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A

# GRAMMAR

OF THE

# HEBREW LANGUAGE.

BY

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## P R E F A C E.

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

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

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

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

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

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

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

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

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

The declensions of nouns, as made out by Gesenius, have the merit of affording a convenient and tolerably complete classification of their forms and of the changes to which each is liable. Nordheimer abandoned them for a method of his own, in which he aimed at greater simplicity, but in reality rendered the subject more perplexed. The system of Ewald is complicated with the derivation and formation of nouns, from which their subsequent modifications are quite distinct. The fact is, however, that there are no declensions, properly speaking, in Hebrew; and the attempt to foist upon the language what is alien to its nature, embarrasses the subject instead of relieving it. A few general rules respecting the vowel-changes, which are liable to occur in different kinds of syllables, solve the whole mystery, and are all that the case requires or even admits.

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

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

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## PART FIRST.

### ORTHOGRAPHY.

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

### THE LETTERS.

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

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

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

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

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

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

1. It will be observed that a double pronunciation has been assigned to seven of the letters. A native Hebrew would readily decide without assistance which of these was to be adopted in any given case, just as we are sensible of no inconvenience from the various sounds of the English letters which are so embarrassing to foreigners learning our language. The ambiguity is in every case removed, however, by the addition of a dot or point indicating which sound they are to receive. Thus  $\aleph$  with a point in its bosom has the sound of *b*,  $\aleph$  unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*;  $\beth$  is pronounced as *g*,  $\beth$  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*;  $\daleth$  is *d*,  $\daleth$  unpointed is the aspirate *dh*, equivalent to *th* in *the*;  $\kappa$  is *k*,  $\kappa$  unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of  $\beth$ , is commonly neglected in modern reading;  $\lambda$  is *p*,  $\lambda$  unpointed is *ph* or *f*;  $\tau$  is *t*,  $\tau$  unpointed *th* in *thin*. The letter  $\shin$  with a dot over its right arm is pronounced like *sh*, and called *Shin*;  $\shin$  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 ט Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by *s*.

a. The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of ש is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12 : 6 of שִׁבְבוֹלֶת *shibboleth* with סִבְבוֹלֶת *sibboleth*. In certain words, however, and sometimes for the sake of creating a distinction between different words of like orthography, it received the sound of *s*, thus almost assuming the character of a distinct letter, e. g. שָׁבַר *to break*, שָׁוָה *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. שָׁבַר *to be bereaved*, שָׁבִיל *to be wise*, סָבִיל *to be foolish*; שָׁוָה *to be drunken*, שָׁוָה *to hire*, סָבַר *to shut up*; שָׁוָה *to look*, שָׁוָה *to rule*, סָוָה *to turn back*; שָׁוָה *a lip*, שָׁוָה *to destroy*. The close affinity between the sounds which they represent is, however, shown by the fact that ט is in a few instances written for ש, e. g. טָוָה Ps. 4 : 7 from שָׁוָה, טָוָה Eccles. 1 : 17 for שָׁוָה. The original identity of ש and ט is apparent from the etymological connection between שָׁוָה *leaven* and שָׁוָה *a vessel in which bread is leavened*; שָׁוָה *to shudder*, שָׁוָה *horrible, causing a shudder*. In Arabic the division of single letters into two distinguished by diacritical points is carried to a much greater length, the alphabet of that language being by this means enlarged from twenty-two to twenty-eight letters.

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

3. The letter ט has a stronger sound than ט the simple *h*, and is accordingly represented by *hh*; ט 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, **ס** and **ז**, no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. **ס** 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 **ז** 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 **זְמַרָה** *Γόμορρα*, **עֲרִי** ' *Ηλί*, **קָצָץ** ' *Αυαλίξ*. 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. **שְׁמַנְךָ** *Sh'mang*, **קָמֹדְךָ** *gnōmōdh*.

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



which appear in the table with double forms ; ם ם : ם ם when standing at the beginning or in the middle of words terminate in a bottom horizontal stroke, which is the remnant of the connecting link with the following letter ; at the end of words no such link was needed, and the letter was continued vertically downward in a sort of terminal flourish thus, ך ך ך ך , or closed up by joining its last with its initial stroke, thus ם ם.

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

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

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

§6. The order of the letters appears to be entirely arbitrary, though it has been remarked that the three middle mutes א ב ג succeed each other, as in like manner the three liquids ד נ ש. 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 (א omitted), 34, 37 (alternate verses, א omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (א 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 א and ב 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	(כּי)	נ מ ל
Smooth	ה	ו ח ט		
Rough	ע	פ ק ת		

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

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

§ 7. The letters may be variously divided :

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

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

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

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

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

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

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

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

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

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

a. Kimehi in his Mikhlol (מִכְלֹל) fol. 46. gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. שְׂמַלְאֲכֵהוּ בִינֵה *for his work is understanding*; אֲנִי שְׁלֵמָה *I Solomon am writing*; אַךְ תְּבַנֵּה *only build thou my peace*; כִּשְׂתוּל אֵב הַמִּזְוֶה *like a branch of the father of multitude*; מֹשֶׁה כָּתַב אֵלֵינוּ *Moses has written to us*. To which Nordheimer has added הֵינְךָ מִכְּבֹדִי *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, אֵי = אֵי, occupying the vacant space with some letter, as ק, repeated as often as may be necessary, or with the first letters of the next word, which were not, however, accounted part of the text, as they were left without vowels, and the word was written in full at the beginning of the following line. The same end is accomplished more neatly in modern printing by judicious spacing.

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

2. The numerical employment of the letters, common to the Hebrews with the Greeks, is indicated in the table of the alphabet. The hundreds from 500 to 900 are represented either by the five final letters or by the combination of ת with the letters immediately preceding; thus 500, טק or 500, ט or 600, טח or 600, טח ט or 700, טקח or 700, טח טח or 800, טח טח ט or 800, טח טח טח or 900. Thou-

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

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

### THE VOWELS.

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

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

a. As illustrations of the ambiguity both as to sound and sense of individual words, when written by the letters only, it may be stated that דבר is in Gen. 12: 4 דִּבֶּר *he spake*, in Ex. 6: 29 דִּבְרַר *speaking* and דִּבְרָה *speaking*, in Prov. 25: 11 דִּבְרָה *spoken*, in Gen. 37: 14 דִּבְרָה *word*, in 1 Kin. 6: 16 דִּבְרָה *the oracle* or most holy place of the temple, in Ex. 9: 3 דִּבְרָה *pestilence*. So פָּשַׁע is in Gen. 29: 10 וַיִּשָׁק וַיִּשָׁק *and he watered*, and in the next verse וַיִּשָׁק וַיִּשָׁק *and he kissed*; וָיָבֹא occurs twice in Gen. 29: 23, the first time it is וָיָבֹא *and he brought*, the second וָיָבֹא *and he came*; וַיְהִי כֵן is in Jer. 32: 37 וַיְהִי כֵן *and I will bring them again*, and then וַיְהִי כֵן *and I will cause them to die*; 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 ם was taken as the representative of the vowels  $\bar{i}$  and  $\bar{e}$  of the same organ to which in sound it bears a close affinity; the weakest of the labials ן was in like manner made to represent its cognates  $\bar{u}$  and  $\bar{o}$ ; and the

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

a. Medial *ā* when written at all, as it very rarely is, is denoted by א, e. g. לַאֵט *lāt* Judg. 4: 21, דָּאֵג *dāg* Neh. 13: 16 K'thibh, קָאֵם *kām* Hos. 10: 14, זֹאזֵל "zāzēl Lev. 16: 8, רָאֵשׁ *rāsh* Prov. 10: 4 and in a few other passages, רָאֵמוֹת sometimes for *rāmōth*, צֹאֵר *tsavrār*, אֲמַאֲסֵאךְ Hos. 4: 6 if not an error in the text perhaps for *emāsāk*; final *ā*, which is much more frequently written, is denoted by ה, e. g. גַּלְאֵה *gālā*, מַלְכָּה *malkā*, אַתָּה *attā*, rarely and only as an Aramæism by א, e. g. חֲגָא *hhoggā* Isa. 19: 17, קֹרְחָא *korhḥā* Ezek. 27: 31 K'thibh, גַּבְהָא *gābh'hā* Ezek. 31: 5 K'thibh. The writing of *ē* and *ī*, *ō* and *ū* is optional in the middle of words but necessary at the end, e. g. צִוְיָתָם or צִוְיָתָם *tsivvūthēm*, צִוְיָתָי *tsivvūthī*; שִׁבּוּ or שִׁבּוּ *shūbhū*. In the former position י stands for the first pair of vowels, and ו for the second, e. g. מֵינִיקוֹתָ *mēnikōthā*, נְסִיגְהוֹלְתָי *n'sūghōlthī*; א for *ē* and *ō* so situated is rare and exceptional, e. g. רֵאֵשׁ *rēsh* Prov. 6: 11, 30: 8, and perhaps יָאֵנֵטְס *yānēts* Eccles. 12: 5; זֹאֵה *zōth*, פְּרָאֵה *pōrōth* Ezek. 31: 8, בִּטְסוֹתָיִךְ *bitstsōthār* Ezek. 47: 11. At the end of words *ē* is commonly expressed by י, and *ō* by ו, though ה is frequently and א rarely employed for the same purpose, e. g. מַלְכְּהֵי *malkhē*, מַלְכֹּי *malkō*; הֵיָהּ *h'ye*, פַּרְעֹה *parō*; לֹא *lō*. Final *ē* is represented by ה, medial *ē* if written at all by י, e. g. הַיְיָהּ *yih'ye*, הַתְּהִינָהּ or הַתְּהִינָהּ *til'yeuā*.

b. The employment of the vowel-letters in conformity with the scale just given, is further governed, (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus *sōbhēbh* is commonly סָבַב or סָבִיב, only once סָבִיר 2 Kin. 8: 21; *ya'kōbh* is יַעֲקֹב except in Jer. 33: 26 where it is יַעֲקֹב; *thēase* is הַתְּעִיב, but in Ex. 25: 31 הַתְּעִיב; *ēthām* according to the analogy of similar grammatical forms would be אֵתָם, but in Ps. 19: 14 it is אֵתָם; *hēmār* is in Jer. 2: 11 written in both the usual and an unusual way, הַיְמִיר and הַיְמִיר; *m'lākhīm* is מַלְכִים except in 2 Sam. 11: 1, where it is מַלְאָכִים; *g'bhūlōth* is in Deut. 32: 8 גְּבוּלָתָי, in Isa. 10: 13 גְּבוּלָתָי, in Ps. 74: 17 גְּבוּלָתָי; *lō* meaning *not* is לֹא, meaning *to him* is לוֹ, though these are occasionally interchanged; *zō* is written both זֶה and זֹה; and *pō* פֹּה, פִּי and פֹּה. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. 'lō'h אלֹהִים, 'lō'hīm אֱלֹהִים, 'nāthūn נָתַן, 'n'thūnīm נָתַנְיָם or נָתַנְיָם. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כֹּהֵן *kō'h* Dan. 11: 6, always elsewhere כֹּהֵן; קֹדֶשׁ *kōdesh* Dan. 11: 30, for קֹדֶשׁ; דַּוְיָד *dāvīd* in the books of Chronicles, Ezra, Nehemiah and Zechariah, elsewhere דָּוִד. This must, however, be taken with considerable abatement, as is shown by such examples as *addūm* אֲדִירִים Ex. 15: 10, אֲדִירִים Ezek. 32: 18.

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



belongs to the consonantal structure of the word, though from its weakness it may have lost its sound, as מצא māsā, רִשְׁוֹן rīshōn. § 57, 2.

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

§ 12. There are nine points or masoretic signs representing vowels (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	Kā'-mets	<i>ā</i>	פָּתַח	Pát-tahh	<i>ǎ</i>
צֶרֶךְ	Tsē'-rē	<i>ē</i>	שֶׁגוֹל	Se'-ghōl	<i>ě</i>
הוֹלָם	Hhō'-lem	<i>ō</i>	קָמֶץ תְּנוּעָה	Kā'-mets Hhā-tūph'	<i>ǒ</i>
<i>Doubtful Vowels.</i>					
הִירֵק	Hhī'-rik		<i>ī</i> or <i>ĩ</i>		
שִׁירֵק	Shū'-rek		} <i>ū</i> or <i>ũ</i>		
קִבּוּץ	Kīb'-buts				

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

e. g. שְׁמֶרֶת *shōmēr*, תִּירְפוֹס *tirpōs*. Its presence in these cases must accordingly be determined by the circumstances. If preceded by a letter without a vowel-sign, שְׁ will be *ōsh* and תִּ *ōs*; if it have itself no vowel-sign, שְׁ will be *sō* and תִּ *shō*, except at the end of words. Shurek is a dot in the bosom of the letter Vav, thus וְ. It will be observed that there is a double notation of the vowel *u*. When there is a וְ in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of וְ 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 וְ = *ī*, and Hhirik parvum וְ = *ī*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being *ū* and the latter *ū*. To this there are two objections. (1.) It confuses the masoretic signs with the letters of the text, as though they were coeval with them and formed part of the same primitive mode of writing, instead of being quite distinct in origin and character. The masoretic vowel-sign is not וְ, but וְ. The punctuators never introduced the letter וְ into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *i*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *i* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between וְ, and וְ, וְ and וְ, is not one of quantity, for *ī* and *ū* are expressed indifferently with or without Yodh and Vav.

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

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

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

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

letter. *E* and *i* are homogeneous to ו, *o* and *u* to ו, and these being the only vowels which they were ever employed to represent, they can quiesce in no others; thus בִּי *bi*, מִי *mē*, גַּעַם *gē*, בֹּי *bō*, לִי *lū*, but שָׂרַי *sāray*, גֹּי *gōy*, גַּלְלֵי *gālūy*, תָּו *tāv*, שְׁלֵו *shālēv*, זֵו *zīv*; the combination וִ is pronounced *āv*, וְלֵו and וְלֵו *ānāv*, וְתָו and וְתָו *s'thāv*. *A*, *e*, and *o* are homogeneous to א and ה. These letters deviate so far from the rule just given that א from its extreme weakness not only quiesces when it is properly a vowel-letter, but may give up its consonant sound and character after any vowel whatever, e. g. תִּתֵּ אֵת *tītē*, רִשְׁוֹן *rīshōn*, פִּרְוֵה *pūrā*; ה is never used as a vowel-letter except at the end of words, and there it always quiesces unless it receives a Mappik, §26.

*a.* As a letter was scarcely ever used to express *ō*, the quiescence of א in Kamets-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the א, e. g. הִתְחַלְּוֹתֵי Jer. 27:20. הִתְחַלְּוֹתֵי Ezek. 27:15. הִתְחַלְּוֹתֵי Ps. 30:4. הִתְחַלְּוֹתֵי Isa. 44:17. הִתְחַלְּוֹתֵי Jer. 33:8. הִתְחַלְּוֹתֵי Nah. 1:3. In אֲנִי־לֵוֹת 2 Chron. 8:18. and אֲנִי־לֵוֹת Deut. 32:13. א 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. פְּדֵה־צִיר Num. 1:10. עֲשֵׂה־אֵל 2 Sam. 2:19, also written עֲשֵׂה־אֵל 1 Chron. 2:16. In such words as הִתְחַלְּוֹתֵי Jer. 22:6, הִתְחַלְּוֹתֵי Deut. 21:7, ה does not quiesce in Kibbuts, for the points belong to the marginal readings *נישבי*, *ששבי* §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 (יִ) is almost invariably long and Shurek (יְ) commonly so. 2. The occasional absence in individual cases of the vowel-letters, does not determine the quantity of the signs for *i* and *u*; but their uniform absence in any particular words or forms makes it almost certain that the vowel is short. 3. The occasional presence of ו and ו to represent one of their homogeneous long vowels proves nothing as to its character; but if in any

word or form these letters are regularly written, the vowel is, as a general rule, immutable. When ו and י stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קֹל *kōl*, נִיר *nīr*, מִיֹּחַ *mūth*; without these quiescent letters they are said to be written defectively, e. g. הַקְּמֹתִי *h<sup>a</sup>kīmōthī*, כָּמֹס *kāmūs*.

a. Hhirik with Yodh is short in נִתְּמִיִּי *rah<sup>a</sup>mittiv* 1 Sam. 17:35, בִּקְרוֹתֶיךָ *bikk'rōthekhā* Ps. 45:10, לִקְהַח *likk'hath* Prov. 30:17. In אֶלְלִי 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 *tsīk'lag*. and *tsiklag*. Shurek as *ū* is of much more frequent occurrence, e. g. חֻקֵּי *hhukkē*, לִמְמִי *lummīm*, חֻקֵּי *hhukkā* Ps. 102:5, אֶלְלִי 2 Chron. 2:7, חֻקֵּי 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'vā (אֶפְשֵׁ *emptiness*, or as written by Chayug, the oldest of Jewish grammarians, אֶפְשֵׁ), 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 ׀, or if it be immediately preceded by another vowelless letter, or be doubled by the point called Daghesh-forte, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. מִלְּבָב, קִשְׁט, מִלְּבָב, מִשְׁמֵרֶבֶב, אֶפְשֵׁ, אֶפְשֵׁ, אֶפְשֵׁ. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הַיְיֹקֵה, nor as a general rule to a final consonant preceded by a

quiescent; thus  $\text{הַשֵּׁשֶׁת}$ ,  $\text{הַשֵּׁשֶׁת}$  Ruth 3 : 4;  $\text{הַיְיָיִךְ}$  Isa. 62 : 3, though in this case it is sometimes written, e. g.  $\text{הַשֵּׁשֶׁת}$  2 Sam. 14 : 3;  $\text{הַיְיָיִךְ}$  2 Sam. 14 : 2;  $\text{הַיְיָיִךְ}$  Judg. 13 : 3;  $\text{הַיְיָיִךְ}$  1 Kin. 11 : 13.  $\aleph$  at the end of a word, preceded either by a vowelless letter or a quiescent, is termed otiant, and is left unpointed, e. g.  $\text{הַיְיָיִךְ}$   $\text{הַיְיָיִךְ}$   $\text{הַיְיָיִךְ}$ .

a. Final  $\aleph$  may receive Sh'va for the sake of distinction not only from  $\aleph$ , as already suggested, but also from  $\aleph$  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  $\aleph$  in Arabic. In such forms as  $\text{הַיְיָיִךְ}$  Sh'va is omitted with the closing letters because the  $\aleph$  is not sounded.

2. Sh'va may be either silent ( $\aleph$ ; *quiescens*), or vocal ( $\aleph$ ; *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,  $\text{בְּמִדְבָּר}$  *b'midhbar*,  $\text{בְּקַדְחֵם}$  *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.  $\text{יַאֲבֵדְהוּ}$  *y'abbēdh*,  $\text{דְּאֵה}$  *d'ā*, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g.  $\text{סִיּוּ}$  *sūū*,  $\text{תִּהְיֶה}$  *tīhhī*,  $\text{לֹוֹלָם}$  *lōōlām*. (2.) Before Yodh it inclined to *i*, e. g.  $\text{בְּיַאֲכֹבֵהוּ}$  *b'ya'kōbh*,  $\text{בְּיֹדֹם}$  *b'yōm*, and with Methegh was sounded as Hhirik, e. g.  $\text{בְּיַאֲדֵהוּ}$  *b'yadh*. (3.) Before any other letter it inclined to *a*, e. g.  $\text{בְּרַאֲחֵהוּ}$  *b'rākāhā*,  $\text{בְּרַלְלֵם}$  *b'rālīm*, and with Methegh was pronounced as Pattahh  $\text{בְּרַאֲחֵהוּ}$  *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 *ā*, or the diphthongal *ē* or *ō*, into which it enters. This assimilation is rep-

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

These are,

Hhātēph-Pattahh    ֿ;    thus, שְׁמֹר    *a mōdh*.

Hhātēph-Seghol    ֿ;    thus, שְׁמֹר    *ē mōr*.

Hhātēph-Kamets    ֿ;    thus, שְׁמֹר    *lh<sup>o</sup>l*.

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

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

### PATTAHH FURTIVE.

§17. A similar hiatus or slight transition sound was used at the end of words in connection with the gutturals. When ש, ה, or the consonantal ה at the end of words is preceded by a long heterogeneous vowel (i. e. another than *a*), or is followed by another vowelless consonant, it receives a Pattahh furtive ֿ, which resembles in sound an extremely short *a*, and is pronounced before the letter under which it is written, e. g. רִחַם *rū<sup>h</sup>h*, שְׁמֹר *shāmō<sup>a</sup>*, מַגְבִּיחַ *maghbī<sup>a</sup>h*, שְׁמֹר *shāmō<sup>a</sup>t*, יִחַד *yī<sup>a</sup>hhd*.

*a.* Some grammarians deny that Pattahh furtive can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Pattahh, and that שְׁמֹר should accordingly be read *shāmaut*, and יִחַד *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, שְׁמֹר or שְׁמֹר for שְׁמֹר.

## 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 ׀ 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. כֶּהֱלַחָהּ *l'khā*, עֹלָה *ō-lā*. (The first syllable of this second example begins, it will be perceived, with the consonant ׀, though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus קַמְתֵּם *kam-tem*, הִלַּכְתֶּם *hū-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 זְרִיזֵי *z'rō<sup>a</sup>*, אָנִי *ʾnī* 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	לֹחֵם	בְּרוֹ	בְּיֹם	אֲדָמָה	תּוֹלְדוֹתָם	שֵׁפֶר	זֵעַ
a-dhā'm	'lo-hī'm	b'rō'	b'yō'm	a-dhā'm	tō-l'dhō'th	sē'-pher	zē'
Gen. 5 : 1.							
	אֶתֹ	אֶתֹ	אֶתֹ	אֶתֹ	אֶתֹ	אֶתֹ	אֶתֹ
	o-thō'	ā-sā'	'lo-hī'm	bidh-mū'th			



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

c. The cases in which short vowels occur in unaccented simple syllables, are all due to the disturbing influence exerted by the weak letters upon the normal forms of words; thus,  $\text{חַלְתָּהּ}$  *hā-ēth* is for  $\text{חָלְתָּהּ}$ , and  $\text{חֹהֵבִים}$  *hā-hū'* for *hāh-hū'*: such words as  $\text{אֲשֶׁר}$ ,  $\text{אֲשֶׁם}$ ,  $\text{אֲשֶׁל}$ ,  $\text{אֲשֶׁה}$ ,  $\text{אֲשֶׁה}$  are formed after the analogy of  $\text{אֲשֶׁר}$ . A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin,  $\text{בֵּלְלִישָׁתְּסָר}$  *bēl-l'shāts-tsār*, though here, as in the majority of instances falling under the previous remark, the syllable receives, if not the primary, yet the secondary accent, e. g.  $\text{הַשְּׂדֵדוֹתֵינוּ}$ ,  $\text{הַהֲרִים}$ ,  $\text{הַהֲרִים}$ ,  $\text{הַהֲרִים}$ . The same is the case when a long vowel is retained before Makkeph, e. g.  $\text{אֲשֶׁר-לֹא}$ . In the Arabic, which is exceedingly rich in vowels, there are comparatively few mixed syllables; nearly every consonant has its own vowel, and this more frequently short than long. The Chaldee, which is more sparing in its use of vowels than the Hebrew, observes in general the same rule with respect to the quantity of syllables, though not with the same inflexible consistency.

### AMBIGUOUS SIGNS.

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

1. Hhirik, Shurek, and Kibbutz, in unaccented simple syllables, must be long, and in unaccented mixed syllables, short, e. g.  $\text{יִרָשׁ}$  or  $\text{יִרָשׁ}$  *yī-rash*,  $\text{יִבְחֵנוּ}$  *yibh-nū*,  $\text{גְּבֻלוֹ}$  or  $\text{גְּבֻלוֹ}$  *g'bhū-lō*,  $\text{יֻלְדוּ}$  or  $\text{יֻלְדוּ}$  *yul-ladh*,  $\text{כָּלָם}$  or  $\text{כָּלָם}$  *kul-lām*,  $\text{מֵעִתָּהּ}$

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

The only cases of remaining doubt are those in which these vowels are followed by a letter with Sh'va, either simple or compound. If the former, it might be a question whether it was silent or vocal, and consequently whether the syllable was simple or mixed. If the latter, though the syllable is of course simple, the weak letter which follows may interfere with the operation of the law. Here the etymology must decide. The vowel is long or short as the grammatical form may require; thus in רָאָה־עָוֹן, פָּתַח־עֵץ, רָהֵלָה Gen. 22:8, which follow the analogy of רָקַטָל, and in סָבְבִי Isa. 10:34, קָמַצְיָ the first vowel is short; in גְּבֻלָּם, רִשְׁמָהּ 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, רָאָי *yī-r'ū*, from רָאָ to *fear*, and רִשְׁנֵי *yī-sh'nū* from רִשָּׁן to *sleep*; but רָאָי *yir-ū* from רָאָה to *see*, and רִשְׁנֵי *yish-nū* from רִשָּׁה 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*, חֹפְשִׁי *hhoph-shī*, מְוֶתַח *mā-vehth*, לָמָּה *lām-mā*, בֹּתִים *bot-tīm*. Before a letter with simple Sh'va, the distinction is mostly made by Methegh, §44; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, e. g. חֹכְמָה *hhokh-mā*, חֹכְמָה *hhū-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. **בְּהָרִי** *bo-hh<sup>o</sup>rī*, **תֹּבְחָה** *to-obhdhēm*. The surest criterion, however, and in many cases the only decisive one, is found in the etymology. If the vowel be derived from Hholem, or the grammatical form requires an *o* or a short vowel, it is Kamets-Hhatuph; but if it be derived from Pattahh, or the form requires an *a* or a long vowel, it is Kamets: thus **וַיִּגְדֹּל** with the prefixed conjunction *vo<sup>o</sup>niggōth*, **הַיְיָ** with the article *hā<sup>o</sup>niggā*; **יִצְחָק** in the Hophal *yō<sup>o</sup>madh*, **יְהוָה** Isa. 44: 13 in the Piel *y<sup>o</sup>thā-rēhū*. The first vowel is *ō* in **בְּהָרִי** from **בָּהָר**, **קְדָשִׁים** from **קָדָשׁ**, **קָדָשׁ** from **קָדָשׁ**, **קָדָשׁ** from **קָדָשׁ** Isa. 38: 14, **קָדָשׁ** Num. 22: 11, **קָדָשׁ** Num. 23: 7 and the like, and the first two vowels in such words as **קָדָשׁ** from **קָדָשׁ**, **קָדָשׁ** Isa. 30: 12 from **קָדָשׁ**, **קָדָשׁ** Deut. 20: 2, **קָדָשׁ** Hos. 13: 14, **קָדָשׁ** 2 Chron. 10: 10, **קָדָשׁ** 2 Kin. 15: 10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in **שְׂדֵה** Job 16: 19 from **שָׂדֶה**, **הַקָּדָשׁ** from **הַקָּדָשׁ**, **קָדָשׁ** from **קָדָשׁ**, and in **קָדָשׁ**, **קָדָשׁ** and the like, because it is originally and properly Kamets. The word **שְׂמִירָה** is in Ps. 86: 2 the imperative *shomrā*, in Job 10: 12 the preterite *shām'rū*.

a. In a very few instances Kamets-Hhatuph is found in a syllable bearing a conjunctive accent, viz.: **קָדָשׁ** Ps. 38: 21, **קָדָשׁ** Ps. 35: 10, also Prov. 19: 7 (in some copies), and in the judgment of Ewald **קָדָשׁ** Judg. 19: 5, comp. ver. 8 and **קָדָשׁ** Ezek. 41: 25; in Dan. 11: 12 **קָדָשׁ** the points belong to the marginal reading **קָדָשׁ**, 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.: **קָדָשׁ** Ps. 16: 5, **קָדָשׁ** Ps. 55: 19, 22, **קָדָשׁ** Ps. 74: 5; and a final unaccented Kamets is not affected by the insertion of Daghesh-forde conjunctive. § 24, in the initial letter of the following word, e. g. **קָדָשׁ** Gen. 31: 13. When an accent takes the place of Methegh, it serves equally to distinguish *a* from *ō*, e. g. **קָדָשׁ** Ex. 21: 22 *r'nāgh'phū*, **קָדָשׁ** Ex. 21: 35 *āmāk'h'rū*. § 45. 5.

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

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

c. In some manuscripts and a few of the older printed books, e. g. Stephanus' Hebrew Bible and Reuchlin's *Rudimenta Hebraica*, Kamets-Hhatuph is denoted by ( $\tau$ ). 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, Daghes-forte, or Methegh; none of which ever immediately succeed Hhateph-Kamets. Such a form as  $\text{זָחָרְתָּם}$  Ezek. 26:9 in the editions of Michaelis and Van der Hooght is an impossible one if ( $\tau$ ) have its ordinary meaning.

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

§ 20. 1. As simple Sh'va is vocal at the beginning of a syllable and silent at its close, there can be no doubt as to its character when it stands under initial or final letters. Preceding the first vowel of a word it must of course be vocal, and following the last vowel it must be silent,  $\text{זָחָרְתָּם}$  *z'khartām*,  $\text{זָחָרְתָּם}$  *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 : זָכָרִי *zō-kh'rē*, תִּזְכָּרִי *tiz-k'rā*, זִכְרוּ *zikh-rū*, תִּקְטָלוּ *liktōl-nā*. Sh'va under a letter doubled by Dagghesh forte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows : הִזְזָרִים = הִזְזָרִים *haz-z'khārīm*.

2. In addition to this it is to be remarked that Sh'va is vocal after what may be called intermediate syllables ; that is to say, when the consonant under which it stands performs, as it occasionally does, the double office of completing one syllable and beginning the next. Thus, when it follows a consonant from which Dagghesh-forte has been omitted, וַיְבַחֵשׁוּ *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*, קִילְלוּ *kil'lath*, טִסִּילוּ *tsil'ō*, אִלְלוּ *al'lay*, חִיקְקֵה *hhik'kē*, and in several other cases, which will be more particularly described in § 22.

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

## DAGHESH-LENE.

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

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

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

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

a. The primary signification of the name Dagghesh is commonly explained from the Syriac ܕܘܓܝܫ (דגש), 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 ܕܘܓܝܫ (דגש). The six letters which receive Dagghesh-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh (ܕܘܓܝܫ *softness*), being written beneath them when they were to be aspirated, and another called Kushoi (ܕܘܓܝܫ *hardness*), being written above them when they were not.

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

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

a. The particular instances in which this may occur are the following, viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g. *עָבְדוּ, עָבְדוּ, עָבְדוּ, עָבְדוּ* from *עָבַד*; yet with occasional exceptions, as *בָּאֲסָפָה* Lev. 23: 39. (2) Those forms of Pe Guttural verbs in which the first radical assumes a short vowel in place of the silent Sh'va in the regular inflexion, e. g. *הִשְׁבַּחְוּ, הִשְׁבַּחְוּ, הִשְׁבַּחְוּ* for *הִשְׁבַּחְוּ*. (3) The construct plural of nouns *עָבְדֵי* from *עָבָד*, *עָבְדֵי* from *עָבָד*, *פְּתָחוּ* from *פָּתַח*, though with occasional exceptions, as *רָגְפֵי* Cant. 8: 6, but *רָגְפֵי* Ps. 76: 4. *צִמְחֵי* Isa. 5: 10, *חֲרָפֵי* Ps. 69: 10, *בְּרָבֵי* Gen. 50: 23, but *בְּרַבֵּיהֶם* Judg. 7: 6; *בְּגָרֵי* from *בָּגַד* are peculiar in omitting Dagghesh in the singular with suffixes. (4) Three feminine nouns ending in *וֹת*, *מְלָכֹת* from *מָלַךְ*, *מְלָכֹת* from *מָלַךְ*, *עָבְדֹת* (only occurring with suffixes) from *עָבָד*, but not *מְרַבֵּי*. Also a few other nouns of different forms, viz.: *רַבֵּי*, but *רַבֵּי*, *שֹׁפְטֹת*, *עֲרָבֵי*, *שְׂרָבֵי*, *מַרְבָּעֵי*, *אֲבָרֵי*, *תַּהֲרָאֵל* Josh. 15: 38, *תַּהֲרָעֵל* Josh. 15: 56. (5) After prefixes, as He interrogative, e. g. *הֲרַבֵּי* Gen. 29: 5 from *רָבַעַת*, and inseparable prepositions, e. g. *לְרַבֵּי* from *רָבַעַת*, *בְּרַבֵּי* from *רָבַעַת*, *בְּרַבֵּי* from *רָבַעַת*. Usage is not uniform in the case of Kal infinitives follow-

ing inseparable prepositions, e. g.  $\text{בְּהַיְיָבֹרֵךְ}$ ,  $\text{בְּהַיְיָבֹרֵךְ}$ ;  $\text{לְבָרְכָה}$ ,  $\text{לְבָרְכָה}$ ;  $\text{לְבָרְכָה}$ ,  $\text{לְבָרְכָה}$ ;  $\text{לְבָרְכָה}$ ,  $\text{לְבָרְכָה}$ ;  $\text{לְבָרְכָה}$ ,  $\text{לְבָרְכָה}$ . Isa. 31:4.  $\text{אֲבָרְכְךָ}$  Num. 4:23. S:24;  $\text{אֲבָרְכְךָ}$ ,  $\text{אֲבָרְכְךָ}$ . (6) The suffixes of the second person  $\text{אֵי}$ ,  $\text{אֵי}$ ,  $\text{וְךָ}$  never receive Dagghesh-lene,  $\text{אֵי}$ ,  $\text{אֵי}$ ,  $\text{וְךָ}$ .

These rules are sometimes of importance in etymology; thus,  $\text{אֵי}$  Ezek. 27:12 must have as its ground form  $\text{אֵי}$ , not  $\text{אֵי}$ ; and  $\text{אֵי}$  Hos. 7:6,  $\text{אֵי}$  Ps. 90:10 cannot be infinitives with suffixes, but must be from the segholates  $\text{אֵי}$ ,  $\text{אֵי}$ .

b. The omission of Dagghesh-lene in the final letter of  $\text{אֵי}$  Prov. 30:6, abbreviated from  $\text{אֵי}$  or  $\text{אֵי}$ , is exceptional. The Dagghesh occasionally occurring in initial aspirates after words ending in a vowel and having a conjunctive accent, is best explained not as an exception to the ordinary rules, but as Dagghesh forte conjunctive, § 24. e. g.  $\text{אֵי}$  Gen. 11:31 and elsewhere,  $\text{אֵי}$  Gen. 46:28,  $\text{אֵי}$  Ex. 15:1, 21,  $\text{אֵי}$  Ex. 15:13,  $\text{אֵי}$  Deut. 16:1 (comp.  $\text{אֵי}$  Gen. 20:9),  $\text{אֵי}$  Deut. 31:28 (comp.  $\text{אֵי}$  Isa. 8:2),  $\text{אֵי}$  Josh. 8:24, 10:20,  $\text{אֵי}$  Gen. 35:29,  $\text{אֵי}$  Isa. 40:7. See also Gen. 39:12, Ex. 14:4, 17, Isa. 10:9, Job 9:2, Ex. 15:11, 16, Ps. 35:10, Isa. 54:12, Jer. 20:9, Dan. 3:3, 5:11. The old strife as to the Dagghesh in the word  $\text{אֵי}$  *two* is not yet settled. Kimchi explained it as Dagghesh-lene upon the supposition that the word was abridged from  $\text{אֵי}$ ; Schultens as Dagghesh-forte arising from an assimilated  $\text{אֵי}$ , contending that it was for  $\text{אֵי}$  from  $\text{אֵי}$ ; Nordheimer as an anomalous Dagghesh-lene, introduced as a euphonic expedient to prevent the combination of an aspirated  $\text{אֵי}$  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  $\text{אֵי}$  without the Dagghesh,  $\text{אֵי}$  Judg. 16:28, and again with the same preposition with it,  $\text{אֵי}$  Jon. 4:11, the Methegh showing the Sh'va to be vocal, as might also be inferred from the fact that Dagghesh-forte has been omitted.

## DAGHESH-FORTE.

§ 23. 1. When the same consonant was repeated with a vowel or even the slightest hiatus intervening, so that successive movements of the organs of speech were required in the pronunciation, the Hebrews invariably wrote the letter twice. When, however, there was no interval between the reduplicated consonants, and the only audible result was a more protracted or vehement utterance of the same sound effected by a single effort of the organs, the letter was written but once. This fact the Masoretic punctuators have indicated by placing a point called Dagghesh-forte ( $\text{אֵי}$ ) in the bosom of a letter so affected, to show that it is to be



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

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

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

*a.* Some Grammarians speak of Dag-hesh-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 Dag-hesh, which analogy would require them to receive. As these are included under what have already, § 20. 2. *a.*, been explained as intermediate syllables, it is not thought necessary to employ an additional term.

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

§ 24. Different epithets have been applied to Dag-hesh-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 Dag-hesh-

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

a. Dagghesh-forte conjunctive occurs regularly after the pronoun אַתָּה, e. g. מַחֲזִיקָה וְגִבּוּרֶיךָ Ps. 133: 1, and in a multitude of cases after final Kamets or Seghol in words accented on the penult or followed by Makkeph, § 43, e. g. לְחַתְּמֵהֶם Gen. 2: 23, אֲבִלְתֶּם־לוֹ Deut. 27: 7, וְהִתְחַלְּתֶם־לִי Num. 25: 13, וְהִתְחַלְּתֶם־לִי Gen. 30: 33; וְהִתְחַלְּתֶם־לִי Num. 31: 6, 7, 9, מִשָּׁהָ לְאַחֲרֵי Ex. 13: 1 (where the accent is on the ultimate), מִשָּׁהָ לְאַחֲרֵי Prov. 15: 1 (in some editions), more rarely after other vowels, e. g. קִימוֹתָי Gen. 19: 14, וְהִתְחַלְּלִי 1 Sam. 8: 19, once after the liquid ר, e. g. וְהִתְחַלְּלִי 1 Kin. 11: 22. See also § 22. b. In a few instances words thus united are written as one, e. g. מִשָּׁהָ Ex. 4: 2 for מִשָּׁהָ וְהִתְחַלְּלִי, so מִשָּׁהָ Isa. 3: 15, מִתְחַלְּלָהּ Mal. 1: 13, בְּשִׂמְחָהּ

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

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

אָבְרָהָהּ Hos. 3 : 2.	אָרְאָאָרְאָ 1 Sam. 28 : 10.	סָבְלוּ Isa. 9 : 3, 10 :
הָיָה הַיּוֹדְוֹתָיָהּ Ps. 45 : 10.	בְּסִמְלֵי הַיּוֹדְוֹתָיָהּ (?) Ezek.	27.
הַיּוֹדְוֹתָיָהּ Am. 5 : 25.	13 : 20.	עָנְבִי Deut. 32 : 32.
הַיּוֹדְוֹתָיָהּ Gen. 18 : 21.	בְּלִוְיָהּ Isa. 33 : 1.	עָנְתָהּ 2 Sam. 23 :
הַיּוֹדְוֹתָיָהּ Gen. 37 : 32.	הַיּוֹדְוֹתָיָהּ or הַיּוֹדְוֹתָיָהּ Ps.	27, Jer. 29 : 27.
הַיּוֹדְוֹתָיָהּ Gen. 17 : 17.	89 : 45.	עָנְבִי Isa. 58 : 3.
הַיּוֹדְוֹתָיָהּ 1 Sam. 10 :	הַיּוֹדְוֹתָיָהּ Joel 1 : 17.	עָנְבִי Am. 5 : 21.
24, 17 : 25,	הַיּוֹדְוֹתָיָהּ Job 9 : 18.	עָנְבִי (?) Cant. 1 : 8.
2 Kin. 6 : 32.	הַיּוֹדְוֹתָיָהּ Nah. 3 : 17.	עָנְבִי Ps. 89 : 52.
הַיּוֹדְוֹתָיָהּ Job 17 : 2.	הַיּוֹדְוֹתָיָהּ Ex. 15 : 17.	עָנְבִי Ps. 77 : 20.
הַיּוֹדְוֹתָיָהּ Ex. 2 : 3.	הַיּוֹדְוֹתָיָהּ Deut. 23 : 11.	עָנְבִי Prov. 27 : 25.
הַיּוֹדְוֹתָיָהּ (?) Judg. 20 :	הַיּוֹדְוֹתָיָהּ Job 30 : 8.	עָנְבִי Ps. 119 ; 139.
43.	הַיּוֹדְוֹתָיָהּ Ps. 141 : 3.	עָנְבִי Ps. 88 : 17.
הַיּוֹדְוֹתָיָהּ 1 Sam. 1 : 6.	הַיּוֹדְוֹתָיָהּ Prov. 4 : 13.	עָנְבִי (?) Ps. 37 :
הַיּוֹדְוֹתָיָהּ Isa. 57 : 6.	הַיּוֹדְוֹתָיָהּ Judg. 20 : 32.	15. Isa. 5 : 28.
הַיּוֹדְוֹתָיָהּ Gen. 49 : 10.	הַיּוֹדְוֹתָיָהּ Jer. 4 : 7.	עָנְבִי Zech. 4 : 12.
הַיּוֹדְוֹתָיָהּ Prov. 30 : 17.		עָנְבִי Ps. 58 : 9.

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

c. Daghdesh-forte emphatic occurs only in הַיּוֹדְוֹתָיָהּ Judg. 5 : 7. 1 Sam. 2 : 5 ; הַיּוֹדְוֹתָיָהּ Job 29 : 21 ; הַיּוֹדְוֹתָיָהּ or הַיּוֹדְוֹתָיָהּ Job 21 : 13 ; הַיּוֹדְוֹתָיָהּ Isa. 33 : 12, Jer. 51 : 58 ; הַיּוֹדְוֹתָיָהּ Ezek. 21 : 15 ; הַיּוֹדְוֹתָיָהּ Ezek. 6 : 9 ; הַיּוֹדְוֹתָיָהּ Jer. 51 : 30 ; הַיּוֹדְוֹתָיָהּ Ezek. 27 : 19 ; הַיּוֹדְוֹתָיָהּ (?) Isa. 19 : 6 ; and probably הַיּוֹדְוֹתָיָהּ Job 13 : 9 (not in pause).

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

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

#### MAPPĪK.

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

#### RAPHĒ.

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

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. הִסְרָה Ex. 9:18, וְשִׁנְיָהּ Lev. 13:4, בְּהִטָּאָה Num. 15:28, לָהּ Num. 32:42, מִשְׁכָּמָה Job 31:22 in some copies. In תִּעֲשֶׂה-לָּהּ Ex. 20:4, Deut. 5:8, it is the opposite of Dagghesh-forte, and shows that ל may either be doubled agreeably to the point in its bosom or not. In לֹא תִרְצֶה Ex. 20:13, Deut. 5:17, it is the opposite of Dagghesh-lene, and shows that the ה may either have its unaspirated sound, as the Dagghesh indicates, or may be aspirated. It is often referred to in the marginal Masoretic notes even where it is no longer found in the text, e. g. Judg. 16:16, 28.

### ACCENTS

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

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

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

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

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

CLASS I. *Emperors.*

*1. Sillúk	(,)	סִלּוּק:
*2. Athnahh	(^)	אַתְנַחַּ

CLASS II. *Kings.*

3. S'gholta	( <sup>^</sup> )	סְלִקְתָּא <i>postp.</i>
4. Zakēph Kātōn	( <sup>ˆ</sup> )	זָקַף קָטוֹן
5. Zakēph Gādhōl	( <sup>ˆ</sup> )	זָקַף גָּדוֹל
*6. Tiphhā	( <sub>ˆ</sub> )	תִּפְחָא

CLASS III. *Lukes.*

*7. R'bhīr	( <sup>ˆ</sup> )	רְבִיז
*8. Shalshleth	( <sup>ˆ</sup> )	שְׁלִשְׁלֵת
*9. Zarkā	( <sup>ˆ</sup> )	זָרְקָא <i>postp.</i>
10. Pashta	( <sup>ˆ</sup> )	פָּשְׁטָא <i>postp.</i>
11. Y'thībh	( <sub>ˆ</sub> )	יְתִיב <i>prep.</i>
12. T'bhīr	( <sub>ˆ</sub> )	תִּבְרִי

CLASS IV. *Counts.*

*13. Pāzēr	( <sup>ˆ</sup> )	פָּזֵר
14. Karnē Phārā	( <sup>ˆˆ</sup> )	כַּרְנֵי פָרָא
15. T'līshā Gh'dhōla	( <sup>ˆ</sup> )	תְּלִישָׁא גְדוֹלָא <i>prep.</i>
16. Geresh	( <sup>ˆ</sup> )	גֵּרֶשׁ
17. G'rāshayim	( <sup>ˆ</sup> )	גְּרִישַׁיִם
*18. P'sīk	( <sup>ˆ</sup> )	פְּסִיק

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

*19. Merkā	( <sub>ˆ</sub> )	מֶרְקָא
*20. Mūnahh	( <sub>ˆ</sub> )	מוֹנַחַח
21. Merkā Kh'phūla	( <sub>ˆ</sub> )	מֶרְקָא כְּפֻלָּא
*22. Mahpakh	( <sub>ˆ</sub> )	מַחְפָּח
23. Dargā	( <sub>ˆ</sub> )	דַּרְגָּא
*24. Kudhmā	( <sub>ˆ</sub> )	קֻדְמָא
*25. Yerahh ben Yōmō	( <sub>ˆ</sub> )	יְרַח בְּנֵי יוֹמוֹ
26. T'līshā K'tannā	( <sup>ˆ</sup> )	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 Dagheshele 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*; Tiphha, *palm of the hand*; R'bhi, *square or reposing*; Shalsheth, *chain*; Zarka, *dispersion*; Pashta, *expansion or letting down (the voice)*; Y'thibh, *sitting still*; T'bhîr, *interruption*; Pazer, *separator*; Karne Phara, *a heifer's horns*; T'lisha, great and small, *shield*; Geresh, *expulsion*; G'rashayim, *double Geresh*; P'sik, *cut off*. Conjunctives: Merka, *prolonging*; Munahh, (a trumpet) *at rest*, i. e., in its proper position; Merka Kh'phula, *double Merka*; Mahpakh, (a trumpet) *inverted*; Darga, *progress*; Kadhma, *beginning*; Yerahlî ben-Yomo, *moon a day old*.

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

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

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



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

2. Silluk has the same form as Methagh, § 44; but the former invariably stands on the tone-syllable of the last word in the verse, while Methagh 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. הַיָּשָׁר Gen. 1 : 7, מִלְאָכָה Gen. 24 : 7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. הַיָּשָׁר Gen. 2 : 19 : where this chances to be a final letter the laws of consecution only can decide; thus, in הַזֶּרֶקָה Gen. 26 : 4, הַצֵּאָהָה Deut. 16 : 3, the accent is Pashta, but in הַלְזֶרֶקָה Gen. 17 : 8, הַצֵּאָהָה 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. הַיָּשָׁב Gen. 1 : 11, הַיָּי 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. הַיָּהָרָה Gen. 2 : 14, הַיָּי 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 הַיָּי 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 (תְּהִי־זִמְרָה), Proverbs (מִשְׁפָּטִים), and the poetic portion of Job (אִיּוֹב), whose initials form the technical word מִשְׁפָּטִים. Here a different system of accentuation prevails. Thirteen of the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhol of the Kings, Pashta, Y'thibh, and T'bbir 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 Con-junctives. Such as are common to both systems are in the previous table distinguished by an asterisk. The powers of some of these, however, are altered, so that a new arrangement of them is necessary; and they are supplemented by additional signs formed by combining the prosaic accents or assigning them unusual positions. The scale of the poetical or metrical accents thus constituted is as follows, viz.:

## DISJUNCTIVE ACCENTS.

## Class I.

1. Silluk	( ; )	הַקְּטוֹרֶה :
2. Athnahh	( א )	הַקְּטוֹרֶה א
3. Merka-Mahpakh	( ך )	הַקְּטוֹרֶה ך

## Class II.

4. R'bbhi*	( ' )	הַקְּטוֹרֶה '
5. Pazer	( ם )	הַקְּטוֹרֶה ם
6. R'bbhi* Geresh	( ' )	הַקְּטוֹרֶה ' גרש
7. Tiphhha initial	( , )	הַקְּטוֹרֶה , תיפחה prep.
8. Zarka	( ם )	הַקְּטוֹרֶה ם זרקה postp.
9. P'sik	(   )	הַקְּטוֹרֶה   פסיק postp.

## CONJUNCTIVE ACCENTS.

10. Merka	(,)	הַקְּבוֹד
11. Merka-Zarka	(, <sup>∞</sup> )	הַקְּבוֹד
12. Mahpakh	( <sub>←</sub> )	הַקְּבוֹד
13. Mahpakh-Zarka	( <sub>←</sub> <sup>∞</sup> )	הַקְּבוֹד
14. Munahh	(, <sub>↓</sub> )	הַקְּבוֹד
15. Munahh superior	( <sup>∞</sup> )	הַקְּבוֹד
16. Yerahh ben Yomo	( <sub>↓</sub> )	הַקְּבוֹד
17. Kadhma	( <sup>∞</sup> )	הַקְּבוֹד
18. Tiphhha	(, <sub>↓</sub> )	הַקְּבוֹד
19. Shalshleth	( <sup>∞</sup> )	הַקְּבוֹד

*a.* It will be perceived that there are fewer Disjunctives but more Conjunctives than are exhibited by the prosaic accents. Merka-Mahpakh answers substantially to S'gholta; R'hbi<sup>a</sup>-Geresh to Tiphhha before Silluk, and Tiphhha initial to Tiphhha before Athnahh. Tiphhha and Shalshleth are transferred from the list of Disjunctives to that of the Conjunctives, whence it comes to pass that if a word bearing either of these accents terminates in a vowel, Daghesh-lene will not be inserted in the following initial aspirate, e. g. קָטַן וְעָשָׂה בְּלֵבָם Ps. 31:10, מָבִיא פְּהֵיָם Prov. 8:3, רָתַפְטוּ בְּמִזְמוֹתָי Ps. 10:2.

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

## POSITION OF THE ACCENT

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

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

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, *פֶּקֶד*, *פֶּקֶד*, *פֶּקֶד*, *פֶּקֶד*, *פֶּקֶד*, *פֶּקֶד*, *וּפֶקֶד*, *וּתְפַקֵּד*; *זָכְרוּן*, *זָכְרוּן*; *מִקְדָּשׁ*, *מִקְדָּשׁ*; *אֲרָגְמָן*; *יוֹמָם*; *פְּנֵעֵי*.

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 *מִלְכָּה*, *סֹפֵר*, *לְבַח*, *בְּיָת*, *הִתְהַי*, *פְּתִיחָה*, *רִגְל*, *רִגְל*, *רִשְׁתִּיתִי*.

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

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

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  $\text{הַ}$ ,  $\text{וה}$ ,  $\text{ו}$ ,  $\text{ו}$ ,  $\text{ו}$ ,  $\text{ו}$ ), or begins with one (as  $\text{וַה}$ ,  $\text{וַי}$ ,  $\text{וַיַּי}$ ,  $\text{וַיַּי}$ ,  $\text{וַיַּי}$ ,  $\text{וַיַּי}$ ,  $\text{וַיַּי}$ ,  $\text{וַיַּי}$ ), 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  $\text{דְּבַרְתִּי}$ ,  $\text{קָדְשִׁי}$ ,  $\text{קְדָשִׁים}$ ,  $\text{דְּבַרְתִּי}$ ,  $\text{דְּבַרְתִּי}$ ,  $\text{דְּבַרְתִּי}$ ,  $\text{דְּבַרְתִּי}$  from  $\text{דְּבַר}$ ;  $\text{קָדְשִׁי}$ ,  $\text{קְדָשִׁים}$ , from  $\text{קָדָשׁ}$ . Such an appendage to a verb, if a suffix, will so far accord with the rule just given as to carry the accent forward one syllable; but the accent will remain in its original position if it be an affix, unless it is either dissyllabic or causes the rejection of the vowel previously accented;  $\text{הַתְּהַרְוּם}$  with a suffix  $\text{הַתְּהַרְוּם}$ , but with an affix  $\text{הַתְּהַרְוּם}$ ;  $\text{עַבְדוֹ}$  with a suffix  $\text{עַבְדוֹ}$ , but with an affix  $\text{עַבְדוֹ}$ ,  $\text{עַבְדוֹ}$ ;  $\text{קָם}$ ,  $\text{קָמָה}$ ,  $\text{קָמָה}$ ;  $\text{קָל}$ ,  $\text{קָמָה}$ ,  $\text{קָמָה}$ ;  $\text{קָלְתִּי}$ ,  $\text{קָלְתִּי}$ ;  $\text{אָהַב}$ ,  $\text{אָהַבָּה}$ ,  $\text{אָהַבְתָּה}$ . It is to be observed, however, that a paragagic  $\text{הַ}$  or  $\text{וה}$ , § 61. 6, attached to nouns, pronouns, and adverbs, and occasionally a paragagic  $\text{ו}$  does not disturb the position of the accent, e. g.  $\text{אָרְץ}$ ,  $\text{אָרְצָה}$ ;  $\text{נַב}$ ,  $\text{נָבָה}$ ; so  $\text{הָמָה}$ ,  $\text{הָמָה}$ ,  $\text{שָׁמָה}$ ,  $\text{רָפְתִי}$  Lam. 1:1, but  $\text{מִלְאַתִּי}$  Isa. 1:21; neither does the feminine ending  $\text{הַ}$ , which is a Segholate formation, e. g.  $\text{מִדְּבָר}$ ,  $\text{מִדְּבָרְתִּי}$ .

a. Paragagic  $\text{הַ}$ , receives the secondary accent Methegh in  $\text{פָּנָהוּ}$  Gen. 28:2, 5, 6, 7.

2. The appending of a simple syllable, such as the

suffixes נַי, נִי, הַי, הִי, מוֹ, or the verbal affixes תָּ, תִי, נִי, נָה, will not alter the position of the accent provided it originally stood upon the ultimate; if, however, its original place was the penult, or if the syllable in question be attached to the word by a union vowel, the accent must be carried forward one syllable to prevent its standing on the antepenult, which is never admissible: כָּסָה, כְּסָהוּ, כְּסָמוּ, כְּסָתָנִי, מָאֵס, מְאַסְתָּ, מְאַסְתָּנִי; מְאַסְתָּנִי; מְאַסְתָּ, קָלָה, קְלוֹתָ, קָלָה. 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 תָּ follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. לָדָה, לָדָהָה, לָדָהָה, לָדָהָה. 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. מְאַסְתָּנִי, מְאַסְתָּנִי, מְאַסְתָּנִי; רְמִיתָנִי, רְמִיתָנִי.

3. A mixed syllable, whether an affix as תָּ, תִי, or suffix as כָּם, כָּן, הָם, הָן, will attract the accent to itself, הִלְכָתָם, הִלְכָתָם; הִלְכָה, מִלְכָתָם, מִלְכָתָם, מִלְכָתָם; הִרְיָם, הִרְיָם. In the unusual form כָּלָהם 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, וַיֹּאמֶר, וַיֹּאמֶר, וַיֹּאמֶר; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, וַיֹּאמֶר, וַיֹּאמֶר, וַיֹּאמֶר, וַיֹּאמֶר.

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

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

§ 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, מִתָּה Gen. 30 : 1, בָּתָּה Gen. 29 : 6, are participles, but מִתָּה 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 שָׁבַח; שָׁבָה *he has seized*, but שָׁבָה Job 23 : 9 *I shall see* from שָׁבָה; הָרַע *it shall be evil* from הָרַע, הָרַע *he shall feed* from הָרַע; מָרָה *he was rebellious*, מָרָה *it was bitter* from מָרָה; קָיָמִי *arise thou* (fem.), קָיָמִי *my rising up*.

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

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

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

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

#### 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 (סֹפֵּה פְּסִיק *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 I Chron. 28 : 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1 : 1 : הָאָרֶץ . . . אֵלֶּהיִם; three clauses



are much less frequent, Gen. 1 : 7 : קָוֹ . לְרִגְזֵי . . . לְרִגְזֵי  
23 : 16, 24 : 30, 26 : 28.

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

2. Each of these clauses is capable of subdivision to whatever extent its length or character may seem to demand by the Disjunctives Zakeph Katon, Zakeph Gadhol, R'bhi<sup>a</sup>, 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, קָוֹ . לְרִגְזֵי . . . לְרִגְזֵי . . . מִצִּיּוֹן . . . רְמָיִשׁ , in 2 Kin. 1 : 6 into six, אֲזַיְרוּ . . . יָהֳלֵהוּ . . . בְּנִשְׁרָאֵל . . . שֶׁלֶּה לְרִשׁ . . . שְׁקָרִין . . . קָוֹ . The choice of the accent to govern a particular section depends not only upon its power, but likewise upon its rank, the more exalted officer standing in ordinary cases nearer the sovereign. Accordingly toward the beginning of a clause an inferior Disjunctive will be used, even though the separation is such as would require an accent of much higher power to indicate it in a more advanced portion of the same clause. These accents, moreover, have not a fixed value like the stops in other languages; their power is not absolute but relative, and varies endlessly with the circumstances of the case. Athnahh in Gen. 1 : 1 marks the greatest division in the verse, but that is not sufficient to require a comma. In the next verse Zakeph Katon is equal to a semicolon in the first clause and less than a comma in the second. In Gen. 27 : 16 the separation indicated by R'bhi<sup>a</sup> is wholly rhythmical.

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

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

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

	DISJUNCTIVES, CLASS I.	CONJUNCTIVES.	DISJUNCTIVES, CLASS II.	CONJUNCTIVES.	DISJUNCTIVES, CLASS III.	CONJUNCTIVES.	DISJUNCTIVES, CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	∴ 1	∴	}	∴(∴)	∴	∴(∴)∴ <sup>9</sup>	}	∴ <sup>9</sup> (∴)∴
	∴	∴						
			∴	∴∴(∴)	∴	∴(∴)∴ <sup>9</sup>		
SECONDARY SECTIONS.			∴	∴∴	∴(∴)	∴(∴)∴ <sup>9</sup>	}	∴ <sup>9</sup> (∴)∴
			∴					
					∴	∴∴(∴)∴(∴)	}	∴∴∴∴
UNUSUAL SECTIONS.					∴ 1		}	∴∴∴∴∴

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 <sup>h</sup>, Pashtha <sup>p</sup>, Mahpakh <sup>m</sup>; Y'thibh <sup>y</sup>.

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

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

a. The parentheses of the table contain alternate accents. Thus, Merka is substituted for Darga and for Mahpakh (before Pashtha 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;

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

2. *Train of Athmahh.*—If Athmahh 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 ; if by three, the second will be Munahh and the third Kadhma, Lev. 4 : 35. The next Disjunctive before Zarka will be Geresh, Gen. 24 : 7, or G'rashayim, Ex. 39 : 3. The accents preceding these have been explained in 1.

4. *Train of Zakeph Katon.*—The first Conjunctive before Zakeph Katon will be Munahh, Gen. 1 : 2, the second likewise Munahh, Gen. 27 : 45. The first Disjunctive will be Pashta, Gen. 1 : 2 ; or, if the proper place of the accent be the first letter of the word, Y'thibh, Gen. 1 : 11, 2 : 11. The first 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. Ex. 29 : 20, Deut. 9 : 6, Josh. 10 : 11, 2 Sam. 14 : 7, 2 Chron. 18 : 23.

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

6. *Train of R'bhi<sup>a</sup>.*—The first Conjunctive before R'bhi<sup>a</sup> will be Munahh, Gen. 1 : 9 ; the second, Munahh commonly with P'sik, Gen. 2 : 5, or Darga, Gen. 6 : 15 ; the third, Munahh with P'sik, Gen. 7 : 23, 31 : 29, or Merka, Ex. 14 : 10. The Disjunctive before R'bhi<sup>a</sup> 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 2 Sam. 14 : 32, Gen. 7 : 7, Isa. 66 : 19, Jer. 39 : 5, and particularly Gen. 31 : 52, where  $\text{וְיָבֹרֵךְ} \text{וְיִשְׁבְּעֵם}$  corresponds to the preceding  $\text{וְיִשְׁבְּעֵם}$ . 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. Shalsheleth occurs but seven times, viz., Gen. 19 : 16, 24 : 12, 39 : 8, Lev. 8 : 23, Isa. 13 : 8, Am. 1 : 2, Ezr. 5 : 12, and in every instance stands upon the initial word of the verse, and is accompanied by P'sik. It has consequently no antecedents.

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

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

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

and, according to some editions, in Isa. 48: 11. T'bhîr is preceded by four Conjunctives, Josh. 10: 11, 2 Chron. 22: 11, Isa. 66: 20; Pashta by four, Ex. 5: 8; 2 Kin. 5: 1, and even by five, Josh. 19: 51.

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: וְנִמְּוֹתָ Gen. 5: 5; Athmahh וַיֵּאמֶר Gen. 24: 34; Zakeph Katon וַיִּכְנֹזָה Isa. 1: 30; R'bhî וְהַצִּיּוֹם Gen. 7: 19; Pazer וַיֵּאמֶר Gen. 22: 2; T'lîsha Gh'dhola וַיִּקַּח Gen. 19: 8. This, as has been already said, is the regular length of the sections of Zakeph Gadhôl and Shalsheth; but these 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 Conjunctives upon successive words, e. g. Gen. 23: 11 : , , , , , , , Gen. 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 ^ , ^ , ' k'. 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. : וַיִּשֶׁבַע בָּרָם Gen. 9: 20, וַיִּשְׁקָחֵי עֵינֵיכֶם Gen. 3: 5, וַיִּשְׁקָחֵי טָרְם וַיִּשְׁקָבֵי Gen. 19: 4.

a. In Gen. 24: 15. where, however, editions differ, Silluk is in a section of two words immediately preceded by Merka.

b. Sometimes an excluded term of the series will take the place of the secondary accent Methēgh, § 44. Tiphhha 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. for which Kadhma is sometimes substituted, Gen. 18 : 21. often stands upon the same word with Zakeph Katon. Kadhma is also joined in this manner with Munahh. Lev. 10 : 12, Merka, Judg. 21 : 21, Neh. 12 : 44. Mahpakh. Lev. 25 : 46, and Geresh, Ex. 16 : 15, 21 : 22, 35. Mahpakh with Munahh, Lam. 4 : 9.

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

*a.* There is a double accentuation of part of Gen. 35 : 22. and of the entire decalogue, both in Ex. 20 : 2-17. and Deut. 5 : 6-21. which involves a double vocalization in certain words. e. g. :  $\text{וְיִשְׂרָאֵל}$  Ex. 20 : 3, i. e. either  $\text{וְיִשְׂרָאֵל}$  or  $\text{וְיִשְׂרָאֵל}$ . Single words also occur with alternative accents. e. g. with G'rashayim or Geresh and T'lisha Gh'dhola  $\text{וְיִשְׂרָאֵל}$  Gen. 5 : 29.  $\text{וְיִשְׂרָאֵל}$  Lev. 10 : 4,  $\text{וְיִשְׂרָאֵל}$  2 Kin. 17 : 13,  $\text{וְיִשְׂרָאֵל}$  Ezek. 48 : 10,  $\text{וְיִשְׂרָאֵל}$  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, which it seems impossible to reduce to fixed rules, and is probably to be referred to their use as musical notes for the



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

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

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

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

PRINCIPAL SECTIONS.	DISJUNCTIVES, CLASS I.	CONJUNCTIVES.	DISJUNCTIVES, CLASS II.	CONJUNCTIVES.
	•		$\begin{array}{c} \text{J}(\text{,}) \quad \text{J}(\text{,}) \quad \text{J}(\text{,}) \left\{ \begin{array}{c} \text{J} \quad \text{J} \quad \text{J} \\ \text{J} \quad \text{J} \quad \text{J} \end{array} \right. \\ \text{or } \text{J}^s \end{array}$	•
Λ		$\begin{array}{c} \left\{ \begin{array}{c} \text{J} \\ \text{J} \\ \text{J} \end{array} \right\} \quad \left\{ \begin{array}{c} \text{J} \\ \text{J} \\ \text{J} \end{array} \right\} \quad \left\{ \begin{array}{c} \text{J} \\ \text{J} \\ \text{J} \end{array} \right\} \\ \text{or } \left[ \text{J}^s(\text{,}) \quad \text{J}^s(\text{,}) \quad \text{J}^s(\text{,}) \right] \end{array}$	Λ in.	$\text{J} \quad \text{J}^s \quad \left\{ \begin{array}{c} \text{J} \\ \text{J} \\ \text{J} \end{array} \right\} \quad \text{J}^s \quad \left\{ \begin{array}{c} \text{J} \\ \text{J} \\ \text{J} \end{array} \right\}$
∧		$\left\{ \begin{array}{c} \text{J} \\ \text{J} \\ \text{J} \end{array} \right\}$	∧	$\text{J}(\text{,}) \quad \text{J}(\text{,}) \quad \text{J}(\text{,}) \quad \text{J}^s$
SUBORDINATE SECTIONS.			•	$\left\{ \begin{array}{c} \text{J} \\ \text{J} \\ \text{J} \end{array} \right\} \quad \left\{ \begin{array}{c} \text{J} \\ \text{J} \\ \text{J} \end{array} \right\} \quad \left\{ \begin{array}{c} \text{J} \\ \text{J} \\ \text{J} \end{array} \right\} \quad \text{J}^s$
			∧	$\left\{ \begin{array}{c} \text{J} \\ \text{J} \\ \text{J} \end{array} \right\} \quad \left\{ \begin{array}{c} \text{J} \\ \text{J} \\ \text{J} \end{array} \right\} \quad \left\{ \begin{array}{c} \text{J} \\ \text{J} \\ \text{J} \end{array} \right\} \quad \text{J}(\text{,})$

*Explanation of the Table.*

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

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

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

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

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

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

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

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

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

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

e. *Train of Pazer*.—Pazer may be preceded by one Conjunctive, Ps. 89:20 (or Prov. 30:8), Ps. 32:5 (or Ps. 17:14); by two, Ps. 5:10, Prov. 7:23 (or Ps. 28:5), Ps. 13:3 (or Prov. 27:10), Ps. 90:4, Ps. 7:6, Ps. 39:13, Ps. 11:2, Ps. 5:12; or by three, Ps. 22:35, 23:4, Prov. 25:29 (where some editions have ).

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

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

MAKKEPH.

§ 43. Makkeph ( $\text{מַקְּפֵה}$  *joining*) is a horizontal stroke by which two, three, or even four words may be united.  $\text{וְאֵת־הַיָּמִים}$ ,  $\text{אִם־תִּתְּשֶׁה־לִּי}$  Gen. 30:31,  $\text{וְשֵׁלִי־כֹל}$  Gen. 33:11,  $\text{וְעַל־קִלְבֵּי־בְרִי־אֶשְׁטַע}$  Gen. 12:20, 25:5, Ex. 20:11,  $\text{עַל־קֶלֶב־בְּנֵי־שִׁחָן}$  Ex. 22:8,  $\text{עַל־קֶלֶב־בְּנֵי־שִׁחָן}$  Job 41:26. It belongs properly to the accentual system, words which are closely related being often connected in this manner in order to obviate the necessity of unduly multiplying Conjunctive accents. Thus, the first fifteen words of Ex. 22:8 are in this manner reduced to eight. Monosyllabic particles are frequently, and some almost constantly, linked with the succeeding or preceding word, of which they may be regarded as in a manner appendages; thus,  $\text{אֵל}$ ,  $\text{עַל}$ ,  $\text{אֵת}$ ,  $\text{כֹּל}$ ,  $\text{אֵל}$ ,  $\text{בְּן}$ ,  $\text{גַּם}$ ,  $\text{וְאֵ$ , etc. Examples are not wanting, however, of longer words similarly united, e. g.  $\text{שְׁלֹשָׁה־עֶלְוִים}$  Deut. 19:15,  $\text{נִשְׁעֵה־הַלֵּךְ}$  1 Kin. 17:21,  $\text{אֲמַרְהֶנָּה}$  Isa. 31:4. This use of Makkeph is not to be confounded with that of the hyphen in modern languages between the members of a compound, as *self-same*, *master-builder*. Words united by Makkeph are still as separate as ever in character and signification; but they are pronounced together and are accented as though they formed but one word. Hence, whatever number of words be thus joined, the last only will receive an accent. And, as a further consequence, if a word preceding Makkeph properly ends in a long mixed syllable, this will, by the loss of the accent, be shortened,  $\text{אֲתִשְׁבֵּי}$ ,  $\text{בְּלִעוֹה}$ ,  $\text{הַהֲתַלְּחֶנִּינָה}$ , or failing this, will commonly receive the secondary accent Methegh,  $\text{אֲתִשְׁבֵּי}$ .

*a.* Tseré remains before Makkeph in  $\text{קָזַר}$ ,  $\text{רָזַר}$ ,  $\text{רָזַר}$ ,  $\text{רָזַר}$ ; it sometimes remains and is sometimes shortened in  $\text{שֵׁשׁ}$ ,  $\text{שֵׁשׁ}$  *six*.  $\text{זָרַע}$  e. g. Gen. 16:13  $\text{הָיָה־זָרַע־הָיָה}$ , but ver. 15  $\text{זָרַע־זָרַע}$ . It once remains according to some editions in  $\text{זָרַע}$  Job 41:26, a word which is three times written  $\text{זָרַע}$  without Makkeph. Ps. 47:5, 60:2, Prov. 3:12. Comp. §19. 2, *a.*

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

### METHEGH.

§ 44. Methegh ( $\text{מֵתֵגַח}$  *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.  $\text{וַיִּמְחַזְקוּ־בְיָמָיו־מִמְצָנֵי־הַיָּמָיו־בְּהַרְחֹם־וּבְצִיּוּצֵי־וַיִּצְאֵם־הָאֱלֹהִים}$ . And so upon two or more words connected by Makkeph, which are pronounced as one, e. g.  $\text{וַיִּקְרָא־לָוִי}$  Gen. 22:8,  $\text{כִּי־אָבִי־בְרָחָם}$  1 Sam. 21:7.

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

Makkeph irrespective of the position of the accent upon the following word, הַשְׂאֲרָר־לוֹ Num. 21: 35, מִלְּקֵה־תִּבְשֹׁן Num. 21: 33, מִלְּקֵה־בְּבֶל Jer. 34: 1 וְכָל־שְׂדֵה־חֹמֹת Gen. 30: 32, הַלְּזֹאֲזֹה 1 Sam. 21: 12, כִּי־יֵרֵךְ Ex. 19: 5.

b. It is to be observed that the position of Methelah 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. הַזִּיר־הַיְדֵּי Deut. 4: 26, הַיְדֵּי־הַיְדֵּי Josh. 22: 27, where the tone falls on the penult, יְהוֹנָדָּב 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. גַּשְׂשֻׁמְיָהוּ 2 Sam. 22: 24, וַמְהִתְהַלֵּךְ Job 1: 7, מִיִּתְהַלְּלוּ Ezek. 42: 5, שְׂאֵל־הָאִישׁ Gen. 43: 7; or if none such precede, it may be omitted altogether, e. g. וַיִּמְאָסֶם Jer. 33: 24, הַיְזַרְעֵאֵלִי 1 Kin. 21: 1, אֶת־כָּל־הַמִּצְוָה Deut. 6: 25.

2. It is always given to simple syllables when followed by a vocal Sh'va, whether simple or compound, or a vowel which has arisen from Sh'va, the slight pronunciation proper to the Sh'va or its derivative giving new prominence to the preceding vowel, וְאָמְרוּ , וְהָיָה , וְלֹאֲשֶׁר Gen. 30: 38, וְהִתְרַדְּדוּ; sometimes to intermediate syllables, § 20. 2, e. g. סִבְבֵי Isa. 9: 17, 10: 34, עֲמִדָּה Obad. ver. 11, particularly after He interrogative or when Daghest-forte has been omitted as after the article, Vav conversive, and the preposition מִן, e. g. הַמִּשְׁלַח , הַתְּשֻׁלָּח , הַלְלוּ , כְּנָרוֹת , הַצְּפָרְדִּיִּים , הַמִּנְצָח , הַצְּפָרְדִּיִּים , הַמִּנְצָח , הַתְּשֻׁלָּח , הַמִּשְׁלַח; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. תְּרִשָּׂא Gen. 1: 11, הַבְּתָיִם Ex. 12: 7, זֶחֶךְ 14: 2.

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

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

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

4. Methegh is sometimes written under a letter with Sh'va, e. g. שְׁלֵחֵי Job 1:11, 2:5, הַיְיָשׁוּ Job 19:6, נְתַתָּהּ Ps. 2:3, כְּמִקְדָּשׁ Jer. 49:18, כְּמִשְׁעֵי Ruth 1:11.

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. Methegh upon a short vowel before a compound Sh'va was called *Ma'rikh* (מַאֲרִיךְ *prolonging*); with a short Hhirik it was called *Hhirāk* (חִירָאק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. *b.*, e. g. אֶתְחַמְּדָם Isa. 66:13, לֹא־תִהְיֶה Deut. 12:31, וְאֶסְעָרָם Zech. 7:14, וְעִלֵּי־צָבָא Num. 10:23, וְהִקְדַּשְׁתִּי Josh. 22:12.

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



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

### K'RI AND K'THIBH.

§ 46. Various notes extracted from the Masora (מסורה *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 (קרי *read*), and K'thibh (כתוב *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 וַיִּשְׁמְרוּ Josh. 6:7 is connected the marginal note וַיִּשְׁמְרוּ קרי. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly וַיִּשְׁמְרוּ. 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 וַיִּשְׁמְרוּ. Again, in ver. 9, תִּקְרְי in the text refers to תִּקְרִי in the margin; the K'ri is here תִּקְרִי, and the K'thibh, whose vowels are left to be determined by the reader, תִּקְרִי. Jer. 42:6 has אֶלְכָה where the marginal note is אֶלְכָה קרי; the K'ri is accordingly אֶלְכָה, and the K'thibh אֶלְכָה. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the

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

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

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

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

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

## ACCURACY OF THE POINTS.

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

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

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

*a.* These are thus stated by Ewald, Lehrbuch, p. 116. (1.) An *ē* or *ī* derived from *ā* is written *ā*, as תָּרָא *Θαρα*, בַּלְעָם *Βαλααμ*, גַּבְעוֹן *Γαβαων*, מַרְיָם *Μαριαμ*; and on the other hand, *a* is sometimes written *ē*, אֲוִלְבְּרֵמָה *Ολυβερμα*, כֶּנֶז *Κενεζ*, פֶּז *Γεθ*, especially before *h*, as קֹרֶה *Korē*, זָרַח *Zarē*. (2.) *ē* is written for *ī* and *ō* for *ū*, חֵטִי *Χετταιοι*, גֵּיחֶנָּה *Γεεννα*, גִּדְעוֹן *Γεδεων*, מֵסְרַיִם *Μεσραιμ*, חֹזָא *Οχοζαθ*, אֲזִיָּה *Οζια*. (3.) for the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, קַיָּוָן *Kaivan*, נָבֹו *Naβau*. (4.) The vowel letters are softened into their homogeneous vowels אֲוִלְבְּרֵמָה *συκρα*, חֵטִי *σινδαβηρ*. (5.) Vocal Sh'va is written as a full vowel, commonly *a*, or if an *o* follow, *o*, אֲבָוָה *Αβαωθ*, רַיָּגָל *Ραγονηλ*, חֶרֶבִי *Χερουβιμ*, סֹדֹמָה *Σοδομα*; the final vowel of Segholates is also written *ō* if *o* precedes, מֹלֹחַ *Μολοχ*, גֹּמֹר *γομορ*.

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

## ORTHOGRAPHIC CHANGES.

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

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

הָיָה *to be, exist*, הָיָה *to live* ; נָבַע *to pour forth*, נָבֵא the same idea applied to words, *to prophesy* ; נָנַח *to encircle the neck with an ornament*, נָנַח *to strangle*, נָנַח applied to sounds uttered in strangulation, *to groan* ; הָגַל *to go about as a spy*, הָגַל *to go about as a merchant* ; קָנַס *to collect*, קָנִיז *treasures* ; קָנַיִץ a cup. קָנַיִץ or קָנַיִץ a helmet (of similar shape) ; רָךְ *tender, delicate*, רַךְ *thin* ; תָּקַן *to make straight*, תָּקַן *to straighten the beam of the balance, to weigh* ; תְּבִיאָה *firstborn*, תְּבִיאָה *first ripe*, תְּבִיאָה the first portion of the day, *the morning* ; תָּלַח *to suspend*, תָּלַח applied to a bucket, *to let down* ; תָּלַח *to cut*, תָּלַח *to reap* ; תָּלַח *gold*, תָּלַח *yellow* ; תָּלַח *to conceal*, תָּלַח and תָּלַח *to hide away as treasures*, תָּלַח *to cover with boards* ; תָּלַח *to destroy by tearing down*, תָּלַח *to destroy by uprooting* ; תָּלַח *to slay*, תָּלַח *to sacrifice* ; תָּלַח *to bind*, תָּלַח *to bound* ; תָּלַח *to break up*, תָּלַח *to break out*, תָּלַח *blossom*, תָּלַח *to break in pieces* ; תָּלַח *to cut off*, תָּלַח *to hew stone*, תָּלַח *to cut wood* ; תָּלַח *to surround*, תָּלַח *to encircle the head with a crown* ; תָּלַח *to pour out*, תָּלַח *to pour in libation or in casting metals* ; תָּלַח *to shine*, תָּלַח *to be pure* ; תָּלַח *to engrave*, תָּלַח *to plough* ; תָּלַח *to prove*, תָּלַח *to approve, choose* ; תָּלַח *to drink*, its causative תָּלַח *to break through*, תָּלַח *to investigate* ; תָּלַח *to place*, its reflexive תָּלַח.

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

תָּלַח *to deal violently*, תָּלַח *to urge* ; תָּלַח *to cut with the sickle, reap*, תָּלַח *to cut with the teeth, bite* ; תָּלַח *to blow*, תָּלַח *breath* ; תָּלַח *to collect*, תָּלַח *riches*, תָּלַח *storehouses*.

3. By the addition of a letter :

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

*straitened*, חָצַרְתָּ to *guard*, *besiege*, חָצַרְתָּ to *restrain*, חָצַרְתָּ an *enclosure*; from חָצַר are formed חָצַרְתָּ to *cut*, חָצַרְתָּ to *cut off*, חָצַרְתָּ to *cut loose*, *go away*, חָצַרְתָּ to *shear*, חָצַרְתָּ to *plunder*, חָצַרְתָּ *hewn stone*; חָצַרְתָּ to *unfold*, *make distinct*, חָצַרְתָּ to *spread out*; חָצַרְתָּ a *vineyard*, חָצַרְתָּ 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.:

חָצַרְתָּ to *guard*, חָצַרְתָּ poetic; חָצַרְתָּ *cypress*, חָצַרְתָּ once in poetry; חָצַרְתָּ to *shut*, rarely חָצַרְתָּ; חָצַרְתָּ *storm*, חָצַרְתָּ rare and poetic; חָצַרְתָּ to *cover*, once חָצַרְתָּ; חָצַרְתָּ to *be quenched*, once חָצַרְתָּ; חָצַרְתָּ to *abhor*, once חָצַרְתָּ; חָצַרְתָּ to *be foolish*, once חָצַרְתָּ; חָצַרְתָּ *iniquity*, once חָצַרְתָּ.

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

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

Heb. *הָדָה* to wander, Chald. *ܗܕܗ*, Syr. *ܗܕܗ*; Heb. *זָהָב* gold, Chald. *ܙܗܒܐ*, Syr. *ܙܗܒܐ*; Heb. *צֶדֶק* a rock, Chald. *ܥܕܐ*, Syr. *ܥܕܐ*; Heb. *שָׁמַיִם* three, Chald. *ܫܡܝܐ*, Syr. *ܫܡܝܐ*, Arab. *سَمَاءَات*; Heb. *אֶרֶץ* the earth, Arab. *أَرْض*; Chald. *ܐܪܥܐ*, Syr. *ܐܪܥܐ*. Other consonant changes: Heb. *בֵּן* a son, Arab. *ابْن*, Chald. *ܒܢ*, Syr. *ܒܢ*; Heb. *רָצַח* to kill, Arab. *قَتَلَ*; Heb. *כִּסֵּי*, Syr. *ܟܨܝܐ*; Heb. *כִּסֵּי* a throne, Chald. *ܟܨܝܐ*, Syr. *ܟܨܝܐ*, Arab. *كُرْسِي*; Heb. *שָׂדֵה* a field, Chald. *ܫܕܗܐ*, Syr. *ܫܕܗܐ*, 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.:

*אַדְמָתָא* purple; *שִׂנְיָא* to hate; *בַּיְתָא* chamber, *אַחַן* Achan; *ܢܒܘܚܕܢܥܥܐܪ* Nebuchadnezzar; *דוֹעַג* Doeg; *אַלְגֻמֵּי*, *אַלְגֻמֵּי* alnug or algnm trees; *שֵׁנִים*, *שֵׁנִים* teeth.

a. Mere varieties of orthography must not be mistaken for consonantal changes, e. g. *לֶבֶן* occasionally for *לֶבַי* and *rice versa*, probably *שִׁבְעָה* for *שִׁבְעִים*, 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. בָּנִיָּהּ = בְּנִיָּהּ; בְּנִיָּהּ; בְּנִיָּהּ probably for בְּנִיָּהּ, § 82. 5. *b.* In שֶׁחֶמֶר Ezek. 14:3 ש is prefixed instead of ה. Prosthesis is more common in the domain of the lexicon, where ש is always the letter used, e. g. יָמִינִי, יָמִינִי *arm*; יְמֵתֶיךָ, יְמֵתֶיךָ *yesterday*. A prefixed ש is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. שֶׁחֶמֶר, שֶׁחֶמֶר, שֶׁחֶמֶר, שֶׁחֶמֶר. So in Chaldee שֶׁחֶמֶר *blood*, Heb. שֶׁחֶמֶר; גַּן *garden*, Heb. גַּן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ה. Comp. Greek χθής, ἐχθής.

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

a. This occurs regularly in verbs whose first radical is  $\aleph$  or  $\beth$ , and in nouns derived from such verbs, e. g.  $\aleph$  for  $\aleph$ ,  $\beth$  for  $\beth$ ,  $\beth$  for  $\beth$ ,  $\beth$  for  $\beth$ ,  $\beth$  for  $\beth$ , Ezek. 2:10 for  $\beth$ ,  $\beth$  for  $\beth$ , Ezek. 1:4 for  $\beth$ , and perhaps  $\beth$  Am. 8:8 for  $\beth$ .

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

$\beth$  is occasionally dropped from the participles of the Pual or fourth conjugation, as  $\beth$  for  $\beth$ ;  $\beth$  in  $\beth$  for  $\beth$ ;  $\beth$  in  $\beth$  Ex. 3:2 for  $\beth$ ;  $\beth$  Ex. 7:22 for  $\beth$ ;  $\beth$  Ex. 7:11; and perhaps  $\beth$  in  $\beth$  Gen. 49:11, which appears to be for  $\beth$ .

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

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

a. This is regularly the case with  $\beth$  of the article and of verbal pre-fixes, and  $\beth$  as the final radical of verbs, e. g.  $\beth$  for  $\beth$ ;  $\beth$  for  $\beth$ .

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

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

§ 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, מֵהָ for מֵהָהָ, הַתְּמָם for הַתְּמָמָם, לִבְהֵן for לִבְהֵהֵן, but רַב from רַבֵּב, מִשְׁרֵת 1 Kin. 1 : 15 for מִשְׁרֵהֵת or מִשְׁרֵהֵת, מִחֲבֵת Ezek. 4 : 3 for מִחֲבֵהֵת, מִשְׁחָה Mal. 1 : 14 for מִשְׁחָהֵהָ.

2. The first of two concurring consonants is in certain cases assimilated to the second, the doubling thus occasioned being expressed as in the case of letters originally alike by DagHesh-forte, except at the end of words, § 25, where DagHesh disappears or is only virtually present, being resumed upon the addition of a fresh vowel or syllable. This is most frequently the case with the liquid ׀, rarely with ל and ך and only in particular words; so ה of the Hithpael of verbs before ד and ט, and in a few instances before sibilants and other letters, and ה at the end of a few words before ה. Thus, הִתְּחַן for הִתְּחָן, מִתְּחַת for מִתְּחָת; הִלְּקָה for הִלְּקָה, הִלְּקָה Ezek. 27 : 23 for הִלְּקָה Am. 6 : 2; אֲשֶׁר לִי for אֲשֶׁרֵי; הִתְּחַבֵּא for הִתְּחַבֵּא, הִתְּחַבֵּא for הִתְּחַבֵּא, הִתְּחַבֵּא for הִתְּחַבֵּא, הִתְּחַבֵּא for הִתְּחַבֵּא, אֲחַת for אֲחַת, אֲחַת for אֲחַת.

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

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

first or the second member of the reduplication to a liquid  $\gamma$  or  $\delta$ , e. g.  $\text{מְרַבֵּל}$  for  $\text{מְרַבֵּל}$ ,  $\text{הַרְמִישָׁק}$  for  $\text{הַרְמִישָׁק}$ ,  $\text{מְרַבֵּל}$  Isa. 23 : 11 for  $\text{מְרַבֵּל}$ ,  $\text{קְנִיָּי}$  Job 18 : 2 in the judgment of some for  $\text{קְנִיָּי}$  ends, though others make the  $\delta$  a radical, and give the word the sense of *snare*s. The conjecture that  $\text{תְּחַנֵּי}$  Ps. 64 : 7, Lam. 3 : 22 is for  $\text{תְּחַנֵּי}$  is unnecessary and unwarranted.

4. When  $\eta$  of the Hithpael of verbs would stand before a sibilant, it is transposed with  $\sigma$  and  $\tau$ , and with  $\nu$  it is in addition changed to  $\nu$ . Thus,  $\text{מְחַסֵּר}$  for  $\text{מְחַסֵּר}$ ,  $\text{נְחַשֵּׁר}$  for  $\text{נְחַשֵּׁר}$ ,  $\text{נְחַשֵּׁר}$  for  $\text{נְחַשֵּׁר}$ ,  $\text{נְחַשֵּׁר}$  for  $\text{נְחַשֵּׁר}$ .

a. In  $\text{הַרְמִישָׁק}$  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  $\eta$  is likewise transposed with  $\tau$  and changed to  $\tau$ : thus, Chald.  $\text{הַרְמִישָׁק}$  for  $\text{הַרְמִישָׁק}$ ; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is  $\tau$  appearing in this conjugation is  $\text{הַרְמִישָׁק}$  Isa. 1 : 16, where  $\eta$  is assimilated agreeably to 2. Compare with these transpositions the frequent Doric change of  $\zeta$  (=  $\delta\sigma$ ) into  $\sigma\delta$ , as  $\sigma\tau\rho\acute{\iota}\sigma\delta\omega$  for  $\sigma\tau\rho\acute{\iota}\zeta\omega$ .

§ 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  $\eta$  has been assimilated to a following initial  $\nu$ ; viz.  $\text{נְחַשֵּׁר}$  Isa. 35 : 1 presumed to be for  $\text{נְחַשֵּׁר}$ ;  $\text{נְחַשֵּׁר}$  Num. 3 : 49 for  $\text{נְחַשֵּׁר}$  Ex. 21 : 30, Ps. 49 : 9;  $\text{נְחַשֵּׁר}$  Gen. 28 : 12.

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

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

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

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

c. If the feminine endings הַ and הָ have, as is probable, a common origin, this may be best explained by the assumption that ה 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 וְרַבִּינִי, absolute וְרַבִּינִי, but with a suffix וְרַבִּינִי; וְרַבִּינִי (comp. וְרַבִּינִי Deut. 32 : 36), וְרַבִּינִי. It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants ה and ה, because ה in this case represents not *h* but the vowel *a*.

§ 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, וְרַבִּינִי Jer. 5 : 22, or § 53. 3. a. וְרַבִּינִי Isa. 33 : 21 for וְרַבִּינִי, וְרַבִּינִי Ex. 15 : 2 for וְרַבִּינִי. Comp. Gr. *ánóσios* and English indefinite article *an*.

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

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

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

4. Yodh before the plural termination ים is in a few cases changed to א to prevent the conjunction of like sounds, תְּלִיָּאִים Hos. 11:7 for תְּלִיָּאִים Josh. 10:26; אַבְיָאִים Hos. 11:8 for אַבְיָאִים Gen. 10:19; הַדְדֵי from הַדְדֵי אַבְיָאִים (also אַבְיָאִים) for אַבְיָאִים; בְּדֵאֵי Jer. 38:12 for בְּדֵאֵי (or as some read, בְּדֵאֵי) ver. 11.

*a.* In like manner ו is changed to א before וה in the word נְאֻיָּה for נְאֻיָּה from נְאֻיָּה; it is consequently unnecessary to assume, as Gesenius does, a singular נְאֻיָּה which never occurs.

#### CHANGE OF CONSONANTS TO VOWELS.

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

1. Occasionally in reduplicated syllables or letters, כּוֹכַב for כּוֹכַב; טַחְטְפִיּוֹת for טַחְטְפִיּוֹת; בָּבֶל for בָּבֶל Gen. 11:9; אֶלְחָזָה 2 Chron. 35:13 from אֶלְחָזָה Prov. 19:24.

2. Much more frequently with the quiescents.

(1) A prefixed ה is softened to its homogeneous vowel *ū* before other labials or vowelless letters, e. g. וְהָבֵר, וְהִבֵּר; the softening of an initial ו to *ū* only occurs in אִישֵׁי 1 Chron. 2:13 for אִישֵׁי 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 ו and י following their homogeneous vowels, e. g. הַיְיָרֵד for הַיְיָרֵד § 59, בְּהִתְנַחֵם for בְּהִתְנַחֵם, unless they are doubled, as מִיִּשְׁנֵי, אֵלֶּה, and occasionally even

then, e. g. מַיְמֵי for מֵימַי. Final ם always, and medial ם frequently, gives up its consonant sound after any vowel whatever, e. g. מַצָּא, מֵצָא, מַצְאָה for מִצְאָה.

a. Medial ם regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e. g. יִצְאֵל in יִצְאֵל preceded by ל, thus יִצְאֵל; in יִצְאֵל and certain forms of יִצְאֵל preceded by the prefixes י, ו, כ, thus, יִצְאֵל, יִצְאֵל but יִצְאֵל; יִצְאֵל but יִצְאֵל; יִצְאֵל but יִצְאֵל. The following examples are of a more individual character, e. g. יִצְאֵל for יִצְאֵל, יִצְאֵל 1 Kin. 11:39 for יִצְאֵל. יִצְאֵל Num. 11:4, יִצְאֵל Jer. 40:1, יִצְאֵל Isa. 14:23. In a few cases this has led to a change of orthography, the ם which is no longer heard being dropped, or another vowel letter substituted for it, e. g. יִצְאֵל Ezek. 42:5, and יִצְאֵל Hos. 11:4 from יִצְאֵל, יִצְאֵל Job 8:8 for יִצְאֵל, יִצְאֵל Deut. 32:32 for יִצְאֵל, 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 הַי in proper names to הַי, thus הַי. הַי. הַי. The change here does not consist in the rejection of the vowel ו and the softening of the consonant ה, but the syllable הַי is dropped, whereupon final Kamets is written by its appropriate vowel letter, § 11. 1. a, just as הַי after the rejection of הַי becomes הַי. So in those rare cases in which ה is substituted for the suffix ה, e. g. הַי Lev. 13:4 for הַי. הַי Num. 34:28 is derived not from הַי but הַי, a root of kindred meaning, of whose existence, though otherwise unattested, this word is itself a sufficient voucher.

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

a. Thus, ם: יִצְאֵל for יִצְאֵל, יִצְאֵל for יִצְאֵל; יִצְאֵל Ezek. 25:6 from יִצְאֵל ver. 15; יִצְאֵל Ps. 139:20 for יִצְאֵל, so יִצְאֵל Jer. 10:5; יִצְאֵל from יִצְאֵל; יִצְאֵל Neh. 6:8 for יִצְאֵל; יִצְאֵל Isa. 51:20, יִצְאֵל Deut. 14:5; יִצְאֵל 1 Sam. 14:33 for יִצְאֵל; יִצְאֵל Isa. 10:13 for יִצְאֵל; יִצְאֵל Zech. 11:5 for יִצְאֵל; this even occurs after mixed syllables, e. g. יִצְאֵל for יִצְאֵל; יִצְאֵל for יִצְאֵל; יִצְאֵל for יִצְאֵל, particularly in proper nouns יִצְאֵל for יִצְאֵל; יִצְאֵל for יִצְאֵל. So, יִצְאֵל Eccles. 2:13 for יִצְאֵל; יִצְאֵל Jer. 25:36 for יִצְאֵל; יִצְאֵל Prov. 30:17 for יִצְאֵל. There is no instance of this with י, on the contrary, יִצְאֵל 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, ך in an unaccented *ū*, ך in *ī*, which draws the accent upon itself and frequently causes the dissolution of a previous syllable and the rejection of its vowel, בָּהֶן for בֵּהֶן, רִשְׁתֶּהָ for רִשְׁתָּהָ; נִהָי for נִהָי, פָּרִי for פָּרִי, דְּמִי for דְּמִי.

(5) When preceded or accompanied by heterogeneous vowels, ך and ך 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. הַיָּצֵק for הַיָּצֵק, גָּלָה for גָּלָה, גָּלָה for גָּלָה, קָם for קָם, הַקָּיֹב for הַקָּיֹב, מָתָה for מָתָה; הַיָּשִׁיב for הַיָּשִׁיב, הַקָּיֹב for הַקָּיֹב, מָתָה construct state of מָתָה, מָתָה const. of מָתָה, הַיָּלִיל for הַיָּלִיל, הַקָּהָה for הַקָּהָה.

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

### 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. גָּדֹל *to be great*, גָּדֹל *greatness*, גָּדוֹל *great*; הָרַג *he killed*, הָרַג *to kill*, הָרַג *kill thou*, הָרַג *killing*, הָרַג *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 ; זָנַר in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is זָנְרָה ; הִיא in the Pentateuch *he* or *she*, in other books *she* is always הִיא ; the form of the demonstrative הַזֶּה is found only in Genesis, הַזֵּה in writers after the time of Moses, הַזֶּה in Ezekiel ; the plural of the demonstrative in the Pentateuch הֵם or הֵנָּה , elsewhere, with a single exception, הֵנָּה . The imperfect notation of the vowels in the original mode of writing by letters alone has, however, left us without the means of ascertaining to what extent such changes may have taken place. (3) They may indicate diversity of dialect, e. g. קָטַל *to kill*, Chald. קָטַל , Syr. كَتَلَ , Arab. قَتَلَ , Ethiop. ቀጥለ :

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

stances, to the cognate forms; thus, *i* never passes into *u* or *o*, nor these into *a*. Only as *ɛ* stands in relation to both *i* and *a*, it serves to mediate the interval between them, and thus accounts for the occasional changes of *i* to *a* or the reverse, e. g. הַקְטִיל, הַקְטִלָּה; בֵּה for בְּהִי, בְּהִי; דָּם, דָּמָם comp. דָּד, דָּדָם.

*a.* The exceptional change from *u* or *o* to *e* occurs only in the pronouns. e. g. אֲנִי before suffixes אֶנִּי; and in the particle אַח, before suffixes אַחֵ. There are also a few examples of the change of short vowels in mixed syllables before the accent, e. g. מְרַבְּרָה, plural מְרַבְּרֹת.

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

*a.* Daghesh-forte is thus resolved by the prolongation of the previous vowel in מְרַבְּרָה, מְרַבְּרָה; מְרַבְּרָה, מְרַבְּרָה; מְרַבְּרָה, מְרַבְּרָה; מְרַבְּרָה, מְרַבְּרָה; מְרַבְּרָה, מְרַבְּרָה; Eccles. 9:12 for מְרַבְּרָה; § 33. 2. *a*; מְרַבְּרָה for מְרַבְּרָה; Lam. 1:8, if this is for מְרַבְּרָה see ver. 17; and if the conjecture of Gesenius (Thesaurus, p. 483) be correct as to the true reading in 1 Chron. 23:6, 24:3 מְרַבְּרָה for מְרַבְּרָה.

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

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

1. A preference for the vowel Pattahh of the same organ, into which, consequently, a preceding or accompanying vowel is frequently converted, e. g.  $\text{שָׁמַע}$  for  $\text{שִׁמַע}$ ;  $\text{שָׁמַע}$  for  $\text{שִׁמַע}$ ;  $\text{רָגַע}$  for  $\text{רִגַע}$ ;  $\text{שָׁמַע}$  for  $\text{שִׁמַע}$ ;  $\text{הָשִׁיב}$  from  $\text{הִשִּׁב}$ .

*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,  $\text{שָׁמַע}$  in the imperative but not in the infinitive for  $\text{שִׁמַע}$ ;  $\text{רָגַע}$  for  $\text{רִגַע}$ , but  $\text{שָׁמַע}$  not  $\text{שִׁמַע}$  for  $\text{שָׁמַע}$ . (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g.  $\text{רָגַע}$  always, but  $\text{רָגַע}$  and  $\text{רִגַע}$ ;  $\text{הָשִׁיב}$  but  $\text{הִשִּׁב}$ ;  $\text{הָשִׁיב}$  but  $\text{הִשִּׁב}$ . (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g.  $\text{הָשִׁיב}$  but  $\text{הִשִּׁב}$ ;  $\text{הָשִׁיב}$  but  $\text{הִשִּׁב}$ . (4) *O* and *u* are less subject to alteration than *i* and *e*, e. g.  $\text{שָׁמַע}$  for  $\text{שִׁמַע}$ ;  $\bar{a}$  which is already cognate with the gutturals is mostly retained, though it occasionally becomes  $\bar{a}$  before  $\text{ח}$ , e. g.  $\text{חָשַׁב}$  from  $\text{חִשַׁב}$ , Job 31:24 (in most copies) from  $\text{חִשַׁב}$ ,  $\text{חָשַׁב}$  from  $\text{חִשַׁב}$ . (5)  $\text{א}$  in many cases prefers the diphthongal vowels *e* and *o*, thus  $\text{אָמַר}$ ,  $\text{אָמַר}$ ,  $\text{אָמַר}$  but  $\text{אִמַר}$ ;  $\text{אָמַר}$ ,  $\text{אָמַר}$ . (6)  $\text{ה}$  partakes of this preference for  $\bar{a}$  to a limited extent, e. g.  $\text{הָשִׁיב}$  for  $\text{הִשִּׁב}$  or  $\text{הִשִּׁב}$ ;  $\text{הָשִׁיב}$  from  $\text{הִשִּׁב}$ .

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.  $\text{הָשִׁיב}$ ,  $\text{רָגַע}$ ,  $\text{הָשִׁיב}$ ,  $\text{הָשִׁיב}$ .

*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.  $\text{הָשִׁיב}$  and  $\text{הִשִּׁב}$ , or with a slight distinction, as  $\text{הָשִׁיב}$ , in pause:  $\text{הִשִּׁב}$ ; construct  $\text{הָשִׁיב}$ . In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e. g.  $\text{הָשִׁיב}$  1 Kin. 14:3. and in most editions  $\text{הָשִׁיב}$  Jer. 13:25. As final  $\text{א}$  is always either quiescent or otiant, it never receives Pattahh furtive. The letter  $\text{ה}$  never takes it unless it be in a single instance, and that in a penultimate syllable  $\text{הָשִׁיב}$  Ps. 7:6, which is probably to be read *yi'rdoph*; though it might be pronounced *yiraddoph*, which some conceive to be an anomalous form for  $\text{הָשִׁיב}$ , after the analogy of  $\text{הָשִׁיב}$  Gen. 21:6, the compound Sh'va being lengthened into a vowel followed by euphonic Dagshesh, as in the related words

חבילה Isa. 1:6, and תבילה Isa. 53:5, while others adopt the explanation of the old Jewish Grammarians, that it is a peculiar combination of the Kal רהה and the Piel ררה.

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. מַשְׁפָּחָם, מְשַׁמְּחוֹתָם, רַבְעָם, רַבְעָנוּ, עָבְחָם, עָבְנוּ Hos. 8:2; רַבְעָנוּ Gen. 26:29, חַבְבָּנוּ 2 Sam. 21:6. Other cases have more of a casual or sporadic character, and occur chiefly with the stronger gutturals ה and ח. רַהֲטָה, נַהַפֵּה, נַהֲלָה, תַּחֲבֵל, תַּחֲבַל, תַּחֲבַלְתִּי, תַּחֲבַלְתֵּם but מַהֲטִיחַ but רַבְחָשׁ but מַהֲטִיחַ a possession, but נַחֲלָה from נַחַל a brook; more rarely with א and ע, נֶעֱלַם Lev. 4:13, בַּעֲשָׂא 1 Kin. 15:16, בָּעָבֹם Isa. 11:15, שַׁעֲרָה Deut. 25:7 but in pause שַׁעֲרָה Isa. 28:6, נֶאֱרָה Ex. 15:6; ר has for the most part simple Sh'va רְבִיחַ, רַגְרַגְשׁ, though in a few instances it has compound בְּרַכָּו, בְּרַכְרָהוּ.

*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. רַעֲמֵר for רַעֲמֵר. Sometimes, particularly with א (see 1. a. 5.) Hhateph Seghol is taken אָרְלָה, אָרְלָה, אָרְלָה, אָרְלָה, אָרְלָה Joel 2:5. רַאֲחִיִּי Jer. 13:21, which not infrequently becomes Hhateph Pattahh upon the prolongation of the word רַאֲחִיִּי Judg. 10:2, or the carrying forward of its accent הַאֲרִיִּי, הַאֲרִיִּי, הַאֲרִיִּי, הַאֲרִיִּי Prov. 25:7, אָרְמֵר, אָרְמֵר, אָרְמֵר, אָרְמֵר Judg. 10:2, or the carrying forward of its accent הַאֲרִיִּי, הַאֲרִיִּי, הַאֲרִיִּי, הַאֲרִיִּי.

(2) If, however, *z* or *o*, characteristic of the form, precede, this commonly determines the Sh'va to be selected, e. g. רַעֲמֵר for רַעֲמֵר, הַנְּמִיר for הַנְּמִיר, פַּעֲלֵר for פַּעֲלֵר; though sometimes Hhateph Pattahh is retained and the intermediate syllable, § 20. 2, resolved into a simple one by prolonging the vowels, e. g. הַנְּבֵרָה Josh. 7:7, הַנְּבֵרָה Isa. 1:31. Hhirik may, however, remain short, e. g. שַׁעֲרָה, שַׁעֲרָה, שַׁעֲרָה Job 6:22, particularly if a DagHesh-foṭe has been omitted from the guttural, e. g. נֶאֱרָה Jer. 3:8, though even in this case the assimilation sometimes takes place, e. g. רַחֲבוּ Gen. 30:39 for רַחְבוּ, רַחְבוּ Judg. 5:28 for אַחְרוּ. If a vowel has been rejected from the form, the corresponding Hhateph is generally preferred, e. g. נְּעָרִים from נְּעָרִים, תַּרְשִׁים, תַּרְשִׁים Ezek. 16:33, רַאֲי Gen. 16:13; תַּרְשִׁיבֵּי 1 Kin. 13:20 from תַּרְשִׁיבֵּי; תַּרְשִׁיבֵּי Gen. 37:22 from תַּרְשִׁיבֵּי. There are occasional instances of the same word being variously written in this respect, e. g. אָרְחִי Ruth 3:15, אָרְחִי Cant. 2:15; רַחֲבֵרָהוּ and

הַחֲזִירָה Isa. 44:13; הַמְרִירָה Job 16:16 (K'ri in some copies), הַמְרִירָה Lam. 1:20. הַאֲרִי Isa. 52:14. הַאֲרִי 1 Sam. 28:14.

c. Before another guttural the compound Sh'va is frequently replaced by the corresponding short vowel, e. g. הַאֲלֵךְ for הַאֲלֵךְ, הַשְׁתִּירָה for הַשְׁתִּירָה, הַחֲחִיבִים for הַחֲחִיבִים; and occasionally under א by a long vowel before other letters as well as gutturals, or by a short vowel with Dagghesh, e. g. אֶחָדָה for אֶחָדָה, אֶחָדָה for אֶחָדָה, אֶחָדָה for אֶחָדָה, אֶחָדָה for אֶחָדָה. 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. זָרַח for זָרַח (זָרַח), הַשְׁטֵעַ, הַשְׁטֵעַ, הַשְׁטֵעַ, הַשְׁטֵעַ 2 Kin. 12:9. בָּאֵשׁ for בָּאֵשׁ, בָּאֵשׁ, also בָּאֵשׁ Ex. 2:20 for בָּאֵשׁ Ruth 1:20. הַחֲחִיבִים Prov. 1:22 for הַחֲחִיבִים, הַחֲחִיבִים Job 20:26 for הַחֲחִיבִים, הַחֲחִיבִים Zech. 7:14 for הַחֲחִיבִים, and by their sometimes causing an antecedent or accompanying vowel to be retained where analogy would require its rejection, e. g. מִיָּצֵא for מִיָּצֵא from מִיָּצֵא, מִיָּצֵא, מִיָּצֵא, מִיָּצֵא and מִיָּצֵא, מִיָּצֵא from מִיָּצֵא comp. 1. a. (4). מִיָּצֵא Deut. 32:10; מִיָּצֵא, מִיָּצֵא.

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, *ā* to *ā*, *ī* to *ē*, *ū* to *ō*, e. g. מִיָּצֵא for מִיָּצֵא, מִיָּצֵא for מִיָּצֵא, מִיָּצֵא for מִיָּצֵא, מִיָּצֵא, מִיָּצֵא.

a. Sometimes an intermediate syllable, § 20. 2. is formed, and the vowel remains short. (1) This is commonly the case before ה, frequently before ה, less often before כ, rarely before א, never before ר, e. g. נָחַם, נָחַם, נָחַם, נָחַם, נָחַם. (2) It is more likely to occur in the body of a word than after a prefix, e. g. הַחֲחִיבִים Ps. 119:43 from הַחֲחִיבִים, but הַחֲחִיבִים Job 38:24 from הַחֲחִיבִים. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. הַחֲחִיבִים Prov. 22:24 from הַחֲחִיבִים, הַחֲחִיבִים Ps. 141:8 from הַחֲחִיבִים but הַחֲחִיבִים Deut. 2:9. There are a very few instances in which Dagghesh-forte is found in ר, e. g. הַחֲחִיבִים Ezek. 16:4, מִיָּצֵא Prov. 14:10, מִיָּצֵא Prov. 15:1 (in some editions), מִיָּצֵא 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.

הַבְּרִי for הֶבְרִי, בְּדַבֵּר for דְּבַר, הַזְּקִי for הֶזְקִי. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מִלְכִי for מֶלֶךְ from מֶלֶךְ (מֵלֶכֶת); מִלְכִי from מֵלֶכֶת; חֲבָלִי from חָבַל, חֲחָהּ for חֶחָהּ from חֶחֶק. 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. עֲבָרִי for עָבַר, נַחֲזָקִי for נָחַזַק, לְחָלִי for לָחַץ, לְחַפֵּר for לָחַץ, פְּעֻלָּהּ for פָּעַלָהּ.

*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 נַעֲבָדוּ, וַיִּחַי, וַיִּהְיֶה and יִהְיֶה. וְנִהְיֶה.

*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. פְּתַחַּ for פֶּתַח construct of פֶּתַח, מִפְּתַחַּ for מִפֶּתַח, the Seghols being liable to be changed to Pattahhs by the presence of a guttural מִפְּתַחַּ for מִפֶּתַח.

*c.* In מִצְוֹתָם Gen. 32:20 for מִצְוֹתָם 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. לְרַב for רַב, לְכַתּוּב for כְּתוּב. If either letter is a guttural, Pattahh is mostly used instead, e. g. לְיַחַד, פְּעֵל, לְיַחַד. 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. בְּרִית, כְּלִי, תֹהוּ, but מִן.

*a.* When the penultimate letter is ה or ח, it in a few instances takes Seghol, as אֶחָד, בְּרֵחַ, לְחַם, לְחַם. When the final letter is א, it either remains otiant, § 16, or requires Seghol. שָׂא, וַיִּרְא, וַיִּרְא, שָׂא; a penultimate א either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c. וַיִּשָּׂא, וַיִּשָּׂא or וַיִּשָּׂא, וַיִּשָּׂא. 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.  $\text{רָסַבִּי}$  for  $\text{רָסְבִּי}$ ,  $\text{רָסַב}$  for  $\text{רָסְב}$  (Daghesh-forte disappearing at the end of the word),  $\text{רָסַבִּי}$  for  $\text{רָסְבִּי}$  (see 4. below); if another consonant immediately follow the contracted letters, a diphthongal vowel  $\text{י}$  or  $\text{י}$  may be inserted to render the reduplication more audible and prevent the concurrence of three consonants,  $\text{רָסַבִּי}$ ,  $\text{רָסַבִּי}$ .

4. In accented syllables the diphthongal vowels  $e$  and  $o$  are employed before two consonants or a doubled consonant in preference to the pure  $\bar{i}$  and  $\bar{u}$ , e. g.  $\text{רָסַבִּי}$ ,  $\text{רָסַבִּי}$ ;  $\text{קִים}$ ,  $\text{קִים}$ ;  $\text{רָסַבִּי}$ ,  $\text{רָסַבִּי}$ , so  $\text{רָסַבִּי}$ ,  $\text{רָסַבִּי}$ . This is still the case when at the end of a word an auxiliary Seghol or Pattahh has been inserted between the letters (according to 2.), e. g.  $\text{רָסַבִּי}$ ,  $\text{רָסַבִּי}$  from  $\text{רָסַבִּי}$ , or the reduplication of the doubled letter is no longer heard and the Daghesh-forte does not appear, § 25, e. g.  $\text{רָסַבִּי}$  comp.  $\text{רָסַבִּי}$ .

a. The vowel  $\bar{e}$  is in like circumstances often reduced to one of its constituents  $a$ , e. g.  $\text{רָסַבִּי}$  from  $\text{רָסַבִּי}$ ,  $\text{רָסַבִּי}$  from  $\text{רָסַבִּי}$ ,  $\text{רָסַבִּי}$  from  $\text{רָסַבִּי}$ ,  $\text{רָסַבִּי}$  from  $\text{רָסַבִּי}$ , and occasionally to its other constituent  $i$ , e. g.  $\text{רָסַבִּי}$  from  $\text{רָסַבִּי}$ . The only example of Shurek in a Segholate form is  $\text{רָסַבִּי}$  Lev. 5:21.

5. In unaccented syllables  $\bar{i}$  and  $\bar{u}$  are preferred to  $\bar{e}$  and  $\bar{o}$  before doubled letters,  $\text{רָסַבִּי}$ ,  $\text{רָסַבִּי}$ ;  $\text{רָסַבִּי}$ ,  $\text{רָסַבִּי}$  from  $\text{רָסַבִּי}$ ;  $\text{רָסַבִּי}$ ,  $\text{רָסַבִּי}$  comp.  $\text{רָסַבִּי}$ ,  $\text{רָסַבִּי}$ , though such forms as  $\text{רָסַבִּי}$ ,  $\text{רָסַבִּי}$ ,  $\text{רָסַבִּי}$  likewise occur.

6. A vowel is occasionally given to a final consonant to soften the termination of the word, and make the transition easier to the initial consonant of that which follows; thus,  $\text{רָסַבִּי}$ ;  $\text{רָסַבִּי}$  for  $\text{רָסַבִּי}$ ;  $\text{רָסַבִּי}$ ;  $\text{רָסַבִּי}$ ;  $\text{רָסַבִּי}$ ;  $\text{רָסַבִּי}$ ;  $\text{רָסַבִּי}$ ;  $\text{רָסַבִּי}$ ;  $\text{רָסַבִּי}$  Ex. 15:10;  $\text{רָסַבִּי}$  Ex. 15:5.

a. These paragogic vowels have established themselves in the current forms of certain words, as  $\text{רָסַבִּי}$ ,  $\text{רָסַבִּי}$ ,  $\text{רָסַבִּי}$ ,  $\text{רָסַבִּי}$ . But,

with these exceptions, they are chiefly found in poetry. The vowels  $\bar{v}$  and  $\bar{u}$  are mostly attached to words in what is called the construct state,  $\text{הַ}$ , to words in the absolute; and all of them to the feminine ending  $\text{ת}$ . Examples of  $\bar{v}$ :  $\text{בְּנֵי נֹחַ}$  Num. 23:18, 24:3, 15, and  $\text{תְּהִי־לָךְ}$  several times. Examples of  $\bar{u}$ :  $\text{בְּנֵי יִשְׂרָאֵל}$  Hos. 10:11,  $\text{בְּנֵי יִשְׂרָאֵל}$  Gen. 49:11,  $\text{בְּנֵי יִשְׂרָאֵל}$  Gen. 31:39,  $\text{בְּנֵי יִשְׂרָאֵל}$  Ps. 110:4,  $\text{בְּנֵי יִשְׂרָאֵל}$  Ps. 114:8,  $\text{בְּנֵי יִשְׂרָאֵל}$  Ps. 123:1,  $\text{בְּנֵי יִשְׂרָאֵל}$  Ps. 113:5,  $\text{בְּנֵי יִשְׂרָאֵל}$  ver. 6,  $\text{בְּנֵי יִשְׂרָאֵל}$  ver. 7,  $\text{בְּנֵי יִשְׂרָאֵל}$  ver. 8,  $\text{בְּנֵי יִשְׂרָאֵל}$  ver. 9,  $\text{בְּנֵי יִשְׂרָאֵל}$  Isa. 1:21,  $\text{בְּנֵי יִשְׂרָאֵל}$  Ex. 15:6,  $\text{בְּנֵי יִשְׂרָאֵל}$  Zech. 11:17,  $\text{בְּנֵי יִשְׂרָאֵל}$  Lam. 1:1,  $\text{בְּנֵי יִשְׂרָאֵל}$  *ibid.*,  $\text{בְּנֵי יִשְׂרָאֵל}$  Deut. 33:16. It is also attached to the first member of the compound in many proper names, e. g.  $\text{בְּנֵי יִשְׂרָאֵל}$ , to certain particles, as  $\text{בְּנֵי יִשְׂרָאֵל}$ ,  $\text{בְּנֵי יִשְׂרָאֵל}$ , and perhaps to such participial forms as  $\text{בְּנֵי יִשְׂרָאֵל}$  Jer. 22:23. Of  $\bar{v}$ :  $\text{בְּנֵי יִשְׂרָאֵל}$  Ex. 15:16,  $\text{בְּנֵי יִשְׂרָאֵל}$  Isa. 8:23, Job 34:13, 37:12,  $\text{בְּנֵי יִשְׂרָאֵל}$  Judg. 14:18,  $\text{בְּנֵי יִשְׂרָאֵל}$  Ps. 3:3, 80:3, Jon. 2:10,  $\text{בְּנֵי יִשְׂרָאֵל}$  almost constantly,  $\text{בְּנֵי יִשְׂרָאֵל}$  Ps. 116:15,  $\text{בְּנֵי יִשְׂרָאֵל}$  Num. 34:5, Ps. 124:4,  $\text{בְּנֵי יִשְׂרָאֵל}$  Ps. 92:16 (K'ri), 125:3, Ezek. 28:15, Hos. 10:13,  $\text{בְּנֵי יִשְׂרָאֵל}$  Job 5:16,  $\text{בְּנֵי יִשְׂרָאֵל}$  Ps. 44:27, 63:8, 94:17,  $\text{בְּנֵי יִשְׂרָאֵל}$  Job 10:22,  $\text{בְּנֵי יִשְׂרָאֵל}$  Josh. 19:43, Judg. 14:1, and regularly in the third person feminine of the preterite of  $\text{לָחַץ}$  verbs. In modern Persian  $\bar{v}$  is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link.

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

1. Concurring vowels may coalesce;  $a$  uniting with  $a$  forms  $a$ , uniting with  $i$  or  $u$  it forms the diphthongal  $e$  or  $o$ , e. g.  $\text{בְּנֵי יִשְׂרָאֵל}$  Neh. 3:13 from  $\text{בְּנֵי יִשְׂרָאֵל}$  after the rejection of  $\text{א}$  by § 53. 2.  $b$ ;  $\text{בְּנֵי יִשְׂרָאֵל}$  after the softening of  $\bar{v}$  to  $i$  becomes  $\text{בְּנֵי יִשְׂרָאֵל}$ ;  $\text{בְּנֵי יִשְׂרָאֵל}$  by the rejection of  $\text{ה}$  becomes  $\text{בְּנֵי יִשְׂרָאֵל}$ ;  $\text{בְּנֵי יִשְׂרָאֵל}$  prefixed to proper names is from  $\text{בְּנֵי יִשְׂרָאֵל}$  for  $\text{בְּנֵי יִשְׂרָאֵל}$ , § 57. 2 (4).

2. One of them may be hardened into its corresponding semi-vowel;  $\bar{v}$   $\bar{v}$  with  $\bar{v}$   $\bar{v}$  may form  $\bar{v}$   $\bar{v}$ , or the first  $\bar{v}$  may be changed to  $\bar{v}y$ , which, upon the reduplication of the  $\bar{v}$  to preserve the brevity of the antecedent vowel, § 24. 3, becomes  $\bar{v}$   $\bar{v}$ , e. g.  $\text{בְּנֵי יִשְׂרָאֵל}$  with  $\text{בְּנֵי יִשְׂרָאֵל}$  becomes  $\text{בְּנֵי יִשְׂרָאֵל}$  or  $\text{בְּנֵי יִשְׂרָאֵל}$ . So,  $\bar{v}$  before  $\text{ה}$  forms  $\text{בְּנֵי יִשְׂרָאֵל}$ , and before  $\bar{v}$  forms  $\text{בְּנֵי יִשְׂרָאֵל}$ , e. g.  $\text{בְּנֵי יִשְׂרָאֵל}$ ,  $\text{בְּנֵי יִשְׂרָאֵל}$ ; in like manner  $\bar{u}$  is changed before  $\bar{v}$  into  $\bar{u}v$ , forming  $\text{בְּנֵי יִשְׂרָאֵל}$ , which, by § 56. 3, becomes  $\text{בְּנֵי יִשְׂרָאֵל}$ , e. g.  $\text{בְּנֵי יִשְׂרָאֵל}$ , by the substitution of  $\text{וה}$  for  $\text{ה}$ ,  $\text{בְּנֵי יִשְׂרָאֵל}$ .  $\bar{v}$  followed by  $\bar{u}$   $\bar{v}$  forms  $\bar{v}$   $\bar{u}$ , e. g.  $\text{בְּנֵי יִשְׂרָאֵל}$  for  $\text{בְּנֵי יִשְׂרָאֵל}$  Josh. 14:8.  $\bar{v}$   $\bar{v}$  before  $\bar{v}$   $\bar{v}$  or  $\bar{u}$   $\bar{v}$  is resolved into  $\bar{v}y$ , which, joined with the appropriate semi-vowels, becomes  $\bar{v}$   $\bar{v}$  and  $\bar{v}$   $\bar{v}$ , the virtual



reduplication of the final consonant in the one case preserving the short vowel, which is lengthened in the other; thus **כִּי־** with **י** becomes **כִּי־יִי**, and with **הי**, **כִּי־יִי**. The same resolution of **י** occurs before final **ה**, forming **הִי־ה**, and by § 61. 2 **הִי־ה**, thus **הִי־יִי** with **ה** becomes **הִי־יִי־ה**.

a. Grammarians have disputed whether in such words as **מַלְחָיִים**, **מַלְחָיִים** the point in **י** is Dagghesh-forte or Mappik. § 26, and accordingly whether they are to be read *ibhriggim*, *malkhuyyôth*, or *ibhrÿim*, *malkhÿyôth*. If the explanation given above be correct, it is Dagghesh-forte Conservative. Comp. **קָנַם**, **קָנַם**.

b. Such forms as **פָּרִי־יִי**, **פָּרִי־יִי**, **פָּרִי־יִי** from **פָּרִי־יִי** are only apparent exceptions to the above rules. The word is properly **פָּרִי־יִי**, 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 **זֶה־יִי־אֵי־יִי** 2 Chron. 17:11 from **זֶה־יִי** and **יִי**, the vowels are kept separate by an interposed **א**.

c. In words of **לִי־** formation, such as **עָשִׂי־יִי**, **עָשִׂי־יִי** from **עָשִׂי־יִי** and **יִי**, **יִי**, 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 **עָשִׂי־יִי**, **עָשִׂי־יִי** (like **עָשִׂי־יִי**) from which **י** is rejected by § 53. 3. In the same way **עָשִׂי־יִי**, **עָשִׂי־יִי**, etc., from **עָשִׂי־יִי** are for **עָשִׂי־יִי**, **עָשִׂי־יִי**. In such alternate forms as **פָּרִי־יִי** from **פָּרִי־יִי**, 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 **ח**, e. g. **חָחָח** for **חָחָח**. **חָחָח** Prov. 21:22. **חָחָח** (also when **ח** has Hhateph Kamets, e. g. **חָחָח** Judg. 9:9), often before **ה** and **ע**, particularly if it receives the secondary accent, e. g. **חָחָח** for **חָחָח**, **חָחָח** but **חָחָח** and **חָחָח**, rarely before **א** and **ר**, **חָחָח** Gen. 14:10, **חָחָח** Neh. 9:18, 26 but **חָחָח** Ezek. 35:12.

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

c. In **חָחָח** 1 Sam. 28:15 and the combination **חָחָח** a similar change takes place after a guttural to prevent the repetition of the vowel *a*; so in **חָחָח** Ps. 20:4, and **חָחָח** 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, הָלֵךְ for הֵלֵךְ, בָּרַב for בִּרְבֵּב, אָרַץ for אֶרֶץ, but בָּרַח, שָׁנַם; only before ו, which can combine with *a* and not with *e*, *a* is retained and lengthened to (,) by § 59. אָסַף, אָהַר. Rarely in other cases הָרַב for בָּרַב, where the change is facilitated by the preceding ו.

*b.* The assimilation to (,) occurs in a few cases after a guttural with ה prefixed, e. g. הָלַם for הֵלַם, הָהָר for הֵהָר, הָאָרֶץ for הֵאָרֶץ.

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

§ 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. הַשָּׁמַר, הַשָּׁמֵר; רֹסֵב, רֹסֵב; הַלָּקֵב, הַלָּקֵב; הַשָּׁשׁ, הַשָּׁשׁ; הַגָּזֵב, הַגָּזֵב.

*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 *ā*, e. g. קָטַל, קָטַב, לָקַחַת, לָקַחַת, occasionally *ē*, e. g. הַתְּקַלִּין, הַתְּקַלִּין, rarely *ō*, e. g. הַקְּצִירִין. Such a vowel is sometimes inserted, even though a pre-existing mixed syllable is thereby destroyed, e. g. in the plurals of Segholates and of feminine nouns derived from them, מְלָכִים from מֶלֶךְ, מְלָכִים from מֶלֶכָה.

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

Hhatuph shortened from Hholem to its original length וְלִמְחָה, וְרִמְחָה. (2) Restoring vowels which have been dropped in the course of inflection, e. g. הַבְּרִי, הַבְּרִי; עֲבָדוּ, עֲבָדוּ; עֲמָדוּ, עֲמָדוּ. (3) Changing simple Sh'va in trilateral syllables and before the suffix הָ to Seghol, e. g. בִּיתָהּ, בִּיתָהּ; יָחִי, יָחִי; שָׁכַם, שָׁכַם. (4) Changing compound Sh'va to the corresponding long vowel, e. g. אָזַי, אָזַי; חָצִי (חָצִי), חָצִי; חָלִי, חָלִי.

a. Pattahh sometimes remains without change, e. g. עָר Ps. 132: 12, הַבְּרִי 2 Sam. 2: 27, נִצְלָנוּ Jer. 7: 10, גָּנְבָהּ Prov. 30: 9, אָבְרָהָם Job 34: 5, אֲבָרָה Neh. 5: 14. Seghol more frequently, אָבְרָהָם, אָבְרָהָם, אָבְרָהָם. Long vowels are mostly unaltered; only Tserē is in mixed syllables occasionally changed to Pattahh, e. g. הָיָה Isa. 18: 5 for הָיָה, so: הָשָׁב Isa. 42: 22, הָפַר Gen. 17: 14, נִצְבָּל Gen. 21: 8, אָבְרָהָם Gen. 25: 34, which, in one word of Segholate formation, is converted to Seghol, e. g. הָשָׁב, הָשָׁב. Where the same word has alternate forms, one is sometimes selected as the ordinary and the other as the pausal form, thus: הָפַר, הָפַר; הָשָׁב, הָשָׁב. Sometimes, instead of changing the Sh'va before הָ to Seghol, its vowel is shifted, thus: בָּרָה, בָּרָה; אָבְרָהָם, אָבְרָהָם. The position of the pause accent, so far as it differs from that of the ordinary accent, has been explained § 35. 2.

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

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

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

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

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

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

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

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

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

קָשְׁלָתִי from קָשַׁל . 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. מִקְּוֹ from מִקְּוָה , סְתָרִי from סִתָּר .

(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. קָשְׁלָהּ and קָשְׁלָהּ from קָשַׁל . The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, § 18. 2, e. g. מִדְּבָרָה 1 Kin. 19 : 15 from מִדְּבָר , הַשְּׂמֵלָה Ezek. 8 : 2 from הַשְּׂמַל .

(c) If it be a long vowel, it may be rejected, as קָשְׁלָהּ from קָשַׁל , שְׂמִי from שֵׁם , or retained either unaltered, as הַקְּרִמְיֹהּ from הַקְּרִימִים , מִשְׁפָּנִי from מִשְׁפָּן , or with a change of quality from pure to diphthongal or the reverse, מִתְּוֹקָהּ from מִתְּוֹק , מְחֹקֵי from מְחֹקֵי , הַקְּמִנִי from הַקְּמִים , פְּלִיטִים from פְּלִיט .

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>	$\bar{a}$	$\bar{a}$
Palatal, . . .	<i>diphthongal</i>	$\bar{e}$	$\bar{e}$
		$\bar{i}$	$\bar{i}$
	<i>pure</i>		
Labial, . . .	<i>diphthongal</i>	$\bar{o}$	$\bar{o}$
		$\bar{u}$	$\bar{u}$
	<i>pure</i>		

## PART SECOND.

### ETYMOLOGY.

#### ROOTS OF WORDS.

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

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

nominal and verbal. Pronominal roots form the basis of such words as express the relations of things to the speaker or to one another, viz., pronouns and certain prepositions, adverbs, and other particles. From verbal roots, which are by far the more numerous, spring words expressive of ideas, viz., verbs, nouns, and such particles as are derived from them. Verbal roots consist exclusively of consonants, and are almost invariably trilateral. The introduction of a vowel or vowels, even for the sake of pronouncing them, destroys their abstract radical character, and converts them into specific words of this or that description. Nevertheless, for reasons of convenience, the letters of the root are usually pronounced by the aid of the vowels belonging to them in the simplest form of the corresponding verb, which is mostly the third person singular of the preterite, e. g. קָטַל, מָצַח. 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. בָּרַסַם *to lay waste* comp. בָּרַסַם; יָלַעַת *to burn* comp. יָלַעַת; סָרְעָפָה *a branch* comp. סָרְעָפָה; שִׁרְעָפָרִים *thoughts* comp. שִׁרְעָפָרִים; שִׁרְעָפָרִים *a sceptre* comp. שִׁרְעָפָרִים; שִׁרְעָפָרִים *tranquil* comp. שִׁרְעָפָרִים; שִׁרְעָפָרִים *to spread* comp. שִׁרְעָפָרִים; or by blending two different roots, e. g. רַחַשׁ *to be fresh* composed of רָחַב and חָשַׁב; פְּלִנְיָ אֶלְמִיָּי = פְּלִנְיָ אֶלְמִיָּי; צַפְרָהַע *a frog* from צָפַץ *to leap* רָחַע (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 קָוַר, קָוַל, קָוַו, קָוַה, קָוַז, קָוַז, קָוַז, קָוַז, קָוַז, קָוַז, have in common the two letters קו 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. אָב *father*, אח *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, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.

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

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

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



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

*a.* The classification usual with the Jewish grammarians is into verbs (פְּעֻלָּיִם *actions*), nouns (שְׂמוֹת *names*), and particles (מְצֻיָּיִם *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>	הֵנָּה, 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 אֲנֵנוּ; אֲנֵנוּ occurs but six times, viz., Gen.

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

(2) The second person masc. sing. אַתָּא (in pause occasionally אַתָּה Ps. 2: 7, 25: 27, 40: 18, 70: 6, but mostly אַתָּה) is in five instances written אַתָּ 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 אַתָּ without the final vowel Num. 11: 15, Deut. 5: 24, Ezek. 28: 14. The feminine אַתְּ is occasionally written אַתְּהָ 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 אַתְּהָ. The feminine plural אַתְּנָא occurs only Ezek. 34: 31, where a few manuscripts read אַתְּנָה; the alternate form אַתְּנָא occurs Gen. 31: 6, Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have אַתְּנָא.

(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. 2: 15 (in some editions), 11: 39, 13: 10, 21: 16, 31, 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. (1) The pronoun אַתָּה unites the palatal found in the nominative singular of the first person in Indo-European languages, Gr. *ἐγώ*, Lat. *ego*, Goth. *ik*, with the nasal of its other parts Gr. *μέ, νό*, Lat. *me, nos*, Goth. *mik*. The same combination is found in the Coptic and the Phœnician. The Arabic and Syriac have retained only the abbreviated form in the singular and the prolonged form in the plural. The second person אַתָּה is based upon the lingual א as the Doric *τὸ*, Lat. *tu*, Ger. *du*, Eng. *thou*; and the third person אַתָּה upon the guttural ה as the Zend *hō*, Gr. *ὁ*, Lat. *hic*, Eng. *he*.

(2) Words in such constant and familiar use as the pronouns are subject to more or less irregularity in all languages. The original plural termination, as will be shown more fully hereafter in the case of verbs and nouns, is אַתָּה. In the first person א is omitted to prevent the concurrence of nasals in the same syllable, אַתָּה, אַתָּה; the plural of the prolonged form seems to be best explained by supposing it to have been originally אַתָּה, which was in the singular softened to אַתָּה by § 57. 1, and in the plural by a transposition and weakening of the palatal to a guttural (comp. Gr. *ἐγώ*, Sans. *aham*), became אַתָּה or by § 53. 2, 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.  $\text{הִתְבַּלְּתִּי}$ ,  $\text{הִתְבַּלְּתֶיךָ}$ . The vowel  $\bar{a}$  however, which in the plurals of masculine nouns has been converted into  $\bar{i}$ , has in the pronouns undergone a still further modification into the diphthongal  $\bar{e}$   $\text{הֵם}$  or  $\bar{e}$   $\text{הֵנָּה}$ . 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  $\text{הַ}$  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  $\text{בְּנֵי מִנְיָן}$  *cognomina*; the first person is  $\text{הַנִּשְׁמָר}$  *the speaker*, the second  $\text{הַנִּשְׁמָרִים}$  *present*, the third  $\text{הַנִּשְׁמָרִים}$  *hidden or absent*.

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

	SINGULAR.		PLURAL.	
1. <i>Com.</i>	י	ךָ		נִי
2. { <i>Masc.</i>		ךָ		כֶּם
{ <i>Fem.</i>		ךְ		כֶּן
3. { <i>Masc.</i>		הוּא	ם	הֵם
{ <i>Fem.</i>	הִיא	הִיא	ן	הֵנָּה

In the first person singular י is attached to nouns, and ךָ to verbs. In the second person the palatal כ is substituted for the lingual ת of the separate pronoun. For a similar change in the first person see § 55. a. (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 220. The third plural forms הֵם, הֵנָּה are used with plural nouns; ם, ן with verbs and singular nouns.

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

## DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

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

The poetic form הַ is sometimes a demonstrative, Ps. 12 : 8, Hab. 1 : 11, but more frequently a relative (like the English *that*), in which case it is used without change for both genders and numbers. The feminine is occasionally written without the final ה and with a different vowel letter הִ or הֵ. The plural, coming from a different root, is sufficiently distinguished without the usual termination; הֵם 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 ה .

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

	<i>Masc.</i>	<i>Fem.</i>	<i>Com.</i>
SING. <i>this or that</i>	הַ הַזֶּה	הַ הַזֵּה	הַ הַזֶּה

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 היא is used for the remote demonstrative *that*.

## RELATIVE PRONOUN.

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

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 ש takes the vowel (.) followed by Daghesh-forte, Judg. 5 : 7, Cant. 1 : 7, Job 19 : 29 ; once it has (.) before ם 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 זָרַעֵי *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb שָׁם *there*, e. g. שָׁם — אֲשֶׁר *where*, שָׁמָּה — אֲשֶׁר *whither*, מִשָּׁם — אֲשֶׁר *whence*.

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

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

## INTERROGATIVE AND INDEFINITE PRONOUNS.

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

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

turals ה and ה it also commonly receives (.), e. g. מִהֲיָדָיִם Ps. 39 : 5, מִהַּ הַסְּאֲתָי Gen. 31 : 36. Before the weaker gutturals א, ע and ר, it commonly takes (.), e. g. מִהֲאֵלָה Zech. 1 : 9, מִהַּ עֲבָדָה 2 Kin. 8 : 13, מִהַּ רְאִיתָם Judg. 9 : 48. Before ה, ה, and ע with Kamets, and occasionally before other letters it takes (.), § 63. 1. a, e. g. מִהֲהִלָּה לֹא Ex. 32 : 1, מִהֲהִטָּאתִי Gen. 20 : 9, מִהֲעֲשִׂיתָ ib., מִהַּ קוֹל 1 Sam. 4 : 14, מִהַּ מִשְׁפָּט 2 Kin. 1 : 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. מִיָּה Ex. 4 : 2, מִלָּכֶם Isa. 3 : 15, מִהֲלָאָה Mal. 1 : 13, מִיָּהם Ezek. 8 : 6 K'thibh.

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

3. The words פֶּלְמִי אֶלְמִי which are always used in combination, or contracted into one פֶּלְמִי, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. *ὁ δέῃνα*; 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 (בְּנֵי־יָם *buildings*). These represent as many modifications of the verbal idea, and are as follows, viz. :

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

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

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

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (פִּנּוּ), or Pe Yodh (פִּיּוּ) verb, Pe as the initial of פָּעַל becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (פִּיּוּ); one whose third radical is He, a Lamedh He (פִּיּוּ); one whose second and third radicals are alike an Ayin Doubled (פִּיּוּ), 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, נִבְלַב *to steal*, Ni. *to be stolen*; נִכְתַּב *to write*, Ni. *to be written*.

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

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

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

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

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



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

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

2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, *שָׁמַע* Hi. to be attentive, prop. to make (one's ear) attend; *מָתַק* Hi. to be sweet, prop. to cause sweetness; *חָכַם* Hi. to be wise, prop. to act wisely, exhibit wisdom; *צָמַח* Hi. to be brave, prop. to act bravely; *זָקַן* Hi. to grow old, prop. to acquire age. In a few instances both senses are found united in the same verb, *פָּרַח* Hi. to cause to bud and to put forth buds; *אָרַךְ* Hi. to prolong and to be long; *עָשַׂר* Hi. to enrich and to grow rich; *שָׁמַן* 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. *אָרַךְ* 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, *נָצַח* Pi. to deliver, Hith. to escape, deliver one's self; *קָדַשׁ* Pi. to justify, Hith. to justify one's self;

שׁוֹטֵם Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; הִקְהִי 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*; הִקְהִי Hith. *to show one's self wise* whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, פָּתַח Pi. *to open*, Hith. *to open for one's self*; נָחַל Hith. *to inherit (for one's self)*; הִקְהִי 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 Hith. *to see*, Hith. *to look upon one another*.

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

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

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, שָׁפַח Ni. and Hith. *to be poured out*; דַּבַּר Ni. and Hith. *to talk with one another*; בָּרַךְ Ni. *to be blessed*, Hith. *to bless one's self*; הִקְהִי Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; קָשַׁר 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  $\text{יָכַח}$  *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*. but in usage the equivalent of Kal);  $\text{פָּסַח}$  *to be pale*,  $\text{צָוָה}$  *to draw near*.  $\text{הִפֹּךְ}$  *to be poured out*. have their futures in the Kal but their preterites in the Niphal;  $\text{סָבַח}$  *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in  $\text{בָּדַל}$  *to separate* and  $\text{הִשָּׁח}$  *to destroy*. the Kal has yielded to the Hiphil (strictly, *to cause separation, destruction*). but the Niphal is retained as its passive;  $\text{רָחַץ}$  *to bathe* and  $\text{פָּרַץ}$  *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 7 in the entire number, viz.:  $\text{פָּרַץ}$  *to cleave asunder*,  $\text{הִפֹּךְ}$  *to uncover*.  $\text{הִשָּׁח}$  *to be sick*.  $\text{יָדָע}$  *to know*,  $\text{בָּרַח}$  *to bring forth*,  $\text{בָּרַח}$  *to visit*,  $\text{הִלָּח}$  *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,  $\text{הִשָּׁח}$  K. *to break the neck* ( $\text{הִשָּׁח}$ );  $\text{יָצַח}$  K. *to tithe* ( $\text{יָצַח}$  *ten*);  $\text{עָשָׂה}$  *to make bricks* ( $\text{עָשָׂה}$ );  $\text{בָּרַח}$  Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* ( $\text{בָּרַח}$  *heart*);  $\text{עָשָׂה}$  Pi. *to act as priest* ( $\text{עָשָׂה}$ );  $\text{בָּרַח}$  Pi. *to build a nest* ( $\text{בָּרַח}$ );  $\text{עָשָׂה}$  Pu. part. *square* ( $\text{עָשָׂה}$  *four*);  $\text{עָשָׂה}$  Pu. *almond-shaped* ( $\text{עָשָׂה}$ );  $\text{עָשָׂה}$  Pn. *dyed scarlet* ( $\text{עָשָׂה}$ );  $\text{עָשָׂה}$  Hi. *to snow* ( $\text{עָשָׂה}$ );  $\text{עָשָׂה}$  Hi. *to give ear* ( $\text{עָשָׂה}$ );  $\text{עָשָׂה}$  Hi. *to snare* ( $\text{עָשָׂה}$ );  $\text{עָשָׂה}$  Ho. *to be salted* ( $\text{עָשָׂה}$ );  $\text{עָשָׂה}$  Hith. *to make one's self a Jew* ( $\text{עָשָׂה}$ );  $\text{עָשָׂה}$  Hith. *to supply one's self with provision* ( $\text{עָשָׂה}$ ). A verbal form may occasionally arise even from an adverb.  $\text{עָשָׂה}$  Ni. part. *removed far away* ( $\text{עָשָׂה}$ ), or an interjection,  $\text{עָשָׂה}$  Hi. *and he stilled* ( $\text{עָשָׂה}$  *hush!*).

## PERFECT VERBS.

§ 51. 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, Tseré or Hholem, to the second radical as its essential or characteristic vowel, and to the first radical a pretonic Kamets, § 64. 2, thus: קָטַל, קָבַר, קָנַן.

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

(1) The following have Tseré, viz.:

זָקַן	to be old.	קָבַר	(Isa. 24:20 קָבַר) to be	יָתַח	to die.
הִפְתִּיחַ	to delight.		heavy.	נָפַל	to fade.
הִצִּיב	to hew.	קָטַר	to be right.	צָבַע	to thirst.
הִתְהַרַר	to be clean.	לָבַשׁ	and לָבַשׁ to put on.	קָהַל	(Isa. 33:9 קָהַל) to
הִטְהַרַר	to be unclean.	קָצַח	trans. or intrans. (Esth.		wither.
הִיָּבַשׁ	to be dry.	7:5 קָצַח	trans.) to	שָׂנְאָה	to hate.
הִיָּבַשׁ	to fear.		fill or be full.	שָׁפַל	to be brought low.

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

אָהַב	to love.	גָּדַל	to be or become	הִתְעַלַּל	to cease.
אָשַׁם	to be guilty.		great.	הִתְעַלְּמַן	to be learened.
הִתְנַפַּח	to swell.	הִתְנַפַּח	to cleave to.	הִתְנַפַּח	to be profaned.
הִתְנַפַּח	to prevail.	הִתְנַפַּח	to grow fat.	הִתְנַפַּח	to lack.

הָשָׁה to blush (distinguished from הָשָׂה to dig).	הָשָׁה to be strong.	הָשָׁה to be sated.
הָשָׁה to be weary.	הָשָׁה to be holy.	הָשָׁה to rejoice.
הָשָׁה to possess.	הָשָׁה to come near.	הָשָׁה to forget.
הָשָׁה to be pleasant.	הָשָׁה to be hungry.	הָשָׁה to dwell.
		הָשָׁה to be desolate.
		הָשָׁה to hear.

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

(3) The following have Hholem :

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

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

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

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

5. The Hithpael is formed by prefixing הָהָ to the construct infinitive of the Piel ; thus, הָהָשָׁה. If the first radical be one of the sibilants ס, ש or ש, the ה of the prefixed syllable will be transposed with it, הָהָשָׁה, הָהָשָׁה, הָהָשָׁה. If the first radical be צ, the ה will be transposed, and in addition changed to ט, e. g. הָהָשָׁה. If the first radical be one of the linguals ד, ט or ה, the ה will be assimilated or united to it by Daghesth-forte, הָהָשָׁה, הָהָשָׁה, הָהָשָׁה.

a. In one instance הָהָשָׁה Jer. 49:3 remains before ש without transposition, which would bring three linguals in close connection, and once it is assimilated to ש. Eccl. 7:16 וְשָׁשׂוּם, elsewhere וְשָׁשׂוּם ; ה is likewise assimilated to the sibilant ש in the only Hithpael form in which that letter is the initial of the root הָשָׁה Isa. 1:16. In one instance הָהָשָׁה Judg. 19:22 remains without assimilation before ד. The ה may either be assimilated or not to the initial ה of two verbs הָשָׁה, הָשָׁה, and the initial ה of two verbs הָשָׁה, הָשָׁה. It is assimilated to the ה of הָשָׁה, which occurs but twice in the Hithpael, to the ה of הָשָׁה, which only occurs once, and in one instance to ה, viz. הָהָשָׁה Isa. 33:10 but הָהָשָׁה 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 ׀ and ׀ (with ׀ prosthetic, §53. 1. a) are probably in their origin fragmentary pronouns signifying *self*; whether they are referable to ׀׀ and ׀׀׀ of the first and second persons must be left to conjecture. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed ׀׀ have not only quite lost their original character as reflexives, but have superseded all other passives.

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

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

§ 83. If ׀׀׀׀ 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	קָטַלְתִּי	<i>to kill many or to massacre.</i>
4. Pual	קָטַלְתָּ	<i>to be massacred.</i>
5. Hiphil	הִקְטִיל	<i>to cause to kill.</i>
6. Hophal	הִקְטַלְתָּ	<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 קָטַלְתָּ, §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 Daghesh-leue, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Piel, Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them, e. g. Pi. שָׁחַט *to uproot* and שָׁחַט *to take root*; Pi. קָמַט *to cause to stand*, applied to covenants and oaths, *to ratify*, and קָמַט, in a physical sense, *to raise up*; Hi. הִשָּׁחַט *to cause to rest*, *to set down*, and הִשָּׁחַט *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 קָטַלְתָּּ Isa. 59:3, Lam. 4:14, *to be exceed-*

*ingly defiled*, stronger than the simple Niphal  $\text{בִּזְזִי}$ ; Niphal of Hithpael  $\text{בִּזְזִי}$ ; Ezek. 23:48,  $\text{בִּזְזִי}$ ; Deut. 21:8,  $\text{בִּזְזִי}$ ; Prov. 27:15.

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

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

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

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

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



larly take Pattahh in the future; of the list given §82. 1. a. (1) and (2) but three **הָצַב**, **נָבַל**, **נָזַן** take Hholem, and two **הָפִיץ** and **שָׁפַץ** take indifferently Hholem or Pattahh. Of verbs with middle *ō* in the preterite three **נָזַל**, **נָזַן**, and **שָׁפַל** 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.

<b>אָבַד</b> to mourn.	<b>קָבַץ</b> to come near.	<b>רָבַץ</b> to lie down.
* <b>אָלַף</b> to learn.	<b>נָפַל</b> (intrans.) to fall	<b>רָזַץ</b> to rage or tremble.
* <b>אָזַן</b> to be strong.	off.	* <b>רָטַב</b> to be wet.
* <b>אָרַב</b> to be angry.	* <b>נָהַף</b> to be poured.	<b>רָכַב</b> to ride.
* <b>הָבַל</b> to become vain.	<b>קָבַץ</b> (§86. b.) to ascend.	* <b>רָפַד</b> to spread.
<b>הָזַק</b> to be strong.	<b>שָׁפַץ</b> to smoke.	* <b>רָתַב</b> to rot.
<b>הָחֵם</b> to be wise.	* <b>זָרַח</b> to be removed.	<b>שָׁבַב</b> to lie down.
<b>הָשִׁךְ</b> to be dark.	* <b>צָדַק</b> to be righteous.	<b>שָׁלַט</b> to rule.
* <b>פָּסַל</b> to be foolish.	<b>קָלַל</b> to be lightly es-	* <b>שָׁלַם</b> to be complete.
<b>לָמַד</b> to learn.	teemed.	* <b>שָׁמַן</b> to grow fat.
<b>מָתַק</b> to be sweet.	* <b>הִשָּׁב</b> to be attentive.	

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

<b>בָּגַד</b> to deal treacher-	<b>הָחֵם</b> to be hot.	<b>נָשָׂא</b> to bite.
ously.	<b>הָיַן</b> to be gracious.	<b>פָּלַל</b> to do.
<b>גָּזַר</b> fut. <i>ō</i> , to tear, fut.	* <b>הָרַשׁ</b> fut. <i>ō</i> , to plough,	<b>שָׁטַף</b> to strip off.
<i>a</i> , to resolve.	fut. <i>a</i> , to be silent.	<b>שָׁטַח</b> to use divination.
<b>הָלַךְ</b> (mostly fut. <i>ē</i> ) to go.	<b>טָרַח</b> to tear.	<b>קָצַר</b> fut. <i>ō</i> to cut off, fut.
<b>נָזַם</b> to curse.	<b>רָצַח</b> to form.	<i>a</i> , to be short.
* <b>הָבַשׁ</b> to bind.	<b>מָנַל</b> to trespass.	<b>שָׁנַח</b> to rest.
* <b>הָלַשׁ</b> fut. <i>ō</i> , to subdue,	<b>נָדַד</b> to flee.	<b>הָמַם</b> to be finished.
fut. <i>a</i> , to be weak.	<b>נָדַד</b> to vow.	

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

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

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

5. The Kal active participle takes the form  $\text{בִּלְטֵךְ}$  and the passive  $\text{בִּלְטֵיךְ}$ . 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  $\text{בִּ}$  to the construct infinitive, rejecting  $\text{ה}$  where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.

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

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

### *Preterite* ( $\text{בִּלְטֵךְ}$ ).

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

*3 fem.* The original feminine termination is  $\text{הַ}$ , which, appended to the masculine, would give  $\text{בִּלְטֵךְהַ}$ , 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  $\text{ה}$  is dropped, § 55. 2. c, and the previous vowel, which thus comes to stand in a simple syllable, is lengthened,  $\text{בִּלְטֵךְהַ}$ .

*2 masc.* The appended  $\text{הַ}$  is derived from  $\text{בִּלְטֵךְהַ}$ .

*2 fem.*  $\text{הַ}$  from  $\text{בִּלְטֵךְהַ}$ .

*1 com.*  $\text{הַ}$  changed from  $\text{הַ}$  of  $\text{בִּלְטֵךְהַ}$ ; compare the similar relation of the suffixes  $\text{הַ}$ ,  $\text{הַ}$  to the pronouns  $\text{בִּלְטֵךְהַ}$ ,  $\text{בִּלְטֵךְהַ}$  § 72. The Ethiopic retains the *k* unaltered, *katalaku*.

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

2 masc. ך׀ from ך׀׃.

2 fem. ך׀ from ך׀׃.

1 com. ך׀ from ך׀׃.

*Future (עָתִיד).*

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

3 fem. ך׀, the sign of the feminine, is here prefixed.

2 masc. and fem. The prefixed ך׀ is from ך׀׃, ך׀׃, from the latter of which is derived the appended ך. of the feminine.

1 com. The prefixed ך׀ is from ך׀׃.

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 הַיָּא, הַיָּא׃, denoted by ך׀ appended to the singular, the 2 fem. sing. termination ך. being dropped as superfluous.

1 com. The prefixed ך׀ is from ך׀׃.

*Imperative (עָוֵה), 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 ך, the sign of the second person, and restoring the ה in those cases in which it has been suppressed.

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

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

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

PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.	
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	רָטַל	
	3 f.	קָטְלָהּ	נִקְטְלוּהָ	קָטְלָהּ	רָטְלוּהָ	
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	רָטַלְתָּ	
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	רָטַלְתְּ	
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	רָטַלְתִּי	
	Plur.	3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	רָטְלוּ
		2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	רָטַלְתֶּם
		2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	רָטַלְתֶּן
		1 c.	קָטַלְתֶּנּוּ	נִקְטַלְתֶּנּוּ	קָטַלְתֶּנּוּ	רָטַלְתֶּנּוּ
INFIN. absol.		קָטֹל	הִקְטֹל	קָטֹל	רָטֹל	
	constr.	קָטֹל	הִקְטִיל	קָטִיל	(רָטִיל)	
FUT.	3 m.	יִקְטֹל	יִקְטָל	יִקְטֹל	יִרְטֹל	
	3 f.	תִּקְטָל	תִּקְטָל	תִּקְטָל	תִּרְטָל	
	2 m.	תִּקְטֹל	תִּקְטָל	תִּקְטֹל	תִּרְטֹל	
	2 f.	תִּקְטָלִי	תִּקְטָלִי	תִּקְטָלִי	תִּרְטָלִי	
	1 c.	אִקְטֹל	אִקְטָל	אִקְטֹל	אִרְטֹל	
	Plur.	3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִרְטְלוּ
		3 f.	תִּקְטְלוּהָ	תִּקְטְלוּהָ	תִּקְטְלוּהָ	תִּרְטְלוּהָ
		2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּרְטְלוּ
		2 f.	תִּקְטְלוּהֶן	תִּקְטְלוּהֶן	תִּקְטְלוּהֶן	תִּרְטְלוּהֶן
		1 c.	נִקְטָל	נִקְטָל	נִקְטָל	נִרְטָל
IMPER.	2 m.	קָטֵל	הִקְטֵל	קָטֵל		
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי		
	Plur.	2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
		2 f.	קָטְלוּהֶן	הִקְטְלוּהֶן	קָטְלוּהֶן	
PART.	act.	קָטֵל		מְקָטֵל		
	pass.	קָטוּל	נִקְטָל		מְקָטָל	

PERFECT VERBS.

HIRPHIL.	HOPHAL.	HITHPAEL.	KAL ( <i>mid. ē</i> ).	KAL ( <i>mid. ō</i> ).
הִקְטִיל	הִקְטִיל	הִתְקַטַּל	קָטַד	שָׁטַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטַּלְהָ	קָטַדְהָ	שָׁטַלְהָ
הִקְטִילְתָּ	הִקְטִילְתָּ	הִתְקַטַּלְתָּ	קָטַדְתָּ	שָׁטַלְתָּ
הִקְטִילְתִּי	הִקְטִילְתִּי	הִתְקַטַּלְתִּי	קָטַדְתִּי	שָׁטַלְתִּי
הִקְטִילוּ	הִקְטִילוּ	הִתְקַטַּלוּ	קָטַדוּ	שָׁטַלוּ
הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטַּלְתֶּם	קָטַדְתֶּם	(שָׁטַלְתֶּם)
הִקְטִילְתֶּן	הִקְטִילְתֶּן	הִתְקַטַּלְתֶּן	קָטַדְתֶּן	(שָׁטַלְתֶּן)
הִקְטִילֶנּוּ	הִקְטִילֶנּוּ	הִתְקַטַּלֶּנּוּ	קָטַדְנוּ	שָׁטַלְנוּ
הִקְטִיל	הִקְטִיל	(הִתְקַטַּל)	קָטַד	שָׁטַל
הִקְטִיל	הִקְטִיל	הִתְקַטַּל	קָטַד	שָׁטַל
הִקְטִיל	הִקְטִיל	הִתְקַטַּל	הִקְטִיל	הִשְׁטִיל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטַּלְהָ	הִקְטִילָהּ	הִשְׁטִילָהּ
הִקְטִילְתָּ	הִקְטִילְתָּ	הִתְקַטַּלְתָּ	הִקְטִילְתָּ	הִשְׁטִילְתָּ
הִקְטִילְתִּי	הִקְטִילְתִּי	הִתְקַטַּלְתִּי	הִקְטִילְתִּי	הִשְׁטִילְתִּי
הִקְטִילוּ	הִקְטִילוּ	הִתְקַטַּלוּ	הִקְטִילוּ	הִשְׁטִילוּ
הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטַּלְתֶּם	הִקְטִילְתֶּם	הִשְׁטִילְתֶּם
הִקְטִילְתֶּן	הִקְטִילְתֶּן	הִתְקַטַּלְתֶּן	הִקְטִילְתֶּן	הִשְׁטִילְתֶּן
הִקְטִילֶנּוּ	הִקְטִילֶנּוּ	הִתְקַטַּלֶּנּוּ	הִקְטִילֶנּוּ	הִשְׁטִילֶנּוּ
הִקְטִיל	הִקְטִיל	הִתְקַטַּל	הִקְטִיל	הִשְׁטִיל
הִקְטִילְתָּ	הִקְטִילְתָּ	הִתְקַטַּלְתָּ	הִקְטִילְתָּ	הִשְׁטִילְתָּ
הִקְטִילְתִּי	הִקְטִילְתִּי	הִתְקַטַּלְתִּי	הִקְטִילְתִּי	הִשְׁטִילְתִּי
הִקְטִילוּ	הִקְטִילוּ	הִתְקַטַּלוּ	הִקְטִילוּ	הִשְׁטִילוּ
הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטַּלְתֶּם	הִקְטִילְתֶּם	הִשְׁטִילְתֶּם
הִקְטִילְתֶּן	הִקְטִילְתֶּן	הִתְקַטַּלְתֶּן	הִקְטִילְתֶּן	הִשְׁטִילְתֶּן
הִקְטִילֶנּוּ	הִקְטִילֶנּוּ	הִתְקַטַּלֶּנּוּ	הִקְטִילֶנּוּ	הִשְׁטִילֶנּוּ
הִקְטִיל		הִתְקַטַּל	קָטַד	
הִקְטִילְתָּ		הִתְקַטַּלְתָּ	קָטַדְתָּ	
הִקְטִילְתִּי	wanting	הִתְקַטַּלְתִּי	קָטַדְתִּי	
הִקְטִילוּ		הִתְקַטַּלוּ	קָטַדוּ	
הִקְטִילְתֶּם		הִתְקַטַּלְתֶּם	קָטַדְתֶּם	
הִקְטִילְתֶּן		הִתְקַטַּלְתֶּן	קָטַדְתֶּן	
הִקְטִילֶנּוּ		הִתְקַטַּלֶּנּוּ	קָטַדְנוּ	
מִקְטִיל		מִתְקַטַּל		
	מִקְטִיל			

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

(1) The prefixes of the future occasion no changes unless they stand before ה which is rejected, and its vowel given to the prefix, §53. 3, e. g.  $\text{לִּפְנֵי הַיָּמִים}$  for  $\text{לִּפְנֵי הַיָּמִים}$ , 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.  $\text{לִּפְנֵי הַיָּמִים}$  for  $\text{לִּפְנֵי הַיָּמִים}$ . Where א of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, §60. 1. *a* (5), e. g.  $\text{לִּפְנֵי הַיָּמִים}$  for  $\text{לִּפְנֵי הַיָּמִים}$ .

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

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

(4) Terminations consisting of a mixed syllable הו, הוּ, 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,  $\text{הִשְׁמַעְתָּהּ}$  from  $\text{הִשְׁמַעְתָּהּ}$ .

## REMARKS ON THE PERFECT VERBS.

### KAL.

§86. *a.* PRETERITE. Verbs with middle Tere exchange this for Pat-tah 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,  $\text{הִשְׁמַעְתָּהּ}$ ,  $\text{הִשְׁמַעְתִּי}$ ,  $\text{הִשְׁמַעְתָּהּ}$ ,  $\text{הִשְׁמַעְתִּי}$ . 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 it need be lengthened on the reception of a pause accent, e. g.  $\text{הִשְׁמַעְתָּהּ}$  :  $\text{הִשְׁמַעְתָּהּ}$ ,  $\text{הִשְׁמַעְתִּי}$ . The words  $\text{הִשְׁמַעְתָּהּ}$  Judg. 5:5,  $\text{הִשְׁמַעְתָּהּ}$  Isa. 63:19, 64:2, are by Kimchi, Mikhol fol. 5, regarded as Kal preterites from  $\text{הִשְׁמַעְתָּהּ}$ , *flowed*, in which case the second must be added to the list of forms with Dagheshe-forte emphatic, §24. c, by Gesenius as Niphal preterites from  $\text{הִשְׁמַעְתָּהּ}$  *shook*, comp.  $\text{הִשְׁמַעְתָּהּ}$  Gen. 11:7,  $\text{הִשְׁמַעְתָּהּ}$  Am. 3:11 from  $\text{הִשְׁמַעְתָּהּ}$ ,  $\text{הִשְׁמַעְתָּהּ}$ .

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

*2 masc.* The vowel letter ה is sometimes appended as in the pronoun רָאָהְ from which the termination is taken. רָאָהְ Mal. 2 : 14, רָאָהְ Jer. 17 : 4; so in other species besides Kal. רָאָהְ Gen. 31 : 30, רָאָהְ Job 33 : 12 *K'thibh*. רָאָהְ Ps. 73 : 27. In the last example the ה of the root is united by Daghesh-forte with the ה of the personal affix; this union regularly occurs between roots ending with ה and affixes beginning with the same letter רָאָהְ Job 23 : 17, רָאָהְ Ps. 89 : 45, רָאָהְ Isa. 16 : 10, רָאָהְ Ex. 5 : 5, רָאָהְ Ezek. 28 : 8, רָאָהְ Gen. 19 : 19, רָאָהְ Jer. 49 : 37.

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

*1 com.* The vowel letter ו 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*, רָאָהְ Ps. 140 : 13, Job 42 : 2, רָאָהְ 1 Kin. 8 : 48, רָאָהְ Ezek. 16 : 59.

*PLUR. 3 com.* The full ending ה only occurs in רָאָהְ Deut. 8 : 3. 16 רָאָהְ Isa. 26 : 16, and רָאָהְ Isa. 29 : 21 from רָאָהְ, 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 קִיחַ which nowhere else occurs. An otiant א, § 16. 1. is twice added to this person, as is regularly the case in Arabic, רָאָהְ Josh. 10 : 24, רָאָהְ Isa. 28 : 12. The forms of similar appearance רָאָהְ Ps. 139 : 20, רָאָהְ Jer. 10 : 5. are in reality of different character as the א is in these a radical, whose vowel has been shifted to the preceding letter, § 57. 2. (3). The occasional omission of the vowel letter ו from the *K'thibh*, e. g. רָאָהְ 1 Sam. 13 : 19, רָאָהְ Esth. 9 : 27, רָאָהְ Deut. 21 : 7, רָאָהְ Josh. 18 : 12. 14. 19 indicates a difference of reading. The words of the text are in the singular, and require the pointing רָאָהְ etc. רָאָהְ etc.; the *K'ri* has substituted רָאָהְ etc. רָאָהְ etc. for the sake of a more exact concord of the verbs with their subjects, § 48.

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

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

not invariably written with ך, e. g. בָּגִיד Isa. 48:8 but בָּבִיב Lev. 15:24, and is immutable. The construct infinitive has Pattahh in place of Hholem in בָּבִיב 1 Kin. 1:21 *et passim* and בָּבִיב 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. בָּבִיב Deut. 11:22, 30:20, Josh. 22:5, בָּבִיב, אָבִיב, אָבִיב Jer. 31:12, אָבִיב Ezek. 16:5, אָבִיב Lev. 15:32. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

§ 88. FUTURE. 3 *masc.* The Hholem is commonly written without Vav, though often with it בָּבִיב, בָּבִיב and בָּבִיב, and before Makkeph is shortened to Kamets Hhathuph. § 64. 1. בָּבִיב Isa. 32:1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. בָּבִיב Hos. 8:12; in בָּבִיב 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. בָּבִיב Prov. 8:15, בָּבִיב Jer. 10:12; twice, however, instead of rejection Hholem is changed to Shurek יָבִיב Ex. 18:26, יָבִיב Ruth 2:8. A like form appears in the K'thibh, Prov. 4:16 יָבִיב.

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

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

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

PLUR. 2 *masc. and 3 masc.* The full plural termination הָ is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected. בָּבִיב Ruth 2:9, בָּבִיב Josh. 24:15, בָּבִיב Ex. 9:29, בָּבִיב Josh. 4:6, בָּבִיב Ps. 104:28, בָּבִיב 1 Sam. 2:22, Josh. 2:8, בָּבִיב Deut. 11:22, בָּבִיב Jer. 21:3; so in other species, בָּבִיב Job 19:23, בָּבִיב Job 21:24, בָּבִיב Gen. 32:20 and בָּבִיב Ps. 58:2, בָּבִיב 2 Kin. 6:19, בָּבִיב Mic. 2:8, בָּבִיב 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 בָּבִיב Isa. 35:1 preserves this ending in a still older form: Ewald thinks the final ך has been assimilated to the initial ך of the following word, § 55. 1; in all probability, however, ך is here, as it usually is, the 3 plur. suffix, and it is



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

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

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

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

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

*Fem. sing. and masc. plur.* The vowel of the first syllable is commonly Hhirik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, § 61. 1, **נָה** Judg. 9 : 10, **נָה** Ezek. 32 : 20 (but **נָה** Ex. 12 : 21, for the Methegh see § 45. 2), **נָה** Zeph. 3 : 14, **נָה** Mic. 1 : 16, and (with ׀ retained in the K'thibh) **נָה** 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, **נָה** Zech. 7 : 9, **נָה** Nah. 2 : 9. When the third radical is an aspirate it rarely receives Dagesh-lene in this mood though preceded by Sh'va, § 22. *a*. (1); such cases as **נָה** Isa. 47 : 2, **נָה** Jer. 10 : 17, are exceptional.

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

§ 90. PARTICIPLES. *Active.* The Hholem of the first syllable is written differently with or without Vav.  $\text{רָבֵב}$  and  $\text{רָבִיב}$ , mostly without when additions are made to the word. In  $\text{שְׁרֵק}$  Prov. 25:19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with  $\text{שְׁ}$  omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without  $\text{ו}$  except  $\text{כִּינִי}$  2 Kin. 8:21; it is shortened to Seghol in  $\text{יִסְרָה}$  Isa. 41:7, upon the recession of the accent.  $\text{אֶבְרַח}$  Ps. 16:5 and  $\text{עֲבִיר}$  Isa. 29:14, 38:5, Eccles. 1:18, have been improperly regarded as participles with Hbirik in place of Tsere. The former is the Hiph. fut. of the verb  $\text{אֶבְרַח}$ , 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  $\text{עֲבִיר}$ , and the construction is elliptical, *I (am he who) will add*, see Dr. Alexander's Commentaries. Participles are rarely formed from neuter verbs, yet  $\text{פָּדֵי}$  *fading*,  $\text{עֲרֵב}$  *desolate*, verbal adjectives of the same form with the preterites middle  $\text{ע}$  and  $\text{ו}$  being mostly used instead.  $\text{מָלֵךְ}$  *full*,  $\text{זָקֵן}$  *old*,  $\text{פָּחַד}$  *afraid*.

*Passive.* This, in the few cases in which it is in use in intransitive verbs, has the sense of the active,  $\text{מִבְּשָׁר}$  and  $\text{מִבְּשָׁרִים}$  *wearing*,  $\text{יָדוּשׁ}$  and  $\text{יָדוּשׁוּת}$  *dwelling*,  $\text{מִבְּטָח}$  *trusting*; there are occasional instances of the same thing in transitive verbs,  $\text{מִבְּרָא}$  *remembering*,  $\text{מִבְּחֹזֵק}$  *holding*. The last vowel is with few exceptions as  $\text{מִבְּרָא}$  Deut. 32:34,  $\text{מִבְּרָא}$ ,  $\text{מִבְּרָא}$  written with Vav.

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

2 *fem. sing.*  $\text{מִבְּרָא}$  Gen. 16:11, Judg. 13:5, 7; and with the fuller ending  $\text{מִבְּרָאִי}$ ,  $\text{מִבְּרָאִי}$  Jer. 22:23,  $\text{מִבְּרָאִי}$  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  $\text{מִבְּרָאִי}$  Gen. 17:19, and with  $\text{ו}$  paragogic in the K'thibh  $\text{מִבְּרָאִי}$  Ezek. 27:3.

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

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

## NIPHAL.

§ 91. a. PRETERITE SING. 3 masc. Some copies have  $\text{קָרַעְתִּי}$  Jer. 50:23 with Seghol under the prefixed Nun for  $\text{קָרַעְתִּי}$ .

b. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute  $\text{קָרַע}$  Gen. 31:30,  $\text{קָרַע}$  Judg. 11:25,  $\text{קָרַע}$  1 Sam. 2:27,  $\text{קָרַע}$  2 Sam. 1:6; of the longer form given in the paradigm  $\text{קָרַעְתִּי}$  Jer. 32:4, which once appears with prosthetic  $\text{א}$  in place of  $\text{ה}$  Ezek. 14:3  $\text{אֶקְרַע}$ , § 53. 1. a. The construct infinitive usually has Tseré  $\text{קָרַעְתִּי}$  Ezek. 16:36, but is in one instance  $\text{קָרַעְתִּי}$  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  $\text{קָרַעְתִּי}$  1 Kin. 20:39,  $\text{קָרַעְתִּי}$  Deut. 4:26. The prosthetic  $\text{ה}$  is commonly retained after prefixed prepositions  $\text{קָרַעְתִּי לְךָ}$  which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in  $\text{קָרַעְתִּי לְךָ}$  Prov. 24:17, comp.  $\text{קָרַעְתִּי לְךָ}$  Dan. 11:34. The Tseré 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.  $\text{קָרַעְתִּי}$  Job 34:22,  $\text{קָרַעְתִּי}$  Judg. 9:38,  $\text{קָרַעְתִּי}$  Eccles. 7:26, rarely to Pattahh,  $\text{קָרַעְתִּי}$  Job 18:4. In the Imperative  $\text{קָרַעְתִּי}$  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.  $\text{קָרַעְתִּי}$  Ezek. 21:29,  $\text{קָרַעְתִּי}$  Ps. 37:9.

c. FUTURE SING. 1 com. The prefixed  $\text{א}$  occasionally has Hhirik,  $\text{אֶקְרַע}$  Ezek. 20:36, 1 Sam. 12:7,  $\text{אֶקְרַע}$  Ezek. 14:3,  $\text{אֶקְרַע}$  Ex. 14:4, 17.

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

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

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

## PIEL.

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

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

*c. PRETERITE SING. 3 masc.* The original Pattahh of the first syllable § 82. 5. *b* (3) is preserved in נִשְׁתָּר Gen. 41:51. The second syllable has Seghol in הִקְדֵּה (in pause הִקְדֵּה), הִקְדֵּס (twice הִקְדֵּס), Pattahh in אֶהְרֵל, אֶהְרֵל (in pause), הִתְנַחֵף, הִתְנַחֵף, הִתְנַחֵף (in pause: הִתְנַחֵף Isa. 19:21), and before Makkeph in הִלְבֵּד, הִלְבֵּד (: הִלְבֵּד in pause); *a* appears likewise in the pausal form הִקְדֵּה Mic. 1:7. The Tserē is always retained in the infinitive construct and future, and with the exception of הִתְנַחֵף Ps. 55:10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, הִקְדֵּה Deut. 30:3, הִתְנַחֵף Ex. 13:2, הִתְנַחֵף Deut. 7:10.

*d. INFINITIVE.* The primitive form of the infinitive absolute is of rare occurrence, e. g. הִשָּׁר 1 Kin. 19:10, הִשָּׁר Ex. 21:19, הִרָהוּ Josh. 24:10. Most commonly it has Tserē in the second syllable like the infinitive construct, הִשָּׁר Jer. 12:17, הִלְבֵּד Jer. 32:33, הִתְנַחֵף Jer. 39:18, הִתְנַחֵף Mic. 2:12, הִתְנַחֵף Ex. 21:36; and in one instance it has Hhirik in the first syllable like the preterite הִתְנַחֵף 2 Sam. 12:14. There is no need of assuming a similar form for the infinitive construct in הִתְנַחֵף Lev. 14:43, which can readily be explained as a preterite. Tserē of the construct is shortened to Seghol before Makkeph, הִתְנַחֵף Isa. 59:13, or on the recession of the

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

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

PLUR. 2 and 3 *fem.* Tsere under the second radical is sometimes changed to Pattahh, though not with the same frequency as in the Niphal, אָהָרָה Isa. 13: 18, but אָהָרָה 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 *ū*, which is preferred before a doubled consonant אָהָרָה, § 61. 5. and Hophal *ō* before concurrent consonants אָהָרָה. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, אָהָרָה Ezek. 16: 4, אָהָרָה Nah. 3: 7, אָהָרָה Ps. 72: 20 אָהָרָה Ps. 80: 11, Prov. 24: 31, אָהָרָה Ps. 94: 20, אָהָרָה *passim*. This seems to furnish the best explanation of the disputed words אָהָרָה or אָהָרָה Ps. 62: 4, אָהָרָה Ps. 101: 5 K'ri, אָהָרָה Job 20: 26. Gesenius regards these as Piel forms with (.) lengthened to (.) on the omission of Daghes forte, § 59. a; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be *ō* not *ū*. Others think that אָהָרָה is the Kal future for אָהָרָה, 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 אָהָרָה is probably to be preferred to that of Ben Asher, which is found in the common text; the former is a Piel and has an active sense: (how long) *will ye slay or murder?* See Alexander and Delitzsch, *in loc.*

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

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

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

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

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

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

*Construct.* The second vowel is commonly Hhirik written with  $\text{י}$ ,  $\text{חָשַׁבְתָּ}$  rarely and as an exception without  $\text{י}$ ,  $\text{חָשַׁבְתָּ}$  Isa. 23:11, or with Tsere  $\text{חָשַׁבְתָּ}$  Deut. 32:8,  $\text{חָשַׁבְתָּ}$  Deut. 26:12, Neh. 10:39,  $\text{חָשַׁבְתָּ}$  Dan. 11:35. In a few instances the first vowel is Hhirik as in the preterite  $\text{חָשַׁבְתָּ}$  Deut. 7:24, 28:48, Josh. 11:14, 1 Kin. 15:29,  $\text{חָשַׁבְתָּ}$  Jer. 50:34,  $\text{חָשַׁבְתָּ}$  Jer. 51:33,  $\text{חָשַׁבְתָּ}$  Lev. 14:43. The initial  $\text{ה}$  is mostly retained after prefixed prepositions, though it is sometimes rejected, as  $\text{חָשַׁבְתָּ}$  Am. 8:4 but  $\text{חָשַׁבְתָּ}$  Ps. 8:3,  $\text{חָשַׁבְתָּ}$  once but  $\text{חָשַׁבְתָּ}$  fifteen times.

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

*d. IMPERATIVE SING. masc.* The second syllable usually has Tsere without Yodh  $\text{חָשַׁבְתָּ}$ ,  $\text{חָשַׁבְתָּ}$ , and before Makkeph, Seghol  $\text{חָשַׁבְתָּ}$  Job 22:21,  $\text{חָשַׁבְתָּ}$  1 Sam. 23:11,  $\text{חָשַׁבְתָּ}$  Isa. 64:8. There are a very few examples with Hhirik in pause,  $\text{חָשַׁבְתָּ}$  Ps. 94:1, to which some would add  $\text{חָשַׁבְתָּ}$  Isa. 43:8, but see Alexander, *in loc.*,  $\text{חָשַׁבְתָּ}$  Prov. 19:25,  $\text{חָשַׁבְתָּ}$  Jer. 17:18.

*e. PARTICIPLE.* In  $\text{חָשַׁבְתָּ}$  Ps. 135:7, Tsere is taken in place of Hhirik upon the recession of the accent;  $\text{חָשַׁבְתָּ}$  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. מִהִלְכֵיכֶם Zech. 3:7 for מִהִלְכִים, מִהִלְכֵיכֶם Jer. 29:8, מִהִלְכֵיכֶם 2 Chron. 28:23, מִהִלְכֵיכֶם 1 Chron. 15:24 K'ri, 2 Chron. 7:6 K'ri. Comp. Chald. מִהִלְכֵיךְ Dan. 3:25.

HOPHAL.

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

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

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

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

*e.* PARTICIPLE. In מִהִלְכֵיכֶם Ezek. 46:22 ה remains after the preformative מ.

HITHPAEL.

§96. *a.* PRETERITE. In two instances הָ is prefixed instead of הִ, viz., הָהִלְכֵי 2 Chron. 20:35, הָהִלְכֵי Ps. 76:6. In the verb הָהִלְכֵי Daghesheforte is omitted in the second radical and the previous vowel lengthened, §59. *a.* הָהִלְכֵי, הָהִלְכֵי Judg. 20:15, 17, הָהִלְכֵי Judg. 21:9, in addition to which the vowel of the prefixed syllable is *o* in הָהִלְכֵי Num. 1:47, 2:33, 26:62, 1 Kin. 20:27. In three verbs upon the assimilation of ה to the first radical, the prefix takes *ū*. §61. 5, הָהִלְכֵי (the accentuation is unusual) Isa. 34:6, הָהִלְכֵי Deut. 24:4 (but in the future always הָהִלְכֵי Lev. 21:1 and repeatedly elsewhere), הָהִלְכֵי (*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 הָהִלְכֵי and הָהִלְכֵי, 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 הָהִלְכֵי Jer. 25:16, הָהִלְכֵי Jer. 46:8 (elsewhere הָהִלְכֵי), and הָהִלְכֵי Isa. 52:5, *o* prolonged from *ū*, on account of the absence of Daghesheforte, is for a like reason given to the first radical.

*b.* The last vowel of the preterite, infinitive construct, future, imperative and participle, is Tsere written without Yodh, הִיָּלְכֵי, הִיָּלְכֵי, הִיָּלְכֵי, הִיָּלְכֵי, הִיָּלְכֵי, *inf. const.*, הִיָּלְכֵי, *imper.*, מִהִלְכֵיכֶם, which before Makkeph is shortened to Seghol, הִיָּלְכֵי Isa. 30:29, הִיָּלְכֵי Gen. 6:9, הִיָּלְכֵי Job 6:16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, מִהִלְכֵיכֶם *pret.*, מִהִלְכֵיכֶם *prel.* and *imper.* (but *inf. const.* and *part.*

with *š*. fut. *a* and *ē*). וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ. Ezek. 27 : 30. וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ Mic. 1 : 10 K'ri. וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ Isa. 52 : 5. Pattahh is also sometimes found in the feminine plural of the future, וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ Zech. 6 : 7 but וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ Lam. 4 : 1. where some copies have וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ. Hhirik occurs instead of Pattahh in the preterites, וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ Ezek. 38 : 23. וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ 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.

### 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 cohortative is formed from the ordinary future by appending the termination הָ, 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, וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ *I shall keep*, וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ *I will surely keep* or *let me keep*, Ps. 39 : 2 ; וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ *let us break*, וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ *let us cast away*, Ps. 2 : 3 ; וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ *let him hasten*, Isa. 5 : 19.

a. The third person of the paragogic future occurs besides the example just given, in וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ *let it come* Isa. 5 : 19, וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ *be it dark* (by some explained as a noun, *darkness*) Job 11 : 17. וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ *may he accept* (as fat), or, according to Kimchi, *may he reduce to ashes*, Ps. 20 : 4. וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ Prov. 1 : 20. 8 : 3. and after Vav conversive וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ Ezek. 23 : 20. and ver. 16 K'ri. It has also been suspected in וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ Lev. 21 : 5 K'thibh.

b. Instead of הָ, הָ is appended in וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ 1 Sam. 28 : 15. וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ Ps. 20 : 4. § 63. 1. c ; so in the imperative וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ or וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ Prov. 24 : 14.

2. The apocopated or jussive future is an abbreviation of the second or third persons 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 הָ of the ultimate being changed to (.), or before Makkeph to (.), וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ *he will cause to cleave*, וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ *may he or let him cause to cleave* ; וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ *thou wilt understand*, וְהָיָה כִּי תִשָּׂא עֵינֶיךָ וְרָאִיתָ



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

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

b. The paragogic and apocopated futures may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the *second fem. sing.* or the *second and third pers. plur.*, in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final **י**. 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 **לֵב** verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragogic future. The appended **ה**, may perhaps be identical with a like termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the verb expresses.

§ 98. 1. Paragogic **ה**, is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, **שְׁמַע** *hear* (thou), **שְׁמָעָה** *oh, hear!* or *pray, hear!* **הִשְׁמַע** *listen*, **הִשְׁמָעָה** *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 **י** remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hho-

lem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, קָזַב, קָזְבָּה Jer. 49 : 11 ; קָזַר, קָזְרָה 2 Chron. 6 : 42, קָשַׁב, קָשְׁבָה Gen. 39 : 7. 12.

*a.* In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri. e. g., צָרִיבָה K'thibh, צָרִיבָה K'ri Ps. 26 : 2, נִלְוִיבָה K'thibh, נִלְוִיבָה K'ri Judg. 9 : 8 ; יִאשְׁקִיבָה K'thibh, יִאשְׁקִיבָה K'ri Ezr. 8 : 25 ; אִשְׁקִיבָה K'thibh, אִשְׁקִיבָה 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, אִשְׁקִיבָה 1 Kin. 19 : 20, נִאשְׁקִיבָה Dan. 8 : 13 (in some copies) or Hhateph Pattahh אִשְׁקִיבָה Ezr. 8 : 26, Jer. 32 : 9, and by the fact that the resulting Shi'va, even when simple, is always vocal, § 22. *a* (1). Occasionally Kamets-Hhatuph is found in the paragogic imperative when the vowel of the ordinary imperative is Pattahh ; thus, בָּרַבְּ Lev. 9 : 7, בָּרַבְּ Ps. 69 : 19, and on the contrary, בָּרַבְּ Gen. 25 : 31, *ful.* בָּרַבְּ Ex. 21 : 7, בָּרַבְּ (with Daghesh separative) Ps. 141 : 3.

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

#### VAV CONVERSIVE.

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

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

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

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

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

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

3. Vav Conversive, it has already been stated, is prefixed to the future with Pattahh and Dagghesh-forte in the following letter, נִפְקֵץ, נִתְמַלְכוּ, נִפְקֵד. If the first letter of the future be Yodh with Sh'va, Dagghesh is commonly omitted, § 25, but rarely if it be ך, and never if it be ך, since its removal in this case would change the sound of the letter by restoring its aspiration, נִתְמַלְכוּ, נִפְקֵד but נִתְמַלְכוּ, נִפְקֵד. Before ך of the first person singular, which cannot receive Dagghesh, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, נִתְמַלְכוּ, נִפְקֵד. In the Hiphil י is, with few exceptions, e. g. נִתְמַלְכוּ Ps. 105 : 28, compressed to (.) as in the apocopated future, נִתְמַלְכוּ, and before Makkeph it is shortened to (.) נִפְקֵד. 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. נִתְמַלְכוּ, נִתְמַלְכוּ or נִתְמַלְכוּ; נִתְמַלְכוּ or נִתְמַלְכוּ; נִתְמַלְכוּ; נִתְמַלְכוּ; נִתְמַלְכוּ or נִתְמַלְכוּ; paragogic ה, also occurs though more rarely in the first pers. plur. נִתְמַלְכוּ Gen. 41 : 11, נִתְמַלְכוּ Ezz. 8 : 23, נִתְמַלְכוּ ver. 31.

a. The tendency to abbreviation produced by Vav Conversive is much more apparent in some classes of imperfect verbs. Thus, final ה is rejected from לֵה verbs as in the apocopated future נִתְמַלְכוּ, נִתְמַלְכוּ; 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, נִתְמַלְכוּ, נִתְמַלְכוּ. 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, נִתְמַלְכוּ, נִתְמַלְכוּ but not in נִתְמַלְכוּ; so in נִתְמַלְכוּ Hab. 3 : 6, and the Hitpael נִתְמַלְכוּ Dan. 2 : 1. It occurs also in the Niphal of a few verbs, which form the exception, however, not the rule, נִתְמַלְכוּ or נִתְמַלְכוּ but נִתְמַלְכוּ, נִתְמַלְכוּ, etc. The first person singular is mostly exempted from shortening or change of accent, נִתְמַלְכוּ,

וַאֲנִי or וְאֲנִי, though it sometimes suffers apocopation in ל"ה verbs אָנֹכִי. The prolonged plural ending וַי is very rarely used after Vav Consecutive; it does, however, occur, e. g. וַיִּזְכְּרוּ דֵּעֵי דֵּעֵי Deut. 1:22, וַיִּזְכְּרוּ דֵּעֵי Deut. 4:11, וַיִּזְכְּרוּ Judg. 11:18.

b. In a very few instances Vav Consecutive takes Pattahh before א, its vowel being conformed to the compound Sh'va, which follows, e. g. וַיִּזְכְּרוּ Judg. 6:9, וַיִּזְכְּרוּ 2 Sam. 1:10, וַיִּזְכְּרוּ Ezek. 16:10 but וַיִּזְכְּרוּ ver. 8, וַיִּזְכְּרוּ Job 30:26, וַיִּזְכְּרוּ 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 וַ and, whose pointing it takes, its peculiar force being derived from its connecting power. Accordingly, in speaking of coming events, the stand-point is first fixed in the future by the opening words, and the description is then continued by the preterite with Vav 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, וְעַתָּה upon thy departing, and then proceeds with preterites with Vav prefixed, וְיִצְאָה thou shalt find, וְאָמְרוּ and they shall say, ver. 3, וְהָלַכְתָּ and thou shalt pass on, etc. etc. In like manner injunctions begun in the imperative are continued in the preterite with Vav Consecutive. Thus the Lord directed Elijah, 1 Kin. 17:3 הֵלֵךְ (imper.) go, וּפְנֵיךָ (pret.) and turn, וְהִסְתַּרְתָּ (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, וְהִלַּכְתָּ, וְהִלַּכְתָּ.

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, וְהָלַכְתָּ and I will go, so וְהָלַכְתָּ, וְהָלַכְתָּ, though וְהָלַכְתָּ Zeph. 1:17, except in א"ל and ל"ה verbs, where the accent usually re-

mains in its original position although the usage is not uniform,  $\text{אָפְּרִיתִי}$  Lev. 26: 9.  $\text{אָפְּרִיתִי}$  1 Kin. 18: 12.  $\text{אָפְּרִיתִי}$  1 Chron. 4: 10.  $\text{אָפְּרִיתִי}$  1 Sam. 15: 30.  $\text{אָפְּרִיתִי}$  Isa. 8: 17 but  $\text{אָפְּרִיתִי}$  Lev. 24: 5,  $\text{אָפְּרִיתִי}$  Gen. 6: 18.  $\text{אָפְּרִיתִי}$  Lev. 26: 9.  $\text{אָפְּרִיתִי}$  Ex. 26: 33. In the first person plural of all verbs the accent generally remains upon the penult,  $\text{אָפְּרִיתֵנוּ}$  Ex. 8: 23,  $\text{אָפְּרִיתֵנוּ}$  Gen. 34: 17.

(2) It occurs, though less constantly, in the third feminine singular and third plural of the Hiphil of perfect verbs, and of the various species of Ayin-Vav and Ayin-doubled verbs.  $\text{אָפְּרִיתֵהּ}$  Ex. 26: 33.  $\text{אָפְּרִיתֵהּ}$  Lev. 15: 29.  $\text{אָפְּרִיתֵהּ}$  Isa. 11: 2,  $\text{אָפְּרִיתֵהּ}$  Hab. 1: 8 but  $\text{אָפְּרִיתֵיךְ}$  Ezek. 43: 24,  $\text{אָפְּרִיתֵיךְ}$  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  $\text{תִּי}$ , § 85. *a* (1), takes the place of  $\text{תִּי}$ .

2 *masc.*  $\text{תָּי}$  sometimes shortens its final vowel before the suffix  $\text{יִי}$  of the first person.

2 *fem.* The old ending  $\text{תִּי}$ , § 86. *b*, instead of  $\text{תִּי}$ .

PLUR. 2 *masc.*  $\text{תֵּי}$  from the old pronominal ending  $\text{תֵּימ}$ , § 71. *b* (2), takes the place of  $\text{תֵּימ}$ . 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,  $\text{תִּקְטְלֵנִי}$  for  $\text{תִּקְטְלֵיךְ}$ .

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

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

The 3 fem. sing. preterite inserts *ă* before the suffixes of the third pers. plural, and *ĕ* before the second fem. singular; when it stands before the third sing. suffixes הַי, הָ, there is frequently an elision of הַ, requiring Dagghesh-forte conservative in the verbal ending הַ to preserve the quantity of the previous short vowel, קָטְלֵתִי for קָטְלֵתֵהוּ, קָטְלֵתָהּ for קָטְלֵתָהּ, see § 57. 2. *b.*

When the third masc. sing. suffix הַי is preceded by (,), the הַ may be elided and the vowels coalesce into וֹ, קָטְלֵי for קָטְלֵהוּ; when it is preceded by י, Shurek may be hardened to its corresponding semi-vowel ו, קָטְלֵוֹ for קָטְלֵהוּ § 62. 2.

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

When הַי, הָ 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 (,); הַ is then commonly elided and a enphonic Dagghesh-forte inserted in the Nun, וְקָטְלֵנִי for וְקָטְלֵהוּ. The same shortening of the (.) and insertion of Dagghesh may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.



*a.* The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before  $\eta$ ,  $\text{נָ}$ ,  $\text{נִ}$ , 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. Dagghesh-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.  $\text{נָּנָּנָּ}$  for  $\text{נָּנָּנָּ}$ ; or it may be Dagghesh-forte emphatic, § 24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Dagghesh, § 54. 3, instead of the Dagghesh having arisen from the assimilation of Nun, so that  $\text{נָּנָּנָּ}$  may be for  $\text{נָּנָּנָּ}$  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,  $\text{נָּנָּנָּ}$  but  $\text{נָּנָּנָּ}$ , § 22. *a.* Hence, too, a liability to contraction in one case which does not exist in the other,  $\text{נָּנָּנָּ}$  but  $\text{נָּנָּנָּ}$ ,  $\text{נָּנָּנָּ}$  but  $\text{נָּנָּנָּ}$ .

### 3. Changes in the body of the verb :

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

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

In the Kal preterite, where both vowels are liable to mutation, a distinction is made by rejecting the first before suffixes and the second before personal inflections where this is possible, e. g. קָטַל, קָטְלָה, קָטְלִי, but קָטַלְתָּ, קָטַלְתִּי. 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 קָ, בָּ, הָ, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before קָ and בָּ, unless the word to which they are attached has a long immutable vowel in the ultimate which is of course incapable of being shortened; it is also usually the case before הָ, the principal exception, so far as verbal forms are concerned, being the *a* and *e* of the Kal preterite, *a* of the Kal future, and *i* of the Hiphil. הָיָה, הָיָה; הָיָה, הָיָה; הָיָה, הָיָה; הָיָה, הָיָה; הָיָה, הָיָה but הָיָה, הָיָה; הָיָה, הָיָה.

§ 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, הָיָה לִי *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, יָצַקְתָּ לִּי יֵצֶק *ye fasted for me* Zech. 7 : 5, תִּשְׁכַּחְתָּ לִּי *thou shalt be forgotten by me*. Isa. 44 : 21.

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

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

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

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

PARADIGM OF THE PERFECT

SINGULAR.					
	1 <i>com.</i>	2 <i>masc.</i>	2 <i>fem.</i>	3 <i>masc.</i>	3 <i>fem.</i>
<b>KAL PRETERITE.</b>					
SING. 3 <i>masc.</i>	קָטַלְתָּ	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ קָטַלְתָּ	קָטַלְתָּהּ
3 <i>fem.</i>	קָטַלְתְּוּ	קָטַלְתְּהּ	קָטַלְתְּהּ	קָטַלְתְּהּ קָטַלְתְּוּ	קָטַלְתְּהּ
2 <i>masc.</i>	קָטַלְתְּוּ קָטַלְתְּוּ	——	——	קָטַלְתְּוּ קָטַלְתְּוּ	קָטַלְתְּוּ
2 <i>fem.</i>	קָטַלְתְּוּ	——	——	קָטַלְתְּוּ קָטַלְתְּוּ	קָטַלְתְּוּ
1 <i>com.</i>	——	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ
PLUR. 3 <i>com.</i>	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 <i>masc.</i>	קָטַלְתֶּם	——	——	קָטַלְתֶּם	קָטַלְתֶּם
1 <i>com.</i>	——	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
INFINITIVE.	קָטַלְתָּ קָטַלְתְּוּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
<b>FUTURE.</b>					
SING. 3 <i>masc.</i>	יִקְטַלְתָּ יִקְטַלְתָּ	יִקְטַלְתָּ יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּ יִקְטַלְתָּ	יִקְטַלְתָּ יִקְטַלְתָּ
PLUR. 3 <i>masc.</i>	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם
<b>IMPERATIVE.</b>					
SING. 2 <i>masc.</i>	קָטַלְתָּ	——	——	קָטַלְתָּ	קָטַלְתָּ
<b>PIEL PRETERITE.</b>					
SING. 3 <i>masc.</i>	קָטַלְתָּ	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ
<b>HIPHIL PRETERITE.</b>					
SING. 3 <i>masc.</i>	הִקְטַלְתָּ	הִקְטַלְתָּהּ	הִקְטַלְתָּהּ	הִקְטַלְתָּהּ	הִקְטַלְתָּהּ

VERBS WITH SUFFIXES.

		PLURAL.			
1 com.	2 masc.	2 fem.	3 masc.	3 fem.	
קִטְּלוּ	קִטְּלוּם	קִטְּלוּן	קִטְּלוֹם	קִטְּלוּ	
קִטְּלוּהוּ	קִטְּלוּהֶם	קִטְּלוּהָן	קִטְּלוּהֶם	קִטְּלוּהָ	
קִטְּלוּהֶם	—	—	קִטְּלוֹתָם	קִטְּלוּהָן	
קִטְּלוּהָן	—	—	קִטְּלוֹתֵיהֶם	קִטְּלוּהֶן	
—	קִטְּלוּתֵיהֶם	קִטְּלוּתֵיהֶן	קִטְּלוֹתֵיהֶם	קִטְּלוּתֵיהֶן	
קִטְּלוּהוּ	קִטְּלוּהֶם	קִטְּלוּהָן	קִטְּלוֹתָם	קִטְּלוּהָ	
קִטְּלוּהָן	—	—	קִטְּלוֹתֵיהֶן	קִטְּלוּהֶם	
—	קִטְּלוּתֵיהֶם	קִטְּלוּתֵיהֶן	קִטְּלוֹתֵיהֶם	קִטְּלוּתֵיהֶן	
קִטְּלוּהוּ	קִטְּלוּם	קִטְּלוּן	קִטְּלוֹם	קִטְּלוּ	
קִטְּלוּהוּ	קִטְּלוּם	קִטְּלוּן	קִטְּלוֹם	קִטְּלוּ	
קִטְּלוּהוּ } קִטְּלוּהָ } קִטְּלוּהֶם	קִטְּלוּתֵיהֶם קִטְּלוּתֵיהֶן קִטְּלוּתֵיהֶם	קִטְּלוּתֵיהֶן קִטְּלוּתֵיהֶן קִטְּלוּתֵיהֶן	קִטְּלוּתֵיהֶם קִטְּלוּתֵיהֶן קִטְּלוּתֵיהֶם	קִטְּלוּתֵיהֶן קִטְּלוּתֵיהֶן קִטְּלוּתֵיהֶן	
קִטְּלוּהוּ	—	—	קִטְּלוֹתָם		
קִטְּלוּהוּ	קִטְּלוּם	קִטְּלוּן	קִטְּלוֹם	קִטְּלוּ	
הִקְטִילְהוּ	הִקְטִילְהֶם	הִקְטִילְהָן	הִקְטִילוֹם	הִקְטִילוּ	

## REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

## PRETERITE.

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

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

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

*d.* The suffix of the third masc. sing. is written with the vowel letter  $\text{הָ}$  instead of  $\text{הָ}$  in  $\text{הָיָה}$  Ex. 32:25,  $\text{הָיָה}$  Num. 28:8, and in some copies  $\text{הָיָה}$  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  $\text{הָ}$  of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant,  $\text{הָיָה}$  (with the accent on the penult because followed by an accented syllable) Am. 1:11, so with the infinitive,  $\text{הָיָה}$  Ex. 9:18,  $\text{הָיָה}$  Jer. 44:19, and the future,  $\text{הָיָה}$  Ex. 2:3.

*f.* The suffix of the third masc. plur. receives a paragogic  $\text{הָ}$  once in prose,  $\text{הָיָה}$  Ex. 23:31, and repeatedly in poetry,  $\text{הָיָה}$  Ex. 15:9; once  $\text{הָ}$  is appended,  $\text{הָיָה}$  Ex. 15:5;  $\text{הָ}$  is used but once as a verbal suffix,  $\text{הָיָה}$  Deut. 32:26.

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

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

the Hholem being shortened to Kamets Hhatuph by the shifting of the accent. Tseret of the Piel species is mostly shortened to Seghol before ה, כ, ז, ח, ט, י, ק, ל, מ, נ, פ, צ, ע, פרק Deut. 30:3. חָזַקְתָּ ver. 4, but occasionally to Hhirik, מָצַחְתָּ (the Methegh in most editions is explained by § 45. 2) Job 16:5, חָזַקְתָּ Isa. 25:1, מָצַחְתָּ Ex. 31:13. מָצַחְתָּ Isa. 1:15. Hhirik of the Hiphil species is retained before all suffixes with very few exceptions, רָצַחְתָּ 1 Sam. 17:25. Ps. 65:10; in רָצַחְתָּ Deut. 32:7, the verb has the form of the apocopated future.

i. The third fem. preterite sometimes takes the third masc. sing. suffix in its full form, רָצַחְתָּ Prov. 31:12. רָצַחְתָּ Ezek. 15:5, so in pause : רָצַחְתָּ 1 Sam. 18:28. רָצַחְתָּ Gen. 37:20, : רָצַחְתָּ Isa. 59:16. and sometimes contracted by the exclusion of ח, רָצַחְתָּ 1 Sam. 1:24. רָצַחְתָּ Ruth 4:15, רָצַחְתָּ Job 21:18. The third fem. suffix is always contracted, רָצַחְתָּ Jer. 49:24. רָצַחְתָּ Isa. 34:17. רָצַחְתָּ 1 Sam. 1:6. The suffix of the third masc. plural is ׁ, not ׂ, with this person of the verb, the accent falling on the penult, רָצַחְתָּ Gen. 31:32, רָצַחְתָּ Ex. 15:8. רָצַחְתָּ Ps. 119:129, רָצַחְתָּ Isa. 47:14. In the intermediate syllable before ה the vowel is usually short in this person. רָצַחְתָּ Jer. 22:26. רָצַחְתָּ Ezek. 28:18, though it is sometimes long, רָצַחְתָּ Cant. 8:5, as it regularly is in pause : רָצַחְתָּ *ibid.*; so before נַי and נִי of the first person, רָצַחְתָּ Ps. 69:10, : רָצַחְתָּ Num. 20:14.

j. The second masc. sing. preterite usually takes Pattahh before נַי except in pause, רָצַחְתָּ Ps. 139:1. רָצַחְתָּ Job 7:14. רָצַחְתָּ Ps. 22:2. It takes the third masc. sing. suffix either in its full form, רָצַחְתָּ Ezek. 43:20, or contracted, רָצַחְתָּ 2 Kin. 5:6. רָצַחְתָּ Hab. 1:12. רָצַחְתָּ (accent thrown back by § 35. 1) Num. 23:27, רָצַחְתָּ Ps. 89:44.

k. The second fem. sing. preterite assumes (.) commonly without Yodh, § 11. 1. a. before suffixes, and is accordingly indistinguishable from the first person except by the suffix which it receives, § 102. 1. or by the connection in which it is found, רָצַחְתָּ Jer. 15:10. רָצַחְתָּ Cant. 4:9. רָצַחְתָּ 1 Sam. 19:17, רָצַחְתָּ Ex. 2:10; once it takes (.) רָצַחְתָּ Josh. 2:18, and in a few instances the masculine form is adopted in its stead, רָצַחְתָּ Josh. 2:17, 20. Cant. 5:9. רָצַחְתָּ Jer. 2:27 K'ri, רָצַחְתָּ 2 Sam. 14:10.

l. The plural endings of the verb may be written fully ו or defectively (י); thus, in the third person, רָצַחְתָּ Ps. 18:6. רָצַחְתָּ Hos. 12:1; the second רָצַחְתָּ Zech. 7:5; רָצַחְתָּ Num. 20:5, 21:5; and the first רָצַחְתָּ 1 Chron. 13:3.

#### FUTURE.

§ 105. a. The union vowel *a* is sometimes attached to the future, thus נַי, רָצַחְתָּ Gen. 19:19, רָצַחְתָּ Gen. 29:32, רָצַחְתָּ Ex. 33:20, Num. 22:33, רָצַחְתָּ Isa. 56:3. רָצַחְתָּ Job 9:18; נַי רָצַחְתָּ Isa. 63:16; ו (for רָצַחְתָּ), רָצַחְתָּ Hos. 8:3. רָצַחְתָּ Ps. 35:8. רָצַחְתָּ Eccles. 4:12. רָצַחְתָּ 1 Sam. 21:14, so in the K'thibh, 1 Sam. 18:1 ויאמרו, where the K'ri has רָצַחְתָּ (for רָצַחְתָּ), רָצַחְתָּ Gen. 37:33. רָצַחְתָּ 2 Chron. 20:7, רָצַחְתָּ Isa. 26:5; רָצַחְתָּ Ex. 29:30, רָצַחְתָּ Deut. 7:15, רָצַחְתָּ Num. 21:30, רָצַחְתָּ Ps.

74: 8. אֲרִי־לֵב Ps. 118: 10; קִרִי Ex. 2: 17. In 1 Kin. 2: 24 the K'ri has אֲרִי־לֵב, while the K'thibh has the vowel letter א representing the ordinary e, אֲרִישֵׁי־לֵב.

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

c. The plural ending ין is in a few instances found before suffixes, chiefly in pause, אֲרִישֵׁי־לֵב אֲרִישֵׁי־לֵב, אֲרִישֵׁי־לֵב Prov. 1: 28; אֲרִישֵׁי־לֵב Ps. 63: 4; אֲרִישֵׁי־לֵב Ps. 91: 12; אֲרִישֵׁי־לֵב Isa. 60: 7. 10; אֲרִישֵׁי־לֵב Jer. 5: 22; אֲרִישֵׁי־לֵב Jer. 2: 24; twice it has the union vowel a, אֲרִישֵׁי־לֵב Job 19: 2. אֲרִישֵׁי־לֵב 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, אֲרִישֵׁי־לֵב Hos. 10: 10. אֲרִישֵׁי־לֵב Num. 35: 20; אֲרִישֵׁי־לֵב Isa. 27: 3; אֲרִישֵׁי־לֵב Isa. 62: 2. אֲרִישֵׁי־לֵב Ezek. 35: 6; אֲרִישֵׁי־לֵב Jer. 31: 33; once the vowel remains, but is changed to Shurek, אֲרִישֵׁי־לֵב Prov. 14: 3; a, on the other hand, is retained as a pretonic vowel, § 64. 2, אֲרִישֵׁי־לֵב Job 29: 14. אֲרִישֵׁי־לֵב Ex. 29: 30. אֲרִישֵׁי־לֵב Cant. 5: 3. אֲרִישֵׁי־לֵב Gen. 19: 19. Hholem is shortened before א, אֲרִישֵׁי־לֵב, though the vowel letter א is occasionally written in the K'thibh, אֲרִישֵׁי־לֵב Jer. 1: 5.

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

#### INFINITIVE AND IMPERATIVE.

§ 106 a. *Kal Infinitive.* Before א, ב, ג, ה, ח, Hholem is shortened to Kamets Hhatuph, אֲרִישֵׁי־לֵב Gen. 2: 17. אֲרִישֵׁי־לֵב (Methegh by § 45. 2) Obad. ver. 11, אֲרִישֵׁי־לֵב Gen. 3: 5. אֲרִישֵׁי־לֵב Mal. 1: 7. Pattahh remains in the single example, אֲרִישֵׁי־לֵב 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, אֲרִישֵׁי־לֵב Deut. 29: 11. אֲרִישֵׁי־לֵב 2 Kin. 22: 19. אֲרִישֵׁי־לֵב Deut. 27: 4. once Kibbuts, אֲרִישֵׁי־לֵב Lev. 23: 22, sometimes Hhirik, אֲרִישֵׁי־לֵב Gen. 19: 33. 35 but אֲרִישֵׁי־לֵב Ruth 3: 4, אֲרִישֵׁי־לֵב Zech. 3: 1. אֲרִישֵׁי־לֵב 2 Sam. 1: 10. אֲרִישֵׁי־לֵב Neh. 8: 5, and occasionally Pattahh, אֲרִישֵׁי־לֵב Ezek. 25: 6. In the feminine form of the infinitive, as in nouns, the old feminine ending ת is substituted for ה, אֲרִישֵׁי־לֵב Isa. 30: 19, אֲרִישֵׁי־לֵב Hos. 7: 4. The Niphal infinitive retains its pretonic Kamets before suffixes, אֲרִישֵׁי־לֵב Ezek. 21: 29.



*b. Kal Imperative.* The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem,  $\text{אָרְבֵּי}$ ,  $\text{אָרְבֵּי}$  Jer. 15: 15; but occasionally it takes Hhirik,  $\text{אָרְבֵּי}$  (with Daghesh-forte euphonic) Prov. 4: 13.

### IMPERFECT VERBS.

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

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

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

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

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

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

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

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

There are two kinds of contracted verbs:

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

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

There are four kinds of quiescent verbs:

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

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

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

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

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

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

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

### PE GUTTURAL VERBS.

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

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

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

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

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

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

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

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  $\text{הַגִּמְלוֹת}$ , apocopated future of  $\text{הַגִּמְלוֹת}$ , and in one other doubtful example, § 114.

3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and especially if it be preceded by the vowel Pattahh, will be Ihatuph 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, **יָמַדְתָּם**, **יָמַדְתָּ**. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative *ā*, the Niphal preterite and participle, and the Hiphil preterite, **יָמַדְתָּ**, **יָמַדְתָּ**, and after Kamets Hhatuph it becomes Hhateph Kamets as in the Hophal species, **יָמַדְתָּ**. 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, **יָמַדְתָּ**, **יָמַדְתָּ**.

*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 **יָמַדְתָּ** *yaam'dhū*, not **יָמַדְתָּ** *yaamdū*. § 22. *a.* In like manner the Kal imperative has **יָמַדְתָּ** not **יָמַדְתָּ**, **יָמַדְתָּ**, showing that even in the perfect verb **יָמַדְתָּ** were pronounced *kit'lū*, *kittū*, not *kittū*, *kittū*.

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

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

PARADIGM OF PE GUTTURAL VERBS.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET. 3 m.	עָמַד	נִעְמַד	הִעְמִיד	הִעְמִיד
3 f.	עָמְדָה	נִעְמְדָה	הִעְמִידָה	הִעְמִידָה
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמִידְתָּ	הִעְמִידְתָּ
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמִידְתְּ	הִעְמִידְתְּ
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמִידְתִּי	הִעְמִידְתִּי
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הִעְמִידוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמִידְתֶּם	הִעְמִידְתֶּם
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמִידְתֶּן	הִעְמִידְתֶּן
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמִידְתִּי	הִעְמִידְתִּי
INFIN. <i>Absol.</i>	עֹמֵד	הִעְמֵד	הִעְמִיד	הִעְמִיד
<i>Constr.</i>	עָמַד	הִעְמִיד	הִעְמִיד	הִעְמִיד
FUT. 3 m.	יִעְמַד	יִנְעַמַד	יִהְיֶה עֹמֵד	יִהְיֶה עֹמֵד
3 f.	תִּעְמַד	תִּנְעַמַד	תִּהְיֶה עֹמֵד	תִּהְיֶה עֹמֵד
2 m.	תִּעְמַדְתָּ	תִּנְעַמַדְתָּ	תִּהְיֶה עֹמֵד	תִּהְיֶה עֹמֵד
2 f.	תִּעְמַדְתְּ	תִּנְעַמַדְתְּ	תִּהְיֶה עֹמֵד	תִּהְיֶה עֹמֵד
1 c.	אֶעְמַד	אֶנְעַמַד	אֶהְיֶה עֹמֵד	אֶהְיֶה עֹמֵד
Plur. 3 m.	יִעְמְדוּ	יִנְעַמְדוּ	יִהְיֶה עֹמְדֵי	יִהְיֶה עֹמְדֵי
3 f.	תִּעְמְדנה	תִּנְעַמְדנה	תִּהְיֶה עֹמְדֵי	תִּהְיֶה עֹמְדֵי
2 m.	תִּעְמְדוּ	תִּנְעַמְדוּ	תִּהְיֶה עֹמְדֵי	תִּהְיֶה עֹמְדֵי
2 f.	תִּעְמְדנה	תִּנְעַמְדנה	תִּהְיֶה עֹמְדֵי	תִּהְיֶה עֹמְדֵי
1 c.	נִעְמַד	נִנְעַמַד	נִהְיֶה עֹמֵד	נִהְיֶה עֹמֵד
IMPER. 2 m.	עָמַד	הִעְמֵד	הִעְמִיד	
2 f.	עָמְדִי	הִעְמְדִי	הִעְמִידִי	wanting
Plur. 2 m.	עָמְדוּ	הִעְמְדוּ	הִעְמִידוּ	
2 f.	עָמְדנה	הִעְמְדנה	הִעְמִידנה	
PART. <i>Act.</i>	עֹמֵד		מִעְמִיד	
<i>Pass.</i>	עָמוּד	נִעְמֵד		מִעְמֵד

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

### IMPERATIVE.

SINGULAR.		PLURAL.	
<i>masc.</i>	<i>fem.</i>	<i>masc.</i>	<i>fem.</i>
קִיץ	קִיְצִי	קִיְצוּ	קִיְצוּנָה

### FUTURE.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	קִיְצֶה	קִיְצִי	קִיְצוּ	קִיְצוּנָה	קִיְצֶה
PLUR.	קִיְצוּ	קִיְצוּנָה	קִיְצוּ	קִיְצוּנָה	קִיְצוּ

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

### FUTURE OF PE ALEPH VERBS.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	סֶאֱכַל	סֶאֱכָלִי	סֶאֱכַל	סֶאֱכָלִי	סֶאֱכַל
PLUR.	סֶאֱכַלְוּ	סֶאֱכַלְנָה	סֶאֱכַלְוּ	סֶאֱכַלְנָה	סֶאֱכַלְוּ

Five verbs uniformly adopt this mode of inflection, viz. : *סָבַד* to perish, *סָבָה* to be willing, *סָבַל* to eat, *סָמַר* to say, *סָפָה* to bake; a few others indifferently follow this or the ordinary Pe guttural mode, *סָהַב* to love, *סָחַד* to take hold, *סָסַף* to gather.

### REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future *a* has (א) in one instance, *וְהִתְעַבְבֹּת* Ezek. 23 : 5. That of the Kal future *o* has (ו) in *וְהִתְקַדְדוּ* Prov. 10 : 3, *וְהִתְשַׁבְּחוּ* Ps. 29 : 9. Three verbs with future *o*, *וְהִלַּם*, *וְהִרְס*, *וְהִצִּיר* have Pat-

tahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped,  $\text{הִרְחִיט}$  Job 12:14.  $\text{הִרְחִיט}$  2 Kin. 3:25 but  $\text{הִרְחִיטוּ}$  Ex. 19:21, 24; so with suffixes,  $\text{הִרְחִיטוּנִי}$  Ps. 141:5,  $\text{הִרְחִיטוּךָ}$  Isa. 22:19,  $\text{הִרְחִיטוּהֵם}$  Isa. 53:2.  $\text{הִרְחִיט}$  has  $\text{הִרְחִיטוּ}$  but  $\text{הִרְחִיטוּ}$ .

2. *a.* If the first radical be  $\aleph$ , which has a strong preference for the diphthongal vowels, §60. 1. *a* (5), the preformative takes Seghol in most verbs in the Kal future, whether *a* or *o*,  $\text{הִרְחִיט}$ ,  $\text{הִרְחִיטוּ}$ ,  $\text{הִרְחִיטוּנִי}$  as well as  $\text{הִרְחִיטוּךָ}$ ,  $\text{הִרְחִיטוּהֵם}$ ,  $\text{הִרְחִיטוּהֶם}$ ,  $\text{הִרְחִיטוּהֶנּוּ}$ : in a few with future *a*, §110. 3, it takes the other compound vowel Hholem when to complete the diphthongal character of the word the ( ) of the second syllable usually becomes ( ) in pause, and in a few instances without a pause accent,  $\text{הִרְחִיטוּ}$ ,  $\text{הִרְחִיטוּ}$ ,  $\text{הִרְחִיטוּ}$ , and in two verbs it becomes ( ) after Vav conversive,  $\text{הִרְחִיטוּ}$ ,  $\text{הִרְחִיטוּ}$ .

*b.* As  $\aleph$  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  $\aleph$  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  $\aleph$  gives up its consonantal character after ( ) which is then lengthened to ( ),  $\text{הִרְחִיטוּ}$  Mic. 4:8. When thus quiescent after either Tsere or Hholem,  $\aleph$  is always omitted in the first person singular after the preformative  $\aleph$ ,  $\text{הִרְחִיטוּ}$  Gen. 32:5 for  $\text{הִרְחִיטוּ}$ ,  $\text{הִרְחִיטוּ}$  Prov. 8:17 for  $\text{הִרְחִיטוּ}$ ,  $\text{הִרְחִיטוּ}$  Gen. 24:33 for  $\text{הִרְחִיטוּ}$ , and occasionally in other persons,  $\text{הִרְחִיטוּ}$  Jer. 2:36 for  $\text{הִרְחִיטוּ}$ ; so  $\text{הִרְחִיטוּ}$  Deut. 33:21,  $\text{הִרְחִיטוּ}$  Prov. 1:10,  $\text{הִרְחִיטוּ}$  Ps. 104:29,  $\text{הִרְחִיטוּ}$  2 Sam. 19:14,  $\text{הִרְחִיטוּ}$  2 Sam. 20:9,  $\text{הִרְחִיטוּ}$  1 Sam. 23:24; in a few instances the vowel letter  $\text{ו}$  is substituted for it,  $\text{הִרְחִיטוּ}$  Ezek. 42:5 for  $\text{הִרְחִיטוּ}$ ,  $\text{הִרְחִיטוּ}$  Neh. 2:7, Ps. 42:10.

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

*d.* The diphthongal Hholem is further assumed by Pe Aleph roots once in the Niph'al preterite,  $\text{הִרְחִיטוּ}$  Num. 32:30 for  $\text{הִרְחִיטוּ}$ , and five times in the Hiph'il future,  $\text{הִרְחִיטוּ}$  Jer. 16:8 for  $\text{הִרְחִיטוּ}$ ,  $\text{הִרְחִיטוּ}$  Hos. 11:4 for  $\text{הִרְחִיטוּ}$ ,  $\text{הִרְחִיטוּ}$  Neh. 13:13 for  $\text{הִרְחִיטוּ}$ ,  $\text{הִרְחִיטוּ}$  1 Sam. 14:24 abbreviated from  $\text{הִרְחִיטוּ}$  for  $\text{הִרְחִיטוּ}$ ,  $\text{הִרְחִיטוּ}$  2 Sam. 20:5 K'ri for  $\text{הִרְחִיטוּ}$ .

*e.*  $\aleph$  draws the vowel to itself from the preformative in  $\text{הִרְחִיטוּ}$  Prov. 1:22 Kal fut. for  $\text{הִרְחִיטוּ}$  in pause  $\text{הִרְחִיטוּ}$  Zech. 8:17, Ps. 4:3, §60. 3. *c.* Some so explain  $\text{הִרְחִיטוּ}$  Job 20:26, regarding it as a Kal future for

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

3. *a.* Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes, as אֲזַמְּרָהּ, אֲזַמְּרָהּ, אֲזַמְּרָהּ, being rarely changed to Pattahh, as in אֲזַמְּרָהּ Prov. 20:16. or Seghol, as אֲזַמְּרָהּ Num. 11:16, אֲזַמְּרָהּ Job 33:5. In the inflected imperative Seghol occurs once instead of Hhirik, אֲזַמְּרָהּ Isa. 47:2. and Kamets Hhatuph twice in compensation for the omitted Hholem, אֲזַמְּרָהּ Zeph. 3:14 but אֲזַמְּרָהּ Ps. 68:5. אֲזַמְּרָהּ Jer. 2:12 but אֲזַמְּרָהּ Jer. 50:27, though the *o* sound is once retained in the compound Sh'va of a pausal form, אֲזַמְּרָהּ Isa. 44:27. Ewald explains אֲזַמְּרָהּ Ex. 20:5, 23:24, Deut. 5:9. and אֲזַמְּרָהּ 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 ה has (,) אֲזַמְּרָהּ Ezek. 16:5, אֲזַמְּרָהּ Hos. 7:4.

*b.* In a very few instances Pattahh is found in the first syllable of the Niphal and of the Hiphil preterite, אֲזַמְּרָהּ Ps. 89:8, אֲזַמְּרָהּ 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 אֲזַמְּרָהּ 2 plur. pret., אֲזַמְּרָהּ inf., אֲזַמְּרָהּ imper. of אֲזַמְּרָהּ, the initial ה has (,) under the influence of the following ר; א receives (,) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, אֲזַמְּרָהּ, אֲזַמְּרָהּ, אֲזַמְּרָהּ, but commonly (,) in the imperative and infinitive, § 60. 3. *b.* אֲזַמְּרָהּ imper., אֲזַמְּרָהּ inf. אֲזַמְּרָהּ and אֲזַמְּרָהּ inf., אֲזַמְּרָהּ imper., אֲזַמְּרָהּ inf. and imper. (but אֲזַמְּרָהּ Job 34:18 with ה interrogative), אֲזַמְּרָהּ (with ה, paragogic אֲזַמְּרָהּ), and in a very few instances the long vowel (,) § 60. 3. *c.* אֲזַמְּרָהּ Ex. 16:23 for אֲזַמְּרָהּ, אֲזַמְּרָהּ 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 Hhatuph. The succession is, therefore, usually (,) (,) or (,) (,). In a very few instances this correspondence is neglected; thus, in אֲזַמְּרָהּ 3 fem. fut. of אֲזַמְּרָהּ *to go* (comp. אֲזַמְּרָהּ from אֲזַמְּרָהּ *to laugh*) the Hhirik of the preformative remains and the guttural takes Hhatuph Pattahh; in אֲזַמְּרָהּ (once, viz., Hab. 1:15 for אֲזַמְּרָהּ) and אֲזַמְּרָהּ Hiphil and Hophal preterites of אֲזַמְּרָהּ *to go up*, and אֲזַמְּרָהּ (once, viz., Josh. 7:7 for אֲזַמְּרָהּ) Hi. pret. of אֲזַמְּרָהּ *to pass over*, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms אֲזַמְּרָהּ, אֲזַמְּרָהּ, אֲזַמְּרָהּ from אֲזַמְּרָהּ *to be*, and אֲזַמְּרָהּ from אֲזַמְּרָהּ *to live*, are peculiar in having simple vocal Sh'va.



3. Where (א) or (אָ) are proper to the form these are frequently changed to (אֵ) or (אֶ) upon the prolongation of the word or the removal of its accent forward. Thus, in the Kal future, יִרְאֶסוּ 2 Kin. 5:3; יִרְאֶסוּ Ex. 4:29; יִרְאֶסוּ Ps. 27:10; יִרְאֶסוּ Josh. 2:18; יִרְאֶסוּ Isa. 59:5; יִרְאֶסוּ Judg. 16:13; the Niphal, יִרְאֶסוּ 1 Kin. 10:3; יִרְאֶסוּ Nah. 3:11; יִרְאֶסוּ Ps. 26:4; and especially in the Hiphil preterite with Vav conversive, יִרְאֶסוּ Job 14:19; יִרְאֶסוּ Deut. 7:24; יִרְאֶסוּ Deut. 9:3 (comp. יִרְאֶסוּ Ps. 80:6); יִרְאֶסוּ Lev. 23:30; יִרְאֶסוּ Isa. 49:26; יִרְאֶסוּ Neh. 5:16; יִרְאֶסוּ Ezek. 30:25; יִרְאֶסוּ Isa. 43:23; יִרְאֶסוּ Jer. 17:4; יִרְאֶסוּ Deut. 1:45; יִרְאֶסוּ Ex. 15:26; יִרְאֶסוּ Jer. 49:37; after Vav conjunctive, however, the vowels remain unchanged, יִרְאֶסוּ 1 Sam. 17:35; יִרְאֶסוּ Ps. 50:21. The change from (אֵ) to (אֶ) after Vav conversive occurs once in the third person of the Hiphil preterite, יִרְאֶסוּ Ps. 77:2, but is not usual, e. g. יִרְאֶסוּ . . . יִרְאֶסוּ Lev. 27:8. There is one instance of (אֵ) instead of (אֶ) in the Hiphil infinitive, יִרְאֶסוּ 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, יִרְאֶסוּ; יִרְאֶסוּ; יִרְאֶסוּ.

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 ח, which is the strongest of that class of letters. In the majority of roots and forms there is a fixed or at least a prevailing usage in favour either of the simple or of the compound Sh'va; in some, however, the use of one or the other appears to be discretionary.

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

אָרַם	Hi. to be red.	הָבַל	K. Hi. to be rain.	הָגַר	K. to gird.
אָרַר	Ni. Hi. to be illu- trious.	הָגָה	K. Hi. to meditate.	הָרַל	K. (not Ho.) to cease.
אָרַס	Hi. to close.	הָרַח	K. to thrust.	הָרַב	K. Ni. to honour.
* אָרַר	K. to shut.	הָרַח	K. Ni. to honour.	הָרַב	K. to cut.
אָלַם	K. to learn.	* הָרַח	K. Ni. to be.	הָרַח	K. (not Hi.) to live.
אָלַר	K. to gird on.	* הָרַח	K. to injure, wound.	הָרַח	K. Hi. to be arise.
אָלַס	K. Ni. (not Hi.) to be guilty.	הָרַח	Ni. Hi. Ho. to hide.	הָרַח	K. Hi. to be arise.
		הָרַח	K. to beat off.	* הָרַח	K. meaning doubt- ful.
		הָרַח	Hi. to join together.		

\* ἀπαξ λεγόμενον.

הִשְׁתַּדֵּר K. Ni. <i>to desire.</i>	הִשְׁתַּדֵּר K. <i>to dig.</i>	הִשְׁתַּדֵּר K. <i>to put on as an ornament.</i>
הִשְׁתַּדֵּר K. <i>to spare.</i>	הִשְׁתַּדֵּר K. Hi. <i>to blush.</i>	
הִשְׁתַּדֵּר K. Ni. <i>to do violence to.</i>	הִשְׁתַּדֵּר K. Ni. <i>to search.</i>	הִשְׁתַּדֵּר Hi. <i>to gather much.</i>
הִשְׁתַּדֵּר K. <i>to be leavened.</i>	הִשְׁתַּדֵּר K. (not Hi.) <i>to herd.</i>	הִשְׁתַּדֵּר Ni. <i>to be wanting.</i>
הִשְׁתַּדֵּר K. <i>to ferment.</i>	הִשְׁתַּדֵּר K. Ni. <i>to investigate.</i>	הִשְׁתַּדֵּר K. Ni. <i>to trouble.</i>
הִשְׁתַּדֵּר K. <i>to dedicate.</i>	* הִשְׁתַּדֵּר K. <i>to tremble.</i>	הִשְׁתַּדֵּר Hi. <i>to be presumptuous.</i>
הִשְׁתַּדֵּר K. <i>to devour.</i>	הִשְׁתַּדֵּר K. <i>to take up.</i>	הִשְׁתַּדֵּר K. Ni. <i>to pervert.</i>
הִשְׁתַּדֵּר K. <i>to muzzle.</i>	הִשְׁתַּדֵּר Ni. <i>to be destined.</i>	הִשְׁתַּדֵּר K. Hi. <i>to tithe.</i>
הִשְׁתַּדֵּר K. Hi. <i>to lack.</i>	הִשְׁתַּדֵּר Ho. <i>to be swaddled.</i>	* הִשְׁתַּדֵּר Ni. <i>to be burnt up.</i>
הִשְׁתַּדֵּר Ni. <i>to cover.</i>	הִשְׁתַּדֵּר K. Ni. Hi. <i>to seal.</i>	הִשְׁתַּדֵּר K. Hi. <i>to be removed.</i>
הִשְׁתַּדֵּר K. Ni. <i>to be panic-struck.</i>	הִשְׁתַּדֵּר K. <i>to seize.</i>	הִשְׁתַּדֵּר K. Ni. Hi. <i>to entreat.</i>
הִשְׁתַּדֵּר K. <i>to delight.</i>	הִשְׁתַּדֵּר K. <i>to break through.</i>	
	הִשְׁתַּדֵּר K. <i>to love, dote.</i>	

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

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

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

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

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

\* ἀπαξ λεγόμενον.

† Except Ps. 44 : 22.

§ 113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tsere upon the omission of Daghesh-forte in the first radical, **הִתְחַסֵּן**, **הִתְחַסֵּר** Isa. 23: 18, **הִתְחַסֵּט** (the retrocession of the accent by § 35. 1) Isa. 28: 27, **הִתְחַלֵּק** Job 38: 24, **הִתְחַלֵּן** Num. 32: 17, **הִתְחַנֵּק** 2 Sam. 17: 23, which is in one instance expressed by the vowel letter **י** **הִתְחַנֵּיחָה** Ex. 25: 31. The only exception is **הִתְחַנֵּג** (two accents explained by § 42. a) Ezek. 26: 15 for **הִתְחַנֵּג**, where the vowel remains short as in an intermediate syllable, only being changed to Seghol before the guttural as in the Niphal and Hiphil preterites. According to some copies, which differ in this from the received text, the vowel likewise remains short in **הִתְחַנֵּה** Job 19: 7, **הִתְחַנֵּהוּ** Ezek. 43: 18, **הִתְחַלֵּק** 1 Chron. 24: 3, **הִתְחַנֵּה** Lam. 2: 11.

2. The initial **ה** of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as **הִתְחַלֵּק** Jer. 37: 12 for **הִתְחַלֵּק** **לְהַתְחַלֵּק** Eccles. 5: 5, **הִתְחַנֵּר** 2 Sam. 19: 19, **הִתְחַנֵּר** Deut. 26: 12, **הִתְחַנֵּר** Neh. 10: 39, **הִתְחַנֵּר** 2 Sam. 18: 3 K'thibh; and still more rarely that of the Niphal infinitive, **הִתְחַנֵּה** Lam. 2: 11 for **הִתְחַנֵּה**, **הִתְחַנֵּה** 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, **וַיִּרְדֵּב** Jon. 1: 5, **וַיִּרְדֵּב** Ps. 106: 25. In other cases, however, it causes no change in an antecedent Hhirik, **וַיִּרְדֵּב** Deut. 19: 6, **וַיִּרְדֵּב** 2 Sam. 7: 10, **וַיִּרְדֵּב** Ps. 66: 12, except in certain forms of the verb **רָאָה** to see, viz., **וַיִּרְאֵהוּ** Kal future with Vav conversive, shortened from **וַיִּרְאֵהוּ**, **וַיִּרְאֵהוּ** which alternates with **וַיִּרְאֵהוּ** as Hiphil preterite, and once with Vav conversive preterite, **וַיִּרְאֵהוּ** Nah. 3: 5. It is in two instances preceded by Hhirik in the Hiphil infinitive, **וַיִּרְדֵּב**, **וַיִּרְדֵּב** Jer. 50: 34. In the Hophal species the participles **וַיִּרְדֵּב** Isa. 14: 6, **וַיִּרְדֵּב** Lev. 6: 14 take Kibbutz in the first syllable, but **וַיִּרְדֵּב** have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal, **וַיִּרְדֵּב** Gen. 44: 4, **וַיִּרְדֵּב** Ps. 129: 86, except in one instance, **וַיִּרְדֵּב** Ps. 7: 6, where it appears to receive Pattabh furtive contrary to the ordinary rule which restricts it to the end of the word, § 60. 2. a.

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

**וַיִּרְדֵּב** is a secondary root, based upon the Hiphil of **וַיִּרְדֵּב**. See **וַיִּרְדֵּב** verbs.

For the peculiar forms of **וַיִּרְדֵּב** and **וַיִּרְדֵּב** see the **וַיִּרְדֵּב** verbs, **וַיִּרְדֵּב** and **וַיִּרְדֵּב**.

### 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,  $\text{תְּנַאֲלֶה}$  for  $\text{תְּנַאֲלֵה}$ ;  $\text{תִּנְאֲלֶהָ}$  for  $\text{תִּנְאֲלֶיהָ}$ .

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,  $\text{תְּנַאֲלֵי}$  for  $\text{תְּנַאֲלֵי}$ .

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

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

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

PARADIGM OF AYIN GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 m.	שָׁאַל	שָׁאַל	שָׁאַל	שָׁאַל	שָׁאַל
3 f.	שָׁאַלָה	שָׁאַלָה	שָׁאַלָה	שָׁאַלָה	שָׁאַלָה
2 m.	שָׁאַלְתָּ	שָׁאַלְתָּ	שָׁאַלְתָּ	שָׁאַלְתָּ	שָׁאַלְתָּ
2 f.	שָׁאַלְתְּ	שָׁאַלְתְּ	שָׁאַלְתְּ	שָׁאַלְתְּ	שָׁאַלְתְּ
1 c.	שָׁאַלְתִּי	שָׁאַלְתִּי	שָׁאַלְתִּי	שָׁאַלְתִּי	שָׁאַלְתִּי
Plur. 3 c.	שָׁאַלוּ	שָׁאַלוּ	שָׁאַלוּ	שָׁאַלוּ	שָׁאַלוּ
2 m.	שָׁאַלְתֶּם	שָׁאַלְתֶּם	שָׁאַלְתֶּם	שָׁאַלְתֶּם	שָׁאַלְתֶּם
2 f.	שָׁאַלְתֶּן	שָׁאַלְתֶּן	שָׁאַלְתֶּן	שָׁאַלְתֶּן	שָׁאַלְתֶּן
1 c.	שָׁאַלְתֶּנּוּ	שָׁאַלְתֶּנּוּ	שָׁאַלְתֶּנּוּ	שָׁאַלְתֶּנּוּ	שָׁאַלְתֶּנּוּ
INFIN. <i>Absol.</i>	שָׁאַל	שָׁאַל	שָׁאַל		
<i>Constr.</i>	שָׁאַל	שָׁאַל	שָׁאַל		שָׁאַל
FUT. 3 m.	יִשְׁאַל	יִשְׁאַל	יִשְׁאַל	יִשְׁאַל	יִשְׁאַל
3 f.	תִּשְׁאַל	תִּשְׁאַל	תִּשְׁאַל	תִּשְׁאַל	תִּשְׁאַל
2 m.	תִּשְׁאַלְתָּ	תִּשְׁאַלְתָּ	תִּשְׁאַלְתָּ	תִּשְׁאַלְתָּ	תִּשְׁאַלְתָּ
2 f.	תִּשְׁאַלְתְּ	תִּשְׁאַלְתְּ	תִּשְׁאַלְתְּ	תִּשְׁאַלְתְּ	תִּשְׁאַלְתְּ
1 c.	אֶשְׁאַל	אֶשְׁאַל	אֶשְׁאַל	אֶשְׁאַל	אֶשְׁאַל
Plur. 3 m.	יִשְׁאַלוּ	יִשְׁאַלוּ	יִשְׁאַלוּ	יִשְׁאַלוּ	יִשְׁאַלוּ
3 f.	תִּשְׁאַלְנָה	תִּשְׁאַלְנָה	תִּשְׁאַלְנָה	תִּשְׁאַלְנָה	תִּשְׁאַלְנָה
2 m.	תִּשְׁאַלְנֶם	תִּשְׁאַלְנֶם	תִּשְׁאַלְנֶם	תִּשְׁאַלְנֶם	תִּשְׁאַלְנֶם
2 f.	תִּשְׁאַלְנֶן	תִּשְׁאַלְנֶן	תִּשְׁאַלְנֶן	תִּשְׁאַלְנֶן	תִּשְׁאַלְנֶן
1 c.	נִשְׁאַל	נִשְׁאַל	נִשְׁאַל	נִשְׁאַל	נִשְׁאַל
IMPER. 2 m.	שָׁאַל	שָׁאַל	שָׁאַל		שָׁאַל
2 f.	שָׁאַלִי	שָׁאַלִי	שָׁאַלִי	wanting	שָׁאַלִי
Plur. 2 m.	שָׁאַלוּ	שָׁאַלוּ	שָׁאַלוּ		שָׁאַלוּ
2 f.	שָׁאַלְהֶן	שָׁאַלְהֶן	שָׁאַלְהֶן		שָׁאַלְהֶן
PART. <i>Act.</i>	שֹׁאַל		שֹׁאַל		שֹׁאַל
<i>Pass.</i>	שֹׁאַל	שֹׁאַל		שֹׁאַל	

## REMARKS ON AYIN GUTTURAL VERBS.

§ 118. 1. If the second radical is ר, the Kal future and imperative commonly have Hholem; but the following take Pattahh. הָנַחַח to be long, הִיָּבַחַח to be dried or desolate, הִרְהִיבַחַח to tremble, הִרְהַחַח to reproach, to winter, הִרְחַחַח to sharpen, הִרְחַחַח to be sweet, הִרְחַחַח to come near, הִרְחַחַח to cover; הִרְחַחַח to tear in pieces, has either Hholem or Pattahh; הִרְחַחַח to plough has fut. א, to be silent has fut. א.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only הִרְחַחַח to roar, and הִרְחַחַח to love, have Hholem; הִרְחַחַח to curse, הִרְחַחַח to trespass, and הִרְחַחַח to do, have either Pattahh or Hholem; the future of הִרְחַחַח to grasp, is הִרְחַחַח or הִרְחַחַח.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, הִרְחַחַח Prov. 4:6, הִרְחַחַח 2 Kin. 10:14, הִרְחַחַח 2 Sam. 22:43, הִרְחַחַח Isa. 45:11, הִרְחַחַח 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, הִרְחַחַח Ezek. 7:27, הִרְחַחַח Prov. 6:27, הִרְחַחַח Ezek. 16:6, הִרְחַחַח Hos. 4:13, but Tsere occasionally in pause, הִרְחַחַח 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* הִרְחַחַח Gen. 27:9, הִרְחַחַח Deut. 15:16; infinitive הִרְחַחַח 1 Sam. 7:8, הִרְחַחַח Jer. 15:3, with Makkeph, הִרְחַחַח 1 Kin. 5:20; Niphal infinitive, הִרְחַחַח Ex. 17:10, with suffixes, הִרְחַחַח 2 Chron. 16:7, S, with prefixed ו, הִרְחַחַח Judg. 11:25, הִרְחַחַח 1 Sam. 20:6, 2S, and once anomalously with prefixed א, הִרְחַחַח Ezek. 14:3 (a like substitution of א for ה occurring once in the Hiphil preterite, הִרְחַחַח Isa. 63:3); future הִרְחַחַח Ex. 14:14, with Vav conversive, הִרְחַחַח Job 7:5, הִרְחַחַח Ex. 32:1, הִרְחַחַח Judg. 6:34, הִרְחַחַח Ex. 9:15, הִרְחַחַח Num. 22:25, or with the accent on the penult, הִרְחַחַח Ex. 17:8, הִרְחַחַח Gen. 41:8; imperative, הִרְחַחַח 1 Sam. 18:17, or with the accent thrown back, הִרְחַחַח Gen. 13:9; Hiphil infinitive, הִרְחַחַח 1 Sam. 27:12, הִרְחַחַח Gen. 21:16, הִרְחַחַח Deut. 7:2, apocopated future, הִרְחַחַח 1 Sam. 2:10, הִרְחַחַח 1 Kin. 8:1 (in the parallel passage, 2 Chron. 5:2, הִרְחַחַח), הִרְחַחַח Deut. 9:26, הִרְחַחַח Ps. 12:4, with Vav conversive, הִרְחַחַח 1 Kin. 22:54, הִרְחַחַח Zech. 11:8; imperative, הִרְחַחַח Ex. 28:1, with Makkeph, הִרְחַחַח Ps. 81:11, הִרְחַחַח 2 Sam. 20:4, הִרְחַחַח Deut. 4:10, with a pause accent the last vowel sometimes becomes Pattahh, הִרְחַחַח Job 13:21, הִרְחַחַח Ps. 69:24, though not always, הִרְחַחַח Lev. 8:3. Hophal infinitive, הִרְחַחַח 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, הִרְחַחַח Lev. 5:22, הִרְחַחַח Hos. 9:2, הִרְחַחַח Gen. 39:14, הִרְחַחַח Ps. 104:26, הִרְחַחַח 74:10, הִרְחַחַח Gen. 39:4, הִרְחַחַח Dan. 2:1, הִרְחַחַח 2 Kin. 18:23, and occasionally before suffixes to Hhirik, הִרְחַחַח Isa. 1:15, הִרְחַחַח (fem. form for הִרְחַחַח, § 61. 5) 1 Sam. 16:15 but הִרְחַחַח Isa. 30:18, הִרְחַחַח

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

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

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

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

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

3. Resh commonly receives simple Sh'va, though it has compound in some forms of חָתַם, e. g. חָתַם Num. 6: 23, חָתַם 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 prevailingly before ע, but rarely before ה or ח. The previous vowel remains short in חָתַם to terrify, חָתַם to proroke, חָתַם to be few, חָתַם to shake, and חָתַם to cry. It is sometimes lengthened, though not always, in חָתַם to make plain, חָתַם to commit adultery, חָתַם to despise, חָתַם to reject, חָתַם to ask; חָתַם to consume, חָתַם to sweep away by a tempest, חָתַם to abhor; חָתַם to affright, חָתַם to be dim, חָתַם to lead. It is also lengthened in חָתַם to be dull, which only occurs Eccl. 10: 10. The only instances of

the prolongation of the vowel before **ח** are לָחַם Pi. inf. Judg. 5: 8. בָּחַן Pu. pret. Ezek. 21: 18. הָחִי Pu. pret. Ps. 36: 13. הָחָה הָחָה הָחָה 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 בָּחַח Ezek. 16: 4. רָחַי 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. כָּחַח Job 15: 18. שָׁחַח Jer. 12: 10, though it is in two instances changed to Seghol, אָחַח Judg. 5: 28. חָחַח 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.* חָחַח Ezek. 5: 13. חָחַח Num. 23: 19. חָחַח Num. 8: 7.

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

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



3. Hhirk of the Hiphil species, Hholem of the Kal and Niphil infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattalhh-furtive,  $\text{הַשְׁלִיחַ}$ ,  $\text{שְׁלַח}$ .

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,  $\text{תִּשְׁלַח}$ ,  $\text{הִשְׁלַחְךָ}$ .

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,  $\text{תִּשְׁלַחִי}$ .

*a.* Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by §61. 2, and accordingly pronounce  $\text{תִּשְׁלַחִי}$  *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 Dag'hesh-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 Dag'hesh-forte from the gutturals.

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

*a.* Instead of the Niphil infinitive absolute with prefixed  $\text{ח}$ , which does not happen to occur in any verb of this class, the alternate form with prefixed  $\text{נ}$ , §91. *b.* is given in the paradigm,  $\text{חֲלַח}$  being in actual use.

PARADIGM OF LAMEDH GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	שָׁלַח	נִשְׁלַחַה	שָׁלַחַ	הִשְׁלִיחַה	הִשְׁתַּלַּחַה
3 f.	שָׁלְחָהּ	נִשְׁלַחְהָ	שָׁלְחָהּ	הִשְׁלִיחֶהָ	הִשְׁתַּלַּחְהָ
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 c.	שָׁלְחוּ	נִשְׁלַחוּ	שָׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלַּחוּ
2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. <i>Absol.</i>	שְׁלֹחַ	נִשְׁלַחַ	שְׁלֹחַ	הִשְׁלִיחַ	—
<i>Constr.</i>	שְׁלֹחַ	הִשְׁלִיחַ	שְׁלֹחַ	הִשְׁלִיחַ	הִשְׁתַּלַּחַ
FUT. 3 m.	יִשְׁלַחַ	יִשְׁלַחַ	יִשְׁלַחַ	יִשְׁלִיחַ	יִשְׁתַּלַּחַ
3 f.	תִּשְׁלַחַ	תִּשְׁלַחַ	תִּשְׁלַחַ	תִּשְׁלִיחַ	תִּשְׁתַּלַּחַ
2 m.	תִּשְׁלַחַ	תִּשְׁלַחַ	תִּשְׁלַחַ	תִּשְׁלִיחַ	תִּשְׁתַּלַּחַ
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 c.	אֶשְׁלַחַ	אֶשְׁלַחַ	אֶשְׁלַחַ	אֶשְׁלִיחַ	אֶשְׁתַּלַּחַ
Plur. 3 m.	יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁלִיחוּ	יִשְׁתַּלַּחוּ
3 f.	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁתַּלַּחְנָהּ
2 m.	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלַּחוּ
2 f.	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁתַּלַּחְנָהּ
1 c.	נִשְׁלַחַ	נִשְׁלַחַ	נִשְׁלַחַ	נִשְׁלִיחַ	נִשְׁתַּלַּחַ
IMPER. 2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי	הִשְׁלַחִי	הִשְׁתַּלַּחִי
Plur. 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
2 f.	שְׁלַחְנָהּ	הִשְׁלַחְנָהּ	שְׁלַחְנָהּ	הִשְׁלַחְנָהּ	הִשְׁתַּלַּחְנָהּ
PART. <i>Act.</i>	שֹׁלֵחַ		מִשְׁלִיחַ	מִשְׁלִיחַ	מִשְׁתַּלַּחַ
<i>Pass.</i>	שְׁלֹחַת	נִשְׁלַחַת			

REMARKS ON LAMEDII GUTTURAL VERBS.

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

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

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

§ 126. 1. Tserē 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., אסלח Esth. 2:8, אסלח Isa. 51:14, future, אסלח Ps. 9:19, אסלח Job 17:3, imperative, even in pause, אסלח. Piel: preterite, אסלח Lev. 14:8, אסלח 2 Chron. 34:4, infin. constr., אסלח Hab. 1:13, אסלח Lam. 2:8, future, אסלח Job 16:13, אסלח 2 Kin. 8:12, אסלח Deut. 7:5, imperative, אסלח Ex. 4:23. Hiphil: apocopated future, אסלח 2 Kin. 18:30, fut. with Vav conversive, אסלח Judg. 4:23, fem. plur., אסלח Ps. 119:171, imperative, אסלח Ps. 86:2, and even in pause, אסלח 1 Kin. 22:12. Hitpael: אסלח Prov. 17:14, אסלח Dan. 11:40, אסלח Ps. 106:47; this species sometimes has Kamets in its pausal forms, אסלח Josh. 9:13, אסלח Ps. 107:27. On the other hand, the absolute infinitives: Piel, אסלח Deut. 22:7, Hiphil, אסלח Isa. 7:11, Hophal, אסלח Ezek. 16:4. Participles: Kal, אסלח Deut. 28:52, but occasionally also in the construct state with Pattahh, אסלח Ps. 94:9, אסלח Isa. 51:15, אסלח Isa. 42:5, אסלח Lev. 11:7, Piel, אסלח 1 Kin. 3:3, Hitpael, אסלח 1 Sam. 21:15. Tserē 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.  $\text{הָיָה}$  Deut. 15 : 18. fut.  $\text{הָיָה$  Gen. 31 : 27. There is one instance of Pattahh in the Hiphil inf. const.,  $\text{הִיָּבֵחַ}$  Job 6 : 26.

2. In verbs with final  $\text{ר}$  Pattahh takes the place of Tseré for the most part in the Piel preterite (in pause Tseré), and frequently in the Hithpael (in pause Kamets); but Tseré (in pause Tseré or Pattahh, § 65. a) is commonly retained elsewhere,  $\text{שָׁבַר}$  Ps. 76 : 4. :  $\text{שָׁבַר}$  Ex. 9 : 25,  $\text{תִּתְּבַר}$  Prov. 25 : 6,  $\text{הִתְּבַר}$  Ps. 93 : 1,  $\text{הָאֵר}$  Gen. 22 : 14,  $\text{הָאֵר}$  Gen. 10 : 19, :  $\text{תִּתְּבַר}$  Zeph. 2 : 4. Two verbs have Seghol in the Piel preterite,  $\text{הָבַר}$  (in pause,  $\text{הִבְּרַר}$ ) and  $\text{בָּשַׁר}$ .

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

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

3. In a few exceptional cases the letter before the guttural receives compound Sh'va,  $\text{הָיָה}$  Isa. 27 : 4,  $\text{הָיָה}$  Gen. 2 : 23.

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

## PE NUN (פֿ) VERBS.

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

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

lowing consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus,  $\text{רָגַשׁ}$  becomes  $\text{רָגַשׁשׁ}$ , written  $\text{רָגַשׁ}$ , so  $\text{נָגַשׁ}$  for  $\text{נָגַשׁשׁ}$ ,  $\text{הִגְרִישׁ}$  for  $\text{הִגְרִישׁשׁ}$ . In the Hophal, Kamets Hhatuph becomes Kibbuts before the doubled letter, § 61. 5,  $\text{שָׁהָה}$  for  $\text{שָׁהָהה}$ .

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,  $\text{שָׁה}$  for  $\text{שָׁהשׁ}$ , § 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  $\text{ה}$ ; thus,  $\text{תִּשְׁשָׁה}$  for  $\text{תִּשְׁשָׁהה}$  (by § 63. 2. a), the primary form being  $\text{נָגַשׁ}$ .

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

§ 130. 1. The inflections of Pe Nun verbs may be represented by  $\text{נָגַשׁ}$  *to approach*. In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species of  $\text{תָּתַן}$  *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  $\text{נָגַשׁ}$  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  $\text{תָּתַן}$  has Pattahh in one instance before Makkeph,  $\text{תִּתֵּן}$  Judg. 16: 5.

PARADIGM OF PE NUN VERBS.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	קָנַח	קִנַּח	קִנְיַח	קִנְיַח	קָנַח
3 f.	קָנְחָה	קִנְיָה	קִנְיִיחָה	קִנְיִיחָה	קָנְחָה
2 m.	קָנַחְתָּ	קִנַּחְתָּ	קִנְיַחְתָּ	קִנְיַחְתָּ	קָנַחְתָּ
2 f.	קָנַחְתְּ	קִנַּחְתְּ	קִנְיַחְתְּ	קִנְיַחְתְּ	קָנַחְתְּ
1 c.	קָנַחְתִּי	קִנַּחְתִּי	קִנְיַחְתִּי	קִנְיַחְתִּי	קָנַחְתִּי
Plur. 3 c.	קָנְחוּ	קִנְיִחוּ	קִנְיִיחוּ	קִנְיִיחוּ	קָנְחוּ
2 m.	קָנַחְתֶּם	קִנַּחְתֶּם	קִנְיַחְתֶּם	קִנְיַחְתֶּם	קָנַחְתֶּם
2 f.	קָנַחְתֶּן	קִנַּחְתֶּן	קִנְיַחְתֶּן	קִנְיַחְתֶּן	קָנַחְתֶּן
1 c.	קָנַחְתֵּם	קִנַּחְתֵּם	קִנְיַחְתֵּם	קִנְיַחְתֵּם	קָנַחְתֵּם
INFIN. <i>Absol.</i>	קָנַח	קִנְיַח	קִנְיַח	קִנְיַח	קָנַח
<i>Constr.</i>	קָנֹחַ	קִנְיֹחַ	קִנְיֹחַ	קִנְיֹחַ	קָנֹחַ
FUT. 3 m.	יִקְנֹחַ	יִקְנִיחַ	יִקְנִיחַ	יִקְנִיחַ	יִקְנֹחַ
3 f.	תִּקְנֹחַ	תִּקְנִיחַ	תִּקְנִיחַ	תִּקְנִיחַ	תִּקְנֹחַ
2 m.	תִּקְנֹחַ	תִּקְנִיחַ	תִּקְנִיחַ	תִּקְנִיחַ	תִּקְנֹחַ
2 f.	תִּקְנֹחִי	תִּקְנִיחִי	תִּקְנִיחִי	תִּקְנִיחִי	תִּקְנֹחִי
1 c.	אִקְנֹחַ	אִקְנִיחַ	אִקְנִיחַ	אִקְנִיחַ	אִקְנֹחַ
Plur. 3 m.	יִקְנֹחוּ	יִקְנִיחוּ	יִקְנִיחוּ	יִקְנִיחוּ	יִקְנֹחוּ
3 f.	תִּקְנֹחֶנּוּ	תִּקְנִיחֶנּוּ	תִּקְנִיחֶנּוּ	תִּקְנִיחֶנּוּ	(תִּקְנֹחֶנּוּ)
2 m.	תִּקְנֹחֶם	תִּקְנִיחֶם	תִּקְנִיחֶם	תִּקְנִיחֶם	תִּקְנֹחֶם
2 f.	תִּקְנֹחֶינּוּ	תִּקְנִיחֶינּוּ	תִּקְנִיחֶינּוּ	תִּקְנִיחֶינּוּ	(תִּקְנֹחֶינּוּ)
1 c.	נִקְנֹחַ	נִקְנִיחַ	נִקְנִיחַ	נִקְנִיחַ	נִקְנֹחַ
IMPER. 2 m.	קָנַח	קִנְיַח	קִנְיַח		קָנַח
2 f.	קָנְחִי	קִנְיִיחִי	קִנְיִיחִי	wanting	קָנְחִי
Plur. 2 m.	קָנְחוּ	קִנְיִחוּ	קִנְיִיחוּ		קָנְחוּ
2 f.	קָנְחוּ	קִנְיִחוּ	קִנְיִיחוּ		(קָנְחוּ)
PART. <i>Act.</i>	קֹנֵחַ		קִנְיָח		קֹנֵחַ
<i>Pass.</i>	קֹנֵחַ	קִנְיָח		קִנְיָח	קֹנֵחַ

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

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

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

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

5. The absolute infinitive Niphal appears in the three forms **נָהַן** Jer. 32: 4, **נָהַן** Ps. 68: 3, and **נָהַן** 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, **נָהַן** Ezek. 5: 13, **נָהַן** Ezek. 37: 10, Jer. 23: 13, **נָהַן** Num. 24: 7, Dan. 11: 14, **נָהַן** Isa. 52: 5.

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

2 masc. sing. of the Kal future.  $\text{קָטַף}$  Ps. 8:2, is the Kal infin. comp.  $\text{קָטַף}$  Gen. 46:3, not the 3 fem. sing. pret. for  $\text{קָטַף}$  (Nordheimer), nor the imperative with paragogic  $\text{קָטַף}$ , as  $\text{קָטַף}$  is always to be explained elsewhere.

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

3. In Isa. 64:5  $\text{קָטַף}$  has the form of a Hiphil future from  $\text{קָטַף}$ , but the sense shows it to be from  $\text{קָטַף}$  for  $\text{קָטַף}$ . Dagshesh-forte being omitted and the previous vowel lengthened in consequence, § 59. a.

### AYIN DOUBLED ( $\text{עֵעֵ}$ ) 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,  $\text{עָעַע}$  for  $\text{עָעַעַע}$ ,  $\text{עָעַע}$  for  $\text{עָעַעַע}$  § 61. 3.

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



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

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

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

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

In the Niphal preterite נִסָּבֵב becomes by contraction נָסֵב . In a few verbs beginning with ה the short vowel is retained in an intermediate syllable, thus נִמָּר for נִמָּרֵר ; in other cases Hhirik is lengthened to Tsere, נִמָּר for נִמָּרֵן , 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 נָסֵב . The forms of this tense are, therefore, נָסֵב , נִמָּר , נִמָּר .

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

fixed ה are characteristic and essential. They must, therefore, either be retained by inserting Daghesh-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, הָסֵב for הֶסְבִּיב, רָסֵב or רֶסֵב for רֶסְבִּיב, הָסֵב (Kibbuts before the doubled letter by § 61. 5) or הֶסֵב for הֶסְבֵּב.

3. The vowel, which is thrown back from the second radical to the first, stands no longer before a single consonant, but before one which, though single in appearance, is in reality equivalent to two. It is consequently subjected to the compression which affects vowels so situated, § 61. 4. Thus, in the Niphal future and imperative Tsere is compressed to Pattahh, רֶסְבֵּב, רֶסֵב; הֶסְבֵּב, הֶסֵב (comp. קָטַלְתָּ, קָטַל) 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, הֶסְבִּיר, הֶסֵב (comp. נִקְטַלְתָּ, נִקְטַל).

§ 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, רָסְבִּי, סָבָה.

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

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, **הַתְּסִיבָה**, **וַתְּסִיבִי**.

§ 137. The Piel, Pual, and Hithpael sometimes preserve the regular form, as **הִתְהַלֵּל**, **הִתְהַלְּלָה**, **הִתְהַלְּלוּ**. 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 **הִתְהַקְּלָה**, **הִתְהַקְּלוּ**. 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 **הִתְהַלְּלָה**, **הִתְהַלְּלוּ**.

§ 138. In the following paradigm the inflections of Ayin doubled verbs are shown by the example of **בָּבֵז** 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 **הִתְבָּזֵז** to excite.

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

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

PARADIGM OF AYIN

	KAL.		NIPHAL.		PIEL.	
PRET. 3 m.	סָבַבְתָּ	סָבַבְתָּ	נִסְבַּבְתָּ	נִסְבַּבְתָּ	סִבַּבְתָּ	סִבַּבְתָּ
3 f.	סָבַבְתְּהוּ	סָבַבְתְּהוּ	נִסְבַּבְתְּהוּ	נִסְבַּבְתְּהוּ	סִבַּבְתְּהוּ	סִבַּבְתְּהוּ
2 m.	(סָבַבְתָּ)	סָבַבְתָּ	נִסְבַּבְתָּ	נִסְבַּבְתָּ	סִבַּבְתָּ	סִבַּבְתָּ
2 f.	(סָבַבְתְּ)	סָבַבְתְּ	נִסְבַּבְתְּ	נִסְבַּבְתְּ	סִבַּבְתְּ	סִבַּבְתְּ
1 c.	סָבַבְתִּי	סָבַבְתִּי	נִסְבַּבְתִּי	נִסְבַּבְתִּי	סִבַּבְתִּי	סִבַּבְתִּי
Plur. 3 c.	סָבַבְוּ	סָבַבְוּ	נִסְבַּבְוּ	נִסְבַּבְוּ	סִבַּבְוּ	סִבַּבְוּ
2 m.	(סָבַבְתֶּם)	סָבַבְתֶּם	נִסְבַּבְתֶּם	נִסְבַּבְתֶּם	סִבַּבְתֶּם	סִבַּבְתֶּם
2 f.	(סָבַבְתֶּן)	סָבַבְתֶּן	נִסְבַּבְתֶּן	נִסְבַּבְתֶּן	סִבַּבְתֶּן	סִבַּבְתֶּן
1 c.	סָבַבְנִי	סָבַבְנִי	נִסְבַּבְנִי	נִסְבַּבְנִי	סִבַּבְנִי	סִבַּבְנִי
INFIN. <i>Absol.</i>	סָבַבְתִּי	סָבַבְתִּי	הִסְבַּבְתִּי	הִסְבַּבְתִּי	סִבַּבְתִּי	סִבַּבְתִּי
<i>Constr.</i>	סָבַבְתִּי	סָבַבְתִּי	הִסְבַּבְתִּי	הִסְבַּבְתִּי	סִבַּבְתִּי	סִבַּבְתִּי
FUT. 3 m.	יִסְבַּבְתָּ	יִסְבַּבְתָּ	יִסְבַּבְתָּ	יִסְבַּבְתָּ	יִסְבַּבְתָּ	יִסְבַּבְתָּ
3 f.	יִסְבַּבְתְּ	יִסְבַּבְתְּ	יִסְבַּבְתְּ	יִסְבַּבְתְּ	יִסְבַּבְתְּ	יִסְבַּבְתְּ
2 m.	יִסְבַּבְתָּ	יִסְבַּבְתָּ	יִסְבַּבְתָּ	יִסְבַּבְתָּ	יִסְבַּבְתָּ	יִסְבַּבְתָּ
2 f.	יִסְבַּבְתְּ	יִסְבַּבְתְּ	יִסְבַּבְתְּ	יִסְבַּבְתְּ	יִסְבַּבְתְּ	יִסְבַּבְתְּ
1 c.	יִסְבַּבְנִי	יִסְבַּבְנִי	יִסְבַּבְנִי	יִסְבַּבְנִי	יִסְבַּבְנִי	יִסְבַּבְנִי
Plur. 3 m.	יִסְבַּבְוּ	יִסְבַּבְוּ	יִסְבַּבְוּ	יִסְבַּבְוּ	יִסְבַּבְוּ	יִסְבַּבְוּ
3 f.	יִסְבַּבְתֶּן	יִסְבַּבְתֶּן	יִסְבַּבְתֶּן	יִסְבַּבְתֶּן	יִסְבַּבְתֶּן	יִסְבַּבְתֶּן
2 m.	יִסְבַּבְוּ	יִסְבַּבְוּ	יִסְבַּבְוּ	יִסְבַּבְוּ	יִסְבַּבְוּ	יִסְבַּבְוּ
2 f.	יִסְבַּבְתֶּן	יִסְבַּבְתֶּן	יִסְבַּבְתֶּן	יִסְבַּבְתֶּן	יִסְבַּבְתֶּן	יִסְבַּבְתֶּן
1 c.	יִסְבַּבְנִי	יִסְבַּבְנִי	יִסְבַּבְנִי	יִסְבַּבְנִי	יִסְבַּבְנִי	יִסְבַּבְנִי
IMPER. 2 m.	סָבַבְתִּי	סָבַבְתִּי	הִסְבַּבְתִּי	הִסְבַּבְתִּי	סִבַּבְתִּי	סִבַּבְתִּי
2 f.	סָבַבְתִּי	סָבַבְתִּי	הִסְבַּבְתִּי	הִסְבַּבְתִּי	סִבַּבְתִּי	סִבַּבְתִּי
Plur. 2 m.	סָבַבְוּ	סָבַבְוּ	הִסְבַּבְוּ	הִסְבַּבְוּ	סִבַּבְוּ	סִבַּבְוּ
2 f.	סָבַבְתֶּן	סָבַבְתֶּן	הִסְבַּבְתֶּן	הִסְבַּבְתֶּן	סִבַּבְתֶּן	סִבַּבְתֶּן
PART. <i>Act.</i>	סָבַבְתִּי	סָבַבְתִּי	נִסְבַּבְתִּי	נִסְבַּבְתִּי	סִבַּבְתִּי	סִבַּבְתִּי
<i>Pass.</i>	סָבַבְתִּי	סָבַבְתִּי	נִסְבַּבְתִּי	נִסְבַּבְתִּי	סִבַּבְתִּי	סִבַּבְתִּי



## 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. זָרַחְתָּ Zech. 8: 14 15. בָּרַחְתָּ Deut. 2: 35, and there are no examples of it in the second; הָרַחַב Gen. 49: 23 and הָרַחַב Job 24: 24 are preterites with Hholem, § 82. 1. In Ps. 118: 11, הָרַחַבְתָּ הָרַחַבְתָּ הָרַחַבְתָּ 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.* הָרַחַבְתָּ Gen. 29: 3. 8. הָרַחַבְתָּ Ex. 15: 10, הָרַחַבְתָּ Isa. 64: 10, הָרַחַבְתָּ Gen. 9: 14, הָרַחַבְתָּ Num. 23: 25.

2. The following are examples of the contracted infinitive absolute, הָרַחַב Num. 23: 25. הָרַחַב Ruth 2: 16. הָרַחַב Isa. 24: 19. הָרַחַב (with a paragogic termination) *ibid.*; of the uncontracted, הָרַחַבְתָּ, הָרַחַבְתָּ, הָרַחַבְתָּ, הָרַחַבְתָּ; of the infinitive construct, הָרַחַבְתָּ and הָרַחַבְתָּ and הָרַחַבְתָּ, once with *u* as in Ayin Vav verbs, הָרַחַבְתָּ Eccles. 9: 1, and occasionally with *a*, הָרַחַבְתָּ Isa. 45: 1, הָרַחַבְתָּ Jer. 5: 26. הָרַחַבְתָּ (with 3 plur. suf.) Eccl. 3: 18. הָרַחַבְתָּ Isa. 30: 18 (הָרַחַבְתָּ Ps. 102: 14); הָרַחַבְתָּ Isa. 17: 14, though sometimes explained as the noun הָרַחַבְתָּ with the suffix *their bread*, is the infinitive of הָרַחַבְתָּ to grow warm; הָרַחַבְתָּ Gen. 6: 3 Eng. ver. *for that also*, as if compounded of the prep. ב. the abbreviated relative and הָרַחַבְתָּ is by the latest authorities regarded as the infinitive of הָרַחַבְתָּ in their erring; הָרַחַבְתָּ Job 29: 3 has Hhirik before the suffix. The feminine termination הָרַחַבְתָּ is appended to the following infinitives. הָרַחַבְתָּ Ps. 77: 10, Job 19: 17. הָרַחַבְתָּ Ezek. 36: 3. הָרַחַבְתָּ Ps. 17: 3. The imperative, which is always contracted, has mostly Hholem. הָרַחַבְתָּ and הָרַחַבְתָּ but sometimes Pattahh. הָרַחַבְתָּ Ps. 119: 22 (elsewhere הָרַחַבְתָּ), הָרַחַבְתָּ Ps. 80: 16. Fürst regards הָרַחַבְתָּ as a contracted participle from הָרַחַבְתָּ, analogous to the Ayin Vav form הָרַחַבְתָּ.

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

§ 140. 1. Examples of different forms of the Kal future: (1) With Dagshesh-forte in the first radical. הָרַחַבְתָּ, הָרַחַבְתָּ, הָרַחַבְתָּ, הָרַחַבְתָּ; or with *a* as the second vowel. הָרַחַבְתָּ, הָרַחַבְתָּ. (2) With Tserē under the personal prefix. הָרַחַבְתָּ, הָרַחַבְתָּ, הָרַחַבְתָּ, הָרַחַבְתָּ, *š* being once written by means of the vowel letter הָרַחַבְתָּ. (3) With Kamets under the personal prefix. הָרַחַבְתָּ, הָרַחַבְתָּ, הָרַחַבְתָּ, הָרַחַבְתָּ; this occurs once with fut. *a*, הָרַחַבְתָּ Prov. 27: 17. With Vav Conversive the accent is drawn

back to the simple penult syllable in this form of the future, and Hholem is consequently shortened, § 64. 1, נִלְקָחוּ, נִלְמְדוּ, נִלְקָחוּ, נִלְקָחוּ. There are a few examples of *ū* in the future as in Ayin Vav verbs, נִלְקָחוּ Prov. 29: 6, רָאוּ Isa. 42: 4, Eccles. 12: 6, תִּלְקָחוּ Ezek. 24: 11 and perhaps נִלְקָחוּ Gen. 49: 19, Hab. 3: 16, תִּלְקָחוּ Ps. 91: 6, though Gesenius assumes the existence of נִלְקָחוּ and נִלְמְדוּ as distinct roots from נִלְקָחוּ and נִלְמְדוּ.

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

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

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

5. In the Hiphil preterite the vowel of the last syllable is compressed to Tsere, תִּפַּר, תִּפַּר (in pause תִּפַּר, so תִּפַּר: תִּפַּר). or even to Pattahh, תִּפַּר, תִּפַּר, תִּפַּר, תִּפַּר. Both infinitives have Tsere, thus the absolute: תִּפַּר, תִּפַּר, תִּפַּר, תִּפַּר; the construct: תִּפַּר, תִּפַּר, תִּפַּר, תִּפַּר (Zech. 11: 10), תִּפַּר, תִּפַּר, תִּפַּר, תִּפַּר, in pause תִּפַּר, תִּפַּר, with a final guttural, תִּפַּר. The imperative: תִּפַּר Job 21: 5 is a Hiphil and not a Hophal form as stated by Gesenius, the first vowel being Kamets and not Kamets Hhatuph. Futures with a short vowel before Daghesh-forte in the first radical: תִּפַּר, תִּפַּר, תִּפַּר, תִּפַּר; with a long vowel, תִּפַּר, תִּפַּר, תִּפַּר, תִּפַּר (ē expressed by the vowel letter א, § 11. 1. a) Eccles. 12: 5. When in this latter class of futures the accent is removed from the ultimate, whether by Vav Conversive or any other cause, Tsere is shortened to Seghol, תִּפַּר, תִּפַּר, תִּפַּר, תִּפַּר, תִּפַּר, and in one instance to Hhirik, תִּפַּר Judg. 9: 53 (תִּפַּר would be from רָאוּ) before a guttural it becomes Pattahh, תִּפַּר, תִּפַּר. Participle: תִּפַּר Ezek. 31: 3, תִּפַּר Prov. 17: 4. In a very

few instances the Hhirik of the perfect paradigm is retained in the last syllable of this species as in Ayin Vav verbs, *בָּרַחְתָּ* Judg. 3:21, *נָשִׂים* Jer. 49:20, *נִשְׂאִים* Num. 21:30.

6. Hophal preterites: *הִחַלְתָּ*, *הִחַתְתָּ*, *הִחַתְתָּ*; futures: *יִחַתְּ*, *יִחַתְּ*, *יִחַתְּ*; participles: *יִחַתְּ*, *יִחַתְּ* or in some copies *יִחַתְּ* 2 Sam. 23:6; infinitive with suffix, *הִחַתְּ* Lev. 26:34, with prep., *בְּהִחַתְּ* ver. 43.

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

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 *ו* in the preterite, *וּ* (Kamets before ו which cannot be doubled), *וּ*, *וּ* (the vowel remaining long before ו), *וּ* (Pattahh instead of compound Sh'va on account of the following guttural, § 60. 3. c), *וּ*, once with *ו*. *וּ* Mic. 2:4; with *e* in the future, *וּ*. If the first radical be doubled, Dagghesh is omitted from the last, and the customary vowel is in consequence not inserted; other cases are rare and exceptional, *וּ*, *וּ*, *וּ* which is first plur. pret. for *וּ* not third plur. for *וּ* (Ewald), § 54. 3; *וּ* Deut. 32:41, *וּ* Isa. 44:16, *וּ* 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, *וּ* from *וּ*, *וּ* from *וּ*, *וּ* from *וּ*.



from הָרָם. הָרָם from הָרָם; in הָרָם Gen. 43:29, Isa. 30:19, from הָרָם, הָרָם Lev. 26:15 from הָרָם. 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, Dagdash being omitted from the last radical and the preceding vowel lengthened in consequence, חוּרָה Prov. 8:29 for חוּרָה ver. 27. הָרָה Isa. 33:1 for הָרָה Ezek. 14:8 for הָרָה Lam. 1:8 for הָרָה Hi. pret. of הָרָה Hab. 2:17 for הָרָה Hi. fut. of הָרָה with 3 fem. plur. suff. אָרָם 2 Sam. 22:43 in a few editions for אָרָם. Nun is once inserted before the suffix in place of doubling the radical, קָבוֹ Num. 23:13 for קָבוֹ.

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

אָרַר to curse.	רָבַב to cry.	קָנַן to make a nest.
בָּזַז to plunder.	כָּבַח to smite, break.	קָצַץ to cut off.
בָּרַר to purify.	לָבַב to take away the heart.	רָבַב to be many.
גָּשַׁט to grope.	לָפַק to lick.	רָבֵה to be tender.
חָזַק to refine.	מָשַׁט to feel, to grope.	טָרַר to harrow.
הָרַם to warm.	פָּוַז to leap.	טָרַר to rule.
חָצַץ to divide.	פָּלַל to judge, to intercede.	טָשַׁן to sharpen.
הָלַח to be broken.		תָּמַם to be perfect.
טָכַל to cover.		

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

חָרַר to burn.	רָהַה to linger.	שָׁשַׁע to sport, delight.
כָּרַר to dance.	סָסַס to excite.	פָּפַפַּח to run.
לָהַה to be mad.	צָצַצ to chirp.	הָשַׁח to mock.

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

אָחַח to complain.	נָחַח to fly.	רָעַע to break.
בָּלַל to mix.	סָסַס to lift up.	שָׁחַח to sink.
כָּבַח to empty.	סָסַח to occupy the thres-	שָׁלַל to spoil.
חָרַח to cut.	hold.	שָׁחַח to be desolate or
טָרַר to sweep away.	צָרַח to bind.	amazed.
הָרַם to be still.	קָסַס to cut off.	הָשַׁח to beat.
חָרַח to break loose	קָשַׁח to gather.	

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

גָּלַל and גִּילַל to roll.	הָנַן to make gracious, הוֹנִן to be gracious.
הָיַל to praise, הוֹיַל to make mad.	
הָשַׁל to profane, חוֹיַל to wound.	מִיַּל to speak, מוֹיַל to mow.

סָבַב to *change*, סִבְּב to *surround*. קָלַעַן to *curse*, קָלַעַל to *whet*.  
 גָּזַז to *gather clouds*, שִׁיזַן to *practise sorcery*. רָצַץ and רִוּצַץ to *crush*.  
 פּוּרַר to *burst*, פָּרַר to *shake to pieces*. שָׁדַד and שָׁדַר to *treat with violence*.

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

פָּקַד Pi. to *decree*, Pu. פָּקַדָּה. רָעַן Pi. to *shout*, Hith. הִתְרַוֵּן.\*  
 מָדַד Pi. to *measure*, Hith. הִתְמַדֵּד. רָשַׁשׁ Pi. to *break*, Pu. רָשַׁשָּׁ.  
 מָרַר Pi. to *make bitter*, Hith. הִתְמַרְמַר. שָׁנַן Pi. to *inculcate*, Hith. הִשְׁתַּשְׁנַן  
 סָבַל Pi. to *exalt*, Hith. הִסְתַּבֵּל. פָּרַעַן Pi. to *perce*.  
 מָלַח Pi. to *maltreat*, Hith. הִתְמַלַּח  
 and הִתְכַּלַּח.

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שָׁשַׁשׁ Isa. 11:8; Infinitive, לְתַרְחֹחַ Prov. 26:21, הִתְחַחֵחַ Ex. 12:39; Future, אֶשְׁשַׁשׁ Ps. 119:47, הִשְׁשַׁשׁ Ps. 94:19; Imperative, הִשְׁחַחֵשׁוּ Isa. 29:9; Participle, מְחַחֵחַ Gen. 27:12, מְחַלְחֵחַ Prov. 26:18.

§ 142. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נִדַּד Nah. 3:17, שָׁלַל Lam. 1:12, the future: תִּשְׁשַׁשׁוּ Isa. 66:12, and the participles, מְשַׁלְּלָה Isa. 9:4, מְחַלְּלָה Isa. 53:5.

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

3. הִתְחַלַּח and הִתְחַלַּל. The prefixed ח remains in the Hiphil future of הִתְחַלַּל, e. g. תִּתְחַלַּל, תִּתְחַלַּלְתִּי, תִּתְחַלַּלְתִּי and in the derivative nouns חִתְחַלְּוֹת, חִתְחַלְּוֹת, whence these forms are in the lexicons referred to the secondary root חִתְחַל.

## PE YODH (פ"י) VERBS.

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

\* מְחַרְוֵן Ps. 78:65 is not from רוּן (Gesenius) but from רָוַן, see Alexander in loc.

(with the exception of the Pe Aleph future, § 110. 3, and a few occasional forms, § 111. 2) when it stands in the first place, verbs having this letter as a first or second radical belong to the guttural class; those only in which it is the third radical (Lamedh Aleph) are properly reckoned quiescent. On the other hand, if the first, second, or third radical be either Yodh or Vav, the verb is classed as quiescent. All verbs into which either ך or ם 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. אָבָה, אָמַח, and are quite distinct from the quiescent verbs לָה in which ה always represents a vowel, e. g. אָבָה, אָמַח.

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

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. אָשַׁב; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, אָשַׁב, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. *c*, e. g. אָשַׁב; in a few instances Hhirik is preserved by giving Daghesth-forte to the

second radical as in Pe Nun verbs, the following vowel being either Pattahl or Hholem, **רָצַח**, **רָצַח**.

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, **שָׁב**, **שָׁב**.

§ 145. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, **וָשַׁב**, **וָשַׁב**; in the infinitive, future, and imperative, where it is doubled by Daghesht-forfe, it retains its consonantal character, **וָשַׁב**, **וָשַׁב**.

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

3. In the Hophal Vav quiesces in Shurek, **וָשַׁב**, **וָשַׁב**; occasionally the short vowel is preserved and Daghesht-forfe inserted in the second radical, **וָשַׁב**.

*a*. The Hholem or Tsere of the Hiphil arises from the combination *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. **וָשַׁב**, **וָשַׁב**), and the union of this with ו forms *o*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a*.

§ 146. The inflections of Pe Yodh verbs may be represented by those of **וָשַׁב** *to sit* or *dwell*. The Piel, Pual, and Hithpael are omitted from the paradigm, as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of **וָשַׁב** *to be dry*.

PARADIGM OF PE YODH VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	נָשַׁב	נִשְׁבַּב	הוֹשִׁיב	הוֹשֵׁב	נִשְׁבַּשׁ
3 f.	נִשְׁבְּחָה	נִשְׁבְּחָה	הוֹשִׁיבָה	הוֹשֵׁבָה	נִשְׁבְּשָׁה
2 m.	נִשְׁבַּדְתָּ	נִשְׁבַּדְתָּ	הוֹשִׁיבְתָּ	הוֹשֵׁבְתָּ	נִשְׁבְּשָׁתָּ
2 f.	נִשְׁבַּדְתְּ	נִשְׁבַּדְתְּ	הוֹשִׁיבְתְּ	הוֹשֵׁבְתְּ	נִשְׁבְּשָׁתְּ
1 c.	נִשְׁבַּדְתִּי	נִשְׁבַּדְתִּי	הוֹשִׁיבְתִי	הוֹשֵׁבְתִי	נִשְׁבְּשָׁתִי
Plur. 3 c.	נִשְׁבְּחוּ	נִשְׁבְּחוּ	הוֹשִׁיבוּ	הוֹשֵׁבוּ	נִשְׁבְּשׁוּ
2 m.	נִשְׁבַּחְתֶּם	נִשְׁבַּחְתֶּם	הוֹשִׁיבוּ	הוֹשֵׁבוּ	נִשְׁבְּשַׁחְתֶּם
2 f.	נִשְׁבַּחְתֶּן	נִשְׁבַּחְתֶּן	הוֹשִׁיבוּ	הוֹשֵׁבוּ	נִשְׁבְּשַׁחְתֶּן
1 c.	נִשְׁבַּחְנוּ	נִשְׁבַּחְנוּ	הוֹשִׁיבוּ	הוֹשֵׁבוּ	נִשְׁבְּשַׁחְנוּ
INFIN. <i>Absol.</i>	נִשְׁבֹּב		הוֹשִׁיב		נִשְׁבֹּשׁ
<i>Constr.</i>	שִׁבְתָּ	הוֹשֵׁב	הוֹשִׁיב	הוֹשֵׁב	נִשְׁבֹּשׁ
FUT. 3 m.	יִשְׁבַּב	יִנְשַׁב	יִוֹשִׁיב	יִוֹשֵׁב	יִנְשַׁשׁ
3 f.	תִּשְׁבְּחָה	תִּנְשַׁב	תִּוֹשִׁיב	תִּוֹשֵׁב	תִּנְשַׁשׁ
2 m.	תִּשְׁבַּדְתָּ	תִּנְשַׁבְתָּ	תִּוֹשִׁיבְתָּ	תִּוֹשֵׁבְתָּ	תִּנְשַׁשְׁתָּ
2 f.	תִּשְׁבַּדְתְּ	תִּנְשַׁבְתְּ	תִּוֹשִׁיבְתְּ	תִּוֹשֵׁבְתְּ	תִּנְשַׁשְׁתְּ
1 c.	אֶשְׁבַּד	אֶנְשַׁב	אֶוֹשִׁיב	אֶוֹשֵׁב	אֶנְשַׁשׁ
Plur. 3 m.	יִשְׁבְּחוּ	יִנְשַׁבוּ	יִוֹשִׁיבוּ	יִוֹשֵׁבוּ	יִנְשַׁשׁוּ
3 f.	תִּשְׁבְּחֶנָּה	תִּנְשַׁבְנָה	תִּוֹשִׁיבֶנָּה	תִּוֹשֵׁבֶנָּה	תִּנְשַׁשְׁנָה
2 m.	תִּשְׁבְּחוּ	תִּנְשַׁבוּ	תִּוֹשִׁיבוּ	תִּוֹשֵׁבוּ	תִּנְשַׁשְׁחוּ
2 f.	תִּשְׁבְּחֶנָּה	תִּנְשַׁבְנָה	תִּוֹשִׁיבֶנָּה	תִּוֹשֵׁבֶנָּה	תִּנְשַׁשְׁחֶנָּה
1 c.	נִשְׁבֹּב	נִנְשַׁב	נִוֹשִׁיב	נִוֹשֵׁב	נִנְשַׁשׁ
IMPER. 2 m.	שִׁב	הוֹשֵׁב	הוֹשִׁיב		נִשְׁבֹּשׁ
2 f.	שִׁבִי	הוֹשִׁיבִי	הוֹשִׁיבִי	wanting	נִשְׁבֹּשִׁי
Plur. 2 m.	שִׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ		נִשְׁבֹּשׁוּ
2 f.	שִׁבְנָה	הוֹשִׁיבְנָה	הוֹשִׁיבְנָה		נִשְׁבֹּשְׁנָה
PART. <i>Act.</i>	יֹשֵׁב		מוֹשִׁיב		יֹשֵׁשׁ
<i>Pass.</i>	יֹשֻׁב	נוֹשֵׁב		מוֹשָׁב	יֹשֻׁשׁ

## REMARKS ON PE YODH VERBS.

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

יָשַׁב <i>to be dry.</i>	יָסַד <i>to be poured.</i>	יָרַא <i>to fear.</i>
יָנַח <i>to toil.</i>	יָסַד <i>to appoint.</i>	יָרַח <i>to cast.</i>
יָחַר <i>to delay.</i>	יָחַח <i>to be weary.</i>	יָשַׁב <i>to possess.</i>
יָחַח <i>to oppress.</i>	יָשַׁן <i>to counsel.</i>	יָשַׁב <i>to put.</i>
יָחַח <i>to suck.</i>	יָחַח <i>to be beautiful.</i>	יָשַׁן <i>to sleep.</i>

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent יָשַׁב, יָרַא, יָרַח, the long vowel receiving Methegh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, יָרַח from יָרַח and יָשַׁב from יָשַׁב, §45. 2.

2. The following have Tseré under the preformative; those in which the second vowel is likewise Tseré are distinguished by an asterisk:

יָדַע <i>to know.</i>	* יָדַע <i>to bear.</i>	יָדַע <i>to be dislocated.</i>
יָדַע <i>to be joined.</i>	* יָדַע <i>to go out.</i>	* יָדַע <i>to go down.</i>
יָדַע <i>to conceive.</i>	יָדַע <i>to be straitened.</i>	* יָדַע <i>to sit, dwell.</i>

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

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

5. In futures having Tseré under the preformative, the accent is shifted to the penult after Vav Conversive in the persons liable to such a change, viz.: 3 sing., 2 masc. sing., and 1 plur., Tseré in the ultimate being in consequence shortened to Seghol. יָדַע, יָדַע, יָדַע. Pattahh in the ultimate becomes Seghol in יָדַע (with a postpositive accent) Gen. 2: 7, 19, יָדַע Gen. 50: 26; but יָדַע, יָדַע, יָדַע, only once before a

monosyllable, § 35. 1. וַיִּקַּח Gen. 9: 24. The accent remains on the ultimate in the Lamedh Aleph form וַיִּקַּח, unless the following word begins with an accented syllable, e. g. וַיִּקַּח Gen. 4: 16, 8: 18. The pause restores the accent in all these cases to its original position, וַיִּקַּח Ruth 4: 1, וַיִּקַּח Ps. 139: 1, וַיִּקַּח Ps. 18: 10, § 35. 2.

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

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

3. Imperatives with Yodh: רָבַשׁ, רָבַשְׁתִּי. Without Yodh: רָבַשׁ (with h parag. רָבַשׁ Prov. 21: 14), רָבַשׁ (with h parag. רָבַשׁ Hos. 4: 18, see § 92. a). רָבַשׁ (רָבַשְׁתִּי, fem. plur. רָבַשְׁתִּי Cant. 3: 11), רָבַשׁ (רָבַשְׁתִּי, plur. R'vithbh רָבַשְׁתִּי and רָבַשְׁתִּי) twice רָבַשׁ Judg. 5: 13, רָבַשׁ and רָבַשְׁתִּי.

§ 149. 1. The Niphal of רָבַשׁ has *ā* instead of *ō*. רָבַשׁ Zeph. 3: 18, נִבְרַשׁ Lam. 1: 4; נִבְרַשׁ 1 Chron. 3: 5, 20: 8 has *ā* followed by Daghesh. נִבְרַשׁ, which according to Gesenius is from נִבְרַשׁ, has *ī*; Ewald assumes the root to be נִבְרַשׁ, and refers to it likewise the Kal future and the Hiphil ascribed to נִבְרַשׁ. § 147. 3. and § 150. 4. In that case the Daghesh in נִבְרַשׁ Isa. 33: 12, Jer. 51: 58, will not require the explanation suggested in § 24. c, but the K'thibh נִבְרַשׁ 2 Sam. 14: 30 will be unexplained. נִבְרַשׁ Ps. 9: 17 is not the Niphal preterite or participle of נִבְרַשׁ, but the Kal participle of נִבְרַשׁ.

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

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

2. In רָבַשׁ Job 24: 21 (elsewhere רָבַשׁ) and רָבַשׁ (once רָבַשׁ Mic. 1: 8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 147. 2. He remains after the preformative in רָבַשׁ Isa. 52: 5, רָבַשׁ Neh. 11: 17, Ps. 28: 7, רָבַשׁ 1 Sam. 17: 47, Ps. 116: 6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission, רָבַשׁ, רָבַשׁ, and once the vowel Tserc is dropped before a suffix, רָבַשׁ Ex. 2: 9 for רָבַשׁ.

3. Vav conversive draws the accent back to the penultimate Tsere or Hholem of the Hiphil future in the persons liable to be affected by it, § 147. 5. and shortens the final vowel. וְנִשְׁבַּח, וְנִשְׁבְּחָם, וְנִשְׁבְּחָם; but with a pause accent : וְנִשְׁבְּחָם Ruth 2:14.

4. The following verbs insert Daghesth in the second radical in the Hiphil, viz.: וְנָצַח *to set. place.* וְנָצַח *to spread.* וְנָצַח *to pour.* except : וְנִצְחָה 2 Kin. 4:5 K'ri (K'thibh וְנִצְחָה), וְנָצַח *to burn.* except : וְנִצְחָה 2 Sam. 14:30 K'thibh.

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

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

2. In the Piel future the prefix Yodh of the third person is contracted with the radical after Vav conversive. וְנָצַח Nah. 1:4 for וְנָצַח Lam. 3:33, וְנָצַח Lam. 3:53, וְנָצַח 2 Chron. 32:30 K'ri (K'thibh וְנָצַח).

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

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

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



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

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

הוֹמִיָּה Ps. 16:5, see § 90.

### AYIN VAV (וֵ) AND AYIN YODH (יֵ) VERBS.

§ 152. Yodh and Vav, as the second radical of verbs, have the following peculiarities, viz :

1. They may be converted into their homogeneous vowels *i* and *u*.

2. They may be rejected when accompanied by a heterogeneous vowel, which is characteristic of the form. Yodh forms are confined to the Kal of a few verbs; in the other species Vav forms are universal.

*a.* Yodh is never found as a quiescent middle radical in any species but Kal: it enters as a consonant into the Piel of two verbs, and the Hithpael of two, § 161. 1, the Niphal of הָיָה *to be*, and the Hiphil of הָיָה *to live*.

§ 153. 1. In the Kal preterite and active participle and in the Hiphil and Hophal species, the quiescent is rejected and its vowel given to the preceding radical. Thus,

Kal preterite: קָם for קָמָה where  $\bar{a}$ , which arises from blending  $\bar{a}$  with the pretonic Kamets, § 62. 1, is in partial compensation for the contraction, מָחַ for מָחַת, בָּשׁ for בָּשׂת, רָבַ for רָבַת. For an exceptional formation, see § 158. 1.

Active participle: קָם for קָמָה, מָחַ for מָחַת, בָּשׁ for בָּשׂת, רָבַ for רָבַת, 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: הִקְיִים for הִקְיָיִם, הִקְיִים for הִקְיָיִם, הִקְיִים for הִקְיָיִם, 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, קָיִים, קָיִים; in the future the preformative commonly takes the simplest of the long vowels  $\bar{a}$ , קָיִים, קָיִים, comp. קָיִים.

3. In the Kal absolute infinitive and in the Niph'al species a similar softening of  $\imath$  occurs, which, with the accompanying or preceding  $a$ , forms  $\bar{o}$ , § 57. 2. (5), קָיִים (kām = kām) for קָיִים; קָיִים for קָיִים, the prefix usually taking the simplest of the long vowels  $\bar{a}$ ; קָיִים for קָיִים.

4. In the first and second persons of the Niph'al and Hiph'il preterites  $\bar{o}$  ( $\imath$ ) 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  $\bar{e}$  ( $\imath$ ) 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, קָיִים, קָיִים, קָיִים. In the Niph'al preterite, when the inserted  $\imath$  receives the accent, the preceding  $\imath$  is for euphony changed to  $\imath$ , e. g. קָיִים.

5. In the Kal and Hiph'il 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  $\bar{i}$ , § 65. 2.  $\bar{b}$ , thus קָיִים, קָיִים. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, קָיִים, קָיִים.

§ 154. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as  $\imath$ , e. g. קָיִים, or as  $\imath$ , e. g. קָיִים.

2. Commonly the third radical is reduplicated instead

of the second, which then quiesces in Hholem, Pi. קִיַּמָּם, Pu. קִיַּמְּם, Hith. הִתְקִיַּמְּם.

*a.* In the Pual *o* is the passive vowel here adopted in preference to *u*: in the Piel and Hithpael it arises from the combination of *u*, to which *ʾ* is softened, with the antecedent *u*, קִיַּמְּם for קִיַּמְּם, §82. 5. *b* (3).

3. Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. קָלָלָל, Pu. קָלָלָל.

*a.* The two forms of the intensive species, which depart from the regular paradigm, precisely resemble in appearance those of Ayin doubled verbs, though constructed upon a different principle, as already explained.

§ 155. The inflections of Ayin Vav verbs are shown in those of קִיַּם *to stand or rise*, in the following paradigm; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by קָיַם *to contend*.

*a.* Ayin Vav and Ayin Yodh verbs are named not from the Kal preterite, in which the quiescent is rejected, but from the construct infinitive, the simplest form in which all the radicals appear.

*b.* No Hophal forms occur in those persons in which the inflective terminations begin with a consonant. The same is true of the Ayin Yodh imperative.

PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	קָמוּם	קִימוֹם	קִימוֹם
3 f.	קָמְהָ	קָמוּהָ	קִימוּהָ	קִימוּהָ
2 m.	קָמְתָ	קָמוּתָ	קִימוּתָ	קִימוּתָ
2 f.	קָמְתִי	קָמוּתִי	קִימוּתִי	קִימוּתִי
1 c.	קָמְתִי	קָמוּתִי	קִימוּתִי	קִימוּתִי
Plur. 3 c.	קָמוּ	קָמוּ	קִימוּ	קִימוּ
2 m.	קָמוּם	קָמוּם	קִימוּם	קִימוּם
2 f.	קָמוּהָ	קָמוּהָ	קִימוּהָ	קִימוּהָ
1 c.	קָמוּ	קָמוּ	קִימוּ	קִימוּ
INFIN. <i>Absol.</i>	קוּם	הִקְוּם	קִימוֹם	
<i>Constr.</i>	קוּם	הִקְוּם	קִימוֹם	
FUT. 3 m.	יִקְוּם	יִקְוּם	יִקְוּם	יִקְוּם
3 f.	תִּקְוּם	תִּקְוּם	תִּקְוּם	תִּקְוּם
2 m.	תִּקְוּם	תִּקְוּם	תִּקְוּם	תִּקְוּם
2 f.	תִּקְוּמִי	תִּקְוּמִי	תִּקְוּמִי	תִּקְוּמִי
1 c.	אִקְוּם	אִקְוּם	אִקְוּם	אִקְוּם
Plur. 3 m.	יִקְוּמוּ	יִקְוּמוּ	יִקְוּמוּ	יִקְוּמוּ
3 f.	תִּקְוּמוּהָ	תִּקְוּמוּהָ	תִּקְוּמוּהָ	תִּקְוּמוּהָ
2 m.	תִּקְוּמוּ	תִּקְוּמוּ	תִּקְוּמוּ	תִּקְוּמוּ
2 f.	תִּקְוּמוּהָ	תִּקְוּמוּהָ	תִּקְוּמוּהָ	תִּקְוּמוּהָ
1 c.	נִקְוּם	נִקְוּם	נִקְוּם	נִקְוּם
IMPER. 2 m.	קוּם	הִקְוּם	קִימוֹם	
2 f.	קוּמִי	הִקְוּמִי	קִימוּמִי	wanting
Plur. 2 m.	קוּמוּ	הִקְוּמוּ	קִימוּמוּ	
2 f.	קוּמוּהָ	הִקְוּמוּהָ	קִימוּמוּהָ	
PART. <i>Act.</i>	קָם		בִּקְוּמוֹם	
<i>Pass.</i>	קָם	נִקְוּם		מִקְוּמוֹם



## REMARKS ON AYIN VAV AND AYIN YODH VERBS.

§ 156. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g.  $\text{הָיָה}$ ,  $\text{הָיָה}$ ; so likewise in the following guttural verbs and forms.  $\text{נָפַח}$  to *expire*,  $\text{נָפַח}$  Isa. 29:22;  $\text{נָפַח}$  Isa. 42:11,  $\text{נָפַח}$  to *be an enemy*,  $\text{נָפַח}$  1 Sam. 18:9 K'ri (K'ithibh  $\text{נָפַח}$ );  $\text{נָפַח}$  Jer. 4:31, which are confined to the Kal species, and in  $\text{נָפַח}$  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,  $\text{נָפַח}$  Zech. 4:10,  $\text{נָפַח}$  Isa. 44:18 but  $\text{נָפַח}$  Lev. 14:42. It has Tseré in  $\text{נָפַח}$  to *die*,  $\text{נָפַח}$  Isa. 17:11 but  $\text{נָפַח}$  Jer. 50:3, and Hholem in  $\text{נָפַח}$  to *shine*,  $\text{נָפַח}$  to *be ashamed*,  $\text{נָפַח}$  to *be good*. § 82. 1. a. and in  $\text{נָפַח}$  Jer. 27:18, elsewhere  $\text{נָפַח}$  Isa. 1:6, Ps. 58:4, elsewhere  $\text{נָפַח}$ . Hhirik once occurs instead of Pattahh in the second person plural,  $\text{נָפַח}$  Mal. 3:20. The following participles have Tseré,  $\text{נָפַח}$ ,  $\text{נָפַח}$ ,  $\text{נָפַח}$ ,  $\text{נָפַח}$ ; the following have Hholem,  $\text{נָפַח}$ ,  $\text{נָפַח}$ ,  $\text{נָפַח}$  2 Kin. 16:7 (comp.  $\text{נָפַח}$  Ex. 32:25 in the Samaritan copy), elsewhere  $\text{נָפַח}$ .

3. The vowel letter  $\aleph$  is written for  $\bar{a}$ . § 11. 1. a. once in the preterite,  $\text{נָפַח}$  Hos. 10:14, and occasionally in the participle,  $\text{נָפַח}$  Judg. 4:21,  $\text{נָפַח}$  Prov. 24:7,  $\text{נָפַח}$  2 Sam. 12:1, 4, Prov. 10:4, 13:23,  $\text{נָפַח}$  *despising* Ezek. 16:57, 28:24, 26, to be distinguished from  $\text{נָפַח}$  *rowing* Ezek. 27:5, 26. The consonant  $\aleph$  is once introduced in place of the omitted  $\aleph$ ,  $\text{נָפַח}$  Zech. 14:10 for  $\text{נָפַח}$ ; the ancient versions favour the assumption, that  $\text{נָפַח}$  Ps. 22:17 is in like manner for  $\text{נָפַח}$  *piercing*, though the most recent and ablest expositors take it to be a preposition and noun like *the lion*. Alexander in loc.

4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions, e. g.  $\text{נָפַח}$  Lev. 18:28,  $\text{נָפַח}$  Gen. 26:22,  $\text{נָפַח}$  Gen. 40:15,  $\text{נָפַח}$  Num. 13:32. In a few instances it is shifted by Vav conversive preterite, § 100. 2.  $\text{נָפַח}$  Obad. ver. 16,  $\text{נָפַח}$  Am. 3:15,  $\text{נָפַח}$  Isa. 11:2,  $\text{נָפַח}$  Isa. 7:19 but  $\text{נָפַח}$  *ibid.*,  $\text{נָפַח}$  Zech. 5:4,  $\text{נָפַח}$  *ibid.*, where the feminine ending is  $\text{נָפַח}$  instead of  $\text{נָפַח}$ ; so in the passive participle,  $\text{נָפַח}$  Isa. 59:5 for  $\text{נָפַח}$ .

§ 157. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive,  $\text{נָפַח}$  Judg. 3:25,  $\text{נָפַח}$  and  $\text{נָפַח}$  Isa. 7:2, elsewhere  $\text{נָפַח}$ ,  $\text{נָפַח}$  Isa. 30:2, which is not from  $\text{נָפַח}$  Josh. 2:16, elsewhere  $\text{נָפַח}$ , and with suf.  $\text{נָפַח}$  Ezek. 10:17,  $\text{נָפַח}$  Ps. 71:6, which is not the participle from  $\text{נָפַח}$  (Gesenius),  $\text{נָפַח}$  *my breaking forth*, i. e. the cause of it Ps. 22:10, see Alexander in loc.; Gesenius explains this form as a participle, but is obliged in consequence to assume a transitive sense which nowhere else belongs to the verb.

2. The following imperatives have Hholem,  $\text{נָפַח}$  Isa. 60:1,  $\text{נָפַח}$ ,

קָוָה Mic. 4:10, הוֹשִׁיעַ Mic. 4:13. With paragogic ה. קוֹמָה or קוֹמָה, שִׁוְכָה or שִׁוְכָה. Examples of the feminine plural. שִׁוְכָה, קוֹמָה.

3. The following futures have Hholem. קָוָה Gen. 6:3 elsewhere קָוָה Ps. 80:19, קָוָה and קָוָה. הוֹשִׁיעַ where the Hhirik of the perfect paradigm is lengthened to Tseré under the preformative. Examples of the feminine plural: הוֹשִׁיעָה and הוֹשִׁיעָה. Zech. 1:17 הוֹשִׁיעָה (in some editions without Dagħesh), הוֹשִׁיעָה and הוֹשִׁיעָה. Ezek. 13:19. The accent is shifted and Kamets rejected from the preformative upon the addition of a suffix or paragogic Nun, the latter of which is particularly frequent in this class of verbs both in the Kal and Hiphil future. הוֹשִׁיעָה, הוֹשִׁיעָה, הוֹשִׁיעָה, הוֹשִׁיעָה, הוֹשִׁיעָה Ezek. 4:12, with Dagħesh euphonic in the א which is omitted in some copies. Apocopated future: הוֹשִׁיעַ and הוֹשִׁיעַ. הוֹשִׁיעַ, הוֹשִׁיעַ, הוֹשִׁיעַ, הוֹשִׁיעַ with the accent thrown back to the penult הוֹשִׁיעַ. Future with Vav conversive: הוֹשִׁיעַ (in pause הוֹשִׁיעַ), הוֹשִׁיעַ, הוֹשִׁיעַ, הוֹשִׁיעַ, הוֹשִׁיעַ the last vowel is changed to Pattahh before a final guttural. הוֹשִׁיעַ, הוֹשִׁיעַ, הוֹשִׁיעַ, הוֹשִׁיעַ and sometimes before ו or after an initial guttural but הוֹשִׁיעַ *he was weary*, הוֹשִׁיעַ *he flew*, הוֹשִׁיעַ; the vowel of the preformative is likewise changed to Pattahh in הוֹשִׁיעַ Job 31:5, הוֹשִׁיעַ 1 Sam. 14:32, הוֹשִׁיעַ 1 Sam. 15:19 but הוֹשִׁיעַ 1 Sam. 25:14.

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

2. The following verbs have ו in the Kal future and imperative. הוֹשִׁיעַ *to understand*, הוֹשִׁיעַ (once הוֹשִׁיעַ Mic. 4:10) *to break forth*, הוֹשִׁיעַ (once הוֹשִׁיעַ Prov. 23:24 K'thibh) *to exult*, הוֹשִׁיעַ (once הוֹשִׁיעַ Gen. 6:3) *to judge*, הוֹשִׁיעַ *to lodge*, הוֹשִׁיעַ *to contend*, הוֹשִׁיעַ *to muse*, הוֹשִׁיעַ (once הוֹשִׁיעַ Ex. 4:11) *to put*, הוֹשִׁיעַ (once הוֹשִׁיעַ Isa. 35:1) *to rejoice*, הוֹשִׁיעַ (once הוֹשִׁיעַ Job 33:27) *to sing*, הוֹשִׁיעַ *to place*; הוֹשִׁיעַ or הוֹשִׁיעַ *to twist, writhe*. has both Yodh and Vav. To these are to be added הוֹשִׁיעַ Jer. 4:3. Hos. 10:12, הוֹשִׁיעַ Ps. 71:12 K'thibh, הוֹשִׁיעַ as always elsewhere; הוֹשִׁיעַ *to urge*, הוֹשִׁיעַ *to flourish*, הוֹשִׁיעַ *to wander*, are in the Hiphil according to Gesenius: but as the corresponding preterites are not Hiphil but Kal, and there are no other forms of the Kal future, they might with equal propriety be regarded as Kal futures of Ayin Yodh roots; the second of them is so regarded by Ewald. Apocopated futures: הוֹשִׁיעַ, הוֹשִׁיעַ and הוֹשִׁיעַ. הוֹשִׁיעַ, הוֹשִׁיעַ, הוֹשִׁיעַ and הוֹשִׁיעַ. With Vav conversive: הוֹשִׁיעַ, הוֹשִׁיעַ, הוֹשִׁיעַ, הוֹשִׁיעַ, הוֹשִׁיעַ. With paragogic Nun and suffixes: הוֹשִׁיעַ, הוֹשִׁיעַ, הוֹשִׁיעַ. Feminine plural: הוֹשִׁיעַ.

3. The infinitives show a stronger disposition to adopt Vav forms. Yodh is only retained in the following absolute infinitives: הוֹשִׁיעַ Prov. 23:1, הוֹשִׁיעַ and הוֹשִׁיעַ, הוֹשִׁיעַ Prov. 23:24 K'tri (הוֹשִׁיעַ K'thibh), הוֹשִׁיעַ Jer. 50:34, else-





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

§ 161. 1. The following verbs, which are only found in one or more of the three reduplicated species, double the middle radical either as Vav or as Yodh, viz.: הִזַּח *to render liable*. עָשָׂה *to do wickedly*. עָבַר *to blind*. עָיַר *to pervert*, הִצִּיחַ *to cry for help*, הִצִּיחֵנוּ Josh. 9:12. הִצִּיחֵנוּ Josh. 9:4; so also קָנַח fut. וְקָנַח and וְקָנַח. רָעַד fut. וְרָעַד, which have quiescent Vav in other species, and רָחַח, which has consonantal Vav likewise in the Kal.

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

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

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

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

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

### LAMEDH ALEPH (לָא) VERBS.

§ 162. 1. Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable, הִמְצִיחַ, מְצַח.

2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2), מִצָּא, מִצָּא, הִמְצִיא. If this vowel be Pattahh, as in the Kal and Niphal preterites and in the Pual and Hophal species, it is in the simple syllable lengthened into Kamets, § 59, מִצָּא for מִצָּא, מִצָּא for מִצָּא; so likewise in the Kal future and imperative, where א as a guttural requires *a*, מִצָּא for מִצָּא, מִצָּא for מִצָּא. A like prolongation of Pattahh to Kamets occurs before medial א in the first and second persons of the Kal preterite, מִצָּא, מִצָּא.

3. With the single exception just stated, medial א quiesces in the diphthongal vowel *e* before syllabic affixes; thus, in the first and second persons of the preterites of the derivative species in Tsere, מִצָּא, הִמְצִיא, in the feminine plurals of all the futures and imperatives in Seghol, מִצָּא, מִצָּא.

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

§ 163. This class of verbs is represented in the following paradigm by מִצָּא *to find*; the Piel and Hithpael, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.

*a.* In their ordinary inflection Lamedh Aleph verbs differ from the perfect paradigm in the vowels only.

PARADIGM OF LAMEDH ALEPH VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
<b>PRET.</b> 3 m.	לָמַדְתִּי	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתָּ	לָמַדְתָּ
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
<b>Plur.</b> 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
<b>INFIN.</b> <i>Absol.</i>	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	
<i>Constr.</i>	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
<b>FUT.</b> 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
<b>Plur.</b> 3 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
3 f.	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
<b>IMPER.</b> 2 m.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
2 f.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
<b>Plur.</b> 2 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 f.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
<b>PART.</b> <i>Act.</i>	לָמַדְתִּי		לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
<i>Pass.</i>	לָמַדְתִּי	לָמַדְתִּי			

## REMARKS ON LAMEDH ALEPH VERBS.

§ 164. 1. Verbs having Tsere as their second vowel, §82. 1. *a.* retain it in the first and second persons of the Kal preterite, שָׁאַרְתִּי, שָׁאַרְתָּ, נָרְאַרְתִּי.

2. Quiescent  $\aleph$  is occasionally omitted from the body of the word, e. g. Kal pret. רָצַחְתִּי Job 1:21 for רָצַחְתִּי, רָצַחְתָּ Num. 11:11, רָצַחְתָּ Judg. 4:19. מָלַחְתִּי Job 32:18, מָלַחְתָּ 1 Sam. 25:8 for מָלַחְתָּ fut. תִּשְׁלַחְנָה and תִּשְׁלַחְנָה; מָלַחְתָּ Deut. 28:57 part. fem. sing. for מָלַחְתָּ; מָשַׁחְתִּי Job 41:17 for מָשַׁחְתָּ const. inf. with prep. and suff. from מָשַׁחְתָּ. Niph. pret. נָחַצְתָּ Josh. 2:16, נָחַצְתָּ 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. חָטְוֹ Gen. 20:6 for חָטְוֹ, חָטְוֹ 1 Kin. 12:12 for חָטְוֹ, חָטְוֹ 2 Kin. 13:6. חָטְוֹ Jer. 32:35, חָטְוֹ Ps. 141:5, חָטְוֹ Ps. 55:16, חָטְוֹ 1 Kin. 21:29, Mic. 1:15, חָטְוֹ 2 Sam. 5:2, and in three other passages; חָטְוֹ Ruth 3:15 is Hiph. imper. fem. for חָטְוֹ, § 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), חָטְוֹ Ps. 139:20 for חָטְוֹ, חָטְוֹ Jer. 10:5 for חָטְוֹ, חָטְוֹ imp. for חָטְוֹ, חָטְוֹ Eccles. 10:5 Kal part. fem. for חָטְוֹ, חָטְוֹ 1 Sam. 14:33 for חָטְוֹ, חָטְוֹ Neh. 6:8 Kal part. with suff. for חָטְוֹ, חָטְוֹ Ezek. 47:8 for חָטְוֹ, חָטְוֹ; and, on the contrary, quiescent  $\aleph$  attracts to itself the vowel of the preceding consonant in חָטְוֹ Ex. 2:20 Kal imp. for חָטְוֹ and חָטְוֹ Cant. 3:11 for חָטְוֹ from חָטְוֹ.

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

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

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

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

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

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

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

3. There are two examples of the Niphal infinitive absolute. פָּלַחַּ 2 Sam. 1:6 and פָּלַחַּ 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: פָּלַחַּ, פָּלַחַּ, פָּלַחַּ. Hiphil inf. abs.: פָּלַחַּ, פָּלַחַּ.

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

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

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

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

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

LAMEDH HE (ל"ה) VERBS.

§ 168. 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.  $\text{נִלְוִי}$ ; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter  $\text{ה}$ , § 11. 1. *a*.

In the various preterites  $\text{ה}$  stands for the vowel *a*, and is hence pointed  $\text{ה}_\text{a}$ .

In the futures and participles it stands for  $\text{ě}$ , and is pointed  $\text{ה}_\text{ě}$ .

In the imperatives it stands for  $\text{ē}$ , and is pointed  $\text{ה}_\text{ē}$ .

In the absolute infinitives it stands for  $\text{ō}$  or  $\text{ē}$ ; in the Kal it is pointed  $\text{ה}$ , in the Hiphil and Hophal  $\text{ה}_\text{h}$ , in the Niphal and Piel  $\text{ה}_\text{n}$  or  $\text{ה}_\text{p}$ . There are no examples in Pual and Hithpael.

The construct infinitives have the feminine ending  $\text{הו}$ .

*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  $\text{הו}$ , occurring in all the species, is best explained by assuming  $\text{ו}$  to be radical (comp.  $\text{הוֹצֵא}$  Ezek. 28: 17 as an alternate of  $\text{הוֹצִיא}$ ) and to a few other sporadic cases, viz.: a single Kal preterite,  $\text{וִשְׁלַחְתִּי}$  Job 3: 25. the reduplicated forms of three verbs,  $\text{וִשְׁמַחְתִּי}$ ,  $\text{וִשְׁמַחְתִּי}$ ,  $\text{וִשְׁמַחְתִּי}$ , and the peculiar form,  $\text{וִשְׁמַחְתִּי}$  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,  $\text{הוֹצֵא}$  for  $\text{הוֹצִיא}$ . As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and occasionally appears in Piel, § 92. *c*. and Hithpael, § 96. *b*. the final Kamets of these species may be similarly explained. The ending, thus made uniform in the other species, passed over likewise into the Hiphil preterite, which it did the more readily since *a* belongs at least to some of its persons in the perfect verb. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tseré of others unmodified.

*c*. The futures, imperatives, and participles of certain of the species have *e* as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species (except the Hiphil, which is once more attracted into conformity with the rest) have or may have *a* in the ultimate; this, combined with the *i* latent in  $\text{ו}$ , will again form *e*. In the future this becomes  $\text{ě}$  ( $\text{ה}_\text{ě}$ ) in distinction from the ending  $\text{ē}$  ( $\text{ה}_\text{ē}$ ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 169. 1. Before personal endings beginning with a vowel the last radical is occasionally retained as  $\text{ו}$ , particu-

larly in prolonged or pausal forms,  $\text{הִסְתִּיר}$ ,  $\text{הִסְתִּיר}$ ,  $\text{הִסְתִּיר}$ ; it is, however, commonly rejected and its vowel given to the antecedent consonant,  $\text{גָּלַי}$  for  $\text{גָּלִי}$ ,  $\text{תִּגְלִי}$  for  $\text{תִּגְלִי}$ ; in like manner the preterite 3 fem., which in these verbs retains the primary characteristic  $\text{ה}$ , § 86. *b*,  $\text{גָּלְתָּ}$  for  $\text{גָּלִיתָ}$ , to which is further appended the softened ending  $\text{ה}$ , thus  $\text{גָּלְתָּה}$ , in pause  $\text{גָּלְתָּה}$ .

*a.* The  $\text{ה}$  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  $\text{רִשְׁוֹנָה}$ ,  $\text{רִשְׁוֹנָה}$ ,  $\text{רִשְׁוֹנָה}$ , 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  $\text{ה}$  as hardened from  $\text{ה}$ ,  $\text{גָּלְתָּה}$  for  $\text{גָּלִיתָה}$ , labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant  $\text{ה}$  could be exchanged for  $\text{ה}$ , and that  $\text{ה}$  in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

2. Before personal endings beginning with a consonant the third radical  $\text{י}$  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 Hitpacl preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Seghol,  $\text{גָּלִי}$ ,  $\text{תִּגְלִי}$ .

3. Forms not augmented by personal endings lose their final vowel before suffixes, e. g.  $\text{גָּלְתָּ}$ ,  $\text{גָּלְתָּ}$  from  $\text{גָּלְתָּה}$ ,  $\text{גָּלְתָּ}$  from  $\text{גָּלְתָּה}$ ,  $\text{גָּלְתָּ}$  from  $\text{גָּלְתָּה}$ . The preterite 3 fem. takes its simple form, e. g.  $\text{גָּלְתָּה}$  or  $\text{גָּלְתָּה}$ , and in pause  $\text{גָּלְתָּה}$ .

§ 170. The Lamedhu He verbs will be represented by  $\text{גָּלַח}$  to *uncover, reveal*, which is used in all the species.

PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	קָלַח	קִלְּחָה	קָלַח
3 f.	קָלַחָה	קִלְּחָתָה	קָלַחָה
2 m.	קָלַחְתָּ	קִלְּחִיתָ	קָלַחְתָּ
2 f.	קָלַחְתְּ	קִלְּחִיתְּ	קָלַחְתְּ
1 c.	קָלַחְתִּי	קִלְּחִיתִי	קָלַחְתִּי
Plur. 3 c.	קָלְחוּ	קִלְּחוּ	קָלְחוּ
2 m.	קָלַחְתֶּם	קִלְּחִיתֶם	קָלַחְתֶּם
2 f.	קָלַחְתֶּן	קִלְּחִיתֶן	קָלַחְתֶּן
1 c.	קָלַחְתֶּם	קִלְּחִיתֶם	קָלַחְתֶּם
INFIN. <i>Absol.</i>	קָלַח	קִלְּחָה	קָלַח
<i>Constr.</i>	קָלַחַת	הַקָּלַחַת	קָלַחַת
FUT. 3 m.	יִקְלֹחַ	יִקְלְּחָה	יִקְלֹחַ
3 f.	תִּקְלֹחַ	תִּקְלְּחָה	תִּקְלֹחַ
2 m.	תִּקְלֹחַ	תִּקְלְּחָה	תִּקְלֹחַ
2 f.	תִּקְלִי	תִּקְלְּי	תִּקְלִי
1 c.	אֶקְלֹחַ	אֶקְלְּחָה	אֶקְלֹחַ
Plur. 3 m.	יִקְלְּוּ	יִקְלְּוּ	יִקְלְּוּ
3 f.	תִּקְלְּוּ	תִּקְלְּוּ	תִּקְלְּוּ
2 m.	תִּקְלְּוּ	תִּקְלְּוּ	תִּקְלְּוּ
2 f.	תִּקְלְּוּ	תִּקְלְּוּ	תִּקְלְּוּ
1 c.	נִקְלְּוּ	נִקְלְּוּ	נִקְלְּוּ
IMPER. 2 m.	קָלַח	הַקָּלַח	קָלַח
2 f.	קָלִי	הַקָּלִי	קָלִי
Plur. 2 m.	קָלְוּ	הַקָּלְוּ	קָלְוּ
2 f.	קָלְוּ	הַקָּלְוּ	קָלְוּ
PART. <i>Act.</i>	קָלַחַת		קָלַחַת
<i>Pass.</i>	קָלֻחַ	קִלְּוּחַ	



HE VERBS.

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
קָלָה	הִקְלָה	הִקְלָה	הִתְקַלָּה
קָלְתָה	הִקְלִיתָה	הִקְלִיתָה	הִתְקַלְּתָה
קָלְתִי	הִקְלִיתִי	הִקְלִיתִי	הִתְקַלְּתִי
קָלְתִי	הִקְלִיתִי	הִקְלִיתִי	הִתְקַלְּתִי
קָלוּ	הִקְלוּ	הִקְלוּ	הִתְקַלְּלוּ
קָלוּם	הִקְלִימָם	הִקְלִימָם	הִתְקַלְּמוּם
קָלוּן	הִקְלִימוֹן	הִקְלִימוֹן	הִתְקַלְּמוֹן
קָלוּנִי	הִקְלִימוּנִי	הִקְלִימוּנִי	הִתְקַלְּמוּנִי
(קָלָה)	הִקְלָה	הִקְלָה	(הִתְקַלָּה)
קָלוֹת	הִקְלִימוֹת	(הִקְלִימוֹת)	הִתְקַלְּמוֹת
קָלָה	הִקְלָה	הִקְלָה	הִתְקַלָּה
הִקְלָה	הִקְלָה	הִקְלָה	הִתְקַלָּה
הִקְלָה	הִקְלָה	הִקְלָה	הִתְקַלָּה
הִקְלִי	הִקְלִי	הִקְלִי	הִתְקַלְּי
הִקְלָה	הִקְלָה	הִקְלָה	הִתְקַלָּה
הִקְלוּ	הִקְלוּ	הִקְלוּ	הִתְקַלְּלוּ
הִקְלִימָה	הִקְלִימָה	הִקְלִימָה	הִתְקַלְּמוּהָ
הִקְלוּ	הִקְלוּ	הִקְלוּ	הִתְקַלְּלוּ
הִקְלִימָה	הִקְלִימָה	הִקְלִימָה	הִתְקַלְּמוּהָ
הִקְלָה	הִקְלָה	הִקְלָה	הִתְקַלָּה
wanting	הִקְלָה	wanting	הִתְקַלָּה
	הִקְלִי		הִתְקַלְּי
	הִקְלוּ		הִתְקַלְּלוּ
	הִקְלִימָה		הִתְקַלְּמוּהָ
	מִקְלָה	מִקְלָה	מִתְקַלָּה



hand. there is one instance of an imperative ending in Seghol, viz., the Piel, **רָזַח** Judg. 9:29. The radical **ר** remains and rests in Hhirik in **רָזַחְנָה** (3 fem.) Jer. 3:6, in the Hiphil, **רָזַחְתָּ** (2 masc.) Jer. 18:23, and in the Kal imperative, **רָזַח** (2 masc.) Isa. 26:20. Yodh appears once as a consonant before a suffix, **רָזַחְתְּנִי** Job 3:25, and once before **ה** paragogic, **רָזַחְתְּנִי** Ps. 77:4, which is very rare in these verbs, but perhaps displaces the final vowel in **רָזַחְתְּנִי** Ps. 119:117, and the Hithpacl, **רָזַחְתִּי** Isa. 41:23. In a few instances **ו** is restored as a quiescent before suffixes. **רָזַחְתְּנִי** Hos. 6:2; **רָזַחְתְּנִי** 1 Kin. 20:35; **רָזַחְתְּנִי** Ps. 140:10 K'ri, **רָזַחְתְּנִי** Deut. 32:26. Examples of the feminine plural: **רָזַחְתֶּנּוּ**, **רָזַחְתֶּנּוּ**, **רָזַחְתֶּנּוּ**, **רָזַחְתֶּנּוּ** and **רָזַחְתֶּנּוּ**.

4. The future of a few verbs when apocopated or preceded by Vav conversive simply drops its last vowel, either retaining Hhirik under the personal prefix or lengthening it to Tseré. **וְרָזַחְתָּ**, **וְרָזַחְתְּ**, **וְרָזַחְתְּ**, **וְרָזַחְתְּ**; so in the Pe Nun forms, **וְרָזַחְתְּ** and **וְרָזַחְתְּ**, **וְרָזַחְתְּ**, and Pe Yodh **וְרָזַחְתְּ**, with Pattahh-furtive under the first radical of the Pe guttural, **וְרָזַחְתְּ**, § 17. , or the vowel of the personal prefix changed to Pattahh, § 60. l. **וְרָזַחְתְּ**, **וְרָזַחְתְּ** and **וְרָזַחְתְּ**. Most commonly Seghol is inserted between the concurring consonants, **וְרָזַחְתְּ**, **וְרָזַחְתְּ**, **וְרָזַחְתְּ** and **וְרָזַחְתְּ**. **וְרָזַחְתְּ**, **וְרָזַחְתְּ**, **וְרָזַחְתְּ** and **וְרָזַחְתְּ**. or **וְרָזַחְתְּ**, **וְרָזַחְתְּ**, **וְרָזַחְתְּ**, **וְרָזַחְתְּ** and **וְרָזַחְתְּ**. **וְרָזַחְתְּ**, **וְרָזַחְתְּ**, **וְרָזַחְתְּ** and **וְרָזַחְתְּ**, **וְרָזַחְתְּ**, **וְרָזַחְתְּ**, **וְרָזַחְתְּ**, **וְרָזַחְתְּ** in Pe guttural **וְרָזַחְתְּ** from **וְרָזַחְתְּ**, § 60. l. a. (3), **וְרָזַחְתְּ** from **וְרָזַחְתְּ**, or with the additional change of the vowel of the prefix to Pattahh, **וְרָזַחְתְּ**, **וְרָזַחְתְּ** from **וְרָזַחְתְּ**, **וְרָזַחְתְּ** from **וְרָזַחְתְּ**, **וְרָזַחְתְּ** Isa. 59:17 (in 1 Sam. 15:19, 14:32 K'ri, this same form is from **וְרָזַחְתְּ** or **וְרָזַחְתְּ**, § 157. 3), **וְרָזַחְתְּ**, **וְרָזַחְתְּ**. The rejection of the final vowel takes place frequently even in the first person singular, which in other verbs is commonly exempt from shortening, § 99. 3. a. **וְרָזַחְתְּ** and **וְרָזַחְתְּ**. In a few instances the final vowel is retained in other persons after Vav conversive, e. g. **וְרָזַחְתְּ** 1 Kin. 16:25; **וְרָזַחְתְּ** 2 Kin. 1:10; **וְרָזַחְתְּ** Josh. 19:50; **וְרָזַחְתְּ** 1 Sam. 1:9; **וְרָזַחְתְּ** 1 Kin. 16:17; **וְרָזַחְתְּ** 1 Sam. 17:42; **וְרָזַחְתְּ** 2 Kin. 6:23, **וְרָזַחְתְּ** Deut. 32:18 is fut. apoc. of **וְרָזַחְתְּ** as **וְרָזַחְתְּ** or **וְרָזַחְתְּ** of **וְרָזַחְתְּ**.

5. The passive participle drops the final **ר** in **רָזוּחָה** Job 15:22 for **רָזוּחָה**, **רָזוּחָה** Job 41:25 for **רָזוּחָה**; and fem. plur. **רָזוּחָה** Isa. 3:16 K'thibh (K'ri **רָזוּחָה**), **רָזוּחָה** 1 Sam. 25:18 K'thibh.

§ 173. 1. In the Niphal preterite Yodh may quiesce in either Tseré or Hhirik, though the former is more frequent. **רָזַחְתָּ** and **רָזַחְתָּ**, **רָזַחְתְּ** and **רָזַחְתְּ**.

2. Examples of the infinitive absolute: **רָזַחְתָּ**, **רָזַחְתְּ**. Construct: **וְרָזַחְתְּ** and **וְרָזַחְתְּ**, **וְרָזַחְתְּ** and **וְרָזַחְתְּ**; with suffixes. **וְרָזַחְתְּ**, **וְרָזַחְתְּ**, once as though it were a plural noun, **וְרָזַחְתְּ** Ezek. 6:8, so the Kal infin., **וְרָזַחְתְּ** Ezek. 16:31, once with a preposition, **וְרָזַחְתְּ** Ex. 10:3.

3. Future apocopated and with Vav conversive: **וְרָזַחְתְּ**, **וְרָזַחְתְּ**, **וְרָזַחְתְּ**, **וְרָזַחְתְּ**. and in one verb with Pattahh before **ו**, **וְרָזַחְתְּ** Gen. 7:23, Ps. 109:13, though some editions omit the Dagghesh-forte in the former passage, thus making it a Kal future.

§ 174. 1. Piel: Two verbs, *נָצַח* to be becoming and *הָחָה* to draw (the bow), having a guttural for their second radical, double the third instead, which in the reduplication appears as Vav, though the general law is adhered to requiring its rejection from the end of the word and the substitution of the vowel letter ה. The only forms which occur are, of the former, the preterite *נָצַחַה* Ps. 93: 5. *נָצַחַי* Cant. 1: 10, Isa. 52: 7, and of the latter the participle plur. constr. *הַחֲחִימוּ* Gen. 21: 16. There are three examples of Hholem inserted after the first radical, § 92. *b*, *שׁוּשְׁהוּ* Isa. 10: 13 from *שׁוּשַׁה*, the ש being an orthographic equivalent for ס, § 3. 1. *a*. and in the infinitive, *הִגְוּ*, *הִדְוּ* Isa. 59: 13.

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

3. Infinitive absolute: *קָצַחַה* and *קָצַחַה*, *קָצַחַה*, *קָצַחַה*, *קָצַחַה*. The construct always ends in וֹת with the exception of *קָצַחַה* also *קָצַחַה*, and *קָצַחַה* Hos. 6: 9.

4. Future: in *אָרְחֶיךָ* Isa. 16: 9 from *רָחַי*, the second radical is doubled as י, § 153. 1, and the third appears as ו, § 56. 3. *a*; *אָרְחֶיךָ* Ex. 23: 3 is for *אָרְחֶיךָ*, § 63. 1. *b*. With Vav conversive: *אָרְחֶיךָ*, *אָרְחֶיךָ*, *אָרְחֶיךָ*, *אָרְחֶיךָ*, *אָרְחֶיךָ*, so in the first person singular, *אָרְחֶיךָ*, *אָרְחֶיךָ*; once Pattahh is lengthened to Kamets, *אָרְחֶיךָ* 1 Sam. 21: 14; so in pause, *אָרְחֶיךָ* Prov. 25: 9.

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

6. Pual infinitive construct with suffix: *קָצַחְתִּי* Ps. 132: 1.

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

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

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

4. The imperative is sometimes abbreviated, *הִרְצֵה* and *הִרְצֵה* and *הִרְצֵה* and *הִרְצֵה* for *הִרְצֵה*, *הִרְצֵה* and *הִרְצֵה* and *הִרְצֵה* (accent on the ultimate) Ps. 39:14 is for *הִרְצֵה*, the same word Isa. 6:9 is from *הִרְצֵה*. § 140. 5.

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

§ 176. 1. Hithpael: One verb *הִרְצֵה* reduplicates its third radical, which appears as *ו*, *הִרְצֵהוּ* to worship. fut. *הִרְצֵהוּ*, with Vav conv. *וְהִרְצֵהוּ* for *וְהִרְצֵהוּ*, § 61. 2, plur. *וְהִרְצֵהוּ*, infin. *הִרְצֵהוּ*, and once with sufl. *וְהִרְצֵהוּ* 2 Kin. 5:18, the accent being thrown back by a following monosyllable. For the inflected participle, *מְהִרְצֵהוּ* Ezek. 8:16, see § 90, page 120.

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

3. The future apocoped and with Vav conversive: *וְהִרְצֵהוּ*, *וְהִרְצֵהוּ*, *וְהִרְצֵהוּ*, or with Kamets in the accented syllable, *וְהִרְצֵהוּ*, so always in pause, *וְהִרְצֵהוּ*; *וְהִרְצֵהוּ* Gen. 24:65.

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

§ 177. 1. *הִרְצֵה* to be, fut. *הִרְצֵהוּ*, 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. *לְהִרְצֵהוּ*, *לְהִרְצֵהוּ*, though without a prefix it is *הִרְצֵהוּ*, once *הִרְצֵהוּ* Ezek. 21:15. The apocoped future *הִרְצֵהוּ* (in pause *הִרְצֵהוּ*) and with Vav conversive *וְהִרְצֵהוּ*, is for *הִרְצֵהוּ*, the vowel of the prefix returning to the Sh'va from which it arose, § 85. 2. a (1). page 116. when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future *הִרְצֵהוּ* Eccl. 11:3, where the second radical appears as *ו*, which it sometimes does in the imperative, *הִרְצֵהוּ* and *הִרְצֵהוּ* Gen. 27:29 or *הִרְצֵהוּ* Job 37:6, and in the participle *הִרְצֵהוּ* Neh. 6:6, Eccl. 2:22, fem. *הִרְצֵהוּ* Ex 9:3.

2. *הִרְצֵהוּ* to live. The root *הִרְצֵהוּ* is usually inflected as a Lamedh He verb pret. *הִרְצֵהוּ*, fut. *הִרְצֵהוּ*, apoc. *הִרְצֵהוּ*, with Vav conversive *וְהִרְצֵהוּ*, though in the preterite 3 masc. it occasionally takes an Ayin doubled form, *הִרְצֵהוּ*, e. g. Gen. 3:22, 5:5, and once in the 3 fem. an Ayin Yodh form: *הִרְצֵהוּ* 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, *הִרְצֵהוּ* Ezek. 43:27, *הִרְצֵהוּ* Isa. 21:12, *הִרְצֵהוּ* Jer. 23:39, *הִרְצֵהוּ* 2 Chron. 26:15, *הִרְצֵהוּ* Prov. 1:10 from *הִרְצֵהוּ*, *הִרְצֵהוּ* Deut. 33:21 from *הִרְצֵהוּ*, *הִרְצֵהוּ* 2 Chron. 16:12, *הִרְצֵהוּ* Lam. 4:1, *הִרְצֵהוּ* 2 Kin. 25:29, *הִרְצֵהוּ* Eccl. 8:1, *הִרְצֵהוּ* 2 Sam. 21:12 K'ri for *הִרְצֵהוּ*, *הִרְצֵהוּ* Hos. 11:7, Deut. 28:66 for *הִרְצֵהוּ*, § 56. 4. *הִרְצֵהוּ*, *הִרְצֵהוּ* 2 Sam. 11:24 from *הִרְצֵהוּ*; the vowels are those of Lamedh Aleph verbs in: *הִרְצֵהוּ* Jer. 3:22 for *הִרְצֵהוּ* 1 Kin. 17:14 for *הִרְצֵהוּ*, Dan. 10:14 for *הִרְצֵהוּ*; and the full Lamedh Aleph form is adopted in *הִרְצֵהוּ* Hos. 13:15 for *הִרְצֵהוּ*.

## DOUBLY IMPERFECT VERBS.

§ 178. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פ"ס and ה"נ 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"ר and ה"ל the ר is invariably treated as a perfect consonant, and the ה"ל peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

## DEFECTIVE VERBS.

§ 179. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a פ"ס verb may appear with a ה"ל form, or an ע"ר verb with an ע"נ form or *vice versâ*. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

*a.* Thus, פ"ק means *to shut up or restrain*, and ה"ק *to be finished*: yet a few ה"ק forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from פ"ק, but assimilated in inflection to the ה"ק paradigm. On the other hand, ק"ר means *to call*, and ה"ק *to meet*; but so many פ"ק forms are found with this latter signification that it seems necessary to assume a second root ק"ר having that

meaning. The verb *to run* is ordinarily רָץ; but רָצָה Ezek. 1: 14 is too remote from an רָץ form to be referred to that root; hence it is traced to another verb רָצָה 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 יָטִיב; יָרָם Kal pret. *to fear*, the fut. and imper. from גָּוַר; רָקַץ Kal pret. and inf. *to spit*, fut. from רָקַץ; נָצַץ Kal pret. and inf. *to break or disperse*, fut. and iap. from פָּצַץ; נָקַט Kal pret. *to be alienated*, fut. from נָקַט; נָתַר K. pret. *to be a prince*, fut. from שָׁוַר; רָבַב Kal pret. and inf. *to be many*, fut. from רָבַה which is used throughout the species; רָחַם Kal fut. *to be hot*, pret. and inf. from חָמַם, which is also used in the future; רָצַח *to counsel*, borrows its Kal imper. from רָצַח; רָקַץ Kal fut. *to awake*, pret. from the Hiphil of רָצַח, which is also used in inf. imper. and fut.; נָצַב *to place*, the reflexive is expressed by הִתְנַצַּב from נָצַב; שָׁתַה *to drink*, the causative is שִׁתְּתָה from שָׁתַה; הוֹדִישׁ from הוֹדִישׁ is used as the causative of בִּישׁ *to be ashamed*, as well as הוֹדִישׁ; הִלָּךְ *to go*, derives many of its forms from הָלַךְ; רָחַם *to give*, is only used in the Kal imperative, it is supplemented by נָתַן of totally distinct radicals.

### QUADRILITERAL VERBS.

§ 180. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. a, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

a. The only examples of quadriliteral verbs are the following, viz.: Piel pret. פָּצַח *he spread*. Job 26: 9, where the original Pattabh of the initial syllable of the Piel, § 82. 5. b (3), is preserved; fut. with suf. פָּצַחְתָּ *he*

*shall waste it*, Ps. 80 : 14. Pual pret. שִׁבְּחָהּ *it freshened*, Job 33 : 25, the Methgh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to שִׁבְּחָהּ; part. מְחַסְּפָה *scaled off or resembling scales*, Ex. 16 : 14. מְכַבְּבָה *clothed*, 1 Chron. 15 : 27. Hiphil pret. הִתְחַזְּקוּ *they stank*, Isa. 19 : 6 for הִתְחַזְּקוּ as נִתְחַזְּקוּ for נִתְחַזְּקוּ, derived from חָזַק *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from חָזַק. § 94. *a*, comp. Alexander in loc.; fut. אֶשְׁבְּחָהּ *I will turn to the left*, Gen. 13 : 9; הִתְחַזְּקוּ Isa. 30 : 21, part. מְחַסְּפָה 1 Chron. 12 : 2 from יָמִינָהּ *the left hand*, elsewhere reduced to a trilateral by the rejection of א, מְחַסְּפָה 2 Sam. 14 : 19, הִתְחַזְּקוּ Ezek. 21 : 21. To these may be added the form, which occurs several times in the K'thibh מְחַסְּפָה 1 Chron. 15 : 24. etc., and מְחַסְּפָה 2 Chron. 5 : 12, for which the K'ri substitutes מְחַסְּפָה or מְחַסְּפָה. As it is a denominative from חָזַק *a trumpet*, it has been suspected that the form first mentioned should be pointed מְחַסְּפָה; the other, if a genuine reading, is probably to be read מְחַסְּפָה.

## NOUNS.

### THEIR FORMATION.

§ 181. Nouns, embracing adjectives and participles as well as substantives, may be primitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from pre-existing words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients, whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz. :



1. The introduction of one or more vowels.
2. The reduplication of one or more of the letters of the root. Or by external changes, viz. :
3. The prefixing of vowels or consonants at the beginning of the root.
4. The affixing of vowels or consonants at the end.

*a.* The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. אָבִי *father*. אֶרֶץ *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 מָלַךְ *to reign*. and מֶלֶךְ *king* from the root מֶלֶךְ. 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, מֶלֶךְ *king* may be said to be derived from the root מָלַךְ *to reign*, that is, it is derived from the root מֶלֶךְ of which that verbal form is the conventional designation, § 68.

*b.* Infinitives, participles, nouns which follow the forms of the secondary or derived species, § 187. 2. *a.* and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

CLASS I.—*Nouns formed by the insertion of vowels.*

§ 182. The first class of nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz. :

1. Monosyllables, or those in which the trilateral root receives but one vowel.
2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tsere.
3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tsere.

1. *Trilateral Monosyllables.*

§ 183. The formative vowel may be given either to the second radical קָטֵל, קָטִיל, קָטִיל, קָטִיל, or to the first, קָטֵל,

לְבַבְךָ, לְבַבְךָ; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61. 2, to which a preceding Pattahh is assimilated, § 63. 2. *a*, לְבַבְךָ, לְבַבְךָ. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

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

*b*. As *i* *o* and *ū* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ā*. טְּבִילָה *a little* prop. *paucity*, טְּבִילָה *honey*, מְבַבְךָ *man*; *ā*, לְבַבְךָ *strength*, מְבַבְךָ *writing*, רְבִיבָה *residue*; *ē*, מְבַבְךָ *shoulder*, מְבַבְךָ *bush*; *ē*, לְבַבְךָ *howling*, מְבַבְךָ *grief*, מְבַבְךָ *a wolf*; especially *ī*, *ō*, and *ū*, which occur with greater frequency than any others. When the first radical receives the vowel, *ī* and *ū* are likewise excluded, inasmuch as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol מְבַבְךָ *a valley*, מְבַבְךָ *vanity*, מְבַבְךָ *sin*, מְבַבְךָ *spikenard*, מְבַבְךָ *truth*. Kamets is only found before Vav, § 63. 2. *a*, מְבַבְךָ, and in pause, § 65. מְבַבְךָ, מְבַבְךָ.

*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 ס, § 53. 1. *a*, with a short vowel, mostly *ē*, § 60. 1. *a* (5), but occasionally *ā*. מְבַבְךָ *finger* for מְבַבְךָ, מְבַבְךָ *lattice*, מְבַבְךָ *bell*, מְבַבְךָ and מְבַבְךָ *arm*, מְבַבְךָ and מְבַבְךָ *yesterday*.

§ 184. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. מְבַבְךָ *emptiness*, מְבַבְךָ *bereavement*, מְבַבְךָ *strength*, מְבַבְךָ *righteousness*, מְבַבְךָ *help*, מְבַבְךָ *greatness*, or as it is realized in some person or object which may be regarded as its embodiment or representative, מְבַבְךָ *lord* from מְבַבְךָ *to be mighty*, מְבַבְךָ *man* from מְבַבְךָ *to be sick*, מְבַבְךָ *boundary*, מְבַבְךָ *libation* prop. *pouring out*, מְבַבְךָ *valley* prop. *depth*, מְבַבְךָ *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. מְבַבְךָ and מְבַבְךָ *man*, מְבַבְךָ

and נִיטַט *plant*, פֶּלֶא and פֶּלְיָא *prison*, בָּהֶן and בָּהוֹן *thumb*, נִנְה and נִנְהָה *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive קָטַל and קָטְלָה, § 87, קָטַלְי and קָטַלְיָם. (4.) The fact that Segholates may arise alike from קָטַל and קָטְלָה, § 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. שֶׁבֶד *servant*, Aram. שֶׁבֶד, Arab. عَبْدٌ.

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

פֶּא roots. Aleph, as a first radical, sometimes receives a long vowel (ֶ) instead of Sh'va (ֶ), § 60. 3. c, אֱמֹן *fidelity* for אֶמֶן, אֶזֶר *girdle* for אֶזֶר.

עֵ Guttural and עֶ Guttural. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol. § 61. 2, אֶבְטַח *confidence*, שִׁמְעַת *hearing*, אֶבְטַח *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh אֶבְטַח *young man*, אֶבְטַח *youth*, אֶבְטַח *fear* but אֶבְטַח *tent*, אֶבְטַח *bread*.

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

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

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

2. The main vowel in the ultimate.

§ 185. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its prin-

cipal syllable, and in the first a pretonic Kamets, for which Tseré is occasionally substituted when the second vowel is also Kamets, thus קָטַל or קָטַל, קָטַל, קָטַל, קָטַל, קָטַל.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is  $\bar{a}$ ,  $\bar{e}$ , or  $\bar{o}$ , and a passive signification when it is  $\bar{i}$  or  $\bar{u}$ , קָטַן and קָטַן *small*, קָטַן *fat*, קָטַן *made of brass*, קָטַן *chosen*. Those with  $\bar{a}$  and  $\bar{i}$  in the ultimate are, however, prevailing and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, קָטַן *herbs* prop. *green*, קָטַן *strong drink* prop. *intoxicating*, קָטַן *leopard* prop. *spotted*, קָטַן and קָטַן *turban* prop. *wound around*, קָטַן *glory*, *that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs. § 90. and in קָטַן verbs they have superseded the regular formation, § 153. 1. קָטַן for קָטַן. Kal passive participles are verbals with  $\bar{a}$ . This formation with  $\bar{i}$  in the ultimate is adopted in several names of seasons, קָטַן *Abib*, *the time of ears of corn*, קָטַן *ingathering* prop. *the being gathered*, קָטַן *vintage*, קָטַן *pruning-time*, קָטַן *ploughing-time*, קָטַן *harvest*, Comp. § 201. 1. b.

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

c. The active signification asserted for the form קָטַן in a few instances cannot be certainly established; קָטַן or קָטַן *forler* is intransitive in Hebrew conception as is shown by the construction of the corresponding verb, comp. Lat. *aucupari*, *aucupatus*. Other alleged cases are probably not nouns but absolute infinitives of Kal, קָטַן Jer. 6: 27 may as well be rendered *I have set thee to try as for a trier* (of metals); קָטַן Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even קָטַן Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d.  $\bar{h}$  roots are restricted to forms with  $\bar{i}$ , in which the radical  $\bar{h}$  quiesces, קָטַן *fresh*, קָטַן *afflicted*, קָטַן or קָטַן with otiant  $\bar{a}$ , § 16. 1, *pure*;

or with *a* which combines with it to form *ē*, שָׂדֵה and שָׂדֵה *field*, רֵעָה *fair*, גָּבֹהַ *high*; in a few nouns this final vowel is dropped. דָּג *fish* for דֹּגָה, מָרָק *mark* for מֹרָקָה, עֵץ *tree* for עֵצָה, בֵּן *son* for בִּנְיָה, פֶּה *mouth* for פִּיָּה, unless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by *a*, מֶנְעָה *meek*; or *ē*, מֵנְעָה *secure*.

3. *The main vowel in the penult.*

§ 186. 1. The third form of this class is a dissyllable having an immutable vowel, mostly Hholem, though occasionally Shurek or Tsere in the first, which is its principal syllable, and a mutable Kamets or Tsere in the second, thus קוֹטֵל, קוֹטֵל, קוֹטֵל, קוֹטֵל, קוֹטֵל.

2. These indicate the agent, and are either active participles, קוֹטֵל *killing*, or substantives, חֶטֶם *signet-ring* prop. *sealer*, אֶרֶב *enemy, one practising hostility*, שׂוֹרֵק *fox* prop. *digger*, מַרְזֵף *hammer* prop. *pounder*, הַיָּלֵל *morning-star* prop. *shining one*.

a. A number of nouns, indicative of occupation, follow the participial form, which thus serves to express permanent and professional activity, בּוֹקֵר *herdsman*, הַיָּלֵל *sailor* prop. *rope-handler*, הַזֶּשֶׁת *ploughman*, יָצֵר *potter* prop. *former*, בּוֹרֵם *fuller*, כֹּהֵן *priest*, בָּרֵב *vine-dresser*, סוֹחֵר *merchant*, סוֹפֵר *scribe*, רוֹצֵל *trafficker*, רֹעֵה *shepherd*, רֹפֵא *physician*, רֹבֵץ *dealer in unguents*, רֹבֵץ *embroiderer*, שׂוֹמֵר *watchman*, שׂוֹרֵק *porter* prop. *gate-keeper*, שׂוֹפֵט *judge*.

b. In a very few instances *u* in the first syllable is shortened and followed by DagHesh-fôrte conservative, עֵינֵם and עֵינֵם *pipe*, עֵינֵם *pit*.

c. *roots.* The contraction of עֵ and the quiescence of עֵ 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 עֵ roots are עֵ, עֵ, עֵ, עֵ, עֵ. § 183. b. Of these עֵ = עֵ belongs to the monosyllabic formation, and is chiefly used of abstracts, עֵ *purity*, רֵב *multitude*, עֵ *integrity*, עֵ *yoke*; and עֵ = עֵ to the first species of dissyllables, embracing adjectives and concrete nouns, עֵ *perfect*, עֵ *feasi*; while עֵ and עֵ may arise indifferently from either, עֵ *rotteness* is an abstract noun for עֵ, but עֵ *tender* is an adjective for עֵ. Kamets being compressed to Pattahh before the doubled letter, comp. § 135. 3; עֵ *heart* is for the dissyllable עֵ, but עֵ *favour* for the monosyllable עֵ.

עֵ and עֵ roots. Nouns from quiescent עֵ and עֵ roots may be divided into three pairs of forms, עֵ, עֵ; עֵ, עֵ; עֵ, עֵ. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, עֵ *strife*, עֵ *goodness*; the first pair

to the first species of dissyllables. אָלֵּל *poor*, יָדָר *proud*, אֱלֹהִים *God* prop. *the mighty one*; and the second pair may belong to either. חָרִישׁ = חָרַשׁ *poverty*, חָרִישׁ = חָרַשׁ *empty*. חֲזָקָה = חָזַק *strength*, טוֹבָה = טוֹב *good*.

CLASS II.—Nouns with reduplicated radicals.

§ 187. 1. The simple form proper to adjectives is explained § 185; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *i* or *ā* 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, חֲזָקָה *very weak*, פְּעֻמָּה *seeing* prop. (having eyes) *wide open*, צַדִּיקָה *righteous*, גִּבּוֹרָה *mighty man*, מְלֵיץ *full of grace*, רַחוּם *merciful*.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *a*, *i*, or *ū* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *ē* or *ō*. Several nouns with *a* in the second syllable are descriptive of occupations or modes of life, comp. § 186. 2. a. חָמֵשׁ *husbandman*, דָּוֵד *fisherman*, שֹׁפֵט *judge*, חָרֵשׁ (= חָרַשׁ) *workman*, מְבַשֵּׁל *cook*, מְצַח *seaman* (from מְצַח *salt*), סֹבֵל *bearer of burdens*, צַדִּיק *hunter*, מְבַשֵּׁל *bowman*, גִּבּוֹר *thief*, not a mere equivalent to גִּבּוֹר 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 חֲזָקָה is applied to deformities and defects, physical or moral, חֲזָקָה *dumb*, חֲזָקָה *hump-backed*, חֲזָקָה (= חָרַשׁ) *deaf*, חֲזָקָה *blind*, חֲזָקָה *lame*, חֲזָקָה *bold*, חֲזָקָה *perverse*.

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

d. The following double the third radical in place of the second, חֲזָקָה *brood*, חֲזָקָה *green*, חֲזָקָה *quiet*, חֲזָקָה *comely* from חֲזָקָה, the last radical appearing as ו, § 169. חֲזָקָה *feeble*, where the long vowel Tserē is inserted to prevent the concurrence of consonants.

e. חֲזָקָה and more rarely חֲזָקָה roots reduplicate the biliteral formed by their contraction, חֲזָקָה *wheel* prop. *roller*, חֲזָקָה *frightful*, חֲזָקָה *girt*, חֲזָקָה *crown of the head* prop. *dividing* (the hair); so fem. חֲזָקָה *severe pain*, חֲזָקָה *casting down*, חֲזָקָה *skull*, and plur. חֲזָקָה *baskets*, חֲזָקָה *turning*

upside down from עָנָה = עָנָה, לִלְאוֹר (sing. לִלְאוֹר) loops and לִלְאוֹר (sing. probably לִלְאוֹר = לִלְאוֹר) winding stairs from לָהָה = לָהָה; a root לָהָה is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, צָלְצַל (const. צָלְצַל) cybal prop. tinkling. עָרָר and עָרָר stark naked, totally destitute. קָלָקַל despicable, or the softening of the former of the two consonants to a vowel, § 57. 1. פִּיָּבָב star for פִּיָּבָב, בָּדָבָד bands worn on the forehead for בָּדָבָד. קִיָּקִי (with the ending וֹן added) ignominy for קִיָּקִי. בָּבֶל Babylon for בָּבֶל, or its assimilation to the succeeding consonant, פָּרָר something circular, a circuit for פָּרָר. The second member of the reduplication suffers contraction or change in שָׁרְשָׁר chain for שָׁרְשָׁר and פָּרָר floor for פָּרָר.

2. Abstracts are formed with a doubled middle radical by giving *ū* to the second syllable and *ī* to the first, הָבַב folding the hands, שָׁנַיִם retribution, שָׁקִיץ abomination, and in the plural שָׁפָרִים atonement, פְּקֻדֹת commandments, שְׁלוּחִים 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 הִמְלִיחַ melting from הָלַח, הִשְׁמַח cessation from the שָׁח root פָּגַח, Niphal נִפְתַּח wrrestlings: נִחְמָחִים when derived from the Niphial means repentings, when from the Piel consolations.

c. ע"ו roots reduplicate the biliteral to which they are contracted, חָרַח inflammation, שָׂשָׂשׁ delight.

c. A few roots, which are either ע"ו or ע"ו guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, עִצְעִץ thorn-hedge, פָּאָאָר (= פָּאָאָר) ruddy glow, עֲמֻמֻּמֹּת upright columns designed for way-marks, שִׁשְׁשֻׁשׁ horror, נֶאֱפֹאֱפִים adulteries, גִּבְגִּבִּים ridges, also with *ō* or *ī* in the last syllable. נִיָּיָה acquiescence, גִּהָה pasture, כִּשְׁשֵׁר shower, כְּשֻׁשֵׁר obscuration. שָׁפָרָר (K'thibh שָׁפָרָר) tapestry. חָחָח whence חָחָח dark. The concurrence of consonants is relieved in שָׁבָבָב (in some editions) snail by Daghesh-forte separative.

§ 188. A few words reduplicate the two last radicals. These may express intensity in general, שְׁלֵמָה complete opening, וְפִיָּפִיָּה very beautiful, or more particularly repetition, הִשְׁכַּחַח twisted prop. turning again and again, חֲלָחֶלֶק slippery, עָקָעָע crooked, פִּתְפִּתָּה perverse, מִשְׁמִשְׁמֵם mixed multitude prop. gathered here and there, הִבְרַבְּרוּת spots or stripes, הִשְׁפַּרְפוּת 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, אַדְמָדָם *reddish*, יִרְקָרֵק *greenish*, שְׁחָרָחַר *blackish*.

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

*b.* "פ" roots drop their initial radical, קְדָתָיִם *gifts* from קָדַם, צִאֲצָאִים *offspring, issue* from צָאָה.

CLASS III.—Nouns formed by prefixes.

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

*a.* This form corresponds with أَتَمَّلُ 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 הִרְבֵּה (= אֲרִבֵּה) *palace, temple* prop. *very capacious* from הִבֵּה in the sense of its cognate כִּוֵּה *to contain*. So likewise, in a few verbals with feminine terminations, הִשְׁמִיעֵנִי Ezek. 24 : 26 *causing to hear* used for the Hiph. infin., § 128, הִצֵּלָה *deliverance* from הִצֵּל, נָתַתָּה *grant of rest* (= תִּתְּנָה) from נָתַתָּה.

*c.* The short vowel prefixed with א to monosyllables of the first species, as explained § 183. *c.* has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 190. The consonants prefixed in the formation of nouns are מ, ה, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מִקְטָל, מִסְיָב, תִּבְלָל, תִּאֲשִׁיר; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מִקְטָל, מִקְטָל.



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

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

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

"ט" 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. *מִתְחַלֵּם* *tribute* for *מִתְחַלֵּם*, *מִתְחַלֵּם* *bitterness* for *מִתְחַלֵּם*, *מִתְחַלֵּם* *defilement* for *מִתְחַלֵּם*, *מִתְחַלֵּם* *fear* for *מִתְחַלֵּם*, *מִתְחַלֵּם* *mast* for *מִתְחַלֵּם*; more frequently it receives a pretonic Kamets or Tsere, *מִתְחַלֵּם* *covering*, *מִתְחַלֵּם* *shield*, *מִתְחַלֵּם* *fortress*, *מִתְחַלֵּם* *anguish*. In *מִתְחַלֵּם* *running*, the short vowel of the perfect root is preserved by means of Dagghesh-forte in the first radical. ה is almost always followed by the feminine ending, *מִתְחַלֵּם* *folly*, *מִתְחַלֵּם* *beginning*, *מִתְחַלֵּם* *prayer*.

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

§ 191. The letter מ is a fragment of the pronoun מי who or מה what. Nouns, to which it is prefixed, denote

1. The agent who does what is indicated by the root, as the participles, § 84. 5, formed by an initial מ, and a few substantives, *מִתְחַלֵּם* *didactic psalm prop. instructor*, *מִתְחַלֵּם* (from *מִתְחַלֵּם*) *chaff prop. what falls off*.

2. The instrument by which it is done, *מִתְחַלֵּם* *key* from

*פָּתַח* to open, *מִלְמַד* goad from *לָמַד* to learn, *מִשֵּׂר* saw from *רָשָׁר* to saw.

3. The place or time *in which* it is done, *מִזְבֵּחַ* altar from *זָבַח* to sacrifice, *מִרְבֵּץ* lair, *מִלְכָן* brick-kiln, *מִזְמַב* period of residence.

4. The action or the quality *which* is expressed by the root, *מִשְׁחַח* slaughter, *מִסְכָּר* mourning, *מִדְּחָה* sickness, *מִשְׁגָּה* error, *מִיֶּשֶׁר* straightness. Verbals of this nature sometimes approximate the infinitive in signification and construction, as *מִהֲפֹכָה* overturning, Ezek. 17:9, § 166. 2. In Chaldee the infinitive regularly takes this form, e. g. *מִקְטַל* to kill.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, *מִמְאָכַל* food from *אָכַל* to eat, *מִזְמֹר* psalm from *זָמַר* to sing, *מִלְקָחַי* booty from *לָקַח* to take, *מִשְׁמֵמִים* fat things from *שָׁמַן* to be fat, *מִדְּקָר* that *which* is small, *מִרְחֹק* that *which* is remote.

a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, *מִנְיָן* luminary, may suggest the idea of agency, dispenser of light, or of place, reservoir of light; *מִנְיָן* knife, may be so called as an agent, a devourer, or as an instrument, used in eating; *מִקְדָּשׁ* means both a holy thing and a holy place; *מִמְכָּר* sale and something sold or for sale; *מִמְלָכָה* royal authority and kingdom; *מִיָּצֵא* the act, place, and time of going forth and that *which* goes forth; *מִיָּשֵׁב* the place and time of sitting or dwelling as well as they who sit or dwell.

§ 192. Nouns formed by prefixing *י* or *ה* denote persons or things to which the idea of the root is attached.

1. *י* is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, *יִצְחָק* Isaac, *יִפְתָּח* Jephtha, but rarely in forming appellatives, *יָרִיב* adversary prop. contender, *יָסִיר* apostate prop. departer, *יָקִיט* bag prop. gatherer, *יָקִים* living thing prop. that (which) stands, *יָצִיחַר* fresh oil prop. that (which) shines.

2. ה, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, תְּדָרִיד oak prop. *that (which) endures*, תְּכָרִיד cloak prop. *that (which) wraps up*, תַּפְיִר furnace prop. *that (which) burns*, תַּפְיִח apple prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, תְּבִינ understanding, תְּמָרִיר bitterness, תְּגִלֵּג 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, תְּלָמִיד learner, תִּשְׁבּ one dwelling on another's lands, *tenant, vassal*.

a. The great majority of nouns with ה prefixed have likewise a feminine ending, תְּרַחֲמָה deep sleep, תְּשׁוּבָה salvation, תְּפָאֶרֶת beauty, תְּרַמְיָה fraud.

CLASS IV.—Nouns formed by affixes.

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

1. Adjectives, אַחֲרָיון last from אַחֲרַי after, רִאשִׁין first from ראש head, תִּיבִין middle from תִּבְנָה midst, נְחֹשֶׁתִין brazen from נְחֹשֶׁת brass. A very few are formed directly from the root, אֲפָלוּן poor, אֲגָלוּן most high, אֲבָלוּן widowed.

2. Abstract substantives, the most common form of which is קִשְׁלוּן, e. g. עִקְלוּן blindness, בִּטְחוּן confidence, עֲצָבוּן pain, נְקָלוּן paleness, though various other forms likewise occur, e. g. אֲבָלוּן and אֲבָלוּן destruction, פְּדוּלוּן dominion, נְשָׁלוּן success, קָרְבוּן offering.

a. In a few words the termination ון has been thought to be intensive, שַׁבָּת שַׁבָּתַי sabbath, שַׁבָּתַי a great sabbath, זָר זָרִי proud, זָרִי exceedingly proud, and once diminutive אִישׁ אִישִׁין man, אִישִׁין little man. i. e. the pupil of the eye, so called from the image reflected in it. The word יְשׁוּרָן Jesurun from נָשָׂר upright, is by some explained as a diminutive or term of endearment, while others think that the termination ון has no further meaning than to make of the word a proper name, comp. זְבֻלוּן. See Alexander on Isaiah 44: 2.

b. ך is occasionally affixed with the vowel *ē*. גַּרְיָן *axe*, צַפְרָן *nail*.

c. A few words are formed by appending ך. e. g. פְּרָיִם and פְּרָיִן *ransom*. סִפְּסָם *ladder* from סָלַל *to lift up*. סֹפֵר הַקֹּדֶשׁ *sacred scribe* from סָוֵף *stylus*. הַיָּם הַיָּבֵשׁ *south* from הִרָר *to shine*; or ל, e. g. בְּרִיזָה *garden* from בָּרַח *vineyard*. כַּפְּתֵל *calyx or cup of a flower* from כַּפָּה *cup*. בְּרִיסָה *ankle* from בָּרַח *joint*. תַּרְגֵּל *locust* from תָּרַג *indicative of tremulous motion*, עֲבָלָה *thick darkness* from עָבַה *cloud*, בְּרִזָּה *iron* probably from בָּרַח *to pierce*.

§ 194. The vowel י forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, עִבְרִי *Hebrew*, יְבוּסִי *Jebusite*, פְּלִשְׁתִּי *Philistine*, אֲרָמִי *Aramean*, מִצְרַיִם *Egyptian*, יִשְׂרָאֵלִי *Israelitish, an Israelite*, דָּנִי *Danite*, קַהְתִּי *Kohathite*, גֵּרְשׁוֹנִי *Gershonite*.

2. It is also added to other substantives, צַפְּזִי *northerner*, נִכְרִי *foreigner*, פְּרָזִי *villager*, רַגְלִי *footman*, עֵתִי *timely*, פְּנִימִי *inner* from the plural פְּנִימִים; to a few adjectives, אֲכָזְרִי and אֲכָזֵר *violent*, אֲזִלִּי and אֲזִיל *foolish*, and even to prepositions, תַּתִּי *lowest* from תַּתָּה, לְפָנַי *front* from לְפָנָי + י, § 62. 2.

a. The feminine ending ה is dropped before this ending. יהוּדִי *Jew* from יהוּדִיהַ, בְּרִיטִי *Beriite* from בְּרִיטָה, or the old ending ה, takes its place. מַאֲחַתִּי *Maachathite* from מַאֲחַתָּה, or נ is inserted between the vowels, שְׁלֵמִי *Shelanite* from שְׁלֵמָה. Final י combines with the appended י into יי, § 62. 2. לֵוִי *Levite* and לֵוִי *Leri*, שֻׁמִּי *Shunite* and *Shuni*.

b. In a very few instances י takes the place of יי, e. g. הַיָּבֵל *white stuffs*, הַיָּבֵל *basket*, לֵלִי *loop*, and perhaps הַפְּנִינִי in a collective sense *windows*, נָבֵל *uncoreved*. הַפְּנִינִי which Gesenius derives from נָבֵל and takes to mean *cunning*; if however, it is derived from נָבֵל, § 187. 1. c, and means *spendthrift*, the final Yodh will be a radical.

## MULTILITERALS.

§ 195. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עֲקָרִב *scorpion*, גִּזְזָר *treasurer*, הַרְמִישׁ *sickle*, גְּלִמִיד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, הַמְשֵׁק *damask*, הַנְּמִל *frost*, סְמִדָּר *vine blossom*, or preserved by the insertion of Daghesh-forte, הַקְּמִישׁ *flint*, עֲקָבִישׁ

*spider*, פּלָגֶשׁ and פּוֹלְגָשׁ *concubine*. Occasionally the third radical has Daghash-forte, בַּת גַּבְעָה *bat*, סִיפִיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אַרְגָּמָן *purple*, צַפְרָדֵי *frog*, שֵׁטֶט *cloth*, אַחֲשֵׁרֶת *mule*, אַחֲשֵׁרֶת *satrap*.

3. Compound words are few and of doubtful character, צַלְמֹת *shadow of death*, מְאִימָה *anything prop. what and what*, בְּלִימָה *nothing prop. no what*, בְּלִיָּעַל *worthlessness prop. no profit*, מְאִפְלֵהָ *darkness of Jehovah*, שְׁלֵה־בְתוֹרָה *flame of Jehovah*, except in proper names, מֶלְכִי־צֶדֶק *Melchizedek, king of righteousness*, עֹבַד־יְהוָה *Obadiah, serving Jehovah*, יְהוֹיָקִים *Jehoiakim, Jehovah shall establish*.

## GENDER AND NUMBER.

§ 196. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (נְקֵבָה). The masculine, as the primary form, has no characteristic termination; the feminine ends in הַ, or תַּ, e. g. קִטָּל *masc.*, קִטָּה or קִטָּת *fem.*

a. The only trace of the neuter in Hebrew is in the interrogative, מה *what* being used of things as מי *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 (i), appears to have been הַ, which was either attached directly to the word, קִטָּת which, by § 61. 2, becomes קִטָּה, or added by means of the vowel *a*. קִטָּת or קִטָּה, which by the rejection of the consonant from the end of the word, § 55. 2. c, becomes קִטָּה. The termination הַ or תַּ is still found in a very few words, בְּרָקֵת *emerald*, קֶאֱת *pelican*, שְׂפָצָה *company* 2 Kin. 9: 17, מֶחָרָת *morrow*, חֶזֶק *portion*, חֶזֶק *end*, חֶזֶק Josh. 13: 13, and the poetic forms, זִמְרָת *song*, נַחֲלָת *inheritance*, עֲזָרָת *help*, פְּרִיָּת *fruitful*, שְׁנָת *sleep*. Two other words, הַיָּהוּ Ps. 74: 19 and נְגִינָתָה Ps. 61: 1, have been cited as additional examples, but these are in the construct state, which always preserves the original הַ final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. a, רִשׁוֹנֵהָהָ, רִשׁוֹנֵהָהָ, חִיָּהוּ.

c. The feminine ending הַ receives the accent and is thus readily dis-

tinguished from the unaccented paragogic ם, . 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. הַרְגִּים *burning* Hos. 7:4. הַגְּלִילָה *Galilee* 2 Kin. 15:20. הַרְגִּים *destruction* Ezek. 7:25. הַרְגִּים *vulture* Deut. 14:17. הַרְגִּים *low* Ezek. 21:31.

d. The vowel letter ם, which is the usual sign of the feminine in Chaldee and Syriac, takes the place of ם in שָׂרְפָה *threshing* Jer. 50:11, שָׂרָה *terror* Isa. 19:17, שָׂרָה *wrath* Dan. 11:44, שָׂרָה *lioness* Ezek. 19:2, שָׂרָה *mark* Lam. 3:12, שָׂרָה *bitter* Ruth 1:20, שָׂרָה *baldness* Ezek. 27:31, שָׂרָה *sleep* Ps. 127:2. No such form is found in the Pentateuch unless it be שָׂרָה *loathing* Num. 11:20, where, however, as Ewald suggests, ם may be a radical since it is easy to assume a root שָׂרָה cognate to שָׂרָה. The feminine ending in pronouns of the second and third persons, and in verbal futures is שָׂרָה; an intermediate form in *e* appears in שָׂרָה Isa. 59:5 and שָׂרָה the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. b. and § 156. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *a* or *η*, the Sanskrit *ī*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending ם 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*. This distinctive neuter sign has, however, been largely superseded in Indo-European tongues by *m* or *r*, which is properly the sign of the accusative, *bonum*, *καλόν*, the passivity of the personal object being allied to the lifeless non-personality of the neuter. Bopp Vergleich. Gramm. § 152. In curious coincidence with this, the Hebrew sign of the definite object is ם prefixed to nouns; and its principal consonant is affixed to form the inferior gender, the neuter being comprehended in the feminine.

§ 197. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

a. The following names of females are without the proper distinctive feminine termination :

אִמָּה *mother.*      אִשָּׁה *she-ass.*      פִּיִּקְנִישׁ *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>	זְרוֹעַ <i>arm.</i>	כַּף <i>palm.</i>	קַרְנוֹ <i>horn.</i>
אֶצְבָּע <i>finger.</i>	יָד <i>hand.</i>	כַּתְּפוֹ <i>shoulder.</i>	רֶגֶל <i>foot.</i>
אֶבְטָח <i>thumb.</i>	יָרֵךְ <i>thigh.</i>	עֵינַיִם <i>eye.</i>	שֵׁן <i>tooth.</i>
רֹגֶל <i>knee.</i>	כַּנְף <i>wing.</i>	צִדָּה <i>side.</i>	שׁוּבַת <i>leg.</i>

The following nouns are also feminine :

אֶבֶן <i>brazier.</i>	כּוֹס <i>cup.</i>	יְבֵשֶׁת <i>Great Bear.</i>	צֶהָר <i>light.</i>
אֶשְׁתָּה <i>footstep.</i>	כִּפְרוֹת <i>circuit.</i>	מִשְׁכָּב <i>couch.</i>	צֶלַע <i>side.</i>
בְּאֵר <i>well.</i>	לְהָא <i>brightness.</i>	מְלָכָה <i>workmanship.</i>	רַבּוּא <i>myriad.</i>
בֶּטֶן <i>belly.</i>	נַעֲלָה <i>shoe.</i>	מִסָּה <i>morsel.</i>	תְּהוֹמָה <i>world.</i>
חֶרֶב <i>sword.</i>	עִיר <i>city.</i>		

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (\*); those which are commonly feminine are distinguished thus (†).

אֶבֶן <i>stone.</i>	דֶּרֶךְ <i>way.</i>	* מִבְצָר <i>fortress.</i>	† שָׁמַיִם <i>time (repetition).</i>
* אֵשׁ <i>light.</i>	* הֵיכָל <i>temple.</i>	* מִזְבֵּחַ <i>altar.</i>	
אוֹת <i>sign.</i>	* הַמְּנוּחָה <i>multitude.</i>	מַחֲנֶה <i>camp.</i>	צָפוֹן <i>north.</i>
אֲרֵי <i>fleet.</i>	זָקֵן <i>beard.</i>	* מַטֵּה <i>rod.</i>	קִישׁוֹת <i>bow.</i>
אֲרוֹן <i>ark.</i>	חַלּוֹן <i>window.</i>	* מְקוֹם <i>place.</i>	† רוּחַ <i>spirit.</i>
אֶרֶץ <i>path.</i>	חֹדֶר <i>court.</i>	נְחֹשֶׁת <i>brass.</i>	† רֹחַב <i>street.</i>
† אֶרֶץ <i>earth.</i>	יּוֹבֵל <i>jubilee.</i>	† נְשָׁמָה <i>soul.</i>	* רֶחֶם <i>womb.</i>
† אֵשׁ <i>fire.</i>	† יְמִינָה <i>right hand.</i>	סִיר <i>pot.</i>	* רֶחֶם <i>juniper.</i>
* אֶבֶר <i>garment.</i>	יָתֵד <i>peg.</i>	† סִלְתָּה <i>flower.</i>	שְׁאוֹל <i>hell.</i>
* בַּיִת <i>house.</i>	* כְּבוֹד <i>glory.</i>	עָבַן <i>cloud.</i>	* שֵׁטֶף <i>sceptre.</i>
בְּרֵית <i>wall.</i>	כַּד <i>pail.</i>	* עַם <i>people.</i>	שַׁבָּת <i>sabbath.</i>
בְּנֵי <i>valley.</i>	* כַּרְמֵי <i>vineyard.</i>	† עֶצְמוֹ <i>bone.</i>	שֶׁמֶשׁ <i>sun.</i>
בֵּן <i>garden.</i>	* לֵב <i>heart.</i>	עֶרֶב <i>evening.</i>	שַׁעַר <i>gate.</i>
† בֵּית <i>vine.</i>	לֶחֶם <i>bread.</i>	† שָׁמַיִם <i>time (duration).</i>	הַיָּם <i>ocean.</i>
* בָּרֶךְ <i>threshing-floor.</i>	† לְשׁוֹן <i>tongue.</i>	* פְּנֵי <i>face.</i>	* תֵּימָן <i>south.</i>
	* מִאֲכָל <i>food.</i>		* תַּחַר <i>razor.</i>
† בָּלַעַת <i>door.</i>			

Gesenius ascribes only one gender to a few of these words, but לֵב is once fem. Prov. 12:25; so אֶבֶר fem. Hab. 1:16, מִבְצָר fem. Hab. 1:10, מִזְבֵּחַ fem. Ezek. 43:13, עֶצְמוֹ masc. Ezek. 24:10. The list might be re-

duced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, פָּר *bullock*, חֵפְרָה *heifer*, צֵלָה *calf*, fem. חֵפְרָה, לֵבָשׁ *lamb*, fem. בְּרִיָּה, or being represented by a word of different radicals, אֶשְׁתֵּי אֲשֵׁר *ass*, fem. אֶשְׁתֵּי. 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 בָּלָה *camel*, חֶבְרָה *cattle*, צִפְרָה *bird*, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, בֶּזְבֵּז *dog*, זָבֵב *wolf*, שֹׁר *ox*, are masculine, אֶרְבֵּב *hare*, יָדוּב *dove*, רֵהֶל *sheep*, are feminine.

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

§ 198. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour*, *his Excellency*, *his Reverence*), פֶּהַח *governor*, חֵבֶר *colleague*, קַהֲלָה *preacher*, and of collectives (comp. *humanity* for *man-kind*), אִשׁ *a fish*, דִּשָּׁה *fish*, עָנָן *a cloud*, עָנָנִים *clouds*, עֵץ *a tree*, עֵצִים *timber*, אֹרֵחַ *a traveller*, אֹרְחָה *caravan*, זִפְזָה Zeph. 3:19 *the halting*, פְּלוּטָה *the escaped*.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, רָשָׁע and רִשְׁעָה *wickedness*, distinguished by Ewald as τὸ ἄδικον and ἀδικία, חֶרֶף *shame*, חֶרְפָּה *slothfulness*.

(2) So to monosyllables whose second radical receives the vowel, צְדִיקָה *righteousness*, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate. צְדָקָה *rightness*, אֲפֵלָה *darkness*, equivalent to אֲפֵל (*אֲפֵלָה* = אֲפֵל) *brightness*, יְשׁוּעָה (= יְשׁוּעַ) *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, אֲפֵל *dark*, אֲפֵלָה *the dark*, τὸ σκοτεινόν, יְשׁוּעָה *the being saved* from יְשׁוּעַ *justice* from פְּלוּטָה *judge*. The following nouns, descriptive of the station or functions of a particular class, follow this form, מֶלֶךְ *king*, מַלְכוּתָה *kingly office or sway*, נָבִיא *prophet*, נְבוּאָה *prophecy*, כֹּהֵן *priest*, כֹּהֲנָה *priesthood or priestly duty*, רֹכֵל *merchant*, רֹכְלָה *traffic*.



(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, עִוְרַת עִוְרַת *blind*, עִוְרָה עִוְרָה *blindness*, גִּבַּח גִּבַּח *having a bald forehead*, גִּבְחָה גִּבְחָה *baldness in front*, חָטָא חָטָא *and חָטָאָה חָטָאָה sin*, בְּהִיָּה בְּהִיָּה *terror*, קָנְסָה קָנְסָה *scoffing*, חָנְנָה חָנְנָה *anguish*, or to those which have a prefixed letter מ, מִתְפַּסְּהָ *overthrow*, מִמְּשָׁלָה *dominion*, מִמְּהוּמָה *confusion*, or particularly ה, הַתְּשׁוּבָה *salvation*, הַתְּעוּדָה *testimony*, הַתְּקִיָּה *hope*, הַתְּלָאָה *weariness*.

(4) It is likewise added to forms in י, פְּלִילִיָּה *judgment*, מְלִילִיָּה *working*, רֵאשִׁיָּה *beginning*, אַחֲרִיָּה *end*, שְׁאֲרִיָּה *remnant*, the termination יָה being often found in place of יָה, רֵית חֲפְשִׁיָּה 2 Chron. 26:21 K'ri. חֲפְשִׁיָּה K'thibh, *disease* prop. *freedom* from duty, חֲפְשִׁיָּה *free*, חֲפְשִׁיָּה *redness*, חֲפְשִׁיָּה *red*, מְרִירָה *bitterness*, מְרִירָה *bitter*, חֲבִיבָה *heaviness*, אֶלְמָנָה *widowhood*, and occasionally חֲכָמָה *wisdom*, חֲכָמָה *folly*, though the latter may perhaps be a plural as it is explained by Gesenius. Ewald suggests a connection between the final י of the relative adjective, which thus passes into ו and even to ו in this abstract formation, and the old construct ending י and ו. The further suggestion is here offered that both may not improbably be derived from the pronoun הוּא, which was originally of common gender, §71. a (3). Thus, חַיְתוֹת־אֶרֶץ Gen. 1:24 *beast of earth* is equivalent to חַיְתוֹת הוּא אֶרֶץ *beast viz. that of earth*, and מְלִכֵי־צָדִק (which may be for מְלִכֵי as the plural ending יָה, for יָה, §199. e), is equivalent to מְלִכֵי הוּא צָדִק *king viz. that of righteousness*. The appended pronominal vowel thus became indicative of the genitive relation; and its employment in adjectives, involving this relation, is but an extension of this same use. חֲשׂוֹנֵי־יִשְׂרָאֵל *of or belonging to Israel. Israelitish*. The further addition of the feminine ending in its abstract sense, has mostly preserved the vowel from that attenuation to  $\bar{i}$  which it has experienced at the end of the word, comp. §101. l. a. אֶלְמָנָה *widowhood* prop. *the state of a widow*, חֲכָמָה *wisdom* prop. *the quality belonging to the wise*, חֲכָמָה. The rare instances in which the termination יָה is superimposed upon י, viz.: אֶבְרָהָם. אֶבְרָהָם, may belong to a time when the origin of the ending was no longer retained in the popular consciousness. The termination יָה, or יָה in abstracts derived from לָה roots is of a different origin from that just explained and must not be confounded with it; יָה, or יָה is there the final radical softened to a vowel, §168, as חֲבִיבָה or חֲבִיבָה *captivity* from חָבַב *to lead captive*.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, חֲבִיבָה *fleet*, חֲבִיבָה *ship*, שֵׁנָה *hair*, שֵׁנָה *a hair*, שֵׁנָה *swarm*, דְּבִיבָה *a bee*.

c. Some names of inanimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense. אִמָּה *mother*, אִמָּה *metropolis*, רֵגֶל *thigh*, רֵגֶל *hinder part. extremity*, כַּף *palm of the hand*, כַּף *palm-branch*, מִצְחָה *forehead*, מִצְחָה *greave*, פֶּה *mouth*, פֶּה *edge*.

§ 199. 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 יָם, or defectively written יַ, to the singular, סוּס horse, סוּסִים horses, צַדִּיק righteous (man), צַדִּיקִים or צַדִּיקָם righteous (men). The plural of feminine nouns is formed by the addition of וֹת, 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, כַּסּוּב cup, כַּסּוּבֹת cups, בְּתוּלָה virgin, בְּתוּלוֹת and בְּתוּלוֹת virgins, חַטָּאת sin, חַטָּאוֹת sins; in two instances the vowel-letter ו takes the place of י, § 11. 1. a, חַטָּאת Ezek. 31:8, חַטָּאוֹת Ezek. 47:11.

a. The masculine plural sometimes has ין instead of ים, e. g. מְלָכִין oftener than מְלָכִים in the book of Job. מְלָכִין Prov. 31:3. רָצִין 2 Kin. 11:13, מִצִּין Mic. 3:12. שִׁבְצִין Lam. 1:4. הַטִּין Ezek. 4:9. רָצִין Dan. 12:13. This ending, which is the common one in Chaldee, is chiefly found in poetry or in the later books of the Bible.

b. Some grammarians have contended for the existence of a few plurals in י, without the final ים, but the instances alleged are capable of another and more satisfactory explanation. Thus, כְּרִי 2 Kin. 11:4, כְּרִי, כְּרִיָּה 2 Sam. 8:18, כְּרִיָּה 2 Sam. 23:8, and חֲרִי 1 Sam. 20:38 K'thibh (K'tri הַחֲרִי), are singulars used collectively; עֲבָרִי 2 Sam. 22:44, Ps. 144:2, Lam. 3:14, and רַבִּי Cant. 8:2, are in the singular with the suffix of the first person; מִצִּין Ps. 45:9 is not for מִצִּין stringed instruments, but is the poetic form of the preposition מִן from; כְּצִבִּי Ps. 22:17 is not for כְּרִי piercing, but is the noun צִבִּי with the preposition כִּי like the lion, § 156. 3.

c. There are also a few words which have been regarded as plurals in י. But חֲרִי Zech. 14:5 and חֲרִי Judg. 5:15, are plurals with the suffix of the first person. In חֲרִי 2 Chron. 33:19, which is probably a proper name, and חֲרִי Am. 7:1, Nah. 3:17, which is a singular used collectively, final י is a radical as in חֲרִי = חֲרִי; חֲרִי Isa. 19:9 is a singular with the formative ending י, § 194. b; חֲרִי Jer. 22:14 and חֲרִי Isa. 20:4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חֲרִי double (i. e. large and shory) windows, and the latter as a construct plural for חֲרִי, the diphthongal ח being resolved into ay, comp. § 57. 2 (5). חֲרִי Ezek. 13:18 is probably a dual for חֲרִי, though it might be for the unabridged singular חֲרִי, which, however, never occurs. The divine name חֲרִי Almighty is best explained as a singular; the name חֲרִי Lord is a plural of excellence, § 201. 2, with the suffix of the first person, the original signification being my Lord.

d. In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of

being dropped agreeably to the ordinary rule, דָּלָהּ *door* pl. דְּלָלוֹת. So, חֲסֵדָה *pillow*. שֵׁשֶׁת *bow*. שִׁקָה *trough*. חֲנִית *spear*. אֶלְמָנָה *widowhood*. כְּרִייהָ *divorce*. הַזְנוּת *unchastity*. שֵׁפָה *lip* pl. שֵׁפָהוֹת. To these must be added שְׂחִיתָה, provided it be derived from שָׂחָה in the sense of *pit*; it may, however, signify *destruction*, from the root שָׂחָה, when the final ה will be a radical. See Alexander on Psalm 107: 20.

e. The original ending of the plural in nouns, verbs, and pronouns, seems to have been ׀, § 71. b. (2). In verbs the vowel has been preserved, but the final nasal has been changed or lost, רָקַטְתָּוּ or רָקַטְתָּו, § 85. 1. a. (1). In masculine nouns and pronouns the final nasal has been retained, but the vowel has been attenuated to *i* or *e*, הָם, סוֹסִים, אֲנָם: the Arabic has *ūna* for the nominative and *īna* for the oblique case. If we suppose ה, the sign of the feminine, to be added to ׀, the sign of the plural, the vowel will regularly be changed to *i* before the two consonants, § 61. 4; then if the nasal be rejected before the final consonant, agreeably to the analogy of בַּת for בָּתָה and כּוֹס for כּוֹסָה, the resulting form will be וִי, the actual ending of the feminine plural. If the sign of the plural, like all the other inflective letters and syllables, is of pronominal origin, this ׀, which is joined to words by the connecting vowel ו, may perhaps be related to הָה taken indefinitely in the quantitative or numerical sense of *quot* or *aliquot*, comp. Zech. 7: 3; and the adverbial or adjective ending ׀, or ׀ may in like manner be referred to the same in its qualitative sense, comp. Ps. 8: 5. so that רִיקָם *vacue*, would strictly be *quā vacuus*. The pronoun seems in fact to be preserved without abbreviation in the Syriac ܐܘܢܝܘܢ = יוֹקָם *interdū*.

§ 200. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 197, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take וִי in the plural, some feminines take יָם, and some of each gender take indifferently יָם, or וִי.

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

אָב <i>father.</i>	* אֲרָח <i>path.</i>	* גֶּרֶן <i>threshing-</i>	חֲזִיוֹן <i>vision</i>
בָּרָד <i>bowl.</i>	אֲרָמֹן <i>palace.</i>	פֶּלֶא <i>floor.</i>	חֲלֵמוֹת <i>dream.</i>
אֵיב <i>familiar</i>	אֲשְׁפָל <i>cluster.</i>	גֹּדֵד <i>goad.</i>	חֲשִׁבוֹת <i>invention.</i>
<i>spirit.</i>	בֵּיר <i>pit.</i>	זָנָב <i>tail.</i>	חֲטָט <i>handbreadth.</i>
אֲזָרָה <i>treasure.</i>	גָּג <i>roof.</i>	חֲרִיץ <i>street.</i>	כִּסֵּא <i>throne.</i>
* אֵימָה <i>sign.</i>	לֹט <i>lot.</i>	חֶזֶן <i>breast.</i>	לִיחָה <i>tablet.</i>

לַיְלָה	night.	בֹּתֵל	bottle.	צִנְיָה	tube.	רְחִיק	chain.
* מִזְבֵּחַ	altar.	נֵר	lamp.	* צִפּוֹר	bird.	שֻׁלְחָן	table.
גֶּשֶׁם	rain.	עוֹר	skin.	צִדָּה	bundle.	שֵׁם	name.
תְּשֻׁבָה	tithe.	עָפָר	dust.	קוֹל	voice.	שׁוֹפָר	trumpet.
* סוּמִית	summit.	עֵשֶׂב	herb.	קִיר	wall.	עֹמֵד	pillar.
* מְקוֹם	place.	מְרִישׁ	leader.	מִלְחָמָה	war.	* תְּהוֹם	deep.
מַטְבֵּל	staff.	* מְאֵס	host.	* רְחוֹב	street.		

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

† אֶבֶן	stone.	† דֶּרֶךְ	way.	סֵפֶל	spelt.	פְּסִלָּה	flax.
אֶרֶב	terebinth.	חֹק	law.	לֶבֶן	brick.	פֶּת	morsel.
אַלְמָנָה	widowhood.	עֵצָה	branch.	מִנָּה	word.	רֶחֶל	sheep.
אִשָּׁה	woman.	עֲזָבוּת	achoredom.	נִמְלָה	ant.	שֵׁבֶרֶת	barley.
בְּרִית	coal.	חֵטֵה	wheat.	סֵאָה	measure.	זֶרַע	ear of corn.
† גֵּזֶן	vine.	חֹשֶׁךְ	darkness.	עֵז	she-goat.	אֲצִיָּה	acacia.
חֶמֶת	fig-cake.	דּוֹר	dore.	עִיר	city.	תְּאֵנָה	fig.
הַבִּיָּה	bee.	† יָד	pitcher.	מְצִנָּה	concubine.		

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

c. The following nouns form their plural by adding either יָם or יוֹ :

MASCULINE NOUNS.

אֵימָה	porch.	לֵב	heart.	דֶּלִּיָּה	delicacy.	פְּרִיעַן	breach.
אֶלֶף	lion.	אֶלֶף	light.	מְצִיָּה	fountain.	צְוֵרֶת	neck.
דּוֹר	generation.	מִגְדָּל	tower.	מִטָּה	bed.	קֶבֶר	grave.
זֶבַח	sacrifice.	מִסְדָּה	foundation.	מִדְּבָר	dwelling.	קֶנֶד	reed.
זִכְרוֹן	memorial.	מִסְדָּה	bond.	נָחַל	river.	קֶרֶם	are.
יּוֹם	day.	מוֹעֵד	seat.	סֵב	basin.	שָׂדֶה	field.
יַעַר	forest.	מִזְבֵּחַ	bowl.	עֲוֹן	iniquity.	שָׁבִיעַ	week.
לָרֶגֶל	laver.	מִצְרִיב	pain.	עָקֵב	heel.	תְּהִלָּה	delight.
מִצְחָה	harp.	מַטְבֵּל	nail.				

FEMININE NOUNS.

אֲרָאָה	terror.	אֶשְׁתֵּי־כֶּמֶר	grape-cake.	נְעִיל	shoe.	פֶּה־עֵז	hoof.
אֶלְמָה	sheaf.	אֶשְׁתֵּי־הַיָּם	Astarte.	עֵבֶר	heap.	שָׁנָה	year.
אֶלְמָה	people.	הַיָּד	spear.				

NOUNS CONSTRUED IN EITHER GENDER.

אֶלְמָה	aloes.	חַלּוֹן	window.	מַטֵּה	rod.	עֵצ	bone.
בְּגָד	garment.	חֹמֶת	court.	נַפְשׁ	soul.	עֵת	time.
גֶּבֶל	rim.	חֹמֶת	circle.	קִיסִי	thorn.	עֵקֶב	foot.
הֵיכָל	temple.	מְצִדָּה	fortress.	עָב	cloud.	צִדָּה	side.
זְרִיעַ	arm.	מַחֲנֶה	camp.	עֵבֶר	cord.		

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus כֶּסֶףִּים is used of round masses of money, *talents*, כֶּסֶףֹת of bread, round *loaves*; סִיָּוִים *thorns*, סִיָּוֹת *hooks*; זַבְּעִים *heels*, זַבְּעוֹת *foot-prints*; פְּתָאִים *footsteps* of men, פְּתָוֹת *feet* of articles of furniture. Comp. §198. 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 יָ are construed as masculines, e. g. נְשִׁים *women* Gen. 7:13, מִצְוֹת *words* Job 4:4, אַנְטִים *ants* Prov. 30:25, and masculine nouns in וָ are construed as feminines, e. g. דְּוָשָׁנִים *dwelling-ings* Ps. 84:2.

f. In explanation of the apparently promiscuous or capricious use of the masculine and feminine endings, it may be remarked that the termination יָ, in strictness simply indicates the plural number, and is indeterminate as to gender, §199. e, though the existence of a distinct form for the feminine left it to be appropriated by the masculine. The occurrence of יָ in feminine nouns, and even in the names of females, as נְשִׁים *women*, עֵזִים *she-goats*, may therefore, like the absence of the distinctive feminine ending from the singular, be esteemed a mere neglect to distinguish the gender by the outward form. The occurrence of the feminine ending in a masculine noun, whether singular or plural, is less easily accounted for. Such words may perhaps, at one period of the language, have been regarded as feminine, the subsequent change of conception, by which they are construed as masculine, failing to obliterate their original form. Such a change is readily supposable in words, which there is no natural or evident reason for assigning to one sex rather than the other; but not in אֲבוֹת *fathers*, which can never have been a feminine. One might be tempted in this case to suspect that וָ was not the sign of the plural, comp. אֲחִיָּה *sister*, חֹמְתָה *mother-in-law*, but that וָ belonged to the radical portion of the word, and that הָ was appended to form a collective, *fatherhood*. §198, which has in usage taken the place of the proper plural. More probably, however, the idea of official dignity, which was so prominently attached to the paternal relation in patriarchal times, is the secret of the feminine form which יָ assumes in the plural, comp. מְדַבְּרִים *leaders*, מְדַבְּרָה *preacher*, while its construction as a masculine springs so directly out of its signification as to remain unaffected. And this suggests the idea that the like may have happened to names of inanimate objects. They may receive the feminine ending in its neuter sense to designate them as things, §198. c, while at the same time they are so conceived that the masculine construction is maintained.

§ 201. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, אֵשׁ *fire*, זָהָב *gold*, אֲדָמָה *ground*; collectives, בָּנִים *children*, עוֹרֵי *fowl*, עוֹרֵי *birds of*

*prey*, בָּקָר *large cattle* (noun of unity שׂוֹר *an ox*), צֹאן *small cattle* (noun of unity שֶׁה *a sheep or goat*); many abstracts, יְשׁוּעָה *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*, פְּנֵים *face or faces*, שָׁמַיִם *heaven*, מַעֲדָיִם *bowels*, מַתָּיִם *men*, מְרַאשׁוֹת *adjacent to the head*, and abstracts, which have a plural form, חַיִּים *life*, אַהֲבָיִם *love*, רַחֲמִים *mercy*, תְּהַבִּילוֹת *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 198. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. τὰ δίκαια *right*, τὰ ἄδικα *wrong*. Some abstracts adopt indifferently the feminine or the plural form, אֱמוּנָה and אֱמוּנִים *fidelity*, גְּאֻלָּה and גְּאֻלוֹת *redemption*, חַיָּה and חַיִּים *life*, חֹשֶׁךְ and חֹשְׁכוֹת *darkness*, מְצֻאָה and מְצֻאוֹת *setting of gems*.

b. The form חַיָּה is adopted by certain words which denote periods of human life, נְעוּרִים *childhood*, גְּבוּרָיִם *youth*, בְּהַרְוּיִם *adolescence*, בְּתוּלָה *virginity*, פְּגֻלוֹת *period of espousals*, זְקֵנִים *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, גְּבוּרָה *might*, גְּבוּרוֹת *deeds of might*.

2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are אֱלֹהִים *God* the supreme object of worship, אֲדֹנָי *Supreme Lord* prop. *my Lord*, § 199. c, and some other terms referring to the divine being, גְּבוּרָה Eccles. 12 : 1, גְּבוּרוֹת Eccles. 5 : 7, עֲשׂוּהָ Isa. 54 : 5, קְרוֹשִׁים Hos. 12 : 1; also, אֲדֹנָיִם (rarely with a plural sense) *lord*, בָּנְיָיִם (when followed by a singular suffix) *master*, בְּהֵמוֹת *Behemoth, great beast*, and possibly תְּרַפִּים *Teraphim*, which seems to be used of a single image, 1 Sam. 19 : 13, 16.

§ 202. The dual is formed by adding ים to the singular

of both genders, ה as the sign of the feminine remaining unchanged, and ה, reverting to its original form ה, § 196. *b*, הַ *hand* du. הַיָּדַיִם, הַדְּלָתַיִם *door* du. הַדְּלָתַיִם, הַשָּׁפָה *lip* du. הַשָּׁפָתַיִם.

*a.* The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich. Gramm. § 206. is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Chaldee and Syriac scarcely retain a trace of it except in the numeral two and its compounds.

§ 203. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to

1. Double organs of men or animals, אָזְנוֹתַיִם *ears*, אֲפָסִים *nostrils*, קַרְנוֹתַיִם *horns*, כַּנְּפוֹתַיִם *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, מְצַלָּיִם *pair of shoes*, מִאֲזִינָיִם *pair of scales*, מְלַקְחָיִם *pair of tongs*, דְּלָתַיִם *folding doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יְרֵמִים *period of two days*, בִּדּוּמַיִם *two weeks*, fortnight, שְׁנָתַיִם *two years*, biennium, סֹאֲתַיִם *two measures*, כַּנְּרָיִם *two talents*, דְּרָבָיִם Prov. 28 : 6, 18 *double way* (comp. in English *double dealing*), נְהַרָיִם *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנָיִם *two*, כְּפָלָיִם *double*, מֵאֵתַיִם *two hundred*, אֲלָפָיִם *two thousand*, רַבְּעֵתַיִם *two myriads*, שֶׁבַע־פְּלָטַיִם *seven-fold*, כְּלָאֵיִם *of two sorts*.

5. A few abstracts, in which it expresses intensity, צַדִּיקָתַיִם *double-slothfulness*, מְרִיבָתַיִם *double-rebellion*, כְּהָרָיִם *double-light*, i. e. noon, רִשְׁעֵתַיִם *double-wickedness*.

*a.* Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of. שְׁלֹשׁ הַשָּׁנָיִם 1 Sam. 2 : 13 *the three teeth*, אַרְבַּע כַּנְּפוֹתַיִם Ezek. 1 : 6 *four wings*, שֵׁשׁ כַּנְּפוֹתַיִם Isa. 6 : 2 *six wings*,

זְעֵרָה זְעֵרָה זְעֵרָה Zech. 3:9 *seven eyes*. כָּל יָדָיו וְכָל רַגְלָיו 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. § 193. c, קַרְנֵי הַזֶּבֶחַ horns. קַרְנֵי הַזֶּבֶחַ horns of the altar, כַּנְפֵי עֲרֵבָה wings, קַצְוֵי הַבְּשֵׂמֶל extremities. אֲרָצֵי הַכֶּתֶף shoulders. אֲרָצֵי הַכֶּתֶף shoulder-pieces of a garment. עֵינָיו eyes, מְנַחֵם fountains. רַגְלָיו feet, מַעֲבָדִים times prop. beats of the foot. In a few instances this distinction is neglected, אֲרָצֵי הַכֶּתֶף and אֲרָצֵי הַכֶּתֶף lips. אֲרָצֵי הַכֶּתֶף and אֲרָצֵי הַכֶּתֶף sides, אֲרָצֵי הַכֶּתֶף extremities.

b. The dual ending is in a very few words superadded to that of the plural. הַיְחָזֵק walls of a city. הַיְחָזֵק double walls. לִבְרֵיתָא boards. לִבְרֵיתָא double boarding of a ship, אֲרָצֵי הַכֶּתֶף name of a town in Judah, Josh. 15:36.

c. The words מַיִם water and שָׁמַיִם heaven have the appearance of dual forms, and might possibly be so explained by the conception of the element of water as existing in two localities, viz. under and above the firmament. Gen. 1:7, and heaven as consisting of two hemispheres. They are, however, commonly regarded as plurals, and compared with such plural forms in Chaldee as מַיִם Dan. 5:9 from the singular מַיִם. In יְרוּשָׁלַיִם Jerusalem, or as it is commonly written without the Yodh יְרוּשָׁלַיִם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַיִם, comp. Gen. 14:18. Ps. 76:3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 204. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz.:

1. The feminine הַ, which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.

2. The feminine הַ, the plural הַ, and הַ, and the dual הַ, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 205. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic הַ, מִצְוֵהוּ



*Moabite*, מוֹאָבִית *Moabites*, מוֹאָבִיִּם *finding* fem. מוֹצֵאת, *sin*, חַטָּאת, § 198. 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  $\bar{u}$  to  $\bar{e}$ , § 63. 2. *a*, from  $\bar{e}$  or  $\bar{i}$  to  $\bar{e}$ , or in a few words to  $\bar{e}$ , and from  $\bar{o}$  or  $\bar{u}$  to  $\bar{o}$ , § 61. 4. אֲדָמָהִם, נִשְׁבֵּר *broken* fem. נִשְׁבְּרָה, אֲדָמָהִם *reddish* fem. אֲדָמָהִם, הֹלֵךְ *going* fem. הֹלֵכָה, גִּבּוֹר *master*, גִּבּוֹרָה *mistress*, חֲמִשָּׁה *five* fem. חֲמִשָּׁה, אִישׁ *man*, אִשָּׁה *woman*, § 214. 1. *b*, פְּזוּזָה *scattered* fem. פְּזוּזָה, נְחֹשֶׁת *brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שְׂמִיעָה *hearing* fem. שְׂמִיעָה, מְגַיֶּחֶת *touching* fem. מְגַיֶּחֶת.

a. In many cases the feminine is formed indifferently by ה or by הָ ; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in ה, almost always receive הָ ; active participles, except those of שָׁבַע, שָׁחַ and לָחַץ verbs, oftener take ה than הָ ; ה is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final ה, ו or ה is sometimes assimilated to the feminine characteristic ה and contracted with it. § 54, בַּת for בָּתָה *daughter*, בַּחַת for בָּחַתָה *gift*, אֱמֶת for אֱמֶתָה *truth*, אַחַת for אַחַתָה *one*, אֶבְרָחָה 1 Kin. 1:15 for אֶבְרָחָהָ *ministering*, מִשְׁחָה Mal. 1:14 for מִשְׁחָהָ *corrupt*, מִנְחָה for מִנְחָהָ *pan*. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel  $\bar{u}$  remains in הַשְׁנוּמָה Lev. 5:21 *deposit*, and the proper name תַּחְנוּמָה *Tanhumeth*. From הַאָּח *brother*, הַאָּחָה *father-in-law* are formed אַחֵיהָ *sister*, הַאָּחָה *mother-in-law*, the radical ה, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. *a*; נִשְׁבֵּרָה *difficult* Deut. 30:11 is for נִשְׁבֵּרָה from נִשְׁבֵּרָה.

§ 206. The changes which result from appending the feminine termination הָ, the plural terminations הִם, and הֵן, and the dual termination הֵן, are of three sorts, viz. :

1. Those which take place in the ultimate, when it is a mixed syllable.

2. Those which take place in the ultimate, when it is a simple syllable.

3. Those which take place in the penult.

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

1. Tseré remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, מֵת *dead* fem. מֵתָהּ, pl. מֵתִים; רֵגֶל *thigh* du. הַרְגֵלִים, שְׁלֵם *complete* fem. שְׁלֵמָה, pl. שְׁלֵמִים, f. pl. שְׁלֵמוֹת; הֹלֵךְ *going* fem. הֹלֵכָה, pl. הֹלְכִים, f. pl. הֹלְכוֹת.

a. The rejection of Tseré is due to the tendency to abbreviate words which are increased by additions at the end, § 66. 1. It is only retained as a pretonic vowel. § 64. 2, when the word is otherwise sufficiently abbreviated, or its rejection would shorten the word unduly. Tseré is retained contrary to the rule by שְׁלֵשִׁים, שְׁלֵשִׁים רִבְעִים *children of the third and fourth generations*, by a few exceptional forms, e. g. בְּגֵדֶה Jer. 3:8. 11, מִשְׁפָּחָה Ex. 23:26. נִטְרָה Cant. 1:6. שׁוֹמְרָה Isa. 54:1, and frequently with the pause accents. § 65. e. g. רִגְלָה Isa. 21:3. שׁוֹמְרָה Lam. 1:16; שׁוֹמְרָה Isa. 49:8, אֲבִיבִים Ex. 28:40. סְנִינִים Gen. 19:11. 2 Kin. 6:18 (once with Tiphhhā), : גְּזֵלָה Isa. 2:20. פְּרִדָּה Eccles. 2:5. מְזִמָּה Isa. 2:4. It also appears in several feminine substantives, both singular and plural, e. g. מְרַחֵם *overthrow*, מְזִמָּה *conspires*, מְזִמָּה *abomination*, מְשִׁנָּה *staff*, מְשִׁנָּה *witch*. On the other hand, the following feminines reject it though preceded by Kamets, רֵגֶל *wild-goat*, fem. רֵגֶלָה, ostrich, fem. רֵגֶלָה, רֵגֶל *thigh*, fem. רֵגֶלָה. It is also dropped from the plural of the monosyllable בֵּן *son*, and its place supplied by a pretonic Kamets, בָּנִים *sons*, בָּנוֹת *daughters*, the singular of the feminine being בַּת for בָּתָה, § 205. b; so מְזִלָּה *fork* pl. מְזִלָּוֹת.

b. Kamets in the ultimate is retained as a pretonic vowel. לָבָן *white*, fem. לָבָנָה, pl. לָבָנִים, f. pl. לָבָנוֹת; מְצֻרָה *fortress*, pl. מְצֻרוֹת and מְצֻרוֹת, only disappearing in a few exceptional cases, שֵׁעָר *hair*, fem. שֵׁעָרָה, טָלִיב *quail*, pl. טָלִיבִים, מְגִשָּׁשׁ *pasture*, pl. מְגִשָּׁשִׁים once מְגִשָּׁשׁוֹת and מְגִשָּׁשׁוֹת, מְצֻרָה and מְצֻרוֹת *fords*, בָּתֵּן *talent* du. בָּתֵּיךְ but in pause בָּתֵּיךָ, נְהַר *river* du. נְהַרִים. The לָהּ participles נִבְּאָה *prophesying* pl. נִבְּאָהִים, נִטְמָא *polluted* pl. נִטְמָאִים, נִטְמָא *found* pl. נִטְמָאִים adopt the vowels of הָהּ forms. § 165. 2; but with the pause accents Kamets returns, נִבְּאָהִים Ezek. 13:2; נִטְמָאִים Ezr. 8:25. The foreign word פְּרָבִיר *suburbs* forms its plural irregularly פְּרָבִירִים.

c. Hholem and Hhirik commonly suffer no change; but in a few words Shurek takes the place of the former, and in one Tseré is substituted for the latter, § 66. 2 (3). מְגִיזָה *terror* pl. מְגִיזָהִים, מְגִיזָה *habitation* pl. מְגִיזָהִים, מְגִיזָה *sweet* fem. מְגִיזָהִים pl. מְגִיזָהִים, מְגִיזָה *distress* fem. מְגִיזָהִים, מְגִיזָה *lodging* fem. מְגִיזָהִים, מְגִיזָה *flight* fem. מְגִיזָהִים, מְגִיזָה *rest* fem. מְגִיזָהִים, מְגִיזָה *fortification* fem. מְגִיזָהִים, מְגִיזָה *deep* fem. מְגִיזָהִים Prov. 23:27 and מְגִיזָהִים.



הַפְּזוּת, or receiving Daghesth-forte conservative in order to preserve the short vowel. מַלְאָךְ *pool* pl. מַלְאָכִים; so אֲרוֹנָה *wheel*. מַרְמֵס *myrtle*. מְעוֹדָה *few*. תְּהִימָה *frightful*. הַחֲדָרָה *greenish*. מְאֹדָה *desire*. Before gutturals Pattahh may be retained in an intermediate syllable. לֶחֶם *fresh* pl. לֶחֶמִים, or lengthened to Kamets, § 60. 4. מֶלֶךְ *prince* pl. מְלָכִים fem. מַלְכָּה; so אֶצְבָּעוֹת *fingers*, אַרְבָּעוֹת *four*, כְּפֻזִּים *helmets*, מְצֻרִים *straits* and סַבְּכִים *baskets*. לִפְתָּאִים *loops*, which do not occur in the singular, but are commonly referred to the הַדְּבָר, § 194. *b.* רִי being changed to א as in § 208. 3. *d*; also שֶׁדֶּר *breast*, which omits Daghesth du. מְלָכִים. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2. מַזְוֵה *prey* fem. חֵיהָ *fear* fem. חֵיָהּ. תְּהִימָה *wine-press* pl. מְתָחוֹת. מַדְרָגָה *garment* pl. מְדָרָגִים and מְדָרָגִים, מְטָרָה *tribute*. מְבַסָּה *basin*. מְסַרְסֵר *morsel*. מְצַדָּה *side*. מְגָלָה *wheel*. מְסַבְּכִים *baskets*, מְסַבְּכֵי תְּמָרִים *palm-branches*. מְצַדָּה *threshing-sledge* pl. מְצַדָּהּ or by the resolution of Daghesth-forte, § 59. *a.* מְצַדָּהּ. It is rejected from מְצַבָּלָה *cymbal* pl. מְצַבָּלָהּ. מְצַבָּלָהּ *sort* pl. מְצַבָּלָהּ. מְצַבָּלָהּ *berries*, probably from מְצַבָּרָה and מְצַבָּרִים *men*, from the obsolete singular, מְצַבָּר. The plural of מְצַבָּרִים *people* is מְצַבָּרִים and in a very few instances with the doubled letter repeated. מְצַבָּרִים; so הַרְרָה *mountain* pl. הַרְרִים and הַרְרִים Deut. 8:9. מְצַלָּה *shadow* pl. מְצַלָּהּ. חֹק *statute* pl. חֻקִּים, and twice in the construct, חֻקֵּי חֻקֵּי Judg. 5:15, Isa. 10:1, which implies the absolute form חֻקֵּי חֻקֵּי.

*b.* The final letter is doubled after Kamets in the following words besides those from ע"ו roots, אֲזֵלָה *porch* pl. אֲזֵלָהּ; so אֲזֵלָהּ *hire*, מְצַבָּלָהּ *camel*, מְצַבָּלָהּ *time*. מְצַבָּלָהּ *darkness*. מְצַבָּלָהּ *distance*. מְצַבָּלָהּ *small*. מְצַבָּלָהּ *green*. מְצַבָּלָהּ *quiet*, מְצַבָּלָהּ *lily*, מְצַבָּלָהּ *coney*, to which should perhaps be added מְצַבָּלָהּ 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 מְצַבָּלָהּ. § 65. The Niphal participle מְצַבָּרָה *honored* has in the plural both מְצַבָּרָהּ and מְצַבָּרָהּ. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before ה, which does not admit Daghesth-forte, in the plurals of אֲחֵי *brother* pl. אֲחֵי, חֹק *hook*, מְצַבָּלָהּ *confidence*. § 60. 4. *a.*

*c.* The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from ע"ו roots, מְצַבָּלָהּ *peak* pl. מְצַבָּלָהּ, מְצַבָּלָהּ *sacred scribe*. מְצַבָּלָהּ *band*, מְצַבָּלָהּ *nation*, מְצַבָּלָהּ *naked*, and several adjectives of the form מְצַבָּלָהּ, which are mostly written without the vowel-letter ו, § 14. 3, e. g. מְצַבָּלָהּ *red* fem. מְצַבָּלָהּ, מְצַבָּלָהּ *terrible*, מְצַבָּלָהּ *long*, etc.; מְצַבָּלָהּ *dunghill* takes the form מְצַבָּלָהּ in the plural.

*d.* There are only two examples of doubling when the vowel of the ultimate is Shurek. מְצַבָּלָהּ Prox. 24:31 *nettles* or *brambles* from מְצַבָּלָהּ, מְצַבָּלָהּ Esth. 2:9 from מְצַבָּלָהּ Kal pass. part of מְצַבָּלָהּ.

*e.* מְצַבָּלָהּ (*אֲחֵי*) *man* is not contracted in the plural מְצַבָּלָהּ *men*; in the feminine, for the sake of distinction, the initial weak letter is dropped. מְצַבָּלָהּ *women*, which is used as the plural of מְצַבָּלָהּ *woman*; מְצַבָּלָהּ *men* and מְצַבָּלָהּ *women* are rare and poetic. מְצַבָּלָהּ *ploughshare* has either מְצַבָּלָהּ or מְצַבָּלָהּ in the plural.

§208. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, §66. 2. (1). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, §183.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which *ō* becomes *ō* or more rarely *ū*, *ē* becomes *ī* or more rarely *ě*; *ě* may be restored to *ǎ* from which it has commonly arisen, §183, or like *ē* it may become *ī* or *ě*, עֲזָמָה (עָזָם) *strength* fem. נְשָׁמָה, חֶפְזָה (חֶפְזָה) fem. חֶפְזָה *freedom*, אָמַר (אָמַר) *saying* fem. אָמְרָה and אָמְרָה, מֶלֶךְ (מֶלֶךְ) *king* מֶלֶכָה *queen*, טָבַח טָבַחָה *slaughter* fem. טָבַחָה.

a. Nouns having either of the forms קָמֶטֶה, קָמֶטָה, קָמֶטֶת, קָמֶטֶת, 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, מֶלֶךְ (מֶלֶךְ) *king* pl. מְלָכִים, מֶלֶכָה *queen* pl. מְלָכֹת, אָמַר (אָמַר) *saying* pl. אָמְרִים, אָמְרָה *id.* pl. אָמְרוֹת, עָמַל (עָמַל) *work*, pl. עָמָלִים, חָטָא *sin* pl. חַטָּאִים.

a. Pretonic Kamets is not admitted by the numerals עֶשְׂרִים *twenty* from עָשָׂר *ten*, שִׁבְעִים *seventy* from שֶׁבַע *seven*, טַעֲמִים *ninety* from טָעַם *nine*. The words בִּשְׁטֵנִים *pistachio-nuts*, הַבֹּנִים *ebony*, עֲצָלִים Job 40:21, 22, רַחֲמִים *mercies*, שִׁטְמִים and שִׁימִים *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission. But there need be no assumption of irregularity if the first is taken with Fürst from בִּשְׁטֵנָה, the second with Gesenius from הַבֹּנִי, and the others are explained after a like analogy. Quadriliteral Segholates also receive pretonic Kamets in the plural בְּנָנִים pl. בְּנָנִים *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, צַפְרָן pl. צַפְרָנִים *concupine*, צַפְרָן *nailed* צַפְרָנִים.

b. The superior tenacity of Hholem. §60. 1. a (4), is shown by the occasional retention of *o*, not only as a compound Sh'va under gutturals. אֲרָחַי *way* pl. אֲרָחַיִם, so חֹדֶשׁ *month*, הָרֶשֶׁת *thicket*, עֹפָר *sheaf*, עֹפָה *fawn*; but as

Kamets-Hhatuph in קֹדֶשׁ *holiness* pl. קֹדְשִׁים and קֹדְשֵׁי, *root* pl. אֲרָאָה, § 19. 2. or as a long vowel in אֹהֶל *tent* pl. אֹהֶלִים. אֹרְחָה *stall* pl. אֹרְחוֹת, § 60. 3. c, or shifted to the following letter so as to take the place of the pretonic Kamets in אֶצְבָּע *thumb* pl. אֶצְבָּעוֹת, נְהִימָה *brightness* pl. נְהִימוֹת, § 184. a. Comp. אֶפְסֵילִים (*graven image*) pl. אֶפְסֵילִים. In other nouns it is rejected. בֹּקֶר *morning* pl. בֹּקְרִים; so אֶתְרוֹג *threshing-floor*, צִפְרֵי *cypress*, קַמְצָה *handfull*, רֶמֶס *spear*, רֶמֶס *juniper*, שֶׁלֶל *hollow of the hand*.

c. Middle Vav quiesces in the plural of the following nouns: מוֹת *death* pl. מוֹתִים, מִיָּחָד *iniquity* pl. מִיָּחָדִים. Gesenius regards מוֹתִים Prov. 11: 7, Hos. 9: 4, as the plural of מוֹתָא, while others derive it from מוֹתָא, 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 אֶרְבֶּל *ram* pl. אֶרְבָּלִים, אֶרְבֶּל *olive* pl. אֶרְבָּלִים, לַיְלִית *night* pl. לַיְלִיתִים, but not in חֵזֶק *strength* pl. חֵזְקִים, מְצֻדָּה *ass-colt* pl. מְצֻדָּהִים, אֶתְרוֹג *goat* pl. אֶתְרוֹגִים. The plural of אֶרְבֶּל *valley* is אֶרְבָּלִים by transposition from the regular form אֶרְבָּלִים which is twice found in the K'thibh 2 Kin. 2: 16. Ezek. 6: 3; בַּיִת *house* has as its plural בַּיִתִּים, whether this be explained as for בַּיְתָא from בָּנָה *to build* or for בַּיְתָא from בָּרָה *to lodge*. Middle Yodh always quiesces before the feminine and dual endings, אֶרְבֶּל *provision* fem. אֶרְבָּלָה, עֵינַי *eye* du. עֵינַיִם.

d. Monosyllables in ׀, from לִיָּה roots belong properly to this formation, § 57. 2 (4) and § 184. b, and follow the rules given above both in the feminine הַלְּבָי (הַלְּבִי) *necklace* fem. הַלְּבָיָה, and the plural אֶלְבִּי (אֶלְבִּי) *lion* pl. אֶלְבִּיִם and אֶלְבִּיָּה, אֶלְבִּיָּה *kid* pl. אֶלְבִּיָּה, or with the change of ׀ to א, § 56. 4, which also occurs in verbs, § 177. 3. הַלְּבָי *necklace* pl. הַלְּבָאִים, אֶתְרוֹג *simple* pl. אֶתְרוֹגִים, אֶתְרוֹגִים and אֶתְרוֹגִים, אֶתְרוֹגִים *gazelle* pl. אֶתְרוֹגִים, אֶתְרוֹגִים and אֶתְרוֹגִים; in like manner אֶתְרוֹגִים *branches*, אֶתְרוֹגִים *lions* are referred to אֶתְרוֹגִים and אֶתְרוֹגִים though these singulars do not occur; אֶתְרוֹגִים (*utensil*) does not receive Kamets in the plural אֶתְרוֹגִים.

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

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

1. Final הֶ is rejected before the feminine and plural endings, אֶתְרוֹגִים *beautiful* fem. אֶתְרוֹגִים f. pl. אֶתְרוֹגִים, אֶתְרוֹגִים *work* pl. אֶתְרוֹגִים; so אֶתְרוֹגִים *camp* du. אֶתְרוֹגִים.

a. The last radical in words of this description is properly ׀, which is rejected after a vowelless letter, § 62. 2. c, so that אֶתְרוֹגִים is for אֶתְרוֹגִים and

בְּקִשְׁתֵּי for בְּקִשְׁתֵּי. In a very few instances the radical י remains, e. g. הַבְּטִיחַ Cant. 1:7 from הַבְּטִיחַ (בְּטִיחַ) Isa. 25:6 from הַבְּטִיחַ (בְּטִיחַ) and is even strengthened by Dagheshi-forte, § 207. 2. הַבְּטִיחַ Lam. 1:16 from הַבְּטִיחַ. הַבְּטִיחַ and הַבְּטִיחַ. § 196. b. fem. of הַבְּטִיחַ Hos. 14:1, elsewhere הַבְּטִיחַ. הַבְּטִיחַ *mouth, edge* pl. הַבְּטִיחַ, הַבְּטִיחַ and הַבְּטִיחַ; or changed to א, § 56. 4. הַבְּטִיחַ (בְּטִיחַ) *young lamb* הַבְּטִיחַ (בְּטִיחַ). so that it is not necessary to assume a singular הַבְּטִיחַ which no where occurs, הַבְּטִיחַ Ps. 10:8 הַבְּטִיחַ ver. 10. See Alexander in loc.

2. Final י may combine with the feminine and plural endings, so as to form הַבְּטִיחַ, הַבְּטִיחַ, הַבְּטִיחַ, or it may in the masculine plural be contracted to הַבְּטִיחַ, § 62. 2. הַבְּטִיחַ *Hebrew* pl. הַבְּטִיחַ and הַבְּטִיחַ fem. הַבְּטִיחַ f. pl. הַבְּטִיחַ; הַבְּטִיחַ *ship* pl. הַבְּטִיחַ and הַבְּטִיחַ, הַבְּטִיחַ *free* pl. הַבְּטִיחַ, הַבְּטִיחַ *pure* pl. הַבְּטִיחַ. So nouns in הַבְּטִיחַ, upon the exchange of the feminine singular for the plural termination הַבְּטִיחַ *Ammonitess* pl. הַבְּטִיחַ, הַבְּטִיחַ *Hittitess* הַבְּטִיחַ.

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

b. A few monosyllables in י form their feminines in this manner, though in the masculine plural they follow the rule before given. § 208. 3. d. הַבְּטִיחַ *kid* fem. הַבְּטִיחַ. הַבְּטִיחַ *lion*. הַבְּטִיחַ *lioness*. § 196. d. הַבְּטִיחַ *gazelle* fem. הַבְּטִיחַ (הַבְּטִיחַ and הַבְּטִיחַ are used as proper names), הַבְּטִיחַ *drinking* fem. הַבְּטִיחַ.

3. There are few examples of final ה or ו with added endings. The following are the forms which they assume: הַבְּטִיחַ *drink* pl. הַבְּטִיחַ, הַבְּטִיחַ *kingdom* pl. הַבְּטִיחַ, § 62. 2, הַבְּטִיחַ *testimony* pl. הַבְּטִיחַ, הַבְּטִיחַ *sister* pl. הַבְּטִיחַ and הַבְּטִיחַ for הַבְּטִיחַ; הַבְּטִיחַ and הַבְּטִיחַ *myriad* pl. הַבְּטִיחַ, הַבְּטִיחַ and הַבְּטִיחַ; the dual הַבְּטִיחַ inserts the sign of the feminine.

a. הַבְּטִיחַ or הַבְּטִיחַ Jer. 37:16 *cells* is referred to the assumed singular הַבְּטִיחַ; הַבְּטִיחַ Isa. 3:16 K'thibh and הַבְּטִיחַ 1 Sam. 25:18 K'thibh are formed from הַבְּטִיחַ, הַבְּטִיחַ abbreviated Kal passive participles. § 172. 5, but in the absence of the appropriate vowel points their precise pronunciation cannot be determined.

b. Nouns ending in a quiescent radical א may be regarded as terminating in a consonant, since this letter resumes its consonantal power upon an addition being made to the word. Comp. § 162. הַבְּטִיחַ *found* fem. הַבְּטִיחַ, הַבְּטִיחַ *wild ass* pl. הַבְּטִיחַ.

§ 210. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 1. They consist in the rejection of Kamets or Tsere, גדול *great* fem. גדולה pl. גדולים f. pl. גדולות, דבר *word* pl. דברים, זכרון *memorial* pl. זכרונות, כנף *wing* du. כנפיים *restoring* pl. משיבום fem. משיבה *distress* pl. מצרות *Levite* pl. לוי, except from nouns in ה in which the place of the accent is not changed by the addition of the terminations for gender and number, § 209. 1, רפה *beautiful* fem. רפה pl. רפיות, שדה *field* pl. שדות, קשה *hard* pl. קשים and מטה *bowels*, נטה *smitten* pl. נטים. 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. תָּשׁ for תָּשׁ, § 187. 1. *workman* pl. תְּשִׁים, so רֶשׁ *horseman*, פָּרִיחַ *fugitive*, סָרִיס (const. סָרִיס) *eunuch*, פָּרִיחַ *terrible*, פָּרִיחַ *violent*, דִּילִיגֵנְתִּי *diligent*, or shortened to Pattahh before ח, § 60. 1. a (4). בַּחִיר *young man* pl. בַּחִירִים. Kamets is also retained in certain כֶּכֶּ and לֶלֶ derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מִגֶּן *shield* pl. מִגְנִים and מִגְנִית *fortress* pl. מִגְנִיּוֹת, מִצְעָד *branch* pl. מִצְעָדִים, זָוִית *corner* pl. זָוִיּוֹת. Other instances of its retention are rare and exceptional, בַּעֲרִיר *treacherous* fem. בַּעֲרִירָה (const. בַּעֲרִירָה) *week* pl. שבועות and שבועות but du. שבועות, מִלְחָמָה *warrior* pl. מִלְחָמִים.

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, רִשְׁוֹן *vision* pl. רִשְׁוֹנִים, אֶשְׂרֵיִן *a tenth* pl. אֶשְׂרֵיִם, but זְכוֹרֹת *memorial* pl. זְכוֹרֹת.

c. Tsere is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Dagghesh-forte, תָּשׁ for תָּשׁ, § 187. 1. b, *deaf* pl. תְּשִׁים, or if it is commonly represented by י, § 14. 3, פִּיִּים or פִּיִּים, § 186, *hammer* pl. פִּיִּים, or a radical י quiesces in it, אֶרֶן or אֶרֶן (from אֶרֶן, § 189) *perennial* pl. אֶרְנָנִים or אֶרְנָנִים, אֶתְנָן *temple* pl. אֶתְנָנִים and אֶתְנָנִים *rectitude*, אֶתְנָנִים (from אֶתְנָן or אֶתְנָן) *proud*. Other cases are rare and exceptional, e. g. אֶתְנָנִים 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: אֶשְׁדּוּדִית *Ashdoditess* pl. אֶשְׁדּוּדִיּוֹת Neh. 13:23 K'ri (K'thibh אֶשְׁדּוּדִיּוֹת), אֶמּוֹנִית *Ammonitess* pl. אֶמּוֹנִיּוֹת id. (K'thibh אֶמּוֹנִיּוֹת, 1 Kin. 11:1 אֶמּוֹנִיּוֹת), אֶרְדִּי *Jerusalem* pl. אֶרְדִּיּוֹת.



*Sidonian* f. pl. **סִדוֹנִיִּים** where long Hhirik becomes T'sere 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.* **אַשְׁפָּל** cluster pl. **אַשְׁפָּלִים** Cant. 7 : 8. **עֲרֹבָה** *chariot* fem. **עֲרֹבוֹת** pl. **עֲרֹבוֹתַי**. **מִדְּרָכָה** *distance* pl. **מִדְּרָכָהּ** and **מִדְּרָכָיוֹתַי**, or of Pattahh to the briefest of the short vowels Hhirik, comp. §207. 2. *a.* **זֶעַב** *fury* pl. **זֶעַבִּים**. **זֶזְזָה** *fork* pl. **זֶזְזָהּ**, §190. *a.* **פֶּתַח** *dish* pl. **פֶּתָחַי** by the resolution of Daghesh-forte for **פֶּתָחוֹתַי**, §59, *a*; **אֲחֵר** for **אֲחֵרַי** *other* has in the plural **אֲחֵרִים**, **אֲחֵרָתַי** as if from **אֲחֵרַי**, **אֲחֵרָתַי** *coal* has pl. **אֲחֵרָתַי** by §63. 1.

§211. In forming the plural of nouns, which have a feminine ending in the singular, the latter must first be omitted before the rules already given are applied. Thus, **מַמְלָכָה** *kingdom* by the omission of the feminine ending becomes **מַמְלָךְ**, hence, by §207. 1, its plural is **מַמְלָכוֹת**; so **מַלְכָּה** *queen* becomes **מַלְכָּהּ**, and by §208. 3. its plural is **מַלְכוֹת**; **אַתְּרוֹת** *epistle* becomes **אַתְּרַי**, and by §207. 1. its plural is **אַתְּרוֹתַי**. As precisely the same changes result from appending the feminine ה, and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, §208, nouns in ה, become plural with no further change than that of their termination; only in the exceptional case referred to a pretonic Kamets must be inserted. Nouns in ה, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained §207. 1. *d.* and *e.* On the other hand, as the dual ending is not substituted for that of the feminine singular, but added to it, no such omission is necessary in applying the rules for the formation of the dual, it being simply necessary to observe that the old ending ה, takes the place of ה, , §202. Thus **שָׁנָה** (**שָׁנָה**) *year*, by §210, becomes in the dual **שְׁנָתַיִם**, **שְׁנָתַי** *door*, by §208. 4, du. **שְׁנָתַיִם**, **שְׁנָתַי** *brass* du. **שְׁנָתַיִם**.

*a.* In the following examples a radical, which has been rejected from the singular, is restored in the plural. **אֲרָה** (for **אֲרָהּ**) *maid-servant* pl.

אֲחֵיהֶם, חֲבֵרָה (for חֲבֵרָה from חֲבֵרָה) *portion* pl. חֲבֵרָה and חֲבֵרָה, comp. § 208. 3. *d.* חֲבֵרָה (for חֲבֵרָה from חֲבֵרָה) pl. חֲבֵרָה; in like manner חֲבֵרָה *colleagues* is referred to the assumed singular חֲבֵרָה. חֲבֵרָה (חֲבֵרָה) *governor* has in the plural both חֲבֵרָה (const. חֲבֵרָה) and חֲבֵרָה.

## THE CONSTRUCT STATE.

§ 212. When one noun stands in a relation of dependence on another, the second or specifying noun is, in occidental languages, put in the genitive case; in Hebrew, on the other hand, the second noun undergoes no change, but the first is put into what is commonly called the construct state (חֲבֵרָה or חֲבֵרָה *supported*). A noun which is not so related to a following one is said to be in the absolute state (חֲבֵרָה *cut off*). Thus, חֲבֵרָה *word* is in the absolute state; but in the expression חֲבֵרָה חֲבֵרָה *verbum regis, the word of the king*, חֲבֵרָה is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

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

§ 213. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.
2. The final syllable of nouns, which are without these endings.
3. The syllable preceding the accent.

§ 214. The following changes occur in the endings for gender and number, viz. :

1. The feminine ending ה, is changed to ה, חֲבֵרָה *handmaid* const. חֲבֵרָה; the ending ה remains unchanged, חֲבֵרָה *observance* const. חֲבֵרָה.

a. The explanation of this appears to be that the construct state retains the old consonantal ending הַ, 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 הַ, preceded by Kamets adopt a Segholate form in the construct. מַמְלָכָה kingdom const. מַמְלָכֹת instead of מַמְלָכוֹת. § 61. 1. b, מְדִינָה dominion const. מְדִינֹת; מְלָאכָה work const. מְלָאכֹת, מְרֻצָּה chariot const. מְרֻצֹת, מְרֻצָּה crown const. מְרֻצֹת, מְשֻׁלָּה flame const. מְשֻׁלוֹת, מְשֻׁלָּה ten const. מְשֻׁלוֹת, or with the Seghols changed to Pattahhs under the influence of a guttural. מִשְׁפָּחָה family const. מִשְׁפָּחוֹת, מִשְׁפָּחָה four const. מִשְׁפָּחוֹת; so הֶבְלֵה fig-cake const. הֶבְלֵה, אִשָּׁה woman, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of אִשָּׁה. On the other hand, בֹּתֵל bottle has in the construct בֹּתֵל Gen. 21: 14 (the accent thrown back by § 35. 1) as if from בֹּתֵלָה.

2. The ending ים of the masculine plural and ים of the dual are alike changed to י, עַמִּים nations const. עַמִּי, קַרְנֹת horns const. קַרְנֵי; וֹת of the feminine plural suffers no change קְלוֹת voices const. קְלוֹת.

a. The compression of *i* to *e* regularly takes place upon its being followed by concurrent consonants, § 61. 4. This is here suggested as the explanation of the change of vowel in the plural. It results from the close connection of the construct state, which as it were, unites the two words into one compound term; thus, בָּתֵּי אֲבָנִים houses joined to הֵעָנָה hevn stone would become בָּתֵּי אֲבָנִים, and by the dropping of the nasal, according to § 55. 2. b. בָּתֵּי אֲבָנִים houses of hevn stone. Comp. § 199. e. In the dual the final nasal is likewise rejected, and ay combines to form the diphthongal *e*. § 57. 2 (5).

b. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בְּצֵיתֵי (the accent invariably thrown back by § 35. 1), commonly in the K'thibh במֵיִתֵי const. of בְּמֵיִתֵי high-places. 1 Sam. 26: 12; this takes place regularly before suffixes, § 220. 2.

§ 215. 1. In a mixed final syllable Kamets is commonly shortened to Pattahh: so is Tseré when preceded by Kamets; other vowels remain without change, יָד hand const. יָד, מוֹשֵׁב seat const. מוֹשֵׁב, צַוְעָר neck const. צַוְעָר, זָקֵן old const. זָקֵן, לֵב heart const. לֵב, גִּבּוֹר mighty man const. גִּבּוֹר.

a. Kamets remains in the construct of אֹרְכָה porch, כָּתָב writing, מִתְּנָה gift, עָבַד cloud (once const. עָבַד Ex. 19: 9), פְּרֻצָּה decree and יָם sea, e. g. יָם הַיָּם sea of salt, except in the phrase יָם סוּד sea of weed, i. e. Red Sea; חֵלֶב milk becomes חֵלֶב, and לָבֵן white לָבֵן Gen. 49: 12 in the construct.

b. Tseré remains in  $\text{חָמֵשׁ}$  *five* const.  $\text{מִירֵן}$  *mire* const.  $\text{רִנָּה}$  *breathing* const.  $\text{רִחֵם}$  *heel* const.  $\text{רָחֵם}$  *shield* const. and in  $\text{אֲבֵל}$  found in several proper names. It is occasionally shortened to Seghol before Makkeph in  $\text{אֲבֵל}$  *mourning* const.  $\text{אֶבֶל}$  *time* const.  $\text{עֵת}$ ,  $\text{עֵתֶךָ}$  and  $\text{עֵתֵךְ}$  *name* const.  $\text{שֵׁם}$ ,  $\text{שָׁב}$  and  $\text{שָׁמַע}$ :  $\text{בֵּן}$  *son*, which in the absolute retains Tseré before Makkeph, Gen. 30: 19, Ezek. 18: 10, has in the construct  $\text{בֶּן}$ ,  $\text{בֶּנְךָ}$  or  $\text{בְּנֶךָ}$ . Tseré is shortened to Pattahh in a few cases not embraced in the rule, viz.:  $\text{קֶן}$  *nest* const.  $\text{אֲבֵר}$ ,  $\text{אֲבֵרֶךָ}$  *rod* const.  $\text{מִגָּל}$  and  $\text{מִגָּלֶךָ}$  Deut. 32: 28 *perishing* const. of  $\text{אֲבֵר}$ , the Kal participles of Lamedh guttural verbs, § 126. 1, and the following nouns with prefixed  $\text{מ}$  in several of which a preceding Pattahh is likewise changed to Hhirik, § 190. a.  $\text{מִשְׁעֵר}$  *tithe* const.  $\text{מִשְׁעֵרֶךָ}$  *mourning* const.  $\text{מִשְׁפָּחָה}$  *key* const.  $\text{מִשְׁפָּחָתְךָ}$  and  $\text{מִשְׁפָּחָתְךָ}$  *lair* const.  $\text{מִדְּבָרִים}$  *clamour* const.  $\text{מִדְּבָרֶיךָ}$  *matrix* const.  $\text{מִשְׁבָּר}$  *corruption* const.  $\text{מִשְׁבָּרֶיךָ}$ ,  $\text{מִזְבֵּחַ}$  *altar* const.  $\text{מִזְבֵּחֶיךָ}$ .

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from  $\text{ע}$  roots.  $\text{חָק}$  *statute* const.  $\text{חָקֶךָ}$  and  $\text{חֻקֶּךָ}$ , rarely in other words  $\text{חֻקֶּיךָ}$  Prov. 19: 19, Ps. 145: 8, Nah. 1: 3 (in the last two passages the K'thibh has  $\text{גְּדוּל}$ ),  $\text{חֻקֶּיךָ}$  Job 17: 10, Prov. 22: 11,  $\text{חֻקֶּיךָ}$  Ex. 30: 23,  $\text{חֻקֶּיךָ}$  Ex. 21: 11; this becomes Pattahh before the guttural in  $\text{חֻקֶּיךָ}$  for  $\text{חֻקֶּיךָ}$  construct of  $\text{חֻקֶּיךָ}$  *high*.  $\text{כֹּל}$  *kól* construct of  $\text{כֹּל}$  *all* occurs twice, viz.: Ps. 35: 10, Prov. 19: 7, without a Makkeph following, § 19. 2. a; it must not be confounded with  $\text{כָּל}$  *kál* Isa. 40: 12 *he comprehended* pret. of  $\text{כָּל}$ .

d. The termination  $\text{י}$  becomes  $\text{יִ}$  in the construct, § 57. 2 (5),  $\text{עֵי}$  *enough* const.  $\text{חַיִּי}$ ,  $\text{חַיִּי}$  *life* const.  $\text{חַיִּי}$ .

e. Three monosyllabic nouns form the construct by adding a vowel,  $\text{אָב}$  *father* const.  $\text{אָבִי}$  Gen. 17: 4, 5, elsewhere  $\text{אָבִי}$ ,  $\text{אָח}$  *brother* const.  $\text{אָחִי}$ ,  $\text{רֵעַ}$  *friend* const.  $\text{רֵעִי}$  2 Sam. 15: 37, 1 Kin. 4: 5, or  $\text{רֵעִי}$  2 Sam. 16: 16, Prov. 27: 10 K'thibh. These may be relics of the archaic form of the construct, § 218, or the monosyllables may be abridged from  $\text{בֵּה}$  roots, § 185. 2. c.

2. In a simple final syllable  $\text{הֶ}$  is changed to  $\text{הִ}$ ,  $\text{שֶׂה}$  *sheep* const.  $\text{שִׂהֶ}$ ,  $\text{רֹעֶה}$  *shepherd* const.  $\text{רֹעִהֶ}$ ,  $\text{שָׂדֶה}$  *field* const.  $\text{שָׂדִהֶ}$ ; 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 Tseré in  $\text{לֵה}$  verbs, while the future has Seghol, § 168. c. An analogous fact is found in the Sanskrit vocative. The language of address calls for a quick and emphatic utterance; and this end is sometimes attained by shortening the final vowel, and sometimes by the directly opposite method of lengthening it. Bopp Vergleich. Gramm. § 205.

b.  $\text{פֶּה}$  *mouth* has  $\text{פִּי}$  in the construct.

c. Nouns ending in quiescent  $\text{א}$  preserve their final vowel unchanged in the construct,  $\text{רָאָה}$  *fearing* const.  $\text{רָאָה}$ ,  $\text{רָאָה}$  *host* const.  $\text{רָאָה}$ .

§216. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, מְקִים *place* const. מְקִים, שָׁנָה *year* const. שָׁנָה, שָׁנִים *years* const. שָׁנִים, אוֹצְרוֹת *treasures* const. אוֹצְרוֹת, יָדוֹם *hands* const. יָדוֹ, לֵבָב *heart* const. לֵבָב, חֵמָה *wrath* const. חֵמָה.

a. Kamets preceding the accented syllable is retained (1) when it has arisen from Pattahh before a guttural in consequence of the omission of Daghesh-forte. הָרֵשׁ (for תְּרֵשׁ) *workman* const. הָרֵשׁ, הַרְשֵׁשׁ (פְּרִשֵׁשׁ) *horseman* const. הַרְשֵׁשׁ, פַּרְשֵׁתָּהּ (פַּרְשֵׁתָּהּ) *vail* const. פַּרְשֵׁתָּהּ, צָרָה (צָרָה) *distress* const. צָרָה; (2) in words from ע" and ע" roots. עֲרִים (from עָרִים) *cities* const. עֲרִי, בָּאֵר (from בָּאוֹ) *coming* const. בָּאֵר; (3) under מ prefixed to ע" roots. מְכַסֵּה (from מְכַסֵּה) *covering* const. מְכַסֵּה, מִגֶּן (from מִגֶּן) *shield* const. מִגֶּן, מְצוּדָה (from מְצוּדָה) *fortress* const. מְצוּדָה; (4) in ל"ה derivatives of the form מְגֻלָּה (from מְגֻלָּה) *exile* const. מְגֻלָּה, הַגְּמָה (הַגְּמָה) *meditation* const. הַגְּמָה. (5) in the construct dual and plural of trilateral monosyllables or Segholates from ל"א and ל"ה roots, לְתַרְוֵי (from לְתַרֵּי) *cheeks* const. לְתַרְוֵי, גְּדֵרִים (from גְּדָרִי) *kids* const. גְּדֵרִי, תְּנַאֲרִים (from תְּנַאֲרָא) *sins* const. תְּנַאֲרִי; (6) in the following nouns in most of which it stands immediately before or after a guttural, §60. 3. c. אֲפָה *curse*, מְעָרָה *care*, הַעֲלֵה *conduit*, and the plurals. הַדְרָאִי, הַרְשֵׁשׁ, הַרְשֵׁשׁ, קַרְבָּנִי Lev. 7: 38. צִאֲצָאִי, מְיֻרְשֵׁי, מְצַלֵּי, מְפָרְזִי 2 Kin. 12: 8, הַוְשֵׁבִי Ezek. 27: 9. מְעַבְדֵי Job 34: 25. מְתַרְאֵי Eccles. 9: 1, הַוְשֵׁבִי.

b. Tsere is retained in words in which it is commonly represented by the vowel-letter י, or has י quiescing in it. הַיְבֵל *temple* const. הַיְבֵל, and in addition in the following, אֲבוֹס *crib* const. אֲבוֹס, so אֲזוּר *girdle*, אֲטוּן *thread*, נֶזֶר *foreign land* const. נֶזֶר, גְּבֻהָה *loss* const. גְּבֻהָה, so אֲפֵלָה Isa. 58: 10 *darkness*, בְּרֵכָה *pool*, גְּנֹבָה Ex. 22: 2 *theft*, בַּעֲסָה *plague*, מְהַפְּסָה *overthrow*, מְבַרְכָה Gen. 49: 5 *sword*, מְסַבָּה *molten-image*, מְהַרְהָה Job 16: 13 *gall*, גְּהֵמָה *heap*, צֵאֲצָא *excrement*, תְּאֲנָה *fig-tree*, תְּרֵהָמָה *deep sleep*, and the plurals אֲבֵלִי *mourning* from אֲבֵלִי (אֲבֵלִי), so רְשִׁי *desiring*, רְשִׁי *sleeping*, and שְׂמֵחִי *rejoicing*, שְׂבַחִי *forgetting*, וְאֲבֵי *wolves* from וְאֲבֵי (וְאֲבֵי); רְגָזִים *weary* becomes רְגִזֵּי in the construct, and פְּלִטִים *escaped* פְּלִיטֵי.

c. Hholem is rejected from the syllable before the accent in אֲרָמְנוֹת const. pl. of אֲרָמָן *palace*, אֲשַׁפְּלוֹת and אֲשַׁפְּלוֹת const. pl. of אֲשַׁפֵּל *cluster*, תְּאֵמִי Cant. 4: 5 and תְּאֵמִי Cant. 7: 4 *twins*, בְּמָתִי from בְּמָתִי *high-places*, see §214. 2. b; it is changed to ū in מְטַמְּאֵי from מְטַמְּאִים *treasures*, comp. §88.

d. Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tsere in the construct. תְּוֹהָה *midst* const. תְּוֹהָה, תְּשׁוּנוֹת *cups* const. תְּשׁוּנוֹת, בַּיִת *house* const. בַּיִת, גְּבֻנוֹת *fountains* const. גְּבֻנוֹת, גְּרָא *valley* const. גְּרָא, pl. גְּרָאוֹת, §208. 3. c. const. גְּרָאוֹת Ezek. 35: 8. Exceptions are rare, חֵטְל (according to Kimchi חֵטְל) Ezek. 28: 18 *iniquity*, מְרִיבֵי Prov. 19: 13 *contentions* צַוְאֵר *neck* const. צַוְאֵר and צַוְאֵרִי.

e. A few nouns of the forms תְּחֵל, תְּחֵל, תְּחֵל have תְּחֵל or תְּחֵל in the construct instead of תְּחֵל, §61. 1. b, גְּרֵר *wall* const. גְּרֵר, גְּרָב *robbery* const.

גֹּזֵל *thigh* const. אָרֶב, אֶבֶר *heavy* const. אֶבֶר and אֶבֶר, אֶבֶר *shoulder* const. אֶבֶר, אֶבֶר *smoke* const. אֶבֶר and אֶבֶר, אֶבֶר *side* const. אֶבֶר and אֶבֶר; אֶבֶר *long* is only found in the construct, the corresponding absolute was probably אֶבֶר; אֶבֶר *helmet* simply shifts its accent in the construct, אֶבֶר. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form אֶבֶר, אֶבֶר *chamber* const. אֶבֶר, אֶבֶר *seed* const. once אֶבֶר Num. 11:7 elsewhere אֶבֶר, אֶבֶר *plant* const. אֶבֶר, אֶבֶר *fetus* const. אֶבֶר, אֶבֶר *seven* const. אֶבֶר, אֶבֶר *nine* const. אֶבֶר; in like manner אֶבֶר *rarity* const. אֶבֶר.

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 *Ihirik*, unless it is modified by the presence of gutturals, אֶבֶר *tinkling* const. אֶבֶר for אֶבֶר, אֶבֶר *words* const. אֶבֶר for אֶבֶר, אֶבֶר *righteousness* const. אֶבֶר, pl. אֶבֶר, אֶבֶר *beast* const. אֶבֶר, אֶבֶר *wise* const. אֶבֶר. In the construct plural and dual of Segholates, however, the vowel is frequently regulated by the characteristic vowel of the singular which has been dropped, comp. § 208. 2, אֶבֶר from אֶבֶר (*kings* const. אֶבֶר, אֶבֶר *tribes* const. אֶבֶר, אֶבֶר *threshing-floors* const. אֶבֶר, אֶבֶר *reproaches* const. אֶבֶר, אֶבֶר *folding doors* const. אֶבֶר, yet not invariably אֶבֶר, אֶבֶר *handfuls* const. אֶבֶר, אֶבֶר *trough* (pl. אֶבֶר) const. אֶבֶר.

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, אֶבֶר, אֶבֶר, אֶבֶר, אֶבֶר not אֶבֶר, אֶבֶר, אֶבֶר, אֶבֶר. § 22. a. 3. Exceptions are infrequent, as אֶבֶר Dent. 3:17, אֶבֶר Lam. 3:22 but אֶבֶר Ps. 89:2, אֶבֶר Ps. 69:10, אֶבֶר Ezek. 17:9, אֶבֶר Gen. 42:25, אֶבֶר Lev. 23:18, אֶבֶר Isa. 5:10, אֶבֶר Neh. 4:7, אֶבֶר Cant. 8:6 but אֶבֶר Ps. 76:4. In a few instances *Daghesh-forte* separative is inserted to indicate more distinctly the vocal nature of the *Sh'va*, § 24. 5, אֶבֶר Isa. 57:6, אֶבֶר Lev. 25:5, אֶבֶר Isa. 58:3, אֶבֶר Gen. 49:17, אֶבֶר Ps. 89:52, אֶבֶר Prov. 27:25, or compound *Sh'va* is taken instead of simple for the same reason, אֶבֶר Gen. 30:38. The presence or absence of *Daghesh-lene* in the dual construct depends upon the form of the absolute, thus אֶבֶר from אֶבֶר *lips* but אֶבֶר from אֶבֶר *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. מְשֻׁבְּרִי מְשֻׁבְּרִי but מְשֻׁבְּרִי. In the opinion of Ewald מְשֻׁבְּרִי Ezek. 7 : 24 is for מְשֻׁבְּרִי from מְשֻׁבְּרִים and מְשֻׁבְּרִים Ex. 26 : 23, 36 : 28 for מְשֻׁבְּרִים; they may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change. In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels being reckoned shorter than the diphthongal, comp. § 210. e. מְשֻׁבְּרִי chariot const. מְשֻׁבְּרִי. The changes in לְהִבֵּה flame const. לְהִבֵּה pl. לְהִבֹּת const. לְהִבֹּת. גְּחָלִים coals const. גְּחָלִי are due to the influence of the proximate vowels, § 63. 1; those in הַזִּיּוֹן vision const. הַזִּיּוֹן. פְּחָלִי coals const. פְּחָלִי are consequent upon the dropping of Daghesh-forte, § 61. 5; that in אֹהֶלֶי (from אֹהֶל) tents const. אֹהֶלֶי arises from the conversion of a simple into an intermediate syllable, § 59.

§ 217. The following table of the declension of nouns will sufficiently exemplify the rules which have been given.

DECLENSION OF NOUNS.

I. Nouns which suffer a change in the vowels only.

i. With Kamets or Tsere in the penult.

SING.	Abs.	אָדוֹן master	Const.	אָדוֹן	PL.	Abs.	אָדוֹנִים	Const.	אָדוֹנָיו
		זָכוֹר memorial		זָכוֹר		זָכוֹרִים		זָכוֹרָיו	
		מְלִיצִן interpreter		מְלִיצִן		מְלִיצִים		מְלִיצָיו	
	Masc.	גָּדוֹל great	Fem.	גְּדוּלָּה	Masc.	גְּדוּלִּים	Fem.	גְּדוּלוֹת	
		קָטָן Kal. pass. part.		קָטָן		קָטָנִים		קָטָנוֹת	

ii. With Tsere in the ultimate.

a. Monosyllables.

SING.	Abs.	עֵץ tree.	Const.	עֵץ	PL.	Abs.	עֵצִים	Const.	עֵצָיו
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b. Polysyllables having pretonic Kamets in the penult.

SING.	Abs.	כָּבֵד heavy	Const.	כָּבֵד or כָּבֶד	PL.	Abs.	כָּבֵדִים	Const.	כָּבֵדָיו
	Masc.	יָבֵשׁ dry	Fem.	יְבֹשָׁה	Masc.	יְבֹשִׁים	Fem.	יְבֹשָׁת	

c. Polysyllables having any other vowel than Kamets in the penult.

SING.	Abs.	שׁוֹפֵט judge.	Const.	שׁוֹפֵט	PL.	Abs.	שׁוֹפְטִים	Const.	שׁוֹפְטָיו
	Masc.	קָטָל Kal. Act. part.	Fem.	קָטְלָה or קָטְלָת	Masc.	קָטְלִים	Fem.	קָטְלוֹת	
		מִקְשָׁל Piel part.		מִקְשָׁל or מִקְשָׁלָת		מִקְשָׁלִים		מִקְשָׁלוֹת	

DECLENSION OF NOUNS.

iii. With Kamets in the ultimate.

SING.	Abs.	דָּג	fish	Const.	דָּג	PL.	Abs.	דָּגִים	Const.	דָּגֵי
		מִקְדָּשׁ	sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים			מִקְדָּשָׁי
		דָּבָר	word		דָּבָר		דְּבָרִים			דְּבָרַי
		עָנָן	cloud		עָנָן		עָנָנִים			עָנָנַי
		לֵבָב	heart		לֵבָב		לֵבָבִים			לֵבָבַי
	Masc.	חָכָם	wise	Fem.	חַכְמָה	Masc.	חַכְמִים	Fem.	חַכְמוֹת	חַכְמוֹתַי
		נִקְטָל	Niph. part.		נִקְטָלָה or נִקְטְלָת		נִקְטָלִים			נִקְטָלוֹתַי

iv. With final ה.

SING.	Abs.	מְרִאָה	appearance	Const.	מְרִאָה	PL.	Abs.	מְרִאִים	Const.	מְרִאֵי
		קָנָה	reed		קָנָה		קָנִים			קָנָי
	Masc.	רָפָה	fair	Fem.	רַפָּה	Masc.	רַפִּים	Fem.	רַפּוֹת	רַפּוֹתַי

v. Segholates.

SING.	Abs.	מֶלֶךְ	king	Const.	מֶלֶךְ	PL.	Abs.	מְלָכִים	Const.	מְלָכָי
		סֹתֵר	covert		סֹתֵר		סֹתְרִים			סֹתְרָי
		עֲצָם	strength		עֲצָם		עֲצָמִים			עֲצָמָי
		בַּעַל	lord		בַּעַל		בַּעְלִים			בַּעְלָי
		מָוֶת	death		מָוֶת		מִוְתָיִם			מִוְתָּי
		עֵין	eye		עֵין	DUAL	עֵינִים			עֵינָי
		רֶגֶל	foot		רֶגֶל		רַגְלָיִם			רַגְלָי
		אָזֶן	ear		אָזֶן		אָזְנוֹת			אָזְנוֹתַי

II. Nouns which double their final consonant.

SING.	Abs.	גַּמְלִל	camel	Const.	גַּמְלִל	PL.	Abs.	גַּמְלִלִים	Const.	גַּמְלִלָּי
		גַּן	garden		גַּן		גַּנִּים			גַּנִּי
		חֹק	statute		חֹק		חֻקִּים			חֻקִּי
		שֵׁן	tooth		שֵׁן	DUAL	שֵׁנִים			שֵׁנָי
		עִבְרִי	Hebrew		עִבְרִי	PL.	עִבְרִיִּים or עִבְרִים			עִבְרִיָּי



DECLENSION OF NOUNS.

Masc.	קָטָן small	Fem.	קַטְנָה	Pl. Masc.	קַטְנִים	Fem.	קַטְנוֹת
	עָמֵק deep		עַמְקָה		עַמְקִים		עַמְקוֹת
	טָרֵף fresh		טְרִיף		טְרִיפִים		טְרִיפוֹת

III. Other nouns suffer no change.

SING.	Abs.	מַלְבֹּשֵׁשׁ garment	Const.	מַלְבֹּשֵׁשׁ	Pl. Abs.	מַלְבֹּשִׁים	Const.	מַלְבֹּשֵׁי
	Masc.	טוֹב good		טוֹבָה	Masc.	טוֹבִים		טוֹבוֹת
		מִקְטֹלֵל Hiph. part.		מִקְטֹלָה or מִקְטֹלַת		מִקְטֹלִים		מִקְטֹלוֹת

Nouns with the feminine ending ה.

i. With Kamets or Tseré in the penult.

SING.	Abs.	דָּגָה fish	Const.	דָּגַת	Pl. Abs.	דָּגוֹת	Const.	דָּגוֹת
		נִקְמָה vengeance		נִקְמַת		נִקְמוֹת		נִקְמוֹת
		עֲצָה counsel		עֲצַת		עֲצוֹת		עֲצוֹת
		שֵׁפָה lip		שֵׁפַת	DUAL	שֵׁפָתִים		שֵׁפָתַי

ii. From Segholates.

SING.	Abs.	מַלְכָּה queen	Const.	מַלְכַּת	Pl. Abs.	מַלְכוֹת	Const.	מַלְכוֹת
		סִתְרוֹה covert		סִתְרוֹת		סִתְרוֹת		סִתְרוֹת
		עֲצָמָה strength		עֲצַמַת		עֲצָמוֹת		עֲצָמוֹת

iii. All others.

SING.	Abs.	גַּנְיָה garden	Const.	גַּנִּית	Pl. Abs.	גַּנּוֹת	Const.	גַּנּוֹת
		יְשׁוּעָה salvation		יְשׁוּעַת		יְשׁוּעוֹת		יְשׁוּעוֹת

Nouns with the feminine ending ת.

SING.	Abs.	מִשְׁמֶרֶת observance	Const.	מִשְׁמֶרֶת	Pl. Abs.	מִשְׁמֶרוֹת	Const.	מִשְׁמֶרוֹת
		יוֹנְקָה sucker		יוֹנְקַת		יוֹנְקוֹת		יוֹנְקוֹת
		גִּלְגָּלֵת skull		גִּלְגָּלַת		גִּלְגָּלוֹת		גִּלְגָּלוֹת
		עֲבָרִית Hebrew-woman		עֲבָרִית		עֲבָרִיּוֹת		עֲבָרִיּוֹת
		מַלְכוּת kingdom		מַלְכוּת		מַלְכוּוֹת		מַלְכוּוֹת

## PARAGOGIC VOWELS.

§ 218. The termination ך or ך׳ is sometimes added to nouns in the construct singular, § 61. 6, מְצַדִּי Gen. 49 : 11 for מְצַדִּי, מְצַדִּי Isa. 1 : 21 for מְצַדִּי, רַבֵּתִי Lam. 1 : 1 for רַבֵּתִי, מִשְׁפָּרְלִי Ps. 113 : 6 for מִשְׁפָּרְלִי, הַחַיִּיתִי Gen. 1 : 24 for הַחַיִּיתִי. This occurs chiefly in poetry and is regarded as an archaism. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tsere from the ultimate.

a. Examples of this antique formation of the construct are likewise preserved in proper names, as מֶלְכִּיזֶדֶק *Melchizedek*, מֶתוּשֶׁלַח *Methuselah*. Respecting the origin of these vowel endings, see § 198. a (4).

§ 219. 1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, צָפְנָה *northward*, דְּבָנָה *southward*, שָׁמַיְמָה *heavenward*, הַבְּיָתָה *to the house*, οὐκόνδε, הַהָרָה *to the mountain*, whence it is called He directive or He local. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (1), but other vowels are mostly unaffected, מִן־הָרָה from מִן, מִן־הָרָה from מִן, מִן־הָרָה from מִן, מִן־הָרָה 1 Kin. 19 : 15 from the construct state מִן־הָרָה.

a. He directive is appended to the adverb שָׁמַיְמָה *there*, הֵנָּה *thither*, and to the adjective הַלְּבַיִת *profane* in the peculiar phrase הַלְּבַיִתָּה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִן־הַיָּמִים מִן־הַיָּמִים 1 Sam. 1 : 3 *from days to days* i. e. *yearly*, שְׁלֹשָׁה עָבָר Ezek. 21 : 19 *for the third time*, הַעַתָּה *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, לְמַעְלָה *upwards*, לְמַטָּה *downwards*, לְמִזְרָחָה 2 Chron. 31 : 14 *to the east*, לְשֵׁאִי־הָהָה *to Sheol*, comp. ἀπό μακρόθεν.

b. The ending ה, rarely receives the accent מְצַדִּי־הָ Deut. 4 : 41; in מְצַדִּי־הָ it receives in some editions an alternate accent, § 42. a. in others the secondary accent Methegh, § 33. 1. a. In הַחַיִּיתִי Gen. 14 : 10 and מִן־הָרָה a is changed to e before this ending, § 63. 1. in הַחַיִּיתִי Ezek. 25 : 13, מִן־הָרָה 1 Sam. 21 : 2 the vowel of the ending is itself changed to e.

c. He directive is probably to be traced to the same origin with the definite article ה, whose demonstrative force it shares. The syl-

lable ה is prefixed to a noun to single out a particular thing from all others of like kind as the object of attention. Appended to a word its weak guttural would be rejected and its vowel prolonged to ה. § 53. 3; and in this form it is added to nouns to point out the object or direction of motion, and to verbs to indicate the object of desire. § 97. 1. In Chaldee this appended vowel forms what is called the emphatic state, and has the sense of the definite article, אֱלֹהִים king, מַלְאָכָא or מַלְאָכֵי the king.

2. Paragogic ה is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

NOUNS WITH SUFFIXES.

§ 220. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, הַד hand, הַי my hand, etc. They suffer, in consequence, the following changes, viz :

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

a. There is one example of a noun in the construct before the full form of the pronoun. הַיָּמִים הַזֵּאת her days Nah. 2: 9.

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

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

*Third person.* The connecting vowel before הוּ and הִי is occasionally *e*. לְפָנָיוּהוּ Gen. 1:12. פִּילֶנְשָׁהוּ Judg. 9:24. מִנְשָׁהוּ Nah. 1:13. אִוְהָהוּ Job 25:3. so רַעְהוּ from רָע and מַרְעָהוּ from מָרַע and frequently with nouns in הַ, קָצָהוּ and מְרַאָהוּ from מָרָא and מְרָאָהוּ from מָרָא. שָׁהוּ from שָׁה. מְחַלְהוּ from חָלָה. *e* does not occur before the plural ׀ unless it is represented by the vowel-letter וּ in כּוּזַבְחֵיהֶם 2 Chron. 34:5 K'thibb. where the K'ri has כּוּזַבְחֵיהֶם; it is once found in the fem. plural קָרָנָהוּ Gen. 41:21. The form הִי in the masc. sing. is commonly reckoned an archaism. אֶתְהִי Gen. 12:8. שִׁירָה Gen. 25:3. 9. בָּלָה Jer. 2:21. so several times in the K'thibb. עִירָה Gen. 49:11. הַבִּיאָהָהוּ Ex. 22:4. כְּסִיאָהָהוּ Ex. 22:26. נִסְכָּהוּ Lev. 23:13. שָׁלַשָּׁהוּ 2 Kin. 9:25. הַבִּוּאָהָהוּ Ezek. 48:18. where the K'ri in each instance substitutes וּ. In a few instances the consonant is rejected from the feminine. הִי being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe. שִׁקְרָהוּ Lev. 13:4. הַמְנַצָּהוּ Num. 15:28. or by a Masoretic note in the margin. אֶתְהִי Isa. 23:17. 18 for אֶתְהִי; once ׀ is substituted for הִי. אֶתְהִי Ezek. 36:5. The longer forms of the plural suffixes ׀הִי. ׀הִי. ׀הִי are rarely affixed to nouns in the singular. לְפָנָיוּהוּ Gen. 21:28. מְרַבְּהִיָּהוּ Ezek. 13:17. שִׁבְחֵיהִיָּהוּ Ezek. 16:53. or with the connecting vowel Kamets. בְּפָנָיוּהוּ 2 Sam. 23:6. or with הַ appended. בְּפָנָיוּהוּ 1 Kin. 7:37. הַיִּבְהִיָּהוּ Ezek. 16:53. The vowel הַ is also sometimes added to the briefer form of the fem. plural. לְפָנָיוּהוּ Gen. 21:29. בְּפָנָיוּהוּ Gen. 42:36. The distinction of gender is sometimes neglected in the plural, ׀ or ׀הִי being used for the feminine, בְּפָנָיוּהוּ Cant. 4:2. 6:6 for בְּפָנָיוּהוּ. יְרֵיָּהוּ Job 1:14 for יְרֵיָּהוּ.

c. The nouns אָבִי father. אָחִי brother. מִוּפִי mouth take the ending וּ before suffixes, as they do likewise in the construct state, אָבִי־וּ. אָחִי־וּ. מִוּפִי־וּ; וּ of the first person coalesces with this vowel. אָבִי־וּ. אָחִי־וּ. מִוּפִי־וּ and הוּ of the third person, commonly becomes וּ § 62. 2. אָבִי־וּ. אָחִי־וּ. מִוּפִי־וּ more frequent than אָבִי־וּ. אָחִי־וּ. מִוּפִי־וּ. In גִּיָּהוּ Zeph. 2:9 the vowel-letter וּ of the first person suffix is dropped after the final וּ of the noun.

2. The masculine plural termination ׀הִי and the dual ׀הִי are changed to וּ before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns, § 214. 2. *b*. This וּ remains unchanged before the plural suffixes; but before הִי the second masc. singular and הִי third fem. singular it becomes וּ, and before the remaining suffixes the diphthongal vowel is resolved into וּ, which combined with וּ the first singular forms וּ, with הִי the second feminine הִי, and with הוּ the third masculine וּ, § 62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel וּ or its modifications. פְּתַחֵיהֶם 2 Kin. 6:8 for פְּתַחֵיהֶם, קָרָנָהוּ Ps. 132:12 for קָרָנָהוּ, מְרַבְּהִיָּהוּ Deut. 28:59 for מְרַבְּהִיָּהוּ, אֶתְהִיָּהוּ Ezek.

16:52 for אֲחִיוֹתָם, אֲבוֹתָם and אֲבוֹתֵיהֶם, אֲיָתָם Ps. 74:4, הַמְּאֹתָם, הַרְבוֹתָם, הַמְּצַבֹּתָם. 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, תַּשְׁתַּחֲוֶינּוּ Lev. 5:24, תִּתְחַלְּתֶינּוּ Ps. 9:15, שִׁנְאַתֵּיךָ Ezek. 35:11, הִצְטַחְתֶּנּוּ Isa. 47:13.

b. The vowel-letter ו is not infrequently omitted after plural and dual nouns, הַרְבֵּיךָ Ex. 33:13 for הַרְבֵּיָךְ, הַרְבֵּיָם Ps. 134:2 for הַרְבֵּיָם, מִיָּדוֹ Ex. 32:19 K'thibh (K'ri מִיָּדָיו (מִיָּדָיו עָבְדוּ 1 Sam. 18:22 K'thibh (K'ri מִיָּדָיו), הַיָּרֵחַ Gen. 10:5 for הַיָּרֵחַם, הַלְּבָבִיךָ Gen. 4:4 for הַלְּבָבִיךָן.

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

*Third person.* The uncontracted form of the masc. sing. יָהוּ occurs in גְּבוּרָתוֹ Nah. 2:4 for גְּבוּרָתוֹ, גְּבוּרָתוֹ Hab. 3:10, גְּבוּרָתוֹ Job 24:23; ēhū = aihu by transposition of the vowels becomes auhi = ōhī וְהִי which is found once תִּנְבְּאֵי־וְהִי Ps. 116:12, and is the ordinary form of this suffix in Chaldee. The final a of the fem. sing. is once represented by א, אֶתְחַלְּתֶינּוּ Ezek. 41:15. In a few instances הַ is appended to the plural of either gender, אֲלֵי־חֲמָה Ezek. 40:16, אֲלֵי־חֲמָה Ezek. 1:11, and ו to the abbreviated masc. אֲלֵי־חֲמָוֹ Deut. 32:37, זָבַחְתֶּמּוּ ver. 38, פָּגַמּוּ Job 27:23, פָּגַמּוּ Ps. 11:7.

3. The suffixes thus modified are as follows, viz. :

Appended to	SINGULAR.					PLURAL.				
	1 c.	2 m.	2 f.	3 m.	3 f.	1 c.	2 m.	2 f.	3 m.	3 f.
Sing. Nouns	וְ	וְ	וְ	וְ	וְ	וְ	וְ	וְ	וְ	וְ
Dual and Plur. Nouns	וְ	וְ	וְ	וְ	וְ	וְ	וְ	וְ	וְ	וְ

§ 221. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 1. These are as follows, viz. :

1. The grave suffixes, § 72, כָּם, כֵּן, הֵם, הֵן shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, לֵבָב לְבַבְכֶם *heart*, לֵבָבְךָ לְבַבְךָ *your heart*, לֵבָבָהֶן לְבַבָּהֶן *their hearts*; שֵׁפָה שֵׁפָה *lip* du. שֵׁפָתֵיהֶם pl. שֵׁפָתֵיהֶם *their lips*.

a. הַ blood becomes הַמָּקֵה and הַ hand הַמָּקֵה.

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with the exception that in the singular the ending ה becomes ה, in consequence of the change from a mixed to a simple syllable, § 59, *לִפּוֹ* lip, *לִפּוֹתָי* his lip, *לִפּוֹתֵיהֶם* their lip, *לִפּוֹתֵינוּ* thy lips, *לִפּוֹתֵיהֶם* his lips.

a. If the construct has a Segholate form it will experience the change indicated in 5. *לִפּוֹתָי* const. *לִפּוֹתָי* suf. *לִפּוֹתָי*. If two consonants have coalesced in the final letter, it will receive Daghesh-torte agreeably to 6. *לִפּוֹתָי* from *לִפּוֹתָי*, *לִפּוֹתָי* from *לִפּוֹתָי*; *לִפּוֹתָי* 1 Sam. 16:15 from the fem. of *לִפּוֹתָי*. § 205. b.

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

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, *לֵבָבֵינוּ* thy heart, *לֵבָבֵיהֶם* our hearts.

a. Tserē in the ultimate is shortened to Hhirik or Seghol before ה, *לֵבָב*, *לֵבָבִי*, c. g. *לֵבָבִי*, *לֵבָבֵינוּ*, or with a guttural to Pattahh. *לֵבָבִי*, *לֵבָבֵינוּ*, though with occasional exceptions. *לֵבָבִי* Isa. 22:21. *לֵבָבִי* 1 Sam. 21:3. *לֵבָבִי* from *לֵבָבִי*. Before other suffixes it is rejected from some monosyllables, which retain it in the plural. *לֵבָבִי* from *לֵבָבִי* plur. *לֵבָבִי* from *לֵבָבִי* plur. *לֵבָבִי* but *לֵבָבִי*, *לֵבָבִי*, *לֵבָבִי*.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, *לִפּוֹתָי* my lips, *לִפּוֹתָינוּ* our lips, *לִפּוֹתָי* my ears, *לִפּוֹתָינוּ* our ears; *קַרְנָי* and *קַרְנָינוּ* horns, *קַרְנָי* and *קַרְנָינוּ* his horns.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending ה, § 208, *מֶלֶךְ* king, *מֶלֶכִּי* my king, *מֶלֶכְךָ* your king; *אָזֶן* ear, *אָזְנִי* my ear; in like manner *לִפּוֹתָי* sucker, *לִפּוֹתָי* his sucker.

a. When the first radical has Hholem in the absolute. Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suf-

fixes, פָּעֵלִי and פָּעֻלָּי from פָּעַל, הַקְּטָדָּה Hos. 13:14, with Dagghesh-forte separative. קֹבֵלִי Ezek. 26:9, קֹבְלָי 1 Kin. 12:10, סִבְלָי Isa. 9:3, סִבְלֹו Jer. 4:7; בְּגָדִי *garment* has בְּגָדִי, בְּגָדֹו instead of בְּגָדָי, בְּגָדָו.

b. Middle Yodh and Vav mostly quiesce in *e* and *o* before suffixes, עַיְנִי from עַיִן *eye*, מוֹתִי from מוֹת *death*; but עֵירָה Gen. 49:11 from עֵיר *young ass*, שִׁיתֹו Isa. 10:17 from שֵׁת *thorn*, עֲוֹנִי Ezek. 18:26, 33:13 from עָוֹן *iniquity*.

c. Trilateral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp. §184. a. הַבְּשִׂי from הַבֵּשׂ, הַשְּׂכָמִי from הַשְּׂכָם, but פְּרָשִׁי from פְּרָשׂ; הַפְּלָלִי from הַפְּלָל; הַפְּלָרִי, הַפְּרָרִי, הַפְּרָרָם, הַפְּרָרָם, הַפְּרָרָם but הַפְּרָרָה from הַפְּרָר; הַשְּׂבָרִי from הַשְּׂבָר; הַשְּׂבָרָה from הַשְּׂבָרָה. By a like transposition הַנְּפָקָם Ezek. 36:8 is for הַנְּפָקָה from הַנְּפָקָה.

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

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, §207. 2, receive Dagghesh-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, עַיְנִי and עַיְרָי from עַיִן (root עַיִן), בְּתָרָם from בְּתָר (בְּתָר), אֲתָנָם from אֲתָן (pl. אֲתָנִים).

a. אֲשֵׁרָי *lattice*, בְּרָמֶל *garden*, מְשָׁב *refuge*, which do not occur in the plural, take Dagghesh-forte before suffixes; תְּשָׁבָת has in the plural תְּשָׁבוֹת but before suffixes תְּשָׁבוֹת; בָּסֶן (root בָּסֶן) *base* has בְּסָנִי, בְּסָנִי.

b. In a very few instances a final liquid is repeated instead of being doubled by Dagghesh, comp. §207. 2. a. הַרְרִי Jer. 17:3, הַרְרִי Ps. 30:8, הַרְרִי Gen. 14:6 from הַר; צְלָלִי Job 40:22 and צְלָלִי from צָל; שְׂרָה Ezek. 16:4 and שְׂרָה Cant. 7:3. Once Dagghesh-forte is resolved by the insertion of נ, מְשָׁנָיָה Isa. 23:11 for מְשָׁנָה, §54. 3.

7. Nouns ending in הָ drop this vowel before suffixes as before the plural terminations, §209. 1, שָׂדֵה *field* שָׂדֵהי, שָׂדֵהי, שָׂדֵהי; מִקְנֵה *cattle* מִקְנֵהי, מִקְנֵהי.

a. The vowel *e* commonly remains as a connecting vowel before suffixes of the third person singular, §220. 1. b; and in a few instances the radical י is restored, giving to singular nouns the appearance of being plural, עֵשֶׂה Isa. 22:11, מְשָׁחֵה Hos. 2:16, נִטְיֵהם Isa. 42:5, שֵׁה *sheep* becomes שֵׁהי or שֵׁהי.

§222. The following examples of nouns with suffixes will sufficiently illustrate the preceding rules :

PARADIGM OF NOUNS WITH SUFFIXES.

		SINGULAR.				
		heart	king	queen	hand	
<i>Const.</i>		לֵבָב	מֶלֶךְ	מַלְכָּה	יָד	יָד
<i>Sing.</i>	1 c. my	לֵבָבִי	מֶלְכִי	מַלְכָּתִי	יָדִי	יָדִי
	2 m. thy	לֵבְבְךָ	מֶלְכֶךָ	מַלְכָּתְךָ	יָדְךָ	יָדְךָ
	2 f. thy	לֵבְבְךָ	מֶלְכֶךָ	מַלְכָּתְךָ	יָדְךָ	יָדְךָ
	3 m. his	לֵבָבוֹ	מֶלְכּוֹ	מַלְכָּתוֹ	יָדוֹ	יָדוֹ
	3 f. her	לֵבָבָהּ	מֶלְכָּהּ	מַלְכָּתָהּ	יָדָהּ	יָדָהּ
<i>Plur.</i>	1 c. our	לֵבָבֵינוּ	מֶלְכֵינוּ	מַלְכָּתֵנוּ	יָדֵנוּ	יָדֵנוּ
	2 m. your	לֵבְבְכֶם	מֶלְכֵיכֶם	מַלְכָּתֵיכֶם	יָדֵיכֶם	יָדֵיכֶם
	2 f. your	לֵבְבְכֶן	מֶלְכֵיכֶן	מַלְכָּתֵיכֶן	יָדֵיכֶן	יָדֵיכֶן
	3 m. their	לֵבָבָם	מֶלְכָּם	מַלְכָּתָם	יָדָם	יָדָם
	3 f. their	לֵבָבָן	מֶלְכָן	מַלְכָּתָן	יָדָן	יָדָן
		PLURAL.			DUAL.	
		hearts	kings	queens	hands	
<i>Const.</i>		לֵבָבִים	מֶלְכִים	מַלְכוֹת	יָדַיִם	יָדַיִם
<i>Sing.</i>	1 c. my	לֵבָבַי	מֶלְכַי	מַלְכוֹתַי	יָדַיִם	יָדַיִם
	2 m. thy	לֵבְבֶיךָ	מֶלְכֶיךָ	מַלְכוֹתֶיךָ	יָדַיִם	יָדַיִם
	2 f. thy	לֵבְבֶיךָ	מֶלְכֶיךָ	מַלְכוֹתֶיךָ	יָדַיִם	יָדַיִם
	3 m. his	לֵבָבוֹ	מֶלְכָיו	מַלְכוֹתָיו	יָדָיו	יָדָיו
	3 f. her	לֵבָבָהּ	מֶלְכָּהּ	מַלְכוֹתֶיהָ	יָדָהּ	יָדָהּ
<i>Plur.</i>	1 c. our	לֵבָבֵינוּ	מֶלְכֵינוּ	מַלְכוֹתֵינוּ	יָדֵינוּ	יָדֵינוּ
	2 m. your	לֵבְבֵיכֶם	מֶלְכֵיכֶם	מַלְכוֹתֵיכֶם	יָדֵיכֶם	יָדֵיכֶם
	2 f. your	לֵבְבֵיכֶן	מֶלְכֵיכֶן	מַלְכוֹתֵיכֶן	יָדֵיכֶן	יָדֵיכֶן
	3 m. their	לֵבְבֵיהֶם	מֶלְכֵיהֶם	מַלְכוֹתֵיהֶם	יָדֵיהֶם	יָדֵיהֶם
	3 f. their	לֵבְבֵיהֶן	מֶלְכֵיהֶן	מַלְכוֹתֵיהֶן	יָדֵיהֶן	יָדֵיהֶן



NUMERALS.

§ 223. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּר) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz. :

	MASCULINE.		FEMININE.	
	<i>Absol.</i>	<i>Constr</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אֶחָת	אֶחָת
Two	שְׁנַיִם	שְׁנַיִ	שְׁנַיִם	שְׁנַיִ
Three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	הַמִּשָּׁה	הַמִּשָּׁת	הַמִּשָּׁ	הַמִּשָּׁ
Six	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבְעַ	שִׁבְעַ
Eight	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמֹנֶה	שְׁמֹנֶה
Nine	תְּשֵׁעָה	תְּשֵׁעַת	תְּשֵׁעַ	תְּשֵׁעַ
Ten	עֲשָׂרָה	עֲשָׂרַת	עֲשָׂרַ	עֲשָׂרַ

*a.* אֶחָד is for אָחַד. § 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 אָחַדָּה. § 54. 2, but in pause אַחָה; אָחַד occurs in the absolute in Gen. 48: 22. 2 Sam. 17: 22, Isa. 27: 12, Ezek. 33: 30, Zech. 11: 7, and once אָחַד Ezek. 33: 30. The plural אֶחָדִים is also in use in the sense of *one*. Gen. 11: 1, Ezek. 37: 17, or *some*, Gen. 27: 41, 29: 20. Comp. Span. *unos*.

שְׁנַיִם is for שְׁנַיִמ; for the Daghesth in *n* see § 22. *b*; this is once omitted after Daghesth-forte, מִשְׁנַיִ Judg. 16: 28.

A dual form is given to some of the units to denote repetition, אַרְבַּעְתָּיִם *fourfold*, שִׁבְעָתָיִם *sevenfold*.

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

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this

curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

*a.* An analogous anomaly meets us in this same class of words in Indo-European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 224. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרֵה modifications of the numeral *ten* with the several units, those which end in ה, preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.		FEMININE.	
Eleven	{	עָשָׂר אֶחָד	עֶשְׂרֵה אַחַת	
		עָשָׂר עֶשְׂתַּי	עֶשְׂרֵה עֶשְׂתֵּי	
Twelve	{	עָשָׂר שְׁנַיִם	עֶשְׂרֵה שְׁנַיִם	
		עָשָׂר שְׁלוֹשֵׁי	עֶשְׂרֵה שְׁלוֹשֵׁי	
Thirteen		עָשָׂר שְׁלֹשָׁה	עֶשְׂרֵה שְׁלֹשָׁה	
Fourteen		עָשָׂר אַרְבָּעָה	עֶשְׂרֵה אַרְבָּעָה	
Fifteen		עָשָׂר חֲמִישָׁה	עֶשְׂרֵה חֲמִישָׁה	
Sixteen		עָשָׂר שֵׁשָׁה	עֶשְׂרֵה שֵׁשָׁה	
Seventeen		עָשָׂר שִׁבְעָה	עֶשְׂרֵה שִׁבְעָה	
Eighteen		עָשָׂר שְׁמֹנֶה	עֶשְׂרֵה שְׁמֹנֶה	
Nineteen		עָשָׂר תְּשַׁעָה	עֶשְׂרֵה תְּשַׁעָה	

*a.* The origin of עֶשְׂתֵּי, the alternate of אֶחָד in the number *eleven*, is obscure. R. Jona thinks it to be an abbreviation for עָשָׂר עֶשְׂרֵה אֶחָד *next to twelve*. Comp. Lat. *undeciginti*, *nineteen*. Kimchi derives it from עָשָׂר *to think*, *ten* being reckoned upon the fingers, and *eleven* the first number which is mentally conceived beyond.

שְׁמֹנֶה עָשָׂר *fifteen* occurs Judg. 8:10, 2 Sam. 19:18, and שְׁמֹנֶה עָשָׂר *eighteen* Judg. 20:25.

§ 225. 1. The tens are formed by adding the masculine

plural termination to the units, קְטוּרִים *twenty* being, however, derived not from *two* but from ten עָשָׂר .

Twenty	קְטוּרִים	Sixty	שִׁשִּׁים
Thirty	שְׁלֹשִׁים	Seventy	שִׁבְעִים
Forty	אַרְבָּעִים	Eighty	שְׁמֹנְעִים
Fifty	חֲמִישִׁים	Ninety	תְּשַׁעִים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. עֶשְׂרֵה Ex. 18 : 21, 25, Deut. 1 : 15 means not *twenty* but *tens*.

2. The units are added to the tens by means of the conjunction וְ *and*; the order of precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שְׁתַּיִם וְשִׁשִּׁים *two and sixty* Gen. 5 : 18, while the latest writers as commonly place the tens first, שִׁשִּׁים וְשְׁנַיִם *sixty and two* Dan. 9 : 25.

§ 226. Numerals of a higher grade are מֵאוֹת *one hundred*, אֶלֶף *one thousand*, הַרְבֵּה, רַבִּי or רְבֹוא *ten thousand*. These are duplicated by affixing the dual termination מֵאוֹתַיִם *two hundred*, אֶלְפִים *two thousand*, רְבֹואֵתַיִם or רְבֹואַת *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שְׁלֹשׁ מֵאוֹת *three hundred*, שְׁלֹשַׁת אֶלְפִים *three thousand*, שֵׁשׁ רְבֹואַת *sixty thousand*, אֶלֶף אֶלְפִים *one million*.

§ 227. 1. The ordinals are formed by adding י to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; ראשׁוֹן *first* is derived from ראשׁ *head*.

First	ראשׁוֹן	Sixth	שִׁשִּׁי
Second	שֵׁנִי	Seventh	שִׁבְעִי
Third	שְׁלִישִׁי	Eighth	שְׁמֹנִי
Fourth	רְבִיעִי	Ninth	תְּשִׁיעִי
Fifth	חֲמִישִׁי or חֲמִשִּׁי	Tenth	עֲשָׂרִי

The feminine commonly ends in ית , occasionally in יה .

a. There are two examples of the orthography ראיִשׁוֹן Josh. 21 : 10, Job 15 : 7. and one of רישׁוֹן Job 8 : 8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional numbers are expressed by the feminine ordinals, שְׁלִישִׁית *one third*, רְבִיעִית *one fourth*, etc., and by the following additional terms, הַצֵּי *one half*, רִבֵּעַ and רִבְעַת *one quarter*, הַחֲמִישַׁת *one fifth*, עֲשָׂרִית *one tenth*.

### PREFIXED PARTICLES.

§ 228. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word הַל Deut. 32 : 6, though editions vary.

### THE ARTICLE.

§ 229. 1. The Definite Article (הַ הַהֲדַרְיָה) consists of ה with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, הַמֶּלֶךְ *a king*, הַמֶּלֶךְ *the king*.

a. As the Arabic article اَل is in certain cases followed by a like doubling of the initial letter, some have imagined that the original form of

the Hebrew article was הַל and that the Dagghesh-forte has arisen from the assimilation of ל and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article הַ is related to the personal pronoun הוּא, whose principal consonant it retains, and that the following Dagghesh is conservative, §24. 3; comp. the demonstrative particle הַא and הַא behold! In הוּרֵד Jer. 29:23 K'thibh (if read הוּרֵד) the article may perhaps be found in an unabridged form; the K'ri has הוּרֵד. The Arabic article is supposed to be found in the proper name אֶלְמֹדָד Gen. 10:26. אֶלְגֹּבִיט hail, the equivalent of גֹּבִיט, and possibly in אֶלְקוּם 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 אֶבְרָא *a prophet* 1 Kin. 20:13.

2. If the first letter of the word have Sh'va, Dagghesh-forte may be omitted except from the aspirates, §25, הוּאֵר, הַמְדַבֵּר but הַבְּרָכָה, הַחֲתָנָה.

3. Before gutturals, which cannot receive Dagghesh-forte, §60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and ה, and sometimes before ע, the syllable being converted into an intermediate, §20. 2. *a*, instead of a simple one, הַאֵהָל, הַהָר, הַעֵיט Gen. 15:11, הַחֲשֶׁב but הַחֲשָׁה, הַהוּא, הַעֵיט Jer. 12:9.

*a*. The article very rarely has Kamets before ה, הַחֵי Gen. 6:19, הַחֲשֵׁנִי Isa. 17:8; in a very few instances initial א quiesces in the vowel of the article, הַאֶסְפָּסָה 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, הַהָג, הַהָכֵם, הַחֲרָשִׁים, הַחֲרָרִים, הַעֲרִים.

*a*. This change very rarely occurs before א, הַאֲמֹר Mic. 2:7. When ה is followed by Kamets-Hhataph, Pattahh remains הַחֲמָה.

*b*. The article does not usually affect the vowels of the word before which it stands; in הַר *mountain* and אֶם *people*, however, Pattahh is changed to Kamets to correspond with the vowel of the article הַהָר, הַעֵם, הַאֲרֶץ *earth* but הַאֲרָץ. The plurals of אֶהָל *tent* and קִדְשִׁים *holiness* without the article are אֶהָלִים Gen. 25:27, קִדְשִׁים Ex. 29:37, but with the article אֶהָלִים (for אֶהָלִים) Judg. 8:11, הַקִּדְשִׁים Ex. 26:33, §208. 3 *b*

תִּשָּׂא *pelican* Isa. 34 : 11. Zeph. 2 : 14. is pointed תִּשָּׂאָה Lev. 11 : 18, Deut. 14 : 17 upon receiving the article.

5. When preceded by the inseparable prepositions the letter ה of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, בַּשָּׂמַיִם for בְּהַשָּׂמַיִם, see § 231. 5.

### HE INTERROGATIVE.

§ 230. 1. The letter ה (הִיא הַשָּׂאָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Pattahh, הֵיזֵלְנוּ *shall we go?* הֵי לֹא-הִיא *is he not?*

2. Before a vowelless letter this becomes Pattahh, § 61. 1, הֵזֶה הַיְהוָה Gen. 34 : 31, הֵלֵךְ מִיָּדְךָ Job 18 : 4, הֵנָּהוּ 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 Dagheshele in such forms as הֵיזֵלְנוּ Gen. 29 : 5. In order to render this still more evident recourse is frequently had to Daghesh-forte separative, § 24. 5. הֵלֵךְ Gen. 17 : 17. הֵלֵךְ הַמַּלְאָכִים 18 : 21, Methegh. § 45. 2, הֵי שָׁלַח Judg. 9 : 2. הֵי הַיְהוָה Job 38 : 35. or compound Sh'va, § 16. 3. *b.* הֵי הַיְהוָה Gen. 27 : 38.

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

3. Before gutturals it likewise usually becomes Pattahh, הֵי אֵלֶיךָ Ex. 2 : 7, הֵי אֲשֶׁר 2 Kin. 6 : 22, הֵי הַחַיִּים Jer. 2 : 11, הֵי הַיָּם Hag. 1 : 4.

*a.* There are a few examples of He interrogative with Kamets before א. הֵי אֲשֶׁרֶם Judg. 6 : 31, הֵי אֲשֶׁרֶיךָ Judg. 12 : 5, הֵי אֵשׁ Neh. 6 : 11.

4. Before gutturals with Kamets it is changed to Seghol, הֵי אֲשֶׁר Ezek. 28 : 9, הֵי הַיְהוָה Joel 1 : 2, הֵי הַיָּם Eccles. 2 : 19.

### INSEPARABLE PREPOSITIONS.

§ 231. 1. The prepositions ב *in*, כ *according to*, ל *to*, are regularly prefixed with Sh'va, בְּרֵאשִׁית *in the beginning*, כְּלֹל *according to all*, לְאַבְרָהָם *to Abraham*.

2. Before vowelless letters this Sh'va is changed to Hhirik, בַּרְקִיז for בְּרָקִיז, לְמִשְׁל for לְמִשָּׁל, כַּדְבָר for כְּדָבָר.

3. Before gutturals with compound Sh'va it is changed to the corresponding short vowel, בְּאַרְי, לְאֵבֵל, בְּחַרְי.

a. Initial א quiesces in the following words after the inseparable prepositions, § 57. 2. (2) a. אָדוֹן *master* when connected with singular suffixes, אֲדֹנָי *Lord*, אֱלֹהִים *God*, and also in the inf. const. אָמַר *to say* after ל, אֲדָרְסִי, אֲדָרְסֵי, אֲדָרְסֵיךָ, אֲדָרְסֵיךָ, אֲדָרְסֵיךָ, אֲדָרְסֵיךָ for אֲדָרְסֵיךָ the Seghol lengthened to Tsere in the simple syllable, אֲדָרְסֵיךָ but אֲדָרְסֵיךָ, אֲדָרְסֵיךָ but אֲדָרְסֵיךָ, אֲדָרְסֵיךָ, אֲדָרְסֵיךָ. Before the divine name יְהוָה the inseparable prepositions are pointed as they would be before אָדוֹן or אֱלֹהִים, whose vowels it receives, § 47, לְיַהוָה Gen. 4: 3, לְיַהוָה Ps. 68: 21.

b. In a very few instances א with Pattahh and י with Hhirik give up their vowel to the preposition and become quiescent, אֲבָבִיר Isa. 10: 13 for אֲבָבִיר, אֲבָבִירוֹן Eccles. 2: 13 for אֲבָבִירוֹן.

4. Before monosyllables and before dissyllables, accented upon the penult, these prepositions frequently receive a pre-tonic Kamets, § 64. 2, אֲבָבִיר, אֲבָבִירוֹן, אֲבָבִירוֹן.

a. This regularly occurs with the Kal construct infinitive of פָּן, פָּן, פָּן, פָּן and פָּן verbs when preceded by ל, e. g. לְהָלֵךְ, לְהָלֵךְ, לְהָלֵךְ, לְהָלֵךְ; also with different forms of the demonstrative הַזֶּה and with personal suffixes; and with monosyllabic or Segholate nouns when accompanied by disjunctive and especially pause accents. Before the pronoun הַזֶּה *what* they are commonly pointed אֲבָבִיר, אֲבָבִיר, אֲבָבִיר or followed by a guttural, אֲבָבִיר.

5. Before the article its ה is rejected and the vowel given to the preposition, אֲבָבִיר for אֲבָבִיר, אֲבָבִיר for אֲבָבִיר, אֲבָבִיר for אֲבָבִיר.

a. ה not infrequently remains after א, אֲבָבִיר Gen. 39: 11, more rarely after the other prepositions, אֲבָבִיר 2 Chron. 10: 7. The initial ה of the Hiphil and Niphal infinitives is occasionally rejected in like manner, אֲבָבִיר Am. 8: 4 for אֲבָבִיר, אֲבָבִיר Prov. 24: 17 for אֲבָבִיר.

§ 232. 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 Daghes-forfe, מִן מְצִיבָה for מִן מְצִיבָה. Before ה Hhirik is commonly re-

tained in an intermediate syllable, but before other gutturals it is lengthened to Tseré, מִן חוּץ for חוּץ, מִן חוּץ, מִן חוּץ, מִן חוּץ, מִן חוּץ.

a. ו is sometimes poetically lengthened to וֹ, and once has the form of a construct plural, וֹיִם Isa. 30: 11.

§ 233. These prepositions are combined with the nominal suffixes in the following manner:

## SINGULAR.

1 c.	בִּי	לִי	פְּמוֹנִי	מִיָּי, מִיָּי	מִיָּי, מִיָּי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	פְּמוֹנְךָ	מִיָּיךָ, מִיָּיךָ	מִיָּיךָ, מִיָּיךָ
2 f.	בְּךָ	לְךָ	—	—	מִיָּיךָ
3 m.	בּוֹ	לוֹ	פְּמוֹנוֹ	מִיָּיו, מִיָּיו	מִיָּיו, מִיָּיו
3 f.	בָּהּ	לָהּ	פְּמוֹנָהּ	—	מִיָּיהָ

## PLURAL.

1 c.	בָּנוּ	לָנוּ	פְּמוֹנוֹ	מִיָּינוּ	מִיָּינוּ
2 m.	בְּכֶם	לְכֶם	פְּמוֹנְכֶם, פְּכֶם	מִיָּיְכֶם	מִיָּיְכֶם
2 f.	בְּכֶן	לְכֶן	—	—	מִיָּיְכֶן
3 m.	בָּם, בְּהֶם	לָבָד, לָהֶם	פְּמוֹנָהֶם, פְּהֶם	מִיָּיהֶם, מִיָּיהֶם	מִיָּיהֶם, מִיָּיהֶם
3 f.	בְּהֵן, בְּהֵן	לָהֶן	—	—	מִיָּיהֶן

a. The syllable ו is inserted between כ and the suffixes, and which is in poetry sometimes added to כ. כ and ל without suffixes to convert them into independent words, בְּמוֹ, פְּמוֹ, לְמוֹ, is commonly thought to be related in its origin to the pronoun כֵּה *what*, so that פְּמוֹנִי would in strictness denote *like what I am*, i. e. *like me*. The preposition מִן, with the exception of some poetical forms, reduplicates itself before the light suffixes, מִיָּי = מִיָּי. Comp. a similar reduplication of a short word, מִיָּי or מִיָּי construct of מִיָּי *water*.

## VAV CONJUNCTIVE.

§ 234. The conjunction *and* is expressed by ו prefixed with Sh'va, וְהַשָּׁה, וְהַשָּׁה. Before one of the labials ב, מ, פ, § 57. 2 (1), or before a vowelless letter Vav quiesces in



Shurek, רִבִּיץ, וּמְלָךְ, וּפְסָלִים, וּלְהַבְהִיל. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וּרְנַנְקָם, וּרְיָהּ. Before a guttural with compound Sh'va it receives the corresponding short vowel, וּנְאֻלִי, וּנְעֻזִי, וּנְחַלִי. Before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets, וּנְבִהוּ, וּנְלַלְהוּ, וּנְרַעַ.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, Gen. 2: 12, וְהָיָה בְּתַבְשִׁיטִי Ezek. 26: 21, וְהִסְעִדָהּ 1 Kin. 13: 7, וְהִצְלִיחִי Jer. 22: 20.

b. Vav receives Hhirik before He followed by Yodh in the forms וְהָיָה, וְהָיָה, וְהָיָה 2 plur. preterite and imperative of the verbs וְהָיָה *to be* and וְהָיָה *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וְהָיָה, וְהָיָה for וְהָיָה, וְהָיָה.

c. א quiesces after Vav conjunctive as after the inseparable prepositions, § 231. 3. a. in וְרִבִּיץ *master* when connected with singular suffixes, וְרִבִּיץ *Lord* and וְרִבִּיץ *God*, וְרִבִּיץ, וְרִבִּיץ, וְרִבִּיץ the Seghol being lengthened to Tsere in the simple syllable. Hence also וְרִבִּיץ when וְרִבִּיץ has the vowels of וְרִבִּיץ. A very few instances occur in which א with Pattah and ר with Hhirik give up their vowel to Vav conjunctive and become quiescent, וְרִבִּיץ Zech. 11: 5 for וְרִבִּיץ Jer. 25: 36 for וְרִבִּיץ.

## SEPARATE PARTICLES.

### ADVERBS.

§ 235. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as אֵל and לֹא *not*, שָׁם *there*, וְזֶה *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, לְ, אֵל, אֵלָּה *unto*, and which has a remote demonstrative force in וְהָיָה *yonder, beyond*, may also be the basis of אֵל and אֵל 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 זֶה, of which probably שֶׁ is originally only a modification (comp. the relative use of זֶה, § 73. 1), is plainly connected with וְזֶה *at that time* and שָׁם *in that place*.

## 2. Derivative adverbs are formed

(1.) By affixing the terminations ם, or ם', אָמֵן and אָמֵןִים *truly* from אֱמֵן *truth*, הַנָּחֵן *gratuitously* from חַן *grace*, יוֹמָם *by day* from יוֹם *day*, הַרְקָם *in vain* from רֵיק *empty*, פְּתָאָם *suddenly* from פֶּתַע *moment*, מִשְׁלֹשֶׁם *the day before yesterday* from שָׁלֹשׁ *three*.

(2.) By abbreviation, as אַדְּמָה *surely, only* from אֲדָמָה.

(3.) By composition, as מַה־מֵּה *why?* from מַה־מֵּה *quid edoctus*, מִמֶּנֶּה־מִלְּמַנְהָ *from above* from מֵן, לְ and מִנְהָ.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, מְאֹד *mightily, exceedingly* prop. *might*, סָבִיב *around* prop. *circuit*, עֵד *again* prop. *repetition*, אֵינֶם *no more* prop. *cessation*; with a preposition, בְּמְאֹד *exceedingly*, לְבָד *apart* prop. *to separation*, or a suffix יוֹתֵד *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, הַיָּטִב *well* prop. *recte faciendo*, הַרְבֵּה *much*, מְהֵרָא *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טִיב *well*, רֵאשִׁיטָה *at first*, שְׁנֵיטָה *the second time*, רְבָה and רַבָּת *much*, יְהִיבֵיתָה *in Jewish* i. e. *Hebrew*, אַרְמֵייתָה *in Aramaic*, נִפְלְאוֹתָה *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 כְּכֵן *according to these things*, though others explain it as an adverbial use of the participle כֵּן *right, true*, פֹּה *here* probably for בֹּה *in this (place)*.

§ 236. A few adverbs are capable of receiving pronominal suffixes, as הֵן or הֵנָּה *behold*, עַד *yet*, אֵי *where*, to which may be added אֵין *there is not* prop. *non-existence* and נִשְׁ

*there is* prop. *existence*. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with ן epenthetic. Thus

1. הָיָה. *First person* הָיָה, הָיָה and הָיָה; הָיָה, הָיָה and הָיָה. *Second person* masc. הָיָה once הָיָה; fem. הָיָה. *Third person* הָיָה and הָיָה; הָיָה.

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

3. אֵי. *Second person* אֵי. *Third person* אֵי, אֵי.

4. אֵי. *First person* אֵי. *Second person* masc. אֵי, אֵי, fem. אֵי. *Third person* masc. אֵי, אֵי and אֵי fem. אֵי.

5. רֵשׁ. *Second person* רֵשׁ, רֵשׁ and רֵשׁ. *Third person* רֵשׁ.

### PREPOSITIONS.

§ 237. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 231, are chiefly אַחֲרֵי *behind, after*, אֶל- *to, unto*, אֵצֶל *beside*, אִתּוֹ *with*, בֵּין *between*, בְּלִוְיָהּ *without*, בְּעֵד *through*, זֶלְתָּהּ *except*, לְעַן *on account of*, מִוֶּלְאוֹ or מִוֶּל *over against*, לְפָנָיו *in presence of*, לְפָנָיו *in front of*, בְּעַד *unto*, עַל *upon*, עִם *with*, תַּחַת *under*. Most of these appear to have been originally nouns; and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as מֵאַחֲרָיו *from after*, מֵאִתּוֹ *from with*, מֵעַל *from upon*, מִתַּחַת *from under*, לְמִן *from*, לְפָנָיו *and* לְפָנָיו *before*, אֶל-מִוֶּל *toward*.

(2.) A preposition and a noun לְבַד *and* מִבְּלַד *besides* from בַּד *separation*, לְפָנָיו *before* and מִפְּנֵי *from before* from פָּנָיו *face*, בְּגַלְל *and* בְּגַלְל *for the sake of*, בְּיַד *by* prop.

by the hand of, אֶל-יְעֹבֵד beyond, לְ מֵעֵבֶר from beyond, לְקַמְפֹּת in conjunction with, לְמִעַן and עַל-יְקָבֹב on account of, כְּפִי, לְפִי and כְּפִי לְפִי according to prop. at the mouth of.

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

(4.) A preposition and an adverb, בְּלִגְרֵי and מִבְּלִגְרֵי without from בַּל not וְדֵי unto, לְ מִדְּקָאָה beyond, בְּבִלְיָ without.

§ 238. 1. The prepositions take suffixes in the same manner as singular nouns, e. g. אֶצְלֵי beside me, זֹדְלֹתֵי, כְּנָהֵי, עִמִּי, except אַחֲרַי after, אֶל- to, וְדֵי unto, עַל upon and תַּחַת under, which before suffixes assume the form of nouns in the masculine plural, e. g. אַחֲרֵי, אַחֲרֵיהֶם, אַחֲרֵיהֶן; בֵּין between adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינִי, בֵּינֵינוּ and בֵּינֵינוּ, בֵּינֵינוּ and בֵּינֵינוּ.

a. The plural form אַחֲרֵי occurs without suffixes more frequently than אַחֲרֵי, אֶצְלֵי, עִמִּי, אַחֲרֵי also occur in poetry.

b. תַּחַת in a very few instances takes a verbal suffix. תַּחַתְּנִי 2 Sam. 22:37, 40, 48; with the 3 masc. plur. suffix it is תַּחַתְּהֶם oftener than תַּחַתְּהֶם.

2. The preposition אֶת with is to be distinguished from אֵת the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the ה of the preposition is doubled and its vowel shortened to Hhirik, thus אֶתְּכֶם, אֶתְּהֶם; the sign of the accusative becomes אֵת before suffixes or before grave suffixes commonly אֵת, thus, אֵתְּכֶם, אֵתְּהֶם rarely אֶתְּכֶם, אֶתְּהֶם and אֶתְּכֶם.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אֵתְּכֶם, אֵתְּהֶם.

## CONJUNCTIONS.

§ 239. 1. In addition to the prefixed copulative וְ, § 234, the following are the simple conjunctions in most common

use, או *or*, אה *also*, אה and לו *if*, אשׁר and כי *that, because*, יִנָּה *lest*.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions אה כי *but*, כי אה *how much more* prop. *also that*.

(2.) The conjunction כי or אשׁר with a preposition, as כַּאֲשֶׁר *as*, לְמַעַן אֲשֶׁר *in order that*, וְלֵאמֹר אֲשֶׁר and לְקַבֵּל אֲשֶׁר *because*, עַד כִּי *until*, כִּי הִנֵּה *because*.

(3.) An adverb with a preposition or conjunction, בְּטָרְם *before*, לְכֵן or לְכֵן-גַּם *therefore*, לִלְוֵי *unless* from לו *if* לא *not*.

### INTERJECTIONS.

§ 240. The Hebrew interjections, like those of other languages, are of two sorts, viz. :

1. Natural sounds expressive of various emotions, as אה , הה , אהה *ah! oh!* האה *aha!* הוי *ho!* ווי *woe!* איה , איה , אבי , אבי *woe!* אללי *alas!* הו *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, הנה *come!* prop. *give*, לנה *come!* prop. *go*, הנה *behold!* prop. a demonstrative adverb, הלינה *far be it!* בי *pray!* from בלי *entreaty*, נה *now!* *I pray thee!*

## PART THIRD.

### SYNTAX.

§ 241. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Every sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two simple elements is built the entire structure of human speech.

### THE SUBJECT.

§ 242. The subject of every sentence must be either a noun, as בָּרָא אֱלֹהִים *God created* Gen. 1 : 1, or a pronoun, as אֲנִי קָדוֹשׁ אֲנִי *I (am) holy* Lev. 11 : 44. This includes infinitives, which are verbal nouns, עָנַשׁ לַצַּדִּיק לֹא-טוֹב *to punish the just is not good* Prov. 17 : 26, and adjectives and participles when used substantively, לֹא-יָבֹא טְמֵא *an unclean (person) shall not enter* 2 Chron. 23 : 19, לֹא הַמֵּתִים יְהַלְלוּ-יְהוָה *the dead shall not praise the Lord* Ps. 115 : 17.

a. The subject of a sentence may be a noun preceded by the preposition מִן in a partitive sense, יָצְאוּ מִן-הָעָם *there went out (some) of the people* Ex. 16 : 27, or by the particle of comparison כִּי, כִּי-נִצְנַח נִרְאָה *(something) like a plague has appeared* Lev. 14 : 35.

b. When the subject is an infinitive, it is mostly, as in English, preceded by the preposition לְ *to*, כָּיִן לְהוֹדוֹת (it is) *good to give thanks* Ps. 92:2, unless it is in the construct before a following noun כְּאֶחָד מִן הַיּוֹם לְאֶחָד מִן הַיּוֹם *man's being alone (is) not good* Gen. 2:18.

c. The subject is very rarely an adverb, מְרַבֵּי הָרַבִּים נָפְלוּ *many (prop. much) of the people have fallen* 2 Sam. 1:4.

§ 243. The subject may be omitted in the following cases, viz. :

1. When it is sufficiently plain from the connection, אֲמַתְּ הֲעוֹד עִמָּךְ *is there yet with thee (a corpse)?* Am. 6:10, or is obvious in itself, אֶתֹּךְ נִלְוָה (his mother) *bare him* 1 Kin. 1:6. The personal pronouns are for this reason rarely used before verbal forms, which of themselves indicate the person, אָמַרְתִּי *I said*, אָמַרְתָּ *thou saidst*, unless with the view of expressing emphasis or opposition, הֵמָּה בָרְשִׁי וְנָפְלוּ וְאֵנִי קָמִי *they are brought down and fallen, but we are risen* Ps. 20:9.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, וַיֹּאמְרוּ לְשָׁאֵל *and they told Saul* 1 Sam. 18:20, or third person singular, comp. the French *on* and German *man*, קָרָא שְׁמָהּ בָּבֶל *one called its name Babel* i. e. *its name was called Babel*, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, לֹא-תַעֲשֶׂה-יָדְךָ לְפָסֶל *thou shalt not make unto thee a graven image* Ex. 20:4, הִבֵּיתִי לְבָרְאָה לְמוֹסֵר לְבָבִי *apply thine heart unto instruction* Prov. 23:12.

a. Sometimes the word אִישׁ *man* is used as an indefinite subject, \* אִישׁ אֶחָד הָאִישׁ בֹּלְבָתוֹ יָגֵן *a man said thus, when he went*, etc. 1 Sam. 9:9, and sometimes the participle of the following verb, וְשָׁמַע הַשָּׂמַע *and the hearer shall hear* 2 Sam. 17:9. הַרְשִׁי הַרְשִׁי הַרְשִׁי *ploughers ploughed* Ps. 129:3.

b. The third person plural indefinite seems to be used sometimes without any thought of the real agency concerned in the action spoken of, and where the English would require a passive construction. לַיְלֵיָהּ עָמְלִים מְצִי-לִי *wearisome nights are appointed to me* lit. *they have appointed* Job 7:3.

\* יָגֵן is an abbreviation for וְגַמְרָה *et completio, and so forth*, § 9. 1.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, *אַל-יִרְעַב בְּעֵינַיִךָ* *let it not be grievous in thy sight* Gen. 21 : 12, *אָז הִתְחַל* *then it was begun* i. e. *men began*, though the feminine is also employed on account of its special affinity with the neuter, *וַתֵּצַר לְיִשְׂרָאֵל* *and Israel was distressed* lit. *it was strait to Israel* Judg. 10 : 9.

§ 244. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject, *וְהַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם* *and the heavens and the earth and all their host were finished* Gen. 2 : 1, *וְאָנֹכִי וְהַיָּדָוֶן אֵלַי* *and I and the lad will go* Gen. 22 : 5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

### THE ARTICLE.

§ 245. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It is accordingly prefixed in the following cases, viz. :

1. When the thing referred to is one which has been mentioned before, *and God said, Let there be רָקִיעַ a firmament, etc., and God made הַרָקִיעַ the firmament* Gen. 1 : 6, 7.

2. When it is defined by accompanying words, as a relative clause, *אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הִלְכָה רַגְלֵהּ* *blessed is the man who has not walked, etc.,* Ps. 1 : 1, an adjective, *הַמְאִיר הַגָּדֹל* *the greater light*, *הַמְאִיר הַקָּטָן* *the lesser light* Gen. 1 : 16, or a demonstrative pronoun, *הַר* *a mountain*, *הַהַר הַזֶּה* *this mountain*, or by being directly ad-



dressed, *הַמֶּלֶךְ* *O king* 1 Sam. 17:55, *הַשָּׁמַיִם* *O heavens*, *הָאָרֶץ* *O earth* Deut. 32:1.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into הַבְּשֵׁקָה* *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 הַרְּאֵה* *the (well-known) seer* 1 Sam. 9:9.

a. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took הַרְּעִילָה* *the veil* Gen. 24:65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took *הַכִּנּוּר* *the harp* i. e. *his harp* 1 Sam. 16:23, so the LXX. *ἐλάβραε Δαυὶδ ἠγὺν κυρίου*.

b. With words denoting time it expresses the present as that which would most readily occur to the mind. *הַיּוֹם* *the day* i. e. that which is now passing, *to-day* Gen. 4:14, *הַלַּיְלָה* *the night* i. e. *to-night* Gen. 30:15, *הַשָּׁנָה* *the year* i. e. *this year* Jer. 28:16, *הַזֶּמַּן* *the time* i. e. *this time* Gen. 29:35. unless another idea is more naturally suggested by the context, *הַיּוֹם* *and it came to pass on the day* i. e. at the period before spoken of, *at that time* 1 Sam. 1:4, Job 1:6.

4. When it is distinguished above all others of like kind or is the only one of its class, *הַבַּיִת* *the house* viz. of God, the temple Mic. 3:12, *הַאֱלֹהִים* *the Lord* Isa. 1:24, *הַאֱלֹהִים* *the (true) God*, *הַשָּׁמַיִם* *the heavens*, *הָאָרֶץ* *the earth* Gen. 1:1, *הַשֶּׁשֶׁשׁ* *the sun* Gen. 15:12.

5. When it is an appellative noun used in a generic or universal sense, *הַחֶרֶב* *the sword devoureth one as well as another* 2 Sam. 11:25; *they shall mount up with wings כְּצִפְרֵי* *as the eagles* Isa. 40:31, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, *where there is הַזָּהָב* *gold* Gen. 2:11 LXX. *τὸ χρυσίον*; *thy wine mixed כְּמֵי* *with water* Isa. 1:22, *where shall הַחָכְמָה* *wisdom be found?* Job 28:12 LXX. *ἡ δὲ σοφία κτλ.*; *they smote the men כְּסָבְרֵים* *with blindness* Gen. 19:11.

a. The article is thus used with adjectives to denote the class, which they describe, *God shall judge* אֱתֵי־הַיְשָׁרִים וְאֵת־הַיָּשָׁרִים *the righteous and the wicked* Eccl. 3:17; *the proverb of* הַקְּדוֹמִים *the ancients* 1 Sam. 24:14; and with Gentile nouns, which are properly adjectives, §194. 1, הַאֲמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, Gen. 15:21.

b. The Hebrew infinitive does not receive the article; הָיִתְּ, which is the only exception, see Gen. 2:9 and elsewhere, may be regarded as a noun. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, אֲשֶׁר־הָיָה *who went* Josh. 10:24, הַיֵּצֵא *that shall be born* Judg. 13:8, הַיִּשְׁתַּבַּח *which he sanctified* 1 Chron. 26:28, הַיֹּדְעִים *who are present* 1 Chron. 29:17, בְּהַיָּדוּם *into (the place) which he prepared* 2 Chron. 1:4; so also 2 Chron. 29:36, Ezr. 8:25, 10:14, 17, Isa. 56:3, Jer. 5:13, Dan. 8:1. It is once prefixed to a preposition, הַעָלָה *what (was) upon it* 1 Sam. 9:24.

c. In the uses of the article, as stated above, Nos. 4 and 5 are really varieties of No. 3, since the prominent member of a class is the best known and most readily suggested, and when a word is used generically it designates a definite and well-known class of objects which is to be distinguished from every other class.

d. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus, in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, *as (the) a nest*, Isa. 10:14, בַּסֵּפֶר *as (the) a scroll* Isa. 34:4, *like reading* הַיָּדִי *(the) a kid* Judg. 14:6, *as (the) bees do* הַדְּבָרִים *(the) bees do* Deut. 1:44, *as (the) scarlet*, בַּשָּׁנֶה *as (the) snow*, בַּהַצְּמֶר *as (the) crimson*, בַּצֹּמֶר *as (the) wool* Isa. 1:18. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הַלֵּוֹי *the lion and הַדָּבָר the bear came* 1 Sam. 17:34, because he thinks of these as *the* enemies to be expected under the circumstances; had he thought of them indefinitely as beasts of prey he would have said, without the article, *a lion and a bear*. It is said, Gen. 13:2, that Abram was very rich וּבְנֵהוּבָה וּבַכֶּסֶף וּבַמֶּלֶךְ *in (the) cattle, in (the) silver, and in (the) gold*, since these are viewed as definite and well-known species of property; but in Gen. 24:35 *he hath given him* וְהָרֶבֶעַ וְהַצֹּמֶר וְהַכֶּסֶף וְהַזָּהָב *flocks and herds and silver and gold*, these are viewed indefinitely in Hebrew as in English.

§ 246. Nouns are definite without the article in the following cases, viz. :

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנַעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article.  $\text{הַבַּל}$  *the lord, Baal*,  $\text{הַשָּׂטָן}$  *the adversary, Satan*,  $\text{הַנָּהָר}$  *the river, the Euphrates*,  $\text{הַיַּרְדֵּן}$  *the descending (stream), the Jordan*,  $\text{הַהַר הַבִּינְיָמִן}$  *the white (mountain), Lebanon*,  $\text{הַגַּרְדֵּן}$  *the garden, Carmel*,  $\text{הַמִּצְפָּה}$  *the circuit of the Jordan, the watch-tower, Mizpah*,  $\text{הָאָדָם}$  and  $\text{הָאָדָם}$  *the (first) man, Adam*,  $\text{הָאֱלֹהִים הַיָּחִידִים}$  and  $\text{הָאֱלֹהִים הַיָּחִידִים}$  *the (true) God*. In  $\text{הַשֵּׁבֵט הַשְּׂמֹנֶה הַמִּנְשֵׁה}$  *the half tribe of Manasseh* Dent. 3: 13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32: 33.

2. Nouns with suffixes, which are rendered definite by the appended pronoun,  $\text{אָבִינוּ}$  *our father*,  $\text{שְׁמִי}$  *his name*, but in Greek  $\acute{o}$   $\pi\alpha\tau\eta\rho$   $\eta\mu\acute{o}\nu$ ,  $\tau\acute{o}$   $\acute{o}\nu\omicron\mu\alpha$   $\alpha\upsilon\tau\omicron\upsilon$ .

a. There are a few instances in which, for special reasons, the article is prefixed to nouns having suffixes. It is emphatic in  $\text{הַחֵצְוִי}$  *the (other) half of them* Josh. 8: 33, opposed to a preceding  $\text{הַחֵצְוִי}$  *one half of them*; so in  $\text{בְּבִצְרֵתֶיךָ}$  Isa. 24: 2. In  $\text{הַמַּעֲבָה הַזֹּאת}$  *the worth of thy estimation* Lev. 27: 23, it serves to indicate more clearly the definiteness of the entire expression: so  $\text{בְּתוֹךְ הַאֶהֱלִי}$  *in the midst of my tent* Josh. 7: 21,  $\text{בְּתוֹךְ הַקֶּלַע}$  *in the midst of its fold* Mic. 2: 12,  $\text{בְּכֻלֵּי הַיְהוּדִים}$  *the whole of the women with child* 2 Kin. 15: 16; in  $\text{לְמַעַן הַזֶּה}$  Prov. 16: 4 it distinguishes the noun  $\text{מַעַן}$  from the preposition  $\text{לְמַעַן}$ .

b. A suffix which is the direct object of a participle does not supersede the necessity of the article,  $\text{הַמְצִיחַ}$  *the (one) smiling him* Isa. 9: 12,  $\text{הַמְצִיחָה}$  *the (one) bringing thee up* Ps. 81: 11,  $\text{הַמְצַנְנֶה}$  *the (one) crowning thee* Ps. 103: 4.

3. Nouns in the construct state before a definite noun, whether this has the article  $\text{כִּיכְבֵּי הַשָּׁמַיִם}$  *the stars of heaven* Gen. 26: 4,  $\text{רַגְלֵי הַקֹּהֲנִים}$  *the feet of the priests* Josh. 3: 13, is a proper name,  $\text{שְׁבֵטֵי יִשְׂרָאֵל}$  *the tribes of Israel* Ex. 24: 4,  $\text{הַדָּבָר הַזֶּה}$  *the word of Jehovah* Gen. 15: 1, has a pronominal suffix,  $\text{בְּפִרְיֵי מַעֲשֶׂיךָ}$  *the first-fruits of thy labours*,  $\text{אִשְׁרֵי בָנָיו}$  *the wives of his sons* Gen. 7: 13, or is itself definite by construction,  $\text{מְגֵלַת שָׂדֵה הַמַּכְפֵּלָה}$  *the cave of the field of Machpelah* Gen. 23: 19,  $\text{אֲרוֹן בְּרִיתֵי הַוְהוּא}$  *the ark of the covenant of Jehovah* Josh. 3: 3.

a. Nouns in the construct are occasionally found with the article,  $\text{הַאֶהֱלָה שָׂדֵה}$  *to the tent of Sarah* Gen. 24: 67,  $\text{הָאֱלֹהִים בֵּיתֵל}$  *the God of Bethel* Gen. 31: 13,  $\text{הַפִּיּוֹט הַזֶּה}$  *the pin of the web* Judg. 16: 14,  $\text{כָּל תְּהוֹמֹת הַגּוֹיִם}$  *all the abominations of the nations* 1 Kin. 14: 24,  $\text{הַקֶּבֶר אֲשֶׁר־הָאֱלֹהִים}$  *the grave of the man of God* 2 Kin. 23: 17,  $\text{כָּל־הַמַּמְלָכוֹת הָאֲחֵרִים}$  *all the king-*

*doms of the earth* Jer. 25:26. הַיְּזֵק־הַמִּצָּדָה *the bill of the purchase*, Jer. 32:12. הַמִּצָּדָה שֶׁבְּיָדֶיךָ Jer. 48:32; see Josh. 3:11. S:11. 1 Chron. 15:27, 2 Chron. 8:16. 15:8. Ezr. 8:29. Isa. 36:8. Ezek. 45:16, 47:15. Zeph. 3:19. Zech. 4:7. Ps. 123:4; also 1 Sam. 26:22 K'thibh, 2 Kin. 7:13 K'thibh, where the K'ri omits the article.

b. Gentile nouns, derived from a compound proper name, frequently receive the article before the second member of the compound, דְּבָרֵי הַבְּנֵי־בְנֵי־בְנֵי־בְנֵי־בְנֵי *the Benjamite* Judg. 3:15. בְּנֵי־בְנֵי־בְנֵי־בְנֵי־בְנֵי *the Bethshemite* 1 Sam. 6:14, בְּנֵי־בְנֵי־בְנֵי *the Bethlehemite* 1 Sam. 16:18. אֲבִיעֶזְרִית *the Abiezrite* Judg. 6:11, though this last word also appears in the abbreviated form אֲבִיעֶזְרִית Num. 26:30.

§ 247. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, מְלֻכֵי־אֲרָצוֹת *kings of (the) earth* Ps. 2:2, שֶׁמֶשׁ לִפְנֵי שָׁמַיִם *in the presence of (the) sun* Ps. 72:17, אָמַר שֶׁמֶשׁ אָתָּה בֹקֵר, אָמַר שֶׁמֶשׁ אָתָּה *(the) watchman says, (the) morning comes* Isa. 21:12; *to give אֲבָנִים וְקִדְשֵׁי וְקִדְשֵׁי הַמִּצְבֵּי* *both sanctuary and host to be trampled* Dan. 8:13.

a. Occasional instances occur of its being dropped from familiar or frequently repeated expressions in prose. שְׁנַיִם אֶתְלֵיתִי לְסוּף *to year's end* Deut. 11:12. בְּבֵית־עֵלֶיךָ *in (the) tabernacle of (the) congregation* Ex. 27:21 (comp. English *in church*). שָׂרֵי־צְבָאָה *(the) captain of (the) host* 1 Kin. 16:16. מֶלֶךְ לְמֵוֶלֶט *king Lemuel* Prov. 31:1; also in geographical and architectural details, such technical terms as גְּבוּל־וְגְבוּל *and (the) border* Josh. 13:23. רֵחַבִּים *and (the) breadth* 2 Chron. 3:3.

b. When two definite nouns are connected by *and* the article is commonly repeated; it may, however, particularly in poetry, stand only before the first and be understood with the second. וְעוֹלָה לַיהוָה *the (persons) decreeing unrighteous decrees וְכָתוּבִים *and writing, etc.** Isa. 10:1. חֲמִשִּׁים וְעֶשְׂרִים *O psaltery and harp* Ps. 57:9. Still more rarely a pronominal suffix may be attached to the first only of two words to which it belongs, כֹּחִי וְשִׁירִי *my strength and song* Ex. 15:2.

§ 248. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, נַחַל *a river* Gen. 2:10, גְּסָרִים וְגֵרָמִים *both chariots and horsemen* Gen. 50:9, חֵלֶב וְחָמֶשׁ *milk and honey* Ex. 3:8, בֵּית־בְּנֵי־אִשָּׁה *an infant of days* Isa. 65:20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, אֶחָד *a basket* Ex. 29:3. אֶחָד *a man* Judg. 13:2, or in the construct before a plural noun, אֶחָד־הַבְּנֵי־אִשָּׁה *one of the foolish women* i. e. *a foolish woman* Job 2:10.

## ADJECTIVES AND DEMONSTRATIVES.

§ 249. 1. Adjectives and participles, qualifying a noun, are commonly placed after it and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 246, they receive the article, *בֵּן הַחָכָם a wise son* Prov. 10:11, *הַתּוֹךְ יֵצֵא a bridegroom going out* Ps. 19:6, *רַחֲמֵי הָרְבִים הַטּוֹבָה הָאָרֶץ the good land* Deut. 1:35, *רַחֲמֵי הָרְבִים thy manifold mercies* Neh. 9:19. If more than one adjective accompany a definite noun, the article is repeated before each of them, *הַשֵּׁם הַנּוֹפֵר וְהַנּוֹרָא the glorious and fearful name* Deut. 28:58.

a. The adjective *רַבִּים many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies. *רַבִּים בָּנִים many sons* 1 Chron. 28:5. *רַבּוֹת טַהֲרִים many times* Neh. 9:28. so Ps. 32:10, 89:51, Jer. 16:16. Other instances are rare. *זֶר מַעֲשֵׂהוּ his strange work*, *נְבִלָהוּ זָבָתוֹ his strange task* Isa. 28:21, *צַדִּיק עַבְדִּי my righteous servant* Isa. 53:11, *אֲחוֹתָהּ אֲחוּזָה her treacherous sister* Jer. 3:7, 10.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, *הַתְּנֻלָּה הַרְשָׁה the new cart* 2 Sam. 6:3, *הַיָּצוֹן הַנֶּחָלָה the strange vine* Jer. 2:21. Ezek. 39:27, Dan. 8:13, 11:31, or when the noun is made definite by a suffix. *אָחִיכֶם אֲחֵר your other brother* Gen. 43:14. *הַבֶּבֶשׂ אֶחָד the one lamb* Num. 28:4. Ezek. 34:12. Hag. 1:4. In *הַבְּרָאָה הָרָעָה an evil report respecting them* Gen. 37:2, the suffix denotes the object and the noun is really indefinite. Comp. § 246. 2. b.

c. On the other hand, the article is sometimes dropped from the noun, but retained before the adjective, *הַיָּצָר הַגָּדוֹלָה the great court* 1 Kin. 7:12, *אִישׁ הַעֲשִׂיר הַגָּדוֹל the rich man* 2 Sam. 12:4, *בּוֹר הַגָּדוֹל the great well* 1 Sam. 19:22, Neh. 9:35, Ps. 104:18, Jer. 27:3, 32:14, 40:3 K'thibh. Ezek. 9:2, Zech. 4:7; so with the ordinal numbers. *יְמֵי הַשִּׁשִּׁי the sixth day* Gen. 1:31, 2:3, Ex. 20:10, Deut. 5:14, Judg. 6:25, Jer. 38:14.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 245. 2, *הַיּוֹם הַזֶּה this day* Gen. 7:13, *הַדְּבָרִים הָאֵלֶּה these things* Gen. 15:1, *הָאֲנָשִׁים הָהֵם those men* Num. 9:7. If both an adjective and a demonstrative

qualify the same noun, the demonstrative is placed last, **הָאֵלֶּיךָ הַשָּׁנִים הַטּוֹבוֹת הַבָּאֹת הַזֵּאת** Deut. 9 : 6, **הַשָּׁנִים הַטּוֹבוֹת הַבָּאֹת הַזֵּאת** *these good years that (are) coming* Gen. 41 : 35.

a. The demonstrative **זֶה** occasionally stands emphatically before its noun. **זֶה מֹשֶׁה** *this Moses* Ex. 32:1, where it is probably contemptuous like the Latin *iste*. **זֶה לֶחֶם** *this our bread* Josh. 9:12. Judg. 5:5. 1 Sam. 17:55. 56. **זֶה הָעָם** *this people* Isa. 23:13. Hab. 1:11. The demonstrative both follows the noun and is repeated after the adjective in **הַנְּשָׂאִים הַנִּשְׁאַרְתִּים** *these nations these that remain* Josh. 23:7, 12.

b. The article is sometimes omitted from the demonstrative. **זֶה הַדּוֹר** *this generation* Ps. 12:S. **בַּלַּיְלָה הַזֶּה** *in that night* Gen. 19:33. 30:16, 32:23. 1 Sam. 19:10, particularly if the noun is made definite by means of a suffix. **זֶה אֶתְּחַלְּתִי** *this my oath* Gen. 24:S. **זֵאת אֵתְּחַלְּתִי** *these my signs* Ex. 10:1. 11:S. Deut. 11:18. Josh. 2:14, 20. Judg. 6:14, 1 Kin. 22:23, 2 Chron. 18:22. 24:18, Jer. 31:21.

c. The article is still more rarely dropped from the noun. **הַקֶּמֶחַ הַזֶּה** *this small quantity of honey* 1 Sam. 14:29. **זֵאת אֶפְרַתִּית** *that Ephrathite* 17:12, **הַחֲלִי הַזֶּה** *this sickness* 2 Kin. 1:2, S:S.

## NUMERALS.

### *Cardinal Numbers.*

§250. 1. The numeral **אֶחָד** *one* is treated like other adjectives, and follows the rules of position and agreement already given, **אֶחָד מְקוֹם** *one place* Gen. 1:9, **הַחֲרוּזָה הָאֶחָדָה** *the one curtain* Ex. 26:2.

a. In a very few instances the noun is in the construct before the numeral *one*, **אֶחָד מִלֵּוִיִּם** *one Levite* Lev. 24:22. **אֶחָד אֲרֹן** *a chest* 2 Kin. 12:10, **אֶחָד מֵהֵם** *one governor* Isa. 36:9. comp. §254. 6. b.

2. The other cardinal numbers are joined to nouns as follows, viz.:

(1.) They commonly stand before the noun to which they belong and in the absolute state, **אַרְבָּעָה מְלָכִים** *four kings* Gen. 14:9, **שֵׁשֶׁת עָרֵי** *sixty cities* Deut. 3:4, **מֵאָה אֲמִיקָם** *a hundred cakes of raisins* 2 Sam. 16:1, **שֵׁשֶׁת אֲלָפִים פָּרָשִׁים** *six thousand horsemen* 1 Sam. 13:5.

(2.) Such as have a distinct form for the construct (viz.

2-10, מאָז *hundred*, אַלפֿי *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָּנִים *two sons* prop. *two of sons* Gen. 10 : 25, אַרְבַּעַת יָמִים *four days* Judg. 11 : 40, מֵאָת אֶרְבָּעִים *a hundred sockets* Ex. 38 : 27, שְׁלֹשָׁת אַלְפֵי גַמְלִים *three thousand camels* Job 1 : 3.

a. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, שְׁנֵי וְשְׁנֵי אֲנָחְנִי *we, both of us* 1 Sam. 20 : 42, שְׁתֵּי תַּחְתֶּיךָ *they two or both of them* 1 Sam. 25 : 43, שְׁלֹשָׁתְּךָ *ye three*, שְׁלֹשָׁתָם *they three* Num. 12 : 4, אַרְבַּעָם *they four* Dan. 1 : 17, שִׁבְעָם *they seven* 2 Sam. 21 : 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשָּׁתֶּיךָ *thy fifty*, חֲמִשָּׁתָיו *his fifty* 2 Kin. 1 : 10, חֲמִשִּׁיָּהֶם *their fifties* ver. 14, אֲלָפָי *my thousand* Judg. 6 : 15, אֲלָפֵיכֶם *your thousands* 1 Sam. 10 : 19, רֶבֶבְחָיו *his ten thousands* 1 Sam. 18 : 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, מֵעֲלוֹת שִׁבְעַת *seven steps* Ezek. 40 : 22, כֶּבֶדִּים אַתְּנִי עֶשְׂרִים *twenty she-asses* Gen. 32 : 16, מֵאָת-אַלְפֵי *a hundred thousand talents* 1 Chron. 22 : 14.

§ 251. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, שְׁלֹשׁ דְּלָתוֹת *three leaves* Jer. 36 : 23, אַרְבָּעָה כַּסְיֵי הַחֶיִל *three baskets of bread* Gen. 40 : 16, אַרְבָּעָה עָשָׂר כְּבִשְׂתִים *fourteen lambs* Num. 29 : 15; the other numerals observe no distinction of gender.

a. When the units qualify מֵאוֹת *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁת נְשֵׁי-בָנָיו *the three wives of his sons* Gen. 7 : 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine, has a masculine termination.

2. Nouns accompanied by the units (2-10) are almost invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.), are commonly put in the singular, יוֹם וְאַרְבָּעִים לַיְלָה *forty days and forty nights* Gen. 7 : 4, אַרְבַּע וְשָׁלְשִׁים שָׁנָה *four and thirty years* Gen. 11 : 16, עֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים *twenty years and seven years* Gen. 23 : 1.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained. §223. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested. These are such as *man*, and various measures of time, space, weight, etc., e. g. *year*, *day*, *cubit*, *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, *nine hundred years* Gen. 5:5, *a thousand cubits* Num. 35:4, and with the numbers from 11 to 19, *eighteen shekels* Lev. 27:7. Comp. in German *hundert Fuss lang*, *funfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*.

b. The numbers from 2 to 10 are very rarely found with singular nouns, *eight years* 2 Kin. 22:1, *three cubits* 25:17 K'thibh where the K'tri has *אמה*. The tens are occasionally followed by the plural *thirty companions* Judg. 14:11, *eighty sons of valour* 2 Chron. 26:17, *forty-two children* 2 Kin. 2:24. When the noun precedes the numeral it is always put in the plural.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, *ten (shekels) of gold* Gen. 24:22, *three hundred (shekels) of silver* Gen. 45:22, *two (loaves) of bread* 1 Sam. 10:4, *six (ephahs) of barley* Ruth 3:15. In measurements, the word *cubit* is occasionally preceded by the preposition *ב*, thus *four by the cubit* i. e. four cubits.

3. Compound numbers may either proceed from the higher to the lower denomination, *a thousand two hundred fifty and four* Neh. 7:34, or the reverse, *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, *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 הַאֶחָד (the) one Eccles. 4 : 9, הָאַרְבָּעִים the forty Gen. 18 : 29, חַמְשִׁים הַצְּדִיקִים the fifty righteous ver. 28, שְׁתֵּי בָנָיו his two daughters 19 : 30, אַרְבָּעִים הַיּוֹם the forty days Deut. 9 : 25.

a. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, הַשְּׁנַיִם עָשָׂר the twelve 1 Chron. 25 : 19, 27 : 15, 1 Kin. 6 : 38, or to the second, שְׁנַיִם הַקְּטָנִים 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 הַקְּטָנִים שְׁנַיִם-עָשָׂר the twelve oxen 1 Kin. 7 : 44, the general rule is observed. In הַיְלָדִים הָאַרְבָּעָה these four children Dan. 1 : 17, the numeral following a definite noun receives a pronominal suffix referring to it.

*Ordinal Numbers, etc.*

§ 252. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, בֶּן שְׁנַיִם a second son Gen. 30 : 7, בְּשָׁלֹשׁ הַשָּׁלִישִׁית in the third year 1 Kin. 18 : 1.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, שְׁנַיִם עָשָׂרִים הַשְּׁבַע the twenty-seventh year 1 Kin. 16 : 10, although this order is not always observed, שְׁלֹשֶׁת עָשָׂרִים הַשָּׁנָה the thirteenth year Gen. 14 : 4.

a. A fuller form of expression is sometimes employed, e. g. בְּשָׁלֹשׁ וּשְׁמֹנֶה עָשָׂר הַשָּׁנָה in the thirty-eighth year prop. in the year of thirty-eight years 1 Kin. 16 : 29, 2 Kin. 15 : 1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted, שְׁבַע שָׁנִים הַשְּׁבַע the seventh year 2 Kin. 12 : 1, אַרְבָּעָה יָמֵי הַחֹדֶשׁ הַתְּשִׁיעִי the fourth (day) of the ninth month Zech. 7 : 1, בְּשִׁבְעִים הַשָּׁבָע in the seventh (month) ver. 5.

3. When the ordinals are used to express fractional parts, § 227. 3, they stand before the noun, הַשְּׁלִישִׁית הַחֵין the third of a hin Num. 15 : 6.

4. Distributive numbers are formed by repeating the cardinals, שְׁנַיִם שְׁנַיִם two by two Gen. 7 : 9, שְׁבַע שְׁבַע by

*sevens* ver. 2. The numeral adverbs *once, twice, etc.*, are expressed by the feminine of the cardinals, אַחַת *once*, שְׁתַּיִם *twice* 2 Kin. 6:10, Ps. 62:12, or by means of the noun עֶשְׂרִים *stroke or beat*, שְׁעֵמִים *twice* Gen. 27:36, עָשָׂר עָשָׂר *ten times* Job 19:3 or רֵגְלִים *steps*, רֵגְלֵי שְׁלֹשׁ *three times* Ex. 23:14.

a. This use of these nouns has arisen from the method of counting by beats or taps with the hand or foot.

### APPOSITION.

§ 253. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz. :

1. When both nouns denote the same person or thing, דָּוִד הַמֶּלֶךְ 2 Sam. 6:16, or less commonly, דָּוִד הַמֶּלֶךְ 13:39 *king David*, אִשָּׁה אַלְמָנָה *a woman (who was) a widow* 1 Kin. 7:14.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, הַבָּקָר הַבְּרָזִי *the oxen the brass i. e. the brazen oxen* 2 Kin. 16:17, שְׁלֹשׁ סָאִים קֶמַח *three measures (consisting of) meal* Gen. 18:6, שִׁבְעַתְּשָׁנִים רָעָב *seven years (of) famine* 2 Sam. 24:13, שְׁלֹשָׁה שָׁבָעִים יָמִים *three weeks (of) days* Dan. 10:3, יָמִים מְסָפָר *days (which are) a number, i. e. such as can be readily numbered*, אַמְרִים אֱמֶת *words (which are) truth* Prov. 22:21.

a. In this latter case the closer connection of the construct state might, with equal propriety, be employed, §254. 4. etc. The following examples will show with what latitude the rule of apposition is occasionally applied, מַיִם זָרִים *water (which is) affliction i. e. identified with it or characterized by it* 1 Kin. 22:27, יַיִן תְּרַגְּלָה *wine (which is) intoxication i. e. produces it* Ps. 60:5, רֵגְלֵי בָקָר רֵגְלֵי *pasture-cattle i. e. those whose characteristic it is that they have been in the pastures* 1 Kin. 5:3; *bearing*

הַקְּרָן הַבְּרִית *the ark viz. the covenant*, which was the thing of chief consequence about the ark Josh. 3:14. *a hundred thousand* אֶלֶפֶי־אֶלֶפֶי־צֹמֶר 2 Kin. 3:4. which is by some understood to mean *wool-bearing rams* i. e. characterized by the production of wool; according to others, the first word denotes the quantity and the second the material, *rams (of) wool* i. e. as much as rams have, *fleeces*.

b. Proper nouns, which have no construct state, may be followed by qualifying nouns in a loose sort of apposition, בֵּית־לַחְמֵי־יְהוָה בֵּית־לַחְמֵי *Bethlehem* (in) *Judah* 1 Sam. 17:12. compare in English, Princeton, New Jersey; אֶרֶץ־פֶּתוֹר אֶרֶץ־פֶּתוֹר *Pethor* (in) *Mesopotamia* Deut. 23:5, גַּת־שֵׁלֶטֶת־אֵימִים *Gath* (of) *the Philistines* Am. 6:2; *the destined possessor of my house is* הַמֵּצֵק־אֶת־עֲלֵי־עֹזֵר *Damascus* (in the person of its citizen) *Eliezer* Gen. 15:2. אֱלֹהֵי־צְבָאוֹת *God (of) Hosts* Ps. 80:5, S. 15. 20; when אֱלֹהִים is regarded as an appellative noun instead of a proper name, this divine title becomes אֱלֹהֵי־צְבָאוֹת Ps. 89:9.

### THE CONSTRUCT STATE AND SUFFIXES.

§ 254. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 212. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הַיְיָבֵל־יְהוָה *the temple of Jehovah* 1 Sam. 1:9, הַכִּיֹּשֶׁם *their substance* Gen. 12:5. This embraces the various degrees of relationship, בֶּן־אַבְרָהָם *son of Abraham* Gen. 25:12, הַיְיָבֵל־אִשְׁתִּי *thy wife* Gen. 12:5.

2. The *whole*, of which the preceding word denotes a part,

הַפְּתוּרֵי עַמֶּיךָ *the poor of thy people* Ex. 23 : 11, נֹכְחֵי-אָרֶץ *the honourable of the earth* Isa. 23 : 9.

a. The construct relation, when thus employed, indicates that the part singled out from the whole possesses the quality referred to in an eminent degree. The first word is sometimes an abstract noun. קוֹמַת אֲרָזָיו *the height of his cedars* i. e. *his highest cedars* 2 Kin. 19 : 23. Here too belong the superlative expressions. קֹדֶשׁ קְדָשׁים *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, עַבְדֵי עֲבָדִים *servant of servants*, one that is a servant by way of eminence when compared with all others.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact *designation*, אֶרֶץ מִצְרָיִם *the land of Egypt* Gen. 41 : 19, נְהַר-פָּרָה *the river (of) Euphrates* Gen. 15 : 18, עֵצֵי אֲרָזִים *cedar trees*, 2 Chron. 2 : 7, הַיּוֹלֵעַת גַּעְלָב *worm (of) Jacob* Isa. 41 : 14, אֲנָשֵׁי הַתְּהוֹרִים *men (who are) merchants* 1 Kin. 10 : 15.

4. The *material* of which the preceding noun is composed, טָבַח זָהָב *a ring of gold* Gen. 24 : 22, כֶּלִי-עֵץ *vessel of wood* Lev. 11 : 32, קְרֵי הַעֲזִים *the flock of goats* Cant. 4 : 1.

5. The *measure* of its extent, value, duration, etc., מִשְׁלָלָהּ *a journey of three days* Jon. 3 : 3, מִשְׁקַל כֶּסֶף *the weight of a talent* 1 Chron. 20 : 2, מְנוּחָה מִסָּפָר *men of number* i. e. readily numbered, few, Gen. 34 : 30, אֶחָדָה עֲלָמִים *a possession of perpetuity* Gen. 17 : 8.

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

a. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *great mactanda*. 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. קְדָשׁ קְדָשִׁים *garments of holiness* Ex. 28 : 2, זְבָחֵי-צְדָקָה *sacrifices of righteousness*, קְדָשׁ *holy* and צְדִיקָה *righteous* being used with

less latitude and with a stricter regard to the ethical idea which they involve. Attributives are frequently formed by prefixing such words as *איש* *man*, *בָּנָה* *lord*, *בֶּן* *son*, *בַּת* *daughter*, to abstract nouns or other substantives, thus, *איש הָאָר* *a man of form* i. e. *comely* 1 Sam. 16:18, *איש דְּמָרִים* *man of words* i. e. *eloquent* Ex. 4:10. *בְּנֵה הַחַלְמוֹת* *the possessor of dreams* i. e. *dreamer* Gen. 37:19, *בֶּן-שְׁמֹנֶה יָמִים* *son of eight days* i. e. *eight days old* Gen. 17:12, *בֶּן-מוֹתָוֶה* *son of death* i. e. *deserving to die* 1 Sam. 20:31, *בְּנֵי-בְלִיַּעַל* *sons of worthlessness* i. e. *wicked* Dent. 13:14, *בַּת-הַשְּׁנָיִם* *daughter of ninety years* i. e. *ninety years old* Gen. 17:17.

b. Occasionally in poetry an adjective instead of agreeing with its substantive is treated as though it were an abstract noun. *כַּלִּי הַקָּטָן* *ressels of small* (capacity) Isa. 22:24, *מַי מְלֵא* *waters of fulness* Ps. 73:10, *כְּלִי-גֹדֹל* perhaps *every house of great* (size), though others render *every great* (man's) *house* Jer. 52:13. So sometimes an adverb. *מְעַט אַנְשֵׁי* *few men* Deut. 26:5, *עֹת הַמִּזְבֵּחַ* *continual burnt-offering* Num. 28:6, *דַּם הַיּוֹם* *blood* (shed) *causelessly* 1 Kin. 2:31, *אֹיְבֵי יוֹמָם* *enemies in the day time* Ezek. 30:16, *אֶתֶּן הַיָּדָא* *dumb stone* Hab. 2:19, or adverbial phrase, *אֶתֶּן מִקְרֵב* *a God nigh at hand*, *אֶתֶּן מְרֹחֵק* *a God afar off* Jer. 23:23.

7. The *source* from which the preceding noun is derived, *יְהוָה תּוֹרַת יְהוָה* *the law of Jehovah* Ex. 13:9, *סֵפֶר מֹשֶׁה* *the book of Moses* 2 Chron. 25:4, *הוֹלֵת אֶהָבָה* *sick from love* Cant. 2:5.

8. The *subject* by which an action is performed, or in which an attribute inheres, *אֶהָבֵת יְהוָה* *the love of God* i. e. exercised by him 1 Kin. 10:9, *הַכְּמָה שְׁלֹמֹה* *the wisdom of Solomon* 1 Kin. 5:10.

9. The *object*, upon which an action is directed, *יִרְאַר הַיּוֹם* *the fear of God* Gen. 20:11, *מִמְשָׁלַת הַיּוֹם* *the rule of the day* Gen. 1:16.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand. *קִנְיַת יְהוָה* *the zeal of Jehovah*, which he feels Isa. 37:32, *קִנְיַת אֲזָזִים* *zeal of the people*, which is felt for them Isa. 26:11; *קוֹל עַגְוֹת סוֹדֹם* *the cry against Sodom* Gen. 18:20, *קוֹל עַבְדֵי-לֵל* *the cry of the poor* Prov. 21:13; *תַּחֲסוּ תַחְסוֹ* *his wrong* i. e. done by him Ps. 7:17, *תַּחֲסוּ תַחְסוֹ* *my wrong* i. e. done to me Gen. 16:5; *דַּרְבַּי-יָם* *the way of the sea* i. e. leading to it 1 Kin. 18:43, *דַּרְבַּי-יָם* *the way of Jeroboam* i. e. in which he walked 1 Kin. 16:26.

b. Active participles are frequently put in the construct state before their object. *מְשִׁיבָה נַפְשׁ* *restoring the soul* Ps. 19:8, *מְשִׁיבָה שְׁמִי* *loving thy name* Ps. 5:12, *בָּאָה שַׁעַר* *entering the gate* Gen. 23:10. So even before an infinitive which they govern, *מִשְׁבִּיר קוֹם* *being early to rise* Ps. 127:2. Passive participles may be in the construct before the subject of the action, *אֶתֶּן מְצִיָּה* *smitten of God* Isa. 53:4, *אֶתֶּן יָלֵד* *born of a woman*

Job 14:1. or before the secondary object, if the verb is capable in the active of having a double object. הִגְדִּיל־הַשָּׂרָף *girded with sackcloth* Joel 1:8, לְבוּשׁ חֲבָלִים *clothed with linen* Ezek. 9:11. When a noun follows the infinitive it may be in construction with it as its subject, בִּקְרָא מִלְּפָנֶיךָ *on the king's reading* 2 Kin. 5:7. הִדְרִישׁוּ *his driving out* Num. 32:21. or be governed by it as its object. קָרָא־שְׂמוֹנָלָל *to call Samuel* 1 Sam. 3:8, הִדְרִישׁוּם *to drive them out* Deut. 7:17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, טָמְאֵת־שְׂפָתַיִם *unclean as to lips* Isa. 6:5, קָשִׁי־לֵב *hard hearted* Ezek. 3:7, קָרַעַר בְּגָדָיִם *rent as to garments*, 2 Sam. 13:31.

a. This answers to what is known as the Greek accusative. *πόδας ὠκύς*; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot, blind of an eye*, etc.

§ 255. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, הָרֵי גִלְבּוֹעַי *mountains in Gilboa* 2 Sam. 1:21, מִלְּבָבָם נְבִיאֵי *prophets out of their own heart* Ezek. 13:2, כְּכֹחַ בְּנֵי *according to the ability in us* Neh. 5:8.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., Gen. 39:20, אֲשֶׁר עֲלֵי־הַיָּר *for the reason that* Dent. 22:24, particularly when the relative is itself omitted, בְּיַד־הַשֵּׁלֶחַ *by the hand of (him whom) thou wilt send* Ex. 4:13, תְּחִלַּת הַדְּבָרִים *the beginning of (what) Jehovah spake* Hos. 1:2, or before the conjunction וְ *and*, חֵכְמָה וְדַעַת *wisdom and knowledge* Isa. 33:6, וְלֹא מִיַּיִן *drunken and not with wine* Isa. 51:21.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, רֵאשֵׁי בֵית־אֲבוֹתָם *the heads of the houses of their fathers* Ex. 6:14, מִסְפַּר שְׁבֻטָיִם *the number of the tribes of the children of Israel* Josh. 4:5, פְּרִי־הַגְּדֹל לְבַב מֶלֶךְ־אַשּׁוּר *the fruit of the greatness of heart of the king of Assyria* Isa. 10:12.

a. In a very few instances, only occurring in poetry, two words of like meaning are united in the construct before the same noun. גַּחְלֵי הַבֵּשׂ *rivers, brooks of honey* Job 20 : 17. נִישְׁגֵי רוֹדְפֵי תַּשְׁתֵּת Ps. 78 : 9, if rendered as it is by some *armed with shooting the bow*, though נִישְׁגֵי may be in construction not with תַּשְׁתֵּת but with רוֹדְפֵי *armed ones of those who shoot the bow, armed bowmen*. See Alexander *in loc*.

§ 256. When two words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, מַגְשָׁה רְחוֹקָה הַגְּדוֹל *the great work of Jehovah* Judg. 2 : 7, גְּטָרַת 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, אַנְלִי גִבּוֹרֵי הַחַיִל *the mighty men of valour* Josh. 1 : 14, זָהָב קִדְשִׁי *his idols of gold* Isa. 2 : 20, שְׁם קִדְשִׁי *my name of holiness* i. e. *my holy name* Lev. 20 : 3.

a. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus אָחִי הַזֶּקֶן הַגְּדוֹל Gen. 10 : 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder*.

b. In a very few instances, only occurring in poetry, a noun with a suffix stands in the construct before a following word. מַרְקָב־הַיָּהוָה רְשׁוּמָה *thy chariots of salvation* Hab. 3 : 8. מְחַסֵּי־יָמִי *my refuge of strength* Ps. 71 : 7, הַיָּהוָה הַדֶּבַר זָמִיר *thy way of lewdness* Ezek. 16 : 27. though these are rather to be regarded as instances of apposition in the wide sense. § 253. 2. Nouns in the construct occasionally receive the article, § 246. 3. a.

c. In the following passages a brief word intervenes between כֹּל, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, כֹּל כִּי־תִשָּׂא *take away all iniquity* Hos. 14 : 3, so 2 Sam. 1 : 9, Job 27 : 3, and perhaps Isa. 38 : 16; but see Alexander *in loc*. Like the Greek πᾶς, when followed by a definite noun כֹּל means *the whole* or *all*, כֹּל הָעָם *all the people*, כֹּל הָאָרֶץ *the whole earth*, when followed by an indefinite noun *every*, כֹּל בֵּית *every house*; though here as elsewhere the poets may omit the article, which would be necessary in prose, כֹּל־רֹאשׁ *the whole head* Isa. 1 : 5. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate כֹּל by *any*, כֹּל־לֹא־תַעֲשֶׂה *no work shall be done* Ex. 12 : 16,

אין בל-ה'ש there is no new thing Eccl. 1 : 9. לא יבנה בל-אלה neither can any god 2 Chron. 32 : 15. Comp. οὐ δικαιοφύσεται πᾶσα σὰρξ Rom. 3 : 20.

d. He paragogic may be attached to a noun in the construct state, שֶׁבִּיבֹרָה toward the rising of the sun Deut. 4 : 41, Gen. 24 : 67.

§ 257. The preposition לְ to, belonging to, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, הַצֹּאֵן אֲשֶׁר לְאָבִיהָ her father's sheep prop. the sheep which belonged to her father Gen. 29 : 9, comp. הַבַּיִת לְאֵלִישָׁע the house of Elisha 2 Kin. 5 : 9, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted לְדָוִד (a psalm) of David Ps. 11 : 1, אֲמֹנִין לְאֶחָיוֹנָם Amnon (son) of Ahinoam 2 Sam. 3 : 2.

2. When the first noun is indefinite and the second definite, בֶּן לְיֵשׁוּ a son of Jesse 1 Sam. 16 : 18 (בְּנֵי יֵשׁוּ 2 Sam. 20 : 1 is the son of Jesse, § 246. 3), אֶבְדָּה לְשָׂר הַשְּׂבָחִים 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 בְּזִמְרוֹ דָּוִד a psalm of David i. e. belonging to him as its author, תְּפִלָּה לְחַבְבְּקִים 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 לְמֶלֶךְ in the fifth year of the king 1 Kin. 14 : 25, בְּשָׁנָה שְׁלֹשׁ לְאָסָא in the third year of Asa 1 Kin. 15 : 33.

4. When several genitives are connected together, סֵפֶר הַדְּבָרִים הַגְּדוּלִים לְמֶלְכֵי יְהוּדָה the book of the Chronicles of the kings of Judah 1 Kin. 15 : 23.

## THE PREDICATE.

§ 258. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being



sufficiently suggested by simply placing them together, *כל־נתיבותיה שָׁלֵם* *all her paths (are) peace* Prov. 3 : 17, *טֵיב הָעֵץ* *the tree (was) good* Gen. 3 : 6, *זֶה הַדֶּרֶךְ* *this (is) the way* Isa. 30 : 21.

2. Or the pronoun *הוא* of the third person may be used as a copula, *הוא הַנָּהָר הָרְבִיעִי הַיְחָר* *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2 : 14, *מַה־הֵמָּה אֵלֶּה* *what are these?* Zech. 4 : 5, *מִלְכִי אַתָּה־הוּא* *thou art my king* Ps. 44 : 5, *הֵם הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם* *these men are peaceable* Gen. 34 : 21.

3. Or the verb *להיה* *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, *הָאָרֶץ הַזֹּאת הָיְתָה רֵעָה* *the earth was desolate* Gen. 1 : 2, *הַיְוֹת הַבָּקָר הָיוּ קֹרְשׁוֹת* *the oxen were ploughing* Job 1 : 14.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, *הָיָה עָמְדוֹ הָיְתָה* *his eyes began (to be) dim* 1 Sam. 3 : 2; *וַיִּבְרַח נֹחַ אִישׁ הָאֲדָמָה* *and Noah began (to be) a husbandman* Gen. 9 : 20; *כַּדְּהִיבִיךָ שֵׂיבִיךָ* *when thou ceasest spoiling* Isa. 33 : 1, *הָיָה לְבָנִי הַזֶּה* *has turned white* Lev. 13 : 3; so *to be called, to be esteemed, etc.*

b. Simple existence or non-existence is predicated by means of the particles *יש* and *אין*, the latter of which retains its absolute form when following the noun, but takes the construct form *אין* when it precedes the noun either immediately or separated from it by intervening words. *יש אֶלֶּם* *there is a kinsman* Ruth 3 : 12, *אין אָדָם* *there was not a man* Gen. 2 : 5, *אין מֶלֶךְ* *there was no king in Israel* Judg. 21 : 25. These particles may also be used as copulas with the personal pronouns, when the predicate is a participle, *אַתָּה לֹא מְשַׁלְּחַת* *thou art not letting go* Ex. 8 : 17, *אַתָּה מוֹשֵׁב* *thou art saving* Judg. 6 : 36.

§ 259. 1. A noun in the predicate may receive the same adjuncts as in the subject, § 244.

2. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from qualifying adjectives and demonstratives, § 249, in standing before the noun and in not receiving the article, though the noun be definite, *טֵיב הַדְּבָר* *the word is good* Deut. 1 : 14, *רַבִּים רַחֲמָיו* *his mercies are great* 1 Chron. 21 : 13, *אֵלֶּה הַדּוֹלָרוֹת הַשָּׁמַיִם* *these are the generations of the heavens* Gen. 2 : 4.

a. A predicate adjective may also, though less frequently, stand after the noun, *הַנְּזַרְהָה הַיָּפָה* *the damsel was fair* 1 Kin. 1:4, *וְהַיָּהוּב הַזֶּה הָאָרֶץ הַיְּהוּדָה* *and the gold of that land is good* Gen. 2:12.

b. If the sense require the predicate to be made definite, it will receive the article, *פִּי הַדַּבָּר הַזֶּה* *my mouth is the (one) speaking* Gen. 45:12.

### COMPARISON OF ADJECTIVES.

§ 260. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition *מִן* *from* placed after the adjective, *טוֹבָה מִן הַיָּהוּבִים* *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; *אַתָּה מִצְדִּיק מִמֶּנִּי* *thou art more righteous than I*, 1 Sam. 24:17.

2. The superlative degree may be expressed

(1.) By adding *כָּל* *all* to the comparative particle *מִן*, *גָּדוֹל מִכָּל־בְּנֵי־מִזְרָח־קֶרֶת* *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1:3.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, *קָטָן בְּבָרִי* *the least of his sons* prop. *the little (one)* 2 Chron. 21:17, *הַיָּפָה בְּאִשִּׁים* *O fairest among women* Cant. 1:8, *הַקָּטָן* *the least*, *הַגָּדוֹל* *the greatest* 1 Chron. 12:1-4, *טוֹבָה* *the best of them* Mic. 7:4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, *אֲנִי־גָדוֹל מִכָּה* *I will be greater than thou* prop. *great from thee* Gen. 41:40, *וְהָיָה־הוּא הַחֹכֵם מִכָּל־הָאָדָם* *and he was the wisest of all men* 1 Kin. 5:11. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb *יָוֵדֵר* *more*. The construction with *מִן* may also be used to denote excess, *גָּדוֹל מִן־עֲוֹנוֹתַי* *my iniquity is too great to be forgiven* prop. *greater than (it is possible) to forgive* Gen. 4:13, *קָטָן מִמֶּנִּי* *too little for thee* Job 15:11.

b. The construction with *מִן* may also be used to denote excess, *גָּדוֹל מִן־עֲוֹנוֹתַי* *my iniquity is too great to be forgiven* prop. *greater than (it is possible) to forgive* Gen. 4:13, *קָטָן מִמֶּנִּי* *too little for thee* Job 15:11.

c. A comparative sense is commonly ascribed to *מִן* in the following passages, in which an adjective, suggested by the context, must be supplied, *חָדָר מִן־הַחֹדֶר* *the upright (is sharper) than a thorn-hedge* Mic. 7:4, *מִן־כֹּל־בְּרִיאַת* *less than nothing* Isa. 40:17, 41:24, Ps. 62:10, Isa. 10:10, Job 11:17; in some of these cases, however, *מִן* may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

## V E R B S .

§ 261. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz. : past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no account is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragogic and apocopated futures, § 264. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

## THE PRIMARY TENSES.

§ 262. The preterite is accordingly used of

1. The past, whether our idiom would require the abso-

lute past tense, i. e. the historical imperfect, *in the beginning God בָּרָא created*, etc., Gen. 1:1, *God נִסָּה tempted Abraham* Gen. 22:1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that קָשִׁיתָ thou hast done* Gen. 3:13, *thee רָאִיתִי have I seen righteous* Gen. 7:1; the past in relation to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made* Gen. 2:2; *and they did so as the Lord צִוָּה had commanded* Ex. 7:10; or the past in relation to a future, i. e. the future perfect, *when the Lord רָחַץ shall have washed away*, etc., Isa. 4:4, *until the time that she which travaileth תֵּלֵד shall have brought forth* Mic. 5:2; or a conditional mood, *except the Lord of hosts had left unto us a very small remnant הָיִינוּ we should have been as Sodom* Isa. 1:9, *I would there were a sword in mine hand, for now הָרַגְתִּי I would have killed thee* Num. 22:29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, *O that we had died לִי-מָוֶתֵנוּ* Num. 14:2, *O that they had been wise that they (fut.) would consider this* Deut. 32:29, or a subjunctive (the Jordan was dried up), *that יִרְאֶה ye might fear the Lord*, at that time and thenceforward forever Josh. 4:24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The proper English imperfect is expressed in Hebrew not by the preterite but by the participle, *וְהָיָא הֹשֵׁב and he (was) sitting* Gen. 18:1, § 266. 3.

b. In promises, contracts, etc., the preterite is sometimes employed, where we might have expected the future, because the inward act or purpose is intended rather than its outward execution. *unto thy seed נָתַתִּי I have given this land* Gen. 15:18, the grant was made though they were not yet put in possession; accordingly, when the latter idea is prominent, the future is used of the same transaction. *unto thy seed אֶתֶּן I will give this land* Gen. 12:7, 26:3. Comp. Gen. 4:14, 23:11, 13.

2. The present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything

begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *give me a little water for 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. 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 מֵאַתָּן בָּאתֶם *whence have ye come*, but in Josh. 9 : 8 מֵאַתָּן קֹבְעִים *whence are ye coming or will ye come* ; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased.

3. Permanent facts or general truths ; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox יָדַע knoweth his owner* Isa. 1 : 3, oxen always have done so and it is implied that they always will ; *the Lord יְרַחֵם pitieth them that fear him* Ps. 103 : 13.

a. The future is used in this case with the same frequency and propriety as the preterite. *An ox will know his owner* expresses the same general truth as *an ox has known his owner* ; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, § 263. 3.

4. The future, when viewed as past ; the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished : and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon*

נִפְלְאָה *has fallen* Isa. 21 : 9, *he* אָשָׂא *hath borne our griefs* Isa. 53 : 4, *for I* הַשְׁפִּיתִי *have made Esau bare* Jer. 49 : 10.

a. The counterpart of this prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 263. 5.

§ 263. The future is used in speaking of

1. The future, whether absolutely, 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* יָמַלְךָ *was to reign* 2 Kin. 3 : 27, *Elisha was fallen sick of his sickness whereof* רָמִיתָ *he was to die* 2 Kin. 13 : 14; or conditionally, (would that I had died) *for I would have lain down* (pret.) *and* אֶשְׁקֵט *would be at rest* Job 3 : 13; *but* (if it were my case) *I* אֶדְרֹשׁ *would seek unto God* Job 5 : 8; or optatively in the various grades of desire, determination, permission, or command, *so* יִאבְדוּ *may all thine enemies perish* Judg. 5 : 31; *O that my grief* יִשָּׁקֶל *might be weighed* Job 6 : 2; *all that thou commandedst us* נַעֲשֶׂה *we will do* Josh. 1 : 16; *deeds that* יִעָשׂוּ *ought not to be done* Gen. 20 : 9; *of the fruit of the trees of the garden* נֹאכְלוּ *we may eat* Gen. 3 : 2, *ye shall not eat* ver. 3, *mine ordinances* תִּשְׁמְרוּ *ye shall keep* Lev. 18 : 4; or subjunctively, especially after conjunctions signifying *that*, *in order that*, *lest*, etc., (bring the venison) לְמַעַן תִּבְרַכְךָ *in order that my soul may bless thee* Gen. 27 : 25, *against thee have I sinned that* תִּצְדַּק *thou mightest be justified* Ps. 51 : 6.

a. When employed in requests, the future is frequently accompanied by the particle *נָא*, thus, הִרְבֵּי-נָא *let thy servant speak. I pray thee* Gen. 44 : 18. הִקְצֵר-נָא *let the wickedness of the wicked cease. I pray* Ps. 7 : 10.

b. The future is idiomatically used with בְּעוֹמֵם and בְּעוֹמֵם *not yet, before*, whether the period referred to is past or future, the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *I ate of all* הָבִיא בְּעוֹמֵם *before thou camest* Gen. 27 : 33, *the lamp of God* הָבִיא בְּעוֹמֵם *had not yet gone out* 1 Sam. 3 : 4; to the future, *that my soul may bless thee* הִתְרַאֵי בְּעוֹמֵם *before I die* Gen. 27 : 4, *they call. I will answer* Isa. 65 : 24. There are three examples of the use of the preterite with these particles, the reference being to past time, 1 Sam. 3 : 7, Ps. 90 : 2, Prov. 8 : 25.

2. The present, when it is conceived of as extending into the future, *comfort my people יאמר יי אלהיך saith your God* Isa. 40 : 1, the divine utterance though begun is not yet finished; *הלא תדעו do ye not know?* ver. 21, are you ignorant, and is this ignorance to continue? *why תבכי weepest thou?* 1 Sam. 1 : 8.

3. General truths or permanent facts, when the attention is directed to their validity for all time to come, *righteousness תרום exalteth a nation* Prov. 14 : 34, it does so now and always will; *a son יבדד honoureth his father* Mal. 1 : 6.

4. Constant or habitual acts or states viewed as continuing for an indefinite period from the time spoken of, even though they may have ceased at the time of speaking, and so belong entirely to the past, *a mist תעלה 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 תעשה did continually* Job 1 : 5; *the daughters of Israel תלכנה were in the habit of going from time to time* Judg. 11 : 40; so Gen. 29 : 2, Ex. 13 : 22, Num. 11 : 5, 1 Sam. 2 : 19.

5. The past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future. Thus, a historian in animated description, as we might use the present, *אז תשיר-משנה אז then sings Moses* Ex. 15 : 1, *Balak תבחי brings me from Aram* Num. 23 : 7; or a poet, who lives in the midst of that of which he sings, *יאמר ביום אנולד בך 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; *why may I not die from the womb? לא מרחם אמותי* ver. 11, where his position is shifted to the time immediately after his birth; *he יודיע דרכיו למשה he makes known his ways unto Moses* Ps. 103 : 7.

a. The intermingling of different tenses in relation to the same subject, which is so frequent in poetry, foreign as it may be to our modes of

thought, does not justify the conclusion that they are used promiscuously or without regard to their distinctive signification. Thus the preterite and the future are frequently combined in order to give greater emphasis and compass to the statement made, by asserting it at once of both the grand divisions of time. *the wicked who*  $\text{שׂוֹנְאֵי הַיָּמִינִים}$  *have wasted me, my deadly enemies*  $\text{אֹיְבֵי הַמָּוֶת}$  *will surround me* Ps. 17:9. *fire*  $\text{הַבָּרָקִיעַ}$  *devoured before them, and after them a flame*  $\text{אֵשׁ הַחַיִּים}$  *shall consume* Joel 2:3. Or the writer may place himself in the midst of an event, and regard part as having already taken place and part as yet to be performed; thus, in Ex. 15:14, 15. *the nations*  $\text{עַמֵּי הָאָרֶץ}$  *have heard*  $\text{וַיִּשְׁמְעוּ}$  *they will be afraid; pangs*  $\text{אֲנָחִים}$  *have seized upon the inhabitants of Philistia; then the dukes of Edom*  $\text{נְבִיחֵי עֲדוֹם}$  *were troubled, the mighty men of Moab trembling*  $\text{וַיִּרְדְּפוּ}$  *shall seize them, all the inhabitants of Canaan*  $\text{כָּל יְשֵׁבֵי אֶרֶץ כְּנָעַן}$  *have melted.* Or a verb may be put in the future to show that the action which it denotes, though in reality past, is subsequent to, or a consequence of, a preceding preterite, *they were both naked*  $\text{וְהָיוּ בְּעָרְוָה}$  *and were not ashamed* Gen. 2:25, Deut. 2:12.

§ 264. The apocopated and paragogic forms of the future are mostly used in their respective persons, § 97, to express its optative, conditional, or subjunctive senses, § 263. 1. The negative imperative is made by prefixing  $\text{אַל}$  *not* to the apocopated future,  $\text{אַל תִּשְׁמַרְתִּי}$  *harm not* Ps. 105:15;  $\text{אַל תִּשְׂרֹף אֶת הַיָּם}$  would mean *you shall not harm.*

a. These modified forms of the future, although they give a more distinct expression to the modal senses just indicated, are not essential to that end, since the same shades of meaning may be and often are suggested by the simple future. Instances are more rare, and only found in poetry, in which the apocopated or paragogic forms are used, when simple futurity is intended, Job 13:27, 24:25.

## THE SECONDARY TENSES.

§ 265. The secondary tenses agree in signification with their respective primaries. The future with Vav conversive, forming a secondary preterite, § 99. 1, has the same variety of senses with the primary or proper preterite, and is in fact a simple substitute for it. In like manner, the secondary future or the preterite with Vav conversive, § 100. 1, is a substitute for the primary future. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary



tense, provided the verb stands at the beginning of its clause, so that it can be attached to the conjunction, which is an essential part of the secondary-formation. If, for any reason, this order of the words is interrupted or prevented, the primary tense must again be used. Thus, Gen. 22 : 1, *God* נִסָּה *tempted Abraham* וַיֹּאמֶר *and said* . . . וַיֹּאמֶר *and he said* . . . ver. 3, וַיִּשָּׁבַע *and he rose up early* . . . וַיַּחַבֵּשׁ *and saddled* . . . וַיִּקַּח *and took* . . . וַיִּבְרַקֵּעַ *and clave* . . . וַיִּקָּם *and rose up* וַיֵּלֶךְ *and went unto the place* אֲשֶׁר-אָמַר-לִי *of which God had told him.* Gen. 17 : 5, *thy name* לֹא-יִקְרָא *shall not be called Abram* וְהָיָה *and it shall be* . . . ver. 6, וְהִפְרֵיתִי *and I will make thee fruitful* . . . וַיַּתְחִיךָ *and I will make nations of thee* וּמְלָכִים *and kings shall come out of thee.*

a. The future with Vav conversive describes an act subsequent to or contemporary with the time denoted by the words with which it is connected. It can, therefore, only relate to the past when it is preceded by a preterite with a past signification, or by some other word or phrase which refers to past time, *in the year of king Uzziah's death* וָאֶרְאָה *(and) I saw* Isa. 6 : 1. But if it be preceded by a future tense, it has a future signification, *he shall deride every stronghold* וַיִּהְיֶה *and shall heap up earth* וַיִּבְרַקֵּעַ *and take it* Hab. 1 : 10, *who shall do evil* . . . וַיֵּלֶךְ *and shall go and serve other gods* Deut. 17 : 2, 3; unless a pause intervenes in which a preterite is to be supplied, as in Hab. 2 : 1, 2, *I will watch to see what he will say to me* . . . וַיִּשְׁמַע *and (after I had thus watched) the Lord answered me.* The future with Vav conversive occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories. וַיְהִי *And it came to pass* Josh. 1 : 1, Judg. 1 : 1, 1 Sam. 1 : 1, etc., etc.

b. The preterite with Vav has a future signification only after a future tense or an expression suggestive of futurity, e. g. *in thy distress* וּמִצָּרָיִךָ *when there shall come upon thee all these things* Deut. 4 : 30; or as the initial word of a prophecy, which is regarded as linked with other disclosures of the future previously made, וְהָיָה *and it shall come to pass* Isa. 2 : 2. After an imperative it commonly has an imperative sense, this being one of the significations of the future, §263. 1, *go unto Pharaoh* וְאָמַרְתָּ *and say to him prop. and thou shalt say* Ex. 7 : 26. When a preterite precedes, the Vav is not conversive, *thy servant was keeping his father's sheep* וּבָא *and there came* . . . וַיִּקַּח *and took* . . . וַיֵּלֶךְ *and I went out* . . . וַיַּחַבֵּשׁ *and smote him.* etc., 1 Sam. 17 : 34, 35, unless it involves a reference to what is to take place hereafter, *I have blessed him* (the blessing is of course prospective), וְהִפְרֵיתִי *and I will make him fruitful,* וְהִרְבֵּיתִי *and I will multiply him* Gen. 17 : 20.

## PARTICIPLES.

§ 266. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus **נָפַל** means *falling* Num. 24 : 4, *fallen* Judg. 4 : 22, or *about to fall* Jer. 37 : 14. Their principal uses are the following, viz. :

1. They express what is permanent or habitual, § 186. 2. *a*, (the Lord) **אֲהַב** *loveth righteousness and justice* Ps. 33 : 5, *a generation* **הִלְךָ** *goeth, and a generation* **בָּא** *cometh, and the earth* **עֲמִידָה** *abideth for ever* Eccles. 1 : 4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, **נִירָא** not only *feared* but *worthy to be feared*, **מְהֻלָּל** *worthy to be praised*, **הֶמְדָּר** *desirable*.

2. When a particular time is intended the active participles most commonly relate to the present or to the proximate future, and passive participles to the past, **מַהֲרָאָה רְאֵה** *what seest thou?* Jer. 1 : 11, **הִנְיִי מְבִיא** *behold, I am about to bring the flood* Gen. 6 : 17, **נָתַן** *giving* **נָתַן** *given*, **מְשִׁיב** *restoring* **מְשִׁיב** *restored*.

*a*. The active participles of neuter verbs, which have no passive forms, are used in both a past and a present sense. **יָרָה** *dying and dead*, **נָפַל** *falling and fallen*; this is less frequently the case with active verbs, *who then is he* **הַצֹּדֵדִים** *that hath hunted venison* Gen. 27 : 33; *these are the gods* **הַמִּצְרִיִּים** *that smote Egypt* 1 Sam. 4 : 8. Participles of passive form but active sense are ordinarily used of the present or proximate future, **נִלְחָם** *fighting*.

3. In narrations and predictions the time of the participles is reckoned not from the moment of speaking but from the period spoken of, *the two angels came* . . . **וַיֵּשֶׁב** *and Lot (was) sitting in the gate of Sodom* Gen. 19 : 1; *he spake to his sons-in-law* **בְּנֵי חָתָן** *who (were) to marry his daughters* ver. 14; *he came to Shiloh* . . . **וּמִמְעִיר** *with his clothes*

rent 1 Sam. 4 : 12 ; *thou shalt meet a company of prophets coming down* יִרְדּוּם 1 Sam. 10 : 5 ; *they shall declare his righteousness unto a people* נִיָּלֵד (who shall then be) born Ps. 22 : 32, 102 : 19, Judg. 13 : 8.

a. The period to which a participle is to be referred is sometimes determined by connecting with it the past or future tense of the substantive verb, *Moses* הָיָה רֹעֵה הֶהָרִים *was keeping the flock of Jethro* Ex. 3 : 1, *his throne* יִקְרָא הַקֶּהֱלֵל *shall be established for ever* 1 Chron. 17 : 4.

### INFINITIVE.

§ 267. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject of a proposition, § 242, or it may be governed by a verb, noun, or preposition ; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The Infinitive as a subject: אָלְמָה וְיָבֵשׁ וְרָצַח וְגָנָב וְנָאָה (there is) *cursing and lying and killing and stealing and committing adultery* Hos. 4 : 2, זָכוּת וְצִדְקָה לַעֲשׂוֹת הַצְּדִיקִים *to do justice (is) a joy to the righteous* Prov. 21 : 15.

b. The construct infinitive is used after verbs, nouns, and prepositions, and when governed by a verb or noun it is usually though not invariably preceded as in English by the preposition לְ *to*, אֶבְרָא לְקָרְבָנִים *I shall be able to fight with him* Num. 22 : 11, יָמֵי לֵילָדָה וְיָמֵי לָמוּת *a time to be born and a time to die* Eccl. 3 : 2 ; לְ is seldom omitted in prose but often in poetry, *I know not (how) וָאֵלָּא לָמוּת וָאֵלָּא לָחַיִּים* 1 Kin. 3 : 7, אַתָּה הִשְׁתַּחֲוִיתָ לְפָנָי וְאֵתָּה הִשְׁתַּחֲוִיתָ לְפָנָי *thou hast refused to be ashamed* Jer. 3 : 3, יָמֵי חֵן וְיָמֵי מֵנוּחַ *a time to mourn and a time to dance* Eccles. 3 : 4, מְרִירָה מְרִירָה *ready to rouse leviathan* Job 3 : 8. Various prepositions may precede the infinitive, as לְ *to*, כְּ *in*, כְּ *like*, אֶת *at*, מִן *from*, עַד *until*, עַל *upon*, לְמַעַן *in order to*, מִן *because of*, לְפָנֶיךָ *before*, etc.

c. The absolute infinitive is rarely governed by a verb, לָמַד לְעֲשׂוֹת הַטֹּב *learn to do well*. יָדָע אֶת־צַדִּיק וְיָדָע אֶת־רָשָׁע *redress wrong* Isa. 1 : 17, *until he knows* אֶת־רָשָׁע לְמַעַן יִשְׁמַע וְיָשׁוּב וְיִשְׁלַח יָדָיו מֵעַל הַצִּדִּיקִים *to refuse the evil*. וְיָבֵר וְיִשְׂמַח *and to choose the good*, 7 : 15. וְלֹא־תֵלֵךְ בְּדַרְכֵי יְהוָה *and they would not walk in his ways*, 42 : 24, *thou wilt make us off-scouring* וְיִשְׁמַח וְיִשְׂמַח *and refuse* Lam. 3 : 45.

d. The infinitive in the construct before its subject, יִשְׂרָאֵל בְּהִבְרָאָתָם *in their being created* i. e. *when they were created* ; *in the day* יִשְׂרָאֵל וְהַשָּׁמַיִם אֲבָרָתָם *of the Lord God's making earth and heaven* Gen. 2 : 4 ; *there was no water* מִן־הַיָּיִן לְשִׁתּוֹת הָעָם *for the drinking of the people* Ex. 17 : 1 ; וְיָשְׁבִיב *and my dwelling*

(shall be) i. e. *I shall dwell* Ps. 23:6. Before its object,  $\text{קָבַעַתְּ אֶת־הַיָּמִים}$  *the accepting of the person of the wicked* Prov. 18:5.  $\text{וַיִּשְׁבַּח הַיָּהוָה}$  *to yield its strength* Gen. 4:12.

§ 268. The absolute infinitive, expressing as it does the abstract idea of the verb irrespective of tense, number, or person, may be used instead of any of the finite forms of the verb, when the sense is duly qualified by the context. Thus, it may take the place of

1. The preterite or the future, when one of those tenses immediately precedes,  $\text{וַיִּבְרָחַתְּ$  *and they blew the trumpets*  $\text{וַיִּשְׁבְּרוּ$  *and brake the pitchers* prop. (there was) *a breaking of the pitchers* Judg. 7:19; *all this*  $\text{וְאֵת־כָּל־הַיָּמִים}$  *I have seen and applied my heart* Eccl. 8:9; *they shall buy fields for money*  $\text{וְיָקְחוּ}$  *and write the papers*  $\text{וְיִסְתְּמוּ}$  *and seal (them)*  $\text{וְיִקְחוּ־עֵדִים}$  *and take witnesses* Jer. 32:44.

a. This rarely occurs when no verb precedes in the same sentence,  $\text{וְיָרִיב הַרְבֵּה עִבְדֵי־יְהוָה}$  (shall) *the fault-finder contend with the Almighty* Job 40:2.  $\text{וַיֵּצֵאוּ הַחַיִּים וַיָּשׁוּבוּ}$  *the living creatures ran and returned* Ezek. 1:14,  $\text{וַיִּשְׁבַּח אֲנִי}$  *I praised* Eccl. 4:2.

2. The imperative, when it stands at the beginning of a sentence,  $\text{זָכוֹר}$  *remember the sabbath-day* prop. (let there be) *a remembering* Ex. 20:8,  $\text{וָאָמְרוּ וְיֵלְכוּ}$  *go and say* 2 Sam. 24:12.

§ 269. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form coordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred from their obvious signification,  $\text{וַיְהִי־לֵהוֹדוֹתָו}$  *he was willing, walked* i. e. *he was willing to walk* or *walked willingly* Hos. 5:11,  $\text{לֹא אֶעֱשֶׂה עוֹד רַחֲמִים}$  *I will no more add to pity* i. e. *will not again pity* Hos. 1:6,  $\text{וְהָיָה לְךָ מִקְשָׁלִים}$  *being early to go* or *going early* Hos. 6:4,  $\text{וְאֵיךְ אֶעֱבֹר וְאֶרְאֶהְךָ}$  *shall I endure and see* i. e. *endure to see* Esth. 8:6.

a. This co-ordination most frequently occurs when the second verb expresses the principal idea and the first simply qualifies it, so that the latter might be rendered by an adverb. Though even in this case the second verb is often put in the infinitive, וַיִּסְתַּח וַיִּשְׁלַח Gen. 8: 10 *and he added to send or* וַיִּסְתַּח וַיִּשְׁלַח 1 Sam. 19: 21 *and he added and sent for he sent again.*

b. In the following instances the verbs thus co-ordinated have different subjects. אֶבְרָאָה אֶבְרָאָה אֶבְרָאָה *I shall be able, we shall smite him* i. e. I shall with your aid be able to smite him, Num. 22: 6. לֹא תוֹסִיפוּ קְרֹאוֹתֶיךָ *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 אֲכַזֵּבָה *I know not (how) I shall flatter* i. e. how to flatter, Job 32: 22; וַיִּדְעֵי וַאֲמַצְצֵהוּ *I knew and might find him* i. e. how to find him, Job 23: 3.

### OBJECT OF VERBS.

§ 270. The object of a transitive verb ordinarily stands after both the verb and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it הַ the sign of the definite object; if a personal pronoun, it is suffixed either to הַ or to the governing verb.

a. Considerable liberty is allowed in respect to the position of words, particularly in poetry; although, according to the natural order in Hebrew, the verb stands first, its subject next, and its object last, בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם *God created the heavens* Gen. 1: 1, this is liable to any alteration that emphasis may require: the subject may precede the verb, and the object may stand between them or before them both.

b. A noun, which is the direct object of a verb, may receive הַ, whether it is definite by signification, as a proper noun, *God tempted Abraham* אֱלֹהִים אֶת־אֲבְרָהָם Gen. 22: 1, or is made so by the article, *God saw the light* אֱלֹהִים אֶת־הָאוֹר Gen. 1: 4, a pronominal suffix, *take, now, my blessing* אֶת־בְּרַכְתִּי Gen. 33: 11, or construction with a definite noun, *Jacob called the name of the place* יַעֲקֹב אֶת־שֵׁם הַמָּקוֹם Gen. 35: 15. The particle הַ 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. הַ may be repeated before each of them, *I have given this land... the Kenite and the Kenizzite, etc.. etc.,* וְהָאֶרֶץ הַזֹּאת הָאֶת־הַקְּנִיזִי וְהָאֶת־הַקְּנִיזִי Gen. 15: 18-21; *they stripped Joseph of his coat* וְהָאֶת־יֹשֵׁפִתִּי אֶת־בְּגָדוֹ Gen. 37: 23; *the full-length coat* וְהָאֶת־בְּגָדוֹ הַשָּׁלֵלֵם Gen. 37: 23.

Gen. 37:23; or it may stand before a part of them only Deut. 12:6. or it may be omitted altogether. Deut. 11:14. In a very few instances the article is dropped after **הַ**, which of itself indicates the definiteness of the noun, *he reared up for himself* **עָמַד עָלָיו** *the pillar* 2 Sam. 18:18; *and carver strengthened* **עָמַד עָלָיו** *gilder* Isa. 41:7, where the omission of the article is poetic. §247.

c. Pronouns with **הַ**: **אֵת הַחֵלֶב** *this ye shall eat* Lev. 11:9; *put* **אֵת הַחֵלֶב** *this (fellow) in the prison* 1 Kin. 22:27; **אֵת אֲשֶׁר־** *whom they have cast into the prison* Jer. 38:9; *he knew* **אֵת אֲשֶׁר־קָשָׁה** *what his youngest son had done to him* Gen. 9:24; **אֵת מִי** *whom hast thou reproached?* Isa. 37:23; it does not occur before the neuter **מִי**. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character. **כָּל** *all, every*. Gen. 1:29. **אֵת** *any one, each* Ex. 21:23, **אֵת** *one* 1 Sam. 9:3. With personal pronouns. **וַיְבָרֵךְ אֹתָם** Gen. 32:1, or **וַיְבָרֵךְ** Gen. 48:20 *and he blessed them*.

§ 271. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: **הַבַּיִת מְלֵא הָאָנָשִׁים** *the house was full (of) men* Judg. 16:27, **שָׂבַעְתִּי עֲלֵיהֶם אֵילִים** *I am sated (with) burnt-offerings of rams* Isa. 1:11, **כָּל הַחַיִּים** *we lacked every thing* Jer. 44:18. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *the hills* **הַקָּלִב תִּלְכַּנְהוּ** *shall run (with) milk* Joel 4:18, *mine eye* **יִרְדָּה מַיִם** *runneth down (with) water* Lam. 1:16; **עָלָה בָּלְדֵי קַמְשִׁינִים** *it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24:31.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, **וַיֵּלְכּוּ אֶת כָּל־הַמִּדְבָּר** *and we went (through) all the wilderness* Deut. 1:19, and figuratively, **וַיִּשְׁכְּנוּ הַלֵּךְ בְּדַקְיָה** *walking (in) righteousness* Isa. 33:15, **וַיָּבֹאוּ הָעִיר** *and they came into the city* Josh. 8:19, **וַיֵּצְאוּ אֶת־הָעִיר** *they went out (of) the city* Gen. 44:4.

3. Intransitive verbs may, as in other languages, govern their cognate noun, **הִלְמָתִי חֲלֵמִים** *I have dreamed a dream* Gen. 37:9; **וַיִּסְפְּדוּ־שָׁם מִסָּפֵד** *and they lamented there a lamentation* Gen. 50:10; **יְהִי כֵבֶדְךָ תְהִי־בִלְיָ** *ye will be vain a vanity* i. e. *utterly vain* Job 27:12; or even one from a different root if

it be related or analogous in signification, *הָמָה גְדוּלָה קָנֵאתִי* *I have been zealous a great fury* Zech. 8 : 2, *אִישָׁן הַמָּוֶת* *I shall sleep death* i. e. the sleep of death, Ps. 13 : 4.

4. Any verb may take as its object a noun which defines the extent of its application, *הָלָה אֶת־רַגְלָיו* *he was diseased in his feet* 1 Kin. 15 : 23 ; *וְהָיָה הַכִּסֵּא אֲנִי מֵעַתָּה* *in the throne will I be greater than thou* Gen. 44 : 40 ; *וְיָפֶתְךָ וְיָמָדְךָ יָרָקוּ* *ye perish as to the way* i. e. *lose the way* Ps. 2 : 12.

a. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, *יִתֵּן אֶת־הָאָרֶץ* *dandum est terram, let the land be given* Num. 32 : 5, *וַיִּגַּד לְרֵבֶקָה אֶת־דְּבָרָיו* *and it was told to Rebekah (i. e. some one told her) the words of Esau* Gen. 27 : 42, so Gen. 17 : 5. Ex. 10 : 8. Lev. 10 : 18, 2 Sam. 21 : 11. etc. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, *אַל תֵּרֶם בְּעֵינַי אֶת־הַחֵרֶב* *let not be evil in thine eyes (i. e. do not regard as evil) the thing* 2 Sam. 11 : 25. 1 Sam. 20 : 13, Josh. 22 : 17, Neh. 9 : 32. In 2 Kin. 18 : 30 *הַנְּחִין אֶת־הַעִיר* *the city shall be given*, the verb agrees with *עִיר* notwithstanding its reception of the sign of the object: *אֶת* is omitted in the parallel passage, Isa. 36 : 15.

b. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, *נָפַל אֶת־הַחֹבֶל מֵעַל הַיָּסֵד* *as for the iron, it fell* 2 Kin. 6 : 5 ; *וְהָיָה כָּל־אֵלֶּה אֲנָשֵׁי חַיִל* *as for all these (they were) men of valour* Judg. 20 : 44 ; *וְלֹא יָצְאוּ מֵעַל הַמִּשְׁפָּטִים* *as for my statutes they did not walk in them* Ezek. 20 : 16. Some regard *אֶת* as the sign of the object in such passages as *וְהָיָה הַיָּרֵךְ הַיְמָנִי וְהָאֶזְרָא יָצְאוּ יַחְדָּם* 1 Sam. 17 : 34, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with* ; more probably, however, *אֶת* is the preposition *with*. § 238. 2, and the passage is to be rendered *the lion came and (that too) with the bear*, so Num. 3 : 26. 1 Sam. 26 : 16, 1 Kin. 11 : 25, etc.

§ 272. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another : thus, *they went out from the city* may be expressed by the direct relation, *וַיֵּצְאוּ אֶת־הָעִיר* Gen. 44 : 4,

or by the indirect, *יָצְאוּ מִן־הַעִיר* Josh. 8 : 22 ; *לִקְרָחַם* *to fight* is followed by *עִם* *with* Josh. 10 : 29, by *בְּ* *in* (*בְּהַ* *in eam*) ver. 31, by *עַל* *against* ver. 38, by *אֶת* Judg. 12 : 4.

a. A number of verbs are indifferently construed with a direct object or with *ל* *to. in reference to*, thus, *אָהַב* *to love* any one and *to have love* to any one, *רָפָא* *to cure* and *to perform a cure* for any one, *הוֹשִׁיעַ* *to save* and *to grant salvation* to any one, *יָצַח* *to destroy* and *to bring destruction* to any one.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with *בְּ* *with*, thus *הִקְלִיפוּ שׁוֹפָר* *blow the trumpet* Hos. 5 : 8, *וַיִּהְיֶה בְּשׁוֹפָר* *and he blew with the trumpet* Judg. 3 : 27 ; *פָּרַשׁ הַיָּדַיִם* *to spread forth the hands* Ps. 143 : 6, but followed by *בְּ* *to spread forth with the hands* Lam. 1 : 17.

3. By a condensed style of expression (*constructio prae-gnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed ; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, *לְאַרְצָה תִּפְלֹתָ* *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89 : 40, *וַיִּתְרַעַב אֶחָד אֶל־אֲחֵרָה* *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36 : 16, *מִקְרָנֵי רַמִּים עֲנִיתָנִי* *thou hast answered (by saving) me from the horns of the unicorns* Ps. 22 : 22.

§ 273. Some verbs have more than one object, viz. :

1. The causatives of transitive verbs : *וְהִאֲכַלְתִּי אֶת־מִנְיֹתָם* *and I will make thy oppressors eat their own flesh* Isa. 49 : 26 ; *לֹא הִרְאֵנוּ אֶת־כָּל־אֲשֵׁר* *he would not have caused us to see all these things* Judg. 13 : 23 ; *וְנִהְיֶה אֶת־יִשְׂרָאֵל* *he shall cause Israel to inherit it* Deut. 1 : 38.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *אֲשֶׁר צִוָּה אֱלֹהִים* *which God commanded him* Gen. 6 : 22 ; *לְהוֹרֹת אֶת־בְּנֵי יִשְׂרָאֵל אֵת כָּל־חֻקֵּיהֶם* *to teach the children of Israel all the statutes* Lev. 10 : 11 ; *הִפִּיתָ אֶת־כָּל־אֹיְבָיִךָ* *thou hast smitten all my enemies on the cheek* Ps. 3 : 8 ;



שׂוֹמְרֵי הַמִּצְוֹת לְקַדֵּשׁ *lift up your hands to the sanctuary* Ps. 134 : 2 ; וְהִקְמִים מִהֵמָּה *and he shall discomfit them a discomfiture* Deut. 7 : 23.

3. The instrument of an action, the material used in its performance, its design, or its result, is often regarded as its secondary or remote object, וַיִּרְגְּמוּ אוֹתוֹ אֲבָנִים *and they overwhelmed him with stones* Lev. 24 : 23 ; וְהִקְמִיתָ אֹתָם אֲבָלֵט *and thou shalt gird them with a belt* Ex. 29 : 9 ; אֲשֶׁר-תִּזְרַע *with which thou shalt sow the ground* Isa. 30 : 23 ; וַיִּצְבֵּר אֶת-הָאָדָם עֹפָר *and he formed the man of dust* Gen. 2 : 7 ; וַיִּבְרָא לָהּ *for which I have sent it* Isa. 55 : 11 ; וַיִּבְנֶה אֶת-הָאֲבָנִים מִזְבֵּחַ *and he built the stones into an altar* 1 Kin. 18 : 32.

a. The person affected by an action, of which he is not the immediate object, is occasionally regarded as its remote object, though not so frequently as in English, אָרְצֵךְ הָעָבֵד נָתַתִּי *thou hast given me the land of the south* Judg. 1 : 15, comp. in the same verse, וַנַּחֲתָה לִי *they did thee evil* Gen. 50 : 17, comp. גָּבַלְתִּי לָהֶם מַלְאָכָה *Isa. 3 : 9* ; וַיִּשְׁכְּרוּ אֶת-מֶלֶךְ מַאֲכָה בְּשָׁבָה *1 Sam. 10 : 6*. The same thing occurs in a few instances after intransitive verbs, גָּדַלְתִּי *he grew up to me as to a father* Job 31 : 18 ; צִמְצַמְתִּי *did ye fast unto me* Zech. 7 : 5.

4. Some verbs may govern the subject and predicate of a subordinate clause, לֹדְעָה לְשֵׁעַ לְכָל *to know wickedness* (to be) *folly* Eccl. 7 : 25, the latter, if it be an adjective or participle, will remain without the article, § 259. 2, שָׁמַעְתִּי אֶפְרַיִם *I have heard Ephraim bemoaning himself* Jer. 31 : 18, רָאִיתִי אֶתְהָהּ *thee have I seen righteous* Gen. 7 : 1.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, וְיִמְלֹתֶם אֵת בָּשָׂר עֲרֻלְתְּכֶם *and ye shall be circumcised in the flesh of your foreskin* Gen. 17 : 11, וַתִּמְלֵא אֶת-הָאָרֶץ אֹתָם *and the land was filled with them* Ex. 1 : 7, רֵנוּת כְּתָנָיו *rent as to his coat* i. e. *with his coat rent* 2 Sam. 15 : 32, שְׁלִיחַ קָשָׁה *sent* (or charged) *with a painful message* 1 Kin. 14 : 6.

## ADVERBIAL EXPRESSIONS.

§ 274. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, *וַהֲיֵה-טוֹב מְאֹד* and *behold* (it was) *very good* Gen. 1 : 31 ; *וַיִּקְעַס הַרְבֵּה* and *he was greatly provoked* Neh. 3 : 33 ; *I am שְׂכָרְךָ הַרְבֵּה מְאֹד* *thy exceeding great reward* prop. *thy reward very much* Gen. 15 : 1.

a. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus, time when : *עֶרֶב וּבֹקֶר וְצַהֲלָיִים* *evening and morning and noon* will I pray Ps. 55 : 18 ; *תַּרְיֵה עֵת הַלַּיְלָה* *to-night* Num. 22 : 8 ; *Gideon came* *רֵאשִׁית הַחֲצִמְרָה* *at the beginning of the watch*. Time how long : *and he shall shut up the house* *שִׁבְעַת יָמִים* *seven days* Lev. 14 : 38 ; *the land rested* *שְׁמוֹנֵים עָשָׂר* *eighty years* Judg. 3 : 30.

b. The place where: the absolute use of nouns in this sense is confined almost entirely to the familiar words, *בַּתַּח* *at the door of* Gen. 18 : 1, Judg. 9 : 35, *בֵּית* *at the house of* Gen. 38 : 11, Num. 30 : 11, and a few proper names, *בֵּית-לְחֵם* *at Bethlehem* 2 Sam. 2 : 32, *בֵּית-אֵל* *at Bethel* Hos. 12 : 4.

c. Measures of space : *שְׁלוֹשׁ אַמּוֹת עֹבֵה* *three cubits high* Ezek. 41 : 22 ; *he went* *יּוֹם הַדֶּרֶךְ* *a day's journey* 1 Kin. 19 : 4.

d. Number : *שֶׁבַע פְּעָמִים* *return seven times* 1 Kin. 18 : 43 ; *he offered sacrifices* *כְּכֹל מִסְפַּר כָּלם* *according to the number of them all* Job 1 : 5.

e. Manner, answering to the Greek adverbial accusative : *ye shall dwell* *בְּטָח* *in security* Deut. 12 : 10 ; *ye shall not go* *רִוָּחָה* *loftily* Mic. 2 : 3 ; *the tribes went up* *לְיִשְׂרָאֵל* *according to a law of Israel* Ps. 122 : 4 ; *thou shalt not go there* *לְיַמִּיר* *for fear of briars* Isa. 7 : 25 ; *to serve him* *אֶחָד שְׂכָם* *with one consent* prop. *shoulder* Zeph. 3 : 9.

3. By nouns preceded by a preposition forming a qualifying phrase.

a. For the meanings and usage of the several prepositions see the lexicon.

## NEGLECT OF AGREEMENT.

§ 275. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions; the principal of which are the following, viz. :

1. When the predicate adjective or verb precedes the noun it often prefers a primary to a secondary form, that is to say, the masculine may be used instead of the feminine and the singular instead of the plural. The reason of this is that the attention is not so particularly drawn to the accidents of gender and number in the subject until it is uttered, and consequently the predicate is not required to conform so precisely to it.

a. Thus, the masculine for the feminine: *לֹא-נִשָּׂא אֶת־הָאָרֶץ* *the land could not bear them* Gen. 13:6, *רְחוֹק בְּרֵשִׁתָּם יְשׁוּעָה* *salvation is far from the wicked* Ps. 119:155, *תִּרְדוּ יְצֵאֲנֵיהֶן* *tremble ye careless women* Isa. 32:11. The singular for the plural: *בָּא רַבֵּא דְּקִרְיָה* *let thy words come to pass* Judg. 13:12, *נִשְׁפָּטָה נְשָׂאֵהָ* *upright are thy judgments* Ps. 119:137, *אֲנֻשָׁה מְבוֹרָהּ* *her wounds are incurable*, or the singular may be understood distributively, *עַל כָּל פְּצָעֶיהָ* *each of her wounds is incurable* Mic. 1:9. The masculine singular for the feminine plural: *לֹא יִסָּג בְּלִמּוֹת* *reproaches cease not* Mic. 2:6, *עַד-יִמָּטֵר* *until calamities be overpast* Ps. 57:2, *וַיְהִי-לִי נָשִׂים* *and there were to him wives* 1 Kin. 11:3.

b. When the predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter must agree with it, while the first may be put in its primary form, *וְהָיָה לָאֵתֶר* *and let them be for signs* Gen. 1:14, *וַיְהִי אֲנָשִׁים אֲפִסָּר* *and there were men who were defiled* Num. 9:6. In 1 Kin. 10:12 two verbs are put in the masc. sing. with a plural subject.

c. The predicate, even when it follows the subject, occasionally departs from it in gender or number, retaining its primary form; this takes place with passive or neuter verbs of familiar occurrence, and which are probably used impersonally as the same verbs are elsewhere, §271.4. a. *וְיָבֹרְכֻךָ אֲשֶׁר יָבֹרְכֻךָ* *whom (his wives) had born to him* prop. *there had been born to him* Gen. 35:26. comp. Gen. 4:18. 46:22. 27, *בְּיַבֹּתַי הָיָה לִי* *there was to me (i. e. I had) house-born servants* Ecces. 2:7. comp. Gen. 47:24, Ex. 12:49, 28:7. Num. 9:14, 15:29. Deut. 18:2. 1 Chron. 24:28. 2 Chron. 17:13, *הָיָה חֹשֶׁךְ* *it was dark* prop. *darkness* Gen. 15:17. The disposition to recur to their primary form discovers itself in a very few instances in qualifying adjectives when separated from the noun to which

they belong, רִיחַ גְּדוֹלָה וְחֹזֶק *a great and strong wind* 1 Kin. 19:11; in Ps. 63:2, בְּאַרְצֵי-צָרָה וְיָגוֹן, quoted by Nordheimer as an additional example the second adjective may agree not with אֶרֶץ but with the preceding noun, בְּטָרִי *for thee longs my flesh, in a dry land, and weary*. Alex. *in loc.*

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural, וַיִּמְהָרוּ הָעָם וַיַּעֲבְרוּ *and the people hastened and passed over* Josh. 4:10, צֹאן אֲבֻדֹת *lost sheep* Jer. 50:6, כָּל־הָעֵדָה קְדוֹשִׁים *all the congregation, all of them are holy* Num. 16:3.

a. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, וַתִּשָּׂא כָל-הַעֲבָדָה וַיִּתְנֶנּוּ אֶת-קוֹלָם *and all the congregation lifted up and uttered their voice* Num. 14:1; וַיִּשְׁמְעוּ הָעָם וַיִּשְׁמְעוּ *and the people believed and they heard* Ex. 4:31.

b. 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, 2 Sam. 15:23, Ps. 66:4. Names of nations borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17:11. Am. 1:11. or as a collective in the masculine plural, Hos. 8:2, Ob. ver. 6, 2 Sam. 10:17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10:11, Jer. 13:19, 49:17; so עַם *people* in the following examples, הִטָּאת עַמְּךָ *thy people has done wrong* Ex. 5:16, הָעָם יוֹשְׁבֵי *the people dwelling* Judg. 18:7. Different constructions may be united in the same passage, Jer. 48:15, Hos. 14:1.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular, בָּרָא אֱלֹהִים *God created* Gen. 1:1, בְּעֹלְמוֹ יוֹמָת *its owner shall be put to death* Ex. 21:29, קָשָׁה אֲדָוָה *a hard master* Isa. 19:4, נְעוּרֶיךָ תִּתְחַנֵּף *thy youth is renewed* Ps. 103:5.

a. When the word אֱלֹהִים refers to false deities, the sense is plural and it is construed accordingly. אֵלֶּה אֱלֹהֶיךָ *these are thy gods* Ex. 32:4, 8, פַּה-רַגְשָׁיו אֱלֹהִים *so may the gods do* 1 Kin. 19:2; but where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20:13, 35:7, Ex. 22:8, Josh. 24:19, 1 Sam. 17:26, 2 Sam. 7:23. The exceptional construction in these and similar passages may have arisen from the attention being directed to the Supreme Being in general, and to the fulness or variety of his manifestations without spe-

cific reference to the divine unity, and may, besides, involve an allusion to the personal distinction in the Godhead. See Alexander on Ps. 11 : 7 and 58 : 12.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular, *בַּחֲמוֹת שָׂדֵה תִּזְרֹג אֲלֵיהֶן* *the beasts of the field pant for thee* Joel 1 : 20, *הַשָּׁטָף סִפְּתֵיהֶן* *its floods wash away* Job 14 : 19, *אֲחֻזָּתָהּ הַבָּלִים* *pangs have taken her* Jer. 49 : 24, *רֶבֶצָהּ תַּיִם* *wild beasts, their lair* Isa. 35 : 7.

a. In objects devoid of personality the individual is of small account, and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective, the proper form of which is the feminine singular. § 198, and words belonging to it may be dealt with accordingly. The same principle prevails in the construction of neuter plurals in Greek, τὰ ζῶα τρέχει.

5. Masculine verbs, adjectives, and pronouns are sometimes used when females are spoken of from a neglect to note the gender, if no stress is laid upon it, *וַיְהַלְלֶיהָ* *and they* (queens and concubines) *praised her* Cant. 6 : 9 ; *וַיַּעַל עִמָּכֶם* *with you* (Ruth and Orpah) *as ye have dealt* Ruth 1 : 8 ; *מֵתִי* *my dead* (Sarah) Gen. 23 : 4 ; *אַתָּה שָׁדוּד* *thou art destroyed* Jer. 4 : 30 ; this last passage may, however, be rendered *thou, it is destroyed, what wilt thou do?*

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, *מִבְּרֵכֶיךָ בְּרִיךְ* *they that bless thee shall each be blessed* Num. 24 : 9 ; *מִחַלְלֵיךָ* *they who profane it shall every one be put to death* Ex. 31 : 14 ; *בִּדְרֹת צְדִיקִים יִסְרוּ מִמֶּנִּי* *they take away the righteousness of the righteous from each of them* Isa. 5 : 23.

§ 276. 1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, *וּנְצָא מֵהֶם תוֹדָה וְקוֹל* *and from them shall proceed thanksgiving and a voice* Jer. 30 : 19, or it may be put in the plural, referring to them all, *וַיִּשְׁמְעוּ מִשָּׁה וַיִּצְחָקוּ*

and *Moses and Aaron did so* Ex. 7 : 20, or it may agree with the nearest word, *וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן* and *Miriam and Aaron spake* Num. 12 : 1 ; *לֹא תִדְעַת אִשָּׁה גְאֻבְתֶּיהָ* *thou and thy fathers have not known* Deut. 13 : 7.

2. If the predicate follows a compound subject it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate, *אֲנִי וְנַעֲרָי* *I with my maidens will fast* prop. and *my maidens* Est. 4 : 16, *עֲבָדַי דָּוִד וְיֹאָב בָּא* *the servants of David and Joab came* 2 Sam. 3 : 22.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, *אַבְרָהָם וְשָׂרָה זְקֵנִים* *Abraham and Sarah were old* Gen. 18 : 11 ; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, *אֲנִי וְיוֹנָתָן בְּנֵי* *I and Jonathan my son will be* 1 Sam. 14 : 40, *אַתָּה וְאַהֲרֹן אֶחָיו וְדַבַּרְתֶּם* *thou and Aaron thy brother and ye shall speak* Num. 20 : 8.

§ 277. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations : it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred directly to it, *שְׂדֵמֹת הַשָּׁבוֹן* *the fields of Heshbon languish* Isa. 16 : 8, *נִמְצְאוּ דָם נַפְשֹׁת* *is found the blood of the souls of the poor* Jer. 2 : 34.

a. The predicate agrees generally though not invariably with the second noun when the first is *כֹּל*, or an abstract expressing a quality of that which follows, *וַיָּהִיו כָּל-יְמֵי-שֵׁת* and *all the days of Seth were* Gen. 5 : 8, *וַתֵּצֵאן כָּל-תַּנְצִיִּים* and *all the women went out* Ex. 15 : 20, *מִבְּחַר שְׁלֹשָׁיו* *the choice of his captains were drowned* ver. 4.

§ 278. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, *עֵינֵי לֵאָה רַכּוֹת* *the eyes of Leah were tender* Gen. 29 : 17.

§ 279. The abrupt changes of the person from the third

to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1 : 29, Ps. 51 : 17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, רָשָׁד הִנְיִי רָשָׁד *behold I (am he who) has laid* Isa. 28 : 16, הִנְיִי יוֹסֵף רָשָׁד *behold I (am he who) will add* 29 : 14, 38 : 5.

REPETITION OF WORDS.

§ 280. The repetition of nouns may denote

1. Distribution, שָׁנָה שָׁנָה *year by year* Deut. 14 : 22, בִּפְקָר בִּפְקָר *in the morning, in the morning* i. e. *every morning* 2 Sam. 13 : 4, אִישׁ-אֶחָד לְשִׁבְטוֹ אִישׁ-אֶחָד לְשִׁבְטוֹ *one man for each tribe* Josh. 3 : 12 ; so with numeral adjectives, § 252. 4, שִׁבְעָה שִׁבְעָה *by sevens* Gen. 7 : 2, and adverbs, מְעַט מְעַט *little by little* Ex. 23 : 30.

2. Plurality, הִרְ-רִדָּר *generation and generation* i. e. *many generations* Deut. 32 : 7, צִו לְצִו קִו לְקִו קִו לְקִו *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28 : 10, 13, בְּאֵרֹת בְּאֵרֹת *pits on pits* Gen. 14 : 10 ; or with the implication of diversity, אֶבֶן וְאֶבֶן *a weight and a weight* i. e. *weights of two sorts* Deut. 25 : 13, לֵב וְלֵב *a double heart* Ps. 12 : 3.

3. Emphasis or intensity, צֶדֶק צֶדֶק *justice, justice* i. e. *nothing but justice* Deut. 16 : 20, עֲמֹק עֲמֹק *exceeding deep* Eccl. 7 : 24 ; so with adverbs, מְאֹד מְאֹד *mightily, mightily* Gen. 7 : 19, and even a conjunction, וְגַם לְכֵן *because even because*.

a. Sometimes the second word is put in a different gender from the first. מִשְׁעָן וּמִשְׁעָנִים *all kinds of support* Isa. 3 : 1, comp. Jer. 48 : 19, or a different number, הַמִּוֶּה הַמְּרִקָּה *a heap, two heaps* Judg. 15 : 16. שָׂדֵה וְשָׂדֵה *Eccl. 2 : 8*. Or a cognate word may be employed, שָׂדֵה וְשָׂדֵה *waste and desolate* Ezek. 6 : 14, שָׂדֵה וְשָׂדֵה *Lev. 23 : 3*.

b. Instances occur of triple repetition, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ *holy. holy. holy.* Isa. 6:3. אֶרֶץ אֶרֶץ אֶרֶץ *O earth, earth, earth,* Jer. 22:29, Jer. 7:4, Ezek. 21:32. Ex. 25:35.

§ 281. A separate pronoun may be added to a pronominal suffix for the sake of emphasis, מוֹתוֹ מִי מוֹתוֹ *my dying, mine* 2 Sam. 19:1, אֲתָהּ יוֹדוּהָ *thee, thee shall they praise* Gen. 49:8, or to a noun to which it refers, לְשֵׁת נֹכְחָהּ *to Seth, to him also* Gen. 4:26.

§ 282. In verbs the absolute infinitive is joined with the finite forms to add emphasis or intensity to the idea, הִקְלַףְהָ תִמְלִיךְ *shalt thou actually reign over us?* Gen. 37:8, מוֹת תִּמְוֹת *thou shalt surely die* Gen. 2:17. This combination sometimes expresses continuance or repetition, particularly when two infinitives are connected together and both follow the finite verb, וַיֵּצֵא וַיֵּצֵא וַיָּשׁוּב *and it went out going out and returning* i. e. *it kept going to and fro* Gen. 8:7, הָלְכוּ הַלְכוּ וַיֵּשְׁבוּ *they went on lowing as they went* 1 Sam. 6:12, וַיִּבְרַח וַיִּבְרַח וַיִּשְׁמַע *and I spake to you rising up early and speaking* Jer. 7:13.

a. The infinitive is mostly of the same species with the finite verb to which it is added, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species. e. g. Niphal וַיִּקְוֹל וַיִּקְוֹל Ex. 19:13. Piel וַיִּדְבֹּר וַיִּדְבֹּר Josh. 24:10, Pual וַיִּנְדָּב וַיִּנְדָּב Gen. 37:33, Hiphil וַיִּקְרָא וַיִּקְרָא 1 Sam. 23:22, Hophal וַיִּנְדָּב וַיִּנְדָּב Ex. 19:12. Hithpael וַיִּשְׁמַע וַיִּשְׁמַע Isa. 24:19; or one derivative species with another of like signification, וַיִּתְחַלֵּץ וַיִּתְחַלֵּץ Lev. 19:20. וַיִּתְחַלֵּץ וַיִּתְחַלֵּץ Ezek. 16:4. Occasionally the infinitive is borrowed from a cognate verb. וַיִּשְׁמַע וַיִּשְׁמַע Zeph. 1:2 (וַיִּשְׁמַע and וַיִּשְׁמַע), וַיִּשְׁמַע וַיִּשְׁמַע Isa. 28:28 (וַיִּשְׁמַע and וַיִּשְׁמַע).

b. The construct infinitive is very rarely used in such combinations instead of the absolute, וַיִּבְרַח וַיִּבְרַח Neh. 1:7, הִוָּדְדָה וַיִּוָּדְדָה Ps. 50:21; once it is added in a varied form to a preceding construct infinitive. וַיִּבְרַח וַיִּבְרַח 2 Sam. 6:20. The finite verb is repeated, וַיִּשְׁמַע וַיִּשְׁמַע 2 Sam. 15:8 K'thibh. A verbal noun takes the place of the infinitive, וַיִּבְרַח וַיִּבְרַח Hab. 3:9.

c. When two verbs are connected together to express continuous action, a participle is sometimes substituted for the absolute infinitive in the case of one or both. וַיִּבְרַח וַיִּבְרַח... וַיִּבְרַח 2 Sam. 15:30, וַיִּבְרַח וַיִּבְרַח Jer. 41:6; an adjective may even take the place of the second, וַיִּבְרַח וַיִּבְרַח Gen. 26:13, וַיִּבְרַח וַיִּבְרַח... וַיִּבְרַח Judg. 4:24; the finite verb is



omitted in הִגְדוּל הַלֵּךְ הַרְרָבִי Est. 9 : 4. the substantive verb takes its place, הָיָה הַלֵּיךְ הַחֹסֶר Gen. 8 : 5, וְגַרְל הַלֵּךְ הַחֹשֶׁפֶט הַגֵּרֵל 2 Chron. 17 : 12. The second verb may also be put in one of the finite tenses, הִלְלִים הַלֵּיךְ וְהַקְלִי Josh. 6 : 13, הַלֵּיךְ וְהַקְלִי ... הַלֵּיךְ 2 Sam. 16 : 13, and in fact other constructions, begun with a participle or infinitive, are not infrequently continued in the preterite or future, Job 12 : 21.

INTERROGATIVE SENTENCES.

§ 283. 1. A direct question is indicated by the interrogative particle הֲ, הֲתֵלֵךְ *wilt thou go?* Gen. 24 : 58, הֲתַחַת אֲנִי אֱלֹהִים *am I in the place of God?* Gen. 50 : 19; an indirect question by הִי or אם *if, to know* אֲהַבֶּם הֲיִשְׁלֹם *whether you love* Deut. 13 : 4, *inquire* אֲבִי-אֶתְהִי *whether I shall recover* prop. *if I shall* 2 Kin. 1 : 2.

a. The particle הֲ is in Job 4 : 2 separated from the proper interrogative clause.

2. In a disjunctive question the first member is commonly introduced by הֲ and the second by אם or וְאם, הֲתַתִּית בְּנֶךָ, וְאם הֲיִשׁוּב אֵם-לֹא *is this thy son's coat or not?* Gen. 37 : 32; הֲתִשְׂעַן הַתְּהוֹמָיִם *is it any pleasure to the Almighty that thou art righteous* or *is it gain to him, etc.*, Job 22 : 3.

a. The second member is more rarely introduced by או *or, who knoweth* הֲיִהְיֶה אִו כֹּהֵל *whether he shall be a wise man or a fool* Eccl. 2 : 19, or by הֲ repeated הֲיִהְיֶה הַחֹזֶק הֲיִהְיֶה הַחֲלָשׁ *whether they be strong or weak* Num. 13 : 18, הֲיִקְרָאנוּ לְשֵׁנֵינוּ קְרָאָהֶם לְכֵן הַלֵּא *have ye called us to impoverish us or not?* Judg. 14 : 15. The construction of the second clause is interrupted and resumed again in Gen. 17 : 17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with אם, אֲמֵר הַחֵצֶר הַחֵצֶר *your perversion!* or *is the potter to be reckoned as the clay?* Isa. 29 : 16, אֲם בִּיָּדִי אֲרִבִּי *or is this thing from my lord?* 1 Kin. 1 : 27.

§ 284. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated simply by the tone of voice in which it is uttered, הֲיָבֵיךָ בְּשָׁלוֹם *thy coming is peaceful?* 1 Sam. 16 : 4.

## RELATIVE PRONOUN.

§ 285. 1. From simple we pass to compound sentences. These are made up of distinct clauses united for the most part by the relative pronoun or by conjunctions. As the relative invariably occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, אֲשֶׁר שָׁלַחֵוּ *whom he has sent* 2 Kin. 19:4; *the ground* אֲשֶׁר אָרַךְהָ *which he has cursed* Gen. 5:29; *whose seed* אֲשֶׁר זָרְעוּ *whose* Gen. 1:11; *houses of clay* אֲשֶׁר בְּעֶפְרָם וְכוּרָם *whose foundation is in the dust* Job 4:19; *the place* אֲשֶׁר . . . עָלָיו *upon which* Ex. 3:5; *thou* אֲשֶׁר בָּחַרְתִּיהָ *whom I have chosen* Isa. 41:8.

a. When the relative is the object of a verb the suffix is frequently omitted, the sense being sufficiently plain without it, אֲשֶׁר-בָּרָאתִי *whom I have created* Gen. 6:7.

2. When the relative אֲשֶׁר is preceded by הַזֶּה the sign of the definite object, or by a preposition, these pertain not to the relative but to its antecedent, which is in this case embraced with it as in the English compound relative *what = that which*, וְיָצַו אֶת-אֲשֶׁר עַל-בֵּיתוֹ *and he commanded him who was over his house* Gen. 44:1; *to make thee understand* אֵת אֲשֶׁר-יִקְרָה *what shall befall* Dan. 10:14.

a. The only exception is אֲשֶׁר לִי *with whom* Gen. 31:32. Gesenius finds another in בְּאֲשֶׁר Isa. 47:12, but see Alexander *in loc.*

3. The relative is frequently omitted, not only as in English, when it is the object of its clause, בָּשְׂמַחַת קְשִׁי *into the pit (which) they have made* Ps. 9:16, but also when it is the subject, *and he forsook God* קִשְׁהוּ (who) *made him* Deut. 32:15, and even when it would stand for the compound

relative and include its antecedent, בְּיַד־הַשֵּׁלֶחַ *by the hand of* (him whom) *thou wilt send* Ex. 4 : 13, (so doth) הַטָּאִיל הַקָּטָן *the grave* (those who) *have sinned* Job 24 : 19.

§ 286. The demonstrative זֶה or זִי is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number, מְקוֹם זֶה נִסְדָּתָהּ *the place that thou hast founded* Ps. 104 : 8, מְצֻבֹת זֶה הֵשִׁיבוּ *devices, which they have contrived* Ps. 10 : 2.

### CONJUNCTIONS.

§ 287. The Hebrew sedulously avoids all involution of sentences. Consequently, instead of linking its clauses together into a complex whole by conjunctions of various power expressing their precise relation of dependence and subordination, it prefers, where this is possible, to connect them by means of the simple conjunction וְ *and*, leaving the exact nature of the connection intended to be inferred from the meanings of the clauses themselves.

1. The conjunction וְ may accordingly be employed not only where we would use *and*, but before an adversative clause, *of every tree thou mayest eat וְיִמְעַץ but of the tree of the knowledge, etc.*, Gen. 2 : 16, 17, or one expressing a reason, *give us help from trouble וְהִשָּׁוָה for vain is the help of man* Ps. 60 : 13, an inference, *I have no pleasure in the death of him that dieth וְהִשְׁיִיבֵי wherefore turn* Ezek. 18 : 32, design, *do this and live i. e. in order that you may live, וְהָיָה עִשְׂרֵי יָמִים do this and live* i. e. in order that you may live, Gen. 42 : 18, a comparison, *man is born unto trouble וְהָיָה רִבְבֵי וְהָיָה רִבְבֵי and* (i. e. as) *the sparks fly upward* Job 5 : 7, or a co-existing act or condition, *Noah was six hundred years old וְהָיָה שִׁשׁ מֵאוֹת שָׁנָה and* (i. e. when) *the flood was upon the earth* Gen. 7 : 6.

2. It serves to introduce the apodosis or second member

of a conditional sentence, *if God will be with me and keep me* יהוה יהוה *then shall Jehovah be my God* Gen. 28: 20, 21.

3. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, בַּיּוֹם הַשְּׁלִישִׁי הִשָּׂא אַבְרָהָם אֶת־עֵינָיו on the third day Abraham lifted up his eyes Gen. 22: 4; הֲיִשְׁתַּחֲוֶה לָהֶם דְּרָכָיִךָ 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* גַּאֲלִי *I have been so hitherto, but now* גַּאֲלִי *I will be thy servant.*

a. For the meanings and usage of other conjunctions see the lexicon.

# GRAMMATICAL ANALYSIS.

## GENESIS, CHAPTER I.

### VERSE 1.

בְּרֵאשִׁית composed of the inseparable preposition ב, §231. 1, with Daghesh-lene, §21. 1, and the feminine derivative noun רֵאשִׁית, §198. a. (4), without the article, §248, comp. *ἐν ἀρχῇ* John 1 : 1, Ger. *anfangs*, Eng. *at first*; position of the accent, §32. 1.

בָּרָא, לָא verb, §162. 2, the preterite denoting past time absolutely, §262. 1, lack of formal agreement with its subject, §275. 3, order of words, §270. a, position of accent, §32. 2.

אֱלֹהִים a monosyllabic noun of class I., §183, plural, §199, of majesty, §201. 2, without the article, §246. 1.

אֵת sign of the definite object, §270.

הַשָּׁמַיִם the article, §229. 1, §245. 4, and noun of the second form of class I., §185. 2. d, only used in the plural, §201. 1, §203. 5. c.

וְ the conjunction ו, §234, and אֵת.

הָאָרֶץ the article, §229. 3, and Segholate noun of class I., §183; Seghol changed to Kamets by, §229. 4. b, or §65 (1).

This verse is divided by the accents into two clauses, §36. 1; Athmahh is preceded by Mumahh and Tiphhha, §38. 2; Silluk by Merka and Tiphhha, and Tiphhha again by Merka, §38. 1.

## VERSE 2.

הַיָּמִים, הָאֵל verb הָיָה, §169. 1, with Methegh, §45. 2, Kamets distinguished from Kamets-Hhatuph, §19. 2.

בְּיָמָיו Segholate nouns of class I. from הָיָה roots, §184. *b*, abstracts used instead of adjectives, §254. 6. *a*, assonance or paronomasia. Double accent, §30. 1.

מַכְכֵּי Makkeph, §43, הַיָּמִים noun of class I., form 2, §185. 2. *d*, only used in the plural, §201. 1, §209. 1; here in the construct state, §214. 2, §216. 1, with its possessive sense, §254. 1.

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וַיִּהְיֶה future with Vav Conversive; Daghesh-forte omitted, § 99. 3, Methegh, § 45. 2.

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וַיִּבְרָא Kal future of בָּרָא verb בָּרָא with Vav Conversive, § 171. 1, § 172. 4.

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## VERSE 6.

וַיִּקְרָא noun of class I. form 2, § 185. 1.

בְּתוֹךְ preposition ב, § 231. 1, with the construct of תוֹךְ, § 216. 1. *d*, in a partitive sense, § 254. 2.

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מִתְחַתּוֹ composed of the prepositions מִן and תַּחַת, § 237. 2 (1).

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## VERSE 9.

יִקְרֶה Niphil future of לָהֵ verb קָרָה, § 169. 1, with an imperative sense, § 263. 1.

מִקְוֵים noun of class III. from an עָרַ root, § 190. *b*.

תִּרְצָה Niphil future of רָצָה, § 109. 4, § 168.

## VERSE 10.

וּלְמִקְוֵיהֶם conjunction ו, § 234, preposition ל, § 231. 1, and noun of class III. from לָהֵ root, § 190. *b*, in the construct state, § 215. 2, followed by the material of which it consists, § 254. 4.

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אֲשֶׁר זָרְעוּבוּ oblique case of the relative pronoun, § 74, § 285. 1; the preposition ב with a pronominal suffix, § 233.

## VERSE 12.

וְהִיָּצָא Hiphil future of פָּי and לָא verb, § 144. 1, § 162, with Vav Conversive, the accent remaining on the ultimate, § 147. 5, § 166. 4.

לְמִינֵהוּ suffix of third person, § 220. 1. *b*, singular in distributive sense referring to the preceding collective, § 275. 6.

## VERSE 13.

שְׁלִישִׁי ordinal number, § 227. 1, § 252. 1.

## VERSE 14.

וְהָיָה lack of agreement with subject, § 275. 1.

מְאֻזָּה masculine noun in the plural, § 200. *c*, class III. from an ע"ז root, § 190. *b*.

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25: 4...158. 3  
7...60. 3. a  
26: 2...39. 4  
5...254. 6. b  
12...94. b, 113. 2  
27: 4...106. a  
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28: 24...104. b  
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18...172. 4  
21...111. 2. *b*  
22...147. 4  
26...104. *f*, 172. 3  
28...215. 1. *b*  
29...262. 1  
32...24. *b*, 57. 2  
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- 33: 16...61. 6. *a*, 88  
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20...249. 2. *b*  
3: 3...246. 3  
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11...246. 3. *a*  
12...280. 1  
13...246. 3  
14...253. 2. *a*  
4: 4...231. 4. *a*  
5...255. 3  
6...88 (pl.)  
8...104. *g*  
10...275. 2  
13...45. 5. *a*  
23...127. 2  
24...262. 1  
6: 5...125. 2  
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13...282. *c*  
17...166. 1  
7: 7...60. 3. *b* (2),  
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21...246. 2. *a*  
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22...272. 2  
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33...246. 2. *a*  
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6...119. 4  
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13...126. 1  
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10: 11...38. 4. *a*, 39.  
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24...86. *b* (3 pl.),  
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26...56. 4  
29...272. 2  
30...21. 1  
31. 38...272. 2  
11: 8...21. 1  
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- 12: 21...§ 55. 2. *a*  
13: 13...196. *b*  
23...247. *a*  
14: 8...62. 2, 175. 1  
15: 36...203. 5. *b*  
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17: 1...30. 2  
18: 12, 14...86. *b* (3  
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19: 43...61. 6. *a*  
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21: 10...227. 1. *a*  
22: 5...87  
12...45. 5  
16...119. 3  
17...271. 4. *a*  
25...148. 1  
27...44. *b*  
23: 7, 12...249. 2. *a*  
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- 1: 1...§ 265. *a*  
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- 9: 11...§ 53. 2. *b*,  
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39...131. 5  
43...24. *b*  
44...271. 4. *b*  
21: 9...56. *a*  
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13: 5...250. 2 (1)  
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14: 1...73. 2. *a*  
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 26: 28....245. 5. *b*  
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 7: 6....94. *e*  
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 10: 7....231. 5. *a*  
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 17: 11....62. 2. *b*, 209.  
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 18: 22....249. 2. *b*  
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 19: 2....112. 5. *c*  
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 10: 39....94. *b*, 113. 2  
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 17: 2....24. *b*  
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 19: 2....105. *c*  
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## INDEX III

### HEBREW WORDS ADDUCED OR REMARKED UPON.



Words preceded by Vav Conjunctive or Vav Conversive will be found in their proper place irrespective of these prefixes. A few abbreviations are employed, which are mostly of such a nature as to explain themselves as *v.* verb, *n.* noun, *pron.* pronoun, *adj.* adjective, *adv.* adverb, *int.* interjection, *inf.* infinitive, *imp.* imperative, *pret.* preterite. The numbers refer to the sections of the Grammar.

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# INDEX IV.

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## POSTSCRIPT



THE folded leaf which follows contains a general view of the inflections of the various kinds of verbs, perfect and imperfect, the rules for the changes to which nouns are liable, the personal pronouns in their separate and suffixed forms, and the different vowels assumed by the inseparable prefixes and the interrogative  $\text{ḥḥ}$ . It is designed to be taken out of the book and mounted upon pasteboard. The student will thus have the most material parts of the grammar brought together and exhibited to his eye upon a single page.

Two sections of the grammar have been inadvertently numbered 141 and two 150. To prevent embarrassment from this cause in the use of the indexes, the page is almost always added when the second of the duplicate sections is intended.









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Henry

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