ (דְּרָךְ) *way* du. דְּרָכַיִם, קַרְנִי (קַרְנִי) *horn* du. קַרְנָיִם and קַרְנֵי, חֵיקִי *cheek* du. חֵיקַיִם, בְּרָךְ (בְּרָךְ) *knee* du. בְּרָכַיִם, so מַתְּנִים, מַתְּנֵי, עֲרָבִים, עֲרָבַיִם.

§ 209. When the ultimate is a simple syllable, the following cases occur, viz :

1. Final ה is rejected before the feminine and plural endings, רִפְּהָ *beautiful* fem. רִפְּהָ f. pl. רִפְּוֹת, מְעֵשָׂה *work* pl. מְעֵשִׂים; so מַחֲנֵה *camp* du. מַחֲנֵיִם.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. c, so that רִפְּהָ is for רִפְּהָה and

מְשָׁרִים for מְשָׁרִים. In a very few instances the radical י remains, e. g. עֲטָה Cant. 1:7 from עֲטָה (עֲטָה) מְמָחָה Isa. 25:6 from מְמָחָה (מְמָחָה) and is even strengthened by Daghesh-forte, § 207. 2. בּוֹכָה Lam. 1:16 from בּוֹכָה, פָּרָה and פָּרָה, § 196. b. fem. of פָּרָה Hos. 14:1, elsewhere הָרוֹת, פֶּה *mouth, edge* pl. פָּים, פִּיּוֹת and פִּיּוֹת, or changed to א, § 56. 4. טֵלָה (טֵלָה) *young lamb* טֵלָאִים (טֵלָאִים), so that it is not necessary to assume a singular טֵלָי which no where occurs, חֲלָבָה Ps. 10:8 חֲלָבָאִים ver. 10. See Alexander in loc.

2. Final י may combine with the feminine and plural endings, so as to form יָהּ, יִים, יוֹת, or it may in the masculine plural be contracted to ים, § 62. 2. עֲבָרִי *Hebrew* pl. עֲבָרִים and עֲבָרִיִּים fem. עֲבָרָה f. pl. עֲבָרִיּוֹת; שֵׁי *ship* pl. שָׁיִם and שָׁיִים pl. חֲפָשִׁי *free* pl. חֲפָשִׁים, נָקִי *pure* pl. נְקִיִּים. So nouns in ית upon the exchange of the feminine singular for the plural termination עֲמוּנִית *Ammonitess* pl. עֲמוּנִיּוֹת, חֲתִית *Hittites* pl. חֲתִיּוֹת.

a. In עֲרָבִים 2 Chron. 17:11 *Arabians* from עֲרָבִי an א is interposed, elsewhere עֲרָבִים; בְּרָכִים *branches*, זְנוּיָה *corners* and מְנַקִּיּוֹת *bowls*, which do not occur in the singular, are assumed to be from בְּרָכִית, זְנוּיָה and מְנַקִּיָּה.

b. A few monosyllables in י form their feminines in this manner, though in the masculine plural they follow the rule before given, § 208. 3. d, קִידִי *kid* fem. קִידָה, לִבִּי *lion*, לִבְיָה *lioness*, § 196. d, צִבִּי *gazelle* fem. צִבָּה (צִבָּה and צִבָּה are used as proper names), שְׁתִּי *drinking* fem. שְׁתִּיהָ.

3. There are few examples of final ו or ו with added endings. The following are the forms which they assume: שָׁקִי *drink* pl. שָׁקִיִּים, מְלָכִיּוֹת *kingdom* pl. מְלָכִיּוֹת, § 62. 2, עֲדוּת *testimony* pl. עֲדוּת, אָחוֹת *sister* pl. אָחוֹת and אָחוֹת for אָחוֹת, רַבּוֹת and רַבּוֹת *myriad* pl. רַבּוֹת, רַבּוֹת and רַבּוֹת; the dual רַבּוֹתִים inserts the sign of the feminine.

a. תְּחִילוֹת or תְּחִילוֹת Jer. 37:16 *cells* is referred to the assumed singular תְּחִילָה; נְסוּת Isa. 3:16 K'thibh and עֲשׂוּת 1 Sam. 25:18 K'thibh are formed from נָסוּ and עָשׂוּ abbreviated Kal passive participles, § 172. 5, but in the absence of the appropriate vowel points their precise pronunciation cannot be determined.

b. Nouns ending in a quiescent radical א may be regarded as terminating in a consonant, since this letter resumes its consonantal power upon an addition being made to the word. Comp. § 162. נִצָּא *fowl* fem. נִצָּאָה, נִצָּא *wild ass* pl. נִצָּאִים.

§ 210. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 1. They consist in the rejection of Kamets or Tseré, גְּדוּל *great* fem. גְּדוּלָה pl. גְּדוּלִים f. pl. גְּדוּלוֹת *word* pl. דְּבָרִים, זָכוֹן *memorial* pl. זְכוֹנוֹת *wing* du. מַצֵּר *distress* pl. מַצְרִים, מְשִׁיבָה fem. מְשִׁיבִים *restoring* pl. מְשִׁיבִים, כְּנָפַיִם pl. מְצָרִים, לֵוִי *Levite* pl. לְוִיִּם, except from nouns in הּ in which the place of the accent is not changed by the addition of the terminations for gender and number, § 209. 1, יָפָה *beautiful* fem. יָפָה pl. יָפִיִּת, שָׂדֵה *field* pl. שָׂדוֹת *hard* pl. קָשָׁה, קָשִׁים pl. מְעֵה and מְעוֹת *bowels*, נָכָה *smitten* pl. נָכִים. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive Daghesht-forde, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. תְּרַשׁ for תְּרֹשׁ, § 187. 1, *workman* pl. תְּרַשִּׁים, so פָּרֶשׁ *horseman*, בְּרִיחַ *fugitive*, סְרִיס (const. סְרִיסִים) *eunuch*, טְרִיץ *terrible*, פְּרִיץ *violent*, תְּרוּץ *diligent*, or -shortened to Pattahh before ה, § 60. 1. a (4), בְּחַיִר *young man* pl. בְּחַיִרִים. Kamets is also retained in certain עַב and לֵה derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מִגֵּן *shield* pl. מְגִנִּים and מְגִנּוֹת, מְצֻדָה *fortress* pl. מְצֻדִים, בְּרִיחַ *branch* pl. בְּרִיחוֹת, קוֹנֵי *corner* pl. קוֹנֵי. Other instances of its retention are rare and exceptional, טְרַפְזָה *treacherous* fem. טְרַפְזָה (const. טְרַפְזִים) *week* pl. טְרַפְזִים and טְרַפְזוֹת but du. טְרַפְזִים, טְרַפְזָה *warrior* pl. טְרַפְזִים.

b. When Kamets following a doubled letter is rejected, and Daghesht-forde is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhrik to Seghol, § 61. 5, תְּוִיוֹנוֹת *vision* pl. תְּוִיוֹנוֹת, עֲשָׂרוֹן *a tenth* pl. עֲשָׂרִים, but זָכוֹן *memorial* pl. זְכוֹנוֹת.

c. Tseré is not rejected if it has arisen from Hhrik before a guttural in a form which properly requires Daghesht-forde, תְּרַשׁ for תְּרֹשׁ, § 187. 1. b, *deaf* pl. תְּרַשִּׁים, or if it is commonly represented by ר, § 14. 3, כִּיָּה *or* כִּיָּה, § 186, *hammer* pl. כִּיָּהוֹת, or a radical י quiesces in it, אֵהָן *or* אֵהָן (from אֵהָן, § 189) *perennial* pl. אֵהָנִים or אֵהָנִים, אֵהָל *temple* pl. אֵהָלִים and אֵהָלִים (from אֵהָל or אֵהָל) *proud*. Other cases are rare and exceptional, e. g. אֵהָלִים Neh. 3:34 *feeble*.

d. Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: אֵהָדוֹדִיִּת *Ashdodites* pl. אֵהָדוֹדִיִּת Neh. 13:23 K'ri (K'thibh אֵהָדוֹדִיִּת), אֵהָמוֹנִיִּת *Ammonites* pl. אֵהָמוֹנִיִּת id. (K'thibh אֵהָמוֹנִיִּת, 1 Kin. 11:1 אֵהָמוֹנִיִּת).

Sidonian f. pl. צִדְוֹנִים where long Hhirik becomes Tseré before concurrent consonants, § 61. 4.

e. When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change, § 58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. § 60. 3. *b.* אֲשֵׁבֶלְךָ cluster pl. אֲשֵׁבֶלְכֶם Cant. 7 : 8. מִרְקָבָה chariot fem. מִרְקָבֹת pl. מִרְקָבֹת, מִרְקָבֹת distance pl. מִרְחָקִים and מִרְחָקִים, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 207. 2. *a.* זֶפֶתְךָ fury pl. זֶפֶתְכֶם fork pl. מִזְלָזוֹת, § 190. *a.* צִלְחָתָה dish pl. צִלְחָתַי by the resolution of Daghesh-forte for צִלְחָתַי, § 59. *a.*; אֲחֵר for אֲחֵר other has in the plural אֲחֵרִים, אֲחֵרֹת as if from אֲחֵר, אֲחֵרֹת coal has pl. אֲחֵרִים by § 63. 1.

§ 211. In forming the plural of nouns, which have a feminine ending in the singular, the latter must first be omitted before the rules already given are applied. Thus, מַמְלָכָה kingdom by the omission of the feminine ending becomes מַמְלָךְ, hence, by § 207. 1, its plural is מַמְלָכוֹת; so מַלְכָה queen becomes מַלְכֵי, and by § 208. 3. its plural is מַלְכוֹת; אֵפֶתֶת epistle becomes אֵפֶתֶת, and by § 207. 1. its plural is אֵפֶתֶת. As precisely the same changes result from appending the feminine ה, and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 208, nouns in ה, become plural with no further change than that of their termination; only in the exceptional case referred to a pretonic Kamets must be inserted. Nouns in ה, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 207. 1. *d.* and *e.* On the other hand, as the dual ending is not substituted for that of the feminine singular, but added to it, no such omission is necessary in applying the rules for the formation of the dual, it being simply necessary to observe that the old ending ה, takes the place of ה, § 202. Thus שְׁנָה (שְׁנָה) year, by § 210, becomes in the dual שְׁנָתַי, דֶּלֶת door, by § 208. 4, du. דֶּלֶתַי, נְחֹשֶׁת brass du. נְחֹשֶׁתַי.

a. In the following examples a radical, which has been rejected from the singular, is restored in the plural, אַמָּה (for אַמָּה) maid-servant pl.

אֲחֵהוּם, מִזֶּה (for מִזֵּה from הַזֶּה) *portion* pl. מִזֵּוֹת and מִזְנוֹת, comp. § 208. 3. *d*, קֶצֶה (for קֶצֶז from הַקֶּצֶה) pl. קֶצֶזוֹת; in like manner בְּנוֹת *colleagues* is referred to the assumed singular בֶּנֶת. פְּהֵה (פְּהֵה) *governor* has in the plural both פְּהֵוֹת (const. פְּהֵוֹת) and פְּהֵוֹת.

THE CONSTRUCT STATE.

§ 212. When one noun stands in a relation of dependence on another, the second or specifying noun is, in occidental languages, put in the genitive case; in Hebrew, on the other hand, the second noun undergoes no change, but the first is put into what is commonly called the construct state (כְּמוֹת or נִסְמָת *supported*). A noun which is not so related to a following one is said to be in the absolute state (מוֹכֶרֶת *cut off*). Thus, דָּבָר *word* is in the absolute state; but in the expression דְּבַר הַמֶּלֶךְ *verbum regis, the word of the king*, דְּבַר is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

a. The term *absolute state* was introduced by Reuchlin; he called the construct *the state of regimen*.

§ 213. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.
2. The final syllable of nouns, which are without these endings.
3. The syllable preceding the accent.

§ 214. The following changes occur in the endings for gender and number, viz.:

1. The feminine ending הַ is changed to תַּ, שְׂפֵחָה *handmaid* const. שְׂפֵחַת; the ending תַּ remains unchanged, מִשְׁמֶרֶת *observance* const. מִשְׁמֶרֶת.

a. The explanation of this appears to be that the construct state retains the old consonantal ending ה_, the close connection with the following noun preserving it as if in the centre of a compound word, § 55. 2. c; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

b. Some nouns in ה_ preceded by Kamets adopt a Segholate form in the construct, מַמְלָכָה kingdom const. מַמְלֻכָה instead of מַמְלִיכָה, § 61. 1. b. מְשָׁלָה dominion const. מְשֻׁלָה מְלָאכָה work const. מְלֻאכָה, מְלֻאכָה chariot const. מְלֻאכָה, מְלֻאכָה crown const. מְלֻאכָה, מְלֻאכָה flame const. מְלֻאכָה, מְלֻאכָה ten const. מְלֻאכָה, or with the Seghols changed to Pattahs under the influence of a guttural, מְשֻׁפָּחָה family const. מְשֻׁפָּחָה, מְשֻׁפָּחָה four const. מְשֻׁפָּחָה; so מְשֻׁפָּחָה fig-cake const. מְשֻׁפָּחָה; מְשֻׁפָּחָה woman, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of מְשֻׁפָּחָה. On the other hand, חֲבִיתָה bottle has in the construct חֲבִיתָה Gen. 21: 14 (the accent thrown back by § 35. 1) as if from חֲבִיתָה.

2. The ending ים of the masculine plural and ים of the dual are alike changed to י, עַמִּים nations const. עַמִּי, קַרְנִים horns const. קַרְנֵי; וַי of the feminine plural suffers no change קְלוֹת voices const. קְלוֹת.

a. The compression of *i* to *e* regularly takes place upon its being followed by concurrent consonants, § 61. 4. This is here suggested as the explanation of the change of vowel in the plural. It results from the close connection of the construct state, which as it were, unites the two words into one compound term; thus, בָּתַיַם houses joined to הֵוֶה hewn stone would become הֵוֶה בָּתַיַם, and by the dropping of the nasal, according to § 55. 2. b, הֵוֶה בָּתַיַם houses of hewn stone. Comp. § 199. e. In the dual the final nasal is likewise rejected, and *ay* combines to form the diphthongal *e*, § 57. 2 (5).

b. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בָּתַיַם (the accent invariably thrown back by § 35. 1), commonly in the K'thibh בָּתַיַם במוֹת high-places, 1 Sam. 26: 12; this takes place regularly before suffixes, § 220. 2.

§ 215. 1. In a mixed final syllable Kamets is commonly shortened to Pattahh: so is Tsere when preceded by Kamets; other vowels remain without change, יָד hand const. יָד, מוֹשֵׁב seat const. מוֹשֵׁב, צַוְאֵר neck const. צַוְאֵר, זָקֵן old const. זָקֵן, לֵב heart const. לֵב, גִּבּוֹר mighty man const. גִּבּוֹר.

a. Kamets remains in the construct of אֹרְכָה porch, כָּתָב writing, מַתָּן gift, עָבַד cloud (once const. עָבַד Ex. 19: 9), פְּתָרִים decree and יָם sea, e. g. יָם יָם sea of salt, except in the phrase יָם יָם sea of weed, i. e. Red Sea; חֵלֶב milk becomes חֵלֶב, and לָבָן white לָבָן Gen. 49: 12 in the construct.

b. Tserē remains in *חַמֵּשׁ* *five* const. *מִירָן* *mire* const. *רִנָּן* *breathing* const. *רִפְחָה*, *רָפְחָה*, *רָפְחָה* *heel* const. *עָקָב*, in the *עָב* derivative *מָגֵן* *shield* const. *מָגֵן* and in *אֲבָל* found in several proper names. It is occasionally shortened to Seghol before Makkeph in *אֲבָל* *mourning* const. *אֲבָל*, *אֲבָל* *time* const. *עֵת* and *עֵת* and *עֵת*, *שֵׁם* *name* const. *שֵׁם*, *שֵׁם* and *שֵׁם*—*בֵּן* *son*, which in the absolute retains Tserē before Makkeph, Gen. 30:19, Ezek. 18:10, has in the construct *בֵּן*, *בֶּן* or *בֶּן*. Tserē is shortened to Pattahh in a few cases not embraced in the rule, viz.: *בֵּן* *nest* const. *בֵּן*, *מַגֵּל* *rod* const. *מַגֵּל* and *מַגֵּל* Deut. 32:28 *perishing* const. of *אֲבָד*, the Kal participles of Lamedh guttural verbs, §126. 1, and the following nouns with prefixed *מ* in several of which a preceding Pattahh is likewise changed to Hhirik, §190. a, *מִשְׁטֵר* *tithe* const. *מִשְׁטֵר*, *מִשְׁטֵר* *mourning* const. *מִשְׁטֵר*, *מִשְׁטֵר* *key* const. *מִשְׁטֵר* and *מִשְׁטֵר*, *מִשְׁטֵר* *lair* const. *מִשְׁטֵר*, *מִשְׁטֵר* *clamour* const. *מִשְׁטֵר*, *מִשְׁטֵר* *matrix* const. *מִשְׁטֵר*, *מִשְׁטֵר* *corruption* const. *מִשְׁטֵר*, *מִשְׁטֵר* *altar* const. *מִשְׁטֵר*.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from *עָב* roots, *חֹק* *statute* const. *חֹק* and *חֹק*, rarely in other words *גְּדֹל* Prov. 19:19, Ps. 145:8, Nah. 1:3 (in the last two passages the K'thibh has *גְּדֹל*), *קָמֵן* Job 17:10, Prov. 22:11, Ex. 30:23, *שְׁלֵשׁ* Ex. 21:11; this becomes Pattahh before the guttural in *גְּבִיחָה* for *גְּבִיחָה* construct of *גְּבִיחָה* *high*. *כֹּל* *köl* construct of *כָּל* *all* occurs twice, viz.: Ps. 35:10, Prov. 19:7, without a Makkeph following, §19. 2. a; it must not be confounded with *כָּל* *kāl* Isa. 40:12 *he comprehended* pret. *כָּל*.

d. The termination *י* becomes *י* in the construct, §57. 2 (5), *יָד* *enough* const. *יָד*, *יָד* *life* const. *יָד*.

e. Three monosyllabic nouns form the construct by adding a vowel, *אָב* *father* const. *אָב* Gen. 17:4, 5, elsewhere *אָבִי*, *אָבִי* *brother* const. *אָבִי*, *רֵעַ* *friend* const. *רֵעִי* 2 Sam. 15:37, 1 Kin. 4:5, or *רֵעִי* 2 Sam. 16:16, Prov. 27:10 K'thibh. These may be relics of the archaic form of the construct, §218, or the monosyllables may be abridged from *ל"ה* roots, §185. 2. c.

2. In a simple final syllable *ה* is changed to *ה*, *שֶׂה* *sheep* const. *שֶׂה*, *רֹעֶה* *shepherd* const. *רֹעֶה*, *שָׂדֶה* *field* const. *שָׂדֶה*; other vowels remain unchanged.

a. This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tserē in *ל"ה* verbs, while the future has Seghol, §168. c. An analogous fact is found in the Sanskrit vocative. The language of address calls for a quick and emphatic utterance; and this end is sometimes attained by shortening the final vowel, and sometimes by the directly opposite method of lengthening it. Bopp Vergleich. Gramm. §205.

b. *פֶּה* *mouth* has *פֶּה* in the construct.

c. Nouns ending in quiescent *א* preserve their final vowel unchanged in the construct, *יָרָא* *fearing* const. *יָרָא*, *אָזָא* *host* const. *אָזָא*.

אֵיל; רֵגֶל *thigh* const. רֵגֶל; כָּבֵד *heavy* const. כָּבֵד and כָּבֵד, כֹּתֵף *shoulder* const. כֹּתֵף; קֶשֶׁן *smoke* const. קֶשֶׁן and קֶשֶׁן, צֶלַע *side* const. צֶלַע and צֶלַע; אָרָה *long* is only found in the construct, the corresponding absolute was probably אָרָה; כּוֹבֵד *helmet* simply shifts its accent in the construct, כּוֹבֵד. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form חֲבֵר, חֲבֵר *chamber* const. חֲבֵר, זֶרַע *seed* const. once זֶרַע Num. 11:7 elsewhere זֶרַע, זֶרַע *plant* const. זֶרַע, שֶׁבַע *seven* const. שֶׁבַע, תֵּשַׁע *nine* const. תֵּשַׁע; in like manner הֶבֶל *vanity* const. הֶבֶל.

2. When this rejection occasions an inadmissible concurrence of vowelless consonants at the beginning of a syllable, § 61. 1, it is remedied by inserting a short vowel between them, commonly Hhirik, unless it is modified by the presence of gutturals, אֶזְזָל *tinkling* const. אֶזְזָל for אֶזְזָל, דְּבָרִים *words* const. דְּבָרִי for דְּבָרִי, צְדָקָה *righteousness* const. צְדָקָה, pl. צְדָקוֹת const. צְדָקוֹת, בְּהֵמָה *beast* const. בְּהֵמָה, pl. חֲכָמִים *wise* const. חֲכָמֵי. In the construct plural and dual of Segholates, however, the vowel is frequently regulated by the characteristic vowel of the singular which has been dropped, comp. § 208. 2, מְלָכִים from מֶלֶךְ (מֶלֶךְ) *kings* const. מְלָכֵי, שְׁבָטִים (שְׁבָט) *tribes* const. שְׁבָטֵי, גְּרָנוֹת (גְּרָן) *threshing-floors* const. גְּרָנוֹת, חֲרָפוֹת (חֲרָפָה) *reproaches* const. חֲרָפוֹת, גְּרָנוֹת (גְּרָן) *or folding doors* const. גְּרָנוֹת, yet not invariably שְׁגָלִים (שְׁגָל) *handfuls* const. שְׁגָלֵי, שֶׁקֶת *trough* (pl. שֶׁקֶתוֹת) const. שֶׁקֶתוֹת.

a. When in the construct plural the introduction of a new vowel is demanded by the concurrence of consonants, the syllable so formed is an intermediate one, so that the following Sh'va is vocal, and the next letter, if an aspirate, does not receive Dagshesh-lene, thus, הַלְלוּ, מְלָכֵי, חֲרָפוֹת, הַלְלוּ, חֲרָפוֹת, הַלְלוּ, חֲרָפוֹת, not הַלְלוּ, חֲרָפוֹת, § 22. a. 3. Exceptions are infrequent, as חֲרָפוֹת Deut. 3:17, חֲרָפוֹת Lam. 3:22, חֲרָפוֹת Ps. 89:2, חֲרָפוֹת Ps. 69:10, חֲרָפוֹת Ezek. 17:9, חֲרָפוֹת Gen. 42:25, 35, חֲרָפוֹת Lev. 23:18, חֲרָפוֹת Isa. 5:10, חֲרָפוֹת Neh. 4:7, חֲרָפוֹת Cant. 8:6 but חֲרָפוֹת Ps. 76:4. In a few instances Dagshesh-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 24. 5, חֲרָפוֹת Isa. 57:6, חֲרָפוֹת Lev. 25:5, חֲרָפוֹת Isa. 58:3, חֲרָפוֹת Gen. 49:17, חֲרָפוֹת Ps. 89:52, חֲרָפוֹת Prov. 27:25, or compound Sh'va is taken instead of simple for the same reason, חֲרָפוֹת Gen. 30:38. The presence or absence of Dagshesh-lene in the dual construct depends upon the form of the absolute, thus שְׁפָתַי from שְׁפָתַי *lips* but שְׁפָתַי from שְׁפָתַי *knees*. When the concurring consonants belong to different syllables a new vowel is not needed between

them; one is sometimes inserted, however, after a guttural, מַעֲרִיבִי, מַעֲרִיבִי but מַחֲשִׁיבוֹת. In the opinion of Ewald מַקְרִישִׁי Ezek. 7:24 is for מַקְרִישִׁי from מַקְרִישִׁים, and מַקְצֵטָה Ex. 26:23, 36:28 for מַקְצֵטָה; they may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change. In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels being reckoned shorter than the diphthongal, comp. §210. e. מַרְצָבָה *chariot* const. מַרְצָבָה. The changes in לְהִבָּה *flame* const. לְהִבָּה pl. לְהִבּוֹת const. לְהִבּוֹת, גַּחְלִים *coals* const. גַּחְלִי are due to the influence of the proximate vowels, §63. 1; those in הַיְוִיוֹן *vision* const. הַיְוִיוֹן, כִּפְתָּה *coats* const. כִּפְתָּה are consequent upon the dropping of Daghesh-forte, §61. 5; that in אֶהְלִים (from אֶהֱלֵ) *tents* const. אֶהְלִי arises from the conversion of a simple into an intermediate syllable, §59.

§ 217. The following table of the declension of nouns will sufficiently exemplify the rules which have been given.

a. The left-hand page is occupied by masculine nouns and the right-hand by feminine, the latter being, with few exceptions, derived from the former, or preserving, as in גַּצָּה הַדּוֹר, גַּצָּה הַדּוֹר an outward correspondence though the roots are different. There is thus shown the formation of the feminine from the masculine, as well as that of the plural from the singular and the construct from the absolute of both numbers and genders. A few examples are added of the formation of the dual and of the inflections of adjectives and participles. The Piel and Hithpael participles follow the analogy of the Kal; the Niphal is followed by the Pual, Hophal, and Hiphil, the last of which has in the sing. fem. מִקְטִילָה or מִקְטִילָה and in the plural מִקְטִילִים, מִקְטִילִים.

DECLENSION

	SINGULAR.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Garden.	גֶּן	גֵּן	גַּנִּים	גַּנֵּי
Fish.	דָּג	דָּג	דָּגִים	דָּגֵי
Guard.	מִשְׁמָר	מִשְׁמָר	מִשְׁמָרִים	מִשְׁמָרֵי
Vengeance.	נָקָם	נָקָם	נִקְמִים	נִקְמֵי
Cloud.	עָנָן	עָנָן	עָנָנִים	עָנָנָי
Heart.	לֵבָב	לֵבָב	לִבְבִים	לִבְבֵי
Flower.	צֶמַח	צֶמַח	צִמְחִים	צִמְחֵי
Tree.	עֵץ	עֵץ	עֲצִים	עֲצֵי
Wall.	קִיר	קִיר or קִיר	קִירִים	קִירֵי
Suckling.	יֹדֵק	יֹדֵק	יֹדְקִים	יֹדְקָו
Interpreter.	מַלְאֲכֵי	מַלְאֲכֵי	מַלְאָכִים	מַלְאָכֵי
Statute.	חֹק	חֹק	חֻקִּים	חֻקֵּי
Turtle-dove.	תּוֹר	תּוֹר	תּוֹרִים	תּוֹרֵי
Memorial.	זִכְרוֹן	זִכְרוֹן	זִכְרוֹנִים	זִכְרוֹנֵי
King.	מֶלֶךְ	מֶלֶךְ	מַלְכִים	מַלְכֵי
Hiding-place.	סֶתֶר	סֶתֶר	סִתְרוֹם	סִתְרוֹי
Strength.	עֲצָם	עֲצָם	עֲצָמִים	עֲצָמֵי
Death.	מוֹת	מוֹת	מוֹתִים	מוֹתֵי
Hebrew.	עִבְרִי	עִבְרִי	עִבְרָיִם or עִבְרָיִם	עִבְרָיִי
Appearance.	מַרְאֵה	מַרְאֵה	מַרְאֵים	מַרְאֵי

	SINGULAR.		DUAL.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Palm.	פֶּחַ	פֶּחַ	פַּפִּים	פַּפֵּי	פַּפּוֹת	פַּפּוֹת
Hand.	יָד	יָד	יְדַיִם	יְדַיֵּי	יְדוֹת	יְדוֹת
Wing.	כַּנָּף	כַּנָּף	כַּנְפַיִם	כַּנְפֵּי	כַּנְפוֹת	כַּנְפוֹת
Tooth.	שֵׁן	שֵׁן	שְׁנַיִם	שְׁנֵי	שְׁנָיִם	שְׁנָיִם
Foot.	רֶגֶל	רֶגֶל	רַגְלַיִם	רַגְלֵי	רַגְלִים	רַגְלִים
Ear.	אָזֶן	אָזֶן	אָזְנַיִם	אָזְנֵי	אָזְנוֹת	אָזְנוֹת
Eye.	עֵין	עֵין	עֵינַיִם	עֵינֵי	עֵינוֹת	עֵינוֹת
Lip.	שִׁפְתָּה	שִׁפְתָּה	שִׁפְתַּיִם	שִׁפְתֵּי	שִׁפְתוֹת	שִׁפְתוֹת

OF NOUNS.

	SINGULAR.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Garden.	גַּנָּה	גַּנֹּת	גַּנּוֹת	גַּנּוֹת
Fish (collective.)	דְּגָה	דְּגַת	דְּגָוֹת	דְּגָוֹת
Observance.	מִשְׁמֶרֶת	מִשְׁמֶרֶת	מִשְׁמֶרוֹת	מִשְׁמֶרוֹת
Vengeance.	נִקְמָה	נִקְמַת	נִקְמוֹת	נִקְמוֹת
Cloud (collective.)	עֲנַנֵּה	עֲנַנֹת	עֲנַנוֹת	עֲנַנוֹת
Sin.	חַטָּאת	חַטָּאת	חַטָּאוֹת	חַטָּאוֹת
Flower.	נֶצְחָה	נֶצְחַת	נֶצְחוֹת	נֶצְחוֹת
Counsel.	עֲצָה	עֲצַת	עֲצוֹת	עֲצוֹת
Wall.	גְּדֵרֶת	גְּדֵרֶת	גְּדֵרוֹת	גְּדֵרוֹת
Sucker.	יוֹנְקָת	יוֹנְקָת	יוֹנְקוֹת	יוֹנְקוֹת
Poem.	מִלִּיצָה	מִלִּיצַת	מִלִּיצוֹת	מִלִּיצוֹת
Statute.	חֻקָּה	חֻקַּת	חֻקּוֹת	חֻקּוֹת
Law.	תּוֹרָה	תּוֹרַת	תּוֹרוֹת	תּוֹרוֹת
Skull.	גְּלְגֻלַּת	גְּלְגֻלַּת	גְּלְגֻלוֹת	גְּלְגֻלוֹת
Queen.	מַלְכָּה	מַלְכַת	מַלְכוֹת	מַלְכוֹת
Hiding-place.	סִתְרָה	סִתְרַת	סִתְרוֹת	סִתְרוֹת
Strength.	עֲצָמוֹה	עֲצָמוֹת	עֲצָמוֹת	עֲצָמוֹת
Kingdom.	מַלְכוּת	מַלְכוּת	מַלְכוּוֹת	מַלְכוּוֹת
Hebrew-woman.	עִבְרִית	עִבְרִית	עִבְרִיּוֹת	עִבְרִיּוֹת
Vision.	מִרְאָה	מִרְאָת	מִרְאוֹת	מִרְאוֹת

ADJECTIVES AND PARTICIPLES.

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

PARAGOGIC VOWELS.

§ 218. The termination י or ם is sometimes added to nouns in the construct singular, § 61. 6, בְּלִי Gen. 49:11 for בְּנֵי, מִלְאָחֵי Isa. 1:21 for מְלָאֵחַ, רַבָּה Lam. 1:1 for רַבְּהָ, מִשְׁפִּילֵי Ps. 113:6 for מִשְׁפִּיל, הַיְתָה Gen. 1:24 for הַיְתָה. This occurs chiefly in poetry and is regarded as an archaism. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tsere from the ultimate.

a. Examples of this antique formation of the construct are likewise preserved in proper names, as מְלִי־צֶדֶק *Melchizedek*, מֶתוּשֶׁלַח *Methuselah*. Respecting the origin of these vowel endings, see § 198. a (4).

§ 219. 1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, צָפוֹנָה *northward*, נֹגְבָה *southward*, שָׁמַיְמָה *heavenward*, הַבַּיְתָה *to the house*, οἰκόνδε, הַהָרָה *to the mountain*, whence it is called He directive or He local. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (1), but other vowels are mostly unaffected, מְדַבֵּר from מְדַבֵּרָה, אֶרֶץ from אֶרֶץְהָ, גֶּרֶן from גֶּרֶןְהָ, מְדַבֵּר 1 Kin. 19:15 from the construct state מְדַבֵּרְהָ.

a. He directive is appended to the adverb שָׁם *there*, שָׁמָּה *thither*, and to the adjective הַלֵּיל *profane* in the peculiar phrase אֲדִירָה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִיָּמִים וּמִיָּמִים 1 Sam. 1:3 *from days to days* i. e. *yearly*, שְׁלִישִׁתָּה Ezek. 21:19 *for the third time*, עַתָּה *now* prop. *at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לְבָרָכָה *upwards*, לְמַטָּה *downwards*, לְמִזְרְחָה 2 Chron. 31:14 *to the east*, לְשֵׁאוֹלָה Ps. 9:18 *to Sheol*, comp. ἀπὸ μακρόθεν.

b. The ending ה, rarely receives the accent מוֹרְחָה Deut. 4:41; in אֶרֶץ פְּלִנָּה it receives in some editions an alternate accent, § 42. a, in others the secondary accent Methegh, § 33. 1. a. In הָרָה Gen. 14:10 and פְּלִנָּה a is changed to e before this ending, § 63. 1, in הָרָה Ezek. 25:13, נָה 1 Sam. 21:2 the vowel of the ending is itself changed to e.

c. He directive is probably to be traced to the same origin with the definite article ה, whose demonstrative force it shares. The syl-

lable ה is prefixed to a noun to single out a particular thing from all others of like kind as the object of attention. Appended to a word its weak guttural would be rejected and its vowel prolonged to ה, § 53. 3; and in this form it is added to nouns to point out the object or direction of motion, and to verbs to indicate the object of desire, § 97. 1. In Chaldee this appended vowel forms what is called the emphatic state, and has the sense of the definite article, מֶלֶךְ king, מֶלֶכָּה or מֶלֶכָּא the king.

2. Paragogic ה is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

NOUNS WITH SUFFIXES.

§ 220. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, יָד hand, יְדִי my hand, etc. They suffer, in consequence, the following changes, viz :

1. Of the suffixes, which begin with a consonant, ה, כָּם, כָּן of the second person are connected with nouns in the singular by a vocal Sh'va, נו of the first person plural and ה of the second fem. singular by Tsere, and הו, ה, ם, ן of the third person by Kamets; הוּ is invariably contracted to ו, rarely written ה, § 62. 1, and הוּ to וּ, § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun, יָמֵי הַיָּא her days Nah. 2:9.

b. First person: נו is in a few instances preceded by Kamets, יְדֵי קַרְיָנִי Ruth 3:2, קַרְיָנִי Job 22:20.

Second person. The final vowel of ה is occasionally expressed by the vowel letter ה, יְדֵי הַתּ Ex. 13:16, בְּשֵׁמֶךָ Jer. 29:25. In pause the Sh'va before ה becomes Seghol, § 65; צִבְּרֶהָ Gen. 33:5; צִבְּרָהּ Ps. 139:5, or Kamets may be inserted as a connecting vowel, particularly after nouns in ה, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, הַתּ Ps. 53:6. In the feminine the connecting vowel e is rarely written ה, שְׁלֹשָׁתֵי הַיָּי Ezek. 5:12; ו, which belongs to the full form of the pronoun, § 71. a (2), is sometimes added to the suffix, רֵעֵי הַיָּי Jer. 11:15, בְּהוֹבְבֵי הַיָּי Ps. 116:19, נְשֵׁי כִי 2 Kin. 4:7 K'thibh, where the K'ri has הַיָּי. Sometimes the distinction of gender is neglected in the plural and ם is used in place of the feminine כָּן, אֲבֵרְכֶם Gen. 31:9, אֲזַלְכֶם Jer. 9:19; ה, is sometimes added to the feminine suffix as to the full pronoun, וְצִבְּרָהּ Ezek. 23:49.

Third person. The connecting vowel before הַ and הָ is occasionally *e*, לְמִיָּהוּ Gen. 1:12, פִּילְגִישָׁהוּ Judg. 9:24, מִטָּהוּ Nah. 1:13, אֹרְהוּ Job 25:3. so רִעְהוּ from רֵעַ and מִרְעָהוּ from מֵרַעַ and frequently with nouns in הַ, מִרְאָהוּ and מִרְאָהָ from מִרְאָה, שְׂרָהוּ from שָׂרָה, מִתְּלָהוּ from מִתְּלָה; *e* does not occur before the plural ם unless it is represented by the vowel-letter ך in מִזְבְּחוֹתֵיהֶם 2 Chron. 34:5 K'thibh, where the K'ri has מִזְבְּחוֹתָם; it is once found in the fem. plural קָרְבָּנָה Gen. 41:21. The form הַ in the masc. sing. is commonly reckoned an archaism, אֶתְהָלָה Gen. 12:8, שִׁירָה Ps. 42:9, בָּלָה Jer. 2:21, so several times in the K'thibh, עִירָה Gen. 49:11, הַבּוֹאֲתָה Ex. 22:4, כְּסוֹאֲתָה Ex. 22:26, נִסְבָּה Lev. 23:13, שְׁלֹשָׁה 2 Kin. 9:25, הַבּוֹאֲתָה Ezek. 48:18, where the K'ri in each instance substitutes י. In a few instances the consonant is rejected from the feminine, ה being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, שְׁצָרָה Lev. 13:4, הַחֲצָאָה Num. 15:28, or by a Masoretic note in the margin, אֶתְנָנָה Isa. 23:17, 18 for אֶתְנָנָה; once א is substituted for ה, כָּאָה Ezek. 36:5. The longer forms of the plural suffixes הָם, הֶן, are rarely affixed to nouns in the singular, לְבַדְהֶן Gen. 21:28, מִלְבָּדְהֶן Ezek. 13:17, שְׁבוֹתְהֶן Ezek. 16:53, or with the connecting vowel Kamets, כָּלְהֶם 2 Sam. 23:6, or with הַ appended, בְּכָלְהֶנָּה 1 Kin. 7:37, הוֹכְהֶנָּה Ezek. 16:53. The vowel הַ is also sometimes added to the briefer form of the fem. plural, לְבַדְהֶנָּה Gen. 21:29, בְּכָלְהֶנָּה Gen. 42:36. The distinction of gender is sometimes neglected in the plural, ם or הָם being used for the feminine, כָּלְהֶם Cant. 4:2, 6:6 for כָּלְהֶן, רִדְיָהֶם Job 1:14 for רִדְיָהֶן.

c. The nouns אָב *father*, אָח *brother*, פֶּה *mouth* take the ending י before suffixes, as they do likewise in the construct state, אָבִיךָ, אָחִיךָ; י of the first person coalesces with this vowel, אָבִי, אָחִי, אָחִי and הוּ of the third person, commonly becomes ו § 62. 2, אָבִיו, אָחִיו, אָחִיו more frequent than אָבִיהוּ, אָחִיהוּ, פִּיהוּ. In גוֹלֵי Zeph. 2:9 the vowel-letter י of the first person suffix is dropped after the final י of the noun.

2. The masculine plural termination ים and the dual ים are changed to י before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns, § 214. 2. *δ*. This י remains unchanged before the plural suffixes; but before הַ the second masc. singular and הַ third fem. singular it becomes יַ, and before the remaining suffixes the diphthongal vowel is resolved into יַ, which combined with י the first singular forms יַי, with הַ the second feminine יַהַ, and with הוּ the third masculine יַי, § 62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel י or its modifications, תְּחַנְתְּחִי 2 Kin. 6:8 for תְּחַנְתְּחִי, עָרְחִי Ps. 132:12 for עָרְחִי, מִבְּחֵיךָ Deut. 28:59 for מִבְּחֵיךָ, אֶתְחִיחֶךָ Ezek.

16:52 for אֲחֻיָּהֶם, אֲבוֹתָם and אֲבוֹתֵיהֶם, אֲוֹתָם Ps. 74:4, חֲטָאָתָם, חֲרֻבוֹתָם, מִזְבְּחָתָם, מִזְבְּחֵיהֶם. On the other hand, suffixes proper to plural nouns are occasionally appended to feminine nouns in the singular, perhaps to indicate that they are used in a plural or collective sense, Lev. 5:24, תְּהַלְּלֵהוּ Ps. 9:15, שְׂנֵאֲתֵיהֶם Ezek. 35:11, עֲצַתְהֶן Isa. 47:13.

b. The vowel-letter ו is not infrequently omitted after plural and dual nouns, הֲרָבָה Ex. 33:13 for הֲרָבִיבָה, רָבָה Ps. 134:2 for רָבִיבָה, מִירוּ Ex. 32:19 K'thibh (K'ri מִרְבִּיבֵי), כִּבְרוּ 1 Sam. 18:22 K'thibli (K'ri מִרְבִּיבֵי), גִּוְיָהֶם Gen. 10:5 for גִּוְיָהֶן, תְּלַבְּתֶן Gen. 4:4 for תְּלַבְּתֵן.

c. *Second person.* The vowel ו remains unchanged before the fem. sing. הֵי in אֲשֶׁר־הֵי Eccl. 10:17 and with ה appended: מְלֹאכְמָה Nah. 2:14. Sometimes, as in the full pronoun, ו is appended to the fem. sing. suffix and ה to the plural, תְּחַלְּמוּ אֶת־אֲרָכֵי Ps. 103:3, תִּגְדְּבוּ ver. 4, בְּסִתְוֹתֵיהֶם Ezek. 13:20.

Third person. The uncontracted form of the masc. sing. יָהוּ occurs in גְּבוּרֵיהוּ Nah. 2:4 for גְּבוּרָיו Hab. 3:10, עֵילָיו Job 24:23; *ēhū* = *aihu* by transposition of the vowels becomes *auhi* = *ohī* וְהִי which is found once תְּגַמְלוּ־הִי Ps. 116:12, and is the ordinary form of this suffix in Chaldee. The final *a* of the fem. sing. is once represented by א, אֲחֵי־הִיא Ezek. 41:15. In a few instances ה is appended to the plural of either gender, אֲלֵיהֶמה Ezek. 40:16, גִּוְיָהֶמה Ezek. 1:11, and ו to the abbreviated masc. אֲלֵיהֶמו Deut. 32:37, וְבַחֲמֵמו ver. 38, פְּאִימו Job 27:23, פְּנִימו Ps. 11:7.

3. The suffixes thus modified are as follows, viz. :

Appended to	SINGULAR.					PLURAL.				
	1 c.	2 m.	2 f.	3 m.	3 f.	1 c.	2 m.	2 f.	3 m.	3 f.
Sing. Nouns	י	יָ	יַ	וּ	וֹ	וּ	כֶּם	כֶּן	ם	ן
Dual and Plur. Nouns	י	יָ	יַ	יֵי	יֹו	וּ	יְכֶם	יְכֶן	יְהֶם	יְהֶן

§ 221. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 1. These are as follows, viz. :

1. The grave suffixes, § 72, כֶּם, כֶּן, הֶם, הֶן shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, לִבְבְּכֶם *heart*, לִבְבְּהֶן *their hearts*; שֵׁפָה *lip* du. שֵׁפֹתֵיהֶם pl. שֵׁפֹתֵיהֶם *their lips*.

a. הַדָּם *blood* becomes הַדָּמָם and הַיָּד *hand* הַיָּדָם.

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with the exception that in the singular the ending ה becomes ה, in consequence of the change from a mixed to a simple syllable, § 59, שפּהּ *lip*, שפּתוּ *his lip*, שפּתוּם *their lip*, שפּתוּתוּהוּ *thy lips*, שפּתוּתוּהוּ *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, מְשַׁלְּחָה const. מְשַׁלְּחָהּ suf. מְשַׁלְּחָהּ. If two consonants have coalesced in the final letter, it will receive Daghesh-forte agreeably to 6, בָּהוּ from בָּהּ, אָמְרוּ from אָמְרוּ, : אָמְרוּ מְבַרְכֵהוּ 1 Sam. 16:15 from the fem. of מְבַרְכֵה, § 205. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, נְבִלְתִי Isa. 26:19 from נְבִלְתָהּ but נְבִלְתָהּ; נְבִלְתִי Cant. 2:10 from נְבִלְתָהּ const. נְבִלְתִי; so אֶלְתִי, נְדָרְתִי, וְתַרְתִּי, but const. נְדָרְתִי, comp. מְעִירָהּ const. מְעִירָהּ.

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, לֵבָב *heart*, לֵבָבִי *my heart*, לֵבָבְךָ *thy heart*, לֵבָבֵינוּ *our hearts*.

a. Tseré in the ultimate is shortened to Hhirik or Seghol before ה, סָה, כָּה, e. g. בְּהָהּ, מְשַׁלְּחָהּ, מְשַׁלְּחָהּ, or with a guttural to Pattahh, אֶהְבֶּהּ, טֹלְתָהּ, though with occasional exceptions, אֶבְרָהֶם Isa. 22:21, טֹלְתָהּ 1 Sam. 21:3, אֶבְרָהֶם from אֶבְרָהֶם. Before other suffixes it is rejected from some monosyllables, which retain it in the plural, שָׁמַיּוֹ plur. שָׁמַיּוֹת from שָׁמַיּוֹ plur. שָׁמַיּוֹת but גִּלְיָהּ, גִּלְיָהּ, גִּלְיָהּ, גִּלְיָהּ.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, שפּתַי *my lips*, שפּתַיִנוּ *our lips*, אָזְנַי *my ears*, אָזְנַיִנוּ *our ears*; קַרְנַיִם and קַרְנַיִם *horns*, קַרְנַיִם and קַרְנַיִם *his horns*.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending ה, § 208, מֶלֶךְ *king*, מֶלֶכִּי *my king*, מֶלֶכְכֶּם *your king*; אָזֶן *ear*, אָזְנִי *my ear*; in like manner יוֹדְקָתוֹ *sucker*, יוֹדְקָתוֹ *his sucker*.

a. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suf-

PARADIGM OF NOUNS WITH SUFFIXES.

SINGULAR.								
	heart	לבב	king	מֶלֶךְ	queen	מַלְכָּה	hand	יָד
<i>Const.</i>		לֵבָב		מֶלֶךְ		מַלְכָּת		יָד
<i>Sing.</i> 1 c. my	“	לִבִּי	“	מֶלְכִי	“	מַלְכָּתִי	“	יָדִי
2 m. thy	“	לִבְךָ	“	מֶלְכֶךָ	“	מַלְכָּתְךָ	“	יָדְךָ
2 f. thy	“	לִבְךָ	“	מֶלְכֶךָ	“	מַלְכָּתְךָ	“	יָדְךָ
3 m. his	“	לִבּוֹ	“	מֶלְכוֹ	“	מַלְכָּתוֹ	“	יָדוֹ
3 f. her	“	לִבָּהּ	“	מֶלְכֶּהּ	“	מַלְכָּתֶּהּ	“	יָדֶּהּ
<i>Plur.</i> 1 c. our	“	לִבֵּינוּ	“	מֶלְכֵינוּ	“	מַלְכָּתֵנוּ	“	יָדֵינוּ
2 m. your	“	לִבְכֶם	“	מֶלְכֵכֶם	“	מַלְכָּתֵכֶם	“	יָדֵכֶם
2 f. your	“	לִבְכֶן	“	מֶלְכֵכֶן	“	מַלְכָּתֵכֶן	“	יָדֵכֶן
3 m. their	“	לִבָּהֶם	“	מֶלְכֵהֶם	“	מַלְכָּתֵהֶם	“	יָדֵהֶם
3 f. their	“	לִבָּנָן	“	מֶלְכָּן	“	מַלְכָּתָן	“	יָדָן
PLURAL.							DUAL.	
	hearts	לְבָבִים	kings	מְלָכִים	queens	מְלָכוֹת	hands	יָדַיִם
<i>Const.</i>		לִבָּי		מְלָכִי		מְלָכוֹת		יָדַי
<i>Sing.</i> 1 c. my	“	לִבָּי	“	מְלָכִי	“	מְלָכוֹתִי	“	יָדַי
2 m. thy	“	לִבְּךָ	“	מְלָכֶיךָ	“	מְלָכוֹתֶיךָ	“	יָדֶיךָ
2 f. thy	“	לִבְּךָ	“	מְלָכֶיךָ	“	מְלָכוֹתֶיךָ	“	יָדֶיךָ
3 m. his	“	לִבָּיו	“	מְלָכָיו	“	מְלָכוֹתָיו	“	יָדָיו
3 f. her	“	לִבָּיָהּ	“	מְלָכֶיהָ	“	מְלָכוֹתֶיהָ	“	יָדֶיהָ
<i>Plur.</i> 1 c. our	“	לִבֵּינוּ	“	מְלָכֵינוּ	“	מְלָכוֹתֵנוּ	“	יָדֵינוּ
2 m. your	“	לִבְּכֶם	“	מְלָכֵיכֶם	“	מְלָכוֹתֵיכֶם	“	יָדֵיכֶם
2 f. your	“	לִבְּכֶן	“	מְלָכֵיכֶן	“	מְלָכוֹתֵיכֶן	“	יָדֵיכֶן
3 m. their	“	לִבֵּיהֶם	“	מְלָכֵיהֶם	“	מְלָכוֹתֵיהֶם	“	יָדֵיהֶם
3 f. their	“	לִבֵּיהֶן	“	מְלָכֵיהֶן	“	מְלָכוֹתֵיהֶן	“	יָדֵיהֶן

NUMERALS.

§ 223. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּר) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz. :

	MASCULINE.		FEMININE.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אַחַת	אַחַת
Two	שְׁנַיִם	שְׁנַיִ	שְׁנַיִם	שְׁנַיִ
Three	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלֹשׁ	שְׁלֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חַמִּישָׁה	חַמִּישַׁת	חַמִּישׁ	חַמִּישׁ
Six	שֵׁשָׁה	שֵׁשַׁת	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנָה	שְׁמֹנַת	שְׁמוֹנֶה	שְׁמוֹנֶה
Nine	תְּשֵׁעָה	תְּשֵׁעַת	תְּשֵׁעַ	תְּשֵׁעַ
Ten	עֶשְׂרֵה	עֶשְׂרֹת	עָשׂוֹר	עָשׂוֹר

a. אֶחָד is for אַחָד, § 63. 1. *a*; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, אַחַת for אַחָדָה, § 54. 2, but in pause אָחַת; אֶחָד occurs in the absolute in Gen. 48 : 22, 2 Sam. 17 : 22, Isa. 27 : 12, Ezek. 33 : 30, Zech. 11 : 7, and once אָרַח Ezek. 33 : 30. The plural אֶחָדִים is also in use in the sense of *one*, Gen. 11 : 1, Ezek. 37 : 17, or *some*, Gen. 27 : 44, 29 : 20. Comp. Span. *unos*.

שְׁנַיִם is for שְׁנַיִים; for the Daghesh in ח see § 22. *b*; this is once omitted after Daghesh-forte, מִשְׁתָּיִ Judg. 16 : 28.

A dual form is given to some of the units to denote repetition, אַרְבַּע־אַרְבָּעַת *fourfold*, שִׁבְע־שִׁבְעַת *sevenfold*.

שִׁבְע־שִׁבְעָה occurs once with a paragogic syllable, Job 42 : 13, and once with a suffix in the form שִׁבְע־שִׁבְעָהֶם 2 Sam. 21 : 9 K'ri.

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

curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 224. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרִי modifications of the numeral *ten* with the several units, those which end in ה, preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.		FEMININE.		
Eleven	{	עָשָׂר	אֶחָד	עֶשְׂרִי	אֶחָד
		עָשָׂר	עֶשְׂרִי	עֶשְׂרִי	עֶשְׂרִי
Twelve	{	עָשָׂר	שְׁנַיִם	עֶשְׂרִי	שְׁנַיִם
		עָשָׂר	שְׁלֹשִׁי	עֶשְׂרִי	שְׁלֹשִׁי
Thirteen		עָשָׂר	שְׁלֹשָׁה	עֶשְׂרִי	שְׁלֹשָׁה
Fourteen		עָשָׂר	אַרְבָּעָה	עֶשְׂרִי	אַרְבָּע
Fifteen		עָשָׂר	חֲמִישָׁה	עֶשְׂרִי	חֲמִישׁ
Sixteen		עָשָׂר	שֵׁשָׁה	עֶשְׂרִי	שֵׁשׁ
Seventeen		עָשָׂר	שִׁבְעָה	עֶשְׂרִי	שִׁבְעַת
Eighteen		עָשָׂר	שְׁמֹנָה	עֶשְׂרִי	שְׁמֹנַת
Nineteen		עָשָׂר	תְּשִׁיעָה	עֶשְׂרִי	תְּשִׁיעַת

a. The origin of עֶשְׂרִי, the alternate of אֶחָד in the number *eleven*, is obscure. R. Jona thinks it to be an abbreviation for עָשָׂר שְׁתַּיִם *next to twelve*. Comp. Lat. *undeviginti*, *nineteen*. Kimchi derives it from עָשָׂר *to think*, *ten* being reckoned upon the fingers, and *eleven* the first number which is mentally conceived beyond.

חֲמִישָׁה עָשָׂר *fifteen* occurs Judg. 8:10, 2 Sam. 19:18, and שְׁמֹנַת עָשָׂר *eighteen* Judg. 20:25.

§ 225. 1. The tens are formed by adding the masculine

plural termination to the units, עָשָׂרִים *twenty* being, however, derived not from *two* but from ten עָשָׂר .

Twenty	עָשָׂרִים	Sixty	שִׁשִּׁים
Thirty	שְׁלֹשִׁים	Seventy	שִׁבְעִים
Forty	אַרְבָּעִים	Eighty	שְׁמֹנִים
Fifty	חֲמִשִּׁים	Ninety	תְּשַׁעִים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. עֶשְׂרִית Ex. 18 : 21, 25, Deut. 1 : 15 means not *twenty* but *tens*.

2. The units are added to the tens by means of the conjunction וְ *and*; the order of precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שְׁתַּיִם וְשִׁשִּׁים *two and sixty* Gen. 5 : 18, while the latest writers as commonly place the tens first, וְשִׁשִּׁים וְשְׁנַיִם *sixty and two* Dan. 9 : 25.

§ 226. Numerals of a higher grade are מֵאוֹת *one hundred*, אֶלֶף *one thousand*, רִבְבָּהּ, רִבּוֹ or רִבּוּא *ten thousand*. These are duplicated by affixing the dual termination מֵאֲתָיִם *two hundred*, אֶלְפָּיִם *two thousand*, רִבּוּתָיִם or רִבּוּת *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שְׁלֹשָׁת מֵאוֹת *three hundred*, שְׁלֹשָׁת אֶלְפָּיִם *three thousand*, שֵׁשׁ רִבְאוֹת *sixty thousand*, אֶלֶף אֶלְפָּיִם *one million*.

§ 227. 1. The ordinals are formed by adding י to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; ראשון *first* is derived from ראש *head*.

First	רֵאשֹׁן	Sixth	שִׁשִּׁי
Second	שֵׁנִי	Seventh	שִׁבְעִי
Third	שְׁלִישִׁי	Eighth	שְׁמֹנִי
Fourth	רְבִיעִי	Ninth	תְּשַׁעִי
Fifth	חֲמִישִׁי or חֲמִשִּׁי	Tenth	עֲשָׂרִי

The feminine commonly ends in ית . , occasionally in יתה . .

a. There are two examples of the orthography ראיִשׁוֹן Josh. 21 : 10, Job 15 : 7, and one of רישׁוֹן Job 8 : 8, in all of which the K'ri restores the customary form.

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

3. Fractional numbers are expressed by the feminine ordinals, שְׁלִישִׁית *one third*, רְבִיעִית *one fourth*, etc., and by the following additional terms, הַצִּי *one half*, רִבֵּעַ and רִבַּע *one quarter*, חֲמִשׁ *one fifth*, עֲשָׂרוֹן *one tenth*.

PREFIXED PARTICLES.

§ 228. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word הַל Deut. 32 : 6, though editions vary.

THE ARTICLE.

§ 229. 1. The Definite Article (הַאִתְּ הַהִירִישָׁה) consists of הַ with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, הַמֶּלֶךְ *a king*, הַמֶּלֶךְ *the king*.

a. As the Arabic article ٱل is in certain cases followed by a like doubling of the initial letter, some have imagined that the original form of

the Hebrew article was הַ and that the Daghes-forte has arisen from the assimilation of ל and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article הַ is related to the personal pronoun הוּא, whose principal consonant it retains, and that the following Daghes is conservative, §24. 3; comp. the demonstrative particle הַא and הַא *behold!* In הוֹרֵד Jer. 29:23 K'thibh (if read הוֹרֵד) the article may perhaps be found in an unabridged form; the K'ri has הוֹרֵד. The Arabic article is supposed to be found in the proper name אֶלְמֹרֶד Gen. 10:26, אֶלְגָּבִישׁ *hail*, the equivalent of גָּבִישׁ, and possibly in אֶלְקִינֹם Prov. 30:31.

b. There is, properly speaking, no indefinite article in Hebrew, although the numeral אֶחָד *one* is so employed in a few instances, as נְבִיא אֶחָד *a prophet* 1 Kin. 20:13.

2. If the first letter of the word have Sh'va, Daghes-forte may be omitted except from the aspirates, §25, הַאֵר, הַמְדַבֵּר but הַבְּרָכָה, הַבְּתוּכָה.

3. Before gutturals, which cannot receive Daghes-forte, §60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and ה, and sometimes before ע, the syllable being converted into an intermediate, §20. 2. a, instead of a simple one, הַאֵהָל, הַהֵר, הַעֵז, Gen. 15:11, הַרְשַׁע but הַחֲשֹׁף, הַחַיָּא, הַעֵז, Jer. 12:9.

a. The article very rarely has Kamets before ה, הַחַיָּא Gen. 6:19, הַחַמְלִים Isa. 17:8; in a very few instances initial א quiesces in the vowel of the article, הַאֶסְפָּלָה Num. 11:4.

4. Before ה with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ע with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methgeh, הַחֹג, הַחֹכֵם, הַחֲדָשִׁים, הַהָרִים, הַעָרִים.

a. This change very rarely occurs before א, הַאֲמֹר Mic. 2:7. When א is followed by Kamets-Hhatuph, Pattahh remains הַחֲכָמָה.

b. The article does not usually affect the vowels of the word before which it stands; in הַר *mountain* and עַם *people*, however, Pattahh is changed to Kamets to correspond with the vowel of the article הַהֵר, הַעַם, so אֶרֶץ *earth* but הַאֲרָץ. The plurals of אֶהָל *tent* and כְּנֹשֶׁת *holiness* without the article are אֶהָלִים Gen. 25:27, כְּנֹשֶׁתִים Ex. 29:37, but with the article בְּאֶהָלִים (for בְּהָאֶהָלִים) Judg. 8:11, הַכְּנֹשֶׁתִים Ex. 26:33, §208. 3 b;

קָאָח *pelican* Isa. 34 : 11, Zeph. 2 : 14, is pointed הַקָּאָח Lev. 11 : 18, Deut. 14 : 17 upon receiving the article.

5. When preceded by the inseparable prepositions the letter ה of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, בַּשְּׂמַיִם for בְּהַשְּׂמַיִם, see § 231. 5.

HE INTERROGATIVE.

§ 230. 1. The letter ה (הִיא הַשְּׂאֵלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Pattahh, הַיֵּלֵךְ *shall we go?* הַלֹּא־הוּא *is he not?*

2. Before a vowelless letter this becomes Pattahh, § 61. 1, הַכּוּזָבָה Gen. 34 : 31, הַלְמַעֲנֹהָ Job 18 : 4, הַצְּרִי Jer. 8 : 22.

a. The new syllable thus formed is an intermediate one, § 22, and the succeeding Sh'va remains vocal, as is shown by the absence of Dagheshtene in such forms as הַיְרַעְתָּם Gen. 29 : 5. In order to render this still more evident recourse is frequently had to Daghesht-forte separative, § 24. 5, הַלֵּבָן Gen. 17 : 17, הַכְּצַצְתָּהּ 18 : 21, Methegh, § 45. 2, הַמֶּשֶׁל Judg. 9 : 2, הַחֲשִׁילָה Job 38 : 35, or compound Sh'va, § 16. 3. *b.* הַתְּבַרְכָה Gen. 27 : 38.

b. He interrogative has Pattahh and Daghesht-forte in one instance before a letter with a vowel of its own, הַיֵּיטֵב Lev. 10 : 19.

3. Before gutturals it likewise usually becomes Pattahh, הַאֲלֵךְ Ex. 2 : 7, הַאֲשֵׁר 2 Kin. 6 : 22, הַהַיְמִיר Jer. 2 : 11, הַעֵת Hag. 1 : 4.

a. There are a few examples of He interrogative with Kamets before א, הַאֲחָם Judg. 6 : 31, הַאֲפָרְתִּי Judg. 12 : 5, הַאִישׁ Neh. 6 : 11.

4. Before gutturals with Kamets it is changed to Seghol, הַאֲמֹר Ezek. 28 : 9, הַהַיְוָה Joel 1 : 2, הַהֶחָלֶם Eccles. 2 : 19.

INSEPARABLE PREPOSITIONS.

§ 231. 1. The prepositions ב *in*, כ *according to*, ל *to*, are regularly prefixed with Sh'va, בְּרֵאשִׁית *in the beginning*, כְּכֹל *according to all*, לְאַבְרָהָם *to Abraham*.

tained in an intermediate syllable, but before other gutturals it is lengthened to 'Tsere, מִן הַרְצֵן for מִן הָרָצֵן, מִן הָרָצֵן, מִן הָרָצֵן, מִן הָרָצֵן.

a. מִן is sometimes poetically lengthened to מִיָּן, and once has the form of a construct plural, מִיָּי Isa. 30 : 11.

§ 233. These prepositions are combined with the pronominal suffixes in the following manner :

SINGULAR.

1 c.	בִּי	לִי	מִמּוֹנִי	מִיָּי, מִיָּי, מִיָּי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	מִמּוֹךָ	מִיָּיךָ, מִיָּיךָ
2 f.	בְּךָ	לְךָ	—	מִיָּיךָ
3 m.	בוֹ	לוֹ	מִמּוֹהוּ	מִיָּיְהוּ, מִיָּיְהוּ, מִיָּיְהוּ
3 f.	בָּהּ	לָהּ	מִמּוֹהָ	מִיָּיְהָ

PLURAL.

1 c.	בָּנוּ	לָנוּ	מִמּוֹנוּ	מִיָּינוּ
2 m.	בְּכֶם	לְכֶם	מִמּוֹכֶם, מִמּוֹכֶם	מִיָּיְכֶם
2 f.	בְּכֶן	לְכֶן	—	מִיָּיְכֶן
3 m.	בָּם, בָּהֶם	לָם, לָהֶם	מִמּוֹרָם, מִמּוֹרָם	מִיָּיְרָם, מִיָּיְרָם
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	מִיָּיְהֶן

a. The syllable מו inserted between כ and the suffixes, and which is in poetry sometimes added to ב, כ and ל without suffixes to convert them into independent words, בְּמוֹ, כְּמוֹ, לְמוֹ, is commonly thought to be related in its origin to the pronoun מָה *what*, so that מִמּוֹנִי would in strictness denote *like what I am*, i. e. *like me*. The preposition מִן, with the exception of some poetical forms, reduplicates itself before the light suffixes, מִיָּי = מִיָּיְי. Comp. a similar reduplication of a short word, מִיָּי or מִיָּי construct of מִיָּי *water*.

VAV CONJUNCTIVE.

§ 234. The conjunction *and* is expressed by ו prefixed with Sh'va, וְהָשֵׁב, וְהָשֵׁב. Before one of the labials ב, מ, פ, § 57. 2 (1), or before a vowelless letter Vav quiesces in

Shurek, וַיִּבֶן, וַיִּמְלֹךְ, וַיִּפְּסֹם, וַיִּלְחַבְּדוּל. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וַיִּנְקָטָם, וַיִּרְהֵי. Before a guttural with compound Sh'va it receives the corresponding short vowel, וַיִּאֲזִי, וַיִּעֲזֹז, וַיִּחַלֵּי. Before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets, וַיִּבְהֶה, וַיִּלְוֶה, וַיִּרְעֶה.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וַיִּנְהַב Gen. 2:12, וַיִּבְקַשְׁתִּי Ezek. 26:21, וַיִּסְעָדָה 1 Kin. 13:7, וַיִּצְעֲקָרִי Jer. 22:20.

b. Vav receives Hhirik before He followed by Yodh in the forms וַיִּהְיֶה, וַיִּתְחַיֶּה, וַיִּתְחַיֶּה, וַיִּתְחַיֶּה 2 plur. preterite and imperative of the verbs וַיִּהְיֶה *to be* and וַיִּתְחַיֶּה *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וַיִּהְיֶה, וַיִּתְחַיֶּה for וַיִּהְיֶה, וַיִּתְחַיֶּה.

c. א quiesces after Vav conjunctive as after the inseparable prepositions, § 231. 3. a. in אֲדֹנָי *master* when connected with singular suffixes, אֲדֹנָי *Lord* and אֱלֹהִים *God*, וַאֲדֹנָי, וַאֲדֹנָי, וַאֲלֹהֵי, וַאֲלֹהֵי the Seghol being lengthened to Tsere in the simple syllable. Hence also וַיִּהְיֶה when וַיִּהְיֶה has the vowels of אֲדֹנָי. A very few instances occur in which א with Pattahh and י with Hhirik give up their vowel to Vav conjunctive and become quiescent, וַאֲבָשָׁר Zech. 11:5 for וַיִּבְלַח, וַיִּבְלַח Jer. 25:36 for וַיִּבְלַח.

SEPARATE PARTICLES.

ADVERBS.

§ 235. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as אַל and לֹא *not*, שָׁם *there*, אִשָּׁ *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵל, אֵלֶּה *these* and to the prepositions indicative of nearness or approach, ל *to*, לְ *unto*, and which has a remote demonstrative force in הַלְּזֶה *yonder*, *beyond*, may also be the basis of לֹא and אַל the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction אִי *if*. The pronoun זֶה, of which probably שֵׁ is originally only a modification (comp. the relative use of זֶה, § 73. 1), is plainly connected with אִז *at that time* and שָׁם *in that place*.

2. Derivative adverbs are formed

(1.) By affixing the terminations ם, or ם', אֲמָנָם and אֲמָנָם *truly* from אֱמֶן *truth*, חֵן from חָן *grace*, יוֹמָם *by day* from יוֹם *day*, רִיקָם *in vain* from רִיק *empty*, פְּתָאָם *suddenly* from פְּתָע *moment*, תְּלָשָׁם *the day before yesterday* from שְׁלֹשׁ *three*.

(2.) By abbreviation, as אַדָּה *surely, only* from אֲדָנָה.

(3.) By composition, as מַה רְדִיעַ מֵהָרְדִיעַ *why?* from מֵהָרְדִיעַ *quid edoctus*, מִלְּמַעְלָה *from above* from מִן, לְ and מֵעֵלָה.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, מְאֹד *mightily, exceedingly* prop. *might*, סְבִיב *around* prop. *circuit*, עוֹד *again* prop. *repetition*, אֲפָס *no more* prop. *cessation*; with a preposition, בְּמְאֹד *exceedingly*, לְבָד *apart* prop. *to separation*, or a suffix יוֹדוֹ *together* prop. *in its union*. Compare the adverbial accusative and adverbial phrases of Greek and other languages.

(2.) Absolute infinitives, which are really verbal nouns, הוֹיֵב *well* prop. *recte faciendo*, הֶרְבֵּה *much*, מֵיָר *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוֹב *well*, רֵאשִׁיטָה *at first*, שְׁנִיטָה *the second time*, רְבָה and רַבָּת *much*, יְהוּדִיטָה *in Jewish* i. e. *Hebrew*, אַרְמִיטָה *in Aramæic*, נִפְלְאוֹת *wonderfully*.

(4.) Pronouns, זֶה *here, now* prop. *this place, this time*, הִנֵּה *hither* prop. *to these places*, with a preposition כֵּן *thus* prop. *according to it*, כֵּן *so* perhaps for כְּהֵן *according to these things*, though others explain it as an adverbial use of the participle כֵּן *right, true*, פֹּה *here* probably for בּוֹ *in this (place)*.

§ 236. A few adverbs are capable of receiving pronominal suffixes, as הֵן or הִנֵּה *behold*, עוֹד *yet*, אֵי *where*, to which may be added אֵין *there is not* prop. *non-existence* and נִשְׁ

there is prop. existence. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with ם epenthetic. Thus

1. הָנִי . *First person* הַנִּי and הַנִּי ; הַנִּי , הַנִּי and הַנִּי . *Second person* masc. הַנִּי once הַנִּי ; הַנִּי , fem. הַנִּי . *Third person* הַנִּי and הַנִּי ; הַנִּי .

2. עוֹד . *First person* עוֹדִי and עוֹדִי ; once with plur. עוֹדֵי Lam. 4 : 17 K'ri. *Second person* masc. עוֹדֶה fem. עוֹדָה . *Third person* masc. עוֹדֵה , עוֹדָה fem. עוֹדָה .

3. אֲנִי , *Second person* אֲנִי . *Third person* אֲנִי , אֲנִי .

4. אֲנִי . *First person* אֲנִי . *Second person* masc. אֲנִי , אֲנִי , fem. אֲנִי . *Third person* masc. אֲנִי and אֲנִי , fem. אֲנִי .

5. רֵשׁ . *Second person* רֵשׁ , רֵשׁ and רֵשׁ . *Third person* רֵשׁ .

PREPOSITIONS.

§ 237. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 231, are chiefly אַחֲרֵי *behind, after*, אֶל- *to, unto*, אֲצֵל *beside*, אִתּוֹ *with*, בֵּינָם *between*, בְּלֹא *without*, בְּעֵד *through*, זֶלֶת *except*, לְפָנָיו *on account of*, מִמּוֹל or מִמּוֹל *over against*, לְפָנָיו *in presence of*, לְפָנָיו *in front of*, בְּעוֹד *unto*, עַל *upon*, עִם *with*, תַּחַת *under*. Most of these appear to have been originally nouns ; and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as מֵאַחֲרָיו *from after*, מֵאִתּוֹ and מֵעַל *from with*, מֵעַל *from upon*, מֵתַחַת *from under*, לְמִן *from*, לְפָנָיו and לְפָנָיו *before*, אֶל-מִיָּד *toward*.

(2.) A preposition and a noun לְבַד and מִלְבַּד *besides* from בַּד *separation*, לְפָנָיו *before* and מִלְפָּנָיו *from before* from פָּנָיו *face*, בְּגַבְבּוֹר and בְּגַבְבּוֹר *for the sake of*, בְּיָד *by prop.*

by the hand of, אֶל-עֵבֶר beyond, מֵעֵבֶר לְ from beyond, לְעִמּוֹת in conjunction with, לְמַעַן and עַל-עֵקֶב on account of, בְּפִי, לְפִי and עַל-פִּי according to prop. at the mouth of.

(3.) A preposition and an infinitive, לְקָרְאוֹת toward prop. to meet.

(4.) A preposition and an adverb, מִבְּלֵעָדִי and מִבְּלֵעָדִי without from בַּל not עַד unto, לְ מֵהַלְאָה beyond, בְּבִלְי without.

§ 238. 1. The prepositions take suffixes in the same manner as singular nouns, e. g. אֶצְלִי beside me, זוּלָתַי, נֶגְדִי, נֶגְדִי, except אַחֲרַי after, אֶל- to, עַד unto, עַל upon and תַּחַת under, which before suffixes assume the form of nouns in the masculine plural, e. g. אַחֲרָיו, אַחֲרֵיהֶם, אַחֲרֵינוּ; בֵּין between adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינִי, בֵּינֵנוּ and בֵּינֵינוּ, בֵּינֵינוּ and בֵּינוּתֵינוּ.

a. The plural form אַחֲרָיו occurs without suffixes more frequently than אַחֲרֵי; אֶצְלִי, עִדִּי, עִדִּי also occur in poetry.

b. תַּחַת in a very few instances takes a verbal suffix, תַּחַתֵּנִי 2 Sam. 22: 37, 40, 48; with the 3 masc. plur. suffix it is תַּחַתֵּיהֶם oftener than תַּחַתֵּינוּ.

2. The preposition אֶת with is to be distinguished from אֵת the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the ת of the preposition is doubled and its vowel shortened to Hhirik, thus אֶתִּי, אֶתְּךָ, אֶתְּכֶם; the sign of the accusative becomes אֹת before suffixes or before grave suffixes commonly אֶת, thus, אֶתִּי, אֶתְּךָ, אֶתְּכֶם rarely אֹתְּכֶם, אֹתְּם rarely אֹתְּהֶם and אֹתְּהֶם.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אוֹתִי, אוֹתְּךָ.

CONJUNCTIONS.

§ 239. 1. In addition to the prefixed copulative וְ, § 234, the following are the simple conjunctions in most common

use, או *or*, אה *also*, אם and לו *if*, אשר and כי *that, because*, פן *lest*.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions כי אם *but*, כי אה *how much more* prop. *also that*.

(2.) The conjunction כי or אשר with a preposition, as כאשר *as*, אשר למען אשר *in order that*, לען אשר and לקב אשר *because*, עד כי *until*, כי תחת כי *because*.

(3.) An adverb with a preposition or conjunction, בתרם *before*, לכן or על־כן *therefore*, לולי *unless* from לו *if* לא *not*.

INTERJECTIONS.

§ 240. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as אה, הה, אהה *ah! oh!* אהא *aha!* הוי *ho! woe!* אוי, אויה, אבוי, אולי *woe!* אללי *alas!* הוה *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, הבה *come!* prop. *give*, לבה *come!* prop. *go*, הנה *behold!* prop. a demonstrative adverb, הליכה *far be it!* בי *pray!* from בעי *entreaty*, נא *now!* *I pray thee!*

PART THIRD.

SYNTAX.

§ 241. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Every sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two simple elements is built the entire structure of human speech.

THE SUBJECT.

§ 242. The subject of every sentence must be either a noun, as בָּרָא אֱלֹהִים *God created* Gen. 1 : 1, or a pronoun, as קָדוֹשׁ אֲנִי *I (am) holy* Lev. 11 : 44: This includes infinitives, which are verbal nouns, לַצַּדִּיק לֹא-טוֹב *to punish the just is not good* Prov. 17 : 26, and adjectives and participles when used substantively, לֹא-יָבוֹא טְמֵא *an unclean (person) shall not enter* 2 Chron. 23 : 19, לֹא הַמֵּתִים יְהַלְלוּ-יְהוָה *the dead shall not praise the Lord* Ps. 115 : 17.

a. The subject of a sentence may be a noun preceded by the preposition מִן in a partitive sense, יָצְאוּ מִן-הָעָם *there went out (some) of the people* Ex. 16 : 27, or by the particle of comparison כְּ, כְּבָנֵי נִרְאָה *(something) like a plague has appeared* Lev. 14 : 35.

b. When the subject is an infinitive, it is mostly, as in English, preceded by the preposition לְ *to*, טוֹב לְהוֹדוֹת (it is) *good to give thanks* Ps. 92:2, unless it is in the construct before a following noun לֹא-טוֹב הָיְהוֹת לְאִישׁ לְבָדּוֹ *man's being alone (is) not good* Gen. 2:18.

c. The subject is very rarely an adverb, הַרְבֵּה נָפְלוּ בְנֵי-הָעָם *many (prop. much) of the people have fallen* 2 Sam. 1:4.

§ 243. The subject may be omitted in the following cases, viz. :

1. When it is sufficiently plain from the connection, הֲעוֹד עִמָּךְ *is there yet with thee (a corpse)?* Am. 6:10, or is obvious in itself, אָרוּר הַלֵּלָהּ (his mother) *bare him* 1 Kin. 1:6. The personal pronouns are for this reason rarely used before verbal forms, which of themselves indicate the person, אָמַרְתִּי *I said*, אָמַרְתָּ *thou saidst*, unless with the view of expressing emphasis or opposition, הֵמָּה בָּרְעוּ וְנָפְלוּ וְאֲנִי הִנְיָנוּ וְקָמִינוּ *they are brought down and fallen, but we are risen* Ps. 20:9.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, וַיִּגְדְּרוּ לְשָׂאוֹל *and they told Saul* 1 Sam. 18:20, or third person singular, comp. the French *on* and German *man*, קָרָא שְׁמָהּ בָּבֶל *one called its name Babel* i. e. *its name was called Babel*, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, לֹא-תַעֲשֶׂה-לָּךְ פֶּסֶל *thou shalt not make unto thee a graven image* Ex. 20:4, הִבִּיֵאָה לְמוֹסֵר לְבָבְךָ *apply thine heart unto instruction* Prov. 23:12.

a. Sometimes the word אִישׁ *man* is used as an indefinite subject, * אָמַר הָאִישׁ בְּלִכְתּוֹ וְגו' *a man said thus, when he went, etc.* 1 Sam. 9:9, and sometimes the participle of the following verb, וְשָׁמַע הַשְּׁמָע *and the hearer shall hear* 2 Sam. 17:9, תְּרִשּׁוּ הָרְשִׁים *ploughers ploughed* Ps. 129:3.

b. The third person plural indefinite seems to be used sometimes without any thought of the real agency concerned in the action spoken of, and where the English would require a passive construction, לִי לַיָּמֹת עָמַל מְנוּחָי *lit. they have appointed* Job 7:3.

* וְגו' is an abbreviation for וְגו' *et completio, and so forth*, § 9. 1.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, *אַל-יִרְעַב בְּשֵׁינֶיהָ* *let it not be grievous in thy sight* Gen. 21 : 12, *אָז הֵיחַל* *then it was begun* i. e. *men began*, though the feminine is also employed on account of its special affinity with the neuter, *וַתָּעַר לְיִשְׂרָאֵל* *and Israel was distressed* lit. *it was strait to Israel* Judg. 10 : 9.

§ 244. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject, *וַיִּבְלֵי הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם* *and the heavens and the earth and all their host were finished* Gen. 2 : 1, *וְאָנֹכִי וְהַנַּעַר נֵלְכָה* *and I and the lad will go* Gen. 22 : 5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

THE ARTICLE.

§ 245. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It is accordingly prefixed in the following cases, viz. :

1. When the thing referred to is one which has been mentioned before, *and God said, Let there be רָקִיעַ* *a firmament, etc., and God made הַרָקִיעַ* *the firmament* Gen. 1 : 6, 7.

2. When it is defined by accompanying words, as a relative clause, *בְּרֵכִי הוּא אֲשֶׁר לֹא הִלְכָה רַגְלוֹ* *blessed is the man who has not walked, etc.,* Ps. 1 : 1, an adjective, *הַמְאִיר הַגָּדֹל* *the greater light,* *הַמְאִיר הַקָּטָן* *the lesser light* Gen. 1 : 16, or a demonstrative pronoun, *הַר* *a mountain,* *הַהַר הַזֶּה* *this mountain,* *הַהַר הַהוּא* *that mountain,* or by being directly ad-

dressed, הַמֶּלֶךְ *O king* 1 Sam. 17 : 55, הַשָּׁמַיִם *O heavens*, הָאָרֶץ *O earth* Deut. 32 : 1.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into* הַשֵּׁקֶת *the trough* Gen 24 : 20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through* הַחַלּוֹן *the window* Gen. 26 : 8, i. e. of the house in which it is taken for granted that he was; *let us go to* הַרְּאָה *the (well-known) seer* 1 Sam. 9 : 9.

a. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took* הַצֵּיִרָה *the veil* Gen. 24 : 65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took הַקֶּבֶר *the harp* i. e. *his harp* 1 Sam. 16 : 23, so the LXX. ἐλάμβανε Δαυὶδ τὴν κινύραν.

b. With words denoting time it expresses the present as that which would most readily occur to the mind, הַיּוֹם *the day* i. e. that which is now passing, *to-day* Gen. 4 : 14, הַלַּיְלָה *the night* i. e. *to-night* Gen. 30 : 15, הַשָּׁנָה *the year* i. e. *this year* Jer. 28 : 16, הַפְּעַם *the time* i. e. *this time* Gen. 29 : 35, unless another idea is more naturally suggested by the context, הַיּוֹם וְהָיָה *and it came to pass on the day* i. e. at the period before spoken of, *at that time* 1 Sam. 1 : 4, Job 1 : 6.

4. When it is distinguished above all others of like kind or is the only one of its class, הַבַּיִת *the house* viz. of God, the temple Mic. 3 : 12, הַאֲדוֹן *the Lord* Isa. 1 : 24, הַאֱלֹהִים *the (true) God*, הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth* Gen. 1 : 1, הַשֶּׁשֶׁשׁ *the sun* Gen. 15 : 12.

5. When it is an appellative noun used in a generic or universal sense, הַחֶרֶב *the sword devoureth one as well as another* 2 Sam. 11 : 25; *they shall mount up with wings* כַּנְּשָׁרִים *as the eagles* Isa. 40 : 31, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, *where there is* הַזָּהָב *gold* Gen. 2 : 11 LXX. τὸ χρυσίον; *thy wine mixed* בַּמַּיִם *with water* Isa. 1 : 22, *where shall* הַחֵכְמָה *wisdom be found?* Job 28 : 12 LXX. ἡ δὲ σοφία κτλ; *they smote the men* בְּסִנְוֵרִים *with blindness* Gen. 19 : 11.

a. The article is thus used with adjectives to denote the class, which they describe, *God shall judge* וְאֶת־הַרְשָׁעִים וְאֶת־הַצְּדִיקִים *the righteous and the wicked* Eccl. 3:17; *the proverb of* הַקְּדָמִי *the ancients* 1 Sam. 24:14; and with Gentile nouns, which are properly adjectives, § 194. 1, הָאֲמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, Gen. 15:21.

b. The Hebrew infinitive does not receive the article; הֵשִׁיב, which is the only exception, see Gen. 2:9 and elsewhere, may be regarded as a noun. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, הֵלְכוּ *who went* Josh. 10:24, הַיּוֹלֵד *that shall be born* Judg. 13:8, הִקְדִּישׁ *which he sanctified* 1 Chron. 26:28, הַנִּזְכָּרִים *who are present* 1 Chron. 29:17, בְּהַיְכֹל *into (the place) which he prepared* 2 Chron. 1:4; so also 2 Chron. 29:36, Ezr. 8:25, 10:14, 17, Isa. 56:3, Jer. 5:13, Dan. 8:1. It is once prefixed to a preposition, הַעֲלֶיָּהּ *what (was) upon it* 1 Sam. 9:24.

c. In the uses of the article, as stated above, Nos. 4 and 5 are really varieties of No. 3, since the prominent member of a class is the best known and most readily suggested, and when a word is used generically it designates a definite and well-known class of objects which is to be distinguished from every other class.

d. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus, in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, כַּנֶּסֶךְ *as (the) a nest*, Isa. 10:14, כַּסֵּפֶר *as (the) a scroll* Isa. 34:4, *like rending* הַיָּדָיִם *(the) a kid* Judg. 14:6, *as* הַדְּבָרִים *(the) bees do* Deut. 1:44, כַּשָּׂנִים *as (the) scarlet*, כַּשֶּׁלֶג *as (the) snow*, כַּתוֹלָע *as (the) crimson*, כַּצֹּמֶר *as (the) wool* Isa. 1:18. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הַלְיָדָי *the lion and* הַדְּבָרִים *the bear came* 1 Sam. 17:34, because he thinks of these as *the* enemies to be expected under the circumstances; had he thought of them indefinitely as beasts of prey he would have said, without the article, *a lion and a bear*. It is said, Gen. 13:2, that Abram was very rich *in (the) cattle, in (the) silver, and in (the) gold*, since these are viewed as definite and well-known species of property; but in Gen. 24:35 *he hath given him* הַצֹּמֶר וְהַכֶּסֶף וְהַזָּהָב *flocks and herds and silver and gold*, these are viewed indefinitely in Hebrew as in English.

§ 246. Nouns are definite without the article in the following cases, viz. :

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנַעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, הַבַּעַל *the lord, Baal*, הַשָּׂטָן *the adversary, Satan*, הַנָּהָר *the river, the Euphrates*, הַיַּרְדֵּן *the descending (stream), the Jordan*, הַלְבָנוֹן *the white (mountain), Lebanon*, הַבְּרָמֶל *the garden, Carmel*, הַכְּפָר *the circuit of the Jordan*, הַמִּצְפָּה *the watch-tower, Mizpah*, הָאָדָם *and אָדָם the (first) man, Adam*, הָאֱלֹהִים *and אֱלֹהִים the (true) God*. In הַנְּשֵׁי הַמְנַשֵּׁשׁ *the half tribe of Manasseh* Deut. 3:13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32:33.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, אָבִינוּ *our father*, שְׁמוֹ *his name*, but in Greek *ὁ πατὴρ ἡμῶν, τὸ ὄνομα αὐτοῦ*.

a. There are a few instances in which, for special reasons, the article is prefixed to nouns having suffixes. It is emphatic in הַחֲצִי *the (other) half of them* Josh. 8:33, opposed to a preceding חֲצִי *one half of them*; so in הַבְּרָכָה Isa. 24:2. In מִבְּסַחַת הַיְרֵרָקָה Lev. 27:23, it serves to indicate more clearly the definiteness of the entire expression; so בְּהֵיחָד הָאֶהְלִי *in the midst of my tent* Josh. 7:21, בְּהֵיחָד הַמִּטְוֵה *in the midst of its fold* Mic. 2:12, כָּל-הַיְהוּדִיָּה *the whole of the women with child* 2 Kin. 15:16; in לְמַעַן הַמַּעֲלָה Prov. 16:4 it distinguishes the noun מַעֲלָה from the preposition לְמַעַן.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, הַמַּעֲבִיהַי *the (one) smiting him* Isa. 9:12, הַמַּעֲלִיקָה *the (one) bringing thee up* Ps. 81:11, הַמַּעֲטֵרָה *the (one) crowning thee* Ps. 103:4.

3. Nouns in the construct state before a definite noun, whether this has the article כּוֹכְבֵי הַשָּׁמַיִם *the stars of heaven* Gen. 26:4, רַגְלֵי הַכֹּהֲנִים *the feet of the priests* Josh. 3:13, is a proper name, שְׁבֵטֵי יִשְׂרָאֵל *the tribes of Israel* Ex. 24:4, הַדְּבָר הַזֶּה *the word of Jehovah* Gen. 15:1, has a pronominal suffix, נְשִׂי בָנָיו *the first-fruits of thy labours*, נְשִׂי בְנָיו *the wives of his sons* Gen. 7:13, or is itself definite by construction, מַעֲרַת שָׂדֵה הַמַּכְפֵּלָה *the cave of the field of Machpelah* Gen. 23:19, אֲרוֹן בְּרִית-יְהוָה *the ark of the covenant of Jehovah* Josh. 3:3.

a. Nouns in the construct are occasionally found with the article, הָאֹהֶל שָׂרָה *to the tent of Sarah* Gen. 24:67, הָאֵל בֵּית-אֵל *the God of Bethel* Gen. 31:13, הַפִּיץ הַיְתִיד *the pin of the web* Judg. 16:14, כָּל הַחַוְעֵבִים *all the abominations of the nations* 1 Kin. 14:24, הַקְּבֹר הָאֵלֹהִים *the grave of the man of God* 2 Kin. 23:17, הָאֲרָץ *all the king-*

doms of the earth Jer. 25:26, הַמִּקְנֵה הַמִּסְפָּר הַמִּקְנֵה *the bill of the purchase*, Jer. 32:12, הַמִּקְנֵה טַבְּמָה Jer. 48:32; see Josh. 3:11, 8:11, 1 Chron. 15:27, 2 Chron. 8:16, 15:8, Ezr. 8:29, Isa. 36:8, Ezek. 45:16, 47:15, Zeph. 3:19, Zech. 4:7, Ps. 123:4; also 1 Sam. 26:22 K'thibh, 2 Kin. 7:13 K'thibh, where the K'ri omits the article.

b. Gentile nouns, derived from a compound proper name, frequently receive the article before the second member of the compound, בְּנֵי-הַבְּנֵימִנִי *the Benjamite* Judg. 3:15, בְּיַת-הַשְּׂמִיטָה *the Bethshemite* 1 Sam. 6:14, הַבְּלֵהִמִי *the Bethlehemite* 1 Sam. 16:18, אֲבִיעִזְרִית *the Abiezrite* Judg. 6:11, though this last word also appears in the abbreviated form הָאֲבִיעִזְרִית Num. 26:30.

§ 247. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, מְלֹכֵי-אָרֶץ *kings of (the) earth* Ps. 2:2, לְפָנַי שָׁמֶשׁ *in the presence of (the) sun* Ps. 72:17, אָמַר שִׁמּוֹר אָתָּא בֹקֵר (the) *watchman says, (the) morning comes* Isa. 21:12; *to give both sanctuary and host to be trampled* Dan. 8:13.

a. Occasional instances occur of its being dropped from familiar or frequently repeated expressions in prose, זֶר אֲחֵרִית שָׁנָה *to year's end* Deut. 11:12, בְּאֹהֶל מוֹעֵד *in (the) tabernacle of (the) congregation* Ex. 27:21 (comp. English *in church*), שַׂר-צָבָא (the) *captain of (the) host* 1 Kin. 16:16, לְמִיאוֹל לְקָהָה *king Lemuel* Prov. 31:1; also in geographical and architectural details, such technical terms as וַיְגִבּוּל *and (the) border* Josh. 13:23, וַיִּרְחַב *and (the) breadth* 2 Chron. 3:3.

b. When two definite nouns are connected by *and* the article is commonly repeated; it may, however, particularly in poetry, stand only before the first and be understood with the second, וְהִתְקַתְּרִים *the (persons) decreeing unrighteous decrees* and וּמִכְתָּבִים *and writing, etc.* Isa. 10:1, וְכַנְּפוֹת וְכַנְּפוֹת *O psaltery and harp* Ps. 57:9. Still more rarely a pronominal suffix may be attached to the first only of two words to which it belongs, כֹּחִי וְשִׁירִי *my strength and song* Ex. 15:2.

§ 248. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, נָהָר *a river* Gen. 2:10, גַּם-רֶכֶב גַּם-פָּרָשִׁים *both chariots and horsemen* Gen. 50:9, חֵלֶב וְדָבָשׁ *milk and honey* Ex. 3:8, לַיִל רַמִּים *an infant of days* Isa. 65:20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, סַל אֶחָד *a basket* Ex. 29:3, אִישׁ אֶחָד *a man* Judg. 13:2, or in the construct before a plural noun, אֶחָת הַנְּבִלּוֹת *one of the foolish women* i. e. *a foolish woman* Job 2:10.

ADJECTIVES AND DEMONSTRATIVES.

§ 249. 1. Adjectives and participles, qualifying a noun, are commonly placed after it and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 246, they receive the article, בֶּן הַכֶּם *a wise son* Prov. 10:11, הַתֵּן יֵצֵא *a bridegroom going out* Ps. 19:6, הָאָרֶץ הַטּוֹבָה *the good land* Deut. 1:35, רַחֲמֵיהָ הַרְבִּימִים *thy manifold mercies* Neh. 9:19. If more than one adjective accompany a definite noun, the article is repeated before each of them, הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא *the glorious and fearful name* Deut. 28:58.

a. The adjective רַבִּים *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, רַבִּים בָּלִים *many sons* 1 Chron. 28:5, רַבּוֹת נְהִים *many times* Neh. 9:28, so Ps. 32:10, 89:51, Jer. 16:16. Other instances are rare, אֲרַבְּעֵי עָרֵי *his strange work*, נְבִרָהוּ *his strange task* Isa. 28:21, צַדִּיק עַבְדִּי *my righteous servant* Isa. 53:11, בְּגוֹרָה אֲחוּתָהּ *her treacherous sister* Jer. 3:7, 10.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, הַתְּגִלָּה הַחֲדָשָׁה *the new cart* 2 Sam. 6:3, הַיֵּצֶן הַנִּבְרָהוּ *the strange vine* Jer. 2:21, Ezek. 39:27, Dan. 8:13, 11:31, or when the noun is made definite by a suffix, אֲחֵיכֶם אֲחֵר *your other brother* Gen. 43:14, הַכֶּבֶשׂ אֶחָד *the one lamb* Num. 28:4, Ezek. 34:12, Hag. 1:4. In רָעָהָם רָעָהָם *an evil report respecting them* Gen. 37:2, the suffix denotes the object and the noun is really indefinite. Comp. § 246. 2. b.

c. On the other hand, the article is sometimes dropped from the noun, but retained before the adjective, הַיָּצֵר הַגָּדוֹלָה *the great court* 1 Kin. 7:12, אִישׁ הַקָּשִׁיר *the rich man* 2 Sam. 12:4, תְּהוֹמוֹת הַבַּיִת *the great well* 1 Sam. 19:22, Neh. 9:35, Ps. 104:18, Jer. 27:3, 32:14, 40:3 K'thibh, Ezek. 9:2, Zech. 4:7; so with the ordinal numbers, יוֹם הַשִּׁשִּׁי *the sixth day* Gen. 1:31, 2:3, Ex. 20:10, Deut. 5:14, Judg. 6:25, Jer. 38:14.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, הַיּוֹם הַזֶּה *this day* Gen. 7:13, הַדְּבָרִים הָאֵלֶּה *these things* Gen. 15:1, הָאֲנָשִׁים הַהֵמָּה *those men* Num. 9:7. If both an adjective and a demonstrative

qualify the same noun, the demonstrative is placed last, *הָאָרְצָה הַשְּׁנָיִם הַטְּבוֹת הַבָּאִתָּה הַאֵלֶּה* Deut. 9 : 6, *these good years that (are) coming* Gen. 41 : 35.

a. The demonstrative *זֶה* occasionally stands emphatically before its noun, *זֶה מֹשֶׁה* *this Moses* Ex. 32 : 1, where it is probably contemptuous like the Latin *iste*, *זֶה לֶחֶמֶנוּ* *this our bread* Josh. 9 : 12, Judg. 5 : 5, 1 Sam. 17 : 55, 56, *זֶה הָעָם* *this people* Isa. 23 : 13, Hab. 1 : 11. The demonstrative both follows the noun and is repeated after the adjective in *הַגּוֹלִים הַנְּשָׁאֲרִים הַאֵלֶּה* *these nations these that remain* Josh. 23 : 7, 12.

b. The article is sometimes omitted from the demonstrative, *זו הַדּוֹר* *this generation* Ps. 12 : 8, *בַּלַּיְלָה הַזֹּאת* *in that night* Gen. 19 : 33, 30 : 16, 32 : 23, 1 Sam. 19 : 10, particularly if the noun is made definite by means of a suffix, *זֶה שְׁבָעָתִי* *this my oath* Gen. 24 : 8, *זֵאת אֵתִי* *these my signs* Ex. 10 : 1, 11 : 8, Deut. 11 : 18, Josh. 2 : 14, 20, Judg. 6 : 14, 1 Kin. 22 : 23, 2 Chron. 18 : 22, 24 : 18, Jer. 31 : 21.

c. The article is still more rarely dropped from the noun, *מֵצַט הַבֵּשֶׁת הַקְּטָנָה* *this small quantity of honey* 1 Sam. 14 : 29, *אִישׁ אֶפְרַתִּי הַזֶּה* *that Ephrathite* 17 : 12, *זֶה חֲלִי* *this sickness* 2 Kin. 1 : 2, 8 : 8.

NUMERALS.

Cardinal Numbers.

§ 250. 1. The numeral *אֶחָד* *one* is treated like other adjectives, and follows the rules of position and agreement already given, *אֶחָד מְקוֹם* *one place* Gen. 1 : 9, *הַיְרִיבָה הָאֶחָת* *the one curtain* Ex. 26 : 2.

a. In a very few instances the noun is in the construct before the numeral *one*, *אֶחָד מִשְׁפָּט* *one law* Lev. 24 : 22, *אֶחָד אָרוֹן* *a chest* 2 Kin. 12 : 10, *אֶחָד פַּחַח* *one governor* Isa. 36 : 9, comp. § 254. 6. b.

2. The other cardinal numbers are joined to nouns as follows, viz. :

(1.) They commonly stand before the noun to which they belong and in the absolute state, *אַרְבָּעָה מְלָכִים* *four kings* Gen. 14 : 9, *שֵׁשֶׁים עִיר* *sixty cities* Deut. 3 : 4, *מֵאָה אֶמְוִקִים* *a hundred cakes of raisins* 2 Sam. 16 : 1, *שֵׁשֶׁת אֲלָפִים* *six thousand horsemen* 1 Sam. 13 : 5.

(2.) Such as have a distinct form for the construct (viz.

2–10, מאַתּ *hundred*, אַלְפֵי *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָּנִים *two sons* prop. *two of sons* Gen. 10 : 25, אַרְבַּעַת יָמִים *four days* Judg. 11 : 40, שְׁלֹשָׁת מֵאֹת אֶמְלָם *a hundred sockets* Ex. 38 : 27, שְׁלֹשָׁת אַלְפֵי גַמְלִים *three thousand camels* Job 1 : 3.

a. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, שְׁנֵינוּ אֲלֵחֵנוּ *we, both of us* 1 Sam. 20 : 42, שְׁתֵּיהֶן *they two or both of them* 1 Sam. 25 : 43, יָעָלְשָׁתָּם *ye three*, שְׁלֹשָׁתָם *they three* Num. 12 : 4, אַרְבָּעָתָם *they four* Dan. 1 : 17, שִׁבְעָתָם *they seven* 2 Sam. 21 : 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשָּׁיְךָ *thy fifty*, חֲמִשָּׁיו *his fifty* 2 Kin. 1 : 10, חֲמִשִּׁיהֶם *their fifties* ver. 14, אֲלֵפֵי *my thousand* Judg. 6 : 15, אֲלֵפֵיכֶם *your thousands* 1 Sam. 10 : 19, רִבְבָתָיו *his ten thousands* 1 Sam. 18 : 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, מֵעֲלוֹת שִׁבְעָה *seven steps* Ezek. 40 : 22, עֶשְׂרִים אֲתָנֹת *twenty she-asses* Gen. 32 : 16, מֵאָה־אֶלֶף *a hundred thousand talents* 1 Chron. 22 : 14.

§ 251. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, שְׁלֹשׁ הַלְּחָוִה *three leaves* Jer. 36 : 23, אֲרֵבָעָה *three baskets of bread* Gen. 40 : 16, אֲרֵבָעָה עָשָׂר *fourteen lambs* Num. 29 : 15 ; the other numerals observe no distinction of gender.

a. When the units qualify מֵאוֹת *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁת נְשֵׁי־בָנָיו *the three wives of his sons* Gen. 7 : 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine, has a masculine termination.

2. Nouns accompanied by the units (2–10) are almost invariably plural, while those which are preceded by the tens (20–90) or numbers compounded with them (21, etc.), are commonly put in the singular, יוֹם וָאַרְבָּעִים לַיְלָה *forty days and forty nights* Gen. 7 : 4, אַרְבַּע וְשָׁלְשִׁים שָׁנָה *four and thirty years* Gen. 11 : 16, עֶשְׂרִים שָׁנָה וְשִׁבְעָה שָׁנִים *twenty years and seven years* Gen. 23 : 1.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, §223. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested. These are such as *אִישׁ* *man*, and various measures of time, space, weight, etc., e. g. *שָׁנָה* *year*, *יוֹם* *day*, *אַמָּה* *cubit*, *שֶׁקֶל* *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, *תְּשַׁע מֵאוֹת שָׁנָה* *nine hundred years* Gen. 5:5, *אַלְפָּה אַמָּה* *a thousand cubits* Num. 35:4, and with the numbers from 11 to 19, *חֲמִשָּׁה עָשָׂר שֶׁקֶל* *fifteen shekels* Lev. 27:7. Comp. in German *hundert Fuss lang*, *funfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*.

b. The numbers from 2 to 10 are very rarely found with singular nouns, *שְׁמֹנֶה שָׁנָה* *eight years* 2 Kin. 22:1, *שְׁלֹשׁ אַמָּה* *three cubits* 25:17 K'thibh where the K'ri has *אַמָּה*. The tens are occasionally followed by the plural *שְׁמֹנֶה עָשָׂר בְּנֵי-חַיִל* *thirty companions* Judg. 14:11, *שְׁמֹנֶה עָשָׂר בְּנֵי-חַיִל* *eighty sons of valour* 2 Chron. 26:17, *אַרְבָּעִים וּשְׁנַיִם בְּנֵי-חַיִל* *forty-two children* 2 Kin. 2:24. When the noun precedes the numeral it is always put in the plural.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, *עֶשְׂרֵה זָהָב* *ten (shekels) of gold* Gen. 24:22, *שְׁלֹשׁ מֵאוֹת כֶּסֶף* *three hundred (shekels) of silver* Gen. 45:22, *שְׁשֵׁי-לֶחֶם* *two (loaves) of bread* 1 Sam. 10:4, *שֵׁשׁ-שֵׁנִינִים* *six (ephahs) of barley* Ruth 3:15. In measurements, the word *אַמָּה* *cubit* is occasionally preceded by the preposition *בְּ*, thus *אַרְבַּע בְּאַמָּה* *four by the cubit* i. e. four cubits.

3. Compound numbers may either proceed from the higher to the lower denomination, *אַלְפָּה מֵאוֹת וְחָמֵשִׁים וְאַרְבָּעֵה* *a thousand two hundred fifty and four* Neh. 7:34, or the reverse, *שְׁבַע וְשָׁלְשִׁים וְיָמָּה* *seven and thirty and a hundred years* Ex. 6:16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, *מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים* *a hundred years and twenty years and seven years* Gen. 23:1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed;

but when they are joined to a definite noun the latter alone receives the article, הַשְּׁנַיִם (*the*) *two are better than* הָאֶחָד (*the*) *one* Eccles. 4 : 9, הָאַרְבָּעִים *the forty* Gen. 18 : 29, הַמְּשִׁים *the fifty righteous* ver. 28, שְׁתֵּי בָנוֹתָיו *his two daughters* 19 : 30, הַיּוֹם הָאַרְבָּעִים *the forty days* Deut. 9 : 25.

a. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, הַשְּׁנָיִם עָשָׂר *the twelve* 1 Chron. 25 : 19, 27 : 15, 1 Kin. 6 : 38, or to the second, הַיָּרְמִיָּה הָעָשָׂר *the twelve men* Josh. 4 : 4, 1 Kin. 19 : 19. In the example just cited the article is given to the numeral instead of to the noun, but in הַבָּקָר הַשְּׁנַיִם-עָשָׂר *the twelve oxen* 1 Kin. 7 : 44, the general rule is observed. In הַיְלָדִים הָאַרְבָּעָה *these four children* Dan. 1 : 17, the numeral following a definite noun receives a pronominal suffix referring to it.

Ordinal Numbers, etc.

§ 252. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, בֶּן שְׁנַיִם *a second son* Gen. 30 : 7, שְׁנַיִם בָּשָׂלִישִׁית *in the third year* 1 Kin. 18 : 1.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, שְׁנַיִם עָשָׂרִים *the twenty-seventh year* 1 Kin. 16 : 10, although this order is not always observed, שְׁנַיִם עָשָׂרִים *thirteenth year* Gen. 14 : 4.

a. A fuller form of expression is sometimes employed, e. g. בְּשָׁנַת שְׁלֹשִׁים וְשֵׁמֹנֶה *in the thirty-eighth year* prop. *in the year of thirty-eight years* 1 Kin. 16 : 29, 2 Kin. 15 : 1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted, שְׁבַע שָׁנִים *the seventh year* 2 Kin. 12 : 1, אַרְבָּעָה לַחֹדֶשׁ הַתְּשִׁיעִי *the fourth (day) of the ninth month* Zech. 7 : 1, בְּשִׁבְעִי *in the seventh (month)* ver. 5.

3. When the ordinals are used to express fractional parts, § 227. 3, they stand before the noun, שְׁלִישִׁית הַחֵיָן *the third of a hin* Num. 15 : 6.

4. Distributive numbers are formed by repeating the cardinals, שְׁנַיִם שְׁנַיִם *two by two* Gen. 7 : 9, שְׁבַע שְׁבַע *by*

sevens ver. 2. The numeral adverbs *once, twice, etc.*, are expressed by the feminine of the cardinals, אַחַת *once*, שְׁתַּיִם *twice* 2 Kin. 6:10, Ps. 62:12, or by means of the noun פְּעֵם *stroke or beat*, פַּעַמַּיִם *twice* Gen. 27:36, עָשָׂר פְּעָמַיִם *ten times* Job 19:3 or רַגְלָיִם *steps*, שְׁלֹשׁ רַגְלָיִם *three times* Ex. 23:14.

a. This use of these nouns has arisen from the method of counting by beats or taps with the hand or foot.

APPOSITION.

§ 253. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz. :

1. When both nouns denote the same person or thing, דָּוִד הַמֶּלֶךְ 2 Sam. 6:16, or less commonly, דָּוִד הַמֶּלֶךְ 13:39 *king David*, אִשָּׁה אַלְמָנָה *a woman (who was) a widow* 1 Kin. 7:14.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, הַבָּקָר הַנְּחָשֵׁת *the oxen the brass* i. e. *the brazen oxen* 2 Kin. 16:17, שְׁלֹשׁ סָאִים קֹמַח *three measures (consisting of) meal* Gen. 18:6, שִׁבְע־שָׁנִים רָעָב *seven years (of) famine* 2 Sam. 24:13, שְׁלֹשָׁת שָׁבָעִים יָמִים *three weeks (of) days* Dan. 10:3, יָמִים מְסוּפָר *days (which are) a number, i. e. such as can be readily numbered, a few* Num. 9:20, אֲמָרִים אֱמֶת *words (which are) truth* Prov. 22:21.

a. In this latter case the closer connection of the construct state might, with equal propriety, be employed, §254. 4, etc. The following examples will show with what latitude the rule of apposition is occasionally applied, מַיִם לְחַי *water (which is) affliction* i. e. identified with it or characterized by it 1 Kin. 22:27, בֵּינָהּ תַּרְזֵלָה *wine (which is) intoxication* i. e. produces it Ps. 60:5, בָּקָר רְצִי *pasture-cattle* i. e. those whose characteristic it is that they have been in the pastures 1 Kin. 5:3; *bearing*

הַאָרוֹן הַבְּרִיתָהּ *the ark viz. the covenant*, which was the thing of chief consequence about the ark Josh. 3:14, *a hundred thousand* אַלְפֵי־אֶלֶם 2 Kin. 3:4, which is by some understood to mean *wool-bearing rams* i. e. characterized by the production of wool; according to others, the first word denotes the quantity and the second the material, *rams (of) wool* i. e. as much as rams have, *fleeces*.

b. Proper nouns, which have no construct state, may be followed by qualifying nouns in a loose sort of apposition, בֵּית־לָהֶם יְהוּדָה *Bethlehem* (in) *Judah* 1 Sam. 17:12, compare in English, *Princeton, New Jersey*; פֶּתוֹר אֲרָם נְהָרָם *Pethor* (in) *Mesopotamia* Deut. 23:5, גַּלְתִּים פְּלִשְׁתִּים *Galk* (of) *the Philistines* Am. 6:2; *the destined possessor of my house is* הַמֵּשֶׁקֶת אֶלְיָזָר *Damascus* (in the person of its citizen) *Eliezer* Gen. 15:2, אֱלֹהִים אֱלֹהֵי צְבָאוֹת *God (of) Hosts* Ps. 80:5, 8, 15, 20; when אֱלֹהִים is regarded as an appellative noun instead of a proper name, this divine title becomes אֱלֹהֵי צְבָאוֹת Ps. 89:9.

THE CONSTRUCT STATE AND SUFFIXES.

§ 254. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 212. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הַיְכָל־יְהוָה *the temple of Jehovah* 1 Sam. 1:9, רְכֻשָׁם *their substance* Gen. 12:5. This embraces the various degrees of relationship, בֶּן־אַבְרָהָם *son of Abraham* Gen. 25:12, אִשְׁתֶּךָ *thy wife* Gen. 12:5.

2. The *whole*, of which the preceding word denotes a part,

אֲבִיּוֹתֶיךָ *the poor of thy people* Ex. 23 : 11, נִכְבְּדֵי-אָרֶץ *the honourable of the earth* Isa. 23 : 9.

a. The construct relation, when thus employed, indicates that the part singled out from the whole possesses the quality referred to in an eminent degree. The first word is sometimes an abstract noun, קוֹמַת אֲרָזָיו *the height of his cedars* i. e. *his highest cedars* 2 Kin. 19 : 23. Here too belong the superlative expressions, קֹדֶשׁ קְדוֹשִׁים *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, עֲבָד עֲבָדִים *servant of servants*, one that is a servant by way of eminence when compared with all others.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact *designation*, מִצְרַיִם אֶרֶץ *the land of Egypt* Gen. 41 : 19, נְהַר-פָּרָת *the river* (of) *Euphrates* Gen. 15 : 18, עֲצֵי אֲרָזִים *cedar trees*, 2 Chron. 2 : 7, תוֹלַעַת יַעֲקֹב *worm* (of) *Jacob* Isa. 41 : 14, אַנְשֵׁי הַתְּמָרִים *men* (who are) *merchants* 1 Kin. 10 : 15.

4. The *material* of which the preceding noun is composed, זָהָב גָּזָם *a ring of gold* Gen. 24 : 22, כְּלִי-עֵץ *vessel of wood* Lev. 11 : 32, עֲדָר הָעִזִּים *the flock of goats* Cant. 4 : 1.

5. The *measure* of its extent, value, duration, etc., מִשְׁקַל מִשְׁקַל כֶּבֶד *a journey of three days* Jon. 3 : 3, מִשְׁקַל מִיָּמִים *the weight of a talent* 1 Chron. 20 : 2, מִיָּמִי מְסֻפָּר *men of number* i. e. readily numbered, few, Gen. 34 : 30, אֲחֻזַּת עוֹלָם *a possession of perpetuity* Gen. 17 : 8.

6. An *attribute*, by which it is characterized, גִּבּוֹר הַיָּל *mighty man of valour* Judg. 11 : 1, עֵץ פְּרִי *tree of fruit* Gen. 1 : 11, גֵּיא הַדְּיוֹן *valley of vision* i. e. distinguished as the one where visions are received Isa. 22 : 1, צֹאן הַהֲרָגָה *the flock of slaughter* i. e. which is to be slaughtered Zech. 11 : 4.

a. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *grex maclanda*. This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred, בְּגָדֵי קֹדֶשׁ *garments of holiness* Ex. 28 : 2, זְבָחֵי צְדָקָה *sacrifices of righteousness*, קְדוֹשׁ *holy* and צַדִּיק *righteous* being used with

less latitude and with a stricter regard to the ethical idea which they involve. Attributives are frequently formed by prefixing such words as איש *man*, אֲדוֹלָם *lord*, בֵּן *son*, בַּת *daughter*, to abstract nouns or other substantives, thus, אִישׁ תֹּאֵר *a man of form* i. e. *comely* 1 Sam. 16:18, אִישׁ דְּבָרִים *man of words* i. e. *eloquent* Ex. 4:10. הַחֹלְמוֹת בְּעַל הַחֹלְמוֹת *the possessor of dreams* i. e. *dreamer* Gen. 37:19, בֶּן-שְׁמֹנֶת יָמִים *son of eight days* i. e. *eight days old* Gen. 17:12, בֶּן-מוֹת *son of death* i. e. *deserving to die* 1 Sam. 20:31, בְּנֵי-קְלָזַל *sons of worthlessness* i. e. *wicked* Deut. 13:14, בַּת-תְּשֻׁעִים *daughter of ninety years* i. e. *ninety years old* Gen. 17:17.

b. Occasionally in poetry an adjective instead of agreeing with its substantive is treated as though it were an abstract noun, הַקָּטָן *vessels of small* (capacity) Isa. 22:24, מַי מְלֵא *waters of fulness* Ps. 73:10, כָּל-בַּיִת perhaps *every house of great* (size), though others render *every great* (man's) *house* Jer. 52:13. So sometimes an adverb, מְעַט *few men* Deut. 26:5, עֹלֶת הַקָּבִיר *continual burnt-offering* Num. 28:6, דַּמִּי הַזֶּה *blood* (shed) *causelessly* 1 Kin. 2:31, יוֹזָם *enemies in the day time* Ezek. 30:16, הַדָּבָר הַדֹּמֵם *dumb stone* Hab. 2:19, or adverbial phrase, אֵלֹהֵי מִקְרָב *a God nigh at hand*, אֵלֹהֵי מְרָחֵק *a God afar off* Jer. 23:23.

7. The *source* from which the preceding noun is derived, תּוֹרַת יְהוָה *the law of Jehovah* Ex. 13:9, סֵפֶר מֹשֶׁה *the book of Moses* 2 Chron. 25:4, חוֹלֵת אֶהְבֶּה *sick from love* Cant. 2:5.

8. The *subject* by which an action is performed, or in which an attribute inheres, אֶהְבֶּת יְהוָה *the love of God* i. e. exercised by him 1 Kin. 10:9, חֵכְמַת שְׁלֹמֹה *the wisdom of Solomon* 1 Kin. 5:10.

9. The *object*, upon which an action is directed, יִרְאַת *the fear of God* Gen. 20:11, מְמִשְׁלַת הַיּוֹם *the rule of the day* Gen. 1:16.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand, קִנְיַת יְהוָה *the zeal of Jehovah*, which he feels Isa. 37:32, קִנְיַת אֲדָמָה *zeal of the people*, which is felt for them Isa. 26:11; צִעֲקַת כּוֹסֵם *the cry against Sodom* Gen. 18:20, צִעֲקַת-הָעָלִי *the cry of the poor* Prov. 21:13; חַמְסוֹ *his wrong* i. e. done by him Ps. 7:17, חַמְסֵי *my wrong* i. e. done to me Gen. 16:5; דֶּרֶךְ-הַיָּם *the way of the sea* i. e. leading to it 1 Kin. 18:43, דֶּרֶךְ יֵרוֹבָם *the way of Jeroboam* i. e. in which he walked 1 Kin. 16:26.

b. Active participles are frequently put in the construct state before their object, נֹשֵׁב מְשִׁיבַת נַפְשׁ *restoring the soul* Ps. 19:8, אֲהַבֵּי שְׁמִי *loving thy name* Ps. 5:12, שׂוֹרֵב בְּאֵי שַׁעַר *entering the gate* Gen. 23:10. So even before an infinitive which they govern, קוֹמֵם מִשְׁבְּרֵימִי *being early to rise* Ps. 127:2. Passive participles may be in the construct before the subject of the action, אֶלְהֵי מִיָּה *smitten of God* Isa. 53:4, יְלִידֵי אִשָּׁה *born of a woman*

Job 14:1, or before the secondary object, if the verb is capable in the active of having a double object, הִגְרַת־שֵׁק *girded with sackcloth* Joel 1:8, לְבוּשׁ הַבְּהֵימָה *clothed with linen* Ezek. 9:11. When a noun follows the infinitive it may be in construction with it as its subject, בְּקִרְאָה מְלִקָּה- *on the king's reading* 2 Kin. 5:7, הוֹרִישׁוּ *his driving out* Num. 32:21, or be governed by it as its object, קָרָא־שְׂמוֹאל *to call Samuel* 1 Sam. 3:8, הוֹרִישׁוּם *to drive them out* Deut. 7:17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, טְמֵאֵי־שִׁפְתָיִם *unclean as to lips* Isa. 6:5, קָשִׁי־לֵב *hard hearted* Ezek. 3:7, בְּגָדֵי *rent as to garments*, 2 Sam. 13:31.

a. This answers to what is known as the Greek accusative, πῶδας ὠκύς; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot, blind of an eye*, etc.

§ 255. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, הַרֵי בְּגִלְבָּעַ *mountains in Gilboa* 2 Sam. 1:21, מִלְּפִי נְבִיאֵי *prophets out of their own heart* Ezek. 13:2, כְּדִי בָנוּ *according to the ability in us* Neh. 5:8.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., Gen. 39:20, עַל־דֵּבַר אֲשֶׁר *for the reason that* Deut. 22:24, particularly when the relative is itself omitted, בְּיַד־הַשֵּׁלֶחַ *by the hand of (him whom) thou wilt send* Ex. 4:13, תְּחִלַּת דְּבַר־יְהוָה *(what) Jehovah spake* Hos. 1:2, or before the conjunction וְ *and*, הַכְּמָה וְהַדַּעַת *wisdom and knowledge* Isa. 33:6, וְלֹא מִיַּיִן *drunken and not with wine* Isa. 51:21.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, רִאשֵׁי בְּיַת־אֲבֹתָם *the heads of the houses of their fathers* Ex. 6:14, מִסְפַּר שְׁבָטָיו *the number of the tribes of the children of Israel* Josh. 4:5, פְּרִי־גִדְלֵי לֵבָב מִלְּקֵד־אַשּׁוּרִי *the fruit of the greatness of heart of the king of Assyria* Isa. 10:12.

a. In a very few instances, only occurring in poetry, two words of like meaning are united in the construct before the same noun, *נְהַרֵי גַּהְלֵי הַבַּשֵּׁת* *rivens, brooks of honey* Job 20 : 17, *קוֹשֵׁתֵי רוּמֵי-תְּשֻׁתָּה* Ps. 78 : 9, if rendered as it is by some *armed with, shooting the bow*, though *קוֹשֵׁתֵי רוּמֵי* may be in construction not with *תְּשֻׁתָּה* but with *רוּמֵי* *armed ones of those who shoot the bow, armed bowmen*. See Alexander *in loc*.

§ 256. When two words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, *מַעֲשֵׂה יְהוָה הַגָּדוֹל* *the great work of Jehovah* Judg. 2 : 7, *גְּדוֹלָה זָהָב גְּטָרָה* *a great crown of gold* Esth. 8 : 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, *אֲלֵיָי גְבוּרֵי הַחַיִל* *the mighty men of valour* Josh. 1 : 14, *זָהָבוֹ יְדוֹתָיו* *his idols of gold* Isa. 2 : 20, *שְׁמִי קְדוֹשִׁי* *my name of holiness* i. e. *my holy name* Lev. 20 : 3.

a. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus *אָחִי הַזֶּקֶן הַגָּדוֹל* Gen. 10 : 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder*.

b. In a very few instances, only occurring in poetry, a noun with a suffix stands in the construct before a following word, *מִרְכָּבֹתֶיךָ יְשׁוּעָה* *thy chariots of salvation* Hab. 3 : 8, *מְחַסְיִי* *my refuge of strength* Ps. 71 : 7, *וַיָּרֶם דַּרְבָּךָ זִמְהָה* *thy way of lewdness* Ezek. 16 : 27, though these are rather to be regarded as instances of apposition in the wide sense, § 253. 2. Nouns in the construct occasionally receive the article, § 246. 3. a.

c. In the following passages a brief word intervenes between *כָּל*, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, *קַח אֶת-כָּל-הַשָּׂשׂוֹן* *take away all iniquity* Hos. 14 : 3, so 2 Sam. 1 : 9, Job 27 : 3, and perhaps Isa. 38 : 16; but see Alexander *in loc*. Like the Greek *πᾶς*, when followed by a definite noun *כָּל* means *the whole* or *all*, *כָּל-הָעָם* *all the people*, *כָּל-הָאָרֶץ* *the whole earth*, when followed by an indefinite noun *every*, *כָּל-בַּיִת* *every house*; though here as elsewhere the poets may omit the article, which would be necessary in prose, *כָּל-רֹאשׁ* *the whole head* Isa. 1 : 5. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate *כָּל* by *any*, *כָּל-מְלָאכָה לֹא-תַעֲשֶׂה* *no work shall be done* Ex. 12 : 16,

אֵין כְּלִי-חַדָּשׁ *there is no new thing* Eccl. 1 : 9, לֹא יוֹבֵל כְּלִי-אֱלוֹהִים *neither can any god* 2 Chron. 32 : 15. Comp. οὐ δικαιοφύσεται πάντα σάρξ Rom. 3 : 20.

d. He paragogic may be attached to a noun in the construct state, מִזְרְחָה שָׁמֶשׁ *toward the rising of the sun* Deut. 4 : 41, Gen. 24 : 67.

§ 257. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, הַצֹּאֵן אֶשֶׁר לְאָבִיהָ *her father's sheep* prop. *the sheep which belonged to her father* Gen. 29 : 9, comp. צֹאֵן אֲבִיהֶם Gen. 37 : 12, הַבַּיִת לְאֵלִישָׁע *the house of Elisha* 2 Kin. 5 : 9, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted לְדָוִד (a psalm) of *David* Ps. 11 : 1, אֲמִינוֹן לְאַחֵינוֹם *Annon (son) of Ahinoam* 2 Sam. 3 : 2.

2. When the first noun is indefinite and the second definite, בֶּן לֵישַׁי *a son of Jesse* 1 Sam. 16 : 18 (בֶּן-יִשָּׁי 2 Sam. 20 : 1 is *the son of Jesse*, § 246. 3), עֶבֶד לְשָׂר הַטְּבָחוֹת *a servant of the captain of the guard* Gen. 41 : 12.

a. Hence the frequent use of לְ (*Lamedh auctoris*) in the titles of the Psalms and other compositions, מִזְמוֹר לְדָוִד *a psalm of David* i. e. belonging to him as its author, תְּפִלָּה לְחַבְקֻקַּי *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, הַחֲמִישֶׁה-עָשָׂר יוֹם לַחֹדֶשׁ *the fifteenth day of the month* 1 Kin. 12 : 32, בְּשָׁנָה הַחֲמִישִׁית לְמָלְכָה *in the fifth year of the king* 1 Kin. 14 : 25, בְּשָׁנָה שְׁלֹשׁ לְאַסָּא *in the third year of Asa* 1 Kin. 15 : 33.

4. When several genitives are connected together, סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15 : 23.

THE PREDICATE.

§ 258. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being

sufficiently suggested by simply placing them together, כָּל־נְתִיבוֹתָיֶיהָ שְׁלוֹמִים *all her paths (are) peace* Prov. 3 : 17, טוֹב הַעֵץ *the tree (was) good* Gen. 3 : 6, זֶה הַדֶּרֶךְ *this (is) the way* Isa. 30 : 21.

2. Or the pronoun הוּא of the third person may be used as a copula, הַנָּהָר הַרְבִּיעִי הוּא פְּרָת *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2 : 14, מַה־הֵנָּה אֵלֶּה *what are these?* Zech. 4 : 5, מַלְכִי אַתָּה־הוּא *thou art my king* Ps. 44 : 5, הֵם הַאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם *these men are peaceable* Gen. 34 : 21.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאֲרֶץ הָיְתָה תְּהוֹמָה *the earth was desolate* Gen. 1 : 2, הָיוּ הַבָּקָר הוֹדִים *the oxen were ploughing* Job 1 : 14.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, הִתְחִיל בְּהוֹלִי *began (to be) dim* 1 Sam. 3 : 2; וַיִּתְחַל לְנָח אִישׁ הָאֲדָמָה *and Noah began (to be) a husbandman* Gen. 9 : 20; כִּבְהִימָךְ שׁוּיִר *when thou ceasest spoiling* Isa. 33 : 1, הַשֵּׁף לָבָן *has turned white* Lev. 13 : 3; so to be called, to be esteemed, etc.

b. Simple existence or non-existence is predicated by means of the particles וַיְהִי and אָיִן, the latter of which retains its absolute form when following the noun, but takes the construct form אֵינִי when it precedes the noun either immediately or separated from it by intervening words, וַיְהִי אִישׁ גֵּיֵאל *there is a kinsman* Ruth 3 : 12, אָיִן אָדָם *there was not a man* Gen. 2 : 5, אֵינִי מֶלֶךְ *there was no king in Israel* Judg. 21 : 25. These particles may also be used as copulas with the personal pronouns, when the predicate is a participle, אַתָּה לֹא מְשַׁלֵּחַ *thou art not letting go* Ex. 8 : 17, תוּ שָׁמַרְתָּ *thou art saving* Judg. 6 : 36.

§ 259. 1. A noun in the predicate may receive the same adjuncts as in the subject, § 244.

2. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from qualifying adjectives and demonstratives, § 249, in standing before the noun and in not receiving the article, though the noun be definite, טוֹב הַדְּבָר *the word is good* Deut. 1 : 14, רַבִּים רַחֲמָיו *his mercies are great* 1 Chron. 21 : 13, אֵלֶּה הַדּוֹלוֹת הַשָּׁמַיִם *these are the generations of the heavens* Gen. 2 : 4.

a. A predicate adjective may also, though less frequently, stand after the noun, הַזַּנְיָהָה רָפָה *the damsel was fair* 1 Kin. 1:4, וְהַזָּהָב הָאֶרֶץ הַהִוא טוֹב *and the gold of that land is good* Gen. 2:12.

b. If the sense require the predicate to be made definite, it will receive the article, פִּי הַמְדַבֵּר *my mouth is the (one) speaking* Gen. 45:12.

COMPARISON OF ADJECTIVES.

§ 260. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition מִן *from* placed after the adjective, טוֹבָה מִן הַקְּמָה מִפְּנִינִים *wisdom is better than rubies* prop. is good from rubies, differs from them and by implication is superior to them in point of goodness, Prov. 8:11; צְדִיק אַתָּה מֵאֲנִי *thou art more righteous than I*, 1 Sam. 24:17.

2. The superlative degree may be expressed

(1.) By adding לְ all to the comparative particle מִן, מְכֹל־בְּנֵי־קָרֵם גָּדוֹל מִן *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1:3.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, קָטָן בְּלִי *the least of his sons* prop. *the little (one)* 2 Chron. 21:17, הַיָּפֶה בַּנְּשִׁים *O fairest among women* Cant. 1:8, הַקָּטָן *the least*, הַגָּדוֹל *the greatest* 1 Chron. 12:14, טוֹבָם *the best of them* Mic. 7:4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, אֲנִי־גָדוֹל מִמֶּךָ *I will be greater than thou* prop. *great from thee* Gen. 41:40, וְהָיָה אִם מְכֹל־הָאָדָם *and he was the wisest of all men* 1 Kin. 5:11. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb יוֹתֵר *more*, אֲנִי יוֹתֵר חָכְמָתִי *I was then more wise* Eccl. 2:15.

b. The construction with מִן may also be used to denote excess, גְּדוֹל מִנְשׂוֹא *my iniquity is too great to be forgiven* prop. *greater than (it is possible) to forgive* Gen. 4:13, מְצַט מִמֶּךָ *too little for thee* Job 15:11.

c. A comparative sense is commonly ascribed to מִן in the following passages, in which an adjective, suggested by the context, must be supplied, יָשָׁר מִמְּסוּבָה *the upright (is sharper) than a thorn-hedge* Mic. 7:4, מְאָפָס *less than nothing* Isa. 40:17, 41:24, Ps. 62:10, Isa. 10:10, Job 11:17; in some of these cases, however, מִן may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

V E R B S .

§ 261. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz. : past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no account is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragogic and apocopated futures, § 264. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

THE PRIMARY TENSES.

§ 262. The preterite is accordingly used of

1. The past, whether our idiom would require the abso-

lute past tense, i. e. the historical imperfect, *in the beginning God בָּרָא created*, etc., Gen. 1:1, *God נִסָּה tempted Abraham* Gen. 22:1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done* Gen. 3:13, *thee רָאִיתִי have I seen righteous* Gen. 7:1; the past in relation to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made* Gen. 2:2; *and they did so as the Lord צִוָּה had commanded* Ex. 7:10; or the past in relation to a future, i. e. the future perfect, *when the Lord הִיָּץ shall have washed away*, etc., Isa. 4:4, *until the time that she which travaileth וְלָדָה shall have brought forth* Mic. 5:2; or a conditional mood, *except the Lord of hosts had left unto us a very small remnant הָיִינוּ we should have been as Sodom* Isa. 1:9, *I would there were a sword in mine hand, for now הָרַגְתִּיךָ I would have killed thee* Num. 22:29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, *O that we had died לֹד-מֵתָנוּ* Num. 14:2, *O that they had been wise that they (fut.) would consider this* Deut. 32:29, or a subjunctive (the Jordan was dried up), *that יִרְאוּם ye might fear the Lord*, at that time and thenceforward forever Josh. 4:24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The proper English imperfect is expressed in Hebrew not by the preterite but by the participle, *וְהוּא יֹשֵׁב and he (was) sitting* Gen. 18:1, §266. 3.

b. In promises, contracts, etc., the preterite is sometimes employed, where we might have expected the future, because the inward act or purpose is intended rather than its outward execution, *unto thy seed נָתַתִּי I have given this land* Gen. 15:18, the grant was made though they were not yet put in possession; accordingly, when the latter idea is prominent, the future is used of the same transaction, *unto thy seed אֶתֶּן I will give this land* Gen. 12:7, 26:3. Comp. Gen. 4:14, 23:11, 13.

2. The present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything

begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *give me a little water for צָמֵרִי I am thirsty* Judg. 4 : 19 prop. I have been thirsty and (it is implied) I am so still ; *the earth מְלֻצָה is full of violence* prop. *has been* and still is *full* Gen. 6 : 13 ; *now יָדַעְתִּי I know that Jehovah is the greatest of all the gods* Ex. 18 : 11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi*.

a. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future ; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42 : 7 בָּאֵינָם מֵאַיִן בָּאֵינָם *whence have ye come*, but in Josh. 9 : 8 בָּאֵינָם מֵאַיִן הֵבֵאֵנִי *whence are ye coming or will ye come* ; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased.

3. Permanent facts or general truths ; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox יָדַע knoweth his owner* Isa. 1 : 3, oxen always have done so and it is implied that they always will ; *the Lord רַחֵם pitieth them that fear him* Ps. 103 : 13.

a. The future is used in this case with the same frequency and propriety as the preterite, *An ox will know his owner* expresses the same general truth as *an ox has known his owner* ; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, § 263. 3.

4. The future, when viewed as past ; the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished : and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon*

נפלה *has fallen* Isa. 21 : 9, he נשא *hath borne our griefs* Isa. 53 : 4, for I השפתי *have made Esau bare* Jer. 49 : 10.

a. The counterpart of this prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 263. 5.

§ 263. The future is used in speaking of

1. The future, whether absolutely, אעשה *I will make of thee a great nation* Gen. 12 : 2, or relatively to something in the past, he took his eldest son who רמלך *was to reign* 2 Kin. 3 : 27, Elisha was fallen sick of his sickness whereof המות *he was to die* 2 Kin. 13 : 14; or conditionally, (would that I had died) for I would have lain down (pret.) and אשקוט *would be at rest* Job 3 : 13; but (if it were my case) I אדרש *would seek unto God* Job 5 : 8; or optatively in the various grades of desire, determination, permission, or command, so יאבדו *may all thine enemies perish* Judg. 5 : 31; O that my grief רשקל *might be weighed* Job 6 : 2; all that thou commandedst us נעשה *we will do* Josh. 1 : 16; deeds that רעשו *ought not to be done* Gen. 20 : 9; of the fruit of the trees of the garden נאכל *we may eat* Gen. 3 : 2, לא האכלו *ye shall not eat* ver. 3, mine ordinances תשמרו *ye shall keep* Lev. 18 : 4; or subjunctively, especially after conjunctions signifying *that, in order that, lest, etc.*, (bring the venison) למען תברכה *in order that my soul may bless thee* Gen. 27 : 25, against thee have I sinned that תצדק *thou mightest be justified* Ps. 51 : 6.

a. When employed in requests, the future is frequently accompanied by the particle נא, thus, ידבר-נא *let thy servant speak, I pray thee* Gen. 44 : 18, יגמרו-נא *let the wickedness of the wicked cease, I pray* Ps. 7 : 10.

b. The future is idiomatically used with בטרם and בטרם *not yet, before*, whether the period referred to is past or future, the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, I ate of all הברוא *before thou camest* Gen. 27 : 33, the lamp of God רבקה *had not yet gone out* 1 Sam. 3 : 4; to the future, that my soul may bless thee אמות *before I die* Gen. 27 : 4, תראו *before they call, I will answer* Isa. 65 : 24. There are three examples of the use of the preterite with these particles, the reference being to past time, 1 Sam. 3 : 7, Ps. 90 : 2, Prov. 8 : 25.

2. The present, when it is conceived of as extending into the future, *comfort my people* יֵאמֹר *saieth your God* Isa. 40 : 1, the divine utterance though begun is not yet finished; הֲלֵא תִדְעוּ *do ye not know?* ver. 21, are you ignorant, and is this ignorance to continue? *why weepest thou?* תִּבְכִּי 1 Sam. 1 : 8.

3. General truths or permanent facts, when the attention is directed to their validity for all time to come, *righteousness exalteth a nation* תְּרוּמָם Prov. 14 : 34, it does so now and always will; *a son honoureth his father* יִבְדֹּד Mal. 1 : 6.

4. Constant or habitual acts or states viewed as continuing for an indefinite period from the time spoken of, even though they may have ceased at the time of speaking, and so belong entirely to the past, *a mist used to go up from the earth* גַּעְעָה Gen. 2 : 6, i. e. not only at the moment of time previously referred to but from that onward; *thus Job did continually* גַּעְשָׂה Job 1 : 5; *the daughters of Israel were in the habit of going from time to time* תִּלְכְּדֶנָּה Judg. 11 : 40; so Gen. 29 : 2, Ex. 13 : 22, Num. 11 : 5, 1 Sam. 2 : 19.

5. The past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future. Thus, a historian in animated description, as we might use the present, *then sings Moses* אֲזַי יִשִּׁיר-מֹשֶׁה Ex. 15 : 1, *Balak brings me from Aram* יִבְחֵנִי Num. 23 : 7; or a poet, who lives in the midst of that of which he sings, *let the day perish on which I am to be born* יוֹם אֲנֹלֵד בּוֹ Job 3 : 3, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; *why may I not die from the womb?* לָמָּה לָּמָּה לֹא מִרְחֶם אִמּוֹתָ ver. 11, where his position is shifted to the time immediately after his birth; *he makes known his ways unto Moses* יִדְוִיעַ הָרְקִיב לְמֹשֶׁה Ps. 103 : 7.

a. The intermingling of different tenses in relation to the same subject, which is so frequent in poetry, foreign as it may be to our modes of

thought, does not justify the conclusion that they are used promiscuously or without regard to their distinctive signification. Thus the preterite and the future are frequently combined in order to give greater emphasis and compass to the statement made, by asserting it at once of both the grand divisions of time, *the wicked who שְׂדֵדִים have wasted me, my deadly enemies יִקְרְפוּ will surround me* Ps. 17:9, *fire אֵשׁ devoured before them, and after them a flame תִּלְהַט shall consume* Joel 2:3. Or the writer may place himself in the midst of an event, and regard part as having already taken place and part as yet to be performed; thus, in Ex. 15:14, 15, *the nations שָׂמְעוּ have heard רָדְדוּן they will be afraid; pangs אֶחָז have seized upon the inhabitants of Philistia; then the dukes of Edom נִבְהָלוּ were troubled, the mighty men of Moab trembling יִצְחָבוּ shall seize them, all the inhabitants of Canaan נִבְגְּוּ have melted.* Or a verb may be put in the future to show that the action which it denotes, though in reality past, is subsequent to, or a consequence of, a preceding preterite, *they were both naked יָבֵשׁוּ and were not ashamed* Gen. 2:25, Deut. 2:12.

§ 264. The apocopated and paragogic forms of the future are mostly used in their respective persons, § 97, to express its optative, conditional, or subjunctive senses, § 263. 1. The negative imperative is made by prefixing אַל *not* to the apocopated future, *אִל־תִּרְעֵי harm not* Ps. 105:15; *לֹא תִרְעֵי* would mean *you shall not harm.*

a. These modified forms of the future, although they give a more distinct expression to the modal senses just indicated, are not essential to that end, since the same shades of meaning may be and often are suggested by the simple future. Instances are more rare, and only found in poetry, in which the apocopated or paragogic forms are used, when simple futurity is intended, Job 13:27, 24:25.

THE SECONDARY TENSES.

§ 265. The secondary tenses agree in signification with their respective primaries. The future with Vav conversive, forming a secondary preterite, § 99. 1, has the same variety of senses with the primary or proper preterite, and is in fact a simple substitute for it. In like manner, the secondary future or the preterite with Vav conversive, § 100. 1, is a substitute for the primary future. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary

tense, provided the verb stands at the beginning of its clause, so that it can be attached to the conjunction, which is an essential part of the secondary formation. If, for any reason, this order of the words is interrupted or prevented, the primary tense must again be used. Thus, Gen. 22 : 1, *God* נִסָּה *tempted Abraham* וַיֹּאמֶר *and said* . . . וַיֹּאמֶר *and he said* . . . ver. 3, וַיִּשָּׂם *and he rose up early* . . . וַיַּחַבֵּשׁ *and saddled* . . . וַיִּקַּח *and took* . . . וַיִּבְקַע *and clave* . . . וַיָּקָם *and rose up* וַיֵּלֶךְ *and went unto the place* אֲשֶׁר-אָמַר-לֹ *of which God had told him*. Gen. 17 : 5, *thy name* לֹא-יִקְרָא *shall not be called Abram* וְהָיָה *and it shall be* . . . ver. 6, וְהַפְרֵתִי *and I will make thee fruitful* . . . וַיַּתִּיחַ *and I will make nations* of thee וּמִמֶּנּוּ *of thee* יֵצְאוּ *and kings shall come out of thee*.

a. The future with Vav conversive describes an act subsequent to or contemporary with the time denoted by the words with which it is connected. It can, therefore, only relate to the past when it is preceded by a preterite with a past signification, or by some other word or phrase which refers to past time, *in the year of king Uzziah's death* וַאֲרָאָה *(and) I saw* Isa. 6 : 1. But if it be preceded by a future tense, it has a future signification, וַיִּטְחֹק *he shall deride every stronghold* וַיִּצְבֹּר *and shall heap up earth* וַיֵּלְכֶנּוּ *and take it* Hab. 1 : 10, *who* הַיָּשָׁה *shall do evil* . . . וַיֵּלְכֶנּוּ *and shall go and serve other gods* Deut. 17 : 2, 3; unless a pause intervenes in which a preterite is to be supplied, as in Hab. 2 : 1, 2, *I will watch to see what he will say to me* . . . וַיִּשְׁמַע *and (after I had thus watched) the Lord answered me*. The future with Vav conversive occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories. וַיְהִי *And it came to pass* Josh. 1 : 1, Judg. 1 : 1, 1 Sam. 1 : 1, etc., etc.

b. The preterite with Vav has a future signification only after a future tense or an expression suggestive of futurity, e. g. *in thy distress* וַיִּצְאַרְתָּ *when there shall come upon thee all these things* Deut. 4 : 30; or as the initial word of a prophecy, which is regarded as linked with other disclosures of the future previously made, וְהָיָה *and it shall come to pass* Isa. 2 : 2. After an imperative it commonly has an imperative sense, this being one of the significations of the future, §263. 1, *go unto Pharaoh* וְאָמַרְתָּ *and say to him* prop. *and thou shalt say* Ex. 7 : 26. When a preterite precedes, the Vav is not conversive, *thy servant was keeping his father's sheep* וַיֵּא *and there came* . . . וַיִּשָּׂא *and took* . . . וַיֵּצֵאֵהוּ *and I went out* . . . וַיַּדְבֵּהוּ *and smote him*, etc., 1 Sam. 17 : 34, 35, unless it involves a reference to what is to take place hereafter, *I have blessed him* (the blessing is of course prospective), וְהַפְרֵתִי *and I will make him fruitful*, וְהַרְבֵּיתִי *and I will multiply him* Gen. 17 : 20.

PARTICIPLES.

§ 266. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus נָפַל means *falling* Num. 24 : 4, *fallen* Judg. 4 : 22, or *about to fall* Jer. 37 : 14. Their principal uses are the following, viz. :

1. They express what is permanent or habitual, § 186. 2. *a*, (the Lord) אֱהָב אֱהָב *loveth righteousness and justice* Ps. 33 : 5, *a generation* הִלְךָ הִלְךָ *goeth, and a generation* בָּא בָּא *cometh, and the earth* עִמְדָה עִמְדָה *abideth for ever* Eccles. 1 : 4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, נִרְאָה נִרְאָה *not only feared but worthy to be feared*, מְהֻלָּל מְהֻלָּל *worthy to be praised*, נְחָמֵד נְחָמֵד *desirable*.

2. When a particular time is intended the active participles most commonly relate to the present or to the proximate future, and passive participles to the past, מֵהֵ-אָתָּה רֹאֶה *what seest thou?* Jer. 1 : 11, הִנְנִי מְבִיא *behold, I am about to bring the flood* Gen. 6 : 17, נָתַן נָתַן *giving given*, מְשִׁיב מְשִׁיב *restoring restored*.

a. The active participles of neuter verbs, which have no passive forms, are used in both a past and a present sense, בָּרַח בָּרַח *dying and dead*, נָפַל נָפַל *falling and fallen*; this is less frequently the case with active verbs, *who then is he* הַצֹּדֵד-צֹדֵד *that hath hunted venison* Gen. 27 : 33; *these are the gods* הַמִּצְרִיִּם *that smote Egypt* 1 Sam. 4 : 8. Participles of passive form but active sense are ordinarily used of the present or proximate future, נִלְחָם נִלְחָם *fighting*.

3. In narrations and predictions the time of the participles is reckoned not from the moment of speaking but from the period spoken of, *the two angels came . . . יָשָׁב וְלוֹט* *and Lot (was) sitting in the gate of Sodom* Gen. 19 : 1; *he spake to his sons-in-law* לְקַחְתִּי בְנֹתָיו *who (were) to marry his daughters* ver. 14; *he came to Shiloh . . . וּמִדְּבָרָיו* *with his clothes*

rent 1 Sam. 4:12; *thou shalt meet a company of prophets coming down* 1 Sam. 10:5; *they shall declare his righteousness unto a people* נוֹלֵךְ (who shall then be) born Ps. 22:32, 102:19, Judg. 13:8.

a. The period to which a participle is to be referred is sometimes determined by connecting with it the past or future tense of the substantive verb, *Moses kept the flock of Jethro* Ex. 3:1, *his throne shall be established for ever* 1 Chron. 17:4.

INFINITIVE.

§ 267. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject of a proposition, § 242, or it may be governed by a verb, noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The Infinitive as a subject: אֵלֶּה וְזָבַח וְרָצַח וְגָנַב וְנָאָה (there is) cursing and lying and killing and stealing and committing adultery Hos. 4:2, בְּשׂוֹחַ בְּיָשׁוּעַ to do justice (is) a joy to the righteous Prov. 21:15.

b. The construct infinitive is used after verbs, nouns, and prepositions, and when governed by a verb or noun it is usually though not invariably preceded as in English by the preposition לְ to, אֶבְלֵ לְהִלָּחֵם בוֹ I shall be able to fight with him Num. 22:11, יָחַד לְלֵדָה וְיָחַד לְמוֹת a time to be born and a time to die Eccl. 3:2; לְ is seldom omitted in prose but often in poetry, I know not (how) יָצָאת וְבָאת to go out and to come in 1 Kin. 3:7, אַתָּה סָפַדְתָּ וְאַתָּה רָקִידְתָּ thou hast refused to be ashamed Jer. 3:3, יָחַד סָפַד וְיָחַד רָקִיד ready to rouse leviathan Job 3:8. Various prepositions may precede the infinitive, as לְ to, בְּ in, כְּ like, אֶת at, מִן from, עַד until, עַל upon, לְמַעַן in order to, לְמַעַן because of, לְפָנֶיךָ before, etc.

c. The absolute infinitive is rarely governed by a verb, לְמַדּוֹ יָדָבַר learn to do well, אֲשֶׁר יִדְוֶן redress wrong Isa. 1:17, until he knows יִמְאָס to refuse the evil, וּבָחַר and to choose the good, 7:15, וְלֹא-אָבִי בְרָרְקִי, וְהָלַכְתָּ וְהָלַכְתָּ and they would not walk in his ways, 42:24, thou wilt make us off-scouring וְיִמְאָס and refuse Lam. 3:45.

d. The infinitive in the construct before its subject, בְּהִבְרָאָם in their being created i. e. when they were created; in the day וְהָיָה אֲעֲלֶיהֶם וְשָׁחַח אֶת-הַיָּם of the Lord God's making earth and heaven Gen. 2:4; there was no water לְשִׁתּוֹת הָעָם for the drinking of the people Ex. 17:1; וְשָׁבַחְתִּי and my dwelling

(shall be) i. e. *I shall dwell* Ps. 23:6. Before its object, *טָיַת פְּנֵי-רָשָׁע* *the accepting of the person of the wicked* Prov. 18:5, *תִּתְבַּחַם* *to yield its strength* Gen. 4:12.

§ 268. The absolute infinitive, expressing as it does the abstract idea of the verb irrespective of tense, number, or person, may be used instead of any of the finite forms of the verb, when the sense is duly qualified by the context. Thus, it may take the place of

1. The preterite or the future, when one of those tenses immediately precedes, *וַיִּתְקַעוּ* *and they blew the trumpets* *וַיִּכְרְעוּ* *and brake the pitchers* prop. (there was) *a breaking of the pitchers* Judg. 7:19; *אֵת-לְבִי וְהִתִּיץ* *I have seen and applied my heart* Eccl. 8:9; *וַיִּקְנוּ* *they shall buy fields for money* *וְכָתוּב* *and write the papers* *וְהִתְחַיְמוּ* *and seal (them)* *וְהִיעִדוּ* *and take witnesses* Jer. 32:44.

a. This rarely occurs when no verb precedes in the same sentence, *יִתְחַדַּח עִם-שְׁמַיִם וְאֵל* (shall) *the fault-finder contend with the Almighty* Job 40:2, *וַיִּחְיוּ וַיִּשׁוּבוּ* *the living creatures ran and returned* Ezek. 1:14, *וַיִּשְׁבַּח אֱלֹהֵי* *I praised* Eccl. 4:2.

2. The imperative, when it stands at the beginning of a sentence, *זָכוֹר* *remember the sabbath-day* prop. (let there be) *a remembering* Ex. 20:8, *וַיֵּדְבֹרוּ וַיֵּלְכוּ* *go and say* 2 Sam. 24:12.

§ 269. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form coordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred from their obvious signification, *הוּאֵל הוּלֵךְ* *he was willing, walked* i. e. *he was willing to walk* or *walked willingly* Hos. 5:11, *לֹא אוֹסִיף עוֹד אֲרַחֵם* *I will no more add to pity* i. e. *will not again pity* Hos. 1:6, *הוֹלֵךְ מִשְׁלֵימ* *being early to go* or *going early* Hos. 6:4, *אֵיכָל וְרָאִיתִי* *shall I endure and see* i. e. *endure to see* Esth. 8:6.

a. This co-ordination most frequently occurs when the second verb expresses the principal idea and the first simply qualifies it, so that the latter might be rendered by an adverb. Though even in this case the second verb is often put in the infinitive, וַיִּסַּף וַיִּשְׁלַח Gen. 8:10 *and he added to send* or וַיִּסַּף וַיִּשְׁלַח 1 Sam. 19:21 *and he added and sent for he sent again*.

b. In the following instances the verbs thus co-ordinated have different subjects, אֶבְיָא אֶבְיָא I shall be able, we shall smite him i. e. I shall with your aid be able to smite him, Num. 22:6. לֹא הוֹסִיפִי הִקְרָאתִיךָ לֹא *thou shalt not add they shall call thee* i. e. thou shalt no more be called by them, Isa. 47:1, 5; or are in different tenses, לֹא יָדַעְתִּי אֲבָנָה I know not (how) I shall flatter i. e. how to flatter, Job 32:22; וַיִּדְעֵתִי וַיִּמְצָאֵהוּ I knew and might find him i. e. how to find him, Job 23:3.

OBJECT OF VERBS.

§ 270. The object of a transitive verb ordinarily stands after both the verb and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it אֵת the sign of the definite object; if a personal pronoun, it is suffixed either to אֵת or to the governing verb.

a. Considerable liberty is allowed in respect to the position of words, particularly in poetry; although, according to the natural order in Hebrew, the verb stands first, its subject next, and its object last, בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם *God created the heavens* Gen. 1:1, this is liable to any alteration that emphasis may require: the subject may precede the verb, and the object may stand between them or before them both.

b. A noun, which is the direct object of a verb, may receive אֵת, whether it is definite by signification, as a proper noun, *God tempted Abraham* Gen. 22:1, or is made so by the article, *God saw the light* Gen. 1:4, a pronominal suffix, *take, now, my blessing* Gen. 33:11, or construction with a definite noun, *Jacob called the name of the place* Gen. 35:15. The particle אֵת is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb, or if a verb has more than one definite object, אֵת may be repeated before each of them, *I have given the land to the Kenite...* אֵת אֶרֶץ הַכֵּנִיזִי *the Kenite* and the Kenizite, etc., etc., Gen. 15:18-21; *they stripped Joseph* אֵת יְדֵי יוֹסֵף *of his coat* אֵת בְּהֵמַת הַפְּסָיִם *the full-length coat*

Gen. 37:23; or it may stand before a part of them only. Deut. 12:6, or it may be omitted altogether, Deut. 11:14. In a very few instances the article is dropped after **הַ**, which of itself indicates the definiteness of the noun, *he reared up for himself* **הָאֵתֶּמֶצְרֶת** *the pillar* 2 Sam. 18:18; and *carver strengthened* **הָאֶת־צִרְתָּהּ** *gilder* Isa. 41:7, where the omission of the article is poetic, §247.

c. Pronouns with **הַ**: **הַזֶּה** *this ye shall eat* Lev. 11:9; *put this (fellow) in the prison* 1 Kin. 22:27; **אֵת אֲשֶׁר־** *whom they have cast into the prison* Jer. 38:9; *he knew* **אֵת אֲשֶׁר־עָשָׂה** *what his youngest son had done to him* Gen. 9:24; **אֵת־מִי** *whom hast thou reproached?* Isa. 37:23; it does not occur before the neuter **מֶה**. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character, **כָּל** *all, every*, Gen. 1:29, **אִישׁ** *any one, each* Ex. 21:28, **אֶחָד** *one* 1 Sam. 9:3. With personal pronouns, **אֹתָהֶם** **נִרְבְּרָהֶם** Gen. 32:1, or **נִרְבְּרָם** Gen. 48:20 *and he blessed them*.

§ 271. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: **הַבַּיִת מְלֵא הָאֲנָשִׁים** *the house was full (of) men* Judg. 16:27, **שָׁבַעְתִּי עֲלֹת אֵילִים** *I am sated (with) burnt-offerings of rams* Isa. 1:11, **לֹל הָכָרְנוּ** *we lacked every thing* Jer. 44:18. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *the hills* **הַהָרִים תִּלְכְּנָה** *shall run (with) milk* Joel 4:18, *mine eye* **הַיְרֵדָה מַיִם** *runneth down (with) water* Lam. 1:16; **כָּלֹּ קַמְשׁוֹנִים** *it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24:31.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, **אָזַל כָּל־הַמִּדְבָּר** *and we went (through) all the wilderness* Deut. 1:19, and figuratively, **אָזַל הַלֵּךְ** *walking (in) righteousness* Isa. 33:15, **וַיָּבֹאוּ הָעִיר** *and they came into the city* Josh. 8:19, **וַיֵּצְאוּ אֶת־הָעִיר** *they went out (of) the city* Gen. 44:4.

3. Intransitive verbs may, as in other languages, govern their cognate noun, **הִלְמָתִי חֲלוֹם** *I have dreamed a dream* Gen. 37:9; **וַיִּסְפְּדוּ־שָׁם מִסְפָּד** *and they lamented there a lamentation* Gen. 50:10; **תִּהְיֶה־לְךָ** *ye will be vain a vanity* i. e. utterly vain Job 27:12; or even one from a different root if

it be related or analogous in signification, *הָמָה נְדוּלָה קָנֵאתִי* *I have been zealous a great fury* Zech. 8 : 2, *אֲרִישׁן הַמָּוֶת* *I shall sleep death* i. e. the sleep of death, Ps. 13 : 4.

4. Any verb may take as its object a noun which defines the extent of its application, *הֵלָה אֶת־רַגְלָיו* *he was discaised in his feet* 1 Kin. 15 : 23 ; *אֲנִי אֶת־הַכִּסֵּא אֲנִי אֶת־הַכִּסֵּא* *in the throne will I be greater than thou* Gen. 44 : 40 ; *יָרַדְךָ הַדָּבָר* *ye perish as to the way* i. e. *lose the way* Ps. 2 : 12.

a. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, *יִתֵּן אֶת־הָאָרֶץ* *dandum est terram, let the land be given* Num. 32 : 5, *וַיִּגְדַּר לְרֵבְקָה אֶת־הַדְּבָרִים* *the words of Esau* Gen. 27 : 42, so Gen. 17 : 5, Ex. 10 : 8, Lev. 10 : 18, 2 Sam. 21 : 11, etc. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, *אַל תִּרְעַב בְּעֵינֶיךָ אֶת־הַחֶבֶר* *let not be evil in thine eyes (i. e. do not regard as evil) the thing* 2 Sam. 11 : 25, 1 Sam. 20 : 13, Josh. 22 : 17, Neh. 9 : 32. In 2 Kin. 18 : 30 *הַנָּקִי אֶת־הָעִיר* *the city shall be given*, the verb agrees with *לִיר* notwithstanding its reception of the sign of the object : *אֶת* is omitted in the parallel passage, Isa. 36 : 15.

b. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, *אֶת־הַחֶבֶר יָבֵל* *as for the iron, it fell* 2 Kin. 6 : 5 ; *אֶת־כָּל־אֵלֶּה אֲנִישֵׁי הַיָּל* *as for all these (they were) men of valour* Judg. 20 : 44 ; *אֶת־חֻקֹּתַי* *as for my statutes they did not walk in them* Ezek. 20 : 16. Some regard *אֶת* as the sign of the object in such passages as *בָּא הָאֵלִי וְאֶת־הַיּוֹב* 1 Sam. 17 : 34, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with* ; more probably, however, *אֶת* is the preposition *with*, §238. 2, and the passage is to be rendered *the lion came and (that too) with the bear*, so Num. 3 : 26, 1 Sam. 26 : 16, 1 Kin. 11 : 25, etc.

§ 272. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another : thus, *הֵצִיא אֶת־הָעִיר* *they went out from the city* may be expressed by the direct relation, *הֵצִיא אֶת־הָעִיר* Gen. 44 : 4,

or by the indirect, *וַיִּצְאוּ מִדְּהָעִיר* Josh. 8 : 22 ; *לִמְלָחָם* *to fight* is followed by *עִם* *with* Josh. 10 : 29, by *בְּ* *in* (*בְּהָ* *in eam*) ver. 31, by *עַל* *against* ver. 38, by *אֶת* Judg. 12 : 4.

a. A number of verbs are indifferently construed with a direct object or with *ל* *to, in reference to*, thus, *אָהַב* *to love* any one and *to have love* to any one, *רָפָא* *to cure* and *to perform a cure* for any one, *הוֹשִׁיעַ* *to save* and *to grant salvation* to any one, *שָׂהַח* *to destroy* and *to bring destruction* to any one.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with *בְּ* *with*, thus *שָׁפַר* *blow the trumpet* Hos. 5 : 8, *וַיִּשְׁפָּר בְּשֹׁפָר* *and he blew with the trumpet* Judg. 3 : 27 ; *פָּרַשׁ הַיָּדַיִם* *to spread forth the hands* Ps. 143 : 6, but followed by *בְּ* *to spread forth with the hands* Lam. 1 : 17.

3. By a condensed style of expression (*constructio prae-gnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed ; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, *הַעֲלֵתָ לְאָרֶץ* *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89 : 40, *פָּחְדוּ אִישׁ אֶל־רֵעֵהוּ* *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36 : 16, *מָקַרְנִי רַמִּים עֲנִיתָנִי* *thou hast answered (by saving) me from the horns of the unicorns* Ps. 22 : 22.

§ 273. Some verbs have more than one object, viz. :

1. The causatives of transitive verbs : *וְהָאֲכַלְתִּי אֶת־מוֹצְרוֹ* *and I will make thy oppressors eat their own flesh* Isa. 49 : 26 ; *לֹא הָרַאנוּ אֶת־כָּל־אֲלֵהָ* *he would not have caused us to see all these things* Judg. 13 : 23 ; *וְנָחַלְתָּ אֶת־יִשְׂרָאֵל* *he shall cause Israel to inherit it* Deut. 1 : 38.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *אָמַר אֲשֶׁר צִוָּה אֱתָו* *which God commanded him* Gen. 6 : 22 ; *לְהוֹרֹת אֶת־בְּנֵי יִשְׂרָאֵל אֶת־כָּל־הַחֻקִּים* *to teach the children of Israel all the statutes* Lev. 10 : 11 ; *הִכִּיתָ אֶת־כָּל־אֹיְבָי לְחֵי* *thou hast smitten all my enemies on the cheek* Ps. 3 : 8 ;

קָרַשׁ שְׂאוּ יְדֵיכֶם קָרַשׁ *lift up your hands to the sanctuary* Ps. 134 : 2 ;
וְהִמָּם מְהִימָה *and he shall discomfit them a discomfiture*
Deut. 7 : 23.

3. The instrument of an action, the material used in its performance, its design, or its result, is often regarded as its secondary or remote object, וַיִּרְגְּמוּ אֹהֶל אֲבִיזָן *and they overwhelmed him with stones* Lev. 24 : 23 ; וְהִגַּרְתָּ אֹתָם אֲבִיזָן *and thou shalt gird them with a belt* Ex. 29 : 9 ; אֲשֶׁר-תִּזְרַע אֶת-הָאָדָמָה *with which thou shalt sow the ground* Isa. 30 : 23 ; וַיִּצְרַף אֶת-הָאָדָם עָפָר *and he formed the man of dust* Gen. 2 : 7 ; וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם לְמַעַן *for which I have sent it* Isa. 55 : 11 ; וַיִּבְנֶה אֱלֹהִים אֶת-הָאָבִנִים מִזִּבְחָה *and he built the stones into an altar* 1 Kin. 18 : 32.

a. The person affected by an action, of which he is not the immediate object, is occasionally regarded as its remote object, though not so frequently as in English, הָרַץ הַצֵּבֶב נָתַתְנִי *thou hast given me the land of the south* Judg. 1 : 15, comp. in the same verse, לִי וְנָתַתָּה לִי *they did thee evil* Gen. 50 : 17, comp. וַיִּשְׁכְּרוּ אֶת-מֶלֶךְ מַצְכָּה *and they hired of the king of Maacah a thousand men* 1 Sam. 10 : 6. The same thing occurs in a few instances after intransitive verbs, גָּדַלְתִּי *he grew up to me as to a father* Job 31 : 18 ; צָמַתְנִי *did ye fast unto me* Zech. 7 : 5.

4. Some verbs may govern the subject and predicate of a subordinate clause, לָדַעַת רָשָׁע כֹּסֵל *to know wickedness* (to be) *folly* Eccl. 7 : 25, the latter, if it be an adjective or participle, will remain without the article, § 259. 2, שָׁמַעְתִּי אֶפְרַיִם *I have heard Ephraim bemoaning himself* Jer. 31 : 18, רָאִיתִי אֶתְּךָ *thee have I seen righteous* Gen. 7 : 1.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, וְיִמְלְחֶם אֶת בְּשָׂר עֶרְלַתְכֶם *and ye shall be circumcised in the flesh of your foreskin* Gen. 17 : 11, וְתִמְלֵא הָאָרֶץ אֹתָם *and the land was filled with them* Ex. 1 : 7, קָרַדְתָּ כְּתֹנֶתוֹ *rent as to his coat i. e. with his coat rent* 2 Sam. 15 : 32, שְׁלַחַת קָשָׁה *sent (or charged) with a painful message* 1 Kin. 14 : 6.

ADVERBIAL EXPRESSIONS.

§ 274. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, *וַהֲגֵה-טוֹב מְאֹד* and *behold* (it was) *very good* Gen. 1:31; *וַיִּכְעַס הַרְבֵּה* and *he was greatly provoked* Neh. 3:33; *I am שְׂכָרְךָ הַרְבֵּה מְאֹד thy exceeding great reward prop. thy reward very much* Gen. 15:1.

a. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus, time when: *לְרֹב וּבֹקֶר וְצָהֳלוֹם* evening and morning and noon will I pray Ps. 55:18; *תַּרְוּ הֵרָלֵל הַזֶּה* to-night Num. 22:8; *Gideon came* *הַאֲשַׁמְרָה* at the beginning of the watch. Time how long: *and he shall shut up the house* *שִׁבְעַת יָמִים* seven days Lev. 14:38; *the land rested* *שְׁמוֹנִים שָׁנָה* eighty years Judg. 3:30.

b. The place where: the absolute use of nouns in this sense is confined almost entirely to the familiar words, *בַּדֶּלֶת* at the door of Gen. 18:1, Judg. 9:35, *בַּיִת* at the house of Gen. 38:11, Num. 30:11, and a few proper names, *בֵּית לְחָם* at Bethlehem 2 Sam. 2:32, *בֵּית-אֵל* at Bethel Hos. 12:4.

c. Measures of space: *שְׁלוֹשׁ אַמּוֹת גְּבוּהָ* three cubits high Ezek. 41:22; *he went* *יּוֹם יְרֵקָה* a day's journey 1 Kin. 19:4.

d. Number: *שֹׁב שִׁבְעַת פְּעָמִים* return seven times 1 Kin. 18:43; *he offered sacrifices* *מִסְפַּר כָּלָם* according to the number of them all Job 1:5.

e. Manner, answering to the Greek adverbial accusative: *ye shall dwell* *בְּבֵטַח* in security Deut. 12:10; *ye shall not go* *רִוְחָה* loftily Mic. 2:3; *the tribes went up* *לְרִשְׁתָּאֵל* according to a law of Israel Ps. 122:4; *thou shalt not go there* *מִפְּנֵי יִרְאָה* for fear of briars Isa. 7:25; *to serve him* *אֶחָד שְׂכָם* with one consent prop. shoulder Zeph. 3:9.

3. By nouns preceded by a preposition forming a qualifying phrase.

a. For the meanings and usage of the several prepositions see the lexicon.

NEGLECT OF AGREEMENT.

§ 275. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions; the principal of which are the following, viz.:

1. When the predicate adjective or verb precedes the noun it often prefers a primary to a secondary form, that is to say, the masculine may be used instead of the feminine and the singular instead of the plural. The reason of this is that the attention is not so particularly drawn to the accidents of gender and number in the subject until it is uttered, and consequently the predicate is not required to conform so precisely to it.

a. Thus, the masculine for the feminine: לֹא-נָשָׂא אֹתָם הָאָרֶץ *the land could not bear them* Gen. 13:6, רְחוֹק בְּרִשְׁתֵּימָם רְשׁוּנָה *salvation is far from the wicked* Ps. 119:155, תִּרְדוּ שְׂאֵנֹתַי *tremble ye careless women* Isa. 32:11. The singular for the plural: יבֹא דְבָרֶיךָ *let thy words come to pass* Judg. 13:12, מִשְׁפָּטֶיךָ *upright are thy judgments* Ps. 119:137, אֲנֹשְׁתָהּ מִכּוֹרֶיהָ *her wounds are incurable, or the singular may be understood distributively, each of her wounds is incurable* Mic. 1:9. The masculine singular for the feminine plural: לֹא יִסַּג בְּלִמּוֹתַי *reproaches cease not* Mic. 2:6, עַד-יִבְבְּרוּ *until calamities be overpast* Ps. 57:2, וַיְהִי-לּוֹ נָשִׁים *and there were to him wives* 1 Kin. 11:3.

b. When the predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter must agree with it, while the first may be put in its primary form, *let there be lights ... וְהָיוּ לְאוֹתָהּ* *and let them be for signs* Gen. 1:14, וַיְהִי אֲנָשִׁים אֲשֶׁר *and there were men who were defiled* Num. 9:6. In 1 Kin. 10:12 two verbs are put in the masc. sing. with a plural subject.

c. The predicate, even when it follows the subject, occasionally departs from it in gender or number, retaining its primary form; this takes place with passive or neuter verbs of familiar occurrence, and which are probably used impersonally as the same verbs are elsewhere, §271.4. a, *the sons of Jacob* וַיֵּלֶד לוֹ אֲשֶׁר *whom (his wives) had born to him* prop. *there had been born to him* Gen. 35:26, comp. Gen. 4:18, 46:22, 27, בְּנֵי-בֵית הָהָא לִּי *there was to me (i. e. I had) house-born servants* Eccles. 2:7, comp. Gen. 47:24, Ex. 12:49, 28:7, Num. 9:14, 15:29, Deut. 18:2, 1 Chron. 24:28, 2 Chron. 17:13, הָיָה עֲלֶיהָ *it was dark* prop. *darkness* Gen. 15:17. The disposition to recur to their primary form discovers itself in a very few instances in qualifying adjectives when separated from the noun to which

they belong, רִיחַ גְּדוֹלָהּ וְהִזֵּק *a great and strong wind* 1 Kin. 19:11; in Ps. 63:2, בְּאַרְצֵי-צָרָה וְיָבֵשׁ quoted by Nordheimer as an additional example the second adjective may agree not with אֲרָץ but with the preceding noun, בְּשָׂלִי *for thee longs my flesh, in a dry land, and weary*. Alex. *in loc.*

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural, וַיִּמְהָרוּ הָעָם וַיַּעֲבְרוּ *and the people hastened and passed over* Josh. 4:10, צֹאן אֲבֵדוֹת *lost sheep* Jer. 50:6, כְּלָם קְדוֹשִׁים *all the congregation, all of them are holy* Num. 16:3.

a. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, וַיִּשָּׂא כָל-הָעֵדָה וַיִּהְיוּ אֶת-קוֹלָם *and all the congregation lifted up and uttered their voice* Num. 14:1; וַיִּשְׁמְעוּ הָעָם וַיִּבְטְחוּ *and the people believed and they heard* Ex. 4:31.

b. The noun אֲרָץ *land, earth*, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, 2 Sam. 15:23, Ps. 66:4. Names of nations borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17:11, Am. 1:11, or as a collective in the masculine plural, Hos. 8:2, Ob. ver. 6, 2 Sam. 10:17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10:11, Jer. 13:19, 49:17; so עַם *people* in the following examples, הַטָּאָה עָמָה *thy people has done wrong* Ex. 5:16, הָעָם יוֹשְׁבֵהָ *the people dwelling* Judg. 18:7. Different constructions may be united in the same passage, Jer. 48:15, Hos. 14:1.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular, בָּרָא אֱלֹהִים *God created* Gen. 1:1, בְּעֵלְיוֹ יוֹמָת *its owner shall be put to death* Ex. 21:29, אֶדְנִים קָשָׁה *a hard master* Isa. 19:4, תִּתְחַלֵּשׁ נְעוּרֶיךָ *thy youth is renewed* Ps. 103:5.

a. When the word אֱלֹהִים refers to false deities, the sense is plural and it is construed accordingly, אֵלֶּה אֱלֹהֶיךָ *these are thy gods* Ex. 32:4, 8, כֹּה-רַשְׁעוֹן אֱלֹהִים *so may the gods do* 1 Kin. 19:2; but where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20:13, 35:7, Ex. 22:8, Josh. 24:19, 1 Sam. 17:26, 2 Sam. 7:23. The exceptional construction in these and similar passages may have arisen from the attention being directed to the Supreme Being in general, and to the fulness or variety of his manifestations without spe-

cific reference to the divine unity, and may, besides, involve an allusion to the personal distinction in the Godhead. See Alexander on Ps. 11:7 and 58:12.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular, *תַּעֲרוּג אֲלֵיהָ* *the beasts of the field pant for thee* Joel 1:20, *תַּשְׁטֹף סְפִיחֶיהָ* *its floods wash away* Job 14:19, *אֶחָזְקָהּ הַבְּלִים* *pangs have taken her* Jer. 49:24, *רַבְצָהּ תַּנִּים* *wild beasts, their lair* Isa. 35:7.

a. In objects devoid of personality the individual is of small account, and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective, the proper form of which is the feminine singular, § 198, and words belonging to it may be dealt with accordingly. The same principle prevails in the construction of neuter plurals in Greek, τὰ ζῶα τρέχει.

5. Masculine verbs, adjectives, and pronouns are sometimes used when females are spoken of from a neglect to note the gender, if no stress is laid upon it, *גִּידָהָן* *and they* (queens and concubines) *praised her* Cant. 6:9; *הַיְהוָה יִרְמֶנֶךָ* *the Lord deal kindly with you* (Ruth and Orpah) *as ye have dealt* Ruth 1:8; *מֵתֵי מִרְי* *my dead* (Sarah) Gen. 23:4; *אֲתִי שָׂדֵד* *thou art destroyed* Jer. 4:30; this last passage may, however, be rendered *thou, it is destroyed, what wilt thou do?*

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, *מְבַרְכֶיךָ כָּרוּךְ* *they that bless thee shall each be blessed* Num. 24:9; *מִחַלְלֶיךָ* *they who profane it shall every one be put to death* Ex. 31:14; *צִדְקָתָם צִדְקָתָם וְסִרְרוֹ מִפְּנֵי* *they take away the righteousness of the righteous from each of them* Isa. 5:23.

§ 276. 1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, *וְנִצָּא מֵהֶם הוֹדָה וְקוֹל* *and from them shall proceed thanksgiving and a voice* Jer. 30:19, or it may be put in the plural, referring to them all, *וְנִבְעְשׂוּ מִשָּׂה וְנִצְהָרוּן*

and Moses and Aaron did so Ex. 7 : 20, or it may agree with the nearest word, וַתִּדְבֹר מִרְיָם וְאַהֲרֹן and *Miriam and Aaron spake* Num. 12 : 1 ; לֹא יָדַעְתָּ אֲתָהּ וְאֲבֹתֶיהָ *thou and thy fathers have not known* Deut. 13 : 7.

2. If the predicate follows a compound subject it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate, אֲנִי וְנַעֲרָי וְאֲנִיִּם *I with my maidens will fast prop. and my maidens* Est. 4 : 16, עֲבָדֵי דָוִד וְיֹאָב בָּא *the servants of David and Joab came* 2 Sam. 3 : 22.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, אֲבֹרָהֶם וְשָׂרָה זְקֵנִים *Abraham and Sarah were old* Gen. 18 : 11 ; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, אֲנִי וְיוֹנָתָן בְּנֵי נְהֻיָה *I and Jonathan my son will be* 1 Sam. 14 : 40, אֲתָהּ וְאַהֲרֹן וְאַתָּה *thou and Aaron thy brother and ye shall speak* Num. 20 : 8.

§ 277. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations : it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred directly to it, שְׂדֵמֹת הַחֶשְׁבֹן נִמְצְאוּ *the fields of Heshbon languish* Isa. 16 : 8, נִמְצְאוּ דָם נַפְשֹׁת, אֲבִירֵי לָוִים *is found the blood of the souls of the poor* Jer. 2 : 34.

a. The predicate agrees generally though not invariably with the second noun when the first is כֹּל, or an abstract expressing a quality of that which follows, וְיָמֵי כָל-יְמֵי-שֵׁת *and all the days of Seth were* Gen. 5 : 8, וְתָצְאוּ כָל-הַנְּשִׂיִם *and all the women went out* Ex. 15 : 20, מִבְּחַר טַלְטְלוֹ *the choice of his captains were drowned* ver. 4.

§ 278. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, עֵינֵי לֵאָה רַחֲוֹת *the eyes of Leah were tender* Gen. 29 : 17.

§ 279. The abrupt changes of the person from the third

to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1 : 29, Ps. 81 : 17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, הִנְיִי הִנְיִי *behold I (am he who) has laid* Isa. 28 : 16, הִנְיִי יוֹסֵף *behold I (am he who) will add* 29 : 14, 38 : 5.

REPETITION OF WORDS.

§ 280. The repetition of nouns may denote

1. Distribution, שָׁנָה שָׁנָה *year by year* Deut. 14 : 22, בִּבְקֹר בִּבְקֹר *in the morning, in the morning* i. e. *every morning* 2 Sam. 13 : 4, אִישׁ-אֶחָד אִישׁ-אֶחָד לְשִׁבְט *one man for each tribe* Josh. 3 : 12 ; so with numeral adjectives, § 252. 4, שִׁבְעָה שִׁבְעָה *by sevens* Gen. 7 : 2, and adverbs, מֵעַט מֵעַט *little by little* Ex. 23 : 30.

2. Plurality, דֹּר-דֹּר *generation and generation* i. e. *many generations* Deut. 32 : 7, לֶקֶוּ לֶקֶוּ לֶקֶוּ לְעוֹר לְעוֹר *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28 : 10, 13, בְּאֵירוֹת בְּאֵירוֹת *pits on pits* Gen. 14 : 10 ; or with the implication of diversity, אֶבֶן וְאֶבֶן *a weight and a weight* i. e. *weights of two sorts* Deut. 25 : 13, לֵב וְלֵב *a double heart* Ps. 12 : 3.

3. Emphasis or intensity, צֶדֶק צֶדֶק *justice, justice* i. e. *nothing but justice* Deut. 16 : 20, עֲמֹק עֲמֹק *exceeding deep* Eccl. 7 : 24 ; so with adverbs, מְאֹד מְאֹד *mightily, mightily* Gen. 7 : 19, and even a conjunction, וְיָשֵׁן וְיָשֵׁן *because even because*.

a. Sometimes the second word is put in a different gender from the first, מִשְׁעָן וּמִשְׁעָנָה *all kinds of support* Isa. 3 : 1, comp. Jer. 48 : 19, or a different number, הַמְּזוֹר הַמְּזוֹרָתָם *a heap, two heaps* Judg. 15 : 16, שָׂדֶה וְשָׂדֶה *waste and desolate* Ezek. 6 : 14, שְׂבִיט וְשְׂבִיטָה *Lev. 23 : 3*.

b. Instances occur of triple repetition, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ *holy. holy. holy.* Isa. 6:3, אֶרֶץ אֶרֶץ אֶרֶץ *O earth, earth, earth,* Jer. 22:29, Jer. 7:4, Ezek. 21:32, Ex. 25:35.

§ 281. A separate pronoun may be added to a pronominal suffix for the sake of emphasis, מִיָּמִי אֲלֵי *my dying, mine* 2 Sam. 19:1, אֲתָהּ יוֹדֶהָ *thee, thee shall they praise* Gen. 49:8, or to a noun to which it refers, לְשֵׁת גַּם־הִיא *to Seth, to him also* Gen. 4:26.

§ 282. In verbs the absolute infinitive is joined with the finite forms to add emphasis or intensity to the idea, הִמְלִיךְ מִוֹת תָּמוּת *shalt thou actually reign over us? thou shalt surely die* Gen. 37:8, 2:17. This combination sometimes expresses continuance or repetition, particularly when two infinitives are connected together and both follow the finite verb, וַיֵּצֵא וַיֵּצֵא *and it went out going out and returning* i. e. *it kept going to and fro* Gen. 8:7, וַיֵּלְכוּ הַלֵּךְ וַיֵּלְכוּ *they went on lowing as they went* 1 Sam. 6:12, וַיִּדְבֵר אֲלֵיכֶם וַיִּדְבֵר *and I spake to you rising up early and speaking* Jer. 7:13.

a. The infinitive is mostly of the same species with the finite verb to which it is added, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species, e. g. Niphal סָקוּל הִסָּקַל Ex. 19:13, Piel בָּרוּךְ יִבְרָכֶךָ Josh. 24:10, Pual טָרַף טָרַף Gen. 37:33, Hiphil עָדַם וַיַּעֲדֵם 1 Sam. 23:22, Hophal מָוֶה יִוָּמֶה Ex. 19:12, Hithpael הִתְחַוֵּשׂטָה מָוֶה Isa. 24:19; or one derivative species with another of like signification, לֹא תִתְלַחַּף Lev. 19:20, הִתְחַלַּל לֹא תִתְלַחַּף Ezek. 16:4. Occasionally the infinitive is borrowed from a cognate verb, אָסַף אָסַף Zeph. 1:2 (סָפַף and אָסַף) and אָדוּשׁ אָדוּשׁ Isa. 28:28 (דָּוַשׁ and אָדוּשׁ).

b. The construct infinitive is very rarely used in such combinations instead of the absolute, תִּבְלֵל תִּבְלֵל Neh. 1:7, הִוָּתֵּן־אֶתְהָהּ Ps. 50:21; once it is added in a varied form to a preceding construct infinitive, בְּהִלְלוּ בְּהִלְלוּ 2 Sam. 6:20. The finite verb is repeated, וַיִּשָּׁיב וַיִּשָּׁיב 2 Sam. 15:8 K'thibh. A verbal noun takes the place of the infinitive, תִּבְרָה תִּבְרָה Hab. 3:9.

c. When two verbs are connected together to express continuous action, a participle is sometimes substituted for the absolute infinitive in the case of one or both. טָלָה וּבִטָּה ... טָלָה הָיָר עָלָה 2 Sam. 15:30, הִלָּהּ הִלָּהּ וּבִטָּה Jer. 41:6; an adjective may even take the place of the second, וַיִּלָּהּ הַלֵּוֹךְ Gen. 26:13, וַתִּלָּהּ ... הַלֵּוֹךְ וַתִּקְשָׁה Judg. 4:24; the finite verb is

omitted in מִרְדְּבַי הַלֵּךְ וְגִדְלָה Est. 9 : 4, the substantive verb takes its place, הָיָה הַלֵּוֹי וְהַסֹּדֵר Gen. 8 : 5, וְגִדְלָה הַלֵּךְ וְהוֹשֵׁט הַלֵּךְ וְגִדְלָה 2 Chron. 17 : 12. The second verb may also be put in one of the finite tenses, הַלְלִים הַלֵּוֹי וְהַקְּצֹו Josh. 6 : 13, הַלְלִי וְהַקְּצֹו ... הַלֵּךְ 2 Sam. 16 : 13, and in fact other constructions, begun with a participle or infinitive, are not infrequently continued in the preterite or future, Job 12 : 21.

INTERROGATIVE SENTENCES.

§ 283. 1. A direct question is indicated by the interrogative particle הָ, הֲתֵלֵךְ *wilt thou go?* Gen. 24 : 58, אֲנִי אֵלֹהִים אֲנִי *am I in the place of God?* Gen. 50 : 19; an indirect question by הָ or אִם *if, to know* אֲהֵבִים הַיִּשְׁלֹם *whether you love* Deut. 13 : 4, *inquire* אִם-אֶתְהַלֵּךְ *whether I shall recover* prop. *if I shall* 2 Kin. 1 : 2.

a. The particle הָ is in Job 4 : 2 separated from the proper interrogative clause.

2. In a disjunctive question the first member is commonly introduced by הָ and the second by אִם or וְאִם, הֲתֵלֵךְ בְּנֵךְ, וְאִם אִם-לֹא *is this thy son's coat or not?* Gen. 37 : 32; הֲחַפְצֵי הַשָּׁמַיִם הֵם הַיְיָשִׁירִים אֲלֵי הַיְיָ הַיְיָשִׁירִים *is it any pleasure to the Almighty that thou art righteous* or *is it gain to him, etc.*, Job 22 : 3.

a. The second member is more rarely introduced by אִי or, *who knoweth* אִי כֹלֵל הַחֵכֶם יִהְיֶה אוֹ כֹלֵל *whether he shall be a wise man or a fool* Eccl. 2 : 19, or by הָ repeated הֲחֹזְקִים הֵם הַחֹזְקִים הֲחֹזְקִים הֵם הַחֹזְקִים *whether they be strong or weak* Num. 13 : 18, הֲנִקְרָאתֶם אֵלֵינוּ קְרָאתֶם אֵלֵינוּ הֲנִקְרָאתֶם *have ye called us to impoverish us or not?* Judg. 14 : 15. The construction of the second clause is interrupted and resumed again in Gen. 17 : 17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with אִם, אִם-הַיִּצְרָר הַיִּצְרָר הַיִּצְרָר *your perversion!* or *is the potter to be reckoned as the clay?* Isa. 29 : 16, אִם מֵאֵת אֲדֹנָי *or is this thing from my lord?* 1 Kin. 1 : 27.

§ 284. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated simply by the tone of voice in which it is uttered, בּוֹאָה שְׁלָמִים *thy coming is peaceful?* 1 Sam. 16 : 4.

RELATIVE PRONOUN.

§ 285. 1. From simple we pass to compound sentences. These are made up of distinct clauses united for the most part by the relative pronoun or by conjunctions. As the relative invariably occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, אֲשֶׁר שְׁלָחוֹ *whom he has sent* 2 Kin. 19:4; *the ground* אֲשֶׁר אִרְרָהּ *which he has cursed* Gen. 5:29; *whose seed* אֲשֶׁר זָרְעוֹ Gen. 1:11; *houses of clay* אֲשֶׁר בְּעֶפְרָם וְסוּדָם *whose foundation is in the dust* Job 4:19; *the place* אֲשֶׁר עָלָיו . . . *upon which* Ex. 3:5; *thou* אֲשֶׁר בָּחַרְתִּיךָ *whom I have chosen* Isa. 41:8.

a. When the relative is the object of a verb the suffix is frequently omitted, the sense being sufficiently plain without it, אֲשֶׁר-בָּרָאתִי *whom I have created* Gen. 6:7.

2. When the relative אֲשֶׁר is preceded by אֵת the sign of the definite object, or by a preposition, these pertain not to the relative but to its antecedent, which is in this case embraced with it as in the English compound relative *what = that which*, וְרָצוּ אֶת-אֲשֶׁר עַל-בֵּיתוֹ *and he commanded him who was over his house* Gen. 44:1; *to make thee understand* אֵת אֲשֶׁר-יִקְרָה *what shall befall* Dan. 10:14.

a. The only exception is אֲשֶׁר לִּי *with whom* Gen. 31:32. Gesenius finds another in אֲשֶׁר-בְּאֵשֶׁר Isa. 47:12, but see Alexander *in loc.*

3. The relative is frequently omitted, not only as in English, when it is the object of its clause, בָּשָׂחָת עִשָׂה *into the pit (which) they have made* Ps. 9:16, but also when it is the subject, *and he forsook God* עָשָׂהוּ (who) *made him* Deut. 32:15, and even when it would stand for the compound

relative and include its antecedent, בְּיַד־הַשְּׁלָחַהּ *by the hand of* (him whom) *thou wilt send* Ex. 4 : 13, (so doth) שְׂאִיל הַטָּאָה *the grave* (those who) *have sinned* Job 24 : 19.

§ 286. The demonstrative זֶה or זֹה is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number, מְקוֹם זֶה הַסְּדָרָה *the place that thou hast founded* Ps. 104 : 8, מְזֻמּוֹת זֶה הַשְּׁבָבִים *devices, which they have contrived* Ps. 10 : 2.

CONJUNCTIONS.

§ 287. The Hebrew sedulously avoids all involution of sentences. Consequently, instead of linking its clauses together into a complex whole by conjunctions of various power expressing their precise relation of dependence and subordination, it prefers, where this is possible, to connect them by means of the simple conjunction וְ *and*, leaving the exact nature of the connection intended to be inferred from the meanings of the clauses themselves.

1. The conjunction וְ may accordingly be employed not only where we would use *and*, but before an adverbative clause, *of every tree thou mayest eat* וּמִעֵץ *but of the tree of the knowledge*, etc., Gen. 2 : 16, 17, or one expressing a reason, *give us help from trouble* וְשִׂוָּא *for vain is the help of man* Ps. 60 : 13, an inference, *I have no pleasure in the death of him that dieth* וְהִשְׁבִּיבִי *wherefore turn* Ezek. 18 : 32, design, וְעָשָׂה וְחָיָה *do this and live* i. e. in order that you may live, Gen. 42 : 18, a comparison, *man is born unto trouble* וְהַנִּיחַ *and* (i. e. as) *the sparks fly upward* Job 5 : 7, or a co-existing act or condition, *Noah was six hundred years old* וְהַמַּבּוּל *and* (i. e. when) *the flood was upon the earth* Gen. 7 : 6.

2. It serves to introduce the apodosis or second member

of a conditional sentence, *if God will be with me and keep me* יהוה יהוה *then shall Jehovah be my God* Gen. 28:20, 21.

3. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, ביום והשלישי וישא אברקם את־עיניו *on the third day Abraham lifted up his eyes* Gen. 22:4; ותקנתה ותם דרכיה *thy hope, (is it not) the integrity of thy ways?* Job 4:6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15:34, *thy father's servant* ואני *I have been so hitherto, but now* ואני *I will be thy servant.*

a. For the meanings and usage of other conjunctions see the lexicon.

GRAMMATICAL ANALYSIS.

GENESIS, CHAPTER I.

VERSE 1.

בְּרֵאשִׁית composed of the inseparable preposition ב, §231. 1, with Daghesh-lene, §21. 1, and the feminine derivative noun רֵאשִׁית, §198. a. (4), without the article, §248, comp. ἐν ἀρχῇ John 1 : 1, Ger. *anfangs*, Eng. *at first*; position of the accent, §32. 1.

בָּרָא, לָא verb, §162. 2, the preterite denoting past time absolutely, §262. 1, lack of formal agreement with its subject, §275. 3, order of words, §270. a, position of accent, §32. 2.

אֱלֹהִים a monosyllabic noun of class I., §183, plural, §199, of majesty, §201. 2, without the article, §246. 1.

אֵת sign of the definite object, §270.

הַשָּׁמַיִם the article, §229. 1, §245. 4, and noun of the second form of class I., §185. 2. d, only used in the plural, §201. 1, §203. 5. c.

וְאֵת the conjunction ו, §234, and אֵת.

הָאָרֶץ the article, §229. 3, and Segholate noun of class I., §183; Seghol changed to Kamets by, §229. 4. b, or §65 (1).

This verse is divided by the accents into two clauses, §36. 1; Athnabh is preceded by Munabh and Tiphhha, §38. 2; Silluk by Merka and Tiphhha, and Tiphhha again by Merka, §38. 1.

VERSE 2.

הַיָּהוּה, לֵה verb הָיָה, § 169. 1, with Methegh, § 45. 2, Kamets distinguished from Kamets-Hhatuph, § 19. 2.

בָּהֵי, הוֹהֵי Segholate nouns of class I. from לֵה roots, § 184. *b*, abstracts used instead of adjectives, § 254. 6. *a*, assonance or paronomasia. Double accent, § 30. 1.

עַלְפָּנַי Makkeph, § 43, פָּנָה noun of class I., form 2, § 185. 2. *d*, only used in the plural, § 201. 1, § 209. 1; here in the construct state, § 214. 2, § 216. 1, with its possessive sense, § 254. 1.

הַיָּהוּה noun of class III from הָיָה root § 190. *b*, article omitted as if from a proper noun, § 246. 1, or by a kind of poetic brevity, § 247, *the face of ocean*.

מְרַחֵמַת Piel participle of the Ayin Guttural verb רָחַם, § 116. 4, § 121. 1, feminine, § 205, as the predicate without the article, § 259. 2, although its subject is definite, § 246. 3; the participle expresses continuous action, § 266. 1, belonging to the period before spoken of, § 266. 3.

הַיָּמִים noun used only in the plural, § 201. 1, § 203. 5. *c*; vowel changed by the pause accent, § 65. 1.

This verse consists of two clauses, § 36. 1; the clause of Athnahh is subdivided by Zakeph Katon and R'bhia, § 36. 2; Zakeph Katon is preceded by Pashta, and Pashta by Merka, § 38. 4, Athnahh by Munahh and Tiphhha, § 38. 2. The clause of Silluk is subdivided by Zakeph Katon; this is preceded by Munahh, § 38. 4, and Silluk by Merka and Tiphhha, § 38. 1.

VERSE 3.

וַיִּזְמַר Kal future of Pe Aleph verb זָמַר, § 110. 3, with Vav Conversive, § 99. 1, § 265, which removes the accent to the penult and changes the vowel of the ultimate, § 99. 3. *a*, § 111. 2. *a*.

יִהְיֶה apocopated future of לָּהּ verb הָיָה, § 171. 1, § 177. 1, with a jussive sense, § 264.

יִהְיֶה־ future with Vav Conversive ; Daghesh-forte omitted, § 99. 3, Methegh, § 45. 2.

VERSE 4.

וַיִּבְרָא Kal future of לָּהּ verb בָּרָא with Vav Conversive, § 171. 1, § 172. 4.

טוֹב the predicate adjective without the article, § 259. 2.

וַיִּבְרָא Hiphil future of בָּרָא with Vav Conversive, § 99. 3.

וַיִּבְרָא Vav Conjunctive, § 234, with the preposition בֵּין, § 237. 1.

VERSE 5.

וַיִּקְרָא from the לָּא verb קָרָא, § 162. 2.

אֱלֹהִים P'sik, § 38. 1. *a*.

לְאֹדֶר preposition ל with the vowel of the article, § 231. 5.

יוֹם noun, whose plural is יָמִים, § 207. 1. *f*.

קָרָא the preterite, used rather than the future with Vav Conversive, because the verb does not begin the clause, § 265, the accent removed to the penult, § 35. 1.

לְיָמֵהּ paragogic הַ, § 61. 6, § 219. 2, with the noun יָמֵהּ, a Segholate of class I. from an עִי root, § 184. *b*, having a pause accent, § 65. 1.

אֶחָד numeral, § 223. 1, agreement and position, § 250. 1.

VERSE 6.

קָרָא noun of class I. form 2, § 185. 1.

בְּתוֹךְ preposition ב, § 231. 1, with the construct of תוֹךְ, § 216. 1. *d*, in a partitive sense, § 254. 2.

מְבַדֵּל Hiphil participle of בָּדַל, § 84. 5, denoting continuous action, § 266. 1, and referred by the tense of the accompanying substantive verb to the future, § 266. 3. *a*.

VERSE 7.

וַיִּקְעַשׂ guttural and לֵהּ verb עָשָׂה with Vav Conversive, § 109. 3, § 171. 1, § 172. 4.

מִפְתָּח composed of the prepositions מִן and מִפְתָּח, § 237. 2 (1).

מֵעַל composed of the prepositions מִן and עַל.

VERSE 8.

שְׁמַיִם with pause accent, § 65 (1).

בְּקֶרֶב, עֲרָב class I. Segholates, § 183.

שֵׁנִי ordinal number, § 227. 1, agreement with noun and position, § 252. 1.

VERSE 9.

וַיִּקְוֶה Niphal future of קָוָה לֵהּ verb, § 169. 1, with an imperative sense, § 263. 1.

מִקְוֹם noun of class III. from an עוּ root, § 190. *b*.

תִּרְצָה Niphal future of רָצָה, § 109. 4, § 168.

VERSE 10.

וּלְמִקְנָה conjunction ו, § 234, preposition ל, § 231. 1, and noun of class III. from לֵהּ root, § 190. *b*, in the construct state, § 215. 2, followed by the material of which it consists, § 254. 4.

יָמִים plural, § 207. 2, of יָם, a noun of class I. from an עוּ root, § 186. 2. *c*.

VERSE 11.

קָדְשָׁא apocopated Hiphil future of קָדַשׁ, § 97. 2, § 264, governing its cognate noun קְדֻשָּׁא, § 271. 3. Methegh by § 45. 2.

מְזַרְיַע the participle expresses what is constant and habitual, § 266. 1.

קָן collective noun, § 201. 1, probably abridged from a קָה root, class I. form 2, § 185. 2. *d*, in the construct, § 215. 1, with the following word, which denotes its quality, § 254. 6.

פָּרִי noun from פָּרַח root class I. form 1, § 184. *b*.

קָשָׁה Kal participle of קָשָׁה verb, § 168; the accent is not Y'thibh but Mahpakh, as is shown by its standing before Pashta in the subdivision of Zakeph Katon, § 30. 2, § 38. 4, shifted to the penult by, § 35. 1, followed by Daghesi-forte conjunctive in the first letter of the next word, § 24. *a*.

לְמִיּוֹ preposition ל, § 231. 1, noun מִיּוֹ from an עִי root class I, § 186. 2. *b*, and pronominal suffix, § 220. 1.

זָרְעוֹבְיָא oblique case of the relative pronoun, § 74, § 285. 1; the preposition ב with a pronominal suffix, § 233.

VERSE 12.

וְהוֹצֵא Hiphil future of פָּרַח and לָא verb, § 144. 1, § 162, with Vav Conversive, the accent remaining on the ultimate, § 147. 5, § 166. 4.

לְמִיּוֹהוּ suffix of third person, § 220. 1. *b*, singular in distributive sense referring to the preceding collective, § 275. 6.

VERSE 13.

שְׁלִישִׁי ordinal number, § 227. 1, § 252. 1.

VERSE 14.

יְהִי lack of agreement with subject, § 275. 1.

מֵאֲרָר masculine noun in the plural, § 200. *c*, class III. from an עִר root, § 190. *b*.

לְהַבְדִּיל the construct form of the infinitive used with prepositions, § 267. *b*.

וְהָיָה preterite with Vav Conversive, § 100. 1, § 265, in the plural because following the noun, § 275. 1. *b*.

VERSE 15.

לְהַאֲרִיר Hiphil infinitive construct of עִר verb, § 153. 1.

VERSE 16.

שָׁנִי cardinal number, § 223. 1, joined with noun, § 250. 2 (2), without the article, § 251. 4.

הַגְּדֹלִים qualifying adjective with the article after the noun, § 249. 1.

הַקָּטָן... הַגְּדֹל class I. form 2, § 185. 1, emphatic use of the positive degree, § 260. 2 (2).

מִמְשָׁלָה noun of class III., § 190, in the construct state, § 214. 1. *b*, the following noun denoting the object, § 254. 9.

הַזְּקֻקִּים noun of class II. from an עִע root, § 187. 1. *e*.

VERSE 17.

וַיִּתֵּן from פָּתַח verb פָּתַח, § 129. 1.

אֵת sign of the definite object with a pronominal suffix, § 238. 2.

VERSE 18.

וְלִהְבִּדִּיל... וְלִמְשָׁל construct infinitive with the preposition, § 267. *b*; Methegh with וְ, § 45. 2. *a*.

VERSE 20.

יִעֲשֶׂה Piel future of עָר verb, §154. 2.

VERSE 21.

הַתַּיִתִּים plural of תַּיִת, §199; the Hhirik of the ultimate is long, §19. 1.

הָרַמְּשָׁה Kal feminine participle, §205, with the article, §249. 1.

אֲשֶׁר the object of the verb שָׁרַבְתִּי though without the appropriate pronominal suffix, §285. 1. *a*.

לְמִינֵהֶם plural noun with plural suffix, §220. 2. *b*.

VERSE 22.

וַיְבָרֶךְ Piel future of בָּרַךְ Guttural verb, §116. 4, §121. 1, with Vav conversive, §99. 3. *a*, no Daghes-lene in ב since the preceding Sh'va is vocal, §25.

לְאָמֹר the preposition with Tsere, §231. 3. *a*, so as to say i. e. *in saying*.

פָּרֹה, רָבֹה Kal imperatives of רָבָה, §169. 1.

יִרְבֶּה Kal apocopated future, §171. 1, Hhirik short though accented, §19. 1.

VERSE 24.

וְחִתָּוֹ construct of חִתָּה, §214. 1, with וי paragogic, §218. Methegh, §45. 2, Daghes-forte omitted, §25.

VERSE 26.

יַעֲשֶׂה Kal future of עָשָׂה, §109. 1, §168, in the plural number, §275. 3. *a*.

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- 23: 11...254. 2
14...252. 4
26...207. 1. a
30...280. 1
31...104. f
- 24: 4...246. 3
25: 31...11. 1. b, 113. 1
35...280. 3. b
- 26: 2...250. 1
23...216. 2. a
24...53. 3. a
33...100. 2. a (1),
100. 2. a (2),
229. 4. b
- 27: 21...247. a
28: 1...119. 1
2...254. 6. a
7...275. 1. c
40...207. 1. a
- 29: 3...248. a
9...273. 3
20...38. 4. a
30...105. a

29: 35...\$ 65. a
37...229. 4 b
30: 18...109. 3
23...215. 1 c
34...38. 1 a
31: 13...104. h
14...275. 6
32: 1...75. 1, 119. 1,
249. 2 a
4, 8...275. 3 a
19...220. 2 b
25...104. d, 156. 2
33: 3...63. 1, b, 174. 4
13...220. 2 b
20...105. a
24...111. 3 a
36: 3...38. 1 a
28...216. 2 a
38: 27...250. 2 (2)
39: 30...105. d
40: 3...166. 4

LEVITICUS.

2: 15...\$ 71. a (3)
4: 13...60. 3 a
23, 28...150. 5
5: 21...61. 4 a,
205. c
22...119. 1
24...220. 2 a
6: 14...114
15...95. a
7: 38...216. 1 a
8: 3...119. 1
9: 7...98. 1 a
10: 4...39. 4 a
11...273. 2
12...39. 3 b
18...271. 4 a
19...230. 2 b
11: 7...126. 1
9...270. c
18...229. 4 b
32...38. 1 a, 254. 4
39...71. a (3)
42...4 a
43...164. 2
44...96. b, 242
13: 3...258. 3 a
4...27, 57. 2 (2)
b, 220. 1 b
10, 21...71. a (3)
51, 52...139. 3
55, 56...96. a
14: 8...126. 1
13...175. 2
35...242. a
38...274. 2 a
42...156. 2
43...92. d, 94. b
15: 24...87
29...100. 2 a (2)
32...87
16: 4...104. h
8...11. 1 a, 188. a
31...71. a (3)
18: 4...263. 1
7 ff...172. 3
28...156. 4
19: 20...175. 5, 282. a
20: 3...256
7...96. b
21: 1...96. a
4...140. 4
5...97. 1 a
9...71. a (3),
140. 3
23: 3...280. 3 a
13...220. 1 b

23: 17...\$ 26
18...216. 2 a
22...106. a
30...112. 3
39...22. a
24: 5...100. 2 a (1)
22...250. 1 a
23...273. 3
25: 5...216. 2 a
21...172. 1
46...39. 3 b
26: 9...100. 2 a (1)
bis.
15...141. 3
18...92. d
25...132. 1
33...92. e
34...172. 1
34, 35...65. a
34, 43...140. 6
27: 7...251. 2 a
8...112. 3
23...246. 2 a

NUMBERS.

1: 10...\$ 13. b
47...96. a
2: 33...96. a
3: 26...271. 4, b
49...55. 1
4: 23...22. a
5: 13, 14...71. a (3)
22...131. 2
6: 23...120. 3
8: 7...121. 3
24...22. a
9: 6...275. 1 b
7...249. 2
14...275. 1 c
20...253. 2
10: 23...45. 5
29...21. 1
35...4. a
11: 4...57. 2 (2) a,
229. 3 a
5...263. 4
11...164. 2
15...71. a (2)
16...111. 3 a
20...196. d
25...111. 2 c
12: 1...276. 1
4...250. 2 (2) a
13: 18...283. 2 a
32...156. 4
14: 1...275. 2 a
2...262. 1
15: 6...252. 3
21...39. 3 b
28...27, 220. 1 b
29...275. 1 c
16: 3...275. 2
17: 3, 4...104. g
10...140. 4
28...125. 2
20: 3...125. 2
5...104. l
8...276. 3
14...104. i
21...131. 4
21: 5...104. l
30...105. a, 140. 5
33, 35...44. a
22: 6...269. b
8...274. 2 a
11...19. 2, 141. 1,
267. b
25...119. 1
29...262. 1

22: 33...\$ 105. a
37...141. 1
23: 7...19. 2, 119. 3,
141. 1, 263. 5
13...141. 3
18...61. 6 a
19...121. 3
24...166. 5
25...139. 1, 2
27...104. j
24: 3...61. 6 a
4...266
7...19. 2, b, 131. 6
9...275. 6
14...127. 2
15...61. 6 a
17...161. 2
21...158. 3
22...35. 1
25: 13...24. a
26: 30...246. 3, b
62...96. a
28: 4...249. 1 b
6...254. 6 b
8...104. d
26...39. 3 b
29: 15...251. 1
30: 11...274. 2 b
31: 2...131. 3
12...45. 5 a
32: 5...271. 4 a
7...113. 1
21...254. 9 b
33...71. a (1), 246.
1 a
42...27
33: 30...111. 2 d
34: 5...61. 6 a
6, 7, 9...24. a
18...131. 1
28...57. 2 (2) b
35: 4...251. 2 a
19...125. 2
20...105. d

DEUTERONOMY.

1: 2...\$ 38. 1 a
14...259. 2
15...225. 1 a
19...271. 2
22...98. 3 a
28...38. 1 a
35...38. 1 a, 249. 1
38...273. 1
44...245. 5 d
45...112. 3
2: 9...60. 4 a
12...203. 5 a
24...131. 3
35...139. 1
3: 4...250. 2 (1)
13...246. 1 a
17...216. 2 a
26...21. 1, 151. 2
4: 10...119. 1
11...99. 3 a
26...44. b, 91. b
30...265. b
33...35. 1
41...219. 1 b,
256. d
5: 6-21...39. 4 a
8...27
9...111. 3 a
14...249. 1 c
17...27
24...71. a (2)
6: 4...4. a
25...45. 1

7: 2...\$ 119. 1
5...126. 1
10...92. c
13...104. h
15...105. a
17...254. 9 b
23...273. 2
24...94. b, 112. 3
8: 3...86. b (3 pl.)
9...207. 2 a
16...55. 2 a, 86.
b (3 pl.)
9: 3...112. 3
6...38. 4 a, 249. 2
14...98. 2
25...251. 4
26...119. 1
10: 15...119. 3
17...30. 2
11: 12...247. a
14...270. b
18...249. 2 b
22...87. 88 (pl.)
12: 6...270. b
10...274. 2 e
31...45. 5
13: 3...111. 3 a
4...283. 1
5...65. b
7...276. 1
14...254. 6 a
14: 5...57. 2 (3) a
7...196. c
17...229. 4 b
22...280. 1
15: 16...119. 1
18...126. 1
16: 1...22. b
3...30. 2
20...280. 3
17: 2, 3...265. a
18: 2...275. 1 c
19: 6...114
15...43
20: 2...19. 2, 119. 3
7...119. 1
7 (3 pl.)
8...83. c, (2)
11...214. 1-b
22: 7...126. 1
23...255. 2
24: 5...253. 2 b
11...24. b
24: 3...104. h
4...96. a
4...158. 3
25: 4...60. 3 a
7...280. 2
26: 2...39. 4
5...254. 6 b
12...94. b, 113. 2
27: 4...106. a
7...24. a
28: 24...104. b
45...104. b
48...94. b
52...126. 1
57...164. 2
58...249. 1
59...165. 2, 226.
2 a
66...177. 3
29: 11...106. a
30: 3...92. c
3, 4...104. h
11...166. 1, 205. c
20...39. 4, 87
31: 28...22. b
29...166. 1
32: 1...245. 2

32: 6...\$ 228. 2. *a*
 7...104. *h*, 280. 2
 8...11. 1. *b*, 94. *b*
 10...63. *c*, 105. *b*
 13...13. *a*
 15...285. 3
 18...172. 4
 21...111. 2. *b*
 22...147. 4
 26...104. *f*, 172. 3
 28...215. 1. *b*
 29...262. 1
 32...24. *b*, 57. 2
 (2) *a*
 34...90 (pass.)
 36...35. 1, 86. *b*
 37...172. 1
 37, 38...220. 2. *c*
 41...141. 2
 33: 16...61. 6. *a*, 88
 (3 *f*.), 167. 3
 21...177. 3

JOSHUA.

1: 1...\$ 265. *a*
 8...36. 2
 14...256
 16...263. 1
 2: 8...88 (pl.)
 14...249. 2. *b*
 16...157. 1, 164. 2
 17, 18, 20...104. *k*
 18...112. 3
 20...249. 2. *b*
 3: 3...246. 3
 9...131. 3
 11...246. 3. *a*
 12...280. 1
 13...246. 3
 14...253. 2. *a*
 4: 4...251. 4. *a*
 5...255. 3
 6...88 (pl.)
 8...104. *g*
 10...275. 2
 13...45. 5. *a*
 23...127. 2
 24...262. 1
 6: 5...125. 2
 7...46
 13...282. *c*
 17...166. 1
 7: 7...60. 3. *b* (2),
 94. *b*, 112. 2
 9...172. 3
 21...246. 2. *a*
 8: 11...246. 3. *a*
 19...271. 2
 22...272. 2
 24...22. *b*
 33...246. 2. *a*
 9: 4...161. 1
 6...119. 4
 8...262. 2. *a*
 12...161. 1, 249.
 2. *a*
 13...126. 1
 24...95. *c*, 172. 3
 10: 11...38. 4. *a*, 39.
 1. *a*
 20...22. *b*
 24...86. *b* (3 pl.),
 245. 5. *b*
 26...56. 4
 29...272. 2
 30...21. 1
 31, 38...272. 2
 11: 8...21. 1
 14...94. *b*

12: 21...\$ 55. 2. *a*
 13: 13...196. *b*
 23...247. *a*
 14: 8...62. 2, 175. 1
 15: 36...203. 5. *b*
 38...22. *a*
 56...22. *a*
 7: 1...30. 2
 18: 12, 14...86. *b* (3
 pl.)
 20...88
 19: 43...61. 6. *a*
 50...172. 4
 51...39. 1. *a*
 21: 10...227. 1. *a*
 22: 5...87
 12...45. 5
 16...119. 3
 17...271. 4. *a*
 15...148. 1
 27...44. *b*
 23: 7, 12...249. 2. *a*
 24: 10...92. *d*, 282. *a*
 15...88 (pl.)
 19...275. 3. *a*

JUDGES.

1: 1...\$ 265. *a*
 15...273. 3. *a*
 2: 7...256
 3: 15...246. 3. *b*
 24...140. 5
 25...157. 1
 27...272. 2. *b*
 30...274. 2. *a*
 4: 19...164. 2, 262. 2
 20...104. *a*, 127. 2
 21...11. 1. *a*, 156. 3
 22...266
 23...126. 1
 24...282. *c*
 5: 5...86. *a*, 141. 1,
 249. 2. *a*
 7...24. *c*, 74, 74. *a*
 8...92. *d*, 121. 1
 12...45. 2. *a*
 13...148. 3
 15...199. *c*, 207.
 2. *a*
 26...88 (3 *f* pl.),
 105. *b*
 28...60. 3. *b* (2),
 121. 2
 31...263. 1
 6: 9...99. 3. *b*
 11...246. 3. *b*
 14...249. 2. *b*
 15...250. 2 (2) *a*
 17...74, 74. *a*
 20...75. 2. *a*
 25...249. 1. *c*
 31...230. 3. *a*
 34...119. 1
 36...258. 3. *b*
 7: 6...22. *a*
 12...74. *a*
 19...268. 1
 8: 1...166. 2
 2...25
 10...224. *a*
 11...229. 4. *b*
 19...111. 3. *b*
 26...74. *a*
 9: 2...230. 2. *a*
 8...98. 1. *a*
 9...53. 2. *b*, 63. 1.
a, 95. *b*
 10...89 (f. s. &
 m. pl.)

9: 11...\$ 53. 2. *b*,
 95. *b*
 12...89 (f. s. &
 m. pl.)
 13...95. *b*
 14...89
 24...220. 1. *b*
 25...174. 5
 29...164. 5, 172. 3
 35...274. 2. *b*
 38...91. *b*
 48...75. 1
 53...140. 5
 10: 2...60. 3. *b* (1)
 4...207. 1. *f*
 9...243. 3
 14...119. 4
 11: 1...254. 6
 18...99. 3. *a*
 25...91. *b*, 119. 1
 37...98. 2
 40...250. 2 (2),
 263. 4
 12: 4...272. 2
 5...230. 3. *a*
 6...3. 1. *a*
 13: 2...248. *a*
 3...16. 1
 5, 7...90 (2 *f* s.)
 6...119. 2
 8...93. *b*, 245. 5.
b, 266. 3
 12...275. 1. *a*
 23...273. 1
 14: 1...61. 6. *a*
 6...245. 5. *d*
 11...251. 2. *b*
 15...283. 2. *a*
 18...61. 6. *a*
 15: 16...280. 3. *a*
 16: 5...130. 1. *b*
 13...112. 3
 14...246. 3. *a*
 16...27
 25...51. 2
 26...150. 1
 27...271. 1
 28...22. *b*, 27, 223.
 1. *a*
 17: 2...71. *a*, 2
 18: 7...94. *a*, 275.
 2. *b*
 29...93. *b*
 30...4. *a*
 19: 5...19. 2. *a*, 89
 11...150. 1 (2)
 22...82. 5. *a*
 20: 13...46
 15, 17...96. *a*
 25...224. *a*
 31...131. 2
 32...24. *b*
 39...131. 5
 43...24. *b*
 44...271. 4. *b*
 21: 9...96. *a*
 21...39. 3. *b*
 22...158. 3
 25...258. 3. *b*

RUTH.

1: 8...\$ 275. 5
 9...89 (f. pl.)
 11...45. 4
 13...25, 71. *a* (3),
 88 (f. pl.), 91. *c*
 19...104. *g*
 20...60. 3. *c*, 196.
d

2: 8...\$ 88, 88 (2 *f*.),
 127. 1
 9...88 (pl.), 165.
 3
 14...150. 3
 16...139. 2
 3: 3...86. *b* (2 *f*.)
 4...16. 1, 55. 2. *a*,
 88 (2 *f*.), 106. *a*
 12...258. 3. *b*
 13...119. 3
 15...60. 3. *b* (2),
 120. 1, 164. 2,
 251. 2. *c*
 20...220. 1. *b*
 4: 1...147. 5
 15...104. *c*, *i*

1 SAMUEL.

1: 1...\$ 265. *a*
 3...219. 1. *a*
 4...245. 3. *b*
 6...24. *b*, 104. *i*
 8...263. 2
 9...104. *d*, 172. 4,
 254. 1
 14...88 (2 *f*.)
 17...53. 2. *a*
 20...119. 2
 24...104. *i*
 28...119. 2
 2: 5...24. *c*
 10...119. 1
 13...203. 5. *a*
 22...88 (pl.)
 27...91. *b*
 3: 2...258. 3. *a*
 4...263. 1. *b*
 7...263. 1. *b*
 8...254. 9. *b*
 19...263. 4
 4: 8...266. 2. *a*
 12...266. 3
 14...75. 1
 19...148. 2
 6: 10...104. *g*, 165. 3
 12...88 (3 *f* pl.),
 147. 4, 282
 14...246. 3. *b*
 15...119. 1
 7: 8...119. 1
 8: 19...24. *a*
 9: 3...270. *c*
 9...243. 2. *a*,
 245. 3
 24...245. 5. *b*
 10: 1-8...100. 1
 4...251. 2. *c*
 5...266. 3
 6...165. 3, 273.
 3. *a*
 13...165. 3.
 19...250. 2 (2) *a*
 24...24. *b*
 12: 3...38. 1. *a*
 7...91. *c*
 13...119. 2
 24...94. *a*
 13: 5...250. 2 (1)
 8...149. 2
 19...86. *b* (3 pl.)
 21...19. 2. *b*, 65. *a*
 14: 1...73. 2. *a*
 22...94. *c*
 24...111. 2. *d*
 29...249. 2. *c*
 32...157. 3, 172. 4
 33...57. 2 (3) *a*,
 164. 3

6: 32...\$ 24. *b*
 7: 12...165. 1
 13...246. 3. *a*
 8: 1...71. *a* (2)
 8...249. 2. *c*
 12...126. 1
 13...75. 1
 21...11. 1. *b*, 90
 9: 17...196. *b*
 25...220. 1. *b*
 37...172. 1
 10: 14...118. 3
 30...39. 4
 11: 4...199. *b*
 13...199. *a*
 12: 1...252. 2. *b*
 8...216. 1. *a*
 9...60. 3. *c*, 132. 2
 10...250. 1. *a*
 13: 6...164. 2
 14...263. 1
 15: 1...252. 2. *a*
 10...19. 2
 16...246. 2. *a*
 16: 7...156. 2
 17...253. 2
 17: 13...39. 4. *a*
 36...39. 4
 18: 23...119. 1
 30...126. 1, 271.
 4. *a*
 19: 4...235. 1
 23...234. 2. *a*
 25...175. 2
 29...131. 3
 22: 19...106. *a*
 23: 1...251. 2. *b*
 17...73. 2. *a*, 246.
 3. *a*
 25: 17...251. 2. *b*
 29...177. 3

1 CHRONICLES.

2: 13...\$ 57. 2 (1)
 16...13. *b*
 3: 5...149. 1
 4: 10...100. 2. *a* (1)
 5: 20...74. *a*
 12: 1...14. *a*
 2...150. 1, 180. *a*
 14...260. 2 (2)
 20...14. *a*
 13: 3...104. *l*
 12...51. 2
 15: 24...94. *e*, 180. *a*
 27...180. *a*, 246.
 3. *a*
 17: 4...266. 3. *a*
 20: 2...254. 5
 8...73. *a*, 149. 1
 21: 13...259. 2
 22: 14...250. 2 (3)
 23: 6...59. *a*
 24: 3...59. *a*, 113. 1
 28...275. 1. *c*
 25: 19...251. 4. *a*
 26: 28...245. 5. *b*
 27: 15...251. 4. *a*
 28: 1...36. 1
 5...249. 1. *a*
 29: 17...245. 5. *b*
 18...125. 1

2 CHRONICLES.

1: 4...\$ 245. 5. *b*
 10...164. *b*
 2: 7...14. *a*, 254. 3

3: 3...\$ 247. *a*
 5: 2...119. 1
 12...180. *a*
 6: 42...98. 1
 7: 6...94. *e*
 8: 16...246. 3. *a*
 18...13. *a*
 10: 7...231. 5. *a*
 10...19. 2
 15: 8...246. 3. *a*
 16: 7. 8...119. 1
 12...177. 3
 17: 11...62. 2. *b*, 209.
 2. *d*
 12...282. *c*
 13...275. 1. *c*
 18: 22...249. 2. *b*
 23...38. 4. *a*
 19: 2...112. 5. *c*
 20: 7...105. *a*
 35...96. *a*
 21: 17...125. 1, 260.
 2 (2)
 22: 5...53. 2. *a*
 11...39. 1. *a*
 23: 19...242
 24: 18...249. 2. *b*
 25: 4...254. 7
 26: 15...148. 1, 177. 3
 17...251. 2. *b*
 19...119. 3
 21...198. *a*, 4
 28: 23...94. *e*
 29: 31...65. *b*
 36...245. 5. *b*
 31: 7...148. 1
 14...219. 1. *a*
 32: 15...256. *c*
 30...150. 2 (p.
 182)
 33: 19...199. *c*
 34: 4...126. 1
 5...220. 1. *b*
 6...43. *b*
 35: 13...57. 1

EZRA.

3: 11...\$ 95. *c*, 150. 5
 7: 25...39. 4
 8: 18...26
 23...99. 3
 25...98. 1. *a*, 207.
 1. *b*, 245. 5. *b*
 26...98. 1. *a*
 29...246. 3. *a*
 31...90. 3
 10: 14...245. 5. *b*
 16...122. 2, 141. 1
 17...245. 5. *b*

NEHEMIAH.

1: 4...\$ 125. 2
 7...282. *b*
 2: 4...111. 2. *e*
 7...111. 2. *b*
 12...39. 4
 13...4. *a*, 164. 5
 3: 13...53. 2. *b*, 62. 1
 20...94. *a*
 33...274. 1
 34...210. *c*
 4: 7...216. 2. *a*
 5: 8...255. 1
 14...65. *a*
 16...112. 3
 6: 6...177. 1
 8...57. 2 (3) *a*,
 164. 3.

6: 11...\$ 233. *a*
 7: 34...251. 3
 8: 2...166. 4
 5...106. *a*, 125. 2
 9: 5...161. 4
 6...71. *a* (2)
 18...63. 1. *a*
 19...249. 1
 26...63. 1. *a*
 28...249. 1. *a*
 32...271. 4. *a*
 35...249. 1. *c*
 10: 39...94. *b*, 113. 2
 11: 17...150. 2
 12: 44...39. 3. *b*
 13: 13...111. 2. *d*
 16...11. 1. *a*
 23...210. *d*

ESTHER.

2: 8...\$ 126. 1
 9...207. 2. *d*
 4: 3...150. 5
 4...161. 2
 14...127. 1
 16...276. 2
 7: 5...82. 1. *a* (1)
 8: 6...269
 15...256
 9: 4...282. *c*
 27...86. *b* (3 pl.)

JOB.

1: 3...\$ 250. 2 (2),
 260. 2 (1)
 5...263. 4, 274.
 2. *d*
 6...245. 3. *b*
 7...45. 1
 10...71. *a* (2)
 11...45. 4, 131. 3
 14...220. 1. *b*, 258.
 3
 21...164. 2
 2: 3...36. 1. *a*
 5...45. 4
 7...46
 10...248. *a*
 3: 3...263. 5
 8...267. *b*
 11...263. 5
 13...263. 1
 25...168. *a*, 172. 3
 4: 2...283. 1. *a*
 4...200. *e*
 6...287. 3
 19...285. 1
 5: 7...93. *b*, 287. 1
 8...263. 1
 16...61. 6. *a*
 18...165. 3
 6: 2...263. 1
 16...96. *b*
 22...60. 3. *b* (2),
 119. 4
 26...126. 1
 7: 3...243. 2. *b*
 5...119. 1, 139. 3
 14...104. *j*, 105. *b*
 18...105. *b*
 8: 8...57. 2 (2) *a*,
 27. 1. *a*
 21...165. 1
 9: 2...22. *b*
 6...88 (pl.)
 15...92. *b*

9: 13...\$ 24. *b*, 105. *a*,
 190. *a*.
 30...121. 1
 34...105. *b*
 10: 12...19. 2
 22...61. 6. *a*
 11: 3...94. *a*
 12...139. 3
 15...150. 5
 17...97. 1. *a*, 260.
 2 (2) *c*
 12: 14...111. 1
 21...282. *c*
 13: 9...24. *c*
 15...83. *b*
 21...119. 1
 27...264. *a*
 14: 1...254. 9. *b*
 19...112. 3, 275. 4
 15: 7...227. 1. *a*
 11...260. 2 (2) *b*
 18...121. 2
 22...172. 5
 16: 5...104. *h*
 11...147. 3
 12...161. 2
 13...126. 1, 216.
 1. *b*
 16...60. 3. *b* (2)
 19...19. 2
 17: 2...24. *b*
 3...126. 1
 10...215. 1. *c*
 16...88 (3 f. pl.)
 2...54. 3
 4...91. *b*, 230. 2
 19: 2...105. *c*
 3...94. *c*, 252. 4
 7...113. 1
 15...105. *e*
 16...45. 4
 17...139. 2
 23...88 (pl.), 141.
 1
 29...74, 74. *a*
 20: 4...158. 3
 8...139. 3
 17...255. 3. *a*
 24...112. 5. *c*
 26...60. 3. *c*, 93. *a*,
 111. 2. *e*
 28...140. 2
 21: 5...140. 5
 13...24. *c*
 18...104. *i*
 24...88 (pl.)
 22: 3...283. 2
 20...220. 1. *b*
 21...88 (3 f.), 94
d, 167. 3
 23: 3...269. *b*
 9...34
 11...79. 3. *a*
 17...86. *b* (2 m.)
 24: 14...83. *b*
 19...285. 3
 21...150. 2
 24...139. 1
 25...264. *a*
 33...220. 2. *c*
 25: 3...220. 1. *b*
 26: 9...180. *a*
 11...161. 4
 27: 3...256. *c*
 4...92. *e*
 12...271. 3
 33...220. 2. *c*
 28: 12...245. 5
 29: 3...139. 2
 6...53. 3. *b*
 14...105. *d*

29: 21...\$24. c	9: 17...\$149. 1	45: 3...\$92. a	78: 63...\$93. b
30: 8...24. b	18...219. 1. a	9...199. b	65...141. 5*
26...99. 3. b	19...126. 1	10...14. a, 24. b	80: 3...61. 6. a
31: 5...157. 3	10: 2...31. a, 286	47: 5...43. a	5, 8...253. 2. b
15...61. 3, 105. b,	5...31. b	10...112. 5. c	6...112. 3
161. 3.	8, 10...209. 1. a	49: 9...55. 1	11...98. a
18...273. 3. a	12...131. 3	50: 21...112. 3, 282. b	14...4. a, 180. a
22...27	13, 14...31. b	23...105. b	15...253. 2. b
24...60. 1. a	11: 1...257. 1	51: 6...263. 1	16...4. a, 139. 2
32: 2...269. b	7...220. 2. c, 275.	7...121. 2	19...157. 3
10...125. 1	3. a	53: 6...220. 1. b	20...253. 2. b
11...53. 2. a, 111.	12: 3...280. 2	55: 10...92. c	81: 3...45. 5. a
2. c	4...119. 1	16...164. 2	11...119. 1, 246.
18...164. 2	8...73. 1, 249. 2. b	18...274. 2. a	2. b
33: 5...111. 3. a	13: 4...271. 3	19, 22...19. 2. a	17...279
9...71. a (1)	5...104. h	22...141. 1	84: 2...200. e
13...158. 1	16: 5...19. 2. a, 90,	57: 2...172. 1, 275.	86: 2...19. 2, 126. 1
21...26, 121. 1	151. 3	1. a	88: 17...24. b, 92. a
25...180. a	17: 3...139. 2	9...247. b	89: 2...216. 2. a
27...158. 2	9...263. 5. a	58: 2...88 (pl.)	8...111. 3. b
30...159. 2	18: 6...104. l	4...156. 2	9...253. 2. b
34: 5...65. a	10...147. 5	7...131. 3	10...131. 4
13...61. 6. a	15...82. 1. a (3)	8...139. 3	40...272. 3
18...112. 1	21...21. 1	9...24. b, 214.	44...104. j
22...01. b	27...142. 2	1. b	45...24. b, 86. b
25...216. 1. a	41...132. 1	12...275. 3. a	(2 m.)
35: 11...53. 3. a, 111.	19: 6...249. 1	60: 2...43. a	51...249. 1. a
2. c	8...254. 9. b	4...165. 1	52...24. b, 216.
37: 6...177. 1	14...11. 1. b	5...253. 2. a	2. a
12...61. 6. a	20: 4...63. 1. c, 97.	13...287. 1	90: 2...263. 1. b
24...104. h	1. a, b	61: 1...196. b	10...22. a
38: 1...4. a	9...243. 1	62: 4...93. a, bis	91: 6...140. 1
12...86. b (2 m.)	22: 2...104. j	10...260. 2 (2) c	12...105. c
24...60. 4. a, 113. 1	9...42	12...252. 4	92: 2...242. b
35...230. 2. a	10...157. 1	63: 2...275. 1. c	16...61. 6. a
39: 2...104. g	17...156. 3, 199. b	4...105. c	93: 1...126. 2
3...161. 2	22...272. 3	8...61. 6. a	5...174. 1
4...112. 5. c	32...266. 3	64: 7...54. 3	94: 1...94. d
24...165. 2	23: 6...148. 2, 267. d	65: 7...112. 5. c	9...126. 1
40: 2...268. 1. a	24: 14...131. 3	10...104. h, 105. b	17...61. 6. a
21, 22...208. 3. a	25: ...6, 7. 2. a	66: 4...275. 2. b	19...141. 6
22...221. 6. b	27...71. a, 2	12...114	20...93. a, 111.
41: 1...160. 5	26: 2...98. 1. a	68: 3...91. b, 131. 2,	2. e
2...105. b	4...112. 3	5, 140. 4	101: 5...92. b, 93. a
17...131. 4, 164. 2	27: 10...112. 3	5...111. 3. a	102: 5...14. a
25...172. 5	13...4. a	8...119. 3	14...139. 2
26...43, 43. a	28: 7...150. 2	18...21. 1	19...266. 3
42: 2...86. b (1 c.)	29: 9...111. 1	21...231. 3. a	103: 3, 4...220. 2. c
13...223. 1. a	30: 4...13. a	69: 10...22. a, 104. i,	4...104. c, 246.
	8...221. 6. b	216. 2. a	2. b
	13...105. b	19...98. 1. a	5...275. 3
	31: 10...31. a	24...119. 1	7...263. 5
	14...31. b	70: 6...71. a, 2	13...119. 1, 262. 3
	24...119. 4	71: 6...157. 1	104: 8...286
	32: 1...165. 3	7...256. b	18...249. 1. c
	10...249. 1. a	12...158. 2	26...119. 1
	33: 5...266. 1	23...88. (f. pl.)	28...88 (pl.)
	34: ...6, 7. 2. a	72: 15...105. b	29...111. 2. b,
	35: 8...105. a	17...159. 3, 247	151. 2
	10...19. 2. a, 22.	20...93. a	105: 15...264
	b, 215. 1. c	73: 2...172. 1	28...99. 3
	19...102. 3	10...254. 6. b	25...114
	25...127. 2	16...99. 3. b	47...126. 1
	36: 13...121. 1	27...86. b (2 m.)	107: 20...199. d
	37: ...6	74: 4...220. 2. a	27...126. 1
	9...91. b	5...19. 2. a	109: 13...173. 3
	15...24. b	8...105. a	23...112. 5. c
	23...161. 4	10...119. 1	110: 4...61. 6. a
	38: 3...131. 1	17...11. 1. b	111: ...6
	11...92. a	19...196. b	112: ...6
	21...19. 2. a	75: 11...161. 4	113: 5-9...61. 6. a
	39: 2...97. 1	76: 3...203. 5. c	6...218
	5...75. 1	4...22. a, 126. 2,	114: 8...61. 6. a
	14...35. 2, 175. 4	216. 2. a	115: 17...242
	40: 19...71. a (2)	6...96. a	116: 6...141. 2, 150. 2
	41: 5...119. 3, 164. 5	77: 2...112. 3	12...220. 2. c
	42: 9...220. 1. b	4...172. 3	15...61. 6. a
	10...111. 2. b	10...139. 2	19...20. 1. b
	44: 5...258. 2	18...92. b	118: 10...105. a
	18, 21...127. 2	20...24. b	11...139. 1
	27...61. 6. a	78: 9...255. 3. a	18...92. d, 104. c

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1: 1...\$245. 2
2: 2...247
3...45. 4, 97. 1
7...71. a (2)
12...35. 1, 271. 4
3: 2...141. 1
3...61. 6. a
8...273. 2
4: 3...111. 2. e
7...3. 1. a, 131. 3,
165. 1
5: 9...31. b, 150. 1
11...42
12...112. 5. c, 254.
9. b
13...31. b
6: 3...42
4...71. a, 2
7: 6...31. b, 60. 2. a,
114
10...263. 1. a
17...254. 9. a
8: 2...132. 1
3...94. b
5...199. e
9: 14...141. 1
15...220. 2. a
16...285. 3

- 118 : 23...\$166. 1
119 : ...6
18...98. 2
22...139. 2
43...60. 4. a
47...141. 6
71...123. 1
101...165. 2
117...172. 3
129...104. i
133...97. 2
137...275. 1. a
139...24. b
155...275. 1. a
122-124 : ...74. a
122 : 4...274. 2. e
123 : 1...61. 6. a
4...246. 3. a
124 : 4...61. 6. a
125 : 3...61. 6. a
5...79. 3. a
127 : 2...196. d, 254.
9. b
129 : ...74. a
3...243. 2. a
86...114
132 : 1...174. 6
6...127. 2
12...65. a, 220.
2. a
133 : 1...24. a
134-137...74. a
134 : 2...220. 2. b,
273. 2
135 : 7...94. e, 165. 2
137 : 6...104. c
138 : 6...147. 2
139 : 1...104. j, 147. 5
2...158. 1
5...220. 1. b
8...53. 3. b, 88
(I. c), 161. 2
19...83. b
20...57. 2 (3) a,
86. b (3 pl.),
164. 3
140 : 10...172. 3
13...86. b (1. c.)
141 : 3...24. b, 98. 1. a
5...111. 1, 164. 2
8...60. 4. a
143 : 3...165. 2
6...272. 2. b
144 : ...74. a
2...199. b
145 : ...6
8...215. 1. c
10...104. b
147 : 1...92. d
149 : 5...112. 5. c
- PROVERBS.
1 : 10...\$111. 2. b,
177. 3
20...97. 1. a
22...31. b, 60. 3.
c, 111. 2. e
23...105. c
2 : 11...104. b
3 : 3...125. 1
12...43. a
17...258. 1
4 : 6...118. 3
13...24. b, 106. b
16...88
25...150. 1
5 : 22...105. c
6 : 3...49
- 6 : 11...\$11. 1. a
21...104. g
27...118. 4
7 : 13...141. 1
14...53. 2. a
8 : 3...31. a, 97. 1. a
11...260. 1
13...166. 2
15...88
17...53. 2. a, 111.
2. b
25...263. 1. b
27, 29...141. 3
10 : 3...111. 1
4...11. 1. a, 156. 3
11...249. 1
11 : 7...208. 3. c
25...150. 5
12 : 25...197. b
13 : 23...156. 3
14 : 3...105. d
10...60. 4. a, 119. 1
34...263. 3
15 : 1...24. a, 60. 4. a
9...112. 5. c
16 : 4...246. 2. a
17 : 4...111. 2. c, 140.
5
10...131. 1
14...126. 1, 131. 3
26...242
18 : 5...267. d
19 : 7...19. 2. a, 215.
1. c
13...216. 1. d
19...215. 1. c
24...51. 1
25...94. d
20 : 16...111. 3. a
21 : 8...56. 2
13...254. 9. a
15...267. a
22...63. 1. a
22 : 11...215. 1. c
21...253. 2
24...60. 4. a
23 : 1...158. 3
12...243. 2
24...158. 2. 3
27...207. 1. c
24 : 2...92. e
7...156. 3
14...97. 1. b, 148. 3
17...91. b, 231. 5. a
23...94. b
31...93. a, 207. 2.
d, 271. 1
25 : 6...126. 2
7...60. 3. b (1)
9...174. 4
11...10. a
17...127. 2
19...90
26 : 7...141. 1
18...141. 6
21...141. 6
27 : 10...215. 1. c
15...83. c (2)
17...140. 1
25...24. b, 216. 2. a
28 : 6. 18...203. 3.
21...94. b
29 : 6...140. 1
30 : 4...65. b
6...22. b, 66. 1 (2)
a, 151. 2
8...11. 1. a
9...65. a
17...14. a, 24. b,
57. 2 (3) a
- 30 : 25...\$200. e
31...229. 1. a
31 : 3...199. a
10-31...6
12...104. i
31...247. a
- ECCLESIASTES.
1 : 4...\$266. 1
9...256. c
15...161. 4
17...3. 1. a
18...90
2 : 5...207. 1. a
7...275. 1. c
8...280. 3. a
13...57. 2 (3) a,
231. 3. b
15...260. 2 (2) a,
19...230. 4, 283.
2. a
22...74, 177. 1
3 : 2, 4...267. b
17...245. 5. a
18...74, 139. 2
4 : 2...268. 1. a
9...251. 4
12...105. a
14...53. 2. a, 111.
2. c
5 : 5...113. 2
7...38. 1. a, 201. 2
8...112. 5. c
7 : 16...82. 5. a
22...71. a (2)
24...280. 3
25...273. 4
26...91. b, 165. 2
8 : 1...177. 3
9...268. 1
12...165. 2
9 : 1...139. 2, 216.
1. a
12...59. a, 93. e
13...165. 2
10 : 5...164. 3
10...121. 2
17...220. 2. c
11 : 3...177. 1
6...75. 2
12 : 1...201. 2
4...87
5...11. 1. a, 122.
2, 140. 5
6...140. 1, 2
11...19. 2. b, 65. a
- SONG OF SOLOMON.
1 : 6...\$105. e, 141.
1, 207. 1. a
7...45. 5. a, 74,
209. 1. a
8...24. b, 260. 2 (2)
10...174. 1
2 : 5...254. 7
10...221. 2. b
15...60. 3. b (2),
119. 4
3 : 1...45. 5. a
11...148. 3, 164. 3
4 : 1...254. 4
2...220. 1. b
5...216. 1. c
9...104. k
5 : 2...57. 2 (3) a,
60. 4. a
- 5 : 3...\$105. d
9...104. k
12...57. 2 (3) a
6 : 5...45. 5. a
6...220. 1. b
9...105. e, 275. 5
11...141. 1
7 : 3...221. 6. b
4...216. 1. c
8...210. e
13...141. 1
8 : 2...199. b
5...104. i
6...22. a, 216. 2. a
- ISAIAH.
1 : 3...\$262. 3
5...256. c
6...60. 2. a, 156. 2
9...262. 1
11...271. 1
15...104. h, 119. 1
16...54. 4. a, 82.
5. a
17...185. 2. c,
267. c
18...245. 5. d
21...33. 1, 61. 6. a,
218
22...245. 5
24...245. 4
29...279
31...60. 3. b (2)
2 : 2...265. b
4...207. 1. a
20...43. b, 207. 1.
a, 256
3 : 1...280. 3. a
9...273. 3. a
15...24. a, 75. 1
16...172. 5, 209. 3. a
24...53. 3. a
4 : 4...262. 1
5 : 10...22. a, 216. 2. a
19...97. 1, 97. 1. a
20...10. a
23...275. 6
28...24. b
6 : 1...265. a
2...203. 5. a
5...254. 10
9...56. 3. a, 175. 4
12...119. 1
13...92. d
7 : 2...157. 1
4...91. b
11...119. 3, 126. 1
14...166. 1
15...267. c
19...156. 4
25...274. 2. e
8 : 2...22. b
11...104. a
17...100. 2. a (1)
23...61. 6. a
9 : 3...24. b, 221. 5. a
4...142. 1
6...4. a
12...246. 2. b
17...45. 2
10 : 1...207. 2. a,
247. b
9...22. b
10...260. 2 (2) c
12...255. 3
13...11. 1. b, 57. 2
(3) a, 92. b, 174.
1, 231. 3. b

- 10: 14...\$245. 5. *d*
 16...147. 4
 17...221. 5. *b*
 27...54. *b*
 34...19. 1, 45. 2
 11: 2...100. 2. *a* (2),
 156. 4
 8...141. 6
 15...60. 3. *a*
 13: 8...65. *b*
 16...91. *c*
 18...92. *e*
 20...53. 3. *a*, 111.
 2. *c*
 14: 6...114
 11...150. 5
 19...95. *a*
 23...57. 2 (2) *a*,
 94. *b*, 161. 2
 31...119. 4
 15: 5...142. 2, 161. 2
 16: 8...277
 9...168. *a*, 174. 4
 10...86. *b* (2 m.),
 161. 4
 17: 8...229. 3. *a*
 11...156. 2, 161. 2
 14...139. 2
 18: 2...139. 3
 4...98. 1. *a*
 5...65. *a*
 19: 3...141. 1
 4...275. 3
 6...24. *c*, 94. *a*,
 180. *a*
 9...199. *c*
 17...11. 1. *a*, 196. *d*
 21...92. *c*
 20: 4...199. *c*
 21: 3...207. 1. *a*
 9...262. 4
 12...112. 1, 172. 1,
 177. 3, 247
 14...111. 2. *c*
 22: 1...254. 6
 5...161. 2
 10...25
 11...221. 7. *a*
 17...161. 2
 19...45. 3, 111. 1
 21...221. 3. *a*
 24...254. 6. *b*
 23: 9...254. 2
 11...54. 3, 94. *b*,
 221. 6. *b*
 13...249. 2. *a*
 17, 18...220. 1. *b*
 18...113. 1
 24: 2...165. 2, 246.
 2. *a*
 3...140. 3, 4
 19...139. 2, 282. *a*
 20...82. 1. *a* (1)
 25: 1...104. *k*
 6...209. 1. *a*
 10...159. 2
 11...119. 1
 26: 5...105. *a*, *b*
 11...254. 9. *a*
 16...86. *b* (3 pl.)
 19...221. 2. *b*
 20...172. 3
 27: 3...105. *d*
 4...127. 3
 8...24. *a*
 11...83 (3 f. pl.)
 12...223. 1. *a*
 28: 3...88 (3 f. pl.),
 91. *c*
 6...60. 3. *a*
 28: 10...\$280. 2
 12...86. *b* (3 pl.)
 13...280. 2
 16...150. 5, 279. *a*
 21...249. 1. *a*
 27...113. 1
 28...282. *a*
 29: 1...131. 2
 7...165. 3
 9...141. 6
 14...90, 279. *a*
 16...283. 2. *b*
 21...86. *b* (3 pl.)
 22...156. 1
 30: 2...157. 1
 5...157. 3
 11...79. 3. *a*, 232. *a*
 12...19. 2, 119. 3
 18...106. *a*, 119. 1,
 139. 2
 19...104. *b*, 106. *a*,
 141. 3
 21...180. *a*, 258. 1
 23...273. 3
 28...160. 4
 29...96. *b*
 31: 4...22. *a*, 43
 32: 1...88
 11...275. 1. *a*
 33: 1...24. *b*, 87, 131.
 2, 141. 3, 258. 3. *a*
 6...255. 2
 7...24. *a*
 9...82. 1. *a* (1)
 10...82. 5. *a*
 12...24. *c*, 149. 1
 15...271. 2
 21...56. 1
 34: 4...140. 2, 245.
 5. *d*
 6...96. *a*
 11...21. 1, 229. 4. *b*
 17...104. *i*
 35: 1...55. 1, 88 (pl.),
 158. 2
 7...275. 4
 36: 8...35. 1, 246. 3. *a*
 9...250. 1. *a*
 15...271. 4. *a*
 37: 23...270. *c*
 32...254. 9. *a*
 38: 5...90, 279. *a*
 14...19. 2
 16...256. *c*
 40: 1...263. 2
 7...22. *b*, 55. 1
 12...215. 1. *c*
 17...260. 2 (2) *c*
 21...263. 2
 24...92. *b*
 30...147. 4
 31...245. 5
 41: 7...90, 270. *b*
 8...285. 1
 14...254. 3
 23...97. 2. *a*, 172. 3
 24...260. 2 (2) *c*
 42: 4...140. 1
 5...126. 1, 221.
 7. *b*
 6...97. 2. *a*
 11...156. 1
 22...65. *a*
 24...267. *c*
 43: 5...105. *b*
 8...94. *d*
 9...91. *d*
 23...112. 3
 44: 2...105. *b*, 193.
 2. *b*
 44: 8...\$147. 3
 13...19. 2, 60. 3. *b*
 (2), 120. 1
 16...141. 2
 17...13. *a*
 18...156. 2
 21...102. 2
 27...111. 3. *a*
 45: 1...139. 2
 11...118. 3
 47: 1...269. *b*
 2...88 (f. s. & m.
 pl.), 111. 3. *a*
 5...269. *b*
 10...102. 3, 104. *c*
 12...285. 2. *a*
 13...220. 2. *a*
 14...104. *i*
 48: 7...104. *g*
 8...87
 11...39. 1. *a*
 49: 8...207. 1. *a*
 18...65. *b*
 26...112. 3, 273. 1
 51: 14...126. 1
 15...126. 1
 20...57. 2 (3) *a*
 21...255. 2
 52: 5...96. *a*, *b*, 122.
 2, 131. 6, 150. 2
 7...174. 1
 11...140. 4
 14...60. 3. *b* (2)
 53: 2...111. 1
 3...94. *e*
 4...254. 9. *b*, 262. 4
 5...60. 2. *a*, 142. 1
 10...175. 1
 11...249. 1. *a*
 54: 1...207. 1. *a*
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INDEX III.

HEBREW WORDS ADDUCED OR REMARKED UPON.



Words preceded by Vav Conjunctive or Vav Conversive will be found in their proper place irrespective of these prefixes. A few abbreviations are employed, which are mostly of such a nature as to explain themselves as *v.* verb, *n.* noun, *pron.* pronoun, *adj.* adjective, *adv.* adverb, *int.* interjection, *inf.* infinitive, *imp.* imperative, *pret.* preterite. The numbers refer to the sections of the Grammar.

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INDEX IV.

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POSTSCRIPT

THE folded leaf which follows contains a general view of the inflections of the various kinds of verbs, perfect and imperfect, the rules for the changes to which nouns are liable, the personal pronouns in their separate and suffixed forms, and the different vowels assumed by the inseparable prefixes and the interrogative **מה**. It is designed to be taken out of the book and mounted upon pasteboard. The student will thus have the most material parts of the grammar brought together and exhibited to his eye upon a single page.

Two sections of the grammar have been inadvertently numbered 141 and two 150. To prevent embarrassment from this cause in the use of the indexes, the page is almost always added when the second of the duplicate sections is intended.

GENERAL VIEW OF THE VERB.

PRETERITE.

	Perfect.	2 Gutt.	3 Gutt.	4 Gutt.	5 Gutt.	6 Gutt.	7 Gutt.	8 Gutt.	9 Gutt.	10 Gutt.
Kal.	קָטַל									
2 s. m.	קָטַלְתָּ									
Niphal.	נִקְטַל									
2 s. m.	נִקְטַלְתָּ									
Piel.	קָטַלְתִּי									
2 s. m.	קָטַלְתְּ									
Paal.	קָטַלְתִּי									
2 s. m.	קָטַלְתְּ									
Hiphil.	הִקְטִיל									
2 s. m.	הִקְטִילְתָּ									
Hophal.	הִקְטַלְתָּ									
2 s. m.	הִקְטַלְתָּ									
Hithpaal.	הִתְקַטַּל									
2 s. m.	הִתְקַטַּלְתָּ									

INFINITIVE.

	Kal.	2 Gutt.	3 Gutt.	4 Gutt.	5 Gutt.	6 Gutt.	7 Gutt.	8 Gutt.	9 Gutt.	10 Gutt.
Kal.	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל
Coast.	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל
Niphal.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
Coast.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
Piel.	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
Coast.	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
Paal.	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
Coast.	[קָטַלְתִּי]	קָטַלְתִּי								
Hiphil.	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל
Coast.	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל	הִקְטִיל
Hophal.	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
Coast.	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
Hithpaal.	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל	הִתְקַטַּל

DECLENSION OF NOUNS.

CHANGES PRODUCED BY ADDING,

- The feminine ending הַ.
 - In a simple ultimate there is no change.
 - If the ultimate is a Sogholate form is adopted.
- The feminine הַ, the plural הַ or הַ, and the dual הַ.

In a mixed ultimate,

 - There is rejected except from monosyllables, or when the preceding vowel is a pretone Kamets.
 - The final letter is doubled in nouns from contracted שׁ roots, in those in which consonants concurring at the end have coalesced, and in a few others.
 - Sogholates resume their primary monosyllabic form before the feminine ending הַ, in the plural and occasionally in the dual they receive pretone Kamets, and the original vowel of the monosyllable falls away.

In a simple ultimate,

 - הַ is rejected.
 - י becomes הַ, יוּ, or יוּ, יוּ.
 - י and י rarely occur, see § 209. 3.

In the plural,

Kamets and Tere are rejected, except from nouns in הַ.

THE CONSTRUCT STATE.

- The feminine הַ, becomes הַ, the dual הַ, and the plural הַ become הַ.
 - In a mixed ultimate, Kamets is shortened to Patah; so is Tere when preceded by pretone Kamets.
 - In a simple ultimate הַ, becomes הַ.
 - Kamets and Tere are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants a short vowel is inserted between them.
- NOUNS WITH SUFFIXES.
- Before the grave suffixes (viz. הַ, הַ, הַ, הַ, הַ, הַ).
Nouns of both genders and of all numbers take the form of the construct.

- Before the light suffixes,
 - Singular or plural nouns with a feminine ending adopt the construct form, only changing הַ, to הַ.
 - Singular or plural nouns not having a feminine ending adopt the same form as before the absolute plural termination.
 - Dual nouns retain the form which they have before the absolute dual termination.

- Before all suffixes, grave or light,
 - Sogholate nouns in the singular revert to their monosyllabic form, as before the feminine ending הַ.
 - Final letters which are doubled in the plural, or יוּ which two consonants have coalesced, are doubled.
 - Final הַ is dropped.

FUTURE.

	Perfect.	2 Gutt.	3 Gutt.	4 Gutt.	5 Gutt.	6 Gutt.	7 Gutt.	8 Gutt.	9 Gutt.	10 Gutt.
Kal.	יִקְטַל									
2 s. m.	יִקְטַלְתָּ									
Niphal.	יִקְטַל									
2 s. m.	יִקְטַלְתָּ									
Piel.	יִקְטַלְתִּי									
2 s. m.	יִקְטַלְתְּ									
Paal.	יִקְטַלְתִּי									
2 s. m.	יִקְטַלְתְּ									
Hiphil.	יִקְטִיל									
2 s. m.	יִקְטִילְתָּ									
Hophal.	יִקְטַלְתָּ									
2 s. m.	יִקְטַלְתָּ									
Hithpaal.	יִתְקַטַּל									
2 s. m.	יִתְקַטַּלְתָּ									

IMPERATIVE.

	Kal.	2 Gutt.	3 Gutt.	4 Gutt.	5 Gutt.	6 Gutt.	7 Gutt.	8 Gutt.	9 Gutt.	10 Gutt.
Kal.	קָטַל									
Niphal.	נִקְטַל									
Piel.	קָטַלְתִּי									
Hiphil.	הִקְטִיל									
Hithpaal.	הִתְקַטַּל									

PARTICIPLES.

	Kal.	2 Gutt.	3 Gutt.	4 Gutt.	5 Gutt.	6 Gutt.	7 Gutt.	8 Gutt.	9 Gutt.	10 Gutt.
Kal.	קָטַל									
2 s. m.	קָטַלְתָּ									
Niphal.	נִקְטַל									
Piel.	קָטַלְתִּי									
Paal.	קָטַלְתִּי									
Hiphil.	הִקְטִיל									
Hophal.	הִקְטַלְתָּ									
Hithpaal.	הִתְקַטַּל									

PERSONAL PRONOUNS.

	Separate Form.	Suffix.	With Union Vowels of Verbs.	With Sing. Nouns.	With Dual & Plural Nouns.
1 sing.	אֲנִי	אֲנִי	אֲנִי	אֲנִי	אֲנִי
2 sing.	אַתָּה	אַתָּה	אַתָּה	אַתָּה	אַתָּה
3 sing. m.	הוא	הוא	הוא	הוא	הוא
3 sing. f.	היא	היא	היא	היא	היא
1 plur.	אֲנֵנוּ	אֲנֵנוּ	אֲנֵנוּ	אֲנֵנוּ	אֲנֵנוּ
2 plur. m.	אַתֶּם	אַתֶּם	אַתֶּם	אַתֶּם	אַתֶּם
2 plur. f.	אַתֶּן	אַתֶּן	אַתֶּן	אַתֶּן	אַתֶּן
3 plur. m.	הֵם	הֵם	הֵם	הֵם	הֵם
3 plur. f.	הֵנָּה	הֵנָּה	הֵנָּה		

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