

4.9.14.

Library of the Theological Seminary,

PRINCETON, N. J.

Presented by *Dr. E. S. Patton.*

Division *PJ4564.*

Section *579*

1892

L. M. Patton

36 Old Lane



A

GRAMMAR
OF THE
HEBREW LANGUAGE.

BY

WILLIAM HENRY GREEN,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, N. J.

New Edition.

CAREFULLY REVISED THROUGHOUT
AND THE SYNTAX GREATLY ENLARGED.

NEW YORK :
JOHN WILEY AND SONS,
53 EAST TENTH STREET,
1892.

COPYRIGHT, 1888, by
JOHN WILEY & SONS.

P R E F A C E .

THE twenty-seven years, which have elapsed since the first publication of this Grammar, have been exceedingly fruitful in the philological and exegetical study of the Old Testament. And important progress has been made toward a more thorough and accurate knowledge of the grammatical structure of the Hebrew language. This edition of the Grammar has been carefully revised throughout that it may better represent the advanced state of scholarship on this subject. Nearly every page exhibits corrections or additions of greater or less consequence. And the Syntax particularly, which was not fully elaborated before, has been greatly enlarged, and for the most part entirely rewritten. The plan of the Grammar, the method of treatment, and in general the order of the sections are unchanged. And little occasion has been found to alter the more general and comprehensive statements, which are distinguished by being printed in large type. The changes are chiefly in the addition of fuller details enlarging and multiplying the paragraphs in small type.

The principle of eschewing all supposititious forms and adducing none but such as really occur in the Old Testament, has been steadfastly adhered to as heretofore, with the view of rigorously conforming all rules and examples to the actual phenomena of the language. The text of Baer is preferred so far as published, the disputed ortho-
phonic Daghesh-forte excepted, though it is recognized and its rules are stated. In the discussion of the

poetic accents free use has been made of the elaborate treatises of Baer and Wickes; and the names which they employ are given as well as those which previously were more familiar. The intricate rules for the employment of Methegh are also drawn from Baer. The position of the accent is indicated as in previous editions by a small vertical stroke above all Hebrew words except monosyllables.

The convenience of students has been consulted in removing the paradigms of pronouns, verbs, and nouns from the body of the volume and placing them together at the end. A new paradigm has been introduced, affording a succinct view of the formation of nouns of different classes, with their respective significations. The declensions of nouns have been simplified by an arrangement which corresponds at once with their etymological structure and with the vowel changes to which they are severally liable. While every part of the Syntax is much more fully developed than before, special attention has been paid to the use of the tenses, which is so thoroughly discussed in the admirable treatise of Dr. Driver. The old names preterite and future are, for reasons given on pp. 299-302, preferred to perfect and imperfect, which are now so generally adopted; but the latter are used in conjunction with the former for the convenience of those who like them better. The various kinds of compound sentences, involving relative, conditional, circumstantial, and co-ordinate clauses, receive the attention which is due to their peculiar character and separate importance. The different rules and statements of the Grammar, and particularly of the Syntax, are illustrated and confirmed by a copious citation of passages in which they are exemplified. Full indexes, as before, accompany the Grammar to facilitate its use.

PRINCETON, *August 22, 1888.*

CONTENTS.

PART I.—ORTHOGRAPHY.

Divisions of Grammar, § 1.

ORTHOGRAPHIC SYMBOLS.

THE LETTERS.—Alphabet, § 2; Sounds, § 3; Double forms, § 4; Names, § 5; Order, § 6; Classification, § 7; Words never divided, § 8; Abbreviations and Signs of Number, § 9.

THE VOWELS.—Masoretic Points, § 10; Vowel Letters, § 11; Signs for the Vowels, § 12; Mutual Relation of this twofold Notation, §§ 13, 14; Pure and Diphthongal Vowels, § 15.

Sh'va, silent and vocal, simple and compound, § 16.

Patahh Furtive, § 17.

Syllables, § 18.

Ambiguous Signs.—Hhirik, Shurek, and Kibbutz, § 19. 1; Kamets and Kamets-Hhatuph, § 19. 2; Silent and Vocal Sh'va, § 20.

POINTS AFFECTING CONSONANTS:—Daghesh-lene, §§ 21, 22.

Daghesh-forte, § 23; different kinds, § 24; omission of, § 25.

Mappik, § 26.

Raphe, § 27.

POINTS ATTACHED TO WORDS.—Accents, their design, § 28; forms and classes, § 29; like forms distinguished, § 30; poetic accents, § 31; position as determined by the character of the syllables, § 32. 1; in uninflected words, § 32. 2. 3; with affixes, suffixes and prefixes, § 33; use in distinguishing words, § 34; shifted in special cases, § 35.

Consecution of the Accents in Prose.—Clauses and their subdivisions, § 36; tabular view, § 37; explanation of the table, § 38; adaptation of the trains of accents to sentences, § 39.

- Poetic Consecution*.—Clauses and their subdivisions, § 40; tabular view and explanation, § 41; adaptation of the trains of accents to sentences, § 42.
- Makkeph, § 43.
- Methegh, its form and position, § 44; special rules, § 45; K'ri and K'thibh, meaning of the terms, § 46; constant K'ris not noted in the margin, § 47; their design and value, § 48.
- Accuracy of the points, § 49.

ORTHOGRAPHIC CHANGES.

- Significant mutations belong to the domain of the lexicon, §§ 50, 51; euphonic mutations to the domain of grammar, § 52.
- MUTATIONS OF CONSONANTS at the beginning of syllables, § 53; at the close of syllables, § 54; at the end of words, § 55; special rules, § 56.
- CHANGES OF CONSONANTS TO VOWELS in reduplicated syllables and letters and in quiescents, § 57.
- MUTATIONS OF VOWELS, significant and euphonic, § 58; due to syllabic changes, § 59; to contiguous gutturals, § 60; to concurrent consonants, § 61; concurring vowels, § 62; proximity of vowels, § 63; the accent, § 64; pause accents, § 65; shortening or lengthening of words, § 66.

PART II.—ETYMOLOGY.

- ROOTS OF WORDS.—Design of Etymology, three stages in the growth of words, § 67; pronominal and verbal roots, § 68; formation and inflection of words by external and internal changes, § 69; parts of speech, § 70.
- PRONOUNS personal, § 71; pronominal suffixes, § 72; demonstrative, § 73; relative, § 74; interrogative and indefinite, § 75; paradigm I.
- VERBS, the species and their signification, §§ 76–80.
- PERFECT VERBS, § 81; formation of the species, §§ 82, 83; their inflection, §§ 84, 85; paradigm II.
- Remarks on the Perfect Verbs*.—Kal preterite, § 86; Infinitive, 87; Future, § 88; Imperative, § 89; Participles, § 90; Niphal, § 91; Piel, § 92; Pual, § 93; Hiphil, § 94; Hophal, § 95; Hithpael, § 96.
- Paragogic and Apocopated Future, § 97; and Imperative, 98.
- Vav Consecutive with the Future, § 99; with the Preterite, § 100.
- Verbs with suffixes, §§ 101, 102; Remarks on the Perfect Verbs with suffixes, Preterite, § 104; Future, 105; Infinitive and Imperative, § 106; paradigm III.
- IMPERFECT VERBS, classified, § 107.
- Pe Guttural Verbs, their peculiarities, §§ 108, 109; Remarks, §§ 111–115; paradigm IV.

- Ayin Guttural Verbs, their peculiarities, § 116 ; Remarks, §§ 118-122 ; paradigm V.
- Lamedh Guttural Verbs, their peculiarities, § 123 ; Remarks, §§ 125-128 ; paradigm VI.
- Pe Nun Verbs, their peculiarities, § 129 ; Remarks, §§ 131, 133 ; paradigm VII.
- Ayin Doubled Verbs, their peculiarities, §§ 133-137 ; Remarks, §§ 139-142 ; paradigm VIII.
- Pe Yodh Verbs, their peculiarities, §§ 144-146 ; Remarks, §§ 148-153 ; paradigm X.
- Ayin Vav and Ayin Yodh Verbs, their peculiarities, §§ 154-156 ; Remarks, §§ 158-161 ; paradigm IX.
- Lamedh Aleph Verbs, their peculiarities, § 164 ; Remarks, §§ 166-169 ; paradigm XI.
- Lamedh He Verbs, their peculiarities, §§ 170, 171 ; shortened future and imperative, § 173 ; Remarks, §§ 174-179 ; paradigm XII.
- Doubly Imperfect Verbs, § 180.
- Defective Verbs, § 181.
- Quadriliteral Verbs, § 182.
- NOUNS, their formation, § 183 ; Class I. §§ 184-188 ; Class II. §§ 189, 190 ; Class III. §§ 191-194 ; Class IV. §§ 195, 196 ; paradigm, XIII.
- Multiliterals, § 197.
- Gender and Number.*—Feminine endings, § 198 ; anomalies in the use of, § 199 ; employment in the formation of words, § 200 ; plural endings, § 201 ; anomalies, § 202 ; nouns confined to one number, § 203 ; Dual ending, 204 ; usage of the dual, 205 ; changes consequent upon affixing the endings for gender and number, §§ 206-213.
- The Construct State, its meaning and formation, §§ 214-218.
- Nouns with suffixes, § 219, 220.
- Declensions of Nouns, § 221 ; paradigms XIV, XV, XVI.
- Paragogic Vowels added to Nouns, §§ 222, 223.
- NUMERALS.—Cardinal numbers, §§ 224-227 ; Ordinals, etc., § 228.
- PREFIXED PARTICLES, § 229 ; the Article, § 230 ; He Interrogative, § 231 ; Inseparable prepositions, §§ 232-234 ; Vav Conjunctive, § 235.
- SEPARATE PARTICLES.—Adverbs, § 236 ; with suffixes, § 237 ; Prepositions, § 238 ; with suffixes, §§ 239, 240 ; Conjunctions, § 241 ; Interjections, § 242.

PART III.—SYNTAX.

- Simple and Compound Sentences, § 243. 2 ; Office of Syntax, 243. 1 ; Elements of the sentence, § 243. 3.
- THE SUBJECT, a noun or pronoun, § 244 ; when omitted, 245 ; personal pronoun, § 246 ; its extension, § 247.
- The Article, when used, § 248 ; nouns definite without it, § 249 ; omitted in poetry, § 250 ; indefinite nouns, § 251.
- Attributive adjectives and demonstratives, § 252.

Numerals.—Cardinal numbers, §§ 253, 254; Ordinals, etc., § 255. 1, 2; fractional parts, § 255. 3; distributive numbers and numeral adverbs, § 255. 4.

Apposition or subordination, § 256.

The Construct State and Suffixes, §§ 257–259; resolved by the preposition ה § 260.

THE PREDICATE, Copula, § 261; Nouns, § 262; Adjectives and demonstratives, § 263.

Comparison of adjectives, § 264.

Verbs.—Hebrew conception of time, § 265. 1, 2; subjective use of the tenses, § 265. 3; different names applied to them, § 265. 3, a; the primary tenses; use of the preterite or perfect, § 266; the future or imperfect, § 267; the preterite and future in combination, §§ 268, 269; the modal forms, § 270; the intentional or paragogic future, § 271; the jussive or apocopated future, § 272; the imperative, § 273; the precative particle, § 274; the primary tenses with Vav Conjunctive, § 275; the secondary tenses, Vav Consecutive with the future, § 276; Vav Consecutive with the preterite, § 277; participles, § 278; the infinitive, § 279; absolute infinitive, § 280; its emphatic use, § 281; change of construction to finite tenses, § 282; co-ordinate instead of dependent relation of verbs, § 283.

Object of Verbs.—The direct object of transitive verbs, § 284; transitive construction of intransitive verbs, § 285; indirect object of verbs, § 286; verbs with more than one object, § 287.

Adverbs and adverbial expressions, § 288.

Neglect of agreement, § 289; compound subject, § 290; dual nouns, § 292; nouns in the construct, § 293; changes of person, § 294; ellipsis, § 295.

Repetition of nouns, § 296; pronouns, § 297.

INTERROGATIVE, § 298, AND NEGATIVE SENTENCES, § 299.

COMPOUND SENTENCES.—Relative clauses, §§ 300, 301; the relative omitted, § 302; poetic use of the demonstrative, § 303; indefinite pronouns, § 304; relative conjunction, § 305; hypothetical sentences, §§ 306–308; circumstantial clauses, § 309; the conjunction Vav, §§ 310–312.

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 (אֲזֻזִּיּוֹת) and points (נְקֻדָּוֹת). The number of the letters is twenty-two; these are written from right to left, and are exclusively consonants. The alphabetical table upon the opposite page 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.

§ 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 following 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 pronounciation has been assigned to seven of the letters. A native Hebrew

Order.	Forms and Equivalents.	Names.	Rabbinical Alphabet.	Numerical values.
1	א —	אֵלֶּפֶת Áleph	א	1
2	ב Bh, B	בֵּית Bēth	ב	2
3	ג Gh, G	גִּימֵל Gímel	ג	3
4	ד Dh, D	דָּלֶת Dáleth	ד	4
5	ה H	הֵא Hē	ה	5
6	ו V or W	וָו Vāv (Wāv)	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 ק Kh, K	כָּפֶה Kaph	כ	20
12	ל L	לָמֶד Lámédh	ל	30
13	מ ם M	מֵם Mēm	מ	40
14	נ ן N	נּוּן Nūn	נ	50
15	ס S	סָמֶךְ Sámekh	ס	60
16	ע —	עֵיךְ Áyin	ע	70
17	פ ף Ph, P	פֶּה Pē	פ	80
18	צ ץ Ts	צָדִי Tsádihē	צ	90
19	ק K	קוֹפֶה Kōph	ק	100
20	ר R	רֵישׁ Rēsh	ר	200
21	ש Sh, S	שֵׁין Shīn	ש	300
22	ת Th, T	תָּו Tāv	ת	400

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 ך with a point in its bosom has the sound of *b*, ך unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*; ם is pronounced as *g*, ם 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*; ץ is *k*, ץ unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of ם, is commonly neglected in modern reading; ף is *p*, ף unpointed *ph* or *f*; ץ is *t*, ץ unpointed *th* in *thin*. The letter ן with a dot over its right arm is pronounced like *sh*, and called *Shin*; ן 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 ן 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 ן is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12:6 of שִׁבְּוֹלֶת *shibbōleth* with שִׁבְּוֹלֶת *sibbōleth*. 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. שִׁבַּר *to break*, שִׁבַּר *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. שִׁבַּר *to be*

bereaved, טוֹבֵל *to be wise*, כֹּבֵל *to be foolish*; שֹׁכֵר *to be drunken*, שָׂכַר *to hire*, כָּבַר *to shut up*; שׂוּר *to look*, שׂוּר *to rule*, שׂוּר *to turn back*; שָׂפָה *a lip*, שָׂפָה *to destroy*. The close affinity between the sounds which they represent is, however, shown by the equivalence of such roots as שָׂפַן and שָׂפַן, שָׂפַק and שָׂפַק, שָׂפַח and שָׂפַח, and by the fact that ט is in a few instances written for ט, e. g. נִסָּה Ps. 4 : 7 from נִסָּה, שָׂבָח Eccles. 1 : 17 for שָׂבָח; תְּרַסֵּה Jer. 19 : 2 from חָרַשׁ, חָרַשׁ but שָׂפַח Isa. 3 : 17. The original identity of ט and ט is apparent from their being used interchangeably in the alphabetic psalms Ps. 119 : 161—168 and other biblical acrostics Lam. 3 : 61—63, as well as from the etymological connection between שָׂאָר *leaven* and כִּי־שָׂאָרָה *a vessel in which bread is leavened*; שָׂעֵר *to shudder*, שָׂעֵרָה *horrible, causing a shudder*; שָׂכַר *to hire*, שָׂכָרָה *a recompense*. 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.

b. The palatal aspirate *gh* is still preserved in the spelling of many English words, although it is now lost in pronunciation, being either compensated by lengthening the vowel, e. g. *light* (Ger. *licht*), *knight* (Ger. *knecht*), *plough* (Ger. *plug*), or changed to a labial, e. g. *laugh*, *tough*, or to an unaspirated surd, e. g. *hough*.

2. In their original power ט *t* differed from ת *t*, and כּ *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 wherein 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, א and א, no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. א 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 *ʕ* 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 *Γόμορρά*, *ʕ* *Ἠλί*, *ʕ* *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. *Sh'mang*, *gnāmodh*.

§ 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 Phœnician. 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 which appear in the table with double forms; *כ* *ב* *פ* *נ* *צ* when standing at the beginning or in the middle of words terminate in a bottom horizontal stroke, which is the remnant of the connecting link with the following letter; at the end of words no such link was needed, and the

letter was continued vertically downward in a sort of terminal flourish thus, ך ך ך ך, or closed up by joining its last with its initial stroke, thus ך.

a. The few instances in which final letters are found in the middle of words, as לְמִסְרָה Isa. 9 : 6, or their ordinary forms at the end, as נְהַי Neh. 2 : 13, מִי Job 38 : 1, are probably due to the inadvertence of early transcribers which has been faithfully perpetuated since, or if intentional they may have had a connection now unknown with the enumeration of letters or the signification of words. The same may be said of letters larger than usual, as וְנִהַר Ps. 80 : 16, or smaller, as בְּהַבְרִיחַ Gen. 2 : 4, or above the line, as מִצֵּר Ps. 80 : 14, or inverted, as בְּסֹבְבֵי Num. 10 : 35 (in manuscripts and the older editions, e.g. that of Stephanus in 1541), or with extraordinary points, as מִצֵּי־הַיָּרְדֵּן Gen. 33 : 4, מִצֵּי־פָסָן Ps. 27 : 13, in all which the Rabbins find concealed meanings of the most fanciful and absurd character. Thus in their opinion the suspended נ in מִצֵּי־הַיָּרְדֵּן Judg. 18 : 30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In הָוָה Lev. 11 : 42 the Vav, which is of unusual size, is the middle letter of the Pentateuch; הָוָה־יְיָ Gen. 16 : 5 with an extraordinary point over the second Yodh, is the only instance in which the word is written with that letter (the correct reading 1 Kin. 15 : 19 is הָוָה־יְיָ); the large letters in Deut. 6 : 4 emphasize the capital article of the Jewish faith. All such anomalous forms or marks, with the conceits of the Rabbins respecting them, are reviewed in detail in Buxtorf's *Tiberias*, pp. 152 etc.

§ 5. All the names of the letters were probably significant at first, although the meanings of some of them are now doubtful or obscure. It is commonly supposed that these describe the objects to which their forms originally bore a rude resemblance. If this be so, however, the mutations which they have since undergone are such, that the relation is no longer traceable, unless it be faintly in a few. The power of the letter is in every instance the initial sound of its name.

a. The opinion advocated by Schultens, *Fundamenta Ling. Heb.* p. 10, that the invention of the letters was long anterior to that of their names, and that the latter was a pedagogical expedient to facilitate the learning of the letters by associating their forms and sounds with familiar objects, has met with little favour and possesses little intrinsic probability. An interesting 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 Ἄλφα, etc., which points to the Aramæic form אָלְפָא.

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, *a snake* or *a bag*; 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 *an axe-head*; Resh, *a head*; Shin, *a tooth*; Tav, *a cross mark*.

Eusebius (Praep. Evang. x. 5) and Jerome give a mystical explanation of the alphabet, in which the names of the letters are read as a continuous sentence. See Fürst's *Aramäische Lehrgebäude*, p. 26.

§ 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 מ נ. 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 (פ omitted), 34, 37 (alternate verses, ו omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (ז 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 ז 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	ט ח ו	(כ״)	נ מ ל
Rough	ע	ת ק פ		

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 פ, only retaining them as numerical signs, while the Roman alphabet has F and Q; on the other hand the Romans found ט and ח superfluous, while the Greeks made of them θ and ξ; ג and ד, in Greek γ and ζ, become in Latin C and G, while ת, 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

ך has been differently classed, but as its peculiarities are those of the gutturals (אות גְּרוּנִית) 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 ט ת	

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 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 ט and middle forms פּ כּ טּ, which may be either aspirated or unaspirated, the two last have each an additional representative ק כּ 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 has an additional *p*, as the Greek alphabet has both π and φ.

3. Thirdly, the letters may be divided, with respect to their function in the formation of words, into radicals (אֲוֹתֵי הַשָּׁרָשׁוֹת) and serviles (אֲוֹתֵי הַשְּׂמֻשׁ). 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 **אֵיתָן מֹשֶׁה וְכָלֵב** (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 **הָאֵתְנִיתָיו** 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 **ה** in a certain class of cases, as explained § 54. 4.

a. Kimchi in his *Mikhlol* (מִקְלוֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. **אני שלמה** *for his work is understanding*; **אני שלמה כוהב** *I Solomon am writing*; **אך הבנה** *only build thou my peace*, **כשהיל אב המון** *like a branch of the father of multitude*; **כרה אלינו** *Moses has written to us*. To which Elias Levita added **שם אליהו נכתב** *the name of Elias is written*; and Nordheimer **שאל הון מכהבי** *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, **א ה ל ם ר**, 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; those which are found in the margin are explained in a special lexicon at the back of the editions in most common use, e. g. **וְגו'** for **וְגוֹמַר** *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 combin-

ation of ה with the letters immediately preceding; thus ך or תק 500, ם or חר 600, ן or חש or חק 700, ף or חח 800, ץ or חח 900. Thousands are represented by units with two dots placed over them, thus ש 1000, etc. Compound numbers are formed by joining the appropriate units to the tens and hundreds, thus חכא 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 Massoretic 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 ^{already} 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 Massoretic points (בְּפוּרְהוֹ 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 pronunciation 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 רַבֵּר is in Gen. 12: 4 הִבֵּר *he spake*, in Ex. 6: 29 הִבֵּר *speaking*, in Prov. 25: 11 הִבֵּר *spoken*, in Gen. 37: 14 הִבֵּר *word*, in 1 Kin. 6: 16 הַבֵּר *the oracle* or most holy place of the temple, in Ex. 9: 3 הִבֵּר *pestilence*. So וַיִּשֶׁק is in Gen. 29: 10 וַיִּשְׁקֵן *and he watered*, and in the next verse וַיִּשָּׂק *and he kissed*; וַיָּבֵא occurs twice in Gen. 29: 23, the first time it is וַיָּבֵא *and he brought*, the second וַיָּבֵא *and he came*; וַיְהַשְׁבִּירֵם is in Jer. 32: 37 first וַיְהַשְׁבִּירֵם *and I will bring them again*, and then וַיְהַשְׁבִּירֵם *and I will cause them to dwell*; שָׁמַיִם 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, quiescents, or *matres lectionis* (guides in reading). The weakest of the palatals ך was taken as the representative of the vowels \bar{i} and e of the same organ to which in sound it bears a close affinity; the weakest of the labials ך was in like manner made to represent its cognates \bar{u} and \bar{o} ; and the two weak gutturals ך and ך were written for the guttural vowel \bar{a} , as well as for the compound vowels \bar{e} and \bar{o} of which a is one of the elements. Letters were more rarely employed to represent short vowels; ך or ך for \check{e} is the most frequent case; others are exceptional.

a. Medial \bar{a} when written at all, as it very rarely is, is denoted by ך, e. g. לַאֵת *lāt* Judg. 4: 21, דַּג *dāg* Neh. 13: 16 K'thibh, קָאָם *kām* Hos. 10: 14, זָזֵל "zāzēl Lev. 16: 8, רָאֵשׁ *rāsh* Prov. 10: 4 and in a few other passages, רָאֵשׁ sometimes for *rānōth*, צִיָּאֵר *tsavvār*, אֲמָסָאֵךְ Hos. 4: 5 if not an error in the text perhaps for *emāsāk*; final \bar{a} , which is much more frequently written, is denoted by ך, e. g. גָּלָא *gālā*, מַלְכָא *malkā*, אֲתָא *at'ā*, rarely and only as an Aramæism by ך, e. g. חֲגָא *hhoggā* Isa. 19: 17, קֲרַחָא *korhhā* Ezek. 27: 31 K'thibh, גָּבְהָא *gābh'hā* Ezek. 31: 5 K'thibh. The writing of \bar{e} and \bar{i} , \bar{o} and \bar{u} is optional in the middle of words but necessary at the end, e. g. צִוְיָתָם or צִוְיָתִים *tsivvūthēm*; צִוְיָתִי *tsivvūthī*; שְׁבוּ or שִׁיבוּ *shūbbū*. In the former position ך stands for the first pair of vowels, and ך for the second, e. g. מְנִיָּקוֹת *mēnikōth*, נְסֻגְוֹתֵי *n'sūghōthī*; ך for \bar{e} and \bar{o} so situated is rare and exceptional, e. g. רֵשׁ *rēsh* Prov. 6: 11, 30: 8, and perhaps יָנֵשׁ *yānēsh* Eccles. 12: 5; זֹתָ *zōth*, פְּרָאָה *pōrōth* Ezek. 31: 8, בִּצְרָתִי *bitstsōthāv* Ezek. 47: 11. At the end of words \bar{e} is commonly expressed by ך, and \bar{o} by ך, though ך is frequently and ך rarely employed for the same purpose, e. g. מַלְכָּה *malkhē*, מַלְכֹּה *malkō*; הֵיָה *h'e'yē*, פְּרֵיָה *parō*; לֹ *lō*. Final \check{e} is represented by ך, medial \check{e} by ך, though this is only written in a few particular forms, e. g. יֵהֵיָה *yih'e'yē*, תְּהֵיָה or תֵּהֵיָה *tih'e'yenā*; מִלְלֵתֵהֶם *müllēthēm* Ezek. 11: 6, if not a textual error, is at least quite unusual.

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 כִּבְב or כִּיבְב, only once כִּיבְב 2 Kin. 8: 21; *ya^akōbh* is יַעֲקֹב except in Jer. 33: 26 where it is יַעֲקֹב; *thēāse* is תְּשֵׁה, but in Ex. 25: 31 תְּשֵׁה; *ēthām* according to the analogy of similar grammatical forms would be אֲתָם, but in Ps. 19: 14 it is אֲתָם; *hēmūr* is in Jer. 2: 11 written in both the usual and an unusual way, הִמְיֹר and הִמְיֹר; *m'lākhēm* is מַלְכֵי except in 2 Sam. 11: 1, where it is מַלְכֵי; *g'bhūlōth* is in Deut. 32: 8 גְּבֻלָה, in Isa. 10: 13 גְּבֻלָה, in Ps. 74: 17 גְּבֻלָה; *lō* meaning *not* is לֹא, meaning *to*

him is לִי, though these are occasionally interchanged; *zō* is written both זֶה and זוּ; and *pō* פֹּה, פִּי and פֶּה. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. *elō^{ah}* אֱלֹהִים, *elōlīm* אֱלֹהִים; *nāthūn* נֹתֵן, *n'thūnīm* נֹתְנִים or נֹתְנִים. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כִּיח *kō^{ahh}* Dan. 11: 6, always elsewhere כִּח; קִדֵּשׁ *kōdhesh* Dan. 11: 30, for קִדֵּשׁ; דָּוִד *dāvīdh* in the books of Chronicles Ezra, Nehemiah and Zechariah, elsewhere commonly דוּד. This must, however, be taken with considerable abatement, as is shown by such examples as *addīrīm* אֲדִירִים 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 מַצָּא *mātsā*, רִשְׁוֹן *rīshōn*, § 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*, *õ* 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 massoretic signs representing vowels (תְּנוּעוֹת *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.

<i>Long Vowels.</i>		<i>Short Vowels.</i>	
קָמֶץ Kámets	\bar{a} 	פָּתַח Páttaħ	\check{a} 
צֶרֶךְ Tséré	\bar{e} 	סֶגוּל Séghol	\check{e} 
חֹלֶם Hhólem	\bar{o} 	קָמֶץ חֹטֵף Kámets Hhátúph	\check{o} 

Doubtful Vowels.

חִירֶק Hhírik		\bar{i} or \check{i}
שִׁרֶק Shúrek		} \bar{u} or \check{u}
קִבּוּץ Kíbbuts		

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 ם or preceded by ם it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, שֹׁנֵי *sōnē*; when it follows ם or precedes ם it is written over its opposite arm, e. g. שׁוֹמֵר *shōmēr*, תִּרְפוֹס *tirpōs*. Its presence in these cases must accordingly be determined by the circumstances. Since a vowel-sign (or Sh'va § 16) is regularly written with every initial or medial consonant, ם must be *ōsh* and ם *ōs*, whenever it is preceded by a consonant without a vowel-sign; if it have itself no vowel-sign, ם will be *sō* and ם *shō*, except at the end of words. If Shin be preceded by a letter which itself represents a vowel the point over its right arm will not be Hholem, e. g. אִישׁ *īsh* not *iyōsh*, ראִשִׁים *rāshim*, רִישׁוֹן *rīshōn*, but בֹּשֶׁת *b'osh* where א is a consonant. Shurek is a dot in the bosom of the letter Vav, thus ם. It will be observed that there is a double notation of the vowel *u*. When there is a ם in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of ם it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

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 ם = *ī*, and Hhirik parvum — = *i*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being *ū* and the latter *ũ*. To this there are two objections. (1.) It confuses the massoretic 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 massoretic vowel-sign is not ם but —. The punctuators never introduced the letter ם 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 *i*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *i* 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 ך and ך̄, ם and ם̄, is not one of quantity, for \bar{i} and \bar{u} 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 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 Kibbuts 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.

b. The names of the vowels, with the exception of Kamets-Hhatuph, contain the sounds of the vowels which they are intended to represent, Kibbuts 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 Kibbuts, *contraction*, i. e. of the mouth; Pattahh, *opening*; Tsere, *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 אהוּ (which have been formed into the technical word אהוּ *Eh'vî*) 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 קֹוֶה *kōvekā*, אֹוֹן *āvōn*, מִצְוֹת *mitsvōth* (where צ being provided with a separate point, the Hholem must belong after ו), עֲדוֹת *ēdh'vōth*, וְהָיָה *v'hāyā*, קִיָּם *kiyyam*. Otherwise they quiesce in a preceding or accompanying vowel-sign, that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the letter. At the end of words, where Sh'va and Daghes-forte are rarely written, ם is a vowel-letter if preceded by the sign for either of its homogeneous vowels *e* or *i*, and ן if accompanied by the sign for *o* or *u*; otherwise they are consonants, thus בִּי *bī*, מֵי *mē*, גֵּי *gē*, בּוֹ *bō*, לוֹ *lū*, but שָׂרַי *sāray*, גּוֹי *gōy*, גָּלוּי *gālūy*, תָּו *tāv*, שָׁלוֹ *shālōv*, זֵו *zīv*; the combination יוּ is pronounced *āv*, עָנוּ and אָנוּ *ānāv*, and סָתָו *s'thāv*. In consequence of its extreme weakness, ם not only quiesces when it is properly a vowel-letter, but may give up its consonant character after any vowel whatever, e. g. טִתֵּי *tītē*, רִישׁוֹן *rīshōn*, פִּירָה *pīrā*; final ם is always either quiescent or otiant, § 16. 1; 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 ן in Kamets-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the ן, e. g. וְיִנְיָהוּ Jer. 27: 20, וְיִבְלִים Ezek. 27: 15, כִּתְּוֹרֵי־בֹר Ps. 30: 4, וְסִנְוֹרֵי Isa. 44: 17, לְבִילֵי Jer. 33: 8, וְגִדְוֹלֵי־צֶמַח Nah. 1: 3. In אִינְוִיֹת 2 Chron. 8: 18, and שְׂבִתְוִי Deut. 32: 13, ן represents or quiesces in the still briefer *ō* of Hhatuph-Kamets, § 16. 3.

b. In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. פְּדָה־צִיר Num. 1: 10, עֲשָׂה־אֵל 2 Sam. 2: 19, also written עֲשָׂה־אֵל 1 Chron. 2: 16. In such words as נוֹשְׁבָה Jer. 22: 6, שֵׁשֶׁבֶת Deut. 21: 7, ה does not quiesce in Kibbuts, for the points belong to the marginal readings נוֹשְׁבוּ, נוֹשְׁבוֹ § 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*, נֵיר *nēr*, מוּת *mūth*; without these quiescent letters they are said to be written defectively, e. g. הַקְמֹתִי *h^akīmōthī*, כָּמֹס *kāmūs*.

a. Hhirik with Yodh is short in וְהַמִּיִּיר *vah^amittiv* 1 Sam. 17: 35, בִּיקְרוּתְהָ *bikk'rōthekhā* Ps. 45: 10, לִיקְחָתִי *likk'hath* Prov. 30: 17, לִיסֹדֶה *lissōdh* 2 Chron. 31: 7. In מִיִּירָא *miyirā* 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'lag*, and *tsiklag*. Shurek as *ū* is of much more frequent occurrence, e. g. הַחֻקֵּי *hhukkē*, לְאֻמִּים *l'ummim*, יוּלָדִים *yulladh*, חֻקָּה *hhukkā* Ps. 102: 5, אֲלֻגִּים *alugim* 2 Chron. 2: 7, זֻזָּה *zūzah* 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 — Sh'va (שְׁוָא *emptiness*, or as written by Chayug, the oldest of Jewish grammarians, שְׁוָא), 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 ך, or if it be immediately preceded by another vowelless letter, or be doubled by the point called Dagghesh-forte, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. בִּשְׁבִירְכֶם, בִּלְפָנָי, קִשְׁט, אֲמַרְתָּ, אֵל, נִתְּתָה. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הַיְיָקָה, nor as a general rule to a final consonant preceded by a quiescent; thus הַטָּאָה, וְבָאָה Ruth 3: 4; יְהִי־תָּ Isa. 62: 3, though in this case it is sometimes written, e. g. וְבָאָה 2 Sam. 14: 3; וְהָיִיתָ 2 Sam. 14: 2; וְהָיִיתָ Judg. 13: 3; הוֹצֵאָה 1 Kin. 17: 13. ם at the end of a word, preceded either by a vowelless letter or a quiescent, is termed otiant, and is left unpointed, e. g. הַטָּא, נִפְרָא, רַבִּיא, הוּא; so likewise in the middle of a word, when followed by a vowel-letter and preceded by a consonant to which it has surrendered this vowel, its own consonant character being lost, § 57, 2 (3), e. g. יְרֹא y'rū Josh. 24: 14, שְׂמֹל s'mōl Num. 20: 17, רִישׁוֹן rishōn Job 15: 7, תִּשְׁאֵנָה tissena Ezek. 23: 49.

a. Final ך may receive Sh'va for the sake of distinction not only from ך, as already suggested, but also from ך 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 ڪ in Arabic. In such forms as רִגְלָיו Sh'va is omitted with the closing letters because the ך is not sounded.

2. Sh'va may be either silent (הָ 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. יַאֲבֵד *y^aabbēdh*, יַעֲתֵה *s^eēth*, דְּוֵי *d^uū*, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g. סוּי *sūū*, תִּיחִי *tīhī*, לֹוֹלָם *lōōlām*. (2.) Before Yodh it inclined to *i*, e. g. בְּיָדְכֶם *bⁱya^kkōbh*, כִּיְוֹם *kⁱyōm*, and with Methegh was sounded as Hbirik, e. g. בִּיגַדְךָ *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. בְּרֶאֱחָה *b^arākāhā*, גְּלִילִים *g^alīlīm*, and with Methegh was pronounced as Pattahh e. g. בְּמַקְהֵלוֹת *bamakhēlōth*.

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 *ū*, or the diphthongal *ě* or *ō*, into which it enters. This assimilation is represented 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 ֿֿ; thus, עֵמֹד *ē^mōdh*.

Hhātēph-Seghol ֿֿֿ; thus, עֵמֹר *ē^mōr*.

Hhātēph-Kamets ֿֿֿֿ; thus, חֵלִי *h^hē^lī*.

a. Hhātēph (חֵלִי *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. Luzzatto specifies the following cases: Hhateph Pattahh is found under the first of two similar letters, e. g. רַבְּבוֹתֵי Num. 10: 36, or a letter from which Daghesh-forte has been omitted חֲבֵרָה Gen. 27: 38, after initial הַיְהוּבָה Gen. 2: 12, הַשְּׂמֵעַ Dan. 9: 18, הַשְּׂוֹהָה Lev. 25: 34, הַיְהוּבָה Ezek. 26: 21, after a vowel which has arisen from Sh'va חֲבֵרָה, and in certain forms of אָכַל *to eat* and בֵּרַךְ *to bless*, e. g. חֲבֵרָה Gen. 3: 17, חֲבֵרָה Gen. 12: 3. Hhateph-Kamets is less frequent, but sometimes occurs where Hholem has been dropped הַשְּׂמֵעַ (from חֲבֵרָה) Num. 23: 25, חֲבֵרָה Job 2: 7, חֲבֵרָה Ezek. 41: 4, חֲבֵרָה Gen. 41: 5, חֲבֵרָה Ps. 104: 17, חֲבֵרָה Isa. 27: 3, חֲבֵרָה Jer. 31: 33, and in a few other

instances לָקַחְתָּ־הוֹ־ Gen. 2: 23, אֶל־הַקְּטָה־ Ruth 2: 2, 7, וְהִסְתַּדְּרָה־ 1 Kin. 13: 7, וַיִּצְעַקְרָה־. Hhateph-Seghol occurs but once אֶל־עֲלֵי־בְּ־ 2 Sam. 6: 5 (edition of Stephanus). Manuscripts and editions differ greatly in this use of the compound Sh'vas; and the same word is differently written in the current text, e. g. בְּסֻדְרָה־ 2 Kin. 2: 1, בְּסֻדְרָה־ ver. 11.

PATAHH FURTIVE.

§ 17. A similar hiatus or slight transition sound was used at the end of words in connection with the gutturals. When ׀, ׁ, or the consonantal ׁ 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 ׀, which resembles in sound an extremely short *a*, and is pronounced before the letter under which it is written, e. g. רוּֿה־ *rū'ahh*, שָׁמֹֿעַ־ *shāmō^a*, מַגְבִּֿי־ה־ *maghbī^ah*, שָׁמַֿעַת־ *shāma^at*, יִהְיֶֿה־ *yihhad*.

a. Some grammarians deny that Pattahh furtive (גנב *stolen*) can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Pattahh, and that שָׁמֹֿעַ־ should accordingly be read *shāmaat*, and יִהְיֶֿה־ *yihhad*. But both the Sh'va under the final letter, § 16, and the Daghesh-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, רָקִיֿב־ or רָקִיֿב־ for רָקִיֿב־.

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 ה 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. לְכָה *l'khā*, עוֹלָה *ō-lā*. (The first syllable of this second example begins, it will be perceived, with the consonant א , 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 קַמ־תֵּם *kam-tem*, הָלַכְתָּ *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 ז'רֹעַ *z'rō^a*, נִי *nī* 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,

אָהָם	אֱלֹהִים	בְּרָא	בְּיוֹם	אֲדָמָה	תּוֹלְדוֹת	שֶׁפֶר	זֶה
<i>ā-dhām</i>	<i>ēlō-hīm</i>	<i>b'rō</i>	<i>b'yôm</i>	<i>ā-dhām</i>	<i>tō-l'dhōth</i>	<i>sé-pber</i>	<i>zē</i>
Gen. 5: 1. אָדָם קָטָן אֱלֹהִים בְּרָחַם							
<i>ō-thō</i> <i>ā-sá</i> <i>ēlō-hīm</i> <i>bidh-múth</i>							

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 כ (1) + ā (2) = 3, t (1) + a (1) + lt (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 mostly due to the disturbing influence exerted by the weak letters upon the normal forms of words; thus, הַשָּׂא, הַשָּׂא, הַשָּׂא, הַשָּׂא, הַשָּׂא, הַשָּׂא and the like are formed after the analogy of הַשָּׂא. A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, בְּלִשְׁטֵאצָּר *bl̄-l'shatstsar*, though here, the syllable receives, if not the primary, yet the secondary accent. The same is the case when a long vowel is retained before Makkeph, e. g. שְׁתֵּר־לֵי; so also in the proper names בְּרִשְׁמֵי, בְּרִשְׁמֵי, in which the first member of the compound preserves its segholate form as though it were a separate word. 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.

3. When the consonant which concludes one syllable is at the same time attached to that which follows, the first syllable is in strictness neither simple nor mixed but may be denominated intermediate. The vowel in an intermediate syllable is short as though the following consonant belonged to it entirely, while yet this is likewise linked to a succeeding vowel or vocal Sh'va, thus הַרְבֹּחַ *hhar'bhōth*.

a. Such syllables are often occasioned by the special characteristics of the guttural letters, thus הַרְבֹּחַ in which ך belongs in a measure to both syllables is for הַרְבֹּחַ, הַרְבֹּחַ *hahū* is for *hah-hū*, § 23. 3. a, יַהֲרֹג *yah^arōg* is for יַהֲרֹג *yah-rōg*, נְהַפְּכֵהוּ *nehēph'khū* is for נְהַפְּכֵהוּ *neh-p'khū*. See also § 20. 2 and § 22. a.

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. יִרַשׁ or יִרַשׁ *yī-rash*, יִבְּחֵהוּ *yibh-nu*, יִבְּחֵהוּ or יִבְּחֵהוּ

g'bhū-lō, יֹדֹר or יוֹלֹד *yul-ladh*, בָּלָם or בּוֹלָם *kul-lām*, מְעוֹזִי or מְעוֹזִי *māuzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁיחִים or שִׁיחִים *sī-hhīm*, לִי *lī*, גָּבַל or גָּבִיל *g'bhūl*, דְּרָשׁוּהוּ or דְּרָשׁוּהוּ *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אֵם, אֵשׁ, עֵם, בֵּן, in בֶּן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. יָרַב, נִשְׁבַּח, נִיזָה. 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.

a. The vowel is long or short as the grammatical form may require; thus in הַיְהִי־לָךְ, הַיְהִי־לָךְ Gen. 22: 8, which follow the analogy of הַיְהִי־לָךְ, and in הַיְהִי־לָךְ Isa. 10: 34, הַיְהִי־לָךְ the first vowel is short; in הַיְהִי־לָךְ, הַיְהִי־לָךְ 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, הַיְהִי־לָךְ *yī-r'ū*, from הַיְהִי *to fear*, and הַיְהִי־לָךְ *yī-sh'nū* from הַיְהִי *to sleep*; but הַיְהִי־לָךְ *yīr-ū* from הַיְהִי *to see*, and הַיְהִי־לָךְ *yish-nū* from הַיְהִי *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. דָּבָר *dā-bhār*, חֶפְשִׁי *hhoph-shī*. 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. חֶפְשִׁי *hhokh-mā*, חֶפְשִׁי *hhā-kh'mā*. Before a guttural with Hhatuph-Kamets or Kamets-Hhatuph it is frequently *ō*, though standing in a simple syllable and

accompanied by Methegh, e. g. בְּהַרִי *bo-hh'ri*, תֹּבְחֵם *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.

a. Thus אֶחָד with the prefixed conjunction *voⁿniyyōth*, הָאֶחָד with the article *hāⁿniyyā*; רַחֲמֵיךָ in the Hophal *yo^omadh*, רַחֲמֵיךָ Isa. 44: 13 in the Piel *y^hthā^o-rēhū*. The first vowel is *ō* in מִצְהָרִים from צָהַר, קְרָשִׁים from שָׁרַשׁ, מִצְהָרִים from שָׁרַשׁ, מִצְהָרִים Isa. 38: 14, מִצְהָרִים Num. 22: 11, אֶרְדָּה־שָׁמַיִם Num. 23: 7 and the like, and the first two vowels in such words as מִצְהָרִים from מִצְהָרִים, מִצְהָרִים Isa. 30: 12 from מִצְהָרִים, מִצְהָרִים Deut. 20: 2, קְרָשִׁים Hos. 13: 14, קְרָשִׁים 2 Chron. 10: 10, מִצְהָרִים 2 Kin. 15: 10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in שְׂמֹרָה Job 16: 19 from שָׁמַר, מִצְהָרִים from שָׁרַשׁ, מִצְהָרִים from מִצְהָרִים. The word שְׂמֹרָה is in Ps. 86: 2 the imperative *shomrā*, in Job 10: 12 the preterite *shām'rā*. The medial vowel is *ō* in the infinitive מִצְהָרִים Obad. ver. 11, and the future מִצְהָרִים Gen. 32: 18, but *ā* in the preterite מִצְהָרִים 1 Sam. 24: 11. The best authorities decide that מִצְהָרִים should be pronounced *bātlīm*, not *bōtlīm*, as the rule would seem to require.

b. In a very few instances Kamets-Hhatuph is found in a syllable bearing a conjunctive accent, viz.: רַחֲמֵיךָ Ps. 38: 21 (in some editions), כָּל Ps. 35: 10, Prov. 19: 7, and in the judgment of Ewald כָּל Judg. 19: 5 comp. ver. 8, and כָּל Ezek. 41: 25; in Dan. 11: 12 רַחֲמֵיךָ the points belong to the marginal reading רַחֲמֵיךָ, 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.: כָּל־אֶת־ Ps. 16: 5 (in some editions), כָּל־אֶת־ Ps. 55: 19, 22, כָּל־אֶת־ 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. מִצְהָרִים Gen. 31: 13. When an accent takes the place of Methegh, it serves equally to distinguish *ā* from *ō*, e. g. מִצְהָרִים Ex. 21: 22 *v'nāgh'phū*, מִצְהָרִים Ex. 21: 35 *ūmākh'rū*, § 45. 5.

c. Inasmuch as מִצְהָרִים is derived from מִצְהָרִים *māhhār*, its first vowel might be suspected to be *ā*; but as it is so constantly written with Hhatuph-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 מִצְהָרִים 1 Sam. 13: 21, מִצְהָרִים Eccles. 12: 11 and מִצְהָרִים 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 מִצְהָרִים 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 *ā* in

their initial syllable, the best authorities are now agreed that the vowel is *ō*, and the words are accordingly read *dorbhān*, etc. In יָסַפֵּר *jasper*, and יָסַפֵּר *emerald*, Ezek. 28: 13, which are mentioned by Kimchi in the same connection, the first vowel is Kamets.

d. 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 (ְ). 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 יָסַפֵּר Ezek. 26: 9 in some editions is an impossible one if (ְ) have its ordinary meaning.

e. It is surprising that in so minute and careful a system of orthography as that of the Massorites, there should be no symbol for *ō* distinct from that for *ā*; 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 *ā* and *ō*, 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 Massorites were intent simply on indicating sounds without concerning themselves with grammatical relations. This is further confirmed by the occasional selection of Hhateph-Kamets to accompany Kamets, as יָסַפֵּר, יָסַפֵּר, יָסַפֵּר Jer. 22: 20, יָסַפֵּר Isa. 27: 4, or to replace it, as יָסַפֵּר from יָסַפֵּר Ezek. 36: 35, 38, and by the fact that the article undergoes the same euphonic change before יָ and יָ, § 231. 4.

§ 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, יָסַפֵּר *z'khartām*, יָסַפֵּר *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: יָסַפֵּר *zō-kh'rē*, יָסַפֵּר *tiz-k'rū*, יָסַפֵּר *libh-ne*,

and Raphe. The use of the first of these has already been sufficiently explained, § 3. 1.

1. Daghesth-lene (דָּגֶשׁ קל) 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 Daghesth-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), וַיִּבְרָא אֱלֹהִים בְּאֵרֹךְ אֶתְהוֹמָתוֹ Gen. 3: 22, or ending in a consonant, אֶל־בְּנֵי יִשְׂרָאֵל מִצְּלֵיחַ דְּרַבִּי Gen. 24: 42; but not if it follows a word ending in a vowel and having a conjunctive accent, וַיְהִי תְהוֹמוֹתָהּ Gen. 1: 2. The sacred name יְהוָה is followed by Daghesth-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 three instances, however, e. g. אֱלֹהֵי בָּם Ps. 68: 18, קוֹרְאֵהוּ Isa. 34: 11, שָׁלַח בָּהּ Ezek. 23: 42, Daghesth-lene is not inserted after a vowel-letter, which retains its consonant sound.

2. Daghesth-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. נִסְתַּחֲרָהּ, שָׁמְעָהּ; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. וַיְבַרְכֵהָּ, עַבְדֵּהָם.

a. The primary signification of the name Daghesth is commonly explained from the Syriac דָּגֶשׁ (דָּגֶשׁ), 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 רָגַזְא (רגזא). The six letters which receive Daghash-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh (ܪܘܚܟܗ *softness*), being written beneath them when they were to be aspirated, and another called Kushoi (ܟܘܫܘܝ *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 Massoretic 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. $\theta\rho\acute{\iota}\xi$, $\tau\rho\iota\chi\acute{o}\varsigma$; $\tau\rho\acute{\epsilon}\phi\omega$, $\theta\rho\acute{\epsilon}\psi\omega$; $\theta\acute{\iota}\omega$, $\acute{\epsilon}\tau\acute{\upsilon}\theta\eta\gamma$; $\sigma\acute{\upsilon}\kappa$ $\acute{\epsilon}\chi\omega$, $\sigma\acute{\upsilon}\chi$ $\acute{\epsilon}\xi\omega$; $\mu\acute{\epsilon}\theta'$ $\acute{\iota}\mu\acute{\iota}\nu$.

§ 22. The absence of Daghash-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'bbabh* with the prefix בְּ becomes בְּלָבַב *bil'bbabh*, not בִּלְבַב *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. עָבְדִי , עָבְדִי , עָבְדִי , עָבְדִי from עָבַד ; yet with occasional exceptions, as עָבְדִי Lev. 23: 39, where ע necessarily closes the syllable, otherwise two successive letters would have vocal Sh'va, contrary to § 20. 1. (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. הַעֲבֹדִים, הַעֲבָדִים for הַעֲבֹדִים, הַעֲבָדִים. (3) The construct plural of nouns עֲבָדִים from עָבַד, הַעֲבָדִים from הָעָבַד, הַעֲבָדִים from הָעָבַד, though with occasional exceptions, as רָשָׁעִים Cant. 8: 6, but רָשָׁעִים Ps. 76: 4; צַדִּיקִים Isa. 5: 10, הַרְפוּתִים Ps. 69: 10, בְּרָפִי Gen. 50: 23, but בְּרָפִיִּים Judg. 7: 6; בְּגָדִי from בָּגַד are peculiar in omitting Dagghesh in the singular with suffixes. (4) Three feminine nouns ending in וֹת, מַלְכוּת from מָלָךְ, מְלָכָה from מֶלֶךְ, עֲבָדָה (only occurring with suffixes) from עָבַד, but not מְרֻחָה. Also a few other nouns of different forms, viz.: אֲבָדָה, מְרַבְּרִים, שְׂרָבִיט, עֲרָבִי, שְׂפָכָה, תְּרַבְּחִי, but תְּרַבְּחִי, as He interrogative, e. g. הֲרַבְּחִיתָם Gen. 29: 5 from רָבַח, and inseparable prepositions, e. g. לְרַבִּיר from רָבִיר, בְּרַחֲמֵי from רַחַם, מִרְבֵּר from רָבַר. Usage is not uniform in the case of Kal infinitives following inseparable prepositions, e. g. לְבָחִיב, לְבָחִיב; לְבָחִיל, לְבָחִיל; לְבָחִיל, לְבָחִיל; לְבָחִיל, לְבָחִיל; לְבָחִיל, לְבָחִיל; לְבָחִיל, לְבָחִיל. (6) The suffixes of the second person הָ, כֵּן, כֵּן never receive Dagghesh-lene, בְּרַבְּרִים, בְּרַבְּרִים, except once after Nun Epenthetic, § 101, 2 (5), הַעֲבָדִים Jer. 22: 24.

These rules are sometimes of importance in etymology; thus, עֲזָבוּנִי Ezek. 27: 12 must have as its ground form עֲזָבוֹן, not עֲזָבוֹן; and אֲרָבָם Hos. 7: 6, רָחַבָם Ps. 90: 10 cannot be infinitives with suffixes, but must be from the segholates אֲרָב, רָחַב.

b. The omission of Dagghesh-lene from the final letter of הוֹרֶתָ Prov. 30: 6, abbreviated from הוֹרֶתָ or הוֹרֶתָ, and from the aspirate in the proper names רַבְּרִים Josh. 15: 38, 2 Kin. 14: 7, and רַבְּרִים Josh. 15: 56 is exceptional. The Dagghesh occasionally occurring in initial aspirates after words ending in a vowel and having a conjunctive accent, is for the most part Dagghesh-forte conjunctive, § 24, e. g. אֲרָבָה בְּנֵינִי Gen. 11: 31 and elsewhere, אֲרָבָה בְּנֵינִי Gen. 46: 28, אֲרָבָה בְּנֵינִי Ex. 15: 1, 21, אֲרָבָה בְּנֵינִי Ex. 15: 13, אֲרָבָה בְּנֵינִי Deut. 16: 1 (comp. אֲרָבָה בְּנֵינִי Gen. 20: 9), אֲרָבָה בְּנֵינִי Deut. 31: 28 (comp. אֲרָבָה בְּנֵינִי Isa. 8: 2), אֲרָבָה בְּנֵינִי Gen. 35: 29, אֲרָבָה בְּנֵינִי Isa. 40: 7, also אֲרָבָה בְּנֵינִי Ex. 15: 11, 16, Isa. 54: 12, Jer. 20: 9. But Dagghesh-lene may be inserted in the first of two similar aspirates, if it have no vowel, for greater distinctness of pronunciation; viz. in א followed by א Gen. 39: 12, Jer. 3: 25 or by א Ex. 14: 4, 17, Lev. 25: 53, or by א (in Baer's text) Gen. 32: 11, 40: 7; in א followed by א Josh. 8: 24, 10: 20, Isa. 10: 9; also in biblical Aramæic in א followed by א Dan. 3: 3 (in some copies) and in א followed by א Dan. 3: 3. The old strife as to the Dagghesh in the word שְׂתִירָם two is not yet settled. Kimchi explained it as Dagghesh-lene upon the supposition that the word was abridged from אֲשִׁירָם; Schultens as Dagghesh-forte arising from an assimilated א, contending that it was for אֲשִׁירָם from אֲשִׁירָם; Nordheimer as an anomalous Dagghesh-lene, introduced as a euphonic expedient to prevent the combination of an aspirated א with a sibilant, such as is obviated in the Hithpael of verbs by a transposition that would here be inadmissible. The puzzle is still further perplexed by the circumstance that it once appears with the preposition מִן without the Dagghesh, מִן שְׂתִירָם Judg. 16: 28, and again with the same preposition with it, מִן שְׂתִירָם Jon. 4: 11, the Methegh showing the Sh'va to be vocal, as might also be inferred from the fact that Dagghesh-forte has been omitted.

DAGHESH-FORTE.

§ 23. 1. When the same consonant was repeated with a vowel or even the slightest hiatus intervening, so that successive movements of the organs of speech were required in the pronunciation, the Hebrews invariably wrote the letter twice. When, however, there was no interval between the reduplicated consonants, and the only audible result was a more protracted or vehement utterance of the same sound effected by a single effort of the organs, the letter was written but once. This fact the Massoretic punctuators have indicated by placing a point called Daghesch-forte (דָּגֵשׁ־חֶזֶק) in the bosom of a letter so affected, to show that it is to be doubled in the pronunciation; thus, וַיַּיִמָּל *vayyimāl*. Daghesch-forte may be found in any letter with the exception of the gutturals א ה ה ך, which on account of their weakness do not admit of reduplication. The letter ך, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. אֶשֶׁר־אֶשְׁׁר Cant. 5: 2, בָּרַךְ Prov. 14: 10.

a. For other examples of Resh with Daghesch-forte see Prov. 11: 21, 15: 1, Jer. 39: 12, Ezek. 16: 4, also § 24. *b.*

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

3. Daghesch-forte in ך 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 Daghesch-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.

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. בְּרִי, formed by appending the syllable רִי to the root בָּרַח; בְּרִי, composed of the same syllable and the root בָּרַח, whose last letter is changed to ר to conform with that which follows; סִבִּי from סָבַב. 2. When the reduplication is indicative of a particular grammatical form the Daghesh-forte is called characteristic, e. g. in the Piel, Pual, and Hithpael of verbs; as, הִתְחַנֵּן, הִתְחַנְּנוּ, and certain forms of nouns, as, גְּבוּר, גְּבוּרִים. 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 Daghesh-forte conservative; e. g. יִסָּב for יִסֵּב. 4. When the initial letter of a word is doubled under the influence of the final vowel of the word preceding, it is Daghesh-forte conjunctive; e. g. קָרַבְתִּי לְפָנָיו, מִהֲרָה, קָרַבְתִּי לְפָנָיו. 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 Daghesh-forte dirimens or separative, because the letter which receives it is thus separated in part from the syllable to which it belongs; e. g. יִנְבְּחֵי inn'bhē for

עֲבִיבִי *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 Daghesh-forte emphatic; e. g. הַהֲלֹוּ for הֲלֹוּ. 7. A letter following a guttural with silent Sh'va is in some manuscripts and in the edition of Baer and Delitzsch regularly doubled by what is called Daghesh-forte orthophonic to show that there is no hiatus after the guttural; e. g. רַמְמוּ *rammū*, not *rammā* Gen. 10: 7, יַזְזַר *yazzēr* Isa. 16: 9. In the first three uses named above Daghesh-forte is said to be essential, in the last four it is euphonic (לְתַצְרִיף הַקְרִיָּאָה).

a. Daghesh-forte conjunctive occurs regularly after the pronouns הוּא and זֶה followed by Makkeph, e. g. מַהֲשִׁיב וּבַחֲזָנָם Ps. 133: 1, וְהִתְקַוָּה Num. 34: 6. 7. 9; also in the initial letter of monosyllables and of words accented on the first syllable after a final Kamets or Seghol in words followed by Makkeph לְתַחֲהֹוֹתָ Gen. 2: 23, וּבְשִׁנְיֹהֶיךָ Gen. 43: 15, or having a conjunctive accent on the penult, וַאֲנִי יָצִיִּי Gen. 3: 14, אֲנִי־כֵן Gen. 33: 5, provided this was originally the accented syllable, or, if the accent has been shifted from the ultimate, was the place of the secondary accent Methegh מְצַאָה בְּרַחַם (for מְצַאָה) Ps. 84: 4, but מְצַאָה בְּרַחַם Deut. 24: 1, מְצַאָה עִזִּים Ezek. 17: 8; this proviso does not attach to the futures and participles of ה"ה verbs פָּרַיִשׁ Gen. 1: 11, מְצַאָה עִזִּים Ex. 21: 31. Final Kamets before Makkeph is not followed by Daghesh-forte unless the syllable containing the Kamets begins with two consonants מְצַאָה Gen. 27: 26 or is immediately preceded by Methegh הִבְהִיִּי Gen. 30: 1, but וּשְׁנֵי־הַצְּבָנִים Ps. 45: 5. Words having the secondary accent Methegh on the first syllable likewise admit Daghesh after a final unaccented Kamets or Seghol, unless they begin with an aspirate מְצַאָה קְטֹבִים Gen. 49: 31, but מְצַאָה הַיְלָדֹת Gen. 2: 4. The inseparable particles בְּ, לְ, לְ, לְ, when prefixed without a vowel, do not admit Daghesh-forte conjunctive, except לְךָ which follows the ordinary rule וּשְׁנֵי־לְךָ Deut. 10: 1, and one additional instance וּלְיָהוָה לְעֵלְיָהוּ Ps. 19: 3. Sibilants and liquids may be doubled after an unaccented final *u* קָיִים מְצַאָה Gen. 19: 14, וַיִּצְרַח לָאֵלִים Gen. 19: 2, 1 Sam. 8: 19. Daghesh-forte conjunctive is rarely found after an accented vowel, yet מְצַאָה הַנְּחֹם Gen. 19: 2, מְצַאָה עִזִּים Ex. 6: 10, 29, 13: 1, 14: 1, Num. 31: 25. It also occurs in a few exceptional cases not embraced in the rules above given. See the preface to Baer's edition of Proverbs. In a few instances words thus united are written as one, e. g. מְצַאָה Ex. 4: 2 for מְצַאָה, so מְצַאָה Isa. 3: 15, מְצַאָה Mal. 1: 13, מְצַאָה Isa. 27: 8.

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

אָפְרָה Hos. 3: 2.	לִיקָחַת Prov. 30: 17.	עֲבִירֵי Deut. 32: 32.
בִּיקְרוּתוֹךָ Ps. 45: 10.	רָקִיבָה 1 Sam. 28: 10.	עֲתֹתָיִךְ 2 Sam. 23: 27.
הַזְּבוּלִים Am. 5: 25.	פְּסוֹתוֹתֶיךָ (?) Ezek. 13: 20.	Jer. 29: 27.
הַפְּעֻקָהָם Gen. 18: 21.	פְּנֵלוֹתָיִךְ Isa. 33: 1.	עֲבָרֶיךָ Isa. 58: 3.
הַשְּׂתִנֹּת Gen. 37: 32.	בְּמַגְרֹחַת Joel 1: 17.	עֲבָרְתֶיךָ Am. 5: 21.
הַזְּבוּן Gen. 17: 17.	בְּמַגְרֹחַת Job 9: 18.	עֲקָבֶיךָ Gen. 49: 17.
הַרְאֵתָם 1 Sam. 10: 24, 17: 25. 2 Kin. 6: 32.	בְּנִיזְרֹתָיִךְ Nah. 3: 17.	עֲקָבוֹת Ps. 89: 52.
הַמְרוֹחַם Job 17: 2.	בְּקָרְחָה Deut. 23: 11.	עֲקָבוֹתָיִךְ Ps. 77: 20.
הַצְּשִׁינוּ Ex. 2: 3.	נֶצְרָה Ps. 141: 3.	עֲשָׂבוֹת Prov. 27: 25.
הַדְרִיפְתָּהוּ (?) Judg. 20: 43.	נֶצְרָה Prov. 4: 13.	צְמַתְהוֹנֵי Ps. 119: 139.
הַהִגְמָה 1 Sam. 1: 6.	נֶחֱקַמְתָּהוּ Judg. 20: 32.	צְמַתְהוֹנֵי (?) Ps. 37: 15.
הַחֲפָרֶיךָ Isa. 57: 6.	סִבְבוֹן Jer. 4: 7.	Isa. 5: 28.
הַחֲרִיתָ Gen. 49: 10.	סִבְלוֹ Isa. 9: 3, 10: 27, 14: 25.	טַבְּלוֹל Ps. 58: 9.

This list is corrected and enlarged from Gesen. Lehg. 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 *הִרְלִי* Judg. 5: 7. 1 Sam. 2: 5; *רָמִי* Job 22: 12 (Edit. Baer); *וְהִרְלִי* Job 29: 21; *הַחֲתוּ* or *הַחֲתוּהוּ* Job 21: 13; *רִצְתוּ* Isa. 33: 12, Jer. 51: 58; *מִרְצָה* Ezek. 21: 15, 16; *נִקְשָׁה* Ezek. 6: 9; *נִשְׁתָּה* Isa. 41: 17; *נָחַשׁ* Ezek. 27: 19; *קִבְּלֵהוּ (?)* Isa. 19: 6; and probably *הַהֲרִילֵהוּ* Job 13: 9 (not in pause).

d. Daghesh-forte orthophonic also occurs according to the Massora in the initial letter of a word, when the preceding word ends in the same letter; accordingly the edition of Baer and Delitzsch has *אִם מְחוּשׁ* Gen. 14: 23, *כִּלְאֲבֵל־גִּזְחֹם* Gen. 31: 54, and some manuscripts have *הִלֵּשׁ שְׁלִי* Gen. 5: 6. Occasional instances also occur of the doubling of an initial liquid after another final liquid, e. g. *לֹא וַיֵּאמְרוּ* (suggesting the pronunciation *voyyōmel-lō*) 1 Kin. 11: 22 and in certain manuscripts *לֹא לְאֵשֶׁר* Gen. 3: 17, *הַלֵּל מְלִיאָה* Ex. 20: 10, and even (in manuscripts) of an initial sibilant after a final ת, e. g. *אֶשׁ-שְׁמָם* probably *esh-sh'mām* Gen. 5: 2, *בְּבִרְחוֹת צֹאנֵי* Gen. 4: 4, *שִׁבְבַת-רִיעַ* Lev. 15: 32. See Gesenius' Lehrgebäude pp. 90. 91.

§ 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 *חֲתָה*, *חֲתָה*, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghesh. In every other instance the doubling is

when it retains its consonantal power; e. g. אֲרָצָה *artsāh*, אֲרָצָה *artsā*, לְקַחְהָ לְקַחְהָ *l'kāhhāh*, לְקַחְהָ לְקַחְהָ *lāk'hhā*. The point four times found in אֲרָצָה Gen. 43: 26, Ezra 8: 18, אֲרָצָה Lev. 23: 17, אֲרָצָה Job 33: 21, though called a Dagghesh in the Massoretic notes in the margin, is probably to be regarded as Mappik.

a. In some manuscripts and in the Hebrew Bible printed at Brescia in 1494 Mappik is placed not in the body of the letter He, but underneath it.

RAPHE.

§ 27. Rāphe (רַפֵּה *weak*), is a small horizontal stroke placed over a letter, and denotes the opposite of Dagghesh-lene, Dagghesh-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. הַיְצִי־הָהוּ *Ex. 9: 18*, וַשְׁעֵרָה *Lev. 13: 4*, בְּהַטָּאָה *Num. 15: 28*, לָהּ *Num. 32: 42*, בְּשִׁבְמִיָּה *Job 31: 22* in some copies. In תַּעֲשֶׂה-וְיָדָה *Ex. 20: 4*, Deut. 5: 8, it is the opposite of Dagghesh-forte, and shows that ל may either be doubled agreeably to the point in its bosom or not. In לֹא תִרְצֶה *Ex. 20: 13*, Deut. 5: 17, it is the opposite of Dagghesh-lene, and shows that the ה may either have its unaspirated sound, as the Dagghesh indicates, or may be aspirated.

ACCENTS.

§ 28. The third class of Massoretic 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 (פְּרָקִים), 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 תְּקִיָּוֹת. 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. Sillūk	()	סִלּוּק
*2. Athnāhh	(^)	אַתְנַחַח

CLASS II. *Kings.*

3. S'ghōlta	(^)	סִגְלוּתָא <i>postp.</i>
4. Zākēph Kātōn	(:)	זָקַף קָטוֹן
5. Zākēph Gādhōl	(:)	זָקַף גָּדוֹל
*6. Tiphhhā	()	טִפְחָא

CLASS III. *Dukes.*

*7. R'bhī ^a	(^)	רְבִיזָא
*8. Shalshelth	(:)	שַׁלְשֵׁלֶת
*9. Zarkā	(^)	זָרְקָא <i>postp.</i>
10. Pashtā	(:)	פַּשְׁטָא <i>postp.</i>
11. Y'thībh	(:)	יְתִיב <i>prep.</i>
12. T'bhīr	(^)	תְּבִיר

CLASS IV. *Counts.*

*13. Pāzēr	(^)	פָּזֵר
14. Karnē Phārā	(^)	קַרְנֵי פָּרָא
15. T'līshā Gh'dhōlā	(^)	תְּלִישָׁא גְדוּלָא <i>prep.</i>
16. Geresh	(:)	גֵּרֶשׁ
17. G'rāshayim	(:)	גֵּרֶשַׁיִם
*18. P'sīk	()	פְּסִיק

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

*19. Merkā	()	מֶרְקָא
*20. Mūnāhh	()	מוֹנַחַח

21. Merkā Kh'phūlā	()	מֶרְכָּא כְּפִיּוּלָא
*22. Mahpakh	()	מַחְפָּקַח
23. Dargā	()	דַּרְגָּא
*24. Kadh mā	()	קַדְמָא
*25. Yerahh ben Yōmō	()	יֵרַחַב בֶּן יוֹמוֹ
26. T'lishā K'tannā	()	תְּלִישָׁא קַטְנָא <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*; Athnahh, *rest*; Segholta, *bunch of grapes*; Zakeph, small and great, *causing suspension*; Tiphhha, *palm of the hand*; R'bhi^a, *square or reposing*; Shalshleth, *chain*; Zarka, *dispersion*; Pashta, *expansion or letting down (the voice)*; Y'thibh, *sitting still*; T'bhir, *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*.

§ 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. תָּרַחֵי Gen. 1: 2, or ends with two vowelless letters, e. g. נִשְׁתַּחֲוֶה Ruth 3: 7, or if the last letter has Pattahh furtive, e. g. יִלְכֵּי Gen. 33: 13, and in some manuscripts and editions there is a like re-

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'blhir of the Dukes, Karne Phara, T'lisha Gh'dhola, Geresh, and G'rashayim, of the Counts, Merka Kh'phula, Darga, and T'lisha K'tanna of the Conjunctions. 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. Sillūk	(,)	סִלּוּק
2. Merkā-Mahpakh or Ölev'yörēdh	(, ^)	מֵרְכָא מַחְפָּא אוֹלֵב'יֹרֵדְח
3. Athnāhh	(^)	אַתְנַחֲח

CLASS II.

4. R'bhī ^a	(^)	רְבִי
5. R'bhī ^a Muḡrāsh	(^ ^)	רְבִי מוּגְרָשׁ
6. Zarka or Tsinnōr	(^)	צַרְקָא <i>postp.</i>
7. Tiphhhā initial or D'hhī	(^)	תִּפְחָא <i>prep.</i>
8. Pāzēr	(^)	פָּזֵר
9. Great Shalsheleth	(^)	שַׁלְשֵׁלֶת
10. Azlā L'gharmēh	(^)	אַזְלָא לְגַרְמֵחַ
11. Mahpakh L'gharmēh	(^)	מַחְפָּא לְגַרְמֵחַ
12. P'sīk	()	פְּסִיק

CONJUNCTIVE ACCENTS.

13. Merkā	(,)	מֶרְכָּא
14. Mūnāhh	(.)	מוֹנָח
15. Mūnāhh superior or Illūy	(^ˆ)	עֲלִי
16. Tiphhhā or Tarhhā	(_ˆ)	טַרְחָא
17. Yerāhh ben Yōmō or Galgal	(v)	גַּלְגַּל
18. Mahpakh	(_ˆ)	מַחְפָּף
19. Kadhmā or Azlā	(^ˆ)	אֲזֵלָא
20. Shalshleth	(^ˆ)	שַׁלְשֵׁלֶת

Tsinnōrīth (ˆ) is not a distinct accent, but is written over a simple syllable preceding Merka or Mahpakh in the same word, מֶרְכָּא, or in an antecedent monosyllable, in which case it supplies the place of Makkeph לֹא־אֵל, בִּי־חֲרָה for לֹא־אֵל, בִּי־חֲרָה. The disjunctive Tsinnor has the same form but is written over the last letter of the word on which it stands, רַב־יָם.

a. Olev'yoredh has a compound sign, resembling in form a combination of Merka and Mahpakh, the former written under the tone syllable, the latter over the syllable next preceding, רַב־יָם; or (if the tone be on the initial syllable) over the last syllable or letter of the preceding word, רַב־יָם (Wickes) or רַב־יָם (Baer); or (if this word be accented on the ultimate) over the first letter of the word to which it properly belongs or between the two words, רַב־יָם (Wickes) or רַב־יָם (Baer). When the sign for Olev'yoredh is divided between two words, which should be united by Makkeph, Makkeph is not written אֵל־חֲרָה or חֲרָה־אֵל for אֵל־חֲרָה. The sign for R'bhī^a Muḡrāsh resembles a combination of R'bhī^a and Geresh, the former on the tone syllable, the latter on the initial letter of the word, רַב־יָם. P'sik is occasionally used as with the prose accents, § 38. 1. a. to indicate a slight pause without affecting the consecution; but it may likewise, when combined with three of the Conjunctives Shalshleth, Kadhma or Azla, and Mahpakh, convert them into weak Disjunctives, capable of governing small sections of their own.

b. The names of the accents occurring in prose are explained § 29. b. Olev'yoredh means *ascending and descending*; R'bhī^a Muḡrāsh, *Gereshed-R'bhī^a*; Tsinnor and Tsinnorīth, *a water-course*; D'hhī, *thrust back*; L'gharmeh, *by itself*, i. e. *independent*; Illuy, *high*; Tarhha, *toiling along*; Galgal, *wheel*; Azla, *going on*. Tiphhha and Shalshleth, though Disjunctives in prose, are Conjunctives in poetry, hence the absence of Daghesh-lene after the former in מְבֹרָא פְּתָחִים Prov. 8: 3, and the presence of Daghesh-forte Conjunctive after the latter in רַב־יָם Ps. 3: 3.

its original position unchanged. The accent will also remain in its original position on the verb, if the appendage be an affix, unless it is either dissyllabic or causes the rejection of the vowel previously accented; הָהָרִים with a suffix הַהַרְרִימֶם, but with an affix הַהַרְרִיבֵי; עָבַד with a suffix עָבְדוֹ, but with an affix when the vowel is retained עָבְדוֹ, when it is rejected עָבְדוֹ; הָסָה, הָסָהּ, הָסָהּ; קָל with affixes קָלָהּ, קָלָהּ, קָלָהּ; 3 fem. sing. pret. with suffixes בְּקָשְׁתָּם from אָבָלָהּ (primitive form אָבָלָהּ), so אֲהַבְתָּן. It is to be observed, however, that a paragogic הָ or הַ, § 61. 6, attached to nouns, pronouns, and adverbs, and occasionally a paragogic ׀, does not disturb the position of the accent, e. g. אֲרֵץ, אֲרֵצָה, נֹב, נֹבָה; so הָמָה, הָמָה, שָׁמָה, שָׁמָה רַבְתִּי Lam. 1: 1, but מִלְאָתִי Isa. 1: 21; neither does the feminine ending תָּ, which is a Segholate formation, § 185, e. g. מִדְּבָרָהּ, מִדְּבָרָהּ.

a. The affix receives the accent in תַּעֲבִיר Ruth 2: 8 from תַּעֲבִיר, but not in the corresponding form רַשְׁפִּיטָה Ex. 18: 26 from רַשְׁפִּיטָה; though in the latter instance a monosyllable follows, in consequence of which the accent would have been shifted to the penult by § 35. 1, even though its proper place had been on the ultimate. Paragogic הָ receives the accent, though the preceding vowel remains, in the verbal form וַאֲקַרְאָהּ 1 Sam. 28: 5.

2. The appending of a simple syllable, such as the suffixes נִי, נוֹי, הוֹי, הוֹי, בּוֹי, or the verbal suffixes יָת, יָתִי, נוֹי, קָה, 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: בָּסָהּ, בָּסָהּ, בָּסָהּ, בָּסָהּ; בָּסָהּ, בָּסָהּ, בָּסָהּ; בָּסָהּ, בָּסָהּ, בָּסָהּ; בָּסָהּ, בָּסָהּ, בָּסָהּ. 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

ף follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. כָּף, כָּפֵה, כָּפֵה, כָּפֵה. 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. מִצְטָרֵי, מִצְטָרֵי; מִצְטָרֵי; מִצְטָרֵי.

3. A mixed syllable, whether an affix as הָם, הָן, or suffix as כָּם, כָּן, הָם, הָן, will attract the accent to itself, מִצְטָרֵי from הָלֵךְ; מִצְטָרֵם from מִצְטָרֵה; מִצְטָרֵם from הָרֵמֵם; מִצְטָרֵם from הָרֵם. In the unusual form מִצְטָרֵם 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, וְיִצְטָרֵם, וְיִצְטָרֵם; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, וְיִצְטָרֵם, וְיִצְטָרֵם.

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*, *pérsonify*, *pérsonálicity*, *pérsonifícation*.

§ 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, מִצְטָרֵה Gen. 30: 1, מִצְטָרֵה Gen. 29: 6, are parti-

ciples, but בָּתָּה 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 שׁוּב; אָחַז *he has seized*, but אָחַז Job 23: 9 *I shall see* from אָחַז; יָרַע *it shall be evil* from יָרַע, but יָרַע *he shall feed* from יָרַע; מָרָה *he was rebellious*, but מָרָה *it was bitter* from מָר; מַרְאֵי *arise thou* (fem.), מַרְאֵי *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 a simple 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 לְיָלֵהָ Gen. 1: 5, בָּנָה לְיָרֵךְ Gen. 4: 17, אָזְלַת יָרֵךְ Deut. 32: 36, וְחָאֲבָדוּ לְרֵךְ Ps. 2: 12. In a few exceptional cases the secondary accent Methegh remains to mark the original tone-syllable, after the principal accent has been thrown back, לְבַעַר לְבַעַר Num. 24: 22, נָבַל צִיץ Isa. 40: 7, הִשְׁמַע עָם Deut. 4: 33.

a. But the accent will not be shifted from one of the so-called grave suffixes הָם, הֵן, כֵּם, כֵּן, § 33. 3, אָבִיבֵשׁ הֵן Gen. 43: 7; nor to a penult which is a mixed syllable, וַיִּקְרָא לָהּ Num. 32: 42; nor ordinarily from a mixed ultimate having a long vowel, § 32. 1, הָרִיב לֵךְ Judg. 6: 31, הָקַנְסָה לֵךְ Ps. 94: 16. A mutable Tseré or Hholem may, however, be shortened and the accent removed לֵךְ (הָלַב) Judg. 6: 31, Isa. 36: 8. In the preterite infinitive and participles of verbs Tseré in the ultimate cannot be shortened to Seghol, but the accent may still be shifted and the secondary accent Methegh, § 44, be placed on the original tone-syllable לְבַעַר לְבַעַר Num. 24: 22, נָבַל צִיץ Isa. 40: 7. 8, 49: 7, 66: 3, Ezek. 22: 25. Methegh will also stand on the ultimate after the removal of the accent, if the word ends with the same letter with which the next begins, in order that the stress of the voice may keep them distinct שָׁבָה הָשָׁבָה Ps. 105: 28, הִשְׁמַע עָם Deut. 4: 33, Num. 17: 23, or if it ends with the weak letter ע preceded by Pattahh וַיִּשְׁבַּע לֵךְ Gen. 24: 9.

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. אָנְכִי, אָנְכִי; אָתָּה, אָתָּה; עָתָּה, עָתָּה; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future וַיִּגְדֹּל, וַיִּגְדֹּל; so וַיִּצְבֹּל, וַיִּצְבֹּל. The accent is in a few instances attracted to a short final syllable ending in a weak letter, e. g. יָרָא Gen. 41: 33 for יָרָא; so יִתְרָא Zech. 9: 5, Mic. 7: 10, הָשִׁיעַ Ps. 39: 14 for הָשִׁיעַ; or to a final ה followed by an initial guttural, when greater energy of voice is necessary to distinctness of utterance, thus לָמָה became לָמָה before א Gen. 27: 45, before ה Num. 20: 4, 5, 21: 5, before ע Judg. 12: 3, 15: 10; רִיבָה becomes רִיבָה before ר Ps. 74: 22; so הָרָה Gen. 29: 21, סוּרָה Judg. 4: 18, שׁוּבָה Isa. 44: 22.

a. לָמָה, לָמָה, לָמָה are accented on the ultimate before הִיחַ, which the Jews read אָהִי. In like manner הוֹסִיפִי became הוֹסִיפִי before הָרָא Isa. 47: 1, 5, to prevent the confusion of similar sounds concurring at the end of one word and the beginning of the next. In פָּהֲנָה אָרָם Gen. 28: 2, 5, 6, 7 the accent cannot be shifted, § 32. 1, but the secondary accent Methegh is given to the final syllable; so frequently to a final guttural preceded by Pattahh אִישׁ אִישׁ Hos. 4: 4, or Pattahh furtive הַבְּסֹסָה Gen. 44: 2.

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 (סוּפְּפָסוּק) *end of the verse*). The next in power are Athnahn 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 : אֵלֵהִים... הָאָרֶץ; three clauses are much less frequent, Gen. 1: 7 ... הָרֵקִיעַ : בָּן : 23: 16, 24: 30, 26: 28.

a. In Job 1: 8 (except in Baer's edition) 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'bhī^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 רַבֹּשׁ... מִפִּיךָ... לְיָדָה... לְעִשְׂוֹת... בִּי, in 2 Kin. 1: 6 into six, אֲלֵיו... יִהְיֶה... בְּיִשְׂרָאֵל... שִׁלַּח לְדָוִד... עֲקָרוֹן. 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'bhī^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 (p. 52).

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 ^ʔ Pashta ^ʔ, Mahpakh ^m, Y'thibh ^v.

§ 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,

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	⋮	⋮	}	⋮ (⋮)	⋮	⋮ (⋮) ⋮ (⋮) ⁹	}	⋮ (⋮) ⋮ (⋮) ⁹ ⋮ ⋮
	⋮	⋮		⋮ (⋮)	⋮	⋮ (⋮) ⋮ (⋮) ⁹		
	⋮	⋮	⋮	⋮	⋮	⋮		
SECONDARY SECTIONS.			⋮	⋮	⋮ (⋮)	⋮ (⋮) ⋮ (⋮) ⁹	}	⋮ (⋮) ⋮ (⋮) ⁹ ⋮ ⋮
			⋮					
					⋮	⋮ (⋮) ⋮ (⋮) ⁹		
UNUSUAL SECTIONS.					⋮		}	⋮ ⋮ ⋮

they will be Merka Kh'phula and Darga, Gen. 27: 25, Lev. 10: 1, 2 Chron. 20: 30. The next Disjunctive before Tiphha, 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'bhir, 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, unless T'lisha K'tanna precedes Gen. 2: 5. 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 Shalsheth to add to its strength, and occasionally with the different Conjunctives to reduce their strength, but without disturbing the order of their consecution, e. g. with Merka Ex. 16: 5, Munahh Gen. 22: 11, Mahpakh Ex. 30: 34, Kadhma Lev. 11: 32, Darga Gen. 42: 13, T'lisha K'tanna 1 Sam. 12: 3. It is frequently used to indicate a slight pause between closely related words, as where the same word is repeated, Gen. 22: 11, 46: 2, Ex. 16: 5, or before or after the name of God Gen. 1: 5, 10, 27.

2. *Train of Athnahh.*—If Athnahh be preceded by a Conjunctive, 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 Conjunctive 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 *Conjunctive*, 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, or *Munahh* Ex. 20: 9; if by three, the third will be *T'lisha K'tanna* Gen. 3: 14, or the second may 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 *Conjunctive* before *Zakeph Katon* will be *Munahh*, Gen. 1: 2, the second likewise *Munahh*, Gen. 3: 12, 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 *Conjunctive* 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. Gen. 27: 37, Ex. 29: 20, Deut. 9: 6, Josh. 10: 11, 1 Sam. 14: 45, 2 Sam. 14: 7, 1 Kin. 18: 21, 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.

6. *Train of R'bhī^a*.—The first *Conjunctive* before *R'bhī^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, 19: 14, 31: 29, or *Merka*, Ex. 14: 10. The *Disjunctive* before *R'bhī^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'bhir 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 Gen. 7: 7, 37: 7, 1 Sam. 17: 51, 2 Sam. 14: 32, Isa. 66: 19, Jer. 39: 5. 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. Shalsheth 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. *Kaine 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 Gen. 40: 16, Ex. 3: 4, 1 Sam. 17: 39, Isa. 48: 11. T'bhîr is preceded by four Conjunctives, Josh. 10: 11, 2 Chron. 22: 11, Isa. 66: 20; Pashita by four, Ex. 5: 8, 1 Sam. 15: 9, 2 Kin. 5: 1, and even by five, Jos. 19: 51, 1 Sam. 7: 10.

2. If a section consists of but a single word, this will receive the appropriate Disjunctive, the entire antecedent series of the table being then omitted as unnecessary; thus, Silluk וְהָיָה Gen. 5: 5; Athnahh וְהָיָה Gen. 24: 34; Zakeph Katon וְהָיָה Isa. 1: 30; R'bhî^a וְהָיָה Gen. 7: 19; Pazer וְהָיָה Gen. 22: 2; T'lisha Gh'dhola וְהָיָה Gen. 19: 8. This, as has been already said, is the regular length of the sections of Zakeph Gadhoh and Shalsheth; but those of S'gholta are never composed of less than two words, and those of Karne Phara never of less than three.

3. In sections of greater length there is a disposition towards a regular alternation of Disjunctives and Con-

junctives upon successive words, e. g. Gen. 23: 11, 24: 7, and consequently though two or more Conjunctives may be allowed before a particular Disjunctive, only the first of these is in the majority of cases employed. The actual relations of words may, however, so interfere with this regularity as on the one hand to cause the intervening Conjunctives to be dropped entirely, e. g. Gen. 1: 22, 1 Chron. 15: 18, or, on the other, to introduce as many Conjunctives as the table will admit, e. g. Gen. 3: 14. But if either of the three primary sections consist of but two words, the first must have a Disjunctive accent, however close its relation may be to the second, e. g. $\text{וַיִּטֵּעַ פַּרְדֵּי}$ Gen. 9: 20, $\text{וַיִּבְרָא אֱלֹהִים אֶת-הַשָּׁמַיִם$ Gen. 1: 5, $\text{וַיִּבְרָא אֱלֹהִים אֶת-הָאָרֶץ$ Gen. 1: 9.

a. Sometimes an excluded term of the series will take the place of the secondary accent *Methegh*, § 44. *Tiphkha* is thus five times written upon the same word with *Silluk*, e. g. Num. 15: 21, and eleven times with *Athnahh*, e. g. Num. 28: 26. *Munahh*, Gen. 21: 17, often stands upon the same word with *Zakeph Katon*; if the accent stands upon a mixed syllable and upon another than the initial letter *Kadhma* will take its place, Gen. 18: 20, 44: 24, 45: 14. *Kadhma* is also joined in this manner with *Darga*, Job 1: 15, *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'bhira*, Deut. 26: 2 $\text{וְיָדַעְתָּ כִּי-אֱמֹנִים וְיָשָׁרִים וְיִשְׁתַּבְּחֶנּוּ וְיִשְׁמְרֶנּוּ וְיִשְׁתַּבְּחֶנּוּ וְיִשְׁמְרֶנּוּ$, so Deut. 30: 20, 1 Sam. 20: 21, 2 Kin. 17: 36. *Zarka*, 2 Kin. 1: 16 $\text{וְיִשְׁמְרֶנּוּ וְיִשְׁתַּבְּחֶנּוּ וְיִשְׁמְרֶנּוּ וְיִשְׁתַּבְּחֶנּוּ$, 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 a 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. פָּנֶיךָ Ex. 20: 3, i. e. either פָּנֶיךָ or פָּנֶיךָ . Single words also occur with alternative accents, e. g. with *G'rashayim* or *Geresh* and *T'lisha Gh'dhola* וְיִשְׁמְרֶנּוּ Gen. 5: 29, וְיִשְׁמְרֶנּוּ Lev. 10: 4, וְיִשְׁמְרֶנּוּ 2 Kin. 17: 13, וְיִשְׁמְרֶנּוּ Ezek. 48: 10, וְיִשְׁמְרֶנּוּ Zeph. 2: 15.

POETIC CONSECUTION.

§ 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 Conjunctives.

a. The numerous errors in the poetical accents as found in ordinary Hebrew Bibles have been carefully corrected by Baer in his edition of Job, Psalms and Proverbs; and the laws of their consecution are elaborately stated by him in the Appendix to Delitzsch's Commentary on the Psalter (1860) and by Dr. William Wickes in his Treatise on the Accentuation of the three so-called Poetical Books of the Old Testament (1881).

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, 29: 7; if it contain two clauses, the division will be made by Athnahh, Ps. 1: 4, 5, 6, or by Olev'yoredh, 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 Olev'yoredh, the last word of the second Athnahh, and the last word of the third Silluk, Ps. 1: 1, 2: 7, 3: 6. 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'bhī^a, Pazer, Great Shalsheth or L'gharmeh.

a. Thus the Silluk clause is subdivided by R'bhī^a and L'gharmeh in Ps. 18: 51, and by Pazer Ps. 18: 2; the Athnahh clause by R'bhī^a (twice),

Pazer, and L'gharmeh (3 times) in Prov. 30: 4; the Olev'yoredh clause by Pazer Ps. 5: 10 and by R'bhī^a and L'gharmeh Ps. 5: 11. Great Shalshleth is rarely used and only to subdivide the clause of Silluk, Ps. 34: 8, Job 32: 6; except in Job 11: 6 it is only found on the fourth word from the end of the verse.

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

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.
PRINCIPAL SECTIONS.	⋮ 	$\begin{array}{l} \text{J} \left\{ \begin{array}{l} \text{I} < \\ \text{J} < \end{array} \right. \\ \text{J} \left\{ \begin{array}{l} < \\ \text{J} < \end{array} \right. \text{ (')} \end{array}$.	⋮ <
	^	$\begin{array}{l} \text{J} < \left\{ \begin{array}{l} \text{J} < \\ \text{J} < \end{array} \right. \text{ (')} \\ \text{J} < \left\{ \begin{array}{l} \text{J} < \\ \text{J} < \end{array} \right. \end{array}$.	⋮ $\left\{ \begin{array}{l} \text{J} < \\ \text{J} < \end{array} \right.$
	⋮ ^	$\begin{array}{l} \vee \text{ (')} \\ \left. \begin{array}{l} \\ \\ \end{array} \right\} \end{array}$	2 .	$\begin{array}{l} \text{J} < \left\{ \begin{array}{l} \text{J} < \\ \text{J} < \end{array} \right. \\ \text{J} < \left\{ \begin{array}{l} \text{J} < \\ \text{J} < \end{array} \right. \\ \text{J} < \left\{ \begin{array}{l} \text{J} < \\ \text{J} < \end{array} \right. \end{array}$
SECONDARY SECTIONS.			.	$\begin{array}{l} \text{J} < \left\{ \begin{array}{l} \text{J} < \\ \text{J} < \end{array} \right. \\ \text{J} < \left\{ \begin{array}{l} \text{J} < \\ \text{J} < \end{array} \right. \end{array}$
			⋮	$\begin{array}{l} \text{J} < \left\{ \begin{array}{l} \text{J} < \\ \text{J} < \end{array} \right. \\ \text{J} < \left\{ \begin{array}{l} \text{J} < \\ \text{J} < \end{array} \right. \end{array}$
			⋮	⋮ <
			⋮	⋮ <
				⋮

Explanation of the Table.

The accents, which are disposed horizontally, exhibit the series by which any given Disjunctive may be preceded. Alternate accents are disposed vertically or inclosed in parentheses. Illuy is represented thus ⁴, in distinction from Munahh .

a. (1) *Train of Silluk*. If Silluk is preceded by a single Conjunctive, this is almost invariably Munahh, provided the tone is on the first syllable, Ps. 1: 1, 2: 10; otherwise it is Merka, Ps. 2: 7, 12, to which Tsinnorith will be added, if a simple syllable precede in the same word Ps. 3: 2, 4, or in an antecedent monosyllable, Ps. 18: 8, 20; if L'gharmeh precede, it will be Illuy, Ps. 3: 1, 10: 14. If it be preceded by two Conjunctives, they will be Munahh, Tarhha, Ps. 2: 9, 3: 6, or, (as Baer affirms, but Wickes, p. 71 denies) if they are on adjacent syllables, Merka, Tarhha, Ps. 12: 8, Job 15: 22; in the inscriptions to eight Psalms (36, 44, 47, 49, 61, 69, 81, 85) they are two Illuys, and in three exceptional instances they are Illuy and Azla, Ps. 109: 16, Prov. 8: 13 or Illuy and Mahpakh with Zinnorith Ps. 68: 20. If it be preceded by three Conjunctives, the first two will be Munahh and Tarhha, and the third Mahpakh, if the tone is on the first syllable, Ps. 24: 10, 39: 12, or Mahpakh with Tsinnorith, if the tone is preceded by a simple syllable in the same word, Ps. 3: 5, 28: 8, or in an antecedent monosyllable, Ps. 25: 15; otherwise it will be Azla, Ps. 25: 8, Prov. 3: 27; the occurrence of Illuy, Ps. 4: 8 is exceptional, and Wickes, p. 72, esteems it incorrect. Four Conjunctives only occur in the following instances, Ps. 3: 3, 32: 5, 42: 2, 47: 5, and in some editions 54: 5.

(2) *R'bhī^a Mugrash*. If Silluk be preceded by a Disjunctive in its own section, it will be R'bhī^a Mugrash. Silluk sections cannot have less than two, nor more than five words. If there be but one word before Silluk in its own section, this must have R'bhī^a Mugrash, however closely it may be connected with that which follows Ps. 4: 6, 7: 11; unless it have three vowels or two vowels and a vocal Sh'va, in which case it may have Merka, Ps. 9: 17, 11: 5, 19: 10, 21: 10. If there be two or more words before Silluk, these may according to the nature of the case all have Conjunctives, or R'bhī^a Mugrash may stand on the next before Silluk Ps. 5: 4, 8, or on the second with Munahh or Merka intervening Ps. 3: 7, 4: 4, or on the third with Illuy and Mahpakh L'garmeh between Ps. 3: 1, 10: 14. Two Conjunctives never come between Silluk and R'bhī^a Mugrash; Baer excepts only Ps. 46: 8, 12, Wickes admits no exception. R'bhī^a Mugrash may be preceded by one Conjunctive, Merka Ps. 5: 4, with Tsinnorith on a previous simple syllable in the same word, Ps. 5: 7, or in an antecedent monosyllable, Ps. 12: 2; by two Conjunctives Merka, Tarhha Ps. 5: 8, 18: 3; or by three, Merka, Tarhha, Mahpakh, Ps. 47: 8, 66: 20, with Tsinnorith if there be a simple syllable before the tone Ps. 119: 52; Ps. 18: 1, 34: 8, 68: 15, 137: 9 are exceptional.

b. (1) *Train of Athnahh*. If Athnahh be preceded by a single Conjunctive this is commonly Munahh, if it come after D'ghi, Ps. 2: 7, 3: 2, other-

wise it is commonly Merka, Ps. 3: 9, 5: 9. 10. If it be preceded by two Conjunctives, these will both be Munahhs, Ps. 2: 4, 3: 8, or with P'sik they will be Merka, Tarhha, Ps. 5: 2, 18: 50. If by three, the first two will be as before, and the third will be Mahpakh Ps. 2: 5, with Tsinnorith if there be a simple syllable before the tone, whether in the same word, Prov. 17: 12. or in an antecedent monosyllable, Ps. 5: 5; if, however, there be two vowels or a vowel and a vocal Sh'va before the tone, the third Conjunctive will be Illuy, Ps. 32: 2, 40: 9. Ps. 72: 3, Prov. 1: 9, 6: 27 are exceptional. Athnahh is twice preceded by four Conjunctives, Ps. 65: 2, 96: 4; and once by five, Prov. 3: 12.

(2.) *D'hhi*. If Athnahh be preceded by a Disjunctive in its own section, this will be D'hhi. The section of Athnahh may consist of but a single word, if Olev'yoredh immediately precede Ps. 3: 6, 5: 13, 29: 9, otherwise of not less than two. In a section of two words Athnahh is sometimes preceded by D'hhi Ps. 7: 11, 11: 3, more commonly by Merka Ps. 4: 6, 10: 10, which with the sole exception of Job 33: 9 is always used after Olev'yoredh Ps. 10: 18, 14: 3. In sections of three or more words D'hhi may stand on the first word before Athnahh, Ps. 2: 8, 5: 11, or on the second, Ps. 2: 7, 3: 4, but never at a greater remove. D'hhi may be preceded by one Conjunctive, Munahh, Ps. 4: 4, 5: 6; or by two, when the first will be Munahh and the second will follow the same law as the third Conjunctive before Athnahh, thus it may be Mahpakh, Ps. 4: 3, 5: 3, with Tsinnorith, Ps. 6: 11, 32: 5, or it may be Illuy, Ps. 35: 15, 78: 45. It is once preceded by three Conjunctives, Job 34: 37; Baer finds two other examples Ps. 23: 6, 56: 1, which Wickes disputes. In a very few instances D'hhi occurs before Silluk in place of R'bhī^a Mugrash, Ps. 25: 4, 31: 17, 109: 16, Prov. 8: 13; more frequently before R'bhī^a Mugrash in verses which have no Athnahh clause, this being in a manner thus replaced, Ps. 4: 5, 6: 1, 7: 10, 11: 6, 22: 1.

c. (1.) *Train of Olev'yoredh*. Olev'yoredh may be preceded by one Conjunctive, and one only, which is almost always Galgal, Ps. 1: 1, 3: 3; but three times before P'sik it is Mahpakh, Ps. 68: 20, 85: 9, Prov. 30: 15, and three times Merka after Small R'bhī^a, Ps. 35: 10, 42: 5, Prov. 30: 9. The section of Olev'yoredh never has less than two words. If it has but two, the first must receive the Disjunctive Small R'bhī^a, Ps. 4: 5, 9: 21. If it has three or more, and a Disjunctive stand on the word next preceding Olev'yoredh, it will be Small R'bhī^a, Ps. 3: 6, 35: 20; if one stands on the second word before Olev'yoredh, whether followed by R'bhī^a or by Galgal, or on any previous word of the section, it will be Tsinnor Ps. 3: 3, 22: 15, 28: 7. Small R'bhī^a is in but three instances written on the second word before Olev'yoredh viz. those in which, as above stated, it is followed by Merka. Tsinnor is with like infrequency written immediately before Olev'yoredh, Ps. 55: 22, 106: 47, Prov. 8: 13.

(2.) *Small R'bhī^a*. R'bhī^a, when it immediately precedes Olev'yoredh and is included in its section, is called Small R'bhī^a in distinction from Great R'bhī^a or R'bhī^a proper, which, though it has the same sign, fulfils

quite a different function, viz. that of dividing the principal clauses of a verse, and governing a section of its own, § 40. 2. Small R'bhī^a may be preceded by one Conjunctive, Merka, Ps. 9: 7, 15, or by two, Merka, Mahpakh, Ps. 18: 1, Prov. 6: 26, to which Tsinnorith may be added, Prov. 23: 5.

(3.) *Tsinnor*. Tsinnor may be preceded by one Conjunctive, which will be Merka, if the tone is on the first syllable, Ps. 24: 8, 32: 9, or if the letter under which it stands has Dagbesh either lene or forte, Ps. 6: 3, 16: 4; otherwise it is Munahh, Ps. 12: 7, 18: 7. If it have two Conjunctives, the second will be Mahpakh, Ps. 24: 10, 27: 4.

d. Train of R'bhī^a. R'bhī^a, when governing an independent section of its own, i. e. Great R'bhī^a may be without any antecedent, its section consisting of but a single word, Ps. 4: 4, 5: 4, or it may have one Conjunctive, which is commonly Mahpakh, Ps. 2: 8, Prov. 7: 7, unless Pazer or L'gharmeh precede, when it is mostly Illuy, Ps. 2: 12, 17: 14, though if a simple syllable stand immediately before the tone it will be Mahpakh with Tsinnorith, Ps. 4: 2, 15: 5; the Conjunctive, however, is Merka, when another R'bhī^a precedes, Ps. 17: 1, Prov. 4: 4, and in a few other individual cases, Ps. 1: 1, 32: 2, Job 14: 19. It has two Conjunctives according to Baer in Ps. 55: 24, 86: 14; though Wickes points differently.

e. Train of Pazer. The section of Pazer may consist of but a single word, when it will have no antecedent, Ps. 17: 14, 18: 2. If it have one Conjunctive, this will be Galgal, Prov. 23: 29, except in a very few instances with P'sik, where it is Mahpakh, Ps. 50: 1, 59: 6. If it have two Conjunctives, the first will be as before, and the second Mahpakh if its place is on the initial letter of the word, Ps. 11: 2, 31: 11, otherwise it will be Azla, Ps. 13: 3, 31: 12. If it have three Conjunctives, the second and third will be Azla and Mahpakh, Ps. 22: 25, 23: 4, Prov. 6: 3, in all of which Wickes changes the pointing.

f. Train of Great Shalshleth. Shalshleth is preceded by Conjunctives in but three passages; it has Merka Ps. 89: 2, and Merka, Tarhha Job 32: 6, 37: 12.

g. Train of L'gharmeh. The section of Mahpakh L'gharmeh never consists of more than one word. The Conjunctive before Azla L'gharmeh follows the same rule as the third Conjunctive before Athnahh, see *b* (1); thus it may be Mahpakh, Ps. 8: 3, 12: 5, with Tsinnorith, Ps. 3: 8, 9: 21, or it may be Illuy, Ps. 7: 10, 9: 14. When it has two Conjunctives, the second is Merka; of this there are two examples, Ps. 117: 2, 143: 3.

§ 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 (in some editions), Ps.

17: 14, or their equivalents, e. g. D'hhi before " Ps. 7: 10, 9: 1 § 41. *b* (2). 3. Writing two accents upon the same word, $\text{בְּיָמֵי צְדָקָתָם}$ Ps. 5: 11, וְהוֹרֵנִי Ps. 27: 11, וַיְגִדְנִי 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, Olev'yoredh אֶל־לְאֹנִי Ps. 6: 3, Merka-Tsinnorith עֲבִיר־הַצֵּץ Ps. 22: 9, Mahpakh-Tsinnorith בְּאֶתְּ בִּי Prov. 6: 3.

MAKKEPH.

§ 43. Makkeph (מַקְּפָה *joining*) is a horizontal stroke by which two, three, or even four words may be united. $\text{אֶתְּ-וְאֶתְּ-לֶךָ}$, $\text{אֶתְּ-וְאֶתְּ-וְאֶתְּ-לֶךָ}$ Gen. 30: 31, יְשׁוּ-לִי-בָל Gen. 33: 11, $\text{עַל-כֵּן-לֹא-הִבְרַחְתִּי מִפְּשַׁעִי}$ Gen. 12: 20, 25: 5, Ex. 20: 11, $\text{עַל-כֵּן-לֹא-הִבְרַחְתִּי מִפְּשַׁעִי}$ Ex. 22: 8, $\text{עַל-כֵּן-לֹא-הִבְרַחְתִּי מִפְּשַׁעִי}$ 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. Monosyllables are frequently, and some almost constantly, linked with the succeeding or preceding word, to which they are closely related. Examples are not wanting, however, of longer words similarly united, e. g. $\text{נִבְשַׁתְּ-הַיְלָלִד}$ Deut. 19: 15, $\text{נִבְשַׁתְּ-הַיְלָלִד}$ 1 Kin. 17: 21, $\text{אֶתְּ-וְאֶתְּ-וְאֶתְּ-לֶךָ}$ 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, its vowel, if mutable will, by the loss of the accent, be shortened, אֶת־שָׁמַיִם, בְּלִי־עוֹף, הַתְּהִי־הַיָּמָה, otherwise it will commonly receive the secondary accent Methegh, אֶת־יְיָֹהּ, הַקָּדֹם־נִהְיָה, פְּתַב־תְּהִיֹת, אֶת־נֶאֱמַר.

a. The particles אֵל, אֶל, אַם, אִם, בֵּן, בֶּן, כֵּן, כִּי are almost invariably followed by Makkeph, so are the nouns בֶּן, בֵּן and כֵּל when in the construct state; the particle אֵל is commonly preceded by it. Before monosyllables or dissyllables accented on the penult Makkeph is inserted after the particles אֵל, בֵּן, לֵא, and the pronoun כִּי, as well as sometimes after larger words which do not admit of the retrocession of the accent, e. g. אֵל־יְיָֹהּ Ex. 22: 4, כִּי־אָמַרְתָּ Gen. 27: 32, וְשָׁמַיִם־הֵי־אֵשׁ Hos. 8: 14, וְנִקְחָתְנוּ Gen. 15: 10. The pronoun בַּח is followed by Makkeph before words whose initial letter admits Daghesh-forte Conjunctive, כִּי־הַיָּמָה וְכִי־הַיָּמָה Ps. 133: 1. כִּי־אֵם are joined together by Makkeph in Gen. 15: 4, Num. 35: 33, Neh. 2: 2; in all other passages אֵם is followed but not preceded by Makkeph, כִּי אֵם־בְּהִימָה Ps. 1: 1. אֵם־אֵם are joined by Makkeph but never אֵם־אֵם, the אֵם being always linked to the following word. אֵם־אֵם are united by Makkeph before a word bearing the disjunctive accent Tiphkha, provided it has Sh'va under its initial letter; otherwise the Makkeph follows אֵם, thus אֵם־אֵם but אֵם־אֵם.

b. Tsere remains before Makkeph in אֵם, בֶּן, אֵם, אֵם, אֵם; it sometimes remains and is sometimes shortened in אֵם, אֵם, אֵם six e. g. Gen. 16: 13 אֵם־הַיָּמָה, but ver. 15 אֵם־בְּנֵי. It once remains according to some editions in אֵם Job 41: 26, a word which is three times written אֵם without Makkeph, Ps. 47: 5, 60: 2, Prov. 3: 12. Methegh remains in the place of the accent on אֵם and similar words ending in Pattahh and a guttural, when they are united by Makkeph to words having a disjunctive accent on the first syllable אֵם־אֵם Gen. 34: 16, אֵם־אֵם Gen. 24: 7.

c. Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. אֵם־אֵם Jer. 46: 20, and perhaps אֵם־אֵם Isa 61: 1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. אֵם־אֵם Lam. 4: 3, אֵם־אֵם 2 Chron. 34: 6, and probably אֵם־אֵם Hos. 4: 18, אֵם־אֵם 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 אֵם־אֵם and אֵם־אֵם.

METHEGH.

§ 44. Methegh (אֵם־אֵם *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. *בְּיָמֵינוּ*, *וְיָצִיאֵנוּ*, *וְיָצִיאֵנוּ*, *וְיָצִיאֵנוּ*, *וְיָצִיאֵנוּ*, *וְיָצִיאֵנוּ*. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. *וְיָצִיאֵנוּ* Gen. 22: 8, *בְּיָמֵינוּ* 1 Sam. 21: 7.

a. 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, *וְיָצִיאֵנוּ* Num. 21: 35, *וְיָצִיאֵנוּ* Num. 21: 33, *וְיָצִיאֵנוּ* Jer. 34: 1.

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. *וְיָצִיאֵנוּ* Deut. 4: 26, *וְיָצִיאֵנוּ* Josh. 22: 27, where the tone falls on the penult; *וְיָצִיאֵנוּ* 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. *וְיָצִיאֵנוּ* 2 Sam. 22: 24, *וְיָצִיאֵנוּ* Job 1: 7, *וְיָצִיאֵנוּ* Ezek. 42: 5, *וְיָצִיאֵנוּ* Gen. 43: 7; or if none such precede, it may be omitted altogether, e. g. *וְיָצִיאֵנוּ* Jer. 33: 24, *וְיָצִיאֵנוּ* 1 Kin. 21: 1, *וְיָצִיאֵנוּ* Deut.

6: 25, except in certain cases which require it, e. g. נְתַתְּמָה Ex. 1: 10, $\text{וְהִתְהַלַּכְתָּ$ Lev. 26: 12.

a. *Methegh* regularly stands (see Baer in *Merx Archiv* for 1868):

(1) On a short vowel in a mixed syllable (except *Kamets Hhatuph*) in words having a disjunctive accent, provided it be separated from the accent or an antecedent *Methegh* by both a vowel and a vocal *Sh'va* (other than *Hholem* before a guttural with *Hhateph Pattahl*), וְהִשְׁפַּעֲוֶה Gen. 3: 8, הַקְּחוּ לָכֶם Gen. 7: 2, $\text{בְּמִסְפָּוֵי הַיָּרְדֵּן}$ Ps. 18: 46, $\text{בְּהַר הַסִּסְיָה$ Zech. 9: 16, but הַשְּׂאֵבֶתִּי Gen. 24: 11.

(2) On š , z or š in the first of two mixed syllables, immediately preceding a disjunctive accent, when the vowel of the second syllable is ā or š , וְהִשְׁפַּעֲוֶה Gen. 3: 24, וְהִשְׁפַּעֲוֶה Gen. 4: 26, וְהִשְׁפַּעֲוֶה Gen. 30: 31. Initial v followed by simple *Sh'va* is reckoned a short mixed syllable in the application of both the foregoing rules וְהִשְׁפַּעֲוֶה Gen. 47: 24, וְהִשְׁפַּעֲוֶה Jer. 3: 25.

(3) On the first syllable of the *Kal* future sing. of perfect verbs, when the second vowel is shortened to *Kamets Hhatuph* before *Makkeph*, וְהִשְׁפַּעֲוֶה Job 3: 5, but וְהִשְׁפַּעֲוֶה Ps. 9: 9.

(4) With the first syllable of וְהִשְׁפַּעֲוֶה and וְהִשְׁפַּעֲוֶה , when they have a disjunctive accent, as Gen. 3: 15, Lev. 26: 16; but וְהִשְׁפַּעֲוֶה Gen. 17: 12, וְהִשְׁפַּעֲוֶה Gen. 9: 9, וְהִשְׁפַּעֲוֶה Deut. 28: 46 and the like follow rule (1).

A very few isolated instances are not embraced in the preceding rules, e. g. וְהִשְׁפַּעֲוֶה Gen. 17: 20, וְהִשְׁפַּעֲוֶה Gen. 30: 16, וְהִשְׁפַּעֲוֶה Ex. 29: 21.

2. It is always given to a long vowel when followed by a vocal *Sh'va*, whether simple or compound; also to a short vowel followed by compound *Sh'va* 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, וְהִשְׁפַּעֲוֶה , וְהִשְׁפַּעֲוֶה , וְהִשְׁפַּעֲוֶה Gen. 30: 38, וְהִשְׁפַּעֲוֶה Isa. 9: 17, 10: 34, וְהִשְׁפַּעֲוֶה ; sometimes to other intermediate syllables, § 20. 2, e. g. וְהִשְׁפַּעֲוֶה Ex. 12: 21, וְהִשְׁפַּעֲוֶה Num. 31: 12 (but וְהִשְׁפַּעֲוֶה Deut. 34: 1, where a simple syllable precedes), וְהִשְׁפַּעֲוֶה Isa. 63: 7, וְהִשְׁפַּעֲוֶה Obad. ver. 11, particularly before the first radical of וְהִשְׁפַּעֲוֶה to be and וְהִשְׁפַּעֲוֶה to live when pointed with *Sh'va* וְהִשְׁפַּעֲוֶה , וְהִשְׁפַּעֲוֶה ; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. וְהִשְׁפַּעֲוֶה Gen. 1: 11, וְהִשְׁפַּעֲוֶה Ex. 12: 7, Zech. 14: 2, וְהִשְׁפַּעֲוֶה Jon. 1: 14, 4: 2.

a. Monosyllables ending in a long vowel, when followed by Makkeph, take Methegh in the first place before the accent, provided a vocal Sh'va intervenes, קִרְיָהֶן Gen. 19: 12, קִרְיָהֶן־אֵלֶּם Gen. 22: 12, אֲבָרְךָ־שָׁמַיִם Gen. 34: 6: With dissyllables this is rare and exceptional וְהִקְרָא־וְצָאָן 1 Kin. 1: 19, וְשִׁלְמָה־בְּנֵי־יְהוֹנָדָבִים 1 Chron. 28: 9.

b. Methegh is regularly attached to intermediate syllables in the following cases (See Baer in Merx Archiv for 1868):

(1) To the article הַ or the inseparable prepositions ב, כ, ל with the vowel of the article, before a vowelless consonant (other than Yodh) from which Daghesth forte has been omitted, provided they stand in the second place before the accent, הַמִּכְסֶּה Lev. 3: 3, לְמַנְצֵחַת Ps. 4: 1, but הַרְקִירִים Gen. 33: 5, לְהָרֹבַב Ps. 144: 1.

(2) To He Interrogative pointed with Pattahh (except before Yodh or a dagheshed letter), provided it stands in the second place before the accent, the Methegh in this case preceding the vowel for the sake of distinction, הַמִּדְבָּרָה Gen. 18: 17, הַאֲלֵךְ Ex. 2: 7, but הַיְרֵדְתָּם Gen. 29: 5, הַמֵּשֶׁלֶךְ Judg. 9: 2. In the books of Psalms, Proverbs and Job Methegh follows the vowel, as otherwise it might be confounded with D'hhi הַלְעִנְיָהֶם Ps. 85: 6. Before Daghesth-forte, which sufficiently shows the following Sh'va to be vocal, Methegh is omitted as unnecessary, הַכְּפִיבֵית Isa. 27: 7.

(3) To the first syllable of וְיָרִי or וְיָרִי־אֵר before Makkeph or with the accent Pashta, וְיָרִי־אֵר Gen. 1: 3, וְיָרִי־אֵר Gen. 4: 8, וְיָרִי־אֵר Gen. 5: 6. If a simple syllable precedes Methegh will in all cases be transferred to it, בְּאֵי־הַמִּשְׁפָּחָה 2 Kin. 9: 11.

c. 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 *ā*, *ī*, and *ū* preceding Sh'va, inasmuch as this will necessarily be vocal. Initial *v* *ū*, the unemphatic conjunction is an exception with which it is not written, e. g. וְיָרִי־אֵר Gen. 6: 19, וְלִלְאָה Gen. 31: 4, unless the Sh'va be compound, e. g. וְלִלְאָה־בְּיָרִי־אֵר Gen. 1: 18, וְיָרִי־אֵר Judg. 5: 12, or it be required by the rules under 1. *a.* 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. בְּמִצְרָיִם־נָהָה Gen. 32: 22, וְיָרִי־אֵר Gen. 45: 25; and even three occur upon successive syllables, e. g.

וְיִמְצְאוּךָ Isa. 22: 19 in some editions. 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. לְשִׁוְעֶתְךָ, וְהַשְׁבֵּתָ, וְאַתְּהִיתִיךָ, בְּהַתְּלִים.

4. Methegh is sometimes written under an initial letter with Sh'va, e. g. הָעֵי-אֶפֶס Job 19: 6, בְּנִתְקָה Ps. 2: 3, פְּכֵהֶשֶׁלַח Jer. 49: 18.

a. A Methegh so situated is called *Gayā* (גַּיָּא *bellowing*) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. The traditional rule was that the Sh'va, on which it stands, should be pronounced as a full vowel. Baer and others give the name of *Gayā* likewise to Methegh in mixed syllables. Methegh upon a short vowel before a compound Sh'va was called *Mā'īkḥ* (מַאֲיִכְח *prolonging*), with a short Hhirik it was called *Hhīrūk* (חִירֹוק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. a., e. g. אֶתְּחַבְּלֶם Isa. 66: 13, לֹא לָאֵלֹהִים Deut. 12: 31, וְאַסְגִּים Zech. 7: 14, וְעַל-צִבְאָה Num. 10: 23, וַיִּקְהָלוּ Josh. 22: 12.

a. Methegh with Sh'va occurs chiefly in connection with the poetic accents, and has relation to the intoning which it is one of their functions to direct. It indicates that the vowelless letter, upon which it stands, is to be dwelt upon and thus additional space gained for the various modulations of the voice that are prescribed. Baer gives the following rules:

(1) When Methegh would regularly fall upon an initial simple syllable beginning with two consonants, in words having a strong disjunctive accent not preceded by a Conjunctive, it is transferred from the vowel to the antecedent vocal Sh'va, אֶסְתַּחֲבֵלְנוּ Ps. 4: 7. If the Sh'va is compound, Methegh is interposed between its two constituents, אֶסְתַּחֲבֵלְנוּ Ps. 79: 10.

(2) The divine names רַהוּהוּ, אֶרְבֵּי, אֶתְנַחֲמִים, אֶלְלֵהִי, when accented with R'bhī^a not preceded by a Conjunctive, take Methegh on the initial Sh'va, e. g. Ps. 2: 7, 25: 2, 68: 8, 90: 1.

(3) Words accented with Olev'yōrēdh, R'bhī^a or D'hhi not preceded by a Conjunctive take Methegh on initial Sh'va, provided there is at least one vowel between it and the accent, and this is without Methegh וַהֲרִיחַ Ps. 1: 3, לְהַשְׁמִירָם Ps. 106: 23. The Methegh necessarily due to a following

compound Sh'va is not reckoned in this and the subsequent rules, **בְּהַרְרֵי־אֵל** Ps. 36: 7, **וְאֵתְנִיחָהּ** Ps. 91: 15.

(4) **אֵתְנִי** with Munahh before D'hhī takes Methegh on the initial Sh'va, Ps. 17: 6, 116: 16.

Methegh falls on initial Sh'va with the prose accents

(1) When the word has G'rashayim or Pazer not preceded by a Conjunctive, provided there are at least two vowels before the tonesyllable and the first is without Methegh, (see rule (3) above), **וַיִּתְּנֶהֱמָרְסִים** Gen. 10: 14, **וַיִּשְׁקָרְוּ** Ex. 25: 33.

(2) When the word has Darga as the second Conjunctive before R'bhī³, or Kadhma as the second Conjunctive before Pashta or T'bhīr, or Munahh as the third Conjunctive before T'lisha, provided a vowel precedes the tonesyllable and is without Methegh, (see rule (3) above), **וַיִּלְכְּדוּם** Gen. 34: 21.

Methegh in these cases requires a more vigorous pronunciation of the vowelless letter, which if slightly uttered might be inaudible.

K'RI AND K'THIBH.

§ 46. Various notes extracted from the Massora (**מִצְוֵי־תּוֹרָה** *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'rī (**קְרִי** *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'rī, with a reference to the margin where the letters of the substitute might be found. Thus, with the word **וַיִּאמְרוּ** Josh. 6: 7 is connected the marginal note **וַיִּאמְרוּ קְרִי**. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly **וַיִּאמְרוּ**. 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 **נְיִאֲמָרִי**. Again, in ver. 9, **תִּקְטָר** in the text refers to **ק' תִּקְטָר** in the margin; the K'ri is here **תִּקְטָרִי**, and the K'thibh, whose vowels are left to be determined by the reader, **תִּקְטָרִי**. Jer. 42: 6 has **אֲנִי** where the marginal note is **אֲנִי קָרִי**; the K'ri is accordingly **אֲנִיִּי**, 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 **כְּתִיב וְלֹא קָרִי**, *written but not read*, placed in the margin, e. g. **נֹא** Ezek. 48: 16, **נֹא** 2 Kin. 5: 18, **יִדְרֵךְ** 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 **קָרִי וְלֹא כְּתִיב**, *read but not written*, e. g. **בְּנִי** Judg. 20: 13 in the text **בְּנִי**, and in the margin **בְּנִי**, to be read **בְּנִי**; so Jer. 31: 38 **בְּאֵים**. In 1 Kin. 21: 8 the first letter of **הַכְּזָרִים** is left unpointed as superfluous, and in Job 2: 7 **גַּר** is explained by the margin to stand for **גַּרְד**: 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 **יְהוָה**, 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 *Kúrios* 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 drawn that it was יְהוָה *Yahwe*. 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. Other standing K'ris, unnoted in the margin, are הוּא, which is read הוּא, though the sound indicated by the letters is הוּא. So יְשׁוּבָר read יְשׁוּבָר, and יְרוּשָׁלַם read יְרוּשָׁלַם.

§ 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 Massoretic 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 Massoretic 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 know-

ledge 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 departed 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. 71. (1) An *ē* or *ī* derived from *ā* is written *ā*, as תָּרָח *Θαρα*, בַּלְאָם *Balaaμ*, גַּבְעוֹן *Γαβαων*, מַרְיָם *Μαριαμ*; and on the other hand, *a* is sometimes written *ē*, אֶהְלִיבָהּ *Ολιβεμα*, קֵנִי *Κενεζ*, גֵּת *Γεθ*, especially before *h* as קִרְחַת *Korē*, זָרַח *Zarē*. (2) *ē* is written for *ī* and *ō* for *ū*, כַּתְיִים *Χετταιοι*, גֵּרְחֹם *Γερνα*, גַּדְעוֹן *Γεδεων*, מִצְרַיִם *Μεσραιμ*, אֶחָז *Οχολαθ*, אֶזְיָא *Οζια*. (3) For the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, קַיִן *Καιναν*, נָבוֹ *Ναβαν*. (4) The vowel letters are softened into their homogeneous vowels אֵיִקְרָא *ουικρα*, וַיִּבְרָא *ουιδαβηρ*. (5) Vocal Sh'va is written as a full vowel, commonly *a*, or if an *o* follow, *o*, צַבָּאוֹת *Σαβαωθ*, רַעְוָאֵל *Ραγουηλ*, כְּרוּבִים *Χερουβιμ*, סָדֹמָה *Σδομα*; the final vowel of Segholates is also written *ō* if *o* precedes, מֹלֹךְ *Μολοχ*, יָגוֹמֹר *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 Massorites is correct,

at least in all essential particulars, and that it is properly to be made 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*; נָבַע *to pour forth*, נִבְּא the same idea applied to words, *to prophesy*; עָנַק *to encircle the neck with an ornament*, חָנַק *to strangle*, אָנַק applied to sounds uttered in strangulation, *to groan*; הָגַל *to go about as a spy*, הָבַל *to go about as a merchant*; כָּנַס *to collect*, תְּנִינִים *treasures*; קִבְּרֵיץ *a cup*, קוֹבֵעַ or קוֹבֵעַ *a helmet* (of similar shape); רָךְ *tender, delicate*, רַק *thin*; תְּקַן *to make straight*, תְּקַן *to straighten the beam of the balance, to weigh*; בְּכוֹר *first born*, בְּכוֹר *first ripe*, בְּקָר the first portion of the day, *the morning*; הִלָּה *to suspend*, הִלָּה applied to a bucket, *to let down*; קָצַר *to cut*, קָצַר *to reap*; זָהָב *gold*, צָהָב *yellow*; טָמַן *to conceal*, טָפַן and צָפַן *to hide away as treasures*, סָפַן *to cover with boards*; נָתַן *to destroy by tearing down*, נָתַשׁ *to destroy by uprooting*; נָבַח *to slay*, וָבַח *to sacrifice*; חָבַל *to bind*, חָבַל *to bound*; בָּרַח *to break up, flee*, פָּרַח *to break out, blossom*, פָּרַק *to break in pieces*, חָצַב *to cut off*, חָצַב *to hew stone*, חָצַב *to cut wood*; שָׂהַר *to surround*, עָטַר *to encircle the head with a crown*; נָהַךְ *to pour out*, נָסַךְ *to pour in libation or in casting metals*; שָׁהַר *to shine*, טָהַר *to be pure*; חָתַח *to engrave*, חָרַשׁ *to plough*; בָּהֵן *to prove*, בָּחַר *to approve, choose*; שָׁתַה *to drink*, its causative שָׁתַקַּח; חָתַר *to break through*, חָתַר *to investigate*; נָצַב *to place*, תְּהַנִּיב.

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

קָרַן *to deal violently*, פָּצַר *to urge*; קָצַר *to cut with the sickle, reap*, קָרַן

to cut with the teeth, bite; *נָשָׁף* to blow, *נֶפֶשׁ* breath; *בָּנַס* to collect. *נָכָס* riches, *מִסְפָּנוֹת* storehouses.

3. By the addition of a letter:

Thus, from the letters *צר*, in which inheres the idea of compression are formed *צָרַר* to bind, *צָרַר* to press together, *אָצַר* to heap up, *רָצַר* to be straitened, *נָצַר* to guard, besiege, *עָצַר* to restrain, *הָצִיר* an enclosure; from *גז* are formed *גָּזַר* to cut, *גָּרַז* to cut off, *גָּזַז* to cut loose, go away, *גָּזַזוּ* to shear, *גָּזַל* to plunder, *הָזִירָה* hewn stone; *פָּרַשׁ* to unfold, make distinct, *פָּרָשׁוּ* to spread out; *פָּרָם* a vineyard, *פָּרָקִיל* 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, *נָטַר* poetic; *בְּרוֹשׁ* cypress, *בְּרוֹחַ* once in poetry; *כָּנַר* to shut, rarely; *כָּבַר* *סָעָרָה* storm, *שָׂעָרָה* rare and poetic; *כָּבַף* to cover, once *שָׁכַף* *הָעָף* to be quenched, once *זָנַף* *הָעֵב* to abhor, once *הָעֵב* *כָּבַל* to be foolish, once *בָּסַל* *עָוֹלָה* iniquity, once *עָוֹלָה*.

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; *בָּשָׂב*, *בְּשָׂבָה* a lamb, occur in the Pentateuch interchangeably with *בָּבֶשׂ*, *בְּבֶשֶׁה*, which are the only forms found in other books; a sceptre *שֵׁבֶט*, but in the book of Esther *שֵׁבֶט־בַּיִת*; Damascus *דַּמָּשְׁקַיִם*, in Chronicles *דַּמָּשְׁקַיִם*; how 1 Chron. 13: 12, Dan. 10: 17 *הָרֵף*, in earlier books *הָרַף*.

3. Of Dialect: The same word may come to be pronounced differently by those who speak distinct though related languages. Thus, the cognate dialects,

particularly the Biblical Aramæan and Syriac, in very many words regularly substitute **ס** for the Hebrew final ה, and the corresponding linguals for the Hebrew sibilants, **ז** being sometimes still further weakened by the loss even of the lingual sound to that of the guttural ז, e. g.:

Heb. הָפָה to *wander*, Aram. הַפָּא, Syr. ܗܦܐ; Heb. זָהָב *gold*, Aram. הַהַב, Syr. ܗܗܒ; Heb. צֶרֶף a *rock*, Aram. צַרַר, Syr. ܥܘܪܐ; Heb. שְׁלֹשׁ *three*, Aram. הַלְתָּה, Syr. ܫܠܫܐ, Arab. ثَلَاثٌ; Heb. אֶרֶץ *the earth*, Arab. أَرْضٌ, Aram. אַרְרַת, Syr. ܐܪܨܐ. Other consonant changes: Heb. בֵּן a *son*, Arab. بَنٌ, Aram. בַּר, Syr. ܒܪܐ; Heb. הַרְגֵל to *kill*, Arab. قَتَلَ; Heb. הַקְטֵן, Syr. ܗܩܩܬܐ; Heb. כִּסֵּא a *throne*, Aram. כַּסְרַי, Syr. ܩܨܘܬܐ, Arab. كُرْسِيٌّ; Heb. הַקְדֵּשׁ a *field*, Aram. הַקְלֵא, Syr. ܗܩܠܐ, Eth. ስፋል.

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.:

עֲרֵבִים אֶרֶבִים *purple*; שָׂטֵן שָׂטָן to *hate*; חַמְדָּה חַמְדָּה *chamber*; עָחָן אַחָן *Achan*; נְבוּזַדְנֶצַּר נְבוּזַדְנֶצַּר *Nebuchadnezzar*; דּוֹעַג דּוֹעַג *Doeg*; אֲלֻמִּים אֲלֻמִּים *almug or algum trees*; שֵׁנִים שֵׁנִים *teeth*.

a. Mere varieties of orthography must not be mistaken for consonantal changes, e. g. לָא occasionally for לֵא and *vice versâ*, probably לֵאקְלֵיהּ for לֵאקְלֵיהּ, 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. הַתְּקַטֵּל = הִתְּקַטֵּל for תְּקַטֵּל; הִתְּקַטְּלָה probably for הִתְּקַטְּלָה comp. Arab. *takattala*. In אֶהְיֶה 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. זְרוּעַ אֶזְרוּעַ *arm*; הַמָּוֶל אֶתְמֹל *yesterday*. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֶזְקִים, אֶתְרַבְּנִים, אֶגְשָׁיִם, אֶבְשָׁתִּי אֶים. So in Chaldee אֶרְם *blood*, Heb. דָּם; אֶגֶן *garden*, Heb. גֶּן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek χθῆς, ἐχθῆς.

for הַיָּצִיב , הַיָּצִיב Ex. 2: 4 for הַיָּצִיב and probably פָּצֵץ Ps. 139: 8 with Daghesh-forte conservative for פָּצֵץ .

§ 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, מֶת for מֶתֶת , הַתְּמַלֵּם for הַתְּמַלֵּם , לְבַתֵּן for לְבַתֵּן , but רַב from רַבֵּב , מִשְׁרָח 1 Kin. 1: 15 for מִשְׁרָח or מִשְׁרָחַת , מִגְּבַחַת Ezek. 4: 3 for מִגְּבַחַת Mal. 1: 14 for מִשְׁרָחַת .

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 נ , rarely with ל and ר and only in particular words; so נ of the Hithpael of verbs before ד and ט , and in a few instances before sibilant and other letters, and ד at the end of a few words before ת . Thus, רִתֵּן for רִתֵּן , מִתַּת for מִתַּתֶּת ; רִקָּה for רִקָּה Ezek. 27: 23 for פְּלָנָה Am. 6: 2; שָׁעִי for אֲשֶׁר לִי ; יִדְבָּאִי for יִדְבָּאִי , רִשְׁמָא for יִרְשְׁמָא , הַחֲזִפִּי for הַחֲזִפִּי , תְּשׁוּמִים for תְּשׁוּמִים , הַתְּנַבְּאִי for הַתְּנַבְּאִי , תְּנַפְּסָה for תְּנַפְּסָה ; לֶחַת for לֶחַת , אַחַת for אַחַת .

a. So perhaps כ in כָּסָה according to Gesenius for כָּכָסָה and כָּס for כָּכָס . Compare Greek συγγενής for συγγενής , 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 Biblical Aramæic 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 ך or ך, e. g. הַרְהַ'שֶׁק, מִרְבֵּל for מִרְבֵּל, הַמְשִׁיחַ for מְעִיזָה, מְעִיזָה, הַמְשִׁיחַ Isa. 23: 11 for מְעִיזָה, מְעִיזָה Job 18: 2 in the judgment of some for מְעִיזָה ends, though others make the ך a radical, and give the word the sense of *snares*. The conjecture that תְּמַנִּי Ps. 64: 7, Lam. 3: 22 is for תְּמַנִּי is unnecessary and unwarranted.

4. When ך of the Hithpael of verbs would stand before a sibilant, it is transposed with ס and ש, and with ז it is in addition changed to ז. Thus, מְתַחֲתֵר for מְתַחֲתֵר, נְתַחֲתֵר for רְתַחֲתֵר, נְתַחֲתֵר for רְתַחֲתֵר, נְתַחֲתֵר for רְתַחֲתֵר.

a. In הִתְחַוְּתָה 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 ך is likewise transposed with ז and changed to ז: thus, Aram. הִתְחַוְּתָה for הִתְחַוְּתָה; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is ז appearing in this conjugation is הִתְחַוְּתָה Isa. 1: 16, where ך is assimilated agreeably to ז. Compare with these transpositions the frequent Doric change of ζ (= δσ) into δλ, as σφίλωσ for σφίλωσ.

§ 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 ך has been assimilated to a following initial ך; viz. רְשָׁעִים Isa. 35: 1 presumed to be for רְשָׁעִים; פְּדוּתִים Num. 3: 49 for פְּדוּתִים; פְּדוּתִים Ex. 21: 30, Ps. 49: 9; פְּדוּתִים 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.

2. A few cases occur of the rejection of a letter, chiefly ך and ם, from the end of a word.

a. ך of the verbal endings ךָ and ךֿ is almost always dropped, being only retained as an archaic or emphatic form, and chiefly at the end of a clause, e. g. רָדַעְךָ Dent. 8: 16, but mostly רָדַעְךָ; רָדַעְךָ Gen. 32: 20, commonly רָדַעְךָ; רָדַעְךָ Ruth 3: 4, commonly רָדַעְךָ. So, too, in some proper nouns, רָדַעְךָ Zech. 12: 11, רָדַעְךָ Josh. 12: 21; רָדַעְךָ, whose original ך is shown in the derivative רָדַעְךָ and is perpetuated in the modern name *Seilân*.

b. In like manner ם is rejected from the dual and plural terminations of nouns upon their entering into the close connection of the construct state with the following word, רָדַעְךָ from רָדַעְךָ, רָדַעְךָ from רָדַעְךָ.

c. If the feminine endings ךַּ and ךֿ have, as is probable, a common origin, this may be best explained by the assumption that ך is in many cases rejected from the termination, leaving only the vowel, though it is always retained when any addition is made to the word: thus, the construct state רָדַעְךָ, absolute רָדַעְךָ, but with a suffix רָדַעְךָ; רָדַעְךָ (comp. רָדַעְךָ Dent. 32: 36), רָדַעְךָ. It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants ך and ך, because ך in this case represents not *h* but the vowel *ā*.

§ 56. A few other changes remain to be mentioned which are due to special causes.

1. Nun is often inserted in certain forms of verbal suffixes to prevent the hiatus between two vowels, רָדַעְךָ Jer. 5: 22, or § 53. 3. a רָדַעְךָ Isa. 33: 21 for רָדַעְךָ, רָדַעְךָ Ex. 15: 2 for רָדַעְךָ. Comp. Gr. *ánōstios* and the English indefinite article *an*.

2. Vav at the beginning of words is changed to ך, e. g. רָדַעְךָ for רָדַעְךָ, רָדַעְךָ for רָדַעְךָ, רָדַעְךָ for רָדַעְךָ. The only exceptions are the four words רָדַעְךָ, רָדַעְךָ Prov. 21: 8, רָדַעְךָ Gen. 11: 30, רָדַעְךָ 2 Sam. 6: 23 (K'ri), and the prefixes Vav Conjunctive and Vav Conversive.

3. Vav, though capable of being reduplicated, e. g. רָדַעְךָ is in most instances relieved from this necessity by the substitution of ך, or by doubling the following letter in its stead, e. g. רָדַעְךָ or רָדַעְךָ for רָדַעְךָ.

a. In one instance after such a change of ך to ך, a following ך suffers the contrary change to ך to prevent the triple recurrence of the same letter, אַרְבָּנָה Isa. 16: 9 for אַרְבָּנָה.

4. Yodh before the plural termination ך is in a few cases changed to ך to prevent the conjunction of like sounds, תְּלֵי־אִים Hos. 11: 7 for תְּלֵי־אִים Josh. 10: 26; זְבוֹאִים Hos. 11: 8 for זְבוֹי־אִים Gen. 10: 19; ךְּהֵי־אִים from ךְּהֵי־אִים (also זְזָאוֹת) for זְזָוִי־אִים Jer. 38: 12 for בְּלֵי־אִים (or as some read, בְּלוֹי־אִים) ver. 11.

a. In like manner ך is changed to ך before ך in the word נָאוֹת for נָאוֹת from נָאוֹת; it is consequently unnecessary to assume, as Gesenius does, a singular נָאוֹת 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, כּוֹכָב for כּוֹכָב; שׁוֹטְפוֹת for שׁוֹטְפוֹת Gen. 11: 9; צְלָחוֹת 2 Chron. 35: 13 from צְלָחוֹת Prov. 19: 24.

2. Much more frequently with the quiescents.

(1) A prefixed ך is softened to its homogeneous vowel \bar{u} before other labials or vowelless letters, e. g. וְדָבָר, וְגִיחַ; the softening of an initial ך to \bar{i} only occurs in אִשִּׁי 1 Chron. 2: 13 for אִשִּׁי 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 ך and ך following their homogeneous vowels, e. g. הַיְרֵד for הַיְרֵד § 59, בְּיִהְיֶה for בְּיִהְיֶה, unless they are doubled, as מִיִּשְׁנֵי, מִיִּשְׁנֵי, and occasionally even then, e. g. מִיִּשְׁנֵי for מִיִּשְׁנֵי. Final ך always, and medial ך frequently, gives up its consonant sound after any vowel whatever, e. g. מִיִּשְׁנֵי, מִיִּשְׁנֵי, מִיִּשְׁנֵי for מִיִּשְׁנֵי.

a. Medial **א** regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e. g. רָאִיָּל; in רָאִיָּר preceded by **ל**, thus רָאִיָּר; in אֲיָחִיָּם and certain forms of אֲדוֹן preceded by the prefixes **ב כ ל ו י**, thus, בְּאֲדוֹרִים, בְּאֲדוֹרִים but בְּאֲדוֹרִים; בְּאֲדוֹרִים but בְּאֲדוֹרִים. The following examples are of a more individual character, e. g. נָאִיָּה for נָאִיָּה 1 Kin. 11: 39 for נָאִיָּה נָאִיָּה Num. 11: 4, בְּאֲדוֹרִים Jer. 40: 1, בְּאֲדוֹרִים 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. רִזְבֵּל Ezek. 42: 5, and אֲזִיָּרל Hos. 11: 4 from אֲזִיָּר Job 8: 8 for רָאִיָּר Deut. 32: 32 for רָאִיָּר, 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 **רה** in proper names to **ה**, thus תְּזַקְיָהוּ, תְּזַקְיָהוּ. 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 מִרְבָּהוּ after the rejection of **והו** becomes מִרְבָּה. So in those rare cases in which **ה** is substituted for the suffix **ה**, e. g. מִנְעָרָה Lev. 13: 4 for מִנְעָרָה. The proper name פְּדֵהָל Num. 34: 28 is derived not from פְּדֵהוּ but פְּדֵהוּ, 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**: רָאִיָּרִים for רָאִיָּרִים, תְּזַקְיָהוּ for תְּזַקְיָהוּ Ezek. 25: 6 from שָׁאָה ver. 1; מִנְעָרָה Ps. 139: 20 for מִנְעָרָה, so מִנְעָרָה Jer. 10: 5; רָאִיָּרִים from רָאִיָּרִים Neh. 6: 8 for רָאִיָּרִים; מִנְעָרָה Isa. 51: 20, מִנְעָרָה Deut. 14: 5; מִנְעָרָה 1 Sam. 14: 33 for מִנְעָרָה; מִנְעָרָה Isa. 10: 13 for מִנְעָרָה; מִנְעָרָה Zech. 11: 5 for מִנְעָרָה; this even occurs after mixed syllables, e. g. מִנְעָרָה for מִנְעָרָה; מִנְעָרָה for מִנְעָרָה, particularly in proper nouns מִנְעָרָה for מִנְעָרָה; מִנְעָרָה for מִנְעָרָה. So, מִנְעָרָה for מִנְעָרָה Eccles. 2: 13 for מִנְעָרָה Jer. 25: 36 for מִנְעָרָה; מִנְעָרָה Prov. 30: 17 for מִנְעָרָה. There is no instance of this with **י**, on the contrary, קוֹצֵיָה 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 *ū*, **י** in *ī*, which draws the accent upon itself and frequently causes the dissolution of a previous syllable and the rejection of its vowel, בְּרִיָּהוּ for בְּרִיָּהוּ, רִשְׁתָּהוּ for רִשְׁתָּהוּ; רִשְׁתָּהוּ for רִשְׁתָּהוּ, פְּרִיָּהוּ for פְּרִיָּהוּ, דְּמִיָּהוּ for דְּמִיָּהוּ.

the plural of the demonstrative in the Pentateuch לָלוֹ or לָלוֹם, elsewhere, with a single exception, לָלוֹם. 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. לָלוֹ to *kill*, Aram. לָלוֹ, Syr. لَو، Arab. لَو، Ethiop. ቀረሰ.

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. בְּדָבָר, בְּשֵׁשֶׁתָּהּ. 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 *ě*) and the reverse, these changes being confined, except in rare instances, to the cognate forms; thus, *i* never passes into *u* or *o*, nor these into *a*. Only as *ě* stands in relation to both *i* and *a*, it serves to mediate

the interval between them, and thus accounts for the occasional changes of *i* to *a* or the reverse, e. g. הַקָּטִיל, הַקָּטִילָה; הַקָּטִילָה; בַּת for בָּתָּה, בָּתָּר; הֵם, הַיָּמִים comp. נָד, נָדָם.

a. The exceptional change from *u* or *o* to *e* occurs only in the pronouns, e. g. הַשְּׂמֵלֶה, before suffixes הַשְּׂמֵלֶה; and in the particle אַחַד, before suffixes אַחַד. There are also a few examples of the change of short vowels in mixed syllables before the accent, e. g. הַקָּטִילָה, construct הַקָּטִילָה, plural הַקָּטִילָה.

§ 59. The mutations of vowels are due to one or other of the following causes, viz.: 1. Syllabic changes. 2. The influence of consonants. 3. The influence of vowels. 4. The accent. 5. The shortening or lengthening of words. As the vowel of unaccented mixed syllables is always short, and that of simple syllables long, § 18. 2, it is evident that a change in the character of a syllable will involve a corresponding change in its vowel, unless the accent interfere to prevent. Accordingly, when for any cause a mixed syllable becomes simple, its short vowel will be converted into a long one; and when a simple syllable becomes mixed, the reverse change will take place, e. g. הַר, הַרִים; קָמָה, קָמָה. In the case of the vowels *i* and *u* there is frequently an additional change of quality, viz., of *i* to *e* and *u* to *o*, e. g. הַקָּיִים for הַקָּיִים; בָּוִיִן for בָּוִיִן in place of בָּוִיִן § 56. 3.

a. Daghesh-forte is thus resolved by the prolongation of the previous vowel in קָמָה, קָמָה; פָּקֵד, פָּקֵד; הַמִּשְׁרֵת, הַמִּשְׁרֵת; מִיִּרְיָה, מִיִּרְיָה; הַקָּיִים, הַקָּיִים; הַקָּיִים, הַקָּיִים; Eccles. 9: 12 for הַקָּיִים § 53. 2. a; הַקָּיִים for הַקָּיִים Lam. 1: 8, if this is for נָדָה see ver. 17; and if the conjecture of Gesenius (Thesaurus, p. 483) be correct as to the true reading in 1 Chron. 23: 6, 24: 3 הַקָּיִים for הַקָּיִים.

§ 60. Contiguous consonants may give rise to vowel changes by their individual peculiarities, as is the case with 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 accom-

אָהֲלִים for אֲהֲלִים, אֲרִחָיו for אָרִחִים, אָזוּר for אֲזוּר, אָפֶר for אֲפֶר. This disposition to render the gutturals more audible by the aid of a vowel is further shown by their attracting to themselves the vowel of another letter, particularly in trilateral monosyllables, e. g. זָרַע for זֶרַע (זָרַע), הַשֵּׁשׁ, הַשֶּׁשׁ, קָרָאן for קָרְאן Ex. 2: 20 for קָרְאָן Ruth 1: 20, הַחֲחִיבִי Prov. 1: 22 for הַחֲחִיבִי Job 20: 26 see § 111.2. c, וְאֶסְעֶלֶם Zech. 7: 14 for וְאֶסְעֶלֶם, and by their sometimes causing an antecedent or accompanying vowel to be retained where analogy would require its rejection, e. g. מוֹצֵאֵר for מוֹצֵאֵר from מוֹצֵא, חֲטָאֵר, מְטָעֵר, מְטָאֵרוּ Deut. 32: 10; מְטָעֵר, מְטָעֵר.

4. An incapacity for being doubled, whence they never receive Dagshesh-forte, and the previous syllable thus becoming a simple one, its vowel is generally lengthened, § 59, *ă* to *ā*, *ĭ* to *ē*, *ŭ* to *ō*, e. g. מֵאֵן for מֵאָן, מֵאֵן for מֵאָן, מֵאֵן for מֵאָן, מֵאֵן for מֵאָן.

a. Sometimes an intermediate syllable, § 18. 3, is formed, and the vowel remains short. (1) This is commonly the case before ח, frequently before ה, less often before ע, rarely before א, never before ר, e. g. גַּחַם, גַּחַח, גַּחַח, גַּחַח, גַּחַח. (2) It is more likely to occur in the body of a word than after a prefix, e. g. חֲחִלְתִּי Ps. 119: 43 from חֲחַל, but חֲחִלְתִּי Job 38: 24 from חֲחַל. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. חֲחִלְתִּי Prov. 22: 24 from חֲחַלְתִּי Ps. 141: 8 from חֲחַלְתִּי but חֲחִלְתִּי Deut. 2: 9. There are a very few instances in which Dagshesh-forte is found in ר, e. g. חֲחִלְתִּי Ezek. 16: 4, חֲחִלְתִּי Prov. 14: 10, חֲחִלְתִּי Prov. 15: 1 (in some editions), חֲחִלְתִּי Cant. 5: 2, see also § 24. b.

§ 61. The concurrence of consonants gives rise to the following vowel changes, viz.:

1. When two vowelless letters come together at the beginning of a syllable in contravention of the law in § 18, the impossible combination is relieved by giving to the first of them a short vowel. This, if there be no reason for preferring another, will be the briefest of the vowels, Hhirik, e. g. חֲחִלְתִּי for חֲחַלְתִּי, חֲחִלְתִּי for חֲחַלְתִּי, חֲחִלְתִּי for חֲחַלְתִּי. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. חֲחִלְתִּי for חֲחַלְתִּי from חֲחַלְתִּי (חֲחַלְתִּי); חֲחִלְתִּי from חֲחַלְתִּי; חֲחִלְתִּי from חֲחַלְתִּי; חֲחִלְתִּי from חֲחַלְתִּי. 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 עֲבָדֵי, נְהַלְכֵי for נְהַלְכֵי, נְהַלְכֵי for נְהַלְכֵי, לְהַפִּיר for לְהַפִּיר, פְּעַלְךָ for פְּעַלְךָ.

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 וְעָבְדוּ, וְהָיָה, וְהָיָה, וְהָיָה.

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. פָּהֶה for פָּהֶה construct of פָּהֶה, פָּהֶה for פָּהֶה, the Seghols being liable to be changed to Pattahhs by the presence of a guttural כִּשְׁפָתָה for כִּשְׁפָתָה.

c. In מִצְוָתָם Gen. 32: 20 for מִצְוָתָם 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. לָרֵב for לָרֵב, לָרֵב for לָרֵב. If either letter is a guttural, Pattahh is mostly used instead, e. g. לָרֵב, לָרֵב. 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. בָּיִת, בָּיִת, but בָּיִת.

a. The only instances in which two vowelless consonants concur at the end of a word are the pron. אָה, the 2 fem. sing. pret. of verbs קָטְלָה, certain jussive and Vav Conversive forms of ל"ה verbs §§ 174. 4, 177. 3, הִיָּסָה § 153. 2, the nouns נָרָה, קָטְטָה and forms with otiant Aleph.

b. When the penultimate letter is ה or ה, it in a few instances takes Seghol, as אָהֶה, בָּהֶה, רָהֶה. When the final letter is א, it either remains otiant, § 16. 1, or requires Seghol, אָהֶה, אָהֶה; a penultimate א either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c, אָהֶה, אָהֶה or אָהֶה, אָהֶה. 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 one doubled letter, and the vowel is rejected or thrown back upon the preceding consonant, e. g. יָסְבּוּ for יָסְבּוּ, יָסְבּוּ for יָסְבּוּ (Daghesh-forte disappearing at the end of the word), לָבּ for לָבּ, יְכוּנְנָה Job 31: 15 for יְכוּנְנָה

in the absolute; and all of them to the feminine ending ה. Examples of ו: בְּנוֹ Num. 23: 18, 24: 3, 15, בְּנֵי־הַיְיָ several times, מִנְּיָהּ Ps. 114: 8. Examples of י: אֶתְבַּחֲתִי Hos. 10: 11, אֶסְבֵּר Gen. 49: 11, בְּנִי *ibid.*, מְבַבְּחִי Gen. 31: 39, בְּשִׁפְסִי־י Ps. 110: 4, הַפְּסִי־י Ps. 114: 8, הַשִּׁבִּי־י Ps. 123: 1, מְבַבְּחִי Ps. 113: 5, בְּשִׁפְסִי־י ver. 6, מְבַבְּחִי ver. 7, הַשִּׁבִּי־י ver. 8, מְבַבְּחִי ver. 9, מְבַבְּחִי Isa. 1: 21, נְאֻמֵּי־י Ex. 15: 6, מְבַבְּחִי Zech. 11: 17, רַב־יֵי־י Lam. 1: 1, מְבַבְּחִי *ibid.*, מְבַבְּחִי Deut. 33: 16. It is also attached to the first member of the compound in many proper names, e. g. מְבַבְּחִי־צָרַח, מְבַבְּחִי־אֵל, and perhaps to such participial forms as יִשְׁבַּחֲתִי Jer. 22: 23. Of ה: אֶרְמָהּ Ex. 15: 16, אֶרְמָהּ Isa. 8: 23, Job 34: 13, 37: 12, תְּרַחַח Judg. 14: 18, אֶרְמָהּ Ps. 3: 3, 80: 3, Jon. 2: 10, מְבַבְּחִי almost constantly, מְבַבְּחִי Ps. 116: 15, נְחִי־הָ Num. 34: 5, Ps. 124: 4, מְבַבְּחִי Ps. 92: 16 (K'ri), 125: 3, Ezek. 28: 15, Hos. 10: 13, מְבַבְּחִי Job 5: 16, מְבַבְּחִי Ps. 44: 27, 63: 8, 94: 17, מְבַבְּחִי Job 10: 22, מְבַבְּחִי Josh. 19: 43, Judg. 14: 1, and regularly in the third person feminine of the preterite of ל"ה verbs. In modern Persian *ī* 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. And in Hebrew they seem to be traces of forms once current but which became obsolete § 201. *e.*

§ 62. The changes due to the influence of vowels on the orthography 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. הַשְּׁפֹתִי Neh. 3: 13 from הַשְּׁפֹתִי after the rejection of א by § 53. 2. *b*: בֵּית after the softening of י to *i* becomes בֵּית; קָטְלוּ by the rejection of ה becomes קָטְלוּ; יהוה prefixed to proper names is from יהוה for יהוה, § 57. 2 (4), an abbreviation of יהוה, § 47.

2. One of them may be hardened into its corresponding semi-vowel; *i* י with *i* י may form *ī* י, or the first *i* may be changed to *iy*, which, upon the reduplication of the י to preserve the brevity of the antecedent vowel, § 24. 3, becomes *īy*, e. g. עֲבָרִי with ים becomes עֲבָרִים or עֲבָרִים. So, י before ה forms יה, and before ו forms יו, e. g. עֲבָרִי, עֲבָרִי; in like manner ה is changed before ו into *hw*, forming הו, which, by § 56. 3, becomes הו, e. g. מְבַבְּחִי, by the substitution of ות for ת, מְבַבְּחִי. *ī* י followed by *ū* ו forms *iw*, קָטְלוּ, קָטְלוּ; פִּי, פִּי; הַמְּבַבְּחִי for הַמְּבַבְּחִי Josh. 14: 8. *ē* י before *i* י or *ū* ו is resolved

into *ay*, which, joined with the appropriate semi-vowels, becomes יַ and יִ, the virtual reduplication of the final consonant in the one case preserving the short vowel, which is lengthened in the other; thus כּוּיִ with יַ becomes כּוּיִ, and with יִ כּוּיִ. The same resolution of יַ occurs before final הֶ, forming הֶיֶ, and by § 61. 2 הֶיֶ, thus נְעוּרֵיֶ with הֶ becomes נְעוּרֵיֶהֶ.

a. Grammarians have disputed whether in such words as נְבָרִיִם, נְבָרִיִּים the point in י is Daghesth-forte or Mappik, § 26, and accordingly whether they are to be read *ibhriyyim*, *malkhuyyōth*, or *ibhriyim*, *malkhūyōth*. If the explanation given above be correct, it is Daghesth-forte Conservative. Comp. תָּבִים, תָּבִים.

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 עֲרֵבִיִם 2 Chron. 17: 11 from עָרְבִי and ים, the vowels are kept separate by an interposed א

c. In words of ל"ה formation, such as עֲשִׂיהַ, עֲשִׂי, עֲשִׂיהַ from עֲשִׂיהַ and הַ, 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 עֲשִׂיהַ, עֲשִׂי, עֲשִׂיִם (like קִנְיָלִים) from which י is rejected by § 53. 3. In the same way עֲשִׂיהַ, עֲשִׂי, etc., from עֲשִׂיהַ are for עֲשִׂיהַ, עֲשִׂי, עֲשִׂיִם. In such alternate forms as פָּרִי from פָּרִיהַ, the radical י is retained by preserving the antecedent vowel, which, before Daghesth-forte 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. הַחַג for הַחַג, הַחַגְתָּה Prov. 21: 22, הַחַבֵּם (also when ה has Hhateph Kamets, e. g. הַחַרְשִׁים Judg. 9: 9), often before ה and ע, particularly if it receives the secondary accent, e. g. הַחַרְשִׁים for הַחַרְשִׁים, rarely before א and ר, הַחַרְתָּ Gen. 14: 10, נַחְצוּתָּ Neh. 9: 18, 26 but נַחְצוּרָה Ezek. 35: 12.

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

c. In וְאָתָּה וְאָתָּה 1 Sam. 28: 15 and the combination וְעַד וְעַד a similar change takes place after a guttural to prevent the repetition of the vowel \bar{a} ; so in וְיִשְׁפָּטֶה Ps. 20: 4, and וְאָנָּה וְאָנָּה after the liquid \bar{n} .

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, אָרָץ for אֶרֶץ, מֶלֶךְ for מֶלֶךְ, but בָּרַח for בָּרַח, only before ו, which can combine with a and not with e , a is retained and lengthened to (,) by § 59, אָנָּה, אָנָּה. Rarely in other cases אָרָץ for אֶרֶץ, where the change is facilitated by the preceding ו.

b. The assimilation to (,) occurs in a few cases after a guttural with ה prefixed, e. g. הָלַם for הֶלַם, הָהָר for הֶהָר; and in אָרָץ (from אֶרֶץ) uniformly after Kamets אָרָץ, אָרָץ, אָרָץ.

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

§ 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. הַשְּׂמֵר, הַשְּׂמֵר; אֵיבָן, אֵיבָן; אֵיבָן, אֵיבָן.

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 pretonic vowel. This is commonly the simplest of the long vowels \bar{a} , e. g. אֶרֶץ, אֶרֶץ, אֶרֶץ, occasionally \bar{e} , e. g. אֶרֶץ, אֶרֶץ, rarely \bar{o} , e. g. אֶרֶץ. 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 מֶלֶךְ, מְלָכֹת from מֶלֶכֶת.

§ 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.

follows if it is possible for one to be made, e. g. דְּבַר, דְּבַרְיִכֶם, דְּבַרְיִכֶם for דְּבַרְיִכֶם 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. תִּקְטִילְנָה from תִּקְטִיל; קָמְנָה from קָמָה; קָטַל from קָטַלְתִּי; קָטַלְתִּי from קָטַלְתִּי; קָטַלְתִּי from קָטַלְתִּי. 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. מִלְכּוֹ from מִלְכָּה, סִתְרוֹ from סִתְרוֹ.

(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. קָטַלְתִּי and קָטַלְתִּי 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. מְדַבֵּרָה 1 Kin. 19: 15 from מְדַבֵּרָה, הַשְּׂמִילָה Ezek. 8: 2 from הַשְּׂמִילָה.

(c) If it be a long vowel, it may be rejected, as רָקַטְלוּ from רָקַטְלוּ, שָׁמַיִם from שָׁמַיִם, or retained either unaltered, as הַקְּרִיבוּ from הַקְּרִיבוּ, מְשַׁבֵּן from מְשַׁבֵּן, or with a change of quality from pure to diphthongal or the reverse, מְתוֹקָה from מְתוֹקָה, נְסוּגָה from נְסוּגָה, הַקְּמַנִּי from הַקְּמַנִּי, פְּלִיטָה from פְּלִיטָה.

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

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

PART SECOND.

E T Y M O L O G Y.

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 pronominal 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, יָקַח. 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. כָּרַס to *lay waste* comp. כָּרַס; וָלַע to *burn* comp. וָלַע; כַּרְעָה a *branch* comp. כָּרַע; טְרַעָה thoughts comp. טָרַע; שִׁרְעָה a *sceptre*, comp. שָׁרַע; שִׁרְעָה tranquil comp. שָׁרַע; שִׁרְעָה to *spread* comp. שָׁרַע; or by blending two different roots, e. g. רִנָּה to *be fresh* composed of רָב and רָשַׁע; כַּלְמֵי a *certain one* = כָּלְמֵי; אֶרְבֵּי a *frog* from אָרַב to *leap* אָרַב (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 biliterals. Thus, the cognates גָּזַר, גָּזַל, גָּזַח, גָּזַח, גָּזַח, גָּזַח, 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 biliterals, e. g. אָב *father*, אָח *brother*, אָמ *mother*, have suggested the thought that the ultimate roots may in all cases have been biliterals, 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, קָטַל, קָטַל, קָטַל.

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 prevalingly 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 suffixes.

§ 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 (פְּעֻלִּים *actions*), nouns (שְׁמוֹת *names*), and particles (מְעָלִים *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, אֲנֵנוּ, אֲנֵנוּ
2. { Thou <i>m.</i>	אַתָּה	Ye <i>m.</i>	אַתֶּם
{ Thou <i>f.</i>	אַתְּ, אַתְּ	Ye <i>f.</i>	אַתְּן, 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 אֲנִי; אֲנִי occurs but six times, viz., Gen. 42: 11, Ex. 16: 7, 8, Num. 32: 32, 2 Sam. 17: 12, Lam. 3: 42; אֲנִי 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. הוּא (in pause occasionally הוּאָ Ps. 2: 7, 25: 27, 40: 18, 70: 6, but mostly הוּאָ) is in five instances written הוּא 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 הוּא without the final vowel Num. 11: 15, Deut. 5: 24, Ezek. 23: 14. The feminine הִיא is occasionally written הִיאָ 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 ה, though it is probable that the original pronunciation proper to this orthography was הִיאָ. The feminine plural הֵנּוּ occurs only Ezek. 34: 31, where a few manuscripts read הֵנּוּ; the alternate form הֵנּוּאָ occurs Gen. 31: 6, Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have הֵנּוּאָ.

(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. 11: 39, 13: 10, 21, 16: 31, 20: 17, 21: 9, Num. 5: 13, 14. In its stead is found הִיאָ a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that הִיאָ *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 הִיאָ *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 Kimchi הִיאָ Ruth 1: 13 and הִיאָ 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. 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 הוּ or הָ §§ 85. 1. a (1), 201. e. In the first person the nasal is omitted אֲנִי, אֲנִי. The plurals of the second and third persons were originally אַתְּמָה, אַתְּמָה, which are still preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. אַתְּמָה, אַתְּמָה. The vowel *ū* however, which in the plurals of masculine nouns has been converted into *ī*, has in the pronouns undergone a still further modification into the diphthongal *ē* אַתְּמָה or אַתְּמָה. 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 הָ 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 אֲנִי *cognomina*; the first person is אֲנִי *the speaker*, the second אֲנִי *present*, the third אֲנִי *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: (See Paradigm I, at the end of the volume.)

	SINGULAR.		PLURAL.	
1. <i>Com.</i>	י	ך		ם
2. { <i>Masc.</i>		ך		ם
{ <i>Fem.</i>		ך		ן
3. { <i>Masc.</i>		הי	ם	הם
{ <i>Fem.</i>	ה	ה	ן	הן

In the first person singular י is attached to nouns, and יך 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, 222. The third plural forms הם, הן 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,	זה	זאת	<i>this.</i>	PLURAL,
				אל
				אלה
				<i>these.</i>

The poetic form זה 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 ך and with a different vowel letter םִ or םֵ. The plural, coming from a different root, is sufficiently distinguished without the usual termination; םִ 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 ךֿ.

2. The singular of this pronoun is in a few instances compounded with ם 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 ךֿ prefixed)—

	Masc.	Fem.	Com.
SING. <i>this</i> or <i>that</i>	םִ םִ םֵ םֶ םַ	םִ םֵ םֶ םַ	םִ םֵ םֶ םַ

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 םֵ םֶ םַ is used for the remote demonstrative *that*.

RELATIVE PRONOUN.

§ 74. The relative *who, which* is םִ םֵ, which may be employed as a separate word, or may be shortened to a prefix םִ with DagHesh-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 םִ takes the vowel (.) followed by DagHesh-forte, Judg. 5: 7, Cant. 1: 7, Job 19: 29; once it has (,) before םִ 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 שְׁלָחֵהוּ *who he sent him*, i. e. whom he sent, אֲשֶׁר זָרְעוֹ *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*, מֵאֲשֶׁר— *whence*.

a. The prefix שֶׁ occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in 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 הַשֵּׁמֶם Gen. 6: 3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition שֶׁ, the relative שֶׁ and the particle מֵ for *that also*; but the most recent interpreters derive it from the verb שָׁמַם *to err*, and translate *in their erring*.

b. אֲשֶׁר or שֶׁ 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 Daghesh-forte it is pointed מַה and the following letter is doubled, e. g. מַה שְׁמִי Ex. 3: 13. Before the stronger gutturals ה and ח it also commonly receives (ֶ), e. g. מַה־הִיא Ps. 39: 5, מַה הַטְּאֵהִי Gen. 31: 36. Before the weaker gutturals א, ע and ר, it commonly takes (ֶ), e. g. מַה־אֵלֶּה Zech. 1: 9, מַה עֲבֹדְךָ 2 Kin. 8: 13, מַה־רְאִיתָם Judg. 9: 48. Before ה, ח and ע with Kamets it takes (ֶ), § 63. 1. a, e. g. מַה־תָּהָה לוֹ Ex. 32: 1, מַה־הָטְאֵהִי Gen. 20: 9, מַה־עָשִׂיתָ *ib.*; and occasionally before other letters especially when it has a disjunctive accent מַה קוֹל 1 Sam. 4: 14,

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. מִיָּהָה Ex. 4: 2, מִיָּלֶכֶם Isa. 3: 15, מִתְּלָאָה Mal. 1: 13, מִיָּהָם Ezek. 8: 6 K'thibh.

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

3. The words פְּלִנִי אֶלְמִנִי which are always used in combination, or contracted into one פְּלִמִנִי, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. *ὁ ὁσίνα*; 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	Piël	Intensive active.
4.	פֻּעַל	Pual	” passive.
5.	הִפְעִיל	Hiphil	Causative active.
6.	הִפְעִל	Hophal	” passive.
7.	הִתְפַּעֵל	Hithpaël	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* (פְּבִימִים), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from עָשָׂה *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 (פִּ"נ), or Pe Yodh (פִּ"י) verb, Pe as the initial of עָשָׂה becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (פִּ"ו); one in which He takes the place of the third radical, a Lamedh He (פִּ"ה); one whose second and third radicals are alike an Ayin Doubled (פִּ"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, נִשְׁבַּח *to steal*, Ni. *to be stolen*; נִכְתָּב *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 reflexive signification, נִסְתַּחַר *to hide*, Ni. *to hide one's self*; נִשְׁמַר *to keep*, Ni. *to keep one's self*, φυλάττεσθαι; נִחַם Ni. *to repent*, lit. *to grieve one's self*, μεταμέλεσθαι; or expresses

reciprocal action, יָצַץ *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, מָרַר 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, בָּעֵט *to be few*, Pi. *to be very few*; רָדָה *to follow*, Pi. *to follow ardently, to pursue*; פָּהַר *to fear*, Pi. *to fear constantly, to be timid*; שָׁאַל *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*; שִׁחָה Pi. *to be very corrupt* and *to corrupt or destroy*.

a. If the action be directed to the removal of its object, the Piel becomes privative, אָטַף *to sin*, Pi. *to free from sin, expiate*, כָּבַל *to stone*, Pi. *to free from stones*.

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*; בּוֹא *to come*, Hi. *to bring*; רָאָה *to see*, Hi. *to show*.

a. The causative sense in both Piel and Hiphil is sometimes weakened into a simple permissive, תָּיַח *permit to live* Ex. 22: 17, Deut. 20: 16, עָנָה perhaps *permit to suffer* Ex. 22: 21, הִפְדָּה *permit to be redeemed* Ex. 21: 8.

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, קָשָׁב Hi. *to be attentive*, prop. *to make (one's ear) attend*; מָתַק Hi. *to be sweet*, prop. *to cause sweetness*; שָׂבַל Hi. *to be wise*, prop. *to act wisely, exhibit wisdom*; נָבֵץ Hi. *to be brave*, prop. *to act bravely*; גָּדַל 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*; נָאָץ Hi. *to prolong and to be long*; עָשֵׂךְ Hi. *to enrich and to grow rich*; שָׂבַן 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, נָתַח 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, מִיָּט Pi. *to deliver*, Hith. *to escape, deliver one's self*; צִדֵּק Pi. *to justify*, Hith. *to justify one's self*; הִפְשֵׁי Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; הִלָּח 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*; הִלָּח 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)*; הִקְנִי 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 Pi. *to see*, Hith. *to look upon one another*.

2. This species is sometimes a mere passive like the Niph'al שָׁכַח *to forget*, Hith. *to be forgotten*; כִּפֵּר Pi. *to atone*, Hith. *to be atoned*; נִתְיַר 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, קָדַשׁ Pi. and Hi. *to sanctify*, or differ only in the frequency of their employment, שָׁמַע Pi. and Hi. (rare) *to send*, שָׁמַע 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*, סָפַל 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), שָׁבַח Pi. *to break the bones* (שָׁבַח), Hi. *to render strong*; or by restricting them to special applications, קָטַר Pi. *to burn incense (to idols)*, Hi. *to burn*

incense (to God); הִלְבֵּשׁ Hi. *to change*, Pi. *to change* (the clothes); הִצִּיט Hi *to strip*, Pi. *to strip* (the slain in battle).

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

(3) 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 הִכָּל *to be able* has a Kal preterite and infinitive; but its future is Hoph'al (strictly, *to be made able*, but in usage the equivalent of Kal); הִבִּיט *to be pale*, הִנָּחַךְ *to draw near*, הִנָּחַךְ *to be poured out*, have their futures in the Kal but their preterites in the Niph'al; הִפָּלַל *to stumble*, has a Kal preterite but future Niph'al (Ni. pret. only in Daniel); הִנְחִיחַ *to lead* has the preterite and imperative Kal, but future and infinitive Hiphil (Hi. pret. twice); הִקָּוָה *to wait for* is used in the Piel except the participle which is Kal; הִסָּף *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in הִבְרַח *to separate* and הִשְׁמַד *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation*, *destruction*) but the Niph'al is retained as its passive; הִרְחִיץ *to bathe* and הִזְקִיף *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.: הִפָּצַע *to cleave asunder*, הִגָּלָה *to uncover*, הִלָּה *to be sick*, הִרְנַע *to know*, הִרְדַּע *to bring forth*, הִרְזַע *to visit*, הִרְזַע *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, הִשָּׁבַח K. *to break the neck* (הִשָּׁבַח); הִשָּׁבַח K. *to tithe* (הִשָּׁבַח ten); הִשָּׁבַח *to make bricks* (הִשָּׁבַח); הִשָּׁבַח Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (הִשָּׁבַח heart); הִשָּׁבַח Pi. *to act as priest* (הִשָּׁבַח); הִשָּׁבַח Pi. *to build a nest* (הִשָּׁבַח); הִשָּׁבַח Pu. part. *square* (הִשָּׁבַח four); הִשָּׁבַח Pu. *almond-shaped* (הִשָּׁבַח); הִשָּׁבַח Pu. *died scarlet* (הִשָּׁבַח); הִשָּׁבַח Hi. *to snow* (הִשָּׁבַח); הִשָּׁבַח Hi. *to give ear* (הִשָּׁבַח); הִשָּׁבַח Hi. *to snare* (הִשָּׁבַח); הִשָּׁבַח Ho. *to be salted* (הִשָּׁבַח); הִשָּׁבַח Hith. *to make one's self a Jew* (הִשָּׁבַח); הִשָּׁבַח Hith. *to*

supply one's self with provision (צִירָה). A verbal form may occasionally arise even from an adverb, נִהְלָאָה Ni. part. *removed far away* (הִלָּאָה), or an interjection, הִיּוּ Hi. *and he stilled* (הִשָּׁה *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: קָטַן, קָבַד, קָטַל.

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 ō*, is quite inconsiderable. They are mostly of an intransitive signification.

(1) The following have Tsere, viz.:

זָקַן *to be old.*

הָיַב *to hew.*

טָמֵא *to be unclean.*

רָצַח *to delight.*

טָהַר *to be clean.*

יָבֵשׁ *to be dry.*

יָרָא <i>to fear.</i>	רָצַח trans. or intrans. (Esth. 7:5 רָצַח trans.) <i>to fill</i>	רָצַח <i>to thirst.</i>
רָבַד (Isa. 24: 20 רָבַד) <i>to be heavy.</i>	רָבַד <i>or be full.</i>	רָבַד (Isa. 33: 9 רָבַד) <i>to wither.</i>
יָרַח <i>to be right.</i>	יָרַח <i>to die.</i>	יָרַח <i>to hate.</i>
רָבַח and רָבַח <i>to put on.</i>	רָבַח <i>to fade.</i>	רָבַח <i>to be brought low.</i>

(2) The following have Tserē in pause, § 65, 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 Tserē.

רָבַח <i>to love.</i>	רָבַח <i>to lack.</i>	רָבַח <i>to be holy.</i>
רָבַח <i>to be guilty.</i>	רָבַח <i>to blush</i> (distinguished from רָבַח <i>to dig</i> .)	רָבַח <i>to come near.</i>
רָבַח <i>to swell.</i>		רָבַח <i>to be hungry.</i>
רָבַח <i>to prevail.</i>		רָבַח <i>to be sated.</i>
רָבַח <i>to be or become great.</i>	רָבַח <i>to be weary.</i>	רָבַח <i>to rejoice.</i>
רָבַח <i>to cleave to.</i>	רָבַח <i>to possess.</i>	רָבַח <i>to forget.</i>
רָבַח <i>to grow fat.</i>	רָבַח <i>to be pleasant.</i>	רָבַח <i>to dwell.</i>
רָבַח <i>to cease.</i>	רָבַח <i>to be strong.</i>	רָבַח <i>to be desolate.</i>
רָבַח <i>to be leavened.</i>	רָבַח <i>to come upon, to prosper.</i>	רָבַח <i>to hear.</i>
רָבַח <i>to be profaned.</i>		

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

(3) The following have Hholem:

רָבַח <i>to shine.</i>	רָבַח <i>to be able.</i>	רָבַח (Ps. 18: 15 רָבַח) <i>to shoot.</i>
רָבַח <i>to be ashamed.</i>	רָבַח <i>to snare.</i>	
רָבַח <i>to be good.</i>	רָבַח (see § 86. a) <i>to flow.</i>	רָבַח (Gen. 43: 14 רָבַח) <i>to be bereaved.</i>
רָבַח <i>to dread.</i>	רָבַח <i>to be small.</i>	

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

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

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

5. The Hithpael is formed by prefixing הִתְ to the construct infinitive of the Piel; thus, הִתְקָטַל. If the first radical be one of the sibilants ס, שׁ or שׁ, the ת of the prefixed syllable will be transposed with it, הִתְקָטַל, הִתְקָטַל. If the first radical be ז, the ת will be transposed,

and in addition changed to ט, e. g. הַצַּטִּיךְ. If the first radical be one of the linguals ר, ט or ת, the ת will be assimilated or united to it by Daghesh-forte, הַצַּטִּיךְ, הַצַּטִּיךְ, הַצַּטִּיךְ.

a. In one instance הַצַּטִּיךְ Jer. 49: 3 ת remains before ש without transposition, which would bring three linguals in close connection, and once it is assimilated to ש, Eccl. 7: 16 הַצַּטִּיךְ, elsewhere הַצַּטִּיךְ; ת is likewise assimilated to the sibilant ז in the only Hithpael form in which that letter is the initial of the root הַצַּטִּיךְ Isa 1: 16; in the Aramæan הַצַּטִּיךְ the ת is transposed and changed to ר. In one instance הַצַּטִּיךְ Judg. 19: 22 ת remains without assimilation before ר. The ת may either be assimilated or not to the initial ז of two verbs הַצַּטִּיךְ, הַצַּטִּיךְ, and the initial כ of two הַצַּטִּיךְ, הַצַּטִּיךְ. It is assimilated to the כ of הַצַּטִּיךְ, which occurs but twice in the Hithpael, to the ז of הַצַּטִּיךְ, which only occurs once and in one instance to ר, viz. הַצַּטִּיךְ Isa. 33: 10 but הַצַּטִּיךְ 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 ת (with ה prosthetic, § 53. 1. a) are probably in their origin fragmentary pronouns signifying *self*. 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 תִּנִּי 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, 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, the weak letter ה merely supporting the vowel, like the corresponding נ in Aramæan and Arabic.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone. In Arabic all the active forms have the vowel *a*, *katala*, *kattala* etc., and the passives *u* and *i*, *kutilla*, *kuttilla* etc. So in Hebrew, as is obvious from their inflections, *a* was originally the vowel not of Kal only but of all the active species, הַצַּטִּיךְ and

הַקָּטַל being modifications of *kattal* and *haktal*. When in Arabic *i* or *u*, as in Hebrew \bar{e} or \bar{o} , is the second vowel of the first or Kal species, it has an intransitive signification.

§ 83. If קָטַל *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 Dagheshlene, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Piel, 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. שָׁחַץ to *uproot* and שָׁחַץ to *take root*; Pi. עָמַד to *cause to stand*, applied to covenants and oaths, to *ratify*, and עָמַד, in a physical sense, to *raise up*; Hi. הָיָה to *cause to rest, to set down*, and הָיָה 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 הִשְׁחִיחַ Isa. 59: 3, Lam. 4: 14, to be *exceedingly defiled*, stronger than the simple Niphal הִשְׁחִיחַ; Niphal of Hithpael הִשְׁחִיחַ Ezek. 23: 48, נִשְׁחַח Deut. 21: 8, הִשְׁחִיחַ Prov. 27: 15.

§ 84. To each of these species belong a preterite or perfect and future or imperfect, 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 or perfect 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 Hhrik in the penult of Piel and Hiphil is to be changed to Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive הִשְׁחִיחַ, which form actually occurs, § 91. *b*. If, however, the original Sh'va be suffered to remain after the prefixed ה, § 82. 2, thus, הִשְׁחִיחַ, 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 הִשְׁחִיחַ, 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 or imperfect 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. As the preterite tense is in certain cases used of the present or the future, and the future of the present or the past, it has been supposed that primarily and radically they denote the mode of an action as complete or incomplete rather than the time of its occurrence. It has hence become customary to designate them as the Perfect and the Imperfect.

b. (1) Some verbs take Pattahh 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 regularly take Pattahh in the future; of the list given § 82. 1. a. (1) and (2) but three בָּהִיב , נָבֵל , נָשֵׁן take Hholem, and two הִשָּׁן and הִשָּׁב take indifferently Hholem or Pattahh. Of verbs with middle \bar{o} in the preterite three נָזַל , הִשָּׁן and נָשֵׁל 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 to mourn.	נָשָׂא to come near.	* הִשָּׁב to be attentive.
* אָלַח to learn.	נָפַל (intrans.) to fall off.	הִשָּׁן to lie down.
* אָמַץ to be strong.	נָשָׁק to kiss.	רָעַז to rage or tremble
* אָזַח to be angry.	* נָחַף to be poured.	* רָטַב to be wet.
* הִבִּיל to become vain.	רָבַח (§ 86. b.) to ascend.	רָכַב to ride.
הִזִּק to be strong.	רָבַח to love.	* רָשַׁד to spread.
הִכִּים to be wise.	הִשָּׁן to smoke.	* רָאָב to rot.
הִשָּׁן to be dark.	* עָרַק to be removed.	שָׁבַב to lie down.
* כָּסַף to be foolish.	* צָדִיק to be righteous.	טָרַח to rule.
לָמַד to learn.	קָלַח to be lightly esteemed.	* שָׁלַם to be complete.
לָחַם to be sweet.		* שָׁמַן to grow fat.

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

בָּגַדַּךְ to deal treacherously.	הָיָה to be hot.	נָשָׁךְ to bite.
זָרַךְ fut. \bar{o} , to tear, fut. a , to resolve.	חָנַן to be gracious.	פָּעַל to do.
הָדַךְ (mostly fut. \bar{e}) to go.	*חָרַשׁ fut. \bar{o} , to plough, fut. a , to be silent.	פָּנַחַךְ to strip off.
זָעַם to curse.	טָרַח to tear.	קָמַח to use divination.
*חָבַשׁ to bind.	רָצַר to form.	קָצַר fut. \bar{o} , to cut off, fut. a , to be short.
*חָכַשׁ fut. \bar{o} , to subdue, fut. a , to be weak.	רָעַל to trespass.	שָׁבַח to rest.
	נָחַד to flee.	הָמַח to be finished.
	נָדַר to vow.	

c. Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future, e. g. רָחַם, רָחַמְךָ.

4. The imperative has the same form with the construct infinitive except in Hiphil, where the last vowel is Tsere 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 קָטַל and the passive קָטַלְתָּ. 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 נָ to the construct infinitive, rejecting הָ 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 or Perfect (נָדַר).

(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 termi-

nation, 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 רְ , which, appended to the masculine, would give רְזָרָה , 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 ר is dropped, § 55. 2. *c.* and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, רְזָרָה .

2 *masc.* The appended רָ is derived from רָהָר .

2 *fem.* רָ from רָהָר .

1 *com.* רָ changed from רָ of רָהָר ; compare the similar relation of the suffixes רָ , רָ to the pronouns רָהָר , רָהָר § 72. The Ethiopic retains the *k* unaltered, *katalaku*.

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

2 *masc.* םָהָן from םָהָן .

2 *fem.* הָהָן from הָהָן .

1 *com.* הָהָן from הָהָן .

Future or Imperfect (רָהָר).

(2) In the inflections of this tense the signs for person are prefixed, those for gender and number are mostly affixed; the fragmentary pronoun stands first as the subject and the verbal predicate assumes the appropriate forms of gender and number to agree with it.

SINGULAR. 3rd *pers. masc.* The prefixed רָ is from רָהָר ; the vowel הָ , which distinguishes the masculine pronoun, is changed to the corresponding semivowel ה , and this at the beginning of words becomes הָ , § 56. 2.

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

2 *masc. and fem.* The prefixed רָהָר is from רָהָר , רָהָר , from the latter of which is derived the appended רָ of the feminine.

1 *com.* The prefixed רָ is from רָהָר .

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 רָהָר , רָהָר , denoted by רָהָר appended to the singular, the 2 *fem. sing.* termination רָ being dropped as superfluous.

1 *com.* The prefixed רָ is from רָהָר .

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 הַ, the sign of the second person, and restoring the ה in those cases in which it has been suppressed.

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

(5) The *Participle* (בִּינְיָן intermediate between the preterite and the future) shares the inflections of nouns and adjectives. The מ prefixed in several of the species is from the indefinite pronouns כִּי or כִּה.

2. The inflections of the perfect verb in all the species are shown by Paradigm II at the end of the volume.

a. In order to a better understanding of the 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. לְרַקְטֵל for רַקְטֵל, or stand before a vowelless letter when the Sh'va of the prefix becomes Hhrik, § 61. 1, thus forming a new syllable to which the initial radical is attached, e. g. לְרַקְטֵל for רַקְטֵל. Where א of the first person singular would receive Hhrik, it takes the diphthongal Seghol instead, § 60. 1. a (5), e. g. לְרַקְטֵל, לְרַקְטֵל.

(2) Terminations consisting of a vowel, viz., הַ and וּ of the feminine singular and ה 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 וּ is retained in the preterite and future, and takes the place of (..) in the imperative, e. g. הַרְבֵּה but הַרְבֵּה. In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, הַרְבֵּה for הַרְבֵּה, הַרְבֵּה from הַרְבֵּה, § 61. 1.

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

(4) Terminations consisting of a mixed syllable הַ, הַ 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, הַרְבֵּה from הַרְבֵּה.

REMARKS ON THE PERFECT VERBS.

KAL.

§ 86. *a.* PRETERITE. Verbs with middle Tseré exchange this for Pattahl 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, קָרַחַת, קָרַחַת, קָרַחַת, קָרַחַת, קָרַחַת. 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. קָרַחַת, קָרַחַת, קָרַחַת. The words נָזַלְתָּ Judg. 5: 5; נָזַלְתָּ Isa. 63: 19, 64: 2, are by Kimchi, Mikhlol fol. 5 regarded as Kal preterites from נָזַל *flowed*, in which case the second must be added to the list of forms with Daghesheforte emphatic, § 24. *c.*, by Gesenius as Niphal preterites from נָזַל *shook*, comp. נָזַלְתָּ Gen. 11: 7, נָזַלְתָּ Am. 3: 11 from נָזַל *to be*.

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, נָזַלְתָּ Deut. 32: 36 (with the accent on the penult because of a following monosyllable, § 35. 1), and נָזַלְתָּ Ezek. 46: 17 from נָזַל. The vowel letter א is once written in place of ה, נָזַלְתָּ Ezek. 31: 5 *K'thibh*, § 11. 1. *a.*

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

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

1 com. The vowel letter א 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, הָאֵלֶּם Ps. 140: 13, Job 42: 2, בְּרִיחַ 1 Kin. 8: 48, שָׁשִׁית Ezek. 16: 59; and perhaps הָאֵלֶּם Ps. 16: 2 may in like manner be for הָאֵלֶּם.

PLUR. 3 *com.* The full ending הָאֵלֶּם only occurs in הָאֵלֶּם Deut. 8: 3, 16, הָאֵלֶּם Isa. 26: 16, and הָאֵלֶּם Isa. 29: 21 from הָאֵלֶּם, 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 קָיַם which nowhere else occurs. An otiant א, § 16. 1, is twice added to this person, as is regularly the case in Arabic, הָאֵלֶּם Josh. 10: 24, אָבִיחַ Isa. 28: 12. The forms of similar

appearance נָשָׂא Ps. 139: 20, הִנָּחֵן Jer. 10: 5, are in reality of different character as the נ is in these a radical, whose vowel has been shifted to the preceding letter, § 57. 2. (3). The occasional omission of the vowel letter ך from the K'thibh, e. g. אָרָךְ 1 Sam. 13: 19, תִּקְרָךְ Esth. 9: 27, נִשְׁכָּךְ Deut. 21: 7, הָרָךְ Josh. 18: 12. 14. 19, נִשְׁכָּךְ Ezek. 35: 12 indicates a difference of reading. The words of the text are in the singular, and require the pointing נִשְׂאָה etc. נִשְׁכָּה etc.; the K'ri has substituted אָרָךְ, נִשְׁכָּךְ 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 \bar{o} in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In הִתְקַדְּמְתָּ Am. 4: 3, הִ, is added to the 2 *fem.* as to the corresponding pronoun.

1 *com.* When the last radical is ך it combines with the ן of this person by Daghesh-forte, נִחַן Gen. 34: 16, נִשְׁעַנֶּה 2 Chron. 14: 10, לָנִי Judg. 19: 13.

§ 87. INFINITIVE. The Hholem of the construct is usually written without ך בָּגֵר Isa. 33: 1, though not invariably, נִשְׁבֹּן and נִשְׁבֹּן and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, קָבֵה Gen. 36: 31, קָבֵה Ezek. 21: 26. 28. 34, קָבֵה Nah. 2: 1. The Hholem of the absolute infinitive is usually though not invariably written with ך, e. g. בָּגֵר Isa. 48: 8 but נִשְׁבֹּן Lev. 15: 24, and is immutable. The construct infinitive has Pattahh in place of Hholem in נִשְׁבֹּן 1 Kin. 1: 21 *et passim* and נִשְׁבֹּן 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. הִתְקַדְּמְתָּ Deut. 11: 22, הִתְקַדְּמְתָּ Ex. 29: 29, הִתְקַדְּמְתָּ Ex. 36: 2, הִתְקַדְּמְתָּ Ezek. 21: 16, הִתְקַדְּמְתָּ Lev. 20: 16, הִתְקַדְּמְתָּ שְׂאֵה Jer. 31: 12, הִתְקַדְּמְתָּ Ezek. 16: 5, הִתְקַדְּמְתָּ Lev. 15: 32. The prep. לְ is invariably prefixed to infinitives of this description with the exception of הִתְקַדְּמְתָּ Hos. 5: 2. 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 רִבְּוֹה, רִבְּוֹה and רִבְּוֹה, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, רִבְּוֹה Isa. 32: 1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. אֶתְקַדְּוֹב Hos. 8: 12; in רִבְּוֹה 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, רִבְּוֹה Prov. 8: 15, הִתְקַדְּוֹה Jer. 10: 2; twice, however, instead of rejection Hholem is changed to Shurek רִשְׁפִּיטוֹ Ex. 18: 26, הִתְקַדְּוֹה Ruth 2: 8. A like form appears in the K'thibh, Prov. 4: 16 רִבְּוֹה.

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: הִבְּוֹה Deut. 33: 16, הִבְּוֹה Job 22: 21, paragogic הִ 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 הִבְּוֹה 1 Sam. 25: 34 K'ri, where the K'thibh has the fuller ending רִבְּוֹה, comp. §§ 163. 1, 171. 1.

2 *fem.* ך is sometimes added to the long vowel with which this person ends *הַרְבֵּיָהוּן* Ruth 2: 8, *הַמְּשִׁיבִין* Ruth 3: 4, *הַמְּשַׁפְּרִין* 1 Sam. 1: 14, *הַמְּחַרְלִין* Isa. 45: 10. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. *הַמְּכַרְרִי* Isa. 57: 8.

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

PLUR. 2 *masc.* and 3 *masc.* The full plural termination *הֵן* is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, *הַמְּצַרִּין* Ruth 2: 9, *הַמְּטַבְּרִין* Josh. 24: 15, *הַמְּהַלְלִין* Ex. 9: 29, *הַמְּשַׁבְּרִין* Josh. 4: 6, *הַמְּשַׁבְּרִין* Ps. 104: 28, *הַמְּשַׁבְּרִין* 1 Sam. 2: 22, Josh. 2: 8, *הַמְּשַׁבְּרִין* Deut. 11: 22, *הַמְּשַׁבְּרִין* Jer. 21: 3; so in other species, *הַמְּשַׁבְּרִין* Job 19: 23, *הַמְּשַׁבְּרִין* Job 21: 24, *הַמְּשַׁבְּרִין* Gen. 32: 20 and *הַמְּשַׁבְּרִין* Ps. 58: 2, *הַמְּשַׁבְּרִין* 2 Kin. 6: 19, *הַמְּשַׁבְּרִין* Mic. 2: 8, *הַמְּשַׁבְּרִין* 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 *הַמְּשַׁבְּרִין* 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; possibly however, ך may here be, as it usually is, the 3 plur. suffix, and may be rendered as in the common English version *shall be glad for them*.

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

2 and 3 *fem.* The vowel letter ך is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination *הֵן*, particularly when there are other vowel letters in the word, *הַמְּשַׁבְּרִין* Gen. 27: 1, *הַמְּשַׁבְּרִין* Gen. 30: 38, *הַמְּשַׁבְּרִין* Gen. 33: 6, *הַמְּשַׁבְּרִין* Ezek. 3: 20, *הַמְּשַׁבְּרִין*, 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-forde with the affix *הֵן*, *הַמְּשַׁבְּרִין* Ezek. 17: 23, *הַמְּשַׁבְּרִין* Ezek. 32: 16, or without Dagghesh, § 25, *הַמְּשַׁבְּרִין* Ruth 1: 13, *הַמְּשַׁבְּרִין* Isa. 60: 4, *הַמְּשַׁבְּרִין* Ps. 71: 23 in most editions. So in the fem. plur. imperative, *הַמְּשַׁבְּרִין* 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. בָּקֹר, yet not always, שָׁפֹּן and שָׁפֹּן; before Makkeph it is shortened to Kamets Hhatuph חָקֹר Judg. 9: 14. It may perhaps be similarly shortened without Makkeph in חָקֹר Judg. 19: 5, comp. ver. 8, § 19. 2. *b*, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, § 65. *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, בָּלָדָה Judg. 9: 10, בָּשָׁבָה Ezek. 32: 20 (but בָּשָׁבָה Ex. 12: 21, for the Methegh see § 45. 2), בָּלָדָה Zeph. 3: 14, בָּרָחָה Mic. 1: 16, and (with ו retained in the K'thibh) בָּרָחָה 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, בָּשָׁבָה Zech. 7: 9, בָּרָחָה Nah. 2: 9. When the third radical is an aspirate it rarely receives Daghes-lene in this mood though preceded by Sh'va, § 22. *a*. (1); such cases as בָּשָׁבָה Isa. 47: 2, בָּשָׁבָה Jer. 10: 17, are exceptional.

Fem. plur. The final vowel הַ is dropped in בָּשָׁבָה Gen. 4: 23, § 61. 2; occasionally הַ is not written though the vowel remains, בָּשָׁבָה Ruth 1: 9, בָּרָחָה Ruth 1: 20.

§ 90. *PARTICIPLES. Active.* The Hholem of the first syllable is written indifferently with or without Vav, בָּשָׁבָה and בָּשָׁבָה, mostly without when additions are made to the word. In בָּשָׁבָה Prov. 25: 19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with הַ omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without ו except בָּשָׁבָה 2 Kin. 8: 21; it is shortened to Seghol in בָּשָׁבָה Isa. 41: 7, upon the recession of the accent, and to Pattahh in בָּשָׁבָה Deut. 32: 28. בָּשָׁבָה Ps. 16: 5 and בָּשָׁבָה 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 בָּשָׁבָה, 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 בָּשָׁבָה, and the construction is elliptical, *I (am he who) will add*. Participles are rarely formed from neuter verbs, yet בָּשָׁבָה *fading*, בָּשָׁבָה *desolate*, בָּשָׁבָה *strong*; verbal adjectives of the same form with the preterites middle *e* and *o* being mostly used instead, בָּשָׁבָה *full*, בָּשָׁבָה *old*, בָּשָׁבָה *afraid*.

Passive. This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, בָּשָׁבָה and בָּשָׁבָה *wearing*, בָּשָׁבָה and בָּשָׁבָה *dwelling*, בָּשָׁבָה *trusting*; there are occasional instances of the same thing in transitive verbs, בָּשָׁבָה *remembering*, בָּשָׁבָה *holding*. The last vowel is with few exceptions as בָּשָׁבָה Deut. 32: 34, בָּשָׁבָה, בָּשָׁבָה 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 Syriac and Palestine Aramaic, occurs in Hebrew only in the following examples.

2 *fem. sing.* יִבְרָחַי Gen. 16: 11, Judg. 13: 5. 7; and with the fuller ending יִבְרָחַי יִשְׂרָאֵל, יִבְרָחַי יִשְׂרָאֵל Jer. 22: 23, שִׁבְרָחַי 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 יִבְרָחַי Gen. 17: 19, and with י paragogic יִבְרָחַי Hos. 10: 11 or in the K'thibh יִבְרָחַי Ezek. 27: 3.

2 *masc. plur.* מְשַׁבְּחֵיהֶם Ezek. 8: 16, the Hithpael participle of שָׁחָה. The prophet instead of simply describing their act, may be supposed to repeat the language of the idolaters themselves regarding it, thus indicating their complacency in their iniquitous worship, *and they* (said to one another) *ye are worshipping*; the anomalous word, which is less surprising in Ezekiel than it would be elsewhere, being indicative, as Lightfoot and others suggest, of the anomalous character of the transaction. Such, however, is the abruptness and the difficulty of the construction that the greater number of interpreters assume an error of the text for מְשַׁבְּחֵיהֶם the proper plural of the participle.

3 *plur.* מְבַלְלֵנִי: *they are cursing me*, Jer. 15: 10. Kimchi explains this word as a compound of the roots בָּלַל *to curse*, and תָּבַח *to treat as vile*; Gesenius, as a confusing of two distinct readings, the participle מְבַלְלֵנִי and the preterite בָּלַלְנִי; and Ewald changes the text to מְבַלְלֵנִי, though his conjecture is unsupported by a single manuscript, and Nun epenthetic never occurs with participles. 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 בָּלַלְנִי. It has been plausibly suggested that the initial ב belongs to the preceding word, comp. 2 Sam. 23: 6, and that the verb is a preterite.

NIPHAL.

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

b. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute נִבְרַח Gen. 31: 30, נִבְרַח Judg. 11: 25, נִבְרַח 1 Sam. 2: 27, נִבְרַח 2 Sam. 1: 6; of the longer form given in the paradigm הִבְרַח Jer. 32: 4, which once appears with prosthetic א in place of ה Ezek. 14: 3 אֶבְרַח, § 53. 1. a. The construct infinitive usually has Tsere הִבְרַח Ezek. 16: 36, but is in one instance הִבְרַח 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 הִבְרַח 1 Kin. 20: 39, הִבְרַח Deut. 4: 26. The prosthetic ה is commonly retained after prefixed prepositions לְהִבְרַח which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in לְהִבְרַח Prov. 24: 17, comp. לְהִבְרַח Dan. 11: 34, three times in לְהִבְרַח Ex. 34: 24, Deut. 31: 11, Isa. 1: 12 (where some suspect that the infinitive is Kal and propose to point לְהִבְרַח) but לְהִבְרַח 2 Sam. 17: 17, and in לְהִבְרַח Ex. 10: 3. 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.

הִטָּהֵר Job 34: 22, הִלָּחַם Judg. 9: 38, רָגַעַר Eccles. 7: 26, rarely to Pattahh, הִזָּנֹב Job 18: 4. In the Imperative הִטָּהֵר 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. הִזָּנֹבְתָּ Ezek. 21: 29, רָפָרְתָּ Ps. 37: 9.

c. FUTURE SING. 1 *com.* The prefixed & occasionally has Hhirik, אֲשַׁבֵּחַ Ezek. 20: 36, 1 Sam. 12: 7, אֲדַרְשׁ Ezek. 14: 3, אֲנַקְמָה, אֲשַׁבְּרָה but אֲשַׁבֵּר.

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

d. IMPERATIVE. Ewald regards הִתְבַּצְּצֵה Isa. 43: 9, Joel 4: 11, נָלֹוֹה Jer. 50: 5, as imperatives without the usual ה prosthetic; Böttcher as preterites used in a precativ sense; both assumptions appear to be needless and unwarranted.

e. PARTICIPLE. In 1 Sam. 15: 9 נִמְדָּה *contemptible*, is in form a Niph'al participle from the noun מִדָּה *contempt*.

PIEL.

§ 92. a. The intensive species is usually formed by doubling the second radical; in הִתְלַל Ezek. 28: 23, and the passive form הִתְלַל the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In צִמְחָהוּנִי Ps. 88: 17 both radicals are doubled; the entire second syllable is repeated in סִתְרָתִי Ps. 38: 11, הִתְרַמְּרִי Lam. 2: 11, 1: 20 a passive form, as shown by the Hbateph-Kamets, § 82. 5. b (3), and in אֶהַבְתֶּםוּ Hos. 4: 18, which is probably to be read as one word, § 43. b; according to the division in the Massoretic text, הַבּוּ is a separate word, and is the imperative of הִבּוּ *to give*, though this is always elsewhere pointed הִבּוּ. In רָפָרְתָּ Ps. 45: 3, the first syllable might seem to be repeated; but as such a formation would be unexampled, it is more probably a passive (hence ם under the first letter) of רָפָה, which reduplicates the last syllable of רָפָה = רָפָה § 170.

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, *pref.* יוֹדְהִי 1 Sam. 21: 3, שָׁלַח Isa. 40: 24, זָרַמְהוּ Ps. 77: 18, שִׁיטְהִי Isa. 10: 13 *fut.* רָסַעַר Hos. 13: 3 *inf. abs.* הִמְּוֹ and תִּמְּוֹ Isa. 59: 13, *inf. const.* בּוֹשֵׁתְסָקָם Am. 5: 11, *part.* הִשְׁתַּבְּחִי Job 9: 15, מְלוֹשְׁנִי Ps. 101: 5 K'thibh. These are called Poel forms, and those in the preceding paragraph Piel, Pual, Peal, etc. to denote their peculiar formation. 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 נִשְׁתִּי Gen. 41: 51. The second syllable has

Seghol in הָבֵר (in pause הִבֵּר), בָּבֵס, בָּבֵס (twice בָּבֵס), Pattahh in אָבֵר, אָבֵל (אָבֵל in pause), תָּבֵס, תָּבֵס, תָּבֵס (in pause: תָּבֵס Isa. 19: 21), תָּבֵס, and before Makkeph in לָמַר, לָמַר (in pause); *a* appears likewise in the pausal form תָּבֵס Mic. 1: 7. The Tseré is always retained in the infinitive construct and future, and with the exception of תָּבֵס Ps. 55: 10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, תָּבֵס Dent. 30: 3, תָּבֵס Ex. 13: 2, תָּבֵס Dent. 7: 10.

d. INFINITIVE. The primitive form of the infinitive absolute is of rare occurrence, e. g. תָּבֵס Ps. 118: 18, תָּבֵס 1 Kin. 19: 10, תָּבֵס Ex. 21: 19, תָּבֵס Josh. 24: 10. Most commonly it has Tseré in the second syllable like the infinitive construct, תָּבֵס Jer. 12: 17, תָּבֵס Jer. 32: 33, תָּבֵס Jer. 39: 18, תָּבֵס Mic. 2: 12, תָּבֵס Ex. 21: 36; and in one instance it has Hhirik in the first syllable like the preterite תָּבֵס 2 Sam. 12: 14. There is no need of assuming a similar form for the infinitive construct in תָּבֵס Lev. 14: 43, which can readily be explained as a preterite. Tseré of the construct is shortened to Seghol before Makkeph, תָּבֵס Isa. 59: 13, or on the recession of the accent תָּבֵס Gen. 39: 14, 17, and in one instance besides, תָּבֵס Judg. 5: 8. There are a few examples of the construct infinitive with a feminine termination, תָּבֵס Lev. 26: 18, תָּבֵס Ps. 147: 1, תָּבֵס Isa. 6: 13, תָּבֵס Ezek. 16: 52.

e. FUTURE SING. 1 *com.* *a* is commonly prefixed with Hhateph-Pattahh; it has, however, the diphthongal Hhateph-Seghol in תָּבֵס Lev. 26: 33, § 60. 3. *b*, and draws to itself the full vowel which has hence arisen to a preceding *i*, in תָּבֵס Zech. 7: 14 for תָּבֵס, § 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, תָּבֵס Isa. 13: 18, but תָּבֵס 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 *u*, which is preferred before a doubled consonant תָּבֵס, § 61. 5, and Hophal *o* before concurrent consonants תָּבֵס. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, תָּבֵס Ezek. 16: 4, תָּבֵס Nah. 3: 7, תָּבֵס Ps. 72: 20, תָּבֵס Ps. 80: 11, Prov. 24: 31, תָּבֵס Ps. 94: 20, תָּבֵס *passim*. This seems to furnish the best explanation of the disputed words תָּבֵס or תָּבֵס Ps. 62: 4, תָּבֵס Ps. 101: 5 K'ri, תָּבֵס Job 20: 26. Gesenius regards these as Piel forms with () lengthened to () on the omission of Daghes forte, § 59. *a*; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be *o* not *a*. Others think that תָּבֵס is the Kal future for תָּבֵס, 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 תָּבֵס 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?* In Ps. 101: 5 the K'thibh is *מְלֹשֵׁי* an active Poel form, *slandering*.

b. The vowel *ū* of the first syllable is occasionally written with Vav, *הַה* Ezek. 16: 34, *הַה* Ps. 78: 63, *הַה* Judg. 18: 29, 13: 8, Job 5: 7, *הַה* Ezek. 27: 19, but mostly without it.

c. PRETERITE SING. 3 *masc.* An instance of paragogic הַ appended to the preterite is found in *הַ* Ezek. 31: 15, unless it may better be regarded as a verbal adjective.

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

e. PARTICIPLE. As *הַ*; in a few instances the initial *מ* is omitted, *הַ* Ex. 3: 2 for *הַ* 2 Kin. 2: 10 for *הַ* (with Daghesh-forte euphonic) Ezek. 21: 15, 16, *הַ* Eccles. 9: 12 for *הַ*, § 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. *הַ* 1 Sam. 25: 7, particularly in Pe guttural and a few Lamedh He verbs. Once *הַ* is prefixed instead of *הַ*, *הַ* Isa. 63: 3; in Isa. 19: 6 *הַ* is not a double Hiphil with both *הַ* and *הַ* prefixed, but is a denominative from *הַ*, a derivative of *הַ*, which does not indeed occur in its simple form but is justified by the analogy of *הַ* from *הַ*. *הַ* takes the place of *הַ* in *הַ* Hos. 11: 3; so likewise the future *הַ* Jer. 12: 5, and participle *הַ* Jer. 22: 15, though the corresponding preterite is *הַ* Neh. 3: 20.

SING. 3 *masc.* The *ī* of the second syllable is almost always written with Yodh, rarely without it, e. g. *הַ* 1 Sam. 12: 24, but in every other place *הַ*. So inf. const. *הַ* 1 Sam. 1: 6; fut. *הַ* Lev. 27: 14, *הַ* 2 Kin. 10: 5, *הַ* 1 Sam. 1: 7; part. *הַ* Ps. 18: 51, *הַ* Job 11: 3.

b. INFINITIVE. *Absolute.* The Tserē of the second syllable which before Makkeph is shortened to Seghol *הַ* Prov. 24: 23, 28: 21, is mostly written without *י*, thus *הַ*, though sometimes with it *הַ* Am. 9: 8 but *הַ* Isa. 14: 23, *הַ* and *הַ*, twice, nine times *הַ*. Hhirik in this syllable is rare and exceptional, *הַ* Ezek. 21: 31, *הַ* Josh. 7: 7. *הַ* is prefixed instead of *הַ* in *הַ* Jer. 25: 3 and *הַ* Gen. 41: 43, provided the latter is a Hebrew and not a Coptic word.

Construct. The second vowel is commonly Hhirik written with *י*, *הַ* rarely and as an exception without *י*, *הַ* Isa. 23: 11, or with Tserē *הַ* Deut. 32: 8, *הַ* Deut. 26: 12, Neh. 10: 39, *הַ* Jer. 44: 19, *הַ* Dan. 11: 35. In a few instances the first vowel is Hhirik as in the preterite *הַ* Deut. 7: 24, 28: 48, Joh. 11: 14, 1 Kin. 15: 29, *הַ* Jer. 50: 34, *הַ* Jer. 51: 33, *הַ* Lev. 14: 43. The initial *הַ* is mostly retained after prefixed prepositions, though it is sometimes rejected, as

לְשִׁבְיָהּ Am. 8: 4 but לְחַשְׁבִּירָה Ps. 8: 3, לְשִׁבְדֹּר once but לְחַשְׁבִּירָה fifteen times, לְבָרִית Isa. 3: 8.

c. FUTURE SING. Tsere is substituted for Hhirik in הַגִּידִי Ex. 19: 3, בְּהַחֲרִיל 2 Chron. 5: 2, and without Yodh בְּהַחֲרִיל 1 Kin. 8: 1, יִסָּה Num. 22: 19, נִשְׁאַר 1 Sam. 14: 36, אֶתְנֹק Isa. 42: 6.

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

d. IMPERATIVE SING. *masc.* The second syllable usually has Tsere with-out Yodh הַשְׁלֵטָה, הַשְׁלֵטָה, and before Makkeph, Seghol הַסְּקֵן Job 22: 21, הַפְּדֵה, 1 Sam. 23: 11, הַבְּבֵה Isa. 64: 8. There are a very few examples with Hhirik in pause, הַיִּשְׁפִּירָה Ps. 94: 1, to which some would add הַיִּצְרָא Isa. 43: 8, but see Alexander, הַיִּזְרִיחַ Prov. 19: 25, הַבְּרִיא Jer. 17: 18.

e. PARTICIPLE. In מוֹצֵא Ps. 135: 7, Tsere is taken in place of Hhirik upon the recession of the accent; מְסַחֵר Isa. 53: 3 is not a participle but a noun, Alexander *in loc.* Hhirik is, in a few exceptional cases occurring in the later books, rejected in the plural, מְהַלְבִּירִים Zech. 3: 7 for מְהַלְבִּירִים, מְהַלְבִּירִים Jer. 29: 8, מְבַטְרִים 2 Chron. 28: 23, מְהַצְרִירִים 1 Chron. 15: 24 K'ri, 2 Chron. 7: 6 K'ri. Comp. Chald. מְהַלְבִּירִין Dan. 3: 25.

HOPHAL.

§ 95. a. The first vowel, though mostly Kamets Hhatuph הַמְחַלְבֵּהּ, הַמְחַלְבֵּהּ, is occasionally Kibbutz, both vowels even appearing in the same verb, הַשְׁלֵטָה Ezek. 32: 32, הַשְׁכִּיבָה ver. 19, מְשַׁבֵּב 2 Kin. 4: 32; הַשְׁלֵטָה Dan. 8: 11, הַשְׁכִּיבָה Isa. 14: 19, הַשְׁלֵטָה Ezek. 16: 5, מְשַׁבֵּב 2 Sam. 20: 21; הַשְׁקִירָה Lev. 6: 15, מְקַטֵּר Mal. 1: 11, הַשְׁפָּקָה; מְשַׁקֵּרִים, מְשַׁקֵּרִים Ezek. 29: 18.

b. PRETERITE. In הַחֲלִילְתִּי *am I obliged to leave?* Judg. 9: 9. 11. 13, the characteristic הִי is rejected after הִי interrogative.

c. INFINITIVE. The absolute has Tsere in the second syllable, הַחֲתִילַתְּ Ezek. 16: 4, הַפִּירַתְּ Josh. 9: 24. The construct has Pattahh, הַפִּירַתְּ Ezr. 3: 11.

d. IMPERATIVE. This mood occurs twice, הַשְׁכִּיבָה Ezek. 32: 19, הַפְּדֵה Jer. 49: 8.

e. PARTICIPLE. In מְהַפְּצֵלוֹת Ezek. 46: 22 הִי remains after the preformative ב.

HITHPAEL.

§ 96. a. PRETERITE. In two instances הִי is prefixed instead of הִי, viz., אֶתְחַבֵּר 2 Chron. 20: 35, אֶשְׁחַלְבֵּנִי Ps. 76: 6. In the verb פָּגַד Daghesh-forte is omitted in the second radical and the previous vowel lengthened § 59. a. הִתְפַּקְדִּי Judg. 20: 15. 17, הִתְפַּקְדִּי Judg. 21: 9, in addition to which the vowel of the prefixed syllable is *ō* in הִתְפַּקְדִּי Num. 1: 47, 2: 33, 26: 62, 1 Kin. 20: 27. In three verbs upon the assimilation of הִי to the first radical,

the prefix takes *ū*, § 61. 5, הִתְשַׁחֲוֶה (the accentuation is unusual) Isa. 34: 6, הִתְשַׁחֲוֶה Deut. 24: 4 (but in the future always תִּשְׁחַח Lev. 21: 1 and repeatedly elsewhere), סִבְּבַח (*inf. const.*) Lev. 13: 55. 56. These are sometimes called Hothpaal and regarded as passives of Hithpaal. Where both forms exist in the same verb, however, as in פָּקַד and נָחַם , there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the Hithpaal, where it has a passive signification, § 80. 2, the vowels of a proper passive species, § 82. 5. *b.* (3). In הִתְעַשְׂבֵּי Jer. 25: 16, הִתְעַשְׂבֵּי Jer. 46: 8 (elsewhere תִּעַשְׂבֵּי), and תִּנְאָץ Isa. 52: 5, *ō* prolonged from *ū* on account of the absence of Dagghesh-forte, is for a like reason given to the first radical.

b. The last vowel of the preterite, infinitive construct, future, imperative and participle, is Tseré written without Yodh, which before Makkeph is shortened to Seghol, הִתְהַקְדָּשׁ Isa. 30: 29, הִתְהַקְדָּשׁ Gen. 6: 9, הִתְהַקְדָּשׁ Job 6: 16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, הִתְהַקְדָּה *pret.*, הִתְהַקְדָּה *pret.* and *imper.* (but *inf. const.* and *part.* with *ē*, fut. *a* and *ē*), הִתְהַקְדָּה , הִתְהַקְדָּה , הִתְהַקְדָּה ; תִּנְאָץ Isa. 52: 5. Pattahh is also sometimes found in the feminine plural of the future, תִּתְהַקְדָּנָה Zech. 6: 7 but תִּתְהַקְדָּנָה Lam. 4: 1, where some copies have Hithpaal instead of Pattahh in the preterites, וְהִתְהַקְדָּנָה Ezek. 38: 23, וְהִתְהַקְדָּנָה Lev. 11: 44, 20: 7, each of which has Vav converse, throwing the accent more strongly on the final syllable.

c. There is no example of the infinitive absolute. The infinitive construct once has a feminine ending וְהִתְהַקְדָּנָה Dan. 11: 23, comp. § 128.

PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE.

§ 97. The paucity of moods in Hebrew is partially compensated by modifications of the future, known as the paragogic and apocopated futures.

1. The paragogic or intentional is formed from the ordinary future by appending the termination הִ to the first person singular or plural, and in a very few instances to the third person singular, thus converting it from a simple declaration of futurity to an expression of desire or determination, אֶשְׁמְרֶה֩ *I shall keep*, אֶשְׁמְרֶהָ֩ *I will surely keep* or *let me keep*, Ps. 39: 2; נִבְרַחְנָה֩ *let us break*, נִבְרַחְנָה֩ *let us cast away*, Ps. 2: 3; יִרְחֶשׁה֩ *let him hasten*, Isa. 5: 19.

a. The name "intentional" proposed by Böttcher seems more appropriate than "cohortative", which though commonly adopted is only applicable to the plural forms. The third person of the paragogic future occurs

besides the example just given, in *הָבִינָהּ* *let it come* Isa. 5: 19, *הֵלֶכֶה* *be it dark* (by some explained as a noun, *darkness*) Job 11: 17, *יִרְשָׁנָה* *may he accept* (as fat), or, according to Kimchi, *may he reduce to ashes*, Ps. 20: 4, *הִרְצָה* Prov. 1: 20, 8: 3, and after Vav conversive *וְהִתְעַבְּהָ* Ezek. 23: 20, and ver. 16 K'tri. It has also been suspected in *יִקְרַחֲהָ* Lev. 21: 5 K'thibh.

b. Instead of *הָ*, *הַ* is appended in *וַיִּקְרָאֶהָ* 1 Sam. 28: 15, *וְיִרְשָׁנָה* Ps. 20: 4, § 63. 1. c; so in the imperative *הִרְצֵהָ* or *הִרְצֵהָ* Prov. 24: 14.

2. The apocopated or jussive future is an abbreviation of the second or third person singular and expresses a wish or command, or with a negative, dissuasion or prohibition. In the perfect verb it has a separate form only in the Hiphil species, the *י* of the ultimate being changed to (*..*), or before Makkeph to (*..*), *יִרְבִּיץ* *he will cause to cleave*, *יִרְבֵּץ* *may he or let him cause to cleave*; *תִּשְׁבִּיל* *thou wilt understand*, *תִּשְׁבִּיל* *thou mayest understand or understand thou*, Dan. 9: 25, *אַל-תִּשְׁלֹט* *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 2nd. pers. of the Jussive is rare except with *אַל*. The 1st. pers. of the future is abbreviated in a very few instances, 1 Sam. 14: 36, 2 Sam. 17: 12, Job 23: 9. 11, Isa. 41: 23 K'thibh, 28.

b. The paragogic and apocopated futures, which have been aptly denominated voluntatives, 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 *ן*. See Ruth 2: 8 and comp. Deut. 20: 3 with 1: 29. 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 *ל"ה* 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 *הַ* 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 הַ is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, שְׁמַע *hear* (thou), שְׁמַעְהָ *oh, hear!* or *pray, hear!* הִשְׁמַע *listen*, הִשְׁמַעְהָ *pray, listen!* The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 85. 2. a. (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where ם 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 Hholem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, עֲזֹב *Jer. 49: 11*; זָכַר *2 Chron. 6: 42*, שָׁכַב *Gen. 39: 7. 12*. When the vowel of the second radical is restored by a pause accent the inserted vowel falls away; יִרְשָׁה *Dent. 33: 23*, סִגְרָה *1 Kin. 13: 7*; so in the א"ל form יִרְשָׁה *Ps. 41: 5*. In the Hiphil הִקְטִיל becomes הִקְטִילָה.

a. In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e. g., צְרוּשָׁה K'thibh, צָרָשָׁה K'ri *Ps. 26: 2*, מְלוּבָה K'thibh, מְלֻבָּה K'ri *Judg. 9: 8*; וּאֲשַׁקֹּלָה K'thibh, וְאֲשַׁקֵּלָה K'ri *Ezr. 8: 25*; אֲשַׁקֹּבָה K'thibh, אֲשַׁקֵּבָה 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, אֲשַׁקֵּהָ *1 Kin. 19: 20*, וְאֲשַׁקֵּהָ *Dan. 8: 13* (in some copies) or Hhateph Pattahh וְאֲשַׁקֵּהָ *Ezr. 8: 26*, *Jer. 32: 9*, and by the fact that the resulting Sh'va, even when simple, is always vocal, § 2. a. (1). Occasionally Kamets-Hhatuph is found in the paragogic imperative when the vowel of the ordinary imperative is Pattahh; thus, קָלַב *Lev. 9: 7*, קָרְבָה *Ps. 69: 19*, and on the contrary, מְרָבָה *Gen. 25: 31*, *fut. רָבַע* *Ex. 21: 7*, נִבְרָה (with Daghesh separative) *Ps. 141: 3*, though Delitzsch regards it as a noun.

2. As the imperative is itself a shortened form there is little room for further abbreviation; it sometimes, how-

ever, suffers apocopation of the final ה of the feminine plural, שָׁבַעְתְּ Gen. 4: 23 for שָׁבַעְתְּהוּ, § 61. 2, קָרָאְךָ Ex. 2: 20 for קָרָאְתְּךָ, § 60. 3. *c*, and in Lamedh He verbs of final ה of the masculine singular, נִקְרָא 2 Kin. 6: 18 for נִקְרָאֵהוּ Ezek. 6: 11, בָּל Ps. 119: 18 for בָּלֵהוּ; נִרְדָּה Dent. 9: 14 for נִרְדָּהוּ Judg. 11: 37, but without any evident change of meaning.

VAV CONVERSIVE OR CONSECUTIVE.

§ 99. 1. The primary tenses, the preterite and the future are supplemented by two secondary tenses, formed in a peculiar manner by what is called Vav Conversive (וְהִפְתִּיחַ) or Vav Consecutive. 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 Consecutive 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 standpoint 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 Consecutive, 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* הָיְתָה *without form and void*. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Consecutive, 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 standpoint from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Consecutive, ver. 4, וַיִּרְא *and he saw*; and so on, וַיִּבְרָא *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

a. The nature of this prefix is more precisely expressed 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, there is no impropriety in retaining it. There have been various conjectures respecting its origin. Some have fancied that וַ is an abbreviation of the verb הָיְתָה *was*, hence וַיֹּאמֶר *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 וַ evidently has the sense of the conjunction *and*, וַיֹּאמֶר does not mean *he said*, but *and he said*. Others have regarded it as an abbreviation of וַהֲיָה *and he was*; Ewald of וַאֲזַ *and then*. Schultens, *Instit.* p. 424, conjectured that וַיֹּאמֶר may be for וַהֲיָאֶר, by § 53. 3; הָ prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case might be 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 would upon this hypothesis be 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 consecutive 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. Perhaps the best suggestion is that of Rödiger, who attributed no inherent significance to the vowel, but thought that it was attached to Vav Consecutive on account of the emphasis of its peculiar use.

2. Vav Consecutive, it has already been stated, is prefixed to the future with Pattahh and Daghes-forte in the following letter, וַיִּזְרֹךְ, וַתִּמְלֹכוּ, וַיִּקְבָּץ. If the first letter of the future be Yodh with Sh'va, Daghesh is commonly omitted, § 25, but rarely if it be נ, and never if it be ת, since its removal in this case would change the sound of the letter by restoring its aspiration, וַיִּזְרֹךְ but וַיִּזְרֹךְ, וַתִּמְלֹכוּ but וַתִּמְלֹכוּ. Before א of the first person singular, which cannot receive Daghesh, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, וַאֲדַבֵּר, וַאֲמַלֵּךְ. In the Hiphil י is, with few exceptions, e. g. וַיִּתְּשֶׁה Ps. 105: 28, compressed to (..) as in the apocopated future, וַתִּקְטַב, and before Makkeph it is shortened to (.) וַיִּזְרֹךְ. In the first person singular, however, י remains in the Hiphil, and a paragogic ה is not infrequently appended in all the species, e. g. וַאֲמַלֵּךְ, וַאֲשַׁלֵּךְ, or וַאֲשַׁלְּכָה; וַאֲמַלֵּךְ, or וַאֲמַלֵּךְ; וַאֲשַׁלֵּךְ, or וַאֲשַׁלְּכָה; וַאֲמַלֵּךְ, or וַאֲמַלֵּךְ; paragogic ה also occurs though more rarely in the first pers. plur. וַתִּקְטַבְּהוּ Gen. 41: 11, וַתִּקְטַבְּהוּ Ezr. 8: 23, וַתִּקְטַבְּהוּ ver. 31.

a. The tendency to abbreviation produced by Vav Consecutive is much more apparent in some classes of imperfect verbs. Thus, final ה is rejected from ל"ה verbs as in the apocopated future וַתִּקְטַבְּהוּ, וַתִּקְטַבְּהוּ; 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, וַתִּקְטַבְּהוּ, וַתִּקְטַבְּהוּ, וַתִּקְטַבְּהוּ; וַתִּקְטַבְּהוּ, וַתִּקְטַבְּהוּ, וַתִּקְטַבְּהוּ. 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, וַתִּקְטַבְּהוּ, וַתִּקְטַבְּהוּ but not in וַתִּקְטַבְּהוּ; so in וַתִּקְטַבְּהוּ Hab. 3: 6, and the Hithpael וַתִּקְטַבְּהוּ Dan. 2: 1. It oc-

curs also in the Niphal of a few verbs, which form the exception, however, not the rule, *וַיִּשְׁמַע*, *וַיִּשְׁמַעוּ* or *וַיִּשְׁמַעוּ* but *וַיִּשְׁמַעוּ*, *וַיִּשְׁמַעוּ*, *וַיִּשְׁמַעוּ*, etc. The first person singular is mostly exempted from shortening or change of accent, *וַיִּשְׁמַעוּ* or *וַיִּשְׁמַעוּ*, though it sometimes suffers apocopation in ל"ה verbs *וַיִּשְׁמַעוּ*, *וַיִּשְׁמַעוּ*. The prolonged plural ending וַיִּ is very rarely used after Vav Consecutive; it does, however, occur, e. g. *וַיִּתְּנֵהוּ* Deut. 1: 22, *וַיִּתְּנֵהוּ* Deut. 4: 11, *וַיִּתְּנֵהוּ* Judg. 11: 18.

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

§ 100. 1. Vav Consecutive 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 וַיִּ 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 Consecutive. 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, *וַיִּתְּנֵהוּ* upon thy departing, and then proceeds with preterites with Vav prefixed, *וַיִּמְצְאֵהוּ* thou shalt find, *וַיִּאמְרוּ* and they shall say, ver. 3, *וַיִּחַלְצֵהוּ* and thou shalt pass on, etc. etc. In like manner in-junctions begun in the imperative are continued in the preterite with Vav Consecutive. Thus the Lord directed Elijah, 1 Kin. 17: 3 *וַיִּלֶּךְ* (imper.) go, *וַיִּפְּזֵהוּ* (pret.) and turn, *וַיִּסְתֵּהוּ* (pret.) and hide, *וַיִּהְיֶה* (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, *וַיִּבְלֵהוּ*.

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, *וְהָלַכְתָּ* *thou hast gone*, *וְהָלַכְתָּ* *and thou shalt go*, *וְהָלַכְתִּי* *and I will go*, so *וְהָשַׁבְתָּ*, *וְהָשַׁבְתִּי*, *וְהָרַחֵם*, though *וְהַצִּילֵהוּ* Zeph. 1: 17, except in ל"ו and ל"ה verbs, where the accent usually remains in its original position although the usage is not uniform, *וְצִלֵּיתִי* Lev. 26: 9, *וְיָצִיאֲנִי* 1 Kin. 18: 12, *וְהָרַבֵּיתָ* 1 Chron. 4: 10, *וְהַשְׁתַּחֲוִיתִי* 1 Sam. 15: 30, *וְהָלַכְתִּי* Isa. 8: 17 but *וְאָשְׁרִיתִי* Lev. 24: 5, *וְבָאֲתָא* Gen. 6: 18, *וְהָרַבֵּיתִי* וְהַשְׁפִּיתִי Lev. 26: 9, *וְהָלַכְתָּ* Ex. 26: 33. In the first person plural of all verbs the accent generally remains upon the penult, *וְיָצִיאֲנִי* Ex. 8: 23, *וְהָלַכְתֶּם*; *וְלָקַחְתֶּם* 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, *וְהִבְדִּילָהּ* Lev. 15: 29. *וְנָתַתִּי* Isa. 11: 2, *וְקָבַעִי*, *וְחָדְדִי* Hab. 1: 8 but *וְהַשְׁלִיכוּ* Ezek. 43: 24, *וְפָשַׁעִי* 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 *תְּ*, § 85. 1. *a* (1), takes the place of *תְּ*.

2 *masc.* *תָּ* sometimes shortens its final vowel before the suffix *נִי* of the first person.

2 *fem.* The old ending *תִּי*, § 86. *b*, instead of *תְּ*.

PLUR. 2 *masc.* *תֵּי* from the old pronominal ending *תֵּי*, § 71. *b*, takes the place of *תֵּי*. 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, תִּקְטְלוּ for תִּקְטְלֶינָה.

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. (1) 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. כֶּם, כֶּן, and the second masc. sing. הִי, a vocal Sh'va, and before remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

(2) The 3 fem. sing. preterite inserts *ă* before the suffixes of the third pers. plural, and *ě* before the second fem. singular; when it stands before the third sing. suffixes הוּי, הִי, there is frequently an elision of ה, requiring Daghesh-forte conservative in the verbal ending ת to preserve the quantity of the previous short vowel, קִטְלֶתוּ for קִטְלוּהוּ, קִטְלֶתָּהּ for קִטְלֶתָּהּ, see § 57. 2. b.

(3) When the third masc. sing. suffix הוּי is preceded by (,) the ה may be elided and the vowels coalesce into ו, קִטְלוּ for קִטְלוּהוּ; when it is preceded by י., Shurek may be hardened to its corresponding semi-vowel ו, קִטְלוּהוּ for קִטְלוּהוּ, § 62. 2.

(4) When the third fem. suffix הִי is preceded by (,) final Kamets is omitted to prevent the recurrence of the same sound, קִטְלֶהּ for קִטְלֶיהּ.

(5) When הוּי, הִי of the third pers. singular are preceded by (..), the vowel of union for the future, a נ, 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

(₂); ה is then commonly elided and a euphonic Daghesh-forte inserted in the Nun, יִקְטֹלְנִי for יִקְטֹלֵנִי. The same shortening of the (₂) and insertion of Daghesh 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, כִּזְ, כִּזְ, 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. Daghesh-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, יִקְטֹלְנִי for יִקְטֹלְנִי; or it may be Daghesh-forte emphatic, § 24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Daghesh, § 54.3, instead of the Daghesh having arisen from the assimilation of Nun, so that יִקְטֹלְנִי may be for יִקְטֹלְנִי 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, בְּהִיב but בְּהִיב, § 22. *a.* Hence, too, a liability to contraction in one case which does not exist in the other, יִקְטֹל but יִקְטֹל, יִקְטֹל but יִקְטֹל.

3. Changes in the body of the verb:

(1) 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, יִקְטֹל, יִקְטֹלְנִי, יִקְטֹל, יִקְטֹלְנִי, יִקְטֹלְנִי; but ה of the Hiphil species is almost always preserved, יִקְטֹלְנִי, יִקְטֹלְנִי.

(2) 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.

(3) 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, קָטַלְתְּ but קָטַלְתָּ, קָטַלְתְּ. 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 כָּךְ, כֵּן, הֵן, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before כָּךְ and כֵּן, 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 הֵן, 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, נִהַנֶּה, גִּבְלֶה, אֶהְבֶּה, אֶשְׁאַלְהֶ, אֶנְהַנֶּה, הִשְׁרִיבֶה but הִשְׁרִיבְהוּ, הִשְׁרִיבְהֶ, הִשְׁרִיבְהֵן.

§ 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 שֶׁנֶּפְשִׁי *soul, self*, as נִפְשִׁי *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, בָּנִי יָצַרְתִּי *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, *יָצַתְתִּי* *ye fasted for me* Zech. 7: 5, *תִּשְׁכַּחַנִּי* *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, *מִדְּבַרִּי* *my speaking*, *שְׁלֵחָה* *my sending*, *לְרַצְחֵי* *to kill me*, *לְנִחְמֵי* *to comfort me*. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, *רֹאֵי* *seeing me* Isa. 47: 10, *שֹׂנְאֵי* *hating me*, lit. *my haters*, Ps. 35: 19.

a. In a few exceptional cases a verbal suffix with the infinitive represents the subject *בְּשׁוּבוֹתַי* *at my returning* Ezek. 47: 7, or a nominal suffix the object *לְהֵיתִי* *to permit me* Num. 22: 13, *רַבְּבֵי* Deut. 25: 7, *קָצְבֵי* 1 Chron. 4: 10.

§ 103. Paradigm III. 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.

REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

PRETERITE.

§ 104. *a.* There are a few examples of (.) as the union vowel of the preterite, רָפְלִינִי Isa. 8: 11, תִּצְלֵנִי 4: 20, 1 Sam. 25: 32, Ezek. 27: 26, Daghesh-forde euphonic is twice inserted in the suffix of the first pers. sing., רָפְלִינִי Ps. 118: 18, הִלְנִי Gen. 30: 6.

b. The suffix of the second masc. sing. is occasionally הָ, in pause פָּאֲרָהָּ Isa. 55: 5, so with the infinitive, הַשְׁתַּחֲוֶהָּ Deut. 28: 24. 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4: 6 אֲבִיאֲכֶם, § 11. 1. *a.*, where the K'ri has אֲבִיאֲכֶם. With א'ל and ל'ה verbs this form of the suffix is of frequent occurrence, הִלְנֵנִי Isa. 30: 19, Jer. 23: 37, הַשְׁתַּחֲוֶהָּ Ezek. 28: 15. In a few instances with the future and infinitive the final *a* is represented by the vowel letter ה, and the suffix is written בה, הַשְׁתַּחֲוֶהָּ 1 Kin. 18: 10. 44, Prov. 2: 11, Ps. 145: 10, Jer. 7: 27, Ezek. 40: 4.

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

d. The suffix of the third masc. sing. is written with the vowel letter ה instead of ו in פָּרְעֵהָ Ex. 32: 25, קָבְהָ Num. 28: 8, and in some copies אָבְהָ 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, הִלְנֵנִי (with the accent on the penult because followed by an accented syllable) Am. 1: 11, so with the infinitive, הַשְׁתַּחֲוֶהָּ Ex. 9: 18, הַשְׁתַּחֲוֶהָּ Jer. 44: 19, and the future, הַשְׁתַּחֲוֶהָּ Ex. 2: 3.

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

g. The suffix of the third fem. plur. הָ is seldom used, הִלְנֵנִי Isa. 48: 7, 34: 16, Hab. 2: 17, Zech. 11: 5; more frequently the masculine הָם is substituted for it, הִלְנֵנִי Gen. 26: 15, 18, הִלְנֵנִי Ex. 2: 17, הִלְנֵנִי 1 Sam. 6: 10, so Num. 17: 3, 4, Josh. 4: 8, 2 Kin. 18: 13, Hos. 2: 14, Prov. 6: 21; הָן is never used with verbs. When attached to infinitives a paragogic הָ is sometimes added to הָ, הִלְנֵנִי Ruth 1: 19, הִלְנֵנִי Job 39: 2.

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

Ps. 118: 10; וְ, וְיִשְׁעֶךָ Ex. 2: 17. In 1 Kin. 2: 24 the K'ri has וְיִשְׁעֶיךָ, while the K'thibh has the vowel letter ו representing the ordinary *e*, וְיִשְׁעֶיךָ. The union vowel *ā* is also occasionally found with the imperative, וְיִשְׁעֶיךָ Ps. 69: 19, Deut. 31: 19, Isa. 30: 8, Am. 9: 1.

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

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

d. When the second vowel of the Kal future is *o*, it is rejected before suffixes requiring a union vowel, compound Shiva being occasionally substituted for it in the place of simple, וְיִשְׁעֶיךָ Hos. 10: 10, וְיִשְׁעֶיךָ Num. 35: 20, וְיִשְׁעֶיךָ Isa. 27: 3, וְיִשְׁעֶיךָ Isa. 62: 2, וְיִשְׁעֶיךָ Ezek. 35: 6, וְיִשְׁעֶיךָ Jer. 31: 33; once the vowel remains, but is changed to Shurek, וְיִשְׁעֶיךָ Prov. 14: 3; *a*, on the other hand, is retained as a pretonic vowel, § 64. 2, וְיִשְׁעֶיךָ Job 29: 14, וְיִשְׁעֶיךָ Ex. 29: 30, Cant. 5: 3, Gen. 19: 19; and even restored, where it is dropped in the regular inflection, וְיִשְׁעֶיךָ Isa. 62: 5, וְיִשְׁעֶיךָ Gen. 37: 24, Job 3: 5, Jer. 13: 17; so in the Imperative וְיִשְׁעֶיךָ Gen. 23: 11, Ps. 6: 3, וְיִשְׁעֶיךָ Gen. 23: 8, 1 Chron. 28: 2. Hholem is shortened before וְיִשְׁעֶיךָ, though the vowel letter ו is occasionally written in the K'thibh, וְיִשְׁעֶיךָ Jer. 1: 5.

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

INFINITIVE AND IMPERATIVE.

§ 106. *a. Kal infinitive.* Before וְיִשְׁעֶיךָ, וְיִשְׁעֶיךָ, Hholem is shortened to Kamets Hhatuph, וְיִשְׁעֶיךָ Gen. 2: 17, וְיִשְׁעֶיךָ (Methegh by § 45. 2) Obad. ver. 11, וְיִשְׁעֶיךָ Gen. 3: 5, וְיִשְׁעֶיךָ Mal. 1: 7. Pattahh remains in the single example, וְיִשְׁעֶיךָ 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, וְיִשְׁעֶיךָ Deut. 29: 11, וְיִשְׁעֶיךָ 2 Kin. 22: 19, וְיִשְׁעֶיךָ Deut. 27: 4, rarely Kibbutz, וְיִשְׁעֶיךָ Lev. 19: 9, 23: 22, sometimes Hhirik, וְיִשְׁעֶיךָ Gen. 19: 33. 35 but וְיִשְׁעֶיךָ Ruth 3: 4, וְיִשְׁעֶיךָ Zech. 3: 1, וְיִשְׁעֶיךָ 2 Sam. 1: 10, וְיִשְׁעֶיךָ Neh. 8: 5, and occasionally Pattahh, וְיִשְׁעֶיךָ

Ezek. 25: 6. In the feminine form of the infinitive, as in nouns the old feminine ending ה is substituted for ה, ^{וְ}יִשְׁמְעוּנָהּ Isa. 30: 19, ^{וְ}יִשְׁמְעוּנָהּ Hos. 7: 4, Ex. 30: 32. The Niphal infinitive retains its pretonic Kamets before suffixes, ^{וְ}יִשְׁמְעוּנָהּ Ezek. 21: 29, Dent. 28: 20, Ps. 37: 33. Hhirik of the Hiphil Infinitive becomes Pattahh before Resh in ^{וְ}יִשְׁמְעוּנָהּ Ezek. 21: 29.

b. *Kal Imperative.* The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, ^{וְ}יִשְׁמְעוּנָהּ, ^{וְ}יִשְׁמְעוּנָהּ Jer. 15: 15, but occasionally it takes Hhirik, ^{וְ}יִשְׁמְעוּנָהּ (with Daghesh-forte euphonic) Prov. 4: 13. In the Hiph. imp. 2 masc. sing. Hhirik is restored before suffixes ^{וְ}יִשְׁמְעוּנָהּ Isa. 43: 26.

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 a quiescent 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 Daghash-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, יִצְמַח for יִצְמֹח ; 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 Niph'al preterite and participle, where the vowel of the second syllable is likewise *a*, and in the Hiph'il 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, יִצְמַחְוּ , יִצְמַחְוּ , יִצְמַחְוּ . Seghol accompanying **ס** of the first person singular of the Kal future, § 60. 1. *a* (5), and Kamets Hhatuph, characteristic of the Hoph'al 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, צַמְחִי , צַמְחִי .

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 יִצְמַחְוּ , apocopated future of יִצְמַחְוּ , 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 especi-

ally 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, עָמַדְתָּם, עָמַדְתָּ. 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 *ā*, the Niphal preterite and participle, and the Hiphil preterite, יָהָוָה, יָהָוָה, and after Kamets Hhatuph it becomes Hhateph Kamets as in the Hophal species, הָעָמַד. 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, הָעָמַדְתָּ, הָעָמַדְתָּ, הָעָמַדְתָּ.

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 עָמַדְתָּ *yaam'dhū*, not עָמַדְתָּ *yaamdū*, § 22. a. In like manner the Kal imperative has עָמַדְתָּ, עָמַדְתָּ not עָמַדְתָּ, עָמַדְתָּ, showing that even in the perfect verb קָטַלְתָּ, קָטַלְתָּ were pronounced *ki'l'ti*, *ki'l'tū*.

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, הָעָמַדְתָּ for עָמַדְתָּ.

§ 110. 1. The verb עָמַד *to stand*, whose inflections are shown in Paradigm IV, 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 עָבַד is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

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

3. Certain verbs, whose first radical is \aleph , receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph ($\aleph^{\text{ע}}$) mode.

FUTURE OF PE ALEPH VERBS.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יֵאָכֵל	תֵּאָכְלִי	תֵּאָכְלָה	תֵּאָכְלִי	אָכַל
PLUR.	יֵאָכְלוּ	תֵּאָכְלֶנָּה	תֵּאָכְלוּ	תֵּאָכְלֶנָּה	נֵאָכְלוּ

Five verbs uniformly adopt this mode of inflection, viz.: אָבַד to perish, אָבַח to be willing, אָכַל to eat, אָבַר to say, אָפַק 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 a has (.) in one instance, וְהִשָּׁבַח Ezek. 23: 5. That of the Kal future \bar{o} has (.) in הִתְהַלַּח Prov. 10: 3, הִתְהַלַּח Ps. 29: 9. Three verbs with future \bar{o} , הִלָּח , הִלַּח , הִלַּח have Pattahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, הִלָּח Job 12: 14, הִלָּח 2 Kin. 3: 25 but הִלָּח Ex. 19: 21, 24; so with suffixes, וְהִלָּחְנִי Ps. 141: 5, וְהִלָּחְנִי Isa. 22: 19, וְהִלָּחְנִי Isa. 53: 2. הִלָּח has וְהִלָּחְנִי but וְהִלָּחְנִי .

2. a . If the first radical be \aleph , the preformative takes Seghol in most verbs in the Kal future, whether a or \bar{o} , יֵאָכֵל , יֵאָכְלוּ , יֵאָכְלוּ as well as יֵאָכְלוּ , יֵאָכְלוּ , יֵאָכְלוּ ; in a few with future a , § 110. 3, it takes Hholem, the (.) of the second syllable usually becoming (.) in pause, and in a few

instances without a pause accent, רָאָהוּ, רָאָהוּ, רָאָהוּ, רָאָהוּ, but רָאָהוּ; in two verbs it becomes (ֹ) after Vav conversive, וַיִּרְאֶהוּ, וַיִּרְאֶהוּ, but with a pause accent וַיִּרְאֶהוּ, וַיִּרְאֶהוּ or in the first verses of several chapters of Job: וַיִּרְאֶהוּ. Hholem in these verbs is probably modified from *ā*, so that רָאָהוּ is for רָאָהוּ from רָאָהוּ, § 201. *e*.

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 (ֹ), הִיאָהוּ Mic. 4: 8. When thus quiescent after either Tserē or Hholem, *א* is always omitted in the first person singular after the preformative *א*, אָהוּ Gen. 32: 5 for אָהוּר, אָהוּר Prov. 8: 17 for אָהוּב, אָהוּב Gen. 24: 33 for אָהוּב, and occasionally in other persons, אָהוּ Jer. 2: 36 for אָהוּב; so אָהוּ Deut. 33: 21, אָהוּ Prov. 1: 10, אָהוּ Ps. 104: 29, אָהוּ 2 Sam. 19: 14, אָהוּ 2 Sam. 20: 9, אָהוּ 1 Sam. 28: 24; in a few instances the vowel letter *ו* is substituted for it, אָהוּ Ezek. 42: 5 for אָהוּ, אָהוּ Neh. 2: 7, Ps. 42: 10.

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

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

e. *א* draws the vowel to itself from the preformative in אָהוּב Prov. 1: 22 Kal fut. for אָהוּב in pause אָהוּב Zech. 8: 17, Ps. 4: 3, § 60. 3. *c*. Some so explain אָהוּב Job 20: 26, regarding it as a Kal future for אָהוּב 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, § 93. *a*, as אָהוּב Nah. 2: 4, אָהוּב Ps. 94: 20.

3. *a.* Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes or added vowels, as אָהוּב, אָהוּב, being rarely changed to Pattahh, as in אָהוּב Prov. 20: 16, or Seghol, as אָהוּב Num. 11: 16, אָהוּב Job 33: 5. In the inflected imperative Seghol occurs

and especially in the Hiphil preterite with Vav conversive, וְהִצַּבְתָּ Job 14: 19, וְהִצַּבְתָּ Deut. 7: 24, וְהִצַּבְתָּם Deut. 9: 3 (comp. הִצַּבְתָּם Ps. 80: 6), וְהִצַּבְתָּי Lev. 23: 30; וְהִצַּבְתָּי Isa. 49: 26; וְהִצַּבְתָּי Neh. 5: 16, וְהִצַּבְתָּי Ezek. 30: 25; וְהִצַּבְתָּי Isa. 43: 23, וְהִצַּבְתָּי Jer. 17: 4; וְהִצַּבְתָּי Deut. 1: 45, וְהִצַּבְתָּ Ex. 15: 26, וְהִצַּבְתָּי Jer. 49: 37; after Vav conjunctive, however, the vowels remain unchanged, וְהִצַּבְתָּי 1 Sam. 17: 35, וְהִצַּבְתָּי Ps. 50: 21, Neh. 10: 33, Ezek. 37: 2. The change from (וְ) to (וּ) after Vav conversive occurs once in the third person of the Hiphil preterite, וְהִצַּבְתָּי Ps. 77: 2, but is not usual, e. g. וְהִצַּבְתָּי . . . וְהִצַּבְתָּי Lev. 27: 8. There is one instance of (וּ) instead of (וְ) in the Hiphil infinitive, וְהִצַּבְתָּי 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, וְהִצַּבְתָּי, וְהִצַּבְתָּי, וְהִצַּבְתָּי.

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.:

אָבַח	Hi. to be red.	*הָבַח	K. to injure, wound.	הָבַח	K. to spare.
אָבַח	Ni. Hi. to be illu- trious.	הָבַח	Ni. Hi. Ho. to hide.	הָבַח	K. Ni. to do vio- lence to.
אָבַח	Hi. to close.	הָבַח	K. to beat off.	הָבַח	K. to be leavened.
*אָבַח	K. to shut.	הָבַח	Hi. to join together.	הָבַח	K. to ferment.
אָבַח	K. to learn.	הָבַח	K. to gird.	הָבַח	K. to dedicate.
אָבַח	K. to gird on.	הָבַח	K. (not Ho.) to cease.	הָבַח	K. to devour.
אָבַח	K. Ni. (not Hi.) to be guilty.	הָבַח	K. to cut.	הָבַח	K. to muzzle.
הָבַח	K. Hi. to be vain.	הָבַח	K. (not Hi.) to live.	הָבַח	K. Hi. to lack.
הָבַח	K. Hi. to meditate.	הָבַח	Ni. to cover.	הָבַח	Ni. to be panic- struck.
הָבַח	K. to thrust.	הָבַח	K. Hi. to be wise.	הָבַח	K. Ni. to be panic- struck.
הָבַח	K. to thrust.	*הָבַח	K. meaning doubt- ful.	הָבַח	K. to delight.
הָבַח	K. Ni. to honour.	הָבַח	K. Ni. to desire.	הָבַח	K. to dig.
הָבַח	K. Ni. to be.	הָבַח	K. Ni. to desire.	הָבַח	K. to dig.

* ἄπαξ λεγόμενον.

חָפַץ K. Hi. <i>to blush.</i>	חָתַם K. Ni. Hi. <i>to seal.</i>	חָפַל Hi. <i>to be presumptuous.</i>
חָפַשׁ K. Ni. <i>to search.</i>	חָתַף K. <i>to seize.</i>	
חָצַב K. (not Hi.) <i>to hew.</i>	חָתַר K. <i>to break through.</i>	חָפַשׁ K. Ni. <i>to pervert.</i>
חָתַר K. Ni. <i>to investigate.</i>	חָנַב K. <i>to love, dote.</i>	חָפַשׁ K. Hi. <i>to tithe.</i>
חָתַב K. <i>to tremble.</i>	חָתַח K. <i>to put on as an ornament.</i>	חָתַם Ni. <i>to be burnt up.</i>
חָתַה K. <i>to take up.</i>	חָתַף Hi. <i>to gather much.</i>	חָתַם K. Hi. <i>to be removed.</i>
חָתַף Ni. <i>to be destined.</i>	חָתַר Ni. <i>to be wanting.</i>	חָתַר K. Ni. Hi. <i>to entertain.</i>
חָתַל Ho. <i>to be swaddled.</i>	חָתַר K. Ni. <i>to trouble.</i>	

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

חָתַף <i>to bind.</i>	חָתַם <i>to trust.</i>	חָתַף <i>to wear.</i>
חָתַף <i>to turn.</i>	חָתַף <i>to withhold.</i>	חָתַף <i>to encircle.</i>
חָתַף <i>to take in pledge.</i>	חָתַף <i>to uncover.</i>	חָתַף <i>to conceal.</i>
חָתַף <i>to bind.</i>	חָתַף <i>to think.</i>	חָתַף <i>to shut up, restrain.</i>
חָתַף <i>to be strong.</i>	חָתַף <i>to be dark.</i>	חָתַף <i>to supplant.</i>
חָתַף <i>to be sick.</i>	חָתַף <i>to pass over.</i>	חָתַף <i>to smoke.</i>
חָתַף <i>to divide.</i>	חָתַף <i>to help.</i>	חָתַף <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.:

חָתַף 2 Chr. 19: 2, Pr. 15: 9, <i>to love.</i>	חָתַף Ezek. 26: 18, <i>to tremble.</i>
חָתַף Ps. 65: 7, <i>to gird.</i>	חָתַף Hi. part. <i>to be silent.</i>
חָתַף Ps. 47: 10, <i>to gather.</i>	חָתַף Jer. 49: 37, <i>to be dismayed.</i>
חָתַף Ps. 109: 23, <i>to go.</i>	חָתַף Eccl. 5: 8, <i>to serve.</i>
חָתַף 2 Kin. 10: 9, <i>to slay.</i>	חָתַף Jer. 15: 17, Ps. 149: 5, and
חָתַף Job 39: 4, Jer. 29: 8, <i>to dream.</i>	חָתַף Ps. 5: 12, <i>to exult.</i>
חָתַף Job 20: 24, <i>to change, pierce.</i>	חָתַף Isa. 44: 7, <i>to set in order.</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.

§ 113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tsere upon the omission of Daghesh-forte in the first radical, חָתַף, חָתַף, Isa. 23: 18, חָתַף (the retrocession of the accent by § 35. 1) Isa. 28: 27, חָתַף Job 38: 24, חָתַף Num.

* ἀπαξ λεγόμενον.

† Except Ps. 44: 22.

32: 17, וַיִּהְיוּ 2 Sam. 17: 23, which is in one instance expressed by the vowel letter י, בְּהִיטָה Ex. 25: 31. The only exception is בְּהִיטָה (two accents explained by § 42. a) Ezek. 26: 15 for בְּהִיטָה; Baer's edition has בְּהִיטָה. According to some copies, which differ in this from the received text, Seghol likewise occurs in אֶצְנִיָּה Job 19: 7, הִשְׁתּוֹתוּ Ezek. 43: 18, נִחַלְתֶּם 1 Chron. 24: 3, בִּשְׁטָה Lam. 2: 11. In Job 34: 31 הִאֲמַר is neither the infin. nor the imper. Niph., as it has sometimes been explained, but the Kal pret. אָמַר with He Interrogative, § 232. 4.

2. The initial ה of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as לְהַחֲלִיק Jer. 37: 12 for לְהַחֲלִיק לְהַחֲלִיק Eccles. 5: 5, לְעַבְדָּר 2 Sam. 19: 19, לְשִׁטָּר Deut. 26: 12, לְשִׁטָּר Neh. 10: 39, לְעוֹדֵר 2 Sam. 18: 3 K'thibh; and still more rarely that of the Niphal infinitive, בְּהִיטָה Lam. 2: 11 for בְּהִיטָה Ezek. 26: 15.

§ 114. The letter ר resembles the other gutturals in not admitting Daghesh-forte, and in requiring the previous vowel to be lengthened instead, וַיִּהְיוּ Jon. 1: 5, וַיִּהְיוּ Ps. 106: 25. In other cases, however, it causes no change in an antecedent Hhirik, וַיִּהְיוּ Deut. 19: 6, וַיִּהְיוּ 2 Sam. 7: 10, וַיִּהְיוּ Ps. 66: 12, except in certain forms of the verb רָאָה to see, viz., וַיִּהְיוּ Kal future with Vav conversive, shortened from וַיִּהְיוּ, וַיִּהְיוּ which alternates with וַיִּהְיוּ as Hiphil preterite, and once with Vav conversive preterite, וַיִּהְיוּ Nah. 3: 5. It is in two instances preceded by Hhirik in the Hiphil infinitive, וַיִּהְיוּ Jer. 50: 34. In the Hophal species the participles וַיִּהְיוּ Isa. 14: 6, וַיִּהְיוּ Lev. 6: 14 take Kibbuts in the first syllable, but וַיִּהְיוּ have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal וַיִּהְיוּ Gen. 44: 4, וַיִּהְיוּ Ps. 129: 86, except in one instance, וַיִּהְיוּ 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 אָמַל reduplicates its last instead of its second radical in the Pual, אָמַל; אָמַר reduplicates its last syllable, אָמַר Lam. 2: 11, § 92. a.

הָמַל is a secondary root, based upon the Hiphil of הָמַל. See ע"ע verbs.

For the peculiar forms of אָמַל and הָמַל see the ע"ע verbs, אָמַל and הָמַל.

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 תַּפְּאֵלְתָּהּ for תַּפְּאֵלְתָּ; תַּפְּאֵלְתָּהּ for תַּפְּאֵלְתָּהּ.

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 Tseré, Pattahh to Kamets, and Kibbutz to Hholem, § 60. 4, גַּאֲלִי, בְּרִירָה.

§ 117. The inflections of Ayin guttural verbs may be shown by the example of גַּאֲלִי, (Paradigm V.) 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 Tseré in this and the following paradigms.

REMARKS ON AYIN GUTTURAL VERBS.

§ 118. 1. If the second radical is ׀, the Kal future and imperative commonly have Hholem; but the following take Pattahh, בְּרִירָה *to be long*, בְּרִירָה *to kneel*, תְּרִירָה *to be dried or desolate*, תְּרִירָה *to tremble*, תְּרִירָה *to reproach*, to

winter, חָרַץ to sharpen, עָרַב (עֲרַב) to be sweet, קָרַב to come near, כָּרַם to cover; בָּרַח to tear in pieces, has either Hholem or Pattahh; חָרַשׁ to plough has fut. *ō*, to be silent has fut. *a*.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only נָחַם to roar, and רָחַם to love, have Hholem, וָעַל to curse, כָּעַל to trespass, and פָּעַל to do, have either Pattahh or Hholem; the future of רָאָה to grasp, is רָאָהוּ or רָאִיּוּ.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אָרַבְתָּ Prov. 4: 6, רָשַׁעְתָּ 2 Kin. 10: 14, אָשְׁחָתְכֶם 2 Sam. 22: 43, שָׁאַלְתָּנִי Isa. 45: 11, אָהַרְתָּנִי 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, תִּבְהַלְתֶּנּוּ Ezek. 7: 27, תִּשְׁחַבְּתֶנּוּ Prov. 6: 27, תִּהְרַגְתֶּנּוּ Ezek. 16: 6, תִּנְאָצְתֶנּוּ Hos. 4: 13, but Tsere occasionally in pause, תִּבְהַרְתֶּנּוּ 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* אָהַב Gen. 27: 9, אָהַבְתָּ Deut. 15: 16; infinitive וְעָבַד 1 Sam. 7: 8, חָסַב Jer. 15: 3, with Makkeph, בָּרַחְתָּ 1 Kin. 5: 20; Niphal infinitive, הִלְחַם Ex. 17: 10, with suffixes, הִשְׁעִיבְתָּ 2 Chron. 16: 7, 8, with prefixed כ, נָגַחְתָּ Judg. 11: 25, נָשַׂאְלָה 1 Sam. 20: 6, 28, and once anomalously with prefixed א, אָהַרְשָׁתָּ Ezek. 14: 3 (a like substitution of א for ה occurring once in the Hiphil preterite: אָנְאָלְתָּ Isa. 63: 3); future רָחַםְתָּ Ex. 14: 14, with Vav conversive, וְרָחַמְתָּ Job 7: 5, וְנִחַםְתָּ Ex. 32: 1, וְנִחַםְתָּ Judg. 6: 34, וְנִחַםְתָּ Ex. 9: 15, וְנִחַםְתָּ Num. 22: 25, or with the accent on the penult, וְנִחַםְתָּ Ex. 17: 8, וְנִחַםְתָּ Gen. 41: 8; imperative, הִפְרַחְתָּ 1 Sam. 18: 17, or with the accent thrown back, הִפְרַחְתָּ Gen. 13: 9; Hiphil infinitive, הִבְאִישׁ 1 Sam. 27: 12, הִרַחֵק Gen. 21: 16, הִחַיֶּהּ Deut. 7: 2, apocopated future, וְחַיֶּהּ 1 Sam. 2: 10, הִשְׁחַחְתָּ Deut. 9: 26, הִכַּלְתָּ Ps. 12: 4, with Vav conversive, וְחַיֶּהּ 1 Kin. 22: 54, וְחַיֶּהּ Zech. 11: 8; imperative, הִקַּלְתָּ Ex. 28: 1, with Makkeph, הִרְחַבְתָּ Ps. 81: 11, הִזְעַקְתָּ 2 Sam. 20: 4, הִקַּחְתָּ Deut. 4: 10, with a pause accent the last vowel sometimes becomes Pattahh, הִרְחַקְתָּ Job 13: 21, הִמְעַדְתָּ Ps. 69: 24, though not always, הִקַּחְתָּ Lev. 8: 3. Hophal infinitive, הִחַלְתָּ 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, רָחַשׁ Lev. 5: 22, רָחַשׁ Hos. 9: 2, וְחַחֵק Gen. 39: 14, וְחַחֵקְתָּ Ps. 104: 26, וְחַחֵקְתָּ 74: 10, וְחַחֵקְתָּ Gen. 39: 4, וְחַחֵקְתָּ Dan. 2: 1, וְחַחֵקְתָּ 2 Kin. 18: 23, and occasionally before suffixes to Hhirik, וְחַחֵקְתָּ Isa. 1: 15, וְחַחֵקְתָּ (fem. form for חַחֵקְתָּ, § 61. 5) 1 Sam. 16: 15 but וְחַחֵקְתָּ Isa. 30: 18, וְחַחֵקְתָּ Ezek. 5: 16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, מָלַחְתָּ Mal. 3: 19, רָחַםְתָּ Ps. 103: 13, רָחַםְתָּ Isa. 6: 12, אָלַחְתָּ Deut. 20: 7, בָּלַחְתָּ Gen. 24: 1 (בָּלַח rarely occurs except in pause), פָּלַחְתָּ Isa. 25: 11, and more rarely still in the imperative, קָרַבְתָּ Ezek. 37: 17, and future וְחַחֵקְתָּ Prov. 14: 10, וְחַחֵקְתָּ Dan. 1: 8.

2. שָׂאֵל, which has Kamets in pause, שָׂאֵל, but most commonly Tsere before suffixes, שָׂאֵלְתָּ, שָׂאֵלְתָּנִי, exhibits the peculiar forms, שָׂאֵלְתָּ

1 Sam. 12: 13 הַשְּׂאֵלְתִירוּ; 1 Sam. 1: 20, הַשְּׂאֵלְתִירוּ Judg. 13: 6, הַשְּׂאֵלְתִירוּ
1 Sam. 1: 23.

3. Kamets Hhatuph sometimes remains before the guttural in the Kal imperative and infinitive with suffixes or appended ה, אֶהְבֵּם Hos. 9: 10, אֶשְׂאֵלְךָ Ruth 3: 13, כִּאֲסֹב Am. 2: 4, כִּאֲסֹב (by § 61. 1) Isa. 30: 12, הַקְרִבָּם Deut. 20: 2 (the alternate form being הַקְרִיבָם Josh. 22: 16), רִהֲצָה Ex. 30: 18, רִהֲקָה Ezek. 8: 6, and sometimes is changed to Pattahh, וַעֲנֵהוּ Isa. 57: 13, וַעֲנֵהוּ Ezek. 20: 27, וַעֲנֵהוּ Hos. 5: 2, אֶהְבֵּה Dent. 10: 15, הֶאֱנִיחָהּ Jer. 31: 12, or with simple Sh'va under the guttural, וַעֲנֵהוּ Ps. 68: 8, וַעֲנֵהוּ 2 Chron. 26: 19. In וַעֲנֵהוּ Num. 23: 7, Kamets Hhatuph is lengthened to Hholem in the simple syllable. Once the paragogic imperative takes the form הַשְּׂאֵלְתִירוּ Isa. 7: 11, comp. כִּלְכַחַהּ וַעֲנֵהוּ Dan. 9: 19, רִבְצָהּ Ps. 41: 5.

4. Hhirik of the inflected Kal imperative is retained before ר, בְּרָחֵךְ Josh. 9: 6, and once before ח, חֲשִׁיחֵךְ Job 6: 22; when the first radical is א it becomes Seghol, אֶהְבֵּהוּ Ps. 31: 24, אֶהְבֵּהוּ Cant. 2: 15; in other cases it is changed to Pattahh, וַעֲנֵהוּ Isa. 14: 31, וַעֲנֵהוּ 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, הַשְּׂאֵלְתִירוּ Ruth 3: 15, הַשְּׂאֵלְתִירוּ Ezek. 16: 33, הַשְּׂאֵלְתִירוּ *y'thā'rēhū* Isa. 44: 13.

2. The letter before the guttural receives compound Sh'va in הַשְּׂאֵלְתִירוּ Gen. 21: 6; in הַשְּׂאֵלְתִירוּ 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, אֶשְׂאֵלְתִירוּ and אֶשְׂאֵלְתִירוּ.

3. Resh commonly receives simple Sh'va, though it has compound in some forms of בְּרָחֵךְ, e. g. הַבְּרָחֵךְ Num. 6: 23, בְּרָחֵךְ 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 prevailing before ע, but rarely before ה or ח. The previous vowel remains short in בְּרָחֵךְ to terrify, בְּעָם to provoke, בְּעֵלֵם to be few, בְּעֵלֵם to shake, and בְּעֵלֵם to cry. It is sometimes lengthened, though not always, in בְּרָחֵךְ to make plain, בְּנָאָה to commit adultery, בְּנָאָה to despise, בְּנָאָה to reject, בְּשָׂאֵל to ask; בְּשָׂאֵל to consume, בְּשָׂאֵל to sweep away by a tempest, בְּשָׂאֵל to abhor; בְּשָׂאֵל to affright, בְּשָׂאֵל to be dim, בְּשָׂאֵל to lead. It is also lengthened in בְּרָחֵךְ to be dull, which only occurs Eccl. 10: 10. The only instances of the prolongation of the vowel before ח are לְחָם Pi. inf. Judg. 5: 8, בְּחָן Pu. pret. Ezek. 21: 18, הָחֵן Pu. pret. Ps. 36: 13, הֶהָרַחֲצָהּ Job 9: 30, the first two of which may, however, be regarded as nouns. DagHesh-forte is retained and the vowel consequently remains short in בְּרָחֵךְ Ezek. 16: 4, רָאָה 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, בְּרָחֵךְ Job 15: 18, בְּרָחֵךְ Jer. 12: 10,

though it is in two instances changed to Seghol, אָחַרְיָהוּ Judg. 5: 28, רָחַמְתִּינִי 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*, רָחַמְתִּינִי Ezek. 5: 13, רָחַמְתִּינִי Num. 23: 19, רָחַמְתִּינִי Num. 8: 7.

§ 122. 1. נִצַּחְתִּי and נִצַּחְתִּי are Piel forms with the third radical reduplicated in place of the second; כִּתְּרִיתִי doubles the second syllable; and אָרְבֵּי הַבַּיִת 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. כָּלַר and כָּלַרְתִּי have two forms of the Piel, כָּלַרְתִּי and כָּלַרְתִּי, § 92. *b*.; and גָּלַחְתִּי two forms of the Hithpael, גָּלַחְתִּי and גָּלַחְתִּי Jer. 46: 7. 8; גָּלַחְתִּי Isa. 52: 5, follows the analogy of the latter; גָּלַחְתִּי Eccl. 12: 5, is sometimes derived from גָּלַחְתִּי to *despise*, as if it were for גָּלַחְתִּי; such a form would however be unexampled. The vowels show it to be the Hiphil future of גָּלַחְתִּי or rather גָּלַחְתִּי to *flourish* or *blossom*, the א being inserted as a vowel letter, § 11. 1. *a*, גָּלַחְתִּי Isa. 59: 3, Lam. 4: 14 is a Niphal formed upon the basis of a Pual, § 83. *c*. (2). הִרְיִישׁ Ezra 10: 16 is an anomalous infinitive from הִרְיִישׁ, 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. Tseré 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 Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive, יִשְׁלַח, הִשְׁלַחְתִּי.

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, שְׁלַחְתִּי.

a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by § 61. 2, and accordingly pronounce שְׁלַחְתִּי *shālahhat* 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 Daghesh-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 Daghesh-forte from the gutturals.

§ 124. The inflections of Lamedh guttural verbs may be represented by שְׁלַחְתָּ *to send* (Paradigm VI). The Pual and Hophal, 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 Hithpael of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with ה of the prefix, according to § 82. 5.

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

REMARKS ON LAMEDH GUTTURAL VERBS.

§ 125. 1. The Kal future and imperative have Pattahh except שְׁלַחְתָּ Gen. 43: 16; in one instance the K'thibh inserts ו, אסורה Jer. 5: 7, where the

K'ri is קָלַח־. The vowel *a* is retained before suffixes, remaining short in קָלַח־ Am. 9: 1, but usually lengthened to Kamets, קָלַח־ 2 Chron. 21: 17, קָלַח־ Gen. 23: 11. It is also retained in pause before paragogic הָ, קָלַח־ Ps. 77: 2, קָלַח־ Dan. 9: 19; elsewhere it is rejected קָלַח־ 2 Sam. 14: 32, and in the imperative Hhirik is given to the first radical, קָלַח־ Job 32: 10, קָלַח־ Gen. 43: 8. Hhirik appears in קָלַח־ Gen. 25: 31, but verbs whose last radical is ר commonly take Kamets Hhatuph like perfect verbs both before paragogic הָ, and suffixes, קָלַח־ 1 Chron. 29: 18, קָלַח־ Prov. 3: 3.

2. The Kal infinitive construct mostly has *o*, קָלַח־ Jon. 2: 1, קָלַח־ Num. 17: 28, קָלַח־ Isa. 54: 9, rarely *a*, קָלַח־ Isa. 58: 9, קָלַח־ Num. 20: 3, קָלַח־ 1 Sam. 15: 1. With a feminine ending, the first syllable takes Kamets Hhatuph, קָלַח־ Zeph. 3: 11; so sometimes before suffixes, קָלַח־ 2 Sam. 15: 12, קָלַח־ Neh. 1: 4, קָלַח־ Josh. 6: 5, but more commonly Hhirik, קָלַח־ Am. 1: 13, קָלַח־ Num. 35: 19, קָלַח־ Neh. 8: 5, rarely Pattahh, קָלַח־ 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.: קָלַח־ to shut, קָלַח־ to say, קָלַח־ to honour, קָלַח־ to grow pale, קָלַח־ to shake, קָלַח־ to be rich, קָלַח־ to entreat, קָלַח־ to slip away, קָלַח־ to press, קָלַח־ to drink or be drunken. The following have Pattahh or Hholem, קָלַח־ to decree, קָלַח־ to vow, קָלַח־ fut. *o*, to reap, fut. *a*, to be short.

§ 126. 1. Tsere 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., קָלַח־ Esth. 2: 8, קָלַח־ Isa. 51: 14, future, קָלַח־ Ps. 9: 19, קָלַח־ Job 17: 3, imperative, even in pause, קָלַח־. Piel: preterite, קָלַח־ Lev. 14: 8, קָלַח־ 2 Chron. 34: 4, infin. constr., קָלַח־ Hab. 1: 13, קָלַח־ Lam. 2: 8, future, קָלַח־ Job 16: 13, קָלַח־ 2 Kin. 8: 12, קָלַח־ Deut. 7: 5, imperative, קָלַח־ Ex. 4: 23. Hiphil: apocopated future, קָלַח־ 2 Kin. 18: 30, fut. with Vav consecutive, קָלַח־ Judg. 4: 23, fem. plur., קָלַח־ Ps. 119: 171, imperative, קָלַח־ Ps. 86: 2, and even in pause, קָלַח־ 1 Kin. 22: 12. Hithpael: קָלַח־ Prov. 17: 14, קָלַח־ Dan. 11: 40, קָלַח־ Ps. 106: 47; this species sometimes has Kamets in its pausal forms, קָלַח־ Josh. 9: 13, קָלַח־ Ps. 107: 27. On the other hand, the absolute infinitives: Piel, קָלַח־ Deut. 22: 7, Hiphil, קָלַח־ Isa. 7: 11, Hophal, קָלַח־ Ezek. 16: 4. Participles: Kal, קָלַח־ Deut. 28: 52, but occasionally in the construct state with Pattahh, קָלַח־ Ps. 94: 9, קָלַח־ Isa. 51: 15, קָלַח־ Isa. 42: 5, קָלַח־ Lev. 11: 7, Piel, קָלַח־ 1 Kin. 3: 3, Hithpael, קָלַח־ 1 Sam. 21: 15. Tsere 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. קָלַח־ Deut. 15: 18, fut. קָלַח־ Gen. 31: 27. There is one instance of Pattahh in the Hiphil inf. const., קָלַח־ Job 6: 26, and one before a grave suffix קָלַח־ Ezek. 21: 29, comp. fut. קָלַח־ Isa. 35: 4; קָלַח־ 1 Sam. 15: 23 Hiph. abs. inf. in pause is by § 65. *a*.

2. In verbs with final **ר** Pattahh takes the place of Tsere in 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, **רָשַׁרְתִּי** Ps. 76: 4, **רָשַׁרְתָּ** Ex. 9: 25, **רָשַׁרְתָּ** Prov. 25: 6, **רָשַׁרְתָּ** Ps. 93: 1, **רָשַׁרְתָּ** Gen. 22: 14, **רָשַׁרְתָּ** Gen. 10: 19, **רָשַׁרְתָּ** Zeph. 2: 4. Two verbs have Seghol in the Piel preterite, **רָשַׁרְתָּ** (in pause, **רָשַׁרְתָּ**) and **רָשַׁרְתָּ**.

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, **רָשַׁרְתָּ** Ruth 2: 8, **רָשַׁרְתָּ** Ezek. 16: 28, **רָשַׁרְתָּ** Esth. 4: 14, **רָשַׁרְתָּ** Ezek. 16: 4, scarcely ever simple Sh'va, **רָשַׁרְתָּ** 1 Kin. 14: 3, **רָשַׁרְתָּ** Jer. 13: 5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in **רָשַׁרְתָּ** Gen. 30: 15, and **רָשַׁרְתָּ** 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 *it is rectified* or *thou art righted*, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative, **רָשַׁרְתָּ** Gen. 4: 23 for **רָשַׁרְתָּ**.

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

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

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

PE NUN (נ) 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 following consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus, **רָשַׁרְתָּ** becomes **רָשַׁרְתָּ**, written **רָשַׁרְתָּ**, so **נָשַׁרְתָּ** for **נָשַׁרְתָּ**, **רָשַׁרְתָּ** for **רָשַׁרְתָּ**. In the Hophal, Kamets Hhatuph becomes Kibbutz before the doubled letter, § 61. 5, **רָשַׁרְתָּ** for **רָשַׁרְתָּ**.

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, נָּשׂ for נִּשְׂ , § 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, נִּשְׂת for נִּשְׂתָּ (by § 63. 2. a), the primary form being נִּשְׂ .

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 נִּשְׂ to *approach* (Paradigm VII). 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 נָּתַן 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 נִּשְׂ 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 נָּתַן has Pattahh in one instance before Makkeph, נָּתַן Judg. 16: 5.

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, נָּחַל Num. 34: 18, נָּחַג 2 Kin. 4: 24, נָּחַזַר Gen. 24: 48, נָּחַדָּה Ex. 15: 2. It is, however, always assimilated in נָּחַם the Niphal preterite of נָּחַם to *repent*, and occasionally in נָּחַד to *descend*, e. g. נָּחַד Jer. 21: 13, נָּחַדָּה Prov. 17: 10, נָּחַדָּה Ps. 38: 3 but נָּחַדָּה *ibid.*, נָּחַדָּה Joel 4: 11.

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

3. Nun is commonly rejected from the Kal imperative with *a*, נָּשׂ 2 Sam. 1: 15 (once before Makkeph, נָּשׂ Gen. 19: 9, in plural נָּשׂוּ 1 Kin. 18: 30 and in order to permit the retrocession of the accent, § 35. 1, נָּשׂוּ Josh. 3: 9,

1 Sam. 14: 38), שָׁלַח Ex. 3: 5, נָשַׁח Job 1: 11, סָחַח Deut. 2: 24, פָּחַח Ezek. 37: 9, וַיִּשְׁתָּחֶה Gen. 27: 26, though it is occasionally retained, נָשַׁח 2 Kin. 19: 29, נָשַׁח Ps. 10: 12, or by a variant orthography, נָחַח Ps. 4: 7 but always elsewhere נָשַׁח. In imperatives with *ō*, and in Lamedh He verbs which have *ē* in the imperative, Nun is invariably retained, נָשַׁח Prov. 17: 14, נָשַׁח Ps. 24: 14, נָחַח Num. 31: 2, נָחַח Ps. 58: 7, נָחַח Gen. 30: 27, נָשַׁח Ex. 8: 1.

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

5. The absolute infinitive Niphal appears in the two forms נָשַׁח Jer. 32: 4, and נָשַׁח Judg. 20: 39.

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

§ 132. 1. The last radical of נָשַׁח is assimilated in the Niphal as well as in the Kal species, נָשַׁח Lev. 26: 25. The final Nun of other verbs remains without assimilation, נָשַׁח, נָשַׁח, נָשַׁח. In 2 Sam. 22: 41 נָשַׁח is for נָשַׁח which is found in the parallel passage Ps. 18: 41. נָשַׁח 1 Kin. 6: 19. 17: 14 K'thibh, is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (נָשַׁח) prolonged by reduplication, which is the case with some other short words, e. g. נָשַׁח from נָשַׁח, נָשַׁח for נָשַׁח; others regard it as the infinitive נָשַׁח with the 3 fem. plur. suffix or with הַ paragogic; Gesenius takes it to be, as always elsewhere, the 2 masc. sing. of the Kal future. נָשַׁח is the imper. with parag. הַ, except in Ps. 8: 2, where it is the Kal const. inf. with the fem. ending הַ, instead of הַ, comp. נָשַׁח Gen. 46: 3.

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

3. In Isa. 64: 5 נָשַׁח has the form of a Hiphil future from נָשַׁח, but the sense shows it to be from נָשַׁח for נָשַׁח, Dagshesh-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, סב for סבב, סב for סבב § 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 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 סבב, סב, סבב, סב; הסבב, הסבב; הסבב, הסבב.

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 יִכְבֹּב becomes יִכֹּב with ִ in a simple syllable, contrary to § 18. 2. This may, however, be converted into a mixed syllable by means of Daghash-forte, and the short vowel be retained, thus יִכֹּבֹ ; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, יִמְרֹר for יִמְרָר ; 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 \bar{a} , the simplest of the long vowels, given to the preformative, which is the most common expedient, thus יִכֹּבֹ . The three possible forms of this tense are consequently יִכֹּב , יִכֹּבֹ and יִמְרֹר .

In the Niphal preterite נִכְבַּב becomes by contraction נִכֹּב . In a few verbs beginning with ה the short vowel is retained in an intermediate syllable, thus נִחַר for נִחָרַר ; in other cases Hhirik is lengthened to Tsere, נִחֵךְ for נִחֶכֶן , 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 נִכֹּב . The forms of this tense are, therefore, נִכֹּב , נִחֵךְ , נִחַר .

In the Hiphil and Hophal species the vowels of the prefixed ה are characteristic and essential. They must, therefore, either be retained by inserting Daghash-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, הִיָּב for הִיָּבִיב or יָּבִיב for יָּבִיבִיב , הִיָּבֹ (Kibbutz before the doubled letter by § 61. 5) or הִיָּבֹ for הִיָּבֹב .

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 appear-

ance, 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 Pattahl, יָסַב, יִסְבֶּה; הִסְבֵּב, הִסְבֵּב (comp. קָטַל, קָטְלָה) 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, הִסְבִּיב, הִסְבֵּב (comp. הִקְטִיל, הִקְטִילָה).

§ 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, יִסְבִּי, סָבָה.

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, הִסְבֵּי, הִסְבִּינָה; יִסְבֵּי, יִסְבִּינָה.

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, הִסְבִּיב, יִסְבֵּי.

§ 137. The Piel, Pual, and Hithpael sometimes pre-

as the infinitive of שָׁגַג *in their erring*; הִרְיָ Job 29: 3 has Hhirik before the suffix. The feminine termination וֹה is appended to the following infinitives, חָזַח Ps. 77: 10. Job 19: 17, שָׁמְרוּ Ezek. 36: 3, וּמְלוֹי Ps. 17: 3. The imperative, which is always contracted, has mostly Hholem, סָב, הִוֵּם and הִוֵּם but sometimes Pattahh, גַּל Ps. 119: 22 (elsewhere גָּל) כָּפְלוּ Ps. 80: 16. Fürst regards חָה as a contracted participle from חָתַח, analogous to the Ayin Vav form חָהּ.

3. The following uncontracted forms occur in the Kal future, הִרְיָ Am. 5: 15, וְהִוֵּד and הִוֵּד from הִוֵּד; in the Niphal, הִרְיָ Job 11: 12; Hiphil, הִשְׁמִיחַ Mic. 6: 13, מְשַׁמְּחִים Ezek. 3: 15, וְהִחְיִיתִי Jer. 49: 37, and constantly in רָחַץ and רָחַץ; Hophal, רָחַץ Job 20: 8 from הִוֵּד. In a few instances the repetition of the same letter is avoided by the substitution of ס for the second radical, רָחַץ = רָחַץ Ps. 58: 8 and perhaps also Job 7: 5, מְרַחֵר = מְרַחֵר Ezek. 28: 24, Lev. 13: 51, 52, שֹׁאֲסִיךְ = שֹׁאֲסִיךְ Jer. 30: 16 K'thibh. Comp. in Syriac חָח part. of חָח. According to the Rabbins חָח = חָח Isa. 18: 2, but see Alexander in loc.

§ 140. 1. Examples of different forms of the Kal future: (1) With DagHesh-forte in the first radical, חָח, חָח, חָח, חָח; or with *a* as the second vowel, חָח, חָח, חָח, חָח. (2) With Tserē under the personal prefix, חָח, חָח, חָח, חָח, *e* being once written by means of the vowel letter ח, חָח. (3) With Kamets under the personal prefix, חָח, חָח, חָח; this occurs once with fut. *a*, חָח Prov. 27: 17. With Vav Consecutive the accent is drawn back to the simple penult syllable in this form of the future, and Hholem is consequently shortened, § 64. 1, חָח, חָח. There are a few examples of *ū* in the future as in Ayin Vav verbs, חָח Isa. 42: 4, Eccles. 12: 6, חָח Ezek. 24: 11 and perhaps חָח Gen. 49: 19, Hab. 3: 16, חָח Ps. 91: 6, though Gesenius assumes the existence of חָח and חָח as distinct roots from חָח and חָח.

2. The Niphal preterite and participle: (1) With Hhirik under the prefixed *n*, חָח Job 20: 28, חָח, חָח. (2) With Tserē under the prefix, חָח Jer. 22: 23, חָח Mal. 3: 9, חָח Isa. 57: 5. (3) With Kamets under the prefix, חָח, חָח; sometimes the repetition of like vowels in successive syllables is avoided by exchanging *a* of the last syllable for Tserē, חָח and חָח, חָח and חָח Ezek. 26: 2, or for Hholem as in Ayin Vav verbs, חָח Eccl. 12: 6, חָח Am. 3: 11, חָח Nah. 1: 12, חָח Isa. 34: 4.

3. The Niphal future preserves the Tserē of perfect verbs in one example, חָח, Lev. 21: 9, but mostly compresses it to Pattahh, חָח, חָח, חָח; like the preterite it sometimes has Hholem, חָח Isa. 24: 3, חָח ibid. If the first radical is a guttural and incapable of receiving DagHesh, the preceding Hhirik is lengthened to Tserē, חָח, חָח. The Kal and Niphal futures, it will be perceived, coincide in some of their forms; and as the signification of these species is not always clearly distinguishable in intransitive verbs, it is often a matter of doubt or of indifference to which a given form should be referred. Thus,

רָחַל and רָחַץ are in the Niphal according to Gesenius, while Ewald makes them to be Kal, and Fürst the first two Niphal and the third Kal.

4. The Niphal infinitive absolute: הַבִּיזוּ Isa. 24: 3, הַבִּיזוּ ibid. or with Tsere in the last syllable, הַבִּיזוּ 2 Sam. 17: 10. The infinitive construct: הַבִּיזוּ Ps. 68: 3, הַבִּיזוּ Ezek. 20: 9, and once with Pattahh before a suffix, הַבִּיזוּ Lev. 21: 4. The imperative: הַבִּיזוּ Isa. 52: 11, הַבִּיזוּ Num. 17: 10.

5. In the Hiphil preterite the vowel of the last syllable is compressed to Tsere, הִפְסַח (in pause הִפְסַח, so הִפְסַח: or even to Pattahh, הִפְסַח). Both infinitives have Tsere, thus the absolute: הִפְסַח, הִפְסַח, הִפְסַח, הִפְסַח; the construct: הִפְסַח, הִפְסַח, הִפְסַח, הִפְסַח, in pause: הִפְסַח, הִפְסַח, with a final guttural, הִפְסַח, הִפְסַח. The imperative: הִפְסַח, הִפְסַח, הִפְסַח, הִפְסַח; Job 21: 5 is a Hiphil and not a Hophal form as stated by Gesenius, the first vowel being Kamets and not Kamets Hhatuph. Futures with a short vowel before Dagghesh-forte in the first radical: הִפְסַח, הִפְסַח; with a long vowel, הִפְסַח, הִפְסַח, הִפְסַח, הִפְסַח and הִפְסַח, הִפְסַח (ē expressed by the vowel letter א, § 11. 1. a) Eccles. 12: 5. When in this latter class of futures the accent is removed from the ultimate, whether by Vav Consecutive or any other cause, Tsere is shortened to Seghol, הִפְסַח, הִפְסַח, הִפְסַח, הִפְסַח, and in one instance to Hhirik, הִפְסַח Judg. 9: 53 (הִפְסַח would be from הִפְסַח) before a guttural it becomes Pattahh, הִפְסַח, הִפְסַח. Participles: הִפְסַח, הִפְסַח, הִפְסַח Ezek. 31: 3, הִפְסַח Prov. 17: 4. In a very few instances the Hhirik of the perfect paradigm is retained in the last syllable of this species as in Ayin Vav verbs, הִפְסַח Judg. 3: 21, הִפְסַח Jer. 49: 20, הִפְסַח Num. 21: 30.

6. Hophal preterites: הִפְסַח, הִפְסַח; futures: הִפְסַח, הִפְסַח; participles: הִפְסַח, הִפְסַח or in some copies הִפְסַח 2 Sam. 23: 6; infinitive with suffix, הִפְסַח Lev. 26: 34, with prep., הִפְסַח 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, הִפְסַח, הִפְסַח (distinguished from the fem. part. הִפְסַח), הִפְסַח; if the last radical does not admit Dagghesh-forte a preceding Pattahh sometimes remains short before ה, but it is lengthened to Kamets before other gutturals, הִפְסַח, הִפְסַח (100. 2), הִפְסַח, הִפְסַח. When the first radical is doubled, Dagghesh is omitted from the last in the Kal fut. הִפְסַח, הִפְסַח, and occasionally elsewhere in the last in the Ho. pret. הִפְסַח. Other cases are exceptional, whether of the shifting of the accent, הִפְסַח Ps. 3: 2, הִפְסַח Ps. 55: 22, קָטַח Jer. 4: 13, and consequent shortening of the vowel, הִפְסַח Jer. 7: 29 for הִפְסַח, הִפְסַח for הִפְסַח, הִפְסַח Jer. 49: 28 (with the letter repeated instead of being simply doubled by Dagghesh, so likewise in הִפְסַח Jer. 5: 6, הִפְסַח Ps. 9: 14) for הִפְסַח; the omission of Dagghesh, הִפְסַח 1 Sam. 14: 36, הִפְסַח Prov. 7: 13, הִפְסַח Cant. 6: 11, 7: 13, הִפְסַח Job 19: 23, הִפְסַח Num. 22: 11, 17 (Kal imper. with ה, parag. for הִפְסַח, shortened by Makkeph from הִפְסַח, so הִפְסַח *orā* Num. 23: 7), or in addition, the rejection of the vowel, הִפְסַח K. fut. Gen. 11: 6 for הִפְסַח

Gen. 11: 7 K. fut. for נִבְּקָה, נִבְּקָה Isa. 19: 3 Ni. pret. for נִבְּקָה or נִבְּקָה, נִבְּקָה Ezek. 41: 7 Ni. fut. for נִבְּקָה; נִבְּקָה Judg. 5: 5 according to Gesenius for נִבְּקָה Ni. pret. of זָלַל *to shake*, according to others K. pret. of זָלַל *to flow*; נִבְּקָה Ezek. 36: 3 for נִבְּקָה (Ewald) from זָלַל *to enter*, or for נִבְּקָה Ni. fut. of זָלַל *to go up*, נִבְּקָה Ezek. 7: 24 Ni. pret. for נִבְּקָה Cant. 1: 6 Ni. pret. for נִבְּקָה. Once instead of doubling the last radical י is inserted, הִבְּקָה Prov. 26: 7 for הִבְּקָה, comp. הִבְּקָה Ezr. 10: 16 for הִבְּקָה; or it may be for הִבְּקָה from הִבְּקָה § 174. 1.

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 *o* in the preterite, קָמַט, קָמַט (Kamets before י which cannot be doubled), הִצְטָה, הִצְטָה (the vowel remaining long before י), הִצְטָה (Pattahh instead of compound Sh'va on account of the following guttural, § 60. 3. c), once with *u*, הִצְטָה Mic. 2: 4; with *e* in the future, הִצְטָה, הִצְטָה. If the first radical be doubled, Daghesth is omitted from the last, and the customary vowel is in consequence not inserted, הִצְטָה, הִצְטָה; other cases are rare and exceptional, הִצְטָה, הִצְטָה, הִצְטָה which is first plur. pret. for הִצְטָה not third plur. for הִצְטָה (Ewald), § 54, 3; הִצְטָה Deut. 32: 41; הִצְטָה Isa. 44: 16; הִצְטָה 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, הִצְטָה from הִצְטָה, הִצְטָה from הִצְטָה, הִצְטָה from הִצְטָה, הִצְטָה from הִצְטָה; in הִצְטָה Gen. 43: 29, Isa. 30: 19, from הִצְטָה Lev. 26: 15 from הִצְטָה, 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, Daghesth being omitted from the last radical and the preceding vowel lengthened in consequence, הִצְטָה Prov. 8: 29 for הִצְטָה ver. 27, הִצְטָה Isa. 33: 1 for הִצְטָה Ezek. 14: 8 for הִצְטָה Lam. 1: 8 for הִצְטָה Hi. pret. of זָלַל Hab. 2: 17 for הִצְטָה Hi. fut. of זָלַל with 3 fem. plur. suf., הִצְטָה 2 Sam. 22: 43 in a few editions for הִצְטָה. Nun is once inserted before the suffix in place of doubling the radical, הִצְטָה Num. 23: 13 for הִצְטָה.

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

אָרַר <i>to curse.</i>	רָבַב <i>to cry.</i>	קָנָן <i>to make a nest.</i>
בָּזַז <i>to plunder.</i>	פָּתַח <i>to smite, break.</i>	קָצַץ <i>to cut off.</i>
פָּרַר <i>to purify.</i>	לָבַב <i>to take away the heart.</i>	רָבַב <i>to be many.</i>
גָּשַׁשׁ <i>to grope.</i>	לָחַק <i>to lick.</i>	רָהַךְ <i>to be tender.</i>
זָבַק <i>to refine.</i>	מָשַׁשׁ <i>to feel, to grope.</i>	טָרַד <i>to harrow.</i>
חָמַם <i>to warm.</i>	פָּזַז <i>to leap.</i>	טָרַר <i>to rule.</i>
חָצַץ <i>to divide.</i>	פָּלַל <i>to judge, to intercede.</i>	טָרַן <i>to sharpen.</i>
חָתַח <i>to be broken.</i>		חָמַם <i>to be perfect.</i>
טָכַל <i>to cover.</i>		

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

תָּרַר to burn.	מָהַה to linger.	שָׂשַׁע to sport, delight.
כָּרַר to dance.	סָהַה to excite.	רָסַר to run.
לָהַה to be mad.	צָהַה to chirp.	הָעַע to mock.

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

אָנַן to complain.	נָרַד to fly.	רָבַע to break.
בָּלַל to mix.	נָסַם to lift up.	חָשַׁח to sink.
בָּקַק to empty.	כָּפַח to occupy the thresh-	שָׁלַל to spoil.
גָּרַד to cut.	hold.	שָׁמַם to be desolate or
גָּרַר to sweep away.	צָרַר to bind.	amazed.
דָּבַם to be still.	קָטַם to cut off.	הָפַח to beat.
הָרַח to break loose.	קָשַׁשׁ to gather.	

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

גָּלַגַּל and גִּזְזַל to roll.	עָנַן to gather clouds, עִוְנָן to practise sorcery.
הִלַּל to praise, הוֹלִיל to make mad.	פּוּרַר to burst, פָּרַפַּר to shake to pieces.
הִלַּל to profane, הוֹלִיל to wound.	קָלַל to curse, קָבַח to whet.
תָּלַן to make gracious, הוֹיָן to be gracious.	רָצַץ and רוֹצֵץ to crush.
מָלַל to speak, מוֹלֵל to mow.	שָׂדַד and שָׂדַד to treat with violence.
סָבַב to change, סוֹבֵב to surround.	

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

הִכָּק Pi. to decree, Pu. תָּכַק.	רָפַן Pi. to shout, Hith. הִתְרִוּן.*
מָדַד Pi. to measure, Hith. הִתְמַדַּד.	רָשַׁשׁ Pi. to break, Pu. רָשַׁשׁ.
מָרַר Pi. to make bitter, Hith. הִתְמַרְרַר.	שָׁנַן Pi. to inculcate, Hith. הִשְׁתַּוְּנָן.
סָלַסַּל Pi. to exalt, Hith. הִסְתַּוְּלַל.	to pierce.
עוֹלַל Pi. to maltreat, Hith. הִתְעוֹלַל	
and הִתְעוֹלַל,	

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, טָשַׁשׁ Isa. 11: 8; Infinitive, לְחַרְחַר Prov. 26: 21, הִתְמַרְרַם Ex. 12: 39; Future, אֶשְׁתַּשֵּׁשׁ Ps. 119: 47, הִשְׁתַּשֵּׁשׁ Ps. 94: 19; Imperative, הִשְׁתַּשֵּׁשׁ Isa. 29: 9; Participle, מִתְעַשֵּׂה Gen. 27: 12, מִתְעוֹלֵם Prov. 26: 18.

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

* מְהוֹלֵן Ps. 78: 65 is not from רָוַן (Gesenius) but from רָפַן, see Alexander in loc.

2. הִתְחַבֵּר 2 Sam. 22: 7 is contracted for $\text{הִתְחַבֵּר$ Ps. 18: 27; in regard to הִתְחַבֵּל in the same verse, Nordheimer adopts the explanation of Alting that it is a similar contraction of the Hithpael of פָּלַל *thou wilt show thyself a judge*, but as it answers to הִתְחַבֵּל Ps. 18: 27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with ח of the prefix.

3. הִתְחַבֵּל and הִתְחַבֵּל . The prefixed ח remains in the Hiphil future of תְּחַבֵּל , e. g. וְתִחַבֵּל , וְתִחַבְּלֵנִי , and in the derivative nouns חִבְּלֵי , חִבְּלוֹת , whence these forms are in the lexicons referred to the secondary root חֵבַל .

PE YODH (״פ) VERBS.

§ 144. In quiescent verbs one of the original radicals is א , י or ו , 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 (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 י or ו 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. הָבִיאַ, הָבִיאָה, and are quite distinct from the quiescent verbs ל"ה in which ה always represents a vowel, e. g. הָבִיאָה, הָבִיאָה.

§ 145. 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 Hithpael, הִתְיַשֵּׁב, יָשַׁב, יָשַׁב, יָשַׁב, הִתְיַשֵּׁב. 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 Daghash-forte to the second radical as in Pe Nun verbs, the following vowel being either Pattahh or Hholem, יִבֹּשׁ, יִבֹּשׁ.

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, יִבֹּשׁ, יִבֹּשׁ.

§ 146. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, הוֹשִׁיב, הוֹשִׁיב; in the infinitive, future, and imperative, where it is doubled by Daghash-forte, it retains its consonantal character, הוֹשִׁיב, הוֹשִׁיב.

2. In the Hiphil Vav quiesces in Hholem, הוֹשִׁיב, הוֹשִׁיב; a few verbs have Yodh quiescing in Tsere, הוֹשִׁיב, הוֹשִׁיב; 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, רָצִיעַ, רָצִיעַ.

3. In the Hophal Vav quiesces in Shurek, וַיִּשָׁב, וַיִּשָׁב; occasionally the short vowel is preserved and Daghes-forte inserted in the second radical, רָצִיעַ.

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 ף 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. נָקָם, נָקָם), and the union of this with ו forms *ō*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a*.

§ 147. The inflections of Pe Yodh verbs may be represented by those of יָשַׁב *to sit or dwell*, (Paradigm X). The Piel, Pual, and Hithpael are omitted 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*.

REMARKS ON PE YODH VERBS.

§ 148. 1. The following verbs retain Yodh in the Kal future, viz.:

יָבֵשׁ <i>to be dry.</i>	רָפָךְ <i>to be poured.</i>	רָאָה <i>to fear.</i>
יָנַח <i>to toil.</i>	רָצַע <i>to appoint.</i>	רָרַה <i>to cast.</i>
יָחַר <i>to delay.</i>	רָעָה <i>to be weary.</i>	רָשַׁשׁ <i>to possess.</i>
יָחַץ <i>to oppress.</i>	רָעִץ <i>to counsel.</i>	רָשַׁם <i>to put.</i>
יָנַח <i>to suck.</i>	רָפָה <i>to be beautiful.</i>	רָשַׁן <i>to sleep.</i>

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent יָבֵשׁ, יָרָא, יָרָא, the long vowel receiving Methgh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, יָרָא from יָרָא and יָרָא from יָרָא, § 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>	* יָבֵר <i>to bear.</i>	יָבַע <i>to be dislocated.</i>
יָחַד <i>to be joined.</i>	* יָצָא <i>to go out.</i>	* יָרַד <i>to go down.</i>
יָחַץ <i>to conceive.</i> ◌	יָצַר <i>to be straitened.</i>	* יָשַׁב <i>to sit, dwell.</i>

The second syllable has Pattahh in הָלַרְ Jer. 13: 17, Lam. 3: 48, and in the feminine plurals, הַלְרָנָה, הַלְרָנָה; הַלְרָנָה has Seghol after the analogy of Lamedh Aleph verbs; הַרְשִׁבְנָה (with the vowel-letter ר for e) occurs only in the K'thibh, Ezek. 35: 9, and of course has not its proper vowels. In הַרְרָה Ps. 138: 6 the radical Yodh remains and has attracted to itself the Tserē of the preformative. Comp. § 60. 3. c.

3. The following insert Daghesh-forte in the second radical, viz.: קָרַר to chastise, instruct, רָצַח to burn. In הַרְרָה Isa. 44: 8 short Hhiirik remains before a letter with Sh'va; הַרְרָה 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: הָיָב to be good fut. הַיָּב, once הַיָּב Nah. 3: 8; רָצַק to pour רָצַק, once רָצַק 1 Kin. 22: 35; יָצַר to form, יָצַר and יָצַר; הָרַר to burn, הָרַר Isa. 10: 16, and הָרַר Deut. 32: 22; הָרַר to awake, הָרַר once הָרַר 1 Kin. 3: 15; רָקַר to be precious, הָרַר and הָרַר, or with a vowel letter for e, הָרַר; הָרַר to be desolate, הָרַר once הָרַר Ezek. 6: 6; רָשַׁר to be right, הָרַר, once הָרַר (3 fem. plur., § 88) 1 Sam. 6: 12. Some copies have הָרַר Isa. 40: 30 for הָרַר.

5. In futures having Tserē under the preformative, the accent is shifted to the penult after Vav Consecutive in the persons liable to such a change, viz.: 3 sing., 2 masc. sing., and 1 plur., Tserē in the ultimate being in consequence shortened to Seghol, הָרַר, הָרַר, הָרַר. Pattahh in the ultimate becomes Seghol in הָרַר, הָרַר (with a postpositive accent) Gen. 2: 7, 19, הָרַר Gen. 50: 26; but הָרַר, הָרַר, only once before a monosyllable, § 35. 1, הָרַר Gen. 9: 24. The accent remains on the ultimate in the Lamedh Aleph form הָרַר, unless the following word begins with an accented syllable, e. g. הָרַר Gen. 4: 16, 8: 18. The pause restores the accent in all these cases to its original position, הָרַר Ruth 4: 1, הָרַר Ps. 139: 1, הָרַר Ps. 18: 10, § 35. 2.

§ 149. 1. Kal construct infinitives with Yodh: הָרַר and with a feminine ending הָרַר, הָרַר, הָרַר with suf. הָרַר, once with prep. הָרַר 2 Chron. 31: 7, Daghesh conservative after י, § 14. a; הָרַר, § 87, once הָרַר Josh. 22: 25 and with prep. הָרַר 1 Sam. 18: 29 from הָרַר; once הָרַר 2 Chron. 26: 15 from הָרַר, הָרַר.

2. Infinitives without Yodh: הָרַר (with suf. הָרַר) Ex. 2: 4, and without the feminine termination הָרַר, הָרַר (with suf. הָרַר) and הָרַר, once הָרַר 1 Sam. 4: 19, § 54. 2. הָרַר (with suf. הָרַר), הָרַר (with suf. הָרַר), once הָרַר Gen. 46: 3, הָרַר (with suf. הָרַר), הָרַר, with suf. הָרַר once הָרַר Ps. 23: 6). Yodh is perhaps dropped from the absolute infinitive הָרַר Jer. 42: 10, which is usually explained to be for הָרַר; it may, however, be derived from the Ayin Vav verb הָרַר.

3. Imperatives with Yodh: הָרַר, הָרַר, הָרַר. Without Yodh: הָרַר (with הָרַר par. הָרַר Prov. 24: 14), הָרַר (with הָרַר par. הָרַר; for הָרַר Hos. 4: 18, see § 92. a), הָרַר, fem. plur. הָרַר Cant. 3: 11), הָרַר (שָׂרַר, הָרַר). With both forms: הָרַר and הָרַר (הָרַר, הָרַר), twice הָרַר Judg. 5: 13, הָרַר and הָרַר.

§ 150. 1. The Niphal of הָיָה has \tilde{u} instead of \bar{o} , נָהַיַּי Zeph. 3: 18, נָהַיַּי Lam. 1: 4; נָהַיַּי 1 Chron. 3: 5, 20: 8 has \tilde{u} followed by Daghesth. נָהַיַּי which according to Gesenius is from נָהַיַּי, has \tilde{y} ; Ewald assumes the root to be נָהַיַּי, and refers to it likewise the Kal future and the Hiphil ascribed to נָהַיַּי, § 148. 3. and § 151. 4. In that case the Daghesth in נָהַיַּי Isa. 33: 12, Jer. 51: 58, will not require the explanation suggested in § 24. c, but the K'thibh הוֹצִיאוּהוּ 2 Sam. 14: 30 will be unexplained. נָהַיַּי Ps. 9: 17 is not the Niphal preterite or participle of נָהַיַּי, but the Kal participle of נָהַיַּי.

2. Yodh appears in the Niphal future of two verbs instead of Vav, נָהַיַּי Gen. 8: 12, 1 Sam. 13: 8 K'ri, נָהַיַּי Ex. 19: 13. In the first person singular \aleph always has Hhirik, נָהַיַּי, נָהַיַּי, נָהַיַּי, נָהַיַּי.

§ 151. 1. In the Hiphil the following verbs have Yodh preceded by Tseré, viz.: נָהַיַּי to be good, נָהַיַּי to howl, נָהַיַּי to go to the right, נָהַיַּי to change, נָהַיַּי to suck. Yodh is likewise found in הוֹצִיאוּהוּ Judg. 16: 26 K'thibh, and in the following instances in which the prefix has Pattahh as in perfect verbs, נָהַיַּי Hos. 7: 12, נָהַיַּי Prov. 4: 25, נָהַיַּי Ps. 5: 9 K'ri (K'thibh הוֹצִיאוּהוּ, comp. Isa. 45: 2 K'thibh הוֹצִיאוּהוּ, K'ri הוֹצִיאוּהוּ), נָהַיַּי Gen. 8: 17 K'ri (K'thibh הוֹצִיאוּהוּ), נָהַיַּי 1 Chron. 12: 2.

2. In נָהַיַּי Job 24: 21 (elsewhere נָהַיַּי and נָהַיַּי (once נָהַיַּי Mic. 1: 8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 148. 2. He remains after the preformative in נָהַיַּי Isa. 52: 5, נָהַיַּי Neh. 11: 17, Ps. 28, 7, נָהַיַּי 1 Sam. 17: 47, Ps. 116: 6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission, נָהַיַּי, נָהַיַּי, נָהַיַּי, and once the vowel Tseré is dropped before a suffix, נָהַיַּי Ex. 2: 9 for נָהַיַּי.

3. Vav consecutive draws the accent back to the penultimate Tseré or Hholem of the Hiphil future in the persons liable to be affected by it, § 148. 5, and shortens the final vowel, נָהַיַּי, נָהַיַּי, נָהַיַּי; but with a pause accent: נָהַיַּי Ruth 2: 14.

4. The following verbs insert Daghesth in the second radical in the Hiphil, viz.: נָהַיַּי to set, place, נָהַיַּי to spread, נָהַיַּי to pour, except: נָהַיַּי 2 Kin. 4: 5 K'ri (K'thibh נָהַיַּי), נָהַיַּי to burn, except הוֹצִיאוּהוּ 2 Sam. 14: 30 K'thibh, see § 150. 1.

5. In the Hophal a few examples occur of \tilde{u} followed by Daghesth, נָהַיַּי Ex. 10: 24, נָהַיַּי Isa. 14: 11, Esth. 4: 3, נָהַיַּי Isa. 28: 16, נָהַיַּי Job 11: 15 and a few of Hholem, נָהַיַּי Lev. 4: 23, 28, נָהַיַּי Prov. 11: 25 for נָהַיַּי from נָהַיַּי. The construct infinitive: נָהַיַּי Ezr. 3: 11, and with the feminine termination הוֹצִיאוּהוּ Ezek. 16: 4, הוֹצִיאוּהוּ Gen. 40: 20, Ezek. 16: 5.

§ 152. 1. In the Kal preterite Yodh is once dropped, נָהַיַּי Judg. 19: 11 for נָהַיַּי. Hhirik occurs with the second radical of נָהַיַּי and נָהַיַּי 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. נָהַיַּי, נָהַיַּי, נָהַיַּי.

2. In the Piel future the prefix Yodh of the third person is contracted

with the radical after Vav consecutive, וַיִּגְדָּה, וַיַּרְבֵּנֶיהָ Nah. 1: 4 for וַיַּרְבֵּנֶיהָ Lam. 3: 33, וַיִּגְדָּה Lam. 3: 53, וַיַּרְבֵּנֶיהָ 2 Chron. 32: 30 K'ri (K'thibh וַיַּרְבֵּנֶיהָ).

3. Three verbs have Vav in the Hithpael, הִתְהַנְּבֵחַ, הִתְהַנְּבֵט, הִתְהַנְּבֵה; ה is assimilated to the following ׀ and contracted with it in הִתְהַנְּבֵיחַ Ezek. 23: 48 for הִתְהַנְּבֵיחַ a peculiar Niphal formed on the basis of a Hithpael, § 83. c. (2). In הִתְהַנְּבֵיב Ex. 2: 4 for הִתְהַנְּבֵיב Yodh is rejected and its vowel given to the preceding letter, § 53. 3. *b*.

§ 153. 1. הִלְכָה and הִלְכָה. הִלְכָה *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 הִלְכָה. Thus, Kal inf. const. הִלְכָה (הִלְכָה) with suf. לְכָה rarely הִלְכָה; fut. הִלְכָה (once with the vowel letter ׀ for ׀, הִלְכָה Mic. 1: 8, fem. pl. הִלְכָה). occasionally in poetry הִלְכָה (3 fem. sing. הִלְכָה); imper. לְכָה (with ה, parag. הִלְכָה, or without the vowel letter הִלְכָה, fem. pl. הִלְכָה and הִלְכָה) once הִלְכָה Jer. 51: 50. Hiphil: הִלְכָה once in the imper. הִלְכָה Ex. 2: 9, and once in the participle הִלְכָה Zech. 3: 7 for הִלְכָה, § 94. *e*.

2. הִלְכָה *to gather* and הִלְכָה *to add* are liable to be confounded in certain forms. In the Hiphil future of הִלְכָה, ׀ is twice represented by the vowel letter א, הִלְכָה 1 Sam. 18: 29, הִלְכָה Ex. 5: 7; הִלְכָה drops its א in the Kal future, when it follows the Pe Aleph inflection, § 110. 3, which it does only in the following instances, הִלְכָה 2 Sam. 6: 1, הִלְכָה Ps. 104: 29, הִלְכָה Mic. 4: 6, הִלְכָה 1 Sam. 15: 6, where the Hhirik, being abbreviated from Tsere, is short, notwithstanding the Methegh in the intermediate syllable, § 45. 2. The apoc. Hiph. fut. of הִלְכָה when joined with the negative particle אֵל is accented on the penult, אֵל-הִלְכָה Deut. 3: 26, and in one instance the vowel of the ultimate is dropped entirely, אֵל-הִלְכָה Prov. 30: 6.

3. הִלְכָה Zech. 10: 6 is probably, as explained by Gesenius and Hengstenberg, for הִלְכָה from הִלְכָה *to dwell*, though Ewald derives it from הִלְכָה *to return*, as if for הִלְכָה, 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*.

הִלְכָה Isa. 30: 5 "is regarded by Gesenius as an incorrect orthography for הִלְכָה; but Maurer and Knobel read it הִלְכָה and assume a root הִלְכָה synonymous with הִלְכָה". Alexander in loc.

הִלְכָה Ps. 16: 5, see § 90.

AYIN VAV (׀) AND AYIN YODH (׀) VERBS.

§ 154. 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, § 163. 1, the Niphal of הָיָה *to be*, and the Hiphil of הָיָה *to live*.

§ 155. 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 קָם where \bar{a} , which arises from blending \tilde{a} with the pretonic Kamets, § 62. 1, is in partial compensation for the contraction, בָּיַח for מָוַח, בָּשׁ for בָּוֶשׁ, רָב for רָבַב. For an exceptional formation, see § 160. 1.

Active participle: קָם for קָמָם, בָּיַח for בָּיַחַח, בָּשׁ for בָּוֶשׁ, 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: הָקִים for הַקְוִים, יָקִים for יַקְוִים, הַוָּקִים for הַוָּקִים, 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, קָים, קָיַב; in the future the preformative commonly takes the simplest of the long vowels \bar{a} , יָקִים, קָיַב, comp. יָסַב.

3. In the Kal absolute infinitive and in the Niphal species a similar softening of γ occurs, which, with the accompanying or preceding *a*, forms \bar{o} , § 57. 2. (5), קֹם (kōm = kāmū) for קָוִים; קָוִים for קָוִים, the prefix usually taking the simplest of the long vowels \bar{a} ; יָקֹם for יָקֹם.

4. In the first and second persons of the Niphal and Hiphil preterites \bar{o} (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* (י) 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, הַקְיִמּוּנָה, הַקְיִמּוּתָה, הַקְיִמּוּתָהּ. In the Niphal preterite, when the inserted י receives the accent, the preceding י is for euphony changed to ו, e. g. הַקְיִמּוּתָי.

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 *ū* and *ī*, § 66. 1. (2) *b*, thus קָשָׁב, קָשֵׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, וְקָשָׁב, וְקָשֵׁב.

§ 156. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. קָיַד, or as י, e. g. קָיַם.

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 ו 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. בְּכַלְכַּל, Pu. בְּכַלְכַּל.

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.

§ 157. The inflections of Ayin Vav verbs are shown in those of קוּם to *stand* or *rise*, in Paradigm IX; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by רִיב 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.

REMARKS ON AYIN VAV AND AYIN YODH VERBS.

§ 158. 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. הָיָה, נָהָה; so likewise in the following guttural verbs and forms, גָּיַט *to expire*, יָחַרְיָהוּ Isa. 29: 22, יָצַחְיָהוּ Isa. 42: 11, אָלַב *to be an enemy*, יָהָרְיָהוּ 1 Sam. 18: 9 K'ri (K'thibh עֵין קֶרֶבָה Jer. 4: 31, which are confined to the Kal species, and in רָחַף *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, בָּו Zech. 4: 10, שָׂח Isa. 44: 18 but שָׂח Lev. 14: 42. It has Tsere in מָת *to die*, יָרָ Isa. 17: 11 (unless this is a noun as explained by Delitzsch and in the common English version) but יָרָה Jer. 50: 3, and Hholem in אָוֵר *to shine*, בֹּשָׁת *to be ashamed*, בָּוֵב *to be good*, § 82. 1. a, and in בָּאָה Jer. 27: 18, elsewhere בָּאָה Isa. 1: 6, Ps. 58: 4, elsewhere אָרָה. Hhrik once occurs instead of Pattahh in the second person plural, בָּשָׂתָם Mal. 3: 20. The following participles have Tsere, מְלַיֵם, מְלַיֵן, מְלַיֵץ, מְלַיֵת, מְלַיֵם; the following have Hholem, בּוֹשֵׂתִים, בּוֹשֵׂתִים, בּוֹשֵׂתִים, בּוֹשֵׂתִים 2 Kin. 16: 7 (comp. קוֹמִיחָה Ex. 32: 25 in the Samaritan copy), elsewhere מְקַיֵם, מְקַיֵם Jer. 4: 31 if from הָיָל and not from הָלָה.

3. The vowel letter א is written for ā, § 11. 1. a, once in the preterite, קָאָה Hos. 10: 14, and occasionally in the participle, לָאָתָה Judg. 4: 21, רָאָמוֹת Prov. 24: 7, רָאָשׁ 2 Sam. 12: 1, 4, Prov. 10: 4, 13: 23, שָׁאָבוּ *despising* Ezek. 16: 57, 28: 24, 26, to be distinguished from שָׁבוּ *rowing* Ezek. 27: 8, 26. The consonant א is once introduced in place of the omitted ו, רָאָתָה Zech. 14: 10 for רָבָה; the ancient versions favour the assumption, that בָּאָרָה Ps. 22: 17 is in like manner for בָּרָה *piercing*, though the most recent and ablest expositors take it to be a preposition and noun like *the lion*.

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. קָאָה Lev. 18: 28, רָבָה Gen. 26: 22, שָׂמָה Gen. 40: 15, הָרָה Num. 13: 32. In a few instances it is shifted by Vav conversive preterite, § 100. 2, וְלָעָה Obad. ver. 16, וְלָסָה Am. 3: 15, וְנָהָה Isa. 11: 2, וְנָהָה Isa. 7: 19 but וְנָהָה ibid., וְנָהָה Zech. 5: 4, וְנָהָה ibid., where the feminine ending is הָ instead of הַ; so in the passive participle, וְנָהָה Isa. 59: 5 for וְנָהָה.

§ 159. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, בּוֹא, בּוֹשׁ, בּוֹשׁ Judg. 3: 25, מוֹשׁ, מוֹחַ and מוֹחַ, מוֹשׁ Isa. 7: 2, elsewhere מוֹשׁ, מוֹשׁ Isa. 30: 2, which is not from מוֹשׁ, מוֹשׁ Josh. 2: 16, else-

where שׁוּב, and with suf. רוּמָם Ezek. 10: 17, גִּיּוֹרִי Ps. 71: 6, which is not the participle from פָּרַץ (Gesenius), גִּיּוֹרִי *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, בּוֹשׁ Isa. 60: 1, בּוֹשׁ Mic. 4: 10, הוֹשִׁי Mic. 4: 13. With paragogic ה, קוֹמְהוּ or קוֹמְהוּהוּ. Examples of the feminine plural, שִׁבְעָה, קָמְרָה, שִׁבְעָה.

3. The following futures have Hholem, רָבּוּא Gen. 6: 3, elsewhere רָבּוּא Ps. 80: 19, רָבּוּא and רָבּוּא where the Hhirik of the perfect paradigm is lengthened to Tseré under the preformative. Examples of the feminine plural: הַמְבַּאֲרָה and הַמְבַּאֲרָה and Zech. 1: 17 הַמְבַּאֲרָה (in Baer's edition without Dagghesh), הַמְבַּאֲרָה and הַמְבַּאֲרָה Ezek. 13: 19 (Baer no Dagghesh). The accent is shifted and Kamets rejected from the preformative upon the addition of a suffix or paragogic Nun, the latter of which is particularly frequent in this class of verbs both in the Kal and Hiphil future. הַמְבַּאֲרָה, הַמְבַּאֲרָה, הַמְבַּאֲרָה Ezek. 4: 12, with Dagghesh euphonic in the ג and נ which Baer omits. Apocopated future: הַמְבַּאֲרָה and הַמְבַּאֲרָה with the accent thrown back to the penult הַמְבַּאֲרָה. Future with Vav consecutive: הַמְבַּאֲרָה (in pause הַמְבַּאֲרָה), הַמְבַּאֲרָה, הַמְבַּאֲרָה, הַמְבַּאֲרָה; the last vowel is changed to Pattahh before a final guttural, הַמְבַּאֲרָה, and sometimes before ר or after an initial guttural הַמְבַּאֲרָה but הַמְבַּאֲרָה *he was weary*, הַמְבַּאֲרָה *he flew*; the vowel of the preformative is likewise changed to Pattahh in הַמְבַּאֲרָה Job 31: 5, הַמְבַּאֲרָה 1 Sam. 14: 32, הַמְבַּאֲרָה 1 Sam. 15: 19 but הַמְבַּאֲרָה 1 Sam. 25: 14.

§ 160. 1. The verbs which exhibit peculiar Ayin Yodh forms in Kal, with unimportant exceptions, either do not occur in the Hiphil or retain the same signification in both these species. This has led some grammarians to entertain the opinion that these are not Kal but abbreviated Hiphil forms, while others suppose that the Hiphil in these verbs is a secondary formation, and has arisen from the Kal future having the form of the Hiphil. Only three examples occur of quiescent Yodh in the Kal preterite, רִבְּוִה Job 33: 13 (רִבְּוִה Lam. 3: 58), בִּינִה Dan. 9: 2 (בִּינִה Ps. 139: 2) הִיגִישׁ Jer. 16: 16; בִּין Dan. 10: 1 has been variously explained as 3 pers. preterite, imperative or infinitive.

2. The following verbs have י in the Kal future and imperative, בִּין *to understand*, גִּירָה (once גִּירָה Mic. 4: 10) *to break forth*, גִּירָה (once יגִּירָה Prov. 23: 24 K'thibh) *to exult*, דִּין (once דִּין Gen. 6: 3) *to judge*, לִין *to lodge*, רִיב *to contend*, שִׁיחַ *to muse*, שִׁיחַ (once רִשָׁח Ex. 4: 11) *to put*, שִׁירָה (once רִשָׁח Isa. 35: 1) *to rejoice*, שִׁירָה (once שִׁירָה Job 33: 27) *to sing*, שִׁירָה *to place*; חוּל or חוּל *to twist, writhe*, has both Yodh and Vav. To these are to be added לִירָה Jer. 4: 3, Hos. 10: 12, חִירָה Ps. 71: 12 K'thibh, K'ri חִירָה as always elsewhere; גִּירָה *to urge*, גִּירָה *to flourish*, גִּירָה *to wander*, are in the Hiphil according to Gesenius: but as the corresponding preterites are not Hiphil but Kal, and there are no other forms of the Kal future, they

might with equal propriety be regarded as Kal futures of Ayin Yodh roots; the second of them is so regarded by Ewald. Apocopated futures: *הָבֵן*, *הָבֵל* and *הָבֵל*; *הָבֵן* and *הָבֵל*. With Vav consecutive: *הָבֵן*, *הָבֵל*, *הָבֵן*, *הָבֵל*. With paragogic Nun and suffixes: *הָבֵן*, *הָבֵל*. Feminine plural: *הָבֵן*.

3. The infinitives show a stronger disposition to adopt Vav forms. Yodh is only retained in the following absolute infinitives: *בִּיַן* Prov. 23: 1, *בִּיַן* and *בִּיַן* Prov. 23: 24 K'ri (גול K'thibh), *רִיב* Jer. 50: 34, elsewhere *רִב*. Construct infinitives: *בִּיַן* Gen. 24: 23, elsewhere *בִּיַן* once *רִיב* Jer. 50: 34, elsewhere *בִּיַן* and *בִּיַן* Job 20: 4, 2 Sam. 14: 7 K'ri, elsewhere *בִּיַן* 1 Sam. 18: 6 K'ri (K'thibh *שׁוּר*), *שׁוּר*, also with suf. *בִּיַן* Deut. 25: 4, elsewhere *בִּיַן*. In the difficult verse Hos. 7: 4 *בִּיַן* has been variously explained, as the Kal infinitive preceded by the preposition *בִּיַן* or as the Hiphil participle. The only certain instance of a Kal passive participle of Ayin Yodh verbs is *בִּיַן* 2 Sam. 13: 32 K'ri (K'thibh *שׁוּר*); some explain *בִּיַן* Num. 24: 21, Obad. ver. 4, as a passive participle, others as an infinitive.

4. Ayin Yodh verbs adopt the Vav forms in all the derivative species, e. g. *בִּיַן*, *בִּיַן*, *בִּיַן*, *בִּיַן* *cooked*, i. e. *pottage*, is the only instance of a Niphal participle with Yodh.

§ 161. 1. Examples of the Niphal preterite: *בִּיַן*, *בִּיַן*, *בִּיַן*; the accidental Hbirik of the perfect paradigm is preserved in *בִּיַן* by means of Daghesh-forte in the first radical; in *בִּיַן* it is lengthened to Tserē before the guttural; in *בִּיַן* Jer. 48: 11 the radical *ב* is rejected, which gives it the appearance of an Ayin doubled verb. Inflected forms: *בִּיַן* (part. fem. *בִּיַן*).

2. Infinitive absolute: *בִּיַן*. Construct: *בִּיַן*, with *ה* rejected after the preposition *בִּיַן* Job 33: 30, § 91. *b*; once it has Shurek, *בִּיַן* Isa. 25: 10. Imperative, *בִּיַן*.

3. Future: *בִּיַן*, *בִּיַן*, *בִּיַן* Ps. 72: 17 K'ri (K'thibh *בִּיַן*), *בִּיַן*. Participle: *בִּיַן*, *בִּיַן*, *בִּיַן*.

§ 162. 1. The short vowel of the perfect paradigm is in a few instances preserved in the Hiphil by doubling the first radical, thus *בִּיַן* and *בִּיַן* and *בִּיַן* and *בִּיַן* and *בִּיַן* and *בִּיַן* 2 Sam. 22: 33.

2. Hiphil preterite inflected: *בִּיַן* and *בִּיַן*, with syllabic affixes: *בִּיַן* and *בִּיַן*, or when the first radical is a guttural, *בִּיַן* and *בִּיַן*, or without the inserted Hholem, *בִּיַן* and *בִּיַן*, § 61. 4. *a*. With suffixes, *בִּיַן*, *בִּיַן*, *בִּיַן*.

3. Hiphil future inflected: *בִּיַן*, feminine plural *בִּיַן*. With Nun paragogic and suffixes: *בִּיַן*. Apocopated future: *בִּיַן*, *בִּיַן*, *בִּיַן*. With Vav consecutive: *בִּיַן*, *בִּיַן*, or *בִּיַן*, if the last radical be a guttural, *בִּיַן*, *בִּיַן*, or *בִּיַן*.

once וַיִּבְרֵא and once וַיִּבְרֵא ; upon the reception of a suffix the vowel is restored to its original length, וַיִּבְרֵאָה , וַיִּבְרֵאָם .

4. Hiphil infinitive absolute: הַיָּבֵב , הַיָּתָה , הַיָּקָם , הַיָּקָר Jer. 44: 25; construct, הַיָּבֵב , הַיָּתָה , הַיָּקָר , with suffix וַיִּבְרֵאָה , וַיִּבְרֵאָם , וַיִּבְרֵאָה and once with a feminine termination וַיִּבְרֵאָה Isa. 30: 28.

5. In a few instances h is found in the Hophal before Daghesh-forte or Sh'va, וַיִּבְרֵאָה Zech. 5: 11, וַיִּבְרֵאָה Ezek. 41: 9, 11 but וַיִּבְרֵאָה Lam. 5: 5, and in some editions וַיִּבְרֵאָה 2 Sam. 23: 1, וַיִּבְרֵאָה Job 41: 1, וַיִּבְרֵאָה 2 Sam. 21: 9, though others read וַיִּבְרֵאָה , וַיִּבְרֵאָה .

§ 163. 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.: וַיִּבְרֵאָה to render liable, וַיִּבְרֵאָה to do wickedly, וַיִּבְרֵאָה to blind, וַיִּבְרֵאָה to pervert, וַיִּבְרֵאָה to cry for help, וַיִּבְרֵאָה Josh. 9: 12, וַיִּבְרֵאָה Josh. 9: 4; so also וַיִּבְרֵאָה fut. וַיִּבְרֵאָה and וַיִּבְרֵאָה fut. וַיִּבְרֵאָה , which have quiescent Vav in other species, and וַיִּבְרֵאָה , which has consonantal Vav likewise in the Kal.

2. The following omit the quiescent in the Piel and double the resulting biliteral, וַיִּבְרֵאָה to sustain, וַיִּבְרֵאָה Isa. 14: 23, וַיִּבְרֵאָה Isa. 22: 17, וַיִּבְרֵאָה Hab. 2: 7, וַיִּבְרֵאָה Job 16: 12 but וַיִּבְרֵאָה Jer. 23: 29, וַיִּבְרֵאָה Num. 24: 17 and וַיִּבְרֵאָה Isa. 22: 5, וַיִּבְרֵאָה Isa. 17: 11; וַיִּבְרֵאָה Isa. 15: 5 is for וַיִּבְרֵאָה , § 57. 1; וַיִּבְרֵאָה Job 39: 3 is perhaps for וַיִּבְרֵאָה from וַיִּבְרֵאָה , comp. וַיִּבְרֵאָה Ps. 139: 8 for וַיִּבְרֵאָה , § 88, though Gesenius conjectures that it is an erroneous reading for וַיִּבְרֵאָה from וַיִּבְרֵאָה . The only Hithpael formed by a like reduplication is וַיִּבְרֵאָה Esth. 4: 4, elsewhere וַיִּבְרֵאָה .

3. Other verbs double the third radical in the Piel and Hithpael. Examples of the feminine plural: וַיִּבְרֵאָה , וַיִּבְרֵאָה , וַיִּבְרֵאָה . Hholem is changed to h before the doubled letter in the contracted form, וַיִּבְרֵאָה Job 31: 15 for וַיִּבְרֵאָה , § 61. 3. Fürst explains וַיִּבְרֵאָה Isa. 64: 6 as in like manner for וַיִּבְרֵאָה , while Gesenius makes it a Kal future, used in this single instance in a transitive sense. וַיִּבְרֵאָה Am. 5: 11 is probably a variant orthography for וַיִּבְרֵאָה , § 92. b.

4. The following are the only examples of the Pual in Ayin Vav verbs, viz.: With v doubled, וַיִּבְרֵאָה Eccles. 1: 15, וַיִּבְרֵאָה Jer. 22: 14. Reduplicated biliteral, וַיִּבְרֵאָה 1 Kin. 20: 27. The third radical reduplicated, וַיִּבְרֵאָה to be born, וַיִּבְרֵאָה Ezek. 28: 13, Ps. 37: 23, וַיִּבְרֵאָה Ps. 75: 11 and וַיִּבְרֵאָה Neh. 9: 5, וַיִּבְרֵאָה Isa. 16: 10, וַיִּבְרֵאָה Job 26: 11, וַיִּבְרֵאָה Ezek. 38: 8.

5. וַיִּבְרֵאָה Jer. 25: 34 is an anomalous preterite from וַיִּבְרֵאָה to scatter, with h prefixed and inflected after the analogy of Niphal; some copies have the noun וַיִּבְרֵאָה your dispersions.

In וַיִּבְרֵאָה Ezek. 36: 11 for וַיִּבְרֵאָה from וַיִּבְרֵאָה , Tseré is retained under the prefix as though the word were from the related Pe Yodh verb וַיִּבְרֵאָה , e. g. וַיִּבְרֵאָה . On the other hand, in וַיִּבְרֵאָה Ex. 2: 9 from וַיִּבְרֵאָה , Tseré is rejected as though it were from an Ayin Vav verb.

LAMEDH ALEPH (ל"ב) VERBS.

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

2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2), מָצָא , מִצְאָה , לְמַצְאֵי . 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, מָצָא for מַצְאָה , מִצְאָה for מִצְאֵי ; so likewise in the Kal future and imperative, where ל as a guttural requires *a*, לִמְצָא for לְמַצְאֵי , לִמְצָא for לְמַצְאָה . A like prolongation of Pattahh to Kamets occurs before medial ל in the first and second persons of the Kal preterite, לִמְצָאתָ , לִמְצָאתָם .

3. With the single exception just stated, medial ל 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, לִמְצָאתָ , לִמְצָאתָי , in the feminine plurals of all the futures and imperatives in Seghol, לִמְצָאתֵי , לִמְצָאתֵינָה .

a. This *e* may arise from the diphthongal preferences of ל, § 60. 1. *a* (5), or it may be borrowed from the corresponding forms of ה"ב verbs, between which and ל"ב verbs there is a close affinity and a strong tendency to mutual assimilation. In Palestine Aramaic and Syriac no distinction is made between them.

§ 165. This class of verbs is represented in Paradigm XI by לִמְצָא 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.

REMARKS ON LAMEDH ALEPH VERBS.

§ 166. 1. Verbs having Tsere as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, קָרָאָה (but קָרָאָה Josh. 4: 24), טָבֵאָה, טָבֵאָה.

2. Quiescent *א* is occasionally omitted from the body of the word, e. g. Kal pret. קָרָאָה Job 1: 21 for קָרָאָה Num. 11: 11, קָרָאָה Judg. 4: 19, קָרָאָה Job 32: 18, קָרָאָה 1 Sam. 25: 8 for קָרָאָה fut. קָרָאָה and קָרָאָה; קָרָאָה Deut. 28: 57 part. fem. sing. for קָרָאָה; קָרָאָה Job 41: 17 for קָרָאָה const. inf. with prep. and suf. from קָרָאָה. Niph. pret. קָרָאָה Josh. 2: 16, קָרָאָה Lev. 11: 43. Otiant *א*, § 16. 1, may in like manner be dropped from the end of the word after quiescent Vav or Yodh, e. g. קָרָאָה Gen. 20: 6 for קָרָאָה 1 Kin. 12: 12 for קָרָאָה 2 Kin. 13: 6, קָרָאָה Jer. 32: 35, קָרָאָה Ps. 141: 5, קָרָאָה Ps. 55: 16, קָרָאָה 1 Kin. 21: 29, Mic. 1: 15, קָרָאָה 2 Sam. 5: 2, and in three other passages; קָרָאָה Ruth 3: 15 is Hiph. imper. fem. for קָרָאָה, § 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), קָרָאָה Ps. 139: 20 for קָרָאָה Jer. 10: 5 for קָרָאָה imp. for קָרָאָה, קָרָאָה Eccles. 10: 5 Kal part. fem. for קָרָאָה 1 Sam. 14: 33 for קָרָאָה, קָרָאָה Neh. 6: 8 Kal part. with suf. for קָרָאָה Ezek. 47: 8 for קָרָאָה; and, on the contrary, quiescent *א* attracts to itself the vowel of the preceding consonant in קָרָאָה Ex. 2: 20 Kal imp. for קָרָאָה and קָרָאָה Cant. 3: 11 for קָרָאָה from קָרָאָה.

4. Final *א* resumes its consonantal character upon the addition of suffixes קָרָאָה, receiving (־) before הַ, כֶּ, and כֵּן, in consequence of which a previous Tsere or Sh'va is converted into Pattalhh, § 60. 1, קָרָאָה, קָרָאָה, קָרָאָה Pi. inf., קָרָאָה, קָרָאָה Kal inf. for קָרָאָה, § 61. 1. *c*.

5. Kamets in the ultimate is mostly retained before suffixes and paragogic הַ, קָרָאָה, קָרָאָה Ps. 41: 5, קָרָאָה 1 Sam. 28: 15, but קָרָאָה Isa. 56: 12. Tsere is rejected קָרָאָה Neh. 2: 13, 2 Chron. 1: 10, or retained only in pause: קָרָאָה Judg. 9: 29.

§ 167. 1. He is, in a few instances, substituted for *א*, קָרָאָה Ps. 60: 4 for קָרָאָה Jer. 19: 11 for קָרָאָה, קָרָאָה Ps. 4: 7 for קָרָאָה, § 3. 1. *a*, קָרָאָה Jer. 49: 10 for קָרָאָה, קָרָאָה 1 Kin. 22: 25, 2 Kin. 7: 12 for קָרָאָה, קָרָאָה Job 8: 21 for קָרָאָה.

2. Sometimes *א* remains, but the vowels are those of ל"ה forms, קָרָאָה Ps. 119: 101 for קָרָאָה Eccl. 8: 12, 9: 18, Isa. 65: 20 for קָרָאָה 1 Sam. 22: 2, Isa. 24: 2, קָרָאָה Eccl. 7: 26, קָרָאָה 1 Kin. 9: 11, Am. 4: 2 Pi. pret. for קָרָאָה, קָרָאָה Ps. 143: 3 for קָרָאָה, קָרָאָה Jer. 51: 34 for קָרָאָה, קָרָאָה 2 Kin. 2: 21 for קָרָאָה, קָרָאָה Jer. 51: 9 for קָרָאָה, קָרָאָה Job 39: 24 for קָרָאָה, קָרָאָה Deut. 28: 59 Hiph. pret. for קָרָאָה Ps. 135: 7 Hiph. part. const. for קָרָאָה from קָרָאָה; to which may be added קָרָאָה Ezek. 23: 49, קָרָאָה Jer. 50: 20, with הַ inserted as in ל"ה verbs.

3. Sometimes the ה"ל form is adopted both in consonants and vowels, קָלוּ Ezek. 28: 16 for קָלָאוּ, מָלְאוּ 1 Sam. 6: 10, נָשְׂאוּ Ezek. 39: 26, פָּלְאוּ 1 Sam. 25: 33 for פָּלְאוּהֶם, פָּלְאוּהֶם Ruth 2: 9 for פָּלְאוּהֶם, צָבְאוּ Gen. 23: 6 for צָבְאוּ, תִּפְּאוּ Job 5: 18 for תִּפְּאוּהֶם comp. Jer. 8: 11, 51: 9, 2 Kin. 2: 22, קָיוּ Jer. 25: 27 is 2 pl. imp. of קָוָה, קָוָה נְשִׂי, Ps. 32: 1 for נְשִׂוָה, נְשִׂוָה Jer. 26: 9 for נְשִׂוָה, נְשִׂוָה 1 Sam. 10: 6, הִתְנַבְּאוּ 1 Sam. 10: 13, הִתְנַבְּאוּהֶם 2 Sam. 3: 8, צָבְאוּ Isa. 29: 7 for צָבְאוּהֶם; צָבְאוּהֶם Ezek. 8: 3 is by some interpreters thought to be for מְקַנְיָה *provoking to jealousy*, and by others explained in the sense of the ה"ל verb *selling* (Israel to their foes).

§ 168. 1. The 3 fem. preterite has the old ending הָ, § 86. *b.* in הִנָּחָה Ex. 5: 16 for הִנָּחָה, הִנָּחָה Deut. 31: 29, Isa. 7: 14, Jer. 44: 23, הִנָּחָה Gen. 33: 11 Hoph. from הִנָּחָה, הִנָּחָה Ps. 118: 23 (הִנָּחָה Deut. 30: 11 is the feminine participle), to which the customary ending הָ is further added in הִנָּחָה 2 Sam. 1: 26, הִתְחַבְּאוּהָ Josh. 6: 17 for הִתְחַבְּאוּהָ.

2. A feminine termination הָ, הָ, or as in ה"ל verbs הָה, is occasionally added to the construct infinitive, e. g. Kal, הִנָּחָה, הִנָּחָה, הִנָּחָה from קָרָא *to meet*, distinguished from קָרָא and קָרָאיתָ Judg. 8: 1 from קָרָא *to call*, מִלָּאָה and מִלָּאָה never מִלָּאָה, מִלָּאָה Prov. 8: 13, with suf. הִנָּחָהוּ Ezek. 33: 12. Niphal, הִנָּחָהוּ Zech. 13: 4. Piel, מִלָּאָה and מִלָּאָה 2 Sam. 21: 2; מִלָּאָהוּ Ezek. 17: 9 is a Kal inf. const., formed as in Chaldee by prefixing מ.

3. There are two examples of the Niphal infinitive absolute, הִנָּחָה 2 Sam. 1: 6 and הִנָּחָה Ex. 22: 3: the analogy of the former has been retained in the paradigm for the sake of distinction from the construct. Piel infinitive absolute: הִנָּחָה, הִנָּחָה, הִנָּחָה. Hiphil inf. abs.: הִנָּחָה, הִנָּחָה.

4. The Hiphil future with Vav consecutive commonly has Tsere in the ultimate, though Hhirik also occurs הִנָּחָה, הִנָּחָה, הִנָּחָה, הִנָּחָה and הִנָּחָה, הִנָּחָה, once הִנָּחָה Ezek. 40: 3, and once הִנָּחָה Neh. 8: 2.

5. Kamets sometimes occurs in the ultimate of the Hithpael future, הִנָּחָה Num. 23: 24 but הִנָּחָה Ezek. 29: 15, so הִנָּחָה, הִנָּחָה, הִנָּחָה; more rarely in the preterite, הִנָּחָה.

§ 169. 1. The following are the only Pual forms which occur. Pret.: הִנָּחָה, הִנָּחָה, הִנָּחָה. Fut.: הִנָּחָה. Part.: הִנָּחָה, הִנָּחָה, הִנָּחָה, with suf. הִנָּחָה.

2. The following are the only Hophal forms: Pret. הִנָּחָה, הִנָּחָה, הִנָּחָה. Fut.: הִנָּחָה, הִנָּחָה. Part.: הִנָּחָה, הִנָּחָה.

3. For the anomalous forms, הִנָּחָה Deut. 33: 16, הִנָּחָה Job 22: 21, הִנָּחָה 1 Sam. 25: 34 (K'thibh חִבְּאוּ, see § 88 (sing. 3 fem.).

LAMEDH HE (ה"ל) VERBS.

§ 170. In these verbs the third radical, which is Yodh or Vav, does not appear at the end of the word except

in the Kal passive participle, e. g. קָלָי ; 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 הָ .

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 ה , 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 הִי .

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 וִי , occurring in all the species, is best explained by assuming י to be radical (comp. וְאָזַי Ezek. 28: 17 as an alternate of וְאָזַי) and to a few other sporadic cases, viz.: a single Kal preterite, וְשָׁבַת Job 3: 25, the reduplicated forms of three verbs, וְנָאָה , וְנָטַחַוִּי , וְנָשַׁחַוִּי , and the peculiar form, וְנָרַחַוִּי 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, וְשָׁבַת for וְשָׁבַת . As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and besides was so originally in all the active species, as is shown by the Arabic § 82. 5. *b* (3), the final Kamets of these species may be similarly explained. 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, (including the Hiphil as shown by some of its inflections) have *e* (Arabic *ĕ*) as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species have or may have *a* in the ultimate; this, combined with the *i* latent in י , 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.

§ 171. 1. Before personal endings beginning with a vowel the last radical is occasionally retained as י , particularly in prolonged or pausal forms, וְהָסִיף , וְהָסִיףִי ; it is, however, commonly rejected and its vowel given to

the antecedent consonant, גָּלוּ for גָּלוּי, תָּגִיל for תָּגִילי; so in the preterite 3 fem., which in these verbs retains the primary characteristic הַ, § 86. b, גָּלָה for גָּלָהי, to which is further appended the softened ending הַ, thus גָּלָהי, in pause גָּלָהי.

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 רָשָׁעִי, עֲלֵי, אֲחֵי, 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 הַ, גָּלָהי for גָּלָהי, labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant הַ could be exchanged for הַ, and that הַ 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, תָּגִילי, נִגְלִי, גָּלָהי.

3. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלָהי, תָּגִילי, from גָּלָהי, תָּגִילי. The preterite 3 fem. takes its simple form, e. g. גָּלָהי or גָּלָהי, and in pause גָּלָהי.

§ 172. The Lamedh He verbs will be represented in Paradigm XII by גָּלָה to *uncover, reveal*, which is used in all the species.

SHORTENED FUTURE AND IMPERATIVE.

§ 173. 1. The final vowel הַ is rejected from the futures when apocopated or when preceded by Vav consecutive. The concurrence of final consonants thence re-

sulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, § 61. 2, to which the preceding Pattahh is assimilated in the Hiphil, § 63. 2. *a*, the Hhirik of the Kal either remaining unchanged or being lengthened to Tseré in the simple syllable.

	KAL.		NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
Future.	יִגְלוֹ		יִגְלוֹה	יִגְלוֹה	יִגְלוֹה	יִתְגַּלוֹה
Apoc. Fut.	יִגְלֹ or יִגְלוֹ		יִגְלוֹ	יִגְלוֹ	יִגְלוֹ	יִתְגַּלוֹ
Vav Consec.	וַיִּגְלֹ or וַיִּגְלוֹ		וַיִּגְלוֹה	וַיִּגְלוֹה	וַיִּגְלוֹה	וַיִּתְגַּלוֹה

2. The final vowel ה is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. Pi. גַּל for גְּלוֹה, Hiph. הִגְלוֹה for הִגְלוֹה, Hith. הִתְגַּלוֹה for הִתְגַּלוֹה.

REMARKS ON LAMEDH HE VERBS.

§ 174. 1. Kal preterite: The third person feminine rarely occurs with the simple ending הָ, עָשִׂתָּ Lev. 25: 21, הִירָה 2 Kin. 9: 37 K'thibh; so in the Hiphil, הִלְלָתָּ Ezek. 24: 12, הִרְצָתָּ Lev. 26: 34, and Hophal, הִגְלוֹתָּ Jer. 13: 19. Yodh is occasionally retained before asyllabic affixes, הִקְסִיתָּ Ps. 57: 2, the only instance in which the feminine has the ending usual in other verbs, Deut. 32: 37, נָשִׂיתָּ Ps. 73: 2 K'ri, and perhaps הִלִּיתָּ Prov. 26: 7, see § 141. 1; so in the imperative, אֲרִירָה, אֲבִירָה Isa. 21: 12; future, הִשְׁלִיתָּ, הִרְוִיתָּ, הִרְבִּיתָּ, הִקְדַּשְׁתָּ, הִחַבְּרִיתָּ, הִשְׁתַּחֲוִיתָּ, הִתְחַלִּיתָּ, הִתְחַלְּוִיתָּ, הִתְחַלְּוִיתָּ, Niphal preterite, הִנְשִׂיתָּ, Piel future, הִתְדַּבַּרְתָּ, הִתְחַלְּוִיתָּ, Hiphil future, הִתְגַּדַּחְתָּ, imperative, הִתְחַרְרִי for הִתְחַרְרִי.

2. Infinitive: Vav is sometimes written for the final vowel of the infinitive absolute instead of הָ, בָּבוֹ, בָּבוֹ, בָּבוֹ, הָרוּ, הָרוּ, כָּרוּ, עָשׂוּ, קָנוּ, רָאוּ, שָׂאוּ, רָאוּ, רָאוּ, אָלְלוּ, and in a few instances the feminine termination is added, אָלְלוּ, רָאוּ, שָׂאוּ. There are also examples of the omission of this termination from the construct infinitive, עָשׂוּ and עָשׂוּ (with suf. עָשׂוּהוּ Ex. 18: 18), קָנוּ, רָאוּ, שָׂאוּ; once it has the form הִתְחַלְּוִיתָּ Ezek. 28: 17.

3. Future: There are a very few examples of Tseré as the last vowel of the future, הִתְחַלְּוִיתָּ Dan. 1: 13, הִתְחַלְּוִיתָּ Josh. 7: 9, 9: 24, 2 Sam. 13: 12, הִתְחַרְרִיתָּ Jer. 17: 17; so in the Piel, הִתְגַּלְּוִיתָּ Lev. 18: 7 ff., Nah. 1: 3; and, on the other hand, there is one instance of an imperative ending in Seghol, viz., the Piel, הִגְלוֹה Judg. 9: 29. The radical ג remains and rests in Hhirik in הִתְחַלְּוִיתָּ (3 fem.) Jer. 3: 6, in the Hiphil, הִתְחַרְרִיתָּ (2 masc.) Jer. 18: 23, and in the Kal imperative, הִתְחַרְרִי (2 masc.) Isa. 26: 20. Yodh appears once as a consonant before a suffix, הִתְחַרְרִיתָּ Job 3: 25, and once before ה paragogic,

hered to requiring its rejection from the end of the word and the substitution of the vowel letter ה. The only forms which occur are, of the former, the preterite נִאָה Ps. 93: 5, נָאָה Cant. 1: 10, Isa. 52: 7, and of the latter the participle plur. constr. מְנַאָהֵי Gen. 21: 16. There are three examples of Hholem inserted after the first radical, § 92. *b*, לִישָׁה Isa. 10: 13 from לִישָׁה, the ש being an orthographic equivalent for ס, § 3. 1. *a*, and in the infinitive, הִנֵּה הִרָו Isa. 59: 13.

2. In the first person singular of the Piel preterite י sometimes quiesces in Tsere; in all the other persons, however, and even in the first singular, when a suffix is added, it invariably quiesces in Hhirik, גָּבַרְתָּהּ and גָּבַרְתָּהּ, once קָבַרְתָּהּ and קָבַרְתָּהּ, and קָבַרְתָּהּ.

3. Infinitive absolute: קָוָה and קָוָה, נָבָה, נָבָה, הִנֵּה, הִנֵּה. The construct always ends in הִי with the exception of פָּנָה also פָּנָה, and חָבַר Hos. 6: 9.

4. Future: in אָרְוָה Isa. 16: 9 from רָוָה, the second radical is doubled as ו, § 156. 1, and the third appears as ו, § 170. *a*; אָבָה Ex. 33: 3 is for אָבָה, § 63. 1. *b*. With Vav consecutive: וְנָבַל, וְנָבַל, וְנָבַל, וְנָבַל, וְנָבַל, so in the first person singular, וְנָבַל, וְנָבַל; once Pattahh is lengthened to Kamets, וְנָבַל 1 Sam. 21: 14; so in pause, וְנָבַל Prov. 25: 9.

5. The imperative has Seghol in a single instance, חָבַה Judg. 9: 29 and sometimes drops its final vowel חָבַה, חָבַה, חָבַה, חָבַה, חָבַה.

6. Pual infinitive construct with suffix: קָוָהוּ Ps. 132: 1.

§ 177. 1. Hiphil preterite: The prefixed ה has occasionally Seghol, הִנָּה and הִנָּה, הִנָּה, הִנָּה, הִנָּה. Yodh may quiesce in Hhirik or Tsere, הִנָּה, הִנָּה, הִנָּה. Yodh once remains as a quiescent in the 3 masc. sing., הִנָּה Isa. 53: 10, and once in the 3 masc. plur., הִנָּה Josh. 14: 8 for הִנָּה, § 62. 2.

2. The infinitive absolute has Kamets in הִנָּה by way of distinction from הִנָּה and הִנָּה Jer. 42: 2, which are always used adverbially. Construct: The prefixed ה has Hhirik in one instance, הִנָּה Lev. 14: 43; הִנָּה 2 Kin. 19: 25 K'thibh is for הִנָּה.

3. The future, when apocopated or preceded by Vav consecutive, sometimes simply rejects its final vowel, וְנָבַה, וְנָבַה, וְנָבַה, וְנָבַה, וְנָבַה from וְנָבַה, וְנָבַה from וְנָבַה, וְנָבַה from וְנָבַה; commonly, however, Seghol is inserted between the concurring consonants, וְנָבַה from וְנָבַה, § 111. 2. *a*, וְנָבַה, or Pattahh if one of the consonants is a guttural, וְנָבַה, וְנָבַה, וְנָבַה. Occasionally the final vowel remains, וְנָבַה 1 Kin. 16: 17, 18: 42, וְנָבַה Ezek. 23: 19, once the radical י appears quiescing in Hhirik, וְנָבַה (2 masc. apoc. for וְנָבַה) Jer. 18: 23. The retention or rejection of the vowel is optional in the first person singular, וְנָבַה, וְנָבַה, וְנָבַה and וְנָבַה from וְנָבַה, וְנָבַה from וְנָבַה.

4. The imperative is sometimes abbreviated, הִנָּה and הִנָּה, הִנָּה and הִנָּה, הִנָּה for הִנָּה, הִנָּה and הִנָּה, הִנָּה and הִנָּה (accent on the

ultimate) Ps. 39: 14 is for הַשְּׁלֵה, the same word Isa. 6: 9 is from הַשְּׁלֵה, § 140. 5.

5. Hophal infinitive absolute: הַפְּלֵה Lev. 19: 20.

§ 178. 1. Hithpael: One verb הִשְׁתַּחֲוֶה reduplicates its third radical, which appears as ו, הִשְׁתַּחֲוֶה *to worship*, fut. הִשְׁתַּחֲוֶה, with Vav conv. וַיִּשְׁתַּחֲוֶה for וַיִּשְׁתַּחֲוֶה, § 61. 2, plur. וַיִּשְׁתַּחֲוֶוּ, infin. הִשְׁתַּחֲוֶה, and once with suf. הִשְׁתַּחֲוֶה־י הִשְׁתַּחֲוֶה־י 2 Kin. 5: 18, the accent being thrown back by a following monosyllable. For the inflected participle, הִשְׁתַּחֲוֶה־י Ezek. 8: 16, see § 90, page 126.

2. In the preterite ו mostly quiesces in Tsere in the first person singular, and in Hhirik in the other persons, הִשְׁתַּחֲוֶה־י, הִשְׁתַּחֲוֶה־י, הִשְׁתַּחֲוֶה־י, הִשְׁתַּחֲוֶה־י, הִשְׁתַּחֲוֶה־י, הִשְׁתַּחֲוֶה־י.

3. The future apocopated and with Vav consecutive: וַיִּשְׁלַח, וַיִּשְׁלַח, וַיִּשְׁלַח, or with Kamets in the accented syllable, וַיִּשְׁלַח, וַיִּשְׁלַח, so always in pause, וַיִּשְׁלַח, וַיִּשְׁלַח Gen. 24: 65.

4. The shortened imperative: הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוֶה.

§ 179. 1. הִיָּה *to be*, fut. הִיָּה, Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va, though vocal, remains simple; so in the inf. const. with prep. בְּהִיָּוֶה, בְּהִיָּוֶה, though without a prefix it is הִיָּוֶה, once הִיָּה Ezek. 21: 15. The apocopated future יִהְיֶה (in pause יִהְיֶה) and with Vav consecutive וַיִּהְיֶה, is for יִהְיֶה, and יִהְיֶה Nah. 3: 11 is apoc. 2 fem. sing. for יִהְיֶה, the vowel of the prefix returning to the Sh'va from which it arose, § 85. 2. a (1), when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future יִהְיֶה Eccl. 11: 3, where the second radical appears as ו, which it sometimes does in the imperative, הִיָּה and הִיָּה Gen. 27: 29 or הִיָּה Job 37: 6, and in the participle הִיָּה Neh. 6: 6, Eccl. 2: 22, fem. הִיָּה Ex. 9: 3.

2. תִּיָּה *to live*. The root תָּיַי is usually inflected as a Lamedh He verb pret. תָּיַי, fut. תִּיָּה, apoc. תָּיַי, with Vav consecutive וַתִּיָּה, though in the preterite 3 masc. it occasionally takes an Ayin doubled form, תָּיַי, e. g. Gen. 3: 22, 5: 5, and once in the 3 fem. an Ayin Yodh form; תָּיַי Ex. 1: 16, or it may be explained as an Ayin doubled form with Daghesh-forte omitted, § 25.

3. In a few instances א is substituted for the third radical in Lamedh He verbs, רָצָאֵר Ezek. 43: 27, אָאָא Isa. 21: 12, אָאָא Jer. 23: 39, אָאָא 2 Chron. 26: 15, אָאָא Prov. 1: 10 from אָאָא Deut. 33: 21 from אָאָא, אָאָא 2 Chron. 18: 12, אָאָא Lam. 4: 1, אָאָא 2 Kin. 25: 29, אָאָא Eccl. 8: 1, אָאָא 2 Sam. 21: 12 K'ri for אָאָא Hos. 11: 7, Deut. 28: 66 for אָאָא, § 56. 4. אָאָא 2 Sam. 11: 24 from אָאָא; the vowels are those of Lamedh Aleph verbs in אָאָא Jer. 3: 22 for אָאָא 1 Kin. 17: 14 for אָאָא, אָאָא Dan. 10: 14 for אָאָא; and the full Lamedh Aleph form is adopted in אָאָא Hos. 13: 15 for אָאָא.

DOUBLY IMPERFECT VERBS.

§ 180. 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 א"ב and ה"ב 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"ב and ה"ב the ו is invariably treated as a perfect consonant, and the ה"ב peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

DEFECTIVE VERBS.

§ 181. 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 א"ב verb may appear with a ה"ב form, or an ע"ב 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, אָבַד means *to shut up or restrain*, and הָבַד *to be finished*: yet a few ה"ב forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from אָבַד, but assimilated in inflection to the ה"ב paradigm. On the other hand, קָרָא means *to call*, and קָרַח *to meet*; but so many א"ב forms are found with this latter signification that

it seems necessary to assume a second root אקרא having that meaning. The verb *to run* is ordinarily רָוּץ; but רָצוּא Ezek. 1: 14 is too remote from an ר"ע form to be referred to that root; hence it is traced to another verb רָצַח 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: טוֹב *to be good*, used in the Kal species only in the preterite, the corresponding future is from טָבַע; רָגַר Kal pret. *to fear*, the fut. and imper. from רָגַר; רָקַק Kal pret. and inf. *to spit*, fut. from רָקַק; נָפַץ Kal pret. and inf. *to break or disperse*, fut. and imp. from נָפַץ; נָחַס Kal pret. *to be alienated*, fut. from נָחַס; שָׂרָה Kal pret. *to be a prince*, fut. from שָׂרָה; רָבַב Kal pret. and inf. *to be many*, fut. from רָבַב which is used throughout the species; חָמַם Kal fut. *to be hot*, pret. and inf. from חָמַם, which is also used in the future; רָצַח *to counsel*, pret. and inf. from רָצַח; עָרַץ Kal fut. *to awake*, pret. from the Hiphil of עָרַץ, which is also used in inf. imper. and fut.; נָצַב *to place*, the reflexive is expressed by הִתְנַצַּב from נָצַב; שָׁתָה *to drink*, the causative is הִשְׁתָּהּ from שָׁתָה; הִבְשִׁית from הִבְשִׁית is used as the causative of בֹּשַׁת *to be ashamed*, as well as הִבְשִׁית; הִלְכָה *to go*, derives many of its forms from הִלְכָה; הָרַב *to give*, is only used in the Kal imperative, it is supplemented by הָרַב from totally distinct radicals.

QUADRILITERAL VERBS.

§ 182. 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. פָּרְשָׁה *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. רָבַדְתָּמָנָה *he shall waste it*, Ps. 80: 14. Pual pret. רִבְּצָהּ *it freshened*, Job 33: 25, the Methgeh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to רִבְּצָהּ; part. סָכָהּ *scaled off* or *resembling scales*, Ex. 16: 14, מְבָרָהּ *clothed*, 1 Chron. 15: 27. Hiphil pret. הִאֲזַנְתִּיהֶם *they stank*, Isa. 19: 6 for הִאֲזַנְתִּיהֶם as נִמְקְרוּ for נִמְקְרוּ, derived from אֲזַנָּה *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from זָנַח, § 94. *a*, comp. Alexander in loc.; fut. אֶשְׂבֹּאֲרֵךְ *I will turn to the left*, Gen. 13: 9; הִשְׂבֹּאֲרֵךְ Isa. 30: 21, part. מְשִׁבֵּאֲרֵים 1 Chron. 12: 2 from שִׁבְלֵאל *the left hand*, elsewhere reduced to a trilateral by the rejection of נ, לְהַשְׂבִּירֵי 2 Sam. 14: 19; הַשְׂבִּירֵי Ezek. 21: 21. To these may be added the form, which occurs several times in the K'thibh מְחַצְצֵרִים 1 Chron. 15: 24, etc., and מְחַצְצֵרִים 2 Chron. 5: 12, for which the K'ri substitutes מְתַצְצֵרִים or מְחַצְצֵרִים. As it is a denominative from הַצְצָה *a trumpet*, it has been suspected that the form first mentioned should be pointed מְתַצְצֵרִים; the other, if a genuine reading, is probably to be read מְתַצְצֵרִים.

NOUNS.

THEIR FORMATION (See Paradigm XIII).

§ 183. 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 preexisting 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, § 189. 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.*

§ 184. 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. *Triliteral Monosyllables.*

§ 185. The formative vowel may be given either to the second radical קטל, קטיל, קטול, קטול, or to the first, קטל, קטל, קטל; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61.2, to which a preceding Pattahh assimilated, § 63. 2. a, קטל, קטל, קטל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

a. In this and the following sections קטל 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; קטל has but one derivative קטל slaughter, and this only occurs in Obad. ver. 9.

b. As *ī*, *ō* and *ū* 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*, קטל a little prop. paucity, קטל honey, קטל man; *ā*, קטל strength, קטל writing, קטל residue; *ē*, קטל shoulder, קטל bush; *ē*, קטל howling, קטל grief, קטל a wolf; especially *ī*, *ō*, and *ū*, which occur with greater frequency than any others. When the first radical receives the vowel, *ī* and *ū* are likewise excluded, in as much as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol קטל a valley, קטל vanity, קטל sin, קטל spikenard, קטל truth. Kamets is only found before Vav, § 63. 2. a, קטל, and in pause, § 65, קטל.

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*, קטל finger for קטל lattice, קטל belt, קטל and קטל arm, קטל and קטל yesterday.

§ 186. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. קטל emptiness, קטל bereavement, קטל strength, קטל righteousness, קטל help, קטל greatness, or as it is realized in some person or object which may be regarded as its embodiment or representative, קטל lord from קטל to be mighty, קטל man from קטל to be sick, קטל boundary, קטל libation prop. pouring out, קטל valley prop. depth, קטל 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. אָבֵר and אֵבֵר *man*, אֵבֵר and אָבֵר *plant*, אֵבֵר and אָבֵר *prison*, אֵבֵר and אָבֵר *thumb*, אֵבֵר and אָבֵר *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive אֵבֵר and אָבֵר, § 87, אֵבֵר and אָבֵר. (4.) The fact that Segholates may arise alike from אֵבֵר and אָבֵר, § 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. אָבֵר *servant*, Aram. אָבֵר, Arab. عَبْدٌ.

b. The presence of imperfect letters in the root may occasion the following modifications:

א" roots. Aleph, as a first radical, sometimes receives a long vowel (ֹ) instead of Sh'va (ְ), § 60. 3. e. אָמִין *fidelity* for אֲמִין, אָזֹר *girdle* for אֲזֹר.

א" Guttural and א" Guttural. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol, § 61. 2, אָבִט *confidence*, אָשִׁיעַ *hearing*, אָבִיעַ *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh אָבִיעַ *young man*, אָבִיעַ *youth*, אָפַחַר *fear* but אָהַל *tent*, אָבֵחַם *bread*.

א" and א" roots. A vowelless י or ו is in a few instances rejected from the beginning of a word, § 53. 2. a, אָבִיל *produce* for אֲבִיל, אָבִיל *familiarity* for אֲבִיל, אָבִיעַ *elevation* for אֲבִיעַ, אָבִיעַ *lamentation* for אֲבִיעַ, particularly in feminines and secondary derivatives; thus, אָבִיעַ, אָבִיעַ, אָבִיעַ drop an initial Yodh, and אָבִיעַ, אָבִיעַ an initial Nun. Nun may also experience assimilation when it is a second radical, אָבִיעַ *anger* for אֲבִיעַ, אָבִיעַ *cup* for אֲבִיעַ.

א" and א" roots. In Segholates ו is preceded by Kamets אָבִיעַ (according to Baer אָבִיעַ in Ezek. 28: 18) *wickedness*, אָבִיעַ *midst*, unless the last radical is a guttural, אָבִיעַ *space*; א" is preceded by Pattahh and followed by Hhirik, אָבִיעַ *night*, אָבִיעַ *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as אָבִיעַ *brand* for אֲבִיעַ, אָבִיעַ *island* for אֲבִיעַ, אָבִיעַ *watering* for אֲבִיעַ, § 53. 3.

א" roots. In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written ה, as אָבִיעַ *bush*, אָבִיעַ *weeping*, אָבִיעַ *thought*. When א" appears as the radical, it prefers the form אָבִיעַ *weeping*, אָבִיעַ *fruit*, אָבִיעַ *vessel*; ו retains its consonantal character in אָבִיעַ *winter*, אָבִיעַ *quail*, or it may be changed to its cognate vowel ū, which combines with the preceding ā to form ō, § 62. 1, אָבִיעַ (for d'yaū) *ink*, אָבִיעַ *antelope*. In Segholates ו quiesces in Shurek, § 57. 2. (4), אָבִיעַ *swimming* for אֲבִיעַ, אָבִיעַ *emptiness*; the lexicon of Gesenius contains the forms אָבִיעַ *garment*, אָבִיעַ *end*, אָבִיעַ *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been אָבִיעַ, אָבִיעַ, and אָבִיעַ may similarly be referred to אָבִיעַ *cleft*.

2. *The main vowel in the ultimate.*

§ 187. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its principal syllable, and in the first a pretonic Kamets, for which Tseré is occasionally substituted when the second vowel is Kamets, thus קָטַל or קֶטַל, 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 *ā*, *ē*, or *ō*, and a passive signification when it is *ī* or *ū*, קָטַן and קָטֵן *small*, קָטַן *fat*, קָטַן *made of brass*, קָטַן *chosen*. Those with *ā* and *ī* in the ultimate are, however, prevailingly and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, יָרֵק *herbs prop. green*, שֵׁבֶר *strong drink prop. intoxicating*, נִמְרֵ *leopard prop. spotted*, צָנַף and צָנַף *turban prop. wound around*, כְּבוֹד *glory, that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90, and in ע"ו verbs they have superseded the regular formation, § 155. 1, קָם for קָמָם. Kal passive participles are verbals with *ū*. ע"ו formation with *ī* in the ultimate is adopted in several names of seasons, אֲבִיב *Abib, the time of ears of corn*, אֲסִיב *ingathering prop. the being gathered*, בְּצִיר *vintage*, זְמַיִר *pruning-time*, תְּרִישׁ *ploughing-time*, קְצִיר *harvest*, Comp. § 203. 1. b.

b. Adjectives with *ō* commonly express permanent qualities, those with *ē* variable ones. גָּדוֹל *great*, גָּדֵל *growing great*; חָזַק *strong*, חָזֵק *becoming strong*; קָרוֹב *near*, קָרֵב *approaching*; רָחוֹק *remote*, רָחֵק *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., אָדָּךְ *long*, עָגֹל *round*, עָמֹק *deep*, גְּבוּהָ *high*; אָדָּם *red*, בְּדָד *spotted*, נֶקֶד *speckled*, יָרֵךְ *green*, מְקַד *striped*, צָהָר *white*, שֵׁבֶק *bay*, שֵׁחֹר *black*; בְּרוֹךְ *sweet*, נְהוֹר *pure*, קָדִישׁ *holy*. And the latter are employed of shifting and evanescent states of body and of mind, צָמֵא *thirsty*, רָעֵב *hungry*, שָׂבֵעַ *sated*, רָעֵה *weary*, אֲבֵל *grieving*, חָפֵץ *desiring*, חָרֵד *fearing*, שֵׂבֵעַ *exulting*.

c. The active signification asserted for the form קָטַל in a few instances cannot be certainly established; אֲרִיז *architect, prop. reliable* (in building) is intransitive in Hebrew conception; so perhaps is רָקִישׁ or רָקִישׁ *fowler*, comp. Lat. *aucupari, aucupatus*. Other alleged cases are probably not

nouns but absolute infinitives of Kal, בָּחֹן Jer. 6: 27 may as well be rendered *I have set thee to try as for a trier* (of metals); קֹמֵץ Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even עֲשׂוֹן Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d. ה' roots are restricted to forms with *i*, in which the radical *i* quiesces, נָחַר *fresh*, עָנִי *afflicted*, נָקַר or נָקִיא with otiant א, § 16. 1, *pure*, or with *a* which combines with it to form *ē*, נָחַר and נָחֵה *field*, נָפֵחַ *fair*, נָפֵחַ *high*; in a few nouns this final vowel is dropped, דָּג *fish* for דָּגָה, מַרְקָה *mark* for מַרְקָה, עֵץ *tree* for עֵצָה, בֵּן *son* for בְּנָה, פֶּה *mouth* for פְּתָה, unless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by *ā*, נָנִי *meek*, or *ē*, נָנִי *secure*.

3. The main vowel in the penult.

§ 188. 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 קָרִיטַל, קָרִיטַל, קָרִיטַל, קָרִיטַל.

2. These indicate the agent, and are either active participles, קוֹטֵל *killing*, or substantives, הוֹתֵם *signet-ring* prop. *sealer*, אֹיֵב *enemy*, one *practising hostility*, שׂוֹדֵל *fox* prop. *digger*, בִּרְקָה *hammer* prop. *pounder*, הַיֵּל *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*, הוֹלֵל *sailor* prop. *rope-handler*, הוֹלֵשׁ *ploughman*, יוֹצֵר *potter* prop. *former*, מוֹלֵם *fuller*, פּוֹהֵן *priest*, פּוֹחֵם *vine-dresser*, סוֹחֵר *merchant*, סוֹפֵר *scribe*, רוֹזֵל *trafficker*, רֹקֵה *shepherd*, רֹפֵא *physician*, רֹקֵחַ *dealer in unguents*, רֹמֵם *embroiderer*, שׂוֹמֵר *watchman*, שׂוֹעֵר *porter* prop. *gate-keeper*, שׂוֹפֵט *judge*.

b. In a very few instances *u* in the first syllable is shortened and followed by Daghesth-forte conservative, עוֹבֵב and עוֹבֵב *pipe*, הַפִּיט *pit*.

c. ע" roots. The contraction of ע" and the quiescence of ע" 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" roots are כָּב, כָּב, כָּב, כָּב, § 185. b. Of these כָּב = כָּבֵב belongs to the monosyllabic formation, and is chiefly used of abstracts, בָּר *purity*, רַב *multitude*, הַם *integrity*, עַל *yoke*; and כָּב = כָּבֵב to the first species of dissyllables, embracing adjectives and concrete nouns, הַם *perfect*, הַם *feast*; while כָּב and כָּב may arise indifferently from either, כָּב *rotteness* is an abstract noun for כָּבֵב, but הַם *tender* is an adjective for הַם, Kamets being compressed to

Pattahh before the doubled letter, comp. § 185. 3; לֵב *heart* is for the dissyllable לֵבֵב, and פֵּת *fat* for פֵּתֵת, but טַהֵר *favour* for the monosyllable טֵהֵר.

ע" and ע" roots. Nouns from quiescent ע" and ע" 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, קָם *poor*, קָם *proud*, אֵל *God* prop. *the mighty one*; and the second pair may belong to either, קָם = קָם *poverty*, קָם = קָם *empty* אֵן = אֵן *strength*, קָם = קָם *good*.

CLASS II.—Nouns with reduplicated radicals.

§ 189. 1. The simple form proper to adjectives is explained § 187; 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 *ä* 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, חַלְשׁ *very weak*, פְּקֻחַ *seeing* prop. (having eyes) *wide open*, צְדִיק *righteous*, גְּבִיר *mighty man*, מְבִיחַ *full of grace*, רַחֵם *merciful*.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *ā*, *i*, or *ū* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *ē* or *ō*. Several nouns with *ā* in the second syllable are descriptive of occupations or modes of life, comp. § 188. 2. a, אֶבֶר *husbandman*, דִּיג *fisherman*, שֹׁפֵט *judge*, תְּרֹשׁ (= תְּרֹשׁ) *workman*, טָבַח *cook*, בָּעַת *seaman* (from בָּעַת *salt*), סָבֵל *bearer of burdens*, צַיֵּד *hunter*, קַשֵּׁת *bowman*, גַּנֵּב *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 קָם is applied to deformities and defects, physical or moral, אֵבֶם *dumb*, גְּבֵן *hump-backed*, תְּרֹשׁ (= תְּרֹשׁ) *deaf*, עִוֵּר *blind*, פְּסִיחַ *lame*, קָרַח *bold*, עָקָשׁ *perverse*.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. a, קָמֹשׁ and קָמֹשׁ *nettle* prop. *badly pricking*, קָמֹחַ *smoke*, שִׁחֹר *the Nile* prop. *very black*, צִיּוֹן *prison*, בִּידוּר *spark*, בִּידוּר *battle*, בִּידוּר *spark*.

d. The following double the third radical in place of the second, פְּרָחָה *brood*, יָרֵחַ *green*, שָׁמֵן *quiet*, נְאִיָּה *comely* from נְאָה, the last radical ap-

pearing as ו, § 170, אַחַלְלָא *feeble*, where the long vowel Tserē is inserted to prevent the concurrence of consonants.

e. ע"ע and more rarely ע"ו roots reduplicate the biliteral formed by their contraction, גַּלְגַּל and גַּלְגַּל *wheel* prop. *roller*, תַּחַח *frightful*, גִּיר גִּיר *girt*, קִרְקִר *crown of the head* prop. *dividing* (the hair); so fem. תַּחַח *severe pain*, נָטַט *casting down*, גִּלְגִּל *skull*, and plur. סַבְסָבוֹת *baskets*, טוֹטוֹר *turning upside down* from טוֹטוֹ = טוֹטוֹ, לִלְלוֹ (sing. לוֹלוֹ) *loops* and לוֹלוֹ (sing. probably לוֹלוֹ = לוֹלוֹ) *winding stairs* from לוֹלוֹ = לוֹלוֹ; a root ליל is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, צַצְצַל (const. צַצְצַל) *cymbal* prop. *tinkling*, עֲרַעֵר and עֲרַעֵר *stark naked, totally destitute*, תַּלְתַּל *despicable*, or the softening of the former of the two consonants to a vowel, § 57. 1, קִרְקִיּוֹן *star* for קִרְקַב, בַּדָּפוֹת *bands worn on the forehead* for בַּדָּפוֹת, תַּקְלָוֹן (with the ending ון added) *ignominy* for תַּקְלָוֹן, בָּבֶל *Babylon* for בָּבֶל, or its assimilation to the succeeding consonant, מְבַר *something circular, a circuit* for מְבַר. The second member of the reduplication suffers contraction or change in שְׁרַשְׁרָה *chain* for שְׁרַשְׁרָה and מְבַרְבֵּר *floor* for מְבַרְבֵּר.

2. Abstracts are formed with a doubled middle radical by giving \bar{u} to the second syllable and \check{i} to the first, תָּבַק *folding the hands*, שְׁפֹרַם *retribution*, שְׁקִיּוֹן *abomination*, and in the plural שְׁפֹרָיִם *atonement*, שְׁקִיּוֹת *commandments*, שְׁלִיחָיִם *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 תַּהִיךְ *melting* from תָּהַךְ, תַּשְׁמִיחָה *cessation* from the ע"ו root פָּגַע, Niphal שְׁתַּחֲוִיּוֹת *wrestlings*; תַּחֲוִיּוֹת when derived from the Niphal means *repentings*, when from the Piel *consolations*.

b. ע"ע roots reduplicate the biliteral to which they are contracted, תַּחַח *inflammation*, נִשְׂשָׁנִים *delight*.

c. A few roots, which are either ע"ו or ע"ו guttural, or have a liquid for their third letter, double the last radical with \bar{u} in the final syllable, תְּצִיץ *thorn-hedge*, פֶּארוֹר (= פֶּארוֹר) *ruddy glow*, תַּמְרוֹת *upright columns* designed for way-marks, שְׁעֵרִיָּה *horror*, נֶאֱפָשִׁים *adulteries*, פְּבָנִים *ridges*, also with \bar{o} or \bar{e} in the last syllable, נִרְחַח *acquiescence*, תַּהַלֵּל *pasture*, שִׁיָּר *shower*, מְחַדֵּר *obscuration*, שְׁפָרִיר (K'thibh שְׁפָרִיר) *tapestry*, תַּחְלֵיךְ whence חֲלֵיךְ *dark*. The concurrence of consonants is relieved in שְׁבִיל (in some editions) *snail* by Daghesh-forte separative.

§ 190. A few words reduplicate the two last radicals. These may express intensity in general, שְׁקִיּוֹת *complete opening*, יְפֵה־יְפֵה *very beautiful*, or more particularly repetition, תְּשַׁבֵּחַ *twisted* prop. *turning again and again*, חֲלָקָל *slippery*, עֲקָלָל *crooked*, שְׁתַּלְתַּל *perverse*, מְצַבֵּס *mixed*

multitude prop. *gathered here and there*, הַבְּרִבְרוֹת *spots or stripes*, הַמְּצַרְצְרוֹת *moles* prop. *incessant diggers*. As energy is consumed by repeated acts or exhibitions and so gradually weakened, this form becomes a diminutive when applied to adjectives of colour, אֲדָמָלִים *reddish*, יִרְקָנָק *greenish*, שְׁחֵחָרָר *blackish*.

a. The first of two concurring consonants is softened to a vowel in הַצְצָרָה *trumpet* for הַצְרָצְרָה, and probably מְזַאזֵל Lev. 16: 8 for מְזַלֵּל.

b. פ" roots drop their initial radical, מְזַאזֵל *gifts* from זָהָב, מְצַאצְאִים *offspring, issue* from צָאָץ.

CLASS III.—Nouns formed by prefixes.

§ 191. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel *ā* is prefixed with *ā* in the ultimate to form adjectives of an intensive signification, אֲבִזָּה *utterly deceitful*, אֲבִיָּר *violent*, אֲיָתָן (= אֲיָתָן) *perennial*, אֲוִנָּה (only represented by a derivative, § 94. a) *very foul, fetid*, אֲשִׁמָּן *exceedingly gross or thick* (applied to darkness, Isa. 59: 10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזַכָּרָה *memorial*, אֲהַרָּה *declaration*.

a. This form corresponds with أَفْتَلَّ 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 הַבְּלָל (= אֲבִלָּל) *palace, temple* prop. *very capacious* from בָּלַל in the sense of its cognate כָּבַל *to contain*. So, likewise, in a few verbals with feminine terminations, הִשְׁמַעְתִּיךָ Ezek. 24: 26 *causing to hear* used for the Hiph. infin., § 128, הַמְּצַלְחָה *deliverance* from צָלַח, הַמְּנַחָה *grant of rest* (= מְנַחָה) from נָח, הַמְּבַרָּה *aspect* from בָּרַח; הַמְּהַלְלָה *praises* from הָלַל may perhaps be regarded as a like formation with the passive vowel *u*, corresponding to the Hophal, § 95. a, and with Daghesh-forte separative, § 24. In some rare instances a sibilant is prefixed instead of א or ה, as in the Shaphel species in Aramaeic, שְׁלֵהָבָה *flame* from לָהַב, שְׁלֵהָבָה *snail* from בָּלַל, שְׁתַּגְּרוּרוֹת *depressions* from גָּרַע.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 185. c, has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 193. 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, **בַּשְׂפִּיל** *didactic psalm prop. instructor*, **מִפֵּל** (from **נָפַל**) *chaff prop. what falls off*.

2. The instrument *by which* it is done, **מִפְתֵּיחַ** *key* from **פָּתַח** *to open*, **מִלְבִּיד** *goad* from **לָבַד** *to learn*, **מִשׂוֹר** *saw* from **נָשַׂר** *to saw*.

3. The place or time *in which* it is done, **מִזְבֵּחַ** *altar* from **זָבַח** *to sacrifice*, **מִרְיָץ** *lair*, **מִוֶּשֶׁב** *period of residence*.

a. Several denominatives are formed by prefixing **מ** in a local sense, **מִרְאֲשֵׁית** *place at the head* from **רָאשׁ**, **מִרְגְּלוֹת** *place at the feet* from **רָגַל**, **מִדְּמִיחָה** *dunghill* from **דָּמָן**, **מִלְבָּן** *brickkiln* from **לָבַן**, **מִמְגָּרָה** *storehouse* from **מָגַר**, **מִמְגֵּרָה** *wagon rampart* from **מָגַר**, **מִמְקָדָה** *place of fountains* from **מָקַד**, **מִמְקָדָה** *field of cucumbers* from **קָשָׂא**, **מִמְהַן** *heap of straw* from **הָנָה**.

4. The action or the quality *which* is expressed by the root, **מִשְׁבַּח** *slaughter*, **מִסְפָּד** *mourning*, **מִדְּוָה** *sickness*, **מִשְׁגָּה** *error*, **מִיֶּשֶׁר** *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as **מִהִפְכָּה** *overturning*, Ezek. 17: 9, § 168. 2. In Palestinian Aramaeic 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, **מִבְּלֵל** *food* from **אָכַל** *to eat*, **מִזְמֹר** *psalm* from **זָמַר** *to sing*, **מִלְקוֹחַ** *booty* from **לָקַח** *to take*, **מִשְׂמִינִים** *fat things* from **שָׂמַן** *to be fat*, **מִבְּעֵר** *that which is small*, **מִבְּרֵחַק** *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, **מִלְּאוֹר** *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; **מִמְאֲלָה** *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; **מִמְקָדָה** means both a *holy thing* and a *holy place*; **מִמְכָּר** *sale* and *something sold* or *for sale*; **מִמְלָכָה** *royal authority* and *kingdom*; **מִמְצָא** *the*

act, place, and time of going forth and that which goes forth; בּוֹשֵׁב the place and time of sitting or dwelling as well as they who sit or dwell.

§ 194. Nouns formed by prefixing ׀ or ת denote persons or things to which the idea of the root is attached.

1. ׀ 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*, יֵפְתָה *Jephthah*, but rarely in forming appellatives, אֶדְבָר *adversary* prop. *contender*, אֶסְתֵּר *apostate* prop. *departer*, אֶבְיָט *bag* prop. *gatherer*, אֶחָיִם *living thing* prop. *that (which) stands*, אֶזְבֵּד *fresh oil* prop. *that (which) shines*.

2. ת, 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, אֶדְבָר *oak* prop. *that (which) endures*, אֶבְרִיךָ *cloak* prop. *that (which) wraps up*, אֶפְזֵר *furnace* prop. *that (which) burns*, אֶפְזֵר *apple* prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, אֶבְיָט *understanding*, אֶבְיָט *bitterness*, אֶעֱנֵה *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, אֶתְלָמִיד *learner*, אֶתְוֹשֵׁב *one dwelling on another's lands, tenant, vassal*.

a. The great majority of nouns with ת prefixed have likewise a feminine ending, אֶתְהַבָּה *deep sleep*, אֶתְשִׁיעָה *salvation*, אֶתְפָּאֵרָה *beauty*, אֶתְרִמְיָה *fraud*.

b. The few nouns formed by prefixing Nun are originally Niphal participles, אֶנָּב *handle of a dagger* from אֶנָּב, אֶעֱצָה *excrement from the crop of a bird* from אֶעֱצָה, אֶסָּבֵב *turn, course of things* from אֶסָּבֵב.

CLASS IV.—Nouns formed by affixes.

§ 195. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant ׀ appended by means of the vowel *ō*, or less frequently *ā*, forms

1. Adjectives, אַחֲרֵי last from אַחֲרַי after, רִאשֹׁן first from ראש head, תִּיבִיחַ middle from תִּיבֵּה midst, נְהַשְׁתֵּיחַ brazen from נְהַשֵּׁת brass. A very few are formed directly from the root, אֲפִיזִין poor, עֲלִיזִין most high, אֲלֻמָּה widowed.

2. Abstract substantives, the most common form of which is קִשְׁלוֹן, e. g. עִוְרוֹן blindness, בִּטְחוֹן confidence, עֲצָבוֹן pain, נֶרְקָוֶן paleness, though various other forms likewise occur, e. g. אֲבִדוֹן and אֲבָדָן destruction, פְּרִדוֹן dominion, בְּטָחוֹן success, קָרְבָּן offering.

a. In a few words the termination וֹן has been thought to be intensive, שַׁבְּתֵיךָ sabbath, שַׁבְּתֵיךָ a great sabbath, נָדַרְךָ proud, נִדְרֵךָ exceedingly proud, and once diminutive אִישׁ־אֵשׁ man, אִישׁ־אֵשׁוֹן little man, i. e. the pupil of the eye, so called from the image reflected in it. The word יֵשׁוּעַ 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. זְבֻלֵיךָ. See Alexander on Isaiah 44: 2.

b. וֹן is occasionally affixed with the vowel *ě*, אַרְבָּעֵי אֵצְבָּי axe, נַיִלֵי nail.

c. A few words are formed by appending וֹן, e. g. פְּדוּיוֹם ransom, סִלְעָם ladder from סָלַע to lift up, סֵפֶר־קֹדֶשׁ sacred scribe from סָפַר stylus, דְּרוֹם south from דָּרַר to shine; or ל, e. g. בְּרִיחַ garden from בָּרַח vineyard, גַּבְעֻלֵי calyx or cup of a flower from גָּבַע cup, אֲנָקֶל ankle from אָנַק joint, חֲרָלֹס locust from חָרַג indicative of tremulous motion, אֲרָפֶל thick darkness from אָרַח cloud, בְּרִזֶּל iron probably from בָּרַז to pierce.

§ 196. The vowel *ı* 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 Aramæan, מִצְרַיִם Egyptian, יִשְׂרָאֵלִי Israelitish, אִשְׂרָאֵלִי an Israelite, דָּנִי Danite, קֹהַתִּי Kohathite, גֵּרְשׁוֹנִי Gershonite.

2. It is also added to other substantives, צְפוֹנִי northern, נִכְדִּי foreigner, כְּפָרִי villager, רֶגֶל־רֶגֶלִי footman, עֵתִי timely, פְּנִימִי inner from the plural פְּנִימִים; to a few adjectives, אֲבִירִי and אֲבִירָה violent, אֲוִלִי and אֲוִלָה foolish, and even to prepositions, תַּת־הַיִּטֵּל lowest from תַּת־הַיִּט, לְפָנַי front from לְפָנַי + *ı*, § 62. 2.

a. The feminine ending הַ is dropped before this ending, יְהוּדִי Jew from יְהוּדִיהַ, בְּרִייתִי Beriite from בְּרִייתֵהַ, or the old ending הַ takes its place, מַאֲחַתִּי Maachathite from מַאֲחַתֵּהַ, or ם is inserted between the vowels.

שֵׁלָנִי *Shelanite* from שֵׁלָה. Final י combines with the appended י into י, § 62. 2. לֵוִי *Levite* and *Levi*, שִׁינִי *Shunite* and *Shuni*.

b. In a very few instances י takes the place of י, e. g. חוֹרֵי *white stuffs*, הַדְּבַר *basket*, לִצְרִי *loop*, and perhaps חַבְדֵּי, in a collective sense *wind-ows*, חֲשׂוּפֵי *uncovered*, בְּרֵי (for בְּרֵי) *crafty*.

MULTILITERALS.

§ 197. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עֲקָרָב *scorpion*, גְּזָבֵר *treasurer*, הַרְגֵשׁ *sickle*, בְּלִמּוּד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, הַמִּשְׁק *damask*, הַחֲבִיל *frost*, הַכְּמוֹד *vine blossom*, or preserved by the insertion of Daghesh-forte, הַחֲלָמִישׁ *flint*, עַבְבֵּשׁ *spider*, פִּלְגֶשֶׁת and פִּלְגֶשֶׁת *concubine*. Occasionally the third radical has Daghesh-forte, עַטְבָּת *bat*, סַנְפִיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אַרְבָּעָן *purple*, צְבָרָע *frog*, שַׁעֲטָנָו *cloth*, אֲדָשְׁתָּרוֹן *mule*, אֲהַשְׁדַּרְפָּן *satrap*.

3. Compound words are few and of doubtful character, צֶלְמָוֶת *shadow of death*, בְּיֹאמָה *anything* prop. *what and what*, בְּלִימָה *nothing* prop. *no what*, בְּלִיעַל *worthlessness* prop. *no profit*, בְּיֹאשְׁלִיָה *darkness of Jehovah*, שֵׁלֵה־בְּתוֹהָ *flame of Jehovah*, except in proper names, מֶלְכִי־צְדֵק *Melchizedek, king of righteousness*, עֹבַד־יְהוָה *Obadiah, serving Jehovah*, יְהוֹיָקִים *Jehoiakim, Jehovah shall establish*.

GENDER AND NUMBER.

§ 198. 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 ת, e. g. קִטָּל *masc.*, קִטְלָה or קִטְלַת *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 ה, which was either attached directly to the word, כְּתוּבָהּ which, by § 61. 2, becomes כְּתוּבָה, or added by means of the vowel *a*, כְּתוּבָהּ or כְּתוּבָה, which by the rejection of the consonant from the end of the word, § 55. 2. *c*, becomes כְּתוּבָה. The termination ה or הַ is still found in a very few words, כְּרִמָּה *emerald*, קַאֲרָה *pelican*, חַבְרָה *company* 2 Kin. 9: 17; מָחָרָה *morrow*, חֵלֶק *portion*, קֵץ *end*, בְּעֵצָה Josh. 13: 13, and the poetic forms, זֶמְרָה *song*, יְרֵכָה *inheritance*, עֲזָרָה *help*, פְּרִיָּה *fruitful*, שֵׁנָה *sleep*. Two other words, חַיִּים Ps. 74: 19 and נְגִינָה Ps. 61: 1, have been cited as additional examples, but these are in the construct state, which always preserves the original ה final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. *a*, חַיִּימוֹתָהּ, חַיִּימוֹתָהּ, חַיִּימוֹתָהּ.

c. The feminine ending הַ, receives the accent and is thus readily distinguished from the unaccented paragogic הַ. 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. בֹּרְחָה *burning* Hos. 7: 4; גַּלְיָה *Galilee* 2 Kin. 15: 29; קִשְׁרָה *destruction* Ezek. 7: 25; רֵחַץ *vulture* Deut. 14: 17; שְׁפָלָה *low* Ezek. 21: 31.

d. The vowel letter א, which is the usual sign of the feminine in Aramaic takes the place of ה in חֲרִישָׁה *threshing* Jer. 50: 11, חֲרִישָׁה *terror* Isa. 19: 17, חֲרִישָׁה *wrath* Dan. 11: 44, חֲרִישָׁה *lioness* Ezek. 19: 2, חֲרִישָׁה *mark* Lam. 3: 12, חֲרִישָׁה *bitter* Ruth 1: 20, חֲרִישָׁה *baldness* Ezek. 27: 31, חֲרִישָׁה *sleep* Ps. 127: 2. No such form is found in the Pentateuch unless it be חֲרִישָׁה *loathing* Num. 11: 20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root חֲרִישָׁה cognate to חֲרִישָׁה. The feminine ending in pronouns of the second and third persons, and in verbal futures is יָהּ; an intermediate form in *e* appears in חֲרִישָׁה Isa. 59: 5 and חֲרִישָׁה 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 § 158. 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 *α* 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 הַ may be compared with *t*, the sign of the neuter in certain Sanskrit pronouns, represented by *d* in Latin, *id*, *illud*, *istud*, *quid*; in English *it*, *what*, *that*.

§ 199. 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:

אם *mother.* יָהוּן *she-ass.* פְּרִלְגֵשׁ *concubine.* מַלְכָּה *queen.*

So the names of double members of the body, whether of men or animals, which are feminine with rare exceptions:

אָזֶן <i>ear.</i>	זְרוּעַ <i>arm.</i>	כַּף <i>palm.</i>	קַרְנֵי <i>horn.</i>
אֶצְבָּע <i>finger.</i>	יָד <i>hand.</i>	כַּתְּף <i>shoulder.</i>	רֶגֶל <i>foot.</i>
בְּתוּרָה <i>thumb.</i>	רֶגֶל <i>thigh.</i>	עֵינַיִם <i>eye.</i>	שֵׁן <i>tooth.</i>
בְּרִיחַ <i>knee.</i>	כַּנְף <i>wing.</i>	צִדָּה <i>side.</i>	שׁוֹק <i>leg.</i>

The following nouns are also feminine:

אֶת <i>brazier.</i>	חֶרֶב <i>sword.</i>	עִיר <i>city.</i>	סֶרַח <i>morsel.</i>
אֶשְׁתֵּי <i>footstep.</i>	כּוֹס <i>cup.</i>	גְּדֵיז <i>Great Bear.</i>	צֶהַר <i>light.</i>
בְּאֵר <i>well.</i>	לְהָא <i>brightness.</i>	מִשְׁכָּב <i>couch.</i>	רְבֹוא <i>myriad.</i>
בֶּטֶן <i>belly.</i>	נֶעֱלַם <i>shoe.</i>	מְשָׁרְתָה <i>workmanship.</i>	מְבֻלָּה <i>world.</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>	* מְבֻצָּר <i>fortress.</i>	חֶזֶק † <i>time (repetition).</i>
* אֹר <i>light.</i>	* הַיְדֵל <i>temple.</i>	* מִזְבֵּחַ <i>altar.</i>	
אוֹחַ <i>sign.</i>	* רַבְרָבִים <i>multitude.</i>	מַחֲנֶה <i>camp.</i>	* צֶהַר <i>host.</i>
אֲנִי <i>fleet.</i>	זָקֵן <i>beard.</i>	* מַטֵּה <i>rod.</i>	צָפוֹן <i>north.</i>
אֲרוֹן <i>ark.</i>	חַלּוֹן <i>window.</i>	* מְקוֹם <i>place.</i>	קֶשֶׁת <i>bow.</i>
אֲרִי <i>path.</i>	חֲצֵר <i>court.</i>	נְחֹשֶׁת <i>brass.</i>	רוּחַ † <i>spirit.</i>
† אֶרֶץ <i>earth.</i>	יְהוּבִיל <i>jubilee.</i>	† נְפֹשׁ <i>soul.</i>	† רֹחַב <i>street.</i>
† אֵשׁ <i>fire.</i>	† יָד יְמִינִי <i>right hand.</i>	סִיר <i>pot.</i>	* רֶחֶם <i>womb.</i>
* בְּגָד <i>garment.</i>	רֶגֶל <i>peg.</i>	† סֹלֶה <i>flour.</i>	* רֶחֶם <i>juniper.</i>
* בַּיִת <i>house.</i>	* כְּבוֹד <i>glory.</i>	עָבַד <i>cloud.</i>	שְׂאוֹל <i>Sheol.</i>
גֹּלִל <i>wall.</i>	כַּד <i>pail.</i>	* עֲבֹת <i>cord.</i>	* שֵׁטֶף <i>sceptre.</i>
גֵּיא <i>valley.</i>	† כְּבֹד <i>circuit.</i>	* עַם <i>people.</i>	שַׁבָּת <i>sabbath.</i>
גֶּן <i>garden.</i>	* כַּרְם <i>vineyard.</i>	† עֶצֶם <i>bone.</i>	שֶׁמֶשׁ <i>sun.</i>
† גִּפְתֵּן <i>vine.</i>	* לֵב <i>heart.</i>	לָרֶב <i>evening.</i>	שַׁעַר <i>gate.</i>
* גִּרְוֹן <i>threshing-floor.</i>	† לחם <i>bread.</i>	† עֵת <i>time (duration).</i>	יָם <i>ocean.</i>
	† לְשׁוֹן <i>tongue.</i>		* יָמִין <i>south.</i>
† דְּלָת <i>door.</i>	* מַאֲכָל <i>food.</i>	* פָּנִים <i>face.</i>	* מַעֲרָב <i>razor.</i>

Gesenius ascribes only one gender to a few of these words, but לָב is once fem. Prov. 12: 25; so לְבָבָה fem. Hab. 1: 16, לְבָבָה fem. Hab. 1: 10, לְבָבָה fem. Ezek. 43: 13, לְבָבָה masc. Ezek. 24: 10. The list might be reduced 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, פָּר *bullock*, פָּרָה *heifer*, לֵבָד *calf*, fem. לְבָדָה, לֵבָדָה *lamb*, fem. לְבָדָה, or being represented by a word of different radicals, חֲמוֹר *ass*, fem. אֲחֹרָה. 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 אֶלֶף *camel*, דָּבָר *cattle*, צִפּוֹר *bird*, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, כֶּלֶב *dog*, זֶבֶד *wolf*, שׂוֹר *ox*, are masculine, אַרְבֵּי *hare*, יוֹנָה *dove*, חֶמֶל *sheep*, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as אֶדְוִם *Edom*, מוֹאָב *Moab*, יְהוּדָה *Judah*, מִצְרַיִם *Egypt*, כַּלְדָּיִם *Chaldees*, are construed in the masculine when the people is meant, and in the feminine when the country is meant.

§ 200. 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*), מְדִינָה *governor*, בְּנָח *colleague*, קְהָלָה *preacher*, and of collectives (comp. *humanity for mankind*), דָּג *a fish*, דְּגָה *fish*, עָנָן *a cloud*, עֲנָנִים *clouds*, עֵץ *a tree*, עֵצָה *timber*, אֲוִיָּה *a traveller*, אֲוִיָּה *caravan*, מְצַלְחָה Zeph. 3: 19 *the halting*, מְצַלְחָה *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*, חֶרְפָּה *shame*, עֲצָלָה *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, צְדָקָה *rightness*, חֹשֶׁךְ *darkness*, equivalent to חֹשֶׁךְ, חֵלֶה (= נֶחֱה) *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, חֹשֶׁךְ *dark*, חֹשֶׁךְ *the dark*, τὸ σκοτεινόν, יְשׁוּעָה *the being saved from*, יְשׁוּעָה *justice from*

פָּלִיט *judge*. The following nouns, descriptive of the station or functions of a particular class, follow this form, מֶלֶךְ *king*, מְלוּכָה *kingly office or sway*, נָבִיא *prophet*, נְבוּאָה *prophecy*, כֹּהֵן *priest*, כֹּהֲנָה *priesthood or priestly duty*, רֹכֵל *merchant*, רֶכֶז *traffic*.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, עִוְרָה *blind*, עִוְרוּת *blindness*, גִּבַּח *having a bald forehead*, גִּבַּחַת *baldness in front*, חַטָּא *sinner*, חַטָּאת and חַטָּאתָה *sin*, בְּזָהָה *terror*, סָבְחָה *scoffing*, חֲלָהָה *anguish*, or to those which have a prefixed letter מ, מְהַרְבֵּה *overthrow*, מְשָׁלָה *dominion*, מְהוּמָה *confusion*, or particularly חַטְּמָה *salvation*, חֲתוּמָה *testimony*, חֲוָה *hope*, חֲוָה *weariness*.

(4) It is likewise added to forms in י, פְּלִיטָה *judgment*, עֲוִילָה *work-ing*, רֵאשִׁית *beginning*, אֲחֵרִית *end*, שְׁאַרִית *remnant*, the termination ית being often found in place of יתה, חֲפְזִית 2 Chron. 26: 21 K'ri, חֲפְזִיתָה K'thibh, *disease* prop. *freedom from duty*, חֲפְזִיתָה *free*; חֲמָדָה *redness*, חֲמָדָה *red*; חֲמָדָה *bitterness*, חֲמָדָה *bitter*; חֲבִיבָה *heaviness*, חֲבִיבָה *widowhood*. In a very few instances the termination ית is superimposed upon י, viz.: אֲחֵרִיתָה, חֲוָהָה. The termination ית, or יתה 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 ית is there the final radical softened to a vowel, § 170, as חֲבִיבָה or חֲבִיבָה *captivity* from חָבַב *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, אֲנִי *fleet*, אֲנִי *ship*, שֵׁנָה *hair*, שֵׁנָה *a hair*, שֵׁנָה *swarm*, דְּבוּרָה *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*, אִמָּה *metropolis*, יָרֵךְ *thigh*, יָרֵךְ *hinder part*, יָרֵךְ *extremity*, כַּף *palm of the hand*, כַּף *palm-branch*, מִצְחָה *forehead*, מִצְחָה *greave*, פֶּה *mouth*, פֶּה *edge*.

§ 201. There are three numbers in Hebrew, the singular (לְשׁוֹן יְחִיד), dual (לְשׁוֹן שְׁנַיִם), and plural (לְשׁוֹן רַבִּים). The plural of masculine nouns is formed by adding ים, or defectively written ם, to the singular, סוּס *horse*, סוּסִים *horses*, צַדִּיק *righteous (man)*, צַדִּיקִים or צַדִּיקָם *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, כּוּס *cup*, כּוּסוֹת *cups*, בְּתוּלָה *virgin*, בְּתוּלוֹת and בְּתוּלוֹת *virgins*, חַטָּאת *sin*, חַטָּאוֹת *sins*; in two instances the vowel-

letter **ס** takes the place of **ר**, § 11. 1. *a*, פִּי־סֶ Ezek. 31: 8, בְּצִסֶּה Ezek. 47: 11.

a. The masculine plural sometimes has **ין** instead of **ים**, e. g. מְלִיִּין oftener than מְלִיִּים in the book of Job, מְקַלְלִין Prov. 31: 3, רָצִיִּין 2 Kin. 11: 13, מְלִיִּין Mic. 3: 12, שְׂוֹנְמִיִּין Lam. 1: 4, חֲזִיִּין Ezek. 4: 9, רָצִיִּין Dan. 12: 13. This ending, which is the common one in Aramaeic, 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, קָלָי 2 Kin. 11: 4, פַּהֲלֵי 2 Sam. 8: 18, טַלְמִיִּי 2 Sam. 23: 8, and חֲצֵי 1 Sam. 20: 38 K'thith (K'ri הַחֲצִיִּים), are singulars used collectively; עֲמָרֵי 2 Sam. 22: 44, Ps. 144: 2, Lam. 3: 14, and רִמְזֵי Cant. 8: 2, are in the singular with the suffix of the first person; מִיִּי Ps. 45: 9 is not for מִיִּים *stringed instruments*, but is the poetic form of the preposition **מִן** *from*; פִּנְצֵי Ps. 22: 17 is not for פִּנְצֵים *piercing*, but is the noun פִּנְצֵי with the preposition **כִּי** *like the lion*, § 158. 3.

c. There are also a few words which have been regarded as plurals in **י**. But הָרִי Zech. 14: 5 and שָׁרֵי Judg. 5: 15, are plurals with the suffix of the first person. In הוֹרְרֵי 2 Chron. 33: 19, which is probably a proper name, and גִּבֵּי Am. 7: 1, Nah. 3: 17, which is a singular used collectively, final **י** is a radical as in שָׁרֵי = שָׁרְיָה. הוֹרְרֵי Isa. 19: 9 is a singular with the formative ending **י**, § 196. *b*; חַפְצֵי־יֵרֵךְ Jer. 22: 14 and חַשְׁפֵּי־יֵסָד Isa. 20: 4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חַפְצֵי־יָדַי *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for חַשְׁפֵּי־יָדַי; the diphthongal *ē* being resolved into *ay*, comp. § 57. 2 (5). רְרֵי Ezek. 13: 18 is commonly regarded as an absolute dual for רְרֵי־יָדַי, though it is always elsewhere *my hands* with 1 pers. suf., and may be so explained here. The divine name שֵׁרֵי *Almighty* is best explained as a singular; the name אֲדָרֵי *Lord* is a plural of excellence, § 203. 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, הַדְּלָתִים *door* pl. הַדְּלָתוֹת. So, כִּסֵּי *pillow*, לִוְיָהּ *low*, שִׁבְתָּהּ *trough*, מִלְחָהּ *spear*, אֶלְמָנָהּ *widowhood*, בְּרִירָהּ *divorce*, שִׁוְרָהּ *whoredom*, שֵׁפָהּ *lip* pl. שֵׁפָתַיִם. To these must be added שִׁוְרָהּ, provided it be derived from שִׁוְרָהּ in the sense of *pit*; it may, however, signify *destruction*, from the root שִׁוְרָהּ, when the final **ה** will be a radical.

e. The Arabic noun has three case-endings, nom. *un*, gen. *in*, acc. *an*, which drop their nasal in the construct nom. *u*, gen. *i*, acc. *a*. Although these have become obsolete in Hebrew, there are traces of their existence in **ו** and **י**, occasionally added to the construct, § 222, and in **וה** or **ם**, added to nouns in an accusative sense to indicate direction, § 223, or to form adverbs, § 236. 2 (1). The plural endings are formed by lengthening those of the singular, nom. *āna*, gen. *īna*. The former is identical with the plural ending in verbs, in Heb. **וּן**; the latter corresponds to the Hebrew

plural in ים. In Arabic the fem. sing. ending is *at*, plur. *āt* = *רה*, *ā* as in the Kal part. (*kātil* = *קָטֵל*), the Piel of *כָּ* verbs (*סוֹלֵב* = Arab. 3 conj. *kā-tala*) and the *ſā* fut. (*yakul* = *יֹאכֵל*) answering to *θ* in Heb.

§ 202. 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, § 199, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take *רה* in the plural, some feminines take ים, and some of each gender take indifferently ים or רה.

a. The following masculine nouns form their plural by adding *רה*: those which are distinguished by an asterisk are sometimes construed as feminine.

אב father.	*גֶּרֶן threshing-	לַיְלָה night.	פָּרֵשׁ leader.
כַּוֵּץ bowl.	רֵצֶף floor.	*מִזְבֵּחַ altar.	צְנִיפָה tube.
אוב familiar spirit.	דָּוָן goad.	מָטָר rain.	צִיּוּר bundle.
אוצר treasure.	זָנָב tail.	מַעְדָּנִים tithe.	קוֹל voice.
*אות sign.	חַיֵּץ street.	*מַצְרֵי summit.	קִיר wall.
*אֶרֶץ path.	חֶזֶן breast.	*מְקוֹם place.	קָרָב war.
אֶרְמוֹן palace.	חִזְיוֹן vision.	מַגֵּל staff.	*רְחוּב street.
אֶשְׁפָּל cluster.	חֲלוֹם dream.	בּוֹטְלָה bottle.	חַיִּיךְ chain.
בור pit.	חֲשִׁבוֹן invention.	נֵר lamp.	שֻׁלְחָן table.
גַּג roof.	יָד hand-	עוֹר skin.	שֵׁם name.
גוֹרֵל lot.	רֵצֶף breadth.	עָפָר dust.	שׁוֹפָר trumpet.
	כִּסֵּא throne.	*עֶרֶב evening.	שֵׁת pillar.
	לִפְתָּה tablet.	עֵשֶׂב herb.	*תְּהוֹם deep.

b. The following feminine nouns form their plural by adding ים: those marked thus (†) are sometimes masculine:

אֶבֶן stone.	† דָּוָה way.	כֶּסֶף spelt.	פְּשִׁיחָה flax.
אַלֶּה terebinth.	חֵן law.	לֶבֶן brick.	פֶּת morsel.
אַלְמָנוּת widowhood.	זְמוּרָה branch.	מִנָּה word.	רֹחֵל sheep.
אִשָּׁה woman.	זָנוּת whoredom.	נִבְלָה ant.	שֵׁבֶלֶת barley.
אֶחָד coal.	חֵטָה wheat.	סָאָה measure.	שֵׁבֶלֶת ear of corn
† אֵשׁ vine.	חֹשֶׁךְ darkness.	עֵז she-goat.	שֵׁפָחָה acacia.
דְּבִילָה fig-cake.	יוֹנָה dove.	עִיר city.	תְּהוֹם fig.
דְּבוּרָה bee.	† כַּדִּיחַ pitcher.	פְּזִישָׁה concubine.	

Also *בְּרִיָּים* eggs which is not found in the singular.

c. The following nouns form their plural by adding either ים or יו:

MASCULINE NOUNS.

אַיִלָם porch.	לֵב heart.	דֶּלִּיִּץ delicacy.	פְּרִיץ breach.
אַרִּי lion.	בְּאֵר light.	מַיִתָּן fountain.	צַוְנָה neck.
דּוֹר generation.	מִגְדָּל tower.	מִשְׁכָּב bed.	קֶבֶר grave.
זֶבַח sacrifice.	כּוֹסֶר foundation.	דְּשָׁן dwelling.	קָנֶה reed.
זִכְרוֹן memorial.	בּוֹדֶר bond.	נָהָר river.	קֶרֶם axe.
יוֹם day.	כּוֹשֵׁב seat.	סָבַח basin.	שָׂדֶה field.
יַעַר forest.	כּוֹזֵל bowl.	שָׁוַן iniquity.	שָׁבִיעַ week.
בְּאוֹר lover.	כְּפָאוֹב pain.	קַעֲלָב heel.	קַעֲלָבִים delight.
כְּלוֹר harp.	כַּסְּיָר nail.		

FEMININE NOUNS.

אַרְיָה terror.	אַשְׁרֵשָׁה grape-cake.	נֶעֱלַל shoe.	פְּרִיָּה hoof.
אַשְׁמֹלָה sheaf.	אַשְׁתָּרֶה Astarte.	קַהֲלָה heap.	שָׁנָה year.
אַמָּה people.	חֲלִיָּת spear.		

NOUNS CONSTRUED IN EITHER GENDER.

אַהֲלִים, אַהֲלֹת, אַהֲלוֹת aloes.	חַלּוֹן window.	מַטֵּה rod.	עֲצָם bone.
בְּגָד garment.	חֲצֵר court.	נַפְשׁ soul.	עַת time.
גֵּב rim.	קֶבֶר circle.	סִיר thorn.	פֶּתַח foot.
הֵיכָל temple.	מְבָצָר fortress.	עָבַד cloud.	עֲבָדָה host.
זְרוֹעַ arm.	מַחֲנֶה camp.	עֲבָת cord.	צִלְעַת side.

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus כְּפָרִים is used of round masses of money, *talents*, כְּפָרוֹת of bread, round *loaves*; סִירֹת *thorns*, סִירוֹת *hooks*; קַעֲלָבִים *heels*, קַעֲלָבוֹת *foot-prints*; פְּתָעִים *footsteps* of men, פְּתָעוֹת *feet* of articles of furniture. Comp. § 200. c. Sometimes they differ in usage or frequency of employment: thus יָמִים *days*, שָׁנִים *years*, are poetical and rare, the customary forms being יָמִים, קָנִים.

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. נְשִׁים *women* Gen. 7: 13, בְּרָיִם *words* Job 4: 4, נְבִלִים *ants* Prov. 30: 25, and masculine nouns in יו are construed as feminines, e. g. מִשְׁבָּתוֹת *dwellings* Ps. 84: 2.

§ 203. 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*, עוֹרֹת *fowl*, יַעֲרֵי *birds of prey*, בָּקָר *large cattle* (noun of unity שׂוֹר *an ox*), צִנּוֹן *small cattle* (noun of unity שֶׁה *a sheep or goat*);

many abstracts, *יְשׁוּעַ* *salvation*, *עֵינְיָה* *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, *בָּיִם* *water*, *פְּנִים* *face* or *faces*, *שָׁמַיִם* *heaven*, *מַעְדִּים* *bowels*, *מְתִים* *men*, *מִרְאֲשׁוֹת* *adjacent to the head*, and abstracts, which have a plural form, *חַיִּים* *life*, *אַהֲבָיִם* *love*, *רַחֲמִים* *mercy*, *תְּחִבּוּלוֹת* *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 200. 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*, *גְּאֻלָּה* and *גְּאֻלִּים* *redemption*, *חַיָּה* and *חַיִּים* *life*, *הַשְּׁכָחָה* and *הַשְּׁכָחוּת* *darkness*, *מְנַצֵּה* and *מְנַצִּים* *setting of gems*.

b. The form *קַטְבוּלִים* is adopted by certain words which denote periods of human life, *נְעוּטִים* *childhood*, *עֲלוּבִים* *youth*, *בְּחֻרִים* *adolescence*, *בְּהַרְגִּים* *virginity*, *פְּלוּגָה* *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*, *הַכְּבוֹד* *exalted wisdom*, *הַיִּזְקָה* *intense folly*.

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, *אֲדֹנָי* *Supreme Lord* prop. *my Lord*, § 201. c, and some other terms referring to the divine being; *בּוֹרְאֵיךָ* Eccles. 12: 1, *גְּבוּרִים* Eccles. 5: 7, *עֲשֵׂיךָ* Isa. 54: 5, *קְדוֹשִׁים* Hos. 12: 1; also, *אֲדֹנָיִם* (rarely with a plural sense) *lord*, *בַּעֲלִים* (when followed by a singular suffix) *master*, *בְּהֵמוֹת* *Behemoth, great beast*, and possibly *תְּרַפִּים* *Teraphim*, which seems to be used of a single image, 1 Sam. 19: 13, 16.

§ 204. The dual is formed by adding *יַם* to the sing-

ular of both genders, ה as the sign of the feminine remaining unchanged, and ה־ reverting to its original form הַ, § 198. *b*, דַּר *hand* du. דְּרוֹתַי, דְּלֶת *door* du. דְּלֶתַי, שֵׁפָה *lip* du. שֵׁפָתַי.

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 Aramaic scarcely retains a trace of it except in the numeral two and its compounds.

§ 205. 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, אָזְנוֹתַי *ears*, אֲפִידִים *nostrils*, קַרְנוֹתַי *horns*, כַּנְּפִים *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלָיִם *pair of shoes*, מִזְאָנוֹתַי *pair of scales*, בְּלִקְתַּיִם *pair of tongs*, דְּלֶתַיִם *folded doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יְרֵמָיִם *period of two days*, *biduum*, שְׁבַעַיִם *two weeks*, *fortnight*, שְׁנַתַּיִם *two years*, *biennium*, סָאתַיִם *two measures*, בְּבַרַיִם *two talents*, דְּרָבַיִם Prov. 28: 6, 18 *double way* (comp. in English *double dealing*), נְהַרַיִם *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנַיִם *two*, כְּפָלַיִם *double*, מֵאָתַתַּיִם *two hundred*, אֲלָפַיִם *two thousand*, רַבּוּתַיִם *two myriads*, שִׁבְעָתַיִם *sevenfold*, בְּלִאָיִם *of two sorts*.

5. A few abstracts, in which it expresses intensity, עֲצָלַתַּיִם *double-slothfulness*, מְרֵבַתַּיִם *double-rebellion*, צַהֲרַיִם *double-light*, i. e. noon, רְשָׁעַתַּיִם *double-wickedness*.

a. Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of, שְׁלֹשׁ הַשָּׁנִים 1 Sam. 2: 13 *the three*

teeth אַרְבַּע כְּנָפַיִם Ezek. 1: 6 *four wings*, שֵׁשׁ כְּנָפַיִם Isa. 6: 2 *six wings*, שִׁבְעָה עֵינָיִם Zech. 3: 9 *seven eyes*, וְכָל-יָדָיו וְכָל-יָדָיוּתָם 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, § 200. *c.* קַרְנָיִם *horns*, קַרְנוֹת *horns* of the altar, כְּנָפַיִם *wings*, קְנָפוֹת *extremities*, כְּתָפַיִם *shoulders*, כְּתָפוֹת *shoulder-pieces* of a garment, עֵינָיִם *eyes*, עַיְנוֹת *fountains*, רַגְלָיִם *feet*, רַגְלִים *times* prop. beats of the foot. In a few instances this distinction is neglected, שִׁפְחוֹת and שִׁפְחוֹתָם *lips*, רִדָּיִם and רִדוֹת *sides*, נְרָתָיִם *extremities*.

b. The dual ending is in a very few words superadded to that of the plural, לְחֻמוֹת *walls* of a city, הַמְּצֻדָּתִים *double walls*, לְחֻמוֹת *boards*, לְחֻמוֹת *double boarding* of a ship, יְדֻדֵי-יְדֻדָּיִם name of a town in Judah, Josh. 15: 36.

c. The words מַיִם *water* and שָׁמַיִם *heaven* have the appearance of dual forms; they are, however, commonly regarded as plurals, and compared with such plural forms in Aramaeic as מַיִן Dan. 5: 9 from the singular מַיִן. In יְרוּשָׁלַיִם *Jerusalem*, or as it is commonly written without the Yodh יְרוּשָׁלַם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַם, 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.

§ 206. 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.

§ 207. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מוֹאָבִי *Moabite*, מוֹאָבִית *Moabitess*, מוֹצֵא *finding*, fem. מוֹצֵאת.

sinner, חַטָּאֵה *sin*, § 200. 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 \bar{a} or \check{a} to \check{e} , § 63. 2. *a*, from \bar{e} or \bar{i} to \check{e} , or in a few words to \bar{e} , and from \bar{o} or \bar{u} to \bar{o} , § 61. 4. נִשְׁבָּר *broken* fem. נִשְׁבָּרָה, נִשְׁבָּרִים *reddish* fem. נִשְׁבָּרִימָה, הֹלֶכֶת *going* fem. הֹלֶכֶת, הַמְשֵׁב *master*, הַמְשֵׁבָה *mistress*, חֲמֵשׁ *five* fem. חֲמֵשֶׁת, אִישׁ *man*, אִשָּׁה *woman*, § 216. 1. *b*, נִפְּוֹצָה *scattered* fem. נִפְּוֹצָה, נְחֹשֶׁת and נְחֹשֶׁת *brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שְׁמִיעָה *hearing* fem. שְׁמִיעָה, בִּיָּדָה *touching* fem. מִבְּיָדָה.

a. In many cases the feminine is formed indifferently by ה or by הַ; 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 שָׁבַע, כָּרַע and חָלַע verbs, oftener take ה than הַ; ה is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final י, ו or וּ is sometimes assimilated to the feminine characteristic ה and contracted with it, § 54, בַּת for בַּתְּהָא *daughter*, כֶּהֱנָה for כֶּהֱנָה *gift*, אֱמֶתָה for אֱמֶתָה *truth*, אֶחָה for אֶחָה *one*, 1 Kin. 1: 15 for מִשְׁמֵחָה *ministering*, מִשְׁחָה Mal. 1: 14 for מִשְׁחָה *corrupt*, פַּן for פַּן *pan*. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel \bar{u} remains in הַבְּנֵיחָה Lev. 5: 21 *deposit*, and the proper name תַּנְחֻמֶת *Tanhumeth*. From אָח *brother*, חָה *father-in-law* are formed אָחוּה *sister*, חָהוּה *mother-in-law*, the radical ו, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. *a*; נִפְּוֹצָה *difficult* Deut. 30: 11 is for נִפְּוֹצָה from נִפְּוֹצָה.

§ 208. The changes which result from appending the feminine termination הַ, the plural terminations י, and וּ, and the dual termination י, 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.

§ 209. When the ultimate is a mixed syllable bearing the accent, it is affected as follows, viz.:

1. Tsere remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, מַתּ, *dead fem.* מַתָּה, pl. מַתִּים; תֵּהָךְ *thigh* du. יְהַלְכִים, שְׁלֵם *complete fem.* שְׁלֵמָה, pl. שְׁלֵמִים, f. pl. שְׁלֵמוֹת; הֹלֵךְ *going fem.* הֹלְכָה, pl. הֹלְכִים, f. pl. הֹלְכוֹת.

a. The rejection of Tsere 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. Tsere is retained contrary to the rule by שְׁשִׁטִּים, שְׁשִׁטִּים *children of the third and fourth generations*, by a few exceptional forms, e. g. בְּגֵרָה Jer. 3: 8. 11, and frequently with the pause accents, § 65, e. g. יֹלְכָה Isa. 21: 3, שְׁוֹמְרִים Lam. 1: 16, שְׁוֹמְרוֹת Isa. 49: 8, אֲבֻנָּיִם Ex. 28: 40, סְנוּרִים Gen. 19: 11, 2 Kin. 6: 18 (once with Tiphhha), אֲשֵׁשֶׁת־עָרִים Isa. 2: 20, פְּרֻדָּים Eccles. 2: 5, מְזַבְּרוֹת Isa. 2: 4. It also appears in several feminine substantives, both singular and plural, e. g. הַפְּסָה *overthrow*, מוֹעֲצוֹת *counsels*, הוֹמָבָה *abomination*, כִּשְׁמֵנָה *staff*, מְכַשְׁפָּה *witch*. On the other hand, the following feminines reject it though preceded by Kamets, הַיֵּל *wild-goat*, fem. הַעֲלָה, רֵעֵן *ostrich*, fem. רֵעֵנָה, רֵהָךְ *thigh*, fem. רֵהָכָה. It is also dropped from the plural of the monosyllable בֵּן *son*, and its place supplied by a pretonic Kamets, בָּנִים *sons*, בָּנוֹת *daughters*, the singular of the feminine being בַּת for בָּתָה, § 207. b; so מְזַבְּג *fork* pl. מְזַבְּגוֹת.

b. Kamets in the ultimate is retained as a pretonic vowel, לָבָן *white*, fem. לְבָנָה, pl. לְבָנִים, f. pl. לְבֹנוֹת; מְבָצָר *fortress*, pl. מְבָצָרִים and מְבָצָרוֹת, only disappearing in a few exceptional cases, שֵׁנֶר *hair*, fem. שֵׁנֶה, טָלִי *quail*, pl. טָלִיִּים and מְעַבְרוֹת and מְעַבְרוֹת *fords*, תַּלֵּן *talent* du. מְעַבְרוֹת but in pause אֲבֻנָּיִם *river* du. נְהַלְכִים, מְגֵרֶשׁ *pasture*, pl. מְגֵרֶשִׁים once נְהַלְכִים (with Hholem). So in the ל"ה participles נִבְּאֵה *propheying* pl. נְבֻאִים *polluted* pl. נְבֻאִים, נִבְּאֵה *found* pl. נְבֻאִים; but with the pause accents Kamets returns, נְבֻאִים Ezek. 13: 2, נְבֻאִים Ezr. 8: 25. The foreign word פְּרֻבִּים *suburbs* forms its plural irregularly פְּרֻבִּים.

c. Hholem and Hhirik commonly suffer no change; but in a few words Shurek takes the place of the former, and in one Tsere is substituted for the latter, § 66. 2 (c), מְגֹר *terror* pl. מְגֹרִים, מְעוֹן *habitation* pl. מְעוֹנִים, מְהוֹק *sweet* fem. מְהוֹקָה pl. מְהוֹקִים, צוֹק *distress* fem. צוֹקָה, מְלוֹךְ *lodging* fem. מְלוֹכָה, מְנוּחָה *flight* fem. מְנוּחָה, מְנוּחָה *rest* fem. מְנוּחָה, מְצוּרָה *fortification* fem. מְצוּרָה, עֵמֶק *deep* fem. עֵמֶקָה Prov. 23: 27 and עֵמֶקָה *chain* pl. עֵמֶקָה, 1 Kin. 6: 21 K'ri; פָּלִיט *escaped* pl. פָּלִיטִים or פָּלִיטִים fem. פָּלִיטָה or פָּלִיטָה.

d. Hholem is dropped from the plural of צפור *bird* pl. צפּוּרִים, as well as from the plural of nouns having the feminine characteristic ה in the singular; thus קַלְעֹלָה *skull*, by the substitution of the plural ending וֹה for ה, § 201, becomes קַלְעֹלוֹת *course*, pl. מַהְלָכוֹת, or with Hhateph-Kamets under a doubled letter, § 16. 3. b. כּוֹתֵץ *coat* pl. כּוֹתָצִים *ear of corn*, pl. שְׂפָלִים; in two instances a pretonic Kamets is inserted, בַּצֵּרָה *drought* pl. בַּצֵּרוֹת, אֶסְתָּרָה *Astarte* pl. אֶסְתָּרוֹת.

e. Seghol in nouns with the feminine characteristic ה affixed mostly follows the law of the vowel from which it has sprung, § 207; if it has been derived from Tsere 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, יוֹזֵקָה *sucker* (from יוֹזֵק) pl. יוֹזְקוֹת, אֵפִיטָה *epistle* (from אֵפִי) pl. אֵפִיטוֹת, אֶבְרֵיתָה *knife* (from אֶבְרֵית) pl. אֶבְרֵיתוֹת, אֶרְבֵּיתָה *reddish* (from אֶרְבֵּית) pl. אֶרְבֵּיתוֹת, אֶמְרֵיתָה *nurse* (from אֶמְרֵית) pl. אֶמְרֵיתוֹת, סֵאלָה *scale* pl. סֵאלוֹת and סֵאלוֹת. Pattalh, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, מַטְבֵּילָה *ring* pl. מַטְבֵּילוֹה, מַגֵּיחָה (from מַגֵּיח) *touching* pl. מַגֵּיחוֹה.

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 הַיָּתִיב for הַיָּתִיב, § 57. 2 (5), *thorn*, has its plural הַיָּתִיבִים or הַיָּתִיבִים; יוֹם (יָוֶם) *day*, pl. יָמִים (יָמִים); מִדְּוֶן (מִדְּוֶן) *strife*, pl. מִדְּוֶנִים; שׂוֹר (שׂוֹר) *ox*, pl. שׂוֹרִים; דָּוָד for דָּוִד or דָּוִד, § 188. 2. c, *pot*, pl. דָּוָדִים or דָּוָדִים, § 210. 3; שׂוֹק (שׂוֹק or שׂוֹק) *street*, pl. שׂוֹקִים; עִיר (עִיר or עִיר) *city*, pl. once עִירוֹת Judg. 10: 4 usually contracted to עִירִים; רֹאשׁ (רֹאשׁ) *head*, pl. once רֹאשִׁים (רֹאשִׁים). So מִסָּאָה *measure* becomes in the dual מִסָּאָהִים for מִסָּאָהִים and מִסָּאָה *one hundred*, du. מִסָּאָהִים for מִסָּאָהִים; מְלָאכָה (מְלָאכָה), § 57. 2 (3)), *work*, probably had in the absolute plural מְלָאכָהוֹת, whence the construct is מְלָאכָהוֹת.

2. The final consonant sometimes receives Dagshesh-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 ע"ו roots, תָּם *perfect* fem. תָּמָה, יָם *sea* pl. יָמִים (from יָמִין) *shield*, pl. מִגְנֵיִם and מִגְנֵיִתוֹת; חֹק *statute* pl. חֻקִּים, fem. חֻקָּה, pl. חֻקוֹת, or in whose final letter two consonants have coalesced, אָס for אָסֶּה du. אָסִים *nose*; עֵז for עֵזוֹ *she-goat* pl. עֵזִים; עַת for עַתָּה *time* pl. עַתִּים and עַתוֹת; אִישׁ for אִישׁוֹ *man*, אִשָּׁה *woman*, and it not infrequently occurs in other cases.

a. Nouns with Pattalh in the ultimate with few exceptions double their final letter being either contracted forms, כֶּל *weak* pl. כֶּלִים fem. כֶּלָה pl. כֶּלָּה, or receiving Dagshesh-forte conservative in order to preserve the

short vowel, אָגָם *pool* pl. אֲגָמִים; so אֹפֶן *wheel*, הַמִּירְס *myrtle*, מְעוּט *few*, תְּהוֹמָה *frightful*, יִרְקָקָה *greenish*, בְּאֵר *desire*. Before הּ Pattahh may be retained in an intermediate syllable, כָּח *fresh* pl. כְּחִים; before other gutturals it is lengthened to Kamets, § 60. 4, עוֹר *prince* pl. עוֹרִים fem. עוֹרָה; so אֶצְבָּעוֹת *fingers*, אַרְבָּעָה *four*, כְּפֻזִּים *helmets*, מְצָרִים *straits* and הַדָּאָרִים *baskets*, לִלְוֹת *loops*, which do not occur in the singular, but are commonly referred to הַדָּרִי, הַדְּוִלֵר, § 196. b, הּ being changed to א as in § 210. 3. d; also שֵׁד *breast*, which omits Dagshesh du. שְׁדָיִם. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2, בַּי *prey* fem. בַּיָּה, חַי *fear* fem. חַיָּה, עַת *wine-press* pl. עֵתוֹת, מַד *garment* pl. מַדִּים and מְדָיִם, מַס *tribute*, סָח *basin*, פַּח *morsel*, צַד *side*, גַּלְגַּל *wheel*, סַלְסֻלִּיּוֹת *baskets*, סַסְסָרִים *palm-branches*, מוֹרֵג *threshing-sledge* pl. מוֹרְגִים or by the resolution of Dagshesh-forte, § 59. a, מוֹרִיגִים. It is rejected from צִלְצֵל *cymbal* pl. צִלְצֻלִּים, סוֹר *sort* pl. סוֹרִים, probably from גְּרִיָּר and מְאִיר *men*, from the obsolete singular, מִר. The plural of עַם *people* is עַמִּים and in a very few instances with the doubled letter repeated, כְּפֻזִּים; so הַר *mountain* pl. הָרִים and הַרְרִים Deut. 8: 9, צֶל *shadow* pl. צִלְלִים, חֻק *statute* pl. חֻקִּים, and twice in the construct, חֻקֵּי חֻקֵּי Judg. 5: 15, Isa. 10: 1, which implies the absolute form חֻקִּים.

b. The final letter is doubled after Kamets in the following words besides those from עֵט roots, אֵילָם *porch* pl. אֵילָמִים; so אֶרְבֵּן *hire*, גֶּמֶל *camel*, זָמַן *time*, מְחֹשֶׁה *darkness*, מְרֹחָק *distance*, קָטָן *small*, רֵבֶנֶן *green*, שָׁמֵן *quiet*, שִׁשְׁיָן *lily*, שֵׁשֶׁן *coney*, to which should perhaps be added עֶקְרָב 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 עֶקְרָב, § 65. The Niphal participle נִכְבָּד *honored* has in the plural both נִכְבָּדִים and נִכְבָּדִים. 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 הּ, which does not admit Dagshesh-forte, in the plurals of אָח *brother* pl. אַחִים, חֹך *hook*, מְבַטָּח *confidence*, § 60. 4. a.

c. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from עֵט roots, קַבֵּץ *peak* pl. קַבְּצִים, קַרְטָם *sacred scribe*, תְּרִצָּב *band*, לָאָם *nation*, נָגֵד *naked*, and several adjectives of the form קִטְל, which are mostly written without the vowel-letter ו, § 14. 3, e. g. אֵדָם *red* fem. אֵדָה, אֲדָרִים, אֲדָרִים *terrible*, אָרָךְ *long*, etc.; אֲשָׁפָה *dunghill* takes the form אֲשָׁפָהוֹת in the plural.

d. There are only two examples of doubling when the vowel of the ultimate is Shurek, חֲרָדִים Prov. 24: 31 *nettles* or *brambles* from חֲרוּד, חֲרוּדָה Esth. 2: 9 from חֲרוּר Kal pass. part. of חָרָה.

e. אִישׁ (אֲנָשׁ) *man* is not contracted in the plural אֲנָשִׁים *men*; in the feminine, for the sake of distinction, the initial weak letter is dropped, נָשִׁים *women*, which is used as the plural of אִשָּׁה *woman*; אֲנָשִׁים *men* and אִשָּׁה *women* are rare and poetic. אֲחָה *ploughshare* has either אַחִים or אָחִים in the plural.

§ 210. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, § 66. 2. (a). 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, § 185.

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 *ō̄* or more rarely *ū̄*, *ē* becomes *ī̄* or more rarely *ē̄*; *ē̄* may be restored to *ā̄* from which it has commonly arisen, § 185, or like *ē̄* it may become *ī̄* or *ē̄*, **עֲצָם** (**עֲצָם**) *strength* fem. **חֵפְזָה** (**חֵפְזָה**) fem. **חֵפְזָה** (**חֵפְזָה**) *freedom*, **אָמַר** (**אָמַר**) *saying* fem. **אָמַרָה** and **אָמַרָה**, **מַלְכָּה** (**מַלְכָּה**) *king*, **מַלְכָּה** *queen*, **טָבַחָה** *slaughter* fem. **טָבַחָה**.

a. Nouns having either of the forms **קָמֶטָה**, **קָמֶטָה**, **קָמֶטָה**, **קָמֶטָה**, 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, **מַלְכֹּת** (**מַלְכֹּת**) *king* pl. **מַלְכֹּת** *queen* pl. **מַלְכֹּת**, **אָמַר** (**אָמַר**) *saying* pl. **אָמַרִים**, **אָמַרָה** *id.* pl. **אָמַרֹת**, **פְּעַל** (**פְּעַל**) *work*, pl. **פְּעַלִים**, **חַטָּא** *sin* pl. **חַטָּאִים**.

a. Pretonic Kamets is not admitted by the numerals **עֶשְׂרִים** *twenty* from **עָשָׂר** *ten*, **שִׁבְעִים** *seventy* from **שֶׁבַע** *seven*, **תְּשַׁעִים** *ninety* from **תֵּשַׁע** *nine*. The words **בִּגְדָנִים** *pistachio-nuts*, **הֶבְלִים** *ebony*, **צְדָאִים** Job 40: 21. 22, **חַמְלִים** *mercies*, **שִׁתְּמֹרִים** and **שִׁתְּמֹרֹת** *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission; though the first is derived by Fürst from **בְּטָנָה**, and the second by Gesenius from **הֶבְלִי**. The plural of **חֵכְמָה** *wisdom* is not **חֵכְמוֹת** but **חֵכְמוֹת**. Quadriliteral Segholates also receive pretonic Kamets in the plural **בְּנֵי־מֵרְכָשׁ** pl. **בְּנֵי־מֵרְכָשִׁים** *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, **פְּזִזָּה** *concubine* pl. **פְּזִזִים**, **פְּזִזִים** *nail*.

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 הַרְחֵק way pl. אֲרָחוֹת month, חֲרִישׁ thicket, שֵׁפָר sheaf, פֶּאֶר fawn; but as Hhateph-Kamets or Kamets-Hhatuph in תְּרֵן threshing-floor pl. with art. תְּרֵנִי, תְּרֵנִי holiness pl. קִדְשֵׁי and with art. הַקִּדְשִׁים root pl. שְׁרָשִׁים, § 19. 2. *a*, or as a long vowel in אֹהֶל tent pl. אֹהֳלִים stall pl. אֲרָיָה, § 60. 3. *c*, or shifted to the following letter so as to take the place of the pretonic Kamets in בְּתֵן thumb pl. בְּהִלּוֹת brightness pl. נְגִהוֹת, § 186. *a*. Comp. מְסֻכָּה (פְּסָק) graven image pl. פְּסֻלִים. In the other nouns it is rejected, בֹּקֶר morning pl. בְּקָרִים; so תְּרֵן threshing-floor, פֶּפֶר cypress, קַמְץ handful, הַבַּחַשׁ spear, רִיבֵן juniper, חֲלֹל hollow of the hand.

c. Middle Vav quiesces in the plural of the following nouns: מוֹת death pl. מוֹתִים, עוֹנֵה iniquity pl. עוֹנֵה. Gesenius regards אֵינִים Prov. 11: 7, Hos. 9: 4, as the plural of אָנֹךְ, while others derive it from אֵין, 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 אֲרָל ram pl. אֲרָלִים, זֵיתָה olive pl. זֵיתָיִם, לַיְלָה night pl. לַיְלָהִים, but not in חֲזַק strength pl. חֲזָקִים, מַיִן fountain pl. מַיִנוֹת, אֲסֻלֹת ass-colt pl. מְגָרִים goat pl. מְגָרִשִׁים. The plural of גַּיא valley is גַּאִיוֹת by transposition from the regular form גַּיאִוֹת which is twice found in the K'thibh 2 Kin. 2: 16, Ezek. 6: 3; בַּיִת house has as its plural בָּתִּים *lātim* § 19. 2. *a*, whether this be explained as for בָּתִּים from בָּנָה to build or for בָּתִּים from בָּיָה to lodge. Middle Yodh always quiesces before the feminine and dual endings, צִיר provision fem. צִירָה, עֵינַי eye du. עֵינַיִם.

d. Monosyllables in י from ל"ה roots belong properly to this formation, § 57. 2 (4) and § 186. *b*, and follow the rules given above both in the feminine תְּלִי (תְּלִיָה) necklace fem. תְּלִיָה, and the plural אֲרָיִ (אֲרָיִם) lion pl. אֲרָיִים and אֲרָיוֹת, אֲרָיִ kid pl. אֲרָיִים, or with the change of י to א, § 56. 4, which also occurs in verbs, § 179. 3, תְּלִי necklace pl. תְּלִיָּם simple pl. תְּלִיָּם and תְּלִיָּה, פָּרָה gazelle pl. פָּרָיִם and פָּרָיִם; in like manner תְּפָאֵם branches, לְבָאֵם lions are referred to תְּפָיִ and לְבָיִ though these singulars do not occur; פְּלִי (פְּלִיָה) utensil does not receive Kamets in the plural פְּלִיָּם. No absolute plurals occur of Segholats with final Vav, only the construct forms תְּנִיָה, תְּנִיָּה.

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. דְּלָתַי, דְּלָתַי way du. דְּלָתַי, קַרְנֵי (קַרְנֵי) horn du. קַרְנֵי and קַרְנֵי, בְּרֵךְ (בְּרֵךְ) knee du. בְּרֵךְ, כֹּהֵן (כֹּהֵן) cheek du. כֹּהֵן, עֵרְבִים, עֵרְבִים, נְגִלִים.

§ 211. When the ultimate is a simple syllable, the following cases occur, viz:

1. Final ה is rejected before the feminine and plural

endings, יָפָה *beautiful* fem. יָפָה f. pl. יָפוֹת *work* pl. מְעֻשִׂים; so מַחֲנֶה *camp* du. מַחֲנִים.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. c, so that יָפָה is for הַיָּפָה and מְעֻשִׂים for מְעֻשִׂיִם. In a very few instances the radical י remains, e. g. יָפָה Cant. 1: 7 from יָפָה (עֲפָה) Isa. 25: 6 from מְעֻשִׂים (מְעֻשִׂיִם) and is even strengthened by Daghesh-forte, § 209. 2, מְעֻשִׂים Lam. 1: 16 from יָפָה, מְעֻשִׂים and מְעֻשִׂיִם, § 196. b, fem. of מְעֻשִׂים Hos. 14: 1, elsewhere מְעֻשִׂים, מְעֻשִׂים *mouth, edge* pl. מְעֻשִׂים, מְעֻשִׂים, or changed to א, § 56. 4, מְעֻשִׂים *young lamb* מְעֻשִׂים (מְעֻשִׂיִם), so that it is not necessary to assume a singular מְעֻשִׂיִם which no where occurs; מְעֻשִׂים Ps. 10: 8 has as its plural מְעֻשִׂים ver. 10.

2. Final י may combine with the feminine and plural endings, so as to form יָה, יָיִם, יָיִת, or it may in the masculine plural be contracted to יָיִם, § 62. 2, עֲבָרִים *Hebrew* pl. עֲבָרִים and עֲבָרִים fem. עֲבָרִית f. pl. עֲבָרִית; צִי *ship* pl. צִיִּים and צִיִּים *free* pl. צִיִּים, צִיִּים *pure* pl. צִיִּים, צִיִּים. So nouns in יָיִת upon the exchange of the feminine singular for the plural termination עֲמֻנִית *Ammonitess* pl. עֲמֻנִית, הִתִּית *Hittites* הִתִּית.

a. In עֲבָרִים 2 Chron. 17: 11 *Arabians* from עֲבָרִים an א is interposed, elsewhere עֲבָרִים; עֲבָרִית *branches*, עֲבָרִית *corners* and עֲבָרִית *bowls*, which do not occur in the singular, are assumed to be from עֲבָרִית, עֲבָרִית and עֲבָרִית.

b. A few monosyllables in י form their feminines in this manner, though in the masculine plural they follow the rule before given, § 210. 3. d, יָיִת *kid* fem. יָיִת, יָיִת *lion*, יָיִת *lioness*, § 198. d, יָיִת *gazelle* fem. יָיִת (יָיִת and יָיִת are used as proper names), יָיִת *drinking* fem. יָיִת.

3. There are few examples of final ו or ו with added endings. The following are the forms which they assume: יָיִת *drink* pl. יָיִת, מְלָכִים *kingdom* pl. מְלָכִים, § 62. 2, עֲדוּת *testimony* pl. עֲדוּת, עֲדוּת *sister* pl. עֲדוּת and עֲדוּת for עֲדוּת and עֲדוּת *myriad* pl. עֲדוּת, עֲדוּת and עֲדוּת; the dual עֲדוּתִים inserts the sign of the feminine, or as others think of the plural § 205. b.

a. עֲדוּת or עֲדוּת Jer. 37: 16 *cells* is referred to the assumed singular עֲדוּת; עֲדוּת Isa. 3: 16 K'thibh and עֲדוּת 1 Sam. 25: 18 K'thibh are formed from עֲדוּת, עֲדוּת abbreviated Kal passive participles, § 174. 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. § 164. נִמְצְאָה *found fem.* נִמְצְאָה פָּרָא *wild ass pl.* פָּרָאִים.

§ 212. 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. 2. They consist in the rejection of Kamets or Tsere, גְּדוּלָה *great fem.* גְּדוּלָה pl. גְּדוּלִים f. pl. בְּלֵה, זְכוּלוֹת *word pl.* זְכוּלוֹת, זְכוּלוֹת *memorial pl.* זְכוּלוֹת, זְכוּלוֹת *wing du.* זְכוּלוֹת, זְכוּלוֹת *restoring pl.* זְכוּלוֹת, זְכוּלוֹת *distress pl.* זְכוּלוֹת, זְכוּלוֹת *Levite pl.* זְכוּלוֹת, זְכוּלוֹת, except from nouns in הָ in which the place of the accent is not changed by the addition of the terminations for gender and number, § 211. 1, יְפֵה *beautiful fem.* יְפֵה pl. יְפֵה, יְפֵה *field pl.* יְפֵה, יְפֵה *hard pl.* יְפֵה, יְפֵה *pl.* יְפֵה and *bowels,* נֶכְה, נֶכְה *pl.* נֶכְה. 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-forte, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. הָרָשׁ for הָרָשׁ, § 189. 1, *workman pl.* הָרָשׁ, so הָרָשׁ *horseman,* הָרָשׁ *fugitive,* כְּרִים (const. כְּרִים) *eunuch,* תְּרִיף *terrible,* תְּרִיף *violent,* תְּרִיף *diligent,* or shortened to Pattahh before ח, § 60. 1. a (4), בְּחֹרֵם *young man pl.* בְּחֹרֵם. Kamets is also retained in certain עו, עו and לוֹ derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מְגִן *shield pl.* מְגִין and מְגִין, מְגִין *fortress pl.* מְגִין, מְגִין *branch pl.* מְגִין, מְגִין *corner pl.* מְגִין, מְגִין (from רוּם) *height, du.* מְגִין. Other instances of its retention are rare and exceptional, בְּגִיד *treacherous fem.* בְּגִיד, בְּגִיד (const. בְּגִיד) *week pl.* בְּגִיד and בְּגִיד but *du.* בְּגִיד, בְּגִיד *warrior pl.* בְּגִיד.

b. When Kamets following a doubled letter is rejected, and Daghesht-forte is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhirik to Seghol, § 61. 5, הַזְּוֹנוֹת *vision pl.* הַזְּוֹנוֹת, הַזְּוֹנוֹת *a tenth pl.* הַזְּוֹנוֹת, but הַזְּוֹנוֹת *memorial pl.* הַזְּוֹנוֹת.

c. Tsere is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Daghesht-forte, הָרָשׁ for הָרָשׁ, § 189. 1. b, *deaf pl.* הָרָשׁ, or if it is commonly represented by ר, § 14. 3, בְּרִיחַ or בְּרִיחַ, § 188, *hammer pl.* בְּרִיחַ, or a radical ר quiesces in it, אֶרֶב or אֶרֶב (from רָבַן, § 191) *perennial pl.* אֶרֶב or אֶרֶב, אֶרֶב *temple pl.* אֶרֶב and אֶרֶב, אֶרֶב and אֶרֶב *rectitude* and אֶרֶב (from זָר or זָר) *proud.* Other cases are rare and exceptional, e. g. אֶבְלֵי Neb 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: אֲשְׁדוּדִיתָּ Ashdodites pl. אֲשְׁדוּדִיתָּ Neh. 13: 23 K'ri (K'thibh אֲשְׁדוּדִיתָּ), אֲמֹנִיתָּ Ammonites pl. אֲמֹנִיתָּ id. (K'thibh אֲמֹנִיתָּ, 1 Kin. 11: 1 אֲמֹנִיתָּ), סִדוֹנִיָּא Sidonian f. pl. אֲסִדוֹנִיָּא where long Hhirik becomes Tsere 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.* אֲשַׁבְּלִ cluster pl. אֲשַׁבְּלוֹתָּ Cant. 7: 8, מְרִחָקִי chariot fem. מְרִחָקוֹתָּ pl. מְרִחָקוֹתָּ distance pl. מְרִחָקוֹתָּ and מְרִחָקוֹתָּ, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 209. 2 *a.* זֶפֶתִּי fury pl. זֶפֶתוֹתָּ fork pl. בִּזְקִיָּתָּ, § 192. *a.* צִפְחָתָּ dish pl. צִפְחָתוֹתָּ by the resolution of Daglsh-forte for צִפְחָתוֹתָּ, § 59. *a.* אֲחֵרִי other has in the plural אֲחֵרוֹתָּ, אֲחֵרוֹתָּ as if from אֲחֵרִי, אֲחֵרִי coal has pl. אֲחֵרִים by § 63. 1.

§ 213. As precisely the same changes result from appending the feminine הַ and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 210, nouns in הַ become plural with no further change than that of their termination מְמַלְכָּה kingdom pl. מְמַלְכוֹתָּ; only in the exceptional case referred to a pretonic Kamets must be inserted מַלְכָּה queen from מַלְכָּה, pl. by § 210. 3. מַלְכוֹתָּ. Nouns in ח, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 209. 1. *d.* and *e.* אֲפִסְתָּ epistle (from אֲפִסָּה) pl. אֲפִסוֹתָּ, מִשְׁמֶרֶת observance (from מִשְׁמֶרֶת) pl. מִשְׁמֶרוֹתָּ. As the dual ending is not substituted for that of the feminine singular, but added to it, it is simply necessary in applying the rules for the formation of the dual, to observe that the old ending חַ takes the place of הַ, § 204. Thus שָׁנָה (שָׁנָה) year, by § 212, becomes in the dual שְׁנַתָּם, שְׁנַתָּם door by § 210. 4, du. חֲשֵׁתָּם, חֲשֵׁתָּם brass du. חֲשֵׁתָּם.

a. In the following examples a radical, which has been rejected from the singular is restored in the plural, אֲמָלָה (אֲמָלָה) maid-servant pl. אֲמָלוֹתָּ, מְנָחָה (for מְנָחָה from מְנָחָה) portion pl. מְנָחוֹתָּ and מְנָחוֹתָּ, comp. § 210. 3. *d.*

קָצָוּ (for קָצְוֹת from קָצָוָה) pl. קָצְוֹת; in like manner קָלְוִיָּה *colleagus* is referred to the assumed singular קָלְוִיָּה. פָּהָה (פָּהָוָה) *governor* has in the plural both פָּהָוֹה (const. פָּהָוֹה) and פָּהָוּה.

THE CONSTRUCT STATE.

§ 214. 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 (קְבוּיָה or נִסְתָּיָה *supported*). A noun which is not so related to a following one is said to be in the absolute state (קְבוּיָה *cut off*). Thus, דָּבָר *word* is in the absolute state; but in the expression דָּבָר הַמֶּלֶךְ *verbum regis, the word of the king*, דָּבָר 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*.

§ 215. 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.

§ 216. The following changes occur in the endings for gender and number, viz:

1. The feminine ending הַ is changed to תַּ, שֶׁפָּתָה *handmaid* const. שֶׁפָּתָת; the ending תַּ remains unchanged, מִשְׁמָרָה *observance* const. מִשְׁמָרַת.

a. The explanation of this appears to be that the construct state retains the old consonantal ending תַּ, 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 הָ preceded by Kamets adopt a Segholate form in the construct, מְמַלְכָּה kingdom const. מְמַלְכֵת instead of מְמַלְכָּה § 61. 1. *b*, מְדוּמְנָה dominion const. מְדוּמְנֵת, מְלֻאָה work const. מְלֻאָה, מְרֻבָּבָה chariot const. מְרֻבָּבֵת, מְקֻרָה crown const. מְקֻרָה, מְשַׁלֵּה flame const. מְשַׁלֵּה, מְשַׁלֵּה ten const. מְשַׁלֵּה; or with the Seghols changed to Pattahhs under the influence of a guttural, מְשַׁפְּחָה family const. מְשַׁפְּחָה, מְשַׁפְּחָה four const. מְשַׁפְּחָה, se מְשַׁפְּחָה fig-cake const. מְשַׁפְּחָה, מְשַׁפְּחָה woman, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of מְשַׁפְּחָה. On the other hand, מְשַׁפְּחָה bottle has in the construct מְשַׁפְּחָה Gen. 21: 14 (the accent thrown back by § 35. 1) as if from מְשַׁפְּחָה; מְשַׁפְּחָה portion const. מְשַׁפְּחָה.

2. The ending ים of the masculine plural and ים of the dual are alike changed to י, גְּמֻלֵּי nations const. גְּמֻלֵּי, קַרְנֵי horns const. קַרְנֵי; וֹת of the feminine plural suffers no change קְלוֹת voices const. קְלוֹת.

a. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בְּמִדְּבָרִים (the accent invariably thrown back by § 35. 1), commonly in the K'thib במִדְּבָרִים const. of מְבֻלֹת high-places, מְבֻלֹת 1 Sam. 26: 12; this takes place regularly before suffixes, § 219. 2.

§ 217. 1. In a mixed final syllable Kamets is commonly shortened to Pattahl: so is Tseré when preceded by Kamets; other vowels remain without change, יד hand const. יד, מוֹשֵׁב seat const. מוֹשֵׁב, צְוֵנָה neck const. צְוֵנָה, זָקֵן old const. זָקֵן, לֵב heart const. לֵב, גִּבּוֹר mighty man const. גִּבּוֹר.

a. Kamets remains in the construct of מִתְּנָח porch, מִתְּנָח writing, מִתְּנָח gift, מִתְּנָח cloud (once const. מִתְּנָח Ex. 19: 9), מִתְּנָח decree and מִתְּנָח sea, e. g. מִתְּנָח sea of salt, except in the phrase מִתְּנָח מִתְּנָח sea of weed, i. e. Red Sea; so too in מִתְּנָח portion, and מִתְּנָח end, which are contracted from מִתְּנָח roots, § 213. *a*; מִתְּנָח milk becomes מִתְּנָח, and מִתְּנָח white מִתְּנָח Gen. 49: 12 in the construct.

b. Tseré remains in מִתְּנָח five const. מִתְּנָח, מִתְּנָח mire const. מִתְּנָח, מִתְּנָח breathing const. מִתְּנָח, מִתְּנָח heel const. מִתְּנָח, in the עִצֵּי derivative מִתְּנָח shield const. מִתְּנָח and in מִתְּנָח found in several proper names. It is occasionally shortened to Seghol before Makkeph in מִתְּנָח mourning const. מִתְּנָח, מִתְּנָח time const. מִתְּנָח, מִתְּנָח and מִתְּנָח name const. מִתְּנָח, מִתְּנָח and מִתְּנָח son, which in the absolute retains Tseré before Makkeph, Gen. 30: 19, Ezek. 18: 10, has in the construct מִתְּנָח or מִתְּנָח. Tseré is shortened to Pattahl in a few cases not embraced in the rule, viz.: מִתְּנָח nest const. מִתְּנָח, מִתְּנָח rod const. מִתְּנָח and מִתְּנָח Deut. 32: 28 perishing const. of מִתְּנָח, the Kal participles of Lamedhi guttural verbs, § 126. 1, and the following nouns with prefixed ה

in several of which a preceding Pattahh is likewise changed to Hhirik, § 192. *a.* מִשְׁעֵר *tilth* const. מִשְׁעֵר mourning const. מִסְפֵּר *key* const. מִסְפֵּר and מִסְפֵּחַ, מִרְפֵּץ *lair* const. מִרְפֵּץ clamour const. מִרְזוּחַ *matrix* const. מִשְׁפֵּר corruption const. מִשְׁחָח altar const. מִזְבֵּחַ.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from ע"ע roots, חֹק *statute* const. חֹק and חֹקֵךְ, rarely in other words אֲדָלֶה Prov. 19: 19, Ps. 145: 8, Nah. 1: 3 (in the last two passages the K'thibh has גְּדוּלֶה (גדול), מְהַרֵּב Job 17: 9, Prov. 22: 11, קִנְיָן Ex. 30: 23, שָׁזַב Ex. 21: 11; this becomes Pattahh before the guttural in גְּבַהֵה for גְּבַהֵה construct of גְּבַהֵה *high*. כֹּל *köl* construct of כֹּל *all* occurs twice, viz.: Ps. 35: 10, Prov. 19: 7, without a Makkeph following, § 19. 2. *b.*; it must not be confounded with כָּל *kāl* Isa. 40: 12 *he comprehended* pret. כּוּל.

d. The termination הַ becomes הֵ in the construct, § 57. 2 (5), הֵ *enough* const. חַיִּי *life* const. חַיִּי.

e. Three monosyllabic nouns form the construct by adding a vowel, אָב *father* const. אָב Gen. 17: 4, 5, elsewhere אָבִי, אָח *brother* const. אָחִי, 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, § 222, or the monosyllables may be abridged from ל"ה roots, § 187. 2. *d.*

2. In a simple final syllable הַ is changed to הֵ, שֶׁה *sheep* const. שֶׁה, רֵעֵה *shepherd* const. רֵעֵה, שְׂדֵה *field* const. שְׂדֵה; 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 Tsere in ל"ה verbs, while the future has Seghol, § 170. *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. מִפֵּה *mouth* has פֵּי in the construct.

c. Nouns ending in quiescent א preserve their final vowel unchanged in the construct, רָאָה *fearing* const. רָאָה, חֹסֵד *host* const. חֹסֵד.

§ 218. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, מְקוֹם *place* const. מְקוֹם, שָׁנָה *year* const. שָׁנָה, שָׁנִים *years* const. שָׁנִי, אוֹצְרוֹת *treasures* const. אוֹצְרוֹת, יָדַי *hands* const. יָדַי, לֵבָב *heart* const. לֵבָב, חֲמָה *wrath* const. חֲמָה.

a. Kamets preceding the accented syllable is retained (1) when it has arisen from Pattahh before a guttural in consequence of the omission of Dagshesh-forte, חָלָשׁ (for חָלָשׁ) *workman* const. חָלָשׁ, פָּחָשׁ (פָּחָשׁ) *horseman*

where *נָרַע נָטַע* *plant* const. *נָטַע*, *נָטַר נָטַר* *fetus* const. *נָטַר*, *שֶׁבַע שֶׁבַע* *seven* const. *שֶׁבַע*, *שֶׁבַע שֶׁבַע* *nine* const. *הַשֶּׁבַע*; in like manner *הָבַל הָבַל* *vanity* const. *הָבַל*.

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, *זָלְזַל זָלְזַל* *tinkling* const. *זָלְזַל* for *זָלְזַל*, *דְּבָרִים דְּבָרִים* *words* const. *דְּבָרִי* for *דְּבָרִי*, *דָּרְקָה דָּרְקָה* *righteousness* const. *דָּרְקָה*, pl. *דָּרְקוֹת דָּרְקוֹת* const. *דָּרְקוֹת*, *בְּהֵמָה בְּהֵמָה* *beast* const. *בְּהֵמָה*, *חָכְמִים חָכְמִים* *wise* const. *חָכְמִי*. 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. § 210. 2, *מְלָכִים מְלָכִי* (מְלָכָה) *kings* const. *מְלָכִי*, *שְׁבָטִים שְׁבָטִי* (שְׁבָט) *tribes* const. *שְׁבָטִי*, *גְּרָנוֹת גְּרָנוֹת* (גְּרָנָה) *threshing-floors* const. *גְּרָנוֹת*, *הַרְפָּוֹת הַרְפָּוֹת* (הַרְפָּוָה) *reproaches* const. *הַרְפָּוֹת*, *דְּלָתִים דְּלָתִי* (דְּלָת or דְּלָתָה) *folded doors* const. *דְּלָתִי*; yet not invariably *שְׁעָרִים שְׁעָרִי* (שְׁעָר) *handfuls* const. *שְׁעָרִי*, *שֶׁקֶת שֶׁקֶת* (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 DagHesh-lene, thus, *בְּקָחוֹת בְּקָחִי*, *מְקָחִי מְקָחִי*, *תְּרִבּוֹת תְּרִבּוֹת* not *תְּרִבּוֹת* etc. § 22. a. 3. Exceptions are infrequent as *אֲשֶׁרוֹת* Deut. 3: 17, *חֲסִיִּי* Lam. 3: 22 (in some editions) but *חֲסִיִּי* Ps. 89: 2, *תְּפִלוֹת* Ps. 69: 10, *טְרָפִי* Ezek. 17: 9, *צְמִחָיִי* Isa. 5: 10, *רְשָׁפִי* Cant. 8: 6 but *רְשָׁפִי* Ps. 76: 4; so with grave suff. *פְּרָפְרִיָּהֶם* Gen. 42: 25, 35, *נְסִיבִיָּהֶם* Lev. 23: 18 and in some editions *קִשְׁתֵּי־הַיָּהוּם* Neh. 4: 7. In a few instances DagHesh-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 24. 5, *הַלְלִיִּי* Isa. 57: 6, *עֲצָבִי* Lev. 25: 5, *עֲצָבִי* Isa. 58: 3, *עֲקָבִי* Gen. 49: 17, *עֲקָבִי* Ps. 89: 52, *עֲשׂוֹבוֹת* Prov. 27: 25, or compound Sh'va is taken instead of simple for the same reason, *שֶׁקֶתוֹת* Gen. 30: 38. The presence or absence of DagHesh-lene in the dual construct depends upon the form of the absolute, thus *שִׁפְתָי* from *שִׁפְתָּיִם* *lips* but *בְּרַפְּי* from *בְּרַפְּיָיִם* *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, *בְּשֶׁרְבִי*, *מִשְׁבָּחוֹת* but *מִשְׁבָּחוֹת*. In the opinion of Ewald *מִשְׁבָּחוֹת* Ezek. 7: 24 is for *מִשְׁבָּחוֹת* from *מִשְׁבָּחוֹתִים*, and *מִשְׁבָּחוֹת* Ex. 26: 23, 36: 28 for *מִשְׁבָּחוֹתִים*; 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. § 212. *e.* **חַרְצֻקָּה** *chariot* const. **חַרְצֻקָּה**. The changes in **לֶהֱבִיחַ** *flame* const. **לֶהֱבִיחַ** pl. **לֶהֱבִיחִים** const. **לֶהֱבִיחִים**, **קִלְעִים** *coals* const. **קִלְעִים** are due to the influence of the proximate vowels, § 63. 1; those in **רִצְוִיּוֹן** *vision* const. **רִצְוִיּוֹן**, **צִמְצִימָה** *coats* const. **צִמְצִימָה** are consequent upon the dropping of Dagshesh-forte, § 61. 5; that in **אֹהֶלִים** (from **אֹהֶל**) *tents* const. **אֹהֶלִים** arises from the conversion of a simple into an intermediate syllable, § 18. 3.

NOUNS WITH SUFFIXES.

§ 219. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, **יָד** *hand*, **יָדִי** *my hand*, etc. They suffer, in consequence, the following changes, viz:

1. Of the suffixes, which begin with a consonant, **יָ**, **כָּ**, **כֶּ** of the second person are connected with nouns in the singular by a vocal Sh'va, **נִי** of the first person plural and **יָ** of the second fem. singular by Tsere, and **וָ**, **וָה**, **וָה**, **וָה** of the third person by Kamets; **וָה** is invariably contracted to **וְ**, rarely written **וֵה**, § 62. 1, and **וָה** to **וְהָ**, § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun, **יָמֵי הָרִא** *her days* Nah. 2: 9; but this is best explained as an abbreviated relative clause *the days that she* has existed.

b. First person: **נִי** is in a few instances preceded by Kamets, **נִיִּי** Ruth 3: 2, **נִיִּי** Job 22: 20.

Second person. The final vowel of **יָ** is occasionally expressed by the vowel letter **הָ**, **יָדְהָ** Ex. 13: 16, **יָדְהָ** Jer. 29: 25. In pause the Sh'va before **יָ** becomes Seghol, § 65, **יָדְהָ** Gen. 33: 5, **יָדְהָ** Ps. 139: 5, or Kamets may be inserted as a connecting vowel, particularly after nouns in **יָ**, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, **יָדְהָ** Ps. 53: 6. In the feminine the connecting vowel *e* is rarely written **יָ**, **יָדְהָ** Ezek. 5: 12; **יָ**, which belongs to the full form of the pronoun, § 71. *a* (2), is sometimes added to the suffix, **יָדְהָ** Jer. 11: 15, **יָדְהָ** Ps. 116: 19, **יָדְהָ** 2 Kin. 4: 7 K'thivh, where the K'tri has **יָדְהָ**. Sometimes the distinction of gender is neglected in the plural and **כָּ** is used in place of the feminine **כֶּ**, **כָּ** Gen. 31: 9, **כָּ** Jer. 9: 19; **וָה** is sometimes added to the feminine suffix as to the full pronoun, **וָה** Ezek. 23: 49.

Third person. The connecting vowel before **וָה** and **וָה** is occasionally *e*, **וָה** Gen. 1: 12, **וָה** Judg. 19: 24, **וָה** Nah. 1: 13, **וָה** Job 25: 3, so **וָה** from **וָה** and **וָה** from **וָה** and frequently with nouns in **וָה**.

מְרֹאָה and מְרֹאָהּ from מְרֹאָה, מְרֹאָהּ from מְרֹאָה; *e* does not occur before the plural *im* unless it is represented by the vowel-letter *ri* in מִזְבְּחוֹתַי 2 Chron. 34: 5 K'thibh, where the K'ri has מִזְבְּחוֹתָם; it is once found in the fem. plural קְרִבָּנֶיךָ Gen. 41: 21. The form *ri* in the masc. sing. is commonly reckoned an archaism, שְׂרִירָה Gen. 12: 8, שְׂרִירָה Ps. 42: 9, בְּשִׂירָה Jer. 2: 21, so several times in the K'thibh, שִׂירָה סוֹתָה Gen. 49: 11, בְּשִׂירָה Ex. 22: 4, כְּסוֹתָה Ex. 22: 26, נִסְכָּה Lev. 23: 13, שְׁלֹשָׁה 2 Kin. 9: 25, הַבּוֹאֲתָה Ezek. 48: 18, where the K'ri in each instance substitutes *ri*. In a few instances the consonant is rejected from the feminine, *ri* being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, שְׂרִירָה Lev. 13: 4, הַמְרֹאָה Num. 15: 28, or by a Massoretic note in the margin, אֲרִיבָהּ Isa. 23: 17. 18 for אֲרִיבָהּ; once *ri* is substituted for *ri*, בְּפֶהּ Ezek. 36: 5. The longer forms of the plural suffixes *ri* are rarely affixed to nouns in the singular, לְבָהֶיךָ Gen. 21: 28, מִפְּהֶיךָ Ezek. 13: 17, שְׁבִיבֵיהֶן Ezek. 16: 53, or with the connecting vowel Kamets, בְּפִיהֶן 2 Sam. 23: 6, or with *ri* appended, בְּפִיהֶנּוּ 1 Kin. 7: 37, הוֹבִיבֵיהֶנּוּ Ezek. 16: 53. The vowel *ri* is also sometimes added to the briefer form of the fem. plural, לְבָהֶיךָ Gen. 21: 29, בְּפִיהֶן Gen. 42: 36. The distinction of gender is sometimes neglected in the plural, *ri* or הֶם being used for the feminine, בְּפִיךָ Cant. 4: 2, 6: 6 for בְּפִיךָ, וְרִיבָהּ Job 1: 14 for וְרִיבֶיךָ.

c. The nouns אָב *father*, אָח *brother*, פֶּה *mouth* take the ending *ri* before suffixes, as they do likewise in the construct state, אֲבִיךָ, אָחֶיךָ; so too הָאָב *father-in-law* הָאָבִי, הָאָחִי, *ri* of the first person coalesces with this vowel, אָבִי, אָחִי, פִּי and הוּא of the third person, commonly becomes *ri* § 62. 2, אָבִיו, אָחִיו, פִּיו more frequent than אָבִיהוּ, אָחִיהוּ, פִּיהוּ. In גִּלְיָה Zeph. 2: 9 the vowel-letter *ri* of the first person suffix is dropped after the final *ri* of the noun.

2. The masculine plural termination *im* and the dual *im* are changed to *ri* before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns § 216. 2. *a.* This *ri* remains unchanged before the plural suffixes; but before הָ the second masc. singular and הִּ third fem. singular it becomes *ri*, and before the remaining suffixes the diphthongal vowel is resolved into *ri*, which combined with *ri* the first singular forms *ri*, with הָ the second feminine הָרִי, and with הוּא the third masculine הוּרִי, § 62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel *ri* or its modifications, מְהַלְלֵי 2 Kin. 6: 8 for מְהַלְלֵיךָ, מְהַלְלֵיךָ Ps. 132: 12 for מְהַלְלֵיךָ, מְהַלְלֵיךָ Deut. 28: 59 for מְהַלְלֵיךָ, מְהַלְלֵיךָ Ezek. 16: 52 for מְהַלְלֵיךָ, מְהַלְלֵיךָ and מְהַלְלֵיךָ, מְהַלְלֵיךָ Ps. 74: 4, מְהַלְלֵיךָ, מְהַלְלֵיךָ, מְהַלְלֵיךָ, מְהַלְלֵיךָ. 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, *הַמַּשְׁתָּרִי* Lev. 5: 24, *הַתְּשֻׁלִּי* Ps. 9: 15, *שֵׁנֵי־אֲרָרִי* Ezek. 35: 11, *בְּצַנְתָּהּ* Isa. 47: 13.

b. The vowel-letter *י* is not infrequently omitted after plural and dual nouns, *הַרְרָהּ* Ex. 33: 13 for *הַרְרָהֵם* Ps. 134: 2 for *הַרְרָם* Ex. 32: 19 *K'thibh* (*K'ri* *הַרְרִי* 1 Sam. 18: 22 *K'thibh* (*K'ri* *הַרְרִי* Gen 10: 5 for *הַרְרָהֵם*, *הַלְבִּיחֵן* Gen. 4: 4 for *הַלְבִּיחֵן*.

c. *Second person.* The vowel *י* remains unchanged before the fem. sing. *הִי* in *אֲשֶׁר־הִי* Eccl. 10: 17 and with *ה* appended: *בְּלִצְכָּהּ* Nah. 2: 14. Sometimes, as in the full pronoun, *י* is appended to the fem. sing. suffix and *ה* to the plural: *בְּסִי־הָהֵיכָלָהּ* Ps. 103: 3, *הַחֲנָנִי* ver. 4, *בְּסִי־הָהֵיכָלָהּ* Ezek. 13: 20.

Third person. The uncontracted form of the masc. sing. *הִי* occurs in *בְּבוֹרְהִי* Nah. 2: 4 for *בְּבוֹרֵי* Hab. 3: 10, *עֵינֵי־הִי* Job 24: 23; *ēhū = aihu* by transposition of the vowels becomes *auhi = ōhī* *וְהִי* which is found once *הַמְּבוֹלְהִי* Ps. 116: 12, and is the ordinary form of this suffix in Palestine Aramaic. The final *a* of the fem. sing. is once represented by *א*, *אֲתִי־הִיא* Ezek. 41: 15. In a few instances *ה* is appended to the plural of either gender, *אֲתִי־הֵמָּה* Ezek. 40: 16, *אֲתִי־הֵמָּה* Ezek. 1: 11, and *י* to the abbreviated masc. *בְּפִי־יָמֵי* Deut. 32: 37, *זְכָרֵי־יָמֵי* ver. 38, *בְּפִי־יָמֵי* Job 27: 23, *בְּפִי־יָמֵי* Ps. 11: 7.

3. The suffixes thus modified are as follows, viz.:

Appended to	SINGULAR.					PLURAL.				
	1c.	2m.	2f.	3m.	3f.	1c.	2m.	2f.	3m.	3f.
Sing. Nouns	י	הֵי	הִי	וֹ	הִי	נֵי	כֵם	כֵן	ם	ן
Dual and Plur. Nouns	י	יָהּ	יָהּ	יָו	יָהּ	יָנֵי	יָכֵם	יָכֵן	יָם	יָן

§ 220. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 2. These are as follows, viz.:

1. The grave suffixes, § 72, *כֵם*, *כֵן*, *הֵם*, *הֵן* 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, *לֵבָב* *heart*, *לֵבָבְכֶם* *your heart*, *לֵבָבְהֶם* *their hearts*; *שֵׁפָה* *lip* du. *שֵׁפְתֵיהֶם* pl. *שֵׁפְתוֹתֵיהֶם* *their lips*.

a. *דָם* *blood* becomes *דָמְכֶם* and *דָמְהֶם* *hand* *דָמְכֶם*, §§ 58. 2, 63. 2. a.

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 τ becomes τ in consequence of the change from a mixed to a simple syllable, § 59, שִׁפְתוֹ *lip*, שִׁפְתָּיו *his lip*, שִׁפְתָּיהֶם *their lip*, שִׁפְתֹּתֶיהָ *thy lips*, שִׁפְתֹּתָיו *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, כְּמִשְׁלָהּ const. כְּמִשְׁלָהּ suf. כְּמִשְׁלָהּ. If two consonants have coalesced in the final letter, it will receive Dagghesh-forte agreeably to 6, בָּהוּ from בַּח, אֶמְלוּ from אֶמַח; קִבְּעָהָּ 1 Sam. 16: 15 from the fem. of קִבַּעַח, § 207. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, נִבְּלָהּ Isa. 26: 19 from נִבְּלָהּ but נִבְּלָהּ, נִבְּלָהּ; נִבְּלָהּ Cant. 2: 10 from נִבְּלָהּ const. נִבְּלָהּ; so אֶלְהִי, אֶלְהִי, אֶלְהִי, אֶלְהִי but const. אֶלְהִי, comp. מִעֵיָהֶם const. מִעֵיָהֶם.

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. Tsere in the ultimate is shortened to Hhirik or Seghol before ה, כֶּסֶף, כֶּסֶף, e. g. בְּכֶסֶף, מִכֶּסֶף, or with a guttural to Pattahh, אֶחָדָה, though with occasional exceptions, אֶחָדָה Isa. 22: 21, אֶחָדָה 1 Sam. 21: 3, אֶחָדָה. Before other suffixes it is rejected from some monosyllables, which retain it in the plural, שָׁלוֹם from שָׁמ plur. שָׁלוֹם, בָּן from בָּן plur. בָּנִים but גֹּיִם, אֶלְהִי, אֶלְהִי, אֶלְהִי, אֶלְהִי Ezek. 5: 7 from הַמִּזִּין is exceptional.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, שִׁפְתָּי *my lips*, שִׁפְתֵינוּ *our lips*, אָזְנוֹי *my ears*, אָזְנוֹי *our ears*; קַרְנָי and קַרְנָי *horns*, קַרְנָיו and קַרְנָיו *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, § 210, מֶלֶךְ *king*, מֶלֶכִי *my king*, מֶלֶכְךָ *your king*; אָזֶן *ear*, אָזְנִי *my ear*; in like manner יוֹקֵחַת *sucker*, יוֹקֵחָתוֹ *his sucker*.

a. Tsere in the first syllable of Segholates is commonly shortened to Hhirik before suffixes, § 210. 2, but if the first radical be ה or ו it usually becomes Seghol e. g. מֶלֶךְ, מֶלֶכִי, מֶלֶכְךָ and מֶלֶכְךָ retain the Seghol of the first syllable. Hholem is commonly shortened to σ , but in a few instances to \tilde{u} , קַרְנָיו, קַרְנָיו and קַרְנָיו; אֶזְנוֹ, אֶזְנוֹ and אֶזְנוֹ irregularly take Hhirik before ו 3 pers. suf. אֶזְנוֹ but אֶזְנוֹ. When the middle radical is a guttural it takes

compound instead of simple Sh'va before suffixes, which before ה, and כּ, is changed into the corresponding short vowel, נֶגֶדְךָ, נֶגֶדְךָ. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suffixes, פָּתְכֵי and פָּתְכֵי from פָּתְכֵי, פָּתְכֵי Hos. 13: 14, with Daghesht-forte separative, פָּתְכֵי Ezek. 26: 9, פָּתְכֵי 1 Kin. 12, 10, פָּתְכֵי Isa. 9: 3, פָּתְכֵי Jer. 4: 7; פָּתְכֵי *garment* has פָּתְכֵי, פָּתְכֵי instead of פָּתְכֵי, פָּתְכֵי.

b. Middle Yodh and Vav mostly quiesce in *ē* and *ō* before suffixes, עֵינַי from עֵינַי *eye*, מוֹתֵי from מוֹתֵי *death*; but נַיִרָה Gen. 49: 11 from נַיִרָה *young ass*, שִׁיחַ Isa. 10: 17 from שִׁיחַ *thorn*, עֲוֹנוֹ Ezek. 18: 26, 33: 13 from עֲוֹנוֹ *iniquity*. Final Yodh, which quiesces in the abs. sing. resumes its consonant character before suffixes פָּתְכֵי from פָּתְכֵי, פָּתְכֵי from פָּתְכֵי; so Vav נֶגֶדְךָ, פָּתְכֵי.

c. Triliteral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp. § 186. a, מִבְּשֵׁי from מִבְּשֵׁי, מִבְּשֵׁי from מִבְּשֵׁי, but מִבְּשֵׁי from מִבְּשֵׁי, מִבְּשֵׁי from מִבְּשֵׁי. By a like transposition Ezek. 36: 8 is for מִבְּשֵׁי from מִבְּשֵׁי.

d. The noun בְּרָכָה *blessedness*, which only occurs in the plural construct and with suffixes, preserves before all suffixes the construct form, אֲשֶׁרֶךָ, אֲשֶׁרֶךָ not אֲשֶׁרֶךָ, אֲשֶׁרֶךָ.

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, § 209. 2, receive Daghesht-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, עֲוֹנֶיךָ and עֲוֹנֶיךָ from עֲוֹן (root עֲוֹן), מִבְּשֵׁיךָ from מִבְּשֵׁי (בְּשֵׁי), אֲתָנֶיךָ from אֲתָנֶיךָ (pl. אֲתָנֶיךָ).

a. אֲתָנֶיךָ *lattice*, בְּרִיחַ *garden*, מִבְּשֵׁי *refuge*, which do not occur in the plural, take Daghesht-forte before suffixes; מִבְּשֵׁי has in the plural מִבְּשֵׁי but before suffixes מִבְּשֵׁי, מִבְּשֵׁי (root מִבְּשֵׁי) *base* has מִבְּשֵׁי, מִבְּשֵׁי. Pattahh becomes Ilhirik before the doubled letter as in the fem. and plur., § 209. 2. a, in the following from עֵי roots, פָּתְכֵי *fear*, מִבְּשֵׁי *garment* (מִבְּשֵׁי and מִבְּשֵׁי), מִבְּשֵׁי *basin*, מִבְּשֵׁי *morsel*, מִבְּשֵׁי *side*.

b. In a very few instances a final liquid is repeated instead of being doubled by Daghesht, comp. § 209. 2. a, מִבְּשֵׁי Jer. 17: 3, מִבְּשֵׁי Ps. 30: 8, מִבְּשֵׁי Gen. 14: 6 from מִבְּשֵׁי; מִבְּשֵׁי Job 40: 22 and מִבְּשֵׁי from מִבְּשֵׁי; מִבְּשֵׁי Ezek. 16: 4 and מִבְּשֵׁי Cant. 7: 3. Once Daghesht-forte is resolved by the insertion of ו, מִבְּשֵׁי Isa. 23: 11 for מִבְּשֵׁי, § 54. 3.

7. Nouns ending in ה, drop this vowel before suffixes as before the plural terminations, § 211. 1, מִבְּשֵׁי *field*, מִבְּשֵׁי, מִבְּשֵׁי; מִבְּשֵׁי *cattle* מִבְּשֵׁי.

a. The vowel *e* commonly remains as a connecting vowel before suf-

fixes of the third person singular, § 219. 1. *b*; and in a few instances the radical ׀ is restored, giving to singular nouns the appearance of being plural, עֲשֵׂיִהָ Isa. 22: 11, רָפְאֵלֶיךָ Hos. 2: 16, זֵבֵיִהֶם Isa. 42: 5, צֹאן *sheep* becomes צֹאֲנֵי or צֹאֲנֵיהֶּ.

§ 221. As the changes produced by the terminations for gender and number, the construct state and suffixes are thus dependent upon the character of the syllables, of which the nouns so affected severally consist, the declension of nouns may be best represented by dividing them according to their syllabic structure. Hence results the following scheme.

A. MASCULINE NOUNS.

DECLENSION 1. Segholates.

Segholates drop their unessential vowel and revert to their primary monosyllabic form in the singular before suffixes; if the second radical is a guttural, it will take compound Sh'va, which before הָ, כֶּם, becomes a short vowel § 220. 5; in the plur. (as other nouns in both numbers) they take with light suffixes the same form as before the abs. plur. ending, with grave suffixes the form of the construct, § 220. 1 and 3. In the plur. abs. they drop their principal vowel and take pretonic Kamets § 210. 3; this too is dropped in the plur. const., which gives rise to a new syllable § 218. 1 and 2. Medial Vav and Yodh quiesce except in the sing. abs. § 210. 3. *c*, 218. 1. *d*, 220. 5. *b*.

DECLENSION 2. Mutable Kamets or Tsere in the penult.

Nouns of this declension may be dissyllables or polysyllables whose first vowels are unchangeable as זֶבֶד־וֹךְ.

These vowels are dropped in the const. § 218, before fem. and plur. endings, § 212, and suffixes. Kamets in the ultimate and Tsere preceded by Kamets are in the const. sing. changed to Pattahh, § 217. 1, and in the const.

plur. rejected, thus giving rise to a new syllable § 218. 1 and 2.

DECLENSION 3. Kamets or Tsere in the ultimate and no other mutable vowel.

Nouns belonging to this declension may be monosyllables or may have in the penult either a long unchangeable vowel as אִי־יָ or a short vowel in a mixed syllable as בְּיָבִיב . The few words in which Kamets in the ultimate is unchangeable as בְּהָבָה , בְּהָבָה , בְּהָבָה § 217. 1. *a* do not belong to this declension.

Kamets becomes Pattahh in the const. sing. § 217. 1, and is dropped in the const. plur. § 218. 1. Tsere commonly becomes ־ or ־ before הָ , כֶּ and נֶ , § 220. 3. *a*; it is dropped in the plur. and before light suffixes except from monosyllables, which retain it in the abs. plur., § 209. 1, and sometimes also before light suffixes, § 220 3.a.

DECLENSION 4. With final הָ (accented).

These nouns are from הָ roots; הָ becomes הָ in the const. sing., § 217. 2, and is dropped before fem. and plur. endings, § 211, and before light suffixes. Kamets or Tsere in the penult, though rejected in the const., § 218. 1, is retained before fem. and plur. endings, § 212.

DECLENSION 5. Nouns which double their final consonant.

These are mostly from ע"ע roots and shorten their last vowel (if long) before the doubled letter.

a. The first three declensions, as above given, correspond remarkably with the three divisions of Class I of nouns according to their formation, § 184. Declension 1 is identical with the first division. Declension 2 embraces the second division and in addition all other nouns, of whatever class they may be, which have mutable Kamets or Tsere in the penult. Declension 3 embraces the third division and in addition all other nouns which have but one mutable vowel and that a Kamets or Tsere in the ultimate. The two remaining declensions include peculiar forms arising from imperfect roots. Those belonging to 4 are from הָ , and a large proportion of 5 are from ע"ע roots. Declension 1 in feminine nouns answers to masc. declension 1; fem. 2 and 3 embrace to a certain extent forms derived from masc. 2 and 3.

B. FEMININE NOUNS.

DECLENSION 1. The feminines of Segholates.

This embraces the forms קַטְלָה, קְטֻלָה, קִטְלָה, קִטְלָה, קִטְלָה, which reject their first vowel in the plur. abs. and insert pretonic Kamets §§ 210. 3, 213, which in its turn is rejected in the construct thus causing the return of the original vowel, § 218. 1 and 2. Nouns in הַ have הַ in the const. sing., § 216. 1, and הֵ in the plur. § 201; before suffixes they take the form of the const. except that they have הַ in the sing. before light suffixes § 220. 2.

DECLENSION 2. Nouns in הַ with pretonic Kamets or Tsere.

These are rejected in the const. and before suffixes, thus giving rise to a new syllable, if an initial vowelless consonant precedes § 218. 1 and 2.

DECLENSION 3. Nouns with the fem. ending הַ.

See §§ 213, 209. 1. *d* and *e*.

These declensions are shown in Paradigms XIV, XV and XVI. Nouns not embraced in these declensions undergo no change in the body of the word, whether in the construct or on receiving fem. and plur. endings or suffixes; they may be represented by סוּס and סוּסָה, which are shown in all the forms that they assume in both numbers and with suffixes in Paradigm XV.

PARAGOGIC VOWELS.

§ 222. The termination יַ or יֵ is sometimes added to nouns in the construct singular, § 61. 6, בְּנֵי Gen. 49:11 for בָּן, מְלֻאָחֵי Isa. 1:21 for מְלֻאָחַת, רְבֵתֵי Lam. 1:1 for רְבֵתָהּ, מְשִׁפִּילֵי Ps. 113:6 for מְשִׁפִּילָהּ, תִּיחֵי Gen. 1:24 for תִּיחָהּ. This occurs chiefly in poetry and is regarded as an

archaism, § 201. *e*. 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 מֶלְכִיזֶדֶק *Melchizedek*, מֶתוּשֶׁלַח *Methuselah*.

§ 223. 1. The unaccented vowel הָ added to nouns indicates motion or direction towards a place, § 201. *e*, צָפוֹנָה *northward*, מְזַרְחָה *southward*, שָׁמַיְמָה *heavenward*, הַבַּיְתָה *to the house*, הַהַרְרָה *to the mountain*, whence it is called He directive or He local. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (2) *a*, but other vowels are mostly unaffected, מְרִנָּה from מְרַן, מְרַחֵם from מְרַחֵם, מְדַבֵּר from מְדַבֵּר, מְדַבֵּר from מְדַבֵּר 1 Kin. 19:15 from the construct state מְדַבֵּר.

a. He directive is appended to the adverb שָׁמַיְמָה *there*, שָׁמַיְמָה *thither*, and to the adjective הַלְלוּ *profane* in the peculiar phrase אֲדַלְלוּ *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִיָּמִים מִיָּמִים 1 Sam. 1: 3 *from days to days* i. e. *yearly*, שְׁלִישִׁיתָה 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, מִלְּמַעְלָה *upwards*, מִלְּמַטָּה *downwards*, לְמִזְרַחָה 2 Chron. 31: 14 *to the east*, לְשֵׁאוֹלָה Ps. 9: 18 *to Sheol*, comp. ἀπὸ μακρόθεν.

b. The ending הָ rarely receives the accent מְזַרְחָה Deut. 4: 41; in מְרַחֵם it receives in some editions an alternate accent, § 39. 4. *a*, in others the secondary accent Methegh, § 35. 1. In מְרַחֵם Gen. 14: 10 and מְרַחֵם *a* is changed to *e* before this ending, § 63. 1, in מְרַחֵם Ezek. 25: 13, מְרַחֵם 1 Sam. 21: 2 the vowel of the ending is itself changed to *e*.

2. Paragogic הָ is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

NUMERALS.

§ 224. 1. The Hebrew numerals (שְׁמוֹת הַמְּסָפָר) 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	שְׁתַּיִם	שְׁתַּיִ
Three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבַּעַה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִישָׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
Six	שֵׁשָׁה	שֵׁשָׁת	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנָה	שְׁמֹנַת	שְׁמוֹנָה	שְׁמוֹנָה
Nine	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַ	תְּשֻׁעַ
Ten	עֲשָׂרָה	עֲשָׂרַת	עֲשָׂר	עֲשָׂר

a. אֶחָד is for אֶחָד, § 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 אֶחָדָה, § 54. 2, but in pause אַחַת; אֶחָד occurs in the absolute in Gen. 48: 22, 2 Sam. 17: 22, Isa. 27: 12, Ezek. 33: 30, Zech. 11: 7, and once אָדָר Ezek. 33: 30. The plural אֶחָדִים is also in use in the sense of *one* or *the same*, Gen. 11: 1, *joined in one* Ezek. 37: 17, or *some*, Gen. 27: 44, 29: 20. Comp. Span. *unos*.

שְׁתַּיִם is for שְׁנַיִם; for the Dagheesh in ת see § 22. *b*; this is once omitted after Dagheesh-forte, תְּשֻׁעַתָּה Judg. 16: 28.

A dual form is given to some of the units to denote repetition, אַרְבַּעַתָּם *fourfold*, שִׁבְעַתָּם *sevenfold*.

שִׁבְעָה occurs once with a paragogic syllable, שִׁבְעָהּ Job 42: 13, and once with a suffix in the form שִׁבְעָהּ 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.

§ 225. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרֵה modifications of the numeral *ten* with the several units, those which end in הַ, preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.	FEMININE.
Eleven	אַחַד עָשָׂר	אַחַת עֶשְׂרֵה
	עֶשְׂרֵי עָשָׂר	עֶשְׂרֵי עֶשְׂרֵה
Twelve	שְׁנַיִם עָשָׂר	שְׁנַיִם עֶשְׂרֵה
	שְׁנֵי עָשָׂר	שְׁנֵי עֶשְׂרֵה
Thirteen	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה
Fourteen	אַרְבָּעָה עָשָׂר	אַרְבַּע עֶשְׂרֵה
Fifteen	חֲמִישָׁה עָשָׂר	חֲמִשׁ עֶשְׂרֵה
Sixteen	שֵׁשׁ עָשָׂר	שֵׁשׁ עֶשְׂרֵה
Seventeen	שִׁבְעָה עָשָׂר	שִׁבַּע עֶשְׂרֵה
Eighteen	שְׁמֹנֶה עָשָׂר	שְׁמֹנֶה עֶשְׂרֵה
Nineteen	תְּשֵׁעָה עָשָׂר	תְּשֵׁעַ עֶשְׂרֵה

a. There have been many vain conjectures as to the origin of עֶשְׂרֵי, the alternate of אַחַד in the number *eleven*. R. Jona thought it to be an abbreviation for עַד שְׁנַיִם עָשָׂר *next to twelve*. Comp. Lat. *underviginti*, *nineteen*. Kimchi derived it from קָשָׁה *to think*, *ten* being reckoned upon the finger, and *eleven* the first number which is mentally conceived beyond. It has now been discovered to be another form of the numeral *one*, of which this is the only trace in Hebrew, but which has been preserved in the Assyrian *istin* = *one*.

חֲמִישָׁה עָשָׂר *fifteen* occurs Judg. 8: 10, 2 Sam. 19: 18, and שְׁמֹנֶת עָשָׂר *eighteen* Judg. 20: 25.

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

Twenty	עֶשְׂרִים	Forty	אַרְבָּעִים
Thirty	שְׁלֹשִׁים	Fifty	חֲמִשִּׁים

Sixty	שְׁשִׁים	Eighty	שְׁמֹנִים
Seventy	שִׁבְעִים	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 the precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שְׁשִׁים וְשִׁתִּים *two and sixty* Gen. 5: 18, while the latest writers as commonly place the tens first, שְׁשִׁים וְשִׁבְעִים *sixty and two* Dan. 9: 25.

§ 227. Numerals of a higher grade are מֵאָה *one hundred*, אֶלֶף *one thousand*, רֶבֶב, רִבּוֹ or רִבּוּא *ten thousand*. These are duplicated by affixing the dual termination מֵאָתַיִם *two hundred*, אֲלָפִים *two thousand*, רִבּוּתַיִם or שְׁתַּיִ רִבּוֹ *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שְׁלֹשׁ מֵאֹת *three hundred*, שְׁלֹשַׁת אֲלָפִים *three thousand*, שֵׁשׁ רִבּוּאוֹת *sixty thousand*, אֶלֶף אֲלָפִים *one million*.

§ 228. 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; ראשׁוֹן *first* is derived from ראשׁ *head*.

First	ראשׁוֹן	Sixth	שִׁשִּׁי
Second	שֵׁנִי	Seventh	שִׁבְעִי
Third	שְׁלִישִׁי	Eighth	שְׁמֹנִי
Fourth	רְבִיעִי	Ninth	תְּשַׁעִי
Fifth	חֲמִישִׁי or חֲמִישִׁי	Tenth	עֲשָׂרִי

The feminine commonly ends in יָה, occasionally in יָהּ.

a. There are two examples of the orthography ראשׁוֹן Josh. 21: 10, Job 15: 7, and one of רִישׁוֹן 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 parts are expressed by the feminine ordinals, שְׁלִישִׁית *one third*, רְבִיעִית *one fourth*, etc., and by the following additional terms, הַצֵּי *one half*, רִבֵּעַ and רִבְעָה *one quarter*, חֲמִישׁ *one fifth*, עֲשָׂרִית *one tenth*.

PREFIXED PARTICLES.

§ 229. 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 הָל Deut. 32: 6, though editions vary; three are combined in אֲשַׁבֵּל Eccles. 8: 17.

THE ARTICLE.

§ 230. 1. The Definite Article (הַ הַהֲ הֵהֵ הִהִ) consists of הַ with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, מֶלֶךְ *the king*.

a. As the Arabic article ^{أَلْ} is in certain cases followed by a like doubling of the initial letter, it has been imagined that the original form of the Hebrew article was הַהַ and that the Daghesh-forte has arisen from the assimilation of הַ 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 Daghesh is conservative, § 24.3.

The Arabic article is supposed to be found in the proper name אֱלִיבֹדָד Gen. 10: 26; אֱלִנְבָיִשׁ *hail*, the equivalent of גְּבִיִּשׁ, and possibly in אֱלִקוּם 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 אֶחָד אֲנִי *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, הַבְּרִיָּה but הַבְּרִיָּהּ, הַבְּרִיָּהּ.

a. Daghes-forte though usually omitted in this case is occasionally retained e. g. הַמִּשְׁפָּחָה 2 Kin. 9: 11, הַמִּשְׁפָּחָה Jer. 6: 2, הַמִּשְׁפָּחָה Ex. 8: 1 but הַמִּשְׁפָּחָה ver. 2, הַמִּשְׁפָּחָה Judg. 8: 15, הַמִּשְׁפָּחָה 1 Sam. 24: 3, and it is always written in הַיְהוּדִי *the Jew* and הַיְהוּדִים *the Jews*.

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 הּ, and sometimes before ע, the syllable being converted into an intermediate, § 18. 3, instead of a simple one, הַחֵלֶל, הַחֵלֶל, הַחֵלֶל Gen. 15: 11, הַחֵלֶל but הַחֵלֶל, הַחֵלֶל Jer. 12: 9.

a. The article very rarely has Kamets before ה and הּ Gen. 6: 19, הַחֵלֶל Isa. 17: 8; in a very few instances initial א quiesces in the vowel of the article, הַחֵלֶל 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 Methegh, הַחֵלֶל, הַחֵלֶל, הַחֵלֶל, הַחֵלֶל.

a. This change very rarely occurs before א, הַחֵלֶל Mic. 2: 7. When ה is followed by Kamets-Hhatuph, Pattahh remains הַחֵלֶל.

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 הַר, הַעַם, so אֶרֶץ *earth* but הַאֶרֶץ. The plurals of אֶהָל *tent* and קֹדֶשׁ *holiness* without the article are אֶהָלִים Gen. 25: 27, קֹדֶשִׁים Ex. 29: 37, but with the article אֶהָלִים (בְּהֵאֱהָלִים) Judg. 8: 11, הַקֹּדֶשִׁים Ex. 26: 33, § 210. 3. b. קַלָּה *pelican* Isa. 34: 11, Zeph. 2: 14, is pointed הַקַּלָּה Lev. 11: 18, Deut. 14: 17 upon

receiving the article; so פֶּר Num. 7: 15, but הֶקֶד Judg. 6: 26. 28. The emphasis due to the article has in these few instances an effect analogous to that of the pause accent in prolonging the principal vowel of the word.

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, בַּשְּׂמֵימִים for בְּהַשְּׂמֵימִים, see § 232. 5.

HE INTERROGATIVE.

§ 231. 1. The letter ה (הֵא הִשְׁאַלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Pattahh, הֵלֵא הִיא shall we go? הֵלֵא הִיא is he not?

2. Before a vowelless letter this becomes Pattahh, § 61. 1, הֵהוּאָה Gen. 34: 31, הֵלֵאֵינִי Job 18: 4, הֵהָיָה 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 Dagheshe-lene in such forms as הֵיִדְבַּחְתֶּם Gen. 29: 5. In order to render this still more evident recourse is frequently had to Dagheshe-forte separative, § 24. 5, הֵקִיָּן Gen. 17: 17, הֵבִיעַנָהּ 18: 21, Methegh. § 45. 2, הֵהִיטֵל Judg. 9: 2, הֵהִשִּׁיחַ Job 38: 35, or compound Sh'va, § 16. 3. b, הֵבִרְקָה Gen. 27: 38.

b. He interrogative has Pattahh and Dagheshe-forte in one instance before a letter with a vowel of its own, הֵיִרְבֶּה Lev. 10: 19.

3. Before gutturals it likewise usually becomes Pattahh, הֵאֵלֶּךְ Ex. 2: 7, הֵאֲשִׁיר 2 Kin. 6: 22, הֵהִיבִיר Jer. 2: 11, הֵהִשַׁח Hag. 1: 4, הֵהִלֵּשׁ Job 22: 3.

a. There are a few examples of He interrogative with Kamets before א, הֵאֲשִׁיחַ Num. 16: 22, Neh. 6: 11, הֵאֲשִׁיבֶם Judg. 6: 31, הֵאֲשַׁרְתִּי 12: 5, הֵהִיהִיהָ Jer. 8: 19 (in some editions) pointed as if before אֲרִיָּה: so too most probably הֵאֲשִׁיבֶם Dent. 20: 19.

4. Before gutturals with Kamets it is changed to Seghol, הֵהֲאֲמִיר Ezek. 28: 9, הֵהֲהִיחָהּ Joel 1: 2, הֵהֲהִלֵּם Eccles. 2: 19; see also Num. 11: 12, 13: 18, 2 Sam. 19: 43, Job 13: 25, 21: 4.

a. This rule does not apply to Resh, הֵהֲרָשָׁה Num. 13: 18, הֵהֲרָאִיָּה 1 Kin. 20: 13.

2 Chron. 10: 7, לְהַגְדִּיר 25: 10, לְהַמְזַבֵּחַ 29: 27, לְהַגְרִים Ezek. 47: 22, לְהַעֲזֹ Dan. 8: 16. The initial ה of the Hiphil and Niphal infinitives is occasionally rejected in like manner, לְשַׁבֵּר Am. 8: 4 for לְהַשְׁבִּיר, לְהַשְׁבִּיר Prov. 24: 17 for בְּהַשְׁבִּיר.

§ 233. The preposition מִן *from*, though used in its separate form, may also be abbreviated to a prefix by the assimilation and contraction of its final Nun with the initial letter of the following word, which accordingly receives Daghesth-forte, מִן מִדְּרָה for מִן דְּרָה. Before ה Hhirik is commonly retained in an intermediate syllable, but before other gutturals it is for the most part lengthened to Tsere, מִן הוֹיֵץ for מִן הוֹיֵץ, but מִן הַטָּא, מִן הַחֵלֶל 1 Sam. 12: 23; מִן הַדָּרָה, מִן הַדָּרוֹת, מִן הַדָּרוֹת.

a. If the first letter of the word have Sh'va, Daghesth-forte may be omitted. This is occasionally the case even when it is an aspirate מִן הַבְּיָרִי Judg. 8: 2, מִן הַבְּיָרִי Ezek. 32: 30. Daghesth-forte is twice retained in an initial vowelless Yodh, מִן הַיָּדָה 2 Chron. 20: 11, מִן הַיָּדָה Dan. 12: 2, but commonly it is dropped and the Yodh quiesces מִן הַיָּדָה, מִן הַיָּדָה, מִן הַיָּדָה. מִן is sometimes poetically lengthened to מִיָּה, and once has the form of a construct plural, מִיָּה Isa. 30: 11.

§ 234. These prepositions are combined with the pronominal suffixes in the following manner:

SINGULAR.

1 c.	בִּי	לִי	מִמֶּנִּי	מִיָּה, מִיָּה	מִיָּה, מִיָּה
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	מִמֶּךָ	מִיָּה, מִיָּה	מִיָּה, מִיָּה
2 f.	בְּךָ	לְךָ	—	—	מִיָּה
3 m.	בוֹ	לוֹ	מִמֶּהוּ	מִיָּה, מִיָּה	מִיָּה, מִיָּה
3 f.	בֶּהּ	לָהּ	מִמֶּהָ	—	מִיָּה

PLURAL.

1 c.	בָּנוּ	לָנוּ	מִמֶּנּוּ	—	מִיָּה
2 m.	בְּכֶם	לְכֶם	מִמֶּכֶם, מִמֶּכֶם	—	מִיָּה
2 f.	בְּכֶן	לְכֶן	—	—	מִיָּה
3 m.	בָּם, בָּהֶם	לָמוּ, לָהֶם	מִמֶּהֶם, מִמֶּהֶם	—	מִיָּה, מִיָּה
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	—	מִיָּה

a. The syllable הִי 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, במו, כמו, למו, is commonly thought to be related in its origin to the pronoun מה *what*, so that כְּמֹיְנֵי 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, מִן־יָיִן = מִן־יַיִן. Comp. a similar reduplication of a short word, מֵי־מֵי or מֵי construct of מַיִם *water*.

VAV CONJUNCTIVE.

§ 235. The conjunction *and* is expressed by ו pre-fixed with Sh'va, וְהֶאָרַץ, וְחָטְאָה. Before one of the labials ב, בּוּ, פ, § 57. 2 (1), or before a vowelless letter Vav quiesces in Shurek, וַיִּבֶן, וַיִּמְלֹךְ, וַיִּשָּׂא. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וַיִּנְקְתָם, וַיִּלֵּךְ. Before a guttural with compound Sh'va it receives the corresponding short vowel, וַיִּזְוֶה, וַיִּחַלֵּי. Before a monosyllable or a dissyllable accented on the penult it frequently receives a pretonic Kamets, particularly if it be the second of two closely connected words, וַתְּהִי וַתְּהִי Gen. 1: 2, וַיִּבֶן וַיִּבֶן 2: 9, וַיִּקַּח וַיִּקַּח 8: 22. See also 12: 19, 41: 11, Num. 16: 16, Deut. 32: 7, Job 4: 16, Ps. 55: 18, 63: 6, Eccles. 4: 8; and Prov. 24: 21, 25: 3, Isa. 65: 17, where a word is interposed.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character. וַיִּזְוֶה Gen. 2: 12, וַיִּבְרָאֵם Ezek. 26: 21, וַיִּסְעֶדָה 1 Kin. 13: 7, וַיִּצְלַקְרֵי Jer. 22: 20.

b. Vav receives Hhirik before He or Hheth followed by Yodh in the forms וַיִּחַי, וַיִּחַיִּים, וַיִּחֵי, וַיִּחֵיִם, וַיִּחֵיִם, וַיִּחֵיִם 2 plur. preterite and imperative of the verbs *to be* and *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וַיִּחֵי, וַיִּחֵיִם for וַיִּחֵי, וַיִּחֵיִם.

c. The short vowel appropriate to the guttural is taken in a very few instances, even when the latter has simple Sh'va, וַיִּבְרָאֵם Gen. 32: 16, וַיִּצְטַר Job 4: 2. א quiesces after Vav conjunctive as after the inseparable prepositions, § 232. 3. a, in אֲדֹנָי *master* when connected with singular suffixes, אֲדֹנָי *Lord* and אֱלֹהִים *God*, אֲדֹנָי, אֲדֹנָי, אֲדֹנָי the Seghol being lengthened to Tseré in the simple syllable. Hence also יְהוָה when יהוה has the vowels of אֲדֹנָי. A very few instances occur in which א with Patahh and י with Hhirik give up their vowel to Vav conjunctive and become quiescent, וַאֲנִשְׁרֵךְ Zech. 11: 5 for וַאֲנִשְׁרֵךְ, וַיִּקְלַחְתָּ Jer. 25: 36 for וַיִּקְלַחְתָּ.

d. The rule for pretonic Kamets is sometimes extended to the last of three connected words, שִׁיר וְקָשָׁב וְעִזוֹ Lev. 7: 23, גִּדּוּל וְרֵב וְרָם Deut. 2: 10. 21, and even the last two הַבֵּשׂ וְהַיֶּבֶן וְצָרִי Ezek. 27: 17; and to Vav conversive of the Preterite at or near the end of a clause וַיִּחַהֵן Gen. 44: 9. 22. 31, וַיִּהְיֶה Ex. 1: 16, Lev. 18: 5, 2 Kin. 7: 4, Prov. 24: 16, Isa. 6: 10. Other cases are rare and exceptional e. g. וַיִּנְאָרְךָ Isa. 26: 19, the first vowel of וַיִּנְאָרְךָ being as usual assimilated to a preceding Kamets, § 63. 2. *b.*

SEPARATE PARTICLES.

ADVERBS.

§ 236. 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*, אָז *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*, אֶל *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 לִּי *if*. The pronoun הֵּז, of which probably שָׁ is originally only a modification (comp. the relative use of הֵּז, § 73. 1), is plainly connected with אָז *at that time* and שָׁ *in that place*.

2. Derivative adverbs are formed

(1.) By affixing the terminations ם or ם', § 201. *e*, אֲמָנָם and אֲמָנָם *truly* from אֱמֶן *truth*, תְּנִימָה from תָּנָה *gratuitously* from תָּן *grace*, יוֹמָם *by day* from יוֹם *day*, רֵיקָם *in vain* from רֵיק *empty*, פְּתָאם *suddenly* from פְּתַע *moment*, שְׁלֹשָׁם *the day before yesterday* from שְׁלֹשׁ *three*.

(2.) By abbreviation, as אָךְ *surely, only* from אֲכָךְ.

(3.) By composition, as מִדְּמַי *why?* from מִדְּמַי *quid edoctus*, מִלְּמַעְלָה *from above* from מִן, לְ, and מִלְּמַעְלָה.

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*, סָבִיב *around* prop. *circuit*, עוֹד *again* prop. *repetition*, אֵשׁ *no*

more prop. *cessation*; with a preposition, בְּיָאֵר *exceedingly*, לְבָד *apart prop. to separation*, or a suffix יַחְדָּו *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, בְּיָטֵב *well prop. recte faciendo*, הֵרַבָּה *much*, בִּיהָר *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוֹב *well*, בְּיָלָא *fully*, רֵאשִׁיטָה *at first*, שְׁנִיחַ *the second time*, רַבָּה and רַבַּת *much*, יהוּדִית *in Jewish i. e. Hebrew*, אַרְמִיית *in Aramæic*, נִבְלָאוֹת *wonderfully*.

(4.) Pronouns, זֶה *here, now prop. this place, this time*, הֵנָּה *hither prop. to these places*, with a preposition כֵּן *thus prop. according to it*, כֵּן *so perhaps for כְּיֵן according to these things*, though others explain it as an adverbial of the participle בֵּן *right, true*, פֹּה *here probably for בּוֹ in this (place)*.

§ 237. A few adverbs are capable of receiving pronominal suffixes, as הֵן or הֵינָה *behold*, עוֹד *yet*, אֵי *where*, to which may be added אֵין *there is not prop. non existence* and יֵשׁ *there is prop. existence*. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with נ epenthetic. Thus

1. הֵינָה. *First person* הֵנִי, הֵנִי, and הֵנִי; הֵנִי, הֵנִי, and הֵנִי. *Second person masc.* הֵנְךָ once, הֵנְכֶם, fem. הֵנְךָ. *Third person* הֵנוּ and הֵנָּה; הֵנָם.

2. עוֹד. *First person* עוֹדֵנִי and עוֹדֵי; once with plur עוֹדֵינוּ Lam. 4: 17 K'ri. *Second person masc.* עוֹדְךָ fem. עוֹדְךָ. *Third person* masc. עוֹדָם, fem. עוֹדָהּ.

3. אֵי, אֵי, אֵי. *Second person* אֵינְךָ. *Third person* אֵינוּ, אֵינָם.

4. אֵין. *First person* אֵינִי. *Second person* masc. אֵינְךָ, fem. אֵינְךָ. *Third person* masc. אֵינָם and אֵינֵמוּ, fem. אֵינָהּ.

5. יֵשׁ. *Second person* יֵשְׁךָ, יֵשְׁכֶם and יֵשְׁכֶם. *Third person* יֵשְׁנוּ.

PREPOSITIONS.

§ 238. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 232, are chiefly אַחֲרֵי *behind, after* אֶל- *to, unto*, אֶצֶל *beside*, אִתּוֹ *with*, בֵּין *between*, בְּלֹא *without*, בְּעַד *through*, זֶלְתָּה *except*, לְעַן *on account of*, מִבּוֹל or מִבּוֹל *over against*, לְנֶגַד *in presence of*, לְפָנֶיךָ *in front of, before*, עַד *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 מֵאַחֲרָיִךְ *from after*, מֵאִתּוֹ *and מֵעִם* *from with*, מֵעַל *from upon*, מֵתַחַת *from under*, לְמִן *from*, לְנֶגַד *and לְפָנֶיךָ* *before*, לְאַל-מִוֹל *toward*.

(2.) A preposition and a noun לְבַד *and מְלַבֵּד* *besides* from בַּד *separation*, לְפָנֶיךָ *before* and מִפְּנֵיךָ *from before* from פָּנִים *face*, בְּגִלְלָה *and בְּעֵבֹרָה* *for the sake of*, בְּיָד *by prop. by the hand of*, אֶל-עֵבֶר *beyond*, לְ *from beyond*, לְעִמָּה *in conjunction with*, לְמִשְׁעָן *and לְעֵקֶב* *on account of*, לְפִי- *and לְפִי-* *according to prop. at the mouth of*.

(3.) A preposition and an infinitive, לְקָרְאתָ *toward prop. to meet*.

(4.) A preposition and an adverb, מִבְּלֵעֵיךָ *and מִבְּלֵעֵיךָ* *without from* בַּל *not* עַד *unto*, לְ *beyond*, בְּכֹלִי *without*.

§ 239. The prepositions take suffixes in the same manner as singular nouns, e. g. אֶצְלִי *beside me*, זֶלְתָּי *, זֶלְתָּי*, *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. אַחֲרֵיהֶם, אַחֲרֵיהֶם; בֵּין *between* adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינוֹ, בֵּינֵינוּ *and בֵּינֵינוּ*, *and בֵּינֵינוּ*.

a. The plural form אַחֲרַי occurs without suffixes more frequently than אַחֲרֵי; אַחֲרֵי, אַחֲרֵי, אַחֲרֵי also occur in poetry; אַחֲרֵי from the absolute אַחֲרֵי, which appears only in this single form, is used as an alternate of אַחֲרֵי from אַחֲרֵי with and the 1 pers. sing. suffix.

b. אַחֲרֵי in a very few instances takes a verbal suffix, אַחֲרֵי־י 2 Sam. 22: 37, 40, 48, and once has Nun Epenthetic before the suffix אַחֲרֵי־נָה Gen. 2: 21; with the 3 masc. plur. suffix it is אַחֲרֵי־הֶם oftener than אַחֲרֵי־הֶם.

§ 240. The preposition אַחֲרֵי with is to be distinguished from אַחֲרֵי 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 ה of the preposition is doubled and its vowel shortened to Hhirik, thus אַחֲרֵי־י, אַחֲרֵי־יָ, אַחֲרֵי־יָ (once אַחֲרֵי־יָ Isa. 54: 10), אַחֲרֵי־יָ; the sign of the accusative becomes אַחֲרֵי before suffixes or before grave suffixes commonly אַחֲרֵי, thus אַחֲרֵי־י, אַחֲרֵי־יָ rarely אַחֲרֵי־יָ, אַחֲרֵי־יָ (rarely אַחֲרֵי־יָ) and אַחֲרֵי־יָ.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אַחֲרֵי־יָ, אַחֲרֵי־יָ.

CONJUNCTIONS.

§ 241. 1. In addition to the prefixed copulative וְ, § 235, the following are the simple conjunctions in most common use, אוּ or, אַחֲרֵי also, אַחֲרֵי and לוּ if, אַחֲרֵי and כִּי that, because, כִּי lest.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions אַחֲרֵי כִּי but, אַחֲרֵי כִּי how much more prop. also that.

(2.) The conjunction אַחֲרֵי or אַחֲרֵי with a preposition, as אַחֲרֵי כִּי as, אַחֲרֵי כִּי in order that, אַחֲרֵי כִּי and אַחֲרֵי כִּי because, אַחֲרֵי כִּי until, אַחֲרֵי כִּי because.

(3.) An adverb with a preposition or conjunction, אַחֲרֵי כִּי before, אַחֲרֵי כִּי or אַחֲרֵי כִּי therefore, אַחֲרֵי כִּי unless from לוּ if אַחֲרֵי כִּי not.

INTERJECTIONS.

§ 242. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as אָה, אָה, אָה, אָה *ah! oh!* אָהָה *aha!* הוֹי *ho! woe!* אֵוִי, אֵוִיָה, אֵבֹוִי, אֵבֹוִי *woe!* אֵלֵי *alas!* הָס *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, אָבֵרָה *come!* prop. *give*, לָבֵרָה *come!* prop. *go*, הִיָּה *behold!* prop. a demonstrative adverb, הַלֵּיָה *far be it!* בִּי *pray:* from בְּעִי *entreaty*, נָא *now! I pray thee!*

PART THIRD.

SYNTAX.

§ 243. 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. Sentences may be simple or compound. A simple sentence is the expression of an individual mental judgment. Two or more such judgments united in one connected utterance form a compound sentence, the several clauses of which accordingly consist of or may be resolved into as many separate simple sentences.

3. Every simple 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 elements is built the entire structure of human speech.

THE SUBJECT.

§ 244. 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, לַעֲשׂוֹת לֹא טוֹב *to punish the just is not good* Prov. 17: 26, and adjectives and participles when used substantively, לֹא־יָבוֹא טָמֵא *an unclean*

(person) *shall not enter* 2 Chron. 23: 19, לֹא יִהְיֶה לְלוֹאֵי הַיָּם לֹא יִהְיֶה הַיָּם לְלוֹאֵי הַיָּם *the dead shall not praise the Lord* Ps. 115: 17.

a. The subject of a sentence may be a noun preceded by a preposition e. g. בֵּן in a partitive sense, יָצְאוּ בְּנֵי הָעָם *there went out (some) of the people* Ex. 16: 27, 2 Kin. 10: 10, Ezr. 2: 68, Neh. 5: 5, Dan. 11: 5; or in a local sense הֵלְכוּ מִן הַיָּם *those proceeding from thee shall build* Isa. 58: 12; or the particle of comparison כְּפִגְמָה נִרְאָה (something) *like a plague has appeared* Lev. 14: 35, Ps. 74: 5. לְמִיּוֹם לֹא-הָיָה כָמֵהּ *the like of which has not been* Ex. 9: 18, 11: 6, 2 Kin. 7: 19, Dan. 10: 16, 18; or בְּכֵן . . . וְכֵן in the sense of *both . . . and* כְּעוֹף הַשָּׁמַיִם וְכְעַבְדֵי הַיָּם *both the fowl of heaven and the beasts have fled* Jer. 9: 9.

b. When the subject is an infinitive, it is sometimes as in English, preceded by the preposition לְ *to*, טוֹב לְהוֹדוֹת (it is) *good to give thanks* Ps. 92: 2, 2 Chron. 26: 18, Eccles. 7: 5, Mic. 3: 1 or it may be without a preposition טוֹב וַיַּמְלִיךָ (it is) *good to make melody* Ps. 147: 1, Prov. 25: 7, 28: 21, Ezek. 11: 3, 18: 3; the latter is necessarily the case when the infinitive is in the construct before a following noun לְבַדּוֹ הָיְתָה הַחַיָּה הַזֹּאת *man's being alone (is) not good* Gen. 2: 18, Ps. 133: 1. Both constructions occur in successive clauses 1 Sam. 15: 22, Prov. 17: 26, 18: 5, and even in the same phrase Prov. 21: 9, 19.

c. The subject is very rarely an adverb, נָפְלוּ בְּכֵן הָעָם *many (prop. much) of the people have fallen* 2 Sam. 1: 4.

§ 245. The subject may be omitted in the following cases, viz.:

1. When it is sufficiently plain from the connection, הֲגַדְתָּ עִמָּךְ *is there yet with thee (a corpse)?* Am. 6: 10, or is obvious in itself, אִתָּךְ יִלְדָה (his mother) *bare him* 1 Kin. 1: 6, Num. 26: 59, 1 Chron. 7: 14.

a. When the subject of a sentence or clause is continued from the preceding it is ordinarily not repeated Joel 2: 1 unless in passages of more than usual solemnity and emphasis e. g. אֲלֵהֶם in Gen. 1: 3 ff. Sometimes the subject is suggested by a preceding object either direct Gen. 15: 13, 16: 6, 19: 11, 37: 15, 39: 4, 44: 22, Deut. 4: 9, 1 Sam. 17: 25, Ps. 16: 8, 34: 1 or indirect 2 Chron. 19: 6, Job 21: 19, Ps. 22: 29, Isa. 40: 14, Am. 6: 2, or by a noun in a genitive relation Gen. 9: 6, 14: 2, 2 Sam. 20: 10. Sometimes it can only be generally inferred from the preceding context *he put forth* i. e. one of the children Gen. 38: 28; *they brought him hastily* i. e. those sent by Pharaoh 41: 14; *it is turned unto me* i. e. what formerly passed through the gate of the nations Ezek. 26: 2, Judg. 13: 19; or is evident from the nature of the case as in the frequent ellipsis of God as the subject in poetic passages Isa. 38: 12, 13 and particularly in the book of Job 17: 6, 20: 23, 21: 17, 23: 3 and occasionally even in prose; or is first expressed in a subsequent clause or sentence Isa. 23: 1. A change of subject,

where the sense plainly requires it is often left to be inferred by the intelligence of the reader or hearer Gen. 24: 32, 29: 3, Ex. 10: 5, 34: 28, Deut. 33: 12, 2 Sam. 11: 13, 1 Kin. 9: 8, 9, Mic. 2: 6; or it may be intimated by the insertion of a personal pronoun Num. 35: 23, Job 21: 22. In 1 Sam. 24: 11 the subject is dropped from a familiar phrase, וַיִּזְרַח וַתִּחַם scil. וַיִּזְרַח. Comp. Deut. 7: 16, 13: 9, Ezek. 20: 17.

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, וַיִּגְדּוּ וַיִּסְּאֲרוּ *and they told Saul* 1 Sam. 18: 20, or third person singular, comp. the French *on* and German *man*, קָרָא *one called its name Babel*, i. e. *its name was called Babel* Gen. 11: 9, 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-לְךָ בָּזָט *thou shalt not make unto thee a graven image* Ex. 20: 4, 23: 1, Deut. 16: 1 ff., 28: 1 ff., הִבִּיֵאֵה לְמוֹסֵר לְבָבְךָ *apply thine heart unto instruction* Prov. 23: 12, 2: 1 ff., Eccles. 11: 1.

a. Sometimes אִישׁ אִישׁ *man* is used as an indefinite subject, אִישׁ-יִחְשָׁב *if a man* (i. e. any one) *can count* Gen. 13: 16, 23: 6, 41: 44, Ex. 21: 7, 34: 24, Deut. 11: 25, 1 Sam. 24: 20, 2 Sam. 16: 23 K'ri (but not in K'thibh), Ps. 49: 8, 17, Prov. 6: 27, 28, Eccles. 1: 8, Cant. 8: 7, Isa. 36: 6, or the pronoun of the third person, Job 28: 3, Eccles. 7: 1, 10: 10, or the participle of the accompanying verb וַיִּשְׁמַע הַשָּׁמַיִם *and the hearer shall hear* 2 Sam. 17: 9, הָרֹשְׁתִים הִרְשִׁימוּ *ploughers ploughed* Ps. 129: 3, Gen. 7: 16, Deut. 22: 8, Isa. 28: 4, Jer. 9: 23, 31: 5, Ezek. 33: 4, 39: 15, or a cognate noun וַיִּמְלֹךְ מֶלֶךְ *and a king shall reign* Jer. 23: 5, Am. 9: 1, comp. מוֹת הַיָּמָר *the death of him that dieth* Ezek. 18: 32. By a like idiom the indefinite object may be expressed in terms of the governing verb אֲדַבֵּר אֲדַבֵּר הַכֶּבֶד *I shall speak whatever word I shall speak* Ezek. 12: 25, Ex. 16: 23, 1 Sam. 23: 15, 2 Sam. 15: 20, 2 Kin. 8: 1, or with the accessory idea of the sovereignty of the actor Ex. 4: 13, 33: 19, or of his self consistency Ex. 3: 14, comp. Deut. 9: 25.

b. The plural is used where the action is one in which several are engaged Gen. 41: 14, 43: 32, Lev. 14: 40, 20: 27, Num. 10: 3, 4, 17: 3, Deut. 25: 1, Josh. 10: 27, 24: 30, Judg. 16: 7, 11, 2 Sam. 5: 17, 11: 20, or which may be predicated of people generally, where we would say *men* or use a passive construction Lev. 27: 9, 11, 2 Sam. 23: 6, Isa. 1: 29, 64: 3, Jer. 51: 26, Ezek. 12: 23, Hos. 12: 9, Mal. 2: 7. The 3d sing. is used of an action which is regarded as the work of a single agent Lev. 16: 32, 27: 8, Num. 6: 13,

19: 3, 5, 35: 25, 30, 2 Kin. 9: 21, 21: 26, Prov. 22: 27; and likewise of actions, in which many are really engaged, but attention is directed to some representative actor or to each individual agent, as we might use the indefinite *one* or *any one* Ex. 10: 5, 21, 34: 15, Lev. 7: 11, Num. 35: 23, 2 Sam. 15: 32, Job 27: 23, 28: 3, Isa. 7: 24, Jer. 51: 33, Am. 6: 12, Mic. 7: 12; so as the subject of an infinitive Eccles. 7: 1. In recording the name given to a place or person it is usual to employ the singular אִשָּׁרָא, אִשָּׁרָא *one called*, respect being had to its original imposition or to subsequent individual utterances of it Gen. 19: 22, 21: 31, 33: 17, Ex. 17: 7, Num. 11: 3, 34, although the plural אִשָּׁרָא, אִשָּׁרָא *they called* also occurs Judg. 18: 12, 1 Sam. 23: 28, 1 Chron. 11: 7, 14: 11 (the parallel 2 Sam. 5: 20 has the sing.). The singular is often used in comparisons, whose vividness is increased by individualizing אִשָּׁרָא אִשָּׁרָא *as one hunts the partridge* 1 Sam. 26: 20, 2 Sam. 16: 23 K'thibb, 1 Kin. 14: 10, 2 Kin. 21: 13, Jer. 19: 11; but the plural in such passages as Isa. 9: 2 where joint action is involved. The indefinite singular and plural are sometimes interchanged as equivalents Gen. 25: 25, 26, Lev. 4: 24 comp. 7: 2, 1 Kin. 18: 23, 26, Job 28: 4, Jer. 8: 4, 9: 7, Ezek. 48: 14, and sometimes suggest distinct agents Gen. 18: 10, 19: 17, Lev. 7: 2, 3, 16: 27. Successive plurals may be used in the sense of *some....others* Job 24: 2 ff.

c. The indefinite construction is often employed in Hebrew from a preference for the active form, where the passive would be used in English; and in some cases, as it would seem, without any thought of the real agency concerned. So 3 plur. Prov. 9: 11, and with special frequency in the book of Job, אִשָּׁרָא לֵילַי מְאֻמָּה *wearisome nights are appointed to me lit. they have appointed* 7: 3, 4: 19, 18: 18, 19: 26, 20: 8, 34: 20; 3 sing. 1 Sam. 2: 20, Isa. 6: 10, 8: 4, 53: 9. Sometimes the indefinite form alternates with the passive Job 6: 2, Isa. 29: 11, 12, Jer. 16: 6, 7, Ezek. 15: 3, Neh. 7: 3.

d. The 2 pers. sing. indefinite is most frequent in precepts and aphorisms, but is also found in topographical descriptions in the current phrase אַתָּה בָּאָתָּה *as thou camest to* Gen. 10: 19, 30, 13: 10, 25: 18, 1 Sam. 15: 7, 27: 8, or אַתָּה עָרַבָּהּ Judg. 6: 4, 11: 33, 1 Sam. 17: 52, 1 Kin. 18: 46, and in the technical expression of the Levitical law אַתָּה תִּשְׁמֹר *thy valuation* i. e. that of the officiating priest Lev. 5: 15, 27: 2 ff. It is comparatively rare in other connections אַתָּה יִשְׂרָאֵל Isa. 7: 25. It is sometimes used collectively, the whole people being addressed as a unit Deut. 19: 1—3, 22: 21; or the 2 plur. may be used instead Ex. 22: 21, 30, Lev. 19: 2 ff., 20: 7, 8, or the 2 sing. and plural may be interchanged in the same context Ex. 13: 4, 5, 22: 20, 23: 9, 25, Lev. 19: 15, 19, Deut. 6: 1, 2, 9: 7, 18: 15, 27: 4. The 2 sing. indefinite interchanges with the 3d sing. Prov. 19: 25; the 2d plur. with 3d plural Num. 10: 3—6; 2d plur. with 3d sing. Mal. 2: 15.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, אַל-יִרְעַע בְּעֵינֶיךָ *let it not be grievous in thy sight* Gen. 21: 12, אָז הָיָהל *then it was begun* i. e. *men began*, Gen. 4: 26, though the feminine is also employed on ac-

count of its special affinity with the neuter, וְהָצַר לְיִשְׂרָאֵל
and Israel was distressed lit. *it was strait to Israel* Judg
 10: 9.

a. The masculine as the more indefinite and primary form is commonly employed when the subject is altogether indeterminate, as when a state or condition is affirmed to exist with no thought of any particular subject in which it inheres וְהָיָה *and it shall be* or *come to pass* Gen. 4: 14, וַיָּרֶר Gen. 12: 11, רַב *it is enough* Deut. 3: 26, יָקָטָה *it is hard* Deut. 15: 18, וַיֵּאָר *and it was light* 2 Sam. 2: 32, קָהָה *it burned to thee*, i. e. thou wert angry Gen. 4: 6, the person affected being preceded by לְ *to*, so, לָךְ *Gen.* 40: 14, לְ מַר לִי Ruth 1: 13, לֹא יָשׂוּב וְלֹא יָרֹחַ לְשׂאֵיִל וְלֹא יִרְחַם לִי 1 Sam. 16: 23, לֹא חָס לִי 1 Kin. 1: 1, 2, לִי יָנִיחַ Job 3: 13, יָנַח לְ *Prov.* 24: 25. So in passive verbs יָדְבַר Cant. 8: 8, נְהַיָּה *it is done*, all is over Mic. 2: 4, יָנוּעַ *it is sifted*, one sifts Am. 9: 9, נִרְפְּאָה לָנוּ *it is healed to us*, we are healed Isa. 53: 5, יִבְלָע לְמַלְכָּהּ *the king shall be swallowed up* 2 Sam. 17: 16; when the object of the action is expressed, it is regarded as not the subject but the object of the impersonal passive § 283. 4. a, hence בָּקָטָר בָּגֵשׁ Mal. 1: 11 (though followed by הַמְנַחֵהּ), and so when the object is a clause הָאֵמִר Gen. 22: 14, נִוְרַע 41: 21, הָצַב Nah. 2: 8, Esth. 1: 19. Once the impersonal *it* is represented by a suffix בָּחֲמֹז *when it is hot* Job 6: 17.

b. When the subject, though not distinctly expressed, is something vaguely suggested in the context or by the circumstances of the case, the impersonal verb takes the feminine form in the sense of the neuter. Thus לֹא יָצַר לֵהּ *there was distress to him* Gen. 32: 8 simply declares the existence of the distress, while נִחַצְרָה *it was distressing* Judg. 10: 9 contains an implied reference to its cause previously stated; תְּהָיָה *it shall be* viz. the act just mentioned Gen. 21: 30; וַתְּהַיְיֶה *and it became a custom* viz. what is immediately added Judg. 11: 39; וַתֵּבֵל 2 Sam. 13: 39, whether לְ be supplied *it ceased to David* viz. his hostility to Absalom, or בָּלָה be taken in the sense of בָּלָה *it withheld David* from his hostility that he was comforted etc.; so תִּרְטַב Ps. 69: 32, נִגְלָתָה Jer. 7: 31, הִאָּחָה 10: 7, הִמְטִיָּה Ezek. 12: 25, which in ver. 28 takes as its object הִבְרִי; Job 4: 5, 18: 14, Ps. 69: 11. In the following verbs relating to natural phenomena the feminine form occurs הִשְׁטַפְרָה *it is tempestuous* Ps. 50: 3, הִתְגַּלְגַּל *it snows* 68: 15, הִמְטִיָּר *it rains* Am. 4: 7.

THE PERSONAL PRONOUN AS SUBJECT.

§ 246. 1. The personal pronouns are 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, הִזְמִינָה וְנָפְלוּ וְנָפְלוּ *they are brought down and fallen, but we are risen* Ps. 20: 9.

a. Except in circumstantial clauses as 1 Kin. 1: 41, the personal pronoun as an emphatic subject always implies a tacit contrast even when this is not directly expressed, as it mostly is, in the context $\text{תָּוֹכַחְתָּהּ הַיְּדָעָה} \textit{thou knowest}$ (whether others do or not) Ps. 69: 6, 20, $\text{אֲנִי אֶמְלֹךְ} \textit{I will be king}$ (and not some other aspirant to the throne) 1 Kin. 1: 5, $\text{אֲנִי נָתַתִּי} \textit{I myself gave}$ (it was my own act not that of others) Gen. 16: 5. It may be made still more emphatic by a periphrasis comp. $\text{אֲנִי הִקְנֵאתִי} \textit{I have sinned}$ 2 Sam. 24: 17 with $\text{אֲנִי הִקְנֵאתִי אֲנִי הִקְנֵאתִי} \textit{it is I that have sinned}$ 1 Chron. 21: 17, or by inserting the particle $\text{גַּם} \textit{also}$ Gen. 20: 6, 21: 26, 44: 9, 48: 19, Num. 18: 28, Hos. 4: 6, $\text{גַּם} \textit{too}$ Lev. 26: 24, or $\text{רַק} \textit{only}$ Job 1: 15 ff. The emphatic pronoun regularly precedes the verb Gen. 15: 15, 19: 19, 21: 26, 24: 45, 28: 16, 33: 14, Ex. 18: 21, Num. 22: 32, Judg. 11: 35, Ruth 4: 4, 1 Sam. 1: 28, 10: 18, 19, 2 Sam. 2: 6, 17: 8, 1 Kin. 1: 17, 8: 32, 18: 12, 21: 7, 2 Chron. 13: 11, Neh. 1: 8, Ps. 2: 6, 7, Isa. 37: 16, 49: 15, 53: 4, Ezek. 16: 33, Hos. 8: 4, 12: 11, Am. 7: 17, Mic. 6: 13-15. If special emphasis is to be thrown upon the verb or its adjuncts, it may precede the pronoun Judg. 15: 12, so particularly, when it is accompanied by an absolute infinitive Ex. 4: 14, or is in an energetic modal form, such as the imperative Ex. 18: 19, Deut. 5: 24, 1 Sam. 28: 22, jussive or future with $\text{אֶל} \textit{Jer. 17: 18}$, Obad. ver. 13, (but see 2 Chron. 20: 15), intentional (paragogic future) 2 Sam. 18: 22 or has Vav Consecutive, to which the verb must be immediately attached Ezek. 17: 22 (comp. ver. 3), or stress is laid upon its suffix Judg. 9: 28. No emphasis is involved in the use of a pronoun, when perspicuity requires it, as when it is joined with a participle Gen. 15: 14, 2 Chron. 13: 11 or with any other predicate than a verb 2 Sam. 17: 8, Jer. 1: 6, 7, 17: 17. The unemphatic use of the pronoun with the persons of the verb is rare except in Ecclesiastes, where it occurs with remarkable frequency and generally follows the verb e. g. 1: 16, 2: 1, 11 ff.; see also Cant. 5: 5, Ps. 41: 5, 116: 10, 11, Isa. 38: 10.

2. The pronoun of the third person may be added to the subject to render it emphatic, $\text{יְהוָה הוּא הָאֱלֹהִים} \textit{Jehovah, he is the God}$ 1 Kin. 18: 39, $\text{אֲדֹנָי הוּא} \textit{the Lord himself will give}$ Isa. 7: 14, 1 Sam. 17: 14, Gen. 25: 16, 34: 21, Mal. 1: 7, 12, and this even when it is a pronoun of the first or second person, $\text{אֲנִי הוּא מִקְהָה} \textit{I, this person and no other, equivalent to I myself am blotting out}$ Isa. 43: 25, 51: 12; $\text{אֲתָה הוּא נִקְהָה תִּנְקָה} \textit{shalt thou, such an one as thou art, be altogether unpunished?}$ Jer. 49: 12, 14: 22, 2 Sam. 7: 28, Neh. 9: 6, Ps. 44: 5, Isa. 37: 16, Zeph. 2: 12. Comp. in Chald. Ezr. 5: 11.

a. This seems to be a better explanation than to regard הוּא as a copula, § 261. 2, or such constructions as abbreviated relative clauses e. g.

I am he who blotteth out etc. after the analogy of 1 Chron. 21: 17. The pronoun so used may stand before the predicate as in most of the instances adduced above, or after it Gen. 41: 25, 26, Job 3: 19, Ps. 50: 6, Ezek. 18: 4. and even before the subject when the predicate is emphatically prefixed Ex. 12: 42, or after the subject Num. 18: 23. In any case it commonly agrees in gender and number with the subject, הַדָּם הַזֶּה *the blood, it is the life* Deut. 12: 23, Ex. 3: 5; though sometimes it agrees in preference with the predicate, בְּיַד עַמִּי הַלְלוּם הוּא אֲהוּלָם *the houses of the cities of the Levites, this is their possession* Lev. 25: 33, Jer. 10: 3.

b. Various pronominal ideas for which no distinct pronoun exists in Hebrew, are expressed by substantives or other appropriate words; thus the indefinite pronoun *one* or *any one* by נֶפֶשׁ *a soul* or *person*, אִישׁ *a man*, אָדָם or אִיָּמָן *a man*; the reflexive *self* by לָבַשׁ with the proper suffix נִשְׁפָּטִי *myself* etc. or by an emphatic use of the personal pronoun Hos. 4: 14 or suffix Lev. 19: 18, Ps. 49: 19, Isa. 45: 23, Jer. 7: 19; the reciprocal *one another* by אִישׁ אֶחָיו *a man his brother* or אִישׁ רֵעֵהוּ *a man his friend*; correlatives, *one...the other* by זֶה...וְהַזֶּה Ex. 17: 12, 1 Kin. 3: 23, Eccles. 6: 5, or אֶחָד...אֶחָד Ex. 18: 3, 4, 1 Kin. 3: 25, comp. 2 Kin. 4: 35; *the same* by הַיּוֹם הַזֶּה *the very same day* Lev. 23: 14, and in a very few passages as some suppose by an emphatic הוּא Deut. 32: 39, Ps. 102: 28, though even here as in Isa. 41: 4, 43: 10, the pronoun may retain its ordinary sense *he*, i. e. the being or person referred to; *others*, as introducing a new class in an enumeration, is in Job 24: 16 expressed by הֵמָּנָה lit. *they* or *those* distinguished from such as had been previously mentioned.

§ 247. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject וְכִלְעֵי הַשָּׁמַיִם וְהָאָרֶץ *and the heavens and the earth* and all their host were finished Gen. 2: 1, וְאֲנִי וְהַלְוִיָּהוּ *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.

§ 248. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It may either specify individual objects in distinction from others of like character, or designate a particular class in distinction from other classes of objects. In the latter case it is called the generic article. Thus אֲרִיָּה *a lion*, one of the species, Gen. 49: 9; הָאֲרִיָּה *the particular lion*, singled out from the rest of his kind, Judg. 14: 8, or *the lion* in general, distinguished from other species of animals Isa. 31: 4. 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* הָרָקִיעַ *the firmament* Gen. 1: 6, 7, 11: 4, 5, הַמִּזְבֵּחַ *the altar* Gen. 13: 4 with allusion to מִזְבֵּחַ *an altar* 12: 8; עֵץ...אֵשׁ Ex. 13: 21, but הָאֵשׁ...הָעֵץ ver. 22, first אֱהִי then הָאֱהִי Num. 19: 14; אֵשׁ Judg. 1: 24, but הָאֵשׁ ver. 25.

2. When it is defined by accompanying words, as a relative clause, אֲשֶׁר לֹא הִלְכָה וּג' *blessed is the man who has not walked, etc., Ps. 1: 1*, an adjective הַמְאֹרִי הַגָּדֹל *the greater light*, הַמְאֹרִי הַקָּטָן *the lesser light* Gen. 1: 16, a demonstrative pronoun, הַר *a mountain*, הַהַר *this mountain*, הַהַר הַהוּא *that mountain*, or any descriptive phrase הָאֵיל בְּעַל הַקַּרְנַיִם *the two-horned ram* Dan. 8: 6, הַמִּזְבֵּחַ עַל-פְּנֵי הַיְיָבֵל הַבַּיִת *the porch before the temple* 1 Kin. 6: 3.

a. In this case the article is sometimes generic, as is shown in the first of the examples above given; "*the man who has not walked in the counsel of wicked persons*" does not denote an individual but represents a class and the affirmation is made of every one included in that class. The article in 1 Sam. 9: 9 is best explained by supposing that the noun is limited by the following words בְּלִבָּתּוֹ וּג' and is hence conceived definitely as *the man*,

whoever he might be, who went to consult God, comp. Deut. 18: 19, 1 Sam. 17: 25. Ewald is of the opinion that the second word defines the first in the phrase *קָצֵה תָּחֵר* Ex. 9: 18 and elsewhere, and that it means *about the time to-morrow* i. e. when it is to-morrow; the true sense, however, appears to be *about this time to-morrow*, see 3. c below.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into הַשִּׁקָּה 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 הַרְאָה the (well known) seer* 1 Sam. 9: 9.

a. The article thus used adds to the vividness of a description and often affords incidental evidence of the writer's familiarity with the features of the locality or the circumstances of his narrative. Thus *בְּהָרִים...בְּמַעְרָה in the (not a) mountain...in the (not a) cave* Gen. 19: 30, *הַמְלִיץ the interpreter* necessary for Hebrews in Egypt Gen. 42: 23, *הַבְּאֵר the well*, known to have been there, or characteristic of every inhabited place Ex. 2: 15, *הַסִּבָּה the thorn-bush* such as grew in the desert Ex. 3: 2, *הָאֹהֶל the tent*, viz. the one used for the purpose Ex. 33: 7, *הַיָּעִר the young man* present to the writer's mind as the one who brought the message Num. 11: 27, though some judge the article to be generic and take the noun in a collective sense as equivalent to *young men*; *הַכּוּשִׁי the Cushite woman*, whom Moses had married, as is explained in the next clause Num. 12: 1; *הַשִּׁפְחָה the maid* of the high priest 2 Sam. 17: 17, and ver. 19 *הָאִשָּׁה the woman* who belonged in the house, *הַמְכָה the cover* which she had or which was commonly used for the purpose; *הָאִישׁ הַמִּצְרִי the well known Egyptian* 1 Chron. 11: 23. Certain names of diseases may receive the article, being well known physical conditions, as we say *the cholera* or *the plague*; thus *הַצָּרְעָה the leprosy* Lev. 13: 2 or *הַעֲרִיבָה* ver. 12, *with blindness* *בְּסַנְגִּירִים* Gen. 19: 11, *הַקִּיּוֹן* Zech. 12: 4, and various other ailments Lev. 14: 54-56, Deut. 28: 27; so mental states *הַשִּׁעֲלוֹן* and *הַשִּׁעֲלוֹן* *madness*, *הַתְּמַהוֹן* and *הַתְּמַהוֹן* *astonishment*.

b. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took הַצִּלְיָה the veil* Gen. 24: 65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took *הַכִּנּוֹר the harp* i. e. *his harp* 1 Sam. 16: 23, so the LXX. *ἔλαμβανε Δαυὶδ τὴν κινύραν*. See also Num. 22: 32, 1 Kin. 1: 47.

c. 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, *הַשָּׁעֵם the time* i. e. *this time* Gen. 29: 35, so in the fuller phrase *עֵת הַשָּׁעֵם* Gen. 29: 34; unless another idea is more

naturally suggested by the context, e. g. *בְּזֶה* at this time, now Judg. 13: 23, but at the time of the action here supposed i. e. then, in that case Judg. 21: 22, at the proper time Num. 23: 23, the article having its distributive sense, see No. 4.

4. When it is referred to as a specimen of its class, so that the article has a distributive sense and is equivalent to *each*, he offered a bullock and a ram *בַּמִּזְבְּחִים* on the altar i. e. on each of the seven altars Num. 23: 2, I hid a hundred men fifty by fifty *בַּמְצֻרוֹת* in the cave i. e. in each cave 1 Kin. 18: 13, *לְאִישׁ* to the man i. e. each man Gen. 45: 22, *לְבַיִת* for the house i. e. each house Ex. 12: 3, *לְיָמִים* for the day i. e. every day Ezek. 46: 13; see also 45: 15, 24, Num. 28: 14, 20, 2 Chron. 8: 13.

a. Occasionally indefinite nouns are used distributively, *אִישׁ* to a man i. e. each man 2 Sam. 6: 19.

5. 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, or of the king, the palace 2 Kin. 10: 5, *הָאֱלֹהִים* the Lord Isa. 1: 24, *הָאֱלֹהִים* the (true) God, *הַשָּׁמַיִם* the heavens, *הָאָרֶץ* the earth Gen. 1: 1, *הַשֶּׁשֶׁשׁ* the sun Gen. 15: 12.

6. 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 *בְּנִשְׁפָּרִים* as the eagles Isa. 40: 31, Ex. 22: 1, Ps. 147: 10, 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 χρυσόν*; the king made *כֶּסֶף כַּאֲבָנִים* silver like stones 1 Kin. 10: 27; swallowed up *בְּיַיִן* of wine, led astray *בְּיַיִן* by strong drink Isa. 28: 7; where shall *הַחָכְמָה* wisdom be found? Job 28: 12 LXX. *ἡ δὲ σοφία*; there is a superiority *לְחָכְמָה* to wisdom above folly like the superiority *לְאוֹר* of light above darkness Eccles. 2: 13.

a. The article is used with abstracts as with other nouns both in a particular and generic sense. Thus *הַחֵכְמָה* denotes *wisdom* in any relation, *multitude of years shall teach הַחֵכְמָה wisdom* Job 32: 7, 38: 36, *הַחֵכְמָה* is either wisdom in some particular relation e. g. 2 Chron. 1: 12 *the wisdom* which Solomon had asked for vs. 10: 11; 1 Kin. 7: 14 *the wisdom* to do all work; or wisdom in general, as an attribute distinguished from other attributes e. g. *הַחֵכְמָה wisdom giveth life to its possessor* Eccles. 7: 12, 19. More frequently, however, the article is dropped with this class of words as unnecessary, e. g. *הַחֵכְמָה wisdom* to do all work Ex. 36: 1, *הַחֵכְמָה wisdom*, the attribute in general, *shall die with you* Job 12: 2, 15: 8, 28: 18.

b. The article is used with adjectives and participles to denote the class, which they describe, either in the plural *הַחַיִּים the living*, *הַמֵּתִים the dead* Isa. 8: 19, Eccles. 9: 5, or in the singular in a collective sense, *God shall judge אֱתֵּי־הַצְּדִיקִים וְאֵת־הַרְשָׁעִים the righteous and the wicked* Eccl. 3: 17; *the proverb of יְהוֹשֵׁפָט הַמִּצְדִּיקִים the ancients* 1 Sam. 24: 14, *הַפְּלִיט the escaped* Gen. 14: 13, *הַאֲוִיָּה the liars in wait* Josh. 8: 19; so with Gentile nouns, which are properly adjectives, § 196. 1, *הַחַמְזִי the Amorite*, *הַכְּנַעֲנִי the Canaanite*, Gen. 15: 21. Sometimes a singular noun with the generic article is equivalent to an indefinite plural, stress being laid upon the species, though some only of those included under it are intended, *הַיְעוֹבֵד the bird of prey* i. e. birds of prey *came down* Gen. 15: 11; *אֶת־הַתְּרָא the partridge* i. e. partridges *in the mountains* 1 Sam. 26: 20; *הַמְשִׁיחֵי the one destroying* i. e. destroyers 1 Sam. 13: 17; *כַּעֲשֵׂי־רֹעַ like the sheaf* i. e. sheaves Mic. 4: 12; *וְיֹאחֲזֵיכֶם ... וְיֹחֲזֵמוֹר ... הַפִּיּוֹס* 2 Kin. 7: 10; *הַצְּדִיקִים* is contrasted with *בְּנֵי־אִדָּם* Ps. 37: 16. So some explain *הַנְּעָר* Num. 11: 27 as equivalent to *בְּנֵי־אִדָּם* but it may more naturally be *the young man* present to the writer's mind as the one who brought the message.

c. The Hebrew infinitive does not receive the article; *תֵּלֵּט* Gen. 2: 9 and elsewhere, *הַשְּׂבֵת* 1 Kin. 10: 19, 2 Chron. 9: 18 and *פָּהֲקוֹעַ* Ezek. 7: 14 may be regarded as nouns. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, *הַחֵלְכוּ who went* Josh. 10: 24, *הַיּוֹלֵךְ that shall be born* Judg. 13: 8, *הַחֵקְדִישׁ which he sanctified* 1 Chron. 26: 28, *הַנִּכְבָּזִים who are present* 1 Chron. 29: 17, *בְּהַכְרִיז into (the place) which he prepared* 2 Chron. 1: 4, *הַנּוֹלְדֵי־לֵוִי* Gen. 21: 3, *הַפָּאָה* Gen. 18: 21, 46: 27, Job 2: 11, *הַשְּׂבֵת* Ruth 1: 22, 2: 6, 4: 3, *הַנִּכְבָּזִים* 1 Kin. 11: 9, *הַחֵלְכוּ* Ezek. 26: 17; 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, *הַעֲלִיָּה what (was) upon it* 1 Sam. 9: 24.

d. Nouns in the vocative are governed by the same rules in the reception of the article, as when not the object of address; thus with the article, *הַשָּׁמַיִם O heavens*, *הָאָרֶץ O earth* Deut. 32: 1, *הַכֹּהֲנִים O priests* Mal. 1: 6, *הַמַּלְכָּה O queen* Esth. 5: 3, *הַחֵרְשִׁים ye deaf*, *הַחֵרְשִׁים ye blind* Isa. 42: 18, *תוּ הַיּוֹשֵׁבִית thou that dwellest* Cant. 8: 13; so Ps. 123: 1, Ezek. 34: 9, 37: 4, 9; or without the article, when indefinite, *אִישׁ O man* Isa. 22: 12, (or it may stand absolutely and qualify the preceding word *a manly east*) *נְשִׂאֵי־לֵב נָשִׂאֵי־לֵב O careless women* Isa. 32: 9, *אֲבָרִים O ye husbandmen* Joel 1: 11, *בָּנִים*

ye children Prov. 4: 1, אֲרָץ *O land* Eccles. 10: 16, 17, עֲקָרָה *O barren* Isa. 54: 1.

e. Like the Greek $\pi\acute{\alpha}\varsigma$, when followed by a definite noun כל means the whole or all בְּכֹל־הָאָרֶץ the whole earth, בְּכֹל־הָעָם all the people, בְּכֹל־הַגּוֹיִם all the nations, so with singular nouns in a collective sense בְּכֹל־הָאִישׁ all the men Deut. 4: 3, בְּכֹל־הָעִיר all the cities Jer. 4: 29, Ex. 1: 22, 1 Sam. 3: 17, Ps. 150: 6, Prov. 19: 6 or participles used collectively Isa. 4: 3, 43: 7; followed by an indefinite noun it means every or any בְּכֹל־בֵּית every house Isa. 24: 10, בְּכֹל־דָּם any blood Lev. 17: 10, or every sort of, בְּכֹל־עֵץ every sort of a tree Gen. 2: 9, 7: 14; though here as elsewhere the poets may omit the article § 250 בְּכֹל־רֹאשׁ the whole head Isa. 1: 5 and it is occasionally dropped even in prose Jer. 52: 30. Connected with a negative adverb it forms a universal negation no, or if the words be rendered separately our idiom requires us to translate כל by any, לֹא רַעֲשָׁה בְּכֹל־מְצָאָהָּ no work shall be done Ex. 12: 16, אֵין בְּכֹל־חַדָּשׁ there is no new thing Eccles. 1: 9, לֹא רַחֵם בְּכֹל־אֱלֹהִים neither can any god 2 Chron. 32: 15. Comp. οὐ δικαιώσεται πᾶσα σάρξ Rom. 3: 20.

f. 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, כְּעֵץ as (the) a nest, Isa. 10: 14, כְּסֵפֶר as (the) a scroll Isa. 34: 4, לִכְרֵמֵי הַגִּידִי (the) a kid Judg. 14: 6, כְּהַדְבָרִים (the) bees do Deut. 1: 44, כְּשָׁרִים as (the) scarlet, כְּשֶׁלֶג as (the) snow, כְּתוֹרֵם as (the) crimson, כְּצֹוֹן as (the) wool Isa. 1: 18; so Gen. 19: 28, 2 Sam. 17: 10, Isa. 24: 2 but this is not invariably the case כְּשֵׁנִים like foxes Ezek. 13: 4, כְּצֹוֹנִים as roes 1 Chron. 12: 8. 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, הַלֵּוֹן and הַדָּבָר the lion and the bear came 1 Sam. 17: 34, because he thinks of these as the enemies to be expected under the circumstances, comp. Am. 5: 19; 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 בַּבָּקָר in (the) cattle, בַּכֶּסֶף in (the) silver, and בַּזָּהָב in (the) gold, since these are viewed as definite and wellknown species of property; but in Gen. 24: 35 he hath given him וְצֹוֹנֵי וְדָבָר וְדָבָר וְדָבָר flocks and herds and silver and gold, these are viewed indefinitely in Hebrew as in English. In the phrase וַיָּבֵר הַיּוֹם and it came to pass on a day 1 Sam. 1: 4, 14: 1, 2 Kin. 4: 8, 11: 18 the article is used to distinguish it as the day in which the event occurred, comp. הַיּוֹם Jer. 49: 36.

§ 249. Nouns are definite without the article in the following cases, viz.:

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנָעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, הַבַּעַל *the lord*, בַּאֵל *Baal*, הַשָּׂטָן *the adversary*, שָׂטָן *Satan*, הַנָּהָר *the river*, הַנְּהַר *the Euphrates*, הַיַּרְדֵּן *the descending* (stream), *the Jordan*, once poetically הַיַּרְדֵּן Ps. 42: 7, § 250, and once indefinitely *a Jordan*, a stream like the Jordan Job 40: 23, הַשָּׂדֵן *the plain*, שָׂדֵן *Sharon*, הַלְבָנוֹן *the white* (mountain), *Lebanon*, so always in prose, but in poetry with or without the article, always in prose, and sometimes in poetry, בַּשָּׂן *Bashan*, הַגִּלְעָד and גִּלְעָד *Gilead*, הַבְּרָמֶל *the garden*, בְּרָמֶל *Carmel*, הַמְצִפָּה *the circuit of the Jordan*, הַמְצִפָּה *the watch-tower*, מִצְפָּה *Mizpah*, הָאָדָם and אָדָם *the* (first) *man*, *Adam*, הַאֱלֹהִים and אֱלֹהִים *the* (true) *God*. In הַצֵּיטָה הַשְּׂבֵט הַמְנַשֶּׁשֶׁת *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. Proper names of nations rarely admit the article הַכַּלְדָּיִם *the Chaldeans*, but הַפְּלִשְׁתִּים Jer. 37: 8, 9, הַפְּלִשְׁתִּים *the Philistines*, but הַכַּלְדָּיִם 1 Sam. 17: 52; אֲרָמִים is used as a proper name 2 Kin. 8: 28, but in 2 Chron. 22: 5 has the article as a Gentile noun הַכַּרְבִּיִם, § 53. 2. a. Symbolical like real names do not receive the article, הַבְּגָדִים *Treacherous Jer.* 3: 7, הַשִּׁבְיָה *Apostate* ver. 6, הַבָּב הַבְּיָה *Hos.* 5: 13.

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 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*; see also הַבְּרִיָּה Isa. 24: 2, הַחֲצִיָּה Lev. 27: 23, בְּתֵּיבֵינוּ (in some editions) Ezra 10: 14; בְּתוֹךְ הַאֶהֱלִי *in the midst of my tent* Josh. 7: 21, בְּתוֹךְ הַחֲבֵרוֹ *in the midst of its fold* Mic. 2: 12; כָּל־הַחֲרוּטֵיהֶן *the whole of its women with child* 2 Kin. 15: 16; in לְמַעַן־הִיא Prov. 16: 4 it distinguishes the noun הַמַּעֲנֶה from the preposition לְמַעַן. In הַנְּבִיאִים Num. 12: 6 the suffix is to be taken objectively and the expression is indefinite *a prophet to you*.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, הַמַּסֵּה *the* (one) *smiting him* Isa. 9: 12, הַמְּבִיאָה *the* (one) *bringing thee up* Ps. 81: 11, הַמְּצַבֵּר *the* (one) *crowning thee* Ps. 103: 4, Deut. 13: 6, Dan. 11: 6.

3. Nouns in the construct state before a definite noun, whether this has the article הַכּוֹכָבִים הַשָּׁמַיִם *the stars of heaven* Gen. 26: 4, הַרְגְּלֵי הַכֹּהֲנִים *the feet of the priests* Josh. 3: 13; is a proper name, הַשְּׁבִטֹת יִשְׂרָאֵל *the tribes of Israel* Ex. 24: 4, הַדְּבַר יְהוָה *the word of Jehovah* Gen. 15: 1; has a pronominal suffix, הַבְּרִיָּה הַשְּׂמֵיָה *the first-fruits of thy la-*

bours, נְשֵׁי־בָנוֹ, *the wives of his sons* Gen. 7: 13; or is itself definite by construction, מְעֵרַת שְׂוֹהַה הַמַּכְפֵּלָה, *the cave of the field of Machpelah* Gen. 23: 19, אֲיוֹן בְּרִית־יְהוָה, *the ark of the covenant of Jehovah* Josh. 3: 3, עוֹשֵׂה מְלֶאכֶת עֲבוֹדָה, *the doer of the work of the service of the house of Jehovah* 2 Chron. 24: 12.

a. When the governed noun is indefinite, the whole expression will be indefinite, כַּהֲאִישׁ *a man's hand* 1 Kin. 18: 44, כַּהַאִישׁ *the hand of the man* 2 Sam. 14: 16; כְּזֹבֶחַ הַנְּחֹשֶׁת *an altar of brass* 2 Chron. 4: 1, כְּזֹבֶחַ הַנְּחֹשֶׁת *the altar of brass* 2 Chron. 7: 7. So אִישׁ אֶלֹהִים *a man of God* 1 Kin. 13: 1, אִישׁ הַהֲלָהִים *the man of God* ver. 4; מַלְאָכָה אֶלֹהִים *an angel of God* 1 Sam. 29: 9, מַלְאָכָה הַהֲלָהִים *the angel of God* Judg. 6: 20, מַלְאָכָה יְהוָה, *the angel of God or of Jehorah*. In a very few instances the expression is commonly reckoned indefinite notwithstanding the definiteness of the governed noun, but most, if not all of these can be otherwise explained; thus in Gen. 9: 20 the article is generic, as we might say *began to play the husbandman*, comp. also Lev. 14: 34, Deut. 22: 19, 1 Sam. 4: 12, Jer. 13: 4.

b. Nouns in the construct are occasionally found with the article. There is but one example of this in which the construct differs in its letters from the absolute, and in this instance the governed noun is preceded by a preposition so that the expression could be made definite in no other way, הַדֶּגֶר הַשֹּׁכְנִים בַּהֲקָלִים *the way of the dwellers in tents* Judg. 8: 11. In the remaining instances the sense is sometimes complete without the governed word, which is added as if by an afterthought, הַאֲהָלָה שָׂרָה *to the tent viz. Sarah's* Gen. 24: 67, הַפִּיזָה הַרְגֵל *the pin viz. of the web* Judg. 16: 14, 2 Kin. 16: 17, 2 Chron. 15: 8 (if the text is correct), Ps. 123: 4, or may have been coordinated by a loose sort of apposition, § 256. 2, הַבְּתִיבָה לִנְיָ *the coat of linen* Ex. 28: 39, 39: 27, הַזֹּבֶחַ הַנְּחֹשֶׁת *the altar of brass* 2 Kin. 16: 14, Zech. 4: 7, or subordinated in a general way, § 256. 3, הַמִּזְבֵּחַ בֵּית־אֵל *the altar of (or at) Bethel* 2 Kin. 23: 17, Gen. 31: 13, 1 Chron. 15: 27, Isa. 36: 8, Jer. 48: 32, Ezek. 47: 15. Sometimes the definiteness of the entire expression is thus more clearly marked, as when several nouns in the construct occur together הַקָּבֵר אִישׁ הַגִּבּוֹר *the grave of the man of God* 2 Kin. 23: 17, 2 Chron. 8: 16, Ezr. 8: 29, Ezek. 46: 19, particularly when one compound phrase precedes another כְּלִי־הָאָרְזִין אֲדוֹן כְּלִי־הָאָרְזִין *Josh. 3: 11, Esth. 6: 1; so after בָּ Josh. 8: 11, 1 Kin. 14: 24, Jer. 25: 26, Ezek. 45: 16, Zeph. 3: 19, and before an infinitive which is equivalent to a relative clause 2 Sam. 19: 25, Ex. 9: 18. See also 1 Sam. 26: 22 K'thibh, 2 Kin. 7: 13 K'thibh, where the K'ri omits the article. It is once found with a participle in the construct state before its object, Ezek. 17: 15; the article in הַכֹּפֶר הַמִּבְּרָה *the bill of the purchase* Jer. 32: 12 identifies it with the one spoken of in the preceding verse.*

c. Gentile nouns, derived from a compound proper name, receive the article before the second member of the compound, בְּנֵי־הַבְּנִימִי *the Benjamite*

Judg. 3: 15, בֵּית הַבְּשֶׁמֶיטִי *the Bethshemite* 1 Sam. 6: 14, בֵּית הַבְּלֶחֶמִי *the Beth-lehemite* 1 Sam. 16: 18, אֲבִיזְרִי הַקְּזוּרִי *the Abiezrite* Judg. 6: 11, though this word also appears in the abbreviated form הַאֲבִיזְרִי Num. 26: 30; בֵּית הַבְּלֶחֶמִי *the Bethelite* 1 Kin. 16: 34, הַיָּד הַמְּנַחֵתִי 1 Chron. 2: 54.

§ 250. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, מְלֻכֵי-אָרֶץ *kings of (the) earth* Ps. 2: 2, אֲנִי שָׁמַיִם לְפָנַי שָׁמַיִם *in the presence of (the) sun* Ps. 72: 17, אָמַר שֶׁמַּיִם (the) *watchman says, (the) morning comes* Isa. 21: 12; לְתוֹכָהּ וְלְחֶמְדָּהּ *both sanctuary and host to be trampled* Dan. 8: 13.

a. Thus the article is almost entirely wanting in Ps. 72. It is also omitted from certain poetical or archaic phrases אֶרֶץ וְשָׂמַיִם Gen. 2: 4, Ps. 148: 13, קָנָה שָׁמַיִם וְאָרֶץ Gen. 14: 19, 22, תִּתְּנוּ אֶרֶץ but חַמְלַת הָאָרֶץ, חַמְלַת הָאָרֶץ except Ps. 59: 14; or words שָׂרֵי but הַשְּׂרָפָה; several of these seem to have assumed almost the character of proper names אֹהֶל מוֹעֵד *the Tent of meeting*, מִדְּוָן *the Dwelling-place* 1 Sam. 2: 29, 32, אֱלֹהִים *God*, עֲלִיוֹן *the most High*, קָדוֹשׁ *the Holy One* Job 6: 10, Isa. 40: 25, Hab. 3: 3, שָׂרֵי *the Almighty*, אֱלֹהֵי צְבָאוֹת, only four times אֱלֹהֵי הַצְּבָאוֹת *the God of hosts*, שְׂאוֹל *the region of the dead*, הַכֹּל *the world*, הַחַיִּים *the abyss*, צָפוֹן and הַצָּפוֹן *the north*, תְּרִיבֹן only once תְּרִיבֹן Zech. 6: 6 *the south*. In the parallels of poetry the article is sometimes omitted in one clause and retained in the other Nah. 1: 5, Zeph. 1: 3, Ps. 148: 9, 10.

b. The article is often dropped from familiar and frequently repeated expressions in prose, לְעֵת עֶרֶב *at evening-time* Gen. 24: 11, מִזְרַח שֶׁמֶשׁ *sun-rise* Deut. 4: 47, עַד אַחֲרֵיתָהּ שָׁנָה *to (the) year's end* Deut. 11: 12, צֶהַר צָבָא *(the) captain of (the) host* 1 Kin. 16: 16, and such phrases as רֹאשׁ *(the) head* Isa. 37: 22, הִנֵּה יָדִי בְּרֶחֶם הַיָּד *put forth the hand* Gen. 37: 22, הִנֵּה יָדִי עַל-פִּי הַיָּד *lay the hand upon the mouth* Mic. 7: 16, בְּרֶחֶם *with the hand* 1 Sam. 19: 9, הִנֵּה יָדִי עַל-בְּהֵמָה *upon the shoulder i. e. assail the Philistines* Isa. 11: 14, הִנֵּה פָנֶיךָ *the back and not the face* Jer. 2: 27, הִנֵּה קַרְנֶךָ *the horn* 1 Chron. 25: 5, מִצֵּד הַרְגֵּל וְעַד-רֹאשׁ *from the sole of the foot to the head* Isa. 1: 6, Gen. 3: 15, Lev. 11: 3, Ps. 119: 2, Ezek. 25: 6, בְּרֵאשִׁיתָהּ *in the beginning* Gen. 1: 1, LXX *ἐν ἀρχῇ*, so that it is not necessary to assume that this is in the construct before the following clause, מִבְּרֵאשִׁיתָהּ *from the beginning* Isa. 46: 10; also in geographical and architectural details, from such technical terms as גְּבוּלָהּ *and the border* Josh. 13: 23, רֵחַב *the breadth*, קְמִיחַ *the height* Ex. 27: 18, 2 Chron. 3: 3; likewise in adverbial phrases אֶפְרַיִם אֶרֶץ-צָהָר *with the face to the ground* Gen. 19: 1. Comp. in English *from head to foot, arm-in-arm*, etc. So פָּנִים אֶל-פָּנִים Gen. 32: 31, פָּה אֶל-פִּי Num. 12: 8 etc.

c. In enumerations, where attention is exclusively directed to the proper meaning of the words irrespective of their particular relations, the thought may be generalized by omitting the article and putting each noun in the singular, thus giving both conciseness and vigour to the expression,

מְאִישׁ וְעַד-אִשָּׁה מְזַנֵּה וְעַד-זָבָח וְעַד שִׁיר וְשֵׁה וְחֶמְדָּה *man and woman, young and old, and ox and sheep and ass* Josh. 6: 21, Isa. 9: 13, Jer. 44: 7, Ezek. 39: 9. In this and other cases the indefinite singular in a collective sense is used instead of the plural רַגְלֵי אִישׁ *footmen* Judg. 20: 2, אֲנָשִׁים-חֵיָל *men of strength* 1 Chron. 26: 8, Ex. 35: 22, Deut. 3: 5, 1 Sam. 21: 5, 2 Chron. 14: 7, Ezek. 6: 7, 11: 6, Prov. 11: 14, and interchanging with it Ps. 12: 2, Prov. 16: 12-15. In Gen. 19: 12 הַתָּן *Son-in-law* is indef. sing. because the speaker was uncertain whether there was one or more or none at all.

d. When two definite nouns are connected by *and* the article is commonly repeated Deut. 7: 19; it may however, particularly in poetry, stand only before the first and be understood with the second וְהִקְקָרִים *the (persons) decreeing unrighteous decrees* and וְכָתְבָהֶם *and writing, etc.* Isa. 10: 1, הַמְּבַל וְהַזֵּנֶר *O psaltery and harp* Ps. 57: 9, הַבְּרִיחַ וְהַחֶסֶד Neh. 1: 5 comp. Deut. 7: 9, 12, הַשָּׁמֶשׁ וְהַיָּרֵחַ (though in different clauses) Josh. 10: 13, Ps. 19: 11, 34: 13; in Jer. 40: 4 it is omitted from the former of two words אֶל-כֵּיב וְאֶל-הַתְּלִי.

§ 251. 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-יָרֵכָב וְגַם-רֶכֶב *both chariots and horsemen* Gen. 50: 9, חֶלֶב וְדָבָשׁ *milk and honey* Ex. 3: 8, עוֹלַת יָבִים *an infant of days* Isa. 65: 20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, כַּל אֶחָד *a basket* Ex. 29: 3, אִישׁ אֶחָד *a man* Judg. 13: 2, 1 Sam. 1: 1, 1 Kin. 22: 9, Dan. 8: 13, or in the construct before a plural noun, אֶחָד הַנְּבִלִים *one of the foolish women* i. e. *a foolish woman* Job 2: 10, Gen. 21: 15, 22: 2, 37: 20, Judg. 19: 13. In some passages, however, which are commonly explained in this manner, אֶחָד may retain its proper numeral force, as נְבִיא אֶחָד *one prophet* 1 Kin. 13: 11, alone remaining in Bethel, אֶחָד רִתֵּם *one solitary shrub*, אֶחָד פְּרִיט *a single flea* 1 Sam. 24: 15, 26: 20.

ADJECTIVES AND DEMONSTRATIVES.

§ 252. 1. Attributive adjectives and participles are commonly placed after the noun to which they belong 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 § 249, they receive the article, בֶּן הַחָכָם *a wise son*

Prov. 10: 11, הַתֵּן יֵצֵא *a bridegroom going out* Ps. 19: 6, הָאָרֶץ הַטּוֹבָה *the good land* Deut. 1: 35, הַחַיִּים הַרְבִּיִּים *thy manifold mercies* Neh. 9: 19, הַיְהוָה הַטּוֹב 2 Chron. 30: 18. If more than one adjective accompany a definite noun, the article is repeated before each of them, הַשֵּׁם הַנּוֹבֵד הַיּוֹרֵא *the glorious and fearful name* Deut. 28: 58, 10: 17.

a. The adjective רַבִּים *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, רַבִּים בָּנִים *many sons* 1 Chron. 28: 5, רַבּוֹת עֲתִידִים *many times* Neh. 9: 28, so Ps. 32: 10, 89: 51, Jer. 16: 16. Other instances are יָרֵא וְזֶה מְצֻלָּה *his strange work*, נְקֻדָּה עֲבָדָהּ *his strange task* Isa. 28: 21, צַדִּיק עַבְדִּי *my righteous servant* Isa. 53: 11, and are mostly susceptible of a different explanation; thus each of the examples above given may be regarded as forming a brief clause *his work is strange, my servant as a righteous person*.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, the whole expression being made definite by the article which precedes the noun, הַחֲדָשָׁה הַחֲדָשָׁה *the new cart* 2 Sam. 6: 3, הַזְּרָה הַזְּרָה *the strange vine* Jer. 2: 21, Ezek. 39: 27, Dan. 8: 13, 11: 31, or when the noun is made definite by a suffix, אַחֵרֶיךָ אַחֵר *your other brother* Gen. 43: 14, Ezek. 34: 12, Hag. 1: 4, or is a proper name אֲנִי בְּרֵאשִׁית *Ps. 68: 28*. In הַרְבֵּה הַרְבֵּה *an evil report respecting them* Gen. 37: 2, the suffix denotes the object and the noun is really indefinite. Comp. § 249. 2. a. In הַיָּם הַגָּדוֹל *Ps. 104: 25* the adjective does not directly qualify the noun, but is in apposition with it, or it may even be viewed as a predicate, not *the great sea* but *the sea, great and wide*, equivalent to which is *great* etc. So הַיְחָלֵה הַמְלֵאָה הַנְּבֻזָה וְהַמָּס *the property that was despicable and refuse* 1 Sam. 15: 9, הָאָרֶץ אַחֵרָה *the land, another than this, where* etc. Jer. 22: 26.

c. On the other hand the article is sometimes dropped from the noun, but retained before the adjective, הַגָּדוֹל הַגָּדוֹל *the great court* 1 Kin. 7: 12, הָאִישׁ הַשֹּׁמֵר *the rich man* 2 Sam. 12: 4, הַגָּדוֹל הַגָּדוֹל *the great well* 1 Sam. 19: 22, Gen. 1: 21, 41: 26, Num. 11: 25, 2 Kin. 20: 4 K'ri, Neh. 9: 35, Ps. 104: 18, Isa. 46: 12, Jer. 6: 20, 32: 14, Ezek. 9: 2, 21: 19, 40: 31, 47: 16, Zech. 4: 7.

d. A participle with the article thus joined to a definite noun is equivalent to a relative clause הָאִישׁ הַעֹמֵד *the man who stood* Zech. 1: 10, Ex. 36: 4, Num. 5: 8; so with proper nouns יְהוָה הַנִּצְרָה *Jehovah, who appeared* Gen. 12: 7, 13: 5, 16: 13, Ex. 11: 5, Esth. 7: 6, Ps. 103: 3-5, Isa. 45: 3, Jer. 37: 10; so sometimes even with indefinite nouns כָּל-חַיָּה הַרְמוֹשֶׁת *every beast that moves* Gen. 1: 28, 1 Sam. 25: 10, Ps. 62: 4, Jer. 27: 3, Dan. 9: 26, while on the other hand the participle without the article may be used in the same sense with definite nouns מְרַעֵי הָאֲרֶץ *the man who made the earth tremble* Isa. 14: 16, 1 Kin. 11: 8, 2 Kin. 10: 6. In הַיָּשָׁר הַיָּשָׁר *he who walketh uprightly* Mic. 2: 7 the article properly belonging to the participle is

attached to a closely related word which forms with it one compound expression.

e. In a few instances a participle belongs to a preceding suffix הַלְּבִיָּהּ *pedes ejus introeuntis, her feet as she came in* 1 Kin. 14: 6, 2 Kin. 11: 5, Ps. 69: 4; so an adjective Eccles. 4: 10.

f. Adverbs are sometimes used as attributive adjectives מִנְחָה תָּמִיד *a continual meat-offering* Lev. 6: 13 (but in the construct Num. 4: 16, § 257. 6. c.), עֲלִיָּה תָּמִיד *burnt-offerings that cost nothing* 2 Sam. 24: 24, Ps. 69: 5, Lam. 3: 52, מְאֹד מְאֹד *very many garments* Josh. 22: 8, Deut. 3: 5, 2 Sam. 8: 8, 12: 2; so מְגִיט Isa. 10: 7, Eccles. 9: 14, which twice assumes a plural form, Ps. 109: 8, Eccles. 5: 1; they also occur as predicate adjectives Gen. 15: 1, 47: 9, Jer. 42: 2. A phrase may also be joined to nouns as an attributive $\text{בְּנֵי שׁוֹנְאֵי נַפְשִׁי}$ *my enemies in soul* i. e. cordial haters Ps. 17: 9, אִישׁ מִן הָאָרֶץ *man of the earth* Ps. 10: 18, בְּסִיחָם מִדָּם *their drink offerings of blood* Ps. 16: 4, 7: 9, Prov. 26: 1.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 248. 2, הַיּוֹם הַזֶּה *this day* Gen. 7: 13, $\text{הַדְּבָרִים הָאֵלֶּה}$ *these things* Gen. 15: 1, $\text{הַיְהוֹנְטִים הַהֵם}$ *those men* Num. 9: 7. If both an adjective and a demonstrative qualify the same noun, the demonstrative is placed last, $\text{הַשָּׂנִיִּים הַטּוֹבוֹת}$ Deut. 9: 6, $\text{הָאֵלֶּה הַבָּאִתָּהּ הַשָּׂנִיִּים הַטּוֹבוֹת}$ *these good years that (are) coming* Gen. 41: 35, 1 Sam. 17: 25, 2 Chron. 20: 15.

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, Ps. 34: 7, 48: 15, 104: 25, זֶה הָעָם *this people* Isa. 23: 13, Hab. 1: 11; so הוּא e. g. $\text{הוּא הַמֶּלֶךְ אַחָז}$ *that king Ahaz* 2 Chron. 28: 22, $\text{הוּא הַלַּיְלָה הַזֶּה}$ *this same night* Ex. 12: 42. The demonstrative both follows the noun and is repeated after the adjective in $\text{הָאֵלֶּה הַנִּשְׂאָרִים הַנִּשְׂאָרִים}$ *these nations these that remain* Josh. 23: 7, 12; it precedes attributives linked with following words in זֶה הָעָם הַרָע *this people that is evil, that refuse* etc. Jer. 13: 10.

b. The article is sometimes omitted from the demonstrative, הַדּוֹר הַזֶּה *this generation* Ps. 12: 8, $\text{הוּא בַּלַּיְלָה הַזֶּה}$ *in that night* Gen. 19: 33, 50: 16, 32: 23, 1 Sam. 19: 10, particularly if the noun is made definite by means of a suffix $\text{זֶה יְמִי נִשְׁבָּעִי}$ *this my oath* Gen. 24: 8, זֶה אֲתֵּי אֵלַי *these my signs* Ex. 10: 1, 11: 2, 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, זָכַט דָּבָשׁ

הַזֶּה *this small quantity of honey* 1 Sam. 14: 29, אִישׁ אֶפְרַתִּי הַזֶּה *that Ephraimite* 17: 12, 17, Jer. 40: 3 K'thibh, הַזֶּה *this sickness* 2 Kin. 1: 2, 8: 8, Ps. 80: 15, יוֹם הַזֶּה *יום* Mic. 7: 12, see ver. 11.

NUMERALS.

Cardinal Numbers.

§ 253. 1. The numeral אֶחָד *one* is treated like other adjectives, and follows the rules of position and agreement already given, בְּמָקוֹם אֶחָד *one place* Gen. 1: 9, הַתְּרִיעָה הַזֹּאת *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 אֲרוֹן *a chest* 2 Kin. 12: 10, אֶחָד מִפְּתֵי אֲדָמִי זָבָדִי אֶחָד *one prefect of the servants of my master* Isa. 36: 9, comp. § 257. 6. c; הַרְרֵי-אֲרָבָה Ps. 50: 10 in like manner may mean *a thousand mountains* or it may mean *mountains of a thousand* i. e. where cattle rove by thousands. Jer. 52: 20 K'ri, 2 Chron. 4: 15 omit the article from אֶחָד though joined to a definite noun, after the analogy of other numerals. In other cases the article is omitted because the numeral is really indefinite, אֶחָד מֵאֲחֵיכֶם *one brother of yours* Gen. 42: 19, the particular person not being determined; but when the fact is reported to Jacob ver. 33, the selection had been made, and the article is accordingly employed; so הַיָּדוּשׁ אֶחָד Num. 28: 4, הַיָּאֵשׁ אֶחָד 1 Sam. 13: 17, 18, Jer. 24: 2, Ezek. 10: 9. In אֶחָד הָאִישׁ Num. 16: 22, the numeral is a predicate, not *the one man* but *the man* Korah alone (lit. being one); or He may be interrogative § 231. 3. a.

b. The article may be attached to אֶחָד in various senses; thus הָאֶחָד means *the one* Gen. 19: 9 i. e. this one man in implied contrast with the entire community; *the first* in a series Gen. 2: 11, 42: 27; *the remaining one* Gen. 42: 13, *the other one* Lev. 14: 22, 15: 15; *the well known one* Gen. 42: 32, 44: 28; *the one*, who performed the action referred to, definitely conceived, 2 Kin. 6: 3, 5; with the generic article *one* considered in relation to other numbers Eccles. 4: 9, or it may be *the one* spoken of in ver. 8.

c. אֶחָד is sometimes strengthened by the partitive מִן, which appears to be redundant אֶחָד מִן אֲחֵיךָ *a poor man of one of thy brethren* Deut. 15: 7, Lev. 4: 2 (see vs. 13, 22, 27), 5: 13, Ezek. 18: 10.

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, שִׁשִּׁים עָרֵי *sixty cities* Deut. 3: 4, בָּאָה

מֵמִּוּקִים *a hundred cakes of raisins* 2 Sam. 16: 1, שֵׁשֶׁת אַלְפִים *six thousand horsemen* 1 Sam. 13: 5.

(2.) Such as have a distinct form for the construct (viz. 2-10, מֵאָת *hundred*, אַלְפֵי *thousands*) may also stand before the noun in the construct state, בְּנֵי שְׁנֵי בָּנִים *two sons*, prop. *two of sons* Gen. 10: 25, אַרְבַּעַת יָמִים *four days* Judg. 11: 40, מֵאָת אֶרְנָנִים *a hundred sockets* Ex. 38: 27, שְׁלֹשָׁת אֲלָפֵי גַמְלִים *three thousand camels* Job 1: 3.

a. It should be observed that the partitive relation is expressed not by the construct form of the numeral הַשְׁנַיִם הַלְּלוֹת *not two of the lights but the two lights* Gen. 1: 16, שֵׁשֶׁת הַקָּנָם *the six branches* Ex. 25: 33, but by the preposition בֶּן, e. g. אֶחָד מִן-הַנְּעָרִים *one of the young men* 2 Kin. 4: 22, שֵׁשֶׁת מִשְׁמֵהֶם *six of their names* Ex. 28: 10.

b. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, שְׁנֵינוּ אֲנַחְנוּ *we, both of us* 1 Sam. 20: 42, also שְׁתַּיִם אֲנַחְנוּ *we two* 1 Kin. 3: 18, שְׁתֵּיהֶן *they two or both of them* 1 Sam. 25: 43, יְשָׁלְשָׁתָם *ye three*, תְּשָׁלְשָׁתָם *they three* Num. 12: 4, אֲרַבְּעָתָם *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, חֲמִשָּׁתֶיךָ *thy fifty*, חֲמִשָּׁתָיו *his fifty* 2 Kin. 1: 10, חֲמִשָּׁתָהֶם *their fifties* ver. 14, אֲלָפָי *my thousand* Judg. 6: 15, אֲלָפֵיכֶם *your thousands* 1 Sam. 10: 19, עֲשָׂרָתוֹ *his ten thousands* 1 Sam. 18: 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, בְּעֵלֹת שִׁבְעַת *seven steps* Ezek. 10: 22, כֶּפְרָיִם בִּיאַתְהוּ אֶלְקָה *twenty she-asses* Gen. 32: 16, מֵאָת אֶלְפֵי *a hundred thousand talents* 1 Chron. 22: 14.

§ 254. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, שְׁלֹשׁ דָּלְהוֹת *three leaves* Jer. 36: 23, אֲרֵבְעָה חֲבִיתֵי שֵׁלֶשֶׁת סִבֵּי תַחֲי *three baskets of bread* Gen. 40: 16, אֲרֵבְעָה עָשָׂר לְבָבִים *fourteen lambs* Num. 29: 15; the other numerals observe no distinction of gender.

a. When the units qualify *hundreds* מֵאוֹת or *thousands* אַלְפִים, 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, *יָוֹם וָאַרְבַּעַיִם לַיְלָה*, *forty days and forty nights* Gen. 7: 4, *אַרְבַּע וְשָׁלְשִׁים שָׁנָה*, *four and thirty years* Gen. 11: 16, *עֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים*, *twenty years and seven years* Gen. 23: 1; 1 Kin. 14: 20, 16: 29.

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, § 224. 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, and in which, moreover, each unit is like every other, so that plurality is but the repetition of the same thing. These are such as *אִישׁ* *man*, *נֶפֶשׁ* *soul*, *רַגְלִי* *footman* 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*, *תְּשֵׁעַ מֵאוֹת שָׁנָה*, *nine hundred years* Gen. 5: 5, *אַלְפֵי אַמָּה*, *a thousand cubits* Num. 35: 4, and with the numbers from 11 to 19, *חֲמִישֵׁי 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*. Other nouns are similarly affected, but with less regularity *עֶשְׂרִים לֶחֶם* *twenty planks* Ex. 26: 18, 19 but *עֶשְׂרִים עָרִים* Ex. 36: 23-25, *עָרֵי תְּשֵׁעַ-עָשָׂרָה* *thirteen cities* Josh. 21: 33, *אַלְפֵי חֲמִישֵׁי* Cant. 4: 4, *מֵאוֹת מֵאָה* 2 Chron. 9: 15.

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*, *שְׁנַיִם הַעֲבָרִים* Ex. 16: 22, *אַלְפֵי* Ezek. 45: 1. The tens are occasionally followed by the plural *שְׁלֹשִׁים חֲבֵרִים* *thirty companions* Judg. 14: 11, *שְׁמוֹנֶה עֶשְׂרִים בְּנֵי-חַיִל* *eighty sons of valour* 2 Chron. 26: 17, *אַרְבָּעִים וּשְׁנַיִם הַלְוִיִּים* *forty-two children* 2 Kin. 2: 24, *אַרְבָּעִים אֲדָמָה-בָּסָה* Ex. 26: 19; see also Gen. 18: 24, 26, 28, Ex. 15: 27, Josh. 7: 21, Judg. 1: 7, 12: 14, 2 Sam. 9: 10, 1 Kin. 4: 13, 2 Kin. 10: 1, 13: 7, 15: 20; in Ezra 8: 6-14 *הַחֲבֵרִים* is in explanatory apposition with the numerals. When the noun precedes the numeral it is always put in the plural, *לְפָסַךְ* excepted Gen. 46: 26, 27, Num. 31: 40, 46, Jer. 52: 29, 30.

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 בָּסָה* *three hundred (shekels) of silver* Gen. 45: 22, *שְׁנַיִם-לֶחֶם* *two (loaves) of bread* 1 Sam. 10: 4, *שֵׁשׁ-עֶשְׂרִים* *six (ephahs) of barley* Ruth 3: 15. In measurements, the word *אַמָּה* *cubit*

is occasionally preceded by the preposition ב , thus $\text{אַרְבַּע בַּאֲמִתָּה}$ *four by the cubit* i. e. four cubits.

d. The attributive with a noun in the singular after the tens or higher numerals may be in the singular Judg. 18: 17, 20: 2, 1 Sam. 22: 18, 1 Kin 20: 16, Cant. 4: 4, or in the plural Judg. 18: 16, 1 Kin. 1: 5, 20: 30.

3. Compound numbers may either proceed from the higher to the lower denomination, $\text{אַלְפֵי בָּאֲמִתָּה הַמֵּשִׁים וְאַרְבַּעַתָּה}$ *a thousand two hundred fifty and four* Neh. 7: 34, or the reverse, $\text{שִׁבְעֵי וּשְׁלֹשִׁים וּבְאַתָּת שָׁנָה}$ *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, $\text{בְּאַתָּת שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעֵי שָׁנִים}$ *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, $\text{הַחֲמִישִׁים הַצְּדִיקִים}$ *the fifty righteous* ver. 28, שְׁתֵּי בָנוֹתָיו *his two daughters* 19: 30, $\text{הָאַרְבָּעִים הַיָּמִים}$ *the forty days* Deut. 9: 25; Judg. 7: 7, 22, 18: 17, 1 Sam. 17: 14, 2 Sam. 23: 22, 23, 1 Kin. 7: 41-44, 2 Chron. 25: 9.

a. The rule is the same when the noun is made definite by a suffix $\text{חַמֵּשׁ נְעָרוֹתֶיהָ}$ *her five damsels* 1 Sam. 25: 42, Job 42: 7 or by being in the construct state, Gen. 49: 28, 1 Sam. 17: 18, Job 2: 11. The article may be attached to a noun in apposition $\text{שְׁלֹשִׁים הַכֶּסֶף}$ *the thirty shekels of silver* Zech. 11: 13, $\text{שֵׁשׁ הַשְּׂעִירִים הָאֵלֶּה}$ *these six ephahs of barley* Ruth 3: 17. It is joined both to the numeral and to an accompanying participle in $\text{הַשְּׁלֹשָׁה הַיָּתִירִים}$ Ex. 28: 10. In a few instances it is given to the numeral and not to the noun $\text{הַחֲמִישִׁים וּבְמֵאָתָם אִישׁ}$ *the two hundred and fifty men* Num. 16: 35, $\text{שְׁנַת הַחֲמִישִׁים שָׁנָה}$ *the year of fifty years* i. e. the fiftieth year Lev. 25: 10, 11, where the article is used to give definiteness to the preceding noun in the construct. In $\text{הָאַלְפֵי הָאַרְבָּעִים הַיָּלְדִים}$ *these four children* Dan. 1: 17, the numeral following a definite noun receives a pronominal suffix referring to it. When numerals are joined to demonstrative pronouns both may receive the article $\text{הַשְּׁלֹשׁ הָאֵלֶּה}$ Dent. 19: 9, but more commonly it is given to neither שְׁלֹשָׁתָא Ex. 21: 11, Gen. 22: 23, Zech. 4: 10. In Ex. 38: 28 the article is

attached to the thousands and hundreds of a compound number, but not to the tens and units הָאֶלֶף וְשֵׁשׁ הַמֵּאוֹת וְחֲמִשָּׁה וְיָמֵימָה.

b. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, הָשְׁלֹשִׁים עָשָׂר *the twelve* 1 Chron. 25: 19, 27: 15, 1 Kin. 6: 38, הָאֶחָד וְעָשָׂרִים Ex. 12: 18; or to the second, שְׁנַיִם הָעָשָׂרִים *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 שְׁנַיִם-עָשָׂר *the twelve oxen* 1 Kin. 7: 44, 2 Chron. 4: 15 the general rule is observed.

Ordinal Numbers, etc.

§ 255. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, בֶּן שֵׁנִי *a second son* Gen. 30: 7, בַּשָּׁנָה הַשְּׁלִישִׁית *in the third year* 1 Kin. 18: 1.

a. Instances occur of expressions rendered definite by the article before the adjective only מְבֹוא הַשְּׁלִישִׁי *the third entry* Jer. 38: 14, Judg. 6: 25, Zech. 14: 10, or before the noun only בַּיּוֹם הַשְּׁלִישִׁי Esth. 2: 14. The denominations of time often stand in the construct before the ordinal; thus שָׁנָה *year*, הַרְבִּיעִית, שְׁנֵי הַרְבִּיעִית *the fourth year* Jer. 46: 2, 51: 59, 28: 1 K'thibh, 32: 1 K'thibh, 2 Kin. 17: 6, 25: 1, Ezr. 7: 8; חֹדֶשׁ *month*, Ezr. 10: 9; יוֹם *day*, Gen. 1: 31, 2: 3, Ex. 12: 15, 20: 10, Lev. 19: 6, 22: 27, Deut. 5: 14. Ordinals are in a few instances used in the plural with plural nouns expressed 1 Sam. 19: 21, or understood Gen. 6: 16, Num. 2: 16, 24, or preceding them in the construct state 2 Kin. 10: 30, 15: 12, or with cardinal numbers 2 Kin. 1: 13.

b. In enumerations the cardinal אֶחָד is sometimes used for *first*, Gen. 1: 5, 2: 11, Ex. 28: 17, 39: 10. If only two persons or things are spoken of the next may be called הַשֵּׁנִי *the second*, Ex. 25: 12, 32, 2 Sam. 4: 2, 1 Kin. 6: 26, 27, 34; אֶחָד or הַאֶחָד *the remaining one* Ex. 17: 12, Lev. 14: 22, 15: 15, 2 Sam. 12: 1, 14: 6; or הַאֲחֵר *the other* 1 Kin. 3: 17, 22, 2 Chron. 3: 11, 12, Ezek. 41: 24.

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, שְׁנַת עֶשְׂרִים וְשֵׁבַע *the twenty-seventh year* 1 Kin. 16: 10, שְׁנַת הָאַרְבָּעִים *the fortieth year* Num. 33: 38, although this order is not always observed, תְּלָשִׁת עֶשְׂרֵה שָׁנָה *thirteenth year* Gen. 14: 4, עֶשְׂרֵי חֹדָשׁ *the eleventh month* 1 Chron. 27: 14, 15.

a. A fuller form of expression is sometimes employed, e. g. בְּשָׁנָה תְּלָשִׁים

וּשְׁמֵינָהּ שְׁנָה *in the thirty-eighth year* prop. *in the year of thirty-eight years* 1 Kin. 16: 29, 2 Kin. 9: 29, 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; שְׁנַת שִׁבְעָה *the seventh year* 2 Kin. 12: 1, Esth. 2: 16, שְׁנַת אֶחָד Ezr. 1: 1, Dan. 9: 1, 2, שְׁנַת שְׁתַּיִם Hag. 1: 1, 15, שְׁנַת שְׁלֹשָׁה Dan. 8: 1, but with the article הַשְּׁלֹשָׁה *the regularly recurring seventh year* Deut. 15: 9; אַרְבָּעָה יְמֵי הַחֹדֶשׁ הַשֶּׁבִּיעִי *the fourth (day) of the ninth month* Zech. 7: 1, בְּשִׁבְעִיָּה *in the seventh (month)* ver. 5.

3. Fractional parts, whether expressed by the feminine ordinals or by special terms, § 228. 3, may either stand alone or in the construct before the noun to which they are joined, which then receives the article unless otherwise made definite הַחֵצִי הָהוּא...וְהַחֵצִי *the half of the people...and the other half* 1 Kin. 16: 21; *they read רְבִיעִית הַיּוֹם* *the fourth part of the day*, וּרְבִיעִית *and a fourth part they were confessing* Neh. 9: 3; the hundredth part is denoted by the use of the cardinal number מֵאָה הַמֵּסָה *the hundredth part of the silver* Neh. 5: 11.

a. Measures of distance, capacity and weight regularly take the article when preceded by fractional parts, though not requiring it otherwise אַצְבָּה וְהַחֵצִי הָאֶצְבָּה *a cubit and the half of a cubit* Ex. 26: 16, 1 Kin. 7: 31, 32, Num. 28: 14, 2 Kin. 6: 25, Neh. 10: 33, Ezek. 45: 13, 46: 14; exceptions are rare 1 Kin. 9: 8, comp. 1 Sam. 14: 14. The only examples of the plural form of fractional parts are שְׁנֵי עֲשָׂרֹנִים *two tenths*, שְׁלֹשָׁה עֲשָׂרֹנִים *three tenths* and הַחֵצִי שְׁתַּיִם *the fifth parts thereof* Lev. 5: 24.

4. Distributive numbers are formed by repeating the cardinals, שְׁנַיִם שְׁנַיִם *two by two* Gen. 7: 9, שִׁבְעָה שִׁבְעָה *by sevens* ver. 2. The numeral adverbs *once, twice, etc.*, are expressed by the feminine of the cardinals, אֶחָד *once*, שְׁתַּיִם *twice* 2 Kin. 6: 10, Job 40: 5, שִׁבְעָה *seven times* Lev. 26: 18, 21 or by means of the noun פַּעַם *stroke* or *beat*, פַּעַמַיִם *twice* Gen. 27: 36, פַּעַמֹּת עֶשֶׂר *ten times* Job 19: 3 or רַגְלִים *steps*, שְׁלֹשׁ רַגְלִים *three times* Ex. 23: 14, a form of speech which has arisen from the method of counting by beats or taps with the hand or foot.

a. The article may be attached to numerals in a distributive sense, § 248. 4, שְׁנֵי הַנְּשִׂאִים *the two princes* i. e. every two princes Num. 7: 3,

לְכֹבֵד הָאֶהָרִי *for the one lamb* i. e. each lamb Num. 15: 5; or the same idea may be expressed without the article when the connection requires it, לְשֵׁשֶׁת יָמִים *every three days* Am. 4: 4, לְאִישׁ אֶהָרִי *for each man* 2 Kin. 15: 20. In 1 Kin. 4: 7 K'thibh אֶהָרִי means *each*, where the K'ri inserts the article. Fractional numbers may also be used distributively קִשְׁרוֹן קִשְׁרוֹן *a tenth part severally for each lamb* Num. 29: 10. Alternative numbers are put together without a connective שְׁנַיִם אוֹ שְׁלוֹשָׁה *two or three* אַרְבָּעָה הַמִּשָּׁה *four or five* Isa. 17: 6, Am. 4: 8.

b. The feminine ordinals are also used adverbially רִאשׁוֹנָה *first* or *in the first place* Lev. 5: 8, שְׁנִיָּה *in the second place* 2 Sam. 16: 19, or *a second time* Gen. 41: 5, Num. 10: 6, שְׁלִישִׁיָּה *a third time* 1 Sam. 3: 8, Ezek. 21: 19.

APPOSITION OR SUBORDINATION.

§ 256. Nouns may be joined to the subject either in the coordinate relation of apposition, or in a subordinate relation whether absolutely or in the close connection of the construct state. 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; מֶלְכִּיזֶדֶק מֶלֶךְ שָׁלֵם *Melchizedek the king of Salem* Gen. 14: 18, מֹשֶׁה אִישׁ הָאֱלֹהִים *Moses the man of God* Deut. 33: 1, אִשָּׁה אַלְמָנָה *a woman (who was) a widow* 1 Kin. 7: 14, הַשָּׁמַיִם מְבֹרָךְ *heaven thy dwelling-place* 1 Kin. 8: 49, לְיָרֵךְ פְּרָא *my servants the prophets* 2 Kin. 9: 7, Job 11: 12.

a. Where proper are in apposition with common nouns, either may precede according as prominence is given to the individual or to the class הַמֶּלֶךְ דָּוִד 2 Sam. 3: 31, אֲנִי יְהוָה 13: 39 *king David*, and only exceptionally רַב הַמַּלְאָכִים Hos. 5: 13, 10: 6, and כְּבוֹאֵל בְּקֶדֶשׁ Prov. 31: 1; such combinations as הַר הַחֹר *mount Hor* Num. 20: 22, הַנָּהָר אַחָוָה *the river Ahava* Ezr. 8: 21, הָעָם יִשְׂרָאֵל *the people Israel* Ezr. 9: 1 are mostly replaced by the construct relation § 257. 3. A noun may also be in apposition with a pronoun אֲנִי יְהוָה *I Jehovah* Isa. 45: 19, אֲנִי וְעַמִּי *we thy people* Ps. 79: 13, הוּא הַמֶּלֶךְ *he the king* 2 Chron. 28: 22, Ezr. 7: 6, or a pronominal suffix בְּבוֹאוֹ הָאִישׁ *when he, the man went in* Ezek. 10: 3, Lev. 27: 12, Jer. 27: 8, or a pronoun with a noun יְהוָה תְּהִי אֱלֹהֵינוּ *Jehovah thy God*, הוּא עָבַר *he is going over before thee* Deut. 31: 3.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, *הַבְּקָר הַנְּחֹשֶׁת* *the oxen the brass* i. e. *the brazen oxen* 2 Kin. 16: 17, 1 Chron. 15: 19, Dent. 16: 21, *שְׁלֹשׁ קָמַח* *three measures* (consisting of) *meal* Gen. 18: 6, Ruth 2: 17, 2 Kin. 4: 2, 7: 1, *שִׁבְעַתְּשָׁנִים רָעָב* *seven years* (of) *famine* 2 Sam. 24: 13, 1 Chron. 21: 12, *טוֹרֵי אֲבָן* *rows* (of) *stones* Ex. 28: 17, 1 Kin. 7: 42, 2 Chron. 4: 3, 13, *רִבְעִים יָמִים מְסַפָּר* *days* (which are) *a number*, i. e. such as can be readily numbered, a few Num. 9: 20, *אֲמָרִים אֲמֹת* *words* (which are) *truth* Prov. 22: 21, Zech. 1: 13, Lam. 4: 17, Esth. 9: 30.

a. Kimchi thinks that there is a partial assimilation to the construct in *שְׁכֶמֶת שֶׁכֶּמֶת* (instead of *שֶׁכֶּמֶת*) *two talents* (of) *silver* 1 Kin. 16: 24, 2 Kin. 5: 23; other examples of apposition are such as *שְׁנַיִם יָמִים* *two years* *days* i. e. two full years, embracing all the days which constitute that period Gen. 41: 1, so *שְׁלֹשָׁת יָמִים* *three full weeks* Dan. 10: 3; *בְּקָר* *possession* consisting in *cattle* Eccles. 2: 7; *כִּשְׂא צִמְדֵי-פָרָדִים אֲדָמָה* *a pair of mules' burden* (of) *earth* 2 Kin. 5: 17; *כֶּלֶל כְּפָלִים* *double handful* (of) *toil* Eccles. 4: 6, *צִמְדֵי אֲדָמָה* *a plowing strip* (of) *an acre of land* 1 Sam. 14: 14. So probably the much disputed passage *הַמְּשֻׁקֵּי אֶלְיָזָר* *Damascus* (in the person of its citizen) *Eliezer* Gen. 15: 2. A noun may be separated from that with which it is in apposition by intervening words *הַנִּזְבָּא אֵלֶּי אֲבָנִים* *that which was found with each* (of) *stones* i. e. whatever precious stones each had 1 Chron. 29: 8, *מָרֹם . . . הַמְּבֹרָךְ* Gen. 7: 6, 14: 12, Ex. 22: 30, *הַבָּרִי רִיבֹחַ* . . . *דָּבָר* Deut. 17: 8, 28: 64, Jer. 41: 8. Sometimes the added noun agrees in definiteness, with that which it specifies *הַנְּחֹשֶׁת הַנְּחֹשֶׁת* *the golden cords* Ex. 39: 17 (the parallel passage Ex. 28: 24 has the construct *נְחֹשֶׁת הַנְּחֹשֶׁת*, Jer. 25: 15, *הַחֲבֵן הַחֲבֵן* Zech. 4: 10, but this is not always the case *בְּרִדּוֹ* *his linen garment* Lev. 6: 3 (where as in Prov. 22: 21 the construct relation and that of apposition both occur in the same verse), *הַקֶּזֶה הַאֶחָד* *the one silver dish* Num. 7: 85, *נְרֵיהֶם זָהָב* *their golden lamps*, 1 Chron. 28: 15. Prepositions may be repeated before nouns and pronouns in apposition Gen. 40: 1, 43: 28, Lev. 7: 8, Josh. 1: 2, 1 Sam. 2: 34, 15: 1, 2 Sam. 6: 21, 18: 32, 1 Kin. 2: 5, 8: 30, 1 Chron. 4: 42, 2 Chron. 26: 14, Ps. 18: 51, 74: 14, or not Gen. 2: 10, 9: 4, 10: 21, 44: 24.

b. *כֻּל* is sometimes made more emphatic by being placed after a noun and in apposition with it instead of before it in the construct *כֻּלְּכֵי יִדֹּלְתֵיכֶם* *your idols, all of them* Ezek. 14: 5, Mic. 1: 2, but probably not Eccles. 12: 13, which may be read "*the end of the matter, after the whole has been heard, is etc., nor* Ezra 10: 17 *they finished in all* i. e. entirely, in toto, *the men who* etc.

3. A noun, which stands in some general relation to another, may by a loose kind of subordination be added to it to modify its meaning, the first noun remaining in the absolute state, מַיִם בְּרַפְּיָם *water* reaching the *knees* Ezek. 47: 4, הַחֲזוֹן הַחֲמִיד *the vision* concerning the *continual* service Dan. 8: 13, כֶּסֶף סִיָּגִים *dross* (of) *silver* Ezek. 22: 18, אֶבֶן שְׁלֵמָה מִצֶּדֶק *whole stone* (from the) *quarry* 1 Kin. 6: 7, שְׁלֹשׁ הַשָּׁנִים הַמְזוּלָּג *the fork* (with) *three tines* 1 Sam. 2: 13.

a. This subordination is a free sort of substitute for the closer connection of the construct state לְשׁוֹן רְמִיָּה *tongue* (of) *fraud* Ps. 120: 2 (where the parallel clause has the construct), בָּקָר רִנְיָ *pastured cattle* 1 Kin. 5: 3, *bread of affliction* and לֶחֶן מַיִם *water* (of) *affliction* i. e. prison fare 1 Kin. 22: 27, צֹאֵר אֶרְלָם *rams* (of) *wool* i. e. wool-bearing rams or, as others suppose, the first word may denote the quantity and the second the material, as much wool as rams have, fleeces 2 Kin. 3: 4, בֵּן תִּרְעָלָה Ps. 60: 5, אֶלְדָּרִים אֶלְדָּרָה Jer. 10: 10; especially where the first noun has the article for the sake of emphasizing the definiteness of the expression הַנְּהַלְלִים אֶרְנוֹן *the streams* (of) *the Arnon* Num. 21: 14, 2 Sam. 24: 5, הַחֲבִירִית הַבְּלִיָּת *the ark* (of) *the covenant* Josh. 3: 14, הַחֲרוּבִיָּה הַיְּרֻבָבֵה *the chariot* (of) *the cherubim* 1 Chron. 28: 18, עֹדֶד הַנְּבוּאָה *the prophecy* (of) *Oded* 2 Chron. 15: 8, Neh. 3: 19, Jer. 38: 6, Ezek. 45: 16; or has a suffix, שֹׂנְאֵי טָהוֹר *my false enemies* Ps. 38: 20, בְּרִיתִי הַיּוֹם *my covenant* concerning *the day* Jer. 33: 20, Lev. 26: 42, Num. 25: 12, 2 Sam. 22: 33, Ps. 71: 7, Ezek. 16: 27, 18: 7, Hab. 3: 8, but not Ps. 45: 7; or is a proper noun צֹאֵן בְּצֻרִים *Zoan* (in) *Egypt* Num. 13: 22, Gen. 35: 27, Deut. 23: 5, Judg. 17: 7, 1 Sam. 17: 12, 2 Chron. 32: 5, Mic. 1: 14, compare in English Princeton, New Jersey, יהוָה צְבָאוֹת *Jehovah* (of) *hosts* 1 Sam. 1: 3. אֱלֹהֵי צְבָאוֹת Ps. 59: 6, 80: 5, 8, 15, 20, 84: 9. In some instances like those above given, the first noun is repeated in the construct הַתְּעֹלָה הַבְּנֵי הַתְּעֹלָה *the tabernacle, the tabernacle of the testimony* Ex. 38: 21, Gen. 15: 18, Deut. 11: 24, 2 Kin. 18: 19, 28, or a common is inserted after the proper noun יהוָה אֱלֹהֵי צְבָאוֹת *Jehovah the God of hosts* 2 Sam. 5: 10, Ps. 72: 18; and this may be mentally done in other cases. In הַרְצִיז הַהָעָם 2 Kin. 11: 13 a conjunction should be supplied, *the guards* and *the people*; this may also be done in אַרְיָרִים עִם Judg. 5: 13, though more probably it means *nobles* (of) *the people*; in פְּתָחֵם הַמִּתְחַשְׁבִּים Ezr. 2: 62, Neh. 7: 64 the relation may be that of subordination *their book* (of) *the registered* or of apposition *their book* entitled "*the registered*".

b. This subordination likewise occurs when a familiar phrase is abbreviated שֵׁנִי *the second bullock seven years* (old) for שֵׁנִי שֵׁנִי Judg. 6: 25, or where a series of nouns in the construct is interrupted by the insertion of one in the absolute, expressing some quality of the preceding מְבֹרָה הַיּוֹל בְּלֶאֱמֶת *men of strength* (for) *the work of the service of*

the house of God 1 Chron. 9: 13, 2 Chron. 8: 5, קִרְכֹּד שֹׁטֵר מִתְהַלֵּךְ *the hairy crown (of) him that goeth etc.*, or the verb may have a double object *smite on his hairy crown him etc.* Ps. 68; 22, Isa. 28: 1, 32: 13; or by the introduction of some other word הָיָה בְּוֶשְׁאֵי אֵל שְׁרָרֵי־גִדּוּרָיִם *two men captains of bands there were (of) the son of Saul* 2 Sam. 4: 2, הַבָּר עַם־לִבָּהָּ בְּלִמְעַל *a base thought in thy heart* though it might be *a thought in thy base heart* Deut. 15: 9, וּבְרִיתִי וּבְרִיתֵי גְדֻלֹת הַחֵמָה *great cities (with) walls and bars* 1 Kin. 4: 13, Deut. 3: 5, הָיָה הַזֶּה רֹאשֵׁי־לֵם *this people (of) Jerusalem* Jer. 8: 5.

c. The word מִשְׁנֵה, as Ewald suggests, affords a good illustration of the various constructions possible in Hebrew in the relation of nouns to nouns; thus it may stand after a noun in the construct מִשְׁנֵה הַמִּשְׁנֵה *the priests of the second rank* 2 Kin. 23: 4, or itself in the construct before a noun מִשְׁנֵה הַמִּלְכָּה *the second in rank to the king* i. e. next to him 2 Chron. 28: 7, or in apposition with a preceding noun מִשְׁנֵה עִיר *over the second division of the city* Neh. 11: 9 (or it may mean *second over the city*), or assuming almost the character of an attributive, agreeing in number and definiteness מִשְׁנֵי־אֶחָדָם *their brethren of the second rank* 1 Chron. 15: 18.

THE CONSTRUCT STATE AND SUFFIXES.

§ 257. 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, § 214. 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, הַיְיָבֵל יְהוָה *the temple of Jehovah* 1 Sam. 1: 9, רֵבֻשָׁם *their substance* Gen. 12: 5. This embraces the

various degrees of relationship, בֶּן-אַבְרָהָם *the son of Abraham* Gen. 25: 12, אִשְׁתְּךָ *thy wife* Gen. 12: 5.

a. So a few proper names, as *Gibeah of Saul* 1 Sam. 11: 4, *Gath of the Philistines* Am. 6: 2, *Zion of the Holy One of Israel* Isa. 60: 14.

2. The *whole*, of which the preceding word denotes a part, אֲבָלִים *the poor of thy people* Ex. 23: 11, 1 Sam. 17: 40, נִכְבְּרֵי-אֶרֶץ *the honourable of the earth* Isa. 23: 9, חֶלֶת מֵצֶה *a cake of unleavened bread* Lev. 8: 26, Isa. 11: 12.

a. So אֲבִירֵי צִפּוֹר *birds of prey* lit. preying of birds Ezek. 39: 4, כְּפִיל אָדָם *fool of man* i. e. foolish man Prov. 15: 20, אֲדָמָה אָדָם *wild ass of man* Gen. 16: 12, זֹבְחֵי אָדָם *sacrificers of men* i. e. the men that sacrifice, not as others explain according to 9*b* they that sacrifice men Hos. 13: 2. A few instances occur of adjectives used substantively in the construct before the nouns to which they belong גְּדֹל זְרוֹנְךָ *the greatness of thy arm* or *thy great arm* Ex. 15: 16, Ps. 46: 5, 65: 5, 145: 7; so the adverb מְיֻט for the most part with inanimate or irrational objects מְיֻט מַיִם *a little water* Gen. 18: 4, 43: 2, 11, 1 Kin. 17: 12, Prov. 6: 10, מְעַט הַצֹּאן *the few sheep* 1 Sam. 17: 28, while with men except Dan. 11: 23 it follows 6. *c* or § 252. 1. *f*. Abstract nouns may be thus used הֵרֵק לְשֵׁב *greenness of herb* i. e. green herb, Gen. 1: 30, 3: 24, Job 15: 26, חֲסֵדְךָ רַב *abundance of thy mercy* i. e. thy abundant mercy Ps. 5: 8, 37: 2, Jer. 22: 7, 23: 22, Obad. vs. 3. 20, Zech. 11: 13, and sometimes in an emphatic sense indicating that the part singled out from the whole possesses the quality referred to in an eminent degree קִימַת אֲדָרְזִיר *the height of his cedars* i. e. his highest cedars 2 Kin. 19: 23. Here too belong the superlative expressions, קִדְשׁ קִדְשִׁים *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, שֶׁבֶד שֶׁבָדִים *servant of servants*, one that is a servant by way of eminence when compared with all others; see besides Deut. 10: 17, 1 Kin. 8: 27, Eccles. 1: 2, Ezek. 16: 7, 26: 7, Dan. 8: 25; or cognate instead of identical words may be thus combined סִרְרִים סִרְרִים *most rebellious* Jer. 6: 28.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact designation, אֶרֶץ מִצְרַיִם *the land of Egypt* Gen. 41: 19, נְהַר-פָּרָח *the river* (of) *Euphrates* Gen. 15: 18, Ex. 19: 11, 2 Sam. 19: 41, אֲרָזִים עֵצֵי אֲרָזִים *cedar trees*, 2 Chron. 2: 7, תּוֹלְעֵת *worm* (of) *Jacob* Isa. 41: 14, אֲנָשֵׁי הַתְּחִילִים *men* (who are) *merchants* 1 Kin. 10: 15.

a. So בְּתוּלַת בַּת-צִיּוֹן *virgin daughter Zion* Isa. 37: 22, 47: 1, Jer. 14: 17, בְּנֵי שְׁלִישִׁים *children of the third generation* (not according to 1 those descended from them) Gen. 50: 23, Judg. 19: 22, 1 Sam. 28: 7, 2 Kin. 10: 6, Jer. 24: 2. It is unusual to find such constructions as קִנְיָן קִנְיָן Num.

84: 2, הַצֵּה רְשָׁעִים Lam. 2: 13; הוּר הָהָר is the standing phrase for *mount Hor*, but this is exceptional, § 256. 1. *a*.

4. The *material* of which the preceding noun is composed, נָחוּם זָהָב *a ring of gold* Gen. 24: 22, כֵּלֵי עֵץ *vessel of wood* Lev. 11: 32, עֲדָר הָעֵזִים *the flock of goats* Cant. 4: 1, שָׂרֵי אֲבָן *rows of stones* Ex. 39: 10, 1 Kin. 6: 36.

5. The *measure* of its extent, value, duration, etc., מִשְׁלֵשַׁת יָמִים מִהַלְקָה *a journey of three days* Jon. 3: 3, מִשְׁקַל *the weight of a talent* 1 Chron. 20: 2, מִתֵּי מִסְפָּר *men of number* i. e. readily numbered, few, Gen. 34: 30, אֶתְנָתָם *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 הַהֲחֵרָה *the flock of slaughter* i. e. which is to be slaughtered Zech. 11: 4.

a. So יְהוָה אֱלֹהֵי צוּרֵי *God (who is) my rock* 2 Sam. 22: 3, הַר מְרוֹם הַשָּׂרָאֵל *the high mountain of Israel* Ezek. 17: 23, Ps. 59: 6, Cant. 7: 3, Isa. 5: 7, 6: 13, 17: 10. A period of time may be characterized by what occurs in it שְׁנַת מוֹת הַמֶּלֶךְ *the year of the death of the king* Isa. 6: 1, עֵת רִצּוֹן *a time of favour* Ps. 69: 14, Isa. 49: 8, 61: 2.

b. 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 mactanda*; see also 2. *a*, § 256. 2 and 2. *a*. 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, זִבְחֵי צֶדֶק *sacrifices of righteousness* Ps. 4: 6, קָדוֹשׁ *holy* and צַדִּיק *righteous* being used with less latitude and with a stricter regard to the ethical idea which they involve. Abstract nouns may even be linked with attributives by the conjunction *and* שֵׁם כְּבוֹדוֹ וּמְרוֹמָיו *thy name glorious (lit. of glory) and exalted* Neh. 9: 5, Isa. 57: 15. Attributives are frequently formed by prefixing such words as אִישׁ *man*, בַּעַל *lord*, בֶּן *son*, בַּת *daughter*, to abstract nouns or other substantives, thus, אִישׁ הַאֲדָמָה *a man of form* i. e. *comely* 1 Sam. 16: 18, אִישׁ דְּבָרִים *man of words* i. e. *eloquent* Ex. 4: 10, הַמְחַלְמֵה *the possessor of dreams* i. e. *dreamer* Gen. 37: 19, בֶּן-יְמֵימֵיהָ *son of eight days* i. e. *eight days old* Gen. 17: 12,

בְּנֵי-מָוֶת *son of death* i. e. *deserving to die* 1 Sam. 20: 31, בְּנֵי-רָעָל *sons of worthlessness* i. e. *wicked* Deut. 13: 14, בַּת-הַשְּׁעִים *daughter of ninety years* i. e. *ninety years old* Gen. 17: 17; and in application to an inanimate object: הַרְוֵן בְּנֵי-שָׁמֶן *a fertile hill* lit. *a peak a son of fatness* Isa. 5: 1.

c. In the following examples the noun is in the construct before its adjective מֵי הַמְרִירִים *the bitter waters* Num. 5: 18, 19, 23, 24, מַלְאָכֵי רָעִים *evil* i. e. *destructive angels* Ps. 78: 49, חֵיל קָבֵר *a strong force* Isa. 36: 2, מִזְוֵזֹת רַבְעָה *a square doorpost* Ezek. 41: 21, but not, as Kimchi adds, הַלְוֵי שְׁקִיפִים, אֲנֹכִים 1 Kin. 6: 4. Occasionally and for the most part in poetry the adjective instead of agreeing with its substantive is treated as though it were an abstract noun, מֵי קֵלָא *vessels of small* (capacity) Isa. 22: 24, מֵי מִלְּא *waters of fulness* Ps. 73: 10, כָּל-בַּיִת הַגָּדוֹל *perhaps every house of great* (size), though others render *every great* (man's) *house* Jer. 52: 13, Deut. 19: 13 (but see 21: 8, 9), Ps. 74: 15, Prov. 6: 24, Cant. 7: 10, Eccles. 1: 13 (in the common text), Ezek. 23: 14. So sometimes an adverb, דָּמַי מְהֵרָה *few men* Deut. 26: 5, עֹלֶת תָּמִיד *continual burnt-offering* Num. 28: 6, דָּמֵי הַדָּם *blood* (shed) *causelessly* 1 Kin. 2: 31, יוֹמָם צָבֵי יוֹמָם *enemies in the day time* Ezek. 30: 16, הַבֶּן הַדֵּבֵם *dumb stone* Hab. 2: 19, Jer. 1: 15, or adverbial phrase, אֵלֶיךָ מִקְדָּב *a God nigh at hand*, מִרְחֹק אֵלֶיךָ *a God afar off* Jer. 23: 23, Isa. 14: 6, Neh. 13: 4.

7. The *source* from which the preceding noun is derived, תּוֹרַת יְהוָה *the law of Jehovah* Ex. 13: 9, סֵפֶר מִשְׁנֵה *the book of Moses* 2 Chron. 25: 4, הוֹלֵת אֶתְכֶם *sick from love* Cant. 2: 5, Isa. 22: 2.

8. The *subject* by which an action is performed, or in which an attribute inheres, אַהֲבַת יְהוָה *the love of Jehovah* 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, מִמְּשַׁלֵּת הַיּוֹם *the rule of the day* Gen. 1: 16, אֲבֵל אָבִי *the mourning for my father* Gen. 27: 41; or the purpose for which any thing is intended, כֶּסֶף הַשְּׂדֵה *the silver for the field* Gen. 23: 13, שֶׁבֶר *grain for the famine of your houses* Gen. 42: 19, מִטֵּר זֶרְעֶךָ *the rain for thy seed* Isa. 30: 23.

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, קַנְאוֹת יְהוָה *the zeal of Jehovah*, which he feels Isa. 37: 32, קַנְאוֹת הָעָם *the zeal of the people*, which is felt for them Isa. 26: 11; נִגְזַת סֹדִם *the cry against Sodom* Gen. 18: 20, נִגְזַת-רָעָל *the cry of the poor* Prov. 21: 13; הִקְדָּוִים

the way of the sea i. e. leading to it 1 Kin. 18: 43, *הַדֶּהּ יָרַבְעָם* *the way of Jeroboam* i. e. in which he walked 1 Kin. 16: 26; *תַּסִּיבֵהוּ* *his wrong* i. e. done by him Ps. 7: 17, *הַחֲזִיקֵר* *my wrong* i. e. done to me Gen. 16: 5; *בְּמִלְכִי* *my king* established by me Ps. 2: 6, ruling over me Ps. 5: 3; so *מִשְׁתַּחֲוֶהָ* with the suffix of the subject Jer. 2: 19, of the object Hos. 11: 7; *זָנַת* subj. Ps. 39: 11, obj. Ps. 38: 12; *נָדַר* subj. Ps. 116: 14, obj. Ps. 56: 13; *הַיִּזְכֶּה* subj. Prov. 3: 11, obj. Ps. 73: 14; *נָדַר* (in the figurative sense of a divine infliction) subj. Ps. 32: 4, obj. Job 23: 2. In *בֵּית הַתְּפִלָּה* Isa. 56: 7 the suffix denotes not the object *the house of prayer to me*, but the possessor *my house of prayer*, § 259.

b. Active participles are frequently put in the construct state before their object, *מְשִׁיבֵת נַפְשׁ* *restoring the soul* Ps. 19: 8, *אֹהֶבִי שִׂיחָה* *loving thy name* Ps. 5: 12, *בָּאֵר שִׁשֶׁר* *entering the gate* Gen. 23: 10, Ex. 3: 8, 1 Chron. 12: 1, Isa. 1: 28, Ezek. 13: 11, 19, Am. 5: 12, Hab. 2: 15, Mal. 1: 6; so even before a pronoun *מְשִׁיבֵתִי אֵלַי* *serving me* Jer. 33: 22, or an infinitive which they govern, *מְשִׁיבֵתִי קוּם* *being early to rise* Ps. 127: 2. They very rarely in the construct indicate possession *אֹכְלֵי שֻׁלְחָנֶךָ* *the eaters at (belonging to) thy table* 1 Kin. 2: 7, or apposition *זְבַחֵי אֲדָם* Hos. 13: 2 (2 a); but *צָרִיִּי יְהוּדָה* Isa. 11: 13 means *the adversaries of Judah*, not those of Judah who are adversaries to Ephraim. Participles of intransitive verbs may be put in the construct or receive a suffix in the vivid language of poetry, which conceives of the indirect as though it were the direct object *שֹׁפֵר זִמְרֵי* Deut. 32: 24, Mic. 7: 17, Ps. 40: 5, 88: 5, 6, *שׁוֹמֵר בְּלִחְוָה* Mic. 2: 8, *קָמִי* Ps. 18: 40, *מְתַקְוֵמִי* Ps. 59: 2. Passive participles may be in the construct before the subject of the action, *מְסִיחַ אֱלֹהִים* *smitten of God* Isa. 53: 4, *יָלִיד אִשָּׁה* *born of a woman* Job 14: 1, *לְחַמֵּי רָשָׁה* *devoured by pestilence* Deut. 32: 24, or before the secondary object, if the verb is capable in the active of having a double object, *תְּגַדְתִּישָׁק* *girded with sackcloth* Joel 1: 8, *לְבוּשׁ חֲבָדִים* *the man clothed with linnen* Ezek. 9: 11, *מַעֲרָבָה* *arrayed for battle* Joel 2: 5. When a noun follows the infinitive it may be in construction with it as its subject, *בְּקִרְאָה מְלֶכֶךְ* *on the king's reading* 2 Kin. 5: 7, *הוֹרֵשׁוּ* *his driving out* Num. 32: 21, Ezra 10: 1, or be governed by it as its object, *קָרָא־שְׁמוֹ אֵל* *to call Samuel* 1 Sam. 3: 8, *הוֹרֵשׁוּם* *to drive them out* Deut. 7: 17; or both subject and object may be expressed *כַּלְתִּי אֶתְךָ* *his destroying thee* 2 Sam. 24: 17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, *טָמֵא־שְׂפָתַיִם* *unclean as to lips* Isa. 6: 5, *קָשִׁי־לֵב* *hard hearted* Ezek. 3: 7, *נָבֶה רַגְלָיִם* *rent as to garments* 2 Sam. 13: 31, *בְּגָדִים* 2 Sam. 9: 3, Ps. 7: 11, 32: 1, Isa. 1: 30, 3: 3, 33: 24.

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.

b. When an idea is expressed by two words in the construct state, its

plural is commonly denoted by giving a plural form to the first noun; this is sometimes the case even with compound proper nouns בְּנֵי רִמְוֹנִי *Benjamites* 1 Sam. 22: 7. In a few instances both nouns are put in the plural צְרוּר־בָּסָפוּ צְרוּרוֹת בְּכַפְיָהֶם Gen. 42: 35, בְּיָדֵי קְלָאִים Isa. 42: 22, גְּבוּלֵי בֵּית אֲבוֹתָם 1 Chron. 7: 5, Josh. 6: 6; or the second noun only בֵּית הַמְּבֹרָחֹת *their claus or fathers' houses* 1 Chron. 7: 4, בֵּית הַמְּבֹרָחֹת *the highplace-houses* 2 Kin. 17: 29, 1 Sam. 31: 9, 10, Ex. 29: 20; so nouns, particularly such as denote members of the body may be in the singular with plural suffixes, יָדְךָ *your hand* Gen. 43: 12, רַגְלָם *their foot* Ps. 9: 16, לְשׁוֹנֵנוּ *our tongue* Ps. 12: 5, Josh. 2: 19, Judg. 7: 6, Ps. 5: 10.

§ 258. 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, הַרִי בְּגִלְבָּעַי *mountains in Gilboa* 2 Sam. 1: 21, נְבִיאֵי מִלְבָּבָם *prophets out of their own heart* Ezek. 13: 2, כְּכֹחַ בְּרִי בָנוּ *according to the ability in us* Neh. 5: 8.

a. The most frequent examples in prose are אֶחָד *one*, which is often found before the partitive בֵּין, Gen. 3: 22, 2 Sam. 1: 15, and words denoting direction such as יְמִין *right*, צָפוֹן *north*, קֶצֶת *end* before לְ Josh. 8: 11, 15: 21, Judg. 2: 9, 2 Kin. 23: 13, Ezek. 10: 3. The combination of the construct with לְ in other instances also is facilitated by their close relationship, § 260, 1 Chron. 6: 55, 23: 28, Job 18: 2, Ps. 58: 5, Prov. 24: 9, Lam. 2: 18, Hos. 9: 6, Mic. 4: 8. With other prepositions the construct occurs more rarely Isa. 9: 2, Hos. 7: 5, except in the case of participles Judg. 5: 10, 8: 11, 2 Sam. 10: 9 K'thibh, Neh. 9: 5, Job 24: 5, Ps. 2: 12, 84: 7, Isa. 5: 11, 9: 1, 14: 19, 28: 9, 56: 10, Jer. 8: 16, Nah. 1: 5.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, מִקוֹם 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־תִּשְׁלַח *by the hand of (him whom) thou wilt send* Ex. 4: 13, תְּחִלַּת דְּבַר־יְהוָה *the beginning of (what) Jehovah spake* Hos. 1: 2, or before the conjunction וְ *and*, הַכְּמֹחַ וְדַעַת *wisdom and knowledge* Isa. 33: 6, 35: 2, Ezek. 26: 10, וְלֹא מִיַּיִן *drunken and not with wine* Isa. 51: 21.

a. So before הַ *the* used as a relative, הַר־הַיְמָנִי *the mountain that his right hand has acquired* Ps. 78: 54, הַמִּקוֹם הַזֶּה *Ps. 104: 8*. Words denoting time and

place often stand in the construct before a clause with the relative understood; thus יוֹם Dent. 4: 15, Job 29: 2, Ps. 56: 4, 10, 88: 2, 102: 3; עַד 2 Chron. 29: 27; מִתְּחִלָּה Job 18: 21. Some would so explain בְּרֵאשִׁית Gen. 1: 1, *in the beginning when God created* etc. ver. 2 parenthetical, ver. 3 *then God said* etc. But this assumes a complexity foreign to Hebrew construction, § 250. *b*. Other examples are infrequent and exceptional Ps. 16: 3, 65: 5, 81: 6, Isa. 29: 1, Jer. 23: 26, 48: 76. The construct is once used where a noun is repeated שַׁבָּת שַׁבָּת *every sabbath* 1 Chron. 9: 32.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, ראשֵׁי בָתֵּי אֲבוֹתָם *the heads of the houses of their fathers* Ex. 6: 14, מִסְפַּר שְׁבֵטֵי בְנֵי־יִשְׂרָאֵל *the number of the tribes of the children of Israel* Josh. 4: 5, Gen. 41: 10, 47: 9, Lev. 10: 14, Num. 6: 13, 2 Kin. 10: 6, Job 12: 24, Eccles. 6: 12, פְּרִי־גִדְלוֹ לִבָּב *the fruit of the greatness of heart of the king of Assyria* Isa. 10: 12, 2 Chron. 24: 12, Jer. 34: 1.

a. When one noun of the series is an attribute of that which precedes it the two together stand in joint relation to the noun that follows הַרְיֵי מְרוֹם רִשְׁתָּאֵל *the high mountains of Israel* Ezek. 34: 14, Gen. 14: 13, Deut. 31: 16, 2 Sam. 8: 10, 23: 1, 2 Chron. 36: 16, Ezek. 28: 14.

b. A noun limited by two or more nouns may be repeated in the construct before each of them, when these are regarded separately or are distinctly emphasized אֲבִי־מִלְכָה וְאֲבִי רִסְבָּה *Haran the father of Milkah and the father of Iscah* Gen. 11: 29, 14: 13, 24: 3, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי אִשְׁחָר וְאֱלֹהֵי יַעֲקֹב *the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob* Ex. 3: 6, 15, Jer. 8: 1, 19: 13, 1 Chron. 28: 1. If, however, they together constitute one idea or are viewed in combination the first noun will not be repeated אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב *the God of Abraham, Isaac and Jacob* Ex. 3: 16, Gen. 14: 11, 19, 18: 20, 19: 28, Ex. 3: 8, 32: 2, Lev. 6: 13, Num. 26: 64, Judg. 1: 6, 7, 1 Sam. 17: 52, 1 Chron. 28: 21, 29: 2, 18, 2 Chron. 30: 6, Neh. 5: 11, Job 28: 3, Ps. 72: 10, 107: 10, Isa. 11: 2, 36: 19, 37: 13, Ezek. 38: 2, 39: 1: so a construct infinitive Jer. 29: 2, 2 Chron. 7: 3. This is sometimes the case even where the construct must be repeated mentally before the second noun רֹאשׁ עֹרֵב וְרֹאשׁ זֶעֶב *the head of Oreb and the head of Zeeb* Judg. 7: 25, comp. Gen. 40: 20, מֶלֶךְ סוֹדֹם וְנֶמְלִיךָ *the king of Sodom and the king of Gomorrah* Gen. 14: 10, comp. ver. 8. When one of the limiting terms is a pronominal suffix the noun is necessarily repeated בָּנָיו וּבְנֵי בָנָיו Gen. 46: 7, 19: 16, Ex. 10: 6.

c. If two or more nouns are limited by the same noun, the latter is usually expressed with the first and an appropriate suffix attached to the rest מִלְּכָתָיו וְפָרָשָׁיו וְחֵיָלָיו *the chariots of Pharaoh and his horsemen and his army* Ex. 14: 9, 39: 40, 1 Kin. 16: 26, 27, 2 Kin. 2: 12, though the suffix is occasionally omitted Gen. 40: 1. If the limiting word be a pronoun, the

suffix must be repeated with each of the nouns Gen. 7: 7, 31: 28, 36: 6, Ex. 32: 2, Dent. 12: 6 with only rare exceptions Ex. 15: 2, Isa. 12: 2, Ps. 118: 14, 2 Sam. 23: 5. In a very few instances two words are in construct relation to the same noun *יְשׁוּעָה יִשְׂרָאֵל* *the peaceable, the faithful of Israel* 2 Sam. 20: 19, Ezek. 31: 16, Dan. 1: 4, *בְּחַיֵּי דְבָשׁ* *rivers, brooks of honey* Job 20: 17, *נֹשֵׂאֵי רֹחַיִם-קֶשֶׁת* Ps. 78: 9, if rendered as it is by some *armed with, shooting the bow*, though *נֹשֵׂאֵי* may be in construction not with *קֶשֶׁת* but with *רוֹחַיִם* *armed ones of those who shoot the bow, armed bowmen*. This assumption is unnecessary in Isa. 53: 3, 4, 55: 4, where the first noun is agreeably to the vowels in the absolute state.

§ 259. When two or more 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, *עֲטֹרַת זָהָב גְּדוֹלָה* *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, *גִּבּוֹרֵי הַחַיִל* *the mighty men of valour* Josh. 1: 14, *אֱלִילֵי זָהָבוֹ* *his idols of gold* Isa. 2: 20, *שֵׁם קְדוֹשִׁי* *my name of holiness* i. e. *my holy name* Lev. 20: 3.

a. When an attributive thus follows a series of nouns in the construct relation its particular reference will be indicated by its gender and number; *כַּנְפֵי הַכְּרוּבִים הָאֲחֵרִים* 2 Chron. 3: 11, since *כַּנְפֵי* is fem., means *the wing of the other cherub*, not *the other wing of the cherub*, *לִפְתֵי הַיְמָנִית הַשְּׁנַיִתָּה שֶׁבֶן הַיְמָנִית* *the boards of the second side of the tabernacle* Ex. 26: 27, Deut. 28: 58, Josh. 1: 8, 1 Sam. 17: 18, 2 Chron. 32: 30, 31, Jer. 25: 26. 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 *אֶחָד רֵעֵה הַקָּדוֹל* Gen. 10: 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder*. In Jer. 25: 15 an attributive stands after a noun in apposition with the governed noun. In a very few instances an adjective is inserted in a series of constructs to prevent it from being too widely separated from its noun Ezek. 6: 11, Jer. 4: 11. In the following passages a brief word intervenes between *כֹּל*, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, *כֹּל-בְּלִי-הַשָּׂא* *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.* Other exceptions are extremely rare as when the

direct object of a participle is preceded by the indirect תָּהָה Isa. 19: 8, or the construct infinitive is separated from its subject by its object Jer. 34: 9, mostly a pronominal suffix Gen. 4: 15, Isa. 5: 24 or by an adverb Job 34: 22.

b. There are two principal cases, in which an article or a suffix attached to a noun properly belongs not to it but to the preceding construct.

1. When the governed noun simply qualifies that which stands before it, denoting an attribute, its material or after fractional numbers a measure of quantity, § 255. 3. *a.* פָּלֵי מִלְחָמָתוֹ his weapons of war Deut. 1: 41, Judg. 18: 16, Ezek. 9: 2, גָּאֲוָהֵי עַלֵּיָי my proud exulters Isa. 13: 3, Ps. 2: 6, Obad. ver. 16, Eccles. 12: 5, בְּנֵי־הַיְצִוָּה the sons of oil i. e. the anointed ones Zech. 4: 14, Gen. 37: 19, מִזְבֵּחַ הַזָּהָב the golden altar Ex. 40: 26, תְּשִׁירֹת הָאֵפָה the tenth-part of an ephah Num. 5: 15; אֱלֹהֵי צְדָקָי Ps. 4: 2 may mean either the God of my right, who defends my righteous cause, or my righteous God; comp. Ps. 59: 18. 2. When an attributive in the construct belongs to a definite noun expressed or understood and consequently requires the article, thus פְּרוֹת רְפוֹת מְרָאָה but פְּרוֹת הַמְרָאָה Gen. 41: 2-4, Lev. 11: 4, Num. 35: 19, Deut. 20: 8, Neh. 1: 5, Jer. 23: 26, Ezek. 9: 11, Dan. 9: 4, 12: 6, 7; if it is in the construct before a proper noun the article is of course unnecessary, § 249. 3, Ps. 25: 12. For exceptional examples of construct nouns with the article, see § 249. 3. *b.* and of subordination to nouns with suffixes as a substitute for the construct relation § 256. 3. *a.*

c. He paragogic may be attached to a noun in the construct state, מִן־רִמָּה שָׁמֶשׁ toward the rising of the sun Deut. 4: 41, Gen. 24: 67, 47: 14, 1 Kin. 19: 15; even in compound proper names בְּאֶרֶז שֶׁבַע to Beersheba Gen. 46: 1.

§ 260. The preposition לְ to, belonging to, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, הַצֹּאן אֲשֶׁר־לְאָבִיהָ her father's sheep prop. the sheep which belonged to her father Gen. 29: 9, 40: 5, 1 Sam. 17: 40, 21: 8, 1 Kin. 15: 20, comp. צֹאן אֲבִיהָם Gen. 37: 12, הַבַּיִת לְאֵלִישָׁע the house of Elisha 2 Kin. 5: 9, 1 Sam. 14: 16, 2 Chron. 19: 11, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted לְדָוִד (a psalm) of David Ps. 11: 1, אֲמִנוֹן לְאֶחָיוֹנָם Amnon (son) of Ahinoam 2 Sam. 3: 2, Gen. 8: 5, Ex. 12: 2, תִּלְוֵיהֶם לְטוֹבִיָּה and those of Tobiah Neh. 6: 17, or is remote Lev. 7: 26, Am. 5: 3.

a. In 1 Sam. 2: 29 a noun in apposition with one preceded by a construct receives לְ to suggest more distinctly its relation to the governing

noun, *the offerings of Israel* לְעֹלֹתַי *viz. of my people* so 1 Kin. 6: 5; and after a suffix Esra 9: 1.

2. When the first noun is indefinite and the second definite, בֶּן לְיִשִׁי *a son of Jesse* 1 Sam. 16: 18 (בֶּן-יִשִׁי 2 Sam. 20: 1 is *the son of Jesse*, § 249. 3), לְעָבֵד לְשָׂר הַתְּבָרִים *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 לְחַבְקֻיָּק *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, הַבְּשֻׁבֵּה הַחֲמִישִׁית יוֹם לַחֹדֶשׁ *the fifteenth day of the month* 1 Kin. 12: 32, בְּשָׁנָה הַחֲמִישִׁית לְמַלְכּוֹ *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 יְהוֹיָכִן בְּיַמֵּי יְהוֹדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15: 23, Num. 16: 22, 32: 28, 36: 1, Josh. 19: 51, 21: 1, 1 Chron. 26: 26, Ezra 1: 5.

5. When for any reason the construct could not be employed, as with a negative אֶרֶץ לֹא לָהֶם *a land not theirs* Gen. 15: 13, or a suffix שְׂרִיפֵינוּ לְכָל-הַקְּהָל *our princes of the whole congregation* Ezra 10: 14, 1 Chron. 7: 5.

THE PREDICATE.

§ 261. 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-נְתִיבוֹתֶיהָ שָׁלוֹם *all her paths (are) peace* Prov. 3: 17, עֵץ הַיָּדָבָר טוֹב הֲיֵצֵן *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, הַנְּהָר הַרְבִּיעִי הוּא פָּרָח *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2: 14, Jer. 50: 25,

אתה הוּא מַלְכִי *what are these?* Zech. 4: 5, *thou art my king* Ps. 44: 5, הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם *these men are peaceable* Gen. 34: 21.

a. In all the instances, in which it is commonly explained as a copula, the pronoun may with greater propriety be regarded as an emphatic repetition of the subject, § 246. 2.

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, הָאָרֶץ הַזֶּהְתָּה תָּהוּ *the earth was desolate* Gen. 1: 2, הַבָּקָר הָיוּ תֹרְשׁוֹת *the oxen were ploughing* Job 1: 14, Ex. 9: 3; though rarely in a circumstantial clause, as Judg. 8: 11, since the time is sufficiently indicated by the connection.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, הִתְחַלֵּי בְּעֵינָי *began (to be) dim* 1 Sam. 3: 2; נֹחַ אִישׁ הָאֲדָמָה *and Noah began (to be) a husbandman* Gen. 9: 20; בְּהִיטְתָּךְ שׁוֹבֵר *when thou ceasest spoiling* Isa. 33: 1, הַשֵּׁבֶל לָבָן *has turned white* Lev. 13: 3, Gen. 38: 11, Isa. 47: 8; so *to be called, to be esteemed, etc.*

b. Simple existence is predicated by means of the particle הֵּן, שָׁם *there is a kinsman* Ruth 3: 12, Gen. 18: 24, and non-existence by אֵין, which retains its absolute form at the end of a clause אֵין רֹדֵף *there is no one pursuing* Lev. 26: 37, 1 Sam. 9: 4, 10: 14, 1 Kin. 18: 10, Prov. 17: 16, or section of a clause אֵין אָדָם *there was not a man to till the ground* Gen. 2: 5, Num. 20: 5, Isa. 37: 3; otherwise it takes the construct form אֵין, whether it precedes the subject אֵין לֵאמֹר *Gen. 11: 30*, אֵין רִיבָה *Lev. 26: 36*, Judg. 21: 25, 1 Sam. 9: 2, Ps. 38: 8, Ezek. 13: 10, 15, 16, or follows it פִּתְרֵי אֵין *there was no one interpreting it* Gen. 40: 8, 19: 31, Judg. 13: 9, 1 Sam. 9: 7, Ezek. 37: 8. These particles may also be used as copulas Gen. 31: 29, Ex. 5: 16, Judg. 6: 13, especially with the personal pronouns, when the predicate is a participle, אֵין אֶרְקֶהָ *thou art not letting go* Ex. 8: 17, אֵין בּוֹשֵׁרֵי *thou art saving* Judg. 6: 36. In a few instances in the later books אֵין degenerates into a mere auxiliary verb Dan. 8: 5. Once הֵן is doubled for a strong affirmation 2 Kin. 10: 15, and אֵין הֵן occurs twice as a strong negation Ps. 135: 17, 1 Sam. 21: 9. אֵין *is not* is never equivalent to the simple negative לֹא *not*; in the few instances in which it stands before a verb, a conjunctive or relative must be supplied אֵין כִּי *it is not so, that his wrath has visited* Job 35: 15, אֵין הַמֶּלֶךְ יוֹבֵל *the king is not he that can etc.* Jer. 38: 5; in Ex. 3: 2 אֵין אֶבְלִי is a participle with ה omitted § 93. c.

PREDICATE NOUN.

§ 262. 1. The prominence due to the predicate as the affirmation to be made, and to which therefore attention is to be strongly directed is in English indicated for the most part simply by the stress of the voice; but in Hebrew it is further suggested by the position of the words. Accordingly as a rule the predicate, if a verb or adjective, precedes its subject. If, however, the predicate be a noun or personal pronoun, in which case there might be a doubt which is the subject and which the predicate, the logical order is observed and the subject precedes, יהוה הוא האלילים *Jehovah is the God* 1 Kin. 18: 39, אבִיךָ אִישׁ מִלְחָמָה *thy father is a man of war* 2 Sam. 17: 8, Deut. 10: 17, 1 Sam. 1: 26, Isa. 1: 7, 23, 7: 8, 9, 8: 13, 48: 12.

a. Sometimes for the sake of special emphasis the predicate noun precedes the subject noun, Deut. 26: 5, Isa. 6: 3, 13, or pronoun Gen. 43: 12, Isa. 6: 5, Jer. 1: 6, 7. Or while the subject is prefixed, the predicate noun may emphatically precede a pronoun which repeats the subject, קִטְרָה הוֹעֵבָה הִיא *incense, it is an abomination* Isa. 1: 13, or the order may be reversed in successive clauses Isa. 5: 7. Participles in general follow the order of nouns Gen. 7: 4, 37: 19, Num. 22: 34, 1 Sam. 14: 8, Prov. 22: 15, Isa. 3: 1, 5: 28, Ezek. 37: 28, though liable to the changes due to emphasis Gen. 3: 5, 14, 17, 41: 32, 42: 9, 23, Num. 35: 16, Judg. 15: 11, Isa. 2: 22, 3: 13, 48: 13, Jo. 4: 4, Am. 6: 8, 7: 4. In Gen. 41: 2, 18 the order of the words graphically depicts the successive impressions made upon the eye of the beholder, *from the river coming up seven kine fair* etc.: the place and movement first attract attention, then the number of moving objects, then the objects themselves are recognized and their qualities perceived. Predicate participles belonging to definite nouns are distinguished from attributives, by not receiving the article Deut. 2: 4, Jer. 44: 15.

2. Material and abstract nouns are used in the predicate to denote qualities, which in other languages would be expressed by adjectives קִרְתָּו עֵץ *its walls were wood* i. e. made of wood Ezek. 41: 22; *the vale of Siddim* בְּאֵרֹת *was pits, full of pits, as it were, composed of them,* Gen. 14: 10; *thy shoes shall be* בְּרִזָּל וּבְנֹחֶשֶׁת *iron and brass* Deut.

33: 25, Ps. 135: 15; *the camp was בטח security* i. e. secure Judg. 8: 11.

a. A like use of nouns for adjectives occurs in apposition § 256. 2, and in the construct state § 257. 2. *a* and 6. *b.* Other examples of material nouns so employed: Gen. 11: 1, Ex. 9: 31, Ezra 10: 13, Cant. 2: 15, Isa. 5: 12, 7: 24, Jer. 2: 28, 24: 2. Abstracts often convey the idea more strongly, than would be done by an adjective, *thy judgments are צדק righteousness* Ps. 119: 75, more expressive than "righteous"; they not merely possess the quality but are so to speak identical with it; Gen. 12: 2, Job 19: 29, 23: 1, 26: 13, Ps. 109: 4, 110: 3, Eccles. 10: 12, Isa. 11: 10, Jer. 44: 2, Ezek. 27: 36, Dan. 9: 23. An adverb is similarly used as a predicate Job 8: 9 *המיל אנהני we are yesterday* i. e. of yesterday. Sometimes these brief and emphatic expressions alternate with other forms of speech, *I am שָׁלוֹם peace*, *they are לְמַלְחָמָה for war* Ps. 120: 7; *is your father health?* i. e. well Gen. 43: 27, 2 Sam. 20: 9 but *is health לוֹ to him?* Gen. 29: 6, 2 Sam. 18: 32; thou art אִישׁ הַמְדֻלָּה *delights* i. e. much delighted in Dan. 9: 23, equivalent to *המְדֻלָּה* Dan. 10: 11, 19.

3. A noun in the predicate may receive the same adjuncts as in the subject, § 247.

PREDICATE ADJECTIVES AND DEMONSTRATIVES.

§ 263. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from attributive adjectives and demonstratives, § 252, in standing before the noun and in not receiving the article, though the noun be definite, *רבים רַחֲמָיו טוב הַדְּבָר* *the word is good* Deut. 1: 14, *אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם* *his mercies are great* 1 Chron. 21: 13, *אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם* *these are the generations of the heavens* Gen. 2: 4.

a. In circumstantial clauses, the predicate adjective stands regularly after the noun; it may also take this position in other cases when the emphasis requires it: *כָּל-לֵב הָיָה* *the whole heart is faint* Isa. 1: 5.

b. If the sense require the predicate to be made definite, it will receive the article, *פִּי הַדְּבָר* *my mouth is the (one) speaking* Gen. 45: 12, *יְהוָה הַצְּדִיק* *Jehovah is the righteous one* i. e. is in the right, and *I and my people are הַרְשֵׁי* *in the wrong* Ex. 9: 27, Gen. 2: 11, 1 Kin. 18: 25, Ps. 19: 11, Isa. 14: 27, Zech. 7: 6; but in 1 Kin. 3: 22, 23 *הַיָּחַי* and *הַיָּחַי* are subjects.

COMPARISON OF ADJECTIVES.

§ 264. 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 הַחֵכְמָה 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; צַדִּיק אַתָּה מִמֵּנִי *thou art more righteous than I*, 1 Sam. 24: 17, Lev. 13: 4, 2 Sam. 13: 16, 2 Chron. 29: 34, Eccles. 4: 9.

2. The superlative degree may be expressed

(1.) By adding לְכֹל *all* to the comparative particle מִן, גָּדוֹל מִכָּל-בְּנֵי-קֶדֶם *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1: 3, 2 Sam. 19: 8.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, קָטָן בְּנֵי *the least of his sons* prop. *the little (one)* 2 Chron. 21: 17, הַיְפֵשֶׁה בְּנָשִׁים *O fairest among women* Cant. 1: 8, טוֹבָה הַקָּטָן *the least, 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, אֶנְגַּדְלָה מִךָ *I will be greater than thou* prop. *great from thee* Gen. 41: 40, 19: 9, 32: 11, Ex. 36: 5, Judg. 2: 19, 2 Sam. 6: 21, 22, 20: 6, 1 Kin. 5: 10, Job 3: 21, 6: 3, Ps. 69: 32, וַיִּהְיֶה אִתָּם מִכָּל-הָאָדָם *and he was the wisest of all men* 1 Kin. 5: 11, Gen. 37: 3, 1 Sam. 18: 30, 1 Kin. 14: 9. So after adverbs 2 Chron. 25: 9, Deut. 7: 7. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb יוֹתֵר *more*, הִכְבֵּיתִי אֶלַי אֲזוּ יוֹתֵר *I was then more wise* Eccl. 2: 15.

b. The construction with מִן may also be used to denote excess, גָּדוֹל מִנְשֹׂאָה *my iniquity is too great to be forgiven* prop. *greater than* (it is possible) *to forgive* Gen. 4: 13, מְעַט מִכֶּמֶךָ *too little for thee* Job 15: 11, Gen. 18: 14, Num. 16: 9, Ruth 1: 12, Isa. 7: 13; and this usage once established was extended to cases, which seem incapable of being logically resolved Isa. 49: 6, Ezek. 8: 17.

c. A comparative sense is commonly ascribed to מִן in the following passages, in which an adjective, suggested by the context, must be supplied,

הַיָּשָׁר הַמְּסוּבָה *the upright (is sharper) than a thorn-hedge* Mic. 7: 4, כְּאַדָּם *less than nothing* Isa. 40: 17, 41: 24, Ps. 62: 10, Isa. 10: 10, Job 11: 17; in some of these cases, however, כִּן may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

d. The name of God has been supposed to be used in certain passages simply to enhance the magnitude of that with which it is connected and thus to form a sort of superlative. But in all such cases there is a direct reference to the divine Being, גִּבּוֹר יָצִיר לְפָנָי רְהוּהָ Gen. 10: 9 is not merely *a very valiant hunter*, one so to speak upon a superhuman scale or in the divine estimation, but with the superadded thought of attracting the notice and displeasure of Jehovah; חֲרָבָה אֶלְהִים 1 Sam. 14: 15 is not merely *a very great trembling* but *a trembling sent of God*; עִיר-גְּדוֹלָה לְאֱלֹהִים Jon. 3: 3 is not simply *an exceedingly great city*, but one which in its greatness is an object of the divine regard, comp. 4: 11.

e. Comparisons are sometimes made with objects in a general way, without stating the particular aspect compared, when this is sufficiently obvious, *joy in my heart מְיֻלָּה מֵעֵלְיָה more than their joy at the time when etc.* Ps. 4: 8, *making my feet כְּאַדָּמָה like the feet of the hinds* Ps. 18: 34, Job 35: 2, Isa. 5: 29, 10: 10. Cant. 1: 15, Ps. 45: 7 are not, as some have alleged, to be explained after this analogy. The comparison is fully stated in Prov. 3: 14 כֶּסֶף טוֹב מִכֹּהֵל מִסֶּחֶר-בְּכֶסֶף *the gain of it is better than the gain of silver.*

VERBS.

§ 265. 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 ever shifting 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 ac-

count 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, § 270. 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.

3. Another peculiarity still more foreign to our usages and modes of thought is that the time denoted by the Hebrew tenses is frequently to be estimated not from the actual position of the speaker but from some ideal position in the past or in the future to which he mentally transports himself. This subjective use of the tenses may be quite at variance with their objective employment. Thus the preterite tense may be used of that which is in reality future to the moment of speaking, because the speaker has in thought taken his station at a point yet more remotely future, from which he looks back upon that which he describes as though it had already taken place. In like manner the future tense may be used of events in the past, because the speaker transports himself in thought to a period prior to their occurrence and surveys them from that point.

a. No part of Hebrew Grammar has occasioned more perplexity than the seemingly arbitrary and promiscuous use of the tenses, and the difficulty of establishing for them any fixed and clearly defined temporal meaning. The denominations Preterite and Future appear to be incongruous, when so far from being limited respectively to the division indicated by the name, either tense may upon occasion be employed of the past, pre-

sent or future and both may occur in application to the same period of time and even be intermingled in the same description. Hence other names have been proposed as Present (Lee) or Aorist (De Sacy) instead of Future. And it has been seriously questioned whether the so called tenses are really such, and should not rather be considered modes. Ewald at one time called them the First and Second Mode. And the most eminent grammarians at present incline to call them the Perfect and Imperfect on the assumption that primarily and properly they have no relation to succession in time at all, but only to the quality of an action or state of being; the Perfect being assigned to that which is regarded as complete, and the Imperfect to that which is regarded as incomplete, irrespective of the period of time to which they may severally belong. These names properly defined and understood correspond in a striking manner with certain marked uses of these tenses, and their employment has much to recommend it. But with all deference to the weight of authority arrayed in their favour, they seem on the whole less simple and less appropriate than the old designations Preterite and Future, and appear to indicate derived and secondary qualities rather than such as are original and fundamental. For

(1) It is very improbable *a priori* that a language should have no method of denoting time except the indirect one which this new theory supposes, and no forms which in their original and native import are intended for its expression. The time of an action is and must always have been regarded as so important a part of what is to be stated about it, that the strong antecedent presumption is that some direct provision must have been made for its notation. If any equally satisfactory explanation can be made of the facts on the assumption that the Hebrew tenses are properly such and that they denote the time and not merely the mode of an action, this is clearly entitled to the preference.

(2) That such a satisfactory explanation exists will be shown hereafter in detail. The whole mystery of the matter disappears, as soon as it is perceived, that the tenses have a subjective as well as an objective use; that is to say, the time which they denote is not invariably measured from the moment of speaking, but quite frequently from some ideal position taken in thought by the speaker and suggested by the context. This subjective employment of the tenses, which must necessarily be assumed to an equal extent in the modal hypothesis, really renders that hypothesis altogether unnecessary. The notion that the elemental ideas of past and future are only expressed in Hebrew indirectly through the medium of the ideas of the complete and the incomplete, is not only a philosophical abstraction, which it is not easy to verify, but it imposes upon the student a most serious difficulty at the outset by requiring of him an exceedingly abstruse process of thought to attain a very simple result, which can be made perfectly perspicuous in a far readier and more natural manner. For purposes of instruction the time-theory of the tenses has the great advantage of clearness and simplicity over the modal theory, even were the latter to be considered the more profound and philosophical.

(3) In the most common use of the tenses and especially when they

are contrasted in the same sentence, the distinction is not one of mode but of time. *The like* הָיָה *were not before them and* יִהְיֶה *shall not be after them* Ex. 10: 14; *the covenant which* בְּרִיתִי *I made with your fathers* Jer. 31: 32, *which* אֲבָרֶה *I will make after those days* ver. 33; *what* הָיָה *has been is that which* יִהְיֶה *shall be, and what* נַעֲשֶׂה *has been done is that which* יִעָשֶׂה *shall be done*, Eccles. 1: 9, Cant. 5: 3, 1 Kin. 21: 19. In the absence of decisive reasons to the contrary, this may fairly be regarded as an index to the real nature of the radical and primal distinction between them.

(4) When a series of verbs occurs, whose tenses are apparently used promiscuously e. g. Ps. 18: 5 ff., Hab. 3: 3 ff., the first verb is ordinarily regulative of the rest, being used in its proper tense signification, and the time of the others is determined by it; which shows that the apparent fluctuation of meaning in the tense is due to the connection in which it stands and not to the inherent signification of the form; in other words it grows out of its subjective use as indicated by its surroundings and not out of modal distinctions attaching to the form itself. And in general whenever there is a departure from the strict objective meaning of the tense as measured from the time of speaking, the explanation is found in some suggestion of the context fixing a new point from which the measurement is to be made. All which tends to show not that these tenses have a meaning independent of time, but that the time which they denote is often reckoned from a subjective standpoint.

(5) This is further confirmed by the fact that the seeming fluctuation in the use of the tenses is much more marked in poetry than in prose, the fancy of the poet leading him to transport himself to ideal positions other than that which he actually occupies and thus making the use of the tenses more than ordinarily subjective. We are thus again led to look for the cause of the phenomenon in the mind of the speaker himself, rather than in some modal distinction inherent in the form.

(6) The names Perfect and Imperfect do not adequately describe the functions of the tenses to which they are applied. Imperfect is inapplicable to a tense which is predominantly used to denote future action, not as of this or that quality but simply and solely as future; it is an abuse of language to call that incomplete which has as yet no existence but is to come to pass hereafter. The unsuitableness of the name "Imperfect" is confessed and urged by Böttcher, who proposes instead "Fieus" (becoming); in which he is followed by Driver, who suggests "Inchoate" or "Incipient". Böttcher fancifully enough claims that the one tense denotes the termination of an action, and the other the beginning of it, while the participle represents it as in progress. All that is correct in this is that the preterite looks back upon an action as belonging to the past and the future looks forward to it, from the assumed point of observation, whether the actual present or some ideal position in which the speaker in thought places himself; the participle, as a verbal noun, simply sets forth the active performance or passive endurance of the action denoted by the verb or the possession of the quality which it expresses, out of all relation to time except as this is inferred from the connection. In † Kin. 1: 11, 13, 18, 22: 41, 52, 2 Kin. 9: 13 and

many similar passages the preterite בָּרַךְ indicates the beginning of a reign, and in 1 Kin. 22: 42 the term of its continuance. In Gen. 14: 4 the term during which the king of Sodom continued to serve Chedorlaomer as well as the initial point of the rebellion are expressed by preterites וַיִּבְרַךְ , וַיִּרְדֵּף . In 1 Kin. 1: 46 וַיִּשָּׂב represents an action not at its termination but its commencement; so וַיִּבְרַךְ Ruth 1: 15, וַיִּזְכֹּר Dan. 1: 1. In Gen. 11: 5 וַיִּבְנֶה does not imply that the children of men had completed their work of building when Jehovah went down to see their city and tower. It is plain from numberless examples, that the tense form has nothing to do with suggesting whether the beginning, middle or end of an action but simply the action as a whole; and it is not limited to one quality of the action whether as complete or incomplete. These modifications may be suggested by the nature of the case or by attendant circumstances but not by the tense form as such.

(7) Add to this the remarkable manner in which the Preterite under any of its aspects may be continued by the Future with Vav consecutive, and the Future by the Preterite with Vav consecutive, shewing the substantial equivalence between the two tenses in all varieties of their employment, when subjected to the modifying influence of Vav consecutive. The effect of this particle is simply to mark the close connection between two acts so that the second is not conceived independently but as the sequence of the first. The standpoint of measurement is mentally shifted so that events actually past become future from this new post of observation and *vice versa*. There is no change in the modality of the act, but only in the point of time from which it is subjectively regarded.

THE PRIMARY TENSES.

THE PRETERITE (PERFECT).

§ 266. 1. The preterite or perfect is accordingly used of the past, whether our idiom would require the absolute past, i. e. the historical tense, *in the beginning God בָּרַךְ 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 Jehovah צִוָּה had commanded* Ex. 7: 10; or the past in relation to a future, i. e. the future perfect, *when Jehovah יְרַחֵץ shall have washed away*, etc., Isa. 4: 4, *until the time that she*

which travaileth יִלְדָה shall have brought forth Mic. 5: 2; or a conditional mood, except Jehovah 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, לֹא-מָתוּ O that we had died Num. 14: 2, לֹא הָכֵבוּ O that they had been wise Deut. 32: 29, or a subjunctive (the Jordan was dried up), that יִרְאוּךָ 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 Hebrew preterite may correspond to the historical tense whether this is used of an act performed or a condition existing at some specified time in the past, *in that day all the fountains* etc. נִבְּקְטוּ were burst open Gen. 7: 11, so 8: 5, 14, 14: 5, 15: 18, 17: 26, 19: 5, 34, 35, 44: 3, Ps. 27: 2; or at some particular time not specified, *Esau* לָקַח took his wives Gen. 36: 2, so Gen. 3: 19, 14: 18, 15: 7, 19: 11, 21: 1, 26: 28, Judg. 10: 12, Job 1: 21, Ps. 8: 4, 57: 7, Cant. 5: 4-7; or at any time indefinitely, *blessed is the man, who* לֹא הֵלֵךְ has not walked etc. Ps. 1: 1, so 14: 1, 26: 4, 27: 9, Prov. 23: 35, 30: 4, Job 12: 9, 38: 12, 41: 3, 5, Isa. 1: 12, 40: 12-14, Num. 12: 2, 23: 10; or repeated acts at various times שָׁמַר went about (day after day) Num. 11: 8; שָׁמְרוּ they kept (habitually) Num. 9: 23, a summation of numerous particulars previously recited; so עָשָׂה Deut. 12: 31 (illustrated by the following frequentative (וַיִּשְׁרַפֵּי), Judg. 2: 15, 17, 18, Ruth 4: 7, 1 Kin. 11: 8, 2 Kin. 13: 25, 17: 7 (וַיִּשְׁמְרוּ) embraces the whole series of acts in the verses that follow), ver. 13 שָׁמְרוּ, ver. 23 הִקְדֵּר, 2 Chron. 12: 11, עָשָׂה 24: 11, Job 7: 13, Ps. 88: 10, 129: 1-3, Isa. 1: 1, Jer. 5: 31, 32: 29, 44: 17, Mic. 6: 12; or a continued action or state, *Noah* הָיָה was perfect in his generations; *Noah* הֵלֵךְ walked with God Gen. 6: 9; *Solomon* בָּנָה was building his house thirteen years 1 Kin. 7: 1, so Ex. 12: 40, Deut. 2: 10, Josh. 11: 18, 2 Sam. 5: 4, Ps. 22: 5, 90: 1.

b. The preterite may correspond to the English perfect, whether this is used to describe an action just performed and belonging to the immediate past *lo, now* לָקַח he hath taken my blessing Gen. 27: 36; *mine eyes* רָאוּ have seen the king Isa. 6: 5, so Gen. 14: 20, 18: 11, 46: 31, Judg. 11: 7, 1 Sam. 14: 29; or an action performed in the past but whose effects still continue, *Jacob* לָקַח hath taken all that was our father's Gen. 31: 1, so 14: 23, 24, 15: 3, 16: 2, 19: 19, Judg. 10: 10, Ps. 2: 6, 22: 2, 44: 10, Isa. 1: 2, 4, 2: 6, 3: 14, 5: 4, 24;

definite past, considered as extending up to the present (see examples under *a*). It is often difficult to decide particularly in the Psalms and in other poetical passages, where the precise situation is uncertain, whether the preterite may be more properly rendered by the absolute past (English imperfect) or by the perfect tense. Ps. 3: 8 הִבִּירָהּ *thou smotest all my enemies* (on some well remembered occasion), or *thou hast smitten* them (with a more general and vague allusion to the indefinite past); so 4: 2, 9: 5, 6; הִקְרַבְתָּנִי Ps. 22: 22, not *thou answeredst me*, as though an argument were drawn from former deliverances, but *thou hast answered me* expressing a confident assurance that his prayer is now granted.

c. When the connection suggests priority to another event in the past, the preterite has the sense of the pluperfect, thus very frequently in relative clauses, *he placed there the man* אֲשֶׁר הִצְרָהּ *whom he had formed*, Gen. 2: 8, so 3: 17, 23, 7: 5, 8: 6, 12: 5, 13: 4, 16: 15, 18: 8, 26: 15, Ex. 5: 14, 1 Kin. 11: 10; after כִּי אֲשֶׁר Gen. 12: 4, 17: 23, 18: 33; after כִּי Gen. 2: 5, 6: 6, 8: 11, 14: 14, 1 Sam. 6: 19, 1 Kin. 5: 15, 11: 9, 12: 1; after וְהִגִּיהָ Deut. 9: 16, Judg. 6: 28, Jer. 13: 7; in circumstantial or explanatory clauses Gen. 24: 1, 31: 34, 1 Sam. 3: 2, 2 Sam. 18: 18, 1 Kin. 1: 41, 2 Kin. 9: 16, Job 32: 4, Jon. 1: 5; and in other combinations 1 Sam. 1: 5, 4: 18, 1 Kin. 1: 6. Sometimes the preterite has a pluperfect stands before the verb to which it is related, *the sun* הִרְצָא *had risen* and *Lot* אָבָא *had entered Zoar, when Jehovah rained* etc. Gen. 19: 23, so 27: 30, 1 Sam. 9: 15. The connection may be such as to imply that one past action was contemporaneous with another, *he looked and lo, the smoke of the land* הִלָּךְ *went up* i. e. was then going up Gen. 19: 28; בָּנִי Gen. 11: 5 not *had built* but *were building*, comp. ver. 8. The preterite may be used in this case, where no stress is laid upon the conjunction in time or it is sufficiently obvious in itself. But the proper form to express contemporaneous action is the participle, which then answers to the English progressive imperfect, *Jehovah appeared to him* יִרְאוּ *while he was sitting* Gen. 18: 1, 2 Kin. 8: 29, Job 1: 16.

d. When the connection is such as to suggest the relation of priority to some future action, the preterite answers to our future perfect; thus after עַד *until*, *I will draw until* כִּפִּי *they shall have finished drinking* Gen. 24: 19, so ver. 33, Num. 32: 17, Ruth 2: 21, 2 Sam. 17: 13, Isa. 6: 11; אַחֲרָי *after* Lev. 25: 48; אִם *if, if* זָכַרְתָּנִי *thou rememberest me* (lit. shalt have remembered), as I trust thou wilt Gen. 40: 14, Ruth 3: 18, Job 11: 13; in a relative clause Gen. 48: 6, הָיָה Num. 19: 18, Deut. 31: 18, 2 Sam. 17: 12; after כִּי אֲשֶׁר *when* Gen. 43: 14, Esth. 4: 16; and in other constructions 2 Sam. 5: 24, 1 Chron. 17: 11, Isa. 16: 12. In most of these passages the English perfect could be similarly used. The Hebrew may substitute the future for the preterite in such connections, when it is not important to express the relation of priority, comp. הִבְרִיאָהֶוּ Gen. 43: 9 with אֲבִיאָה 44: 32; also אֲחִיזָה and רָאָה in successive clauses of Job 19: 27, רָחַץ and רָחַץ Isa. 4: 4, אֲשָׂא and הִשָּׂאָה 6: 11, תִּדְבָּרְנִי and כָּתַבָהּ Ruth 3: 18.

e. After a conditional clause the preterite is used in a conditional sense, *except we had lingered, surely now* הִיָּבֵנִי *we would have returned* Gen. 43: 10, Num. 22: 33, Judg. 13: 23, 14: 18, 1 Sam. 13: 13, 14: 30, 2 Kin. 13: 19; or

the condition may be suggested by the context, thus (assuming the promise to be fulfilled) הָרָהוּ there would have been pleasure to me Gen. 18: 12, מִי מְגִלְלֵי מִי ever said but who would have said (in any supposable case) Gen. 21: 7, כְּבָרַיִט שָׁכַב almost lay i. e. might easily have lain Gen. 26: 10.

f. Ewald, Böttcher and others have maintained that the preterite in Hebrew as in Arabic is occasionally used as a precative i. e. in the sense of a prayer or entreaty. This assumption, however, finds no support from the Arabic analogy in the passages alleged, and is moreover needless since the proper meaning of the preterite invariably yields a good sense. Thus לֵינָה הִתְשַׁבְּחָה Isa. 48: 18 has been rendered *Oh, harken* and לֵינָה הִתְשַׁבְּחָה 63: 19 *Oh, rend the heavens*, whereas they should be read *Oh that thou hadst harkened, Oh that thou hadst rent* etc.; וְזָרְחֵנִי Gen. 40: 14 has not the sense of an imperative but fut. perf. see *d*; the counsel of wicked men רַחֲמָה Job 21: 16, 22: 18 not *be far*, but *has been* and is far from me, הִתְחַבְּבָה Ps. 4: 2, פָּתַחְתָּה 116: 16 and the preterites in Lam. 3: 56-61 are not petitions but reminiscences of former benefits, while עֲזַרְתָּנִי Ps. 22: 22 expresses a confident assurance of present favour, see under *b*.

g. It is not necessary to substitute the conjectural reading הִרְאָהוּ (inf. and suf.) for הִרְאָהוּ Josh. 4: 24; for, though this is the only instance in which a preterite follows לְבָנָיִם, the language is retrospective to be used subsequently by fathers to their sons, and the combination of הִרְאָהוּ with a preterite has analogies in Ps 10: 11, 37: 28. The preterite also occurs as a subjunctive after other particles such as כִּי e. g. מָצָא כִּי מָצָא lest he may have found 2 Sam. 20: 6, מָצָא כִּי מָצָא 2 Kin. 2: 16.

2. The preterite (perfect) is further used of 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 צָמֵיתִי I am thirsty* Judg. 4: 19 prop. I have been thirsty and (it is implied) I am so still; *the earth מְלֵאָה 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. The preterite is accordingly used in a present sense of acts begun in the past and continued in the present, הִקְרָא *they call* (have called and still call) Gen. 19: 22, *Jerusalem כָּתְוָה totters* and *Judah נָפַל falls* Isa. 3: 8, הִקְרָרוּ *they have declared and still declare* ver. 9, מָשְׁלוּ *they have ruled and*

still *rule* ver. 12, נִחְשְׁבוּ they have been and are reckoned 5: 28, Ps. 38: 9, 102: 8-10. This is particularly the case with acts begun in the immediate past, thus *Jehovah* דִּבֶּר speaks, Isa. 1: 2 with reference to the utterance just begun and still proceeding; כֹּה אָמַר thus saith *Jehovah* Isa. 7: 7 and repeatedly, but in Gen. 3: 1 *God* hath said at some former time. *Jehovah* saith may also be expressed by the future יֵאמֵר Isa. 1: 11, 40: 1 when in the action now going forward respect is had to its continuance in the future rather than to its beginning in the past. So with הִנֵּה, lo this נִגְעָה toucheth (lit. hath touched) thy lips Isa. 6: 7; and רָאָה now mine eye רָאָה seeth (lit. hath seen) thee Job 42: 5, 2 Chron. 2: 12; הִרְגֵּתִי I lift my hand to *Jehovah* Gen. 14: 22 in the act of swearing what then follows; בֵּרַכְתֶּנּוּ we bless you Ps. 129: 8, הִנְצַחְתִּי I counsel 2 Sam. 17: 11 (Ex. 18: 19 has the fut. in a like connection), הִנְדַּרְתִּי I hereby announce Deut. 26: 3, 30: 18, הִקְדַּרְתִּי I call to witness Deut. 4: 26; נִשְׁבַּעְתִּי I swear Gen. 22: 16; רִגְנָה reigneth 1 Kin. 1: 13; Job 33: 2, 3.

b. This use of the preterite is especially frequent with neuter verbs, which describe a state or condition and which Böttcher for this reason proposes to call stative verbs, when the connection implies that the condition still continues. These are such as (1) express some quality of being, thus הָיָה is (prop. has become) Gen. 3: 22, Judg. 11: 35, הָיוּ have been and are Gen. 46: 32, Ezek. 13: 4, but Gen. 1: 2, 6: 4 was, were, and the fut. אֶהְיֶה am Ruth 2: 13; הִמָּוֶה is like Ps. 102: 7, Ezek. 31: 2, 18 but ver. 8 was like; נִחַיָּה ceases Job 3: 17; יָכֹל is able, can Ps. 36: 13, 40: 13, more commonly in the future as contemplating an action yet to be performed Gen. 31: 35, Deut. 1: 9, 31: 2; נְהַיָּה it is a light thing 2 Kin. 20: 10, Isa. 49: 6; רַבִּי are many Ps. 3: 2. (2) Denote a physical condition, אֲבַבְלִי languishes Isa. 19: 8, גָּבִיחַ is high Isa. 55: 9, גָּדוֹל is great Gen. 19: 13, זָקֵן is old (has become old) Gen. 18: 13, Josh. 13: 1, חֹשֶׁךְ is dark (has become dark) Isa. 5: 30, טָבֵי are goodly Num. 24: 5, תָּהוֹר is clean Prov. 20: 9, יָבֵשׁ is (has become) dry Joel 1: 12, 20, יָפֵה is fair Cant. 7: 2, קָבֵד has been and is grievous Gen. 18: 20, מְלֵא is full Gen. 6: 13 (but past 1 Sam. 18: 26, fut. perf. 1 Chron. 17: 11), עָמֵק is deep Ps. 92: 6, עָשִׂיר is rich Hos. 12: 9, קָדַר has soiled clothing as a mourner Jer. 8: 21, קָטָן is small Gen. 32: 11, רוּם Deut. 32: 27. (3) Mental states or affections, including even those of an active nature מְאָבֵד mourns Joel 1: 9, אָהַב loves Gen. 22: 2 (but past Deut. 4: 37, fut. as present Prov. 3: 12), בֹּיֵשׁ is ashamed Ezr. 9: 6 (but past Ezr. 8: 22, fut. as present Job 19: 3), בָּטַח trusts 2 Kin. 18: 19 (but past ver. 5, fut. as present Jer. 17: 5, 7), זָכַר remembers Num. 11: 5 (but past Judg. 8: 34, fut. as present Jer. 31: 20), חָפְזָה waits Ps. 33: 20, חָפְזָה desires Prov. 1: 22, תָּרָה (anger) burns Gen. 4: 6, חָפְזָה confides Ps. 7: 2, תִּשְׂחַן delights in Isa. 1: 11, הִתְחַלַּה Hi. hopes Ps. 38: 16, יָדַע knows Gen. 4: 9, 12: 11 (but past Gen. 28: 16, Hos. 8: 4, fut. as present but always with a suggestion more or less distinct of futurity or possibility Ex. 10: 26, 2 Sam. 3: 38, 1 Kin. 8: 39, Job 8: 9, 15: 9, 42: 3, Isa. 40: 21), נִלְאָה is weary Isa. 1: 14, נִצָּח loathes Job 7: 16, נִצְחָה exults 1 Sam. 2: 1, צַדִּיק is righteous Job 34: 5, עָבַד has enough Isa. 1: 11, שִׂיחָה rejoices 1 Sam. 2: 1, שָׂנְאָה hates Isa. 1: 14, שָׁנְאָה is at rest Job 3: 18.

c. In speaking of what is already resolved upon, though not yet per-

formed, the preterite is sometimes employed, because regard is had to the mental act or purpose rather than its outward execution; so frequently in promises, contracts etc. *unto thy seed נתתי I do now give* (lit. have given) *this land* Gen. 15: 18, the grant was made, though they had not yet been put in possession; accordingly when the latter idea is prominent, the future is used of the same transaction, *unto thy seed אֶתֵּן I will give this land* Gen. 12: 7, 26: 3. Comp. Gen. 23: 11, 13, 1 Kin. 3: 12, 13, 1 Chron. 21: 23, 2 Chron. 2: 9, Jer. 31: 33; *thou drivest me out* (lit. hast driven) Gen. 4: 14, *הִקְמֹתִי I establish* 9: 17, *נָשָׂאתִי I accept* 19: 21, *נָשָׂאתִי I put forth* Ex. 9: 15, *מָכַרְתִּי selleth*, is resolved to sell Ruth 4: 3, *לִקְחֹתִי I am determined to take it* 1 Sam. 2: 16.

d. 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 *מֵאַיִן בָּאתֶם whence have ye come*, but in Josh. 9: 8 *מֵאַיִן בָּאתֶם 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. Comp. Isa. 39: 3. The questions *whither goest thou?* Gen. 16: 8, *what seekest thou?* Gen. 37: 15 are expressed in the future *הֲלֹכָהּ, הֲרִבִּיתָּ*, for to the questioner the action of which he has just become aware extends indefinitely onward, comp. Gen. 32: 18, Judg. 19: 17, Isa. 40: 27. To the person addressed, however, the action is a continuous one, both preceding and following the question; accordingly it is the participle, which is used in the reply, *I am fleeing בֹּרַחָה, I am seeking מְרַבֶּקֶשׁ*, comp. Judg. 19: 18. *Why doest thou so?* is Ex. 5: 15 expressed in the future *הֲעֵשֶׂיהָ*, because it was feared that this new course of treatment would continue, so 1 Sam. 2: 23; but 2 Sam. 16: 10 in the preterite *מֵשִׁיבָהּ* because regard is had to what was already done. Hazael asks, *why weepest thou?* using the part. *בֹּכֶה* 2 Kin. 8: 12, since he is curious as to the cause of the spectacle; Elkanah who is concerned about its continuance uses the fut. *הֲבֹכֶה* 1 Sam. 1: 8, comp. 11: 5. Dr. Driver (Use of the Tenses in Hebrew, 2nd Edit. p. 52) thinks that the future as more indefinite was often preferred in questions on the score of courtesy to the categorical preterite *Whence may you be coming?* rather than *Whence have you come?*

3. The preterite (perfect) is likewise used in the statement of 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; *Jehovah רַחַם 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, § 267. 3. As illustrations of the gnomic preterite, as it has been appropriately called when so used, see 1 Sam. 2: 3-5, Ps. 10: 11, 14: 1, 3, 33: 13, 14, 34: 11, 69: 34, 103: 11, 13, Prov. 6: 8 (fut. in parallel clause), 13: 1, 8, 14: 6, 19, 21: 22, 22: 12, 26: 13, 15, 27: 12, 28: 1 (fut. in parallel clause), 29: 9, 13.

4. The preterite (perfect) may also be used of the future, when viewed as past; that which is imminent and certain is sometimes spoken of as though it had already taken place, being the sure result of existing causes and as irreversible as that which has actually occurred *נִדְמַיִתִי* *I am destroyed* meaning my ruin is accomplished, I shall certainly perish Isa. 6: 5; and particularly 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 נִפְלְאָה* *has fallen* Isa. 21: 9, *he נִשְׂבָּרִים* *hath borne our griefs* Isa. 53: 4, *for I הִשְׁבַּתִּי* *have made Esau bare* Jer. 49: 10.

a. The counterpart of this preterite of certainty or 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, § 267. 5. The preterite is thus used of the certain and inevitable future in Gen. 30: 13, Judg. 4: 14, *הִפְדֵּי* Job 5: 20 (which is preceded and followed by futures), 11: 20, 18: 6, Ps. 10: 16, 20: 7, 110: 5, 6. So by the prophets Isa. 2: 11, 5: 13, 9: 1-5, 19: 7, 28: 2, 32: 14, 53: 4-10, Ezek. 31: 15-18, Hos. 10: 15, Joel 4: 15, Mic. 1: 16, 2: 13.

THE FUTURE (IMPERFECT).

§ 267. 1. The future or imperfect is used in speaking of the future, whether absolutely, *הִשְׁבַּתִּי* *I will make of thee a great nation* Gen. 12: 2, or relatively to something in the past, *he took his eldest son who הִמְלִיךָ* *was to have reigned* 2 Kin. 3: 27, *Elisha was fallen sick of his sickness*

whereof יָמָיו *he was to die* 2 Kin. 13: 14; or conditionally, (would that I had died) for אֶשְׁקֹט *I would be at rest* Job 3: 13; but (if it were my case) אֶדְרֹשׁ *I would seek unto God* Job 5: 8; or optatively in the various grades of desire, determination, permission, or command, so יִאָּדְרוּ *may all thine enemies perish* Judg. 5: 31; *O that my grief* יִשָּׁלַל *might be weighed* Job 6: 2; *all that thou commandest us* נַעֲשֶׂה *we will do* Josh. 1: 16; *deeds that* יִעֲשֶׂה *ought not to be done* Gen. 20: 9; *of the fruit of the trees of the garden* נֹאכַל *we may eat* Gen. 3: 2, לֹא תֹאכְלוּ *ye shall not eat* ver. 3, *mine ordinances* תִּשְׁמְרוּ *ye shall keep* Lev. 18: 4; or as expressing what is possible or necessary and consequently limits or determines what shall actually take place, יִדַּבֵּר *he can speak* (prop. he will do so, if he wishes, there is nothing to hinder him) Ex. 4: 14, נָמוּת *we must die* (prop. we shall, it is inevitable) 2 Sam. 14: 14; or subjunctively, especially after conjunctions signifying *that, in order that, lest, etc.*, (bring the venison) לְמַעַן תִּבְרַכְךָ *in order that my soul may bless thee* Gen. 27: 25, *against thee I sinned that* תִּבְדָּק *thou mightest be justified* Ps. 51: 6.

a. The future may be used of an action or state belonging to some specified time in the future Gen. 18: 14, Ex. 9: 5, Josh. 3: 5, Ps. 2: 5, Isa. 1: 15, 2: 20, 3: 18, 7: 8, 18, 20, 22: 13; or at some particular time not specified Gen. 2: 18, 6: 17, Ex. 6: 1, Isa. 2: 3, 6: 8, 7: 17; or to any time indefinitely Gen. 4: 7, 9: 5, Ex. 13: 14, 22: 1, Lev. 1: 2, Deut. 18: 18, 31: 29, Ps. 23: 1, 4; or repeated acts at various times Gen. 3: 14, 16, 18, Ps. 1: 2, 3, 4: 9, 5: 4, 23: 2-6, Isa. 7: 15; or a continuous action or state Gen. 1: 29, 5: 29, 8: 22, 1 Kin. 1: 13, Isa. 1: 29, 30, 3: 4. These various applications are not different senses denoted by the tense, but grow out of the signification of the verb, or accompanying words or the circumstances of the case.

b. Or it may express that which was future not to the time of speaking but to something in the past, הָיָה *was to be avenged* Gen. 4: 24, as had been promised ver. 15, הִסְבִּיחוּ *subsequently stood around* Gen. 37: 7, יֹאמַר *was going to say* Gen. 43: 7, יֹאכְלוּ *were to eat* ver. 25, הָיְתָה *was about to place* 48: 17, יֵאָדָר *would tell* 1 Sam. 22: 22, הָבִיָּא *was then coming or subsequently came* 2 Sam. 15: 37, 1 Kin. 7: 7, 8, Neh. 3: 14, 15 (comp. ver. 13), Esth. 4: 3, Ps. 73: 17, Prov. 24: 32 (the reflection was subsequent to the sight), Eccles. 4: 15. Or it may denote an act which was in the course of accomplishment contemporaneously with something in the past, לֹא הִשְׁבַּע *was*

was not heard 1 Sam. 1: 13, where *וַיִּשְׁתַּחֲוֶה* he was worshipping or was on the point of worshipping or indefinitely and in a habitual sense, § 267. 4, where men used to worship 2 Sam. 15: 32, *וַיִּרְאוּ* they were watching for an omen 1 Kin. 20: 33, *וַיִּרְחֹק* was repairing 1 Chron. 11: 8, Job 32: 11, 12 (*וַיִּזְרֹן* and *וַיִּתְבַּיֵּן* denote his attitude of body and mind while waiting), Isa. 42: 14, he fell into the pit which *וַיַּעַשׂ* he was making Ps. 7: 16, *וַיִּרְאֶה* when I saw 73: 3, *וַיִּכְסֶה* he was covering (as seen in vision) Isa. 6: 2, the house *וַיִּמְלֵא* was filling with smoke ver. 4, *וַיִּסְעֲרוּ* whilst they were rushing on as a tempest Hab. 3: 14. The participle might have been used in these and similar passages with equal propriety and with only this slight shade of difference in conception that the participle is suggestive of continuity, a present existence with the implication of both past and future, whereas in the future tense all priority to the time specifically referred to is lost from sight and the attention is directed solely to that point of time and an indefinite extension onward. Hence the futures above cited from Isa. 6: 2, 4, where the prophet is describing a vision just as it had burst upon his sight, and which consequently had no past.

c. It has been already remarked § 266. 1. d, that the future tense is sometimes used of an event prior to another event in the future, where the preterite might have been employed instead in the sense of the future perfect; so *וַיִּזְמַן* Gen. 11: 6, *וַיִּצְאָה* 15: 4, *וַיִּחַסְפוּ* 29: 8, *וַיִּרְצֶה* Deut. 4: 42, *וַיִּהְיֶה* 1 Kin. 8: 33, 35, *וַיִּהְיֶה-בָּיָם* Isa. 7: 23, *וַיִּשְׁרִים* 42: 4, *וַיִּשְׁרִים* 53: 10. In such cases the preterite explicitly expresses the priority of the one event to the other, though a doubt might sometimes arise whether it was used absolutely of what was past at the time of speaking or relatively of what preceded the other verb. The future simply refers both events alike to the time to come, leaving the question of the relative priority of either out of the account.

d. The future may have a conditional sense where doubt or contingency is expressed or implied, *לִי הָיָה-בְּבִיבִי* if Joseph should hate us! Gen. 50: 15, *אֲסַק* I should ascend Ps. 139: 8; so after *כִּי*, *לָמָּה רָעָהְךָ* why should he curse 2 Sam. 16: 9, *what is man that thou shouldst remember him* Ps. 8: 5, Job 21: 15, or *כִּי-הִגִּיד יְהוָה רַחֲמָיו* should my father hide 1 Sam. 20: 2, Judg. 9: 28; in the apodosis after conditional particles *אִם* Num. 22: 18, 24: 13, Ruth 1: 13, Job 9: 16, 20, 16: 4, 5, Ps. 44: 22, 50: 12, 66: 18, Jer. 22: 24, Am. 9: 2-4, or where the condition is suppressed Job 3: 16, 6: 27, 14: 14, 15, 32: 22.

e. Simple futurity, as denoted by the future tense, is liable to various subjective modifications from the feelings of the speaker or actor. These are more distinctly expressed by the modal forms viz. the paragoric and apocopated futures and imperative, but they are likewise to a certain extent represented by the ordinary form of the future. When the action referred to is dependent on the will of the speaker, this naturally affects the sense of the words, and the future, while not so emphatic a declaration of purpose as its paragoric form would be, would nevertheless be rendered in English by *will*, rather than *shall*, *וַיִּתְּנֵהּ* I will inform thee Ruth 4: 4, *אֲרִיב* I will not know Job 9: 21, Ps. 101: 4, *אֲקוּם* I will arise Isa. 33: 10. Or the

future may express the wishes and hopes of the speaker rather than the objective certainty of the event, אֶצְפֹּא *I shall find* (I hope) i. e. *may I find* Gen. 34: 11, בְּקַטְרוֹן *let them burn* 1 Sam. 2: 16, הִצְטִיחַ 20: 13, Jer. 28: 6, הֵיטִיב (joined with imperatives) 1 Kin. 21: 7, תֵּשׁוּב *shall it return*, equivalent to *do you wish it to return* 2 Kin. 20: 9, רָחֵן 1 Chron. 22: 12, Isa. 5: 19 (joined with paragog. fut.), so after לֵב *O if* הִחַיֶּה *he might live* Gen. 17: 18, Deut. 32: 29, Job 6: 2. When the action denoted by the verb is to be performed by the party addressed, a declaration of what he shall do or shall not do readily becomes a command Gen. 6: 14-16, 7: 2, 17: 9, 24: 4, Ex. 21: 15, Prov. 22: 17 (joined with imperatives), Isa. 8: 13, 38: 21 or a prohibition Gen. 2: 17, 3: 1, 3, 17, 9: 4, 17: 15, Ex. 20: 4, 5, 7, Deut. 22: 4, 5, Isa. 1: 13, 8: 12. Or if it be less urgently expressed and regard be had to the pleasure of the actor, it will be permissive, תֵּאָכַל *thou mayest eat* Gen. 2: 16, 14: 24, 42: 37, הִרְקִיב Ex. 12: 48, Lev. 21: 22, 22: 23, Deut. 12: 20, 22, הִלַּךְ 20: 5, or with reference to a past transaction הֵלַךְ *might not go up* i. e. were not allowed to do so 2 Kin. 23: 9, Ps. 24: 3. Or regard may be had to duty or propriety, when *shall* becomes equivalent to *should* or *ought*, *therefore a man* הֵעֲזֹב *shall leave* Gen. 2: 24, 9: 6, הֵעֲטָה *it ought not to be done* 34: 7, Lev. 4: 2, Num. 23: 8, אָגִיד Judg. 14: 16, 1 Sam. 20: 5, קָבַח *should Abner die* 2 Sam. 3: 33, 13: 12, 1 Kin. 22: 6, הִרְדֵּשׁ Isa. 8: 19, הִחַיֶּה Ezek. 16: 16, Mic. 6: 6. Or to possibility, when *shall* or *shall not* means *can* or *cannot*, הֵיטִיב *shall be numbered*, will be capable of being numbered Gen. 13: 16, הֵיכַל *could we know* 43: 7, Num. 23: 13, תֵּאָסֵר *thou canst be bound* Judg. 16: 6, 13, 1 Sam. 13: 19, רָאָסְפוּ 2 Sam. 14: 14, 1 Kin. 7: 15, 26, 8: 5, 27, 18: 10, Ps. 91: 7, 119: 9, 137: 4, Prov. 20: 9, Eccles. 11: 2, Isa. 49: 15, Jer. 24: 2, 8, 29: 17, Lam. 3: 7, Ezek. 47: 5. Or to inevitable necessity, when *shall* means *must*, תֵּשׁוּב *thou shalt return* Gen. 3: 19, הֵיטִיב *thou must give* 1 Sam. 2: 16, אָשִׁיב *I had to restore* Ps. 69: 5, הֵבִיא *had to bring* Cant. 8: 11.

f. The future may be used in the sense of the subjunctive present or imperfect (according as it is referred by its connection to the future or the past) after such conjunctions as לְמַעַן, subj. pres. *in order that* הֵיטִיב *it may be well* Gen. 12: 13, 18: 19, Ex. 4: 5, Num. 17: 5, Deut. 4: 1, Josh. 3: 4, 1 Kin. 2: 3, 4, Isa. 5: 19, Ezek. 14: 11, 36: 30, Zech. 12: 7; imperf. *in order that* תֵּדָע *ye might know* Deut. 29: 5, Neh. 6: 13, Ps. 78: 6, Ezek. 20: 26. After כִּי, pres. *in order that* תִּהְיֶה *it may be* Gen. 21: 30, 27: 4, Ex. 9: 14; imperf. Ps. 105: 45. After כִּי, pres. Gen. 3: 22, Ex. 5: 3, 34: 15, Lev. 10: 7, Ps. 2: 12, 38: 17; imperf. Gen. 31: 31. After וְ, imperf. Josh. 10: 13, Jon. 4: 5. After כִּי, pres. Gen. 38: 16, imperf. 1 Sam. 22: 22, Job 36: 10. After וְ, as a conjunction pres. Gen. 11: 7, Deut. 4: 40, imperf. Esth. 2: 10; or as a relative used in an indefinite sense Judg. 17: 8; or after כִּי, as if *it were* הִחַיֶּה Ezek. 1: 16. So in clauses preceded by the simple copulative Vav, where the connection of thought suggests the idea of the design or result, pres. *what shall we do to thee* תִּשָּׁתֵּק *that the sea may be quiet* (lit. and the sea will be quiet) Jon. 1: 11, Ex. 28: 35, 43, Deut. 17: 17, Neh. 6: 9, Jer. 10: 4; imperf. *I took a bribe* וְאָסַפְתִּים *that I might hide my eyes* (lit. and I shall hide) 1 Sam. 12: 3, 2 Chron. 23: 19, *I called him* וְקָרָאתוֹ *that*

I might bless him (or *and I subsequently blessed him*, see note *b* above) Isa. 51: 2, 53: 2, Lam. 1: 19, Dan. 1: 5; also where the imperf. subjunctive would be used in English to indicate not past time but contingency, *God is not man יִרְבֹּב that he should lie* (lit. *and he will perhaps lie*) Num. 23: 19, 1 Kin. 12: 9. Also in a like connection with no preceding conjunction, pres. *it shall have a margin etc. לֹא יִקָּרֵץ that it be not rent* Ex. 28: 32, Ps. 10: 18, Isa. 41: 7; imperf. Neh. 13: 19, Job 9: 32.

g. When employed in requests, the future is frequently accompanied by the particle *נָא*, thus, *נָא יְרַבֵּר-נָא let thy servant speak, I pray thee* Gen. 44: 18, *נָא יִגְרַר-נָא let the wickedness of the wicked cease, I pray* Ps. 7: 10.

h. The future is idiomatically used with *בְּעֵת* and *בְּפְנֵי* *not yet, before*, whether the period referred to is past, present 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 הִבּוֹא בְּפְנֵי before thou camest* Gen. 27: 33, *the lamp of God הָיָה לְךָ רֵזְזָה בְּעֵת had not yet gone out* 1 Sam. 3: 4; to the present *הָיָה לְךָ רֵזְזָה בְּעֵת dost thou not yet know* Ex. 10: 7; to the future, *that my soul may bless thee בְּפְנֵי before I die* Gen. 27: 4, *בְּפְנֵי before they call, I will answer* Isa. 65: 24. There are four examples of the use of the preterite with these particles, the reference being to past time, Gen. 24: 15, 1 Sam. 3: 7, Ps. 90: 2, Prov. 8: 25; in the last two passages the verb is removed from the influence of the particle by the interposition of the subject. In every other instance the verb follows this particle immediately, except Isa. 28: 4 where there is an ellipsis of the verb, and Zeph. 2: 2 where *לֹא* is added to strengthen the particle. The infinitive is once used with *בְּפְנֵי* Zeph. 2: 2 and once with *בְּעֵת* Hag. 2: 15.

2. The future (imperfect) may be used of the present, when it is conceived of as extending into the future, *comfort my people יֵאמַר saith your God* Isa. 40: 1, the divine utterance though begun is not yet finished; *הֲלֹא תִדְעִי do ye not know?* ver. 21, *are you ignorant, and is this ignorance to continue? why תִּבְכִּי weepest thou?* 1 Sam. 1: 8.

a. The future is chiefly used to represent the present when the action referred to has just begun, or has just come to the notice of the speaker and consequently has no past; or when for any reason his attention is particularly directed to it as then going forward and likely to continue, rather than to any previous occurrence of it, Gen. 44: 7, Num. 11, 13, 1 Sam. 17: 8, *הֲרָאִי you see (now, if never before) ... why הֲבֵרָאִי do you persist in bringing* 1 Sam. 21: 15, 2 Sam. 3: 8, 1 Chron. 21: 3, Job 3: 20, 32: 19, Ps. 3: 5, 7, 7: 14, 15, 59: 5, 8, 88: 15, Isa. 3: 15.

3. The future (imperfect) is used in the statement of general truths or permanent facts, when the attention is directed to their validity for all time to come, *righteous-*

ness תְּרוֹמִים exalteth a nation Prov. 14: 34, it does so now and always will; *a son יִכְבֵּד honoureth his father* Mal. 1: 6.

a. See Deut. 32: 11, 1 Sam. 2: 8, 16: 7, Job 4: 17-20, 6: 5, 32: 9, Ps. 1: 4, 42: 2, 104: 15, Prov. 10: 1 ff., 26: 14, 20, Eccles. 7: 7, 8: 1, 10: 8, Ezek. 18: 2 (consp. Jer. 31: 29), Hos. 4: 11, Mal. 1: 6.

4. The future (imperfect) is likewise used of that which is customary or often repeated. That which will occur may be regarded as liable to occur and hence as occurring frequently. A single event in the past is naturally described in the preterite; but if the speaker contemplates a series of events, stretching indefinitely forward from an initial point at which in imagination he places himself, he employs the future; *a mist יַעֲלֶה used to go up from the earth* Gen. 2: 6, i. e. not only at the moment of time previously referred to but from that onward; *thus Job יַעֲשֶׂה did continually* Job 1: 5; *the daughters of Israel יֵלְכֶנָּה were in the habit of going from time to time* Judg. 11: 40; so Gen. 29: 2, Ex. 13: 22, Num. 11: 5, 9, 1 Sam. 2: 19.

a. In this remarkable use of the future as a frequentative past it corresponds to one of the senses of the Greek and Latin imperfect, a circumstance which first suggested the name "imperfect" for this tense, though the term is now used by grammarians in a much wider application. For additional examples, see Gen. 6: 4, Ex. 40: 36 ff., Num. 9: 15-23, 10: 36, Deut. 11: 10, Judg. 14: 10, 17: 6, 1 Sam. 1: 5, 7, 2: 22, 9: 9, 14: 47, 21: 12, 2 Sam. 4: 2, 12: 3, 31, 13: 18, 1 Kin. 3: 4, 4: 7, 5: 25, 28, 6: 8, 10: 5, 28, 29, 21: 6, 2 Kin. 3: 25, 4: 8, 12: 14, 13: 20, 1 Chron. 12: 22, 2 Chron. 24: 11, 25: 14, Esth. 2: 12, 13, Job 5: 14, 22: 6, 7, 29: 2, 3, Ps. 78: 40, 95: 10, Isa. 1: 21, Jer. 36: 8, Am. 4: 7.

b. The future is similarly used of customary action in the present, Gen. 6: 21, 10: 9, 29: 26, 44: 5, Ex. 33: 11, Num. 11: 12, Deut. 1: 31, 44, 3: 9, 28: 29, 32: 11, 1 Sam. 5: 5, 2 Kin. 21: 13, Job 33: 29, Ps. 3: 6, 6: 7, 104: 26, Eccles. 10: 16, Isa. 1: 23, 2: 6, 8, 3: 16, 5: 8, 7: 25, 31: 4, 55: 10, Jer. 9: 3, 13: 11, 12, Hos. 4: 12, 13. That it may be used of that which will be often repeated in the future was stated under 1. *a.*

5. The future (imperfect) may be used of 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, *אָז יִשָּׂרֵל-בְּשָׁה* *then sings Moses* Ex. 15: 1; or a poet, who lives in the midst of that of which he sings, *בַּלַּק יִבְרִי* *brings me from Aram* Num. 23: 7, *יֵאָדָּר בּוֹ* *let the day perish on which I am to be born* 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; *לָמָּה לֹא מִבֶּטֶן אֲמִית* *why may I not die from the womb?* ver. 11, where his position is shifted to the time immediately after his birth; *יֹדֵיעַ דְּרָכָיו לְמֹשֶׁה* *he makes known his ways unto Moses* Ps. 103: 7.

a. This use of the future to represent the past vividly conceived as though it were passing now or were just on the point of occurring belongs chiefly to poetry and to the elevated style Deut. 32: 10, 12, Judg. 5: 8, Job 4: 12, 15, 16, 10: 10, 11, *הֵבִיל* 15: 7, 38: 21, Ps. 18: 7, 78: 15, 29, 45, 80: 9, 106: 18, 19, 126: 2, Isa. 51: 2, 63: 3, Hos. 8: 12, 13; when occurring in continuous passages it is very commonly joined with or passes into preterites in the proper sense Ps. 44: 3, 10-16.

b. In ordinary prose it occurs repeatedly after *אָז* *then*, Num. 21: 17, Deut. 4: 41, Josh. 8: 30, 10: 12, 22: 1, 1 Kin. 3: 16, 9: 11, 11: 7, 16: 21, 2 Kin. 12: 18, 15: 16, 16: 5, 2 Chron. 5: 2; other instances are rare Ex. 33: 7, Judg. 2: 1.

THE PRETERITE AND FUTURE IN COMBINATION.

§ 268. There is considerable variety in the employment of the tenses, when both are combined in the same passages according as they are used in a simple objective manner and their time estimated from the moment of speaking, or are used subjectively and estimated from some other point of time to which the speaker is in thought transported, and which is either suggested by the context or readily inferred from the nature of the case.

a. Judged by an occidental standard the employment of the Hebrew tenses seems bewildering and capricious in the extreme; but it is in fact governed by fixed and easily intelligible principles. There is less definiteness

and precision in the notation of time than in Indo-European tongues, which possess a much greater number of tenses, each having its own specific value. More is left to be supplied by the imagination or knowledge of the hearer or reader. But there is for the most part no indistinctness in the impression left on the native mind, and no failure to convey the shade of thought intended. A certain amount of ambiguity in some instances, mostly occurring in poetry, arises from our imperfect knowledge of the situation of the writer: but this can be reduced by the general usage of the language within clearly defined limits. The principal difficulty arises when the attempt is made to transfer the statement to another language, which proceeds upon a different conception and introduces into the relations of time distinctions which the Hebrew does not recognize. The Hebrew tenses are never employed at random nor treated as equivalents. Their proper sense is never capriciously disregarded. There is always a reason why one tense is used rather than the other, which the original hearers must have felt, and which in the vast majority of cases there is little difficulty in ascertaining now. The interpreter is not at liberty to confuse the distinction between the tenses or arbitrarily to substitute one for the other or to impose upon them whatever rendering may suit his fancy in place of their own genuine signification, thus attributing to the writer what the interpreter thinks that he should have said instead of what he actually did say. Thus *מִהֲרַפְּעֶנּוּ* Ps. 11: 3 means not *what can the righteous do*, but *what has he done*, he has thus far accomplished nothing, implying indeed but not directly saying that there is no prospect of his doing any better in the future. *כִּי־קָנִיתִי* 39: 8 not *what can I hope for*, but *what have I hoped* and do I hope for. *מִי־נִחַיִּי* 60: 11 not *who shall lead me* but *who has led me* as an already accomplished fact or one which is so certain that it is spoken of as though it were accomplished. *הֲחִלֵּיתִי* Judg. 9: 9, 11, 13 not *should I cease* but *have I been made* by this choice of me as king to cease. *אֵלֶּיךָ* 1 Sam. 1: 28 not *he shall live* but *he has been* i. e. from his birth he has been in the intention of his parents surrendered to Jehovah. *הֲשָׁבַת הַצֵּל* 2 Kin. 20: 9 not *shall the shadow go* but *the shadow has gone ten degrees; shall it return ten degrees?* (comp. Isa. 38: 8). The king's answer ver. 10 does not justify an impossible rendering of the question; it is directed to the alternative involved though not expressed "or shall it go forward?"

§ 269. 1. When the preterite and the future stand in contiguous or related clauses, both may be used absolutely to denote respectively past and future time, *תַּעֲבִירוּ* *ye shall pass ...* *עָבַרְתֶּם* *ye have passed* Gen. 18: 5, *יִכְסְיוּם* *shall cover them in all time to come ...* *יָרְדוּ* *they went down* Ex. 15: 5, *הֲרָפוּ* *have ceased* (past) ... *יִנַּחוּ* *shall rest* (continuous future) Job 3: 17, Ps. 9: 8, *יִסְדָּהּ* *he founded* (original creation) ... *יִבְרְנֶנָּה* *he shall make it firm* (per-

manent preservation) Ps. 24: 2, 26: 4, 88: 14 (have prayed and will continue to do so), Isa. 6: 7, 26: 9, Eccles. 5: 14, 15, 6: 4.

a. Thus in the parallelisms of poetry greater emphasis and compass are often given to the statement made by asserting it successively of both the grand divisions of time, *the work of Jehovah* לֹא רָגַזְתָּהּ *they will not consider* and *the deed of his hands* לֹא רָאָה *they have not regarded*, Isa. 5: 12, 26: 9, Ps. 1: 1, 2, 17: 9, 44: 9, 59: 4, Prov. 1: 22, 14: 18 (inheriting without effort as past, the result of prudent conduct as future), 28: 1, Ezek. 18: 6, 9, Joel 2: 3. Much of the force and beauty of such passages is lost if the distinction of tenses is disregarded or both are merged in the vague and colorless present. In this combination of tenses each may of course have the various shades of meaning properly belonging to it §§ 266, 267. Thus the preterite in the sense of the present with the future לֹא יָדְעוּ וְלֹא יִבְרְחוּ *they do not know and will not understand* Isa. 44: 18, Am. 5: 21; or the future as a frequentative or as a vivid past with the preterite Job 24: 2, 28: 24, 25. The participle in the sense of a continuous present is sometimes joined with the preterite and future Ps. 119: 2, 3, Jer. 5: 6.

2. Or one of these tenses may be used relatively to the time denoted by the other, at which the speaker mentally takes his stand, and looks forward or backward from this ideal position.

a. Following a future the preterite may denote (1) an act prior not to the time of speaking but to the event before spoken of, *if a thief shall be found . . . if the sun* זָרְחָה *has risen* (before he is found) Ex. 22: 1, 2, Lev. 5: 1, Ps. 54: 9, Prov. 21: 7, Isa. 11: 9, Lam. 3: 8 (his ear is closed against my prayer before it is offered); so with a noun indicating time, *in the harvest* אֶתְּלֵא *she has gathered her food* Prov. 6: 8. (2) Or one involved in the preceding statement *his spirit shall go forth . . . his thoughts* אֶתְּלֵא *have consequently perished* Ps. 146: 4, so after a participle בָּעֵינַי פָּרַחְתָּ *making unjust gain he has thereby taken leave of Jehovah* Ps. 10: 3, Prov. 14: 31, 17: 5. (3) Or an act that is either identical or contemporaneous with that expressed by the future, the narrator now looking back upon that as accomplished which he before regarded as future *expectation* הִיאֲבֵר *shall perish*, yes, *hope* אֶתְּלֵא *has perished* Prov. 11: 7; *is it good that* תִּתְעַשֶּׂה *thou shouldst oppress* etc. and that הִיאֲבֵר *thou hast* meanwhile *shined upon the counsel of the wicked* Job 10: 3, Ps. 37: 20, Isa. 43: 17 אֶתְּלֵא . . . רָפְעֵל 44: 15, רָפְעֵל . . . רִשְׁעִים Ezek. 33: 15, Joel 2: 6, אֶתְּלֵא . . . אֶתְּלֵא Mic. 2: 4, Hab. 3: 3, 4, 12, 13. (4) Or a later stage in the same transaction, an interval being assumed, הִיאֲבֵר *they are bending the bow*, and now קִיָּנוּ *they have fitted the arrow* Ps. 11: 2, 22: 22, Job 20: 25, Isa. 18: 5; so after a noun clause הִיאֲבֵר Isa. 5: 30. (5) Or a sequence from it הִיאֲבֵר *they have hidden themselves* (in consequence of the deeds of violence before described) Job 24: 4; הִיאֲבֵר *favour*

may be shown to the wicked, בִּלְיָ-לֵיָר he has not learned righteousness thereby Isa. 26: 10.

b. Following a preterite or any reference to past time the future may denote (1) an act which though past at the time of speaking was subsequent to or a consequence of the event before spoken of, *the Horites formerly dwelt in Seir, and the children of Esau* subsequently *dispossessed them* Deut. 2: 12; *they were both naked* and *were not ashamed* in consequence Gen. 2: 25; so Ex. 8: 20, 13: 22, הִיטְיָהוּ 1 Sam. 2: 25, 3: 2 (*so that he could not see*), 13: 17, 18, 20: 2 K'thibh, 27: 4 K'thibh, 2 Sam. 2: 28, 23: 10, 1 Kin. 1: 1, 5: 7, 8: 8, 2 Kin. 12: 13-16, Ezr. 9: 4, Jer. 13: 7 (*so as to be good for nothing*), 52: 7 (*consequently fled*). This is very frequent in poetry Ex. 15: 12, Job 28: 11, Ps. 66: 6, 69: 33, 73: 22, 77: 17, 78: 44, 90: 5, 103: 16, 104: 5-9, 105: 44, 107: 6, 13, 14, Isa. 44: 13, 48: 3, Hab. 3: 10. So after participles and nouns Gen. 2: 10, Ex. 39: 23, Judg. 17: 6, 1 Sam. 1: 13, Esth. 4: 3, Ps. 107: 5. Or (2) an act contemporaneous with that expressed by the preceding preterite, the future being used in the sense of a progressive present. See examples under § 267. 1. b.

c. The tenses are often intermingled in the vivid descriptions of poetry. The poet places himself in the midst of that which he describes, shifting his position as successive scenes pass before his mind, part being conceived as having already taken place, and part as yet to come; thus in Ex. 15: 14, 15, *the nations* have heard, הִיטְיָהוּ *they will be afraid*; *pangs* have seized upon the inhabitants of Philistia; *then the dukes of Edom* were troubled, the mighty men of Moab trembling *shall seize them, all the inhabitants of Canaan* have melted. So Ezek. 13: 11, 12 (the fall is first viewed as impending; the storm which is to effect it has already come, with its promise of hail and of wind; then the wall is regarded as having fallen whereupon the reproaches of the spectators will follow), Job 19: 6-16, 30: 12 ff., Ps. 7: 13, 14, Isa. 10: 28-32, 44: 14, 16, 17, Hab. 3: 3, 7 ff.

d. The subjective use of the tenses is not infrequently associated with their objective use in the same passage. After viewing an event from an ideal standpoint a writer may indicate his actual position by employing the tenses either occasionally or continuously with strict reference to the moment of speaking. Thus the preterite may be used in its proper sense in connection with futures relating to the past, whether they are so employed in the way of vivid description Job 31: 7, 16-18, Ps. 18: 9, 12, 13, 32: 5, 80: 9-14, 106: 12, 13, or of customary action 2 Kin. 23: 9, Job 24: 9-16. In like manner the future may be used in its proper sense in connection with preterites referring to the future Job 5: 19, 20, 11: 20, 18: 5, 6, 27: 19, 20, Ps. 49: 15, 110: 5-7, Isa. 13: 10. Sometimes it is doubtful which tense is to be understood objectively, and consequently whether the passage relates to the past or the future e. g. Ps. 18: 37-46

THE MODAL FORMS.

§ 270. 1. Of the two divisions of time recognized by Hebrew conception the past is unalterably determined; no volition can change what has already taken place. But the future is contingent and is the only domain within which the will of free agents can operate or over which it can exert any influence. Hence while the preterite has but one invariable form, there are certain modified forms of the future viz. the paragogic or intentional, § 97. 1, the apocopated or jussive, § 97. 2, and the imperative, § 84. 4, which are employed to express not simple futurity but the desire or will of the speaker. There is no special form for the expression of other relations than those which arise out of the feeling of the speaker, the simple future being used, as has been already stated, to denote contingency, possibility, obligation, dependence etc. as well as futurity; and in such cases the precise modification of the thought is either suggested by accompanying particles or left to be inferred by the hearer or reader from the circumstances and the nature of the case.

a. Accordingly the law, which is not the utterance of personal feeling but the declaration of what is required as a matter of general and abiding obligation, for the most part uses the future rather than the imperative or jussive, *תִּשְׁמְרֵהוּ* *thou shalt keep the feast of unleavened bread* Ex. 23: 15; *לֹא תִצְעֹק* *ye shall not afflict any widow* 22: 21; *יָבִיא* *he shall bring his offering* Lev. 7: 29. The commandment with promise is the only one in the decalogue, which departs from the strictly objective form and adopts the imperative, *כָּבֵד* Ex. 20: 12, Deut. 5: 16. Compare the mandate of the law with the creative fiat *יְהִי* *there shall be a holy convocation* Lev. 23: 7, but *יְהִי* *let there be light* Gen. 1: 3; or with the exhortation of the prophet *יְהִי* Lev. 19: 36 but *יְהִי* Ezek. 45: 10; or with the counsel of the sage *לֹא תִסְבֵּג* Deut. 19: 14, but *אַל־תִּסְבֵּג* Prov. 22: 28; or with the injunction addressed particularly to an individual *לֹא תִשְׁחָת* Num. 6: 3 but *אַל־תִּשְׁחָת* Lev. 10: 9. The imperatives of the book of Deuteronomy are chiefly due to its hortatory character, see Deut. 4: 1, 9, 23, 5: 1. The jussive is almost un-

examined in strictly legal sections with the exception of *יִיָּחַד* in one standing phrase Lev. 5: 16, 24, 27: 31, Num. 5: 7; but see Ex. 23: 1.

2. While the fundamental meaning expressed alike by all these modal forms is desire on the part of the speaker, this is susceptible of indefinite variation in particular cases, arising out of the relation of the speaker to the party addressed or to the person or thing spoken of, out of the substance of the action denoted by the verb or out of attendant circumstances. Furthermore in the intentional, which is with few exceptions, § 97. 1. *a*, limited to the first person, this desire is directed to something in which the speaker is the actor. In the imperative, which is limited to the second person and an affirmative sense, the desire is directed to something to be done by the person or persons addressed. The use of the jussive is confined almost entirely to the third person, or to the second person in a negative sense; in the few instances in which it is employed affirmatively in the second person, it differs little from the imperative, except that the latter is briefer and was uttered in a more exclamatory tone.

§ 271. The intentional or paragogic future may express a determination, *אֶזְמְרָה* *I will celebrate*, I am resolved to do so, Ps. 7: 18, *נֵלְכָה* *we will go with you* Zech. 8: 23; or (in the plural only) an exhortation to carry into effect a common purpose, *נִתְּנָה* *let us appoint a head*, and *נָשׁוּבָה* *let us return to Egypt* Num. 14: 4; or a request or entreaty more or less earnest *אֶתְקַח* *let me fetch a morsel of bread* Gen. 18: 5, *אֶעֱבְרָה* *let me pass through thy land* Num. 21: 22; or an inward desire *אֶבְלָה* *I would like to eat* Deut. 12: 20; or simply consent *נָמַתָּה* *let me die*, I am willing to die, *since I have seen thy face* Gen. 46: 30, Isa. 36: 8, and even in a few instances that reluctant consent, which is born of necessity, *אֶלְכָה* *I must*

go into the gates of Sheol Isa. 38: 10, נִגְשְׁתִּיהָ we have to grope like the blind Isa. 59: 10.

a. Thus Isa. 1: 24 proceeds from a declaration of futurity אֶחְזַק I shall be eased of my adversaries to one of purpose אֶנְקָמָה I will be avenged of my enemies; אֲדַבֵּר אֲנִי אֶל־אָבִי I shall speak to my father myself 1 Sam. 19: 3 as something that will certainly take place, but אֲבָרְכֶה אֲדָרְבָה come now, I will speak to the king 2 Sam. 14: 15 as something resolved upon if, as the particle of entreaty politely suggests, she were permitted to do so; נִכְרַתְנוּ בְרִית we shall make a covenant Ezr. 10: 3 simply declarative, but בָּרַחְנוּ בְּרַחֲמֶיךָ with urgency come! let us make a covenant Gen. 31: 44; אֲדַבֵּר אֲנִי עַד־אֲבִי עַד until I can wink as a voluntary act Prov. 12: 19. Examples of the paragogic future to express a determination Gen. 13: 9, 22: 5, 27: 4, 41, Ex. 14: 4, 20: 19, Deut. 17: 14, Job 7: 11, Isa. 18: 4, 55: 3 occasionally with אֲנִי as a particle of self incitement Gen. 18: 21, Ex. 3: 3; exhortation to combined action, commonly with particles of incitement as הִבֵּה, לִבֵּה etc. Gen. 11: 3, 37: 17, Ex. 1: 10, Judg. 19: 11, 13, 1 Sam. 9: 9, 10, Ps. 2: 3, 95: 1, 2, 6; request, very frequently with אֲנִי I pray thee Gen. 19: 20, Ex. 3: 18, 4: 18, Judg. 11: 19, Num. 21: 22, 1 Sam. 28: 22, 2 Sam. 16: 9; desire, perhaps אֲבַלֵּא I may atone as I would like to do Ex. 32: 30; yielding to constraint Ps. 42: 5, 57: 5, 88: 16, Jer. 3: 25, 4: 19, 21, Mic. 1: 8.

b. Negatives rarely occur with the paragogic future; לֹא is once found in an exhortation Jer. 18: 18, and a few times in petitions 2 Sam. 24: 14, Ps. 25: 2, 31: 2, 18, 69: 15, 71: 1, Jer. 17: 18, Jon. 1: 14; the use of לֹא necessitates a return to the simple form of the future Gen. 43: 4, 5, 8, Job 7: 11, Ps. 101: 2, 3, 119: 46.

c. The paragogic future does not occur in the books of Leviticus, Joshua, Esther or Ezra and but once in Ezekiel, Ezek. 26: 2.

§ 272. The jussive or apocopated future may according to circumstances express a command, let the earth תִּצְמַח bring forth grass Gen. 1: 11, תִּיָּחַל do thou wait or thou shalt wait 1 Sam. 10: 8; or advice let Pharaoh יִרְא look out a man, וְיִצְקֶךָ and let him appoint Gen. 41: 33, 34; or entreaty, let thy loving-kindness יִהְיֶה be upon us Ps. 33: 22, תִּצְמַח do thou increase Ps. 71: 21; or a wish may Jehovah יִקַּם establish his word 1 Sam. 1: 23; or permission יֵצֵא let him go up or he may go up, וְיִבְנֶה and build Ezra 1: 3.

a. Examples of the jussive in the sense of a command, Gen. 1: 3, 6 etc., Deut. 15: 3, 2 Sam. 5: 24, 1 Chron. 14: 15, Isa. 55: 7, 61: 10, 2nd pers. Ezek. 3: 3; such jussives occurring in the course of a prediction, where God is the speaker, indicate the divine will that such results should follow, Lev. 26: 43, Ps. 81: 16, Isa. 27: 6, 50: 2, Jer. 13: 10, Hos. 14: 6. Advice or exhortation Judg. 15: 2, 1 Kin. 1: 2, 22: 13, 2 Chron. 18: 12, 19: 7.

Request or entreaty Gen. 26: 28, 44: 33, Judg. 6: 39, 2 Sam. 19: 38, 1 Kin. 17: 21, 20: 32, 2 Kin. 2: 9, Neh. 1: 6, 11, Ps. 80: 18, 90: 17, 119: 76, Dan. 9: 16. Wish, Gen. 30: 24, 31: 49, Ex. 5: 21, Num. 23: 10, 1 Sam. 24: 16, 26: 19, 1 Kin. 8: 57, 1 Chron. 12: 17, 16: 31, 2 Chron. 24: 22, Job 6: 9, 9: 34, Ps. 13: 6, 14: 7, 27: 14, 31: 25, 96: 11, 97: 1, 104: 31, 119: 80, 172, Jer. 43: 5, 2nd pers. Dan. 9: 25; jussives introduced in predictions whether of good or evil indicate the concurrence of the speaker and his approval of the event foretold Gen. 9: 26, 27, 49: 17, Deut. 28: 8, 21, 36, 1 Sam. 2: 10, Job 15: 33, 18: 9, 12, 36: 14, 15, Ps. 9: 10, 11: 6, 25: 9, 69: 33, 72: 8, 15, 17, Prov. 1: 5, 15: 25, Isa. 35: 1, Mic. 3: 4, 5: 8, 7: 10, Zeph. 2: 13, Zech. 9: 5, 10: 7. Permission, Gen. 30: 34, 33: 9, Deut. 20: 5, 8, 32: 38, Judg. 6: 31, 7: 3, 16: 30, 2 Sam. 18: 22, 24: 17, 2 Kin. 2: 10, 1 Chron. 21: 17, 23, 2 Chron. 36: 23.

b. The poet blends his personal feeling with what he utters and also prefers briefer forms; for both these reasons the jussive is often employed in poetry, where prose would require the unabbreviated future. Thus *there is no umpire between us*, וַיִּשְׁׁרַח *who may lay his hand* as I wish he might Job 9: 33, *my eye shall rest or must rest*, a volition determined by constraint 17: 2, *who is wise and can consequently understand* as I would have him do Hos. 14: 10, Jer. 9: 11, Lam. 3: 50; in some instances in which the desire of the speaker does not seem to enter, the jussive becomes a mere substitute for the simple future Job 13: 27, 24: 14, 25, 27: 8, 22, 33: 11, 34: 37, 39: 26. This use of the jussive is exceedingly rare in prose 1 Sam. 10: 5; though repeated instances of it are found in the book of Daniel 8: 12, 11: 4, 10, 16-19, 25, 28.

c. The negative לֹא is prefixed to the jussive in deprecation or dissuasion; thus with the second person Gen. 45: 5, Ex. 10: 28, 23: 1, Deut. 2: 9, Josh. 7: 3, Judg. 19: 20, Ps. 22: 12, 27: 9, Prov. 7: 25, 24: 17, Isa. 41: 10, Jer. 40: 16 K'thibh; with the third person Gen. 31: 35, 37: 27, 45: 20, Ex. 8: 25, 16: 19, 32: 22, 1 Sam. 18: 17, 2 Sam. 13: 33, Job 15: 31, Isa. 36: 15, Hos. 4: 4. לֹא is rarely found with the jussive Gen. 24: 8, 1 Kin. 2: 6; and אַל but rarely with the simple future Gen. 19: 17, Josh. 1: 7, Job 3: 9, Ps. 141: 5, Jer. 46: 6, except in those species and forms in which the jussive is not distinguished from the simple future and accordingly may be considered as embraced in it or identical with it, § 97. 2. b, אַל-תִּשְׁׁלַח Gen. 22: 12, אַל-תִּירָא Ex. 16: 29. The future with לֹא and the jussive with אַל are sometimes used in successive clauses, friendly dissuasion or remonstrance being added to legal prohibition, Ex. 23: 1, 34: 3, Lev. 10: 6, 11: 43, Judg. 13: 14; comp. Prov. 27: 2. In the vivid language of poetry prediction may assume the form of exhortation, and אַל with the jussive may stand, where the thought might have been prosaically expressed by לֹא with the simple future, $\text{אַל-יִתְּפַחַזְּוּ$ *let not their faces blush* (i. e. they shall have no occasion to do so) Ps. 34: 6; אַל-תִּירָא *fear not* (thou needst not fear) Prov. 3: 25; אַל-תִּשְׁׁחַח *forgive them not* (thou wilt not forgive them) Isa. 2: 9; Job 20: 17, 40: 32, Ps. 41: 3, 50: 3.

§ 273. The imperative may denote a command, וַיִּבֶר

speak unto the children of Israel Lev. 1: 2, מִלֵּאֵם fill the men's sacks Gen. 44: 1; exhortation or advice שִׁכַּחְתִּי forget thy people Ps. 45: 10, שָׁבוּ dwell in the land, וְעָבְדוּ and serve the king of Babylon 2 Kin. 25: 24; a wish or entreaty תֵּן־נָתַן give me a possession of a burying-place Gen. 23: 4, תִּשָּׂא incline thine ear to me הַצִּילֵנִי deliver me Ps. 31: 3; permission, where it is good in thine eyes שָׁבּ dwell Gen. 20: 15, שִׁיָּהּ drink, my lord Gen. 24: 18; or assurance, where a person is directed to do what it is thereby intimated that he will certainly do, הַשְׂבִּיץ make fat the heart of this people i. e. this would be the inevitable result of the prophet's ministry among them Isa. 6: 10, רָדִי וּשְׁבִי come down and sit in the dust, O virgin daughter of Babylon i. e. she shall assuredly do so Isa. 47: 1, Mic. 1: 11-16. Increased urgency of desire is expressed by the paragogic form of the imperative, § 98. 1, in which the vowel הֶ is appended to the 2 masc. sing. שָׁבֵה וְאָכְלָה pray, sit, or do sit and eat Gen. 27: 19, שְׁמֹרָה O keep my soul Ps. 25: 20, O Lord שְׁמַעָה do hear, O Lord סַלְּחָה do forgive, O Lord הִקְשִׁיבָה do hearken Dan. 9: 19. The imperative is never used with negatives, as a command implies some positive action to be performed. A substitute for the negative imperative is found in the jussive with the negative particle אַל prefixed, אַל תִּחַסֵּה hide.... מָחָה blot out... בְּרָא create.... הִלֵּשׁ renew.... אַל-תִּשְׁלִיכֵנִי cast me not away... אַל-תִּקַּח take not Ps. 51: 11-13.

a. The imperative expressing a wish is once preceded by לֵי Gen. 23: 13 and once by אַם Job 34: 16, unless בִּרְקָה notwithstanding the accent is to be considered a noun. Examples of the permissive imperative 2 Sam. 18: 23, Jer. 26: 14, 49: 11; with an ironical sense 1 Kin. 2: 22, Judg. 9: 19, Job 40: 10, Isa. 47: 12, Joel 4: 11. The imperative conveying assurance 2 Kin. 18: 32, 1's. 110: 2, Isa. 10: 30, 13: 6, 23: 1, 4, 37: 30, 60: 1, 65: 18.

b. A few verbs, whose meaning naturally leads to urgent expression invariably adopt the paragogic form in the masc. sing. of the imperative e. g. הַעֲשֵׂה make haste, עֲלוּהָ, הִלַּיְרָה awake, הִלַּיְרָה lift thyself, הִשְׁבַּעָה swear, הִקְשִׁיבָה bring near, הִקְשִׁיבָה attend, only once הִקְשִׁיבָה Job 33: 31 in a quieter

tone, asking not so much for instant as patient attention; some other verbs, which occur less frequently, adopt when they do occur the paragogic form הִשְׁמַעְתָּהּ *hearken*, הִסָּחָה *spare*, הִנְצִיחַ , הִנְצִיחַהּ , הִנְצִיחַהֶן *deliver*, הִרְרִיחַ *rouse*; הִרְבֵּה , הִלְכֵה when used as particles of incitement *come!* invariably have the paragogic הִרְבֵּה ; הִבֵּה , הִלְכֵה always have their proper verbal force, which may however be expressed by the prolonged form likewise.

c. The difference of tone and feeling between the paragogic and the simple imperative may be illustrated by the following examples: Isaac requesting his son Esau says הִשְׁמַעְתָּהּ Gen. 27: 7, but Joseph giving direction to his steward הִנְצִיחַ Gen.: 43: 16; God said to Moses under the provocation of Israel's great offence הִנְצִיחַהּ *let me alone, that my anger may burn against them* Ex. 32: 10, but Moses to Aaron, הִנְצִיחַ *lay up the pot of manna before Jehovah* Ex. 16: 33; the trees said to the olive הִנְצִיחַהּ *do thou reign over us* Judg. 9: 8, but with less urgency to the bramble הִנְצִיחַ *reign thou* ver. 14; Joel persuasively to Sisera הִנְצִיחַהּ *do turn aside* Judg. 4: 18, Abner to Asahel הִנְצִיחַהּ *turn thee aside from following me* 2 Sam. 2: 22; the people earnestly to Samuel הִנְצִיחַהּ *set a king over us* 1 Sam. 8: 5, Samuel courteously to the cook הִנְצִיחַהּ *give, please, the portion which I bid you* הִנְצִיחַהּ *set aside* (authoritative direction) 1 Sam. 9: 23; Samuel courteously to Jesse הִנְצִיחַהּ *send, please, and fetch David* 1 Sam. 16: 11, Saul authoritatively to Jonathan הִנְצִיחַהּ 1 Sam. 20: 31; a messenger to Saul reporting an invasion הִנְצִיחַהּ *make haste and go* 1 Sam. 23: 27, direction to a stranger inquiring his way הִנְצִיחַהּ 1 Sam. 9: 12; the captain of fifty to Elijah peremptorily הִנְצִיחַהּ *come down!* 2 Kin. 1: 9, 11, the angel calmly הִנְצִיחַהּ *go down* ver. 15; Abner to David הִנְצִיחַהּ *make a covenant*, which he desired 2 Sam. 3: 12, but the men of Jabesh to Nahash הִנְצִיחַהּ *make a covenant* distasteful to them 1 Sam. 11: 1; the people in distress appeal to God הִנְצִיחַהּ *arise and save us* Ps. 44: 26, Jehovah directs Jeremiah הִנְצִיחַהּ *arise and take thy girdle to the Euphrates* Jer. 13: 4; Elihu summons Job to immediate action הִנְצִיחַהּ *stand up, if thou canst answer me* Job 33: 5, Balaam directs Balak הִנְצִיחַהּ *stand patiently and quietly by thy burnt-offering* Num. 23: 3, 15; Nehemiah in urgent petition הִנְצִיחַהּ *prosper thy servant* Neh. 1: 11, Micaiah ironically to Ahab, הִנְצִיחַהּ *and prosper* 1 Kin. 22: 15.

d. As the simple future may express a command, לֹא with the future is used in like cases to denote prohibition; so generally in the law Ex 20: 3 ff., and elsewhere לֹא הִנְצִיחַהּ *thou shalt not curse him* Num. 23: 25, לֹא הִנְצִיחַהּ *thou shalt not go up* 2 Sam. 5: 23; but the proper negative imperative is formed as above stated by אַל with the jussive הִנְצִיחַהּ 2 Kin. 18: 28 but אַל הִנְצִיחַהּ *do not hear* ver. 31, Gen. 47: 29, Ps. 4: 5, Prov. 1: 15, 4: 5, 13, 27, Job 10: 2.

§ 274. To express a still greater urgency of desire the precative particle אֲנִי is employed in connection with the various modal forms or with the simple future especially though not exclusively in those species or inflections which have no separate forms for the intentional

or the jussive § 97. 2. *b*; אֲנִי follows the verb, except in negative clauses when it is prefixed with אַל, אֲשִׁירָה אֲנִי *I would like to sing, please* Isa. 5: 1, so ver. 5; *let this child's soul return, I pray thee* 1 Kin. 17: 21, אַל־נָא יָהִר אַל־נָא *pray let not my lord be angry* Gen. 18: 30, הִבֶּט־נָא *look, I pray thee* Isa. 64: 8. Or a still higher intensity of feeling may be denoted by the additional particle אֲנִי or אֲנִי prefixed to the verb or to the person addressed אֲנִי אֲנִי *ah! forgive, I pray thee* Gen. 50: 17, אֲנִי יְהוָה יִזְכְּרֵנָא *ah! Jehovah, remember, I pray thee* 2 Kin. 20: 3.

a. אֲנִי is used both with the paragogic Gen. 27: 26, 1 Sam. 25: 8, 2 Kin. 8: 4 and with the simple imperative Josh. 7: 19, 1 Kin. 22: 5, Job 1: 11. In Num. 12: 13 אֲנִי both precedes and follows the imperative. אֲנִי with the simple future, יִקְרָא־נָא Gen. 18: 4, אֶלְכֶ־נָא נִלְךָ 2 Sam. 13: 25, הִרְרָה־נָא 2 Sam. 14: 17, יוֹצֵר נָא Jer. 38: 4, הִרְרִי־נָא Cant. 7: 9, Gen. 44: 18, Judg. 6: 39, 2 Kin. 5: 17, Ps. 7: 10.

b. Examples of the use of אֲנִי or אֲנִי Isa. 38: 3, Jon. 1: 14, 4: 2, Ps. 118: 25, Neh. 1: 5. In Ps. 116: 4 it occurs without אֲנִי, but with the paragogic form of the imperative. In Ps. 116: 16, Dan. 9: 4 it stands before a vocative with no verb following; in Ex. 32: 31 there is an ellipsis both of the petition and of the person addressed.

THE PRIMARY TENSES WITH VAV CONJUNCTIVE.

§ 275. 1. When the same relation of time is expressed in successive clauses, this may be either in the way of coordination by repeating the same primary tense, whether preterite or future, and connecting the clauses somewhat loosely by Vav Conjunctive, the simple copulative *and*; or in the way of subordination by means of the secondary tenses, § 99. 1, which are attached to the preceding by the closer connection of Vav Consecutive, which is equivalent to *and so* or *and then*, and indicates a dependence upon or a sequence from the statement previously made. As Vav Consecutive must always be joined immediately to the following verb, the subordination resulting from the use of the secondary

tenses can only occur when the verb is the first word in its clause. When for any reason this is not the case, Vav Conjunctive only can be employed, and a coordination rendered necessary by the collocation of words may have no special significance. When, however, the verb immediately follows the conjunction, either construction is possible; and then the employment of Vav Conjunctive and the primary tense in preference to the other and closer combination allows each statement to stand as it were by itself, as a distinct and separate item, whereas the use of Vav Consecutive and the secondary tense indicates a more intimate relationship and links all that are thus joined together into one gradually developing series. Accordingly preterites may be coordinated, הִסִּיר *he removed*... וְשָׁבַר *and he brake*... וְקָצַח *and he cut down*... וְכָתַת *and he crushed* 2 Kin. 18: 4; so futures and voluntatives, אֲנַחֵם *I shall comfort myself*.... וְאֶקְמָה *and will avenge myself*.... וְאֶשִׁיבָה *and will bring back*.... וְאֶזְכֶּרָה *and shall purge*.... וְאֶסְיֶרָה *and will take away*.... וְאֶשְׁיבָה *and will restore*, Isa. 1: 24-26; (the individualizing effect of this construction is represented in the translation by repeating the pronoun before each preterite and the auxiliary before each future). So too imperatives, פְּרוּ *be fruitful*, וּרְבוּ *and multiply*, וּמָלְאוּ *and fill*.... וּכְבַשְׁתָּהּ *and subdue it*, וּרְדוּ *and rule*, Gen. 1: 28.

a. This use of the preterite with Vav Conjunctive is comparatively rare, particularly in the earlier books of the Bible. It is employed to give distinctness to (1) separate particulars in the same transaction, Gen. 21: 25, 28: 6, Ex. 36: 38, 38: 28, Deut. 33: 2, 1 Sam. 17: 34, 35, 1 Kin. 6: 32, 35, 2 Kin. 14: 7, 2 Chron. 29: 19, Jer. 37: 15, Ezek. 9: 7; (2) an emphatic accumulation of identical or equivalent expressions, Judg. 6: 3, 1 Sam. 12: 2, Isa. 1: 2, 9: 7, 41: 4, 44: 8, Jer. 10: 25, Ezek. 37: 11, Dan. 9: 5, Esth. 9: 27, Eccles. 1: 16 or an enumeration of various acts of like character 2 Sam. 7: 9—11, 2 Kin. 21: 6, Ps. 37: 14, Isa. 43: 12, Jer. 19: 4, 5; (3) a clause or paragraph introduced by the formula וְהָיָה *and it came to pass*, 1 Sam. 25: 20, 2 Sam. 6: 16, Jer. 3: 9, 37: 11. (4) This loose coordination is especially found, where reference is had not to a definite and specific act but

more indefinitely to that which may take place at any time, *וַיָּהִי* and it came to pass, if (i. e. whenever) the serpents bit a man, *וַיִּהְיֶינָה* and he looked ... *וַיֵּחִי* then he lived, Num. 21: 9, Gen. 30: 41, Ex. 17: 11, Judg. 12: 5, 19: 30, Ruth 4: 7, 1 Sam. 13: 22, 26: 9, Ps. 27: 2, 34: 11, 78: 34, Isa. 40: 12, Mic. 5: 7; or which has occurred repeatedly at various times, *וַיִּקְרָא* they gathered it morning by morning *וַיִּחַם* and the sun grew hot *וַיִּמָּצֵחַ* and it melted, Ex. 16: 21, *וַיִּקְרָא* Ex. 40: 31 (see the frequentative future *וַיִּקְרָא* ver. 32), Num. 11: 8, *וַיִּתְקַע* continued to blow Josh. 6: 8, Judg. 2: 18, *וַיֵּלֶךְ* used to go up ... *וַיֵּלֶךְ* used to give 1 Sam. 1: 3, 4, 7: 16, 16: 23, 2 Sam. 12: 16, 15: 2, 1 Kin. 4: 7, 18: 10, 2 Kin. 6: 10, 12: 10, 12, Job 1: 4, 5, Isa. 5: 14, *וַיִּקְרָא* kept calling ... *וַיִּקְרָא* 6: 3, 8: 11, Ezek. 37: 2, 7, 8, 10. Dr. Driver (Hebrew Tenses, 2d Ed. p. 172) explains in like manner the numerous preterites with Vav Conjunctive employed in tracing the limits of the tribes Josh. 15: 3-11 and elsewhere, as "descriptive of the course which the boundary used to take". In a few instances occurring especially in the later books of the Bible the loose construction appears to be used indiscriminately along with the more usual and stricter construction with Vav Consecutive, 2 Kin. 23: 4, 5, 8, 10, 12, 14, 15, Jer. 18: 4.

b. Futures united by Vav Conjunctive may give distinctness to the recital of separate particulars, *וַיִּשְׁלַח* and I will send them *וַיֵּלְכֻן* and they shall arise *וַיִּתְּנֵנִי* and shall go ... *וַיִּתְּנֵנִי* and shall describe ... *וַיִּתְּנֵנִי* and shall come to me, the issue which is the proper sequel to all these preliminaries being then expressed by Vav Consecutive with the preterite *וַיִּתְּנֵנִי* and divide it Josh. 18: 4; *וַיִּתְּנֵנִי* he shall intervene and shall imprison and shall bring to trial Job 11: 10, 13: 26, 27, 38: 14, 15, Ps. 5: 12, 22: 28, 69: 36 (the issue added by Vav Consec. pret.), 107: 20-22, Eccles. 12: 6, Isa. 41: 20, 42: 6, 21, 44: 7, 17, 2 Chron. 7: 14; or to the emphatic combination of substantially equivalent expressions, *וַיִּתְּנֵנִי* why will thou say *וַיִּתְּנֵנִי* and wilt thou speak Isa. 40: 27, 41: 11, Ps. 37: 29. A like effect may be produced by a series of futures without Vav Ps. 72: 2-7, 1-a. 14: 13, 14, 16, 42: 14, 44: 11. The modified forms of the future may be similarly united by Vav Conjunctive; thus the intentional 2 Sam. 3: 21, 17: 1-3 (issue added by Vav Consec. pret.), 2 Kin. 7: 13, Job 16: 4, Ps. 2: 3, 50: 21, 77: 4, 145: 2; Cant. 1: 4; the jussive, 1 Sam. 2: 10, Ps. 81: 16, Prov. 15: 25.

c. Imperatives may be continued by imperatives with Vav Conjunctive in order to give greater distinctness to each separate particular, *וַיִּתְּנֵנִי* ... *וַיִּתְּנֵנִי* run ... and see ... and know and seek Jer. 5: 1, Gen. 24: 51, 27: 13, 19, 26, Dent. 32: 49, 50, Josh. 18: 8, 1 Sam. 20: 31, 23: 22, 23, 2 Sam. 13: 7, 17: 16, Ps. 25: 5, 16, 18, 28: 9, 34: 15, Prov. 9: 5, Jer. 15: 15, Ezek. 9: 5, 7; or to add emphasis to equivalent expressions, Dent. 4: 9, 31: 6, Josh. 1: 7, 24: 14, 2 Kin. 5: 7, Ps. 37: 3, 8, 45: 11, Isa. 1: 2, Ezek. 17: 2, Am. 5: 15. For greater brevity and force Vav is sometimes omitted, Judg. 9: 15, 2 Sam. 13: 15, 2 Kin. 9: 25, Neh. 9: 5, Isa. 21: 12, Jer. 49: 8, 51: 27, 28.

2. When successive clauses are thus coordinated, a relation of subordination or dependence may neverthe-

less be established by the connection of the thought. Thus a second clause frequently states the result of the first, *Israel loved Joseph וְעָשָׂה* and consequently *he made for him a coat* Gen. 37: 3; or if its verb be a voluntative (either a paragogic or apocopated future), it will indicate the design, *let the counsel of the Holy one of Israel come וְיִנְרָעָה*, that we may know it Isa. 5: 19, (lit. *and let us know*), וְ is here parallel to לְמַעַן in order that in the previous clause.

a. The preterite with Vav Conjunctive denotes the result of a preceding action in 1 Sam. 27: 12, 1 Kin. 9: 25, 2 Kin. 18: 7, 2 Chron. 7: 12, 25: 19, Ps. 22: 6, 28: 7, 34: 5, 6, 80: 13, Prov. 22: 3, Isa. 6: 7, 49: 6, Jer. 40: 3; and sometimes a result different from that which might have been expected, *thou didst these things וְהִחַלְשָׁתָּהּ* and yet *I was silent* Ps. 50: 21. The same relation may be suggested by simple juxtaposition without a conjunction, Ps. 57: 7, Hab. 3: 2; or כֵּן so may be inserted to intimate that the effect is instantaneous כֵּן רָאוּ בְּעֵינֵיהֶם *as soon as they saw, they wondered* Ps. 48: 6, or invariably repeated כֵּן הִקְלִבּוּ לָהֶם *as often as they called them, they went from them* Hos. 11: 2.

b. The future with Vav Conjunctive may likewise indicate the result of a preceding action, *they shall hear וְיִרְאוּ* and *shall fear* in consequence Deut. 17: 13, 19: 20, 2 Kin. 7: 12, Neh. 6: 13 (the further consequences involved being expressed by preterites with Vav Consecutive), Ps. 2: 12, 58: 12, 104: 32, Isa. 41: 15, 58: 9, Jer. 6: 10, 20: 10, Zech. 9: 5. So after an imperative, *delight thyself in Jehovah וְיִתְנֶנְךָ* and *he will give thee* etc. Ps. 37: 4, Prov. 3: 9, 10, 4: 6, 8, 10, 16: 3, Isa. 8: 10. The result may be suspended on a condition not fulfilled, *God is not man וְיִכְבֹּד* that he should lie Num. 23: 19; *Thou desirest not sacrifice וְאֶתְנַתְּנָה* else *I would give it* Ps. 51: 18; *It is not an enemy that reproached me וְאֶשָּׂא* else *I would bear it* Ps. 55: 13.

c. The voluntative forms of the future with Vav Conjunctive commonly express the design; thus the intentional, *I shall go up וְאֶתְיַדְדָּה* to tell or that *I may tell Pharaoh* (lit. and *I will tell*) Gen. 46: 31, 18: 30, Judg. 6: 39; and the jussive *let me escape thither וְיִחַיֶּנִּי* that *my soul may live* (lit. and *let my soul live*) Gen. 19: 20, 24: 51, Ex. 7: 9 (without Vav), 9: 22, 1 Sam. 18: 21, 2 Chron. 18: 19, Ps. 85: 14, Isa. 63: 3, Ezek. 14: 7. So very frequently after an imperative: the intentional, *give me* etc. וְאֶבְרָךְ that *I may bury* Gen. 23: 4, 27: 4, Judg. 11: 37, 1 Sam. 28: 7, 2 Kin. 4: 22, Ps. 41: 11, 90: 14, Isa. 41: 22; the jussive, *entreat Jehovah וְיָרֵם* to remove or that *he may remove* Ex. 8: 4, Num. 17: 2, 25, 21: 7, 25: 4, Judg. 14: 15, 1 Sam. 5: 11, 29: 4, 1 Kin. 13: 6, 21: 2, 10, 2 Chron. 30: 6, 8, Isa. 30: 8. Those forms of the future which are not liable to be apocopated, may yet be used in a jussive sense, § 97. 2. b, and hence may also upon occasion be employed

with Vav Conjunctive to indicate the design, *hearken to the voice of Jehovah* וְהִשְׁמַעְתָּ אָזְנוֹךָ לְדִבְרֵי יְהוָה *that it may be well with thee* (that this is intended as a jussive in fact though not in form, appears from the jussive in the next clause) וְהָיָה לְךָ טוֹב *and that thy soul may live*, Jer. 38: 20, Ex. 5: 1, 8: 16, 14: 2, Num. 19: 2, 2 Kin. 2: 16, 5: 8, Job 32: 20. So even unabbreviated forms of the future, which might have been apocopated, inasmuch as the simple future may have an optative signification, § 267. 1, *shall I call thee a nurse* וְהִנֵּנִי לְנֹדֶה *that she may nurse* Ex. 2: 7; particularly in a negative clause, as לֹא is the only negative that can be used in this construction and it requires the simple future, § 272. c, *send away the ark* וְשָׁלַחְתָּ אֶת-אֲרוֹן יְהוָה *that it may return*, וְלֹא-יָמַת *and that it may not slay* 1 Sam. 5: 11; so forms with suffixes, which are precluded from taking the paragogic termination *put thy hand etc.* וְאֶשְׁבַּעְתָּךְ *that I may make thee swear* Gen. 24: 3, 1 Kin. 18: 44. If there be a reference to past time or contingency be implied, the English idiom requires the imperfect instead of the present subjunctive, *he used to consecrate whoever would* וְהָיוּ לְכֹהֲנִים *that they might be priests* 1 Kin. 13: 33, *O that my head were waters* וְהָיִיתִי מַיִם *that I might weep* Jer. 8: 23, 9: 1, Job 6: 9, Ps. 49: 10. This subjunctive use of the future with Vav Conjunctive to indicate design may further occur after an infinitive 1 Sam. 7: 8, 2 Chron. 29: 10, or after a preterite, 2 Kin. 19: 25, Isa. 37: 26, Jer. 23: 18, Job 16: 21. When the event is certain or the obligation imperative the thought cannot be fully expressed in English by a dependent construction, and we are obliged to surrender the statement of the design which still lies in the Hebrew for the sake of making a positive and unconditioned affirmation. Thus, *bathe in the Jordan* וְרָחַצְתָּ בַיַּרְדֵּן *not merely that thy flesh may return*, which would leave the issue in doubt, but *and thy flesh shall return* 2 Kin. 5: 10; the full sense of the Hebrew is that the bathing is to be performed with this design and the design shall be accomplished. *Plead with your mother* וְהִתְעַבְרָה *not merely that she should put away*, as though the pleading might prove ineffectual, but *and let her put away* Hos. 2: 4. So Lev. 9: 6, Deut. 32: 1, 7, 1 Sam. 7: 3, 1 Kin. 18: 1, 2 Kin. 6: 19, Job 12: 7, Ps. 26: 6, 50: 7, 66: 16, 119: 146, Prov. 9: 9, Isa. 55: 3, Hos. 14: 3, Mal. 3: 7.

d. An imperative joined to a preceding imperative by Vav Conjunctive may denote the assured result of that action, *do this* וְעָשִׂיתָ *and live* i. e. then you shall live Gen. 42: 18, Ex. 14: 13, 2 Kin. 5: 13, 2 Chron. 20: 20, Job 22: 21, Ps. 34: 9, Prov. 4: 4, 9: 6, 20: 13 (without Vav), Isa. 8: 9, 37: 30, 45: 22, Am. 5: 6. Less frequently after a future, *Jehovah grant you* וְיִמְצְאוּ *that ye may find* (lit. *and find ye*) Ruth 1: 9, Gen. 12: 2, 20: 7, 2 Sam. 21: 3, 2 Kin. 5: 10.

THE SECONDARY TENSES.

§ 276. When successive acts are not viewed separately but as closely linked each to its immediate predecessor from first to last, this relation is indicated by means of

Vav Consecutive and the secondary tenses. The entire series is regarded as unfolding from its initial act, which is accordingly expressed in its appropriate primary tense; the succeeding members of the series are then viewed not from the point of time occupied by the speaker but from that of this initial act, from which all the others proceed step by step in regular order. Thus in narrating that which has already taken place, the first verb is put in the preterite or perfect, thereby assigning the whole to the domain of the past. Then as viewed from this starting point all that follows lies in the future. The second verb, representing the direct sequence of the first is accordingly expressed in the future or imperfect with Vav Consecutive, § 99. 1, which thus forms a secondary or continuative preterite; this establishes a new standpoint, from which the next act is surveyed and so on to the end. It is essential to this construction that each verb should stand at the beginning of its clause and in immediate connexion with Vav Consecutive; if any word or particle is interposed between Vav and the verb, the latter must revert to the primary tense. Thus, Gen. 39: 1, *Joseph הוּבְרַד* was brought down ... וַיִּקְנֵהוּ and Potiphar bought him (lit. according to the original sense of this tense form and then he buys or will buy him) ... וַיַּרְהֵי and Jehovah was .. וַיְהִי and he was וַיֵּרָא and his master saw ... וַיִּמְצָא and Joseph found ... וַיַּשְׁרֵת and served וַיַּעֲשֶׂה and he made him overseer וְכָל-יְשֻׁלוֹ נָתַן and all that he had he gave (pret.) into his hand.

a. The Vav Consecutive future or imperfect is the ordinary historical tense, and is used in narratives almost to the exclusion of the preterite or perfect, which is only occasionally introduced, when the collocation of words requires it. Being thus a substitute for the preterite it has the same range of signification that is inherent in the primary tense. Thus following a preterite, it will ordinarily conform to the sense of that preterite, whether as a definite act in the absolute past, *David returned* .. וַיָּשִׁב and *dwelt* 2 Sam. 1: 1; or repeated acts at various times, *whithersoever they went*

out . . וַיִּצְרְחוּ they were distressed . . וַיִּקַּח and Jehovah raised up judges Judg. 2: 15, 16; a perfect, I have hearkened וַיִּשְׁמָע and heard Jer. 8: 6; pluperfect, had gone down וַיִּקְרַח and lain and slept soundly, Jon. 1: 5; 1 Sam. 25: 34, Job 9: 16; future perfect, he shall not have taken warning . . וַתִּבְּרַח and the sword shall have come and taken him away Ezek. 33: 4; optative, O that we had been content וַיִּשְׂבּוּ and dwelt Josh. 7: 7; subjunctive, lest the spirit may have taken him up וַיִּשְׁלַח and cast him 2 Kin. 2: 16; a general statement that may be verified at any time, thou chastisest man וַתִּחַסֵּם and dissolvest Ps. 39: 12, Prov. 21: 22, 22: 12; prophetic preterite, Isa. 5: 14-16 (alternating with the fut. in ver. 15 and changing to the fut. ver. 17), 9: 5 (see fut. ver. 6), Joel 2: 23, Mic. 2: 13, Ps. 22: 30 (fut. in second clause). It may even have this prophetic sense when attached to a preterite referring to the past; thus the prediction in Isa. 2: 9 is linked to the historical statements in vs. 6-8 as though it were already accomplished; in 9: 7-13 the series passes imperceptibly from the historical to the prophetic, the latter in its assured certainty being classed with the former. Or a Vav consec. fut. thus connected may reach from the past into the present, Thou didst establish the earth וַתַּעֲמִיד and it stood then and still stands Ps. 119: 90, or into the future, Jehovah sat enthroned at the flood וַיִּשְׁבּוּ and he has sat and sits king for ever Ps. 29: 10.

b. In like manner the Vav Consecutive future or imperfect may carry forward a narrative of the past, whatever be the verbal form with which it began, or in whatever way the initial reference to the past may have been made. Thus it may be attached to a future or imperfect, when it is used in the vivid description of what has already taken place וַיִּזְרַח then sang (lit. sings) Moses . . . וַיֹּאמְרוּ and they said Ex. 15: 1, Gen. 37: 7, 1 Kin. 20: 33 (§ 267. 1. b), 2 Kin. 16: 5, Job 31: 27, Ps. 18: 19, 24, 52: 9, 78: 15, 26, 45, 95: 10, 106: 17, 19, or as a frequentative past וַתִּבְּרַח she used to provoke her so that she wept 1 Sam. 1: 7, Judg. 12: 5, וַאֲרָבָר I have repeatedly spoken . . וַאֲבָר לוֹ and said to him 1 Kin. 21: 6, Ps. 78: 40, 41, which may continue into the present 1 Sam. 2: 29, Ps. 3: 5. Or it may be attached to an infinitive referring to the past, בְּשִׁלְחָהּ when Jehovah sent . . . וַתִּבְּרַח ye rebelled Dent. 9: 23; or to a participle הַפִּלִּיְטִים were fighting . . וַתִּבְּרַח and Israel fled 1 Sam. 31: 1; or to a noun clause שֵׁמ (was) one hundred years old and he begat Gen. 11: 10; or a statement of time on the third day וַיִּשָּׂא then Abraham lifted Gen. 22: 4.

c. As the Vav Consecutive future indicates a sequence, its time is regulated by that which precedes and upon which it is dependent. Accordingly if it be attached to what is present, it must itself be rendered as a present. Thus when linked to a future or imperfect with a present signification, now הִבִּיֵּא it comes to thee וַתִּלְלָה and thou faintest Job 4: 6, Ps. 50: 6 (connecting with ver. 4), 64: 8, 77: 7, or denoting what is true at all times, for which we likewise use the present, וַתִּפְתָּח he prayeth to God וַתִּקְבַּח and he accepteth him Job 33: 26, 34: 24, 39: 15, Ps. 49: 15, 107: 28-30; or to a participle וַתִּבְּרַח the king is weeping and mourning 2 Sam. 19: 2, וַיִּבְרַח He brings down . . וַיִּשָּׂא and brings up 1 Sam. 2: 6, Job 12: 22-24, 14: 20, Ps. 18: 33, 34: 8, 104: 32, Prov. 20: 26; or to an infinitive בְּשִׁיב

when a wicked man returns ... וַיָּשׁוּב and does Ezek. 18: 27; or any phrase or expression that is suggestive of present time, *who (art) thou* הַיְהוּיָאִי that thou art afraid Isa. 51: 12, Gen. 49: 14, 15, *a land of gloom ...* וְהַיְהוּיָאִי and when it shines it is like darkness Job 10: 22, 7: 18, Ps. 8: 5, 6, 144: 3. This departure from the ordinary historical use of this tense is chiefly to be found in poetry. So is also a still rarer construction in which it is linked to a future having a future signification, וַיִּשְׂחָק he shall deride every stronghold וַיִּהְיֶה and shall heap up earth וַיִּקְבְּרָהּ and take it Hab. 1: 10, Job 24: 20, Ps. 55: 18; Deut. 17: 2, 3 occurring in simple prose must be differently explained; if וַיִּמְצְאוּ there shall be found a man who וַיַּעֲשֶׂה shall do that which is evil, the doing is not future to the finding but antedates it and might with equal propriety have been expressed by the pret. עָשָׂה in the sense of the future perfect, *shall have done*, § 267. 1. c. The act being thus conceived of as already performed at the time supposed is further described by the secondary preterites וַיִּהְיֶה and has gone and served other gods; while the sequel to the finding is expressed in ver. 4 by the secondary future וַיִּדְבַּר and it shall be told thee. In Hab. 2: 1, 2 a pause intervenes, in which a preterite is to be supplied, *I will watch to see what he will speak ...* וַיִּשְׁמַעְנִי and (after I had thus watched) *Jehovah answered me.*

d. The sequence indicated by Vav Consecutive is not always that of time, but may simply represent the order of thought in the mind of the writer or speaker; thus the second verb may be explanatory of the preceding *God tempted Abraham* וַיִּאֱמָר and said i. e. tempted him by saying etc. Gen. 22: 1, *they did so* וַיִּשְׁלֹכֵיבּוּ that is to say *they cast* (lit. and they cast) Ex. 7: 11, 12, Josh. 7: 20, 21; or synonymous with it *they were fruitful* וַיִּרְבּוּ וַיִּשְׁרְצוּ and increased and multiplied and grew strong Ex. 1: 7, 1 Sam. 15: 17, 2 Sam. 14: 5, Job 14: 10, Ps. 16: 9, 18: 8; or an identical repetition whether for emphasis וַיִּשְׁלַח Gen. 2: 2, וַיִּשְׁתַּבּ Ezek. 18: 23, by way of resumption וַיִּשְׁלַח Josh. 18: 8, 9, וַיִּשְׁתַּבּ Judg. 17: 3, 4. וַיִּרְבּוּ 1 Sam. 4: 12, 13, וַיִּהְיֶה 6: 19, וַיִּשְׁתַּבּ Ezr. 8: 25, 26, וַיִּשְׁלַח 10: 6, or for the sake of adding further particulars וַיִּשְׁתַּבּ 2 Chron. 28: 15; or a contrasted thought *there is a snare for the wicked* וַיִּצְוָה but the righteous comes out Prov. 12: 13, Job 3: 25; or the positive alternative answering to a preceding negative *they walked not in his ways* וַיִּשְׁתַּבּ but turned aside 1 Sam. 8: 3, 13: 22, Ex. 33: 4, 6, Judg. 19: 10; or the summing up of an antecedent paragraph וַיִּשְׁתַּבּ thus were finished Gen. 2: 1, וַיִּהְיֶה so it was 19: 29, וַיִּשְׁתַּבּ so was confirmed 23: 17, 20; or a particular in a preceding more general statement *these are the kings who reigned ...* וַיִּשְׁתַּבּ viz. there reigned Gen. 36: 31, 32, 2 Kin. 1: 12, 13 (*answered and spake, besought him and spake*), 18: 28, Job 10: 8, Jer. 39: 4; or the order of time may be disregarded, the succession of ideas being determined by some other principle of association Gen. 2: 7-9, 15, 6: 10, 11, 8: 1-3, 11: 32-12: 1, Ex. 32: 29 (prior to ver 28), Josh. 2: 3, 4, 2: 22, 18: 8, 1 Sam. 17: 16, 17, 23: 1 (prior to 22: 20 ff., see 23: 6), Jon. 2: 4, Zech. 7: 2; or the proper sequence may lie in a remoter term, that which is first stated being preliminary and subordinate *the people believed* וַיִּשְׁמְעוּ ... וַיִּשְׁתַּבּ and heard ... and bowed themselves Ex. 4: 31, where of

course the hearing preceded the believing, and the meaning is inasmuch as they had heard they bowed; so Gen. 2: 19 *he formed ... and brought* is equivalent to *he brought ... which he had formed*; Deut. 31: 9.

e. Vav Consecutive future may indicate the result of a preceding action *Joshua commanded* וַיִּצְוֶה *and they took them down* Josh. 10: 27, וַיִּשְׂתַּחֲוּ 1 Sam. 19: 5, וַיִּבְרְאוּ *and each one burned incense* not expressive of design as though it were וַיִּבְרֹא, § 275. 2. *c*, *that he might burn incense* 2 Kin. 23: 5, 2 Chron. 24: 8, Neh. 13: 19 (where design is expressed by following futures), Job 11: 3, Ps. 33: 9, 69: 11, 12, 78: 20, 97: 4, 109: 17, Prov. 11: 2, Isa. 2: 9, 40: 14, 51: 15, וַיָּמָת *and he is dead* i. e. is as good as dead, certain to die Jer. 38: 9, Am. 9: 5, Nah. 1: 4, Hab. 3: 16; so also a result different from that which might have been expected וַיִּתְּסֶה *and yet thou incitedst me* Job 2: 3, 10: 8, 32: 3, Deut. 4: 33, Ps. 73: 14, or suspended upon a condition that was not fulfilled *thou didst not tell me* וַיִּשְׁתַּחֲוּ *or I would have sent thee away* Gen. 31: 27.

f. As the fundamental idea of the secondary tenses is that of sequence, and as the combination of Vav with the verbal form is an essential element of their formation, a return to the primary tense may be rendered necessary by either of two reasons, viz.: if the thought to be stated is not regarded by the writer or speaker as the sequel of that which precedes, or if the verb is not immediately attached to Vav. Thus at the beginning of a narrative Gen. 1: 1, Job 1: 1, or when a new subject is introduced Gen. 15: 1, 21: 1, 37: 2, 1 Sam. 2: 22, or a subject is resumed after a longer or shorter interruption Gen. 13: 14, 39: 1, 1 Sam. 5: 1, or an explanatory statement is made 1 Sam. 5: 7 (comp. without Vav Judg. 20: 5, 43, Ps. 78: 19), or a parenthesis inserted 1 Sam. 13: 21, 22, 2 Chron. 12: 10, or after a parenthesis 1 Sam. 1: 3, 4: 13, or when the action does not continue the preceding but belongs before it 1 Sam. 4: 18, 6: 15. So also when there is no Vav in the clause Hab. 3: 6, or when any word or particle comes between Vav and the verb Gen. 1: 2, 5, 10, 27, 26: 22, 27: 23. Vav Consecutive future 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, וַיָּבֹרַךְ *And it came to pass* Josh. 1: 1, Judg. 1: 1, 1 Sam. 1: 1 etc. etc.

g. In a very few instances only occurring in elevated poetry the apocopated future is used in the recital of what is past. These are sometimes explained on the assumption that Vav Consecutive has been omitted by poetic license, thus וַיִּבְרַח Dent. 32: 8, וַיִּשְׁתַּחֲוּ ver. 18, וַיִּבְרְאוּ 2 Sam. 22: 14 (where Ps. 18: 14 has וַיִּבְרְאוּ), וַיִּבְרְאוּ Job 33: 21, וַיִּשְׁתַּחֲוּ Ps. 18: 12 (where 2 Sam. 22: 12 has וַיִּשְׁתַּחֲוּ), Ps. 68: 15, 78: 26, 90: 3, 107: 29, 33, Hos. 6: 1, or that the Vav is still operative though separated by an intervening word Job 23: 11, 12. But it may quite as readily be supposed that the apocopated is poetically used for the simple future, § 272. *b*, which is here employed in the vivid description of the past, § 267. 5, particularly when this is conceived of as contemporaneous with or continuous from that which had previously been spoken of, comp. a like use of the simple future Ps. 69: 13, 22, 78: 15, 29, 72, 81: 7, 8, 13, and of the praeogic future Ps. 73: 16, 17, Prov. 7: 7. In

Ezek. 16: 15 ירדו may have its proper jussive force, as the language of the person referred to, *let it be his*.

h. It is difficult to explain satisfactorily the singular fact that the first person of the future with Vav Consecutive in many instances adopts the paragogic form, § 99. 2. It has with some plausibility been suggested that it may express the voluntary nature of the act, וַאֲשַׁקְחָהּ and *I sent* of my own accord Gen. 32: 6, וַאֲשַׁתְּמָרָהּ and *I kept myself* carefully and of set purpose 2 Sam. 22: 24, Judg. 6: 9, 10, וַאֲבַיְרָהּ and *I carefully inspected* Ezr. 8: 15, וַאֲמַרְטָהּ and *I plucked out* violently, with hearty good will 9: 3, Neh. 1: 4, 5: 7, 8, 13, 13: 7-13, 21, Ps. 7: 5, 119: 55, and even a quasi sort of unconscious spontaneity and self abandon may be suspected in such cases as וַאֲישָׁנָהּ Ps. 3: 6, וַנְּחַלְמָהּ Gen. 41: 11, which Dr. Driver not inaptly proposes to render *I slept away, we dreamed away*, וַאֲנִי שָׁכַחְתִּי *I was heartily sick* Ps. 69: 21.

§ 277. In like manner when a succession of acts, either announced or enjoined in the future, is conceived of as closely related throughout, the first verb is put in the future (imperfect) or in the imperative, as the case may be, to fix the starting point as well as the modal aspect of the series; the verbs that follow, provided they stand each at the beginning of its own clause, are put in the preterite (perfect) with Vav Consecutive, the writer or speaker passing successively forward in thought to the time when they shall have been performed and viewing each as accomplished in its turn. But if any word or particle comes between Vav and the verb, the secondary tense must give place to the appropriate primary. Thus Lev. 4: 13-21 *If Israel יִשְׁגוּ shall err, וְנִכְלְמוּ and it be hid* (strictly 'shall have been hid' at the time)... וַעֲשׂוּ and *they do* וְאָשְׁמוּ and *shall be guilty* ... וְנִדְרָהּ and *it shall become known* וְהִקְרִיבוּ then *they shall offer* וְהֵבִיאוּ and *shall bring* וְסָמְכוּ and *shall lay* וְשָׁחַט and *one shall slay* וְהֵבִיא and *the priest shall bring* וְטָבַל and *shall dip* וְהִנְחָהּ and *shall sprinkle* וַיִּזְנוּ וַיִּמְנוּהוּם fut. and *shall put of the blood*; 1 Sam. 15: 3 לֵךְ go *thou* וְהִבִּיתָהּ and *smite* (strictly 'thou shalt have smitten' i. e. I require and expect this to be done) ...

וְהִתְחַמְּתָם and devote ye וְלֹא תַחַמְלֵל fut. and thou shalt not spare ... וְהִמַּתָּה pret. but shalt slay etc.

a. The secondary tenses have precisely the same variety of usage as their respective primaries and are substitutes for them in any sense in which they can be employed. Thus the preterite with Vav Consecutive may be conformed in its meaning to a preceding future used in a future sense *God* וְהָיָה *will be with me* וְשָׁמְרֵנִי and keep me etc. etc. Gen. 28: 20, 21, Lev. 7: 20, 21, 1 Sam. 1: 22, 9: 16, 2 Kin. 5: 11, Ps. 37: 5, 6, Isa. 2: 4, Jer. 18: 7-10, Ezek. 11: 8-10, 14: 13-15, 33: 2, 3, 36: 27-31 (with occasional futures in the series), Zech. 13: 1-6, Dan. 11: 29, 30; in a conditional sense, *every man* רָבִיא should come to me ... וְהִצַּדִּיקְתִּיּוּ and I would do him justice 2 Sam. 15: 4, Jer. 37: 10, Am. 9: 3; in a subjunctive sense after פֶּן lest Gen. 3: 22, 32: 12, Ex. 1: 10, or לְמַעַן in order that Gen. 12: 13, 18: 19, Deut. 4: 1, Neh. 6: 13; or in the sense of a command אַל-תֵּרְחֹקוּ go not far away ... וְהָיִיתֶם and be ye all ready Josh. 8: 4, Ex. 12: 5-8, Num. 19: 2-7, 16-19, Deut. 5: 13, 15, so when the future has the jussive form Gen. 1: 14, Deut. 28: 8, 1 Kin. 1: 2, the following preterite if in the 2d person becoming equivalent to an imperative 1 Chron. 22: 11, 2 Chron. 18: 12, or when the future has the cohortative form Judg. 19: 13, comp. ver. 11; or expressing desire נֶאֱמָרָן may thy word be verified ... וּפְנֵיהָ and do thou turn ... וְשָׁמְעָה and hearken 1 Kin. 8: 26, 28, 30, permission וְאָכְלָהּ וְהִתְנַחֵם thou mayest give it and he may eat it Deut. 14: 20, or necessity וְקָשְׁטֵנִי they must go and get straw Ex. 5: 7; or denoting a general fact irrespective of time וְשָׂבְעוּ they have enough ... וְהִתְנַחֵמוּ and leave their abundance Ps. 17: 14, Eccles. 3: 13, Jer. 3: 1, 18: 7-10, Am. 5: 19, Nah. 3: 12; or customary action in the past וָרִפּוּר used to ascend ... וְהִשְׁקָהּ and watered Gen. 2: 6, 6: 4, 29: 2, 3, Ex. 33: 8-11, Num. 9: 21, Deut. 11: 10, Judg. 2: 19, 1 Sam. 1: 6, 2: 15, 19, 20, 2 Sam. 17: 17, 2 Kin. 3: 25, or in the present Jer. 20: 9. In 1 Kin. 18: 23 the future is continued in one clause by futures and in the other by Vav Consec. pret. in precisely the same sense, except that in the former case greater stress is laid upon each separate item, § 275. 1.

b. Vav Consecutive Preterite may also be used after the preterite when this suggests what is future; thus when it has the sense of the future perfect אִם-יִזְכְּרֵנִי if thou remember me (lit. shalt have remembered) ... וְשָׁמְעָהּ then pray shew kindness Gen. 40: 14 43: 9, Lev. 13: 56, 2 Sam. 15: 33, 20: 6, 2 Kin. 5: 20, 1 Chron. 17: 11, Job 11: 13, Isa. 16: 12, Ezek. 14: 9; or denotes the certainty of that which has not yet taken place, the so called prophetic preterite, וְנִשְׁפְּטוּ their judges have been thrown down (i. e. shall surely be thrown down) ... וְשָׁמְעוּ and they shall hear Ps. 141: 6, Isa. 2: 11, 5: 17, Joel 2: 23-27; or expresses a purpose already formed to be carried into effect hereafter, so frequently וְהָיָה, I have set my bow in the cloud (i. e. I intend to do so) וְהָיָה and it shall be Gen. 9: 13, 17: 5, 6, 16, Ex. 31: 6, Josh. 8: 1, 2, Ezek. 15: 6, 7, and other verbs which are similarly prospective Gen. 17: 20, Deut. 15: 6, 7, Isa. 43: 14, Zech. 8: 3; or belongs to the present, and its sequences in the future are added by Vav

Consecutive with the preterite עָתָה הִרְחִיבָהּ *Jehovah has now made room for us* and we shall be fruitful Gen. 26: 22, Deut. 4: 5, 6, 39, 30: 19, Judg. 11: 8, *who is David ... וְלָקַחְתָּהּ* *that I should take, or interrogatively and shall I take* 1 Sam. 25: 11, 1 Kin. 2: 6 וְזָעַרְתָּ connects with וְזָעַרְתָּ (ver. 5), וְזָעַרְתָּ *I herewith send ... וְאֶסְפָּאתָ* *and thou wilt recover him or that thou mayest recover him* 2 Kin. 5: 6, Ezek. 3: 17, Amos 6: 8, 9; or involves the idea of contingency which is closely allied to that of futurity כִּמְצַט שָׁכַב *might easily have lain* (lit. almost lay) ... וְהִבֵּאתָ *and thus thou mightest have brought* Gen. 26: 10. Sometimes futurity is only suggested by the circumstances or by the general context וְשָׁמַרְתֶּם *and ye shall take heed* (as determined by the hortatory aim of the whole passage, comp. הַשְׁמַרְתֶּם ver. 9) Deut. 4: 15, 29: 8, וְאֶמְרָתָה Jer. 13: 12, 13, Ezek. 13: 13-15, 17: 19, 20, Zech. 1: 3, Mal. 2: 15, 16; so וְהָיָה Isa. 2: 2 links itself in a general way with antecedent prophecies; and it must often be determined by the drift of the connection rather than by the immediate consecution whether וְהָיָה means *and it will come to pass* Gen. 12: 12, Deut. 26: 1, or *and it came to pass* § 275. 1. a. (3).

c. Vav Consecutive of the preterite has the same pointing with Vav Conjunctive, but a distinction is made in certain forms, chiefly in the first and second persons singular by the shifting of the accent from the penult to the ultimate, § 100. When this is not the case it is only the connection that can decide. If it is linked to a future or to any expression referring to the future, it is Vav Consecutive; otherwise it is almost invariably Vav Conjunctive.

PARTICIPLES.

§ 278. 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 נֹפֵל 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 may express what is permanent or habitual, as general truths valid for all time, (Jehovah) אֹהֵב לִצְדָקָה *loveth righteousness* Ps. 33: 5; *a generation* הֹלֵךְ *goeth*, and *a generation* בָּא *cometh* and the earth עֹמֶדֶת *abideth for ever* Eccles. 1: 4, 1 Sam. 2: 6-8, Job 5: 9-13, 20: 27, Ps. 22: 29, Prov. 8: 9, 21: 23; also a condition which is continuous or a course of action which is customary for a longer or shorter period, *he* מִזְבֵּחַ וּמִקְטֹרֶת *sacrificed and*

burned incense habitually 1 Kin. 3: 3, 4: 20, Gen. 39: 23, Ex. 18: 14, 2 Chron. 17: 11, Ps. 19: 2, Jer. 37: 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, like the Latin fut. pass. part. in *dus*, נֹרֵא not only *feared* but *worthy to be feared*, מְהֻלָּל *worthy to be praised*, נְהֻמָּה *desirable*, נֹאכָל *fit to be eaten* Lev. 11: 47, Prov. 16: 16, Isa. 2: 22.

2. Where a particular time is intended the active participles most commonly relate to the present מְהַרְאֶה *what seest thou* Jer. 1: 11, Gen. 4: 10, 27: 42, Ex. 18: 14, Judg. 9: 37 (with הֹרֵה), 2 Sam. 3: 13, 1 Kin. 6: 12, or to the proximate future, in which sense it is frequently preceded by הֹרֵה, הִנְיִי מְבִיא *behold, I am about to bring the flood* Gen. 6: 17, 7: 4, 19: 13, 48: 21, Ex. 10: 8, Isa. 3: 1, 5: 5, Jer. 28: 16; and passive participles to the past, נָתַן *given*, בּוֹשָׁב *restored*, בּוֹבֵחַ *slain*, שְׁבוּר *kept*, עָשׂוּי *done*.

a. The active participles of neuter verbs, which have no passive forms, are used in a past as well as in a present or future sense, מֵת *dead* more frequently than *dying* or *about to die*, הֹרְצִים *that went forth* Gen. 9: 18, הִבָּאִים *that came* Josh. 2: 3. This is occasionally the case with active verbs, when it is demanded by the connection *who then is he* הַמְדַּרְצִיר *that hath hunted venison* Gen. 27: 33; *these are the gods* הַמְצִיִּים *that smote Egypt* 1 Sam. 4: 8, Gen. 48: 16, 2 Kin. 22: 18. Interpreters are not agreed whether לְקַחְתִּי Gen. 19: 14 means *who were to marry* or *who had married* Lot's daughters. Participles of passive form but active sense may be used of the present or proximate future, מְטַחַת *trusting*, § 90, מִלְחָמָה *fighting* or *about to fight*, but rarely those which are strictly passives, Gen. 19: 15, Ex. 5: 16, 1 Chron. 22: 19.

3. In narrations and predictions the time of the participle is reckoned not from the moment of speaking but from the period spoken of. They very commonly denote that which is contemporaneous with the event described, particularly in circumstantial clauses, *the two angels came ... and Lot (was) sitting in the gate of Sodom* Gen. 19: 1; *he came to Shiloh ... with his clothes rent* 1 Sam. 4: 12; *thou shalt meet a company of*

prophets יְרֵדִים coming down 1 Sam. 10: 5; *they shall declare his righteousness unto a people* נוֹלָד (who shall then be) born Ps. 22: 32, Gen. 29: 9, 41: 17, 42: 23, Deut. 4: 11, Josh. 6: 1, Judg. 13: 9, Ps. 102: 19; though they may upon occasion denote the relatively past, *David said to the young man* הַמְגִיד who had told him 2 Sam. 1: 13 or the relatively future *he did not tell him that he* בָּרַח was about to flee Gen. 31: 20.

4. The verb הָיָה *to be* is connected with active participles to form progressive tenses, which are more frequently employed in the later than in the earlier books of the Old Testament, *Moses* רֹעֶה הָיָה *was keeping the flock* Ex. 3: 1; it is also occasionally connected with passive participles to indicate the time to which they are to be referred or the aspect under which they are to be conceived, *his throne* יִהְיֶה נְכוֹן shall be established for ever, 1 Chron. 17: 4, *let their habitation be* נִשְׁמָה desolated Ps. 69: 26.

a. Other examples with active participles, Gen. 37: 2, 42: 11, Ex. 37: 9, Judg. 1: 7, 1 Sam. 2: 11, 2 Sam. 3: 6, 1 Kin. 5: 15, 20: 40, 2 Kin. 17: 28, 2 Chron. 24: 12, Esth. 9: 21, Job 1: 14, Ps. 122: 2, Isa. 3: 7. The passive participle with הָיָה indicates a condition as existing rather than an act as performed at the time referred to, differing thus from the meaning of the primary tenses in the passive species, *all the people that came out* הָיוּ מְקֻרְעִים were already circumcised Josh. 5: 5; this distinction which cannot be represented in English on account of the peculiar formation of the passive voice, is familiar in German, *sie waren beschnitten*, not *sie wurden beschnitten*, comp. Ex. 19: 11, 15, Deut. 28: 29, Josh. 8: 4, Ps. 73: 14, Isa. 2: 2. In Esth. 6: 1 this combination has lost its proper force and has become simply a compound tense וְיִקְרָאוּ נִקְרְאוּ *and they were read before the king*. The jussive יִהְיֶה, which is sometimes connected with participles Deut. 33: 24, Job 1: 21, is to be understood with בְּרִיָּה, אָרִיר, and in a few other cases. Jer. 2: 17 בָּשַׁת בּוֹלְבֶהָ seems best explained by the ellipsis of the relative *in the time that he was leading thee*, so Ezek. 27: 34, Gen. 38: 29, 40: 10.

b. The negative אֵין, which includes in its signification the substantive verb, is constantly used with participles, אֵין פּוֹתֵר *there was no one interpreting* Gen. 41: 8, אֵין נֹתֵן *I am not giving* Ex. 5: 10, אֵין נָתַן *straw is not given* ver. 16. The simple negative לֹא *not* is very rarely found with them לֹא יִעֲנֶנּוּ Job 29: 12; where it would be required, the preterite or fu-

ture tense, as the case may be, must ordinarily be employed, *all going down to the dust and לֹא תִחְיֶה לֵב* not saving alive Ps. 22: 30.

INFINITIVE.

§ 279. 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 or the predicate of a proposition, or it may be governed by a verb, and in its construct form by a noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The absolute infinitive is in a very few instances used as a subject, *מִהֲיִתְקַדְּמֶיךָ הַיָּמִים כִּפְסֵם* what doth your reproof reprove? Job 6: 25, *אֲבָל* to eat much honey is not good Prov. 25: 27, Eccles. 4: 17, or a predicate *הַשְׁפִּיעַת הַצְּדִיקוּת* the effect of righteousness shall be *וְרַחֲמֵי שָׁלוֹם וְיִשְׁפָּט* quietness and confidence Isa. 32: 17; the construct more frequently, either without *לְ*, *עַל מְבוֹהַּ הַצְּדִיקִים* to do justice is a joy to the righteous Prov. 21: 15, 13: 19, Gen. 2: 18, or with it, Esth. 5: 8, Ps. 92: 2, Prov. 21: 9 comp. 25: 24; Esth. 1: 7, *הַדְּבָרִים הַלְּוִיִּם* the words of the wicked are *לְיִשְׁבַּע דָּמִים* to lie in wait for blood Prov. 12: 6. In apposition with the subject 2 Sam. 13: 16. Pronouns and predicates referring to an infinitive may be in the masc. as the more primary form, § 198, Jer. 2: 19, or in the fem. as a substitute for the neuter, § 198. *a.*, 1 Sam. 18: 23, 25: 31, 2 Sam. 3: 37, Isa. 1: 12, Jer. 2: 17, 9: 23, 23: 14.

b. The infinitive retains its absolute form, when separate and unconnected, but the construct form is assumed when it is in close relation with other words. The latter is accordingly used not only as in nouns, which may be in the construct relation with following nouns, but commonly also when governed by a verb, noun or preposition. The absolute infinitive is rarely governed by a verb. *לִמְדוֹת הַטֹּב* learn to do well, *אֲצַרְהוּ הַלְוִיָּהּ* redress wrong Isa. 1: 17, *עַד יֵדָע* until he knows *וְיִסָּר* to refuse the evil, *וַיִּבְחַר* and to choose the good, 7: 15, *וְלֹא-יָבֹאוּ בְרִיתָיו הַלְוִיָּהּ* and they would not walk in his ways, 42: 24, *וְיִסָּר* thou wilt make us offscouring *וְיִסָּר* and refuse Lam. 3: 45, Job 13: 3, Isa. 57: 20, Jer. 9: 4; still more rarely by a noun *הַדֶּרֶךְ הַיָּשָׁר* the way of understanding Prov. 21: 16, 1: 3, and almost never by a preposition 1 Sam. 1: 9. The construct infinitive when governed by a verb or noun is usually though not invariably preceded as in English by the preposition *לְ* to, *אֲבָל* *בִּי* I shall be able to fight with him Num. 22: 11, but see Gen. 37: 4, Ex. 2: 3, etc.; *עַתָּה* *לְבִיָּהּ* a time to be born and a time to die Eccl. 3: 2 ff.; *לְ* is less frequently omitted in prose than in poetry, *I know not (how) כִּי אֵיךְ הָיָה הַדָּבָר* I thou hast refused to be ashamed Jer. 3: 3, Mal. 2: 16, Job 33: 32, *כִּי יִרְדֵּם לְעִיר* ready to rouse leviathan Job 3: 8. *לְ* is not prefixed to an infinitive, which is preceded by a noun in the construct state *בַּשָּׁנָה* in the year of Tartan's

coming Isa. 20: 1, עַתָּה כְּפֹרֵי וְעַתָּה רְקוֹד a time of mourning and a time of dancing Eccl. 3: 4. Such verbs as בָּיְתָה to finish, יָרָא to fear, מָנַע to hinder, and מָצַיִה used negatively to command not to do anything, may be followed by כִּן from with the infinitive. Thus Moses finished בְּדַבֵּר speaking lit. from speaking Ex. 34: 33, so Lev. 16: 20, Josh. 19: 51 (but לְ ver. 49), 1 Sam. 10: 13, 2 Sam. 6: 18, 1 Chron. 16: 2, Ezek. 43: 23, but כִּפָּה לְדַבֵּר he finished speaking lit. to speak Gen. 18: 33, which is the more usual construction. יָרָא לְיָשֵׁב he feared to dwell, Gen. 19: 30, but אֶל־הַיְרֵאָה כָּרְדָה fear not to go down Gen. 46: 3, Ex. 3: 6, 34: 30; he hath restrained me מִמְּצַיִה from bearing Gen. 16: 2; I shall command מִבְּהִמְצִיחַ not to rain lit. from raining Isa. 5: 6, though the more usual construction would be לֹבֵב־לִי מִבְּהִמְצִיחַ not to rain Gen. 3: 11, Ruth 2: 9, 1 Kin. 11: 10, 2 Kin. 17: 15, Jer. 35: 14. כִּן is also used with the infinitive in other connections in a negative sense his eyes were dim יָרָא so as not to see lit. from seeing Gen. 27: 1, בְּעֵשׂוֹת not doing thy ways בְּמִצְיֵי not finding thy pleasure Isa. 58: 13, 56: 6, Job 34: 30, 2 Kin. 23: 33 K'ri (once even before a future בְּיִקְוִימוֹן Deut. 33: 11); or to indicate comparison, § 264, to trust in Jehovah is better בְּבִטְחָן than to confide in man Ps. 118: 8, 9, Eccles. 4: 17, though לְ may likewise be retained before the infinitive and comparison be suggested by the connection rather than expressed, כְּהַיְוִהתָּה יְצַיֵר too little to be Mic. 5: 1.

c. The preposition לְ is used with the infinitive to express (1) design or purpose, he went up לְהַשְׁתַּחֲוֹת וְלִזְבֹּחַ to worship and to sacrifice 1 Sam. 1: 3, Ex. 21: 14, 32: 29, Lev. 10: 10, 11, Deut. 4: 38, Job 5: 11, 33: 30, Ezek. 17: 14. (2) the result, thou shalt keep the charge of Jehovah לְלֶבְבָהּ so as to walk in his ways לְשַׁמֵּר to keep his statutes 1 Kin. 2: 3, 4, 14: 8, 1 Sam. 19: 5, Ezek. 17: 15, 18; this may be practically equivalent to a limit of time he shall eat butter and honey לְדַעְתּוֹ until he knows Isa. 7: 15; or to the Latin gerund in do אָמַר לְאָמַר spoke saying lit. so as to say, Lev. 10: 3 (but Num. 6: 23 אָמַר by § 280. 2), בָּרָא לְשֵׁשֶׁת created so as to make, made by a creative act Gen. 2: 3, 34: 7, Lev. 21: 9, Deut. 11: 19, 1 Chron. 10: 13, Ps. 103: 20, Jer. 11: 17, 44: 17, Ezek. 14: 13. (3) the time of an action לְשֵׁנִית at Joab's sending i. e. when Joab sent 2 Sam. 18: 29, Gen. 24: 63, Ex. 14: 27, Deut. 23: 12. (4) a periphrastic future, אֲשֶׁר קָהָיוּ that which is to be Eccles. 3: 15, כִּהֵי־לַעֲשׂוֹת what is there to do i. e. what shall I do Isa. 5: 4, 5, 37: 26, 38: 20, 2 Chron. 12: 12, 36: 19, Prov. 18: 24, וְהָיָה הַשָּׁמֶשׁ לְבוֹא the sun was about to set Gen. 15: 12, Josh. 2: 5, קָהָיוּ הֵמָּה they came to be 1 Sam. 14: 21. This form of expression may be suggestive of an intended action, לְכַרֵּת one is to cut, intends to cut Isa. 44: 14, 2 Sam. 14: 16, 2 Chron. 11: 22, Esth. 7: 8, Prov. 20: 25, Hos. 12: 3; or of possibility, אֵין לְהוֹסִיף it is not possible to add to it and לְהוֹסִיף there cannot be taken from it Eccles. 3: 14, 2 Chron. 20: 6; necessity, אֶפְרַיִם לְהוֹצִיא is to bring out i. e. must bring out Hos. 9: 13, לֹא לְהוֹצִיחַ one must not make mention Am. 6: 10, Job 30: 6; propriety or duty לֹא לְהִרְשֵׁשׁ is not to be registered 1 Chron. 5: 1, 9: 25, גִּזְרוּ should one help the wicked 2 Chron. 19: 2, קָהָיוּ you ought to smite 2 Kin. 13: 19. In some instances it is doubtful whether לְ with the inf. is a periphrastic future or is to be otherwise explained Eccles. 9: 1, Jer. 17: 10, Hab. 1: 17, Job 36: 20. Various other prepositions

may precede the infinitive, as *ב* *in*, *כ* *like*, *אֶת* *until*, *עַל* *upon*, *לְפָנַי* *in order to*, *בְּגִלְתִּי* *because of*, *לְפָנַי* *before*, etc. Their occurrence before finite forms of the verb in lieu of conjunctions is rare and exceptional, Gen. 31: 20. There is an occasional ellipsis of the infin. *הָיָה* *to be* after a preposition, *he removed her* *מִמְּלִכְוֹתָהּ* *from being queen* 1 Kin. 15: 13, Isa. 7: 8, 17: 1, 25: 2, Jer. 48: 2, Job 34: 30.

d. The infinitive in the construct before its subject. *בְּהִבְרָאָם* *in their being created* i. e. *when they were created*; *in the day* *הַיּוֹם אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵינוּ* *of Jehovah God's making earth and heaven* Gen. 2: 4; *there was no water* *לְשִׁמְתָהּ הַיָּם* *for the drinking of the people* Ex. 17: 1, 2 Kin. 14: 22; compound subject Jer. 29: 2; pronominal suffix as subject, Lev. 16: 1, Num. 30: 16, Deut. 12: 30, 2 Sam. 5: 13; the infin. and suffix instead of a finite tense, *וְיִשְׁבְּתִי* *and my dwelling* (shall be) i. e. *I shall dwell* Ps. 23: 6, so Job 9: 27, Zeph. 3: 20, Dan. 11: 1. Before its object, *שָׂאתָ פְּתִירָאֵשׁ* *the accepting of the person of the wicked* Prov. 18: 5, *וַתִּתֵּן כֹּחָהּ* *to yield its strength* Gen. 4: 12, 1 Kin. 16: 21. Construct before its subject and governing an object, Gen. 5: 4, 13: 10, 41: 39, 46: 30, 50: 14, Ex. 7: 25, Deut. 1: 4, 4: 14, 2 Sam. 14: 13, 1 Kin. 13: 31, 2 Kin. 5: 7, 2 Chron. 34: 19, Isa. 29: 13, Jer. 24: 1, 28: 12, 32: 16, 34: 8, 36: 27, 40: 1. The object interposed before the subject, 2 Sam. 18: 29; a particle *so* interposed Job 34: 22. The infinitive preceded by a noun in the construct state receives the article properly belonging to the noun in Gen. 2: 9, Num. 4: 12, §§ 248. 6. c, 259.

e. The negative adverb ordinarily used with the infinitive is *בְּלֹא*, *I commanded thee* *אַל-לֹא* *not to eat* Gen. 3: 11, Deut. 4: 21, 12: 23, 17: 20, 1 Kin. 11: 10, Jer. 35: 8, 38: 26, Ezek. 13: 22, 17: 14, Dan. 9: 11; once *לֹא* 2 Kin. 23: 10; with the prep. *בְּ*, *בְּלֹא* Num. 14: 16, Ezek. 16: 28, *לֹא* occurs before the pret. or fut. Ex. 20: 20, 2 Sam. 14: 14, Jer. 23: 14, 27: 18, Ezek. 13: 3; *לֹא-בְלֹא* four times before a pret. in the same phrase, Num. 21: 35, Deut. 3: 3, Josh. 8: 22, 11: 8.

§ 280. 1. The absolute infinitive, expressing simply the essential idea of the verb apart from all modifications of tense, number and person, may be introduced without logical connection as an exclamation, *הִיָּה הָרוֹג* *lo! slaying oxen!* and *killing sheep! eating flesh! and drinking wine!* Isa. 22: 13, 21: 5, 59: 4, 13, Jer. 7: 9, Hos. 4: 2, 2 Chron. 31: 10, Job 15: 35, or in apposition to some preceding word by which attention is directed to it, *I will tell you what I will do* *הִסֵּר הַחֵץ* *take away the hedge*, *פָּרַץ* *break down the fence* Isa. 5: 5, 58: 6, 7, Jer. 9: 23, 23: 14.

a. In a very few instances the construct infinitive is similarly used, Ezek. 21: 31, Mal. 2: 13.

2. Or it may be used in an explanatory clause, defining the mode of a preceding action or the circumstances attending it, as the Latin gerund in *do* or the English participle, *they tare me* תָּרַקְתִּי *gnashing their teeth at me* Ps. 35: 15, 16, *I will perform all* וְהָיָה וְהָיָה *beginning and ending* 1 Sam. 3: 12, Gen. 30: 32, Ex. 30: 36, Deut. 9: 21, 13: 16, 27: 8, 2 Sam. 8: 2, Job 15: 3, Isa. 30: 14, 57: 17, Hab. 3: 13, Zech. 7: 3. The principal verb may be thus repeated for the sake of a fuller statement, *we devoted them . . .* הִתְּהַלְּמֵם *devoting every city, men, women and children* Deut. 3: 6, which is commonly made by adding another verb in the absolute infinitive, *Jehovah will smite Egypt* וְרָפְאוּ וְרָפְאוּ *smiting and healing* Isa. 19: 22, 1 Kin. 20: 37, 2 Kin. 4: 43, 2 Chron. 36: 15, Jer. 11: 7, 12: 17, Joel 2: 26.

a. Infinitives are thus used as explanatory of a preceding absolute infinitive, Jer. 32: 33, or imperative Isa. 7: 11. A finite verb is added to each infinitive, Isa. 31: 5. The subject of the infinitive differs from that of the principal verb, Jer. 22: 19, 31: 2. Some absolute infinitives are so frequently employed in this subsidiary manner, that they are practically reduced to adverbs, e. g. תְּהַלְּמֵם Josh. 3: 16, הִתְּהַלְּמֵם, § 236. 3 (2).

3. Continuing a principal clause it may be used instead of the finite form represented in the preceding verb, and borrow its complexion as to tense and other relations from it, *and they blew with trumpets* וְהִתְּהַלְּלוּ *and brake the pitchers* prop. there was breaking pitchers Judg. 7: 19; *all this* וְהָיָה וְהָיָה *I have seen and applied my heart* Eccl. 8: 9; *they shall buy fields for money* וְקָנוּ וְקָנוּ *and write the papers* וְהָתוּם *and seal (them)* וְהָתוּם *and take witnesses* Jer. 32: 44.

a. It may thus continue a past tense, Gen. 41: 43, Ex. 8: 11, 1 Sam. 2: 28, 1 Kin. 9: 25, 1 Chron. 5: 20 (change of subject), 2 Chron. 28: 19, Neh. 8: 8, 9: 8, 13, Esth. 3: 13, 9: 6, 12, 16-18, Eccl. 9: 11 (but see 4: 1, 7), Jer. 14: 5, 19: 13, 37: 21, Zech. 3: 4, 7: 5, Dan. 9: 5, 11; or a future, Lev. 25: 14, Num. 30: 3, Deut. 14: 21, Josh. 9: 20, Zech. 12: 10; a jussive future, Esth. 2: 3, 6: 9; imperative Am. 4: 5; present Ezek. 11: 7; participle, Hab. 2: 15; construct infinitive Ex. 32: 6, 1 Sam. 22: 13, 25: 26, 33. A

2 Kin. 18: 53, 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. Niph'al רָסַקוּל רָסַקוּל Ex. 19: 13, 21: 22, 22: 11, 12, 2 Sam. 23: 7, Job 6: 2, Piel Josh. 24: 10 (?), Pual נָבְרָה נָבְרָה Gen. 37: 33, H. phil רָעַרְם רָעַרְם 1 Sam. 23: 22, Hoph'al מוֹת יוֹצֵר מוֹת Ex. 19: 12, Hithpael הִתְמַוְצֵטָה הִתְמַוְצֵטָה Isa. 24: 19; or one derivative species with another of like signification, הִשְׁפָּחָה לֹא נִשְׁפָּחָה Lev. 19: 20, הִתְחַלֵּל לֹא הִתְחַלֵּל Ezek. 16: 4, 1 Sam. 2: 16, 2 Kin. 3: 23. Occasionally the infinitive is borrowed from a cognate verb, אָסַף אָסַף Zeph. 1: 2, Jer. 8: 13 (אָסַף and אָסַף), אָדוּשׁ אָדוּשׁ יְדוּשָׁנוּ (אָדוּשׁ and אָדוּשׁ), Jer. 48: 9. For the sake of greater emphasis the prolonged form of the plural ending in the future נוֹ is sometimes adopted in verbs joined with the abs. inf. שָׁמַיִר הַשְּׁמַיִרִין Deut. 6: 17, 11: 22, 1 Sam. 2: 16. The negative adverb commonly stands before the finite form of the verb לֹא בָרַח לֹא הִבְרַחְנִי Num. 23: 25, Jer. 13: 12, rarely before the infinitive and only when special emphasis is laid upon the negative, לֹא-מוֹת הִמְיָחוּן Gen. 3: 4, 2 Kin. 8: 10 K'thibh, Ps. 49: 8, Jer. 3: 1, Am. 9: 8.

c. The construct infinitive is very rarely used in such combinations instead of the absolute, הִבֵּל הִבֵּל חָבְלָנִי Neh. 1: 7, הִזְוֹת־אֶחָדָהּ Ps. 50: 21; once it is added in a varied form to a preceding construct infinitive, בְּהַגְלֹת נַגְלֹת 2 Sam. 6: 20. The finite verb is repeated, הִשָּׁרִיב הִשָּׁרִיבִי 2 Sam. 15: 8 K'thibh, Gen. 48: 19, Judg. 5: 7, 1 Sam. 17: 13, to which another verb is added Jer. 10: 25, Obad. ver. 16. Imperatives of the same species Judg. 4: 18, 1 Sam. 24: 12, 2 Sam. 20: 16 or of different species are combined, Isa. 29: 9, Hab. 1: 5, Zeph. 2: 1. A verbal noun takes the place of the infinitive, עָרְוָה הַעוֹר, Hab. 3: 9, or is added to it Isa. 22: 18.

2. When the absolute infinitive follows the verb it sometimes expresses continuance or repetition particularly with verbs of motion and when two infinitives are connected together, וַיֵּצֵא וַיָּבֹא וְשׁוֹב *and it went out going and returning* i. e. it kept going to and fro Gen. 8: 7, so ver. 3, 12: 9, וַיֵּלְכוּ הֵלְכוּ וַיִּלְכוּ *they went on lowing as they went* 1 Sam. 6: 12, וַאֲדַבֵּר אֲלֵיכֶם הִשְׁלִימִם וַדַּבֵּר *and I spake to you acting early and speaking* i. e. continuously and earnestly Jer. 7: 13.

a. Thus, וַיִּשְׁפֹּט שֹׁפֵט *he judges, judges* i. e. *is always judging* Gen. 19: 9, וַיֵּאָבֵד גַּם-אֲבֹד *he is also forever devouring* Gen. 31: 15, צָרָה צָרָה *he has gone on refining* Jer. 6: 29, וַבָּא וַבָּא *and he shall come repeatedly* Dan. 11: 10, Num. 11: 32, 16: 13, Judg. 14: 9, 2 Kin. 2: 11, Jer. 23: 17, 29: 19. This order of the words, however, quite frequently has the same signification as when the infinitive precedes the verb, and simply expresses certainty or intensity. Thus *I will go down with thee to Egypt and I will also surely bring thee up* Gen. 46: 4, so Josh. 7: 7, 2 Kin. 5: 11. In Num. 24: 10, Josh. 24: 10 וַיְבָרֶךְ בְּרוּךְ might mean *kept on blessing* these three

times, but not Num. 23: 11 when it had been done but once. When used with the imperative, the abs. infin. always follows: *שמעו ושמעו* may mean *hear attentively* Job 13: 17, 37: 2, or *hear on*, continue to hear, Isa. 6: 9, Num. 11: 15, Judg. 5: 23, Jer. 22: 10. The absolute infinitives denoting continuous action in a few instances precede the finite verb *הִלְכוּ וְנָפְתוּ* *they walk, mincing as they walk* Isa. 3: 16, Jer. 50: 4.

b. When two verbs are connected together to express continuous action, a participle, § 278. 1, is sometimes substituted for the absolute infinitive in the case of one or both, *עָלָה וּבִזְיוֹהָ ... הָיָה עִלָּהָ* 2 Sam. 15: 30, *הִלְכָה וּבִלְעָה* Jer. 41: 6, 2 Sam. 16: 5; an adjective may even take the place of the second, *וּבִלְעָה הַלְוִיָּהּ וְנָקְלָה* Gen. 26: 13, 2 Sam. 5: 10, 1 Chron. 11: 9, *הִלְכָה וְהִשְׁתַּחֲוָתָה ... וְנִתְחַלְּתָה* Judg. 4: 24; the finite verb is omitted in *הִלְכָה וְהִשְׁתַּחֲוָתָה* Esth. 9: 4, 1 Sam. 2: 26, Jon. 1: 11; the substantive verb takes its place, *הָיָה הַלְוִיָּהּ וְנִתְחַלְּתָה* Gen. 8: 5, *נִתְחַלְּתָה הַלְוִיָּהּ וְנָקְלָה* 2 Chron. 17: 12. The second verb may also be put in one of the finite tenses, *הִלְכִים הַלְוִיָּהּ* Josh. 6: 13, *הִלְכָה וְנָקְלָה* ... *הִלְכָה* 2 Sam. 16: 13, 13: 19, or even both verbs 2 Kin. 21: 13.

§ 282. Constructions begun with a participle or infinitive are not infrequently continued in the preterite or future, since these tenses are the fundamental forms of the verb and include within their scope all the relations of time and mode, *לְקַהֲלוֹת* *in order to widows' being their prey and יִבְזְזוּ* *that they may plunder orphans* Isa. 10: 2, *בֹּזְלֵיךָ* *leading counsellors away spoiled and יְהוֹלֵל* *he maketh judges fools* Job 12: 17.

a. The absolute infinitive may thus be continued by the preterite, Josh. 6: 13, Jer. 23: 14, or the future Job 15: 35, Isa. 58: 5-7. The construct infinitive by the preterite 1 Sam. 4: 19, 2 Chron. 16: 7, Ezek. 13: 8, 16: 31; Vav consec. pret. Gen. 9: 14, Josh. 23: 16, 1 Kin. 2: 37, 2 Kin. 18: 32; future, 1 Kin. 8: 35, Job 11: 5, 33: 17, Isa. 1: 15; Vav consec. fut. Ps. 50: 16, 92: 8, Isa. 30: 12, Ezek. 25: 15. Participles by the preterite, 2 Sam. 3: 34, Ps. 15: 2, 3, 22: 30, Am. 5: 7, 8; future Ps. 49: 7, 104: 32, Isa. 5: 8, 31: 1; Vav consec. fut. Gen. 27: 33, 1 Sam. 2: 6, Job 3: 21, Jer. 13: 10.

§ 283. 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, הוֹאִיל הֵלֵךְ *he was willing, walked* i. e. *he was willing to walk* or *walked willingly* Hos. 5: 11, לֹא אוֹסִיף עוֹד אַרְהָם *I will no more add to pity* i. e. *will not again pity* Hos. 1: 6, בְּמִשְׁפִּימ הֵלֵךְ *being early to go* or *going early* Hos. 6: 4, הוֹאִיב וְרָאִיתִי *shall I endure and see* i. e. *endure to see* Esth. 8: 6, *if ye have dealt truly* וַתַּמְלִיכוּ *and made Abimelech king* i. e. *in making him king* Judg. 9: 16, Deut. 1: 5, 31: 12, Job 6: 9, 19: 3, Prov. 23: 35, Cant. 2: 3, Isa. 42: 21, 52: 1, Lam. 4: 14, Zeph. 3: 7, Zech. 4: 10.

a. This coordination most frequently occurs, when the second verb expresses the principal idea and the first simply qualifies it, and might consequently be rendered by an adverb, אַל תִּרְבּוּ דַבְּרוּ *do not multiply speak* i. e. *speak much* 1 Sam. 2: 3, Ps. 51: 4, הִמְלִיכוּ שְׂחָחוּ *they have decapened corrupted* i. e. *deeply corrupted* Hos. 9: 9, וַיַּחַדְר וַיִּרְדֵּן *and he hastened and ran*, ran hastily 1 Sam. 17: 48, 16: 16, Ps. 37: 7, Isa. 3: 26. In other instances of this sort the second verb is put in the infinitive וַיִּסְפֵּה שְׁלַח Gen. 8: 10 *and he added to send* or וַיִּסְפֵּה וַיִּשְׁלַח 1 Sam. 19: 21 *and he added and sent*, for *he sent once more*; תָּשׁוּב לְרֹאוֹת Job 7: 7 *return to see* or שָׁבְתָה שְׁבִיָּה Eccl. 4: 7 *return and see* for *see again*; הִקְרִיב לָבוֹא *brought near to come*, came near Gen. 12: 11, הִתְבַּרְחָה לְבָרֶחַ *didst hide thyself to flee, flee secretly* 31: 27, הִשְׁאַל לְשֹׂאֵל *thou hast been hard in asking*, asked what is hard 2 Kin. 2: 10, 1 Kin. 14: 9, Ps. 33: 3, 126: 2, 127: 2, Joel 2: 20, Am. 4: 4, Jon. 4: 2, Mic. 6: 8, 13. This order is sometimes reversed and the qualifying verb put in the infinitive, thus we find both הִבְלִיא לְהַעֲזֵר *he was wonderfully helped* 2 Chron. 26: 15 and עָשָׂה לְהַבְלִיא *he did wonderfully* Joel 2: 26.

b. In the following instances the verbs thus co-ordinated have different subjects, אוֹבֵל נִכְחֵ-בִי *I shall be able, we shall smite him* i. e. *I shall with our aid be able to smite him*, Num. 22: 6, לֹא הוֹסִיפִי וְקָרְאוּ-לִי *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 אֲכַלֵּה *I know not (how) I shall flatter* i. e. *how to flatter*, Job 32: 22; וַיִּדְעֵתִי וַאֲנִי-צָפֵאתִי *I knew and might find him* i. e. *how to find him*, Job 23: 3.

OBJECT OF VERBS.

§ 284. When the predicate is a verb it may be extended by the addition of a direct or indirect object, an adverb or some other qualifying expression. 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 **אֵל** the sign of the definite object; if a personal pronoun, it is suffixed either to **אֵל** or to the governing verb.

a. The usual order of words in Hebrew is verb, subject, object, Gen. 1: 1, 21; but in a circumstantial clause, § 309, the subject, to which attention is specially drawn, precedes the verb 1: 2, 2: 5, 6. Of two objects the near will precede the remote 3: 20, 5: 2, and the direct the indirect 2: 20, 21; and subsidiary expressions follow 1: 24, 26, 2: 8, 3: 8. If the object, whether direct or indirect, be a pronoun, it will immediately follow the verb 1: 17, 22, 29, 2: 19, 4: 15, 25. The order is, however, liable to such modifications as emphasis may require. Thus, if stress be laid upon the subject, it may precede the verb 3: 13, 4: 15, Ps. 3: 6, from emphasis of contrast Ps. 1: 6 or of parallelism Ps. 2: 1, 2, 10. So the object may precede the verb, whether direct, Gen. 3: 10, 15, 18, (emphasis of parallelism) Ps. 3: 8, or indirect (emphasis of contrast) Gen. 1: 5, 3: 16, 17 comp. ver. 14 4: 5 comp. ver. 4; the remote object may precede the near (emphasis of parallelism) Ps. 2: 8, or the indirect may precede the direct Gen. 1: 5, 8, 10, 3: 21. The time, place and manner of an action belong properly at the end of a clause Gen. 1: 9, 20, 3: 8, 14; though they may be placed at the beginning 1: 1, 3: 19, or wherever perspicuity or emphasis may seem to demand 3: 24, 4: 24. The removal of a word from its natural position to the end of a clause is also sometimes emphatic, thus the subject Ps. 34: 22, the indirect pronominal object Ps. 4: 4, and the vocative יהוה ver. 7.

b. A noun, which is the direct object of a verb, may receive **אֵל**, whether it is definite, § 249, by signification, as a proper noun, *God tempted אֵל-אֲבְרָהָם* Abraham Gen. 22: 1, or is made so by the article, *God saw אֵל-אֶת-הַאֵשׁ* the light Gen. 1: 4, a pronominal suffix, *take, now, אֵל-בְּרַכְיָהוּ* my blessing Gen. 33: 11, or construction with a definite noun, *Jacob called אֵל-שְׁמֵי הַמָּקוֹם* the name of the place Gen. 35: 15. The particle **אֵל** 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, **אֵל** may be repeated before each of them, *I have given אֵל-הָאָרֶץ אֶת-הָאָרֶץ* this land . . . אֵל-הַכֵּנִיזִי the Kenite אֵל-הַכֵּנִיזִי and the Kenizzite, etc., etc., Gen. 15: 18-21; *they stripped אֵל-יוֹסֵף* Joseph אֵת-בְּגָדוֹ of his coat אֵת-הַכֹּתֵן הַשָּׁלֵם the full-length coat Gen. 37: 23, Ex. 35: 11-19, Lev. 7: 3, 4, 2 Chron. 29: 18, 19; or it may stand before a part of them only, Ex. 33: 2, Deut. 12: 6, 1 Kin. 1: 44, or it may be omitted altogether, Deut. 11: 14. In a very few instances the article is

dropped after **אֵל**, which of itself indicates the definiteness of the noun, *he reared up for himself* **אֵלֶיךָ עֹמֵד** *the pillar* 2 Sam. 18: 18; *and carver strengthened* **אֵלֶיךָ אֲדָרֵה** *gilder* Isa. 41: 7, where the omission of the article is poetic, § 250; **אֵלֶיךָ אֲדָרֵה** 1 Sam. 26: 20 is definite in thought, if not in form, as David meant himself; Lev. 20: 14, Judg. 7: 8, 2 Sam. 4: 11, Job 13: 25, Eccl. 7: 7, Ezek. 16: 32.

c. Pronouns with **אֵלֶיךָ** *this ye shall eat* Lev. 11: 9; *put* **אֵלֶיךָ** *this (fellow) in the prison* 1 Kin. 22: 27, Gen. 44: 29, Ps. 92: 7; **אֵלֶיךָ** *whom they have cast into the prison* Jer. 38: 9; *he knew* **אֵלֶיךָ** *what his youngest son had done to him* Gen. 9: 24; **אֵלֶיךָ** *whom hast thou reproached?* Isa. 37: 23. It does not occur before the neuter **אֵלֶיךָ**; Jer. 23: 33 is only an apparent exception, since it stands before the entire expression quoted from the words of the people. 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, 8: 21, 9: 3, 41: 48, 56, **אֵינֶנּוּ** *any one, each* Ex. 21: 28, Num. 21: 9, **אֶחָד** *one* 1 Sam. 9: 3. With personal pronouns, **אֵלֶיךָ** Gen. 32: 1, or **אֵלֶיךָ** Gen. 48: 20 *and he blessed them*.

d. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, **אֵלֶיךָ** *as for the iron, it fell* 2 Kin. 6: 5; **אֵלֶיךָ** *as for all these (they were) men of valour* Judg. 20: 44; **אֵלֶיךָ** *as for my statutes they did not walk in them* Ezek. 20: 16, 17: 21, 35: 10, 43: 7, 44: 3, Dan. 9: 13, Hag. 2: 5, Zech. 8: 17; so also in a sort of loose apposition to preceding statements Ex. 1: 14, 1 Kin. 6: 5, Ezek. 14: 22. **אֵלֶיךָ** occasionally stands in a similar manner before a noun placed absolutely, **אֵלֶיךָ** Isa. 32: 1, Ex. 27: 3, 19, 2 Chron. 7: 21, Eccl. 9: 4. Some regard **אֵלֶיךָ** as the sign of the object in such passages as **אֵלֶיךָ** 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, **אֵלֶיךָ** is the preposition *with*, § 240, and the passage is to be rendered *the lion came and (that too) with the bear*, so Gen. 49: 25, Num. 3: 26, Josh. 17: 11, 1 Sam. 26: 16, 1 Kin. 11: 25, etc.

e. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, *dandum est terram, let the land be given* Num. 32: 5, **אֵלֶיךָ** *and there was told to Rebekah (i. e. some one told her) the words of Esau* Gen. 27: 42, so Gen. 4: 18, 17: 5, Ex. 10: 8, 21: 28, 25: 28, 27: 7, Lev. 10: 18, 13: 56, 14: 48, 16: 27, Num. 14: 21, 26: 55 (but see ver. 53), Dent. 12: 22, 20: 8, Josh. 7: 15, 2 Sam. 21: 11, 22, 1 Kin. 2: 21, Esth. 2: 13, Ps. 72: 19, Prov. 16: 33, Jer. 35: 14 (but active construction ver. 16), 38: 4, 50: 20, Ezek. 16: 4, Hos. 10: 6, Am. 4: 2. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, **אֵלֶיךָ** *let not be evil in thine eyes (i. e. do not regard as evil) the thing* 2 Sam. 11: 25, **אֵלֶיךָ** *and there was to him (he had)* Josh. 17: 11, 1 Sam. 20, 13, Josh. 22: 17, Neh. 9: 32, so with **אֵלֶיךָ** Hag. 2: 17. In 2 Kin. 18: 30 **אֵלֶיךָ** *the city shall be given*, the verb agrees with **אֵלֶיךָ** notwithstanding its reception of the sign of the object (**אֵלֶיךָ**)

is omitted in the parallel passage, Isa. 36: 15), so Num. 5: 10. This impersonal construction is often indicated without אָר by the lack of agreement between the verb and the noun, which shows that the latter is regarded not as the subject but as the object. So with passives Gen. 2: 23, 10: 25, 35: 26, Ex. 12: 16, 13: 7, 31: 15, Lev. 2: 8, Num. 26: 62, 28: 17, Job 22: 9, Ps. 87: 3, Isa. 21: 2, Dan. 9: 24. With הָיָה *there was*, וַיְהִי פְלִיטָה , Gen. 5: 23, 31 (but וַיְהִי vs. 14, 17, 27), 15: 17, Ex. 12: 49, 28: 32, Num. 9: 6, Deut. 21: 3, Josh. 18: 12 K'thibh, 19: 33 (but see ver. 29), Eccl. 2: 7, Isa. 8: 8.

f. The object of a verb is often omitted when it can be easily supplied from the context, וַיָּבֵא *and he brought* (them) Gen. 2: 19. Sometimes the object is a pronoun referring to something not yet mentioned, אֶרְאֶנּוּ *I shall see him*, viz. the star spoken of afterwards Num. 24: 17, or which is emphatically suppressed altogether לֹא אֶשְׂרֹבֶנּוּ *I will not turn it back* Am. 1: 4, leaving the imagination to supply what it is. In the language of the Hebrew grammarians an intransitive verb is עוֹבֵד *a verb that stands still*; a transitive is פֹּעֵל יוֹצֵא *a verb that goes out*; if it has one object, it is יֹצֵא יוֹצֵא *going out to a second*, another than its subject; if it has two objects, it is יֹצֵא יוֹצֵא *going out to a third*.

g. Derivatives from verbs that govern a direct object, may do the same, $\text{כְּבִדְהָבָה אֶת־סוֹדִם}$ *like God's overthrow of Sodom* Isa. 13: 19, $\text{לְהַשִּׁיב אֶת־שִׁירְהָה}$ *for the salvation of thine anointed* Hab. 3: 13, Gen. 2: 9, Ex. 9: 20, 1 Kin. 1: 40, Isa. 22: 2, Ezek. 34: 12.

§ 285. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: $\text{מְלֵא הַבַּיִת אֲנָשִׁים}$ *the house was full* (of) *men* Judg. 16: 27, $\text{שָׂבַעְתִּי עֲלוֹת אֵילִים}$ *I am sated* (with) *burnt-offerings of rams* Isa. 1: 11, הִכְרַנּוּ בָּל *we lacked every thing* Jer. 44: 18, Gen. 27: 45, Prov. 3: 10. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: תֵּלְכָה הַרְלָב *shall run* (with) *milk* Joel 4: 18, Ezek. 7: 17, Ex. 3: 8, רָדְדָה פְּלִיטָה *mine eye* *runneth down* (with) *water* Lam. 1: 16; $\text{בָּעֹר קָמְשׁוּרִים}$ *it had all come up* (with) *thorns* i. e. was overgrown with them, Prov. 24: 31, Gen. 40: 10, Isa. 5: 6.

a. In these and similar phrases the result of an action is regarded as its object; so, צֹמַח צִדִּיק *growing up* with *trees* i. e. producing trees Eccies. 2: 6; רָגַב הַחֵכֶה *buddeth forth* wis-

dom Prov. 10: 31; עָבְרוּ רַבְרָבִיּוֹת *they overflow with deeds of wickedness* Jer. 5: 28; וְשָׁלַח צְפַרְדְּעִים *and it shall creep i. e. swarm with frogs* Ex. 7: 28.

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, וַיֵּלְכוּ אֶת כָּל־הַמִּדְבָּר *and we went (through) all the wilderness* Deut. 1: 19, and figuratively, הֵלְכוּ צְדָקוֹת *walking (in) righteousness* Isa. 33: 15, וַיָּבֹאוּ הָעִיר *and they came into the city* Josh. 8: 19, יָצְאוּ אֶת־הָעִיר *they went out (of) the city* Gen. 44: 4, צָלוּ *they went up (to) the top of the mountain* Ex. 17: 10, יִמְדְּרוּ *they shall go down (to) Sheol*, Ps. 55: 16, הֲרַחֲקוּ *they hasten (to) her wall* Nah. 2: 6, Gen. 13: 10, Deut. 2: 27, Judg. 19: 18, Job 29: 3, Isa. 57: 2, Jer. 16: 8, 18: 2, 3, 44: 14, Ezek. 17: 12.

3. Intransitive verbs may, as in other languages, govern their cognate noun, הִלְמַמְתִּי הַלֶּרֶם *I have dreamed a dream* Gen. 37: 9; וַיִּסְפְּדוּ־שָׁם מִסִּפְדָּר *and they lamented there a lamentation* Gen. 50: 10; יָהֵבֵל תְּהַבְלֵנוּ *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, הִמְזִיה גְדוֹלָה קְנָאֲתִי *I have been zealous a great fury* Zech. 8: 2, אֶישָׁן הַמָּוֶת *I shall sleep death i. e. the sleep of death*, Ps. 13: 4, Isa. 6: 11.

a. For additional examples see Gen. 1: 11, 27: 34, 43: 16, Lev. 26: 36, Josh. 22: 20, Judg. 8: 24, 2 Sam. 12: 16, 1 Kin. 1: 12, 40, Ps. 14: 5, 144: 6, Prov. 1: 19, 17: 27, Isa. 1: 13, 5: 1, 6, 8: 10, 42: 17, Jer. 17: 18, 23: 20, Ezek. 18: 3, 21: 5, 22: 29, 27: 35, Hos. 10: 4, Jon. 1: 10, 16, 4: 1, 6, Zech. 1: 2. Sometimes the expression is made more emphatic by placing the noun before the verb, 1 Kin. 2: 16, 20, Ps. 139: 22, Jer. 30: 14. In several instances the verb governs a relative which has a cognate noun as its antecedent, Gen. 27: 41, Deut. 28: 53, 1 Kin. 3: 28, Ps. 89: 51, 52, Zech. 13: 6.

4. Any verb may take as its object a noun which defines the extent of its application, הָלְאָה אֶת־רַגְלָיו *he was diseased in his feet* 1 Kin. 15: 23; וְהָיָה אֲנִי־גָדֹל *in the throne will I be greater than thou* Gen. 41: 40; וְנִשְׁקָפוּ אֶת־פְּנֵיהֶם *let us look one another* 2 Kin. 14: 8, 11.

a. This like the Greek accusative of specification applies to any part or possession of the subject, which is particularly concerned in the action of the verb, $\text{קִיָּיִרְיִי אֶת־קוֹלִי}$ *I cry as to my voice*, with my voice Ps. 3: 5. $\text{תְּהַרְהֵרְךָ אֶת־יָדְךָ}$ *as to thy hand*, by thy hand, *didst cast out nations* Ps. 44: 3, which is better than to regard these as cases of explanatory apposition, *I viz. my voice, thou viz. thy hand; thou didst tread in the sea* $\text{אֶת־סוּפְיֵי־יָמֶיךָ}$ *as to thy horses*, with thy horses, Hab. 3: 15, Ex. 6: 3, 1 Sam. 25: 26, 33, Ps. 17: 10, 13, $\text{יִפְּרָשׁוּ־יָמֶיךָ}$ 32: 8, 60: 7, Isa. 10: 30, 26: 9; or to any circumstance which stands in general relation to it, *ye perish* $\text{אֶת־דְּרֹגְתֵי־הַדָּבָר}$ *as to the way* Ps. 2: 12, *impoverished* $\text{בְּיַחַד־הַחֲבִיבִים}$ *in respect to oblation* Isa. 40: 20. Comp. after adjectives Job 11: 9, 15: 10. Sometimes this limitation or specification is made by the preposition לְ 1 Kin. 10: 23, Jer. 30: 12, or בְּ 2 Chron. 16: 12.

§ 286. 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.

a. The various prepositions with which different verbs may be construed and the consequent effect upon the meaning of the latter can be learned in detail from the lexicon. A few peculiar usages may here be noted: e. g. the use of בְּ *in* (1) after such verbs as אָחַז (also direct object) *to seize or hold*, הִתְחַזְּקוּ־בְּ (also direct object) *to lay hold of or hold fast*, הִבֵּן (also with לְ or אֶת) *to cleave to*, $\text{בָּחַר$ (also direct object) *to choose*, $\text{הִאֱמִינִי$ (with לְ *to believe*) *to believe in*, בָּטַח־בְּ (with אֶת *to trust to*) *to trust in*; the preposition in all these cases suggesting penetration of the object and adhering to it. (2) After certain verbs of sense נָגַע (also with direct object, אֶת , עַל or עַד) *to touch*, שָׁמַע (also with direct object, לְ , אֶת or עַל) *to hear, hearken to*; with $\text{הִרְיִחַ$ *to smell*, רָאָה or הִקְוָה *to see* it suggests that the sense is delightfully fixed upon its object, *to smell with pleasure, to gaze upon with delight*. (3) After verbs of motion it may have the sense of association *with*, בָּ בֹאִי *to come with i. e. to bring*, Ps. 66: 13, בְּ הִלַּכְתִּי *to go with i. e. to take*, Ex. 10: 9, so בְּ עָבַדְתִּי *to perform service with* or by means of any one i. e. *to impose service upon him* Ex. 1: 14. (4) In a partitive sense (the part being contained in the whole) after לָכַח *to eat*, Ex. 12: 43-45, Lev. 22: 11, Judg. 13: 16, לָקַח *to eat* Ps. 141: 4, שָׁתָה־בְּ *to drink* Prov. 9: 5, הִתְנַחֵם־בְּ *to give to drink* Ps. 80: 6 and the like; מִן may be similarly used (the part taken from the whole) Lev. 7: 21, Deut. 26: 14, Ezr. 2: 63. (5) After verbs denoting hostility (violent collision and penetration), בְּ בָּרַח *to deal treacherously with*, בְּ נִלְחַם *to fight with*, בְּ נִשְׁבַּח *to trespass against*, בְּ מָרַדְתִּי (also with direct object) *to rebel against*, בְּ חָרַה־אֵת (also with אֶת or עַל) *anger burned against*.

b. Verbs denoting fear or shame are followed by מִן *from*, since one instinctively turns away from that which excites these emotions, so בָּהִיר , הִתְיַבֵּשׁ , הִתְחַפֵּז , הִתְחַיֵּב , הִתְחַיֵּב , הִתְחַיֵּב , which also take a direct object, and בּוֹשֵׁת , חָפֵז , חַיֵּב ; etc.

c. Any verb may be followed by לְ to indicate the indirect object *to* which something is done, *he said* אָמַר־לָהֶם *to them* Gen. 1: 28, *I have given* נָתַתִּי־לָהֶם

to you, ver. 29, or for which something is done (dative of advantage) e. g. *לִפְנֵי* to fear for or on behalf of Hos. 10: 5, *לְפָנָיו* to be zealous for, *לְמַחְסֵי* to fight for, *לְפָנָיו* to pray for, *לְפָנָיו* plead for etc. It is thus used pleonastically with suffixes referring to the subject of the verb *לְךָ* go for thee i. e. go thou, *לְךָ* flee thou, *לָנוּ* we are cut off for us i. e. so far as we are concerned Ezek. 37: 11. The verb *לְךָ* to be with *לְךָ* may mean (1) to be or belong to any person *לְךָ* it shall be or belong to thee i. e. thou shalt have it Josh. 17: 18. (2) to be for or serve as any thing *לְךָ* and it shall be for a sign Ex. 13: 16, or with *לְךָ* both of the person and the thing, *לְךָ* to thee for a sign ver. 9, Gen. 1: 29, 47: 24, Ex. 4: 16, 10: 7. (3) to be unto or to become *לְךָ* he shall become a nation, Gen. 18: 18, 2: 7, 10, 24, Ex. 4: 3, 4, Isa. 21.

d. Pronominal suffixes attached to verbs ordinary represent the direct object, but are occasionally used when the objective relation is indirect, *לְךָ* thou hast given me the land of the south Judg. 1: 15 for *לְךָ* thou hast given to me, which occurs in the same verse; *לָנוּ* grant them to us Judg. 21: 22; *לְךָ* I would declare to him Job 31: 37. So in a few instances after intransitive verbs, *לְךָ* he grew up to me as to a father Job 31: 18, *לְךָ* shall dwell with thee Ps. 5: 5, 13: 5, *לְךָ* encamping against thee 53: 6, perhaps Isa. 35: 1, see § 55. 1, Isa. 65: 5, Jer. 20: 7, comp. § 102. 2.

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, *לְךָ* they went out from the city may be expressed by the direct relation, *לְךָ* Gen. 44: 4, or by the indirect, *לְךָ* Josh. 8: 22; *לְךָ* 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 may be construed either with a direct object or with *לְ* to, in reference to, thus, *לְךָ* to love any one and to have love to any one, *לְךָ* to cure and to perform a cure for any one, *לְךָ* to save and to grant salvation to any one, *לְךָ* to destroy and to bring destruction to any one, *לְךָ* to hear and to give ear to; *לְךָ* to tell with or without *לְךָ*; *לְךָ* to justify takes a direct object except Isa. 53: 11 where it has *לְךָ*; *לְךָ* to deliver has *לְ* once Jon. 4: 6; so *לְךָ* to honour Ps. 86: 9, Dan. 11: 38. Both constructions occur with the same verb in the same sentence 1 Kin. 1: 9, Ps. 21: 9, 47: 7; see also 2 Chron. 16: 12. By a usage which belongs for the most part to the later books *לְ* is sometimes prefixed to nouns explanatory of a direct object 1 Chron. 5: 26, 29: 20, 2 Chron. 25: 10, Ezr. 8: 24,

Neb. 9: 32, and sometimes to the direct object itself, Ps. 69: 6, 116: 16, Isa. 11: 9, Jer. 40: 2, Lam. 4: 5, Ezek. 26: 3, 1 Chron. 16: 37, 29: 12, 22.

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 *נִפְּצַח בְּשֹׁפָר* *blow the trumpet* Hos. 5: 8, *נִפְּצַח בְּשֹׁפָר* and he blew with the trumpet Judg. 3: 27; *פָּרַשׁ הַיָּדָיִם* to spread forth the hands Ps. 143: 6, but followed by *בְּ* to spread forth with the hands Lam. 1: 17; see also 2 Chron. 26: 15, Prov. 25: 20.

3. By a condensed style of expression (*constructio praeagnans*) 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, *תְּהַלַּלְתָּ לְאֶרֶץ* *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89: 40, 74: 7, Ezr. 2: 62, *פָּתְחוּ אֶת־אֶזְבְּחֵי* *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36: 16 *בְּקִרְבֵי הַקְּרָנִים* *thou hast answered (by saving) me from the horns of the wild-oxen* Ps. 22: 22. Different objects may also be attached to a verb, whose meaning is in strictness adapted only to one (*zeugma*) *thou hast shown me (life and) favour* Job 10: 12.

a. Zeugma may also occur in the case of subjects of a verb, *the roaring of the lion, the voice of the fierce lion and the teeth of the young lions are broken* Job 4: 10.

§ 287. Some verbs have more than one object, viz.:

1. The causatives of transitive verbs: *וְהִזְבַּחְתִּי אֹתָם* *and I will make thy oppressors eat their own flesh* Isa. 49: 26; *לֹא הִרְאֵנוּ אֹתָם לְאֵלֹהִים* *he would not have caused us to see all these things* Judg. 13: 23; *יִנְהַלְקֶנָּה* *he shall cause Israel to inherit it* Deut. 1: 38, 3: 24, Num. 20: 26, Judg. 1: 24, Ps. 25: 4, 45: 5, Jer. 23: 22.

a. This applies to the causatives of verbs of plenty or want, Gen. 42: 25, Ps. 8: 6, Jer. 13: 13, Ezek. 9: 7, or of mot on § 285, Deut. 1: 22, 2 Sam. 15: 25, Job 28: 11, Cant. 1: 4.

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, *all אשר צוה אהו* which God commanded him Gen. 6: 22; *להורח את בני ישראל את כל* to teach the children of Israel all the statutes Lev. 10: 11; *הפית את כל אבי לחי* thou hast smitten all my enemies on the cheek Ps. 3: 8; *לחדש* lift up your hands to the sanctuary Ps. 134: 2; *והתים מהמה* and he shall discomfit them a discomfiture Deut. 7: 23.

a. Some verbs take a direct object of both person and thing as *שאל* to ask Deut. 14: 26, Isa. 45: 11, Hag. 2: 11, *רפר* to instruct Prov. 31: 1, *צוה* to command Ex. 4: 28, Deut. 1: 18, *ענה* to answer 1 Sam. 20: 10, Job 9: 3, *גבל* to treat well or ill, Gen. 50: 15, 1 Sam. 24: 18 (comp. *קבל* Ps. 21: 4, *שחר* Prov. 13: 24), and the like. Or the second object may be that of place after verbs implying motion 2 Chron. 6: 38, Nah. 1: 8; or of a noun cognate to the verb, Gen. 49: 25, Ex. 3: 9, 1 Sam. 1: 6, 1 Kin. 12: 8, Isa. 14: 6, 22: 17; or of specification, Gen. 3: 15, 37: 21, Deut. 22: 26, 33: 11, 1 Kin. 19: 21, Ps. 17: 11, perhaps 68: 22, § 256. 3. *b*, Jer. 2: 16, 40: 14. A verb may even have three objects of different kinds Judg. 15: 8.

3. The instrument of an action, the material used in its performance, its product, or its result, is often regarded as its secondary or remote object, *והרבמו אהו אבן* and they overwhelmed him with stones Lev. 24: 23; *והגרת אתם* and thou shalt gird them with a belt Ex. 29: 9; *אתה תזרע אתה תזרע* with which thou shalt sow the ground Isa. 30: 23; *והיצר אתה תצר* and he formed the man of dust Gen. 2: 7; *אשר שלחתיו* for which I have sent it Isa. 55: 11; *והבנה אתה תבנה* and he built the stones into an altar 1 Kin. 18: 32.

a. The instrument of an action regarded as its remote object: Num. 24: 8, 2 Chron. 14: 6, Ps. 5: 13, 18: 33, 32: 7, 104: 6, Isa. 37: 6, 41: 2, Ezek. 13: 22, 18: 7, Mal. 2: 13. The material: Ex. 24: 5, 25: 39, 26: 31, 37: 10, 38: 3, 39: 30, 1 Kin. 6: 21, 22, 7: 48-50, Ezek. 13: 10. The product: Gen. 27: 37, *מקשה* Num. 10: 2, *רקלי* 17: 3, *אשר* Deut. 15: 14, *אבן* 28: 24, *ראשי* Judg. 7: 16, *ברכות* Ps. 21: 7, *עבט* 74: 2, Isa. 37: 26, *קיר* Ezek. 4: 3. The result: *I will make all thine enemies back* ערה back, oblige them to turn their backs in flight Ex. 23: 27, Ps. 18: 41, 21: 13; *I will not make you* בנה

destruction, destroy you Jer. 5: 18, 46: 28, Ezek. 11: 13, 20: 17. The instrument may likewise be indicated by the preposition בְּ *by* or *with* Lev. 8: 32, Josh. 10: 11; the material by מִן *from* or *out of* Gen. 2: 19, Ex. 39: 1; the product by לְ *to*, *into* Isa. 41: 15, Jer. 1: 18.

4. Some verbs may govern the subject and predicate of a subordinate clause, $\text{לָדַעַת רָשָׁע בְּסָל}$ *to know wickedness* (to be) *folly* Eccl. 7: 25, the latter, if it be an adjective or participle, will remain without the article, § 263, $\text{שָׁמַעְתִּי אֶפְרַיִם בְּהִתְנַחֵם$ *I have heard Ephraim bemoaning himself* Jer. 31: 18, $\text{רָאִיתִי צְדִיקִים$ *thee have I seen righteous* Gen. 7: 1. Or they may govern two nouns in apposition, the second of which suggests a comparison or is explanatory of the aspect under which the first is viewed, $\text{תִּבְדְּלֵן קִשְׁתָּן כְּקַשְׁתָּן$ *their tongue as their bow* Jer. 9: 2, 1 Kin. 11: 19, Isa. 42: 25, Hos. 14: 3, Am. 5: 1.

a. The predicate object frequently indicates a state or condition, $\text{עֵלֶיךָ בְּצִיִּיתָ}$ *unleavened* Lev. 10: 12, חַיֵּה הַמֶּלֶךְ *alive* Josh. 8: 23, 9: 12, 1 Sam. 8: 1, 2 Kin. 8: 13, Prov. 1: 12. The presence of the article in such cases would show that the word was not a predicate, $\text{וְכִּי רָאָה אֱלֹהִים אֶת-הַמַּלְאָךְ הַמַּכֵּה הַמַּנְבִּיאַת$ *the angel that smote the angel* 2 Sam. 24: 17; $\text{וְכִּי רָאָה הַמַּלְאָךְ הַמַּכֵּה הַמַּנְבִּיאַת$ would mean that *he saw the angel smiting*, in the act of so doing, Gen. 21: 9, 27: 6, 37: 17, Ex. 14: 30, Num. 7: 89, 11: 10, 22: 6, 23, 31, 2 Kin. 2: 10, 8: 12, 19: 8, 1 Chron. 15: 29, Esth. 5: 13. In 2 Kin. 9: 25 $\text{זָכַר אֶת-רִכְבָּהּ אֶת-רִכְבָּהּ$ *remember me and thee riding* the pronouns are in their separate form and אֶת is attached to the predicate participle. Such a clause may be subordinated to קוֹל uttered as an exclamation or to $\text{שָׁמַעְתִּי אֶת-קוֹל}$ as well as to שָׁמַעְתִּי itself, $\text{קוֹל הַדָּרִי רוֹפֵק}$ *the sound of my beloved knocking!* equivalent to *hark!* or *I hear my beloved knocking* Cant. 5: 2, Gen. 4: 10, 1 Kin. 1: 41; $\text{וַיִּשְׁמְעוּ אֶת-קוֹל הַתְּהִלָּה אֲלֵהִים הַתְּהִלָּה$ *and they heard the sound of Jehovah God walking* Gen. 3: 8, Deut. 4: 33, 5: 23, Isa. 6: 8. רָאָה *to see*, when the predicate is an adjective, admits a twofold construction, either $\text{רָאָה אֶת-טוֹב הָאֹרֶץ}$ *the light that it was good* Gen. 1: 4, 12: 14, 13: 10, or $\text{טוֹב הָאֹרֶץ רָאָה}$ *that the tree was good* 3: 6.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, $\text{וְנִמְלְתֶם אֶת בְּשָׂרְ עֲרֻלְתְּכֶם}$ *and ye shall be circumcised in the flesh of your foreskin* Gen. 17: 11, $\text{וַתִּמְלֵא הָאָרֶץ אֹתָם}$ *and the land was filled with them* Ex. 1: 7, שְׁלָחָה קָשָׁה *sent (or charged) with a painful message* 1 Kin. 14: 6.

a. Thus the passive of a causative, Job 7: 3; of a verb implying motion, Gen. 12: 15; of a verb of plenty or want, Isa. 2: 7, 8; a passive having as its object a thing, Ex. 34: 34; a cognate noun, Jer. 14: 17; object of specification, 2 Sam. 15: 32, Dan. 9: 25; instrument, 1 Sam. 17: 5, 1 Kin. 22: 10, Isa. 1: 20; material, 1 Kin. 6: 7, Hab. 2: 19; product, Ex. 25: 31, חָקְקָה Lev. 10: 14, Isa. 24: 12, Mic. 3: 12; a predicate, *it shall be eaten* כָּבְיָהּ *unleavened* Lev. 6: 9. Sometimes the more remote object is made the subject of the passive verb which then governs the nearer object, וְהִתְאַוָּה אֶת־הַכֹּהֵן *and it shall be shown the priest* Lev. 13: 49, but on the other hand וְהִתְאַוָּה הָאֱלֹהִים *which thou wast shown* Ex. 26: 30.

b. The agent of a passive verb may be indicated by לְ as the one to whom the action belongs, לוֹ נִחְשָׁבְנֵנוּ *we are accounted by him strangers* Gen. 31: 15, 14: 19, Ex. 12: 16, 1 Sam. 2: 3 K'ri, 15: 13, 23: 21, Neh. 13: 26, לוֹ יִתְחַבֵּל *probably shall be held under pledge by it as its debtor* Prov. 13: 13, 14: 20, וְהוּא שָׁמֵר לְבַעֲלָיו *kept by its owner*, Eccl. 5: 12 (but נִשְׁמָרָה לְךָ *kept for thee* 1 Sam. 9: 24), Jer. 8: 3; or less frequently by מִן as the one from whom the action proceeds, *why are times לא־נִשְׁמָרָה by the Almighty?* Job 24: 1, 28: 4, Ps. 37: 23, Eccles. 12: 11, Dan. 8: 11 K'ri. It is only in the later books of the Bible that the passive construction is adopted to any extent as a substitute for the active, Neh. 6: 1, 7, Esth. 4: 3.

ADVERBIAL EXPRESSIONS.

§ 288. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, וְהִנֵּה־טוֹב מְאֹד *and behold (it was) very good* Gen. 1: 31; וַיִּבְרַח הַרְיָבָה *and he was greatly provoked* Neh. 3: 33; *I am thy exceeding great reward* שְׂכָרְךָ הַרְיָבָה מְאֹד *thy exceeding great reward* prop. *thy reward very much* Gen. 15: 1.

a. Adverbs may for emphasis precede the words, to which they belong, Ps. 47: 10. 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: קָרֵב וּבֹקֵר וְצַהֲרָיִם *evening and morning and noon will I pray* Ps. 55: 18; *tarry here* הִצְרִיחַהּ לָיִל *to-night* Num. 22: 8; *Gideon came at the beginning of the watch* רֵאשִׁית הָאַשְׁמֹרֶת Judg. 7: 19, Ex. 34: 22, Deut. 4: 10, 1 Kin. 19: 8, Ps. 74: 2, Jer. 18: 7, 9, 28: 16, Hos. 7: 5, Zech. 1: 8; once in the phrase *from generation* הַרְיָבָה *to generation* Ex. 17: 16. Time how long: *and he shall shut up the house* שִׁבְעַת יָמִים *seven days* Lev. 14: 38; *the land rested* שְׁנָה שְׁבַע־עֶשְׂרִים *eighty years* Judg. 3: 30, Gen. 5: 3, 14: 4, Lev.

26: 34, 35, Deut. 4: 9, 2 Sam. 20: 4, Ps. 45: 7, sometimes with אַחַר when definite Ex. 13: 7 comp. ver. 6, Deut. 9: 25.

b. The place where: the absolute use of nouns in this sense is most frequent in the familiar words, בַּהֵיחֹל at the door of Gen. 18: 1, Judg. 9: 35, בַּבַּיִת at the house of Gen. 38: 11, Num. 30: 11, 1 Kin. 16: 32, and a few proper names compounded with the latter, בֵּית-לַחְמִים at Bethlehem 2 Sam. 2: 32, בֵּית-אֵל at Bethel Hos. 12: 4; other examples are more sporadic Josh. 1: 4, 1 Sam. 2: 29, 1 Kin. 8: 43, Job 22: 12, בָּצֵרֶיךָ Lam. 5: 6, אֶפְרַיִם at the face of the Lord Ex. 34: 23 (comp. 23: 17 אֶפְרַיִם). The place whither: Gen. 31: 21, mostly after verbs of motion, § 285. 2, Gen. 43: 18, 1 Sam. 5: 12, Ps. 139: 8.

c. Measures of space: שְׁלֹשָׁה אַמּוֹת גְּבוּהָ three cubits high Ezek. 41: 22; חֲמִישָׁה אַמּוֹת אָרְךָ five cubits as to (in) length Ex. 27: 1; he went יוֹם אֶחָד a day's journey 1 Kin. 19: 4. Weight: 2 Sam. 14: 26.

d. Number: שֶׁבַע פְּעָמִים return seven times 1 Kin. 18: 43; he offered sacrifices כְּכֹפֶר-בְּכֹמֹם according to the number of them all Job 1: 5.

e. Manner, answering to the Greek adverbial accusative: ye shall dwell בְּבִטְחָה in security Dent. 12: 10; ye shall not go רִבְזִיחָה loftily Mic. 2: 3; the tribes went up לְיִשְׂרָאֵל according to a law of Israel, or this may be in apposition with what precedes, it is a law of Israel Ps. 122: 4; thou shalt not go there לְיָדֶיךָ אֶחָד for fear of briars Isa. 7: 25; to serve him אֶחָד with one consent prop. shoulder Zeph. 3: 9, 2 Sam. 23: 3, 2 Kin. 5: 2, Ps. 144: 12, Prov. 10: 4, Jer. 31: 7, 32: 11, Lam. 1: 9, Hos. 12: 15, 14: 5, Zech. 2: 8.

3. By nouns preceded by a preposition forming a qualifying phrase.

a. When successive nouns are governed by the same preposition, the preposition will be repeated before each, if the particulars are regarded separately, Ex. 7: 28, 29, 9: 3, 33: 1 (hence the sing. suff.), Num. 19: 16, 18, 19, 1 Sam. 14: 15, 2 Sam. 6: 5, 2 Kin. 23: 4, 5, 2 Chron. 8: 13, Jer. 9: 24, 25, 29: 18, but not if they are viewed together in the mass, 1 Sam. 27: 8, 2 Chron. 8: 7, Ezr. 3: 12, Job 19: 24, Dan. 9: 6. The preposition may be repeated before nouns in apposition לְאַבְשָׁלִים 2 Sam. 18: 5, or not הָיָה . . . בָּיָם Hab. 3: 15; and in poetry is sometimes to be supplied from a parallel clause, Job 34: 10, Isa. 15: 8, 61: 7, Mic. 7: 12.

NEGLECT OF AGREEMENT.

§ 289. 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. These are for the most part due to two principal reasons. First, regard is had to the

sense rather than to the form. And secondly, when the predicate precedes its noun or is separated from it by intervening words, the accidents of gender and number in the subject may not have engaged the thoughts before it is uttered, or attention may have been diverted from them by words spoken since; in this case there is a natural tendency to adopt a primary in preference to a secondary form, that is to say, the singular may be used where strict conformity to the subject would require the plural, and the masculine may in like manner take the place of the feminine.

1. When a plural subject is viewed in its totality, rather than in its several parts, related words may be put in the singular.

a. Thus, רָבָא דְבְרֵיךְּ *let thy words come to pass* Judg. 13: 12, הַיָּשָׁר הַיֵּשָׁפְטִיךְ *upright are thy judgments* Ps. 119: 137, אַנְשֵׁהָ מִבוֹהֲרֶיהָ *her wounds are incurable* Mic. 1: 9, 1 Kin. 10: 12, Isa. 32: 11, 59: 12, Jer. 4: 14, 12: 4, 51: 48, Zech. 6: 14. When a predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter commonly agree with it in number, while the first may be put in the singular, וַיִּקְרָא הַשָּׂרְיָיִם וַיִּגְדְּלוּ *and the porters called and told* 2 Kin. 7: 11, Esth. 9: 23, Ezek. 14: 1.

2. Or if a plural subject is viewed distributively and regard is had to each particular included in it, related words may be put in the singular.

a. Thus, בְּבִרְכֵיךָ בְרִיךְ *they that bless thee shall each be blessed* Num. 24: 9, מִתְּלֵיךָ מוֹת יוֹמֵת *they who profane it shall every one be put to death* Ex. 31: 14, צְדִיקָתָם יִסְרוּ מִכָּלֵם *they take away the righteousness of the righteous from each of them* Isa. 5: 23. Examples in verbs, נָחַן Deut. 18: 3, Job 6: 20, Prov. 14: 1, Isa. 34: 13, Jer. 48: 41, Ezek. 39: 15, Nah. 3: 7, Hab. 2: 6, Zech. 11: 5. Pronouns, Josh. 2: 4, 1 Chron. 29: 8, Ps. 62: 5, Jer. 44: 9, Zech. 14: 12.

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

a. Thus, בָּרָא אֱלֹהִים *God created* Gen. 1: 1, בְּעֲלֵיו יוֹמֵת *its owner shall be put to death* Ex. 21: 29, קָשָׁה אֲדֹנָיִם *a hard master* Isa. 19: 4, הַתְּחַיֵּשׁ *thy youth is renewed* Ps. 103: 5. When the word אֱלֹהִים refers to

false deities, the sense is plural and it is construed accordingly, *בְּיַד יְשׁוּעָה* *so may the gods do* 1 Kin. 19: 2. This polytheistic plural is used even where a single idol is referred to Ex. 32: 4, 8; but see Neb. 9: 18. 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, Deut. 5: 23, Josh. 24: 19, 1 Sam. 17: 26, 36, 2 Sam. 7: 23, Jer. 10: 10, 23: 36; here and in some similar passages there is a formal agreement in the plural, perhaps because attention is directed to the supreme Being in general and to the fulness and variety of the divine perfections without specific reference to the divine unity. Comp. Gen. 1: 26, 11: 7, Ps. 11: 7, 58: 12, Isa. 6: 8.

4. Plural names of irrational objects of either gender may be joined with the feminine singular.

a. Thus, *הַשָּׂדֵה* *the beasts of the field pant* Joel 1: 20, *הַמַּיִם* *its floods wash away* Job 14: 19, *הַצָּלְמִים* *pangs have seized her* Jer. 49: 24, *הַרְבֵּעִים* *jackals, their lair* Isa. 35: 7, Gen. 49: 22, 1 Sam. 4: 15, Job 12: 7, 27: 20, Ps. 18: 35, 37: 31, 44: 19, 73: 2 K'thibh. 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 and construed with the singular, the feminine being adopted as a substitute for the neuter, § 198. a. The same principle prevails in the construction of neuter plurals in Greek, *τὰ ζῷα τρέχει*.

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

a. Thus, *וַיְהָיו הָעָם וַיַּעֲבְרוּ* *and the people hastened and passed over* Josh. 4: 10, *בָּנֵי אֶבְרָהָם* *lost sheep* Jer. 50: 6, *כָּל הַקְּהִלָּה* *all the congregation, all of them are holy* Num. 16: 3, 27: 3, 35: 25, 1 Sam. 17: 28, 2 Sam. 24: 17, Jer. 8: 3, 13: 10, 48: 36. Where a collective is regarded as one body, it is construed as a singular; when it is contemplated with reference to the individuals embraced within it, all related words are put in the plural, *וַיִּתְחַבְּאוּ הָעָם* *the people was oppressed and the people hid themselves* 1 Sam. 13: 6, Ezek. 14: 22. Nouns not properly collectives, used in a collective sense, are similarly construed, Ex. 1: 10, Judg. 7: 7, 1 Sam. 12: 21, 1 Kin. 5: 17, 2 Kin. 7: 10, Job 39: 19, 21, Ps. 119: 103, Prov. 28: 1, Isa. 14: 11, 28: 3, Ezek. 17: 23.

b. 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־הַקְּהִלָּה וַיִּתְהַלְּלוּ* *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, Gen. 46: 26, Judg. 1: 4, 1 Kin. 16: 16.

c. The noun *אֶרֶץ* *land, earth*, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, Gen. 41: 57, 1 Sam. 14: 25, 2 Sam. 15: 23, Ps. 66: 4. Names of na-

tions 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, Nah. 2: 1, comp. 1 Sam. 27: 8; so עַם *people* in the following examples, עָמְרוּ אֶתְכֶם *thy people has done wrong* Ex. 5: 16, יוֹשְׁבֵי הָאָרֶץ *the people dwelling* Judg. 18: 7, Jer. 8: 5. Different constructions may be united in the same passage, Jer. 48: 15, Hos. 14: 1. In 1 Sam. 17: 21 the verb agrees not with הַיָּמָרִים but with הַיָּמָרִים, which is in apposition with it.

6. Masculine verbs, adjectives and pronouns are sometimes used when females are spoken of, or when the nouns to which they refer are feminine, from a neglect to note the gender where no stress is laid upon it.

a. Thus, וַיְהַלְלֶנָּהּ *and they (queens and concubines) praised her* Cant. 6: 9; *Jehovah deal kindly* אִתְּכֶם *with you* (Ruth and Orpal.) as אֵלֶיךָ *ye have dealt* Ruth 1: 8; מֵתֵי *my dead* (Sarah) Gen. 23: 4. This neglect of gender is most frequent in pronouns both as referring to females, Ex. 1: 21, 2: 17, Num. 36: 6, Judg. 11: 34, 19: 24, 21: 12, 22, 1 Sam. 6: 7, 2 Sam. 6: 22, and to feminine nouns, Ex. 11: 6, 22: 25, Lev. 6: 8, 27: 9, Num. 3: 27, 33, Deut. 27: 2, 5, 1 Sam. 10: 18, Isa. 34: 17. It is comparatively rare in verbs, (many apparent instances are impersonal constructions, § 284. e), אֵלֶיךָ 1 Sam. 2: 20, 25: 27, 1 Chron. 2: 48, וַתִּתְבַּרְרָה Isa. 57: 8, וַתִּשְׁמַחְךָ Jer. 3: 5, וַתִּשְׂמַחְךָ Ezek. 22: 4, Job 3: 24, 16: 22, unless they precede the subject, אֲנִי אֶתְּרַסְסוּ הָאָרֶץ *the land could not bear them* Gen. 13: 6, וַתִּרְדוּ הַנְּאֻמֹּתָי *tremble ye careless women* Isa. 32: 11, 1 Kin. 8: 31, 22: 36, 2 Kin. 3: 26, 13: 20, Eccl. 7: 7, Isa. 14: 11, 47: 11, Jer. 51: 46. In Isa. 14: 9, 33: 9 the nearer verb agrees with its noun, while the more remote does not; so in adjectives 1 Kin. 19: 11, but the reverse Dan. 1: 15. Both gender and number neglected, 2 Kin. 12: 14, Job 42: 15, Ps. 57: 2, Mic. 2: 6. Lack of agreement in adjectives and participles, 1 Kin. 22: 13, Ps. 119: 137, 2 Chron. 3: 11. A feminine predicate attached to a masculine noun Eccl. 8: 11, 10: 15 is anomalous.

§ 290. 1. When a compound subject, § 247. 1, is regarded as forming one whole the predicate is put in the singular; otherwise it may be put in the plural referring to them all, or it may agree with the nearest noun or with the principal word to which the rest **are** subordinate.

a. Singular predicate: וְזָהָב וְכֶסֶד *silver and gold is multiplied* Deut. 8: 13, Gen. 9: 2, 1 Sam. 20: 31, וְהָיָה 1 Kin. 5: 8, 6: 7, Neh. 6: 12, Esth. 4: 3, Jer. 14: 15, 49: 24, Hos. 4: 11, so attributive Josh. 11: 4 and

pronoun Gen. 10: 12. Plural predicate: Ex. 5: 1, 7: 20, 17: 10, Judg. 8: 12, בָּהֶן 1 Sam. 31: 7, even after nouns connected by *או* or Deut. 22: 1, 4, so pronouns Lev. 13: 38. Agreement with nearest noun: *ye and your wives* הַנְּשִׂאִים הַזֵּאתִים *have spoken* Jer. 44: 25, Num. 12: 1, Deut. 13: 7, Job 19: 15, 28: 18. With principal word: אֲנִי וְנַעֲרָיִם אֲצִיּוֹת *I and my maidens will fast* Esth. 4: 16, הַשָּׂרְפָיִם וְהַיָּוָאֵב בָּא *the servants of David and Joab came* 2 Sam. 3: 22, 16: 18, 20: 10, Gen. 3: 8, 7: 7, 14: 15, Ex. 1: 6, 21: 4, 1 Sam. 25: 42, 1 Kin. 1: 41, 2 Kin. 4: 7, 2 Chron. 11: 14, Jer. 41: 16. Singular predicate before a compound subject and plural after: Gen. 9: 23, 14: 8, 33: 7, Ex. 4: 29, 7: 10, 10: 3, 1 Sam. 27: 8, Jer. 39: 1, 4, 43: 2, comp. Gen. 11: 29, Num. 3: 4.

2. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, וְשָׂרָה וְאַבְרָהָם *Abraham and Sarah were old* Gen. 18: 11, 24: 55, Ex. 9: 19, Lev. 3: 1, Esth. 4: 14, Ps. 55: 6, Prov. 27: 9, Jer. 22: 26, 30: 19, Joel 1: 9, 13; 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 נְדָבִיהָ *I and Jonathan my son will be* 1 Sam. 14: 40, 20: 23, וְאַהֲרֹן וְאַחֶיךָ וְרֵבְרֵתָם *thou and Aaron thy brother and ye shall speak* Num. 20: 8.

§ 291. The plural is sometimes used indefinitely, where only one is intended.

a. Thus, *they hated him for his dreams*, though he had told them but one Gen. 37: 8, בַּמַּטְּקֹתָ with staves, a staff 1 Sam. 17: 43, Gen. 8: 4, 13: 12, 19: 29, 21: 7, בְּנִצְרֵיךָ 46: 15, הַקְּלָרִיָּה Ex. 21: 22, Num. 26: 8, Judg. 12: 7, אֲדָרִית 14: 5, 2 Chron. 16: 14, Job 19: 1, 21: 32, Zech. 9: 9. The singular may also be used distributively, where the plural is intended, *they two dreamed* הָדְרִים a dream, Gen. 40: 5.

§ 292. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, עֵינֶי לְאֵה רַפּוֹת *the eyes of Leah were tender* Gen. 29: 17.

§ 293. 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 הַשְּׁבוּן אֲמֹלַל *the fields of Heshbon languish* Isa. 16: 8, נִמְצְאוּ דָם נַפְשֹׁתַי אֲבִירַיִם *is found the blood of the souls of the poor* Jer. 2: 34, 1 Kin. 17: 16, Job 21: 21, 29: 10, 38: 21.

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, וַיְהִי כָל־יְמֵי־שֵׁת *and all the days of Seth were* Gen. 5: 8, וַתֵּצֵאוּ כָל־הַנְּשִׂאִים *and all the women went out* Ex. 15: 20, מִבְּחַר תִּשְׁלַחֲיוּ טָבָעוּ *the choice of his captains were drowned* ver. 4, Job 32: 7, 33: 21 K'thibh, Isa. 22: 7, Hab. 2: 8.

§ 294. 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: 15-17, 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. Examples of change of person referring to God, Ps. 18: 48, 49, Isa. 44: 24, 25; to men, Ruth 4: 4, 1 Sam. 6: 4, Ps. 49: 19, 20, 91: 13, 14, Isa. 5: 8, 31: 7, 33: 2, Jer. 12: 13, Ezek. 13: 4-7, Hab. 2: 15; the same person used successively of God and man, Ex. 7: 17, Zech. 2: 13-15. The language of address may be continued in the third person, when a noun or participle is introduced as a vocative, *take you censers*, קְרָה וְכָל־עֲרָהוּ *Korah and all his company* Num. 16: 6, 1 Kin. 22: 28, Job 17: 10, 18: 4, Ps. 18: 51, 65: 7, Isa. 10: 5, 22: 16, 48: 1, 54: 1, Dan. 9: 4, Obad. ver. 3, Mic. 1: 2; a superior may be respectfully addressed in the third person 2 Sam. 14: 17. So a person may speak of himself in the third person Job 12: 4, 13: 28, especially in polite phrase as 'thy servant', 'thy handmaid' 2 Sam. 17: 38, 1 Kin. 1: 17, 27. Change of person may also be occasioned by introducing the language of others with no formula of citation Job 21: 19, or by passing from direct to indirect quotation Job 19: 28, 22: 17, 35: 3. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, הִנֵּה הוּא *behold I (am he who) has laid* Isa. 28: 16, הִנֵּה יוֹסֵף *behold I (am he who) will add* 29: 14, 38: 5, Ps. 6: 3.

b. A different turn is sometimes given to a sentence from that which was apparently intended at first, so that there is a lack formal correspondence between one part and another (anacoluthum), Gen. 3: 22, 23, 23: 13, Num. 15: 29, 35: 23, Job 11: 13.

§ 295. In Hebrew as in other languages there is the

occasional ellipsis of a word which can be readily supplied from the context, לְמוֹעֵד אֲשֶׁר שָׁמוּעַל *for the appointed time which Samuel appointed* 1 Sam. 13: 8, Deut. 11: 2, 1 Kin. 11: 25, 2 Kin. 25: 10 comp. Jer. 52: 14, 2 Chron. 34: 22, Zech. 7: 7.

a. In poetry one parallel clause is frequently to be supplied from another, Job 20: 2, 22: 23, 27: 14, 39: 27, 42: 3, Ps. 18: 42, 20: 8, 113: 5. 6, 127: 3, Prov. 23: 17, Isa. 48: 11 (or suppl'y שָׁמַע from ver. 9), 63: 18 (or הָאֱלֹהִים), Dan. 12: 3, Zech. 9: 17.

REPETITION OF WORDS.

§ 296. The repetition of nouns may denote

1. Distribution, שָׁנָה שָׁנָה *year by year* Deut. 14: 22, בֶּבֶקֶר בֶּבֶקֶר *in the morning, in the morning* i. e. *every morning* 2 Sam. 13: 4, 2 Chron. 13: 11, Isa. 28: 19, אִישׁ-אֶחָד לְשֵׁבֶט אִישׁ-אֶחָד *one man for each tribe* Josh. 3: 12, 4: 2; so with numeral adjectives, § 255. 4, שִׁבְעָה שִׁבְעָה *by sevens* Gen. 7: 2, Num. 3: 47, Zech. 4: 2, and adverbs, מְעַט מְעַט *little by little* Ex. 23: 30.

a. So also שָׁנָה אַחֲרֵי שָׁנָה *year by year* 1 Sam. 1: 7, שָׁנָה אַחֲרֵי שָׁנָה *year after year* 2 Sam. 21: 1; יוֹם יוֹם Gen. 39: 10, יוֹם בְּיוֹם 1 Chron. 12: 22, יוֹם יוֹם Esth. 2: 11, and once without repetition יוֹם Jer. 7: 25 *daily, day by day the breadth* (of the court) בְּחֲמִשִּׁים בְּחֲמִשִּׁים *fifty* (cubits) at each end and so on throughout Ex. 27: 18; אִישׁ אִישׁ *any one or every one* Ex. 36: 4, Lev. 18: 6, 20: 2, 22: 4, 18, 24: 15, Num. 1: 4, 4: 19, 49, Ezek. 14: 4. Additional examples, Num. 13: 2, 17: 17, Josh. 21: 40, 22: 14, 1 Chron. 9: 27.

2. Plurality, דֹּר-דֹּר *generation and generation* i. e. *many generations* Deut. 32: 7, קוֹ לְקוֹ קוֹ לְקוֹ *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28: 10, 13, בְּאֵיתָּ בְּאֵיתָּ *pits on pits* Gen. 14: 10; or with the implication of diversity, אֶבֶן אֶבֶן *a weight and a weight* i. e. *weights of two sorts* Deut. 25: 13, לֵב וְלֵב *a double heart* Ps. 12: 3.

a. So also דֹּר דֹּר *generation, generation* Ex. 3: 15, Prov. 27: 24 K'thibh, דֹּרֵי דֹרֵי *generation, generations* i. e. *many generations* Ps. 72: 5, 102: 25, Isa. 51: 8. Additional examples, Gen. 25: 23, Judg. 5: 22, 1 Kin. 6: 27, 2 Kin. 3: 16, 21: 16, 1 Chron. 28: 14-17, 2 Chron. 11: 12, Ezr. 10: 14, Esth.

1: 7, 3: 12, 4: 13, 8: 17, Eccl. 1: 4, Ezek. 40: 41, Joel 4: 14; *who and who* i. e. what different persons Ex. 10: 8. Phrase repeated to indicate repetition, Ex. 26: 21, 25, 28: 34, Num. 7: 11, 17: 21, Jer. 51: 46.

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, *יַעַן וּבְיַעַן because even because* Lev. 26: 43.

a. The name repeated in urgent calling, Gen. 22: 11, 46: 2, Ex. 3: 4. Emphatic repetitions, Deut. 2: 27, 28: 43, Judg. 11: 25, 2 Sam. 13: 25 (אַל), 20: 20, 2 Chron. 4: 3, Jer. 44: 9, Lam. 1: 16, Ezek. 40: 5, with the suggestion of inevitable certainty, Gen. 43: 14, Esth. 4: 16, Isa. 8: 9. Phrase repeated, 2 Sam. 16: 16, 1 Kin. 18: 39, Ps. 92: 10, 93: 3, 130: 6, Eccl. 4: 1, Isa. 27: 1, 5, 28: 1, 3, 4, 53: 7, Ezek. 14: 22, 16: 6, Zech. 12: 12-14, by way of resumption after a parenthesis or interruption, Judg. 9: 16, 19, Ps. 56: 5, 11, 12. Refrain in poetry, Ps. 42: 6, 12, 43: 5; Cant. 2: 7, 3: 5 etc.; Isa. 2: 11, 17; 9: 11, 16, 20, 10: 4; 48: 22, 57: 21. Sometimes a word is repeated without special emphasis for the sake of adding a further description הַבַּיִת הַבַּיִת *the house viz. the house of Jehovah* 2 Chron. 5: 13, Gen. 35: 14, 2 Sam. 6: 2, Ezek. 44: 19.

b. Sometimes the second word is put in a different gender from the first, *בְּשֵׁנִים וּבְשֵׁנִים all kinds of support* Isa. 3: 1, comp. Jer. 48: 19, or a different number, *הַמְּזֵר הַמְּזֵר a heap, two heaps* Judg. 15: 16, *שָׂדֵה וְשָׂדֵה* Eccl. 2: 8, Judg. 5: 30, Ps. 19: 7. Or a cognate word may be employed, *שָׂדֵה וְשָׂדֵה waste and desolate* Ezek. 6: 14, 33: 29, *שִׁבְחֶךָ שִׁבְחֶךָ* Lev. 23: 3, Job 30: 3, Nah. 3: 17. Words of like sound may be thus emphatically joined together (paronomasia) *לָהּ לָהּ* Gen. 1: 2, 18: 27, Isa. 24: 1, 3, 4, 29: 2, 6, Zeph. 1: 15; three words Nah. 2: 11; in successive clauses and opposed in sense Isa. 5: 7.

c. Instances occur of triple repetition, *קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ holy, holy, holy*, Isa. 6: 3, *אֲרֶץ אֲרֶץ אֲרֶץ O earth, earth, earth*, Jer. 22: 29, Jer. 7: 4, Ezek. 21: 32, Ex. 25: 35.

§ 297. A separate pronoun may be added to a pronominal suffix for the sake of emphasis, *מִי מִי my dying, mine* 2 Sam. 19: 1, *אֲתָה יְדֹהָהּ thee, thee shall they praise* Gen. 49: 8, or to a noun to which it refers, *לְשֵׁת לְשֵׁת to Seth, to him also* Gen. 4: 26, 10: 21; and in various other ways beside, which are more or less significant, pronouns may be repeated, or may stand in the same clause with the nouns which they represent.

a. Pronoun added to a suffix, Num. 14: 32, Deut. 5: 3, 1 Sam. 25: 24,

1 Kin. 1: 26, 2 Chron. 35: 21, Ps. 9: 7, Dan. 8: 1, Hag. 1: 4, Zech. 7: 5; with אֲנִי before the pronoun, Gen. 27: 34, 1 Sam. 19: 23, 2 Sam. 17: 5, 1 Kin. 21: 19, Prov. 23: 15, Eccl. 2: 15, Jer. 25: 14, 27: 7, with אֲנִי Prov. 22: 19. Separate pronoun as a subject repeated, Gen. 20: 5, Ps. 76: 8, Isa. 43: 11, or followed by הִנֵּה with a suffix, Gen. 9: 9, Ex. 14: 17. Pronoun emphatically prefixed and resumed by a suffix, Gen. 17: 4, Deut. 4: 4, 1 Chron. 9: 22, 22: 7, 28: 2, 2 Chron. 28: 10, Ps. 35: 13, 41: 13, 69: 14, Zech. 9: 11. Pronoun as an object emphatically prefixed to the verb and repeated after it, 1 Sam. 9: 13, 2 Kin. 9: 27.

b. Noun as a subject emphatically prefixed resumed by a pronoun, Gen. 3: 12, 42: 11, Num. 15: 30, Prov. 10: 22, 24, 28: 10, Jer. 12: 6, Mic. 7: 3. Noun as an object emphatically prefixed resumed by a suffix, 1 Sam. 25: 29, Isa. 8: 13, or by the noun repeated, Lev. 7: 8, 19, 27, or by a noun in apposition Lev. 7: 25, Num. 35: 30. Noun governed by a preposition resumed by a suffix, Gen. 2: 17, 2 Sam. 6: 22, Neh. 9: 29, Eccl. 1: 11. Noun emphatically prefixed standing absolutely and resumed by a suffix, Num. 14: 24, Deut. 4: 3, 28: 54, 1 Sam. 2: 10, 2 Sam. 4: 10, 2 Kin. 10: 24, 29, 2 Chron. 16: 9, Ps. 11: 4, 46: 5, Eccl. 2: 14, Jer. 10: 3, Nah. 1: 3. Or a pronoun may be followed by a noun in apposition with it by way of explanation, Ex. 7: 11, 1 Sam. 20: 29, 2 Sam. 17: 10, 2 Chron. 32, 30, § 256. 1. a.

c. The pleonastic use of the suffix followed by the noun to which it refers is very common in Syriac and in Palestinian Aramaic, but occurs with less frequency in Hebrew, $\text{וַתֵּרְאֶה אֶת-חַיִּלָּהּ}$ and *she saw it, the child* Ex. 2: 6, 35: 5, Lev. 13: 57, Josh. 1: 2, 18: 19 K'thibh, 1 Sam. 21: 14, 2 Sam. 14: 6, 1 Chron. 16: 42 (?), 2 Chron. 26: 14, Ezr. 3: 12 (?), 9: 1, Esth. 3: 8, Job 29: 3, Ps. 83: 12, Prov. 5: 22, 13: 4, 14: 13, Cant. 1: 6, 3: 7, Isa. 17: 6, Jer. 9: 14, 31: 2, 41: 3, 48: 44, 52: 20, Ezek. 3: 21.

d. A pronoun may be added in apposition to a personal subject or object in order to attach other associated persons; thus to a subject, *the handmaids came near* $\text{וַיִּבְרְחוּ הַיָּהֳדָה וְיַלְדֵיהֶן}$ *they and their children*, Gen. 33: 6, 43: 8, 50: 14, Ex. 12: 4, 24: 1, Deut. 2: 32, 3: 1, 5: 14, 6: 2, 12: 7, 12, 18, Judg. 19: 9, Jer. 19: 4, 35: 8; to a direct object, Gen. 41: 10; to an indirect object, 1 Kin. 2: 22, Ps. 115: 14; though the addition of a pronoun is not necessary in such cases Ex. 18: 5, 6, Num. 16: 18, 27, Judg. 7: 19, Jer. 19: 1.

INTERROGATIVE AND NEGATIVE SENTENCES.

§ 298. 1. A direct question is indicated by the interrogative particle הֲ , הֲתֵלֵךְ *wilt thou go?* Gen. 24: 58, $\text{הֲאֵינִי בְּמָקוֹם אֱלֹהִים אֲנִי}$ *am I in the place of God?* Gen. 50: 19; an indirect question by הֲ or אִם *if, to know* $\text{הֲיִשְׁכַּם אֶהְיִים}$ *whether you love* Deut. 13: 4, *inquire* אִם-אֶשְׁׁמְרֶהָ *whether I shall recover* prop. *if I shall* 2 Kin. 1: 2.

a. The interrogative particle properly stands at the beginning of its clause, and may precede a hypothetical clause on which the question de-

pends Gen. 4: 7, Job 4: 2; in Ps. 94: 9, 10 it is for greater effect repeated before the principal word. It is added to strengthen another interrogative Jer. 23: 26. It is disputed, whether הֲאִם in Num. 17: 28, Job 6: 13 is equivalent to an emphatic הֲ or to הֲלֵא (אִם as in oaths § 305. a). The force of the particle הֲ may extend to subsequent clauses Ezek. 17: 15; so other words of interrogation 1 Sam. 15: 19, Ps. 73: 11, 74: 1, Hos. 11: 8. הֲ asks a question, whose answer is uncertain, הֲשָׂלוֹם אֲבִיכֶם *is your father well?* Gen. 43: 27; also when a negative answer is obviously expected: הֲשָׂמֵר אֶתִּי *am I my brother's keeper?* Gen. 4: 9, 2 Sam. 7: 5, as on the other hand הֲלֵא expects an affirmative answer, הֲלֵא הוּא אָמַר-לִי *did he not himself say to me* Gen. 20: 5, 2 Kin. 20: 19; sometimes הֲ demands an affirmative answer, where any other is obviously inadmissible הֲרָצַחְתָּ *hast thou murdered?* as thou certainly hast 1 Kin. 21: 19, הֲנִגַּל *was it a light thing* i. e. since it was in his estimation a light thing 1 Kin. 16: 31, 1 Sam. 2: 27, Job 20: 4. In a few instances הֲ introduces an indirect question, Gen. 8: 8, Ex. 4: 18, Esth. 3: 4.

2. In a disjunctive question whether direct or indirect the first member is commonly introduced by הֲ and the second by אִם or וְאִם; thus direct הֲאֵצֶה *shall I go* אִם אֶתְּהַל *or shall I forbear?* 1 Kin. 22: 6, הֲיֵשֶׁע *is it any pleasure* וְאִם-יִבְצַע *or is it gain?* Job 22: 3, Num. 11: 12, Judg. 20: 28, Job 7: 12, 40: 8, 9, Isa. 10: 9, Jer. 18: 14, Am. 3: 5, 6, 6: 2, Hab. 3: 8; indirect, *to know* הֲהִצְלִיחַ *whether Jehovah had prospered his way* אִם-לֵא *or not* Gen. 24: 21, 27: 21, 37: 32, Num. 11: 23, Judg. 2: 22.

a. The second member is more rarely introduced by אִם *or, who knoweth* כֵּלֵל הֲהֵאֵם יִהְיֶה אוֹ סָבֵל *whether he shall be a wise man or a fool* Eccl. 2: 19, or by הֲ repeated הֲרַבָּה הֵיּא הֲרַחֵק *whether they be strong or weak* Num. 13: 18, הֲלֵא הֲלִירְשָׁנוּ קָרְאַתֶּם לָנוּ *have ye called us to impoverish us or not?* Judg. 14: 15 or by הֲ אוֹ הֲהִתְהַיָּה *hath there been the like* הֲנִשְׁמָע אוֹ *or hath the like been heard?* Deut. 4: 32. 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-פִּזְזֶנְךָ הַיָּצֵר *your perversity! 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, 2 Kin. 20: 9, Prov. 27: 24, Jer. 48: 27. Occasionally in poetry אִם is used in questions which are neither disjunctive nor indirect Hos. 12: 12.

3. 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, שָׁלֵם *thy coming is peaceful?* 1 Sam. 16: 4, בָּיָאֵר לְעַרְבָּא *the young man is safe?* 2 Sam. 18: 29, comp. ver. 32.

a. *כִּי* *who* is sometimes strengthened by the addition of a demonstrative, thus *כִּי הוּא* *who then?* Job 38: 2, Ps. 24: 8, 25: 12, Jer. 46: 7; *כִּי הוּא זֶה* Job 13: 19; *כִּי הוּא זֶה* Esth. 7: 5, Ps. 24: 10, Jer. 30: 21. *כִּי* is so invariably used substantively that it is probably to be so construed even in such combinations as *כִּי יִגְדַר יְהוָה* *who is a man that shall live* Ps. 89: 49, so Deut. 3: 24, Judg. 21: 8, 2 Sam. 7: 23; *כִּי* *what* on the other hand is often used attributively, *כִּי מַה בְּצֵעַ* *what gain?* Gen. 37: 26, Job 26: 14, Ps. 89: 48, Prov. 16: 16, Mal. 1: 13. *כִּי* always stands at the beginning of its clause unless preceded by a noun in the construct state, *כִּי בֶן* *whose son?* 1 Sam. 17: 56, 58 or by a preposition *כִּי אַחֲרַי* *after whom?* 1 Sam. 24: 15; the subject may emphatically precede *כִּי מַה* *for what? why?* 2 Sam. 24: 3. *כִּי* is in a few instances dropped before a guttural letter, 1 Sam. 22: 15, 2 Sam. 15: 20, 19: 23, 1 Kin. 1: 24; or omitted from a question when another precedes introduced by *הֲ* Job 37: 18, 38: 18, 39: 2, 40: 30. Question with no sign of interrogation, Ex. 8: 22, Judg. 14: 16, 1 Sam. 22: 7, 27: 10, Job 40: 25, Jer. 25: 29, Zech. 8: 6, Mal. 2: 15. *

§ 299. A negative prefixed to a clause negatives likewise those that follow, if they are regarded as continuous *לֹא תִבְרֵאתֵנוּ* *thou hast not brought us* *וְתִתֵּן-לָנוּ* *nor given us* Num. 16: 14, *לֹא תִבְרֵאתֵנוּ* *nor rebuke me not* *אֶל-תִּבְרֵאתֵנוּ* *nor in thy wrath chastise me* Ps. 38: 2, 1 Sam. 2: 3, Job 4: 6, 23: 17, 30: 25, 32: 9, Ps. 44: 19, 75: 6, Prov. 30: 3, Isa. 14: 21; but if the latter are considered as separate and distinct, they are unaffected by an antecedent negative, *לֹא תִשְׁמְעוּ* *ye will not hearken* *וּבְמִרְתָּם* *but rebel* 1 Sam. 12: 15, *לֹא תִסְבְּרוּ* *turn not aside* *וַעֲבַדְתֶּם* *but serve Jehovah* ver. 20, 15: 9, 18: 17, 2 Sam. 14: 14. which must be repeated, if its force is to be extended, *לֹא יִבְזֶה* *he hath not despised* *וְלֹא שִׂנְאָה* *and hath not abhorred* *וְלֹא הִסְתִּיר* *and hath not hidden* *וּבְשִׁירָתוֹ שָׁמַע* *and hath heard him when he cried* Ps. 22: 25, Josh. 1: 5, 9, 1 Sam. 12: 21, Isa. 23: 4, 38: 18, 40: 24.

a. When a condition is negatived, whatever was suspended upon it is negatived as to actual performance, though its conditional relation remains, *לֹא תִחַפֵּץ זֶבֶחַ וְאֶתְנָה* *thou desirest not sacrifice, but if thou didst desire it, I would give it* Ps. 51: 18, 55: 13. 40: 9, Jer. 5: 28, Ezek. 11: 11, § 275. 2. b.

In a few instances interpreters are not agreed whether the force of the negative extends to the second clause or not, e. g. Deut. 33: 6, Job 32: 3.

b. Negative adverbs precede the verbs and adjectives which they qualify Gen. 2: 5, 18 and commonly stand at the beginning of their clause. לֹא is in poetry sometimes prefixed to nouns forming a sort of negative compound, לֹא־אֱלֹהִים a *not-God*, incapable of being regarded as God, of a nature opposite to his, לֹא־עַם a *not-people* Deut. 32: 21, Job 10: 22, 26: 2, Isa. 10: 15, 31: 8, 55: 2, Jer. 5: 7; אַל and אַל־אֵל are exceptionally used as nouns in Job 6: 21, 24: 25.

c. There is an ambiguity in certain cases in the use of negatives, according as they qualify the verb or some other word in the sentence. Thus לֹא־אֶחָד־בָּלֵי קַיִל עֵץ הַגָּן Gen. 3: 1 may negative the act of eating with respect to all the trees of the garden, as though they were to eat of none, comp. Gen. 11: 6, 1 Sam. 14: 24, Isa. 54: 17, Ezek. 18: 22, § 248. 6. *e*; or the negative may terminate upon "all" and indicate that the eating may be of some but not of all the trees, comp. Lev. 16: 2, Num. 23: 13, Josh. 7: 3, 1 Kin. 11: 13. So in לֹא־יִזְוָה לְעוֹלָם־אָדָם Ps. 15: 5 the verb is negated, *he shall not be moved for ever*, he shall never be moved, comp. Ps. 10: 11, 30: 7, 49: 20, 55: 23, Jer. 50: 39, Joel 2: 26; but in לֹא־אֶשְׂוֹר לְעוֹלָם־אָדָם Jer. 3: 12 the negative qualifies לְעוֹלָם־אָדָם it is not for ever but only for a season that God retains his anger. Comp. Job 7: 16, Ps. 9: 19, 44: 24, 103: 9, Prov. 27: 24, Isa. 28: 28, Lam. 3: 31. For the use of אַל and לֹא with the different forms of the future, see §§ 271. *b*, 272. *c*, 273, 273. *d*, 275. 2. *c*, for אֶתְּךָ with the participle see § 278. 4. *b*, for בְּלִי־אֵל with the infinitive see § 279. *e*, for לֹא with the emphatic infinitive absolute, see § 281. 1. *b*.

RELATIVE CLAUSES.

§ 300. From simple sentences, or those which contain a single proposition, we now pass to compound sentences in which two or more propositions are linked together. These several propositions constitute as many distinct clauses, which are for the most part united by the relative pronoun or by conjunctions. As the relative regularly 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, § 74; *houses of clay* אֲשֶׁר בַּעֲפֹר

יְסוּדוֹם *whose foundation is in the dust* Job 4: 19; *the place* עָלָיו ... אֲשֶׁר *upon which* Ex. 3: 5; *thou* אֲשֶׁר בְּחַרְתָּהוּ *whom I have chosen* Isa. 41: 8; *thou* שְׂמַלְכֶךָ *whose king* Eccl. 10: 17. The personal pronoun is also sometimes added, when the relative is the subject of its clause, § 246. 2, אֲשֶׁר-הוּא, אֲשֶׁר לֹא בְּזַרְעֶךָ הוּא *who is saving you* 1 Sam. 10: 19, אֲשֶׁר לֹא בְּזַרְעֶךָ הוּא *who is not of thy seed* Gen. 17: 12, 7: 2, 9: 3, Num. 17: 5, 35: 31, Deut. 20: 15, 2 Chron. 8: 7, Ps. 16: 3, but never if the clause contain a verb, since its inflections sufficiently indicate the antecedent.

a. The relative naturally refers to the nearest noun, whose sense will admit of such a reference, or to one in the nearest group of nouns. In Isa. 29: 22 the remoter noun is manifestly the antecedent, but such instances are rare. In a few cases the antecedent is a pronominal suffix אֲשֶׁר by it (the altar) *which was* 1 Kin. 9: 25; Ps. 31: 8 (where some regard אֲשֶׁר as a conjunction), Eccles. 10: 15, Zech. 12: 10. The antecedent is transferred to the relative clause in Jer. 14: 1 אֲשֶׁר הָיָה דְבַר יְהוָה *lit. that which was the word etc. for the word of Jehovah which was etc.*; so 46: 1, 47: 1, 49: 34, Ezek. 12: 25; but not Lev. 4: 22, Num. 5: 29 where אֲשֶׁר is a conjunction, comp. 1 Kin. 8: 31. In Ps. 69: 27 the relative yields the first place in its clause to a word emphatically prefixed; so in all probability 2 Chron. 8: 9, where אֲשֶׁר בְּנֵי יִשְׂרָאֵל אֲשֶׁר must mean *those who were of the children of Israel* (in the parallel passage 1 Kin. 9: 22 אֲשֶׁר does not occur). In Eccles. 7: 24 אֲשֶׁר does not belong to the relative but to the principal clause.

b. The suffix employed to indicate the government of the relative may be in the first or second person corresponding with the subject of the principal clause, even though the relative refers more directly to an antecedent in the third person, *I am Joseph* אֲשֶׁר ... אָרְבָּה *whom ye sold* Gen. 45: 4, Num. 22: 30, Isa. 49: 3, 23, Jer. 32: 19, Ezek. 11: 12. The verb attached to the relative follows the person of its antecedent 2 Sam. 3: 8, or it may in like manner be attracted to the first or second person occurring in the principal clause *I am Jehovah who* הוֹצֵאתִיךָ *have brought thee out* Ex. 20: 2, 1 Chron. 21: 17. In Deut. 30: 16 אֲשֶׁר אֲנִי is not the relative with the first person pronoun added after the analogy of הוּא in other places, § 300, *I who*, but is a conjunctive *for, inasmuch as*, but not Ex. 3: 14. The article, when used for the relative § 248. 6. c is in like manner followed by a suffix to represent the oblique cases 1 Chron. 29: 8. Occasionally for greater perspicuity or emphasis the noun itself may be repeated after the relative instead of a suffix Gen. 13: 16 (or אֲשֶׁר a conjunction *so that*) 49: 30, 50: 13, Jer. 31: 32. In Ps. 8: 2 a noun explanatory of the antecedent is in apposition with the relative, if הָיָה is imper. *which put viz. thy glory*, but not if it is infin. *thou, the putting of whose glory* i. e. who hast put thy glory, § 132. 1. אֲשֶׁר when used as an indefinite pronoun, § 246. 2. b, and

standing in a possessive relation to nouns often follows the analogy of the relative, in being prefixed absolutely and then represented in the course of the sentence by a pronominal suffix, comp. § 297. *b*, אִישׁ פְּתוּלָמוֹ according to the dream of each, Gen. 41:12, אִישׁ אָחִיו from the hand of each one's brother Gen. 9:5, 15:10, 42:25, 35, Ex. 12:4, 28:21, Num. 5:10, 12, 17:17, 26:54, Judg. 21:22, 2 Chron. 23:10, Cant. 3:8; though it may also follow the usual construction of nouns, *the silver of each* may be פְּסָה אִישׁ Gen. 43:21, 44:1 as well as אִישׁ פְּסָהוּ 42:35, Prov. 12:14, 13:2, comp. Zech. 7:10 with 8:17.

c. The suffix is never omitted when the relative is governed by a preposition, and only once when governed by a noun Nah. 3:8: but though often added after transitive verbs Isa. 29:11, Jer. 19:4, it is quite as frequently omitted when not required by perspicuity or emphasis Gen. 6:7; so also when it is a secondary object § 287. 3 ashes אֲשֵׁר to which the fire shall consume the burnt-offering Lev. 6:3; and sometimes after verbs which usually take an indirect object, thus after בָּחַר, § 286. 1. *a*, Num. 16:7 (but see ver. 5), Gen. 6:2, Deut. 12:5, after קָבַר Deut. 29:15. It may also stand absolutely § 288. 2 to denote general relation, where precision would have required a preposition Gen. 22:14 (*in respect to which it is said*, or אֲשֵׁר may be a conjunction *so that*), Ex. 4:23, 2 Sam. 11:22, Isa. 8:12, 31:6, Jer. 42:5; or the relations of time (*in which, when*) Gen. 6:4, Lev. 4:22, 2 Sam. 19:25, 1 Kin. 8:9, Ps. 139:15; place (*where* which might be more fully expressed by שָׁם . . . אֲשֵׁר, § 74) Gen. 35:13, 14, 39:20, Deut. 1:31, or (*to which, whither* after verbs of motion, equivalent to תָּמַר . . . אֲשֵׁר Gen. 28:15, Num. 13:27, Josh. 1:7, 1 Kin. 12:2, Jer. 22:12; manner (*in which, according to which, as, how*) Gen. 30:29, Ex. 14:13, 1 Kin. 14:19, 1 Chron. 13:6 *as he is called by name*; or cause (*for which, why*) 1 Kin. 11:27 or means (*by which, with which*) Deut. 7:19, 2 Kin. 19:6.

§ 301. When the antecedent is expressed, the relative clause has the force of an attributive, *the man whom the Lord loveth* being equivalent to *the man beloved of the Lord*. When the antecedent is not expressed, it is included in אֲשֵׁר, which then resembles the English compound relative *what*, and must be rendered *he who* or *that which* נִצְוָה אֶת־אֲשֵׁר עַל־בֵּיתוֹ and he commanded him who was over his house Gen. 44:1, Jer. 15:2, *to make thee understand* אֵת אֲשֵׁר that which shall befall thy people Dan. 10:14, לְאֲשֵׁר to those who Gen. 47:24, Ruth 2:2, אֶת־אֲשֵׁר בְּיַד אֲשֵׁר שָׂנְאָה into the hand of them whom thou hatest Ezek. 23:28.

a. Relative clauses may accordingly interchange with attributive parti-

ciples, Isa. 48: 1, or with participles used substantively Ps. 15: 3-5. So the indefinite pronoun כִּי Eccles. 5: 9.

b. For the compound relative as a subject, the personal pronoun may be expressed, and the relative omitted, (instead of the reverse) וְהוּא יִזְכָּר Ezek. 33: 5 (better explained § 309. 2. a), or both may be expressed וְהוּא אֲשֶׁר 1 Chron. 21: 17. The personal pronoun may be introduced before the verb to give emphasis to a relative clause, which is its subject אֲשֶׁר הוּא יָצָא *he that shall come forth* etc. הוּא יֵצֵא *he shall be thine heir* Gen. 15: 4, Deut. 18: 22, Eccl. 3: 14, Job 6: 7 where אֲשֶׁר is understood in the first clause. The sign of the definite object אֵל or a preposition preceding a relative clause, belongs not to the relative but to the antecedent understood or to the entire clause אֲשֶׁר עָלַי not *unto whom*, but *unto him who* etc. Isa. 29: 12, *I make thee to know* אֲשֶׁר אֵל *that which shall be* Dan. 8: 19, *we have heard* אֲשֶׁר אַיִן *how* etc. Josh. 2: 10. Exceptions are extremely rare אֲשֶׁר עִמָּךְ *with whom* Gen. 31: 32, אֲשֶׁר אֵל *whom* Jer. 38: 9, Zech. 12: 10; Gesenius finds *another* in אֲשֶׁר אַיִן Isa. 47: 12, but this can be otherwise explained.

§ 302. The relative is frequently omitted, not only as in English, when it is the object of an attributive clause, $\text{בְּעֵמֶק עָשׂוּהָ$ *into the pit (which) they have made* Ps. 9: 16; but also when it is the subject, $\text{אֱלֹהֵי עָשָׂהוּ$ *God (who) made him* Deut. 32: 15; and even where it would stand for the compound relative and include its antecedent בְּיַד־תְּשַׁלַּח *by the hand of (him whom) thou wilt send* Ex. 4: 13; (so doth) שֵׂאֵל הַטָּאֵהוּ *Sheol (those who) have sinned* Job 24: 19.

a. Additional examples of the ellipsis of the relative in an attributive clause, when it is the direct object Ex. 13: 8, 1 Chron. 29: 3, Ps. 7: 16, 25: 12, 51: 10, 80: 18, Isa. 10: 1, 42: 16, rarely when the antecedent has the article Job 28: 1; occasionally the pronominal suffix is added to the governing word Deut. 32: 17, Job 4: 19, 13: 28, 28: 7, Ps. 109: 19. When the relative is an indirect object Ex. 18: 20, Deut. 32: 37, Isa. 48: 21. When it is the subject, with no verb expressed Gen. 15: 13, Deut. 7: 25, Prov. 26: 17, Hab. 1: 6, with גַּשׁ Gen. 39: 4 (but see ver. 5); with a verb Job 13: 19, 20: 26, Ps. 17: 12, 78: 6, 91: 5, 6, Isa. 30: 6, in a very few instances when the antecedent is definite Ps. 49: 13, 21. When the relative is governed by a noun Ezr. 1: 5, Isa. 43: 14. When the relative would stand absolutely, as expressing the manner or means Job 21: 27, place Job 38: 19, 24, or time Ps. 49: 6. In designations of time the antecedent is usually in the construct, § 258. 2, 1 Sam. 25: 15, 2 Chron. 24: 11, Job 6: 17, 29: 2, Ps. 4: 8, 56: 4, 83: 2, 90: 15, Lam. 3: 57, less frequently when it denotes place Isa. 29: 1. Still more rarely other antecedents may by poetic license be put in the construct before an attributive clause with the relative omitted, Ps. 16: 3, 58: 5, 81: 6, Jer. 48: 36 $\text{וְהָיְתָה עִשָּׂיהָ}$ (but in the

parallel Isa. 15: 7 (רַתְּחָה עֲטָהּ), Hos. 1: 2 הִתְחַצְּרוּ הַבְּרָרִים *at first when Jehovah spake*; a like construction has been needlessly assumed Gen. 1: 1, § 250. b. Some have fancied an anomalous ellipsis of the relative before the infinitive Jer. 10: 13 לְקוֹל הַהוֹי *at the voice of his uttering* i. e. which he utters; it may, however, be read *at the sound of his giving abundance of water*. The nouns מְקוֹם *place* and יוֹם *day* are in ordinary prose repeatedly put in the construct before the relative clause even when אֲנִי is expressed Gen. 39: 20, 40: 3, Num. 9: 17, 1 Kin. 21: 19, Eccles. 1: 7, Ps. 104: 8 (where זֶה is used as a relative); Deut. 4: 10, Jer. 20: 14, 38: 28; so in the phrase עַל-הַבְּרָר אֲנִי *for the reason that, because* Deut. 22: 24, 23: 5, 2 Sam. 13: 22. There are occasional examples of the ellipsis of the relative after the adverbs of place and time, מֵהַמָּקוֹם *from the place* where Gen. 49: 24, מֵהַזְּמַן *from the time* when Ex. 4: 10, 5: 23, Ruth 2: 7, Ps. 76: 8, Jer. 44: 18.

b. When the antecedent is not expressed, there may be an ellipsis of the relative in a clause which is governed by a noun in the construct state, Job 18: 21, Ps. 65: 5, Lam. 1: 14 where there is great brevity of expression, Prov. 8: 32 where the verb is at the end of the clause, Ezek. 11: 21 where the relative clause is prefixed absolutely and a suffix attached to the governing noun, Isa. 57: 3 where it is connected with a preceding participle by Vav Consec. זָרַע מְזַאֵה וְהַזֹּנֶה *seed of an adulterer and of one who played the harlot*; or governed by a preposition Job 34: 32, Isa. 65: 1, Jer. 2: 8, 11, 51: 3, Ezek. 13: 3, Obad. ver. 16, Prov. 14: 14 where מֵעַלָּיו means *from that* which is incumbent *on him* i. e. the result of his faithful discharge of duty; this construction is in prose almost entirely confined to Chronicles 1 Chron. 15: 12, 2 Chron. 1: 4, 16: 9, 30: 18, 19, Neh. 8: 10. Or when the relative clause is the object of a verb, *I give to them* יִתְּנוּ לָהֶם those who *shall pass through them* Jer. 8: 13, Hab. 2: 6, possibly Job 24: 9 where some render עַל-עֲנִי that which is *upon the poor* i. e. his clothing; or the subject Judg. 5: 14, Job 18: 15, Ps. 22: 30, Isa. 41: 24, and perhaps 48: 14 and 63: 19; in Hab. 3: 16 it is the subject of a preceding construct infinitive.

c. Where there is a conscious ellipsis of the relative, it must of course be supplied in thought. But there is a strong disposition in the Hebrew to coordinate simple sentences, rather than to build up compound sentences by means of dependent clauses. Relative clauses are accordingly in many instances resolved into or exchanged for separate sentences whose connection with the preceding is merely suggested by juxtaposition 1 Kin. 11: 14, Isa. 42: 1, Jer. 5: 15, 49: 31, or by the loose connection of the copulative *and*, וְשֵׁם הָאֵלֶּה *and her name* for *whose name was* Gen. 16: 1, 2 Sam. 12: 30, Job 42: 3, Isa. 41: 9, Jer. 17: 5, Ezek. 13: 22. It mars this venerable simplicity of the language to assume relative constructions or complicated sentences, where this is unnecessary: Ps. 45: 6, for example, is not to be relieved of its apparently disjointed character by giving a relative force to the parenthesis *O thou, under whom nations fall*.

§ 303. The demonstrative זֶה or זֶה 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,

מִקְוֵה זֶה יִסְדָּתָּהּ *the place that thou hast founded* Ps. 104: 8,
 מְצֻמֹת זֶה הַשְּׁבוּרֵי *devices, that they have contrived* Ps. 10: 2.

a. *זֶה* as a relative Ps. 78: 54, 104: 26, Prov. 23: 22; plur. Job 19: 19; governed by prep. as shown by a following suf. Ps. 74: 2; *זֶה* Ex. 15: 13, 16, Ps. 32: 8, 68: 29, 142: 4, 143: 8; fem. Ps. 9: 16, 31: 5; plur. Ps. 17: 9; gov. by prep. Isa. 42: 24; *זֶה* fem. plur. Ps. 132: 12.

§ 304. The indefinite pronoun *whoever, whatever* may be expressed by *אֲשֶׁר* with no antecedent *אֲשֶׁר תִּאָּרַר* *he whom i. e. whomsoever thou cursest* Num. 22: 6 or preceded by *כֹּל* Gen. 6: 2, 7: 22, 19: 12, Isa. 19: 17 (when used of place *wherever* 2 Sam. 7: 7, or absolutely to denote manner *however*, Zeph. 3: 7) or by some other indefinite antecedent as *כֹּל־מִי* Lev. 5: 2 or *אִישׁ* Ex. 35: 21, 23, 24; *כֹּל־מִי* Gen. 19: 12, Ex. 24: 14 and *מִי* 2 Sam. 18: 22, Job 13: 13 are used both as indefinite and interrogative pronouns § 75. 1. *אֵשׁ אֲשֶׁר* lit. *there were those who* is repeated Neh. 5: 2-4 in the sense of *some . . . others*, and Num. 9: 20, 21 in application to various times and circumstances *sometimes . . . at other times*.

a. As the indefinite pronoun often introduces what is equivalent to a conditional clause; it may in like manner be followed by an apodosis with *ו*, § 306; thus *אֲשֶׁר* with *whomsoever of thy servants it shall be found* (i. e. if it be found with any one) *וְגָיָה* *he shall die* Gen. 44: 9, Ex. 30: 33, 38, Lev. 22: 6, Num. 5: 30, 31 (where in a series of Vav consec. preterites the beginning of the apodosis is determined by the sense alone), Josh. 15: 16, Ex. 9: 21 (with Vav consec. future); *מִי* Hos. 14: 10, *מִי* 1 Sam. 20: 4, and the combination *מִי הַבֵּר כִּה* which only occurs in this one instance, Num. 23: 3.

b. How the interrogative comes to be used as an indefinite pronoun may be seen in such passages as Ex. 32: 26, Prov. 9: 4, Isa. 50: 8 where either rendering is admissible, and from a comparison of Judg. 7: 3 (indef.) with Deut. 20: 8 (interrog.). The indefinite pronoun is rendered somewhat more emphatic by the addition of the relative, *כִּי אֲשֶׁר* *whoever there is that* Ex. 32: 33, 2 Sam. 20: 11, Eccles. 9: 4; the corresponding *כִּי־שֵׁ* is only found in Ecclesiastes, see 1: 9, 3: 15 etc. *כִּי* is once found in apposition to a vocative *שָׁמְרוּ־הַיְלָדִים* *whoever ye be, care for the young man Absalom* 2 Sam. 18: 12.

§ 305. When the relative does not refer to a preceding noun or pronoun expressed or understood, but simply marks the relation between clauses, it ceases to

be a pronoun and becomes a relative conjunction as the Lat. *quod* and Gr. *ὅτι*. This is the case to a limited extent with **אֲשֶׁר**, while **כִּי** has entirely lost its original pronominal character and is only used as a conjunction.

a. After **כִּי** or **אֲשֶׁר** that with verbs of speaking the language of direct quotation is sometimes used instead of the indirect, *she said* **כִּי-רָאָה** *that Jehovah hath seen my affliction* Gen. 29: 32, 20: 11, 26: 22, Ex. 4: 25, Josh. 2: 24, Ruth 1: 10, 1 Sam. 10: 19, 15: 20. After the formula of an oath its language may be introduced by **כִּי**, as *Jehovah liveth* **כִּי** (I swear) *that* 1 Sam. 20: 3, 25: 34 (repeated after a parenthetical clause), 26: 16, 29: 6, 2 Sam. 4: 9, 10; so after **אֲנִי חַי** as *I live*, Isa. 49: 18, comp. Gen. 42: 16, and after *God do so to me and more also* Ruth 1: 17, 1 Sam. 14: 44, 1 Kin. 2: 23. In other connexions also **כִּי** may have the sense of a strong affirmation equivalent to 'it is so that', 'I affirm that', *surely, verily* Job 12: 2. In oaths and protestations **אִם** *if* has the force of a negative, and **לֹא אִם** *if not* that of an affirmative, *God do so to me if I do* is the same as saying 'I swear that I will not do' 2 Sam. 3: 35. So when the penalty invoked is not expressed, **אִם** 1 Sam. 14: 45, 24: 7, 2 Sam. 11: 11, 20: 20, 2 Kin. 3: 14, Ps. 95: 11, Cant. 2: 7, Isa. 22: 14; **לֹא אִם** Num. 14: 28, Job 1: 11, 17: 2, 22: 20, 31: 36, Isa. 5: 9, 14: 24, Ezek. 17: 16; probably it is to be similarly explained Gen. 24: 38, Ps. 131: 2, Ezek. 3: 6, where the affirmation following a negative can best be expressed by *but*. **לֹא** is substituted for **אִם** in an oath Ezek. 14: 18, comp. vs. 16, 20.

b. After a negative clause **כִּי** *for* has the sense of *but*, whether the contrast suggested affects a particular word, a noun or adjective, *ye did not send me hither* **כִּי הֵאֲלֵכְתֶּם** *but God* lit. for God did Gen. 45: 8, 17: 15, 19: 2, Ex. 16: 8, Deut. 8: 3, 1 Kin. 21: 15, 2 Chron. 20: 15, 26: 18, Ezek. 14: 18; or an entire clause *his heart doth not think so but* (lit. *for*) *to destroy is in his heart* Isa. 10: 7, Gen. 42: 12, Jer. 2: 20. The Hebrew regards the affirmative proposition as confirming the previous denial of one that is inconsistent with it. Occidental usage sets the two propositions in adversative relation. Frequently **אִם** is added, when the relation becomes restrictive instead of adversative, *he hath not withheld any thing from me* **אִם-אֲשֶׁר** **כִּי** *except* (lit. but when he withheld) *thee* Gen. 39: 9, *thy name shall no more be called Jacob* **אִם** **כִּי** *but Israel* 32: 29 (if it is called, or when it is called, this shall be the appellation), 28: 17, Lev. 21: 14, Deut. 12: 14, Esth. 2: 15, Ps. 1: 2, 4, Jer. 7: 23. The signification is the same after a question requiring a negative answer, *Can a man benefit God?* **כִּי-יִסְבֵּן** *no! but a wise man benefits himself* Job 22: 2; *who is blind* **כִּי אֵם-עֵבֶדְךָ** *but my servant?* i. e. no one is but he Isa. 42: 19. Or the negative may be suggested by other constructions, *I have sent to thee saying Thou shalt give me thy silver* etc. and not this only, **אִם** **כִּי** *but to-morrow I will send* etc. 1 Kin. 20: 5, 6; *Job shall pray for you* in contrast with the offerings which they were to present **כִּי אֲנִי-פָנֶיךָ** *not you but him will I accept* Job 42: 8. Sometimes a missing thought must be supplied to

make the antithesis obvious, *we will not hide from my lord* כִּי אֶסְתַּיֵּם לַיהוָה *but the silver is spent* Gen. 47: 18 i. e. not conceal but confess the fact that their money was all gone; I will not return אֲנִי כִּי *but* 2 Sam. 15: 21 K'thibh; all are not dead אֲנִי כִּי *but* 2 Sam. 13: 33 K'thibh. In the last two examples אֲנִי is omitted from the K'ri to obtain what at first sight seems an easier reading, since it requires nothing to be supplied. In a few instances a strong contrast is expressed by אֲנִי כִּי without a negative Num. 24: 22, Lam. 5: 22. When the particles אֲנִי כִּי belong to distinct clauses, each retains its own proper signification. Thus *for, if* Ex. 8: 17, Josh. 23: 12, Prov. 19: 19, Isa. 10: 22; *but, if* Gen. 40: 14, 1 Sam. 20: 9, 2 Kin. 5: 20, Lam. 3: 32; *that, if* Judg. 15: 7, Jer. 26: 15, 51: 14; *that, not* (in an oath) 2 Sam. 3: 35; *surely, if* (it is so *that, if*) Ex. 22: 22, Prov. 2: 3.

c. The meaning and usage of other conjunctions can best be learned from the lexicon. Several prepositions are converted into conjunctions by the addition of אֲנִי or כִּי, thus בְּאֲנִי, כְּאֲנִי, בְּכִי, כְּכִי, אֲנִי, עַל כִּי, אֲנִי, אֲנִי.

HYPOTHETICAL SENTENCES.

§ 306. As the condition is from the nature of the case prior to that which is suspended upon it, the preterite tense is frequently employed in conditional clauses, not only where they refer to the past Ps. 7: 4, 5, 44: 21, 73: 15, but to the future or to what is valid at all times or may happen at any time. The apodosis may or may not be introduced by Vav; in the latter case its verb, if referring to the future and standing first in its clause will be put in the preterite with Vav Consecutive, § 277. b, אֲנִי לֹא הֵבִיא אִתּוֹ *if I shall not bring him* (lit. 'shall not have brought him' prior to the time contemplated in the apodosis) וְהָטַאתִי *I shall be a sinner* Gen. 43: 9, comp. 44: 32; אֲנִי עֲבִיבִי *if a lion pass through a flock* וְרָמַס וְטָרַף *he will trample and rend* Mic. 5: 7.

a. The future may be used in a conditional clause instead of the preterite, when the thought is turned to its actual futurity rather than to its priority to what follows Ex. 22: 1, Lev. 13: 35, Judg. 6: 37, 13: 16, Neh. 2: 5, Job 16: 6, Ps. 132: 12, Nah. 3: 12, and even as a frequentative past, § 267. 4, Gen. 31: 8 (but see pret. for acts often repeated, Ps. 63: 8, Isa. 28: 25, Jer. 14. 18). Participles are also used of the present or proximate future Judg. 9: 15, 11: 9, 1 Sam. 7: 3, with וְיֵשׁ Gen. 24: 42, 49, Judg. 6: 36,

with אֲנִי Ex. 8: 17, 1 Sam. 19: 11. An Infinitive with a suffix, Job 9: 27. If there is more than one verb in the conditional clause, those that follow a preterite may be in the Vav consec. fut. אֲנִי וְנִשְׁאַלְתִּי אֲנִי אֲדַבֵּר אֲנִי אֲדַבֵּר אֲנִי אֲדַבֵּר *even if I called and he answered me*, equivalent to 'if I were to call and he to answer me' at any time hereafter Job 9: 16, Num. 35: 16-23 (one future ver. 20), Job 33: 23, 24, Ps. 7: 5 (past time), or with a more distinct expression of futurity in the Vav consec. pret. אֲנִי אֲדַבֵּר אֲנִי אֲדַבֵּר *if thou direct* (lit. shalt have directed) *thine heart* אֲנִי אֲדַבֵּר אֲנִי אֲדַבֵּר *and spread forth thine hands to him* Job 11: 13, or in the future tense Deut. 32: 41, Isa. 4: 4.

b. The apodosis is commonly introduced by Vav, Gen. 28: 20-22, Ex. 4: 8, 9, 18: 23, Lev. 4: 13, 14 (the sense only determines where the apodosis begins), 5: 1, Num. 30: 16, Judg. 14: 12, 13, Job 10: 14, 21: 6; though often it is not Gen. 30: 31, 1 Kin. 21: 6, Job 9: 20, 23, 14: 8, 9, Ps. 66: 18, Isa. 1: 20, 53: 10. It may also be introduced by כִּי *surely*, § 305. a, Gen. 31: 42, 43: 10, Num. 22: 29, 2 Sam. 2: 27, Job 8: 6, Isa. 7: 9. Occasionally it precedes the conditional clause, Gen. 42: 37, 1 Sam. 14: 30 (אֲנִי כִּי), Isa. 4: 3, 4, and possibly Ps. 63: 6, 7. When the apodosis relates to the past, its verb may be in the preterite without Vav, Prov. 9: 12, or with Vav Conjunctive Num. 21: 9, וְאֲנִי אֲדַבֵּר (observe the position of the accent) Job 7: 4, Ps. 78: 34, or in Vav consec. future Job 8: 4, Ps. 50: 18; though the preterite may also occur of an act already resolved upon though not yet performed 1 Sam. 2: 16, § 266. 2. c, and in the sense of a future perfect, Ps. 127: 1. The apodosis relating to the future and the verb in Vav consec. preterite Ex. 1: 16, 12: 4, Lev. 13: 36, Num. 35: 24, Judg. 21: 21, 2 Sam. 14: 32, 15: 25, 17: 13, 1 Kin. 3: 14, Hos. 9: 12, Am. 6: 9, but very rarely in the future with Vav conjunctive Jer. 5: 1, 23: 22; of course if the verb does not stand first in its clause, it must be put in the future tense, § 277, Ex. 22: 2, Judg. 4: 8. The apodosis an imperative Job 11: 14, Isa. 21: 12, Jer. 14: 7; in the form of a question, 1 Sam. 2: 25, Job 9: 19, 11: 10, 14: 14, 31: 13, 14, 35: 6, 7, Ps. 44: 21, 22, Eccl. 6: 6, Jér. 3: 1. In the brief language of poetry the apodosis is sometimes elliptical, *if his children be multiplied*, (it is) *for the sword* Job 27: 14, Ps. 92: 8.

c. Successive conditions are expressed by אֲנִי . . . אֲנִי, or אֲנִי . . . אֲנִי Judg. 13: 16, Ps. 7: 4, 5, Am. 9: 2-4; and likewise alternative conditions, אֲנִי אֲדַבֵּר אֲנִי אֲדַבֵּר *whether male or female* Lev. 3: 1, Ex. 19: 13, Deut. 18: 3, Josh. 24: 15, 2 Sam. 15: 21, Ezek. 2: 5. In alternative conditions the apodosis of the first is sometimes omitted as sufficiently obvious from the tenor of the whole, Ex. 32: 32, 1 Sam. 12: 14.

§ 307. In ordinary usage כִּי *when* regards a case as actual, אֲנִי *if* as contingent and uncertain, לוֹ *if* as unlikely or untrue, where in English the imperfect or pluperfect subjunctive would be required; כִּי תָבוֹא *when thou comest* (as thou surely wilt) וְאֲנִי לֹא יִתְּנוּ *and if they will not give* (as they may not) Gen. 24: 41, Num. 5: 19, 20;

לִּי הָיִיתָ חַיִּים *if you had saved them alive* (which you did not do) Judg. 8: 19.

a. Hence in Ex. 21 classes of cases are introduced by כִּי vs. 2, 7, 18 etc. and the subordinate possibilities occurring under each of them by אִם vs. 3, 4, 5 etc. So Lev. 1: 2, 3, 10, 2: 1, 4, 5, 7. Very unlikely and even impossible conditions are sometimes joined with אִם and are thus represented as supposable, אִם-אֶרְצֶנָּה *if I were hungry*, which I never can be indeed, but suppose me to be so Ps. 50: 12, 139: 8, Job 20: 6, 34: 14, Cant. 8: 7, Jer. 15: 1, 22: 24, Am. 9: 2, 3 (linked with ver. 4 and thus put on a par with what is quite possible and probable), Obad. ver. 4. In all these cases the verb is future; to have employed the preterite (in the sense of a future perfect) would have been to suppose the impossible actually accomplished at the time referred to, which is more violent than to assign it to the indefinite future. אִם may also be used with the preterite of something supposed in the past, which did not take place, אִם-עָמְדוּ *if they had stood*, as they did not Jer. 23: 22, 37: 10; so אִם לֵי אֵלֶיךָ Esth. 7: 4, Eccl. 6: 6; לֵי Num. 22: 29, Judg. 13: 23, 2 Sam. 18: 12, Ps. 81: 14, Mic. 2: 11. These particles retain their proper force, when combined with לֵא; לֵא leaves the matter in doubt Gen. 43: 9, לֵא לִי לֵא *if we had not lingered*, as we actually did ver. 10, 31: 42, Deut. 32: 27, Judg. 14: 18, 1 Sam. 25: 34, 2 Sam. 2: 27, 2 Kin. 3: 14, Isa. 1: 9.

b. When the apodosis is different from what might have been expected, אִם is equivalent to *even if, although*; אִם-רַחֲמֶיךָ *though your sins be as scarlet, they shall become white as snow* Isa. 1: 18, 10: 22, Jer. 14: 7, 51: 14, Hos. 9: 12, Job 9: 20. When the apodosis is suppressed, it may become an expression of desire *O if!* Ps. 139: 19, Prov. 24: 11 and in the judgment of the majority of interpreters Ps. 81: 9, 95: 7, though the necessity is not so obvious. So לֵי Gen. 17: 18, 23: 13, Num. 14: 2, 20: 3, Job 6: 2, Isa. 63: 19; in Gen. 50: 15 it expresses apprehension *what if!*

§ 308. Conditional clauses occur, in which the conditional particle is not expressed, but it is plain from the meaning and the connection that the statement was meant to be understood hypothetically, וַיִּדְרֹקֵיהֶם *and if they overdrive them* וְגַמְתִּי *all the flock will die* Gen. 33: 13; וְיָצַב *and if he leave his father* וְגַמְתִּי *he will die* 44: 22; וְשָׁלַחְתִּיךָ *had I sent thee to them, they would hearken* Ezek. 3: 6.

a. Additional examples: Ex. 33: 5, Ruth 1: 12, 2 Sam. 19: 8, 2 Kin. 5: 13, 7: 2, Neh. 1: 8, Job 7: 20, 10: 16, 19: 4, 20: 24, perhaps 23: 10, Ps. 69: 33, 139: 18, Prov. 18: 22, 22: 29, 24: 10, 25: 16, Isa. 26: 10, Ezek. 14: 17 (comp. ver. 15). The modal forms of the verb, § 270. 1, may sometimes

suggest a condition; thus the intentional, אֶעֱרֶכֶה *let me make my bed in Sheol* (i. e. if I make etc.) *lo! thou art there* Ps. 139: 8, 73: 16, Job 11: 17, 16: 6 b, 19: 18, 30: 26; the jussive, יִכְתֹּר *let him hide his face and who can behold him?* Job 34: 29, 2 Kin. 6: 27; the imperative, Ps. 22: 9.

b. A hypothetical sense should not be gratuitously given to a passage, which is not hypothetical in form. Interpreters have frequently gone to unwarrantable lengths in this respect. A clause is not necessarily conditional in the intention of the writer, because a conditional clause might be substituted for it without a material change of sense. Num. 23: 20 is not a general truth 'when he has blessed, I cannot reverse it' but a particular affirmation 'he has blessed in this instance etc.' Such passages as 1 Sam. 25: 29, 31, Ps. 104: 20, 22, 28, 146: 4, Hos. 8: 12 are declarative, not hypothetical.

CIRCUMSTANTIAL CLAUSES.

§ 309. 1. Circumstantial clauses describe the situation attendant upon the action of the principal clause. In such clauses, contrary to the ordinary rule, § 284. a, the subject usually stands first, inasmuch as attention is particularly directed to it, and even though it has been mentioned before it must be repeated, or a pronoun must take its place, *and he smote the camp* תְּהַמְּתֵהָ תָּרָה *while* (lit. and) *the camp was secure* בְּטָחָה *whereas thou hatest* וְאַתָּה שֹׂנְאָתָה *without his clothes being burned* (lit. and his clothes shall not be burned) וּבְגָדָיו לֹא תִשְׂרָפָה *Prov. 6: 27, 28, Jer. 14: 15.*

a. The contents of this section are adopted with some unessential modifications from the very thorough treatment of this subject in Ewald's Lehrbuch. The participle as suggestive of a contemporaneous action or state is particularly suited to circumstantial clauses and is very commonly employed in them, *Jehovah appeared to him* וְהוּא יֹשֵׁב *while he was sitting at the door* Gen. 18: 1, 13: 7, 15: 2, 24: 21, Num. 10: 33, Josh. 6: 1, Judg. 13: 9, 1 Sam. 4: 12, 2 Sam. 1: 2, 2 Kin. 2: 12, Ps. 35: 5, 6. Clauses without a verb, *with their faces backward* אַחֲרֵימֵיָם *Gen. 9: 23, 12: 6, Prov. 15: 16, 17: 1; with* הָיָה *Isa. 43: 8; with* אֲחֵן *Prov. 17: 16. Other words may occasionally precede the subject, שִׁדְדֵנִי הָיָה* Gen. 49: 10, 2 Sam. 18: 14, 2 Kin. 10: 2, *Isa. 6: 6, Am. 7: 7, Zech. 2: 5; or the subject itself may not be expressed, I have uttered* וְלֹא אֲבִינִי *without understanding* Job 42: 3, וְשָׁמְעָה *2 Sam. 13: 20, וְיִשָּׁב* Ps. 55: 20, וְהוֹלֵא *Hab. 2: 10, even when it differs from that of the principal clause* Judg. 13: 19.

b. Circumstantial clauses may be attached without **Vav**, *Jehovah spake with you* אָנֹכִי עִבִּיר while I stood Deut. 5: 5, Ex. 26: 5; *he pitched his tent* בִּירֵאֵל בְּיֵהוָה having Bethel on the west Gen. 12: 8, Ex. 12: 11, 1 Sam. 26: 13, Ps. 45: 14, Jer. 30: 6, *virgins* אֵרֶן בְּסָפָר without number Cant. 6: 8, Jer. 2: 32; *why will ye be stricken further* סָרְהָה רוֹסְפֵי continuing to revolt Isa. 1: 5, *wine inflaming them* 5: 11, Ps. 4: 3, 62: 5.

2. A participle agreeing with the principal subject, to which it stands in a sort of predicate relation, may serve the purpose of a circumstantial clause, *they came out* נִצְבְּיִים stationing themselves at the door Num. 16: 27, Judg. 8: 4, Ezr. 10: 1, Ps. 7: 3, Jer. 41: 5, 6, Hab. 2: 15, Mal. 1: 7; for which with a negative a finite tense must be substituted, § 278. 4. b, either the preterite, *he went there* לֹא־אָכַל לֶחֶם not eating bread Ezr. 10: 6, Deut. 21: 1, Job 9: 25, or the future, *they planned a device* בְּלִי־יִשְׁלְמוּ without being able to perform it Ps. 21: 12, 35: 8, 56: 5, 12, 140: 11.

a. Such a circumstantial participle or adjective in a very few instances precedes the verb *a mountain falling wastes away* הַר־נֹפֵל רָבֹד Job 14: 18, Prov. 20: 14; or is included in a larger circumstantial clause, *while he, if he had taken warning, would have saved his life* וְהָיָא נִזְהָר, while he, if he had taken warning, would have saved his life Ezek. 33: 5. It may agree with the object of the principal clause, *I used to deliver* עָלִי הַיְשִׁיעַ the poor when he cried Job 29: 12, or with a noun governed by a preposition, *for the child while living* בְּבִיבֹר הַיָּלֵד, for the child while living 2 Sam. 12: 21, 1 Chron. 12: 1, Jer. 14: 4, or with a suffixed pronoun Ps. 69: 4.

3. The circumstantial may precede the principal clause *lo, when we come into the land, thou shalt bind* הַיְהִיָּה אֲנִיָּהּנוּ בְּאֵרֶם lo, when we come into the land, thou shalt bind Josh. 2: 18, Num. 12: 14, particularly when something unexpected supervenes upon the condition previously described, which is introduced commonly by a preterite with the subject prefixed, *while one was still speaking, another came* עוֹד זֶה מְדַבֵּר, while one was still speaking, אַחַר רָאָה בָּא another came Job 1: 16; *she sent* וְהָיָא שְׁלָחָה, she sent Gen. 38: 25, 1 Sam. 9: 11, 1 Kin. 14: 17, 2 Kin. 2: 23, 6: 5, 26, 9: 25, Isa. 37: 38.

a. The circumstantial clause in such a combination may not only have a participle as in the examples already given, but a preterite אָבָה קָבָא

Jacob had only just gone out, וַיֵּצֵא עֵשָׂא בָּא when Esau came Gen. 27: 30, Judg. 3: 24, or a future with וַיֵּצֵא, § 267. 1. *h*, Gen. 19: 4, Josh. 2: 8, or a Vav consec. future 2 Sam. 24: 11, or an infinitive 2 Kin. 4: 40, 2 Chron. 13: 15, 26: 19, or it may be without a verb, Gen. 7: 6, 22: 1, 2 Kin. 10: 12, 13, Ps. 78: 30, 31, Jon. 3: 4. The unexpected event may also be expressed by the use of a participle, 2 Kin. 8: 5, Dan. 9: 21, or if its time require it by the future tense, 1 Kin. 1: 14. Or if there is no suggestion of a sudden occurrence, the principal clause may be simply linked with the preceding by Vav consec. future Gen. 24: 1, 2, Deut. 26: 5, Judg. 4: 5, 2 Sam. 11: 4, 1 Kin. 13: 11, or, if it belong to the future, by Vav consec. preterite Ex. 3: 13; or Vav may be omitted altogether Gen. 49: 29.

THE CONJUNCTION VAV.

§ 310. The connective in most common use is Vav Conjunctive, § 235, which links together words and clauses in a coordinate relation, and of which Vav Consecutive, § 99, is a modification, which while attached to a verb to form a secondary tense likewise links it or its clause to a preceding verb or clause in a relation of dependence or subordination. The particular relations indicated by Vav Conjunctive in different connections are exceedingly various. This is not due strictly speaking to any diversity of meaning in the particle itself. Instead of employing a variety of conjunctions to express the several relations, which one clause may sustain to another, it better accords with the venerable simplicity of Hebrew style, merely to place successive clauses side by side, allowing **the** relation intended in any given case to be inferred from that of the thoughts themselves. Vav is a sign of connection; but the precise nature of the connection which it marks, must be learned not from the uniting particle, but from the mutual bearings of the conceptions which it binds together.

§ 311. 1. The simplest relation whether of words or clauses denoted by Vav is when one thing is simply added to another, as in English by the Conjunction *and*,

וְהָאָרֶץ וְהַשָּׁמַיִם הַשְּׁמַיִם וְהָאָרֶץ *the heavens and the earth* Gen. 2: 1, *let there be a firmament וְיִהְיֶה and let it be dividing* 1: 6.

a. In enumerations Vav may be repeated before each successive item, Ex. 35: 5-9 (so Vav consecutive Num. 33: 5-49); or before the greater number with occasional omissions Josh. 15: 21-62; or the several particulars may be divided into pairs or groups by its insertion or omission Ex. 35: 11, 12, 16-19, Prov. 1: 2-6, Isa. 5: 12. Vav is commonly inserted before the last term of a series, Gen. 1: 12, 14: 1, Neh. 10: 29, Joel 1: 14, though not invariably, Deut. 29: 22, 1 Kin. 6: 7, Ps. 45: 9. Sometimes it is omitted altogether Neh. 10: 3-28, 2 Kin. 11: 13, Ps. 150: 1, 2, 5, 6, Isa. 1: 1, וְיָרָב בְּקָרְבַּן Dan. 8: 14, especially in certain familiar phrases, הַמָּלַךְ שֶׁנֶּשְׂבַּח *yesterday* and *the day before* i. e. heretofore Gen. 31: 5, הַמָּחָר הַשְּׂמָיִתָּה *to-morrow* or *the day after* 1 Sam. 20: 12, שְׁלֹשָׁה שְׁנָיִם שְׁנָיִם *two or three* Isa. 17: 6, Job. 33: 29.

2. When the second term is identical with the first, or restrictive of it and is added for the sake of explanation, Vav is equivalent to *namely* or *to wit*; *in the shepherds' equipment which he had וַיְבַלְקֵיט and to speak more precisely in the pouch* 1 Sam. 17: 40; *in Ramah הַבְּעִירוֹ that is to say, in his city* 1 Sam. 28: 3; *thy hand הַיְּמִינֶךָ namely thy right hand* Ps. 74: 11, Josh. 10: 7, Judg. 10: 10, Isa. 57: 11, Dan. 8: 10. When it limits an action, Vav may be rendered *and that*; *Jehovah set the sword of each against his fellow וַיִּבְדְּלֵהֶם מִן הַחֶמֶר and that in all the camp* Judg. 7: 22, וְלִבְרָקָר 1 Chron. 9: 27, וַיִּבְדְּדוּם 2 Chron. 8: 13, Eccl. 8: 2; so often before an infinitive, *he will fulfil all my pleasure וְלֵאמֹר and that so as to say* Isa. 44: 28, 2 Chron. 7: 17 (comp. 1 Kin. 9: 4), Neh. 8: 13, Jer. 17: 10, 44: 14.

a. This differs from Isa. 1: 1 *Judah and especially Jerusalem, where the second term renders prominent something included in the first, but does not cover all that is intended by it*; so Dan. 1: 3, Num. 31: 6 *sacred vessels and particularly the trumpets*; Josh. 9: 27 *for the congregation and especially for the altar of Jehovah*.

3. Vav may be used in an emphatic sense for *even, also*; *from Israel was וְהִנֵּה even this, other things and this too astonishing it is* Hos. 8: 6, וַיָּמָוּתוּם *even in their death* 2 Sam. 1: 23, וְשִׂאָהֶיךָ *ask also* 1 Kin. 2: 22, Isa. 32: 7, 49: 6.

When one noun is the principal and the others subordinate or less adapted to the verb employed, Vav is equivalent to *with*; *they used to come up* וּמִקְנֵיהֶם *with their cattle* Judg. 6: 5, 2 Kin. 11: 8, וְצוֹם *with fasting* Esth. 4: 3. וְלִבִּי *with my heart* Eccl. 7: 25, וְעִבְרָה *with wrath* Isa. 13: 9, *the earth with its issues* 42: 5.

a. 1 Sam. 14: 18 וּבְנֵי *with the children of Israel*, unless as seems probable there is an error in the text; on the other hand וְזֶה *with* is used for וַ 1 Sam. 16: 12, 17: 42.

4. When the relation suggested is that of contrast, limiting or qualifying what precedes, Vav is equivalent to the adversative *but*; *of every tree thou mayest eat* וְיִעֲצֵץ *but of the tree etc.* Gen. 2: 16, 17, וְדַע *but know* Eccl. 11: 9, Job 14: 10, Ps. 22: 7, 28: 3, Eccl. 7: 4. If, however, the contrasted thought does not limit but completes the sense, Vav should be rendered by *and*; *he hath torn* וְיִרְפְּאֵנוּ *and he will heal us* Hos. 6: 1, Gen. 1: 5, Deut. 32: 21, 39. Vav may also introduce a reason, *give us help* וְשׁוֹאֵן *for vain is the deliverance of man* Ps. 60: 13; or an opposing consideration, from which a different conclusion might have been anticipated, וְאַנְכִּי *although I was their husband* Jer. 31: 32; or an inference וְהִשִּׁיבוּ *wherefore turn and live* Ezek. 18: 32; or a consequence, *he withholdeth the waters* וְיִבְשׁוּ *and so they dry up* Job 12: 15, Ps. 42: 5, 91: 15, 103: 16; or after a negative clause that which would have resulted on the contrary hypothesis, § 299. a, *thou desirest not sacrifice* וְאַתָּה *else I would give it* Ps. 51: 18, perhaps with a negative understood Job 6: 14; if the consequence is different from what might naturally have been expected, וְיִצְלְחוּ *and yet they prosper* (or it may be read *that they the orphans may prosper*) Jer. 5: 29, וְיִאֲחֶזְוּ *and yet the righteous shall hold on his way* Job 17: 9; or the design or purpose, *they fasten it* וְלֹא יִזְיֶק *that it move not* Jer. 10: 4, 11: 21;

or a comparison, *man is born unto trouble* וְיָבִי' לְשָׂה as sparks fly upward Job 5: 7, 11: 12, 12: 11, Prov. ch. 25-29, or if the comparison precede, *waters fail* וְאֵשׁ so a man Job 14: 12, 19, Prov. 25: 3, 20, 25, 26: 14; or a coexisting act or condition, *Noah was six hundred years old* וְהַמַּבּוּל when the flood Gen. 7: 6; Vav repeated may be equivalent to *both ... and*, וְקִדְשׁ וְקִבְיָא both sanctuary and host Dan. 8: 13, Num. 9: 4, Ps. 76: 7, Nah. 1: 5.

a. Vav is never precisely equivalent to the disjunctive *or*, which is expressed by וְ. The passages, in which it apparently has this sense, are elliptical or are to be otherwise explained; *there was not found sword* וְהַלִּיב or spear (prop. *and there was not found spear*) 1 Sam. 13: 22, 25: 31, Gen. 41: 44, Ex. 21: 17, 2 Kin. 7: 10; *ye shall take it from the sheep* וּבְרֵי' and from the goats Ex. 12: 15, these together form the mass out of which it is to be taken; וְרָגַז וְשָׂחַק not *whether he rage or laugh*, but more exactly *both when he rages and when he laughs* Prov. 29: 9, Ex. 21: 16.

b. When a speaker begins with וְ there is a tacit allusion to something that has preceded, or to a thought to be supplied, you rage וְרָגַז but I have established my king Ps. 2: 6, Num. 12: 14, 20: 3, 2 Sam. 13: 26, 18: 22, 24: 3, 2 Kin. 2: 9, 4: 41, 5: 6, 17, 7: 13, 10: 2, 1 Chron. 17: 10, Job 19: 25, Isa. 3: 14, Jer. 40: 5, Ezek. 13: 11, 13, 17: 22.

c. The omission of the conjunction sometimes adds to the force or vivacity of a sentence, Ex. 15: 9, 10, Deut. 32: 10, 11, Judg. 5: 27, Ps. 19: 8-10, Isa. 10: 28-32, 21: 2-5, Jer. 31: 21.

§ 312. 1. Vav serves to introduce the apodosis or second member of a hypothetical sentence, § 306, *if God will be with me and keep me*, וְיְהוָה יְהוָה then shall Jehovah be my God Gen. 28: 20, 21.

2. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו on the third day Abraham lifted up his eyes Gen. 22: 4; וְתָמַךְ וְתָמַךְ 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* וַיְהִי I have been so hitherto, but now וַיְהִי I will be thy servant.

a. Examples of Vav Conjunctive after a noun at the beginning of its clause whether placed absolutely or governed by a preposition, 1 Kin. 6: 32,

Job 19: 23, 23: 12, 25: 5, 36: 26, Ps. 69: 33, 115: 7, Prov. 9: 16 (comp. ver. 4), Jer. 10: 23, 13: 10, Ezek. 40: 42, Dan. 11: 15, (such a clause governed by וַיִּשְׁׁרַח 2 Sam. 10: 12). Vav consec. future similarly used, Gen. 22: 24, 1 Sam. 14: 19, 2 Sam. 22: 41, 1 Kin. 15: 13, Job 36: 7, Jer. 6: 19, Dan. 1: 20. Vav consec. preterite, Ex. 12: 15, 19, 30: 38, Lev. 7: 20, 17: 10, Num. 14: 24, 1 Sam. 25: 27, 2 Sam. 6: 21, 2 Kin. 11: 7, Ps. 25: 11, Jer. 23: 33, Ezek. 17: 19.

b. Vav Conjunctive after a statement of time, Ex. 12: 3, Lev. 7: 16, Num. 16: 5, Ps. 141: 5 (after עֵינַי), Jer. 8: 1 K'thibh, Dan. 10: 4 (comp. ver. 1). Vav consec. future, Judg. 19: 5, 1 Sam. 11: 11, Jer. 7: 25, Dan. 1: 18. Vav consec. preterite, Gen. 3: 5, Ex. 16: 6, 7, 17: 4, Prov. 24: 27 (after וַיִּשְׁׁרַח), Ezek. 33: 33, Joel 4: 2

INDEX I

SUBJECTS TREATED FULLY OR INCIDENTALLY.

—•—

The numbers in this and the following Indexes refer to the Sections of the Grammar.

- Abbreviations 9. 1.
- Absolute infinitive. *See* Infinitive absolute.
- Abstract nouns, feminine 200, plural 203. 1. *a*, *c*.
- Accents 28, use in cantillation 28. *b*, forms and classes 29, meaning of names 29. *b*, like forms distinguished 30, position of 32-35, aid in distinguishing words 34, change of position 35, effect of Vav consecutive 33. 4, 99. 2, 100. 2, in place of Methegh 39. 3. *a*, 45. 5, give stability to vowels 60. 1. *a*, vowel changes produced by 64.
- Accents, consecution of in prose 36-39, poetic 31, consecution of 40-42.
- Accents, pause 36. 2. *a*, position of 35. 2.
- Accentuation double 39. 4. *a*.
- Addition of letters 50. 3.
- Adjectives in place of participles of neuter verbs 90, 187. *a*, formation of 187. 2, expressing permanent or variable qualities 187. *b*, intensity 189. 1, 191, defects 189. 1. *b*. diminutives of color 190, declension of 206, qualifying nouns 252. 1, qualifying nouns in the construct 259, predicate 263. 2, comparison 264, emphatic use with verbs 281. 2. *b*.
- Adjectives numeral 224-228, 253-255.
- Adverbial idea expressed by a verb 283. *a*.
- Adverbial expressions 288.
- Adverbs 236, with suffixes 237, as the subject 244. *c*, numeral 255. 4, position of 288.
- Affixes 33.
- Agreement neglected 289-293.
- Aleph, sound of 3. 4, used as a vowel-letter 11. 1, in a few verbal forms 120. 2, 122. 2, 158. 3, once in 3 f s. suffix 219. 1. *b*, otiant 16. 1, with Mappik 26, with Daghesh forte (?) 121. 1, substituted for **He** in Aramaean 51. 3, in Niphal infinitive 91. *b*, in Hiphil 94. *a*, *b*, in Hithpacl 96. *a*, in feminine ending of verbs 86. *b*, and nouns 198. *d*, for Vav in fem. plur. of nouns 201, prosthesis of 53. 1. *a*, 185. *c*, omitted 53. 2, 3, 57. 2 (2) *a*, 111. 2. *b*, *c*, 153. 2, 166. 2, quiescent 57. 2, after prefixed prepositions 232. 3. *a*, *b*, after Vav Consecutive 235. *c*, prefers diphthongal vowels 60. 1. *a*, 110. 3. 111. 2, previous vowel rarely short if Daghesh forte omitted 60. 4. *a*, 121. 1, 230. 3, added to 3 pl. preterite 86. *b*, prefixed in the formation of nouns 191.
- Alphabet 2, order of 6, Lepsius' theory 6, *a*.
- Anacoluthon 294. *b*.
- Animals, names of 199. *c*
- Apocopated future 97. 2, 272, not in passive species 97. 2. *b*, in Ayin Guttural verbs 119. 1, Lamedh Guttural 126. 1, Ayin Vav and Ayin Yodh 155. 5, 159. 3, 160. 2, 162. 3, Lamedh He 173. 1, 174. 4, 175. 3, 176. 4, 177. 3, 178. 3, uses of 272.
- Apocopated imperative 98. 2, 173. 1.
- Apposition of nouns 256.
- Arabic letters 3. 1. *a*, currently read without vowels 10. *a*, syllables 18. 2. *c*, Teshdid 23. 3. *b*, accent 33. 4. *a*, Elif prosthetic 53. 1. *a*, conjugations 83. *c* (1), comparative or superlative 191. *a*, nouns of unity 200. *b*, case endings 201. *e*, dual 204, article 230. 1. *a*, conjunction with the accusative 284. *d*.
- Aramaean syllables 18. 2. *c*, words modified from Hebrew 51. 3, dual 204. *a*.
- Article definite 230, use of 248, with verbs, etc. 248. 6. *c*, 300. *b*, with proper nouns 249. 1. *a*, before nouns with suffixes 249. 2. *a*, before nouns in the construct 249. 3. *b*, when omitted 250, 252. 1. *b*. *c*, 252. 2. *b*, *c*.
- Article indefinite 230. 1. *b*, 251. *a*.

- Aspirates 3. 1, 7. 2, receive Daghesh lene 21, their original sound 21. *b*, affected by concurrence of consonants or doubling 54. 1.
- Athnakh divides verse 36. 1, 40. 2, train of 38. 2, 41. *b* (1).
- Augment, Greek and Sanskrit 99. 1. *a*.
- Ayin, sound of 3. 4, Aramaean substitute for Tsadhe 51. 3, elided 53. 3. *a*, 128, previous vowel sometimes short when Daghesh omitted 60. 4. *a*, 230. 3.
- Ayin doubled verbs, origin of term 76. 3, their peculiarities 133-137, remarks 139-142, paradigm VIII.
- Ayin Guttural verbs 116, remarks 118-122, paradigm V.
- Ayin Vav and Ayin Yodh verbs, origin of term 76. 3, their peculiarities 154-156, remarks 158-163, paradigm IX.
- Biliteral roots 68. *b*.
- Bohemian accent 33. 4. *a*.
- Cardinal numbers 224-227, with dual ending 224. 1. *a*, position and agreement 253, 254, with suffixes 253. 2 (2) *b*, 254. 4. *a*, with the article 254. 4.
- Changes of person 294.
- Circumstantial clauses 309.
- Cities names of, feminine 199. *d*.
- Collectives with feminine ending 200, construed with the plural 289. 5.
- Commutation of letters 50. 1, Aleph for He 86. *b*, 91. *b*, 94. *a*, 96. *a*, 198. *d*, He for Aleph 191. *b*, Aleph for Yodh 56. 4, or Vav 56. 4. *a*, 201, Vav for Aleph 57. 2 (2) *a*, 111. 2. *b*, *d*, Yodh for Vav 56. 2, Teth for Tav 54. 4, 82. 5.
- Comparison, how expressed 264.
- Compound numbers 225, 226. 2, with nouns 254. 3, with the article 254. 4. *b*.
- Compound predicate 289. 1. *a*, 289. 5. *b*.
- Compound sentences 243, 2, 300.
- Compound species 83. *c* (2).
- Compound subject 247. 1, 290. 1.
- Conjugations 76. 1.
- Conjunctions 241, formed from relatives 305, from prepositions 305. *e*, uses of 305. *a*, *b*, 307.
- Consecution of accents in prose 36-39, in poetry, 40-42.
- Consonant changes, 53-56.
- Consonants changed to vowels 57, vowel changes occasioned by contiguous consonants 60, by concurrent consonants, 61.
- Construct infinitive. *See* Infinitive construct.
- Construct state of nouns 214-218, relations denoted by 257, resolved by preposition Lamedh 260.
- Constructio praeagnans 286. 3.
- Contraction of two similar letters 61. 3, 134. 1.
- Contracted verbs 107.
- Copula 261. 2, 3.
- Countries names of, feminine 199. *d*.
- Daghesh meaning of word 21. 2. *a*.
- Daghesh-forte 23, distinguished from Daghesh-lene 23. 2, from Shurek 23. 3, different kinds of 24, conjunctive, instances of 24. *a*, 75. 1, separative 24. *b*, 192. *a*, 218. 2. *a*, 220. 5. *a*, 231. 2. *a*, emphatic 24. *c*, 86. *a*, 150. 1, orthophonic 24. *d*, omission of 25, resolved by the insertion of a liquid 54. 3, 220. 6. *b*, or Yodh 141. 1, or by prolonging the previous vowel 59. *a*, never in gutturals 60. 4, 108, rarely in Resh 23. 1, 60. 4. *a*, 121. 1, omitted from Hith-pael 96. *a*, in suffixes of verbs 104. *a*, 105. *b*.
- Daghesh lene 21, 22, omitted from Kal imperative 89 (f. s. and m. pl.), from guttural forms 109. 3. *a*, from construct plural of nouns 218. 2. *a*, after prefixes 101. 2. *b*.
- Daleth assimilated to the feminine ending Tav 54. 2, 149. 2, 207. *b*.
- Day of the month 255. 2. *b*.
- Declension of nouns, adjectives and participles 221, paradigms XIV—XVI.
- Demonstrative pronouns 73, qualifying nouns 252. 2, qualifying nouns in the construct 259, predicate 263, used for relative 303.
- Dental letters 7. 1.
- D'hhī 41. *b* (2).
- Dialects, effect upon words 51. 3.
- Diphthongal vowels 15.
- Distributive numbers 255. 4.
- Distributive sense expressed by repetition 255. 4, 296. 1.
- Division erroneous, of words 43. *c*.
- Divisions of Grammar 1.
- Dual, ending of 202, signification of 204, superadded to the plural 204. 5. *b*, nouns with suffixes 220. 4, joined with the plural 292.
- Ellipsis 295.
- Emphasis expressed by repetition 281, 296. 3, 297.
- English accent 33. 4. *a*.
- Excess, how denoted 264. 2 (2) *b*.
- Feminine endings 198, how related 55. 2. *c*, 198. *b* compared with Indo-European endings 198. *e*, used to form abstracts, collectives, official designations 200, and nouns of unity 200. *b*, appended to infinitive. *See* Infinitive construct.
- Feminine nouns without fem. ending in the singular 199. *a*, with masc. ending in plural 202. *b*, with two plural forms 202. *c*, with suffixes 220. 2, declensions of 221. B.
- Feminine sign of, duplicated 88 (3 f.), 169. 3, 171. 1. *a* (?), neglected 88 (2 f. s, 3 f. pl.), 199. *a*.
- Final forms of letters 4, in middle of words 4. *a*.
- Flexibility various, of different languages 69. *b*.
- Formative syllables differ from prefixes and suffixes 33, 69. *c*, 101. 2. *b*, 123. 4.
- Fractional numbers 228. 3, 255. 3.
- Future, formation of 84. 3, its personal endings and prefixes 85. 1. *a* (2), with

- suffixes 105, uses of 267, shortened form. *See* Apocopated future.
 Galilean pronunciation 51. 4. *a*.
 Grammar, function and divisions of **1**.
 Grammatical subject 247. 2.
 Grave suffixes 72, 220. 1.
 Greek alphabet 5. *a*, 8. *b*, 7. 2. *a*, accent 33. 4. *a*, augment 99. 1. *a*, feminine 198. *e*, numerals 224. 2. *a*, construction of neuter plurals 289. 4. *a*.
 Guttural letters 7. 1, their peculiarities 60, 108, attract or preserve vowels 60. 3. *c*.
 Guttural verbs 107.
 He and Hheth 3. 3.
 He as a vowel letter 11. 1, 57. 2 (2) *b*, with Mappik 26, prosthesis of 53. 1. *a*, rejection of 53. 2, 3, 85. 2. *a* (1), 95. *b*, 211. *a*, 230. 5, 233. 5, preceding vowel often short when Dagheesh omitted 60. 4. *a*, 121. 1, 230. 3, added to 2 m. *s*. and 2 f. pl. preterite 86. *b*, to 2 m. s. suffix 104. *b*, 219. 1. *b*, to 2 f. s. suffix 219. 2. *c*, to 2 and 3 f. pl. suffix 104. *g*, 219. 1. *b*, 219. 2. *c*, for 3 m. s. suffix 1. 4. *d*, 219. 1. *b*, omitted from f. pl. future 88 and imperative 89, omitted after prefixes 85. 2. *a* (1), 91. *b*, 94. *b*, 95. *b*, 113. 2, 230. 5, retained in exceptional cases 95. *e*, 143. 3, 151. 2, 232. 5. *a*, for Aleph 167. 1, prefixed in the formation of nouns 191. *b*.
 He directive 223. 1.
 He interrogative 231.
 He paragoric, effect on accent 33. 1, with Methgeh 35. 2. *a*, examples of 61. 6. *a*, 223. 2, distinguished from feminine ending 198. *c*, added to preterite 93. *c*, to future. *See* Paragoric future.
 Hhatup Seghol in 1 sing. future Piel 92. *e*.
 Hheth, preceding vowel mostly short, when Dagheesh omitted 60. 4. *a*, 121. 1, 230. 3.
 Hhirik, quantity of 14, 29. 1, between concurring consonants 61. 1, 85. 2. *a*, 218. 2, 232. 2, 235, in Segholates 61. 2, 186. *b*, never in the ultimate of Kal active participles 90, in 1 sing. Niphal future 91. *c*, 150. 2, in Piel before suffixes 104. *h*, in penult of Piel infinitive 92. *d*, in Hiphil infinitive 94. *b*, rejected from Hiphil future 94. *c*, and participle 94. *e*, in the inflected preterite of Kal, Hiphil 119. 2, and Hithpael 96. *b*, retained in Hiphil before suffixes 104. *h*, in the ultimate of nouns 209. 1. *c*, 211. 2.
 Hholem, stability of 60. 1. *a* (4), in inflected verbs Ayin doubled 61. 3, 136. 2, 141. 2, and Ayin Vav and Ayin Yodh 155. 4, 161. 1, 162. 2, shortened to Kamets Hhatuph in Kal infinitive construct 87, future 88, and imperative 89, once retained in Kal future before Makkeph 88, in intensive species 92. *b*, rejected from Kal future before suffixes 195. *d*, in the ultimate of nouns 209. 1. *c*, *d*, 209. 2. *c*, 217. 1. *c*, 211. 3, in the penult 212. *d*, 218. 1. *c*.
 Hiphil, signification of 79, relation to Piel 80. 2. *a* (1), formation of 82. 4, origin of prefixed He 82. 5. *b* (2), nouns derived from 189, 2. *a*, 191.
 Hithpael, signification of 80, relation to Niphal 80. 2. *a* (2); formation of 82. 5, origin of prefixed syllable 82. 5. *b* (1), verbs having two forms of 122. 2, 142. 4.
 Hophal, signification of 79. 3, formation of 82. 4, origin of prefixed He 82. 5. *b* (2), no imperative 84, except in two instances 95. *d*, in Ayin doubled verbs 140. 6, in Pe Yodh verbs 150. 5, in Ayin Vav verbs 162. 5, in Lamedh Aleph verbs 169. 2, in Lamedh He verbs 177. 5.
 Hypothetical sentences 306-308.
 Imperative, formation of 84. 4, its personal endings 85. 1. *a* (3), Kal with suffixes 101, 3, 106. *b*, paragoric 98. 1, 111. 3. *a*, 125. 1, 132. 1, 149. 3, 159. 2, apocopated 98. 2, 173. 2, twice in Hophal 95. *d*, uses of 273.
 Imperfect, *see* Future.
 Imperfect verbs classified 107.
 Impersonal subject 245. 3, construction of passive and neuter verbs 284. *e*.
 Inanimate objects, names of 200. *c*, in plural 205. 5. *a*, plural with feminine singular 289. 4.
 Indefinite pronouns 75, 304.
 Indefinite subject 245. 2, article 230. 1. *b*, 251. *a*.
 Indo-European roots 69. *a*, feminine and neuter 198. *e*, dual 204. *a*, numerals 224. 2. *a*, conception of time 265.
 Infinitive, a verbal noun 279, as the subject 244. *b*, 279. *a*, does not admit the article 248. 6. *c*, except in a special case 279. *d*, with prepositions 244. *b*, 279. *a-c*, governed by verbs or nouns 279. *b*, construction changed to preterite or future 282.
 Infinitive absolute, formation of 84. 1, with feminine ending 162. 4. as an exclamation 280. 1, explanatory 280. 2, for preterite or future 280. 3, for imperative 280. 4, emphatic use of 281.
 Infinitive construct, formation of 84. 2. in Kal usually without Vav 87, with feminine ending in perfect verbs 87, in Piel 92. *d*, in Pe Guttural 111. 3. *a*, in Ayin Guttural 119. 3, in Lamedh Guttural 125. 2, in Hiphil 128, in Pe Nun 131. 4, in Ayin doubled 139. 2, in Pe Yodh 149, in Hophal 151. 5, in Lamedh Aleph verbs 168. 2, in Lamedh He 170, with suffixes 101. 3, 106. *a*, following noun or suffix denote subject or object 102. 3. 257. 9. *b*, 279. *d*, emphatic use of 281. 1. *c*.
 Inseparable prepositions 232-234.
 Intensity expressed by repetition 281, 296. 3.
 Intentional, *see* Paragoric Future.
 Interjections 242.
 Interrogative and indefinite pronouns 75, trace of neuter in 198. *a*.

- Interrogative sentences 298.
 Intransitive verbs construed transitively 285.
 Irrational objects, plural, with feminine singular 289. 4.
 Jews modern, use Rabbinical letter 2, their pronunciation of Ayin 3. 4, use abbreviations 9. 1.
 Jussive, see Apocopated Future.
 Kal, meaning of term 76. 2, formation in perfect verbs 82. 1, remarks upon 86-90.
 Kamets and Kamets-Hhatuph distinguished 19. 2.
 Kamets in the ultimate of nouns 209. 1. *b*, 209. 2. *b*, 217. 1, in the penult 212, 218. 1.
 Kamets-Hhatuph in Kal infin. constr. before Makkeph 87, before suffixes 106, in future 88, in imperative 89, 106, in passive species 93. *a*, 95. *a*, in Hithpael 96. *a*.
 Kaph and Koph 3. 2.
 Kaph initial rejected 53. 2. *a*, assimilation of 54. 2. *a*.
 Karne Phara 38. 10.
 Kibbuts, quantity of 19. 1, in passive species 93. *a*, 95. *a*, in Hithpael 96. *a*.
 Kri and K'thiuh 46-48, number of 46. *a*.
 Kushoi 21. 2. *a*.
 Labial letters 7. 1.
 Lamedh initial rejected 53. 2. *a*, 132. 2, medial rejected 53. 3. *b*, 88 (1 c.), assimilated to following consonant 54. 2, 132. 2, appended in formation of nouns 195. 2. *c*.
 Lamedh Aleph verbs 164, remarks 166-169, paradigm XI.
 Lamedh Guttural verbs 123, remarks 125-128, paradigm VI.
 Lamedh He verbs, origin of term 76. 3, their peculiarities 170, 171, shortened future and imperative 173, remarks 174-179, paradigm XII.
 Latin alphabet 6. *b*, accent 33. 4. *a*, feminine and neuter 198. *e*, numerals 224. 2. *a*.
 Lazian accent 33. 4. *a*.
 Letters, sounds of 3, double forms of 4, of unusual size or position 4. *a*, names of 5, order of 6, classification of 7, numerical use of 9. 2, commutation of 50. 1, transposition of 50. 2, addition of 50. 3.
 Lettish accent 33. 4. *a*.
 L'gharmeh, clause divided by 40. 2, train of 41. *g*.
 Light suffixes 72, 220. 2-4.
 Linguals 7. 1, substituted for sibilants in Aramaean 51. 3.
 Liquids 7. 2.
 Logical subject, 247. **E**.
 Makkeph 43.
 Manner 288. 2. *e*.
 Mappik 26, omitted from 3 f. s. suff. 104. *e*, 219. 1. *b*.
 Masculine for feminine, suffixes 104 *g*, 220. 1. *b*, future 88 (3 f. pl.), 105. *e*, predicate and pronouns 289. 6.
 Masculine nouns with suffixes 220. 3, with fem. ending in plural 202. *a*, with two endings in plural 202. *c*, declensions of 221. *A*.
 Matres lectionis 11. 1.
 Measure 288. 2. *c*.
 Medial letters for finals 4. *a*.
 Medium strength, letters of 7. 2.
 Mem dropped from Pual participle 53. 2. *a*, 93. *e*, final rejected 55. 2, 216. 2, appended to 3 m. pl. future (?) 88, prefixed in formation of nouns 193, affixed 195. 2. *c*, omitted from plural ending (?) 201. *b*.
 Methegh 44, 45, aid in distinguishing doubtful vowels 19, 45. 2. *c*, with He paragogic 35. 2. *a*, in place of an accent shifted in position 35. 1, or removed by Makkeph 43, 44. *a*, 64. 1. *a*, after He interrogative 231. 2. *a*, its place supplied by an accent 39. 3. *a*, 45. 5.
 Modal forms of verbs, uses of 270-274.
 Modern Hebrew read without vowel points 10. *a*.
 Monosyllabic nouns 185.
 Mountains, names of, masculine 199. *d*.
 Multiliteral nouns 197.
 Mutes 7. 2, a p-mute missing (?) 7. 2. *a*.
 Names of letters 5, their antiquity 5. *a*, their origin and signification 5. *b*.
 Nations, names of 199. *d*, 289. 5. *c*.
 Negative particles 271. *b*, 272. *c*, 273, 273. *d*, 275. 2. *c*, 278. 4. *b*, 279. *c*, 281. 1. *b*, sentences 299, ambiguity of 299. *c*.
 Neuter gender, trace of 198. *a*.
 Neuter verbs rarely have participles 90, with suffixes 102. 2.
 Niphal, signification of 77, relation to Hithpael 80. 2. *a* (2), its formation 82. 2, origin of the prefixed Nun 82. 5. *b* (1), participle from a noun 91. *e*, from an adverb 80. 2. *b*, nouns derived from 187. 2. *a*.
 Nouns, formation of 183, Class I 184-188, Class II 189, 190, Class III 191-194, Class IV 195, 196, multilaterals 197, from imperfect roots 186. *b*, 187. 2. *d*, 188. 2. *c*, 189. 1. *d*, *e*. 189. 2. *b*, *c*, 192. *b*, plural from quiescent roots 209. 1. *f*. 210. 3. *c*, with suffixes 220. 5. *b*.
 Nouns, gender and number of 198-213, construct state of 214-218, with suffixes 219, 220, declension of 221, paradigms XIII-XVI.
 Nouns, feminine, without fem. ending 199. *a*, with masc. ending in plural 202. *b*, masculine with fem. ending in plural 202. *a*, with either ending 202. *c*, of doubtful gender 199. *b*, 202. *c*, having but one number 203. 1, definite without the article 249, in loose subordination 256. 3, used for adjectives 257. 6. *b*, in construct before adjectives 253. 1. *a*, 257. 6. *c*, in construct before prepositions 258. 1, in construct before a clause 258. 2, predicate 262, placed absolutely 284. *d*, 288. 2, repetition of 296.

- Nouns, primitive 183. *a*, derivative 183. *b*, of unity 200. *b*.
- Number, relations of 288. 2. *d*.
- Numeral adjectives 224-228, 253-255, adverbs 255, 4.
- Numerical use of letters 9. 2.
- Nun rejected 53. 2. *a*, *b*, 55. 2, from verbs 129. 2, 131. 3, 4, from nouns 186. *b*, 196. 2. *b*, assimilated to a following consonant 54. 2, in verbs 129. 1, 131. 2, 132. 1, in nouns 186. *b*, 192. *a*, 207. *b*, to initial Mem (?) 55. 1, 88 (m. pl.), inserted in lieu of reduplication 54. 3, 220. 6. *b*, epenthetic 56. 1, 101. 2, 105. *b*, added to 3 pl. preterite 86. *b*, to future 88 (2 f. s., m. pl.), before suffixes 105. *c*, in Niphal absolute infinitive 91. *b*, 131. 5, 168. 3, 175. 2, in Niphal imperative (?) 91. *d*, appended in formation of nouns 195, in masc. plur. ending 201. *a*.
- Oath 305. *a*.
- Object definite, sign of 240, 284, of transitive verbs 284, of intransitive verbs 285, indirect 286, multiple 287.
- Occupations 188. 2. *a*, 189. 1. *a*.
- Office, names of 200. *a* (2).
- Official designations 200.
- Olev'yoredh divides verse 40. 2, train of 41. *c* (1).
- Ordinal numbers 228, 255.
- Orthographic symbols 1-49, changes 50-66.
- Orthography, various 11. 1. *b*, 51. 4. *a*.
- Palatal letters 7. 1.
- Paradigm, see Verbs paradigms of, and Nouns.
- Paragogic future 97. 1, 271, not in passive species 97. 2. *b*, in Lamedh He verbs 174. 3, uses of 271, imperative 98. 1, 273.
- Paragogic letters, effect on accent 33. 1, instances of 61. 6. *a*, 222, 223.
- Participles, formation of 84. 5, of neuter verbs 90, with personal inflections 90, qualifying nouns 252. 1, qualifying nouns in the construct 259, in the construct before nouns and infinitives 257. 9. *b*, signification of 278, emphatic use of 281. 2. *b*, construction changed to preterite or future 282, as circumstantial clause 309. 2.
- Particles prefixed 229-235, separate 236-242.
- Parts of speech 70.
- Passive species with suffixes 102. 2, of doubly transitive verbs 287. 5.
- Patahb preferred by gutturals 60. 1, 108, changed to Seghol 63. 1, assimilated to Seghol 61. 1. *b*, 63. 2, to Kamets or Tsere 63. 2, in Segholates 61. 2, with pause accents 65. *a*, in Kal constr. infin. 87, in f. pl. future Niphal 91. *c*, and Piel 92. *e*, in preterite and imperative Piel 92. *c*, in Hithpael 96. *b*, in the ultimate of nouns 209. 2. *a*.
- Patahb furtive 17, 60. 2, 109. 2, 114 (?), 123.
- Pausal forms with inferior accents 65. *b*.
- Pause accents 36. 2. *a*, position of 35. 2, occlusion vowel changes 65, with the preterite 86. *a*, with the future 88, with the imperative 89 (f. s. and m. pl.), with 2 m. s. suffix 104. *b*, 219. 1. *b*, with Pe Guttural verbs 112. 4, with Ayin Guttural 119. 1, 121. 3, with Lamedh Guttural 126. 1.
- Pazer, clause divided by 36. 2, 40. 2, train of 38. 7, 41. *e*.
- Pe Aleph verbs 110. 3.
- Pe Guttural verbs, origin of term, 76. 3, their peculiarities 108, 109, remarks 111-115, paradigm IV.
- Pe Nun verbs, origin of term 76. 3, their peculiarities 129, remarks 131, 132, paradigm VII.
- Perfect, see Preterite.
- Perfect verbs 81-85, remarks 86-96, with suffixes 101, 102, remarks 104-106, paradigms II, III.
- Periods of human life 203. 1. *b*.
- Persian construct state 61. 6. *a*.
- Personal endings and prefixes of verbs 85. 1. *a*, before suffixes 101. 1, more closely attached than suffixes or prefixed prepositions 101. 2. *b*.
- Personal pronouns 71, not expressed in the subject unless emphatic 246, third person added to subject 246. 2.
- Pe Yodh verbs, origin of term 76. 3, peculiarities 144-146, remarks 148-153, paradigm X.
- Piel, signification of 78, relation to Hiphil 80. 2. *a* (1), formation of 82. 3, unusual forms of 92. *a*, *b*, verbs with two forms of 122. 2, 142. 4, nouns derived from 189. 2. *a*.
- Pilel, Pilpel, Poel not distinct species from Piel 83. *c* (1).
- Place where or whither 288. 2. *b*.
- Plural endings 201.
- Plural for singular in verbs (?) 88 (3 f. pl.), of majesty 203. 2, 289. 3.
- Pluralis inhumanus 289. 4. *a*.
- Plurality expressed by repetition 296. 2.
- Points extraordinary 4. *a*.
- Points Masoretic 10, accuracy of 49.
- Polish accent 33. 4. *a*.
- Precreative particle 274.
- Predicate 261, compound 289. 1. *a*, 289. 5. *b*, agreement with nouns in the construct relation 293.
- Prefixed particles 229-235, two constituting a word 229. 2. *a*.
- Prepositions inseparable 232-234, separate 238, with suffixes 239.
- Preterite, personal endings of 85. 1. *a* (1), with suffixes 101. 1, 104, Kal before suffixes 101. 3, uses of 266, and future in combination 268, 269.
- Pretonic vowels 64. 2, in Kal preterite 82. 1, not rejected from Niphal 91. *b*, 106. *a*.
- Primary preferred to a secondary form 289.
- Primary Tenses 266, 267, with Vav Conjunctive 275.

- Pronominal ideas expressed by nouns** 246. 2. *b*.
- Pronominal roots** 68, the basis of adverbs, prepositions and conjunctions 236. 1. *a*.
- Pronominal suffixes** 72. *See* Suffixes.
- Pronouns, personal** 71, as subject 246, repetition of 297, demonstrative 73, 252. 2, 259, 263, relative 74, 300-303, interrogative and indefinite 75, 198. *a*, 298. 3, 304.
- Proper nouns with the article** 249. 1. *a*, in loose apposition 256. 3. *a*.
- Pual, signification of** 78. 3, formation of 82. 3, no imperative 84, in perfect verbs 93, Ayin Guttural verbs 121. 1, Ayin doubled verbs 142, 143. 1, Ayin Vav verbs 163. 4, Lamedh Aleph verbs 169. 1, Lamedh He verbs 176. 6.
- Pure vowels** 15.
- Quadriliteral roots** 68. *a*, verbs 182, nouns 197. 1, Segholates plural of 210. 3. *a*.
- Question, direct and indirect** 298. 1, disjunctive 298. 2.
- Quiescent letters** 11. 1, their two uses distinguished 13, softened to vowels 57. 2.
- Quiescent verbs** 107, 144.
- Quinqueliteral roots** 68. *a*, nouns 197. 2.
- Quotation, direct for indirect** 305. *a*.
- Radical letters** 7. 3.
- Raphe** 27.
- E'bbhi^a**, clause divided by 36. 2, 40. 2, train of 38. 6, 41. *d*.
- E'bbhi^a Mugrash** 41. *a* (2).
- E'bbhi^a, small** 41. *c* (2).
- Reduplication of second radical in verbs** 82. 3, in nouns 189, of third radical in verbs 92. *a*, 115, 122. 1, 156. 2, 163. 3, 176. 1, 178. 1, in nouns 189. 1. *d*, 189. 2. *c*, of two radicals in verbs 92. *a*, 115, 122. 1, 137, 142. 2, 156. 3, 163. 2, in nouns 189. 1. *e*, 189. 2. *b*, 190, of a short word 132. 1, 234. *a*.
- Relative clauses** 300-304.
- Relative pronoun** 74, its government 300, antecedent 300. *a*, antecedent not expressed 301, omission of 302.
- Repetition of verbs** 281, nouns 296, pronouns 297.
- Resh, sound of** 3. 3, assimilated to a following consonant 54. 2, inserted in lieu of reduplication 54. 3, preference for Pattahh 60. 1. *a*, with Pattahh furtive (?) 60. 2. *a*, 114, with simple or compound Sh'va 60. 3. *a*, 120. 3, with Daghsh-forte 23. 1, 60. 4. *a*, previous vowel lengthened on the omission of Daghsh, 60. 4. *a*, as the first radical of verbs 114, as the second radical 118. 1, 120. 3, as the third radical 125. 3, 126. 2, 127. 2.
- Rivers, names of, masculine** 199. *d*.
- Roots of words** 67, 68.
- Rukhokh** 21. 2. *a*.
- Samaritan Pentateuch, its negligent orthography**, 51. 4. *a*, 99. 1. *a*, and variant forms 156. 2.
- Samekh, Shin and Sin** 3. 1, 3. 1. *a*.
- Sanskrit laws of euphony** 21. 2. *b*, 55. 1. *a*, accent 33. 4. *a*, augment 99. 1. *a*, feminine and neuter 198. *e*, numerals 224. 2. *a*.
- Scriptio plena, defectiva** 14.
- Seasons, names of** 187. 2. *a*.
- Seghol inserted between concurring consonants** 61. 2, 173. 1, in Ayin doubled verbs 61. 3, 136. 2, 141. 2, in Ayin Vav verbs 155. 4, 159. 3, 162. 3, final rejected 66. 1 (1), 173. 1, with pause accents 65, in Kal active participle 90, in Niphal 91. *a*, *b*, in Piel 92. *c*, *d*, 126. 2, before suffixes 104. *h*, in Hiphil 94. *a*, *b*, in Hithpael 96. *b*, in the ultimate of nouns 210, 211. 1, 217. 2, in the penult of feminine nouns 209. 1. *e*.
- Segholate forms from trilateral monosyllables or final syllables** 61. 1. *b*, 185, 186. *a*, in feminine 207, construct 216. 1. *b*.
- Segholate nouns** 185, signification of 186, their feminine 210. 2, plural 210. 3, dual 210. 4, construct 218. 2, with suffixes 220. 5, with He paragogic 223. 1.
- Segholta, verse divided by** 36. 1, train of 38. 3.
- Sentence, simple or compound** 243. 2, elements of 243. 3, subject of 244, predicate of 261. 1.
- Separate particles** 236-242.
- Septuagint, equivalents for Ayin** 3. 4, mode of writing Hebrew words 49. 2, 3.
- Servile letters** 7. 3, anagrams of 7. 3. *a*.
- Shalsheleh, when used** 38. 9, Great, clause divided by 40. 2, train of 41. *f*.
- Shin, Sin, and Samekh** 3. 1, 3. 1. *a*.
- Shurek, quantity of** 14, 19. 1, in the ultimate of Segholates 61. 2, in the penult of Segholates 61. 4. *a*, 207. *c*, in Kal future of perfect verbs 88, before suffixes 105. *d*, in Kal active participle 90, in the ultimate of nouns 209. 2. *d*, 211. 3.
- Sh'va** 16, silent and vocal 16. 2, 20. 1, simple and compound 16. 3.
- Sh'va compound, with gutturals** 16. 3, 60. 3, 108, with Resh 60. 3. *a*, 120. 3, with strong letters 16. 3. *b*, before gutturals 120. 2, 127. 3, in construct plural of nouns 216. 2. *a*, after He interrogative 231. 2. *a*, after Vav Conjunctive 235. *a*, which is selected 60. 3. *b*, 109. 3, 112, changed to a short vowel 60. 3. *c*, with pause accent to a long vowel 65.
- Sh'va simple with gutturals** 60. 3. *a*, in Pe Guttural verbs 112. 2, 5, in Lamedh Guttural verbs 123. 4, 127. 1, changed to Seghol by pause accent 65.
- Sibilants** 7. 2.
- Silluk, position of** 36. 1, 40. 2, train of 38. 1, 41. *a* (1).
- Singular predicate or pronoun with plural subject** 289. 1-3.
- Sounds of the letters** 3.
- Species of verbs** 76-80, mutually supplementary 80. 2. *a* (3), what number in use in different verbs 80. 2. *a* (4), formation of 82, with double forms in distinct

- senses 83. *c* (1), 122. 2, 142. 4, compound 83. *c* (2).
- Strong letters 7. 2.
- Subject 244, omitted 245, indefinite 245. 2, impersonal 245. 3, compound 247. 1, 290. 1, grammatical and logical 247. 2.
- Suffixes, pronominal 72, of verbs 101. 2. of nouns 219. 3, relation denoted by 257, more loosely attached than affixes 101. 2. *b*, with neuter verbs and passive species 102. 2, with infinitives and participles 102. 3, with cardinal numbers 224. 1. *a*, 253. 2 (2) *b*, with nouns in the construct 259, pleonastic use of 297. *c*.
- Superlative degree 264.
- Syllables 18, intermediate 20. 2, mutations in, a source of vowel changes 59.
- Syriac currently read without vowels 10. *a*, aspirates 21. *a*, doubling of letters 23. 3. *b*, words modified from Hebrew 51. 3, dual 204. *a*.
- Systema morarum 18. *b*.
- Tav and Teth 3. 2.
- Tav unites with Tav of personal affixes 86. *b* (2 m.), or feminine ending 54. 1, 207. *b*, prefixed in anomalous verbal forms 94. *a*, 165. 5, in the formation of nouns 192, 194. 2, in Hithpael assimilated 54. 2, 54. 4. *a*, 82. 5, 131. 6, transposed 54. 4, 82. 5.
- Tav of feminine ending rejected 55. 2. *c*, 198. *b*, origin of 198. *c*, added to verbs 86. *b*, 168. 1, 171. 1, 174. 1, in nouns 196. *a*, 198. *b*, 207.
- Tenses, primary 84, 266, 267, secondary 99, 276, 277, subjective use of 265. 3, past and future not promiscuously used 268. *a*.
- Time, conception of 265.
- Time, when and how long 288. 2. *a*.
- T'lisha Gh'dhola, clause divided by 36. 2, train of 38. 8.
- Transitive construction of intransitive verbs 285.
- Transposition of letters 50. 2, 54. 4, 82. 5.
- Tsere rejected from the ultimate of verbs 66. 1 (1), 173. 2, in Kal preterite 86. *a*, 166. 1, in fem. plur. future Niphal 91. *c*, and Piel 92. *e*, in Piel inf. abs. 92. *d*, in Hiphil 94. *b*, *e*, in Hophal inf. abs. 95. *c*, with Aleph in place of Sh'va 60. 3. *c*, 92. *e*, 112. 1, 184. *b*, as union vowel with the preterite 104. *a*, in the ultimate of verbs before suffixes 104. *b*, of Lamedh Guttural verbs 126. 1, of Lamedh Aleph verbs 166. 5, in the ultimate of nouns 209, 217. 1, in the penult of nouns 212, 218. 1.
- Tsinnor 41. *c* (3).
- Vav rejected after vowelless consonants 53. 3. *a*, 186. *b*, initial changed to Yodh 56. 2, 145. 1, rarely reduplicated 56. 3, in verbs 156. 1, 163. 1, or nouns 189. 2. *c*, softened or rejected 57. 2, 154, 186. *b*, 188. 2. *e*, 192. *b*, 209. 1. *f*, 210. 3. *c*, 213. *a*, 218. 1. *d*, preceding a vowelless consonant 61. 1. *a*, 235, paragoric 61. 6. *a*, 222, omitted from 3. pl. preterite 86. *b*, in Kal infinitive 87, in Kal future 88, in Kal imperative 89, in Kal passive participle 90, in Pual 93. *b*, added to 3. m. pl. suffix 104. *f*.
- Vav in K'thibh, where K'ri has Kamets-Hhatuph 13. *a*, 88, 105. *d*, 217. 1. *c*, Pattahh 125. 1, or Hhateph-Kamets 13. *a*, 89 (f. s.), 216. 2. *a*.
- Vav Consecutive 235, 306. *b*, 310-312.
- Vav Consecutive of the future 33. 4, 99, with Ayin Guttural verbs 119. 1, Lamedh Guttural 126. 1, Ayin doubled 140. 1, 5, Pe Yodh 149. 5, 151. 3, 152. 2, Ayin Vav and Ayin Yodh 155. 5, 159. 3, 160. 2, 162. 3, Lamedh Aleph 168. 4, Lamedh He 173. 1, 174. 4, 175. 3, 176. 4, 177. 3, 178. 3, time denoted by 276.
- Vav Consecutive of the preterite 33. 4, 100, with Pe Guttural verbs 112. 3, time denoted by 277.
- Vav Conversive, see Vav Consecutive.
- Verbs, their species 76-80, occurring in all the species 80. 2. *a* (4), denominatives 80. 2. *b*, perfect 81-100, with suffixes 101-106, imperfect 107-173, doubly imperfect 180, defective 181, quadriliteral 182, syntax of 265-282, coordinated 283, object of 284-286, with more than one object 287, passive, object of 287. 5, agent of 287. 5. *b*, repetition of 281.
- Verbs, paradigms of, perfect II, with suffixes III, Pe Guttural IV, Ayin Guttural V, Lamedh Guttural VI, Pe Nun VII, Ayin doubled VIII, Pe Yodh X, Ayin Vav and Ayin Yodh IX, Lamedh Aleph XI, Lamedh He XII.
- Verbs, personal endings and prefixes of 85. 1. *a*, 85. 2. *a*, suffixes of 101-106.
- Verbs, middle \bar{e} and \bar{o} 82. 1. *a*, have Pattahh in Kal future 84. 3. *b* (1), inflected 86. *a*, before suffixes 104. *h*.
- Verbs with Pattahh in Kal future 84. 3. *b*, 111. 1, 116. 1, 123. 1, 140. 1, 145. 2, with Tsere in Kal future 84. 3. *c*, 130, 145. 2, 148, 174. 3.
- Voluntative forms of the future 97. 2. *b*, 275. 2. *c*.
- Vowel changes 58-66, significant 58. 1, euphonic 58. 2, causes of 59, due to mutations of syllables 59, to contiguous gutturals 60, to concurrent consonants 61, to concurring vowels 62, to proximity of vowels 63, to the accent 64, to pause accents 65, to the shortening or lengthening of words 66, of short vowels in mixed penult 58. 2, 212. *e*, 218. 2. *b*.
- Vowel letters 7. 2, use of 11. 1, distinguished from their consonantal use 13.
- Vowels 10-17, Massoretic signs for 12, different modes of dividing them 12. *a*, meanings of their names 12. *b*, mutual relations of their notation by letters and by points 13, 14, mutable and immutable 14, 58. 2, pure and diphthongal 15,

- ambiguity of certain signs 19, 20, *o* and *u* more stable than *i* and *e* 60. 1. *a*, inserted between concurrent consonants 61. 1, 2, *ē* and *ō* preferred before concurrent consonants 61. 4, *ī* and *ū* before doubled letters 61. 5, paragogic 61. 6, 222, 223, concurring 62, proximity of, a source of changes 63, pretonic 64. 2, rejected or shortened 66. 1, 2, of union before suffixes 101. 2, *e* with preterite 104. *a*, sometimes *a* with future 105. *a*, final of verbs before suffixes 104. *k*, *l*, vowe *a* retained in ultimate before suffixes 105. *d*, 118. 3, 166. 5.
- Weak letters 7. 2, effect of upon syllables 18. 2. *c*.
- Words not divided in writing 8, ambiguity when unpointed 10. *a*, sources of change in 51, three stages in the formation of 67, changes in formation and inflection 69.
- Written symbols of two sorts 2.
- Yodh as a vowel letter 11. 1, in Kal active participle 90, in Niphal future 113. 1, before suffix 105. *a*, 219. 1. *b*, initial rejected 53. 2. *a*, *b*, 145. 3, 149, 152. 1, 186. *b*, 190. *b*, medial rejected 53. 3. *a*, *b*, 152, 170, 171, softened or rejected 57. 2, 154, 186. *b*, 188. 2. *c*, 192. *b*, 209. 1. *f*. 210. 3. *c*, 213. *a*, 218. 1. *d*, changed to Aleph 56. 4, paragogic 61. 6. *a*, 222, added to 2 f. s. preterite 86. *b*, to 2 f. s. suffix 104. *c*, 219. 1. *b*, 219. 2. *c*, omitted from 1 sing. preterite 86. *b*, from Hiphil 94, in Lamedh He verbs 171, 174. 1, prefixed in formation of nouns 192, 194. 1, appended in formation of nouns 196, quiescent after prefixed prepositions 232. 3. *b*, after Vav Conjunctive 235. *c*.
- Zakeph Gadhol, clause divided by 36. 2, when used 38. 5.
- Zakeph Katon, clause divided by 36. 2, train of 38. 4.
- Zeugma 286. 3.

INDEX II.

TEXTS OF SCRIPTURE EXPLAINED OR REFERRED TO.

GENESIS.	2:	4:	7:
1: 1... § 21. 1, 248.	2: 9... § 235, 248. 6. c,	4: 9... § 266. 2. b, 298.	7: 19... § 296. 3
5, 250. b, 258. 2.	e, 279. d, 284. g	1. a	22... 304
a, 266. 1, 276. f,	10... 269. 2. b	10... 278. 2, 287. 4. a	23... 175. 3
284. a, 289. 3. a,	11... 248. 6, 253. 1. b,	12... 279. d	8: 1-3... 276. d
302. a	255. 1. b, 263. b	13... 264. 2 (2) b	3, 7... 281. 2
1, 21... 284. a	12... 16. 3. b, 235. a	14... 245. 3. a, 248.	4... 291. a
2... 21. 1, 235,	14... 261. 2	3. c, 266. 2. c	5... 260. 1, 281. 2. b
261. 3, 266. 2. b,	16... 267. 1. e, 281.	15... 259. a, 284. a	5, 14... 266. 1. a
284. a, 296. 3. a,	1. a (1)	15, 25... 284. a	6... 266. 1. c
309. 1	16, 17... 311. 4	16... 148. 5	8... 298. 1. a
2, 5, 10, 27... 276. f	17... 106. a, 267. 1.	17... 35. 1	10... 283. a
3... 270. 1. a	e, 281. 1, 297. b	18... 284. e	11... 266. 1. c
3 ff... 245. 1. a	18... 244. b, 267.	23... 88 (f. pl.),	12... 150. 2
3, 6... 272. a	19... 148. 5, 256. 2. a,	89 (f. pl.), 98. 2,	17... 151. 1
4... 284. b, 287. 4. a	276. d, 284. a, f,	127. 1	18... 148. 5
5... 35. 1, 255. 1. b,	287. 3. a	24... 267. 1. b, 284. a	21... 284. c
284. a, 311. 4	20, 21... 284. a	26... 245. 3, 297	22... 235, 267. 1. a
5, 6... 284. a	21... 239. b	2... 284. a	9: 2... 290. 1. a
5, 8, 10... 284. a	23... 16. 3. b, 24.	3... 288. 2. a	3... 284. c, 300
6... 311. 1	a, 127. 3. 284. e	4... 279. d	4... 256. 2. a, 267.
6, 7... 248. 1	24... 267. 1. e	5... 179. 2, 254. 2. a	1. e
8... 284. a	25... 269. 2. b	8... 293. a	5... 267. 1. a, 300. b
9, 20... 284. a	3: 1... 266. 2. a, 299. c	14, 17, 27... 284. e	6... 245. 1. a, 267.
11... 24. a, 45. 2, 257.	1, 3, 17... 267. 1. e	17... 38. 1. a	1. e
6, 272, 285. 3. a	2, 3... 267. 1	18... 226. 2	9... 297. a
12... 219. 1. b, 311.	4... 281. 1. b	20... 39. 4. a	13... 277. b
1. a	5... 106. a, 312. 2. b	23, 31... 284. e	14... 139. 1. 282. a
14... 277. a	5, 14, 17... 262. 1. a	29... 267. 1. a	17... 266. 2. c
16... 248. 2, 253. 2 (2)	6... 241. 1, 287. 4. a	6: 2... 300. c, 304	18... 278. 2. a
a, 257. 9	8... 284. a, 287. 4.	3... 74. a, 139. 2,	20... 249. 3. a, 261.
17, 22, 29... 284. a	a, 290. 1. a	159. 3, 160. 2,	3. a
18... 45. 2. c	8, 14... 284. a	4... 266. 2. b, 267. 4.	23... 290. 1. a, 309.
21... 252. 1. c	10, 15, 18... 284. a	a, 277. a, 300. c	1. a
22... 38. 1. a	11... 279. b, e	6... 266. 1. c	24... 148. 5, 284. c
24... 222	12... 297. b	7... 300. c	26, 27... 272. 8
24, 26... 38. 1. a,	13... 266. 1, 284. a	9... 96. b, 266. 1. a	10: 5... 219. 2. b
284. a	14... 24. a, 281. a	10, 11... 276. d	9... 264. 2 (2) d,
26... 289. 3. a	14, 16, 18... 267. 1. a	13... 266. 2, 2. b	267. 4. b
28... 252. 1. d, 275. 1	15... 30. 2, 250. b,	14-16... 267. 1. e	12... 290. 1. a
28, 29... 286. 1. c	287. 2. a	16... 255. 1. a	19... 56. 4, 126. 2
29... 267. 1. a, 284.	16... 53. 3. a	17... 267. 1. a, 278. 2	19, 30... 245. 2. d
c, 286. 1. c (2)	16, 17... 284. a	18... 100. 2. a (1)	21... 259. a, 297
30... 257. 2. a	17... 16. 3. b	19... 45. 2. c, 230. 3. a	25... 253. 2 (2), 284. e
31... 255. 1. a, 288. 1	17, 23... 266. 1. c	21... 267. 4. b	26... 230. 1. a
2: 1... 276. d, 311. 1	19... 266. 1. a, 267.	22... 287. 2	11: 1... 224. 1. a, 262.
2... 266. 1, 276. d	1. e, 284. a	7: 1... 266. 1, 287. 4	2. a
3... 255. 1. a, 279. c	20... 284. a	2... 255. 4, 267. 1.	3... 271. a
(2)	21... 284. a	e, 296. 1, 300	4, 5... 248. 1
4... 4. a, 24. a, 250.	22... 21. 1, 179. 2,	4... 254. 2, 262. 1. a,	5... 265. 3. a (6)
a, 279. d	258. 1. a, 266. 2.	278. 2	5, 8... 266. 1. c
5... 261. 3. b, 266.	b, 267. 1. f, 277. a	5... 266. 1. c	6... 267. 1. c, 299. c
1. c	22, 23... 294. b	6... 256. 2. a, 309. 3.	6, 7... 141. 1
5, 18... 299. b	24... 257. 2. a, 284. a	a, 311. 4	7... 86. a, 267. 1. f,
6... 267. 4, 277. a	4: 3... 232. 3. a	7... 258. 3. c, 290.	259. 3. a
7... 148. 5, 267. 3	4... 219. 2. b	1. a	9... 57. 1. 245. 2
7, 9-15... 276. d	4, 5... 284. a	9... 255. 4	10... 276. b
7, 10, 21... 286. 1.	6... 244. 3. a, 266.	11... 266. 1. a	16... 254. 2
c (3)	2. b	13... 202. e, 249. 3,	29... 258. 3. b, 290.
8... 266. 1. c	7... 267. 1. a, 298.	254. 1. a	1. a
	1. a	14... 248. 6. e	30... 56. 2, 261. 3. f
		16... 245. 2. a	31... 22. b

- 11: 32-12: 1... §276. *d*
 12: 2... 262. 2. *a*,
 267. 1, 275. 2. *d*
 3... 16. 3. *b*
 4... 10. *a*, 266. 1. *c*
 5... 257. 1. *bis*,
 266. 1. *c*
 6... 309. 1. *a*
 7... 252. 1. *d*, 266.
 2. *c*
 8... 219. 1. *b*, 309.
 1. *b*
 9... 281. 2
 11... 245. 3. *a*, 266.
 2. *b*, 283. *a*
 12... 277. *b*
 13... 267. 1. *f*, 277. *a*
 14... 287. 4. *a*
 15... 287. 5. *a*
 19... 235
 20... 43
 13: 2... 248. 6. *f*
 4... 248. 1, 266.
 1. *c*
 5... 252. 1. *d*
 6... 289. 4. *a*
 7... 309. 1. *a*
 9... 119. 1, 182. *a*,
 271. *a*
 10... 245. 2. *d*, 279.
d, 285. 2, 287. 4. *a*
 12... 291. *a*
 14... 276. *f*
 16... 245. 2. *a*, 267.
 1. *e*, 300. *b*
 14: 1... 311. 1. *a*
 2... 71. *a*, 3, 245.
 1. *a*
 4... 255. 2, 265. 3.
a (6), 288. 2. *a*
 5... 266. 1. *a*
 6... 220. 6. *b*
 8... 290. 1. *a*
 9... 253. 2 (1)
 10... 63. 1. *a*, 223. 1.
b, 258. 3. *b*, 262. 2,
 296. 2
 11. 19... 258. 3. *b*
 12... 256. 2. *a*
 13... 248. 6. *b*, 258.
 3. *a*, *b*
 14... 266. 1. *c*
 15... 290. 1. *a*
 18... 266. 1. *a*
 19... 10. *a*, 287. 5. *b*
 19, 22... 250. *a*
 20... 266. 1. *b*
 22... 266. 2. *a*
 23, 24... 266. 1. *b*
 24... 267. 1. *e*
 15: 1... 249. 3, 252. 1.
f, 276. *f*, 288. 1
 2... 47, 256. 2. *a*,
 309. 1. *a*
 3... 266. 1. *b*
 4... 267. 1. *c*, 301. *b*
 7... 266. 1. *a*
 10... 300. *b*
 11... 230. 3, 248. 6. *b*
 12... 248. 5, 279. *c*
 (4)
 13... 245. 1. *a*, 260.
 5. 281. 1. *a* (3),
 302. *a*
 14... 246. 1. *a*
 15... 246. 1. *a*
 17... 284. *e*
 18... 256. 3. *a*, 257. 3,
 266. 1. *a*, 2. *c*
 18-21... 284. *b*
 21... 248. 6. *b*
 16: 1... §302. *c*
 2... 266. 1. *b*, 279. *b*
 5... 4. *a*, 246. 1.
 4, 257. 9. *a*
 6... 245. 1. *a*
 8... 266. 2. *d*
 11... 90 (2 f. s.),
 266. 1. *b*
 12... 257. 2. *a*
 13... 60. 3. *b* (2),
 252. 1. *d*
 13, 15... 43. *b*
 15... 266. 1. *c*
 17: 4... 297. *a*
 4, 5... 217. 1. *e*
 5... 284. *e*
 5, 6, 16... 277. *b*
 8... 60. 2, 257. 5
 9... 267. 1. *e*
 10... 280. 3. *b*
 11... 287. 5
 12... 257. 6. *b*, 300
 14... 65. *a*
 15... 267. 1. *e*, 305. *b*
 17... 24. *b*, 231. 2. *a*,
 257. 6. *b*, 289. 2. *a*
 18... 267. 1. *e*, 307. *b*
 19... 90 (f. s.)
 20... 277. *b*
 23... 266. 1. *c*
 26... 266. 3. *a*
 18: 1... 266. 1. *c*, 288.
 2. *b*, 309. 1. *a*
 4... 257. 2. *a*, 274. *a*
 5... 269. 1, 271
 6... 256. 2. *b*
 8... 266. 1. *a*
 10... 245. 2. *b*
 11... 290. 2
 12... 266. 1. *e*
 13... 266. 2. *b*,
 309. 1
 14... 267. 1. *a*, 264.
 2 (2) *b*
 18... 286. 1. *c* (3)
 19... 267. 1. *f*, 277.
a
 20... 39. 3. *a*, 257.
 9. *a*, 258. 3. *b*,
 266. 2. *b*
 21... 24. *b*, 231. 2.
a, 248. 6. *c*, 256.
 2. *a*, 271. *a*
 24... 254. 2. *b*, 261.
 3. *a*
 27... 296. 3. *b*
 28, 29... 254. 4
 30... 274, 275. 2. *c*
 33... 266. 1. *c*, 279. *b*
 19: 1... 250. *b*, 278. 3.
 2... 24. *a*, 305. *b*
 4... 309. 3. *a*
 5, 34, 35... 266. 1. *a*
 9... 131. 3, 253. 1.
b, 264. 2 (2) *a*,
 281. 3. *a*
 11... 209. 1. *a*, 245.
 1. *a*, 5, 248. 3. *a*,
 266. 1. *a*
 12... 304 bis, 250. *c*
 13... 266. 2. *b*, 278. 2
 14... 24. *a*, 278. 2. *a*
 15... 278. 2. *a*
 16... 258. 3. *b*
 17... 272. *c*, 245.
 2. *b*
 19... 86. *b* (2 m.),
 105. *a*, *d*, 246. 1.
a, 246. 1. *b*
 20... 258. 3. *b*, 271. *a*,
 275. 2. *c*
 19: 21... §266. 2. *c*
 22... 245. 2. *b*, 266.
 2. *a*
 23... 266. 1. *c*
 28... 248. 6. *f*, 266.
 1. *c*
 29... 276. *d*, 291. *a*
 30... 248. 3. *a*, 254. 4,
 279. *b*
 31... 261. 3. *b*
 33... 252. 2. *b*
 33, 35... 106. *a*
 35... 38. 1. *a*
 20: 5... 71. *a*, 3, 297. *a*,
 298. 1. *a*
 6... 166. 2, 246.
 1. *a*
 7... 275. 2. *d*
 9... 22. *b*, 75. 1,
 267. 1
 11... 257. 9, 305. *a*
 13... 289. 3. *a*
 15... 273
 16... 127. 1
 21: 1... 266. 1. *a*, 276. *f*
 3... 248. 6. *c*
 6... 120. 2
 7... 266. 1. *e*, 291. *a*
 8... 65. *a*
 9... 287. 4. *a*
 12... 245. 3
 14... 216. 1. *b*
 15... 251. *a*
 16... 119. 1, 176. 1
 17... 39. 3. *b*
 25... 275. 2. *a* (1)
 26... 246. 1. *a*
 28, 29... 219. 1. *b*
 30... 245. 3. *b*, 267.
 1. *f*
 31... 245. 2. *b*
 22: 1... 266. 1, 276. *d*,
 284. *b*, 309. 3. *a*
 2... 251. *a*, 266. 2. *b*
 4... 276. *b*, 312. 2
 5... 271. *a*
 8... 199. 1. *a*, 44
 11... 296. 3. *a*
 12... 272. *c*
 14... 226. 2, 245. 3. *a*,
 300. *c*
 16... 266. 2. *a*
 23... 254. 4. *a*
 24... 312. 2. *a*
 23: 1... 254. 2. 3
 4... 273, 275. 2. *c*,
 289. 6. *a*
 6... 167. 3, 245. 2. *a*
 8... 105. *d*
 10... 257. 9. *b*
 11... 105. *d*, 125. 1
 11, 13... 266. 2. *c*
 13... 257. 9. 273.
a, 294. *b*, 307. *b*
 17, 20... 276. *d*
 19... 249. 3
 24: 1... 119. 1, 266. 1. *c*
 1. 2... 309. 3. *a*
 3... 258. 3. *a*, 275.
 2. *c*
 4... 267. 1. *e*
 8... 252. *b*, 272. *c*
 9... 35. 1. *a*
 11... 270. *b*
 14... 39. 4
 15... 267. 1. *h*
 18... 273
 19, 33... 266. 1. *d*
 20... 248. 3
 21... 298. 2, 309. 1. *a*
 22... 254. 2. *c*, 257. 4
 24: 23... §160. 3
 32... 245. 4. *a*
 33... 111. 2. *b*
 35... 246. *f*
 38... 305. *a*
 41... 307
 42... 21. 1
 42, 48, 65... 39. 4
 42, 49... 306. *a*
 45... 246. 1. *a*
 48... 131. 1
 51... 275. 1. *c*, 2. *c*
 55... 290. 2
 58... 298. 1
 63... 279. *c* (3)
 65... 73. 2. *a*, 178.
 3, 248. 3. *b*
 67... 249. 3. *b*, 259. *c*
 25: 5... 43
 8... 38. 1. *a*
 12... 257. 1
 16... 246. 2
 18... 245. 2. *d*
 23... 296. 2. *a*
 25, 26... 245. 2. *b*
 27... 230. 4. *b*
 21... 98. 1. *a*, 125. 1
 34... 65. *a*
 26: 3... 202. 1. *b*, 266.
 2. *c*
 4... 30. 2, 249. 3
 6... 36. 1
 8... 248. 3
 10... 266. 1. *e*, 277. *b*
 13... 266. 1. *c*, 281.
 2. *b*
 15, 18... 104. *g*
 22... 158. 4, 276. *f*,
 277. *b*, 305. *a*
 28... 254. 2. *b*, 266.
 1. *a*, 272. *a*, 281. 1
 29... 60. 3. *a*
 27: 1... 88 (f. pl.),
 279. *b*
 4... 267. 1. *f*, *h*,
 275. 2. *c*
 4, 41... 271. *a*
 6... 287. 4. *a*
 7... 273. *c*
 9... 119. 1, 278. 3
 12... 142. 6
 13, 19, 25... 275. 1. *c*
 16... 36. 2
 19... 105. *b*, 273
 21... 298. 2
 23... 276. *f*
 25... 267. 1
 26... 24. *a*, 131. 3.
 274. *a*
 27... 130. 3
 29... 179. 1
 30... 266. 1. *c*, 281.
 1. *a* (2), 309. 3. *a*
 33... 267. 1. *h*, 278.
 31... 282. *a*
 32... 285. 3. *a*, 297. *a*
 36... 255. 4, 266. 1. *b*
 37... 287. 3. *a*
 38... 16. 3. *b*, 231.
 2. *a*
 41... 257. 9, 285. 3. *a*
 42... 278. 2, 284. *e*
 44... 224. 1. *a*
 45... 285. 1
 6... 275. 1. *a* (1)
 9... 39. 4
 12... 55. 1
 15... 300. *c*
 16... 246. 1. *a*, 266.
 2. *b*
 17... 305. *b*

- 28: 20,21...§ 277,312.1
20-22... 306. *b*
- 29: 2... 267. 4
9, 3... 139.1, 277. *a*
3... 245. 1. *a*
5... 22. *a*, 231.2. *a*
6... 34. 262. 2. *a*
8... 139. 1, 267.1. *c*
9... 64, 260
10... 10. *a*
17... 292
20... 234. 1. *a*
21... 35. 2
23... 10. *a*
26... 267. 4. *b*
32... 105. *a*, 118. 3,
305. *a*
34, 35... 248. 3. *c*
- 30: 1... 24. *a*, 34
6... 104. *a*
13... 266. 4. *a*
15... 127. 1, 248.3. *c*
16... 252. 2. *b*
19... 217. 1. *b*
24... 272. *a*
27... 131. 3
29... 300. *c*
31... 43, 306. *b*
32... 280. 2
34... 272. *a*
38... 45.2.88.(f.pl.)
bis, 218. 2. *a*
39... 60. 3. *b* (2)
41... 105. *b*, 275. 1.
a (4)
- 31: 1... 266. 1. *b*
4... 45. 2. *c*
5... 311. 1. *a*
6... 71. *a* (2)
8... 306. *a*
9... 219. 1. *b*
13... 19. 2. *b*, 249.
3. *b*
15... 281. 2. *a*, 287.
5. *b*
20... 278. 3, 279.
c (4)
21... 288. 2. *b*
27... 126. 1, 276. *e*,
283. *a*
28... 258. 3. *c*
29... 261. 3. *b*
30... 86. *b*. (2 m.),
91. *b*
31... 267. 1. *f*
32... 104. *i*, 301. *b*
34... 266. 1. *c*
35... 266.2. *b*, 272. *c*
36... 75. 1
39... 61. 6. *a*
42... 306. *b*, 307. *a*
44... 271. *a*
49... 273. *a*
- 32: 1... 284. *c*
5... 111. 2. *b*
6... 276. *h*
8... 245. 3. *b*
11... 22. *b*, 264. 2.
(2) *a*, 266. 2. *b*
12... 277. *a*
16... 235. *c*, 253.
2 (3)
18... 19. 2. *a*, 266.
2. *d*
20... 55. 2. *a*, 61.
1. *c*, 88 (pl.)
22... 45. 3
23... 252. 2. *b*
29... 305. *b*
31... 250. *b*
- 33: 4... 4. *a*
- 33: 5... § 24. *a*, 219.
1. *b*
6... 88 (f. pl.),
297. *d*
7... 290. 1. *a*
9... 272. *a*
11... 43, 168. 1,
284. *b*
13... 308
14... 246. 1. *a*
17... 245. 2. *b*
- 34: 7... 267. 1. *e*, 279.
c (2)
11... 267. 1. *e*
16... 86. *b* (1 pl.)
17... 100. 2. *a* (1)
21... 246. 2, 261. 2
30... 257. 5
31... 231. 2
35: 7... 289. 3. *a*
13, 14... 300. *c*
14... 296. 3. *a*
15... 284. *b*
18... 34
22... 39. 4. *a*
26... 284. *e*
27... 256. 3. *a*
29... 22. *b*
36: 2... 266. 1. *a*
6... 258. 3. *c*
31, 32... 276. *d*
- 37: 2... 252. 1. *b*, 276.
f, 278. 4. *a*
3... 264. 2 (2) *a*,
275. 2
4... 279. *b*
7... 267. 1. *b*, 276. *b*
8... 281. 1. *a* (3),
291. *a*
9... 285. 3
12... 250
14... 10. *a*
15... 245. 1. *a*, 266.
2. *d*
17... 271. *a*, 287.
4. *a*
19... 73. 2. *a*, 257.
6. *b*, 259. *b*, 262.
1. *a*
20... 104. *i*, 251. *a*
21... 287. 2. *a*
22... 60. 3. *b* (2),
250. *b*
23... 284. *b*
24... 105. *d*
26... 298. 3. *a*
27... 272. *c*
32... 24. *b*, 298. 2
33... 105. *a*, 281.
1. *b*
- 38: 9... 131. 4
11... 261. 3. *a*,
288. 2. *b*
16... 267. 1. *f*
25... 71. *a* (3), 309. 3
28... 245. 1. *a*
29... 278. 4. *a*
- 39: 1... 276. 276. *f*
4... 119. 1, 245.
1. *a*
4, 5... 302. *a*
7, 12... 98. 1
9... 305. *b*
10... 296. 1. *a*
11... 232. 5. *a*
12... 22. *a*
14... 119. 1
14, 17... 92. *d*
20... 258. 2, 300.
c, 302. *a*
23... 278. 1
- 40: 1... § 256. 2. *a*,
258. 3. *c*
3... 302. *a*
5... 260, 291. *a*
7... 22. *b*
8... 261. 3. *b*
10... 278.4. *a*, 285. 1
14... 245. 3. *a*, 266.
1. *d*, *f*, 277. *b*,
305. *b*
15... 93. *d*, 158. 4
16... 39.1. *a*, 254. 1
20... 151.5, 258. 3. *b*
- 41: 1... 256. 2. *a*
2-4... 259. *b*
2, 18... 262. 1. *a*
5... 16. 3. *b*, 255.
4. *b*
8... 119. 1, 278.
4. *b*
10... 258. 3, 297. *d*
11... 99. 2, 235,
276. *h*
12... 260. 2, 300. *b*
14... 245. 1. *a*, 2. *b*
17... 278. 3
19... 257. 3
21... 219. 1. *b*, 245.
3. *a*
25, 26... 246. 2. *a*
26... 252. 1. *c*
32... 262. 1. *a*
33, 34... 35. 2
35... 252. 2
39... 279. *d*
40... 264. 2 (2) *a*,
285. 4
43... 94. *b*, 280. 3. *a*
44... 245. 2. *a*, 311.
4. *a*
48, 56... 284. *c*
51... 92. *c*
57... 289. 5. *c*
42: 7... 266. 2. *d*
9, 23... 262. 1. *a*
11... 71. *a* (1), 278.
4. *a*, 297. *b*
12... 305. *b*
13... 38. 1. *a*, 253.
1. *b*
16... 305. *a*
18... 275. 2. *d*
19... 253.1. *a*, 257. 9
21... 39. 4
23... 248.3. *a*, 278. 3
25... 287. 1. *a*
25, 35... 218. 2. *a*,
300. *b*
27... 253. 1. *b*
32... 253. 1. *b*
35... 257. 10. *b*,
300. *b*
36... 219. 1. *b*
37... 267.1. *e*, 306. *b*
- 43: 2, 11... 257. 2. *a*
4, 5, 8... 271. *b*
7... 45. 1, 267. 1.
b, *e*, 281. 1
8... 125. 1, 297
9... 266. 1. *d*,
277. *b*, 306
9, 10... 307. *a*
10... 266.1. *e*, 306. *b*
12... 257. 10. *b*,
262. 1. *a*
14... 65. *a*, 82. 1.
a (3), 252. 1. *b*,
266. 1. *d*, 296.
3. *a*
15... 24. *a*
- 43: 16... § 125. 1, 273.
c, 285. 3. *a*
18... 288. 2. *b*
21... 300. *b*
25... 267. 1. *b*
26... 26
27... 262. 2. *a*,
298. 1. *a*
28... 256. 2. *a*
29... 141. 3
32... 245. 2. *b*
- 44: 1... 273. 300. *b*,
301
2... 35. 2. *a*
3... 266. 1. *a*
4... 114, 285. 2,
286. 2
5... 267. 4. *b*
7... 267. 2. *a*
9... 246.1. *a*, 304. *a*
9, 22, 31... 235. *d*
17... 30. 2
18... 247.1. *g*, 274. *a*
22... 245. 1. *a*, 308
24... 256. 2. *a*
28... 253. 1. *b*, 281.
1. *a* (2)
29... 284. *c*
32... 266. 1. *d*, 306
33... 272. *a*
- 45: 4... 300. *b*
5... 272. *c*
8... 305. *b*
12... 263. *b*
20... 272. *c*
22... 248.4, 254.2. *c*
25... 45. 3
46: 1... 259. *c*
2... 38. 1. *a*, 296.
3. *a*
3... 149. 2, 279. *b*
4... 281. 2. *a*
7... 258. 3. *b*
15... 291. *a*
26... 289. 5. *b*
26, 27... 254. 2. *b*
27... 248. 6. *c*
28... 22. *b*
30... 271, 279. *d*
31... 266. 1. *b*, 275.
2. *c*
32... 266. 2. *b*
47: 9... 252.1. *f*, 258.3
14... 259. *c*
18... 305. *b*
24... 286. 1. *c* (2),
301
29... 273. *d*
48: 6... 266. 1. *d*
16... 278. 2. *a*
17... 267. 1. *b*
19... 246. 1. *a*, 281.
1. *c*
20... 284. *c*
21... 278. 2
22... 224. 1. *a*
49: 3... 65. *a*
5... 218. 1. *b*
8... 297
10... 24. *b*, 309. 1. *a*
11... 53. 2. *a*, 61.
6. *a*, 219. 1. *b*,
220. 5. *b*, 222
12... 217. 1. *a*
14, 15... 276. *c*
17... 24. *b*, 218. 2.
a, 272. *a*
19... 140. 1
22... 289. 4. *a*
23... 139. 1
24... 302. *a*

- 49: 25 ... § 104. *h*, 284.
d, 287. 2. *a*
28... 254. 4. *a*
29... 309. 3. *a*
30... 300. *b*
31... 34. *a*
50: 10... 285. 3
13... 300. *b*
14... 279. *d*, 297. *d*
15... 267. 1. *d*, 287. 2. *a*, 307. *b*
17... 274
19... 298. 1
23... 22. *a*, 257. 3. *a*
26... 148. 5
- EXODUS.
- 1: 1... § 21. 1
6... 290. 1. *a*
7... 276. *d*, 287. 5
10... 88 (3 *f*, pl.), 271. *a*, 277. *a*, 289. 5. *a*
14... 281. *d*, 286. 1. *a* (3)
16... 179. 2, 235. *d*, 306. *b*
21... 280. 6. *a*
22... 248. 6. *e*
2: 3... 24. *b*, 104. *e*, 279. *b*
4... 53. 3. *b*, 149. 2, 152. 3
6... 297. *c*
7... 231. 3, 275. 2. *c*
9... 151. 2, 153. 1, 163. 5
10... 104. *k*
15... 248. 3. *a*
17... 104. *g*, 105. *a*, 289. 6. *a*
20... 60. 3. *c*, 98. 2, 166. 3
23... 51. 2
3: 1... 278. 4
2... 53. 2. *a*, 93. *c*, 248. 3. *a*, 261. 3. *b*
3... 271. *a*
4... 39. 1. *a*, 296. 3. *a*
5... 131. 3, 246. 2. *a*, 300
6... 279. *b*
6, 15... 258. 3. *b*
8... 257. 9. *b*, 258. 3. *b*, 285. 1
9... 287. 2. *a*
13... 75. 1, 309. 3. *a*
14... 245. 2. *a*, 300. *b*
15... 296. 2. *a*
16... 258. 3. *b*
18... 271. *a*
4: 2... 24. *a*, 75. 1
3, 4... 286. 1. *c* (3)
5... 267. 1. *f*
8, 9... 306. *b*
10... 257. 6. *b*, 302. *a*
11... 160. 2
13... 258. 2, 245. 2. *a*, 302
14... 246. 1. *a*, 267. 1
16... 286. 1. *c* (2)
18... 271. *a*, 298. 1. *a*
23... 126. 1
25... 305. *a*
28... 287. 2. *a*, 300. *c*
29... 112. 3, 290. 1. *a*
31... 276. *d*, 289. 5. *b*
- 5: 1... § 275. 2. *c*, 290. 1. *a*
3... 267. 1. *f*
5... 86. 6. (2m.)
7... 153. 2, 277. *a*
8... 39. 1. *a*
10, 16... 278. 4. *b*
14... 266. 1. *c*
15... 266. 2. *d*
16... 108. 1, 261. 3. *b*, 278. 2. *a*, 289. 5. *c*
21... 272. *a*
23... 302. *a*
6: 1... 267. 1. *a*
2... 285. 4. *a*
10, 29... 24. *a*
14... 258. 3
16... 254. 3
29... 10. *a*
7: 9... 275. 2. *c*
10... 266. 1, 290. 1. *a*
11... 53. 2. *a*, 297. *b*
11, 12... 276. *d*
17... 294. *a*
20... 290. 1. *a*
22... 53. 2. *a*
25... 279. *d*
28... 285. 1. *a*
28, 29... 288. 3. *a*
8: 1... 131. 3
1, 2... 230. 2. *a*
4... 275. 2. *c*
11... 280. 3. *a*
16... 275. 2. *c*
17... 261. 3. *b*, 305. *b*, 306. *a*
20... 269. 2. *b*
22... 298. 3. *a*
23... 100. 2. *a* (1)
25... 272. *c*
9: 3... 10. *a*, 179. 1, 261. 3, 288. 3. *a*
5... 267. 1. *a*
14... 267. 1. *f*
15... 119. 1, 266. 2. *c*
18... 27, 104. *e*, 241. *a*, 248. 2. *a*, 249. 3. *b*
19... 290. 2
20... 284. *f*
21... 304. *a*
22... 275. 2. *c*
25... 126. 2
27... 263. *b*
29... 68 (pl.)
31... 262. 2. *a*
10: 1... 252. 2. *b*
3... 91. *b*, 290. 1. *a*
5... 245. 1. *a*
5, 21... 245. 2. *b*
6... 258. 3. *b*
7... 267. 1. *h*, 286. 1. *c* (2)
8... 278. 2, 284. *e*, 296. 2. *a*
9... 286. 1. *a* (3)
14... 265. 3. *a* (3)
24... 151. 5
26... 266. 2. *b*
28... 272. *c*
11: 5... 252. 1. *d*
6... 244. 3, 289. 6. *a*
8... 252. 2. *b*
12: 2... 260. 1
3... 248. 4, 312. 2. *b*
4... 297. *d*, 300. *b*, 306. *b*
5-8... 277. *a*
11... 45. 2
11... 309. 1. *b*
- 12: 15... § 255. 1. *a*, 311. 4. *a*
15, 19... 312. 2. *a*
16... 248. 6. *e*, 284. *e*, 287. 5. *b*
18... 254. 4. *b*
21... 89. *f*, s. m. pl.)
39... 142. 6
40... 266. 1. *a*
42... 246. 2. *a*, 252. 2. *a*
43-45... 286. 1. *a* (4)
48... 267. 1. *e*
49... 284. *e*
13: 1... 24. *a*
2... 92. *c*
3... 280. 4
4, 5... 245. 2. *d*
6, 7... 289. 2. *a*
7... 284. *e*
8... 302. *a*
9... 257. 7
14... 267. 1. *a*
16... 219. 1. *b*, 286. 1. *c* (2)
21, 22... 248. 1
22... 267. 4, 269. 2. *b*
14: 1... 24. *a*
2... 275. 2. *c*
4... 22. *b*, 271. *a*
9... 258. 3. *c*
13... 275. 2. *d*, 300. *c*
14... 119. 1
17... 22. *b*, 297. *a*
27... 279. *c* (3)
30... 287. 4. *a*
15: 1... 22. *b*, 267. 5, 276. *b*
2... 56. 1, 105. *b*, 131. 1, 258. 3. *c*
4... 293. *a*
5... 61. 6, 104. *f*, 269. 1
6... 60. 3. *a*, 61. 6. *a*
9... 104. *f*
9, 10... 311. 4. *c*
10... 11. 1. *b*, 61. 6, 139. 1
11, 13... 22. *b*
12... 269. 2. *a*
13, 16... 303. *a*
14, 15... 269. 2. *c*
16... 22. *b*, 61. 6. *a*, 257. 2. *a*
17... 24. *b*, 192. *a*
20... 293. *a*
21... 22. *b*
26... 112. 3
27... 254. 2. *b*
16: 5... 38. 1. *a*
6, 7... 312. 2. *b*
7, 8... 71. *a* (1)
8... 305. *b*
14... 182. *a*
15... 39. 3. *b*
19... 272. *c*
21... 275. 1. *a* (4)
22... 254. 2. *b*
23... 38. 1. *a*, 112. 1, 245. 2. *a*
27... 244. *a*
29... 272. *c*
33... 273. *b*
17: 1... 279. *d*
4... 312. 2. *b*
7... 245. 2. *b*
8, 10... 119. 1
10... 285. 2, 290. 1. *a*
11... 275. 1. *a* (4), 289. 5. *c*
- 17: 12... § 246. 2. *b*
255. 1. *b*
16... 288. 2. *a*
18: 3, 4... 246. 2. *b*
5, 6... 297. *d*
8... 104. *i*
11... 266. 2
14... 278. 1, 2
18... 174. 2
19... 246. 1. *a*, 266. 2. *a*
20... 302. *a*
21... 245. 1. *a*
21, 25... 246. 1. *a*
23... 306. *b*
26... 88
19: 3... 94. *c*
5... 281. 1. *a* (2)
9... 217. 1. *a*
11... 257. 3
11, 15... 278. 4. *a*
12... 281. 1. *b*
13, 13... 281. 1. *a* (5)
13... 150. 2, 281. 1. *b*, 306. *c*
21, 24... 111. 1
20: 2... 300. *b*
2-17... 39. 4. *a*
3 *ff*... 272. *d*
4... 27, 245. 2
4, 5, 7... 267. 1. *e*
5... 111. 3. *a*
8... 280. 4
10... 255. 1. *a*
11... 43
12... 270. 1. *a*
13... 27
19... 271. *a*
20... 279. *e*
21: 2, 7, 18... 307. *a*
3, 4, 5... 307. *a*
4... 290. 1. *a*
7... 98. 1. *a*, 245. 2. *a*
8... 79. 1. *a*
11... 217. 1. *c*, 254. 4. *a*
14... 279. *c* (1)
15... 267. 1. *e*
16... 311. 4. *a*
17... 311. 4. *a*
19... 92. *d*
22... 19. 2. *b*, 39. 3. *b*, 281. 1. *b*, 291. *a*
28... 284. *c*, *e*
29... 289. 3. *a*
30... 55. 1
31... 24. *a*
35... 19. 2. *b*, 39. 3. *b*
36... 92. *d*
22: 1... 248. 6, 267. 1. 1, 2... 269. 2. *a*, 306. *a*
2... 218. 1. *b*, 306. *b*
3... 168. 3
4... 219. 1. *b*
8... 43, 289. 3. *a*
11, 12... 281. 1. *b*
17, 21... 79. 1. *a*
30... 245. 2. *d*
21... 270. 1. *a*
21, 30... 245. 2. *d*
22... 305. *b*
25... 289. 6. *a*
26... 319. 1. *b*
30... 256. 2. *a*
23: 1... 243. 2, 270. 1. *a*, 272. *c* bis
9, 25... 215. 2. *d*
11... 257. 2

23: 14... § 255. 4
 15... 270. 1. a
 17... 283. 2. b
 24... 111. 3. a
 26... 309. 1. a
 27... 287. 3. a
 30... 296. 1
 31... 104. f
 24: 1... 297. d
 4... 249. 3
 5... 287. 3. a
 14... 304
 25: 12, 32... 255. 1. b
 28... 284. e
 31... 11. 1. b, 113.
 1, 287. 5. a
 33... 253. 2 (2) a
 35... 296. 3. c
 39... 287. 3. a
 26: 5... 309. 1. b
 16... 255. 3. a
 18, 19... 254. 2. a
 19... 254. 2. b
 21, 25... 296. 2. a
 23... 218. 2. a
 24... 53. 3. a
 27... 259. a
 30... 287. 5. a
 31... 287. 3. a
 33... 100. 2. a (1),
 (2), 230. 4. b
 27: 1... 288. 2. c
 3, 19... 284. d
 7... 284. e
 18... 250. b, 296. 1. a
 28: 1... 119. 1
 2... 257. 6. b
 10... 253. 2 (2) a,
 254. 4. a
 17... 255. 1. b,
 256. 2
 21... 300. b
 24... 256. 2. a
 32... 267. 1. f, 284. e
 34... 296. 2. a
 35, 43... 267. 1. f
 39... 249. 3. b
 40... 309. 1. a
 29: 3... 251. a
 9... 237. 3
 20... 38. 4. a, 267.
 10. b
 29... 87
 30... 105. a, d
 35... 65. a
 37... 230. 4. b
 30: 18... 119. 3
 23... 217. 1. c
 32... 106. a
 33, 38... 304. a
 34... 38. 1. a
 36... 280. 2
 38... 312. 2. a
 51: 6... 277. b
 13... 104. h
 14... 289. 2. a
 15... 284. e
 32: 1... 75. 1, 119. 1,
 252. 2. a
 2... 258. 3. b, c
 4, 8... 289. 3. a
 6... 280. 3. a
 10... 273. c
 19... 219. 2. b
 23... 272. c
 25... 104. d, 158. 2
 26... 304. b
 28, 29... 276. d
 29... 279. c (1)
 30... 272. a
 31... 274. b

32: 32... § 306. c
 33... 304. b
 33: 1... 288. 3. a
 2... 284. b
 3... 63. 1. b, 176. 4
 4, 6... 276. d
 5... 308. a
 7... 248. 3. a, 267.
 5. a
 8-11... 277. a
 11... 267. 4. b
 13... 219. 2. b
 19... 245. 2. a
 20... 105. a
 34: 3... 272. c
 13... 279. b
 15... 245. 2. b, 267.
 1. f
 22... 288. 2. a
 23... 288. 2. b
 24... 91. b, 245. 2. a
 28... 245. 1. a
 30... 279. b
 34... 287. 5. a
 35: 5... 297. c
 5-9... 311. 1. a
 11, 12... 311. 1. a
 11-19... 284. b
 16-19... 311. 1. a
 21, 23, 24... 304
 22... 250. c
 36: 1... 248. 6. a
 2... 87
 3... 38. 1. a
 4... 252. 1. d, 296.
 1. a
 5... 264. 2 (2) a
 23-25... 254. 2. a
 28... 218. 2. a
 38... 275. 1. a (1)
 37: 9... 278. 4. a
 10... 287. 3. a
 38: 3... 287. 3. a
 21... 256. 3. a
 27... 253. 2 (2)
 28... 254. 4. a, 275.
 1. a (1)
 39: 1... 287. 3. a
 10... 255. 1. b, 257. 4
 17... 256. 2. a
 23... 269. 2. b
 27... 249. 3. b
 30... 287. 3. a
 40... 258. 3. c
 40: 26... 259. b
 31, 32... 275. 1. a (4)
 36 ff... 267. 4. a

LEVITICUS.

1: 2... § 267. 1. a, 273
 2, 3, 10... 307. a
 2: 1, 4, 5, 7... 307. a
 8... 284. e
 3: 1... 290. 2, 306. c
 4: 2... 253. 1. c, 267.
 1. e
 9... 245. 1. a
 13... 60. 3. a
 13, 14... 306. b
 13-21... 277
 22... 300. a, c
 23, 28... 151. 5
 24... 245. 2. b
 5: 1... 269. 2. a, 306. b
 2... 304
 8... 255. 4. b
 13... 253. 1. c
 15... 245. 2. a
 16, 24... 270. 1. a

5: 21... § 61. 4. a, 207. c
 22... 119. 1
 24... 219. 2. a, 255.
 3. a
 6: 3... 256. 2. a, 300. c
 7... 280. 3. b
 8... 289. 6. a
 9... 287. 5. a
 13... 252. 1. f, 258.
 3. b
 14... 114
 15... 95. a
 7: 2... 245. 2. b
 2, 3... 245. 2. b
 3, 4... 284. b
 8... 256. 2. a
 8, 19, 27... 297. b
 11... 245. 2. b
 16... 312. 2. b
 20... 312. 2. a
 20, 21... 277. a
 21... 286. 1. a (4)
 23... 235. d
 25... 297. b
 26... 260. 1
 29... 270. 1. a
 38... 218. 1. a
 8: 3... 119. 1
 26... 257. 2
 32... 287. 3. c
 9: 6... 275. 2. c
 7... 98. 1. a
 3... 279. c (2)
 10: 3... 39. 4. a
 4... 272. c
 6... 267. 1. f
 7... 270. 1. a
 9... 270. 1. a
 10, 11... 279. c (1)
 11... 287. 2
 12... 39. 3. b, 287. 4. a
 14... 258. 3, 287. 5. a
 18... 284. e
 19... 231. 2. b
 11: 3... 250. b
 4... 259. b
 7... 126. 1
 9... 284. c
 18... 230. 4. b
 32... 257. 4
 39... 71. a (3)
 42... 4. a
 43... 166. 2, 272. c
 44... 96. b
 47... 278. 1
 13: 2, 12... 248. 3. a
 3... 261. 3. a
 4... 27. 57. 2 (2) b
 219. 1. b, 264. 1
 10, 21... 71. a (3)
 35... 306. a
 36... 306. b
 38... 290. 1. a
 49... 287. 5. a
 51, 52... 139. 3
 55, 56... 96. a
 56... 277. b, 284. e
 57... 297. c
 14: 8... 126. 1
 22... 253. 1. b, 255.
 1. a
 34... 249. 3. a
 35... 244. a
 38... 288. 2. a
 40... 245. 2. b
 42... 158. 2
 43... 92. d, 94. b,
 177. 2
 48... 284. e
 54-56... 248. 3. a
 15: 15... 253. 1. b, 255.
 1. a

15: 20... § 100. 2. a (2)
 24... 87
 32... 87
 16: 1... 279. d
 2... 299. c
 4... 104. h
 8... 11. 1. a, 190. a
 27... 245. 2. b, 284. e
 29... 279. b
 31... 71. a (3)
 32... 245. 2. b
 17: 10... 248. 6. e, 312.
 2. a
 18: 4... 267. 1
 5... 235. d
 6... 296. 1. a
 7 ff... 174. 3
 28... 158. 4
 19: 2 ff... 245. 2. d
 6... 255. 1. a
 9... 106. a
 15, 19... 245. 2. d
 18... 246. 2. b
 20... 177. 5, 281. 1. b
 36... 270. 1. a
 20: 2... 296. 1. a
 3... 259
 7... 96. b
 7, 8... 245. 2. d
 14... 284. b
 16... 87
 17... 71. a (3)
 27... 245. 2. b
 21: 1... 96. a
 4... 140. 4
 5... 97. 1. a
 9... 71. a (3), 140.
 3, 279. c (2)
 14... 305. b
 22... 267. 1. e
 24... 18... 296. 1. a
 6... 304. a
 11... 286. 1. a (4)
 23... 267. 1. e
 27... 255. 1. a
 23: 3... 296. 3. b
 7... 270. 1. a
 13... 219. 1. b
 14... 246. 2. b
 17... 26
 18... 218. 2. a
 22... 106. a
 30... 112. 3
 39... 22. a
 24: 5... 100. 2. a (1)
 15... 296. 1. a
 22... 253. 1. a
 23... 287. 3
 25: 5... 218. 2. a
 10, 11... 254. 4. a
 14... 280. 3. a
 21... 174. 1
 33... 246. 2. a
 34... 16. 3. b
 46... 39. 3. b
 48... 266. 1. d
 53... 22. b
 26: 9... 100. 2. a (1)
 bis
 15... 141. 3
 18... 92. d
 18, 21... 255. 4
 24... 246. 1. a
 25... 132. 1
 33... 92. e
 34... 174. 1
 34, 25... 65. a, 288.
 2. a
 34, 43... 140. 6
 36... 261. 3. b, 285.
 3. a

- 26: 37... § 261. 3. *b*
42... 256. 3. *a*
43... 272. *a*, 296. 3
- 27: 2 *f*... 245. 2. *d*
7... 254. 2. *a*
8... 112. 3, 245.
2. *b*
9... 239. 6. *a*
9, 11... 245. 2. *b*
14... 94. *a*
23... 249. 2. *a*
31... 270. 1. *a*
- NUMBERS.
- 1: 4... § 296. 1. *a*
10... 13. *b*
17... 96. *a*
- 2: 16, 24... 255. 1. *a*
33... 96. *a*
- 3: 4... 290. 1. *a*
26... 284. *d*
27, 33... 289. 6. *a*
47... 296. 1
49... 55. 1
- 4: 12... 279. *d*
16... 252. 1. *f*
19, 49... 296. 1. *a*
23... 22. *a*
- 5: 7... 270. 1. *a*
8... 252. 1. *d*
10... 284. *e*
10, 12... 300. *b*
13, 14... 71. *a* (3)
15... 259. *b*
18, 19, 23, 24... 257.
6. *c*
19, 20... 307
22... 131. 2
29... 300. *a*
30, 31... 304. *a*
- 6: 3... 270. 1. *a*
13... 245. 2. *b*, 258. 3
23... 120. 3, 279. *c* (2)
- 7: 3... 255. 4. *a*
11... 296. 2. *a*
15... 230. 4. *b*
15... 256. 2. *a*
18... 287. 4. *a*
21... 121. 3
21... 22. *a*
- 9: 4... 311. 4
6... 284. *e*
15-23... 267. 4. *a*
17... 302. *a*
20... 256. 2
20, 21... 304
21... 277. *a*
23... 266. 1. *a*
23... 45. 5
29... 21. 1
33... 309. 1. *a*
35... 4. *a*
36... 16. 3. *b*, 267.
4. *a*
- 11: 3, 34... 245. 2. *b*
4... 57. 2 (2), 230.
3. *a*
5... 266. 2. *b*
5, 9... 267. 4
7... 218. 1. *e*
8... 266. 1. *a*, 275.
1. *a* (4)
10... 287. 4. *a*
11... 166. 2
12... 267. 4. *b*, 298. 2
- 11: 13... § 267. 2. *a*
15... 71. *a* (2),
281. 2. *a*
16... 111. 3. *a*
20... 198. *d*
23... 298. 2
25... 111. 2. *c*, 252.
1. *c*
27... 248. 3. *a*, 6. *b*
32... 281. 2. *a*
- 12: 1... 248. 3. *a*, 290.
1. *a*
2... 266. 1. *a*
4... 253. 2. (2) *b*
6... 249. 2. *a*
8... 250. *b*
13... 274. *a*
14... 281. 1. *a* (2),
309. 3, 311. 4. *b*
- 13: 2... 296. 1. *a*
18... 231. 4. *a*, 298.
2. *a*
22... 256. 2. *a*
27... 300. *c*
32... 158. 4
- 14: 1... 289. 5. *b*
2... 266. 1, 307. *b*
4... 271
16... 279. *e*
21... 284. *e*
24... 297. *b*, 312. 2. *a*
28... 305. *a*
32... 297. *a*
- 15: 5... 255. 4. *a*
21... 39. 3. *b*
28... 27, 219. 1. *b*
29... 294. *b*
30... 297. *b*
35... 280. 3. *b*
- 16: 3... 289. 5. *a*
5... 312. 2. *b*
5, 7... 300. *c*
6... 294. *a*
9... 264. 2 (2) *b*
13... 281. 1. *b*, 2. *a*
14... 299
16... 235
18, 27... 297. *d*
22... 231. 3. *a*, 253.
1. *a*, 260. 4
27... 309. 2
35... 254. 4. *a*
- 17: 2, 25... 275. 2. *c*
3... 245. 2. *b*, 287.
3. *a*
3, 4... 104. *g*
5... 267. 1. *f*, 300
10... 140. 4
12... 271. 4
17... 296. 1. *a*, 300. *b*
21... 296. 2. *a*
23... 35. 1. *a*
28... 125. 2, 298. 1. *a*
28... 246. 2. *a*
28... 246. 1. *a*
- 19: 2... 275. 2. *c*
2-7... 277. *a*
3, 5... 245. 2. *b*
14... 248. 1
16... 288. 3. *a*
16-19... 277. *a*
18... 266. 1. *d*
18, 19... 288. 3. *a*
20: 3... 125. 2, 307. *b*,
311. 4. *b*
5... 104. *i*, 261. 3. *b*
8... 290. 2
14... 104. *i*
17... 16. 1
21... 131. 4
22... 256. 1. *a*
- 20: 26... § 287. 1
21: 5... 104. *l*
7... 275. 2. *c*
9... 275. 1. *a* (4),
284. *c*, 306. *b*
14... 256. 3. *a*
17... 267. 5. *b*
22... 271
20... 105. *a*, 140. 5
33, 35... 44. *a*
35... 279. *e*
- 22: 6... 283. *b*, 287.
4. *a*, 304
8... 288. 2. *a*
11... 19. 2. *a*, 141.
1, 279. *b*
13... 102. 3. *a*
17... 141. 1, 281. 1. *b*
18... 267. 1. *d*
19... 94. *c*
25... 119. 1
29... 266. 1, 306. *b*,
307. *a*
30... 300. *b*
32... 246. 1. *a*, 248.
3. *b*
33... 105. *a*, 266. 1. *e*
34... 262. 1. *a*
- 23: 2... 248. 4
3... 304. *a*
3, 15... 273. *c*
7... 19. 2, 119. 3,
141. 1, 267. 5
8... 267. 1. *e*
10... 266. 1. *a*,
272. *a*
11... 281. 2. *a*
13... 141. 3, 267. 1.
e, 299. *c*
18... 61. 6. *a*
19... 121. 3, 267. 1.
f, 275. 2. *b*
23... 248. 3. *c*
24... 168. 5
25... 16. 3. *b*, 139.
1, 2, 273. *d*, 281.
1. *b*
27... 104. *j*
31... 287. 4. *a*
- 24: 3... 61. 6. *a*
4... 278
5... 266. 2. *b*
7... 19. 2. *c*, 131. 6
8... 287. 3. *a*
9... 289. 2. *a*
10... 281. 2. *a*
11... 127. 2
13... 267. 1. *d*
15... 61. 6. *a*
17... 163. 2, 284. *f*
21... 160. 3
22... 35. 1, 305. *b*
- 25: 4... 275. 2. *c*
12... 256. 3. *a*
- 26: 8... 291. *a*
30... 249. 3. *c*
53, 55... 284. *e*
54... 300. *b*
59... 245. 1
62... 96. *a*, 284. *e*
64... 258. 3. *b*
- 27: 3... 289. 5. *a*
28: 4... 253. 1. *a*
6... 257. 6. *c*
8... 104. *d*
14, 20... 248. 4, 255.
3. *a*
17... 284. *e*
26... 39. 3. *b*
- 29: 10... 255. 4. *a*
15... 254. 1
- 30: 3... § 280. 3. *a*
11... 288. 2. *b*
15, 16... 281. 1. *a* (1)
16... 279. *d*, 306. *b*
- 31: 2... 131. 3
6... 311. 2. *a*
12... 45. 2
25... 24. *a*
40, 46... 254. 2. *b*
- 32: 5... 284. *e*
17... 113. 1, 266. 1. *d*
21... 257. 9. *b*
28... 260. 4
30... 111. 2. *d*
32... 71. *a* (1)
33... 249. 1. *a*
42... 27
- 33: 5-49... 311. 1. *a*
38... 255. 2
- 34: 2... 257. 3. *a*
5... 61. 6. *a*
6, 7, 9... 24. *a*
18... 131. 1
28... 57. 2 (2) *b*
- 35: 4... 254. 2. *a*
16... 262. 1. *a*
16-23... 306. *a*
19... 125. 2, 259. *b*
20... 105. *d*
23... 245. 1. *a*, 2.
b, 294. *b*
24... 306. *b*
25... 289. 5. *a*
25, 30... 245. 2. *b*
30... 297. *b*
31... 300
- 36: 1... 260. 4
6... 289. 6. *a*
- DEUTERONOMY.
- 1: 2... § 38. 1. *a*
4... 279. *d*
5... 288
9... 266. 2. *b*
14... 263
15... 226. 1. *a*
16... 280. 4
18... 287. 2. *a*
19... 285. 2
22... 99. 2, 287. 1. *a*
28... 38. 1. *a*
31... 300. *c*
31, 44... 267. 4. *b*
35... 38. 1. *a*, 252. 1
38... 287. 1
41... 259. *b*
44... 248. 6. *f*
45... 112. 3
- 2: 4... 262. 1. *a*
9... 60. 4. *a*, 272. *c*
10... 266. 1. *a*
10, 21... 235. *d*
12... 269. 2. *b*
24... 131. 3
27... 285. 2, 296. 3. *a*
32... 297. *d*
35... 139. 1
- 3: 1... 297. *d*
3... 279. *e*
4... 253. 2 (1)
5... 250. *c*, 252. 1.
f, 256. 3. *b*
6... 280. 2
9... 267. 4. *b*
13... 249. 1. *a*
17... 218. 2. *a*
24... 287. 1, 298. 3. *a*
26... 21. 1, 153. 2,
245. 3. *a*

- 4: 1... § 267. 1. *f*,
 277. *a*
 1, 9, 23... 270. 1. *a*
 3... 248. 6. *e*, 297. *b*
 4... 297. *a*
 5, 6, 39... 277. *b*
 9... 275. 1. *e*, 288.
 2. *a*
 10... 119. 1, 288. 2.
a, 302. *a*
 11... 99. 2. *a*, 278. 3
 14... 279. *d*
 15... 258. 2. *a*,
 277. *b*
 21... 279. *e*
 26... 44. *b*, 91. *b*,
 266. 2. *a*
 32... 298. 2. *a*
 33... 35. 1, 276. *e*,
 287. 4. *a*
 37... 266. 2. *b*
 38... 279. *c* (1)
 40... 267. 1. *f*
 41... 223. 1. *b*,
 259. *c*, 267. 5. *b*
 42... 267. 1. *c*
 47... 250. *b*
 5: 1... 270. 1. *a*
 3... 297. *a*
 5... 309. 1. *b*
 6-21... 39. 4. *a*
 8... 27
 9... 111. 3. *a*
 12... 280. 4
 13, 15... 277. *a*
 14... 255. 1. *a*, 297. *d*
 16... 270. 1. *a*
 17... 27
 23... 287. 4. *a*, 289.
 3. *a*
 24... 71. *a* (2), 246.
 1. *a*
 6: 1, 2... 245. 2. *d*
 2... 297. *d*
 4... 4. *a*
 17... 281. 1. *b*
 25... 45. 1
 7: 2... 119. 1
 5... 126. 1
 7... 264. 2 (2) *a*
 9, 12... 250. *d*
 10... 92. *c*
 13... 104. *h*
 15... 105. *a*
 17... 257. 9. *b*
 19... 250. *d*, 300. *c*
 23... 287. 2
 24... 94. *b*, 112. 3
 25... 302. *a*
 8: 3... 86. *b* (3 pl.),
 305. *b*
 9... 209. 2. *a*
 13... 290. 1. *a*
 15... 209. 2. *b*
 16... 55. 2. *a*, 86. *b*
 (3 pl.)
 9: 3... 112. 3
 6... 38. 4. *a*, 252. 2
 7... 245. 2. *d*
 14... 98. 2
 16... 266. 1. *c*
 21... 280. 2
 23... 276. *b*
 25... 245. 2. *a*, 254.
 4. 288. 2. *a*
 26... 119. 1
 10: 1... 24. *a*
 15... 119. 3
 17... 30. 2, 252. 1,
 257. 2. *a*
 11: 2... 295
- 11: 10... § 267. 4. *a*,
 277. *a*
 12... 250. *b*
 14... 284. *b*
 18... 252. 2. *b*
 19... 279. *c* (2)
 22... 87, 88 (pl.),
 281. 1. *b*
 24... 256. 3. *a*
 25... 245. 2. *a*
 12: 5... 300. *c*
 6... 258. 3. *c*, 284. *b*
 7, 12, 18... 297. *d*
 10... 288. 2. *e*
 14... 305. *b*
 20... 271
 20, 22... 267. 1. *e*
 22... 284. *e*
 23... 246. 2. *a*,
 279. *e*
 30... 279. *d*
 31... 45. 5, 266. 1. *a*
 13: 3... 111. 3. *a*
 4... 298. 1
 6... 65. *b*, 249. 2. *b*
 7... 290. 1. *a*
 10... 281. 1. *a* (1)
 14... 257. 6. *b*
 16... 280. 2
 14: 5... 57. 2 (3) *a*
 17... 198. *c*, 230. 4. *b*
 20... 277. *a*
 21... 280. 3. *a*
 22... 296. 1
 26... 287. 2. *a*
 15: 3... 272. *a*
 6, 7... 277. *b*
 7... 253. 1. *c*
 9... 255. 2. *b*, 256.
 3. *b*
 14... 287. 3. *a*
 16... 119. 1
 18... 126. 1, 245. 3. *a*
 16: 1... 22. *b*, 280. 4
 1ff... 245. 2
 3... 30. 2
 20... 296. 3
 21... 256. 2
 17: 2, 3... 276. *c*
 8... 256. 2. *a*
 13... 275. 2. *b*
 14... 271. *a*
 17... 267. 1. *f*
 20... 279. *e*
 18: 3... 289. 2. *a*,
 306. *c*
 15... 245. 2. *d*
 18... 267. 1. *a*
 19... 248. 2. *a*
 22... 301. *b*
 19: 1-3... 245. 2. *d*
 5... 232. 3. *a*
 6... 114
 9... 254. 4. *a*
 13... 257. 6. *c*
 14... 270. 1. *a*
 15... 43
 20... 275. 2. *b*
 20: 2... 19. 2. *a*, 119. 3
 5... 267. 1. *e*
 5, 8... 272. *a*
 7... 119. 1
 8... 259. *b*, 284. *e*,
 304. *b*
 15... 300
 16... 79. 1. *a*
 19... 231. 3. *a*
 21: 1... 309. 2
 3... 284. *e*
 7... 13. *b*, 86. *b* (3
 pl.)
- 21: 8... § 83. *c* (2)
 8, 9... 257. 6. *c*
 11... 216. 1. *b*.
 22: 1, 4... 290. 1. *a*
 4, 5... 267. 1. *e*
 7... 126. 1
 8... 245. 2. *a*
 19... 249. 3. *a*
 21... 245. 2. *d*
 24... 258. 2, 302. *a*
 26... 287. 2. *a*
 23: 5... 256. 3. *a*, 302. *a*
 11... 24. *b*
 12... 279. *c* (3)
 24: 1... 24. *a*
 3... 104. *h*
 4... 96. *a*
 25: 1... 245. 2. *b*
 4... 160. 3
 7... 60. 3. *a*, 102.
 3. *a*
 13... 296. 2
 26: 1... 277. *b*
 2... 39. 4
 3... 266. 2. *a*
 5... 257. 6. *c*, 262.
 1. *a*, 309. 3. *a*
 12... 94. *b*, 113. 2
 14... 286. 1. *a* (4)
 27: 2, 5... 289. 6. *a*
 4... 106. *a*, 245. 2. *d*
 8... 280. 2
 28: 1ff... 245. 2
 8... 277. *a*
 8, 21, 36... 272. *a*
 20... 106. *a*
 24... 104. *b*, 287. 3. *a*
 27... 248. 3. *a*
 29... 267. 4. *b*, 278.
 4. *a*
 43... 296. 3. *a*
 45... 104. *b*
 48... 94. *b*
 52... 126. 1
 53... 285. 3. *a*
 54... 297. *b*
 57... 106. 2
 58... 252. 1, 259. *a*
 59... 167. 2, 219. 2. *a*
 64... 256. 2. *a*
 66... 179. 3
 20: 5... 267. 1. *f*
 8... 277. *b*
 11... 106. *a*
 15... 300. *c*
 22... 311. 1. *a*
 30: 3... 92. *c*
 3, 4... 104. *h*
 11... 168. 1, 207. *c*
 16... 300. *b*
 18... 266. 2. *a*, 281.
 1. *a* (1)
 19... 277. *b*
 20... 39. 4
 31: 2... 266. 2. *b*
 6... 275. 1. *c*
 9... 276. *d*
 11... 91. *b*
 12... 283
 16... 258. 3. *a*
 18... 266. 1. *d*
 19... 105. *a*
 26... 280. 4
 28... 22. *b*
 29... 168. 1, 267. 1.
a, 281. 1. *a* (4)
 32: 1... 248. 6. *d*
 1, 7... 276. 2. *c*
 6... 229. 2. *a*
 7... 104. *h*, 235,
 296. 2
- 32: 8... § 11. 1. *b*, 94.
b, 276. *g*
 10... 60. 3. *c*, 105. *b*
 10, 11... 311. 4. *c*
 10, 12... 267. 5. *a*
 11... 267. 3. *a*, 4. *b*
 13... 13. *a*
 15... 302
 17... 302. *a*
 18... 174. 4, 276. *g*
 21... 299. *b*
 21, 39... 311. 4
 22... 148. 4
 24... 257. 9. *b* bis
 26... 104. *f*, 174. 3
 27... 266. 2. *b*, 307. *a*
 28... 90, 217. 1. *b*
 29... 266. 1, 267.
 1. *e*
 32... 24. *b*, 57. 2.
 (2) *a*
 34... 90 (pass.)
 36... 35. 1, 86. *b*
 37... 174. 1, 302. *a*
 37, 38... 219. 2. *c*
 38... 272. *a*
 39... 246. 2. *b*
 41... 141. 2, 306. *a*
 49, 50... 275. 1. *c*
 33: 2... 275. 1. *a* (1)
 6... 299. *a*
 9... 131. 2
 11... 279. *b*, 287. 2. *a*
 12... 245. 1. *a*
 16... 61. 6. *a*, 88 (3f.)
 21... 111. 2. *b*, 179. 3
 23... 98. 1
 24... 278. 4. *a*
 25... 262. 2
- JOSHUA.
 1: 1... § 276. *f*.
 2... 256. 2. *a*,
 297. *c*
 4... 288. 2. *b*
 5, 9... 299
 7... 272. *c*, 275. 1.
c, 300. *c*
 8... 36. 2, 259. *a*
 14... 259
 16... 267. 1
 2: 3... 278. 2. *a*
 3, 4... 276. *d*
 4... 289. 2. *a*
 5... 279. *c* (4)
 8... 88 (pl.), 309.
 3. *a*
 10... 301. *b*
 14... 252. 2. *b*
 16... 159. 1, 166. 2
 17, 18, 20... 104. *k*
 18... 112. 3, 309. 3
 19... 257. 10. *b*
 20... 252. 2. *b*
 22... 276. *d*
 24... 305. *a*
 3: 3... 249. 3
 4... 267. 1. *f*
 5... 267. 1. *a*
 9... 131. 3
 11... 249. 3. *b*
 12... 296. 1
 13... 249. 3
 14... 256. 3. *a*
 16... 280. 2. *a*
 4: 2... 296. 1
 4... 254. 4. *b*
 5... 258. 3
 6... 88 (pl.)

- 4: 8...§ 104. *g*
 10...289. 5. *a*
 23...127. 2
 24...166. 1, 266. 1,
 266. 1. *g*
- 5: 5...278. 4. *a*
 6: 1...278. 3, 309. 1. *a*
 5...125. 2
 6...257. 10. *b*
 7...46
 8...275. 1. *a* (4)
 13...281. 2. *b*, 282. *a*
 17...168. 1
 21...250. *c*
- 7: 3...299. *c*
 7...60. 3. *b* (2),
 91. *b*, 112. 2, 276.
a, 281. 2. *a*
 8...272. *c*
 9...174. 3
 15...284. *e*
 19...274. *a*
 20, 21...276. *d*
 21...249. 2. *a*, 254.
 2. *b*
- 8: 1, 2...277. *b*
 4. *a*
 11...249. 3. *b*, 258.
 1. *a*
 19...248. 6. *b*, 285. 2
 22...279. *e*, 286. 2
 23...287. 4. *a*
 24...22. *b*
 30...267. 5. *b*
 33...249. 2. *a*
- 9: 4...163. 1
 6...119. 4
 8...266. 2. *d*
 12...163. 1, 252. 2.
a, 287. 4. *a*
 13...126. 1
 30...280. 3. *a*
 34...95. *c*, 174. 3
 37...311. 2. *a*
- 10: 7...311. 2
 11...38. 4. *a*, 39.
 1. *a*, 287. 3. *a*
 12...267. 5. *b*
 13...250. *d*, 267. 1. *f*
 20...22. *b*
 24...86. *b* (3 pl.),
 284. 6. *c*
 26...56. 4
 27...245. 2. *b*, 276. *e*
 29, 31, 38...286. 2
 30...21. 1
- 11: 4...290. 1. *a*
 8...21. 1, 279. *e*
 14...94. *b*
 18...266. 1. *a*
 12: 21...55. 2. *a*
 13: 1...266. 2. *b*
 13...198. *b*
 23...250. *b*
- 14: 8...62. 2, 177. 1
 15: 3-11...275. 1. *a*
 (4)
 16...304. *a*
 21...258. 1. *a*
 21-62...311. 1. *a*
 36...205. 5. *b*
 38...22. *b*
 56...22. *b*
 17: 1...30. 2
 11...284. *d*, *e*
 18...286. 1. *c* (1)
 18: 4...275. 1. *b*
 8...275. 1. *c*, 276. *d*
 8, 9...276. *d*
 12...284. *e*
- 18: 12, 14, 19...§ 86. *b*
 (3 pl.)
 19...297. *c*
 20...88
- 19: 29, 33...284. *e*
 43...61. 6. *a*
 49, 51...279. *b*
 50...174. 4
 51...39. 1. *a*, 260. 4
- 21: 1...260. 4
 10...228. 1. *a*
 33...254. 2. *a*
 40...296. 1. *a*
- 22: 1...267. 5. *b*
 8...252. 1. *f*
 12...45. 5
 14...296. 1. *a*
 16...119. 3
 17...284. *e*
 20...285. 3. *a*
 25...147. 1
 27...44. *b*
- 23: 7, 12...252. 2. *a*
 12...305. *b*
 16...282. *a*
- 24: 10...92. *d*, 281. 1.
b, 2. *a*
 14...16. 1, 275. 1. *c*
 15...88(pl.), 306. *c*
 19...289. 3. *a*
 30...245. 2. *b*

JUDGES.

- 1: 4...§289. 5. *b*
 6, 7...258. 3. *b*
 7...254. 2. *b*, 278.
 4. *a*
 15...286. 1. *d*
 21...257. 1
 24, 25...248. 1
 28...281. 1. *a* (1)
- 2: 1...267. 5. *a*
 9...259
 9...258. 1. *a*
 15, 16...276. *a*
 15, 17, 18...266. 1. *a*
 18...275. 1. *a* (4)
 19...264. 2 (2) *a*,
 277. *a*
- 3: 15...249. 3. *c*
 24...140. 5, 309. 3. *a*
 25...150. 1
 27...286. 2. *b*
 30...288. 2. *a*
- 4: 5...309. 3. *a*
 8...306. *b*
 14...266. 4. *a*
 18...35. 2, 273. *c*
 19...66. 2, 266. 2
 20...104. *a*, 127. 2
 21...11. 1. *a*, 158. 3
 23...278
 29...126. 1
 24...281. 2. *b*
- 5: 5...86. *a*, 141. 1,
 252. 2. *a*
 7...24. *c*, 74. *a*,
 281. 1. *c*
 8...92. *d*, 121. 1,
 267. 5. *a*
 10...258. 1. *a*
 12...45. 2. *c*
 13...149. 3, 256. 3. *a*
 14...302. *b*
 15...201. *c*, 209. 2. *a*
 22...24. *b*, 296. 2. *a*
 23...281. 2. *a*
 26...68 (3 f. pl.),
 105. *b*
- 5: 27...§ 311. 4. *c*
 28...60. 3. *b* (2),
 121. 2
 30...296. 3. *b*
 31...267. 1
- 6: 3...275. 1. *a* (2)
 4...245. 2. *d*
 5...311. 3
 9...99. 2. *b*
 9, 10...276. *h*
 11...249. 3. *a*
 13...261. 3. *b*
 14...252. 2. *b*
 15...253. 2 (2) *b*
 17...74. *a*
 20...73. 2. *a*
 20, 21...249. 3. *a*
 25...255. 1. *a*, 256.
 3. *b*
 26, 28...230. 4. *b*
 28...266. 1. *c*
 31...231. 3. *a*, 272. *a*
 34...119. 1
 36...261. 3. *b*, 306. *a*
 37...306. *a*
 39...272. *a*, 274. *a*,
 275. 2. *c*
- 7: 3...272. *a*, 304. *b*
 6...22. *a*, 257. 10. *b*
 7...289. 5. *a*
 7, 22...254. 4
 8...284. *b*
 12...74. *a*
 16...287. 3. *a*
 19...280. 3, 281. 1.
a (2), 288. 2. *a*,
 297. *d*
 22...311. 2
 25...258. 3. *b*
- 8: 1...168. 2
 2...25. 233. *a*
 4...309. 2
 10...225. *a*
 11...230. 4. *b*, 249.
 3. *b*, 258. 1. *a*,
 261. 3, 262. 2,
 309. 1
 12...290. 1. *a*
 15...230. 2. *a*
 19...111. 3. *b*, 307
 24...285. 3. *a*
 26...74. *a*
 34...266. 2. *b*
- 9: 2...231. 2. *b*
 8...98. 1. *a*
 8, 14...273. *c*
 9...53. 2. *b*, 63. 1.
a, 95. *b*, 268. *a*.
 10...89 (f. s., m.
 pl.)
 11...53. 2. *b*, 95. *b*
 12...89 (f. s., m.
 pl.)
 13...95. *b*
 14...89
 15...275. 1. *c*, 306. *a*
 16...283
 16, 19...296. 3. *a*
 19...273. *a*
 28...246. 1. *a*, 267.
 1. *d*
 29...166. 5, 174. 3,
 176. 5
 35...288. 2. *b*
 37...278. 3
 38...91. *b*
 48...75. 1
 53...140. 5
- 10: 2...60. 3. *b* (1)
 4...209. 1. *f*
 9...245. 3. 3. *b*
- 10: 10...§ 266. 1. *b*,
 311. 2
 12...266. 1. *a*
 14...119. 4
- 11: 1...257. 6
 7...266. 1. *b*
 8...277. *b*
 9...306. *a*
 13...268. *a*
 18...99. 2. *a*
 19...271. *a*
 25...91. *b*, 119. 1,
 281. 1. *a* (3),
 296. 3. *a*
 33...245. 2. *d*
 34...289. 6. *a*
 35...104. *k*, 246. 1.
a, 266. 2. *b*
 37...98. 2, 275. 2. *c*
 39...245. 3. *b*
 40...253. 2 (2),
 267. 4
- 12: 4...286. 2
 5...231. 3. *a*, 275.
 1. *a* (4), 276. *b*.
 6...3. 1. *a*
 7...291. *a*
 14...254. 2. *b*
- 13: 2...251. *a*
 3...16. 1
 5, 7...90 (2 f. s.)
 6...119. 2
 8...93. *b*, 248. 6. *c*
 9...261. 3. *b*, 278.
 3, 309. 1. *a*
 12...289. 1. *a*
 14...272. *c*
 16...286. 1. *a* (4),
 306. *a*, *c*
 19...245. 1. *a*, 309.
 1. *a*
 23...248. 3. *c*, 266.
 1. *e*, 287. 1, 207. *a*
- 14: 1...61. 6. *a*
 5...291. *a*
 6...248. 6. *f*
 9...281. 2. *a*
 10...267. 4. *a*
 11...254. 2. *b*
 12...281. 1. *a* (2)
 12, 13...306. *b*
 15...275. 2. *c*, 298.
 2. *a*
- 16...267. 1. *e*, 298.
 3. *a*
 18...61. 6. *a*, 266.
 1. *e*, 307. *a*
- 15: 2...272. *a*, 281.
 1. *a* (4)
 7...305. *b*
 8...287. 2. *a*
 11...282. 1. *a*
 12...246. 1. *a*
 16...296. 3. *b*
 16: 5...130. 1. *b*
 6, 13...267. 1. *e*
 7, 11...245. 2. *b*
 13...112. 3
 14...249. 3. *b*
 16...25
 25...51. 2
 26...151. 1
 27...285. 1
 28...22. *b*, 224. 1. *a*
 30...272. *a*
- 17: 2...71. *a* (2)
 3, 4...276. *d*
 6...267. 4. *a*, 269.
 2. *b*
 7...256. 3. *a*
 8...267. 1. *f*

- 18: 7...§ 289. 5. c
- 12...245. 2. b
- 16...254.2.d, 259.b
- 17...254. 2. d,
- 254.4
- 29...93. b
- 30...4. a
- 19: 5...19. 2. b, 89,
- 9...312. 2. b
- 9...297. d
- 10...276. d
- 11...152. 1
- 11, 13...271. a,
- 277. a
- 13...86. b (1 pl.),
- 251. a
- 17, 18... 266. 2. d
- 18...285. 2
- 20...272. c
- 22...82. 5. a, 257.
- 3. a
- 30...219. 1. b, 289.
- 6. a
- 30...275. 1. a (4)
- 20: 2...250. c, 254.
- 2. d
- 5, 43...276. f
- 13...46
- 15, 17...96. a
- 25...225. a
- 28...298. 2
- 31...131. 2
- 32...24. b
- 39...131. 5
- 43...24. b
- 44...284. d
- 21: 8...298. 3. a
- 9...96. a
- 12, 22...289. 6. a
- 21...39. 3. b, 306. b
- 23...160. 3, 248. 3.
- c, 286. 1. d, 300. b
- 25...261. 3. b

RUTH.

- 1: 1...§276. f
- 8...289. 6. a
- 9...89 (f. pl.),
- 275. 2. d
- 10...305. a
- 12...264. 2 (2) b,
- 308. a
- 13...25, 71. a (3),
- 88 (f. pl.), 91. c,
- 245. 3. a, 267.
- 1. a
- 15...265. 3. a (6)
- 17...305. a
- 19...104. g
- 20...60. 3. c, 89
- (f. pl.), 198. d
- 22...248. 6. c
- 2: 2...301
- 2, 7...16. 3. b
- 6...248. 6. c
- 7...302. a
- 8...88, 88 (2 f.),
- 97. 2. b, 127. 1
- 9...88 (pl.), 167.
- 3, 279. b
- 13...266. 2. b
- 14...151. 3
- 16...139. 2, 281. 1.
- a (5)
- 17...256. 2
- 21...266. 1. d
- 3: 2...219. 1. b
- 3...86. b (2 f.),
- 4...16. 1, 55. 2.
- a, 88 (2 f.), 106. a

- 3: 12...§ 261. 3. b
- 13...119. 3
- 15...60. 3. b (2),
- 120. 1, 166. 2,
- 254. 2. c
- 17...254. 4. a
- 18...266. 1. d bis
- 4: 1...148. 5
- 3...248. 6. c, 266.
- 2. c
- 4...246. 1. a, 267.
- 1. e, 294. a
- 7...266. 1. a, 275.
- 1. a (4)
- 15...104. c, i

I SAMUEL.

- 1: 1...§251.a, 276. f
- 3...223. 1. a, 256.
- 3. a, 276. f, 279.
- c (1)
- 3, 4...275. 1. a (4)
- 4...248. 6. f
- 5...266. 1. c
- 5, 7...267. 4. a
- 6...24. b, 94. a,
- 104. i, 277. a,
- 287. 2. a
- 7...94. a, 276. b,
- 296. 1. a
- 8...232. 4. a, 266.
- 2. d, 267. 2
- 9...104. d, 174. 4,
- 257. 1, 279. b
- 13...267. 1. b, 269.
- 2. b
- 14...88 (2 f.)
- 17...53. 2. a
- 20...119. 2
- 22...277. a
- 23...272
- 24...104. i
- 25...119. 2, 246. 1.
- a, 268. a
- 2: 1...266. 2. b bis
- 3...283. a, 287.
- 5. b, 299
- 3-5...266. 3. a
- 5...24. c
- 6...276. c, 282. a
- 6-8...278. 1
- 8...267. 3. a
- 10...119. 1, 272. a,
- 275. 1. b, 297. b
- 11...278. 4. a
- 13...205. 5. a, 256. 3
- 15, 19, 20...277. a
- 16...266. 2. c, 267.
- 1. e bis, 281. 1.
- b bis, 306. b
- 19...267. 4
- 20...245. 2. c, 289.
- 6. a
- 22...88 (pl.), 267.
- 4. a, 276. f
- 23...266. 2. d
- 25...269. 2. b, 306. b
- 26...281. 2. b
- 27...91. b, 281. 1.
- a (3), 298. 1. a
- 28...280. 3. a
- 29...260. 1. a, 276.
- b, 288. 2. b
- 29, 32...250. a
- 34...256. 2. a
- 3: 1...256. 1. a
- 2...261. 3. a, 266.
- 1. c, 269. 2. b
- 4...267. 1. h

- 3: 7...§ 267. 1. h
- 8...257. 9. b, 255.
- 4. b
- 12...280. 2
- 17...248. 6. e
- 4: 8...278. 2. a
- 12...249. 3. a, 278.
- 3, 309. 1. a
- 12, 13...276. d
- 13...276. f
- 14...75. 1
- 15...289. 4. a
- 18...266. 1. c, 276. f
- 19...149. 2, 282. a
- 5: 1...276. f
- 5...267. 4. b
- 7...276. f
- 11...275. 2. c bis
- 12...288. 2. b
- 4: 4...294. a
- 7...289. 6. a
- 10...104. g, 167. 3
- 12...88 (3 f. pl.),
- 148. 4, 281. 2
- 14...249. 3. f
- 15...276. f
- 19...266. 1. c, 276. d
- 7: 3...275. 2. c, 306. a
- 8...119. 1, 275. 2. c
- 16...275. 1. a (4)
- 8: 1...287. 4. a
- 3...276. d
- 5...232. 3. c
- 19...24. a
- 9: 2...261. 3. b
- 3...284. c
- 4...261. 3. b
- 7...261. 3. b
- 9...248. 2. a, 3,
- 267. 4. a
- 9, 10...271. a
- 11...309. 3
- 12...273. c
- 13...287. a
- 15...266. 1. c
- 16...277. a
- 23...273. c
- 24...248. 6. c, 287.
- 5. b
- 10: 1-8...100. 1
- 4...254. 2. c
- 5...272. b, 278. 3
- 6...167. 3
- 8...272
- 13...167. 3, 279. b
- 14...261. 3. b
- 18...289. 6. a
- 18, 19...246. 1. 1
- 19...253. 2 (2) b,
- 300, 305. a
- 24...24. b
- 11: 1...273. c
- 4...257. 1. a
- 5...266. 2. d
- 11...312. 2. b
- 12: 2...275. 1. a (2)
- 3...38. 1. a, 267.
- 1. f
- 7...91. c
- 13...119. 2
- 14...306. c
- 15, 20...299
- 21...289. 5. a, 299
- 23...233
- 24...94. a
- 25...281. 1. a (2)
- 18: 5...253. 2. (1)
- 6...289. 5. a
- 8...150. 2, 295
- 13...266. 1. e
- 17...248. 6. b

- 13: 17, 18...§ 253. 6.
- a, 269. 2. b
- 19...86. b (3 pl.),
- 267. 1. e
- 21...19. 2. c, 65. a,
- 232. 5. a
- 21, 22...276. f
- 22...244. b, 275. 1.
- a. (4), 276. d,
- 311. 4. a
- 39...256. 1. a
- 14: 1...73. 2. a, 248.
- 6. f
- 8...262. 1. a
- 14...255. 3. a, 256.
- 2. a
- 15...264. 2 (2) d,
- 288. 3. a
- 16...259
- 18...311. 3. a
- 19...312. 2. a
- 21...279. c (4)
- 22...94. c
- 24...111. 2. d, 299. c
- 25...289. 5. c
- 28...281. 1. a (4)
- 29...252. 2. c, 266.
- 1. a
- 30...266. 1. e, 306. b
- 32...159. 3, 174. 4
- 33...57. 2 (3) a,
- 166. 3
- 36...94. c, 97. 2.
- a, 141. 1
- 38...131. 3
- 40...290. 2
- 44...305. a
- 45...305. a
- 47...267. 4. a
- 15: 1...125. 2, 256. 2. a
- 3...277
- 5...111. 2. c
- 6...153. 2
- 7...245. 2. d
- 9...91. e, 252. 1.
- 13...267. 5. b
- 17...276. d
- 19...159. 3, 174. 4.
- 298. 1. a
- 20...305. a
- 23...126. 1
- 30...100. 2. a (1)
- 16: 4...298. 3
- 7...267. 3. a
- 11...273. c
- 12...311. 3. a
- 15...119. 1
- 16...283. a
- 18...249. 3. c, 257.
- 6. b, 260. 2
- 23...245. 3. a, 248.
- 3. b, 275. 1. a (4)
- 17: 5...276. e, 287. 5. a
- 8...267. 2. a
- 12...252. 2. c, 256.
- 3. a
- 13...281. 1. c
- 14...246. 2, 254. 4
- 16, 17...276. d
- 18...254. 4. a, 259. a
- 21...289. 5. c
- 25...34. b, 104. h,
- 245. 1. a, 248. 2.
- a, 252. 2
- 26...73. 2. a
- 26, 36...289. 3. a
- 28...257. 2. a, 289.
- 5. a
- 34...248. 6. f, 284. d
- 34, 35...275. 1. a (1)

- 17: 35... § 14. a, 112. 3
40... 257. 2, 260,
311. 2
42... 174.4, 311.3. a
43... 291. a
47... 151. 2
48... 283. a
52... 245. 2. d, 249.
1. a, 258. 3. b
55, 56... 252. 2. a
56, 58... 298. 3. a
- 18: 1... 105. a
6... 160. 3
7... 253. 2 (2) b
9... 158. 1
17... 119. 1, 272. c,
299. 309. 1
20... 245. 2
21... 275. 2. c
22... 219. 2. b
23... 279. a
26... 266. 2. b
28... 104. i
29... 149. 1, 153. 2
30... 264. 2 (2) a
- 19: 3... 271. a
5... 279. c (2)
9... 250. b
10... 252. 2. b
11... 306. a
13, 16... 203. 2
17... 104. k
21... 255. 1. a, 283. a
22... 252. 1. c
23... 297. a
- 20: 2... 267. 1. d, 269.
2. b
3... 305. a
4... 304. a
5... 267. 1. e
6... 119. 1
9... 305. b
10... 287. 2. a
12... 311. 1. b
13... 267. 1. e, 284. e
21... 39. 4
23... 290. 2
28... 119. 1
29... 297. b
31... 257. 6. b, 273.
1. a, 275. 1. c, 290.
1. a
38... 201. b
42... 253. 2 (2) a
- 21: 2... 223. 1. b
3... 92. b, 230. 3. a
5... 250. c
7... 44
8... 260
9... 261. 3. b
12... 267. 4. a
14... 66. 1 (1), 105.
a, 176. 4, 297. c
15... 126. 1, 267. 2. a
- 22: 2... 167. 2
7... 257. 10. b,
298. 3. a
13... 280. 3. a
15... 298. 3. a
18... 254. 2. d
22... 267. 1. b, c, 281.
1. a (4)
- 23: 1... 276. d
11... 94. d
15... 245. 2. a
21... 287. 5. b
22... 281. 1. b
29, 23... 275. 1. c
27... 273. c
28... 245. 2. b
- 24: 7... § 305. a
11... 19. 2. a, 245.
1. a
14... 248. 6. b
15... 251. a, 298. 3. a
16... 272. a
17... 264. 1
18... 287. 2. a
19... 71. a (2)
20... 245. 2. a
21... 281. 1. a (4)
- 25: 7... 94. a
8... 166. 2, 274. g
10... 252. 1. d
11... 277. b
14... 159. 3
15... 302. a
18... 174.5, 211. 3. a
20... 275. 1. a (3)
24... 297. a
26, 33... 280. 3. a,
285. 4. a
27... 312. 2. a
28... 281. 1. a (4)
29... 289. 6. a, 297. b
29, 31... 308. b
31... 279. a, 311. 4. a
32... 104. a
33... 167. 3
34... 88 (3 f.), 276.
a, 305. a, 307. a
42... 254. 4. a, 290.
1. a
- 26: 9... 275. 1. a (4)
12... 216. 2. a
13... 309. 1. b
16... 284. d, 305. a
19... 272. a
20... 245. 2. b, 248.
6. b, 251. a, 284. b
22... 249. 3. b
- 27: 4... 269. 2. b
8... 245. 2. d, 288.
3. a, 289. 5. c,
290. 1. a
10... 298. 3. a
12... 119. 1, 275. 2. a
- 28: 3... 311. 2
7... 216. 1. b, 257.
3. a, 275. 2. c
8... 89 (f. s., m.
pl.)
10... 24. b
14... 60. 3. b (2)
15... 63. 1. c, 97.
1. b, 166. 5
22... 246. 1. a, 271. a
24... 111. 2. b
- 29: 4... 275. 2. c
6... 30. 2, 305. a
9... 249. 3. a
- 30: 1... 14. a
- 31: 1... 276. b
2... 94. c
7... 290. 1. a
9, 10... 257. 10. b
- II SAMUEL.
- 1: 1... § 276. a
2... 309. 1. a
4... 244. c
6... 91. b, 163. 3
9... 259. a
10... 99. 2. b, 106. a
13... 278. 3
15... 131. 3, 258. 1. a
21... 258. 1
23... 311. 3
- 1: 26... § 168
2: 6... 246. 1. a
19... 13. b
22... 273. c
27... 65. a, 306. b,
307. a
28... 269. 2. b
32... 245. 3. a, 288.
2. b
- 3: 2... 260. 1
6... 278. 4. a
8... 167. 3, 267. 2.
a, 300. b
12... 273. c
13... 278. 2
21... 275. 1. b
22... 290. 1. a
31... 256. 1. a
33... 267. 1. e
34... 282. a
35... 305. a, b
37... 279. a
38... 266. 2. b
- 4: 2... 255. 1. b, 256.
3. b, 267. 4. a
9, 10... 305. a
10... 297. b
11... 284. b
5: 2... 166. 2
4... 266. 1. a
10... 256. 3. a, 281.
2. b
13... 279. d
17... 245. 2. a
20... 245. 2. b
23... 273. d
24... 266. 1. d, 272. a
- 6: 1... 153. 2
2... 296. 3. a
3... 252. 1. b
5... 16. 3. b, 288.
3. a
16... 275. 1. a (3)
18... 279. b
19... 248. 4. a
20... 281. 1. c
21... 256. 2. a, 312.
2. a
21, 22... 264. 2 (2) a
23... 289. 6. a, 297. b
23... 56. 2
7: 5... 298. 1. a
7... 304
9-11... 275. 1. a (2)
10... 114
23... 289. 3. a, 298.
3. a
28... 246. 2
8: 2... 280. 2
8... 252. 1. f
10... 258. 3. a
18... 201. b
9: 3... 257. 10
10... 254. 2. b
11... 258. 1. a
11... 289. 5. c
12... 312. 2. a
17... 289. 5. c
- 11: 1... 11. 1. b
4... 309. 3. a
11... 305. a
12... 104. h
13... 245. 1. a
20... 245. 2. b
22... 300. c
24... 179. 2
25... 248. 6, 284. e
- 12: 1... 255. 1. b
1, 4... 158. 3
2... 252. 1. f
3, 31... 267. 4. a
- 12: 4... § 252. 1. c
14... 92. d
16... 275. 1. a (4),
285. 3. a
21... 309. 2. a
30... 302. c
13: 4... 296. 1
7... 275. 1. c
12... 174. 3, 267. 1. e
15... 275. 1. c
16... 261. 1, 279. a
18... 267. 4. a
19... 281. 2. b
20... 309. 1. a
22... 302. a
25... 274. a, 296. 3. a
26... 311. 4. b
31... 257. 10
32... 160. 3
33... 272. c, 305. b
39... 245. 3. b
- 14: 2, 3... 16. 1
5... 276. d
6... 255. 1. b, 297. c
7... 38. 4. a, 160. 3
10... 104. k
13... 279. d
14... 27. 1, 267. 1.
e, 279. e, 299
15... 271. a
16... 249. 3. a, 279.
c (4)
17... 274. a, 291. a
17... 57. 2 (1), 182. a
26... 288. 2. c
30... 150. 1, 151. 4
32... 125. 1, 306. b
- 15: 2... 275. 1. a (4)
4... 277. a
8... 281. 1. c
12... 125. 2
20... 245. 2. a, 298.
3. a
21... 305. b, 306. c
23... 289. 5. c
25... 287. 1. a, 306. b
30... 281. 2. b
32... 245. 2. b, 267.
1. b, 287. 5. a
33... 277. b
34... 312. 2
37... 217. 1. e, 267.
1. b
- 16: 1... 258. 2 (1)
5... 281. 2. b
9... 267. 1. d, 271. a
10... 266. 2. d
13... 281. 2. b
16... 217. 1. e, 296.
3. a
18... 290. 1. a
19... 255. 4. b
23... 245. 2. a, b
17: 1-3... 275. 1. c
5... 297. a
8... 246. 1. a bis
9... 245. 2. a
10... 140. 4, 248. 6.
f, 297. b
10, 11... 281. 1. b
11... 266. 2. a
12... 71. a (1), 97.
2. a, 266. 1. d
13... 266. 1. d, 306. b
16... 245. 3. a, 275.
1. c
17... 91. b, 277. a
17, 19... 248. 3. a
22... 234. 1. a
23... 113. 1
38... 294. a

- 18: 3... § 113. 2
- 5... 288. 3. *a*
- 12... 304. *b*, 307. *a*
- 14... 309. 1. *a*
- 18... 266. 1. *c*, 284. *b*
- 22... 246. 1. *a*, 272. *a*, 304, 311. 4. *b*
- 23... 273. *a*
- 29... 279. *c* (3), *d*
- 29, 32... 298. 3
- 32... 256. 2. *a*, 262. 2. *a*
- 19: 1... 297
- 2... 276. *c*
- 8... 264. 2 (1), 308. *a*
- 14... 111. 2. *b*
- 18... 225. *a*
- 19... 113. 2
- 23... 298. 3. *a*
- 25... 249. 3. *b*, 300. *c*
- 38... 272. *a*
- 41... 257. 3
- 43... 231. 4
- 20: 1... 260. 2
- 4... 119. 1, 288. 2. *a*
- 5... 111. 2. *d*
- 6... 264. 2 (2) *a*, 266. *g*, 277. *b*
- 9... 111. 2. *b*, 262. 2. *a*
- 10... 245. 1. *a*, 290. 1. *a*
- 11... 304. *b*
- 13... 231. 4. *a*
- 19... 258. 3. *c*
- 20... 296. 3. *a*, 305. *a*
- 21... 95. *a*
- 21: 1... 296. 1. *a*
- 2... 168. 2
- 3... 275. 2. *d*
- 6... 60. 3. *a*, 127. 2
- 9... 162. 5, 244. 1. *a*, 253. 2 (2) *b*
- 11, 22... 284. *e*
- 12... 179. 3
- 22: 3... 257. 6. *a*
- 7... 143. 2
- 12... 276. *g*
- 14... 276. *g*
- 24... 45. 1, 276. *h*
- 33... 162. 1, 256. 3. *a*
- 37, 40, 48... 239. *b*
- 40... 53. 3. *a*, 111. 2. *c*
- 41... 53. 2. *b*, 132. 1, 312. 2. *a*
- 43... 118. 3, 141. 3
- 44... 201. *b*
- 23: 1... 162. 5, 258. 3. *a*
- 3... 288. 2. *e*
- 5... 258. 3. *c*
- 6... 33. 3, 140. 6, 219. 1. *b*, 245. 2. *b*
- 7... 281. 1. *b*
- 8... 201. *b*
- 10... 269. 2. *b*
- 22, 23... 254. 4
- 27... 24. *b*
- 24: 3... 298. 3. *a*, 311. 4. *b*
- 5... 256. 3. *a*
- 11... 309. 3. *a*
- 12... 280. 4
- 13... 256. 2
- 17... 246. 1. *a*, 257. 9. *b*, 272. *a*, 287. 4. *a*, 289. 5. *a*
- 24... 252. 1. *f*, 281. 1. *a* (1)

I. KINGS.

- 1: 1... § 269. 2. *b*
- 1, 2... 245. 3. *a*, 272. *a*
- 2... 277. *a*
- 5... 246. 1. *a*, 254. 2. *d*
- 6... 245. 1, 266. 1. *c*
- 9... 286. 2. *a*
- 11, 13, 18... 265. 3. *a* (6)
- 12, 40... 285. 3. *a*
- 13... 266. 2. *a*, 267. 1. *a*
- 14... 309. 3. *a*
- 15... 54. 1, 207. *b*
- 17... 246. 1. *a*
- 17, 27... 294. *a*
- 21... 87
- 24... 298. 3. *a*
- 26... 297. *a*, 27... 298. 2. *b*
- 40... 284. *g*
- 41... 246. 1. *a*, 266. 1. *c*, 287. 4. *a*, 290. 44... 284. *b*
- 46... 265. 3. *a* (6)
- 47... 248. 3. *b*
- 2: 3, 4... 267. 1. *f*, 279. *c* (2)
- 5... 256. 2. *a*
- 6... 272. *c*, 277. *b*
- 7... 257. 9. *b*
- 16, 20... 285. 3. *a*
- 21... 284. *e*
- 22... 271. *a*, 297. *d*, 311. 3
- 23... 305. *a*
- 24... 105. *a*
- 31... 257. 6. *c*
- 37... 282. *a*
- 3: 3... 126. 1, 278. 1
- 4... 267. 4. *a*
- 7... 279. *b*
- 12, 13... 266. 2. *c*
- 14... 306. *b*
- 15... 148. 4
- 16... 267. 5. *a*
- 17, 22... 255. 1. *b*
- 18... 253. 2 (2) *b*
- 22, 23... 263. *b*
- 23, 25... 246. 2. *b*
- 28... 285. 3. *a*
- 4: 5... 217. 1. *e*
- 7... 255. 4. *a*, 267. 4. *a*, 275. 1. *a* (4)
- 13... 254. 2. *b*, 256. 3. *b*
- 20... 278. 1
- 5: 3... 256. 3. *a*
- 7... 269. 2. *b*
- 8... 290. 1. *a*
- 10... 257. 8, 264. 2. (2) *a*
- 11... 264. 2 (2) *a*
- 15... 266. 1. *c*, 278. 4. *a*
- 17... 289. 5. *a*
- 20... 119. 1
- 25... 53. 2. *a*
- 26, 28... 267. 4. *a*
- 6: 3... 248. 2
- 4... 257. 6. *c*
- 5... 260. 1. *a*, 284. *d*
- 7... 256. 3, 287. 5. *a*, 290. 1. *a*, 311. 1. *a*
- 8... 267. 4. *a*
- 12... 278. 2

- 6: 16... § 10. *a*
- 19... 132. 1
- 21... 209. 1. *c*
- 21, 22... 287. 3. *a*
- 26, 27, 34... 255. 1. *b*
- 27... 296. 2. *a*
- 32... 312. 2. *a*
- 32, 35... 275. 1. *a* (1)
- 36... 257. 4
- 38... 254. 4. *b*
- 7: 1... 266. 1. *a*
- 7, 8... 267. 1. *b*
- 12... 252. 1. *c*
- 14... 248. 6. *a*
- 15, 26... 267. 1. *e*
- 31, 32... 255. 3. *a*
- 37... 219. 1. *b*
- 41-44... 254. 4
- 42... 256. 2
- 44... 254. 4. *b*
- 48-50... 287. 3. *a*
- 8: 1... 94. *c*
- 3... 289. 6. *a*
- 5, 27... 267. 1. *e*
- 8... 289. 2. *b*
- 9... 300. *c*
- 26, 38, 30... 277. *a*
- 27... 257. 2. *a*
- 30... 256. 2. *a*
- 31... 300. *a*
- 32... 246. 1. *a*
- 33, 35... 267. 1. *c*
- 35... 282. *a*
- 39... 266. 2. *b*
- 43... 288. 2. *b*
- 48... 86. *b* (1. *c*)
- 57... 272. *a*
- 9: 4... 311. 2
- 8... 255. 3. *a*
- 8, 9... 245. 1. *a*
- 11... 167. 2, 267. 5. *a*
- 22... 300. *a*
- 25... 275. 2. *a*, 280. 3. *a*, 300. *a*
- 10: 3... 112. 3
- 5, 28, 29... 267. 4. *a*
- 9... 257. 8
- 12... 289. 1. *a*
- 15... 257. 3
- 19... 248. 6. *c*
- 23... 285. 4. *a*
- 27... 248. 6
- 11: 1... 212. *d*
- 7... 267. 5. *a*
- 8... 252. 1. *d*, 266. 1. *a*
- 9... 248. 6. *c*, 266. 1. *c*
- 10... 266. 1. *c*, 279. *b*, *e*
- 13... 299. *c*
- 14... 302. *c*
- 19... 287. 4
- 22... 24. *d*
- 25... 284. *d*, 295
- 27... 300. *c*
- 39... 57. 2 (2) *a*
- 12: 1... 266. 1. *c*
- 2... 300. *c*
- 8... 287. 2. *a*
- 9... 267. 1. *f*
- 10... 220. 5. *a*
- 12... 166. 2
- 32... 260. 3
- 13: 1, 4... 249. 3. *a*
- 6... 275. 2. *c*
- 7... 98. 1, 235. *a*
- 11... 251. *a*, 309. 3. *a*
- 12... 75. 2

- 13: 20... § 60. 3. *b* (2)
- 31... 279. *d*
- 33... 275. 2. *c*
- 14: 2... 71. *a* (2)
- 3... 60. 2. *a*, 127. 1
- 6... 252. 1. *e*, 287. 5
- 8... 279. *c* (2)
- 9... 264. 2 (2) *a*, 283. *a*
- 10... 245. 2. *b*
- 17... 309. 3
- 19... 300. *c*
- 20... 254. 2
- 24... 249. 3. *b*
- 25... 300. 3
- 15: 13... 279. *c* (4), 312. 2. *a*
- 16... 60. 3. *a*
- 19... 4. *a*
- 20... 260
- 23... 260. 4, 285. 4
- 29... 94. *b*
- 33... 260. 3, 4
- 16: 10... 255. 2
- 16... 250. *b*, 289. 5. *b*
- 17... 174. 4, 177. 3
- 21... 255. 3, 267. 5. *a*, 279. *d*
- 24... 256. 2. *a*
- 25... 174. 4
- 26... 257. 9. *a*
- 26, 27... 258. 3. *c*
- 29... 254. 2, 255. 2. *a*
- 31... 298. 1. *a*
- 32... 288. 2. *b*
- 34... 249. 3. *c*
- 17: 3... 100. 1
- 12... 257. 2. *a*
- 13... 16. 1
- 14... 132. 1, 179. 3
- 16... 293
- 21... 43, 272. *a*, 274
- 18: 1... 275. 2. *c*
- 10... 104. *b*, 261. 3. *b*, 267. 1. *e*, 275. 1. *a* (4)
- 12... 100. 2. *a* (1), 246. 1. *a*
- 13... 248. 4
- 23... 277. *b*
- 23, 26... 245. 2. *b*
- 25... 263. *b*
- 30... 131. 3
- 32... 287. 3
- 39... 246. 2, 296. 3. *a*
- 42... 177. 3
- 43... 257. 9. *a*, 288. 2. *d*
- 44... 104. *b*, 249. 3. *a*, 275. 2. *c*
- 46... 245. 2. *d*
- 19: 2... 289. 3. *a*
- 4... 288. 2. *c*
- 4, 5... 251. *a*
- 7... 38. 1. *a*
- 8... 288. 2. *a*
- 10... 92. *d*
- 11... 289. 6. *a*
- 15... 66. 2 (2) *b*, 223. 1, 259. *c*
- 19... 254. 4. *b*
- 20... 98. 1. *a*
- 21... 287. 2. *a*
- 20: 5, 6... 305. *b*
- 9... 39. 4
- 13... 230. 1. *b*
- 16... 254. 2. *d*
- 27... 96. *a*, 163. 4
- 30... 254. 2. *d*
- 32... 272. *a*
- 33... 267. 1. *b*, 276. *b*

- 20: 35...§ 174. 3
37...280. 2
39...91. *b*
40...278. 4. *a*
- 21: 1...45. 1
2, 10...275. 2. *c*
6...267. 4. *a*, 276.
7, 306. *b*
b...246. 1. *a*, 267.
1. *e*
8...46
15...305. *b*
19...265. 3. *a* (3),
297. *a*, 298. 1. *a*,
302. *a*
- 22: 5...166. 2
5...274. *a*
6...267. 1. *e*, 298. 2
9...251. *a*
10...287. 5. *a*
12...126. 1
13...272. *a*, 289. 6. *a*
15...273. *c*
23...252. 2. *b*
25...167. 1
27...256. 3, 256. 3.
a, 284. *c*
28...294. *a*
35...148. 4
36...289. 6. *a*
41, 52...265. 3. *a* (6)
42...265. 3. *a* (6)
54...119. 1
- II. KINGS.
- 1: 2...§252. 2. *c*,
298. 1
6...36. 2, 39. 4
7...75. 1
9, 11, 15...273. *c*
10...174. 4
10, 14...253. 2 (2) *b*
12, 13...276. *d*
13...255. 1. *a*
16...39. 4
- 2: 1...16. 3. *b*
9...272. *a*, 311. 4. *b*
10...93. *e*, 272. *a*,
283. *a*, 287. 4. *a*
11...16. 3. *b*, 281.
2. *a*
12...258. 3. *c*, 309.
1. *a*
16...210. 3. *c*, 266.
1. *g*, 275. 2. *c*, 276. *a*
21...167. 2
22...167. 3
23...309. 3
24...254. 2. *b*
3: 4...256. 3. *a*
14...305. *a*, 307. *a*
16...280. 4, 296. 2. *a*
23...119. 1, 281. 1. *b*
25...65. *b*, 111. 1,
267. 4. *a*, 277. *a*
27...249. 6. *a*
27...267. 1
28...256. 2
5...151. 4
7...219. 1. *b*, 290.
1. *a*
8...248. 6. *f*, 267.
4. *a*
16, 23...71. *a* (2)
22...253. 2 (2) *a*,
275. 2. *c*
24...131. 1
25...73. 2. *a*
32...95. *a*
- 4: 35...§ 246. 2. *b*
40...309. 3. *a*
41...311. 4. *b*
43...280. 2
- 5: 1...39. 1. *a*
2...288. 2. *e*
3...112. 3
6...104. *j*, 277. *b*
6, 17...311. 4. *b*
7...257. 9. *b*, 275.
1. *c*, 279. *d*
8...275. 2. *c*
9...260
10...275. 2. *c*, *d*,
280. 4
11...277. *a*, 281.
1. *a*, (4), 2. *a*
13...275. 2. *d*, 308. *a*
17...256. 2. *a*, 274. *a*
18...46, 178. 1
20...277. *b*, 305. *b*
23...256. 2. *a*
3: 5...253. 1. *b*
5...284. *d*
5, 26...309. 3
8...219. 2. *a*
10...255. 4, 275.
1. *a* (4)
11...74. *a*
18...98. 2, 209. 1. *a*
19...88 (pl.), 275.
2. *c*
22...231. 3
23...174. 4
25...255. 3. *a*
27...308. *a*
32...24. *b*
- 7: 1...256. 2
2...308. *a*
4...235. *d*
10...246. 6. *b*, 289.
5. *a*, 311. 4. *a*
11...289. 1. *a*
12...167. 1, 275. 2. *b*
13...249. 3. *b*, 275.
1. *b*, 311. 4. *b*
19...244. *a*
- 8: 1...71. *a* (2), 245.
2. *a*
4...274. *a*
5...309. 3. *a*
8...252. 2. *c*
10...281. 1. *b*
12...126. 1, 266.
2. *d*, 287. 4. *a*
13...75. 1, 287. 4. *a*
21...11. 1. *b*, 90
28...249. 1. *a*
29...266. 1. *c*
9: 11...230. 2. *a*
13...265. 3. *a* (6)
16...266. 1. *c*
17...198. *b*
21...245. 2. *b*
25...219. 1. *b*, 275. 1.
c, 287. 4. *a*, 309. 3
27...297. *a*
29...255. 2. *a*
37...174. 1
10: 1...254. 2. *b*
2...309. 1. *a*, 311.
4. *b*
5...94. *a*, 248. 5
6...252. 1. *d*, 257
3. *a*, 258. 3
9...112. 5. *c*
10...244. *a*
12, 13...309. 3. *a*
14...118. 3
15...261. 3. *b*
24, 29...297. *b*
- 11: 4...201. *b*
5...252. 1. *e*
7...312. 2. *a*
8...311. 3
13...201. *a*, 256. 3.
a, 311. 1. *a*
18...248. 6. *f*
12: 1...255. 2. *b*
8...218. 1. *a*
9...60. 3. *c*, 132. 2
10...253. 1. *a*
10-12...275. 1. *a* (4)
13-16...269. 2. *b*
14...267. 4. *a*, 289.
6. *a*
18...267. 5. *a*
13: 6...166. 2
7...254. 2. *b*
14...267. 1
19...266. 1. *e*, 279.
c (4)
20...267. 4. *a*, 289.
6. *a*
25...266. 1. *a*
7...22. *b*, 275. 1.
a (1)
8, 11...285. 4
22...279. *d*
15: 1...255. 2. *a*
10...19. 2. *a*
12...255. 1. *a*
16...249. 2. *a*, 267.
5. *a*
20...254. 2. *b*, 255.
4. *a*
29...198. *c*
16: 5...267. 5. *a*, 276. *b*
7...158. 2
14...249. 3. *b*
17...249. 3. *b*, 256. 2.
7, 13, 23...266. 1. *a*
13...39. 4. *a*
15...279. *b*
28...278. 4. *a*
29...257. 10. *b*
36...39. 4
18: 4...275. 1.
5, 19...266. 2. *b*
7...275. 2. *a*
13...104. *g*
19, 28...256. 3. *a*
23...119. 1
28...276. *d*
28, 31...273. *d*
30...126. 1, 281.
1. *a* (4), 284. *e*
32...273. *a*, 282. *a*
33...281. 1. *b*
19: 6...300. *c*
8...287. 4. *a*
23...257. 2. *a*
25...177. 2, 275. 2. *c*
29...131. 3
20: 3...274.
4...252. 1. *c*
9...267. 1. *e*, 268.
a, 298. 2. *b*
10...266. 2. *b*
19...298. 1. *a*
21: 6...275. 1. *a* (2)
13...245. 2. *b*, 267.
4. *b*, 281. 2. *b*
16...296. 2. *a*
26...245. 2. *b*
22: 1...254. 2. *b*
18...278. 2. *a*
19...106. *a*
23: 4...256. 3. *c*
- 23: 4, 5...§ 275. 1. *a*
(4), 288. 3. *a*
5...276. *e*
9...267. 1. *e*, 269.
2. *d*
10...279. *e*
13...258. 1. *a*
17...73. 2. *a*, 249.
3. *b* bis
33...279. *b*
25: 1...255. 1. *a*
10...295
17...254. 2. *b*
24...273
29...179. 3.
- I. CHRONICLES.
- 2: 13...§57. 2 (1)
16...13. *b*
48...289. 6. *a*
54...249. 3. *c*
3: 5...150. 1
4: 10...100. 2. *a* (1),
102. 3. *a*
42...256. 2. *a*
5: 1...279. *c* (4)
20...74. *a*, 280. 3. *a*
26...286. 2. *a*
6: 55...258. 1. *a*
7: 4...257. 10. *b*,
5...257. 10. *b*,
260. 5
14...245. 1
9: 13...256. 3. *b*
22...297. *a*
25...279. *c* (4)
27...296. 1. *a*, 311. 2
32...258. 2. *a*
10: 13...279. *c* (2)
11: 7...245. 2. *b*
8...267. 1. *b*
9...281. 2. *a*
23...248. 3. *a*
12: 1...14. *a*, 257. 9.
b, 309. 2. *b*
2...151. 1, 182. *a*
5...248. 6. *f*
14...264. 2 (2)
17...272. *a*
20...14. *a*
22...267. 4. *a*, 296.
1. *a*
13: 3...104. *l*
6...300. *c*
12...51. 2
14: 11...245. 2. *b*
15...272. *a*
15: 12...302. *b*
18...256. 3. *c*
19...256. 2
24...94. *e*, 182. *a*
27...182. *a*, 249. 3. *b*
29...287. 4. *a*
16: 2...279. *b*
31...272. *a*
37...286. 2. *a*
42...297. *c*
17: 4...278. 4
10...311. 4. *b*
11...266. 1. *d*, 2. *b*,
277. *b*
20: 2...257. 5.
8...73. 1, 150. 1
21: 3...267. 2. *a*
12...256. 2
17...246. 1. *a*, 2.
a, 281. 1, 300. *b*
301. *b*
17, 23...272. *a*

21: 23....§ 206. 2. c
24....280. 3. a
22: 7....297. a
11....277. a
12....267. 1. e
14....253. 2. (3)
19....278. 2. a
23: 6....59. a
28....250. 1. a
24: 3....59. a, 113. 1
25: 19....254. 4. b
25....250. b
26: 8....250. c
26....260. 4
28....248. 6. c
27: 14, 15....255. 2
15....254. 4. b
28: 1....36. 1. 258. 3. b
2....105. d, 297. a
5....252. 1. a
14-17....296. 2. a
15....256. 2. a
18....256. 3. a
21....258. 3. b
29: 2, 18....258. 3. b
3....302. a
8....256. 2. a, 289.
2. a, 300. b
12, 23....286. 2. a
17....248. 6. c
18....125. 1
20....286. 2. a

2. CHRONICLES.

1: 4....§ 248. 6. c,
302. b
10....166. 5
12....248. 6. a
2: 7....14. a, 257. 3
9....266. 2. c
12....266. 2. a
3: 3....250. b
11....259. a, 289. 6. a
11, 12....255. 1. b
4: 1....249. 3. a
3....296. 3. a
3, 13....256. 2
15....253. 1. a, 254.
4. b
5: 2....94. c, 267. 5. b
12....182. a
13....296. 3. a
6: 38....287. 2. a
42....98. 1
7: 3....258. 3. b, 280.
3. a
6....94. e
7....249. 3. a
12....275. 2. a
14....275. 1. b
17....280. 3. a, 311. 2
21....284. d
8: 5....256. 3. b
7....288. 3. a, 300
9....300. a
13....248. 4, 288. 3.
a, 311. 2
16....249. 3. b
18....13. a
9: 15....254. 2. a
18....248. 6. c
10: 7....232. 5. a
10....19. 2. a
11: 12....296. 2. a
14....290. 1. a
22....279. c (4)
12: 10....276. f
11....266. 1. a
12....279. c (4)

13: 11....§ 246. 1. a bis,
296. 1
15....309. 3. a
14: 6....287. 3. a
7....250. c
8....86. b (1 pl.)
15: 8....249. 3. b, 256.
3. a
16: 7....282. a
7, 8....119. 1
9....297. b, 302. b
12....179. 3, 285. 4.
a, 286. 2. a
14....291. a
17: 11....62. 2. b, 211.
2. a, 278. 1
12....281. 2. b
18: 12....272. a, 277. a
19....275. 2. c
22....252. 2. b
23....38. 4. a
19: 2....112. 5. c, 279.
c (4)
6....245. 1. a
7....272. a
11....260. 1
20: 6....279. c (4)
7....105. a
11....333. a
15....246. 1. a, 252.
2, 305. b
20....275. 2. d
35....96. a
21: 17....125. 1, 264.
2. (2)
22: 5....53. 2. a, 249.
1. a
11....39. 1. a
23: 10....300. b
24: 10....267. 1. f
24: 8....276. e
11....296. 1. a, 267.
4. a, 302. a
12....249. 3. a, 258.
3, 278. 4. a
18....252. 2. b
22....272. a
25: 4....257. 7
9....254. 4, 264.
2. (2) a
10....232. 5. a, 236.
2. a
14....267. 4. a
19....275. 2. a
26: 14....256. 2. a, 297. c
15....149. 1, 179. 3,
283. a, 286. 2. b
17....254. 2. b
18....244. b, 305. b
19....119. 3, 309. 3. a
21....200. a (4)
28: 7....256. 3. c
28: 10....279. a
15....276. d
19....280. 3. a
22....252. 2. a
23....94. e
29: 10....275. 2. c
18, 19....284. b
19....275. 1. a (1)
27....232. 5. a, 258.
2. a
31....65. b
34....264. 1
36....248. 6. c
30: 6....258. 3. b
6, 8....275. 2. c
18....252. 1
18, 19....302. b
31: 7....14. a, 149. 1
10....280. 1

31: 14....§ 233. 1. a
32: 5....256. 3. a
15....248. 6. e
30....152. 2, 297.
30, 31....259. a
33: 19....201. c
34: 4....136. 1
5....219. 1. b
6....43. c
19....279. d
22....295
35: 13....57. 1
21....297. a
36: 15....280. 2
16....258. 3. a
19....279. c (4)
23....272. a

EZRA.

1: 1....§ 255. 2. b
3....272
5....260. 4, 302. a
8....308. a
2: 63....256. 3. a, 286. 3
63....286. 1. a (4)
68....244. a
3: 11....95. c, 151. 5
12....288. 3. a, 297. c
5: 11....246. 2
7: 8....255. 1. a
25....39. 4
8: 6-14....254. 2. b
15....276. h
18....26
21....256. 1. a
22....266. 2. b
23....99. 2
24....286. 2. a
25....98. 1. a, 209.
1. b, 248. 6. c
25, 26....276. d
26....98. 1. a
29....249. 3. b
31....99. 2
9: 1....256. 1. a, 260.
1. a, 297. c
3....276. h
4....269. 2. b
6....266. 2. b
10: 1....257. 9. b, 309. 2
3....271. a
6....276. d, 309. 2
9....255. 1. a
13....262. 2. a
14....248. 6. c, 249.
2. a, 260. 5, 296.
2. a
16....122. 2, 141. 1
17....248. 6. c, 256.
2. b

NEHEMIAH.

1: 4....§ 125. 2, 276. h
5....250. d, 259.
b, 274. b
6, 11....272. a
7....281. 1. c
8....246. 1. a
11....273. c
2: 5....306. a
7....111. 2. b
12....39. 4
13....4. a, 166. 5
3: 13....53. 2. b, 62. 1
13, 14, 15....267. 1. b
19....256. 3. a
20....94. a

3: 33....§ 288. 1
34....212. c
4: 7....218. 2. a
5: 2, 4....304
5....244. a
7, 8, 13....276. h
8....258. 1
11....255. 3, 258. 3. b
14....65. a
16....112. 3
6: 1, 7....287. 5. b
6....179. 1
8....57. 2 (3) a,
166. 3
9....267. 1. f
11....231. 3. a
12....290. 1. a
13....267. 1. f, 275.
2. b, 277. a
17....260. 1
7: 3....245. 2. c, 230. 4
34....254. 3
64....256. 3. a
8: 5....106. a, 125. 2
8....280. 3. a
10....302. b
13....311. 2
9: 3....255. 3
5....163. 4, 257. 6
b, 258. 1. a, 275.
1. c
6....71. a (2),
246. 2
8, 13....280. 3. a
18....63. 1. a, 289.
3. a
19....232. 5. a, 252. 1
26....63. 1. a
28....252. 1. a
29....297. b
32....284. e, 286.
2. a
35....252. 1. c
10: 3-28....311. 1. a
29....311. 1. a
33....112. 3, 255.
3. a
39....94. b, 113. 2
11: 9....256. 3. c
17....151. 2
12: 38....232. 5. a
44....39. 3. b
13: 4....257. 6. c
7-13, 21....276. h
15....111. 2. d
16....11. 1. a
19....267. 1. f,
276. e
23....212. d
26....287. 5. b

ESTHER.

1: 7....§ 279. a, 296.
2. a
19....245. 3. a
2: 3....280. 3. a
8....136. 1
9....209. 2. d
10....267. 1. f
11....296. 1. a
12, 13....267. 4. a
13....284. e
14....255. 1. a
15....305. 2
16....255. 2. b
3: 4....298. 1. a
8....297. c
12....296. 2. a

- 3: 13... § 280. 3. a
- 4: 3... 151. 5, 267. 1. b, 2. b, 287. 5. b, 290. 1. a, 311. 3. 4... 163. 2
- 13... 296. 2. a
- 14... 127. 1, 290. 2
- 16... 266. 1. d, 290. 1. a, 296. 3. a
- 5: 3... 248. 6. d
- 8... 279. a
- 13... 287. 4. a
- 6: 1... 249. 3. b, 278. 4. a
- 9... 280. 3. a
- 7: 4... 307. a
- 5... 82. 1. a (1), 298. 3. a
- 6... 252. 1. d.
- 8... 279. c (4)
- 8: 6... 283
- 15... 259
- 17... 296. 2. a
- 9: 1... 280. 3. b
- 4... 281. 2. b
- 6, 12, 16-18... 280. 3. a
- 21... 278. 4. a
- 23... 289. 1. a
- 27... 86. b (3 pl.), 275. 1. a (2)
- 30... 256. 2

JOB

- 1: 1... § 276. f
- 3... 253, 2(2), 264. 2(1)
- 4.5... 275. 1. a (4)
- 5... 267. 4, 288. 2. d
- 7... 45. 1
- 8... 36. 1. a
- 10... 71. a (2)
- 11... 131. 3, 274. a, 305. a
- 14... 219. 1. b, 261. 3, 278. 4. a
- 15 ff... 246. 1. a
- 16... 266. 1. c, 309. 3
- 21... 166. 2, 266. 1. a, 278. 4. a
- 2: 3... 276. e
- 7... 16. 3. b, 46
- 10... 251. a
- 11... 248. 6. c, 254. 4. a
- 3: 3... 267. 5
- 5... 105. d
- 8... 279. b
- 9... 272. c
- 11... 267. 5
- 13... 245. 3. a, 267. 1
- 16... 267. 1. d
- 17... 266. 2. b, 269. 1
- 18... 266. 2. b
- 19... 246. 2. a
- 20... 267. 2. a
- 21... 264. 2 (2) a, 282. a
- 21... 289. 6. a
- 25... 170. a, 174. 3
- 26... 276. d
- 4: 2... 235. c, 298. 1. a
- 4... 202. e
- 5... 245. 3. b
- 6... 276. c, 299, 312. 2

- 5: 10... § 286. 3. a
- 12, 15, 16... 267. 5. a
- 16... 235
- 17-20... 267. 3. a
- 19... 245. 2. c, 300, 302. a
- 5: 7... 9. b, 311. 4
- 8... 267. 1
- 9-13... 278. 1
- 11... 279. c (1)
- 14... 267. 4. a
- 16... 61. 6. a
- 18... 167. 3
- 19, 20... 269. 2. d
- 20... 266. 4. a
- 6: 2... 245. 2. c, 267. 1, 267. 1. e, 281. 1. b, 307. b
- 3... 261. 2 (2) a
- 5... 267. 3. a
- 7... 245. 3. a, 301. b
- 9... 272. a, 275. 2. c, 282
- 10... 250. a
- 13... 298. 1. a
- 14... 311. 4
- 16... 96. b
- 17... 302. a
- 20... 289. 2. a
- 21... 299. b
- 22... 60. 3. b (2), 119. 4
- 25... 279
- 26... 126. 1
- 27... 267. 1. d
- 7: 3... 245. 2. c, 287. 5. a
- 4... 306. b
- 5... 119. 1, 139. 3
- 7... 283. a
- 11... 271. a, b
- 12... 298. 2
- 13... 266. 1. a
- 14... 104. j, 105. b
- 16... 266. 2. b, 299. c
- 18... 105. b, 276. c
- 20... 308. a
- 8: 4... 306. b
- 6... 306. b
- 8... 57. 2. (2) a, 228. 1. a
- 9... 262. 2. a, 266. 2. b
- 21... 167. 1
- 9: 3... 287. 2. a
- 6... 88 (pl.)
- 15... 92. b
- 16... 276. a, 306. a
- 16, 20... 267. 1. d
- 18... 24. b, 105. a, 192. a
- 19... 306. b
- 20... 307. b
- 20, 23... 306. b
- 21... 267. 1. e
- 25... 309. 2
- 27... 279. d, 306. a
- 30... 121. 1
- 32... 267. 1. f
- 33... 272. b
- 34... 105. b, 272. a
- 10: 2... 273. d
- 3... 269. 2. a
- 8... 276. d, e
- 10, 11... 267. 5. a
- 12... 19. 2. a, 286. 3.
- 14... 306. b
- 16... 308. a
- 22... 91. 6. a, 276. c, 299. b

- 11: 3... § 94. a, 276. e
- 5... 282. a
- 9... 285. 4. a
- 14... 275. 1. b, 306. d
- 12... 139. 3, 311. 4
- 13... 266. 1. d, 277. b, 291. b, 306. a
- 14... 306. b
- 15... 151. 5
- 17... 97. 1. a, 264. 2 (2) c, 308. a
- 20... 266. 4. a, 269. 2. a
- 12: 2... 248. 6. a, 305. a
- 4... 294. a
- 7... 275. 2. c, 289. 4. a
- 9... 266. 1. a
- 11... 311. 4
- 14... 111. 1
- 15... 311. 4
- 17... 282
- 22-24... 276. c
- 24... 258. 3
- 13: 3... 279. b
- 5... 281. 1. a (5)
- 9... 24. c
- 13... 304
- 15... 83. b
- 17... 281. 2. a
- 19... 298. 3. a, 302. a
- 21... 119. 1
- 25... 231. 4, 284. b
- 26, 27... 275. 1. b
- 27... 272. b
- 28... 294. a, 302. a
- 14: 1... 257. 9. b
- 8, 9... 306. b
- 10... 276. d, 311. 4
- 12, 19... 311. 4
- 14... 306. b
- 14, 15... 267. 1. d
- 18... 309. 2. a
- 19... 112. 3, 289. 4. a
- 20... 276. c
- 3... 280. 2
- 7... 16. 1, 228. 1. a, 267. 5. a
- 8... 248. 6. a
- 9... 266. 2. b
- 10... 285. 4. a
- 11... 264. 2 (2) b
- 18... 121. 2
- 22... 174. 5
- 26... 257. 2. a
- 31... 272. c
- 33... 272. a
- 35... 280. 1, 282. a
- 16: 4... 275. 1. b
- 4, 5... 267. b. 1
- 5... 104. h
- 6... 306. a, 308. a
- 11... 148. 3
- 12... 163. 2
- 13... 126. 1, 218. 1. b
- 16... 60. 3. b (2)
- 19... 19. 2. a
- 21... 275. 2. c
- 22... 289. 6. a
- 17: 2... 24. b, 272. b, 305. a
- 3... 126. 1
- 6... 245. 1. a
- 9... 217. 1. c, 311. 4
- 10... 291. a
- 16... 88 (3. f. pl.)
- 18: 2... 54. 3, 258. 1. a
- 4... 91. b, 231. 2, 294. a

- 18: 5, 6... § 269. 2. d
- 6... 266. 4. a
- 9, 12... 272. a
- 14... 245. 3. b
- 15... 302. b
- 18... 245. 2. c
- 21... 258. 2. a, 302. b
- 19: 1... 291. a
- 2... 105. c
- 3... 94. c, 255. 4, 266. 2. b, 283
- 4... 308. a
- 6... 45. 4
- 6-16... 269. 2. c
- 7... 113. 1
- 14... 11. 1. b
- 15... 105. e, 290. 1. a
- 17... 139. 2
- 18... 308. a
- 19... 303. a
- 23... 88 (pl.), 141. 1, 312. 2. a
- 24... 288. 3. a
- 25... 311. 4. b
- 26... 245. 2. c
- 27... 266. 1. d
- 28... 294. a
- 29... 74, 74. a, 262. 2. a
- 20: 2... 295. a
- 4... 160. 3, 298. 1. a
- 6... 307. a
- 8... 139. 3, 245. 2. c
- 17... 258. 3. c, 272. c
- 23... 245. 1. a
- 24... 112. 5, 308. a
- 25... 269. 2. a
- 26... 60. 3. c, 93. a, 111. 2. e, 302. a
- 27... 278. 1
- 28... 140. 2
- 21: 4... 231. 4
- 5... 140. 5
- 6... 306. b
- 13... 24. c
- 15... 267. 1. d
- 16... 266. 1. f
- 17... 245. 1. a
- 18... 104. i
- 19... 245. 1. a, 294. a
- 21... 293
- 22... 245. 1. a
- 24... 88 (pl.)
- 27... 302. a
- 32... 291. a
- 22: 2... 305. b
- 3... 231. 3, 298. 2
- 6, 7... 267. 4. a
- 9... 284. e
- 12... 24. c, 288. 2. b
- 17... 294. a
- 18... 266. 1. f
- 20... 219. 1. b, 305. a
- 21... 88 (3. f.), 94. d, 275. 2. d
- 23... 295. a
- 23: 1... 262. 2. a
- 2... 257. 9. a
- 3... 245. 1. a, 283. b
- 9... 34. 97. 2. a
- 10... 308. a
- 11... 79. 3. a, 97. 2. a
- 11, 12... 276. g
- 12... 312. 2. a
- 17... 86. b (2 m.), 299
- 24: 1... 287. 5. b
- 2... 269. 1. a
- 2 ff... 245. 2. b
- 4... 269. 2. a

- 24: 5...§258.1. a
 9...302. b
 9-16...269. 2. d
 14...83. b
 14, 25...272. b
 16...246. 2. b
 19...302
 20...276. c
 21...151.2
 23...219. 2. c
 24...189. 1
 25...299. b
 25...219. 1. b
 5...312. 2. a
 26: 2...299. b
 9...182. a
 11...163. 4
 13...262. 2. a
 14...298. 3. a
 27: 3...259. a
 4...92. e
 8, 22...272. b
 12...285. 3
 14...295. a, 306. b
 19, 20...269. 2. d
 20...289. 4. a
 22...281. 1. a (4)
 23...219. 2. c, 345. 2. b
 28: 1...302. a
 3...245. 2. a, b, 258. 3. b
 4...245. 2. b, 287. 5. b
 7...302. a
 11...269. 2. b, 287. 1. a
 12...248. c
 18...248. 6. a, 290. 1. a
 24, 25...269. 1. a
 29: 2...258. 2. a, 302. a
 2, 3...267. 4. a
 3...139. 2, 285. 2, 297. c
 6...53. 3. b
 10...293
 12...278. 4. a, 309. 2. a
 14...105. d
 21...24. c
 30: 3...296. 3. a
 6...279. c (4)
 12 ff...269. 2. c
 25...299
 26...99. 2. b, 308. a
 31: 5...159. 3
 7, 16-18...269. 2. d
 13, 14...306. b
 15...61. 3, 105. b, 163. 3
 18...286. 1. d
 22...27
 24...60. 1. a
 27...276. b
 36...305. a
 37...286. 1. d
 32: 3...276. e, 299. a
 4...266. 1. c
 7...248. 6. a, 293. a
 9...267. 3. a, 299
 10...125. 1
 11...53. 2. a, 111. 2. c
 11, 12...267. 1. b
 18...166. 2
 19...267. 2. b
 20...275. 2. c
 22...267. 1. d, 283. b
 33: 2, 3...266. 2. a
 5...111. 3. a, 273. c
 33: 9...71. a (1)
 11...272. b
 13...160. 1
 17...282. a
 21...26, 131. 1, 276. g, 293. a
 23, 24...306. a
 25...182. a
 26...276. c
 27...160. 2
 29...267. 4. b, 311. 1. a
 30...161. 2, 279. c (1)
 31...273. b
 32...279. b
 34: 5...65. a, 266. 2. b
 10...288. 3. a
 13...61. 6. a
 14...307. a
 16...273. a
 18...112. 1
 20...245. 2. c
 22...91. b, 259. a, 279. d
 24...276. c
 25...218. 1. a
 29...308. a
 30...279. b, c (4)
 31...113. 1
 32...302. b
 37...272. b
 35: 2...264. 2 (2) e
 3...294. a
 6, 7...306. b
 11...53. 3. a, 111. 2. c
 15...261. 3. b
 36: 7...312. 2. a
 10...267. 1. f
 14, 15...272. a
 20...279. c (4)
 26...312. 2. a
 37: 2...281. 2. a
 6...179. 1
 12...61. 6. a
 18...298. 3. a
 24...104. h
 38: 1...4. a
 2...298. 3. a (4)
 12...86. b (2 m.), 266. 1. a
 14, 15...275. 1. b
 18...298. 3. a
 19, 24...302. a
 21...267. 5. a, 293
 24...60. 4. a, 113. 1
 35...281. 2. a
 36...248. 6. a
 39: 2...104. g, 298. 3. a
 3...163. 2
 4...112. 5. c
 15...276. c
 19, 21...289. 5. a
 24...167. 2
 26...272. b
 27...295. a
 40: 2...280. 3. b
 5...255. 4
 8, 9...298. 2
 10...273. a
 21, 22...210. 3. a
 22...220. 6. b
 23...249. 1. a
 24...131. 2
 25...298. 3. a
 30...298. 3. a
 32...272. c
 41: 1...162. 5
 2...105. b
 3, 5...266. 1. a
 41: 17...§131.4, 166.2
 35...174. 5
 36...43. 4. b
 42: 2...86. b (1 c.)
 3...266. 2. b, 295. a, 302. c, 309. 1. a
 5...266. 2. a
 7...254. 4. a
 8...305. b
 13...224. 1. a
 15...289. 6. a
 PSALMS.
 1: 1...§248. 2, 266. 1. a
 1, 2...269. 1. a
 2, 3...267. 1. a
 2, 4...305. b
 4...267. 3. a
 6...284. a
 2: 1, 2, 10...284. a
 2...250
 3...45. 4, 97. 1, 271. a, 275. 1. b
 5...267. 1. a
 6...257. 9. a, 259. b, 266. 1. b, 311. 4. b
 6, 7...246. 1. a
 7...71. a (2)
 8...284. a
 12...35. 1, 258. 1. a, 267. 1. f, 275. 2. b, 285. 4. a
 3: 2...141. 1, 266. 2. b
 3...61. 6. a
 5...276. b, 285. 4. a
 5, 7...267. 2. a
 6...267. 4. b, 276. h, 284. a
 8...266. 1. b, 284. a, 287. 2
 4: 2...259. b, 266. 1. b, f
 3...111. 2. e, 309. 1. b
 4, 7...284. a
 5...273. d
 6...257. 6. b
 7...3. 1. a, 131. 3, 167. 1
 8...264. 2 (2) a, 302. a
 9...267. 1. a
 5: 3...257. 9. a
 4...267. 1. a
 5...286. 1. d
 8...257. 2. a
 9...151. 1
 10...257. 10. b
 11...42
 12...112. 5. c, 257. 9. b, 275. 1. b
 13...287. 3. a
 6: 3...42, 105. d, 204. a
 4...71. a (2)
 7...267. 4. b
 7: 2...266. 2. b
 3...309. 2
 4, 5...306, 306. c
 5...276. h, 306. a
 6...60. 2. a, 114
 9...252. 1. f
 10...267. 1. g, 274. a
 11...257. 10
 13, 14...269. 2. c
 14, 15...267. 2. a
 16...267. 1. b, 302. a
 18...271
 8: 2...§132.1, 300. b
 3...94. b
 4...266. 1. a
 5...267. 1. d
 5, 6...276. c
 6...287. 1. a
 9: 5, 6...266. 1. b
 7...297. a
 8...269. 1
 10...272. a
 14...141. 1
 15...219. 2. a
 16...257. 10. b, 302, 303. a
 17...150. 1
 18...230. 1. a
 19...126. 1, 299. c
 10: 2...303
 3...269. 2. a
 8, 10...211. 1. a
 11...266. 1. g, 3. a, 299. c
 12...131. 3
 16...266. 4. a
 18...252. 1. f, 267. 1. f
 11: 1...260. 1
 2...269. 2. a
 3...268. a
 4...297. b
 6...272. a
 7...219. 2. c, 289. 3. a
 12: 2...250. c
 3...296. 2
 4...119. 1
 5...257. 10. b
 8...73. 1, 252. 2. b
 13: 4...285. 3
 5...104. h, 286. 1. d
 6...272. a
 14: 1...266. 1. a
 1, 3...266. 3. a
 5...285. 3. a
 7...272. a
 15: 2, 3...282. a
 3-5...301. a
 5...299. c
 16: 2...86. b (1 c.)
 3...258. 2. a, 300, 302. a
 4...252. 1. f
 5...19. 2. b, 90, 153. 3
 8...245. 1. a
 9...276. d
 17: 3...139. 2
 5...280. 3. b
 9...252. 1. f, 269. 1. a, 303. a
 10, 13...285. 4. a
 11...287. 2. a
 12...302. a
 14...277. a
 18: 5 ff...265. 3. a (4)
 6...104. l
 7...267. 5. a
 8...276. d
 9, 12, 13...269. 2. d
 10...148. 5
 12...276. g
 14...276. g
 15...82. 1. a (3)
 19, 24...276. b
 21...21. 1
 27...143. 2
 33...276. c, 287. 3. a
 34...264. 2 (2) e
 35...289. 4. a
 37-46...269. 2. d

- 18: 40...§ 257. 9. *b*
41...132. 1, 278.
3. *a*
42...295. *a*
48, 49...294. *a*
51...94. *a*, 256. 2.
 a, 294. *a*
- 19: 2...278. 1
3...24. *a*
6...252. 1
7...296. 3. *b*
8...257. 9. *b*
8-11...311. 4. *c*
11...250. *d*, 263. *b*
14...11. 1. *b*
- 20: 4...63. 1. *c*, 97.
 1. *a*, *b*
7...266. 4. *a*
8...295. *a*
9...246. 1
21: 4...287. 2. *a*
7...287. 3. *a*
9...286. 2. *a*
12...309. 2
13...287. 3. *a*
22: 2...104. *j*, 266. 1. *b*
5...266. 1. *a*
6...275. 2. *a*
7...311. 4
9...42. 308. *a*
10...159. 1
12...272. *c*
17...158. 3, 201. *b*
22...266. 1. *b*, *f*,
 269. 2. *a*, 286. 3
25...299
28...275. 1. *b*
29...245. 1. *a*, 278. 1
30...276. *a*, 278.
 4. *b*, 282. *a*, 302. *b*
32...278. 3
- 23: 1, 4...267. 1. *a*
2-6...267. 1. *a*
6...149. 2, 279. *d*
24: 2...269. 1
3...267. 1. *e*
8...298. 3. *a*
10...298. 3. *a*
14...131. 3
25: ...6. 7. 2. *a*
2...271. *b*
4...287. 1
5, 16, 18...275. 1. *c*
9...272. *a*
11...312. 2. *a*
12...259. *b*, 298.
 3. *a*, 302. *a*
20...273
27...71. *a* (2)
29: 2...98. 1. *a*
4...112. 3, 266. 1.
 a, 269. 1
6...275. 2. *c*
27: 2...266. 1. *a*, 275.
 1. *a* (4)
9...266. 1. *a*, 272. *c*
10...112. 3
13...4. *a*
14...272. *a*
3...311. 4
7...151. 2, 275. 2. *a*
9...275. 1. *c*
29: 9...111. 1
10...276. *a*
30: 4...13. *a*
7...299. *c*
8...220. 6. *b*
13...105. *b*
31: 2, 18...271. *b*
3...273
5...303. *a*
- 31: 8...§ 300. *a*
24...119. 4
25...272. *a*
- 32: 1...167. 3, 257. 10
4...257. 9. *a*
5...269. 2. *d*
7...287. 3. *a*
8...285. 4. *a*, 303. *a*
10...252. 1. *a*
33: 3...283. *a*
5...278. 1
9...276. *e*
13, 14...266. 3. *a*
20...266. 2. *b*
22...272
34: ...6. 7. 2. *a*
1...245. 1. *a*
5, 6...275. 2. *a*
6...272. *c*
7...252. 2. *a*
8...276. *c*
9...275. 2. *d*
11...266. 3. *a*, 275.
 1. *a* (4)
13...250. *d*
15...275. 1. *c*
22...284. *a*
- 35: 5, 6...309. 1. *a*
8...105. *a*, 309. 2
10...19. 2. *b*, 217.
 1. *c*
13...297. *a*
15, 16...280. 2
19...102. 3
25...127. 2
36: 6...232. 5. *a*
13...121. 1, 266. 2. *b*
- 37: ...6
2...257. 2. *a*
3, 8...275. 1. *c*
4...275. 2. *b*
5, 6...277. *a*
7...283. 294. *a*
9...91. *b*
14...275. 1. *a* (2)
15...24. *b*
* 16...243. 6. *b*
20...269. 2. *a*
23...163. 4, 287. 5. *b*
28...266. 1. *g*
29...275. 1. *b*
31...289. 4. *a*
33...106. *a*
- 38: 2...299
3...131. 1
8...261. 3. *b*
9...266. 2. *a*
11...92. *a*
12...257. 9. *a*
16...266. 2. *b*
17...267. 1. *f*
20...256. 3. *a*
21...19. 2. *b*
- 39: 2...97. 1
5...75. 1
8...268. *a*
11...257. 9. *a*
12...276. *a*
14...35. 2, 177. 4
40: 5...257. 9. *b*
13...266. 2. *b*
18...71. *a* (2)
41: 3...272. *c*
5...98. 1, 119. 3.
 166. 5, 246. 1. *a*
11...275. 2. *c*
13...297. *a*
42: 2...267. 3. *a*
5...271. *a*, 311. 4
6, 12...296. 3. *a*
7...249. 1. *a*
- 42: 9...§ 219. 1. *b*
10...111. 2. *b*
43: 5...296. 3. *a*
44: 3...285. 4. *a*
3, 10-16...267. 5. *a*
5...246. 2, 261. 2
9...289. 3. *a*
10...266. 1. *b*
18, 21...127. 2
19...289. 4. *a*, 299
21...306
21, 22...306. *b*
22...267. 1. *d*
24...299. *c*
26...273. *c*
27...61. 6. *a*
45: 3...92. *a*
5...24. *a*, 287. 1
6...302. *c*
7...256. 3. *a*, 264.
 2. (2) *e*, 288. 2. *a*
9...301. *b*, 309. 1. *b*
10...14. *a*, 24. *b*,
 273
11...275. 1. *c*
14...309. 1. *b*
46: 5...257. 2. *a*, 297. *b*
47: 5...43. *b*
7...286. 2. *a*
10...112. 5. *c*, 288.
 1. *a*
- 48: 6...275. 2. *a*
15...252. 2. *a*
49: 6...302. *a*
7...282. *a*
8...281. 1. *b*
8, 17...245. 2. *a*
9...55. 1
10...275. 2. *c*
13, 21...302. *a*
15...269. 2. *d*, 276. *c*
19...246. 2. *b*
19, 20...294. *a*
20...299. *c*
50: 3...245. 3. *b*, 272. *c*
6...246. 2. *a*, 276. *c*
7...275. 2. *c*
10...253. 1. *a*
12...267. 1. *d*, 307. *a*
16...282. *a*
17...309. 1
18...306. 6, 311. 4
21...112. 3, 275. 1. *c*
 b, 2. *a*, 281. 1. *c*
23...105. *b*
- 51: 4...283. *a*
6...267. 1
7...121. 2
10...302. *a*
11-13...273
18...275. 2. *b*, 299. *a*
52: 9...276. *b*
53: 6...219. 1. *b*, 286.
 1. *d*
54: 9...269. 2. *a*
55: 6...290. 2
11...92. *c*
13...275. 2. *b*, 299. *a*
16...166. 2, 285. 2
18...235, 276. *c*,
 288. 2. *a*
19-22...19. 2. *b*
20...309. 1. *a*
22...141. 1
23...299. *c*
56: 4...302. *a*
4, 10...258. 2. *a*
5, 11, 12...296. 3. *a*
5, 12...309. 2
13...257. 9. *a*
57: 2...174. 1, 289. 6. *a*
- 57: 5...§ 271. *a*
7...266. 1. *a*, 275.
 2. *a*
9...250. *c*
58: 2...88. (pl.)
4...158. 2
5...258. 1. *a*, 302. *a*
7...131. 3
8...139. 3
9...24. *b*, 216. 1. *b*
12...275. 2. *a*, 289.
 3. *a*
59: 2...257. 9. *b*
4...269. 1. *a*
5, 8...267. 2. *a*
6...256. 3. *a*, 257.
 6. *a*
14...250. *a*
18...259. *b*
60: 2...43. *b*
4...167. 1
5...256. 3. *a*
7...285. 4. *a*
11...268. *a*
13...311. 4
61: 1...198. *b*
62: 4...93. *a* bis,
 252. 1. *d*
5...289. 2. *a*,
 309. 1. *b*
10...264. 2 (2) *c*
63: 4...105. *c*
6...235
6, 7...306. *b*
8...61. 6. *a*, 306. *a*
64: 7...54. 3
8...276. *c*
65: 5...257. 2. *a*, 258.
 2. *a*, 302. *b*
7...112. 5. *c*, 294. *a*
10...104. *h*, 105. *b*
66: 4...289. 5. *c*
6...269. 2. *b*
12...114
13...286. 1. *a* (3)
16...275. 1. *d*
18...267. 1. *c*, 306. *b*
68: 3...91. *b*, 131. 2,
 140. 4
5...111. 3. *a*
8...119. 3
15...245. 3. *b*, 276. *g*
18...21. 1
21...232. 3. *a*
22...256. 3. *b*, 287.
 2. *a*
28...252. 1. *b*
29...303. *a*
69: 4...252. 1. *e*, 309.
 2. *a*
5...252. 1. *f*, 267.
 1. *e*
6...286. 2. *a*
6, 20...246. 1. *a*
10...22. *a*, 104. *i*,
 218. 2. *a*
11...245. 3. *b*
11, 12...276. *e*
13, 22...276. *g*
14...257. 6. *a*, 297. *a*
15...271. *b*
19...98. 1. *a*, 105. *a*
21...276. *h*
24...119. 1
26...278. 4
27...300. *a*
32...245. 3. *b*, 264.
 2 (2) *a*
33...269. 2. *b*, 272.
 a, 308. *a*, 312. 2. *a*
34...266. 3. *a*

- 69: 36... § 275. 1. *b*
 70: 6... 71. *a* (2)
 71: 1... 271. *b*
 6... 159. 1
 7... 256. 3. *a*
 12... 160. 2
 21... 272
 23... 88 (f. pl.)
 72: 2... 250. *a*
 2-7... 275. 1. *b*
 5... 296. 2. *a*
 8... 306. *b*
 8, 15, 17... 272. *a*
 10... 258. 3. *b*
 15... 105. *b*
 17... 161. 3. 250
 18... 256. 3. *a*
 19... 284. *e*
 20... 93. *a*
 73: 2... 174. 1. 289. 4. *a*
 3... 276. 1. *b*
 10... 257. 6. *c*
 11... 298. 1. *a*
 14... 257. 9. *a*, 276. *e*, 278. 4. *a*
 15... 306
 16... 99. 2. *b*, 308. *a*
 17, 17... 276. *g*
 17... 267. 1. *b*
 22... 269. 2. *b*
 27... 86. *b* (2 m.)
 74: 1... 298. 1. *a*
 2... 287. 3. *a*, 288. 2. *a*, 303. *a*
 4... 219. 2. *a*
 5... 19. 2. *b*, 244. *a*
 7... 286. 3
 8... 105. *a*
 10... 119. 1
 11... 311. 2
 14... 256. 2. *a*
 15... 257. 6. *c*
 17... 11. 1. *b*
 19... 198. *b*
 22... 35. 2
 75: 6... 299
 11... 163. 4
 76: 3... 205. 5. *c*
 4... 22. *a*, 126. 2, 218. 2. *a*
 6... 96. *a*
 7... 311. 4
 8... 297. *a*, 302. *a*
 77: 2... 112. 3, 125. 1
 4... 174. 3, 275. 1. *b*
 7... 276. *c*
 10... 139. 2
 17... 269. 2. *b*
 18... 92. *b*
 20... 24. *b*
 78: 6... 267. 1. *f*, 302. *a*
 9... 258. 3. *c*
 15, 26, 45... 276. *b*
 15, 29, 45... 267. 5. *a*
 15, 29, 72... 276. *g*
 19... 276. *f*
 20... 276. *e*
 26... 276. *g*
 30, 31... 309. 3. *a*
 34... 275. 1. *a* (4), 306. *b*
 40... 267. 4. *a*
 40, 41... 276. *b*
 44... 269. 2. *b*
 49... 257. 6. *c*
 54... 258. 2. *a*, 303. *a*
 63... 93. *b*
 65... 142. 5
 80: 3... 61. 6. *a*
 5, 8, 15, 20... 256. 3. *a*
 80: 6... § 112. 2, 286. 1. *a* (4)
 9... 267. 5. *a*
 9-14... 269. 2. *d*
 11... 93. *a*
 13... 275. 2. *a*
 14... 4. *a*, 182. *a*
 15... 252. 2. *c*
 16... 4. *a*, 139. 2
 18... 272. *a*, 302. *a*
 19... 159. 3
 81: 6... 258. 2. *a*, 302. *a*
 7, 8, 13... 276. *g*
 9... 307. *b*
 11... 119. 1, 249. 2. *a*
 14... 307. *a*
 15-17... 294
 16... 272. *a*, 275. 1. *b*
 83: 12... 297. *c*
 84: 2... 202. *e*
 4... 24. *a*
 7... 258. 1. *a*
 9... 256. 3. *a*
 85: 14... 275. 2. *c*
 86: 2... 19. 2. *a*, 126. 1
 9... 286. 2. *a*
 87: 3... 284. *e*
 88: 2... 258. 2. *a*, 302. *a*
 5, 6... 257. 9. *b*
 10... 266. 1. *a*
 14... 269. 1
 15... 267. 2. *a*
 16... 271. *a*
 17... 24. *b*, 92. *a*
 89: 2... 218. 2. *a*
 8... 111. 3. *b*
 10... 131. 4
 40... 286. 3
 44... 104. *j*
 45... 86. *b* (2 m.)
 48... 298. 3. *a*
 49... 298. 3. *a*
 51... 252. 1. *a*
 51, 52... 285. 3. *a*
 52... 24. *b*, 218. 2. *a*
 90: 1... 266. 1. *a*
 2... 267. 1. *h*
 3... 276. *g*
 5... 269. 2. *b*
 10... 22. *a*
 14... 275. 2. *c*
 15... 302. *a*
 17... 272. *a*
 91: 5, 6... 302. *a*
 6... 140. 1
 7... 267. 1. *e*
 12... 105. *c*
 13, 14... 294. *a*
 15... 311. 4
 92: 2... 244. *b*, 279. *a*
 6... 266. 2. *b*
 7... 284. *c*
 8... 282. *a*
 10... 296. 3. *a*
 16... 61. 6. *a*
 93: 1... 126. 2
 3... 296. 3. *a*
 5... 176. 1
 94: 1... 94. *d*
 9... 126. 1
 9, 10... 298. 1. *a*
 17... 61. 6. *a*
 19... 142. 6
 20... 93. *a*, 111. 2. *e*
 95: 1, 2, 6... 271. *a*
 7... 307. *b*
 10... 267. 4. *a*, 276. *b*
 11... 305. *a*
 96: 11... 272. *a*
 97: 1... 272. *a*
 97: 4... § 276. *e*
 2, 3... 271. *b*
 4... 267. 1. *e*
 5... 92. *b*, 93. *a*
 3... 258. 2. *a*
 5... 14. *a*
 7... 266. 2. *b*
 8-10... 266. 2. *a*
 14... 139. 2
 19... 278. 3
 25... 296. 2. *a*
 28... 246. 2. *b*
 103: 3, 4... 219. 2. *c*
 3-5... 252. 1. *d*
 4... 104. *c*, 249. 2. *b*
 5... 289. 3. *a*
 7... 267. 5
 9... 299. *c*
 11, 13... 266. 3. *a*
 13... 119. 1, 266. 3
 16... 269. 2. *b*, 311. 4
 20... 279. *c* (2)
 104: 5-9... 269. 2. *b*
 6... 287. 3. *a*
 8... 258. 2. *a*, 302. *a*, 303
 15... 267. 3. *a*
 17... 16. 3. *b*
 18... 252. 1. *c*
 20, 22, 28... 308. *b*
 25... 252. 1. *b*, 2. *a*
 26... 119. 1, 267. 4. *b*, 303. *a*
 28... 88 (pl.)
 29... 111. 2. *b*, 153. 2
 31... 272. *a*
 32... 275. 2. *b*, 276. *c*, 282. *a*
 105: 22... 232. 3. *a*
 28... 35. 1. *a*, 99. 2
 44... 269. 2. *b*
 45... 267. 1. *f*
 106: 12, 13... 299. 2. *d*
 17, 19... 276. *b*
 18, 19... 276. 5. *a*
 25... 114
 47... 126. 1
 107: 5... 269. 2. *b*
 6, 13, 14... 269. 2. *b*
 10... 258. 3. *b*
 20-22... 275. 1. *b*
 27... 126. 1
 28-30... 276. *c*
 29, 33... 276. *g*
 109: 4... 263. 2. *a*
 8... 252. 1. *f*
 13... 175. 3
 17... 276. *e*
 19... 302. *a*
 23... 112. 5. *c*
 110: 2... 273. *a*
 3... 262. 2. *a*
 4... 61. 6. *a*
 5, 6... 266. 4. *a*
 5-7... 269. 2. *d*
 111: ... 6
 112: ... 6
 113: 5, 6... 295. *a*
 5-9... 61. 6. *a*
 6... 222
 114: 8... 61. 6. *a*
 115: 7... 312. 2. *a*
 14... 297. *d*
 116: 4... 274. *b*
 6... 141. 2, 151. 2
 10, 11... 246. 1. *a*
 12... 219. 2. *c*
 116: 14... § 257. 9. *a*
 15... 61. 6. *a*
 16... 266. 1. *f*, 274. *b*, 286. 2. *a*
 19... 219. 1. *b*
 118: 8, 9... 279. *b*
 10... 105. *a*
 11... 139. 1
 13, 18... 281. 1. *a* (1)
 14... 258. 3. *c*
 18... 92. *d*, 104. *a*
 23... 168. 1
 25... 274. *b*
 119: ... 6
 2... 250. *b*
 2, 3... 269. 1. *a*
 9... 267. 1. *e*
 18... 98. 2
 22... 139. 2
 43... 60. 4. *a*
 46... 271. *b*
 47... 142. 6
 55... 276. *h*
 75... 262. 2. *a*
 76... 272. *a*
 80, 172... 272. *a*
 86... 114
 90... 276. *a*
 101... 167. 2
 103... 289. 5. *a*
 117... 174. 3
 129... 104. *z*
 133... 97. 2
 137... 289. 1. *a*, 6. *a*
 139... 24. *b*
 146... 275. 2. *c*
 161-168... 3. 1. *a*
 171... 126. *a*
 120: 2... 256. 3. *a*
 7... 262. 2. *a*
 122-124... 74. *a*
 122: 2... 278. 4. *a*
 4... 288. 2. *e*
 123: 1... 61. 6. *a*, 248. 6. *a*
 4... 249. 3. *b*
 124: 4... 61. 6. *a*
 125: 3... 61. 6. *a*
 5... 79. 3. *a*
 126: 2... 267. 5. *a*, 283. *a*
 6... 281. 1. *a* (1)
 127: 1... 306. *b*
 2... 198. *d*, 257. 9. *b*, 283. *a*
 3... 295. *a*
 199: ... 74. *a*
 1-3... 266. 1. *a*
 3... 245. 2. *a*
 8... 266. 2. *a*
 130: 6... 296. 3. *a*
 131: 2... 305. *a*
 132: 1... 176. 6
 6... 127. 2
 12... 65. *a*, 219. 2. *a*, 303. *a*, 306. *a*
 132-137... 74. *a*
 133: 1... 24. *a*, 244. *b*
 134: 2... 219. 2. *b*, 287. 2
 135: 7... 94. *e*, 167. 2
 15... 262. 2
 17... 291. 3. *b*
 137: 4... 267. 1. *d*
 6... 104. *c*
 138: 6... 148. 2
 139: 1... 104. *j*, 148. 5
 2... 160. 1
 5... 219. 1. *b*

139: 8... § 53. 3. *h*, 83
 (1 c.), 297. 1. *d*,
 288. 2. *b*, 307.
 a, 308. *a*
 15 ... 300. *c*
 18 ... 308. *a*
 19 ... 83. *b*, 307. *b*
 20 ... 57. 2 (3) *a*,
 86. *b* (3 pl.),
 166. 3
 22 ... 285. 3. *a*
 140: 9 ... 299. *a*
 10 ... 174. 3
 11 ... 309. 2
 13 ... 86. *b* (1 c.)
 141: 3 ... 24. *b*, 98. 1. *a*
 4 ... 286. 1. *a* (4)
 5 ... 111. 1, 166. 2,
 273. *c*, 312. 2. *b*
 6 ... 277. *b*
 8 ... 60. 4. *a*
 142: 4 ... 303. *a*
 143: 3 ... 167. 2
 6 ... 272. 2. *b*,
 286. 2. *b*
 8 ... 3. 3. *a*
 144: ... 74. *a*
 2 ... 201. *b*
 3 ... 276. *c*
 6 ... 285. 3. *a*
 12 ... 288. 2. *e*
 145: ... 6
 2 ... 275. 1. *b*
 7 ... 257. 2. *a*
 8 ... 217. 1. *c*
 10 ... 104. *b*
 146: 4 ... 269. 2. *a*,
 308. *b*
 147: 1 ... 92. *d*, 244. *b*
 10 ... 248. 6
 148: 9, 10 ... 250. *a*
 13 ... 250. *a*
 149: 5 ... 112. 5. *c*
 150: 1, 2, 5, 6 ... 311. 1. *a*
 6 ... 248. 6. *e*

PROVERBS.

1: 2-6 ... § 311. 1. *a*
 3 ... 279. *b*
 5 ... 272. *a*
 10 ... 111. 2. *b*, 179. 3
 12 ... 287. 4. *a*
 15 ... 273. *c*
 19 ... 285. 3. *a*
 20 ... 97. 1. *a*
 22 ... 60. 3. *c*, 111.
 2. *e*, 266. 2. *b*,
 269. 1. *a*
 28 ... 105. *c*
 2: 1 ff. ... 245. 2
 3 ... 305. *b*
 11 ... 104. *b*
 3: 3 ... 125. 1
 9, 10 ... 275. 2. *b*
 10 ... 285. 1
 11 ... 257. 9. *a*
 12 ... 13. *b*, 266. 2. *b*
 14 ... 264. 2 (2) *e*
 17 ... 261. 1
 25 ... 272. *c*
 4: 1 ... 248. 6. *d*
 4 ... 275. 2. *d*
 5, 13, 27 ... 273. *c*
 6 ... 118. 3
 6, 8, 10 ... 275. 2. *b*
 13 ... 24. *b*, 106. *b*
 16 ... 88
 25 ... 151. 1
 5: 22 ... 105. *c*, 297. *c*

6: 3 ... § 49
 8 ... 266. 3. *a*, 269.
 2. *a*
 10 ... 257. 2. *a*
 11 ... 11. 1. *a*
 21 ... 104. *g*
 24 ... 257. 6. *c*
 27 ... 118. 4
 27, 28 ... 245. 2. *a*,
 309. 1
 7: 7 ... 276. *g*
 13 ... 141. 1
 25 ... 272. *c*
 8: 3 ... 97. 1. *a*
 9 ... 278. 1
 11 ... 264. 1
 13 ... 168. 2
 15 ... 88
 17 ... 53. 2. *a*, 111.
 2. *b*
 25 ... 267. 1. *h*
 27, 29 ... 141. 3
 32 ... 302. *b*
 9: 4 ... 304. *b*, 312. 2. *a*
 5 ... 275. 1. *c*
 6 ... 275. 2. *d*, 286.
 1. *a* (4)
 9 ... 275. 2. *c*
 11 ... 245. 2. *c*
 12 ... 306. *b*
 16 ... 312. 2. *a*
 10: 1 ff ... 267. 3. *a*
 3 ... 111. 1
 4 ... 11. 1. *a*, 158.
 3, 288. 2. *e*
 11 ... 252. 1
 22, 24 ... 297. *b*
 31 ... 285. 1. *a*
 11: 2 ... 276. *e*
 7 ... 210. 3. *c*, 269.
 2. *a*
 14 ... 250. *c*
 21 ... 23. 1. *a*
 25 ... 151. 5
 6 ... 279. *a*
 13 ... 276. *d*
 14 ... 300. *b*
 19 ... 271. *a*
 25 ... 199. *b*
 13: 1, 8 ... 266. 3. *a*
 2 ... 300. *b*
 4 ... 297. *c*
 13 ... 287. 5. *b*
 19 ... 279. *a*
 23 ... 158. 3
 21 ... 247. 2. *a*
 11: 1 ... 289. 2. *a*
 3 ... 105. *d*
 6, 19 ... 266. 3. *a*
 10 ... 23. 1. 60. 4.
 a, 119. 1
 13 ... 297. *c*
 14 ... 302. *b*
 18 ... 269. 1. *a*
 20 ... 287. 5. *b*
 31 ... 269. 2. *a*
 34 ... 267. 3
 15: 1 ... 24. 1. *a*, 60.
 4. *a*
 9 ... 112. 5. *c*
 16 ... 309. 1. *a*
 20 ... 257. 2. *a*
 25 ... 272. *a*, 275. 1. *b*
 16: 3 ... 275. 2. *b*
 4 ... 249. 2. *a*
 12-15 ... 250. *c*
 16 ... 278. 1, 298. 3. *a*
 33 ... 284. *e*
 17: 1 ... 309. 1. *a*
 4 ... 53. 2. *a*, 111.
 2. *c*, 140. 5

17: 5 ... § 269. 2. *a*
 10 ... 131. 1
 12 ... 280. 3. *b*
 14 ... 126. 1, 131. 3
 16 ... 261. 3. *b*, 309.
 1. *a*
 26 ... 244, 241. *b*
 27 ... 285. 3. *a*
 18: 5 ... 244. *b*, 279. *d*
 22 ... 308. *a*
 24 ... 279. *c* (4)
 19: 6 ... 248. 6. *e*
 7 ... 19. 2. *b*, 217.
 1. *c*
 13 ... 218. 1. *d*
 19 ... 217. 1. *c*, 305. *b*
 24 ... 57. 1
 25 ... 94. *d*, 215. 2. *d*
 20: 9 ... 266. 2. *b*, 267.
 1. *e*
 13 ... 275. 2. *d*
 14 ... 309. 2. *a*
 16 ... 111. 3. *a*
 25 ... 279. *c* (4)
 26 ... 276. *c*
 21: 7 ... 260. 2. *a*
 8 ... 56. 2
 9 ... 279. *a*
 9, 19 ... 244. *b*
 13 ... 257. 9. *a*
 15 ... 279. *a*
 16 ... 279. *b*
 22 ... 63. 1. *a*, 266.
 3. *a*, 276. *a*
 23 ... 278. 1
 22: 3 ... 275. 2. *a*
 11 ... 217. 1. *c*
 12 ... 266. 3. *a*, 276. *a*
 15 ... 262. 1. *a*
 17 ... 267. 1. *e*
 19 ... 297. *a*
 21 ... 256. 2, 256.
 2. *a*
 24 ... 60. 4. *a*
 27 ... 245. 2. *b*
 28 ... 270. 1. *a*
 29 ... 308. *a*
 23: 1 ... 160. 3
 12 ... 245. 2
 15 ... 297. *a*
 17 ... 295. *a*
 22 ... 303. *a*
 24 ... 160. 2, 3
 27 ... 209. 1. *c*
 35 ... 266. 1. *a*, 288
 24: 2 ... 92. *e*
 7 ... 158. 3
 9 ... 258. 1. *a*
 10 ... 308. *a*
 11 ... 307. *b*
 14 ... 97. 1. *b*, 149. 3
 16 ... 225. *d*
 17 ... 91. *b*, 232. 5.
a, 272. *c*
 21 ... 235
 23 ... 94. *b*
 25 ... 245. 3. *a*
 27 ... 312. 2. *b*
 31 ... 93. *a*, 309. 2.
d, 285. 1
 32 ... 267. 1. *b*
 25: 29 ... 311. 4
 25: 3 ... 235
 3, 20, 25 ... 311. 4
 6 ... 126. 2
 7 ... 60. 3. *b* (1),
 244. *b*
 9 ... 176. 4
 11 ... 10. *a*
 13 ... 235
 16 ... 308. *a*

25: 17 ... § 127. 2
 19 ... 90
 20 ... 286. 2. *b*
 24 ... 279. *a*
 27 ... 279. *a*
 26: 1 ... 252. 1. *f*
 7 ... 141. 1, 174. 1
 13, 15 ... 266. 3. *a*
 14 ... 311. 4
 14, 20 ... 267. 3. *a*
 17 ... 302. *a*
 18 ... 142. 6
 21 ... 142. 6
 27: 2 ... 272. *c*
 9 ... 290. 2
 10 ... 112. 3, 217. 1. *c*
 12 ... 266. 3. *a*
 15 ... 83. *c* (2)
 17 ... 140. 1
 24 ... 296. 2. *a*, 298.
 2. *b*, 299. *c*
 25 ... 24. *b*, 218. 2. *a*
 28: 1 ... 266. 3. *a*, 269.
 1. *a*, 289. 5. *a*
 6, 18 ... 205. 3
 10 ... 297. *b*
 21 ... 94. *b*, 244. *b*
 29: 6 ... 140. 1
 9 ... 311. 4. *a*
 9, 13 ... 266. 3. *a*
 30: 3 ... 299
 4 ... 65. *b*, 266. 1. *a*
 6 ... 66. 1 (2) *a*,
 153. 2
 8 ... 11. 1. *a*
 9 ... 65. *a*
 17 ... 14. *a*, 24. *b*,
 57. 2 (3) *a*
 25 ... 202. *e*
 31 ... 230. 1. *a*
 31: 1 ... 256. 1. *a*, 287.
 2. *a*
 3 ... 201. *a*
 10-31 ... 6
 12 ... 104. *i*

ECCLESIASTES.

1: 2 ... § 257. 2. *a*
 4 ... 278. 1, 296. 2. *a*
 7 ... 302. *a*
 8 ... 245. 2. *a*
 9 ... 248. 6. *e*, 265.
 3. *a* (3), 304. *b*
 11 ... 297. *b*
 13 ... 257. 6. *c*
 15 ... 163. 4
 16 ... 246. 1. *a*, 275.
 1. *a* (2)
 17 ... 3. 1. *a*
 18 ... 90
 2: 1, 11 ff ... 246. 1. *a*
 5 ... 209. 1. *a*
 6 ... 285. 1. *a*
 7 ... 256. 3. *a*, 284. *e*
 8 ... 296. 3. *b*
 13 ... 57. 2 (3) *a*,
 232. 3. *b*, 248. 6
 14 ... 297. *b*
 15 ... 264. 2 (2) *a*,
 297. *a*
 19 ... 231. 4, 208. 2. *a*
 22 ... 74, 179. 1
 3: 2 ff ... 279. *b*
 4 ... 279. *b*
 13 ... 277. *a*
 14 ... 279. *c*, (4),
 301. *c*
 15 ... 279. *c* (4),
 304. *b*

- 8: 17... § 248. 6. *b*
 18... 74, 139. 2
 4: 1... 296. 3. *a*
 1. 7... 280. 3. *a*
 2... 280. 3. *b*
 6... 256. 2. *a*
 7... 283. *a*
 8... 235
 9... 253. 1. *b*, 254.
 4, 264. 1
 10... 252. 1. *e*
 12... 105. *a*
 14... 53. 2. *a*, 111.
 2. *c*
 15... 267. 1. *b*
 17... 279. *a*, *b*
 5: 1... 252. 1. *f*
 5... 113. 2
 7... 38. 1. *a*, 203. 2
 8... 112. 5. *c*
 9... 301. *a*
 12... 287. 5. *b*
 14, 15... 269. 1
 6: 4... 259. 1
 5... 246. 2. *b*
 6... 306. *b*, 307. *a*
 12... 258. 3
 7: 1... 215. 2. *a*, *b*
 4... 311. 4
 5... 244. *b*
 7... 267. 3. *a*, 284.
b, 289. 6. *a*
 12, 19... 248. 6. *a*
 16... 82. 5. *a*
 22... 71. *a* (2)
 24... 296. 3, 300. *a*
 25... 287. 4, 311. 3
 26... 91. *b*, 167. 2
 8: 1... 179. 3, 232. 5.
a, 267. 3. *a*
 2... 311. 2
 9... 280. 3
 11... 289. 6. *a*
 12... 167. 2
 17... 229. 2. *a*
 9: 1... 139. 2, 218. 1.
a, 279. *c* (4)
 4... 284. *a*, 304. *b*
 5... 248. 6. *b*
 11... 280. 3. *a*
 12... 59. *a*, 93. *e*
 14... 252. 1. *f*
 18... 167. 2
 10: 5... 166. 3
 8... 267. 3. *a*
 10... 121. 1, 245. 2. *a*
 12... 262. 2. *a*
 15... 289. 6. *a*, 300. *a*
 16... 267. 4. *b*
 16, 17... 248. 6. *d*
 17... 219. 2. *c*, 300
 11: 1... 245. 2
 2... 267. 1. *e*
 3... 179. 1
 6... 75. 2
 9... 311. 4
 1... 203. 2
 4... 87
 5... 11. 1. *a*, 122.
 2, 140. 5, 259. *b*
 6... 140. 1, 2, 275.
 1. *b*
 11... 19. 2. *c*, 65. *a*,
 287. 5. *b*
 13... 256. 2. *b*

CANTICLES.

- 1: 4... § 275. 1. *b*, 287.
 1. *a*

- 1: 6... § 105. *e*, 141. 1,
 209. 1. *a*, 297. *c*
 7... 74, 211. 1. *a*
 8... 264. 2 (2)
 10... 176. 1
 15... 264. 2 (2) *e*
 2: 3... 283
 5... 257. 7
 7... 296. 3. *a*, 305. *a*
 10... 220. 2. *b*
 15... 60. 3. *b* (2),
 119. 4, 262. 2. *a*
 3: 5... 296. 3. *a*
 7... 297. *c*
 8... 300. *b*
 11... 149. 3, 166. 3
 4: 1... 257. 4
 2... 219. 1. *b*
 4... 254. 2. *a*, *d*
 5... 218. 1. *c*
 9... 104. *k*
 5: 2... 223. 1, 57. 2 (3)
a, 60. 4. *a*, 287.
 4. *a*
 3... 105. *d*, 265.
 3. *a* (3)
 4-7... 266. 1. *a*
 5... 246. 1. *a*
 9... 104. *k*
 12... 57. 2 (3) *a*
 6: 6... 219. 1. *b*
 8... 309. 1. *b*
 9... 105. *e*, 289. 6. *a*
 11... 141. 1
 7: 2... 266. 2. *b*
 3... 220. 6. *b*, 259.
 6. *a*
 4... 218. 1. *c*
 8... 212. *e*
 9... 274. *a*
 10... 257. 6. *c*
 13... 141. 1
 8: 2... 201. *b*
 5... 104. *i*
 6... 22. *a*, 218. 2. *a*
 7... 245. 2. *a*, 307. *a*
 8... 245. 3. *a*
 11... 267. 1. *e*
 13... 248. 6. *d*

ISAIAH.

- 1: 1... § 266. 1. *a*, 311.
 1. *a*, 2. *a*
 2... 266. 2. *a*, 275.
 1. *a* (2), *c*
 2, 4... 266. 1. *b*
 3... 266. 3
 5... 248. 6. *e*, 263.
a, 309. 1. *b*
 6... 158. 2, 250. *b*
 9... 266. 1, 307. *a*
 11... 266. 2. *a*, *b*
 bis, 285. 1
 12... 91. *b*, 266. 1.
a, 279. *a*
 13... 262. 1. *a*, 267.
 1. *e*, 285. 3. *a*
 14... 266. 2. *b* bis
 15... 104. *h*, 119. 1,
 267. 1. *a*, 282. *a*
 16... 54. 4. *a*, 82.
 5. *a*
 17... 187. 2. *c*, 279. *b*
 18... 248. 6. *f*, 307. *b*
 20... 287. 5. *a*, 306. *b*
 21... 33. 1, 61. 6. *a*,
 222, 267. 4. *a*,
 286. 1. *c* (3)
 23... 267. 4. *b*

- 1: 24... § 248. 5. 271. *a*
 24-26... 275. 1
 28... 257. 9. *b*
 29... 245. 2. *b*, 294
 29, 30... 267. 1. *a*
 30... 257. 10
 31... 60. 3. *b* (2)
 2: 2... 277. *b*, 278. 4. *a*
 3... 267. 1. *a*
 4... 209. 1. *a*, 277. *a*
 6... 266. 1. *b*
 6, 8... 267. 4. *b*
 6-9... 276. *a*
 7, 8... 287. 5. *a*
 9... 272. *c*, 276. *e*
 11... 266. 4. *a*,
 277. *b*
 11, 17... 296. 3. *a*
 20... 43. *c*, 209. 1.
a, 259, 267. 1. *a*
 22... 262. 1. *a*, 278. 1.
 3: 1... 262. 1. *a*, 278.
 2, 296. 3. *b*
 3... 257. 10
 4... 267. 1. *a*
 7... 278. 4. *a*
 8... 94. *b*
 8, 9, 12... 266. 2. *a*
 13... 262. 1. *a*
 14... 266. 1. *b*, 311.
 4. *b*
 15... 24. *a*, 75. 1,
 267. 2. *a*
 16... 174. 5, 211. 3.
a, 267. 4. *b*, 281.
 2. *a*
 17... 3. 1. *a*
 18... 267. 1. *a*
 24... 53. 3. *a*
 26... 283. *a*
 4: 3... 248. 6. *e*
 3, 4... 306. *b*
 4... 266. 1, 266. 1.
a, 306. *a*
 5: 1... 257. 6. *b*
 1, 5... 274
 1, 6... 285. 3. *a*
 4, 5... 279. *c* (4)
 4, 24... 266. 1. *b*
 5... 278. 2, 280. 1
 6... 279. *b*, 285,
 285. 1
 7... 257. 6. *a*,
 262. 1. *a*, 296. 3. *b*
 8... 267. 4. *b*, 282.
a, 294. *a*
 9... 305. *a*
 10... 22. *a*, 218. 2. *a*
 11... 258. 1. *a*, 309.
 1. *b*
 12... 262. 2. *a*, 269.
 1. *a*, 311. 1. *a*
 13... 266. 4. *a*
 14... 275. 1. *a* (4)
 14-16... 276. *a*
 17... 277. *b*
 19... 97. 1, 97. 1. *a*,
 267. 1. *e*, *f*, 275. 2
 20... 10. *a*
 23... 289. 2. *a*
 24... 259. *a*
 28... 24. *b*, 262. 1.
a, 266. 2. *a*
 29... 264. 2 (2) *e*
 30... 266. 2. *b*, 269.
 2. *a*
 6: 1... 257. 6. *a*
 2... 205. 5. *a*
 2, 4, 267. 1. *b*
 3... 275. 1. *a* (4),
 296. 3. *c*

- 6: 3, 5, 13... § 262. 1. *a*
 5... 257. 10, 266. 1.
b, 4
 6... 309. 1. *a*
 7... 266. 2. *a*, 269.
 1, 275. 2. *a*
 8... 267. 3. *a*, 287.
 4. *a*, 289. 3. *a*
 9... 177. 4, 281. 2. *a*
 10... 235. *d*, 245. 2.
c, 273
 11... 266. 1. *d* bis,
 285. 3
 12... 119. 1
 13... 92. *d*, 257. 6. *a*
 7: 2... 159. 1
 4... 91. *b*
 7... 266. 2. *a*
 8... 279. *c* (4)
 8, 18, 20... 267. 1. *a*
 9... 306. *b*
 11... 119. 3, 126.
 1, 280. 2. *a*
 13... 264. 2 (2) *b*
 14... 168. 1, 246. 2
 15... 267. 1. *a*, 279.
b, *c* (2)
 17... 267. 1. *a*
 19... 158. 4
 23... 267. 1. *c*
 24... 245. 2. *b*, 262.
 2. *a*
 25... 245. 2. *d*, 267.
 4. *b*, 288. 2. *e*
 8: 2... 22. *b*, *c*
 4... 245. 2. *c*
 6... 280. 3. *a*
 8... 284. *e*
 9... 275. 2. *d*, 296.
 3. *a*
 10... 275. 2. *b*, 285.
 3. *a*
 11... 104. *a*, 275. 1.
a (4)
 12... 267. 1. *e*, 300. *c*
 13... 267. 1. *e*, 297. *b*
 17... 100. 2. *a* (1)
 19... 248. 6. *b*, 267.
 1. *e*
 23... 61. 6. *a*
 9: 1... 258. 1. *a*
 1-5... 266. 4. *a*
 2... 245. 2. *b*, 258.
 1. *a*
 3... 24. *b*, 220. 5. *a*
 4... 143. 1
 5, 6... 276. *a*
 6... 4. *a*
 7... 275. 1. *a* (2)
 7-13... 276. *a*
 11, 16, 20, 296. 3. *a*
 12... 249. 2. *b*
 13... 250. *c*
 17... 45. 2
 10: 1... 209. 2. *a*, 250.
c, 302. *a*
 2... 282
 4... 296. 3. *a*
 5... 294. *a*
 7... 252. 1. *f*, 305. *b*
 9... 22. *b*, 293. 2
 10... 264. 2 (2) *c*, *e*
 12... 258. 3
 13... 11. 1. *b*, 57. 2
 (3) *a*, 92. *b*, 176. 1,
 232. 3. *b*
 14... 248. 6. *f*
 15... 299. *b*
 16... 148. 4
 17... 230. 5. *b*
 22... 305. *b*, 307. *b*

- 10: 27... § 24. *b*
28-32... 269. 2. *c*,
311. 4. *c*
30... 273. *a*, 285. 4. *a*
34... 19. 1. *a*, 45. 2
- 11: 2... 100. 2. *a* (2),
158. 4, 258. 3. *b*
8... 142. 6
9... 269. 2. *a*, 286.
2. *a*
10... 262. 2. *a*
12... 257. 2
13... 257. 9. *b*
14... 250. *b*
15... 60. 3. *a*
12: 2... 258. 3. *c*
13: 3... 259. *b*
6... 273. *a*
8... 65. *b*
9... 311. 3
10... 269. 2. *d*
16... 91. *c*
18... 92. *e*
19... 284. *g*
20... 53. 3. *a*, 111. 2. *c*
14: 6... 114, 257. 6. *c*,
287. 2. *a*
9... 289. 6. *a*
11... 151. 5, 289. 5.
a, 6. *a*
13, 14, 16... 275. 1. *b*
16... 252. 1. *d*
19... 95. *a*, 258. 1. *a*
21... 299
23... 57. 2 (2) *a*,
94. 6, 163. 2
24... 305. *a*
25... 24. *b*
27... 263. *b*
31... 119. 4
15: 5... 163. 2
7... 302. *a*
8... 288. 3. *a*
16: 8... 293
9... 56. 3. *a*, 170.
a, 176. 4
10... 86. *b* (2m.),
163. 4
12... 306. 1. *d*, 277. *b*
17: 1... 279. *c* (4)
6... 255. 4. *a*, 297.
c, 311. 1. *a*
8... 290. 3. *a*
10... 257. 6. *a*
14... 139. 2
11... 158. 2, 163. 2
18: 4... 139. 3
4... 98. 1. *a*, 271. *a*
5... 65. *a*, 269. 2. *a*
19: 3... 141. 1
4... 2. 9. 3. *a*
6... 24. *c*, 94. *a*,
182. *a*
7... 266. 4. *a*
8... 259. *a*, 266. 2. *b*
9... 201. *c*
17... 11. 1. *a*, 198.
d, 304
21... 92. *c*
22... 280. 2
20: 1... 279. *b*
4... 201. *c*
21: 2... 284. *e*
2-5... 311. 4. *c*
3... 209. 1. *a*
5... 280. 1
9... 266. 4
12... 112. 1, 174. 1,
179. 3, 250, 275.
1. *c*, 306. *b*
11... 111. 2. *c*
- 22: 1... § 257. 6
2... 257. 7, 284. *g*
5... 163. 2
7... 293. *a*
10... 25
11... 220. 7. *a*
12... 248. 6. *d*
13... 267. 1. *a*, 280. 1
14... 305. *a*
16... 294. *a*
17... 163. 2, 287. 2. *a*
18... 281. 1. *c*
19... 45. 3, 111. 1
21... 220. 3. *a*
24... 257. 6. *c*
23: 1... 245. 1. *a*
1, 4... 273. *a*
4... 299
9... 257. 2
11... 54. 3, 94. *b*,
220. 6. *b*
13... 252. 2. *a*
17, 18... 219. 1. *b*
18... 113. 1
21: 1, 3, 4... 296. 3. *b*
2... 167. 2, 248. 6.
f, 249. 2. *a*
3... 140. 3, 4
10... 248. 6. *e*
12... 287. 5. *a*
19... 139. 2, 281. 1. *b*
20... 82. 1. *a* (1)
25: 1... 104. *h*
2... 279. *c* (4)
6... 211. 1. *a*
10... 161. 2
11... 119. 1
26: 5... 105. *a*, *b*
9... 269. 1, 285. 4. *a*
10... 269. 2. *a*, 308. *a*
11... 257. 9. *a*
16... 86. *b* (3 pl.)
19... 220. 2. *b*, 235. *d*
20... 174. 3
27: 1, 5... 296. 3. *a*
3... 16. 3. *b*, 105. *d*
4... 19. 2. *e*, 127. 3
6... 272. *a*
8... 24. *a*
11... 88 (3 f. pl.)
12... 224. 1. *a*
28: 1... 256. 3. *b*
1, 3, 4... 296. 3. *a*
2... 266. 4. *a*
3... 88 (3 f. pl.),
91. *c*, 289. 5. *a*
4... 245. 2. *a*, 267.
1. *h*
6... 60. 3. *a*
7... 248. 6
9... 258. 1. *a*
10, 13... 296. 2
12... 86. *b* (3 pl.)
16... 151. 5, 294. *a*
19... 296. 1
21... 252. 1. *a*
25... 306. *a*
27... 113. 1
28... 281. 1. *b*, 299. *c*
29: 1... 131. 2, 258. 2.
a, 302. *a*
2, 6... 296. 3. *b*
7... 167. 3
9... 142. 6, 281. 1. *c*
11... 300. *c*
11, 12... 245. 2. *c*
12... 301. *b*
13... 279. *d*
14... 90, 294. *a*
16... 298. 2. *b*
21... 86. *b* (3 pl.)
- 29: 22... § 158. 1, 300. *a*
30: 2... 159. 1
5... 153. 3
6... 302. *a*
8... 105. *a*, 275.
2. *c*
11... 79. 3. *a*, 233. *a*
12... 19. 2. *a*, 119.
3, 282. *a*
14... 280. 2
18... 106. *a*, 119.
1, 139. 2
19... 104. *b*, 106.
a, 141. 3
21... 182. *a*, 261. 1
23... 257. 9, 287. 3
28... 162. 4
29... 96. *b*
31: 1... 282. *a*
4... 22. *a*, 43, 248,
267. 4. *b*
5... 280. 2. *a*
6... 300. *c*
7... 294. *a*
8... 299. *b*
32: 1... 88, 284. *d*
7... 311. 3
9... 248. 6. *d*
11... 289. 1. *a*, 6. *a*
13... 256. 3. *b*
14... 266. 4. *a*
17... 279. *a*
33: 1... 24. *b*, 87, 131.
2, 141. 3, 261, 3. *a*
6... 258. 2
9... 82. 1. *a* (1),
289. 6. *a*
10... 82. 5. *a*, 267.
1. *e*
12... 24. *c*, 150. 1
15... 285. 2
20... 294. *a*
21... 56. 1
24... 257. 10
34: 4... 140. 2, 248. 6. *f*
6... 96. *a*, *b*
11... 21. 1, 230. 4. *b*
13... 289. 2. *a*
16... 104. *g*
17... 104. 7, 289. 6. *a*
35: 1... 55. 1, 88 (pl.),
160. 2, 272. *a*,
286. 1. *d*
2... 258. 2
4... 126. 1
7... 289. 4. *a*
2... 257. 6. *c*
6... 245. 2. *a*
8... 249. 3. *b*, 271
9... 253. 1. *a*
15... 272. *c*, 284. *e*
19... 258. 3. *b*
37: 3... 261. 3. *b*
6... 287. 3. *a*
13... 258. 3. *b*
16... 246. 1. *a*, 2
22... 250. *b*, 257. 3. *a*
23... 284. *c*
26... 275. 2. *c*, 279.
c (4), 287. 3. *a*
30... 273. *a*, 275.
2. *d*, 280. 4
32... 257. 9. *a*
38... 309. 3
3... 274. *b*
5... 90, 294. *a*
10... 246. 1. *a*, 271
12, 13... 245. 1. *a*
14... 19. 2. *a*
16... 259. *a*
18... 299
- 38: 20... § 279. *c* (4)
21... 267. 1. *e*
39: 3... 266. 2. *d*
40: 1... 266. 2. *a*, 267. 2
7... 22. *b*, 35. 1
12... 217. 1. *c*, 275.
1. *a* (4)
12-14... 266. 1. *a*
14... 245. 1. *a*, 276. *e*
17... 264. 2 (2) *c*
20... 285. 4. *a*
21... 266. 2. *b*, 267. 2
24... 92. *b*, 299
25... 250. *a*
27... 266. 2. *d*, 275
1. *b*
30... 148. 4
31... 248. 6
41: 2... 287. 3. *a*
4... 246. 2. *b*, 275.
1. *a* (2)
7... 90, 267. 1. *f*,
284. *b*
8... 300
9... 302. *c*
10... 272. *c*
11... 275. 1. *b*
14... 257. 3
15... 275. 2. *b*, 287.
3. *a*
17... 24. *c*
20... 275. 1. *b*
22... 275. 2. *c*
23... 174. 3
23, 28... 97. 2. *a*
24... 264. 2. (2) *c*,
302. *b*
42: 1... 302. *c*
4... 140. 1, 267. 1. *c*
5... 126. 1, 220. 7.
a, 311. 3
6... 94. *c*
6, 21... 275. 1. *b*
11... 158. 1
14... 267. 1. *b*, 275.
1. *b*
16... 302. *a*
17... 285. 3. *a*
18... 248. 6. *d*
19... 305. *b*
21... 283
22... 65. *a*, 257. 10. *b*
24... 279. *b*, 303. *a*
25... 287. 4
43: 5... 105. *b*
7... 248. 6. *e*
8... 94. *d*, 309. 1. *a*
9... 91. *d*
10... 246. 2. *b*
11... 297. *a*
12... 275. 1. *a* (2)
14... 277. *b*, 302. *a*
17... 269. 2. *a*
23... 112. 3
25... 246. 2
26... 106. *b*
44: 2... 105. *b*
7... 112. 5. *c*
7, 17... 275. 1. *b*
8... 148. 3, 275.
1. *a* (2)
11... 275. 1. *b*
13... 19. 2. *a*, 60.
3. *b* (2), 130. 1,
269. 2. *b*
14... 279. *c* (4)
14, 16, 17... 269. 2. *c*
15... 269. 2. *a*
16... 141. 2
17... 13. *a*
18... 158. 2, 269. 1. *a*

44: 21 ... § 102. 2
 22... 35. 2
 24, 25... 294. a
 27... 111. 3. a
 28... 311. 2
 45: 1... 139. 2
 2... 151. 1
 3... 252. 1. d
 10... 88 (2f.)
 11... 118. 3, 287. 2. a
 22... 275. 2. d
 23... 246. 2. b
 46: 10... 250. b
 12... 252. 1. c
 47: 1... 257. 3. a, 273
 1, 5... § 35. 2. a,
 283. b
 2... 89 (f. s.), 111.
 3. a
 8... 261. 3. a
 10... 102. 3, 104. c
 11... 289. 6. a
 12... 273. a, 301. b
 13... 219. 2. a
 14... 104. i
 48: 1... 294. a, 301. a
 3... 269. 2. b
 7... 104. g
 8... 87
 9, 11... 295. a
 11... 39. 1. a
 13... 262. 1. a
 14... 302. b
 18... 266. 1. f
 21... 302. a
 22... 296. 3. a
 49: 3, 23... 300. b
 6... 264. 2 (2) b,
 266. 2. b, 275. 2.
 a, 311. 3
 7... 35. 1. a
 8... 203. 1. a, 257.
 6. a
 15... 246. 1. a, 267.
 1. e
 18... 65. b, 305. a
 26... 112. 3, 287. 1.
 50: 2... 272. a, 281. 1.
 a (3)
 8... 304. b
 51: 2... 267. 1. f, 5. a
 8... 296. 2. a
 12... 246. 2, 276. c
 14... 126. 1
 15... 126. 1, 276. e
 20... 57. 2 (3) a
 21... 258. 2
 52: 1... 283
 5... 96. a, b, 122.
 2, 131. 6, 151. 2
 7... 176. 1
 11... 140. 4
 14... 60. 3. b (2)
 53: 2... 111. 1, 267. 1. f
 3... 94. e
 3, 4... 258. 3. c
 4... 246. 1. a, 257.
 9, 266. 4
 4-10... 266. 4. a
 5... 143. 1, 245. 3. a
 7... 296. 3. a
 9... 245. 2. c
 10... 177. 1, 267. 1.
 c, 306. b
 11... 252. 1. a, 286.
 2. a
 54: 1... 200. 1. a, 248.
 6. d, 294. a
 5... 203. 2
 6... 104. c
 9... 125. 2

54: 10... § 240
 12... 22. b
 17... 299. c
 55: 2... 299. b
 3... 271. a, 275. 2. c
 4... 258. 3. c
 5... 104. b
 7... 272. a
 9... 266. 2. b
 10... 267. 4. b
 11... 287. 3
 56: 3... 105. a, 248. 6. c
 6... 279. b
 7... 257. 9. a
 10... 258. 1. a
 12... 166. 5
 57: 2... 285. 2
 3... 302. b
 5... 140. 2
 6... 24. b, 218. 2. a
 8... 88 (2 f.), 289.
 6. a
 11... 311. 2
 13... 119. 3
 15... 257. 6. b
 17... 280. 2
 20... 279. b
 21... 296. 3. a
 58: 3... 24. b, 131. 2,
 218. 2. a
 5-7... 282. a
 6, 7... 280. 1
 9... 125. 2, 275. 2. b
 10... 218. 1. b
 12... 244. a
 13... 279. b
 59: 3... 63. c (2),
 122. 2
 4, 13... 280. 1
 5... 112. 3, 158. 4,
 198. d
 10... 191, 271
 12... 127. 2, 289. 1. a
 13... 92. b, d, 176. 1
 16... 104. i
 17... 174. 4
 60: 1... 159. 2, 273. a
 4... 88 (f. pl.)
 7... 105. c
 9... 104. c
 10... 105. c
 14... 257. 1. a
 61: 1... 43. c
 2... 257. 6. a
 7... 288. 3. a
 10... 272. a
 62: 2... 105. d
 3... 16. 1
 5... 105. d
 63: 3... 94. a, 119. 1,
 267. 5. a, 275. 2. c
 16... 105. a
 18... 295. a
 19... 86. a, 266. 1.
 f, 302. b, 307. b
 64: 2... 86. a
 3... 245. 2. b
 5... 132. 3
 6... 163. 3
 8... 94. d, 274
 10... 139. 1
 65: 1... 302. b
 5... 286. 1. d
 17... 235
 18... 273. a
 20... 167. 2
 24... 267. 1. h
 66: 3... 35. 1. a
 12... 143. 1
 13... 45. 5
 20... 39. 1. a

JEREMIAH.
 1: 5... § 105. d
 6, 7... 246. 1. a,
 262. 1. a
 11... 278. 2
 15... 257. 6. c
 18... 287. 3. a
 2: 2... 280. 4
 8, 11... 302. b
 11... 11. 1. b, 231. 3
 12... 111. 3. a
 16... 287. 2. a
 17... 278. 4. a, 279. a
 19... 105. e, 257. 9.
 a, 279. a
 20... 305. b
 21... 219. 1. b, 252.
 1. b
 24... 105. c
 27... 104. k, 250. b
 28... 262. 2. a
 32... 309. 1. b
 34... 104. k, 293
 36... 111. 2. b
 3: 1... 277. a, 281.
 1. b, 306. b
 3... 279. b
 5... 86. b (2 f.),
 131. 2, 289. 6. a
 6... 174. 3
 6, 7... 249. 1. a
 8... 60. 3. b (2),
 209. 1. a
 9... 275. 1. a (3)
 11... 209. 1. a
 12... 299. c
 22... 179. 3
 25... 22. b, 271. a
 4: 3... 160. 2
 7... 24. b, 290. 5. a
 11... 259. a
 13... 141. 1
 14... 289. 1. a
 19... 86. b (2 f.),
 19, 21... 271. a
 29... 248. 6. e
 30... 71. a (2)
 31... 158. 1, 2
 5: 1... 275. 1. c, 306. b
 6... 141. 1, 269. 1. a
 7... 75. 2, 125. 1,
 299. b
 13... 248. 6. c
 15... 302. c
 18... 287. 3. a
 22... 56. 1, 105. b, c
 26... 139. 2
 28... 285. 1. a, 299. a
 29... 311. 4
 31... 266. 1. a
 6: 2... 230. 2. a
 10... 275. 2. b
 19... 312. 2. a
 20... 252. 1. c
 27... 187. 2. c
 28... 257. 2. a
 29... 281. 2. a
 7: 4... 296. 3. a
 9... 280. 1
 10... 65. a
 13... 281. 2
 19... 246. 2. b
 23... 305. b
 25... 296. 1. a, 312.
 2. b
 27... 104. b
 29... 141. 1
 31... 245. 3. b
 8: 1... 258. 3. b, 312.
 2. b

8: 3... § 287. 5. b, 289.
 5. a
 4... 245. 2. b
 5... 256. 3. b, 289.
 5. c
 6... 276. a
 11... 167. 3
 13... 281. 1. b, 302. b
 16... 238. 1. a
 19... 231. 3. a
 21... 266. 2. b
 22... 231. 2
 23... 275. 2. c
 9: 1... 275. 2. c
 2... 94. c, 287. 4
 3... 267. 4. b
 4... 279. b
 7... 245. 2. b
 9... 244. a
 11... 272. b
 14... 297. c
 17... 118. 4
 19... 219. 1. b
 23... 245. 2. a, 279.
 a, 280. 1
 24, 25... 288. 3. a
 10: 2... 88
 3... 246. 2. a, 297. b
 4... 267. 1. f, 311. 4
 5... 57. 2 (3), 136. 3
 8... b (3pl.), 166. 3
 7... 245. 3. b
 10... 256. 3. a, 289.
 3. a
 13... 302. a
 17... 89 (f. s.)
 23... 312. 2. a
 25... 275. 1. a (2),
 281. 1. c
 11: 7... 280. 2
 15... 219. 1. b
 17... 279. c (2)
 21... 311. 4
 12: 4... 289. 1. a
 5... 94. a
 6... 297. b
 9... 230. 3
 10... 121. 2
 13... 294. a
 17... 92. d, 280. 2
 13: 4... 249. 3. a, 273. c
 5... 127. 1
 7... 266. 1. c, 269.
 2. b
 10... 252. 2. a, 272.
 a, 282. a, 289. 5.
 a, 312. 2. a
 11, 12... 267. 4. b
 12... 281. 1. b
 12, 13... 277. b
 13... 36. 1, 287. 1. a
 17... 105. d, 148. 2
 19... 174. 1, 289. 5. c
 21... 60. 3. b (1),
 86. b (2 f.)
 25... 60. 2. a
 14: 1... 300. a
 4... 309. 2. a
 5... 20. 3. a
 7... 306. b, 307. b
 15... 290. 1. a, 309. 1.
 17... 257. 3. a, 287.
 5. a
 18... 306. a
 22... 246. 2
 15: 1... 307. a
 2... 301
 3... 119. 1
 10... 90 (3pl.) 104. a
 15... 106. b, 275.
 1. c

- 15: 17... § 112. 5. *c*
 16: 6, 7... 245. 2. *c*
 8... 285. 2
 16... 160. 1, 252. 1
 17: 3... 220. 6. *b*
 4... 86. *b* (2 m.),
 112. 3
 5... 302. *c*
 5, 7... 266. 2. *b*
 8... 271. *b*
 10... 279. *c* (4),
 311. 2
 17... 174. 3, 246. 1. *a*
 18... 94. *d*, 246. 1.
a, 285. 3. *a*
 18: 2, 3... 285. 2
 4... 275. 1. *a* (4)
 7, 9... 288. 2. *a*
 7-19... 277. *a*
 14... 298. 2
 18... 271. *b*
 23... 46. 174. 3,
 177. 3
 19: 1... 280. 4, 297. *d*
 2... 3. 1. *a*
 4... 297. *d*, 300. *c*
 4, 5... 275. 3. *a* (2)
 11... 167. 1, 245. 2. *b*
 13... 258. 3. *b*, 280.
 3. *a*
 20: 4... 201. *c*
 7... 286. 1. *d*
 9... 277. *a*
 10... 375. 2. *b*
 14... 302. *a*
 15... 281. 1. *a* (4)
 21: 3... 209. 1. *a*
 12... 112. 1, 174. 1,
 179. 3, 250
 14... 111. 2. *c*
 3... 187. 2. *c*
 6... 13. *b*
 7... 257. 2. *a*
 10... 281. 2. *a*
 12... 300. *e*
 14... 163. 4, 201. *c*
 15... 94. *a*
 19... 280. 2. *a*
 20... 19. 2. *e*, 235. *a*
 23... 61. 6. *a*, 86.
b (2f.), 90 (2f.s.),
 140. 2
 24... 22. *a*, 105. *b*,
 267. 1. *d*, 307. *a*
 26... 104. *i*, 252. 1.
b, 290. 2
 29... 296. 3. *a*
 23: 5... 245. 2. *a*
 13... 131. 6
 14... 279. *a*, *e*, 280.
 1, 282. *a*
 17... 281. 2. *a*
 18... 275. 2. *c*
 20... 285. 3. *a*
 22... 257. 2. *a*, 287.
 1, 306. *b*, 307. *a*
 23... 257. 6. *c*
 26... 258. 2. *a*, 259.
b, 298. 1. *a*
 29... 163. 2
 33... 284. *c*, 312. 2. *a*
 36... 289. 3. *a*
 37... 104. *b*
 39... 179. 3
 24: 1... 279. *d*
 2... 91. *c*, 253. 2.
a, 257. 3. *a*, 262. 2. *a*
 2, 8... 267. 1. *e*
 25: 3... 94. *b*
 14... 267. *a*
 15... 256. 2. *a*, 259. *a*
 25: 16... § 96. *a*
 26... 249. 3. *b*, 259. *a*
 27... 167. 3
 29... 298. 3. *a*
 34... 163. 5
 36... 57. 2 (3) *a*,
 235. *c*
 26: 9... 167. 3
 14... 273. *a*
 15... 305. *b*
 21... 44. *b*
 27: 3... 252. 1. *c*
 7... 297. *a*
 18... 158. 2, 279. *e*
 20... 13. *a*
 28: 1... 255. 1. *a*
 6... 267. 1. *e*
 12... 279. *d*
 16... 248. 3. *c*, 278.
 2, 288. 2. *a*
 29: 2... 258. 3. *b*, 279. *d*
 8... 94. *e*, 112. 5. *c*
 17... 267. 1. *e*
 18... 297. *a*
 19... 281. 2. *a*
 25... 219. 1. *b*
 27... 24. *b*
 30: 6... 309. 1. *b*
 12... 285. 4. *a*
 14... 285. 3. *a*
 16... 139. 3
 19... 290. 2
 21... 288. 3. *a*
 31: 2... 280. 2. *a*, 297. *c*
 5... 245. 2. *a*
 7... 288. 2. *e*
 12... 87, 119. 3
 18... 287. 4
 20... 266. 2. *b*
 21... 252. 2. *b*, 311.
 4. *c*
 29... 267. 3. *a*
 32... 112. 3, 300.
b, 311. 4
 32, 33... 265. 3. *a* (3)
 33... 16. 3. *b*, 105. *d*,
 266. 2. *c*
 38... 46
 32: 1... 255. 1. *a*
 4... 91. *b*, 131. 5
 9... 98. 1. *a*
 11... 288. 2. *e*
 12... 249. 3. *b*
 14... 252. 1. *c*
 16... 279. *d*
 19... 300. *b*
 29... 266. 1. *a*
 33... 92. *d*, 280. 2. *a*
 35... 166. 2
 37... 10. *a*
 44... 280. 3
 33: 8... 13. *a*
 20... 256. 3. *a*
 22... 257. 9. *b*
 24... 45. 1
 26... 11. 1. *b*
 34: 1... 44. *a*, 258. 3
 8... 279. *d*
 9... 259. *a*
 35: 8... 279. *e*, 297. *d*
 14... 279. *b*
 14, 16... 284. *e*
 36: 8... 267. 4. *a*
 16... 286. 3
 23... 254. 1
 37... 279. *d*
 37: 4... 278. 1
 8, 9... 249. 1. *a*
 9... 281. 1. *a* (4)
 10... 252. 1. *d*, 277.
a, 307. *a*
 37: 11... § 275. 1. *a* (3)
 12... 113. 2
 14... 278
 15... 275. 1. *a* (1)
 16... 211. 3. *a*
 21... 280. 3. *a*
 38: 4... 274. *a*, 284. *e*
 5... 261. 3. *b*
 6... 256. 3. *a*
 9... 276. *e*, 284. *c*,
 301. *b*
 12... 56. 4
 14... 255. 1. *a*
 20... 275. 2. *c*
 26... 279. *e*
 28... 302. *a*
 39: 1, 4... 290. 1. *a*
 4... 276. *d*
 12... 23. 1. *a*
 18... 92. *d*
 40: 1... 57. 2 (2) *a*,
 279. *d*
 2... 286. 2. *a*
 3... 252. 2. *c*, 275.
 2. *a*
 4... 250. *d*
 5... 311. 4. *b*
 14... 287. 2. *a*
 16... 272. *c*
 41: 3... 297. *c*
 5, 6... 309. 2
 6... 281. 2. *b*
 8... 256. 2. *a*
 16... 290. 1. *a*
 42: 2... 177. 2, 252. 1. *f*
 5... 300. *c*
 6... 46, 71. *a* (1)
 10... 53. 2. *b*, 149. 2
 43: 2... 290. 1. *a*
 5... 272. *a*
 44: 2... 262. 1. *a*
 7... 250. *c*
 9... 289. 2. *a*, 296.
 3. *a*
 14... 285. 2, 311. 2
 15... 262. 1. *a*
 17... 206. 1. *a*, 279.
c (2)
 18... 285. 1, 302. *a*
 19... 94. *b*, 104. *e*,
 280. 3. *a*
 23... 168. 1
 25... 162. 4, 290. 1. *a*
 46: 1... 300. *a*
 2... 255. 1. *a*
 6... 272. *c*
 7... 298. 3. *a*
 7, 8... 122. 2
 8... 96. *a*, 111. 2. *d*
 11... 86. *b* (2f.)
 20... 43. *c*
 28... 287. 3. *a*
 47: 1... 300. *a*
 48: 2... 279. *e* (4)
 9... 281. 1. *b*
 11... 161. 1
 15... 289. 5. *c*
 19... 296. 3. *b*
 27... 298. 2. *b*
 32... 249. 3. *b*
 26... 258. 2. *a*, 289.
 5. *a*, 302. *a*
 41... 280. 2. *a*
 44... 297. *c*
 49: 3... 54. 4. *a*, 82. 5. *a*
 8... 95. *d*, 275. 1. *c*
 10... 167. 1, 266. 4
 11... 88 (3f. pl.), 98.
 1, 273. *a*
 12... 246. 2
 17... 289. 5. *c*
 49: 18... § 45. 4, 65. *b*
 30... 140. 5
 24... 104. *i*, 289. 4.
a, 290. 1. *a*
 23... 141. 1
 31... 302. *c*
 34... 300. *a*
 36... 248. 6. *f*
 37... 86. *b* (2m.),
 112. 3, 5. *c*, 139. 3
 50: 3... 158. 2
 4... 281. 2. *a*
 5... 71. *a* (3), 91. *d*
 6... 289. 5. *a*
 11... 198. *d*
 20... 167. 2, 284. *e*
 23... 91. *a*
 25... 261. 2
 27... 111. 3. *a*
 34... 94. *b*, 114,
 160. 3
 39... 299. *c*
 44... 105. *b*
 51: 3... 302. *b*
 9... 167. 2, 3
 13... 90 (2f.s.)
 14... 305. *b*, 307. *b*
 26... 245. 2. *b*
 27, 28... 275. 1. *c*
 33... 94. *b*, 245. 2. *b*
 34... 167. 2
 46... 289. 6. *a*, 296.
 2. *a*
 43... 289. 1. *a*
 50... 153. 1
 58... 24. *c*, 150. 1
 59... 255. 1. *a*
 7... 269. 2. *b*
 13... 257. 6. *c*
 14... 295
 20... 253. 1. *a*, 297. *c*
 29, 30... 254. 2. *b*
 30... 248. 6. *e*

LAMENTATIONS.

- 1... 33. 6
 1: 1... 33. 1, 61. 6.
a, 222
 4... 150. 1, 201. *a*
 8... 59. *a*, 141. 3
 9... 288. 2. *e*
 12... 143. 1
 14... 302. *b*
 16... 209. 1. *a*, 211.
 1. *a*, 285. 1, 296.
 3. *a*
 17... 286. 2. *b*
 19... 267. 1. *f*
 20... 60. 3. *b* (2),
 92. *a*
 2... 6
 2: 8... 126. 1
 11... 92. *a*, 113. 1,
 2, 115
 13... 289. 3. *a*
 15, 16... 74. *a*
 18... 258. 1. *a*
 3... 6
 3: 7... 267. 1. *e*
 8... 269. 2. *a*
 12... 198. *d*
 14... 201. *b*
 22... 54. 3, 218. 2. *a*
 31... 299. *c*
 32... 305. *b*
 33... 152. 2
 42... 71. *a* (1)
 45... 279. *b*
 48... 148. 2

- 3: 50...§ 272. *b*
 52...252. 1. *f*
 53...53. 3. *a*, 152. 2
 56-61...266. 1. *f*
 57...302. *a*
 58...160. 1
 61-63...3. 1. *a*
 4:6
 4: 1...96. *b*, 179. 3
 3...43. *c*
 5...286. 2. *a*
 9...39. 3. *a*
 14...83. *c* (2), 122.
 2, 283
 17...237. 2, 256. 2
 5: 5...162. 5
 6...288. 2. *b*
 22...281. 1. *a* (1),
 305. *b*
- EZEKIEL.
- 1: 4...§ 53. 2. *a*
 6...205. 5. *a*
 11...219. 2. *c*
 14...161. 1. *a*, 280.
 3. *b*
 16...267. 1. *f*
 2: 5...306. *c*
 10...53. 2. *a*, 3. *a*
 3: 3...272. *a*
 6...305. *a*, 308
 7...257. 10
 15...139. 3
 17...277. *b*
 20...88 (f. pl.)
 21...297. *c*
 4: 3...54. 1, 287. 3. *a*
 9...201. *a*
 12...159. 3
 5: 7...220. 3. *a*
 12...219. 1. *b*
 13...121. 3, 131. 6
 16...119. 1
 6: 3...210. 3. *c*
 6...148. 4
 7...250. *c*
 8...175. 2
 9...24. *c*
 11...98. 2, 259. *a*
 14...296. 3. *b*
 7: 14...248. 6. *c*
 17...205. 5. *a*, 285. 1
 24...141. 1, 318. 2. *a*
 25...198. *c*
 27...118. 4
 8: 2...65. 2 (2) *b*
 3...167. 3
 6...75. 1, 119. 3
 16...90 (2 m. pl.)
 17...264. 2 (2) *b*
 9: 2...252. 1. *c*, 259. *b*
 5, 7...275. 1. *c*
 7...275. 1. *a* (1),
 287. 1. *a*
 8...120. 2
 11...257. 9. *b*, 259. *b*
 10: 3...258. 1. *a*
 9...253. 1. *a*
 17...159. 1
 11: 3...244. *b*
 6...11. 1. *a*, 250. *c*
 7...280. 3. *a*
 8-10...277. *a*
 11...299. *a*
 12...300. *b*
 13...287. 3. *a*
 21...302. *b*
 12: 23...245. 2. *b*
 25...245. 2. *a*, 300. *a*
- 12: 25, 28...§ 245. 3. *b*
 13: 2...209. 1. *b*, 258. 1
 3...279. *e*, 302. *b*
 4...248. 6. *f*, 266.
 2. *b*
 4-7...294. *a*
 8...282. *a*
 10...287. 3. *a*
 10, 15, 16...261. 3. *b*
 11...71. *a* (2)
 11, 12...269. 2. *c*
 11, 13...311. 4. *b*
 11, 19...257. 9. *b*
 13-15...277. *b*
 17...219. 1. *b*
 18...201. *c*
 19...159. 3
 20...24. *b*, 71. *a*
 (2), 219. 2. *c*
 22...279. *e*, 287. 3.
 1. *a*, 302. *c*
 14: 1...289. 1. *a*
 3...53. 1. *a*, 91.
 1. *b*, *c*, 119. 1, 281.
 1. *a* (3)
 4...296. 1. *a*
 5...256. 2. *b*
 7...275. 2. *c*
 8...141. 3
 9...277. *b*
 11...267. 1. *f*
 13...279. *c* (2)
 13-15...277. *a*
 15, 17...308. *a*
 16, 18, 20...305. *a*
 18...305. *b*
 22...284. *a*, 289. 5.
 1. *a*, 296. 3. *c*
 15: 3...245. 2. *c*
 5...104. *i*
 6, 7...277. *b*
 16: 4...23. 1. *a*, 60.
 4. *a*, 93. *a*, 95. *c*
 121. 1, 126. 1,
 127. 1, 151. 5,
 230. 6. *b*, 281. 1.
 1. *a* (1), *b*, 284. *e*
 5...87. 95. *a*, 111.
 3. *a*, 151. 5
 6...113. 4, 296. 3. *a*
 7...257. 2. *a*
 8, 10...99. 2. *b*
 15...276. *g*
 16...267. 1. *e*
 19, 58...104. *k*
 22...86. *b* (2 f.)
 27...256. 3. *a*
 28...127. 1, 279. *e*
 31...175. 2, 282. *a*
 32...284. *b*
 33...60. 3. *b* (2),
 120. 1, 246. 1. *a*
 34...14. *a*, 93. *b*
 36...91. *b*
 50...128
 52...92. *d*, 219. 2. *a*
 53...219. 1. *b*
 57...158. 3
 59...86. *b* (1 c.)
 17: 2...275. 1. *c*
 3...246. 1. *a*
 5...132. 2
 8...24. *a*
 9...168. 2, 193.
 4, 218. 2. *a*
 12...285. 2
 14...279. *c* (1), *e*
 15...65. *b*, 249. 3.
 1. *b*, 298. 1. *a*
 15, 18...279. *c* (2)
 16...305. *a*
- 17 19...§ 312. 2. *a*
 19, 20...277. *b*
 21...284. *d*
 22...246. 1. *a*, 311.
 4. *b*
 23...88 (f. pl.),
 257. 6. *a*, 289. 5. *a*
 18: 2...267. 3. *a*
 3...244. *b*, 285. 3. *a*
 4...246. 2. *a*
 6, 9...269. 1. *a*
 7...256. 3. *a*, 287.
 3. *a*
 10...217. *b*, 253. 1. *c*
 22...299. *c*
 26...220. 5. *b*
 27...276. *c*
 28...276. *d*
 32...245. 2. *a*, 311. 4
 19: 2...198. *d*
 20: 9...140. 4
 16...284. *d*
 17...287. 3. *a*
 21...65. *b*
 26...267. 1. *f*
 27...119. 3
 36...91. *c*
 37...53. 2. *a*
 21: 5...285. 3. *a*
 15...179. 1
 15, 16...24. *c*, 93. *e*
 18...121. 1
 19...252. 1. *c*, 255.
 4. *b*
 21...182. *a*
 26, 28...87
 29...91. *b*, 106. *a*,
 126. 1
 31...94. *b*, 198. *c*,
 280. 1. *a*
 32...296. 3. *c*
 33...111. 2. *c*
 34...87
 22: 4...289. 6. *a*
 18...256. 3
 20...131. 2
 29...285. 3. *a*
 23: 5...111. 1
 14...257. 6. *c*
 16, 20...97. 1. *a*
 19...177. 3
 28...301
 42...21. 1
 48...83. *c* (2), 152. 3
 49...16. 1, 167. 2,
 219. 1. *b*
 24: 10...199. *b*
 11...140. 1
 12...174. 1
 26...128, 191. *b*
 25: 6...57. 2 (3) *a*,
 106. *a*, 125. 2,
 250. *b*
 13...22. 3. *b*
 15...57. 2 (3) *a*,
 282. *a*
 26: 2...140. 2, 245. 1.
 1. *a*, 271. *c*
 3...286. 2. *a*
 7...257. 2. *a*
 9...19. 2. *d*, 230.
 5. *a*
 10...258. 2
 15...113. 1, 2
 17...248. 6. *c*
 18...112. 5. *c*
 21...16. 3. *b*, 235. *a*
 27: 3...90 (2 f. s.)
 8...158. 3
 9...218. 1. *a*
 12...22. *a*
- 27: 15...§ 13. *a*
 17...235. *d*
 19...24. *c*, 93. *b*
 23...54. 2
 26...104. *a*, 158. 3
 31...11. 1. *a*, 198. *a*
 34...278. 4. *a*
 35...285. 3. *a*
 36...262. 2. *a*
 28: 8...86. *b* (2 m.)
 9...231. 4
 13...19. 2. *c*, 163. 4
 14...71. *a* (2), 258.
 3. *a*
 15...61. 6. *a*, 104. *b*
 16...53. 2. *a*, 111.
 2. *c*, 167. 3
 17...170. *a*, 174. 2
 18...104. *i*, 186. *b*,
 218. 1. *d*
 23...92. *a*
 24...139. 3
 24, 26...158. 3
 29: 3...102. 1. *a*
 15...168. 5
 18...95. *a*, *b*
 30: 16...257. 6. *c*
 25...112. 3
 31: 2, 8, 18...266. 2. *b*
 3...140. 5
 5...11. 1. *a*, 86. *b*
 8...11. 1. *a*, 201
 15...93. *c*
 15-18...266. 4. *a*
 16...258. 3. *c*
 32: 16...88 (f. pl.)
 18...11. 1. *b*
 19...95. *a*, *b*
 20...89 (f. s., m.
 pl.)
 30...233. *a*
 32...95. *a*
 33: 2, 3...277. *a*
 4...245. 2. *a*, 276. *a*
 5...301. *b*, 309. 2. *a*
 12...168. 2
 13...220. 5. *b*
 15...269. 2. *a*
 29...296. 3. *b*
 30...53. 2. *b*, 224.
 1. *a* bis
 33...312. 2. *b*
 34: 9...248. 6. *d*
 12...252. 1. *b*, 284. *g*
 14...258. 3. *a*
 17...71. *a* (2)
 31...71. *a* (2)
 35: 6...105. *d*
 8...218. 1. *d*
 9...148. 2
 10...284. *d*
 11...219. 2. *a*
 12...63. 1. *a*, 86.
b (3 pl.)
 36: 3...139. 2, 141. 1
 5...219. 1. *b*
 8...220. 5. *c*
 11...163. 5
 13...71. *a* (2)
 27-31...277. *a*
 28...71. *a* (1)
 30...267. 1. *f*
 35...73. 2. *a*
 35, 38...19. 2. *e*
 37: 2...112. 3
 2, 7, 8, 10...275.
 1. *a* (4)
 4, 9...248. 6. *d*
 7...89 (2 f. pl.)
 8...261. 3. *b*
 9...131. 3

- 37: 10... § 131. 6
 11... 275. 1. a (2),
 285. 1. c
 17... 119. 1, 224. 1. a
 28... 262. 1. a
 33: 2... 258. 3. b
 8... 163. 4
 23... 96. b
 39: 1... 258. 3. b
 4... 257. 2. a
 9... 250. c
 15... 245. 2. a, 289.
 2. a
 26... 167. 3
 27... 252. 1. b
 40: 3... 168. 4
 4... 65. b, 104. b
 5... 296. 3. a
 16... 219. 2. c
 22... 253. 2 (3)
 25... 232. 5. a
 31... 252. 1. c
 41... 296. 2. a
 42... 312. 2. a
 43... 19. 2. c
 44: 4... 16. 3. b
 7... 141. 1
 9, 11... 162. 5
 15... 219. 2. c
 21... 257. 6. c
 22... 262. 2, 288. 2. c
 24... 255. 1. b
 25... 19. 2. b
 42: 5... 45. 1, 57. 2
 (2) a, 111. 2. b
 43: 7... 281. d
 13... 199. b
 18... 113. 1
 20... 104. f
 23... 279. b
 24... 100. 2. a (2)
 27... 179. 3
 44: 3... 284. d
 19... 296. 3. a
 45: 1... 254. 2. b
 10... 270. 1. a
 13... 255. 3. a
 15, 21... 248. 4
 16... 249. 3. b, 256.
 3. a
 46: 13... 218. 4
 14... 255. 3. a
 17... 86. b
 19... 249. 3. b
 22... 95. e
 47: 4... 256. 3
 5... 267. 1. e
 7... 102. 3. a
 8... 166. 3
 11... 11. 1. a, 201
 15... 249. 3. b
 16... 252. 1. c
 22... 232. 5. a
 48: 10... 39. 4. a
 14... 245. 2. b
 16... 46
 18... 219. 1. b

DANIEL.

- 1: 1... § 265. 3. a (6)
 3... 311. 2. a
 4... 258. 3. c
 5... 267. 1. f
 8... 119. 1
 13... 174. 3
 15... 289. 6. a
 17... 253. 2 (2) b,
 254. 4. a

- 1: 18... § 312. 2. b
 20... 312. 2. a
 2: 1... 99. 2. a, 119. 1
 3: 3... 22. b
 25... 94. e
 5: 9... 205. 5. c
 8: 1... 248. 6. c, 255.
 2. b, 297. a
 5... 261. 3. b
 6... 248. 2
 10... 311. 2
 11... 95. a, 287. 5. b
 12... 272. b
 13... 98. 1. a, 250.
 251. a, 252. 1. b,
 256. 3, 311. 4
 14... 311. 1. a
 16... 73. 2. a, 232.
 5. a
 19... 301. b
 22... 88 (3 f. pl.)
 25... 257. 2. a
 9: 1, 2... 255. 2. b
 2... 160. 1
 4... 259. b, 274. b,
 294. a
 5... 275. 1. a (2)
 5, 11... 280. 3. a
 6... 288. 3. a
 11... 279. e
 13... 284. d
 16... 272. a
 18... 16. 3. b
 19... 119. 3, 125. 1,
 273
 21... 309. 3. a
 23... 262. 2. a bis
 24... 284. e
 25... 97. 2, 226. 2,
 272. a, 287. 5. a
 26... 252. 1. d
 10: 1... 160. 1
 1, 4... 312. 2. b
 3... 256. 2. a
 11, 19... 262. 2. a
 14... 179. 3, 301
 16, 18... 244. a
 17... 51. 2
 11: 1... 279. d
 4, 10... 272. b
 5... 244. a
 6... 11. 1. b, 249.
 2. b
 10... 281. 2. a
 12... 19. 2. b
 14... 131. 6
 15... 312. 2. a
 23... 96. c, 257. 2. a
 29, 30... 277. a
 30... 11. 1. b
 31... 252. 1. b
 31... 91. b
 35... 94. b
 36... 82. 5. a
 38... 286. 2. a
 40... 126. 1
 44... 198. d
 12: 2... 283. a
 3... 295. a
 6, 7... 259. b
 13... 201. a

HOSEA.

- 1: 2... § 258. 2, 302. a
 6... 283
 2: 4... 275. 2. c
 14... 104. g
 16... 220. 7. a

- 3: 2... § 24. b
 4: 2... 280. 1
 4... 35. 2. a, 272. c
 6... 11. 1. a, 104.
 b, 246. 1. a
 11... 267. 3. a, 290.
 1. a
 12, 13... 267. 4. b
 13... 118. 4
 14... 246. 2. b
 17... 281. 1. a (4)
 18... 43. c, 92. a,
 122. 1, 149. 3
 5: 2... 87, 119. 3
 8... 286. 2. b
 11... 283
 13... 249. 1. a, 256.
 1. a
 6: 1... 276. g
 2... 174. 3, 311. 4
 4... 283
 9... 176. 3
 7: 4... 100. a, 111. 3.
 a, 160. 3, 198. c
 5... 258. 1. a, 388.
 2. a
 6... 22. a, 263. b
 12... 151. 1
 8: 2... 60. 3. a, 289.
 5. c
 3... 105. a
 4... 246. 1. a, 266.
 2. b
 6... 311. c
 12... 88, 308. b
 12, 13... 267. 5. a
 9: 2... 119. 1
 4... 210. 3. c
 6... 258. 1. a
 9... 283. a
 10... 119. 3
 12... 306. b, 307. b
 13... 279. c (4)
 10: 4... 285. 3. a
 5... 286. 1. c
 6... 256. 1. a, 284. e
 10... 105. d
 11... 61. 6. a
 12... 160. 2
 13... 61. 6. a
 14... 11. 1. a, 158. 3
 15... 266. 4. a
 11: 2... 275. 2. a
 3... 94. a, 132. 2
 4... 57. 2 (2) a,
 111. 2. d
 7... 179. 3, 257. 9. a
 7, 8... 56. 4
 8... 298. 1. a
 12: 1... 104. f, 203. 2
 3... 279. c (4)
 4... 288. 2. b
 5... 105. b
 9... 245. 2. b, 236.
 2. b
 11... 246. 1. a
 12... 298. 2. b
 15... 288. 2. c
 13: 2... 257. 2. a, 9. b
 3... 92. b
 11... 19. 2. a, 230.
 5. a
 15... 179. 3
 14: 1... 88 (3 f. pl.),
 211. 1. a, 289.
 5. c
 3... 259. a, 275.
 2. c, 287. 4
 5... 288. 2. e
 6... 272. a
 10... 272. b, 304. a

JOEL.

- 1: 2... § 231. 4
 7... 281. 1. a (4)
 8... 257. 9. b
 9... 266. 2. b
 9, 13... 290. 2
 11... 248. 6. d
 12, 20... 266. 2. b
 14... 311. 1. a
 17... 24. b, 192. a
 20... 289. 4. a
 2: 1... 245. 1. a
 3... 269. 1. a
 5... 60. 3. b (1),
 257. 9. b
 6... 269. 2. a
 20... 283. a
 23... 276. a
 23-27... 277. b
 26... 280. 2, 283.
 a, 299. c
 4: 2... 312. 2. b
 4... 262. 1. a
 11... 91. d, 131. 1.
 273. a
 14... 296. 2. a
 15... 266. 4. a
 18... 285. 1

AMOS.

- 1: 4... § 284. f
 11... 104. e, 289. 5. c
 13... 125. 2
 2: 4... 119. 3
 3: 5... 281. 1. a (2)
 5, 6... 298. 2
 11... 86. a, 140. 2
 15... 158. 4
 4: 2... 167. 2, 284. e
 3... 86. b (2 pl.)
 4... 255. 4. a, 283. a
 5... 280. 3. a
 7... 245. 3. b, 267.
 4. a
 8... 255. 4. a
 5: 1... 287. 4
 3... 290. 1
 5... 281. 1. a (4)
 6... 275. 2. d
 7, 8... 282. a
 11... 92. b, 163. 3
 12... 257. 9. b
 15... 139. 3, 275. 1. c
 19... 248. 6. f, 277. a
 21... 269. 1. a
 21, 25... 24. b
 6: 2... 54. 2, 245. 1.
 a, 257. 1. a, 298. 2
 8... 262. 1. a
 8, 9... 277. b
 9... 306. b
 10... 245. 1, 279.
 c (4)
 12... 245. 2. b
 7: 1... 201. c
 4... 262. 1. a
 7... 309. 1. a
 17... 246. 1. a, 281.
 1. a (5)
 8: 4... 94. b, 232. 5. a
 8... 53. 2. a, 3. a,
 128
 9: 1... 105. a, 125. 1,
 245. 2. a
 2-4... 267. 1. d,
 306. c, 307. a
 3... 277. a
 5... 276. e

9: 8... § 94. *b*, 281. 1, *b*
 1... 245. 3. *a*

OBADIAH.

Ver. 3... § 294. *a*
 3, 20... 257. 2. *a*
 4... 160. 3, 280.
 3. *a*, 307. *a*
 6... 289. 5. *c*
 9... 185. *a*
 11... 19. 2. *a*, 45.
 2, 106. *a*
 13... 105. *b*, 246. 1. *a*
 16... 158. 4, 2. 9. *b*,
 281. 1. *c*, 302. *b*

JONAH.

1: 5... § 114, 266. 1.
c, 276. *a*
 10, 16... 285. 3. *a*
 11... 267. 1. *f*, 281.
 2. *b*
 14... 271. *b*, 274. *b*
 2: 1... 125. 2
 4... 276. *d*
 10... 61. 6. *a*
 3: 3... 257. 5, 264.
 2 (2) *d*
 4... 309. 3. *a*
 4: 1, 6... 285. 3. *a*
 2... 274. *b*, 283. *a*
 5... 267. 1. *f*
 6... 286. 2. *a*
 11... 22. *b*

MICAH.

1: 2... § 256. 2. *b*,
 294. *a*
 7... 92. *c*
 8... 151. 2, 153. 1,
 271. *a*
 9... 289. 1. *a*
 10... 53. 3. *a*
 11-16... 273
 14... 256. 3. *a*
 15... 166. 2
 16... 89 (f. s., m.
 pl.), 266. 4. *a*
 2: 3... 288. 2. *e*
 4... 141. 2, 245.
 3. *a*, 269. 2. *a*
 6... 245. 1. *a*, 289.
 6. *a*
 7... 230. 4. *a*, 252.
 1. *d*
 8... 88 (pl.), 257.
 9. *b*
 11... 307. *a*
 12... 92. *d*, 249. 2. *a*
 13... 266. 4. *a*, 276. *a*
 3: 1... 244. *b*
 4... 272. *a*
 12... 201. *a*, 248.
 5, 287. 5. *a*
 4: 6... 153. 2
 8... 111. 2. *b*, 258.
 1. *a*
 10... 160. 2
 10, 13... 159. 2
 12... 248. 6. *b*

5: 1... § 279. *b*
 2... 266. 1
 7... 275. 1. *a* (4),
 306
 8... 272. *a*
 6: 6... 267. 1. *e*
 8, 13... 283. *a*
 10... 57. 2 (1)
 12... 266. 1. *a*
 13... 139. 3
 13-15... 246. 1. *a*
 7: 3... 297. *b*
 4... 264. 2 (2), (2) *c*
 10... 35. 2, 174. 3,
 272. *a*
 11, 12... 252. 2. *c*
 12... 245. 2. *b*, 288.
 3. *a*
 16... 250. *b*
 17... 257. 9. *b*

NAHUM.

1: 3... § 13. *a*, 174.
 3, 217. 1. *c*, 297. *b*
 4... 152. 2, 276. *e*
 5... 250. *a*, 258.
 1. *a*, 311. 4
 8... 287. 2. *a*
 12... 140. 2
 13... 219. 1. *b*
 2: 1... 289. 5. *c*
 4... 219. 2. *c*
 6... 285. 2
 8... 245. 3. *a*
 9... 89 (m. pl.),
 219. 1. *a*
 11... 296. 3. *b*
 14... 219. 2. *c*
 3: 7... 93. *a*, 289. 2. *a*
 8... 148. 4, 300. *c*
 11... 112. 3, 179. 1
 12... 277. *a*, 306. *a*
 17... 24. *b*, 143. 1,
 201. *c*, 296. 3. *b*

HABAKKUK.

1: 5... § 281. 1. *c*
 6... 302. *a*
 8... 100. 2. *a* (2)
 bis
 10... 199. *b*, 276. *c*
 11... 73. 1, 252. 2. *a*
 12... 104. *j*
 13... 126. 1
 15... 112. 2
 16... 199. *b*
 17... 279. *c* (4)
 2: 1, 2... 276. *c*
 6... 289. 2. *a*, 302. *b*
 7... 163. 2
 8... 293. *a*
 10... 309. 1. *a*
 15... 257. 9. *b*, 280.
 3. *a*, 294. *a*, 309. 2
 17... 104. *g*, 141. 3
 19... 257. 6. *c*, 287.
 5. *a*
 3: 2... 275. 2. *a*
 3... 250. *a*
 3ff... 265. 3. *a* (4)
 3, 4, 12, 13... 269.
 2. *a*

3: 3, 7, ff... § 269. 2. *c*
 6... 99. 2. *a*, 276. *f*
 8... 256. 3. *a*
 9... 281. 1. *c*
 10... 219. 2. *c*, 269.
 2. *b*
 13... 280. 2, 284. *g*
 14... 267. 1. *b*
 15... 285. 4. *a*, 288.
 3. *a*
 16... 140. 1, 276. *e*
 19... 47

ZEPHANIAH.

1: 2... § 281. 1. *b*
 3... 250. *a*
 15... 296. 3. *b*
 17... 100. 2. *a* (1)
 2: 1... 281. 1. *c*
 2... 267. 1. *h* bis
 4... 126. 2
 9... 219. 1. *c*
 12... 246. 2
 13... 272. *a*
 14... 230. 4. *b*
 15... 39. 4. *a*
 3: 7... 283. 304
 9... 288. 2. *e*
 11... 125. 2
 14... 89 (f. s.), 111.
 3. *a*
 18... 150. 1
 19... 200, 249. 3. *b*
 20... 279. *d*

HAGGAI.

1: 1, 15... § 255. 2. *b*
 4... 231. 3, 252.
 1. *b*, 297. *a*
 2: 5... 284. *d*
 11... 287. 2. *a*
 15... 267. 1. *h*
 17... 284. *e*

ZECHARIAH.

1: 2... § 285. 3. *a*
 3... 277. *b*
 8... 288. 2. *a*
 9... 75. 1
 10... 252. 1. *d*
 13... 256. 2
 17... 159. 3
 2: 5... 309. 1. *a*
 8... 73. 2. *a*, 288.
 2. *e*
 13-15... 294. *a*
 3: 1... 106. *a*
 4... 280. 3. *a*
 7... 94. *e*, 153. 1
 9... 205. 5. *a*
 4: 2... 296. 1
 5... 261. 2
 7... 249. 3. *b*, 252.
 1. *c*
 10... 158. 2, 254. 4.
a, 256. 2. *a*, 283
 14... 279. *b*
 5: 4... 158. 4
 11... 162. 5
 6: 6... 250. *a*
 7... 96. *b*

6: 14... § 289. 1. *a*
 7: 1... 255. 2. *b*
 2... 276. *d*
 3... 280. 2
 5... 102. 2, 104. *l*.
 255. 2. *b*, 280. 3.
a, 281. 1. *a* (3),
 297. *a*
 7... 295
 9... 89 (m. pl.)
 10... 300. *b*
 14... 45. 5, 60. 3.
c, 92. *e*

8: 2... 285. 3
 3... 277. *b*
 6... 298. 3. *a*
 14, 15... 139. 1
 17... 111. 2. *e*, 284.
d, 300. *b*
 23... 271
 9: 5... 35. 2, 272. *a*,
 275. 2. *b*
 9... 291. *a*
 11... 297. *a*
 17... 295. *a*
 7: 6... 153. 3
 7... 272. *a*
 11: 4... 257. 6
 5... 57. 2 (3) *a*,
 104. *g*, 111. 2. *c*,
 235. *c*, 289. 2. *a*
 7... 224. 1. *a*
 8... 119. 1
 10... 140. 5
 13... 254. 4. *a*, 257.
 2. *a*
 17... 61. 6. *a*, 281.
 1. *a* (5)
 4... 248. 3. *a*
 7... 267. 1. *f*
 10... 280. 3. *a*, 300
a, 301. *b*
 11... 55. 2. *a*
 12-14... 296. 3. *a*
 13: 1-6... 277. *a*
 4... 168. 2
 6... 285. 3. *a*
 14: 2... 45. 2, 91. *c*
 5... 201. *c*
 10... 158. 3, 255. 1. *a*
 12... 289. 2. *a*

MALACHI.

1: 6... § 248. 6. *d*,
 257. 9. *b*, 267.
 3. 3. *a*
 7... 106. *a*, 127.
 2, 309. 2
 7, 12... 246. 2
 11... 95. *a*, 245. 3. *a*
 13... 24. *a*, 75. 1,
 298. 3. *a*
 14... 54. 1, 207. *b*
 7... 245. 2. *b*
 2: 13... 280. 1. *a*, 287.
 3. *a*
 14... 86. *b* (2 m.)
 15... 245. 2. *d*, 298.
 3. *a*
 15, 16... 277. *b*
 16... 279. *b*
 3: 7... 275. 2. *c*
 9... 140. 2
 19... 119. 1
 20... 158. 2

INDEX III

HEBREW GRAMMATICAL TERMS.

- | | | |
|---|---|---|
| <p>אָהָרִי 13.
 אֹת גְּרוּזִית 7. 1.
 אוֹתוֹת 2.
 אוֹתוֹת הַשְּׁמוֹשׁ 7. 3.
 אוֹתוֹת שְׂרָשִׁיזוֹת 7. 3.
 אֵיתָן מִשָּׂה וְכֹלֵב 7. 3.
 אַמֶּת 31.
 אֲנִי שְׁלֵמָה כּוֹתֵב 7. 3. <i>a.</i>
 בְּגַד כְּפֹת 21. 1.
 בִּינּוּי 85. 1. <i>a.</i>
 בִּינּוּיִם 76. 1.
 בְּעִיָּא 45. 4. <i>a.</i>
 הַגֵּשׁ הַזֶּקֶק 23. 1.
 הַגֵּשׁ קָל 21. 1.
 הָא הַדְּרִיקָה 230. 1.
 הָא הַשְּׂאֵלָה 231. 1.
 הָאֲמֵתוּי 7. 3.
 וְגוֹמֵר 9. 1.
 וְהַשְּׂפִיף 99. 1.
 זָכָר 198.
 חֲטָף 16. 3. <i>a.</i>
 חִירוֹק 45. 4. <i>a.</i>
 טֵעָם 28.
 צְבָדִים 76. 2.
 צְבָדִיִּים 71. <i>c.</i></p> | <p>כֶּשֶׁתִּיל אֵב הַמוֹן 7. 3. <i>a.</i>
 כְּתִיב 46
 כְּתִיב וְלֹא קָרִי 46.
 לְשׁוֹן יְהוּד 201.
 לְשׁוֹן רַבִּים 201.
 לְשׁוֹן שְׁנַיִם 201.
 לְתַפְאֶרֶת הַקְּרִיאָה 24.
 מֵאֲרִיף 45. 4. <i>a.</i>
 מְדַבֵּר 71. <i>c.</i>
 מוֹכֶרֶת 214.
 מַלְיִם 70. <i>a.</i>
 מְלָכִים 28.
 מַלְעִיל 32.
 מַלְדַּע 32.
 מְסוּרָה 10. 46.
 מִפְרִק 26.
 מְקוֹר 85. 1. <i>a.</i>
 מִקְפָּה 43.
 מִשָּׂה כֹתֵב אֵלֵינוּ 7. 3. <i>a.</i>
 מִתַּג 44.
 נְגִינּוֹת 28. <i>b.</i>
 נָח 16. 2.
 נִמְצָא 71. <i>c.</i>
 נִסְמָף 214.
 נִסְתָּר 71. <i>c.</i></p> | <p>נָע 16. 2.
 נִקְבָּה 198.
 נִקְרִים 2.
 סוּף פְּסִיק 36. 1.
 סְמוּף 214.
 עֲבָדִים 28.
 עֵבֶר 85. 1. <i>a.</i>
 עֲתִיד 85. 1. <i>a.</i>
 פְּעַל יוֹצֵא 284. <i>f.</i>
 פְּעַל יוֹצֵא לְשִׁלּוּשֵׁי 284. <i>f.</i>
 פְּעַל יוֹצֵא לְשֵׁנִי 284. <i>f.</i>
 פְּעַל עוֹמֵד 284. <i>f.</i>
 פְּעָלִים 70. <i>a.</i>
 צוּרִי 85. 1. <i>a.</i>
 קָרִי 46.
 קָרִי וְלֹא כְּתִיב 46.
 רְפָה 27.
 שָׂאֵל הוֹן מִכְתָּבִי 7. 3. <i>a.</i>
 שָׂבָא 16. 1.
 שְׁלוּמֵי אֵד תְּבַנֶּה 7. 3. <i>a.</i>
 שֵׁם אֵלֵיהוּ נִכְתָּב 7. 3. <i>a.</i>
 שְׁמוֹת 70. <i>a.</i>
 שְׁמוֹת הַמְּסַפֵּר 224. 1.
 שְׁמֵלֵאכְתּוּ בֵּינָהּ 7. 3. <i>a.</i>
 תְּנִיעוֹת 12.</p> |
|---|---|---|

Names of the letters § 2, their signification § 5. *b.*

Names of the vowels § 12, their signification § 12. *b.*

Names of the accents § 29, their signification § 29. *b.*

Names of the verbal species § 76. 1. 2.

Designations of imperfect verbs § 76. 3.

I. PARADIGM. PERSONAL PRONOUNS, § 71.

SINGULAR.		PLURAL	
1. I	אֲנִי, אַנְלִי	We	אֲנֵנוּ, אַנְנוּ, אַנְנֵנוּ
2. {	Thou <i>m.</i> אַתָּה, אַתָּה	Ye <i>m.</i>	אַתֶּם
	Thou <i>f.</i> אַתְּ, אַתְּ	Ye <i>f.</i>	אַתְּנָה, אַתְּנָה
3. {	He	They <i>m.</i>	הֵם, הֵמָּה
	She	They <i>f.</i>	הֵנָּה, הֵנָּה

SUFFIXES, §§ 72, 101, 219.

Simple	With union Vowels of Verbs	With Sing. Nouns	With Dual and Plur. Nouns
1 <i>c.</i> י, יְ	יְ, יְ	יְ (יְ)	יְ
<i>pl.</i> נוּ	נוּ	נוּ	יְנוּ (נוּ)
2 <i>m.</i> הָ (הָ), הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)
<i>pl.</i> כֶּם			יְכֶם
2 <i>f.</i> הָ (הָ)	הָ, הָ	הָ, הָ	הָ
<i>pl.</i> כֶּן			יְכֶן
3 <i>m.</i> הוּ, הוּ	הוּ, הוּ	הוּ (הוּ)	יְהוּ (הוּ)
<i>pl.</i> ם (מוּ)	ם, ם	ם	יְהֶם (יְמוּ)
3 <i>f.</i> הָ	הָ	הָ	הָ
<i>pl.</i> ךְּ (הָ)	ךְּ	ךְּ	יְךְּ

DEMONSTRATIVE, § 73.

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

RELATIVE, § 74.

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

INTERROGATIVE AND INDEFINITE, § 75.

מִי *who?* or *whoever.* — מַה (מַה, מַה) *what?* or *whatever.*

II. PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET. (PERF.)	3 m.	קָטַל	נִקְטַל	קִטַּל	קִטַּל
	3 f.	קָטְלָה	נִקְטְלָה	קִטְלָה	קִטְלָה
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קִטַּלְתָּ	קִטַּלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ	קִטַּלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קִטַּלְתִּי	קִטַּלְתִּי
	Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קִטְלוּ	קִטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קִטַּלְתֶּם	קִטַּלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן	קִטַּלְתֶּן
	1 c.	קָטַלְנִי	נִקְטַלְנִי	קִטַּלְנִי	קִטַּלְנִי
INFIN.	absol.	קָטֹל	הִקְטִיל	קִטֹּל	קִטֹּל
	constr.	קָטֹל	הִקְטִיל	קִטֹּל	(קָטֹל)
FUT. (IMPF.)	3 m.	יִקְטֹל	יִקְטָל	יִקְטֹל	יִקְטָל
	3 f.	תִּקְטָל	תִּקְטָל	תִּקְטָל	תִּקְטָל
	2 m.	תִּקְטֹל	תִּקְטָל	תִּקְטָל	תִּקְטָל
	2 f.	תִּקְטָלִי	תִּקְטָלִי	תִּקְטָלִי	תִּקְטָלִי
	1 c.	אִקְטֹל	אִקְטָל	אִקְטֹל	אִקְטָל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
1 c.	נִקְטֹל	נִקְטָל	נִקְטֹל	נִקְטָל	
IMPER.	2 m.	קָטֹל	הִקְטִיל	קִטֹּל	
	2 f.	קָטְלִי	הִקְטִילִי	קִטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטִילוּ	קִטְלוּ	wanting
	2 f.	קָטַלְנָה	הִקְטִילְנָה	קִטַּלְנָה	
PART.	act.	קָטֵל		בִּקְטֵל	
	pass.	קָטוּל	נִקְטָל		מִקְטָל

III. PARADIGM OF THE PERFECT

		SINGULAR.				
		1 com.	2 masc.	2 fem.	3 masc.	3 fem.
KAL PRETERITE OR PERFECT.						
SING.	3 masc.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֵּהוּ } קָטַלְתֵּהָ }	קָטַלְתָּ
	3 fem.	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתֵּהוּ } קָטַלְתֵּהָ }	קָטַלְתְּ
	2 masc.	קָטַלְתָּ } קָטַלְתָּ }	—	—	קָטַלְתֵּהוּ } קָטַלְתֵּהוּ }	קָטַלְתָּ
	2 fem.	קָטַלְתְּ } קָטַלְתְּ }	—	—	קָטַלְתֵּהוּ } קָטַלְתֵּהוּ }	קָטַלְתְּ
	1 com.	—	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתֵּהוּ } קָטַלְתֵּהוּ }	קָטַלְתָּ
PLUR.	3 com.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֵּהוּ } קָטַלְתֵּהוּ }	קָטַלְתֶּם
	2 masc.	קָטַלְתֶּם	—	—	קָטַלְתֵּהוּ } קָטַלְתֵּהוּ }	קָטַלְתֶּם
	1 com.	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֵּהוּ } קָטַלְתֵּהוּ }	קָטַלְתֶּם
INFINITIVE.		קָטַלְתָּ } קָטַלְתְּ }	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֵּהוּ	קָטַלְתֵּהָ
FUTURE OR IMPERFECT.						
SING.	3 masc.	יִקְטַלְתָּ } יִקְטַלְתְּ }	יִקְטַלְתָּ } יִקְטַלְתְּ }	יִקְטַלְתָּ	יִקְטַלְתֵּהוּ } יִקְטַלְתֵּהָ }	יִקְטַלְתָּ } יִקְטַלְתְּ }
PLUR.	3 masc.	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֵּהוּ } יִקְטַלְתֵּהוּ }	יִקְטַלְתֶּם
IMPERATIVE.						
SING.	2 masc.	קָטַלְתָּ	—	—	קָטַלְתֵּהוּ	קָטַלְתֵּהָ
PIEL PRETERITE OR PERFECT.						
SING.	3 masc.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֵּהוּ	קָטַלְתֵּהָ
HIPHL PRETERITE OR PERFECT.						
SING.	3 masc.	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתְּ	הִקְטַלְתֵּהוּ	הִקְטַלְתֵּהָ

VERBS WITH SUFFIXES, § 101.

1 com.	PLURAL.			
	2 masc.	2 fem.	3 masc.	3 fem.
קָטְלוּ	קָטְלוּכֶם	קָטְלוּנָן	קָטְלוּם	קָטְלוּן
קָטְלוּתָנּוּ	קָטְלוּתְכֶם	קָטְלוּתְנָן	קָטְלוּתָם	קָטְלוּתָן
קָטְלוּתָנּוּ	—	—	קָטְלוּתָם	קָטְלוּתָן
קָטְלוּתָנּוּ	—	—	קָטְלוּתָיִם	קָטְלוּתָיִן
—	קָטְלוּתָיִכֶם	קָטְלוּתָיִנָּן	קָטְלוּתָיִם	קָטְלוּתָיִן
קָטְלוּנוּ	קָטְלוּכֶם	קָטְלוּנָן	קָטְלוּם	קָטְלוּן
קָטְלוּתָנּוּ	—	—	קָטְלוּתָם	קָטְלוּתָן
—	קָטְלוּנוּכֶם	קָטְלוּנוּנָן	קָטְלוּנוּם	קָטְלוּנוּן
קָטְלוּנוּ	קָטְלוּכֶם	קָטְלוּנָן	קָטְלוּם	קָטְלוּן
יִקְטְלוּנוּ } יִקְטְלוּנוּ } יִקְטְלוּנוּ	יִקְטְלוּכֶם } יִקְטְלוּכֶם } יִקְטְלוּכֶם	יִקְטְלוּנָן } יִקְטְלוּנָן } יִקְטְלוּנָן	יִקְטְלוּם } יִקְטְלוּם } יִקְטְלוּם	יִקְטְלוּן } יִקְטְלוּן } יִקְטְלוּן
קָטְלוּנוּ	—	—	קָטְלוּם	
קָטְלוּנוּ	קָטְלוּכֶם	קָטְלוּנָן	קָטְלוּם	קָטְלוּן
הִקְטְלוּנוּ	הִקְטְלוּכֶם	הִקְטְלוּנָן	הִקְטְלוּם	הִקְטְלוּן

IV. PARADIGM OF PE GUTTURAL VERBS, § 108.

		KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL (fut. a)	
PRET. (PERF.)	3 m.	עָמַד	נִעְמַד	הִעְמַד	הִעְמַד	יָקִים	
	3 f.	עָמְדָה	נִעְמְדָה	הִעְמְדָה	הִעְמְדָה	תִּקְוֶה	
	2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הִעְמַדְתָּ	תִּקְוֶה	
	2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הִעְמַדְתְּ	תִּקְוֶה	
	1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הִעְמַדְתִּי	אֶקְוֶה	
	Plur.	3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמְדוּ	הִעְמְדוּ	יִקְוּוּ
		2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הִעְמַדְתֶּם	תִּקְוֶה
		2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הִעְמַדְתֶּן	תִּקְוֶה
		1 c.	עָמַדְנוּ	נִעְמַדְנוּ	הִעְמַדְנוּ	הִעְמַדְנוּ	נִקְוֶה
INFIN. Absol.		עָמַד	הִעְמַד	הִעְמַד	הִעְמַד		
	Constr.	עֹמֵד	הִעְמֵד	הִעְמִיד	הִעְמִיד		
FUT. (IMPF.)	3 m.	יִעְמַד	יִעְמַד	יִעְמִיד	יִעְמַד	יָקִים	
	3 f.	תִּעְמַד	תִּעְמַד	תִּעְמִיד	תִּעְמַד	תִּקְוֶה	
	2 m.	תִּעְמַד	תִּעְמַד	תִּעְמִיד	תִּעְמַד	תִּקְוֶה	
	2 f.	תִּעְמְדִי	תִּעְמְדִי	תִּעְמִדִי	תִּעְמְדִי	תִּקְוֶה	
	1 c.	אֶעְמַד	אֶעְמַד	אֶעְמִיד	אֶעְמַד	אֶקְוֶה	
	Plur.	3 m.	יִעְמְדוּ	יִעְמְדוּ	יִעְמִדוּ	יִעְמְדוּ	יִקְוּוּ
		3 f.	תִּעְמְדְנָה	תִּעְמְדְנָה	תִּעְמִדְנָה	תִּעְמְדְנָה	תִּקְוֶה
		2 m.	תִּעְמְדוּ	תִּעְמְדוּ	תִּעְמִדוּ	תִּעְמְדוּ	תִּקְוֶה
		2 f.	תִּעְמְדְנָה	תִּעְמְדְנָה	תִּעְמִדְנָה	תִּעְמְדְנָה	תִּקְוֶה
1 c.		נִעְמַד	נִעְמַד	נִעְמִיד	נִעְמַד	נִקְוֶה	
IMPER.	2 m.	עָמַד	הִעְמַד	הִעְמַד		יָקִים	
	2 f.	עָמְדִי	הִעְמְדִי	הִעְמִדִי	wanting	תִּקְוֶה	
	Plur.	2 m.	עָמְדוּ	הִעְמְדוּ	הִעְמִדוּ		תִּקְוֶה
		2 f.	עָמְדְנָה	הִעְמְדְנָה	הִעְמִדְנָה		תִּקְוֶה
PART. Act.		עֹמֵד		הִעְמִיד			
	Pass.	עֹמֵד	נִעְמַד		הִעְמַד		

V. PARADIGM OF AYIN GUTTURAL VERBS, § 116.

		KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.	
PRET. (PERF.)	3 m.	פָּאַל	נִפְּאַל	פִּיַּאֵל	פִּיַּאַל	הִתְפַּאַל	
	3 f.	פִּיַּאַלָּה	נִפְּאַלָּה	פִּיַּאַלָּה	פִּיַּאַלָּה	הִתְפַּאַלָּה	
	2 m.	פִּיַּאַלְתָּ	נִפְּאַלְתָּ	פִּיַּאַלְתָּ	פִּיַּאַלְתָּ	הִתְפַּאַלְתָּ	
	2 f.	פִּיַּאַלְתְּ	נִפְּאַלְתְּ	פִּיַּאַלְתְּ	פִּיַּאַלְתְּ	הִתְפַּאַלְתְּ	
	1 c.	פִּיַּאַלְתִּי	נִפְּאַלְתִּי	פִּיַּאַלְתִּי	פִּיַּאַלְתִּי	הִתְפַּאַלְתִּי	
	Plur.	3 c.	פִּיַּאַלוּ	נִפְּאַלוּ	פִּיַּאַלוּ	פִּיַּאַלוּ	הִתְפַּאַלוּ
		2 m.	פִּיַּאַלְתֶּם	נִפְּאַלְתֶּם	פִּיַּאַלְתֶּם	פִּיַּאַלְתֶּם	הִתְפַּאַלְתֶּם
		2 f.	פִּיַּאַלְתֶּן	נִפְּאַלְתֶּן	פִּיַּאַלְתֶּן	פִּיַּאַלְתֶּן	הִתְפַּאַלְתֶּן
1 c.		פִּיַּאַלְנוּ	נִפְּאַלְנוּ	פִּיַּאַלְנוּ	פִּיַּאַלְנוּ	הִתְפַּאַלְנוּ	
INFIN. Absol.		פִּיַּאֵל	הִתְפַּאַל	פִּיַּאֵל		הִתְפַּאַל	
	Constr.	פִּיַּאֵל	הִתְפַּאַל	פִּיַּאֵל		הִתְפַּאַל	
FUT. (IMPF.)	3 m.	יִפְּאַל	יִתְפַּאַל	יִפְּאַל	יִפְּאַל	יִתְפַּאַל	
	3 f.	תִּפְּאַל	תִּתְפַּאַל	תִּפְּאַל	תִּפְּאַל	תִּתְפַּאַל	
	2 m.	תִּפְּאַלְ	תִּתְפַּאַלְ	תִּפְּאַלְ	תִּפְּאַלְ	תִּתְפַּאַלְ	
	2 f.	תִּפְּאַלִּי	תִּתְפַּאַלִּי	תִּפְּאַלִּי	תִּפְּאַלִּי	תִּתְפַּאַלִּי	
	1 c.	אֶפְּאַל	אֶתְפַּאַל	אֶפְּאַל	אֶפְּאַל	אֶתְפַּאַל	
	Plur.	3 m.	יִפְּאַלוּ	יִתְפַּאַלוּ	יִפְּאַלוּ	יִפְּאַלוּ	יִתְפַּאַלוּ
		3 f.	תִּפְּאַלְנָה	תִּתְפַּאַלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּתְפַּאַלְנָה
		2 m.	תִּפְּאַלְוּ	תִּתְפַּאַלְוּ	תִּפְּאַלְוּ	תִּפְּאַלְוּ	תִּתְפַּאַלְוּ
2 f.		תִּפְּאַלְנָה	תִּתְפַּאַלְנָה	תִּפְּאַלְנָה	תִּפְּאַלְנָה	תִּתְפַּאַלְנָה	
1 c.	נִפְּאַל	נִתְפַּאַל	נִפְּאַל	נִפְּאַל	נִתְפַּאַל		
IMPER.	2 m.	פִּיַּאֵל	הִתְפַּאַל	פִּיַּאֵל		הִתְפַּאַל	
	2 f.	פִּיַּאַלִּי	הִתְפַּאַלִּי	פִּיַּאַלִּי	wanting	הִתְפַּאַלִּי	
	Plur.	2 m.	פִּיַּאַלוּ	הִתְפַּאַלוּ	פִּיַּאַלוּ		הִתְפַּאַלוּ
		2 f.	פִּיַּאַלְנָה	הִתְפַּאַלְנָה	פִּיַּאַלְנָה		הִתְפַּאַלְנָה
PART.	Act.	פִּיַּאֵל		מִפְּאַל		מִתְפַּאַל	
	Pass.	פִּיַּאֵל	מִפְּאַל		מִפְּאַל		

VI. PARADIGM OF LAMEDH GUTTURAL VERBS, § 123.

		KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.	
PRET. (PERF.)	3 m.	שָׁלַח	נִשְׁלַח	שָׁלַח	הִשְׁלִיחַ	הִשְׁתַּלַּח	
	3 f.	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלַּחָה	
	2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ	
	2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ	
	1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי	
	Plur.	3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלַּחוּ
		2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
		2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
	1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ	
INFIN. Absol.		שְׁלֹחַ	נִשְׁלַחַ	שִׁלַּחַ	הִשְׁלִיחַ	—	
	Constr.	שֹׁלֵחַ	הַשֹּׁלֵחַ	שֹׁלֵחַ	הַשֹּׁלְיָחַ	הַשֹּׁתַלְּמֵחַ	
FUT. (IMPF.)	3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח	
	3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח	
	2 m.	תִּשְׁלַחְ	תִּשְׁלַחְ	תִּשְׁלַחְ	תִּשְׁלַיְחַ	תִּשְׁתַּלַּחְ	
	2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי	
	1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח	
	Plur.	3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלַּחוּ
		3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַיְחְנָה	תִּשְׁתַּלַּחְנָה
		2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלַּחוּ
		2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַיְחְנָה	תִּשְׁתַּלַּחְנָה
		1 c.	נִשְׁלַחַ	נִשְׁלַחַ	נִשְׁלַחַ	נִשְׁלִיחַ	נִשְׁתַּלַּחַ
IMPER.	2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח	הִשְׁלַח	הִשְׁתַּלַּח	
	2 f.	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי	הִשְׁלַחִי	הִשְׁתַּלַּחִי	
	Plur.	2 m.	שְׁלְחוּ	הִשְׁלְחוּ	שְׁלְחוּ	הִשְׁלְחוּ	הִשְׁתַּלַּחוּ
		2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. Act.		שֹׁלֵחַ		בִּשְׁלִיחַ	מִשְׁלִיחַ	מִשְׁתַּלְּמֵחַ	
	P'uss.	שֹׁלֵחַ	נִשְׁלַחַ				

VII. PARADIGM OF PE NUN VERBS, § 129.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.	
PRET. (PERF.)	3 m.	כָּתַשׁ	כָּתַשׁ	הִכְתִּישׁ	הִכְתִּישׁ	כָּתַחַן	
	3 f.	כָּתְּשָׁה	כָּתְּשָׁה	הִכְתִּישָׁה	הִכְתִּישָׁה	כָּתְּחָה	
	2 m.	כָּתַשְׁתָּ	כָּתַשְׁתָּ	הִכְתִּישְׁתָּ	הִכְתִּישְׁתָּ	כָּתַחְתָּ	
	2 f.	כָּתַשְׁתְּ	כָּתַשְׁתְּ	הִכְתִּישְׁתְּ	הִכְתִּישְׁתְּ	כָּתַחְתְּ	
	1 c.	כָּתַשְׁתִּי	כָּתַשְׁתִּי	הִכְתִּישְׁתִּי	הִכְתִּישְׁתִּי	כָּתַחְתִּי	
	Plur.	3 c.	כָּתְּשׂוּ	כָּתְּשׂוּ	הִכְתִּישׁוּ	הִכְתִּישׁוּ	כָּתְּחֻוּ
		2 m.	כָּתַשְׁתֶּם	כָּתַשְׁתֶּם	הִכְתִּישְׁתֶּם	הִכְתִּישְׁתֶּם	כָּתַחְתֶּם
2 f.		כָּתַשְׁתֶּן	כָּתַשְׁתֶּן	הִכְתִּישְׁתֶּן	הִכְתִּישְׁתֶּן	כָּתַחְתֶּן	
1 c.		כָּתַשְׁנוּ	כָּתַשְׁנוּ	הִכְתִּישְׁנוּ	הִכְתִּישְׁנוּ	כָּתַחְנוּ	
INFIN. Absol.		כָּתוּשׁ	הִכְתֵּשׁ	הִכְתֵּשׁ	הִכְתֵּשׁ	כָּתוּחַן	
Constr.		כְּתוּשׁ	הִכְתֵּשׁ	הִכְתִּישׁ		כַּחַת	
FUT. (IMPF.)	3 m.	יִכְתֹּשׁ	יִכְתֹּשׁ	יִכְתִּישׁ	יִכְתֹּשׁ	יִכְתֹּחַן	
	3 f.	תִּכְתֹּשׁ	תִּכְתֹּשׁ	תִּכְתִּישׁ	תִּכְתֹּשׁ	תִּכְתֹּחַן	
	2 m.	תִּכְתֹּשׁ	תִּכְתֹּשׁ	תִּכְתִּישׁ	תִּכְתֹּשׁ	תִּכְתֹּחַן	
	2 f.	תִּכְתְּשִׁי	תִּכְתְּשִׁי	תִּכְתִּישִׁי	תִּכְתְּשִׁי	תִּכְתְּחִי	
	1 c.	אִכְתֹּשׁ	אִכְתֹּשׁ	אִכְתִּישׁ	אִכְתֹּשׁ	אִכְתֹּחַן	
	Plur.	3 m.	יִכְתְּשׂוּ	יִכְתְּשׂוּ	יִכְתִּישׁוּ	יִכְתְּשׂוּ	יִכְתְּחֻוּ
		3 f.	תִּכְתְּשׂוּהָ	תִּכְתְּשׂוּהָ	תִּכְתְּשׂוּהָ	תִּכְתְּשׂוּהָ	(תִּכְתְּחֻוּהָ)
		2 m.	תִּכְתְּשׂוּ	תִּכְתְּשׂוּ	תִּכְתִּישׁוּ	תִּכְתְּשׂוּ	תִּכְתְּחֻוּ
		2 f.	תִּכְתְּשׂוּהָ	תִּכְתְּשׂוּהָ	תִּכְתְּשׂוּהָ	תִּכְתְּשׂוּהָ	(תִּכְתְּחֻוּהָ)
1 c.		נִכְתֹּשׁ	נִכְתֹּשׁ	נִכְתִּישׁ	נִכְתֹּשׁ	נִכְתֹּחַן	
IMPER.	2 m.	כְּתֹשׁ	הִכְתֵּשׁ	הִכְתֵּשׁ		כַּחַן	
	2 f.	כְּתִישִׁי	הִכְתְּשִׁי	הִכְתִּישִׁי	wanting	כְּתִיחִי	
	Plur.	2 m.	כְּתֹשׁוּ	הִכְתְּשׂוּ	הִכְתִּישׁוּ		כַּחֻוּ
		2 f.	כְּתִישׂוּהָ	הִכְתְּשׂוּהָ	הִכְתִּישׂוּהָ		(כְּתִיחֻוּהָ)
PART. Act.		כֹּתֵשׁ		מִכְתִּישׁ		כֹּתֵחַן	
	Pass.	כֹּתֵשׁ	כֹּתֵשׁ		מִכְתֵּשׁ	כֹּתֵחַן	

VIII. PARADIGM OF AYIN

		KAL.	NIPHAL.	PIEL.	
PRET. (PERF.)	3 m.	קָיַב	קִיב	קִיַּב	
	3 f.	קָיַבְתְּ	קִיבְתִי	קִיַּבְתְּ	
	2 m.	(קָיַבְתָּ)	קִיבֹתָ	קִיַּבְתָּ	
	2 f.	(קָיַבְתְּ)	קִיבֹתְּ	קִיַּבְתְּ	
	1 c.	קָיַבְתִּי	קִיבֹתִי	קִיַּבְתִּי	
	Plur.	3 c.	קָיַבּוּ	קִיבוּ	קִיַּבּוּ
		2 m.	(קָיַבְתֶּם)	קִיבוּתְּם	קִיַּבְתֶּם
		2 f.	(קָיַבְתֶּן)	קִיבוּתְּנָן	קִיַּבְתֶּן
		1 c.	קָיַבְנוּ	קִיבוּנוּ	קִיַּבְנוּ
INFIN. Absol.		קָיַב	קִיב	קִיַּב	
	Constr.	קָיַבְתִּי	קִיבְתִי	קִיַּבְתִּי	
FUT. (IMPF.)	3 m.	יִקַּב	יִקֵּב	יִקַּיֵּב	
	3 f.	תִּקַּבְתְּ	תִּקֵּבְתִי	תִּקַּיֵּבְתְּ	
	2 m.	תִּקַּבְתָּ	תִּקֵּבְתָּ	תִּקַּיֵּבְתָּ	
	2 f.	תִּקַּבְתְּ	תִּקֵּבְתְּ	תִּקַּיֵּבְתְּ	
	1 c.	אִקַּב	אִקֵּב	אִקַּיֵּב	
	Plur.	3 m.	יִקַּבּוּ	יִקֵּבּוּ	יִקַּיֵּבּוּ
		3 f.	תִּקַּבְתֶּן	תִּקֵּבְתֶנָּה	תִּקַּיֵּבְתֶּן
		2 m.	תִּקַּבּוּ	תִּקֵּבּוּ	תִּקַּיֵּבּוּ
		2 f.	תִּקַּבְתֶּן	תִּקֵּבְתֶנָּה	תִּקַּיֵּבְתֶּן
1 c.		נִקַּב	נִקֵּב	נִקַּיֵּב	
IMPER.	2 m.	קִיב	קִיַּב	קִיַּב	
	2 f.	קִיבִי	קִיַּבִּי	קִיַּבִּי	
	Plur.	2 m.	קִיבוּ	קִיַּבּוּ	קִיַּבּוּ
		2 f.	קִיבְתִי	קִיַּבְתִּי	קִיַּבְתִּי
PART. Act.		קִיַּב		קִיַּב	
	Pass.	קִיבִיב	קִיבִיב		

DOUBLED VERBS, § 133.

HIPHAL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוֹסֵב	הִסְתַּוֵּב	סָּבַח
הִסְבִּיחַ	הוֹסְבִּיחַ	הִסְתַּוֵּבַח	סָּבַחַח
הִסְבִּיחַתָּ		הִסְתַּוֵּבַחְתָּ	סָּבַחְתָּ
הִסְבִּיחַתְּ		הִסְתַּוֵּבַחְתְּ	סָּבַחְתְּ
הִסְבִּיחֵי		הִסְתַּוֵּבַחְתֵּי	סָּבַחְתֵּי
הִסְבִּיחוּ	הוֹסְבוּ	הִסְתַּוֵּבוּ	סָּבְחוּ
הִסְבִּיחוּם		הִסְתַּוֵּבוּם	סָּבְחוּם
הִסְבִּיחוּן		הִסְתַּוֵּבוּן	סָּבְחוּן
הִסְבִּיחוּנוּ		הִסְתַּוֵּבוּנוּ	סָּבְחוּנוּ
הִסָּב			סָּבַחְךָ
הִסָּב		הִסְתַּוֵּב	סָּבַחְךָ
יָסַב	יֹסֵב	יִסְתַּוֵּב	יִסְבַּחְךָ
תָּסַב	תּוֹסֵב	תִּסְתַּוֵּב	תִּסְבַּחְךָ
תָּסַב	תּוֹסֵב	תִּסְתַּוֵּב	תִּסְבַּחְךָ
תָּסְבִי	תּוֹסְבִי	תִּסְתַּוֵּבִי	תִּסְבַּחְלִי
אָסַב	אֹסֵב	אִסְתַּוֵּב	אִסְבַּחְךָ
יָסְבוּ	יֹסְבוּ	יִסְתַּוֵּבוּ	יִסְבְּחוּ
תָּסְבִינָה		תִּסְתַּוֵּבְנָה	תִּסְבְּכִנָּה
תָּסְבוּ	תּוֹסְבוּ	תִּסְתַּוֵּבוּ	תִּסְבְּכוּ
תָּסְבִינָה		תִּסְתַּוֵּבְנָה	תִּסְבְּכִנָּה
נָסַב	נֹסֵב	נִסְתַּוֵּב	נִסְבַּחְךָ
הִסָּב		הִסְתַּוֵּב	סָּבַחְךָ
הִסְבִּי	wanting	הִסְתַּוֵּבִי	סָּבַחְלִי
הִסְבִּיחוּ		הִסְתַּוֵּבוּ	סָּבְחוּ
הִסְבִּיחֵינָה		הִסְתַּוֵּבְנָה	סָּבְכִנָּה
מִסָּב		מִסְתַּוֵּב	מִסְבַּחְךָ
	מִיֹּסֵב		

IX. PARADIGM OF AYIN VAV

		KAL.	NIPHAL.	PIEL.	PUAL.	
PRET. (PERF.)	3 m.	קָם	נָקָם	קוּמָם	קוּמָם	
	3 f.	קָמָה	נָקָמָה	קוּמְמָה	קוּמְמָה	
	2 m.	קָמִיתָ	נָקָמִיתָ	קוּמְמִיתָ	קוּמְמִיתָ	
	2 f.	קָמִיתְּ	נָקָמִיתְּ	קוּמְמִיתְּ	קוּמְמִיתְּ	
	1 c.	קָמִיתִי	נָקָמִיתִי	קוּמְמִיתִי	קוּמְמִיתִי	
	Plur.	3 c.	קָמוּ	נָקָמוּ	קוּמְמוּ	קוּמְמוּ
		2 m.	קָמִיתֶם	נָקָמִיתֶם	קוּמְמִיתֶם	קוּמְמִיתֶם
		2 f.	קָמִיתְּן	נָקָמִיתְּן	קוּמְמִיתְּן	קוּמְמִיתְּן
		1 c.	קָמִינוּ	נָקָמִינוּ	קוּמְמִינוּ	קוּמְמִינוּ
INFIN. Absol.		קוּם	הִקָּוֶם			
	Constr.	קוּם	הִקָּוֶם	קוּמָם		
FUT. (IMPF.)	3 m.	יָקוּם	יִקָּוֶם	יָקוּמָם	יָקוּמָם	
	3 f.	תָּקוּם	תִּקָּוֶם	תָּקוּמִם	תָּקוּבִים	
	2 m.	תָּקוּם	תִּקָּוֶם	תָּקוּמִם	תָּקוּבִים	
	2 f.	תָּקוּמִי	תִּקָּוּמִי	תָּקוּמִי	תָּקוּבִי	
	1 c.	אָקוּם	אִקָּוֶם	אָקוּמִם	אָקוּבִים	
	Plur.	3 m.	יָקוּמוּ	יִקָּוּמוּ	יָקוּמוּ	יָקוּמוּ
		3 f.	תָּקוּמְיֶנָּה	תִּקָּוּמְיֶנָּה	תָּקוּמְיֶנָּה	תָּקוּבְיֶנָּה
		2 m.	תָּקוּמוּ	תִּקָּוּמוּ	תָּקוּמוּ	תָּקוּבִי
		2 f.	תָּקוּמְיֶנָּה	תִּקָּוּמְיֶנָּה	תָּקוּמְיֶנָּה	תָּקוּבְיֶנָּה
1 c.	נָקוּם	נִקָּוֶם	נָקוּמִם	נָקוּמִם		
IMPER.	2 m.	קוּם	הִקָּוֶם	קוּמָם		
	2 f.	קוּמִי	הִקָּוּמִי	קוּמְמִי	wanting	
	Plur.	2 m.	קוּמוּ	הִקָּוּמוּ	קוּמְמוּ	
		2 f.	לָמְנָה	הִקָּוּמְנָה	קוּמְמְנָה	
PART. Act.		קָם		מְקוּמָם		
	Pass.	קוּם	נָקָם		מְקוּמָם	

AND AYIN YODH VERBS, § 154.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL.	
הָלִים	הוּלָם	הִתְקוּלָם	רָב	
הִלְמָה	הוּקְמָה	הִתְקוּלְמָה	רָבָה	
הִקְיִמוּת	(הוּלְמָת)	הִתְקוּלְמָת	רָבַת	רִיבוּת
הִקְיִמוּת	(הוּלְמָת)	הִתְקוּלְמָת	רָבַת	
הִקְיִמוּתִי	(הוּלְמָתִי)	הִתְקוּלְמָתִי	רָבַתִּי	רִיבוּתִי
הִלְמִי	הוּקְמִי	הִתְקוּלְמִי	רָבִי	רִיבִי
הִקְיִמוּתָם	(הוּקְמָתָם)	הִתְקוּלְמָתָם	רָבָתָם	
הִקְיִמוּתָן	(הוּקְמָתָן)	הִתְקוּלְמָתָן	רָבַתָּן	
הִקְיִמוּנִי	(הוּלְמָנִי)	הִתְקוּלְמָנִי	רָבַנִי	
הָלָם			רָוַב	רִיב
הִלְלָם		הִתְקוּלָּם	רִיב	
הָלִים	יּוּלָם	יִתְקוּלָם	יָרִיב	
תָּלִים	תּוּלָם	תִּתְקוּלָם	תָּרִיב	
תָּלִים	תּוּלָם	תִּתְקוּלָם	תָּרִיב	
תָּלִימִי	תּוּלְמִי	תִּתְקוּלְמִי	תָּרִיבִי	
אָלִים	אּוּלָם	אִתְקוּלָם	אָרִיב	
תָּלִימוֹ	תּוּקְמוֹ	תִּתְקוּלְמוֹ	תָּרִיבוֹ	
תָּלְמִנָּה	(תּוּלְמִנָּה)	תִּתְקוּלְמִנָּה	תָּרַבְנָה	
תָּלִימוֹ	תּוּקְמוֹ	תִּתְקוּלְמוֹ	תָּרִיבוֹ	
תָּלְמִנָּה	(תּוּלְמִנָּה)	תִּתְקוּלְמִנָּה	תָּרַבְנָה	
נָלִים	נּוּלָם	נִתְקוּלָם	נָרִיב	
הָלָם		הִתְקוּלָם	רִיב	
הִלְמִי	wanting	הִתְקוּלְמִי	רִיבִי	
הִלְמִי		הִתְקוּלְמִי	רִיבוֹ	
הִלְמִינָּה		הִתְקוּלְמִינָּה	(רָבְנָה)	
מִלָּם		מִתְקוּלָם	רָב	
	מִוּלָם		רָוַב	

X. PARADIGM OF PE YODH VERBS, § 144.

		KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.	
PRET. (PERF.)	3 m.	יָשַׁב	נָשַׁב	הוֹשִׁיב	הוֹשַׁב	יָשַׁב	
	3 f.	יָשְׁבָה	נָשְׁבָה	הוֹשִׁיבָה	הוֹשַׁבָה	יָשְׁבָה	
	2 m.	יָשַׁבְתָּ	נָשַׁבְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ	יָשַׁבְתָּ	
	2 f.	יָשַׁבְתְּ	נָשַׁבְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ	יָשַׁבְתְּ	
	1 c.	יָשַׁבְתִּי	נָשַׁבְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי	יָשַׁבְתִּי	
	Plur.	3 c.	יָשֻׁבוּ	נָשֻׁבוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ	יָשֻׁבוּ
		2 m.	יָשַׁבְתֶּם	נָשַׁבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם	יָשַׁבְתֶּם
		2 f.	יָשַׁבְתֶּן	נָשַׁבְתֶּן	הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן	יָשַׁבְתֶּן
		1 c.	יָשַׁבְנוּ	נָשַׁבְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ	יָשַׁבְנוּ
INFIN. Absol.		יָשׁוּב		הוֹשִׁיב		יָשׁוּב	
	Constr.	שׁוֹבֵת	הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב	יָשׁוּב	
FUT. (IMPF.)	3 m.	יֵשֵׁב	יִשָּׁב	יִשִּׁיב	יִשַׁב	יֵשֵׁב	
	3 f.	תֵּשֵׁב	תִּשָּׁב	תִּשִּׁיב	תִּשַׁב	תֵּשֵׁב	
	2 m.	תֵּשֵׁב	תִּשָּׁב	תִּשִּׁיב	תִּשַׁב	תֵּשֵׁב	
	2 f.	תֵּשְׁבִי	תִּשְׁבִי	תִּשִּׁיבִי	תִּשַׁבִי	תֵּשְׁבִי	
	1 c.	אֵשֵׁב	אִשָּׁב	אִשִּׁיב	אִשַׁב	אֵשֵׁב	
	Plur.	3 m.	יֵשְׁבוּ	יִשָּׁבוּ	יִשִּׁיבוּ	יִשַׁבוּ	יֵשְׁבוּ
		3 f.	תֵּשְׁבֶנָּה	תִּשְׁבֶנָּה	תִּשִּׁיבֶנָּה	תִּשַׁבֶנָּה	תֵּשְׁבֶנָּה
		2 m.	תֵּשְׁבוּ	תִּשָּׁבוּ	תִּשִּׁיבוּ	תִּשַׁבוּ	תֵּשְׁבוּ
		2 f.	תֵּשְׁבֶנָּה	תִּשְׁבֶנָּה	תִּשִּׁיבֶנָּה	תִּשַׁבֶנָּה	תֵּשְׁבֶנָּה
1 c.		נֵשֵׁב	נִשָּׁב	נִשִּׁיב	נִשַׁב	נֵשֵׁב	
IMPER.	2 m.	שֵׁב	הוֹשִׁיב	הוֹשִׁיב		יָשׁוּב	
	2 f.	שְׁבִי	הוֹשִׁיבִי	הוֹשִׁיבִי		יָשְׁבִי	
	Plur.	2 m.	שֵׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	wanting	יָשֻׁבוּ
		2 f.	שְׁבֶנָּה	הוֹשִׁיבֶנָּה	הוֹשִׁיבֶנָּה		יָשְׁבֶנָּה
PART. Act.		יֹשֵׁב		מוֹשִׁיב		יֹשֵׁב	
	Pass.	שׁוֹבֵב	נֹשֵׁב		מוֹשַׁב	יֹשֵׁב	

XI. PARADIGM OF LAMEDH ALEPH VERBS, § 164.

	KAL	NIPHAL.	PIEL.	HIPHL.	HITHPAEL.
PRET. 3 m.	נִשְׁאַל	נִשְׁאַל	נִשְׁאַל	נִשְׁאַל	נִשְׁאַל
(PERF.) 3 f.	נִשְׁאַלָּה	נִשְׁאַלָּה	נִשְׁאַלָּה	נִשְׁאַלָּה	נִשְׁאַלָּה
2 m.	נִשְׁאַלְתָּ	נִשְׁאַלְתָּ	נִשְׁאַלְתָּ	נִשְׁאַלְתָּ	נִשְׁאַלְתָּ
2 f.	נִשְׁאַלְתְּ	נִשְׁאַלְתְּ	נִשְׁאַלְתְּ	נִשְׁאַלְתְּ	נִשְׁאַלְתְּ
1 c.	נִשְׁאַלְתִּי	נִשְׁאַלְתִּי	נִשְׁאַלְתִּי	נִשְׁאַלְתִּי	נִשְׁאַלְתִּי
Plur. 3 c.	נִשְׁאַלוּ	נִשְׁאַלוּ	נִשְׁאַלוּ	נִשְׁאַלוּ	נִשְׁאַלוּ
2 m.	נִשְׁאַלְתֶּם	נִשְׁאַלְתֶּם	נִשְׁאַלְתֶּם	נִשְׁאַלְתֶּם	נִשְׁאַלְתֶּם
2 f.	נִשְׁאַלְתֶּן	נִשְׁאַלְתֶּן	נִשְׁאַלְתֶּן	נִשְׁאַלְתֶּן	נִשְׁאַלְתֶּן
1 c.	נִשְׁאַלְתֶּנּוּ	נִשְׁאַלְתֶּנּוּ	נִשְׁאַלְתֶּנּוּ	נִשְׁאַלְתֶּנּוּ	נִשְׁאַלְתֶּנּוּ
INFIN. Absol.	נִשְׁאַל	נִשְׁאַל	נִשְׁאַל	נִשְׁאַל	נִשְׁאַל
Constr.	נִשְׁאַל	נִשְׁאַל	נִשְׁאַל	נִשְׁאַל	נִשְׁאַל
FUT. 3 m.	יִשְׁאַל	יִשְׁאַל	יִשְׁאַל	יִשְׁאַל	יִשְׁאַל
(IMPF.) 3 f.	יִשְׁאַלָּה	יִשְׁאַלָּה	יִשְׁאַלָּה	יִשְׁאַלָּה	יִשְׁאַלָּה
2 m.	יִשְׁאַלְתָּ	יִשְׁאַלְתָּ	יִשְׁאַלְתָּ	יִשְׁאַלְתָּ	יִשְׁאַלְתָּ
2 f.	יִשְׁאַלְתְּ	יִשְׁאַלְתְּ	יִשְׁאַלְתְּ	יִשְׁאַלְתְּ	יִשְׁאַלְתְּ
1 c.	יִשְׁאַלְתִּי	יִשְׁאַלְתִּי	יִשְׁאַלְתִּי	יִשְׁאַלְתִּי	יִשְׁאַלְתִּי
Plur. 3 m.	יִשְׁאַלוּ	יִשְׁאַלוּ	יִשְׁאַלוּ	יִשְׁאַלוּ	יִשְׁאַלוּ
3 f.	יִשְׁאַלְנָה	יִשְׁאַלְנָה	יִשְׁאַלְנָה	יִשְׁאַלְנָה	יִשְׁאַלְנָה
2 m.	יִשְׁאַלְתֶּם	יִשְׁאַלְתֶּם	יִשְׁאַלְתֶּם	יִשְׁאַלְתֶּם	יִשְׁאַלְתֶּם
2 f.	יִשְׁאַלְתֶּן	יִשְׁאַלְתֶּן	יִשְׁאַלְתֶּן	יִשְׁאַלְתֶּן	יִשְׁאַלְתֶּן
1 c.	יִשְׁאַלְתֶּנּוּ	יִשְׁאַלְתֶּנּוּ	יִשְׁאַלְתֶּנּוּ	יִשְׁאַלְתֶּנּוּ	יִשְׁאַלְתֶּנּוּ
IMPER. 2 m.	שְׁאַל	שְׁאַל	שְׁאַל	שְׁאַל	שְׁאַל
2 f.	שְׁאַלִי	שְׁאַלִי	שְׁאַלִי	שְׁאַלִי	שְׁאַלִי
Plur. 2 m.	שְׁאַלוּ	שְׁאַלוּ	שְׁאַלוּ	שְׁאַלוּ	שְׁאַלוּ
2 f.	שְׁאַלְנָה	שְׁאַלְנָה	שְׁאַלְנָה	שְׁאַלְנָה	שְׁאַלְנָה
PART. Act.	שֹׁאֵל		שֹׁאֵל	שֹׁאֵל	שֹׁאֵל
Pass.	שֹׁאֵל	נִשְׁאַל			

XII. PARADIGM OF LAMEDH

		KAL.	NIPHAL.	PIEL.	
PRET. (PERF.)	3 m.	גָּלָה	נִגְלָה	גִּלָּה	
	3 f.	גָּלְתָה	נִגְלְתָה	גִּלְתָּה	
	2 m.	גָּלִיתְ	נִגְלִיתְ	גִּלִּיתְ	
	2 f.	גָּלִיתְ	נִגְלִיתְ	גִּלִּיתְ	
	1 c.	גָּלִיתִי	נִגְלִיתִי	גִּלִּיתִי	
	Plur.	3 c.	גָּלוּ	נִגְלוּ	גִּלוּ
		2 m.	גָּלִיחֶם	נִגְלִיחֶם	גִּלְיָחֶם
		2 f.	גָּלִיחֶן	נִגְלִיחֶן	גִּלְיָחֶן
		1 c.	גָּלִינוּ	נִגְלִינוּ	גִּלְינוּ
INFIN. Absol.		גָּלַה	נִגְלָה	גִּלָּה	
	Constr.	גָּלוֹת	הַנִּגְלוֹת	גִּלוֹת	
FUT. (IMPF.)	3 m.	יִגְלֶה	יִנְגַּלֶּה	יִגְלֶה	
	3 f.	תִּגְלֶה	תִּנְגַּלֶּה	תִּגְלֶה	
	2 m.	תִּגְלֶה	תִּנְגַּלֶּה	תִּגְלֶה	
	2 f.	תִּגְלִי	תִּנְגַּלִּי	תִּגְלִי	
	1 c.	אֶגְלֶה	אֶנְגַּלֶּה	אֶגְלֶה	
	Plur.	3 m.	יִגְלוּ	יִנְגַּלוּ	יִגְלוּ
		3 f.	תִּגְלִינָה	תִּנְגַּלִּינָה	תִּגְלִינָה
		2 m.	תִּגְלוּ	תִּנְגַּלוּ	תִּגְלוּ
		2 f.	תִּגְלִינָה	תִּנְגַּלִּינָה	תִּגְלִינָה
1 c.		נִגְלֶה	נִנְגַּלֶּה	נִגְלֶה	
IMPER.	2 m.	גִּלֵּה	הִנְגַּלֵּה	גִּלֵּה	
	2 f.	גִּלִּי	הִנְגַּלִּי	גִּלִּי	
	Plur.	2 m.	גָּלוּ	הִנְגַּלוּ	גָּלוּ
		2 f.	גִּלְיָנָה	הִנְגַּלְיָנָה	גִּלְיָנָה
PART.	Act.	גָּלָה		גִּוְגָלָה	
	Pass.	גָּלִי	נִגְלָה		

CLASS I.

1. Monosyllables and Segholates; Abstract Nouns.

Vowel with		Perfect Roots		פ" & פ"	ע" ע"	ע" & ע"	ל"ה
1st. Radical	2d. Radical	Segholates	Guttural				
פ"א	ג"ב	מ"ק	נ"ע	מק	ל"ל	ד"ו	ד"ו
ש"א	ק"ב	ל"ק	ל"ק				
ח"ט	ש"ס	צ"ק	פ"ט	(י) ל"ש	ל"ל	ל"ל	ל"ל
	ל"ל	מ"ק	ש"ע	(י) ע"ז	ח"ן	ר"ש	א"י
ק"ש	ג"ב	ח"מ	א"ה	(נ) ש"א	ר"ב	ר"ב	פ"י
	ש"ב		נ"ע	(י) ס"ד	ר"ב	א"ן	א"ן
	ג"ב		ג"ב	(י) ב"ל	ט"ב	ט"ב	ט"ב

א prosthetic: אַחַב, אַשְׁכַּח, אַבְנֶה, אַחַבְנֶה.

א unessential long vowel: אַמּוֹן, אַזְזִיר.

2 Long ultimate with pretonic ־ or ־ .

Adjectives: \bar{a} , \bar{e} , \bar{o} intrans. קָטָן, קָטַן, קָטִין.

\bar{i} , \bar{u} passive בְּחִיר, נְחֹשֶׁת, קָטוּל.

ט"ב, ר"ק, י"ד, ק"ש: ע" and ע". י"ל, ת"ם, ר"ה: ע".

ש"ו, ע"ו, נ"ך, ג"א, ר"ה: ל"ה.

\bar{a} , \bar{o} qualities existing: קָרוֹב, קָרוֹב, גָּדוֹל.

\bar{e} „ becoming: קָרוֹב, קָרוֹב, גָּדוֹל.

\bar{o} permanent, as figure עָלַב, עָלַב, אָדָם.

colour אָדָם, בָּרָד, אָדָם.

character קָדוֹשׁ, טָהוֹר, מְתוּק, אָיִם.

\bar{e} variable states of body שָׁבַע, רָעַב, צָמָא, נָגַע.

mind גָּלָה, חָרַד, חָזַן, אָבַל.

Concrete Nouns: פָּבוֹד, צָנִיף, נִמְרֵי, שִׁבְרֵי, שָׂדֵה.

Names of seasons: קָצִיר, חֹרֵף, יָמִיר, בְּצִיר, אֶסְתֵּה, אָבִיב.

3. Long immutable penult, ־ or ־ in ultimate.

Agents: הַיָּלֵל, הַיָּלֵל, הַיָּלֵל, הַיָּלֵל.

Occupations: פּוֹרֵס, יוֹצֵר, חוֹרֵף, הוֹבֵל, בּוֹלֵךְ.

XIV. PARADIGM OF THE

1.

	king	covert	drought	boy
SING. <i>abs.</i>	מֶלֶךְ	סֹתֵר	חֹרֵב	נֶעָר
<i>const.</i>	מֶלֶךְ	סֹתֵר	חֹרֵב	נֶעָר
PLUR. <i>abs.</i>	מַלְכִים	סֹתְרִים	חֹרְבִים	נְעָרִים
<i>const.</i>	מַלְכֵי	סֹתְרֵי	חֹרְבֵי	נְעָרֵי
SING. <i>l. suf.</i>	מֶלְכִי	סֹתְרִי	חֹרְבִי	*נְעָרִי
<i>gr. suf.</i>	מִלְכָּם	סֹתְרָם	חֹרְבָם	נְעָרָם
PLUR. <i>l. suf.</i>	מַלְכֵי	סֹתְרֵי	חֹרְבֵי	נְעָרֵי
<i>gr. suf.</i>	מִלְכֵיכֶם	סֹתְרֵיכֶם	חֹרְבֵיכֶם	נְעָרֵיכֶם

*But נְעָרָה

	feet	knees	loins	shoes
DU. <i>abs.</i>	רַגְלַיִם	בְּרַפְּיִם	מִתְנַיִם	נְעָלַיִם
<i>const.</i>	רַגְלֵי	בְּרַפְּי	מִתְנַיִ	נְעָלֵי

2.

	lord	vengeance	cloud	old man	heart
SING. <i>abs.</i>	אֲדוֹן	נָקָם	עָנָן	זָקֵן	לֵבָב
<i>const.</i>	אֲדוֹן	נָקָם	עָנָן	זָקֵן	לֵבָב
PLUR. <i>abs.</i>	אֲדוֹנִים	נִקְמִים	עָנָנִים	זָקֵנִים	לִבְבַיִם
<i>const.</i>	אֲדוֹנֵי	נִקְמֵי	עָנָנֵי	זָקֵנֵי	לִבְבֵי
SING. <i>l. suf.</i>	אֲדוֹנִי	נִקְמֵי		זָקֵנִי	לִבְבִי
<i>gr. suf.</i>	אֲדוֹנֵיכֶם	נִקְמֵיכֶם			לִבְבֵיכֶם
PLUR. <i>l. suf.</i>	אֲדוֹנֵי	נִקְמֵי		זָקֵנֵי	לִבְבֵי
<i>gr. suf.</i>	אֲדוֹנֵיכֶם	נִקְמֵיכֶם		זָקֵנֵיכֶם	לִבְבֵיכֶם

	great	strong	dry	כֹּחַ Hiph. part
SING. <i>masc.</i>	גָּדוֹל	חֹזֵק	יָבֵשׁ	מִקְיָם
<i>fem.</i>	גְּדוּלָה	חֹזְקָה	יָבֵשָׁה	מִקְיָמָה
PLUR. <i>masc.</i>	גְּדוּלִים	חֹזְקִים	יָבֵשִׁים	מִקְיָמִים
<i>fem.</i>	גְּדוּלוֹת	חֹזְקוֹת	יָבֵשׁוֹת	מִקְיָמוֹת

DECLENSION OF MASCULINE NOUNS, § 221 A.

1.

perpetuity	deed	death	olive	sickness
נְצַח	פְּעֵל	מָוֹת	זֵית	חֲלִי
נְצַח	פְּעַל	מוֹת	זֵית	חֲלִי
נְצַחִים	פְּעֵלִים	מוֹתִים	זֵיתִים	חֲלָיִים
נְצַחִי	פְּעֵלִי	מוֹתִי	זֵיתִי	חֲלָיִי
נְצַחִי	פְּעֵלִי*	מוֹתִי	זֵיתִי	חֲלָיִי
נְצַחְכֶם	פְּעֵלְכֶם	מוֹתְכֶם	זֵיתְכֶם	חֲלָיְכֶם
נְצַחִי	פְּעֵלִי	מוֹתִי	זֵיתִי	חֲלָיִי
נְצַחֵיכֶם	פְּעֵלֵיכֶם	מוֹתֵיכֶם	זֵיתֵיכֶם	חֲלָיֵיכֶם
	*But חֲזָקָה			
	noon		eyes	cheeks
	צַהֲרָיִם		עֵינַיִם	לְחָיִים
			עֵינַי	לְחָיִי

3.

tree	name	potter	seal
עֵץ	שֵׁם	יֹצֵר	חוֹתֵם
עֵץ		יֹצֵר	חוֹתֵם
עֵצִים		יֹצְרִים	חֹתְמִים
עֵצִי		יֹצְרִי	חֹתְמִי
עֵצִי	*שְׁמִי*	*יֹצְרִי*	חֹתְמִי
עֵצְכֶם	שְׁמֵיכֶם	יֹצְרֵיכֶם	חֹתְמֵיכֶם
עֵצִי		יֹצְרִי	חֹתְמִי
עֵצֵיכֶם		יֹצְרֵיכֶם	חֹתְמֵיכֶם
	*But שְׁמֵךְ	*יֹצְרֵךְ	

4. (ל"ה)

	work	field		
	מַעֲשֵׂה	שָׂדֶה		
	מַעֲשֵׂה	שָׂדֶה		
	מַעֲשִׂים	שָׂדִים		
	מַעֲשִׂי	שָׂדִי		
	מַעֲשִׂי	שָׂדִי		
	—	—		
	מַעֲשִׂי	שָׂדִי		
	מַעֲשֵׂיכֶם	שָׂדֵיכֶם		
dead	Kal act. part.	Niph. part.	ל"ה part.	fair
מֵת	קָטַל	נִקְטַל	גָּלָה	יָפָה
מֵתָה	קָטַלְתָּ	נִקְטַלְתָּ	גָּלָה	יָפָה
	קָטַלְתְּ			
מֵתִים	קָטַלְתֶּם	נִקְטַלְתֶּם	גָּלִיתֶם	יָפִיתֶם
מֵתוֹת	קָטַלְתֶּם	נִקְטַלְתֶּם	גָּלִיתֶם	יָפִיתֶם

XV. PARADIGM OF MASCULINE NOUNS (continued).

5 (ע" and the like).

	camel	garden	goat	statue
SING. <i>abs.</i>	בָּבֵל	עֵן	עֵז	חֵק
<i>const.</i>	בְּבֵל	עֵן	עֵז	חֵק
PLUR. <i>abs.</i>	בְּמַלְיִם	עֵנִים	עֵזִים	חֲקִים
<i>const.</i>	בְּמַלְיָי	עֵנַי	עֵזַי	חֲקַי
SING. <i>l. suf.</i>	בְּבַלְיָי	עֵנַי	עֵזַי	חֲקַי
<i>gr. suf.</i>	בְּמַלְכֶם	עֵנְכֶם	עֵזְכֶם	חֲקֶכֶם
PLUR. <i>l. suf.</i>	בְּמַלְיָי	עֵנַי	עֵזַי	חֲקַי
<i>gr. suf.</i>	בְּמַלְכֵיכֶם	עֵנְיֵכֶם	עֵזְיֵכֶם	חֲקֵיכֶם
	small	much or many	deep	fresh
SING. <i>masc.</i>	קָטָן	רַב	עֲבִיק	טָרִי
<i>fem.</i>	קְטַנָּה	רַבָּה	עֲבִיקָה	טְרִיָּה
PLUR. <i>masc.</i>	קְטַנִּים	רַבִּים	עֲבִיקִים	טְרִיָּים
<i>fem.</i>	קְטַנּוֹת	רַבּוֹת	עֲבִיקוֹת	טְרִיּוֹת

NOUNS WITH SUFFIXES.

	horse	horses	mare	mares
<i>Abs.</i>	Sg. סוּס	Pl. סוּסִים	Sg. סוּסָה	Pl. סוּסוֹת
<i>Const.</i>	סוּס	סוּסִים	סוּסָת	סוּסוֹת
SING. 1 <i>c.</i> my	סוּסִי	סוּסִים	סוּסָתִי	סוּסוֹתַי
2 <i>m.</i> thy	סוּסֶיךָ	סוּסֵיךָ	סוּסָתְךָ	סוּסוֹתֶיךָ
2 <i>f.</i> thy	סוּסֶיךָ	סוּסֵיךָ	סוּסָתְךָ	סוּסוֹתֶיךָ
3 <i>m.</i> his	סוּסָיו	סוּסֵיו	סוּסָתּוֹ	סוּסוֹתָיו
3 <i>f.</i> her	סוּסָהּ	סוּסֵיהָ	סוּסָתֶיהָ	סוּסוֹתֶיהָ
PLUR. 1 <i>c.</i> our	סוּסֵינוּ	סוּסֵינוּ	סוּסָתֵנוּ	סוּסוֹתֵנוּ
2 <i>m.</i> your	סוּסֵיכֶם	סוּסֵיכֶם	סוּסָתְכֶם	סוּסוֹתֵיכֶם
2 <i>f.</i> your	סוּסֵיכֶן	סוּסֵיכֶן	סוּסָתְכֶן	סוּסוֹתֵיכֶן
3 <i>m.</i> their	סוּסֵיהֶם	סוּסֵיהֶם	סוּסָתֵהֶם	סוּסוֹתֵיהֶם
3 <i>f.</i> their	סוּסֵיהֶן	סוּסֵיהֶן	סוּסָתֵהֶן	סוּסוֹתֵיהֶן

XVI. PARADIGM OF FEMININE NOUNS, § 221 B.

1.

	queen	covert	desert	girl
SING. <i>abs.</i>	מִלְכָּה	סְתָרָה	הַרְבֵּה	נַעֲרָה
<i>const.</i>	מִלְכַּת	סְתָרַח	הַרְבַּת	נַעֲרַח
PLUR. <i>abs.</i>	מִלְכוֹת	סְתָרוֹת	הַרְבוֹת	נַעֲרוֹת
<i>const.</i>	מִלְכוֹחַ	סְתָרוֹחַ	הַרְבוֹחַ	נַעֲרוֹחַ
SING. <i>l. suf.</i>	מִלְכַּתִּי	סְתָרַתִּי	הַרְבַּתִּי	נַעֲרַתִּי
<i>gr. suf.</i>	מִלְכַּתְכֶּם	סְתָרַתְכֶם	הַרְבַּתְכֶם	נַעֲרַתְכֶם
PLUR. <i>l. suf.</i>	מִלְכוֹתַי	סְתָרוֹתַי	הַרְבוֹתַי	נַעֲרוֹתַי
<i>gr. suf.</i>	מִלְכַּתְיָכֶם	סְתָרַתְיָכֶם	הַרְבַּתְיָכֶם	נַעֲרַתְיָכֶם

sides double embroidery

DU. <i>abs.</i>	יְרֵכָתַיִם	רִקְצָתַיִם
<i>const.</i>	יְרֵכָתִי	

2.

	counsel	vengeance	cry	sucker
SING. <i>abs.</i>	עֲצָה	נִקְמָה	זַעֲקָה	יִזְנָקָה
<i>const.</i>	עֲצַח	נִקְמַח	זַעֲקַח	יִזְנָקַח
PLUR. <i>abs.</i>	עֲצוֹת	נִקְמוֹת	זַעֲקוֹת	יִזְנָקוֹת
<i>const.</i>	עֲצוֹחַ	נִקְמוֹחַ	זַעֲקוֹחַ	יִזְנָקוֹחַ
SING. <i>l. suf.</i>	עֲצַתִּי	נִקְמַתִּי	זַעֲקַתִּי	יִזְנָקַתִּי
<i>gr. suf.</i>	עֲצַתְכֶם	נִקְמַתְכֶם	זַעֲקַתְכֶם	יִזְנָקַתְכֶם
PLUR. <i>l. suf.</i>	עֲצוֹתַי	נִקְמוֹתַי	זַעֲקוֹתַי	יִזְנָקוֹתַי
<i>gr. suf.</i>	עֲצַתְיָכֶם	נִקְמוֹתְיָכֶם	זַעֲקוֹתְיָכֶם	יִזְנָקוֹתְיָכֶם

3.

DU. <i>abs.</i>	שִׁפְתַיִם	lips	twofold sloth
<i>const.</i>	שִׁפְתִי		עֲצָלַתַיִם

And there was a pit found in the land
in the days of Abraham.

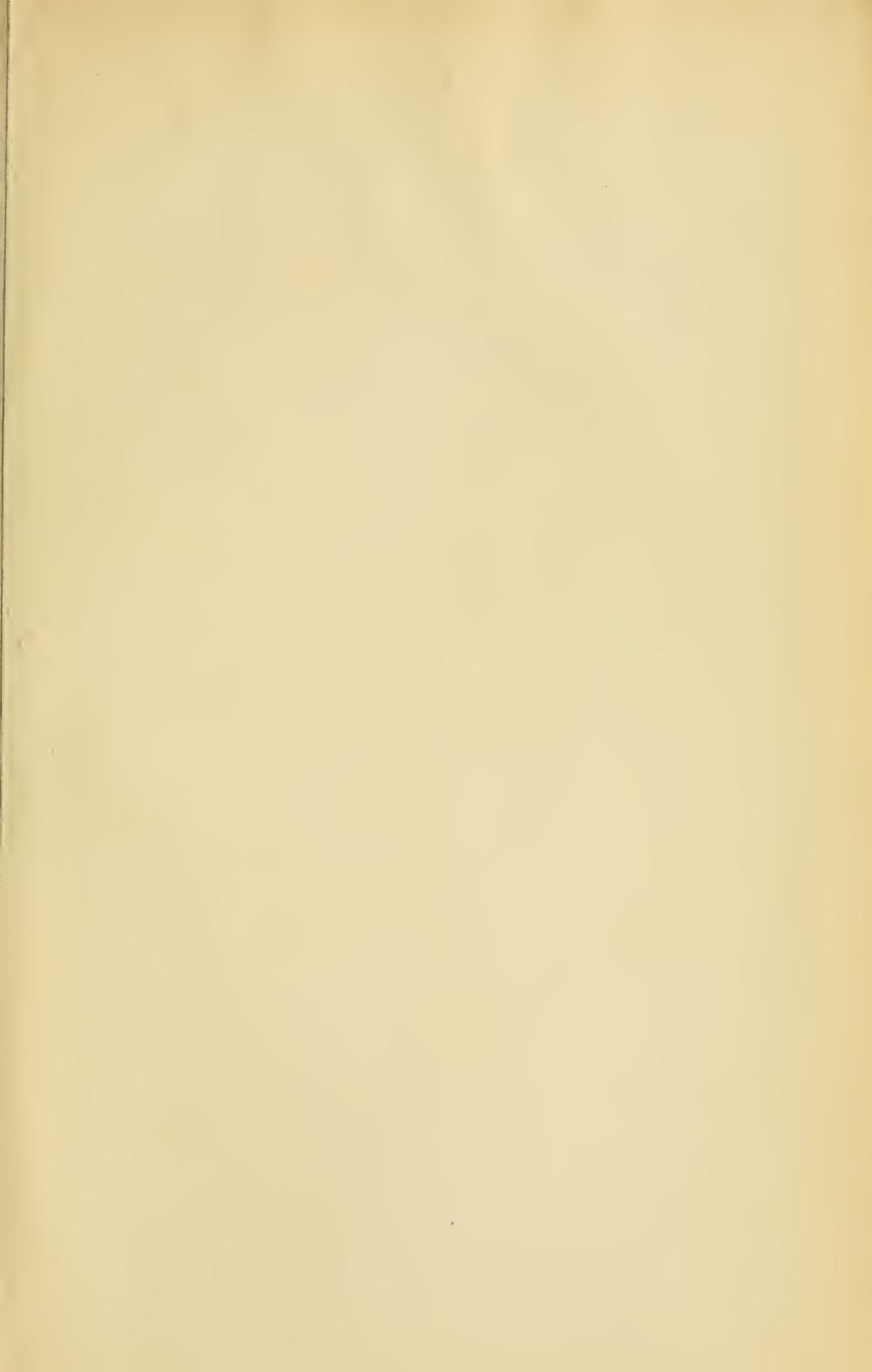
And there shall be told 5300 of fam-
ine in the land of Egypt.

And Joseph said unto his brethren
I will bury me in Egypt.

And Abraham saw that his wife
was a woman of beautiful appearance.

And the King of this Prince saw
that Sarah was very beautiful.

And Sarah said of Abraham he is not
my husband; he is my brother.



Date Due

FACULTY

F 26 '42

M 22 '43

Semester

Mr 3 '45



PJ4564 .G79 1892
A grammar of the Hebrew language.

Princeton Theological Seminary-Speer Library



1 1012 00076 3112