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A

GRAMMAR

OF THE

HEBREW LANGUAGE.

BY

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THIRD EDITION,

NEW YORK:

JOHN WILEY & SON, PUBLISHERS,

2 CLINTON HALL, ASTOR PLACE.

1871.

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

P R E F A C E.

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

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

He calls it "one of the most Natural & Regular"

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 *freshly*! horrid! English? "by a thorough, investigation of the whole subject, a new (or, afresh) for my-

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 *קָטָל* *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.

Dicty Bib. vol. 2. p. 892-902.

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.

PRINCETON, August 22d, 1861.

*does not relieve the subject; but embarrasses
": English, N. S. B.*

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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 (אִתֵּי־יָד) and points (נִקְּדוּיִם). 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	—	אֵלֶּפֶת 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	יֹוד Yōdh	י	10
11	כ	Kh, K	כָּף Kaph	כ	20
12	ל	L	לָמֶד Lā'-medh	ל	30
13	מ	M	מֶם Mēm	מ	40
14	נ	N	נּוּן Nūn	נ	50
15	ס	S	סָמֶךְ Sā'-mekh	ס	60
16	ע	—	עֵין Áyin	ע	70
17	פ	Ph, P	פֶּא Pē	פ	80
18	צ	Ts	צָדִי Tsā'-dhē	צ	90
19	ק	K	קֹופ Kōph	ק	100
20	ר	R	רֵיש Rēsh	ר	200
21	ש	Sh, S	שִׁין 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 א with a point in its bosom has the sound of *b*, א unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*; א is pronounced as *g*, א 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*; ח is *d*, ח unpointed is the aspirate *dh*, equivalent to *th* in *the*; ע is *k*, ע unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of א, is commonly neglected in modern reading; פ is *p*, פ unpointed is *ph* or *f*; צ is *t*, צ unpointed *th* in *thin*. The letter ש with a dot over its right arm is pronounced like *sh*, and called *Shin*; ש with a dot over its left arm is called *Sin*, and pronounced like *s*, no attempt being made in modern

usage to discriminate between its sound and that of 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 שִׁבְּוֹלֶת *shibboleth* with סִבְּוֹלֶת *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. שִׁבַּר *to break*, שִׁוָּה *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. שָׁוַל *to be bereaved*, שָׂוַל *to be wise*, סָוַל *to be foolish*; שָׁוַר *to be drunken*, שָׂוַר *to hire*, שָׁוַר *to shut up*; שֹׁר *to look*, שֹׂר *to rule*, סֹר *to turn back*; שֵׁפָה *a lip*, סָפָה *to destroy*. The close affinity between the sounds which they represent is, however, shown by the fact that ס is in a few instances written for ש, e. g. נֶסֶח Ps. 4 : 7 from נֶשֶׁח, שִׁבְּלִי Eccles. 1 : 17 for שִׁבְּלִי. The original identity of ש and ש is apparent from the etymological connection between שָׁאָר *leaven* and מִשְׁאָרָה *a vessel in which bread is leavened*; שָׁדַר *to shudder*, שִׁיָּרָה *horrible, causing a shudder*. In Arabic the division of single letters into two distinguished by diacritical points is carried to a much greater length, the alphabet of that language being by this means enlarged from twenty-two to twenty-eight letters

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

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

4. For two letters, **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 **זְמִירָה** *Γόμορῶα*, **זָלִי** 'Ηλί, **זְזִיזִי** 'Αμαλήζ. 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. **שְׁמַנִּי** *Sh'mang*, **זְמִירָה** *gnāmōdh*.

§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 ; ז פ מ כ 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, ץ ף ן ד, or closed up by joining its last with its initial stroke, thus ם.

a. The few instances in which final letters are found in the middle of words, as לְבַרְכָּה Isa. 9 : 6, or their ordinary forms at the end, as נֶהְיָ Neh. 2 : 13, בֵּן 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 וְבָנָה Ps. 80 : 16, or smaller, as בְּהַבְרָאִים Gen. 2 : 4, or above the line, as מִצֵּר Ps. 80 : 14, or inverted, as בְּסִטָּה Num. 10 : 35, (in manuscripts and the older editions, e. g. that of Stephanus in 1541), or with extraordinary points, as וַיִּשְׁתַּחֲוֶהוּ Gen. 33 : 4, לִילָא Ps. 27 : 13, in all which the Rabbins find concealed meanings of the most fanciful and absurd character. Thus in their opinion the suspended נ מִלִּשָּׁה Judg. 18 : 30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In וְהָרָךְ Lev. 11 : 42 the Vav, which is of unusual size, is the middle letter of the Pentateuch ; וַיְהִי־נָא 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 ל מ נ. The juxtaposition of a few of the letters may perhaps be owing to the kindred signification of their names, e. g. Yodh and Kaph *the hand*, Mem *water* and Nun *a fish*, Resh *the head* and Shin *a tooth*. The antiquity of the existing arrangement of the alphabet is shown, 1. by psalms and other portions of the Old Testament in which successive clauses or verses begin with the letters disposed in regular order, viz. Ps. 25 (פ omitted), 34, 37 (alternate verses, ו omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (ז omitted), Prov. 31:10–31, Lam. ch. 1, 2, 3 (each letter three times), 4. In the first chapter of Lamentations the order is exactly preserved, but in the remaining three chapters ו and ז are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

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

	Breathings.	Mutes.		Liquids.
Middle	א	ב ג ד	(כ)	ה ז ט
Smooth	ה	ט ח ו		
Rough	ע	ח ק פ		

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

b. It is curious to see how, in the adaptation of the alphabet to different languages, the sounds of the letters have been modified, needless ones dropped, and others found necessary added at the end, without disturbing the arrangement of the original stock. Thus the Greeks dropped א and ק, only retaining them as numerical signs, while the Roman alphabet has F and Q; on the other hand the Romans found ט and ס superfluous, while the Greeks made of them Ϟ and ξ; ג and ד, 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.

Formed by the,

Gutturals א ה ח ע *Throat.*

Palatals ג י כ ק *Palate.*

Linguals ד ט ל נ *Tongue.*

Or Sibilants, Dentals ז ס צ ש *Teeth.*

Labials ב פ מ *Lips.*

א 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.

<i>The Most Important View of The Letters.</i>	Weak,	$\left\{ \begin{array}{ll} \aleph & \eta & \iota & \kappa \\ \aleph & \eta & \epsilon & \end{array} \right.$	Vowel-Letters, Gutturals.
	Medium,	$\left\{ \begin{array}{ll} \lambda & \mu & \nu & \rho \\ \sigma & \tau & \varsigma & \end{array} \right.$	Liquids, Sibilants, <i>or</i> <i>Dentals</i> , p. 9.
	Strong,	$\left\{ \begin{array}{ll} \beta & \phi \\ \gamma & \chi & \kappa \\ \delta & \theta & \tau \end{array} \right.$	Aspirates and Mutes.

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 $\aleph \eta \iota \kappa$ and middle forms $\aleph \eta \epsilon$, which may be either aspirated or unaspirated, the two last have each an additional representative $\beta \phi$ which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 34, repeat \aleph as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic alphabet has an additional *p*, and the Greek and Roman alphabets agree one step and only one beyond the letter T, viz. in adding next a labial, which in Greek is divided into υ and ϕ , and in Latin into U and V, as ι 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 אֶתָּן מֹשֶׁה וְקָלֵב (Ethan Moses and Caleb); of these, besides other uses, אֶתָּן are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters הָאֲמִתִּי are used in the formation of nouns from their roots. The only exception to the division now stated is the substitution of ט for servile ת in a certain class of cases, as explained § 54. 4.

a. Kimchi in his Mikhlol (מִכְלֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. שְׂמַלְאֲכֵהוּ בִּינָה for his work is understanding; אֲנִי שְׁלֵמָה אני שלמה I Solomon am writing; אֶךְ הַבְנָה שלימי only build thou my peace; כְּשִׁיחַל אֵב הַמִּזְן like a branch of the father of multitude; מֹשֶׁה כָּתַב אֵלַינוּ Moses has written to us. To which Nordheimer has added שָׂאל הֵן מִכְתָּבִי 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. וְגַמְר for וְגַמְרֵי et completio = etc.

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

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

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

THE VOWELS.

§ 10. The letters now explained constitute the body of the Hebrew text. These are all that belonged to it in its original form, and so long as the language was a living one nothing more was necessary, for the reader could mentally supply the deficiencies of the notation from his familiarity with his native tongue. But when Hebrew ceased to be spoken the case was different; the knowledge of the true pronunciation could no longer be presumed, and difficulties would arise from the ambiguity of individual words and their doubtful relation to one another. It is the design of the Masoretic points (מסורה *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 רַב־ is in Gen. 12: 4 הִבֵּר *he spake*, in Ex. 6: 29 הִבֵּר *speak* and הִבֵּר *speaking*; in Prov. 25: 11 הִבֵּר *spoken*, in Gen. 37: 14 הִבֵּר *word*, in 1 Kin. 6: 16 הִבֵּר *the oracle* or most holy place of the temple, in Ex. 9: 3 הִבֵּר *pestilence*. So וַיִּשָּׁק is in Gen. 29: 10 וַיִּשָּׁק *and he watered*, and in the next verse וַיִּשָּׁק *and he kissed*; וַיָּבֵא occurs twice in Gen. 29: 23, the first time it is וַיָּבֵא *and he brought*, the second וַיָּבֵא *and he came*; וַיִּהְיוּ שָׁמָיִם is in Jer. 32: 37 first וַיִּהְיוּ שָׁמָיִם *and I will bring them again*, and then וַיִּהְיוּ שָׁמָיִם *and I will cause them to dwell*; שָׁמַיִם is in Gen. 14: 19 שָׁמַיִם *heaven*, and in Isa. 5: 20 שָׁמַיִם *putting*. This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.

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

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

a. Medial *ā* when written at all, as it very rarely is, is denoted by א, e. g. לַאֵת *lāt* Judg. 4: 21, דָּאֵג *dāg* Neh. 13: 16 K'thibh, קָאֵם *kām* Hos. 10: 14, אָזֵזֶל *āzēl* Lev. 16: 8, רָאֵשׁ *rāsh* Prov. 10: 4 and in a few other passages, רָאֵמֹת sometimes for *rāmōth*, צֵאֵר *tsavār*, אֵבֶאֱסָאֵךְ 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. גָּלָה *gālā*, מַלְכָּה *malkā*, אֲתָה *attā*, rarely and only as an Aramæism by א, e. g. חֲגֹגָא *hhoggā* Isa. 19: 17, קֹרְחָה *korhhā* Ezek. 27: 31 K'thibh, גַּבְחָה *gabh'ha* 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. צִיֵּרִים or צִיֵּרִים *tsiv'rūthim*, צִיֵּרִי *tsiv'rūthī*; שׁוּבוֹ or שׁוּבוֹ *shūbhū*. In the former position י stands for the first pair of vowels, and ו for the second, e. g. מְנִיכֹלֶת *mēnūkhōth*, נְסִיגְחֹלֶת *n'sūghōthī*; א for *ē* and *ō* so situated is rare and exceptional, e. g. רֵשׁ *rēsh* Prov. 6: 11, 30: 8, and perhaps יָנֵאֵל *yānēls* Eccles. 12: 5; זֹאֵת *zōth*, פִּרְאֵת *pōrōth* Ezek. 31: 8, בִּלְטִסְוֹתָר *bitlsōthār* Ezek. 47: 11. At the end of words *ē* is commonly expressed by י, and *ō* by ו, though ה is frequently and א rarely employed for the same purpose, e. g. מַלְכֵי *malkhē*, מַלְכוֹ *malkō*; הֵיָה *h'yē*, פִּרְוָה *parō*; לֹא *lō*. Final *ē* is represented by ה, medial *ē* if written at all by י, e. g. יֵהֵיָה *yih'yē*, or תִּהְיֵנָה *tih'yenā*.

b. The employment of the vowel-letters in conformity with the scale just given, is further governed, (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus *sōbhēbh* is commonly סֹבֵב or סִבֵּב, only once סִבֵּב 2 Kin. 8: 21; *ya'kōbh* is יַעֲקֹב except in Jer. 33: 26 where it is יַעֲקֹב; *thēase* is תֵּעָשֶׂה, but in Ex. 25: 31 תֵּעָשֶׂה; *ēthām* according to the analogy of similar grammatical forms would be אֵתָם, but in Ps. 19: 14 it is אֵתָם; *hēmīr* is in Jer. 2: 11 written in both the usual and an unusual way, הֵמִיר and הִמִּיר; *m'lākhīm* is מַלְכִּים except in 2 Sam. 11: 1, where it is מַלְאכִים; *g'bhūloth* is in Deut. 32: 8 גִּבְחֹלֶת, in Isa. 10: 13 גִּבְחֹלֶת, in Ps. 74: 17 גִּבְחֹלֶת; *lō* meaning *not* is לֹא, meaning *to him* is לוֹ, though these are occasionally interchanged; *zō* is written both זֶה and זִי; and *pō* פֶּה, פִּי and פֹּה. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. 'לֹהִים, אֱלֹהִים, 'לֹהִים; *nāthūn* נָתַן, *n'thūnīm* נָתַנִּים or נָתַנִּים. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כֹּסֶהֶם *kō'hēh* Dan. 11: 6, always elsewhere כֹּסֶה; קֹדֶשׁ *kōdesh* Dan. 11: 30, for קֹדֶשׁ; דָּרִידֶה *dārīdh* in the books of Chronicles, Ezra, Nehemiah and Zechariah, elsewhere commonly דִּיד. This must, however, be taken with considerable abatement, as is shown by such examples as אֲדִירִים *addirīm* Ex. 15: 10, אֲדִירִים Ezek. 32: 18.

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

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

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

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

<i>Long Vowels.</i>				<i>Short Vowels.</i>	
קָמֶץ Kā'-mets	<i>ā</i>	⸀	פָּתַח Pát-tahh	<i>ǣ</i>	⸁
צִירֵי Tsē'-rē	<i>ē</i>	⸂	שֶׁנִּלֵּי Se'-ghōl	<i>ě</i>	⸃
חֹלֶם Hhō'-lem	<i>ō</i>	⸄	קָמֶץ חֹטֵף Kā'-mets Hhā-tūph'	<i>õ</i>	⸅

Doubtful Vowels.

חִירֶק Hhī'-rik	⸆	<i>ī</i> or <i>ĩ</i>
שִׁירֶק Shū'-rek	⸇	} <i>ū</i> or <i>ũ</i>
קִיבֻּבִּים 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*, which is a dot over its centre. When followed by ם or preceded by ם it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, שֹׁנֵי *sōnē*; when it follows ם or precedes ם it is written over its opposite arm,

e. g. שֹׁמֵר *shōmēr*, תִּרְפוֹס *tirpōs*. Its presence in these cases must accordingly be determined by the circumstances. If preceded by a letter without a vowel-sign, שְׁ will be *ōsh* and שֹׁ *ōs*; if it have itself no vowel-sign, ש will be *sō* and שׁ *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 ו in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of ו 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 = *i*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being *ū* and the latter *u*. 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 ו 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, ו 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 אהוי (which have been formed into the technical word אהוי *El'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 Daghest forte, §23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Daghest forte belong only to consonants: thus קֹוֹה *kōvehā*, מִצְוֹת *mitsvōth* (where צ being provided with a separate point, the Hholem must belong after ו), וְהָיָה *v'hāyā* קִיּוּם *kiyyam*. Otherwise they quiesce in a preceding or accompanying vowel-sign, provided it is homogeneous with themselves; that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the

have students gr. pp. 34 & 66'.

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letter. *E* and *i* are homogeneous to י, *o* and *u* to ו, and these being the only vowels which they were ever employed to represent, they can quiesce in no others; thus בִּי *bī*, מִי *mī*, נֶעֱ, *gē*, בִּי *bō*, לִי *lū*, but שָׁרִי *sūray*, גֹּי *gōy*, גֻּלְיִי *gūlūy*, תָּו *tāv*, שָׁלֵו *shālēv*, זֵו *zīv*; the combination וי is pronounced āv, עָוִי and אָנָו *ānāv*, סָתָו and סָתָו *s'thāv*. *A*, *e*, and *o* are homogeneous to א and ה. These letters deviate so far from the rule just given that א from its extreme weakness not only quiesces when it is properly a vowel-letter, but may give up its consonant sound and character after any vowel whatever, e. g. תִּתֵּ *tītē*, רִישׁוֹן *rīshōn*, פֻּרָא *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 ה = ^{su} it, _{it} in Kamets-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the ו, e. g. הָיָה Jer. 27:20, הָיָה Ezek. 27:15, הָיָה Ps. 30:4, הָיָה Isa. 44:17, הָיָה Jer. 33:8, הָיָה Nah. 1:3. In הָיָה 2 Chron. 8:18. and הָיָה Deut. 32:13. ה represents or quiesces in the still briefer *ō* of Hhateph-Kamets, §16. 3.

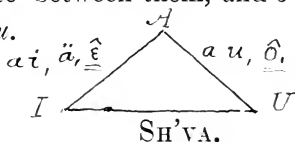
b. In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. הָיָה Num. 1:10, הָיָה 2 Sam. 2:19, also written הָיָה 1 Chron. 2:16. In such words as הָיָה Jer. 22:6, הָיָה Deut. 21:7. ה does not quiesce in Kibbuts, for the points belong to the marginal readings נושבו,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

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

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

a. Hhirik with Yodh is short in *רחֲמִימִי* *rah'mittw* 1 Sam. 17:35. *בִּיקְרוֹתֶהָ* *bikk'rōthekhā* Ps. 45:10, *לִיקְהָת* *likk'hath* Prov. 30:17. In *אֶחָד* 1 Chron. 12:1, 20, *i* is probably long, although the word is always elsewhere written without the Yodh; as it sometimes has a secondary accent on the first syllable and sometimes not (see 1 Sam. 30:1), it may have had a twofold pronunciation *tsik'lag*, and *tsiklag*. Shurek as *ū* is of much more frequent occurrence, e. g. *חֻקֵּי* *hhukkē*, *לֻמִּמִּים* *lummīm*, *חֻקָּה* *hhukka* Ps. 102:5, *אֲלֻמִּים* 2 Chron. 2:7, *זִמָּה* Ezek. 16:34.

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



§16. 1. The absence of a vowel is indicated by ֿ Sh'vā (ֿֿֿ *emptiness*, or as written by Chayug, the oldest of Jewish grammarians, ֿֿֿ), which serves to assure the reader that one has not been inadvertently omitted. It is accordingly placed under all vowelless consonants except at the end of words, where it is regarded as unnecessary, the absence of a vowel being there a matter of course. If, however, the last letter of a word be ך , or if it be immediately preceded by another vowelless letter, or be doubled by the point called Dagheshe-forte, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. מִשְׁמַרְכֶּךָ , קִשְׁטֶךָ , מִלְכֶּךָ , אִמְרֶךָ , אִשְׁרְךָ , קָהֶךָ . Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הַיְיִלְקָה , nor as a general rule to a final consonant preceded by a

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Conan
Geser
p. 21
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Gram. p. 2
78 & 2

quiescent; thus **וְרָאָה**, **וְרָאָה** Ruth 3 : 4 ; **וְהָיִיתָ** Isa. 62 : 3, though in this case it is sometimes written, e. g. **וְרָאָה** 2 Sam. 14 : 3 ; **וְהָיִיתָ** 2 Sam. 14 : 2 ; **וְהָיִיתָ** Judg. 13 : 3 ; **וְהָיִיתָ** 1 Kin. 11 : 13. **א** at the end of a word, preceded either by *int* = a vowelless letter or a quiescent, is termed **Q̄tiant**, and is left unpointed, e. g. **הָיָה רָבוּא וְיָרָא הָטָא** *pronoun na*

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

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

a. According to Kimchi (Mikhlol fol. 189) Sh'va was pronounced in three different ways, according to circumstances. (1.) Before a guttural it inclined to the sound of the following vowel, e. g. **יָאֲבֹד** *y'abbēdh*, **שְׁעָר** *š'ēth*, **דָּוִד** *d'ū*, and if accompanied by Methegh. § 44, it had the full sound of that vowel. e. g. **סֻאֵב** *sūā*, **יִזְחֹל** *izhhl*, **לֹולָם** *loolām*. (2.) Before Yodh it inclined to *i*, e. g. **בְּיָאֲכֹב** *b'ya'kōbh*, **כְּיֹם** *k'yōm*, and with Methegh was sounded as Hhirik, e. g. **בִּיָּאֲד** *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. **בְּרָאָה** *b'rākāhā*, **גְּלִילִים** *g'liḡim*, and with Methegh was pronounced as Pattahh **בְּמַקְהֵלֶת** *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-Patahh ֿ; thus, שְׁמֹד ^a*mōdh*.

Hhātēph-Seghol ֿ; thus, שְׁמֹר ^e*mōr*.

Hhātēph-Kamets ֿ; thus, שְׁמֹל ^h*hōl*.

a. Hhātēph (שְׁמֹד *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-Patahh שְׁמֹד Gen. 2:12, שְׁמֹד Gen. 27:38; Hhateph-Kamets שְׁמֹל Gen. 2:23, שְׁמֹל Jer. 31:33; but never Hhateph-Seghol except שְׁמֹל 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. שְׁמֹל 2 Kin. 2:1, שְׁמֹל ver. 11.

PATAHH FURTIVE, ֿ, ֿ, or ֿ, *Ta ke*

§17. A similar hiatus or slight Transition sound was used at the end of words in connection with the gutturals. When ֿ, ֿ, or the consonantal ֿ at the end of words is pre-

1. ceded by a long heterogeneous vowel (i. e. another than a),
2. or is followed by another Vowelless consonant, it receives a Patahh furtive ֿ, which resembles in sound an extremely short *a*, and is pronounced before the letter under which it is written, e. g. שְׁמֹד *rū^ahh*, שְׁמֹד *shāmō^a*, מִגְּבִיָּה *maghbī^ah*, שְׁמֹד *shāma^at*, יִהְיֶה *yī^ahhē*.

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

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 א 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. אֶלֶל *l'khā*, עֹלָל *ō-lā*. (The first syllable of this second example begins, it will be perceived, with the consonant ע, though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus קָמַת *kam-tem*, חָלַח *hā-lakht*. As the vocal Sh'vas, whether simple or compound, are Not vowels, properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to ^{the syllable} that of the following vowel. Pattahh furtive in like manner belongs to the Syllable formed by the preceding vowel. Thus זָרוּז *z'rō'*, אָנִי *anī* 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,

אֶדָם	לֹחִים	בְּרוֹ	בְּיוֹם	אֶדָם	תִּלְדוֹת	סֶפֶר	זֶה
a-dhā'm	'lō-hī'm	b'rō'	b'yō'm	ā-dhā'm	tō-l'dhō'th	sé'-pher	zé'
Gen. 5: 1. אֶתֹּ							
	אֶסָּה	אֶלֹהִים	בְּדַמּוֹת	o-thō'	ā-sā'	'lō-hī'm	bidh-mā'tb

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 $\text{קָטָלָה} k(1) + \bar{a}(2) = 3$. $\text{תָּאֵלֵךְ} t(1) + a(1) + l(1) = 3$. An accented syllable might have one *mora* or beat either more or less than the normal quantity. This system was not only proposed by way of grammatical explanation, but also made the basis of a peculiar theory of Hebrew prosody. See Gesenius, *Geschichte d. Heb. Sprache*, p. 123.

c. The cases in which short vowels occur in unaccented simple syllables, are all due to the disturbing influence exerted by the weak letters upon the normal forms of words; thus, $\text{הָאֵת} h\bar{a}-\bar{e}th$ is for הָאֵת , and $\text{הָאֵת} h\bar{a}-h\bar{u}'$ for הָאֵת : such words as הָאֵת , הָאֵת , הָאֵת are formed after the analogy of הָאֵת . A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, $\text{בֵּלְשַׁטָּן} b\bar{e}l-t'sh\bar{a}ts-t\bar{a}n$, 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. $\text{הַקְדִּימָה} h\bar{a}k-q\bar{e}d-m\bar{a}$. The same is the case when a long vowel is retained before Makkeph, e. g. $\text{הַקְדִּימָה} h\bar{a}k-q\bar{e}d-m\bar{a}$. 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. $\text{יִרָשׁ} y\bar{i}-r\bar{a}sh$, or $\text{יִרָשׁ} y\bar{i}bh-n\bar{u}$, $\text{גְּבִילוֹ} g\bar{b}h\bar{u}-l\bar{o}$, or $\text{יִלָּד} y\bar{i}l-l\bar{a}dh$, $\text{בָּלָם} b\bar{a}l-l\bar{a}m$, or $\text{מִעֵזִי} m\bar{i}e-z\bar{i}$.

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

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 נִרְאָה־נִרְאָה, נִרְאָה־נִרְאָה Gen. 22:8, which follow the analogy of נִקְטָל, and in סָבְעִי Isa. 10:34, קָמְעִי the first vowel is short; in גְּבֻלָּם, נִשְׁמָה 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, יָרָא *yī-r'ū*, from יָרָא *to fear*, and יָשָׁנָה *yī-sh'nū* from יָשָׁן *to sleep*; but יָרָא *yīr-ū* from יָרָא *to see*, and יָשָׁנָה *yīsh-nū* from יָשָׁן *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*, חֶפְצִי *hhoph-shī*, מֶלֶךְ *mā-veth*, לָמָּה *lām-mā*, בֹּתִים *bot-tīm*. Before a letter with simple Sh'va, the distinction is mostly made by Methegh, §44; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, e. g. חֶכְמָה *hhokh-mā*, חֶכְמָה *hhā-kh'mā*. Before a guttural with Hhateph-Kamets or Kamets-Hhatuph

it is frequently *ō*, though standing in a simple syllable and accompanied by Methegh, e. g. *bo-hh°rī, to-
obhldhēm*. 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 נַאֲזִיחַ with the prefixed conjunction *vo°niyyōth*, הַאֲזִיחַ with the article *hā°niyyā*; נַמְדָּה in the Hophal *yo°madh*, נִמְדָּה Isa. 44:13 in the Piel *y°thā-rēhū*. The first vowel is *ō* in נַחֲמָה from נָחַם, נִקְרָה from קָרָה, נִשְׁרָה from שָׁרָה, נִשְׁתָּה from שָׁתָה, נִשְׁתָּה Isa. 38:14, נִקְרָה Num. 22:11, נִשְׁתָּה Num. 23:7 and the like, and the first two vowels in such words as נִשְׁתָּה from שָׁתָה, נִשְׁתָּה Isa. 30:12 from שָׁתָה, נִשְׁתָּה Deut. 20:2, נִשְׁתָּה Hos. 13:14, נִשְׁתָּה 2 Chron. 10:10, נִשְׁתָּה 2 Kin. 15:10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in נִשְׁתָּה Job 16:19 from שָׁתָה, נִשְׁתָּה from שָׁתָה, נִשְׁתָּה from שָׁתָה, and in נִשְׁתָּה, נִשְׁתָּה and the like, because it is originally and properly Kamets. The word נִשְׁתָּה is in Ps. 86:2 the imperative *shomrā*, in Job 10:12 the preterite *shām°rā*.

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

b. Inasmuch as מַחֲמָר is derived from מַחֲמָר *māḥmār*, 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 מַחֲמָר 1 Sam. 13: 21, מַחֲמָר Eccles. 12: 11

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

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

d. It is surprising that in so minute and careful a system of orthography as that of the Masorites, there should be no symbol for *ō* distinct from that for *ā*; and some have felt constrained in consequence to suppose that the signs for these two vowels were originally different, but became assimilated in the course of transcription. This seems unlikely, however. The probability is that *ā* and *ō*, whose resemblance even we can perceive, were so closely allied in the genuine Hebrew pronunciation, that one sign was thought sufficient to represent them, especially as the 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, זְכָרְתָּם *z'khartām*, זָכְרָה *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

in imper. fem. & plu. masc. קָטָה לִי, קָטַלְתִּי, the
verb is the

vowel, it is silent: זָכָרִי *zō-kh'rē*, תִּזְכָּרִי *tiz-k'rū*, זִכְּרִי *zikh-ū*, תִּקְטֹלֶנָּה *tiktōl-nā*. Sh'va under a letter doubled by Daghesh 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 Daghesh-forte has been omitted, וַיְבַחֲשֵׁי *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, הָלַלְּךָ *hal'lū*, קִלְלָתְךָ *kil'lath*, טִילְּךָ *tsil'lo*, אִלְּךָ *al'lay*, חִיקְּךָ *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 הִזְזָרִים, for example, ז 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, Daghesh-lene, Daghesh-forte, Mappik, and Raphe. The use of the first of these has already been sufficiently explained, § 3. 1.

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

"As these letters are always aspirated After a Vowel-sound, however slight, and Never as an Initial utterance, or when Following a Consonant, They Invariably Require Daghesh-lene whenever they are Not Immediately Preceded by a Vowel or a Vocal Sh'va." /-It is consequently inserted in the Initial Aspirate of a word which Begins a Verse, בְּרֵאשִׁית Gen. 1:1, 2, or, which Follows a word bearing a Disjunctive accent (inasmuch as this represents a pause of longer or shorter duration), בְּרֵאשִׁית בְּרֵאשִׁית Ex. 1:1, זָקַח זָקַח Gen. 3:22, or, ^{one} ending in a consonant, מִצֵּיט דְרִי, אֶל־בְּנֵי Gen. 24:42; 3, but Not if it follows a word Ending in a Vowel and having a conjunctive accent, פָּנֵי הָהֵם, פָּנֵי הָהֵם Gen. 1:2. 3. The sacred name יהוה is followed by Daghes-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־י, which ends in a consonant.* In a very few cases, however, e. g. אֶל־י Ps. 68:18, קִרְיָהוּ Isa. 34:11, שָׁנָה בָּה Ezek. 23:42 Daghes-lene is not inserted after a vowel-letter, which retains its consonant sound.

2. Daghes-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. שְׁמֵנִת, נִסְתָּרָה; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. וּבְבִית, שְׁבִדָּתָם.

dhō, nō'y, r being a consonant here, + being Heteroge. means.

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

ing inseparable prepositions, e. g. לְבָרְכֶיךָ, לְבָרְכֶיךָ; בְּנִפְלֵ, בְּנִפְלֵ, בְּנִפְלֵ; לְבָרְכֶיךָ, לְבָרְכֶיךָ. Isa. 31:4, לְבָרְכֶיךָ Num. 4:23, 8:24; לְבָרְכֶיךָ, לְבָרְכֶיךָ. (6) The suffixes of the second person הָ, בָּ, נָ, never receive Dagghesh-lene, בְּנִפְלֵ, בְּנִפְלֵ, בְּנִפְלֵ. *Paradigm* *verl-s* *W. S. 4*

These rules are sometimes of importance in etymology; thus, לְבָרְכֶיךָ Ezek. 27:12 must have as its ground form לְבָרְכֶיךָ, not לְבָרְכֶיךָ; and לְבָרְכֶיךָ Hos. 7:6, רָחֵם Ps. 90:10 cannot be infinitives with suffixes, but must be from the segholates לְבָרְכֶיךָ, לְבָרְכֶיךָ. *and the 'i's vocal.* *Ed. 2*

b. The omission of Dagghesh-lene in the final letter of הוֹסֵף Prov. 30:6, abbreviated from הוֹסֵף or הוֹסֵף, 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. אֲרָצָה פְּנִינִי Gen. 11:31 and elsewhere. אֲרָצָה פְּנִינִי Gen. 46:28, אֲרָצָה פְּנִינִי Ex. 15:1, 21, אֲרָצָה פְּנִינִי Ex. 15:13, אֲרָצָה פְּנִינִי Deut. 16:1 (comp. אֲרָצָה פְּנִינִי Gen. 20:9), אֲרָצָה פְּנִינִי Deut. 31:28 (comp. אֲרָצָה פְּנִינִי Isa. 8:2), אֲרָצָה פְּנִינִי Josh. 8:24, 10:20, אֲרָצָה פְּנִינִי Gen. 35:29, אֲרָצָה פְּנִינִי 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 שְׂטָנִים *two* is not yet settled. Kimchi explained it as Dagghesh-lene upon the supposition that the word was abridged from אֲשָׁטָנִים; Schultens as Dagghesh-forte arising from an assimilated ט, contending that it was for שְׂטָנִים from אֲשָׁטָנִים; Nordheimer as an anomalous Dagghesh-lene, introduced as a euphonic expedient to prevent the combination of an aspirated ט with a sibilant, such as is obviated in the Hithpael of verbs by a transposition that would here be inadmissible. The puzzle is still further perplexed by the circumstance that it once appears with the preposition בְּ without the Dagghesh, בְּ שְׂטָנִי Judg. 16:28, and again with the same preposition with it, בְּ שְׂטָנִי 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 (דָּגֶשׁ הָזֶק) in the bosom of a letter so affected, to show that it is to be

"An aspirate without Dagghesh Lene, showing that the preceding Sh'va is vocal." Vibbert's Guide, p.

doubled in the pronunciation; thus, וַיִּימָל *vayyimāl*. Dagghesh-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. רָרָא, רָרָה.

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

3. Dagghesh-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 Dagghesh-forte, if not it is Shurek.

a. Some Grammarians speak of Dagghesh-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 Dagghesh, 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 Dagghesh-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 Dagghesh-

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; *סָבִי* from *סָבָב*. 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, *הִלָּךְ*, *הִתְהַלֵּךְ*, and certain forms of nouns, as, *גִּבֹּרִי*. 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. *וָסַב* for *וִסָב*. 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. *מִהֲיָהּ*, *וְהִיָּהּ*, *קִוִּי*. 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. *יִנְבִּי* *inn'blhē* for *יִנְבִּי* *in'blhē*. 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. *תִּלְלִי* for *תִּלְלִי*. 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 *מֶה*, e. g. *מֶה מֵיָּהּ וּמֵהָ* 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. *לִקְהָל־אֱלֹהִים* Gen. 2: 23, *אֶבְלָתִי* Deut. 27: 7, *וְהָיָה לִי* Num. 25: 13, *וְהָיָה לִי* Gen. 30: 33; *וְהָיָה לִי* Num. 34: 6, 7, 9, *מִשָּׁה לְאַמֵּר* Ex. 13: 1 (where the accent is on the ultimate), *מִצְנֶה־לִּי* Prov. 15: 1 (in some editions), more rarely after other vowels, e. g. *קִוִּי* Gen. 19: 14, *לֹא* 1 Sam. 8: 19, once after the liquid *ר*, e. g. *וַיִּאָּסֶר לֹא* 1 Kin. 11: 22. See also § 22. *b.* In a few instances words thus united are written as one, e. g. *מִנָּה* Ex. 4: 2 for *מִנָּה וְהָ*, so *מִנָּה* Isa. 3: 15, *מִנָּה* Mal. 1: 13, *בְּסִפְּאָה*

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

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

אָבְרָהָם Hos. 3:2.	יָקָרָהּ 1 Sam. 28:10.	סָכְלוּ Isa. 9:3, 10:27.
בִּיקְרֵיהֶּהּ Ps. 45:10.	פָּסְחוּ הַיָּמִינָה (?) Ezek. 13:20.	לָבִי Deut. 32:32.
הַזִּכְחִים Am. 5:25.	פָּנְלוּהָ Isa. 33:1.	עָתָהּ 2 Sam. 23:27, Jer. 29:27.
הַבְּצִיזָהּ Gen. 18:21.	הַמִּשְׁחָיו or הַמִּשְׁחָיו Ps. 89:45.	עָבְדִים Isa. 58:3.
הַפָּחַת Gen. 37:32.	הַמִּשְׁחָיו Ps. 89:45.	עָבְדֵיכֶם Am. 5:21.
הַפָּחַת Gen. 17:17.	הַמִּשְׁחָיו Joel 1:17.	עָבְדֵי (?) Cant. 1:8.
הַמִּשְׁחָיו 1 Sam. 10:24, 17:25, 2 Kin. 6:32.	הַמִּשְׁחָיו Job 9:18.	עָבְדֵי Ps. 89:52.
הַמִּשְׁחָיו Job 17:2.	הַמִּשְׁחָיו Nah. 3:17.	עָבְדֵי Ps. 77:20.
הַמִּשְׁחָיו Ex. 2:3.	הַמִּשְׁחָיו Ex. 15:17.	עָבְדֵי Prov. 27:25.
הַמִּשְׁחָיו (?) Judg. 20:43.	הַמִּשְׁחָיו Deut. 23:11.	עָבְדֵי Ps. 119; 139.
הַמִּשְׁחָיו 1 Sam. 1:6.	הַמִּשְׁחָיו Job 30:8.	עָבְדֵי Ps. 88:17.
הַמִּשְׁחָיו Isa. 57:6.	הַמִּשְׁחָיו Ps. 141:3.	עָבְדֵי (?) Ps. 37:15, Isa. 5:28.
הַמִּשְׁחָיו Gen. 49:10.	הַמִּשְׁחָיו Prov. 4:13.	עָבְדֵי Zech. 4:12.
הַמִּשְׁחָיו Prov. 30:17.	הַמִּשְׁחָיו Judg. 20:32.	עָבְדֵי Ps. 58:9.
	הַמִּשְׁחָיו Jer. 4:7.	

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

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

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

of the hiatus which it represents; it is, however, quite as frequently omitted, the Sh'va commonly remaining vocal as if it were inserted, and compound Sh'va being occasionally substituted for simple to indicate this fact, § 16. 3. *l.*; e. g. עָוָלוּ for עוֹלוּ, כָּסְאוֹ for כֶּסֶּא, particularly after prefixes, as Vav conversive, the article and preposition מִ, so נִיחִי, הַמִּבְקֵשׁ. 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. מִבְּצִיר Judg. 8 : 2 for מִבְּצִיר, תִּתְּצֵה Isa. 22 : 10 for תִּתְּצֵה, זָכְרוֹן from זָכְרוֹן. 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. תִּתְּצֵה Ruth 1 : 13 for תִּתְּצֵה.

MAPPĪK.

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

RAPHE.

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

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

ACCENTS

For a very plain view of the Use of the accents see my "Students Grammar," p. 369.

§ 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

Not in the quality, as in the acute grave & circumflex Greek accents, "but only that difference"

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.

b. The Jews made use of the accents as musical notes in the cantillation of the synagogue, whence they are also called נְקֻמָּוֹת. 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's *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 :

Sentences
general clauses
most common
"division"
in 3 parts
uses, often

- *1. Sillūk
*2. Athnahh
3. Š'qolta

$$\begin{Bmatrix} \vdots \\ \vdots \\ \vdots \end{Bmatrix} \quad \begin{Bmatrix} \vdots \\ \vdots \\ \vdots \end{Bmatrix} \quad \begin{Bmatrix} \vdots \\ \vdots \\ \vdots \end{Bmatrix}$$

מלח:

אתנה

above the word, & Post. p: & b
to (l^o & 2^o) II₄ kings. -

These 3 are for the main clauses: so, I have placed ^{it} here, though it belongs to class II, Knigs, see

CLASS II. *Kings.*

	3. S'gholta	([^])	סְגֹלְתָא <i>postp.</i>
2	4. <u>Zakēph Kāton</u>	= ([·]) =	זָכַר קָטָן
2	5. <u>Zakēph Gadhol</u>	= (^h) =	זָכַר גָּדוֹל
	*6. Tiphhā	(_·)	טִפְחָא

CLASS III. *Lukes.*

2	*7. <u>R'bhī^a</u>	= ([·]) ^o =	רְבִיז
	*8. Shalshleth	(ⁱ)	שְׁלִשְׁלֶת
	*9. Zarkā	([~])	זָרְקָא <i>postp.</i>
	10. Pashtā	([·])	פָּשְׁטָא <i>postp.</i>
	11. Y'thībhh	(_·)	יְתִיב <i>prep.</i>
	12. T'bhīr	(_·)	תְּבִיר

CLASS IV. *Counts.*

2	*13. <u>Pāzēr</u>	= ([·]) =	פֶּזֶר
	14. Karnē Phārā	(^o)	כַּרְנֵי פָרָה
2	15. <u>T'līshā Gh'dholā</u>	= ([·]) = [·]	תְּלִישָׁא גָּדוֹלָא <i>prep.</i>
	16. Geresh	([·])	גֶּרֶשׁ
	17. G'rāshayim	([·])	גֶּרֶשָׁיִם
	*18. P'sik	([·])	פְּסִיק

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

viz. :

			* in my letter
*19. Merkā	(_·)★	מֶרְקָא	Del., Bible, h
*20. Mūnāhh	(_·)	מוֹנָח	8/2, Jer. 42:
21. Merkā Kh'phūla	(_·)	מֶרְקָא כְּפִיחָא	is under ת
*22. Mahpakh	(_·)	מַחְפָּךְ	this marks S of
23. Dargā	(_·)(Σ) {form of ^א אָלָא in Letter's measurable.	דַּרְגָּא	where my or her
*24. Kadhma	(_·)	קַדְמָא	it has have
*25. Yerahh ben Yōmō	(_·)	יֶרַח בֶּן יוֹמֹ	Clarke a. ?
26. T'līshā K'tannā	([·])	תְּלִישָׁא קְטַנָּא	<i>postp.</i>

2,2,2,2, These 5 underscored thus are for the
subdivision of the (main) "clauses into the

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^a, *square, or reposing*; Shalsheth, *chain*; Zarka, *dispersion*; Pashta, *expansion or letting down* (the voice); Y'thibh, *sitting still*; T'bhir, *interruption*; Pazer, *separator*; Karne Phara, *a heifer's horns*; T'lisha, *great and small, shield*; Geresh, *expulsion*; G'rashayim, *double Geresh*; P'sik, *cut off*. Conjunctives: Merka, *prolonging*; Munahh, (a trumpet) *at rest*, i. e., in its proper position; Merka Kh'phula, *double Merka*; Mahpakh, (a trumpet) *inverted*; Darga, *progress*; Kadhma, *beginning*; Yerahh ben-Yomo. *moon a day old*.

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

c. The classification of the Disjunctives, according to their respective powers and the laws of their consecution, has been the work of Christian writers, from whom all accurate investigations of the accentual system have proceeded. In fact, this whole subject is treated by the Jewish grammarians in the crudest and most perplexed manner. Buxtorf says, in his *Thesaurus Grammaticus*, p. 45: *Accentuum ratio hactenus nec a quouam 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 Principal Disjunctives, Y'thibh and P'sik being omitted altogether.

cents: § 30:1. Is, "8 Rules for the Critical Discrimination of Accents."

§ 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 ^{which precedes} preceding the tone-vowel; with the exception of the
 < a) 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. Gen. 1 : 2, or ends with two vowelless letters, e. g. Ruth 3 : 7, or if the last letter has Pattahh furtive, e. g. Gen. 33 : 13, and in some manuscripts and editions there is a like repetition of S'gholta and Zarka. When a word bears the other prepositive or postpositives, there is nothing to mark its tone-syllable, unless this may chance to be the one upon which the nature of the accent, in question, requires it to be placed.

2. Silluk has the same form as Methegh, § 44; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from Kadhma only by its position upon the last letter of the word, and after the superscribed vowel, if there be one, e. g. Gen. 1 : 7, Gen. 24 : 7, while Kadhma is placed upon the letter ^{which precedes} preceding the tone-vowel, e. g. Gen. 2 : 19 : where this chances to be a final letter, the laws of consecution only can decide; thus, in Gen. 26 : 4, Deut. 16 : 3, the accent is Pashta, but in Gen. 17 : 8, 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. Gen. 1 : 11, 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. Gen. 2 : 14, 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 Gen.

whether it be Pashta, or Kadhma.

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

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (תְּהִלִּים), Proverbs (מִשְׁלֵי), and the poetic portion of Job (אֵיּוֹב), whose initials form the technical word אֶצְמֵת. 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'bhir 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.:

poetical:

DISJUNCTIVE ACCENTS.

Class I.

1. Silluk	(∴)	הַקְפֹּזֵר :
2. Athnahh	(א)	הַקְפֹּזֵר
3. Merka-Mahpakh	(אֲ)	הַקְפֹּזֵר

Class II.

4. R'bhi ^a	(')	הַקְפֹּזֵר
5. Pazer	(״)	הַקְפֹּזֵר
6. R'bhi ^a Geresh	(')	הַקְפֹּזֵר
7. Tiphhha initial	(א)	הַקְפֹּזֵר prep.
8. Zarka	(∞)	הַקְפֹּזֵר postp.
9. P'sik	(א)	הַקְפֹּזֵר postp.

CONJUNCTIVE ACCENTS.

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

a. It will be perceived that there are fewer Disjunctives but more Conjunctives than are exhibited by the prosaic accents. Merka-Mahpakh answers substantially to S'gholta; R'hbi^a-Geresh to Tiphhha before Silluk, and Tiphhha initial to Tiphhha before Athnahh. Tiphhha and Shalshleth are transferred from the list of Disjunctives to that of the Conjunctives, whence it comes to pass that if a word bearing either of these accents terminates in a vowel, Daghesh-lene will not be inserted in a following initial aspirate, e. g. קָשָׁה בְּלִיטָה Ps. 31:10, מְבִיא פְּהֵחִים Prov. 8:3, יִהְיֶה פִּנְסִי בְּחִזְמוֹתָ 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* (מִלְרָא *from below*), and in the latter *Milél* (מִלְעֵל *from above*).

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

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, פָּקֵד, פָּקֵד, פָּקֵד, פָּקֵד, פָּקֵד, פָּקֵד, פָּקֵד, פָּקֵד; זָכָרוֹן, זָכָרוֹן; מִדְבָּר, מִדְבָּר; אֲרָמֶיִם; יִרְמִיָּהוּ; בְּנֵי־יִשְׂרָאֵל.

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, סֶפֶר, נִצַּח, בֵּית, תֹּהוּ, כְּתוּבָה, יָגֵל, יָגֵל, יָגֵל.

a. נִגְזְרָה 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.

[illegible]

a. Paragogic ה, receives the secondary accent Methegh in פְּתִיחָהּ
Gen. 28 : 2, 5, 6, 7.

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

suffixes *נִי*, *הִי*, *הָ*, *מוֹ*, or the verbal affixes *תִּי*, *תָּ*, *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: *בָּטָה*, *בָּטָהּ*, *בָּטָמוֹ*, *בָּטָתִּי*; *מָאֵס*, *מָאֵסָהּ*, *מָאֵסִי*; *קָלָהּ*, *קָלָתִּי*. 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 *הִי* follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. *לֵד*, *נִדָּהּ*, *נִדָּהָ*, *אֲבִיהִי*. 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. *מָאֵסִי*, *מָאֵסָתִי*, *מָאֵסִים*; *רְמִיתִּי*, *רְמִיתִּין*.

3. A mixed syllable, whether an affix as *תָּם*, *תֵּן*, or suffix as *בָּם*, *כֵּן*, *הֵם*, *הֵן*, will attract the accent to itself, *הִלְכָתָם* from *הִלְכָה*, *מִלְכָתָם*, *מִלְכָה*; *הִרְמִיתָם* from *הִרְמִיתָה*. In the unusual form *בָּלָהֶם* 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, *יִאמֹר*, *יִאמְרָה*, *יִשָּׁב*, *יִשָּׁבָה*; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, *אָמַרְתָּ*, *אָמַרְתָּה*, *יָשַׁבְתָּ*, *יָשַׁבְתָּה*, *נִשְׁבַּחְתָּ*, *נִשְׁבַּחְתָּה*.

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

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

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

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

1. A Conjunctive is frequently removed from the ultimate to the penult if a Disjunctive immediately follows, whether upon a monosyllable or a dissyllable accented on the penult, in order to prevent the unpleasant concurrence of two accented syllables in closely connected words, e. g. קָרָא לְיָהּ Gen. 1 : 5, בָּנָה לְיָר Gen. 4 : 17, אָזְנֶה לְךָ Deut. 32 : 36, וְהִתְאַבְּדוּ לְךָ Ps. 2 : 12, לָהֶם לְךָ 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, לָבֶשֶׁת לְךָ Num. 24 : 22, נָבֵל לְיָר Isa. 40 : 7, הִשְׁמַע לְךָ 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. אֲזַכֵּיר, אֲזַכֵּיר; אֲזַחֵה, אֲזַחֵה; עֲזַחֵה, עֲזַחֵה; בָּלֵה, בָּלֵה; or from the penult to the ultimate, particularly in* the case of forms with Vav conversive of the future וְהִנָּחֵה, וְהִנָּחֵה; so וְהִנָּחֵל, וְהִנָּחֵל, וְהִנָּחֵם, וְהִנָּחֵם. 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. וְהִנָּחֵה Gen. 41 : 33 for וְהִנָּחֵה; so וְהִנָּחֵה 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 (סוף פסוק *end of the verse*). The next in power are Athnahh and S'gholta. When a verse was to be divided into two clauses, Athnahh was placed under the last word of the first clause, Silluk maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives S'gholta, the last word of the second Athnahh, and the last of all Silluk. Verses of one clause range from Gen. 26 : 6, containing three words, to such as Jer. 13 : 13 and 1 Chron. 28 : 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1 : 1 הָאֵלֹהִים . . . הָאָרֶץ; three clauses

are much less frequent, Gen. 1 : 7 הָרְקִיעַ ... לְרָקִיעַ . בֵּן : 23 : 16, 24 : 30, 26 : 28.

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

2. Each of these clauses is capable of subdivision to whatever extent its length or character may seem to demand by the Disjunctives Zakeph Katon, Zakeph Gadhol, R'bhi^a, Pazer, and T'lisha Gh'dhola, according to the number of sections to be made and the various degrees of their completeness. Thus, in Josh. 1 : 8 the clause of Athnahn is divided into five sections, בֹּר , מִפִּיָּה ... לְלֵזָה .. קִשְׁטֹת . בֵּן : in 2 Kin. 1 : 6 into six, אֶלְיוֹ .. יְהִיָּה .. בְּנִשְׁרָאֵל . שְׁלֵחַ לְקָרֹשׁ ... שְׁקָרֹן : 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. Athnahn in Gen. 1 : 1 marks the greatest division in the verse, but that is not sufficient to require a comma. In the next verse Zakeph Katon is equal to a semicolon in the first clause and less than a comma in the second. In Gen. 27 : 16 the separation indicated by R'bhi^a is wholly rhythmical.

Pause Accents:

a. Those accents which, as above described, mark the limits of clauses and sections, are denominated pause accents. viz: : , — , א , ∴ *claus*

§ 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 :

PRIMARY SECTIONS.	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
	•• ^	Merka. Munach.	Tiphcha. ^	Merka. (Merka) (Darga) ^	Tiphcha. Lungha.	*Darga. (Merka) (Kadma) (Darga) ^	(")	(") (")
SECONDARY SECTIONS.			Zigph Katon	^	Pashah (")	(") (")	}	
			Z. Thadd.		^	(") (")		
					^	(") (")	}	
					^	(") (")		
UNUSUAL SECTIONS.							^	^
							p	^
			occurs 7 times ; always with	1	in all Bible; B'sig.		qp	^

my Levi Lerner's Bible accords with this (see also, p. 49) ; but Bagster & Ahn have 7 merka

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 [']_p, Mahpakh [']_m, Y'thibh [']_y.

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

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

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

Eccl. 5 : 7. 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 Athnahh*.—If Athnahh be preceded by a Conjunctive, it will be Munahh, Gen. 1 : 1 ; if by a Disjunctive in its own section, it will be Tiphhhah, Gen. 1 : 1. The accents which precede Tiphhhah 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 : אֶתְּכֶם Gen. 9 : 4 (in some editions), in which it is preceded by Munahh, is exceptional.

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

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

8. *Train of T'lisha Gh'dhola*.—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive ; thus, in Gen. 1 : 12, Lev. 4 : 7, 1 Sam. 17 : 51, Isa. 9 : 5, Neh. 5 : 18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim ; in Gen. 13 : 1, 21 : 14, Deut. 26 : 12, it stands similarly between T'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 $\text{וְאֵת־הַבְּרִית־בֵּין־נָחַשׁ־וְאֵת־הַבְּרִית־בֵּין־אָדָם}$ corresponds to the preceding $\text{וְאֵת־הַבְּרִית־בֵּין־נָחַשׁ־וְאֵת־הַבְּרִית־בֵּין־אָדָם}$. T'lisha Gh'dhola may be preceded by one Munahh, Gen. 27 : 46, by two, Josh. 2 : 1, by three, or by four, 1 Kin. 2 : 5.

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

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

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

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

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 : וְנִקְחָהּ Gen. 5:5; Athnahh וַיֵּאָמֶר Gen. 24:34; Zakeph Katon וַיִּכְנֹחֶה Isa. 1:30; R'bhî וְהַיְוִם Gen. 7:19; Pazer וַיֵּאָמֶר Gen. 22:2; T'lisha Gh'dhola וַלֵּךְ Gen. 19:8. This, as has been already said, is the regular length of the sections of Zakeph Gadhol and Shalsheth; but those of S'gholta are never composed of less than two words, and those of Karne Phara never of less than three.

3. In sections of greater length there is a disposition towards a regular alternation of Disjunctives and 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 : , , , , , , . 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. : וַיֵּשֶׁב בָּרָם Gen. 9:20, וַיִּפְקְדֵהוּ שִׁינֵיבָם Gen. 3:5, וַיִּשְׁקֹבֵהוּ טָרָם 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 Methagh. § 44. Tiphha 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'bhîr, Deut. 26 : 2 אֲנִי וְעַמִּי יִשְׂרָאֵל, 'k, 'k, so Deut. 30 : 20, 1 Sam. 20 : 21, 2 Kin. 17 : 36. Zarka, 2 Kin. 1 : 16 אֲנִי וְעַמִּי יִשְׂרָאֵל, 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. : אֲנִי Ex. 20 : 3, i. e. either : אֲנִי or אֲנִי. Single words also occur with alternative accents, e. g. with G'rashayim or Geresh and T'lîsha Gh'dhola אֲנִי Gen. 5 : 29, אֲנִי Lev. 10 : 4, אֲנִי 2 Kin. 17 : 13, אֲנִי Ezek. 48 : 10, אֲנִי Zeph. 2 : 15.

POETIC CONSECUTION: *Mr. Green says*

he has left this subject "imperfect & unsatisfactory," *see*
Baur's Psalter: Preface p. v. See also Art. Top. Smith's Bib. Dict. vol. 3;
 § 40. 1. The principle of the consecution is the same in 892

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'bbhi^a or Pazer, e. g.
 : , _ _ _ ' Ps. 18 : 51, : _ _ _ _ ' Prov. 1 : 10, _ _ _ _ ' Ps.
 41 : 7, _ _ _ _ ' Ps. 7 : 6, , ' _ _ _ _ ' Ps. 17 : 14.

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

PRINCIPAL SECTIONS.	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.
	⋮ 1	$\begin{array}{c} \text{J} (,) \vdots (,) \vdots (,) \left\{ \begin{array}{c} \text{J} \vdots \text{J} \\ \text{J} \vdots \text{J} \end{array} \right. \text{J} \text{J} \\ \text{or } \text{J} \text{J} \vdots \text{J} \text{J} \vdots \text{J} \text{J} \end{array}$	⋮	⋮, (,) ⋮
	h	$\begin{array}{c} \text{J} \left\{ \begin{array}{c} \text{J} \\ \text{J} \\ \text{J} \end{array} \right\} \vdots \text{J} \left\{ \begin{array}{c} \text{J} \\ \text{J} \\ \text{J} \end{array} \right\} \vdots \text{J} \left\{ \begin{array}{c} \text{J} \\ \text{J} \\ \text{J} \end{array} \right\} \\ \text{or } [\text{J} \text{J} (\infty) \vdots \text{J} \text{J} (\infty)] \end{array}$	⋮ in.	⋮ ⋮ $\left\{ \begin{array}{c} \text{J} \text{J} \\ \text{J} \text{J} \end{array} \right\} \vdots \left\{ \begin{array}{c} \text{J} \text{J} \\ \text{J} \text{J} \end{array} \right\}$
SUBORDINATE SECTIONS.				
	⋮	⋮ $\left\{ \begin{array}{c} \text{J} \\ \text{J} \end{array} \right\}$	2	⋮ (,) ⋮ (,) ⋮ (,) ⋮ ⋮ ⋮ (J) ⋮
SUBORDINATE SECTIONS.				
			•	⋮ $\left\{ \begin{array}{c} \text{J} \\ \text{J} \end{array} \right\} \vdots \left\{ \begin{array}{c} \text{J} \\ \text{J} \end{array} \right\} \vdots \left\{ \begin{array}{c} \text{J} \\ \text{J} \end{array} \right\}$
			⋮	⋮ $\left\{ \begin{array}{c} \text{J} \\ \text{J} \end{array} \right\} \vdots \left\{ \begin{array}{c} \text{J} \\ \text{J} \end{array} \right\} \vdots (,)$

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 ⋮ Ps. 5 : 5, ⋮ Ps. 10 : 6, ⋮ Prov. 12 : 1 (in some editions), ⋮ Prov. 25 : 26, ⋮ Ps. 18 : 7, ⋮ Ps. 36 : 1, or ⋮ Prov.

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

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

There are occasional deviations from the Conjunctives of the table; thus, R'bhi^a-Geresh is in Ps. 34:8 preceded by , , , . In some of these cases, however, editions differ in their notation of the accents. Thus, in Ps. 5:7 some editions have , , , before Silluk, others , , , ; in Ps. 18:36, Prov. 30:17, some have , , , others , , ; in Ps. 20:2 some have , , , , others , , , ; in Prov. 24:8 some have , , , , others , , , , the two words being joined by Makkeph. So, again, some editions have in Ps. 9:11 , before R'bhi^a-Geresh, in Ps. 18:44 , , in Prov. 27:19 , , , in 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 Athnahh*.—Athnahh may be preceded by one Conjunctive, , Ps. 5:8 (or , , Prov. 8:30, 34), , Ps. 5:3 (or , , Ps. 35:21, , Ps. 69:2), , Prov. 23:3, , Ps. 14:3, Prov. 6:3 (or , , Prov. 16:10); by two, , , Ps. 6:8 (or , , Ps. 7:17), , , Prov. 28:25, Ps. 5:2 (in some editions the latter example has , , ,), , , , Ps. 14:5, , , , Prov. 11:12, 14:21, , , , Ps. 37:1, , , , Prov. 8:21, , , , Ps. 25:16; by three, , , , Prov. 24:21, , , , Ps. 6:6 (or , , , Ps. 9:10, or , , , Ps. 16:10), , , , Ps. 10:17, , , , Prov. 8:13, , , , Ps. 18:50, , , , Ps. 10:13, , , , Prov. 6:27, , , , Ps. 72:3; by four, , , , , Prov. 3:12, , , , , Prov. 24:16, , , , , Ps. 34:7, , , , , Ps. 32:2 (in some editions), , , , , Prov. 1:19, , , , , Ps. 65:2.

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

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

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

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

d. Train of R'bhîa.—R'bhîa may be preceded by one Conjective, 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 Conjective, 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. Tiphkha initial before "Ps. 7:10, before 'Ps. 9:1; " before "Ps. 18:1, before 'Ps. 22:15; " before Tiphkha initial Ps. 16:17. 3. Writing two accents upon the same word, מִפְּנֵי תִּיפְחָהּ Ps. 5:11, תִּיפְחָהּ Ps. 27:11, וַיִּקְרָא 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 אֲנִי אֲמַלֵּל Ps. 6:3, Merka-Zarka כִּי תִפְחָהּ Ps. 22:9, Mahpakh-Zarka כִּי בָאֵת Prov. 6:3.

a. Sometimes when two accents are written upon the same word, one is the alternate of the other; thus, בְּצֵצ Prov. 1:19, may be either בְּצֵצ or בְּצֵצ 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 (מַקֵּפֶה *joining*) is a horizontal stroke by which two, three, or even four words may be united. אֶתְּחַלֵּץ Gen. 30:31, וְשִׁלְיָל Gen. 33:11, וְאֶחָד־לְאֶשְׁרֵי Gen. 12:20, 25:5, Ex. 20:11, עַל־קִלְבֵּי־בְרִיָּשֶׁה Ex. 22:8, עַל־קִלְבֵּי־בְנֵי־שָׁחַץ Job 41:26. It belongs properly to the Accentual system, words which are Closely related ^{its} being often connected in this manner in order to Obviate ^{use} the necessity of unduly multiplying Conjunctive accents. ^{1.} 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, אֵל, קֵל, אֵל, כֵּל, אֵל, פֶּן, גַּם, כֵּן, etc. Examples are not wanting, however, of Longer words similarly united, e. g. שְׁלֹשֶׁה־עָדָיִם Deut. 19:15, נֶפֶשׁ־הַיָּלֵד 1 Kin. 17:21, אֶמְרֵי־הָהָה Isa. 31:4. ^{2.} 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 ^{3.} 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, אֶתְּחַלֵּץ, ^{4.} קֵל־עֵלֶיךָ, or failing this, will commonly receive the secondary accent Methegh, אֶתְּחַלֵּץ.

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

b. Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. רִפְּה־פָּה Jer. 46:20, and perhaps פָּקַד-קִיָּה Isa. 61:1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. בָּרַךְ בְּהִיָּה Lam. 4:3, בָּרַךְ בְּהִיָּה 2 Chron. 34:6, and probably אֶהְיֶה הָבִי Hos. 4:18, לָקַח פָּרוֹחַ 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 בָּרַךְ בְּהִיָּה and אֶהְיֶה הָבִי .

METHEGH.

§ 44. Methegh (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. $\text{וּמִתְקִינֹת, מִמִּסְגְּרוֹתֵיהֶם, בְּתֵיחָם, יוֹצֵאֵי, נֹאֲמָה, הָאָדָם}$. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. יִרְאֶה-לּוֹ Gen. 22:8, פִּרְאֵם-לָהֶם 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, מִשְׁאֲרָיוֹ Num. 21: 35, מִלֵּךְ-הַמִּצְרַיִם Num. 21: 33, מִלֵּךְ-דָּבָל Jer. 34: 1 וּבְלִשְׁתֵּי-חֳנִים Gen. 30: 32, הַזֹּאזֹה 1 Sam. 21: 12, פִּי-לִי Ex. 19: 5.

b. It is to be observed that the position of *Methēgh* 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. *הַתְּעִידִי* Deut. 4:26, *הִוְדִּיתִי* Josh. 22:27, where the tone falls on the penult, *יְהוֹשֻׁעַ* 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. נֶאֱמַרְתְּמָהָרָה 2 Sam. 22 : 24, וַיִּמְתְּחֶהָ Job 1 : 7, מִתְחַתְּחֶלֶת Ezek. 42 : 5, שְׁאֵלֶהָיִשׁ Gen. 43 : 7 ; or if none such precede, it may be omitted altogether, e. g. וַיִּמְאָסֶם Jer. 33 : 24, הִתְנַחֲמִי 1 Kin. 21 : 1, אֶדְוִלֶּהמִּצָּה 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, *בְּשִׁקְתוֹתָי, לְאֶשֶׁר, וְהִלֵּה, וְאָמַר* Gen. 30:38, *וַיַּחְדְּדֵהּ*; sometimes to intermediate syllables, § 20. 2, e. g. *סִבְבֵּי* Isa. 9:17, 10:34, *זִמְרָהּ* Obad. ver. 11, particularly after He interrogative or when Daghes-forte has been omitted as after the article, Vav conversive, and the preposition *מִן*, e. g. *לְמַנְצָה, הַמְּפַרְשִׁים, בְּגִירוֹת, הַלְלוּ, הַחֲשִׁלָּה, הַמִּשָּׁל* *מִן*, e. g. *וְהִי*; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. *תִּרְשָׁא* Gen. 1:11, *הַבָּתִּים* Ex. 12:7, *זֶחֶק* Zech. 14:2.

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

e. g. וְלֹא־בָּהֶם Gen. 1:18, וַיִּשְׁבֹּה 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. בְּמִתְּנָה Gen. 32:22, וַיִּגְדְּלוּ Gen. 45:25; and even three occur upon successive syllables, e. g. וַיִּמְצְאֵם מֶדְהָ 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. וַיִּחַרְתֶּהּ, וַיִּשְׁבֹּה, לִישִׁיעָתָהּ, מִהֲנֶהֱלִים.

4. Methegh is sometimes written under a letter with Sh'va, e. g. שְׁלַח־לָּא Job 1:11, 2:5, הָעִיר־אֲפֹי Job 19:6, נִתְּנָהּ Ps. 2:3, כְּמִהְפֹּחַת Jer. 49:18, בְּמִשִּׁי Ruth 1:11.

a. A Methegh so situated is called *Gaya* (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 *Mā'rīkh* (מֵרִיחַ *prolonging*); with a short Hhirik it was called *Hhīrūk* (חִירֹּק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. *b.*, e. g. אֶתְּהַמְּבֹם Isa. 66:13, לֹא־תִהְיֶה Deut. 12:31, וַאֲסֹגְרִים Zech. 7:14, וְעַל־זֶבֶחַ Num. 10:23, וַיִּקְרָאֵהוּ 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. שְׁאֲרָבָח Cant. 1:7, שְׁאֲרָבָה Cant. 3:1; שִׁיחַ Cant. 6:5, שִׁיחַ Lam. 4:9;

עֲרֵבוֹת Num. 31:12, עֲרֵבוֹת Josh. 4:13, and the discrepancies between different manuscripts and editions, e. g. אֶלְכָּה or אֶלְכָּה Gen. 45:28, שְׂאִי-וְזָרָה or שְׂאִי-וְזָרָה 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'rī (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'rī, with a reference to the margin where the letters of the substitute might be found. Thus, with the word וַיִּצְמַח Josh. 6:7 is connected the marginal note וַיִּצְמַח קרי. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly וַיִּצְמַח. 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 וַיִּצְמַח. Again, in ver. 9, הִקְצִי in the text refers to הִקְצִי ק in the margin; the K'rī is here הִקְצִי, and the K'thibh, whose vowels are left to be determined by the reader, הִקְצִי. Jer. 42:6 has אֲנִי where the marginal note is אֲנִי קרי; the K'rī is accordingly אֲנִי, and the K'thibh אֲנִי. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the

note *קרי ולא כתיב*, *written but not read*, placed in the margin, e. g. *המש* Ezek. 48:16, *נא* 2 Kin. 5:18, *ידרך* Jer. 51:3. If, on the other hand, a word was to be supplied, its vowels were inserted in the text and its letters placed in the margin, with the note *קרי ולא כתיב*, *read but not written*, e. g. Judg. 20:13 in the text *בני*, and in the margin *בני*, to be read *בני*; so Jer. 31:38 *בָּאִים*. 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 *גִּדְר*: so Jer. 18:23 *יִהְיֶה* for *יִהְיֶה*.

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 *אֱלֹהִי* Lord, whose points it accordingly receives, *יְהוָה*, unless these two names stand in immediate connection, when, to avoid repetition, it is read *אֱלֹהִים* and pointed *יְהוָה* Gen. 15:2, Hab. 3:19. The antiquity of this superstition is attested by the *Kúrios* of the Septuagint, followed in the English as well as in other modern versions by the rendering LORD. The true sound of the name never having been noted, is now lost; the only clue that is left being its etymology and the form which it assumes in composition, § 62. 1, from which the conclusion has been variously drawn that it was *יְהוָה*, *יְהוָה*, or *יְהוָה*. The common pronunciation Jehovah is manifestly founded upon the error of combining

the consonants of this word with the vowels of another and an entirely different one. There is, however, especially as it is uncertain whether *Yahve* or *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 הִיא, the form of the pronoun of the third person feminine which is used throughout the Pentateuch; this is designed to be read הִיא, though the sound indicated by the letters is in all probability הִיא. So יִשְׁמְרֶנּוּ read יִשְׁמְרֶנּוּ, and יִרְשְׁלָם read יִרְשְׁלָם.

§ 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 תָּרָח *Θαρα*, בָּלָאָם *Balaaμ*, גָּבִיזִין *Γαβιζων*, מָרְיָם *Μαριαμ*; and on the other hand, *a* is sometimes written *ē*, אֶהְיֶה *Ολιβεμα*. Κενεζ, Γεθ, especially before ח, as קֹרֶח *Kore*, זֶרַח *Zare*. (2.) *ē* is written for *ī* and *ō* for *ū*, חֵתִיִּם *Xettaiοι*, גֵּיֶזְנִים *Γειννα*, גָּדִעֹן *Γεδεων*, מֶסְרַיִם *Μεσραιμ*, אֶחָד *Ochozaθ*, עֲזִיָּה *Ozia*. (3.) for the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, קַיִנָּן *Kaivan*, נָבִי *Naβav*. (4.) The vowel letters are softened into their homogeneous vowels סוּיקְרָא *συικρα*, סוּדַבְּהַר *συδαβηρ*. (5.) Vocal Sh'va is written as a full vowel, commonly *a*, or if an *o* follow, *o*, פַּגְוֹנְהָל *Σαβαωθ*, פַּגְוֹנְהָל *Paygonηλ*, פַּרְוֹבִיִּם *Xepovβιμ*, סֹדוֹמָא *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, *חָיָה* to live; *נָבַח* to pour forth, *נָבֵא* the same idea applied to words, to prophesy; *כָּנַף* to encircle the neck with an ornament, *חָנַף* to strangle, *אָנַף* applied to sounds uttered in strangulation, to groan; *רָגַל* to go about as a spy, *רָבַל* to go about as a merchant; *קָבַץ* to collect, *קְבוּצוֹת* treasures; *קִיבֵּץ* a cup, *קִיבֵּץ* or *קִיבֵּץ* a helmet (of similar shape); *רָךְ* tender, delicate, *רָק* thin; *חָקַן* to make straight, *חָקַן* to straighten the beam of the balance, to weigh; *בְּכוֹר* first born, *בְּכוֹר* first ripe, *בֶּקֶר* the first portion of the day, the morning; *הָלַח* to suspend, *הָלַח* applied to a bucket, to let down; *גָּזַר* to cut, *קָצַר* to reap; *זָהָב* gold, *צָהָב* yellow; *טָמַן* to conceal, *שָׁפַן* and *צָפַן* to hide away as treasures, *סָפַן* to cover with boards; *נָהַץ* to destroy by tearing down, *נָהַץ* to destroy by uprooting; *נָבַח* to slay, *זָבַח* to sacrifice; *חָבַל* to bind, *גָּבַל* to bound; *בָּרַח* to break up, flee, *פָּרַח* to break out, blossom, *פָּרַק* to break in pieces; *קָצַב* to cut off, *הָצַב* to heave stone, *חָצַב* to cut wood; *פָּתַר* to surround, *קָטַר* to encircle the head with a crown; *נָהַף* to pour out, *נָסַף* to pour in libation or in casting metals; *צָהַר* to shine, *נָהַר* to be pure; *חָרַח* to engrave, *חָרַשׁ* to plough; *בָּהֵן* to prove, *בָּחַר* to approve, choose; *שָׁתָה* to drink, its causative *הִשְׁתָּה* to break through, *חָקַר* to investigate; *נָצַב* to place, its reflexive *הִתְנַצַּב*.

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

פָּרַץ to deal violently, *פָּצַר* to urge; *קָצַר* to cut with the sickle, reap, *קָרַץ* to cut with the teeth, bite; *נָשַׁף* to blow, *נָפַשׁ* breath; *קָבַץ* to collect, *נָכַס* riches, *מִסְכָּנוֹת* 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, *צִיר* to press together, *אָצַר* to heap up, *רָצַר* to be

straitened, גָּזַר to guard, besiege, קָנַע to restrain, חֲצִיר an enclosure; from גָּז are formed גָּזַר to cut, קָצַר to cut off, גָּזַז to cut loose, go away, גָּזַז to shear, גָּזַל to plunder, חֲזַר heven stone; פָּרַשׁ to unfold, make distinct, פָּרַשׁוּ to spread out; כָּרֶם a vineyard, בְּרִיחַ 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.:

קָנַע to guard, קָנַע poetic; בְּרוֹשׁ cypress, בְּרוֹחַ once in poetry; סָגַר to shut, rarely סָכַר; סְעָרָה storm, שִׁעָרָה rare and poetic; סָכַף to cover, once סָכַף; הִשָּׁבַח to be quenched, once הִשָּׁבַח; אָבַח to abhor, once אָבַח; סָכַל to be foolish, once סָכַל; זָנוּת iniquity, once זָנוּת.

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

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

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

Heb. *הָנָה* to wander, Chald. *הַנָּה*, Syr. *هَنَا*; Heb. *זָהָב* gold, Chald. *הָהַב*, Syr. *هَهَبْ*; Heb. *צֶרֶךְ* a rock, Chald. *צֶרֶךְ*, Syr. *هَرَكْ*; Heb. *שְׁלֹשׁ* three, Chald. *שְׁלֹשׁ*, Syr. *ثَلَاث*; Heb. *אֶרֶץ* the earth, Arab. *أَرْض*, Chald. *אַרְצ*, Syr. *أَرْض*. Other consonant changes: Heb. *בֶּן* a son, Arab. *ابْن*, Chald. *בֶּר*, Syr. *بَر*; Heb. *רָצַח* to kill, Arab. *قَتَلَ*; Heb. *כִּסֵּא*, Syr. *كِسِي*; Heb. *מַלְאָכָה* a field, Chald. *מַלְאָכָה*, Syr. *مَلَا*, Eth. *ፈልፈል*.

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.:

אַדְמָנִי, *אַדְמָנִי* purple; *שָׂטָן*, *שָׂטָן* to hate; *חֲבֻרָה*, *חֲבֻרָה* chamber, *אַחַן*, *אַחַן* Achan; *נְבוּכַדְנֶצְצַר*, *נְבוּכַדְנֶצְצַר* Nebuchadnezzar; *הָאֵץ*, *הָאֵץ* Doeg; *אַלְגֻמִּים*, *אַלְגֻמִּים* almuq or almuq trees; *מַלְאָכָה*, *מַלְאָכָה* teeth.

a. Mere varieties of orthography must not be mistaken for consonantal changes, e. g. *לֹא* occasionally for *לוֹ* and *vice versa*, probably *לֹא* for *לֹא*, 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.: 1. Consonant Changes, the 2. Conversion of Consonants into Vowels, and 3. 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 *f* is avoided in *hard* 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.

ח, *Prosthesis*!

a. The Only instances of this are afforded by the Second and Seventh conjugations of verbs, the Niphal and Hithpael, e. g. הִתְקַשֵּׁל = הִתְקַשֵּׁל for הִתְקַשֵּׁל; הִתְקַשֵּׁל probably for הִתְקַשֵּׁל § 82. 5. b. In אֶחָד Ezek. 14:3 א is prefixed instead of ה. Prosthesis is more common in the domain of the Lexicon, where א is always the letter used, e. g. יָמִין, יָמִין *arm*; יְמִינִי, יְמִינִי *yesterday*. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֶחָד, אֶחָד, אֶחָד. So in Chaldee אֶחָד *blood*, Heb. דָּם; אֶחָד *garden*, Heb. גֶּן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek χῆς, ἐχῆς.

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

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The Nouns derived from such verbs, e.g. יָשַׁב for יֹשֵׁב, הָעָה for הֹעֵה, בָּוֵל for רֹבֵל, נָהַר for נֹהֵר, חָיִי Ezek. 2:10 for נֹחֵי, חֲשָׁבֵל Ezek. 1:4 for נִחְשָׁבֵל, and perhaps בָּאֵר Am. 8:8 for בִּרְאֵר.

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

מ is occasionally dropped from the participles of the Pual or fourth conjugation, as מִלְכָּה for מִלְכָּה; ל in מִלְכָּה for מִלְכָּה; ה in מִלְכָּה Ex. 3:2 for מִלְכָּה; לְשִׁיחָה Ex. 7:22 for מִלְכָּה (Ex. 7:11) and perhaps כ in מִלְכָּה Gen. 49:11, which appears to be for מִלְכָּה.

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

3. The Second consonant is sometimes dropped, If it is a letter of feeble sound.

a. This is Regularly the case with ה of the Article; and of Verbal Prefixes, and א as the Final Radical of Verbs, e.g. לְבָרַח for לְבָרַח; לְבָרַח for לְבָרַח; לְבָרַח for לְבָרַח, as

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

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

first or the second member of the reduplication to a liquid ר or נ, e. g. מְכַבֵּל for מְכַבֵּל, דְּרַמָּשֶׁק for דְּרַמָּשֶׁק, מִעֲזָיָה Isa. 23 : 11 for מִעֲזָיָה, קִנְיִי Job 18 : 2 in the judgment of some for קִנְיִ ends, though others make the נ a radical, and give the word the sense of *snares*. The conjecture that תָּמִיד Ps. 64 : 7, Lam. 3 : 22 is for תָּמִיד is unnecessary and unwarranted.

4. When ת of the Hithpael of verbs would stand before a sibilant, it is transposed with ס and ש, and with צ it is in addition changed to ט. Thus, מְסַתָּר for מְסַתָּר, וְשִׁתָּר for וְשִׁתָּר, וְהִשְׁתָּר for וְהִשְׁתָּר, נִתְּנָדָק for נִתְּנָדָק.

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

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

1. There are three instances in which it has been doubtfully conjectured that a final ך has been assimilated to a following initial מ; viz. וְשִׁשִּׁים Isa. 35 : 1 presumed to be for וְשִׁשִּׁים; פְּרִיִּים Num. 3 : 49 for פְּרִיִּים Ex. 21 : 30, Ps. 49 : 9; כָּלֶם 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 ךֿ and ךֿי is almost always dropped, being only retained as an archaic or emphatic form, and chiefly at the end of a clause, e. g. ךֿרְעִין Deut. 8 : 16, but mostly ךֿרְבִּינִי Gen. 32 : 20, commonly ךֿרְבִּינִי Ruth 3 : 4, commonly ךֿרְבִּינִי. So, too, in some proper nouns, ךֿמְגִדֹּן Zech. 12 : 11, ךֿמְגִדֹּן Josh. 12 : 21; ךֿיִלִּי, whose original ךֿ is shown in the derivative ךֿיִלְכִּי and is perpetuated in the modern name *Seilûn*.

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, אֲזִזִּים from אֲזִזִּים, בָּתִּים from בָּתִּים.

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

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

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

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, אַרְיֵהָ Isa. 6:9 for אַרְיֵהָ.

4. Yodh before the plural termination ים is in a few cases changed to א to prevent the conjunction of like sounds, תְּלוֹאִים Hos. 11:7 for תְּלוֹלִים Josh. 10:26; צְבוֹאִים Hos. 11:8 for צְבוֹלִים Gen. 10:19; דִּדְרֵאִים from דִּדְרֵי; אֲבָאִים (also אֲבָאִית) for אֲבָלִים; בְּלוֹאִי Jer. 38:12 for בְּלוֹי (or as some read, בְּלוֹיִי) ver. 11.

a. In like manner ו is changed to א before ות in the word נֶאֱוָה from נִוָּה; it is consequently unnecessary to assume, as Gesenius does, a singular נֶאָה 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, כֹּכַב for כְּכָכָב; טַטְטָפִית for טַטְטָפִית; בָּבֶל for בִּלְבָל Gen. 11:9; אֶלְחֹות 2 Chron. 35:13 from אֶלְחֹה Prov. 19:24.

2. Much more frequently with the quiescents.

(1) A prefixed ו is softened to its homogeneous vowel *u* before other labials or vowelless letters, e. g. וְדָבָר, וְגִיּוֹר; the softening of an initial ו to *u* only occurs in אִישִׁי 1 Chron. 2:13 for אִישִׁי 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. הַוֶּרֶד for הַוֶּרֶד § 59, בִּיהִוָה for בִּיהִוָה, unless they are doubled, as מִישְׁלִי, אֶלָּה, and occasionally even

quiesce in their homogeneous vowels, ך in an unaccented *ū*, י in *ī*, which draws the accent upon itself and frequently causes the dissolution of a previous syllable and the rejection of its vowel, פָּרִי, יָהִי for יָהִי; יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה, בָּהֶן for בָּהֶן, פָּרִי for פָּרִי, דָּמִי for דָּמִי.

(5) When preceded or accompanied by heterogeneous vowels, ך and י are sometimes dropped, or if the vowel be *a*, they not unfrequently combine with it, forming the diphthongal *o* and *e*, § 62. 1, e. g. הִנָּח for הִנָּח, גָּלָה for גָּלָה, גָּלָה for גָּלָה, קָם for קָם, הָקִים for הָקִים, מָתָה for מָתָה; הוֹשִׁיב for הוֹשִׁיב, נָדַח for נָדַח, מוֹתָה construct state of מוֹתָה, בִּיתָה const. of בִּיתָה, הִנָּח for הִנָּח, הִנָּח for הִנָּח.

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

VOWEL CHANGES.

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

arisen in the lapse of time; זָרָה in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is נַזְרָה; 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, הַזֶּה 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, הֵלָּה. 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. قَتَلَ, 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 *ē*) and the reverse, these changes being confined, except in rare in-

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

1. A preference for the vowel (Patahh) of the same organ, into which, consequently, a preceding or accompanying vowel is frequently converted, e. g. שָׁלַח for שֶׁלַח; שָׁמַע for שֶׁמַע; רָגַבָה for רֶגַבָה; שָׁמַע for שֶׁמַע; שָׁנָא from שֶׁנָא.

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, שָׁרַע in the imperative but not in the infinitive for שֶׁרַע; רָשַׁע for רֶשַׁע, but שָׁרַע not שֶׁרַע for שֶׁרַע. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. רָשַׁע always, but רָמַעַל and רָמַעַל; וָחַנַּח but וָחַח; וָשָׁקִי but וָשָׁקִי. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. רָחֵם but רָחֵם; לָחֵם but לָחֵם. (4) *O* and *u* are less subject to alteration than *i* and *e*, e. g. פָּעַל for פֶּעַל; *a* which is already cognate with the gutturals is mostly retained, though it occasionally becomes *ā* before ה, e. g. מָבִטִּי from מָבִטִּי Job 31:24 (in most copies) from מָבִטִּי, רָמַח from רָמַח. (5) *a* in many cases prefers the diphthongal vowels *e* and *o*, thus אָמַר, אָמַר, אָמַר but אָמַר; רָבָא, רָבָא. (6) ר partakes of this preference for *ā* to a limited extent, e. g. וָסַר for וָסַר or וָסַר; וָרָא from וָרָא.

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

a. This is necessary when the vowel preceding a final guttural cannot be converted into Patahh. Sometimes the form with Patahh and that with Patahh furtive occur interchangeably, e. g. לָשָׁח and לָשָׁח, or with a slight distinction, as אָשָׁח in pause: אָשָׁח; מְזַח, construct מְזַח. In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Patahh furtive, e. g. לָקַח 1 Kin. 14:3, and in most editions שָׁחָה Jer. 13:25. As final *a* is always either quiescent or otiant, it never receives Patahh furtive. The letter ר never takes it unless it be in a single instance, and that in a penultimate syllable וָרָה 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 וָרָה, after the analogy of וָרָה Gen. 21:6, the compound Sh'va being lengthened into a vowel followed by euphonic Daghes, as in the related words

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

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

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*, *i* to *ē*, *ū* to *ō*, e. g. מִיָּצֵר for מִיָּצֵר, מִיָּצֵר for מִיָּצֵר, מִיָּצֵר for מִיָּצֵר, מִיָּצֵר, מִיָּצֵר.

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 ט, rarely before א, never before ר, e. g. נֶחֱם, נֶחֱם, נֶחֱם, נֶחֱם. (2) It is more likely to occur in the body of a word than after a prefix, e. g. הֶחֱלֵה Ps. 119: 43 from הֶחֱלֵה, but הֶחֱלֵה Job 38: 24 from הֶחֱלֵה. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. הֶחֱלֵה Prov. 22: 24 from הֶחֱלֵה Ps. 141: 8 from הֶחֱלֵה but הֶחֱלֵה Deut. 2: 9. There are a very few instances in which Dagghesh-forte is found in ר, e. g. קָרָה Ezek. 16: 4, מָרָה Prov. 14: 10, מָרָה Prov. 15: 1 (in some editions), מָרָה 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.

12 Sam
23: 7 or
Lev. 1
I have
plied
type the
broken
N. 2.
June
1875
Wm. Chen
B. 10.

חֲזָקִי for חֲזָקִי, בְּדָבָר for בְּדָבָר, דְּבָרִי for דְּבָרִי. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מִלְכִּי for מִלְכִּי from מִלְכָּה (מִלְכָּה); מִלְכִּי from מִלְכָּה; חֲבָלִי from חֲבָל; יִחְזָקִי for יִחְזָקִי from יִחְזָק. Or if one of the consonants be a guttural, the vowel mostly conforms to the compound Sh'va, which it has or might have, e. g. עֲבָדִי for עֲבָדִי, יִחְזָקִי for יִחְזָקִי, לִחְזָקִי for לִחְזָקִי, לִחְזָקִי for לִחְזָקִי.

a. Vav before a guttural follows the rule just given; before וּ, and sometimes before ה or ח followed by וּ, it takes Hhirik; before other vowelless letters it gives up its consonant sound and quiesces in its homogeneous vowel Shurek, § 57. 2. (1), thus וְעָבָדִי, וְיָחִי, וְיָחִי and וְיָחִי, וְיָחִי.

b. In Triliteral 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. בְּחָה for בְּחָה construct of בְּחָה, בְּמִלְכָּה for בְּמִלְכָּה, the Seghols being liable to be changed to Pattahhs by the presence of a guttural מְשַׁפְּחָה for מְשַׁפְּחָה.

c. In מְצַאֲכֶם Gen. 32:20 for מְצַאֲכֶם 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. יָרֵב for יָרֵב, לָכֶה for לָכֶה. If either letter is a guttural, Pattahh is mostly used instead, e. g. לָכֶה, לָכֶה. If either letter is וּ, its homogeneous vowel Hhirik is used; if the second letter is וּ, it will rest in Shurek, § 57. 2. (4.), e. g. בָּרֵת, בָּרֵת, בָּרֵת, but בָּרֵת.

a. When the penultimate letter is ה or ח, it in a few instances takes Seghol, as אֶהָל, בָּהָל, בָּהָל, בָּהָל. When the final letter is א, it either remains otiant, § 16, or requires Seghol, שָׁנָא, וְיָרָא, וְיָרָא; a penultimate א either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c. וְיָרָא, וְיָרָא or וְיָרָא, וְיָרָא. The alternate mode of facilitating the pronunciation of gutturals before a vowelless letter at the end of a word by means of Pattahh fortive, 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. **הָבִי** for **הַבְּבִי**, **הָבִי** for **הַבְּבִי** (Daghesht-forfe disappearing at the end of the word), **לֵבִי** for **לִבְבִי**, **לֵבִי** for **לִבְבִי** Job 31 : 15 for **לִבְבִי** (see 4. below); if another consonant immediately follow the contracted letters, a diphthongal vowel **יֵ** or **יִ** may be inserted to render the reduplication more audible and prevent the concurrence of three consonants, **תַּסְבִּיחַ**, **תַּסְבִּיחַ**.

4. In accented syllables the diphthongal vowels *e* and *o* are employed before two consonants or a doubled consonant in preference to the pure *ī* and *ū*, e. g. תִּשְׁבְּחָה, תִּשְׁבֵּי; קִים, קִים; קָמְיָה, קָמְיָה, so קִשְׁט, קִשְׁט, so קִשְׁט, קִשְׁט. 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. מִיָּדִיק, מִיָּדִיק, or the reduplication of the doubled letter is no longer heard and the Daghesch-forte does not appear, § 25, e. g. קִשְׁט comp. קִשְׁט.

a. The vowel *ē* is in like circumstances often reduced to one of its constituents *a*, e. g. *הַקְטִיל* from *הַקְטִיל*, *קָטַל* from *קָטַל*, *הִלָּחַת* from *הִלָּחַת*, *הִלָּחַת*, *הִלָּחַת*, *הִלָּחַת*, *הִלָּחַת*, and occasionally to its other constituent *i*, e. g. *הִלָּחַת* from *הִלָּחַת*, *הִלָּחַת* from *הִלָּחַת*. The only example of Shurek in a Segholate form is *הִשְׁרִיחַ* Lev. 5:21.

5. In unaccented syllables *ī* and *ū* are preferred to *ē* and *ō* before doubled letters, אָתִי, אָתִי; אָתִי, אָתִי; הַסֵּבֶת from הַסֵּב; וְלֹאֲבִי, וְלֹאֲבִי; מִנְשׁ comp. מִנְשׁ, מִנְשׁ, though such forms as הַנְּי, עֲדָה, כִּתָּה, מִתָּה 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, לֵלֶךְ, לָלֶכֶת; גַּלְתָּהּ, גָּלַתְתָּ; חָמָה, חָם; אִי, אֵי; הָפֹד, הָפוֹד; מִקְבִּירִי, מִקְבִּירִי; תַּחֲלוֹ, תַּחֲלוֹ; בָּשָׂמוּ Ex. 15:10; יִסְכְּלוּ Ex. 15:5.

a. These Paragogic Vowels have established themselves in the current forms of certain words, as לִיָּה, הָיָה, אָיָה, אָמַי, אָחַי, אֵי. But,

with these exceptions, they are chiefly found in poetry. The vowels י and ם are mostly attached to words in what is called the construct state, ה to words in the absolute; and all of them to the feminine ending ת. Examples of י: בָּנוּ Num. 23: 18, 24: 3, 15, חָתָנוּ several times, מַעֲנֵנוּ Ps. 114: 8. Examples of ם: אֶהְבֵּתִי Hos. 10: 11, אֶסְרִי Gen. 49: 11, בָּנִי ibid., גִּבְרָתִי Gen. 31: 39, דְּבָרָתִי Ps. 110: 4, הַפָּתִי Ps. 114: 8, יָשָׁבִי Ps. 123: 1, מִנְּפִיתִי Ps. 113: 5, מִשְׁפָּחָתִי ver. 6, מִקְרָבִי ver. 7, הַיְשִׁיבִי ver. 8, מִוִּשְׁבִּי ver. 9, מִלְּאֵהִי Isa. 1: 21, נֶאֱדָרִי Ex. 15: 6, קָוָהִי Zech. 11: 17, רַבָּתִי Lam. 1: 1, שְׂרָתִי ibid., שִׁבְלִי Deut. 33: 16. It is also attached to the first member of the compound in many proper names, e. g. מִלְכִּי-צֶדֶק, גְּבִירֵ-אֵל, to certain particles, as בְּלָתִי, וּלְבָתִי, מִנִּי, and perhaps to such participial forms as יִשְׁבֶּתִי Jer. 22: 23. Of ה: אֶרְמֶתָה Ex. 15: 16, אֶרְצָה Isa. 8: 23, Job 34: 13, 37: 12, חֲרָסָה Judg. 14: 18, יִשְׁלָחָה Ps. 3: 3, 80: 3, Jon. 2: 10, יִלָּח almost constantly, מִיָּתָה Ps. 116: 15, נִחַלָּה Num. 34: 5, Ps. 124: 4, נִלְחָה Ps. 92: 16 (K'ri), 125: 3, Ezek. 28: 15, Hos. 10: 13, עֲלָחָה Job 5: 16, עֲלָחָה Ps. 44: 27, 63: 8, 94: 17, קָטָחָה Job 10: 22, חֲזָקָהִי Josh. 19: 43, Judg. 14: 1, and regularly in the third person feminine of the preterite of לָח verbs. In modern Persian *z* is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link.

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

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

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

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, מִלְּקָהּ for מִלְּקָהּ, לִרְבּ for לִרְבּ, אֶרֶץ for אֶרֶץ, but פָּנִים, בָּרִית; only before ו, which can combine with *a* and not with *e*, *a* is retained and lengthened to (◌) by § 59, אֶרֶץ, אֶרֶץ. Rarely in other cases נִרְבָּם for נִרְבָּם, where the change is facilitated by the preceding ר.

b. The assimilation to (◌) occurs in a few cases after a guttural with ה prefixed, e. g. הֶזֶם for הֶזֶם, הֶהָר for הֶהָר, הֶאֱרֶץ for הֶאֱרֶץ.

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

§ 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. הֶשְׁמַר, הֶשְׁמַר; וָסֵב, וָסֵב; וָשָׁם, וָשָׁם; וָשָׁב, וָשָׁב.

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 ante-
cedent vowelless letter often receives what may be called a pre-
tonic vowel. This is commonly the simplest of the long
 vowels *ā*, e. g. קָטַל, וָסֵב, לָקַחַת, יִהְיֶהֱלֵין, occasionally *ē*, e. g.
 וָשָׁם, וָשָׁם, שָׁמֹחַ, וָשָׁם, rarely *ō*, e. g. וָשָׁב. 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, מְלָכִית 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; פָּתַחַת, פָּתַחַת; אֶרֶץ, אֶרֶץ; לָבֵד, לָבֵד, and bringing back Kamets

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

a. Pattahh sometimes remains without change, e. g. עַד Ps. 132:12, הַבְּרָה 2 Sam. 2:27, נִבְּלִי Jer. 7:10, נִגְבְּהִי Prov. 30:9, צִדְקָה Job 34:5, אֶבְלָהִי Neh. 5:14. Seghol more frequently, בָּלָה , בָּלָה , בָּלָה and הָלָה . Long vowels are mostly unaltered; only Tsere is in mixed syllables occasionally changed to Pattahh, e. g. הָיָה Isa. 18:5 for הָיָה , so הָשָׁב Isa. 42:22, הָפָּס Gen. 17:14, וְנִגְזַל Gen. 21:8, נִגְזָה Gen. 25:34, which, in one word of Segholate formation, is converted to Seghol, e. g. רָשָׁע , רָשָׁע . Where the same word has alternate forms, one is sometimes selected as the ordinary and the other as the pausal form, thus וְהָפִיץ , וְהָפִיץ ; וְהָבִישׁ , וְהָבִישׁ ; וְהָבִישׁ , וְהָבִישׁ ; וְהָבִישׁ , וְהָבִישׁ Gen. 43:14; וְהָבִישׁ Eccl. 12:11, וְהָבִישׁ 1 Sam. 13:21; וְהָבִישׁ , וְהָבִישׁ Gen. 49:3, וְהָבִישׁ Lev. 26:34, 35; וְהָבִישׁ , וְהָבִישׁ . Sometimes, instead of changing the Sh'va before ה to Seghol, its vowel is shifted, thus בָּהָ , בָּהָ ; בָּהָ , בָּהָ , and in Ex. 29:35 אֶהְיֶה . 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'bbi^a and Shalshleth, e. g. וְהָיָה 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 וְהָיָה Deut. 13:5, Pashta וְהָיָה ibid., Geresh וְהָיָה Ezek. 40:4, and even with Conjunctives, e. g. אָזְרִי Isa. 49:18, וְהָיָה Ezek. 17:15, וְהָיָה 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 (ו) or (ו) in certain forms of $\text{לֵה$ verbs, e. g. וְהָיָה from וְהָיָה for וְהָיָה , וְהָיָה 1 Sam. 21:14 for וְהָיָה , וְהָיָה for וְהָיָה . 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. וְהָיָה for וְהָיָה .

(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; מִלֵּךְ, מְלִיךְ; מִקְדָּשׁ, מְקִדָּשׁ.

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 (הוֹסִיף 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. שָׁמַע, שְׁמַע; קָמָה, קְמָה.

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. הוֹשִׁיעַ, הוֹשִׁיעַל; הוֹשִׁיעַ, הוֹשִׁיעַל; הוֹשִׁיעַ, הוֹשִׁיעַל.

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. הַקְטִיל from הַקְטִיל; הַקְטִיל from הַקְטִיל; הַקְטִיל from הַקְטִיל.

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

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

(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. קָטַלְתָּ and קָטַלְתָּה from קָטַל . The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, § 18. 2, e. g. מִדְבָּרָה 1 Kin. 19 : 15 from מִדְבָּר , הִשְׁמַלְתָּה Ezek. 8 : 2 from הִשְׁמַל .

(c) If it be a long vowel, it may be rejected, as יִקְטַלְתָּ from יִקְטַל , יִשְׁמַלְתָּ from יִשְׁמַל , or retained either unaltered, as מִשְׁכָּנִי from מִשְׁכָּן , or with a change of quality from pure to diphthongal or the reverse, מְתוֹקָה from מְתוֹק , נִסְתַּגְּתִי from נִסְתַּג , הִקְמַנִי from הִקְמִי , פְּלִיט from פְּלִיטִים .

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.

ET Y M O L O G Y.

ROOTS OF WORDS.

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

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

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

a. The few quadrilaterals and quinqueliterals which occur are mostly formed from pre-existing trilaterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. פָּרַס *to lay waste* comp. פָּרַס; וָלָאָה *to burn* comp. וָלָאָה; סָרְפָה *a branch* comp. סָרְפָה; שִׁרְפָה *thoughts* comp. שִׁרְפָה; שִׁרְפָה *a sceptre* comp. שִׁרְפָה; שִׁרְפָה *tranquil* comp. שִׁרְפָה; פָּרַס *to spread* comp. פָּרַס; or by blending two different roots, e. g. רִנָּה *to be fresh* composed of רָנָה and נָפַשׁ; אֶחָד *a certain one* = אֶחָד; אֶחָד *a frog* from אָץ *to leap* רָחַץ (in Arabic) *a marsh*. Some, which are not thus reducible, may perhaps be of foreign origin.

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

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

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

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

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

c. Formative syllables, added either at the beginning or the end of words for the sake of inflection, are, in the ordinary consciousness of those who use the language, completely amalgamated with them, so that their separate origin and signification is never thought of. They are thus to be distinguished from those words which, by reason of their dependent character, are attached to others as prefixes or suffixes, but yet preserve their separate identity as prefixed conjunctions and prepositions and 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 (פְּעֻלִּים *actions*), nouns (שְׁמוֹת *names*), and particles (דְּבָרִים *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	אֲנִי, אַתָּה, הֵם, הֵנָּה
2. { Thou <i>m.</i>	אַתָּה	Ye <i>m.</i>	אַתָּם
{ Thou <i>f.</i>	אַתָּ, אַתָּי	Ye <i>f.</i>	אַתֶּן, אַתֶּנָּה
3. { He	הוא	They <i>m.</i>	הֵם, הֵמָּה
{ She	היא	They <i>f.</i>	הֵן, הֵנָּה

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

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

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

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

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

b. (1) The pronoun אֲנִי unites the palatal found in the nominative singular of the first person in Indo-European languages, Gr. *ἐγώ*, Lat. *ego*, Goth. *ik*, with the nasal of its other parts Gr. *μέ, νῶϊ*, 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 ה as the Doric *τῷ*, Lat. *tu*, Ger. *du*, Eng. *thou*; and the third person הִיא 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 הִם. In the first person ה is omitted to prevent the concurrence of nasals in the same syllable, אֲנִי, אַנִּי; the plural of the prolonged form seems to be best explained by supposing it to have been originally אֲנִיִּי, which was in the singular softened to אֲנִי by § 57. 1, and in the plural by a transposition and weakening of the palatal to a guttural (comp. Gr. *ἐγώ*, Sans. *aham*), became אֲנִיִּי or by § 53. 2, אֲנִיִּי. The plurals of the second and third persons were originally אַתֶּם, הֵם, which are still

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

c. In the technical language of the Jewish grammarians pronouns are called *בְּנֵי יָד* *cognomina*; the first person is *אֲנִי* *the speaker*, the second *אַתָּה* *present*, the third *הוּא* *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	נִי	נֵה	
2. {		הָ	כֶּם	
		הָ	כֶּן	
3. {		הָ	ם	הֶם
		הָ	ן	הֶן

In the first person singular *י* is attached to nouns, and *נִי* 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 § 85. a. (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 220. The third plural forms *הֶם*, *הֶן* are used with plural nouns; *ם*, *ן* with verbs and singular nouns.

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

DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

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

The poetic form זֶה 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 זִה or זִי. The plural, coming from a different root, is sufficiently distinguished without the usual termination; אֵלֶּה 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 ל either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article ה prefixed)—

	<i>Masc.</i>	<i>Fem.</i>	<i>Com.</i>
SING. <i>this</i> or <i>that</i>	הַזֶּה	הַזֹּאת	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 הִיא is used for the remote demonstrative *that*.

RELATIVE PRONOUN.

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

with Daghesht-forfe 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 Daghesht-forfe, 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. שְׁלַחְהוּ שְׁלַחְהוּ *who he sent him*, i. e. whom he sent, שְׁלַחְהוּ זֶרַע *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 — שְׁלַחְהוּ *where*, שָׁמָּה — שְׁלַחְהוּ *whither*, מִשָּׁם — שְׁלַחְהוּ *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 בְּשִׁיבָה Gen. 6 : 3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition ב, the relative ש and the particle ו *for that also*; but the most recent interpreters derive it from the verb שָׁבָה *to err*, and translate *in their erring*.

b. שְׁלַחְהוּ or שְׁלַחְהוּ 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 Daghesht-forfe it is pointed מַה and the following letter is doubled, e. g. מַה־שָּׂמַיִם Ex. 3 : 13. Before the stronger gut-

turals ה and ח it also commonly receives (.), e. g. מִה־הָיָא Ps. 39 : 5, מִה־הָטָאָרִי Gen. 31 : 36. Before the weaker gutturals א, ע and ר, it commonly takes (.), e. g. מִה־אֶלֶה Zech. 1 : 9, מִה־עֲבָדָהָ 2 Kin. 8 : 13, מִה־רְאִיתָם Judg. 9 : 48. Before ה, ח, and ע with Kamets, and occasionally before other letters it takes (.), § 63. 1. *a*, e. g. מִה־הָיָהָ Ex. 32 : 1, מִה־הָטָאָרִי Gen. 20 : 9, מִה־עֲשִׂיתָ ib., מִה־קֹּל 1 Sam. 4 : 14, מִה־מִּשְׁפָּט 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. מִהָּ Ex. 4 : 2, מִלָּכֶם Isa. 3 : 15, מִתְּלָאָה Mal. 1 : 13, מִהֶם Ezek. 8 : 6 K'thibh.

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

3. The words פֶּלִי אֵלֶּמְנִי which are always used in combination, or contracted into one פֶּלְמִנִי, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. *ὁ δεινα*; 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.	פִּעַל	Piël	Intensive active.
4.	פֻּעַל	Pual	“ passive.
5.	הִפְעִיל	Hiphil	Causative active.
6.	הִפְעִיל	Hophal	“ passive.
7.	הִתְפַּעֵל	Hithpaël	Reflexive.

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

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

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (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 (עִיּוּ); one whose third radical is He, a Lamedh He (לִּיּוּ); one whose second and third radicals are alike an Ayin Doubled (עֵיּוּ), 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, גָּנַב *to steal*, Ni. *to be stolen*; כָּתַב *to write*, Ni. *to be written*.

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

ive signification, *סָמַן* 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, *רָצוּן* to *counsel*, Ni. to *take counsel together*; *נָחַם* 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, *מָלַט* 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*; *שִׁחָה* 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, *קָשָׁב* Hi. *to be attentive*, prop. *to make (one's ear) attend*; *מִיֵּחָק* Hi. *to be sweet*, prop. *to cause sweetness*; *שָׂבִיל* Hi. *to be wise*, prop. *to act wisely, exhibit wisdom*; *אַמִּץ* Hi. *to be brave*, prop. *to act bravely*; *זָקֵן* 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*; *גִּשָּׁר* Hi. *to enrich and to grow rich*; *שָׁמֵן* 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. *נָקָה* 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, *מָלַח* Pi. *to deliver*, Hith. *to escape, deliver one's self*; *צָדַק* Pi. *to justify*, Hith. *to justify one's self*;

הִשָּׁט Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; הִנָּה 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*; הִחָם 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*; הִחָל Hith. *to inherit (for one's self)*; הִחָן Pi. *to make gracious*, Hith. *to implore favour*, prop. *to make to be gracious to one's self*. (3) Or that the action is mutual between two or more parties, קָשַׁר Pi. *to bind*, Hith. *to conspire*, prop. *to band together*; רָאָה *to see*, Hith. *to look upon one another*.

2. This species is sometimes a mere passive like the Niphal שָׁכַח *to forget*, Hith. *to be forgotten*; בָּאָר Pi. *to atone*, Hith. *to be atoned*; עָיֵד 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, שָׁלַח Pi. and Hi. (rare) *to send*, שָׁמַע Pi. (rare) and Hi. *to cause to hear*. In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, צָמַח Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, סָבַל Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly*; or by developing them from different significations of the root, בָּשַׁל Pi. *to cook* (food), Hi. *to ripen* (fruit); בָּרַךְ Pi. *to bless* (prop. *to kneel in worship*), Hi. *to cause to kneel* (as a physical act), הִצִּיחַ Pi. *to break the bones* (הִצִּיחַ), Hi. *to render strong*; or by restricting them to special applications, הִטִּיף Pi. *to burn incense* (to idols), Hi. *to burn incense* (to God); הִחָלַהּ Hi. *to change*, Pi. *to change* (the clothes); הִשָּׁט 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, שָׁפַךְ Ni. and Hith. *to be poured out*; הִדַּבֵּר Ni. and Hith. *to talk with one another*; בָּרַךְ Ni. *to be blessed*, Hith. *to bless one's self*; הִשָּׁט 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 *יָכַל* *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); *פָּסַח* *to be pale*, *נָגַח* *to draw near*, *נָחַךְ* *to be poured out*, have their futures in the Kal but their preterites in the Niphal; *רָסַח* *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in *בָּדַל* *to separate* and *שָׁחַד* *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation*, *destruction*), but the Niphal is retained as its passive; *רָחַץ* *to bathe* and *נָחַץ* *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 triliteral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: *בָּרַק* *to cleave asunder*, *גָּלַה* *to uncover*, *הָקַה* *to be sick*, *יָדַע* *to know*, *רָבַד* *to bring forth*, *פָּקַד* *to visit*, *רָם* *to be high*. The number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

b. Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root, but from some noun which has sprung from it. These are called Denominatives. Thus, *נָקַה* K. *to break the neck* (*נָקָה*); *תָּעַשׂ* K. *to tithe* (*תָּעַשׂ ten*); *לָבַן* *to make bricks* (*לָבָנָה*); *נָלַח* Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (*לִבָּהּ* heart); *פָּהַן* Pi. *to act as priest* (*פָּהַן*); *הָבַן* Pi. *to build a nest* (*הָבָן*); *מָרַבַּע* Pu. part. *square* (*אַרְבַּע* four); *מִשְׁקָד* Pu. *almond-shaped* (*שִׁקָּד*); *מִתְעַצֵּ* Pu. *died scarlet* (*תִּצְעַת*); *הִשְׁלִיךְ* Hi. *to snow* (*שִׁלְגָה*); *הִאָּזַן* Hi. *to give ear* (*אָזֶן*); *הִפִּחַ* Hi. *to snare* (*פֶּחַ*); *הִמְלִיחַ* Ho. *to be salted* (*מֶלַח*); *הִתְיַחֵד* Hith. *to make one's self a Jew* (*יְהוּדִי*); *הִצְטִיד* Hith. *to supply one's self with provision* (*צִיד*). A verbal form may occasionally arise even from an adverb, *נִהְיָזָה* Ni. part. *removed far away* (*הִתְנַחֵזָה*), or an interjection, *וַיִּחַשׁ* Hi. *and he stilled* (*חַשׁ* hush!).

PERFECT VERBS.

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

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

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

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

(1) The following have Tsere, viz. :

זָקַן to be old.	בָּבֵר (Isa. 24:20 בָּבֵר) to be	מָה to die.
הִפְזִין to delight.	heavy.	נָבֵל to fade.
הִפָּה to hew.	פָּטַר to be right.	צָמָא to thirst.
טָהַר to be clean.	קָבַשׁ and קָבַשׁ to put on.	קָמַל (Isa. 33:9 קָמַל) to
קָטַא to be unclean.	קָטַא trans. or intrans. (Esth.	with.
רָבַשׁ to be dry.	7 : 5 רָבַשׁ trans.) to	שָׂנֵא to hate.
יָרָא to fear.	fill or be full.	שָׁפַל to be brought low.

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

אָהַב to love.	בָּנֵל to be or become	הָדַל to cease.
אָשַׁם to be guilty.	great.	הִפְזִין to be leavened.
בָּצַק to swell.	הָדַק to cleave to.	הָדַה to be profaned.
בָּרַח to prevail.	הָדַק to grow fat.	חָסַר to lack.

הָאָר to blush (distinguished from הָאָר to dig).	חָזַק to be strong.	שָׂבַע to be sated.
	הָאָר to come upon, to prosper.	שָׂמַח to rejoice.
רָגַע to be weary.	קָדַשׁ to be holy.	שָׁחַח to forget.
רָשָׁא to possess.	קָרַב to come near.	שָׁמָה to dwell.
נָאֵם to be pleasant.	רָעַב to be hungry.	שָׁמָה to be desolate.
		שָׁמַע to hear.

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

(3) The following have Hholem :

אָר to shine.	חָלַל to be able.	רָב (Ps. 18 : 15 רָב) to shoot.
בּוֹשׁ to be ashamed.	רָקַשׁ to snare.	
טוֹב to be good.	זָלַף (see § 86. a) to flow.	שָׁחַח (Gen. 43:14 שָׁחַח) to be bereaved.
הָרַג to dread.	קָטַן to be small.	

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

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

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

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

a. In one instance הִתְשַׁחֵּט Jer. 49:3 הִתְשַׁחֵּט remains before שׂ without transposition, which would bring three linguals in close connection, and once it is assimilated to שׂ . Eccl. 7 : 16 רִשְׁוֹמִים , elsewhere רִשְׁוֹמִים ; ת is likewise assimilated to the sibilant ז in the only Hithpael form in which that letter is the initial of the root הִתְזַחֵּח Isa. 1:16. In one instance הִתְהַפַּק Judg. 19:22 הִתְהַפַּק remains without assimilation before ר . The ת may either be assimilated or not to the initial נ of two verbs נָאֵם , נָאֵם , and the initial כ of two כָּאֵן , כָּאֵן . It is assimilated to the כ of כָּבַשׁ , which occurs but twice in the Hithpael, to the נ of נָאֵן , which only occurs once, and in one instance to ר , viz. רָאוּם Isa. 33:10 but רָאוּם Dan. 11:36.

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

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

(1) The prefixed letters of the Niphal and Hithpael נ and ה (with ה prosthetic, §53. 1. a) are probably in their origin fragmentary pronouns signifying *self*; whether they are referable to נני and הנה 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 ה have not only quite lost their original character as reflexives, but have superseded all other passives.

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

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

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

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

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

ingly defiled, stronger than the simple Niphal נִכְבֵּשׁ; Niphal of Hithpael נִכְבְּשָׁה Ezek. 23 : 48, נִכְבְּשָׁה Deut. 21 : 8, נִכְבְּשָׁה 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 Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive נִכְבֵּשׁ, which form actually occurs, § 91. *b*. If, however, the original Sh'va be suffered to remain after the prefixed כ, § 82. 2, thus, נִכְבֶּשׁ, a prosthetic ה will be required in order to its pronunciation, § 53. 1. *a*, after which כ will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the ק in order to give full effect to the reduplication; thus נִכְבֶּשֶׁה, which is the form written in the paradigm.

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

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

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

larly take Pattahh in the future; of the list given §82. 1. *a.* (1) and (2) but three נָחַל, הָצַח, וָשַׁן take Hholem, and two הָפִיץ and שָׁפַע take indifferently Hholem or Pattahh. Of verbs with middle *o* in the preterite three נָזַל, קָנַן, and שָׁכַל 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.

אָכַל to mourn.	קָנַח to come near.	רָבַח to lie down.
* אָדַע to learn.	נָפַל (intrans.) to fall off.	רָגַז to rage or tremble.
* אָזַן to be strong.		* רָטַב to be wet.
* אָיַה to be angry.	* נָהַךְ to be poured.	רָכַב to ride.
* הָבַל to become rain.	סָלַק (§86. b.) to ascend.	* רָפַד to spread.
חָזַק to be strong.	הָשִׁיךְ to smoke.	* רָחַב to rot.
חָכַם to be wise.	* שָׁרַח to be removed.	שָׁכַב to lie down.
חָשָׁךְ to be dark.	* צָדִיק to be righteous.	שָׁלַט to rule.
* פָּסַל to be foolish.	קָלַל to be lightly esteemed.	* שָׁלַם to be complete.
לָמַד to learn.		* שָׁמַן to grow fat.
מָדַח to be sweet.	* קָשָׁב to be attentive.	

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

בָּגַד to deal treacherously.	הָמַם to be hot.	נָשָׁךְ to bite.
גָּזַר fut. <i>o</i> , to tear, fut. <i>a</i> , to resolve.	חָנַן to be gracious.	פָּלַל to do.
	* חָרַשׁ fut. <i>o</i> , to plough, fut. <i>a</i> , to be silent.	פָּשַׁט to strip off.
הָלַךְ (mostly fut. <i>e</i>) to go.	טָרַח to tear.	קָסַם to use divination.
זָלַם to curse.	רָצַח to form.	קָצַר fut. <i>o</i> , to cut off, fut. <i>a</i> , to be short.
* חָבַשׁ to bind.	מָצַל to trespass.	שָׁכַח to rest.
* חָלַשׁ fut. <i>o</i> , to subdue, fut. <i>a</i> , to be weak.	נָדַד to flee.	הָמַם to be finished.
	נָדַר to vow.	

b. Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future, e. g. רָשַׁב, רָהַן.

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

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

5. The Kal active participle takes the form קָטֵל and the passive קָטִיל. 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 הָ to the construct infinitive, rejecting ה where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.

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

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

Preterite (קָטַר).

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

2 masc. The appended הָ is derived from אָהָה.

2 fem. הָ from אָהָה.

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

PLURAL. 3 *com.* The original plural termination § 71. *b.* (2) is a nasal ׀ or ך preceded by the vowel ך. 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 (ך׀׀׀׀).

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

3 *fem.* 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 ך׀׀׀׀, ך׀׀׀׀, 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 (ך׀׀׀׀), 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 ך in those cases in which it has been suppressed.

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

(5) The *Participle* (ך׀׀׀׀ 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 ך׀׀׀׀ upon the next page.

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN.	absol.	קָטוּל	הִקְטִיל	קָטַל	קָטַל
	constr.	קָטֹל	הִקְטִיל	קָטֹל	(קָטֹל)
FUT.	3 m.	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 f.	תִּקְטֹלִי	תִּקְטֹלִי	תִּקְטֹלִי	תִּקְטֹלִי
	1 c.	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטְלנה	תִּקְטְלנה	תִּקְטְלנה	תִּקְטְלנה
	2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטְלנה	תִּקְטְלנה	תִּקְטְלנה	תִּקְטְלנה
	1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל	נִקְטֹל
IMPER.	2 m.	קָטֹל	הִקְטִיל	קָטֹל	
	2 f.	קָטְלִי	הִקְטִילִי	קָטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטִילוּ	קָטְלוּ	wanting
	2 f.	קָטְלנה	הִקְטִילנה	קָטְלנה	
PART.	act.	קָטֵל		מִקְטֵל	
	pass.	קָטוּל	נִקְטֵל		מִקְטֵל

PERFECT VERBS.

[illegible]

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. רָחֵם for רַחֵם, 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. רָחֵם for רַחֵם. Where א of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, §60. 1. *a* (5), e. g. אֶחָד, אֶחָד.

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

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

(4) Terminations consisting of a mixed syllable ה, ה, 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, הִתְחַלְּטִי from הִתְחַלְּטִי.

REMARKS ON THE PERFECT VERBS.

KAL.

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

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

2 masc. The vowel letter ה is sometimes appended as in the pronoun אָחַח from which the termination is taken, אָחַח Mal. 2:14. אָחַח Jer. 17:4; so in other species besides Kal, אָחַח Gen. 31:30, אָחַח Job 38:12 *K'thibh*, אָחַח 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 אָחַח Job 23:17, אָחַח Ps. 89:45, אָחַח Isa. 16:10, אָחַח Ex. 5:5, אָחַח Ezek. 28:8, אָחַח Gen. 19:19, אָחַח Jer. 49:37.

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

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

PLUR. 3 com. The full ending הָ only occurs in אָחַח Deut. 8:3, 16 אָחַח Isa. 26:16, and אָחַח Isa. 29:21 from אָחַח, 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 אָחַח which nowhere else occurs. An otiant א, § 16. 1, is twice added to this person, as is regularly the case in Arabic, אָחַח Josh. 10:24, אָחַח Isa. 28:12. The forms of similar appearance אָחַח Ps. 139:20, אָחַח 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 י from the *K'thibh*, e. g. אָחַח 1 Sam. 13:19, אָחַח Esth. 9:27, אָחַח Deut. 21:7, אָחַח Josh. 18:12, 14, 19 indicates a difference of reading. The words of the text are in the singular, and require the pointing אָחַח etc. אָחַח etc.; the *K'ri* has substituted אָחַח etc. אָחַח 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 אָחַח 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 י, אָחַח Isa. 33:1, though not invariably, אָחַח and אָחַח, אָחַח and אָחַח, and before Makkeph is shortened to Kamets Hhiatuph, § 64. 1, אָחַח Ezek. 21:26, 28, 34. The Hholem of the absolute infinitive is usually though

not invariably written with ו, e. g. בָּגִיד Isa. 48:8 but תָּלַב Lev. 15:24, and is immutable. The construct infinitive has Pattahh in place of Hholem in תָּלַב 1 Kin. 1:21 *et passim* and תָּלַל 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. הָרָחָה Deut. 11:22, 30:20, Josh. 22:5, שָׁנְאָה, אָחָה, הָרָאָה, הָאָחָה Jer. 31:12, חָמְלָה Ezek. 16:5, שָׁנְאָה 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 וְיִבְרָא, וְיִבְרָא and וְיִבְרָא, and before Makkeph is shortened to Kamets Hliatuph. § 64. 1, וְיִבְרָא Isa. 32:1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. וְיִבְרָא Hos. 8:12; in וְיִבְרָא 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, וְיִבְרָא Prov. 8:15, תִּלְמָדוּ Jer. 10:12; twice, however, instead of rejection Hholem is changed to Shurek וְיִשְׁפֹּטוּ Ex. 18:26, וְיִשְׁפֹּטוּ Ruth 2:8. A like form appears in the K'thibh, Prov. 4:16 וְיִשְׁפֹּטוּ.

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

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

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

PLUR. 2 *masc. and* 3 *masc.* The full plural termination וְיִבְרָא is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected. וְיִבְרָא Ruth 2:9, וְיִבְרָא Josh. 24:15, וְיִבְרָא Ex. 9:29, וְיִבְרָא Josh. 4:6, וְיִבְרָא Ps. 104:28, וְיִבְרָא 1 Sam. 2:22, Josh. 2:8, וְיִבְרָא Deut. 11:22, וְיִבְרָא Jer. 21:3; so in other species, וְיִבְרָא Job 19:23, וְיִבְרָא Job 21:24, וְיִבְרָא Gen. 32:20 and וְיִבְרָא Ps. 58:2, וְיִבְרָא 2 Kin. 6:19, וְיִבְרָא Mic. 2:8, וְיִבְרָא 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 וְיִבְרָא Isa. 35:1 preserves this ending in a still older form: Ewald thinks the final ו has been assimilated to the initial ו of the following word, § 55. 1; in all probability, however, ו 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 ה of the masculine form is retained, the distinction of gender being sufficiently marked by the termination הַגְּבִירָה Dan. 8:22, הַחֲמִיזָה Gen. 30:38, וְשִׁרְקָה 1 Sam. 6:12; or, on the other hand, the termination ה of the masculine is retained, the gender being sufficiently indicated by the prefixed ה. הַבְּטַחְתִּי Jer. 49:11, הַתְּרַבִּי Ezek. 37:7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. הַרְבֵּשׁוּ Hos. 14:1. The assumption that the *3 fem. plur.* is used for the *3 fem. sing.* in הַתְּרַבֵּי Ex. 1:10, הַתְּרַבֵּי Job 17:16, הַתְּרַבֵּי Isa. 28:3, הַתְּרַבֵּי Isa. 27:11, הַתְּרַבֵּי Judg. 5:26, is unnecessary; in the first passage הַתְּרַבֵּי, 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 תְּרַבֵּי may be the suffix with Nun epenthetic in place of the more usual form הַתְּרַבֵּי *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 תְּ. particularly when there are other vowel letters in the word, הַתְּרַבֵּי Gen. 27:1, הַתְּרַבֵּי Gen. 30:38, הַתְּרַבֵּי Gen. 33:6, הַתְּרַבֵּי Ezek. 3:20, הַתְּרַבֵּי nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

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

§89. IMPERATIVE. *Sing. masc.* The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without ו, e. g. הַתְּרַבֵּי, yet not always, הַתְּרַבֵּי and הַתְּרַבֵּי; before Makkeph it is shortened to Kamets Hhatuph הַתְּרַבֵּי Judg. 9:14. It may perhaps be similarly shortened without Makkeph in הַתְּרַבֵּי 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, הַתְּרַבֵּי Judg. 9:10, הַתְּרַבֵּי Ezek. 32:20 (but הַתְּרַבֵּי Ex. 12:21, for the Methegh see §45. 2), הַתְּרַבֵּי Zeph. 3:14, הַתְּרַבֵּי Mic. 1:16, and (with ו retained in the K'thibh) הַתְּרַבֵּי 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, הַתְּרַבֵּי Zech. 7:9, הַתְּרַבֵּי 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 הַתְּרַבֵּי Isa. 47:2, הַתְּרַבֵּי Jer. 10:17, are exceptional.

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

§ 90. PARTICIPLES. *Active.* The Hholem of the first syllable is written differently with or without Vav, בּוֹגֵר and בֹּגֵר, mostly without when additions are made to the word. In מוֹנֵקֶה Prov. 25:19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with מְ omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without י except כֹּבֵד 2 Kin. 8:21; it is shortened to Seghol in הוֹלֵל Isa. 41:7, upon the recession of the accent. הוֹלִי־הוֹלִי Ps. 16:5 and יוֹסֵף Isa. 29:14, 38:5, Eccles. 1:18, have been improperly regarded as participles with Hhirik in place of Tsere. The former is the Hiph. fut. of the verb הָלַךְ, 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 יָסַף, and the construction is elliptical, *I (am he who) will add*, see Dr. Alexander's Commentaries. Participles are rarely formed from neuter verbs, yet נֹבֵל *fading*, שָׁמֵם *desolate*, verbal adjectives of the same form with the preterites middle *ē* and *ō* being mostly used instead, מְלֵא *full*, זָקֵן *old*, יָגֵר *afraid*.

Passive. This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, לְבוֹשׁ and לְבוֹשָׁה *wearing*, שָׁכַן and שָׁכֹנָה *dwelling*, בָּטַח and בָּטָחָה *trusting*; there are occasional instances of the same thing in transitive verbs, זָכַר *remembering*, אָחַז *holding*. The last vowel is with few exceptions as בָּרָא Deut. 32:34, שָׁחָה, נָאָה 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.* יָלְדָה Gen. 16:11, Judg. 13:5, 7; and with the fuller ending יִשְׁבְּדָהּ, יִשְׁבְּדָהּ Jer. 22:23, שָׁכְנָהּ 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 יֹלְדָה Gen. 17:19, and with י paragogic in the K'thibh יִשְׁבְּדָהּ Ezek. 27:3.

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

3 *plur.* : מְבַלְלֵי they are cursing me, Jer. 15:10. Kimchi explains this word as a compound of the roots בָּלַל *to curse*, and תָּלַח *to treat as vile*; Gesenius, as a confusing of two distinct readings, the participle מְבַלְלֵי and the preterite תְּבַלְלֵי; and Ewald changes the text to מְבַלְלֵי, 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 מְבַלְלֵי; the punctuators, however, have sought here, as not infrequently elsewhere, § 48. to establish a more exact agreement between the participle and its subject בָּלַח by pointing the former as a singular, whereupon the Vav must be looked upon as epenthetic or superfluous, : מְבַלְלֵי as if for : מְבַלְלֵי. 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 נִגְזַר Jer. 50:23 with Seghol under the prefixed Nun for נִגְזַר.

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

c. FUTURE SING. 1 *com.* The prefixed א occasionally has Hbirik, אֶהְיֶה Ezek. 20:36, 1 Sam. 12:7, אֶהְיֶה Ezek. 14:3, אֶהְיֶה Ex. 14:4, 17.

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

d. IMPERATIVE. Ewald regards נִקְחֵה Isa. 43:9, Joel 4:11. נִקְחֵה 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 נִמְכְּרָה contemptible, is in form a Niphal participle from the noun מִכְרָה contempt.

PIEL.

§ 92. *a.* The intensive species is usually formed by doubling the second radical; in נִקְחֵה Ezek. 28:23, and the passive form נִקְחָה the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In נִקְחָה Ps. 88:17 both radicals are doubled; the entire second syllable is repeated in נִקְחָה Ps. 38:11, נִקְחָה Lam. 2:11, 1:20 a passive form, as shown by the Hhateph-Kamets, § 82. 5. *b* (3), and in נִקְחָה Hos. 4:18, provided this is to be read as one word, § 43. *b*; if, according to the division in the Masoretic text, נִקְחָה is a separate word, it is the imperative of נָתַת to give, though this is always elsewhere pointed נָתַת. In נִקְחָה Ps. 45:3, the first syllable is repeated, the *o* 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.* נִקְחָה 1 Sam. 21:3, נִקְחָה Isa. 40:24, נִקְחָה Ps. 77:18, נִקְחָה Isa. 10:13 *fut.* נִקְחָה Hos. 13:3. *inf. abs.* נִקְחָה and נִקְחָה Isa. 59:13. *inf. const.* נִקְחָה Am. 5:11, *part.* נִקְחָה Job 9:15, מִלִּשְׁתִּי 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 נִקְחָה Gen. 41:51. The second syllable has Seghol in נִקְחָה (in pause נִקְחָה), נִקְחָה (twice נִקְחָה), Pattahh in נִקְחָה, נִקְחָה (in pause), נִקְחָה, נִקְחָה (in pause: נִקְחָה Isa. 19:21), and before Makkeph in נִקְחָה, נִקְחָה (in pause); *a* appears likewise in the pausal form נִקְחָה Mic. 1:7. The Tsere is always retained in the infinitive construct and future, and with the exception of נִקְחָה Ps. 55:10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, נִקְחָה Deut. 30:3, נִקְחָה Ex. 13:2, נִקְחָה Deut. 7:10.

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

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

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

PLUR. 2 and 3 fem. Tsere under the second radical is sometimes changed to Patahh, though not with the same frequency as in the Niphal, הִרְצִיִּיִּי Isa. 13: 18, but הִרְצִיִּיִּי 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 *ā*, which is preferred before a doubled consonant שָׁחַט, § 61. 5, and Hophal *ō* before concurrent consonants הִפְשִׁיט. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, בָּרַח Ezek. 16: 4, שָׁדָה Nah. 3: 7, בָּדָה Ps. 72: 20, בָּטָה Ps. 80: 11, Prov. 24: 31, רָחַבָה Ps. 94: 20, בָּאָדָה *passim*. This seems to furnish the best explanation of the disputed words הִרְצָהוּ or הִרְצָהוּ Ps. 62: 4, מָלַשְׁתִּי Ps. 101: 5 K'ri, הִתְצָהוּ Job 20: 26. Gesenius regards these as Piel forms with (.) lengthened to (,) on the omission of Dagghesh forte, § 59. *a*; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be *ō* not *ā*. Others think that הִתְצָהוּ is the Kal future for הִתְצָהוּ, 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 הִרְצָהוּ 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 *ā* of the first syllable is occasionally written with Vav, וִזָּה Ezek. 16: 34, וִהָלָהוּ Ps. 78: 63, וִיזָּה Judg. 18: 29, 13: 8, Job 5: 7, וִיאָזָהוּ Ezek. 27: 19, but mostly without it.

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

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

e. PARTICIPLE. As מִשְׁחָה, מִשְׁחָה; in a few instances the initial *m* is omitted. לָקַח 2 Kin. 2: 10 for מִלְקָח, בִּרְמָה (with Dagghesh-forte euphonic) Ezek. 21: 15, 16, מִיִּקְשִׁים Eccles. 9: 12 for מִיִּקְשִׁים, § 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. הִבְלִיחוּ 1 Sam. 25:7, particularly in Pe guttural and a few Lamedh He verbs. Once א is prefixed instead of ה, אֶנְאָחֵרִי Isa. 63:3; in Isa. 19:6 הִאֲזִיחוּ is not a double Hiphil with both א and ה prefixed, but is a denominative from אָזַח, a derivative of זָחַת, which does not indeed occur in its simple form but is justified by the analogy of אָזַב from זָבַח. ח takes the place of ה in הִרְגָּחֵרִי Hos. 11:3; so likewise the future תִּהְרָגֵרֶה Jer. 12:5, and participle מִתְהַרְגֶּה Jer. 22:15, though the corresponding preterite is הִרְגָּה Neh. 3:20.

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

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

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

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

d. IMPERATIVE SING. masc. The second syllable usually has Tsere without Yodh, הִשְׁלֵךְ, הִשְׁלִיךְ, and before Makkeph, Seghol הִסְכֵּן Job 22:21, הִנָּדֵר 1 Sam. 23:11, הִבְטֵה Isa. 64:8. There are a very few examples with Hhirik in pause, הִשְׁפִּיעַ Ps. 94:1, to which some would add הִשְׁפִּיעַ Isa. 43:8, but see Alexander, הִשְׁפִּיעַ Prov. 19:25, הִבְיָה Jer. 17:18.

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

the later books, rejected in the plural. מְהַלְכִים Zech. 3:7 for מְהַלְכִים, מְהַלְכִים Jer. 29:8, מְהַלְכִים 2 Chron. 28:23, מְהַלְכִים 1 Chron. 15:24 K'ri, 2 Chron. 7:6 K'ri. Comp. Chald. מְהַלְכִין Dan. 3:25.

HOPHAL.

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

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

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

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

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

HITHPAEL.

§ 96. *a.* PRETERITE. In two instances אָחַ is prefixed instead of הָה, viz., אָחַתָּה 2 Chron. 20:35, אָחַתָּה Ps. 76:6. In the verb אָחַתָּה Daghesh-forte is omitted in the second radical and the previous vowel lengthened, § 59. *a.* הָחַתָּה, הָחַתָּה Judg. 20:15, 17, הָחַתָּה Judg. 21:9, in addition to which the vowel of the prefixed syllable is *ō* in הָחַתָּה 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, הָחַתָּה (the accentuation is unusual) Isa. 34:6, הָחַתָּה Deut. 24:4 (but in the future always אָחַתָּה Lev. 21:1 and repeatedly elsewhere), אָחַתָּה (*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 אָחַתָּה and אָחַתָּה, 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 הָחַתָּה Jer. 25:16, הָחַתָּה Jer. 46:8 (elsewhere אָחַתָּה), and אָחַתָּה Isa. 52:5, *ō* prolonged from *ū*, on account of the absence of Daghesh-forte, is for a like reason given to the first radical.

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

thou mayest understand or understand thou, Dan. 9 : 25, **לֹא-יִשְׁלֹט** *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 **אֶחְיֶה** Isa. 42:6 and **אֶחְיֶה** Isa. 41:23 K'thikh, where the K'ri has **אֶחְיֶה**.

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 **לֵּ** 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 **י** 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 **י** 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), **שְׁמַעֵה** *oh, hear!* or *pray, hear!* **הִשְׁמַע** *listen*, **הִשְׁמַעֵה** *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, **זָדב**, **זְדָבָה** Jer. 49 : 11 ; **זָר**, **זָרָה** 2 Chron. 6 : 42, **שָׁב**, **שָׁבָה** 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., **צִרְוּפָה** K'thibh, **צִרְפָּה** K'ri Ps. 26 : 2. **מִלּוּבָה** K'thibh, **מִלּוּבָה** K'ri Judg. 9 : 8 ; **וַאֲשַׁקִּילָהּ** K'thibh, **וַאֲשַׁקִּילָהּ** K'ri Ezr. 8 : 25 ; **אֲשַׁקִּילָהּ** K'thibh, **אֲשַׁקִּילָהּ** 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, **אַשְׁקִילָהּ** 1 Kin. 19 : 20, **וַאֲשַׁקִּילָהּ** Dan. 8 : 13 (in some copies) or Hhateph Pattahh **וַאֲשַׁקִּילָהּ** Ezr. 8 : 26, Jer. 32 : 9, and by the fact that the resulting Sh'va, even when simple, is always vocal, § 22. *a* (1). Occasionally Kamets-Hhatuph is found in the paragogic imperative when the vowel of the ordinary imperative is Pattahh ; thus, **קָלֵב** Lev. 9 : 7. **קָרָבָה** Ps. 69 : 19. and on the contrary, **מָכְרָה** Gen. 25 : 31, *ful.* **רָמַלְרָה** Ex. 21 : 7, **נָפְרָה** (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, **שָׁמְעֵנָה** Gen. 4 : 23 for **שָׁמְעֵנָה**, § 61. 2, **קָרָאָן** Ex. 2 : 20 for **קָרָאָנָה**, § 60. 3. *c*, and in Lamedh He verbs of final **ה**, of the masculine singular, **הִדָּה** 2 Kin. 6 : 18 for **הִדָּה** Ezek. 6 : 11, **גָּל** Ps. 119 : 18 for **גָּלָה** ; **הִרָּה** Deut. 9 : 14 for **הִרָּה** 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* הָיְתָה *without form and void*. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Conversive, ver. 3, וַיֹּאמֶר *and God said*, in its primitive import, *and then God says* or *will say*, his speaking being future to the state of things previously described. This fixes a new stand-point from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Conversive, ver. 4, וַיֵּרָא *and he saw*; and so on, וַיִּבְרָא *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

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

jectures respecting its origin. In the judgment of some וְ is an abbreviation of the verb הָיָה *was*, hence וַיֹּאמֶר *he was* or *it was* (so that) *he will say* i. e. *he was about to say* or *was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but וְ evidently has the sense of the conjunction *and*, וַיֹּאמֶר does not mean *he said*, but *and he said*. Others regard it as an abbreviation of וְהָיָה *and he was*; Ewald of וַיֹּא *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 וַיֹּאמֶר may be for וַיֹּאמֶר, by § 53. 3; הָ prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case 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, *τύπτω, ἔτυπτον; τύψω, ἔτυψα*, and which is traced by Bopp to a pronominal root having a demonstrative sense, *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes ה for ו conversive might seem to lend confirmation to this theory of its derivation. But as ה stands with equal frequency for ו copulative, and ו for the article ה, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition.

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

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

3. Vav Conversive, it has already been stated, is prefixed to the future with Pattalîh and Daghesh-forte in the following letter, וַיִּקְבֹּץ, וַתִּמְלִיכֵי, וַיִּגְדֹּר. If the first letter of the future be Yodh with Sh'va, Daghesh is commonly omitted, § 25, but rarely if it be יָ, and never if it be הָ, since its removal in this case would change the sound of the letter by restoring its aspiration, וַיִּגְדֹּר but וַיִּגְדֹּר, וַיִּסְפֹּר but וַיִּסְפֹּר. Before א of the first person singular, which cannot receive Daghesh, § 23. 1, Pattabh is lengthened to Kamets, § 60. 4, וַיִּצְלַח, וַיִּצְלַח. In the Hiphil י is, with few exceptions, e. g. וַיִּהְיֶה Ps. 105 : 28, compressed to (.) as in the apocopated future, וַיִּקְשֹׁב, וַתִּקְשֹׁב, and before Makkeph it is shortened to (.) וַיִּגְדֹּר. 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. וַיִּשְׁלֶיכָהּ, וַיִּשְׁלֶיכָהּ or וַיִּשְׁלֶיכָהּ; וַיִּגְדֹּר or וַיִּגְדֹּר; paragogic ה, also occurs though more rarely in the first pers. plur. וַיִּהְיֶה Gen. 41 : 11, וַיִּבְרָכְהָ Ezr. 8 : 23, 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 ל"ה verbs as in the apocopated future וַיִּקְשֹׁב, וַיִּגְדֹּר, וַיִּצְלַח; 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, וַיִּשְׁב, וַיִּשְׁב, וַיִּשְׁב, וַיִּשְׁב, וַיִּשְׁב, וַיִּשְׁב. 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, וַיִּקְרַח, וַיִּקְרַח, וַיִּקְרַח but not in וַיִּקְרַח; so in וַיִּבְרָךְ Hab. 3 : 6, and the Hithpael וַיִּתְפַּשֵּׁם Dan. 2 : 1. It occurs also in the Niphal of a few verbs, which form the exception, however, not the rule, וַיִּתְפַּשֵּׁם, וַיִּתְפַּשֵּׁם or וַיִּתְפַּשֵּׁם, וַיִּתְפַּשֵּׁם but וַיִּתְפַּשֵּׁם, וַיִּתְפַּשֵּׁם, etc. The first person singular is mostly exempted from shortening or change of accent, וַיִּשְׁב, וַיִּשְׁב,

נֶאֱמָר or נֶאֱמָרִים, though it sometimes suffers apocopation in לָה verbs נֶאֱמָר, נֶאֱמָרִי. The prolonged plural ending וֹן is very rarely used after Vav Conversive; it does, however, occur, e. g. וַתִּתְּנוּ דָּבָר דֵּן Deut. 1:22, וַתִּתְּנוּ דָּבָר דֵּן Deut. 4:11, וַתִּתְּנוּ דָּבָר דֵּן Judg. 11:18.

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

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

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, הָלַכְתָּ *thou hast gone*, וַהֲלַכְתָּ *and thou shalt go*, וַהֲלַכְתִּי *and I will go*, so וַהֲשַׁבְתָּ, וַהֲשַׁבְתִּי, though וַהֲצַדִּיקִי Zeph. 1:17, except in לָא and לָה verbs, where the accent usually re-

mains in its original position although the usage is not uniform, וַיִּזְכֹּרֵהוּ Lev. 26 : 9. וַיִּזְכֹּרֵהוּ 1 Kin. 18 : 12. וַיִּזְכֹּרֵהוּ 1 Chron. 4 : 10. וַיִּזְכֹּרֵהוּ 1 Sam. 15 : 30. וַיִּזְכֹּרֵהוּ Isa. 8 : 17 but וַיִּזְכֹּרֵהוּ Lev. 24 : 5, וַיִּזְכֹּרֵהוּ Gen. 6 : 18. וַיִּזְכֹּרֵהוּ Lev. 26 : 9. וַיִּזְכֹּרֵהוּ Ex. 26 : 33. In the first person plural of all verbs the accent generally remains upon the penult, וַיִּזְכֹּרֵהוּ Ex. 8 : 23, וַיִּזְכֹּרֵהוּ 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. וַיִּזְכֹּרֵהוּ Ex. 26 : 33, וַיִּזְכֹּרֵהוּ Lev. 15 : 29, וַיִּזְכֹּרֵהוּ Isa. 11 : 2, וַיִּזְכֹּרֵהוּ Hab. 1 : 8 but וַיִּזְכֹּרֵהוּ Ezek. 43 : 24, וַיִּזְכֹּרֵהוּ 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 הָ, § 85. *a* (1), takes the place of הָ.

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

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

PLUR. 2 *masc.* הָ from the old pronominal ending הָם, § 71. *b* (2), takes the place of הָם. 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, תִּקְטְלֶנָּה for תִּקְטְלֶנָּה.

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. כֶּן , כֶּם , 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 *ā* before the suffixes of the third pers. plural, and *ē* before the second fem. singular ; when it stands before the third sing. suffixes הִי , הָ , there is frequently an elision of הִ , requiring Daghesh-forte conservative in the verbal ending הִ to preserve the quantity of the previous short vowel, קָטְלָהּ for קָטְלָהּהִי , קָטְלָתָהּ for קָטְלָתָהּהָ , see § 57. 2. *b*.

When the third masc. sing. suffix הִי is preceded by (,) , the הִ may be elided and the vowels coalesce into יִ , קָטְלָהּ for קָטְלָהּהִי ; when it is preceded by יִ , Shurek may be hardened to its corresponding semi-vowel וִ , קָטְלָוּהוּ for קָטְלָוּהוּהִי § 62. 2.

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

When הִי , 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 (..) ; הִ is then commonly elided and a euphonic Daghesh-forte inserted in the Nun, יִקָטְלָהּ for יִקָטְלָהּהִי . The same shortening of the (..) and insertion of Daghesh may occur in the first person singular and plural and the second masculine singular ; this, like the preceding, takes place chiefly at the end of clauses.

a. The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before נָ, נִנָּה, נִנְּה, may be relied on 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. Daghesth-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. נִנְּהֶנּוּ for נִנְּהֶנּוּ; or it may be Daghesth-forte emphatic, §24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Daghesth, §54. 3, instead of the Daghesth having arisen from the assimilation of Nun, so that נִנְּהֶנּוּ may be for נִנְּהֶנּוּ 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, נִבְרָא but בְּבָרָא, §23. *a.* Hence, too, a liability to contraction in one case which does not exist in the other, נִבְרָא but בְּבָרָא; נִבְרָא but בְּבָרָא.

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, נִקְטְלוּ, נִקְטְלוּ, נִקְטְלוּ, נִקְטְלוּ; but י. of the Hiphil species is almost always preserved, נִקְטְלוּ, נִקְטְלוּ.

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, קָטַלְה, קָטַלְי, but קָטַלְה, קָטַלְי. 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 כֵּן, בֵּן, הֵן, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before כֵּן and בֵּן, unless the word to which they are attached has a long immutable vowel in the ultimate which is of course incapable of being shortened; it is also usually the case before הֵן, the principal exception, so far as verbal forms are concerned, being the *a* and *e* of the Kal preterite, *a* of the Kal future, and *i* of the Hiphil, הָהֵן, הָהֵן, הָהֵן, הָהֵן, הָהֵן, הָהֵן, but הָהֵן, הָהֵן, הָהֵן.

§ 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 נַפֶּשׁ *soul, self*, as נַפְשִׁי *myself*. Suffixes of the third person may, however, be attached to the third person of verbs, provided the subject and object be distinct.

a. There is a single example of a verb in the first person with a suffix of the first person, but in this case the pronoun expresses the indirect object of the verb, עָשִׂיתִי 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, עָמַלְתִּי לִי *ye fasted for me* Zech. 7 : 5, תִּשְׁכַּחְתִּי לִי *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. *קָטַלְי* *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, *רֹאֶי* *seeing me* Isa. 47 : 10, *שֹׂנְאִי* *hating me*, lit. *my haters*, Ps. 35 : 19.

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

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

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

PARADIGM OF THE PERFECT

SINGULAR.

1 com. 2 masc. 2 fem. 3 masc. 3 fem.

KAL PRETERITE.

*l = q: ta - lat^hkhā, § 22: a) (6), p. 30, * & the syllab. is Int. med. see v. hozite*

SING. 3 masc.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
3 fem.	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
2 masc.	קָטַלְתָּ	—	—	קָטַלְתָּ	קָטַלְתָּ
2 fem.	קָטַלְתְּ	—	—	קָטַלְתְּ	קָטַלְתְּ
1 com.	—	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
PLUR. 3 com.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 masc.	קָטַלְתֶּם	—	—	קָטַלְתֶּם	קָטַלְתֶּם
1 com.	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם

INFINITIVE.

קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
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FUTURE.

SING. 3 masc.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
PLUR. 3 masc.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם

IMPERATIVE.

SING. 2 masc.	קָטַלְתָּ	—	—	קָטַלְתָּ	קָטַלְתָּ
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PIEL PRETERITE.

SING. 3 masc.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
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HIPIL PRETERITE.

SING. 3 masc.	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
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VERBS WITH SUFFIXES. *qā'ā - kkhm.*

PLURAL.

1 com.

2 masc.

2 fem.

3 masc.

3 fem.

* *The final consonant in such cases forms, with - an intermediate syllable.*

קָטְלוּ	קָטְלוּם	קָטְלוּן	קָטְלִים	קָטְלוֹן
קָטְלוּהוּ	קָטְלוּהֶם	קָטְלוּהֶן	קָטְלֵיהֶם	קָטְלֵיהֶן
קָטְלוּהֶם	—	—	קָטְלֵיהֶם	קָטְלֵיהֶן
קָטְלוּהֶן	—	—	קָטְלֵיהֶם	קָטְלֵיהֶן
—	קָטְלֵיהֶם	קָטְלֵיהֶן	קָטְלֵיהֶם	קָטְלֵיהֶן
קָטְלוּהוּ	קָטְלוּהֶם	קָטְלוּהֶן	קָטְלֵיהֶם	קָטְלֵיהֶן
קָטְלוּהֶם	—	—	קָטְלֵיהֶם	קָטְלֵיהֶן
—	קָטְלוּהֶם	קָטְלוּהֶן	קָטְלֵיהֶם	קָטְלֵיהֶן

קָטְלוּ	קָטְלוּם	קָטְלוּן	קָטְלִים	קָטְלוֹן
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קָטְלוּהוּ } קָטְלוּהֶם } קָטְלוּהֶן }	קָטְלוּהֶם	קָטְלוּהֶן	קָטְלֵיהֶם	קָטְלֵיהֶן
קָטְלוּהוּ } קָטְלוּהֶם } קָטְלוּהֶן }	קָטְלוּהֶם	קָטְלוּהֶן	קָטְלֵיהֶם	קָטְלֵיהֶן

קָטְלוּ	—	—	קָטְלִים	
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קָטְלוּ	קָטְלוּם	קָטְלוּן	קָטְלִים	קָטְלוֹן
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הִקְטִילוּהוּ	הִקְטִילוּהֶם	הִקְטִילוּהֶן	הִקְטִילֵיהֶם	הִקְטִילֵיהֶן
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REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

PRETERITE.

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

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

c. The suffix of the second fem. sing. is commonly יָ, קָרְי Isa. 54:6, פָּאָרְי Isa. 60:9, except after the third fem. sing. of the verb, when it is יָ, אֲהַרְי Ruth 4:15, שָׁרְי Isa. 47:10; sometimes, especially in the later Psalms, it has the form כִּי corresponding to the pronoun אֲחִי, אֲהַרְי Ps. 137:6, הָשָׁרְי Ps. 103:4.

d. The suffix of the third masc. sing. is written with the vowel letter ה instead of ו in פָּרְי Ex. 32:25, קָבַי Num. 28:8, and in some copies אָבַי 1 Sam. 1:9, where it would be feminine; this form is more frequently appended to nouns than to verbs.

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

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

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

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

the Hholem being shortened to Kamets Hhatuph by the shifting of the accent. Tserē of the Piel species is mostly shortened to Seghol before ה, כ, נ, ז, ח, ק, Deut. 30:3. חָכַם ver. 4, but occasionally to Hhirik, חָכַם (the Methegh in most editions is explained by § 45. 2) Job 16:5, חָכַם Isa. 25:1, חָכַם Ex. 31:13. חָכַם Isa. 1:15. Hhirik of the Hiphil species is retained before all suffixes with very few exceptions, חָכַם 1 Sam. 17:25. Ps. 65:10; in חָכַם 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, חָכַם Prov. 31:12. חָכַם Ezek. 15:5, so in pause : חָכַם 1 Sam. 18:28. חָכַם Gen. 37:20, : חָכַם Isa. 59:16. and sometimes contracted by the exclusion of ה, חָכַם 1 Sam. 1:24. חָכַם Ruth 4:15, חָכַם Job 21:18. The third fem. suffix is always contracted, חָכַם Jer. 49:24. חָכַם Isa. 34:17. חָכַם 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, חָכַם Gen. 31:32, חָכַם Ex. 15:8, חָכַם Ps. 119:129, חָכַם Isa. 47:14. In the intermediate syllable before ה the vowel is usually short in this person, חָכַם Jer. 22:26. חָכַם Ezek. 28:18, though it is sometimes long, חָכַם Cant. 8:5, as it regularly is in pause : חָכַם *ibid.*; so before נִי and נִי of the first person, חָכַם Ps. 69:10, : חָכַם Num. 20:14.

j. The second masc. sing. preterite usually takes Pattahh before נִי except in pause, חָכַם Ps. 139:1, חָכַם Job 7:14, חָכַם Ps. 22:2. It takes the third masc. sing. suffix either in its full form, חָכַם Ezek. 43:20, or contracted, חָכַם 2 Kin. 5:6. חָכַם Hab. 1:12, חָכַם (accent thrown back by § 35. 1) Num. 23:27, חָכַם 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, חָכַם Jer. 15:10. חָכַם Cant. 4:9, חָכַם 1 Sam. 19:17, חָכַם Ex. 2:10; once it takes (.), חָכַם Josh. 2:18, and in a few instances the masculine form is adopted in its stead, חָכַם Josh. 2:17, 20, Cant. 5:9, חָכַם Jer. 2:27 K'ri, חָכַם 2 Sam. 14:10.

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

FUTURE.

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

74:8. אֲמִלָּם Ps. 118:10; יוֹשִׁעַן Ex. 2:17. In 1 Kin. 2:24 the K'ri has יוֹשִׁעַתִּי, while the K'thibh has the vowel letter י representing the ordinary *e*, יוֹשִׁעִי.

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

c. The plural ending נִי is in a few instances found before suffixes, chiefly in pause, יִבְרָכְנִי, יִשְׁחָדְנִי, רִמָּאֲנִי Prov. 1:28. יִשְׁחָדְנִי Ps. 63:4, יִשְׁחָדְנִי Ps. 91:12, יִשְׁחָדְנִי Isa. 60:7, 10, יִשְׁחָדְנִי Jer. 5:22, יִשְׁחָדְנִי Jer. 2:24; twice it has the union vowel *a*, יִבְרָכְנִי Job 19:2, יִבְרָכְנִי 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, אֶסְרֶם Hos. 10:10, יִהְיֶנָּה Num. 35:20, אֶצְרֶנָּה Isa. 27:3, יִקְבְּנִי Isa. 62:2. יִרְדֶּנָּה Ezek. 35:6, אֶבְרָכְנָה Jer. 31:33; once the vowel remains, but is changed to Shurek, תִּשְׁמִינֶם Prov. 14:3; *a*, on the other hand, is retained as a pretonic vowel, § 64. 2, יִבְרָכְנִי Job 29:14, יִבְרָכְנִי Ex. 29:30, אֶלְבָּשְׁנָה Cant. 5:3, יִבְרָכְנִי Gen. 19:19. Hholem is shortened before הָ, כֵּן, though the vowel letter י is occasionally written in the K'thibh, אֶצְרֶנִּי Jer. 1:5.

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

INFINITIVE AND IMPERATIVE.

§ 106 *a. Kal Infinitive.* Before הָ, כֵּן, Hholem is shortened to Kamets Hhatuph, אֶבְרָכְךָ Gen. 2:17, אֶעֱדָךָ (Methegh by § 45. 2) Obad. ver. 11, אֶבְרָכְךָ Gen. 3:5, אֶמְרָכָם Mal. 1:7. Pattahh remains in the single example, תִּנְחַלְכָּם 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, אֶבְרָכְךָ Deut. 29:11, אֶשְׁמַחְךָ 2 Kin. 22:19, אֶבְרָכְךָ Deut. 27:4, once Kibbuts, אֶבְרָכְךָ Lev. 23:22, sometimes Hhirik, אֶבְרָכְךָ Gen. 19:33. 35 but שְׂכַבְתִּי Ruth 3:4, שָׁכַבְתִּי Zech. 3:1, נָפְלִי 2 Sam. 1:10, פָּהַרְתִּי Nch. 8:5, and occasionally Pattahh, רִבְרָכְךָ Ezek. 25:6. In the feminine form of the infinitive, as in nouns, the old feminine ending ת is substituted for ה, אֶשְׁמַחְתִּי Isa. 30:19, אֶחַמְדְּתִי Hos. 7:4. The Niphal infinitive retains its pretonic Kamets before suffixes, אֶזְכָּרְכֶם Ezek. 21:29.

b. Kal Imperative. The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, יְהִי, יִהְיֶה, יִהְיֶה Jer. 15 : 15, but occasionally it takes Hhirik, יְהִי (with Daghesh-fôrte 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.

GUTTURAL VERBS.

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

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

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

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

4. They are incapable of being doubled, and consequently do not receive Daghesht-forde.

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

of, or, as seen in the Strong, or Hebrew

1. The Hhirik of the preformatives ^a is changed to Pattahh, Before the guttural, in the Kal future, if the second vowel be Ihholem, נִמְדָּר, for נִמְדָּר; ^{§ 110: 2, K 148.} 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.* ⁽¹⁾ In the Kal future ^a, therefore; in the Niphal preterite and participle, where the vowel of the second syllable is likewise *a*, and in the ⁽²⁾ Hiphil preterite, where *i* is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, ^{or}, in other words, is changed to the diphthongal Seghol, נִמְדָּר, נִמְדָּר, נִמְדָּר. ^b Seghol accompanying *s* of the first person singular of the Kal future, § 60. 1. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. ^b The same is true of Hholem, in the first syllable of the Kal participle, Hhirik of the Piel preterite, and Kibbuts 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); ^c 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, נִמְדָּר, נִמְדָּר.

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 נִמְדָּר, apocopated future of נִמְדָּר, 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 Ihateph 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 Ihholem; and, in the Hiphil, ^{hence, "Palotah amant gutturales"}

- infinitives, future, imperative, and participle, עָמַדְתָּם, עָמַדְתָּ. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will, generally, be conformed to b) it; thus, after Seghol it becomes Hhateph Seghol, as in the Kal future and imperative אָ, the Niphal preterite and participle, and the Hiphil preterite, נִחַזְק, נִחַזְקִי. And, after c) (Kamets Hhatiiph it becomes Hhateph Kamets, as in the Hophal species, נִחַזְקִי. // If this compound Sh'va, in the course of inflection, comes to be followed by a vowelless d) letter, it is changed to the Corresponding short vowel, § 61. 1, thus, (.) becomes (.), in the second feminine singular, and the (1) 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, נִחַזְקִי, נִחַזְקִי.

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

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

§ 110. 1. The verb נִחַזְק *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 נִחַזְק 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. <i>Pret: §109: 1. 2) (2)</i>	HIPHAL. <i>Pret: §109: 1. 2) (2)</i>	HOPHAL.
PRET. 3 m.	עָמַד	נִעְמַד	הִעְמַד	הִעְמַד
3 f.	עָמְדָה	נִעְמְדָה	הִעְמְדָה	הִעְמְדָה
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הִעְמַדְתָּ
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הִעְמַדְתְּ
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הִעְמַדְתִּי
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמְדוּ	הִעְמְדוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הִעְמַדְתֶּם
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הִעְמַדְתֶּן
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הִעְמַדְתִּי
INFIN. Absol.	עָמַד	נִעְמַד §109:	הִעְמַד	הִעְמַד
Constr.	עָמַד	הִעְמַד 4.	הִעְמַד	הִעְמַד
FUT. 3 m.	יִעְמַד	יִעְמַד	יִעְמַד	יִעְמַד
3 f.	תִּעְמַד	תִּעְמַד	תִּעְמַד	תִּעְמַד
2 m.	תִּעְמַד	תִּעְמַד	תִּעְמַד	תִּעְמַד
2 f.	תִּעְמַדִּי	תִּעְמַדִּי	תִּעְמַדִּי	תִּעְמַדִּי
§109: 1 c. 1: k =	אֶעְמַד	אֶעְמַד	אֶעְמַד	אֶעְמַד
Plur. 3 m.	יִעְמְדוּ	יִעְמְדוּ	יִעְמְדוּ	יִעְמְדוּ
3 f.	תִּעְמְדָה	תִּעְמְדָה	תִּעְמְדָה	תִּעְמְדָה
2 m.	תִּעְמְדוּ	תִּעְמְדוּ	תִּעְמְדוּ	תִּעְמְדוּ
2 f.	תִּעְמְדָה	תִּעְמְדָה	תִּעְמְדָה	תִּעְמְדָה
1 c.	נִעְמַד	נִעְמַד	נִעְמַד	נִעְמַד
IMPER. 2 m.	עָמַד	הִעְמַד	הִעְמַד	
2 f. §109: k	עָמְדִי	הִעְמְדִי	הִעְמְדִי	wanting
Plur. 2 m. c)	עָמְדוּ	הִעְמְדוּ	הִעְמְדוּ	
2 f.	עָמְדָה	הִעְמְדָה	הִעְמְדָה	
PART. Act. §109: k	עֹמֵד	§109: k 2) (2)	הֶעְמֵד	
Pass.	עָמוּד	נִעְמָד		נִעְמָד

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

IMPERATIVE.

SINGULAR.		PLURAL.	
masc.	fem.	masc.	fem.
הִזַּק	הִזְקִי	הִזְקוּ	הִזְקְנָה

FUTURE.


	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
{ SING. § 109. 1:	יִהְיֶה הִזָּק	תִּהְיֶה הִזָּקָה	תִּהְיֶה הִזָּק	תִּהְיֶה הִזְקִי	אִהְיֶה הִזָּק
{ PLUR. a) (1)	יִהְיוּ הִזְקוּ	תִּהְיוּ הִזְקְנָה	תִּהְיוּ הִזְקוּ	תִּהְיוּ הִזְקְנָה	נִהְיֶה הִזָּק

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 (פֶּאֱלֵף) mode.

FUTURE OF PE ALEPH VERBS.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִאָכֵל	תִּאָכֵל	תִּאָכֵל	תִּאָכְלִי	אִאָכֵל
PLUR.	יִאָכְלוּ	תִּאָכְלָה	תִּאָכְלוּ	תִּאָכְלָה	נִאָכֵל

gster. Table I. p. 39, (Analyt. Lex.) given thus Fully: & Explains No. 39,

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

REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future *a* has (.) in one instance, יִתְחַבֵּב Ezek. 23: 5. That of the Kal future *o* has (ו) in יִתְחַבֵּב Prov. 10: 3, יִתְחַבֵּב Ps. 29: 9. Three verbs with future *o*, הָלַם, הָרַם, הָמַד have Pat-

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

2. *a.* If the first radical be א, which has a strong preference for the diphthongal vowels, §60. 1. *a* (5), the preformative takes Seghol in most verbs in the Kal future, whether *a* or *o*, **יָהִי**, **יָהִי**, **יָהִי** as well as **יָהִי**, **יָהִי**, **יָהִי**; 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, **יָהִי**, **יָהִי**, **יָהִי**, and in two verbs it becomes (..) after Vav conversive, **יָהִי**, **יָהִי**.

b. As א is always quiescent after Hholem in this latter form of the future, §57. 2. (2) *a.* Pe Aleph verbs might be classed among quiescent verbs, and this is in fact done by some grammarians. But as א has the double character of a guttural and a quiescent in different forms sprung from the same root, and as its quiescence is confined almost entirely to a single tense of a single species, it seems better to avoid sundering what really belongs together, by considering the Pe Aleph as a variety of the Pe guttural verbs. In a few instances א gives up its consonantal character after (..) which is then lengthened to (..), **יָהִי** Mic. 4:8. When thus quiescent after either Tsere or Hholem, א is always omitted in the first person singular after the preformative א, **יָהִי** Gen. 32:5 for **יָהִי**, **יָהִי** Prov. 8:17 for **יָהִי**, **יָהִי** Gen. 24:33 for **יָהִי**, and occasionally in other persons, **יָהִי** Jer. 2:36 for **יָהִי**; so **יָהִי** Deut. 33:21. **יָהִי** Prov. 1:10, **יָהִי** Ps. 104:29, **יָהִי** 2 Sam. 19:14, **יָהִי** 2 Sam. 20:9, **יָהִי** 1 Sam. 23:24; in a few instances the vowel letter ו is substituted for it, **יָהִי** Ezek. 42:5 for **יָהִי**, **יָהִי** Neh. 2:7, Ps. 42:10.

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

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

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

הַאֲבָלָה 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 אֲבָלָה Nah. 2:4, רָחַרְחָה Ps. 94:20.

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

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

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

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

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

אָדָם Hi. to be red.	הָבֵל K. Hi. to be vain.	הָגֵר K. to gird.
אָלֵר Ni. Hi. to be illustrious.	הָהָה K. Hi. to meditate.	הָדַל K. (not Ho.) to cease.
אָסַם Hi. to close.	הָדָר K. Ni. to honour.	הָטַב K. to cut.
* אָשַׁל K. to shut.	הָהָה K. Ni. to be.	הָהָה K. (not Hi.) to live.
אָלַם K. to learn.	* הָיַר K. to injure.wound.	
אָגַר K. to gird on.	הָאָה Ni. Hi. Ho. to hide.	הָבֵל K. Hi. to be wise.
אָשַׁם K. Ni. (not Hi.) to be guilty.	הָבַט K. to beat off.	* הָלַט K. meaning doubtful.
	הָיַר Hi. to join together.	

* ἀπαξ λεγόμενον.

חָמַד K. Ni. <i>to desire.</i>	חָפַר K. <i>to dig.</i>	נָתַח K. <i>to put on as an ornament.</i>
חָסַל K. <i>to spare.</i>	חָפַר K. Hi. <i>to blush.</i>	
חָסַם K. Ni. <i>to do violence to.</i>	חָפַשׂ K. Ni. <i>to search.</i>	נָתַח Hi. <i>to gather much.</i>
	חָצַב K. (not Hi.) <i>to hew.</i>	נָתַר Ni. <i>to be wanting.</i>
חָמַץ K. <i>to be leavened.</i>	† חָפַר K. Ni. <i>to investigate.</i>	נָתַר K. Ni. <i>to trouble.</i>
חָמַר K. <i>to ferment.</i>		נָתַל Hi. <i>to be presumptuous.</i>
חָנַף K. <i>to dedicate.</i>	* חָרַג K. <i>to tremble.</i>	
חָסַל K. <i>to devour.</i>	חָתַח K. <i>to take up.</i>	נָתַשׂ K. Ni. <i>to pervert.</i>
חָסַם K. <i>to muzzle.</i>	חָתַח Ni. <i>to be destined.</i>	נָתַר K. Hi. <i>to tithe.</i>
חָסַר K. Hi. <i>to lack.</i>	חָתַל Ho. <i>to be swaddled.</i>	* נָתַם Ni. <i>to be burnt up.</i>
חָפַח Ni. <i>to cover.</i>	חָתַם K. Ni. Hi. <i>to seal.</i>	נָתַח K. Hi. <i>to be removed.</i>
חָפַז K. Ni. <i>to be panic-struck.</i>	חָתַח K. <i>to seize.</i>	
	חָתַר K. <i>to break through.</i>	נָתַר K. Ni. Hi. <i>to entreat.</i>
חָפַח K. <i>to delight.</i>	נָתַח 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. :

אַסַּר <i>to bind.</i>	חָסַח <i>to trust.</i>	נָתַח <i>to wear.</i>
הָפַח <i>to turn.</i>	חָשַׁח <i>to withhold.</i>	נָתַר <i>to encircle.</i>
חָבַל <i>to take in pledge.</i>	חָשַׁח <i>to uncover.</i>	נָתַל <i>to conceal.</i>
חָבַשׂ <i>to bind.</i>	חָשַׁב <i>to think.</i>	נָתַר <i>to shut up, restrain.</i>
חָזַק <i>to be strong.</i>	חָשַׁח <i>to be dark.</i>	נָתַב <i>to supplant.</i>
חָלַח <i>to be sick.</i>	נָתַר <i>to pass over.</i>	נָתַן <i>to smoke.</i>
חָלַק <i>to divide.</i>	נָתַר <i>to help.</i>	נָתַר <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. :

אַהֵב 2 Chr. 19 : 2, Pr. 15 : 9, <i>to love.</i>	חָרַר Ezek. 26 : 18, <i>to tremble.</i>
אַנִּיר Ps. 65 : 7, <i>to gird.</i>	חָתַח Hi. part. <i>to be silent.</i>
אַסַּף Ps. 47 : 10, <i>to gather.</i>	חָתַח Jer. 49 : 37, <i>to be dismayed.</i>
הָלַךְ Ps. 109 : 23, <i>to go.</i>	נָתַר Eccl. 5 : 8, <i>to serve.</i>
חָלַם Job 39 : 4, Jer. 29 : 8, <i>to dream.</i>	נָתַל Jer. 15 : 17, Ps. 149 : 5, and
חָלַח Job 20 : 24, <i>to change, pierce.</i>	נָתַח 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.

§ 113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tsere upon the omission of Daghesch-forte in the first radical, **הִהְיֶה** Isa. 23: 18, **הִהְיֶה** (the retrocession of the accent by § 35. 1) Isa. 28: 27, **הִהְיֶה** Job 38: 24, **הִהְיֶה** Num. 32: 17, **הִהְיֶה** 2 Sam. 17: 23, which is in one instance expressed by the vowel letter **י**, **הִיְהִי** Ex. 25: 31. The only exception is **הִהְיֶה** (two accents explained by § 42. a) Ezek. 26: 15 for **הִהְיֶה**, 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 **הִהְיֶה** Job 19: 7, **הִהְיֶה** Ezek. 43: 18, **הִהְיֶה** 1 Chron. 24: 3, **הִהְיֶה** Lam. 2: 11.

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

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

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

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

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

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 Hithpacl, where the like change sometimes occurs even without the presence of a guttural, יִגְאָל for יִגְאֵל ; תִּגְאָלְנָה for תִּגְאֵלְנָה .

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, גִּאָּלִי for גִּאָּלִי .

4. Daghesh-forte is always omitted from the second radical in Piel, Pual, and Hithpacl, 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, גָּאָל , גָּאָל .

§ 117. The inflections of Ayin guttural verbs may be shown by the example of גָּאָל , 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.	הָאָחַד	הָאָחַד	הָאָחַד	הָאָחַד	הָאָחַד
3 f.	הָאָחַדָּה	הָאָחַדָּה	הָאָחַדָּה	הָאָחַדָּה	הָאָחַדָּה
2 m.	הָאָחַדְתָּ	הָאָחַדְתָּ	הָאָחַדְתָּ	הָאָחַדְתָּ	הָאָחַדְתָּ
2 f.	הָאָחַדְתְּ	הָאָחַדְתְּ	הָאָחַדְתְּ	הָאָחַדְתְּ	הָאָחַדְתְּ
1 c.	הָאָחַדְתִּי	הָאָחַדְתִּי	הָאָחַדְתִּי	הָאָחַדְתִּי	הָאָחַדְתִּי
Plur. 3 c.	הָאָחַדוּ	הָאָחַדוּ	הָאָחַדוּ	הָאָחַדוּ	הָאָחַדוּ
2 m.	הָאָחַדְתֶּם	הָאָחַדְתֶּם	הָאָחַדְתֶּם	הָאָחַדְתֶּם	הָאָחַדְתֶּם
2 f.	הָאָחַדְתֶּן	הָאָחַדְתֶּן	הָאָחַדְתֶּן	הָאָחַדְתֶּן	הָאָחַדְתֶּן
1 c.	הָאָחַדְנִי	הָאָחַדְנִי	הָאָחַדְנִי	הָאָחַדְנִי	הָאָחַדְנִי
INFIN. Absol.	הָאָחַד	הָאָחַד	הָאָחַד		הָאָחַד
Constr.	הָאָחַד	הָאָחַד	הָאָחַד		הָאָחַד
FUT. 3 m.	הָאָחַד	הָאָחַד	הָאָחַד	הָאָחַד	הָאָחַד
3 f.	הָאָחַדָּה	הָאָחַדָּה	הָאָחַדָּה	הָאָחַדָּה	הָאָחַדָּה
2 m.	הָאָחַדְתָּ	הָאָחַדְתָּ	הָאָחַדְתָּ	הָאָחַדְתָּ	הָאָחַדְתָּ
2 f.	הָאָחַדְתְּ	הָאָחַדְתְּ	הָאָחַדְתְּ	הָאָחַדְתְּ	הָאָחַדְתְּ
1 c.	הָאָחַדְתִּי	הָאָחַדְתִּי	הָאָחַדְתִּי	הָאָחַדְתִּי	הָאָחַדְתִּי
Plur. 3 m.	הָאָחַדוּ	הָאָחַדוּ	הָאָחַדוּ	הָאָחַדוּ	הָאָחַדוּ
3 f.	הָאָחַדְתֶּן	הָאָחַדְתֶּן	הָאָחַדְתֶּן	הָאָחַדְתֶּן	הָאָחַדְתֶּן
2 m.	הָאָחַדְתֶּם	הָאָחַדְתֶּם	הָאָחַדְתֶּם	הָאָחַדְתֶּם	הָאָחַדְתֶּם
2 f.	הָאָחַדְתֶּן	הָאָחַדְתֶּן	הָאָחַדְתֶּן	הָאָחַדְתֶּן	הָאָחַדְתֶּן
1 c.	הָאָחַדְנִי	הָאָחַדְנִי	הָאָחַדְנִי	הָאָחַדְנִי	הָאָחַדְנִי
IMPER. 2 m.	הָאָחַד	הָאָחַד	הָאָחַד		הָאָחַד
2 f.	הָאָחַדָּה	הָאָחַדָּה	הָאָחַדָּה	wanting	הָאָחַדָּה
Plur. 2 m.	הָאָחַדוּ	הָאָחַדוּ	הָאָחַדוּ		הָאָחַדוּ
2 f.	הָאָחַדְתֶּן	הָאָחַדְתֶּן	הָאָחַדְתֶּן		הָאָחַדְתֶּן
PART. Act.	הָאָחַד		הָאָחַד		הָאָחַד
Pass.	הָאָחַד	הָאָחַד		הָאָחַד	

REMARKS ON AYIN GUTTURAL VERBS.

§ 118. 1. If the second radical is ר, the Kal future and imperative commonly have Hholem; but the following take Pattahh, אָרָה *to be long*, חָרַב *to be dried or desolate*, חָרַד *to tremble*, חָרַק *to reproach, to winter*, חָרַץ *to sharpen*, צָרַב *to be sweet*, קָרַב *to come near*, קָרַם *to cover*; טָרַח *to tear in pieces*, has either Hholem or Pattahh; חָרַשׁ *to plough* has fut. *ס*, *to be silent* has fut. *א*.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only נָהַם *to roar*, and רָחַם *to love*, have Hholem; זָלַם *to curse*, מָצַל *to trespass*, and פָּצַל *to do*, have either Pattahh or Hholem; the future of אָחַז *to grasp*, is יִאָחֲזוּ or יִאָחֲזִי.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אָהָרָה Prov. 4:6, יִשְׁחַרְחֹרֵם 2 Kin. 10:14, אָשְׁחַרְחֹם 2 Sam. 22:43, שָׁאֲלוּנִי Isa. 45:11, רָאִהֲבִנִי 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, חֲבַחְלָהּ Ezek. 7:27, חֲשַׁרְפָּנָה Prov. 6:27, חֲחַרְפָּנָה Ezek. 16:6, חֲחַצְפָּנָה Hos. 4:13, but Tsere occasionally in pause, חֲחַרְפָּנָה 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* אָהָב Gen. 27:9, אָהָבָה Deut. 15:16; infinitive וָלֵב 1 Sam. 7:8, סָחַב Jer. 15:3, with Makkeph, פָּרַחַת 1 Kin. 5:20; Niphal infinitive, חֲלָחַם Ex. 17:10, with suffixes, חֲשַׁרְפָּנָה 2 Chron. 16:7, 8, with prefixed נ, נִחְלָחַם Judg. 11:25, נִשְׁאַל 1 Sam. 20:6, 28, and once anomalously with prefixed א, אָהָרַשׁ Ezek. 14:3 (a like substitution of א for ה occurring once in the Hiphil preterite, אָנְחָלְתִּי Isa. 63:3); future רָלַחַם Ex. 14:14, with Vav conversive, וַיִּמָּאֵס Job 7:5, וַיִּקְחָל Ex. 32:1, וַיִּנְחָק Judg. 6:34, וַיִּחְחָד Ex. 9:15, וַיִּחְחָץ Num. 22:25, or with the accent on the penult, וַיִּחְחָח Ex. 17:8, וַיִּחְחָם Gen. 41:8; imperative, חֲלָחַם 1 Sam. 18:17, or with the accent thrown back, חֲחָרַד Gen. 13:9; Hiphil infinitive, חֲבַחַשׁ 1 Sam. 27:12, חֲחָחַק Gen. 21:16, חֲחָחַם Deut. 7:2, apocopated future, חֲרָחַם 1 Sam. 2:10, חֲרָחַל 1 Kin. 8:1 (in the parallel passage, 2 Chron. 5:2, חֲרָחִיל), חֲחָחַח Deut. 9:26, חֲחָחַח Ps. 12:4, with Vav conversive, וַיִּחְחָס 1 Kin. 22:54, חֲחָחַח Zech. 11:8; imperative, חֲחָרַב Ex. 28:1, with Makkeph, חֲחָרַב Ps. 81:11, חֲחָרַב 2 Sam. 20:4, חֲחָחַל Deut. 4:10, with a pause accent the last vowel sometimes becomes Pattahh, חֲחָחַק Job 13:21, חֲחָחַד Ps. 69:24, though not always, חֲחָחַל Lev. 8:3. Hophal infinitive, חֲחָחַב 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, חֲחָחַשׁ Lev. 5:22, חֲחָחַשׁ Hos. 9:2, חֲחָחַק Gen. 39:14, חֲחָחַק Ps. 104:26, חֲחָחַק 74:10, חֲחָחַק Gen. 39:4, חֲחָחַק Dan. 2:1, חֲחָחַק 2 Kin. 18:23, and occasionally before suffixes to Hhirik, חֲחָחַק Isa. 1:15, חֲחָחַק (fem. form for חֲחָחַקָה § 61.5) 1 Sam. 16:15 but חֲחָחַקָה Isa. 30:18, חֲחָחַקָה

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

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

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

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

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

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

§ 121. 1. Upon the omission of Daghesh-forte from the second radical the previous vowel is always lengthened before ר, almost always before א, and prevailing before ע, but rarely before ה or ח. The previous vowel remains short in בָּעַתּ to terrify, פָּעַסּ to provoke, בָּעַסּ to be few, נָעַר to shake, and צָעַק to cry. It is sometimes lengthened, though not always, in בָּאֵר to make plain, נָאָה to commit adultery, נָאָץ to despise, נָאָר to reject, שָׂאֵל to ask; בָּעַר to consume, שָׂעַר to sweep away by a tempest, הָעַב to abhor; בָּהָל to affright, בָּהָה to be dim, נָהָל to lead. It is also lengthened in קָהָה to be dull, which only occurs Eccl. 10:10. The only instances of

the prolongation of the vowel before ה are לָהֶם Pi. inf. Judg. 5:8; בָּהֶן Pu. pret. Ezek. 21:18; הָהֶן Pu. pret. Ps. 36:13; הִתְהַצַּחְתִּי 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 בָּהֶם Ezek. 16:4; רָאִי 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, בָּהֶרֶב Job 15:18; שָׁתַּחֲרִי Jer. 12:10, though it is in two instances changed to Seghol, אֶתְּרִי Judg. 5:28; רִחַמְתִּי 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.* הִתְחַמְּתִי Ezek. 5:13; יִתְחַמֵּם Num. 23:19; הִתְחַיֵּי Num. 8:7.

§122. 1. הִצָּנֵן and שָׁצֵן are Piel forms with the third radical reduplicated in place of the second; סִחַרְחִי doubles the second syllable; and אֶחָבוּ 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. שָׁרַשׁ and שָׁרַר have two forms of the Piel, שָׁרַשׁ and שָׁרַר, שָׁרַר and שָׁרַר, §92. *b.*; and גָּשַׁשׁ two forms of the Hithpael, רָהַגְּשָׁשׁוּ Jer. 46:7.8; מִזְאָן Isa. 52:5, follows the analogy of the latter; נִזְאָן Eccl. 12:5, is sometimes derived from נָאֵן *to despise*, as if it were for נִזְאָן; such a form would however be unexampled. The vowels show it to be the Hiphil future of נִיץ or rather נָצַץ *to flourish* or *blossom*, the א being inserted as a vowel letter, §11. 1. *a.* נִנְאָלוּ Isa. 59:3. Lam. 4:14 is a Niphal formed upon the basis of a Pual, §83. *c.* (2). הִרְיוֹשׁ Ezra 10:16 is an anomalous infinitive from הָרַשׁ, 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, רִשְׁלָהּ.

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. רִשְׁלָהּ or רִשְׁלָהּ.

3. Hhirik of the Hiphil species, Hholem of the Kal and Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive, **שָׁלַחַהּ**, **הִשְׁלִיחַהּ**.

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, **שָׁלַחְתָּהּ**, **שָׁלַחְתָּהּ**.

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, **שָׁלַחְתְּ**.

a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by § 61. 2, and accordingly pronounce **שָׁלַחְתְּ** *shalahhat* instead of *shala'hht*. 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 Dagheshe-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 Dagheshe-forte from the gutturals.

§ 124. The inflections of Lamedh guttural verbs may be represented by **שָׁלַחַהּ** 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 **ח** of the prefix, according to § 82. 5.

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

PARADIGM OF LAMEDH GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHAL.	HITHPAEL.
PRET. 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. Absol.	שַׁלֹּחַ	נִשְׁלַחַ	שִׁלַּח	הִשְׁלִיחַ	—
Constr.	שֹׁלֵחַ	הִשְׁלֵיחַ	שֹׁלֵחַ	הִשְׁלִיחַ	הִשְׁתַּלֵּחַ
FUT. 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 f.	תִּשְׁלְּחִי	תִּשְׁלְּחִי	תִּשְׁלְּחִי	תִּשְׁלְּחִי	תִּשְׁתְּלַחֲלִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 m.	יִשְׁלְּחוּ	יִשְׁלְּחוּ	יִשְׁלְּחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 m.	תִּשְׁלְּחוּ	תִּשְׁלְּחוּ	תִּשְׁלְּחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלְּחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 m.	שַׁלַּח	הִשְׁלַח	שַׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שַׁלְּחִי	הִשְׁלְּחִי	שַׁלְּחִי	הִשְׁלְּחִי	הִשְׁתַּלְּחִי
Plur. 2 m.	שַׁלְּחוּ	הִשְׁלְּחוּ	שַׁלְּחוּ	הִשְׁלְּחוּ	הִשְׁתַּלְּחוּ
2 f.	שַׁלְּחָנָה	הִשְׁלְּחָנָה	שַׁלְּחָנָה	הִשְׁלְּחָנָה	הִשְׁתַּלְּחָנָה
PART. Act.	שֹׁלֵחַ	—	מִשְׁלִיחַ	מִשְׁלִיחַ	מִשְׁתַּלֵּחַ
Pass.	שֹׁלִיחַ	נִשְׁלָחַ	—	—	—

REMARKS ON LAMEDH GUTTURAL VERBS.

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

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

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

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

2. In verbs with final **ר** Pattahh takes the place of Tsere for the most part in the Piel preterite (in pause Tsere), and frequently in the Hithpaël (in pause Kamets); but Tsere (in pause Tsere or Pattalih, § 65. *a*) is commonly retained elsewhere, **שָׁבַר** Ps. 76 : 4, **שָׁבַר** Ex. 9 : 25, **תִּתְּחַרְרֶה** Prov. 25 : 6, **הִתְּחַרְרֶה** Ps. 93 : 1, **רָאָה** Gen. 22 : 14, **רָאָה** Gen. 10 : 19, **תִּתְּקַר** Zeph. 2 : 4. Two verbs have Seghol in the Piel preterite, **הָבַר** (in pause, **הִבְּרַר**) and **בָּקַר**.

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

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

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

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

PE NUN (פִּנ) 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. ¹ This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus, יִנָּשׁ becomes יִנָּשׁ, written יִנָּשׁ, so נָשׁ for נָשׁ, הִנָּשׁ for הִנָּשׁ. In the Hophal, Kamets Hhatuph becomes Kibbutz before the doubled letter, § 61. 5, הִנָּשׁ for הִנָּשׁ.

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, נָשׁ for נָשׁ, § 53. 2. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ת; thus, נָשׁת for נָשׁת (by § 63. 2. a), the primary form being נָשׁ.

a. In the Indo-European languages likewise, *n* is frequently conformed to or affected by a following consonant, and in certain circumstances it is liable to rejection, e. g. ἐγγράφω, ἐμβάλλω, συστρέφω.

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

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

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

PARADIGM OF PE NUN VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	נָגַשׁ	נִגַּשׁ	הִגְשִׁיחַ	הִגְשִׁיחַ	נָגַח
3 f.	נִגַּשְׁתָּה	נִגַּשְׁתָּה	הִגְשִׁיחַ	הִגְשִׁיחַ	נִגַּחְתָּה
2 m.	נִגַּשְׁתָּ	נִגַּשְׁתָּ	הִגְשִׁיחַ	הִגְשִׁיחַ	נִגַּחְתָּ
2 f.	נִגַּשְׁתְּ	נִגַּשְׁתְּ	הִגְשִׁיחַ	הִגְשִׁיחַ	נִגַּחְתְּ
1 c.	נִגַּשְׁתִּי	נִגַּשְׁתִּי	הִגְשִׁיחַ	הִגְשִׁיחַ	נִגַּחְתִּי
Plur. 3 c.	נִגַּשׁוּ	נִגַּשׁוּ	הִגְשִׁיחוּ	הִגְשִׁיחוּ	נִגַּחוּ
2 m.	נִגַּשְׁתֶּם	נִגַּשְׁתֶּם	הִגְשִׁיחוּ	הִגְשִׁיחוּ	נִגַּחְתֶּם
2 f.	נִגַּשְׁתֶּן	נִגַּשְׁתֶּן	הִגְשִׁיחוּ	הִגְשִׁיחוּ	נִגַּחְתֶּן
1 c.	נִגַּשְׁנוּ	נִגַּשְׁנוּ	הִגְשִׁיחוּ	הִגְשִׁיחוּ	נִגַּחְנוּ
INFIN. <i>Abso.</i>	נִגַּחַת	הִגְשִׁיחַ	הִגְשִׁיחַ	הִגְשִׁיחַ	נִגַּחַת
<i>Constr.</i>	נִגַּחַת	הִגְשִׁיחַ	הִגְשִׁיחַ	הִגְשִׁיחַ	נִגַּחַת
FUT. 3 m.	יִגַּשׁ	יִגַּשׁ	יִגַּשׁ	יִגַּשׁ	יִגַּח
3 f.	תִּגַּשׁ	תִּגַּשׁ	תִּגַּשׁ	תִּגַּשׁ	תִּגַּח
2 m.	תִּגַּשׁ	תִּגַּשׁ	תִּגַּשׁ	תִּגַּשׁ	תִּגַּח
2 f.	תִּגַּשִׁי	תִּגַּשִׁי	תִּגַּשִׁי	תִּגַּשִׁי	תִּגַּחִי
1 c.	אִגַּשׁ	אִגַּשׁ	אִגַּשׁ	אִגַּשׁ	אִגַּח
Plur. 3 m.	יִגַּשׁוּ	יִגַּשׁוּ	יִגַּשׁוּ	יִגַּשׁוּ	יִגַּחוּ
3 f.	תִּגַּשְׁנָה	תִּגַּשְׁנָה	תִּגַּשְׁנָה	תִּגַּשְׁנָה	(תִּגַּחְנָה)
2 m.	תִּגַּשׁוּ	תִּגַּשׁוּ	תִּגַּשׁוּ	תִּגַּשׁוּ	תִּגַּחוּ
2 f.	תִּגַּשְׁנָה	תִּגַּשְׁנָה	תִּגַּשְׁנָה	תִּגַּשְׁנָה	(תִּגַּחְנָה)
1 c.	נִגַּשׁ	נִגַּשׁ	נִגַּשׁ	נִגַּשׁ	נִגַּח
IMPER. 2 m.	גַּשׁ	הִגְשִׁיחַ	הִגְשִׁיחַ		גַּח
2 f.	גַּשִׁי	הִגְשִׁיחַ	הִגְשִׁיחַ	wanting	גַּחִי
Plur. 2 m.	גַּשׁוּ	הִגְשִׁיחוּ	הִגְשִׁיחוּ		גַּחוּ
2 f.	גַּשְׁנָה	הִגְשִׁיחוּ	הִגְשִׁיחוּ		(גַּחְנָה)
PART. <i>Act.</i>	נִגַּשׁ		מִגְשִׁיחַ		נִגַּח
<i>Pass.</i>	נִגַּשׁ	נִגַּשׁ		נִגַּשׁ	נִגַּח

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

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

3. Nun is commonly rejected from the Kal imperative with *a*, *נָחַם* 2 Sam. 1: 15 (once before Makkeph. *נָחַם* Gen. 19: 9, in plural *נָחַם* 1 Kin. 18: 20 and *נָחַם* Josh. 3: 9), *נָחַם* Ex. 3: 5, *נָחַם* Job 1: 11, *נָחַם* Deut. 2: 24, *נָחַם* Ezek. 37: 9, *נָחַם* Gen. 27: 26, though it is occasionally retained, *נָחַם* 2 Kin. 19: 29, *נָחַם* Ps. 10: 12, or by a variant orthography, *נָחַם* Ps. 4: 7 but always elsewhere *נָחַם*. In imperatives with *o*, and in Lamedh He verbs which have *e* in the imperative, Nun is invariably retained, *נָחַם* Prov. 17: 14, *נָחַם* Ps. 24: 14, *נָחַם* Num. 31: 2, *נָחַם* Ps. 58: 7, *נָחַם* Gen. 30: 27, *נָחַם* Ex. 8: 1.

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

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

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

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

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

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

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

AYIN DOUBLED (ע"ע) VERBS.

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

§ 134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hith-pael 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, סָבַב for סָבַב , סָב for סָבַב § 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 קָטַב , קָטַב , קָטַב , קָטַב ; הָסִיב , הָסִיב ; הָסִיב , הָסִיב .

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

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

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 הִסְבִּיב, רָסֵב or רִסֵּב for רִסְבִּיב, הָסֵב (Kibbutz before the doubled letter by § 61. 5) or הִסְבֵּב for הִסְבִּיב.

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, רָסֵב, רִסְבֵּב; הָסֵב, הִסְבֵּב (comp. קָטַל, קִטְלָה) 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, הָסֵב, הִסְבִּיב (comp. יִקְטִיל, יִקְטִילָה).

§ 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, רָסֵבִי, סִבָּה.

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, הִסְבִּיתָ; רָסֵב, רִסְבִּינָה.

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, *הַסִּבֵּי*, *הַסִּבְּנָה*.

§ 137. The Piel, Pual, and Hithpael sometimes preserve the regular form, as *הִקָּל*, *הִקְלָה*, *הִתְקַלְלָה*. 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 *סִכְסְסָה*, *הִתְקַלְקְלָה*. 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 *סִיִּיב*, *הִתְגַּלְלָה*.

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

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

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

PARADIGM OF AYIN

	KAL.		NIPHAL.	PIEL.
PRET. 3 m.	סָבַב	סָב	נָסַב	סִבֵּב
3 f.	סָבְבָהּ	סָבְהָ	נָסְבָהּ	סִבְבָּהּ
2 m.	(סָבְבָתָּהּ)	סָבִיחָהּ	נָסְבִיחָהּ	סִבְבָּתָּהּ
2 f.	(סָבְבָתָּהּ)	סָבִיחָהּ	נָסְבִיחָהּ	סִבְבָּתָּהּ
1 c.	סָבְבָתִּי	סָבִיחִי	נָסְבִיחִי	סִבְבָּתִּי
Plur. 3 c.	סָבְבוּ	סָבוּ	נָסְבוּ	סִבְבוּ
2 m.	(סָבְבָתֶם)	סָבוּתֶם	נָסְבוּתֶם	סִבְבָּתֶם
2 f.	(סָבְבָתֶן)	סָבוּתֶן	נָסְבוּתֶן	סִבְבָּתֶן
1 c.	סָבְבָנוּ	סָבוּנוּ	נָסְבוּנוּ	סִבְבָּנוּ
INFIN. Absol.	סָבֹב	סֹב	הִסְבִּיב	סִבֵּב
Constr.	סָבֵב	סֹבֵב	הִסְבֵּב	סִבֵּב
FUT. 3 m.	יִסְבֵּב	יִסֵּב	יִסְבֵּב	יִסְבֵּב
3 f.	תִּסְבֵּב	תִּסֵּב	תִּסְבֵּב	תִּסְבֵּב
2 m.	תִּסְבֵּב	תִּסֵּב	תִּסְבֵּב	תִּסְבֵּב
2 f.	תִּסְבִּי	תִּסְבִּי	תִּסְבִּי	תִּסְבִּי
1 c.	אִסְבֵּב	אִסֵּב	אִסְבֵּב	אִסְבֵּב
Plur. 3 m.	יִסְבְּבוּ	יִסְבְּבוּ	יִסְבְּבוּ	יִסְבְּבוּ
3 f.	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ
2 m.	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ
2 f.	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ
1 c.	נִסְבֵּב	נִסֵּב	נִסְבֵּב	נִסְבֵּב
IMPER. 2 m.	סֵב		הִסְבֵּב	סִבֵּב
2 f.	סִבִּי		הִסְבִּי	סִבְבִּי
Plur. 2 m.	סִבְבוּ		הִסְבְּבוּ	סִבְבְּבוּ
2 f.	סִבְבִּינָהּ		הִסְבְּבִינָהּ	סִבְבִּינָהּ
PART. Act.	סֹבֵב			נִסְבֵּב
Pass.	סָבוּב		נָסֵב	

DOUBLED VERBS.

HIPHAL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוֹסֵב	הִסְתַּוְּבָב	סָבַסְבָּה
הִסְבָּה	הוֹסִיבָהּ	הִסְתַּוְּבָבָהּ	סָבַסְבָּהּ
הִסְבֹּת		הִסְתַּוְּבָבְתָּ	סָבַסְבָּתָּ
הִסְבִּית		הִסְתַּוְּבָבְתָּ	סָבַסְבָּתָּ
הִסְבִּיתִי		הִסְתַּוְּבָבְתִּי	סָבַסְבָּתִּי
הִסְבִּי	הוֹסִיבֵנִי	הִסְתַּוְּבָבֵנִי	סָבַסְבָּנִי
הִסְבִּיתָם		הִסְתַּוְּבָבְתָּם	סָבַסְבָּתָם
הִסְבִּיתָן		הִסְתַּוְּבָבְתָּן	סָבַסְבָּתָן
הִסְבִּינוּ		הִסְתַּוְּבָבְנוּ	סָבַסְבָּנוּ
הִסָּב			סָבַסְבָּה
הִסָּב		הִסְתַּוְּבָב	סָבַסְבָּה
יָסָב	יָוֵסֵב	יָסְתַּוְּבָב	יָסַסְבָּה
תָּסָב	תָּוֵסֵב	תָּסְתַּוְּבָב	תָּסַסְבָּה
תָּסָב	תָּוֵסֵב	תָּסְתַּוְּבָב	תָּסַסְבָּה
תָּסָבִי	תָּוֵסֵבִי	תָּסְתַּוְּבָבִי	תָּסַסְבָּי
אָסָב	אָוֵסֵב	אָסְתַּוְּבָב	אָסַסְבָּה
יָסְבִי	יָוֵסֵבִי	יָסְתַּוְּבָבִי	יָסַסְבָּנִי
תָּסָבִינָה		תָּסְתַּוְּבָבִינָה	תָּסַסְבָּנִינָה
תָּסָבִי	תָּוֵסֵבִי	תָּסְתַּוְּבָבִי	תָּסַסְבָּנִי
תָּסָבִינָה		תָּסְתַּוְּבָבִינָה	תָּסַסְבָּנִינָה
נָסָב	נָוֵסֵב	נָסְתַּוְּבָב	נָסַסְבָּה
הִסָּב		הִסְתַּוְּבָב	סָבַסְבָּה
הִסְבִּי	wanting	הִסְתַּוְּבָבִי	סָבַסְבָּי
הִסְבִּינוּ		הִסְתַּוְּבָבֵנוּ	סָבַסְבָּנִי
הִסְבִּינָה		הִסְתַּוְּבָבִינָה	סָבַסְבָּנִינָה
מִסָּב		מִסְתַּוְּבָב	מִסַּסְבָּה
	מִוֹסֵב		

§ 140. 1. Examples of different forms of the Kal future: (1) With Daghesh-forte in the first radical. יֵשֶׁם, יִקְדֹּךְ, יֵצֵא, אֵפֶת, יֵדֵם; or with *a* as the second vowel. יִתְחַמֵּם, יִרְגֵּץ, יִזְמַל. (2) With Tseré under the personal prefix. יִתְחַמֵּם, יִזְמַל, יִרְגֵּץ, יִתְחַמֵּם. *e* being once written by means of the vowel letter י. אֵיכָם. (3) With Kamets under the personal prefix. יִתְחַמֵּם, יִזְמַל, יִרְגֵּץ, יִתְחַמֵּם; this occurs once with fut. *a*. יִתְחַמֵּם. Prov. 27: 17. With Vav Conversive the accent is drawn

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

6. Hophal preterites: *הוֹחֵל*, *הוֹחֵדָה*, *הִמְכֹּה*; futures: *יִוָּחַל*, *יִוָּחַד*, *יִמְכֹּה*; participles: *מוֹחֵל*, *מוֹחֵד* or in some copies *מוֹחֵד* 2 Sam. 23:6; infinitive with suffix, *הִשְׁמָה* Lev. 26:34, with prep., *בְּהִשְׁמָה* 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, *נָשָׂמָה*, *רָבִינָה*, *לָכֹה* (distinguished from the fem. part. *נִשְׁמָה*); 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, *מָרָה*, *וָרָעוּ* (100. 2), *הָבִינָה* and *שָׁחָה*. When the first radical is doubled, Dagghesh is omitted from the last in the Kal fut. *סִיחֵמוּ*, *רִקְדֵמוּ*, *רִקְמֵמוּ*, and occasionally elsewhere *רִבֵּמוּ* Hi. fut. *הִמְכֹּמוּ* Ho. pret. Other cases are exceptional, whether of the shifting of the accent, *רָבִינָה* Ps. 3:2, *רָבִינָה* Ps. 55:22, *קָנִינָה* Jer. 4:13, and consequent shortening of the vowel, *קָנִינָה* Jer. 7:29 for *קָנִינָה*, *רָבִינָה* for *רָבִינָה* Jer. 49:28 (with the letter repeated instead of being simply doubled by Dagghesh, so likewise in *הִשְׁרִיבֵנָה* Jer. 5:6, *הִשְׁרִיבֵנָה* Ps. 9:14) for *שָׁחָה*; the omission of Dagghesh, *נָבִינָה* 1 Sam. 14:36, *הִשְׁמָה* Prov. 7:13, *הִשְׁמָה* Cant. 6:11, 7:13, *הִשְׁמָה* Job 19:23, *קָבִינָה* Num. 22:11, 17 (Kal imper. with *ה*, parag. for *קָבִינָה* shortened by Makkeph from *קָבִינָה*, so *אָרָה־נָה* Num. 23:7), or in addition, the rejection of the vowel, *רָבִינָה* K. fut. Gen. 11:6 for *רָבִינָה*, *רָבִינָה* Gen. 11:7 K. fut. for *רָבִינָה* Isa. 19:3 Ni. pret. for *רָבִינָה* or *רָבִינָה* Ezek. 41:7 Ni. fut. for *רָבִינָה*; *נָזִינָה* Judg. 5:5 according to Gesenius for *נָזִינָה* Ni. pret. of *נָזַל* to shake, according to others K. pret. of *נָזַל* to flow; *וָתַעֲבֵנוּ* Ezek. 36:3 for *וָתַעֲבֵנוּ* (Ewald) from *עָלָה* to enter, or for *וָתַעֲבֵנוּ* Ni. fut. of *עָלָה* to go up, *נָתַעֲבֵנוּ* Ezek. 7:24 Ni. pret. for *נָתַעֲבֵנוּ* Cant. 1:6 Ni. pret. for *נָתַעֲבֵנוּ*. Once instead of doubling the last radical *ו* is inserted, *הָלָוִי* Prov. 26:7 for *הָלָוִי*, comp. *הָלָוִי* Ezr. 10:16 for *הָלָוִי*.

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

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

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

<i>אָרַר</i> to curse.	<i>רָבַב</i> to cry.	<i>קָנַן</i> to make a nest.
<i>בָּזַז</i> to plunder.	<i>כָּחַח</i> to smite, break.	<i>קָצַץ</i> to cut off.
<i>בָּרַר</i> to purify.	<i>לָבַב</i> to take away the heart.	<i>רָבַב</i> to be many.
<i>אָשַׁשׁ</i> to grope.	<i>לָשַׁח</i> to lick.	<i>רָבַח</i> to be tender.
<i>אָפַק</i> to refine.	<i>רָשַׁשׁ</i> to feel, to grope.	<i>שָׁרַר</i> to harrow.
<i>הָרַם</i> to warm.	<i>פָּוַז</i> to leap.	<i>שָׁרַר</i> to rule.
<i>הָצִיץ</i> to divide.	<i>פָּלַל</i> to judge, to intercede.	<i>שָׁנַן</i> to sharpen.
<i>הָחַח</i> to be broken.		<i>הָמַם</i> to be perfect.
<i>שָׁלַל</i> to cover.		

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

<i>הָרַר</i> to burn.	<i>מָחַח</i> to linger.	<i>שָׁנַנַּע</i> to sport, delight.
<i>כָּרַר</i> to dance.	<i>כָּבַב</i> to excite.	<i>שָׁרַר</i> to run.
<i>כָּחַח</i> to be mad.	<i>צָבַב</i> to chirp.	<i>הָשַׁח</i> to mock.

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

<i>אָחַח</i> to complain.	<i>נָחַר</i> to fly.	<i>רָחַח</i> to break.
<i>בָּחַח</i> to mix.	<i>נָחַס</i> to lift up.	<i>שָׁחַח</i> to sink.
<i>בָּחַק</i> to empty.	<i>סָחַח</i> to occupy the threshhold.	<i>שָׁחַל</i> to spoil.
<i>חָרַח</i> to cut.	<i>חָרַח</i> to bind.	<i>שָׁחַח</i> to be desolate or amazed.
<i>חָרַח</i> to sweep away.	<i>קָחַח</i> to cut off.	<i>תָּחַח</i> to beat.
<i>חָחַח</i> to be still.	<i>קָחַשׁ</i> to gather.	
<i>חָחַח</i> to break loose		

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

<i>אָחַל</i> and <i>גָּחַל</i> to roll.	<i>חָחַח</i> to make gracious, <i>חָחַח</i> to be gracious.
<i>הָחַח</i> to praise, <i>הָחַח</i> to make mad.	
<i>חָחַח</i> to profane, <i>חָחַח</i> to wound.	<i>מָחַח</i> to speak, <i>מָחַח</i> to mow.

סָבַב *to change*, סִבְּבָה *to surround*. קָלַל *to curse*, קָלַל *to whet*.
 עָנָן *to gather clouds*, עִוְיוֹן *to practise sorcery*. רָצַץ and רִצְצִין *to crush*.
 פִּזְּרָה *to burst*, פִּזְּרָה *to shake to pieces*. טָהַר and טָהַר *to treat with violence*.

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

חָקַק Pi. *to decree*, Pu. חָקַק. חָרַץ Pi. *to shout*, Hith. חָרְצוּן.*
 מָדַד Pi. *to measure*, Hith. הִתְמַדֵּד. שָׁשׁ Pi. *to break*, Pu. שָׁשׁ.
 מָרַר Pi. *to make bitter*, Hith. הִתְמַרְמַר. שָׁן Pi. *to inculcate*, Hith. הִשְׁתַּוְּנוּ.
 סָלַסַּל Pi. *to exalt*, Hith. הִסְתַּלַּל. *to pierce*.
 עָלַל Pi. *to maltreat*, Hith. הִתְעַלַּל.
 and הִתְעַלַּל.

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שָׁשַׁע Isa. 11:8; Infinitive, לְהַחֲרֹץ Prov. 26:21; הִתְמַדְּדָה Ex. 12:39; Future, אֶשְׁתַּשֵּׁשׁ Ps. 119:47; שֶׁשֶּׁשׁוּ Ps. 94:19; Imperative, הִשְׁתַּשֵּׁשׁ Isa. 29:9; Participle, מְהַשֵּׁשׁ Gen. 27:12; מְהַחֲרֹץ Prov. 26:18.

§ 142. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נִדָּר Nah. 3:17. עוֹלֵל Lam. 1:12, the future, הִשְׁתַּשֵּׁשׁ Isa. 66:12, and the participles, מְהַחֲרֹץ Isa. 9:4, מְהַחֲלֵל Isa. 53:5.

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

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

PE YODH (פִּי) 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

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

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

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

*the best Rule
for determining
Pe Yodh
verbs.*

§ 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. ^a It is accordingly, Yodh in the Kal, Piel, and Pual species, and, commonly, in the Hithpael, הָשִׁיב, הָשִׁיב, הָשִׁיב, הָשִׁיב. ^b It is Vav in the Niphal, and, commonly, in the Hiphil and Hophal species, הָשִׁיב, הָשִׁיב, הָשִׁיב.

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

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

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, שָׁבָה, שָׁבָה.

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

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

3. In the Hophal Vav quiesces in Shurek, הוֹשִׁיב, הוֹשִׁיב; occasionally the short vowel is preserved and Daghesh-forte inserted in the second radical, רָצַח, רָצַח.

a. The Hholem or Tsere of the Hiphil arises from the combination of *a*, the primary vowel of the first syllable in this species. § 82. 5. *b*. (3), with *u* or *i*, into which the letters ו and י are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similarly explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. נָשָׁב, נָשָׁב), 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 יָשָׁב *to sit* or *dwelt*. The Piel, Pual, and Hithpael are omitted from the paradigm, as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of יָבֵשׁ *to be dry*.

PARADIGM OF PE YODH VERBS.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	נָשַׁב	נִשְׁבַּב	הוֹשִׁיב	הוֹשַׁב	נָשַׁב
3 f.	נָשְׁבָה	נִשְׁבְּבָה	הוֹשִׁיבָה	הוֹשַׁבָה	נָשְׁבָה
2 m.	נָשַׁבְתָּ	נִשְׁבַּבְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ	נָשַׁבְתָּ
2 f.	נָשַׁבְתְּ	נִשְׁבַּבְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ	נָשַׁבְתְּ
1 c.	נָשַׁבְתִּי	נִשְׁבַּבְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי	נָשַׁבְתִּי
Plur. 3 c.	נָשַׁבוּ	נִשְׁבַּבוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ	נָשַׁבוּ
2 m.	נָשַׁבְתֶּם	נִשְׁבַּבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם	נָשַׁבְתֶּם
2 f.	נָשַׁבְתֶּן	נִשְׁבַּבְתֶּן	הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן	נָשַׁבְתֶּן
1 c.	נָשַׁבְנוּ	נִשְׁבַּבְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ	נָשַׁבְנוּ
INFIN. Absol.	נָשׁוּב		הוֹשִׁיב		נָשׁוּב
Constr.	שׁוֹבֵב	הוֹשַׁב	הוֹשִׁיב	הוֹשַׁב	נָשׁוּב
FUT. 3 m.	יָשׁוּב	יִשְׁבַּב	יִהְיֶיב	יִהְיַב	יָשׁוּב
3 f.	תָּשׁוּב	תִּשְׁבַּב	תִּהְיֶיב	תִּהְיַב	תָּשׁוּב
2 m.	תָּשׁוּב	תִּשְׁבַּב	תִּהְיֶיב	תִּהְיַב	תָּשׁוּב
2 f.	תִּשְׁבְּבִי	תִּשְׁבְּבִי	תִּהְיֶיבִי	תִּהְיַבִּי	תִּשְׁבְּבִי
1 c.	אָשׁוּב	אִשְׁבַּב	אִהְיֶיב	אִהְיַב	אָשׁוּב
Plur. 3 m.	יָשׁוּבוּ	יִשְׁבַּבוּ	יִהְיֶיבוּ	יִהְיַבוּ	יָשׁוּבוּ
3 f.	תִּשְׁבְּבוּ	תִּשְׁבְּבוּ	תִּהְיֶיבוּ	תִּהְיַבוּ	תִּשְׁבְּבוּ
2 m.	תִּשְׁבְּבוּ	תִּשְׁבְּבוּ	תִּהְיֶיבוּ	תִּהְיַבוּ	תִּשְׁבְּבוּ
2 f.	תִּשְׁבְּבוּ	תִּשְׁבְּבוּ	תִּהְיֶיבוּ	תִּהְיַבוּ	תִּשְׁבְּבוּ
1 c.	נָשׁוּב	נִשְׁבַּב	נִהְיֶיב	נִהְיַב	נָשׁוּב
IMPER. 2 m.	שׁוּב	הוֹשַׁב	הוֹשִׁיב		שׁוּב
2 f.	שׁוּבִי	הוֹשַׁבִּי	הוֹשִׁיבִי	wanting	שׁוּבִי
Plur. 2 m.	שׁוּבוּ	הוֹשַׁבוּ	הוֹשִׁיבוּ		שׁוּבוּ
2 f.	שׁוּבָה	הוֹשַׁבָה	הוֹשִׁיבָה		שׁוּבָה
PART. Act.	יֹשֵׁב		מוֹשִׁיב		יֹשֵׁב
Pass.	נִשְׁבָּב	נִשְׁבָּב		מוֹשַׁב	נִשְׁבָּב

REMARKS ON PE YODH VERBS.

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

יָבֵשׁ <i>to be dry.</i>	רָסָךְ <i>to be poured.</i>	רָחַס <i>to fear.</i>
יָגַע <i>to toil.</i>	רָעַד <i>to appoint.</i>	רָחַה <i>to cast.</i>
יָחַר <i>to delay.</i>	רָגַה <i>to be weary.</i>	רָחַשׁ <i>to possess.</i>
יָחַה <i>to oppress.</i>	רָצִין <i>to counsel.</i>	רָשַׁם <i>to put.</i>
יָזַק <i>to suck.</i>	רָצָה <i>to be beautiful.</i>	רָשַׁן <i>to sleep.</i>

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

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

יָדַע <i>to know.</i>	* יָכַר <i>to bear.</i>	יָקַע <i>to be dislocated.</i>
יָחַד <i>to be joined.</i>	* יָצָא <i>to go out.</i>	* יָרַד <i>to go down.</i>
יָחַם <i>to conceive.</i>	יָצַר <i>to be straitened.</i>	* יָשַׁב <i>to sit, dwell.</i>

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

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

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

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

§ 148. 1. Kal construct infinitives with Yodh: רָבַשׁ and with a feminine ending רָבַשְׁתָּה, רָבַשְׁתָּה, רָבַשְׁתָּה with suff. נִסְרִי, once with prep. לִיָּסִיד 2 Chron. 31:7. Daghesh conservative after *ē*. § 14. *a*; רָבָא, § 87, once רָא Josh. 22:25 and with prep. לִיָּא 1 Sam. 18:29 from רָבָא; רָבָא once רָא 2 Chron. 26:15 from רָבָא, רָבָא.

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

3. Imperatives with Yodh: רָבַשׁ, רָבַשׁ. Without Yodh: רָבַשׁ (with *h* parag. רָבַשׁ Prov. 24:14), רָבַשׁ (with *h* parag. רָבַשׁ Hos. 4:18, see § 92. *a*). רָבַשׁ (fem. plur. רָבַשְׁתָּה Cant. 3:11), רָבַשׁ (רָבַשׁ, רָבַשׁ). With both forms: רָבַשׁ and רָבַשׁ (רָבַשׁ), twice רָבַשׁ Judg. 5:13, רָבַשׁ and רָבַשׁ.

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

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

§ 150. 1. In the Hiphil the following verbs have Yodh preceded by Tsere, 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 Pattahh 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, רָבַשׁ, and once the vowel Tsere 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, וְיִשָּׁב, וְיִשְׁכַּח, וְיִשְׁכַּח; but with a pause accent : וְיִשָּׁב Ruth 2:14.

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

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

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

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

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

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

2. וָיָד *to gather* and וָיָד *to add* are liable to be confounded in certain forms. In the Hiphil future of וָיָד, *σ* is twice represented by the vowel letter א, וָיָד 1 Sam. 18:29, וָיָד Ex. 5:7; וָיָד drops its א in the Kal future, when it follows the Pe Aleph inflection, § 110. 3. which it does only in the following instances, וָיָד 2 Sam. 6:1, וָיָד Ps. 104:29, וָיָד Mic. 4:6, וָיָד 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 וָיָד when joined with the negative particle אֵל is accented on the penult, אֵל-וָיָד Deut. 3:26, and in one instance the vowel of the ultimate is dropped entirely, אֵל-וָיָד Prov. 30:6.

3. הוֹשִׁיבֵם זֶכֶּךָ Zech. 10:6 is probably, as explained by Gesenius and Hengstenberg, for הוֹשִׁיבֵם from הוֹשִׁיב to dwell, though Ewald derives it from שָׁב to return, as if for הוֹשִׁיבֵם, 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 הַבְּאִישׁ; but Maurer and Knobel read it הַבְּאִישׁ and assume a root בָּאֵשׁ synonymous with בִּישׁ". Alexander in loc.

הוֹדִיךָ 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*. §153:2. *h. 184.*

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.
be accom-
id by a 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 Hith-
pael of two, §161. 1, the Niphal of הָיָה to be, and the Hiphil of הָיָה to live.
character -

§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 קָם* where *ā*, which arises from blending *ā* with the pretonic Kamets, §62. 1, is in partial compensation for the contraction מָתָה for מָתָה, בָּשׁ for בָּשׁ, רָב for רָב. For an exceptional formation, see §158. 1.

Active participle: קָם for קָם, מָתָה for מָתָה, בָּשׁ for בָּשׁ, רָב for רָב, the ordinary participial form being superseded by that of another verbal derivative, as is the case in some perfect verbs of a neuter signification, §90.

Hiphil and Hophal: הָקִים for הִקְוִים, נָקִים for נִקְוִים, הִקְלֵם for הִקְלֵם, the short vowel of the prefix being prolonged in a simple syllable, § 59.

2. In the Kal, construct infinitive, future, imperative, and passive participle, the quiescent is softened into its homogeneous vowel, קִים, רִיב; in the future the preformative commonly takes the simplest of the long vowels \bar{a} , קִים, רִיב, comp. רִיב.

3. In the Kal absolute infinitive and in the Niphal species a similar softening of ו occurs, which, with the accompanying or preceding \bar{a} , forms \bar{o} , § 57. 2. (5), קִים ($k\bar{o}m = k\bar{a}um$) for קוֹים; נָקִים for נִקְוִים, the prefix usually taking the simplest of the long vowels \bar{a} ; רִקִּים for רִקְוִים.

4. In the first and second persons of the Niphal and Hiphil preterites \bar{o} (ו) is inserted before the affixed termination in order to preserve the long vowel of the root from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future \bar{e} (י) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pretonic vowel of the first syllable, נִקְוִימָה, הִקְוִימָה, תִּקְוִימָה. In the Niphal preterite, when the inserted ו receives the accent, the preceding ו is for euphony changed to ו, e. g. נִקְוִימָה.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels \bar{o} and \bar{e} in distinction from the ordinary future, which has the pure vowels \bar{a} and \bar{i} , § 65. 2. \bar{b} , thus רִשָּׁב, רִשָּׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, וְרִשָּׁב, וְרִשָּׁב.

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

2. Commonly the third radical is reduplicated instead

of the second, which then quiesces in Hholem, Pi. קִיָּם, Pu. קִיָּם, Hith. הִתְקִיָּם.

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

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

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 קִיָּם *to stand or rise*, in the following paradigm; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by רִיב *to contend*.

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

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

PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקַם	קִיַּם	קִיַּם
3 f.	קָמָה	נָקְמָה	קִיַּמָה	קִיַּמָה
2 m.	קָמַתְּ	נָקַמְתָּ	קִיַּמְתָּ	קִיַּמְתָּ
2 f.	קָמַתְּ	נָקַמְתְּ	קִיַּמְתְּ	קִיַּמְתְּ
1 c.	קָמַתִּי	נָקַמְתִּי	קִיַּמְתִּי	קִיַּמְתִּי
Plur. 3 c.	קָמוּ	נָקְמוּ	קִיַּמוּ	קִיַּמוּ
2 m.	קָמְתֶם	נָקַמְתֶּם	קִיַּמְתֶּם	קִיַּמְתֶּם
2 f.	קָמְתֶן	נָקַמְתֶּן	קִיַּמְתֶּן	קִיַּמְתֶּן
1 c.	קָמְנוּ	נָקַמְנוּ	קִיַּמְנוּ	קִיַּמְנוּ
INFIN. Absol.	קֹם	הִקְוֹם		
Constr.	קֹמֵם	הִקְוֵם	קִיַּיִם	
FUT. 3 m.	יָקוּם	יִקְוֹם	יִקְיַם	יִקְיַם
3 f.	תָּקוּם	תִּקְוֹם	תִּקְיַם	תִּקְיַם
2 m.	תָּקוּם	תִּקְוֹם	תִּקְיַם	תִּקְיַם
2 f.	תָּקוּמִי	תִּקְוִמִי	תִּקְיַמִי	תִּקְיַמִי
1 c.	אָקוּם	אִקְוֹם	אִקְיַם	אִקְיַם
Plur. 3 m.	יָקוּמוּ	יִקְוּמוּ	יִקְיָמוּ	יִקְיָמוּ
3 f.	תָּקוּמְיָהּ	תִּקְוִמְיָהּ	תִּקְיָמְיָהּ	תִּקְיָמְיָהּ
2 m.	תָּקוּמוּ	תִּקְוּמוּ	תִּקְיָמוּ	תִּקְיָמוּ
2 f.	תָּקוּמְיָהּ	תִּקְוִמְיָהּ	תִּקְיָמְיָהּ	תִּקְיָמְיָהּ
1 c.	נָקֹם	נִקְוֹם	נִקְיַם	נִקְיַם
IMPER. 2 m.	קֹם	הִקְוֹם	קִיַּיִם	
2 f.	קֹמִי	הִקְוִמִי	קִיַּיִמִי	wanting
Plur. 2 m.	קֹמוּ	הִקְוּמוּ	קִיַּיִמוּ	
2 f.	קֹמְיָהּ	הִקְוִמְיָהּ	קִיַּיִמְיָהּ	
PART. Act.	קֹמֵם		בִּקְיָיִם	
Pass.	קֹמֵם	נִקְוֵם		מִקְיָיִם

AND AYIN YODH VERBS.

[illegible]

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. *הָיָה* to *be*; *נָתַן* to *give*; so likewise in the following guttural verbs and forms, *גָּלַת* to *expire*, *הָחִיָּה* Isa. 29:22, *הָחִיָּה* Isa. 42:11, *אָזַח* to *be an enemy*, *עוֹלָן* 1 Sam. 18:9 K'ri (K'thibh *עוֹלָן*), *זָרָה* Jer. 4:31, which are confined to the Kal species, and in *רָחַח* to *be airy or refreshing*, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin Vav verbs, *בָּזַח* Zech. 4:10, *בָּחַח* Isa. 44:18 but *בָּחַח* Lev. 14:42. It has Tsere in *מָתַח* to *die*, *מָדַח* Isa. 17:11 but *מָדַח* Jer. 50:3, and Hholem in *אָרַח* to *shine*, *בָּוֹשׁ* to *be ashamed*, *טָבַח* to *be good*, § 82. 1. *a*, and in *בָּאָח* Jer. 27:18, elsewhere *בָּאָח* Isa. 1:6, Ps. 58:4, elsewhere *בָּאָח*. Hhirik once occurs instead of Pattahh in the second person plural, *פָּתַחְתֶּם* Mal. 3:20. The following participles have Tsere, *לֹחֵחַ*, *לֹחֵץ*, *לֹחֵץ*; the following have Hholem, *בּוֹשִׁים*, *בּוֹשִׁים*, *קוֹבְחִים* 2 Kin. 16:7 (comp. *קוֹבְחִים* Ex. 32:25 in the Samaritan copy), elsewhere *קוֹבְחִים*.

3. The vowel letter *א* is written for *ā*, § 11. 1. *a*, once in the preterite, *קָאָח* Hos. 10:11, and occasionally in the participle, *קָאָח* Judg. 4:21, *רָאָח* Prov. 24:7, *רָאָח* 2 Sam. 12:1, 4. Prov. 10:4, 13:23, *שָׂאָחִים* *despising* Ezek. 16:57, 28:24, 26, to be distinguished from *שָׂאָחִים* *rowing* Ezek. 27:8, 26. The consonant *א* is once introduced in place of the omitted *י*, *רָאָח* Zech. 14:10 for *רָאָח*; the ancient versions favour the assumption, that *קָאָח* Ps. 22:17 is in like manner for *קָאָח* *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. *קָאָח* Lev. 18:28, *רָבִי* Gen. 26:22, *שָׂבִי* Gen. 40:15, *תָּרִי* Num. 13:32. In a few instances it is shifted by Vav conversive preterite, § 100. 2. *וְלָחֵץ* Obad. ver. 16, *וְקָסַח* Am. 3:15, *וְנָחַח* Isa. 11:2, *וְנָחַח* Isa. 7:19 but *וְנָחַח* *ibid.*, *וְנָחַח* Zech. 5:4, *וְלָחֵץ* *ibid.*, where the feminine ending is *הָ* instead of *הַ*; so in the passive participle, *וְנָחַח* Isa. 59:5 for *וְנָחַח*.

§ 157. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, *בִּישׁ*, *בִּישׁ* Judg. 3:25, *בִּישׁ*, *בִּישׁ* and *בִּישׁ* Isa. 7:2, elsewhere *בִּישׁ*, *בִּישׁ* Isa. 30:2, which is not from *בִּישׁ* Josh. 2:16, elsewhere *בִּישׁ*, and with suff. *רוֹבֵץ* Ezek. 10:17, *בִּישׁ* Ps. 71:6, which is not the participle from *בִּישׁ* (Gesenius), *בִּישׁ* *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, *אָרַח* Isa. 60:1, *בָּוֹשׁ*, *בָּוֹשׁ*,

קָמָה Mic. 4:10, קָמָה Mic. 4:13. With paragogic ה, קָמָה or קָמָה, שָׁנָה or שָׁנָה. Examples of the feminine plural, קָמָה, שָׁנָה.

3. The following futures have Hholem. קָמָה, קָמָה Gen. 6:3. elsewhere קָמָה Ps. 80:19, קָמָה and קָמָה where the Hhirik of the perfect paradigm is lengthened to Tsere under the preformative. Examples of the feminine plural: קָמָה and קָמָה, קָמָה and Zech. 1:17 קָמָה (in some editions without Dagħesh), קָמָה and קָמָה, קָמָה 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. קָמָה, קָמָה, קָמָה, קָמָה Ezek. 4:12, with Dagħesh euphonic in the א which is omitted in some copies. Apocopated future: קָמָה and קָמָה. קָמָה with the accent thrown back to the penult קָמָה. Future with Vav conversive: קָמָה (in pause קָמָה). קָמָה, קָמָה, קָמָה, קָמָה the last vowel is changed to Pattahh before a final guttural, קָמָה, קָמָה, and sometimes before ר or after an initial guttural קָמָה but קָמָה *he was weary*, קָמָה *he flew*, קָמָה; the vowel of the preformative is likewise changed to Pattahh in קָמָה Job 31:5, קָמָה 1 Sam. 14:32, קָמָה 1 Sam. 15:19 but קָמָה 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. Thus 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, קָמָה Job 33:13 (קָמָה Lam. 3:58), קָמָה Dan. 9:2 (קָמָה Ps. 139:2) קָמָה Jer. 16:16.

2. The following verbs have י in the Kal future and imperative. קָמָה *to understand*, קָמָה (once קָמָה Mic. 4:10) *to break forth*, קָמָה (once קָמָה Prov. 23:24 K'thibh) *to exult*, קָמָה (once קָמָה Gen. 6:3) *to judge*, קָמָה *to lodge*, קָמָה *to contend*, קָמָה *to muse*, קָמָה (once קָמָה Ex. 4:11) *to put*, קָמָה (once קָמָה Isa. 35:1) *to rejoice*, קָמָה (once קָמָה Job 33:27) *to sing*, קָמָה *to place*; קָמָה or קָמָה *to twist, writhe*, has both Yodh and Vav. To these are to be added קָמָה Jer. 4:3. Hos. 10:12, קָמָה Ps. 71:12 K'thibh, קָמָה as always elsewhere; קָמָה *to urge*, קָמָה *to flourish*, קָמָה *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: קָמָה, קָמָה, קָמָה, קָמָה, קָמָה and קָמָה. With Vav conversive: קָמָה, קָמָה, קָמָה, קָמָה. With paragogic Nun and suffixes: קָמָה, קָמָה, קָמָה. Feminine plural: קָמָה.

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

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

§ 161. 1. The following verbs, which are only found in one or more of the three reduplicated species, double the middle radical either as Vav or as Yodh, viz.: הִזָּב to render liable, עָלָל to do wickedly, בָּלַר to blind, עָוָר to pervert, נָשַׁע to cry for help, הִצְטַדְּנוּ Josh. 9:12. הִצְטַדְּרוּ Josh. 9:4; so also קָנַם fut. וְקָנַם and וְקָנַם, יָעַר fut. וְיָעַר, which have quiescent Vav in other species, and רָנַח, which has consonantal Vav likewise in the Kal.

2. The following omit the quiescent in the Piel and double the resulting biliteral, בָּלַל to sustain, טָאטְאֲדִיהָ Isa. 14:23. מָטַטְטָהּ Isa. 22:17, מָזַזְזִיהָ Hab. 2:7. וְפָצַצְצִי Job 16:12 but רָפַצְצִי Jer. 23:29, כָּרַכְרָ Num. 24:17 and מָרַרְרָ Isa. 22:5. הִשְׁטַטְטִי Isa. 17:11; יָעַעְרִי Isa. 15:5 is for יָעַעְרִי, § 57. 1; וְהִצְטַדְּנוּ Job 39:3 is perhaps for וְהִצְטַדְּנוּ from צִדַּק, comp. אָסַף Ps. 139:8 for אָסַפְתָּ. § 88, though Gesenius conjectures that it is an erroneous reading for לָקַחְתָּ from לָקַח. The only Hithpael formed by a like reduplication is הִתְחַלְחַל Esth. 4:4, elsewhere הִתְחַלֵּל.

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

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

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

In הִתְטַבְּתִּי Ezek. 36:11 for הִתְטַבְּתִּי from טָב, Tseré is retained under the prefix as though the word were from the related Pe Yodh verb טָבַטַּב, e. g. וְהִתְטַבְּתִּי. On the other hand, in וְהִזְיָחָה Ex. 2:9 from יָזַח, Tseré 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, מָצָאָה, הִמָּצִיאוּ.

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

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, נִמְצֵא, הִמְצֵא, in the feminine plurals of all the futures and imperatives in Seghol, יִמְצֵא, מֵצֵא.

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

§ 163. This class of verbs is represented in the following paradigm by מֵצֵא *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.
PRET. 3 m.	לָמַדְתִּי	לִמַּדְתָּ	לָמַדְתִּי	לִמַּדְתָּ	לִמַּדְתָּ
3 f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ	לִמַּדְתְּ	לִמַּדְתְּ
2 m.	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ	לִמַּדְתָּ	לִמַּדְתָּ
2 f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ	לִמַּדְתְּ	לִמַּדְתְּ
1 c.	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי	לִמַּדְתִּי	לִמַּדְתִּי
Plur. 3 c.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם	לִמַּדְתֶּם	לִמַּדְתֶּם
2 m.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם	לִמַּדְתֶּם	לִמַּדְתֶּם
2 f.	לָמַדְתֶּן	לִמַּדְתֶּן	לָמַדְתֶּן	לִמַּדְתֶּן	לִמַּדְתֶּן
1 c.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם	לִמַּדְתֶּם	לִמַּדְתֶּם
INFIN. Absol.	לָמַדְתִּי	לִמַּדְתָּ	לָמַדְתִּי	לִמַּדְתָּ	לִמַּדְתָּ
Constr.	לָמַדְתִּי	לִמַּדְתָּ	לָמַדְתִּי	לִמַּדְתָּ	לִמַּדְתָּ
FUT. 3 m.	לָמַדְתִּי	לִמַּדְתָּ	לָמַדְתִּי	לִמַּדְתָּ	לִמַּדְתָּ
3 f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ	לִמַּדְתְּ	לִמַּדְתְּ
2 m.	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ	לִמַּדְתָּ	לִמַּדְתָּ
2 f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ	לִמַּדְתְּ	לִמַּדְתְּ
1 c.	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי	לִמַּדְתִּי	לִמַּדְתִּי
Plur. 3 m.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם	לִמַּדְתֶּם	לִמַּדְתֶּם
3 f.	לָמַדְתֶּן	לִמַּדְתֶּן	לָמַדְתֶּן	לִמַּדְתֶּן	לִמַּדְתֶּן
2 m.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם	לִמַּדְתֶּם	לִמַּדְתֶּם
2 f.	לָמַדְתֶּן	לִמַּדְתֶּן	לָמַדְתֶּן	לִמַּדְתֶּן	לִמַּדְתֶּן
1 c.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם	לִמַּדְתֶּם	לִמַּדְתֶּם
IMPER. 2 m.	לָמַדְתִּי	לִמַּדְתָּ	לָמַדְתִּי	לִמַּדְתָּ	לִמַּדְתָּ
2 f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ	לִמַּדְתְּ	לִמַּדְתְּ
Plur. 2 m.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם	לִמַּדְתֶּם	לִמַּדְתֶּם
2 f.	לָמַדְתֶּן	לִמַּדְתֶּן	לָמַדְתֶּן	לִמַּדְתֶּן	לִמַּדְתֶּן
PART. Act.	לָמַדְתִּי	לִמַּדְתָּ	לָמַדְתִּי	לִמַּדְתָּ	לִמַּדְתָּ
Pass.	לָמַדְתִּי	לִמַּדְתָּ	לָמַדְתִּי	לִמַּדְתָּ	לִמַּדְתָּ

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, *שָׁלַחְתִּי*, *טָעַלְתָּ*, *רָחַמְתָּ*.

2. Quiescent *א* is occasionally omitted from the body of the word, e. g. Kal pret. *רָצַחְתִּי* Job 1:21 for *רָצַחְתָּי* Num. 11:11, *צָמְחְתִּי* Judg. 4:19, *מָלַחְתִּי* Job 32:18, *בָּנִי* 1 Sam. 25:8 for *בָּנָי* fut. *תִּשְׁנָה* and *תִּשְׁנָה*; *יָצָא* Deut. 28:57 part. fem. sing. for *יָצָאתִי* Job 41:17 for *יָצָאתִי* const. inf. with prep. and suf. from *יָצָא* Niph. pret. *נִחְבְּלָם* Josh. 2:16, *נִחְבְּלָם* Lev. 11:43. Otiant *א*, § 16. 1. may in like manner be dropped from the end of the word after quiescent Vav or Yodh, e. g. *חָטְאָה* Gen. 20:6 for *חָטְאוּ* *וְיָבֹלְוּ* 1 Kin. 12:12 for *וְיָבֹלוּ* 2 Kin. 13:6, *הִחְלִי* Jer. 32:35, *רָנִי* Ps. 141:5, *רָנִי* Ps. 55:16, *אָבִי* 1 Kin. 21:29, Mic. 1:15, *יָבִילִי* 2 Sam. 5:2, and in three other passages; *הָבִי* Ruth 3:15 is Hiph. imper. fem. for *הָבִיאִי*, § 62. 2.

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

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

5. Kamets in the ultimate is mostly retained before suffixes and paragogic *ה*, *רָחַמְתָּהּ* Ps. 41:5, *רָחַמְתָּהּ* 1 Sam. 23:15, but *נָסַבְתָּהּ* Isa. 56:12. Tsere is rejected *נָסַבְתָּהּ* Neh. 2:13, 2 Chron. 1:10, or retained only in pause: *נָסַבְתָּהּ* Judg. 9:29.

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

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

Kal passive participle, e. g. גָּלִי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה, § 11. 1. *a*.

In the various preterites ה stands for the vowel *a*, and is hence pointed הַ.

In the futures and participles it stands for *ē*, and is pointed הֶ.

In the imperatives it stands for *e*, and is pointed הֵ.

In the absolute infinitives it stands for *ō* or *ē*; in the Kal it is pointed הִ, in the Hiphil and Hophal הֵ, in the Niphal and Piel הִ or הֵ. There are no examples in Pual and Hithpael.

The construct infinitives have the feminine ending וֹת.

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 וֹת, occurring in all the species, is best explained by assuming ו to be radical (comp. רָצָוֶה Ezek. 28: 17 as an alternate of רָצוֹה) and to a few other sporadic cases, viz.: a single Kal preterite, שָׁלַחַת Job 3: 25. the reduplicated forms of three verbs, נָצַחַת, מָצַחַת, הִשְׁתַּחֲוֶה, and the peculiar form, אֶרְצָה 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, הָצַחַת for הָצַחַת. As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and occasionally appears in Piel, § 92. *c*. and Hithpael, § 96. *b*, the final Kamets of these species may be similarly explained. The ending, thus made uniform in the other species, passed over likewise into the Hiphil preterite, which it did the more readily since *a* belongs at least to some of its persons in the perfect verb. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.

c. The futures, imperatives, and participles of certain of the species have *e* as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species (except the Hiphil, which is once more attracted into conformity with the rest) have or may have *a* in the ultimate; this, combined with the *i* latent in י, will again form *e*. In the future this becomes ē (ֶ) in distinction from the ending ē (ֵ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 169. 1. Before personal endings beginning with a vowel the last radical is occasionally retained as י, particu-

larly in prolonged or pausal forms, *הִסְיִי*, *הִסְיָה*; it is, however, commonly rejected and its vowel given to the antecedent consonant, *הִסְיִי* for *הִסְיָה*, *הִסְיָה* for *הִסְיָה*; in like manner the preterite 3 fem., which in these verbs retains the primary characteristic הִ, § 86. 6, *הִסְיָה* for *הִסְיָה*, to which is further appended the softened ending הִ, thus *הִסְיָה*, in pause *הִסְיָה*.

a. The הִ 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 *הִסְיָה*, *הִסְיָה*, 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 הִ as hardened from הִ, *הִסְיָה* for *הִסְיָה*, labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant הִ could be exchanged for הִ, and that הִ in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

2. Before personal endings beginning with a consonant the third radical י remains but is softened to a vowel, so that in the Kal preterite it quiesces in Hhirik; in the Pual and Hophal preterites, in Tsere; in the Niphal, Piel, Hiphil, and Hithpael preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Seghol, *הִסְיָה*, *הִסְיָה*.

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

§ 170. The Lamedh He verbs will be represented by *הִסְיָה* to *uncover, reveal*, which is used in all the species.

PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 <i>m.</i>	פָּלַח	נִפְלַח	פָּלַח
3 <i>f.</i>	פָּלְחָה	נִפְלְחָה	פָּלְחָה
2 <i>m.</i>	פָּלַחְתָּ	נִפְלַחְתָּ	פָּלַחְתָּ
2 <i>f.</i>	פָּלַחְתְּ	נִפְלַחְתְּ	פָּלַחְתְּ
1 <i>c.</i>	פָּלַחְתִּי	נִפְלַחְתִּי	פָּלַחְתִּי
Plur. 3 <i>c.</i>	פָּלְחוּ	נִפְלְחוּ	פָּלְחוּ
2 <i>m.</i>	פָּלַחְתֶּם	נִפְלַחְתֶּם	פָּלַחְתֶּם
2 <i>f.</i>	פָּלַחְתֶּן	נִפְלַחְתֶּן	פָּלַחְתֶּן
1 <i>c.</i>	פָּלַחְנוּ	נִפְלַחְנוּ	פָּלַחְנוּ
INFIN. <i>Absol.</i>	פָּלַח	נִפְלַח	פָּלַח
<i>Constr.</i>	פָּלֹחַת	הִפְּלֹחַת	פָּלֹחַת
FUT. 3 <i>m.</i>	יִפְּלַח	יִפְּלַח	יִפְּלַח
3 <i>f.</i>	תִּפְּלַח	תִּפְּלַח	תִּפְּלַח
2 <i>m.</i>	תִּפְּלַח	תִּפְּלַח	תִּפְּלַח
2 <i>f.</i>	תִּפְּלִי	תִּפְּלִי	תִּפְּלִי
1 <i>c.</i>	אִפְּלַח	אִפְּלַח	אִפְּלַח
Plur. 3 <i>m.</i>	יִפְּלֹחוּ	יִפְּלֹחוּ	יִפְּלֹחוּ
3 <i>f.</i>	תִּפְּלֹנָה	תִּפְּלֹנָה	תִּפְּלֹנָה
2 <i>m.</i>	תִּפְּלֹוּ	תִּפְּלֹוּ	תִּפְּלֹוּ
2 <i>f.</i>	תִּפְּלֹנָה	תִּפְּלֹנָה	תִּפְּלֹנָה
1 <i>c.</i>	נִפְּלַח	נִפְּלַח	נִפְּלַח
IMPER. 2 <i>m.</i>	פָּלַח	הִפְּלַח	פָּלַח
2 <i>f.</i>	פָּלִי	הִפְּלִי	פָּלִי
Plur. 2 <i>m.</i>	פָּלֹוּ	הִפְּלֹוּ	פָּלֹוּ
2 <i>f.</i>	פָּלֹנָה	הִפְּלֹנָה	פָּלֹנָה
PART. <i>Act.</i>	פָּלֹחַ		פִּנְפֹּלַח
<i>Pass.</i>	פָּלֹי	נִפְּלֹחַ	

THE VERBS.

[illegible]

hand. there is one instance of an imperative ending in Seghol, viz., the Piel, רָבֵה Judg. 9:29. The radical ר remains and rests in Hhirik in רָבֵה (3 fem.) Jer. 3:6, in the Hiphil, תַּבְחֵר (2 masc.) Jer. 18:23, and in the Kal imperative, תִּבְחֵר (2 masc.) Isa. 26:20. Yodh appears once as a consonant before a suffix, וַיֵּאֲחָזֶנִּי Job 3:25, and once before ה paragogic, אָחַזְתִּי Ps. 77:4, which is very rare in these verbs, but perhaps displaces the final vowel in אָחַזְתִּי Ps. 119:117, and the Hithpael, נִשְׁחַזְקָה Isa. 41:23. In a few instances י is restored as a quiescent before suffixes, יִחְיֶינִי Hos. 6:2, תַּחֲיֵנִי 1 Kin. 20:35, וַיְחַיֵּנִי Ps. 140:10 K'ri, אֶפְחִיחֵם Deut. 32:26. Examples of the feminine plural: תַּבְחֵנִי, תִּבְחֵנִי, וַתַּחֲיֵנִי, וַתַּחֲיֵנִי, תַּחֲיֵנִי.

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 Tsere, וְלָשֶׁבַּ, וְלָשֶׁבַּ, וְלָשֶׁבַּ, וְלָשֶׁבַּ; so in the Pe Nun forms, וְנָוִי and וְנָוִי, וְנָוִי, and Pe Yodh וְיָוִי, with Pattahh-furtive under the first radical of the Pe guttural, וְיָוִי, § 17. , or the vowel of the personal prefix changed to Pattahh, § 60. 1, וְיָוִי, וְיָוִי, but וְיָוִי, וְיָוִי. Most commonly Seghol is inserted between the concurring consonants, וְלָשֶׁבַּ, וְלָשֶׁבַּ, וְלָשֶׁבַּ, וְלָשֶׁבַּ, and וְלָשֶׁבַּ, וְלָשֶׁבַּ, וְלָשֶׁבַּ, וְלָשֶׁבַּ, or וְלָשֶׁבַּ, וְלָשֶׁבַּ, וְלָשֶׁבַּ, וְלָשֶׁבַּ, or Pattahh if one of the consonants is a guttural, § 61. 2; thus, in Ayin guttural verbs, וְלָשֶׁבַּ, וְלָשֶׁבַּ, in Pe guttural וְיָוִי from וְיָוִי, § 60. 1. a. (3), וְיָוִי from וְיָוִי, or with the additional change of the vowel of the prefix to Pattahh, וְיָוִי from וְיָוִי, וְיָוִי from וְיָוִי, וְיָוִי Isa. 59:17 (in 1 Sam. 15:19. 14:32 K'ri, this same form is from וְיָוִי or וְיָוִי, § 157. 3), וְיָוִי, וְיָוִי. 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, וְיָוִי, וְיָוִי, וְיָוִי, וְיָוִי. In a few instances the final vowel is retained in other persons after Vav conversive, e. g. וְיָוִי 1 Kin. 16:25, וְיָוִי 2 Kin. 1:10, וְיָוִי Josh. 19:50, וְיָוִי 1 Sam. 1:9, וְיָוִי 1 Kin. 16:17, וְיָוִי 1 Sam. 17:42, וְיָוִי 2 Kin. 6:23, וְיָוִי Deut. 32:18 is fut. apoc. of וְיָוִי as וְיָוִי or וְיָוִי of וְיָוִי.

5. The passive participle drops the final י in וְיָוִי Job 15:22 for וְיָוִי, וְיָוִי Job 41:25 for וְיָוִי, and fem. plur. וְיָוִי Isa. 3:16 K'thibh (K'ri וְיָוִי), וְיָוִי 1 Sam. 25:18 K'thibh.

§ 173. 1. In the Niphal preterite Yodh may quiesce in either Tsere or Hhirik, though the former is more frequent, וְיָוִי and וְיָוִי, וְיָוִי and וְיָוִי, וְיָוִי and וְיָוִי.

2. Examples of the infinitive absolute: וְיָוִי, וְיָוִי. Construct: וְיָוִי, וְיָוִי, וְיָוִי, וְיָוִי; with suffixes, וְיָוִי, וְיָוִי, once as though it were a plural noun, וְיָוִי Ezek. 6:8, so the Kal infin., וְיָוִי Ezek. 16:31, once with a preposition, וְיָוִי Ex. 10:3.

3. Future apocopated and with Vav conversive: וְיָוִי, וְיָוִי, וְיָוִי, וְיָוִי, and in one verb with Pattahh before ה, וְיָוִי Gen. 7:23, Ps. 109:13, though some editions omit the Dagheshe-forte in the former passage, thus making it a Kal future.

§ 174. 1. Piel: Two verbs, *נָצָה* to be becoming and *צָהָה* 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 *נָצָה* Ps. 93:5, *נָצָהוּ* Cant. 1:10, Isa. 52:7, and of the latter the participle plur. constr. *צָהָהוּ* Gen. 21:16. There are three examples of Hholem inserted after the first radical, § 92. *b*, *צוֹצְהוּ* Isa. 10:13 from *צָהָה*, the *ו* being an orthographic equivalent for *ס*, § 3. 1. *a*, and in the infinitive, *הִצְהוּ*, *הִצְהוּ* 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, *גִּצְהִי* and *גִּצְהִי*, *גִּצְהִי*, once *גִּצְהִי*, *גִּצְהִי* and *גִּצְהִי*, *גִּצְהִי*.

3. Infinitive absolute: *קִוְהוּ* and *קִוְהוּ*, *קִוְהוּ*, *קִוְהוּ*, *קִוְהוּ*. The construct always ends in *וה* with the exception of *בִּלְהוּ* also *כִּפְהוּ*, and *חִבְהוּ* Hos. 6:9.

4. Future: in *אֶצְהָהוּ* Isa. 16:9 from *צָהָה*, the second radical is doubled as י, § 153. 1, and the third appears as ו, § 56. 3. *a*; *אֶצְהָהוּ* Ex. 33:3 is for *אֶצְהָהוּ*, § 63. 1. *b*. With Vav conversive: *וְצָהָהוּ*, *וְצָהָהוּ*, *וְצָהָהוּ*, *וְצָהָהוּ*, so in the first person singular, *וְצָהָהוּ*, *וְצָהָהוּ*; once Pattahh is lengthened to Kamets, *וְצָהָהוּ* 1 Sam. 21:14; so in pause, *וְצָהָהוּ* Prov. 25:9.

5. The imperative has Seghol in a single instance, *רָבְהוּ* Judg. 9:29 and sometimes drops its final vowel *גַּל*, *חַל*, *כֵּן*, *נָס*, *צִי* and *צִנְהוּ*.

6. Pual infinitive construct with suffix: *עֲנִיחֵהוּ* Ps. 132:1.

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

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

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

4. The imperative is sometimes abbreviated, *הִרְבֵּה* and *הִרְבֵּה* and *הִרְבֵּה* for *הִרְבֵּה*, *הִרְבֵּה* and *הִרְבֵּה* for *הִרְבֵּה*, *הִרְבֵּה* and *הִרְבֵּה*; *הִרְבֵּה* (accent on the ultimate) Ps. 39:14 is for *הִרְבֵּה*, the same word Isa. 6:9 is from *הִרְבֵּה*, § 140. 5.

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

§ 176. 1. Hithpael: One verb *שָׁחָה* reduplicates its third radical, which appears as *ו*, *הִשְׁתַּחֲוֶה* to worship, fut. *יִשְׁתַּחֲוֶה*, with Vav conv. *וַיִּשְׁתַּחֲוֶה* for *וַיִּשְׁתַּחֲוֶה*, § 61. 2, plur. *וַיִּשְׁתַּחֲוֶה*, infin. *הִשְׁתַּחֲוֶה*, and once with suff. *הִשְׁתַּחֲוֶה* 2 Kin. 5:18, the accent being thrown back by a following monosyllable. For the inflected participle, *מִשְׁתַּחֲוֶה* Ezek. 8:16, see § 90, page 120.

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

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

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

§ 177. 1. *הִיָּה* to be, fut. *יִהְיֶה*. Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va, though vocal, remains simple; so in the inf. const. with prep. *בְּהִיָּה*, though without a prefix it is *הִיָּה*, once *הִיָּה* Ezek. 21:15. The apocopated future *יִהְיֶה* (in pause *יִהְיֶה*) and with Vav conversive *וַיִּהְיֶה*, is for *יִהְיֶה*, 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 *יִהְיֶה* Eccl. 11:3, where the second radical appears as *י*, which it sometimes does in the imperative, *הִיָּה* and *הִיָּה* Gen. 27:29 or *הִיָּה* Job 37:6, and in the participle *הִיָּה* Neh. 6:6, Eccl. 2:22, fem. *הִיָּה* Ex 9:3.

2. *הִיָּה* to live. The root *חָיָה* is usually inflected as a Lamedh He verb pret. *חָיָה*, fut. *יִחְיֶה*, apoc. *יָחִי*, with Vav conversive *וַיִּחְיֶה*, though in the preterite 3 masc. it occasionally takes an Ayin doubled form. *חָיִי*, e. g. Gen. 3:22, 5:5, and once in the 3 fem. an Ayin Yodh form: *חָיִי* Ex. 1:16, or it may be explained as an Ayin doubled form with Dagheshe-forde omitted, § 25.

3. In a few instances *א* is substituted for the third radical in Lamedh He verbs. *רָצָא* Ezek. 43:27, *אָרָא* Isa. 21:12, *נָשָׂא* Jer. 23:39, *רָוָא* 2 Chron. 26:15, *חָבָא* Prov. 1:10 from *אָבָה*, *נָחָא* Deut. 33:21 from *אָחָה*, *רָשָׂא* 2 Chron. 16:12, *רָשָׂא* Lam. 4:1, *שָׂא* 2 Kin. 25:29, *רָשָׂא* Eccl. 8:1, *תָּלָא* 2 Sam. 21:12 K'ri for *תָּלָא* Hos. 11:7, Deut. 28:66 for *תָּלָא*, § 56. 4. *נִיָּא* 2 Sam. 11:24 from *רָיָה*; the vowels are those of Lamedh Aleph verbs in *אָרָא* Jer. 3:22 for *אָרָא* 1 Kin. 17:14 for *תָּרָא*, *רָקָא* Dan. 10:14 for *רָקָא*; and the full Lamedh Aleph form is adopted in *נָפְרָא* Hos. 13:15 for *נָפְרָא*.

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 פֿאַ and לִיָּה 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 עִי and לִיָּה the י is invariably treated as a perfect consonant, and the לִיָּה 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 לִיָּה verb may appear with a פֿאַ form, or an עִי verb with an עֵי form or *vice versa*. 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, פֿאַָ means *to shut up or restrain*, and פֿאַָה *to be finished*: yet a few לִיָּה forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from פֿאַָ, but assimilated in inflection to the לִיָּה paradigm. On the other hand, קִיָּה means *to call*, and קִיָּה *to meet*; but so many לִיָּה forms are found with this latter signification that it seems necessary to assume a second root קִיָּה having that

meaning. The verb *to run* is ordinarily רוץ; but רץ Ezek. 1: 14 is too remote from an ר form to be referred to that root; hence it is traced to another verb רץ 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: טוב *to be good*, used in the Kal species only in the preterite, the corresponding future is from רָבַב; יָרָא Kal pret. *to fear*, the fut. and imper. from יָרָא; רָחַק Kal pret. and inf. *to spit*, fut. from רָחַק; נָפַץ Kal pret. and inf. *to break or disperse*, fut. and imp. from נָפַץ; נָאָץ Kal pret. *to be alienated*, fut. from נָאָץ; שָׂרָה K. pret. *to be a prince*, fut. from שָׂרָה; רָבַב Kal pret. and inf. *to be many*, fut. from רָבַב which is used throughout the species; רָחַם Kal fut. *to be hot*, pret. and inf. from רָחַם, which is also used in the future; רָצַץ *to counsel*, borrows its Kal imper. from רָצַץ; רָקַץ Kal fut. *to awake*, pret. from the Hiphil of רָקַץ, which is also used in inf. imper. and fut.; נָצַב *to place*, the reflexive is expressed by הִתְנַצֵּב from נָצַב; שָׂתָה *to drink*, the causative is הִשְׁתָּה from שָׂתָה; הוֹדִישׁ from הִשְׁתָּה is used as the causative of בִּישׁ *to be ashamed*, as well as הִבְדִּישׁ; הִלֵּךְ *to go*, derives many of its forms from הִלֵּךְ; רָחַב *to give*, is only used in the Kal imperative, it is supplemented by נָתַן of totally distinct radicals.

QUADRILITERAL VERBS.

§ 180. Quadrilateral verbs are either primitives formed from quadrilateral 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 quadrilateral verbs are the following, viz.: Piel pret. פָּרִישׁ *he spread*, Job 26: 9, where the original Pattahh of the initial syllable of the Piel, § 82. 5. b (3), is preserved; fut. with suf. יִפְרֹשׁ *he*

shall waste it, Ps. 80 : 14. Pual pret. רָעַשַׁשׁ *it freshened*, Job 33 : 25, the Methegh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to רָעַשַׁשׁ; part. מְרַעֲשֵׁשׁ *scaled off* or *resembling scales*, Ex. 16 : 14. מְרַבֵּל *clothed*, 1 Chron. 15 : 27. Hiphil pret. הִאֲזִיחוּ *they stank*, Isa. 19 : 6 for הִאֲזִיחוּ as נִצְמְרוּ for נִצְמְרוּ, derived from אֲזַח *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from זָחַח. § 94. a, comp. Alexander in loc.; fut. אֲשַׁאֲיֶה *I will turn to the left*, Gen. 13 : 9; הִשְׁמָאִינוּ Isa. 30 : 21, part. מְשַׁמְאִינִי 1 Chron. 12 : 2 from שָׂמַל *the left hand*, elsewhere reduced to a trilateral by the rejection of א, לְהַשְׁמִינִי 2 Sam. 14 : 19; הִשְׁמָאִינוּ Ezek. 21 : 21. To these may be added the form, which occurs several times in the K'thubb מְהַצְרִירִים 1 Chron. 15 : 24, etc., and מְהַצְרִירִים 2 Chron. 5 : 12, for which the K'ri substitutes מְהַצְרִירִים or מְהַצְרִירִים. As it is a denominative from הִצְצִירָה *a trumpet*, it has been suspected that the form first mentioned should be pointed מְהַצְצִירִים; the other, if a genuine reading, is probably to be read מְהַצְרִירִים.

te: "The Variety in the Formation of the Nouns, and Greatly exceeds that of Verbs?"

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. "next to the Table of Declensions, § 217, pp. 245-7, referred to the general declension, and the other in the

The Four Classes: pp. 207-219.

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. father, 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 to reign, and king from the root king. 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, king may be said to be derived from the root to reign, that is, it is derived from the root king 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 triliteral root receives but one vowel.

2. Dissyllables, in which the Second is the Principal vowel and the first a pretonic Kamets or Tsere.

3. Dissyllables, in which the First is the Principal vowel and the Second a Mutable Kamets or Tsere.

1. Triliteral Monosyllables. §183:1

§183. The Formative vowel may be given either to the Second radical, Or to the First.

These principles (of the several "depts") all a

Notes!
"i g"

קָטַל, קָטַל; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61. 2, to which a preceding Pattah is assimilated, § 63. 2. *a*, קָטַל, קָטַל, קָטַל. Forms thus Augmented by the Introduction of an Auxiliary vowel are termed Segholates.

מִקְטָל
עֵפֶר
בִּקְטָל
בִּקְטָל
35
2.

a. In this and the following sections קָטַל is used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; קָטַל has but one derivative קָטַל *slaughter, and this only occurs in Obad. ver. 9.

b. As *i*, *o*, and *u* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ā*, מִלְּטָה *a little* prop. *paucity*, הֶבֶשׁ *honey*, מִנְּהָר *man*; *ā*, מִצְּחָה *strength*, מִכְּתָב *writing*, מִשְׁאָר *residue*; *ē*, מִשְׁכָּם *shoulder*, מִשְׁכָּה *bush*; *ē*, מִרְּעָה *howling*, מִבְּאֵה *grief*, מִזְּאֵה *a wolf*; especially *i*, *o*, and *u*, which occur with greater frequency than any others. When the first radical receives the vowel, *i* and *u* are likewise excluded, inasmuch as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol מִזְּמָה *a valley*, מִשְׁוֵה *vanity*, מִחֲטָה *sin*, מִזְּרָה *spikenard*, מִקְשָׁה *truth*. Kamets is only found before Vav, § 63. 2. *a*, מִכְּנִי, and in pause, § 65, מִכְּנִי, מִכְּנִי.

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 *s*, § 53. 1. *a*, with a short vowel, mostly *ē*, § 60. 1. *a* (5), but occasionally *ā*. מִצְּפֵה *finger* for מִצְּפֵה, מִצְּפֵה *lattice*, מִצְּבֵה *belt*, מִזְּרֵה *arm*, מִזְּמֵה *yesterday*.

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102
83
mifi
in

Segholates only

§ 184. These nouns, standing at the first remove from the Root, express as Nearly as Possible its Simple idea either Abstractly, e. g. מִצְּחָה *emptiness*, מִשְׁכָּל *bereavement*, מִצְּחָה *strength*, מִצְּדָה *righteousness*, מִזְּרָה *help*, מִגְּדָה *greatness*, or as it is Realized in some Person or Object which may be regarded as Its embodiment or representative, מִגְּבִיר *lord* from מִגְּבִיר *to be mighty*, מִשִּׁיחַ *man* from מִשִּׁיחַ *to be sick*, מִגְּבִיל *boundary*, מִצְּחָה *libation* prop. *pouring out*, מִצְּמָה *valley* prop. *depth*, מִחֲמֵץ *vinegar* prop. *sourness*.

added to Segholates gives New Pr
actly: "The Heb. enclitic to the originally abstract Nouns of this form"

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. מִגְּבִיר and מִגְּבִיר *man*, מִשִּׁיחַ

§ 198
(2.)

and נִיחָה *plant*, נִיחָה and נִיחָה *prison*, בָּהֶן and בָּהֶן *thumb*, נִיחָה and נִיחָה *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive קָנַל and קָנַל, § 87. קָנַל and קָנַל. (4) The fact that Segholates may arise alike from קָנַל and קָנַל, § 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. שֶׁפָּר *servant*, Aram. שֶׁפָּר, Arab. عِبْدٌ.

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

א roots. Aleph, as a first radical, sometimes receives a long vowel (א) instead of Sh'va (א), § 60. 3. c. אֶמֶן *fidelity* for אֶמֶן, אֶמֶן *girdle* for אֶמֶן.

גuttural and ל Guttural. If the third radical be a guttural, Pat- (2) tahh is substituted for the auxiliary Seghol. § 61. 2. אֶמֶן *confidence*, שֶׁפָּר *hearing*, גָּבַה *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh. נֶעַר *young man*, נֶעַר *youth*, פָּחַד *fear* but אֶתֶן *tent*, בָּרֶחַק *bread*.

פ and פ roots. A vowelless י or נ is in a few instances rejected (3) from the beginning of a word, § 53. 2. a. בָּרַח *produce* for בָּרַח, פָּרַח *familiarity* for פָּרַח, נֶשֶׁא *elevation* for נֶשֶׁא, נָחַד *lamentation* for נָחַד, particularly in feminines and secondary derivatives; thus, נָחַד, נָחַד, נָחַד drop an initial Yodh, and קָנַל, קָנַל an initial Nun. Nun may also experience assimilation when it is a second radical, אֶתֶן *anger* for אֶתֶן, פָּרַח *cup* for פָּרַח.

ג roots. In Segholates י is preceded by Kamets יָ (accord- (4) ing to Kimchi יָ in Ezek. 28:18) *wickedness*, מִדְּבַר *midst*, unless the last radical is a guttural, יָרַח *space*; י is preceded by Pattahh and followed by Hhirik, לַיְלָה *night*, עֵינַי *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as בָּרַח *brand* for בָּרַח, אֶתֶן *island* for אֶתֶן, אֶתֶן *watering* for אֶתֶן, § 53. 3.

ל roots. In a very few instances the proper final radical is rejected, (5) as it is in verbs, and the final vowel written ה, as סִיחָה *bush*, בָּרַח *weeping*, חֲשַׁבְתָּ *thought*. When י appears as the radical, it prefers the form בָּרַח *weeping*, פָּרַח *fruit*, פָּרַח *vessel*; י retains its consonantal character in סִיחָה *winter*, שֶׁפָּר *quail*, or it may be changed to its cognate vowel ā, which combines with the preceding ā to form ō, § 62. 1. יָיָ (for d'yāu) *ink*, אֶתֶן *antelope*. (6) In Segholates י quiesces in Shurek, § 57. 2. (1), שֶׁפָּר *swimming* for שֶׁפָּר, שֶׁפָּר *emptiness*; the Lexicon of Gesenius contains the forms קָנַל *garment*, קָנַל *end*, קָנַל *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been קָנַל, קָנַל, קָנַל.

* 2. The main vowel in the ultimate.

{ Properly Adjective
but some use
Noun }

§ 185. 1. The second form of this class is a dissyllable with one of the long vowels in the second, which is its Prin-

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this seems to be identical with § 210: H. 20 to "Declen"

cipal syllable; and, in the first, a Pretonic Kamets; for which Tsere is occasionally substituted, when the Second vowel is Kamets, thus קטל or קטל, קטל, קטיל, קטול, קטול.

2. These are properly Adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is ā, ē, or ō, and a passive signification when it is ī or ū, קטן and קטן *small*, קטן *fat*, קטן *made of brass*, קטן *chosen*. Those with ā and ī in the Ultimate are, however, Prevalingly, and the others occasionally, Used as Substantives, and designate objects distinguished by the quality which they primarily denote, קטן *herbs* prop. *green*, קטן *strong drink* prop. *intoxicating*, קטן *leopard* prop. *spotted*, קטן and קטן *turban* prop. *wound around*, קטן *glory*, *that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90. and in קטן verbs they have superseded the regular formation. § 153. 1. קטן for קטן. Kal passive participles are verbals with ū. This formation with ī in the ultimate is adopted in several names of seasons, קטן *Abib*, *the time of ears of corn*, קטן *ingathering* prop. *the being gathered*, קטן *vintage*, קטן *pruning-time*, קטן *ploughing-time*, קטן *harvest*, Comp. § 201. 1. b.

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

c. The active signification asserted for the form קטן in a few instances cannot be certainly established; קטן or קטן *fowler*, is intransitive in Hebrew conception as is shown by the construction of the corresponding verb, comp. Lat. *aucupari*, *aucupatus*. Other alleged cases are probably not nouns but absolute infinitives of Kal, קטן Jer. 6: 27 may as well be rendered *I have set thee to try* as for a trier (of metals); קטן Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even קטן Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d. ל"ה roots are restricted to forms with i, in which the radical i quiesces, קטן *fresh*, קטן *afflicted*, קטן or קטן with otiant א, § 16. 1, *pure*;

or with *a* which combines with it to form *ē*. שָׂדֶה *field*, שָׂרֵי *fair*, גָּאֵה *high*; in a few nouns this final vowel is dropped, דִּשְׁ *fish* for דִּשָּׁה, מָרְ *mark* for מָרָה, עֵץ *tree* for עֵצָה, בֶּן *son* for בֶּנָה, פֶּה *mouth* for פֶּהָ, unless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by *ā*, מֶעַךְ *meek*, or *ē*, מֶעַי *secure*.

3. The main vowel in the penult. *The First the Prince*
syllable *had the*
main

§ 186. 1. The Third Form of this Class is a dissyllable having an Immutable vowel, Mostly Ihohlem, 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. *Just of the of Cl For s, 185; 1*

2. These indicate the Agent, and are either Active Participles, קוֹטֵל *killing*, or substantives, הוֹרֵם *signet-ring* prop. *sealer*, אֶיֶלֶב *enemy, one practising hostility*, שׂוֹרֵק *fox*, prop. *digger*, מַרְמֶה *hammer* prop. *pounder*, מוֹרֵם *morning-star* prop. *shining one*. *J. Fue The. K Der II. To be*

a. A Number of Nouns, indicative of Occupation, Follow the Participial form, which thus serves to express Permanent and Professional activity, בּוֹרֵךְ *herdsman*, הוֹסֵל *sailor* prop. *rope-handler*, הוֹרֵם *ploughman*, יוֹצֵר *potter* prop. *former*, מוֹלֵם *fuller*, כוֹהֵן *priest*, כוֹרֵם *vine-dresser*, סוֹחֵר *merchant*, סוֹבֵר *scribe*, רוֹבֵל *trafficker*, רֹעֵה *shepherd*, רֹפֵא *physician*, רֹמֵם *dealer in unguents*, רֹמֵם *embroiderer*, שׂוֹרֵם *watchman*, שׂוֹרֵם *porter* prop. *gate-keeper*, שׂוֹפֵם *judge*.

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

c. ע" roots. The contraction of ע" roots and the quiescence of ע" roots, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in trilaterals. The contracted forms which arise from ע" roots are כָּב, כָּב, כָּב, כָּב, § 183. b. Of these כָּב = כָּבֵב belongs to the monosyllabic formation, and is chiefly used of abstracts, כָּב *purity*, רָב *multitude*, חָב *integrity*, יָב *yoke*; (and כָּב = כָּבֵב to the first species of dissyllables, embracing adjectives and concrete nouns, כָּב *perfect*, חָב *feast*; while כָּב and כָּב may arise indifferently from either, כָּב *rotteness* is an abstract noun for כָּבֵב, but רָב *tender* is an adjective for רָבֵב, Kamets being compressed to Pattahh before the doubled letter, comp. § 135. 3; יָב *heart* is for the dissyllable יָבֵב, but חָב *favour* for the monosyllable חָבֵב. *§ 183 § 184*

ע" and ע" roots. Nouns from quiescent ע" roots and ע" roots may be divided into three pairs of forms, רָב, רָב, קָב, קָב, לָב, לָב. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, לָב *strife*, טָב *goodness*; the first pair

to the first species of dissyllables, לָשׁ *poor*, יָר *proud*, אֵל *God* prop. *the mighty one*; and the second pair may belong to either, יָרֵשׁ = רֵשׁ *poverty*, רֵיק = רִיק *empty*, אֵין = אֵין *strength*, טֹב = טָב *good*.

Internal
Changes. 2?

CLASS II.—Nouns with Reduplicated radicals.

{ Their Chief
= What is
Characteris

§ 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, הָלָשׁ *very weak*, פָּקַח *seeing* prop. (having eyes) *wide open*, צַדִּיק *righteous*, גִּבּוֹר *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 *ā*, *ī*, or *ū* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *ē* or *ō*. Several nouns with *ā* in the second syllable are descriptive of occupations or modes of life, comp. § 186. 2. a. אָזָר *husbandman*, דָּג *fisherman*, דָּן *judge*, חָדָשׁ (= חָדַשׁ) *workman*, נָבֵחַ *cook*, מַעֲבָר *seaman* (from מַלַּח *salt*). סָבַל *bearer of burdens*, צַדִּיק *hunter*, קַשֶּׁת *bowman*, גָּנֵב *thief*, not a mere equivalent to גָּזַב 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 קָטַל is applied to deformities and defects, physical or moral, אָבֵם *dumb*, גִּבָּן *hump-backed*, חָרָשׁ (= חָרַשׁ) *deaf*, עִוֵּר *blind*, פֶּסֶח *lame*, קָדַח *bald*, נָפֵשׁ *perverse*.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. a. קָמַזַּח and קִמְזַּח *nettle* prop. *badly pricking*, קִיטְמוֹר *smoke*, שִׁיחֹר *the Nile* prop. *very black*, צִיּוֹן *prison*, כִּדְרוֹר *spark*, בִּדְרוֹר *battle*, נִצְיוֹן *spark*.

d. The following double the third radical in place of the second, פָּרְחָה *brood*, רִגְזָן *green*, שָׁאָן *quiet*, נָאָה *comely* from נָאָה, the last radical appearing as ו, § 169. אֶמְלָל *feeble*, where the long vowel Tsere is inserted to prevent the concurrence of consonants.

e. עָב and more rarely עָו roots reduplicate the biliteral formed by their contraction, גָּבַל and גָּבַל *wheel* prop. *roller*, תַּהֲלָה *frightful*, גִּירָה *girt*, קִדְרוֹר *crown of the head* prop. *dividing* (the hair); so fem. תַּהֲלָה *severe pain*, טָלַה *casting down*, גָּלְלָה *skull*, and plur. סִלְכָּוָה *baskets*, עָוְגָה *turning*

upside down from קָיָה = קָיָה (sing. לוֹלֶכֶת) loops and לוֹלֶכֶת (sing. probably from לוֹלֶכֶת = לוֹלֶכֶת) winding stairs from קָיָה = קָיָה; a root לוֹל is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, צִלְצֹל (const. צִלְצֹל) cymbal prop. tinkling. זָרָעַר and זָרָעַר stark naked, totally destitute. קִלְקֵל despicable, or the softening of the former of the two consonants to a vowel, § 57. 1. כִּיָּב star for כִּיָּב, כִּיָּב bands worn on the forehead for כִּיָּב, כִּיָּב (with the ending יָן added) ignominy for כִּיָּב, כִּיָּב Babylon for כִּיָּב, or its assimilation to the succeeding consonant, כִּיָּב something circular, a circuit for כִּיָּב. The second member of the reduplication suffers contraction or change in שִׁרְשֻׁתָּה chain for שִׁרְשֻׁתָּה and שִׁרְשֻׁתָּה floor for שִׁרְשֻׁתָּה.

2. Abstracts are formed with a doubled middle radical by giving *ū* to the second syllable and *ī* to the first, חֲפָק folding the hands, תְּשֻׁלִּים retribution, תְּשֻׁלִּים abomination, and in the plural כְּפָרִים atonement, פְּקֻדִּים 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 חֲלִיב melting from חָלָה, חֲפָק cessation from חָפַק, Niphal נִפְחָלִים wrestlings: נְחֻמִּים when derived from the Niphal means repentings, when from the Piel consolations.

c. " roots reduplicate the biliteral to which they are contracted, חֲרָחַר inflammation, תְּשֻׁלִּים delight.

c. A few roots, which are either " or " guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, תְּצֻנִין thorn-hedge, פָּארוֹר (= פָּארוֹר) ruddy glow, תְּצֻנִין upright columns designed for way-marks, תְּשֻׁלִּים horror, תְּשֻׁלִּים adulteries, תְּצֻנִין ridges, also with *ō* or *ī* in the last syllable, נִחָח acquiescence, תְּצֻנִין pasture, תְּצֻנִין shower, תְּצֻנִין obscuration. תְּצֻנִין (K'thith) tapestry, תְּצֻנִין whence תְּצֻנִין dark. The concurrence of consonants is relieved in תְּצֻנִין (in some editions) snail by Daghesh-forte separative.

§ 188. A few words reduplicate the two last radicals. These may express intensity in general, פְּקֻדָּה complete opening, יְפִיפִיָּה very beautiful, or more particularly repetition, תְּפִיפִיָּה twisted prop. turning again and again, תְּפִיפִיָּה slippery, תְּפִיפִיָּה crooked, תְּפִיפִיָּה perverse, תְּפִיפִיָּה mixed multitude prop. gathered here and there, תְּפִיפִיָּה spots or stripes, תְּפִיפִיָּה moles prop. incessant diggers. As energy is consumed by repeated acts or exhibitions and so gradually a language, Facts are what we want, not

weakened, this form becomes a diminutive when applied to adjectives of colour, אַדְמָדָם *reddish*, יִרְקָק *greenish*, שְׁחָהָר *blackish*.

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

b. "ז" roots drop their initial radical, הַבְּהָרִים *gifts* from בָּהָר, צִצְצָאִים *offspring, issue* from צָא.

To "External Changes, 1st Class."

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, אָבֹד *utterly de-*
means the "vowel"
 ceitful, אָבִיר *violent*, אֵיתָן (= אִיתָן) *perennial*, אִזְנָה (only
 "the
 alm
 use
 an
 line
 est
 Lex
 represented by a derivative, § 94. a) *very foul, fetid*, אִשְׁמֵן *exceedingly gross or thick* (applied to darkness, Isa. 59:10),
 or Verbal Nouns, borrowing their meaning from the Hiphil
 species, אִזְכָּרָה *memorial*, אִהְרָה *declaration*.

a. This form corresponds with أَتَمَلَّ 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. *but, double is, it was there, part of the word*

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 הֵיכָל (= אֵיכָל) *palace, temple* prop. *very capacious* from הָבַל in the sense of its cognate בָּלָא *to contain*. So likewise, in a few verbals with feminine terminations, הַשְׁמִיעָה Ezek. 24:26 *causing to hear* used for the Hiph. infin., § 128, הַצִּלָּה *deliverance* from נָצַל, הַנָּחָה *grant of rest* (= הִנָּחָה) from נָחָה.

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, מִקְשָׁל, מִסִּיב, תִּבְלָל, תִּאֲשֹׁר; more commonly they receive ā or ĩ followed by a long vowel in the ultimate, e. g. מִקְשָׁל, מִקְשָׁל.

a. Pattahh commonly stands before \bar{e} , \bar{i} , and \bar{u} , and Hhirik before \bar{a} and \bar{o} , unless the first radical is a guttural or an assimilated Nun, when Pattahh is again preferred, בָּרֶזֶק *food*, בָּרֵץ *planting*, בָּרֶשֶׁת *saw*, הַחֶבֶס *a species of bird*, בְּהֶלֶם *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by \bar{a} . § 63. 1. *b.* בְּחֶקֶר *depth*, בְּרֶזֶב *chariot*, בְּרֶזֶבֶת *pair of tongs*. These rules are not invariable, however, as will appear from such forms as מִצְבֵּן , מִצְבֵּן , מִצְבֵּן , מִצְבֵּן . A few words have \bar{a} in the ultimate, מִצְבֵּן *harp*, מִצְבֵּן *strangling*. The insertion of Daghesh-forte separative in the first radical is exceptional, בְּרֶזֶבֶת Ex. 15: 17, בְּרֶזֶבֶת Job 9: 18, בְּרֶזֶבֶת Joel 1: 17.

b. בָּרֶזֶב roots. The first radical appears as \bar{r} resting in Hhirik or Tsere, בְּרִישׁוֹר and בְּרִישׁוֹר *rectitude*, בְּרִישׁוֹר *new wine*, בְּרִישׁוֹר *south*, or as \bar{r} resting in Hholeam or Shurek, בְּרִישׁוֹר *appointed time*, בְּרִישׁוֹר *correction*, בְּרִישׁוֹר *sojourner*, בְּרִישׁוֹר *sorrow*. In a few instances it is rejected, בְּרִישׁוֹר *world*, or assimilated to the following radical, בְּרִישׁוֹר *bed*, בְּרִישׁוֹר *knowledge*.

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

3. בָּרֶזֶב roots.^{a)} The root is mostly contracted to a biliteral and the vowel compressed to \bar{a} , \bar{u} , \bar{e} or \bar{o} . § 61. 4. the prefix sometimes receiving Sh'va which gives rise to a Segholate form, § 61. 1. *b.* בְּרִישׁוֹר *tribute* for בְּרִישׁוֹר , בְּרִישׁוֹר *bitterness* for בְּרִישׁוֹר , בְּרִישׁוֹר *defilement* for בְּרִישׁוֹר , בְּרִישׁוֹר *fear* for בְּרִישׁוֹר , בְּרִישׁוֹר *mast* for בְּרִישׁוֹר , more frequently it receives a pretonic Kamets or Tsere, בְּרִישׁוֹר *covering*, בְּרִישׁוֹר *shield*, בְּרִישׁוֹר *fortress*, בְּרִישׁוֹר *anguish*. In בְּרִישׁוֹר *running*, the short vowel of the perfect root is preserved by means of Daghesh-forte in the first radical. ה is almost always followed by the feminine ending, בְּרִישׁוֹר *folly*, בְּרִישׁוֹר *beginning*, בְּרִישׁוֹר *prayer*.

4. בָּרֶזֶב roots. The ultimate has \bar{h} , בְּרִישׁוֹר *disease*, בְּרִישׁוֹר *pasture*, which is apocōpated in a few words, בְּרִישׁוֹר *lifting up*, בְּרִישׁוֹר *higher part*, בְּרִישׁוֹר and בְּרִישׁוֹר *on account of*, and always disappears before the feminine ending ה , § 62. 2. *c.* בְּרִישׁוֹר *ascent*, בְּרִישׁוֹר *commandment*, בְּרִישׁוֹר *hope*, בְּרִישׁוֹר *weariness*. Before the feminine termination ה the final radical appears as quiescent \bar{r} or \bar{v} , בְּרִישׁוֹר *interest*, בְּרִישׁוֹר *whoredom*, בְּרִישׁוֹר *encamping*, בְּרִישׁוֹר *pasture*. Yodh is retained as a consonant after \bar{u} , בְּרִישׁוֹר *diseases*.

§ 191. The letter מ is a fragment of the pronoun מִי *who* or מַה *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, מְשֻׁבֵּל *didactic psalm* prop. *instructor*, מִפֵּל (from נָפַל) *chaff* prop. *what falls off*.

2. The instrument *by which* it is done, מִפְּתִיחַ *key* from

פָּתַח to open, *מִלְמַד* goad from *לָמַד* to learn, *מִשֵּׁר* saw from *יָשַׁר* to saw.

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

4. The action or the quality which is expressed by the root, *מַשְׁבֵּחַ* slaughter, *מַסְפָּד* mourning, *מַדְוָה* sickness, *מִשְׁגָּה* error, *מִישֵׁר* straightness. Verbals of this nature sometimes approximate the infinitive in signification and construction, as *מִהֲפָכָה* overturning, *מִשְׁאוֹת* Ezek. 17:9, § 166. 2. In Chaldee the infinitive regularly takes this form, e. g. *מִקְטַל* to kill.

5. The object upon which the action is directed or the subject in which the quality inheres, *מִאֲכָל* food from *אָכַל* to eat, *מִזְמֹר* psalm from *זָמַר* to sing, *מִלְקִיָּה* booty from *לָקַח* to take, *מִשְׁמָנִים* fat things from *שָׁמַן* to be fat, *מִזְעָר* that which is small, *מִרְחֹק* that which is remote.

I thought. 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, *מְאִיר* luminary, may suggest the idea of agency, dispenser of light, or of place, reservoir of light; *מִאֲכָלָהּ* knife, may be so called as an agent, a devourer, or as an instrument, used in eating; *מִמְכָּר* means both a holy thing and a holy place; *מִמְכָּר* sale and something sold or for sale; *מִמְלָכָהּ* royal authority and kingdom; *מוֹצֵא* the fact, place, and time of going forth and that which goes forth; *מוֹשֵׁב* 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, *יִלְקֹט* bag prop. gatherer, *יָקִים* living thing prop. that (which) stands, *יָצָהָר* 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, תַּקְהָר *oak* prop. *that (which) endures*, תַּכְרִיף *cloak* prop. *that (which) wraps up*, תַּנּוּר *furnace* prop. *that (which) burns*, תַּפּוּחַ *apple* prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, תְּבִינָה *understanding*, תַּמְרוֹרַת *bitterness*, תַּגְּלִיגָה *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, תַּלְמִיד *learner*, תּוֹשָׁב *one dwelling on another's lands, tenant, vassal*.

a. The great majority of nouns with ה prefixed have likewise a feminine ending, תַּחֲרִמָּה *deep sleep*, תַּשׁוּבָה *salvation*, תַּפְאֶרֶת *beauty*, תַּרְמִיזָה *fraud*.

External Changes CLASS IV.—Nouns formed by affixes.
Form D?

§ 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, אַחֲרָיוֹן *last* from אַחֲרֵי *after*, רִאשִׁיתוֹ *first* from רִאשׁ *head*, תִּכְתִּיכָיוֹן *middle* from תִּכְתֵּךְ *midst*, נְחֹשֶׁתוֹ *brazen* from נְחֹשֶׁת *brass*. A very few are formed directly from the root, אֲבִיּוֹן *poor*, עֲלִיּוֹן *most high*, אַבְנָיוֹן *widowed*.

2. Abstract substantives, the most common form of which is קִשְׁיוֹן, e. g. עִוְיוֹן *blindness*, בְּטָחוֹן *confidence*, עֲצָבוֹן *pain*, נִרְקָיוֹן *paleness*, though various other forms likewise occur, e. g. אַבְדָּיוֹן and אַבְדָּן *destruction*, פְּרִדָּיוֹן *dominion*, נִשְׁלָיוֹן *success*, קֶרְבָּן *offering*.

a. In a few words the termination יוֹן has been thought to be intensive, שַׁבָּתוֹ *sabbath*, שַׁבָּתוֹתוֹ *a great sabbath*, יָדוֹ *proud*, יָדוֹתוֹ *exceedingly proud*, and once diminutive אִישׁוֹ *man*, אִישׁוֹתוֹ *little man*, i. e. the pupil of the eye, יֵשׁוּרוּן *Jeshurun* from יָשָׁר *upright*, is by some explained as a diminutive or term of endearment, while others think that the termination יוֹן has no further meaning than to make of the word a proper name, comp. יִזְבְּהוֹן. See Alexander on Isaiah 44: 2.

b. ך is occasionally affixed with the vowel *ē*, גֶּרֶן *axe*, צֶפֶן *nail*.

c. A few words are formed by appending ם, e. g. פָּרִיִּים and פָּרֶן *ransom*. סִלָּם *ladder* from סָלַל *to lift up*. חֲרָטִים *sacred scribe* from חָרַט *stylus*, דְּרִים *south* from דָּרַר *to shine*; or ל, e. g. פֶּרֶם *garden* from פָּרַם *vineyard*, גִּבְעָל *calyx or cup of a flower* from גִּבְרַץ *cup*, אָנָּק *ankle* from אָנַק *joint*, חֲרָל *locust* from חָרַג indicative of tremulous motion, עָרָפֶל *thick darkness* from עָרַף *cloud*, בֶּרֶז *iron* probably from בָּרַז *to pierce*.

§ 194. The vowel י forms adjectives indicating relation or derivation.

1. It is added to Proper names to denote Nationality or family Descent, עִבְרִי *Hebrew*, יְבוּסִי *Jebusite*, פִּלִּשְׁתִּי *Philistine*, אֲרָמִי *Aramean*, מִצְרִי *Egyptian*, יִשְׂרָאֵלִי *Israelitish*, an *Israelite*, דָּנִי *Danite*, קֹהַתִּי *Kohathite*, גֶּרְשֹׁמִי *Gershomite*.

2. It is also added to Other substantives, צָפֹנִי *northerner*, זָרִי *foreigner*, פְּרָזִי *villager*, רֶגֶלִי *footman*, עֵתִי *timely*, פְּנִימִי *inner* from the plural פְּנִיִּים; to a few Adjectives, אֲזָרִי and אֶזְרָא *violent*, אֲוִילִי and אֲוִיל *foolish*, and even to prepositions, תַּחְתִּי *lowest* from תַּחַת, לִפְנֵי *front* from לְפָנַי + י, § 62. 2.

a. The feminine ending ה is dropped before this ending. יהוּדִי *Jew* from יהוּדָה, בְּרִיטִי *Beriite* from בְּרִיטָה, or the old ending ת takes its place, מַאֲחַתִּי *Maachathite* from מַאֲחָה, or נ is inserted between the vowels, שְׁלֹנִי *Shelanite* from שְׁלֹנָה. Final י combines with the appended י into יי, § 62. 2, לֵוִי *Levite* and *Levi*, שֹׁנִי *Shunite* and *Shuni*.

b. In a very few instances י takes the place of י, e. g. הַיָּזֵי *white stuffs*, הַיָּזֵי *basket*, לֹפֶי *loop*, and perhaps הַיָּזֵי in a collective sense *windows*, הַיָּזֵי *uncovered*. בִּילִי which Gesenius derives from בָּלָא and takes to mean *cunning*; if however, it is derived from בָּלָא, § 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, עֲקָרָב *scorpion*, גִּזְזָר *treasurer*, חֲרָמִשׁ *sickle*, גְּלָמִיד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, חֲמִשׁ *damask*, חֲמָל *frost*, סְמִידָר *vine blossom*, or preserved by the insertion of Dagghesh-forte, חֲמִישׁ *flint*, עֲבָבִישׁ

spider, פִּלְגָשׁ and פִּלְגָשׁ concubine. Occasionally the third radical has Daghesh-forte, פִּלְגָשׁ bat, סִפִּיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אַרְגָּמָן *purple*, צִפְרָנֶּת *frog*, שֵׁצֶט *cloth*, אַחֲשֵׁרֶת *mule*, אַחֲשָׁרָן *satrap*.

3. Compound words are few and of doubtful character, צֶלֶמֶת *shadow of death*, מְאִמָּה *anything* prop. *what and what*, בְּלִמָּה *nothing* prop. *no what*, בְּלִיָּעַל *worthlessness* prop. *no profit*, מְאֲפֵלֶה *darkness of Jehovah*, שְׁלֵה־בְתָלָה *flame of Jehovah*, except in proper names, מֶלְכִּי־צֶדֶק *Melchizedek, king of righteousness*, עֹבַד־יְהוָה *Obadiah, serving Jehovah*, יְהוֹיָאִים *Jehoiakim, Jehovah shall establish*.

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GENDER AND NUMBER.

pp. 219-30.

§ 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 ה, or ת, e. g. קֶטֶל *masc.*, קֶטְלָה or קֶטְלַת *fem.*, with *Quttrals* ט. *Bag* 39.

a. The only trace of the neuter in Hebrew is in the interrogative, מָה *what* being used of things as מִי *who* of persons. The function assigned to the neuter in other languages is divided between the masculine and the feminine, being principally committed to the latter.

b. The original feminine ending in nouns as in verbs, § 85. 1. a (1), appears to have been ה, which was either attached directly to the word, קֶטְלָה which, by § 61. 2, becomes קֶטְלָה, or added by means of the vowel a, קֶטְלָה or קֶטְלָה, which by the rejection of the consonant from the end of the word, § 55. 2. c, becomes קֶטְלָה. The termination ה or ת is still found in a very few words, בִּרְקָה *emerald*, קָלָה *pelican*, שִׁפְצָה *company* 2 Kin. 9: 17, מָחָרָה *morrow*, מִנָּה *portion*, הָלָה *end*, מִנָּה Josh. 13: 13, and the poetic forms, זִמְרָה *song*, גִּבְלָה *inheritance*, מְזִלָּה *help*, פְּרִיָּה *fruitful*, שֵׁנָה *sleep*. Two other words, הִנָּה Ps. 74: 19 and נִינָה Ps. 61: 1, have been cited as additional examples, but these are in the construct state, which always preserves the original ה final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. a, רִשְׁוֹנָה, רִשְׁוֹנָה, חִרְוָה.

c. The feminine ending ה receives the accent and is thus readily dis-

tinguished from the unaccented paragogic ה. In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult. e. g. בָּעֵרָה *burning* Hos. 7:4. גַּלִּילָה *Galilee* 2 Kin. 15:29. הַמָּדָה *destruction* Ezek. 7:25. רֶחָקָה *vulture* Deut. 14:17. שָׁפָלָה *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 ה in מִשֵּׁה *threshing* Jer. 50:11, מִתְּרָה *terror* Isa. 19:17, מִלֵּה *wrath* Dan. 11:44. לִיֹּנָה *lioness* Ezek. 19:2, מִתְּרָה *mark* Lam. 3:12, מִתְּרָה *bitter* Ruth 1:20, מִתְּרָה *baldness* Ezek. 27:31. מִתְּרָה *sleep* Ps. 127:2. No such form is found in the Pentateuch unless it be מִתְּרָה *loathing* Num. 11:20, where, however, as Ewald suggests, ם may be a radical since it is easy to assume a root מִתְּרָה cognate to מִתְּרָה. The feminine ending in pronouns of the second and third persons, and in verbal futures is יָיָ; an intermediate form in *e* appears in מִתְּרָה Isa. 59:5 and מִתְּרָה 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 *α* or *η*, the Sanskrit *ī*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending ה may be compared with *t*, the sign of the neuter in certain Sanskrit pronouns, represented by *d* in Latin, *id*, *illud*, *istud*, *quid*; in English *it*, *what*, *that*. This distinctive neuter sign has, however, been largely superseded in Indo-European tongues by *m* or *n*, 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 הָ 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 ^{the} usage for the gender of Hebrew words, and that there is a great want of uniformity in ^{the} usage itself. *Usage in Hebrew—there IS None—“The Usage” was Established in the Heb. Bible.*

a. The following names of females are without the proper distinctive feminine termination :

אִם mother. אִתּוֹן she-ass. פִּי־לָקֵשׁ concubine. מַלְכָּה queen.

So the names of double members of the body, whether of men or animals, which are feminine, with rare exceptions : are construed as *fem.*

אָזן ear.	זְרוֹעַ arm.	כַּף palm.	קָרְנִי horn.
אֶצְבַּע finger.	יָד hand.	פְּתִילֵי shoulder.	רֶגֶל foot.
בָּתָּן thumb.	רֵגֶל thigh.	עֵינִי eye.	שֵׁן tooth.
פְּרָקֶה knee.	כַּנֵּף wing.	צִידֵי side.	שׁוֹק leg.

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The following nouns are also feminine : *re, Construed as fem.*

אֶחָא brazier.	כַּסּ cup.	מַגֵּשׁ Great Bear.	מִזְבֵּחַ light.
אֶחָד footstep.	מִסָּבֵר circuit.	מִשְׁכָּב couch.	צִידֵי side.
בְּאֵר well.	הִנָּח brightness.	מְלָכָה workmanship.	רַבּוּא myriad.
בֶּטֶן belly.	נֶעֱלֵל shoe.	פֶּת morsel.	מַלְכָּה world.
חֶרֶב sword.	עִיר city.		

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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 stone.	דֶּרֶךְ way.	* מִבְצָר fortress.	† שָׁנָה time (repetition).
* אֵר light.	* הֵיכָל temple.	* מִזְבֵּחַ altar.	
אוֹת sign.	* הַמְּבֹרָךְ multitude.	מַחֲנֶה camp.	צָפוֹן north.
אֶרֶץ fleet.	זָקֵן beard.	* מַטֵּה rod.	קֹשֶׁת bow.
אֲרוֹן ark.	חַצִּיץ window.	* מָקוֹם place.	† רֵיחַ spirit.
אֶרֶץ path.	חֲצֵר court.	נְחֹשֶׁת brass.	† רֹחַב street.
† אֶרֶץ earth.	יֹבֵל jubilee.	† נֶפֶשׁ soul.	* רֶחֶם womb.
† אֵשׁ fire.	† יָמִין right hand.	סִיר pot.	* רֶחֶם juniper.
* בָּגָד garment.	רֵבֶד peg.	† סֹלֶת flour.	שְׂאֵל hell.
* בַּיִת house.	* קְבוֹרָה glory.	עָבֹד cloud.	* שִׁבְטֵי sceptre.
חֲבֵר wall.	כַּד pail.	* עָם people.	שַׁבָּת sabbath.
נָחַל valley.	* כַּרְם vineyard.	† עָצָם bone.	שֶׁמֶשׁ sun.
גִּן garden.	* לֵב heart.	עֶרֶב evening.	שַׁעַר gate.
† גֶּפֶן vine.	לֶחֶם bread.	† יָמִין time (duration).	הַיָּם ocean.
* גֶּרֶן threshing-floor.	† לְשׁוֹן tongue.	* פָּנִים face.	* מִזְרָן south.
	* מַאֲכָל food.		* מַגֵּר razor.
† דֶּלֶת door.			

Gesenius ascribes only one gender to a few of these words, but לֵב is once fem. Prov. 12:25; so מַאֲכָל fem. Hab. 1:16, מַגֵּר fem. Hab. 1:10, מִזְרָן fem. Ezek. 43:13, עָצָם 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*, פָּרָה *heifer*, צֵלָה *calf*, fem. שְׁגִילָה *lamb*, fem. בְּבִשָּׁה, or being represented by a word of different radicals, חֲמֹר *ass*, fem. אֲחֹר. 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 גָּמֶל *camel*, בָּקָר *cattle*, צִפּוֹר *bird*, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, קָלֵב *dog*, זָאֵב *wolf*, שֹׁר *ox*, are masculine, אֲרֵנָה *hare*, יוֹנָה *dove*, רֵחֶל *sheep*, are feminine.

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

8, Con- § 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*), פֶּהָה *governor*, בֵּת *colleague*, קֹהֵל *preacher*, and of collectives (comp. *humanity* for *man-kind*), הֵי *a fish*, דָּגָה *fish*, עָנָן *a cloud*, עָנָנִים *clouds*, עֵץ *a tree*, עֵצִים *timber*, אֹרֵחַ *a traveller*, אֲרֵחָה *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 רָשָׁעָה *wickedness*, distinguished by Ewald as τὸ ἄδικον and ἁδικία, חֲרָפָה *shame*, חֲרָפָהָ *sllothfulness*.

(2) So to monosyllables whose second radical receives the vowel, צְדָקָה § 185 *righteousness*, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, צְדָקָה *rightness*, אֲפֶלֶס *darkness*, equivalent to אֶפֶס *נְהָה* (= נֶהַה) *brightness*, יְשׁוּעָה (= יֵשׁוּעַ) *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, אֶפֶס *dark*, אֲפֶלֶס *the dark*, τὸ σκοτεινόν, יְשׁוּעָה *the being saved* from רָשָׁע, רְשׁוּעָה *justice* from פֶּלֶל *judge*. The following nouns, descriptive of the station or functions of a particular class, follow this form. מֶלֶךְ *king*, מְלִיכָה *kingly office* or *sway*, נְבִיא *prophet*, נְבוּאָה *prophecy*, כֹּהֵן *priest*, כֹּהֵנִי *priesthood* or *priestly duty*, רֹכֵל *merchant*, רֹכֵלָה *traffic*.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, כָּחַל כָּחַל *blind*, עִוְרָה עִוְרָה *blindness*, גִּבַּח גִּבַּח *having a bald forehead*, גִּבַּחַת גִּבַּחַת *baldness in front*, חַטָּא חַטָּא *sinner*, חַטָּאת חַטָּאת *sin*, בְּלָהָה בְּלָהָה *terror*, סָפָח סָפָח *scoffing*, חֲנִיכָה חֲנִיכָה *anguish*, or to those which have a prefixed letter מ, מִהֲפֹכָה מִהֲפֹכָה *overthrow*, מִדְּבָרָה מִדְּבָרָה *dominion*, מִהֲפֹכָה מִהֲפֹכָה *confusion*, or particularly חֲשִׁיבָה חֲשִׁיבָה *salcation*, תְּמוּנָה תְּמוּנָה *testimony*, תְּקוּנָה תְּקוּנָה *hope*, תְּלֵאָה תְּלֵאָה *weariness*.

(4) It is likewise added to forms in י, פְּלִילִיָּה *judgment*, עֲלִילִיָּה *working*, רֵאשִׁית *beginning*, אַחֲרִית *end*, שְׁאֲרִית *remnant*, the termination וָה being often found in place of ית, חֲפְשִׁית 2 Chron. 26:21 K'ri. חֲפְשִׁית K'thibh. *disease* prop. *freedom* from duty, חֲפְשִׁי *free*, חֲדָלָה *redness*, חֲדָלָה *red*, מְרִירוֹת *bitterness*, מְרִירָה *bitter*, שִׁמְעָה *hearingness*, אֶלְמָנָה *widowhood*, and occasionally וָה חֲכָמָה *wisdom*, הוֹלָלָה *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, חַיַּת הָאָרֶץ Gen. 1:24 *beast of earth* is equivalent to חַיַּת הוּא אֶרֶץ *beast viz. that of earth*, and מֶלֶךְ צְדָקָה (which may be for מֶלֶכָה as the plural ending ים, for וָה, § 199. e), is equivalent to מֶלֶךְ הוּא צְדָקָה *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, רִשְׁרָאֵל *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 *i* which it has experienced at the end of the word, comp. § 101. 1. 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 וָה is superimposed upon י, viz.: אֶבְרִיָּה, אֶבְרִיָּה, may belong to a time when the origin of the ending was no longer retained in the popular consciousness. The termination ית, or וָה in abstracts derived from לָה roots is of a different origin from that just explained and must not be confounded with it; י, or ו is there the final radical softened to a vowel, § 168, as שְׁבִיָּה or שְׁבִיָּה *captivity* from שָׁבָה *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, שִׁיָּה *fleet*, אֶשְׁתָּה *ship*, שֵׁנָה *hair*, שֵׁנָה *a hair*, שְׁבִיָּה *swarm*, שְׁבִיָּה *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*, אֶמְלָה *metropolis*, יָרֵךְ *thigh*, הִרְבָּה *hinder part, extremity*, כַּף *palm of the hand*, כַּפָּה *palm-branch*, מִצְחָה *forehead*, מִצְחָה *greave*, פֶּה *mouth*, פֶּה *edge*.

§199. There are three numbers in Hebrew, the singular (כְּשֶׁן יָחִיד), dual (כְּשֶׁן שְׁנַיִם), and plural (כְּשֶׁן רַבִּים). The plural of masculine nouns is formed by adding ים, or defectively written ם, to the singular, סוּס *horse*, סוּסִים *horses*, צַדִּיק *righteous (man)*, צַדִּיקִים or צַדִּיקִים *righteous (men)*. The plural of feminine nouns is formed by the addition of וֹת, also written ה, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כּוֹס *cup*, כּוֹסֹת *cups*, בְּתוּלָה *virgin*, בְּתוּלוֹת and בְּתוּלוֹת *virgins*, חַטָּאת *sin*, חַטָּאוֹת *sins*; In Two Instances the vowel-letter ם takes the place of ו, §11. 1. a, פְּרִצָּה Ezek. 31:8, בְּצָצָה Ezek. 47:11. רְתִיב

ut Bayster on W. says the letters in this are transposed, exan

a. The masculine plural sometimes has ין instead of ים, e. g. מְצִיָּן מְצִיָּן in the book of Job, מְצִיָּן Prov. 31:3, 2 Kin. 11:13, Mic. 3:12, שְׂמִיָּן Lam. 1:4, חֲשִׁין Ezek. 4:9, רְמִין Dan. 12:13. This ending, which is the Common one in Chaldee, is chiefly found in poetry or in the later books of the Bible.

b. Some grammarians have contended for the existence of a few plurals in י, without the final ם, but the instances alleged are capable of another and more satisfactory explanation. Thus, פָּלִי 2 Kin. 11:4, פָּרְחִי 2 Sam. 8:18, טָלוֹשִׁי 2 Sam. 23:8, and הַצִּי 1 Sam. 20:38 K'thibh (K'ri הַצִּי), are singulars used collectively; נֶגְמִי 2 Sam. 22:44, Ps. 144:2, Lam. 3:14, and רְמִיָּי Cant. 8:2, are in the singular with the suffix of the first person; מִנִּי Ps. 45:9 is not for מִנִּים *stringed instruments*, but is the poetic form of the preposition מִן *from*; כְּאֶרֶץ Ps. 22:17 is not for כְּרִים *piercing*, but is the noun אֶרֶץ with the preposition כ *like the lion*, §156. 3.

c. There are also a few words which have been regarded as plurals in י. But חָרִי Zech. 14:5 and שָׁרִי Judg. 5:15, are plurals with the suffix of the first person. In חוּרִי 2 Chron. 33:19, which is probably a proper name, and נָבִי Am. 7:1, Nah. 3:17, which is a singular used collectively, final י is a radical as in שָׁרִי = שָׁרִי. חוּרִי Isa. 19:9 is a singular with the formative ending י, §194. b; חֲלוּצִי Jer. 22:14 and חֲשׂוּצִי Isa. 20:4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חֲלוּצִים *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for חֲשׂוּצִי, the diphthongal ם being resolved into ay, comp. §57. 2 (5). חָרִי Ezek. 13:18 is probably a dual for חָרִים, though it might be for the unabridged singular חָרִי, which, however, never occurs. The divine name שָׁרִי *Almighty* is best explained as a singular; the name אֲדֹנִי *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, דֶּלֶת *door* pl. דְּלָתוֹת. So, כִּרְיָתָהּ *pillow*, כֶּשֶׁת *bow*, טֶמְחָה *trough*, חֲנִיָּה *spear*, אֶלְמָנָה *widowhood*, כְּרִיתָהּ *divorce*, זִמְנוֹתָהּ *whoredom*, שֵׁפָה *lip* pl. שִׁפְחוֹת. To these must be added שְׁחִיתָהּ, provided it be derived from שָׁחָה in the sense of *pit*; it may, however, signify *destruction*, from the root שָׁחָה, 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 וֹם, § 71. b. (2). In verbs the vowel has been preserved, but the final nasal has been changed or lost, רָקַטְלִי or רָקַטְלִין, § 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*. כֹּסִים, הָם, אֲנָהּ: the Arabic has *ūna* for the nominative and *z̄na* for the oblique case. If we suppose ה, the sign of the feminine, to be added to וֹם, 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 בָּנוֹת and בֵּית for בִּינִים, 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 וֹם, which is joined to words by the connecting vowel ו, may perhaps be related to מָה taken indefinitely in the quantitative or numerical sense of *quot* or *aliquot*, comp. Zech. 7: 3; and the adverbial or adjective ending וֹם, or וֹם 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 ܡܠܟܐ = יוֹמָם *interdiu*.

§ 200. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 197, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take וִי in the plural, some feminines take וֹם, and some of each gender take indifferently וֹם 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>
אֶבֶן <i>bowl.</i>	אֲרָמִין <i>palace.</i>	פֶּלֶא <i>floor.</i>	חֲלֹם <i>dream.</i>
אֵין <i>familiar</i>	אֲשָׁפֶל <i>cluster.</i>	גֶּרְבָּן <i>goad.</i>	חֲשָׁבוֹן <i>invention.</i>
רוּחַ <i>spirit.</i>	בּוֹר <i>pit.</i>	זָנָב <i>tail.</i>	טֶפֶחַ <i>handbreadth.</i>
אֲצִיז <i>treasure.</i>	גֹּגֶץ <i>roof.</i>	חֲדָן <i>street.</i>	כִּסֵּא <i>throne.</i>
* אֹרֶחַ <i>sign.</i>	גִּזְלָל <i>lot.</i>	חֶמֶץ <i>breast.</i>	לִיטָה <i>tablet.</i>

לַיִל <i>night.</i>	בֹּתֵל <i>bottle.</i>	צִנּוֹת <i>tube.</i>	רְחִיץ <i>chain.</i>
* מִזְבֵּחַ <i>altar.</i>	נֵר <i>lamp.</i>	* צִפּוֹר <i>bird.</i>	שִׁלְחָן <i>table.</i>
מָטָר <i>rain.</i>	עוֹר <i>skin.</i>	צִדּוֹר <i>bundle.</i>	שֵׁם <i>name.</i>
מַעֲשֵׂר <i>tithe.</i>	עָפָר <i>dust.</i>	קוֹל <i>voice.</i>	שׁוֹפָר <i>trumpet.</i>
* מִצֵּד <i>summit.</i>	זֶשֶׁב <i>herb.</i>	קִיר <i>wall.</i>	שָׁטָן <i>pillar.</i>
* מָקוֹם <i>place.</i>	פָּרֵעַ <i>leader.</i>	קָרֵב <i>war.</i>	* תְּהוֹם <i>deep.</i>
מַטֵּל <i>staff.</i>	* צֶבֶא <i>host.</i>	* רְחוֹב <i>street.</i>	

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

† אֶבֶן <i>stone.</i>	† דֶּרֶךְ <i>way.</i>	פְּסָמָה <i>spelt.</i>	פִּשְׁתָּה <i>flax.</i>
אַלְהָה <i>terebinth.</i>	חֵד <i>law.</i>	לִבְנָה <i>brick.</i>	פֶּת <i>morsel.</i>
אַלְמָנָה <i>widowhood.</i>	זְמוּלָה <i>branch.</i>	מִלָּה <i>word.</i>	רִחַל <i>sheep.</i>
אִשָּׁה <i>woman.</i>	זָנוּת <i>whoredom.</i>	נִמְלָה <i>ant.</i>	שֶׁבֶרֶח <i>barley.</i>
גַּחְלִית <i>coal.</i>	חֶטֶה <i>wheat.</i>	סָאָה <i>measure.</i>	שְׂבֻלָּת <i>ear of corn.</i>
† גֶּפֶן <i>vine.</i>	חֹשֶׁךְ <i>darkness.</i>	שֵׂז <i>she-goat.</i>	שִׁטָּה <i>acacia.</i>
הֶבֶלָה <i>fig-cake.</i>	יוֹנָה <i>dove.</i>	עִיר <i>city.</i>	תְּאֵנָה <i>fig.</i>
הַבּוֹרָה <i>bee.</i>	† פֵּר <i>pitcher.</i>	פְּלִגְשָׁה <i>concubine.</i>	

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

c. The following nouns form their plural by adding either *ים*, or *ות*:

MASCULINE NOUNS.

אֵרֶץ <i>porch.</i>	לֵבָב <i>heart.</i>	מִדְּוָן <i>delicacy.</i>	פְּרִיץ <i>breach.</i>
אֵרִי <i>lion.</i>	מָאוֹר <i>light.</i>	מִדְּוָן <i>fountain.</i>	צוֹאֵר <i>neck.</i>
דּוֹר <i>generation.</i>	מִגְדָּל <i>tower.</i>	מִשְׁכָּב <i>bed.</i>	קֶבֶר <i>grave.</i>
זֶבַח <i>sacrifice.</i>	מוֹסָד <i>foundation.</i>	מִשְׁכָּן <i>dwelling.</i>	קֶנֶה <i>reed.</i>
זִכְרוֹן <i>memorial.</i>	מוֹסֵר <i>bond.</i>	נָהָר <i>river.</i>	קֶרֶס <i>axe.</i>
יּוֹם <i>day.</i>	מוֹשֵׁב <i>seat.</i>	סֶבֶל <i>basin.</i>	שָׂדֶה <i>field.</i>
יָסַר <i>forest.</i>	מִזְרָק <i>bowl.</i>	שִׁלּוֹן <i>iniquity.</i>	שָׁבוּעַ <i>week.</i>
כֹּאֵר <i>laver.</i>	מַבְּאוֹב <i>pain.</i>	עָקֵב <i>heel.</i>	תִּשְׁנֹנוֹת <i>delight.</i>
כִּנּוֹר <i>harp.</i>	מַסְמֵר <i>nail.</i>		

FEMININE NOUNS.

אִירָה <i>terror.</i>	אִשְׁתִּישָׁה <i>grape-cake.</i>	נֶעַל <i>shoe.</i>	פֶּרֶסָה <i>hoof.</i>
אִקְמָה <i>sheaf.</i>	אַשְׁתָּרָה <i>Astarte.</i>	זֶרְמָה <i>heap.</i>	שָׁנָה <i>year.</i>
אִמָּה <i>people.</i>	הִנִּיתָה <i>spear.</i>		

NOUNS CONSTRUED IN EITHER GENDER.

אֶלְהִים <i>aloes.</i>	חַלּוֹן <i>window.</i>	מִטָּה <i>rod.</i>	עֲצָם <i>bone.</i>
בִּגְדִי <i>garment.</i>	הֶחָד <i>court.</i>	נֶפֶשׁ <i>soul.</i>	עֵת <i>time.</i>
גֶּב <i>rim.</i>	כְּפֹר <i>circle.</i>	סִיר <i>thorn.</i>	פֶּתַח <i>foot.</i>
הֵיכָל <i>temple.</i>	מִבְצָר <i>fortress.</i>	עָבֹד <i>cloud.</i>	צִלָּה <i>side.</i>
זְרוֹעַ <i>arm.</i>	מַחֲנֶה <i>camp.</i>	עֲבֹדָה <i>cord.</i>	

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus כְּבָרִים is used of round masses of money, *talents*, כֶּבֶדֹת of bread, round *loaves*; סִיָּוִים *thorns*, סִיָּוֹת *hooks*; עֲקָבִים *heels*, עֲקָבוֹת *foot-prints*; פְּדָמִים *footsteps* of men, פְּדָמוֹת *feet* of articles of furniture. Comp. § 198. c. Sometimes they differ in usage or frequency of employment: thus יָמֹת *days*, שָׁנֹת *years*, are poetical and rare, the customary forms being יָמִים, שָׁנִים.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in ים are construed as masculines, e. g. נָשִׁים *women* Gen. 7:13, מִצֵּיִם *words* Job 4:4, נְדָמִים *ants* Prov. 30:25, and masculine nouns in וֹת are construed as feminines, e. g. מִשְׁכָּנֹת *dwellings* Ps. 84:2.

f. In explanation of the apparently promiscuous or capricious use of the masculine and feminine endings, it may be remarked that the termination ים, in strictness simply indicates the plural number, and is indeterminate as to gender, § 199. e, though the existence of a distinct form for the feminine left it to be appropriated by the masculine. The occurrence of ים in feminine nouns, and even in the names of females, as נָשִׁים *women*, כִּזְוִים *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 וֹת was not the sign of the plural, comp. אחות *sister*, חֹמֶה *mother-in-law*, but that ו belonged to the radical portion of the word, and that ה was appended to form a collective, *fatherhood*, § 198, which has in usage taken the place of the proper plural. More probably, however, the idea of official dignity, which was so prominently attached to the paternal relation in patriarchal times, is the secret of the feminine form which אֲבוֹת assumes in the plural, comp. מְדַבְּרִים *leaders*, קוֹהֵל *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, יְלָדִים *children*, עֹרֹת *fowl*, צִוִּים *birds of*

prey, בָּקָר *large cattle* (noun of unity שׁוֹר *an ox*), צֹאן *small cattle* (noun of unity שֶׁה *a sheep or goat*); many abstracts, *salvation*, יְשׁוּעָה, *blindness*, עִוְיוֹת. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, מַיִם *water*, פְּנִים *face or faces*, שָׁמַיִם *heaven*, מְעֵיִם *bowels*, מְתָוִיִם *men*, מְקַרְשׁוֹת *adjacent to the head*, and abstracts, which have a plural form, חַיִּים *life*, אַהֲבָה *love*, רַחֲמִים *mercy*, תְּחִבּוּלוֹת *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 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. אֱמֻנָה and אֱמֻנִים *fidelity*, גְּאֻלָּה and גְּאוּלִּים *redemption*, חַיָּה and חַיִּים *life*, חֹשֶׁךְ and חֹשְׁכִים *darkness*, מְצֻאָה and מְצֻאוֹת *setting of gems*.

b. The form קְטֻבוֹת is adopted by certain words which denote periods of human life. נְעוּרִים *childhood*, גְּלוּלִים *youth*, בְּחָרִים *adolescence*, בְּתוּלִים *virginity*, פְּלוּגוֹת *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, בְּרִאיוֹת Eccles. 12 : 1,² גְּבוּרִים Eccles. 5 : 7,⁴ עֲשֶׂה Isa. 54 : 5,³ קְדוּשִׁים Hos. 12 : 1; also, אֲדֹנִים (rarely with a plural sense) *lord*, בָּגְדִים (when followed by a singular suffix) *master*, בְּהֵמוֹת *Behemoth, great beast*, and possibly תְּרָפִים *Teraphim*, which seems to be used of a single image, 1 Sam. 19 : 13, 16.

§ 202. The dual is formed by adding ים to the singular

of both genders, ם as the sign of the feminine remaining unchanged, and ך reverting to its original form ך, § 196. *b*,
 ָך *hand* du. ךָּדֹם , ךָּדֹת *door* du. ךָּלֹתִים , ךָּפֹה *lip* du. ךָּפֹתִים .

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.

אל 1 § 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, אָזְנוֹת *ears*, אֲזֵימוֹת *nostrils*, קַרְנוֹת *horns*, כַּנְפֵּימוֹת *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, מַגְלֵימוֹת *pair of shoes*, מִאֲזְנוֹתֵימוֹת *pair of scales*, מִלְּקַחְתֵּימוֹת *pair of tongs*, דְּלָתִים *folding doors*.

Any Two of, though 3. Objects, which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יוֹמֵימוֹת *period of two days, biduum*, שָׁבָעִימוֹת *two weeks, fortnight*, שְׁנָתִים *two years, biennium*, סָאֲתִים *two measures*, כֶּסֶּפִּימוֹת *two talents*, דְּרָכִים Prov. 28 : 6, 18 *double way* (comp. in English *double dealing*), נְהַרִּים *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנֵימוֹת *two*, כְּפֻלְתֵּימוֹת *double*, מֵאֲתַתִּים *two hundred*, אֲלָפִים *two thousand*, רַבּוּתִים *two myriads*, שִׁבְעִתִּים *seven-fold*, כְּלָאִים *of two sorts*.

5, A Few abstracts, in which it expresses Intensity, עֲצֵלְתִּים *double-slothfulness*, מִרְתָּתִים *double-rebellion*, כְּהֵלִים *double-light*, i. e. noon, רֶשֶׁתִּים *double-wickedness*.

a. Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of. שְׁלֹשׁ הַשִּׁנָּיִם 1 Sam. 2 : 13 *the three teeth*, אַרְבַּע כַּנְפֵּימוֹת Ezek. 1 : 6 *four wings*, שֵׁשׁ כַּנְפֵּימוֹת Isa. 6 : 2 *six wings*,

שִׁבְעָה עֵינָיִם 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, § 198. c, קַרְנֵימֶיךָ *horns*, קַרְנוֹתֶיךָ *horns* of the altar, כַּנְּפֵימֶיךָ *wings*, קַנְפֵימֶיךָ *extremities*, כַּתְּפֵימֶיךָ *shoulders*, כְּתֻמֵּימֶיךָ *shoulder-pieces* of a garment, עֵינֵימֶיךָ *eyes*, עֲיֻנוֹת *fountains*, רַגְלֵימֶיךָ *feet*, רַגְלֵימֶיךָ *times* prop. beats of the foot. In a few instances this distinction is neglected, שְׁפָתַיִם and שְׁפָתוֹת *lips*, רַגְלֵי and רַגְלוֹת *sides*, רַגְלֵימֶיךָ *extremities*.

b. The dual ending is in a very few words superadded to that of the plural. חוֹמוֹת *walls* of a city, חוֹמֵימֶיךָ *double walls*, לִבְדֵימֶיךָ *boards*, לִבְדֵימֶיךָ *double boarding* of a ship, גִּבְרָתָיִם 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 שְׁלִיחֵי Dan. 5:9 from the singular שְׁלִיחָא. In יְרוּשָׁלַיִם *Jerusalem*, or as it is commonly written without the Yodh יְרוּשָׁלַיִם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַיִם, comp. Gen. 14:18, Ps. 76:3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 204. It remains to consider the changes in the nouns

themselves, which result from Attaching to them the various Endings for gender and number, that have now been recited.

These depend upon the Structure of the nouns, that is to say, upon the Character of their Letters and Syllables; and are governed by the Laws of Hebrew Orthography already unfolded. §§

These endings may be divided into Two Classes, viz. :

1. The Feminine ת, which, consisting of a single consonant, causes No Removal of the Accent; and produces changes in the Ultimate only.

2. The Feminine ה, the Plural ים and ו, and the Plural ים, which Remove the accent to their Own Initial Vowel, and may occasion changes in Both the Ultimate and the Penult.

§ 205. The Feminine ת. I. Class. Nouns which terminate in a Vowel undergo No change on receiving the feminine characteristic ת, מִצְרַיִם

Moabite, מוֹאבִּית *Moabite*, מוֹאבִּית *finding* fem. מוֹאבִּית, חַטָּא *sinner*, חַטָּא *sin*, § 198. 2. Nouns which terminate in a Consonant experience a Compression of their final syllable, which, upon the addition of ה, ends in Two consonants instead of one, § 66. 2, and an Auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from \bar{a} or \bar{u} to \bar{e} , § 63. 2. \bar{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. נִשְׁבָּר broken fem. נִשְׁבָּרָה, אֲדָמָה reddish fem. אֲדָמָה, הֹלֶכֶת going fem. הֹלֶכֶת, גִּבּוֹר master, גִּבּוֹרָה mistress, חֲמִשָּׁה five fem. חֲמִשָּׁה, אִישׁ man, אִשָּׁה woman, § 214. 1. \bar{b} , נִפְּזָה scattered fem. נִפְּזָה, נְחֹשֶׁת and נְחֹשֶׁת brass.

3. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שְׁמִיעַ hearing fem. שְׁמִיעַ, מַגֵּשׁ touching fem. מַגֵּשׁ.

a. In many cases the feminine is formed indifferently by ה or by הָ; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in י almost always receive ה; active participles, except those of שָׁבַע, צָוָה 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 י, ו or ה is sometimes assimilated to the feminine characteristic ה and contracted with it, § 54, בַּת for בָּתָּה daughter, נָחַם for נָחַמָּה gift, אֱמֶת for אֱמֶתָה truth, אֶחָד for אֶחָדָה one, 1 Kin. 1:15 for מְשִׁיבָה ministering, מְשִׁיבָה Mal. 1:14 for מְשִׁיבָה corrupt, מְשִׁיבָה for מְשִׁיבָה pan. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel \bar{u} remains in הִשָּׁמַת Lev. 5:21 deposit, and the proper name תַּנְחֻמֶּת Tanhumeth. From אָח brother, הָב father-in-law are formed אָחִית sister, תַּמָּת mother-in-law, the radical י, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. a; נִפְּזָה difficult Deut. 30:11 is for נִפְּזָה from נִפְּזָה.

§ 204. § 206. The Changes which result from Appending the feminine termination הָ, the Plural terminations ים and ות, and the Qual termination ים, are of Three sorts, viz.:

1. Those which take place in the Ultimate, when it is a Mixed syllable.

2. Those which take place in the Ultimate, when it is a Simple syllable.

3. Those which take place in the Penult.

§ 207. When the Ultimate is a Mixed syllable bearing the Accent, it is affected as follows, viz.:

1. Tseré remains Unchanged, if the word is a monosyllable, or the Preceding vowel is Kamets; otherwise it is Rejected; other vowels suffer no change, מֵת *dead* fem. מֵתָה, pl. מֵתִים; רֵגֶל *thigh* du. רֵגְלֶיךָ, שֵׁלֶם *complete* fem. שֵׁלְמָה, pl. שֵׁלְמִים, f. pl. שֵׁלְמֹת; הֹלֵךְ *going* fem. הֹלְכָה, 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 שְׁלֹשִׁים, רְבָעִים *children of the third and fourth generations*, by a few exceptional forms, e. g. בְּנֵיהָ Jer. 3:8. 11, מִשְׁפָּחָהּ Ex. 23:26, נִשְׁלָה Cant. 1:6, שְׁלֵמָה Isa. 54:1. and frequently with the pause accents. § 65. e. g. הֹלְכָהּ Isa. 21:3, שְׁלֹמִים Lam. 1:16, שְׁלֹמֹת Isa. 49:8, אֲבִנָּיִם Ex. 28:40, סִיגְרִים Gen. 19:11, 2 Kin. 6:18 (once with Tiphtha), גִּשְׁשָׁפִים Isa. 2:20, פְּרִדָּהִים Eccles. 2:5, מִזְמוֹת Isa. 2:4. It also appears in several feminine substantives, both singular and plural, e. g. מִהְפָּחָהּ *overthrow*, מוֹעֲצוֹת *counsels*, תִּיגְמָה *abomination*, מִשְׁנָה *staff*, מִשְׁנֵהָ *witch*. On the other hand, the following feminines reject it though preceded by Kamets, רֵגֶל *wild-goat*, fem. רֵגְלָהּ, רֵגֶל *ostrich*, fem. רֵגְלָהּ, רֵגֶל *thigh*, fem. רֵגְלָהּ. It is also dropped from the plural of the monosyllable בֵּן *son*, and its place supplied by a pretonic Kamets, בָּנִים *sous*, בָּנוֹת *daughters*, the singular of the feminine being בַּת for בִּתָּה, § 205. b; so מוֹלָג *fork* pl. מוֹלָגִת.

b. Kamets in the Ultimate is retained as a Pretonic vowel. לָבָן *white*, fem. לָבָנָה, pl. לָבָנִים, f. pl. לָבָנוֹת; מִבְצָר *fortress*, pl. מִבְצָרוֹת and מִבְצָרוֹת, only disappearing in a few exceptional cases, שֵׁנָה *hair*, fem. שֵׁנָהּ, שֵׁנָה *quail*, pl. שֵׁנִים, מִקְדָּשׁ *pasture*, pl. מִקְדָּשִׁים once מִקְדָּשִׁית and מִקְדָּשִׁוֹת, פֹּדֵם *fords*, פֹּדֵם *talent* du. פֹּדֵם, but in pause פֹּדֵם, נָהָר *river* du. נָהָרִים. The לָא participles, נִבְאָה *prophesying* pl. נִבְאָהִים, נִטְמָא *polluted* pl. נִטְמָאִים, נִטְמָא *found* pl. נִטְמָאִים adopt the vowels of לָא forms, § 165. 2; but with the pause accents Kamets returns, נִבְאָהִים Ezek. 13:2, נִטְמָאִים Ezr. 8:25. The foreign word פְּרִיָּה *suburbs* forms its plural irregularly פְּרִיָּהִים.

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). מִלָּה *terror* pl. מִלָּהִים, מִנְיָן *habitation* pl. מִנְיָנִים, מִלָּה *sweet* fem. מִלָּהּ, pl. מִלָּהִים, צִיָּה *distress* fem. צִיָּהּ, מִלָּה *lodging* fem. מִלָּהּ, מִלָּה *flight* fem. מִלָּהּ, מִלָּה *rest* fem. מִלָּהּ, מִלָּה *fortification* fem. מִלָּהּ, מִלָּה *deep* fem. מִלָּהּ Prov. 23:27 and מִלָּה, מִלָּה.

chain pl. *רְחוּקוֹת* 1 Kin. 6:21 K'ri; *escaped* pl. *פָּלְטִים* or *פָּלְטִים* fem. *פָּלְטָה* or *פָּלְטָה*.

d. Hholem is dropped from the plural of צִפּוֹר bird pl. *צִפּוֹרִים*, as well as from the plural of nouns having the feminine characteristic *ת* in the singular; thus *גִּלְגָּלֶת skull*, by the substitution of the plural ending *ות* for *ת*, § 199, becomes *גִּלְגָּלוֹת* *course*, pl. *מַחְלָקוֹת*, or with Hhateph-Kamets under a doubled letter. § 16. 3. b. *בִּגְדֵי* *coat* pl. *בִּגְדֵי*, *עַרְבֵי* *ear of corn*, pl. *עַרְבֵי*; in two instances a pretonic Kamets is inserted, *בִּצְרוֹת* *drought* pl. *בִּצְרוֹת* *Astarte* pl. *בִּצְרוֹת*.

e. Seghol in nouns with the feminine characteristic ת affixed mostly follows the law of the vowel from which it has sprung. § 205; if it has been derived from Tsere it is rejected, if from any other vowel it is still in some instances rejected, though more commonly it reverts to its original form and is retained, *יֹלָקָה sucker* (from *יֹלֵק*) pl. *יֹלָקוֹת*, *אֵפֶסֶת epistle* (from *אָפַר*) pl. *אֵפֶסֶת*, *כַּאֲבָלָה knife* (from *כָּאָבַל*) pl. *כַּאֲבָלוֹת*, *רֹדְדִים reddish* (from *רָדַד*) pl. *רֹדְדִים*, *מִנְחָה nurse* (from *מָנַח*) pl. *מִנְחָה*, *שֶׁטֶל scale* pl. *שֶׁטֶלִים* and *שֶׁטֶטֶל*. Pattahh, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, *טַבָּעָה ring* pl. *טַבָּעוֹת*, *נֹגֵעַ* (from *נָגַע*) *touching* pl. *נֹגְעִים*.

f. A few nouns with quiescents in the ultimate present Apparent Exceptions, which are, however, readily explained by the contractions which they have undergone. Thus *חֹרֶת* for *חֹרֶת*, § 57. 2 (5). *thorn*, has its plural *חֹרֵת* or *חֹרֵתִים*; *יוֹם* (יום) *day*, pl. *יָמִים* (יָמִים); *מִדּוֹן* (מִדּוֹן) *strife*, pl. *מִדּוֹנִים*; *שֶׁטֶר* (שֶׁטֶר) *ox*, pl. *שֶׁטֶרִים*; *הָדָר* for *הָדָר* or *הָדָר*, § 186. 2. c. *pot*, pl. *הָדָרִים* or *הָדָרִים*; *שֶׁטֶר* (שֶׁטֶר) or *שֶׁטֶר* (שֶׁטֶר) *street*, pl. *שֶׁטֶרִים*; *עִיר* (עִיר) or *עִיר* (עִיר) *city*, pl. *עִירִים* or *עִירִים* Judg. 10:4 usually contracted to *עִירִים*; *רֹאשׁ* (רֹאשׁ) *head*, pl. *רֹאשִׁים* (רֹאשִׁים). So *מִסָּפָה* becomes in the dual *מִסָּפָה* for *מִסָּפָה* and *מִסָּפָה* *one hundred*, du. *מִסָּפָה* for *מִסָּפָה*; *מְלָאכָה* for *מְלָאכָה* and *מְלָאכָה* *work*, probably had in the absolute plural *מְלָאכָה*, whence the construct is *מְלָאכָה*.

2." The final consonant sometimes receives Daghesh-forte before the added termination, causing the preceding vowel to be shortened from *ā* to *ā*, from *ē* or *ī* to *ī*, and from *ō* or *ū* to *ū*, § 61. 5. This takes place regularly in nouns which are derived from Contracted עַ roots, *תָּמָה* *perfect* fem. *תָּמָה*, *לָם* *sea* pl. *יָמִים*; *מִגֶּן* (from *מִגֶּן*) *shield*, pl. *מִגְנִים* and *מִגְנֹת*, fem. *מִגְנָה*; *חֹק* *statute* pl. *חֻקִּים*, fem. *חֻקָּה*, pl. *חֻקִּים*, or in whose final letter two consonants have coalesced, *אַף* for *אַף* du. *אַפִּים* *nose*; *עֵז* for *עֵז* *she-goat* pl. *עֵזִים*; *עֵת* for *עֵת* *time* pl. *עֵתִים* and *עֵתֹת*; *אִישׁ* for *אִישׁ* *man*, *אִשָּׁה* *woman*, and it not infrequently occurs in other cases.

a. Nouns with Pattahh in the ultimate with few exceptions double their final letter, being either contracted forms, *חָלַל* *weak* pl. *חָלָלִים* fem. *חָלָה* pl.

רָעִית, or receiving Daghesht-forte conservative in order to preserve the short vowel. אֲנָם *pool* pl. אֲנָמִים; so אֲנָן *wheel*, הָרֵם *myrtle*, מְעַט *few*, חֲרִיחַ *frightful*, רֶרֶקֶק *greenish*. מִצְוֵי *desire*. Before gutturals Pattahh may be retained in an intermediate syllable. לֶחֶם *fresh* pl. לֶחָיִם, or lengthened to Kamets, § 60. 4. שִׁיר *prince* pl. שִׁירִים fem. שִׁירָה; so אֲצָבָנוֹת *fingers*, אַרְבָּעָה *four*, כּוֹבָדִים *helmets*, מִצְרִים *straits* and הֶדְרָאִים *baskets*, לִלְוֹאִים *loops*, which do not occur in the singular, but are commonly referred to הַדְרִי, כּוֹלֵר, § 194. *b*, י being changed to א as in § 208. 3. *d*; also שֶׁר *breast*, which omits Daghesht du. שִׁרְיָם. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2. בָּיָה *prey* fem. בָּיָה, חַת *feared* fem. חָתָה, גֶּת *wine-press* pl. גִּתוֹת מֵר, גָּמֻר *garment* pl. מְרִים and מְרִים, מְרִים *tribute*, סֶם *basin*, מֶסֶל *morsel*, צֶר *side*, גָּלָל *wheel*, סִבְסָפִית *baskets*, סִבְסָפִים *palm-branches*, מוֹרֶגֶת *threshing-sledge* pl. מוֹרְגִים or by the resolution of Daghesht-forte, § 59. *a*. מוֹרִיגִים. It is rejected from צִלְצֵל *cymbal* pl. צִלְצָלִים, זֶן *sort* pl. זָנִים, גִּבְרִיִּים *berries*, probably from גִּבְרִי and מְרִים *men*, from the obsolete singular, מֵר. The plural of אָם *people* is אֲמָיִם and in a very few instances with the doubled letter repeated, אֲמָמִים; so הָר *mountain* pl. הָרִים and הֶרְרִים Deut. 8:9. צֶל *shadow* pl. צִלְצָלִים, חֹק *statute* pl. חֻקִּים, and twice in the construct, חֻקְהֶם Judg. 5:15, Isa. 10:1, which implies the absolute form חֻקָּיִם.

b. The final letter is doubled after Kamets in the following words besides those from שׁ roots, אֹכֵל *porch* pl. אֹכְלִים; so אֲחִירָה *hire*, גָּמֵל *camel*, וָמָן *time*, חֹשֶׁךְ *darkness*, מִרְחָק *distance*, קָטָן *small*, בִּרְיָן *green*, שָׁאֵן *quiet*, שִׁשְׁן *lily*, שִׁשְׁן *coney*, to which should perhaps be added מְקַלֵּב 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 מְקַלֵּב, § 65. The Niph'al participle נִכְבָּד *honored* has in the plural both נִכְבָּדִים and נִכְבָּרִים. 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 Daghesht-forte, in the plurals of אָח *brother* pl. אֲחָיִם, חֹךְ *hook*, מִכְשָׁה *confidence*, § 60. 4. *a*.

c. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from שׁ roots, גִּבְעָן *peak* pl. גִּבְעָנִים, חֲרָטֵם *sacred scribe*, חֲרָטָה *band*, לָאָם *nation*, גִּירָם *naked*, and several adjectives of the form קָטָן, which are mostly written without the vowel-letter ו, § 14. 3, e. g. אָדָם *red* fem. אֲדָמָה, אָדָם *terrible*, אָרָה *long*, etc.; אֲנִיפָה *dughill* takes the form אֲנִיפָתִים in the plural.

d. There are only two examples of doubling when the vowel of the ultimate is Shurek. חֲרָטִים Prov. 24:31 *nettles* or *brambles* from חֲרָטָה, רָאִיתִי Esth. 2:9 from רָאִי Kal pass. part of רָאָה.

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

§208 GENDER AND NUMBER OF NOUNS. §190:235
 4c. (f) by my nos there, same also (5) my nos. 6. 3. a)

I. V. §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 \bar{o} ^{holan} becomes \bar{o} or more rarely \bar{u} ; \bar{e} becomes \bar{i} or more rarely \bar{e} ; \bar{e} may be restored to \bar{a} from which it has commonly arisen, §183, or like \bar{e} it may become \bar{i} or \bar{e} ; עֲזָם (עֲזָם) *strength* fem. עֲזָמָה, חֲפֵזָה (חֲפֵזָה) fem. חֲפֵזָה *freedom*, אָמַר (אָמַר) *saying* fem. אָמְרָה and אָמְרָה, מֶלֶךְ (מֶלֶךְ) *king* מֶלֶכָה *queen*, טָבַח *slaughter* fem. טָבַחָה.

a. Nouns having either of the forms **קִטְלָה**, **קִטְלָה**, **קִטְלָה**, **קִטְלָה**, **קִטְלָה**, 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, מַלְכָּה *queen* pl. מְלָכוֹת, אָמַר (אָמַר) *saying* pl. אָמְרִים, אִמְרָה *id.* pl. אִמְרוֹת, עָמַל (עָמַל) *work*, pl. עָמָלִים, חָטָא *sin* pl. חַטָּאִים.

a. Pretonic Kamets is not admitted by the numerals עשרים *twenty* from עשר *ten*, שבעים *seventy* from שבע *seven*, תשעים *ninety* from תשע *nine*. The words בשרים *pistachio-nuts*, הברזים *ebony*, צאצאים Job 40:21, 22, רחמים *mercies*, שתקמים and שתקמות *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 בשרה, the second with Gesenius from הברזי, and the others are explained after a like analogy. Quadriliteral Segholates also receive pretonic Kamets in the plural פנזים pl. פנזים *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, פלגשטי פלגשטי *concubine* pl. פלגשטים, צפרן *nail* צפרנים.

b. The superior tenacity of Hholem, §60. 1. *a* (4), is shown by the occasional retention of *ò*, not only as a compound Sh'va under gutturals, אֶרֶץ *way* pl. אֶרְצוֹת, so חֹדֶשׁ *month*, חֵטֶף חֹדֶשׁ *thicket*, שֶׁבַע *sheaf*, שֶׁבַע *fawn*; but as

Kamets-Hhatuph in קֹדֶשׁ *holiness* pl. קִדְשִׁים and קִדְשֵׁי root pl. אֲדָרָה, § 19. 2. or as a long vowel in אֹהֶל *tent* pl. אֹהֳלִים, § 60. 3. c. or shifted to the following letter so as to take the place of the pretonic Kamets in תֵּבֶן *thumb* pl. תְּבוּנוֹת, בְּרוּכָה *brightness* pl. בְּרוּחוֹת, § 184. a. Comp. פֶּסֶל (פִּסְלָה) *graven image* pl. פִּסְלִים. In other nouns it is rejected. מֶנְעֵה *morning* pl. מִנְּהָרִים; so תֶּרֶן *threshing-floor*, קִיפָּר *cypress*, קָמֶץ *handfull*, רֶמֶח *spear*, רִמְּה *juniper*, שֶׁמֶל *hollow of the hand*.

c. Middle Vav quiesces in the plural of the following nouns: מָוֶת *death* pl. מוֹתִים, מִצְלָה *iniquity* pl. מוֹצֹת. Gesenius regards אֹרִים Prov. 11:7, Hos. 9:4, as the plural of אֶרֶץ, while others derive it from אֵין, translating it *riches* in the former passage and *sorrow* in the latter, the primary idea out of which both senses spring being that of *toil*. Middle Yodh quiesces in the plural of אֵיל *ram* pl. אֵילִים, זֵית *olive* pl. זֵיתִים, לַיְלָה *night* pl. לַיְלִית, but not in חֲזָק *strength* pl. חֲזָקִים, מַעְיָן *fountain* pl. מַעְיָנוֹת, אֶסֶל *ass-colt* pl. אֶסְלִים. The plural of מֵאָה *valley* is מֵאֵי by transposition from the regular form מֵאוֹת which is twice found in the K'thibh 2 Kin. 2:16. Ezek. 6:3; בַּיִת *house* has as its plural בָּתִּים, whether this be explained as for בְּתִיִּם from בָּנָה *to build* or for בְּתִיִּם from בָּיִת *to lodge*. Middle Yodh always quiesces before the feminine and dual endings, צִיד *provision* fem. צִידָה, עֵינָן *eye* du. עֵינַיִם.

d. Monosyllables in י from לִי roots belong properly to this formation. § 57. 2 (4) and § 184. b. and follow the rules given above both in the feminine הַלִּי (הָלִי) *necklace* fem. הַלְּלִי, and the plural אֵלִי (אֵלִי) *lion* pl. אֵלִים and אֵלִיִּים, אֶרֶץ *kid* pl. אֶרְצִים, or with the change of י to א, § 56. 4. which also occurs in verbs, § 177. 3. הַלִּי *necklace* pl. הַלְּאִים, אֶרֶץ *simple* pl. אֶרְצִים, אֶרֶץ *gazelle* pl. אֶרְצִים, אֶרֶץ *branches*, אֶרֶץ *lions* are referred to אֶרֶץ and אֶרֶץ though these singulars do not occur; אֶרֶץ (אֶרֶץ) *utensil* does not receive Kamets in the plural אֶרְצִים.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, דֶּלֶת (דֶּלֶת) *door* du. דֶּלֶתַי, דֶּרֶךְ (דֶּרֶךְ) *way* du. דֶּרֶכַי, קֶרֶן (קֶרֶן) *horn* du. קֶרְנוֹ and קֶרְנוֹת, לֶחֶם (לֶחֶם) *cheek* du. לֶחְמוֹת, בֶּרֶךְ (בֶּרֶךְ) *knee* du. בֶּרְכֹתַי, so מֶחְלוֹת, נֶגְלוֹת, אֶתְרוֹת, אֶתְרוֹת.

§ 209. When the ultimate is a Simple syllable, the following cases occur, viz:

1. Final ה is Rejected before the feminine and Plural endings, רִפְּה *beautiful* fem. רִפְּהָ f. pl. רִפְּהָ, מַעֲשֶׂה *work* pl. מַעֲשֵׂה; so מַחֲנֶה *camp* du. מַחֲנֵי.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. c, so that רִפְּה is for רִפְּהָ and

מִשְׁתָּרִים for מִשְׁתָּרִים. In a very few instances the radical י remains, e. g. עֲנִיָּה Cant. 1:7 from עָנִי (עָנִי) Isa. 25:6 from עָנִיָּה (עָנִי) and is even strengthened by Daghesth-forte, § 207. 2, בִּיבְנָה Lam. 1:16 from בִּנְיָה Hos. 14:1, elsewhere תְּרִיבָה פֶּה, תְּרִיבָה פֶּה, תְּרִיבָה פֶּה, or changed to א, § 56. 4. נֶלְמָה (נֶלְמָה) young lamb נֶלְמָה (נֶלְמָה), so that it is not necessary to assume a singular נֶלְמָה which nowhere occurs, חֲלָבָה Ps. 10:8 חֲלָבָה ver. 10. See Alexander in loc.

§ 44. 2. Final י may combine with the feminine and plural endings, so as to form יָה, יִים, יוֹת, or it may in the masculine plural be contracted to ים, § 62. 2, עֲבָרִי Hebrew pl. עֲבָרִים and fem. עֲבָרָה f. pl. עֲבָרִיּוֹת; שִׁי ship pl. שִׁים and צִים, צִים free pl. תְּפִישִׁים, תְּפִישִׁים pure pl. נְקִיִּים. So nouns in ית upon the exchange of the feminine singular for the plural termination עֲמֻנִיּוֹת Ammonitess pl. תְּחִיטִּים Hittites.

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

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, יָדִי kid fem. יָדִיָּה, לֵבִי lion, לֵבִיָּה lioness, § 196. d, גִּזְלִי gazelle fem. גִּזְלִיָּה (גִּזְלִי and גִּזְלִיָּה are used as proper names), שָׁתִּי drinking fem. שָׁתִּיָּה.

3. There are ^{on} few examples of final י or ו with added endings. The following are the forms which they assume: שָׁקִי drink pl. שָׁקִים, מַלְכוּתִי kingdom pl. מַלְכוּתִים, § 62. 2, עֵדוּתִי testimony pl. עֵדוּתִים, אֲחֻתִּי sister pl. אֲחֻתִּים and אֲחֻתִּים for אֲחֻתִּים, רַבִּי and רַבִּיָּה myriad pl. רַבִּיָּה, רַבִּיָּה and רַבִּיָּה; the dual רַבִּיָּה inserts the sign of the feminine.

a. תְּחֵלֶת or תְּחֵלֶת Jer. 37:16 cells is referred to the assumed singular תְּחֵלֶת; תְּחֵלֶת Isa. 3:16 K'thibh and עֲשֻׁתִּים 1 Sam. 25:18 K'thibh are formed from תְּחֵלֶת, תְּחֵלֶת 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. אֲנָשִׁי found fem. אֲנָשִׁי, אֲנָשִׁי wild ass pl. אֲנָשִׁים.

extension of Nouns

217: I. i * § 210. The Changes, which occur in the Penult, Arise from the disposition to Shorten the former part of a word, when its Accent has been carried forward by accessions at the end, § 66. 1. They consist in the Rejection of Kamets or Tseré, גדול great fem. גדולה pl. גדולים f. pl. גדולות, דבר word pl. דברים, זכרון memorial pl. זכרונות, כנף wing du. כנפים, משיב restoring pl. משיבים fem. משיבה distress pl. משיבים, מצור מצור, מצור Levite pl. מצורים. 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, נפה beautiful fem. נפה pl. נפית, שדה field pl. שדות, קשה hard pl. קשים, מזה pl. מזה and מעות bowels, נכה smitten pl. נכים. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive Daghesht-forte, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. הרש for הרש, § 187. 1, workman pl. הרשים, so פרש horseman, בליח fugitive, סרים (const. סרים) eunuch, צרין terrible, צרין violent, צרין diligent, or shortened to Pattahh before ח, § 60. 1. a (4), בחור young man pl. בחורים. Kamets is also retained in certain טע and לה derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מגן shield pl. מגנים and מגנות, מצודת fortress pl. מצודות, מנחת branch pl. מנחות, זית corner pl. זיתות. Other instances of its retention are rare and exceptional, בגור treacherous fem. בגורה, שבוע (const. שבוע) week pl. שבועים and שבועות but du. שבועים, שרש warrior pl. שרשים.

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

c. Tseré is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Daghesht-forte, הרש for הרש, § 187. 1. b, deaf pl. הרשים, or if it is commonly represented by ר, § 14. 3, פרה or פרה, § 186, hammer pl. פרחות, or a radical ר quiesces in it, ארץ or ארץ (from ר, § 189) perennial pl. ארצים or ארצים, היכל temple pl. היכלים and היכלים, צדק rectitude, צדק (from צד or צד) proud. Other cases are rare and exceptional, e. g. אצל 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: אשדודית Ashdodites pl. אשדודים Neh. 13: 23 K'ri (K'thibh אשדודים), אמנית Ammonites pl. אמניות id. (K'thibh עמיות, 1 Kin. 11: 1 עמיות), צירי צירי.

Sidonian f. pl. צִדְוֹנִיִּים where long Hhirik becomes Tsere before concurrent consonants, §61. 4.

e. When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change, §58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. §60. 3. *b.* אֲשָׁפְלוֹ cluster pl. אֲשָׁפְלוֹת Cant. 7 : 8. מֶרְכָּבָה chariot fem. מֶרְכָּבוֹת pl. מֶרְכָּבוֹת distance pl. מֶרְכָּבוֹת and מֶרְכָּבוֹת, or of Pattahh to the briefest of the short vowels Hhirik, comp. §207. 2. *a.* זִלְזָה fury pl. זִלְזוֹת fork pl. מִזְלָה. §190. *a.* צִלְחָה dish pl. צִלְחֹת by the resolution of Dagghesh-forse for צִלְחֹת, §59. *a;* אֲחֵר for אֲחֵר other has in the plural אֲחֵרִים, אֲחֵרִית, as if from אֲחֵר, אֲחֵרִית coal has pl. אֲחֵרִים by §63. 1.

§211. In forming the plural of nouns, which have a feminine ending in the singular, the latter must first be omitted before the rules already given are applied. Thus, מַמְלָכָה kingdom by the omission of the feminine ending becomes מַמְלָךְ, hence, by §207. 1, its plural is מַמְלָכוֹת; so מַלְכָּה queen becomes מַלְכָּה, and by §208. 3. its plural is מַלְכוֹת; אֵפֹדֶת epistle becomes אֵפֹדֶת, and by §207. 1. its plural is אֵפֹדֶת. 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. ²Nouns 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 ת, takes the place of ה, §202. Thus שָׁנָה (שָׁנָה) year, by §210, becomes in the dual שָׁנָתָם, דֶּלֶת door, by §208. 4, du. דֶּלֶתָם, נְחֹשֶׁת brass du. נְחֹשֶׁתָם.

a. In the following examples a radical, which has been rejected from the singular, is restored in the plural, אָמָה (for אֲמָהָ) maid-servant pl.

חֶמֶץ, מִנְיָה (for מִנְיָה from מִנְיָה) *portion* pl. מִנְיָוֹת and מִנְיָוֹת, comp. § 208. 3. d. קָצָה (for קָצָה from קָצָה) pl. קָצָוֹת; in like manner כִּלְיָה *colleagues* is referred to the assumed singular כִּלְיָה. פֶּהָה (פֶּהָה) *governor* has in the plural both פִּהָוֹת (const. פִּהָוֹת) and פִּהָוֹת.

THE CONSTRUCT STATE.

§ 212. When one noun stands in a relation of dependence on another, the Second or specifying noun is, in Occidental languages, put in the genitive case; in Hebrew, on the other hand, the Second noun undergoes no change, but the first is put into what is commonly called the Construct state (כְּמוֹת or כְּמוֹת *supported*). A noun which is not so related to a following one is said to be in the absolute state (מִיכָתָה *cut off*). Thus, דְּבַר word is in the absolute state; but in the expression דְּבַר הַמֶּלֶךְ *verbum regis, the word of the king*, דְּבַר is in the construct state. [By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.]

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

§ 213. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.
2. The final syllable of nouns, which are without these endings.
3. The syllable preceding the accent.

§ 214. The following changes occur in the endings for gender and number, viz.:

1. The feminine ending ה, is changed to ת, שִׁפְחָה *handmaid* const. שִׁפְחָת; the ending ת remains unchanged, מִשְׁמָרָה *observance* const. מִשְׁמָרָת.

a. The explanation of this appears to be that the construct state retains the old consonantal ending ה, the close connection with the following noun preserving it as if in the centre of a compound word, §55. 2. c; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

b. Some nouns in ה, preceded by Kamets adopt a Segholate form in the construct. מַמְלָכָה kingdom const. מַמְלָכָה instead of מַמְלֶכֶת. §61. 1. b, מִשְׁלָה dominion const. מִשְׁלָה, מְלָאכָה work const. מְלָאכָה, מְרִצָּה chariot const. מְרִצָּה, מְרִצָּה crown const. מְרִצָּה, מְרִצָּה flame const. מְרִצָּה, מְרִצָּה ten const. מְרִצָּה, or with the Seghols changed to Pattahhs under the influence of a guttural. מִשְׁפָּחָה family const. מִשְׁפָּחָה, מִשְׁפָּחָה four const. מִשְׁפָּחָה; so מִשְׁפָּחָה fig-cake const. מִשְׁפָּחָה, מִשְׁפָּחָה woman, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7. Ps. 58: 9, is mostly used as the construct of מִשְׁפָּחָה. On the other hand, חֶמֶת bottle has in the construct חֶמֶת Gen. 21: 14 (the accent thrown back by §35. 1) as if from חֶמֶת.

2. The ending ים of the masculine plural and ים of the dual are alike changed to י, קְרִינִים nations const. קְרִינִים, קְרִינִים horns const. קְרִינִים; of the feminine plural suffers no change קְרִינִים voices const. קְרִינִים. FEM. PLU. & FEM. CONST. Plu No Cha

a. The compression of ī to ē 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 חֵוֶן houses joined to חֵוֶן hewn stone would become בָּתֵּי חֵוֶן, and by the dropping of the nasal, according to §55. 2. b. בָּתֵּי חֵוֶן houses of hewn stone. Comp. §199. e. In the dual the final nasal is likewise rejected, and ay combines to form the diphthongal ē, §57. 2 (5).

b. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בָּתֵּי (the accent invariably thrown back by §35. 1), commonly in the K'thibh בָּתֵּי const. of בָּתֵּי 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, מִשְׁבַּע seat const. מִשְׁבַּע, מִשְׁבַּע neck const. מִשְׁבַּע, זָקֵן old const. זָקֵן, לֵב heart const. לֵב, גִּבּוֹר mighty man const. גִּבּוֹר. "with Kamets in the Ultimate" §217: I. iii. but in the construct

a. Kamets remains in the construct of אֹרְכָה porch, כָּתָב writing, מִתָּן gift, עָבַד cloud (once const. עָבַד Ex. 19: 9), פְּרִיזָה decree and יָם sea. e. g. יָם הַחֶמֶן sea of salt, except in the phrase יָם הַסּוּף sea of reed, i. e. Red Sea; חֶמֶל milk becomes חֶמֶל, and לָבָן white לָבָן Gen. 49: 12 in the construct.

b. Tsere remains in חֵשֶׁת *five* const. חֵשֶׁת, חֵשֶׁת *mire* const. חֵשֶׁת, חֵשֶׁת *breathing* const. חֵשֶׁת, חֵשֶׁת *heel* const. חֵשֶׁת, חֵשֶׁת, in the derivative מָגֵן *shield* const. מָגֵן and in חֵשֶׁל found in several proper names. It is occasionally shortened to Seghol before Makkeph in חֵשֶׁל *mourning* const. חֵשֶׁל. חֵשֶׁל *time* const. חֵשֶׁל, חֵשֶׁל and חֵשֶׁל. חֵשֶׁל *name* const. חֵשֶׁל, חֵשֶׁל and חֵשֶׁל. חֵשֶׁל *son*, which in the absolute retains Tsere before Makkeph, Gen. 30:19, Ezek. 18:10, has in the construct חֵשֶׁל, חֵשֶׁל or חֵשֶׁל. Tsere is shortened to Pattahh in a few cases not embraced in the rule, viz.: חֵשֶׁל *nest* const. חֵשֶׁל, חֵשֶׁל *rod* const. חֵשֶׁל and חֵשֶׁל, חֵשֶׁל Deut. 32:28 *perishing* const. of חֵשֶׁל, the Kal participles of Lamedh guttural verbs, §126. 1, and the following nouns with prefixed כ in several of which a preceding Pattahh is likewise changed to Hhirik, §190. a, חֵשֶׁל *tithe* const. חֵשֶׁל, חֵשֶׁל *mourning* const. חֵשֶׁל, חֵשֶׁל *key* const. חֵשֶׁל and חֵשֶׁל, חֵשֶׁל *lair* const. חֵשֶׁל, חֵשֶׁל *clamour* const. חֵשֶׁל, חֵשֶׁל *matrix* const. חֵשֶׁל, חֵשֶׁל *corruption* const. חֵשֶׁל, חֵשֶׁל *altar* const. חֵשֶׁל, חֵשֶׁל.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from חֵשֶׁת roots, חֵשֶׁל *statute* const. חֵשֶׁל and חֵשֶׁל, rarely in other words חֵשֶׁל Prov. 19:19, Ps. 145:8, Nah. 1:3 (in the last two passages the K'thibh has חֵשֶׁל), חֵשֶׁל Job 17:10, Prov. 22:11; חֵשֶׁל Ex. 30:23, חֵשֶׁל Ex. 21:11; this becomes Pattahh before the guttural in חֵשֶׁל for חֵשֶׁל construct of חֵשֶׁל *high*. חֵשֶׁל *kōl* construct of חֵשֶׁל *all* occurs twice, viz.: Ps. 35:10, Prov. 19:7, without a Makkeph following, §19. 2. a; it must not be confounded with חֵשֶׁל *kāl* Isa. 40:12 *he comprehended* pret. of חֵשֶׁל.

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

e. Three monosyllabic nouns form the construct by adding a vowel, חֵשֶׁל *father* const. חֵשֶׁל Gen. 17:4, 5, elsewhere חֵשֶׁל, חֵשֶׁל *brother* const. חֵשֶׁל, חֵשֶׁל *friend* const. חֵשֶׁל 2 Sam. 15:37, 1 Kin. 4:5, or חֵשֶׁל 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 חֵשֶׁל roots, §185. 2. c.

2. In a simple final syllable חֵשֶׁל is changed to חֵשֶׁל, חֵשֶׁל *sheep* const. חֵשֶׁל, חֵשֶׁל *shepherd* const. חֵשֶׁל, חֵשֶׁל *field* const. חֵשֶׁל; other vowels remain unchanged.

a. This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tsere in חֵשֶׁל 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. חֵשֶׁל *mouth* has חֵשֶׁל in the construct.

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

§ 216. 1. Kamets and Tseré are commonly Rejected from the syllable preceding the accent, מָקוֹם *place* const. מְקוֹם, שָׁנָה *year* const. שְׁנֵי, שָׁנִים *years* const. שְׁנֵי, אוֹצְרוֹת *treasures* const. אוֹצְרוֹת, יָדַי *hands* const. יָדַי, לֵב *heart* const. לֵב, 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 הָרֵשׁ) *workman* const. הָרֵשׁ, הָרֵשׁ (פָּרֵשׁ) *horseman* const. פָּרֵשׁ, פָּרֵשׁ (פָּרֵשׁ) *vail* const. פָּרֵשׁ, צָרָה (צָרָה) *distress* const. צָרָה; (2) in words from ע" and ע" roots, עָרִים (from עָרִי) *cities* const. עָרִי, בָּאִים (from בָּאִי) *coming* const. בָּאִי; (3) under מ prefixed to ע" roots, מְכַסֶּה (from מְכַסֶּה) *covering* const. מְכַסֶּה, מִגֶּן (from מִגֶּן) *shield* const. מִגֶּן, מְצוּדָה (from מְצוּדָה) *fortress* const. מְצוּדָה; (4) in ל"ה derivatives of the form מְגִלָּה (from מְגִלָּה) *exile* const. מְגִלָּה, הַגִּיטָה *meditation* const. הַגִּיטָה. (5) in the construct dual and plural of trilateral monosyllables or Segholates from ל"א and ל"ה roots, לְחָיִים (from לְחָיִי) *cheeks* const. לְחָיִי, גְּדִיָּים (from גְּדִיָּי) *kids* const. גְּדִיָּי, חַטָּאִים (from חַטָּאִי) *sins* const. חַטָּאִי; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 60. 3. c. אָלָה *curse*, מַעְרָה *care*, הַעֲלָה *conduit*, and the plurals, הַדְרָאִי, חֲרָשֵׁי Lev. 7: 38. מִצְעָרִי, מִצְעָרִי 2 Kin. 12: 8, חֲרָשֵׁי Ezek. 27: 9. מִצְעָרִי Job 34: 25, מִצְעָרִי Eccles. 9: 1, חֲרָשֵׁי.

b. Tseré is retained in words in which it is commonly represented by the vowel-letter י, or has י quiescing in it, הֵיכָל *temple* const. הֵיכָל, and in addition in the following, אֲבוֹנוֹ *crib* const. אֲבוֹנוֹ, so אֲזוּרָה *girdle*, אֲשֵׁרִי *thread*, זָרָה *foreign land* const. זָרָה, אֲבֵדָה *loss* const. אֲבֵדָה, so אֲפֵלָה Isa. 58: 10 *darkness*, בְּרִיחַ *pool*, גְּנֵבָה Ex. 22: 2 *theft*, מַגָּפָה *plague*, מַהֲפָקָה *overthrow* Gen. 49: 5 *sword*, מִצְפָּה *molten-image*, מַרְדָּה Job 16: 13 *gall*, זָרָה *heap*, צָאָה *excrement*, תַּאֲזָה *fig-tree*, תַּרְדָּה *deep sleep*, and the plurals אֲבֵלִי *mourning* from אֲבֵלִים (אֲבֵלִי), so חַפְצֵי *desiring*, נִשְׁנִי *sleeping*, and שִׂמְחָה *rejoicing*, שִׁבְחָה *forgetting*, זְאֵבִי *wolves* from זְאֵבִים (זְאֵבִי); נִשְׁנִי *weary* becomes נִשְׁנִי in the construct, and פָּלְטִים *escaped* פָּלְטִי.

c. Hholem is rejected from the syllable before the accent in אֲרָמֹנוֹ *palace* const. pl. of אֲרָמֹנוֹ, אֲשֶׁפֶלֶת and אֲשֶׁפֶלֶת const. pl. of אֲשֶׁפֶלֶת *cluster*, תְּאֵמִי Cant. 4: 5 and תְּאֵמִי Cant. 7: 4 *twins*, בָּמֹת from בָּמֹת *high-places*. see § 214. 2. b; it is changed to ū in מִטְבָּחִי from מִטְבָּחִים *treasures*, comp. § 88.

d. Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tseré in the construct, מִלְּחָה *midst* const. מִלְּחָה, קִישוֹת *cups* const. קִישוֹת, בֵּית *house* const. בֵּית, מְנוֹת *fountains* const. מְנוֹת, גִּיאָה *valley* const. גִּיאָה, pl. גִּיאָה, § 208. 3. c. const. גִּיאָה Ezek. 35: 8. Exceptions are rare, קִיָּה (according to Kimchi) Ezek. 28: 18 *iniquity*, מִרְדָּה Prov. 19: 13 *contentions*, צְוָה *neck* const. צְוָה and צְוָה.

e. A few nouns of the forms קֶטֶל, קֶטֶל, קֶטֶל have קֶטֶל or קֶטֶל in the construct instead of קֶטֶל, § 61. 1. גֶּזֶל *wall* const. גֶּזֶל, גֶּזֶל *robbery* const. גֶּזֶל.

Segholate makes this § 216: 2 as Segholate and so it is in the construct state.

גֵּזֶל *thigh* const. כָּבֵד, חֶבֶד *heavy* const. כֹּבֵד and פֹּבֵד *shoulder* const. שָׁחַד, שָׁחַד *smoke* const. שָׁחַד and שָׁחַד *side* const. צֶלַע and צֶלַע; אֶרֶץ *long* is only found in the construct, the corresponding absolute was probably אֶרֶץ; אֶלֶף *helmet* simply shifts its accent in the construct, חֹלֶבֶת. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form חֶמֶל, חֶמֶר *chamber* const. זֶרַע, זֶרַע *seed* const. once זֶרַע Num. 11:7 elsewhere זֶרַע *plant* const. נֶשֶׁא, נֶשֶׁא *fetus* const. שֶׁנַּי, שֶׁנַּי *seven* const. תֵּשַׁע, תֵּשַׁע *nine* const. תֵּשַׁע; in like manner הֶבֶל *vanity* const. הֶבֶל.

2. When this rejection occasions an Inadmissible Concurrency of vowelless consonants at the beginning of a syllable, § 61. 1, it is remedied by inserting a short vowel between them, commonly Hhirik, unless it is modified by the presence of gutturals, צֶלֶל *tinkling* const. צֶלֶל for צֶלֶל, *words* const. דְּבָרִי for דְּבָרִי, *righteousness* const. צִדְקָתִי, pl. צִדְקוֹתֵי const. צִדְקוֹתֵי, *beast* const. בְּהֵמָה, *wise* const. חֲכָמִי. In the construct plural and dual of Segholates; however, the vowel is frequently regulated by the characteristic vowel of the singular which has been dropped, comp. § 208. 2, מְלָכִים from מֶלֶךְ (מֶלֶךְ) *kings* const. מְלָכִי, מְלָכִי *tribes* const. שְׁבָטִי, שְׁבָטִי (שְׁבָט) *threshing-floors* const. גִּרְנוֹת (גִּרְנוֹת) *reproaches* const. חֲרָפוֹת, חֲרָפוֹת (חֲרָפוֹת) *folding doors* const. דְּלָתִי, yet not invariably שְׁעָרִים (שְׁעָרִים) *handfuls* const. שְׁעָרִי, שְׁעָרִי *trough* (pl. שְׁקָתוֹת) const. שְׁקָתִי.

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, דְּלָתִי, מְלָכִי, רִגְלִי, not חֲרָפוֹת, חֲרָפוֹת, חֲרָפוֹת, § 22. a. 3. Exceptions are infrequent, as אֲשָׁרָה Deut. 3:17, חֲסִידִי Lam. 3:22 but חֲסִידִי Ps. 89:2, חֲרָפוֹת Ps. 69:10, חֲרָפוֹת Ezek. 17:9, חֲרָפוֹת Gen. 42:25, 35, חֲרָפוֹת Lev. 23:18, חֲרָפוֹת Isa. 5:10, חֲרָפוֹת Neh. 4:7, חֲרָפוֹת Cant. 8:6 but חֲרָפוֹת Ps. 76:4. In a few instances Daghesh-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 24. 5, חֲרָפוֹת Isa. 57:6, חֲרָפוֹת Lev. 25:5, חֲרָפוֹת Isa. 58:3, חֲרָפוֹת Gen. 49:17, חֲרָפוֹת Ps. 89:53, חֲרָפוֹת Prov. 27:25, or compound Sh'va is taken instead of simple for the same reason, חֲרָפוֹת Gen. 30:38. The presence or absence of Daghesh-lene in the dual construct depends upon the form of the absolute, thus שְׁפָאִי from שְׁפָאִים *lips* but שְׁפָאִי from שְׁפָאִים *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, מְקַרְבִּי, מְקַרְבִּיּוֹ but מִקְרָבִיּוֹ. In the opinion of Ewald מְקַרְבִּי Ezek. 7:24 is for מְקַרְבִּי from מְקַרְבִּיּוֹ, and מְקַרְבִּי Ex. 26:23, 36:28 for מְקַרְבִּיּוֹ; 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. מִרְכָּבָה chariot const. מִרְכַּבָּה. The changes in לֶהָבָה flame const. לֶהָבָה pl. לֶהָבוֹת const. לֶהָבוֹת, מַחְלִים coals const. מַחְלִי are due to the influence of the proximate vowels, §63. 1; those in חֲזִיוֹן vision const. חֲזִיוֹן, מַחְלִים coals const. מַחְלִים are consequent upon the dropping of Daghesht-for, §61. 5; that in אֶהְיֶה (from אֶהְיֶה) tents const. אֶהְיֶה 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.

§210: p. * i. With Kamets or Tsere in the Penult, ^{§185, also, p. 209, 10.} are Rejected, ^{238.*} Exception Limited by §209: 1.

SING. Abs.	Const.	PL. Abs.	Const.
מָסָר master	מָסָר	מָסָרִים	מָסָרִי
מָסָר memorial	מָסָר	מָסָרִים	מָסָרִי
מָסָר interpreter	מָסָר	מָסָרִים	מָסָרִי
מָסָר great	מָסָר	מָסָרִים	מָסָרִי
מָסָר Kal. pass. part.	מָסָר	מָסָרִים	מָסָרִי

§207: 1: = ii. With Tsere in the Ultimate, mixed, accented.

a. Monosyllables: Tsara remains Unchanged.

SING. Abs.	Const.	PL. Abs.	Const.
עֵץ tree.	עֵץ	עֵצִים	עֵצִי

* b. Polysyllables having Pretonic Kamets in the penult: Dittō

SING. Abs.	Const.	PL. Abs.	Const.
כָּבֵד heavy	כָּבֵד or כָּבֵד	כָּבֵדִים	כָּבֵדִי

Masc. יָבֵשׁ dry	Fem. יְבֵשָׁה	Masc. יְבֵשִׁים	Fem. יְבֵשִׁית
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c. Polysyllables having any other vowel than Kamets in the penult: Then (otherwise), "Tsara is Rejected" = So Rejected here.

SING. Abs.	Const.	PL. Abs.	Const.
שֹׁפֵט judge.	שֹׁפֵט	שֹׁפְטִים	שֹׁפְטִי

Masc. קָטַל Kal. Act. part.	Fem. קָטַלָּה or קָטַלָּה	Masc. קָטְלִים	Fem. קָטְלִית
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מִקְשָׁל Piel part.	מִקְשָׁל or מִקְשָׁלָּה	מִקְשָׁלִּים	מִקְשָׁלִּית
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v. Segholates: For a Full and Plain View
these forms are "Conants" Ges. s. 93:6²
and the corresponding parts of the Paradigm p. 166, 7.
 DECLENSION OF NOUNS.

241.

§ 215:1

iii. With Kamets in the ultimate.

SING.	Abs.	דָּג	fish	Const.	דָּג	PL. Abs.	דָּגִים	Const.	דָּגִי
		מִקְדָּשׁ	sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשִׁי
		דָּבָר	word		דָּבָר		דְּבָרִים		דְּבָרִי
		עָנָן	cloud		עָנָן		עֲנָנִים		עֲנָנִי
		לֵבָב	heart		לֵבָב		לִבָּבִים		לִבָּבִי
	Masc.	חָכָם	wise	Fem.	חֲכָמָה	Masc.	חֲכָמִים	Fem.	חֲכָמוֹת

236:

09:1

a Simple Syllable: 8}

15:2.

v. 242.

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When The Ultimate a Simple Syllable: 8}	iv.	With final ה, this (before the Feminine and Plural initials Rejected.)							
SING. Abs.	מְרֹאֶה	appearance	Const.	מְרֹאֶה	PL. Abs.	מְרֹאִים	Const.	מְרֹאֵי	
	קָנָה	reed		קָנָה		קָנִים		קָנִי	
	Masc.	יָפָה	fair	Fem.	יָפָה	Masc.	יָפִים	Fem.	יָפוֹת
§ 208: (p. 238.)	1. 2. 3.	v. Segholates: Unaccented Vowel in the ultimate.							
1. They drop this Vowel when an Addition is made to them.									
SING. Abs.	מֶלֶךְ	king	Const.	מֶלֶךְ	PL. Abs.	מֶלְכִים	Const.	מֶלְכֵי	
Fem.	סֹהַר	covert		סֹהַר		סֹהָרִים		סֹהָרִי	
2. סֹהַר	עֲצָמָה	strength		עֲצָמָה		עֲצָמִים		עֲצָמֵי	
3. עֲצָמָה	בַּעַל	lord		בַּעַל		בַּעֲלִים		בַּעֲלֵי	
4. בַּעַל	מָוֶת	death		מָוֶת		מָוֶתִים		מָוֶתֵי	
5. מָוֶת	עֵינָן	eye		עֵינָן	DUAL	עֵינִים		עֵינֵי	
6. עֵינָן	רַגְלָן	foot		רַגְלָן		רַגְלִים		רַגְלֵי	
7. רַגְלָן	אָזֶן	ear		אָזֶן		אָזְנוֹת		אָזְנוֹי	

236:

09:1

a Simple Syllable: 8}

15:2.

v. 242.

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§ 207:2 II.	Nouns which double their final consonant.							
The final consonant sometimes takes a Seghol F.								
SING. Abs.	גַּמַּל	camel	Const.	גַּמַּל	PL. Abs.	גַּמְלִים	Const.	גַּמְלֵי
	גַּן	garden		גַּן		גַּנִּים		גַּנֵּי
	חֹק	statute		חֹק		חֻקִּים		חֻקֵּי
	שֵׁן	tooth		שֵׁן	DUAL	שֵׁנִים		שֵׁנֵי
	עִבְרִי	Hebrew		עִבְרִי	PL.	עִבְרִיִּים or עִבְרִים		עִבְרֵי

Construct

Masc.	קָטָן small	Fem.	קְטִינָה	PL. Masc.	קְטִינִים	Fem.	קְטִינֹת
	עֶמֶק deep		עֵמֶקָה		עֵמֶקִים		עֵמֶקֹת
	טָרֵף fresh		טְרִיפָה		טְרִיפִים		טְרִיפֹת

III. Other nouns suffer no change.

SING.	Abs.	מִלְבוּשׁ garment	Const.	מִלְבוּשׁ	PL. Abs.	מִלְבוּשִׁים	Const.	מִלְבוּשֵׁי
	Masc.	טוֹב good		טוֹבָה		טוֹבִים		טוֹבוֹת

מִקְטִילֹת	מִקְטִילִים	מִקְטִילָה or מִקְטִילָה	Hiph. part.	מִקְטִיל
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"which have a Fem. ending" § 211.

Nouns with the feminine ending ת.

§ 211. *also.*

§ 214. *i.* With Kamets or Tseré in the penult.

SING.	Abs.	דָּגָה fish	Const.	דָּגָה	PL. Abs.	דָּגָוֹת	Const.	דָּגָוֹת
		נִקְמָה vengeance		נִקְמָה		נִקְמוֹת		נִקְמוֹת
		עֲצָה counsel		עֲצָה		עֲצוֹת		עֲצוֹת
		שִׁפָּה lip		שִׁפָּה	DUAL	שִׁפְתָּם		שִׁפְתֵּי

ii. From Segholates.

SING.	Abs.	מַלְכָּה queen	Const.	מַלְכָּה	PL. Abs.	מַלְכוֹת	Const.	מַלְכוֹת
		סִתְרָה covert		סִתְרָה		סִתְרוֹת		סִתְרוֹת
		עֲצָמָה strength		עֲצָמָה		עֲצָמוֹת		עֲצָמוֹת

iii. All others.

SING.	Abs.	גַּנָּה garden	Const.	גַּנָּה	PL. Abs.	גַּנּוֹת	Const.	גַּנּוֹת
		יְשׁוּעָה salvation		יְשׁוּעָה		יְשׁוּעוֹת		יְשׁוּעוֹת

Nouns with the feminine ending ת.

SING.	Abs.	מִשְׁמֶרֶת observance	Const.	מִשְׁמֶרֶת	PL. Abs.	מִשְׁמֶרוֹת	Const.	מִשְׁמֶרוֹת
		יוֹצֵקֶת sucker		יוֹצֵקֶת		יוֹצֵקוֹת		יוֹצֵקוֹת
		גִּלְגָּלֶת skull		גִּלְגָּלֶת		גִּלְגָּלוֹת		גִּלְגָּלוֹת
		עֲבָרִית Hebrew-woman		עֲבָרִית		עֲבָרִיּוֹת		עֲבָרִיּוֹת
		מַלְכוּת kingdom		מַלְכוּת		מַלְכוּת		מַלְכוּת

PARAGOGIC VOWELS.

§ 218. The termination י or י is sometimes added to nouns in the construct singular, § 61. 6, בְּנֵי Gen. 49:11 for בָּנָי, מְלָאכֵי Isa. 1:21 for מְלָאכֵי, רִבְיָהּ Lam. 1:1 for רִבְיָהּ, מְשִׁפִּילֵי Ps. 113:6 for מְשִׁפִּילֵי, חֵיתָיו Gen. 1:24 for חֵיתָיו. This occurs chiefly in poetry and is regarded as an archaism. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tsere from the ultimate.

a. Examples of this antique formation of the construct are likewise preserved in proper names, as מְלִי־צֶדֶק *Melchizedek*, מְהוּשֵׁלָה *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, צָפֹנָה *northward*, נֹגֶבָה *southward*, שָׁמַיְמָה *heavenward*, הַבֵּיתָה *to the house*, οἰκόνδε, הַהָרָה *to the mountain*, whence it is called He directive or He local. The Subsidiary vowel of Segholates is Rejected before this ending, § 66. 2 (1), but other vowels are mostly unaffected, גֶּרֶבָה from גֶּרֶן, אֶרֶבָה from אֶרֶן, מִדְּבָרָה from מִדְּבָר, מִדְּבָרָה 1 Kin. 19:15 from the construct state מִדְּבָר.

a. He directive is appended to the adverb שָׁם *there*, שָׁמָּה *thither*, and to the adjective הָרָע *profane* in the peculiar phrase הָרָעָה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִיָּמִים וּמִיָּמִים 1 Sam. 1:3 *from days to days* i. e. *yearly*. שְׁלִישִׁתָּהּ Ezek. 21:19 *for the third time*, עַתָּה *now* prop. *at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לָמַעְלָה *upwards*, לָמַטָּה *downwards*, לַמִּזְרָחָה 2 Chron. 31:14 *to the east*, לְשֵׁאֵלָה Ps. 9:18 *to Sheol*, comp. ἀπὸ μακρόθεν.

b. The ending ה, rarely receives the accent מוֹרָחָה Deut. 4:41; in אֶרֶבָה פְּרָחָה it receives in some editions an alternate accent, § 42. a, in others the secondary accent Methegh, § 33. 1. a. In הָרָה Gen. 14:10 and פְּרָחָה a is changed to e before this ending, § 63. 1, in הָרָחָה Ezek. 25:13, נָחָה 1 Sam. 21:2 the vowel of the ending is itself changed to e.

c. He directive is probably to be traced to the same origin with the definite article ה, whose demonstrative force it shares. The syl-

lable ה is prefixed to a noun to single out a particular thing from all others of like kind as the object of attention. Appended to a word its weak guttural would be rejected and its vowel prolonged to ה, § 53. 3; and in this form it is added to nouns to point out the object or direction of motion, and to verbs to indicate the object of desire, § 97. 1. In Chaldee this appended vowel forms what is called the emphatic state, and has the sense of the definite article, מֶלֶךְ king, מֶלֶךְ or מֶלֶךְ the king.

2. Paragogic ה, is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

NOUNS WITH SUFFIXES.

§ 220. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, יָד hand, יָדִי my hand, etc. They suffer, in consequence, the following changes, viz :

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

a. There is one example of a noun in the construct before the full form of the pronoun, יָמֵי הָיָא her days Nah. 2: 9.

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

Second person. The final vowel of ה is occasionally expressed by the vowel letter ה, הָהָה Ex. 13: 16, בְּשָׁהָה Jer. 29: 25. In pause the Sh'va before ה becomes Seghol. § 65, שָׁהָה Gen. 33: 5, בָּהָה 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, הָהָה Ps. 53: 6. In the feminine the connecting vowel e is rarely written ה, שָׁהָה Ezek. 5: 12; ה, which belongs to the full form of the pronoun, § 71. a (2), is sometimes added to the suffix. הָהָה Jer. 11: 15, בָּהָה Ps. 116: 19, נִיָּה 2 Kin. 4: 7 K'thith, where the K'th has הָהָה. Sometimes the distinction of gender is neglected in the plural and כּ is used in place of the feminine כּ. אֲהָהָה Gen. 31: 9, אֲהָהָה Jer. 9: 19; ה, is sometimes added to the feminine suffix as to the full pronoun, אֲהָהָה Ezek. 23: 49.

Third person. The connecting vowel before הוּ and הִ is occasionally *e*, לָבִיאוּהוּ Gen. 1:12. פִּילְגִישָׁהוּ Judg. 9:24. מִטָּהוּ Nah. 1:13. אוֹיְבָהוּ Job 25:3, so רָשָׁהוּ from רָשָׁ and מְרַגְלָהוּ from מְרַגֵּשׁ and frequently with nouns in הָ, מְרַאָהוּ and מְרַאָה from מְרַאָה. שָׁלַחַהוּ from שָׁלַח. מְחַלְהוּ from מְחַלֵּה. קָצָהוּ from קָצָה; *e* does not occur before the plural ם unless it is represented by the vowel-letter י in מִזְבְּחֵיהֶם 2 Chron. 34:5 K'thibh, where the K'ri has מִזְבְּחוֹתָם; it is once found in the fem. plural קָרְבָּנֶיהָ Gen. 41:21. The form הִ in the masc. sing. is commonly reckoned an archaism, אֶתְהִלָּה Gen. 12:8, שִׁירָה Ps. 42:9. בָּלָה Jer. 2:21, so several times in the K'thibh, שִׁירָה Gen. 49:11. הַבִּיאָתָה Ex. 22:4, כִּסּוּאָתָה Ex. 22:26. נִסְכָּה Lev. 23:13, שִׁלְשָׁה 2 Kin. 9:25, תְּבוּאָתָה Ezek. 48:18, where the K'ri in each instance substitutes י. In a few instances the consonant is rejected from the feminine, ה being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, שִׁנְיָהּ Lev. 13:4. הִשְׁאָהּ Num. 15:28, or by a Masoretic note in the margin, אֶתְנָהּ Isa. 23:17, 18 for אֶתְנָהּ; once נֶאֱסָהּ Ezek. 36:5. The longer forms of the plural suffixes הֶם, הֵן are rarely affixed to nouns in the singular, לְבַרְהֶן Gen. 21:28, מַלְאָכֶן Ezek. 13:17, שְׂבוּתֶהֶן Ezek. 16:53, or with the connecting vowel Kamets, בְּשָׁתָהּ 2 Sam. 23:6, or with הָ appended, בְּשָׁתָהּ 1 Kin. 7:37, הוֹשְׁתָהּ Ezek. 16:53. The vowel הִ is also sometimes added to the briefer form of the fem. plural, לְבָהֶן Gen. 21:29, בְּשָׁתָהּ Gen. 42:36. The distinction of gender is sometimes neglected in the plural, ם or הֶם being used for the feminine, בְּשָׁתָם Cant. 4:2, 6:6 for בְּשָׁתָהּ, וְרִיחָם Job 1:14 for וְרִיחָהּ.

c. The nouns אָב father, אָח brother, פֶּה mouth take the ending י before suffixes, as they do likewise in the construct state, אָבִי, אָחִי, פִּי, of the first person coalesces with this vowel, אָבִי, אָחִי, פִּי and הוּ of the third person, commonly becomes וֹ § 62. 2. אָבִיו, אָחִיו, פִּיו more frequent than אָבִיָהוּ, אָחִיָהוּ, פִּיָהוּ. In גִּילָהוּ Zeph. 2:9 the vowel-letter י of the first person suffix is dropped after the final י of the noun.

2. The masculine plural termination ים, and the dual יִם are changed to י before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns, § 214. 2. b.* This י remains unchanged before the plural suffixes; but before הִ the second masc. singular and הִ third fem. singular it becomes י, and before the remaining suffixes the diphthongal vowel is resolved into י, which combined with י the first singular forms י, with הִ the second feminine יִה, and with הוּ the third masculine יוּ, § 62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel י or its modifications, מִתְּחַנְיָהּ 2 Kin. 6:8 for מִתְּחַנְיָהּ, קָרְבָּנֶיהָ Ps. 132:12 for קָרְבָּנֶיהָ, מִבְּרָכָהּ Deut. 28:59 for מִבְּרָכָהּ, אֶחָיוֹתָהּ Ezek.

16:52 for אֲחִיזְבֵּיךָ, אֲבֹתָם and אֲבִיתֵיהֶם Ps. 74:4, חֲבֹבֹתָם, חֲבָאֲתָם, חֲבֹבֹתָם, חֲבָאֲתָם. 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, חֲבָאֲתָיִי Lev. 5:24, חֲבָאֲתָיִי Ps. 9:15, שְׂנֵאֲתֵיךָ Ezek. 35:11, שְׂנֵאֲתֵיךָ Isa. 47:13.

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

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

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

§ 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, חֲבָאֲתֵיךָ, חֲבָאֲתֵיךָ, חֲבָאֲתֵיךָ 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, חֲבָאֲתֵיךָ heart, חֲבָאֲתֵיךָ your heart, חֲבָאֲתֵיךָ their hearts; שֵׁפָה lip du. שֵׁפָתֵיךָ pl. שֵׁפָתֵיךָ their lips.

a. חֲבָאֲתֵיךָ blood becomes חֲבָאֲתֵיךָ and חֲבָאֲתֵיךָ hand.

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 ת becomes ת, "in consequence of the change from a mixed to a simple syllable," § 59, שפה *lip*, שפתו *his lip*, שפתם *their lip*, שפתיה *thy lips*, שפתיה *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5. ממשלה const. ממשלתו suf. ממשלתו. If two consonants have coalesced in the final letter, it will receive Dagghesh-forte agreeably to 6. בלו from בל, אמתו from אמת, 1 Sam. 16:15 from the fem. of מבלת. § 205. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, נבלה Isa. 26:19 from נבלה but נבלתו, נבלתו Cant. 2:10 from נבלה const. נבלתו; so אלתו, נהלתו, נהלתו, נהלתו but const. שבתו, comp. משהו const. משהו.

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, לבב *heart*, לבבי *my heart*, לבבך *thy heart*, לבבנו *our hearts*.

a. Tseré in the ultimate is shortened to Hhirik or Seghol before ה, כה, e. g. בנה, משהו, משהו, or with a guttural to Pattahl, אהה, though with occasional exceptions, אהה Isa. 22:21, אהה 1 Sam. 21:3. אהה from אהה. Before other suffixes it is rejected from some monosyllables, which retain it in the plural. שם from שם plur. שמו, בלו from בלו plur. בלו but גיר, גיר, גיר.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, שפתי *my lips*, שפתי *our lips*, אזני *my ears*, אזני *our ears*; קרני and קרני *horns*, קרני and קרני *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 ת, § 208, מלך *king*, מלכי *my king*, מלכך *your king*; אוז *ear*, אזני *my ear*; in like manner יונקת *sucker*, יונקתו *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-

this then must be pronounced? mal k-kî. - what makes the 3 original radicals? Kê, Kê, Kê.

fixes, פָּעֵלִי and פָּעֵלָה from פָּעַל Hos. 13:14, with Daghesht-forte separative. קָבֵלִי Ezek. 26:9. קָבֵלִי Kin. 12:10, סָבֵלִי Isa. 9:3, סָבֵלִי Jer. 4:7; בָּגָדִי garment has בָּגָדִי, בָּגָדִי instead of בָּגָדִי, בָּגָדִי.

b. Middle Yodh and Vav mostly quiesce in *ē* and *ō* before suffixes, עֵינִי from עֵין eye, מוֹתִי from מוֹת death; but יוֹדָה Gen. 49:11 from יוֹדָה young ass, טִירָה Isa. 10:17 from טִירָה thorn, עֵלִי Ezek. 18:26, 33:13 from עֵלִי iniquity.

c. Triliteral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp. §184. a. מִשְׁכָּנִי from מִשְׁכָּן, מִשְׁכָּנִי from מִשְׁכָּן, but מִשְׁכָּנִי from מִשְׁכָּן; מִשְׁכָּנִי from מִשְׁכָּן, מִשְׁכָּנִי from מִשְׁכָּן, מִשְׁכָּנִי from מִשְׁכָּן, מִשְׁכָּנִי from מִשְׁכָּן, מִשְׁכָּנִי from מִשְׁכָּן. By a like transposition מִשְׁכָּנִי Ezek. 36:8 is for מִשְׁכָּנִי from מִשְׁכָּן.

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

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, §207. 2, receive Daghesht-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, עֵינִי and עֵינִי from עֵין (root עֵינֵן), בָּתָם from בָּת (בָּתָן), אֲתָנָה from אֲתָנָה (pl. אֲתָנָה).

a. אֲשֶׁלֶּב lattice, מִשְׁכָּן garden, מִשְׁכָּן refuge, which do not occur in the plural, take Daghesht-forte before suffixes; מִשְׁכָּן has in the plural מִשְׁכָּנִי but before suffixes מִשְׁכָּנִי, מִשְׁכָּנִי; בָּן (root בָּן) base has בָּנִי, בָּנִי.

b. In a very few instances a final liquid is repeated instead of being doubled by Daghesht, comp. §207. 2. a. הָרָרִי Jer. 17:3. הָרָרִי Ps. 30:8, הָרָרִי Gen. 14:6 from הָרָר; צָלִי Job 40:22 and צָלִי from צָל; שָׁלִי Ezek. 16:4 and שָׁלִי Cant. 7:3. Once Daghesht-forte is resolved by the insertion of נ, מִשְׁכָּנִי Isa. 23:11 for מִשְׁכָּנִי, §54. 3.

7. Nouns ending in ה drop this vowel before suffixes as before the plural terminations, §209. 1, שָׂדֵי field שָׂדֵי, שָׂדֵי, שָׂדֵי; מִקְנֵה cattle מִקְנֵה, מִקְנֵה.

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, מִשְׁכָּנִי Isa. 22:11, מִשְׁכָּנִי Hos. 2:16, מִשְׁכָּנִי Isa. 42:5, מִשְׁכָּנִי sheep becomes מִשְׁכָּנִי or מִשְׁכָּנִי.

§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 לֵבָב	מֶלֶךְ מֶלֶךְ	מַלְכָּה מַלְכָּה	יָד יָד
<i>Sing. 1 c. my</i>	“ לֵבָבִי	“ מֶלְכִּי	“ מַלְכָּתִי	“ יָדִי
2 <i>m. thy</i>	“ לֵבָבְךָ	“ מֶלְכְּךָ	“ מַלְכָּתְךָ	“ יָדְךָ
2 <i>f. thy</i>	“ לֵבָבְךָ	“ מֶלְכְּךָ	“ מַלְכָּתְךָ	“ יָדְךָ
3 <i>m. his</i>	“ לֵבָבוֹ	“ מֶלְכוֹ	“ מַלְכָּתוֹ	“ יָדוֹ
3 <i>f. her</i>	“ לֵבָבָהּ	“ מֶלְכָּהּ	“ מַלְכָּתָהּ	“ יָדָהּ
<i>Plur. 1 c. our</i>	“ לֵבָבֵינוּ	“ מֶלְכֵינוּ	“ מַלְכָּתֵנוּ	“ יָדֵינוּ
2 <i>m. your</i>	“ לֵבָבְכֶם	“ מֶלְכֶם	“ מַלְכָּתְכֶם	“ יָדְכֶם
2 <i>f. your</i>	“ לֵבָבְכֶן	“ מֶלְכֶן	“ מַלְכָּתְכֶן	“ יָדְכֶן
3 <i>m. their</i>	“ לֵבָבָם	“ מֶלְכָם	“ מַלְכָּתָם	“ יָדָם
3 <i>f. their</i>	“ לֵבָבָן	“ מֶלְכָן	“ מַלְכָּתָן	“ יָדָן

PLURAL.

DUAL.

	hearts	kings	queens	hands
<i>Const.</i>	לֵבָבִים לֵבָבִי	מֶלְכִּים מֶלְכִּי	מַלְכוֹת מַלְכוֹת	יָדַיִם יָדַי
<i>Sing. 1 c. my</i>	“ לֵבָבִי	“ מֶלְכִּי	“ מַלְכוֹתִי	“ יָדַי
2 <i>m. thy</i>	“ לֵבָבֶיךָ	“ מֶלְכְּךָ	“ מַלְכוֹתְךָ	“ יָדְךָ
2 <i>f. thy</i>	“ לֵבָבֶיךָ	“ מֶלְכְּךָ	“ מַלְכוֹתְךָ	“ יָדְךָ
3 <i>m. his</i>	“ לֵבָבָיו	“ מֶלְכָיו	“ מַלְכוֹתָיו	“ יָדָיו
3 <i>f. her</i>	“ לֵבָבָהּ	“ מֶלְכָּהּ	“ מַלְכוֹתָהּ	“ יָדָהּ
<i>Plur. 1 c. our</i>	“ לֵבָבֵינוּ	“ מֶלְכֵינוּ	“ מַלְכוֹתֵנוּ	“ יָדֵינוּ
2 <i>m. your</i>	“ לֵבָבְכֶם	“ מֶלְכֶם	“ מַלְכוֹתְכֶם	“ יָדְכֶם
2 <i>f. your</i>	“ לֵבָבְכֶן	“ מֶלְכֶן	“ מַלְכוֹתְכֶן	“ יָדְכֶן
3 <i>m. their</i>	“ לֵבָבָם	“ מֶלְכָם	“ מַלְכוֹתָם	“ יָדָם
3 <i>f. their</i>	“ לֵבָבָן	“ מֶלְכָן	“ מַלְכוֹתָן	“ יָדָן

NUMERALS.

§ 223. 1. The Hebrew numerals (שְׁמוֹנוֹת הַמִּסְפָּר) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz. :

	MASCULINE.		FEMININE.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אַחַת	אַחַת
Two	שְׁנַיִם	שְׁנֵי	שְׁנַיִם	שְׁנֵי
Three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשָׁה	שְׁלֹשָׁת
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּעַת	אַרְבַּעַת
Five	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשָּׁה	חֲמִשָּׁת
Six	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשֶׁת
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבְעַת	שִׁבְעַת
Eight	שְׁמוֹנָה	שְׁמוֹנַת	שְׁמוֹנָה	שְׁמוֹנָה
Nine	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַת	תְּשֻׁעַת
Ten	עֲשָׂרָה	עֲשָׂרַת	עֲשָׂרַת	עֲשָׂרַת

a. אֶחָד is for אֶחָד, § 63. 1. *a*; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, אַחַת for אֶחָדָה, § 54. 2, but in pause אַחַת; אֶחָד occurs in the absolute in Gen. 48:22, 2 Sam. 17:22, Isa. 27:12, Ezek. 33:30, Zech. 11:7, and once חָד 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 שְׁנַיִם; for the Daghes in ת see § 22. *b*; this is once omitted after Daghes-forte, תְּשֻׁעַת Judg. 16:28.

A dual form is given to some of the units to denote repetition, אַרְבָּעָה *fourfold*, שִׁבְעָה *sevenfold*.

שִׁבְעָה occurs once with a paragogic syllable, שִׁבְעָה Job 42:13, and once with a suffix in the form שִׁבְעָה 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	אַחַד	עֶשְׂרֵה	אַחַד
		עָשְׂרִי	שְׁנַיִם	עֶשְׂרֵה	שְׁנַיִם
Twelve	{	עָשָׂר	שְׁלֹשִׁים	עֶשְׂרֵה	שְׁלֹשִׁים
		עָשְׂרִי	שְׁנַיִם	עֶשְׂרֵה	שְׁנַיִם
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	תִּשְׁעָה	עֶשְׂרֵה	תִּשְׁעָה

a. The origin of עֶשְׂרֵה, the alternate of אַחַד in the number *eleven*, is obscure. R. Jona thinks it to be an abbreviation for עָשָׂר שְׁנַיִם *next to twelve*. Comp. Lat. *underiginti*, *nineteen*. Kimchi derives it from עָשָׂר *to think*, *ten* being reckoned upon the fingers, and *eleven* the first number which is mentally conceived beyond.

הַחֲמִישִׁי *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, *עָשְׂרִים* *twenty* being, however, derived not from *two* but from ten *עָשָׂר*.

Twenty	עָשְׂרִים	Sixty	שִׁשִּׁים
Thirty	שְׁלֹשִׁים	Seventy	שִׁבְעִים
Forty	אַרְבָּעִים	Eighty	שְׁמֹנֶים
Fifty	חֲמִישִׁים	Ninety	תִּשְׁעִים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. *עָשָׂרָה* 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 *מֵאָה* *one hundred*, *אַלְפָּה* *one thousand*, *רֶבֶב*, *רֶבְבָּה*, or *רִבּוּא* *ten thousand*. These are duplicated by affixing the dual termination *מֵאֹתַיִם* *two hundred*, *אַלְפַיִם* *two thousand*, *רִבּוּיָם* or *רִבּוּיָהוּ* *twenty thousand*. Higher multiples are formed by prefixing the appropriate units *שְׁלֹשׁ מֵאוֹת* *three hundred*, *שְׁלֹשָׁת אַלְפִים* *three thousand*, *שִׁשׁ רִבּוּאוֹת* *sixty thousand*, *אַלְפֵּה אַלְפִים* *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; *רִאשֹׁן* *first* is derived from *רֹאשׁ* *head*.

First	רִאשֹׁן	Sixth	שִׁשִּׁי
Second	שֵׁנִי	Seventh	שִׁבְעִי
Third	שְׁלִישִׁי	Eighth	שְׁמֹנִי
Fourth	רְבִיעִי	Ninth	תִּשְׁעִי
Fifth	חֲמִישִׁי or חֲמִשִּׁי	Tenth	עָשְׂרִי

The feminine commonly ends in יָהּ, occasionally in יָהּ .

a. There are two examples of the orthography רָאִישׁוֹן Josh. 21:10, Job 15:7, and one of רִישׁוֹן Job 8:8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional numbers are expressed by the feminine ordinals, שְׁלִישִׁית *one third*, רְבִיעִית *one fourth*, etc., and by the following additional terms, הַצִּי *one half*, רִבֵּעַ and רִבֵּעַ *one quarter*, חֲמִישׁ *one fifth*, עֲשָׂרוֹן *one tenth*.

PREFIXED PARTICLES.

§ 228. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word הָל Deut. 32:6, though editions vary.

THE ARTICLE.

§ 229. 1. The Definite Article (הָאֵל הַדִּיּוֹשָׁה) consists of הָ with Pattahh followed by Daghesch-forte in the first letter of the word to which it is prefixed, הַמֶּלֶךְ *a king*, הַמֶּלֶךְ *the king*.

a. As the Arabic article اَلْ is in certain cases followed by a like doubling of the initial letter, some have imagined that the original form of

the Hebrew article was הַ and that the Dagghesh-forte has arisen from the assimilation of לַ 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 הוֹרֵד Jer. 29:23 K'thibh (if read הוֹרֵד) the article may perhaps be found in an unabridged form; the K'ri has הוֹרֵד. The Arabic article is supposed to be found in the proper name אֶלְמוֹדָר Gen. 10:26, אֶלְמוֹדָר hail, the equivalent of גִּבִּישׁ, and possibly in אֶלְמוֹדָר Prov. 30:31.

b. There is, properly speaking, no indefinite article in Hebrew. although the numeral אֶחָד *one* is so employed in a few instances, as אֶחָד *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, הַיָּאֵר, הַמְּצִיָּר but הַבְּרָכָה, הַבְּרִית.

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 ו, the syllable being converted into an intermediate, §20. 2. *a*, instead of a simple one, הָאֵל, הָאֵל, הָאֵל Gen. 15:11, הָרֶשֶׁת but הָחֶשֶׁךְ, הָחֵי, הָעֵץ Jer. 12:9.

a. The article very rarely has Kamets before ה, הָחֵי Gen. 6:19, הָחֵי Isa. 17:8; in a very few instances initial א quiesces in the vowel of the article, הָאֶסְפָּלָה Num. 11:4.

4. Before ה with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ו 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, הָהָם, הָהָם, הָהָם, הָהָם.

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

b. The article does not usually affect the vowels of the word before which it stands; in הָרֵי *mountain* and הָעָם *people*, however, Pattahh is changed to Kamets to correspond with the vowel of the article הָהָר, הָעָם, הָאֵרֶץ *earth* but הָאֵרֶץ. The plurals of אֶתֶּן *tent* and קִדְּשׁ *holiness* without the article are אֶתֶּן Gen. 25:27, קִדְּשׁ Ex. 29:37, but with the article בְּאֶתֶּן (for בְּהֶאֱתֶן) Judg. 8:11, קִדְּשׁ Ex. 26:33, §208. 3 *b*

קָלָס pelican Isa. 34 : 11, Zeph. 2 : 14, is pointed הָקָסָר 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, בַּשָּׂמִים for בְּהַשָּׂמִים, see § 231. 5.

THE INTERROGATIVE.

§ 230. 1. The letter ה (הָא הַשְּׁאֵלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Patahh, הֵלֵלָה *shall we go?* הֵלֹא־הִיא *is he not?*

2. Before a vowelless letter this becomes Patahh, § 61. 1, הִכְזִיחַ Gen. 34 : 31, הִלְמִצְנֶה Job 18 : 4, הִצְרִי Jer. 8 : 22.

a. The new syllable thus formed is an intermediate one, § 22, and the succeeding Sh'va remains vocal, as is shown by the absence of Dagheshtene in such forms as הִיִּדְעָהָם Gen. 29 : 5. In order to render this still more evident recourse is frequently had to Dagheshtorte separative, § 24. 5, תִּלְבֵּן Gen. 17 : 17, הִנְצַצְתָּהָ 18 : 21, Methegh, § 45. 2, הִמְשִׁלַּ Judg. 9 : 2, תִּהְשַׁלַּח Job 38 : 35, or compound Sh'va, § 16. 3. *b.* הִבְרָחָה Gen. 27 : 38.

b. He interrogative has Patahh and Dagheshtorte in one instance before a letter with a vowel of its own, הִירִיבָה Lev. 10 : 19.

3. Before gutturals it likewise usually becomes Patahh, הֵאֲלָהָה Ex. 2 : 7, הֵאֲשָׁר 2 Kin. 6 : 22, הֵהִימִיר Jer. 2 : 11, הֵלֵת Hag. 1 : 4.

a. There are a few examples of He interrogative with Kamets before א. הֵאֲהָבָה Judg. 6 : 31, הֵאֲפָרָהִי Judg. 12 : 5, הֵאֲרִישַׁ Neh. 6 : 11.

4. Before gutturals with Kamets it is changed to Seghol, הֵאֲמִיר Ezek. 28 : 9, הֵהִיחָהָ Joel 1 : 2, הֵהֲקָם Eccles. 2 : 19.

INSEPARABLE PREPOSITIONS.

§ 231. 1. The prepositions ב *in*, כ *according to*, ל *to*, are regularly prefixed with Sh'va, בְּהַאֲשִׁית *in the beginning*, כְּכֹל *according to all*, לְאַבְרָהָם *to Abraham*.

tained in an intermediate syllable, but before other gutturals it is lengthened to 'Tsere, מִן חוּץ for חוּץ, מֵאֶרֶץ, מִהָעֵרָה, מֵעַם.

a. מִן is sometimes poetically lengthened to מִיָּי, and once has the form of a construct plural, מִיָּיִ Isa. 30: 11.

§ 233. These prepositions are combined with the nominal suffixes in the following manner:

a Full Translation of this table See "Agster's Analyt. Lex." § 5: p. 13.

	SINGULAR.			
1 c.	בִּי = in me	לִי = to me	בְּמוֹנִי = as I	מִיָּי, מִיָּיִ, מִיָּיִי = from me
2 m.	בְּךָ, בָּךְ	לְךָ, לָךְ	בְּמוֹךְ	מִיָּמֶךָ, מִיָּמֶךָּ = in pause
2 f.	בְּךָ	לְךָ	—	מִיָּמֶךָ
3 m.	בוֹ	לוֹ	בְּמוֹהוּ	מִיָּמֶהוּ, מִיָּמֶהוּ, מִיָּמֶהוּ
3 f.	בָּהּ	לָהּ	בְּמוֹהֶּהָ	מִיָּמֶהָ

PLURAL.

1 c.	בָּנוּ In us,	לָנוּ = To us,	בְּמוֹנֵנוּ = as we,	מִיָּמֵנוּ = from us
2 m.	בָּכֶם	לָכֶם	בְּמוֹכֶם, בָּכֶם	מִיָּכֶם
2 f.	בָּכֶן	לָכֶן	—	מִיָּכֶן
3 m.	בָּם, בָּהֶם, לָבֹו	לָהֶם, לָבֹו	בְּמוֹהֶם, בָּהֶם	מִיָּהֶם, מִיָּהֶם
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	מִיָּהֶן

of Accusative.
 X, with all its suffixes is also given in the same table.

a. The syllable מִ inserted between כ and the suffixes, and which is in poetry sometimes added to ב, כ and ל without suffixes to convert them into independent words, בְּמוֹ, לְמוֹ, מִמוֹ, is commonly thought to be related in its origin to the pronoun מִה what, so that בְּמוֹנִי 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, מִיָּמֶי = מִיָּמֵי. Comp. a similar reduplication of a short word, מִיָּמִי or מִיָּי construct of מִיָּי water.

VAV CONJUNCTIVE.

§ 234. The conjunction *and* is expressed by ו prefixed with Sh'va, וְחֶשֶׁךְ, וְהָאָרֶץ. Before one of the labials ב, מ, פ, § 57. 2 (1), or before a vowelless letter Vav quiesces in

Shurek, וְיָשִׁין, וְיָמָלֵךְ, וְפָנִים, וְלִהְיוֹתָיו. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וְיִנְקָתָם, וְיִהְיֶה. Before a guttural with compound Sh'va it receives the corresponding short vowel, וְנָאֲדָר, וְנָשְׂזָר, וְנָחֲלִי. Before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets, וְנָרַע, וְנָלְנָה, וְנָבְהִי.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וְנָוָהב Gen. 2:12, וְנָהֲבָקֶשְׁרִי Ezek. 26:21, וְנָסְעָרָה 1 Kin. 13:7, וְנָצַדְרִי Jer. 22:20.

b. Vav receives Hhirik before He followed by Yodh in the forms וְנָחֲיוּ, וְנָחֲיוּם, וְנָחֲיוּ 2 plur. preterite and imperative of the verbs וְנָחֵה *to be* and וְנָחֵה *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וְנָחֵה, וְנָחֵה for וְנָחֵה, וְנָחֵה.

c. א quiesces after Vav conjunctive as after the inseparable prepositions, § 231. 3. a, in וְנָרְדִּין *master* when connected with singular suffixes, וְנָרְדִּי *Lord* and וְנָאֲלֵהֶם *God*, וְנָאֲרָרִי, וְנָאֲרָרִי, וְנָאֲלֵהֶם the Seghol being lengthened to Tsere in the simple syllable. Hence also וְנָהֵה when וְנָהֵה has the vowels of וְנָרְדִּי. A very few instances occur in which א with Pattahh and י with Hhirik give up their vowel to Vav conjunctive and become quiescent, וְנָאֲבָשְׁרִי Zech. 11:5 for וְנָאֲבָשְׁרִי Jer. 25:36 for וְנָאֲבָשְׁרִי.

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 כֹּא *not*, שָׁם *there*, כֵּן *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵל, אֵלֶּה *these* and to the prepositions indicative of nearness or approach, ל *to*, אֵל *unto*, and which has a remote demonstrative force in הֵלָּא *yonder, beyond*, may also be the basis of כֹּא 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 כִּי *if*. The pronoun הֵנָּה, of which probably שָׁ is originally only a modification (comp. the relative use of הֵנָּה, § 73. 1), is plainly connected with כֵּן *at that time* and שָׁם *in that place*.

2. Derivative adverbs are formed

(1.) By affixing the terminations ם, or ם׳, אַמָּן and אַמָּן *truly* from אֱמֶן *truth*, חֵן *gratuitously* from חָן *grace*, יוֹמָם *by day* from יוֹם *day*, רֵיקָם *in vain* from רֵיק *empty*, פְּתָאִם *suddenly* from פָּתָע *moment*, שְׁלֹשָׁם *the day before yesterday* from שְׁלֹשׁ *three*.

(2.) By abbreviation, as אַדָּא *surely, only* from אֲדָנָא.

(3.) By composition, as מַדּוּעַ *why?* from מַה רְדוּעַ *quid edoctus*, מִלְּמַעְלָה *from above* from מִן, לְ, and מֵעֵלָה.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, מֵאֹדָּא *mightily, exceedingly* prop. *might*, סְבִיב *around* prop. *circuit*, עֵד *again* prop. *repetition*, אֵצֶס *no more* prop. *cessation*; with a preposition, בְּמֵאֹדָּא *exceedingly*, לְבָד *apart* prop. *to separation*, or a suffix יחדוֹ *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, הֵיטֵב *well* prop. *recte faciendo*, הֵרֵבָה *much*, מְהֵרָא *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוֹב *well*, ראשֹׁנָה *at first*, שְׁנִיָּיתָה *the second time*, רַבָּה and רַבַּת *much*, יְהוּדִיָּיתָה *in Jewish* i. e. *Hebrew*, אַרְמִיָּיתָה *in Aramæic*, נִפְלְאוּתָה *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 כְּהֵן *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 הֵיאָה *behold*, עַד *yet*, אֵי *where*, to which may be added אֵינָּה *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 נ epenthetic. Thus

1. הָנִי . *First person* הָנִי and הָנִי ; הָנִי , הָנִי and הָנִי . *Second person* masc. הָנִי once הָנִי ; הָנִי , fem. הָנִי . *Third person* הָנִי and הָנִי ; הָנִי .

2. עֵר . *First person* עֵר and עֵר ; once with *plur.* עֵר Lam. 4 : 17 K'ri. *Second person* masc. עֵר fem. עֵר . *Third person* masc. עֵר , fem. עֵר .

3. אֲנִי , *Second person* אֲנִי . *Third person* אֲנִי , אֲנִי .

4. אֲנִי . *First person* אֲנִי . *Second person* masc. אֲנִי , fem. אֲנִי . *Third person* masc. אֲנִי , אֲנִי and אֲנִי fem. אֲנִי .

5. רָשָׁא . *Second person* רָשָׁא , רָשָׁא and רָשָׁא . *Third person* רָשָׁא .

PREPOSITIONS.

§ 237. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 231, are chiefly אַחֲרֵי *behind, after*, אֶל- *to, unto*, אֲצֵל *beside*, אִתְּ *with*, בֵּין *between*, בְּלֹא *without*, בְּצֵד *through*, זֶלַת *except*, לְפָנֵי *on account of*, מִלִּי or מִלְּ *over against*, לְפָנֵי *in presence of*, לִפְנֵי *in front of*, לְפָנֵי *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 מֵאַחֲרֵי *from after*, מֵאִתְּ *from with*, מֵעַל *from upon*, מִתַּחַת *from under*, לְפָנֵי *from*, לְפָנֵי *from*, לְפָנֵי *before*, אֶל-מִי *toward*.

(2.) A preposition and a noun לְבַד *and* מִלְּבַד *besides* from בַּד *separation*, לְפָנֵי *before* and מִפְּנֵי *from before* from פָּנִים *face*, בְּגִלְלָה *and* בְּגִלְלָה *for the sake of*, בְּיָד *by* prop.

by the hand of, אֶל-עֶבֶר *beyond*, לְ מֵעֵבֶר *from beyond*, לְעִמָּת *in conjunction with*, לְמִעַן and עַל-עֶקֶב *on account of*, כְּפִי, לְפִי and עַל-פִּי *according to prop. at the mouth of*.

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

(4.) A preposition and an adverb, בְּלֵעָרִי and מִבְּלֵעָרִי *without from* בַּל *not* עַד *unto*, לְ מֵהָלָאָה *beyond*, בְּבֵלִי *without*.

§ 238. 1. The prepositions take suffixes in the same manner as singular nouns, e. g. אֶצְלִי *beside me*, זִוְלָתִי, נֶגְדִי, עִמִּי, except אַחֲרֵי *after*, אֶל- *to*, עַד *unto*, עַל *upon* and תַּחַת *under*, which before suffixes assume the form of nouns in the masculine plural, e. g. אַחֲרֵי, אַחֲרֵיהֶם, אַחֲרֵינוּ; בֵּין *between* adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינִי, בֵּינָהּ and בֵּינֵינוּ, בֵּינֵיהֶם.

a. The plural form אַחֲרֵי occurs without suffixes more frequently than אַחֲרֵי; אֶצְלִי, גְּדִי, גְּדֵי also occur in poetry.

b. תַּחַת in a very few instances takes a verbal suffix. תַּחֲתָיו 2 Sam. 22: 37, 40, 48; with the 3 masc. plur. suffix it is תַּחֲתָם oftener than תַּחֲתֵיהֶם.

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 אֶתִּי, אֶתְּךָ, אֶתְּכֶם; the sign of the accusative becomes אֵת *accusative* before suffixes or before grave suffixes commonly אֶת, thus, אֶתִּי, אֶתְּךָ, אֶתְּכֶם rarely אֵתִּי, אֵתְּךָ, אֵתְּכֶם rarely אֵתִּי and אֵתְּכֶם.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אֵתִּי, אֵתְּךָ.

CONJUNCTIONS.

§ 239. 1. In addition to the prefixed copulative וְ, § 234, the following are the simple conjunctions in most common

use, או *or*, אף *also*, אם *and* לו *if*, אשר *and* כי *that, because*, בן *lest*.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions אם כי *but*, כי אף *how much more* prop. *also that*.

(2.) The conjunction כי or אשר with a preposition, as באשר *as*, למען אשר *in order that*, וכן אשר *and* לְקֵב אשר *because*, עד כי *until*, כִּי תִהְיֶה *because*.

(3.) An adverb with a preposition or conjunction, בְּטֶרֶם *before*, לֵכֵן or עֲלֵכֵן *therefore*, לִיָּד *unless* from לו *if* לֹא *not*.

INTERJECTIONS.

§ 240. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as אַח, הֵה, אַהֵה *ah! oh!* הֵאָה *aha!* הֵי *ho! woe!* אֵי, אֵיָה, אֵי, אֵיָה *woe!* אֵלֵי *alas!* הֵס *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, הִבֵּה *come!* prop. *give*, לָבֵה *come!* prop. *go*, הִנֵּה *behold!* prop. a demonstrative adverb, הֲלִיָּה *far be it!* בִּי *pray!* from בְּיָי *entreaty*, נָא *now!* *I pray thee!*

PART THIRD.

SYNTAX.

§ 241. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Every sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two simple elements is built the entire structure of human speech.

THE SUBJECT.

§ 242. The subject of every sentence must be either a noun, as *בָּרָא אֱלֹהִים* *God created* Gen. 1 : 1, or a pronoun, as *קָדוֹשׁ אֲנִי* *I (am) holy* Lev. 11 : 44. This includes infinitives, which are verbal nouns, *לֹא-טוֹב לְצַדִּיק לָמוּת* *to punish the just is not good* Prov. 17 : 26, and adjectives and participles when used substantively, *לֹא-טָמֵא* *an unclean* (person) *shall not enter* 2 Chron. 23 : 19, *לֹא הַמֵּתִים יְהַלְלוּהוּ* *the dead shall not praise the Lord* Ps. 115 : 17.

a. The subject of a sentence may be a noun preceded by the preposition *מן* in a partitive sense, *הָצֵאוּ מִן-הָעָם* *there went out (some) of the people* Ex. 16 : 27, or by the particle of comparison *כְּ*, *כְּנֹגַע נִרְאָה* *(something) like a plague has appeared* Lev. 14 : 35.

b. When the subject is an infinitive, it is mostly, as in English, preceded by the preposition לְ *to*, טוֹב לְהוֹדוֹת (it is) *good to give thanks* Ps. 92:2, unless it is in the construct before a following noun לֹא-טוֹב הָיִיתָ מְאֹד *man's being alone (is) not good* Gen. 2:18.

c. The subject is very rarely an adverb, רַב־הָעָם 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, הֲלֹדִי עִמָּךְ *is there yet with thee (a corpse)?* Am. 6:10, or is obvious in itself, אֶתִּי הִלָּחָה (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 פָּרְעוּ וְנָפְלוּ וְאֵנִי קָמְנִי *they are brought down and fallen, but we are risen* Ps. 20:9.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, וַיִּגְדְּרוּ לְשָׂאֵל *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-קֶּחַךְ לָךְ פָּסֶל *thou shalt not make unto thee a graven image* Ex. 20:4, הִבִּיטָה לְמוֹצֵר לִבָּהּ *apply thine heart unto instruction* Prov. 23:12.

a. Sometimes the word אִישׁ *man* is used as an indefinite subject, * אִישׁ אֶמַּר הָאִישׁ בְּלִבּוֹ וַיֵּגֵי *a man said thus, when he went*, etc. 1 Sam. 9:9, and sometimes the participle of the following verb, וְשָׁמַע הַשָּׁמַע *and the hearer shall hear* 2 Sam. 17:9, תִּרְשְׁוּ תִרְשְׁוּ *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, לַיְלֹת צָמִיחַ מִיָּלִי *wearisome nights are appointed to me* lit. *they have appointed* Job 7:3.

* וַיֵּגֵי is an abbreviation for וַיִּגְמַל *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-יִגְדֹעַ בְּעֵינֶיךָ* *let it not be grievous in thy sight* Gen. 21 : 12, *אָז הָיָהל* *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-צִבְאָם* *and the heavens and the earth and all their host were finished* Gen. 2 : 1, *וְהָאִי וְהַנֶּשֶׁר יֵלְכָה* *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, *blessed is the man* *אֲשֶׁר הָאִישׁ אֲשֶׁר לֹא הֵלֵךְ וְלֹא* *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, *הָהָר הַזֶּה* *this mountain,* *הָהָר הַהוּא* *that mountain,* or by being directly ad-

dressed, הַמֶּלֶךְ *O king* 1 Sam. 17:55, הַשָּׁמַיִם *O heavens*, הָאָרֶץ *O earth* Deut. 32:1.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into הַשִּׁקָּה the trough* Gen 24:20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through הַחֲלוֹץ the window* Gen. 26:8, i. e. of the house in which it is taken for granted that he was; *let us go to הָרֹאֶה 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 הַצֵּיִת the veil* Gen. 24:65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took הַכִּנּוֹר *the harp* i. e. *his harp* 1 Sam. 16:23, so the LXX. ἐλάμβανε Δαυὶδ γὰρ κινύραν.

b. With words denoting time it expresses the present as that which would most readily occur to the mind, הַיּוֹם *the day* i. e. that which is now passing, *to-day* Gen. 4:14, הַלַּיְלָה *the night* i. e. *to-night* Gen. 30:15, הַשָּׁנָה *the year* i. e. *this year* Jer. 28:16, הַפֶּתֶחַ *the time* i. e. *this time* Gen. 29:35, unless another idea is more naturally suggested by the context, הַיּוֹם הַזֶּה *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, הָאֱלֹהִים *the Lord* Isa. 1:24, הָאֱלֹהִים *the (true) God*, הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth* Gen. 1:1, הַשֶּׁשֶׁשׁ *the sun* Gen. 15:12.

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 בְּנִשְׂרִים as the eagles* Isa. 40:31, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, *where there is הַזָּהָב gold* Gen. 2:11 LXX. τὸ χρυσίον; *thy wine mixed בַּמַּיִם with water* Isa. 1:22, *where shall הַחֵכְמָה wisdom be found?* Job 28:12 LXX. ἡ δὲ σοφία κτλ; *they smote the men בְּסִינְרִים with blindness* Gen. 19:11.

a. The article is thus used with adjectives to denote the class, which they describe, *God shall judge* אֲתֵּי הַרְשָׁעִים וְאֵת הַצְדִּיקִים *the righteous and the wicked* Eccl. 3:17; *the proverb of* הַקְּדָמִי *the ancients* 1 Sam. 24:14; and with Gentile nouns, which are properly adjectives. § 194. 1, הָאֲמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, Gen. 15:21.

b. The Hebrew infinitive does not receive the article; הָיָה, 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, הֶהְלֵכוּ *who went* Josh. 10:24, הַיֵּלֵדָה *that shall be born* Judg. 13:8, הַתְּקַדֵּשׁ *which he sanctified* 1 Chron. 26:28, הַנִּזְכָּרִים *who are present* 1 Chron. 29:17, בְּהָיָה *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, הָיָה *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, כַּנֶּסֶת *as (the) a nest*, Isa. 10:14, כַּסֵּפֶר *as (the) a scroll* Isa. 34:4, *like rending* הַיָּלֵד (the) *a kid* Judg. 14:6, *as* הַדְּבָרִים (the) *bees do* Deut. 1:44, כַּשָּׂרָב *as (the) scarlet*, כַּשֶּׁלֶג *as (the) snow*, כַּחֲמֹלֶט *as (the) crimson*, כַּצֹּמֶר *as (the) wool* Isa. 1:18. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הַאֲרִי *the lion* and הַדָּב *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 בַּמִּקְנֵה בָקָר *in (the) cattle*, בַּמִּקְנֵה כֶּסֶף *in (the) silver*, and בַּמִּקְנֵה זָהָב *in (the) gold*, since these are viewed as definite and well-known species of property; but in Gen. 24:35 *he hath given him* צֹאן וּבָקָר וְכֶסֶף וְזָהָב *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*, כְּנָעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, הַבַּעַל *the lord*, Baal, הַשָּׂטָן *the adversary*, Satan, הַנָּהָר *the river*, the Euphrates, הַנֶּדְרֵן *the descending* (stream), the Jordan, הַהַר הַבִּינְיָן *the white* (mountain), Lebanon, הַבְּרָמֶל *the garden*, Carmel, הַבְּבֵר *the circuit* of the Jordan, הַמִּצְפָּה *the watch-tower*, Mizpah, הָאָדָם *the* (first) man, Adam, הָאֱלֹהִים and אֱלֹהִים *the* (true) God. In הַשֵּׁבֶט הַמְנַשֶּׁשֶׁת *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, אֲבִירֵנוּ *our father*, שְׁמוֹ *his name*, but in Greek *ὁ πατὴρ ἡμῶν, τὸ ὄνομα αὐτοῦ*.

a. There are a few instances in which, for special reasons, the article is prefixed to nouns having suffixes. It is emphatic in הַחֲצִי *the* (other) *half of them* Josh. 8:33, opposed to a preceding הַחֲצִי *one half of them*; so in בְּנִבְרָתָהּ Isa. 24:2. In מִבְּסַח הַעֲרֵבָהּ *the worth of thy estimation* Lev. 27:23, it serves to indicate more clearly the definiteness of the entire expression; so בְּתוֹךְ הָאֹהֶל *in the midst of my tent* Josh. 7:21, בְּתוֹךְ הַפֶּלֶא *in the midst of its fold* Mic. 2:12, בְּלִי-הַחֲרוּתָיָהּ *the whole of the women with child* 2 Kin. 15:16; in לְמַעַנָּהּ Prov. 16:4 it distinguishes the noun מַעַנָּה from the preposition לְמַעַן.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, הַמַּעֲיָה *the* (one) *smiting him* Isa. 9:12, הַמַּעֲלֶה *the* (one) *bringing thee up* Ps. 81:11, הַמְצַטְרֵב *the* (one) *crowning thee* Ps. 103:4.

3. Nouns in the construct state before a definite noun, whether this has the article כּוֹכְבֵי הַשָּׁמַיִם *the stars of heaven* Gen. 26:4, רַגְלֵי הַכֹּהֲנִים *the feet of the priests* Josh. 3:13, is a proper name, שְׁבֵטֵי יִשְׂרָאֵל *the tribes of Israel* Ex. 24:4, הַדָּבָר *the word of Jehovah* Gen. 15:1, has a pronominal suffix, נְשִׁירֵבָיו *the first-fruits of thy labours*, נָשִׁירָיו *the wives of his sons* Gen. 7:13, or is itself definite by construction, מְעֵרַת שָׂדֵה הַמַּכְפֶּלֶה *the cave of the field of Machpelah* Gen. 23:19, אֲרוֹן בְּרִית־יְהוָה *the ark of the covenant of Jehovah* Josh. 3:3.

a. Nouns in the construct are occasionally found with the article, הָאֹהֶל *to the tent of Sarah* Gen. 24:67, הָאֵל בֵּית-אֵל *the God of Bethel* Gen. 31:13, הַפִּיץ *the pin of the web* Judg. 16:14, כָּל הַהֲזָנָה *all the abominations of the nations* 1 Kin. 14:24, הַקֶּבֶר *the grave of the man of God* 2 Kin. 23:17, הָאָרֶץ *all the king-*

doms of the earth Jer. 25:26. הַסֵּפֶר הַמָּקֵיָהּ *the bill of the purchase*, Jer. 32:12. הַמֶּלֶךְ שֶׁבְּלָהּ Jer. 48:32; see Josh. 3:11, 8:11. 1 Chron. 15:27, 2 Chron. 8:16. 15:8. Ezr. 8:29. Isa. 36:8. Ezek. 45:16, 47:15. Zeph. 3:19. Zech. 4:7. Ps. 123:4; also 1 Sam. 26:22 K'thibh, 2 Kin. 7:13 K'thibh, where the K'ri omits the article.

b. Gentile nouns, derived from a compound proper name, frequently receive the article before the second member of the compound, בְּנֵי-הַבְּנֵימִי *the Benjamite* Judg. 3:15. בְּרֵית-הַבְּשָׁמִיטִי *the Bethshemite* 1 Sam. 6:14. בְּרֵית הַבְּלֵחִי *the Bethlehemite* 1 Sam. 16:18. אֲבִי הַחֲזִירִי *the Abiezrite* Judg. 6:11, though this last word also appears in the abbreviated form אֲבִי-הַחֲזִירִי Num. 26:30.

§ 247. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, לְפָנַי שָׁמֶשׁ *kings of (the) earth* Ps. 2:2, אֲמִיר שֶׁמֶר אָתָּא בֹקֵר *in the presence of (the) sun* Ps. 72:17, אֲמִיר שֶׁמֶר אָתָּא בֹקֵר *(the) watchman says, (the) morning comes* Isa. 21:12; *to give both sanctuary and host to be trampled* Dan. 8:13.

a. Occasional instances occur of its being dropped from familiar or frequently repeated expressions in prose, זֶר אֶחָלִית שָׁנָה *to year's end* Deut. 11:12. בְּאֹהֶל מִיָּדָה *in (the) tabernacle of (the) congregation* Ex. 27:21 (comp. English *in church*). שָׂר־צָבָא *(the) captain of (the) host* 1 Kin. 16:16. לֵמְעֵאל מֶלֶךְ *king Lemuel* Prov. 31:1; also in geographical and architectural details, such technical terms as גִּבּוֹל *and (the) border* Josh. 13:23. רֵחַב *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. *woe unto the (persons) decreeing unrighteous decrees and writing, etc.* Isa. 10:1. הַנְּבִלָה וְהַבְּשִׁירָה *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 וְזִמְרָתִי *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. נָהָר *a river* Gen. 2:10. גַּם-רֶכֶב גַּם-פָּרָשִׁים *both chariots and horsemen* Gen. 50:9, חֵלֶב וְדָבָשׁ *milk and honey* Ex. 3:8, יָלִיד יָמִים *an infant of days* Isa. 65:20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, כַּף אֶחָד *a basket* Ex. 29:3. אִישׁ אֶחָד *a man* Judg. 13:2, or in the construct before a plural noun, אֶחָת הַנְּבִלָּוֹת *one of the foolish women* i. e. *a foolish woman* Job 2:10.

ADJECTIVES AND DEMONSTRATIVES.

§ 249. 1. Adjectives and participles, qualifying a noun, are commonly placed after it and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 246, they receive the article, *בֶּן הָאֵם* *a wise son* Prov. 10:11, *הָהָן יָצָא* *a bridegroom going out* Ps. 19:6, *הָאָרֶץ הַטּוֹבָה* *the good land* Deut. 1:35, *רַחֲמֵיהָ הַרְבִּים* *thy manifold mercies* Neh. 9:19. If more than one adjective accompany a definite noun, the article is repeated before each of them, *הַשֵּׁם הַנּוֹכָחַד 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, *רַבְּוֹת שָׁמַיִם* *many times* Neh. 9:28, so Ps. 32:10, 89:51, Jer. 16:16. Other instances are rare, *זֶה מְשֻׁהוּ* *his strange work*, *נְכֻלָּהוּ* *his strange task* Isa. 28:21, *עַבְדִּי צַדִּיק* *my righteous servant* Isa. 53:11, *אֲחֻזָּתָהּ 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, *הַקְּלָה הַחֲדָשָׁה* *the new cart* 2 Sam. 6:3, *הַיָּצֵן הַנִּזְרָה* *the strange vine* Jer. 2:21, Ezek. 39:27, Dan. 8:13, 11:31, or when the noun is made definite by a suffix, *אֲחֵיכֶם אֲחֵר* *your other brother* Gen. 43:14, *הַכֶּבֶשׂ אֶחָד* *the one lamb* Num. 28:4, Ezek. 34:12, Hag. 1:4. In *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, *הַחֲצֵר הַגְּדוֹלָה* *the great court* 1 Kin. 7:12, *אִישׁ הַעֲשִׂירִי* *the rich man* 2 Sam. 12:4, *בּוֹר הַגְּדוֹל* *the great well* 1 Sam. 19:22, Neh. 9:35, Ps. 104:18, Jer. 27:3, 32:14, 40:3 K'thikh, Ezek. 9:2, Zech. 4:7; so with the ordinal numbers, *הַיּוֹם הַשִּׁשִּׁי* *the sixth day* Gen. 1:5, 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, *הָאֵלֶּה הַדְּבָרִים* *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, הָאָרָץ הַטְּבוֹת הַשָּׁנִים הַבָּאִתָּהּ Deut. 9 : 6, *these good years that* (are) coming Gen. 41 : 35.

a. The demonstrative הַּ occasionally stands emphatically before its noun. הַּזֶּה מֹשֶׁה *this Moses* Ex. 32 : 1, where it is probably contemptuous like the Latin *iste*, הַּזֶּה לֶחֶמֶנוּ *this our bread* Josh. 9 : 12, Judg. 5 : 5, 1 Sam. 17 : 55, 56. הַּזֶּה הָעָם *this people* Isa. 23 : 13, Hab. 1 : 11. The demonstrative both follows the noun and is repeated after the adjective in הַעֲזָרִים הַנִּשְׁאָרִים *these nations these that remain* Josh. 23 : 7, 12.

b. The article is sometimes omitted from the demonstrative. הַדּוֹר זֶה *this generation* Ps. 12 : 8, 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 שְׁבָעָה יָמִים *this my oath* Gen. 24 : 8. אֵלֶּיךָ אֶתִּי *these my signs* Ex. 10 : 1, 11 : 8, Deut. 11 : 18. Josh. 2 : 14, 20, Judg. 6 : 14, 1 Kin. 22 : 23, 2 Chron. 18 : 22, 24 : 18, Jer. 31 : 21.

c. The article is still more rarely dropped from the noun, מִזְטַת הַחֵבֶז הַזֶּה *this small quantity of honey* 1 Sam. 14 : 29, אֶרֶץ אֶפְרַתִּי הַזֶּה *that Ephraim* 17 : 12, הַחֲלִי הַזֶּה *this sickness* 2 Kin. 1 : 2, 8 : 8.

NUMERALS.

Cardinal Numbers.

§250. 1. The numeral אֶחָד *one* is treated like other adjectives, and follows the rules of position and agreement already given, מְקוֹם אֶחָד *one place* Gen. 1 : 9, הַחֵרֶשֶׁת הָאֶחָדָה *the one curtain* Ex. 26 : 2.

a. In a very few instances the noun is in the construct before the numeral *one*, מִשְׁפַּט אֶחָד *one law* Lev. 24 : 22, אֲרוֹן אֶחָד *a chest* 2 Kin. 12 : 10, פֶּה אֶחָד *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, אַרְבַּע מְלָכִים *four kings* Gen. 14 : 9, שֵׁשִׁים עָרִי *sixty cities* Deut. 3 : 4, מֵאָה צִמְדִּיקִים *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, מֵאָה *hundred*, אֲלָפִי *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָנִים *two sons* prop. *two of sons* Gen. 10 : 25, אַרְבַּעַת יָמִים *four days* Judg. 11 : 40, מֵאָה אֶזְדָּאִים *a hundred sockets* Ex. 38 : 27, שְׁלֹשָׁת אֲלָפֵי גַמְלִים *three thousand camels* Job 1 : 3.

a. The numbers *two, three, four*, and *seven*, occur with the suffixes of pronouns which are in apposition with them, שְׁנֵינוּ אֲנִי וְאַחִי *we, both of us* 1 Sam. 20 : 42, שְׁתֵּי-הֵמָּן *they two or both of them* 1 Sam. 25 : 43, יְשָׁשְׁתָּהּ *ye three*, שְׁלֹשָׁהּם *they three* Num. 12 : 4, אַרְבָּעָהָם *they four* Dan. 1 : 17, שִׁבְעָהָם *they seven* 2 Sam. 21 : 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשָּׁיְךָ *thy fifty*, חֲמִשָּׁי *his fifty* 2 Kin. 1 : 10, חֲמִשָּׁיהֶם *their fifties* ver. 14, אֲלָפִי *my thousand* Judg. 6 : 15, אֲלָפֶי־לְךָ *your thousands* 1 Sam. 10 : 19, רֶב־חֲמִישֵׁי *his ten thousands* 1 Sam. 18 : 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, שִׁבְעַת מַעְלֹת שָׁבַע *seven steps* Ezek. 40 : 22, עֶשְׂרִים אֲתֹנֹת *twenty she-asses* Gen. 32 : 16, מֵאה-אֲלָף *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 הָעָלוֹת *three leaves* Jer. 36 : 23, שְׁלֹשָׁה כַּסֵּי הָרֵי *three baskets of bread* Gen. 40 : 16, אַרְבָּעָה עָשָׂר לְאִמָּה *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, יָמִים וְאַרְבָּעִים לַיְלָה *forty days and forty nights* Gen. 7 : 4, אַרְבַּע וּשְׁלֹשִׁים 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 *אָרֶשׁ* *man*, and various measures of time, space, weight, etc., e. g. *שָׁנָה* *year*, *יוֹם* *day*, *אַמָּה* *cubit*, *שֶׁקֶל* *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, *תֵּשַׁע מֵאוֹת שָׁנָה* *nine hundred years* Gen. 5:5, *אַלֶּסֶם אַמָּה* *a thousand cubits* Num. 35:4, and with the numbers from 11 to 19, *חֲמִישֶׁה עָשָׂר שֶׁקֶל* *fifteen shekels* Lev. 27:7. Comp. in German *hundert Fuss lang*, *funfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*.

b. The numbers from 2 to 10 are very rarely found with singular nouns, *שְׁמֹנֶה שָׁנִים* *eight years* 2 Kin. 22:1, *שְׁלֹשׁ אַמָּה* *three cubits* 25:17 K'thubb where the K'ri has *אַמָּה*. The tens are occasionally followed by the plural *מֵרִשִׁים מְרִשִׁים* *thirty companions* Judg. 14:11, *שְׁמוֹנִים בְּנֵי-חַיִל* *eighty sons of valour* 2 Chron. 26:17, *וְשְׁנַיִם אַרְבָּעִים יְלָדִים* *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, *שְׁשֶׁה זָהָב* *ten (shekels) of gold* Gen. 24:22, *שְׁלֹשׁ מֵאוֹת כֶּסֶף* *three hundred (shekels) of silver* Gen. 45:22, *שְׁתֵּי-לֶחֶם* *two (loaves) of bread* 1 Sam. 10:4, *שֵׁשׁ-שִׁנְרִים* *six (ephahs) of barley* Ruth 3:15. In measurements, the word *אַמָּה* *cubit* is occasionally preceded by the preposition *בְּ*, thus *אַרְבַּע בְּאַמָּה* *four by the cubit* i. e. four cubits.

3. Compound numbers may either proceed from the higher to the lower denomination, *אַלֶּסֶם מֵאוֹתִים הַמֵּשִׁים וְאַרְבָּעָה* *a thousand two hundred fifty and four* Neh. 7:34, or the reverse, *שִׁבְעָה וְשָׁלֹשִׁים וּמֵאָה שָׁנִים* *seven and thirty and a hundred years* Ex. 6:16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, *מֵאָה שָׁנִים וְעֶשְׂרִים שָׁנִים וְשִׁבְעָה שָׁנִים* *a hundred years and twenty years and seven years* Gen. 23:1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed;

but when they are joined to a definite noun the latter alone receives the article, הַשְּׁנַיִם (*the*) *two are better than* הָאֶחָד (*the*) *one* Eccles. 4 : 9, הָאַרְבָּעִים *the forty* Gen. 18 : 29, הַמֵּשִׁים *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 הָעָשָׂר אִישׁ *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 הָעֶשְׂרִים שְׁנֵי-עֶשְׂרִי *the twelve oxen* 1 Kin. 7 : 44, the general rule is observed. In הָאֵלֶּה אַרְבָּעָם *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 שְׁנִי *a second son* Gen. 30 : 7, בַּשָּׁנָה הַשְּׁלִישִׁית *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, שְׁנַת עָשָׂרִים וְשֶׁבַע *the twenty-seventh year* 1 Kin. 16 : 10, although this order is not always observed, שָׁנָה שְׁלֹשׁ-עָשָׂרָה *thirteenth year* Gen. 14 : 4.

a. A fuller form of expression is sometimes employed, e. g. בַּשָּׁנָה הַשְּׁלִישִׁית וְשֶׁבַע וְשָׁמֹנֶה עָשָׂר *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. שְׁנַת שֶׁבַע *the seventh year* 2 Kin. 12 : 1, אַרְבָּעָה לַחֹדֶשׁ הַתְּשִׁיעִי *the fourth (day) of the ninth month* Zech. 7 : 1, בַּשָּׁבָעִי *in the seventh (month)* ver. 5.

3. When the ordinals are used to express fractional parts, § 227. 3, they stand before the noun, שְׁלִישִׁית 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, שְׁבָעָה שְׁבָעָה *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 *פֶּגֶם* *stroke* or *beat*, *פַּעַמַּיִם* *twice* Gen. 27:36, *עָשָׂר פַּעַמַּיִם* *ten times* Job 19:3 or *רַגְלָיִם* *steps*, *שְׁלֹשׁ רַגְלָיִם* *three times* Ex. 23:14.

a. This use of these nouns has arisen from the method of counting by beats or taps with the hand or foot.

APPOSITION.

§ 253. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz.:

1. When both nouns denote the same person or thing, *דָּוִד הַמֶּלֶךְ* 2 Sam. 6:16, or less commonly, *דָּוִד הַמֶּלֶךְ* 13:39 *king David*, *אִשָּׁה אַלְמָנָה* *a woman (who was) a widow* 1 Kin. 7:14.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, *הַבָּקָר הַחֲדָשָׁה* *the oxen the brass* i. e. *the brazen oxen* 2 Kin. 16:17, *שְׁלֹשׁ סָאִים קֹמַח* *three measures (consisting of) meal* Gen. 18:6, *שִׁבְע־שָׁנִים רָעָב* *seven years (of) famine* 2 Sam. 24:13, *שָׁבָעִים יָמִים* *three weeks (of) days* Dan. 10:3, *יָמִים מְסָפָר* *days (which are) a number*, i. e. such as can be readily numbered, a few Num. 9:20, *אֲמָתִים* *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 לְחַיִּי* *water (which is) affliction* i. e. identified with it or characterized by it 1 Kin. 22:27. *יַיִן הַרְגָּלָה* *wine (which is) intoxication* i. e. produces it Ps. 60:5, *בָּקָר רֹעִי* *pasture-cattle* i. e. those whose characteristic it is that they have been in the pastures 1 Kin. 5:3; *bearing*

הָאָרְוֹן הַקְּבִירִית *the ark viz. the covenant*, which was the thing of chief consequence about the ark Josh. 3:14, *a hundred thousand* אֶלֶף צֹאֵן 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, בֵּיתָם יְהוּדָה *Bethlehem* (in) *Judah* 1 Sam. 17:12, compare in English, *Princeton, New Jersey*; נַחֲרָם פֶּתוֹר *Pethor* (in) *Mesopotamia* Deut. 23:5, גַּת־פִּלִּשְׁתִּים *Gath* (of) *the Philistines* Am. 6:2; *the destined possessor of my house is* הַמֶּשֶׁקֶט אֶלְיָזָר *Damascus* (in the person of its citizen) *Eliezer* Gen. 15:2. אֱלֹהֵים *God* (of) *Hosts* Ps. 80:5, 8, 15, 20; when אֱלֹהִים is regarded as an appellative noun instead of a proper name, this divine title becomes אֱלֹהֵי אֱלֹהִים Ps. 89:9.

THE CONSTRUCT STATE AND SUFFIXES.

1. *Personal Pronouns in the Construct* are 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, הֵיכַל יְהוָה *the temple of Jehovah* 1 Sam. 1:9, / רֵנִישָׁם *their substance* Gen. 12:5. This embraces the various degrees of relationship, בֶּן־אַבְרָהָם *son of Abraham* Gen. 25:12, אִשְׁתִּי *thy wife* Gen. 12:5.

2. The *whole*, of which the preceding word denotes a part,

But this is merely the noun with the noun a

עֲמָהּ *the poor of thy people* Ex. 23:11, נִכְבֵּד־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 קִדְשִׁים *holy of holies*, שִׁיר תְּשִׁירִים *the song of songs*, שֶׁבַע שְׁבָרִים *servant of servants*, one that is a servant by way of eminence when compared with all others.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact *designation*, מִצְרַיִם אֶרֶץ מִצְרַיִם *the land of Egypt* Gen. 41:19, נְהַר־פָּרָה *the river (of) Euphrates* Gen. 15:18, אֲרָזִים עֲצֵי אֲרָזִים *cedar trees*, 2 Chron. 2:7, תוֹלַעַת יַעֲקֹב *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, זָהָב חֲסִים *a ring of gold* Gen. 24:22, כְּלִי־עֵץ *vessel of wood* Lev. 11:32, צֶמֶד הַעֲדִים *the flock of goats* Cant. 4:1.

5. The *measure* of its extent, value, duration, etc., מִשְׁקַל שְׁלֹשָׁת יָמִים *a journey of three days* Jon. 3:3, מִשְׁקַל כֶּבֶד *the weight of a talent* 1 Chron. 20:2, מִנְּי מְהִי מִסְפָּר *men of number* i. e. readily numbered, few, Gen. 34:30, אֶחָדָה עוֹלָם *a possession of perpetuity* Gen. 17:8.

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

a. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *grex 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, קִדְשׁ בְּגָדֵי קֹדֶשׁ *garments of holiness* Ex. 28:2, זִבְחֵי־צִדִּיק *sacrifices of righteousness*, קֹדֶשׁ קִדְשׁ *holy* and צִדִּיק צִדִּיק *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 *אִישׁ* *man*, *בָּנָה* *lord*, *בֵּן* *son*, *בַּת* *daughter*, to abstract nouns or other substantives, thus, *אִישׁ תָּאֵר* *a man of form* i. e. *comely* 1 Sam. 16:18, *אִישׁ הַדְּבָרִים* *man of words* i. e. *eloquent* Ex. 4:10, *בֶּנֶה חֲלֹמִים* *the possessor of dreams* i. e. *dreamer* Gen. 37:19, *בֶּן-שְׁמֹנֶת יָמִים* *son of eight days* i. e. *eight days old* Gen. 17:12, *בֶּן-יָמִית* *son of death* i. e. *deserving to die* 1 Sam. 20:31, *בְּנֵי-בְלִעַל* *sons of worthlessness* i. e. *wicked* Deut. 13:14, *בַּת-תְּשֻׁלִּים* *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, *כֵּלֵי הַקָּטָן* *vessels of small (capacity)* Isa. 22:24, *מַיִם מְלֵא* *waters of fulness* Ps. 73:10, *בֵּית-גָּדוֹל* *perhaps every house of great (size)*, though others render *every great (man's) house* Jer. 52:13. So sometimes an adverb, *מְעַט אֲנִי* *few men* Deut. 26:5, *עֹלֶת תָּמִיד* *continual burnt-offering* Num. 28:6, *דָּמַם הַיָּר* *blood (shed) causelessly* 1 Kin. 2:31, *צָרֵי יוֹמָם* *enemies in the day time* Ezek. 30:16, *אֶבֶן הַדִּמְיָם* *dumb stone* Hab. 2:19, or adverbial phrase, *אֵלֶיךָ מִקָּרֵב* *a God nigh at hand*, *אֵלֶיךָ מִרְחֹק* *a God afar off* Jer. 23:23.

7. The *source* from which the preceding noun is derived, *תּוֹרַת יְהוָה* *the law of Jehovah* Ex. 13:9, *סֵפֶר מֹשֶׁה* *the book of Moses* 2 Chron. 25:4, *חֹלֶת אֶהָבָה* *sick from love* Cant. 2:5.

8. The *subject* by which an action is performed, or in which an attribute inheres, *אֶהָבָה יְהוָה* *the love of God* i. e. exercised by him 1 Kin. 10:9, *הַכְּמָה טְלָמִיד* *the wisdom of Solomon* 1 Kin. 5:10.

9. The *object*, upon which an action is directed, *יִרְאַת* *the fear of God* Gen. 20:11, *מִמְשֶׁלֶת 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, *קִנְיָה יְהוָה* *the zeal of Jehovah*, which he feels Isa. 37:32, *קִנְיָה הָעָם* *zeal of the people*, which is felt for them Isa. 26:11; *צִיָּה כְדָם* *the cry against Sodom* Gen. 18:20, *צִיָּה הָעֲבָרִיִּים* *the cry of the poor* Prov. 21:13; *חַמְסֵי* *his wrong* i. e. done by him Ps. 7:17, *חַמְסֵי* *my wrong* i. e. done to me Gen. 16:5; *דֶּרֶךְ הַיָּם* *the way of the sea* i. e. leading to it 1 Kin. 18:43, *דֶּרֶךְ יִרְבֹּעָם* *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, *אֲהַבִּי שְׁמִי* *loving thy name* Ps. 5:12, *בָּאִי שַׁעַר* *entering the gate* Gen. 23:10. So even before an infinitive which they govern, *מִשְׁבִּי־מִי קוֹם* *being early to rise* Ps. 127:2. Passive participles may be in the construct before the subject of the action, *מְכֻה אֱלֹהִים* *smitten of God* Isa. 53:4, *יְלִיד אִשָּׁה* *born of a woman*

Job 14:1, or before the secondary object, if the verb is capable in the active of having a double object. *הִגְדַּת־שָׂק* *girded with sackcloth* Joel 1:8, *לְבוּשׁ הַבְּלִיַּם* *clothed with linen* Ezek. 9:11. When a noun follows the infinitive it may be in construction with it as its subject, *בְּקִרְאָה מֶלֶךְ* *on the king's reading* 2 Kin. 5:7. *הוֹדִישֵׁי* *his driving out* Num. 32:21, or be governed by it as its object, *קָרָא־שְׂמוֹאל* *to call Samuel* 1 Sam. 3:8, *הוֹדִישָׁם* *to drive them out* Deut. 7:17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, *טָמְא־שִׁפְתַּיִם* *unclean as to lips* Isa. 6:5, *קָשִׁי־לֵב* *hard hearted* Ezek. 3:7, *קָרְעִי בְּגָדַי* *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, *הָרִי בְּגִלְבֹּעַ* *mountains in Gilboa* 2 Sam. 1:21, *נְבִיאֵי מִלְכָּם* *prophets out of their own heart* Ezek. 13:2, *בְּכֹרֵי בָנוּ* *according to the ability in us* Neh. 5:8.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, *אֵשֶׁר מְקוֹם* *the place where*, etc., Gen. 39:20, *אֵשֶׁר עַל־דִּבְרֵי* *for the reason that* Deut. 22:24, particularly when the relative is itself omitted, *בְּיַד־תְּשַׁלַּח* *by the hand of (him whom) thou wilt send* Ex. 4:13, *תְּחִלַּת הַבְּרִיָּהוָה* *the beginning of (what) Jehovah spake* Hos. 1:2, or before the conjunction *וְ* *and*, *וְדַעַת הַכִּמְתָּ* *wisdom and knowledge* Isa. 33:6, *וְלֹא מִיָּצֵן* *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, *רָאשֵׁי בֵּית־אֲבֹתָם* *the heads of the houses of their fathers* Ex. 6:14, *מִסְפַּר שְׁבָטַיִם* *the number of the tribes of the children of Israel* Josh. 4:5, *פְּרִי־לֵב 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, *בְּהַרֵּי גִּחְלֵי קֶבֶשׁ* *river, brooks of honey* Job 20 : 17, *נוֹשְׁטָר רוֹצֵחַ תְּנִיצֵת* Ps. 78 : 9, if rendered as it is by some *armed with, shooting the bow*, though *נוֹשְׁטָר* may be in construction not with *תְּנִיצֵת* but with *רוֹצֵחַ* *armed ones of those who shoot the bow, armed bowmen*. See Alexander *in loc*.

§ 256. When two words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, *מַעֲשֵׂה יְהוָה הַגָּדוֹל* *the great work of Jehovah* Judg. 2 : 7, *עֲטָרַת 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, *אֲזִלֵּי גִבּוֹרֵי הַחַזָּל* *the mighty men of valour* Josh. 1 : 14, *זִהְבוֹ קִדְשִׁי* *his idols of gold* Isa. 2 : 20, *שֵׁם 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 *אֶחָד הַבָּרָה הַגָּדוֹל* Gen. 10 : 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder*.

b. In a very few instances, only occurring in poetry, a noun with a suffix stands in the construct before a following word, *מִרְכָּבֹתֶיהָ יְשׁוּעָה* *thy chariots of salvation* Hab. 3 : 8, *מִן־חֲסִידִי* *my refuge of strength* Ps. 71 : 7, *וְזִמָּה הַדִּבְרָה* *thy way of lewdness* Ezek. 16 : 27, though these are rather to be regarded as instances of apposition in the wide sense. § 253. 2. Nouns in the construct occasionally receive the article, § 246. 3. a.

c. In the following passages a brief word intervenes between *כָּל*, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, *וְנָקָה כָּל־הַשָּׂא* *take away all iniquity* Hos. 14 : 3, so 2 Sam. 1 : 9, Job 27 : 3, and perhaps Isa. 38 : 16; but see Alexander *in loc*. Like the Greek *πᾶς*, when followed by a definite noun *כָּל* means *the whole* or *all*, *כָּל־הָעָם* *all the people*, *כָּל־הָאָרֶץ* *the whole earth*, when followed by an indefinite noun *every*, *כָּל־בֵּית* *every house*; though here as elsewhere the poets may omit the article, which would be necessary in prose, *כָּל־רֹאשׁ* *the whole head* Isa. 1 : 5. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate *כָּל* by *any*, *לֹא־יִעֲשֶׂה לֹא־מְלָאכָה* *no work shall be done* Ex. 12 : 16,

אֵין כֵּל-חֲדָשׁ *there is no new thing* Eccl. 1 : 9. לֹא יוּבָל כֵּל-אֲלֵהֶם *neither can any god* 2 Chron. 32 : 15. Comp. οὐ δικαιοῦσεται πᾶσα σὰρξ Rom. 3 : 20.

d. He paragogic may be attached to a noun in the construct state, מִזְרְחָהּ שָׁמֶשׁ *toward the rising of the sun* Deut. 4 : 41, Gen. 24 : 67.

§ 257. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, הַצֹּאֵן אֲשֶׁר לְאָבִיהָ *her father's sheep* prop. *the sheep which belonged to her father* Gen. 29 : 9, comp. הָיָה אֲבִיהֶם צֹאֵן אֶלְיָשָׁע Gen. 37 : 12, הַבַּיִת לְאֵלִישָׁע *the house of Elisha* 2 Kin. 5 : 9, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted לְדָוִד (a psalm) *of David* Ps. 11 : 1, אֲמִלֵּן לְאַחֵינָם *Amnon (son) of Ahinoam* 2 Sam. 3 : 2.

2. When the first noun is indefinite and the second definite, בֶּן לִישַׁי *a son of Jesse* 1 Sam. 16 : 18 (בֶּן-יִשַׁי 2 Sam. 20 : 1 is *the son of Jesse*, § 246. 3), עֶבֶד לְשֵׁר הַטַּבָּחִים *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 לְדָוִד *a psalm of David* i. e. belonging to him as its author, תַּפִּלָּה לְחַבְקִיק *a prayer of Habakkuk*.

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

4. When several genitives are connected together, סֵפֶר דְּבָרֵי הַמֶּלֶכִּים לְמַלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15 : 23.

THE PREDICATE.

§ 258. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being

sufficiently suggested by simply placing them together, *שָׁלֵם כָּל־דְּרָגוֹתֶיהָ* *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, *הַנָּהָר הַרְבִּיעִי הוּא פָּתָח* *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2 : 14, *מַה־הֵנָּה אֵלֶּה* *what are these?* Zech. 4 : 5, *מִלְכִּי 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 *הָיָה* *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, *הָאָרֶץ הָיְתָה חֲרָבָה* *the earth was desolate* Gen. 1 : 2, *הָיוּ הַבָּקָר הַלֵּוֹי חֹרְשִׁים* *the oxen were ploughing* Job 1 : 14.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, *הָחִל בְּחַיָּיו* *began (to be) dim* 1 Sam. 3 : 2; *וַיַּחֲל נֹחַ אִישׁ הָאֲדָמָה* *and Noah began (to be) a husbandman* Gen. 9 : 20; *כִּי תִסָּפֵד שִׁיחֶיךָ* *when thou ceasest spoiling* Isa. 33 : 1, *הָפֵךְ לָבָן* *has turned white* Lev. 13 : 3; so *to be called*, *to be esteemed*, etc.

b. Simple existence or non-existence is predicated by means of the particles *וְ* and *אֵין*, the latter of which retains its absolute form when following the noun, but takes the construct form *אֵין* when it precedes the noun either immediately or separated from it by intervening words, *וְאֵין אֶחָד* *there is a kinsman* Ruth 3 : 12, *אֵין אָדָם* *there was not a man* Gen. 2 : 5, *אֵין 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 בֹּשֵׁטֶנִי* *thou art not letting go* Ex. 8 : 17, *אַתָּה מוֹשֵׁיָהוּ* *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 הַדֶּרֶךְ* *the word is good* Deut. 1 : 14, *רַבִּים רַחֲמָיו* *his mercies are great* 1 Chron. 21 : 13, *אֵלֶּה הַדּוֹלֵרוֹת הַשָּׁמַיִם* *these are the generations of the heavens* Gen. 2 : 4.

a. A predicate adjective may also, though less frequently, stand after the noun, הַנְּזִירָה רָפָה *the damsel was fair* 1 Kin. 1:4, הַזָּהָב הַהוּא טוֹב *and the gold of that land is good* Gen. 2:12.

b. If the sense require the predicate to be made definite, it will receive the article, פִּי הַמְדַבֵּר *my mouth is the (one) speaking* Gen. 45:12.

COMPARISON OF ADJECTIVES.

§ 260. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition מִן *from* placed after the adjective, טִיבָה חֲכָמָה מִפְּנִינִים *wisdom is better than rubies* prop. *is good from rubies*, differs from them and by implication is superior to them in point of goodness, Prov. 8:11; צַדִּיק אַתָּה 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, מְבֹרָךְ מִכָּל־בְּנֵי־קָנָן *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 בְּנֵי *the least of his sons* prop. *the little (one)* 2 Chron. 21:17, הַנִּשְׂפָּה בְּנָשִׁים *O fairest among women* Cant. 1:8, הַקָּטָן *the least*, הַגָּדוֹל *the greatest* 1 Chron. 12:14, טוֹבָם *the best of them* Mic. 7:4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, אֶנְהֶל מִמֶּנָּה *I will be greater than thou* prop. *great from thee* Gen. 41:40, וַיְהִי חָכֵם 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 יוֹתֵר *more*, חָכְמָתִי אֲזִי אֲזִי יוֹתֵר *I was then more wise* Eccl. 2:15.

b. The construction with מִן may also be used to denote excess, גְּדוֹל מִנְשֹׂא *my iniquity is too great to be forgiven* prop. *greater than (it is possible) to forgive* Gen. 4:13, מְצַט מִמֶּנָּה *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, הַיָּשָׁר מִן־הַתְּלָח *the upright (is sharper) than a thorn-hedge* Mic. 7:4, מֵאֵשׁ *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 paragoric 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 יֵלְדָה shall have brought forth* Mic. 5:2; or a conditional mood, *except the Lord of hosts had left unto us a very small remnant הָיִינוּ we should have been as Sodom* Isa. 1:9, *I would there were a sword in mine hand, for now הָרַגְתִּיךָ I would have killed thee* Num. 22:29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, *O that we had died לֹא-מָוִתֵנוּ* Num. 14:2, *O that they had been wise that they (fut.) would consider this לֹא-חָכְמוּ* Deut. 32:29, or a subjunctive (the Jordan was dried up), *that יִרְאֶתֶם 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 יֹשֵׁב and he (was) sitting Gen. 18:1, § 266. 3.

b. In promises, contracts, etc., the preterite is sometimes employed, where we might have expected the future, because the inward act or purpose is intended rather than its outward execution, *unto thy seed נָתַתִּי I have given this land* Gen. 15:18, the grant was made though they were not yet put in possession; accordingly, when the latter idea is prominent, the future is used of the same transaction, *unto thy seed אֶתֶּן I will give this land* Gen. 12:7, 26:3. Comp. Gen. 4:14, 23:11, 13.

2. The present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything

begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *give me a little water for צמתי I am thirsty* Judg. 4 : 19 prop. I have been thirsty and (it is implied) I am so still ; *the earth מלצא is full of violence* prop. *has been* and still is *full* Gen. 6 : 13 ; *now ידעתי 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 באצון *whence have ye come*, but in Josh. 9 : 8 באצון *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 ידע knoweth his owner* Isa. 1 : 3, oxen always have done so and it is implied that they always will ; *the Lord רחם 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*

נָפְלָה has fallen Isa. 21 : 9, *הֵאָא* hath borne our griefs Isa. 53 : 4, for *הִשְׁפַּחְתִּי* 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 ^aAbsolutely, *הָאֵשֶׁת I will make of thee a great nation* Gen. 12 : 2, or ^bRelatively to something in the past, *he took his eldest son who ^cיִמְלֹךְ was to reign* 2 Kin. 3 : 27, *Elisha was fallen sick of his sickness whereof ^dרָמִית he was to die* 2 Kin. 13 : 14; or ^eConditionally, (would that I had died) *for I would have lain down* (pret.) and *אֲשָׁקֵט would be at rest* Job 3 : 13; but (if it were my case) *I אֲדַרֵּשׁ would seek unto God* Job 5 : 8; or ^fOptatively, in the various grades of desire, determination, permission, or command, ^gso *יִאֲבֹדוּ may all thine enemies perish* Judg. 5 : 31; *O that my grief רָשָׁקֶל might be weighed* Job 6 : 2; *all that thou commandedst us נַעֲשֶׂה we will do* Josh. 1 : 16; *deeds that רָשָׁה ought not to be done* Gen. 20 : 9; *of the fruit of the trees of the garden נֹאכַל we may eat* Gen. 3 : 2, *לֹא תֹאכְלֶה ye shall not eat* ver. 3, *mine ordinances תִּשְׁמְרוּ ye shall keep* Lev. 18 : 4; or ^hSubjunctively, especially after conjunctions signifying *that*, *in order that*, *lest*, etc., (bring the venison) *לְמַעַן תְּבָרְכָה in order that my soul may bless thee* Gen. 27 : 25, *against thee have I sinned that תִּצְדָּק thou mightest be justified* Ps. 51 : 6.

a. When employed in requests, the future is frequently accompanied by the particle *נָא*, thus, *יְרַבְּ-נָא let thy servant speak, I pray thee* Gen. 44 : 18. *יִגְאֲרֶ-נָא let the wickedness of the wicked cease, I pray* Ps. 7 : 10.

b. The future is idiomatically used with *בְּיָמָם* and *בְּהֵימָן* 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 בְּיָמָם before thou camest* Gen. 27 : 33, *the lamp of God הָבִיחַ בְּיָמָם had not yet gone out* 1 Sam. 3 : 4; to the future, *that my soul may bless thee אֲמִיד בְּיָמָם before I die* Gen. 27 : 4. *תִּקְרָאוּ בְּיָמָם before they call, I will answer* Isa. 65 : 24. There are three examples of the use of the preterite with these particles, the reference being to past time, 1 Sam. 3 : 7, Ps. 90 : 2, Prov. 8 : 25.

2. The present, when it is conceived of as extending into the future, *comfort my people יִצְחָר saith your God Isa.* 40 : 1, the divine utterance though begun is not yet finished; *הֲלֹא תֵדָעִי do ye not know?* ver. 21, are you ignorant, and is this ignorance to continue? *וְהָבִיךָ weepst 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 תְּרוּמָה exalteth a nation Prov.* 14 : 34, it does so now and always will; *a son רִבְבָר 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 נֶעְלָה 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 נִשְׁעָה did continually Job* 1 : 5; *the daughters of Israel תִּלְכְּנָה 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, *אֲזַי נִשְׁיֵר-מֹשֶׁה then sings Moses Ex.* 15 : 1, *Balak בָּרַחֲבִי brings me from Aram Num.* 23 : 7; or a poet, who lives in the midst of that of which he sings, *יִאֲבֹד בַּיּוֹם אֲהֲלָךְ בִּי let the day perish on which I am to be born Job* 3 : 3, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; *לָמָּה לָּא מָרָהָם אִמִּיָּה why may I not die from the womb?* ver. 11, where his position is shifted to the time immediately after his birth; *יִדְרִיג הָרָקִי לְמֹשֶׁה 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 שְׂהִינִי have wasted me, my deadly enemies יִקְרִיבוּ will surround me* Ps. 17:9. *fire אֶכְבְּהָ devoured before them, and after them a flame הִלָּהֵט 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 שָׁמְעוּ have heard הִרְגִּזוּן they will be afraid; pangs אָחֲזוּ have seized upon the inhabitants of Philistia; then the dukes of Edom נִבְהָלֻהוּ were troubled, the mighty men of Moab תִּרְדְּמוּ shall tremble, shall seize them, all the inhabitants of Canaan תִּמְלֹךְ 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 נָגְדוּ and were not ashamed* Gen. 2:25, Deut. 2:12.

§ 264. The apocopated and paragogic forms of the future are mostly used in their respective persons, § 97, to express its optative, conditional, or subjunctive senses, § 263. 1. The negative imperative is made by prefixing אַל *not* to the apocopated future, *harm not* Ps. 105:15; *לֹא תִהְיֶה* 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, *וַיִּשָּׁם and he rose up early ... וַיַּחֲבֹשׁ and saddled ... וַיֵּלֶךְ and took ... וַיִּבְגֵּשׁ and clave ... וַיָּקָם 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, *וְהִפְרֵתִי and I will make thee fruitful ... וַיַּתְיֶינָה and I will make nations of thee וַיֵּצְאוּ מִמֶּנָּה kings 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 Uzziak's death וַאֲרָאָה (and) I saw* Isa. 6:1. But if it be preceded by a future tense, it has a future signification, *וְיִשְׁחָק he shall deride every stronghold וַיֵּצְבֵּר and shall heap up earth וַיִּלְכְּדָהּ and take it* Hab. 1:10, *who בַּעֲשֵׂיהָ 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 ... וַיַּחֲזִי וְהָיָה 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 וַיִּצְטָרֶךָ 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 וָבָא and there came ... וַיִּקְחֵהוּ and took ... וַיֵּצְאֵהוּ and I went out ... וַיַּחֲזִיקֵהוּ 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), *וְהִפְרֵתִי 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) אָהֵב *loveth righteousness and justice* Ps. 33:5, *a generation* הָלֹךְ *goeth, and a generation* בָּא *cometh, and the earth* לְמֶדְהָ *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*, נְהֻמָּד *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, רָאָה *what seest thou?* Jer. 1:11, מְבִיא הַנָּהָר *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, מָוֹת *dying and dead*, נָפַל *falling and fallen*; this is less frequently the case with active verbs, *who then is he* הַצֹּדֵק *that hath hunted venison* Gen. 27:33; *these are the gods* הַמִּכִּים *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* ... וָלוֹט יֹשֵׁב *and Lot (was) sitting in the gate of Sodom* Gen. 19:1; *he spake to his sons-in-law* בְּנֵי־הָאִשָּׁה *who (were) to marry his daughters* ver. 14; *he came to Shiloh* ... וּמָאִיר קָרָעָם *with his clothes*

rent 1 Sam. 4:12; *thou shalt meet a company of prophets* יְרֵדִים *coming down* 1 Sam. 10:5; *they shall declare his righteousness unto a people* נִלְדָּר (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 רֹעֶה *was keeping the flock of Jethro* Ex. 3:1, *his throne* יִהְיֶה נָכוֹן *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: אָמַרְתָּ וְנָחַשׁ וְרָצַח וְנָאֵם (there is) *cursing and lying and killing and stealing and committing adultery* Hos. 4:2, *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*, אֶבְיָא לְחַיְתָּהּ בִּי *I shall be able to fight with him* Num. 22:11, לָמַדְתָּ וְנָתַתָּ לָמוֹת *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)* יָצָא וְבָא *to go out and to come in* 1 Kin. 3:7, מָאֵזָה הִסְלַמְתָּ *thou hast refused to be ashamed* Jer. 3:3, יָמָה רָקִיד *a time to mourn and a time to dance* Eccles. 3:4, מְהִירִים עֲרֵר *ready to rouse leviathan* Job 3:8. Various prepositions may precede the infinitive, as לְ *to*, בְּ *in*, כְּ *like*, מִן *from*, עַד *until*, עַל *upon*, לְמַעַן *in order to*, לְפָנֶיךָ *because of*, לְפָנֶיךָ *before*, etc.

c. The absolute infinitive is rarely governed by a verb, לָמַדְתָּ הַיָּטֵב *learn to do well*, אֲשֶׁרֶךְ הַצְדִּיק *redress wrong* Isa. 1:17, *until he knows* מֵאֵזָה *to refuse the evil*, וּבִחְרוֹר *and to choose the good*, 7:15, וְלֹא-אָבִי בְּהִלָּתִי *and they would not walk in his ways*, 42:24, *thou wilt make us off-scouring* וּבִאֵזָה *and refuse* Lam. 3:45.

d. The infinitive in the construct before its subject, בְּהִבְרָאָם *in their being created* i. e. *when they were created*; *in the day* נִשְׁרָף הָאֵשׁ אֶת-הַשָּׁמַיִם *of the Lord God's making earth and heaven* Gen. 2:4; *there was no water* לְשִׁתּוֹ *for the drinking of the people* Ex. 17:1; וְנִשְׁבְּחִי *and my dwelling*

(shall be) i. e. *I shall dwell* Ps. 23:6. Before its object, *הָיָא פְּנֵי-רָשָׁע the accepting of the person of the wicked* Prov. 18:5, *תָּתַת-כֹּחָהּ 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, *וַיִּהְיֶה נְפֹחַ וַיִּבְרֹחַ and they blew the trumpets and brake the pitchers* prop. (there was) *a breaking of the pitchers* Judg. 7:19; *all this רָאִיתִי וְהִתִּיץ אֶת-לִבִּי I have seen and applied my heart* Eccl. 8:9; *they shall buy fields for money וְקָנוּ and write the papers וְחָתְמוּ and seal (them) וְהָיָה and take witnesses* Jer. 32:44.

a. This rarely occurs when no verb precedes in the same sentence, *הָרַב כַּסִּישְׁוֹי וְסֹר הָרַב כַּסִּישְׁוֹי (shall) the fault-finder contend with the Almighty* Job 40:2, *הַחַיּוֹת רָצוּ וְשׁוּבוּ the living creatures ran and returned* Ezek. 1:14, *שִׁבַּח אֲנִי I praised* Eccl. 4:2.

2. The imperative, when it stands at the beginning of a sentence, *זָכוֹר remember the sabbath-day* prop. (let there be) *a remembering* Ex. 20:8, *וָהֵלֹךְ וְדַבֶּרְתָּ go and say* 2 Sam. 24:12.

§ 269. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form coordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred from their obvious signification, *הוּאֵל הָלַךְ he was willing, walked* i. e. *he was willing to walk or walked willingly* Hos. 5:11, *לֹא אֶיֶסֶף לִיד אַרְחָם I will no more add to pity* i. e. *will not again pity* Hos. 1:6, *מִשְׁשִׁים הָלַךְ being early to go or going early* Hos. 6:4, *how אֶבְלֶה וְרָאִיתִי shall I endure and see* i. e. *endure to see* Esth. 8:6.

a. This co-ordination most frequently occurs when the second verb expresses the principal idea and the first simply qualifies it, so that the latter might be rendered by an adverb. Though even in this case the second verb is often put in the infinitive, *וַיֵּסֶה נִפְחָה* Gen. 8:10 *and he added to send* or *וַיֵּסֶה 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, *אֶחָד לְכָל נֶחֱבֵבִי* *I shall be able, we shall smite him* i. e. I shall with your aid be able to smite him, Num. 22:6. *לֹא תוֹסִיפִי וְקָרָאֲנֶךָ* *thou shalt not add they shall call thee* i. e. thou shalt no more be called by them. Isa. 47:1, 5; or are in different tenses, *לֹא יָדַעְתִּי אֲכַלָּה* *I know not (how) I shall flatter* i. e. how to flatter, Job 32:22; *וַיִּדְעֵנִי וַיִּמְצָאֵנִי* *I knew and might find him* i. e. how to find him, Job 23:3.

OBJECT OF VERBS.

§ 270. The object of a transitive verb ordinarily stands after both the verb and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it *אֵת* the sign of the definite object; if a personal pronoun, it is suffixed either to *אֵת* or to the governing verb.

a. Considerable Liberty is allowed in respect to the Position of Words, particularly in poetry; although, according to the Natural order in Hebrew, the Verb stands First, its Subject Next, and its Object Last, *בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם* *God created the heavens* Gen. 1:1. This is liable to Any alteration that Emphasis may require: the subject may precede the verb, and the object may stand between them or before them both.

b. A noun, which is the direct object of a verb, may receive *אֵת*, whether it is definite by signification, as a proper noun, *אֵת-אַבְרָהָם* *Abraham* Gen. 22:1, or is made so by the article. *אֵת-הַאֹר* *the light* Gen. 1:4, a pronominal suffix, *אֵת-בְּרַכְתִּי* *my blessing* Gen. 33:11, or construction with a definite noun, *אֵת-שֵׁם הַמָּקוֹם* *the name of the place* Gen. 35:15. The particle *אֵת* is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb, or if a verb has more than one definite object, *אֵת* may be repeated before each of them, *אֵת-הָאָרֶץ הַזֹּאת* *this land*... *אֵת-הַקֵּנִיזִי* *the Kenite* *וְאֵת-הַקֵּנִיזִי* *and the Kenizzite*, etc., etc., Gen. 15:18-21; *אֵת-יוֹסֵף* *Joseph* *אֵת-בְּתוּלָתוֹ* *of his coat* *אֵת-כָּל הַבְּשָׂם* *the full-length coat*

Gen. 37:23; or it may stand before a part of them only. Deut. 12:6, or it may be omitted altogether, Deut. 11:14. In a very few instances the article is dropped after **אֵת**, which of itself indicates the definiteness of the noun, *he reared up for himself אֵת-מִצְבֵּת the pillar* 2 Sam. 18:18; *and carrier strengthened אֵת-צִנְרָה gilder* Isa. 41:7, where the omission of the article is poetic, §247.

c. Pronouns with **אֵת**: *אֵת-הָאֵל this ye shall eat* Lev. 11:9; *put אֵת-הַחֵן this (fellow) in the prison* 1 Kin. 22:27; *אֵת אֲשֶׁר-אָמְרוּ whom they have cast into the prison* Jer. 38:9; *he knew אֵת אֲשֶׁר-עָשָׂה what his youngest son had done to him* Gen. 9:24; *אֵת-מִי הָרַפְתָּ whom hast thou reproached?* Isa. 37:23; it does not occur before the neuter **כִּי**. 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, **אֵישׁ אֶחָד** *any one, each* Ex. 21:28, **אֶחָד** *one* 1 Sam. 9:3. With personal pronouns, **אֶתְּהֶם** *Gen. 32:1*, or **וַיְבָרֶכֶם** *Gen. 48:20 and he blessed them*.

§ 271. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: *הַבַּיִת מְלֵא הָאֲנָשִׁים the house was full (of) men* Judg. 16:27, *שָׂבַעְתִּי עֲלֵיהֶם אֵילִים I am sated (with) burnt-offerings of rams* Isa. 1:11, *הָסְרָנוּ כָּל הַחֲרָדֵינוּ we lacked every thing* Jer. 44:18. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *the hills תִּלְכַּנָּה הַלֵּב shall run (with) milk* Joel 4:18, *mine eye יִרְדָּה מַיִם runneth down (with) water* Lam. 1:16; *עָלָה כָּלֹךְ קַמְשֹׁנִים 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, *וַיֵּלְכוּ אֵת כָּל-הַמִּדְבָּר and we went (through) all the wilderness* Deut. 1:19, and figuratively, *וַיֵּבְאוּ הָעִיר walking (in) righteousness* Isa. 33:15, *וַיֵּצְאוּ אֶת-הָעִיר they went out (of) the city* Gen. 44:4.

3. Intransitive verbs may, as in other languages, govern their cognate noun, *הִלְמַמְתִּי חֲלֹם I have dreamed a dream* Gen. 37:9; *וַיִּסְפְּדוּ-שָׁם מִסָּפֵד and they lamented there a lamentation* Gen. 50:10; *יֵרַב הָבֶל תִּהְיֶה 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 נְדָלָה קְצָאֵתִי* *I have been zealous a great fury* Zech. 8:2; *אֶשְׁנָה 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; *אֲנִי אֶת־הַכִּסֵּא אֶת־גְּדִיל* *in the throne will I be greater than thou* Gen. 44:40; *תִּפְרָדוּ תַּדְרֹךְ* *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 לְרִבְכָּה 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 יִרְעַת בְּעֵינָי אֶת־הָרָע* *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 *תִּתֵּן אֶת־הָעִיר* *the city shall be given*, the verb agrees with *לִיר* notwithstanding its reception of the sign of the object: *אֶת* is omitted in the parallel passage, Isa. 36:15.

b. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, *אֶת־הַבְּרָזָל נָפַל* *as for the iron, it fell* 2 Kin. 6:5; *אֶת־כָּל־אֵלֶּה אַנְשֵׁי חַיִל* *as for all these (they were) men of valour* Judg. 20:44; *אֶת־חֻקֹּתַי* *as for my statutes they did not walk in them* Ezek. 20:16. Some regard *אֶת* as the sign of the object in such passages as *בָּא הַלֵּוֹיִם 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, *יָצְאוּ מִן־הָעִיר* Gen. 44:4,

or by the indirect, *וַיִּצְאֵי מִן־הָעִיר* Josh. 8 : 22 ; *נָלָחֻם* *to fight* is followed by *עִם* *with* Josh. 10 : 29, by *בְּ* *in* (*בְּהָ* *in eam*) ver. 31, by *עַל* *against* ver. 38, by *אֶת* Judg. 12 : 4.

a. A number of verbs are indifferently construed with a direct object or with *ל* *to, in reference to*, thus, *אָהַב* *to love* any one and *to have love* to any one, *רָפָא* *to cure* and *to perform a cure* for any one, *הוֹשִׁיעַ* *to save* and *to grant salvation* to any one, *שָׁחַת* *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 *תִּקְעֵנּוּ שׁוֹפָר* *blow the trumpet* Hos. 5 : 8, *וַיִּתְקַע בַּשּׁוֹפָר* *and he blew with the trumpet* Judg. 3 : 27 ; *פָּרַשׁ הַיָּדָיִם* *to spread forth the hands* Ps. 143 : 6, but followed by *בְּ* *to spread forth with the hands* Lam. 1 : 17.

3. By a condensed style of expression (*constructio praeognans*) 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, *תְּפַלֵּה לָאָרֶץ* *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89 : 40, *תָּרַדוּ אִישׁ אֶל־רֵעֵהוּ* *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36 : 16, *מָקַרְתִּי רַמִּים עָנִיתִנִּי* *thou hast answered (by saving) me from the horns of the unicorns* Ps. 22 : 22.

§ 273. Some verbs have more than one object, viz. :

1. The causatives of transitive verbs : *וְהָאֲכַלְתִּי אֶת־מִזְבְּחֵיָהוּ* *and I will make thy oppressors eat their own flesh* Isa. 49 : 26 ; *לֹא הָרַגְנוּ אֶת־כָּל־אֵלֶּהָ* *he would not have caused us to see all these things* Judg. 13 : 23 ; *וְנָחֲלָהָ אֶת־יִשְׂרָאֵל* *he shall cause Israel to inherit it* Dent. 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 אֱלֹהֵי* *which God commanded him* Gen. 6 : 22 ; *לְהוֹרֹת אֶת־בְּנֵי יִשְׂרָאֵל אֵת כָּל־הַחֻקִּים* *to teach the children of Israel all the statutes* Lev. 10 : 11 ; *הָפִיתָ אֶת־בְּלִאֲזָיְכִי* *thou hast smitten all my enemies on the cheek* Ps. 3 : 8 ;

שִׁאֲוִי־הַלֵּם לָרֶשׁ *lift up your hands to the sanctuary* Ps. 134 : 2 ;
וְהָקִים מִהֶמָּה *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 אֲבָן *and they overwhelmed him with stones* Lev. 24 : 23 ; וְהִקַּדְתָּ אֹתָם אֲבָנִית *and thou shalt gird them with a belt* Ex. 29 : 9 ; אֲשֶׁר-תִּזְרַע אֶת-הָאָדָמָה *with which thou shalt sow the ground* Isa. 30 : 23 ; וַיַּצֵּר אֶת-הָאָדָם עָפָר *and he formed the man of dust* Gen. 2 : 7 ; וַיִּשְׁלַח אֶשֶׁר לְחֶמְדִּי *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, הָאֶרֶץ הָאֲנִי נָתַתִּי לָךְ *thou hast given me the land of the south* Judg. 1 : 15, comp. in the same verse, וַיַּעֲשׂוּ לָהּ רָעָה *they did thee evil* Gen. 50 : 17, comp. וַיִּשְׁכְּרוּ אֶת-מֶלֶךְ מַעַכָּה *Isa. 3 : 9 ; וַיִּשְׁכְּרוּ אֶת-מֶלֶךְ מַעַכָּה לְחָם רָעָה* Isa. 3 : 9 ; וַיִּשְׁכְּרוּ אֶת-מֶלֶךְ מַעַכָּה לְחָם רָעָה *and they hired of the king of Maacah a thousand men* 1 Sam. 10 : 6. The same thing occurs in a few instances after intransitive verbs, וַיִּצְמַחְנִי *he grew up to me as to a father* Job 31 : 18 ; וַיִּצְמַחְנִי *did ye fast unto me* Zech. 7 : 5.

4. Some verbs may govern the subject and predicate of a subordinate clause, לָדַעַת רָשָׁע פָּסָל *to know wickedness* (to be) *folly* Eccl. 7 : 25, the latter, if it be an adjective or participle, will remain without the article, שָׁמַעְתִּי אֶפְרַיִם מִתְנַחֵד *I have heard Ephraim bemoaning himself* Jer. 31 : 18, אָתָּה רָאִיתִי צְדִיקִים *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, וְיִמְלְתֶם אֶת בָּשָׂר עֲרֻלְתְּכֶם *and ye shall be circumcised in the flesh of your foreskin* Gen. 17 : 11, וַתִּמְלֵא הָאָרֶץ אֹתָם *and the land was filled with them* Ex. 1 : 7, קָרוּעַ כֹּתֵנו *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; *וַיִּכְעַס הַרְבֵּה* and *he was greatly provoked* Neh. 3:33; *אֲנִי מְאֹד שְׂכָרְךָ הַרְבֵּה* *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: *בַּבֹּקֶר וּבָעֶרֶב וּבְצֶהֱרָם* *evening and morning and noon* will *I pray* Ps. 55:18; *הִצְרִיחַלָּה* *to-night* Num. 22:8; *גִּידֵעֹן* *came* *at the beginning of the watch*. Time how long: *וְהָאֵשׁ הָאֲשֶׁמְרֶת* *and he shall shut up the house* *seven days* Lev. 14:38; *הָאֲדָמָה* *the land* *rested eighty years* Judg. 3:30.

b. The place where: the absolute use of nouns in this sense is confined almost entirely to the familiar words, *בַּדֶּלֶת* *at the door of* Gen. 18:1, Judg. 9:35; *בֵּית* *at the house of* Gen. 38:11, Num. 30:11, and a few proper names, *בֵּית לֶחֶם* *at Bethlehem* 2 Sam. 2:32, *בֵּית-אֵל* *at Bethel* Hos. 12:4.

c. Measures of space: *שְׁלֹשׁ אַמּוֹת גְּבוֹהָ* *three cubits high* Ezek. 41:22; *הָיָה יוֹמָא דְיָרֵךְ* *a day's journey* 1 Kin. 19:4.

d. Number: *שֶׁבַע פְּעָמִים* *return seven times* 1 Kin. 18:43; *הֵעֲרִיף זֶבַחִים כְּכֹל מִסְפַּר כָּלם* *according to the number of them all* Job 1:5.

e. Manner, answering to the Greek adverbial accusative: *יָשְׁבוּ בְּשֵׁנָה* *in security* Deut. 12:10; *לֹא תֵלֵךְ רוּחָה* *loftily* Mic. 2:3; *וַיֵּלֶךְ הָעָם לְיִשְׂרָאֵל כְּדֹרֹת לְיִשְׂרָאֵל* *according to a law of Israel* Ps. 122:4; *לֹא תֵלֵךְ שָׁמָּה לְפָנֶיךָ* *for fear of briars* Isa. 7:25; *לְשֵׁנָה אֶחָד* *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 אֹתָם הָאָרֶץ* *the land could not bear them* Gen. 13: 6, *רְחוֹק מִרְשָׁעִים יְשׁוּעָה* *salvation is far from the wicked* Ps. 119: 155, *תִּרְדּוּ שְׂאֲנָנוֹת* *tremble ye careless women* Isa. 32: 11. The singular for the plural: *בָּא רְבָא דְבִרְיָה* *let thy words come to pass* Judg. 13: 12, *מִשְׁפָּטֶיךָ הָיִם יָשָׁר* *upright are thy judgments* Ps. 119: 137, *אֲנֻשָׁתָהּ מִכּוֹחֶיהָ* *her wounds are incurable*, or the singular may be understood distributively, *each of her wounds is incurable* Mic. 1: 9. The masculine singular for the feminine plural: *לֹא יִסָּג בְּלִמּוֹת* *reproaches cease not* Mic. 2: 6, *מִדְּרִגְגָּבֶר* *until calamities be overpast* Ps. 57: 2, *וַיְהִי-לּוֹ נָשִׁים* *and there were to him wives* 1 Kin. 11: 3.

b. When the predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter must agree with it, while the first may be put in its primary form, *יְהִי מְאֹרֹת* *let there be lights* ... *וַיְהִי לָאֵתֹת* *and let them be for signs* Gen. 1: 14, *וַיְהִי אֲנָשִׁים אֲשֶׁר* *and there were men who were defiled* Num. 9: 6. In 1 Kin. 10: 12 two verbs are put in the masc. sing. with a plural subject.

c. The predicate, even when it follows the subject, occasionally departs from it in gender or number, retaining its primary form; this takes place with passive or neuter verbs of familiar occurrence, and which are probably used impersonally as the same verbs are elsewhere, § 271. 4. a, *הָיוּ בָּנוּיִם לְדָוִד אֲשֶׁר יָלְדָהּ לוֹ* *whom (his wives) had born to him* prop. *there had been born to him* Gen. 35: 26, comp. Gen. 4: 18. 46: 22. 27, *לִי הָיָה הֵלֶּה* *there was to me (i. e. I had) house-born servants* Eccles. 2: 7, comp. Gen. 47: 24, Ex. 12: 49, 28: 7, Num. 9: 14, 15: 29, Deut. 18: 2. 1 Chron. 24: 28, 2 Chron. 17: 13, *הָיָה זָלְזָה* *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, רוח גדולה וקדח *a great and strong wind* 1 Kin. 19:11; in Ps. 63:2, בָּאֶרֶץ צִיָּה נִגְשָׁה quoted by Nordheimer as an additional example the second adjective may agree not with אֶרֶץ but with the preceding noun, בָּשָׂרִי לְךָ יִשְׁתָּה *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, וַיִּמָּהְרוּ הָעָם וַיַּעֲבִרוּ *and the people hastened and passed over* Josh. 4:10, צֶאֱנָן אֲבִדוֹת *lost sheep* Jer. 50:6, כָּלָם קְדֻשִׁים *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, וַתָּשָׂא כָל-הָעֵדָה וַתִּקְחוּ אֶת-קוֹלָם *and all the congregation lifted up and uttered their voice* Num. 14:1; וַיֵּאֱמָן הָעָם וַיִּשְׁמָעוּ *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, הָיָא עַמְּךָ *thy people has done wrong* Ex. 5:16, הָעָם יוֹשְׁבֵת *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, בְּעֶלְיוֹ יוֹמָתָה *its owner shall be put to death* Ex. 21:29, אֶדְנִים קָשָׁה *a hard master* Isa. 19:4, תִּתְחַלֵּשׁ נְעֻרָיִךָ *thy youth is renewed* Ps. 103:5.

a. When the word אֱלֹהִים refers to false deities, the sense is plural and it is construed accordingly, אֵלֶּה אֱלֹהֶיךָ *these are thy gods* Ex. 32:4, 8, כֹּה-יַעֲשׂוּ 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.

h. 84. See also, same subject in Psalms, on Gen. 1:26 see also Psalms, same subject

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular, *תַּעֲרוּגַת שְׂדֵה בְּהֵמוֹת שָׂדֵה* *the beasts of the field pant for thee* Joel 1:20, *תַּשְׁטַף סְפִיחֶיהָ* *its floods wash away* Job 14:19, *אֶחָזְזָתָה תְּבָלִים* *pangs have taken her* Jer. 49:24, *תַּיִם רַבָּהּ* *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; *the Lord deal kindly עִמָּכֶם* *with you* (Ruth and Orpah) *as ye have dealt* Ruth 1:8; *מָתִי* *my dead* (Sarah) Gen. 23:4; *אֲתִי שְׂדֵדִי* *thou art destroyed* Jer. 4:30; this last passage may, however, be rendered *thou, it is destroyed, what wilt thou do?*

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, *מְבַרְכֶיךָ בָּרוּךְ* *they that bless thee shall each be blessed* Num. 24:9; *מְחַלְלֶיהָ* *they who profane it shall every one be put to death* Ex. 31:14; *צֹדֶקֶת 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 תּוֹדָה וְקָל* *and from them shall proceed thanksgiving and a voice* Jer. 30:19, or it may be put in the plural, referring to them all, *וּנְגִשְׁתָּ מִשָּׁה וְאֶחָדָן*

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 יָדַעְתָּ אֲתָהּ וְאַבְרָהָהָ *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 וְנַעֲרָתִי אֲצִים *I with my maidens will fast* prop. *and my maidens* Est. 4 : 16, עֲבָדֵי דָוִד וְיֹאבָב 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, אֲבְרָהָם וְשָׂרָה זָקְנִים *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 נְהִיָּה *I and Jonathan my son will be* 1 Sam. 14 : 40, אֲתָהּ וְאַהֲרֹן 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 הַשָּׁפֹן אֲמָלַל *the fields of Heshbon languish* Isa. 16 : 8, נִמְצָא דָם נַפְשֹׁת, אֲבִיּוֹנִים *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, וְיָהִי כָל-יְמֵי-שֵׁת *and all the days of Seth were* Gen. 5 : 8, וַתֵּצֵאן כָּל-הַנְּשִׁים *and all the women went out* Ex. 15 : 20, מִבְּחַר טַלְשָׁיו *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, עֵינֶי לֵאָה רַפּוֹת *the eyes of Leah were tender* Gen. 29 : 17.

§ 279. The abrupt changes of the person from the third

to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1 : 29, Ps. 81 : 17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, הִנְיִי רִשִׁי *behold I (am he who) has laid* Isa. 28 : 16, הִנְיִי יוֹסֵף *behold I (am he who) will add* 29 : 14, 38 : 5.

REPETITION OF WORDS.

§ 280. The repetition of nouns may denote

1. Distribution, שָׁנָה שָׁנָה *year by year* Deut. 14 : 22, בֹּקֶר בֹּקֶר *in the morning, in the morning* i. e. *every morning* 2 Sam. 13 : 4, אִישׁ-אֶחָד אִישׁ-אֶחָד לְשִׁבְטָא *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, דֹּר-דֹּר *generation and generation* i. e. *many generations* Deut. 32 : 7, צֵר לְצִי צֵר לְצִי קוֹ לָקוֹ קוֹ לָקוֹ *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28 : 10, 13, בְּאֵרֶת בְּאֵרֶת *pits on pits* Gen. 14 : 10 ; or with the implication of diversity, אֶבֶן נֶאֱבָן *a weight and a weight* i. e. *weights of two sorts* Deut. 25 : 13, וְלֵב 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, וְכֵן וְכֵן *because even because*.

a. Sometimes the second word is put in a different gender from the first, מִשְׁעָן וּמִשְׁעָלָה *all kinds of support* Isa. 3 : 1, comp. Jer. 48 : 19, or a different number, הָהָרִים הַהֵם *a heap, two heaps* Judg. 15 : 16. נֶשֶׁה וְנֶשֶׁה *waste and desolate* Ezek. 6 : 14, שָׁמֶה וְשָׁמֶה *waste and desolate* 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, מוֹתִי אֲנִי *my dying, mine* 2 Sam. 19:1, אַתָּה יוֹדִיָּה *thee, thee shall they praise* Gen. 49:8, or to a noun to which it refers, לְשֵׁת גַּם־הִוא *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, הִמְלִיךָ תִּמְלִיךָ *shalt thou actually reign over us?* Gen. 37:8, מוֹת תָּמוּת *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 וַיָּצֵא וַיָּשׁוּב *and it went out going out and returning* i. e. *it kept going to and fro* Gen. 8:7, הָלְכִי הֵלֶךְ וְנָעוּ *they went on lowing as they went* 1 Sam. 6:12, וַיִּדְבֹּר וַיִּשְׁלַח *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 סָבַל וּסְבָלָה Ex. 19:13. Piel וַיִּקְרָא וַיִּקְרָא Josh. 24:10, Pual טָרַח וַיִּטָּרַח Gen. 37:33, Hiphil נָצַח וַיִּנָּצַח 1 Sam. 23:22, Hophal מוֹת וַיִּמָּוֶת Ex. 19:12. Hithpael מוֹת וַיִּתְּמַשׁ Isa. 24:19; or one derivative species with another of like signification, הִפְעִיחַ לֹא נִפְעָחָה Lev. 19:20, תִּחְלַח לֹא תִחְלַח Ezek. 16:4. Occasionally the infinitive is borrowed from a cognate verb, אָסַף וַאֲסָף Zeph. 1:2 (אָסַף and אָסַף), אָרַשׁ וַיִּרְשָׁנוּ Isa. 28:28 (אָרַשׁ and אָרַשׁ).

b. The construct infinitive is very rarely used in such combinations instead of the absolute, חָבַל תְּחַלְּנוּ Neh. 1:7, הָיוּ־אֶהְיָה Ps. 50:21; once it is added in a varied form to a preceding construct infinitive, בְּהִנָּחִיתָ נִנָּחִיתָ 2 Sam. 6:20. The finite verb is repeated, נָשִׁיב וְנָשִׁיב 2 Sam. 15:8 K'thibh. A verbal noun takes the place of the infinitive, עָרְיָה תֵּלֵד 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. עָלָה וּבִיָּחָה ... הָיָר עָלָה 2 Sam. 15:30, הֵלֶךְ וּבִיָּחָה Jer. 41:6; an adjective may even take the place of the second, וַיִּלָּךְ הָלֹךְ, וַיִּלָּךְ Gen. 26:13, הָלֹךְ וְקָשָׁה ... הָלָךְ Judg. 4:24; the finite verb is

omitted in יִגְדֹּל הָאֵלָּהּ בְּרַחֲמָיו Est. 9:4. the substantive verb takes its place, הָיָה הָלוֹךְ וְהָסֹר Gen. 8:5, וַיְהִי וַיְהוֹשָׁפֶט הָאֵלָּהּ וַיִּגְדֹּל 2 Chron. 17:12. The second verb may also be put in one of the finite tenses, הִלְלִים הָלוֹךְ וְהָקֵלִי Josh. 6:13, הָלוֹךְ ... הִלְלֵה 2 Sam. 16:13, and in fact other constructions, begun with a participle or infinitive, are not infrequently continued in the preterite or future, Job 12:21.

INTERROGATIVE SENTENCES.

§ 283. 1. A direct question is indicated by the interrogative particle הָ, הֲתֵלֵךְ *wilt thou go?* Gen. 24:58, הֲתַחַח אֲנִי אֶל־הָיִם *am I in the place of God?* Gen. 50:19; an indirect question by הָ or אִם *if, to know* הֲיִשָּׁבֶם אֲהַבִּים *whether you love* Deut. 13:4, *inquire* אִם־אֶחְיֶה *whether I shall recover* prop. *if I shall* 2 Kin. 1:2.

a. The particle הָ is in Job 4:2 separated from the proper interrogative clause.

2. In a disjunctive question the first member is commonly introduced by הָ and the second by אִם or וְאִם, הֲתַחַח בְּנִי, וְאִם הוּא אִם־לֹא *is this thy son's coat or not?* Gen. 37:32; הֲחֵפֶזְךָ הִיא *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 אוֹ *or, who knoweth* הֲיִהְיֶה אוֹ כָּלִל הַחֶכֶם הַחֶכֶם *whether he shall be a wise man or a fool* Eccl. 2:19, or by הָ repeated הֲיִהְיֶה הַחֶזֶק הוּא הַחֶזֶק *whether they be strong or weak* Num. 13:18, הֲנִקְרָאנוּ לְפָנֶיךָ הַלָּא *have ye called us to impoverish us or not?* Judg. 14:15. The construction of the second clause is interrupted and resumed again in Gen. 17:17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with אִם, הֲעִתְּבָהְךָ הַיָּצֵר, אִם הַפְּסָקָה *your perversion! or is the potter to be reckoned as the clay?* Isa. 29:16, אִם בְּאֵזְרִי *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, בִּיָּצֵה שְׁלָמִים *thy coming is peaceful?* 1 Sam. 16:4.

RELATIVE PRONOUN.

§ 285. 1. From simple we pass to compound sentences. These are made up of distinct clauses united for the most part by the relative pronoun or by conjunctions. As the relative invariably occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative **אֲשֶׁר** is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, **אֲשֶׁר שָׁלְחוֹ** *whom he has sent* 2 Kin. 19:4; *the ground אֲשֶׁר אָרְרָה* *which he has cursed* Gen. 5:29; *whose seed אֲשֶׁר זָרְעוֹ* Gen. 1:11; *houses of clay אֲשֶׁר בְּעֶפְרָם יְסוּדָם* *whose foundation is in the dust* Job 4:19; *the place עָלָיו . . . אֲשֶׁר* *upon which* Ex. 3:5; *thou בְּחַרְתִּיהָ אֲשֶׁר* *whom I have chosen* Isa. 41:8.

a. When the relative is the object of a verb the suffix is frequently omitted, the sense being sufficiently plain without it, **אֲשֶׁר-בָּרָאתִי** *whom I have created* Gen. 6:7.

2. When the relative **אֲשֶׁר** is preceded by **אֵת** the sign of the definite object, or by a preposition, these pertain not to the relative but to its antecedent, which is in this case embraced with it as in the English compound relative *what=that which*, **וַיֹּצֵא 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 **עִם אֲשֶׁר** *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, **בְּשִׂתָּה עָשׂוּ** *into the pit (which) they have made* Ps. 9:16, but also when it is the subject, *and he forsook God עָשָׂהוּ* (who) *made him* Deut. 32:15, and even when it would stand for the compound

relative and include its antecedent, בְּיַד־הַשֵּׁלַח *by the hand of* (him whom) *thou wilt send* Ex. 4 : 13, (so doth) שְׂאֵל הַטָּאֵר *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 הַסֵּדֶת *the place that thou hast founded* Ps. 104 : 8, מְצֻמֹת זֵי הַשִּׁבְי *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* וְיִמְצֵץ *but of the tree of the knowledge, etc.*, Gen. 2 : 16, 17, or one expressing a reason, *give us help from trouble* וְשׁוּא *for vain is the help of man* Ps. 60 : 13, an inference, *I have no pleasure in the death of him that dieth* וְהַשִּׁיבִי *wherefore turn* Ezek. 18 : 32, design, וְחַיִּי *do this and live* i. e. in order that you may live, Gen. 42 : 18, a comparison, *man is born unto trouble* וְכַיִּי הַשֵּׁה *and* (i. e. as) *the sparks fly upward* Job 5 : 7, or a co-existing act or condition, *Noah was six hundred years old* וְהַמַּבּוּל *and* (i. e. when) *the flood was upon the earth* Gen. 7 : 6.

2. It serves to introduce the apodosis or second member

of a conditional sentence, *if God will be with me and keep me* וְהָיָה יְהוָה *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 וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו *on the third day Abraham lifted up his eyes* Gen. 22:4 ; וְהָיָה דְרָגְתְּךָ וְתָם דְּרָגְתְּךָ *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* וָאֲנִי *I have been so hitherto, but now* וְאֲנִי *I will be thy servant.*

a. For the meanings and usage of other conjunctions see the lexicon.

GRAMMATICAL ANALYSIS.

GENESIS, CHAPTER I.

VERSE 1.

Accent
 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. *"A long fixed syllable must receive the accent, or a short simple one!"*

בְּרֵא, 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. *{ words (all whether Primitive or derivative) in their Primary State are accented on the Ultimate. }*

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 אֶת.

הָאָרֶץ the article, §229. 3, and Segholate noun of class I., §183; Seghol changed to Kamets by, §229. 4. *b*, or §65 (1).

requires to quiesce
 This verse is divided by the accents into two clauses, §36. 1; Athnahn is preceded by Munahn and Tiphhha, §38. 2; Silluk by Merka and Tiphhha, and Tiphhha again by Merka, §38. 1.

various
abdash?
 And Shust, May. Sec, Fuerst, Thidant, &
 at gram. all seven = agreeing Conant,

VERSE 2.

הָיָה, הָיָה verb הָיָה, §169. 1, with Methegh, §45. 2, Kamets distinguished from Kamets-Hhatuph, §19. 2.

הָיָה Segholate nouns of class I. from הָיָה roots, §184. 6, abstracts² used instead of adjectives, §254. 6. a, assonance or paronomasia. Double accent, §30. 1.

הָיָה Makkeph, §43, הָיָה 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.

הָיָה noun of class III from הָיָה root §190. 6, article omitted as if from a proper noun, §246. 1, or by a kind of poetic brevity, §247, *the face of ocean*.

הָיָה Piel participle of the Ayin Guttural verb הָיָה, §116. 4, §121. 1, feminine, §205, as the predicate without the article, §259. 2, although its subject is definite, §246. 3; the participle expresses continuous action, §266. 1, belonging to the period before spoken of, §266. 3.

הָיָה noun used only in the plural, §201. 1, §203. 5. c; vowel changed by the pause accent, §65. 1.

This verse consists of two clauses, §36. 1; the clause of Athnahh is subdivided by Zakeph Katon and R'bhia, §36. 2; Zakeph Katon is preceded by Pashta, and Pashta by Merka, §38. 4, Athnahh by Munahh and Tiphhhah, §38. 2. The clause of Silluk is subdivided by Zakeph Katon; this is preceded by Munahh, §38. 4, and Silluk by Merka and Tiphhhah, §38. 1.

VERSE 3.

וְהָיָה Kal future of Pe Aleph verb וְהָיָה, §110. 3, with Vav Conversive, §99. 1, §265, which removes the accent to the penult and changes the vowel of the ultimate, §99. 3. a, §111. 2. a.

יְהִי apocopated future of הָיָה verb, § 171. 1, § 177. 1, with a jussive sense, § 264.

וַיְהִי future with Vav Conversive ; Daghesh-forte omitted, § 99. 3, Methegh, § 45. 2.

VERSE 4.

וַיִּרְא Kal future of רָאָה verb with Vav Conversive, § 171. 1, § 172. 4.

טָיִב the predicate adjective without the article, § 259. 2.

וַיִּבְרָא Hiphil future of בָּרָא with Vav Conversive, § 99. 3.

וּבֵין Vav Conjunctive, § 234, with the preposition בֵּין, § 237. 1.

VERSE 5.

וַיִּקְרָא from the קָרָא verb, § 162. 2.

אֱלֹהִים P'sik, § 38. 1. *a*.

לְאֹדֶר preposition ל with the vowel of the article, § 231. 5.

יָוֵם noun, whose plural is יָמִים, § 207. 1. *f*.

קָרָא the preterite, used rather than the future with Vav Conversive, because the verb does not begin the clause, § 265, the accent removed to the penult, § 35. 1.

לְיָוֶה paragodic הָ, § 61. 6, § 219. 2, with the noun לְיָוֶה, a Segholate of class I. from an ע" root, § 184. *b*, having a pause accent, § 65. 1.

אַרְבָּע numeral, § 223. 1, agreement and position, § 250. 1.

VERSE 6.

רָקִיעַ 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.

מְבַדִּיל Hiphil participle of בָּדַל, § 84. 5, denoting continuous action, § 266. 1, and referred by the tense of the accompanying substantive verb to the future, § 266. 3. *a*.

VERSE 7.

וַיִּקְשֹׁט guttural and לָהּ verb קָשָׁה with Vav Conversive, § 109. 3, § 171. 1, § 172. 4.

מִתְחַח composed of the prepositions מִן and תַּחַח, § 237. 2 (1).

מִגַּל composed of the prepositions מִן and גַּל.

VERSE 8.

שְׁמִי with pause accent, § 65 (1).

בָּקָר, עֶרֶב, class I. Segholates, § 183.

שְׁנִי ordinal number, § 227. 1, agreement with noun and position, § 252. 1.

VERSE 9.

יִקְוֶה Niphal future of קָוָה verb לָהּ, § 169. 1, with an imperative sense, § 263. 1.

מָקוֹם noun of class III. from an עָר root, § 190. *b*.

תִּרְאֶה Niphal future of רָאָה, § 109. 4, § 168.

VERSE 10.

וּלְמִקְנֶה conjunction ו, § 234, preposition ל, § 231. 1, and noun of class III. from לָהּ root, § 190. *b*, in the construct state, § 215. 2, followed by the material of which it consists, § 254. 4.

יָמִים plural, § 207. 2, of יָם, a noun of class I. from an עָר root, § 186. 2. *c*.

VERSE 11.

תִּשָּׂא apocopated Hiphil future of תָּשָׂא, § 97. 2, § 264, governing its cognate noun תָּשָׂא, § 271. 3. Methegh by § 45. 2.

מִזְרִיר the participle expresses what is constant and habitual, § 266. 1.

קָץ collective noun, § 201. 1, probably abridged from a קָץ root, class I. form 2, § 185. 2. *d*, in the construct, § 215. 1, with the following word, which denotes its quality, § 254. 6.

פָּרִי noun from פָּרָה root class I. form 1, § 184. *b*.

לִשְׁתָּה Kal participle of לָחַץ verb, § 168; the accent is not Y'thibh but Mahpakh, as is shown by its standing before Pashta in the subdivision of Zakeph Katon, § 30. 2, § 38. 4, shifted to the penult by, § 35. 1, followed by Daghesh-forte conjunctive in the first letter of the next word, § 24. *a*.

לְמִינֵי preposition ל, § 231. 1, noun מִין from an מִי root class I, § 186. 2. *b*, and pronominal suffix, § 220. 1.

אֲשֶׁר זָרְעוּ-בּוֹ oblique case of the relative pronoun, § 74, § 285. 1; the preposition ב with a pronominal suffix, § 233.

VERSE 12.

וַתִּשָּׂא Hiphil future of פָּרָה and לָחַץ verb, § 144. 1, § 162, with Vav Conversive, the accent remaining on the ultimate, § 147. 5, § 166. 4.

לְמִינֵיהֶם suffix of third person, § 220. 1. *b*, singular in distributive sense referring to the preceding collective, § 275. 6.

VERSE 13.

שְׁלִישִׁי ordinal number, § 227. 1, § 252. 1.

VERSE 14.

יְהִי lack of agreement with subject, § 275. 1.

מֵאֲחֶרֶת masculine noun in the plural, § 200. *c*, class III. from an ע"ר root, § 190. *b*.

לְהַבְדִּיל the construct form of the infinitive used with prepositions, § 267. *b*.

וְהָיָה preterite with Vav Conversive, § 100. 1, § 265, in the plural because following the noun, § 275. 1. *b*.

VERSE 15.

לְהֵאָיִר Hiphil infinitive construct of ע"י verb, § 153. 1.

VERSE 16.

שְׁנֵי cardinal number, § 223. 1, joined with noun, § 250. 2 (2), without the article, § 251. 4.

הַגְּדֹלִים qualifying adjective with the article after the noun, § 249. 1.

הַקָּטָן ... הַגָּדוֹל class I. form 2, § 185. 1, emphatic use of the positive degree, § 260. 2 (2).

מִמְשָׁלָה noun of class III., § 190, in the construct state, § 214. 1. *b*, the following noun denoting the object, § 254. 9.

הַזִּכְרֹנִים noun of class II. from an ע"ע root, § 187. 1. *e*.

VERSE 17.

נִיחָן from פָּחַ verb נִחַן, § 129. 1.

אָהֶם sign of the definite object with a pronominal suffix, § 238. 2.

VERSE 18.

וְלַחֲבָדִיל ... וְלַמֶּשֶׁל construct infinitive with the preposition, § 267. *b*; Methegh with ו, § 45. 2. *a*.

VERSE 20.

יִעֲשֶׂה Piel future of עָשָׂה verb, §154. 2.

VERSE 21.

הַתִּינִיִּם plural of תִּינִי, §199; the Hhirik of the ultimate is long, §19. 1.

הַרְמְשִׁית Kal feminine participle, §205, with the article, §249. 1.

אֲשֶׁר the object of the verb שָׁרְבִי though without the appropriate pronominal suffix, §285. 1. *a*.

לְמִינֵהֶם plural noun with plural suffix, §220. 2. *b*.

VERSE 22.

וַיְבָרֶךְ Piel future of בָּרַךְ Guttural verb, §116. 4, §121. 1, with Vav conversive, §99. 3. *a*, no Daghes-lene in ב since the preceding Sh'va is vocal, §25.

לֵאמֹר the preposition with Tsere, §231. 3. *a*, so as to say i. e. *in saying*.

רְבֵה, פְּרֵה Kal imperatives of רָבָה, §169. 1.

יִרְבַּ Kal apocopated future, §171. 1, Hhirik short though accented, §19. 1.

VERSE 24.

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25....45. 3
28....45. 5. a
46: 2....38. 1. a
3....148. 2
22, 27....275. 1. c
28....22. b
47: 24....275. 1. c
48: 20....270. c
22....223. 1. a
49: 3....65. a
5....216. 1. b
8....281
10....24. b
11....53. 2. a, 61. 6.
a, 218, 220. 1. b,
221. 5. b
12....215. 1. a, 259.
2. b
17....216. 2. a
49: 19....\$140. 1
23....139. 1
50: 9....248
10....271. 3
17....273. 3. a
19....283. 1
23....22. a
26....147. 5
- EXODUS.
- 1: 1....\$21. 1
7....273. 5
10....88 (3f. pl.)
16....177. 2
2: 3....24. b, 104. e
4....53. 3. b, 148.
2, 150. 3 (p. 182)
7....230. 3
9....150. 2, 151. 1,
161. 5
10....104. k
17....104. g, 105. a
20....60. 3. c, 98. 2,
164. 3
23....51. 2
3: 1....266. 3. a
2....53. 2. a
4....39. 1. a
5....131. 3, 285. 1
8....248
13....75. 1
4: 2....24. a, 75. 1
10....254. 6. a
11....158. 2
13....255. 2, 285. 3
23....126. 1
29....112. 3
31....275. 2. a
5: 5....86. b (2m.)
7....151. 2
8....39. 1. a
16....166. 1, 275.
2. b
6: 14....255. 3
16....251. 3
29....10. a
7: 10....262. 1
11....53. 2. a
20....276. 1
22....53. 2. a
26....265. b
8: 1....131. 3
17....258. 3. b
23....100. 2. a (1)
9: 3....10. a, 177. 1
15....119. 1
18....27, 104. e
25....126. 2
29....88 (pl.)
10: 1....249. 2. b
3....173. 2
8....271. 4. a
24....150. 5
11: 8....249. 2. b
12: 7....45. 2
16....256. c
21....89 (f. s. &
m. pl.)
39....141. 6
49....275. 1. c
13: 1....24. a
2....92. c
9....254. 7
16....220. 1. b
22....263. 4
14: 4....22. b, 91. c
14....119. 1
17....22. b, 91. c
15: 1....22. b, 263. 5
- 15: 2....\$56. 1, 105.
b, 131. 1, 247. b
4....277. a
5....61. 6, 104. f
6....60. 3. a, 61.
6. a
9....104. f
10....11. 1. b, 61. 6,
159. 1
11, 13....22. b
14, 15....263. 5. a
16....22. b, 61. 6. a
17....24. b, 190. a
20....277. a
21....22. b
26....112. 3
16: 5....38. 1. a
7, 8....71. a (1)
14....180. a
15....39. 3. b
23....38. 1. a, 112. 1
27....242. a
17: 1....237. d
8, 10....119. 1
11....275. 2. b
18: 8....104. i
10....215. 1. b
11....262. 2
21, 25....225. 1. a
26....88
19: 5....44. a
9....215. 1. a
12....282. a
13....149. 2, 282. a
21, 24....111. 1
20: 2-17....39. 4. a
4....27, 248. 2
5....111. 3. a
8....268. 2
10....249. 1. c
11....43
13....27
21: 7....98. 1. a
9....275. 3
11....215. 1. c
19....92. d
22....19. 2. a, 39.
3. b
28....270. c
30....55. 1
35....19. 2. a, 39.
3. b
36....92. d
22: 2....216. 1. b
3....166. 3
4....220. 1. b
8....43, 275. 3. a
26....220. 1. b
23: 11....254. 2
14....252. 4
26....267. 1. a
30....280. 1
31....104. f
24: 4....246. 3
25: 11....11. 1. b, 113. 1
35....280. 3. b
26: 2....250. 1
28....216. 2. a
24....53. 3. a
33....100. 2. a (1),
100. 2. a (2),
229. 4. b
27: 21....247. a
28: 1....119. 1
2....254. 6. a
7....275. 1. c
40....267. 1. a
29: 3....248. a
9....273. 3
20....38. 4. a
30....105. a

29: 35....\$ 65. *a*
37....229. 4. *b*
30: 18....109. 3
23....215. 1. *c*
34....38. 1. *a*
31: 13....104. *h*
14....275. 6
32: 1....75. 1, 119. 1,
249. 2. *a*
4, 8....275. 3. *a*
19....220. 2. *b*
25....104. *d*, 156. 2
33: 3....63. 1. *b*, 174. 4
13....220. 2. *b*
20....105. *a*
24....111. 3. *a*
36: 3....38. 1. *a*
28....216. 2. *a*
38: 27....250. 2 (2)
39: 30....105. *d*
40: 3....166. 4

LEVITICUS.

2: 15....\$ 71. *a* (3)
4: 13....60. 3. *a*
23, 28....150. 5
5: 21....61. 4. *a*,
205. *c*
22....119. 1
24....220. 2. *a*
6: 14....114
15....95. *a*
7: 38....216. 1. *a*
8: 3....119. 1
9: 7....98. 1. *a*
10: 4....39. 4. *a*
11....273. 2
12....39. 3. *b*
18....271. 4. *a*
19....230. 2. *b*
11: 7....126. 1
9....270. *c*
18....229. 4. *b*
32....38. 1. *a*, 254. 4
39....71. *a* (3)
42....4. *a*
43....164. 2
44....96. *b*, 242
13: 3....258. 3. *a*
4....27. 57. 2 (2)
b, 220. 1. *b*
10, 21....71. *a* (3)
51, 52....139. 3
55, 56....96. *a*
14: 8....126. 1
13....175. 2
35....242. *a*
38....274. 2. *a*
42....156. 2
43....92. *d*, 94. *b*
15: 24....87
29....100. 2. *a* (2)
32....87
16: 4....104. *h*
8....11. 1. *a*, 188. *a*
31....71. *a* (3)
18: 4....263. 1
7 fl....172. 3
28....156. 4
19: 20....175. 5, 282. *a*
20: 3....256
7....96. *b*
21: 1....96. *a*
4....140. 4
5....97. 1. *a*
9....71. *a* (3),
140. 3
23: 3....280. 3. *a*
13....220. 1. *b*

23: 17....\$ 26
18....216. 2. *a*
22....106. *a*
30....112. 3
39....22. *a*
24: 5....100. 2. *a* (1)
22....250. 1. *a*
23....273. 3
25: 5....216. 2. *a*
21....172. 1
46....39. 3. *b*
26: 9....100. 2. *a* (1)
bis.
15....141. 3
18....92. *d*
25....132. 1
33....92. *e*
34....172. 1
34, 35....65. *a*
34, 43....140. 6
27: 7....251. 2. *a*
8....112. 3
23....246. 2. *a*

NUMBERS.

1: 10....\$ 13. *b*
47....96. *a*
2: 33....96. *a*
3: 26....271. 4. *b*
49....55. 1
4: 23....22. *a*
5: 13, 14....71. *a* (3)
22....131. 2
6: 23....120. 3
8: 7....121. 3
24....22. *a*
9: 6....275. 1. *b*
7....249. 2
14....275. 1. *c*
20....253. 2
10: 23....45. 5
29....21. 1
35....4. *a*
11: 4....57. 2 (2) *a*,
229. 3. *a*
5....203. 4
11....164. 2
15....71. *a* (2)
16....111. 3. *a*
20....196. *d*
25....111. 2. *c*
12: 1....276. 1
4....250. 2 (2) *a*
13: 18....283. 2. *a*
32....156. 4
14: 1....275. 2. *a*
2....262. 1
15: 6....252. 3
21....39. 3. *b*
28....27. 220. 1. *b*
29....275. 1. *c*
16: 3....275. 2
17: 3, 4....104. *g*
10....140. 4
28....125. 2
20: 3....125. 2
5....104. *l*
8....276. 3
14....104. *i*
21....131. 4
21: 5....104. *l*
30....105. *a*, 140. 5
33, 35....44. *a*
22: 6....269. *b*
8....274. 2. *a*
11....19. 2, 141. 1,
267. *b*
25....119. 1
29....262. 1

22: 33....\$ 105. *a*
37....141. 1
23: 7....19. 2, 119. 3,
141. 1, 263. 5
13....141. 3
18....61. 6. *a*
19....121. 3
24....166. 5
25....139. 1, 2
27....104. *j*
3: 3....61. 6. *a*
4....266
7....19. 2. *b*, 131. 6
9....275. 6
11....127. 2
15....61. 6. *a*
17....161. 2
21....158. 3
22....35. 1
25: 13....24. *a*
26: 30....246. 3. *b*
62....96. *a*
28: 4....249. 1. *b*
6....254. 6. *b*
8....104. *d*
26....39. 3. *b*
29: 15....251. 1
30: 11....274. 2. *b*
31: 2....131. 3
12....45. 5. *a*
32: 5....271. 4. *a*
7....113. 1
21....254. 9. *b*
33....71. *a* (1), 246.
1. *a*
42....27
33: 30....111. 2. *d*
34: 5....61. 6. *a*
6, 7, 9....24. *a*
18....131. 1
28....57. 2 (2) *b*
35: 4....251. 2. *a*
19....125. 2
20....105. *d*

DEUTERONOMY.

1: 2....\$ 38. 1. *a*
14....259. 2
15....225. 1. *a*
19....271. 2
22....99. 3. *a*
28....38. 1. *a*
35....38. 1. *a*, 249. 1
38....273. 1
44....245. 5. *d*
45....112. 3
2: 9....60. 4. *a*
12....203. 5. *a*
24....131. 3
35....139. 1
3: 4....250. 2 (1)
13....246. 1. *a*
17....216. 2. *a*
26....21. 1, 151. 2
4: 10....119. 1
11....99. 3. *a*
26....44. *b*, 91. *b*
30....265. *b*
33....35. 1
41....219. 1. *b*,
256. *d*
5: 6-21....39. 4. *a*
8....27
9....111. 3. *a*
14....249. 1. *c*
17....27
24....71. *a* (2)
6: 4....4. *a*
25....45. 1

7: 2....\$ 119. 1
5....126. 1
10....92. *c*
13....104. *h*
15....165. *a*
17....254. 9. *b*
23....273. 2
24....94. *b*, 112. 3
8: 3....86. *b* (3 pl.)
9....207. 2. *a*
16....55. 2. *a*, 86.
b (3 pl.)
9: 3....112. 3
6....38. 4. *a*, 249. 2
14....98. 2
25....251. 4
26....119. 1
10: 15....119. 3
17....50. 2
11: 12....247. *a*
14....270. *b*
18....249. 2. *b*
22....87. 88 (pl.)
12: 6....270. *b*
10....274. 2. *e*
31....45. 5
13: 3....111. 3. *a*
4....283. 1
5....65. *b*
7....276. 1
14....254. 6. *a*
14: 5....57. 2 (3) *a*
7....196. *c*
17....229. 4. *b*
22....280. 1
15: 16....119. 1
18....126. 1
16: 1....22. *b*
3....30. 2
20....280. 3
17: 2, 3....265. *a*
18: 2....275. 1. *c*
19: 6....114
15....43
20: 2....19. 2, 119. 3
7....119. 1
21: 7....13. *b*, 86. *b*
(3 pl.)
8....83. *c* (2)
11....214. 1. *b*
22: 7....126. 1
24....255. 2
23: 5....253. 2. *b*
11....24. *b*
24: 3....104. *h*
4....96. *a*
25: 4....158. 3
7....60. 3. *a*
13....280. 2
26: 2....39. 4
5....254. 6. *b*
12....94. *b*, 113. 2
27: 4....106. *a*
7....24. *a*
28: 24....104. *b*
45....104. *b*
48....94. *b*
52....126. 1
57....164. 2
58....249. 1
59....165. 2, 220.
2. *a*
66....177. 3
29: 11....106. *a*
30: 3....92. *c*
3, 4....104. *h*
11....166. 1, 205. *c*
20....39. 4, 87
31: 28....22. *b*
29....166. 1
32: 1....245. 2

- 32: 6....\$ 228. 2. *a*
 7....104. *h*, 280. 2
 8....11. 1. *b*, 94. *b*
 10....63. *c*, 105. *b*
 13....13. *a*
 15....285. 3
 18....172. 4
 21....111. 2. *b*
 22....147. 4
 26....104. *f*, 172. 3
 28....215. 1. *b*
 29....262. 1
 32....24. *b*, 57. 2
 (2) *a*
 34....90 (pass.)
 36....35. 1. 86. *b*
 37....172. 1
 37, 38....220. 2. *c*
 41....141. 2
 33: 16....61. 6. *a*, 88
 (3 *f*), 167. 3
 21....177. 3

JOSHUA.

- 1: 1....\$ 265. *a*
 8....36. 2
 14....256
 16....263. 1
 2: 8....88 (pl.)
 14....249. 2. *b*
 16....157. 1, 164. 2
 17, 18, 20....104. *k*
 18....112. 3
 20....249. 2. *b*
 3: 3....246. 3
 9....131. 3
 11....246. 3. *a*
 12....280. 1
 13....246. 3
 14....253. 2. *a*
 4: 4....251. 4. *a*
 5....255. 3
 6....88 (pl.)
 8....104. *g*
 10....275. 2
 13....45. 5. *a*
 23....127. 2
 24....262. 1
 6: 5....125. 2
 7....46
 13....282. *c*
 17....166. 1
 7: 7....60. 3. *b* (2),
 94. *b*, 112. 2
 9....172. 3
 21....246. 2. *a*
 8: 11....246. 3. *a*
 19....271. 2
 22....272. 2
 24....22. *b*
 33....246. 2. *a*
 9: 4....161. 1
 6....119. 4
 8....262. 2. *a*
 12....161. 1, 249.
 2. *a*
 13....126. 1
 24....95. *c*, 172. 3
 10: 11....38. 4. *a*, 39.
 1. *a*
 20....22. *b*
 24....86. *b* (3 pl.),
 245. 5. *b*
 26....56. 4
 29....272. 2
 30....21. 1
 31, 38....272. 2
 11: 8....21. 1
 14....94. *b*

- 12: 21....\$ 55. 2. *a*
 13: 13....196. *b*
 23....247. *a*
 14: 8....62. 2, 175. 1
 15: 36....203. 5. *b*
 38....22. *a*
 56....22. *a*
 17: 1....30. 2
 18: 12, 14....86. *b* (3
 pl.)
 20....88
 19: 43....61. 6. *a*
 50....172. 4
 51....39. 1. *a*
 21: 10....227. 1. *a*
 22: 5....87
 12....45. 5
 16....119. 3
 17....271. 4. *a*
 25....148. 1
 27....44. *b*
 23: 7, 12....249. 2. *a*
 24: 10....92. *d*, 282. *a*
 15....88 (pl.)
 19....275. 3. *a*

JUDGES.

- 1: 1....\$ 265. *a*
 15....273. 3. *a*
 2: 7....256
 3: 15....246. 3. *b*
 24....140. 5
 25....157. 1
 27....272. 2. *b*
 30....274. 2. *a*
 4: 19....164. 2, 262. 2
 20....104. *a*, 127. 2
 21....11. 1. *a*, 156. 3
 22....266
 23....126. 1
 24....282. *c*
 5: 5....86. *a*, 141. 1,
 249. 2. *a*
 7....24. *c*, 74, 74. *a*
 8....92. *d*, 121. 1
 12....45. 2. *a*
 13....148. 3
 15....199. *c*, 207.
 2. *a*
 26....88 (3 *f* pl.),
 105. *b*
 28....60. 3. *b* (2),
 121. 2
 31....263. 1
 6: 9....99. 3. *b*
 11....246. 3. *b*
 14....249. 2. *b*
 15....250. 2 (2) *a*
 17....74, 74. *a*
 20....73. 2. *a*
 25....249. 1. *c*
 31....230. 3. *a*
 34....119. 1
 36....258. 3. *b*
 7: 6....22. *a*
 12....74. *a*
 19....268. 1
 8: 1....166. 2
 2....25
 10....224. *a*
 11....229. 4. *b*
 19....111. 3. *b*
 26....74. *a*
 9: 2....230. 2. *a*
 8....98. 1. *a*
 9....53. 2. *b*, 63. 1.
a, 95. *b*
 10....89 (f. s. &
 m. pl.)

- 9: 11....\$ 53. 2. *b*,
 95. *b*
 12....89 (f. s. &
 m. pl.)
 13....95. *b*
 14....89
 24....220. 1. *b*
 25....174. 5
 29....164. 5, 172. 3
 35....274. 2. *b*
 38....91. *b*
 48....75. 1
 53....140. 5
 10: 2....60. 3. *b* (1)
 4....207. 1. *f*
 9....243. 3
 14....119. 4
 11: 1....254. 6
 18....99. 3. *a*
 25....91. *b*, 119. 1
 27....98. 2
 40....250. 2 (2),
 263. 4
 12: 4....272. 2
 5....230. 3. *a*
 6....3. 1. *a*
 13: 2....248. *a*
 3....16. 1
 5, 7....90 (2 *f*. s.)
 6....119. 2
 8....93. *b*, 245. 5.
b, 266. 3
 12....275. 1. *a*
 23....273. 1
 14: 1....61. 6. *a*
 6....245. 5. *d*
 11....251. 2. *b*
 15....283. 2. *a*
 18....61. 6. *a*
 15: 16....280. 3. *a*
 16: 5....130. 1. *b*
 13....112. 3
 14....246. 3. *a*
 16....27
 25....51. 2
 26....150. 1
 27....271. 1
 28....22. *b*, 27, 223.
 1. *a*
 17: 2....71. *a*, 2
 18: 7....94. *a*, 275.
 2. *b*
 29....93. *b*
 30....4. *a*
 19: 5....19. 2. *a*, 89
 11....150. 1 (2)
 22....82. 5. *a*
 20: 13....46
 15, 17....96. *a*
 25....224. *a*
 31....131. 2
 32....24. *b*
 39....131. 5
 43....24. *b*
 44....271. 4. *b*
 21: 9....86. *a*
 21....39. 3. *b*
 22....158. 3
 25....258. 3. *b*

RUTH.

- 1: 8....\$ 275. 5
 9....89 (f. pl.)
 11....45. 4
 13....25. 71. *a* (3),
 88 (f. pl.), 91. *c*
 19....104. *g*
 20....60. 3. *c*, 196.
d

- 2: 8....\$ 88, 88 (2 *f*.),
 127. 1
 9....88 (pl.), 165.
 3
 14....150. 3
 16....139. 2
 3: 3....86. *b* (2 *f*.),
 4....16. 1, 55. 2. *a*,
 88 (2 *f*.), 106. *a*
 12....258. 3. *b*
 13....119. 3
 15....60. 3. *b* (2),
 120. 1, 164. 2,
 251. 2. *c*
 20....220. 1. *b*
 4: 1....147. 5
 15....104. *c*, *i*

1 SAMUEL.

- 1: 1....\$ 265. *a*
 3....219. 1. *a*
 4....245. 3. *b*
 6....24. *b*, 104. *i*
 8....263. 2
 9....104. *d*, 172. 4,
 254. 1
 14....88 (2 *f*.),
 17....53. 2. *a*
 20....119. 2
 24....104. *i*
 28....119. 2
 2: 5....24. *c*
 10....119. 1
 13....203. 5. *a*
 22....88 (pl.)
 27....91. *b*
 3: 2....258. 3. *a*
 4....263. 1. *b*
 7....263. 1. *b*
 8....254. 9. *b*
 19....263. 4
 8....266. 2. *a*
 12....266. 3
 14....75. 1
 19....148. 2
 6: 10....104. *g*, 165. 3
 12....88 (3 *f*. pl.),
 147. 4, 282
 14....246. 3. *b*
 15....119. 1
 7: 8....119. 1
 8: 19....24. *a*
 9: 3....270. *c*
 9....243. 2. *a*,
 245. 3
 24....245. 5. *b*
 10: 1-8....100. 1
 4....251. 2. *c*
 5....266. 3
 6....165. 3, 273.
 3. *a*
 13....165. 3
 19....250. 2 (2) *a*
 24....24. *b*
 12: 3....38. 1. *a*
 7....91. *c*
 13....119. 2
 24....94. *a*
 13: 5....250. 2 (1)
 8....149. 2
 19....86. *b* (3 pl.)
 21....19. 2. *b*, 65. *a*
 14: 1....73. 2. *a*
 22....94. *c*
 24....111. 2. *d*
 29....249. 2. *c*
 32....157. 3, 172. 4
 33....57. 2 (3) *a*,
 164. 3

- 14: 36...\$141. 1
40...276. 3
15: 1...125. 2
5...111. 2 *c*
6...151. 2
9...91. *e*
19...157. 3, 172. 4
30...100. 2. *a* (1)
16: 4...284
12...214. 2. *b* *
15...221. 2. *a*
18...246. 3. *b*, 254.
6. *a*, 257. 2
23...245. 3. *a*
17: 12...249. 2. *c*, 253.
2. *b*
25...24. *b*, 104, *h*
26...73. 2. *a*, 275.
3. *a*
34...245. 5. *d*, 265.
b, 271. 4. *b*
35...14. *a*, 112. 3.
265. *b*
42...172. 4
47...150. 2
55...245. 2, 249.
2. *a*
56...249. 2. *a*
18: 1...105. *a*
6...158. 3
7...250. 2 (2) *a*
9...156. 1
17...119. 1
20...243. 2
22...220. 2. *b*
28...104. *i*
29...148. 1, 151. 2
19: 10...249. 2. *b*
13, 16...201. 2
17...104. *k*
21...269. *a*
22...249. 1. *c*
20: 6...119. 1
13...271. 4. *a*
21...39. 4
28...119. 1
31...254. 6. *a*
38...199. *b*
42...250. 2 (2) *a*
21: 2...219. 1. *b*
3...92. *b*, 221. 3. *a*
7...44
12...44. *a*
14...66. 1 (1), 105.
a, 174. 4
15...126. 1
22: 2...165. 2
23: 11...94. *d*
22...282. *a*
24: 14...245. 5. *a*
17...260. 1
19...71. *a* (2)
25: 7...94. *a*
8...164. 2
14...157. 3
18...172. 5, 209.
3. *a*
33...165. 3
34...88 (3 *f*), 167.
3
43...250. 2 (2) *a*
26: 16...271. 4. *b*
22...246. 3. *a*
27: 12...119. 1
28: 7...214. 1. *b*
29: 8...89 (f. *s.* & m.
pl.)
10...24. *b*
14...60. 3. *b* (2)
15...63. 1. *c*, 97.
1. *b*, 164. 5
28: 24...\$111. 2. *b*
30: 1...14. *a*
31: 2...94. *c*
2 SAMUEL.
1: 4...\$242. *c*
6...91. *b*, 166. 3
9...256. *c*
10...99. 3. *b*, 106. *a*
15...131. 3
21...255. 1
26...166. 1
2: 19...13. *b*
27...65. *a*
32...274. 2. *b*
3: 2...257. 1
8...165. 3
22...276. 2
4: 6...71. *a* (3)
5: 2...164. 2
6: 1...151. 2
3...249. 1. *b*
5...16. 3. *b*
13...282. *c*
16...253. 1
20...282. *b*
23...56. 2
7: 10...114
8: 18...199. *b*
10: 3...253. 2
11, 17...275. 2. *b*
11: 1...11. 1. *b*
24...177. 3
25...245. 5, 271.
4. *a*
12: 1, 4...156. 3
4...249. 1. *c*
14...92. *d*
13: 4...280. 1
31...254. 10
32...158. 3
39...253. 1
14: 2, 3...16. 1
7...38. 4. *a*, 158. 3
10...104. *k*
19...57. 2 (1),
180. *a*
30...149. 1, 150. 4
15: 8...282. *b*
12...125. 2
23...275. 2. *b*
30...282. *c*
32...273. *b*
34...287. 3
37...215. 1. *e*
16: 1...250. 2 (1)
16...215. 1. *e*
17: 9...243. 2. *a*
10...140. 4
12...71. *a* (1)
22...223. 1. *a*
23...113. 1, 275.
3. *a*
18: 3...113. 2
18...270. *b*
19: 1...281
14...111. 2. *b*
18...224. *a*
19...113. 2
20: 1...257. 2
4...119. 1
5...111. 2. *d*
9...111. 2. *b*
21...95. *a*
21: 2...166. 2
6...60. 3. *a*, 127.
2
9...160. 5, 223. 1.
a, 250. 2 (2) *a*
21: 11...\$271. 4. *a*
12...177. 3
22: 7...142. 2
24...45. 1
33...160. 1
37, 40...238. 1. *b*
40...53. 3. *a*, 111.
2. *c*
41...53. 2. *b*, 132.
1
43...118. 3, 141. 3
44...199. *b*
48...238. 1. *b*
23: 1...160. 5
6...33. 3, 140. 6,
221. *b*
8...199. *b*
27...24. *b*
24: 12...268. 2
13...253. 2
1 KINGS.
1: 6...\$243. 1
14...259. 2. *a*
15...54. 1, 205. *b*
21...87
27...283. 2. *b*
2: 24...105. *a*
31...254. 6. *b*
3: 3...126. 1
7...267. *b*
13...147. 4
4: 5...150. 4, 215.
1. *e*
5: 3...253. 2. *a*
10...254. 8
11...260. 2 (2) *a*
20...119. 1
25...53. 2. *a*
6: 16...10. *a*
19...132. 1
21...207. 1. *c*
38...251. 4. *a*
7: 12...249. 1. *c*
14...132. 1, 253. 1
37...220. 1. *b*
44...251. 4. *a*
8: 1...119. 1
48...86. *b* (1. *c*)
9: 11...165. 2
10: 3...112. 3
9...254. 8
12...275. 1. *b*
15...254. 3
11: 1...210. *d*
3...275. 1. *a*
13...16. 1
22...24. *a*
25...271. 4. *b*
39...57. 2 (2) *a*
12: 10...221. 5. *a*
12...164. 2
32...257. 3
13: 7...234. *a*
12...75. 2
20...60. 3. *b* (2)
14: 2...71. *a* (2)
3...60. 2. *a*, 127. 1
6...273. 5
24...246. 3. *a*
25...257. 3
15: 16...60. 3. *a*
23...271. 4
29...94. *b*
33...257. 3, 4
16: 10...252. 2
16...247. *a*
17...172. 4, 175. 3
25...172. 4
16: 26...\$254. 9. *a*
29...252. 2. *a*
17: 3...100. 1
14...177. 3
21...43
18: 1...252. 1
12...100. 2. *a* (1)
13...104. *g*
30...131. 3
32...273. 3
42...175. 3
43...254. 9. *a*,
274. 2. *d*
44...104. *b*
19: 2...275. 3. *a*
4...274. 2. *c*
7...38. 1. *a*
10...92. *d*
11...275. 1. *c*
15...66. 2 (2) *b*,
419. 1
19...251. 4. *a*
20...98. 1. *a*
20: 9...39. 4
13...229. 1. *b*
27...96. *a*, 161. 4
35...172. 3
39...91. *b*
21: 1...45. 1
8...46
29...164. 2
22: 12...126. 1
23...249. 2. *b*
25...165. 1
27...253. 2. *a*,
270. *c*
35...147. 4
54...119. 1
2 KINGS.
1: 2...\$249. 2. *c*,
283. 1
6...36. 2, 39. 4
7...75. 1
10...172. 4
10, 14...250. 2
(2) *a*
16...39. 4
2: 1...16. 3. *b*
10...93. *c*
11...16. 3. *b*
16...208. 3. *c*
21...165. 2
22...165. 3
24...251. 2. *b*
3: 4...253. 2. *a*
23...119. 1
25...65. *b*, 111. 1
27...263. 1
4: 7...220. 1. *b*
16, 23...71. *a*, 2
24...131. 1
25...73. 2. *a*
32...95. *a*
5: 1...39. 1. *a*
3...112. 3
6...104. *j*
7...274. 9. *b*
9...257
18...46. 176. 1
6: 5...271. 4. *b*
8...220. 2. *a*
10...252. 4
11...74. *a*
18...98. 2, 207.
1. *a*
19...88 (pl.)
22...230. 3
23...172. 4

6: 32....\$ 24. *b*
 7: 12....165. 1
 13....246. 3. *a*
 8: 1....71. *a* (2)
 8....249. 2. *c*
 12....126. 1
 13....75. 1
 21....11. 1. *b*, 90
 9: 17....196. *b*
 25....220. 1. *b*
 37....172. 1
 10: 14....118. 3
 30....39. 4
 11: 4....199. *b*
 13....199. *a*
 12: 1....252. 2. *b*
 8....216. 1. *a*
 9....60. 3. *c*, 132. 2
 10....250. 1. *a*
 13: 6....164. 2
 14....263. 1
 15: 1....252. 2. *a*
 10....19. 2
 16....246. 2. *a*
 16: 7....156. 2
 17....253. 2
 17: 13....39. 4. *a*
 36....39. 4
 18: 23....119. 1
 30....126. 1, 271.
 4. *a*
 19: 4....235. 1
 23....234. 2. *a*
 25....175. 2
 29....131. 3
 22: 19....106. *a*
 23: 1....251. 2. *b*
 17....73. 2. *a*, 246.
 3. *a*
 25: 17....251. 2. *b*
 29....177. 3

1 CHRONICLES.

2: 13....\$ 57. 2 (1)
 16....13. *b*
 3: 5....149. 1
 4: 10....190. 2. *a* (1)
 5: 20....74. *a*
 12: 1....14. *a*
 2....150. 1, 180. *a*
 14....260. 2 (2)
 20....14. *a*
 13: 3....104. *b*
 12....51. 2
 15: 24....94. *e*, 180. *a*
 27....180. *a*, 246.
 3. *a*
 17: 4....266. 3. *a*
 20: 2....254. 5
 8....73. *a*, 149. 1
 21: 13....259. 2
 22: 14....250. 2 (3)
 23: 6....59. *a*
 24: 3....59. *a*, 113. 1
 28....275. 1. *c*
 25: 19....251. 4. *a*
 26: 28....245. 5. *b*
 27: 15....251. 4. *a*
 28: 1....36. 1
 5....249. 1. *a*
 29: 17....245. 5. *b*
 18....125. 1

2 CHRONICLES.

1: 4....\$ 245. 5. *b*
 10....164. *b*
 2: 7....14. *a*, 254. 3

3: 3....\$ 247. *a*
 5: 2....119. 1
 12....180. *a*
 6: 42....98. 1
 7: 6....94. *e*
 8: 16....246. 3. *a*
 18....13. *a*
 10: 7....231. 5. *a*
 10....19. 2
 15: 8....246. 3. *a*
 16: 7. 8....119. 1
 12....177. 3
 17: 11....62. 2. *b*, 209.
 2. *d*
 12....282. *c*
 13....275. 1. *c*
 18: 22....249. 2. *b*
 23....38. 4. *a*
 19: 2....112. 5. *c*
 20: 7....105. *a*
 35....96. *a*
 21: 17....125. 1, 260.
 2 (2)
 22: 5....53. 2. *a*
 11....39. 1. *a*
 23: 19....242
 24: 18....249. 2. *b*
 25: 4....254. 7
 26: 15....148. 1, 177. 3
 17....251. 2. *b*
 19....119. 3
 21....198. *a*, 4
 28: 23....94. *e*
 29: 31....65. *b*
 36....245. 5. *b*
 31: 7....148. 1
 14....219. 1. *a*
 32: 15....256. *c*
 30....150. 2 (p.
 182)
 33: 19....199. *c*
 34: 4....126. 1
 5....220. 1. *b*
 6....43. *b*
 35: 13....57. 1

EZRA.

3: 11....\$ 95. *c*, 150. 5
 7: 25....39. 4
 8: 18....26
 23....98. 3
 25....98. 1. *a*, 207.
 1. *b*, 245. 5. *b*
 26....98. 1. *a*
 29....246. 3. *a*
 31....99. 3
 10: 14....245. 5. *b*
 16....122. 2, 141. 1
 17....245. 5. *b*

NEHEMIAH.

1: 4....\$ 125. 2
 7....282. *b*
 2: 4....111. 2. *e*
 7....111. 2. *b*
 12....39. 4
 13....4. *a*, 164. 5
 3: 13....53. 2. *b*, 62. 1
 20....94. *a*
 33....274. 1
 34....210. *c*
 4: 7....216. 2. *a*
 5: 8....255. 1
 14....65. *a*
 16....112. 3
 6: 6....177. 1
 8....57. 2 (3) *a*,
 164. 3.

6: 11....\$ 233. *a*
 7: 34....251. 3
 8: 2....166. 4
 5....106. *a*, 125. 2
 9: 5....161. 4
 6....71. *a* (2)
 18....63. 1. *a*
 19....249. 1
 26....63. 1. *a*
 28....249. 1. *a*
 32....271. 4. *a*
 33....249. 1. *c*
 10: 39....94. *b*, 113. 2
 11: 17....150. 2
 12: 44....39. 3. *b*
 13: 13....111. 2. *d*
 16....11. 1. *a*
 23....210. *d*

ESTHER.

2: 8....\$ 126. 1
 9....207. 2. *d*
 4: 3....150. 5
 4....161. 2
 14....127. 1
 16....276. 2
 7: 5....82. 1. *a* (1)
 8: 6....269
 15....256
 9: 4....282. *c*
 27....86. *b* (3 pl.)

JOB.

1: 3....\$ 250. 2 (2),
 260. 2. (1)
 5....263. 4, 274.
 2. *d*
 6....245. 3. *b*
 7....45. 1
 10....71. *a* (2)
 11....45. 4, 131. 3
 14....220. 1. *b*, 258.
 3
 21....164. 2
 2: 3....36. 1. *a*
 5....45. 4
 7....46
 10....248. *a*
 3: 3....263. 5
 8....267. *b*
 11....263. 5
 13....263. 1
 25....168. *a*, 172. 3
 4: 2....283. 1. *a*
 4....200. *e*
 6....287. 3
 19....285. 1
 5: 7....93. *b*, 287. 1
 8....263. 1
 16....61. 6. *a*
 18....165. 3
 6: 2....263. 1
 16....96. *b*
 22....60. 3. *b* (2),
 119. 4
 26....126. 1
 7: 3....243. 2. *b*
 5....119. 1, 139. 3
 14....104. *f*, 105. *b*
 18....105. *b*
 8: 8....57. 2 (2) *a*,
 227. 1. *a*
 21....165. 1
 9: 2....22. *b*
 6....88 (pl.)
 15....92. *b*

9: 18....\$ 24. *b*, 105. *a*,
 190. *a*
 30....121. 1
 34....105. *b*
 10: 12....19. 2
 22....61. 6. *a*
 11: 3....94. *a*
 12....139. 3
 15....150. 5
 17....97. 1. *a*, 260.
 2 (2) *c*
 12: 14....111. 1
 21....282. *c*
 13: 9....24. *c*
 15....83. *b*
 21....119. 1
 27....264. *a*
 14: 1....254. 9. *b*
 19....112. 3, 275. 4
 15: 7....227. 1. *a*
 11....260. 2 (2) *b*
 18....121. 2
 22....172. 5
 5....104. *h*
 11....147. 3
 12....161. 2
 13....126. 1, 216.
 1. *b*
 16....60. 3. *b* (2)
 19....19. 2
 17: 2....24. *b*
 3....126. 1
 10....215. 1. *c*
 16....88 (3 f. pl.)
 2....54. 3
 4....91. *b*, 230. 2
 19: 2....105. *c*
 3....94. *c*, 252. 4
 7....113. 1
 15....105. *e*
 16....45. 4
 17....139. 2
 23....88 (pl.), 141.
 1
 29....74. 74. *a*
 20: 4....158. 3
 8....139. 3
 17....255. 3. *a*
 24....112. 5. *c*
 26....60. 3. *c*, 93. *a*,
 111. 2. *e*
 28....140. 2
 21: 5....140. 5
 13....24. *c*
 18....104. *i*
 24....88 (pl.)
 22: 3....283. 2
 20....220. 1. *b*
 21....88 (3 f.), 94
d, 167. 3
 23: 3....269. *b*
 9....24
 11....79. 3. *a*
 17....86. *b* (2 m.)
 24: 14....83. *b*
 19....285. 3
 21....150. 2
 24....139. 1
 25....264. *a*
 33....220. 2. *c*
 25: 3....220. 1. *b*
 26: 9....180. *a*
 11....161. 4
 27: 3....256. *c*
 4....92. *e*
 12....271. 8
 33....220. 2. *c*
 28: 12....245. 5
 29: 3....139. 2
 6....53. 3. *b*
 14....105. *d*

29: 21...\$24. c
30: 8...24. b
26...99. 3. b
31: 5...137. 3
15...61. 3, 105. b,
161. 3.
18...273. 3. a
22...27
24...60. 1. a
32: 2...269. b
10...125. 1
11...53. 2. a, 111.
2. c
18...164. 2
33: 5...111. 3. a
9...71. a (1)
13...158. 1
21...26, 121. 1
25...180. a
27...158. 2
30...159. 2
34: 5...65. a
13...61. 6. a
18...112. 1
22...91. b
25...216. 1. a
35: 11...53. 3. a, 111.
2. c
37: 6...177. 1
12...61. 6. a
24...104. h
38: 1...4. a
12...86. b (2 m.)
24...60. 4. a, 113. 1
35...230. 2. a
39: 2...104. g
3...161. 2
4...112. 5. c
24...165. 2
40: 2...268. 1. a
21, 22...208. 3. a
22...221. 6. b
41: 1...160. 5
2...105. b
17...131. 4, 164. 2
25...172. 5
26...43, 43. a
42: 2...86. b (1 c.)
13...223. 1. a

PSALMS.

1: 1...\$245. 2
2: 2...247
3...45. 4, 97. 1
7...71. a (2)
12...35. 1, 271. 4
3: 2...141. 1
3...61. 6. a
8...273. 2
4: 3...111. 2. e
7...3. 1. a, 131. 3,
165. 1
5: 9...31. b, 150. 1
11...42
12...112. 5. c, 254.
9. b
13...31. b
6: 3...42
4...71. a. 2
7: 6...31. b, 60. 2. a,
114
10...263. 1. a
17...254. 9. a
8: 2...132. 1
3...94. b
5...199. e
9: 14...141. 1
15...220. 2. a
16...285. 3

9: 17...\$149. 1
18...219. 1. a
19...126. 1
10: 2...31. a, 286
5...31. b
8. 10...209. 1. a
12...131. 3
13. 14...31. b
11: 1...257. 1
7...220. 2. c, 275.
3. a
12: 3...280. 2
4...119. 1
8...73. 1, 249. 2. b
13: 4...271. 3
5...104. h
16: 5...19. 2. a, 90,
151. 3
17: 3...139. 2
9...263. 5. a
18: 6...104. l
10...147. 5
15...82. 1. a (3)
21...21. 1
27...142. 2
41...132. 1
19: 6...249. 1
8...254. 9. b
14...11. 1. b
20: 4...63. 1. c, 97.
1. a, b
9...243. 1
22: 2...104. j
9...42
10...157. 1
17...156. 3. 199. b
22...272. 3
32...266. 3
23: 6...148. 2, 267. d
24...131. 3
25: ...6, 7. 2. a
27...71. a. 2
26: 2...98. 1. a
4...112. 3
27: 10...112. 3
13...4. a
28: 7...150. 2
29: 9...111. 1
30: 4...13. a
8...221. 6. b
13...105. b
31: 10...31. a
14...31. b
24...119. 4
32: 1...165. 3
10...249. 1. a
33: 5...266. 1
34: ...6. 7. 2. a
35: 8...105. a
10...19. 2. a, 22.
b, 215. 1. c
19...102. 3
25...127. 2
36: 13...121. 1
37: ...6
9...91. b
15...24. b
23...161. 4
38: 3...131. 1
11...92. a
21...19. 2. a
39: 2...97. 1
5...75. 1
14...35. 2, 175. 4
40: 18...71. a (2)
41: 5...119. 3, 164. 5
42: 9...220. 1. b
10...111. 2. b
44: 5...258. 2
18, 21...127. 2
27...61. 6. a

45: 3...\$92. a
9...199. b
10...14. a, 24. b
47: 5...43. a
10...112. 5. c
49: 9...55. 1
50: 21...112. 3, 282. b
23...105. b
51: 6...263. 1
7...121. 2
53: 6...220. 1. b
55: 10...92. c
16...164. 2
18...274. 2. a
19, 22...19. 2. a
22...141. 1
57: 2...172. 1, 275.
1. a
9...247. b
58: 2...88. (pl.)
4...156. 2
7...131. 3
8...139. 3
9...24. b, 214.
1. b
12...275. 3. a
60: 2...43. a
4...165. 1
5...253. 2. a
13...287. 1
61: 1...196. b
62: 4...93. a. bis
10...260. 2 (2) c
12...252. 4
63: 2...275. 1. c
4...105. c
8...61. 6. a
64: 7...54. 3
65: 7...112. 5. c
10...104. h, 105. b
66: 4...275. 2. b
12...114
68: 3...91. b, 131. 2,
5, 140. 4
5...111. 3. a
8...119. 3
18...21. 1
21...231. 3. a
69: 10...22. a, 104. i,
216. 2. a
19...98. 1. a
24...119. 1
70: 6...71. a. 2
71: 6...157. 1
7...256. b
12...158. 2
23...88. (f. pl.)
72: 15...105. b
17...159. 3, 247
20...93. a
73: 2...172. 1
10...254. 6. b
16...99. 3. b
27...86. b (2 m.)
74: 4...229. 2. a
5...19. 2. a
8...105. a
10...119. 1
17...11. 1. b
19...196. b
75: 11...161. 4
76: 3...203. 5. c
4...22. a, 126. 2,
216. 2. a
6...96. a
77: 2...112. 3
4...172. 3
10...139. 2
18...92. b
20...24. b
78: 9...255. 3. a

78: 63...\$93. b
65...141. 5*
80: 3...61. 6. a
5, 8...253. 2. b
6...112. 3
11...98. a
14...4. a, 180. a
15...253. 2. b
16...4. a, 139. 2
19...157. 3
20...253. 2. b
81: 3...45. 5. a
11...119. 1, 246.
2. b
17...279
84: 2...206. e
86: 2...19. 2, 126. 1
88: 17...24. b, 92. a
89: 2...216. 2. a
8...111. 3. b
9...253. 2. b
10...131. 4
40...272. 3
44...104. j
45...24. b, 86. b
(2 m.)
51...249. 1. a
52...24. b, 216.
2. a
90: 2...263. 1. b
10...22. a
91: 6...140. 1
12...105. c
92: 2...242. b
16...61. 6. a
93: 1...126. 2
5...174. 1
94: 1...94. d
9...126. 1
17...61. 6. a
19...141. 6
20...93. a, 111.
2. e
101: 5...92. b, 93. a
102: 5...14. a
14...139. 2
19...266. 3
103: 2, 4...220. 2. c
4...104. c, 246.
2. b
5...275. 3
7...263. 5
13...119. 1, 262. 3
104: 8...286
18...249. 1. c
26...119. 1
28...88. (pl.)
29...111. 2. b,
151. 2
105: 15...264
28...99. 3
106: 25...114
47...126. 1
107: 20...199. d
27...126. 1
109: 13...173. 3
23...112. 5. c
110: 4...61. 6. a
111: ...6
112: ...6
113: 5-9...61. 6. a
6...218
114: 8...61. 6. a
115: 17...242
116: 6...141. 2, 150. 2
12...220. 2. c
15...61. 6. a
19...220. 1. b
118: 10...105. a
11...139. 1
18...92. d, 104. a

118: 23....\$166. 1
 119:6
 18....98. 2
 22....139. 2
 43....60. 4. *a*
 47....141. 6
 71....123. 1
 101....165. 2
 117....172. 3
 129....104. *i*
 133....97. 2
 137....275. 1. *a*
 139....24. *b*
 155....275. 1. *a*
 122-124:74. *a*
 122: 4....274. 2. *e*
 123: 1....61. 6. *a*
 4....246. 3. *a*
 124: 4....61. 6. *a*
 125: 3....61. 6. *a*
 5....79. 3. *a*
 127: 2....196. *d*, 254.
 9. *b*
 129:74. *a*
 3....243. 2. *a*
 86....114
 132: 1....174. 6
 6....127. 2
 12....65. *a*, 220.
 2. *a*
 133: 1....24. *a*
 134-137:74. *a*
 134: 2....220. 2. *b*,
 273. 2
 135: 7....94. *e*, 165. 2
 137: 6....104. *c*
 138: 6....147. 2
 139: 1....104. *j*, 147. 5
 2....158. 1
 5....220. 1. *b*
 8....53. 3. *b*, 83
 (1. *c*), 161. 2
 19....83. *b*
 20....57. 2 (3) *a*,
 86. *b* (3 pl.),
 164. 3
 140: 10....172. 3
 13....86. *b* (1. *c*).
 141: 3....24. *b*, 98. 1. *a*
 5....111. 1, 164. 2
 8....60. 4. *a*
 143: 3....165. 2
 6....272. 2. *b*
 144:74. *a*
 2....199. *b*
 145:6
 8....215. 1. *c*
 10....104. *b*
 147: 1....92. *d*
 149: 5....112. 5. *c*

PROVERBS.

1: 10....\$111. 2. *b*,
 177. 3
 20....97. 1. *a*
 22....31. *b*, 60. 3.
c, 111. 2. *e*
 28....105. *c*
 2: 11....104. *b*
 3: 3....125. 1
 12....43. *a*
 17....258. 1
 4: 6....118. 3
 13....24. *b*, 106. *b*
 16....88
 25....150. 1
 5: 22....105. *c*
 6: 3....49

6: 11....\$11. 1. *a*
 21....104. *g*
 27....118. 4
 7: 13....141. 1
 14....53. 2. *a*
 8: 3....31. *a*, 97. 1. *a*
 11....260. 1
 13....166. 2
 15....88
 17....53. 2. *a*, 111.
 2. *b*
 25....263. 1. *b*
 27, 29....141. 3
 10: 3....111. 1
 4....11. 1. *a*, 156. 3
 11....249. 1
 11: 7....208. 3. *c*
 25....150. 5
 12....197. *b*
 13: 23....156. 3
 14: 3....105. *d*
 10....60. 4. *a*, 119. 1
 34....263. 3
 15: 1....24. *a*, 60. 4. *a*
 9....112. 5. *c*
 16: 4....246. 2. *a*
 17: 4....111. 2. *c*, 140.
 5
 10....131. 1
 14....126. 1, 131. 3
 26....242
 18: 5....267. *d*
 19: 7....19. 2. *a*, 215.
 1. *c*
 13....216. 1. *d*
 19....215. 1. *c*
 24....51. 1
 25....94. *d*
 20: 16....111. 3. *a*
 21: 8....56. 2
 13....254. 9. *a*
 15....267. *a*
 22....63. 1. *a*
 22: 11....215. 1. *c*
 21....253. 2
 24....60. 4. *a*
 23: 1....158. 3
 12....243. 2
 24....158. 2, 3
 27....207. 1. *c*
 24: 2....92. *e*
 7....156. 3
 14....97. 1. *b*, 148. 3
 17....91. *b*, 231. 5. *a*
 23....94. *b*
 31....93. *a*, 207. 2.
d, 271. 1
 25: 6....126. 2
 7....60. 3. *b* (1)
 9....174. 4
 11....10. *a*
 17....127. 2
 19....90
 26: 7....141. 1
 18....141. 6
 21....141. 6
 27: 10....215. 1. *c*
 15....83. *c* (2)
 17....140. 1
 25....24. *b*, 216. 2. *a*
 28: 6. 18....203. 3.
 21....94. *b*
 29: 6....140. 1
 30: 4....65. *b*
 6....22. *b*, 66. 1 (2)
a, 151. 2
 8....11. 1. *a*
 9....65. *a*
 17....14. *a*, 24. *b*,
 57. 2 (3) *a*

30: 25....\$200. *e*
 31....229. 1. *a*
 31: 3....199. *a*
 10-31....6
 12....104. *i*
 31....247. *a*

ECCLESIASTES.

1: 4....\$266. 1
 9....256. *c*
 15....161. 4
 17....3. 1. *a*
 18....90
 2: 5....207. 1. *a*
 7....275. 1. *c*
 8....280. 3. *a*
 13....57. 2 (3) *a*,
 231. 3. *b*
 15....260. 2 (2) *a*,
 19....230. 4, 283.
 2. *a*
 22....74, 177. 1
 3: 2, 4....267. *b*
 17....245. 5. *a*
 18....74, 139. 2
 4: 2....268. 1. *a*
 9....251. 4
 12....105. *a*
 14....53. 2. *a*, 111.
 2. *c*
 5: 5....113. 2
 7....38. 1. *a*, 201. 2
 8....112. 5. *c*
 7: 16....82. 5. *a*
 22....71. *a* (2)
 24....280. 3
 25....273. 4
 26....91. *b*, 165. 2
 8: 1....177. 3
 9....268. 1
 12....165. 2
 9: 1....139. 2, 216.
 1. *a*
 12....59. *a*, 93. *e*
 18....165. 2
 10: 5....164. 3
 10....121. 2
 17....220. 2. *c*
 11: 3....177. 1
 6....75. 2
 12: 1....201. 2
 4....87
 5....11. 1. *a*, 122.
 2, 140. 5
 6....140. 1, 2
 11....19. 2. *b*, 65. *a*

SONG OF SOLOMON.

1: 6....\$105. *e*, 141.
 1, 207. 1. *a*
 7....45. 5. *a*, 74,
 209. 1. *a*
 8....24. *b*, 260. 2 (2)
 10....174. 1
 2: 5....254. 7
 10....221. 2. *b*
 15....60. 3. *b* (2),
 119. 4
 3: 1....45. 5. *a*
 11....148. 3, 164. 3
 4: 1....254. 4
 2....220. 1. *b*
 5....216. 1. *c*
 9....104. *k*
 5: 2....57. 2 (3) *a*,
 60. 4. *a*

5: 3....\$105. *d*
 9....104. *k*
 12....57. 2 (3) *a*
 6: 5....45. 5. *a*
 6....220. 1. *b*
 9....105. *e*, 275. 5
 11....141. 1
 7: 3....221. 6. *b*
 4....216. 1. *c*
 8....210. *e*
 13....141. 1
 8: 2....199. *b*
 5....104. *i*
 6....22. *a*, 216. 2. *a*

ISAIAH.

1: 3....\$262. 3
 5....256. *c*
 6....60. 2. *a*, 156. 2
 9....262. 1
 11....271. 1
 15....104. *h*, 119. 1
 16....54. 4. *a*, 82.
 5. *a*
 17....185. 2. *c*,
 267. *c*
 18....245. 5. *d*
 21....33. 1, 61. 6. *a*,
 218
 22....245. 5
 24....245. 4
 29....279
 31....60. 3. *b* (2)
 2: 2....265. *b*
 4....207. 1. *a*
 20....43. *b*, 207. 1.
a, 256
 3: 1....280. 3. *a*
 9....273. 3. *a*
 15....24. *a*, 75. 1
 16....172. 5, 209. 3. *a*
 24....53. 3. *a*
 4: 4....262. 1
 5: 10....22. *a*, 216. 2. *a*
 19....97. 1, 97. 1. *a*
 20....10. *a*
 23....275. 6
 28....24. *b*
 6: 1....265. *a*
 2....203. 5. *a*
 5....254. 10
 9....56. 3. *a*, 175. 4
 12....119. 1
 13....92. *d*
 7: 2....157. 1
 4....91. *b*
 11....119. 3, 126. 1
 14....166. 1
 15....267. *c*
 19....156. 4
 25....274. 2. *e*
 8: 2....22. *b*
 11....104. *a*
 17....100. 2. *a* (1)
 23....61. 6. *a*
 9: 3....24. *b*, 221. 5. *a*
 4....142. 1
 6....4. *a*
 12....246. 2. *b*
 17....45. 2
 10: 1....207. 2. *a*,
 247. *b*
 9....22. *b*
 10....260. 2 (2) *c*
 12....255. 3
 13....11. 1. *b*, 57. 2
 (3), 92. *b*, 174.
 1, 231. 3. *b*

- 10: 14....\$245. 5. *d*
16....147. 4
17....221. 5. *b*
27....24 *b*
34....19. 1, 45. 2
11: 2....100. 2. *a* (2),
156. 4
8....141. 6
15....60. 3. *a*
13: 8....65. *b*
16....91. *c*
18....92. *e*
20....53. 3. *a*, 111.
2. *c*
14: 6....114
11....150. 5
19....95. *a*
23....57. 2 (2) *a*,
94. *b*, 161. 2
31....119. 4
15: 5....142. 2, 161. 2
16: 8....277
9....168. *a*, 174. 4
10....86. *b* (2 m.),
161. 4
17: 8....229. 3. *a*
11....156. 2, 161. 2
14....139. 2
18: 2....139. 3
4....98. 1. *a*
5....65. *a*
19: 3....141. 1
4....275. 3
6....24. *c*, 94. *a*,
180. *a*
9....199. *c*
17....11. 1. *a*, 196. *d*
21....92. *c*
20: 4....199. *c*
21: 3....207. 1. *a*
9....262. 4
12....112. 1, 172. 1,
177. 3, 247
14....111. 2. *c*
22: 1....254. 6
5....161. 2
10....25
11....221. 7. *a*
17....161. 2
19....45. 3, 111. 1
21....221. 3. *a*
24....254. 6. *b*
23: 9....254. 2
11....54. 3, 94. *b*,
221. 6. *b*
13....249. 2. *a*
17, 18....220. 1. *b*
18....113. 1
24: 2....165. 2, 246.
2. *a*
3....140. 3, 4
19....139. 2, 282. *a*
20....82. 1. *a* (1)
25: 1....104. *h*
6....209. 1. *a*
10....159. 2
11....119. 1
26: 5....105. *a*, *b*
11....254. 9. *a*
16....86. *b* (3 pl.)
19....221. 2. *b*
20....172. 3
27: 3....105. *d*
4....127. 3
8....24. *a*
11....88 (3 f. pl.)
12....223. 1. *a*
28: 3....88 (3 f. pl.),
91. *c*
6....60. 3. *a*
28: 10....\$280. 2
12....86. *b* (3 pl.)
13....280. 2
16....150. 5, 279. *a*
21....249. 1. *a*
27....113. 1
28....282. *a*
29: 1....131. 2
7....165. 3
9....141. 6
14....90, 279. *a*
16....283. 2. *b*
21....86. *b* (3 pl.)
22....156. 1
30: 2....157. 1
5....157. 3
11....79. 3. *a*, 232. *a*
12....19. 2, 119. 3
18....106. *a*, 119. 1,
139. 2
19....104. *b*, 106. *a*,
141. 3
21....180. *a*, 258. 1
23....273. 3
28....160. 4
29....96. *b*
31: 4....22. *a*, 43
32: 1....88
11....275. 1. *a*
33: 1....24. *b*, 87, 131.
2, 141. 3, 258. 3. *a*
6....255. 2
7....24. *a*
9....82. 1. *a* (1)
10....82. 5. *a*
12....24. *c*, 149. 1
15....271. 2
21....56. 1
34: 4....140. 2, 245.
5. *d*
6....96. *a*
11....21. 1, 229. 4. *b*
17....104. *i*
35: 1....55. 1, 88 (pl.),
158. 2
7....275. 4
36: 8....35. 1, 246. 3. *a*
9....250. 1. *a*
15....271. 4. *a*
37: 23....270. *c*
32....254. 9. *a*
38: 5....90, 279. *a*
14....19. 2
16....256. *c*
40: 1....263. 2
7....22. *b*, 35. 1
12....215. 1. *c*
17....260. 2 (2) *c*
21....263. 2
24....92. *b*
30....147. 4
31....245. 5
41: 7....90, 270. *b*
8....285. 1
14....254. 3
23....97. 2. *a*, 172. 3
24....260. 2 (2) *c*
42: 4....140. 1
5....126. 1, 221.
7. *b*
6....97. 2. *a*
11....156. 1
22....65. *a*
24....267. *c*
43: 5....105. *b*
8....94. *d*
9....91. *d*
23....112. 3
44: 2....105. *b*, 193.
2. *b*
44: 8....\$14 7. 3
13....19. 2, 60. 3. *b*
(2), 120. 1
16....141. 2
17....13. *a*
18....156. 2
21....102. 2
27....111. 3. *a*
45: 1....139. 2
11....118. 3
47: 1....269. *b*
2....88 (f. s. & m.
pl.), 111. 3. *a*
5....269. *b*
10....102. 3, 104. *c*
12....285. 2. *a*
13....220. 2. *a*
14....104. *i*
48: 7....104. *g*
8....87
11....39. 1. *a*
49: 8....207. 1. *a*
18....65. *b*
26....112. 3, 273. 1
51: 14....126. 1
15....126. 1
20....57. 2 (3) *a*
21....255. 2
52: 5....96. *a*, *b*, 122.
2, 131. 6, 150. 2
7....174. 1
11....140. 4
14....60. 3. *b* (2)
53: 2....111. 1
3....94. *e*
4....254. 9. *b*, 262. 4
5....60. 2. *a*, 142. 1
10....175. 1
11....249. 1. *a*
54: 1....207. 1. *a*
5....201. 2
6....104. *c*
9....125. 2
12....22. *b*
55: 5....104. *b*
11....273. 3
56: 3....105. *a*, 245.
5. *b*
12....164. 5
57: 5....140. 2
6....24. *b*
8....88 (2 f.)
13....119. 3
58: 3....24. *b*, 131. 2
216. 2. *a*
9....125. 2
10....216. 1. *b*
59: 3....83. *c* (2),
122. 2
5....112. 3, 156. 4,
196. *d*
10....189
12....127. 2
13....92. *b*, *d*, 174. 1
16....104. *i*
17....172. 4
60: 1....157. 2
4....88 (f. pl.)
7....105. *c*
9....104. *c*
10....105. *c*
61: 1....43. *b*
62: 2....105. *d*
3....16. 1
63: 3....94. *a*, 119. 1
16....105. *a*
19....86. *a*
64: 2....86. *a*
5....132. 3
6....161. 3
64: 8....\$94. *d*
10....139. 1
65: 20....165. 2, 248
24....263. 1. *b*
66: 12....142. 1
13....45. 5
20....39. 1. *a*
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1: 5....\$105. *d*
11....266. 2
2: 11....11. 1, *b*, 230. 3
12....111. 3. *a*
19....105. *e*
21....220. 1. *b*, 249.
1. *b*
24....105. *c*
27....104. *k*
34....277
36....111. 2. *b*
3: 3....267. *b*
5....86. *b* (2 f.),
131. 2
6....172. 3
7....249. 1. *a*
8....60. 3. *b* (2),
207. 1. *a*
10....249. 1. *a*
11....207. 1. *a*
22....177. 3
4: 3....158. 2
7....24. *b*, 221. 5. *a*
13....141. 1
19....86. *b* (2 f.)
30....71. *a* (2),
275. 5
31....156. 1
5: 6....141. 1
7....75. 2, 125. 1
13....245. 5. *b*
22....56. 1, 105. *b*, *c*
26....139. 2
6: 27....185. 2. *c*
7: 4....280. 3. *b*
10....65. *a*
13....282
27....104. *b*
29....141. 1
8: 11....165. 3
22....230. 2
9: 2....94. *c*
17....118. 4
19....220. 1. *b*
10: 5....57. 2 (3) *a*, 86.
b (3 pl.), 164. 3
12....88
17....89 (f. s. & m.
pl.)
11: 15....220. 1. *b*
12: 5....94. *a*
9....229. 3
10....121. 2
17....92. *d*
13: 5....127. 1
7....147. 2
13....36. 1
19....172. 1, 275.
2. *b*
21....60. 3. *b* (1),
86. *b* (2 f.)
25....60. 2. *a*
15: 3....119. 1
10....93 (pl.), 104.
k
15....106. *b*
17....112. 5. *c*
16: 16....158. 1, 249.
1. *a*

- 17: 3....\$221. 6, *b*
4....86. *b* (2 m.),
112. 3
17....172. 3
18....94. *d*
18: 23....46, 172. 3,
175. 3
19: 11....165. 1
20: 9....22. *b*
21: 3....88 (pl.)
4....39. 4
13....131. 1
22: 3....185. 2. *c*
6....13. *b*
14....161. 4, 199. *c*
15....94. *a*
20....234. *a*
23....61. 6. *a*, 86.
2 (2 f.) 90 (2 f.
s.), 140. 2
24....105. *b*
26....104. *i*
29....280. 3. *b*
23: 13....131. 6
23....254. 6. *b*
29....161. 2
37....104. *b*
39....177. 3
24: 2....91. *c*
25: 3....94. *b*
16....96. *a*
26....246. 3. *a*
34....161. 5
36....57. 2 (3) *a*,
234. *c*
26: 9....165. 3
21....44. *b*
27: 3....249. 1. *c*
18....156. 2
20....13. *a*
28: 16....245. 3. *b*
29: 8....94. *e*, 112. 5. *c*
23....229. 1. *a*
25....220. 1. *b*
27....24. *b*
30: 16....139. 3
19....276. 1
31: 12....87, 119. 3
18....273. 4
21....249. 2. *b*
32....112. 3
33....16. 3. *b*, 105. *d*
38....46
32: 4....91. *b*, 131. 5
9....98. 1. *a*
12....246. 3. *a*
14....249. 1. *c*
33....92. *d*
35....164. 2
37....10. *a*
44....268. 1
33: 8....13. *a*
24....45. 1
26....11. 1. *b*
34: 1....44. *a*
36: 16....272. 3
23....251. 1
37: 12....113. 2
14....266
16....209. 3. *a*
38: 9....270. *c*
12....56. 4
14....249. 1. *c*
39: 18....92. *d*
40: 1....57. 2 (2) *a*
3....249. 1. *c*
41: 6....282. *c*
42: 2....175. 2
6....46. 71. *a* (1)
10....53. 2. *b*, 148. 2
44: 18....\$271. 1
19....104. *e*
23....160. 1
25....160. 4
46: 7, 8....122. 2
8....96. *a*, 111. 2. *d*
11....86. *b* (2 f.)
20....43. *b*
48: 11....159. 1
19....280. 3. *a*
32....246. 3. *a*
49: 3....54. 4. *a*, 82.
5. *a*
8....95. *d*
10....165. 1, 262. 4
11....88 (3 f. pl.),
98. 1
15, 17....275. 2. *b*
18....45. 4
20....140. 5
24....104. *i*, 275. 4
28....141. 1
37....86. *b* (2 m.),
112. 3, 5. *c*, 139. 3
50: 3....159. 2
5....71. *a* (3),
91. *d*
6....275. 2
11....196. *d*
20....165. 2
23....91. *a*
27....111. 3. *a*
34....94. *b*, 114,
158. 3
44....105. *b*
51: 3....46
9....165. 2, 3
13....90 (2 f. s.)
30....24. *c*
33....94. *b*
34....165. 2
50....151. 1
58....24. *c*, 149. 1
52: 13....254. 6. *b*
- LAMENTATIONS.
- 1:\$6
1: 1....33. 1, 61. 6. *a*,
218
4....149. 1, 199. *a*
8....141. 3
12....142. 1
16....207. 1. *a*, 209.
1. *a*, 271. 1
17....272. 2. *b*
20....60. 3. *b* (2),
92. *a*
2:6
2: 8....126. 1
11....92. *a*, 113. 1,
2. 115
15, 16....74. *a*
3:6
3: 12....196. *d*
14....199. *b*
22....54. 3, 216.
2. *a*
33....150. 2 (p. 182)
42....71. *a* (1)
45....267. *c*
48....147. 2
53....53. 3. *a*, 150.
2 (p. 182)
58....158. 1
4:6
4: 1....96. *b*, 177. 3
3....43. *b*
9....39. 3. *b*, 45. 5. *a*
4: 14....\$83. *c*, 2, 122.
2
17....236. 2
5: 5....160. 5
- EZEKIEL.
- 1: 4....\$53. 2. *a*
6....203. 5. *a*
11....220. 2. *c* *
14....179. 1. *a*, 268.
1. *a*
2: 10....53. 2. *a*, 53. 3. *a*
3: 7....254. 10
15....139. 3
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4: 3....54. 1
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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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