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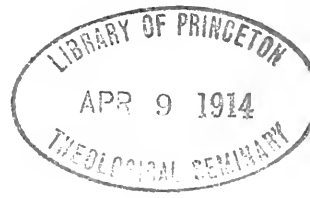
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Division

Section

36 Plateau

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A

GRAMMAR
OF THE
HEBREW LANGUAGE.

BY

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New Edition.

CAREFULLY REVISED THROUGHOUT
AND THE SYNTAX GREATLY ENLARGED.

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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.

Pattahh Furtive, § 17.

Syllables, § 18.

Ambiguous Signs.—Hhrik, Shurek, and Kibbutts, § 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 Consociation*.—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 ל § 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 (אֲזוּרִיִּוּת) 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 ———	אַלֶּפֶת Áleph	א	1
2	ב Bh, B	בֵּית Bêth	ב	2
3	ג Gh, G	גִּימֶל Gímel	ג	3
4	ד Dh, D	דָּלֶת Dáleth	ד	4
5	ה H	הֵאָה Hē	ה	5
6	ו V or W	וָו Vāv (Wāv)	ו	6
7	ז Z	זַיִן Záyin	ז	7
8	ח Hh	חֵית Hhêth	ח	8
9	ט T	טֵית Têth	ט	9
10	י Y	יּוֹד Yōdh	י	10
11	כ ק Kh, K	כָּפֶת Kaph	כ	20
12	ל L	לָמֶד Lámédh	ל	30
13	מ M	מֵם Mēm	מ	40
14	נ N	נּוּן Nūn	נ	50
15	ס S	סָמֶךְ Sámekh	ס	60
16	ע ———	עֵיִן Áyin	ע	70
17	פ Ph, P	פֵּא Pē	פ	80
18	צ Ts	צָדִי Tsádihē	צ	90
19	ק K	קוֹפֶה Kōph	ק	100
20	ר R	רֵשׁ Rēsh	ר	200
21	ש Sh, S	שֵׁן 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*; ן is *d*, ן unpointed is the aspirate *dh*, equivalent to *th* in *the*; ך is *k*, ך unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of ם, is commonly neglected in modern reading; ן is *p*, ן unpointed *ph* or *f*; ף is *t*, ף unpointed *th* in *thin*. The letter ש with a dot over its right arm is pronounced like *sh*, and called *Shin*; ש with a dot over its left arm is called *Sin*, and pronounced like *s*, no attempt being made in modern usage to discriminate between its sound and that of ך Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by *s*.

a. The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of ש is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12:6 of 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. שִׁבְּוֹלֶת *to break*, שִׁבְּוֹלֶת *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. שִׁבְּוֹלֶת *to be*

bereaved, טוֹבֵל *to be wise*, כֹּבֵל *to be foolish*; שֹׁכֵר *to be drunken*, שָׂכַר *to hire*, סָבַר *to shut up*; שָׂרָה *to look*, שָׂרָה *to rule*, שָׂרָה *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, שָׂפַח and שָׂפַח, שָׂפַח and שָׂפַח, and by the fact that ס is in a few instances written for ש, e. g. נִסָּה Ps. 4 : 7 from נִשָּׂא, שָׂבַח Eccles. 1 : 17 for שָׂבַח, Jer. 19 : 2 from חָרַשׁ, שָׂפַח but שָׂפַח Isa. 3 : 17. The original identity of ש and ש 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*; שָׂדַד *to shudder*; שָׂדַד *horrible, causing a shudder*; שָׂדַד *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 כ *k* from ק *k*, for these letters are not confused nor liable to interchange, and the distinction is preserved to this day in the cognate Arabic; yet it is not easy to state intelligibly wherein the difference consisted. They are currently pronounced precisely alike.

3. The letter ה 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, ש and ש, no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. ש 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* *Ἀμαλίη*. 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* *צ* *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, $\overline{\text{ך}} \overline{\text{ן}} \overline{\text{ס}} \overline{\text{ץ}}$, or closed up by joining its last with its initial stroke, thus $\overline{\text{ס}}$.

a. The few instances in which final letters are found in the middle of words, as $\overline{\text{ה}} \overline{\text{ל}} \overline{\text{י}} \overline{\text{י}} \overline{\text{י}}$ Isa. 9 : 6, or their ordinary forms at the end, as $\overline{\text{י}} \overline{\text{י}} \overline{\text{י}}$ Neh. 2 : 13, $\overline{\text{י}} \overline{\text{י}} \overline{\text{י}}$ 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 $\overline{\text{י}} \overline{\text{י}} \overline{\text{י}}$ Ps. 80 : 16, or smaller, as $\overline{\text{י}} \overline{\text{י}} \overline{\text{י}}$ Gen. 2 : 4, or above the line, as $\overline{\text{י}} \overline{\text{י}} \overline{\text{י}}$ Ps. 80 : 14, or inverted, as $\overline{\text{י}} \overline{\text{י}} \overline{\text{י}}$ Num. 10 : 35 (in manuscripts and the older editions, e.g. that of Stephanus in 1541), or with extraordinary points, as $\overline{\text{י}} \overline{\text{י}} \overline{\text{י}}$ Gen. 33 : 4, $\overline{\text{י}} \overline{\text{י}} \overline{\text{י}}$ Ps. 27 : 13, in all which the Rabbins find concealed meanings of the most fanciful and absurd character. Thus in their opinion the suspended $\overline{\text{י}}$ in $\overline{\text{י}} \overline{\text{י}} \overline{\text{י}}$ Judg. 18 : 30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In $\overline{\text{י}} \overline{\text{י}} \overline{\text{י}}$ Lev. 11 : 42 the Vav, which is of unusual size, is the middle letter of the Pentateuch; $\overline{\text{י}} \overline{\text{י}} \overline{\text{י}}$ 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 $\overline{\text{י}} \overline{\text{י}} \overline{\text{י}}$); 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 $\overline{\text{Αλφα}}$, etc., which points to the Aramæic form $\overline{\text{א}} \overline{\text{לפ}} \overline{\text{א}}$.

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 ט 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 גְּרוּתִית) 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 ה ע	Gutturals.
Medium,	{	ל נ נ ר	Liquids,
	{	ז ס צ ש	Sibilants.
Strong,	{	ה ש	Aspirates and Mutes.
	{	ג כ ק	
	{	ד ת ט	
	}		

The special characteristics of these several classes and the influence which they exert upon the constitution of words will be considered hereafter. It is sufficient to remark here that 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 (אֲחִיזוֹת שְׂרָשֻׁיזוֹת) and serviles (אֲחִיזוֹת הַשְּׂמִיזוֹת). 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 **הָאֵתְנִיחֵי** 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 **ח** in a certain class of cases, as explained § 54. 4.

a. Kimchi in his Mikhlol (מִקְחָלוֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. **אֵתְנִיחֵי שְׂמֵלֵאכְרוּ בֵינָהּ** *for his work is understanding*; **אֵתְנִיחֵי כֹהֵב** *I Solomon am writing*; **אֵתְנִיחֵי אֶךְ הַבְּנֵה** *only build thou my peace*; **אֵתְנִיחֵי אֵב הַמֵּוֹן** *like a branch of the father of multitude*; **אֵתְנִיחֵי אֵלֵינוּ** *Moses has written to us*. To which Elias Levita added **שֵׁם אֵלֵיהִי נִכְתָּב** *the name of Elias is written*; and Nordheimer **שֵׁאֵל הוֹן מִכְהַבִּי** *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 **וְגַמְרֵי** *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 תקן 500, ם or חרר 600, ן or חשן or חרק 700, ף or חח 800, ץ or חחק 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 חמא 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 ^{אל, ו, י, ם} 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 (מִסֹּרֶת *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 דִּבְרָר *he spake*, in Ex. 6: 29 דִּבְרָר *speak* and דִּבְרָר *speaking*, in Prov. 25: 11 דִּבְרָר *spoken*, in Gen. 37: 14 דִּבְרָר *word*, in 1 Kin. 6: 16 דִּבְרָר *the oracle* or most holy place of the temple, in Ex. 9: 3 דִּבְרָר *pestilence*. So וַיִּשָּׁק is in Gen. 29: 10 וַיִּשָּׁק *and he watered*, and in the next verse וַיִּשָּׁק *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, כּוֹזֵל "zāzēl Lev. 16: 8, רָאֵשׁ *rāsh* Prov. 10: 4 and in a few other passages, רָאֵמֹת sometimes for *rāmōth*, צִיָּאֵר *tsavvār*, אֲמַאֲסָךְ 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, קֹרְחָא *korhhā* Ezek. 27: 31 K'thibh, גָּבְחָא *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 *tsivvūthām*, צִוְיָתִי *tsivvūthī*; שְׁבִי or שִׁבְי *shūbbū*. In the former position ך stands for the first pair of vowels, and ך for the second, e. g. מְעִנְיָתָם *mēnīkōth*, נְסִיגְתִּי *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 יָנְאֵן *yānēns* Eccles. 12: 5; זֹתָה *zōth*, פְּרָתָה *pōrōth* Ezek. 31: 8, בִּצְוֹתָיָהּ *bitstsōthāy* 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*; הִיָּה *h'yē*, פְּרֵתָה *parō*; לֹה *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. יִהְיֶה *yih'yē*, הִהְיֶינָה or הִהְיֶנָּה *tih'yenā*; מְלִלְתֵּם *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 כִּבְב, only once כִּבְב 2 Kin. 8: 21; *ya^akōbh* is יַעֲקֹב except in Jer. 33: 26 where it is יַעֲקֹב; *thēāse* is תְּשִׁבָּה, but in Ex. 25: 31 תְּשִׁבָּה; *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, הַמִּיר and הַמִּיר; *m'lākhīm* is מַלְכִּים except in 2 Sam. 11: 1, where it is מַלְאכִים; *g'bhūlōth* is in Deut. 32: 8 גְּבֻלָּה, in Isa. 10: 13 גְּבֻלָּה, in Ps. 74: 17 גְּבֻלָּה; *lō* meaning *not* is לֹא, meaning *to*

him is לִי, though these are occasionally interchanged; *zō* is written both זז and זז; and *pō* פה, פו and פא. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. *elō^{ah}* אֱלֹהִים, *elō^{im}* אֱלֹהִים; *nāthūn* נֹתֵן, *n'thūnīm* נֹתְנִים or נֹתְנִים. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כִּיהַּ *kō^{ahh}* Dan. 11: 6, always elsewhere כִּי; קִדְשׁ *kō^{dhes}* Dan. 11: 30, for קִדְשׁ; דָּוִיד *dāvīd* in the books of Chronicles Ezra, Nehemiah and Zechariah, elsewhere commonly דָּוִד. This must, however, be taken with considerable abatement, as is shown by such examples as *addīrīm* אֲדִירִים Ex. 15: 10, אֲרָרִים 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 אֲצַא *mātsā*, רִישׁוֹן *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} 
צֶרֶף Tsérē	\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 װ or preceded by װ it coincides with the diacritical point over the letter, e. g. מֹשֶׁה מֹשֶׁה *mōshe*, שֹׁנֵי שֹׁנֵי *sōnē*; when it follows װ or precedes װ it is written over its opposite arm, e. g. שְׁמֹר שְׁמֹר *shōmēr*, תִּרְפוֹס 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, װ must be *ōsh* and װ *ōs*, whenever it is preceded by a consonant without a vowel-sign; if it have itself no vowel-sign, װ will be *sō* and װ *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. יִשׁ יִשׁ *īsh* not *iyōsh*, רִשְׁמִים רִשְׁמִים *rāshīm*, רִשְׁוֹן רִשְׁוֹן *rīshōn*, but בֹּשֶׁת בֹּשֶׁת *b'osh* where שׁ is a consonant. Shurek is a dot in the bosom of the letter Vav, thus װ. It will be observed that there is a double notation of the vowel *u*. When there is a װ in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of װ 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 װ = *ī*, and Hhirik parvum — = *ī*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being *ū* and the latter *ū*. To this there are two objections. (1.) It confuses the 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 װ but —. The punctuators never introduced the letter װ into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *ī*, as they had done in the case of *a*, *e*, and *o*, they use but one, viz., a dot beneath the letter, whether *ī* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed

to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between 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 Kibbutz and Shurek as one vowel, Hhirik as one, and even Kametz and Kametz 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 Kametz-Hhatuph, contain the sounds of the vowels which they are intended to represent, Kibbutz in the last, the others in their first syllable. Their signification is indicative either of the figure of the vowel or the mode of pronouncing it. Kametz and Kibbutz, *contraction*, i. e. of the mouth; Pattahh, *opening*; Tsere, *bursting forth*; Seghol, *cluster of grapes*; Hhirik, *gnashing*; Hholem, *strength*; Kametz-Hhatuph, *hurried Kametz*; 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 ם׃ (which have been formed into the technical word ם׃׃׃׃ *Elh'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 DagHesh-forte, § 23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and DagHesh-forte belong only to consonants: thus קֹוֶה *kōvekā*, אֹוֹן *āvōn*, מִצְוֹת *mītsvōth* (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 DagHesh-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*, זָו *zāv*; 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. טִתֹּו *tītō*, 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. הַיְיָוֹהֵי Jer. 27: 20, הַיְיָוֹהֵי Ezek. 27: 15, בְּהַיְיָוֹהֵי Ps. 30: 4, הַיְיָוֹהֵי Isa. 44: 17, לְהַיְיָוֹהֵי Jer. 33: 8, וְהַיְיָוֹהֵי Nah. 1: 3. In אֵיִוֹהֵי 2 Chron. 8: 18, and בְּהַיְיָוֹהֵי Deut. 32: 13, ן represents or quiesces in the still briefer *ō* of Hhateph-Kamets, § 16. 3.

b. In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. פִּירָה־צִיר Num. 1: 10, עֲשׂוֹה־אֵל 2 Sam. 2: 19, also written עֲשׂוֹה־אֵל 1 Chron. 2: 16. In such words as הַיְיָוֹהֵי Jer. 22: 6, הַיְיָוֹהֵי Deut. 21: 7, ה does not quiesce in Kibbuts, for the points belong to the marginal readings נוֹשְׁבֵי, נוֹשְׁבֵי § 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 (ר) 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 י and ר 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 י and ר stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קֹל *kōl*, נֵר *nēr*, מִוֹת *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 וַהֲמִיטִיב *vah^amittiv* 1 Sam. 17: 35, בִּיקְרוֹתֶיךָ *bikk'rōthekhā* Ps. 45: 10, לִיקְחָתֶיךָ *likk'hath* Prov. 30: 17, לִיסֹדֶךָ *lissōdh* 2 Chron. 31: 7. In יִצְקֶלֶג 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. חֻקֵּי *hhukkē*, לִמְמִים *l'ummim*, יוּלָדִים *yulladh*, חֻקָּה *hhukkā* Ps. 102: 5, אֶלְגִּים *al'gim* 2 Chron. 2: 7, זֹפָה *zōphā* 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 (שְׁוָה *emptiness*, or as written by Chayug, the oldest of Jewish grammarians, שְׁוָה), 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. בִּשְׁמֵרְכָם, בִּלְפָנָי, קָשָׁט, אֲמַלֵּךְ, אֶסֶף, נִתְּתָה. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הֵרִיזְךָ, nor as a general rule to a final consonant preceded by a quiescent; thus הֲטַחַת, וְגַחַת Ruth 3: 4; יִהְיֶיחַ Isa. 62: 3, though in this case it is sometimes written, e. g. וְגַחַחַ 2 Sam. 14: 3; וְהִיחַ 2 Sam. 14: 2; וְהִיחַ Judg. 13: 3; הוֹצֵאחַ 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. הֲטַח, בְּפִרְא, רִבִּיא, הוֹא; 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, רִשׁוֹן rishōn Job 15: 7, תִּסְנֵא תִסְנֵא 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 רִגְלֵי Sh'va is omitted with the closing letters because the ך is not sounded.

2. Sh'va may be either silent (הַ quiescens), or vocal (מְ 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*, פְּקַדְחֵם *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*, יַעֲתֵל *s'ēth*, דְּאֵי *d^uū*, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g. סִיּוּ, טִיחִי, לֹוֹלָם. (2.) Before Yodh it inclined to *i*, e. g. בִּיאָהֳבֹה *bⁱya^akōbh*, כִּיּוֹם *kⁱyōm*, and with Methegh was sounded as Hhirik, e. g. בִּיאָהֳ *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. בְּרָאֳהָ *b^arākhā*, גְּלִילִים *g^alilim*, and with Methegh was pronounced as Pattahh e. g. בְּמַאֲחֵלוֹת *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 $\text{־} \text{ֿ}$; thus, עֲמֹד *mōdh*.

Hhātēph-Seghol $\text{־} \text{ֿ}$; thus, עֲמֹר *mōr*.

Hhātēph-Kamets $\text{־} \text{ֿ}$; thus, חֵלִי *hli*.

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. חֲבֹר Num. 10: 36, or a letter from which Daghesh-forte has been omitted חֲבֵרָה Gen. 27: 38, after initial חַ חֲבֹב Gen. 2: 12, חֲשִׁעַל Dan. 9: 18, חֲשִׁיָה Lev. 25: 34, חֲחֵבֶשֶׁת Ezek. 26: 21, after a vowel which has arisen from Sh'va חֲבֵרָה, and in certain forms of אֲכַל *to eat* and בֵּרַךְ *to bless*, e. g. חֲאֲבֵנָה Gen. 3: 17, חֲבֵרָה Gen. 12: 3. Hhateph-Kamets is less frequent, but sometimes occurs where Hholem has been dropped חֲקֵלִי (from חֲקֵל) Num. 23: 25, חֲקֵלִי Job 2: 7, חֲחֵבֶשֶׁת Ezek. 41: 4, חֲחֵבֶשֶׁת Gen. 41: 5, חֲחֵבֶשֶׁת Ps. 104: 17, חֲחֵבֶשֶׁת Isa. 27: 3, חֲחֵבֶשֶׁת Jer. 31: 33, and in a few other

instances לָחָה־ Gen. 2: 23, אֶל־הַקְּטָה Ruth 2: 2, 7, וְהִסְקָה 1 Kin. 13: 7, וַיִּצְעֵק־רַיִל Hhateph-Seghol occurs but once וַיִּצְעֵק־רַיִל 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. בְּקִצְרָה 2 Kin. 2: 1, בְּקִצְרָה 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. רוּחַ רִיחַ *rūahh*, שָׁמֹעַ *shāmōa*, מַגְבִּיחַ *maghbīah*, שָׁמֹעַת *shāmaat*, יִיחַד *yi'ahhd*.

a. Some grammarians deny that Pattahh furtive (גָּנוּב *stolen*) can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Pattahh, and that שָׁמֹעַת should accordingly be read *shāmaat*, and יִיחַד *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, רִיחַ or רִיחַ for רִיחַ.

SYLLABLES.

§ 18. 1. Syllables are formed by the combination of consonants and vowels. As two vowels never come together in the same word in Hebrew without an intervening consonant, there can never be more than one vowel in the same syllable; and with the single exception of 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. לְכָחָּ *l'khā*, עוֹלָהּ *ō-lā*. (The first syllable of this second example begins, it will be perceived, with the consonant ע , though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus כַּמ־תֵּם *kam-tem*, הָלַכְתְּ *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 זְרוֹעַ *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,

אֲדָמָה	אֱלֹהִים	בְּרוֹא	בְּיוֹם	אֲדָמָה	תּוֹדוֹת	סֵפֶר	זֶה
<i>ā-dhām</i>	<i>ʿlō-hīm</i>	<i>b'rō</i>	<i>b'yôm</i>	<i>ā-dhām</i>	<i>tō-'dhoth</i>	<i>sé-pher</i>	<i>zē</i>

Gen. 5: 1. אָדָם וְהָיָה אֱלֹהִים בְּדִבְרֵי
ō-thō *ā-sā* *ʿlō-hīm* *bidh-múth*

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 כֵּן *k* (1) + \bar{a} (2) = 3, תָּא (1) + אָ (1) + לָ (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, אֲשֶׁר, אֲשֶׁר, אֲשֶׁר, אֲשֶׁר, אֲשֶׁר, אֲשֶׁר and the like are formed after the analogy of אֲשֶׁר. A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, בְּלִשְׁטֵאֲסָר *blī-shatsar*, 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. אֲשֶׁר-לִי; so also in the proper names בְּרִשְׁתֵּיהֶם, בְּרִשְׁתֵּיהֶם, 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 הַרְבֹּה *hhar'bhōth*.

a. Such syllables are often occasioned by the special characteristics of the guttural letters, thus הַרְבֹּה in which ו belongs in a measure to both syllables is for הַרְבֹּה, הַרְבֹּה *hahū* is for *hah-hū*, § 23. 3. a, יַהֲרֹג *yah^arōg* is for יַהֲרֹג *yah-rōg*, נְהַפְכֵהוּ *neheph'khū* is for נְהַפְכֵהוּ *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*, יִבְּנוּ *yibh-nu*, יִבְּנוּ or יִבְּנוּ

g'bhū-lō, יֹדֹ or יוֹדֹד *yul-ladh*, בָּכֶם or כּוֹבְכֶם *kul-lām*, מְזַזִּי or מְזַזִּי *māuzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁיְהִים or שִׁיְהִים *sī-hlīm*, לִי *lī*, בָּבֶל or בְּבִילִי *g'bhūl*, דְּרָשׁוּהוּ or דְּרָשׁוּהוּ *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אִם, אִשׁ, עִם, בֵּן, in בֵּן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. יָנִיד, בְּיָשִׁיב, יָרֵב. 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 קָרָאתֶם, קָרָאתֶם, קָרָאתֶם Gen. 22: 8, which follow the analogy of קָבֶלֶת, and in סָבַח Isa. 10: 34, קָבַח the first vowel is short; in בְּבִילִי, הִשְׁכַּח 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 יִרְאוּ *yī-r'ū*, from רָא to *fear*, and יִשְׁנֶה *yī-sh'nū* from הִשְׁנָה to *sleep*; but יִרְאוּ *yīr-ū* from רָא to *see*, and יִשְׁנֶה *yish-nū* from הִשְׁנָה 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*, חֲפֹשֶׁת *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. חֲפֹשֶׁת *hhokh-mā*, חֲפֹשֶׁת *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. **בוֹ-חֲרִי** *bo-hh'ri*, **תֹּ-בְחִימָה** *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 **וְהָיָה** with the prefixed conjunction *vo'nnyyōth*, **הָיָה** with the article *hā'nnyyā*; **יֹמָדָה** in the Hophal *yo'madh*, **יֹמָדָה** Isa. 44: 13 in the Piel *y'thā-rēhū*. The first vowel is *ō* in **מִן-הַמַּיִם** from **מָיִם**, **מִן-הַמַּיִם** from **מָיִם**, **מִן-הַמַּיִם** from **מָיִם** Isa. 38: 14, **מִן-הַמַּיִם** Num. 22: 11, **מִן-הַמַּיִם** Num. 23: 7 and the like, and the first two vowels in such words as **מִן-הַמַּיִם** from **מָיִם**, **מִן-הַמַּיִם** Isa. 30: 12 from **מָיִם**, **מִן-הַמַּיִם** Deut. 20: 2, **מִן-הַמַּיִם** Hos. 13: 14, **מִן-הַמַּיִם** 2 Chron. 10: 10, **מִן-הַמַּיִם** 2 Kin. 15: 10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in **שָׁמַר** Job 16: 19 from **שָׁמַר**, **שָׁמַר** from **שָׁמַר**, **שָׁמַר** from **שָׁמַר**. The word **שָׁמַר** is in Ps. 86: 2 the imperative *shomrā*, in Job 10: 12 the preterite *shām'rā*. The medial vowel is *ō* in the infinitive **שָׁמַר** Obad. ver. 11, and the future **שָׁמַר** Gen. 32: 18, but *ā* in the preterite **שָׁמַר** 1 Sam. 24: 11. The best authorities decide that **שָׁמַר** should be pronounced *bāttīm*, not *bōttīm*, 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.: **וְהָיָה** Ps. 38: 21 (in some editions), **וְהָיָה** Ps. 35: 10, Prov. 19: 7, and in the judgment of Ewald **וְהָיָה** Judg. 19: 5 comp. v. r. 8, and **וְהָיָה** Ezek. 41: 25; in Dan. 11: 12 **וְהָיָה** the points belong to the marginal reading **וְהָיָה**, 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.: **וְהָיָה** Ps. 16: 5 (in some editions), **וְהָיָה** Ps. 55: 19, 22, **וְהָיָה** 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. **וְהָיָה** Gen. 31: 13. When an accent takes the place of Methegh, it serves equally to distinguish *ā* from *ō*, e. g. **וְהָיָה** Ex. 21: 22 *v'nāgh'phū*, **וְהָיָה** Ex. 21: 35 *ūmāhh'rū*, § 45. 5.

c. Inasmuch as **מַחְרִי** is derived from **מַחְרִי** *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 **וְהָיָה** 1 Sam. 13: 21, **וְהָיָה** Eccles. 12: 11 and **וְהָיָה** 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 **וְהָיָה** 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 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 יָסַפֵּר and יָסַפֵּר, § 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*,

תִּכְתֹּל-נָא *tiktōl-nā*. Sh'va under a letter doubled by Daghesheforte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows: הַזְזִירִים = הַזְזִירִים *haz-z'klūrīm*. Inasmuch as no syllable can begin with more than two consonants, § 18. 1, two vocal Sh'vas can never come together. And two silent Sh'vas can never come together except at the end of a word, since none but final syllables can close with two consonants. When two simple Sh'vas concur in the middle of a word, therefore, the first is necessarily silent and the second vocal: עֲזֵרָא *ez-k'rā*.

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

a. Elias Levita ingeniously represented the rules for vocal Sh'va by the first five letters of the Hebrew Alphabet, thus א (=1) when it stands under the first letter of a word; ב (=2) after another Sh'va; ג (=3) after a long vowel; ד (=4) after Daghesheforte; ה (=5) under the first of two similar letters.

DAGHESH-LENE.

§ 21. The second class of signs added to the Hebrew text are those which are designed to guide in the pronunciation of the consonants. These are the diacritical point over Shin, Dagheshe-lene, Dagheshe-forte, Mappik,

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

1. Daghesh-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 Daghesh-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), וַיְבִיטוּ בְּאָזְנוֹ Ex. 1: 1, אֶתְּהוּ פֶן Gen. 3: 22, or ending in a consonant, אֶתְּבִיבִי מִבְּלִיַּת דְּרָבִי Gen. 24: 42; but not if it follows a word ending in a vowel and having a conjunctive accent, וַיְהִי תְהוֹוֹתָ תְהוֹוֹתָּהּ פֶּנִּי תְהוֹוֹתָּהּ Gen. 1: 2. The sacred name יְהוָה is followed by Daghesh-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, קוֹרְתָהוּ Isa. 34: 11, שָׁלַח בָּהּ Ezek. 23: 42, Daghesh-lene is not inserted after a vowel-letter, which retains its consonant sound.

2. Daghesh-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. שְׂמֵעָהּ, נֹסֵתָהּ; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. וַיְבִיטוּ, עֲבָדְתֶם.

a. The primary signification of the name Daghesh 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 לִּפְּנֵי (לִּפְּנֵי). The six letters which receive Daghash-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh (ܪܘܚܘܚ 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. $\theta\rho\acute{\iota}\xi$, $\tau\rho\iota\chi\acute{o}\varsigma$; $\tau\rho\acute{\epsilon}\phi\omega$, $\theta\rho\acute{\epsilon}\psi\omega$; $\theta\acute{\upsilon}\nu$, $\acute{\epsilon}\tau\acute{\upsilon}\theta\eta\gamma$; $\sigma\acute{\upsilon}\kappa$ $\acute{\epsilon}\chi\omega$, $\sigma\acute{\upsilon}\chi$ $\acute{\epsilon}\xi\omega$; $\mu\acute{\epsilon}\theta'$ $\acute{\upsilon}\mu\acute{\iota}\nu$.

§ 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, לִּבְּבַב *l'bhabh* with the prefix בְּ becomes בְּלִבְּבַב *bil'bhabh*, 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. קָבֵלְוּ , קָבֵלוּ , קָבְלוּ , קָבְלוּ from קָבַל ; yet with occasional exceptions, as קָבְלוּ Lev. 23: 39, where ו 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 **הַעֲבָדִים**, **הַעֲבָדִים**. (3) The construct plural of nouns **עֲבָדִים** from **עָבַד**, **קְרָבוֹת** from **קָרַב**, though with occasional exceptions, as **רָשָׁעִים** from **רָשָׁע**, **קְרָבוֹת** from **קָרַב**, **רָשָׁעִים** from **רָשָׁע** Cant. 8: 6, but **רָשָׁעִים** Ps. 76: 4; **עֲבָדִים** Isa. 5: 10, **קְרָבוֹת** Ps. 69: 10, **בְּרָכָיִם** Gen. 50: 23, but **בְּרָכָיִם** Judg. 7: 6; **בְּגָדִים** from **בָּגַד** are peculiar in omitting Daghesh in the singular with suffixes. (4) Three feminine nouns ending in **וֹת**, **מְלָכֹת** from **מָלַךְ**, **מְלָכֹת** from **מָלַךְ**, **עֲבָדֹת** (only occurring with suffixes) from **עָבַד**, but not **בְּרָחוֹת**. Also a few other nouns of different forms, viz.: **אֲבָדָן**, **בְּרָבִירִים**, **שְׂרָבִירִים**, **עֲרָבִים**, **שְׂפָכָה**, **תְּרָבָחִים**, **תְּרָבָחִים**. (5) After prefixes, as **הֵא** interrogative, e. g. **הֵאֲרָבִירִים** Gen. 29: 5 from **רָבִיר**, and inseparable prepositions, e. g. **לְרָבִיר** from **רָבִיר**, **בְּרָבִיר** from **רָבִיר**, **בְּרָבִיר** from **רָבִיר**. Usage is not uniform in the case of Kal infinitives following inseparable prepositions, e. g. **לְרָבִיר**, **בְּרָבִיר**; **בְּרָבִיר**, **בְּרָבִיר**; **בְּרָבִיר**, **בְּרָבִיר** Isa. 31: 4, **לְרָבִיר** Num. 4: 23, 8: 24; **לְרָבִיר**, **בְּרָבִיר**. (6) The suffixes of the second person **וֹת**, **וֹת** never receive Daghesh-lene, **בְּרָבִירִים**, **בְּרָבִירִים**, except once after Nun Epenthetic, § 101, 2 (5), **בְּרָבִירִים** Jer. 22: 24.

These rules are sometimes of importance in etymology; thus, **עֲבָדִים** Ezek. 27: 12 must have as its ground form **עֲבָדִים**, not **עֲבָדִים**; and **אֲרָבִים** Hos. 7: 6, **רָבִירִים** Ps. 90: 10 cannot be infinitives with suffixes, but must be from the segholates **רָבִיר**, **רָבִיר**.

b. The omission of Daghesh-lene from the final letter of **הוֹרָה** Prov. 30: 6, abbreviated from **הוֹרָה** or **הוֹרָה**, and from the aspirate in the proper names **רָבִירִים** Josh. 15: 38, 2 Kin. 14: 7, and **רָבִירִים** Josh. 15: 56 is exceptional. The Daghesh occasionally occurring in initial aspirates after words ending in a vowel and having a conjunctive accent, is for the most part Daghesh-forte conjunctive, § 24, e. g. **אֲרָבִירִים** Gen. 11: 31 and elsewhere, **אֲרָבִירִים** Gen. 46: 28, **אֲרָבִירִים** Ex. 15: 1, 21, **אֲרָבִירִים** Ex. 15: 13, **אֲרָבִירִים** Deut. 16: 1 (comp. **אֲרָבִירִים** Gen. 20: 9), **אֲרָבִירִים** Deut. 31: 28 (comp. **אֲרָבִירִים** Isa. 8: 2), **אֲרָבִירִים** Gen. 35: 29, **אֲרָבִירִים** Isa. 40: 7, also Ex. 15: 11, 16, Isa. 54: 12, Jer. 20: 9. But Daghesh-lene may be inserted in the first of two similar aspirates, if it have no vowel, for greater distinctness of pronunciation; viz. in **בָּ** followed by **בָּ** Gen. 39: 12, Jer. 3: 25 or by **בָּ** Ex. 14: 4, 17, Lev. 25: 53, or by **בָּ** (in Baer's text) Gen. 32: 11, 40: 7; in **בָּ** followed by **בָּ** Josh. 8: 24, 10: 20, Isa. 10: 9; also in biblical Aramæic in **בָּ** followed by **בָּ** Dan. 3: 3 (in some copies) and in **בָּ** followed by **בָּ** Dan. 3: 3. The old strife as to the Daghesh in the word **שְׂפָכָה** two is not yet settled. Kimchi explained it as Daghesh-lene upon the supposition that the word was abridged from **שְׂפָכָה**; Schultens as Daghesh-forte arising from an assimilated **שְׂ**, contending that it was for **שְׂפָכָה** from **שְׂפָכָה**; Nordheimer as an anomalous Daghesh-lene, introduced as a euphonic expedient to prevent the combination of an aspirated **שְׂ** 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 **בְּ** without the Daghesh, **בְּשְׂפָכָה** Judg. 16: 28, and again with the same preposition with it, **בְּשְׂפָכָה** Jon. 4: 11, the Methegh showing the Sh'va to be vocal, as might also be inferred from the fact that Daghesh-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 Daghesth-forte (דָּגֵשׁ־חֵזֶק) in the bosom of a letter so affected, to show that it is to be doubled in the pronunciation; thus, וַיַּיִמָּל *vayyimmal*. Daghesth-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. אֵשׁ־רֵאשִׁי Cant. 5: 2, מִן־רֵאשִׁי Prov. 14: 10.

a. For other examples of Resh with Daghesth-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, יִפְּאֵד *yippākedh*. Daghesth-forte in these letters is readily distinguishable from Daghesth-lene by the consideration that a consonant cannot be pronounced double except after a vowel. A point in one of the aspirates is, therefore, Daghesth-forte if a vowel precedes, otherwise it is Daghesth-lene.

3. Daghesth-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 Daghesth-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. רָרִי , formed by appending the syllable רִי to the root רָרַר ; רָרִי composed of the same syllable and the root רָרַן , whose last letter is changed to ר to conform with that which follows; סִבִּי from סִבַּב . 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, רָרַרְתָּ , $\text{רָרַרְתָּ$, and certain forms of nouns, as, גְּבוּר . 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. נִבֵּב for נִבֵּב . 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. מִהֲרָה , קָרְבִּי צִאֵי . 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. יְנִיבֵי *inn'bhē* for

וְיִבְרָכְךָ׃ *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. הַהֲלֹלִי for הַלֵּלִי. 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. רַמְמֹוּ *rammū*, not *rammā* Gen. 10: 7, יַזְזַעַר *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 (לְהַתְּאֵרֶת הַקְּרִיאָה).

a. Daghesh-forte conjunctive occurs regularly after the pronouns הוּא and הֵיאָה followed by Makkeph, e. g. מַה-שֵׁיב וְהַחֲזִקֶימָם Ps. 133: 1, וְהִתְקַוְוָה 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 לְקַחְתָּהּ-וְסָרָה Gen. 2: 23, וְהִשְׁמַעְתָּהּ-וְשָׁמְרָה Gen. 43: 15, or having a conjunctive accent on the penult, וְסָרָה וְסָרָה Gen. 3: 14, וְסָרָה וְסָרָה 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 מְרַחֵם מְרַחֵם (for מְרַחֵם) Ps. 84: 4, but מְרַחֵם מְרַחֵם Deut. 24: 1, מְרַחֵם מְרַחֵם Ezek. 17: 8; this proviso does not attach to the futures and participles of ה' verbs פָּרַח מְרַחֵם Gen. 1: 11, מְרַחֵם מְרַחֵם Ex. 21: 31. Final Kamets before Makkeph is not followed by Daghesh-forte unless the syllable containing the Kamets begins with two consonants מְרַחֵם מְרַחֵם Gen. 27: 26 or is immediately preceded by Methegh מְרַחֵם מְרַחֵם Gen. 30: 1, but מְרַחֵם מְרַחֵם 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 מְרַחֵם מְרַחֵם Gen. 49: 31, but מְרַחֵם מְרַחֵם Gen. 2: 4. The inseparable particles וְ, לְ, לְ, לְ, when prefixed without a vowel, do not admit Daghesh-forte conjunctive, except לְ which follows the ordinary rule וְרַחֵם מְרַחֵם Deut. 10: 1, and one additional instance וְרַחֵם מְרַחֵם Ps. 19: 3. Sibilants and liquids may be doubled after an unaccented final *ū* מְרַחֵם מְרַחֵם Gen. 19: 14, מְרַחֵם מְרַחֵם Gen. 19: 2, 1 Sam. 8: 19. Daghesh-forte conjunctive is rarely found after an accented vowel, yet מְרַחֵם מְרַחֵם Gen. 19: 2, מְרַחֵם מְרַחֵם 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. מְרַחֵם Ex. 4: 2 for מְרַחֵם מְרַחֵם, so מְרַחֵם Isa. 3: 15, מְרַחֵם Mal. 1: 13, מְרַחֵם Isa. 27: 8.

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

אָפְרָה Hos. 3: 2.	לִיקָרְחַת Prov. 30: 17.	עֲנִיבֹרֹת Deut. 32: 32.
בִּיקְרוּתֵיךָ Ps. 45: 10.	וּרְקִבָּה 1 Sam. 28: 10.	עֲנִתְחֹלֶם 2 Sam. 23: 27.
הַיְבֻזִים Am. 5: 25.	פְּסוֹרוֹתֵיכֶם (?) Ezek. 13: 20.	Jer. 29: 27.
הַפְּזֵי-עֲתָקָהּ Gen. 18: 21.	פְּנֵלוֹתֶיךָ Isa. 33: 1.	עֲנִיבֹרֹת Isa. 58: 3.
הַבְּתִינֹת Gen. 37: 32.	נִמְלֹגוֹת Joel 1: 17.	עֲנִתְחֹלֶם Am. 5: 21.
הַפְּזֵי Gen. 17: 17.	נִמְלֹגוֹת Job 9: 18.	עֲנִיבֹרֹת Gen. 49: 17.
הַרְאֵתֶם 1 Sam. 10: 24, 17: 25. 2 Kin. 6: 32.	נִמְלֹגוֹת Nah. 3: 17.	Judg. 5: 22.
הַמְרוֹתֶם Job 17: 2.	נִמְלֹגוֹת Ex. 15: 17.	עֲנִיבֹרֹת Ps. 89: 52.
הַעֲשִׂינוּ Ex. 2: 3.	נִמְלֹגוֹת Deut. 23: 11.	עֲנִיבֹרֹת Ps. 77: 20.
הַרְדִּיפוּהָ (?) Judg. 20: 43.	נִמְלֹגוֹת Ps. 141: 3.	עֲנִיבֹרֹת Prov. 27: 25.
הַרְאֵתֶם 1 Sam. 1: 6.	נִמְלֹגוֹת Prov. 4: 13.	עֲנִיבֹרֹת Ps. 119: 139.
הַפְּזֵי Isa. 57: 6.	נִמְלֹגוֹת Judg. 20: 32.	עֲנִיבֹרֹת Ps. 88: 17.
הַרְאֵתֶם Gen. 49: 10.	נִמְלֹגוֹת Jer. 4: 7.	עֲנִיבֹרֹת (?) Ps. 37: 15.
	נִמְלֹגוֹת Isa. 9: 3, 10: 27, 14: 25.	Isa. 5: 28.
		עֲנִיבֹרֹת Ps. 58: 9.

This list is corrected and enlarged from Gesen. Lehrs. 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 הַרְאֵתֶם Judg. 5: 7. 1 Sam. 2: 5; רָמַד Job 22: 12 (Edit. Baer); וְהַרְאֵתֶם Job 29: 21; הַרְאֵתֶם or הַרְאֵתֶם Job 21: 13; הַרְאֵתֶם Isa. 33: 12, Jer. 51: 58; מִרְאֵתֶם Ezek. 21: 15, 16; נִמְלֹגוֹת Ezek. 6: 9; נִמְלֹגוֹת Isa. 41: 17; נִמְלֹגוֹת Ezek. 27: 19; קִבְּרֵיכֶם (?) Isa. 19: 6; and probably הַרְאֵתֶם 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-מִחֹלֶם Gen. 14: 23, לֹא-לִמְלֹגוֹתֶם Gen. 31: 54, and some manuscripts have הַיְבֻזִים-שֵׁנִי Gen. 5: 6. Occasional instances also occur of the doubling of an initial liquid after another final liquid, e. g. לֹא-וַיִּלְאָבֶר (suggesting the pronunciation *vayyōmel-lō*) 1 Kin. 11: 22 and in certain manuscripts לֹא-לִמְלֹגוֹתֶם Gen. 3: 17, בְּלִי-מִלְאָתֶם Ex. 20: 10, and even (in manuscripts) of an initial sibilant after a final ת , e. g. אֶש-שִׁמָּם probably *esh-sh'mām* Gen. 5: 2, $\text{בְּבִרְוֹת צִמְיָם}$ Gen. 4: 4, שִׁבְּתֵי-רִיב 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 תָּהָה , תָּהָה , 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. אֲרִצָּה *artsāh*, אֲרִצָּה *artsā*, לְקַחְהָהּ *l'kāhhāh*, לְקַחְהָהּ *lak'hhā*. The point four times found in א, אֲרִצָּה Gen. 43: 26, Ezra 8: 18, אֲרִצָּה Lev. 23: 17, אֲרִצָּה 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. הֲרִצָּההּ Ex. 9: 18, וּשְׂעָרָהּ Lev. 13: 4, בְּרִשְׁתָּהּ Num. 15: 28, לָהּ Num. 32: 42, בְּשִׁבְרָהּ Job 31: 22 in some copies. In רַעֲשֵׁהוּ-רַעֲשֵׁהוּ 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 רַעֲשֵׁהוּ 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 (פְּתִיכִים). 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 פְּתִיכִים. 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	(ˆ)	סִגְלוּתָא <i>postp.</i>
4. Zākēph Kātōn	(ˆ)	זָקַף קָטוֹן
5. Zākēph Gādhōl	(ˆ)	זָקַף גָּדוֹל
*6. Tiphhhā	(ˆ)	טִפְחָא

CLASS III. *Dukes.*

*7. R'bhī ^a	(ˆ)	רְבִיזָא
*8. Shalshelth	(ˆ)	שַׁלְשֵׁלְתָא
*9. Zarkā	(ˆ)	זַרְקָא <i>postp.</i>
10. Pashtā	(ˆ)	פַּשְׁתָּא <i>postp.</i>
11. Y'thībh	(ˆ)	יְתִיב <i>prep.</i>
12. T'bhīr	(ˆ)	תְּבִירָא

CLASS IV. *Counts.*

*13. Pāzēr	(ˆ)	פְּזֵרָא
14. Karnē Phārā	(ˆ)	קַרְנֵי פְּרָאָה
15. T'līshā Gh'dhōlā	(ˆ)	תְּלִישָׁא גְּדוֹלָא <i>prep.</i>
16. Geres-h	(ˆ)	גְּרֵשׁ
17. G'rāshayim	(ˆ)	גְּרֵשָׁיִם
*18. P'sīk	(ˆ)	פְּסִיקוּ

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

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

21. Merkā Kh'phūlā	()	מֶרְקָא כְּפִיּוּלָא
*22. Mahpakh	()	מַחְפָּקָה
23. Dargā	()	דַּרְגָּא
*24. Kadh mā	()	קַדְמָא
*25. Yerahh ben Yōmō	()	יֵרַחַב בֶּן יוֹמוֹ
26. T'lishā K'tannā	()	תְּלִישָׁא קְטַנָּא <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*; Shalsheth, *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. נִשְׁתַּחֲוֶי Ruth 3: 7, or if the last letter has Pattahh furtive, e. g. יָרַחֵי Gen. 33: 13, and in some manuscripts and editions there is a like re-

petition of S'gholta, Zarka and T'lisha K'tanna. When this is not the case, there is nothing to mark the tone-syllable of the word unless this may chance to be the one upon which the nature of the accent in question requires it to be placed.

2. Silluk has the same form as Methegh, § 44; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from Kadhma only by its position upon the last letter of the word, and after the superscribed vowel, if there be one, e. g. אֲשֶׁר Gen. 1: 7, מִלְאֲכֹוֹ Gen. 24: 7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. אֲשֶׁר Gen. 2: 19, where this chances to be a final letter the laws of consecution only can decide; thus, in רָצָה Gen. 26: 4, צָאֲהָהּ Deut. 16: 3, the accent is Pashta, but in רָצָהּ Gen. 17: 8, צָאֲהָהּ 1 Sam. 29: 6, it is Kadhma. Y'thibh is distinguished from Mahpakh by being written under the first letter of the word and taking precedence of its vowel if this be subscribed, e. g. עֲשֶׂב Gen. 1: 11, פִּי Gen. 31: 6, Deut. 10: 17; Mahpakh belongs under the consonant which precedes the tone-vowel, and after its vowel-sign if this be subscribed, e. g. הִקְרָה Gen. 2: 14, פִּי Gen. 32: 33, Deut. 4: 7. When the initial syllable bears the tone and there is no subscribed vowel, the laws of consecution must decide; thus, in הִקְרָה the accent is Y'thibh in Gen. 3: 15, 44: 17; Deut. 10: 17; but Mahpakh in Josh. 17: 1.

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (תְּהִלִּים), Proverbs (מִשְׁלֵי), and the poetic portion of Job (אִיּוֹב), whose initials form the technical word אֲחֵת. Here a different system of accentuation prevails. Thirteen of

the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhoh 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 מַחְפָּק
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 Shalshleth	()	שַׁלְשֵׁלֶת
10. Azlā L'gharmēh	()	אַזְלָא לְגַרְמֵה
11. Mahpakh L'gharmēh	(^)	מַחְפָּק לְגַרְמֵה
12. P'sīk	()	פְּסִיק

CONJUNCTIVE ACCENTS.

13. Merkā	()	מֶרְכָּא
14. Mūnāhh	()	מוֹנַחַח
15. Mūnāhh superior or Illūy	()	עֲלִי
16. Tiphlihā or Tarhhā	()	טַרְחָא
17. Yeralih ben Yōmō or Galgal	(v)	גַּלְגַּל
18. Mahpakh	()	מַחְפָּף
19. Kadh mā or Azlā	()	אֲזַלָּא
20. Shalshleth	()	שַׁלְשֵׁלֶת

Tsinnōrīth (~) 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־חֶרֶק for לֹא־אֵל, בִּי־חֶרֶק. 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, מֶרְכָּא־מַחְפָּף; or (if the tone be on the initial syllable) over the last syllable or letter of the preceding word, מֶרְכָּא־מַחְפָּף (Wickes) or מֶרְכָּא־מַחְפָּף (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, מֶרְכָּא־מַחְפָּף (Wickes) or מֶרְכָּא־מַחְפָּף (Baer). When the sign for Olev'yoredh is divided between two words, which should be united by Makkeph, Makkeph is not written מֶרְכָּא־מַחְפָּף or מַחְפָּף־מֶרְכָּא. 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, מֶרְכָּא־מַחְפָּף. 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, Kadh mā or Azlā, 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'hhi, *thrust back*; L'gharmeh, *by itself*, i. e. *independent*; Illuy, *high*; Tarhha, *toiling along*; Galgal, *wheel*; Azlā, *going on*. Tiphhha and Shalshleth, though Disjunctives in prose, are Conjunctives in poetry, hence the absence of Daghesh-lene after the former in מֶרְכָּא־מַחְפָּף Prov. 8: 3, and the presence of Daghesh-forte Conjunctive after the latter in מֶרְכָּא־מַחְפָּף Ps. 3: 3.

POSITION OF THE ACCENT.

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

1. The position of the accent may be considered in relation either to the syllabic or to the etymological structure of a word, that is to say, as effected by the nature of its syllables on the one hand or of the elements of which it is composed as a significant part of speech on the other. It is so far determined by the syllabic structure of words, that a long mixed syllable or a short simple syllable, whether in the ultimate or the penultimate, must receive the accent, § 18.2, thus: מִתְּמַלְמְלָה, מִתְּמַלְמְלָה, מִתְּמַלְמְלָה, מִתְּמַלְמְלָה. But the accent can never fall upon a vocal *Sh'va*, or upon a vowel which has arisen from *Sh'va*.

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

3. The only exception is a class of words called *Segholates*, in which the last vowel does not belong originally or essentially to the form, but is introduced for the sake of softening the pronunciation, § 61. 2; these

are accented on the penultimate, as **בְּיָתָי, לְבַיְתָי, לְבַיְתָי, לְבַיְתָי, לְבַיְתָי**.
יִשְׂתַּחֲוֶה, לְבַיְתָי, לְבַיְתָי, לְבַיְתָי, לְבַיְתָי.

a. **נִשְׁכַּח** Is. 50: 8 is said to be the only instance of a word accented on the antepenult. The proper tone-syllable of this word is the ultimate, but upon the recession of the accent by § 35, the vowel next preceding, which has arisen from Sh'va and is unessential to the form, cannot receive it, so that it necessarily falls upon the one still further back. In **נִשְׁכַּח** Ex. 15: 8, a word of the same formation the accent takes the place of Methgeh, § 45: 5, comp. **הִשְׁכַּח** Is. 40: 18, **וַיִּשְׁכַּח** Job 12: 15; **הִשְׁכַּח** and **נִשְׁכַּח** are the only words in which the principal accent is followed by a compound Sh'va.

§ 33. The additions which words may receive at the beginning or end affect the accent in proportion to the respective weight accorded to them. Additions to the end of words are of two sorts, which may be distinguished as affixes and suffixes. Affixes are so welded to the word or merged in it that in the popular consciousness they have become an integral part of it, and their independent existence or separate origin is no longer thought of; such are the personal inflections of verbs and the terminations indicating gender and number in nouns and adjectives. Suffixes are not so intimately blended with the word to which they are attached as to have lost their individual identity and independent character, and consequently are of greater weight as respects the accent; such are the fragmentary pronouns appended to verbs, nouns, and prepositions.

1. If the appendage consists of a vowel (as **הַ, הֵ, הִ**, **וּ, וֵ, וִ**), or begins with one (as **הַ, הֵ, הִ, וּ, וֵ, וִ**, **יֵ, יֵ, יֵ**), and can consequently only be pronounced by the aid of the final consonant of the word to which it is attached, it will attract the accent to itself or to its initial vowel from a noun, adjective, participle, or preposition, as **הַדְּבָרִי, הֵדְבָרִי, הִדְּבָרִי, וְהַדְּבָרִי, וְהֵדְבָרִי, וְהִדְּבָרִי** from **דְּבָר**; **קְדָשִׁי, קְדָשִׁי** from **קָדַשׁ**. Such an appendage to a verb, if a suffix, will receive the accent, unless the verb be in the 3 fem. sing. of the preterite, when the accent will retain

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 עָבָד with a suffix עָבָדוֹ, but with an affix when the vowel is retained עָבָדוֹ, when it is rejected עָבָדוֹ; הָסֵה, הָסִי, הָסִי, הָסִי; קַל with affixes קָלָה, קָלָה, קָלָה; 3 fem. sing. pret. with suffixes, בְּקִשְׁתֶּם from אָבַלְתְּ (primitive form אָבַלְתְּ), so אֲהַבְתְּךָ. It is to be observed, however, that a paragogic הָ or הַ, § 61. 6, attached to nouns, pronouns, and adverbs, and occasionally a paragogic ךְ, does not disturb the position of the accent, e. g. אֲרֵץ, אֲרָצָה, נָב, נָבָה; so הָמָה, הָמָה, שָׁמָה, רַבְחֵי Lam. 1: 1, but מִלְאֲחֵי Isa. 1: 21; neither does the feminine ending תְּ, which is a Segholate formation, § 185, e. g. מִדְּבָרָה, מִדְּבָרָה.

a. The affix receives the accent in תַּעֲבִיר Ruth 2: 8 from תַּעֲבִיר, but not in the corresponding form הַשְׁפִּיטֵה Ex. 18: 26 from הַשְׁפִּיט; 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 וַאֲזַרְאָה 1 Sam. 28: 5.

2. The appending of a simple syllable, such as the suffixes נִי, נוּ, הוּ, הוּ, בִּי, or the verbal suffixes תְּ, יֵי, נוּ, 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: בָּסָה, בָּסָה, בָּסָה; בָּסָה, בָּסָה; בָּסָה, בָּסָה; בָּסָה, בָּסָה; בָּסָה, בָּסָה; בָּסָה, בָּסָה. 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, כָּפֵף, כָּפֵף, כָּפֵף. 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. מִצְחָתִי, מִצְחָתִי, מִצְחָתִי; מְבֹרָחִי, מְבֹרָחִי, מְבֹרָחִי.

3. A mixed syllable, whether an affix as הָם, הָן, or suffix as כָּם, כָּן, הָם, הָן, will attract the accent to itself, מְלֹכָהּ from הֶלְכָהּ; מְלֹכָם, מְלֹכָם from מְלֹכָהּ; מְרַמְמָם from הִרְמִימָם. In the unusual form מְפַלְּחֶם 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, וְיִצְעַק, וְיִצְעַק, וְיִצְעַק; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, וְיִצְעַק, וְיִצְעַק, וְיִצְעַק.

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, בָּיָהּ Gen. 30: 1, בָּיָהּ Gen. 29: 6, are parti-

ciples, but בָּתָּה Gen. 35: 18, בָּתָּה 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 שָׁוָב; אָסַף *he has seized*, but אָסַף Job 23: 9 *I shall see* from אָסַף; גַּרְעַי *it shall be evil* from גָּרַע, גַּרְעַי *he shall feed* from גָּרַע; מָרָה *he was rebellious*, 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 לְיִלְהָה Gen. 1: 5, בָּנָה לַיהוָה Gen. 4: 17, אָזְלַת יָרָא Deut. 32: 36, וְהִתְאַבְּרוּ לְרָעָה 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, לְבָשֶׁת קָטָן Num. 24: 22, נָבֵל צִיִּין Isa. 40: 7, הִשְׁמַע עָם Deut. 4: 33.

a. But the accent will not be shifted from one of the so-called grave suffixes כֶּהָם, הֵן, כֶּם, בְּהֵן, § 33. 3, אָבִיבֵשׁ הָיָה Gen. 43: 7; nor to a penult which is a mixed syllable, וַיִּתְקַא לָהּ Num. 32: 42; nor ordinarily from a mixed ultimate having a long vowel, § 32. 1, הָרִיב לֹא Judg. 6: 31, הִקְנַס לִי Ps. 94: 16. A mutable Tsere or Hholem may, however, be shortened and the accent removed לֹא קָרַב לֹא (קָרַב) Judg. 6: 31, Isa. 36: 8. In the preterite infinitive and participles of verbs Tsere 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 לְבָשֶׁת קָטָן Num. 24: 22, נָבֵל צִיִּין 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 שָׁלַח הַשִּׁיחַ Ps. 105: 28, הִשְׁמַע עָם Deut. 4: 33, Num. 17: 23, or if it ends with the weak letter ע preceded by Pattahh וַיִּשְׁפֹּט לֹא 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 וַיִּבְרָא, וַיִּבְרָא; so וַיִּבְרָא, וַיִּבְרָא. 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 תָּרָא 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 לָמָּה became לָמָּה before א Gen. 27: 45, before ה Num. 20: 4, 5, 21: 5, before ע Judg. 12: 3, 15: 10; רִיבָּה becomes רִיבָּה before ר Ps. 74: 22; so הָרָבָּה Gen. 29: 21, סוּרָה Judg. 4: 18, שׁוּבָה Isa. 44: 22.

a. לָמָּה, לָמָּה, לָמָּה are accented on the ultimate before הַיְיָ, which the Jews read אֱלֹהֵי. In like manner הוֹסִיפִי became הוֹסִיפִי before הַיְיָ 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 חֹבֵה Hos. 4: 4, or Pattahh furtive, גְּבִירַתְּ הַבְּסֵסָה 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 (סוּפְּ פָּסוּק *end of the verse*). The next in power are Athnahh and S'gholta. When a verse was to be divided into two

clauses, Athnahh was placed under the last word of the first clause, Silluk maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives S'gholta, the last word of the second Athnahh, and the last of all Silluk. Verses of one clause range from Gen. 26: 6, containing three words, to such as Jer. 13: 13 and 1 Chron. 28: 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1: 1 : יְהִי אֵלֶּם... אֵלֶּם; three clauses are much less frequent, Gen. 1: 7 ... יְהִי עֵרָב... יְהִי עֵרָב... יְהִי עֵרָב. 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... מִפֶּה... לְלִלָה... לְגִשְׁוֹת... בִּי, in 2 Kin. 1: 6 into six, אֲלִיר... יְהִי... 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.	⋅⋅	⋅	}	⋅(⋅)	⋅	⋅(⋅)'(⋅) ^q	}	⋅(⋅)'(⋅) ^q ⋅⋅	
	⋅	⋅		⋅(⋅)	⋅	⋅(⋅)'(⋅) ^q			
	⋅	⋅	⋅	⋅	⋅	⋅			⋅
SECONDARY SECTIONS.			:	⋅⋅	'(⋅)	⋅(⋅)'(⋅) ^q	}	⋅⋅⋅	
			⋅						
					⋅	⋅⋅(⋅)'⋅⋅(⋅)			
									⋅
									⋅
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'bhvir, 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 Shalsheleth 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. **וַיִּטֵּעַ פַּרְסִים** Gen. 9: 20, **וַיִּנְקְטוּהוּ עַיִנֵיהֶם** Gen. 3: 5, **טָרַם וַיִּשְׁבְּבוּ** Gen. 19: 4.

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 **אֲנִי וְעַמִּי יִשְׂרָאֵל**, so Deut. 30: 20, 1 Sam. 20: 21, 2 Kin. 17: 36. *Zarka*, 2 Kin. 1: 16 **וְעַתָּה וְעַתָּה וְעַתָּה**, 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* **וְיָזַם** Gen. 5: 29, **וְיָזַם** Lev. 10: 4, **וְיָזַם** 2 Kin. 17: 13, **וְיָזַם** Ezek. 48: 10, **וְיָזַם** 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 Athmahh, 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 Athmahh 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 Shalsheth 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.	⋮ ⋮	⋮ { ⋮ } < ()	⋮	⋮ <
	⋮	⋮ } < ()	⋮	⋮ } <
	⋮	⋮ () } ⋮	⋮ ⋮	⋮ } < ⋮ <
SECONDARY SECTIONS.			⋮	⋮ } <
			⋮	⋮ } <
			⋮	⋮ <
			⋮	
			⋮	⋮ < ⋮

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 ʾ^{f} , 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'lhī^a Muqrash*. If Silluk be preceded by a Disjunctive in its own section, it will be R'bhī¹ Muqrash. 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'bhī¹ Muqrash, 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'bhī³ Muqrash 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'bhī³ Muqrash; Baer excepts only Ps. 46: 8, 12, Wickes admits no exception. R'bhī¹ Muqrash 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'hhī, 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 Daghes 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 Shalsheth*. Shalsheth 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'hhī before " Ps. 7: 10, 9: 1 § 41. *b* (2). 3. Writing two accents upon the same word, בְּמִצְוֹתֵיהֶם Ps. 5: 11, הוֹרְנֵי Ps. 27: 11, וְיִגְרְאוּ 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 אָנֹכִי לְלֵאלֹהִים Ps. 6: 3, Merka-Tsinnorith הִשְׁמַעְתָּ עִמִּי Ps. 22: 9, Mahpakh-Tsinnorith בְּאֵת בְּרִיתִי Prov. 6: 3.

MAKKEPH.

§ 43. Makkeph (מְקַפֵּה *joining*) is a horizontal stroke by which two, three, or even four words may be united. אֶתְּחַלְּקֶנָּה, אִם-תִּשְׁמָעוּהוּ עִמִּי Gen. 30: 31, יִשְׁלַח-בָּל Gen. 33: 11, וְאֶתְּחַלְּקֶנָּה לְאֶשְׁרֵינוּ Gen. 12: 20, 25: 5, Ex. 20: 11, עַל-פְּלִי-הַבְּרִיתִי עָשִׂיתָ Ex. 22: 8, עַל-פְּלִי-בְרִיתִי שָׁחַץ 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. שְׁלַשְׁתֵּהוּ עֵלִים Deut. 19: 15, נִבְשַׁתְּהוּ לֵדָר 1 Kin. 17: 21, אֶמְרֵהוּ הוּא 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, אֶחָדְךָ, בְּלִיעוֹךָ, קִרְתָּךְ, otherwise it will commonly receive the secondary accent Methegh, אֶחָדְךָ, קִרְתָּךְ, אֶחָדְךָ.

a. The particles אֵל, אֶל, אַם, וְאֵם, וְאֵן, אֵל, אֵל, אֵל are almost invariably followed by Makkeph, so are the nouns בֶּן, בָּן, בֵּן and כֵּל when in the construct state; the particle אֵל is commonly preceded by it. Before monosyllables or disyllables accented on the penult Makkeph is inserted after the particles אֵל, אֶל, אֵל and the pronoun אֵל, as well as sometimes after larger words which do not admit of the retrocession of the accent, e. g. אֵלֶיךָ Ex. 22: 4, אֵלֶיךָ Gen. 27: 32, אֵלֶיךָ Hos. 8: 14, אֵלֶיךָ Gen. 15: 10. The pronoun אֵל is followed by Makkeph before words whose initial letter admits Daghesh-forte Conjunctive, אֵלֶיךָ וְאֵלֶיךָ Ps. 133: 1. אֵלֶיךָ are joined together by Makkeph in Gen. 15: 4, Num. 35: 33, Neh. 2: 2; in all other passages אֵל is followed but not preceded by Makkeph, אֵלֶיךָ Ps. 1: 1. אֵלֶיךָ are joined by Makkeph but never אֵלֶיךָ, the אֵלֶיךָ being always linked to the following word. אֵלֶיךָ 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 אֵל, thus אֵלֶיךָ אֵלֶיךָ but אֵלֶיךָ אֵלֶיךָ.

b. Tsere remains before Makkeph in אֵל, אֵל, אֵל; it sometimes remains and is sometimes shortened in אֵל, אֵל, אֵל, e. g. Gen. 16: 13 אֵלֶיךָ, but ver. 15 אֵלֶיךָ. It once remains according to some editions in אֵלֶיךָ Job 41: 26, a word which is three times written אֵלֶיךָ without Makkeph, Ps. 47: 5, 60: 2, Prov. 3: 12. Methegh remains in the place of the accent on אֵלֶיךָ 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 אֵלֶיךָ Gen. 34: 16, אֵלֶיךָ Gen. 24: 7.

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

METHEGH.

§ 44. Methegh (אֵלֶיךָ *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. הַמִּסְגְּרוֹתֵיהֶם, בְּפִתְוֹתָם, וְזִצִּיאֵי, נִצְחָה, הַאֲזָלָם, וּמִתְּכִיכֹנֹת, וְרָאֵה-לֹ. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. בְּרֵאשִׁים-לָהֶם Gen. 22: 8, 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, הַנִּצְאִיר-לֹ Num. 21: 35, נִלְקָה-תִּבְשָׁן Num. 21: 33, נִלְקָה-בְּקָל 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. תִּגְדִּילֶהָ Deut. 4: 26, הָרוּחַיִּי Josh. 22: 27, where the tone falls on the penult; הָהִרְקָרִים Jer. 26: 21, where the tone is upon the ultimate.

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

1. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable, e. g. וְאֶשְׁתַּמְרָה 2 Sam. 22: 24, וּבְהִתְהַלֵּךְ Job 1: 7, בְּהִתְהַלְּלוֹת Ezek. 42: 5, שְׂאֵלֶהָ אִישׁ Gen. 43: 7; or if none such precede, it may be omitted altogether, e. g. וְנִמְאָסִים Jer. 33: 24, הַיְזַעֲאֵלִי 1 Kin. 21: 1, אֶחָד-בְּלִי-תִמְצָה Deut.

6: 25, except in certain cases which require it, e. g. נְתַתְּמָה Ex. 1: 10, וְהָיְתָה לְכֹתֵר 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 Pattahh*), וְהָיְתָה לְכֹתֵר Gen. 3: 8, וְהָיְתָה לְכֹתֵר Gen. 7: 2, וְהָיְתָה לְכֹתֵר Ps. 18: 46, וְהָיְתָה לְכֹתֵר Zech. 9: 16, but וְהָיְתָה לְכֹתֵר 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 , וְהָיְתָה לְכֹתֵר Gen. 3: 24, וְהָיְתָה לְכֹתֵר Gen. 4: 26, וְהָיְתָה לְכֹתֵר Gen. 30: 31. Initial ā followed by simple *Sh'va* is reckoned a short mixed syllable in the application of both the foregoing rules וְהָיְתָה לְכֹתֵר Gen. 47: 24, וְהָיְתָה לְכֹתֵר 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*, וְהָיְתָה לְכֹתֵר Job 3: 5, but וְהָיְתָה לְכֹתֵר Ps. 9: 9.

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

A very few isolated instances are not embraced in the preceding rules, e. g. וְהָיְתָה לְכֹתֵר Gen. 17: 20, וְהָיְתָה לְכֹתֵר Gen. 30: 16, וְהָיְתָה לְכֹתֵר 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, וְהָיְתָה לְכֹתֵר , וְהָיְתָה לְכֹתֵר , וְהָיְתָה לְכֹתֵר Gen. 30: 38, וְהָיְתָה לְכֹתֵר Isa. 9: 17, 10: 34, וְהָיְתָה לְכֹתֵר ; sometimes to other intermediate syllables, § 20. 2, e. g. וְהָיְתָה לְכֹתֵר Ex. 12: 21, וְהָיְתָה לְכֹתֵר Num. 31: 12 (but וְהָיְתָה לְכֹתֵר Deut. 34: 1, where a simple syllable precedes), וְהָיְתָה לְכֹתֵר Isa. 63: 7, וְהָיְתָה לְכֹתֵר Obad. ver. 11, particularly before the first radical of וְהָיְתָה to be and וְהָיְתָה to live when pointed with *Sh'va* וְהָיְתָה , וְהָיְתָה ; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. וְהָיְתָה לְכֹתֵר Gen. 1: 11, וְהָיְתָה לְכֹתֵר Ex. 12: 7, Zech. 14: 2, וְהָיְתָה לְכֹתֵר 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, $\text{הָרִי־הָ} \text{ Gen. 19: 12, } \text{בְּרִי־הָ} \text{ Gen. 22: 12, } \text{אֲרִי־הָ} \text{ Gen. 34: 6}$; With dissyllables this is rare and exceptional $\text{וְהָרִיא־וְצִאָן} \text{ 1 Kin. 1: 19, } \text{שֶׁל־הָ} \text{ 1 Chron. 28: 9}$.

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 Dagshesh forte has been omitted, provided they stand in the second place before the accent, $\text{הַמְּבֵטָה} \text{ Lev. 3: 3, } \text{לְקַנְיָתָהּ} \text{ Ps. 4: 1, but } \text{הַרְקִירִים} \text{ Gen. 33: 5, } \text{לְרֵבָב} \text{ Ps. 144: 1}$.

(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, $\text{הַמְּבֵטָה} \text{ Gen. 18: 17, } \text{הָאֵלֶּה} \text{ Ex. 2: 7, but } \text{הַרְקִירָתָם} \text{ Gen. 29: 5, } \text{הַמְּבֵטָה} \text{ Judg. 9: 2}$. In the books of Psalms, Proverbs and Job Methegh follows the vowel, as otherwise it might be confounded with D'hhi $\text{הַלְטֵנְיָם} \text{ Ps. 85: 6}$. Before Dagshesh-forte, which sufficiently shows the following Sh'va to be vocal, Methegh is omitted as unnecessary, $\text{הַמְּבֵטָה} \text{ Isa. 27: 7}$.

(3) To the first syllable of וְהָרִיא or וְהָרִי before Makkeph or with the accent Pashta, $\text{וְהָרִיא־אִיר} \text{ Gen. 1: 3, } \text{וְהָרִי} \text{ Gen. 4: 8, } \text{וְהָרִי־אִיר} \text{ Gen. 5: 6}$. If a simple syllable precedes Methegh will in all cases be transferred to it, $\text{בְּא־הַמְּבֵטָה} \text{ 2 Kin. 9: 11}$.

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 \bar{a} , \bar{i} , and \bar{u} preceding Sh'va, inasmuch as this will necessarily be vocal. Initial \bar{u} , the unemphatic conjunction is an exception with which it is not written, e. g. $\text{וְהָרִיאָה} \text{ Gen. 6: 19, } \text{וְהָרִיאָה} \text{ Gen. 31: 4}$, unless the Sh'va be compound, e. g. $\text{וְהָרִיאָה} \text{ Gen. 1: 18, } \text{וְהָרִיאָה} \text{ Judg. 5: 12}$, 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. $\text{בְּמַתְּנָה} \text{ Gen. 32: 22, } \text{וְהָרִיאָה} \text{ Gen. 45: 25}$; 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. לְיִשְׂרָאֵל, וְהַשִּׁבְתָּ, וְאַחֲרֵיהֶן, מִתְּחִלָּתָם.

4. Methegh is sometimes written under an initial letter with Sh'va, e. g. הָעֵינַיִם Job 19: 6, בְּתַקְוָה Ps. 2: 3, מִפְּתִיחָהּ 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'ārikh* (מְאָרִיךְ *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. וְאַחֲרֵיהֶם Isa. 66: 13, לְאַחֲרֵיהֶם Dent. 12: 31, וְאַחֲרֵיהֶם Zech. 7: 14, וְעַל־צִבְעָא Num. 10: 23, וְיִקְהָלוּ 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, וְהִשְׁמַעְתָּ Ps. 4: 7. If the Sh'va is compound, Methegh is interposed between its two constituents, וְאַחֲרֵיהֶם Ps. 79: 10.

(2) The divine names וְהוֹיָה, וְהוֹיָה, וְהוֹיָה, 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'hhī 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 וְהוֹיָה Ps. 1: 3, וְהוֹיָה 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, **וְאֵלֶיךָ־יָשׁוּב** Ps. 91: 15.

(4) **אֵי** 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), **וְאֵת־פְּתָחֵי־קַיִן** Gen. 10: 14, **וְאֵת־קַיִן־וְאֵת־אָדָם** Ex. 25: 33.

(2) When the word has Darga as the second Conjunctive before R'bhīⁱ, or Kadhma as the second Conjunctive before Pashta or T'blhīr, or Munahh as the third Conjunctive before T'lisha, provided a vowel precedes the tonesyllable and is without Methegh, (see rule (3) above), **וְאֵת־קַיִן־וְאֵת־אָדָם** 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 (**מִסְפָּרֵי־מִסְפָּרֵי** *tradition*), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'ri (**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'ri, with a reference to the margin where the letters of the substitute might be found. Thus, with the word **וַיֵּאמְרוּ** Josh. 6: 7 is connected the marginal note **וַיֵּאמְרוּ קְרִי**. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly **וַיֵּאמְרוּ**. The proper vowels for the pronunciation of the K'thibh are not written, but must

be supplied from a knowledge of the form indicated by the letters, which in this case is **וַיִּאֲמַרְהוּ**. Again, in ver. 9, **וַתִּקְרָא** in the text refers to **ק' הַקְרָא** in the margin; the K'ri is here **וַתִּקְרָא**, and the K'thibh, whose vowels are left to be determined by the reader, **וַתִּקְרָא**. Jer. 42: 6 has **וַאֲנִי** where the marginal note is **וַאֲנִי קָרִי**; the K'ri is accordingly **וַאֲנִי**, and the K'thibh **וַאֲנִי**. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the note **כְּתוּב וְלֹא קָרִי**, *written but not read*, placed in the margin, e. g. **נֹא** Ezek. 48: 16, **נֹא** 2 Kin. 5: 18, **וַיִּדְרֹךְ** 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 כְּתוּב**, *read but not written*, e. g. **וַיִּבְרָא** Judg. 20: 13 in the text **וַיִּבְרָא**, and in the margin **בְּנִי**, to be read **בְּנִי**; so Jer. 31: 38 **בְּבָאִים**. In 1 Kin. 21: 8 the first letter of **וַיִּקְרָא** is left unpointed as superfluous, and in Job 2: 7 **וַיִּבְרָא** is explained by the margin to stand for **וַיִּבְרָא**: so Jer. 18: 23 **וַיִּבְרָא** for **וַיִּבְרָא**.

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 הוּאֵךְ read הוּאֵךְ, and הוּאֵךְ read הוּאֵךְ.

§ 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*, *בַּלְטָם* *Balaaμ*, *גַּבְעוֹן* *Γαβαων*, *מַרְיָם* *Μαριαμ*; and on the other hand, *a* is sometimes written *ē*, *אֶהְלִיכָה* *Ολιβεμα*, *קֵנִי* *Κενεζ*, *גֵּת* *Γεθ*, especially before *ח* as *קִרְחָה* *Korē*, *זָרַח* *Zarē*. (2) *ē* is written for *ī* and *ō* for *ū*, *כַּתְוִיב* *Xettaioi*, *גֵּרְוֹנָה* *Γεωννα*, *גֵּדְעוֹן* *Γεδεων*, *מִצְרַיִם* *Mesraiim*, *אֶחָזָה* *Oxozab*, *אֶזְוִיָּה* *Ozoiā*. (3) For the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, *קַיִן* *Kaiian*, *נָבוֹ* *Nabau*. (4) The vowel letters are softened into their homogeneous vowels *אֵ* *αικρα*, *וֵ* *ουδαβγδ*. (5) Vocal *Sh'va* is written as a full vowel, commonly *a*, or if an *o* follow, *o*, *צַבְאוֹה* *Σαβαωθ*, *רַעוּאֵל* *Ραγουηλ*, *כַּרְוִיבִים* *Xeroubim*, *סֹדוֹמָה* *Sodoma*; the final vowel of Segholates is also written *ō* if *o* precedes, *מֹלֹחַ* *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*; יָבִישׁ *to pour forth*, יָבֵשׁ the same idea applied to words, *to prophesy*; הָנִיחַ *to encircle the neck with an ornament*, הָנִיחַ *to strangle*, הָנִיחַ applied to sounds uttered in strangulation, *to groan*; הָנִיחַ *to go about as a spy*, הָנִיחַ *to go about as a merchant*; הָנִיחַ *to collect*, הָנִיחַ *treasures*; הָנִיחַ *a cup*, הָנִיחַ or הָנִיחַ *a helmet* (of similar shape); הָנִיחַ *tender, delicate*, הָנִיחַ *thin*; הָנִיחַ *to make straight*, הָנִיחַ *to straighten the beam of the balance, to weigh*; הָנִיחַ *first born*, הָנִיחַ *first ripe*, הָנִיחַ the first portion of the day, *the morning*; הָנִיחַ *to suspend*, הָנִיחַ applied to a bucket, *to let down*; הָנִיחַ *to cut*, הָנִיחַ *to reap*; הָנִיחַ *gold*, הָנִיחַ *yellow*; הָנִיחַ *to conceal*, הָנִיחַ and הָנִיחַ *to hide away as treasures*, הָנִיחַ *to cover with boards*; הָנִיחַ *to destroy by tearing down*, הָנִיחַ *to destroy by uprooting*; הָנִיחַ *to slay*, הָנִיחַ *to sacrifice*; הָנִיחַ *to bind*, הָנִיחַ *to bound*; הָנִיחַ *to break up, flee*, הָנִיחַ *to break out, blossom*, הָנִיחַ *to break in pieces*, הָנִיחַ *to cut off*, הָנִיחַ *to hew stone*, הָנִיחַ *to cut wood*; הָנִיחַ *to surround*, הָנִיחַ *to encircle the head with a crown*; הָנִיחַ *to pour out*, הָנִיחַ *to pour in libation or in casting metals*; הָנִיחַ *to shine*, הָנִיחַ *to be pure*; הָנִיחַ *to engrave*, הָנִיחַ *to plough*; הָנִיחַ *to prove*, הָנִיחַ *to approve, choose*; הָנִיחַ *to drink*, its causative הָנִיחַ *to break through*, הָנִיחַ *to investigate*; הָנִיחַ *to place*, its reflexive הָנִיחַ.

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

הָנִיחַ *to deal violently*, הָנִיחַ *to urge*; הָנִיחַ *to cut with the sickle, reap*, הָנִיחַ

to cut with the teeth, bite; נָשָׂה to blow, נֶפֶשׁ breath; כָּבַשׁ to collect. נָכֶס 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, הִצִּיר to restrain, הִצִּיר an enclosure; from זו are formed גָּזַר to cut, גָּרַז to cut off, גָּזַז to cut loose, go away, גָּזַז to shear, גָּזַל to plunder, גָּזַר hewn stone; פָּרַשׁ to unfold, make distinct, פָּרָשׁוּ to spread out; פָּרָם a vineyard, פָּרָקֵל 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; קָבַע to cover, once שָׁבַע; הָצִיף to be quenched, once זָבַע; הִתְעַב to abhor, once הִתְעַב; כָּבַל to be foolish, once בָּסַל; זָנְיָה iniquity, once זָנְיָה.

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 הִתְחַלַּק, in other books (Judg. 16: 25 excepted) הִתְחַלַּק; to cry out in the Pentateuch הִתְחַלַּק, only once (Ex. 2: 23) הִתְחַלַּק which is the more frequent form in other books; בֶּשֶׂבֶת a lamb, occur in the Pentateuch interchangeably with בֶּשֶׂת, which are the only forms found in other books; a sceptre הִתְחַלַּק, but in the book of Esther הִתְחַלַּק; Damascus הִתְחַלַּק, in Chronicles הִתְחַלַּק; how 1 Chron. 13: 12, Dan. 10: 17 הִתְחַלַּק, in earlier books הִתְחַלַּק.

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. **הָדָה** to *wander*, Aram. **הַדָּה**, Syr. **ܗܕܐ**; Heb. **זָהָב** *gold*, Aram. **הַדָּב**, Syr. **ܗܕܒܐ**; Heb. **צֶהַר** a *rock*, Aram. **צַהַר**, Syr. **ܘܗܕܢܐ**; Heb. **שְׁלֹשׁ** *three*, Aram. **הַקָּה**, Syr. **ܫܠܫܐ**, Arab. **ثَلَاثٌ**; Heb. **אֶרֶץ** the *earth*, Arab. **أَرْضٌ**, Aram. **אַרְצַת**, Syr. **ܐܪܨܐ**. Other consonant changes: Heb. **בֵּן** a *son*, Arab. **بْنٌ**, Aram. **בַּר**, Syr. **ܒܪܐ**; Heb. **רָצַח** to *kill*, Arab. **قَتَلَ**; Heb. **כִּסֵּא**, Syr. **ܟܨܘܬܐ**; Heb. **כִּסֵּא** a *throne*, Aram. **כִּסְרֵי**, Syr. **ܟܨܘܬܐ**, Arab. **كُرْسِيٌّ**; Heb. **שָׂדֵה** a *field*, Aram. **הַקָּלָא**, Syr. **ܫܘܠܬܐ**, Eth. **ሐቃል**.

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.:

אַחַז, **אַרְבָּנִים** *purple*; **שָׂטֵן** to *hate*; **חַמְדָּה**, **חַמְדָּה** *chamber*; **חֲנָן**, **חֲנָן** *Achan*; **נְבוּצַדְנֶצְצַר**, **נְבוּצַדְנֶצְצַר** *Nebuchadnezzar*; **דּוֹעַג**, **דּוֹעַג** *Doeg*; **אַלְמוּגִים**, **אַלְמוּגִים** *almug or al gum trees*; **שֵׁנַיִם**, **שֵׁנַיִם** *teeth*.

a. Mere varieties of orthography must not be mistaken for consonantal changes, e. g. **לָא** occasionally for **לֵא** and *vice versâ*, probably **לֵא** for **לֵא**, 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; הִתְּקַטְּלוּ probably for תְּקַטְּלוּ 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. אֶרְוֶה, אֶזְרֹעַ, אֶרְוֶה *arm*; אֶהְיֶה, אֶרְוֶה *yesterday*. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֶזְרֹעַ, אֶרְוֶה, אֶרְוֶה, אֶרְוֶה. So in Chaldee אֶרְוֶה *blood*, Heb. רָם; אֶרְוֶה *garden*, Heb. גַּן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ٱ. Comp. Greek χθῆς, ἐχθῆς.

for הַיָּצִיב Ex. 2: 4 for הַיָּצִיב and probably פָּצֵץ Ps. 139: 8 with Dagghesh-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, מִתָּה for מִתְּה , הַתְּחַלֵּם for הַתְּחַלֵּם , לִבְּהֵיךָ for לִבְּהֵיךָ , but רַב from רַבֵּב , מִשְׁחָה 1 Kin. 1: 15 for מִשְׁחָה or מִשְׁחָה , מִתְּחַת Ezek. 4: 3 for מִתְּחַת Mal. 1: 14 for מִשְׁחָה .

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 Dagghesh-forte, except at the end of words, § 25, where Dagghesh 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, יִתֵּן for יִתֵּן , מִתְּחַת for מִתְּחַת ; יִקַּח for יִקַּח Ezek. 27: 23 for פְּלִגָּה Am. 6: 2; שָׁלֵי for אֲשֶׁר לִי ; יִתְּבֹאֵי for יִתְּבֹאֵי , יִשְׁמָא for יִתְּבֹאֵי , הִתְּוֹפֵי for הִתְּוֹפֵי , תְּשׁוּמִים for תְּשׁוּמִים , הִתְּבֹאֵי for הִתְּבֹאֵי , תְּחַפְּסֵה for תְּחַפְּסֵה ; לֵחַ for לֵחַ , אֵחַ for אֵחַ .

a. So perhaps כ in כָּסָה according to Gesenius for כָּסָה and כַּס for כָּסָה . 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. $\text{הַרְחִיבְשֵׁק, מִרְחִיבְל}$ for מִרְחִיבְל for הַרְחִיבְשֵׁק Isa. 23: 11 for מִרְחִיבְל , מִרְחִיבְל Job 18: 2 in the judgment of some for מִרְחִיבְל *ends*, though others make the ך a radical, and give the word the sense of *snares*. The conjecture that הַרְחִיבְל Ps. 64: 7, Lam. 3: 22 is for הַרְחִיבְל 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 צ it is in addition changed to ט. Thus, מִתְחַבְּרֵי for מִתְחַבְּרֵי , וְהַשְׁמִירֵי for וְהַשְׁמִירֵי , וְהַשְׁמִירֵי for וְהַשְׁמִירֵי , וְהַשְׁמִירֵי for וְהַשְׁמִירֵי .

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

§ 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. וְהַשְׁמִירֵי Isa. 35: 1 presumed to be for וְהַשְׁמִירֵי ; וְהַשְׁמִירֵי Num. 3: 49 for וְהַשְׁמִירֵי Ex. 21: 30, Ps. 49: 9; וְהַשְׁמִירֵי 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 η and \beth , from the end of a word.

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

b. In like manner \beth 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, η from η , η from η .

c. If the feminine endings η and η have, as is probable, a common origin, this may be best explained by the assumption that η 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 η , absolute η , but with a suffix η (comp. η Dent. 32: 36), η . It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants η and η , because η 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, η Jer. 5: 22, or § 53. 3. a η Isa. 33: 21 for η , η Ex. 15: 2 for η . Comp. Gr. *ánōsios*; and the English indefinite article *an*.

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

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

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, אַרְבָּעָה Isa. 16: 9 for אַרְבָּעָה.

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; הַדְּבָאִים from הַדְּבָיִם (also זְבָאִוֹת) for זְבָיִים; בְּלוֹיִ Jer. 38: 12 for בְּלוֹיִ (or as some read, בְּלוֹיִ) ver. 11.

a. In like manner ך is changed to ך before ך in the word נְאוֹת for נְאוֹת from נְאוֹת; it is consequently unnecessary to assume, as Gesenius does, a singular נְאוֹת 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, פּוֹכֵב for פּוֹכֵב; שׁוֹטְפֹת for שׁוֹטְפֹת בְּבֵל for בְּבֵל Gen. 11: 9; צִלְהוֹת 2 Chron. 35: 13 from צִלְהוֹת 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. וְדָבַר, וְיָבִיחַ; the softening of an initial ך to \bar{u} only occurs in אִישׁ־י 1 Chron. 2: 13 for אִישׁ־י 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. הַדְּבָר for הַדְּבָר § 59, בְּיִהוּיָהּ for בְּיִהוּיָהּ, 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. רָאָהָל in רָאָהָל; in אָהָרָה preceded by ל, thus אָהָרָה; in אָהָרָה and certain forms of אָהָרָה preceded by the prefixes ב, כ, ל, ו, י, thus, אָהָרָה, אָהָרָה, אָהָרָה but אָהָרָה; אָהָרָה but אָהָרָה; אָהָרָה but אָהָרָה. The following examples are of a more individual character, e. g. אָהָרָה for אָהָרָה, אָהָרָה 1 Kin. 11: 39 for אָהָרָה, אָהָרָה Num. 11: 4, אָהָרָה Jer. 40: 1, אָהָרָה 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. אָהָרָה Ezek. 42: 5, and אָהָרָה Hos. 11: 4 from אָהָרָה Job 8: 8 for אָהָרָה Deut. 32: 32 for אָהָרָה, 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 הָה in proper names to הָה, thus אָהָה, אָהָה. The change here does not consist in the rejection of the vowel ה and the softening of the consonant ה, but the syllable הָה is dropped, whereupon final Kamets is written by its appropriate vowel letter, § 11. 1, a, just as אָהָה after the rejection of הָה becomes אָהָה. So in those rare cases in which ה is substituted for the suffix ה, e. g. אָהָה Lev. 13: 4 for אָהָה. The proper name אָהָה Num. 34: 28 is derived not from אָהָה but אָהָה, 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; ׀ occasionally does the same with a homogeneous vowel, when preceded by a vowelless prefix.

a. Thus, **א**: אָהָה for אָהָה, אָהָה Ezek. 25: 6 from אָהָה ver. 1; אָהָה Ps. 139: 20 for אָהָה, so אָהָה Jer. 10: 5; אָהָה from אָהָה רָהָה; אָהָה Neh. 6: 8 for אָהָה; אָהָה Isa. 51: 20, אָהָה Deut. 14: 5; אָהָה 1 Sam. 14: 33 for אָהָה; אָהָה Isa. 10: 13 for אָהָה; אָהָה Zech. 11: 5 for אָהָה; this even occurs after mixed syllables, e. g. אָהָה for אָהָה; אָהָה for אָהָה, particularly in proper nouns אָהָה for אָהָה; אָהָה for אָהָה, אָהָה for אָהָה. So, אָהָה Eccles. 2: 13 for אָהָה; אָהָה Jer. 25: 36 for אָהָה; אָהָה Prov. 30: 17 for אָהָה. There is no instance of this with ו, on the contrary, אָהָה 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*, ׀ in *ī*, which draws the accent upon itself and frequently causes the dissolution of a previous syllable and the rejection of its vowel, אָהָה for אָהָה, אָהָה for אָהָה; אָהָה for אָהָה, אָהָה for אָהָה, אָהָה for אָהָה.

(5) When preceded or accompanied by heterogeneous vowels, ו and י are sometimes dropped, or if the vowel be *a*, they not unfrequently combine with it, forming the diphthongal *o* and *e*, § 62. 1, e. g. הַיְזַבֵּק for הַיְזַבֵּק, גְּלֵה for גְּלֵה, הַיְזַבֵּק for הַיְזַבֵּק, קָם for קָם, הַיְזַבֵּק for הַיְזַבֵּק, יָת for יָת, הַיְזַבֵּק for הַיְזַבֵּק, הַיְזַבֵּק for הַיְזַבֵּק, מְנוֹחַ construct state of מְנוֹחַ, בֵּית const. of בֵּית, הַיְזַבֵּק for הַיְזַבֵּק, הַיְזַבֵּק for הַיְזַבֵּק.

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

VOWEL CHANGES.

§ 58. 1. The third class of changes embraces those which take place in the vowels. The primary office of the vowels is to aid in pronouncing the consonants, to which consequently they are quite subordinate, merely occupying, so to speak, the interstices between them. Their number and variety being greater, however, than is demanded for this single purpose, they have besides to a certain extent an independent value and meaning of their own in the constitution of words. (1) Changes of vowels, while they cannot like a difference of consonants create distinct verbal roots, are yet fruitful of those minor modifications of which etymology takes cognizance, such as the formation of derivatives and grammatical inflexions, e. g. גְּדוֹל to be great, גְּדוּלָה greatness, גְּדוֹל great; קָטַל he killed, קָטַל to kill, קָטַל kill thou, קָטַל killing, קָטַל killed; סוּס a horse, סוּסָה a mare. (2) They may indicate differences in the forms of words which have arisen in the lapse of time; גַּל in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is גַּלְגָּל; הוּא in the Pentateuch *he* or *she*, in other books *she* is always הִיא; the form of the demonstrative הַיְזַבֵּק is found only in Genesis, הַיְזַבֵּק in writers after the time of Moses, הַיְזַבֵּק in Ezekiel;

the plural of the demonstrative in the Pentateuch לָאֵלֶּיךָ or לָאֵלֶיךָ, elsewhere, with a single exception, לָאֵלֶיךָ. 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. לָאֵלֶיךָ *to kill*, Aram. לָאֵלֶיךָ, Syr. لَأَيْلَيْكَ, Arab. لَأَيْلَيْكَ, Ethiop. ቀጥሎ.

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. אֶבֶן, אֶבֶן. 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

panying vowel is frequently converted, e. g. שָׁלַח for שָׁלַח ; פָּדָה for פָּדָה ; יָגִיבָה for יָגִיבָה ; שָׁמַע for שָׁמַע ; שָׁמַע from שָׁמַע .

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

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

a. This is necessary when the vowel preceding a final guttural cannot be converted into Pattahh. Sometimes the form with Pattahh and that with Pattahh furtive occur interchangeably, e. g. רָשָׁע and רָשָׁע , or with a slight distinction, as רָשָׁע , in pause: רָשָׁע ; רָשָׁע , construct רָשָׁע . In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e. g. רָשָׁע 1 Kin. 14:3, and in most editions רָשָׁע Jer. 13:25. As final \aleph is always either quiescent or otiant, it never receives Pattahh furtive. The letter ר never takes it unless it be in a single instance, and that in a penultimate syllable רָשָׁע Ps. 7:6, which is probably to be read *yiradōph*; though it might be pronounced *yiraddōph*, which some conceive to be an anomalous form for רָשָׁע , after the analogy of רָשָׁע Gen. 21:6, the compound Sh'va being lengthened into a vowel followed by euphonic Dagshesh, as in the related words רָשָׁע Isa. 1:6, and רָשָׁע Isa. 53:5, while others adopt the explanation of the old Jewish Grammarians, that it is a peculiar combination of the Kal רָשָׁע and the Piel רָשָׁע .

3. A preference for compound rather than simple Sh'va, § 16. 3, whether silent or vocal, inasmuch as the

gutturals are more readily made audible at the beginning than at the close of a syllable, and the hiatus accompanying them assumes more of the complexion of a vowel than is usual with stronger consonants.

a. The gutturals occasionally retain simple Sh'va when silent. This is regularly done by a final radical ה, ח or ע, followed by a servile letter, e. g. קָטְפוּהֶם, קָטְפוּהֶם, קָטְפוּהֶם, קָטְפוּהֶם, קָטְפוּהֶם, with few exceptions as קָטְפוּהֶם Hos. 8: 2; קָטְפוּהֶם Gen. 26: 29; הִזְכַּרְתֶּם 2 Sam. 21: 6. Other cases have more of a casual or sporadic character, and occur chiefly with the stronger gutturals ה and ח, קָטְפוּהֶם, קָטְפוּהֶם, קָטְפוּהֶם, קָטְפוּהֶם, קָטְפוּהֶם but קָטְפוּהֶם, קָטְפוּהֶם, קָטְפוּהֶם but קָטְפוּהֶם, קָטְפוּהֶם, קָטְפוּהֶם a possession, but קָטְפוּהֶם from קָטְפוּהֶם a brook; more rarely with א and ע, קָטְפוּהֶם Lev. 4: 13; קָטְפוּהֶם 1 Kin. 15: 16; קָטְפוּהֶם Isa. 11: 15; קָטְפוּהֶם Deut. 25: 7 but in pause: קָטְפוּהֶם Isa. 28: 6, קָטְפוּהֶם Ex. 15: 6; ח has for the most part simple Sh'va קָטְפוּהֶם, קָטְפוּהֶם, though in a few instances it has compound קָטְפוּהֶם, קָטְפוּהֶם.

b. (1) Among the compound Sh'vas the preference, unless there is some reason for choosing another, is ordinarily given to Hhateph Pattahh, as the simplest and most in accordance with the nature of the gutturals, and to this an antecedent Hhirik, when unessential to the form, is commonly made to correspond, e. g. קָטְפוּהֶם for קָטְפוּהֶם. Sometimes, particularly with א (see 1. a. 5.) Hhateph Seghol is taken קָטְפוּהֶם, קָטְפוּהֶם, קָטְפוּהֶם, קָטְפוּהֶם, קָטְפוּהֶם, קָטְפוּהֶם Joel 2: 5, קָטְפוּהֶם Jer. 13: 21, which not infrequently becomes Hhateph Pattahh upon the prolongation of the word קָטְפוּהֶם Prov. 25: 7, קָטְפוּהֶם Judg. 10: 2, or the carrying forward of its accent קָטְפוּהֶם, קָטְפוּהֶם, קָטְפוּהֶם.

(2) If, however, *š* or *ō*, characteristic of the form, precede, this commonly determines the Sh'va to be selected, e. g. קָטְפוּהֶם for קָטְפוּהֶם, קָטְפוּהֶם for קָטְפוּהֶם; though sometimes Hhateph Pattahh is retained and the intermediate syllable, § 18. 3, resolved into a simple one by prolonging the vowels, e. g. קָטְפוּהֶם Josh. 7: 7; קָטְפוּהֶם Isa. 1: 31. Hhirik may, however, remain short, e. g. קָטְפוּהֶם, קָטְפוּהֶם, קָטְפוּהֶם Job 6: 22, particularly if a Dagshesh-forte has been omitted from the guttural, e. g. קָטְפוּהֶם Jer. 3: 8, though even in this case the assimilation sometimes takes place, e. g. קָטְפוּהֶם Gen. 30: 39 for קָטְפוּהֶם Judg. 5: 28 for קָטְפוּהֶם. If a vowel has been rejected from the form, the corresponding Hhateph is generally preferred, e. g. קָטְפוּהֶם from קָטְפוּהֶם, קָטְפוּהֶם Ezek. 16: 33, קָטְפוּהֶם Gen. 16: 13; קָטְפוּהֶם 1 Kin. 15: 20 from קָטְפוּהֶם; קָטְפוּהֶם Gen. 37: 22 from קָטְפוּהֶם. There are occasional instances of the same word being variously written in this respect, e. g. קָטְפוּהֶם Ruth 3: 15; קָטְפוּהֶם and קָטְפוּהֶם Isa. 44: 13; קָטְפוּהֶם Job 16: 16 (K'ri in some copies), קָטְפוּהֶם Lam. 1: 20, קָטְפוּהֶם Isa. 52: 14, קָטְפוּהֶם 1 Sam. 28: 14.

c. Before another guttural the compound Sh'va is frequently replaced by the corresponding short vowel, e. g. קָטְפוּהֶם for קָטְפוּהֶם, קָטְפוּהֶם for קָטְפוּהֶם; and occasionally under א by a long vowel before other letters as well as gutturals, or by a short vowel with Dagshesh, e. g.

אָתָּלִים for אֶתְלִים, אֶרְחֹלִי, אֶבֹּס for אֶבֹּס, אֶזֶר for אֶזֶר, אָסֶר for אָסֶר. 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), נָשֵׁט, הִנֵּיט, נָשֵׁט, קָחָה 2 Kin. 12: 9, בָּאֵשׁ for בָּאֵשׁ, בָּאֵר, also קָרָאן Ex. 2: 20 for קָרָאן, Ruth 1: 20, הִתְאַחֲבוּ Prov. 1: 22 for הִתְאַחֲבוּ, הִתְאַחֲבוּ Job 20: 26 see § 111.2. c, וְאֶסְעָלָם Zech. 7: 14 for וְאֶסְעָלָם, and by their sometimes causing an antecedent or accompanying vowel to be retained where analogy would require its rejection, e. g. מוּצָאֵר for מוּצָאֵר from מוּצָא, חָטָאֵר, מְטָעֵר, חָטָאֵר Deut. 32: 10; מְטָעֵר, מְטָעֵר.

4. An incapacity for being doubled, whence they never receive Dagghesh-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. מִיָּאֵן for מִיָּאֵן, מִיָּאֵן for מִיָּאֵן, מִיָּאֵן for מִיָּאֵן, מִיָּאֵר, מִיָּאֵר.

a. Sometimes an intermediate syllable, § 18. 3, is formed, and the vowel remains short. (1) This is commonly the case before ה, frequently before ה, less often before ע, rarely before א, never before ר, e. g. גָּחַם, מְחַיֵּי, מְחַיֵּי, מְחַיֵּי, מְחַיֵּי. (2) It is more likely to occur in the body of a word than after a prefix, e. g. הִתְחַלְתִּי Ps. 119: 43 from הִחַל, but הִתְחַלַּק Job 38: 24 from חַלַּק. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. הִתְחַלְתֶּם Prov. 22: 24 from הִתְחַלְתֶּם Ps. 141: 8 from הִתְחַלְתֶּם but הִתְחַלְתֶּם Deut. 2: 9. There are a very few instances in which Dagghesh-forte is found in ר, e. g. מְחַיֵּי Ezek. 16: 4, מְחַיֵּי Prov. 14: 10, מְחַיֵּי-הַיָּדָה Prov. 15: 1 (in some editions), מְחַיֵּי 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. הִדְבָּרִי for הִדְבָּרִי, הִדְבָּרִי for הִדְבָּרִי, הִזְקִי for הִזְקִי. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מִלְּבִי for מִלְּבִי from מִלְּבִי (מִלְּבִי); מִלְּבִי from מִלְּבִי; מִלְּבִי from מִלְּבִי, מִלְּבִי for מִלְּבִי from מִלְּבִי. 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, נִחְלָמִי for נִחְלָמֵי, נִחְלָמִי for נִחְלָמֵי, לִחְלָמֵי for לִחְלָמֵי, לִחְלָמֵי for לִחְלָמֵי.

a. Vav before a guttural follows the rule just given; before ו, and sometimes before ה or ח 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, וְחָלְמוּ and וְחָלְמוּ, וְחָלְמוּ.

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

c. In לִבְיָנָה Gen. 32: 20 for לִבְיָנָה 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. נָרַב for נָרַב, נָרַב for נָרַב. If either letter is a guttural, Pattahh is mostly used instead, e. g. נָרַב for נָרַב. 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. בָּיַח, בָּיַח, but בָּיַח.

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

b. When the penultimate letter is ה or ח, it in a few instances takes Seghol, as אָ, אָ, אָ. When the final letter is א, it either remains otiant, § 16. 1, or requires Seghol, אָ, אָ, אָ; a penultimate א either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c, אָ, אָ or אָ, אָ. 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. נָרַב for נָרַב, נָרַב for נָרַב (Daghesh-forte disappearing at the end of the word), לָב for לָב, לָב for לָב Job 31: 15 for לָב.

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, מִנֵּי־הַיְיָ Ps. 114: 8. Examples of ך: אֶתְּבַחֲךָ Hos. 10: 11, אֶתְּבַחֲךָ Gen. 49: 11, בְּנֵי־יְהוָה ibid., מִנֵּי־הַיְיָ Gen. 31: 39, בְּנֵי־הַיְיָ Ps. 110: 4, הַיְיָ־כֹהֵן Ps. 114: 8, הַיְיָ־שֵׁבֶט Ps. 123: 1, מִנֵּי־הַיְיָ Ps. 113: 5, בְּנֵי־הַיְיָ ver. 6, מִנֵּי־הַיְיָ ver. 7, הַיְיָ־שֵׁבֶט ver. 8, מִנֵּי־הַיְיָ ver. 9, מִנֵּי־הַיְיָ Isa. 1: 21, מִנֵּי־הַיְיָ Ex. 15: 6, מִנֵּי־הַיְיָ Zech. 11: 17, מִנֵּי־הַיְיָ Lam. 1: 1, מִנֵּי־הַיְיָ ibid., מִנֵּי־הַיְיָ Deut. 33: 16. It is also attached to the first member of the compound in many proper names, e. g. מִנֵּי־הַיְיָ, מִנֵּי־הַיְיָ, מִנֵּי־הַיְיָ, to certain particles, as בְּלִיַּי, וּבְלִיַּי, and perhaps to such participial forms as מִנֵּי־הַיְיָ Jer. 22: 23. Of ה: אֶתְּבַחֲךָ Ex. 15: 16, אֶתְּבַחֲךָ Isa. 8: 23, Job 34: 13, 37: 12, מִנֵּי־הַיְיָ Judg. 14: 18, מִנֵּי־הַיְיָ Ps. 3: 3, 80: 3, Jon. 2: 10, מִנֵּי־הַיְיָ almost constantly, מִנֵּי־הַיְיָ Ps. 116: 15, מִנֵּי־הַיְיָ Num. 34: 5, Ps. 124: 4, מִנֵּי־הַיְיָ Ps. 92: 16 (K'ri), 125: 3, Ezek. 28: 15, Hos. 10: 13, מִנֵּי־הַיְיָ Job 5: 16, מִנֵּי־הַיְיָ Ps. 44: 27, 63: 8, 94: 17, מִנֵּי־הַיְיָ Job 10: 22, מִנֵּי־הַיְיָ 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. הַיְיָ־שֵׁבֶט Neh. 3: 13 from הַיְיָ־שֵׁבֶט after the rejection of א by § 53. 2. *b*: בַּיִת after the softening of ך to *i* becomes בַּיִת; 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* ך with *i* ך may form *i* ך, or the first *i* may be changed to *iy*, which, upon the reduplication of the ך to preserve the brevity of the antecedent vowel, § 24. 3, becomes *iy*, e. g. עָבְרִי with ים becomes עָבְרִים or עָבְרִים. So, ך before הֶ forms הֶׁ, and before ו forms הֶׁ, e. g. עָבְרִי, עָבְרִי; in like manner ה is changed before ו into *hw*, forming הֶׁ, which, by § 56. 3, becomes הֶׁ, e. g. מִנֵּי־הַיְיָ, by the substitution of וֹת for ת, מִנֵּי־הַיְיָ. *I* ך followed by *ū* ך forms *iw*, קָטְלוּ, קָטְלוּ, פִּיחוּ; פִּיחוּ, קָטְלוּ for הַיְיָ־שֵׁבֶט Josh. 14: 8. *E* ך before *i* ך or *ū* ך 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 סִיִּי with יַ becomes סִיִּי, and with יִ סִיִּי. The same resolution of יַ occurs before final הֶ, forming הֶיֶ, and by § 61. 2 הֶיֶ, thus נְעִיִּי with הֶ becomes נְעִיִּי.

a. Grammarians have disputed whether in such words as נְכַרְיִים, כְּלָכְיִים the point in י is Dagghesh-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 Dagghesh-forte Conservative. Comp. הַיִּים, הַיִּים.

b. Such forms as פָּרְיִי, פָּרְיִי, פָּרְיִים 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 עֲרִבְיָאִים 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 עֲשִׂיהַּ from עֲשִׂיהַּ 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 עֲשִׂיהַּ, עֲשִׂיִּי, עֲשִׂיִּים (like קִנְיָלִים) from which י is rejected by § 53. 3. In the same way עֲשִׂיהַּ, etc., from עֲשִׂיהַּ are for עֲשִׂיִּי. In such alternate forms as פָּרְיִיהַּ from פָּרִיהַּ, the radical י is retained by preserving the antecedent vowel, which, before Dagghesh-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. הַחַגְגִּי מִבְּעֵתָהּ Prov. 21: 22, הַחֲבִים הַחֲבִים (also when ה has Hhateph Kamets, e. g. הַחֲבִים הַחֲבִים Judg. 9: 9), often before ה and ז, particularly if it receives the secondary accent, e. g. הַחֲבִים for הַחֲבִים, rarely before א and ר, הַחֲבִים Gen. 14: 10, נְאֻזִים Neh. 9: 18, 26 but נְאֻזִים Ezek. 35: 12.

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

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

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

a. The assimilation to (,) takes place regularly in what are called Segholate forms, in which an auxiliary Seghol has by § 61. 2 been introduced between two vowelless letters, וְרָב for וְרָב, וְרָב for וְרָב, וְרָב for וְרָב, but וְרָב, וְרָב; only before ו, which can combine with a and not with e , a is retained and lengthened to (,) by § 59, וְרָב, וְרָב. Rarely in other cases וְרָב for וְרָב, 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. וְרָב for וְרָב, וְרָב for וְרָב; and in וְרָב (from וְרָב) uniformly after Kamets וְרָב, וְרָב, וְרָב.

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

§ 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. וְרָב, וְרָב; וְרָב, וְרָב; וְרָב, וְרָב.

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. וְרָב, וְרָב, occasionally \bar{e} , e. g. וְרָב, וְרָב, rarely \bar{o} , e. g. וְרָב. 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 מְלָכָה, מְלָכִים from מְלָכָה.

§ 65. The special emphasis, with which the last word of a clause is dwelt upon, gives rise to certain vowel changes in connection with the pause accents, § 36. 2. a.

follows if it is possible for one to be made, e. g. דָּבָר, דְּבָרִים, דְּבָרֵיכֶם, דְּבָרֵינוּ for דְּבָרֵיכֶם 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. תִּקְטֹלְנָהּ from תִּקְטֹל; קָמְנָהּ from קָמָה; קָטְלָהּ from קָטַל; קָטְלָתִי from קָטַלְתִּי; קָטְלָתִי 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 מִלְכָּהּ, סִתְרוֹ from סִתְרָהּ.

(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. קָטְלָהּ and קָטְלָהּ 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. מִדְּבָרָהּ 1 Kin. 19: 15 from מִדְּבָרַי, הַשְּׂמִילָהּ Ezek. 8: 2 from הַשְּׂמִיל.

(c) If it be a long vowel, it may be rejected, as רָקְטָלוּ from רָקְטַל, or retained either unaltered, as מִשְׁפָּחָהּ from מִשְׁפָּחָהּ, or with a change of quality from pure to diphthongal or the reverse, מִתּוֹקָהּ from מִתּוֹק, נִסְוֵגְתִי from נִסְוֵג, הַקְּמֵנִי from הַקְּמֵנִי, פְּלִיטָהּ from פְּלִיטָהּ.

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

ORGAN.	QUALITY.	QUANTITY.	
		Long.	Short.
Guttural, . . .	<i>pure</i>	\bar{a}	\breve{a}
Palatal, . . .	<i>diphthongal</i>	\bar{e}	\breve{e}
	<i>pure</i>	\bar{i}	\breve{i}
Labial, . . .	<i>diphthongal</i>	\bar{o}	\breve{o}
	<i>pure</i>	\bar{u}	\breve{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. $\text{לָבַדַּתְּ, יָבַדְתָּ}$. 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 quinquilaterals 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. בָּרַסַּבַּת to *lay waste* comp. בָּרַסַּבַּת ; וָלַעַה to *burn* comp. וָלַעַה ; פְּרָעַשָׁה a *branch* comp. פְּרָעַשָׁה ; טְרַעַשָׁה *thoughts* comp. טְרַעַשָׁה ; $\text{שִׁעַשְׁיָה$ a *sceptre*, comp. שִׁעַשְׁיָה ; טְרַעַשָׁה *tranquil* comp. טְרַעַשָׁה ; שִׁפְרַעַשָׁה to *spread* comp. שִׁפְרַעַשָׁה ; or by blending two different roots, e. g. רִעַשַׁשׁ to *be fresh* composed of רָעַב and רָעַשׁ ; פְּלַעַשִׁי a *certain one* = פְּלַעַשִׁי ; צַפְרַעַשׁ a *frog* from צָפַר to *leap* רַעַשׁ (in Arabic) a *marsh*. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the trilateral roots appear to be based upon pre-existing bilaterals. Thus, the cognates $\text{גָּזַר, גָּזַל, גָּזַן, גָּזַה, גָּזַי, גָּזַו, גָּזַח}$, have in common the two letters ג with the associated idea of cutting, § 50.3. The frequent examples of this description, together with the fact of the existence of a few bilaterals, e. g. בָּא *father*, אָח *brother*, אָמ *mother*, have suggested the thought that the ultimate roots may in all cases have been bilaterals, and

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

§ 69. The formation of words and their inflection are accomplished partly by internal changes and partly by external additions. The internal changes are the insertion of vowels and the reduplication of consonants in various significant ways, e. g. קָטַל, קָטַל, קָטַל, קָטַל. The external additions are significant syllables welded to the root or to the word, either at the beginning or the end, e. g. קָטַל, 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. *roco*, *vocabam*, *vocatio*, *vocabulum*, *vocito*, etc. The composition of words of which such large use is made in the Indo-European tongues, e. g. *ad-roco*, *in-roco*, 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 (מְלִים *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>	אַתֶּן, אַתֶּן
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 אַתָּה; אַתָּה occurs but six times, viz., Gen. 42: 11, Ex. 16: 7, 8, Num. 32: 32, 2 Sam. 17: 12, Lam. 3: 42; אַתָּה though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42: 6 K'thibh, where the K'ri substitutes the usual form.

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

(3) The third person fem. sing. אַתָּה occurs but eleven times in the books of Moses, viz., Gen. 14: 2, 20: 5, 38: 25, Lev. 11: 30, 13: 10, 21, 16: 31, 20: 17, 21: 9, Num. 5: 13, 14. In its stead is found אַתָּה a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that אַתָּה *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 אַתָּה *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 אַתָּה Ruth 1: 13 and אַתָּה 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 אַתָּה or אַתָּה §§ 85. 1. a (1), 201. e. In the first person the nasal is omitted אַתָּה, אַתָּה. The plurals of the second and third persons were originally אַתָּה, אַתָּה, which are still preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. אַתָּה, אַתָּה. 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* אַתָּה or אַתָּה. The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented ה, is often added by § 61. 6, to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called אַתָּה *cognomina*; the first person is אַתָּה *the speaker*, the second אַתָּה *present*, the third אַתָּה *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	ני		נה
2. { <i>Masc.</i>		ך		כם
{ <i>Fem.</i>		ך		כן
3. { <i>Masc.</i>		הו	ם	הם
{ <i>Fem.</i>	ה	ה	ן	הן

In the first person singular י is attached to nouns, and ני to verbs. In the second person the palatal כ is substituted for the lingual ך 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 םה, ךה are used with plural nouns; ם, ן with verbs and singular nouns.

The suffixes of the second and third persons plural םכ, ךכ, םן, ךן 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,	זֶה	זֹאת	<i>this.</i>	אֵל
PLURAL,				אֵלֶּה
				<i>these.</i>

The poetic form הוּ 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; םֶ׃ 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 ך prefixed)—

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

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 םֶ׃ך is used for the remote demonstrative *that*.

RELATIVE PRONOUN.

§ 74. The relative *who, which* is ךֿ׃ך, which may be employed as a separate word, or may be shortened to a prefix ךֿ 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 ךֿ takes the vowel (.) followed by Daghesh-forte, Judg. 5: 7, Cant. 1: 7, Job 19: 29; once it has (,) before ךֿ 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 שָׁלְחֵהוּ *who he sent him*, i. e. whom he sent, אֲשֶׁר יָרָעוּ *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb שָׁם *there*, e. g. שָׁם—אֲשֶׁר *where*, שָׁמָּה—אֲשֶׁר *whither*, מִשָּׁם—אֲשֶׁר *whence*.

a. The prefix 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 שֶׁשָּׁמַיִם 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 שֶׁ *for that also*; but the most recent interpreters derive it from the verb שָׁשַׁם *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 Daghest-forte it is pointed מָה and the following letter is doubled, e. g. מָה־שָׁמַיִם Ex. 3: 13. Before the stronger gutturals ה and ח it also commonly receives (ֶ), e. g. מַה־הָיָא Ps. 39: 5, מַה הַשָּׁמַיִם Gen. 31: 36. Before the weaker gutturals א, ע and ר, it commonly takes (ִ), e. g. מַה־אָמַרְתָּ Zech. 1: 9, מַה עָבַדְתָּ 2 Kin. 8: 13, מַה רָאִיתָם Judg. 9: 48. Before ה, ח and ע with Kamets it takes (ֵ), § 63. 1. a, e. g. מַה־הָיָה לָּךְ Ex. 32: 1, מַה־הָשָׂאָתָּי Gen. 20: 9, מַה־עָשִׂיתָ ib.; and occasionally before other letters especially when it has a disjunctive accent מַה קוֹל 1 Sam. 4: 14,

בַּהּ 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, מִיָּבֹקֶם Isa. 3: 15, מִתְּלָאָה Mal. 1: 13, מִיָּהֶם Ezek. 8: 6 K'thibh.

2. Another interrogative is formed by prefixing the particle **אֵי** to the pronoun **יָהּ**, **זֹאת**, thus **יָהּ אֵי** *which?* or *what?* 1 Kin. 13: 12, Eccles. 11: 6, **לָזֹאת אֵי** *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 ὁσίως*; 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 (**בְּנֵיִם** *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.	פְּעַל	Piēl	Intensive active.
4.	פְּעַל	Pual	” passive.
5.	הִפְעִיל	Hiphīl	Causative active.
6.	הִפְעַל	Hophal	” passive.
7.	הִתְפַּעַל	Hithpaēl	Reflexive.

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

infrequently require to be translated by words radically distinct. The term *species* proposed by Schultens, though less commonly adopted, is more descriptive.

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (פְּגִימָה), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from לַעֲשֶׂה *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 (פִּגְמָה), or Pe Yodh (פִּיגְמָה) verb, Pe as the initial of לַעֲשֶׂה becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (פִּיגְמָה); one in which He takes the place of the third radical, a Lamedh He (פִּיגְמָה); one whose second and third radicals are alike an Ayin Doubled (פִּיגְמָה), 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, נִגְזַל *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, נִסְתַּר *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, יָצַח *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*; פָּחַד *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, נָסַב *to perish*, Pi. *to make to perish, to destroy*; לָמַד *to learn*, Pi. *to teach*, i. e. *cause to learn*. Both these senses are occasionally found united in the same verb, קָרַב Pi. *to be very near* and *to bring near*; שָׁחַת Pi. *to be very corrupt* and *to corrupt or destroy*.

a. If the action be directed to the removal of its object, the Piel becomes privative, נָחַטָּה to *sin*, Pi. to *free from sin*, *expiate*, רָבַהַל 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*; בָּוֹא 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, הִפְדָּהָה 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*; רָחַק Hi. to *be sweet*, prop. to *cause sweetness*; שָׂבֵל Hi. to *be wise*, prop. to *act wisely*, *exhibit wisdom*; צָבֵר Hi. to *be brave*, prop. to *act bravely*; זָקַן Hi. to *grow old*, prop. to *acquire age*. In a few instances both senses are found united in the same verb, פָּצַח Hi. to *cause to bud* and to *put forth buds*; אָרַח Hi. to *prolong* and to *be long*; עָשֵׂר Hi. to *enrich* and to *grow rich*; שָׂבַע 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, נָחַת 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, מָצַיִת Pi. *to deliver*, Hith. *to escape, deliver one's self*; צָדַק Pi. *to justify*, Hith. *to justify one's self*; הִפְשִׁיט Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; הִלְחִיז 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*; הִלְבִּישׁ 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*; יָרַשׁ Hith. *to inherit (for one's self)*; הִלְבִּיחַ 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 Niphal שָׁכַח *to forget*, Hith. *to be forgotten*; נִפְתָּר Pi. *to atone*, Hith. *to be atoned*; נִתְּיַר 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, 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*, סָפַח Pi. (cans.) *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, הִשְׁתַּחֲוֶה Pi. *to burn incense (to idols)*, Hi. *to burn*

incense (to God); $\text{חִי.} \text{לִי.} \text{לִי.}$ Hi. *to change*, Pi. *to change* (the clothes); $\text{חִי.} \text{לִי.} \text{לִי.}$ Hi *to strip*, Pi. *to strip* (the slain in battle).

(2) It is still less common to find both Niph'al and Hithpa'el in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, $\text{שָׁפַךְ.} \text{לִי.}$ Ni. and Hith. *to be poured out*; $\text{דַּבְּרָה.} \text{לִי.}$ Ni. and Hith. *to talk with one another*; $\text{בָּרַךְ.} \text{לִי.}$ Ni. *to be blessed*, Hith. *to bless one's self*; $\text{שָׁקַט.} \text{לִי.}$ Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; $\\text{חָשַׁד.} \text{לִי.}$ 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 יָכַח. *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); שָׁפַךְ. *to be pale*, שָׁפַךְ. *to draw near*, שָׁפַךְ. *to be poured out*, have their futures in the Kal but their preterites in the Niph'al; שָׁפַךְ. *to stumble*, has a Kal preterite but future Niph'al (Ni. pret. only in Daniel); לָקַח. *to lead* has the preterite and imperative Kal, but future and infinitive Hiph'il (Hi. pret. twice); יָחַד. *to wait for* is used in the Piel except the participle which is Kal; שָׁפַךְ. *to add* has both a Kal and a Hiph'il preterite, which are synonymous, but only a Hiph'il future. Again, in בָּרַךְ. *to separate* and שָׁפַךְ. *to destroy*, the Kal has yielded to the Hiph'il (strictly, *to cause separation*, *destruction*) but the Niph'al is retained as its passive; רָחַץ. *to bathe* and זָרַק. *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 trilateral verbs in the Hebrew Bible. 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: שָׁפַךְ. *to cleave asunder*, שָׁפַךְ. *to uncover*, שָׁפַךְ. *to be sick*, רָחַץ. *to know*, רָחַץ. *to bring forth*, רָחַץ. *to visit*, רָחַץ. *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, שָׁפַךְ. K. *to break the neck* (שָׁפַךְ.); שָׁפַךְ. K. *to tithe* (שָׁפַךְ. ten); שָׁפַךְ. *to make bricks* (שָׁפַךְ.): שָׁפַךְ. Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (שָׁפַךְ. heart); שָׁפַךְ. Pi. *to act as priest* (שָׁפַךְ.); שָׁפַךְ. Pi. *to build a nest* (שָׁפַךְ.); שָׁפַךְ. Pu. part. *square* (שָׁפַךְ. four); שָׁפַךְ. Pu. *almond-shaped* (שָׁפַךְ.); שָׁפַךְ. Pu. *dyed scarlet* (שָׁפַךְ.); שָׁפַךְ. Hi. *to snow* (שָׁפַךְ.); שָׁפַךְ. Hi. *to give ear* (שָׁפַךְ.); שָׁפַךְ. Hi. *to snare* (שָׁפַךְ.); שָׁפַךְ. Ho. *to be salted* (שָׁפַךְ.); שָׁפַךְ. Hith. *to make one's self a Jew* (שָׁפַךְ.); שָׁפַךְ. 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, וְהִיחַ Hi. *and he stilled* (הִשָּׁח *hush!*).

PERFECT VERBS.

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

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

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

(1) The following have Tsere, viz.:

זָקַן	to be old.	הִזְבִּיחַ	to hew.	טָמְאָה	to be unclean.
פָּרַחַח	to delight.	טָהַר	to be clean.	יָבֵשׁ	to be dry.

יָרָא <i>to fear.</i>	יָצָא trans. or intrans. (Esth. 7:5 יָצָא trans.) <i>to fill or be full.</i>	יָצָא <i>to thirst.</i>
יָבִיחַ (Isa. 24: 20 יָבִיחַ) <i>to be heary.</i>		יָבִיחַ (Isa. 33: 9 יָבִיחַ) <i>to wither.</i>
יָרַח <i>to be right.</i>	יָמַח <i>to die.</i>	יָרַח <i>to hate.</i>
יָצַח and יָצַח <i>to put on.</i>	יָצַח <i>to fade.</i>	יָצַח <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.

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

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

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

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

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

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

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

a. In one instance הַצַּטִּיק Jer. 49: 3 ה remains before ט without transposition, which would bring three linguals in close connection, and once it is assimilated to ט, Eccl. 7: 16 הַצַּטִּיק, elsewhere הַצַּטִּיק; ה is likewise assimilated to the sibilant ט in the only Hithpael form in which that letter is the initial of the root הַצַּטִּיק Isa. 1: 16; in the Aramæan הַצַּטִּיק the ה is transposed and changed to ק. In one instance הַצַּטִּיק Judg. 19: 22 ה remains without assimilation before ק. The ה may either be assimilated or not to the initial ט of two verbs הַצַּטִּיק, הַצַּטִּיק, and the initial ט of two verbs הַצַּטִּיק, הַצַּטִּיק. It is assimilated to the ט of הַצַּטִּיק, which occurs but twice in the Hithpael, to the ט of הַצַּטִּיק, which only occurs once and in one instance to ק, viz. הַצַּטִּיק Isa. 33: 10 but הַצַּטִּיק 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 ה and ה (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 ה 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 ה 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, הַצַּטִּיק and

בִּיחַדִּים being modifications of *kattal* and *haktal*. When in Arabic *i* or *u*, as in Hebrew *ē* or *ō*, 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 | קִטַּל | <i>to kill many or to massacre.</i> |
| 4. Pual | קֻטַּל | <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 *ק*, 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, Pilel, Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them.

e. g. Pi. שָׁחַט *to uproot* and שָׁחַט *to take root*; Pi. 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, הִשְׁחִיחַ 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 כָּחַץ, נָזַל, נָשַׁן take Hholem, and two שָׁחַץ and שָׁחַץ take indifferently Hholem or Pattahh. Of verbs with middle *ō* in the preterite three נָזַל, שָׁחַץ and שָׁחַץ 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.

נָזַל <i>to mourn.</i>	נָשַׁן <i>to come near.</i>	*הִשָּׁב <i>to be attentive.</i>
*לָמַד <i>to learn.</i>	נָפַל (intrans.) <i>to fall off.</i>	הִשָּׁן <i>to lie down.</i>
*חָזַק <i>to be strong.</i>	נָשַׁק <i>to kiss.</i>	רָגַז <i>to rage or tremble</i>
*חָזַה <i>to be angry.</i>	*נָחַל <i>to be poured.</i>	*רָגַב <i>to be wet.</i>
*הִבָּיַת <i>to become vain.</i>	קָבַע (§ 86. b.) <i>to ascend.</i>	רָכַב <i>to ride.</i>
חָזַק <i>to be strong.</i>	נָחַב <i>to love.</i>	*רָפַד <i>to spread.</i>
חָכַם <i>to be wise.</i>	שָׁחַן <i>to smoke.</i>	*רָבַח <i>to rot.</i>
חָשַׁךְ <i>to be dark.</i>	*חָרַץ <i>to be removed.</i>	שָׁחַב <i>to lie down.</i>
*פְּסָל <i>to be foolish.</i>	*צָדַק <i>to be righteous.</i>	טָרַח <i>to rule.</i>
לָמַד <i>to learn.</i>	קָלַח <i>to be lightly es-</i>	*שָׁלַם <i>to be complete.</i>
חָדַח <i>to be sweet.</i>	<i>teemed.</i>	*שָׁפַח <i>to grow fat.</i>

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

בָּגַדַּי <i>to deal treacherously.</i>	הָיָה <i>to be hot.</i>	נָשָׁךְ <i>to bite.</i>
זָרַר <i>fut. \bar{o}, to tear, fut. a, to resolve.</i>	הָיָה <i>to be gracious.</i>	פָּעַל <i>to do.</i>
הָדַף (mostly fut. \bar{e}) <i>to go.</i>	*הָרַשׁ <i>fut. \bar{o}, to plough, fut. a, to be silent.</i>	פָּצַע <i>to strip off.</i>
זָעַם <i>to curse.</i>	טָרַח <i>to tear.</i>	קָמַח <i>to use divination.</i>
*הָבַשׁ <i>to bind.</i>	יָצַר <i>to form.</i>	קָצַר <i>fut. \bar{o}, to cut off, fut. a, to be short.</i>
*הָכַשׁ <i>fut. \bar{o}, to subdue, fut. a, to be weak.</i>	קָנַח <i>to trespass.</i>	שָׁבַח <i>to rest.</i>
	נָחַד <i>to flee.</i>	הָמַח <i>to be finished.</i>
	נָדַר <i>to vow.</i>	

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

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 רָ , which, appended to the masculine, would give רָרָ , 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, רָרָ .

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

2 *fem.* רָ from רָרָ .

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

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

2 *masc.* כָּ from כָּכָ .

2 *fem.* כָּ from כָּכָ .

1 *com.* כָּ from כָּכָ .

Future or Imperfect (רָרָרָ).

(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 רָרָ ; the vowel א , which distinguishes the masculine pronoun, is changed to the corresponding semivowel א , and this at the beginning of words becomes א , § 56. 2.

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

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

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

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

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

Imperative (צִוְיָהּ), 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* (מְצַוֵּהּ fountain, whence other forms are derived) is an abstract verbal noun commonly masculine, but sometimes with a feminine termination.

(5) The *Participle* (מְצַוֵּהּ 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 מִי or מִה.

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

(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. מְצַוֵּהּ, מְצַוֵּהּ but מְצַוֵּהּ. In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, מְצַוֵּהּ, מְצַוֵּהּ for מְצַוֵּהּ, מְצַוֵּהּ from מְצַוֵּהּ, § 61. 1.

(3) Terminations consisting of a consonant הַ or of a simple syllable הַ, וּ, י, ה, ה, ה 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, מְצַוֵּהּ, מְצַוֵּהּ, § 61. 4. But verbs with middle o retain the Hholem in the Kal preterite, מְצַוֵּהּ.

(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, מְצַוֵּהּ from מְצַוֵּהּ.

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, 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 קָרַחַת Judg. 5: 5, קָרַחַת Isa. 63: 19, 64: 2, are by Kimchi, Mikhlol fol. 5 regarded as Kal preterites from קָרַחַת *flowed*, in which case the second must be added to the list of forms with Daghes-forte emphatic, § 24. *c.*, by Gesenius as Niphal preterites from קָרַחַת *shook*, comp. קָרַחַת Gen. 11: 7, קָרַחַת Am. 3: 11 from קָרַחַת, קָרַחַת.

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

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

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

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

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

appearance נִשְׁתָּה Ps. 139: 20, הִנֵּה Jer. 10: 5, are in reality of different character as the **N** is in these a radical, whose vowel has been shifted to the preceding letter, § 57. 2. (3). The occasional omission of the vowel letter **ו** from the K'thibh, e. g. אָהָר 1 Sam. 13: 19, תִּשְׁכַּח Esth. 9: 27, שָׁכַח Deut. 21: 7, הִשָּׁח Josh. 18: 12. 14. 19, שָׁכַח Ezek. 35: 12 indicates a difference of reading. The words of the text are in the singular, and require the pointing הִשָּׁח etc. הִשָּׁח etc.; the K'ri has substituted הִשָּׁח, הִשָּׁח 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 הִשָּׁח Am. 4: 3, הִ, is added to the 2 *fem.* as to the corresponding pronoun.

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

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

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: הִבְרָה Deut. 33: 16, הִבְרָה Job 22: 21, paragodic 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 הִבְרָה 1 Sam. 25: 34 K'ri, where the K'thibh has the fuller ending הִבְרָה, comp. §§ 168. 1, 171. 1.

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

1 *com.* אֶלֶס Ps. 139: 8, though by some grammarians referred to אֶלֶס, is probably for אֶלֶס from אֶלֶס, the liquid ל being excluded, and Dagghesh-forte 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, *הַרְבֵּינָה* Ruth 2: 9, *הַרְבֵּינָה* Josh. 24: 15, *הַרְבֵּינָה* Ex. 9: 29, *הַרְבֵּינָה* Josh. 4: 6, *הַרְבֵּינָה* Ps. 104: 28, *הַרְבֵּינָה* 1 Sam. 2: 22, Josh. 2: 8, *הַרְבֵּינָה* Dent. 11: 22, *הַרְבֵּינָה* Jer. 21: 3; so in other species, *הַרְבֵּינָה* Job 19: 23, *הַרְבֵּינָה* Job 21: 24, *הַרְבֵּינָה* Gen. 32: 20 and *הַרְבֵּינָה* Ps. 58: 2, *הַרְבֵּינָה* 2 Kin. 6: 19, *הַרְבֵּינָה* Mic. 2: 8, *הַרְבֵּינָה* 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 *הַרְבֵּינָה* 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 *הַרְבֵּינָה* Dan. 8: 22, *הַרְבֵּינָה* Gen. 30: 38, *הַרְבֵּינָה* 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 *הַרְבֵּינָה* Jer. 49: 11, *הַרְבֵּינָה* Ezek. 37: 7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. *הַרְבֵּינָה* Hos. 14: 1. The assumption that the 3 *fem. plur.* is used for the 3 *fem. sing.* in *הַרְבֵּינָה* Ex. 1: 10, *הַרְבֵּינָה* Job 17: 16, *הַרְבֵּינָה* Isa. 28: 3, *הַרְבֵּינָה* Isa. 27: 11, *הַרְבֵּינָה* Judg. 5: 26, is unnecessary; in the first passage *הַרְבֵּינָה* 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 נָה may be the suffix with Nun epenthetic in place of the more usual form *הַרְבֵּינָה 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 נָה, particularly when there are other vowel letters in the word, *הַרְבֵּינָה* Gen. 27: 1, *הַרְבֵּינָה* Gen. 30: 38, *הַרְבֵּינָה* Gen. 33: 6, *הַרְבֵּינָה* Ezek. 3: 20, *הַרְבֵּינָה*, nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

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

§ 89. **IMPERATIVE. Sing. masc.** The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without *vav*, e. g. *בִּקֶּר*, yet not always, *שִׁשְׁשׁ* and *שִׁשְׁשִׁי*; before Makkeph it is shortened to Kamets Hhatuph *שִׁשְׁשִׁי* Judg. 9: 14. It may perhaps be similarly shortened without Makkeph in *שִׁשְׁשִׁי* 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, *בִּלְבָבִי* Judg. 9: 10, *בְּשִׁבְבוֹ* Ezek. 32: 20 (but *בְּשִׁבְבוֹ* Ex. 12: 21, for the Methegh see § 45. 2), *בְּלִיָּה* Zeph. 3: 14, *בְּתַחֲתֵי* Mic. 1: 16, and (with *vav* retained in the K'thivh) *בְּתַחֲתֵי* 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, *בְּשִׁבְבוֹ* Zech. 7: 9, *בְּתַחֲתֵי* Nah. 2: 9. When the third radical is an aspirate it rarely receives Daghes-hlene in this mood though preceded by Sh'va, § 22. *a*. (1); such cases as *בְּשִׁשְׁשִׁי* Isa. 47: 2, *בְּשִׁשְׁשִׁי* Jer. 10: 17, are exceptional.

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

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

Passive. This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, *בְּבִרְךָ* and *בְּבִרְכָה* *wearing*, *בְּשִׁבְבוֹ* and *בְּשִׁבְבוֹ* *dwelling*, *בְּבִרְכָה* *trusting*; there are occasional instances of the same thing in transitive verbs, *בְּזָכֵר* *remembering*, *בְּחֹלְדָה* *holding*. The last vowel is with few exceptions as *בְּבִרְכָה* Deut. 32: 34, *בְּשִׁבְבוֹ* 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 אֲנִי, יִבְרָחַי אֲנִי Jer. 22: 23, שֶׁיִּבְרָחַי 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 ׀ paragogic אֲנִי אֲבִרָחַי Hos. 10: 11 or in the K'thibh אֲנִי אֲבִרָחַי Ezek. 27: 3.

2 *masc. plur.* מִשְׁתַּחֲוִיִּים 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 מִשְׁתַּחֲוִיִּים 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 תָּלַח *to treat as vile*; Gesenius, as a confusing of two distinct readings, the participle מְבַלְלֵנִי and the preterite מְבַלְלֵנִי; and Ewald changes the text to מְבַלְלֵנִי, though his conjecture is unstained 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 מְבַלְלֵנִי. It has been plausibly suggested that the initial ׀ 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 נִבְרַחַי Jer. 50: 23 with Seghol under the prefixed Nun for נִבְרַחַי.

b. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute נִבְרַחַי Gen. 31: 30, נִבְרַחַי Judg. 11: 25, נִבְרַחַי 1 Sam. 2: 27, נִבְרַחַי 2 Sam. 1: 6; of the longer form given in the paradigm הִבְרַחַי Jer. 32: 4, which once appears with prosthetic ׀ in place of הִ Ezek. 14: 3 שֶׁיִּבְרָחַי, § 53. 1. a. The construct infinitive usually has Tsere הִבְרַחַי Ezek. 16: 36, but is in one instance הִבְרַחַי 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 הִבְרַחַי 1 Kin. 20: 39, הִבְרַחַי Deut. 4: 26. The prosthetic הִ is commonly retained after prefixed prepositions הִבְרַחַי which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in הִבְרַחַי Prov. 24: 17, comp. הִבְרַחַי Dan. 11: 34, three times in הִבְרַחַי Ex. 34: 24, Deut. 31: 11, Isa. 1: 12 (where some suspect that the infinitive is Kal and propose to point הִבְרַחַי) but הִבְרַחַי 2 Sam. 17: 17, and in הִבְרַחַי 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, הִזְעִיזוּ Judg. 9: 38, רָגַעְרָ Eccles. 7: 26, rarely to Pattahh, הִזְעִיזוּ Job 18: 4. In the Imperative הִזְעִיזוּ the form with Seghol is the usual one, that with Tseré 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. הִזְעִיזוּ Ezek. 21: 29, רָפְרָהּ Ps. 37: 9.

c. FUTURE SING. 1 *com.* The prefixed א occasionally has Hhirik, אֶזְעִיזוּ Ezek. 20: 36, 1 Sam. 12: 7, אֶזְעִיזוּ Ezek. 14: 3, אֶזְעִיזוּ but אֶזְעִיזוּ.

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

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

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

PIEL.

§ 92. a. The intensive species is usually formed by doubling the second radical; in הִזְעִיזוּ Ezek. 28: 23, and the passive form הִזְעִיזוּ the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In הִזְעִיזוּ Ps. 88: 17 both radicals are doubled; the entire second syllable is repeated in הִזְעִיזוּ Ps. 38: 11, הִזְעִיזוּ Lam. 2: 11, 1: 20 a passive form, as shown by the Hhateph-Kamets, § 82. 5. b (3), and in הִזְעִיזוּ Hos. 4: 18, which is probably to be read as one word, § 43. b; according to the division in the Massoretic text, הִזְעִיזוּ is a separate word, and is the imperative of הִזְעִיזוּ *to give*, though this is always elsewhere pointed הִזְעִיזוּ. In הִזְעִיזוּ 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 *š* under the first letter) of הִזְעִיזוּ, which reduplicates the last syllable of הִזְעִיזוּ = יִזְעִיזוּ § 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.* הִזְעִיזוּ 1 Sam. 21: 3, הִזְעִיזוּ Isa. 40: 24, הִזְעִיזוּ Ps. 77: 18, הִזְעִיזוּ Isa. 10: 13 *fut.* הִזְעִיזוּ Hos. 13: 3 *inf. abs.* הִזְעִיזוּ and הִזְעִיזוּ Isa. 59: 13, *inf. const.* הִזְעִיזוּ Am. 5: 11, *part.* הִזְעִיזוּ Job 9: 15, מְלוֹשְׁנִי Ps. 101: 5 K'thibh. These are called Poel forms, and those in the preceding paragraph Piel, Pual, Pealal, 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 הִזְעִיזוּ Gen. 41: 51. The second syllable has

Seghol in הָלַךְ (in pause הִלָּךְ), בָּבֶס , בָּבֶס (twice בָּבֶס), Pattahh in אָבַד , לָבַד (לָבַד in pause), הִזְכִּיר , $\text{סָפַק$, הִזְכִּיר , הִזְכִּיר , הִזְכִּיר (in pause: לָבַד Isa. 19: 21), וָיָזַד , and before Makkeph in לָמַד , לָמַד (לָמַד in pause); *a* appears likewise in the pausal form הִזְכִּירָה Mic. 1: 7. The Tseré is always retained in the infinitive construct and future, and with the exception of פָּנַח Ps. 55: 10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, הִזְכִּירָה Deut. 30: 3, לָמַד Ex. 13: 2, וָיָזַד Deut. 7: 10.

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

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

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

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

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

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

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

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

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

לְעֵבֶרֶת Am. 8: 4 but לְהַשְׁבִּירָה Ps. 8: 3, לְעֵבֶדֶר **once** but לְהַשְׁבִּירָה fifteen times, לְעֵבֶרֶת Isa. 3: 8.

c. FUTURE SING. Tsere is substituted for Hhirik in הַתְּגִיד Ex. 19: 3, הַתְּהַלֵּל 2 Chron. 5: 2, and without Yodh הַתְּהַלֵּל 1 Kin. 8: 1, הַתְּסַח Num. 22: 19, הַתְּשַׁאֵר 1 Sam. 14: 36, הַתְּשַׁחֵם Isa. 42: 6.

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

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

e. PARTICIPLE. In הַתְּשַׁחֵם Ps. 135: 7, Tsere is taken in place of Hhirik upon the recession of the accent; הַתְּשַׁחֵם 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, הַתְּשַׁחֵם Zech. 3: 7 for הַתְּשַׁחֵם, הַתְּשַׁחֵם Jer. 29: 8, הַתְּשַׁחֵם 2 Chron. 28: 23, הַתְּשַׁחֵם 1 Chron. 15: 24 K'ri, 2 Chron. 7: 6 K'ri. Comp. Chald. הַתְּשַׁחֵם Dan. 3: 25.

HOPHAL.

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

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

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

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

e. PARTICIPLE. In הַתְּשַׁחֵם Ezek. 46: 22 הַ remains after the preformative הַ.

HITHPAEL.

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

the prefix takes *ū*, § 61. 5, הִשְׁמַרְתָּ (the accentuation is unusual) Isa. 34: 6, הִשְׁמַרְתָּ Deut. 24: 4 (but in the future always שָׁמַרְתָּ Lev. 21: 1 and repeatedly elsewhere), שָׁמַרְתָּ (*inf. const.*) Lev. 13: 55. 56. These are sometimes called Hothpaal and regarded as passives of Hithpael. Where both forms exist in the same verb, however, as in פָּקַדְתָּ and נָחַמְתָּ , there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the Hithpael, where it has a passive signification, § 80. 2, the vowels of a proper passive species, § 82. 5. *b.* (3). In הִשְׁמַרְתָּ Jer. 25: 16, הִשְׁמַרְתָּ Jer. 46: 8 (elsewhere שָׁמַרְתָּ), and הִשְׁמַרְתָּ 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, הִשְׁמַרְתָּ Isa. 30: 29, הִשְׁמַרְתָּ Gen. 6: 9, הִשְׁמַרְתָּ Job 6: 16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, הִשְׁמַרְתָּ *pret.*, הִשְׁמַרְתָּ *pret.* and *imper.* (but *inf. const.* and *part.* with *ē*, fut. *a* and *ē*), הִשְׁמַרְתָּ , הִשְׁמַרְתָּ , הִשְׁמַרְתָּ ; הִשְׁמַרְתָּ Isa. 52: 5. Pattahh is also sometimes found in the feminine plural of the future, $\text{הִשְׁמַרְתֶּינָּהּ}$ Zech. 6: 7 but $\text{הִשְׁמַרְתֶּינָּהּ}$ Lam. 4: 1, where some copies have $\text{הִשְׁמַרְתֶּינָּהּ}$. Hhirik occurs instead of Pattahh in the preterites, $\text{הִשְׁמַרְתֶּינָּהּ}$ Ezek. 38: 23, $\text{הִשְׁמַרְתֶּינָּהּ}$ Lev. 11: 44, 20: 7, each of which has Vav conversive, 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 $\text{הִשְׁמַרְתֶּינָּהּ}$ 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 $\text{הִ$ 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, $\text{אֶשְׁמַרְתֶּינָּהּ}$ *I shall keep*, אֶשְׁמַרְתָּהּ *I will surely keep* or *let me keep*, Ps. 39: 2; $\text{נִשְׁבַּרְתֶּינָּהּ}$ *let us break*, נִשְׁבַּרְתָּהּ *let us cast away*, Ps. 2: 3; $\text{הִשְׁמַרְתֶּינָּהּ}$ *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 $\text{בָּיָאֵה} let it come$ Isa. 5: 19, $\text{הָאֵלְפָה} be it dark$ (by some explained as a noun, *darkness*) Job 11: 17, $\text{יִרְשָׁנָה} may he accept$ (as fat), or, according to Kimchi, *may he reduce to ashes*, Ps. 20: 4, $\text{הִרְשָׁנָה} Prov. 1: 20, 8: 3,$ and after Vav conversive $\text{יִרְשָׁנָה} Ezek. 23: 20,$ and ver. 16 K'ri. It has also been suspected in $\text{יִקְרַחָה} Lev. 21: 5$ K'thibh.

b. Instead of $\text{הָ} , \text{הָ} ,$ is appended in $\text{יִצְרָאָה} 1 Sam. 28: 15,$ $\text{יִרְשָׁנָה} Ps. 20: 4, § 63. 1. c;$ so in the imperative $\text{הִרְשָׁנָה} or \text{הִרְשָׁנָה} Prov. 24: 14.$

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 (..), $\text{יִרְבִּיץ} he will cause to cleave,$ $\text{יִרְבֵּץ} may he or let him cause to cleave;$ $\text{תִּשְׁבֹּל} thou wilt understand,$ $\text{תִּשְׁבִּל} thou mayest understand or understand thou,$ Dan. 9: 25, $\text{אַל־תִּשְׁלֹט} may it not or let it not rule,$ 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 $\text{לֹ} .$ 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 $\text{ן} .$ 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' 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 $\text{ה} ,$ may perhaps be identical with a like

termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the verb expresses.

§ 98. 1. Paragogic ה, is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, שְׂמַע *hear* (thou), שְׂמְעֵה *oh, hear!* or *pray, hear!* הִקְשִׁיב *listen*, הִקְשִׁיבֵהּ *pray, listen!* The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 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, שְׂמַע *Jer. 49: 11*; וְזָכֵר *2 Chron. 6: 42*, שְׂמַע *Gen. 39: 7*. 12. When the vowel of the second radical is restored by a pause accent the inserted vowel falls away: יִרְשֶׁה *Dent. 33: 23*, הִקְשִׁיב *1 Kin. 13: 7*; so in the שׁ"ל form הִקְשִׁיבֵהּ *Ps. 41: 5*. In the Hiphil הִקְשִׁיבֵהּ becomes הִקְשִׁיבֵהּ.

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, צְרִישָׁה K'ri *Ps. 26: 2*, מְלוּכָה K'thibh, מְלֻכָה K'ri *Judg. 9: 8*; וְאִשְׁקִיבָהּ K'thibh, וְאִשְׁקִיבָהּ K'ri *Ezr. 8: 25*; וְאִשְׁקִיבָהּ K'thibh, וְאִשְׁקִיבָהּ 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, אִשְׁקִיבָהּ *1 Kin. 19: 20*, וְאִשְׁקִיבָהּ *Dan. 8: 13* (in some copies) or Hhateph Pattahh וְאִשְׁקִיבָהּ *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, קָלֵב *Lev. 9: 7*, קָרְבָהּ *Ps. 69: 19*, and on the contrary, מְרִיבָהּ *Gen. 25: 31*, fut. רִמְפֵּי *Ex. 21: 7*, נִבְרָהּ (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, וְשָׁמַרְתְּ Gen. 4: 23 for וְשָׁמַרְתֵּי, § 61. 2, וְשָׁמַרְתְּ Ex. 2: 20 for וְשָׁמַרְתֵּי, § 60. 3. *e*, and in Lamedh He verbs of final ה of the masculine singular, וְשָׁמַרְתָּ 2 Kin. 6: 18 for וְשָׁמַרְתָּ Ezek. 6: 11, לֵב Ps. 119: 18 for וְשָׁמַרְתָּ; וְשָׁמַרְתָּ Dent. 9: 14 for וְשָׁמַרְתָּ 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 (וְשָׁמַרְתָּ וְ) 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 וַהֲוֵה *and he was*; Ewald of וַאֲזַ *and then*. Schultens, *Instit.* p. 424, conjectured that וַיֹּאמֶר may be for וַהֲוֵה אָמַר, 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 Daghest-forte in the following letter, וְיָזַד, וְתָמַלְכוּ, וְנִקְבְּצוּ. If the first letter of the future be Yodh with Sh'va, Daghesth 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, וְנִסְפַּר, וְנִדְבַר but וְתִסְפַּר, וְתִדְבַר. Before ס of the first person singular, which cannot receive Daghesth, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, וְאָדַרְבֵּי, וְאָלַקְהָ. In the Hiphil י is, with few exceptions, e. g. וְנִתְחַשְׁבָּה Ps. 105: 28, compressed to (.) as in the apocopated future, וְתִקְלָל, וְתִקְשַׁב, and before Makkeph it is shortened to (.) וְנִפְקַדְהָ. 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. וְאֶשְׁלַחְהָ, וְאֶשְׁלַחְהָ; וְאֶמְדַּרְהָ or וְאֶמְדַּרְהָ; וְאֶשְׁמַדְהָ; וְאֶמְלִטְהָ; וְאֶדְבַּרְהָ or וְאֶדְבַּרְהָ; paragogic ה also occurs though more rarely in the first pers. plur. וְנִתְלַקְּהָ Gen. 41: 11, וְנִבְקַשְׁהָ Ezr. 8: 23, וְנִסְפַּקְהָ 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 וְתִקְלָל, וְתִקְלָל, וְתִקְלָל; 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, וְנִקְשַׁב, וְנִקְשַׁב, וְנִקְשַׁב; וְנִקְשַׁב, וְנִקְשַׁב, וְנִקְשַׁב; וְנִקְשַׁב, וְנִקְשַׁב, וְנִקְשַׁב. 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, וְנִקְרַשׁ, וְנִקְרַשׁ, וְנִקְרַשׁ but not in וְנִקְרַשׁ; so in וְנִקְרַשׁ Hab. 3: 6, and the Hithpael וְנִקְרַשׁ Dan. 2: 1. It oc-

curs also in the Niphal of a few verbs, which form the exception, however, not the rule, נִשְׁמַעְתָּהּ, נִשְׁמַעְתָּךְ, נִשְׁמַעְתָּם or נִשְׁמַעְתָּהּ, נִשְׁמַעְתָּךְ, נִשְׁמַעְתָּם but נִשְׁמַעְתָּהּ, נִשְׁמַעְתָּךְ, נִשְׁמַעְתָּם, נִשְׁמַעְתָּהּ, נִשְׁמַעְתָּךְ, נִשְׁמַעְתָּם, etc. The first person singular is mostly exempted from shortening or change of accent, נִשְׁמַעְתָּהּ, נִשְׁמַעְתָּךְ, נִשְׁמַעְתָּם, though it sometimes suffers apocoptation in ה' ל' verbs נִשְׁמַעְתָּהּ, נִשְׁמַעְתָּךְ, נִשְׁמַעְתָּם. The prolonged plural ending ה' is very rarely used after Vav Consecutive; it does, however, occur, e. g. נִשְׁמַעְתָּהּ Deut. 1: 22, נִשְׁמַעְתָּךְ Deut. 4: 11, נִשְׁמַעְתָּם 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. נִשְׁמַעְתָּהּ Judg. 6: 9, נִשְׁמַעְתָּהּ 2 Sam. 1: 10, נִשְׁמַעְתָּהּ Ezek. 16: 10 but נִשְׁמַעְתָּהּ ver. 8, נִשְׁמַעְתָּהּ Job 30: 26, נִשְׁמַעְתָּהּ 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 וְ *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, בְּיָצֵאתְךָ *upon thy departing*, and then proceeds with preterites with Vav prefixed, וּמְצֵאתָ *thou shalt find*, וְאָמְרוּ *and they shall say*, ver. 3, וְחָלַפְתָּ *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 לֵךְ (imper.) *go*, וּפָנִיתָ (pret.) *and turn*, וְנִסְתָּרָהּ (pret.) *and hide*, וְהָיָה (pret.) *and it shall be*.

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

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 וְהָשַׁבְתָּהּ , וְהָשַׁבְתִּי , though וְהָשַׁבְתָּהּ Zeph. 1: 17, except in ל' and ה' verbs, where the accent usually remains in its original position although the usage is not uniform, וְהָשַׁבְתָּהּ Lev. 26: 9, וְהָשַׁבְתָּהּ 1 Kin. 18: 12, וְהָשַׁבְתָּהּ 1 Chron. 4: 10, וְהָשַׁבְתָּהּ 1 Sam. 15: 30, וְהָשַׁבְתָּהּ Isa. 8: 17 but וְהָשַׁבְתָּהּ Lev. 24: 5, וְהָשַׁבְתָּהּ Gen. 6: 18, וְהָשַׁבְתָּהּ Lev. 26: 9, וְהָשַׁבְתָּהּ Ex. 26: 33. In the first person plural of all verbs the accent generally remains upon the penult, וְהָשַׁבְתֶּם Ex. 8: 23, וְהָשַׁבְתֶּם 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-Yav and Ayin-doubled verbs, וְהָשַׁבְתָּהּ Ex. 26: 33, וְהָשַׁבְתָּהּ Lev. 15: 29, וְהָשַׁבְתָּהּ Isa. 11: 2, וְהָשַׁבְתָּהּ Hab. 1: 8 but וְהָשַׁבְתָּהּ Ezek. 43: 24, וְהָשַׁבְתָּהּ 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.* וְ 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.* וְנִי from the old pronominal ending וְנִי , § 71. b, takes the place of וְנִי . 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 תִּקְטְלנהּ.

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 הִי, הָהִי, there is frequently an elision of הִי, requiring Daghesh-forte conservative in the verbal ending ת to preserve the quantity of the previous short vowel, קִטְלֶתוּ for קִטְלוּהִי, קִטְלֶתָּהּ for קִטְלוּתָּהּ, see § 57. 2. b.

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

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

(5) When הִי, הָהִי 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

(_׃); ׀ is then commonly elided and a euphonic Daghesht-forte inserted in the Nun, נִקְטָ׃ for נִקְטָ׃. The same shortening of the (_׃) and insertion of Daghesht 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 ׀, ׀׃, ׀׃, 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. Daghesht-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, נִקְטָ׃ for נִקְטָ׃; or it may be Daghesht-forte emphatic, § 24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Daghesht, § 54. 3, instead of the Daghesht having arisen from the assimilation of Nun, so that נִקְטָ׃ may be for נִקְטָ׃ 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, בְּקָ׃ but בְּקָ׃, § 22. *a.* Hence, too, a liability to contraction in one case which does not exist in the other, נִקְטָ׃ but נִקְטָ׃, רַבֵּ׃ but רַבֵּ׃.

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, נִקְטָ׃, נִקְטָ׃, נִקְטָ׃, נִקְטָ׃; but ׀ of the Hiphil species is almost always preserved, נִקְטָ׃, נִקְטָ׃.

(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. קָטַלְתָּ, קָטַלְתָּהּ, קָטַלְתָּם but קָטַלְתָּהּ, קָטַלְתָּם. 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, גִּבְלֵהּ, אֶהְרֹה, אֶשְׁאַלְהֶה, אֶנְהַנֶּה, הִשְׁרִיבֶהּ but הִשְׁרִיבֶהָ, הִשְׁרִיבֶהָ.

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

a. There is a single example of a verb in the first person with a suffix of the first person, but in this case the pronoun expresses the indirect object of the verb, עָשִׂיתִי לִּי *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, *צָיָאָה־יָי* *ye fasted for me* Zech. 7: 5, *תִּשְׁכַּח־יָי* *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, *דַּבַּר־יָי* *my speaking*, *שָׁלַח־יָי* *my sending*, *רָצַח־יָי* *to kill me*, *נַחֲמֵנִי* *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, *רֹאֶינִי* *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 *בָּשׂוּבֵינִי* *at my returning* Ezek. 47: 7, or a nominal suffix the object *תִּתֵּן־יָי* *to permit me* Num. 22: 13, *רָבֵינִי* Deut. 25: 7, *קָצַב־יָי* 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, תִּצְלֶנְךָ 4: 20, 1 Sam. 25: 32, Ezek. 27: 26, Daghesh-forte euphonic is twice inserted in the suffix of the first pers. sing., רָפְלִינִי Ps. 118: 18, הִלֵּנִי Gen. 30: 6.

b. The suffix of the second masc. sing. is occasionally הָ, in pause פָּאֲרָהָהּ Isa. 55: 5, so with the infinitive, הַשְׁתַּחֲוֶהָהּ 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' and ו' verbs this form of the suffix is of frequent occurrence, הִשְׁתַּחֲוֶהָהּ Isa. 30: 19, Jer. 23: 37, הִשְׁתַּחֲוֶהָהּ 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, הִשְׁתַּחֲוֶהָהּ 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, קָרְאֶהָ Isa. 54: 6, הִשְׁתַּחֲוֶהָהּ Isa. 60: 9, except after the third fem. sing. of the verb, when it is הָ, הִשְׁתַּחֲוֶהָהּ Ruth 4: 15, הִשְׁתַּחֲוֶהָהּ Isa. 47: 10; sometimes, especially in the later Psalms, it has the form הָ corresponding to the pronoun אֲתֵי, אֲזַכְּרֶנְךָ Ps. 137: 6, הִשְׁתַּחֲוֶהָהּ Ps. 103: 4.

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

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

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

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

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

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

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

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

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

INFINITIVE AND IMPERATIVE.

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

Ezek. 25: 6. In the feminine form of the infinitive, as in nouns the old feminine ending ה is substituted for ה, הָיָה־לְךָ Isa. 30: 19, הָיָה־לְךָ Hos. 7: 4, Ex. 30: 32. The Niphal infinitive retains its pretonic Kamets before suffixes, הָיָה־לְךָ Ezek. 21: 29, Dent. 23: 20, Ps. 37: 33. Hhirik of the Hiphil Infinitive becomes Pattahh before Resh in הָיָה־לְךָ Ezek. 21: 29.

b. Kal Imperative. The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, הָיָה־לְךָ , הָיָה־לְךָ Jer. 15: 15, but occasionally it takes Hhirik, הָיָה־לְךָ (with Daghesh-forte euphonic) Prov. 4: 13. In the Hiph. imp. 2 masc. sing. Hhirik is restored before suffixes הָיָה־לְךָ 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 Daghesht-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 Kāl future, if the second vowel be Hholem, הַיְזַמְּךָ for הַיְזַמְּךָ ; 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 Kāl future *a*, therefore, in the Niphal preterite and participle, where the vowel of the second syllable is likewise *a*, and in the Hiphil preterite, where *ī* is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol, הַיְזַמְּךָ , הַיְזַמְּךָ , הַיְזַמְּךָ . Seghol accompanying **ס** of the first person singular of the Kāl future, § 60. 1. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kāl 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 Kāl imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command, הַיְזַמְּךָ , הַיְזַמְּךָ .

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 הַיְזַמְּךָ , apocopated future of הַיְזַמְּךָ , 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, עָמַדְתֶּם, עֹמֵד. 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 אָ, the Niphal preterite and participle, and the Hiphil preterite, יָהָק, יֹהַקְיִי, and after Kamets Hhateph it becomes Hhateph Kamets as in the Hophal species, הִעָמַד. 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, הִעָמַדְתְּ, הִעָמַדְתֶּם, הִעָמַדְתִּי.

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 עָמַדְתִּי, עָמַדְתִּי not עָמַדְתִּי, עָמַדְתִּי, showing that even in the perfect verb קָטַלְתָּ, קָטַלְתָּ were pronounced *ki'l'li*, *ki'lū*, not *kitlī*, *kitlū*.

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

§ 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 קָבַח 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 קָוֶה 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 ($\aleph\epsilon$) 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	תֵּאָכְלֵי	תֵּאָכְלֶנָּה	נֵאָכְלוּ

Five verbs uniformly adopt this mode of inflection, viz.: אָבַד to perish, אָבַח to be willing, אָכַל to eat, אָמַר 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, יֵאָכֵל Ezek. 23: 5. That of the Kal future \bar{o} has (.) in יֵהָדֶה Prov. 10: 3, יֵחַשֵׁה Ps. 29: 9. Three verbs with future \bar{o} , הָלַח , הָלַס , הָמַד have Pattahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, הָלַח Job 12: 14, הָלַס 2 Kin. 3: 25 but הָמַד Ex. 19: 21, 24; so with suffixes, יֵהָלְכֵי Ps. 141: 5, יֵהָרְסֵה Isa. 22: 19, יֵחַשְׁבֵי Isa. 53: 2. הָפַר has יֵהָפְרֵי but יֵהָפְרֵי .

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 , יֵאָבַח , יֵאָמַר , יֵאָפַק as well as יֵאָסַף ; 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, רִאֲבָדוּ, רִאֲבָדוּ, רִאֲבָדוּ, but רִאֲבָדוּ; in two verbs it becomes (ֹ) after Vav conversive, וַיִּרְאֲבָדוּ, but with a pause accent וַיִּרְאֲבָדוּ or in the first verses of several chapters of Job: וַיִּרְאֲבָדוּ. Hholem in these verbs is probably modified from *ā*, so that רִאֲבָדוּ is for רִאֲבָדוּ from רִאֲבָדוּ, § 201. e.

b. As *ṣ* 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 *ṣ* 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 *ṣ* gives up its consonantal character after (ֹ), which is then lengthened to (ֹ), הִיאָהוּ Mic. 4: 8. When thus quiescent after either Tserē or Hholem, *ṣ* is always omitted in the first person singular after the preformative א, אָהָר Gen. 32: 5 for אָהָרְךָ, אָהָרְךָ Prov. 8: 17 for אָהָרְךָ, אָהָרְךָ Gen. 24: 33 for אָהָרְךָ, and occasionally in other persons, הָהָרְךָ Jer. 2: 36 for הָהָרְךָ; so הָהָרְךָ Dent. 33: 21, הָהָרְךָ Prov. 1: 10, הָהָרְךָ Ps. 104: 29, הָהָרְךָ 2 Sam. 19: 14, הָהָרְךָ 2 Sam. 20: 9, הָהָרְךָ 1 Sam. 28: 24; in a few instances the vowel letter ו is substituted for it, הָהָרְךָ Ezek. 42: 5 for הָהָרְךָ, הָהָרְךָ Neh. 2: 7, Ps. 42: 10.

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

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

e. *ṣ* draws the vowel to itself from the preformative in הָהָרְךָ Prov. 1: 22 Kal fut. for הָהָרְךָ in pause הָהָרְךָ Zech. 8: 17, Ps. 4: 3, § 60. 3. c. Some so explain הָהָרְךָ Job 20: 26, regarding it as a Kal future for הָהָרְךָ with the vowel attracted to the *ṣ* from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbutz, § 93. a, as הָהָרְךָ Nah. 2: 4, הָהָרְךָ Ps. 94: 20.

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

once instead of Hhirik, חִירִיק Isa. 47: 2, and Kamets Hhatuph twice in compensation for the omitted Hholem, חִירִיק Zeph. 3: 14 but חִירִיק 1 s. 68: 5, חִירִיק Jer. 2: 12 but חִירִיק Jer. 50: 27, though the *o* sound is once retained in the compound Sh'va of a pausal form, חִירִיק Isa. 44: 27. Ewald explains חִירִיק Ex. 20: 5, 23: 24, Deut. 5: 9, and חִירִיק Deut. 13: 3 as Kal futures, the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly *be induced to serve*. In a few Kal infinitives with a feminine termination ח has (), חִירִיק Ezek. 16: 5, חִירִיק Hos. 7: 4.

b. In a very few instances Pattahh is found in the first syllable of the Niphil preterite and participle and of the Hiphil preterite, חִירִיק, חִירִיק, חִירִיק but חִירִיק חִירִיק Ps. 89: 8, חִירִיק Judg. 8: 19.

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

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

3. Where () or () are proper to the form these are frequently changed to () or () upon the prolongation of the word or the removal of its accent forward. Thus, in the Kal future, חִירִיק 2 Kin. 5: 3, חִירִיק Ex. 4: 29, חִירִיק Ps. 27: 10, חִירִיק Josh. 2: 18; חִירִיק Isa. 59: 5, חִירִיק Judg. 16: 13; the Niphil, חִירִיק 1 Kin. 10: 3, חִירִיק Nah. 3: 11, חִירִיק Ps. 26: 4;

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

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 honour.	*הָבַח	K. meaning doubt- ful.	הָבַח	K. to delight.
הָבַח	K. Ni. to be.	הָבַח	K. Ni. to desire.	הָבַח	K. to dig.

* ἀπαξ λεγόμενον.

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

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

חָתַח 2 Chr. 19: 2, Pr. 15: 9, <i>to love.</i>	חָתַח Ezek. 26: 18, <i>to tremble.</i>
חָתַח Ps. 65: 7, <i>to gird.</i>	חָתַח Hi. part. <i>to be silent.</i>
חָתַח Ps. 47: 10, <i>to gather.</i>	חָתַח Jer. 49: 37, <i>to be dismayed.</i>
חָתַח Ps. 109: 23, <i>to go.</i>	חָתַח Eccl. 5: 8, <i>to serve.</i>
חָתַח 2 Kin. 10: 9, <i>to slay.</i>	חָתַח Jer. 15: 17, Ps. 149: 5, and
חָתַח Job 39: 4, Jer. 29: 8, <i>to dream.</i>	חָתַח Ps. 5: 12, <i>to exult.</i>
חָתַח Job 20: 24, <i>to change, pierce.</i>	חָתַח 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 Dag'hesh-forte in the first radical, חָתַח, חָתַח, Isa. 23: 18, חָתַח (the retrocession of the accent by § 35. 1) Isa. 28: 27, חָתַח Job 38: 24, חָתַח Num.

* ἄπαξ λεγόμενον.

† Except Ps. 44: 22.

32: 17, וַיִּזְחַקְתָּ 2 Sam. 17: 23, which is in one instance expressed by the vowel letter י, תִּרְשָׁטָה Ex. 25: 31. The only exception is בָּהֶרְגָה (two accents explained by § 42. a) Ezek. 26: 15 for בְּהֶרְגָה; Baer's edition has בַּהֶרְגָה. According to some copies, which differ in this from the received text. Seghol likewise occurs in אֲזַנְתָּ Job 19: 7, הִקְשִׁיחוּ Ezek. 43: 18, וַיִּזְחַקְתָּ 1 Chron. 24: 3, בִּשְׁטָה Lam. 2: 11. In Job 34: 31 הִאֲמִיר 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 בְּהִלֵּל Jer. 37: 12 for לְהִלֵּל Jer. Eccles. 5: 5, בְּגִבֹר 2 Sam. 19: 19, לְשִׁטֹּר Deut. 26: 12, בְּשִׁטֹּר Neh. 10: 39, לְשִׁזֹּר 2 Sam. 18: 3 K'thibh; and still more rarely that of the Niphal infinitive, בְּשִׁטָּה Lam. 2: 11 for בְּהִשָּׁטָה 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, וַיִּזְחַקְתָּ Jon. 1: 5, וַיִּזְחַקְתָּ Ps. 106: 25. In other cases, however, it causes no change in an antecedent Hhirik, רָדָה Deut. 19: 6, רָדָה 2 Sam. 7: 10, רָדָה Ps. 66: 12, except in certain forms of the verb רָאָה *to see*, viz., רָאָה Kal future with Vav conversive, shortened from רָאָה, רָאָה which alternates with רָאָה as Hiphil preterite, and once with Vav conversive preterite, וַיִּרְאֶה Nah. 3: 5. It is in two instances preceded by Hhirik in the Hiphil infinitive, הִרְגִּיז Jer. 50: 34. In the Hophal species the participles מְרַבֵּה Isa. 14: 6, מְרַבֵּה Lev. 6: 14 take Kibbuts in the first syllable, but רָאָה רָעַל have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal רָדָה Gen. 44: 4, רָדְפוּני Ps. 129: 86, except in one instance, תְּרַבֵּה 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 אָבַל reduplicates its last instead of its second radical in the Pual, אָבַלְלָה; אָבַלְלָה reduplicates its last syllable, אָבַלְלָה Lam. 2: 11, § 92. a.

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

For the peculiar forms of אָסַה and חָסַה see the ע"ע verbs, חָסַה and חָסַה.

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 תְּפַאֵל for תְּפַאֵל; תְּפַאֵלְהָ for תְּפַאֵלְהָ.

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, תְּפַאֵלְהָ for תְּפַאֵלְהָ.

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, תְּפַאֵלְהָ, תְּפַאֵלְהָ.

§ 117. The inflections of Ayin guttural verbs may be shown by the example of תְּפַאֵלְהָ, (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 ה, the Kal future and imperative commonly have Hholem; but the following take Pattahh, תְּפַאֵלְהָ *to be long*, תְּפַאֵלְהָ *to kneel*, תְּפַאֵלְהָ *to be dried or desolate*, תְּפַאֵלְהָ *to tremble*, תְּפַאֵלְהָ *to reproach*, to

winter, חָרַץ to sharpen, עָרֵב (עָרַב) to be sweet, קָרַב to come near, קָרַם to cover; נָרַץ 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, עָלַם to curse, כָּעַל to trespass, and פָּעַל to do, have either Pattahh or Hholem; the future of רָחַץ to grasp, is רָחַצוּ or רָחַצוּ.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אָרַחְתָּה Prov. 4: 6, רִשְׁחַזְתָּה 2 Kin. 10: 14, אֶשְׁחַקְתָּם 2 Sam. 22: 43, שָׁאַלְתָּנִי Isa. 45: 11, אֶרְחַצְתָּנִי 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, תִּבְהַלְלֶנָּה Ezek. 7: 27, תִּשְׁלַחְנָה Prov. 6: 27, תִּהְרַגְנָה Ezek. 16: 6, תִּנְאָצְנָה Hos. 4: 13, but Tsere occasionally in pause, תִּבְהַרְגְנָה 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* אָרַב Gen. 27: 9, אָרַחְתָּ Deut. 15: 16; infinitive אָרַב 1 Sam. 7: 8, אָרַב Jer. 15: 3, with Makkeph, אָרַבְתָּ 1 Kin. 5: 20; Niphal infinitive, אָרַחְתָּ Ex. 17: 10, with suffixes, אָרַחְתָּה 2 Chron. 16: 7, 8, with prefixed כ, אָרַחְתָּה Judg. 11: 25, אָרַחְתָּ 1 Sam. 20: 6, 28, and once anomalously with prefixed א, אָרַחְתָּ Ezek. 14: 3 (a like substitution of א for ה occurring once in the Hiphil preterite: אָרַחְתָּ Isa. 63: 3); future אָרַחְתָּ Ex. 14: 14, with Vav conversive, אָרַחְתָּ Job 7: 5, אָרַחְתָּ Ex. 32: 1, אָרַחְתָּ Judg. 6: 34, אָרַחְתָּ Ex. 9: 15, אָרַחְתָּ Num. 22: 25, or with the accent on the penult, אָרַחְתָּ Ex. 17: 8, אָרַחְתָּ Gen. 41: 8; imperative, אָרַחְתָּ 1 Sam. 18: 17, or with the accent thrown back, אָרַחְתָּ Gen. 13: 9; Hiphil infinitive, אָרַחְתָּ 1 Sam. 27: 12, אָרַחְתָּ Gen. 21: 16, אָרַחְתָּ Deut. 7: 2, apocopated future, אָרַחְתָּ 1 Sam. 2: 10, אָרַחְתָּ Deut. 9: 26, אָרַחְתָּ Ps. 12: 4, with Vav conversive, אָרַחְתָּ 1 Kin. 22: 54, אָרַחְתָּ Zech. 11: 8; imperative, אָרַחְתָּ Ex. 28: 1, with Makkeph, אָרַחְתָּ Ps. 81: 11, אָרַחְתָּ 2 Sam. 20: 4, אָרַחְתָּ Deut. 4: 10, with a pause accent the last vowel sometimes becomes Pattahh, אָרַחְתָּ Job 13: 21, אָרַחְתָּ Ps. 69: 24, though not always, אָרַחְתָּ Lev. 8: 3. Hophal infinitive, אָרַחְתָּ 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, אָרַחְתָּ Lev. 5: 22, אָרַחְתָּ Hos. 9: 2, אָרַחְתָּ Gen. 39: 14, אָרַחְתָּ Ps. 104: 26, אָרַחְתָּ 74: 10, אָרַחְתָּ Gen. 39: 4, אָרַחְתָּ Dan. 2: 1, אָרַחְתָּ 2 Kin. 18: 23, and occasionally before suffixes to Hhirik, אָרַחְתָּה Isa. 1: 15, אָרַחְתָּה (fem. form for אָרַחְתָּה, § 61. 5) 1 Sam. 16: 15 but אָרַחְתָּה Isa. 30: 18, אָרַחְתָּה Ezek. 5: 16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, אָרַחְתָּ Mal. 3: 19, אָרַחְתָּ Ps. 103: 13, אָרַחְתָּ Isa. 6: 12, אָרַחְתָּ Deut. 20: 7, אָרַחְתָּ Gen. 24: 1 (אָרַחְתָּ rarely occurs except in pause), אָרַחְתָּ Isa. 25: 11, and more rarely still in the imperative, אָרַחְתָּ Ezek. 37: 17, and future אָרַחְתָּ Prov. 14: 10, אָרַחְתָּה Dan. 1: 8.

2. אָרַחְתָּ, which has Kamets in pause, אָרַחְתָּ, אָרַחְתָּ, but most commonly Tsere before suffixes, אָרַחְתָּה, אָרַחְתָּה, exhibits the peculiar forms, אָרַחְתָּה, אָרַחְתָּה.

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

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

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

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

3. Resh commonly receives simple Sh'va, though it has compound in some forms of אֶשְׂבֹּעַ, e. g. אֶשְׂבֹּעַ Num. 6: 23, אֶשְׂבֹּעַ 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 אֶשְׂבֹּעַ to terrify, אֶשְׂבֹּעַ to provoke, אֶשְׂבֹּעַ to be few, אֶשְׂבֹּעַ to shake, and אֶשְׂבֹּעַ to cry. It is sometimes lengthened, though not always, in אֶשְׂבֹּעַ to make plain, אֶשְׂבֹּעַ to commit adultery, אֶשְׂבֹּעַ to despise, אֶשְׂבֹּעַ to reject, אֶשְׂבֹּעַ to ask; אֶשְׂבֹּעַ to consume, אֶשְׂבֹּעַ to sweep away by a tempest, אֶשְׂבֹּעַ to abhor; אֶשְׂבֹּעַ to affright, אֶשְׂבֹּעַ to be dim, אֶשְׂבֹּעַ to lead. It is also lengthened in אֶשְׂבֹּעַ to be dull, which only occurs Eccl. 10: 10. The only instances of the prolongation of the vowel before ח are אֶשְׂבֹּעַ Pi. inf. Judg. 5: 8, אֶשְׂבֹּעַ Pu. pret. Ezek. 21: 18, אֶשְׂבֹּעַ Pu. pret. Ps. 36: 13, אֶשְׂבֹּעַ 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 אֶשְׂבֹּעַ Ezek. 16: 4, אֶשְׂבֹּעַ 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, אֶשְׂבֹּעַ Job 15: 18, אֶשְׂבֹּעַ Jer. 12: 10,

though it is in two instances changed to Seghol, אָחַרָהּ 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, הִתְקַמְּתִי Ezek. 5: 13, הִתְקַמְּתִי Num. 23: 19, הִתְקַמְּתִי Num. 8: 7.

§ 122. 1. תִּצְּלֵנּוּ and תִּצְּלֵנּוּ are Piel forms with the third radical reduplicated in place of the second; סִתְּרָתָר doubles the second syllable; and אָרְבּוּ 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. סָעַר and שָׁרַשׁ have two forms of the Piel, שָׁרַשׁ and שָׁרַשׁ, § 92. b.; and סָעַר, § 92. b.; and גִּלַּשׁ two forms of the Hithpael, הִתְגַּלְּשׁוּ Jer. 46: 7. 8; הִתְגַּלְּשׁוּ Isa. 52: 5, follows the analogy of the latter; הִתְגַּלְּשׁוּ Eccl. 12: 5, is sometimes derived from גִּלַּשׁ to despise, as if it were for הִתְגַּלְּשׁוּ; such a form would however be unexampled. The vowels show it to be the Hiphil future of גִּלַּשׁ or rather גִּלְּשׁוּ to flourish or blossom, the א being inserted as a vowel letter, § 11. 1. a, גִּלְּשׁוּ Isa. 59: 3, Lam. 4: 14 is a Niphal formed upon the basis of a Pual, § 83. c. (2). הִרְיֵשׁ Ezra 10: 16 is an anomalous infinitive from הִרְיֵשׁ, 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, הִשְׁלַח.

2. Tserē 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. הִשְׁלַח or הִשְׁלַח.

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, הִשְׁלַח, הִשְׁלַח.

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, שְׁלַחְךָ, שְׁלַחְתָּ.

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

a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by § 61. 2, and accordingly pronounce שְׁלַחְתְּ *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 Dagghesh-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, § 17. *a.*

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

§ 124. The inflections of Lamedh guttural verbs may be represented by שְׁלַחְךָ *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 Hithpacl 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, שְׁלַחְךָ being in actual use.

REMARKS ON LAMEDH GUTTURAL VERBS.

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

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

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

3. Most verbs with final ל 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.: **לָחַלְחַח** to shut, **לָחַלְחַח** to say, **לָחַלְחַח** to honour, **לָחַלְחַח** to grow pale, **לָחַלְחַח** to shake, **לָחַלְחַח** to be rich, **לָחַלְחַח** to entreat, **לָחַלְחַח** to slip away, **לָחַלְחַח** to press, **לָחַלְחַח** to drink or be drunken. The following have Pattahh or Hholem, **לָחַלְחַח** to decree, **לָחַלְחַח** to vow, **לָחַלְחַח** 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., **לָחַלְחַח** Esth. 2: 8, **לָחַלְחַח** Isa. 51: 14, future, **לָחַלְחַח** Ps. 9: 19, **לָחַלְחַח** Job 17: 3, imperative, even in pause, **לָחַלְחַח**. Piel: preterite, **לָחַלְחַח** Lev. 14: 8, **לָחַלְחַח** 2 Chron. 34: 4, infin. constr., **לָחַלְחַח** Hab. 1: 13, **לָחַלְחַח** Lam. 2: 8, future, **לָחַלְחַח** Job 16: 13, **לָחַלְחַח** 2 Kin. 8: 12, **לָחַלְחַח** Deut. 7: 5, imperative, **לָחַלְחַח** Ex. 4: 23. Hiphil: apocopated future, **לָחַלְחַח** 2 Kin. 18: 30, fut. with Vav consecutive, **לָחַלְחַח** Judg. 4: 23, fem. plur., **לָחַלְחַח** Ps. 119: 171, imperative, **לָחַלְחַח** Ps. 86: 2, and even in pause, **לָחַלְחַח** 1 Kin. 22: 12. Hithpael: **לָחַלְחַח** Prov. 17: 14, **לָחַלְחַח** Dan. 11: 40, **לָחַלְחַח** Ps. 106: 47; this species sometimes has Kamets in its pausal forms, **לָחַלְחַח** Josh. 9: 13, **לָחַלְחַח** Ps. 107: 27. On the other hand, the absolute infinitives: Piel, **לָחַלְחַח** Deut. 22: 7, Hiphil, **לָחַלְחַח** Isa. 7: 11, Hophal, **לָחַלְחַח** Ezek. 16: 4. Participles: Kal, **לָחַלְחַח** Deut. 28: 52, but occasionally in the construct state with Pattahh, **לָחַלְחַח** Ps. 94: 9, **לָחַלְחַח** Isa. 51: 15, **לָחַלְחַח** Isa. 42: 5, **לָחַלְחַח** Lev. 11: 7, Piel, **לָחַלְחַח** 1 Kin. 3: 3, Hithpael, **לָחַלְחַח** 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. **לָחַלְחַח** Deut. 15: 18, fut. **לָחַלְחַח** Gen. 31: 27. There is one instance of Pattahh in the Hiphil inf. const., **לָחַלְחַח** Job 6: 26, and one before a grave suffix **לָחַלְחַח** Ezek. 21: 29, comp. fut. **לָחַלְחַח** Isa. 35: 4; **לָחַלְחַח** 1 Sam. 15: 23 Hiph. abs. inf. in pause is by § 65. *a*.

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

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, פָּשַׁר Ruth 2: 8, ; פָּשַׁר Ezek. 16: 28, פָּשַׁר Esth. 4: 14, פָּשַׁר Ezek. 16: 4, scarcely ever simple Sh'va, פָּשַׁר 1 Kin. 14: 3, פָּשַׁר Jer. 13: 5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in פָּשַׁר Gen. 30: 15, and פָּשַׁר 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, פָּשַׁר Gen. 4: 23 for פָּשַׁר.

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

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

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

PE NUN (פֿ) VERBS.

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

1. At the end of a syllable it is assimilated to the 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, פָּשַׁר becomes פָּשַׁר, written פָּשַׁר, so פָּשַׁר for פָּשַׁר, פָּשַׁר for פָּשַׁר. In the Hophal, Kamets Hhatuph becomes Kibbutz before the doubled letter, § 61. 5, פָּשַׁר for פָּשַׁר.

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, פַּחַּ for פַּחֵּ, § 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, פִּחֵּת for פַּחֵּת (by § 63. 2. a), the primary form being פַּחֵּ.

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. ἐγγράφω, ἐμβάλλω, συστρέφω.

§ 130. 1. The inflections of Pe Nun verbs may be represented by פַּחֵּ 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 פָּחַח 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 פַּחֵּ 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 פָּחַח has Pattahh in one instance before Makkeph, פָּחַח־ 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, פָּחַח Num. 34: 18, פָּחַח 2 Kin. 4: 24, פָּחַח־ Gen. 24: 48, פָּחַח־ Ex. 15: 2. It is, however, always assimilated in פָּחַח the Niphal preterite of פָּחַח to *repent*, and occasionally in פָּחַח to *descend*, e. g. פָּחַח Jer. 21: 13, פָּחַח Prov. 17: 10, פָּחַח Ps. 38: 3 but פָּחַח ibid., פָּחַח־ Joel 4: 11.

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

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

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

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

5. The absolute infinitive Niphal appears in the two forms בָּטַח Jer. 32: 4, and בָּטַח 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, בָּטַח Ezek. 5: 13, בָּטַח Ezek. 37: 10, Jer. 23: 13, בָּטַח Num. 24: 7, Dan. 11: 14, בָּטַח Isa. 52: 5.

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

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

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

AYIN DOUBLED (ע"ע) VERBS.

§ 133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in

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

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

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 יִצְבֹּב becomes יָצַב with \check{i} in a simple syllable, contrary to § 18. 2. This may, however, be converted into a mixed syllable by means of Daghesh-forte, and the short vowel be retained, thus יִצְבֹּב ; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, יִצְבֵּר for יִצְבֹּר ; 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 יָצַב . The three possible forms of this tense are consequently יָצַב , יִצְבֹּב and יִצְבֵּר .

In the Niphal preterite נִצְבַּב becomes by contraction נָצַב . In a few verbs beginning with ה the short vowel is retained in an intermediate syllable, thus נִצְהַר for נִצְהָר ; in other cases Hhirik is lengthened to Tsere, נִצְהֵר for נִצְהַר , 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 נָצַב . The forms of this tense are, therefore, נָצַב , נִצְהַר , נִצְהֵר .

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

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 Pattahh, יִשָּׁב, יִשָּׁב; הִשָּׁב, הִשָּׁב (comp. קָטַל, קָטַלְתָּ) 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, הִשָּׁב, הִשָּׁב (comp. הִשָּׁב, הִשָּׁב).

§ 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, יִשָּׁב, יִשָּׁב.

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, הִשָּׁב, הִשָּׁב; הִשָּׁב, הִשָּׁב.

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, הִשָּׁב, הִשָּׁב.

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

serve the regular form, as הָהֵלֵל, הֵלֵל, הֵלֵל. The triple repetition of the same letter thus caused is in a few instances avoided, however, by reduplicating the contracted root with appropriate vowels, as הִתְקַלְקַל, סָבַסַב. Or more commonly, the reduplication is given up and the idea of intensity conveyed by the simple prolongation of the root, the long vowel Hholem being inserted after the first radical for this purpose, as הִתְהַלֵּל, סוּבֹב.

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

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

REMARKS ON AYIN DOUBLED VERBS.

§ 139. 1. The uncontracted and the contracted forms of the Kal preterite are used with perhaps equal frequency in the third person; the former is rare in the first person, זָכַרְתִּי Zech. 8: 14. 15, בָּרַכְתִּי Deut. 2: 35, and there are no examples of it in the second; רָבַב Gen. 49: 23 and רָבַב Job 24: 24 are preterites with Hholem, § 82. 1. In Ps. 118: 11, סָבַבְתִּי הִתְקַסֵּבְתִּי the uncontracted is added to the contracted form for the sake of greater emphasis. Compound Sh'va is sometimes used with these verbs instead of simple to make its vocal character more distinct, § 16. 1. b. גָּלְגַּל Gen. 29: 3, 8, צָלְצַל Ex. 15: 10, הִלְלִילָה Isa. 64: 10, קָנְנָה Gen. 9: 14, הִתְקַבְּבוּ Num. 23: 25.

2. The following are examples of the contracted infinitive absolute, קָב Num. 23: 25. שָׁל Ruth 2: 16, פִּיר Isa. 24: 19, רָקָה (with a paragogic termination) *ibid.*; of the uncontracted, אָרֹר, גָּלֹן, חָלֹן, טָפֹחַ, קָהֹת, טָפֹחַ, חָלֹן, גָּלֹן, אָרֹר; of the infinitive construct, אָרֹר and אָרֹר, קָבַב and קָב, טָרַר, קָסַס, בָּב, טָרַר, קָסַס, once with ה as in Ayin Vav verbs, בִּיר Eccles. 9: 1, and occasionally with א, אָרַר Isa. 45: 1, טָרַר Jer. 5: 26, אָרַר (with 3 plur. suf.) Eccl. 3: 18, חָנְנָם Isa. 30: 18 (חָנְנָה Ps. 102: 14); אָרַר Isa. 17: 14, though sometimes explained as the noun אָרַר with the suffix *their bread*, is the infinitive of אָרַר to grow warm; אָרַר Gen. 6: 3 Eng. ver. *for that also*, as if compounded of the prep. אָרַר, the abbreviated relative and אָרַר, is by the latest authorities regarded

Gen. 11: 7 K. fut. for נָבְּקָה, נָבְּקָה Isa. 19: 3 Ni. pret. for נָבְּקָה or נָבְּקָה, נָבְּקָה Ezek. 41: 7 Ni. fut. for נָבְּקָה; נָבְּקָה Judg. 5: 5 according to Gesenius for נָבְּקָה Ni. pret. of זָבַח to shake, according to others K. pret. of זָבַח to flow; נָבְּקָה Ezek. 36: 3 for נָבְּקָה (Ewald) from זָבַח to enter, or for נָבְּקָה Ni. fut. of זָבַח to go up, נָבְּקָה Ezek. 7: 24 Ni. pret. for נָבְּקָה Cant. 1: 6 Ni. pret. for נָבְּקָה. Once instead of doubling the last radical י is inserted, הָבִיחַ Prov. 26: 7 for הָבִיחַ, comp. הָבִיחַ Ezr. 10: 16 for הָבִיחַ; or it may be for הָבִיחַ from הָבִיחַ § 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, קָמֵט, קָמֵט (Kamets before ר which cannot be doubled), הַצֵּבֵר, הַצֵּבֵר, הַצֵּבֵר, הַצֵּבֵר (the vowel remaining long before ר). הַצֵּבֵר (Pattahh instead of compound Sh'va on account of the following guttural, § 60. 3. c), once with *u*, הַצֵּבֵר Mic. 2: 4; with *e* in the future, הַצֵּבֵר, הַצֵּבֵר, הַצֵּבֵר. If the first radical be doubled, Daghesh is omitted from the last, and the customary vowel is in consequence not inserted, הַצֵּבֵר, הַצֵּבֵר; other cases are rare and exceptional, הַצֵּבֵר, הַצֵּבֵר, הַצֵּבֵר, הַצֵּבֵר which is first plur. pret. for הַצֵּבֵר not third plur. for הַצֵּבֵר (Ewald), § 54, 3; הַצֵּבֵר Deut. 32: 41; הַצֵּבֵר Isa. 44: 16; הַצֵּבֵר 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, הַצֵּבֵר from הַצֵּבֵר, הַצֵּבֵר from הַצֵּבֵר, הַצֵּבֵר from הַצֵּבֵר, הַצֵּבֵר from הַצֵּבֵר; in הַצֵּבֵר Gen. 43: 29, Isa. 30: 19, from הַצֵּבֵר Lev. 26: 15 from הַצֵּבֵר, the original vowels have been not only abbreviated but rejected, and the requisite short vowel given to the first of the concurring consonants, § 61. 1. In a very few instances a form resembling that of Ayin Vav verbs is assumed, Daghesh being omitted from the last radical and the preceding vowel lengthened in consequence, הַצֵּבֵר Prov. 8: 29 for הַצֵּבֵר ver. 27, הַצֵּבֵר Isa. 33: 1 for הַצֵּבֵר Ezek. 14: 8 for הַצֵּבֵר Lam. 1: 8 for הַצֵּבֵר Hi. pret. of זָבַח Hab. 2: 17 for הַצֵּבֵר Hi. fut. of הַצֵּבֵר with 3 fem. plur. suf. זָבַח 2 Sam. 22: 43 in a few editions for הַצֵּבֵר. Nun is once inserted before the suffix in place of doubling the radical, הַצֵּבֵר Num. 23: 13 for הַצֵּבֵר.

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

אָרַר to curse.	רָבַח to cry.	קָנָן to make a nest.
בָּזַז to plunder.	פָּתַח to smite, break.	קָצַץ to cut off.
פָּרַר to purify.	לָבַח to take away the heart.	רָבַח to be many.
גָּשַׁשׁ to grope.	לָחַק to lick.	רָבֵךְ to be tender.
זָבַק to refine.	קָפַץ to feel, to grope.	שָׂרַר to harrow.
חָמַם to warm.	פָּוַז to leap.	שָׁרַר to rule.
חָצַץ to divide.	פָּלַל to judge, to intercede.	שָׁרַר to sharpen.
חָתַח to be broken.		חָמַם to be perfect.
טָכַח to cover.		

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

חָרַר to burn.	כָּהַה to linger.	שָׂשַׁע to sport, delight.
כָּדָר to dance.	הִשְׁפִּיחַ to excite.	רָמַח to run.
לָמַח to be mad.	צָפַח to chirp.	הִשְׁפִּיחַ to mock.

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

אָנַח to complain.	נָדַח to fly.	רָעַח to break.
בָּלַח to mix.	נָסַח to lift up.	שָׁחַח to sink.
בָּקַח to empty.	כָּפַח to occupy the thres-	שָׁחַח to spoil.
צָרַח to cut.	hold.	שָׁחַח to be desolate or
צָרַח to sweep away.	צָרַח to bind.	amazed.
דָּבַח to be still.	קָטַח to cut off.	הִפְחַח to beat.
הִחַח to break loose.	קָשַׁח to gather.	

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

גָּלַח and גִּזְלַח to roll.	עָנַח to gather clouds, עִוְנַח to practise sorcery.
הִלַּח to praise, הִזְלַח to make mad.	פִּזְזַח to burst, פָּרַזַח to shake to pieces.
הִזְלַח to profane, הוֹלַח to wound.	קָלַח to curse, קָבַח to whet.
הִלַּח to make gracious, הוֹלַח to be gracious.	רָצַח and רוֹצֵחַן to crush.
מִלַּח to speak, מוֹלַח to mow.	שָׂדַח and שָׁדַח to treat with violence.
סָבַח to change, סוֹבַח to surround.	

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

הִקָּח Pi. to decree, Pu. הִקָּח.	רָפַח Pi. to shout, Hith. הִתְרַפַּח.*
מָדַח Pi. to measure, Hith. הִתְמַדַּח.	רָשַׁח Pi. to break, Pu. רָשַׁח.
מָרַח Pi. to make bitter, Hith. הִתְמַרַּח.	שָׁחַח Pi. to inculcate, Hith. הִשְׁחַחַח.
סָלַח Pi. to exalt, Hith. הִסְלַח.	to pierce.
עוֹלַח Pi. to maltreat, Hith. הִתְעוֹלַח.	
and הִתְעוֹלַח,	

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שָׁשַׁע Isa. 11: 8; Infinitive, לְחַרְחַר Prov. 26: 21, הִתְמַדַּח Ex. 12: 39; Future, אֶשְׁחַח Ps. 119: 47, רָשַׁח Ps. 94: 19; Imperative, הִשְׁחַח Isa. 29: 9; Participle, מְתַחַח Gen. 27: 12, מְהַלַּח Prov. 26: 18.

§ 143. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נִדַּח Nah. 3: 17, עוֹלַח Lam. 1: 12, the future: תִּשְׁחַח Isa. 66: 12, and the participles, מְגוֹלַח Isa. 9: 4, מְהוֹלַח Isa. 53: 5.

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

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

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

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. הָבֵן, הָבֵה and are quite distinct from the quiescent verbs ה"ה in which ה always represents a vowel, e. g. הָבֵה, הָבֵה.

§ 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, הִשָּׁב, הִשָּׁב, הִשָּׁב, הִשָּׁב. 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. הוֹשִׁיב; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, הוֹשִׁיב, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. c, e. g. הוֹשִׁיב; 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, הוֹשִׁיב, הוֹשִׁיב.

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, הוֹשִׁיב, הוֹשִׁיב.

§ 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, הַצִּיֵּץ, הַצִּיֵּץ.

3. In the Hophal Vav quiesces in Shurek, הוֹשִׁיב, הוֹשִׁיב; occasionally the short vowel is preserved and Daghesheforte inserted in the second radical, הוֹשִׁיֵּב.

a. The Hholem or Tsere of the Hiphil arises from the combination of *a*, the primary vowel of the first syllable in this species, § 82. 5. *b.* (3), with *u* or *i*, into which the letters ו and י are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similarly explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. נִקְחָם, נִקְחָם), 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 *dwelt*, (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>	יָרַקָּה <i>to be poured.</i>	יָרָא <i>to fear.</i>
יָנַח <i>to toil.</i>	יָרַעַר <i>to appoint.</i>	יָרַח <i>to cast.</i>
יָחַר <i>to delay.</i>	יָרַעַה <i>to be weary.</i>	יָרַשׁ <i>to possess.</i>
יָרַח <i>to oppress.</i>	יָרַעַץ <i>to counsel.</i>	יָרַח <i>to put.</i>
יָרַח <i>to suck.</i>	יָרַח <i>to be beautiful.</i>	יָרַח <i>to sleep.</i>

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

The second syllable has Pattahh in הָלַךְ Jer. 13: 17, Lam. 3: 48, and in the feminine plurals, הַלְכֵנָה, הַלְכֵינָה, הַלְכֵינָה has Seghol after the analogy of Lamedh Aleph verbs; הַלְכֵינָה (with the vowel-letter ך for ם) occurs only in the K'thibh, Ezek. 35: 9, and of course has not its proper vowels. In הַלְכֵינָה 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, נָצַח to burn. In הַקְרִיחַ Isa. 44: 8 short Hliirik remains before a letter with Sh'va; הַקְרִיחַ 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: הָיָה to be good fut. הָיָה, once הָיָה Nah. 3: 8; יָצַק to pour, יָצַק, once יָצַק 1 Kin. 22: 35; יָצַר to form, יָצַר and הִיָּצַר; נָקַד to burn, נָקַד Isa. 10: 16, and הִיָּקַד Deut. 32: 22; נָשַׁן to awake, נָשַׁן once נָשַׁן 1 Kin. 3: 15; נָקַר to be precious, נָקַר and הִיָּקַר, or with a vowel letter for ם, נִקְרַר, נִקְרַר to be desolate, נִקְרַר once הִיָּקְרַר Ezek. 6: 6; נָשַׁר to be right, נָשַׁר, once נָשַׁר (3 fem. plur., § 88) 1 Sam. 6: 12. Some copies have נָשַׁר Isa. 40: 30 for נָשַׁר.

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, נִמְנָד, נִמְנָד, נִמְנָד. Pattahh in the ultimate becomes Seghol in נִמְנָד, נִמְנָד (with a postpositive accent) Gen. 2: 7, 19, נִמְנָד Gen. 50: 26; but נִמְנָד, נִמְנָד, נִמְנָד, only once before a monosyllable, § 35. 1, נִמְנָד Gen. 9: 24. The accent remains on the ultimate in the Lamedh Aleph form נִמְנָד, unless the following word begins with an accented syllable, e. g. נִמְנָד Gen. 4: 16, 8: 18. The pause restores the accent in all these cases to its original position, נִמְנָד Ruth 4: 1, נִמְנָד Ps. 139: 1, נִמְנָד Ps. 18: 10, § 35. 2.

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

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

3. Imperatives with Yodh: הַבְשִׁיחַ, הַבְשִׁיחַ, הַבְשִׁיחַ. Without Yodh: הַבְשִׁיחַ (with הַבְשִׁיחַ par. Prov. 24: 14), הַבְשִׁיחַ (with הַבְשִׁיחַ par. Hos. 4: 18, see § 92. a), הַבְשִׁיחַ, fem. plur. הַבְשִׁיחַ Cant. 3: 11), הַבְשִׁיחַ (with הַבְשִׁיחַ, twice הַבְשִׁיחַ Judg. 5: 13, הַבְשִׁיחַ and הַבְשִׁיחַ.

§ 150. 1. The Niphal of הָיָה has \bar{u} instead of \bar{o} , נִיחַיָּ Zeph. 3: 18, נִיחַיָּ Lam. 1: 4; נִיחַיָּ 1 Chron. 3: 5, 20: 8 has \bar{u} followed by Dagħesh. הָיָה, which according to Gesenius is from הָיָה, has \bar{y} ; Ewald assumes the root to be הָיָה, and refers to it likewise the Kal future and the Hiphil ascribed to הָיָה, § 148. 3. and § 151. 4. In that case the Dagħesh in הָיָה 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. נִקְּשׁ Ps. 9: 17 is not the Niphal preterite or participle of נִקְּשׁ, but the Kal participle of נִקְּשׁ.

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

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

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

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

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

5. In the Hophal a few examples occur of \bar{u} followed by Dagħesh, הָיָה Ex. 10: 24, הָיָה Isa. 14: 11, Esth. 4: 3, הָיָה Isa. 28: 16, הָיָה Job 11: 15 and a few of Hholem, הָיָה Lev. 4: 23, 28, הָיָה Prov. 11: 25 for הָיָה from הָיָה. The construct infinitive: הוֹצִיאוּהוּ 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, הָיָה Judg. 19: 11 for הָיָה. Hhirik occurs with the second radical of הָיָה and הָיָה 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. הָיָה, הָיָה, הָיָה.

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

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

3. Three verbs have Vav in the Hithpael, הִתְקַנְּטַת, הִתְקַנְּטַת, הִתְקַנְּטַת; ה is assimilated to the following ך and contracted with it in הִתְקַנְּטַת Ezek. 23: 48 for הִתְקַנְּטַת a peculiar Niphal formed on the basis of a Hithpael, § 83. c. (2). In הִתְקַנְּטַת Ex. 2: 4 for הִתְקַנְּטַת 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 with suf הִלְכָה rarely הִלְכָה; fut. הִלְכָה (once with the vowel letter ך for ך, הִלְכָה Mic. 1: 8, fem. pl. הִלְכָה). occasionally in poetry הִלְכָה (3 fem. sing. הִלְכָה); imper. הִלְכָה (with ך, 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. אָסַף to gather and הִסֵּף to add are liable to be confounded in certain forms. In the Hiphil future of הִסֵּף, ם is twice represented by the vowel letter א, הִסֵּף 1 Sam. 18: 29. הִסֵּף Ex. 5: 7; אָסַף drops its א in the Kal future, when it follows the Pe Aleph inflection, § 110. 3, which it does only in the following instances, הִסֵּף 2 Sam. 6: 1, הִסֵּף Ps. 104: 29, אָסַף Mic. 4: 6, אָסַף 1 Sam. 15: 6, where the Hhrik, being abbreviated from Tsere, is short, notwithstanding the Methegh in the intermediate syllable, § 45. 2. The apoc. Hiph. fut. of הִסֵּף when joined with the negative particle אֵל is accented on the penult, אֵל-הִסֵּף Deut. 3: 26, and in one instance the vowel of the ultimate is dropped entirely, אֵל-הִסֵּף Prov. 30: 6.

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

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

הִשִּׁיב Ps. 16: 5, see § 90.

AYIN VAV (״ו) AND AYIN YODH (״י) 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, בָּיַת for מְיֹוֹת, בָּשׂ for בָּוֶשׂ, רָב for רָב. For an exceptional formation, see § 160. 1.

Active participle: קָם for קָמָם, בָּיַת for בָּיֹוֹת, בָּשׂ for בָּוֶשׂ, רָב for רָבָב, 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: הִקָּיַם for הִקְוִים, יִקָּיַם for יִקְוִים, הִזְקָיַם for הִזְקִים, 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, קָיַם, קָיַב; in the future the preformative commonly takes the simplest of the long vowels \bar{a} , יִקָּיַם, יִקָּיַב, comp. יִסָּב.

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), קוֹם (*kōm* = *kāūm*) for קָוִים; נָקוֹם for נְקָוִים, the prefix usually taking the simplest of the long vowels \bar{a} ; יִקָּוִים for יִקְוִים.

4. In the first and second persons of the Niphal and Hiphil preterites \bar{o} (וִ) 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 \ddot{e} (יָ) 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, הַקְיִמְנָהּ, הַקְיִמְנֹתָ, הַקְיִמְנֹתֶיךָ. In the Niphal preterite, when the inserted י receives the accent, the preceding י is for euphony changed to ו, e. g. הַקְיִמְנֹתִי.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels \bar{o} and \bar{e} in distinction from the ordinary future, which has the pure vowels \bar{u} and \bar{i} , § 66. 1. (2) *b*, thus קָשַׁב, קָשֵׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, וְקָשַׁב, 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 \bar{o} is the passive vowel here adopted in preference to \bar{u} : in the Piel and Hithpael it arises from the combination of \bar{u} , to which י is softened, with the antecedent \bar{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, נָקָה; so likewise in the following guttural verbs and forms, גָּוַעַת to expire, : יָחַרְיָהוּ Isa. 29: 22, : יִצְחָקוּ Isa. 42: 11, אָלַב to be an enemy, יָהִי 1 Sam. 18: 9 K'ri (K'thibh עֵינַי, Jer. 4: 31, which are confined to the Kal species, and in רָחַח to be airy or refreshing, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin Vav verbs, בָּו Zech. 4: 10, נָח Isa. 44: 18 but נָח Lev. 14: 42. It has Tsere in מָה 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 אָזַר to shine, בָּוּשׁ to be ashamed, בָּוּשׁ to be good, § 82. 1. a, and in בָּאָה Jer. 27: 18, elsewhere בָּאָה Isa. 1: 6, Ps. 58: 4, elsewhere אָרָה. Hhirik once occurs instead of Pattahh in the second person plural, בָּשָׂתָם Mal. 3: 20. The following participles have Tsere, מְלַיֵם, מְלִיץ, מְצַר, מְבַר, מְכַר; the following have Hholem, בּוֹשֵׂימִים, בּוֹשֵׂימִים, בּוֹשֵׂימִים 2 Kin. 16: 7 (comp. קוֹמֵיחָם Ex. 32: 25 in the Samaritan copy), elsewhere מְקַיֵּים, מְקַיֵּים Jer. 4: 31 if from הָיָה and not from הָקָה.

3. The vowel letter א is written for ā, § 11. 1. a, once in the preterite, קָאָם Hos. 10: 14, and occasionally in the participle, לָאָט Judg. 4: 21, רָאָמוֹחַ Prov. 24: 7, רָאָשׁ 2 Sam. 12: 1, 4, Prov. 10: 4, 13: 23, שְׂנֵאֲפִימִים despising Ezek. 16: 57, 28: 24, 26, to be distinguished from שְׂנֵאֲפִימִים rowing Ezek. 27: 8, 26. The consonant א is once introduced in place of the omitted ו, רָאָתָה Zech. 14: 10 for רָתָה; the ancient versions favour the assumption, that בָּאָרָר Ps. 22: 17 is in like manner for בָּרָרִים 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, רָבִי Gen. 26: 22, שָׂמִי Gen. 40: 15, הָרָה Num. 13: 32. In a few instances it is shifted by Vav conversive preterite, § 100. 2, וְלָכֵהוּ Obad. ver. 16, וְכָסַף Am. 3: 15, וְנָקָהוּ Isa. 11: 2, וְנָקָהוּ Isa. 7: 19 but וְנָקָהוּ ibid., וְנָקָהוּ Zech. 5: 4, וְלָכֵהוּ ibid., where the feminine ending is הָ instead of הַ; so in the passive participle, וְנָקָהוּ Isa. 59: 5 for וְנָקָהוּ.

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

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

4. Hiphil infinitive absolute: הִשָּׁב, הִשָּׁה, הִשָּׁם once הִקְרָם Jer. 44: 25; construct, הִשָּׁב, הִשָּׁה, הִשָּׁם, הִשָּׁה, with suffix הִשָּׁב, הִשָּׁה, הִשָּׁם, הִשָּׁה and once with a feminine termination הִשָּׁה Isa. 30: 28.

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

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

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

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

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

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

In הִשָּׁה Ezek. 36: 11 for הִשָּׁה from הִשָּׁה, Tseré is retained under the prefix as though the word were from the related Pe Yodh verb הִשָּׁה, e. g. הִשָּׁה. On the other hand, in הִשָּׁה Ex. 2: 9 from הִשָּׁה, 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 , מָצְאָה , 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 מָצָא , מָצְאָה for מָצְאָה ; so likewise in the Kal future and imperative, where ל as a guttural requires *a*, לְמַצְאֵי for לְמַצְאֵי , לְמַצְאֵי for לְמַצְאֵי . A like prolongation of Pattahh to Kamets occurs before medial ל in the first and second persons of the Kal preterite, לְמַצְאֵי , לְמַצְאֵי .

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, לְמַצְאֵי , לְמַצְאֵי , in the feminine plurals of all the futures and imperatives in Seghol, לְמַצְאֵי , לְמַצְאֵי .

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 Aramaeic and Syriac no distinction is made between them.

§ 165. This class of verbs is represented in Paradigm XI by לְמַצְאֵי 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 Tseré as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, הָרָאָה (but הָרָאָה Josh. 4: 24), הָרָאָה , הָרָאָה .

2. Quiescent \aleph is occasionally omitted from the body of the word, e. g. Kal pret. הָרָאָה Job 1: 21 for הָרָאָה , הָרָאָה Num. 11: 11, הָרָאָה Judg. 4: 19. הָרָאָה Job 32: 18, הָרָאָה 1 Sam. 25: 8 for הָרָאָה fut. הָרָאָה and הָרָאָה ; הָרָאָה Deut. 28: 57 part. fem. sing. for הָרָאָה ; הָרָאָה Job 41: 17 for הָרָאָה const. inf. with prep. and suf. from הָרָאָה . Niph. pret. הָרָאָה Josh. 2: 16, הָרָאָה Lev. 11: 43. Otiant \aleph , § 16. 1, may in like manner be dropped from the end of the word after quiescent Vav or Yodh, e. g. הָרָאָה Gen. 20: 6 for הָרָאָה 1 Kin. 12: 12 for הָרָאָה , הָרָאָה 2 Kin. 13: 6, הָרָאָה Jer. 32: 35, הָרָאָה Ps. 141: 5, הָרָאָה Ps. 55: 16, הָרָאָה 1 Kin. 21: 29, Mic. 1: 15, הָרָאָה 2 Sam. 5: 2, and in three other passages; הָרָאָה Ruth 3: 15 is Hiph. imper. fem. for הָרָאָה , § 62. 2.

3. The vowel following \aleph is in a few instances given to a preceding vowelless consonant, and the \aleph becomes otiant or quiescent, § 57. 2 (3), הָרָאָה Ps. 139: 20 for הָרָאָה , הָרָאָה Jer. 10: 5 for הָרָאָה imp. for הָרָאָה , הָרָאָה Eccles. 10: 5 Kal part. fem. for הָרָאָה , הָרָאָה 1 Sam. 14: 33 for הָרָאָה , הָרָאָה Neh. 6: 8 Kal part. with suf. for הָרָאָה , הָרָאָה Ezek. 47: 8 for הָרָאָה ; and, on the contrary, quiescent \aleph attracts to itself the vowel of the preceding consonant in הָרָאָה Ex. 2: 20 Kal imp. for הָרָאָה and הָרָאָה Cant. 3: 11 for הָרָאָה from הָרָאָה .

4. Final \aleph resumes its consonantal character upon the addition of suffixes הָרָאָה , receiving (־) before הָ , הָ and הָ , in consequence of which a previous Tseré or Sh'va is converted into Pattahh, § 60. 1, הָרָאָה , הָרָאָה , הָרָאָה , הָרָאָה Pi. inf., הָרָאָה , הָרָאָה Kal inf. for הָרָאָה , § 61. 1. *c*.

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

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

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

3. Sometimes the ל"ה form is adopted both in consonants and vowels, קָרַע Ezek. 28: 16 for קָרַח, מָלַח 1 Sam. 6: 10, נָשָׂה Ezek. 39: 26, פָּלַחְתָּ 1 Sam. 25: 33 for פָּלַחְתִּי, מָלַחְתָּ Ruth 2: 9 for מָלַחְתָּ, צָבַחְתָּ Gen. 23: 6 for צָבַחְתָּ, קָרַחְתָּ Job 5: 18 for קָרַחְתָּ, מָלַחְתָּ comp. Jer. 8: 11, 51: 9, 2 Kin. 2: 22, קָרַחְתָּ Jer. 25: 27 is 2 pl. imp. of קָרַח, נָשָׂחְתָּ Ps. 32: 1 for נָשָׂחְתָּ, נָבַחְתָּ Jer. 26: 9 for נָבַחְתָּ, מָלַחְתָּ 1 Sam. 10: 6, הָרַחְתָּ 1 Sam. 10: 13, הָרַחְתָּ 2 Sam. 3: 8, צָבַחְתָּ Isa. 29: 7 for צָבַחְתָּ, מָלַחְתָּ Ezek. 8: 3 is by some interpreters thought to be for מָלַחְתָּ *provoking to jealousy*, and by others explained in the sense of the ל"ה verb *selling* (Israel to their foes).

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

2. A feminine termination תָּ, תָּ, or as in ל"ה verbs תָּ, is occasionally added to the construct infinitive, e. g. Kal, תָּמַחְתָּ, תָּרַחְתָּ, שָׂחְתָּ from קָרַח *to meet*, distinguished from קָרַח and קָרַחְתָּ Judg. 8: 1 from קָרַח *to call*, מָלַח and מָלַחְתָּ never מָלַחְתָּ, שָׂחְתָּ Prov. 8: 13, with suf. תָּמַחְתָּ Ezek. 33: 12. Niphil, תָּחַבְרַחְתָּ Zech. 13: 4. Piel, מָלַחְתָּ and מָלַחְתָּ 2 Sam. 21: 2; מָשַׁחְתָּ Ezek. 17: 9 is a Kal inf. const., formed as in Chaldee by prefixing מ.

3. There are two examples of the Niphil infinitive absolute, נָקַחְתָּ 2 Sam. 1: 6 and תָּמַחְתָּ 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: תָּמַחְתָּ, תָּרַחְתָּ, תָּשַׁחְתָּ. Hiphil inf. abs.: תָּמַחְתָּ.

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

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

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

2. The following are the only Hophal forms: Pret. תָּמַחְתָּ, תָּרַחְתָּ, תָּשַׁחְתָּ. Fut.: תָּמַחְתָּ, תָּרַחְתָּ, תָּשַׁחְתָּ. Part.: תָּמַחְתָּ, תָּרַחְתָּ, תָּשַׁחְתָּ.

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

LAMEDH HE (ל"ה) 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. קָלָה ; 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 הִי , occurring in all the species, is best explained by assuming י to be radical (comp. הִיאֵהָ Ezek. 28: 17 as an alternate of הִיאֵהָ) and to a few other sporadic cases, viz.: a single Kal preterite, שָׁפַחַי Job 3: 25, the reduplicated forms of three verbs, הִשְׁתַּחֲוִה , הִשְׁתַּחֲוִי , and the peculiar form, הִשְׁתַּחֲוִי 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, הָהָ for הָהֵהֵ . 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 ē (Arabic ē) 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 ī latent in י , will again form ē . 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, הִסְתַּיִךְ , הִסְתַּיִךְ ; it is, however, commonly rejected and its vowel given to

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

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 רָשָׁתָּהּ, עֲנָלָהּ, אֲרִיִּתָּהּ, 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, תָּגִילָהּ for תָּגִילָהּ, 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, תָּגִיליָהּ, תָּגִיליָהּ, תָּגִיליָהּ.

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

§ 172. The Lamedh He verbs will be represented in Paradigm XII by תָּגִיל 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-

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

5. Hophal infinitive absolute: **הַשְׁבִּיחַ** Lev. 19: 20.

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

2. In the preterite **ו** mostly quiesces in Tseré in the first person singular, and in Hhirik in the other persons, **הַשְׁתַּחֲוִיחִי**, **הַשְׁתַּחֲוִיחִי**, **הַשְׁתַּחֲוִיחִי**, **הַשְׁתַּחֲוִיחִי**, **הַשְׁתַּחֲוִיחִי**, **הַשְׁתַּחֲוִיחִי**.

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

4. The shortened imperative: **הַשְׁבַּח**, **הַשְׁבַּח**.

§ 179. 1. **הָיָה** *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. **בְּהִיָּה**, **בְּהִיָּה**, though without a prefix it is **הִיָּה**, once **הִיָּה** Ezek. 21: 15. The apocopated future **יְהִי** (in pause **יְהִי**) and with Vav consecutive **וַיְהִי**, is for **יְהִי**, and **יְהִי** Nah. 3: 11 is apoc. 2 fem. sing. for **יְהִי**, 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 **יְהִי** 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. **תָּיָה** *to live*. The root **תָּיָה** is usually inflected as a Lamedh He verb pret. **תָּיָה**, fut. **תִּיָּה**, apoc. **תָּיָה**, with Vav consecutive **וַתָּיָה**, though in the preterite 3 masc. it occasionally takes an Ayin doubled form, **תָּיָה**, e. g. Gen. 3: 22, 5: 5, and once in the 3 fem. an Ayin Yodh form: **תָּיָה** 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, **רָצָאָה** Ezek. 43: 27, **אָאָה** Isa. 21: 12, **נָשָׂא** Jer. 23: 39, **יָאָה** 2 Chron. 26: 15, **הָבָא** Prov. 1: 10 from **בָּהָה** Deut. 33: 21 from **אָאָה**, **אָאָה** 2 Chron. 18: 12, **יָאָה** Lam. 4: 1, **שָׂאָה** 2 Kin. 25: 29, **יָאָה** Eccl. 8: 1, **תָּלָאָה** 2 Sam. 21: 12 K'ri for **הָלָאָה**, **הָלָאָה** Hos. 11: 7, Deut. 28: 66 for **הָלָאָה**, § 56. 4. **יָאָה** 2 Sam. 11: 24 from **רָרָה**; the vowels are those of Lamedh Aleph verbs in **אָאָה** Jer. 3: 22 for **אָאָה** 1 Kin. 17: 14 for **הָקָה**, **הָקָה** Dan. 10: 14 for **הָקָה**; and the full Lamedh Aleph form is adopted in **יָאָה** Hos. 13: 15 for **יָאָה**.

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, אָבַע means *to shut up or restrain*, and הָבַע *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 אָבַע, but assimilated in inflection to the ה"ב paradigm. On the other hand, אָבַע means *to call*, and הָבַע *to meet*; but so many א"ב forms are found with this latter signification that

it seems necessary to assume a second root קָרָא having that meaning. The verb *to run* is ordinarily רוּץ; but רוּץ Ezek. 1: 14 is too remote from an רוּץ form to be referred to that root; hence it is traced to another verb רוּץ 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 טוֹב; יָרָא Kal pret. *to fear*, the fut. and imper. from יָרָא; רָקַק Kal pret. and inf. *to spit*, fut. from רָקַק; נָצַץ Kal pret. and inf. *to break or disperse*, fut. and imp. from נָצַץ; נָחַשׁ Kal pret. *to be alienated*, fut. from נָחַשׁ; שָׂרָה Kal pret. *to be a prince*, fut. from שָׂרָה; רַבַּב Kal pret. and inf. *to be many*, fut. from רַבַּב which is used throughout the species; חָם Kal fut. *to be hot*, pret. and inf. from חָם, which is also used in the future; רָצַח *to counsel*, pret. and inf. from רָצַח; עָרַב Kal fut. *to awake*, pret. from the Hiphil of עָרַב, which is also used in inf. imper. and fut.; נָצַב *to place*, the reflexive is expressed by נָצַב from נָצַב; שָׁתָה *to drink*, the causative is שָׁתָה from שָׁתָה; הִזְבִּישׁ from הִזְבִּישׁ is used as the causative of בֹּשַׁם *to be ashamed*, as well as הִזְבִּישׁ; הָלַךְ *to go*, derives many of its forms from הָלַךְ; הָבַה *to give*, is only used in the Kal imperative, it is supplemented by הָבַה of 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. רָבַחְתָּהּ *he shall waste it*, Ps. 80: 14. Pual pret. שִׁבְּחָהּ *it freshened*, Job 33: 25, the Methegh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to שִׁבְּחָהּ; part. שִׁבְּחָהּ *scaled off* or *resembling scales*, Ex. 16: 14, שִׁבְּחָהּ *clothed*, 1 Chron. 15: 27. Hiphil pret. הִשְׁבַּחְתָּהּ *they stank*, Isa. 19: 6 for הִשְׁבַּחְתָּהּ as נִשְׁבַּחְתָּהּ for הִשְׁבַּחְתָּהּ, derived from הִשְׁבַּחְתָּהּ *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from שִׁבַּח, § 94. *a*, comp. Alexander in loc.; fut. אֶשְׁבַּחְתָּהּ *I will turn to the left*, Gen. 13: 9; הִשְׁבַּחְתָּהּ Isa. 30: 21, part. מִשְׁבַּחְתָּהּ 1 Chron. 12: 2 from שִׁבְּחָהּ *the left hand*, elsewhere reduced to a trilateral by the rejection of ש, לְהִשְׁבַּחְתָּהּ 2 Sam. 14: 19; הִשְׁבַּחְתָּהּ Ezek. 21: 21. To these may be added the form, which occurs several times in the K'thibh מְשַׁבְּחָהּ 1 Chron. 15: 24, etc., and מְשַׁבְּחָהּ 2 Chron. 5: 12, for which the K'ri substitutes מְשַׁבְּחָהּ or מְשַׁבְּחָהּ. As it is a denominative from הִשְׁבַּחְתָּהּ *a trumpet*, it has been suspected that the form first mentioned should be pointed מְשַׁבְּחָהּ; the other, if a genuine reading, is probably to be read מְשַׁבְּחָהּ.

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 *i*, *o* and *u* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *a*, 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 *i*, *o*, and *u*, which occur with greater frequency than any others. When the first radical receives the vowel, *i* and *u* 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, 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, קטל lattice, קטל belt, קטל and קטל and 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. מַבְרָר and מְבָרַר *man*, מַצְמֵע and מְצַמֵּע *plant*, מַבְלֵא and מְבַלֵּא *prison*, מַבְהֵן and מְבַהֵן *thumb*, מַנְהָא and מְנַהָה *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive מְבַרְבֵּר and מְצַמְצֵע, § 87, מְבַבְבֵּר and מְצַצְצֵע. (4.) The fact that Segholates may arise alike from מְבַבֵּל and מְצַצֵּל, § 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. מְבַבְבֵּר *servant*, Aram. מְבַבְבֵּר, Arab. مَعْبُدٌ.

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

א"ה roots. Aleph, as a first radical, sometimes receives a long vowel (ֹ) instead of Sh'va (ְ), § 60. 3. e. אֲמִינָה *fidelity* for אַמִּינָה, אֲזוּרָה *girdle* for אַזוּרָה.

גuttural and ב" guttural. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol, § 61. 2, אֲבִיחָה *confidence*, אֲשִׁיעָה *hearing*, אֲבִיחָה *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh אֲנַחֵם *young man*, אֲנַחֵם *youth*, אֲפַחֵר *fear* but אֲפַחֵל *tent*, אֲפַחֵם *bread*.

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

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

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

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, קָטִיל, 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 קָטִין *small*, קָטַן קָטִין *fat*, קָטַן קָטִין *made of brass*, קָטַן קָטִין *chosen*. Those with *ū* 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, קָטַן קָטִין *herbs prop. green*, קָטַן קָטִין *strong drink prop. intoxicating*, קָטַן קָטִין *leopard prop. spotted*, קָטַן קָטִין and קָטַן קָטִין *turban prop. wound around*, קָטַן קָטִין *glory, that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90, and in פָּ verbs they have superseded the regular formation, § 155. 1, קָטַן for קָטִין. Kal passive participles are verbals with *ū*. פָּ his formation with *ī* in the ultimate is adopted in several names of seasons, קָטַן קָטִין *Abib, the time of ears of corn*, קָטַן קָטִין *ingathering prop. the being gathered*, קָטַן קָטִין *vintage*, קָטַן קָטִין *pruning-time*, קָטַן קָטִין *ploughing-time*, קָטַן קָטִין *harvest*, Comp. § 203. 1. b.

b. Adjectives with *ō* commonly express permanent qualities, those with *ē* variable ones. קָטַן קָטִין *great*, קָטַן קָטִין *growing great*; קָטַן קָטִין *strong*, קָטַן קָטִין *becoming strong*; קָטַן קָטִין *near*, קָטַן קָטִין *approaching*; קָטַן קָטִין *remote*, קָטַן קָטִין *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., קָטַן קָטִין *long*, קָטַן קָטִין *round*, קָטַן קָטִין *deep*, קָטַן קָטִין *high*; קָטַן קָטִין *red*, קָטַן קָטִין *spotted*, קָטַן קָטִין *speckled*, קָטַן קָטִין *green*, קָטַן קָטִין *striped*, קָטַן קָטִין *white*, קָטַן קָטִין *bay*, קָטַן קָטִין *black*; קָטַן קָטִין *sweet*, קָטַן קָטִין *pure*, קָטַן קָטִין *holy*. And the latter are employed of shifting and evanescent states of body and of mind, קָטַן קָטִין *thirsty*, קָטַן קָטִין *hungry*, קָטַן קָטִין *sated*, קָטַן קָטִין *weary*, קָטַן קָטִין *grieving*, קָטַן קָטִין *desiring*, קָטַן קָטִין *fearing*, קָטַן קָטִין *exulting*.

c. The active signification asserted for the form קָטַן קָטִין in a few instances cannot be certainly established; קָטַן קָטִין *architect*, prop. *reliable* (in building) is intransitive in Hebrew conception; so perhaps is קָטַן קָטִין or קָטַן קָטִין *fowler*, comp. Lat. *uocupari, 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); קֹבֵץ Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even עֹשֵׁב Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d. הו"ו roots are restricted to forms with *i*, in which the radical ה quiesces, נָרִי *fresh*, אָנִי *afflicted*, נָקִי or נָקִיא with otiant א, § 16. 1, *pure*, or with א which combines with it to form ע, נָרִי and נָרִיה *field*, נָפִיה *fair*, נָאִיה *high*; in a few nouns this final vowel is dropped, דָּג *fish* for דָּגָה, מָר *mark* for מָרָה, 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 *a*, נָנִי *meek*, or *e*, 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, קוֹרֵטַל *killing*, or substantives, הוֹרֵטַל *signet-ring* prop. *sealer*, אֹרֵיב *enemy*, one *practising hostility*, שׂוֹרֵטַל *fox* prop. *digger*, פּוֹרֵטַל *hammer* prop. *pounder*, הוֹרֵטַל *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, בּוֹרֵךְ *herdsman*, הוֹרֵטַל *sailor* prop. *rope-handler*, הוֹרֵטַל *ploughman*, יוֹרֵטַל *potter* prop. *former*, פּוֹרֵטַל *fuller*, פּוֹרֵטַל *priest*, פּוֹרֵטַל *vine-dresser*, סוֹרֵטַל *merchant* prop. *scribe*, רוֹרֵטַל *trafficker*, רוֹרֵטַל *shepherd*, רֹרֵטַל *physician*, רֹרֵטַל *dealer in unguents*, רֹרֵטַל *embroiderer*, שׂוֹרֵטַל *watchman*, שׂוֹרֵטַל *porter* prop. *gate-keeper*, שׂוֹרֵטַל *judge*.

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

c. הו"ו roots. The contraction of הו"ו and the quiescence of ה"ו roots, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in trilaterals. The contracted forms which arise from הו"ו roots are כָּב, כָּב, כָּב, כָּב, § 185. b. Of these כָּב = כָּבָּ belongs to the monosyllabic formation, and is chiefly used of abstracts, כָּב *purity*, רָב *multitude*, הָב *integrity*, עָב *yoke*; and כָּב = כָּבָּב to the first species of dissyllables, embracing adjectives and concrete nouns, הָב *perfect*, הָב *feast*; while כָּב and כָּב may arise indifferently from either, כָּב *rotteness* is an abstract noun for כָּבָב, but הָב *tender* is an adjective for הָבָב, Kamets being compressed to

Patahh before the doubled letter, comp. § 185. 3; לֵב *heart* is for the dissyllable לֵבֵב, and לֵבֵב *fat* for לֵבֵבֵב, but לֵבֵב *favour* for the monosyllable לֵבֵב.

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*, קָם *God* prop. *the mighty one*; and the second pair may belong to either, קָם = קָם *poverty*, קָם = קָם *empty* קָם = קָם *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, קָם *very weak*, קָם *seeing* prop. (having eyes) *wide open*, קָם *righteous*, קָם *mighty man*, קָם *full of grace*, קָם *merciful*.

a. As a general though not an invariable rule, the first syllable has Patahh when a pure vowel *ä*, *i*, or *ü* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *e* or *ö*. Several nouns with *ä* in the second syllable are descriptive of occupations or modes of life, comp. § 188. 2. a, קָם *husbandman*, קָם *fisherman*, קָם *judge*, קָם (= קָם) *workman*, קָם *cook*, קָם *seaman* (from קָם salt), קָם *bearer of burdens*, קָם *hunter*, קָם *bowman*, קָם *thief*, not a mere equivalent to קָם 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, קָם *dumb*, קָם *hump-backed*, קָם (= קָם) *deaf*, קָם *blind*, קָם *lame*, קָם *bald*, קָם *perverse*.

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

d. The following double the third radical in place of the second, קָם *brood*, קָם *green*, קָם *quiet*, קָם *comely* from קָם, the last radical ap-

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

e. וּ and more rarely וּ roots reduplicate the biliteral formed by their contraction, גָּלְגָּל and גָּלְגָּל *wheel* prop. *roller*, תַּחַח *frightful*, גִּיר *girt*, קֶרֶךְ *crown of the head* prop. *dividing* (the hair); so fem. תַּחַח *severe pain*, נָטַח *casting down*, אֵל *skull*, and plur. סַכְכֹּת *baskets*, תּוּרִים *turning upside down* from תּוּר = תּוּר, לֶבָא (sing. לֶבָא) *loops* and לִיָּר (sing. probably לִיָּר = לִיָּר) *winding stairs* from לָרָה = לָרָה; a root לִיָּר is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, צִלְצִל (const. צִלְצִל) *cymbal* prop. *tinkling*, נָרְרָר and נָרְרָר *stark naked, totally destitute*, קַלְקַל *despicable*, or the softening of the former of the two consonants to a vowel, § 57. 1, בּוֹבָב *star* for בִּבְבָב, בַּדָּבָד *bands worn on the forehead* for בַּדָּבָד, קַרְקַרִין (with the ending ון added) *ignominy* for קַרְקַרִין, בָּבֶל *Babylon* for בָּבֶל, or its assimilation to the succeeding consonant, פְּפֶר *something circular, a circuit* for פְּפֶר. The second member of the reduplication suffers contraction or change in תַּחַח *chain* for תַּחַח and פֶּרֶר *floor* for פֶּרֶר.

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*, שְׁקִיץ *abomination*, and in the plural פְּשָׁרִים *atonement*, פְּקֻדִים *commandments*, שְׁלֻחִים *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, תַּחַח *cessation* from the וּ root פָּחַח, Niphal נַפְתָּלִים *wrestlings*; נַפְתָּלִים when derived from the Niphal means *repentings*, when from the Piel *consolations*.

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

c. A few roots, which are either וּ or וּ guttural, or have a liquid for their third letter, double the last radical with \bar{u} in the final syllable, תַּחַח *thorn-hedge*, פֶּרֶר (= פֶּרֶר) *ruddy glow*, תַּחַח *upright columns* designed for way-marks, שְׁפֹרַם *horror*, נַפְתָּלִים *adulteries*, פְּבָנִים *ridges*, also with \bar{o} or \bar{i} in the last syllable, נִרְחַח *acquiescence*, תַּחַח *pasture*, שִׁיָּר *shower*, תַּחַח *obscuration*, תַּחַח (K'thibh תַּחַח) *tapestry*, תַּחַח whence תַּחַח *dark*. The concurrence of consonants is relieved in תַּחַח (in some editions) *snail* by Daghesh-forte separative.

§ 190. A few words reduplicate the two last radicals. These may express intensity in general, פְּקֻדָּה-קֻדָּה *complete opening*, יְפֵה-יְפֵה *very beautiful*, or more particularly repetition, תַּחַח *twisted* prop. *turning again and again*, תַּחַח *slippery*, תַּחַח *crooked*, פְּתֻלָּה *perverse*, תַּחַח *mixed*

multitude prop. *gathered here and there*, הַבְּרִבְרוֹת *spots or stripes*, הַשִּׁרְיָוֹת *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, אֲדָמָלִם *reddish*, יִרְקָק *greenish*, שְׁחֵחֵר *blackish*.

a. The first of two concurring consonants is softened to a vowel in הַצְּצָרָה *trumpet* for הַצְּצָרָה, and probably קִזְזִיל Lev. 16: 8 for קִזְזִיל.

b. "פ roots drop their initial radical, הַתְּהַבִּים *gifts* from הַתְּהַב, אֶצְצָאִים *offspring, issue* from אֶצְצָא.

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, אֲזוּבִי *utterly deceitful*, אֲזוּרִי *violent*, אֲיָתִי (= אֲיָתִי) *perennial*, אֲזוּמָה (only represented by a derivative, § 94. a) *very foul, fetid*, אֲזוּמָן *exceedingly gross or thick* (applied to darkness, Isa. 59: 10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזוּבָה *memorial*, אֲזוּמָה *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 הַרְבֵּל (= אֲרֵבֵל) *palace, temple* prop. *very capacious* from רָבַל in the sense of its cognate רָבַל *to contain*. So, likewise, in a few verbals with feminine terminations, הַשְׁמִיעָה Ezek. 24: 26 *causing to hear* used for the Hiph. infin., § 128, הַנְּחָה *deliverance* from נָחַל, הַנְּחָה *grant of rest* (= הַנְּחָה) from נָחַה, אֲסִפָּה *aspect* from סָפַר; הַתְּהַבִּים *praises* from תְּהַב 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 Aramaic, אֲסִפָּה *flame* from סָפַר, אֲסִפָּה *snail* from סָפַר, אֲסִפָּה *depressions* from סָפַר.

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.

§ 192. The consonants prefixed in the formation of nouns are מ, ת, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מִקְטֵל, מִסּוּבָב, תְּבִלָּל, תִּשְׁאוּר; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מִקְטֵל, מִקְטֵל.

a. Pattahh commonly stands before *ē*, *ī* and *ū*, and Hhirik before *ā* and *ō*, unless the first radical is a guttural or an assimilated Nun when Pattahh is again preferred, מִאֲכָל *food*, מִטְעַע *planting*, מִשְׁאוּר *saw*, מִתְּבִלָּל *a species of bird*, מִתְּבִלָּל *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by *ā*, § 63. 1. b, מִתְּבִלָּל *depth*, מִתְּבִלָּל *chariot*, מִתְּבִלָּל *pair of tongs*. These rules are not invariable, however, as will appear from such forms as מִתְּבִלָּל, מִתְּבִלָּל, מִתְּבִלָּל. A few words have *ā* in the ultimate, מִתְּבִלָּל *harp*, מִתְּבִלָּל *strangling*. The insertion of DagHesh-forte separative in the first radical is exceptional, מִתְּבִלָּל Ex. 15: 17, מִתְּבִלָּל Job 9: 18, מִתְּבִלָּל Joel 1: 17.

b. פ roots. The first radical appears as פ resting in Hhirik or Tsere, מִתְּבִלָּל and מִתְּבִלָּל *rectitude*, מִתְּבִלָּל *new wine*, מִתְּבִלָּל *south*, or as פ resting in Hholem or Shurek, מִתְּבִלָּל *appointed time*, מִתְּבִלָּל *correction*, מִתְּבִלָּל *sojourner*, מִתְּבִלָּל *sorrow*. In a few instances it is rejected, מִתְּבִלָּל *world*, or assimilated to the following radical, מִתְּבִלָּל *bed*, מִתְּבִלָּל *knowledge*.

פ and פ roots. The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, מִתְּבִלָּל *citadel*, מִתְּבִלָּל *sound place*, מִתְּבִלָּל *ocean*, מִתְּבִלָּל *living thing*, or more commonly a pretonic Kamets or Tsere, מִתְּבִלָּל *luminary*, מִתְּבִלָּל and מִתְּבִלָּל *and מִתְּבִלָּל* *strife*, מִתְּבִלָּל *race*, מִתְּבִלָּל *adversary*. The feminine form is almost always adopted after ת, מִתְּבִלָּל *salvation*, מִתְּבִלָּל *oblation*.

פ roots. The root is mostly contracted to a biliteral and the vowel compressed to *ā*, *ā*, *ē* or *ō*, § 61. 4, the prefix sometimes receiving Sh'va which gives rise to a Segholate form, § 61. 1. b, מִתְּבִלָּל *tribute* for מִתְּבִלָּל *bitterness* for מִתְּבִלָּל, מִתְּבִלָּל *defilement* for מִתְּבִלָּל, מִתְּבִלָּל *fear* for מִתְּבִלָּל *mast* for מִתְּבִלָּל; more frequently it receives a pretonic Kamets or Tsere, מִתְּבִלָּל *covering*, מִתְּבִלָּל *shield*, מִתְּבִלָּל *fortress*, מִתְּבִלָּל *anguish*. In מִתְּבִלָּל *running*, the short vowel of the perfect root is preserved by means of DagHesh-forte in the first radical. ת is almost always followed by the feminine ending, מִתְּבִלָּל *folly*, מִתְּבִלָּל *beginning*, מִתְּבִלָּל *prayer*.

פ roots. The ultimate has ה, מִתְּבִלָּל *disease*, מִתְּבִלָּל *pasture*, which is apocopated in a few words, מִתְּבִלָּל *lifting up*, מִתְּבִלָּל *higher part*, מִתְּבִלָּל and מִתְּבִלָּל *on account of*, and always disappears before the feminine ending ת, § 62. 2. c, מִתְּבִלָּל *ascent*, מִתְּבִלָּל *commandment*, מִתְּבִלָּל *hope*, מִתְּבִלָּל *weariness*. Before the feminine termination ת the final radical appears as quiescent פ or פ, מִתְּבִלָּל *interest*, מִתְּבִלָּל *whoredom*, מִתְּבִלָּל *encamping*, מִתְּבִלָּל *pasture*. Yodh is retained as a consonant after *ū*, מִתְּבִלָּל *diseases*.

§ 193. The letter **ב** 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 **ב**, and a few substantives, **בַּשְׂבִּיל** *didactic psalm prop. instructor*, **בַּפֶּל** (from **פָּל**) *chaff prop. what falls off*.

2. The instrument *by which* it is done, **בַּמַּזְתֵּה** *key* from **פָּתַח** *to open*, **בַּלְבָּד** *goad* from **לָמַד** *to learn*, **בַּשֹּׁרֵר** *saw* from **נָשָׂר** *to saw*.

3. The place or time *in which* it is done, **בַּזְבִּיחַ** *altar* from **זָבַח** *to sacrifice*, **בַּרְיִץ** *lair*, **בַּיָּשָׁב** *period of residence*.

a. Several denominatives are formed by prefixing **ב** in a local sense, **בְּרֵאשִׁית** *place at the head* from **רָאשׁ**, **בְּרַגְלֵי** *place at the feet* from **רַגַל**, **בְּדֹמְיָה** *dunghill* from **דָּמָן**, **בְּכִילָן** *brickkiln* from **כִּיָּן**, **בַּמְּגָרָה** *storehouse* from **מָגַר**, **בַּמִּגְרָה** *wagon rampart* from **מָגַר**, **בַּמַּיָּן** *place of fountains* from **מָיָן**, **בַּתְּפָּחָה** *field of cucumbers* from **תְּפָּחָה**, **בַּהֶבֶן** *heap of straw* from **הֶבֶן**.

4. The action or the quality *which* is expressed by the root, **בַּשְׂבָּחָה** *slaughter*, **בַּסִּפּוּר** *mourning*, **בַּמְרָה** *sickness*, **בַּשְׂגָּה** *error*, **בַּיֶּשֶׁת** *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as **בַּהֲפֹכָה** *overturning*, Ezek. 17: 9, § 168. 2. In Palestinian Aramaic the infinitive regularly takes this form, e. g. **בְּקָטַל** *to kill*.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, **בַּאֲכָל** *food* from **אָכַל** *to eat*, **בַּזְמֹר** *psalm* from **זָמַר** *to sing*, **בַּמְלָקוֹת** *booty* from **לָקַח** *to take*, **בַּשְּׂמִינִים** *fat things* from **שָׂמַן** *to be fat*, **בַּבְּצִיר** *that which is small*, **בַּרְחֹק** *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, **בְּאֵר** *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; **בַּאֲכָלָה** *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; **בַּמִּקְדָּשׁ** means both a *holy thing* and a *holy place*; **בַּמְכָּר** *sale* and *something sold* or *for sale*; **בַּמְלָכָה** *royal authority* and *kingdom*; **בַּזָּק** *the*

act, place, and time of going forth and that which goes forth; בִּזְמַנְהוּם 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, אֶבְיָוִיב *adversary* prop. *contender*, אֶפְסִיר *apostate* prop. *departer*, תִּלְקוּט *bag* prop. *gatherer*, מְקַיִם *living thing* prop. *that (which) stands*, מִשְׁחָה *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, תִּדְרֹר *oak* prop. *that (which) endures*, תִּבְרִיךָ *cloak* prop. *that (which) wraps up*, תַּאֲוִיר *furnace* prop. *that (which) burns*, תַּשְׁפִּיחַ *apple* prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, תְּבוּנָה *understanding*, תִּמְרוֹר *bitterness*, תִּשְׁמֵנִי *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, תִּלְמִיד *learner*, אֶתְוֹשֵׁב *one dwelling on another's lands, tenant, vassal*.

a. The great majority of nouns with ת prefixed have likewise a feminine ending, תְּרֵדֶה *deep sleep*, תְּשׁוּעָה *salvation*, תְּפָאֶרֶת *beauty*, תְּרִמְיָה *fraud*.

b. The few nouns formed by prefixing Nun are originally Niphal participles, נֶצֶב *handle of a dagger* from נָצַב; נֶצֶה *excrement from the crop of a bird* from נָצָה; נֶסְפָה *turn, course of things* from נָסַב.

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, **אַחֲרָיִן** last from **אַחֲרַי** after, **רִאשֹׁנִים** first from **רִאשׁוֹן** head, **תְּיָבוֹן** middle from **תְּיָבֵן** midst, **נְחֹשְׁתָּיִן** brazen from **נְחֹשֶׁת** brass. A very few are formed directly from the root, **אֲפָיִן** poor, **עֲלִיָּיִן** most high, **אַלְמָנָיִן** widowed.

2. Abstract substantives, the most common form of which is **קִשְׁלוֹן**, e. g. **עִוְרוֹן** blindness, **בְּטָחוֹן** confidence, **עֲצָבוֹן** pain, **הַרְקָוֶן** paleness, though various other forms likewise occur, e. g. **אַבְדָּלוֹן** and **אַבְדָּרוֹן** destruction, **פְּרִדְוֹן** dominion, **בְּרָחָוֶן** success, **קָרְבָּן** offering.

a. In a few words the termination **וֹן** has been thought to be intensive, **שַׁבָּתוֹן** sabbath, **אַגְבָּרוֹן** a great sabbath, **וָדָר** proud, **יָדָרוֹן** exceedingly proud, and once diminutive **אִישׁוֹן** man, **אִישׁוֹן** little man, i. e. the pupil of the eye, so called from the image reflected in it. The word **יְשׁוּרוּן** *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. **זְבֻלוֹן**. See Alexander on Isaiah 44: 2.

b. **וֹן** is occasionally affixed with the vowel *ě*, **פְּרִיָּוֶן** axe, **נַיָּלָוֶן** nail.

c. A few words are formed by appending **וֹן**, e. g. **פְּדוּיָוֶן** and **פְּדוּיָוֶן** ransom, **מַלְאָכָוֶן** ladder from **מָלַךְ** to lift up, **הַרְשָׁוֶן** sacred scribe from **הִרְשָׁה** stylus, **דְּרוֹמוֹן** south from **הִרְבֵּר** to shine; or **וֹן**, e. g. **בְּרִיָּוֶן** garden from **בָּרַח** vineyard, **גַּבְעָלוֹן** calyx or cup of a flower from **גָּבַעַן** cup, **אֲנָלוֹן** ankle from **אָנַס** joint, **לְחָלוֹן** locust from **לָחַג** indicative of tremulous motion, **אֲרָפָלוֹן** thick darkness from **אָרַח** cloud, **בְּרִיָּוֶן** iron probably from **בָּרַח** to pierce.

§ 196. The vowel **וֹ** forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, **עִבְרָוֶן** Hebrew, **יְבוּסָוֶן** Jebusite, **פְּלִשְׁתִּי** Philistine, **אַרְמָוֶן** Aramæan, **מִצְרָוֶן** Egyptian, **יִשְׂרָאֵלִי** Israelitish, an Israelite, **דָּנָוֶן** Danite, **קֹהַתִּי** Kohathite, **גֵּרְשׁוֹנִי** Gershonite.

2. It is also added to other substantives, **צְפוֹנָוֶן** northerner, **נִגְדָוֶן** foreigner, **פְּרָוֶן** villager, **רִגְלוֹ** footman, **עֵתִי** timely, **פְּנִימִי** inner from the plural **פְּנִימִים**; to a few adjectives, **אֲנָלוֹן** and **אֲוִלוֹן** violent, **אֲוִלוֹ** and **אֲוִלוֹן** foolish, and even to prepositions, **תַּחְתָּוֶן** lowest from **תַּחַת**, **לְפָנָוֶן** front from **לְפָנַי** + **וֹ**, § 62. 2.

a. The feminine ending **וֹת** is dropped before this ending, **יְהוּדָוֶן** Jew from **יְהוּדָה**, **בְּרִיָּוֶן** *Beriite* from **בְּרִיָּה**, or the old ending **וֹת** takes its place, **מַאֲחָתִי** *Maachathite* from **מַאֲחָה**, or **וֹ** is inserted between the vowels.

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

b. In a very few instances י takes the place of י̄, e. g. חוּלִי *white stuffs*, חֲבִיל *basket*, לִפְתִּי *loop*, and perhaps חַפְזֵי, in a collective sense *wind-ows*, חֲשׂוּפֵי *uncovered*, בְּרֵכֵי (for בְּרֵי) *crafty*.

MULTILITERALS.

§ 197. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עֲקָרָב *scorpion*, עֲזָבָר *treasurer*, חֲרִישׁ *sickle*, בְּרָמִיד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, חַמְשֵׁק *damask*, חֲרִישׁ *frost*, חֲמִידָר *vine blossom*, or preserved by the insertion of Daghesh-forte, חֲלָמִישׁ *flint*, עֲפָבִישׁ *spider*, פִּלְגָשׁ and פִּלְגָשׁ *concubine*. Occasionally the third radical has Daghesh-forte, עֲטִיבָה *bat*, סִנְפִיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אַרְבָּעָן *purple*, צְפָרְדֵּי *frog*, שֵׁעִטָּו *cloth*, אֲדָשְׁתָּרָן *mule*, אֲחַשְׁדָּרְפָן *satrap*.

3. Compound words are few and of doubtful character, צֶלְמָוֶת *shadow of death*, בְּאִמְלָה *anything* prop. *what and what*, בְּלִימָה *nothing* prop. *no what*, בְּלִיעַל *worthlessness* prop. *no profit*, בְּאִשְׁלִיָה *darkness of Jehovah*, שְׁלֵהבִתָּה *flame of Jehovah*, except in proper names, מֶלְכִי־צְדָק *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 הָ, or ת, e. g. קִטָּל *masc.*, קִטְלָה or קִטְלָת *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, מִלְּכָהּ which, by § 61. 2, becomes מִלְּכָהָ, or added by means of the vowel *a*, מִלְּכָהָ or מִלְּכָהָ, which by the rejection of the consonant from the end of the word, § 55. 2. *c*, becomes מִלְּכָהָ. The termination ה, or ה, is still found in a very few words, מִלְּכָהָ *emerald*, מִלְּכָהָ *pelican*, מִלְּכָהָ *company* 2 Kin. 9: 17, מִלְּכָהָ *morrow*, מִלְּכָהָ *portion*, מִלְּכָהָ *end*, מִלְּכָהָ Josh. 13: 13, and the poetic forms, מִלְּכָהָ *song*, מִלְּכָהָ *inheritance*, מִלְּכָהָ *help*, מִלְּכָהָ *fruitful*, מִלְּכָהָ *sleep*. Two other words, מִלְּכָהָ Ps. 74: 19 and מִלְּכָהָ 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*, מִלְּכָהָ, מִלְּכָהָ, מִלְּכָהָ.

c. The feminine ending ה, receives the accent and is thus readily distinguished from the unaccented paragogic ה. In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g. מִלְּכָהָ *burning* Hos. 7: 4, מִלְּכָהָ *Galilee* 2 Kin. 15: 29, מִלְּכָהָ *destruction* Ezek. 7: 25, מִלְּכָהָ *vulture* Deut. 14: 17, מִלְּכָהָ *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 מִלְּכָהָ *threshing* Jer. 50: 11, מִלְּכָהָ *terror* Isa. 19: 17, מִלְּכָהָ *wrath* Dan. 11: 44, מִלְּכָהָ *lioness* Ezek. 19: 2, מִלְּכָהָ *mark* Lam. 3: 12, מִלְּכָהָ *bitter* Ruth 1: 20, מִלְּכָהָ *baldness* Ezek. 27: 31, מִלְּכָהָ *sleep* Ps. 127: 2. No such form is found in the Pentateuch unless it be מִלְּכָהָ *lathing* Num. 11: 20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root מִלְּכָהָ cognate to מִלְּכָהָ. The feminine ending in pronouns of the second and third persons, and in verbal futures is מִלְּכָהָ; an intermediate form in *e* appears in מִלְּכָהָ Isa. 59: 5 and מִלְּכָהָ 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 ה 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:

אִם *mother.* אֵתוֹן *she-ass.* פִּי־לִגְשׁ *concubine.* מַלְכָּה *queen.*

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

אָזְנוֹ <i>ear.</i>	זְרוּעַ <i>arm.</i>	כַּף <i>palm.</i>	קַרְנוֹ <i>horn.</i>
אֶצְבָּעַיִת <i>finger.</i>	יָד <i>hand.</i>	כַּתְּפוֹת <i>shoulder.</i>	לְבַיִת <i>foot.</i>
בְּתוֹר <i>thumb.</i>	רֵגֶל <i>thigh.</i>	עֵינַיִם <i>eye.</i>	שֵׁן <i>tooth.</i>
בְּרֵךְ <i>knee.</i>	כַּנְף <i>wing.</i>	צִדָּה <i>side.</i>	שׁוֹלֵת <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>	לְבַיִת <i>Great Bear.</i>	צֶלֶת <i>light.</i>
בְּאֵר <i>well.</i>	לְבָנָה <i>brightness.</i>	מִשְׁכָּב <i>couch.</i>	רַב־וּא <i>myriad.</i>
בֶּטֶן <i>belly.</i>	נַעֲלָה <i>shoe.</i>	מְשָׁלָה <i>workmanship.</i>	הַעֲלָה <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>	* מִבְצָר <i>fortress.</i>	חֶזֶק <i>time (repetition).</i>
* אוֹר <i>light.</i>	* הַיְכָל <i>temple.</i>	* מִזְבֵּחַ <i>altar.</i>	
אוֹחַ <i>sign.</i>	* רַב־מִוֶּן <i>multitude.</i>	מַחֲנֶה <i>camp.</i>	* צֶלֶא <i>host.</i>
אֶלֶי <i>fleet.</i>	זָקֵן <i>beard.</i>	* מִשָּׁה <i>rod.</i>	צָפוֹן <i>north.</i>
אֲרוֹן <i>ark.</i>	חַלּוֹן <i>window.</i>	* מְקוֹם <i>place.</i>	קֶשֶׁת <i>bow.</i>
אֲרֶחַ <i>path.</i>	חֲצֵר <i>court.</i>	קְדֻשָּׁה <i>brass.</i>	† רוּחַ <i>spirit.</i>
† אֶרֶץ <i>earth.</i>	יְהוּבֵל <i>jubilee.</i>	† לֵב <i>soul.</i>	† רֹחַב <i>street.</i>
† אֵשׁ <i>fire.</i>	† יְמִינָה <i>right hand.</i>	סִיר <i>pot.</i>	* רֶחֶם <i>womb.</i>
* בְּגָד <i>garment.</i>	רֶגֶל <i>peg.</i>	† סֶלֶת <i>flour.</i>	* רֶחֶם <i>juniper.</i>
* בַּיִת <i>house.</i>	* כְּבוֹד <i>glory.</i>	עָב <i>cloud.</i>	שְׂאֵל <i>Sheol.</i>
בֵּרֶךְ <i>wall.</i>	כַּד <i>pail.</i>	* עֲבַת <i>cord.</i>	* שֵׁבֶט <i>sceptre.</i>
בְּנֵי <i>valley.</i>	† כְּבֹרַת <i>circuit.</i>	* עַם <i>people.</i>	שַׁבָּת <i>sabbath.</i>
בֵּן <i>garden.</i>	* כַּרְם <i>vineyard.</i>	† עֶצֶם <i>bone.</i>	שֶׁשׁ <i>sun.</i>
† גַּפְנוֹ <i>vine.</i>	* לֵב <i>heart.</i>	לְבָב <i>evening.</i>	שַׁעַר <i>gate.</i>
* גְּרוֹן <i>threshing-floor.</i>	חֶמֶם <i>bread.</i>	† עֵת <i>time (duration).</i>	יָם <i>ocean.</i>
† דְּלָת <i>door.</i>	† לְשׁוֹן <i>tongue.</i>		* תְּמִינָה <i>south.</i>
	* מַאֲכָל <i>food.</i>	* פָּנִים <i>face.</i>	* תַּרְסָן <i>razor.</i>

Gesenius ascribes only one gender to a few of these words, but לָמָּה is once fem. Prov. 12: 25; so מַלְאָכָה fem. IIab. 1: 16, מַלְאָכָה fem. IIab. 1: 10, מַלְאָכָה fem. Ezek. 43: 13, מַלְאָכָה 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*, בָּעַל *calf*, fem. מְנַלָּה, מְנַלָּה *lamb*, fem. מְנַלָּה, or being represented by a word of different radicals, חֲמֹר *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 מְנַלָּה *camel*, מְנַלָּה *cattle*, מְנַלָּה *bird*, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, כֶּלֶב *dog*, זָאֵב *wolf*, שׂוֹר *ox*, are masculine, אַרְנָבָה *hare*, יוֹנָה *dove*, חֶמְלָה *sheep*, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as אֶדְוֹם *Edom*, מוֹאָב *Moab*, יְהוּדָה *Judah*, מִצְרַיִם *Egypt*, כַּשְׂדִּיִּים *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*), מְנַלָּה *governor*, מְנַלָּה *colleague*, מְנַלָּה *preacher*, and of collectives (comp. *humanity for mankind*), דָּג *a fish*, דָּגָה *fish*, עָנָן *a cloud*, עָנָנִים *clouds*, עֵץ *a tree*, עֵצָה *timber*, נֹסֵף *a traveller*, נֹסְפֵים *caravan*, מְנַלָּה Zeph. 3: 19 *the halting*, מְנַלָּה *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 ἀδικεῖν* and *ἀδικία*, חֲמֹר *shame*, מְנַלָּה *stolthfulness*.

(2) So to monosyllables whose second radical receives the vowel, מְנַלָּה *righteousness*, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, מְנַלָּה *rightness*, מְנַלָּה *darkness*, equivalent to מְנַלָּה (= מְנַלָּה) *brightness*, מְנַלָּה (= מְנַלָּה) *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, מְנַלָּה *dark*, מְנַלָּה *the dark*, τὸ σκοτεινόν, מְנַלָּה *the being saved from*, מְנַלָּה *justice from*

פְּלִיט *judge*. The following nouns, descriptive of the station or functions of a particular class, follow this form, מֶלֶךְ *king*, מְלִכָּה *kingly office or sway*, נְבִיא *prophet*, נְבִיאָה *prophecy*, כֹּהֵן *priest*, כֹּהֲנָה *priesthood or priestly duty*, רֹכֵל *merchant*, רֹכְלָה *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*, חַטָּאה and חַטָּאה *sin*, בְּחָה *terror*, בְּחָה *scoffing*, חֲנֻחָה *anguish*, or to those which have a prefixed letter מ, מַחְסָה *overthrow*, מְדֻמָּה *dominion*, מְדוּמָה *confusion*, or particularly חַוְחָה *salvation*, חֲתוּמָה *testimony*, חֲתוּמָה *hope*, חֲלָה *weariness*.

(4) It is likewise added to forms in י, פְּלִיטָה *judgment*, עֲמָלָה *work-ing*, תְּחִלָּה *beginning*, אֲחֵרֶת *end*, שְׂאֵרֶת *remnant*, the termination וֹת being often found in place of ית, חֲפְזִית 2 Chron. 26: 21 K'ri, חֲפְזוֹת K'thibh, *disease* prop. *freedom from duty*, חֲפְזִית *free*; חֲמָדָה *redness*, חֲמָדָה *red*; חֲרִירוֹת *bitterness*, חֲרִירָה *bitter*; חֲבִיבָה *heaviness*, אֲבִיבָה *widowhood*. In a very few instances the termination וֹת is superimposed upon י, viz.: אֲזוּרִיֹת, חֲזִקִיֹת. The termination וֹת, or וֹת 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 וֹת is there the final radical softened to a vowel, § 170, as חֲבִיבָה or חֲבִיבָה *captivity* from חָבַד *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, חֲמַלָה *fleet*, חֲמַלָה *ship*, חֲמַלָה *hair*, חֲמַלָה *a hair*, חֲמַלָה *swarm*, חֲמַלָה *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*, מְטוֹפִילִים *metropolis*, חֲמָה *thigh*, חֲמָה *hinder part*, חֲמָה *extremity*, חֲמָה *palm of the hand*, חֲמָה *palm-branch*, חֲמָה *forehead*, חֲמָה *greave*, חֲמָה *mouth*, חֲמָה *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*, צְדִיק *righteous (man)*, צְדִיקִים or צְדִיקִים *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*, חַטָּאה *sin*, חַטָּאוֹת *sins*; in two instances the vowel-

letter **ס** takes the place of **ר**, § 11. 1. *a*, פִּנְחוּ Ezek. 31: 8, בְּצַחוּ Ezek. 47: 11.

a. The masculine plural sometimes has **ין** instead of **ים**, e. g. מְצִיץ oftener than מְצִיָּים in the book of Job. מְבַלְבְּלִין Prov. 31: 3, רָצִין 2 Kin. 11: 13, מְלִין Mic. 3: 12, מְשַׁבְּבִין Lam. 1: 4, מְשַׁבְּבִין Ezek. 4: 9, מְלִין 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, מְבַלְבְּלִי 2 Kin. 11: 4, שְׂבַחֲךָ 2 Sam. 8: 18, מְלִיִּי 2 Sam. 23: 8, and הַצֵּר 1 Sam. 20: 38 K'thibh (K'ri מְהַצֵּר), are singulars used collectively; מְצַיִי 2 Sam. 22: 44, Ps. 144: 2, Lam. 3: 14, and מְזַמְּרִי Cant. 8: 2, are in the singular with the suffix of the first person; מְצַיִי Ps. 45: 9 is not for מְצַיִים *stringed instruments*, but is the poetic form of the preposition מִן *from*; פְּנִיִי Ps. 22: 17 is not for פְּנִיָּים *piercing*, but is the noun פְּנִיָּה 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 הַיָּיִךְ Zech. 14: 5 and שְׁבִיִי Judg. 5: 15, are plurals with the suffix of the first person. In הַיָּיִךְ 2 Chron. 33: 19, which is probably a proper name, and גִּבְיִי Am. 7: 1, Nah. 3: 17, which is a singular used collectively, final **י** is a radical as in שְׁבִיִי = שְׁבִיִּיהַ. הַיָּיִךְ Isa. 19: 9 is a singular with the formative ending **י**, § 196. *b*; מְצַיִי Jer. 22: 14 and מְצַיִי Isa. 20: 4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for מְצַיִיִם *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for מְצַיִיִם; the diphthongal *ē* being resolved into *ay*, comp. § 57. 2 (5). הַיָּיִךְ Ezek. 13: 18 is commonly regarded as an absolute dual for מְצַיִיִם, though it is always elsewhere *my hands* with 1 pers. suf., and may be so explained here. The divine name שְׁבִיִי *Almighty* is best explained as a singular; the name אֲדָרִי *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, מְבַלְבְּלִי door pl. מְבַלְבְּלִיִּים. So, מְצַיִי *pillow*, מְצַיִי *low*, מְצַיִי *trough*, מְצַיִי *spear*, מְצַיִי *widowhood*, מְצַיִי *divorce*, מְצַיִי *whoredom*, מְצַיִי *lip* pl. מְצַיִיִּים. To these must be added מְצַיִי, provided it be derived from מְצַיִי in the sense of *pit*; it may, however, signify *destruction*, from the root מְצַיִי, when the final **י** 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 **י** 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. *ūna*, gen. *īna*. The former is identical with the plural ending in verbs, in Heb. **וּ**; the latter corresponds to the Hebrew

plural in יָם. In Arabic the fem. sing. ending is *at*, plur. *āt* = וָה, *ā* as in the Kal part. (*kātil* = קָטֵל), the Piel of טָ verbs (סוּבַב = Arab. 3 conj. *kā-tala*) and the נָ fut. (*yakul* = יֹאכַל) answering to *ō* 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 וָה in the plural, some feminines take יָם, and some of each gender take indifferently יָם or וָה.

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

אָב father.	*גָּרֹן threshing-floor.	לַיְלָה night.	פָּרֵשׁ leader.
כֶּלֶב bowl.	רֶגֶל floor.	*מִזְבֵּחַ altar.	צְנִיפָה tube.
אוֹב familiar spirit.	גֹּדֵל goad.	מָטָר rain.	צִבּוּר bundle.
אוֹצֵר treasure.	זָנָב tail.	מַעֲשֵׂה תְּרוּמָה tithe.	קוֹל voice.
*אוֹת sign.	הַדְּוִיץ street.	*מַצֵּד summit.	קִיר wall.
*אַחַח path.	חֶזֶח breast.	*מְקוֹם place.	קָרָב war.
אַרְמוֹן palace.	תְּוִיזוֹן vision.	מַבֵּל staff.	*רְחוּב street.
אַשְׁפָּל cluster.	חֶלֶם dream.	בּוֹטְלָה bottle.	רְחוּק chain.
בּוֹר pit.	תְּשׁוּבָה invention.	נֵר lamp.	שֻׁלְחָן table.
גַּג roof.	יָד פֶּחַח hand-breadth.	עוֹר skin.	שֵׁם name.
גּוּלָל lot.	כִּסֵּא throne.	עָפָר dust.	שׁוֹפָר trumpet.
	לִפְתָּה tablet.	*עֶרֶב evening.	שֵׁת pillar.
		עֵשֶׂב herb.	*תְּהוֹם deep.

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

אֶבֶן stone.	† דֶּרֶךְ way.	פְּסָלִים spelt.	פְּשֵׁתָה flax.
אַלְהָה terebinth.	חֹק law.	לִבְנֵיהַ brick.	פֶּת morsel.
אַלְמָנָה widowhood.	זְרוּעָה branch.	מִנְהָה word.	רֹחֵל sheep.
אִשָּׁה woman.	זָנוּת whoredom.	נִמְלָה ant.	שֵׁעֲבָרָה barley.
אֶחָד coal.	חֵטָה wheat.	סִמָּה measure.	שֵׁבֶלְתָה ear of corn
אֶצֶן vine.	חֹשֶׁךְ darkness.	עֵז she-goat.	שֵׁאֲכָה acacia.
חֶבְלָה fig-cake.	יוֹנָה dove.	עִיר city.	תְּאֵנָה fig.
דְּבוּרָה bee.	† כִּרְיָה pitcher.	פְּגִישָׁה 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.

אֵילָם porch.	לֵב heart.	דֵּלִיקָה delicacy.	שִׁבְרָה breach.
לֵיֹן lion.	אֵלֶּה light.	מַיָּן fountain.	צַוֵּן neck.
דּוֹר generation.	מִגְדָּל tower.	מִשְׁכָּב bed.	קֶבֶר grave.
זֶבַח sacrifice.	בִּוּסָר foundation.	דְּוָן dwelling.	קֶנֶה reed.
זִכְרוֹן memorial.	בּוֹדֵן bond.	נָהָר river.	אֵרֶע are.
יוֹם day.	כִּוּשָׁב seat.	סָבַח basin.	שָׂדֶה field.
יַעַר forest.	קִיּוּץ bowl.	שָׂוֵן iniquity.	שָׁבֵעַ week.
כֶּלֶה liver.	כֶּסֶף pain.	קַעֲלָה heel.	קִיּוּמָה delight.
כִּנּוֹר harp.	כִּסְיָה nail.		

FEMININE NOUNS.

אֵרֶסֶת terror.	אֶשְׁתֵּי־עֵץ grape-cake.	נַעַל shoe.	פְּרָסֶה hoof.
אֶשְׁתֵּי־אֵלֶּה sheaf.	אֶשְׁתֵּי־אֵסְתֵּר Astarte.	הַמְּלָאָה heap.	שָׁנָה year.
אֶמְנָה people.	הַחֵלֶת spear.		

NOUNS CONSTRUED IN EITHER GENDER.

אֶהָלִים aloes.	חַלּוֹן window.	מַטֵּה rod.	עֲצָם bone.
בְּגָד garment.	חֲצֵר court.	נַפְשׁ soul.	עֵת time.
גֵּב rim.	קֶבֶר circle.	קִרְיָה thorn.	פֶּה foot.
הֵיכָל temple.	מְצֻדָּה fortress.	עָבַד cloud.	עֹשֶׂה host.
זְרֹעַ arm.	מַחֲנֶה camp.	עֲבָדָה cord.	צֶלֶע side.

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus פְּקָרִים is used of round masses of money, *talents*, כֶּבֶדִּים of bread, round *loaves*; סִרְוִים *thorns*, סִרְוֹת *hooks*; קַעֲלָה *heels*, טַבְּעוֹת *foot-prints*; פְּעֻמּוֹת *footsteps* of men, פְּעֻמוֹת *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, שָׁנִים.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in ים are construed as masculines, e. g. נְשִׁים *women* Gen. 7: 13, מִצְוֹת *words* Job 4: 4, נְמִלִּים *ants* Prov. 30: 25, and masculine nouns in יו are construed as feminines, e. g. מְשָׁבֵתִים *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*, כְּנָס *fowl*, יַיִט *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*, **עִוְרָה** *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, **מַיִם** *water*, **פְּנִים** *face* or *faces*, **שָׁמַיִם** *heaven*, **מְעֵיִם** *bowels*, **מַטְוִיִּם** *men*, **מִרְאֲשׁוֹת** *adjacent to the head*, and abstracts, which have a plural form, **חַיִּים** *life*, **אַהֲבָיִם** *love*, **רַחֲמִים** *mercy*, **תְּחֻבּוֹלוֹת** *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*, **אֲדָמָה** and **אֲדָמִים** *redemption*, **חַיָּה** and **חַיִּים** *life*, **הַשְּׁכָחָה** and **הַשְּׁכָחוֹת** *darkness*, **הַקְּצָה** and **הַקְּצָאוֹת** *setting of gems*.

b. The form **קַטְוִלִים** is adopted by certain words which denote periods of human life, **נְעוּרִים** *childhood*, **עֲלֻמָּיִם** *youth*, **בְּחֻרִים** *adolescence*, **פְּהֻלָּיִם** *virginity*, **פְּרִיָּה** *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*, **גְּבוּרֹת** *deeds of might*, **הַמְּבֹרָה** *exalted wisdom*, **הוֹלָלָה** *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 **תְּרָפִים** *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 ה, § 198. *b*, ה hand du. הַיָּדַי, הַדְּלָתַי door du. הַדְּלָתַי, הַשֵּׁפָּה lip du. הַשֵּׁפָּה.

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 Aramaeic 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, אָזְנַיְם ears, אֲפִידִים nostrils, קַרְנֵיַם horns, כַּנְּפֵיַם wings.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלָיִם pair of shoes, מִאֲזֵנַיִם pair of scales, בְּלִקְטָיִם pair of tongs, דְּלָתַיִם folding doors.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יָמֵיַם period of two days, *biduum*, שָׁבָעַיִם two weeks, fortnight, שְׁנַתַיִם two years, *biennium*, סָאֲתַיִם two measures, בְּפָרַיִם 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, מֵאֲתַיִם two hundred, אֲלָפַיִם two thousand, רַבּוּתַיִם two myriads, שִׁבְעָתַיִם sevenfold, בְּלֵאֵיַם of two sorts.

5. A few abstracts, in which it expresses intensity, זְדִילָתַיִם double-slothfulness, מְרִיבָתַיִם double-rebellion, צַהֲרָיִם double-light, i. e. noon, רְשָׁעֵתַיִם double-wickedness.

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

teeth, אַרְבַּע כַּנְּפִיִם Ezek. 1: 6 *four wings*, שֵׁשׁ כַּנְּפִיִם Isa. 6: 2 *six wings*, שִׁבְעָה עֵינָיִם Zech. 3: 9 *seven eyes*, וְכָל-יָדָיוּם וְכָל-יָדָיוּם *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*, קַרְנֵיִם *horns*, קַרְנֵיִת *horns of the altar*, כַּנְּפִיִם *wings*, כַּנְּפוֹת *extremities*, כַּתְּפוֹת *shoulders*, כַּתְּפוֹת *shoulder-pieces of a garment*, עֵינָיִם *eyes*, עֵינָוֹת *fountains*, רַגְלָיִם *feet*, רַגְלֵיִם *times* prop. beats of the foot. In a few instances this distinction is neglected, שִׁפְתָּיוּם and שִׁפְתָּוֹת *lips*, רַגְלָיִם and רַגְלוֹת *sides*, יָדָיוּם *extremities*.

b. The dual ending is in a very few words superadded to that of the plural, הַיְחִיּוֹת *walls of a city*, הַחֲדָיוּם *double walls*, לִבְדָּוֹת *boards*, לְבָדָוֹת *double boarding of a ship*, יְדִדְיָהוּם 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 Aramaic 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, מוֹאבִי *Moabite*, מוֹאבִית *Moabitess*, מוֹצֵא *finding*, fem. מוֹצֵאת.

sinner, חַטָּאֵת *sin*, § 200. Nouns which terminate in a consonant experience a compression of their final syllable, which upon the addition of ת, 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. שִׁבְרָה *broken* fem. שִׁבְרָה; אֲדָמָה *reddish* fem. אֲדָמָה; הֹלֶכֶת *going* fem. הֹלֶכֶת; הַמְשֵׁב *master*, הַמְשֵׁב *mistress*, הַמְשֵׁב *five* fem. הַמְשֵׁב *man*, אִשָּׁה *woman*, § 216. 1. *b*, נִפְּזָה *scattered* fem. נִפְּזָה, הַחֲשֵׁב and הַחֲשֵׁב *brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שִׁמְעָה *hearing* fem. שִׁמְעָה, בֹּשְׂמָה *touching* fem. מִבְּשָׁה.

a. In many cases the feminine is formed indifferently by ת or by ה; 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 ה, almost always receive ת; active participles, except those of שָׁבַע, שָׁחַט and הִלָּח verbs, oftener take ת than ה; ת is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final ה, ו or ת is sometimes assimilated to the feminine characteristic ת and contracted with it, § 54, בַּת for בְּתָה *daughter*, תְּבִיחָה for תְּבִיחָה *gift*, אֱמֶת for אֱמֶת *truth*, אֶחָד for אֶחָד *one*, אֶשְׁרֵי 1 Kin. 1: 15 for אֶשְׁרֵי *ministering*, חֲשֵׁבָה Mal. 1: 14 for חֲשֵׁבָה *corrupt*, פַּנָּה for פַּנָּה *pan*. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel \bar{u} remains in תְּבִיחָה Lev. 5: 21 *deposit*, and the proper name תַּנְחֻמֶת *Tanhumeth*. From אָח *brother*, חָתָן *father-in-law* are formed אֲחֵיהָ *sister*, חָתָן *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*; נִשְׁבָּה *difficult* Deut. 30: 11 is for נִשְׁבָּה from נִשְׁבָּה.

§ 208. The changes which result from appending the feminine termination הַ, the plural terminations םַ, and וַ, and the dual termination םַ, 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, *מת* *dead fem.* *מיתה*, pl. *מתים*; *גֵּידָהּ* *thigh du.* *גֵּידִים*, *תְּלֵמָה* *complete fem.* *תְּלֵמָה*, pl. *תְּלֵמִים*, f. pl. *תְּלֵמוֹת*; *הֹלֶכֶת* *going fem.* *הֹלֶכֶת*, pl. *הֹלֶכִים*, f. pl. *הֹלֶכֹת*.

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 *בְּנֵי־שָׁשִׁירִים*, *בְּנֵי־רִבְעִים* *children of the third and fourth generations*, by a few exceptional forms, e. g. *בְּגֵרָה* Jer. 3: 8. 11, *שְׂפָכָה* Ex. 23: 26, *נִזְרָה* Cant. 1: 6, *שׂוֹבְבָה* Isa. 54: 1, and frequently with the pause accents, § 65, e. g. *הֹלְכָה* Isa. 21: 3, *שׂוֹבְבִים* Lam. 1: 16, *שׂוֹבְבוֹת* Isa. 49: 8, *אֲבָנִים* Ex. 28: 40, *סְנוּרִים* Gen. 19: 11, 2 Kin. 6: 18 (once with Tiphhha), *אֲשֵׁשֶׁפְּתִים* Isa. 2: 20, *פְּרִי־סִים* Eccles. 2: 5, *מְזַבְחוֹת* Isa. 2: 4. It also appears in several feminine substantives, both singular and plural, e. g. *הַפְּתָה* *overthrow*, *מוֹעֲצוֹת* *counsels*, *הוֹמָבָה* *abomination*, *כְּפִי־זָהָב* *staff*, *כַּשְׂפָּה* *witch*. On the other hand, the following feminines reject it though preceded by Kamets, *הַיֵּל* *wild-goat*, fem. *הַיֵּלָה*, *רֵגֶן* *ostrich*, fem. *רֵגֶנָה*, *רֵגֶה* *thigh*, fem. *רֵגֶהָ*. 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 *בְּנָה*, § 207. b; so *בִּזְלָה* *fork* pl. *בִּזְלָת*.

b. Kamets in the ultimate is retained as a pretonic vowel, *לָבָן* *white*, fem. *לָבָנָה*, pl. *לָבָנִים*, f. pl. *לָבָנוֹת*; *מִבְצָר* *fortress*, pl. *מִבְצָרוֹת* and *מִבְצָרוֹת*, only disappearing in a few exceptional cases, *שֵׁנָה* *hair*, fem. *שֵׁנָה*, *שֵׁנָה* *quail*, pl. *שֵׁנָהִים* and *מִעְבְּרוֹת* and *מִעְבְּרוֹת* *fords*, *כֶּסֶף* *talent* du. *כֶּסֶפִים* but in pause accents *מְגִירָה* *river* du. *מְגִירִים*, *מְגִירָה* *pasture*, pl. *מְגִירָהִים* once *מְגִירָהִים* (with Hholem). So in the *ל* participles *נִבְּאָה* *propheying* pl. *נִבְּאָהִים* but with the pause accents Kamets returns, *נִבְּאָהִים* Ezek. 13: 2, *נִבְּאָהִים* Ezr. 8: 25. The foreign word *פְּרָבָר* *suburbs* forms its plural irregularly *פְּרָבָרִים*.

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), *מִגֹּר* *terror* pl. *מִגֹּרִים*, *מִבְּנוֹת* *habitation* pl. *מִבְּנוֹתִים*, *מִתּוֹק* *sweet* fem. *מִתּוֹקָה* pl. *מִתּוֹקִים*, *צוֹק* *distress* fem. *צוֹקָה*, *מִלּוּד* *lodging* fem. *מִלּוּדָה*, *מִלּוּדָה* *flight* fem. *מִלּוּדָה*, *מִנְחָה* *rest* fem. *מִנְחָה*, *מִנְחָה* *fortification* fem. *מִנְחָה*, *מִנְחָה* *deep* fem. *מִנְחָה* Prov. 23: 27 and *מִנְחָה* *chain* pl. *מִנְחָהִים* 1 Kin. 6: 21 K'ri; *פָּלִיט* *escaped* pl. *פָּלִיטִים* or *פָּלִיטִים* fem. *פָּלִיטָה* or *פָּלִיטָה*.

d. Hholem is dropped from the plural of צִפּוֹר *bird* pl. צִפּוֹרִים, as well as from the plural of nouns having the feminine characteristic ה in the singular; thus קַלְבֶּלֶה *skull*, by the substitution of the plural ending וֹה for ה, § 201, becomes קַלְבֵּלוֹת *course*, pl. מַקְלָלוֹת, or with Hhateph-Kamets under a doubled letter, § 16. 3. b, בָּתָּנִי *coat* pl. בָּתָּנִים *ear of corn*, pl. שִׁבְלֵים; in two instances a pretonic Kamets is inserted, בַּצֵּרָה *drought* pl. בַּצֵּרוֹת, אִשְׁתָּרֶת *Astarte* pl. אִשְׁתָּרוֹת.

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, יוֹזֵק *sucker* (from יוֹזֵק) pl. יוֹזְקוֹת, אֵפִיטָלָה *epistle* (from אֵפִיטָלָה) pl. אֵפִיטוֹת, אֶבְנֵי חַרְבַּת *knife* (from אֶבְנֵי חַרְבַּת) pl. אֶבְנֵי חַרְבֵּי חַרְבַּת, אֶבְנֵי חַרְבַּת *reddish* (from אֶבְנֵי חַרְבַּת) pl. אֶבְנֵי חַרְבֵּי חַרְבַּת, אֶבְנֵי חַרְבַּת *nurse* (from אֶבְנֵי חַרְבַּת) pl. אֶבְנֵי חַרְבֵּי חַרְבַּת, אֶבְנֵי חַרְבַּת *scale* pl. אֶבְנֵי חַרְבַּת and אֶבְנֵי חַרְבַּת. Pattahh, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, מַטְבֵּיחַ *ring* pl. מַטְבֵּיחוֹת (from מַטְבֵּיחַ) *touching* pl. מַטְבֵּיחוֹת.

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; הַיָּתִיבִים (הַיָּתִיבִים) *day*, pl. הַיָּתִיבִים; הַיָּתִיבִים (הַיָּתִיבִים) *strife*, pl. הַיָּתִיבִים; הַיָּתִיבִים (הַיָּתִיבִים) *ox*, pl. הַיָּתִיבִים; הַיָּתִיבִים for הַיָּתִיבִים or הַיָּתִיבִים, § 188. 2. c, *pot*, pl. הַיָּתִיבִים or הַיָּתִיבִים, § 210. 3; הַיָּתִיבִים (הַיָּתִיבִים or הַיָּתִיבִים) *street*, pl. הַיָּתִיבִים; הַיָּתִיבִים (הַיָּתִיבִים or הַיָּתִיבִים) *city*, pl. once הַיָּתִיבִים Judg. 10: 4 usually contracted to הַיָּתִיבִים; הַיָּתִיבִים (הַיָּתִיבִים) *head*, pl. הַיָּתִיבִים. So מִשְׁאָלָה *measure* becomes in the dual מִשְׁאָלוֹת for מִשְׁאָלוֹת and מִשְׁאָלוֹת *one hundred*, du. מִשְׁאָלוֹת for מִשְׁאָלוֹת; מִשְׁאָלוֹת (מִשְׁאָלוֹת, § 57. 2 (3)), *work*, probably had in the absolute plural מִשְׁאָלוֹת, whence the construct is מִשְׁאָלוֹת.

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"ז roots, תָּמַת *perfect* fem. תָּמַתָּה, תָּמַתָּה *sea* pl. תָּמַתִּים; מִגֵּן (מִגֵּן) *shield*, pl. מִגֵּנִים and מִגֵּנִים; חֹק *statute* pl. חֻקִּים, fem. חֻקָּה, pl. חֻקוֹת, or in whose final letter two consonants have coalesced, אָס for אָס du. אָסִים *nose*; עֵז for עֵז *she-goat* pl. עֵזִים; עַת for עַתָּה *time* pl. עַתִּים and עַתִּים; אִישׁ for אִישׁ *man*, אִשָּׁה *woman*, and it not infrequently occurs in other cases.

a. Nouns with Pattahh in the ultimate with few exceptions double their final letter being either contracted forms, חַל *weak* pl. חַלִּים fem. חַלָּה pl. חַלִּיִּת, or receiving Dagshesh-forte conservative in order to preserve the

short vowel, אָגָם *pool* pl. אֲגָמִים; so אֲוֶן *wheel*, הַמִּלְחָה *myrtle*, מְעוֹטָה *few*, חֲרִיבָה *frightful*, יָרֵחַ *greenish*, מְאֹד *desire*. Before הּ Pattahh may be retained in an intermediate syllable, כֶּחַ *fresh* pl. כְּחִים; before other gutturals it is lengthened to Kamets, § 60. 4, שׁוֹר *prince* pl. שָׂרוֹת fem. שָׂרָה; so אֲצְבָעוֹת *fingers*, אַרְבָּעָה *four*, מְדוּבָעִים *helmets*, מְצָרִים *straits* and הַדְּבָאִים *baskets*, לְקָאָת *loops*, which do not occur in the singular, but are commonly referred to הַדְּבָרִי, לְהַלְרִי, § 196. b, הּ being changed to אַ as in § 210. 3. d; also שֶׁדֶּר *breast*, which omits DagHesh du. שְׂדֵרִים. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2, בַּי *prey* fem. בַּיָּהּ, חַיָּה *fear* fem. חַיָּהּ, עֵצ *wine-press* pl. עֵצוֹת, מַדְּ *garment* pl. מְדָרִים and מְדָרִים, מַסָּ *tribute*, בַּסָּ *basin*, מַסָּ *morsel*, צַד *side*, גַּלְגַּל *wheel*, סַבְכָּיוֹת *baskets*, סַבְכָּיִם *palm-branches*, מוֹלֵג *threshing-sledge* pl. מוֹלְגִים or by the resolution of DagHesh-forte, § 59. a, מוֹלְגִים. It is rejected from צְלִצְל *cymbal* pl. צְלִצְלִים, סוֹרֵט *sort* pl. סוֹרֵטִים, גְּרָרִים *berries*, probably from גְּרָרִי and מְרָרִים *men*, from the obsolete singular, מְרָר. The plural of עַם *people* is עַמִּים and in a very few instances with the doubled letter repeated, עַמְעַמִּים; so הַר *mountain* pl. הָרִים and הַרְרִים Deut. 8: 9, צֶלֶל *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 חֻקֵּי חֻקֵּים.

b. The final letter is doubled after Kamets in the following words besides those from עֵשׂ roots, אֲוֶן *porch* pl. אֲוֶנִים; so אֲוֶן *hire*, גַּמַּל *camel*, זְמַן *time*, מְחֹשֶׁה *darkness*, מְרֹחַק *distance*, קָטָן *small*, רֵעֵן *green*, שָׁמֵן *quiet*, שִׁי *lily*, שִׁי *coney*, to which should perhaps be added עֲקָרָה 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 עֲקָרָה, § 65. The Niphal participle נִבְהָר *honored* has in the plural both נִבְהָרִים and נִבְהָרִים. 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 DagHesh-forte, in the plurals of אָח *brother* pl. אָחִים, חֹה *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 עֵשׂ roots, גִּבְעוֹן *peak* pl. גִּבְעוֹנִים, חֲרָשׁ *sacred scribe*, חֲרָשׁ *band*, לָאָה *nation*, יָרֵד *naked*, and several adjectives of the form קָטָל, which are mostly written without the vowel-letter ו, § 14. 3, e. g. אֵד *red* fem. אֵדָה, אֲדָרִים, אֲדָרִים *terrible*, אָרָה *long*, etc.; אֲדָרִים *dunghill* takes the form אֲדָרִים in the plural.

d. There are only two examples of doubling when the vowel of the ultimate is Shurek, חֲרָשׁ *nettles* or *brambles* from חֲרָשׁ, חֲרָשׁ *Esth. 2: 9* from חֲרָשׁ Kal pass. part. of חָרַשׁ.

e. אִישׁ (אֲנָשִׁי) *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. אֲרָה *ploughshare* has either אָרָה or אָרָה 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 \bar{o} becomes \check{o} or more rarely \check{u} , \bar{e} becomes \check{i} or more rarely \check{e} ; \check{e} may be restored to \check{a} from which it has commonly arisen, § 185, or like \bar{e} it may become \check{i} or \check{e} , עָצָם (עָצָם) *strength* fem. חֵפְזָה (חֵפְזָה) fem. חֵפְזָה *freedom*, אָמַר (אָמַר) *saying* fem. אָמַרָה and אָמַרָה , מַלְכָה (מַלְכָה) *king*, מַלְכָה *queen*, טָבַחָה *slaughter* fem. טָבַחָה .

a. Nouns having either of the forms קָטְלָה , קָטְלָה , קָטְלָה , קָטְלָה , are consequently to be regarded as sprung from monosyllables with the vowel given to the first radical.

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away, מַלְכֹת (מַלְכֹת) *king* pl. מַלְכֹת *queen* pl. מַלְכֹת , אָמַר (אָמַר) *saying* pl. אָמַרִים , אָמַרָה *id.* pl. אָמַרֹת , פָּעַל (פָּעַל) *work*, pl. פָּעַלִים , חָטָא *sin* pl. חָטָאִים .

a. Pretonic Kamets is not admitted by the numerals עֶשְׂרִים *twenty* from עָשָׂר *ten*, שִׁבְעִים *seventy* from שֶׁבַע *seven*, תֵּשְׁבִים *ninety* from תֵּשֶׁבֶת *nine*. The words בִּטְחָנִים *pistachio-nuts*, הֶבְרִים *ebony*, צְדָאִים Job 40: 21. 22, חֲמִלִים *mercies*, שִׁקְמוֹת and שִׁקְמוֹת *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 בִּטְחָנָה , and the second by Gesenius from הֶבְרִי . The plural of חֵכְמָה *wisdom* is not חֵכְמוֹת but חֵכְמוֹת . Quadrilateral Segholates also receive pretonic Kamets in the plural קַוְנָנִים pl. קַוְנָנִים *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. פְּזִזָּה , פְּזִזָּה *nail* pl. פְּזִזָּה .

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 הַחֵרֶשׁ way pl. אֲחֵרֵחַי month, אֲחֵרֵשׁ thickets, אֲחֵרֵשׁ sheaf, אֲחֵרֵשׁ fawn; but as Hhateph-Kamets or Kamets-Hhatuph in אֲחֵרֵשׁ threshing-floor pl. with art. הַחֵרֵשׁ holiness pl. הַחֵרֵשׁ and with art. הַחֵרֵשׁ root pl. אֲחֵרֵשׁ, § 19. 2. *a*, or as a long vowel in אֲחֵרֵשׁ tent pl. אֲחֵרֵשׁ stall pl. אֲחֵרֵשׁ, § 60. 3. *c*, or shifted to the following letter so as to take the place of the pretonic Kamets in אֲחֵרֵשׁ thumb pl. אֲחֵרֵשׁ brightness pl. אֲחֵרֵשׁ, § 186. *a*. Comp. אֲחֵרֵשׁ graven image pl. אֲחֵרֵשׁ. In the other nouns it is rejected, אֲחֵרֵשׁ morning pl. אֲחֵרֵשׁ; so אֲחֵרֵשׁ threshing-floor, אֲחֵרֵשׁ cypress, אֲחֵרֵשׁ handful, אֲחֵרֵשׁ spear, אֲחֵרֵשׁ juniper, אֲחֵרֵשׁ hollow of the hand.

c. Middle Vav quiesces in the plural of the following nouns: מוֹת death pl. מוֹתִים, מוֹתֵה iniquity pl. מוֹתֵה. Gesenius regards אֲחֵרֵשׁ Prov. 11: 7, Hos. 9: 4, as the plural of אֲחֵרֵשׁ, while others derive it from אֲחֵרֵשׁ, 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 אֲחֵרֵשׁ ram pl. אֲחֵרֵשׁ, אֲחֵרֵשׁ olive pl. אֲחֵרֵשׁ night pl. אֲחֵרֵשׁ, but not in אֲחֵרֵשׁ strength pl. אֲחֵרֵשׁ, אֲחֵרֵשׁ fountain pl. אֲחֵרֵשׁ ass-colt pl. אֲחֵרֵשׁ goat pl. אֲחֵרֵשׁ. The plural of אֲחֵרֵשׁ valley is אֲחֵרֵשׁ by transposition from the regular form אֲחֵרֵשׁ which is twice found in the K'thibh 2 Kin. 2: 16, Ezek. 6: 3; אֲחֵרֵשׁ house has as its plural אֲחֵרֵשׁ lālīm § 19. 2. *a*, whether this be explained as for אֲחֵרֵשׁ from אֲחֵרֵשׁ to build or for אֲחֵרֵשׁ from אֲחֵרֵשׁ to lodge. Middle Yodh always quiesces before the feminine and dual endings, אֲחֵרֵשׁ provision fem. אֲחֵרֵשׁ, אֲחֵרֵשׁ eye du. אֲחֵרֵשׁ.

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 אֲחֵרֵשׁ (אֲחֵרֵשׁ) necklace fem. אֲחֵרֵשׁ, and the plural אֲחֵרֵשׁ (אֲחֵרֵשׁ) lion pl. אֲחֵרֵשׁ and אֲחֵרֵשׁ, אֲחֵרֵשׁ kid pl. אֲחֵרֵשׁ, or with the change of י to א, § 56. 4, which also occurs in verbs, § 179. 3, אֲחֵרֵשׁ necklace pl. אֲחֵרֵשׁ simple pl. אֲחֵרֵשׁ and אֲחֵרֵשׁ, אֲחֵרֵשׁ gazelle pl. אֲחֵרֵשׁ and אֲחֵרֵשׁ; in like manner אֲחֵרֵשׁ branches, אֲחֵרֵשׁ lions are referred to אֲחֵרֵשׁ and אֲחֵרֵשׁ though these singulars do not occur; אֲחֵרֵשׁ (אֲחֵרֵשׁ) utensil does not receive Kamets in the plural אֲחֵרֵשׁ. No absolute plurals occur of Segholats with final Vav, only the construct forms אֲחֵרֵשׁ, אֲחֵרֵשׁ.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, אֲחֵרֵשׁ (אֲחֵרֵשׁ) door du. אֲחֵרֵשׁ and אֲחֵרֵשׁ way du. אֲחֵרֵשׁ and אֲחֵרֵשׁ horn du. אֲחֵרֵשׁ and אֲחֵרֵשׁ cheek du. אֲחֵרֵשׁ and אֲחֵרֵשׁ knee du. אֲחֵרֵשׁ and אֲחֵרֵשׁ, אֲחֵרֵשׁ, אֲחֵרֵשׁ, אֲחֵרֵשׁ, אֲחֵרֵשׁ.

§ 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. *עֲשֵׂה* work pl. *בְּעֵשִׂים*; so *בַּחֲנֹה* camp du. *בַּחֲנֹהִים*.

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

2. Final ו may combine with the feminine and plural endings, so as to form *יָהּ*, *וִים*, *וִות*, or it may in the masculine plural be contracted to *ים*, § 62. 2, *עֲבָרִים* Hebrew pl. *עֲבָרִים* and *עֲבָרִים* fem. *עֲבָרִיהָ* f. pl. *עֲבָרִיהֶם* ship pl. *צִי* and *צִי* *נְקָיִים* and *נְקָיִים* free pl. *נְקָיִים* pure pl. *נְקָיִים*. So nouns in *וִת* upon the exchange of the feminine singular for the plural termination *עֲמֹנִיָּה* Ammonitess pl. *עֲמֹנִיָּהִים* Hittites *חִתִּיָּה*.

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

b. A few monosyllables in ו form their feminines in this manner, though in the masculine plural they follow the rule before given, § 210. 3. d, *גִּדִּי* kid fem. *גִּדִּיָּה*, *לִיֹּן* lion, *לִיֹּנָה* lioness, § 198. d, *גַּזֵּל* gazelle fem. *גַּזֵּלָה* (*גַּזֵּלָה* and *גַּזֵּלָה* are used as proper names), *שָׂתִי* drinking fem. *שָׂתִיָּה*.

3. There are few examples of final ו or ו with added endings. The following are the forms which they assume: *שָׁקֵה* drink pl. *שָׁקֵהִים*, *מַלְכֻת* kingdom pl. *מַלְכֻתֹּהֶם*, § 62. 2, *עֲדוּת* testimony pl. *עֲדוּתֹהֶם*, *אָחוֹת* sister pl. *אָחוֹתֹהֶם* and *אָחוֹתֹהֶם* for *אָחוֹתֹהֶם* and *רַבִּיָּה* and *רַבִּיָּה* *מִיָּרִיד* pl. *רַבִּיָּהֶם* and *רַבִּיָּהֶם*; the dual *רַבִּיָּהֶם* inserts the sign of the feminine, or as others think of the plural § 205. b.

a. *תְּחָלָה* or *תְּחָלָה* Jer. 37: 16 *cells* is referred to the assumed singular *תְּחָלָה*; *עֲשִׂיָּה* Isa. 3: 16 K'thibh and *עֲשִׂיָּה* 1 Sam. 25: 18 K'thibh are formed from *עֲשִׂי* 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. נִבְצָאָה found fem. נִבְצָאָה 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. גְּדוּלָה f. pl. גְּדוּלוֹת word pl. גְּדוּלָה זִכְרוֹן memorial pl. זִכְרוֹנוֹת בְּלֵה wing du. בְּלֵה מְשִׁיבָה restoring pl. מְשִׁיבָה fem. מְשִׁיבָה distress pl. מְשִׁיבָה לֵוִי Levite pl. לְוִיִּים, except from nouns in הֶ in which the place of the accent is not changed by the addition of the terminations for gender and number, § 211. 1, יָפֵה beautiful fem. יָפֵה pl. יָפֵה field pl. שָׂדוֹת hard pl. קָשָׁה מַעֲזָה pl. מַעֲזָה and מַעֲזוֹת bowels, נָכְהָ smitten pl. נָכְהָ. 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 Dagghesh-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. הָרָשִׁים, so הָרָשָׁשׁ horseman, הָרָשִׁית fugitive, כְּרִים (const. כְּרִים) eunuch, קָהָר terrible, קָהָר violent, קָהָר diligent, or shortened to Pattahh before ה, § 60. 1. a (4), בָּהָר young man pl. בָּהָרִים. Kamets is also retained in certain עו, עו and לו derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. שָׂמֶה shield pl. שָׂמֶה and שָׂמֶה fortress pl. שָׂמֶה, הָרָשׁ branch pl. הָרָשׁ, הָרָשׁ corner pl. הָרָשׁ (from רוה) height, du. הָרָשׁ. Other instances of its retention are rare and exceptional, שָׂבֵה treacherous fem. שָׂבֵה, שָׂבֵה (const. שָׂבֵה) week pl. שָׂבֵה and שָׂבֵה but du. שָׂבֵה, שָׂבֵה warrior pl. שָׂבֵה.

b. When Kamets following a doubled letter is rejected, and Dagghesh-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 זִכְרוֹן memorial pl. זִכְרוֹנוֹת.

c. Tsere is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Dagghesh-forte, הָרָשׁ for הָרָשׁ, § 189. 1. b, deaf pl. הָרָשִׁים, or if it is commonly represented by ר, § 14. 3, פִּיכָה or פִּיכָה, § 188, hammer pl. פִּיכָה, or a radical ר quiesces in it, אָרָן or אָרָן (from אָרָן, § 191) perennial pl. אָרָן or אָרָן, אָרָן temple pl. אָרָן and אָרָן, אָרָן and אָרָן rectitude, אָרָן (from אָרָן or אָרָן) proud. Other cases are rare and exceptional, e. g. אָרָן Neh 3: 34 feeble.

d. Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: אֲשְׁדוּדִית *Ashdodites* pl. אֲשְׁדוּדִיִּם Neh. 13: 23 K'ri (K'thibh אֲשְׁדוּדִיִּת), אֲמֹנִית *Ammonites* pl. אֲמֹנִיִּם id. (K'thibh אֲמֹנִיִּת, 1 Kin. 11: 1 אֲמֹנִיִּת), סִדוֹנִית *Sidonian* f. pl. סִדוֹנִיִּת where long Hhirik becomes Tseré before concurrent consonants, § 61. 4.

e. When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change, § 58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. § 60. 3. *b.* אֲשָׁבֶל *cluster* pl. אֲשָׁבֶלִים Cant. 7: 8, כַּרְיֹת *chariot* fem. כַּרְיֹתָיִם pl. כַּרְיֹתָיִם *distance* pl. כַּרְיֹתָיִם and כַּרְיֹתָיִם, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 209. 2 *a.* זַרְעָה *fury* pl. זַרְעָהִים *fork* pl. זַרְעָהִים, § 192. *a.* צִלְחָה *dish* pl. צִלְחָהִים by the resolution of Dagshesh-forte for צִלְחָהִים, § 59. *a.* אֲחֵר *other* has in the plural אֲחֵרִים, אֲחֵרִים as if from אֲחֵרִים, § 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 מַמְלָכָה *kingdom* pl. מַמְלָכוֹת; only in the exceptional case referred to a pretonic Kamets must be inserted מַלְכָּה *queen* from מַלְכָּה, pl. by § 210. 3. מַלְכוֹת. Nouns in ת, 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.* אֶפְתָּרָה *epistle* (from אֶפְרָה) pl. אֶפְתָּרוֹת, מִשְׁמָרָה *observance* (from מִשְׁמָר) pl. מִשְׁמָרוֹת. 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 תַּ takes the place of הַ, § 204. Thus שָׁנָה (שָׁנָה) *year*, by § 212, becomes in the dual שְׁנָתַיִם, דֶּלֶת *door* by § 210. 4, du. דְּלֵתַיִם, חֶבֶרֶת *brass* du. חֶבֶרֶתַיִם.

a. In the following examples a radical, which has been rejected from the singular is restored in the plural, אֲשֵׁרָה (אֲשֵׁרָה) *maid-servant* pl. אֲשֵׁרָהִים, מִנְיָה (for מִנְיָה from מִנְיָה) *portion* pl. מִנְיָהִים and מִנְיָהִים, comp. § 210. 3. *d.*

קָצָוּ (for קָצְוּ from קָצָוּ) pl. קָצְוִים; in like manner קָלְוִים *colleagues* is referred to the assumed singular קָלְוִי. פְּהָרָה (פְּהָרָה) *governor* has in the plural both פְּהָרָה (const. פְּהָרָה) and פְּהָרָה.

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 (קְבוּיָהּ or נְסָבָה *supported*). A noun which is not so related to a following one is said to be in the absolute state (קְבוּיָהּ *cut off*). Thus, דָּבָר *word* is in the absolute state; but in the expression דְּבַר הַמֶּלֶךְ *verbum regis, the word of the king*, דְּבַר is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

a. The term *absolute state* was introduced by Reuchlin; he called the construct *the state of regimen*.

§ 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 תְּ, שֶׁפָּתָה *handmaid* const. שֶׁפָּתָה; the ending תְּ remains unchanged, מִשְׁמָרָה *observance* const. מִשְׁמָרָה.

a. The explanation of this appears to be that the construct state retains the old consonantal ending תְּ, 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, מַמְלָכָה *kingdom* const. מַמְלָכֹת instead of מַמְלָכֹת § 61. 1. *b*, הַמְּשָׁלָה *dominion* const. הַמְּשָׁלֹת, הַמְּלָאכָה *work* const. הַמְּלָאכֹת, הַמְּצָרָה *chariot* const. הַמְּצָרֹת, הַמְּצָרָה *crown* const. הַמְּצָרֹת, הַמְּלָאכָה *flame* const. הַמְּלָאכֹת, הַמְּצָרָה *ten* const. הַמְּצָרֹת, or with the Seghols changed to Pattalhis under the influence of a guttural, הַמְּשָׁלָה *family* const. הַמְּשָׁלֹת, הַמְּצָרָה *four* const. הַמְּצָרֹת; so הַמְּצָרָה *fig-cake* const. הַמְּצָרֹת, הַמְּצָרָה *woman*, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of הַמְּצָרָה. On the other hand, הַמְּצָרָה *bottle* has in the construct הַמְּצָרֹת Gen. 21: 14 (the accent thrown back by § 35. 1) as if from הַמְּצָרָה; הַמְּצָרָה *portion* const. הַמְּצָרֹת.

2. The ending ים of the masculine plural and ים of the dual are alike changed to י, גַּמְלִים *nations* const. גַּמְלִי, 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 בְּצִיָּה (the accent invariably thrown back by § 35. 1), commonly in the K'thib במִּזְבְּחֵי const. of בְּמִזְבְּחֵי *high-places*, בְּמִזְבְּחֵי 1 Sam. 26: 12; this takes place regularly before suffixes, § 219. 2.

§ 217. 1. In a mixed final syllable Kamets is commonly shortened to Pattalih: so is Tseré when preceded by Kamets; other vowels remain without change, הַדָּ *hand* const. הַדָּ, הַכֵּסֶל *seat* const. הַכֵּסֶל, הַצְּוֹרֵן *neck* const. הַצְּוֹרֵן, הַזָּקֵן *old* const. הַזָּקֵן, הַלֵּב *heart* const. הַלֵּב, הַגִּבּוֹר *mighty man* const. הַגִּבּוֹר.

a. Kamets remains in the construct of הַמְּצָרָה *porch*, הַמְּצָרָה *writing*, הַמְּצָרָה *gift*, הַמְּצָרָה *cloud* (once const. הַמְּצָרָה Ex. 19: 9), הַמְּצָרָה *decree* and הַמְּצָרָה *sea*, e. g. הַמְּצָרָה *sea of salt*, except in the phrase הַמְּצָרָה *sea of weed*, i. e. *Red Sea*; so too in הַמְּצָרָה *portion*, and הַמְּצָרָה *end*, which are contracted from הַמְּצָרָה roots, § 213. *a*; הַמְּצָרָה *milk* becomes הַמְּצָרָה, and הַמְּצָרָה *white* הַמְּצָרָה Gen. 49: 12 in the construct.

b. Tseré remains in הַמְּצָרָה *fire* const. הַמְּצָרָה, הַמְּצָרָה *mire* const. הַמְּצָרָה, הַמְּצָרָה *breathing* const. הַמְּצָרָה, הַמְּצָרָה *heel* const. הַמְּצָרָה, in the עֵבֶר derivative הַמְּצָרָה *shield* const. הַמְּצָרָה and in הַמְּצָרָה found in several proper names. It is occasionally shortened to Seghol before Makkeph in הַמְּצָרָה *mourning* const. הַמְּצָרָה, הַמְּצָרָה *time* const. הַמְּצָרָה, הַמְּצָרָה and הַמְּצָרָה, הַמְּצָרָה *name* const. הַמְּצָרָה, הַמְּצָרָה and הַמְּצָרָה *son*, which in the absolute retains Tseré before Makkeph, Gen. 30: 19, Ezek. 18: 10, has in the construct הַמְּצָרָה, הַמְּצָרָה or הַמְּצָרָה. Tseré is shortened to Pattalhh in a few cases not embraced in the rule, viz.: הַמְּצָרָה *nest* const. הַמְּצָרָה, הַמְּצָרָה *rod* const. הַמְּצָרָה and הַמְּצָרָה, הַמְּצָרָה Deut. 32: 28 *perishing* const. of הַמְּצָרָה, the Kal participles of Lamedh guttural verbs, § 126. 1, and the following nouns with prefixed הַמְּצָרָה

in several of which a preceding Pattahh is likewise changed to Hhirik, § 192. *a.* מִשְׁעָר *tilhe* const. מִשְׁעָר, מִשְׁפָּר *mourning* const. מִסְפָּר, מִסְפָּח *key* const. מִסְפָּח and מִסְפָּח, מִסְפָּח, מִרְבִּיץ *lair* const. מִרְבִּיץ, מִרְבִּיץ, מִרְבִּיץ *clamour* const. מִרְבִּיץ, מִרְבִּיץ, מִרְבִּיץ *matrix* const. מִשְׁפָּח, מִשְׁפָּח *corruption* const. מִשְׁפָּח, מִשְׁפָּח *altar* const. מִזְבֵּחַ, מִזְבֵּחַ.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from טוֹ roots, חֹק *statute* const. חֹק and חֹק, rarely in other words אֲדָלֶה Prov. 19: 19, Ps. 145: 8, Nah. 1: 3 (in the last two passages the K'thibh has גְּדוּלָה), אֲדָלֶה Job 17: 9, Prov. 22: 11, אֲדָלֶה Ex. 30: 23, אֲדָלֶה Ex. 21: 11; this becomes Pattahh before the guttural in אֲדָלֶה for אֲדָלֶה construct of אֲדָלֶה *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 *käl* Isa. 40: 12 *he comprehended* pret. כָּל.

d. The termination הַ becomes הֶ in the construct, § 57. 2 (5), הֶ *enough* const. חַי, חַי *life* const. חַי.

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, אָחִי *friend* const. אָחִי 2 Sam. 15: 37, 1 Kin. 4: 5, or אָחִי 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 הֶ, שֶׁה *sheep* const. שֶׁה, רֹעֶה *shepherd* const. רֹעֶה, 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. מִפִּי *mouth* has פִּי in the construct.

c. Nouns ending in quiescent א preserve their final vowel unchanged in the construct, אֲרָא *fearing* const. אֲרָא, אֲרָא *host* const. אֲרָא.

§ 218. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, מְקוֹם *place* const. מְקוֹם, מְקוֹם *year* const. מְקוֹם, מְקוֹם *years* const. מְקוֹם, מְקוֹם *treasures* const. מְקוֹם, מְקוֹם *hands* const. מְקוֹם, מְקוֹם *heart* const. מְקוֹם, מְקוֹם *wrath* const. מְקוֹם.

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, תָּלַשׁ (for תָּלַשׁ) *workman* const. תָּלַשׁ, תָּלַשׁ (פָּלַשׁ) *horseman*

const. פָּלִיטָה, פָּלִיטָה (פָּלִיטָה) *vail* const. פָּדִיבָה, צָרָה (צָרָה) *distress* const. צָרָה; (2) in words from טו and טו roots, עָרִים (from עָרִים) *cities* const. בָּאִים, בָּאִים (from בָּאִים) *coming* const. בָּאִים; so likewise where Kamets quiesces in א, רָאשֵׁי *heads* const. רָאשֵׁי; (3) under מ prefixed to טו roots, כָּסָה (from כָּסָה) *covering* const. מְכַסֵּה, מְכַסֵּה (from מְכַסֵּה) *shield* const. מְכַסֵּה, מְכַסֵּה (from מְכַסֵּה) *fortress* const. מְכַסֵּה; (4) in ל"ה derivatives of the form גָּלִיָה (from גָּלִיָה) *exile* const. גָּלִיָה, גָּלִיָה *meditation* const. גָּלִיָה. (5) in the construct dual and plural of trilateral monosyllables or Segholates from ל"א and ל"ה roots, לְחָיִים (from לְחָיִים) *checks* const. לְחָיִים, לְחָיִים (from לְחָיִים) *kids* const. לְחָיִים, לְחָיִים (from לְחָיִים) *sins* const. לְחָיִים; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 60. 3. c, מַעֲבֹתָ *curse*, § 60. 3. c, מַעֲבֹתָ *cave*, מַעֲבֹתָ *conduit*, and the plurals, הַדְּרָאִי, הַדְּרָאִי Lev. 7: 38, מַעֲבֹתָ, מַעֲבֹתָ, מַעֲבֹתָ, מַעֲבֹתָ, מַעֲבֹתָ, מַעֲבֹתָ 2 Kin. 12: 8, מַעֲבֹתָ Ezek. 27: 9, מַעֲבֹתָ Job 34: 25, מַעֲבֹתָ, מַעֲבֹתָ Eccles. 9: 1, הַדְּרָאִי.

b. Tserē is retained in words in which it quiesces in the vowel-letters א or ר, רֵאשִׁית *beginning* const. רֵאשִׁית, רֵאשִׁית *temple* const. רֵאשִׁית, and in addition in the following, אֲבוֹת *crib*, אֲבוֹת *girdle*, אֲבוֹת *thread*, זָרָה *foreign land* const. זָרָה, זָרָה *loss* const. זָרָה, so אֲשֶׁלָּה Isa. 58: 10 *darkness*, בְּרֵאשִׁית *pool*, בְּרֵאשִׁית *robbery*, גְּנֵבָה Ex. 22: 2 *theft*, מַגְפָּה *plague*, מַגְפָּה *overthrow*, מַגְפָּה Gen. 49: 5 *sword*, מִלְּחָמָה *molten-image*, מִלְּחָמָה Job 16: 13 *gall*, מִלְּחָמָה *heap*, מִלְּחָמָה *excrement*, מִלְּחָמָה *fig-tree*, מִלְּחָמָה *deep sleep*, and the plurals מִלְּחָמָה *mourning* from אֲבָלִים (אֲבָלִים), so מִלְּחָמָה *desiring*, מִלְּחָמָה *sleeping*, מִלְּחָמָה and מִלְּחָמָה *rejoicing*, מִלְּחָמָה *forgetting*, מִלְּחָמָה *wolves* from זְאֵבִים (זְאֵבִים); Tserē also remains in the construct, and אֲשֶׁלָּה *escaped* const. אֲשֶׁלָּה. Tserē also remains in the construct, and אֲשֶׁלָּה *sweat*, אֲשֶׁלָּה from מָת *dead*, אֲשֶׁלָּה from עֵד *witness*, which are from טו roots, and רֵעֵה, רֵעֵה from רֵעֵה *friend*, root רֵעֵה.

c. Hholem is rejected from the syllable before the accent in אֲרָמְלוֹת const. pl. of אֲרָמְלוֹת *palace*, אֲרָמְלוֹת and אֲרָמְלוֹת const. pl. of אֲרָמְלוֹת *cluster*, אֲרָמְלוֹת Cant. 4: 5 and אֲרָמְלוֹת Cant. 7: 4 *twins*, מְקוֹמֵי מַעֲבֹתָ from מַעֲבֹתָ *high-places*, see § 216. 2. a; it is changed to א in מְקוֹמֵי מַעֲבֹתָ from מְקוֹמֵי מַעֲבֹתָ *treasures*, comp. § 88.

d. Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tserē in the construct, מִלְּחָמָה const. מִלְּחָמָה, מִלְּחָמָה *cups* const. מִלְּחָמָה, מִלְּחָמָה *house* const. מִלְּחָמָה, מִלְּחָמָה *fountains* const. מִלְּחָמָה, מִלְּחָמָה *valley* const. מִלְּחָמָה, pl. מִלְּחָמָה, § 210. 3. c, const. מִלְּחָמָה Ezek. 35: 8. Exceptions are rare, מִלְּחָמָה (according to Kimchi and Baer *עֵינֵל*) Ezek. 28: 18 *iniquity*, מִלְּחָמָה Prov. 19: 13 *contentions*, מִלְּחָמָה *neck* const. מִלְּחָמָה and מִלְּחָמָה, מִלְּחָמָה *iniquity* const. מִלְּחָמָה.

e. A few nouns of the forms מְכַסֵּה, מְכַסֵּה, מְכַסֵּה have מְכַסֵּה or מְכַסֵּה in the construct instead of מְכַסֵּה, § 61. 1. b, מְכַסֵּה *wall* const. מְכַסֵּה, מְכַסֵּה *robbery* const. מְכַסֵּה, מְכַסֵּה *thigh* const. מְכַסֵּה, מְכַסֵּה *heavy* const. מְכַסֵּה and מְכַסֵּה, מְכַסֵּה *shoulder* const. מְכַסֵּה, מְכַסֵּה *uncircumcised* const. מְכַסֵּה and מְכַסֵּה, מְכַסֵּה *smoke* const. מְכַסֵּה and מְכַסֵּה, מְכַסֵּה *side* const. מְכַסֵּה and מְכַסֵּה; מְכַסֵּה *long* is only found in the construct, the corresponding absolute was probably מְכַסֵּה; מְכַסֵּה *helmet* simply shifts its accent in the construct, מְכַסֵּה. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form מְכַסֵּה, מְכַסֵּה *chamber* const. מְכַסֵּה, מְכַסֵּה *seed* const. once מְכַסֵּה Num. 11: 7 else-

where נָרַע , נָבַע *plant* const. נָטַע , נָטָר *fetus* const. נָטַר , נָטַע *seven* const. נָטַע , נָטַע *nine* const. נָטַע ; in like manner 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 *tinkling* const. זָלְזַל for זָלְזַל , דְּבָרִים *words* const. דְּבָרִי for דְּבָרֵי , זְדֻקָּה *righteousness* const. זְדֻקָּה , pl. זְדֻקּוֹת const. זְדֻקּוֹת , בְּהֵמָה *beast* const. בְּהֵמָה , חָכְמִים *wise* const. חָכְמֵי . 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 from מֶלֶךְ (מֶלֶךְ) *kings* const. בְּיָלְדֵי , שְׁבָטִים (שְׁבָט) *tribes* const. שְׁבָטַי , גְּרָנוֹת (גְּרָן) *threshing-floors* const. גְּרָנוֹת , הַרְפּוֹת (הַרְפָּה) *reproaches* const. הַרְפּוֹת , דְּלָתִים (דְּלָת or דְּלָת) *folded doors* const. דְּלָתֵי ; yet not invariably שְׁעָלִים (שְׁעַל) *handfuls* const. שְׁעָלֵי , שֶׁקֶת (שֶׁקֶת) const. שֶׁקֶתוֹת (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, בְּקִלְוֹת , מְקַלְוֹת , בְּקִלְוֹת not בְּקִלְוֹת etc. § 22. a. 3. Exceptions are infrequent as אֲשֵׁרוֹת Deut. 3: 17, חֲסִידֵי Lam. 3: 22 (in some editions) but חֲסִידֵי Ps. 89: 2, תְּפִלּוֹת Ps. 69: 10, טְרַפֵּי Ezek. 17: 9, צְדֻקָּה Isa. 5: 10, רְשָׁעִי Cant. 8: 6 but רְשָׁעִי Ps. 76: 4; so with grave suff. בְּכַפְּיָהֶם Gen. 42: 25, 35, נְכֻסְיָהֶם Lev. 23: 18 and in some editions בְּנִשְׁתֵּיהֶם 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, הַנְּקָלִי Isa. 57: 6, עֲצָבִי Lev. 25: 5, עֲצָבִי Isa. 58: 3, נְקָבִי Gen. 49: 17, נְקָבֹת Ps. 89: 52, עֲשָׂבוֹת 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 שְׁפָתַי from שֵׁפָתַיִם *lips* but בְּרַפְּי from בְּרַפְּיִם *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, בְּקִלְוֹת but בְּקִלְוֹת . In the opinion of Ewald יְהוֹשֻׁעַ Ezek. 7: 24 is for יְהוֹשֻׁעַ from יְהוֹשֻׁעַיִם , and יְהוֹשֻׁעַ Ex. 26: 23, 36: 28 for יְהוֹשֻׁעַ ; 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.* חַרְצוֹת *charriot* const. חַרְצוֹתָם. The changes in חַרְצוֹתָם *flame* const. חַרְצוֹתָם pl. חַרְצוֹתָם const. חַרְצוֹתָם, חַרְצוֹתָם *coals* const. חַרְצוֹתָם are due to the influence of the proximate vowels, § 63. 1; those in חַרְצוֹתָם *vision* const. חַרְצוֹתָם, חַרְצוֹתָם *coats* const. חַרְצוֹתָם are consequent upon the dropping of Dag-hesh-forte, § 61. 5; that in חַרְצוֹתָם *tents* const. חַרְצוֹתָם 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, הַיְדָא *hand*, יְדָא *my hand*, etc. They suffer, in consequence, the following changes, viz:

1. Of the suffixes, which begin with a consonant, הַיְדָא, חַיְדָא, חַיְדָא of the second person are connected with nouns in the singular by a vocal Sh'va, חַיְדָא of the first person plural and חַיְדָא of the second fem. singular by Tsere, and חַיְדָא, חַיְדָא, חַיְדָא of the third person by Kamets; חַיְדָא is invariably contracted to חַיְדָא, rarely written חַיְדָא, § 62. 1, and חַיְדָא to חַיְדָא, § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun, חַיְדָא חַיְדָא *her days* Nah. 2: 9; but this is best explained as an abbreviated relative clause *the days that she* has existed.

b. First person: חַיְדָא is in a few instances preceded by Kamets, חַיְדָא Ruth 3: 2, חַיְדָא Job 22: 20.

Second person. The final vowel of חַיְדָא is occasionally expressed by the vowel letter חַיְדָא, חַיְדָא Ex. 13: 16, חַיְדָא Jer. 29: 25. In pause the Sh'va before חַיְדָא becomes Seghol, § 65, חַיְדָא Gen. 33: 5, חַיְדָא Ps. 139: 5, or Kamets may be inserted as a connecting vowel, particularly after nouns in חַיְדָא, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, חַיְדָא Ps. 53: 6. In the feminine the connecting vowel *e* is rarely written חַיְדָא, חַיְדָא Ezek. 5: 12; חַיְדָא, which belongs to the full form of the pronoun, § 71. *a* (2), is sometimes added to the suffix, חַיְדָא Jer. 11: 15, חַיְדָא Ps. 116: 19, חַיְדָא 2 Kin. 4: 7 K'th'bh, where the K'th' has חַיְדָא. Sometimes the distinction of gender is neglected in the plural and חַיְדָא is used in place of the feminine חַיְדָא, חַיְדָא Gen. 31: 9, חַיְדָא Jer. 9: 19; חַיְדָא is sometimes added to the feminine suffix as to the full pronoun, חַיְדָא Ezek. 23: 49.

Third person. The connecting vowel before חַיְדָא and חַיְדָא is occasionally *e*, חַיְדָא Gen. 1: 12, חַיְדָא Judg. 19: 24, חַיְדָא Nah. 1: 13, חַיְדָא Job 25: 3, so חַיְדָא from חַיְדָא and חַיְדָא from חַיְדָא and frequently with nouns in חַיְדָא.

מִרְאָה and מִרְאָהּ from מִרְאָה, שְׂרָהּ from שְׂרָה, קַמְרָהּ, קַמְרָה; *e* does not occur before the plural *ם* unless it is represented by the vowel-letter *י* in מִזְבְּחוֹרִים 2 Chron. 34: 5 K'thibh, where the K'ri has מִזְבְּחוֹרִים; it is once found in the fem. plural קַרְבָּנָה Gen. 41: 21. The form ה in the masc. sing. is commonly replaced an archaism, שְׂרָהּ Gen. 12: 8, שְׂרָהּ Ps. 42: 9, בְּשֵׁרָה Jer. 2: 21, so several times in the K'thibh, שְׂרָהּ Gen. 49: 11, בְּשֵׁרָה Ex. 22: 4, כְּסִיחָהּ Ex. 22: 26, נִסְכָּהּ Lev. 23: 13, שְׁלִשָּׁהּ 2 Kin. 9: 25, הַבּוֹאֲתָהּ Ezek. 48: 18, where the K'ri in each instance substitutes *י*. In a few instances the consonant is rejected from the feminine, ה being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, שְׂרָהּ Lev. 13: 4, קַמְרָהּ Num. 15: 28, or by a Massoretic note in the margin, קַמְרָהּ Isa. 23: 17. 18 for קַמְרָהּ; once *א* is substituted for ה, בְּשֵׁרָהּ Ezek. 36: 5. The longer forms of the plural suffixes הָ, הַן are rarely affixed to nouns in the singular, לְבָהֶיךָ Gen. 21: 28, בְּבִבְיָהֶן Ezek. 13: 17, שְׁבוּתֵיהֶן Ezek. 16: 53, or with the connecting vowel Kamets, בְּבִיחֵיהֶן 2 Sam. 23: 6, or with הָ appended, בְּבִיחֵיהֶן 1 Kin. 7: 37, תּוֹבִיחֵיהֶן Ezek. 16: 53. The vowel הָ is also sometimes added to the briefer form of the fem. plural, לְבָהֶיךָ Gen. 21: 29, בְּבִיחֵיהֶן Gen. 42: 36. The distinction of gender is sometimes neglected in the plural, ם or הֶם being used for the feminine, בְּבִיחֵיהֶם Cant. 4: 2, 6: 6 for בְּבִיחֵיהֶן, וְרִיחֵיהֶם Job 1: 14 for וְרִיחֵיהֶן.

c. The nouns אָב *father*, אָח *brother*, פֶּה *mouth* take the ending י before suffixes, as they do likewise in the construct state, אָבִיךָ, אָחִיךָ; so too הָם *father-in-law* הָתִיבָהּ, הָתִיבָהּ; י of the first person coalesces with this vowel, אָבִי, אָחִי, פִּי and הָהוּ of the third person, commonly becomes ו § 62. 2, אָבִיו, אָחִיו, פִּיו more frequent than אָבִיהוּ, אָחִיהוּ, פִּיהוּ. In גִּלְיָהּ Zeph. 2: 9 the vowel-letter י of the first person suffix is dropped after the final י of the noun.

2. The masculine plural termination ים and the dual ם are changed to י before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns § 216. 2. *a.* This י remains unchanged before the plural suffixes; but before הָ the second masc. singular and הָ third fem. singular it becomes י, and before the remaining suffixes the diphthongal vowel is resolved into י, which combined with י the first singular forms י, with הָ the second feminine הָ, and with הָ the third masculine וְ, § 62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel י or its modifications, בְּהַחֲלֵהּ 2 Kin. 6: 8 for בְּהַחֲלֵהּ, הַחֲלֵהּ Ps. 132: 12 for הַחֲלֵהּ, הַחֲלֵהּ Deut. 28: 59 for הַחֲלֵהּ, הַחֲלֵהּ Ezek. 16: 52 for הַחֲלֵהּ, הַחֲלֵהּ and הַחֲלֵהּ, הַחֲלֵהּ Ps. 74: 4, הַחֲלֵהּ, הַחֲלֵהּ, הַחֲלֵהּ, הַחֲלֵהּ. 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, חַמְצָתָיִם Lev. 5: 24, הַתְּבַלְתָּיִם Ps. 9: 15, חַמְצָתָיִם Ezek. 35: 11, חַמְצָתָיִם Isa. 47: 13.

b. The vowel-letter ו is not infrequently omitted after plural and dual nouns, חַמְצָתָיִם Ex. 33: 13 for חַמְצָתָיִם, חַמְצָתָיִם Ps. 134: 2 for חַמְצָתָיִם, חַמְצָתָיִם Ex. 32: 19 K'thibh (K'ri חַמְצָתָיִם), חַמְצָתָיִם 1 Sam. 18: 22 K'thibh (K'ri חַמְצָתָיִם), חַמְצָתָיִם Gen. 10: 5 for חַמְצָתָיִם, חַמְצָתָיִם Gen. 4: 4 for חַמְצָתָיִם.

c. *Second person.* The vowel ו remains unchanged before the fem. sing. חַמְצָתָיִם in חַמְצָתָיִם Eccl. 10: 17 and with ו appended: חַמְצָתָיִם Nah. 2: 14. Sometimes, as in the full pronoun, ו is appended to the fem. sing. suffix and ו, to the plural, חַמְצָתָיִם Ps. 103: 3, חַמְצָתָיִם ver. 4, חַמְצָתָיִם Ezek. 13: 20.

Third person. The uncontracted form of the masc. sing. חַמְצָתָיִם occurs in חַמְצָתָיִם Nah. 2: 4 for חַמְצָתָיִם, חַמְצָתָיִם Hab. 3: 10, חַמְצָתָיִם Job 24: 23; *chū* = *aihu* by transposition of the vowels becomes *auhi* = *ōhī* חַמְצָתָיִם which is found once in חַמְצָתָיִם 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, חַמְצָתָיִם Ezek. 41: 15. In a few instances ו is appended to the plural of either gender, חַמְצָתָיִם Ezek. 40: 16, חַמְצָתָיִם Ezek. 1: 11, and ו to the abbreviated masc. חַמְצָתָיִם, חַמְצָתָיִם Deut. 32: 37, חַמְצָתָיִם ver. 38, חַמְצָתָיִם Job 27: 23, חַמְצָתָיִם 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	ו	וּ	וּ	וּ	וּ	וּ	וּ	וּ	וּ	וּ
Dual and Plur. Nouns	וּ	וּ	וּ	וּ	וּ	וּ	וּ	וּ	וּ	וּ

§ 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, חַמְצָתָיִם, חַמְצָתָיִם, חַמְצָתָיִם 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, חַמְצָתָיִם *heart*, חַמְצָתָיִם *your heart*, חַמְצָתָיִם *their hearts*; חַמְצָתָיִם *lip* du. חַמְצָתָיִם pl. חַמְצָתָיִם *their lips*.

a. חַמְצָתָיִם *blood* becomes חַמְצָתָיִם and חַמְצָתָיִם *hand* חַמְצָתָיִם, §§ 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 ר becomes ר in consequence of the change from a mixed to a simple syllable, § 59, שִׁפְתוֹ *lip*, שִׁפְתָיו *his lip*, שִׁפְתָם *their lip*, שִׁפְתוֹתֶיהָ *thy lips*, שִׁפְתוֹתָיו *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, מְשִׁלָּה const. מְשִׁלָּה suf. מְשִׁלָּהּ . If two consonants have coalesced in the final letter, it will receive Dagghesh-forte agreeably to 6, מִבְּעַת from מִבְּעַת ; מִבְּעַת from the fem. of מִבְּעַת , § 207. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, נִבְּלָהּ Isa. 26: 19 from נִבְּלָה but נִבְּלָהּ , נִבְּלָהּ Cant. 2: 10 from נִבְּלָה const. נִבְּלָהּ ; so אֶלְהִי , אֶלְהִי but const. אֶלְהִי , comp. מִיְיָהֶם const. מִיְיָהֶם .

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 , ם , ן , e. g. מְשִׁלָּה , מְשִׁלָּהּ , or with a guttural to Pattalhh, אֶחָבְךָ , אֶחָבְךָ , though with occasional exceptions, אֶחָבְךָ Isa. 22: 21, אֶחָבְךָ 1 Sam. 21: 3, אֶחָבְךָ from אֶחָבְךָ . Before other suffixes it is rejected from some monosyllables, which retain it in the plural, שָׁלוֹ from שָׁלוֹ plur. שָׁלוֹ from בֵּן plur. בָּנִים but בָּנִי בָּנִי , הַרְבֵּי from הַרְבֵּי Ezek. 5: 7 from הַרְבֵּי is exceptional.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, שִׁפְתָי *my lips*, שִׁפְתֵינוּ *our lips*, אָזְנֵי *my ears*, אָזְנֵינוּ *our ears*; קַרְנֵים and קַרְנֵים *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*, מֶלְכִי *my king*, מֶלְכְּךָ *your king*; אָזֶן *ear*, אָזְנִי *my ear*; in like manner יּוֹקָטָה *sucker*, יּוֹקָטָהּ *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 ח or צ it usually becomes Seghol e. g. חֶלֶב , חֶלֶבִי , חֶלֶבְךָ and חֶלֶבֵנוּ retain the Seghol of the first syllable. Hholem is commonly shortened to ח , but in a few instances to ח , קַמְחֵי , קַמְחֵי and קַמְחֵי ; בָּסָר , בָּסָר and בָּסָר irregularly take Hhirik before ו 3 pers. suf. הַצֵּלִי but הַצֵּלִי . 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, נָעָרָה, נָעָרָה. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suffixes, שָׁעָרָה and שָׁעָרָה from שָׁעַר Hos. 13: 14, with Dagghesh-forte separative, שָׁעָרָה Ezek. 26: 9, שָׁעָרָה 1 Kin. 12, 10, שָׁעָרָה Isa. 9: 3, שָׁעָרָה Jer. 4: 7; שָׁעָרָה *garment* has שָׁעָרָה, שָׁעָרָה instead of שָׁעָרָה, שָׁעָרָה.

b. Middle Yodh and Vav mostly quiesce in ē and ō before suffixes, עֵינַי from עֵינַי *eye*, מוֹתָהּ from מוֹתָהּ *death*; but נַיִרָה Gen. 49: 11 from נַיִרָה *young ass*, שִׁינָה Isa. 10: 17 from שִׁינָה *thorn*, עֵינַי Ezek. 18: 26, 33: 13 from עֵינַי *iniquity*. Final Yodh, which quiesces in the abs. sing. resumes its consonant character before suffixes פָּרָה from פָּרָה, חָלָה from חָלָה; so Vav שָׁעָרָה, שָׁעָרָה.

c. Triliteral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp. § 186. a, הַבְּשִׁי from הַבְּשִׁי, שָׁעָרָה from שָׁעָרָה, but שָׁעָרָה from שָׁעָרָה; שָׁעָרָה from שָׁעָרָה, שָׁעָרָה, שָׁעָרָה, שָׁעָרָה but שָׁעָרָה from שָׁעָרָה; שָׁעָרָה but שָׁעָרָה from שָׁעָרָה. By a like transposition עֵינַי Ezek. 36: 8 is for עֵינַי from עֵינַי.

d. The noun אֲשֵׁרָה *blessedness*, which only occurs in the plural construct and with suffixes, preserves before all suffixes the construct form, אֲשֵׁרָה, אֲשֵׁרָה not אֲשֵׁרָה, אֲשֵׁרָה.

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, § 209. 2, receive Dagghesh-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, עֵינַי and עֵינַי from עֵינַי (root עֵינַי), בַּתָּהּ from בַּת (בַּתָּהּ), אֲתָנָה from אֲתָנַי (pl. אֲתָנָה).

a. אֲשֵׁרָה *lattice*, גַּרְדֵּן *garden*, מְצִלָּה *refuge*, which do not occur in the plural, take Dagghesh-forte before suffixes; מְצִלָּה has in the plural מְצִלָּה but before suffixes מְצִלָּה, מְצִלָּה; בַּת (root בַּת) *base* has בַּתָּהּ, בַּתָּהּ. Pattahh becomes Hhirik before the doubled letter as in the fem. and plur., § 209. 2. a, in the following from עֵינַי roots, חַיָּה *fear*, כִּתְּרָה *garment* (כִּתְּרָה and כִּתְּרָה), כִּתְּרָה *basin*, מְצִלָּה *morsel*, צֶדֶק *side*.

b. In a very few instances a final liquid is repeated instead of being doubled by Dagghesh, comp. § 209. 2. a, חֲרָרָה Jer. 17: 3, חֲרָרָה Ps. 30: 8, חֲרָרָה Gen. 14: 6 from חָרָה; חֲרָרָה Job 40: 22 and חֲרָרָה from חָרָה; חֲרָרָה Ezek. 16: 4 and חֲרָרָה Cant. 7: 3. Once Dagghesh-forte is resolved by the insertion of ו, חֲרָרָה Isa. 23: 11 for חֲרָרָה, § 54. 3.

7. Nouns ending in ה, drop this vowel before suffixes as before the plural terminations, § 211. 1, שָׂדֵה *field* שָׂדֵה, שָׂדֵה *cattle* שָׂדֵה, שָׂדֵה.

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, עֲשֵׂוֹתֵי Isa. 22: 11, רֵעֵי אֶלְיָהוּ Hos. 2: 16, מִיִּזְרְהָם Isa. 42: 5, הַצֹּאן *sheep* becomes צֹאֲנוֹ or צֹאֲנָיו.

§ 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 ךְּ, ךְּ, 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 אֶזְרָאֵל.

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 פָּזֵזִי or a short vowel in a mixed syllable as פָּזֵזִי . The few words in which Kamets in the ultimate is unchangeable as בְּהָרָה , הַיָּדֵה , הַקָּרָה § 217. 1. *a* do not belong to this declension.

Kamets becomes Pattahl in the const. sing. § 217. 1, and is dropped in the const. plur. § 218. 1. Tsere commonly becomes ֶ or ֵ before ה , מָה and לָה , § 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 הַ (accented).

These nouns are from הַ roots; הַ becomes הַ 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 הַ 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 הַ , and a large proportion of 5 are from הַ 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, קַטְלָה, קַטְלָה, קַטְלָה, קַטְלָה, קַטְלָה, 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 הַ 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 יִ is sometimes added to nouns in the construct singular, § 61. 6, בְּנֵי Gen. 49:11 for בָּן, מְלֹאֲחֵי Isa. 1:21 for מְלֹאֲחַ, רְבֵיִ Lam. 1:1 for רֶבֶחַ, מְשִׁפִּילֵי Ps. 113:6 for מְשִׁפִּיל, הַיְחֹוֹ Gen. 1:24 for הַיְחֹוֹ. 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 מֶלְכִּי־זֶדֶק *Melchizedek*, מְתוּשֶׁלַח *Methuselah*.

§ 223. 1. The unaccented vowel הָ, added to nouns indicates motion or direction towards a place, § 201. *e*, מְצוֹנָה northward, מְנַבְּהָ southward, מְשָׁמַיִם heavenward, מְהַיְתָה to the house, οἰκὸς ἑστῆς מְהַרְרָה 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, מְרָנָה from רָן, מְאָרְצָה from אָרֶץ, מְדַבְּרָה from דָּבַר, מְדַבְּרָה 1 Kin. 19:15 from the construct state מְדַבֵּר.

a. He directive is appended to the adverb שָׁם *there*, מְשָׁמַיִם *thither*, and to the adjective הָלֵיל *profane* in the peculiar phrase אֲדִילָהּ *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מְהַיְתָה מְהַיְתָה 1 Sam. 1: 3 *from days to days* i. e. *yearly*, מְשָׁלִשׁ Ezek. 21: 19 *for the third time*, מְעַתָּה *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, מְלַמְּלָהּ upwards, מְמַטְּמָה downwards, מְמַזְמָה 2 Chron. 31: 14 *to the east*, מְשֵׁאִלָהּ Ps. 9: 18 *to Sheol*, comp. ἀπὸ μακροθεν.

b. The ending הָ, rarely receives the accent מְזַרְרָה Deut. 4: 41; in מְפָרְפְּרָה it receives in some editions an alternate accent, § 39. 4. *a*, in others the secondary accent Methegh, § 35. 1. In מְהַרְרָה Gen. 14: 10 and מְפָרְפְּרָה *a* is changed to *e* before this ending, § 63. 1, in מְהַרְרָה Ezek. 25: 13, מְבָהּ 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 הַמְּסָפָרִים) 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	אֶחָת	אֶחָת
Two	שְׁנַיִם	שְׁנַיִ	שְׁנַיִם	שְׁנַיִ
Three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִישָׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
Six	שֵׁשׁה	שֵׁשָׁת	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנָה	שְׁמוֹנַת	שְׁמוֹנָה	שְׁמוֹנָה
Nine	תְּשֵׁעָה	תְּשֵׁעַת	תְּשֵׁעַ	תְּשֵׁעַ
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, אֶחָת for אֶחָת, § 54. 2, but in pause אֶחָה; אֶחָד occurs in the absolute in Gen. 48: 22, 2 Sam. 17: 22, Isa. 27: 12, Ezek. 33: 30, Zech. 11: 7, and once אֶחָד 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*.

שְׁנַיִם is for שְׁנַיִים; for the DagHesh in ת see § 22. *b*; this is once omitted after DagHesh-forte, תְּשֵׁעַת Judg. 16: 28.

A dual form is given to some of the units to denote repetition, אַרְבַּע־פְּעָמַיִם *fourfold*, שִׁבְע־פְּעָמַיִם *sevenfold*.

שִׁבְעָה occurs once with a paragogic syllable, שִׁבְעָה Job 42: 13, and once with a suffix in the form שִׁבְעָהֶם 2 Sam. 21: 9 K'ri.

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-

European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 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
	שְׁלוֹשָׁה עָשָׂר	שְׁלוֹשָׁה עֶשְׂרֵה
Thirteen	שְׁלֹשָׁה עָשָׂר	שְׁלֹשָׁה עֶשְׂרֵה
Fourteen	אַרְבָּעָה עָשָׂר	אַרְבָּעָה עֶשְׂרֵה
Fifteen	חֲמִישָׁה עָשָׂר	חֲמִישָׁה עֶשְׂרֵה
Sixteen	שֵׁשׁ עָשָׂר	שֵׁשׁ עֶשְׂרֵה
Seventeen	שִׁבְעָה עָשָׂר	שִׁבְעָה עֶשְׂרֵה
Eighteen	שְׁמֹנֶה עָשָׂר	שְׁמֹנֶה עֶשְׂרֵה
Nineteen	תְּשֵׁעָה עָשָׂר	תְּשֵׁעָה 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 עֶשְׂרֵי עָשָׂר נֶחַד *next to twelve*. Comp. Lat. *underiginti*, *nineteen*. Kimchi derived it from קִשְׁתָּה *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 שְׁנַיִם 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. עֶשְׂרִים 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 וְשִׁבְעִים *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*, רֶבֶבָה, רֶבֶוּ or רִבּוּא *ten thousand*. These are duplicated by affixing the dual termination מֵאָתַיִם *two hundred*, אֲלָפִים *two thousand*, רִבּוּתַיִם or שְׁתַּיִ רִבּוּחַ *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שְׁלֹשׁ מֵאָתַיִם *three hundred*, שְׁלֹשָׁת אֲלָפִים *three thousand*, יָשׁ 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; ראשון *first* is derived from ראש *head*.

First	ראשון	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 ראשון Josh. 21: 10, Job 15: 7, and one of רישון Job 8: 8, in all of which the K'ri restores the customary form.

The Arabic article is supposed to be found in the proper name אֱלִיָּהוּ Gen. 10: 26; אֱלִיָּהוּ *hail*, the equivalent of אֱלִיָּהוּ, and possibly in אֱלִיָּהוּ 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 אֶחָד *a prophet* 1 Kin. 20: 13.

2. If the first letter of the word have Sh'va, Daghesh-forte may be omitted except from the aspirates, § 25, הַבְּתוּחַ, הַבְּרִיבָה, הַבְּנִיבָה, הַבְּנִיבָה, הַבְּנִיבָה.

a. Daghesh-forte though usually omitted in this case is occasionally retained e. g. הַבְּנִיבָה 2 Kin. 9: 11, הַבְּנִיבָה Jer. 6: 2, הַבְּנִיבָה Ex. 8: 1 but הַבְּנִיבָה ver. 2, הַבְּנִיבָה Judg. 8: 15, הַבְּנִיבָה 1 Sam. 24: 3, and it is always written in הַבְּנִיבָה *the Jew* and הַבְּנִיבָה *the Jews*.

3. Before gutturals, which cannot receive Daghesh-forte, § 60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and ה, and sometimes before ע, the syllable being converted into an intermediate, § 18. 3, instead of a simple one, הַבְּנִיבָה, הַבְּנִיבָה, הַבְּנִיבָה Gen. 15: 11, הַבְּנִיבָה but הַבְּנִיבָה, הַבְּנִיבָה Jer. 12: 9.

a. The article very rarely has Kamets before ה, הַבְּנִיבָה Gen. 6: 19, הַבְּנִיבָה Isa. 17: 8; in a very few instances initial א quiesces in the vowel of the article, הַבְּנִיבָה 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, הַבְּנִיבָה, הַבְּנִיבָה, הַבְּנִיבָה, הַבְּנִיבָה.

a. This change very rarely occurs before א, הַבְּנִיבָה Mic. 2: 7. When ה is followed by Kamets-Hhatuph, Pattahh remains הַבְּנִיבָה.

b. The article does not usually affect the vowels of the word before which it stands; in הַבְּנִיבָה *mountain* and הַבְּנִיבָה *people*, however, Pattahh is changed to Kamets to correspond with the vowel of the article הַבְּנִיבָה, הַבְּנִיבָה, so הַבְּנִיבָה *earth* but הַבְּנִיבָה. The plurals of הַבְּנִיבָה *tent* and הַבְּנִיבָה *holiness* without the article are הַבְּנִיבָה Gen. 25: 27, הַבְּנִיבָה Ex. 29: 37, but with the article הַבְּנִיבָה (for הַבְּנִיבָה) Judg. 8: 11, הַבְּנִיבָה Ex. 26: 33, § 210. 3. b. הַבְּנִיבָה *pelican* Isa. 34: 11, Zeph. 2: 14, is pointed הַבְּנִיבָה Lev. 11: 18, Deut. 14: 17 upon

receiving the article; so וַיֵּרָא Num. 7: 15, but וַיֵּרָא 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 ו of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, וַיֵּרָא for וַיֵּרָא , see § 232. 5.

THE INTERROGATIVE.

§ 231. 1. The letter ו (וְהֲלֹכְנָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Pattahh, וְהֲלֹכְנָה *shall we go?* וְהֲלֹכְנָה *is he not?*

2. Before a vowelless letter this becomes Pattahh, § 61. 1, וְהֲלֹכְנָה Gen. 34: 31, וְהֲלֹכְנָה Job 18: 4, וְהֲלֹכְנָה 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 וְהֲלֹכְנָה Gen. 29: 5. In order to render this still more evident recourse is frequently had to Dagheshe-forte separative, § 24. 5, וְהֲלֹכְנָה Gen. 17: 17, וְהֲלֹכְנָה 18: 21, Metheshi. § 45. 2, וְהֲלֹכְנָה Judg. 9: 2, וְהֲלֹכְנָה Job 38: 35, or compound Sh'va, § 16. 3. b, וְהֲלֹכְנָה Gen. 27: 38.

b. He interrogative has Pattahh and Dagheshe-forte in one instance before a letter with a vowel of its own, וְהֲלֹכְנָה Lev. 10: 19.

3. Before gutturals it likewise usually becomes Pattahh, וְהֲלֹכְנָה Ex. 2: 7, וְהֲלֹכְנָה 2 Kin. 6: 22, וְהֲלֹכְנָה Jer. 2: 11, וְהֲלֹכְנָה Hag. 1: 4, וְהֲלֹכְנָה Job 22: 3.

a. There are a few examples of He interrogative with Kamets before ס , וְהֲלֹכְנָה Num. 16: 22, Neh. 6: 11, וְהֲלֹכְנָה Judg. 6: 31, וְהֲלֹכְנָה 12: 5, וְהֲלֹכְנָה Jer. 8: 19 (in some editions) pointed as if before אָרְצָה ; so too most probably וְהֲלֹכְנָה Deut. 20: 19.

4. Before gutturals with Kamets it is changed to Seghol, וְהֲלֹכְנָה Ezek. 28: 9, וְהֲלֹכְנָה Joel 1: 2, וְהֲלֹכְנָה 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, וְהֲלֹכְנָה Num. 13: 18, וְהֲלֹכְנָה 1 Kin. 20: 13.

2 Chron. 10: 7, לְהַגְלִיד 25: 10, לְהַמְזִיחַ 29: 27, לְהַגְרִים Ezek. 47: 22, לְהַזְזֵה Dan. 8. 16. The initial ה of the Hiphil and Niphal infinitives is occasionally rejected in like manner, לְשַׁבֵּחַ Am. 8: 4 for לְשַׁבְּחָה, בְּהַשְׁבִּיעַ Prov. 24: 17 for בְּהַשְׁבִּיעַה.

§ 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 הַיָּם for מִן הַיָּם. Before ה Hhirik is commonly retained in an intermediate syllable, but before other gutturals it is for the most part lengthened to Tsere, מִן הַיָּם for מִן הַיָּם, but מִן הַיָּם, מִן הַיָּם 1 Sam. 12: 23; מִן הַיָּם, מִן הַיָּם, מִן הַיָּם, מִן הַיָּם.

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 הַיָּם Judg. 8: 2, מִן הַיָּם Ezek. 32: 30. Daghesth-forte is twice retained in an initial vowelless Yodh, מִן הַיָּם 2 Chron. 20: 11, מִן הַיָּם Dan. 12: 2, but commonly it is dropped and the Jodh quiesces מִן הַיָּם, מִן הַיָּם, מִן הַיָּם. מִן is sometimes poetically lengthened to מִן הַיָּם, and once has the form of a construct plural, מִן הַיָּם Isa. 30: 11.

§ 234. These prepositions are combined with the pronominal suffixes in the following manner:

SINGULAR.

1 c.	בִּי	לִי	מִן הַיָּם	מִן הַיָּם, מִן הַיָּם	מִן הַיָּם
2 m	בְּךָ, בְּךָ	לְךָ, לְךָ	מִן הַיָּם	מִן הַיָּם, מִן הַיָּם	מִן הַיָּם
2 f.	בְּךָ	לְךָ	—	—	מִן הַיָּם
3 m.	בוֹ	לוֹ	מִן הַיָּם	מִן הַיָּם, מִן הַיָּם	מִן הַיָּם
3 f.	בָּהּ	לָהּ	מִן הַיָּם	—	מִן הַיָּם

PLURAL.

1 c.	בָּנוּ	לָנוּ	מִן הַיָּם	—	מִן הַיָּם
2 m.	בְּכֶם	לְכֶם	מִן הַיָּם, מִן הַיָּם	—	מִן הַיָּם
2 f.	בְּכֶן	לְכֶן	—	—	מִן הַיָּם
3 m.	בָּם, בָּהֶם	לָם, לָהֶם	מִן הַיָּם, מִן הַיָּם	—	מִן הַיָּם, מִן הַיָּם
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	—	מִן הַיָּם

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, לָמוּ, כָּמוּ, בָּמוּ, is commonly thought to be related in its origin to the pronoun מַה *what*, so that לָמוּי 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־מִן־ = מִן־מִן־. Comp. a similar reduplication of a short word, מַי־מַי or מַי־ construct of מַי־ *water*.

VAV CONJUNCTIVE.

§ 235. The conjunction *and* is expressed by ו pre-fixed with Sh'va, וְהִאָּרֶץ, וְהָרֶשֶׁת. Before one of the labials ב, בּ, 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, וַיִּנְקֹתָם, וַיִּלֵּךְ. Before a guttural with compound Sh'va it receives the corresponding short vowel, וַיִּזְזֶה, 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, וַיִּקְרַח וַיִּקְרַח 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. וַיִּזְזֶה Gen. 2: 12, וַיִּבְרָאֵם Ezek. 26: 21, וַיִּסְעֶדָה 1 Kin. 13: 7, וַיִּצְעֹק Jer. 22: 20.

b. Vav receives Hhirik before He or Hheth followed by Yodh in the forms וַיִּחַי, וַיִּחַיִּים, וַיִּחַיִּים 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, וַיִּחַיֵּה, וַיִּחַיֵּה for וַיִּחַיֵּה, וַיִּחַיֵּה.

c. The short vowel appropriate to the guttural is taken in a very few instances, even when the latter has simple Sh'va, וַיִּצְרַח Job 4: 2. א quiesces after Vav conjunctive as after the inseparable prepositions, § 232. 3. a, in אֲדוֹן *master* when connected with singular suffixes, אֲדוֹנֵי *Lord* and אֱלֹהִים *God*, אֲדוֹנָי, אֲדוֹנָי, אֲדוֹנָי the Seghol being lengthened to Tsere in the simple syllable. Hence also יְהוָה when יהוה has the vowels of אֲדוֹנָי. A very few instances occur in which א with Patahh and י with Hhirik give up their vowel to Vav conjunctive and become quiescent, וַיִּשְׁעוּ Zech. 11: 5 for וַיִּשְׁעוּ, וַיִּלְלֶה Jer. 25: 36 for וַיִּלְלֶה.

d. The rule for pretonic Kamets is sometimes extended to the last of three connected words, שִׁיר וְקָשָׁב וְקִזוֹ Lev. 7: 23, גָּדוֹל וְרָב וְרָם Deut. 2: 10. 21, and even the last two הַבַּיִת וְהַמִּזְבֵּחַ וְהַצִּדֵּי Ezek. 27: 17; and to Vav conversive of the Preterite at or near the end of a clause וְנָחָה Gen. 44: 9. 22. 31, וְהָרָה Ex. 1: 16, Lev. 18: 5, 2 Kin. 7: 4, Prov. 24: 16, Isa. 6: 10. Other cases are rare and exceptional e. g. וְאָרְץ Isa. 26: 19, the first vowel of וְאָרְץ 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 אֵל *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 אֵל 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 הֵּ, of which probably שָׁ is originally only a modification (comp. the relative use of הֵּ, § 73. 1), is plainly connected with אָז *at that time* and שָׁם *in that place*.

2. Derivative adverbs are formed

(1.) By affixing the terminations םַּ or םֿ, § 201. *e*, אֲמָנָם and אֲמָנָם *truly* from אֱמֶן *truth*, תְּחִנָּה from חָן *grace*, יוֹמָם *by day* from יוֹם *day*, רִיקָם *in vain* from רִיק *empty*, פְּתָאם *suddenly* from פְּתַע *moment*, שְׁלֹשָׁם *the day before yesterday* from שְׁלֹשׁ *three*.

(2.) By abbreviation, as אַךְ *surely, only* from אֲכָן.

(3.) By composition, as מִדָּע *why?* from מִדָּע *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, מִצָּד *mightily, exceedingly* prop. *might*, סָבִיב *around* prop. *circuit*, עוֹד *again* prop. *repetition*, אַחַר *no*

more prop. *cessation*; with a preposition, בְּיָאֵר *exceedingly*, לְבָד *apart* prop. *to separation*, or a suffix יַהְדָּו *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, בְּיָטַב *well* prop. *recte faciendo*, הֵרַבָּה *much*, בִּיהֵר *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוֹב *well*, בְּיָלָא *fully*, רִאשֹׁנָה *at first*, שְׁנִיָּה *the second time*, רַבָּה and רַבַּת *much*, יְהוּדִית *in Jewish* i. e. *Hebrew*, אַרְמֵיית *in Aramaic*, 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 כִּיֵּן *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 הֵיָה *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. הֵיָה. *First person* הֵיָהֵנִי, הֵיָהֵנִי; הֵיָהֵנִי, הֵיָהֵנִי and הֵיָהֵנִי. *Second person* masc. הֵיָהֵנֶךָ; הֵיָהֵנֶכֶם, fem. הֵיָהֵנֶךָ. *Third person* masc. הֵיָהֵוּ and הֵיָהֵוּ; הֵיָהֵם.

2. עוֹד. *First person* עוֹדֵנִי and עוֹדֵי; once with *plur* עוֹדֵינִי Lam. 4: 17 K'ri. *Second person* masc. עוֹדֶךָ fem. עוֹדֶךָ. *Third person* masc. עוֹדֵוּ, fem. עוֹדֵוּ.

3. אֵי, *Second person* אֵיָהֵךָ. *Third person* אֵיָהֵוּ, אֵיָהֵם.

4. אֵין. *First person* אֵיָיִנִי. *Second person* masc. אֵיָיִנֶךָ, fem. אֵיָיִנֶךָ. *Third person* masc. אֵיָיִנֵוּ and אֵיָיִנֵם, fem. אֵיָיִנֵוּ.

5. יֵשׁ. *Second person* יֵשֶׁךָ, יֵשֶׁכֶם and יֵשֶׁוּ. *Third person* יֵשֵׁוּ.

PREPOSITIONS.

§ 238. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 232, are chiefly אַחֲרַיִם *behind, after* אֶל- *to, unto*, אֶצֶל *beside*, אִתּוֹ *with*, בֵּין *between*, בְּלֹא *without*, בְּעַד *through*, חוּץ *except*, עַל *on account of*, מִבַּיִת *or מִבַּיִת* *over against*, מִנְּפֵי *in presence of*, מִנְּפֵי *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 מֵאַחֲרָיִם *from after*, מֵאִתּוֹ *and מֵעִם* *from with*, מֵעַל *from upon*, מֵתַחַת *from under*, לְבֵן *from, לְנֶגְדוֹ* *and לְנֶחֱבֵה* *before*, לְאַל-מִוּל *toward*.

(2.) A preposition and a noun מִלְּבַד *and מִלְּבַד* *besides* *from* בַּד *separation*, לְפָנַי *before* and מִשְׁפָּלַי *from before* *from* פָּנִים *face*, בְּגִלְגָּל *and בְּעֵבֶר* *for the sake of*, בְּיַד *by prop. by the hand of*, אֶל-עֵבֶר *beyond*, לְ *מֵעֵבֶר* *from beyond*, לְעִמָּה *in conjunction with*, לְמִשְׁעָן *and לְמִשְׁעָב* *on account of*, בְּפִי- *לְפִי* *and עַל-פִּי* *according to prop. at the mouth of*.

(3.) A preposition and an infinitive, לְקָרְאָתָא *toward prop. to meet*.

(4.) A preposition and an adverb, מִבְּלֵעֵדִי *and מִבְּלֵעֵדִי* *without* *from* בַּל *not* עַד *unto*, לְ *מֵהַלְאָה* *beyond*, בְּכֵלִי *without*.

§ 239. The prepositions take suffixes in the same manner as singular nouns, e. g. אֶצְלֵי *beside me*, חוּץֵי, זוּלָתֵי, עִמֵי, except אַחֲרֵי *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, אֶתְרֵיהֶם, אֶתְרֵיהֶם; בֵּין *between* adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינוֹ, בֵּינֵי, בֵּינֵיהֶם and בֵּינֵיהֶם, בֵּינֵיהֶם, בֵּינֵיהֶם.

a. The plural form אֲחֵרֵי occurs without suffixes more frequently than אֲחֵר; אֲחֵרֵי, אֲחֵרֵי, אֲחֵרֵי also occur in poetry; אֲחֵרֵי from the absolute אֲחֵרֵי, which appears only in this single form, is used as an alternate of אֲחֵרֵי from אֲחֵר with and the 1 pers. sing. suffix.

b. אֲחֵרֵי in a very few instances takes a verbal suffix, אֲחֵרֵי־ 2 Sam. 22: 37, 40, 48, and once has Nun Epenthetic before the suffix אֲחֵרֵי־נָה Gen. 2: 21; with the 3 masc. plur. suffix it is אֲחֵרֵי־ם oftener than אֲחֵרֵי־ם.

§ 240. The preposition אֶת *with* is to be distinguished from אֵת the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the ה of the preposition is doubled and its vowel shortened to Hhirik, thus אֶת־י, אֶת־ךָ, אֶת־וֹ (once אֶת־וֹ Isa. 54: 10), אֶת־כֶּם; the sign of the accusative becomes אֹת before suffixes or before grave suffixes commonly אֹת־, thus אֹת־י, אֹת־ךָ, אֹת־וֹ rarely אֹת־כֶּם, אֹת־ם (rarely אֹת־הֶם) and אֹת־הֶם.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אֹת־י, אֹת־ךָ.

CONJUNCTIONS.

§ 241. 1. In addition to the prefixed copulative וְ, § 235, the following are the simple conjunctions in most common use, אוּ *or*, אֲפֹ *also*, אִם and לֵא *if*, אֲשֶׁר and כִּי *that*, *because*, כִּי־לֵא *lest*.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions אִם כִּי *but*, כִּי אֲפֹ *how much more prop. also that*.

(2.) The conjunction כִּי or אֲשֶׁר with a preposition, as אֲשֶׁר כַּאֲשֶׁר *as*, אֲשֶׁר לְבִיעֵן אֲשֶׁר *in order that*, וְעַן אֲשֶׁר and אֲשֶׁר יָקָם אֲשֶׁר *because*, כִּי עַד כִּי *until*, כִּי תִּבְחַח כִּי *because*.

(3.) An adverb with a preposition or conjunction, אֲשֶׁר בְּפָנֶיךָ *before*, לְכֵן or עַל־כֵּן *therefore*, לֵא לֹא־כִי *unless from if* לֵא *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!* אֲוִי, אֲוִיָּה, אֲבֹוִי, אֲבֹוִי *woe!* אֲלֵי *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*, הִיבֵה *behold!* prop. a demonstrative adverb, הֲלֵיָה *far be it!* בִּי *pray:* from בְּגִי *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, כְּנֹשׁ לְצַדִּיק לֹא טוֹב *to punish the just is not good* Prov. 17: 26, and adjectives and participles when used substantively, לֹא־יָבֹא טָמֵא *an unclean*

(person) *shall not enter* 2 Chron. 23: 19, לֹא יִהְיֶה לָהֶם יְהוָה לְלוֹאֵי-חַיִּים
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 בְנֵי-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 הֹלְכֵי מִן-הָהָר *those proceeding from thee shall build* Isa. 58: 12; or the particle of comparison כְּפִנֵּת נִרְאָה (something) *like a plague has appeared* Lev. 14: 35, Ps. 74: 5. לְאִימֹתָא לֹא-הָיָה כְּמֹהֶיּהּ *the like of which has not been* Ex. 9: 18, 11: 6, 2 Kin. 7: 19, Dan. 10: 16, 18; or בֵּן וְיָצֵר . . . in the sense of *both . . . and* כְּעוֹף הַשָּׁמַיִם וְכַדְבָּחֵיהֶם נָדְדוּ *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 לְהוֹדוֹתָ *(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 וְיַמְלִיךָ *(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 אִישׁ הַיָּחִיד הַקָּאֵלֶם לְבַדּוֹ *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, כַּסֵּף בְּנִדְהָהֶם *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, הֲיִשְׁתָּדַר עִמָּךְ *is there yet with thee (a corpse)?* Am. 6: 10, or is obvious in itself, אִתָּךְ יִלְקָהוּ (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, *הַיָּהוָה* scil. *עִינֵי*. 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 קִשְׁטָאֵל* and they told Saul 1 Sam. 18: 20, or third person singular, comp. the French *on* and German *man*, *קָרָא* *בְּבָבֶל* 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־לָּךְ בְּזָטָל* thou shalt not make unto thee a graven image Ex. 20: 4, 23: 1, Deut. 16: 1 ff., 28: 1 ff., *הַבִּיָּאָה 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־יִחְשַׁב לְגִבּוֹרֵי* 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 *וְשֹׁמֵר הַשְׂמִיעַ* and the hearer shall hear 2 Sam. 17: 9, *תְּרַשְׁוּ הַרְשָׁוִים* ploughers ploughed Ps. 129: 3, Gen. 7: 16, Deut. 22: 8, Isa. 23: 4, Jer. 9: 23, 31: 5, Ezek. 33: 4, 39: 15, or a cognate noun *וּמֶלֶךְ מְלִיכָה* and a king shall reign Jer. 23: 5, Am. 9: 1, comp. *בּוֹת הַמָּוֶת* 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 אֶלְמָדָע, אֶלְמָדָעִים *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 אֶלְמָדָעִים, אֶלְמָדָעִים *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 אֶלְמָדָעִים אֶלְמָדָעִים *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, אֶלְמָדָעִים אֶלְמָדָעִים לִי לַיָּמִים *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 עָרָה *Judg. 6: 4, 11: 33, 1 Sam. 17: 52, 1 Kin. 18: 46*, and in the technical expression of the Levitical law אַתָּה עָרָה *thy valuation* i. e. that of the officiating priest Lev. 5: 15, 27: 2 ff. It is comparatively rare in other connections אַתָּה עָרָה 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, אַלְיָרֵעַ 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, וְהָאָרֶץ 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 וְהָיְתָה *and it shall be* or *come to pass* Gen. 4: 14, וַיְהִי Gen. 12: 11, רַב *it is enough* Deut. 3: 26, רַק־חַמְסָה *it is hard* Deut. 15: 18, וַיֵּאָר *and it was light* 2 Sam. 2: 32, קָהָךְ *it burned to thee*, i. e. thou wert angry Gen. 4: 6, the person affected being preceded by לְ *to*, so, לְךָ *it is* Gen. 40: 14, כָּר לִי Ruth 1: 13, לֹא רוּחַ לְשֹׂאִיל וְגֹזֵל לוֹ 1 Sam. 16: 23, חָס לוֹ 1 Kin. 1: 1, 2, לִי יָמִיתָ לִי Job 3: 13, יִגָּזֵם לְךָ Prov. 24: 25. So in passive verbs יִדְבָר Cant. 8: 8, נְהַיְתָה *it is done*, all is over Mic. 2: 4, יִנְזֵעַ *it is sifted*, one sifts Am. 9: 9, נִרְפָּא לָנוּ *it is healed to us*, we are healed Isa. 53: 5, יִבָּלַע לְמַלְכָּה *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 כִּנְזַר בְּקִנְזָר מַלְאָכִים Mal. 1: 11 (though followed by מְנַחֵה), and so when the object is a clause הִאֲמִיר Gen. 22: 14, נִדְרַע 41: 21, הִצַּב Nah. 2: 8, Esth. 1: 19. Once the impersonal *it* is represented by a suffix בָּחֲמֹזוֹ *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 לוֹ הִצַּר *there was distress to him* Gen. 32: 8 simply declares the existence of the distress, while הִתְצַר *it was distressing* Judg. 10: 9 contains an implied reference to its cause previously stated; תִּהְיֶה *it shall be* viz. the act just mentioned Gen. 21: 30; וַתִּהְיֶה *and it became a custom* viz. what is immediately added Judg. 11: 39; וַתִּבַּל 2 Sam. 13: 39, whether לְ be supplied *it ceased to David* viz. his hostility to Absalom, or כָּלָה be taken in the sense of בָּעָא *it withheld David* from his hostility that he was comforted etc.; so תִּיָּשֵׁב Ps. 69: 32, עָלְתָה Jer. 7: 31, הִאֲרָחָה 10: 7, הִמְטִיחָה 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 הִתְעַזְרָה *it is tempestuous* Ps. 50: 3, הִתְגַּלְגַּל *it snows* 68: 15, הִתְבַּטֵּר *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, הֲוֹמָה כָּרְעוּ וְנָפְלוּ, וְאֵינָםנוּ קָמְנוּ *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 $\text{תֵּדָעָה יְיָ אֱלֹהֶיךָ} \textit{thou knowest}$ (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, $\text{אֲנִי נָתַתִּיךָ} \textit{I myself gave}$ (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 $\text{כִּי} \textit{also}$ Gen. 20: 6, 21: 26, 44: 9, 48: 19, Num. 18: 28, Hos. 4: 6, $\text{כִּי} \textit{too}$ Lev. 26: 24, or $\text{כִּי} \textit{only}$ 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, $\text{אֲנִי הוּא מְקַיֵּם} \textit{I, this person and no other, equivalent to I myself am blotting out}$ Isa. 43: 25, 51: 12; $\text{אֲתָה הוּא נִקְיָה מִכָּל עֲוֹנוֹתֶיךָ} \textit{shalt thou, such an one as thou art, be altogether unpunished?}$ 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 הוּא הַחַיִּים *the blood, it is the life* Deut. 12: 23, Ex. 3: 5; though sometimes it agrees in preference with the predicate, הַבָּתִּים הַבְּרָרִים הֵם הַבְּרָרִים הַזֶּה הוּא אֲחֻזָּתָם *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 אֶחָדוֹ *a man his brother* or אִישׁ רֵעֵהוּ *a man his friend*; correlatives, *one...the other* by זֶה...הַזֶּה 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 הַזֶּה 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 הֵמָּה 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 הַשָּׁמַיִם וְהָאָרֶץ *and the heavens and the earth* and הַכָּל־אֲשֶׁר־בָּם *and all their host* were finished Gen. 2: 1, וְאֲנִי וְהַלְוִיָּהּ *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 רַגְוֹ *blessed is the man who has not walked*, etc., Ps. 1: 1, an adjective הַמְאֹרִי הַגָּדוֹל *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, הַמַּיְכָל עַל-פְּנֵי הַיְכָל 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 בְּלִבְיָהוּ רַגְוֹ 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 *קָצֶה תָּחֵה* 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 *בְּהָרַי...בְּמַעְרָה in the (not a) mountain...in the (not a) cave* Gen. 19: 30, *הַמְלִירִין 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, *הַסִּבְה 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, *הַיָּנֵר 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*; *הַכּוּשִׁית the Cushite woman*, whom Moses had married, as is explained in the next clause Num. 12: 1; *הַיָּתוּמָה the maid* of the high priest 2 Sam. 17: 17, and ver. 19 *הַיְהוּדָה the woman* who belonged in the house, *הַמְצָה the cover* which she had or which was commonly used for the purpose; *הַיָּמִיּוֹת 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 *הַצָּרַעַת the leprosy* Lev. 13: 2 or *הַעֲרָפָה* ver. 12, *with blindness* בְּסַנְוָרִים Gen. 19: 11, *הַקִּיּוֹן* Zech. 12: 4, and various other ailments Lev. 14: 54-56, Deut. 28: 27; so mental states *הַשִּׁעֲטוֹן* and *הַשִּׁעֲטוֹן* *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 הַבְּצִלְיָה the harp* i. e. *his harp* 1 Sam. 16: 23, so the LXX. *ἔλαμβανεν Δαυὶδ τὴν κιθάραν*. 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, *הַיָּמִים the time* i. e. *this time* Gen. 29: 35, so in the fuller phrase *הַיָּמִים הַשֵּׂמִיחַ* 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 בַּמְצֻלֹת 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, הַשֶּׁמֶשׁ 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 $\text{כַּאֲשֶׁר לְעֹלָיִם}$ 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. $\tau\omicron\varsigma \sigma\upsilon\upsilon\upsilon\omicron\varsigma$; the king made $\text{כֶּסֶף כַּאֲשֶׁר לְאֲבָנִים}$ silver like stones 1 Kin. 10: 27; swallowed up בְּיַיִן of wine, led astray בְּיַיִן חֲזָק by strong drink Isa. 28: 7; where shall הַחָכְמָה wisdom be found? Job 28: 12 LXX. $\eta \delta\epsilon \sigma\upsilon\phi\iota\alpha$; 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 *חָכְמָה* denotes *wisdom* in any relation, *multitude of years shall teach חָכְמָה wisdom* Job 32: 7, 38: 36, *חָכְמָה* 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. *חָכְמָה 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. *חָכְמָה wisdom* to do all work Ex. 36: 1, *חָכְמָה 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 יְדֵי-הַצְדִּיקִים וְיְדֵי-הַרְשָׁעִים the righteous and the wicked* Eccl. 3: 17; *the proverb of יְדֵי-הַקְּדָמִיּוֹת the ancients* 1 Sam. 24: 14, *הַפְּלִיט the escaped* Gen. 14: 13, *הַחֹרְטִים the liars in wait* Josh. 8: 19; so with Gentile nouns, which are properly adjectives, § 196. 1, *הָאֲמֹרִי 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, *הַיְעָוִט the bird of prey* i. e. birds of prey *came down* Gen. 15: 11; *אֶת-הַתְּרִיָּאִים the partridge* i. e. partridges *in the mountains* 1 Sam. 26: 20; *הַמְשִׁיחִים the one destroying* i. e. destroyers 1 Sam. 13: 17; *כַּעֲשֵׂי-בֹרֶךְ like the sheaf* i. e. sheaves Mic. 4: 12; *וְהַחֲמוּרִים ... וְהַפְּלִיטִים ... הַסֵּפִים* 2 Kin. 7: 10; *הַצְדִּיקִים* is contrasted with *הַיְשָׁרִים* Ps. 37: 16. So some explain *הַנְּעִיר* Num. 11: 27 as equivalent to *הַנְּעִירִים* 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; *הַיָּשֵׁב* Gen. 2: 9 and elsewhere, *הַיְשָׁבֵת* 1 Kin. 10: 19, 2 Chron. 9: 18 and *פְּהִלְיוֹת* 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, *הַיְשָׁבֵת who went* Josh. 10: 24, *הַיֹּדֵעַ that shall be born* Judg. 13: 8, *הַיְהוֹדֵשׁ which he sanctified* 1 Chron. 26: 28, *הַיֹּבְזֵי who are present* 1 Chron. 29: 17, *הַיְהוֹדֵשׁ into (the place) which he prepared* 2 Chron. 1: 4, *הַיֹּבְזֵי* Gen. 21: 3, *הַיֹּבְזֵי* Gen. 18: 21, 46: 27, Job 2: 11, *הַיֹּבְזֵי* Ruth 1: 22, 2: 6, 4: 3, *הַיֹּבְזֵי* 1 Kin. 11: 9, *הַיֹּבְזֵי* 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, *הַיֹּבְזֵי 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, *הַיֹּשֵׁבֵת 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 cast*) *נְשִׂיִם נְאֻמָּוֹת O careless women* Isa. 32: 9, *אֲבָרִים O ye husbands* Joel 1: 11, *בָּנִים*

ye children Prov. 4: 1, אֶרֶץ O land Eccles. 10: 16, 17, בְּרֵחַ 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 בְּלִיְהוָה the whole earth, בְּלִיְהוּדִים all the people, בְּלִיְהוֹתִים all the nations, so with singular nouns in a collective sense בְּלִיְהוֹאֲדָם all the men Deut. 4: 3, בְּלִיְהוֹעָרִים 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 בְּלִיְהוֹסֵף every house Isa. 24: 10, בְּלִיְדָם any blood Lev. 17: 10, or every sort of, בְּלִיְעֵץ every sort of a tree Gen. 2: 9, 7: 14; though here as elsewhere the poets may omit the article § 250 בְּלִיְרֹאשׁ 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, בְּלִי עֲמָלָה לא יֵעָשֶׂה no work shall be done Ex. 12: 16, בְּלִי מְדֻבָּרִים there is no new thing Eccles. 1: 9, לא יֵבֶלֶת neither can any god 2 Chron. 32: 15. Comp. οὐ δικαιώθησεται 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, בְּעֵץ as (the) a nest, Isa. 10: 14, בְּסֵפֶר as (the) a scroll Isa. 34: 4, לִיְהוֹדֵי like rending הַיְדֵי (the) a kid Judg. 14: 6, as הַדְּבָרִים (the) bees do Deut. 1: 44, בְּשָׁרִים as (the) scarlet, בְּשֹׁלֶג as (the) snow, בְּתוֹרֵם as (the) crimson, בְּצֹוּן as (the) wool Isa. 1: 18; so Gen. 19: 28, 2 Sam. 17: 10, Isa. 24: 2 but this is not invariably the case כְּמִיֵּשְׁבֵי like foxes Ezek. 13: 4, כְּצֹאֲנֵי 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, הַלֵּוֹיִם the lion and הַיְהוּדִים 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 בְּצֹאֲנֵי הַבָּקָר in (the) cattle, בְּכֶסֶף in (the) silver, and בְּזָהָב in (the) gold, since these are viewed as definite and wellknown species of property; but in Gen. 24: 35 he hath given him הַצֹּאֲנִים הַבָּקָר הַזֵּה הַזֶּה הַזֶּה הַזֶּה הַזֶּה flocks and herds and silver and gold, these are viewed indefinitely in Hebrew as in English. In the phrase וַיָּבֹא 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*, הַעֻפְרַתִּים *the Euphrates*, הַיַּרְדֵּן *the descending* (stream), הַיַּרְדֵּן *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*, הַבְּלָבָיִן *the white* (mountain), לְבָנוֹן *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*, הַבְּרָמָלִים *the garden*, כַּרְמֵל *Carmel*, הַחֵצְרֹן *the circuit* of the Jordan, הַמִּצְפָּה *the watch-tower*, מִצְפָּה *Mizpah*, הָאָדָם and אָדָם *the* (first) man, אָדָם *Adam*, הָאֱלֹהִים and אֱלֹהִים *the* (true) God. In הַצֵּבֶט הַמְנַשֶּׁשֶׁה *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 פְּתוּרִים *the Chaldeans*, but הַפְּלִשְׁתִּים Jer. 37: 8, 9, פְּלִשְׁתִּים *the Philistines*, but הַפְּלִשְׁתִּים 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 הַכְּרִיתִים, § 53. 2. a. Symbolical like real names do not receive the article, בְּגִידֵי הַיָּרֵךְ *Treacherous Jer.* 3: 7, אֲפֹסְטָטָה *Apostate* ver. 6, חֶבֶל הַכֶּלֶה Hos. 5: 13.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, אָבִינִי *our father*, שְׁמִי *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 פְּנֵיבְרָתָהּ Isa. 24: 2, חֲצִי הַיְהוָה Lev. 27: 23, בְּתֵרֵנִי (in some editions) Ezra 10: 14; בְּיָדָהּ הַמִּדְּבַר *in the midst of my tent* Josh. 7: 21, בְּיָדָהּ הַמִּדְּבַר *in the midst of its fold* Mic. 2: 12, כָּל־הַיְהוּדִיָּהּ *the whole of its women with child* 2 Kin. 15: 16; in לְמַעַן־הִיא Prov. 16: 4 it distinguishes the noun מַעַן from the preposition לְמַעַן. In נְבִיאִים 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, הַמַּכֵּה *the* (one) *smiting him* Isa. 9: 12, הַמְּבִיאָהּ *the* (one) *bringing thee up* Ps. 81: 11, הַמְּצַדֵּקָהּ *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 כּוֹכְבֵי הַשָּׁמַיִם *the stars of heaven* Gen. 26: 4, רַגְלֵי הַכֹּהֲנִים *the feet of the priests* Josh. 3: 13; is a proper name, שְׁבֵטֵי יִשְׂרָאֵל *the tribes of Israel* Ex. 24: 4, דְּבַר יְהוָה *the word of Jehovah* Gen. 15: 1; has a pronominal suffix, בְּפִרְיֵי מִנְשֵׁיךָ *the first-fruits of thy la-*

hours, נְשֵׁי בָנָיו *the wives of his sons* Gen. 7: 13; or is itself definite by construction, מְעֵבֶת שְׂוֵהָ הַמְּכַפֵּלָה *the cave of the field of Machpelah* Gen. 23: 19, אֲרוֹן בְּרִית־יְהוָה *the ark of the covenant of Jehovah* Josh. 3: 3, עוֹשֵׂה מְלָאכֶת עֲבוּדָה, בֵּית־יְהוָה *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, כַּף הָאִישׁ *a man's hand* 1 Kin. 18: 44, כַּף הָאִישׁ *the hand of the man* 2 Sam. 14: 16; מִזְבֵּחַ נְחֹשֶׁת *an altar of brass* 2 Chron. 4: 1, מִזְבֵּחַ הַנְּחֹשֶׁת *the altar of brass* 2 Chron. 7: 7. So אִישׁ אֱלֹהִים *a man of God* 1 Kin. 13: 1, אִישׁ הָאֱלֹהִים *the man of God* ver. 4; מַלְאָךְ אֱלֹהִים *an angel of God* 1 Sam. 29: 9, מַלְאָךְ הָאֱלֹהִים *the angel of God* Judg. 6: 20, מַלְאָךְ 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, Dent. 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, דֶּרֶךְ הַשְּׂכֵנִים בְּאֶהֱרָב *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, הָאֹהֶלֶת שָׂרָה *to the tent viz. Sarah's* Gen. 24: 67, הַפִּיזָה הָאֶרֶץ *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, חֹמֶת הַבְּתִינָה *the coat of linen* Ex. 28: 39, 39: 27, מִזְבֵּחַ הַנְּחֹשֶׁת *the altar of brass* 2 Kin. 16: 14, Zech. 4: 7, or subordinated in a general way, § 256. 3, מִזְבֵּחַ 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 הַקֶּבֶר הָאִישׁ הָאֱלֹהִים *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 פְּלִי־הָאֶרֶץ אֲרוֹן הַבְּרִית *Josh. 3: 11*, Esth. 6: 1; so after בָּל 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 הַמִּכְפָּר הַמְּהֵרָה *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 הַבְּשֶׁמֶטַי *the Bethshemite* 1 Sam. 6: 14, בֵּית הַבְּלֶחֶמִי *the Beth-lehemite* 1 Sam. 16: 18, אֲבִיעֶזְרֵי *the Abiezrite* Judg. 6: 11, though this word also appears in the abbreviated form הַבְּלֶחֶמִי Num. 26: 30; בֵּית הַבְּלֶחֶמִי *the Bethelite* 1 Kin. 16: 34, הַיָּד הַמְּנַחֶתֶת 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, מַלְכֵי-אָרֶץ *kings of (the) earth* Ps. 2: 2, אֲנִי שָׁמַיִם *in the presence of (the) sun* Ps. 72: 17, אָמַר שֶׁמֶר *(the) watchman says, (the) morning comes* Isa. 21: 12; לְתַתֵּן וְלִקְרַח *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 וְיָמֵיהֶם Gen. 2: 4, Ps. 148: 13, קָנָה שָׁלוֹם וְאַרְצוֹ Gen. 14: 19, 22, חַלְמַת הָאָרֶץ but אֶרֶץ חַלְמַת, אֶפְסַי אֶרֶץ except Ps. 59: 14; or words שָׁמַיִם but חַשְׁמֶדָה; 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*, עָלְיוֹן *the most High*, קָדוֹשׁ *the Holy One* Job 6: 10, Isa. 40: 25, Hab. 3: 3, שָׁמַיִם *the Almighty*, אֱלֹהֵי צְבָאוֹת, only four times אֱלֹהֵי הַצְּבָאוֹת *the God of hosts*, אֶרֶץ הַמָּוֶת *the region of the dead*, הָעוֹלָם *the world*, הַיָּם הַתְּהוֹם *the abyss*, צָפוֹן and הַצָּפוֹן *the north*, הַיָּם הַתְּהוֹם only once הַיָּם הַתְּהוֹם 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 עֶרְבַּי *at evening-time* Gen. 24: 11, קִצְמוֹת שֶׁמֶשׁ *sun-rise* Deut. 4: 47, עַד אַחֲרֵית שָׁנָה *to (the) year's end* Deut. 11: 12, שֵׁר צָבָא *(the) captain of (the) host* 1 Kin. 16: 16, and such phrases as רֹאשׁ *(the) head* Isa. 37: 22, *put forth* יָד הַיָּד Gen. 37: 22, *lay* יָד עַל-פִּי הַיָּד *the hand upon the mouth* Mic. 7: 16, בְּיָד *with the hand* 1 Sam. 19: 9, *pounce* עַל-הַתְּהוֹם *upon the shoulder* i. e. *assail the Philistines* Isa. 11: 14, *turn* עָקַף *the back and not* פְּנֵיהֶם *the face* Jer. 2: 27, *lift up* קָרַן *the horn* 1 Chron. 25: 5, מִצֵּד הַרְגֵּל הָרֵג *from the sole of the foot to the head* Isa. 1: 6, Gen. 3: 15, Lev. 11: 3, Ps. 119: 2, Ezek. 25: 6, בְּרֵאשִׁית *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, בְּרֵאשִׁית מִבְּרֵאשִׁית *from the beginning* Isa. 46: 10; also in geographical and architectural details, from such technical terms as גְּבוּל *and the border* Josh. 13: 23, רֵחַב *the breadth*, קְבִיעַ *the height* Ex. 27: 18, 2 Chron. 3: 3; likewise in adverbial phrases אֶפְסַי אֶרֶץ *with the face to the ground* Gen. 19: 1. Comp. in English *from head to foot, arm-in-arm*. etc. So פְּנֵיהֶם אֶל-פְּנֵיהֶם 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,

וְעַד-אֲשֶׁהּ מְלֻמֵּד וְעַד-זָבָן וְעַד-שִׁיר וְעַד-יָחִיד וְעַד-יָחִיד *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, אֲשֵׁר-חֵרֶל *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 הֵתָן *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 *woe unto* הַחֲקָרִים *the (persons) decreeing unrighteous decrees* וּבִכְתָבִים *and writing, etc.* Isa. 10: 1, הַמְּבַל וְהַמְּזִיר *O psaltery and harp* Ps. 57: 9, הַבְּרִיחַ וְהַחֶסֶד Neh. 1: 5 comp. Deut. 7: 9, 12, הַשִּׁפְטִים וְהַחֲבִיטִים (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-בָּיִת וְאֶל-הַמִּטְעָה.

§ 251. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, הַנָּהָר *a river* Gen. 2: 10, גַּם-יְרֵכָב וְגַם-רֶכָב *both chariots and horsemen* Gen. 50: 9, הַחֶלֶב וְהַדְּבַשׁ *milk and honey* Ex. 3: 8, עוֹלַב יָבִיא *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 הַמְּבַלִּי *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 אֶחָד *one* 1 Kin. 19: 4, 5, not a cluster but *a solitary shrub*, פְּרֹשֶׁת אֶחָד *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 הָכֵם *a wise son*

Prov. 10: 11, הַתֵּן יֵצֵא *a bridegroom going out* Ps. 19: 6, הַטוֹבָה הָאָרֶץ הַשְּׂוֹבָה *the good land* Deut. 1: 35, הַמְּנוּחָה הַרְבִּימָה *thy manifold mercies* Neh. 9: 19, הַדָּבָר הַטוֹב 2 Chron. 30: 18. If more than one adjective accompany a definite noun, the article is repeated before each of them, הַשֵּׁם הַנְּכָבֵד הַנְּהוֹרָא *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, רַבְּנוֹת עֲתִים *many times* Neh. 9: 28, so Ps. 32: 10, 89: 51, Jer. 16: 16. Other instances are rare, וְ עַל מְשֻׁבָּהוֹ *his strange work*, מְשֻׁבָּהוֹ עֲבָדָיו *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 אַחֵרֶיךָ *your other brother* Gen. 43: 14, Ezek. 34: 12, Hag. 1: 4, or is a proper name אֲנִי הַזֵּה *an evil report respecting them* Gen. 37: 2, the suffix denoteth 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 הַיְמִינִי הַנְּבִיחָה הַנְּבִיחָה *the property that was despicable and refuse* 1 Sam. 15: 9, הָאָרֶץ אַחֵרֶת *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 הַשָּׂמֵר *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 הַנִּצְּרָה *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 הַמְּצִיחָה *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 הָאִישׁ הַעֹשֶׂה *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 הַבָּיְיָהּ *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 $\text{בְּנֶחֱמָה תָּבִיר}$ *a continual meat-offering* Lev. 6: 13 (but in the construct Num. 4: 16, § 257. 6. c.), $\text{בְּלֵיָהּ תִּזְבֹּחַ}$ *burnt-offerings that cost nothing* 2 Sam. 24: 24, Ps. 69: 5, Lam. 3: 52, $\text{בְּאֵרֶם תִּזְבֹּחַת הַתְּבִיבֹת}$ *very many garments* Josh. 22: 8, Deut. 3: 5, 2 Sam. 8: 8, 12: 2; so בְּגִבְתֵּי 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 $\text{בְּנֶפְשׁוֹ אֹיְבֵי אֵלֹהֵי אִמִּי}$ *my enemies in soul* i. e. cordial haters Ps. 17: 9, $\text{אִישׁ אֶרֶץ הָאָדָמָה}$ *man of the earth* Ps. 10: 18, $\text{בְּכַסְיָהֶם כִּמְדָם}$ *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, $\text{הָאֲנָשִׁים הַהֵמָּנָה}$ *those men* Num. 9: 7. If both an adjective and a demonstrative qualify the same noun, the demonstrative is placed last, $\text{הַשָּׁנִים הַשְּׂבוּעוֹת הָאֵלֶּה הַשְּׂבוּעוֹת הַשְּׂבוּעוֹת}$ Deut. 9: 6, $\text{הַשָּׁנִים הַשְּׂבוּעוֹת הַבָּאִתָּהּ הַבָּאִתָּהּ}$ *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 הַמֶּלֶךְ e. g. $\text{הַמֶּלֶךְ הַזֶּה הוּא}$ *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 $\text{הָאֲנָשִׁים הַנִּשְׁאַרִים הָאֲנָשִׁים הַנִּשְׁאַרִים}$ *these nations these that remain* Josh. 23: 7, 12; it precedes attributives linked with following words in $\text{זֶה הָעָם הַזֶּה הַרְעָה}$ *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, $\text{בַּלַּיְלָה הַזֶּה הוּא}$ *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 זֶה יְמִי אִמִּי *this my oath* Gen. 24: 8, זֶה אֲתֵי אֲתֵי *these my signs* Ex. 10: 1, 12: 2, Deut. 11: 18, Josh. 2: 14, 20, Judg. 6: 14, 1 Kin. 22: 23, 2 Chron. 18: 22, 24: 48, Jer. 31: 21.

c. The article is still more rarely dropped from the noun, זָכַח דָּבָר

הַחֵלֶב *this small quantity of honey* 1 Sam. 14: 29, אֵרֶשׁ אֶפְרַתִּי הַחֵלֶב *that Ephraimite* 17: 12, 17, Jer. 40: 3 K'thibh, הַחֵלֶב הַזֶּה *this sickness* 2 Kin. 1: 2, 8: 8, Ps. 80: 15, יוֹם הַזֶּה 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, בְּקֶרֶב אֶחָד *one place* Gen. 1: 9, הַחֵרְטֻמָּה הַזֹּאת *the one curtain* Ex. 26: 2.

a. In a very few instances the noun is in the construct before the numeral *one*, אֶחָד מִן־הַחֻמֹּת *one law* Lev. 24: 22, אֶחָד מִן־הַחֲבֵטִים *a chest* 2 Kin. 12: 10, אֶחָד מִן־עַבְדֵי אֲדֹנָי *one prefect of the servants of my master* Isa. 36: 9, comp. § 257. 6. c; הַרְרֵי־אֲרָם 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 מֵאֶחָדֶיךָ *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 הַבָּבֶשֶׁת 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־אֶחָד מִן־אֶחָד *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, שֵׁשִׁים עָרֵי *sixty cities* Deut. 3: 4, נְאֻמָּה

מֵמִן אֶמְרוֹקִים *a hundred cakes of raisins* 2 Sam. 16: 1, שֵׁשֶׁת אַלְפַיִם *six thousand horsemen* 1 Sam. 13: 5.

(2.) Such as have a distinct form for the construct (viz. 2-10, מֵאָתַת *hundred*, אַלְפַיִם *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָנִים *two sons*, prop. *two of sons* Gen. 10: 25, אַרְבַּעַת יָמִים *four days* Judg. 11: 40, מֵאָתַת אֶדְנָיִם *a hundred sockets* Ex. 38: 27, שְׁלֹשָׁת אֶלְפַיִם *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 הַשְׁנֵי הַמְּאֹרוֹת *not two of the lights but the two lights* Gen. 1: 16, שֵׁשֶׁת הַקָּנָוִים *the six branches* Ex. 25: 33, but by the preposition בֶּן, e. g. אֶחָד בְּנֵי-הַנְּעָרִים *one of the young men* 2 Kin. 4: 22, שֵׁשֶׁת בְּשֵׁמֵיהֶם *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 אֲנֵינוּ *we, both of us* 1 Sam. 20: 42, also שְׁנֵי-אֲנֵינוּ *we two* 1 Kin. 3: 18, שְׁנֵי שְׁתֵּייהֶן *they two or both of them* 1 Sam. 25: 43, שְׁלֹשָׁתָם *ye three*, שְׁלֹשָׁתָם *they three* Num. 12: 4, אַרְבָּעָתָם *they four* Dan. 1: 17, שִׁבְעָתָם *they seven* 2 Sam. 21: 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשָּׁתָי *thy fifty*, חֲמִשָּׁתָיו *his fifty* 2 Kin. 1: 10, חֲמִשָּׁתָהֶן *their fifties* ver. 14, אֲנִי אֶלְפַיִם *my thousand* Judg. 6: 15, אֲלֵפֶיכֶם *your thousands* 1 Sam. 10: 19, עֲשָׂרֵי אֶלְפַיִם *his ten thousands* 1 Sam. 18: 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, שִׁבְעַת בְּעֵלֹת *seven steps* Ezek. 10: 22, כֶּפְרָיִם בִּיאַתְהוֹ אֶלְפַת *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, אַרְבַּעַת סַבִּי שֵׁלֶשֶׁת *three baskets of bread* Gen. 40: 16, אַרְבָּעָת עֶשְׂרֵי *fourteen lambs* Num. 29: 15; the other numerals observe no distinction of gender.

a. When the units qualify *hundreds* מֵאֹתַת or *thousands* אַלְפַיִם, their gender is determined by that of these words respectively. In שְׁלֹשָׁת בָּנָיו *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

is occasionally preceded by the preposition **ב**, thus 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, אֶלֶף שְׁנַיִם מֵאוֹת וְאַרְבָּעִים *a thousand two hundred fifty and four* Neh. 7: 34, or the reverse, שִׁבְעִים וּשְׁלֹשִׁים וּמֵאוֹת 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, מֵאוֹת שָׁנָה וְשִׁבְעִים 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, הַחֲמִישִׁים הַצְּדִיקִים *the fifty righteous* ver. 28, שְׁתֵּי בָתוּרוֹ *his two daughters* 19: 30, אַרְבָּעִים הַיָּמִים *the forty days* Dent. 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 הַחַמֵּשׁ הַדְּמָיוֹת *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 הַשְּׁלֹשִׁים הַכֶּסֶף *the thirty shekels of silver* Zech. 11: 13, שֵׁשׁ הַשְּׂעִירִים הָאֵלֶּה *these six ephahs of barley* Ruth 3: 17. It is joined both to the numeral and to an accompanying participle in הַחֲמִישִׁים הַצְּדִיקִים Ex. 28: 10. In a few instances it is given to the numeral and not to the noun הַחֲמִישִׁים וּמֵאוֹת אִישׁ *the two hundred and fifty men* Num. 16: 35, שָׁנָה הַחֲמִישִׁים *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 הָאַרְבָּעִים הַיְלָדִים *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 הַשְּׁלֹשׁ הָאֵלֶּה Dent. 19: 9, but more commonly it is given to neither הַשְּׁלֹשִׁים 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 וְהַמֵּשֶׁשֶׁת וְשָׁבַע עָשָׂר*.

b. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, *הַיָּמִים הָעֶשְׂרִים* *the twelve* 1 Chron. 25: 19, 27: 15, 1 Kin. 6: 38, *הָאֶחָד וְהַיָּחִיד* Ex. 12: 18; or to the second, *אִישׁ מֵיָמֵי הָעֶשְׂרִים* *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 הַיָּחִידִים-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 *מְבוֹא 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*, *הַרְבֵּעִית*, *שָׁנָה הַרְבֵּעִית* *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, Dent. 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 *הַבְּעֵד* *the remaining one* Ex. 17: 12, Lev. 14: 22, 15: 15, 2 Sam. 12: 1, 14: 6; or *הַשֵּׂנִי* *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, *שְׁנֵים עָשָׂר וְשֵׁבַע* *the twenty-seventh year* 1 Kin. 16: 10, *שְׁנֵים עָשָׂר וְאַרְבָּעִים* *the fortieth year* Num. 33: 38, although this order is not always observed, *שְׁנֵים עָשָׂר וְעֶשְׂרִים* *thirteenth year* Gen. 14: 4, *עָשָׂר חֹדְשֵׁי* *the eleventh month* 1 Chron. 27: 14, 15.

a. A fuller form of expression is sometimes employed, e. g. *בְּשָׁנָה שְׁלִישִׁית*

וּשְׁמֵינָהּ שְׁלֹשָׁהּ *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; שִׁבְעָה שָׁנִים *the seventh year* 2 Kin. 12: 1, Esth. 2: 16, אֶחָד שָׁנִים Ezer. 1: 1, Dan. 9: 1, 2, שְׁנֵי שָׁנִים Hag. 1: 1, 15, שְׁנֵי שָׁנִים Dan. 8: 1, but with the article הַשְּׁנֵי הַשְּׁלֹשֶׁת *the regularly recurring seventh year* Deut. 15: 9; אַרְבָּעָה יָמִים הַחֹדֶשׁ הַשִּׁבְעִי *the fourth (day) of the ninth month* Zech. 7: 1, בְּשִׁבְעִי *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 הַשֵּׁנִי...וְהַחֵצִי *the half of the people...and the other half* 1 Kin. 16: 21; *they read רְבִיעִית הַיּוֹם the fourth part of the day, וְרְבִיעִית 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 אֶצְבָּע וְחֵצִי הָאֶצְבָּע *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 הַחֵצִי *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*, שְׁנַיִם *twice* 2 Kin. 6: 10, Job 40: 5, שִׁבְעִים *seven times* Lev. 26: 18, 21 or by means of the noun פֶּגַע *stroke* or *beat*, פַּעַמַיִם *twice* Gen. 27: 36, פַּעַמַיִם עָשָׂר *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 הַנְּסִיָּאִים *the two princes* i. e. every two princes Num. 7: 3,

לְכֹבֵד הָאֶחָד *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 אֶחָד *for each man* 2 Kin. 15: 20. In 1 Kin. 4: 7 K'thibh אֶחָד means *each*, where the K'ri inserts the article. Fractional numbers may also be used distributively הַשְּׂדֵרוֹן הַשְּׂדֵרוֹן *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 חֲמִישָׁה *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, לֵירַם *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 הַדָּוִד 2 Sam. 3: 31, 1 Sam. 3: 1, more rarely הַמֶּלֶךְ דָּוִד 13: 39 *king David*, and only exceptionally הַרְבֵּי הַמֶּלֶךְ Hos. 5: 13, 10: 6, and הַמֶּלֶךְ לְבִיאָל Hos. 5: 13, 10: 6, and 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 הָיָה *I Jehovah* Isa. 45: 19, אֲנַחְנוּ עַמְּךָ *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 הוּא הָיָה עֲבָרָה *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 קָבִיחַ סֵאִים* *three measures (consisting of) meal* Gen. 18: 6, Ruth 2: 17, 2 Kin. 4: 2, 7: 1, *רֵעַב שִׁבְעֵי-שָׁנִים* *seven years (of) famine* 2 Sam. 24: 13, 1 Chron. 21: 12, *טָוֵלִים אֲבָן* *rows (of) stones* Ex. 28: 17, 1 Kin. 7: 42, 2 Chron. 4: 3, 13, *רֵבִי'ים מִסְפָּר* *days (which are) a number*, i. e. such as can be readily numbered, a few Num. 9: 20, *אֲמָרִים אֲמָת* *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 *כֶּסֶף שְׁנַיִם* (instead of *שְׁנַיִם כֶּסֶף*) *two talents (of) silver* 1 Kin. 16: 24, 2 Kin. 5: 23; other examples of apposition are such as *יָמִים שְׁנַיִם* *two years days* i. e. two full years, embracing all the days which constitute that period Gen. 41: 1, so *יָמִים שְׁלֹשָׁה* *three full weeks* Dan. 10: 3; *בְּקָר בְּרֵאשִׁית* *possession consisting in cattle* Eccles. 2: 7; *כִּשָׁא צִמְדֵי-פָרִים אֲדָמָה* *a pair of mules' burden (of) earth* 2 Kin. 5: 17; *שָׂבֵל מִלֵּא חֲפָצִים* *double handful (of) toil* Eccles. 4: 6, *צִמְדֵי שָׂדֵה* *a plowing strip (of) an acre of land* 1 Sam. 14: 14. So probably the much disputed passage *הַיָּדֵינוּ הַמְּשֻׁקָה אֶל-עִיר דָּמָשְׁק* *the destined possessor of my house is 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 *אֲשֶׁר הִנְחִינָה אֵלָיו 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, *הַבָּרִךְ רֵיבִית . . . הָבָר* Deut. 17: 8, 28: 64, Jer. 41: 8. Sometimes the added noun agrees in definiteness, with that which it specifies *הַזָּהָב הַנְּחֹשֶׁת* *the golden cords* Ex. 39: 17 (the parallel passage Ex. 28: 24 has the construct *עֲבֹדֹת הַנְּחֹשֶׁת*), *חֲצִיץ הַחֲמָה* Jer. 25: 15, *הַחֲמָה הַזֵּאת* Zech. 4: 10, but this is not always the case *בְּרֵי מְדֵי* *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), *הַקְּטֹרֶת הַאֶחָד* *the one silver dish* Num. 7: 85, *נְרֵי הַזָּהָב* *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 some-times made more emphatic by being placed after a noun and in apposition with it instead of before it in the construct *כֻּלְּהֶם יְעֹלֵיהֶם* *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 סִיגִים *dross* (of) *silver* Ezek. 22: 18, אֶבֶן שְׁלֵמָה מִצֶּדֶן *whole stone* (from the) *quarry* 1 Kin. 6: 7, שְׁלֹשׁ הַשָּׁנִים הַמְּזוּלָּג *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 רַמְיָה *tongue* (of) *fraud* Ps. 120: 2 (where the parallel clause has the construct), רֹעֵי בָקָר רֹעֵי *pastured cattle* 1 Kin. 5: 3, *bread of affliction* and מַיִם לַחַיִּים *water* (of) *affliction* i. e. prison fare 1 Kin. 22: 27, צֹאֵן צֹאֵן *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, לֶחֶן תְּרַעֲלָה Ps. 60: 5, אֶלְדָּרִים אֶלְדָּרִים Jer. 10: 10; especially where the first noun has the article for the sake of emphasizing the definiteness of the expression הַנְּהָלִים אֶרְנוֹן *the streams* (of) *the Arnon* Num. 21: 14, 2 Sam. 24: 5, הַחֲבִיטִים הַבְּלִיָּה *the ark* (of) *the covenant* Josh. 3: 14, הַחֲרֹבָה הַחֲרֹבָה *the chariot* (of) *the cherubim* 1 Chron. 28: 18, הַנְּבִיאָה הַנְּבִיאָה *the prophecy* (of) *Oded* 2 Chron. 15: 8, Neh. 3: 19, Jer. 38: 6, Ezek. 45: 16; or has a suffix, שֹׂנְאֵי שֹׂנְאֵי *my false enemies* Ps. 38: 20, הַיּוֹם בְּרִיתִי *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 בְּצֹאֵן *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, הַיְהוָה הַיְהוָה *Jehovah* (of) *hosts* 1 Sam. 1: 3, אֱלֹהֵי אֱלֹהֵי 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 הַתְּעוּדָה הַתְּעוּדָה *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 הַיְהוָה אֱלֹהֵי אֱלֹהֵי *Jehovah the God of hosts* 2 Sam. 5: 10, Ps. 72: 18; and this may be mentally done in other cases. In הַרְצִיז הַרְצִיז 2 Kin. 11: 13 a conjunction should be supplied, *the guards* and *the people*; this may also be done in אֲדִירִים אֲדִירִים Judg. 5: 13, though more probably it means *nobles* (of) *the people*; in פְּתוּחֵם הַמְּרִיבֵי עִירֵם 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 פֶּר הַשְּׂנִי שֶׁבַע שָׁנִים *the second bullock seven years* (old) for שֶׁבַע שָׁנִים שֶׁבַע 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 מְבֹרְחֵי הַחַיִל בְּלִבָּאֵם *men of strength* (for) *the work of the service of*

the house of God 1 Chron. 9: 13, 2 Chron. 8: 5, קִרְבַּן שֹׁמֵר מִתְהַלְלֵהוּ *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 בְּדוֹשָׁאֵיב הָיָה שְׁנַיִם צְבָאוֹת הָיָה הָיָה *two men captains of bands there were (of) the son of Saul* 2 Sam. 4: 2, הָיָה בְּלִבְךָ בְּלִבְךָ *a base thought in thy heart* though it might be *a thought in thy base heart* Deut. 15: 9, וּבָרִיחַ וּבָרִיחַ חֻמֹּתַי וּבָרִיחַ *great cities (with) walls and bars* 1 Kin. 4: 13, Deut. 3: 5, הָיָה הָיָה הָיָה הָיָה *this people (of) Jerusalem* Jer. 8: 5.

c. The word בְּשֵׁנָה, 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 בְּשֵׁנָה הַשְּׂנִיָּה *the priests of the second rank* 2 Kin. 23: 4, or itself in the construct before a noun הַשְּׂנִיָּה הַשְּׂנִיָּה *the second in rank to the king* i. e. next to him 2 Chron. 28: 7, or in apposition with a preceding noun בְּשֵׁנָה עַל-הַיָּמִין *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 הַשְּׂנִיָּים הַשְּׂנִיָּים *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, הַיְיָוָה הַיְיָוָה *the temple of Jehovah* 1 Sam. 1: 9, רֵבָבוֹתָם *their substance* Gen. 12: 5. This embraces the

various degrees of relationship, בֶּן-אַבְרָהָם *the son of Abraham* Gen. 25: 12, אִשְׁתֵּי-אֱתָנָה *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 אֶתְּיָנִי *the poor of thy people* Ex. 23: 11, 1 Sam. 17: 40, נִכְבְּרֵי-אֶרֶץ *the honourable of the earth* Isa. 23: 9, מִצָּה מֵצֶה *a cake of unleavened bread* Lev. 8: 26, Isa. 11: 12.

a. So אֲבִירֵי אֲדָם *birds of prey* lit. preying of birds Ezek. 39: 4, כְּסִיל אָדָם *fool of man* i. e. foolish man Prov. 15: 20, אֲדָם שָׂרָא *wild ass of man* Gen. 16: 12, אֲדָם זֹבְחֵי אֲדָם *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 גְּדֹלַת זְרוֹעֶיךָ *the greatness of thy arm* or *thy great arm* Ex. 15: 16, Ps. 46: 5, 65: 5, 145: 7; so the adverb מְיֻצָּת for the most part with inanimate or irrational objects מְיֻצָּת מַיִם *a little water* Gen. 18: 4, 43: 2, 11, 1 Kin. 17: 12, Prov. 6: 10, מְיֻצָּת 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 לְעֵשֶׂב *greenness of herb* i. e. green herb, Gen. 1: 30, 3: 24, Job 15: 26, הַרְבֵּה רַב חַסְדֶּיךָ *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 אֲרָזָיו *the height of his cedars* i. e. his highest cedars 2 Kin. 19: 23. Here too belong the superlative expressions, קֹדֶשׁ קְדָשִׁים *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, עֲבָד עֲבָדִים *servant of servants*, one that is a servant by way of eminence when compared with all others; 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 כְּבִיר 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-פָּרָת *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 הַתַּיִרִים *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 שְׁלִשִׁים *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 קִנְיַן הָאָרֶץ Num.

84: 2, הַר הַצִּיּוֹן הַזֶּה Lam. 2: 13; הַר הַצִּיּוֹן is the standing phrase for *mount Zion*, but this is exceptional, § 256. 1. a.

4. The *material* of which the preceding noun is composed, נֶזֶךְ זָהָב *a ring of gold* Gen. 24: 22, כֵּלֵי יַעֲזֵבֶן *vessel of wood* Lev. 11: 32, צֹרֶן הַעֲזִיִּים *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., מִשְׁלֵשׁ יָמִים מִהַלְקָה שְׁלֹשֶׁת יָמִים *a journey of three days* Jon. 3: 3, מִשְׁקַל כֶּסֶף *the weight of a talent* 1 Chron. 20: 2, מִנְיַן מְסוּפָר *men of number* i. e. readily numbered, few, Gen. 34: 30, אֲחֵזָחָה עוֹלָם *a possession of perpetuity* Gen. 17: 8.

6. An *attribute*, by which it is characterized, גִּבּוֹר הַיָּל *mighty man of valour* Judg. 11: 1, עֵץ פְּרִי *tree of fruit* Gen. 1: 11, גֵּיא הַדְּיוּן *valley of vision* i. e. distinguished as the one where visions are received Isa. 22: 1, צֹאן הַהֲחֵלָה *the flock of slaughter* i. e. which is to be slaughtered Zech. 11: 4.

a. So אֱלֹהֵי צוּרֵי 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 רַחֲמִים *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, גְּדֵרֵי קֹדֶשׁ *garments of holiness* Ex. 28: 2, זְבַחֵי צְדָקָה *sacrifices of righteousness* Ps. 4: 6, קָדוֹשׁ *holy* and צְדִיקָה *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 וּמְרוֹמָם *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*, אֲדֹנָי *lord*, בֶּן *son*, בַּת *daughter*, to abstract nouns or other substantives, thus, אִישׁ הַצֶּמֶר *a man of form* i. e. *comely* 1 Sam. 16: 18, אִישׁ דְּבָרִים *man of words* i. e. *eloquent* Ex. 4: 10, הַשֹּׁמֵר הַחֲלֵמִים *the possessor of dreams* i. e. *dreamer* Gen. 37: 19, בְּנֵי יָמֵי אֶשְׁתֵּי יָמִים *son of eight days* i. e. *eight days old* Gen. 17: 12,

בְּנֵי-הַמָּוֶת *son of death* i. e. *deserving to die* 1 Sam. 20: 31, בְּנֵי-הַבְּלָעַל *sons of worthlessness* i. e. *wicked* Deut. 13: 14, בַּת-הַשְּׁנַיִם *daughter of ninety years* i. e. *ninety years old* Gen. 17: 17; and in application to an inanimate object: הַיָּבֵן בְּרֵישׁוֹן *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 הַחֲרִירָה *the bitter waters* Num. 5: 18, 19, 23, 24, מַלְאָכֵי רָעִים *evil* i. e. *destructive angels* Ps. 78: 49, כֹּחַ יָדָא *a strong force* Isa. 36: 2, מִזְוָה רְבִיעִה *a square doorpost* Ezek. 41: 21, but not, as Kimchi adds, הַלְוִיָּהוּ שְׂקִיפָאִים, אֲשֶׁר-בְּמֵימֵיהֶם 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 קִלְעָן *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, הַמֵּי מְעַט *few men* Deut. 26: 5, עֲלֵת תָּמִיד *continual burnt-offering* Num. 28: 6, הַמֵּי תָמַם *blood (shed) causelessly* 1 Kin. 2: 31, צֹהַר יוֹמָם *enemies in the day time* Ezek. 30: 16, אֶבֶן הַדִּמְיָם *dumb stone* Hab. 2: 19, Jer. 1: 15, or adverbial phrase, אֵלֹהֵי מִקְדָּב *a God nigh at hand*, אֵלֹהֵי מְרֹחֵק *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 בְּיַד מֹשֶׁה *the book of Moses* 2 Chron. 25: 4, הוֹלֵת אֲהָבָה *sick from love* Cant. 2: 5, Isa. 22: 2.

8. The *subject* by which an action is performed, or in which an attribute inheres, אֲהָבַת 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 אֱלֹהִים *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 הַכֶּסֶף הַשָּׂדֶה *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, זַעֲזַעַת-רָעָל *the cry of the poor* Prov. 21: 13; הִקְדָּרוֹת

the way of the sea i. e. leading to it 1 Kin. 18: 43, *הַדֶּהּ הַיָּם* *the way of Jeroboam* i. e. in which he walked 1 Kin. 16: 26; *וְהַיָּסוּד* *his wrong* i. e. done by him Ps. 7: 17, *וְהַיָּסוּד* *my wrong* i. e. done to me Gen. 16: 5; *בְּיָמַי* *my king* established by me Ps. 2: 6, ruling over me Ps. 5: 3; so *בְּיָמַי* with the suffix of the subject Jer. 2: 19, of the object Hos. 11: 7; *לְפָנַי* subj. Ps. 39: 11, obj. Ps. 38: 12; *לְפָנַי* subj. Ps. 116: 14, obj. Ps. 56: 13; *הַיָּסוּד* subj. Prov 3: 11, obj. Ps. 73: 14; *קִד* (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, *בְּשׂוֹרְתֵי נַפְשׁ* *restoring the soul* Ps. 19: 8, *שׂוֹרְתֵי שֵׁמֶךָ* *loving thy name* Ps. 5: 12, *בָּאֵר שֹׁשֶׁבֶר* *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 *בְּשׂוֹרְתֵי אֵלַי* *serving me* Jer. 33: 22, or an infinitive which they govern, *בְּשׂוֹרְתֵי קוּם* *being early to rise* Ps. 127: 2. They very rarely in the construct indicate possession *שֹׁרְתֵי שֻׁלְחָנְךָ* *the eaters at* (belonging to) *thy table* 1 Kin. 2: 7, or apposition *זְבַחְתִּי אֲדָרִים* Hos. 13: 2 (2 a); but *צְרִי־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 *שֹׁרְתֵי זֶהָבִי* Deut. 32: 24, Mic. 7: 17, Ps. 40: 5, 88: 5, 6, *שֹׁרְתֵי מִיָּדְךָ* Mic. 2: 8, *קָמְךָ* Ps. 18: 40, *בְּתַחֲזִיבַי* Ps. 59: 2. Passive participles may be in the construct before the subject of the action, *מִבְּתֵי אֱלֹהִים* *smitten of God* Isa. 53: 4, *בְּיָדֵי אִשָּׁה* *born of a woman* Job 14: 1, *לְחַמֵּי רָשָׁע* *devoured by pestilence* Deut. 32: 24, or before the secondary object, if the verb is capable in the active of having a double object, *תְּגַדְתֶּם בְּשָׂבָע* *girded with sackcloth* Joel 1: 8, *לְבָשׁ הַבְּגָדִים* *the man clothed with linen* Ezek. 9: 11, *שֹׂרְתֵי מִלְחָמָה* *arrayed for battle* Joel 2: 5. When a noun follows the infinitive it may be in construction with it as its subject, *בְּקִרְאָה מְלִכֵּה* *on the king's reading* 2 Kin. 5: 7, *הוֹדִירָהוּ* *his driving out* Num. 32: 21, Ezra 10: 1, or be governed by it as its object, *קָרָא־שְׂמוֹנָאֵל* *to call Samuel* 1 Sam. 3: 8, *הוֹדִירָתֶם* *to drive them out* Deut. 7: 17; or both subject and object may be expressed *כִּלְתֵּי אֶתְּךָ* *his destroying thee* 2 Sam. 24: 17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, *טִמְאֵת-שְׂפָתַיִם* *unclean as to lips* Isa. 6: 5, *קָשִׁי-לֵב* *hard hearted* Ezek. 3: 7, *קָרְעֵי בְגָדִים* *rent as to garments* 2 Sam. 13: 31, *נְבָה רְגָלַיִם* 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 רַמְבֵּי *Benjamites* 1 Sam. 22: 7. In a few instances both nouns are put in the plural צְרוּר־פְּסָפִי צְרוּרוֹת בְּכַפְיָהֶם Gen. 42: 35, בָּיִת בְּלֵאִים Isa. 42: 22, גְּבוּלֵי בֵּית אֲבוֹתָם 1 Chron. 7: 5, Josh. 6: 6; or the second noun only בֵּית הַמְּבֹרָחִים *their claus* or *fathers' houses* 1 Chron. 7: 4, בֵּית הַמְּבֹרָחִים *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, הָרִי בְּגִלְבָּעַי *mountains in Gilboa* 2 Sam. 1: 21, מְנַבִּיאֵי מִלְבָּבָם *prophets out of their own heart* Ezek. 13: 2, כְּלִי בְנֵי בְנֵי *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 בֶּן, Gen. 3: 22, 2 Sam. 1: 15, and words denoting direction such as הַיְמָן *right*, צָפוֹן *north*, קֵצֶה *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*, הַכְּמִית וְדַעַת *wisdom and knowledge* Isa. 33: 6, 35: 2, Ezek. 26: 10, מְיִיִן וְלֹא מִיַּיִן *drunken and not with wine* Isa. 51: 21.

a. So before זֶה used as a relative, הַר־זֶה *the mountain that his right hand has acquired* Ps. 78: 54, זֶה מִקוֹם זֶה Ps. 104: 8. Words denoting time and

place often stand in the construct before a clause with the relative understood; thus יְהוָה Deut. 4: 15, Job 29: 2, Ps. 56: 4, 10, 88: 2, 102: 3; כִּי 2 Chron. 29: 27; בְּהַיְהוֹמֵי Job 18: 21. Some would so explain בְּרֵאשִׁית Gen. 1: 1, *in the beginning when God created* etc. ver. 2 parenthetic, 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, $\text{רֹאשֵׁי בָּתֵּי אֲבוֹתָם}$ *the heads of the houses of their fathers* Ex. 6: 14, $\text{מִסְפַּר שְׁבֵטֵי בְנֵי־יִשְׂרָאֵל}$ *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, $\text{פְּרִי־גְדֵל לִבָּהּ}$ *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 הַיְיָ הַגָּדוֹל *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 $\text{אָבִי־מִלְכָה וְאָבִי־יִשְׁכָּן}$ *Haran the father of Milcah and the father of Iscah* Gen. 11: 29, 14: 13, 24: 3, $\text{אֱלֹהֵי אַבְרָהָם אֱלֹהֵי אִשְׁכָּן אֱלֹהֵי יִצְחָק}$ *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 $\text{אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב}$ *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 $\text{רֹאשׁ עֹרֵב וְזָאֵב}$ *the head of Oreb and the head of Zeeb* Judg. 7: 25, comp. Gen. 40: 20, $\text{מֶלֶךְ סוּדָן וְגֹמְרָה}$ *the king of Solom 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 $\text{בָּתְּרֵי וּבָתְּרֵי בְּנֵי־}$ 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 $\text{אֲרֻבֹתַי וְחֵמֶרָיו וְחֵמֶרָיו}$ *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, Deut. 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 אֱמֹנֵי יִשְׂרָאֵל *the peaceable, the faithful of Israel* 2 Sam. 20: 19, Ezek. 31: 16, Dan. 1: 4, נְהַרֵי דְבַשׁ *rivers, brooks of honey* Job 20: 17, נוֹשְׂקֵי רֹחֵי-הַקֶּשֶׁת Ps. 78: 9, if rendered as it is by some *armed with, shooting the bow*, though נוֹשְׂקֵי may be in construction not with הַקֶּשֶׁת but with רוֹחֵי *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, בְּעֵשֶׂה יְהוָה הַגָּדוֹל *the great work of Jehovah* Judg. 2: 7, עֲטֶרֶת 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, גְּבוּרֵי הַתַּיִל *the mighty men of valour* Josh. 1: 14, זָהָבוֹ אֱלִילֵי *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; כַּנְּף הַיְמָנִית הַזֹּאת 2 Chron. 3: 11, since כַּנְּף is fem., means *the wing of the other cherub*, not *the other wing of the cherub*, קַרְטָפֵי צַלְמֵי-הַשֵּׁטָן הַשְּׂנִיית *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 הַבְּרָדִים הַקְּדוֹלִים 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 כֻּל, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, כֻּל 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 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.* פָּלִי מִלְחָמָתִי *his weapons of war* Deut. 1: 41, Judg. 18: 16, Ezek. 9: 2, גָּאֲוִנִי גָּאֲוִנִי *my proud exulters* Isa. 13: 3, Ps. 2: 6, Obad. ver. 16, Eccles. 12: 5, בְּנֵי-הַיָּצִיעָה *the sons of oil* i. e. the anointed ones Zech. 4: 14, Gen. 37: 19, כִּזְבֹּחַ הַזָּהָב *the golden altar* Ex. 40: 26, תְּשִׁירֹת הָאֵפָה *the tenth-part of an ephah* Num. 5: 15; אֱלֹהֵי צְדִיקִי 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 פְּדוּת רְפוּת מְרֹאָה but פְּדוּת הַמְרֹאָה 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, שָׁמַשׁ מִזֶּרְחָה *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. בַּיֵּת אֵלִישָׁה Gen. 37: 12, הַבַּיִת לְאֵלִישָׁה *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, *their letters* 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* לְעַמִּי viz. *of my people* so 1 Kin. 6: 5; and after a suffix Ezra 9: 1.

2. When the first noun is indefinite and the second definite, בֶּן לְיִשָּׁי *a son of Jesse* 1 Sam. 16: 18 (בֶּן-יִשָּׁי 2 Sam. 20: 1 is *the son of Jesse*, § 249. 3), לְעָבֵד לְשָׂר הַתְּבָרָה *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 לְחַבְקֻקָּא *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, הַחֲמִישֶׁה-עָשָׂר יוֹם לַחֹדֶשׁ *the fifteenth day of the month* 1 Kin. 12: 32, בְּשָׁנָה הַחֲמִישִׁית לְמַלְכָּךָ *in the fifth year of the king* 1 Kin. 14: 25, בְּשָׁנָה שְׁלֹשׁ לְאַסָּא *in the third year of Asa* 1 Kin. 15: 33.

4. When several genitives are connected together, סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15: 23, 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 שְׂרֵינֵנוּ 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 שְׁלוֹם *all her paths (are) peace* Prov. 3: 17, עֵץ הַיָּדָבָר טוֹב הֵוָה *the tree (was) good* Gen. 3: 6, זֶה הַדֶּרֶךְ *this (is) the way* Isa. 30: 21.

2. Or the pronoun הוּא of the third person may be used as a copula, הַנָּהָר הַרְבִּיעִי הוּא פָּרָת *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2: 14, Jer. 50: 25,

אִתְּהוּא מַלְכִי *what are these?* Zech. 4: 5, אַתְּהוּא מַלְכִי *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 הַזֶּהְיָה תְּהוֹה *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, הִתְחַלַּת בְּעֵינָי *began (to be) dim* 1 Sam. 3: 2; וְנֹחַל לְבַת אִשׁ הָאֲרָבָה *and Noah began (to be) a husbandman* Gen. 9: 20; וְהַיָּר שָׁחַד לְבָנָה *when thou ceasest spoiling* Isa. 33: 1, הַשֵּׁשׁ הָיָה לָבָן *the hair 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, אֵין *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 אֶחָד *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 לֵךְ הָיָה 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 פִּתְרָה אֵין אֶחָד *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, אַתְּ אֵין מְשַׁלְּחָה *thou art not letting go* Ex. 8: 17, אַתְּ אֵין מְשַׁבֵּחָה *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 אֵין *it is not so, that his wrath has visited* Job 35: 15, אֵין הַמֶּלֶךְ יִיבֹל *the king is not he that can etc.* Jer. 38: 5; in Ex. 3: 2 אֵין אֵין 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, יְהוָה הוּא הָאֱלֹהִים *Jehovah is the God* 1 Kin. 18: 39, אָבִיךָ 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, קִטְרֹת הַזֹּבֵחַ הַזֶּה הוּא *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 קִרְוָתוֹ 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 וּבְהַשֵּׁת *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 הַיּוֹם אֲנִי אֶתְּמָר *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 הַמְּדַלֵּה *delights* i. e. much delighted in Dan. 9: 23, equivalent to אִישׁ הַמְּדַלֵּה 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, רַבִּים הַחַמְדִּי, טוב הַדְּבָר, *the word is good* Deut. 1: 14, אֲנִי הַדּוֹלֵדוֹת הַשָּׁמַיִם, *his mercies are great* 1 Chron. 21: 13, אֲנִי הַדּוֹלֵדוֹת 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 הַדֹּבֵר, *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 הַרְשֵׁעִים 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 הַיָּחִיד and הַמְּשִׁיב 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 מִפְּנֵי-לִים *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-קִנְיָן *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, הַיְשֵׁבָה 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, אֶגְדָּל 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, וַיְהִיבֵם 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 אֲנִי אֶזְיֹתֵר *I was then more wise* Eccl. 2: 15.

b. The construction with מִן may also be used to denote excess, גָּדוֹל מִזֵּנִי *my iniquity is too great to be forgiven* prop. *greater than* (it is possible) *to forgive* Gen. 4: 13, מְעַט מִיָּדְךָ *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,

יָצִיר כְּמַסְבֵּיָהּ *the upright (is sharper) than a thorn-hedge* Mic. 7: 4, קָאֵשׁ *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 רְהוּם 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; חֲרִיבֵה אֱלֹהִים 1 Sam. 14: 15 is not merely *a very great trembling* but *a trembling sent of God*; עִיר-גְּדוֹלָה לְאֵלֹהִים 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* מְיִלֵה מִיָּמֵי *more than their joy at the time when* etc. Ps. 4: 8, *making my feet* כְּצַפְצוּפֵיהֶם *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 *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 paragoric 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* הָיָה *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* הָיָה *shall be, and what* נַעֲשֶׂה *has been done is that which* נַעֲשֶׂה *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 קָבַץ 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 קָבַץ , $\text{קָרַד$. In 1 Kin. 1: 46 בָּנִי represents an action not at its termination but its commencement; so בָּנִי Ruth 1: 15, בָּנִי Dan. 1: 1. In Gen. 11: 5 בָּנִי 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 *vive versâ*. 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 בָּרָא created*, etc., Gen. 1: 1, *God נִסָּה tempted Abraham* Gen. 22: 1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done* Gen. 3: 13, *thee רָאִיתִי have I seen righteous* Gen. 7: 1; the past in relation to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made* Gen. 2: 2; and *they did so as Jehovah צִוָּה had commanded* Ex. 7: 10; or the past in relation to a future, i. e. the future perfect, *when Jehovah יְרַחֵם 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-מָוֹתוּ 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 יִרְאוּם ye might fear the Lord, at that time and thenceforward forever Josh. 4: 24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The 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. נִבְּרוּ 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 הֹלְכָה 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 (וַיִּשְׁרֹפֵי), 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 הֵלְכָה, 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 הִלְכָה 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 תִּבְרִיחַ *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; תִּבְרַחְנִי 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* $\text{אֲשֶׁר יָצַרְתָּ$ *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 יִצְוֶה 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 כִּי הָיָה 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 as a pluperfect stands before the verb to which it is related, *the sun* הַשֶּׁמֶשׁ *had risen* and *Lot* לֹט *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* עָלָה *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*, הָיָה יוֹשֵׁב *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* בִּבְרִיחַ *they shall have finished drinking* Gen. 24: 19, so ver. 33, Num. 32: 17, Ruth 2: 21, 2 Sam. 17: 13, Isa. 6: 11; אַחֲרַיִם *after* Lev. 25: 48; אִם *if, if* $\text{זָכַרְתָּ$ *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 יִצְוֶה *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. הָיָה יוֹשֵׁב Gen. 43: 9 with יָשֵׁב 44: 32; also אֶחָדָם and וְאֶחָדָם in successive clauses of Job 19: 27, וְרָחֵץ and וְרָחַץ Isa. 4: 4, וְשָׁא and וְשָׂא 6: 11, וְתִשְׁבֵּן and וְשָׂבָה Ruth 3: 18.

e. After a conditional clause the preterite is used in a conditional sense, *except we had lingered, surely now* יָשֻׁבָה *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) הָרְגָהּ *there would have been pleasure to me* Gen. 18: 12, כִּי כִּשְׁלֹכַי *who ever said but who would have said* (in any supposable case) Gen. 21: 7, כִּי כִּשְׁלֹכַי *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 לֵיבֵי הַשָּׁמַיִם לֵיבֵי הַשָּׁמַיִם Isa. 48: 18 has been rendered *Oh, hearken* and לֵיבֵי הַשָּׁמַיִם 63: 19 *Oh, rend the heavens*, whereas they should be read *Oh that thou hadst hearkened, Oh that thou hadst rent* etc.; וְזָרְתִּי Gen. 40: 14 has not the sense of an imperative but fut. perf. see *d*; *the counsel of wicked men* רַחֲמֵי Job 21: 16, 22: 18 *not be far, but has been and is far from me*, הִתְחַבְּרָה Ps. 4: 2, פִּתְחֵהּ 116: 16 and the preterites in Lam. 3: 56-61 are not petitions but reminiscences of former benefits, while עֲנִיָּהֶנּוּ Ps. 22: 22 expresses a confident assurance of present favour, see under *b*.

g. It is not necessary to substitute the conjectural reading הָרְגָהּ (inf. and suf.) for הִרְגָהּ 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 לְבָנָיִם 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. כִּי יִמְצָא *lest he may have found* 2 Sam. 20: 6, כִּי יִשָּׂא 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 תִּטָּל totters and Judah נָפַל falls* Isa. 3: 8, הִקְרִירוּ *they have declared and still declare* ver. 9, הִשְׁלִטוּ *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* הִבֵּר 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 יֹאמֵר 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, *to this toucheth* (lit. hath touched) *thy lips* Isa. 6: 7; and הִנֵּה עַתָּה *now mine eye seeth* (lit. hath seen) *thee* Job 42: 5, 2 Chron. 2: 12; הִנֵּה אֲנִי *I lift my hand to Jehovah* Gen. 14: 22 in the act of swearing what then follows; בְּרַכְּוּ *we bless you* Ps. 129: 8, הִנְיָאֵם *I counsel* 2 Sam. 17: 11 (Ex. 18: 19 has the fut. in a like connection), הִנְדַּבְרִי *I hereby announce* Deut. 26: 3, 30: 18, הִנְדַּבְרִי *I call to witness* Deut. 4: 26; נִשְׁבַּעְתִּי *I swear* Gen. 22: 16; בָּרְכָה *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; הַיְיָה *is like* Ps. 102: 7, Ezek. 31: 2, 18 but ver. 8 *was like*; הִתְחַל *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; נָקֵל *it is a light thing* 2 Kin. 20: 10, Isa. 49: 6; רַבִּי *are many* Ps. 3: 2. (2) Denote a physical condition, אֲבַלֵּל *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, חָשֵׁךְ *is dark* (has become dark) Isa. 5: 30, טָבִיב *are goodly* Num. 24: 5, טָהוֹר *is clean* Prov. 20: 9, יָבֵשׁ *is* (has become) *dry* Joel 1: 12, 20, הַיָּפֵה *is fair* Cant. 7: 2, הַיָּבֵשׁ *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, עָשִׁיר *is rich* Hos. 12: 9, קָטַן *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 מְאָבֵל *mourns* Joel 1: 9, אֲהַבֵּב *loves* Gen. 22: 2 (but past Deut. 4: 37, fut. as present Prov. 3: 12), אֲשָׁמֵם *is ashamed* Ezr. 9: 6 (but past Ezr. 8: 22, fut. as present Job 19: 3), בָּטָח *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), חָפֵז *waits* Ps. 33: 20, חָפֵז *desires* Prov. 1: 22, חָרָה (anger) *burns* Gen. 4: 6, חָפֵז *confides* Ps. 7: 2, חָפֵז *delights in* Isa. 1: 11, חָפֵז *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), יָגַד *is weary* Isa. 1: 14, יָצַח *loathes* Job 7: 16, יָצַח *exults* 1 Sam. 2: 1, יָצַח *is righteous* Job 34: 5, יָצַח *has enough* Isa. 1: 11, יָצַח *rejoices* 1 Sam. 2: 1, יָצַח *hates* Isa. 1: 14, יָצַח *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; *תִּשְׁלַחְנִי thou drivest me out* (lit. hast driven) Gen. 4: 14, *הִקְמַתִּי I establish* 9: 17, *נִשְׂאָרָה I accept* 19: 21, *נִשְׁלַחְתִּי I put forth* Ex. 9: 15, *מָכַרְתִּי selleth*, is resolved to sell Ruth 4: 3, *לִקְחָתִּי 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 *הֲלֹכָה, הֲרִבִּיתִּי*, 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 מְרַבֵּתִי*, comp. Judg. 19: 18. *Why doest thou so?* is Ex. 5: 15 expressed in the future *הֲעֵשֶׂהָ*, 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 *מִשִּׁיֵּרָה* 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. *תִּבְכֶּה* 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 *אֲנִי נִדְּמָה* *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 נִפְּלָה* *has fallen* Isa. 21: 9, *he נִשְׂבָּר* *hath borne our griefs* Isa. 53: 4, *for I אֲנִי עָשִׂיתִי* *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, אֲנִי אֶפְּדֶה 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, אֲנִי אֶעֱשֶׂה *I will make of thee a great nation* Gen. 12: 2, or relatively to something in the past, *he took his eldest son who אֲנִי אֶפְּדֶה was to have reigned* 2 Kin. 3: 27, *Elisha was fallen sick of his sickness*

whereof יָמָתָה *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 might be weighed* Job 6: 2; *all that thou commandest us we will do* Josh. 1: 16; *deeds that ought not to be done* Gen. 20: 9; *of the fruit of the trees of the garden we may eat* Gen. 3: 2, לֹא תֹאכְלוּ *ye shall not eat* ver. 3, *mine ordinances ye shall keep* Lev. 18: 4; or as expressing what is possible or necessary and consequently limits or determines what shall actually take place, יֵדַע *he can speak* (prop. he will do so, if he wishes, there is nothing to hinder him) Ex. 4: 14, נָבִיחָה *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 תְּבָרַכְנִי *in order that my soul may bless thee* Gen. 27: 25, *against thee I sinned that 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, הִסְבִּיחָה *subsequently stood around* Gen. 37: 7, יֹאמֵר *was going to say* Gen. 43: 7, הָאָכְלוּ *were to eat* ver. 25, הָשִׁיחָה *was about to place* 48: 17, יֵאָדָר *would tell* 1 Sam. 22: 22, הָבִיִּיא *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 הִשְׁעִינִי

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, *וַיִּרְבְּזוּ* they were watching for an omen 1 Kin. 20: 33, *וַיִּתְּקֵה* was repairing 1 Chron. 11: 8, Job 32: 11, 12 (*וַיִּזְקַן* and *וַיִּתְּקֵה* 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 *וַיִּזְכֹּר* Gen. 11: 6, *וַיִּזְכֹּר* 15: 4, *וַיִּזְכֹּר* 29: 8, *וַיִּזְכֹּר* Deut. 4: 42, *וַיִּזְכֹּר* 1 Kin. 8: 33, 35, *וַיִּזְכֹּר* Isa. 7: 23, *וַיִּזְכֹּר* 42: 4, *וַיִּזְכֹּר* 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, *לֹא יִשְׂנֵאנוּ לָךְ* if Joseph should hate us! Gen. 50: 15, *אֲשַׁקֵּץ* I should ascend Ps. 139: 8; so after *וַיִּבְרַח*, *לָמָּה יִבְרַח* why should he curse 2 Sam. 16: 9, *וַיִּזְכֹּר* what is man that thou shouldst remember him Ps. 8: 5, Job 21: 15, or *וַיִּבְרַח*, *וַיִּבְרַח* should my father hide 1 Sam. 20: 2, Judg. 9: 28; in the apodosis after conditional particles *וַיִּבְרַח* 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 paragogic 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 paragogic form would be, would nevertheless be rendered in English by *will*, rather than *shall*, *וַיִּזְכֹּר* I will inform thee Ruth 4: 4, *וַיִּזְכֹּר* I will not know Job 9: 21, Ps. 101: 4, *וַיִּזְכֹּר* 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, אֶצְפֹּנֶה *I shall find* (I hope) i. e. *may I find* Gen. 34: 11, בְּקַטְרוֹתָם יִבְרָקוּן *let them burn* 1 Sam. 2: 16, הֲזַעֲזִיחַ 20: 13, Jer. 28: 6, הֲיָשִׁיב (joined with imperatives) 1 Kin. 21: 7, הֲשִׁיב *shall it return*, equivalent to *do you wish it to return* 2 Kin. 20: 9, הֲרִחֵן 1 Chron. 22: 12, Isa. 5: 19 (joined with paragog. fut.), so after לֵב *O if* הֲרִחֵהוּ *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, הֲאֵכַל *thou mayest eat* Gen. 2: 16, 14: 24, 42: 37, הֲרַבֵּב Ex. 12: 48, Lev. 21: 22, 22: 23, Deut. 12: 20, 22, הֲלָכָה 20: 5, or with reference to a past transaction הֲלָכָה *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* הֲעִזָּב *shall leave* Gen. 2: 24, 9: 6, הֲעָשָׂה *it ought not to be done* 34: 7, Lev. 4: 2, Num. 23: 8, אֲמַיֵּד Judg. 14: 16, 1 Sam. 20: 5, הֲבָדָה *should Abner die* 2 Sam. 3: 33, 13: 12, 1 Kin. 22: 6, הֲרָדַשׁ Isa. 8: 19, הֲחָיָה Ezek. 16: 16, Mic. 6: 6. Or to possibility, when *shall* or *shall not* means *can* or *cannot*, הֲיִבְנֶה *shall be numbered*, will be capable of being numbered Gen. 13: 16, הֲנֵדַע *could we know* 43: 7, Num. 23: 13, הֲתֵצֵא *thou canst be bound* Judg. 16: 6, 13, 1 Sam. 13: 19, הֲתִסְבֵּי 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*, הֲשִׁיב *thou shalt return* Gen. 3: 19, הֲשִׁיב *thou must give* 1 Sam. 2: 16, הֲשִׁיב *I had to restore* Ps. 69: 5, הֲבִיֵּא *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* הֲיִבְנֶה *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* הֲיָדָעַי *ye might know* Deut. 29: 5, Neh. 6: 13, Ps. 78: 6, Ezek. 20: 26. After בְּעִתְּבֵי, pres. *in order that* הֲהָיָה *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 וְיִּי imperf. Josh. 10: 13, Jon. 4: 5. After וְיִּי pres. Gen. 38: 16, imperf. 1 Sam. 22: 22, Job 36: 10. After וְיִּי 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 וְיִּי as if *it were* 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* הֲיִשָּׁתַק *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* וְאֶתְעִלֵּים *that I might hide my eyes* (lit. and I shall hide) 1 Sam. 12: 3, 2 Chron. 23: 19, *I called him* וְאֶבְרַח *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* אֱלֹהִים לֹא אִישׁ 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 יִהְיֶה מְרוֹמָהּ 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 אֲנִי, thus, אֲנִי אֶדְבַּר let thy servant speak, *I pray thee* Gen. 44: 18, אֲנִי אֶפְסֵה let the wickedness of the wicked cease, *I pray* Ps. 7: 10.

h. The future is idiomatically used with אֲנִי and אֲנִי אֶפְסֵה *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* אֶכְלֵה אֶת כָּל אֲשֶׁר אָבִיאָה לְפָנָי before thou camest Gen. 27: 33, *the lamp of God* אֶת לָמְפָה אֱלֹהִים אֲנִי אֶפְסֵה had not yet gone out 1 Sam. 3: 4; to the present אֲנִי אֶפְסֵה dost thou not yet know Ex. 10: 7; to the future, *that my soul may bless thee* אֲנִי אֶפְסֵה אֶת לְבָבִי בְּפָנֶיךָ before I die Gen. 27: 4, אֲנִי אֶפְסֵה רִשְׁמֵי אֶתְנֶה 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 אֲנִי אֶפְסֵה Zeph. 2: 2 and once with אֲנִי אֶפְסֵה 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* יְנַחֵם אֱלֹהֶיךָ saith your God Isa. 40: 1, the divine utterance though begun is not yet finished; *do ye not know?* אֲנִי אֶפְסֵה תִדְעוּ? ver. 21, are you ignorant, and is this ignorance to continue? *why* אֲנִי אֶפְסֵה תִבְכִּי 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, אֲנִי אֶפְסֵה תִרְאֶה you see (now, if never before) ... *why* אֲנִי אֶפְסֵה תִבְרַח 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 יִעָלָה 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 יֵלְכָה 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 תִּשְׂרַב־מֹשֶׁה* *then sings Moses* Ex. 15: 1; or a poet, who lives in the midst of that of which he sings, *בָּאֵלֶיךָ יְיָ מִבְּרַחֲמֵי אֲרָם* *brings me from Aram* Num. 23: 7, *יֵאָדָר בּוֹ יוֹם אֲנִי עָלֶיךָ 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 דְּרָבְרוֹ 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, *הֵגִיד* 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 כִּי־הִרְפָּעַלְתָּ 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־קָלְמִי 39: 8 not *what can I hope for*, but *what have I hoped* and do I hope for. כִּי־נִחַיְתִי 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. הֲחִלֹּתִי־לִמְלָכָה Judg. 9: 9, 11, 13 not *should I cease* but *have I been made* by this choice of me as king to cease. *All the days that* הָיִיתִי 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. הֲשָׁלַח־הַצֶּלֶל 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, תֵּתְּבִירוּ ye shall pass ... יָבִיאוּ־יָמֵי־יְהוָה ye have passed Gen. 18: 5, יִכְסְּיוּ־יְמֵיהֶם shall cover them in all time to come ... יָרְדוּ they went down Ex. 15: 5, הִרְדּוּ have ceased (past) ... יִנַּחֲמוּ shall rest (continuous future) Job 3: 17, Ps. 9: 8, יִסְדָּדָה he founded (original creation) ... יַכְרִימֶנָּה 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 רָגַעְתָּ הֵימָּנָה *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* הָיָה יוֹרֵד *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* הָרְצִיף *she has gathered her food* Prov. 6: 8. (2) Or one involved in the preceding statement *his spirit shall go forth . . . his thoughts* אֲבָרָה *have consequently perished* Ps. 146: 4, so after a participle בָּעֵינַי פָּרַחַת *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* הָאֲבָרָה *shall perish*, yes *hope* הָאֲבָרָה *has perished* Prov. 11: 7; *is it good that* תִּבְרַחַת *thou shouldst oppress* etc. and that הָיָה הָאֲבָרָה *thou hast meanwhile shined upon the counsel of the wicked* Job 10: 3, Ps. 37: 20, Isa. 43: 17 אֲבָרָה . . . רָפְאֵל 44: 15, הָרְצִיף . . . רִצְצִים Ezek. 33: 15, Joel 2: 6, אֲבָרָה . . . אֲבָרָה Mic. 2: 4, Hab. 3: 3, 4, 12, 13. (4) Or a later stage in the same transaction, an interval being assumed, הֵימָּנָה הֵימָּנָה *they are bending the bow*, and now קִינְנוּ *they have fitted the arrow* Ps. 11: 2, 22: 22, Job 20: 25, Isa. 18: 5; so after a noun clause הֵימָּנָה Isa. 5: 30. (5) Or a sequence from it הֵימָּנָה *they have hidden themselves* (in consequence of the deeds of violence before described) Job 24: 4; הֵימָּנָה *favoured*

may be shown to the wicked, בִּלְיָ-לֵיָרַד 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* רִירוּ-הַחֹרִי וְבָנֵי עֵשָׂו subsequently dispossessed them Deut. 2: 12; *they were both naked* וְלֹא-רְהִיבֻשְׁתָּם and were not ashamed in consequence Gen. 2: 25; so Ex. 8: 20, 13: 22, רִיבֻשְׁתָּהּ 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* נְהַיְתָה הַגּוֹיִם have heard, רִיבֻשְׁתָּהֶן they will be afraid; *pangs* אֲחִיזוּ have seized upon the inhabitants of Philistia; *then the dukes of Edom* וְהַמְּלָכִים הָעֵדוּמִי were troubled, *the mighty men of Moab* וְהַגִּבּוֹרִים מוֹאָב shall seize them, *all the inhabitants of Canaan* וְכָל-יֹשְׁבֵי-הָאָרֶץ 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, *תִּשְׁמֵר* *thou shalt keep the feast of unleavened bread* Ex. 23: 15; *לֹא תִצְטַק* *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 *יִהְיֶה* *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 *יִהְיֶה* Lev. 19: 36 but *יְהִי* Ezek. 45: 10; or with the counsel of the sage *לֹא תִצְטַק* Deut. 19: 14, but *אַל-תִּשְׁכַּח* Prov. 22: 28; or with the injunction addressed particularly to an individual *לֹא יִשְׁתַּחֲוֶה* Num. 6: 3 but *אַל-תִּשְׁתַּחֲוֶה* 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, שִׂמְחָה אֶמְצָא *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 נִשְׁבְּרָה *let us return to Egypt* Num. 14: 4; or a request or entreaty more or less earnest אֶתְּרָה *let me fetch a morsel of bread* Gen. 18: 5, אֶעֱבֹרָה *let me pass through thy land* Num. 21: 22; or an inward desire אֶכְלֶה *I would like to eat* Deut. 12: 20; or simply consent *now* אֶבְיָתָה *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, אֶלְלֶה *I must*

go into the gates of Sheol Isa. 38: 10, **נִכְנְסוּן** *we have to grope like the blind* Isa. 59: 10.

a. Thus Isa. 1: 24 proceeds from a declaration of futurity **אֲנִי אֶפְדֶּה** *I shall be eased of my adversaries* to one of purpose **אֲנִי אֶפְדֶּה אֶת־אֹיְבֵי** *I will be avenged of my enemies*; **אֲנִי אֶשְׁמַע** *I shall speak to my father myself* 1 Sam. 19: 3 as something that will certainly take place, but **אֲנִי אֶשְׁמַע** *come now, I will speak to the king* 2 Sam. 14: 15 as something resolved upon it, as the particle of entreaty politely suggests, she were permitted to do so; **אֲנִי אֶשְׁמַע** *we shall make a covenant* Ezr. 10: 3 simply declarative, but **אֲנִי אֶשְׁמַע** *with urgency come! let us make a covenant* Gen. 31: 44; **אֲנִי אֶשְׁמַע** *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 **אֲנִי אֶשְׁמַע**, **אֲנִי אֶשְׁמַע** 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* **אֲנִי אֶשְׁמַע** *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 bring forth grass* Gen. 1: 11, **אֲנִי אֶשְׁמַע** *do thou wait or thou shalt wait* 1 Sam. 10: 8; or advice *let Pharaoh look out a man*, **אֲנִי אֶשְׁמַע** *and let him appoint* Gen. 41: 33, 34; or entreaty, *let thy loving-kindness be upon us* Ps. 33: 22, **אֲנִי אֶשְׁמַע** *do thou increase* Ps. 71: 21; or a wish *may Jehovah establish his word* 1 Sam. 1: 23; or permission **אֲנִי אֶשְׁמַע** *let him go up or he may go up*, **אֲנִי אֶשְׁמַע** *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* וַיִּבְיֵן *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 לֹא 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-תַּעֲשֶׂה Gen. 22: 12, אַל-תִּצְעַק 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, $\text{אַל-יִתְחַשְׁשׁוּ$ *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; $\text{אַל-תִּשְׁכַּח$ *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, וַיִּצְוֶה

speak unto the children of Israel Lev. 1: 2, מִלֵּאסִים fill the men's sacks Gen. 44: 1; exhortation or advice שָׁכַחְתָּ לְעַמְּךָ forget thy people Ps. 45: 10, שָׁבוּ וְשִׁבְתוּ dwell in the land, וְעָבַדְתָּ and serve the king of Babylon 2 Kin. 25: 24; a wish or entreaty הַתַּנִּי give me a possession of a burying-place Gen. 23: 4, הִשָּׂא הַיָּמִין incline thine ear to me הַצִּילֵנִי deliver me Ps. 31: 3; permission, where it is good in thine eyes שָׁבוּ dwell Gen. 20: 15, שִׁיְבֵה 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, הָרִד 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 הַ is appended to the 2 masc. sing. שִׁבְתָּ וְאָכַלְתָּ pray, sit, or do sit and eat Gen. 27: 19, שְׁמֹרְתָּ O keep my soul Ps. 25: 20, O Lord שְׁמַעְתָּ do hear, O Lord סַּלְּחָה 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, מְחֵהוּ blot out... בְּרָא create... הַיָּשׁוּ 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, Ps. 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, עֲנֵה, הִנָּחֵם awake, הִנָּחֵם lift thyself, הִשְׁבַּע swear, הִנָּחֵם 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 הִשְׁמַעְתָּנִי *hearken*, הוֹסֵא *spare*, הַצַּלְתָּנִי , מָצַטְתָּנִי , פָּצַעְתָּנִי *deliver*, עִירָהּ *rouse*; הִבֵּה , הִצֵּה when used as particles of incitement *come!* invariably have the paragogic הִבֵּהְךָ ; הִבֵּה , הִצֵּה 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 הִבֵּהְךָ Gen. 27: 7, but Joseph giving direction to his steward הִצֵּה Gen.: 43: 16; God said to Moses under the provocation of Israel's great offence הִצֵּהְךָ *let me alone, that my anger may burn against thee* Ex. 32: 10, but Moses to Aaron, הִצֵּה *lay up the pot of manna before Jehovah* Ex. 16: 33; the trees said to the olive הִצֵּהְךָ *do thou reign over us* Judg. 9: 8, but with less urgency to the bramble הִצֵּהְךָ *reign thou* ver. 14; Joel persuasively to Sisera סַבֵּה *do turn aside* Judg. 4: 18, Abner to Asahel סַבֵּה *turn thee aside from following me* 2 Sam. 2: 22; the people earnestly to Samuel שִׁבֵּה *set a king over us* 1 Sam. 8: 5, Samuel courteously to the cook שִׁבֵּה *give, please, the portion which I bid you* שִׁבֵּה *set aside* (authoritative direction) 1 Sam. 9: 23; Samuel courteously to Jesse שִׁבֵּה *send, please, and fetch David* 1 Sam. 16: 11, Saul authoritatively to Jonathan שִׁבֵּה 1 Sam. 20: 31; a messenger to Saul reporting an invasion שִׁבֵּה *make haste and go* 1 Sam. 23: 27, direction to a stranger inquiring his way שִׁבֵּה 1 Sam. 9: 12; the captain of fifty to Elijah peremptorily שִׁבֵּה *come down!* 2 Kin. 1: 9, 11, the angel calmly שִׁבֵּה *go down* ver. 15; Abner to David שִׁבֵּה *make a covenant*, which he desired 2 Sam. 3: 12, but the men of Jabesh to Nahash שִׁבֵּה *make a covenant* distasteful to them 1 Sam. 11: 1; the people in distress appeal to God שִׁבֵּה *arise and save us* Ps. 44: 26, Jehovah directs Jeremiah קִים *arise and take thy girdle to the Euphrates* Jer. 13: 4; Elihu summons Job to immediate action קִים *stand up, if thou canst answer me* Job 33: 5, Balaam directs Balak קִים *stand* patiently and quietly *by thy burnt-offering* Num. 23: 3, 15; Nehemiah in urgent petition קִים *prosper thy servant* Neh. 1: 11, Micaiah ironically to Ahab, קִים *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 תִּבְרַחְתָּנִי *thou shalt not curse him* Num. 23: 25, לֹא תִּשָׁבֵה *thou shalt not go up* 2 Sam. 5: 23; but the proper negative imperative is formed as above stated by אַל with the jussive אַל תִּשְׁמָעְנִי 2 Kin. 18: 28 but אַל תִּשְׁמָעְנִי *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*; אָ follows the verb, except in negative clauses when it is prefixed with אַל, אַל אֲשֶׁר־תִּרְדָּה אָ I would like to sing, please Isa. 5: 1, so ver. 5; let this child's soul אֲשֶׁר־תֵּשֶׁב־תָּבֹא return, I pray thee 1 Kin. 17: 21, אַל־תֵּאָרֶץ אֲלֵי־יְהוָה pray let not my lord be angry Gen. 18: 30, הִבֵּט־תֵּבֶטֶן look, I pray thee Isa. 64: 8. Or a still higher intensity of feeling may be denoted by the additional particle אֲנִי־אֲנִי or אֲנִי־אֲנִי prefixed to the verb or to the person addressed אֲנִי־אֲנִי אָ ah! forgive, I pray thee Gen. 50: 17, אֲנִי־אֲנִי יְהוָה יִזְכְּרֵנָּה אָ ah! Jehovah, remember, I pray thee 2 Kin. 20: 3.

a. אָ 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 אָ both precedes and follows the imperative. אָ with the simple future, אָ יִשָּׁבֵת־אָ Gen. 18: 4, אָ אֲלֵךְ־נָא 2 Sam. 13: 25, אָ תִּהְיֶה־לָּךְ 2 Sam. 14: 17, אָ יִזְכְּרֵנוּ Jer. 38: 4, אָ תִּזְכְּרֵנוּ Cant. 7: 9, Gen. 44: 18, Judg. 6: 39, 2 Kin. 5: 17, Ps. 7: 10.

b. Examples of the use of אֲנִי־אֲנִי or אֲנִי־אֲנִי Isa. 38: 3, Jon. 1: 14, 4: 2, Ps. 118: 25, Neh. 1: 5. In Ps. 116: 4 it occurs without אָ, 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*... וְכָתַתָּה *and he crushed* 2 Kin. 18: 4; so futures and voluntatives, אֲנַחֵם *I shall comfort myself*.... וְאֶקְמָה *and will avenge myself*.... וְאֲשִׁיבָה *and will bring back*.... וְאֲזַכֶּה *and shall purge*.... וְאֲסִירָהּ *and will take away*.... וְאֲשִׁיבָהּ *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*, וּרְבִי *and multiply*, וּמִלֵּא *and fill*.... וּכְבֹּשָׁהּ *and subdue it*, וּרְדֵהּ *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, *וַיָּבֹאוּ* and it came to pass, if (i. e. whenever) the serpents bit a man, *וַיִּבְרַח* and he looked ... *וַיֵּחַי* 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, *וַיִּבְרַח* they gathered it morning by morning *וַיִּבְרַח* and the sun grew hot *וַיִּבְרַח* and it melted, Ex. 16: 21, *וַיִּבְרַח* Ex. 40: 31 (see the frequentative future *וַיִּבְרַח* ver. 32), Num. 11: 8, *וַיִּבְרַח* continued to blow Josh. 6: 8, Judg. 2: 18, *וַיִּבְרַח* used to go up ... *וַיִּבְרַח* 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, *וַיִּבְרַח* kept calling ... *וַיִּבְרַח* 6: 3, 8: 11, Ezk. 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, *וַיִּבְרַח* and I will send them *וַיִּבְרַח* and they shall arise *וַיִּבְרַח* and shall go ... *וַיִּבְרַח* and shall describe ... *וַיִּבְרַח* 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 *וַיִּבְרַח* and divide it Josh. 18: 4; *וַיִּבְרַח* 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, *וַיִּבְרַח* 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, *וַיִּבְרַח* ... *וַיִּבְרַח* run ... and see ... and know and seek Jer. 5: 1, Gen. 24: 51, 27: 13, 19, 26, Deut. 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, Deut. 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 וְיִשְׂרָאֵל וַיְהֵאָהֵב* 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 וַיַּעַשׂ וְיָהִי וְיִשְׁתָּחֲוֶה* 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 וְ or כֵּן so may be inserted to intimate that the effect is instantaneous כֵּן רָאָה כֵּן הִתְהַוְּהוּ as soon as they saw, they wondered Ps. 48: 6, or invariably repeated כֵּן הִקְלַבְתִּי כֵּן קָרָאתִי לָקְרָאתִי 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 וְיִירָאוּ* 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 וְיִתְהַלֵּל* 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 וְיִשָּׁבֵן* that he should lie Num. 23: 19; *Thou desirest not sacrifice וְיִתְנַחֵם* else I would give it Ps. 51: 18; *It is not an enemy that reproached me וְיִתְעַצֵּב* 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 וְיִאָּתְּרָה* 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 וְיִחַיֵּנִי* 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. וְיִאָּבֶדְתִּי 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 וְיִרְטֵר* 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) וְחַיְתָּ נַפְשְׁךָ 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 לְחֹמֶת שָׂדֵה עֵינַי that she may nurse Ex. 2: 7; particularly in a negative clause, as אֵל 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-יָרֶה וְהָרָה 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. וְאֶת-יָדְךָ לְעַשׂוֹת שְׁבָעָהּ 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 וְהָיוּ מַיִם לְרִאשִׁיתִי 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 וְבָתַּחְתָּ בַּיַּרְדֵּן 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 וְהִפַּדְתָּ אֶת-אִמְךָ 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 וְחַיְתָּ 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 וְיִשְׁמַעְתֶּם אֶת-קוֹלֵי יְהוָה 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 הֵרַדּוּ 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*) ... וַיְהִי *and Jehovah was* .. וַיְהִי *and he was* וַיֵּרָא *and his master saw* ... וַיִּמְצָא *and Joseph found* ... וַיַּשְׁרֵת *and served* וַיַּעֲקֵב *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 . . . *they were distressed* . . . *and Jehovah raised up judges* Judg. 2: 15, 16; a perfect, *I have hearkened and heard* Jer. 8: 6; pluperfect, *had gone down and lain and slept soundly*, Jon. 1: 5; 1 Sam. 25: 34, Job 9: 16; future perfect, *he shall not have taken warning* . . . *and the sword shall have come and taken him away* Ezek. 33: 4; optative, *O that we had been content and dwelt* Josh. 7: 7; subjunctive, *lest the spirit may have taken him up and cast him* 2 Kin. 2: 16; a general statement that may be verified at any time, *thou chastisest man 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 and it stood then and still stands* Ps. 119: 90, or into the future, *Jehovah sat enthroned at the flood 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 *then sang* (lit. *sings*) *Moses . . . 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 *she used to provoke her so that she wept* 1 Sam. 1: 7, Judg. 12: 5, *I have repeatedly spoken . . . 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, *when Jehovah sent . . . ye rebelled* Deut. 9: 23; or to a participle *the Philistines were fighting . . . and Israel fled* 1 Sam. 31: 1; or to a noun clause *Shem (was) one hundred years old and he begat* Gen. 11: 10; or a statement of time on the third day *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 it comes to thee 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, *he prayeth to God and he accepteth him* Job 33: 26, 34: 24, 39: 15, Ps. 49: 15, 107: 28-30; or to a participle *the king is weeping and mourning* 2 Sam. 19: 2, *He brings down . . . 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 *bring*

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 וְהָיִיתָ אֲתָּה that thou art afraid Isa. 51: 12, Gen. 49: 14, 15, a land of gloom ... וְהָיָה אֶרֶץ 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 ה' he shall deride every stronghold וַיִּקְבֹּץ אֶרֶץ and shall heap up earth וַיִּקְבְּרָהּ and take it Hab. 1: 10, Job 24: 20, Ps. 55: 18; Dent. 17: 2, 3 occurring in simple prose must be differently explained; if וַיִּמְצָא אִישׁ there shall be found a man who וַיַּעַשׂ 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 וַיִּשְׁתַּבַּח 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 ... וַיִּשְׁמַע אֲנִי 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* וַיִּמְצָא אֱבְרָם and said i. e. tempted him by saying etc. Gen. 22: 1, they did so וַיַּעֲשׂוּ אֵלֶיךָ 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 וַיִּרְבּוּ 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, וַיִּשְׁלַח Ezek. 18: 23, by way of resumption וַיִּשְׁלַח Josh. 18: 8, 9, וַיִּשְׁבַּח Judg. 17: 3, 4. וַיִּבְרָא 1 Sam. 4: 12, 13, וַיִּבְרָא 6: 19, וַיִּשְׁתַּבַּח עֲזָרְיָהוּ Ezr. 8: 25, 26, וַיִּשְׁלַח 10: 6, or for the sake of adding further particulars וַיִּשְׁלַח 2 Chron. 28: 15; or a contrasted thought there is a snare for the wicked וַיִּשְׁלַח but the righteous comes out Prov. 12: 13, Job 3: 26; or the positive alternative answering to a preceding negative they walked not in his ways וַיִּשְׁלַח but turned aside 1 Sam. 8: 3, 13: 22, Ex. 33: 4, 6, Judg. 19: 10; or the summing up of an antecedent paragraph וַיִּשְׁלַח thus were finished Gen. 2: 1, וַיִּשְׁלַח so it was 19: 29, וַיִּשְׁלַח so was confirmed 23: 17, 20; or a particular in a preceding more general statement these are the kings who reigned ... וַיִּשְׁלַח 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 ... וַיִּשְׁתַּבַּחוּ 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 יְהוֹשֻׁעַ *and they took them down* Josh. 10: 27, וַיִּהְיוּ וַיִּבְרְחוּ 1 Sam. 19: 5, וַיִּבְרְחוּ וַיִּבְרְחוּ *and each one burned incense* not expressive of design as though it were וַיִּבְרְחוּ, § 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, וַיִּהְיֶה וַיִּהְיֶה *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 וַיִּהְיֶה וַיִּהְיֶה *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* וַיִּבְרַח וַיִּבְרַח *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, וַיִּהְיֶה וַיִּהְיֶה *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 Deut. 32: 8, וַיִּבְרַח ver. 18, וַיִּבְרַח 2 Sam. 22: 14 (where Ps. 18: 14 has וַיִּבְרַח), וַיִּבְרַח Job 33: 21, וַיִּבְרַח Ps. 18: 12 (where 2 Sam. 22: 12 has וַיִּבְרַח), 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 paragogic future Ps. 73: 16, 17, Prov. 7: 7. In

Ezek. 16: 15 יָרִי: 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, וָאֵשְׁתַּחֲוֶה *and I sent* of my own accord Gen. 32: 6, וָאֲשַׁתְּמָרָה *and I kept myself* carefully and of set purpose 2 Sam. 22: 24, Judg. 6: 9, 10, וָאֲבַיְנָה *and I carefully inspected* Ezr. 8: 15, וָאֲצַרְטָה *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 וָאֲרִיְשָׁה Ps. 3: 6, וָנָחֵלְנָה Gen. 41: 11, which Dr. Driver not inaptly proposes to render *I slept away, we dreamed away*, וָאֲנִי־שָׁחָה *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)... וְעָשׂוּ *and they do* וְאָשְׁמוּ *and shall be guilty* ... וְנֹדְעָה *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* וְהִזָּה *and shall sprinkle* וְנָחַן *and shall put of the blood*; 1 Sam. 15: 3 קָהְךָ *go thou* וְהִבִּיתִיָּהּ *and smite* (strictly 'thou shalt have smitten' i. e. I require and expect this to be done) ...

וְהִתְחַנְּנֶתָּ and devote ye וְלֹא תִהְיֶה לְךָ fut. and thou shalt not spare ... וְהִמָּוֶתָּה 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 יְהוָה will be with me וְיִשְׁמְרֵנִי 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 אִישׁ should come to me ... וְהִצַּדֵּקְתִּי וְאִנִּי 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 ... וְהִתְחַנְּנֶתָּ 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 *נִפְאָרָהּ may thy word be verified ... וְפָנִיָּהּ and do thou turn ... וְשָׁמְעֵנָהּ and hearken* 1 Kin. 8: 26, 28, 30, permission *וְאָכַלְתָּהּ וְהָאֵלֶּיךָ thou mayest give it and he may eat it* Deut. 14: 20, or necessity *וְקָבְצוּ אֶת־הַסָּבִיבִים they must go and get straw* Ex. 5: 7; or denoting a general fact irrespective of time *וְשָׂבְעוּ they have enough ... וְהִתְרַחֲבוּ 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 *וְרָפָהּ vapour used to ascend ... וְהִשְׁתַּיְתָּהּ 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־תִּזְכֹּרְתָּנִי if thou remember me (lit. shalt have remembered) ... וְשָׁמְעֵנָהּ 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) ... וְשָׁמְעֵנָהּ 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 *וְשָׂמֵתִי 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 הִתְחַיֵּב** *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 **וְשִׁירָה** connects with **תָּה** (ver. 5), **שִׁלְחֵהוּ** *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 **כִּמְלַט 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 **וְיִשְׁמְרוּהֶם** *and ye shall take heed* (as determined by the hortatory aim of the whole passage, comp. **הִשְׁמַר** ver. 9) Deut. 4: 15, 29: 8, **וְאֶמְצָתָהּ** 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 **נָפַל** means *falling* Num. 24: 4, *fallen* Judg. 4: 22, or *about to fall* Jer. 37: 14. Their principal uses are the following, viz.:

1. They may express what is permanent or habitual, as general truths valid for all time, (Jehovah) **אֹהֵב** *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*, נְהַמֵּר *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 הִנֵּה), 2 Sam. 3: 13, 1 Kin. 6: 12, or to the proximate future, in which sense it is frequently preceded by הִנֵּה, הִנְיָי 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, נְתָנָה *given*, מְרֻבָּה *restored*, מְרֻבָּה *slain*, שְׁבוּר *kept*, עָשָׂה *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*, הִלְחֹצֵם *th t went forth* Gen. 9: 18, הִבָּאָה *that came* Josh. 2: 3. This is occasionally the case with active verbs, when it is demanded by the connection *who then is he* הַיְדַרְצֵר *that hath hunted venison* Gen. 27: 33; *these are the gods* הַמִּצְרִים *that smote Egypt* 1 Sam. 4: 8, Gen. 48: 16, 2 Kin. 22: 18. Interpreters are not agreed whether לְקַחַת 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 ...* וְלוֹט יֹשֵׁב *and Lot (was) sitting in the gate of Sodom* Gen. 19: 1; *he came to Shiloh ...* וּבְיָדָיו קְרָעִים *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* יִשְׁבֹּץ הָיָה *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* הָיָה מְצֻרִים *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, אֲרִיר, and in a few other cases. Jer. 2: 17 בָּהֶגֶת בּוֹלְלֶךָ 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 פּוֹיָר *there was no one interpreting* Gen. 41: 8, אֵין אֲתֵיב *I am not giving* Ex. 5: 10, אֵין אֲתֵבן *straw is not given* ver. 16. The simple negative לֹא *not* is very rarely found with them לֹא אֲתֵיב 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 תִיָּה לֹא 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, *מה-חַיִּימֶיךָ הַיּוֹמָה כִּסֵּם what doth your reproof reprove?* Job 6: 25, *אֶבֶל to eat much honey is not good* Prov. 25: 27, Eccles. 4: 17, or a predicate *the effect of righteousness shall be הַשְׁקֵטוּת וְהַבְּטָחָה quietness and confidence* Isa. 32: 17; the construct more frequently, either without לְ, *עֲשֵׂה צְדָקָה 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, *the words of the wicked* are *לִישַׁן דַּם 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. *לִמַּד לְבַרְדּוֹ הַיָּדָבָר learn to do well*, *אֲצַדֵּק הַבְּרוּר redress wrong* Isa. 1: 17, *until he knows the evil*, *וְיִבְחֹר and to choose the good*, 7: 15, *וְלֹא-אָבֹה בְרַחֲמֵי הַיָּדָה and they would not walk in his ways*, 42: 24, *thou wilt make us offscouring* וְיִצְאֵם *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*, *אֲבִיל לְהִלָּחֵם I shall be able to fight with him* Num. 22: 11, but see Gen. 37: 4, Ex. 2: 3, etc.; *עַתָּה לְבִרְתָּה יָמָה לְבִרְתָּה 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) כָּאֵתָה הַבָּלִים to go out and to come in* 1 Kin. 3: 7, *Job 33: 32, thou hast refused to be ashamed* Jer. 3: 3, Mal. 2: 16, Job 33: 32, *רָעִירָה עֲתִידָה לְרַעֲוֵת לְרִשְׁעֵי לֵוִיָּתָן 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 בִּשְׁנַת in the year of Tartan's*

coming Isa. 20: 1, עַתָּה וְעַתָּה קָדוֹר a time of mourning and a time of dancing Eccl. 3: 4. Such verbs as בָּנֵה to finish, יָרָא to fear, מָנַע to hinder, and צִוָּה used negatively to command not to do anything, may be followed by כִּן from with the infinitive. Thus Moses finished בְּהִבָּרֵךְ 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 כִּן לְנַבֵּר he finished speaking lit. to speak Gen. 18: 33, which is the more usual construction. וְיָרָא לְיָשֵׁב he feared to dwell, Gen. 19: 30, but אַל-תִּירָא כְּרָדָה fear not to go down Gen. 46: 3, Ex. 3: 6, 34: 30; he hath restrained me מִצִּוָּת from bearing Gen. 16: 2; I shall command בְּהִבָּרֵךְ not to rain lit. from raining Isa. 5: 6, though the more usual construction would be לֹבֵלֵם הַמַּיִר 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 כְּרָאָה so as not to see lit. from seeing Gen. 27: 1, בְּעִשְׂוֹת not doing thy ways בְּמִצְוֵי not finding thy pleasure Isa. 58: 13, 56: 6, Job 34: 30, 2 Kin. 23: 33 K'ti (once even before a future כִּן-יִקְרִיבֶנּוּ Deut. 33: 11); or to indicate comparison, § 264, to trust in Jehovah is better בְּבִשְׁתֵּךְ 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, כְּיָדִיר קְהִיחָה 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 וּלְצַבְחָהּ וּלְעֹלֹתָיִךְ 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 לְלִבְנָהּ 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 לְאָמַר הֵבֵר spoke saying lit. so as to say, Lev. 10: 3 (but Num. 6: 23 אֲזַבֵּר by § 280. 2), בָּרָא לְעֵשׂוֹת 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 לְשֵׁנֶיךָ 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, אֲנִיִּךְ קְהִיחָה that which is to be Eccles. 3: 15, כִּה-יִעֲשֶׂה 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, נִרְהָרַח הַמַּיִשׁ the sun was about to set Gen. 15: 12, Josh. 2: 5, קְהִיחָה they came to be 1 Sam. 14: 21. This form of expression may be suggestive of an intended action, אֶחָד 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 אֵין 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 לְהוֹצִיָר one must not make mention Am. 6: 10, Job 30: 6; propriety or duty לֹא לְהוֹרִיחַ is not to be registered 1 Chron. 5: 1, 9: 25, גִּזְרוּר should one help the wicked 2 Chron. 19: 2, קְהִיחָה 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*, *at*, עד *until*, על *upon*, לְעֵן *in order to*, לְכֵן *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* מִן־הָיָה *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. בְּהֵיבְרָאָם *in their being created* i. e. *when they were created*; *in the day* $\text{בְּהֵיבְרָא אֶת־הָאָרֶץ וְאֶת־הַשָּׁמַיִם}$ *of Jehovah God's making earth and heaven* Gen. 2: 4; *there was no water* לְשִׁתּוֹת הָעָם *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, $\text{וַיֵּשְׁבּוּ־אִי$ *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, $\text{מִתְקַבְּלֵת הַפְּעוּלָה}$ *the accepting of the person of the wicked* Prov. 18: 5, וַיִּתֵּן־כֹּחַ *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־אֵי , *I commanded thee* לֹא־תֵאָכַל *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־תֵאָכַל 2 Kin. 23: 10; with the prep. בְּנֶגְדֵךָ Num. 14: 16, Ezek. 16: 28, לֹא־תֵאָכַל occurs before the pret. or fut. Ex. 20: 20, 2 Sam. 14: 14, Jer. 23: 14, 27: 18, Ezek. 13: 3; לֹא־תֵאָכַל 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, $\text{הִנֵּה הָרוֹג וְשֹׁחֵט וְשׂוֹתֵת וְשׂוֹתֵת וְשׂוֹתֵת}$ *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* הִנֵּה־אֶעֱשֶׂה *take away the hedge*, $\text{וְשֹׁחֵט וְשׂוֹתֵת וְשׂוֹתֵת}$ *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* הָרַקְתָּ *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 . . .* וְהָיָה *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 *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. וְהָיָה Josh. 3: 16, וְהָיָה, § 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* וְנָפְצוּ *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* וְהָיָה וְהָיָה *and write the papers* וְהָיָה וְהָיָה *and seal (them)* וְהָיָה וְהָיָה *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

verbal noun is similarly used, Isa. 8: 6; and occasionally a construct infinitive e. g. for the pret. 2 Chron. 7: 3, fut. 1 Chron. 21: 24, 2 Chron. 7: 17, Obad. ver. 4, part. Jer. 44: 19.

b. The absolute infinitive is sometimes used for a finite form, when no verb precedes in the same sentence, הָרִבַּ עַם-שֹׁמְרֵי רְפוּחַ (shall) *the fault-finder contend with the Almighty* Job 40: 2. The subject of the infinitive is expressed in this instance, as in others when perspicuity requires it, so הָרַחֲקוּ הַחַיִּוֹת רְגִלָּם הַחַיִּוֹת הַחַיִּוֹת *the living creatures ran and returned* Ezek. 1: 14, שִׁבַּח אֱלֹהֵי I *praised* Eccl. 4: 2, Gen. 17: 10, Lev. 6: 7, Num. 15: 35, Esth. 9: 1, Ps. 17: 5, Prov. 17: 12.

4. At the beginning of a clause it may be a substitute for the imperative, זָכוֹר זְכוֹר *remember the sabbath-day* Ex. 20: 8, הֵלֵךְ הֵלֵךְ *go and say* 2 Sam. 24: 12, Ex. 13: 3, Deut. 1: 16, 5: 12, 16: 1, 31: 26, 2 Kin. 3: 16, 5: 10, Neh. 7: 3, Isa. 37: 30, Jer. 2: 2, 19: 1.

§ 281. 1. The absolute infinitive is often joined with the finite forms to add emphasis or intensity to the idea, which may be variously expressed in English, בָּרוּחַ תְּמוּתָה *thou shalt surely die*, Gen. 2: 17, רָאוּ רְאוּ *we plainly saw* Gen. 26: 28, הִשְׁאִל שְׂאִל *asked very strictly* Gen. 43: 7, הִלַּח הִלַּח *I have done very wickedly* 1 Chron. 21: 17, לֹא הִשְׁמִיד אֶשְׁמִיד *I will not utterly destroy* Am. 9: 8.

a. Ewald distinguishes the following cases; when there is (1) a contrast with what precedes, *thou shalt not conceal him but thou shalt surely kill him* Deut. 13: 10, Judg. 1: 28, 2 Sam. 24: 24, Lam. 5: 22, Ezek. 16: 4, or follows Gen. 2: 16, Deut. 30: 18, Ps. 118: 13, 18, or both the contrasted acts are emphasized, Num. 30: 15, 16, Ps. 126: 6. (2) Implied contrast, as when something is not what might have been expected, Am. 3: 5, or a conditional suggestion is tacitly opposed to its opposite, Ex. 19: 5, Num. 12: 14, Judg. 14: 12, 1 Sam. 12: 25, or a particle of limitation as כִּי or אֲשֶׁר *only* sets an act over against every thing beside, Gen. 27: 30, 44: 28, Judg. 7: 19. (3) A question, which involves its own answer, and is rhetorically stronger than a direct statement Gen. 37: 8, Judg. 11: 25, 1 Sam. 2: 27, Isa. 50: 2, Ezek. 14: 3, Zech. 7: 5. (4) An act regarded as absolutely certain or as possessing a high degree of intensity or completeness, Deut. 31: 29, Judg. 15: 2, 1 Sam. 14: 28, 22: 22, 24: 21, 25: 28, 2 Kin. 5: 11, 18: 30, Job 27: 22, Jer. 20: 15, 37: 9, Hos. 4: 17, Joel 1: 7, Am. 5: 5. (5) An earnest asseveration, remonstrance, command or threatening, Gen. 15: 13 Ex. 19: 12, 13, Ruth 2: 16, Job 13: 5, Am. 7: 17, Zech. 11: 17.

b. The infinitive is mostly of the same species with the finite verb to which it is added, Num. 16: 13, 22: 17, Josh. 24: 10, 2 Sam. 17: 10, 11,

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 טָבַח טָבַח Gen. 37: 33, H'ph'el טָבַח טָבַח 1 Sam. 23: 22, Hoph'al מוֹת יוֹכֵחַ Ex. 19: 12, Hithpael הִתְמַחֵם הִתְמַחֵם Isa. 24: 19; or one derivative species with another of like signification, הִתְמַחֵם הִתְמַחֵם Lev. 19: 20, הִתְמַחֵם לֹא הִתְמַחֵם Ezek. 16: 4, 1 Sam. 2: 16, 2 Kin. 3: 23. Occasionally the infinitive is borrowed from a cognate verb, אָסַח אָסַח Zeph. 1: 2, Jer. 8: 13 (אָסַח and אָסַח), אָדַשׁ אָדַשׁ Isa. 28: 28 (אָדַשׁ and אָדַשׁ), Jer. 48: 9. For the sake of greater emphasis the prolonged form of the plural ending in the future הִי is sometimes adopted in verbs joined with the abs. inf. שָׁמַיִר הִי שָׁמַיִר Deut. 6: 17, 11: 22, 1 Sam. 2: 16. The negative adverb commonly stands before the finite form of the verb לֹא הִתְמַחֵם Num. 23: 25, Jer. 13: 12, rarely before the infinitive and only when special emphasis is laid upon the negative, לֹא-מוֹת הִי מוֹת 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 Neh. 1: 7, הִוָּחֵחַ הִוָּחֵחַ Ps. 50: 21; once it is added in a varied form to a preceding construct infinitive, בְּהַגְלִיתָ נִגְלִיתָ 2 Sam. 6: 20. The finite verb is repeated, הִשָּׁיב הִשָּׁיב 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 וַשׁוּב *and it went out going and returning* i. e. it kept going to and fro Gen. 8: 7, so ver. 3, 12: 9, וַיֵּלְכוּ וַיִּלְכוּ הֵלְכוּ וַיִּלְכוּ *they went on lowing as they went* 1 Sam. 6: 12, וַאֲדַבֵּר אֲלֵיכֶם הִשְׁמַע וַאֲדַבֵּר *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 אֲבֵד he is also forever devouring Gen. 31: 15, וַיֵּרָד צָרוּר he has gone on refining Jer. 6: 29, וַיָּבֹא וַיָּבֹא 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 אֲבִיָּה עֲבִיָּה 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 בְּרִיָּהּ 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: $\text{שִׁמְעוּ אֶת־קוֹלִי}$ 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 $\text{הִלְכוּ וְהָיָה כְּמַעַלְמֵיהֶם}$ *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, $\text{עָלְתָה וְבִיבִיחָה}$... הָיָה עִלְיָה 2 Sam. 15: 30, $\text{הִלְכוּ וְהָיָה חֶבְלָהּ בְּמַחְסֵיהֶם}$ Jer. 41: 6, 2 Sam. 16: 5; an adjective may even take the place of the second, $\text{וַיִּלְכְּדוּ אֶת־הַמִּצֵּדִים וְהָיָה אֶת־הַמִּצֵּדִים}$ Gen. 26: 13, 2 Sam. 5: 10, 1 Chron. 11: 9, $\text{וַיִּלְכְּדוּ אֶת־הַמִּצֵּדִים וְהָיָה אֶת־הַמִּצֵּדִים}$ Judg. 4: 24; the finite verb is omitted in $\text{הִלְכֵם וְהָיָה אֶת־הַמִּצֵּדִים}$ Esth. 9: 4, 1 Sam. 2: 26, Jon. 1: 11; the substantive verb takes its place, $\text{וַיִּלְכְּדוּ אֶת־הַמִּצֵּדִים וְהָיָה אֶת־הַמִּצֵּדִים}$ Gen. 8: 5, $\text{וַיִּלְכְּדוּ אֶת־הַמִּצֵּדִים וְהָיָה אֶת־הַמִּצֵּדִים}$ 2 Chron. 17: 12. The second verb may also be put in one of the finite tenses, $\text{וַיִּלְכְּדוּ אֶת־הַמִּצֵּדִים וְהָיָה אֶת־הַמִּצֵּדִים}$ Josh. 6: 13, $\text{וַיִּלְכְּדוּ אֶת־הַמִּצֵּדִים וְהָיָה אֶת־הַמִּצֵּדִים}$... הִלְכוּ 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, לְקַהֲיֹת *in order to widows' being their prey and יִבְזֶה* *that they may plunder orphans* Isa. 10: 2, וְהוֹלִיךְ *leading counsellors away spoiled and יְהַוִּילֵךְ* *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, בְּיָשָׁרִים הֵלֵךְ *being early to go* or *going early* Hos. 6: 4, הוֹאִיל 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 תִּרְבֵּי דַבְּרוּ *do not multiply speak* i. e. *speak much* 1 Sam. 2: 3, Ps. 51: 4, הִשְׁמִירוּ שְׂחָתוֹ *they have deepened corrupted* i. e. *deeply corrupted* Hos. 9: 9, וַיַּחְדָּד וַיִּרְדָּן *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 וַיִּסְכֵּה שְׁלַח Gen. 8: 10 *and he added to send* or וַיִּסְכֵּה וַיִּשְׁלַח 1 Sam. 19: 21 *and he added and sent*, for *he sent once more*; הָשׁוּב לְרֵאוֹתָ Job 7: 7 *return to see* or שָׁבָהי שָׁבָה Eccl. 4: 7 *return and see* for *see again*; הֵבִיא הִקְרִיב לָבוֹא *brought near to come*, came near Gen. 12: 11, הִתְבַּאֵת לְבָרֶחַת *didst hide thyself to flee*, flee secretly 31: 27, הִשְׁאֵל הִקְשִׁיטָה 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 הִבְדִּיל לְהַעֲזִיר *he was wonderfully helped* 2 Chron. 26: 15 and עָשָׂה לְהַפְלִיא *he did wonderfully* Joel 2: 26.

b. In the following instances the verbs thus co-ordinated have different subjects, אוֹכֵל נִכְהֵ-בֵנו *I shall be able, we shall smite him* i. e. *I shall with our aid be able to smite him*, Num. 22: 6, לֹא הוֹסִיפוּ וְקָרְאוּ-יָךְ *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 אֲכַלָּה *I know not (how) I shall flatter* i. e. *how to flatter*, Job 32: 22; וַיִּדְעֵהוּ 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 **ל** the sign of the definite object; if a personal pronoun, it is suffixed either to **ל** 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 **ל**, whether it is definite, § 249, by signification, as a proper noun, *God tempted אֱלֹהִים אֶת-אַבְרָהָם Abraham* Gen. 22: 1, or is made so by the article, *God saw אֱלֹהִים אֶת-הַאֵשׁ the light* Gen. 1: 4, a pronominal suffix, *take, now, אֶת-בְּרַכְיָהוּ my blessing* Gen. 33: 11, or construction with a definite noun, *Jacob called אֶת-שְׁמֵי הַמָּקוֹמִים the name of the place* Gen. 35: 15. The particle **ל** 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, **ל** may be repeated before each of them, *I have given אֶת-הָאָרֶץ אֶת-הַכְּנִעִי אֶת-הַכְּנִזִּי this land . . . the Kenite and the Kenizzite, etc., etc.*, Gen. 15: 18-21; *they stripped אֶת-יֹסֵף Joseph אֶת-בְּגָדוֹ of his coat אֶת-בְּגָדוֹ הַכָּלֵל 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 לְ , which of itself indicates the definiteness of the noun, *he reared up for himself* לְעַצְמוֹתָיו *the pillar* 2 Sam. 18: 18; *and carver strengthened* וַיְחַזְקֵהוּ *gilder* Isa. 41: 7, where the omission of the article is poetic, § 250; לְעַצְמוֹתָיו 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 לְ : לְכֻלְכֶם *this ye shall eat* Lev. 11: 9; *put* לְחֵבֶל *this (fellow) in the prison* 1 Kin. 22: 27, Gen. 44: 29, Ps. 92: 7; לְכֻלְכֶם *whom they have cast into the prison* Jer. 38: 9; *he knew* לְעַצְמוֹתָיו *what his youngest son had done to him* Gen. 9: 24; לְכֻלְכֶם *whom hast thou reproached?* Isa. 37: 23. It does not occur before the neuter לְ ; 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, לְכֻלְכֶם *all, every*, Gen. 1: 29, 8: 21, 9: 3, 41: 48, 56, לְכֻלְכֶם *any one, each* Ex. 21: 28, Num. 21: 9, לְכֻלְכֶם *one* 1 Sam. 9: 3. With personal pronouns, לְכֻלְכֶם Gen. 32: 1, or לְכֻלְכֶם 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, לְכֻלְכֶם *as for the iron, it fell* 2 Kin. 6: 5; לְכֻלְכֶם *as for all these (they were) men of valour* Judg. 20: 44; לְכֻלְכֶם *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. לְ occasionally stands in a similar manner before a noun placed absolutely, לְכֻלְכֶם Isa. 32: 1, Ex. 27: 3, 19, 2 Chron. 7: 21, Eccl. 9: 4. Some regard לְ as the sign of the object in such passages as לְכֻלְכֶם 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, לְ 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, לְכֻלְכֶם *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, לְכֻלְכֶם *let not be evil in thine eyes (i. e. do not regard as evil) the thing* 2 Sam. 11: 25, לְכֻלְכֶם *and there was to him (he had)* Josh. 17: 11, 1 Sam. 20, 13, Josh. 22: 17, Neh. 9: 32, so with לְכֻלְכֶם Hag. 2: 17. In 2 Kin. 18: 30 לְכֻלְכֶם *the city shall be given*, the verb agrees with לְכֻלְכֶם notwithstanding its reception of the sign of the object (לְכֻלְכֶם)

is omitted in the parallel passage, Isa. 36: 15), so Num. 5: 10. This impersonal construction is often indicated without אָ 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 $\text{וַיְהִי־לֵה$ 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 וְהֵבִיא *and he brought (them)* Gen. 2: 19. Sometimes the object is a pronoun referring to something not yet mentioned, אֶרְאֶה אֹתוֹ *I shall see him*, viz. the star spoken of afterwards Num. 24: 17, or which is emphatically suppressed altogether $\text{לֹא אֶשְׂבֹּרָה אֶת־עֵצִי לָשׁוּב}$ *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 יֹצֵא *a verb that goes out*; if it has one object, it is יֹצֵא לְשֵׁנִי *going out to a second*, another than its subject; if it has two objects, it is $\text{יֹצֵא לְשֵׁנֵי־שְׁלֹשָׁה}$ *going out to a third*.

g. Derivatives from verbs that govern a direct object, may do the same, $\text{כְּבִהְיֹתָהּ אֶת־הָעִירַם אֶת־סוּדוֹם}$ *like God's overthrow of Sodom* Isa. 13: 19, $\text{לְשֵׁנֶיךָ אֶת־יְשׁוּעָתְךָ}$ *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, $\text{שָׂבַע־תִּי עֹלֹת אֵילִים}$ *I am sated (with) burnt-offerings of rams* Isa. 1: 11, הִסְרַנּוּ 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 פְּלִים *mine eye runneth down (with) water* Lam. 1: 16; $\text{בָּעוֹר קָמְשׁוֹנִים}$ *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, $\text{צִמְחָה צִמְחָה עֲצֵי־עֵץ}$ *growing up with trees* i. e. producing trees Eccies. 2: 6; $\text{יֹלֵד הַחֵבֶל־הַזֶּה}$ *buddeth forth wis-*

dom Prov. 10: 31; *עָבְרוּ דְבַר־רָעָה* they overflow with deeds of wickedness Jer. 5: 28; *וַיִּשְׁלַח צְפַרְדְּיָיִם* 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, *תָּצְאוּ אֶת־הָעִיר* they went out (of) the city Gen. 44: 4, *עָלוּ* they went up (to) the top of the mountain Ex. 17: 10, *יֵרְדוּ שְׂאוֹל* they shall go down (to) Sheol, Ps. 55: 16, *יִמְהָרוּ הַחֲמוֹתָהּ* 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 חֲלוֹם* I have dreamed a dream Gen. 37: 9; *וַיִּסְפְּדוּ־שָׁם מִסִּפְדָּר* and they lamented there a lamentation Gen. 50: 10; *יָהֵבֵל תְּהֵבֵלוֹ* 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, *הָיִיתָ גְדוֹלָה קְנֵאתִי* I have been zealous a great fury Zech. 8: 2, *אֵישׁן 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, *הָיָה אֶת־רַגְלָיו* he was diseased in his feet 1 Kin. 15: 23; *יִהְיֶה אֲנִי־גָדֹל* in the throne will I be greater than thou Gen. 41: 40; *נִשְׂאוּ אִישׁ אֶת־פְּנֵי־אֶת־פְּנֵי* let us look one another in the face 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, $\text{נָּאֵם לִּי בְּקוֹלִי}$ *I cry as to my voice*, with my voice Ps. 3: 5. תְּהִי לְךָ כַּף *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* $\text{בְּסוּפְיֵי סוּפְיֵי}$ *as to thy horses*, with thy horses, Hab. 3: 15, Ex. 6: 3, 1 Sam. 25: 26, 33, Ps. 17: 10, 13, לֹא יִפְּסוּ 32: 8, 60: 7, Isa. 10: 30, 26: 9; or to any circumstance which stands in general relation to it, *ye perish* בְּדַרְבֵּי *as to the way* Ps. 2: 12, *impoverished* $\text{בְּעֵינֵי הַמִּזְבֵּחַ}$ *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 לָקַח (also direct object) *to seize or hold*, לָקַח בְּיָדוֹ (also direct object) *to lay hold of or hold fast*, לָקַח בְּיָדוֹ (also with לְ or בְּ) *to cleave to*, $\text{בָּחַר$ (also direct object) *to choose*, בָּחַר בְּיָדוֹ (with לְ *to believe*) *to believe in*, בָּחַר בְּיָדוֹ (with בְּ *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 נָּגַע (also with direct object, בְּ , לְ , בְּ or עַל) *to touch*, $\text{שָׁמַע$ (also with direct object, לְ , בְּ or עַל) *to hear*, *hearken to*; with הִרְיָח *to smell*, רָאָה or הִרְיָח *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*, בָּא בְּיָדוֹ *to come with i. e. to bring*, Ps. 66: 13, בָּא בְּיָדוֹ *to go with i. e. to take*, Ex. 10: 9, so בָּא בְּיָדוֹ *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 לָקַח *to eat*, Ex. 12: 43-45, Lev. 22: 11, Judg. 13: 16, $\text{לָקַח$ *to eat* Ps. 141: 4, שָׁתָה *to drink* Prov. 9: 5, הִתְּנָה לְיָדוֹ *to give to drink* Ps. 80: 6 and the like; בָּא בְּיָדוֹ 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), בָּא בְּיָדוֹ *to deal treacherously with*, בָּא בְּיָדוֹ *to fight with*, בָּא בְּיָדוֹ *to trespass against*, בָּא בְּיָדוֹ (also with direct object) *to rebel against*, בָּא בְּיָדוֹ (also with בְּ 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 פָּנָה מִן , פָּנָה מִן , פָּנָה מִן , פָּנָה מִן , which also take a direct object, and בָּשָׁם , בָּשָׁם , etc.

c. Any verb may be followed by לְ to indicate the indirect object *to* which something is done, *he said* לְבָנָיו *to them* Gen. 1: 28, *I have given* לְבָנָיו

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, *לְזַמְּנָהוּ* to be zealous for, *לְקָרְבָהוּ* to fight for, *לְשַׁבְּחָהוּ* to pray for, *לְרַבֵּם* plead for etc. It is thus used pleonastically with suffixes referring to the subject of the verb *לָךְ לָךְ* go for thee i. e. go thou, *לָךְ בָּרַח לָךְ* flee thou, *לָנוּ נִגְזְרֵנוּ לָנוּ* we are cut off for us i. e. so far as we are concerned Ezek. 37: 11. The verb *לָךְ לָךְ* 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 *לָךְ לָךְ* and it shall be for a sign Ex. 13: 16, or with ל both of the person and the thing, *לָךְ לָךְ* to thee for a sign ver. 9, Gen. 1: 29, 47: 24, Ex. 4: 16, 10: 7. (3) to be unto or to become *לָךְ לָךְ* 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, *לָךְ לָךְ* thou hast given me the land of the south Judg. 1: 15 for *לָךְ לָךְ* thou hast given to me, which occurs in the same verse; *לָךְ לָךְ* grant them to us Judg. 21: 22; *לָךְ לָךְ* I would declare to him Job 31: 37. So in a few instances after intransitive verbs, *לָךְ לָךְ* he grew up to me as to a father Job 31: 18, *לָךְ לָךְ* shall dwell with thee Ps. 5: 5, 13: 5, *לָךְ לָךְ* 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, *לָךְ לָךְ* they went out from the city may be expressed by the direct relation, *לָךְ לָךְ* Gen. 44: 4, or by the indirect, *לָךְ לָךְ* Josh. 8: 22; *לָךְ לָךְ* to fight is followed by *לָךְ* with Josh. 10: 29, by *בְּ* in (*בְּה* in eam) ver. 31, by *עַל* against ver. 38, by *לָךְ* Judg. 12: 4.

a. A number of verbs may be construed either with a direct object or with ל to, in reference to, thus, *לָךְ לָךְ* to love any one and to have love to any one, *לָךְ לָךְ* to cure and to perform a cure for any one, *לָךְ לָךְ* to save and to grant salvation to any one, *לָךְ לָךְ* to destroy and to bring destruction to any one, *לָךְ לָךְ* to hear and to give ear to; *לָךְ לָךְ* to tell with or without ל; *לָךְ לָךְ* to justify takes a direct object except Isa. 53: 11 where it has ל; *לָךְ לָךְ* to deliver has ל once Jon. 4: 6; so *לָךְ לָךְ* 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 ל 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 $\text{עִי} \text{ with}$, thus $\text{נִפְּצָה שֹׁפָר} \text{ blow the trumpet}$ Hos. 5: 8, $\text{נִפְּצָה שֹׁפָר} \text{ and he blew with the trumpet}$ Judg. 3: 27; $\text{פָּרְשׁוּ הַיָּדַיִם} \text{ to spread forth the hands}$ Ps. 143: 6, but followed by $\text{עִי} \text{ to spread forth with the hands}$ Lam. 1: 17; see also 2 Chron. 26: 15, Prov. 25: 20.

3. By a condensed style of expression (*constructio praegnans*) 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, $\text{תְּהַלֵּלָהּ לְאָרֶץ} \text{ thou hast profaned to the ground}$ i. e. profaned by casting to the ground, Ps. 89: 40, 74: 7, Ezr. 2: 62, $\text{פָּתְרוּ אִישׁ אֶל־אֶחָיו} \text{ they trembled one unto another}$ i. e. one turned tremblingly to another, Jer. 36: 16 $\text{בְּקוֹרְנֵי הַקְּרָנִים עָנִיתֵנִי} \text{ thou hast answered (by saving) me from the horns of the wild-oxen}$ 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: $\text{וְהִיאָכְלֵתִי אֶת־בְּשָׂרָם} \text{ and I will make thy oppressors eat their own flesh}$ Isa. 49: 26; $\text{לֹא הִרְאֵנוּ אֶת־עַלְאֵלָהּ} \text{ he would not have caused us to see all these things}$ Judg. 13: 23; $\text{יִנְהַלְקֶנָּה} \text{ he shall cause Israel to inherit it}$ 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 צִוָּה אֱלֹהֵי* which God commanded him Gen. 6: 22; *לְהוֹרֹת אֶת־בְּנֵי יִשְׂרָאֵל אֶת כָּל־* to teach the children of Israel all the statutes Lev. 10: 11; *הַפִּיֹת אֶת־כָּל־אֹיְבֵי לְחַי* thou hast smitten all my enemies on the cheek Ps. 3: 8; *לָרִישׁ שְׂאוֹי־יְדֵיכֶם* lift up your hands to the sanctuary Ps. 134: 2; *וְהָרַגְם מִדֹּמְמָה* and he shall discomfit them a discomfiture Deut. 7: 23.

a. Some verbs take a direct object of both person and thing as *שָׁאַל* to ask Deut. 14: 26, Isa. 45: 11, Hag. 2: 11, *רָפָר* to instruct Prov. 31: 1, *צִוָּה* to command Ex. 4: 28, Deut. 1: 18, *עָנָה* to answer 1 Sam. 20: 10, Job 9: 3, *גָּבַל* to treat well or ill, Gen. 50: 15, 1 Sam. 24: 18 (comp. *קָבַע* Ps. 21: 4, *שָׂחַר* 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. *ל*, 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, *וַיִּרְבְּצֵמוּ אֹהֶל אֲבָן* and they overwhelmed him with stones Lev. 24: 23; *וְהִבְרַתְּ אֶת־בְּנֵי יִשְׂרָאֵל אֶת־חֵטְאֵם* and thou shalt gird them with a belt Ex. 29: 9; *וְהִנְחֵתָ אֶת־זֶרְעֶךָ אֶת־הָאָרֶץ* with which thou shalt sow the ground Isa. 30: 23; *וַיַּצְרֵם אֶת־הָאָדָם עָפָר* and he formed the man of dust Gen. 2: 7; *וְהִנְחֵתָ אֶת־הָאָשֶׁר* for which I have sent it Isa. 55: 11; *וַיִּבְנֶה אֶת־הַבְּנֵי־מִזְבֵּחַ* 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, *מִקְשָׁה* Num. 10: 2, *רִקְעֵי* 17: 3, *אֶשֶׁר* Deut. 15: 14, *אֲבָק* 28: 24, *רֵאשִׁים* Judg. 7: 16, *בְּרִיחוֹת* Ps. 21: 7, *לְבָבִים* 74: 2, Isa. 37: 26, *קִיר* Ezek. 4: 3. The result: *I will make all thine enemies לָרִישׁ back*, oblige them to turn their backs in flight Ex. 23: 27, Ps. 18: 41, 21: 13; *I will not make you בְּלָה*

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, *they bend* $\text{קִשְׁתָּם כְּשִׁוְלָם$ *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, *eat it* כֹּמֵץ *unleavened* Lev. 10: 12, *take the king* חַיֵּה *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, *when he saw* $\text{רָאָה$ *the angel that smote* 2 Sam. 24: 17; כִּי רָאָה 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 $\text{זָכַר אֶתְּךָ וְאָתָּה אִתְּךָ רֹכְבִים}$ *remember me and thee riding* the pronouns are in their separate form and אִתְּךָ is attached to the predicate participle. Such a clause may be subordinated to קוּל uttered as an exclamation or to $\text{שָׁמַעְתִּי אֶתְּךָ קוּל}$ as well as to שָׁמַעְתִּי itself, $\text{קוּל הַדָּרִי רִיבֹק}$ *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; $\text{וַיִּשְׁמְעוּ אֶתְּךָ קוּל הַתְּהוֹמָה אֱלֹהִים הַתְּהוֹמָה}$ *and they heard the sound of Jehorah 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 *he saw* $\text{אֶתְּךָ הַאֵלֹהִים הַיָּשִׁיבִים}$ *the light that it was good* Gen. 1: 4, 12: 14, 13: 10, or *saw* $\text{כִּי טוֹב הָיָה הַעֵץ}$ *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, $\text{וְיִמְלְתֶם אִתְּךָ בְּשָׂרֵי עֲרֻלְתְּכֶם}$ *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 קָטָה *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, כְּגֵיתִי Lev. 10: 14, Isa. 24: 12, Mic. 3: 12; a predicate, *it shall be eaten* כְּגֵיתִי *unleavened* Lev. 6: 9. Sometimes the more remote object is made the subject of the passive verb which then governs the nearer object, וְהִרְאֶה אֶת־הַכֹּהֵן וְהִבְתִּין *and it shall be shown the priest* Lev. 13: 49, but on the other hand וְהִרְאֶה 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 יִחַבֵּל *probably shall be held under pledge by it as its debtor* Prov. 13: 13, 14: 20, לְבַעֲלֵי *kept by its owner*, Eccl. 5: 12 (but נִבְחַרְתָּ לָּהּ *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־נִמְצְאוּ לַאֲמִיגָדוֹת* *not reserved 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; וַיִּבְשֹׁט הַרְיָבָה *and he was greatly provoked* Neh. 3: 33; *I am 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: קֶרֶב וְצֹהַרִים *evening and morning and noon will I pray* Ps. 55: 18; תַּרְוֵנָּה *tarry here* הַלַּיְלָה *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* הַרְגֵנָה *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* שְׁנַיִם וְעֶשְׂרִים *eighty years* Judg. 3: 30, Gen. 5: 3, 14: 4, Lev. 23*

26: 34, 35, Deut. 4: 9, 2 Sam. 20: 4, Ps. 45: 7, sometimes with **אֵל** 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, **בַּדֶּלֶת** *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-לְחֶמֶת** *at Bethlehem* 2 Sam. 2: 32, **בֵּית-לַחְמֵי** *at Bethel* Hos. 12: 4; other examples are more sporadic Josh. 1: 4, 1 Sam. 2: 29, 1 Kin. 8: 43, Job 22: 12, **בְּפָנָיו** Lam. 5: 6, *appear at the face of the Lord* Ex. 34: 23 (comp. 23: 17 **בְּפָנָיו**). 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 אַמּוּת גְּבוּהָ** *three cubits high* Ezek. 41: 22; **חֲמֵשׁ אַמּוּת אֶלֶּיךָ** *five cubits as to (in) length* Ex. 27: 1; *he went 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 according to the number of them all* Job 1: 5.

e. Manner, answering to the Greek adverbial accusative: *ye shall dwell in security* Dent. 12: 10; *ye shall not go loftily* Mic. 2: 3; *the tribes went up 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 for fear of briars* Isa. 7: 25; *to serve him 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 **לְאַחַת שְׁלֹשֵׁי** 2 Sam. 18: 5, or not **הָיָה . . . בָּהֶם** 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, *רַבָּא דְּבִרְיָהּ* let thy words come to pass Judg. 13: 12, *הַיָּשָׁר הַיֵּשָׁרִים* upright are thy judgments Ps. 119: 137, *אֲנִיטָהּ בְּשׂוּאֵיהָ* 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 הַשָּׂרְיָרִים 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, *בְּרַחֲמֵיהֶם* they that bless thee shall each be blessed Num. 24: 9, *מִתְלַלְיָהּ בּוֹת יוֹמֵת* they who profane it shall every one be put to death Ex. 31: 14, *צָדִיקָם יִסְרוּ בְּכָלֵם* they take away the righteousness of the righteous from each of them Isa. 5: 23. Examples in verbs, *נָתַן* 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, *אֶרְלָם קָשָׁה* a hard master Isa. 19: 4, *הַחַיָּוִת* 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־עֲשׂוֹן** **עֲשׂוֹן** *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 Neh. 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, **בְּחַיֵּי הַשָּׂדֶה** *the beasts of the field part* Joel 1: 20, **סְפִיחֵי הַיָּם** *its floods wash away* Job 14: 19, **צָרוֹת הַבָּלִים** *pangs have seized her* Jer. 49: 24, **רֶבְצֵה רַבְצֵה** *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 τρέφει.

5. Collective nouns may have verbs, adjectives and pronouns agreeing with them in the plural.

a. Thus, **וַיִּחָזְזוּ הָעָם** *and the people hastened and passed over* Josh. 4: 10, **אֶבְרָהָהּ** *lost sheep* Jer. 50: 6, **קְדוֹשִׁים הֵם** *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, **וַיִּשְׁתַּחֲוּוּ 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־הַקְּהָלָה וַיִּשְׁמְעוּ** *and all the congregation lifted up and uttered their voice* Num. 14: 1; **וַיִּשְׁמְעוּ הָעָם** *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, עָמְךָ רַע אֲשֶׁר עָשִׂיתָ *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 אֶלְתָּן but with הַיָּמִי, 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, וַיִּשְׁבְּחוּ וְהַמַּלְאָכִים *and they* (queens and concubines) *praised her* Cant. 6: 9; *Jehovah deal kindly* אֲנִי עִמָּךְ *with you* (Ruth and Orpal.) *as ye have dealt* Ruth 1: 8; מֵתֵי שָׂרָה *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), אֲנִי 1 Sam. 2: 20, 25: 27, 1 Chron. 2: 48, וְהַיְהוּדִים Isa. 57: 8, וְהַיְהוּדִים Jer. 3: 5, וְהַיְהוּדִים Ezek. 22: 4, Job 3: 24, 16: 22, unless they precede the subject, לֹא-תִפְתָּן אֶת-הָאָרֶץ *the land could not bear them* Gen. 13: 6, וְהָרְדוּ תֵּאֱמַנְנֵיהֶן *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 וְזָהָב *silver and gold is multiplied* Dent. 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, בָּיָה 1 Sam. 31: 7, even after nouns connected by $\text{וְ$ or Deut. 22: 1, 4, so pronouns Lev. 13: 38. Agreement with nearest noun: *ye and your wives* $\text{הָיְתָה הַנְּשִׂאִים הַלְּוִיִּם$ have spoken Jer. 44: 25, Num. 12: 1, Deut. 13: 7, Job 19: 15, 28: 18. With principal word: $\text{אֲנִי וְנַעֲרֹתַי אֲצִיָּם}$ I and my maidens will fast Esth. 4: 16, $\text{בָּא הַעֲבָדִים דָּוִד וְיֹאבָב בָּא}$ 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, $\text{אֲבְרָהָם וְשָׂרָה זָקְנִים}$ 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, $\text{אֲנִי וְיוֹנָתָן בְּנֵי נְהִיָּה}$ I and Jonathan my son will be 1 Sam. 14: 40, 20: 23, $\text{אַתָּה וְאַחֶיךָ וְאֶבְרָתָם}$ 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, בְּעֵצֵי לֵטִית with staves, a staff 1 Sam. 17: 43, Gen. 8: 4, 13: 12, 19: 29, 21: 7, בְּנִלְוֵיךָ 46: 15, הַלְּוִיִּים Ex. 21: 22, Num. 26: 8, Judg. 12: 7, אֶרְבָּעִים 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 a dream*, Gen. 40: 5.

§ 292. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, עֵינֶיהָ 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 הַשָּׁבוּן אֶמְלֵל *the fields of Heshbon languish* Isa. 16: 8, נִמְצְאוּ לָם נַפְשֹׁת אֲבוֹנִים *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 כָּל-יְמֵי-שֵׁת, *and all the days of Seth were* Gen. 5: 8, וַתֵּצֵאוּ כָּל-הַנְּשִׂאִים, *and all the women went out* Ex. 15: 20, מִבְּחַר תִּלְשָׁיו טָבְלוּ, *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*, קְרַח וְכָל-עַדְוָהוּ, *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 יֹאמֵר *behold I (am he who) has laid* Isa. 28: 16, הִנֵּה יֹאמֵר *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 (anacoluthon), 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, לְמִזְמַן 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 supply מִיָּד from ver. 9), 63: 18 (or מִיָּדָאֲדָרָה), 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, שֶׁבַע שֶׁבַע *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 בְּשָׁנָה *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) הַמִּשְׁעָרִים הַמִּשְׁעָרִים *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 קוֹ לְקוֹ *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28: 10, 13, בְּאֵת בְּאֵת *pits on pits* Gen. 14: 10; or with the implication of diversity, אָבֶן אָבֶן *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'thibb, 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: *וְיֵאָמֵר* *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, *מִיָּאֵד מִיָּאֵד* *mightily, mightily* Gen. 7: 19, and even a conjunction, *וַיַּעַן וַיְבַיֵּן* *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 (*אֵל*), 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 *בֵּית הַיהוָה בֵּית הַיהוָה* *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, *בְּשֵׁנַי וּבְשֵׁנַיָּהּ* *all kinds of support* Isa. 3: 1, comp. Jer. 48: 19, or a different number, *הַמְּלִיחַ הַמְּלִיחִים* *a heap, two heaps* Judg. 15: 16, *שָׂדֵה וְשָׂדוֹת* 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, *טִבְחֹן טִבְחֹן* Lev. 23: 3, Job 30: 3, Nah. 3: 17. Words of like sound may be thus emphatically joined together (paronomasia) *לֵהוֹי לֵהוֹי* 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, *אָרֶץ אָרֶץ אָרֶץ* *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, *מִיָּמִי אֲדֹנָי* *my dying, mine* 2 Sam. 19: 1, *אֲתָהּ יוֹדֵהָ* *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 אֲנִי 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, $\text{וַתֵּרְאֶה אֶת־בְּנֵיהֶּּּ$ 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* $\text{וַתֵּרְאֶה וְבָנֵיהֶּּּ$ *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, $\text{הֲאִנִּי בְּמָקוֹם אֱלֹהִים אֲשֶׁר אֲנִי}$ *am I in the place of God?* Gen. 50: 19; an indirect question by הֲ or אִם *if, to know* $\text{הֲיִשְׂכַּח אֱהָבִים הֲיִשְׁכַּח אִם אֲשָׁרֶה$ *whether you love* Deut. 13: 4, *inquire* $\text{אִם־אֲשָׁרֶה הֲיִשְׁכַּח אִם אֲשָׁרֶה$ *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 הֲאֵם in Num. 17: 28, Job 6: 13 is equivalent to an emphatic הֲ or to הֲלֵא (אֵם 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, הֲיִשְׁלֹם אָבִיכֶם *is your father well?* Gen. 43: 27; also when a negative answer is obviously expected: הֲשָׁמַר אֶת־בְּרִי אֲנִי *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, הֲנֶגַל *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 אֵם or וְאֵם; thus direct הֲאֵלֵךְ *shall I go* אִם אֶחְדַּל *or shall I forbear?* 1 Kin. 22: 6, הֲיֵשֶׁעַ *is it any pleasure* וְאִם־בָּצַע *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־לֹא *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 הֲיִהְיֶה אוֹ כֹּהֵל *whether he shall be a wise man or a fool* Eccl. 2: 19, or by הֲ repeated הֲרַפְּהוּ הֲיִתְזַק הֲיִחַזְקוּ *whether they be strong or weak* Num. 13: 18, הֲלֵא הֲקָרַאנוּ לָנוּ קְרָאָהֶם *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 אֵם, אֵם־פְּזִיזְכֶם הַפְּזִיזְתֶּם הַיָּצִיר *your perversity! or is the potter to be reckoned as the clay?* Isa. 29: 16, אֵם בָּאָה אֵדְנִי *or is this thing from my lord?* 1 Kin. 1: 27, 2 Kin. 20: 9, Prov. 27: 24, Jer. 48: 27. Occasionally in poetry אֵם 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, לְנַעַר בּוֹאֵיךָ *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 הָיָה *who then?* Job 38: 2, Ps. 24: 8, 25: 12, Jer. 46: 7; כִּי הוּא 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 רִחְוֵה *who is a man that shall live* Ps. 89: 49, so Deut. 3: 24, Judg. 21: 8, 2 Sam. 7: 23; כִּה *what* on the other hand is often used attributively, כִּה-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 לְמַה *for what? why?* 2 Sam. 24: 3. הֲ 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, וּבְהַמְתֵּךָ תִּסְפְּרֵנִי *rebuke me not* אֶל-תּוֹכְחֵנִי *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, *if* לֹא תִשְׁמְעוּ *ye will not hearken* וּבְרִיתְכֶם *but rebel* 1 Sam. 12: 15, אֶל-תִּסְוְרוּ *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-שִׁנְאָה *and hath not abhorred* וְלֹא-הִסְתִּיר *and hath not hidden* וּבְשִׁיעָוֹ 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 negated, whatever was suspended upon it is negated as to actual performance, though its conditional relation remains, לֹא-תִשְׁפֹּץ זֶבַח וְאָתָּה *thou desirest not sacrifice, but if thou didst desire it, I would give it* Ps. 51: 18, 55: 13, 140: 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־עַמִּים *a not-people* Deut. 32: 21, Job 10: 22, 26: 2, Isa. 10: 15, 31: 8, 55: 2, Jer. 5: 7; אֵל and אָל 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־אִחֲרָה־בָּלֶן קָבֵל 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 יִמְוָז לְעוֹלָם 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 אֶשְׂחַר לְעוֹלָם Jer. 3: 12 the negative qualifies לְעוֹלָם 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 אֵל and לֹא with the different forms of the future, see §§ 271. *b*, 272. *c*, 273, 273. *d*, 275. 2. *c*, for אָרַךְ with the participle see § 278. 4. *b*, for בְּלִיַּי with the infinitive see § 279. *e*, for אֵל 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

יְסוּדוֹ *whose foundation is in the dust* Job 4: 19; *the place* עַל־כֵּן ... אֲשֶׁר *upon which* Ex. 3: 5; *thou* אֲשֶׁר בְּחַרְתִּיךָ *whom I have chosen* Isa. 41: 8; *thou* שְׂמֵלְכֶךָ *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 *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־הוּא *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 אֵלֶּם אֲשֶׁר אֵלֶּם אֲשֶׁר אֵלֶּם 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 ... אֲשֶׁר *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* אֲשֶׁר הוֹצֵאתִיךָ *have brought thee out* Ex. 20: 2, 1 Chron. 21: 17. In Deut. 30: 16 אֲשֶׁר אֲשֶׁר 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 הוֹדִי 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 כְּהַלְוֹמוֹ 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 כֶּסֶף אִישׁ Gen. 43: 21, 44: 1 as well as אִישׁ כֶּסֶפוֹ 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: 28, 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 אֲשֵׁר . . . 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* וַיִּצַו אֶת־אֲשֵׁר עַל־בֵּיתוֹ and he commanded him who was over his house Gen. 44: 1, Jer. 15: 2, *to make thee understand that which shall befall thy people* Dan. 10: 14, לְאֲשֵׁר to those who Gen. 47: 24, Ruth 2: 2, אֶת־אֲשֵׁר שָׂנְאָתָּה 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) $\text{וְהָיָה זֶה הַיּוֹם}$ Ezek. 33: 5 (better explained § 309. 2. a), or both may be expressed וְהָיָה הַיּוֹם 1 Chron. 21: 17. The personal pronoun may be introduced before the verb to give emphasis to a relative clause, which is its subject וְהָיָה הַיּוֹם *he that shall come forth* etc. וְהָיָה הַיּוֹם *he shall be thine heir* Gen. 15: 4, Deut. 18: 22, Eccl. 3: 14, Job 6: 7 where וְהָיָה is understood in the first clause. The sign of the definite object כִּי or a preposition preceding a relative clause, belongs not to the relative but to the antecedent understood or to the entire clause כִּי *not unto whom, but unto him who* etc. Isa. 29: 12, *I make thee to know* כִּי *that which shall be* Dan. 8: 19, *we have heard* כִּי *how* etc. Josh. 2: 10. Exceptions are extremely rare כִּי *with whom* Gen. 31: 32, כִּי *whom* Jer. 38: 9, Zech. 12: 10; Gesenius finds **another in** כִּי 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, בְּעֵמֶק עֲשׂוּהָ *into the pit (which) they have made* Ps. 9: 16; but also when it is the subject, $\text{וְעָלְתָה אֱלֹהֵי עֲשׂוּהָ}$ *God (who) made him* Deut. 32: 15; and even where it would stand for the compound relative and include its antecedent $\text{בְּיַד-הַשְּׂלֵחַהּ}$ *by the hand of (him whom) thou wilt send* Ex. 4: 13; (so doth) $\text{שֵׁנֵי אֵלֵי הַשָּׂאָה}$ *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 וְהָיָה 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, 88: 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 וְהָיָה עֲשׂוּהָ (but in the

parallel Isa. 15: 7 (רַחֵם הַיְהוָה עַל־מִצְרָיִם), Hos. 1: 2 הַתְּחִלָּה הִבְרִיר *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 הַיְהוָה *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־כֵן 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־הַדָּבָר אֲנִי־כֵן *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, מִמְּקוֹם *from the place* where Gen. 49: 24, מִבְּיָמָיו *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. זֶרַע הַזָּנָה 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 מִמֶּנִּי 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* הַיְהוָה הַיְהוָה *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 הַיְהוָה *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 הַזֶּה or הַזֵּה 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,
 מְזֻמּוֹת זֶה הָשִׁבְנוּ *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; וְ 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; וְ 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 לֵל 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 נֶפֶשׁ Lev. 5: 2 or אִישׁ Ex. 35: 21, 23, 24; מִי Gen. 19: 12, Ex. 24: 14 and מִיָּה 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) הָלָה *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, מִיָּה 1 Sam. 20: 4, and the combination מִיָּה הָלָה 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, אֲשֶׁר מִי *whoever there is that* Ex. 32: 33, 2 Sam. 20: 11, Eccles. 9: 4; the corresponding מִיָּה is only found in Ecclesiastes, see 1: 9, 3: 15 etc. מִי is once found in apposition to a vocative מִיָּה-הַיָּעָר *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 **כִּי**, while **וְ** has entirely lost its original pronominal character and is only used as a conjunction.

a. After **כִּי** or **כִּי־אָמַרְתָּ** that with verbs of speaking the language of direct quotation is sometimes used instead of the indirect, *she said* **כִּי־רָאָה יְהוָה** 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־וְקַיִם** 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־הֵאֲלֵמְתֶם לִי** *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* **כִּי־אֵם־אִחַז־לִי** *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־עֵבֶרְתָּ** *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־אֵם־פָּנִי** *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 כִּי אֶשׁוּב *but* 2 Sam. 15: 21 K'thibh; all are not dead כִּי אֵין מֵתִים *but* 2 Sam. 13: 33 K'thibh. In the last two examples כִּי 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 כִּי אֶשׁוּב without a negative Num. 24: 22, Lam. 5: 22. When the particles כִּי אֶשׁוּב 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 אֲשֶׁר or כִּי, thus בְּאֲשֶׁר, כְּאֲשֶׁר, כִּי־אֲשֶׁר, עַל־כֵּן, אֲשֶׁר־כִּי, אֲשֶׁר־כִּי.

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, אֲשֶׁר לֹא־בִי־אֲבִי־יָבִי־אֵתִי *if I shall not bring him* (lit. 'shall not have brought him' prior to the time contemplated in the apodosis) וְהָטָאתִי *I shall be a sinner* Gen. 43: 9, comp. 44: 32; אֲשֶׁר־יָבִי־אֵתִי *if a lion pass through a flock* וְרָמַס וְשָׁרַף *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 וְ Gen. 24: 42, 49, Judg. 6: 36,

with וְאִם 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. וְאִם־כָּל־אֲנִי־יָדַעְתִּי 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. וְאִם־יָדַעְתִּי־יָדַעְתִּי if thou direct (lit. shalt have directed) thine heart וְאִם־יָדַעְתִּי־יָדַעְתִּי 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 (כִּי אִם), 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, וְאִם־יָדַעְתִּי (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, Jer. 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 אִם . . . אִם, or אִם־אִם . . . אִם Judg. 13: 16, Ps. 7: 4, 5, Am. 9: 2-4; and likewise alternative conditions, אִם־זָכָר אִם־אִמְרָה 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, אִם if as contingent and uncertain, לֹא 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) וְאִם־לֹא וְאִם־לֹא and if they will not give (as they may not) Gen. 24: 41, Num. 5: 19, 20;

לֹא־יִחַיֵּם לְךָ־אִם־יִחַיֵּם *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 וְ 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־אֶחְזַק־אִם־אֶחְזַק־אִם־אֶחְזַק *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־הֵם *if they had stood*, as they did not Jer. 23: 22, 37: 10; so אִם־לֵאמֹר־לֵךְ־נָא־לֵךְ־נָא־לֵךְ־נָא *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־אֶחְזַק־אִם־אֶחְזַק־אִם־אֶחְזַק *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 לֹא־יִחַיֵּם 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, וְהִדְרִיבֵם־וְהִדְרִיבֵם־וְהִדְרִיבֵם *and if they overdrive them* וְהִדְרִיבֵם־וְהִדְרִיבֵם־וְהִדְרִיבֵם *all the flock will die* Gen. 33: 13; וְהִדְרִיבֵם־וְהִדְרִיבֵם־וְהִדְרִיבֵם *and if he leave his father* וְהִדְרִיבֵם־וְהִדְרִיבֵם־וְהִדְרִיבֵם *he will die* 44: 22; וְהִדְרִיבֵם־וְהִדְרִיבֵם־וְהִדְרִיבֵם *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, אֲבִירָה *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, נִכְפֵּיךְ *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* יְהַמְּתָהּ 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* יָרָא יְהוָה 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* אָחָז יָרִיתָם *with* Gen. 9: 23, 12: 6, Prov. 15: 16, 17: 1; *with* יָשׁ Isa. 43: 8; *with* אָנִי Prov. 17: 16. Other words may occasionally precede the subject, *I have uttered* וְלֹא אָבִירָךְ *without understanding* Job 42: 3, וְנִשְׁכַּחְתָּה 2 Sam. 13: 20, וְיָשָׁב Ps. 55: 20, וְרוּחֶיךָ 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 עִמָּךְ *while I stood* Deut. 5: 5, Ex. 26: 5; *he pitched his tent having Bethel on the west* Gen. 12: 8, Ex. 12: 11, 1 Sam. 26: 13, Ps. 45: 14, Jer. 30: 6, *virgins* אֵרֶן בְּמִסְפָּר *without number* Cant. 6: 8, Jer. 2: 32; *why will ye be stricken further* סָרְהָה הַיּוֹשִׁיפוּ *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* נִצְבְּוּ *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 *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* רָבֹדֵל רֹחֵץ a *mountain falling wastes away* 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 נִזְדָּר *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* קָבַץ *the poor when he cried* Job 29: 12, or with a noun governed by a preposition, *for the child while living* בְּחַיֵּי 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* וְהָיָה אֲנִיחֶנּוּ בְּאֶרֶץ *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, 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 אָזָּה קָבַץ *as she gathered*

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*,

וְהַשָּׁמַיִם וְהָאָרֶץ *the heavens and the earth* Gen. 2: 1, *let there be a firmament וַיְהִי* 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, וְיָמֵי בְּקָרָה Dan. 8: 14, especially in certain familiar phrases, הַיּוֹם וְהַיּוֹם הַיְּמָנָה *yesterday and the day before* i. e. heretofore Gen. 31: 5, הַיּוֹם וְהַיּוֹם הַבָּא *to-morrow or the day after* 1 Sam. 20: 12, שְׁנַיִם וְשָׁלֹשׁ *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 וַיְהִי וְהַבְּקָלָה* and *to speak more precisely in the pouch* 1 Sam. 17: 40; *in Ramah וַיְהִי וְהַבְּקָרָה* that *is to say, in his city* 1 Sam. 28: 3; *thy hand וְהַיְּמִינָה* 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 וַיְהִי וְהַבְּקָלָה וְהַיְּמִינָה* and *that in all the camp* Judg. 7: 22, וְלִבְבָרָה 1 Chron. 9: 27, וְהַבְּקָרָה 2 Chron. 8: 13, Eccl. 8: 2; so often before an infinitive, *he will fulfil all my pleasure וְלִבְבָרָה* 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 וְהַיְּמִינָה*, *even this, other things and this too astonishing it is* Hos. 8: 6, וְהַבְּקָרָה *even in their death* 2 Sam. 1: 23, וְהַיְּמִינָה *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, וְקִבְרָה *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 וְ 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* וְיִצֵּץ *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* וְנִרְפְּאוּנוּ *and he will heal us* Hos. 6: 1, Gen. 1: 5, Deut. 32: 21, 39. Vav may also introduce a reason, *give us help* וְשׁוֹן *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, וְיִאֲחֶזוּ *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־לִי רָשָׁע 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* וְהָמַבּוּל when the flood Gen. 7: 6; Vav repeated may be equivalent to *both ... and*, וְקִדְשׁ וְקָדְשׁ 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* וְהַלֶּבֶת 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* וְרִגְוֵי וְרִגְוֵי and *from the goats* Ex. 12: 15, these together form the mass out of which it is to be taken; וְיָרֵג וְיִצְחַק 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* וְאֵשׁ 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*, וְהָיָה 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 on the third day *Abraham lifted up his eyes* Gen. 22: 4; וְרָגְוֵי וְרָגְוֵי 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* וְאֲנִי I *have been so hitherto, but now* וְאֲנִי 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 וַיִּשְׁׁ 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 וַיִּזְרַח), 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 וַיִּשְׁׁ), Ezek. 33: 33, Joel 4: 4

INDEX I

SUBJECTS TREATED FULLY OR INCIDENTALLY.

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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 Hithpael 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 Conjunctive 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 153. 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. *c,* 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 Dagheš lene 21, their original sound 21. *b*, affected by concurrence of consonants or doubling 54. 1.
- Athnabh 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 Dagheš 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.
- Bilateral 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*.
- Dagheš meaning of word 21. 2. *a*.
- Dagheš-forte 23, distinguished from Dagheš-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 Iith-pael 96. *a*, in suffixes of verbs 104. *a*, 105. *b*.
- Dagheš 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'hihi 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. *c*, 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. *c*, 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. 3, 233. 5, preceding vowel often short when Daghesh omitted 60. 4. *a*, 121. 1, 230. 3, added to 2 m. *a*. 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 144. *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. *c*, 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 Methegh 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.
 Hhath Seghol in 1 sing. future Piel 92. *e*.
 Hheth, preceding vowel mostly short, when Daghesh 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. *b*, 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 Hhathuph 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 115. *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.
 Kibbutz, 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*.
 Kushi 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. **£**.
 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 287. 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*.
 Methugh 44, 45, aid in distinguishing doubtful vowels 19, 45. 2. *c*, with He paragoric 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, multiliterals 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*, 53. 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 mase. 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.
- Pattahh preferred by gutturals 60. 1, 108, changed to Seghol 63. 1, assimilated to Seghol 61. 1. *b*, 63. 2, to Kamets or Tseré 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*.
- Pattahh 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*.
- Precautive 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.
- R'bhī³**, clause divided by 36. 2, 40. 2, train of 38. 6, 41. *d*.
- R'bhī²** Mugrash 41. *a* (2).
- R'bhī¹**, 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 Daghesh-forte 23. 1, 60. 4. *a*, previous vowel lengthened on the omission of Daghesh, 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.
- Eivers, 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*.
- Shalshelet, 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'd'hola, 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. *c*, in Piel inf. abs. 92. *a*, 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).
- Tav rejected after vowelless consonants 53. 3. 2, 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. *c*, 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 5. 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 Hhatuph-Kamets 13. *a*, 89 (f. s.), 216. 2. *a*.
- Vav Conjunctive 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 pret rite 104. *a*, sometimes *a* with future 105. *a*, final of verbs before suffixes 104. *k*, *l*, vowel *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. pret rite 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.
- Zugma 286. 3.

INDEX II.

TEXTS OF SCRIPTURE EXPLAINED OR REFERRED TO.

GENESIS.			
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... 288. 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	1. a, 279. a	89 (f. pl.), 98. 2,	17... 151. 1
4... 284. b, 287. 4. a	19... 148. 5, 256. 2. a,	127. 1	18... 148. 5
5... 35. 1, 255. 1. b,	276. d, 284. a, f,	24... 267. 1. b, 284. a	21... 284. c
284. a, 311. 4	287. 3. a	26... 245. 3, 297	22... 225, 267. 1. a
5, 6... 284. a	20, 21... 284. a	2... 284. a	9: 2... 290. 1. a
5, 8, 10... 284. a	21... 239. b	3... 288. 2. a	3... 284. c, 300
6... 311. 1	23... 16. 3. b, 24.	4... 279. d	4... 256. 2. a, 267.
6, 7... 248. 1	a, 127. 3. 284. c	5... 179. 2, 254. 2. a	1. e
8... 284. a	24... 267. 1. e	8... 293. a	5... 267. 1. a, 300. b
9, 20... 284. a	25... 269. 2. b	14, 17, 27... 284. e	6... 245. 1. a, 267.
11... 24. a, 45. 2, 357.	3: 1... 266. 2. a, 299. c	17... 38. 1. a	1. e
6, 272, 285. 3. a	1, 3, 17... 267. 1. e	18... 236. 2	9... 297. a
12... 219. 1. b, 311.	2, 3... 267. 1	20... 39. 4. a	13... 277. b
1. a	4... 281. 1. b	23, 31... 284. e	14... 139. 1, 282. a
14... 277. a	5... 106. a, 312. 2. b	29... 267. 1. a	17... 266. 2. c
16... 248. 2, 253. 2 (2)	5, 14, 17... 262. 1. a	2... 300. c, 304	18... 278. 2. a
a, 257. 9	6... 241. 1, 287. 4. a	3... 74. a, 139. 2.	20... 249. 3. a, 261.
17, 22, 29... 284. a	8... 284. a, 287. 4.	159. 3, 160. 2,	3. a
18... 45. 2. c	a, 290. 1. a	4... 266. 2. b, 267. 4.	23... 290. 1. a, 309.
21... 252. 1. c	8, 14... 284. a	a, 277. a, 300. c	1. a
22... 38. 1. a	10, 15, 18... 284. a	6... 266. 1. c	24... 148. 5, 284. c
24... 222	11... 279. b, e	7... 300. c	26, 27... 272. 8
24, 26... 38. 1. a,	12... 297. b	9... 296. b, 266. 1. a	10: 5... 219. 2. b
284. a	13... 266. 1, 284. a	10, 11... 276. d	9... 264. 2 (2) d,
26... 289. 3. a	14... 24. a, 284. a	13... 266. 2, 2. b	267. 4. b
28... 252. 1. d, 275. 1	14, 16, 18... 267. 1. a	14-16... 267. 1. e	12... 290. 1. a
28, 29... 286. 1. c	15... 30. 2, 250. b,	16... 255. 1. a	19... 56. 4, 126. 2
29... 267. 1. a, 284.	387. 2. a	17... 267. 1. a, 278. 2	19, 30... 245. 2. d
c, 286. 1. c (2)	16... 53. 3. a	18... 100. 2. a (1)	21... 259. a, 297
30... 257. 2. a	16, 17... 284. a	19... 45. 2. c, 230. 3. a	25... 253. 2 (2), 284. e
31... 255. 1. a, 288. 1	17... 16. 3. b	21... 267. 4. b	26... 230. 1. a
2: 1... 276. d, 311. 1	17, 23... 266. 1. c	22... 287. 2	1: 2. 24. 1. a, 262.
2... 266. 1, 276. d	19... 266. 1. a, 267.	7: 1... 266. 1, 287. 4	2. a
3... 255. 1. a, 279. c	1. e, 284. a	2... 255. 4, 267. 1.	3... 271. a
(2)	20... 284. a	e, 296. 1, 300	4, 5... 248. 1
4... 4. a, 24. a, 250.	21... 284. a	4... 254. 2, 262. 1. a,	5... 265. 3. a (6)
a, 279. d	22... 21. 1, 179. 2.	278. 2	5, 8... 266. 1. c
5... 261. 3. b, 266.	258. 1. a, 266. 2.	5... 266. 1. c	6... 267. 1. c, 299. c
1. c	b, 267. 1. f, 277. a	6... 256. 2. a, 309. 3.	6, 7... 141. 1
5, 18... 290. b	22, 23... 294. b	a, 311. 4	7... 86. a, 267. 1. f,
6... 267. 4, 277. a	24... 257. 2. a, 284. a	7... 258. 3. c, 290.	289. 3. a
7... 148. 5, 287. 3	4: 3... 282. 3. a	1. a	9... 57. 1, 245. 2
7-9, 15... 276. d	4... 219. 2. b	9... 255. 4	10... 276. b
7, 10, 24... 286. 1.	4, 5... 284. a	11... 266. 1. a	16... 254. 2
c (3)	6... 245. 3. a, 266.	13... 202. e, 249. 3,	29... 258. 3. b, 290.
8... 266. 1. c	2. b	254. 1. a	1. a
	7... 267. 1. a, 298.	14... 248. 6. e	30... 56. 2, 261. 3. d
	1. a	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,
 266. 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. *c*
 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*
 (1)
 13 ... 245. 1. *a*, 260,
 5. 281. 1. *a* (3),
 302. *a*
 14 ... 246. 1. *a*
 15 ... 246. 1. *a*
 17 ... 284. *c*
 18 ... 256. 3. *a*, 257. 3,
 266. 1. *a*, 2. *c*
 19 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*
 1. *c*
 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. *c*, 305. *b*
 17 ... 24. *b*, 231. 2. *a*,
 257. 6. *b*, 289. 2. *a*
 18 ... 267. 1. *c*, 307. *b*
 19 ... 90 (f. s.)
 20 ... 277. *b*
 23 ... 266. 1. *c*
 26 ... 266. 1. *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
 8 ... 266. 1. *a*
 10 ... 245. 2. *b*
 11 ... 290. 2
 12 ... 260. 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 ... 21. *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, 273. 1.
b, 264. 2 (2) *a*,
 281. 2. *a*
 21 ... 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 ... 32. *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*, *b*
 9 ... 287. 4. *a*
 12 ... 245. 3
 14 ... 216. 1. *b*
 15 ... 251. *a*
 16 ... 119. 1, 176. 1
 17 ... 39. 3. *b*
 25 ... 25. 1. *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 ... 19. 1. *a*, 44
 11 ... 296. 3. *a*
 12 ... 272. *c*
 14 ... 126. 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*
 28 ... 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*, *b*
 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, 26 ... 275. 1. *c*
 16 ... 36. 2
 19 ... 105. *b*, 273
 21 ... 298. 2
 23 ... 276. *f*
 25 ... 267. 1
 26 ... 24. *a*, 131. 3.
 27. *a*
 27 ... 130. 3
 29 ... 179. 1
 30 ... 266. 1. *c*, 281.
 1. *a* (2), 309. 3. *a*
 33 ... 267. 1. *h*, 278.
 2. *a*, 282. *a*
 31 ... 285. 3. *a*, 297. *a*
 36 ... 253. 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
 28: 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
2, 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 (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... 272. *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. *a*, *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
33, 34... 272
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*
- 43: 2... 219. 1. *b*
37... 267. 1. *e*, 306. *b*
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. *b*, *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... 297. 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*

- 19: 25 ... § 104. *h*, 284.
d, 287. 2. *a*
28... 254. 4. *a*
29... 309. 3. *a*
30... 300. *b*
31... 21. *a*
50: 10... 285. 3
13... 300. *b*
14... 279. *d*, 297. *d*
15... 267. 1. *d*, 287.
2. *a*, 307. *b*
17... 271
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... 289. 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... 219. *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. *b* (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*,
280. 5. *c*
21... 272. *a*
23... 302. *a*
6: 1... 267. 1. *a*
3... 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... 153. 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*,
244. *a*, 248. 2. *a*,
249. 3. *b*
19... 290. 2
20... 284. *j*
21... 304. *a*
22... 275. 2. *c*
25... 126. 2
27... 263. *b*
29... 88 (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. *b*, 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... 214. *a*, 289. 6. *a*
8... 252. 2. *b*
12: 2... 260. 1
3... 248. 1, 312. 2. *b*
4... 297. *d*, 300. *b*,
306. *b*
5, 8... 277. *a*
7... 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... 251. 4. *b*
21... 89. *f*, 8. m. pl.)
39... 142. 6
40... 296. 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... 288. 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. *b*
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... 246. 1. *a*
21, 25... 246. 1. *a*
23... 306. *b*
26... 88
19: 3... 94. *c*
5... 281. 1. *a* (2)
9... 247. 1. *a*
11... 257. 3
11, 15... 278. 4. *a*
12... 281. 1. *b*
12, 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... 279. 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.
a, 306. *a*
1, 2... 269. 2. *a*
2... 218. 1. *b*, 306. *b*
3... 168. 3
4... 219. 1. *b*
8... 43, 289. 3. *a*
11, 12... 241. 1. *b*
17, 21... 79. 1. *a*
20... 245. 2. *d*
21... 279. 1. *a*
21, 30... 245. 2. *d*
22... 305. *b*
25... 289. 6. *a*
26... 219. 1. *b*
30... 256. 2. *a*
23: 1... 245. 2, 270. 1.
a, 272. *c* bis
9, 25... 245. 2. *d*
11... 257. 2

23: 14... § 255. 4
 15... 270. 1. a
 17... 288. 2. b
 24... 111. 3. a
 26... 209. 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... 209. 1. a
 29: 3... 251. a
 9... 287. 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
 22... 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... 251. 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. 1. 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. d
 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. a
 20... 312. 2. b
 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... 257. 3. c
 9: 6... 275. 2. c
 7... 98. 1. a
 10: 3... 279. c (2)
 4... 39. 4. a
 6... 272. c
 7... 267. 1. f
 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: 30... § 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
 4, 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*, 296. 3
43... 272. *a*, 296. 3
- 27: 2. *f*... 245. 2. *d*
7... 251. 2. *a*
8... 112. 3. 245.
2. *b*
9... 289. 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*
2. *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... 275. 4. *a*
11... 296. 2. *a*
15... 230. 4. *b*
85... 256. 2. *a*
89... 287. 4. *a*
- 8: 7... 121. 3
24... 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*
2... 287. 3. *a*
3, 4... 245. 2. *b*
3-6... 245. 2. *d*
6... 255. 1. *b*
23... 45. 5
29... 21. 1
33... 309. 1. *a*
55... 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. 1. *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*, 290. 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*
18: 23... 246. 2. *a*
28... 246. 1. *a*
29... 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. *f*, 361. 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. *f*
7... 275. 2. *c*
9... 275. 1. *a* (4),
284. *c*, 306. *b*
14... 256. 3. *a*
17... 267. 5. *b*
22... 271
30... 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*
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... 283
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... 28. 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... 25. 2, 296. 3. *a*
32... 297. *d*
35... 139. 1
- 3: 1... 267. *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
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... 293. 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... 309. 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*
 28: 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*, *b*
 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... 136. 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. *a*
 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
 29: 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... 30. 4
 31: 2... 266. 2. *b*
 5... 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... 17. *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. *b*)
 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. 2
 9... 131. *a*
 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. *a*
 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* (1)
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...281. *e*
19...274. *a*
20, 21...276. *d*
21...249. 2. *a*, 251.
2. *b*
- 8: 1, 2...277. *b*
4...277. *a*, 278.
4. *a*
11...249. 3. *b*, 258.
1. *a*
19...248. 6. *b*, 285. 2
22...279. *c*, 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
20...280. 3. *a*
24...95. *c*, 174. 3
27...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*
11...94. *b*
18...296. 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...301. *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...281. *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...31. 1. *a*, 260. 4
- 21: 1...260. 4
10...228. 1. *a*
33...251. 2. *a*
40...296. 1. *a*
22: 1...267. 5. *b*
8...252. 1. *f*
12...15. 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*
7...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*
22...298. 2
- 3: 15...249. 3. *c*
24...140.5, 309.3. *a*
25...159. 1
27...286. 2. *b*
30...288. 2. *a*
- 4: 5...309. 3. *a*
8...306. *b*
14...296. 4. *a*
18...35. 2, 273. *c*
19...66. 2, 266. 2
20...104. *a*, 127. 2
21...11. 1. *a*, 158. 3
22...278
23...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...254. 1. *a*
12...45. 2. *c*
13...149. 3, 256. 3. *a*
14...302. *b*
15...301. *c*, 209. 2. *a*
22...24. *b*, 296. 2. *a*
23...281. 2. *a*
26...88 (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...349. 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...245. *a*
11...230. 4. *b*, 249.
3. *b*, 258. 1. *a*,
261. 2, 262. 2,
309. 1
12...290. 1. *a*
15...230. 2. *a*
19...111. 3. *b*, 307
24...285. 3. *a*
26...71. *a*
34...266. 2. *b*
- 9: 2...231. 2. *a*
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...288. 2. *b*
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, 307. *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*, 208.
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...292. 1. *a*
12...246. 1. *a*
16...296. 3. *b*
- 16: 5...130. 1. *b*
6, 13...267. 1. *e*
7, 11...215. 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
 24...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
 22...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. d
 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
 28...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. f
 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
 6: 4...294. a
 7...289. 6. a
 10...104. g, 167. 3
 12...88 (3 f. pl.),
 148. 4, 281. 2
 14...249. 3. c
 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...273. 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...297. 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. a
 19...253. 2 (2) b,
 300, 305. a
 24...24. b, 260. 2
 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
 23...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...287. 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...24. 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
43 ... 174.4, 311.3. *a*
44 ... 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*,
290. 309. 1
20 ... 245. 2
21 ... 275. 2. *c*
22 ... 219. 2. *b*
23 ... 279. *a*
25 ... 266. 2. *b*
28 ... 104. *i*
29 ... 119. 1, 153. 2
30 ... 261. 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 ... 301. *a*
5 ... 267. 1. *e*
6 ... 119. 1
9 ... 305. *b*
10 ... 287. 2. *a*
12 ... 311. 1. *b*
13 ... 267. 1. *e*, 281. *e*
21 ... 39. 4
23 ... 290. 2
28 ... 119. 1
29 ... 297. *b*
31 ... 257. 6. *b*, 273.
c, 275. 1. *c*, 290.
1. *a*
38 ... 201. *b*
42 ... 253. 2 (2) *a*
- 21: 2 ... 223. 1. *b*
3 ... 62. *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*, *f*, 281.
1. *a* (4)
- 23: 1 ... 276. *d*
11 ... 94. *d*
15 ... 245. 2. *a*
21 ... 287. 5. *b*
22 ... 281. 1. *b*
22, 23 ... 275. 1. *c*
27 ... 273. *c*
28 ... 245. 2. *b*
- 24: 3 ... 230. 2. *a*
- 24: 7 ... § 305. *a*
11 ... 219. 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 ... 188. (3 f.), 276.
a, 305. *a*, 307. *a*
42 ... 254. 4. *a*, 290.
1. *a*
43 ... 253. 2 (2) *b*
- 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.
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*
- H SAMUEL.
- 1: 1 ... § 276. *a*
2 ... 309. 1. *a*
4 ... 244. *c*
6 ... 91. *b*, 168. 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 ... 216. 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. *a*
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, 262. *a*
22 ... 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*
30 ... 257. 10
9: 3 ... 254. 2. *b*
10: 9 ... 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. *b*
13 ... 245. 1. *a*
20 ... 245. 2. *b*
22 ... 300. *c*
24 ... 179. 3
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 ... 253. 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. *b*
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 ... 224. 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. a
- 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. 1. a
- 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... 273. 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
- 20... 256. 3. a
- 3... 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
- 25, 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... 269. 2. b
- 9... 300. c
- 26, 28, 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... 260. 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
- 25, 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. *b*, 306. *b*
7... 246. 1. *a*, 267. 1. *e*
8... 46
15... 305. *b*
19... 265. 3. *a* (3), 297. *a*, 298. 1. *a*, 302. *a*
29... 166. 2
22: 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... 493. *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*
26... 289. 6. *a*
27... 267. 1
4: 2... 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*
25... 256. 2. *a*
6: 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... 241. *a*
12, 13... 309. 3. *a*
14... 118. 3
15... 261. 3. *b*
24, 29... 297. *b*
- 10: 30... § 39. 4, 255. 1. *a*
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
17: 6... 255. 1. *a*
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. *c*
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... 151. 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. *b*
23... 248. 3. *a*
12: 1... 14. *a*, 257. 9. *b*, 309. 2. *a*
2... 151. 1, 182. *a*
8... 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... 91. *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,
206. 1
15....309. 3. a
14: 6....287. 3. a
7....250. c
10....86. b (1 pl.)
15: 8....249. 3. b, 256.
3. a
16: 7....282. a
7....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....233. a
15....246. 1. a, 252.
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
19....267. 1. f
24: 8....276. e
11....296. 1. a, 267.
4. a, 302. a
12....249. 3. 258.
3, 278. 4. a
18....252. 2. b
22....272. a
25: 4....257. 7
9....254. 4, 264.
2. (2) a
2....232. 5. a, 286.
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
10....279. a
15....276. d
19....280. 3. a
22....252. 2. a
23....94. e
20: 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....§ 223. 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: 62....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
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, 280. 4
34....254. 3
64....256. 3. a
8: 5....168. 4
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....309. 2. d
10....267. 1. f
11....296. 1. a
12, 13....267. 4. a
13....284. e
14....255. 1. a
15....305. b
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, 29, 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. *c*
 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... 262. *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)
 11... 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. *c*, 281. 1. *b*, 307. *b*
 3... 264. 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... 61. 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... 296. 1. *d*, 277. *b*, 294. *b*, 306. *a*
 14... 306. *b*
 15... 151. 5
 17... 97. 1. *a*, 261. 2 (2) *c*, 308. *a*
 20... 266. 4. *a*, 269. 2. *d*
 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... 268. 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. *b*
 6... 306. *a*, 308. *a*
 11... 148. 3
 12... 163. 2
 13... 136. 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... 294. *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... 398. *a*
 6... 45. 4
 6-16... 269. 2. *c*
 7... 113. 1
 14... 11. 1. *b*
 15... 105. *c*, 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. *c*, 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... 215. 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. pl.), 94. *d*, 275. 2. *d*
 23... 295. *a*
 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... 202
 20... 276. *c*
 21... 151. 2
 23... 219. 2. *c*
 24... 189. 1
 25... 299. *b*
 25... 219. 1. *b*
 3... 312. 2. *a*
 26: 9... 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*, 245. 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. 6
 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... 283
 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, 121. 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*
 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. 43. *b*
 42: 2... 46. *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. *e*, 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*
 3... 139. 2
 17: 3... 280. 3. *b*
 9... 252. 1. *f*, 269. 2. *d*
 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*
 31... 264. 2 (2) *e*
 35... 289. 4. *a*
 37-46... 269. 2. *d*

- 18: 40... § 257. 9. *b*
 11... 132. 1, 278.
 3. *a*
 42... 295. *a*
 48, 49... 294. *a*
 51... 94. *a*, 256. 2.
 a, 291. *a*
- 19: 2... 278. 1
 3... 21. *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. *f*, 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. 1... 267. 1. *a*
 2-6... 267. 1. *a*
 6... 119. 2, 279. *d*
 24: 2... 269. 1
 3... 267. 1. *c*
 8... 298. 3. *a*
 10... 298. 3. *a*
 11... 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* (1)
 9... 266. 1. *a*, 272. *c*
 10... 112. 3
 13... 4. *a*
 14... 272. *a*
 19... 372. *a*
- 28: 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... 287. 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* (1)
 13... 250. *d*
 15... 275. 1. *c*
 22... 281. *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... 292. 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... 248. 6. *b*
 20... 269. 2. *a*
 23... 163. 4, 287. 5. *b*
 28... 286. 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*
 25... 296. 3. *a*
- 43: 3... 285. 4. *a*
 3, 10-16... 267. 5. *a*
 5... 246. 2, 261. 2
 9... 269. 1. *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... 201. *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. *b*, 311. 4
 21... 112. 3, 275. 1.
 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
 10... 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... 111. 1
 23... 299. *c*
- 56: 4... 302. *a*
 4, 10... 258. 2. *a*
 5, 11, 12... 206. 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*
 2... 288. (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
 1... 199. *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*
 5... 257. 2. *a*, 258.
 2. *a*, 302. *b*
 7... 112. 5. *c*, 294. *a*
 10... 104. *b*, 105. *b*
- 66: 4... 289. 5. *c*
 6... 269. 2. *b*
 12... 114
 13... 286. 1. *a* (3)
 16... 275. 2. *c*
 18... 267. 1. *d*, 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... 252. *a*, 104. 1,
 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. <i>b</i>	80: 6... § 112. 3, 286.	97: 4... § 276. <i>e</i>	116: 14... § 257. 9. <i>a</i>
70: 6... 71. <i>a</i> (2)	1. <i>a</i> (4)	2, 3... 271. <i>b</i>	15... 61. 6. <i>a</i>
71: 1... 271. <i>b</i>	9... 267. 5. <i>a</i>	4... 267. 1. <i>e</i>	16... 266. 1. <i>f</i> ,
6... 159. 1	9-14... 269. 2. <i>d</i>	5... 92. <i>b</i> . 93. <i>a</i>	274. <i>b</i> , 286. 2. <i>a</i>
7... 256. 3. <i>a</i>	11... 93. <i>a</i>	3... 258. 2. <i>a</i>	19... 219. 1. <i>b</i>
12... 160. 2	13... 275. 2. <i>a</i>	5... 14. <i>a</i>	8, 9... 279. <i>b</i>
21... 272	14... 4. <i>a</i> , 182. <i>a</i>	7... 266. 2. <i>b</i>	10... 105. <i>a</i>
23... 88 (f. pl.)	15... 252. 2. <i>c</i>	8-10... 266. 2. <i>a</i>	11... 139. 1
72: 1... 250. <i>a</i>	16... 4. <i>a</i> , 139. 2	14... 139. 2	13, 18... 281. 1.
2-7... 275. 1. <i>b</i>	18... 272. <i>a</i> , 302. <i>a</i>	19... 278. 3	<i>a</i> (1)
5... 296. 2. <i>a</i>	19... 159. 3	25... 296. 2. <i>a</i>	14... 258. 3. <i>c</i>
8... 306. <i>b</i>	81: 6... 258. 2. <i>a</i> , 302. <i>a</i>	28... 246. 2. <i>b</i>	18... 92. <i>d</i> , 104. <i>a</i>
8, 15, 17... 272. <i>a</i>	7, 8, 13... 276. <i>g</i>	103: 3, 4... 219. 2. <i>c</i>	23... 168. 1
10... 258. 3. <i>b</i>	9... 307. <i>b</i>	3-5... 252. 1. <i>d</i>	25... 274. <i>b</i>
15... 105. <i>b</i>	11... 119. 1, 249. 2. <i>a</i>	4... 104. <i>c</i> , 249.	119: ... 6
17... 161. 3, 250	14... 307. <i>a</i>	2. <i>b</i>	2... 250. <i>b</i>
18... 256. 3. <i>a</i>	15-17... 294	5... 289. 3. <i>a</i>	2, 3... 269. 1. <i>a</i>
19... 284. <i>e</i>	16... 272. <i>a</i> , 275. 1. <i>b</i>	7... 267. 5	9... 267. 1. <i>e</i>
20... 93. <i>a</i>	83: 12... 297. <i>c</i>	9... 299. <i>c</i>	18... 98. 2
73: 2... 174. 1, 289. 4. <i>a</i>	84: 2... 202. <i>e</i>	11, 13... 266. 3. <i>a</i>	22... 139. 2
3... 276. 1. <i>b</i>	4... 24. <i>a</i>	13... 119. 1, 266. 3	43... 60. 4. <i>a</i>
10... 257. 6. <i>c</i>	7... 258. 1. <i>a</i>	16... 269. 2. <i>b</i> .	46... 271. <i>b</i>
11... 298. 1. <i>a</i>	9... 256. 3. <i>a</i>	311. 4	47... 142. 6
14... 257. 9. <i>a</i> , 276.	85: 14... 275. 2. <i>c</i>	20... 279. <i>c</i> (2)	55... 276. <i>h</i>
<i>e</i> , 278. 4. <i>a</i>	86: 2... 19. 2. <i>a</i> , 126. 1	5-9... 269. 2. <i>b</i>	75... 262. 2. <i>a</i>
15... 306	9... 286. 2. <i>a</i>	6... 287. 3. <i>a</i>	76... 272. <i>a</i>
16... 99. 2. <i>b</i> , 308. <i>a</i>	87: 3... 284. <i>e</i>	8... 258. 2. <i>a</i> , 302.	80, 172... 272. <i>a</i>
16, 17... 276. <i>g</i>	88: 2... 258. 2. <i>a</i> , 302. <i>a</i>	<i>a</i> , 303	86... 114
17... 267. 1. <i>b</i>	5, 6... 257. 9. <i>b</i>	15... 267. 3. <i>a</i>	90... 276. <i>a</i>
22... 269. 2. <i>b</i>	10... 266. 1. <i>a</i>	17... 16. 3. <i>b</i>	101... 167. 2
27... 86. <i>b</i> (2 m.)	14... 269. 1	18... 252. 1. <i>c</i>	103... 289. 5. <i>a</i>
74: 1... 298. 1. <i>a</i>	15... 267. 2. <i>a</i>	20, 22, 28... 308. <i>b</i>	117... 174. 3
2... 287. 3. <i>a</i> , 288.	16... 271. <i>a</i>	25... 252. 1. <i>b</i> , 2. <i>a</i>	129... 104. <i>z</i>
2. <i>a</i> , 303. <i>a</i>	17... 24. <i>b</i> , 92. <i>a</i>	26... 119. 1, 267.	133... 97. 2
4... 219. 2. <i>a</i>	89: 2... 218. 2. <i>b</i>	4. <i>b</i> , 303. <i>a</i>	137... 289. 1. <i>a</i> , 6. <i>a</i>
5... 19. 2. <i>b</i> , 244. <i>a</i>	8... 111. 3. <i>b</i>	28... 88 (pl.)	139... 21. <i>b</i>
7... 286. 3	10... 131. 4	29... 111. 2. <i>b</i> ,	146... 275. 2. <i>c</i>
8... 105. <i>a</i>	40... 286. 3	153. 2	161-168... 3. 1. <i>a</i>
10... 119. 1	44... 104. <i>j</i>	31... 272. <i>a</i>	171... 126. <i>a</i>
11... 311. 2	45... 86. <i>b</i> (2 m.)	32... 275. 2. <i>b</i> ,	120: 2... 256. 3. <i>a</i>
14... 256. 2. <i>a</i>	48... 298. 3. <i>a</i>	276. <i>c</i> , 282. <i>a</i>	7... 262. 2. <i>a</i>
15... 257. 6. <i>c</i>	49... 298. 3. <i>a</i>	22... 232. 3. <i>a</i>	122-124... 74. <i>a</i>
17... 11. 1. <i>b</i>	51... 252. 1. <i>a</i>	28... 35. 1. <i>a</i> , 99. 2	122: 2... 278. 4. <i>a</i>
19... 198. <i>b</i>	51, 52... 285. 3. <i>b</i>	44... 269. 2. <i>b</i>	4... 288. 2. <i>e</i>
22... 35. 2	52... 24. <i>b</i> , 218. 2. <i>a</i>	45... 267. 1. <i>f</i>	123: 1... 61. 6. <i>a</i> , 248.
75: 6... 299	90: 1... 266. 1. <i>a</i>	12, 13... 269. 2. <i>d</i>	6. <i>a</i>
11... 163. 4	2... 267. 1. <i>h</i>	17, 19... 276. <i>b</i>	4... 249. 3. <i>b</i>
3... 205. 5. <i>c</i>	3... 276. <i>g</i>	18, 19... 276. 5. <i>a</i>	124: 4... 61. 6. <i>a</i>
4... 22. <i>a</i> , 126. 2.	5... 269. 2. <i>b</i>	25... 114	125: 3... 61. 6. <i>a</i>
6... 96. <i>a</i>	10... 22. <i>a</i>	47... 126. 1	5... 79. 3. <i>a</i>
7... 311. 4	14... 275. 2. <i>c</i>	107: 5... 269. 2. <i>b</i>	126: 2... 267. 5. <i>a</i> ,
8... 297. <i>a</i> , 302. <i>a</i>	15... 302. <i>a</i>	6, 13, 14... 269.	283. <i>a</i>
77: 2... 112. 3, 125. 1	17... 272. <i>a</i>	2. <i>b</i>	6... 281. 1. <i>a</i> (1)
4... 174. 3, 275. 1. <i>b</i>	6... 140. 1	10... 258. 3. <i>b</i>	127: 1... 206. <i>b</i>
7... 276. <i>c</i>	7... 267. 1. <i>e</i>	20-22... 275. 1. <i>b</i>	2... 198. <i>d</i> , 257.
10... 139. 2	12... 105. <i>c</i>	27... 126. 1	9. <i>b</i> , 283. <i>a</i>
17... 269. 2. <i>b</i>	13, 14... 294. <i>a</i>	28-30... 276. <i>c</i>	3... 295. <i>a</i>
18... 92. <i>b</i>	15... 311. 4	29, 33... 276. <i>g</i>	129: ... 74. <i>a</i>
20... 24. <i>b</i>	92: 2... 244. <i>b</i> , 279. <i>a</i>	4... 262. 2. <i>a</i>	1-3... 266. 1. <i>a</i>
78: 6... 267. 1. <i>f</i> , 302. <i>a</i>	6... 266. 2. <i>b</i>	8... 252. 1. <i>f</i>	3... 245. 2. <i>a</i>
9... 258. 3. <i>c</i>	7... 284. <i>c</i>	13... 175. 3	8... 266. 2. <i>a</i>
15, 26, 45... 276. <i>b</i>	8... 282. <i>a</i>	17... 276. <i>e</i>	130: 6... 296. 3. <i>a</i>
15, 29, 45... 267. 5. <i>a</i>	10... 296. 3. <i>a</i>	19... 302. <i>a</i>	131: 2... 305. <i>a</i>
15, 29, 72... 276. <i>g</i>	16... 61. 6. <i>a</i>	23... 112. 5. <i>c</i>	132: 1... 176. 6
19... 276. <i>f</i>	93: 1... 126. 2	110: 2... 273. <i>a</i>	6... 127. 2
20... 276. <i>e</i>	3... 296. 3. <i>a</i>	3... 262. 2. <i>a</i>	12... 65. <i>a</i> , 219.
26... 276. <i>g</i>	5... 176. 1	4... 61. 6. <i>a</i>	2. <i>a</i> , 303. <i>a</i> ,
30, 31... 309. 3. <i>a</i>	94: 1... 94. <i>d</i>	5, 6... 266. 4. <i>a</i>	306. <i>a</i>
34... 275. 1. <i>a</i> (4),	9... 126. 1	5-7... 269. 2. <i>d</i>	133-137... 74. <i>a</i>
306. <i>b</i>	9, 10... 298. 1. <i>a</i>	... 6	133: 1... 24. <i>a</i> , 244. <i>b</i>
40... 267. 4. <i>a</i>	17... 61. 6. <i>a</i>	... 6	134: 2... 219. 2. <i>b</i> .
40, 41... 276. <i>b</i>	19... 142. 6	5, 6... 295. <i>a</i>	2... 287. 2
44... 269. 2. <i>b</i>	20... 93. <i>a</i> , 111. 2. <i>c</i>	5-9... 61. 6. <i>a</i>	135: 7... 94. <i>e</i> , 167. 2
49... 257. 6. <i>c</i>	95: 1, 2, 6... 271. <i>a</i>	6... 222	15... 262. 2
54... 258. 2. <i>a</i> , 303. <i>a</i>	7... 307. <i>b</i>	8... 61. 6. <i>a</i>	17... 261. 3. <i>b</i>
63... 93. <i>b</i>	10... 267. 4. <i>a</i> ,	7... 312. 2. <i>a</i>	137: 4... 267. 1. <i>d</i>
65... 142. 5	276. <i>b</i>	14... 297. <i>d</i>	6... 104. <i>c</i>
80: 3... 61. 6. <i>a</i>	11... 305. <i>a</i>	4... 274. <i>b</i>	138: 6... 148. 2
5, 8, 15, 20... 256.	96: 11... 272. <i>a</i>	6... 141. 2, 151. 2	139: 1... 104. <i>j</i> , 148. 5
3. <i>a</i>	97: 1... 272. <i>a</i>	10, 11... 246. 1. <i>a</i>	2... 160. 1
		12... 219. 2. <i>c</i>	5... 219. 1. <i>b</i>

- 139: 8... § 53. 3. *b*, 83
(1 c.), 257. 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... 21. *b*, 98. 1. *a*
4... 286. 1. *a* (1)
5... 111. 1, 166. 2,
 273. *c*, 312. 2. *b*
6... 277. *b*
8... 60. 4. *a*
102: 4... 303. 3
143: 3... 167. 2
6... 272. 2. *b*,
 286. 2. *b*
8... 3. 3. *a*
144: 7... 74. *a*
2... 201. *b*
3... 276. *c*
6... 285. 3. *a*
12... 288. 2. *e*
145: 2... 6
2... 275. 1. *b*
7... 257. 2. *a*
8... 217. 1. *c*
10... 104. *b*
146: 4... 260. 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. *c*, 266. 2. *b*,
 269. 1. *a*
28... 105. *c*
2: 1 ff... 245. 2
3... 305. *b*
11... 104. *b*
3... 125. 1
9, 10... 275. 2. *b*
10... 285. 1
11... 257. 9. *a*
12... 13. *b*, 266. 2. *b*
14... 261. 2 (2) *e*
17... 261. 1
25... 272. *c*
4: 1... 218. 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*
21... 257. 6. *c*
27... 118. 4
27, 28... 245. 2. *a*,
 300. 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. *b*
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... 299. 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... § 260. 2. *a*
10... 131. 1
12... 280. 3. *b*
14... 126. 1, 131. 3
16... 261. 3. *b*, 309.
 1. *a*
26... 244, 244. *b*
27... 285. 3. *a*
18: 5... 244. *b*, 279. *d*
22... 308. *a*
21... 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. 2, 215. 2. *d*
20: 9... 266. 2. *b*, 267.
 1. *e*
13... 275. 2. *d*
14... 303. 2. *a*
16... 111. 3. *a*
25... 279. *c* (4)
26... 276. *c*
21: 7... 269. 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*, 283
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: 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... 246. 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, 298. 2. *a*
22... 74. 179. 1
3: 2 ff... 279. 1. *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... 269. 1
 5... 246. 2. *b*
 6... 306. 6. 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. *d*, 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... 262. 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. 1. *c* (3)
 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. 6. *b*
 4... 266. 1. 266. 1.
a (4)
 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. 1. *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*, 285. 2. *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), 92. *b*, 176. 1,
 232. 3. *b*
 14... 248. 6. *f*
 15... 299. *b*
 16... 148. 4
 17... 230. 5. *b*
 23... 305. *b*, 307. *b*

- 10: 27... § 24, *b*
28-32... 269. 2, *c*
311. 4, *c*
30... 273. *a*, 285. 4, *a*
31... 19. 1. *a*, 45. 2
- 11: 2... 100. 2, *a* (2),
158. 4, 258. 3, *b*
8... 112. 6
9... 269. 2, *a*, 286.
2, *a*
10... 262. 2, *a*
12... 257. 2
13... 257. 9, *b*
14... 270. *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*
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... 21. *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* (2*m*),
163. 4
12... 296. 1, *d*, 277. *b*
17: 1... 279. *c* (4)
6... 255. 4, *a*, 297.
c, 311. 1, *a*
8... 230. 3, *a*
10... 257. 6, *a*
11... 158. 2, 163. 2
14... 139. 2
18: 2... 139. 3
4... 98. 1, *a*, 271. *a*
5... 65. *a*, 269. 2, *a*
19: 3... 111. 1
4... 2-9. 3, *a*
6... 21. *c*, 91. *a*,
182. *a*
7... 266. 4, *a*
8... 259. *a*, 266. 2, *b*
9... 291. *c*
17... 11. 1, *a*, 198.
d, 301
21... 92. *c*
22... 280. 2
20: 1... 279. *b*
4... 201. *c*
21: 2... 284. *c*
2. 5... 311. 4, *c*
3... 209. 1, *a*
5... 280. 1
9... 266. 4
12... 112. 1, 174. 1,
179. 3, 250. 2, 275.
1, *c*, 306. *b*
14... 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, 91. *b*,
220. 6, *b*
13... 252. 2, *a*
17, 18... 219. 1, *b*
18... 113. 1
24: 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, *c*, 127. 3
6... 272. *a*
8... 34. *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... 258. 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. 2, 119,
1, 139. 2
19... 101. *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*
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*, *b*
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... 296. 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... 105. *b*
41: 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), 120. 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 ... 89. 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 ... 209. 1. a, 248.
 6. d, 294. a
 5 ... 203. 2
 6 ... 104. c
 9 ... 145. 2

54: 10 ... § 240
 12 ... 32. 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. a, 274
 10 ... 139. 1
 65: 1 ... 302. b
 5 ... 286. 1. d
 17 ... 235
 18 ... 273. a
 20 ... 167. 2
 24 ... 267. 1. b
 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 ... 100. 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. b
 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 ... 258. 1. a
 19 ... 331. 3. a
 21 ... 266. 2. b
 22 ... 231. 2
 23 ... 275. 2. c
 9: 1 ... 275. 2. c
 2 ... 91. 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), a
 8, b (3 pl.), 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. a
 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.
 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 ... 280. 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. 3 pl., 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, 216. 1. *a*
 18... 94. *d*, 216. 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. 1. *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... 275. 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*
 22: 6... 13. *b*
 7... 257. 2. *a*
 10... 281. 2. *a*
 12... 300. *c*
 14... 163. 4, 201. *c*
 15... 94. *a*
 19... 280. 2. *a*
 20... 19. 2. *e*, 235. *a*
 23... 61. 6. *a*, 86.
b (2 f.), 90 (2 f.s.),
 140. 2
 24... 21. *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
 21: 1... 279. *d*
 2... 91. *c*, 253. 2.
a, 257. 3. *a*, 262. 2. *a*
 2, 8... 267. 1. *c*
 25: 3... 94. *b*
 11... 257. *a*
 15... 256. 2. *a*, 259. *a*
 25: 16... § 96. *a*
 26... 249. 3. *b*, 259. *a*
 27... 167. 3
 29... 298. 3. *a*
 31... 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... 288. 3. *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... 298. 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... 48. 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... 106. 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
 27... 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. *c*, 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. *b*
 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... 266. 1. *a*, 279.
c (2)
 18... 285. 1, 302. *a*
 19... 94. 101. *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* (2 f.)
 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*
 40: 3... 54. 4. *a*, 82. 5. *a*
 8... 95. *d*, 275. 1. *c*
 10... 167. 1, 266. 4
 11... 88 (3 f. 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, 280. 1. *a*
 28... 141. 1
 31... 302. *c*
 31... 300. *a*
 36... 248. 6. *f*
 37... 86. *b* (2 m.),
 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 (2 f.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*
 48... 289. 1. *a*
 50... 153. 1
 58... 24. *c*, 150. 1
 59... 255. 1. *a*
 52: 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... § 3
 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
 8... 126. 1
 11... 92. *a*, 113. 1,
 2, 115
 13... 257. 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: 1... 6
 1... 96. *b*, 179. 3
 3... 43. *c*
 5... 286. 2. *a*
 9... 30. 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... 181. 1. *a*, 280. 3. *b*
 16... 267. 1. *f*
 2: 5... 306. *c*
 10... 53. 2. *a*, 3. *a*
 2: 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, 218. 3. *a*
 25... 198. *c*
 27... 118. 4
 8: 2... 65. 2 (2) *b*
 3... 167. 3
 6... 75. 1, 119. 3
 17... 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... 130. 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. *a*, 302. *c*
 14: 1... 289. 1. *a*
 3... 53. 1. *a*, 91. *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. *d*, 289. 5. *a*, 296. 3. *c*
 15: 3... 245. 2. *a*
 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. *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. *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. 1. *b*
 15... 57. 2 (3) *a*, 282. *a*
 26: 2... 140. 2, 245. 1. *a*, 271. *c*
 3... 286. 2. *a*
 7... 257. 2. *a*
 9... 19. 2. *a*, 220. 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... 51. 2
 26... 104. *a*, 158. 3
 31... 11. 1. *a*, 198. *d*
 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*
 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*
 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... 88 (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
38: 1... 258. 3. b
2... 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
41: 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. j
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, 24... 248. 4
16... 219. 3. b, 256.
3. a
46: 13... 218. 4
14... 255. 3. a
17... 86. b
19... 249. 3. b
22... 95. c
47: 4... 256. 3
5... 267. 1. c
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
5: 25... 94. c
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. c
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... 233. a
3... 295. a
6, 7... 259. b
13... 201. a
- HOSEA.
1: 2... § 258. 2, 302. a
6... 253
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 (1)
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... 281. 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. l, 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
14... 19. 2. a, 220.
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... 260. 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, 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
1: 1... 204. 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, 1. *b*
9....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*
4: 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: 5....114
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. 3
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, 7ff....§ 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....290. 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....300, 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....305. 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....259. *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*
12....295. *a*
10: 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....234. 1. *a*
8....119. 1
10....140. 5
13....254. 4. *a*, 257.
2. *a*
17....61. 6. *a*, 281.
1. *a* (5)
12: 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....301. *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*
2: 7....245. 2. *b*
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> אָהוּי 13.
 אוֹת גְּרוּמֵיחַ 7. 1.
 אוֹתוֹת 2.
 אוֹתוֹת הַשְּׁמוּשׁ 7. 3.
 אוֹתוֹת שְׂרָשִׁיחַת 7. 3.
 אֵיתָן מִשָּׁה וְכֶלֶב 7. 3.
 אַמַּת 31.
 אַנִּי שְׁלֵמָה כּוֹתֵב 7. 3. <i>a.</i>
 בְּנֵד פֶּסֶת 21. 1.
 בִּינְיָ 85. 1. <i>a.</i>
 בִּינְיָיִם 76. 1.
 בְּעִיָּה 45. 4. <i>a.</i>
 בְּנֵשׁ הַזֶּקֶק 23. 1.
 בְּנֵשׁ קָל 21. 1.
 הָא הַדְּרִיגָה 230. 1.
 הָא הַשְּׂאֵלָה 231. 1.
 הָאמְתִּיקוּי 7. 3.
 וְגוֹמֵר 9. 1.
 וְ הַפִּינָק 99. 1.
 זָכָר 198.
 חֶטֶה 16. 3. <i>a.</i>
 חֵרוֹק 45. 4. <i>a.</i>
 טָגִים 28.
 כַּבְּדִים 76. 2.
 כַּנְּיָוִים 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.
 לְתַפְאֲרַת הַקְּרוּעָה 24.
 מֵאֲרִיךְ 45. 4. <i>a.</i>
 מְדַבֵּר 71. <i>c.</i>
 מוֹכֵרַת 214.
 מַלְיִים 70. <i>a.</i>
 מַלְכִים 28.
 מַלְעִיל 32.
 מַלְרַע 32.
 מְסוּדָה 10. 46.
 מִפְרִק 26.
 מְקוֹר 85. 1. <i>a.</i>
 מְקָה 43.
 מִשָּׁה כְּתֵב אֵלֵינוּ 7. 3. <i>a.</i>
 מִתַּג 44.
 נְגִינּוֹת 28. <i>b.</i>
 נָח 16. 2.
 נִמְצָא 71. <i>c.</i>
 נִסְמָךְ 214.
 נִסְתָּר 71. <i>c.</i> </p> | <p> נֶעַ 16. 2.
 נִקְבָּה 198.
 נִקְרִים 2.
 סוּף פְּסִיק 36. 1.
 סְמוּךְ 214.
 עֲבָדִים 28.
 עֵבֶר 85. 1. <i>a.</i>
 עֵתִיד 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>
 פְּעֻלִים 70. <i>a.</i>
 צִוּוּי 85. 1. <i>a.</i>
 קָרִי 46.
 קָרִי וְלֹא כְּתִיב 46.
 רַפָּה 27.
 שָׁאֵל הוֹן מִכְתָּבִי 7. 3. <i>a.</i>
 שְׁבֹא 16. 1.
 שְׁלוּמֵי אֵד חֲבִנָה 7. 3. <i>a.</i>
 שֵׁם אֵלֵיהוּ נִכְתָּב 7. 3. <i>a.</i>
 שְׁמוֹת 70. <i>a.</i>
 שְׁמוֹת הַמְּסַפֵּר 224. 1.
 שְׁמֵלֵאכְתּוּ בִּינָה 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, אַנְכִּי	We	אֲנֵנוּ, אַנְחֵנוּ, אַנְחֵנוּ
2. {	Thou <i>m.</i> אַתָּה, אַתָּה	Ye <i>m.</i>	אַתֶּם
	Thou <i>f.</i> אַתְּ, אַתְּ	Ye <i>f.</i>	אַתֶּן, אַתֶּן
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, יְיָ	יְיָ, יְיָ	יְיָ (יְיָ)	יְיָ
<i>pl.</i> נוּ	נוּ, נוּ	נוּ	נוּ (נוּ), יְנוּ
2 <i>m.</i> הָ (הָ), (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ), יְהָ
<i>pl.</i> כֶּם			כֶּם, יְכֶם
2 <i>f.</i> הָ (הָ)	הָ, הָ	הָ, הָ	הָ, יְהָ
<i>pl.</i> כֶּן			כֶּן, יְכֶן
3 <i>m.</i> הוּ, הוּ	הוּ, הוּ	הוּ (הוּ)	הוּ (הוּ), יְהוּ (יְהוּ)
<i>pl.</i> ם (מוֹ)	ם, ם	ם	ם, יְהֶם (יְמוֹ)
3 <i>f.</i> הָ	הָ, הָ	הָ, הָ	הָ, יְהָ
<i>pl.</i> ן (הָ)	ן, ן	ן, ן	ן, יְהָ

DEMONSTRATIVE, § 73.

Masc.	Fem.	Common.
SING. זֶה (זֶה)	זֹאת (זֹאת)	PLUR. אֵלֶּה, אֵלֶּה <i>these.</i>

RELATIVE, § 74.

אֲשֶׁר *who or which*; abbreviated form שֶׁ (שֶׁ, שֶׁ, שֶׁ)

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	קִטְּל	
	3 f.	קָטְלָה	נִקְטְלָה	קִטְּלָה	קִטְּלָה	
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קִטַּלְתָּ	קִטְּלְתָּ	
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ	קִטְּלְתְּ	
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קִטַּלְתִּי	קִטְּלְתִּי	
	<i>Plur.</i>	3 c.	קָטְלוּ	נִקְטְלוּ	קִטְּלוּ	קִטְּלוּ
		2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קִטַּלְתֶּם	קִטְּלְתֶּם
		2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן	קִטְּלְתֶּן
		1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קִטַּלְנוּ	קִטְּלְנוּ
INFIN.	<i>absol.</i>	קָטֹל	הִקְטִיל	קִטֹּל	קִטֹּל	
	<i>constr.</i>	קָטֹל	הִקְטִיל	קִטֹּל	(קִטֹּל)	
FUT. (IMPF.)	3 m.	יִקְטֹל	יִקְטָל	יִקְטֹל	יִקְטָל	
	3 f.	תִּקְטֹל	תִּקְטָל	תִּקְטֹל	תִּקְטָל	
	2 m.	תִּקְטֹל	תִּקְטָל	תִּקְטֹל	תִּקְטָל	
	2 f.	תִּקְטָלִי	תִּקְטָלִי	תִּקְטָלִי	תִּקְטָלִי	
	1 c.	אֶקְטֹל	אֶקְטָל	אֶקְטֹל	אֶקְטָל	
	<i>Plur.</i>	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	קִטְּלִי		
	<i>Plur.</i>	2 m.	קָטְלוּ	הִקְטִילוּ	קִטְּלוּ	wanting
		2 f.	קָטְלָה	הִקְטִילָה	קִטְּלָה	
PART.	<i>act.</i>	קָטֹל		מִקְטֹל		
	<i>pass.</i>	קָטֹל	נִקְטָל		מִקְטָל	

PERFECT VERBS 81.

HIPHAL.	HOPHAL.	HITHPAEL.	KAL (mid. ē).	KAL (mid. ō).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	פָּבַד	שָׁבַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	פָּבַדָּהּ	שָׁבַלָהּ
הִקְטִילֶנָּה	הִקְטִילֶנָּה	הִתְקַטְּלֶנָּה	פָּבַדְתָּ	שָׁבַלְתָּ
הִקְטִילְתָּ	הִקְטִילְתָּ	הִתְקַטְּלִיתָ	פָּבַדְתִּי	שָׁבַלְתִּי
הִקְטִילוּ	הִקְטִילוּ	הִתְקַטְּלוּ	פָּבַדוּ	שָׁבְלוּ
הִקְטִילֻם	הִקְטִילֻם	הִתְקַטְּלֻם	פָּבַדְתֶּם	(שָׁבַלְתֶּם)
הִקְטִילֻן	הִקְטִילֻן	הִתְקַטְּלֻן	פָּבַדְתֶּן	(שָׁבַלְתֶּן)
הִקְטִילֻהוּ	הִקְטִילֻהוּ	הִתְקַטְּלֻהוּ	פָּבַדְנוּ	שָׁבַלְנוּ
הִקְטִיל	הִקְטִיל	(הִתְקַטֵּל)	פָּבַד	שָׁבַל
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	פָּבַד	שָׁבַל
הִקְטִילֵי	הִקְטִיל	הִתְקַטֵּל	הִקְבִּיד	הִשָּׁבַל
הִקְטִילֵי	הִקְטִיל	הִתְקַטֵּל	הִקְבִּיד	הִשָּׁבַל
הִקְטִילֵי	הִקְטִיל	הִתְקַטֵּל	הִקְבִּיד	הִשָּׁבַל
הִקְטִילֵי	הִקְטִילֵי	הִתְקַטְּלֵי	הִקְבִּידוּ	הִשָּׁבְלוּ
הִקְטִילֵי	הִקְטִיל	הִתְקַטֵּל	הִקְבִּיד	הִשָּׁבַל
הִקְטִילוּ	הִקְטִילוּ	הִתְקַטְּלוּ	הִקְבִּידוּ	הִשָּׁבְלוּ
הִקְטִילְנָהּ	הִקְטִילְנָהּ	הִתְקַטְּלְנָהּ	הִקְבִּידְתָּ	הִשָּׁבַלְתָּ
הִקְטִילוּ	הִקְטִילוּ	הִתְקַטְּלוּ	הִקְבִּידוּ	הִשָּׁבְלוּ
הִקְטִילְנָהּ	הִקְטִילְנָהּ	הִתְקַטְּלְנָהּ	הִקְבִּידְתִּי	הִשָּׁבַלְתִּי
הִקְטִילְנָהּ	הִקְטִילְנָהּ	הִתְקַטְּלְנָהּ	הִקְבִּידְתִּי	הִשָּׁבַלְתִּי
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	הִקְבִּיד	הִשָּׁבַל
הִקְטִילֵי	הִקְטִילֵי	הִתְקַטְּלֵי	הִקְבִּידוּ	הִשָּׁבְלוּ
הִקְטִילוּ	wanting	הִתְקַטְּלוּ	הִקְבִּידוּ	הִשָּׁבְלוּ
הִקְטִילְנָהּ		הִתְקַטְּלְנָהּ	הִקְבִּידְתָּ	הִשָּׁבַלְתָּ
מִקְטִיל		מִתְקַטֵּל		
	מִקְטִיל			

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	קָטַלְתְּהָ
	3 fem.	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתֵּהוּ קָטַלְתֵּהָ	קָטַלְתְּהָ
	2 masc.	קָטַלְתָּ } קָטַלְתָּ }	—	—	קָטַלְתֵּהוּ } קָטַלְתֵּהוּ }	קָטַלְתְּהָ
	2 fem.	קָטַלְתְּ } קָטַלְתְּ }	—	—	קָטַלְתֵּהוּ } קָטַלְתֵּהוּ }	קָטַלְתְּהָ
	1 com.	—	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
PLUR.	3 com.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 masc.	קָטַלְתֶּם	—	—	קָטַלְתֶּם	קָטַלְתֶּם
	1 com.	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
INFINITIVE.		קָטַלְתָּ } קָטַלְתְּ }	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֵּהוּ	קָטַלְתֵּהָ
FUTURE OR IMPERFECT.						
SING.	3 masc.	יִקְטַלְתָּ } יִקְטַלְתְּ }	יִקְטַלְתָּ } יִקְטַלְתְּ }	יִקְטַלְתְּ	יִקְטַלְתֵּהוּ } יִקְטַלְתֵּהָ }	יִקְטַלְתְּהָ
PLUR.	3 masc.	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם
IMPERATIVE.						
SING.	2 masc.	קָטַלְתָּ	—	—	קָטַלְתֵּהוּ	קָטַלְתֵּהָ
PIEL PRETERITE OR PERFECT.						
SING.	3 masc.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֵּהוּ	קָטַלְתְּהָ
HIPHIL PRETERITE OR PERFECT.						
SING.	3 masc.	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתְּ	הִקְטַלְתֵּהוּ	הִקְטַלְתְּהָ

VERBS WITH SUFFIXES, § 101.

1 com.	PLURAL.			
	2 masc.	2 fem.	3 masc.	3 fem
קטלני	קטלכם	קטלכן	קטלם	קטלן
קטלתני	קטלתכם	קטלתכן	קטלתם	קטלתן
קטלתני	—	—	קטלתם	קטלתן
קטלתני	—	—	קטלתים	קטלתין
—	קטלתים	קטלתין	קטלתים	קטלתין
קטלונני	קטלונכם	קטלונכן	קטלונם	קטלונן
קטלתונני	—	—	קטלתונם	קטלתונן
—	קטלונכם	קטלונכן	קטלונם	קטלונן
קטלני	קטלכם	קטלכן	קטלם	קטלן
קטלני } קטלני } קטלני }	קטלכם	קטלכן	קטלם	קטלן
קטלני	קטלונכם	קטלונכן	קטלונם	קטלונן
קטלני	—	—	קטלם	
קטלני	קטלכם	קטלכן	קטלם	קטלן
קטלני	קטלונכם	קטלונכן	קטלונם	קטלונן

IV. PARADIGM OF PE GUTTURAL VERBS, § 108.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL. (fat. a)	
PRET. (PERF.)	3 m.	עָמַד	נִעְמַד	הִעְמִיד	הִעְמִיד	הָיָה	
	3 f.	עָמְדָה	נִעְמְדָה	הִעְמִידָה	הִעְמִידָה	הָיָה	
	2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמִידְתָּ	הִעְמִידְתָּ	הָיָה	
	2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמִידְתְּ	הִעְמִידְתְּ	הָיָה	
	1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמִידְתִּי	הִעְמִידְתִּי	הָיָה	
	Plur.	3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הִעְמִידוּ	הָיוּ
		2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמִידְתֶּם	הִעְמִידְתֶּם	הָיוּ
		2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמִידְתֶּן	הִעְמִידְתֶּן	הָיוּ
		1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמִידְתִּי	הִעְמִידְתִּי	הָיוּ
INFIN. Absol.		עָמַד	הִעְמִיד	הִעְמִיד	הִעְמִיד		
	» Constr.	עָמֹד	הִעְמִיד	הִעְמִיד	הִעְמִיד		
FUT. (IMPF.)	3 m.	יַעֲמֵד	יִעְמֹד	יַעֲמִיד	יַעֲמִיד	יִהְיֶה	
	3 f.	תַּעֲמֹד	תִּעְמֹד	תַּעֲמִיד	תַּעֲמִיד	תִּהְיֶה	
	2 m.	תַּעֲמֹד	תִּעְמֹד	תַּעֲמִיד	תַּעֲמִיד	תִּהְיֶה	
	2 f.	תַּעֲמִדִי	תִּעְמִדִי	תַּעֲמִידִי	תַּעֲמִידִי	תִּהְיֶה	
	1 c.	אֶעֱמֵד	אֶעְמֹד	אֶעֱמִיד	אֶעֱמִיד	אֶהְיֶה	
	Plur.	3 m.	יַעֲמְדוּ	יִעְמְדוּ	יַעֲמִידוּ	יַעֲמִידוּ	יִהְיוּ
		3 f.	תַּעֲמִדְנָה	תִּעְמִדְנָה	תַּעֲמִידְנָה	תַּעֲמִידְנָה	תִּהְיוּנָה
		2 m.	תַּעֲמִידוּ	תִּעְמִידוּ	תַּעֲמִידוּ	תַּעֲמִידוּ	תִּהְיוּ
		2 f.	תַּעֲמִדְנָה	תִּעְמִדְנָה	תַּעֲמִידְנָה	תַּעֲמִידְנָה	תִּהְיוּנָה
1 c.		נֶעְמֵד	נִעְמֹד	נֶעֱמִיד	נֶעֱמִיד	נֶהְיֶה	
IMPER.	2 m.	עָמֹד	הִעְמֵד	הִעְמֵד		הָיָה	
	2 f.	עָמְדִי	הִעְמִדִי	הִעְמִדִי	wanting	הָיָה	
	Plur.	2 m.	עָמְדוּ	הִעְמִדוּ	הִעְמִדוּ		הָיוּ
		2 f.	עָמְדְנָה	הִעְמִדְנָה	הִעְמִדְנָה		הָיוּ
PART. Act.		עֹמֵד		מַעֲמִיד			
	Pass.	עָמֹד	נִעְמֹד		מִעְמֹד		

V. PARADIGM OF AYIN GUTTURAL VERBS, § 116.

		KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.	
PRET. (PERF.)	3 m.	פָּעַל	נִפְעַל	פִּיעַל	פֻּעַל	הִתְפַּעַל	
	3 f.	פִּעְלָהּ	נִפְעְלָהּ	פִּיעְלָהּ	פֻּעְלָהּ	הִתְפַּעְלָהּ	
	2 m.	פָּעַלְתָּ	נִפְעַלְתָּ	פִּיעַלְתָּ	פֻּעַלְתָּ	הִתְפַּעַלְתָּ	
	2 f.	פָּעַלְתְּ	נִפְעַלְתְּ	פִּיעַלְתְּ	פֻּעַלְתְּ	הִתְפַּעַלְתְּ	
	1 c.	פָּעַלְתִּי	נִפְעַלְתִּי	פִּיעַלְתִּי	פֻּעַלְתִּי	הִתְפַּעַלְתִּי	
	Plur.	3 c.	פָּעַלְוּ	נִפְעַלְוּ	פִּיעַלְוּ	פֻּעַלְוּ	הִתְפַּעַלְוּ
		2 m.	פָּעַלְתֶּם	נִפְעַלְתֶּם	פִּיעַלְתֶּם	פֻּעַלְתֶּם	הִתְפַּעַלְתֶּם
		2 f.	פָּעַלְתֶּן	נִפְעַלְתֶּן	פִּיעַלְתֶּן	פֻּעַלְתֶּן	הִתְפַּעַלְתֶּן
1 c.		פָּעַלְתֶּנּוּ	נִפְעַלְתֶּנּוּ	פִּיעַלְתֶּנּוּ	פֻּעַלְתֶּנּוּ	הִתְפַּעַלְתֶּנּוּ	
INFIN. Absol.		פָּעוּל	הִתְפַּעַל	פִּיעוּל			
	Constr.	פָּעַל	הִתְפַּעַל	פִּיעַל		הִתְפַּעַל	
FUT. (IMPF.)	3 m.	יִפְעַל	יִנְפַּעַל	יִפְעִיל	יִפְעִיל	יִתְפַּעַל	
	3 f.	תִּפְעַל	תִּנְפַּעַל	תִּפְעִיל	תִּפְעִיל	תִּתְפַּעַל	
	2 m.	תִּפְעַלְ	תִּנְפַּעַלְ	תִּפְעִילְ	תִּפְעִילְ	תִּתְפַּעַלְ	
	2 f.	תִּפְעַלִּי	תִּנְפַּעַלִּי	תִּפְעִילִי	תִּפְעִילִי	תִּתְפַּעַלִּי	
	1 c.	אֶפְעַל	אֶנְפַּעַל	אֶפְעִיל	אֶפְעִיל	אֶתְפַּעַל	
	Plur.	3 m.	יִפְעִלוּ	יִנְפַּעִלוּ	יִפְעִילוּ	יִפְעִילוּ	יִתְפַּעִלוּ
		3 f.	תִּפְעִלְנָהּ	תִּנְפַּעִלְנָהּ	תִּפְעִילְנָהּ	תִּפְעִילְנָהּ	תִּתְפַּעִלְנָהּ
		2 m.	תִּפְעִלוּ	תִּנְפַּעִלוּ	תִּפְעִילוּ	תִּפְעִילוּ	תִּתְפַּעִלוּ
		2 f.	תִּפְעִלְנָהּ	תִּנְפַּעִלְנָהּ	תִּפְעִילְנָהּ	תִּפְעִילְנָהּ	תִּתְפַּעִלְנָהּ
		1 c.	נִפְעַלְ	נִנְפַּעַלְ	נִפְעִילְ	נִפְעִילְ	נִתְפַּעַלְ
IMPER.	2 m.	פָּעַל	הִתְפַּעַל	פִּיעַל		הִתְפַּעַל	
	2 f.	פִּעְלִי	הִתְפַּעְלִי	פִּיעְלִי	wanting	הִתְפַּעְלִי	
	Plur.	2 m.	פָּעַלוּ	הִתְפַּעְלוּ	פִּיעַלוּ		הִתְפַּעְלוּ
		2 f.	פִּעְלֵנָהּ	הִתְפַּעְלֵנָהּ	פִּיעְלֵנָהּ		הִתְפַּעְלֵנָהּ
PART.	Act.	פָּעַל		פִּיעַל		הִתְפַּעַל	
	Pass.	פָּעוּל	נִפְעַל		פֻּעַל		

VI. PARADIGM OF LAMEDH GUTTURAL VERBS, § 123.

		KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.	
PRET. (PERF.)	3 m.	שָׁלַח	נִשְׁלַח	שָׁלַח	הִשְׁלִיחַ	הִשְׁתַּשְׁלַח	
	3 f.	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּשְׁלְּחָה	
	2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּשְׁלַחְתָּ	
	2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּשְׁלַחְתְּ	
	1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּשְׁלַחְתִּי	
	Plur.	3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּשְׁלְּחוּ
		2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּשְׁלַחְתֶּם
		2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּשְׁלַחְתֶּן
	1 c.	שָׁלַחְנִי	נִשְׁלַחְנִי	שָׁלַחְנִי	הִשְׁלַחְנִי	הִשְׁתַּשְׁלַחְנִי	
INFIN. Absol.		שְׁלֹחַ	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	—	
	Constr.	שֹׁלֵחַ	הַשֹּׁלֵחַ	שֹׁלֵחַ	הַשֹּׁלֵחַ	הַשֹּׁתֵלֵחַ	
FUT. (IMPF.)	3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּשְׁלַח	
	3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּשְׁלַח	
	2 m.	תִּשְׁלַחְ	תִּשְׁלַחְ	תִּשְׁלַחְ	תִּשְׁלַחְ	תִּשְׁתַּשְׁלַחְ	
	2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁתַּשְׁלַחִי	
	1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּשְׁלַח	
	Plur.	3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּשְׁלְּחוּ
		3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּשְׁלַחְנָה
		2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלַחְוּ	תִּשְׁתַּשְׁלַחְוּ
2 f.		תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּשְׁלַחְנָה	
1 c.		נִשְׁלַחְ	נִשְׁלַחְ	נִשְׁלַחְ	נִשְׁלַחְ	נִשְׁתַּשְׁלַחְ	
IMPER.	2 m.	שְׁלַח	הִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּשְׁלַח	
	2 f.	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי	הִשְׁלִיחִי	הִשְׁתַּשְׁלַחִי	
	Plur.	2 m.	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ	הִשְׁלִיחוּ	הִשְׁתַּשְׁלַחוּ
		2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה	הִשְׁלַחְנָה	הִשְׁתַּשְׁלַחְנָה
PART. Act.		שֹׁלֵחַ		בִּשְׁלִיחַ	מִשְׁלִיחַ	מִשְׁתַּשְׁלַחַת	
	Pass.	שְׁלֹחַת	נִשְׁלַחַת				

VII. PARADIGM OF PE NUN VERBS, § 129.

		KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.	
PRET. (PERF.)	3 m.	כָּתַבְתָּ	כָּתַבְתָּ	הִכְתִּיבְתָּ	הִכְתִּיבְתָּ	כָּתַבְתָּ	
	3 f.	כָּתַבְתְּ	כָּתַבְתְּ	הִכְתִּיבְתְּ	הִכְתִּיבְתְּ	כָּתַבְתְּ	
	2 m.	כָּתַבְתָּ	כָּתַבְתָּ	הִכְתִּיבְתָּ	הִכְתִּיבְתָּ	כָּתַבְתָּ	
	2 f.	כָּתַבְתְּ	כָּתַבְתְּ	הִכְתִּיבְתְּ	הִכְתִּיבְתְּ	כָּתַבְתְּ	
	1 c.	כָּתַבְתִּי	כָּתַבְתִּי	הִכְתִּיבְתִּי	הִכְתִּיבְתִּי	כָּתַבְתִּי	
	Plur.	3 c.	כָּתַבְתֶּם	כָּתַבְתֶּם	הִכְתִּיבְתֶם	הִכְתִּיבְתֶם	כָּתַבְתֶּם
		2 m.	כָּתַבְתֶּם	כָּתַבְתֶּם	הִכְתִּיבְתֶם	הִכְתִּיבְתֶם	כָּתַבְתֶּם
		2 f.	כָּתַבְתֶּן	כָּתַבְתֶּן	הִכְתִּיבְתֶן	הִכְתִּיבְתֶן	כָּתַבְתֶּן
1 c.		כָּתַבְתֶּם	כָּתַבְתֶּם	הִכְתִּיבְתֶם	הִכְתִּיבְתֶם	כָּתַבְתֶּם	
INFIN. Absol.		כָּתוּב	הִכְתֻּב	הִכְתֻּב	הִכְתֻּב	כָּתוּב	
	Constr.	כְּתוּב	הִכְתֻּב	הִכְתֻּב	הִכְתֻּב	כְּתוּב	
FUT. (IMPF.)	3 m.	יִכְתֹּב	יִכְתֹּב	יִכְתִּיב	יִכְתֹּב	יִכְתֹּב	
	3 f.	תִּכְתֹּב	תִּכְתֹּב	תִּכְתִּיב	תִּכְתֹּב	תִּכְתֹּב	
	2 m.	תִּכְתֹּב	תִּכְתֹּב	תִּכְתִּיב	תִּכְתֹּב	תִּכְתֹּב	
	2 f.	תִּכְתְּבִי	תִּכְתְּבִי	תִּכְתִּיבִי	תִּכְתְּבִי	תִּכְתְּבִי	
	1 c.	אֶכְתֹּב	אֶכְתֹּב	אֶכְתִּיב	אֶכְתֹּב	אֶכְתֹּב	
	Plur.	3 m.	יִכְתֹּבוּ	יִכְתֹּבוּ	יִכְתִּיבוּ	יִכְתֹּבוּ	יִכְתֹּבוּ
		3 f.	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתִּיבוּ	תִּכְתְּבוּ	(תִּכְתְּבוּ)
		2 m.	תִּכְתֹּבוּ	תִּכְתֹּבוּ	תִּכְתִּיבוּ	תִּכְתֹּבוּ	תִּכְתֹּבוּ
		2 f.	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתִּיבוּ	תִּכְתְּבוּ	(תִּכְתְּבוּ)
		1 c.	נִכְתֹּב	נִכְתֹּב	נִכְתִּיב	נִכְתֹּב	נִכְתֹּב
IMPER.		2 m.	כָּתֹב	הִכְתֵּב	הִכְתֵּב		כָּתֹב
	2 f.	כְּתִיבִי	הִכְתֵּבִי	הִכְתֵּבִי	wanting	כְּתִיבִי	
Plur.	2 m.	כָּתוּבוּ	הִכְתִּיבוּ	הִכְתִּיבוּ		כָּתוּבוּ	
	2 f.	כְּתִיבוּ	הִכְתִּיבוּ	הִכְתִּיבוּ		(כְּתִיבוּ)	
PART. Act.		כּוֹתֵב		מִכְתִּיב		כּוֹתֵב	
	Pass.	כּוֹתֵב	כּוֹתֵב		מִכְתֵּב	כּוֹתֵב	

VIII. PARADIGM OF AYIN

		KAL.	NIPHAL.	PIEL.	
PRET. (PRES.)	3 m.	קָבַב	בַּב	בָּבַב	
	3 f.	קָבַבָּה	בַּבָּה	בָּבַבְּהָ	
	2 m.	(קָבַבְתָּ)	בַּבְתָּ	בָּבַבְתָּ	
	2 f.	(קָבַבְתְּ)	בַּבְתְּ	בָּבַבְתְּ	
	1 c.	קָבַבְתִּי	בַּבְתִּי	בָּבַבְתִּי	
	Plur.	3 c.	קָבַבוּ	בַּבוּ	בָּבַבוּ
		2 m.	(קָבַבְתֶּם)	בַּבְתֶּם	בָּבַבְתֶּם
		2 f.	(קָבַבְתֶּן)	בַּבְתֶּן	בָּבַבְתֶּן
		1 c.	קָבַבְנוּ	בַּבְנוּ	בָּבַבְנוּ
INFIN. Absol.		קָבֹב	בַּב	בָּבֹב	
	Constr.	קָבֹבִי	בַּבִּי	בָּבֹבִי	
FUT. (IMPF.)	3 m.	יִבֹּב	יִבֹּב	יִבֹּבֵב	
	3 f.	תִּבֹּב	תִּבֹּב	תִּבֹּבְבָה	
	2 m.	תִּבֹּב	תִּבֹּב	תִּבֹּבְבָה	
	2 f.	תִּבֹּבִי	תִּבֹּבִי	תִּבֹּבְבִי	
	1 c.	אִבֹּב	אִבֹּב	אִבֹּבְבָה	
	Plur.	3 m.	יִבֹּבוּ	יִבֹּבוּ	יִבֹּבְבוּ
		3 f.	תִּבֹּבְנָה	תִּבֹּבְנָה	תִּבֹּבְבְנָה
		2 m.	תִּבֹּבוּ	תִּבֹּבוּ	תִּבֹּבְבוּ
		2 f.	תִּבֹּבְנָה	תִּבֹּבְנָה	תִּבֹּבְבְנָה
1 c.		נִבֹּב	נִבֹּב	נִבֹּבְבָה	
IMPER.	2 m.	בַּב	הִבֹּב	סִבֹּב	
	2 f.	בִּיבִי	הִבֹּבִי	סִבֹּבִי	
	Plur.	2 m.	בִּבוּ	הִבֹּבוּ	סִבֹּבוּ
		2 f.	הִבִּיבְנָה	הִסִּבְנָה	הִסִּבְנָה
PART. Act.		קָבִיב		קָבִיבֵב	
	Pass.	קָבִיבִי	קָבִיב		

DOUBLED VERBS, § 133.

HIPHAL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוֹסֵב	הִסְתַּוֵּב	סָבַסְבַּ
הִסָּבַח	הוֹסֵבַח	הִסְתַּוֵּבַח	סָבַסְבַּח
הִסָּבֹת		הִסְתַּוֵּבֹת	סָבַסְבַּת
הִסָּבֹת		הִסְתַּוֵּבֹת	סָבַסְבַּת
הִסָּבֹתִי		הִסְתַּוֵּבֹתִי	סָבַסְבַּתִּי
הִסָּבֹו	הוֹסֵבֹו	הִסְתַּוֵּבֹו	סָבַסְבַּו
הִסָּבֹוּם		הִסְתַּוֵּבֹוּם	סָבַסְבַּוּם
הִסָּבֹוּן		הִסְתַּוֵּבֹוּן	סָבַסְבַּוּן
הִסָּבֹונוּ		הִסְתַּוֵּבֹונוּ	סָבַסְבַּוּנוּ
הִסָּב			סָבַסְבַּ
הִסָּב		הִסְתַּוֵּב	סָבַסְבַּ
יָסָב	יֹוֵסֵב	יִסְתַּוֵּב	יָסַיָּסַב
תָּסָב	תוֹסֵב	תִּסְתַּוֵּב	תָּסַיָּסַב
תָּסָב	תוֹסֵב	תִּסְתַּוֵּב	תָּסַיָּסַב
תָּסָבִי	תוֹסֵבִי	תִּסְתַּוֵּבִי	תָּסַיָּסַבִּי
אָסָב	אוֹסֵב	אִסְתַּוֵּב	אָסַיָּסַב
יָסָבֹו	יֹוֵסֵבֹו	יִסְתַּוֵּבֹו	יָסַיָּסַבֹו
תָּסָבֹוּהוּ		תִּסְתַּוֵּבֹוּהוּ	תָּסַיָּסַבֹוּהוּ
תָּסָבֹו	תוֹסֵבֹו	תִּסְתַּוֵּבֹו	תָּסַיָּסַבֹו
תָּסָבֹוהוּ		תִּסְתַּוֵּבֹוהוּ	תָּסַיָּסַבֹוהוּ
נָסָב	נוֹסֵב	נִסְתַּוֵּב	נָסַיָּסַב
הִסָּב		הִסְתַּוֵּב	סָבַסְבַּ
הִסָּבִי	wanting	הִסְתַּוֵּבִי	סָבַסְבַּי
הִסָּבֹו		הִסְתַּוֵּבֹו	סָבַסְבַּו
הִסָּבֹוהוּ		הִסְתַּוֵּבֹוהוּ	סָבַסְבַּוהוּ
מִסָּב		מִסְתַּוֵּב	מִסָּבַסְבַּ
	מִיֹּסֵב		

IX. PARADIGM OF AYIN VAV

		KAL.	NIPHAL.	PIEL.	PUAL.	
PRET. (PERF.)	3 m.	קָם	נָקָם	קוּבָם	קוּמָם	
	3 f.	קָמָה	נָקוּמָה	קוּמְמָה	קוּמְמָה	
	2 m.	קָמַתָּ	נָקוּבַתָּ	קוּמְמַתָּ	קוּמְמַתָּ	
	2 f.	קָמַתְּ	נָקוּבַתְּ	קוּמְמַתְּ	קוּמְמַתְּ	
	1 c.	קָמַתִּי	נָקוּבַתִּי	קוּמְמַתִּי	קוּמְמַתִּי	
	Plur.	3 c.	קָמוּ	נָקוּמוּ	קוּמְמוּ	קוּמְמוּ
		2 m.	קָמַתֶּם	נָקוּבוּתֶם	קוּמְמַתֶּם	קוּמְמַתֶּם
		2 f.	קָמַתְּן	נָקוּבוּתְן	קוּמְמַתְּן	קוּמְמַתְּן
		1 c.	קָמַנּוּ	נָקוּמוּנּוּ	קוּמְמוּנּוּ	קוּמְמוּנּוּ
INFIN. Absol.		קוּם	הִקְוּם			
Constr.		קוּם	הִקְוּם	קוּבָם		
FUT. (IMPF.)	3 m.	יִקְוּם	יִקְוּם	יִקְוּבָם	יִקְוּבָם	
	3 f.	תִּקְוּם	תִּקְוּם	תִּקְוּבִים	תִּקְוּבִים	
	2 m.	תִּקְוָם	תִּקְוָם	תִּקְוּבִים	תִּקְוּבִים	
	2 f.	תִּקְוְבִי	תִּקְוְבִי	תִּקְוְבִי	תִּקְוְבִי	
	1 c.	אִקְוּם	אִקְוּם	אִקְוּבִים	אִקְוּבִים	
	Plur.	3 m.	יִקְוּבוּ	יִקְוּבוּ	יִקְוּמוּ	יִקְוּמוּ
		3 f.	תִּקְוְיִנָּה	תִּקְוְיִנָּה	תִּקְוְיִנָּה	תִּקְוְיִנָּה
		2 m.	תִּקְוְבוּ	תִּקְוְבוּ	תִּקְוְמוּ	תִּקְוְמוּ
		2 f.	תִּקְוְיִנָּה	תִּקְוְיִנָּה	תִּקְוְיִנָּה	תִּקְוְיִנָּה
1 c.	נִקְוּם	נִקְוּם	נִקְוּבִים	נִקְוּבִים		
IMPER.	2 m.	קוּם	הִקְוּם	קוּבָם		
	2 f.	קוּבִי	הִקְוְבִי	קוּבְבִי	wanting	
	Plur.	2 m.	קוּבוּ	הִקְוּבוּ	קוּבְמוּ	
		2 f.	לְמִנָּה	הִקְוְיִנָּה	קוּבְיִנָּה	
PART.	Act.	קָם		מִקְוּבָם		
	Pass.	קוּם	נָקוּם		מִקְוּמָם	

AND AYIN YODH VERBS, § 154.

HI PHIL.	HOPHAL.	HITHPAEL.	KAL.	
הָקִים	הוֹקֵם	הִתְקוּמָם	רָב	
הִקְיִמָּה	הוֹקְמָה	הִתְקוּמְמָה	רָבָה	
הִקְיִימוּת	(הוֹקְמִית)	הִתְקוּמְמִית	רָבַת	רִיבֹתִי
הִקְיִמוּת	(הוֹקְמִית)	הִתְקוּמְמִית	רָבַת	
הִקְיִמוּתִי	(הוֹקְמִיתִי)	הִתְקוּמְמִיתִי	רָבַתִּי	רִיבֹתִי
הִקְיִמוּ	הוֹקְמוּ	הִתְקוּמְמוּ	רָבוּ	רִיבוּ
הִקְיִמוּתָם	(הוֹקְמִיתָם)	הִתְקוּמְמִיתָם	רָבְתָם	
הִקְיִמוּתָן	(הוֹקְמִיתָן)	הִתְקוּמְמִיתָן	רָבְתָן	
הִקְיִמוּנוּ	(הוֹקְמִינוּ)	הִתְקוּמְמִינוּ	רָבְנוּ	
הָקִים			רָוַב	רִיב
הִקְיִים		הִתְקוּיִים	רִיב	
הָקִים	הוֹקֵם	הִתְקוּיִים	הִרִיב	
הִקְיִים	הוֹקֵם	הִתְקוּיִים	הִרִיב	
הִקְיִים	הוֹקֵם	הִתְקוּיִים	הִרִיב	
הִקְיִימִי	הוֹקְמִי	הִתְקוּיִמִּי	הִרִיבִי	
הִקְיִים	הוֹקֵם	הִתְקוּיִים	הִרִיב	
הִקְיִמוּ	הוֹקְמוּ	הִתְקוּיִמוּ	הִרִיבוּ	
הִקְיִימָה	(הוֹקְמִימָה)	הִתְקוּיִמְמָה	הִרִיבָה	
הִקְיִמוּ	הוֹקְמוּ	הִתְקוּיִמוּ	הִרִיבוּ	
הִקְיִימָה	(הוֹקְמִימָה)	הִתְקוּיִמְמָה	הִרִיבָה	
הִקְיִים	הוֹקֵם	הִתְקוּיִים	הִרִיב	
הָקִים		הִתְקוּיִים	רִיב	
הִקְיִימִי	wanting	הִתְקוּיִמִּי	הִרִיבִי	
הִקְיִמוּ		הִתְקוּיִמוּ	הִרִיבוּ	
הִקְיִימָה		הִתְקוּיִמְמָה	(הִרִיבָה)	
הִקְיִים		הִתְקוּיִים	רָב	
	הוֹקֵם		רָוַב	

X. PARADIGM OF PE YODH VERBS, § 144.

		KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.	
PRET. (PERF.)	3 m.	יָשַׁב	נִישַׁב	הוֹשִׁיב	הוֹשַׁב	יָשַׁב	
	3 f.	יָשְׁבָה	נִישְׁבָה	הוֹשִׁיבָה	הוֹשַׁבָה	יָשְׁבָה	
	2 m.	יָשַׁבְתָּ	נִישַׁבְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ	יָשַׁבְתָּ	
	2 f.	יָשַׁבְתְּ	נִישַׁבְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ	יָשַׁבְתְּ	
	1 c.	יָשַׁבְתִּי	נִישַׁבְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי	יָשַׁבְתִּי	
	Plur.	3 c.	יָשְׁבוּ	נִישְׁבוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ	יָשְׁבוּ
		2 m.	יָשַׁבְתֶּם	נִישַׁבְתֶּם	הוֹשִׁיבְתֶם	הוֹשַׁבְתֶם	יָשַׁבְתֶּם
		2 f.	יָשַׁבְתֶּן	נִישַׁבְתֶּן	הוֹשִׁיבְתֶן	הוֹשַׁבְתֶן	יָשַׁבְתֶּן
		1 c.	יָשַׁבְנוּ	נִישַׁבְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ	יָשַׁבְנוּ
INFIN. <i>Absol.</i>		יָשׁוּב		הוֹשִׁיב		יָשׁוּב	
<i>Constr.</i>		שׁוֹבֵת	הוֹשֵׁב	הוֹשִׁיב	הוֹשַׁב	יָשׁוּב	
FUT. (IMPF.)	3 m.	יִשֵּׁב	יִנְשַׁב	יִוְשִׁיב	יִוְשַׁב	יִשֵּׁב	
	3 f.	תִּשְׁבַּ	תִּנְשַׁב	תִּוְשִׁיב	תִּוְשַׁב	תִּשְׁבַּ	
	2 m.	תִּשֵּׁב	תִּנְשֵׁב	תִּוְשִׁיב	תִּוְשַׁב	תִּשֵּׁב	
	2 f.	תִּשְׁבִּי	תִּנְשְׁבִי	תִּוְשִׁיבִי	תִּוְשַׁבִּי	תִּשְׁבִּי	
	1 c.	אֵשֵׁב	אִנְשַׁב	אִוְשִׁיב	אִוְשַׁב	אֵשֵׁב	
	Plur.	3 m.	יִשְׁבּוּ	יִנְשְׁבוּ	יִוְשִׁיבוּ	יִוְשַׁבוּ	יִשְׁבּוּ
		3 f.	תִּשְׁבְּנָה	תִּנְשְׁבְנָה	תִּוְשִׁיבְנָה	תִּוְשַׁבְנָה	תִּשְׁבְּנָה
		2 m.	תִּשְׁבּוּ	תִּנְשְׁבוּ	תִּוְשִׁיבוּ	תִּוְשַׁבוּ	תִּשְׁבּוּ
		2 f.	תִּשְׁבְּנָה	תִּנְשְׁבְנָה	תִּוְשִׁיבְנָה	תִּוְשַׁבְנָה	תִּשְׁבְּנָה
1 c.		נִשְׁבַּ	נִנְשַׁב	נִוְשִׁיב	נִוְשַׁב	נִשְׁבַּ	
IMPER.	2 m.	שֵׁב	הוֹשֵׁב	הוֹשִׁיב		שֵׁב	
	2 f.	שְׁבִי	הוֹשִׁיבִי	הוֹשִׁיבִי		שְׁבִי	
	Plur.	2 m.	שְׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	wanting	שְׁבוּ
		2 f.	שְׁבְנָה	הוֹשִׁיבְנָה	הוֹשִׁיבְנָה		שְׁבְנָה
PART. <i>Act.</i>		יֹשֵׁב		מוֹשִׁיב		יֹשֵׁב	
<i>Pass.</i>		יָשׁוּב	נֹשֵׁב		מוֹשַׁב	יָשׁוּב	

XI. PARADIGM OF LAMEDH ALEPH VERBS, § 164.

	KAL	NIPHAL.	PIEL.	HIPHL.	HITHPAEL.
PRET. 3 m.	לָמַדְתִּי	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתָּ	לָמַדְתָּ
(PERF.) 3 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
2 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
2 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
1 c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
Plur. 3 c.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 f.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
1 c.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
INFIN. <i>Absol.</i>	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
<i>Constr.</i>	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
FUT. 3 m.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
(IMPF.) 3 f.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
2 m.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
2 f.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
1 c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
Plur. 3 m.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
3 f.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
2 m.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
2 f.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
1 c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
IMPER. 2 m.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
2 f.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
Plur. 2 m.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
2 f.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
PART. <i>Act.</i>	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
<i>Pass.</i>	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי

XII. PARADIGM OF LAMEDH

		KAL.	NIPHAL.	PIEL.	
PRET. (PERF.)	3 m.	גָּלָה	נִגְלָה	גִּלָּה	
	3 f.	גָּלְתָה	נִגְלְתָה	גִּלְתָה	
	2 m.	גָּלִיתְ	נִגְלִיתְ	גִּלִּיתְ	
	2 f.	גָּלִיתְ	נִגְלִיתְ	גִּלִּיתְ	
	1 c.	גָּלִיתִי	נִגְלִיתִי	גִּלִּיתִי	
	Plur.	3 c.	גָּלוּ	נִגְלוּ	גִּלוּ
		2 m.	גָּלִיתֶם	נִגְלִיתֶם	גִּלִּיתֶם
		2 f.	גָּלִיתֶן	נִגְלִיתֶן	גִּלִּיתֶן
1 c.		גָּלִינוּ	נִגְלִינוּ	גִּלִּינוּ	
INFIN. <i>Absol.</i>		גָּלֵה	נִגְלֵה	גִּלֵּה	
<i>Constr.</i>		גָּלוֹת	הַגְּלוֹת	גָּלוֹת	
FUT. (IMPF.)	3 m.	יִגְלֶה	יִנְגְּלוּ	יִגְלֶה	
	3 f.	תִּגְלֶה	תִּנְגְּלוּ	תִּגְלֶה	
	2 m.	תִּגְלֶה	תִּנְגְּלוּ	תִּגְלֶה	
	2 f.	תִּגְלִי	תִּנְגְּלִי	תִּגְלִי	
	1 c.	אֶגְלֶה	אֶנְגְּלוּ	אֶגְלֶה	
	Plur.	3 m.	יִגְלוּ	יִנְגְּלוּ	יִגְלוּ
		3 f.	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגְלִינָה
		2 m.	תִּגְלוּ	תִּנְגְּלוּ	תִּגְלוּ
		2 f.	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגְלִינָה
1 c.		נִגְלֶה	נִנְגְּלוּ	נִגְלֶה	
IMPER.	2 m.	גָּלֵה	הִגְלֵה	גִּלֵּה	
	2 f.	גָּלִי	הִגְלִי	גִּלִּי	
	Plur.	2 m.	גָּלוּ	הִגְלוּ	גִּלוּ
		2 f.	גָּלִינָה	הִגְלִינָה	גִּלִּינָה
PART.	<i>Act.</i>	גָּלָה		גִּיגְלוּ	
	<i>Pass.</i>	גָּלִי	נִגְלָה		

HE VERBS, § 170.

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
הִגְלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
הִגְלֹתָה	הִגְלֹתָה	הִגְלֹתָה	הִתְגַּלֶּתָה
הִגְלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
הִגְלִיתָ	הִגְלִיתָ	הִגְלִיתָ	הִתְגַּלִּיתָ
הִגְלִיתִים	הִגְלִיתִים	הִגְלִיתִים	הִתְגַּלִּיתִים
הִגְלִיתֶם	הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם
הִגְלִינוּ	הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ
הִגְלִיחֶם	הִגְלִיחֶם	הִגְלִיחֶם	הִתְגַּלִּיחֶם
הִגְלִיחוּ	הִגְלִיחוּ	הִגְלִיחוּ	הִתְגַּלִּיחוּ
הִגְלִינוּ	הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ
(הִגְלָה)	הִגְלָה	הִגְלָה	(הִתְגַּלָּה)
הִגְלִיתִים	הִגְלֹתָ	(הִגְלֹתָ)	הִתְגַּלֶּתָ
הִגְלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
הִתְגַּלָּה	הִתְגַּלָּה	הִתְגַּלָּה	הִתְגַּלָּה
הִתְגַּלָּה	הִתְגַּלָּה	הִתְגַּלָּה	הִתְגַּלָּה
הִתְגַּלִּי	הִתְגַּלִּי	הִתְגַּלִּי	הִתְגַּלִּי
הִתְגַּלָּה	הִתְגַּלָּה	הִתְגַּלָּה	הִתְגַּלָּה
הִתְגַּלָּה	הִתְגַּלָּה	הִתְגַּלָּה	הִתְגַּלָּה
הִתְגַּלִּינָה	הִתְגַּלִּינָה	הִתְגַּלִּינָה	הִתְגַּלִּינָה
הִתְגַּלָּה	הִתְגַּלָּה	הִתְגַּלָּה	הִתְגַּלָּה
הִתְגַּלִּינָה	הִתְגַּלִּינָה	הִתְגַּלִּינָה	הִתְגַּלִּינָה
הִתְגַּלָּה	הִתְגַּלָּה	הִתְגַּלָּה	הִתְגַּלָּה
wanting	הִגְלָה	wanting	הִתְגַּלָּה
	הִגְלִי		הִתְגַּלִּי
	הִגְלָה		הִתְגַּלָּה
	הִתְגַּלִּינָה		הִתְגַּלִּינָה
	מִגְלָה		מִתְגַּלָּה
מִגְלָה		מִגְלָה	

CLASS I.

1. Monosyllables and Segholates; Abstract Nouns.

Vowel with		Perfect Root:		ע"ו & ע"י	ע"פ & פ"י	ל"ה
1st. Radical	2d. Radical	Segholates	Guttural			
א	גבר	גבר	נער	מק	ליל	דיו
	שקב	שקב				
א	שקב	שקב	נער	מק	ליל	דיו
	שקב	שקב				
א	שקב	שקב	נער	מק	ליל	דיו
	שקב	שקב				
א	שקב	שקב	נער	מק	ליל	דיו
	שקב	שקב				
א	שקב	שקב	נער	מק	ליל	דיו
	שקב	שקב				
א	שקב	שקב	נער	מק	ליל	דיו
	שקב	שקב				
א	שקב	שקב	נער	מק	ליל	דיו
	שקב	שקב				

א prosthetic: אשכנז, אשכנז, אשכנז.

א unessential long vowel: אמון, אזור.

2 Long ultimate with pretonic ֿ or ֿֿ .

Adjectives: \bar{a} , \bar{e} , \bar{o} intrans. קטן, קטן, קטן.

\bar{i} , \bar{u} passive בחר, בחור, בחור.

טוב, ריק, יד, קש, ע"י and ע"ו. יל, תם, רה: ע"י.

שלו, ענו, נקו, גאה, יפה: ל"ה.

\bar{a} , \bar{o} qualities existing: גדול, חזק, קרוב, גדול.

\bar{e} „ becoming: גדל, חזק, קרוב, גדל.

\bar{o} permanent, as figure עגל, אד, עגל.

colour אדם, ברד, אדם.

character קדוש, טהור, מיוחד, אים.

\bar{e} variable states of body טבע, רעב, צמא, נגה.

mind גל, נרא, חרד, קטן, אגל.

Concrete Nouns: פבור, צדקה, נמר, שפר, שדו (שדו).

Names of seasons: קציר, חרף, נמו, בקיר, אסוף, אביב.

3. Long immutable penult, ֿ or ֿֿ in ultimate.

Agents: קטל, הורם, הורם, שוקל, פילל.

Occupations: פהן, פובס, יוצר, הורש, הבל, בוקר.

CLASS II. Reduplicated.

Intensive: חַחוּם, חַחוּן, גַּבּוּר, צַדִּיק, פֶּקֶחַ, חֶלֶשׁ.

Daghdesh resolved: נִצְוֹץ, קִטְטוֹר, קִימוּשׁ.

גַּלְגָּלַת, טַלְטְלָה, חֶלְחְלָה, קַרְקַד, חֲתוּחַ: עֵ.

do. vowel inserted קַלְקַל, עֲרוּעֵר, צִלְצִל.

do. consonant softened פֶּפֶר, קִקְקוֹן, פּוֹכֵב.

נְאוּה: לֹה. (י) אַאֲאֵאִים, (י) הֶהֶהֶהִים: פִּי.

Occupations: טַבָּח, חֶרֶשׁ, הַנָּךְ, הַיָּג, גַּנָּב, אֶפֶר.

Defects: קִרַח, פֶּסַח, עֶקֶשׁ, עֵיז, חֶרֶשׁ, גַּבֵּן, אֵיִם.

Abstracts: שְׁעֵשְׁעִים, חֲחֹרֵר: עֵ. שְׁלוּחִים, בְּשָׂרִים, שְׁלוֹם.

Reduplicate 3d. Radical: with \bar{a} פֶּרְרָה, הַעֲנָן, אַמְיָלָל.

פֶּאֶרְרָה, בַּעֲצוּץ \bar{a} . נִיחַח, מַהֲלֵל \bar{o} . סַבְרִיר, בְּמַרְיִר \bar{i} .

Red. two Radicals: עֲצוּזָל, חֲצוּצָה, פֶּקַח־קוּחַ.

repetition אַסְפָּסָף, פֶּתֶלֶתֶל, חֶלְקֶלֶק, הַשְּׂבָשְׁבָן.

diminutives of colour שְׁחַרְחַרֵר, יֶרְקֶקֶק, אֶרְבֵּבֵב.

CLASS III. With Prefixes.

א: superlative אֵיתָן, אֶבְיָר, אֶבְיָב.

מ: agent מַשְׂבִּיל, מַפְּל, מַשְׂפִּיל.

instrument מַשְׂטָח, מַלְמֵד, מַשְׂטָח.

place or time מוֹשֵׁב, מַלְבֵּן, מִרְבֵּץ, מִזְבֵּחַ.

action or condition מִשְׁטָח, מַסְפֵּד, מַטְבֵּחַ.

object or subject מַרְחֵק, מַצְעֵר, מִזְמֹר, מִאֲכָל.

י: names יֶאֱדָר, יֶלְקוּשׁ; appellatives יֶפְתָּח, יֶצְחָק.

ח: abstracts תַּלְמִיד, תַּדְרָר; concrete תַּרְדֵּמָה, תַּעֲנִיג.

CLASS IV. With Affixes. Denominatives.

וֶן or וֶן: adjectives אַחֲלוּן, נַחֲשָׁתָן.

abstracts אַבְלוּן, הַרְקוּן, עַנְוִוּן.

augmentative שְׁבִתוּן; diminutive אִישׁוּן.

וֶן, or ל: בְּרָגִל, חֶרֶסֶם, סָלֶם, גֶּרְוֶן.

י: relation נְבִי, צְפוּנִי, יְבוּשִׁי, עֶבְרִי.

י: פִּילִי, לוּלִי, הוּדִי, הוּרִי.

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>	מַלְכִי	סֹתְרִי	חֹרְבִי	*נְעָרִי
<i>gr. suf.</i>	מַלְכֶם	סֹתְרְכֶם	חֹרְבְכֶם	נְעָרְכֶם
PLUR. <i>l. suf.</i>	מַלְכֵי	סֹתְרֵי	חֹרְבֵי	נְעָרֵי
<i>gr. suf.</i>	מַלְכֵיכֶם	סֹתְרֵיכֶם	חֹרְבֵיכֶם	נְעָרֵיכֶם
				*But נְעָרָה
	feet	knees	loins	shoes
DU. <i>abs.</i>	רַגְלַיִם	בְּרַפְּיָם	מִתְנַיִם	נַעֲלָיִם
<i>const.</i>	רַגְלֵי	בְּרַפֵּי	מִתְנֵי	נַעֲלֵי

2.

	lord	vengeance	cloud	old man	heart
SING. <i>abs.</i>	אֲדוֹן	נִקְמָם	עָנָן	זָקֵן	לֵבָב
<i>const.</i>	אֲדוֹן	נִקְמָם	עָנָן	זָקֵן	לֵבָב
PLUR. <i>abs.</i>	אֲדוֹנִים	נִקְמָמִים	עָנָנִים	זָקֵנִים	לֵבָבִים
<i>const.</i>	אֲדוֹנַי	נִקְמָמַי	עָנָנַי	זָקֵנַי	לֵבָבַי
SING. <i>l. suf.</i>	אֲדוֹנִי	נִקְמָמִי		זָקֵנִי	לֵבָבִי
<i>gr. suf.</i>	אֲדוֹנֶיכֶם	נִקְמָמֶיכֶם			לֵבָבְכֶם
PLUR. <i>l. suf.</i>	אֲדוֹנֵי	נִקְמָמַי		זָקֵנֵי	לֵבָבַי
<i>gr. suf.</i>	אֲדוֹנֵיכֶם	נִקְמָמֵיכֶם		זָקֵנֵיכֶם	לֵבָבֵיכֶם
	great	strong	dry	כֹּחַ Hiph. part	
SING. <i>masc.</i>	גָּדוֹל	חֹזֵק	יָבֵשׁ	מִקְיָרִים	
<i>fem.</i>	גְּדוּלָה	חֹזְקָה	יְבֹשָׁה	מִקְיָמָה	
PLUR. <i>masc.</i>	גְּדוּלִים	חֹזְקִים	יְבֹשִׁים	מִקְיָרִים	
<i>fem.</i>	גְּדוּלוֹת	חֹזְקוֹת	יְבֹשׁוֹת	מִקְיָמוֹת	

DECLENSION OF MASCULINE NOUNS, § 221 A.

1.

perpetuity	deed	death	olive	sickness
נְצַח	פֵּעַל	מָוֶת	זַיִת	חֲלָי
נְצַח	פֵּעַל	מוֹת	זַיִת	חֲלָי
נְצַחִים	פֵּעָלִים	מוֹתִים	זַיִתִּים	חֲלָיִים
נְצַחֵי	פֵּעָלֵי	מוֹתֵי	זַיִתֵּי	חֲלָיֵי
נְצַחֵי	פֵּעָלֵי*	מוֹתֵי	זַיִתֵּי	חֲלָיֵי
נְצַחְכֶם	פֵּעָלְכֶם	מוֹתְכֶם	זַיִתְכֶם	חֲלָיְכֶם
נְצַחֵי	פֵּעָלֵי	מוֹתֵי	זַיִתֵּי	חֲלָיֵי
נְצַחֵיכֶם	פֵּעָלֵיכֶם	מוֹתֵיכֶם	זַיִתֵּיכֶם	חֲלָיֵיכֶם
	*But חֲדָקָה			
	noon		eyes	cheeks
	צַהֲרָיִם		עֵינַיִם	לְחָיִים
			עֵינַי	לְחָיֵי

3.

tree	name	potter	seal
עֵץ	שֵׁם	יֹצֵר	הוֹחֵם
עֵץ		יֹצֵר	הוֹחֵם
עֵצִים		יֹצְרִים	הוֹחָמִים
עֵצֵי		יֹצְרֵי	הוֹחָמֵי
עֵצֵי	*שְׁמֵי*	*יֹצְרֵי*	הוֹחָמֵי
עֵצְכֶם	שְׁמֵיכֶם	יֹצְרֵיכֶם	הוֹחָמֵיכֶם
עֵצֵי		יֹצְרֵי	הוֹחָמֵי
עֵצֵיכֶם		יֹצְרֵיכֶם	הוֹחָמֵיכֶם
	*But שִׁדָּה	*יֹצְרָה	

4. (ל"ה)

	work	field		
	מַעֲשֵׂה	שָׂדֶה		
	מַעֲשֵׂה	שָׂדֶה		
	מַעֲשִׂים	שָׂדִים		
	מַעֲשֵׂי	שָׂדֵי		
	מַעֲשֵׂי	שָׂדֵי		
	—	—		
	מַעֲשֵׂי	שָׂדֵי		
	מַעֲשֵׂיכֶם	שָׂדֵיכֶם		
dead	Kal act. part.	Niph. part.	ל"ה part.	fair
יָמָת	קָטַל	נִקְטַל	גָּלָה	יָפָה
מִיָּה	קָטַלָּה	נִקְטַלָּה	גָּלָה	יָפָה
	קָטַלְתָּ			
מִיָּהִים	קָטַלִּים	נִקְטַלִּים	גָּלִים	יָפִים
מִיָּהוֹת	קָטַלוֹת	נִקְטַלוֹת	גָּלוֹת	יָפוֹת

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>	בְּבָלִים	עֵנִים	עֵזִים	חֲקִים
<i>const.</i>	בְּבָלֵי	עֵנָי	עֵזָי	חֲקָי
SING. <i>l. suf.</i>	בְּבָלֵי	עֵנָי	עֵזָי	חֲקָי
<i>gr. suf.</i>	בְּבָלְכֶם	עֵנְכֶם	עֵזְכֶם	חֲקֶכֶם
PLUR. <i>l. suf.</i>	בְּבָלֵי	עֵנָי	עֵזָי	חֲקָי
<i>gr. suf.</i>	בְּבָלְכֶם	עֵנְכֶם	עֵזְכֶם	חֲקֶכֶם
	small	much or many	deep	fresh
SING. <i>masc.</i>	קָטָן	רַב	עֲבֹק	טָרִי
<i>fem.</i>	קְטַנָּה	רַבָּה	עֲבֹקָה	טְרִיָּה
PLUR. <i>masc.</i>	קְטַנִּים	רַבִּים	עֲבֹקִים	טְרִיָּים
<i>fem.</i>	קְטַנּוֹת	רַבּוֹת	עֲבֹקוֹת	טְרִיּוֹת

NOUNS WITH SUFFIXES.

	horse	horses	mare	mares
<i>Abs.</i>	Sg. סוּס	Pl. סוּסִים	Sg. סוּסָה	Pl. סוּסוֹת
<i>Const.</i>	סוּס	סוּסֵי	סוּסַת	סוּסוֹת
SING. 1 c. my	סוּסֵי	סוּסֵי	סוּסַתִּי	סוּסוֹתַי
2 m. thy	סוּסֶיךָ	סוּסֶיךָ	סוּסַתְּךָ	סוּסוֹתֶיךָ
2 f. thy	סוּסֶיךָ	סוּסֶיךָ	סוּסַתְּךָ	סוּסוֹתֶיךָ
3 m. his	סוּסָיו	סוּסָיו	סוּסַתּוֹ	סוּסוֹתָיו
3 f. her	סוּסֶיהָ	סוּסֶיהָ	סוּסַתֶּיהָ	סוּסוֹתֶיהָ
PLUR. 1 c. our	סוּסֵינוּ	סוּסֵינוּ	סוּסַתֵּנוּ	סוּסוֹתֵנוּ
2 m. your	סוּסֵיכֶם	סוּסֵיכֶם	סוּסַתְּכֶם	סוּסוֹתֵיכֶם
2 f. your	סוּסֵיכֶן	סוּסֵיכֶן	סוּסַתְּכֶן	סוּסוֹתֵיכֶן
3 m. their	סוּסֵיהֶם	סוּסֵיהֶם	סוּסַתֵּיהֶם	סוּסוֹתֵיהֶם
3 f. their	סוּסֵיהֶן	סוּסֵיהֶן	סוּסַתֵּיהֶן	סוּסוֹתֵיהֶן

XVI. PARADIGM OF FEMININE NOUNS, § 221 B.

1.

	queen	covert	desert	girl
SING. <i>abs.</i>	מַלְכָּה	סְתָרָה	הַרְבֵּה	נַעֲרָה
<i>const.</i>	מַלְכַּח	סְתָרַח	הַרְבַּח	נַעֲרַח
PLUR. <i>abs.</i>	מַלְכוֹת	סְתָרוֹת	הַרְבּוֹת	נַעֲרוֹת
<i>const.</i>	מַלְכוֹח	סְתָרוֹח	הַרְבּוֹח	נַעֲרוֹח
SING. <i>l. suf.</i>	מַלְכַּתִּי	סְתָרַתִּי	הַרְבַּתִּי	נַעֲרַתִּי
<i>gr. suf.</i>	מַלְכַּתְכֶּם	סְתָרַתְכֶם	הַרְבַּתְכֶם	נַעֲרַתְכֶם
PLUR. <i>l. suf.</i>	מַלְכוֹתַי	סְתָרוֹתַי	הַרְבּוֹתַי	נַעֲרוֹתַי
<i>gr. suf.</i>	מַלְכוֹתֵיכֶם	סְתָרוֹתֵיכֶם	הַרְבּוֹתֵיכֶם	נַעֲרוֹתֵיכֶם

sides double embroidery

DU. <i>abs.</i>	יַרְבְּעָתַיִם	רִקְצָתַיִם
<i>const.</i>	יַרְבְּעָתַי	

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>	עֲצוֹח	נִקְמוֹח	זַעֲקוֹח	יִזְנָקוֹח
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>	עֲצוֹתֵיכֶם	נִקְמוֹתֵיכֶם	זַעֲקוֹתֵיכֶם	יִזְנָקוֹתֵיכֶם

lips

twofold sloth

DU. <i>abs.</i>	שְׁפָתַיִם	עֲצָלָתַיִם
<i>const.</i>	שְׁפָתַי	

1870 (1870)

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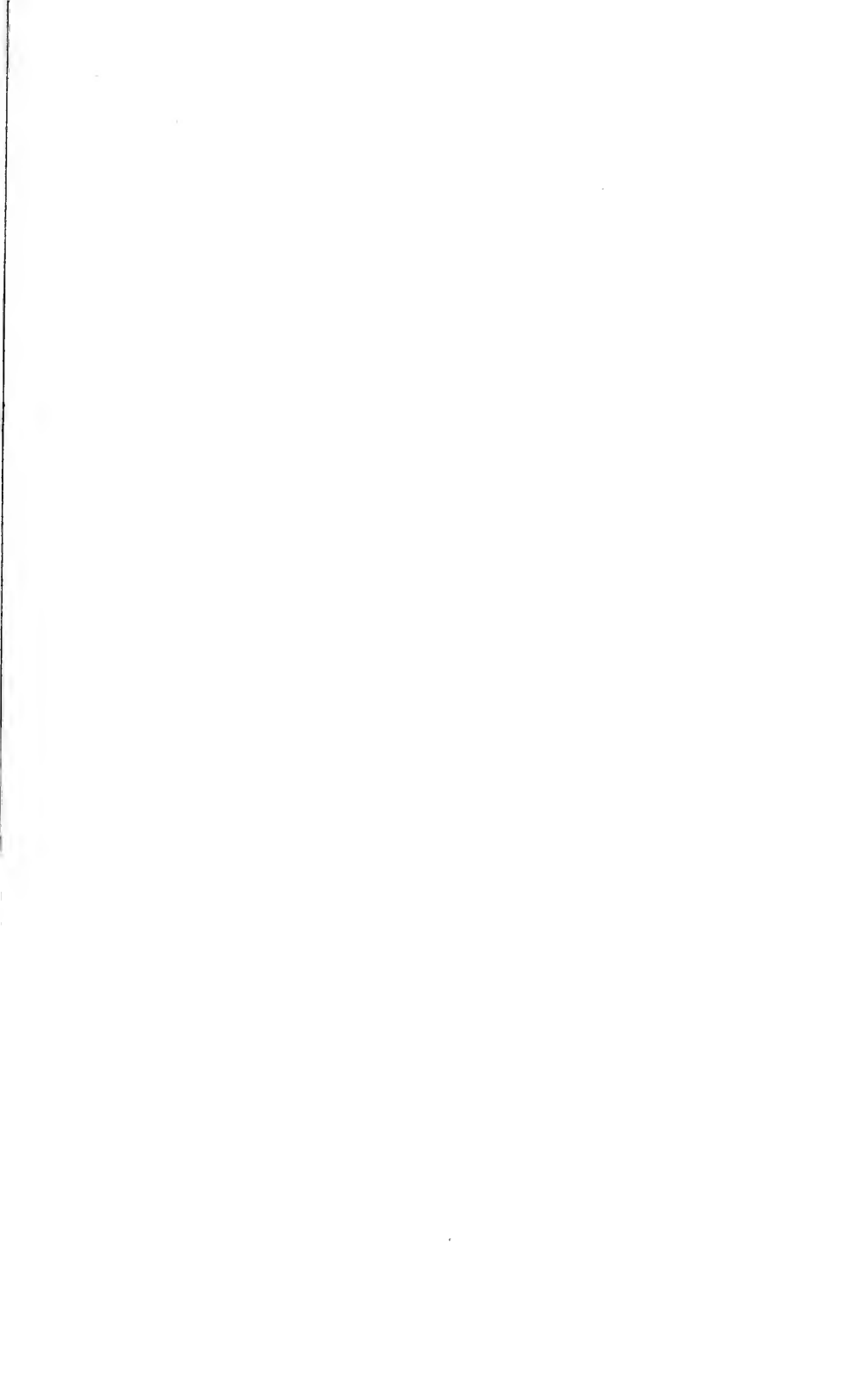
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