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A

GRAMMAR

OF THE

HEBREW LANGUAGE.

BY

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## P R E F A C E.

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

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

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

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

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

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

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

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

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

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

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

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

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## PART FIRST.

### ORTHOGRAPHY.

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

### THE LETTERS.

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

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

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

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

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

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

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

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

*a.* The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of ש is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12 : 6 of 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. שָׁבַר *to break*, שָׁוֶה *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. שָׁוֶה *to be bereaved*, שָׁוֶה *to be wise*, שָׁוֶה *to be foolish*; שָׁוֶה *to be drunken*, שָׁוֶה *to hire*, שָׁוֶה *to shut up*; שָׁוֶה *to look*, שָׁוֶה *to rule*, שָׁוֶה *to turn back*; שָׁוֶה *a lip*, שָׁוֶה *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, וְשָׁוֶה Eccles. 1 : 17 for וְשָׁוֶה. The original identity of ש and ש is apparent from the etymological connection between שָׁוֶה *heaven* and מִשְׁאָוֶה *a vessel in which bread is leavened*; שָׁוֶה *to shudder*, שָׁוֶה *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 **צ**, 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 **צ** 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 **צְמֹרֶה** *Γόμορρά*, **עֲלִי** 'Ηλί, **צְמֹרֶה** *Αμακλήζ*. Some of the modern Jews give it the sound of *ny* or of the French *gn* in *campagne*, either wherever it occurs or only at the end of words, e. g. **שְׂמַנְךָ** *Sh'mang*, **צְמֹדֶה** *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 Phœnician. Some of the steps in the transition from one to the other can still be traced upon extant monuments. There was first a cursive tendency, disposing to unite the different letters of the same word, which is the established practice in Syriac and Arabic. This was followed by a predominance of the calligraphic principle, which again separated the letters and reduced them to their present rectangular forms and nearly uniform size. The cursive stage has, however, left its traces upon the five letters



which appear in the table with double forms ; צ פ נ 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, ן ף ף ן ן, 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 לְמִרְבֵּה Isa. 9 : 6, or their ordinary forms at the end, as נֶהֱב Neh. 2 : 13, מִן 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 וְבִנְיָה Ps. 80 : 16, or smaller, as בְּרֵאשִׁיתֵנוֹ Gen. 2 : 4, or above the line, as מִצֵּר Ps. 80 : 14, or inverted, as בְּחִסְדֵּךְ Num. 10 : 35, (in manuscripts and the older editions, e. g. that of Stephanus in 1541) or with extraordinary points, as וַיִּשְׁקָרוּ Gen. 33 : 4, אֵלֶּיךָ Ps. 27 : 13, in all which the Rabbins find concealed meanings of the most fanciful and absurd character. Thus in their opinion the suspended נ in מִיִּשְׂרָאֵל Judg. 18 : 30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In גְּדֹהֶיךָ Lev. 11 : 42 the Vav, which is of unusual size, is the middle letter of the Pentateuch ; וַיִּבְרָאֵךְ 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 *Ἄλφα*, etc., which points to the Aramaic form אָפּ׃אָ.

*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 (ו 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 ד are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

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

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

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

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

§ 7. The letters may be variously divided :

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

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

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

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

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

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

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

*a.* It will be observed that while the *p*, *k*, and *t*-mutes agree in having smooth א ב ה and middle forms ב ג ד, which may be either aspirated or unaspirated, the two last have each an additional representative ק ט which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 31, repeat א as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic alphabet has an additional *p*, and the Greek and Roman alphabets agree one step and only one beyond the letter T, viz. in adding next a labial, which in Greek is divided into *υ* and *φ*, and in Latin into U and V, as י into I and J.

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

memorial words אֵיתָן מֹשֶׁה וְקָלֵב (Ethan Moses and Caleb); of these, besides other uses, אֵיתָן are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters הַאֲמַתְיִי 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 (מִיכְלוֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. שְׂמַלְאֲכֵהוּ בִינָה for *his work is understanding*; אֲנִי שְׁלָמָה אני שלמה *I Solomon am writing*; אַךְ הַבְּנָה שְׁלוֹמִי only build thou my peace; כְּשֶׁהֵיִל אֵב הַמִּוֶּן מֹשֶׁה כָּתַב אֵלֵינוּ like a branch of the father of multitude; מֹשֶׁה כָּתַב הַסֵּפֶר הַזֶּה מִכְּתָבֵי הַסֵּפֶר הַזֶּה *Moses has written to us. To which Nordheimer has added שְׂאֵל הַסֵּפֶר הַזֶּה מִכְּתָבֵי הַסֵּפֶר הַזֶּה 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 הֵי, 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. וְגַי for וְגַיִר *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, הַק or 500, הַר or 600, הַש or 700, הַק or 700, הַת or 800, הַת or 800, הַק or 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 רבנא 421. Fifteen is, however, made not by ייה, 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 *דבר* is in Gen. 12: 4 *דָּבַר* *he spake*, in Ex. 6: 29 *דַּבֵּר* *speak* and *דִּבְרֵי* *speaking*, in Prov. 25: 11 *דִּבְרֵי* *spoken*, in Gen. 37: 14 *דְּבַר* *word*, in 1 Kin. 6: 16 *דְּבַר* *the oracle* or most holy place of the temple, in Ex. 9: 3 *דָּבַר* *pestilence*. So *וַיִּשָּׂק* is in Gen. 29: 10 *וַיִּשָּׂק* *and he watered*, and in the next verse *וַיִּשָּׂק* *and he kissed*; *וַיָּבֵא* occurs twice in Gen. 29: 23, the first time it is *וַיָּבֵא* *and he brought*, the second *וַיָּבֵא* *and he came*; *וַיְהַבְּתֵם* is in Jer. 32: 37 first *וַיְהַבְּתֵם* *and I will bring them again*, and then *וַיְהַבְּתֵם* *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 *i* and *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 *ū* and *ō*; 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. לַאֲטַל *lat* Judg. 4: 21, דָּאֵג *dāg* Neh. 13: 16 K'thibh, קָאֵם *kām* Hos. 10: 14, נֹזָזֵל *zāzēl* Lev. 16: 8, רָאֵשׁ *rāsh* Prov. 10: 4 and in a few other passages, רַמְמוֹת sometimes for *rāmōth*, צֹאֵר *tsavrār*, אֲמַסְאֵךְ 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*, מַלְכָה *malkā*, אַתָּה *attā*, rarely and only as an Aramæism by א, e. g. הֲגֹגָא *hhoggā* Isa. 19: 17, קֹרְחָא *korhha* Ezek. 27: 31 K'thibh, גַּבְהָא *gābh'hā* Ezek. 31: 5 K'thibh. The writing of *ē* and *ī*, *ō* and *ū* is optional in the middle of words but necessary at the end, e. g. צִוְיָהֶם or צִוְיָהֶם *tsivvīhēm*, צִוְיָהֶי *tsivvīhēi*; שָׁבוּ or שׁוּבוּ *shūbhū*. In the former position י stands for the first pair of vowels, and ו for the second, e. g. מִינִיקוֹת *mēnikōth*, נְסֻגְהוֹתֵי *n'sūghōthēi*; א for *ē* and *ō* so situated is rare and exceptional, e. g. רֵאֵשׁ *rēsh* Prov. 6: 11, 30: 8, and perhaps ינַאֲלֵס *yānā'ēls* Eccles. 12: 5; זֹאֵה *zōth*, פְּרֹאֵה *pōrōth* Ezek. 31: 8, בִּצְטֹאֵה *bits'tsothāv* 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*, פְּרֵהָ *parō*; לֹא *lō*. Final *ē* is represented by ה, medial *ē* if written at all by י, e. g. יֵהֵיָה *yih'yē*, הֵהֵיָה or הֵהֵיָה *tih'yenā*.

*b.* The employment of the vowel-letters in conformity with the scale just given, is further governed, (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus *sōbhēbh* is commonly סָבַב or סֹבֵב, only once סָבִיב 2 Kin. 8: 21; *ya'kōbh* is יַעֲקֹב except in Jer. 33: 26 where it is יַעֲקֹב; *thēāse* is הַנְּשֵׂה, but in Ex. 25: 31 הַנְּשֵׂה; *ēthām* according to the analogy of similar grammatical forms would be אֵהָם, but in Ps. 19: 14 it is אֵהֶם; *hēmūr* is in Jer. 2: 11 written in both the usual and an unusual way, הַמִּיר and הַמִּיר; *m'lākhīm* is מַלְכִים except in 2 Sam. 11: 1, where it is מַלְאכִים; *g'bhūlōth* is in Deut. 32: 8 גְּבוּלָה, in Isa. 10: 13 גְּבוּלָה, in Ps. 74: 17 גְּבוּלָה; *lō* meaning *not* is לֹא, meaning *to him* is לוֹ, though these are occasionally interchanged; *zō* is written both זֶה and זוֹ; and פֹּה, פִּי and פֹּה, פִּי. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. לֹהֵם *lōhēm*, אֵלֵהֶם *ālēhēm*; נָתַחַן *nāthān*, נָתַחַן *nāthān*, נָתַחַן *nāthān*. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כֹּהֵה *kōhēh* Dan. 11: 6, always elsewhere כֹּהֵה; כֹּהֵה *kōhēh* Dan. 11: 30, for קֹהֵה; דָּוִיד *dāvīd* in the books of Chronicles, Ezra, Nehemiah and Zechariah, elsewhere דָּוִד. This must, however, be taken with considerable abatement, as is shown by such examples as אֲדִירִים *addīrīm* Ex. 15: 10, אֲדִירִים *addīrīm* 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*, רישון *rīshōn*. § 57, 2.

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

§ 12. There are nine points or masoretic signs representing vowels (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	ā	פָּתַח	Pát-tahh	ǎ
צֶרֶי	Tsē'-rē	ē	סְגוּל	Se'-ghōl	ě
חוֹלָם	Hhō'-lem	ō	קָמֶץ תְּטוּף	Kā'-mets Hhā-tūph'	ǒ

*Doubtful Vowels.*

חִירֶק	Hhī'-rik	ı	} <i>ī</i> or <i>ĩ</i>
שׁוּרֶק	Shū'-rek	—	
קִבּוּץ	Kīb'-buts	ı	

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

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

a. The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum וְ = *ī*, and Hhirik parvum וֵ = *ī*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being *ū* and the latter *ū*. To this there are two objections. (1.) It confuses the masoretic signs with the letters of the text, as though they were coeval with them and formed part of the same primitive mode of writing, instead of being quite distinct in origin and character. The masoretic vowel-sign is not וְ, but וֵ. The punctuators never introduced the letter וְ into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *ī*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *ī* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between וְ, וֵ, וְ and וֵ, 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, Kibbuts in the last, the others in their first syllable. Their signification is indicative either of the figure of the vowel or the mode of pronouncing it. Kamets and Kibbuts, *contraction*, i. e. of the mouth; Pattahh, *opening*; Tsere, *bursting forth*; Seghol, *cluster of grapes*; Hhirik, *gnashing*; Hholem, *strength*; Kamets-Hhatuph, *hurried Kamets*; Shurek, *whistling*. It is a curious circumstance that notwithstanding the diversity of the vowel-systems in the Syriac, Arabic, and Hebrew, the name Pattahh is common to them all.

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

letter. *E* and *i* are homogeneous to ם, *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*, נֵי *nē*, גֵּי *gē*, בּוֹ *bō*, לוֹ *lū*, but שָׂרִי *sāray*, גּוֹי *gōy*, גָּלִי *gālūy*, תָּו *tāv*, שָׁלֵוֹ *shālēv*, זֵו *zīv*; the combination וי is pronounced *āv*, עָנִי and אָנָו *ānāv*, סָתִי 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. טִיטֵ טִיטֵ *tītē*, רִישׁוֹן *rīshōn*, פִּאֲרָה *pūrā*; ה is never used as a vowel-letter except at the end of words, and there it always quiesces unless it receives a Mappik, §26.

*a.* As a letter was scarcely ever used to express *ō*, the quiescence of ו in Kamets-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the ו, e. g. וְקִנְיָהּ Jer. 27:20, הַבְּבִימִים Ezek. 27:15, מִיָּדְדִי-בֹרֵר Ps. 30:4, הַסְּגוּרֵ-לֵוֹ Isa. 41:17, לְבֹלֵ- Jer. 33:8, וְגִדְלוֹ-פֶחַח Nah. 1:3. In אֶינְזִוּת 2 Chron. 8:18, and בְּמִוְתֵי Deut. 32:13, ו represents or quiesces in the still briefer *ō* of Hhatuph-Kamets, §16. 3.

*b.* In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. פְּרַח־צִיֹּר Num. 1:10, עֲשֹׂה־אֵל 2 Sam. 2:19, also written עֲשֹׂה־אֵל 1 Chron. 2:16. In such words as נוֹשְׁבָה Jer. 22:6, שִׁפְכָה Deut. 21:7, ה does not quiesce in Kibbuts, for the points belong to the marginal readings, נוֹשְׁבוֹ, שִׁפְכוֹ §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 *ĩ* was scarcely ever and *ũ* 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. הַקְּמֹתִי *h<sup>a</sup>kīmōthī*, כְּמֹס *kūmūs*.

*a.* Hhirik with Yodh is short in וְהַמִּיֹּתִי *vah<sup>a</sup>mittiv* 1 Sam. 17:35, בִּיקְרוֹתֶיךָ *bikk'rothekhā* Ps. 45:10, לִיקְרֹתֶיךָ *likk'hath* Prov. 30:17. In צִיִּקְלֶיךָ 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*, לְאֻמִּים *lūmmīm*, חֻקָּה *hhukkā* Ps. 102:5, אֲלֻגֻּמִּים 2 Chron. 2:7, זֻנָּה Ezek. 16:34.

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

### SH'VA.

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

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

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

2. Sh'va may be either silent (**נח** *quiescens*), or vocal (**נז** *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. **וְאַבְרָם** *y'abbēdh*, **וְשָׂאָה** *s'ēth*, **וְדָבָר** *d'ā*, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g. **וְשָׂאוּ** *sāū*, **וְתִהְיֶה** *tīhhē*, **וְלֹלָם** *lōlām*. (2.) Before Yodh it inclined to *i*, e. g. **וְיָאֲכַל** *b'ya'kēbh*, **וְיָגֹם** *k'yōm*, and with Methegh was sounded as Hhirik, e. g. **וְיָאֲדָה** *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. **וְרָאָה** *b'rākāhā*, **וְגִלְתִּים** *g'litīm*, and with Methegh was pronounced as Pattahh **וְבָאֲחֶלְתֶּם** *bamakhēlētēm*.

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

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

These are,

Hhātēph-Pattahh    ֿ;    thus, מֹדֵד *mōdh*.

Hhātēph-Seghol    ֿ;    thus, מֹרֵר *mōr*.

Hhātēph-Kamets    ֿ;    thus, מֹלֵל *hh'li*.

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

*b.* The compound Sh'vas, though for the most part restricted to the gutturals, are occasionally written under other consonants in place of simple Sh'va, to indicate more distinctly that it is vocal: thus, Hhateph-Pattahh מֹדֵד Gen. 2:12, מֹרֵר Gen. 27:38; Hhateph-Kamets מֹלֵל Gen. 2:23, מֹלֵל Jer. 31:33; but never Hhateph-Seghol except מֹרֵר 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. מֹרֵר 2 Kin. 2:1, מֹרֵר ver. 11.

### PATAHH FURTIVE.

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

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

## SYLLABLES.

§18. 1. Syllables are formed by the combination of consonants and vowels. As two vowels never come together in the same word in Hebrew without an intervening consonant, there can never be more than one vowel in the same syllable; and with the single exception of ו occurring at the beginning of words, no syllable ever consists of a vowel alone. Every syllable, with the exception just stated, must begin with a consonant, and may begin with two, but never with more than two. Syllables ending with a vowel, whether represented by a quiescent letter or not, are called simple, e. g. כָּהֵן *l'khā*, עֵלָה *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 קַמְתִּים *kam-tem*, הִלַּכְתָּ *hū-lakht*. As the vocal Sh'vas, whether simple or compound, are not vowels properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to that of the following vowel. Pattahh furtive in like manner belongs to the syllable formed by the preceding vowel. Thus זְרוּעַ *z'rō<sup>a</sup>*, אָנִי *ōnī* are monosyllables.

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

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

אָדָם	אֶלְהִים	בְּרֵא	בְּיָוִם	אָדָם	הוֹלְדוֹת	סֵפֶר	זֶה
ā-dhā'm	'lo-hī'm	b'rō'	b'yō'm	ā-dhā'm	tō-l'dhō'th	sē'-pher	zé'
Gen. 5 : 1. אֱתוּ אֶלְהִים בְּדַבָּר							
			ō-thō'	ā-sā'	'lo-hī'm	bidh-mū'th	



b. The reason of the rule for the quantity of syllables appears to be this. In consequence of their brevity, the short vowels required the addition of a following consonant to make the utterance full and complete, unless the want of this was compensated by the greater energy of pronunciation due to the accent. The long vowels were sufficiently complete without any such addition, though they were capable of receiving it under the new energy imparted by the accent. This pervading regularity, which is so striking a feature of the Hebrew language, was the foundation of the *systema morarum* advocated by some of the older grammarians of Holland and Germany. The idea of this was, that each syllable was equal to three *morae*, that is, three rests, or a bar of three beats; a long vowel being equivalent to two *morae*, or two beats, a short vowel to one, and the initial or final consonant or consonants also to one: thus קָטָלַת  $k(1) + a(2) = 3$ , תִּלְתָּלַת  $t(1) + a(1) + l(1) = 3$ . 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, הָעֵת הַזֶּה *hā-ēth* is for הַעֵת, and הַחֹדֶשׁ *hā-hū'* for *hāh-hū'*: such words as הַשָּׁמַיִם, הַיָּם, הַיָּבֵשׁ, הַיָּבֵשׁ, הַיָּבֵשׁ are formed after the analogy of הַיָּבֵשׁ. A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, בֵּלְתִּישָׁאֲטָר *bēl-t'shātsār*; 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. הַיָּבֵשׁ הַיָּבֵשׁ, הַיָּבֵשׁ הַיָּבֵשׁ. The same is the case when a long vowel is retained before Makkeph, e. g. שְׁתֵּי-יָמִים. In the Arabic, which is exceedingly rich in vowels, there are comparatively few mixed syllables; nearly every consonant has its own vowel, and this more frequently short than long. The Chaldee, which is more sparing in its use of vowels than the Hebrew, observes in general the same rule with respect to the quantity of syllables, though not with the same inflexible consistency.

### AMBIGUOUS SIGNS.

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

1. Hhirik, Shurek, and Kibbutz, in unaccented simple syllables, must be long, and in unaccented mixed syllables, short, e. g. יִרָשׁ or יְרָשׁ *yī-rāsh*, יִבְחֵנוּ or יְבִחֵנוּ *yībḥ-nū*, גְּבִלּוּ or גְּבִלּוּ *g'bhū-lō*, יִלְדוּ or יְלְדוּ *yul-ladh*, כֻּלָּם or כֻּלָּם *kul-lām*, מְעִנֵּי

or מְעֻזִי *māuzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁירָה or שִׁירָהִים *sī-hīm*, לִי *lī*, גָּבֹל or גְּבִיל *g'bhūl*, דְּרָשׁוּהוּ or דְּרָשׁוּהוּ *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אַם, אֵשׁ, אֵם, מֶן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. הָיָה, רָשָׁע, לָרָב.

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 רָחַם, רָחַם, רָחַם Gen. 22 : 8, which follow the analogy of רָחַם, and in סָבַח Isa. 10 : 34, קָמַצְו the first vowel is short; in גָּבַלְתָּם, וְשָׁמְרָה 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'ā*, from יָרָא *to fear*, and יָרָא *yī-sh'nū* from יָרָא *to sleep*; but יָרָא *yir-ū* from יָרָא *to see*, and יָרָא *yish-nū* from יָרָא *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 *dū-bhār*, חֶפְשִׁי *hhoph-shī*, מְרֵחַ *mū-veh*, לָמָה *lām-mā*, בֹּתְלִים *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. חֶפְשִׁי *hhokh-mā*, חֶפְשִׁי *hhū-kl'mā*. Before a guttural with Hhateph-Kamets or Kamets-Hhatuph

it is frequently *ō*, though standing in a simple syllable and accompanied by Methegh, e. g. בְּחָרִי *bo-hh'ōrī*, תֹּבְחֵם *to-obhdhēm*. The surest criterion, however, and in many cases the only decisive one, is found in the etymology. If the vowel be derived from Hholem, or the grammatical form requires an *o* or a short vowel, it is Kamets-Hhatuph; but if it be derived from Pattah, or the form requires an *a* or a long vowel, it is Kamets: thus נֶאֱזַחְתָּ with the prefixed conjunction *vo'nīyyōth*, הַאֲזַחְתָּ with the article *hū'nīyyū*; נֶאֱמַר in the Hophal *yo'madh*, יְהַאֲזַחְתָּ Isa. 44:13 in the Piel *y'thā-rēhū*. The first vowel is *ō* in מְהַרְרֵם from מְהַר, קָדְשִׁים from קָדַשׁ, קְדָשִׁים from קָדַשׁ, עֲשֵׂהְתָּ לִּי Isa. 38:14, קָבֹדְתָּ לִּי Num. 22:11, and the like, and the first two vowels in such words as מְעַלְלֵם from מְעַל, מְאֻסָּם Isa. 30:12 from מָאֵס, קָדְבָם Deut. 20:2, קָטְבָהּ Hos. 13:14, קָטְבֵי 2 Chron. 10:10, קָבְלֵם 2 Kin. 15:10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in שִׁחַרְרֵי Job 16:19 from שָׁחַר, חָרַשׁ from חָרַשׁ, גְּמָחֵי from גָּמַחַ, and in מְאֻסָּתָּ, קָבְלָתָּ and the like, because it is originally and properly Kamets. The word שִׁמְרָה 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.: רָדְפֵי Ps. 38:21, פֶּל Ps. 35:10, also Prov. 19:7 (in some copies), and in the judgment of Ewald כָּנַד Judg. 19:5, comp. ver. 8 and כָּנַד Ezek. 41:25; in Dan. 11:12 יִרְנָם the points belong to the marginal reading וִרְנָם, 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.: מְזַרְרֵי Ps. 16:5, קָרְבֵי Ps. 55:19, 22. כִּבְהָרֵי Ps. 74:5; and a final unaccented Kamets is not affected by the insertion of Daghesh-forte conjunctive, §24, in the initial letter of the following word, e. g. מְשַׁחֵתָּ Gen. 31:13. When an accent takes the place of Methegh, it serves equally to distinguish *ā* from *ō*, e. g. מְאֻסָּתָּ Ex. 21:22 *r'nāgh'phū*, מְאֻסָּתָּ Ex. 21:35 *āmākh'rū*. §45. 5.

*b.* Inasmuch as מְהַרְרֵי is derived from מְהַר *māhhār*, 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 מְהַרְרֵי 1 Sam. 13:21, מְהַרְרֵי Eccles. 12:11

and  $\text{הַלְלִי}$  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  $\text{דּוֹרְבָּן}$  Ezek. 40:43. As, however, this last word is in every other place written without the Methegh, and there is no analogy for such words as those mentioned above having  $\bar{a}$  in their initial syllable, the best authorities are now agreed that the vowel is  $\bar{o}$ , and the words are accordingly read *dorbhān*, etc. In  $\text{הַשֵּׁפֶרֶת}$  *jasper*, and  $\text{הַיָּסָפֵרֶת}$  *emerald*, Ezek. 28:13, which are mentioned by Kimchi in the same connection, the first vowel is Kamets.

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

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

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

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

2. In addition to this it is to be remarked that Sh'va is vocal after what may be called intermediate syllables ; that is to say, when the consonant under which it stands performs, as it occasionally does, the double office of completing one syllable and beginning the next. Thus, when it follows a consonant from which Dagghesh-forte has been omitted, וַיְבַקְשֵׁי *vay'bhak'shū* for *vay-y'bhak-k'shū*, or the first of two similar letters, in order that the reduplication may be made more distinct, הַלְלוּ *hal'lū*, קִלְלָה *ki'l'lah*, צִלְלוּ *tsil'lō*, אֲלַי *al'lay*, חִיק'כֶּ֫֫ *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 הַיָּה, for example, ך belongs in a measure to both syllables. It properly begins the second, and yet it is preceded by a short vowel just as if it ended the first, which is accordingly to be reckoned an intermediate syllable, being in strictness neither simple nor mixed, but partaking of the nature of both.



## DAGHESH-LENE.

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

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

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

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

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

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

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

a. The particular instances in which this may occur are the following, viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g. עֲבֹדֵי, עֲבֹדוּ, עֲבֹדוּם, עֲבֹדוּם from עָבַד; yet with occasional exceptions, as בִּאֲסַפְּסָם Lev. 23: 39. (2) Those forms of Pe Guttural verbs in which the first radical assumes a short vowel in place of the silent Sh'va in the regular inflexion, e. g. הִשְׁבֵּדוּם, הִשְׁבֵּדוּ from הִשְׁבִּיד; (3) The construct plural of nouns עֲבָרִי from עָבַר, פְּתָפוֹת from פָּתַח, תְּרֻבוֹת from תָּרַב, though with occasional exceptions, as הַשְּׂפִי Cant. 8: 6, but הַשְּׂפִי Ps. 76: 4, צִמְחֵי Isa. 5: 10, תְּרַפּוֹת Ps. 69: 10, בְּרִיִּי Gen. 50: 23, but בְּרִיָּהם Judg. 7: 6; בְּגָדִי, בְּגָדֵי from בָּגַד are peculiar in omitting Daghesh in the singular with suffixes. (4) Three feminine nouns ending in וֹת, מְלָכוֹת from מָלַךְ, מְרַחֲמוֹת from רָחַם, but not מְרַחֲמוֹת. Also a few other nouns of different forms, viz.: תְּרַבְּתֵי from תָּרַב, but תְּרַבְּתֵי, שְׂפָפָה, תְּרַבְּתֵי Josh. 15: 38, תְּרַבְּתֵי Josh. 15: 56. (5) After prefixes, as He interrogative, e. g. הִיָּדְעֵם Gen. 29: 5 from הִדְעָה, and inseparable prepositions, e. g. לְדָבִיר from דָּבַר, בְּדָגָה from דָּגַה, בְּדָבִיר from דָּבַר. Usage is not uniform in the case of Kal infinitives follow-

ing inseparable prepositions, e. g. לְבַחֲבוֹב, בְּכַחֲבוֹב, בְּנִפְלַל, בְּנִפְלַל, לְנִפְלַל, לְצַבֵּא; Isa. 31:4, לְצַבֵּא Num. 4:23, 8:24; לְפָדוֹת, לְפָדוֹת. (6) The suffixes of the second person הָ, בָּ, כֵּן never receive Dagghesh-lene, בְּנִי, בְּנִי, בְּנִי.

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

b. The omission of Dagghesh-lene in the final letter of הוֹסֵפֶה Prov. 30:6, abbreviated from הוֹסֵפֶה or הוֹסֵפֶה, 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 בְּלִבְךָ Gen. 11:31 and elsewhere, גִּבְעוֹן אֲרָצָה גִּבְעוֹן Gen. 46:28, גִּבְעוֹן גִּבְעוֹן Ex. 15:1, 21, וְגִבְעוֹתָּהּ Ex. 15:13, וְעִיֵּיךָ פְּטוּחִים Deut. 16:1 (comp. עִיֵּיךָ לְנוֹ Gen. 20:9), בָּם וְאֲעִירָהּ Deut. 31:28 (comp. וְאֲעִירָהּ לִי Isa. 8:2), וְיִהְיֶה פְּבִלְיָהּ Josh. 8:24, 10:20, עֲלֵיךָ פְּרִיץ Gen. 35:29, נִשְׁבְּחָהּ בּוֹ 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 שְׁפָתַי *two* is not yet settled. Kimchi explained it as Dagghesh-lene upon the supposition that the word was abridged from אֲשַׁפְּתִים; Schultens as Dagghesh-forte arising from an assimilated נ, contending that it was for שְׁפָתַי from אֲשַׁפְּתִים; Nordheimer as an anomalous Dagghesh-lene, introduced as a euphonic expedient to prevent the combination of an aspirated פ 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 בְּן without the Dagghesh, בְּנִי מִשְׁתֵּי Judg. 16:28, and again with the same preposition with it, מִשְׁתֵּי 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 (דָּגֵשׁ הַזָּק) in the bosom of a letter so affected, to show that it is to be



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

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

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

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

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

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

forte which represents such a doubling is called compensative; e. g. *קָרַתִּי*, formed by appending the syllable *תי* to the root *קָרַת*; *קָרַתִּי* composed of the same syllable and the root *קָרַן*, whose last letter is changed to *ת* to conform with that which follows; *סָבִי* from *סָבַב*. 2. When the reduplication is indicative of a particular grammatical form the Dagghesh-forte is called characteristic, e. g. in the Piel, Pual, and Hithpael of verbs; as, *הִתְהַלַּקְתָּ*, *הִתְהַלַּקְתָּ*, and certain forms of nouns, as, *גִּבְיִר*. 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. *יִסָּב* for *יִסַּב*. 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. *מֵה־זֶה*, *וְהִתְהַלַּקְתָּ*, *לְקִימוֹתָאֵי*. 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. *עֲנִיבִי* *inn'blē* for *עֲנִיבִי in'blē*. 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. *תְּהַלֵּי* for *תְּהַלֵּי*. In the first three uses named above Dagghesh-forte is said to be essential, in the last three it is euphonic.

a. Dagghesh-forte conjunctive occurs regularly after the pronoun *מֵה*, e. g. *מֵה מִזֶּבֶחַ וּמֵה־זֶּבֶחַ* 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. *לְקַחְתָּ-זֶה* Gen. 2: 23, *אֶבְלַתְ-שָׂם* Deut. 27: 7, *וְהִתְהַלַּקְתָּ לִּי* Num. 25: 13, *עֲנִיבִי* Gen. 30: 33; *זֶה־הִתְהַלַּקְתָּ* Num. 34: 6, 7, 9, *מִשְׁלַח לְאֶזְרָאֵל* Ex. 13: 1 (where the accent is on the ultimate), *מִצְנֵה־לֵּב* Prov. 15: 1 (in some editions), more rarely after other vowels, e. g. *קִימוֹתָאֵי* Gen. 19: 14, *וְיִאמְרוּ לָא* 1 Sam. 8: 19, once after the liquid *ר*, e. g. *וְיִאמְרוּ לָא* 1 Kin. 11: 22. See also § 22. b. In a few instances words thus united are written as one, e. g. *מֵה זֶה* Ex. 4: 2 for *מֵה זֶה*, so *מִלְּפָנֶיךָ* Isa. 3: 15, *מֵה־לְאֵה* Mal. 1: 13, *בְּסִסְאָה*

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

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

אָפְרָה Hos. 3: 2.	יָקָרָה 1 Sam. 28: 10.	סָבְלוּ Isa. 9: 3, 10: 27.
בִּיקְרוּתֵיהֶּם Ps. 45: 10.	פְּסָתוֹתֵיהֶּם (?) Ezek. 13: 20.	נָגְבִי Deut. 32: 32.
הַזְּבָחִים Am. 5: 25.	פְּנֵלוֹתָהּ Isa. 33: 1.	עֲנֵתָהּ 2 Sam. 23: 27, Jer. 29: 27.
הַכְּצֻמָּתָהּ Gen. 18: 21.	מִטְהָרוֹ or מִטְהָרוֹ Ps. 89: 45.	עֲצֻבוֹכֶם Isa. 58: 3.
הַפְּתִיחָהּ Gen. 37: 32.	מִמְגָּרוֹת Joel 1: 17.	עֲצֻרְתוֹכֶם Am. 5: 21.
הַלְּבָן Gen. 17: 17.	מִמְרָרוֹם Job 9: 18.	עֲקָבִי (?) Cant. 1: 8.
הַהֲאֵיתִים 1 Sam. 10: 24, 17: 25, 2 Kin. 6: 32.	מִזְוָרָהּ Nah. 3: 17.	עֲקֻבוֹתָהּ Ps. 89: 52.
הַמְרוֹתָם Job 17: 2.	מִמְקָדְשׁ Ex. 15: 17.	עֲקֻבוֹתֶיהֶּם Ps. 77: 20.
הַעֲפִינֹי Ex. 2: 3.	מִמְקָרָהּ Deut. 23: 11.	עֲשֻׁבוֹתָהּ Prov. 27: 25.
הַחֲדָדִיפָהּ (?) Judg. 20: 43.	נִבְאָהּ Job 30: 8.	עֲמֻתְהֶנִּי Ps. 119: 139.
הַהֲעֵמָהּ 1 Sam. 1: 6.	נִצְרָהּ Ps. 141: 3.	עֲמֻתְהוּנִי Ps. 88: 17.
הַלְּבָרִי Isa. 57: 6.	נִצְרָהּ Prov. 4: 13.	קִשְׁתוֹתֶם (?) Ps. 37: 15, Isa. 5: 28.
הַקְּתָהּ Gen. 49: 10.	נִתְקַנְיָהּ Judg. 20: 32.	שִׁבְלִי Zech. 4: 12.
הַקְּתָהּ Prov. 30: 17.	סָבְבוּ Jer. 4: 7.	שִׁבְלֵיכֶם Ps. 58: 9.

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

c. Daghesh-forte emphatic occurs only in הֲלָפִי Judg. 5: 7, 1 Sam. 2: 5; הֲרִחֵלִי Job 29: 21; הֲרָחֵם or הֲרָחֵם Job 21: 13; הֲצַחֵם Isa. 33: 12, Jer. 51: 58; הֲלִיזָהּ Ezek. 21: 15; הֲלִיזָהּ Ezek. 6: 9; הֲנִשְׁתָּחֵהּ Jer. 51: 30; הֲנִחֵם Ezek. 27: 19; הֲקָלְלֵנוּ (?) Isa. 19: 6; and probably הֲהִחֵלֵנוּ Job 13: 9 (not in pause).

§ 25. In order to the distinct utterance of a reduplicated consonant, it must be followed as well as preceded by a vowel-sound. Daghesh-forte is consequently never written in a final vowelless letter, with the exception of the two words אָתָּה, נָתָּה, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghesh. In every other instance the doubling is neglected, even though the letter be an aspirate, which will for this reason resume its aspiration; e. g. קָלְלֵנוּ, קָלְלֵנוּ; סָבְבוּ, סָבְבוּ; נִיחָהּ abridged from הֲנִיחָהּ; נִיחָהּ from הֲנִיחָהּ. 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. עֲנִיִּים for עָנִיִּים, כִּסְאוֹ for כֶּסֶּאֹ, particularly after prefixes, as Vav conversive, the article and preposition ׀, so וַיְהִי, 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 Isa. 22 : 10 for תְּהַצִּיחַ from זְכָרוֹן. In a few rare instances it is dropped from a letter followed by a vowel, when the laws of syllables will permit and the pronunciation will not be materially affected; e. g. תְּעַגְגֶּה Ruth 1 : 13 for תְּעַגְגֶּה.

#### MAPPĪK.

§ 26. Mappīk (מַפְיֵק *bringing out or uttering*), is a point in one of the letters א ר ה 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 ר 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'kähhāh*, לְקַחְהָ *lak'hhā*. The point four times found in א וַיְבִיאֵנִי Gen. 43 : 26, Ezra 8 : 18, תְּבִיאֵנִי Lev. 23 : 17, רָאֵנִי Job 33 : 21, though called a Daghesh in the Masoretic notes in the margin, is probably to be regarded as Mappik.

#### RAPHÉ.

§ 27. Rāphe (רַפְּהָ *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. הַגִּסְדָּה Ex. 9:18, וְשִׁעָרָה Lev. 13:4, בְּהַטָּאָה Num. 15:28, לָהּ Num. 32:42, מִשְׁכָּמָה Job 31:22 in some copies. In תַּעֲשֶׂה-לָּהּ 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 תִרְצֶה Ex. 20:13, Deut. 5:17, it is the opposite of Daghesh-lene, and shows that the ר may either have its unaspirated sound, as the Daghesh indicates, or may be aspirated. It is often referred to in the marginal Masoretic notes even where it is no longer found in the text, e. g. Judg. 16:16, 28.

#### ACCENTS

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

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

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

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

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

CLASS I. *Emperors.*

* 1. Sillak	( ֿ )	: סִלָּק:
* 2. Athnahh	( אֿ )	אַתְנַחַּח

CLASS II. *Kings.*

3. S'gholta	( <sup>^</sup> )	סְגֹלְתָא <i>postp.</i>
4. Zakēph Katōn	( <sup>ˆ</sup> )	זַקְפָּה קַטְוֹן
5. Zakēph Gadhol	( <sup>ˆ</sup> )	זַקְפָּה גָּדוֹל
*6. Tiphhā	( <sub>ˆ</sub> )	תִּפְחָא

CLASS III. *Lukes.*

*7. R'bhī <sup>t</sup>	( <sup>ˆ</sup> )	רְבִיז
*8. Shalsheth	( <sup>ˆ</sup> )	שְׁלִשְׁתָּה
*9. Zarkā	( <sup>ˆ</sup> )	זַרְקָא <i>postp.</i>
10. Pashtā	( <sup>ˆ</sup> )	פַּשְׁתָּא <i>postp.</i>
11. Y'thīb	( <sub>ˆ</sub> )	יְתִיב <i>prep.</i>
12. T'bhīr	( <sub>ˆ</sub> )	תְּבִיר

CLASS IV. *Counts.*

*13. Pāzēr	( <sup>ˆ</sup> )	פָּזֵר
14. Karnē Phārā	( <sup>ˆˆ</sup> )	קַרְנֵי פָּרָה
15. T'līshā Gh'dhōlā	( <sup>ˆ</sup> )	תְּלִישָׁא גְּדוֹלָה <i>prep.</i>
16. Geresh	( <sup>ˆ</sup> )	גֵּרֵשׁ
17. G'rāshayim	( <sup>ˆ</sup> )	גְּרָשַׁיִם
*18. P'sīk	( <sub>ˆ</sub> )	פְּסִיק

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

viz. :

*19. Merkā	( <sub>ˆ</sub> )	מֶרְקָא
*20. Mūnāhh	( <sub>ˆ</sub> )	מוֹנַחַח
21. Merkā Kh'phūla	( <sub>ˆ</sub> )	מֶרְקָא כְּפֹחֵלָה
*22. Mahpakh	( <sub>ˆ</sub> )	מַחְפֵּק
23. Dargā	( <sub>ˆ</sub> )	דַּרְגָּא
*24. Kadhmā	( <sub>ˆ</sub> )	קַדְחָא
*25. Yerahh ben Yōmō	( <sub>ˆ</sub> )	יְרַח בְּנֵי יוֹמוֹ
26. T'līshā K'tannā	( <sup>ˆ</sup> )	תְּלִישָׁא קְטַנָּה <i>postp.</i>

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

b. According to their most probable significations, the names of the accents appear to be in part borrowed from their forms and in part from their uses. Thus the Disjunctives: Silluk, *end*; Athnahh, *rest*; Segholta, *bunch of grapes*; Zakeph, small and great, *causing suspension*; Tiphhha, *palm of the hand*; R'bhi<sup>a</sup>, *square or reposing*; Shalshleth, *chain*; Zarka, *dispersion*; Pashta, *expansion or letting down (the voice)*; Y'thibh, *sitting still*; T'bhair, *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 Tiphhha is also called Tarhhā (תַּרְחָא). Munahh with P'sik is called L'gharmēh (לְגַרְמֵהּ), etc.

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

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



with it. The place of the accents is either over or under the letter preceding the tone-vowel, with the exception of the prepositives Y'thibh and T'lisha Gh'dhola, which always accompany the initial letter of the word, and the postpositives S'gholta, Zarka, Pashta, and T'lisha K'tanna, which stand upon the final letter. Y'thibh is only used when the first is the tone-syllable. Pashta is repeated if the word on which it stands is accented on the penult, e. g. <sup>ה</sup>הוֹהֵ Gen. 1 : 2, or ends with two vowelless letters, e. g. <sup>ה</sup>וֹשֶׁהֶ Ruth 3 : 7, or if the last letter has Pattahh furtive, e. g. <sup>ה</sup>יִלְעֵ 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. <sup>ה</sup>שֶׁבֶ Gen. 1 : 7, <sup>ה</sup>מִלְאָכֶה Gen. 24 : 7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. <sup>ה</sup>שֶׁבֶ Gen. 2 : 19 : where this chances to be a final letter the laws of consecution only can decide; thus, in <sup>ה</sup>זֶרְקֶה Gen. 26 : 4, <sup>ה</sup>צִּוְתָהּ Deut. 16 : 3, the accent is Pashta, but in <sup>ה</sup>וֹלְזֶהֶ Gen. 17 : 8, <sup>ה</sup>צִּוְתָהּ 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. <sup>ה</sup>שֶׁבֶ Gen. 1 : 11, <sup>ה</sup>יִ 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. <sup>ה</sup>יִנְהָר Gen. 2 : 14, <sup>ה</sup>יִ 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 <sup>ה</sup>יִ the accent is Y'thibh in Gen.

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

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

## DISJUNCTIVE ACCENTS.

*Class I.*

1. Silluk	( ∴ )	הַקְּבוֹר :
2. Athnahh	( א )	הַקְּבוֹר
3. Merka-Mahpakh	( ׀ )	הַקְּבוֹר

*Class II.*

4. R'bhi*	( ' )	הַקְּבוֹר
5. Pazer	( ם )	הַקְּבוֹר
6. R'bhi* Geresh	( ׳ )	הַקְּבוֹר
7. Tiphkha initial	( ך )	הַקְּבוֹר <i>prep.</i>
8. Zarka	( ם )	הַקְּבוֹר <i>postp.</i>
9. P'sik	( ן )	הַקְּבוֹרו <i>postp.</i>

## CONJUNCTIVE ACCENTS.

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

*a.* It will be perceived that there are fewer Disjunctives but more Conjunctives than are exhibited by the prosaic accents. Merka-Mahpakh answers substantially to S'gholta; R'hibi<sup>n</sup>-Geresh to Tiphhha before Silluk, and Tiphhha initial to Tiphhha before Athnahh. Tiphhha and Shalshleth are transferred from the list of Disjunctives to that of the Conjunctives, whence it comes to pass that if a word bearing either of these accents terminates in a vowel, Daghes-lene will not be inserted in a following initial aspirate, e. g. עֲשֵׂה בְּכֶסֶס Ps. 31:10, מִיָּא פִּהֲחִים Prov. 8:3, רַחֲמֵי בְּמִזְמוֹר 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* (מִלְרָע *from below*), and in the latter *Milēl* (מִלְעֵיל *from above*).

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

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

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

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

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



suffixes *ני, תי, מו, הו, הו, הו*, or the verbal affixes *ת, תי, ני, נה*, will not alter the position of the accent provided it originally stood upon the ultimate; if, however, its original place was the penult, or if the syllable in question be attached to the word by a union vowel, the accent must be carried forward one syllable to prevent its standing on the antepenult, which is never admissible: *בָּסָה, בָּסָהוּ, בָּסָמוּ, בָּסָתָנוּ*; *מָאָס, מָאָסָה, מָאָסָהוּ*; *מָאָסָנוּ*; *קָלָהוּ, קָלָהוּ, קָלָהוּ*. 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 *ה* follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. *לָדָה, לָדָהוּ, לָדָהוּ, לָדָהוּ*. 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. *מָאָסָתִי, מָאָסָתִי, מָאָסָתִי*; *רְמוֹתָיִךְ, רְמוֹתָיִךְ*.

3. A mixed syllable, whether an affix as *תָּם, תָּן*, or suffix as *כָּם, כָּן, הָם, הָן*, will attract the accent to itself, *הַלְקָתָם* from *הִלְקָה*; *מִלְכֵיכֶם, מִלְכֵיכֶם*, from *מִלְכָה*; *הַדְרִים* from *הִדְרָם*. In the unusual form *כְּלָהֶם* 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, *וַיֵּאמֶר, וַיֵּאמֶר, וַיֵּשֶׁב, וַיֵּשֶׁב*; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, *וַיֵּשְׁבֶה, וַיֵּשְׁבֶה, וַיֵּשְׁבֶה, וַיֵּשְׁבֶה*.

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

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

§ 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, מְרֹה Gen. 30 : 1, בָּאָה Gen. 29 : 6, are participles, but מָרָה Gen. 35 : 18, בָּאָה Gen. 29 : 9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So בָּנוּ *they built* from בָּנָה, but בָּנוּ *in us*; שָׁבוּ *they carried captive* from שָׁבָה, but שָׁבוּ *they returned* from שָׁבַב; אָחַז *he has seized*, but אָחַז Job 23 : 9 *I shall see* from חָזָה; רָעָה *it shall be evil* from רָעַע, רָעָה *he shall feed* from רָעָה; מָרָה *he was rebellious*, מָרָה *it was bitter* from מָר; קָוַמִּי *arise thou (fem.)*, קָוַמִּי *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 לְגִילָה Gen. 1 : 5, בָּנָה לְעִיר Gen. 4 : 17, אָזְלַת לְךָ Dent. 32 : 36, וְהִיאֲבֹדוּ דָרְךָ Ps. 2 : 12, לָחַת לָךְ 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, קָנוּ לְבַשֶּׁר קָנוּ Num. 24 : 22, נָבַל צִיּוֹן Isa. 40 : 7, הִשְׁמַע עִם Deut. 4 : 33.

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

pause accents, § 36, 2, *a*, is sometimes rendered more distinct by a change of the accented syllable from the ultimate to the penult, e. g. אָנְכִי, אֲנִי; אֲתָהּ, אַתָּה; עֲתָהּ, עֲתָה; פָּלֵה, פָּלֵה; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future וַיִּבְלַע, וַיִּבְלַע; so וַיִּנְמַל, וַיִּנְמַל, וַיִּאָּמַר, וַיִּאָּמַר. 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. יִרְאֵ Gen. 41 : 33 for יִרְאֵ; so תִּרְאֵ 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 : הָאָרֶץ . . . אֱלֹהִים; three clauses



are much less frequent, Gen. 1 : 7 : *בְּנֹהַם לְרִקְיָה* . . . *הִרְקִיבֵהּ* 23 : 16, 24 : 30, 26 : 28.

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

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

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

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

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

	DISJUNCTIVES, CLASS I.	CONJUNCTIVES.	DISJUNCTIVES, CLASS II.	CONJUNCTIVES.	DISJUNCTIVES, CLASS III.	CONJUNCTIVES.	DISJUNCTIVES, CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	· i	·	}	· (· s)	·	· (·) (·) <sup>q</sup>	}	· (·) (·) <sup>q</sup>
	·	·						
			·	· (·) (·)	·	· (·) (·) <sup>q</sup>		
SECONDARY SECTIONS.			·	· (·)	· (·)	· (·) (·) <sup>q</sup>	}	· (·) (·) <sup>q</sup>
			·					
					·	· (·) (·) (·)		
							·	}
						·		
UNUSUAL SECTIONS.					·		· ·	· · · · ·

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

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

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

a. The parentheses of the table contain alternate accents. Thus, Merka is substituted for Darga and for Mahpakh (before 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 Shalshelath 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 Tiphhha, Gen. 1 : 1. The accents which precede Tiphhha have already been mentioned in explaining the train of Silluk.

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

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

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

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

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

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

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

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

to require a Conjunctive, e. g. Gen. 19 : 2, 1 Kin. 20 : 28. That this is not always so appears, however, from examples like 2 Sam. 14 : 32, Gen. 7 : 7, Isa. 66 : 19, Jer. 39 : 5, and particularly Gen. 31 : 52, where  $\text{וְאִם-לֹא־יָדָעָה}$  corresponds to the preceding  $\text{אִם-לֹא־יָדָעָה}$ . 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 : וַיָּמָת Gen. 5 : 5; Athnahh וַיֵּאמֶר Gen. 24 : 34; Zakeph Katon וַיִּבְנֶנּוּהָ Isa. 1 : 30; R'bhî וְהַיְמִיִּם Gen. 7 : 19; Pazer וַיֵּאמֶר Gen. 22 : 2; T'lisha Gh'dhola וַיִּקַּח Gen. 19 : 8. This, as has been already said, is the regular length of the sections of Zakeph Gadhol and Shalshleth; 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 בְּרָם Gen. 9 : 20, וַיִּפְקְדוּהוּ עֵינֵיכֶם Gen. 3 : 5, וַיִּטְרַם יִשְׁקֹבֵהוּ 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 Methegh, §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'bbir, Deut. 26 : 2 אֲנִי, אֲנִי, אֲנִי, אֲנִי, אֲנִי, אֲנִי, אֲנִי, אֲנִי, אֲנִי, אֲנִי, so Deut. 30 : 20, 1 Sam. 20 : 21, 2 Kin. 17 : 36. Zarka, 2 Kin. 1 : 16 אֲנִי, אֲנִי, אֲנִי, אֲנִי, so ver. 6, Gen. 42 : 21, Jer. 21 : 4, Neh. 2 : 12. Pashta, Gen. 24 : 14, 42, 48, 65 ; 1 Kin. 20 : 9. Pashita, 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 אֲנִי Ex. 20 : 3, i. e. either : אֲנִי אֲנִי or אֲנִי אֲנִי. Single words also occur with alternative accents, e. g. with G'rashayim or Geresh and T'lisha Gh'dhola אֲנִי Gen. 5 : 20, אֲנִי Lev. 10 : 4, אֲנִי 2 Kin. 17 : 13, אֲנִי Ezek. 48 : 10, אֲנִי Zeph. 2 : 15.

### POETIC CONSECUATION.

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

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

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



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

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

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

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

If 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,  $\text{,}$  Ps. 5:6; by two,  $\text{, ,}$  Ps. 9:19 (or  $\text{, ,}$  Ps. 14:1, or  $\text{, ,}$  Ps. 16:9),  $\text{, ,}$  Ps. 32:11,  $\text{, ,}$  Ps. 35:14, 15,  $\text{, ,}$  Prov. 25:20; by three,  $\text{, , ,}$  Ps. 23:6,  $\text{, , ,}$  Ps. 27:1,  $\text{, , ,}$  Ps. 12:5 (or  $\text{, , ,}$  Prov. 27:14),  $\text{, , ,}$  Ps. 9:14.

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

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

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

d. *Train of R'bbhi*.—R'bbhi<sup>a</sup> may be preceded by one Conjunctive, Ps. 5:1, Ps. 8:2 (or Ps. 23:4, or Ps. 6:7), Prov. 28:22, Ps. 22:25, Ps. 11:2 (or Ps. 5:11); by two, Prov. 8:33, Ps. 28:7 (or Ps. 18:3), Ps. 9:7, Ps. 11:4, Ps. 26:1, Ps. 27:6 (or Ps. 5:9), Prov. 6:22, Ps. 18:1 (or Ps. 7:7, or Ps. 39:5), Job 16:10; or by three, Ps. 40:7, Ps. 41:7 (or Ps. 39:6, or Ps. 3:8, or Ps. 41:14), Ps. 19:14 (or Ps. 39:12), Ps. 40:11, Prov. 21:31.

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

§ 42. The trains of these several accents are adjusted to sections of varying length by expedients similar to those employed with the prose accents, viz.: 1. Omitting the Conjunctives in whole or in part. 2. Repeating the Disjunctives, e. g. "Ps. 14:1, "Ps. 17:14, or their equivalents, e. g. 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, מְשֻׁבְּרֵי הַיָּם Ps. 5:11, הַיָּם הַיָּם Ps. 27:11, וְהַיָּם Ps. 18:16. 4. Uniting two or more words by Makkeph, so that they require but a single accent. 5. Writing the different parts of a compound accent upon separate words; thus, Merka-Mahpakh אֲזַי אֲמַלֵּל Ps. 6:3, Merka-Zarka כִּי תִשָּׁעַן Ps. 22:9, Mahpakh-Zarka כִּי בָאָהּ Prov. 6:3.

*a.* Sometimes when two accents are written upon the same word, one is the alternate of the other; thus, בְּזַעַז Prov. 1:19, may be either בְּזַעַז or זַעַזְבְּ 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 (מַקֶּפֶה *joining*) is a horizontal stroke by which two, three, or even four words may be united. אַתְּוּדֶלְךָ, אַבְרָם־מֶשֶׁה־לִּי Gen. 30:31, יֵשׁוּב־לִי Gen. 33:11, וְאֶת־כָּל־אֲשֵׁר־לִי Gen. 12:20, 25:5, Ex. 20:11, עַל־כָּל־דְּבַר־מִשְׁפָּחָהְךָ Ex. 22:8, עַל־כָּל־בְּנֵי־יִשְׂרָאֵל Job 41:26. It belongs properly to the accentual system, words which are closely related being often connected in this manner in order to obviate the necessity of unduly multiplying Conjunctive accents. Thus, the first fifteen words of Ex. 22:8 are in this manner reduced to eight. Monosyllabic particles are frequently, and some almost constantly, linked with the succeeding or preceding word, of which they may be regarded as in a manner appendages; thus, אֵל, עַל, אֶת, כִּל, אֵל, אֶן, נָם, נָא, etc. Examples are not wanting, however, of longer words similarly united, e. g. שְׁלֹשֶׁה־עָדָיִם Dent. 19:15, נַפְשֵׁיהֶֿנָּךְ 1 Kin. 17:21, אַמְרֵי־יְהוָה Isa. 31:4. This use of Makkeph is not to be confounded with that of the hyphen in modern languages between the members of a compound, as *self-same*, *master-builder*. Words united by Makkeph are still as separate as ever in character and signification; but they are pronounced together and are accented as though they formed but one word. Hence, whatever number of words be thus joined, the last only will receive an accent. And, as a further consequence, if a word preceding Makkeph properly ends in a long mixed syllable, this will, by the loss of the accent, be shortened, אֶתְדַשְׁוּ, or failing this, will commonly receive the secondary accent Methegh, אֶתְדַוֶּרְאֵת, שֵׁם־יְחִיָּהּ.

<sup>a</sup>. Tsere remains before Makkeph in כֵּן, נֵר, עֵר, עֵץ; it sometimes remains and is sometimes shortened in שֵׁם, שֵׁשׁ *six*, עַתָּה e. g. Gen. 16:13 שֵׁם-יְהוָה, but ver. 15 שֵׁם-בְנֵי. 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*.

<sup>b</sup>. Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. וְפָה-פֹּהָה Jer. 46:20, and perhaps פָּתַח-קוֹחַ Isa. 61:1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. בְּרֵי עֲלִים Lam. 4:3, בְּהָרַ בְּתִיחָם 2 Chron. 34:6, and probably אֶהְבֵּי הַבֵּי Hos. 4:18, לַחֲפֵר פְּרוּחַ 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 בְּתִיחָם and בְּרֵי עֲלִים.

### 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. וּמִתְקוֹלוֹת, מִמִּסְגְּרוֹתֵיהֶם, בְּתִיחָם, לוֹדִיאוֹנִי, נֶאֱסָה, הָאֱלֹהִים. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. יְרֵאֵה-לָּו Gen. 22:8, כִּירְאֵם-לְקָחָם 1 Sam. 21:7.

<sup>a</sup>. 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, *הַשְׁאֲרֵי-לוֹ* Num. 21:35, *מִלְּהֶ-הַבְּשֵׁן* Num. 21:33, *מִלְּהֶ-בְבֶל* Jer. 34:1, *וְכַל-שֵׁה-חֹגֹם* Gen. 30:32, *הַלֹּא-זֶה* 1 Sam. 21:12, *כִּי-לִי* Ex. 19:5.

b. It is to be observed that the position of Methegh is determined by that of the tone-syllable, not by that of the accentual sign when these are not coincident, as frequently happens with prepositives and postpositives, e. g. *הַעֲדֵה-הִי* Deut. 4:26, *הִירוֹחִינָה* Josh. 22:27, where the tone falls on the penult, *יְהִי-יְקָרִים* 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. *וְאִשְׁתְּמָרָה* 2 Sam. 22:24, *וּמְהֵהֶהֱלֵךְ* Job 1:7, *מִהִתְחַלְּלוּ* Ezek. 42:5, *שְׁאַל-הָאִישׁ* Gen. 43:7; or if none such precede, it may be omitted altogether, e. g. *וַיִּמְאַסֵּם* Jer. 33:24, *הַיְזַרְעֵאֲלִי* 1 Kin. 21:1, *אֶת-כָּל-הַמְצֻנָה* 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, *בְּשִׁקְרוֹתַי*, *לְאִשֶׁר*, *וְהָיָה*, *וְאָמַרְי* Gen. 30:38, *וְיִהְיֶה*; sometimes to intermediate syllables, § 20. 2, e. g. *סִבְלִי* Isa. 9:17, 10:34, *עֲמֻדָהּ* Obad. ver. 11, particularly after He interrogative or when Daghesh-forte has been omitted as after the article, Vav conversive, and the preposition *מִן*, e. g. *הַמְשַׁלַּח*, *הַתְּשַׁלַּח*, *הַגִּלְגָּל*, *כְּגִירוֹת*, *הַצְּבָרָה-לָאִים*, *לְמִנְצַח*, *וְיִהְיֶה*; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. *תִּדְרָשָׁא* Gen. 1:11, *הַבְּתִים* Ex. 12:7, *זֶעַח* 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 *ו* *ū*, the unemphatic conjunction, is an exception, with which it is commonly not written, e. g. *וַיִּבְרָא* Gen. 6:19, *וַיִּלְלָא* Gen. 31:4, though it is sometimes,

e. g. וְלֹהֲבָרָאֵל Gen. 1:18, וְשִׁבְיָה 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. בְּמִתְחַנֵּה Gen. 32:22, וְהִגְעֵלִי Gen. 45:25; and even three occur upon successive syllables, e. g. וּמִמְעַמְדֵּהָ 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. לִישְׁעֵתָהּ, וְהִשְׁבֵּתָהּ, וְאֶחָרֶיהָ, מִהִתְחַלְּלִים.

4. Methegh is sometimes written under a letter with Sh'va, e. g. שְׁלֹחֵ-לָא Job 1:11, 2:5, דְּעֵר־אֶפֶס Job 19:6, נִתְתַקָּה Ps. 2:3, כְּמִהַפְּכֹת Jer. 49:18, בְּמַעֲיָ Ruth 1:11.

a. A Methegh so situated is called *Gayā* (בְּגָיָא *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'rikh* (מְאֲרִיחַ *prolonging*), with a short Hhirik it was called *Hhīrūk* (חִירֻק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. *b.*, e. g. אֲנִתְחַמְּקֶם Isa. 66:13, לֹא-לְהִירָם Deut. 12:31, וְאֶצְעָרֵם Zech. 7:14, וְעַל-צִבְיָא 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. שְׁאֲרָהָב Cant. 1:7, שְׁאֲרָהָבָה Cant. 3:1; שְׁיָהִם Cant. 6:5, שְׁיָהִם Lam. 4:9;



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

### K'RI AND K'THIBH.

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

note *כתוב ולא קרי*, *written but not read*, placed in the margin, e. g. *המש* Ezek. 48:16, *נא* 2 Kin. 5:18, *ידרך* Jer. 51:3. If, on the other hand, a word was to be supplied, its vowels were inserted in the text and its letters placed in the margin, with the note *קרי ולא כתוב*, *read but not written*, e. g. Judg. 20:13 in the text *בני*, and in the margin *בני*, to be read *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 *עַד*, is explained by the margin to stand for *וְעַד*: so Jer. 18:23 *וְהָיִה* for *וְהָיִה*.

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 *אֱלֹהִים* Lord, whose points it accordingly receives, *יהוה*, unless these two names stand in immediate connection, when, to avoid repetition, it is read *אֱלֹהִים* and pointed *יהוה* Gen. 15:2, Hab. 3:19. The antiquity of this superstition is attested by the *Kύριος* of the Septuagint, followed in the English as well as in other modern versions by the rendering LORD. The true sound of the name never having been noted, is now lost; the only clue that is left being its etymology and the form which it assumes in composition, § 62. 1, from which the conclusion has been variously drawn that it was *יהוה*, *יהוה*, or *יהוה*. 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<sup>a</sup>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 **היא**, the form of the pronoun of the third person feminine which is used throughout the Pentateuch; this is designed to be read **היא**, though the sound indicated by the letters is in all probability **היא**. So **יְשַׁכֵּר** read **יְשַׁכֵּר**, and **יְרוּשָׁלַם** read **יְרוּשָׁלַם**.

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

## ACCURACY OF THE POINTS.

§ 49. 1. All the 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 תָּרָה *Θαρα*, בָּלָאֵם *Βαλααμ*, גָּבְעוֹן *Γαβαων*, מָרְיָם *Μαριαμ*; and on the other hand, *a* is sometimes written *ē*, אֲהַלִּי־בְמִזְבֵּחַ *Ολιβεμα*, כֶּנֶז *Κενεζ*, גֵּר *Γεθ*, especially before ח, as קָרַח *Korē*, זָרַח *Zarē*. (2.) *ē* is written for *ī* and *ō* for *ū*, חֶטְיָיו *Χετταιוי*, גֵּי־חַנָּה *Γεινα*, גִּדְעוֹן *Γεδעων*, מֵסְרַיִם *Μεσραιμ*, אֲחֻזָּה *Οχוזαθ*, עֲזִיָּה *Οζια*. (3.) for the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, כַּיִן *Kaivan*, נָבֹ *Naβav*. (4.) The vowel letters are softened into their homogeneous vowels וִי־קָרָא *ουικρα*, וִי־דָבַר *ουιδαβηρ*. (5.) Vocal Sh'va is written as a full vowel, commonly *a*, or if an *o* follow, *o*, צָבָאוֹת *Σαβαωθ*, רַעֲיָאֵל *Ραγουηλ*, כֶּרוּבִים *Χερουβιμ*, כָּרָם *Σοδομα*; the final vowel of Segholates is also written *ō* if *o* precedes, בָּלָךְ *Μολοχ*, עֲזָר *γγομορ*.

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*, הֵיָה *to live* ; נָבַע *to pour forth*, נָבֵא the same idea applied to words, *to prophesy* ; קָנַק *to encircle the neck with an ornament*, הִנְק *to strangle*, אָנַק applied to sounds uttered in strangulation, *to groan* ; הָגַל *to go about as a spy*, רָבַל *to go about as a merchant* ; פָּנַס *to collect*, אֲנָזִים *treasures* ; אָבִיעַ a cup, פּוֹבֵעַ or קוֹבֵעַ a helmet (of similar shape) ; רָךְ *tender, delicate*, רַק *thin* ; הִשְׁקוּ *to make straight*, הִשְׁקוּ *to straighten the beam of the balance, to weigh* ; בְּכוֹר *first born*, בְּכוֹר *first ripe*, בֶּקָר the first portion of the day, *the morning* ; תָּלָה *to suspend*, הִלָּה applied to a bucket, *to let down* ; קָצַר *to cut*, קָצַר *to reap* ; זָהָב *gold*, צָהָב *yellow* ; נִחַץ *to conceal*, וְשָׁפַן and צָפַן *to hide away as treasures*, סָפַן *to cover with boards* ; נָחַץ *to destroy by tearing down*, נָחַשׁ *to destroy by uprooting* ; נָבַח *to slay*, נָחַח *to sacrifice* ; הִבַּל *to bind*, אָבַל *to bound* ; פָּרַח *to break up, flee*, פָּרַח *to break out, blossom*, הִבַּל *to break in pieces* ; הִצַּב *to cut off*, הִצַּב *to hew stone*, הִצַּב *to cut wood* ; פָּתַר *to surround*, קָטַר *to encircle the head with a crown* ; נָחַץ *to pour out*, נָסַץ *to pour in libation or in casting metals* ; צָהָר *to shine*, נִהָר *to be pure* ; הִרַח *to engrave*, הִרַשׁ *to plough* ; פָּרוּן *to prove*, פָּתַר *to approve, choose* ; שָׁתָה *to drink*, its causative הִשְׁתָּה *to break through*, הִתְרַחַץ *to investigate* ; נָצַב *to place*, its reflexive הִתְרַצַּב.

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* ; נָשָׂה *to blow*, נֶפֶשׁ *breath* ; פָּנַס *to collect*, נֶכֶס *riches*, מִסְכְּנוֹת *storehouses*.

3. By the addition of a letter :

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

*straitened*, נָצַר *to guard, besiege*, קָצַר *to restrain*, הֶצֵר *an enclosure*; from גָּז are formed קָצַר *to cut*, קָצַר *to cut off*, גָּזוּ *to cut loose, go away*, נָזוּ *to shear*, גָּזַל *to plunder*, גָּזוּחַ *hewn stone*; פָּרַשׁ *to unfold, make distinct*, פָּרְשׁוּ *to spread out*; כְּרָם *a vineyard*, בְּרִמָּל *a garden*.

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

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

נָצַר *to guard*, נָצַר poetic; בְּרוֹשׁ *cypress*, בְּרוֹחַ once in poetry; סָגַר *to shut*, rarely סָבַר; סְעָרָה *storm*, שְׂעָרָה rare and poetic; סָבַף *to cover*, once שָׂבַף; הִצִּיף *to be quenched*, once הִצִּיף; תָּעַב *to abhor*, once תָּעַב; קָבַל *to be foolish*, once קָבַל; עֲוֹלָה *iniquity*, once עֲוֹלָה.

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

*To laugh* in the Pentateuch צָחַק, in other books (Judg. 16:25 excepted) שָׂחַק; *to cry out* in the Pentateuch צָעַק, only once (Ex. 2:23) צָעַק which is the more frequent form in other books; פֶּשֶׁבֶת, פֶּשֶׁבֶת *a lamb*, occur in the Pentateuch interchangeably with פֶּבֶשֶׁת, פֶּבֶשֶׁת, which are the only forms found in other books; *a sceptre* שֵׁבֶט, but in the book of Esther שֵׁבֶט; *Damascus* דַּמָּשְׁקַיִם, in Chronicles דַּמָּשְׁקַיִם; *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 ע, e. g.:

Heb. תָּדַח *to wander*, Chald. טָדַח, Syr. ܛܕܚ; Heb. זָהָב *gold*, Chald. ܙܗܒ, Syr. ܙܗܒ; Heb. הַרְבַּב, Syr. ܩܗܒ; Heb. צוּר *a rock*, Chald. ܥܘܪ, Syr. ܥܘܪ; Heb. שְׁלֹשׁ *three*, Chald. ܫܠܫ, Syr. ܫܠܫ, Arab. ٣; Heb. אֶרֶץ *the earth*, Arab. ܐܪܥܝܬ, Chald. ܐܪܥܬ, Syr. ܐܪܥܬ. Other consonant changes: Heb. בֵּן *a son*, Arab. ܐܒܝܢ, Chald. ܒܝܪ, Syr. ܒܝܪ; Heb. קָטַל *to kill*, Arab. ܩܬܠ; Heb. ܩִרְסָנִי, Syr. ܩܪܨܢܐ; Heb. כִּסֵּא *a throne*, Chald. ܩܦܝܫܐ, Syr. ܩܦܝܫܐ, Arab. ܩܪܨܢܐ; Heb. ܩַמְחָה *a field*, Chald. ܩܩܚܐ, Syr. ܩܩܚܐ, Eth. ܩܩܚܐ.

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.:

ܐܪܩܩܘܢ *purple*; ܥܘܛܝܢ *to hate*; ܩܘܫܒܐ *chamber*, ܩܚܢ *Achan*; ܢܒܘܚܕܢܥܥܘܪ *Nebuchadnezzar*; ܕܘܥܓ *Doeg*; ܐܠܩܘܡܝܡ, ܐܠܩܘܡܝܡ *almug or algum trees*; ܩܩܚܐ, ܩܩܚܐ *teeth*.

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

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



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

### CONSONANT CHANGES.

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

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

a. The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpael, e. g. הַקָּטַל = הִקָּטַל for נִקָּטַל; הִתְקַטַּל probably for הִתְקַטַּל § 82. 5. b. In שִׁרְיָא 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. זְרֹעַ אֲזוּרָה arm; הַמָּוֶל אֲמָוֶל yesterday. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֲבָבִים אֲבָבִים, אֲרָרִים אֲרָרִים. So in Chaldee אָרַם blood, Heb. אָרָם; אֲנָן garden, Heb. אֲנָן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek χῆμα, ἐχῆμα.

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

a. This occurs regularly in verbs whose first radical is **י** or **נ**, and in nouns derived from such verbs, e. g. **יָשַׁב** for **יִשָּׁב**, **יָרַח** for **יִרְחַח**, **יָבֹל** for **יִבְּלֹל**, **יָתַן** for **יִתְּנֶה**, **יָחַד** for **יִחַדְדוּ** Ezek. 2:10 for **יָחַד**, **יָחַד** for **יִחַדְדוּ** Ezek. 1:4 for **יָחַד**, and perhaps **יָחַד** Am. 8:8 for **יִחַדְדוּ**.

**א** is thus dropped in **יָחַד** for **יִחַדְדוּ**, **יָשַׁב** for **יִשָּׁב**; also in a few instances from the beginning of the second syllable of words, e. g. **יָבֹל** Ezek. 28:16 for **יִבְּלֹל**; **יָאָזַן** Job 32:11 for **יִאָּזַן**; **יָסְדוּ** Eccl. 4:14 for **יִסְדוּ**; **יָרַח** 2 Chron. 22:5 for **יִרְחַח**; **יָסְדוּ** Ezek. 20:37 for **יִסְדוּ**; **יָבֹל** 1 Kin. 5:25 with Daghesh-forte conservative for **יִבְּלֹל**; **יָחַד** Prov. 8:17 for **יִחַדְדוּ**; **יָאָזַן** Prov. 17:4 for **יִאָּזַן**; **יָשַׁב** 1 Sam. 1:17 for **יִשָּׁב**. 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 **יָלַח** for **יִלְחָח**; **יָלַח** in **יָלַח** for **יִלְחָח**; **יָלַח** Ex. 3:2 for **יִלְחָח**; **יָלַח** Ex. 7:22 for **יִלְחָח**; **יָלַח** Ex. 7:11; and perhaps **יָלַח** in **יָלַח** Gen. 49:11, which appears to be for **יִלְחָח**.

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

### 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 **י** as the final radical of verbs, e. g. **יָחַד** for **יִחַדְדוּ**; **יָחַד** for **יִחַדְדוּ**; **יָחַד** for **יִחַדְדוּ**.

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

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

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

1. An aspirate following another consonant loses its aspiration, § 21; or if it be brought into juxtaposition with its like so as to form a doubled letter, the aspiration of both will be removed, § 23. 2, unless the combination occurs at the end of a word, where the reduplication is not expressed, § 25. Thus, מִתְּהָ for מִתְּהָ , הִתְּחַמְּסִים for הִתְּחַמְּסִים , לִבְבְּהֶן for לִבְבְּהֶן , but רַב from רַבב , מִשְׁרָתָה 1 Kin. 1 : 15 for מִשְׁרָתָה or מִשְׁרָתָה , מִחַיִּים Ezek. 4 : 3 for מִחַיִּים , מִשְׁחָתָה Mal. 1 : 14 for מִשְׁחָתָה .

2. The first of two concurring consonants is in certain cases assimilated to the second, the doubling thus occasioned being expressed as in the case of letters originally alike by Dagghesh-forte, except at the end of words, § 25, where Dagghesh disappears or is only virtually present, being resumed upon the addition of a fresh vowel or syllable. This is most frequently the case with the liquid נ , rarely with ל and ר and only in particular words; so ת of the Hithpael of verbs before ד and ט , and in a few instances before sibilants and other letters, and ד at the end of a few words before ת . Thus, רִחֵן for רִחֵן , מִתְּחַתּ for מִתְּחַתּ ; רִחֵן for רִחֵן , וּלְקַח for וּלְקַח , Ezek. 27 : 23 for וּלְקַח Am. 6 : 2 ; אֲשֶׁר לִי for אֲשֶׁר לִי ; רִחֵן for רִחֵן , רִחֵן for רִחֵן , רִחֵן for רִחֵן , רִחֵן for רִחֵן , רִחֵן for רִחֵן , רִחֵן for רִחֵן ; לִתּ for לִתּ , אֲחַתּ for אֲחַתּ .

a. So perhaps כּ in מִשְׁכּ according to Gesenius for מִשְׁכּ and מִשְׁכּ for מִשְׁכּ . Compare Greek συγγενής for συγγενής, τέτυμμαι for τέτυμμαι, and Eng. il-logical, ir-religion, im-mature formed by the negative prefix in.

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

first or the second member of the reduplication to a liquid  $\text{ר}$  or  $\text{נ}$ , e. g.  $\text{מְרַבֵּל}$  for  $\text{מְרַבֵּל}$ ,  $\text{דְּרַמְשֵׁק}$  for  $\text{דְּרַמְשֵׁק}$ ,  $\text{מְעַזְיָה}$  Isa. 23 : 11 for  $\text{מְעַזְיָה}$ ,  $\text{קְנָצִי}$  Job 18 : 2 in the judgment of some for  $\text{קָצִי}$  ends, though others make the  $\text{נ}$  a radical, and give the word the sense of *snares*. The conjecture that  $\text{תָּמַנִּי}$  Ps. 64 : 7, Lam. 3 : 22 is for  $\text{תָּמַנִּי}$  is unnecessary and unwarranted.

4. When  $\text{ה}$  of the Hithpael of verbs would stand before a sibilant, it is transposed with  $\text{ס}$  and  $\text{ש}$ , and with  $\text{צ}$  it is in addition changed to  $\text{ט}$ . Thus,  $\text{מְסַתְהֵר}$  for  $\text{מְהַסְתְּהֵר}$ ,  $\text{יְשַׁתְּהֵר}$  for  $\text{יְהַסְתְּהֵר}$ ,  $\text{יְשַׁתְּהֵר}$  for  $\text{יְהַסְתְּהֵר}$ ,  $\text{נְצַטְקֵק}$  for  $\text{נְצַטְקֵק}$ .

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

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

1. There are three instances in which it has been doubtfully conjectured that a final  $\text{ך}$  has been assimilated to a following initial  $\text{מ}$ ; viz.  $\text{יְשָׁרוּם}$  Isa. 35 : 1 presumed to be for  $\text{יְשָׁרוּךְ}$ ,  $\text{פְּרִיזִים}$  Num. 3 : 49 for  $\text{פְּרִיזִיךְ}$  Ex. 21 : 30, Ps. 49 : 9;  $\text{סֵלָם}$  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  $\eta$  and  $\beth$ , from the end of a word.

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

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

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

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

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

*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, אַרְיִיָּה Isa. 6 : 9 for אַרְיִיָּה.

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 תְּלוֹיִם Josh. 10 : 26 ; צְבוֹאִים Hos. 11 : 8 for צְבוֹיִם Gen. 10 : 19 ; הַדְּרִי from הַדְּרִי ; צְבָאִים (also צְבָאוֹת) for צְבָוִים ; בְּלוֹיִ Jer. 38 : 12 for בְּלוֹי (or as some read, בְּלוֹיִ) ver. 11.

*a.* In like manner ו is changed to א before וה in the word נְאוֹת for נְוֹת from נְוָה ; it is consequently unnecessary to assume, as Gesenius does, a singular נְוָה 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 כְּכָב ; טוֹטְפוֹת for טֹטְפוֹת ; בְּבֵל for בְּבֵל Gen. 11 : 9 ; צִלְחוֹת 2 Chron. 35 : 13 from צִלְחָה Prov. 19 : 24.

2. Much more frequently with the quiescents.

(1) A prefixed ו is softened to its homogeneous vowel *ū* before other labials or vowelless letters, e. g. וַדְּבַר, וַגִּיִּת. the softening of an initial ו to *ī* 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. הַדְּרִי for הַדְּרִי § 59, בְּהַנְּדָה for בְּהַנְּדָה, unless they are doubled, as מִיִּשְׁנֵי, אָנָה, and occasionally even

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

a. Medial א regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e. g. יִצָּלַל; in יִצָּמַר preceded by ל, thus יִצָּמַר; in יִצָּלְהִים and certain forms of יִצָּדֹן preceded by the prefixes ו, כ, ל, ב, thus, יִצָּלְהִים, יִצָּלְהוּ but יִצָּלְהוּ; יִצָּדְנִי, יִצָּדְנִי, יִצָּדְנִי but יִצָּדְנִי, יִצָּדְנִי, יִצָּדְנִי. The following examples are of a more individual character, e. g. יִצָּדְנִי for יִצָּדְנִי, יִצָּדְנִי 1 Kin. 11:39 for יִצָּדְנִי, יִצָּדְנִי Num. 11:4, יִצָּדְנִי Jer. 40:1, יִצָּדְנִי Isa. 14:23. In a few cases this has led to a change of orthography, the א which is no longer heard being dropped, or another vowel letter substituted for it, e. g. יִצָּכְלוּ Ezek. 42:5, and יִצָּבִיל Hos. 11:4 from יִצָּבִיל Job 8:8 for יִצָּבִיל, יִצָּבִיל Deut. 32:32 for יִצָּבִיל, and the examples cited § 53. 2, a.

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

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

a. Thus, א: יִצָּא for יִצָּא, יִצָּא for יִצָּא; יִצָּא Ezek. 25:6 from יִצָּא ver. 15; יִצָּא Ps. 139:20 for יִצָּא, so יִצָּא Jer. 10:5; יִצָּא from יִצָּא; יִצָּא Neh. 6:8 for יִצָּא; יִצָּא Isa. 51:20, יִצָּא Deut. 14:5; יִצָּא 1 Sam. 14:33 for יִצָּא; יִצָּא Isa. 10:13 for יִצָּא; יִצָּא Zech. 11:5 for יִצָּא; this even occurs after mixed syllables. e. g. יִצָּא for יִצָּא; יִצָּא for יִצָּא; יִצָּא for יִצָּא, particularly in proper nouns יִצָּא for יִצָּא; יִצָּא for יִצָּא. So, יִצָּא Eccles. 2:13 for יִצָּא; יִצָּא Jer. 25:36 for יִצָּא; יִצָּא Prov. 30:17 for יִצָּא. There is no instance of this with ו; on the contrary, יִצָּא Cant. 5:2, 12.

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

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

(5) When preceded or accompanied by heterogeneous vowels, ו and י are sometimes dropped, or if the vowel be *a*, they not unfrequently combine with it, forming the diphthongal *o* and *e*, § 62. 1, e. g. הַיָּצֵק for הַיָּצֵק, גָּלִי for גָּלִי, גָּלִי for גָּלִי, קָם for קָם, הַקָּיִם for הַקָּיִם, מָוֶת for מָוֶת; הַוָּשִׁיב for הַוָּשִׁיב, נָדוּשׁ for נָדוּשׁ, מָוֶת construct state of מָוֶת, בֵּית const. of בֵּית, הַיָּלִיל for הַיָּלִיל, הַיָּלִי for הַיָּלִי.

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

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

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

stances, to the cognate forms; thus, *i* never passes into *u* or *o*, nor these into *a*. Only as *ē* stands in relation to both *i* and *a*, it serves to mediate the interval between them, and thus accounts for the occasional changes of *i* to *a* or the reverse, e. g. **הַקְטִיל**, **הַקְטִילָה**; **בַּת** for **בְּתָה**, **בְּתִיר**; **דָּם**, **דְּמָמָם** comp. **דָּד**, **דְּדָמָם**.

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

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

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

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

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

1. A preference for the vowel Pattahh of the same organ, into which, consequently, a preceding or accompanying vowel is frequently converted, e. g. שָׁלַח for שֶׁלַח ; שָׁעַם for שֶׁעַם ; רִגְבָהּ for רִגְבֶהּ ; 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, שָׁמַע in the imperative but not in the infinitive for שֶׁמַע ; רִשָׁע for רִשְׁעַע, but רִשָׁע not רִשְׁעַע for רִשָׁע. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. רִשָׁע always, but רִשְׁעַע and רִשְׁעַע but רִשָׁע ; וְנָחַד but וְנָחַד ; וְנָחַד but וְנָחַד ; וְנָחַד but וְנָחַד. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. וְנָחַד but וְנָחַד ; וְנָחַד but וְנָחַד. (4) *O* and *u* are less subject to alteration than *i* and *e*, e. g. שָׁעַם for שֶׁעַם ; אֵ which is already cognate with the gutturals is mostly retained, though it occasionally becomes *ā* before ה, e. g. יִשָּׂא from יִשָּׂא Job 31:24 (in most copies) from יִשָּׂא ; וְנָחַד from וְנָחַד. (5) א in many cases prefers the diphthongal vowels *e* and *o*, thus וְנָחַד, וְנָחַד, וְנָחַד but וְנָחַד ; וְנָחַד, וְנָחַד. (6) ר partakes of this preference for *ā* to a limited extent, e. g. וְנָחַד for וְנָחַד or וְנָחַד ; וְנָחַד from וְנָחַד.

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

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



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

c. Before another guttural the compound Sh'va is frequently replaced by the corresponding short vowel, e. g. הַאֲלֵה for הַאֲלֵהּ, הַשִּׁירֵהּ for הַשִּׁירֵה, הַפְּחֵהּ for הַפְּחֵה; and occasionally under א by a long vowel before other letters as well as gutturals, or by a short vowel with Dagghesh, e. g. אֲהֵיִם for אֵהֵיִם, אֲרֵהִי for אֵרֵהִי, אֲבִים for אֵבִים, אֲוִי for אֵוִי, אֲפֵה for אֵפֵה. 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 זֶרַעַ (זֶרַעַ), הַשֵּׁט, נִשְׁטַע, מִשְׁטַע, חֶחַח 2 Kin. 12: 9, בָּאֵשׁ for בָּאֵשׁ, בָּאֵר, also קָרָאֵן Ex. 2: 20 for קָרָאֵן Ruth 1: 20, הַאֲהֵבִי Prov. 1: 22 for הַאֲהֵבִי, הַאֲבֵלְהִי Job 20: 26 for הַאֲבֵלְהִי, הַאֲבֵלְהִי Zech. 7: 14 for הַאֲבֵלְהִי, and by their sometimes causing an antecedent or accompanying vowel to be retained where analogy would require its rejection, e. g. מִזְבָּאֵר for מִזְבָּאֵר from מִזְבָּאֵר, הַמְצִאֵר, מִשְׁצִי, מִשְׁצִי and מִשְׁצִי, מִשְׁצִי from מִשְׁצִי comp. 1. a. (1); הַמְצִאֵר Deut. 32: 19; הַמְצִי, הַמְצִי.

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, *a* to *ā*, *i* to *ē*, *u* to *ō*, e. g. מִצָּן for מִצָּן, מִצָּן for מִצָּן, רְבִרְהַ for רְבִרְהַ, אֲהֵר, מְקִיב.

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 ה, e. g. נֶחֱם, מִהַי, מִהַי, מִהַי, נֶחֱם, מִהַי, מִהַי. (2) It is more likely to occur in the body of a word than after a prefix, e. g. הַהֲלֵהּ Ps. 119: 43 from הַהֲלֵהּ, but הַהֲלֵהּ Job 38: 21 from הַהֲלֵהּ. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. הַהֲרֵהּ Prov. 22: 24 from הַהֲרֵהּ Ps. 141: 8 from הַהֲרֵהּ but הַהֲרֵהּ Deut. 2: 9. There are a very few instances in which Dagghesh-forte is found in ה, e. g. הַהֲרֵהּ Ezek. 16: 4, הַהֲרֵהּ Prov. 14: 10, הַהֲרֵהּ Prov. 15: 1 (in some editions), הַהֲרֵהּ Cant. 5: 2, see also § 21. 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, *I*hirik, e. g.

דְּבָרִי for דְּבַרִי, בְּדָבָר for בְּדַבָּר, חֲזָקִי for חֲזַקִי. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מִלְכִי for מִלְכִי from מִלְכָּה (מִלְכָּה); מְלִכִי from מְלִיכָה; חֲבַלִי from חֲבַלִי, חֲחִקִי for חֲחִקִי from חֲחִקִי. 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, יְחֻזְקִי for יְחֻזְקִי, לְחַלִי for לְחַלִי, לְחַפֵּר for לְחַפֵּר, פְּעֻלָּה for פְּעֻלָּה.

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

b. In trilateral monosyllables or final syllables with the vowel Pattahh, the first letter sometimes receives an accented Seghol, to which the following Pattahh is then assimilated, e. g. פְּתָה for פְּתָה construct of פְּתָה, מְמַלְכָה for מְמַלְכָה, 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. לְרַב for לְרַב, לְכָת for לְכָת. If either letter is a guttural, Pattahh is mostly used instead, e. g. לְצַח, פְּעֵל, לְיָדָן. If either letter is ו, its homogeneous vowel Hhirik is used; if the second letter is ו, it will rest in Shurek, § 57. 2. (4.), e. g. לְבִית, כְּלִי, תֹהוֹ, but מְוֵת.

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

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



with these exceptions, they are chiefly found in poetry. The vowels י and ו are mostly attached to words in what is called the construct state, הָ to words in the absolute; and all of them to the feminine ending ה. Examples of ו: בָּנוּ Num. 23: 18, 24: 3, 15, הָרָחוּ several times, מִקְנֵי Ps. 114: 8. Examples of י: אֲחֵתִי Hos. 10: 11, אֲסֵרִי Gen. 49: 11, בְּנֵי ibid., גְּבֻרֵי Gen. 31: 39, הַבְּרָרִי Ps. 110: 4, הַזָּבִי Ps. 114: 8, רִשְׁבֵי Ps. 123: 1, מוֹשֵׁבֵי ver. 8, מוֹשְׁבֵי־יְמֵי Ps. 113: 5, מִשְׁפֵּי־יְמֵי ver. 6, מְקוֹמֵי ver. 7, הוֹשֵׁבֵי־יְמֵי ver. 8, מְלֹאֲתֵי Isa. 1: 21, נֹאדָרֵי Ex. 15: 6, קְזָבִי Zech. 11: 17, רָבָהֵי Lam. 1: 1, שְׂרָהֵי ibid., שִׁבְלֵי Deut. 33: 16. It is also attached to the first member of the compound in many proper names, e. g. מְלִכֵי-צָדֵק, גְּבֻרֵי-אֵל, to certain particles, as בְּלֵתֵי, זִמְלֵתֵי, מְנֵי, and perhaps to such participial forms as יִשְׁבְּתֵי Jer. 22: 23. Of הָ: אֵימָהָ Ex. 15: 16, אֲרָצָה Isa. 8: 23, Job 34: 13, 37: 12, הָרֶסֶה Judg. 14: 18, יִשְׁנֹתָה Ps. 3: 3, 80: 3, Jon. 2: 10, לִילָה almost constantly, מְוֹתָה Ps. 116: 15, נִתְלָה Num. 34: 5, Ps. 124: 4, שְׁנֹלָה Ps. 92: 16 (K'ri), 125: 3, Ezek. 28: 15, Hos. 10: 13, טֵלְתָה Job 5: 16, קְוֹרָהָ Ps. 44: 27, 63: 8, 94: 17, גְּבָהָ Job 10: 22, תִּמְלֹתָה Josh. 19: 43, Judg. 14: 1, and regularly in the third person feminine of the preterite of לָהּ verbs. In modern Persian *ī* is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link.

§ 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. הַשְּׁפוֹת Neh. 3: 13 from הַאֲשְׁפוֹת after the rejection of א by § 53. 2. *o*; בֵּית after the softening of י to *i* becomes בֵּית; קָטְלוּ by the rejection of ה becomes קָטְלוּ; יָהּ prefixed to proper names is from יָהּ for יָהּ, § 57. 2 (4).

2. One of them may be hardened into its corresponding semi-vowel; *ī* י with *ī* י may form *ī* י, or the first *ī* may be changed to *iy*, which, upon the reduplication of the י to preserve the brevity of the antecedent vowel, § 24. 3, becomes *īī*, e. g. עֲבָרִי with ים becomes עֲבָרִים or עֲבָרִים. So, י before ה forms יָהּ, and before ו forms יוּ, e. g. עֲבָרְוּהָ, עֲבָרְוֹת; in like manner ו is changed before ו into *ūv*, forming וּוּ, which, by § 56. 3, becomes יוּ, e. g. מְלֻכְוֹת, by the substitution of וּת for ת, מְלֻכְוֹת. *ī* י followed by *ū* ו forms *īū*, e. g. קָטְלוּהוּ, קָטְלוּהוּ; פִּירוּ, פִּירוּ; הַמְסִירוּ for הַמְסִירוּ Josh. 14: 8. *ī* י before *ī* י or *ū* ו is resolved into *īy*, which, joined with the appropriate semi-vowels, becomes י and יו, the virtual



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

a. Grammarians have disputed whether in such words as עֲבָרָיִם, מִלְכָּיוֹת the point in י is Daghesh-forte or Mappik, § 26, and accordingly whether they are to be read *ibhriyyām*, *malkhuyyōth*, or *ibhrīyām*, *malkhūyōth*. If the explanation given above be correct, it is Daghesh-forte Conservative. Comp. קָנַם. קָנַם.

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

c. In words of לֵה formation, such as עֲשִׂים from עֲשֵׂה and הַ, י, ר, it might appear as though one vowel were rejected before another. But the correct explanation is that י is the true final radical, and the forms above given are for עֲשִׂה, עֲשִׂו, עֲשִׂוּם (like קָטְלִים) from which י is rejected by § 53. 3. In the same way קִשִׁו, קִשִׁוּ, etc., from קִשֵׁה are for קִשִׁוּ, קִשִׁוּ. In such alternate forms as פָּרָה from פָּרִה, the radical י is retained by preserving the antecedent vowel, which, before Daghesh-forte Conservative, becomes Hhirik, § 61. 5.

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

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

The particular cases are the following :

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

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

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

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

*a.* The assimilation to (,) takes place regularly in what are called Segholate forms, in which an auxiliary Seghol has by § 61. 2 been introduced between two vowelless letters, מְלֶכֶּה for מְלֶכֶּה, לְרַב for לְרַב, אֲרִיז for אֲרִיז, but בְּרִיה, שְׂפַח; only before ו, which can combine with *a* and not with *e*, *a* is retained and lengthened to (,) by § 59, אֲרִיז, אֲרִיז. Rarely in other cases מְרַבֵּם for מְרַבֵּם, 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. הַשֵּׁם for הַשֵּׁם, הַחֵר for הַחֵר, הַאֲרִיז for הַאֲרִיז.

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

§ 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. הַשֵּׁמֶר, הַשֵּׁמֶר; רֶסֶב, רֶסֶב; הַיָּזֵן, הַיָּזֵן; הַשֵּׁם, הַשֵּׁם; הַיָּזֵן, הַיָּזֵן.

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

2. The accent prefers to be immediately preceded by a simple syllable and a long vowel. Accordingly an antecedent vowelless letter often receives what may be called a pre-tonic vowel. This is commonly the simplest of the long vowels *ā*, e. g. קָמַל, קָמַל, לְקָמַל, לְקָמַל, occasionally *ē*, e. g. הַקָּל, הַקָּל, שְׁמוֹת, שְׁמוֹת, גְּלוּת, גְּלוּת, rarely *ō*, e. g. הַקָּבִיז, הַקָּבִיז. 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 מְלֶכֶּה, מְלָכִים from מְלֶכֶּה.

§ 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. אֲמַר, אֲמַר; פְּתַחְתָּ, פְּתַחְתָּ; אֲרִיז, אֲרִיז; קָבַד, קָבַד, and bringing back Kamets

Hhatuph shortened from Hholem to its original length וְזָמַתּ, וְזָמַתּ. (2) Restoring vowels which have been dropped in the course of inflection, e. g. עָבְדוּ, עָבְדוּ; דָּבְרוּ, דָּבְרוּ; עָמְדוּ, עָמְדוּ. (3) Changing simple Sh'va in trilateral syllables and before the suffix ה to Seghol, e. g. בִּירְתָהּ, בִּירְתָהּ; יָדָי, יָדָי; שָׁכַם, שָׁכַם. (4) Changing compound Sh'va to the corresponding long vowel, e. g. אָזְנִי, אָזְנִי; הָעִיר (הָעִיר), הָעִיר; הָלֵךְ, הָלֵךְ.

a. Pattahh sometimes remains without change, e. g. קָרָה Ps. 132: 12, הִפְרָתָה 2 Sam. 2:27, נִגְזְלוּ Jer. 7:10, נִגְזְבוּ Prov. 30:9, זָבַחְתָּ Job 34:5, אֶבְרָתָה Neh. 5:14. Seghol more frequently, מָלְאָה, מָלְאָה, מָלְאָה and מָלְאָה. Long vowels are mostly unaltered; only Tseré is in mixed syllables occasionally changed to Pattahh. e. g. הָתָּוֹ Isa. 18:5 for הָתָּוֹ, so הָשָׁבֹ: Isa. 42:22, הָשָׁבֹ: Gen. 17:14, וְנִגְמַל Gen. 21:8, וְנִגְמַל Gen. 25:31, which, in one word of Segholate formation, is converted to Seghol. e. g. לָשַׁע, לָשַׁע. Where the same word has alternate forms, one is sometimes selected as the ordinary and the other as the pausal form, thus הַחֲפִיץ, הַחֲפִיץ; רַחֲבֵשׁ, רַחֲבֵשׁ; רַחֲבֵשׁ, רַחֲבֵשׁ; שָׁבַחְתָּ, שָׁבַחְתָּ; שָׁבַחְתָּ Gen. 43:14; רָבִיץ Eccl. 12:11, רָבִיץ 1 Sam. 13:21; קָטַן Gen. 49:3, קָטַן Lev. 26:34, 35; רַפְּשִׁט, רַפְּשִׁט. Sometimes, instead of changing the Sh'va before ה to Seghol, its vowel is shifted, thus הָהּ, הָהּ; אָהּ, אָהּ; אָהּ, אָהּ; and in Ex. 29:35 אֶתְחַבֵּה. 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 Gadhoh, R'bbhi" and Shalsheth, e. g. וְנִגְזְלוּ 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, Tiphhhah תִּפְחָה Deut. 13:5, Pashtha תִּפְחָה ibid., Geresh תִּפְחָה Ezek. 40:4, and even with Conjunctives, e. g. אָזְנִי Isa. 49:18, הַרְצִיחָה Ezek. 17:15, גָּשׁוּ 2 Chron. 29:31.

§66. 1. The shortening and lengthening of words has an effect upon their vowels. The shortening may take place

(1) At the end of a word by the rejection of a vowel.

This occurs only with (,) or (.) in certain forms of לָהּ verbs, e. g. הָלַךְ from הָלַךְ for הָלַךְ, וְנָצְוָה for וְנָצְוָה 1 Sam. 21:14 for וְנָצְוָה, וְנָצְוָה for וְנָצְוָה. In the last two examples the short vowel is lengthened upon its receiving the accent, comp. §61. 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. הָלַךְ for הָלַךְ.

(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; מִקְדָּשׁ, מִקְדֹּשׁ; מִלְכָּה, מִלְכָּה; דְּבַר, דְּבַר; מִקְדָּשׁ, מִקְדֹּשׁ; מִלְכָּה, מִלְכָּה.

*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 (הוֹסֵף Prov. 30:6 is an exception). And the vowel of a simple syllable, if short, must have the accent, § 32. 1, which preserves it from rejection. The changes above recited are confined to the last two, or, in case the accent is upon the penult, the last three syllables of the word; for the antecedent portions of polysyllables are already abbreviated to the utmost. Contractions due to the peculiarities of certain letters, as the gutturals and quiescents, which have been before explained, are not here taken into the account, e. g. שָׁמַיִם, שָׁמַיִם; מִלְכָּה, מִלְכָּה; מִקְדָּשׁ, מִקְדָּשׁ.

*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. הוֹשִׁיב, הוֹשִׁיב; הוֹשִׁיב, הוֹשִׁיב; הוֹשִׁיב, הוֹשִׁיב; הוֹשִׁיב, הוֹשִׁיב; הוֹשִׁיב, הוֹשִׁיב.

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

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

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

קָטָלְתִּיר from קָטָל . 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. מִלְכָּה from מִלְכָּה , סִתְּרוּ from סִתְּרוּ .

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

(c) If it be a long vowel, it may be rejected, as יִקְטְלוּ from יִקְטָל , שְׂמִיר from שֵׁם , or retained either unaltered, as הַקְּרִימוֹת from הַקְּרִים , מִשְׁכָּן from מִשְׁכָּן , or with a change of quality from pure to diphthongal or the reverse, מִחוּלָה from מִחוּלָה , פְּלִיט from פְּלִיט , הַקְּמִינִי from נְסִיג , נְסִיג from נְסִיג , הַקְּמִינִי from נְסִיג , פְּלִיט from פְּלִיט .

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

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

## PART SECOND.

### ETYMOLOGY.

#### ROOTS OF WORDS.

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

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

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

a. The few quadrilaterals and 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*; *זָרַח* to burn comp. *זָרַח*; *סָרַח* a branch comp. *סָרַח*; *טָרַח* thoughts comp. *טָרַח*; *שָׁרַח* a sceptre comp. *שָׁרַח*; *טָרַח* tranquil comp. *טָרַח*; *פָּרַח* to spread comp. *פָּרַח*; or by blending two different roots, e. g. *רָעַח* to be fresh composed of *רָעַח* and *רָעַח*; *פָּרַח* a certain one = *פָּרַח*; *פָּרַח* a frog from *פָּרַח* to leap *פָּרַח* (in Arabic) a marsh. Some, which are not thus reducible, may perhaps be of foreign origin.

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

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

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

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*, *rocabam*, *rocatio*, *rocabulum*, *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 (שְׂמוֹת *names*), and particles (מְצֻיִם *words*).

PRONOUNS.

PERSONAL PRONOUNS.

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

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

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

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

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

(2) The second person masc. sing. 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 אַתְּנָה occurs only Ezek. 34: 31, where a few manuscripts read אַתְּנָה; the alternate form אַתְּנָה occurs Gen. 31: 6, Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have אַתְּנָה.

(3) The third person fem. sing. הִיא occurs but eleven times in the books of Moses, viz., Gen. 14: 2, 20: 5, 38: 25, Lev. 2: 15 (in some editions), 11: 39, 13: 10, 21: 16, 31, 21: 9, Num. 5: 13, 14. In its stead is found הִיא a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that הִיא *hū* was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read הִיא *hī* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 47. According to 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, *vōi*, Lat. *me. nos*, Goth. *mik*. The same combination is found in the Coptic and the Phœnician. The Arabic and Syriac have retained only the abbreviated form in the singular and the prolonged form in the plural. The second person אַתָּה is based upon the lingual א as the Doric τὺ, 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 אַת. In the first person א is omitted to prevent the concurrence of nasals in the same syllable, אַתְּנָה, אַתְּנָה; the plural of the prolonged form seems to be best explained by supposing it to have been originally אַתְּנָה, which was in the singular softened to אַתְּנָה by § 57. 1, and in the plural by a transposition and weakening of the palatal to a guttural (comp. Gr. ἐγώ, Sans. *aham*), became אַתְּנָה or by § 53. 2, אַתְּנָה. The plurals of the second and third persons were originally אַתְּנָה, אַתְּנָה, which are still

preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. רִקְתָּ־נִי, רִקְתָּ־לִי. 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* אֵיָם or *ē* אֵיָם. 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 הַ is often added by § 61. 6. to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called *בְּנֵי־יָם* *cognomina*; the first person is בְּרִבֵּי the *speaker*, the second נִמְצָא *present*, the third נִסְתָּר *hidden* or *absent*.

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

	SINGULAR.		PLURAL.	
1. <i>Com.</i>	י	נִי		נֵי
2. { <i>Masc.</i>		הַ		הֵם
{ <i>Fem.</i>		הָ		הֵן
3. { <i>Masc.</i>		הֵי	ם	הֵם
{ <i>Fem.</i>	הֵי	הָ	ן	הֵן

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 ה of the separate pronoun. For a similar change in the first person see § 85. a. (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 220. The third plural forms הֵם, הֵן are used with plural nouns; ם, ן with verbs and singular nouns.

The suffixes of the second and third persons plural כֵּם, כֵּן, הֵם, הֵן 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
				<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 הִזֶּה or הִזֵּה. 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 לְ either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article ה prefixed)—

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

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

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

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

### INTERROGATIVE AND INDEFINITE PRONOUNS.

§ 75. 1. The pronouns **מִי** *who?* or *whoever* relating to persons, and **מָה** *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 **מָה** is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Dagghesh-forte it is pointed **מָה** and the following letter is doubled, e. g. **מִי-שָׂמַי** Ex. 3 : 13. Before the stronger gut-

turals ה and ח it also commonly receives (.), e. g. מה־היא Ps. 39 : 5, מה חֲסָאֲתִי Gen. 31 : 36. Before the weaker gutturals א, ע, and ר, it commonly takes (.), e. g. מה־אֵלֶּה Zech. 1 : 9, מה עֲבַדְהָ 2 Kin. 8 : 13, מה רָאִיתָם Judg. 9 : 48. Before ה, ח, and ע with Kamets, and occasionally before other letters it takes (.), § 63. 1. *a*, e. g. מה־הָיָה לוֹ Ex. 32 : 1, מה־הִקְטַנְתִּי Gen. 20 : 9, מה־עָשִׂיתָ ib., מה קוֹל 1 Sam. 4 : 14, מִשְׁפָּט 2 Kin. 1 : 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. מִיָּה Ex. 4 : 2, מִלְּכָם Isa. 3 : 15, מִתְּלָאָה Mal. 1 : 13, מִהֶם Ezek. 8 : 6 K'thibh.

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

3. The words פְּלִי אֶלְמִינִי which are always used in combination, or contracted into one פְּלִמִי, 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.	קָל	Kal	Simple active.
2.	נִפְעַל	Niphal	“ passive.
3.	פִּעַל	Piël	Intensive active.
4.	פְּעַל	Pual	“ passive.
5.	הִפְעִיל	Hiphil	Causative active.
6.	הִפְעַל	Hophal	“ passive.
7.	הִתְפַּעַל	Hithpaël	Reflexive.

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

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (כבֹּדִים), 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 (פִּי"וּ); one whose third radical is He, a Lamedh He (פִּי"הּ); one whose second and third radicals are alike an Ayin Doubled (פִּי"י), 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, נִגְנַב *to steal*, Ni. *to be stolen*; נִקְיָא *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, *חָמַן* 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, *חָצַן* to *counsel*, Ni. to *take counsel together*; *לָחַם* Ni. to *fight*, *μάχεσθαι*, lit. to *devour one another*. In some verbs it has both a passive and a reflexive sense, *מָכַר* Ni. to *be sold* and to *sell one's self*; *רָאָה* Ni. to *be seen* and to *let one's self be seen*, to *appear*.

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

§ 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, *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*; *שָׁחַת* Pi. to *be very corrupt* and to *corrupt or destroy*.



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

§ 79. 1. The Hiphil denotes the causing or producing of that which is signified by the simple form of the verb, and, as in the corresponding case of Piel, intransitive verbs become transitive, and such as admitted of one object before are now capable of receiving two: *יָרַד* to descend, Hi. to cause to descend, bring down; *בֹּא* 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; *מִיֻּחַק* Hi. to be sweet, prop. to cause sweetness; *שָׂפַל* Hi. to be wise, prop. to act wisely, exhibit wisdom; *אֲמַץ* 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; *עָשַׁר* Hi. to enrich and to grow rich; *שָׂמַן* Hi. to make fat and to become fat (comp. Eng. *fatten*).

3. Hophal is the passive of Hiphil.

a. When Kal has both a transitive and an intransitive sense, Hiphil, as the causative of the latter, becomes substantially identical with the former, *נָתַה* 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, *מִלַּט* Pi. to deliver, Hith. to escape, deliver one's self; *צָדַק* Pi. to justify, Hith. to justify one's self;

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

2. This species is sometimes a mere passive like the Niphal שָׁכַח *to forget*, Hith. *to be forgotten*; בָּטַר Pi. *to atone*, Hith. *to be atoned*; עִבֵּד 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), שָׁבַב Pi. *to break the bones* (שָׁבַב), Hi. *to render strong*; or by restricting them to special applications, קָטַר Pi. *to burn incense (to idols)*, Hi. *to burn incense (to God)*; הִלְבֵּשׁ Hi. *to change*, Pi. *to change (the clothes)*; פָּשַׁט Hi. *to strip*, Pi. *to strip (the slain in battle)*.

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, 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*; הִרְשֵׁה 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); *פָּאָה* *to be pale*, *נָגַשׁ* *to draw near*, *נָחַהּ* *to be poured out*, have their futures in the Kal but their preterites in the Niphal; *וָסַף* *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in *בָּדַל* *to separate* and *שָׁמַד* *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation*, *destruction*), but the Niphal is retained as its passive; *רָחַץ* *to bathe* and *זָרַק* *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 trilateral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: *בָּקַע* *to cleave asunder*, *בָּקַעַה* *to uncover*, *הָיָה* *to be sick*, *יָדַע* *to know*, *יָרַח* *to bring forth*, *בָּסַף* *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, *קָרַח* K. *to break the neck* (*קָרַח*); *קָטַף* K. *to tithe* (*קָטַף ten*); *לָבַן* *to make bricks* (*לָבַן*); *נִלְבַּב* Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (*נִלְבַּב heart*); *בָּהֵן* Pi. *to act as priest* (*בָּהֵן*); *תָּבַן* Pi. *to build a nest* (*תָּבַן*); *מִרְבָּע* Pu. part. *square* (*מִרְבָּע four*); *מִשְׁקָד* Pu. *almond-shaped* (*מִשְׁקָד*); *מִרְבָּע* Pu. *dyled scarlet* (*מִרְבָּע*); *הִשְׁלֵיג* Hi. *to snow* (*הִשְׁלֵג*); *הִאָּזַן* Hi. *to give ear* (*הִאָּזַן*); *הִמְלִיחַ* Hi. *to snare* (*הִמְלִיחַ*); *הִמְלִיחַ* Ho. *to be salted* (*הִמְלִיחַ*); *הִתְיַחַד* Hith. *to make one's self a Jew* (*הִתְיַחַד*); *הִצְמִיחַ* Hith. *to supply one's self with provision* (*הִצְמִיחַ*). A verbal form may occasionally arise even from an adverb, *נִהַלְטָה* Ni. part. *removed far away* (*הִנְלָטָה*), or an interjection, *וַיִּחַס* Hi. *and he stilled* (*הִחַס hush!*).

## PERFECT VERBS.

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

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

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

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

(1) The following have Tsere, viz.:

זָקַן to be old.	קָבַד (Isa. 24:20 בָּבַד) to be heavy.	חָתַן to die.
הִפְתִּיחַ to delight.		נָבַל to fade.
הִצִּיב to hew.	קָטַר to be right.	צָמָא to thirst.
קָטַהַר to be clean.	קָבַשׁ and לָבַשׁ to put on.	קָמַל (Isa. 33:9 קָמַל) to wither.
קָטַמָּא to be unclean.	קָמַא trans. or intrans. (Esth. 7:5 מָלְא trans.) to fill or be full.	שָׂנְאָה to hate.
קָבַשׁ to be dry.		שָׁפַל to be brought low.
קָרָא to fear.		

(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.	גָּדַל to be or become great.	הִחַל to cease.
אָשַׁם to be guilty.		הִמְיַן to be leavened.
בָּצַק to swell.	דָּבַק to cleave to.	הִפְתִּיחַ to be profaned.
בָּרַח to prevail.	הִשָּׁן to grow fat.	חָסַר to lack.

הָפַח to blush (distinguished from הִפְיֵחַ to dig).	נָצַח to be strong.	צָלַח to come upon, to prosper.	שָׂבַע to be sated.
הָיָה to be weary.	קָדַשׁ to be holy.	קָרַב to come near.	שָׁחַח to rejoice.
הָיָה to possess.	קָרַב to come near.	רָעַב to be hungry.	שָׁחַח to forget.
נָחַם to be pleasant.	רָעַב to be hungry.		שָׁכַח to dwell.
			שָׁמַח to be desolate.
			שָׁמַע to hear.

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

(3) The following have Hholem:

אָזַר to shine.	יָכַל to be able.	רָב (Ps. 18 : 15 רָב) to shoot.
בָּזַז to be ashamed.	רָקַשׁ to snare.	
זָבַח to be good.	נָזַל (sec §86. a) to flow.	שָׁבַע (Gen. 43:14 שָׁבַע) to be bereaved.
יָרָא 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, הִקְטַל.

5. The Hitpael is formed by prefixing הִתְ to the construct infinitive of the Piel; thus, הִתְקַטַּל. If the first radical be one of the sibilants ס, שׁ or שׁ, the ת of the prefixed syllable will be transposed with it, הִשְׁתַּחֲשֵׁה, הִשְׁתַּחֲשֵׁה. If the first radical be צ, the ת will be transposed, and in addition changed to ט, e. g. הִטְטַח. If the first radical be one of the linguals ד, ט or ת, the ת will be assimilated or united to it by Daghesh-forte, הִדְדַּח, הִטְטַח, הִתְתַּח.

a. In one instance הִתְשַׁחֲחֵנָה Jer. 49:3 ה remains before שׁ without transposition, which would bring three linguals in close connection, and once it is assimilated to שׁ, Eccl. 7:16 רִשְׁחִים, elsewhere רִשְׁחִים; ה is likewise assimilated to the sibilant ז in the only Hitpael form in which that letter is the initial of the root הִזְכֵּנוּ Isa. 1:16. In one instance הִתְהַפְּקִים Judg. 19:22 ה remains without assimilation before ד. The ה may either be assimilated or not to the initial נ of two verbs נָחַם, נָחַם, and the initial כ of two כָּחַן, כָּחַן. It is assimilated to the כ of כָּחַם, which occurs but twice in the Hitpael, to the נ of נָחַן, which only occurs once, and in one instance to ר, viz. אֲרוּחַם Isa. 33:10 but אֲרוּחַם Dan. 11:36.

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

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

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

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

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone, and that in a way perfectly simple, and yet as clearly marked as possible. Of the three pure vowels *i* and *u* offer the most striking contrast, and these are severally set in opposite syllables in the forms to be distinguished; *i* or its cognate *e* marks the second syllable of the actives, *u* or its cognate *o* the first syllable of the passives, the other syllable receiving in every case the simplest and only remaining vowel: thus, הַקָּטַל, הַקָּטַל — הַקָּטַל, הַקָּטַל. 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 פָּגַל, §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 Dagghesh-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. יָרַשׁ *to uproot* and יָרַשׁ *to take root*; Pi. קָבַם *to cause to stand*, applied to covenants and oaths, *to ratify*, and קָבַם, in a physical sense, *to raise up*; Hi. הִרְיָה *to cause to rest, to set down*, and הִרְיָה *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 נִבְּאֵלוֹ Isa. 59:3, Lam. 4:14, *to be exceed-*

*ingly defiled*, stronger than the simple Niphal נִקְטַל; Niphal of Hithpael נִקְטַר Ezek. 23 : 48, נִקְטַר Deut. 21 : 8, : נִקְטַר 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 נִקְטַל, which form actually occurs, §91. *b*. If, however, the original Sh'va be suffered to remain after the prefixed ה, §82. 2, thus, נִקְטַל, a prosthetic ה will be required in order to its pronunciation, §53. 1. *a*, after which ה will be assimilated to the following letter, §54. 2, and a pretonic Kamets, §64. 2, added to the ה in order to give full effect to the reduplication; thus הִקְטַל, 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 **הָצַב**, **נָבַל**, **נָשַׁן** take Hholem, and two **הָעִין** and **שָׁמַשׁ** take indifferently Hholem or Pattahh. Of verbs with middle *ō* in the preterite three **נָזַל**, **קָנַן** and **שָׁבַל** take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

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

<b>אָבַל</b> to mourn.	<b>נָשַׁן</b> to come near.	<b>רָבַן</b> to lie down.
* <b>אָלַח</b> to learn.	<b>נָשַׁל</b> (intrans.) to fall off.	<b>רָבַח</b> to rage or tremble.
* <b>אָמַץ</b> to be strong.		* <b>רָטַב</b> to be wet.
* <b>אָזַח</b> to be angry.	* <b>נָהַף</b> to be poured.	<b>רָבַח</b> to ride.
* <b>הָבַל</b> to become vain.	<b>סָלַח</b> (§86. b.) to ascend.	* <b>רָפַר</b> to spread.
<b>הָזַק</b> to be strong.	<b>שָׁנַן</b> to smoke.	* <b>רָתַב</b> to rot.
<b>הָזַם</b> to be wise.	* <b>שָׁרַח</b> to be removed.	<b>שָׁבַב</b> to lie down.
<b>הָשַׁף</b> to be dark.	* <b>צָדַק</b> to be righteous.	<b>שָׁלַח</b> to rule.
* <b>בָּסַל</b> to be foolish.	<b>תָּלַל</b> to be lightly esteemed.	* <b>שָׁלַם</b> to be complete.
<b>לָמַד</b> to learn.		* <b>שָׁמַן</b> to grow fat.
<b>מָתַק</b> to be sweet.	* <b>קָטַב</b> to be attentive.	

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

<b>בָּגַד</b> to deal treacherously.	<b>הָמַם</b> to be hot.	<b>נָשַׁח</b> to bite.
<b>בָּזַח</b> fut. <i>ō</i> , to tear, fut. <i>a</i> , to resolve.	<b>הָזַן</b> to be gracious.	<b>פָּעַל</b> to do.
<b>הָלַף</b> (mostly fut. <i>ē</i> ) to go.	* <b>הָרַח</b> fut. <i>ō</i> , to plough, fut. <i>a</i> , to be silent.	<b>פָּשַׁח</b> to strip off.
<b>זָעַם</b> to curse.	<b>טָרַח</b> to tear.	<b>קָסַח</b> to use divination.
* <b>הָבַט</b> to bind.	<b>רָצַח</b> to form.	<b>קָצַח</b> fut. <i>ō</i> , to cut off, fut. <i>a</i> , to be short.
* <b>הָלַט</b> fut. <i>ō</i> , to subdue, fut. <i>a</i> , to be weak.	<b>מָעַל</b> to trespass.	<b>שָׁחַח</b> to rest.
	<b>נָדַח</b> to flee.	<b>הָמַח</b> to be finished.
	<b>נָדַח</b> to vow.	

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

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

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

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

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

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

*Preterite* (עָבַר).

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

*3 fem.* The original feminine termination is הַ, which, appended to the masculine, would give הַתְּעָלָה, 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, הַתְּעָלָה.

*2 masc.* The appended ה is derived from אֶתְּהָה.

*2 fem.* הַ from אֶתְּהָה.

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

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

2 *masc.* ׀ from ׀.

2 *fem.* ׀ from ׀.

1 *com.* ׀ from ׀.

### Future (׀).

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

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

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

1 *com.* The prefixed ׀ is from ׀.

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

1 *com.* The prefixed ׀ is from ׀.

### Imperative (׀), 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 ׀, the sign of the second person, and restoring the ׀ in those cases in which it has been suppressed.

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

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

PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.	
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל	
	3 f.	קָטְלָהּ	נִקְטְלָהּ	קָטְלָהּ	קָטְלָהּ	
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	
	Plur.	3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
		2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
		2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
		1 c.	קָטַלְתֶּנּוּ	נִקְטַלְתֶּנּוּ	קָטַלְתֶּנּוּ	קָטַלְתֶּנּוּ
INFIN. <i>absol.</i>		קָטוּל	הִקְטַל	קָטַל	קָטַל	
	<i>constr.</i>	קָטֹל	הִקְטֹל	קָטֹל	(קָטֹל)	
FUT.	3 m.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	
	3 f.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	
	2 m.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	
	2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	
	1 c.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	
	Plur.	3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
		3 f.	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּקְטְלנהּ
		2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
		2 f.	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּקְטְלנהּ
1 c.		נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	
IMPER.	2 m.	קָטַל	הִקְטַל	קָטַל		
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי		
	Plur.	2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
		2 f.	קָטְלנהּ	הִקְטְלנהּ	קָטְלנהּ	
PART.	<i>act.</i>	קָטַל		מִקְטַל		
	<i>pass.</i>	קָטוּל	נִקְטַל		מִקְטַל	

PERFECT VERBS.

HIRPHIL.	HOPHAL.	HITHPAEL.	KAL ( <i>mid. ē</i> ).	KAL ( <i>mid. ō</i> ).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַד	שָׁכַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	קָטְדָהּ	שָׁכְלָהּ
הִקְטִילְתָּ	הִקְטִילְתָּ	הִתְקַטַּלְתָּ	קָטַדְתָּ	שָׁכַלְתָּ
הִקְטִילְתְּ	הִקְטִילְתְּ	הִתְקַטַּלְתְּ	קָטַדְתְּ	שָׁכַלְתְּ
הִקְטִילִי	הִקְטִילִי	הִתְקַטְּלִי	קָטְדִי	שָׁכְלִי
הִקְטִילוּ	הִקְטִילוּ	הִתְקַטְּלוּ	קָטְדוּ	שָׁכְלוּ
הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטַּלְתֶּם	קָטַדְתֶּם	(שָׁכַלְתֶּם)
הִקְטִילְתְּוּ	הִקְטִילְתְּוּ	הִתְקַטַּלְתְּוּ	קָטַדְתְּוּ	(שָׁכַלְתְּוּ)
הִקְטִילֻהוּ	הִקְטִילֻהוּ	הִתְקַטְּלוּהוּ	קָטְדוּהוּ	שָׁכְלוּהוּ
הִקְטִיל	הִקְטִיל	(הִתְקַטְּל)	קָטְד	שָׁכַל
הִקְטִיל	הִקְטִיל	הִתְקַטְּל	קָטַד	שָׁכַל
יִקְטִיל	יִקְטִיל	יִתְקַטֵּל	יִקְטִד	יִשְׁכַּל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטִד	תִּשְׁכַּל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטִד	תִּשְׁכַּל
תִּקְטִילִי	תִּקְטִילִי	תִּתְקַטְּלִי	תִּקְטִדְלִי	תִּשְׁכַּלְלִי
אִקְטִיל	אִקְטִיל	אִתְקַטֵּל	אִקְטִד	אִשְׁכַּל
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטְּלוּ	יִקְטִדוּ	יִשְׁכַּלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטְּלְנָהּ	תִּקְטִדְנָהּ	תִּשְׁכַּלְנָהּ
תִּקְטִילוּ	תִּקְטִילוּ	תִּתְקַטְּלוּ	תִּקְטִדוּ	תִּשְׁכַּלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטְּלְנָהּ	תִּקְטִדְנָהּ	תִּשְׁכַּלְנָהּ
נִקְטִיל	נִקְטִיל	נִתְקַטֵּל	נִקְטִד	נִשְׁכַּל
הִקְטִיל		הִתְקַטֵּל	קָטַד	
הִקְטִילִי		הִתְקַטְּלִי	קָטְדִי	
הִקְטִילוּ	wanting	הִתְקַטְּלוּ	קָטְדוּ	
הִקְטִילְנָהּ		הִתְקַטְּלְנָהּ	קָטַדְנָהּ	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטִיל			

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

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

(2) Terminations consisting of a vowel, viz., הָ, וּ, and י. of the feminine singular and וּ 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. הַטִּיבֵהּ, הַטִּיבֵי, but הַטִּיבֵי. In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, הַטִּיבֵהּ, הַטִּיבֵי for הַטִּיבֵהּ, הַטִּיבֵי from הַטִּיב, §61. 1.

(3) Terminations consisting of a consonant הָ or of a simple syllable הָ, הִי, נוּ, הָ 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, הַטִּיבֵהּ, הַטִּיבֵי, §61. 4. But verbs with middle *o* retain the Hholem in the Kal preterite, הַטִּיבֵהּ.

(4) Terminations consisting of a mixed syllable הָהּ, הִי 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, הַטִּיבֵהּ from הַטִּיב.

## REMARKS ON THE PERFECT VERBS.

### K A L.

§86. *a.* PRETERITE. Verbs with middle Tseré exchange this for Pat-tahh 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, הִטִּיבֵהּ, הִטִּיבֵי, הִטִּיבֵהּ, הִטִּיבֵי. 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. הִטִּיבֵהּ, הִטִּיבֵי. The words הִטִּיבֵהּ Judg. 5:5, הִטִּיבֵי Isa. 63:19, 64:2, are by Kimchi, Mikhol fol. 5, regarded as Kal preterites from הִטִּיב *flowed*, in which case the second must be added to the list of forms with Daghesh-forte emphatic, §21. c, by Gesenius as Niph'al preterites from הִטִּיב *shook*, comp. הִטִּיבֵהּ Gen. 11:7, הִטִּיבֵי Am. 3:11 from הִטִּיב, הִטִּיב.

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

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

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

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

*PLUR. 3 com.* The full ending הִי only occurs in הִדְבַּחְתֶּיךָ Deut. 8: 3, 16 צָקוּךָ Isa. 26: 16, and רָקַשְׁתֶּיךָ Isa. 29: 21 from רָקַשׁ, 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 קִישׁ which nowhere else occurs. An otiant א, § 16. 1. is twice added to this person, as is regularly the case in Arabic, הִלְבַּחְתֶּיךָ Josh. 10: 24, אָבִיחַ Isa. 28: 12. The forms of similar appearance אָנְשֵׁיךָ Ps. 139: 20, רָנְשֵׁיךָ Jer. 10: 5, are in reality of different character as the א is in these a radical, whose vowel has been shifted to the preceding letter, § 57. 2. (3). The occasional omission of the vowel letter ו from the *K'thibh*, e. g. אָמַרְתָּ 1 Sam. 13: 19, תִּקְבַּלְתָּ Esth. 9: 27, שָׁפַחְתָּ Deut. 21: 7, הִיחַ Josh. 18: 12. 14. 19 indicates a difference of reading. The words of the text are in the singular, and require the pointing אָמַרְתָּ etc. שָׁפַחְתָּ etc.; the *K'ri* has substituted אָמַרְתֶּיךָ etc. שָׁפַחְתֶּיךָ 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 הִשְׁלַחְתֶּיךָ Am. 4: 3, ה, is added to the *2 fem.* as to the corresponding pronoun.

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

not invariably written with ו, e. g. בָּנִי Isa. 48:8 but שָׁבָב Lev. 15:24, and is immutable. The construct infinitive has Pattahh in place of Hholem in שָׁבֵב 1 Kin. 1:21 *et passim* and שָׁבַל Eccles. 12:4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g. הִבְיָאָה Deut. 11:22, 30:20, Josh. 22:5, שָׁנְאָה, אֶהְיָא, אֶהְיָה, אֶהְיֶה Jer. 31:12, הִמְלִיחַ Ezek. 16:5, טָמְאָה 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 וּמְלָחַב, וּמְלָחָב and וּמְלָחָב, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, הִמְלִיחַ Isa. 32:1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. אֶמְלָחָב Hos. 8:12; in וּמְלָחָב 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, וּמְלָחָב Prov. 8:15, הִמְלִיחַ Jer. 10:12; twice, however, instead of rejection Hholem is changed to Shurek יִשְׁפִּיטוּ Ex. 18:26, תִּגְבְּוּיָרִי Ruth 2:8. A like form appears in the K'thibh, Prov. 4:16 רִכְשֵׁי לִי.

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

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

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

PLUR. 2 *masc. and 3 masc.* The full plural termination וּ is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, וּמְלָחָב Ruth 2:9, וּמְלָחָב Josh. 24:15, וּמְלָחָב Ex. 9:29, וּמְלָחָב Josh. 4:6, וּמְלָחָב Ps. 104:28, וּמְלָחָב 1 Sam. 2:22, Josh. 2:8, וּמְלָחָב Deut. 11:22, וּמְלָחָב Jer. 21:3; so in other species, וּמְלָחָב Job 19:23, וּמְלָחָב Job 21:24, וּמְלָחָב Gen. 32:20 and וּמְלָחָב Ps. 58:2, וּמְלָחָב 2 Kin. 6:19, וּמְלָחָב Mic. 2:8, וּמְלָחָב 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 וּמְלָחָב Isa. 35:1 preserves this ending in a still older form: Ewald thinks the final וּ has been assimilated to the initial וּ of the following word, § 55. 1; in all probability, however, וּ 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 י of the masculine form is retained, the distinction of gender being sufficiently marked by the termination הַגְּמִדְנָה Dan. 8 : 22, הַחֲמִנָה Gen. 30 : 38, רִשְׁרָנָה 1 Sam. 6 : 12; or, on the other hand, the termination י of the masculine is retained, the gender being sufficiently indicated by the prefixed הוּ, הַחֲבִטָהוּ Jer. 49 : 11, הַחֲרָבוּ Ezek. 37 : 7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. רִרְטָשׁוּ Hos. 14 : 1. The assumption that the 3 *fem. plur.* is used for the 3 *fem. sing.* in הַחֲרָאָנָה Ex. 1 : 10, הַחֲרָדְנָה Job 17 : 16, הַחֲרָבִיסָנָה Isa. 28 : 3, הַשִּׁבְרָנָה Isa. 27 : 11, הַשְּׁלַחְנָה Judg. 5 : 26, is unnecessary; in the first passage מִלְחָמָהּ, the subject of the verb, is used in a collective sense, *wars shall occur*; the others are to be similarly explained with the exception of the last, where נָה may be the suffix with Nun epenthetic in place of the more usual form הַשְּׁלַחְנָה *her hand—she puts it forth*. Comp. Obad. ver. 13.

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

When the root of the verb ends with ה this is united by Daghesh-forte with the affix נָה, § 25, הַשְּׁפַנָה Ezek. 17 : 23, הַחֲקִילָנָה Ezek. 32 : 16, or without Daghesh, הַחֲנָנָה Ruth 1 : 13, הַחֲאָמְנָה Isa. 60 : 4, הַחֲרַנְנָה Ps. 71 : 23 in most editions. So in the fem. plur. imperative, הַחֲאָנְנָה 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. פָּקַדְךָ, yet not always, שָׁפַדְךָ and שָׁפַדְךָ; before Makkeph it is shortened to Kamets Hhatuph מִקְדְךָ Judg. 9 : 14. It may perhaps be similarly shortened without Makkeph in סָקַדְךָ 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, מִקְלָבִי Judg. 9 : 10, מִשְׁבֹּדְךָ Ezek. 32 : 20 (but מִשְׁבֹּדְךָ Ex. 12 : 21, for the Methegh see § 45. 2), מִקְלָבִי Zeph. 3 : 14, מִקְרָחִי Mic. 1 : 16, and (with ו retained in the K'thibh) מִקְסִימִי 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, מִשְׁבֹּדְךָ Zech. 7 : 9, מִקְבֹּרִי 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 מִשְׁבֹּדְךָ Isa. 47 : 2, מִקְסִימִי Jer. 10 : 17, are exceptional.

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

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

*Passive.* This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, לְבָשׁ and לְבָשׁ *wearing*, שָׁבֵן and שָׁבֵן *dwelling*, בָּבִיחַ *trusting*; there are occasional instances of the same thing in transitive verbs, זָכַר *remembering*, אָחַז *holding*. The last vowel is with few exceptions as בָּקַם Deut. 32:34, שָׁחַם, נָאָם 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.* רִבְּתָה Gen. 16:11, Judg. 13:5, 7; and with the fuller ending רִשְׁתְּבִתִּי, רִשְׁתְּבִתִּי Jer. 22:23, רִשְׁתְּבִתִּי 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 רִבְּתָה Gen. 17:19, and with ׀ paragogic in the K'thibh רִשְׁתְּבִתִּי Ezek. 27:3.

2 *masc. plur.* מִשְׁתַּחֲוִיִּם Ezek. 8:16, the Hithpael participle of הִשְׁתַּחֲוֶה. 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 מִשְׁתַּחֲוִיִּם 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 הִשְׁתַּחֲוֶה *to worship*, and הִשְׁתַּחֲוֶה *to corrupt*, in order to suggest the idea of a corrupt or corrupting service.

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

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

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

PLUR. fem. Tsere rarely remains in the second syllable הִנְחִי Ruth 1:13, being, as in the Piel preterite, commonly changed to Pattahh before the concurring consonants, הִנְחִי Jer. 21:2. so with a pause accent, הִנְחִי Isa. 13:16 K'ri, Zech. 14:2 K'ri, הִנְחִי Isa. 28:3; the first, as the original form, is, however, placed in the paradigm.

*d. IMPERATIVE.* Ewald regards נִקְחָהּ Isa. 43:9, Joel 4:11, נִלְוֶה 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 נִמְדָּה *contemptible*, is in form a Niphal participle from the noun מְדָה *contempt*.

## PIEL.

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

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

*c. PRETERITE SING. 3 masc.* The original Pattahh of the first syllable §82. 5. *b* (3) is preserved in נִשְׁנִי Gen. 41:51. The second syllable has Seghol in הִקֵּי (in pause הִקֵּר), כָּפַס, נָבַס (twice כָּבַס), Pattahh in אָבַר, גָּלַל (in pause), הִזַּק, פָּעַג, הִזַּק, קָרַשׁ, טָעַם (in pause : שָׁלַמוּ Isa. 19:21), and before Makkeph in לָמַד-, מָלַט- (: מָלַט in pause); *a* appears likewise in the pausal form קָבַצָה Mic. 1:7. The Tserē is always retained in the infinitive construct and future, and with the exception of פָּעַג Ps. 55:10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, קָבַצָה Deut. 30:3, קָרַשׁ- Ex. 13:2, רָשָׁעִים Deut. 7:10.

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

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

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

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

P U A L.

§93. *a.* Of the vowels proper to the first syllable of the passive, §82. 5. *b* (3). Pual ordinarily has *ũ*, which is preferred before a doubled consonant וְשָׁפַץ, §61. 5, and Hoph'al *õ* before concurrent consonants וְהִדְבִּיר. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, וְכָרַח Ezek. 16:4, וְשָׁרַף Nah. 3:7, וְכָפַח Ps. 72:20, וְכָפַח Ps. 80:11, Prov. 24:31, וְרָחַףְנָה Ps. 94:20, וְשָׁפַץ *passim*. This seems to furnish the best explanation of the disputed words וְרָחַףְנָה or וְרָחַףְנָה Ps. 62:4, וְקָרַח Ps. 101:5 K'ri, וְרָחַףְנָה Job 20:26. Gesenius regards these as Piel forms with (.) lengthened to (,) on the omission of Daghesh-forte, §59. *a*; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be *õ* not *ũ*. Others think that וְרָחַףְנָה is the Kal future for וְרָחַףְנָה, 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 וְרָחַףְנָה 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 *ũ* of the first syllable is occasionally written with Vav, וְרָחַףְנָה Ezek. 16:34, וְרָחַףְנָה Ps. 78:63, וְרָחַףְנָה Judg. 18:29, 13:8, Job 5:7, וְרָחַףְנָה Ezek. 27:19, but mostly without it.

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

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

*e.* PARTICIPLE. As וְרָחַףְנָה, וְרָחַףְנָה, וְרָחַףְנָה; in a few instances the initial *מ* is omitted, וְרָחַףְנָה 2 Kin. 2:10 for וְרָחַףְנָה, וְרָחַףְנָה (with Daghesh-forte euphonic) Ezek. 21:15, 16, וְרָחַףְנָה Eccles. 9:12 for וְרָחַףְנָה, §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. הִכְלִימוּ 1 Sam. 25:7, particularly in Pe guttural and a few Lamedh He verbs. Once א is prefixed instead of ה, אֶנְאֶלְהֵי 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 זָחַח, which does not indeed occur in its simple form but is justified by the analogy of אָזַח from זָחַח. ח takes the place of ה in הִתְהַלְּחֵי Hos. 11:3; so likewise the future הִתְהַלְּחֵי Jer. 12:5, and participle מִתְהַלְּחֵי Jer. 22:15, though the corresponding preterite is הִתְהַלְּחֵי Neh. 3:20.

*SING. 3 masc.* The *i* of the second syllable is almost always written with Yodh, rarely without it, e. g. הִגִּידְךָ 1 Sam. 12:24, but in every other place הִגִּידְךָ. So in the participle מְבַלֵּם Job 11:3 but מְבַלֵּים Judg. 18:7.

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

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

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

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

*e. PARTICIPLE.* In מְוִצֵא Ps. 135:7, Tseré is taken in place of Hhirik upon the recession of the accent; מְסִבֵּי 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, מִהֲלִירִים Zech. 3:7 for מִהֲלִירִים, מִהֲלָמִים Jer. 29:8, מִזְזָרִים 2 Chron. 28:23, מִתְצָרִים 1 Chron. 15:24 K'ri, 2 Chron. 7:6 K'ri. Comp. Chald. מִהֲלִירִין Dan. 3:25.

## HOPHAL.

§ 95. *a.* The first vowel, though mostly Kamets Hhatuph הֶהָלְמִי, הֶהָלְמָה, is occasionally Kibbutz, both vowels even appearing in the same verb, הֶשָׁפַח Ezek. 32:32, הֶשָׁפַחְתָּ ver. 19, מִשְׁפָּח 2 Kin. 4:32; הֶשָׁלַךְ Dan. 8:11, הֶשָׁלַךְ Isa. 14:19, הֶשָׁלַכְתָּ Ezek. 16:5, מִשְׁלַךְ 2 Sam. 20:21; תִּקְרָא Lev. 6:15, מִתְקָרַר Mal. 1:11, הִפְקֵר, הִפְקֵרָם; מִפְקֵרִים, מִפְקֵרָה, מִפְקֵרָה Ezek. 29:18.

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

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

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

*e.* PARTICIPLE. In מִהֲקַצְלוֹתָ Ezek. 46:22 הִ remains after the preformative מַ.

## HITHPAEL.

§ 96. *a.* PRETERITE. In two instances הִתְ is prefixed instead of הִתְ, viz., אֶתְהַבֵּר 2 Chron. 20:35, אֶתְהַלֵּל Ps. 76:6. In the verb פָּקַד Daghesh-forte is omitted in the second radical and the previous vowel lengthened, § 59. *a.* הִתְפַּקְדִי, הִתְפַּקְדִי Judg. 20:15, 17, הִתְפַּקְדִי Judg. 21:9, in addition to which the vowel of the prefixed syllable is *o* in הִתְפַּקְדִי Num. 1:47, 2:33, 26:62, 1 Kin. 20:27. In three verbs upon the assimilation of הִ to the first radical, the prefix takes *u*. § 61. 5. הִתְשַׁבַּח (the accentuation is unusual) Isa. 34:6, הִתְשַׁבַּח Deut. 21:4 (but in the future always הִתְשַׁבַּח Lev. 21:1 and repeatedly elsewhere), הִתְכַּסַּס (*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 פָּקַד and שָׁפַח, 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 הִתְקַנְיֵנוּ Jer. 25:16, הִתְקַנְיֵנוּ Jer. 46:8 (elsewhere הִתְקַנְיֵנוּ), and מִנְחָאָן Isa. 52:5, *o* prolonged from *u*. 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, הִתְהַלַּל, הִתְהַלֵּל, הִתְהַלֵּב, הִתְהַלֵּב *inf. const.*, הִתְהַלֵּב *imper.*, מִתְהַלֵּב, which before Makkeph is shortened to Seghol, הִתְהַלֵּב Isa. 30:29, הִתְהַלֵּב Gen. 6:9, הִתְהַלֵּב Job 6:16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, הִתְהַלֵּב *pret.*, הִתְהַלֵּב *pret.* and *imper.* (but *inf. const.* and *part.*





*thou mayest understand* or *understand thou*, Dan. 9 : 25, אֲנִי־לֹא־יָשָׁלֵט *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 אֲנִי־יָבִיא Isa. 42:6 and אֲנִי־יָבִיא Isa. 41:23 K'thubb, where the K'ri has אֲנִי־יָבִיא.

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

§ 98. 1. Paragogic ה, is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, שְׁמַע *hear* (thou), שְׁמַע־הָ שְׁמַע *oh, hear!* or *pray, hear!* הִקְשִׁיב *listen*, הִקְשִׁיב־הָ *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 ו, 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, עִזָּב, קָזְבָה, Jer. 49 : 11 ; זָכַר, זָכְרָה 2 Chron. 6 : 42, שָׁכַב, שָׁכְבָה 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., צִוּוּהָ K'thibh, צִוּוּהָ K'ri Ps. 26 : 2. מְלוּכָה K'thibh, מְלוּכָה K'ri Judg. 9 : 8 ; וּאֲשַׁקְלֶהָ K'thibh, וּאֲשַׁקְלֶהָ K'ri Ezr. 8 : 25 ; אֲשַׁקִּיטָה K'thibh, אֲשַׁקְלֶהָ 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, אֲשַׁקֶּהָ 1 Kin. 19 : 20, וּאֲשַׁקְלֶהָ Dan. 8 : 13 (in some copies) or Hhateph Pattalh וּאֲשַׁקְלֶהָ 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 Pattalh ; thus, קָרַב Lev. 9 : 7, קָרְבָה Ps. 69 : 19, and on the contrary, מְרָהָה Gen. 25 : 31, *ful.* רָמַסְרָה Ex. 21 : 7, נִגְרָהָה (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, קָרְאֵנָה Ex. 2 : 20 for קָרְאֵנָה, § 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 ; הִרְרָה Deut. 9 : 14 for הִרְרָה Judg. 11 : 37, but without any evident change of meaning.

#### VAV CONVERSIVE.

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

posterior to it future. Or by some conventional method understood between the speaker and his hearers, an ideal present may be fixed distinct from the real present and the measurements of past and future made from the former. Now Vav Conversive placed before a future indicates that its tense is to be reckoned not from the actual present but from the time denoted by some previous word, whether verb, noun, or adverb. And when the stand-point is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula *and*; when this is prefixed to the future for the purpose already designated, it is followed by Pattahh and Daghesh-forte, which give to it the force of *and then* or *and so*, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Conversive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, *the earth was* 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, וַיַּרְא *and he saw*; and so on, וַיִּבְרָא *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

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

jectures respecting its origin. In the judgment of some ו is an abbreviation of the verb וָהָיָה *was*, hence וָהָיָה־נֶאֱמַר *he was* or *it was* (so that) *he will say* i. e. *he was about to say* or *was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but ו evidently has the sense of the conjunction *and*. וָהָיָה־נֶאֱמַר does not mean *he said*, but *and he said*. Others regard it as an abbreviation of וָהָיָה־וָהָיָה *and he was*; Ewald of וָהָיָה־נֶאֱמַר *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, *Instil.* p. 421, that וָהָיָה־נֶאֱמַר may be for וָהָיָה־נֶאֱמַר־הָיָה, by § 53. 3; ו prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case is to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix is upon this hypothesis analogous both in its origin and its effects to the augment ε in Greek, or a in Sanskrit, by which a preterite is formed from a present or a future, τέπειω, ἔτυπτον; τύπω, ἔτυψα, and which is traced by Bopp to a pronominal root having a demonstrative sense. *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes ו for ו conversive might seem to lend confirmation to this theory of its derivation. But as ו stands with equal frequency for ו copulative, and ו for the article ו, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition.

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

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

3. Vav Conversive, it has already been stated, is prefixed to the future with Pattahh and Daghesth-forte in the following letter, וַיִּקְבֹּץ, וַתְּמַלִּיכֵי, וַיִּזְרַר. If the first letter of the future be Yodh with Sh'va, Daghesth is commonly omitted, § 25, but rarely if it be וַיְ, and never if it be וַיְ, since its removal in this case would change the sound of the letter by restoring its aspiration, וַיִּזְרַר, וַיִּקְבֹּץ but וַיִּזְרַר, וַיִּקְבֹּץ. Before א of the first person singular, which cannot receive Daghesth, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, וַיִּזְרַר, וַיִּקְבֹּץ. In the Hiphil י is, with few exceptions, e. g. וַיִּזְרַר Ps. 105 : 28, compressed to (..) as in the apocopated future, וַיִּזְרַר, וַיִּקְבֹּץ, and before Makkeph it is shortened to (..) וַיִּזְרַר. In the first person singular, however, י remains in the Hiphil, and a paragodic ה is not infrequently appended in all the species, e. g. וַיִּזְרַר, וַיִּקְבֹּץ or וַיִּזְרַרְהוּ; וַיִּזְרַר or וַיִּזְרַרְהוּ; וַיִּקְבֹּץ or וַיִּקְבֹּץְהוּ; paragodic ה, also occurs though more rarely in the first pers. plur. וַיִּזְרַרְהֶם Gen. 41 : 11, וַיִּקְבֹּץְהֶם 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 וַיִּזְרַר, וַיִּקְבֹּץ; 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, וַיִּזְרַר, וַיִּקְבֹּץ. 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, וַיִּזְרַר, וַיִּקְבֹּץ but not in וַיִּזְרַר; so in וַיִּזְרַר Hab. 3 : 6, and the Hithpael וַיִּזְרַרְהוּ Dan. 2 : 1. It occurs also in the Niphal of a few verbs, which form the exception, however, not the rule, וַיִּזְרַר, וַיִּקְבֹּץ or וַיִּזְרַרְהוּ but וַיִּזְרַרְהוּ, וַיִּקְבֹּץְהוּ, etc. The first person singular is mostly exempted from shortening or change of accent, וַיִּזְרַר, וַיִּקְבֹּץ.

נִאָמְרִים or נִאָמְרָם, נִאָמְרִים, though it sometimes suffers apocopation in לִ"ה verbs נִאָמְרָה, נִאָמְרִי. The prolonged plural ending ון is very rarely used after Vav Conversive; it does, however, occur, e. g. וַתִּזְמְרוּן Deut. 1:22, וַתִּזְמְרוּן Deut. 4:11, וַתִּזְמְרוּן 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. וַיִּשְׁלַח Judg. 6:9, וַיִּצְמַח הַחֵהוּ 2 Sam. 1:10, וַיִּצְבְּחֵהוּ Ezek. 16:10 but וַיִּצְבְּחֵהוּ ver. 8, וַיִּצְרַח הַלֵּה Job 30:26, וַיִּצְחַק הַבְּהֵה 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, בְּלִכְתְּךָ *upon thy departing*, and then proceeds with preterites with Vav prefixed, וַתִּמְצָא *thou shalt find*, וַיֹּאמְרוּ *and they shall say*, ver. 3, וַתֵּלֶכְתָּ *and thou shalt pass on*, etc. etc. In like manner injunctions begun in the imperative are continued in the preterite with Vav Conversive. Thus the Lord directed Elijah, 1 Kin. 17:3 הֵן לְךָ (imper.) *go*, וּפְנִיחָה (pret.) *and turn*, וְנִסְתַּרְתָּה (pret.) *and hide*, וְהָיְתָה (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, וַתֵּלֶכְתָּ, וַתֵּלֶכְתָּ.

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, תָּהָה *thou hast gone*, וְהָלַכְתָּ *and thou shalt go*, וְהָלַכְתִּי *and I will go*, so וְהִשָּׁבַחְתָּ, וְהִתְהַלַּכְתָּ, though וְהִצְרַחְתָּ Zeph. 1:17, except in לִ"ה and לִ"ה verbs, where the accent usually re-

mains in its original position although the usage is not uniform, וְקָנִיתִי Lev. 26 : 9, וְבָאתִי 1 Kin. 18 : 12, וְהָרַבִּיתָ 1 Chron. 4 : 10, וְהִשְׁתַּחֲוִיתִי 1 Sam. 15 : 30, וְחָשַׁבְתִּי Isa. 8 : 17 but וְאָשִׁיחַ Lev. 24 : 5, וְבָאתָ Gen. 6 : 18, וְהָרַבִּיתִי Lev. 26 : 9, וְהִבְאֵתָ Ex. 26 : 33. In the first person plural of all verbs the accent generally remains upon the penult, וְנִבְחַתְנִי Ex. 8 : 23, וְהִלַּכְתֶּנּוּ, וְלִלְחַתְנִי 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, וְהִבְהִיחָה Ex. 26 : 33, וְהִבְהִיחָה Lev. 15 : 29, וְנָתְתָה Isa. 11 : 2, וְתָבֵי, וְתָהִי Hab. 1 : 8 but וְהִשְׁלִיכְנִי Ezek. 43 : 24, וְקָשְׁתִּי 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 תַּ , § 85. a (1), takes the place of הַ .

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

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

PLUR. 2 *masc.* תֵּי from the old pronominal ending תִּים, § 71. b (2), takes the place of תָּם. 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, תִּקְטְלֶנּוּ 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. כָּם, כָּן, and the second masc. sing. הַ, a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

The 3 fem. sing. preterite inserts *ā* before the suffixes of the third pers. plural, and *ē* before the second fem. singular; when it stands before the third sing. suffixes הַי, הֵי, there is frequently an elision of הַי, requiring Daghash-forte conservative in the verbal ending תּ to preserve the quantity of the previous short vowel, קָטַלְתֶּם for קָטַלְתֶּהוּ, קָטַלְתִּי for קָטַלְתִּיהָ, see § 57. 3. *b.*

When the third masc. sing. suffix הַי is preceded by (.), the הַי may be elided and the vowels coalesce into וי, קָטַלְתִּי for קָטַלְתִּיהוּ; when it is preceded by י, Shurek may be hardened to its corresponding semi-vowel וי, קָטַלְתִּי for קָטַלְתִּיהוּ § 62. 1.

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

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



*a.* The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before ה, כָּ, קָ, may be relics of old forms of the verb still represented in the Arabic, where the Preterite ends in *a*, and one mode of the future has an appended Nun. DagHesh-forte in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, הַקָּטְנִי for הַקָּטְנִי; or it may be DagHesh-forte emphatic, § 24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of DagHesh, § 51. 3, instead of the DagHesh having arisen from the assimilation of Nun, so that הַקָּטְנִי may be for הַקָּטְנִי 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, הַקָּטְנִי but הַקָּטְנִי, § 22. *a.* Hence, too, a liability to contraction in one case which does not exist in the other, הַקָּטְנִי but הַקָּטְנִי; הַקָּטְנִי but הַקָּטְנִי.

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

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, קָטְלוּ, קָטְלוּ but קָטְלוּ, קָטְלוּ. 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 כֹּן, הֵן, הִן, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before כֹּן and הֵן, 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 הִן, 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, הִתְקַדְּוּ, הִתְקַדְּוּ, הִתְקַדְּוּ, הִתְקַדְּוּ, הִתְקַדְּוּ, הִתְקַדְּוּ but הִתְקַדְּוּ, הִתְקַדְּוּ.

§ 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 נַפְשׁ *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, הִתְקַדְּוּ *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, יָצַמְתִּי *ye fasted for me* Zech. 7 : 5, הִתְנַשְׁתִּי *thou shalt be forgotten by me*. Isa. 44 : 21.

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

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

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

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

PARADIGM OF THE PERFECT

SINGULAR.

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

KAL PRETERITE.

SING. 3 masc.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ
				קָטַלְתְּ	
3 fem.	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
				קָטַלְתְּ	
2 masc.	קָטַלְתָּ	—	—	קָטַלְתָּ	קָטַלְתָּ
	קָטַלְתָּ			קָטַלְתָּ	
2 fem.	קָטַלְתְּ	—	—	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	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ
	קָטַלְתְּ				

FUTURE.

SING. 3 masc.	יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתְּ	יִקְטַלְתָּ	יִקְטַלְתְּ
	יִקְטַלְתְּ	יִקְטַלְתְּ		יִקְטַלְתְּ	יִקְטַלְתְּ
PLUR. 3 masc.	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם

IMPERATIVE.

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

SING. 3 masc.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ
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HIPHIL PRETERITE.

SING. 3 masc.	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתְּ	הִקְטַלְתָּ	הִקְטַלְתְּ
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VERBS WITH SUFFIXES.

P L U R A L .				
1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קָטְלוּ	קָטְלוּכֶם	קָטְלוּנָהּ	קָטְלוּם	קָטְלוּן
קָטְלוּתָמוּ	קָטְלוּתְכֶם	קָטְלוּתָנָהּ	קָטְלוּתָם	קָטְלוּתָן
קָטְלוּתָמוּ	—	—	קָטְלוּתָם	קָטְלוּתָן
קָטְלוּתָמוּ	—	—	קָטְלוּתָם	קָטְלוּתָן
—	קָטְלוּתָיְכֶם	קָטְלוּתָיָהּ	קָטְלוּתָיִם	קָטְלוּתָיִן
קָטְלוּמוֹ	קָטְלוּבְכֶם	קָטְלוּבְנָהּ	קָטְלוּבְם	קָטְלוּבְן
קָטְלוּתָמוּ	—	—	קָטְלוּתָמוֹם	קָטְלוּתָמוֹן
—	קָטְלוּמוֹכֶם	קָטְלוּמוֹנָהּ	קָטְלוּמוֹם	קָטְלוּמוֹן
קָטְלוּמוֹ	קָטְלוּבְכֶם	קָטְלוּבְנָהּ	קָטְלוּבְם	קָטְלוּבְן
קָטְלוּמוֹ } קָטְלוּמוֹנָהּ } קָטְלוּמוֹכֶם	קָטְלוּמוֹכֶם } קָטְלוּמוֹנָהּ } קָטְלוּמוֹכֶם	קָטְלוּמוֹנָהּ } קָטְלוּמוֹכֶם } קָטְלוּמוֹנָהּ	קָטְלוּמוֹכֶם } קָטְלוּמוֹנָהּ } קָטְלוּמוֹכֶם	קָטְלוּמוֹכֶם } קָטְלוּמוֹנָהּ } קָטְלוּמוֹכֶם
קָטְלוּמוֹ	—	—	קָטְלוּמוֹם	—
קָטְלוּמוֹ	קָטְלוּבְכֶם	קָטְלוּבְנָהּ	קָטְלוּבְם	קָטְלוּבְן
הִקָּטְלוּמוֹ	הִקָּטְלוּבְכֶם	הִקָּטְלוּבְנָהּ	הִקָּטְלוּבְם	הִקָּטְלוּבְן

## REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

## PRETERITE.

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

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

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

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

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

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

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

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, כּ, בּ, ק, ר. הָבַדְּ Deut. 30:3, הָבַדְּךָ ver. 4, but occasionally to Hhirik, אֲבָרְכֶם (the Methegh in most editions is explained by § 45. 2) Job 16:5, הָרַחֵם Isa. 25:1, אֲרַחֵם Ex. 31:13, אֲשַׁלֵּם Isa. 1:15. Hhirik of the Hiphil species is retained before all suffixes with very few exceptions, אֲשַׁלֵּם 1 Sam. 17:25, Ps. 65:10; in אֲרַחֵם 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, אֲבָרְכֶהוּ Prov. 31:12, אֲבָרְכֶהוּ Ezek. 15:5, so in pause אֲבָרְכֶהוּ 1 Sam. 18:28, אֲבָרְכֶהוּ Gen. 37:20, אֲבָרְכֶהוּ Isa. 59:16, and sometimes contracted by the exclusion of ה, אֲבָרְכֶהוּ 1 Sam. 1:24, אֲבָרְכֶהוּ Ruth 4:15, אֲבָרְכֶהוּ Job 21:18. The third fem. suffix is always contracted, אֲחַדְתֶּם Jer. 49:24, תִּלְקַחְתֶּם Isa. 34:17, כִּבְשִׁתֶּם 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, אֲבָרְכֶם Gen. 31:32, אֲמַצְלֶם Ex. 18:8, אֲנַחֵם Ps. 119:129, אֲשַׁלֵּם Isa. 47:14. In the intermediate syllable before ה the vowel is usually short in this person, אֲבָרְכֶהוּ Jer. 22:26, אֲבָרְכֶהוּ Ezek. 28:18, though it is sometimes long, אֲבָרְכֶהוּ Cant. 8:5, as it regularly is in pause אֲבָרְכֶהוּ *ibid.*; so before הַי and הֵי of the first person, אֲבָרְכֶהוּ Ps. 69:10, אֲמַצְלֶם Num. 20:14.

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

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

FUTURE.

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

74: 8, אָמַרְלָם Ps. 118: 10; וְ, יוֹשִׁיעֵן Ex. 2: 17. In 1 Kin. 2: 24 the K'ri has יוֹשִׁיעֵנִי, while the K'thibh has the vowel letter י representing the ordinary *e*, יוֹשִׁיעֵנִי.

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

*c.* The plural ending יָן is in a few instances found before suffixes, chiefly in pause, יוֹשִׁיעֵנִי, יוֹשִׁיעֵנִי, יוֹשִׁיעֵנִי Prov. 1: 28, יוֹשִׁיעֵנִי Ps. 63: 4, יוֹשִׁיעֵנִי Ps. 91: 12, יוֹשִׁיעֵנִי Isa. 60: 7, 10, יוֹשִׁיעֵנִי Jer. 5: 22, יוֹשִׁיעֵנִי Jer. 2: 24; twice it has the union vowel *a*, יוֹשִׁיעֵנִי Job 19: 2, יוֹשִׁיעֵנִי 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, אָסַרְתָּ Hos. 10: 10, יוֹשִׁיעֵנִי Num. 35: 20, יוֹשִׁיעֵנִי Isa. 27: 3, יוֹשִׁיעֵנִי Isa. 62: 2, יוֹשִׁיעֵנִי Ezek. 35: 6, יוֹשִׁיעֵנִי Jer. 31: 33; once the vowel remains, but is changed to Shurek, יוֹשִׁיעֵנִי Prov. 14: 3; *a*, on the other hand, is retained as a pretonic vowel, § 61. 2, יוֹשִׁיעֵנִי Job 29: 14, יוֹשִׁיעֵנִי Ex. 29: 30, אָלְמַשְׁמָנָה Cant. 5: 3, יוֹשִׁיעֵנִי Gen. 19: 19. Hholem is shortened before הָ, כָּ, בָּ, though the vowel letter י is occasionally written in the K'thibh, יוֹשִׁיעֵנִי Jer. 1: 5.

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

#### INFINITIVE AND IMPERATIVE.

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



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

### IMPERFECT VERBS.

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

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

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

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

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

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

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

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

There are two kinds of contracted verbs :

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

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

There are four kinds of quiescent verbs :

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

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

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

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

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

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

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

### PE GUTTURAL VERBS.

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

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

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

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

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

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

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

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

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

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

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 רָחַקְתָּ *yaam'dhū*, not רָחַקְתָּ *yaamdā*, § 22. a. In like manner the Kal imperative has רָחַקְתָּ *yaam'dhū*, not רָחַקְתָּ *yaamdū*, showing that even in the perfect verb רָחַקְתָּ, רָחַקְתָּ were pronounced *ki'lū*, *ki'lū*, not *killi*, *killū*.

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, רָחַקְתָּ for רָחַקְתָּ.

§ 110. 1. The verb עָמַד *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 עָמַד is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

PARADIGM OF PE GUTTURAL VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.
PRET. 3 m.	עָמַד	נִעְמַד	הִעְמִיד	הִעְמִיד
3 f.	עָמְדָה	נִעְמְדָה	הִעְמִידָה	הִעְמִידָה
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמִידְתָּ	הִעְמִידְתָּ
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמִידְתְּ	הִעְמִידְתְּ
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמִידְתִּי	הִעְמִידְתִּי
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הִעְמִידוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמִידְתֶּם	הִעְמִידְתֶּם
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמִידְתֶּן	הִעְמִידְתֶּן
1 c.	עָמַדְתִּנִּי	נִעְמַדְתִּנִּי	הִעְמִידְתִּנִּי	הִעְמִידְתִּנִּי
INFIN. <i>Absol.</i>	עָמַד	הִעְמִיד	הִעְמִיד	הִעְמִיד
<i>Constr.</i>	עָמֹד	הִעְמִיד	הִעְמִיד	הִעְמִיד
FUT. 3 m.	יִעְמַד	יִעְמַד	יִעְמִיד	יִעְמִיד
3 f.	תִּעְמַד	תִּעְמַד	תִּעְמִיד	תִּעְמִיד
2 m.	תִּעְמַד	תִּעְמַד	תִּעְמִיד	תִּעְמִיד
2 f.	תִּעְמְדִי	תִּעְמְדִי	תִּעְמִידִי	תִּעְמִידִי
1 c.	אֶעְמַד	אֶעְמַד	אֶעְמִיד	אֶעְמִיד
Plur. 3 m	יִעְמְדוּ	יִעְמְדוּ	יִעְמִידוּ	יִעְמִידוּ
3 f.	תִּעְמְדְנָה	תִּעְמְדְנָה	תִּעְמִידְנָה	תִּעְמִידְנָה
2 m.	תִּעְמְדוּ	תִּעְמְדוּ	תִּעְמִידוּ	תִּעְמִידוּ
2 f.	תִּעְמְדְנָה	תִּעְמְדְנָה	תִּעְמִידְנָה	תִּעְמִידְנָה
1 c.	נִעְמַד	נִעְמַד	נִעְמִיד	נִעְמִיד
IMPER. 2 m.	עָמַד	הִעְמִיד	הִעְמִיד	
2 f.	עָמְדִי	הִעְמִידִי	הִעְמִידִי	wanting
Plur. 2 m.	עָמְדוּ	הִעְמִידוּ	הִעְמִידוּ	
2 f.	עָמְדְנָה	הִעְמִידְנָה	הִעְמִידְנָה	
PART. <i>Act.</i>	עֹמֵד		הִעְמִיד	
<i>Pass.</i>	עָמוּד	נִעְמֵד		הִעְמֵד

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

### IMPERATIVE.

SINGULAR.		PLURAL.	
<i>masc.</i>	<i>fem.</i>	<i>masc.</i>	<i>fem.</i>
חִזַּק	חִזְּקִי	חִזְּקוּ	חִזְּקנה

### FUTURE.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִחְזַק	יִחְזְּקִי	יִחְזְּקוּ	יִחְזְּקנה	יִחְזְּק
PLUR.	יִחְזְּקוּ	יִחְזְּקנה	יִחְזְּקוּ	יִחְזְּקנה	יִחְזְּקוּ

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 (פֿ) mode.

### FUTURE OF PE ALEPH VERBS.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִאָכַל	יִאָכְּלִי	יִאָכְּלוּ	יִאָכְּלנה	יִאָכַל
PLUR.	יִאָכְּלוּ	יִאָכְּלנה	יִאָכְּלוּ	יִאָכְּלנה	יִאָכְּלוּ

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

### REMARKS ON PE GUTTURAL VERBS.

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

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

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 *ā*, ראצק, ראצק, ראצק, ראצק, ראצק as well as ראצק, ראצק, ראצק, ראצק; 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, ראצק, ראצק, ראצק, ראצק, ראצק, and in two verbs it becomes (..) after Vav conversive, נראצק, נראצק.

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

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

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

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

הַאֲבִלָּהּ 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 מֵאֲרָם Nah. 2:4, יִהְיֶהֱרָה Ps. 94:20.

3. *a.* Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes, as עֲבֹדָה, עֲזָבָה, עָמְרִי, being rarely changed to Pattahh, as in חֲבַלְתָּהוּ Prov. 20:16, or Seghol, as אֲסַפְּחָה Num. 11:16, עֲרָבָה Job 33:5. In the inflected imperative Seghol occurs once instead of Hhirik, חֲטַפְּסִי Isa. 47:2, and Kamets Hhatuph twice in compensation for the omitted Hholem, עֲלֹזִי Zeph. 3:14 but עֲלֹזוּ Ps. 68:5, הֲרָבֵה Jer. 2:12 but הֲרָבֵי Jer. 50:27, though the *o* sound is once retained in the compound Sh'va of a pausal form, הֲרָבֵי Isa. 44:27. Ewald explains 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 (,) , הֲמַלְּהָ Ezek. 16:5, חֲמַצְּרָה Hos. 7:4.

*b.* In a very few instances Pattahh is found in the first syllable of the Niphal and of the Hiphil preterite, נִעְרַץ Ps. 89:8, הִתְחַחַם 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 הִירִיָּה 2 plur. pret., הִירָה inf., הִירָה imper. of הִירָה, the initial ה has (,) under the influence of the following ר; א receives (,) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, אֲבַרְחָם, אֲבַרְחָם, אֲבַרְחָם, אֲבַרְחָם, and commonly (,) in the imperative and infinitive, § 60. 3. *b.* אָבַל imper., אָבַל and אָבַל inf., אָהוּ and אָהוּ inf., אָמַץ imper., אָמַר inf. and imper. (but הִאֲמַר Job 34:18 with הִ interrogative), אָנַף, אָסָה (with הִ, paragogic אָסָה), and in a very few instances the long vowel (,); § 60. 3. *c.* אָפַי Ex. 16:23 for אָפַי, אָרִי, אָרִי Isa. 21:12.

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



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

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.:

אָזַח	Hi. to be red.	הָבַל	K. Hi. to be vain.	הָגַר	K. to gird.
אָדַר	Ni. Hi. to be illu- trious.	הָהָה	K. Hi. to meditate.	הָהָה	K. (not Ho.) to cease.
אָבַח	Hi. to close.	הָהָה	K. to thrust.	הָהָה	K. to honour.
* אָבַר	K. to shut.	הָהָה	K. Ni. to honour.	הָהָה	K. to cut.
אָלַח	K. to learn.	* הָהָה	K. Ni. to be.	הָהָה	K. (not Hi.) to live.
אָלַר	K. to gird on.	* הָהָה	K. to injure, wound.	הָהָה	K. Hi. to be wise.
אָשַׁח	K. Ni. (not Hi.) to be guilty.	הָהָה	Ni. Hi. Ho. to hide.	הָהָה	K. Hi. to be wise.
		הָהָה	K. to beat off.	* הָהָה	K. meaning doubt- ful.
		הָהָה	Hi. to join together.		

\* ἀπαξ λεγόμενον.

חָמַד K. Ni. <i>to desire.</i>	חָפַר K. <i>to dig.</i>	קָנָה K. <i>to put on as an ornament.</i>
חָמַל K. <i>to spare.</i>	חָפַר K. Hi. <i>to blush.</i>	
חָמַס K. Ni. <i>to do violence to.</i>	חָפַשׂ K. Ni. <i>to search.</i>	קָנְהָה Hi. <i>to gather much.</i>
	חָצַב K. (not Hi.) <i>to hew.</i>	קָנַר Ni. <i>to be wanting.</i>
חָמַץ K. <i>to be leavened.</i>	חָקַר K. Ni. <i>to investigate.</i>	קָנַר K. Ni. <i>to trouble.</i>
חָמַר K. <i>to ferment.</i>		קָפַל Hi. <i>to be presumptuous.</i>
חָנַף K. <i>to dedicate.</i>	* חָרַג K. <i>to tremble.</i>	
חָסַל K. <i>to devour.</i>	חָתָה K. <i>to take up.</i>	קָנַשׂ K. Ni. <i>to pervert.</i>
חָסַם K. <i>to muzzle.</i>	חָתָה Ni. <i>to be destined.</i>	קָנָשׁ K. Hi. <i>to tithe.</i>
חָסַר K. Hi. <i>to lack.</i>	חָתַל Ho. <i>to be swaddled.</i>	* קָנַם Ni. <i>to be burnt up.</i>
חָפָה Ni. <i>to cover.</i>	חָתַם K. Ni. Hi. <i>to seal.</i>	קָנַח K. Hi. <i>to be removed.</i>
חָפַז K. Ni. <i>to be panic-struck.</i>	חָתַם K. <i>to seize.</i>	
	חָתַר K. <i>to breakthrough.</i>	קָנַח K. Ni. Hi. <i>to entreat.</i>
חָפַץ K. <i>to delight.</i>	קָנַב 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. :

אָבַר <i>to bind.</i>	חָסָה <i>to trust.</i>	עָטָה <i>to wear.</i>
הָפַךְ <i>to turn.</i>	חָשַׁךְ <i>to withhold.</i>	עָטַר <i>to encircle.</i>
חָבַל <i>to take in pledge.</i>	חָשַׁף <i>to uncover.</i>	עָלַם <i>to conceal.</i>
חָבַט <i>to bind.</i>	חָשַׁב <i>to think.</i>	עָצַר <i>to shut up, restrain.</i>
חָזַק <i>to be strong.</i>	חָשַׁךְ <i>to be dark.</i>	עָקַב <i>to supplant.</i>
חָלַה <i>to be sick.</i>	עָבַר <i>to pass over.</i>	עָשַׁן <i>to smoke.</i>
חָלַק <i>to divide.</i>	עָזַר <i>to help.</i>	עָשַׁר <i>to be rich.</i>

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

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

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

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

\* ἀπαξ λεγόμενον.

† Except Ps. 44 : 22.

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

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

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

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

For the peculiar forms of וְנִחָנֵטָה and וְנִחָנֵטָה see the וְנִחָנֵטָה verbs, וְנִחָנֵטָה and וְנִחָנֵטָה.

### AYIN GUTTURAL VERBS.

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

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

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, גָּאֵר for גָּאֵר.

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

§ 117. The inflections of Ayin guttural verbs may be shown by the example of גָּאֵל, 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.	קָאָל	קִיבֵּל	קָאָל	קָאָל	הִתְקַבֵּל
3 f.	קָאָלָהּ	קִיבְּלָהּ	קָאָלָהּ	קָאָלָהּ	הִתְקַבְּלָהּ
2 m.	קָאָלְתָּ	קִיבְּלִיתָ	קָאָלְתָּ	קָאָלְתָּ	הִתְקַבְּלִיתָ
2 f.	קָאָלְתְּ	קִיבְּלִיתְּ	קָאָלְתְּ	קָאָלְתְּ	הִתְקַבְּלִיתְּ
1 c.	קָאָלְתִּי	קִיבְּלִיתִי	קָאָלְתִּי	קָאָלְתִּי	הִתְקַבְּלִיתִי
Plur. 3 c.	קָאָלוּ	קִיבְּלוּ	קָאָלוּ	קָאָלוּ	הִתְקַבְּלוּ
2 m.	קָאָלְתֶּם	קִיבְּלִיתֶם	קָאָלְתֶּם	קָאָלְתֶּם	הִתְקַבְּלִיתֶם
2 f.	קָאָלְתֶּן	קִיבְּלִיתֶן	קָאָלְתֶּן	קָאָלְתֶּן	הִתְקַבְּלִיתֶן
1 c.	קָאָלְתֶּנּוּ	קִיבְּלִיתֶנּוּ	קָאָלְתֶּנּוּ	קָאָלְתֶּנּוּ	הִתְקַבְּלִיתֶנּוּ
INFIN. Absol.	קָאָל	הִקְבֵּל	קָאָל		
Constr.	קָאָל	הִקְבִּיל	קָאָל		הִתְקַבֵּל
FUT. 3 m.	יִקְבֹּל	יִקְבֹּל	יִקְבֹּל	יִקְבֹּל	יִתְקַבֵּל
3 f.	תִּקְבֹּל	תִּקְבֹּל	תִּקְבֹּל	תִּקְבֹּל	תִּתְקַבֵּל
2 m.	תִּקְבֹּל	תִּקְבֹּל	תִּקְבֹּל	תִּקְבֹּל	תִּתְקַבֵּל
2 f.	תִּקְבֹּלִי	תִּקְבֹּלִי	תִּקְבֹּלִי	תִּקְבֹּלִי	תִּתְקַבֹּלִי
1 c.	אֶקְבֹּל	אֶקְבֹּל	אֶקְבֹּל	אֶקְבֹּל	אֶתְקַבֵּל
Plur. 3 m.	יִקְבְּלוּ	יִקְבְּלוּ	יִקְבְּלוּ	יִקְבְּלוּ	יִתְקַבְּלוּ
3 f.	תִּקְבְּלוּנָהּ	תִּקְבְּלוּנָהּ	תִּקְבְּלוּנָהּ	תִּקְבְּלוּנָהּ	תִּתְקַבְּלוּנָהּ
2 m.	תִּקְבְּלוּ	תִּקְבְּלוּ	תִּקְבְּלוּ	תִּקְבְּלוּ	תִּתְקַבְּלוּ
2 f.	תִּקְבְּלוּנָהּ	תִּקְבְּלוּנָהּ	תִּקְבְּלוּנָהּ	תִּקְבְּלוּנָהּ	תִּתְקַבְּלוּנָהּ
1 c.	נִקְבֹּל	נִקְבֹּל	נִקְבֹּל	נִקְבֹּל	נִתְקַבֵּל
IMPER. 2 m.	קָאָל	הִקְבֵּל	קָאָל		הִתְקַבֵּל
2 f.	קָאָלִי	הִקְבֵּלִי	קָאָלִי	wanting	הִתְקַבֵּלִי
Plur. 2 m.	קָאָלוּ	הִקְבֵּלוּ	קָאָלוּ		הִתְקַבֵּלוּ
2 f.	קָאָלְנָהּ	הִקְבֵּלְנָהּ	קָאָלְנָהּ		הִתְקַבֵּלְנָהּ
PART. Act.	קָאָל		מִקְבֵּל		מִתְקַבֵּל
Pass.	קָאָל	מִקְבֵּל		מִקְבֵּל	

## 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, אָנָהּ *to be long*, תָּרַב *to be dried or desolate*, תָּרַד *to tremble*, תָּרַח *to reproach, to winter*, תָּרַץ *to sharpen*, זָבַב *to be sweet*, קָרַב *to come near*, קָרַם *to cover*; טָרַח *to tear in pieces*, has either Hholem or Pattahh; תָּרַשׁ *to plough* has fut. *ō*, *to be silent* has fut. *a*.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only רָחַם *to roar*, and רָחַם *to love*, have Hholem; זָטַם *to curse*, זָטַל *to trespass*, and פָּעַל *to do*, have either Pattahh or Hholem; the future of אָרַחַץ *to grasp*, is יִרְאֲחוּ or יִרְאֲחוּ.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אָרַחַץ Prov. 4:6, יִשְׁתַּבֵּחַ 2 Kin. 10:14, אָשְׁתַּחֲוֶה 2 Sam. 22:43, שָׁאֲלוּנִי Isa. 45:11, יִרְאֲחוּנִי 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, תִּבְרָחֶינָה Ezek. 7:27, תִּשְׁרַחֲבֶינָה Prov. 6:27, תִּהְרַחֲבֶינָה Ezek. 16:6, תִּזְאָפְנֶינָה Hos. 4:13, but Tsere occasionally in pause, תִּהְרַחֲבֶינָה Jer. 9:17.

§119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite *mid. ē* אָהַב Gen. 27:9, אָהַבָּ Deut. 15:16; infinitive וְזָעַק 1 Sam. 7:8, סָחַב Jer. 15:3, with Makkeph, בָּרַחַח 1 Kin. 5:20; Niphal infinitive, הִגְלִיחַם Ex. 17:10, with suffixes, הִשְׁתַּחֲוֶה 2 Chron. 16:7, 8, with prefixed ו, נִגְלַחַם Judg. 11:25, נִשְׁאַל 1 Sam. 20:6, 28, and once anomalously with prefixed א, אָרַשׁ Ezek. 14:3 (a like substitution of א for ה occurring once in the Hiphil preterite, אָשְׁאָלוּנִי Isa. 63:3); future וְיִגְלַחַם Ex. 14:14, with Vav conversive, וְיִמְאַסַּם Job 7:5, וְיִקְחֵלֶם Ex. 32:1, וְיִזְעַק Judg. 6:34, וְיִהְרַחֲדוּ Ex. 9:15, וְיִתְחַחֲמוּ Num. 22:25, or with the accent on the penult, וְיִתְחַחֲמוּ Ex. 17:8, וְיִתְחַחֲמוּ Gen. 41:8; imperative, הִגְלִיחַם 1 Sam. 18:17, or with the accent thrown back, הִקְרַחַח Gen. 13:9; Hiphil infinitive, הִבְאֵשׁ 1 Sam. 27:12, הִרְחִם Gen. 21:16, הִתְרַחַם Deut. 7:2, apocopated future, הִרְחִם 1 Sam. 2:10, הִקְחֵלֶם 1 Kin. 8:1 (in the parallel passage, 2 Chron. 5:2, הִקְחֵלֶינָה), הִשְׁתַּחֲוֶה Deut. 9:26, הִתְחַחֲמוּ Ps. 12:4, with Vav conversive, וְיִתְחַחֲמוּ 1 Kin. 22:54, הִקְחֵלֶם Zech. 11:8; imperative, הִתְרַחַם Ex. 28:1, with Makkeph, הִתְרַחַם Ps. 81:11, הִזְעַקַּת 2 Sam. 20:4, הִתְקַהֲלֶה Deut. 4:10, with a pause accent the last vowel sometimes becomes Pattahh, הִתְרַחַם Job 13:21, הִתְחַחֲמוּ Ps. 69:24, though not always, הִתְקַהֲלֶה Lev. 8:3. Hophal infinitive, הִתְחַרַּב 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, כָּחַשׁ Lev. 5:22, רִבְחַשׁ Hos. 9:2, לָצַחַק Gen. 39:14, לִשְׂחַק־ Ps. 104:26, הִתְחַחֲמוּ 74:10, וְיִשְׂחַח Gen. 39:4, וְיִתְחַחֲמוּ Dan. 2:1, הִתְחַחֲמוּ 2 Kin. 18:23, and occasionally before suffixes to Hhirik, פָּרַשְׁתָּם Isa. 1:15, חִבְשְׁתָּהּ: (fem. form for חִבְשְׁתָּהּ, §61.5) 1 Sam. 16:15 but לְקַחְתָּם Isa. 30:18, שְׂחַחְתָּם

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

2. **שָׂאֵל**, which has Kamets in pause, **שָׂאֵלָה**, **שָׂאֵלוּ**, but most commonly Tsere before suffixes. **שָׂאֵלְתָהּ**, **שָׂאֵלְתֶנּוּ**, exhibits the peculiar forms, **שָׂאֵלְתָם** 1 Sam. 12 : 13, **שָׂאֵלְתִי** 1 Sam. 1 : 20, **שָׂאֵלְתִיָּהוּ** Judg. 13 : 6, **שָׂאֵלְתִיָּהוּ** 1 Sam. 1 : 28.

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

4. Hhirik of the inflected Kal imperative is retained before **ר**, **רָחֵץ** Josh. 9 : 6, and once before **ח**, **רָחֵץ** Job 6 : 22; when the first radical is **א** it becomes Seghol, **רָחֵץ** Ps. 31 : 21, **רָחֵץ** Cant. 2 : 15; in other cases it is changed to Pattahh, **רָחֵץ** Isa. 14 : 31, **רָחֵץ** 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, **רָחֵץ** Ruth 3 : 15, **רָחֵץ** Ezek. 16 : 33, **רָחֵץ** *y'thā'rēhū* Isa. 44 : 13.

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

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

§ 121. 1. Upon the omission of Daghesh-forte from the second radical the previous vowel is always lengthened before **ר**, almost always before **א**, and prevailingly before **ע**, but rarely before **ה** or **ח**. The previous vowel remains short in **רָחֵץ** to terrify, **רָחֵץ** to provoke, **רָחֵץ** to be few, **רָחֵץ** to shake, and **רָחֵץ** to cry. It is sometimes lengthened, though not always, in **רָחֵץ** to make plain, **רָחֵץ** to commit adultery, **רָחֵץ** to despise, **רָחֵץ** to reject, **רָחֵץ** to ask; **רָחֵץ** to consume, **רָחֵץ** to sweep away by a tempest, **רָחֵץ** to abhor; **רָחֵץ** to affright, **רָחֵץ** to be dim, **רָחֵץ** to lead. It is also lengthened in **רָחֵץ** 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, יָהוּ Pu. pret. Ps. 36:13, הִתְרַחֲצְתִּי 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 פָּרַח Ezek. 16:4, רָאָה Job 33:21, unless the point in the latter example is to be regarded as Mappik, §26.

2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural, כָּחַדְתִּי Job 15:18, שָׁחַדְתִּי Jer. 12:10, though it is in two instances changed to Seghol, אָחַדְתִּי Judg. 5:28, חָחַדְתִּי 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, הִנְחַמְתִּיּוּ Ezek. 5:13, יִתְנַחֲמוּ Num. 23:19, יִשְׁתַּחֲוּוּ Num. 8:7.

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

2. סָעַר and שָׁרַשׁ have two forms of the Piel, שָׁרַשׁ and שָׁעַר, §92. b.; and הִתְנַשֵּׁשׁ, הִתְנַשְּׁשׁ Jer. 46:7, 8; מִנְאֵץ Isa. 52:5, follows the analogy of the latter; רָנַעַן Ecel. 12:5, is sometimes derived from נָאֵץ to despise, as if it were for רָנַאֵץ; such a form would however be unexampled. The vowels show it to be the Hiphil future of נָוַץ or rather נִצְוֵץ to flourish or blossom, the א being inserted as a vowel letter, §11. 1. a. נִצְוֵץ Isa. 59:3, Lam. 4:14 is a Niphal formed upon the basis of a Pual, §83. c. (2). הִרְוֹשׁ 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, יִשְׁלַח.

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



3. Hhirik of the Hiphil species, Hholem of the Kal and Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive,  $\text{הַשְׁלִיחַ}$ ,  $\text{שְׁלִיחַ}$ .

4. The guttural retains the simple Sh'va of the perfect verb before all affirmatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb,  $\text{שְׁפָּטָה}$ ,  $\text{שְׁפָּטָהּ}$ .

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

*a.* Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by §61. 2, and accordingly pronounce  $\text{שְׁפָּטָהּ}$  *shalahhat* instead of *shata'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 Daghesth-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 Daghesth-forte from the gutturals.

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

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

PARADIGM OF LAMEDH GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
<b>PRET.</b> 3 <i>m.</i>	שָׁלַח	נִשְׁלַח	שָׁלַח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 <i>f.</i>	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלַּחָה
2 <i>m.</i>	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 <i>f.</i>	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 <i>c.</i>	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
<i>Plur.</i> 3 <i>c.</i>	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלַּחוּ
2 <i>m.</i>	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 <i>f.</i>	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 <i>c.</i>	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
<b>INFIN.</b> <i>Absol.</i>	שַׁלַּח	נִשְׁלַח	שַׁלַּח	הִשְׁלִיחַ	—
<i>Constr.</i>	שָׁלַח	הִשְׁלַח	שָׁלַח	הִשְׁלִיחַ	הִשְׁתַּלַּח
<b>FUT.</b> 3 <i>m.</i>	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 <i>f.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 <i>m.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 <i>f.</i>	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 <i>c.</i>	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
<i>Plur.</i> 3 <i>m.</i>	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלַּחוּ
3 <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 <i>m.</i>	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלַּחוּ
2 <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 <i>c.</i>	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
<b>IMPER.</b> 2 <i>m.</i>	שַׁלַּח	הִשְׁלַח	שַׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
2 <i>f.</i>	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי	הִשְׁלַחִי	הִשְׁתַּלַּחִי
<i>Plur.</i> 2 <i>m.</i>	שַׁלְּחוּ	הִשְׁלַחּוּ	שַׁלְּחוּ	הִשְׁלַחּוּ	הִשְׁתַּלַּחּוּ
2 <i>f.</i>	שַׁלְּחנָה	הִשְׁלַחְנָה	שַׁלְּחנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
<b>PART. Act.</b>	שֹׁלֵחַ		מִשְׁלִיחַ	מִשְׁלִיחַ	מִשְׁתַּלַּחַח
<i>Pass.</i>	שְׁלֹחַת	נִשְׁלַח			

REMARKS ON LAMEDH GUTTURAL VERBS.

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

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

3. Most verbs with final ך 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.: אטלוה to shut, אטלוה to say, אטלוה to honour, אטלוה to grow pale, אטלוה to shake, אטלוה to be rich, אטלוה to entreat, אטלוה to slip away, אטלוה to press, אטלוה to drink or be drunken. The following have Pattahh or Hholem, אטלוה to decree, אטלוה to vow, אטלוה 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., אטלוה Esth. 2:8, אטלוה Isa. 51:14, future, אטלוה Ps. 9:19, אטלוה Job 17:3, imperative, even in pause, אטלוה. Piel: preterite, אטלוה Lev. 14:8, אטלוה 2 Chron. 34:4, infin. constr., אטלוה Hab. 1:13, אטלוה Lam. 2:8, future, אטלוה Job 16:13, אטלוה 2 Kin. 8:12, אטלוה Deut. 7:5, imperative, אטלוה Ex. 4:23. Hiphil: apocopated future, אטלוה 2 Kin. 18:30, fut. with Vav conversive, אטלוה Judg. 4:23, fem. plur., אטלוה Ps. 119:171, imperative, אטלוה Ps. 86:2, and even in pause, אטלוה 1 Kin. 22:12. Hithpael: אטלוה Prov. 17:14, אטלוה Dan. 11:40, אטלוה Ps. 106:47; this species sometimes has Kamets in its pausal forms, אטלוה Josh. 9:13, אטלוה Ps. 107:27. On the other hand, the absolute infinitives: Piel. אטלוה Deut. 22:7. Hiphil. אטלוה Isa. 7:11. Hophal. אטלוה Ezek. 16:4. Participles: Kal, אטלוה Deut. 28:52, but occasionally in the construct state with Pattahh, אטלוה Ps. 94:9, אטלוה Isa. 51:15, אטלוה Isa. 42:5, אטלוה Lev. 11:7, Piel, אטלוה 1 Kin. 3:3, Hithpael, אטלוה 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. שִׁחַחְתָּ Deut. 15: 18, fut. אֲשַׁחַחְךָ Gen. 31: 27. There is one instance of Pattahh in the Hiphil inf. const., הוֹחַח 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 Hithpael (in pause Kamets); but Tsere (in pause Tsere or Pattahh, § 65. a) is commonly retained elsewhere, שָׁבַר Ps. 76: 4, שָׁבַר Ex. 9: 25, תִּחַחְתָּהּ Prov. 25: 6, הִחַחְתָּהּ Ps. 93: 1, נִחַחְתָּהּ Gen. 22: 14, נִחַחְתָּהּ Gen. 10: 19, חִחַחְתָּהּ Zeph. 2: 4. Two verbs have Seghol in the Piel preterite, חִבַּח (in pause, חִבַּח) and חִבַּח.

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

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

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

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

## PE NUN (פִּן) 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 Daghesht-forfe. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus,  $\text{רָנַן}$  becomes  $\text{רָנַן}$ , written  $\text{רָנַן}$ , so  $\text{נָנַן}$  for  $\text{נָנַן}$ ,  $\text{הָנַן}$  for  $\text{הָנַן}$ . In the Hophal, Kamets Hhatuph becomes Kibbuts before the doubled letter, § 61. 5,  $\text{הָנַן}$  for  $\text{הָנַן}$ .

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

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

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

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

b. The future of  $\text{נָנַן}$  has Pattahh in one instance before Makkeph,  $\text{נָנַן}$  Judg. 16: 5.

PARADIGM OF PE NUN VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	נָשַׁבַּ	נִשְׁבַּבְתָּ	הִשְׁבַּבְתָּ	הִשְׁבַּבְתָּ	נִשְׁבַּבְתָּ
3 f.	נִשְׁבַּבְתְּ	נִשְׁבַּבְתְּ	הִשְׁבַּבְתְּ	הִשְׁבַּבְתְּ	נִשְׁבַּבְתְּ
2 m.	נִשְׁבַּבְתָּ	נִשְׁבַּבְתָּ	הִשְׁבַּבְתָּ	הִשְׁבַּבְתָּ	נִשְׁבַּבְתָּ
2 f.	נִשְׁבַּבְתְּ	נִשְׁבַּבְתְּ	הִשְׁבַּבְתְּ	הִשְׁבַּבְתְּ	נִשְׁבַּבְתְּ
1 c.	נִשְׁבַּבְתִּי	נִשְׁבַּבְתִּי	הִשְׁבַּבְתִּי	הִשְׁבַּבְתִּי	נִשְׁבַּבְתִּי
Plur. 3 c.	נִשְׁבַּבּוּ	נִשְׁבַּבּוּ	הִשְׁבַּבּוּ	הִשְׁבַּבּוּ	נִשְׁבַּבּוּ
2 m.	נִשְׁבַּבְתֶּם	נִשְׁבַּבְתֶּם	הִשְׁבַּבְתֶּם	הִשְׁבַּבְתֶּם	נִשְׁבַּבְתֶּם
2 f.	נִשְׁבַּבְתֶּן	נִשְׁבַּבְתֶּן	הִשְׁבַּבְתֶּן	הִשְׁבַּבְתֶּן	נִשְׁבַּבְתֶּן
1 c.	נִשְׁבַּבְתִּי	נִשְׁבַּבְתִּי	הִשְׁבַּבְתִּי	הִשְׁבַּבְתִּי	נִשְׁבַּבְתִּי
INFIN. <i>Absol.</i>	נִשְׁבַּבְתָּ	הִשְׁבַּבְתָּ	נִשְׁבַּבְתָּ	נִשְׁבַּבְתָּ	נִשְׁבַּבְתָּ
<i>Constr.</i>	נִשְׁבַּבְתָּ	נִשְׁבַּבְתָּ	נִשְׁבַּבְתָּ	נִשְׁבַּבְתָּ	נִשְׁבַּבְתָּ
FUT. 3 m.	יִשְׁבַּבְּ	יִשְׁבַּבְּ	יִשְׁבַּבְּ	יִשְׁבַּבְּ	יִשְׁבַּבְּ
3 f.	יִשְׁבַּבְּתִי	יִשְׁבַּבְּתִי	יִשְׁבַּבְּתִי	יִשְׁבַּבְּתִי	יִשְׁבַּבְּתִי
2 m.	יִשְׁבַּבְּתָּ	יִשְׁבַּבְּתָּ	יִשְׁבַּבְּתָּ	יִשְׁבַּבְּתָּ	יִשְׁבַּבְּתָּ
2 f.	יִשְׁבַּבְּתְּ	יִשְׁבַּבְּתְּ	יִשְׁבַּבְּתְּ	יִשְׁבַּבְּתְּ	יִשְׁבַּבְּתְּ
1 c.	יִשְׁבַּבְּתִי	יִשְׁבַּבְּתִי	יִשְׁבַּבְּתִי	יִשְׁבַּבְּתִי	יִשְׁבַּבְּתִי
Plur. 3 m.	יִשְׁבַּבּוּ	יִשְׁבַּבּוּ	יִשְׁבַּבּוּ	יִשְׁבַּבּוּ	יִשְׁבַּבּוּ
3 f.	יִשְׁבַּבְּתֶנּוּ	יִשְׁבַּבְּתֶנּוּ	יִשְׁבַּבְּתֶנּוּ	יִשְׁבַּבְּתֶנּוּ	(יִשְׁבַּבְּתֶנּוּ)
2 m.	יִשְׁבַּבְּתֶם	יִשְׁבַּבְּתֶם	יִשְׁבַּבְּתֶם	יִשְׁבַּבְּתֶם	יִשְׁבַּבְּתֶם
2 f.	יִשְׁבַּבְּתֶנּוּ	יִשְׁבַּבְּתֶנּוּ	יִשְׁבַּבְּתֶנּוּ	יִשְׁבַּבְּתֶנּוּ	(יִשְׁבַּבְּתֶנּוּ)
1 c.	יִשְׁבַּבְּתִי	יִשְׁבַּבְּתִי	יִשְׁבַּבְּתִי	יִשְׁבַּבְּתִי	יִשְׁבַּבְּתִי
IMPER. 2 m.	שִׁבַּבְתָּ	הִשְׁבַּבְתָּ	הִשְׁבַּבְתָּ		שִׁבַּבְתָּ
2 f.	שִׁבַּבְתְּ	הִשְׁבַּבְתְּ	הִשְׁבַּבְתְּ	wanting	שִׁבַּבְתְּ
Plur. 2 m.	שִׁבַּבּוּ	הִשְׁבַּבּוּ	הִשְׁבַּבּוּ		שִׁבַּבּוּ
2 f.	שִׁבַּבְתֶּן	הִשְׁבַּבְתֶּן	הִשְׁבַּבְתֶּן		(שִׁבַּבְתֶּן)
PART. <i>Act.</i>	נִשְׁבַּבֵּן		נִשְׁבַּבֵּן		נִשְׁבַּבֵּן
<i>Pass.</i>	נִשְׁבַּבְתָּ	נִשְׁבַּבְתָּ		נִשְׁבַּבְתָּ	נִשְׁבַּבְתָּ

REMARKS ON PE NUN VERBS.

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

2. Before other consonants the rule for assimilation is observed with rare exceptions, viz.: הִנְחִיחַ Isa. 58:3, הִנְחִיחַ Ps. 68:3, הִנְחִיחַ Jer. 3:5, הִנְחִיחַ Deut. 33:9 (and occasionally elsewhere), הִנְחִיחַ Job 40:21, הִנְחִיחַ Isa. 29:1, הִנְחִיחַ Ezek. 22:20, לָנַחַל (for לָנַחַל) Num. 5:22, הִנְחִיחַ (for הִנְחִיחַ with Daghesh-forte separative, § 24. 5) Isa. 33:1, הִנְחִיחַ Judg. 20:31.

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

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

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

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

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

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

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

3. In Isa. 64:5  $\text{לָקַחַת}$  has the form of a Hiphil future from  $\text{לָקַח}$ , but the sense shows it to be from  $\text{לָקַח}$  for  $\text{לָקַחְתִּי}$ , 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,  $\text{סֹב}$  for  $\text{סִבֵּב}$ ,  $\text{סֹב}$  for  $\text{סִבֵּב}$  § 61. 3.

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



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

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

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

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 קָבַב becomes קָבַב with *š* 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 קָבַב ; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, קָבַב for קָבַב ; 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 קָבַב . The three possible forms of this tense are consequently קָבַב , קָבַב and קָבַב .

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

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 Daghesth-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, הָשֵׁב for הִשְׁבִּיב, רָשָׁב or קָשָׁב for רִשְׁבִּיב, הִשָּׁב (Kibbuts before the doubled letter by § 61. 5) or הִשְׁבֵּב for הִשְׁבִּיב.

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 Tseré is compressed to Pattahh, רָשָׁב, רִשְׁבָה, הִשָּׁב, הִשְׁבָה (comp. קָשָׁל, קָשְׁלָה) 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 Tseré, הִשָּׁב, הִשְׁבָה (comp. רִקְטִיל, רִקְטִילָה).

§ 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 Daghesth-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, רָשָׁב, רָשָׁבָה.

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

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, *וְסָבַי*, *תִּסְבְּבָהּ*.

§ 137. The Piel, Pual, and Hithpael sometimes preserve the regular form, as *הִגִּיל*, *הִגְלָל*, *הִתְהַגְּלָל*. 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 *סִבְּבָהּ*, *הִתְסַבְּבָהּ*. 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 *סוֹבֵב*, *הִתְגַּבֵּל*.

§ 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 *סִבְּבָהּ* *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 *ת* of the prefix, agreeably to § 82. 5.

*b.* In his Manual Lexicon, Gesenius gives to *סִבְּבָהּ* 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.	קָבַבְתָּ	טָבַעְתָּ	נָטַבְתָּ		סִיבַבְתָּ
3 f.	קָבַבְתְּ	טָבַעְתְּ	נָטַבְתְּ		סִיבַבְתְּ
2 m.	(קָבַבְתָּ)	טָבַעְתָּ	נָטַבְתָּ		סִיבַבְתָּ
2 f.	(קָבַבְתְּ)	טָבַעְתְּ	נָטַבְתְּ		סִיבַבְתְּ
1 c.	קָבַבְתִּי	טָבַעְתִּי	נָטַבְתִּי		סִיבַבְתִּי
Plur. 3 c.	קָבַבּוּ	טָבַעוּ	נָטַבוּ		סִיבַבּוּ
2 m.	(קָבַבְתֶּם)	טָבַעְתֶּם	נָטַבְתֶּם		סִיבַבְתֶּם
2 f.	(קָבַבְתֶּן)	טָבַעְתֶּן	נָטַבְתֶּן		סִיבַבְתֶּן
1 c.	קָבַבְנוּ	טָבַעְנוּ	נָטַבְנוּ		סִיבַבְנוּ
INFIN. <i>Absol.</i>	קָבַבְתִּי	טָבַעְתִּי	הִטָּבְתִּי		סִיבַבְתִּי
<i>Constr.</i>	קָבַבְתִּי	טָבַעְתִּי	הִטָּבְתִּי		סִיבַבְתִּי
FUT. 3 m.	יִטָּבֵב	יִטָּבֵע	יִטָּבֵב		יִסִּיבַבֵב
3 f.	תִּטָּבֵב	תִּטָּבֵע	תִּטָּבֵב		תִּסִּיבַבֵב
2 m.	תִּטָּבֵב	תִּטָּבֵע	תִּטָּבֵב		תִּסִּיבַבֵב
2 f.	תִּטָּבֵבִי	תִּטָּבֵעִי	תִּטָּבֵבִי		תִּסִּיבַבֵבִי
1 c.	אִטָּבֵב	אִטָּבֵע	אִטָּבֵב		אִסִּיבַבֵב
Plur. 3 m.	יִטָּבְבוּ	יִטָּבְעוּ	יִטָּבְבוּ		יִסִּיבַבְבוּ
3 f.	תִּטָּבְבוּנָה	תִּטָּבְעוּנָה	תִּטָּבְבוּנָה		תִּסִּיבַבְבוּנָה
2 m.	תִּטָּבְבוּ	תִּטָּבְעוּ	תִּטָּבְבוּ		תִּסִּיבַבְבוּ
2 f.	תִּטָּבְבוּנָה	תִּטָּבְעוּנָה	תִּטָּבְבוּנָה		תִּסִּיבַבְבוּנָה
1 c.	נִטָּבֵב	נִטָּבֵע	נִטָּבֵב		נִסִּיבַבֵב
IMPER. 2 m.	טָבֵב		הִטָּבֵב		סִיבַבֵב
2 f.	טָבֵבִי		הִטָּבֵבִי		סִיבַבֵבִי
Plur. 2 m.	טָבְבוּ		הִטָּבְבוּ		סִיבַבְבוּ
2 f.	טָבְבוּנָה		הִטָּבְבוּנָה		סִיבַבְבוּנָה
PART. <i>Act.</i>	טָבֵב				נִסִּיבַבֵב
<i>Pass.</i>	קָבַבְתִּי		נָטַבְתִּי		

DOUBLED VERBS.

HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוּסַב	הִסְתַּוְּבַב	סָבַסַּב
הִסְבִּיחַ	הוּסְבַּחַ	הִסְתַּוְּבַּחַ	סָבַסְבַּחַ
הִסְבִּיחַת		הִסְתַּוְּבַּחַת	סָבַסְבַּחַת
הִסְבִּיחַת		הִסְתַּוְּבַּחַת	סָבַסְבַּחַת
הִסְבִּיחִי		הִסְתַּוְּבַּחִי	סָבַסְבַּחִי
הִסְבִּיחֵי	הוּסְבַּחֵי	הִסְתַּוְּבַּחֵי	סָבַסְבַּחֵי
הִסְבִּיחֵם		הִסְתַּוְּבַּחֵם	סָבַסְבַּחֵם
הִסְבִּיחֶיךָ		הִסְתַּוְּבַּחֶיךָ	סָבַסְבַּחֶיךָ
הִסְבִּיחֵנוּ		הִסְתַּוְּבַּחֵנוּ	סָבַסְבַּחֵנוּ
הִסָּב			סָבַסַּב
הִסָּב		הִסְתַּוְּבַב	סָבַסַּב
הִסָּב	יּוּסַב	יִסְתַּוְּבַב	יִסְסָבַב
הִסָּב	תּוּסַב	תִּסְתַּוְּבַב	תִּסְסָבַב
הִסָּב	תּוּסַב	תִּסְתַּוְּבַב	תִּסְסָבַב
הִסָּבֵי	תּוּסַבֵּי	תִּסְתַּוְּבַבֵּי	תִּסְסָבַבֵּי
הִסָּבֵי	אּוּסַבֵּי	אִסְתַּוְּבַבֵּי	אִסְסָבַבֵּי
הִסָּבֵי	יּוּסַבֵּי	יִסְתַּוְּבַבֵּי	יִסְסָבַבֵּי
הִסָּבֵיכֶם		תִּסְתַּוְּבַבֵּיכֶם	תִּסְסָבַבֵּיכֶם
הִסָּבֵיכֶם	תּוּסַבֵּי	תִּסְתַּוְּבַבֵּי	תִּסְסָבַבֵּי
הִסָּבֵיכֶם		תִּסְתַּוְּבַבֵּיכֶם	תִּסְסָבַבֵּיכֶם
הִסָּבֵנוּ	נּוּסַבֵּי	נִסְתַּוְּבַבֵּי	נִסְסָבַבֵּי
הִסָּב		הִסְתַּוְּבַב	סָבַסַּב
הִסָּבֵי	wanting	הִסְתַּוְּבַבֵּי	סָבַסַּבֵּי
הִסָּבֵי		הִסְתַּוְּבַבֵּי	סָבַסַּבֵּי
הִסָּבֵיכֶם		הִסְתַּוְּבַבֵּיכֶם	סָבַסַּבֵּיכֶם
הִסָּבֵנוּ		הִסְתַּוְּבַבֵּיכֶם	סָבַסַּבֵּיכֶם
הִסָּבֵנוּ	מּוּסַבֵּי	מִסְתַּוְּבַבֵּי	מִסְסָבַבֵּי

## REMARKS ON AYIN DOUBLED VERBS.

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

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

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

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

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

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

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

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

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

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

6. Hophal preterites: *הוֹחֵל*, *הוֹחֵלֵה*, *הוֹחֵלֵהוּ*; futures: *יִחַלֵּם*, *יִחַלֵּם*, *יִחַלֵּם*, *יִחַלֵּם*; participles: *מֵחַלֵּם*, *מֵחַלֵּם* or in some copies *מֵחַלֵּם* 2 Sam. 23:6; infinitive with suffix, *הוֹחֵלֵמָה* Lev. 26:34, with prep., *בְּהוֹחֵלֵמָה* ver. 43.

§ 141. 1. Upon the addition of a vowel affix and the consequent insertion of DagHesh-forte in the last radical, the preceding vowel and the position of the accent continue unchanged, *יָבֹהַב*, *רָבֹהַב*, *נִשְׁמָה* (distinguished from the fem. part. *נִשְׁמָה*); if the last radical does not admit DagHesh-forte a preceding Pattahh sometimes remains short before ה, but it is lengthened to Kamets before other gutturals, *וְרָהַב* (100. 2), *הִבְרֹהַב* and *שָׁהַב*. When the first radical is doubled, DagHesh is omitted from the last in the Kal fut. *סָהַב*, *רָהַב*, *רָהַב*, and occasionally elsewhere *רָהַב* Hi. fut. *הִמְבֹּהַב* Ho. pret. Other cases are exceptional, whether of the shifting of the accent, *רָבִי* Ps. 55:22, *קָבִי* Jer. 4:13, and consequent shortening of the vowel, *בָּרִי* Jer. 7:29 for *בָּרִי*, *רָבִי* for *רָבִי* Jer. 49:28 (with the letter repeated instead of being simply doubled by DagHesh, so likewise in *יִשְׁרָהַב* Jer. 5:6, *הִנְבֹּהַב* Ps. 9:14) for *שָׁהַב*; the omission of DagHesh, *נִבְהַב* 1 Sam. 14:36, *הִנְבֹּהַב* Prov. 7:13, *הִנְבֹּהַב* Cant. 6:11, 7:13, *רָחֵקִי*: *קָבֵה־* Num. 22:11, 17 (Kal imper. with ה, parag. for *קָבֵה־* shortened by Makkeph from *קָבֵה־*, so *אָרָה־* orā Num. 23:7), or in addition, the rejection of the vowel, *רָבִי* K. fut. Gen. 11:6 for *רָבִי* Gen. 11:7 K. fut. for *נִבְהַב* Isa. 19:3 Ni. pret. for *נִבְהַב* or *נִבְהַב* Ezek. 41:7 Ni. fut. for *נִבְהַב*; *נָזַב* Judg. 5:5 according to Gesenius for *נָזַב* Ni. pret. of *נָזַב* to shake, according to others K. pret. of *נָזַב* to flow; *נִתְהַב* Ezek. 36:3 for *נִתְהַב* (Ewald) from *נָזַב* to enter, or for *נִתְהַב* Ni. fut. of *נָזַב* to go up, *נִתְהַב* Ezek. 7:24 Ni. pret. for *נִתְהַב*, *נִתְהַב* Cant. 1:6 Ni. pret. for *נִתְהַב*. Once instead of doubling the last radical י is inserted, *הִלְבִּי* Prov. 26:7 for *הִלְבִּי*, comp. *הִרְוֹשׁ* Ezr. 10:16 for *הִרְוֹשׁ*.

2. Upon the insertion of a vowel before affixes beginning with a consonant, the accent is shifted and the previous part of the word shortened if possible; thus, with *o* in the preterite, *קָבֹהַב*, *וְאָרָהַב* (Kamets before ר which cannot be doubled), *הִצְרָהַב*, *הִדְרָהַב*, *נִמְקָהַב*: *נִמְקָהַב* (the vowel remaining long before ר), *הִחַהַב* (Pattahh instead of compound Sh'va on account of the following guttural, § 60. 3. c), *הִחַהַב*, once with *u*, *נִתְהַב* Mic. 2:4; with *e* in the future, *הִסְתַּהַב*, *הִצְתַּהַב*. If the first radical be doubled, DagHesh is omitted from the last, and the customary vowel is in consequence not inserted. *הִמְתַּהַב*; other cases are rare and exceptional, *הִסְתַּהַב*, *נִחַהַב*, *נִחַהַב* which is first plur. pret. for *תַּמְהַב* not third plur. for *תַּמְהַב* (Ewald), § 54. 3; *שִׁנְהַב* Deut. 32:41, *תַּמְהַב* Isa. 44:16, *הִלְהַב* 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, *רָסַבְנִי*, *רָסַבְנִי* from *רָסַב*, *רָסַבְנִי* from *רָסַב*



from *הָרָם*, *הַרְאָם* from *הָרָר*; in *רָחַקָהּ* Gen. 43:29, Isa. 30:19, from *רָחַן*, *הַפְרָקָם* Lev. 26:15 from *הָפַר*, the original vowels have been not only abbreviated but rejected, and the requisite short vowel given to the first of the concurring consonants, §61. 1. In a very few instances a form resembling that of Ayin Vav verbs is assumed, Daghesh being omitted from the last radical and the preceding vowel lengthened in consequence, *הוֹרָן* Prov. 8:29 for *הָרָן* ver. 27, *הַרְרִמָּהּ* Isa. 33:1 for *הָרַמָּהּ*, *הַשְׁמֹרֵתֶיהוּ* Ezek. 14:8 for *הַשְׁמֹרֵתֶיהוּ*, *הַרְרִלֶיהָ* Lam. 1:8 for *הָרַלֶיהָ* Hi. pret. of *רָלַן* Hab. 2:17 for *רָלַן* Hi. fut. of *רָלַן* with 3 fem. plur. suf. *אֲרַקֵּם* 2 Sam. 22:43 in a few editions for *אֲרַקֵּם*. Nun is once inserted before the suffix in place of doubling the radical, *קָבַנוּ* Num. 23:13 for *קָבוּ*.

§ 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>כָּרַח</i> to smite, break.	<i>קָצַץ</i> to cut off.
<i>פָּרַר</i> to purify.	<i>לָבַב</i> to take away the heart.	<i>רָבַב</i> to be many.
<i>גָּשַׁשׁ</i> to grope.	<i>לָקַץ</i> to lick.	<i>רָבֵהּ</i> to be tender.
<i>רָפַף</i> to refuse.	<i>רָשַׁשׁ</i> to feel, to grope.	<i>טָרַר</i> to harrow.
<i>חָרַם</i> to warm.	<i>פָּוַז</i> to leap.	<i>טָרַר</i> to rule.
<i>חָצַץ</i> to divide.	<i>פָּלַל</i> to judge, to intercede.	<i>טָרַן</i> to sharpen.
<i>הָרַח</i> to be broken.		<i>תָּאֵם</i> to be perfect.
<i>טָלַל</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>מָהַה</i> to linger.	<i>שָׁשַׁשׁ</i> to sport, delight.
<i>כָּרַר</i> to dance.	<i>סָבַב</i> to excite.	<i>שָׂאָא</i> to run.
<i>לָוַו</i> to be mad.	<i>צָצַצ</i> to chirp.	<i>תָּעַע</i> to mock.

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

<i>אָנַן</i> to complain.	<i>נָרַד</i> to fly.	<i>רָעַע</i> to break.
<i>בָּלַל</i> to mix.	<i>נָסַס</i> to lift up.	<i>טָחַח</i> to sink.
<i>בָּאָא</i> to empty.	<i>קָבַב</i> to occupy the thres-	<i>טָלַל</i> to spoil.
<i>גָּרַר</i> to cut.	hold.	<i>שָׁמַם</i> to be desolate or
<i>הָרַר</i> to sweep away.	<i>קָבַב</i> to bind.	amazed.
<i>הָאָא</i> to be still.	<i>קָטַט</i> to cut off.	<i>תָּאָא</i> to beat.
<i>הָרַח</i> to break loose	<i>קָטַט</i> to gather.	

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

<i>גָּלַל</i> and <i>גִּילַל</i> to roll.	<i>חָנַן</i> to make gracious, <i>חֹנַן</i> to be gracious.
<i>הָלַל</i> to praise, <i>הוֹלַל</i> to make mad.	
<i>תָּאָל</i> to profane, <i>הוֹלַל</i> to wound.	<i>מִילַל</i> to speak, <i>בוֹיַלַל</i> to mow.

סָבַב *to change*, סִבְּבָה *to surround*. קָלַל *to curse*, קִלְקַל *to whet*.  
 עָנַן *to gather clouds*, עוֹנֵן *to practise* רָצַץ and רוֹצֵץ *to crush*.  
*magic sorcery*. טָהַר and טָהַר *to treat with violence*.  
 פוּרַר *to burst*, פָּרַר *to shake to pieces*.

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

חָלַק Pi. *to decree*, Pu. חָלַק. הָנִין Pi. *to shout*, Hith. הִתְהוֹנֵן.\*  
 מָדַד Pi. *to measure*, Hith. הִתְמַדְד. רָשַׁע Pi. *to break*, Pu. רָשַׁע.  
 מָרַר Pi. *to make bitter*, Hith. הִתְמַרְמַר. שָׂנֵן Pi. *to inculcate*, Hith. הִשְׁתוֹנֵן  
 סָלַט Pi. *to exalt*, Hith. הִסְתוֹלֵל. *to pierce*.  
 טָעַל Pi. *to maltreat*, Hith. הִתְעַלֵּל  
 and הִתְעוֹלֵל.

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, טָטַט Isa. 11:8; Infinitive, לְהִתְרַחֵם Prov. 26:21, הִתְמַהֵמֵה Ex. 12:39; Future, אֶשְׁתַּטֵּט Ps. 119:47, יִשְׁתַּטֵּט Ps. 94:19; Imperative, הִשְׁתַּטֵּטוּ Isa. 29:9; Participle, מִתְשַׁטֵּט Gen. 27:12, מִתְחַלְחֵל Prov. 26:18.

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

2. יִשְׁטַטֵּט Isa. 15:5 is for יִשְׁטַטֵּטוּ Pi. fut. of טָהַר, § 57. 1. תִּתְקַר 2 Sam. 22:7 is contracted for תִּתְקַרֵּר Ps. 18:27, probably with the view of assimilating it in form to the preceding: תִּתְקַרֵּם; in regard to תִּתְקַל in the same verse, Nordheimer adopts the explanation of Altling that it is a similar contraction of the Hithpael of תִּתְקַל *thou wilt show thyself a judge*, but as it answers to תִּתְקַל 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. תִּתְקַל and תִּתְקַל. The prefixed ה remains in the Hiphil future of תִּתְקַל, e. g. תִּתְקַל, תִּתְקַל, תִּתְקַל and in the derivative nouns תִּתְקַל, תִּתְקַל, whence these forms are in the lexicons referred to the secondary root תִּתְקַל.

## 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

\* מִתְהוֹנֵן Ps. 78:65 is not from הוֹנֵן (Gesenius) but from הוֹנֵן, 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 י or ו enter as a first radical are promiscuously called Pe Yodh, as the modes of inflection arising from these two letters have been blended, and Yodh in either case appears in the Kal preterite from which roots are ordinarily named, § 83. *a*. In the second radical the Vav forms (Ayin Vav) preponderate greatly over those with Yodh (Ayin Yodh). In the third radical the Yodh forms have almost entirely superseded those with Vav, though the current denomination of the verbs is derived from neither of these letters but from He (Lamedh He), which is used to express the final vowel of the root in the Kal preterite after the proper radical has been rejected.

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

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

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

second radical as in Pe Nun verbs, the following vowel being either Pattahl 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, שָׁבַת, שָׁבַת.

§ 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 Daghesht-forste, it retains its consonantal character, הִקְשָׁב, הִקְשָׁב.

2. In the Hiphil Vav quiesces in Hholem, הוֹשִׁיב, הוֹשִׁיב; a few verbs have Yodh quiescing in Tsere, הוֹשִׁיב, הוֹשִׁיב; more rarely still, the first radical is dropped and the preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, רָצַח, רָצַח.

3. In the Hophal Vav quiesces in Shurek, הוֹשִׁב, הוֹשִׁב; occasionally the short vowel is preserved and Daghesht-forste inserted in the second radical, 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. נָחַם. נָחַם), 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 קָשַׁב to *sit* or *dwell*. The Piel, Pual, and Hithpael are omitted from the paradigm, as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of קָשַׁב to *be dry*.

PARADIGM OF PE YODH VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נָשַׁב	הוֹשִׁיב	הוֹשַׁב	יָשַׁב
3 f.	יָשְׁבָה	נָשְׁבָה	הוֹשִׁיבָה	הוֹשַׁבָה	יָשְׁבָה
2 m.	יָשַׁבְתָּ	נָשַׁבְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ	יָשַׁבְתָּ
2 f.	יָשַׁבְתְּ	נָשַׁבְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ	יָשַׁבְתְּ
1 c.	יָשַׁבְתִּי	נָשַׁבְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי	יָשַׁבְתִּי
Plur. 3 c.	יָשְׁבוּ	נָשְׁבוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ	יָשְׁבוּ
2 m.	יָשַׁבְתֶּם	נָשַׁבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם	יָשַׁבְתֶּם
2 f.	יָשַׁבְתֶּן	נָשַׁבְתֶּן	הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן	יָשַׁבְתֶּן
1 c.	יָשַׁבְנוּ	נָשַׁבְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ	יָשַׁבְנוּ
INFIN. <i>Absol.</i>	יָשׁוּב		הוֹשִׁיב		יָשׁוּב
<i>Constr.</i>	שׁוֹבֵת	הוֹשֵׁב	הוֹשִׁיב	הוֹשֵׁב	יָשׁוּב
FUT. 3 m.	יָשׁוּב	יִנְשַׁב	יִוְשִׁיב	יִוְשַׁב	יָשׁוּב
3 f.	יָשׁוּבָה	יִנְשַׁבָה	יִוְשִׁיבָה	יִוְשַׁבָה	יָשׁוּבָה
2 m.	יָשׁוּבְתָּ	יִנְשַׁבְתָּ	יִוְשִׁיבְתָּ	יִוְשַׁבְתָּ	יָשׁוּבְתָּ
2 f.	יָשׁוּבְתְּ	יִנְשַׁבְתְּ	יִוְשִׁיבְתְּ	יִוְשַׁבְתְּ	יָשׁוּבְתְּ
1 c.	אָשׁוּב	אִנְשַׁב	אִוְשִׁיב	אִוְשַׁב	אָשׁוּב
Plur. 3 m.	יָשׁוּבוּ	יִנְשַׁבוּ	יִוְשִׁיבוּ	יִוְשַׁבוּ	יָשׁוּבוּ
3 f.	יָשׁוּבְנָה	יִנְשַׁבְנָה	יִוְשִׁיבְנָה	יִוְשַׁבְנָה	יָשׁוּבְנָה
2 m.	יָשׁוּבוּ	יִנְשַׁבוּ	יִוְשִׁיבוּ	יִוְשַׁבוּ	יָשׁוּבוּ
2 f.	יָשׁוּבְנָה	יִנְשַׁבְנָה	יִוְשִׁיבְנָה	יִוְשַׁבְנָה	יָשׁוּבְנָה
1 c.	נִשַׁב	נִשַׁב	נִשַׁב	נִשַׁב	נִשַׁב
IMPER. 2 m.	שֵׁב	הוֹשֵׁב	הוֹשִׁיב		יָשׁוּב
2 f.	שֵׁבִי	הוֹשֵׁבִי	הוֹשִׁיבִי	wanting	יָשׁוּבִי
Plur. 2 m.	שֵׁבוּ	הוֹשֵׁבוּ	הוֹשִׁיבוּ		יָשׁוּבוּ
2 f.	שֵׁבְנָה	הוֹשֵׁבְנָה	הוֹשִׁיבְנָה		יָשׁוּבְנָה
PART. <i>Act.</i>	יָשׁוּב		מוֹשִׁיב		יָשׁוּב
<i>Pass.</i>	יָשׁוּב	מוֹשַׁב		מוֹשַׁב	יָשׁוּב

## REMARKS ON PE YODH VERBS.

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

יָבֵשׁ <i>to be dry.</i>	רָסַף <i>to be poured.</i>	רָאָה <i>to fear.</i>
רָגַע <i>to toil.</i>	רָצַד <i>to appoint.</i>	רָחַה <i>to cast.</i>
רָחַר <i>to delay.</i>	רָגַה <i>to be weary.</i>	רָחַשׁ <i>to possess.</i>
רָחַה <i>to oppress.</i>	רָצַח <i>to counsel.</i>	רָשַׁם <i>to put.</i>
רָקַח <i>to suck.</i>	רָקַח <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 רָבַשׁ, רָרָאוּ, רָשָׁנִי, the long vowel receiving Methegh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, רָרָאוּ from רָרָה and רָשָׁנִי from שָׁנָה, §45. 2.

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

רָדַע <i>to know.</i>	* רָלַד <i>to bear.</i>	רָקַע <i>to be dislocated.</i>
רָחַד <i>to be joined.</i>	* רָצָא <i>to go out.</i>	* רָוַד <i>to go down.</i>
רָחַם <i>to conceive.</i>	רָצַד <i>to be straitened.</i>	* רָשָׁב <i>to sit, dwell.</i>

The second syllable has Pattahh in רָחַד Jer. 13: 17, Lam. 3: 48, and in the feminine plurals, רָחַדְתִּי, רָחַדְתֶּיךָ, רָחַדְתֶּינָה has Seghol after the analogy of Lamedh Aleph verbs; רָחַדְתֶּינָה has Seghol after the analogy of Lamedh Aleph verbs; רָחַדְתֶּינָה (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 רָחַדְתֶּינָה Ps. 133: 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.: רָחַשׁ *to chastise, instruct*, רָצַח *to burn*. In רָחַשׁוּ Isa. 44: 8 short Hhirik remains before a letter with Sh'va; רָחַשְׁתִּי 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: רָחַב *to be good fut.* רָחַב, once רָחַבְתִּי Nah. 3: 8; רָצַק *to pour*, רָצַק, once רָצַקְתִּי 1 Kin. 22: 35; רָצַח *to form*, רָצַח and רָצַחְתִּי; רָחַד *to burn*, רָחַד, Isa. 10: 16, and רָחַדְתִּי Deut. 32: 22; רָחַח *to awake*, רָחַח, once רָחַחְתִּי 1 Kin. 3: 15; רָחַר *to be precious*, רָחַר and רָחַרְתִּי, or with a vowel letter for e, רָחַרְתִּי; רָשַׁם *to be desolate*, רָשַׁם, once רָשַׁמְתִּי Ezek. 6: 6; רָשַׁח *to be right*, רָשַׁח, once רָשַׁחְתִּי (3 fem. plur., §88) 1 Sam. 6: 12. Some copies have רָשַׁחְתִּי Isa. 40: 30 for רָשַׁחְתִּי.

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. רָחַדְתִּי, רָחַדְתֶּיךָ, רָחַדְתֶּינָה. Pattahh in the ultimate becomes Seghol in רָחַדְתִּי, רָחַדְתֶּיךָ (with a postpositive accent) Gen. 2: 7, 19, רָחַדְתֶּינָה Gen. 50: 26; but רָחַדְתִּי, רָחַדְתֶּיךָ, רָחַדְתֶּינָה, only once before a

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

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

2. Infinitives without Yodh: הָשִׁיחַ (with suf. הָשִׁיחְתִּי Ex. 2:4, and without the feminine termination הָשִׁיחַ, לָרַחַת (with suf. לָרַחַתְתִּי, once לָרַחַת 1 Sam. 4:19, § 51. 2. צָאחַ (with suf. צָאחְתִּי, לָרַחַת (with suf. לָרַחַתְתִּי) once לָרַחַת Gen. 46:3, לָרַשַׁת (with suf. לָרַשַׁתְתִּי, with suf. לָרַשַׁתְתִּי once לָרַשַׁתְתִּי Ps. 23:6). Yodh is perhaps dropped from the absolute infinitive לָרַשׁ Jer. 42:10, which is usually explained to be for לָרַשׁוּב; it may, however, be derived from the Ayin Vav verb לָרַשׁוּב.

3. Imperatives with Yodh: רָדַי, רָדַי, רָדַי. Without Yodh: רָדַי (with ה parag. רָדַי Prov. 24:14), רָדַי (with ה parag. רָדַי Hos. 4:18, see § 92. a). צָא (צָאחַ, fem. plur. צָאחְתִּי Cant. 3:11), לָרַשׁ (לָרַשַׁתְתִּי). With both forms: צָא and רָצַק (רָצַקְתִּי), רָדַי, twice רָדַי Judg. 5:13, רָשׁ, רָשׁ and רָשַׁתְתִּי.

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

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

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

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

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, וְהִיָּשָׁב, וְהִתְיַצֵּק, וְהִיָּשָׁב, וְהִיָּשָׁב; but with a pause accent : וְהִתְקַרַּר Ruth 2 : 14.

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

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

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

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

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

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

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



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

הוֹמְיָהּ Ps. 16:5, see §90.

### AYIN VAV (״) AND AYIN YODH (״) VERBS.

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

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

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

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

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

Kal preterite: קָם for קָמָם where  *ā* , which arises from blending  *ā*  with the pretonic Kāmets, §62. 1, is in partial compensation for the contraction, מָתָה for מָתָה, בָּשָׁה for בָּשָׁה, רָבָה for רָבָה. For an exceptional formation, see §158. 1.

Active participle: קָם for קָמָם, מָתָה for מָתָה, בָּשָׁה for בָּשָׁה, רָבָה for רָבָה, 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: הַקָּיִם for הַקָּיִים, נָקָיִם for נָקָיִים, הַיָּקִים for הַקָּיִים, 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, קָיִם, קָיִם; in the future the preformative commonly takes the simplest of the long vowels  $\bar{a}$ , קָיִם, קָיִם, comp. קָיִם.

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

4. In the first and second persons of the Niphal and Hiphil preterites  $\bar{o}$  ( $\bar{r}$ ) 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  $\bar{e}$  ( $\bar{r}$ ) 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, נָקָיִם, נָקָיִם, נָקָיִם. In the Niphal preterite, when the inserted  $\bar{r}$  receives the accent, the preceding  $\bar{r}$  is for euphony changed to  $\bar{r}$ , e. g. נָקָיִם.

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. 6, thus קָיִם, קָיִם. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, נָקָיִם, נָקָיִם.

§ 154. 1. In the Piel, Pual, and Hithpacl, the form of perfect verbs is rarely adopted, the second radical appearing as  $\bar{r}$ , e. g. קָיִם, or as  $\bar{r}$ , e. g. קָיִם.

2. Commonly the third radical is reduplicated instead

of the second, which then quiesces in Hholem, Pi. קוּמָם, Pu. קוּמָם, Hith. הִתְקוּמָם.

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

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

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

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

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

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

PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקָם	קִמְּם	קִמְּם
3 f.	קָמָה	נָקָמָה	קִמְּמָה	קִמְּמָה
2 m.	קָמַתְּ	נָקָמַתְּ	קִמְּמַתְּ	קִמְּמַתְּ
2 f.	קָמַתְּ	נָקָמַתְּ	קִמְּמַתְּ	קִמְּמַתְּ
1 c.	קָמַתְּ	נָקָמַתְּ	קִמְּמַתְּ	קִמְּמַתְּ
Plur. 3 c.	קָמוּ	נָקָמוּ	קִמְּמוּ	קִמְּמוּ
2 m.	קָמַתְּם	נָקָמַתְּם	קִמְּמַתְּם	קִמְּמַתְּם
2 f.	קָמַתְּן	נָקָמַתְּן	קִמְּמַתְּן	קִמְּמַתְּן
1 c.	קָמַנּוּ	נָקָמַנּוּ	קִמְּמַנּוּ	קִמְּמַנּוּ
INFIN. <i>Absol.</i>	קֹם	הִקְוֹם		
<i>Constr.</i>	קֹמִים	הִקְוִים	קִמְּמִים	
FUT. 3 m.	יִקְוִים	יִקְוֹם	יִקְוְמִים	יִקְוְמִים
3 f.	תִּקְוִים	תִּקְוֹם	תִּקְוְמִים	תִּקְוְמִים
2 m.	תִּקְוִים	תִּקְוֹם	תִּקְוְמִים	תִּקְוְמִים
2 f.	תִּקְוִי	תִּקְוִי	תִּקְוְמִי	תִּקְוְמִי
1 c.	אִקְוִים	אִקְוֹם	אִקְוְמִים	אִקְוְמִים
Plur. 3 m.	יִקְוְמוּ	יִקְוְמוּ	יִקְוְמוּ	יִקְוְמוּ
3 f.	תִּקְוְמוּנָה	תִּקְוְמוּנָה	תִּקְוְמוּנָה	תִּקְוְמוּנָה
2 m.	תִּקְוְמוּ	תִּקְוְמוּ	תִּקְוְמוּ	תִּקְוְמוּ
2 f.	תִּקְוְמוּנָה	תִּקְוְמוּנָה	תִּקְוְמוּנָה	תִּקְוְמוּנָה
1 c.	נִקְוִים	נִקְוֹם	נִקְוְמִים	נִקְוְמִים
IMPER. 2 m.	קֹם	הִקְוֹם	קִמְּם	
2 f.	קִמְּמי	הִקְוְמי	קִמְּמי	wanting
Plur. 2 m.	קִמְּמוּ	הִקְוְמוּ	קִמְּמוּ	
2 f.	קִמְּמַנָּה	הִקְוְמַנָּה	קִמְּמַנָּה	
PART. <i>Act.</i>	קֹם		מִקְוְמִים	
<i>Pass.</i>	קֹמִים	נִקְוִים		מִקְוְמִים

AND AYIN YODH VERBS.

HI PHIL.	HO PHAL.	HI TH PAEL.	KAL.
הקים	הקם	התקומים	קם
הקימה	הקימה	התקוממה	קמה
הקימות	(היקמת)	התקוממת	קמת
הקימות	(היקמת)	התקוממת	קמת
הקימותי	(היקמתי)	התקוממתי	קמתי
הקימו	היקמו	התקוממו	קמו
הקימום	(היקמם)	התקוממם	קמם
הקימוהו	(היקמוהו)	התקוממוהו	קמוהו
הקימוהו	(היקמוהו)	התקוממוהו	קמוהו
הקם		התקומים	קום
הקים			קום
קם	יקם	יתקומים	יקום
תקים	תקם	תתקומים	תקום
תקים	תקם	תתקומים	תקום
תקמי	תקמי	תתקוממי	תקומי
יקים	יקם	יקתקומים	יקום
יקימו	יקמו	יקתקוממו	יקמו
תקמנה	(תיקמנה)	תתקוממנה	תקמנה
תקימו	תקמו	תתקוממו	תקמו
תקמנה	(תיקמנה)	תתקוממנה	תקמנה
קים	יקם	יקתקומים	יקום
הקם		התקומים	קום
הקמי	wanting	התקוממי	קומי
הקימו		התקוממו	קמו
הקמנה		התקוממנה	(קמנה)
יקים		יקתקומים	יקום
	יקום		יקום

## 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. הָהָה, הָנָה; so likewise in the following guttural verbs and forms, גָּנַח to *expire*, גָּנַח Isa. 29:22, גָּנַח Isa. 42:11, אָבַח to *be an enemy*, אָבַח 1 Sam. 18:9 K'ri (K'thibh עָבַח), הָרַחַח Jer. 4:31, which are confined to the Kal species, and in הָרַחַח 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, בָּוּ Zech. 4:10, טָח Isa. 44:18 but נָח Lev. 14:42. It has Tsere in מָת to *die*, מָת Isa. 17:11 but נָדָה Jer. 50:3, and Hholem in אָוֵר to *shine*, אָוֵשׁ to *be ashamed*, אָוֵשׁ to *be good*, § 82. 1. a, and in בָּאוּ Jer. 27:18, elsewhere בָּאוּ, זָרוּ Isa. 1:6, Ps. 58:4, elsewhere זָרוּ. Hhirik once occurs instead of Pattahh in the second person plural, אָבַחְתָּ Mal. 3:20. The following participles have Tsere, אָבַח, אָבַח, אָבַח; the following have Hholem, אָבַח, אָבַח, אָבַח 2 Kin. 16:7 (comp. קוּמִיחָה Ex. 32:25 in the Samaritan copy), elsewhere אָבַח.

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

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

גָּחַר Mic. 4:10, הוֹשִׁיר Mic. 4:13. With paragogic ה, קוֹמָה or קוּמָה, שׁוֹבָה or שׁוּבָה. Examples of the feminine plural, קָמְנָה, שׁוֹבְנָה.

3. The following futures have Hholem, קָדוֹן, קָדוּר Gen. 6:3, elsewhere קָדוֹן Ps. 80:19, וְהוֹסִים and וְהוֹשִׁים where the Hhirik of the perfect paradigm is lengthened to Tserē under the preformative. Examples of the feminine plural: הִבְּאַנְהוּ and הִבְּאִינָה, הִמְּוִינָה and הִמְּוִינָה and Zech. 1:17 הִבְּוִינָה (in some editions without Dagħesh), הִשְׁׁוֹבִינָה and הִשְׁׁוֹבִינָה, הִאֲרַנָּה, הִמְּוִינָה 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, רִשְׁׁוּנָה, רִשְׁׁוּנָה, אֲסַפְּנָה, הִוִּינָה, רָסְסוּם, וְקוֹמְנָה, וְקוֹמְנָה, הִמְּוִינָה, וְהוֹשִׁינָה, וְהוֹשִׁינָה Ezek. 4:12, with Dagħesh euphonic in the א which is omitted in some copies. Apocopated future: קָמְנָה and קָמְנָה, קָמְנָה and קָמְנָה with the accent thrown back to the penult וְקָמְנָה. Future with Vav conversive: וְקָמְנָה (in pause וְקָמְנָה, וְקָמְנָה, וְקָמְנָה), וְקָמְנָה, וְקָמְנָה, וְקָמְנָה, and sometimes before ר or after an initial guttural וְקָמְנָה but וְקָמְנָה *he was weary*, וְקָמְנָה *he flew*, וְקָמְנָה; the vowel of the preformative is likewise changed to Pattahh in וְקָמְנָה Job 31:5, וְקָמְנָה 1 Sam. 14:32, וְקָמְנָה 1 Sam. 15:19 but וְקָמְנָה 1 Sam. 25:14.

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

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

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

where רב. Construct infinitives: לִיַן, לִיַן Gen. 24:23, elsewhere לִיַן, לִיַן once רוב Judg. 21:22 K'thibh, שִׁיַת and שִׁיַת Job 20:4, 2 Sam. 14:7 K'ri, elsewhere שִׁיַת 1 Sam. 18:6 K'ri (K'thibh שִׁיַת), שִׁיַת, also with suf. דִּישׁ Deut. 25:4, elsewhere דִּישׁ. In the difficult verse Hos. 7:4 מִיַד has been variously explained, as the Kal infinitive preceded by the preposition מִן or as the Hiphil participle. The only certain instance of a Kal passive participle of Ayin Yodh verbs is שִׁיַת 2 Sam. 13:32 K'ri (K'thibh שִׁיַת); some explain שִׁיַת Num. 24:21, Obad. ver. 4, as a passive participle, others as an infinitive.

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

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

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

3. Future: מִיַת, מִיַת. Participle: מִיַת, מִיַת, מִיַת, מִיַת, מִיַת.

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

2. Hiphil preterite inflected: מִיַת, מִיַת, מִיַת, מִיַת, מִיַת, מִיַת, or when the first radical is a guttural, מִיַת, מִיַת, or without the inserted Hholem, מִיַת, מִיַת, מִיַת, מִיַת, § 61. 4. a. With suffixes, מִיַת, מִיַת.

3. Hiphil future inflected: מִיַת, מִיַת, feminine plural מִיַת, מִיַת. With Nun paragogic and suffixes: מִיַת, מִיַת. Apocopated future: מִיַת, מִיַת, מִיַת. With Vav conversive: מִיַת, מִיַת, מִיַת, or א, מִיַת once מִיַת and once מִיַת; upon the reception of a suffix the vowel is restored to its original length, מִיַת, מִיַת.

4. Hiphil infinitive absolute: מִיַת, מִיַת, מִיַת once מִיַת Jer. 44:25; construct, מִיַת, מִיַת, מִיַת, with suffix מִיַת, מִיַת, מִיַת, מִיַת, once with a feminine termination מִיַת Isa. 30:28.



5. In a few instances *ū* is found in the Hophal before Daghesth-forte or Sh'va, הַלְיִיחַ Zech. 5:11, מָחַח Ezek. 41:9, 11 but הוֹלִיחַ Lam. 5:5, and in some editions הִלַּח 2 Sam. 23:1, רָטַח Job 41:1, הִמְחִיחַ 2 Sam. 21:9, though others read הִלַּח, רָטַח, הִמְחִיחַ.

§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.: חָלַב to render liable, עָבַל to do wickedly, עָבַר to blind, קָלַח to pervert, נָשַׁע to cry for help, הִצְטַדְּנִי Josh. 9:12, הִצְטַדְּרָה Josh. 9:14; so also קָנַח fut. הִקְנַח and הִקְנַח fut. הִקְנַח, which have quiescent Vav in other species, and רָחַח, which has consonantal Vav likewise in the Kal.

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

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

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

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

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

### LAMEDH ALEPH (ל"א) VERBS.

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

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

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, נִמְצָה, הִמְצִיא, in the feminine plurals of all the futures and imperatives in Seghol, תִּמְצָה, מִצָּה.

*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 הִלֵּם verbs, between which and אִלֵּם 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 מִצָּה *to find*; the Piel and Hithpacl, 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.	לָמַד	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
3 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
2 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
2 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
1 c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
Plur. 3 c.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 f.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
1 c.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
INFIN. <i>Absol.</i>	לָמַד	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	
<i>Constr.</i>	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
FUT. 3 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
3 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
2 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
2 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
1 c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
Plur. 3 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
3 f.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 f.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
1 c.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
IMPER. 2 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
2 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
Plur. 2 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 f.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
PART. <i>Act.</i>	לָמַדְתָּ		לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
<i>Pass.</i>	לָמַדְתָּ	לָמַדְתָּ			

## REMARKS ON LAMEDH ALEPH VERBS.

§ 164. 1. Verbs having Tserc as their second vowel, §82. 1. *a*, retain it in the first and second persons of the Kal preterite, *קָרָאתי, קָרָאתָ, קָרָאתָ, קָרָאתָ*.

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

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

5. Kamets in the ultimate is mostly retained before suffixes and paragogic *ה*, *קָרָאתָה*, *קָרָאתָךְ*, *קָרָאתָם* Ps. 41:5; *קָרָאתָה* 1 Sam. 23:15, but *קָרָאתָה* Isa. 56:12. Tserc is rejected *קָרָאתָה* Neh. 2:13, 2 Chron. 1:10, or retained only in pause: *קָרָאתָה* Judg. 9:20.

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

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

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

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

2. A feminine termination הַ, תַּ, or as in ל"ה verbs וְחַ, is occasionally added to the construct infinitive, e. g. Kal, שָׁנְאָה, וְרָאָה, שָׁנְאָה, קָרַחְתָּ from קָרַחְתָּ *to meet*, distinguished from קָרַחְתָּ and קָרַחְתָּ Judg. 8:1 from קָרַחְתָּ *to call*, מְלַחְתָּ and מְלַחְתָּ never מְלַחְתָּ, שָׁנְאָה Prov. 8:13, with suf. הַמְשַׁלְּחָה Ezek. 33:12. Niphil, הַמְשַׁלְּחָה Zech. 13:4. Piel, מְשַׁלְּחָה and מְשַׁלְּחָה 2 Sam. 21:2; מְשַׁלְּחָה Ezek. 17:9 is a Kal inf. const., formed as in Chaldee by prefixing מְ.

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

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

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

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

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

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

LAMEDH HE (ל"ה) VERBS.

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

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

In the various preterites  $\text{ה}$  stands for the vowel *a*, and is hence pointed  $\text{הַ}$ .

In the futures and participles it stands for *ē*, and is pointed  $\text{הֶ}$ .

In the imperatives it stands for *ē*, and is pointed  $\text{הֵ}$ .

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

The construct infinitives have the feminine ending  $\text{וֹת}$ .

*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  $\text{וֹת}$ , occurring in all the species, is best explained by assuming  $\text{ו}$  to be radical (comp.  $\text{וָאָתָה}$  Ezek. 28: 17 as an alternate of  $\text{וָאָתָה}$ ) and to a few other sporadic cases, viz.: a single Kal preterite,  $\text{וָלַחְתִּי}$  Job 3: 25, the reduplicated forms of three verbs,  $\text{וָאָתָה}$ ,  $\text{וָאָתָה}$ , and the peculiar form,  $\text{וָאָתָה}$  Isa. 16: 9.

*b*. In the Kal preterite, Yodh is rejected after the heterogeneous vowel Pattahh, § 57. 2. (5), which is then prolonged to Kamets in the simple syllable,  $\text{הַבָּ}$  for  $\text{בָּבָ}$ . 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 Tserē of others unmodified.

*c*. The futures, imperatives, and participles of certain of the species have *e* as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species (except the Hiphil, which is once more attracted into conformity with the rest) have or may have *a* in the ultimate; this, combined with the *i* latent in  $\text{י}$ , 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  $\text{י}$ , particu-

larly in prolonged or pausal forms, *הִסְתִּיר*, *הִסְתִּיר*, *יִהְיֶה*; it is, however, commonly rejected and its vowel given to the antecedent consonant, *גָּלַי* for *גָּלִיר*, *תִּגְלִי* for *תִּגְלִיר*; in like manner the preterite 3 fem., which in these verbs retains the primary characteristic *ה*, § 86. *b*, *גָּלְתָּ* for *גָּלִיתָ*, to which is further appended the softened ending *ה*, thus *גָּלְתָּה*, in pause *גָּלְתָּה*.

*a.* The *ה* of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, § 61. 6, comp. such nouns as *הַשְּׂמֹרֶת*, *הַבְּלֵת*, *הַיְצִיָּת*, 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 *ה* as hardened from *ה*, *גָּלְתָּה* for *גָּלִיתָה*, labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant *ה* could be exchanged for *ה*, and that *ה* in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

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

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

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

PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	בָּלָה	נִבְלָה	בִּלָּה
3 f.	בָּלְתָה	נִבְלְתָה	בִּלְתָה
2 m.	בָּלִיתָ	נִבְלִיתָ	בִּלִיתָ
2 f.	בָּלִיתְּ	נִבְלִיתְּ	בִּלִיתְּ
1 c.	בָּלִיתִי	נִבְלִיתִי	בִּלִיתִי
Plur. 3 c.	בָּלוּ	נִבְלוּ	בִּלוּ
2 m.	בָּלִיתֶם	נִבְלִיתֶם	בִּלִיתֶם
2 f.	בָּלִיתְּן	נִבְלִיתְּן	בִּלִיתְּן
1 c.	בָּלִיתֵנוּ	נִבְלִיתֵנוּ	בִּלִיתֵנוּ
INFIN. <i>Absol.</i>	בָּלַה	נִבְלָה	בִּלָּה
<i>Constr.</i>	בָּלוֹת	הַבָּלוֹת	בָּלוֹת
FUT. 3 m.	יִבְלֶה	יִבְלֶה	יִבְלֶה
3 f.	תִּבְלֶה	תִּבְלֶה	תִּבְלֶה
2 m.	תִּבְלֶה	תִּבְלֶה	תִּבְלֶה
2 f.	תִּבְלִי	תִּבְלִי	תִּבְלִי
1 c.	אֶבְלֶה	אֶבְלֶה	אֶבְלֶה
Plur. 3 m.	יִבְלוּ	יִבְלוּ	יִבְלוּ
3 f.	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
2 m.	תִּבְלֶה	תִּבְלֶה	תִּבְלֶה
2 f.	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
1 c.	נִבְלֶה	נִבְלֶה	נִבְלֶה
IMPER. 2 m.	בָּלַה	הִבְלֶה	בִּלָּה
2 f.	בָּלִי	הִבְלִי	בִּלִי
Plur. 2 m.	בָּלוּ	הִבְלוּ	בִּלוּ
2 f.	בָּלִינָה	הִבְלִינָה	בִּלִינָה
PART. <i>Act.</i>	בָּלֶה		בִּבְלֶה
<i>Pass.</i>	בָּלוּי	נִבְלָה	





## SHORTENED FUTURE AND IMPERATIVE.

§ 171. 1. The final vowel הֹ is rejected from the futures when apocopated or when preceded by Vav conversive. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, § 61. 2, to which the preceding Patahh is assimilated in the Hiphil, § 63. 2. *a*, the Hhirik of the Kal either remaining unchanged or being lengthened to Tsere in the simple syllable.

	KAL.		NIPHAL.		PIEL.		HIPHIL.		HITHPAEL.
Future.	רַגְלָהּ		רַגְלָהּ		רַגְלָהּ		רַגְלָהּ		רַתְּגַלָּהּ
Apoc. Fut.	רַגְלָ or רַגְלֵ		רַגְלָ or רַגְלֵ		רַגְלָ or רַגְלֵ		רַגְלָ or רַגְלֵ		רַתְּגַלָּ or רַתְּגַלֵּ
Vav. Conv.	וּרְגַלְהּ or וּרַגְלֵהּ		וּרַגְלֵהּ		וּרַגְלֵהּ		וּרַגְלֵהּ		וּרַתְּגַלֵּהּ

2. The final vowel הֹ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. Pi. גַּלְהֵ, Hiphil. הֲתַגְלֵ for הַגְלָהּ, Hith. הֲתַגְלֵ for הַתְּגַלָּהּ.

## REMARKS ON LAMEDII HE VERBS.

§ 172. 1. Kal preterite: The third person feminine rarely occurs with the simple ending הֵ, קָשָׁה Lev. 25: 21, הִיהָ 2 Kin. 9: 37 K'thibh; so in the Hiphil, הֲלִצָתָהּ Ezek. 24: 12, הֲרַצָּהּ Lev. 26: 34, and Hophal, הֲגַלָּתָהּ Jer. 13: 19. Yodh is occasionally retained before asyllabic affixes, הִסְתַּרְהָ Ps. 57: 2, the only instance in which the feminine has the ending usual in other verbs. הוֹסִירָהּ Deut. 32: 37, נָטְרוּהָ Ps. 73: 2 K'tri; so in the imperative, הַשְׁתִּירִי, הַחֲסִירִי, הַחֲזִירִי, הַכְּלִירִי, הַבְּכִירִי, הַרְוִירִי, הַשְּׁלִירִי, הַשְּׂאִירִי, Niphil preterite, נִטְרִיהּ, Piel future, הַמְדִירִי, הַדְּמִירִי, הַבְּסִירִי, Hiphil future, הַתְּגִירִי, imperative, הַתְּגִירִי for הַתְּגִירִי.

2. Infinitive: Vav is sometimes written for the final vowel of the infinitive absolute instead of הֵ, בָּבוּ, גָּעוּ, הָבוּ, הָרוּ, מָרוּ, שָׂטוּ, קָנוּ, רָאוּ, שָׂהוּ, and in a few instances the feminine termination is added, רָאוֹת, אָלוֹת, שָׂהוֹת. There are also examples of the omission of this termination from the construct infinitive, שָׂטָה and שָׂטָהּ, קָנָה, קָנָהּ, רָאָה, רָאָהּ; once it has the form הַאֲזִינָה Ezek. 28: 17.

3. Future: There are a very few examples of Tsere as the last vowel of the future, הַרְאָה Dan. 1: 13, הַתְּגַשְׁהָ Josh. 7: 9, וּנְגַשְׁהָ Josh. 9: 24, תְּהַרְהֵרָה Jer. 17: 17; so in the Piel, הַתְּגַמָּה Lev. 18: 7 ff.; and, on the other



§ 174. 1. Piel: Two verbs, נָאָה *to be becoming* and נָחָה *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 נִאָּהָה Ps. 93: 5, נָאָהָה Cant. 1: 10, Isa. 52: 7, and of the latter the participle plur. constr. נֹחָחִי Gen. 21: 16. There are three examples of Hholem inserted after the first radical, § 92. b, טוֹשְׁתִּי Isa. 10: 13 from טָשָׁה, the ט being an orthographic equivalent for ס, § 3. 1. a, and in the infinitive, הִגִּיז, הִרִיז 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, גְּבִיחִי and גְּבִיחִי, once קָבִיחִי, once כְּבִיחִי and כְּבִיחִי, once כְּבִיחִי, once כְּבִיחִי, once כְּבִיחִי, once כְּבִיחִי.

3. Infinitive absolute: קָוָה and קָוָה, כָּוָה, נָקָה, עָנָה, הִגִּיז, הִרִיז. The construct always ends in וֹת with the exception of כָּוָה also כָּוָה, and חָזַר Hos. 6: 9.

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

5. The imperative has Seghol in a single instance, רָבֵה Judg. 9: 29 and sometimes drops its final vowel גַּל, חַל, מֶן, נַס, צוּ and צִוָּה.

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

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

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

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

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

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

§ 176. 1. Hithpael: One verb הַרְבֵּה reduplicates its third radical, which appears as וּ, הַרְבֵּה to worship, fut. הַרְבֵּה, with Vav conv. וְהַרְבֵּה for וְהַרְבֵּה, § 61. 2, plur. וְהַרְבֵּה, infin. הַרְבֵּה, and once with suff. הַרְבֵּה 2 Kin. 5:18, the accent being thrown back by a following monosyllable. For the inflected participle, הַרְבֵּה 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, הַרְבֵּה, הַרְבֵּה, הַרְבֵּה, הַרְבֵּה, הַרְבֵּה, הַרְבֵּה, הַרְבֵּה, הַרְבֵּה.

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

4. The shortened imperative: הַרְבֵּה, הַרְבֵּה.

§ 177. 1. הַרְבֵּה to be, fut. הַרְבֵּה, 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. הַרְבֵּה, הַרְבֵּה, though without a prefix it is הַרְבֵּה, once הַרְבֵּה Ezek. 21:15. The apocopated future הַרְבֵּה (in pause הַרְבֵּה) and with Vav conversive וְהַרְבֵּה, is for הַרְבֵּה, 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 הַרְבֵּה Eccl. 11:3, where the second radical appears as וּ, which it sometimes does in the imperative, הַרְבֵּה and הַרְבֵּה Gen. 27:29 or הַרְבֵּה Job 37:6, and in the participle הַרְבֵּה Neh. 6:6, Eccl. 2:22, fem. הַרְבֵּה Ex. 9:3.

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

3. In a few instances א is substituted for the third radical in Lamedh He verbs, הַרְבֵּה Ezek. 43:27, אַרְבֵּה Isa. 21:12, אַרְבֵּה Jer. 23:39, אַרְבֵּה 2 Chron. 26:15, אַרְבֵּה Prov. 1:10 from אַרְבֵּה. אַרְבֵּה Deut. 33:21 from אַרְבֵּה, אַרְבֵּה 2 Chron. 16:12, אַרְבֵּה Lam. 4:1, אַרְבֵּה 2 Kin. 25:29, אַרְבֵּה Eccl. 8:1, אַרְבֵּה 2 Sam. 21:12 K'ri for אַרְבֵּה, אַרְבֵּה Hos. 11:7, Deut. 28:66 for אַרְבֵּה, § 56. 4, אַרְבֵּה 2 Sam. 11:21 from אַרְבֵּה; the vowels are those of Lamedh Aleph verbs in אַרְבֵּה Jer. 3:22 for אַרְבֵּה, 1 Kin. 17:14 for אַרְבֵּה, Dan. 10:14 for אַרְבֵּה; and the full Lamedh Aleph form is adopted in אַרְבֵּה Hos. 13:15 for אַרְבֵּה.

## 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 פֿ״ and לֿ״ will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both ע״ and לֿ״ the ׀ is invariably treated as a perfect consonant, and the לֿ״ 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 לֿ״ verb may appear with a פֿ״ form, or an ע״ verb with an ע״ form or *vice versâ*. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

a. Thus, כִּבְּדָא means *to shut up or restrain*, and כִּבְּדָה *to be finished*: yet a few לֿ״ forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from כִּבְּדָא, but assimilated in inflection to the לֿ״ paradigm. On the other hand, קָרָא means *to call*, and קָרָה *to meet*; but so many לֿ״ forms are found with this latter signification that it seems necessary to assume a second root קָרָא having that

meaning. The verb *to run* is ordinarily רָנַן; but רָצַח Ezek. 1: 14 is too remote from an רָ form to be referred to that root; hence it is traced to another verb רָצַח of the same sense. No clear line of distinction can be drawn between the cases in which divergent forms are to be traced to a single root, and those in which the assumption of a second is admissible or necessary. This must be decided in detail, and the best authorities not infrequently differ in their judgment of particular examples.

2. Where two verbs exist which are thus radically connected and identical in signification, it not infrequently happens that they are defective or mutually supplementary, that is to say, that one of them is in usage restricted to certain parts or species, the remainder being supplied by the other.

a. The following are examples of defective verbs: טוֹב *to be good*, used in the Kal species only in the preterite, the corresponding future is from טָבַע; יָרָא Kal pret. *to fear*, the fut. and imper. from יָרַע; רָבַק Kal pret. and inf. *to spit*, fut. from רָבַק; נָפַץ Kal pret. and inf. *to break or disperse*, fut. and imp. from נָפַץ; נָאֵץ Kal pret. *to be alienated*, fut. from נָאֵץ; שָׂרָה K. pret. *to be a prince*, fut. from שָׂרַח; רָבַב Kal pret. and inf. *to be many*, fut. from רָבַח which is used throughout the species; רָחַם Kal fut. *to be hot*, pret. and inf. from רָחַם, which is also used in the future; רָצַח *to counsel*, borrows its Kal imper. from רָצַח; קָוַן Kal fut. *to awake*, pret. from the Hiphil of קָוַן, which is also used in inf. imper. and fut.; נָצַח *to place*, the reflexive is expressed by הִנְחִיחַ from נָצַח; שָׁתָה *to drink*, the causative is הִשְׁתָּה from שָׁתָה; שָׁתָה הוֹשִׁיחַ from שָׁתָה is used as the causative of הוֹשִׁיחַ *to be ashamed*, as well as הִשְׁתָּה; הִלְכִיחַ *to go*, derives many of its forms from הִלְכִיחַ; רָחַב *to give*, is only used in the Kal imperative, it is supplemented by רָחַח of totally distinct radicals.

QUADRILITERAL VERBS.

§ 180. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. a, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

a. The only examples of quadriliteral verbs are the following, viz.: Piel pret. פָּרַשְׂתָּ *he spread*, Job 26: 9, where the original Pattabh of the initial syllable of the Piel, § 82. 5. b (3), is preserved; fut. with suf. הִפְרַשְׁתָּ *he*

*shall waste it*, Ps. 80: 14. Pual pret. *הִשְׁפִּיחַ* *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 *הִשְׁפִּיחַ*; part. *הִשְׁפִּיחַ* *scaled off* or *resembling scales*, Ex. 16: 14. *הִשְׁפִּיחַ* *clothed*, 1 Chron. 15: 27. Hiphil pret. *הִשְׁפִּיחַ* *they stank*, Isa. 19: 6 for *הִשְׁפִּיחַ* as *הִשְׁפִּיחַ* for *הִשְׁפִּיחַ*, derived from *הִשְׁפִּיחַ* *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from *הִשְׁפִּיחַ*, § 91. *a*, comp. Alexander in loc.; fut. *הִשְׁפִּיחַ* *I will turn to the left*, Gen. 13: 9; *הִשְׁפִּיחַ* Isa. 30: 21, part. *הִשְׁפִּיחַ* 1 Chron. 12: 2 from *הִשְׁפִּיחַ* *the left hand*, elsewhere reduced to a trilateral by the rejection of *א*, *הִשְׁפִּיחַ* 2 Sam. 14: 19, *הִשְׁפִּיחַ* Ezek. 21: 21. To these may be added the form, which occurs several times in the K'thūh *הִשְׁפִּיחַ* 1 Chron. 15: 24, etc., and *הִשְׁפִּיחַ* 2 Chron. 5: 12, for which the K'ri substitutes *הִשְׁפִּיחַ* or *הִשְׁפִּיחַ*. As it is a denomination from *הִשְׁפִּיחַ* *a trumpet*, it has been suspected that the form first mentioned should be pointed *הִשְׁפִּיחַ*; the other, if a genuine reading, is probably to be read *הִשְׁפִּיחַ*.

## NOUNS.

### THEIR FORMATION.

§ 181. Nouns, embracing adjectives and participles as well as substantives, may be primitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from pre-existing words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients, whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz. :



1. The introduction of one or more vowels.
2. The reduplication of one or more of the letters of the root. Or by external changes, viz. :
3. The prefixing of vowels or consonants at the beginning of the root.
4. The affixing of vowels or consonants at the end.

*a.* The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. אבִּי father, אֶרֶץ earth. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as מֶלֶךְ to reign, and מֶלֶךְ king from the root מֶלֶךְ. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, מֶלֶךְ king may be said to be derived from the root מֶלֶךְ to reign, that is, it is derived from the root מֶלֶךְ of which that verbal form is the conventional designation, § 68.

*b.* Infinitives, participles, nouns which follow the forms of the secondary or derived species, § 187. 2. *a.*, and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

CLASS I.—Nouns formed by the insertion of vowels.

§ 182. The first class of nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz. :

1. Monosyllables, or those in which the triliteral root receives but one vowel.
2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tseré.
3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tseré.

1. Triliteral Monosyllables.

§ 183. The formative vowel may be given either to the second radical קָטַל, קָטַל, קָטַל, or to the first, קָטַל,

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

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

*b*. As *ī*, *ō*, and *ū* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ā*, טַלַּת *a little* prop. *paucity*, שֶׁבֶת *honey*, אָדָם *man*; *ā*, לֶבַע *strength*, כְּתָב *writing*, שְׂאֵר *residue*; *ē*, שֵׁשֶׁת *shoulder*, סִבְחָה *bush*; *ē*, הִלָּל *howling*, כְּאַב *grief*, אֶבֶר *a wolf*; especially *ī*, *ō*, and *ū*, which occur with greater frequency than any others. When the first radical receives the vowel, *ī* and *ū* are likewise excluded, inasmuch as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol אָרְצָה *a valley*, שְׁוֵאָה *vanity*, חַטָּאת *sin*, דְּרָגָה *spikenard*, אֱמֻנָה *truth*. Kamets is only found before Vav, § 63. 2. *a*, חֶמֶד, and in pause, § 65, חֶמֶד, חֶמֶד.

*c*. When the second radical receives the vowel, there is a concurrence of consonants at the beginning of the word, which is sometimes relieved by prefixing א, § 53. 1. *a*, with a short vowel, mostly *ē*, § 60. 1. *a* (5), but occasionally *ā*, אֶצְבֵּץ *finger* for אֶצְבֵּץ, אֶצְבֵּץ *lattice*, אֶבֶר *bell*, אֶרְוֶה and אֶרְוֶה *arm*, אֶרְוֶה and אֶרְוֶה *yesterday*.

§ 184. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. אֶמְתִּיּוּת *emptiness*, שְׂמֵחָה *bereavement*, חֵזקָה *strength*, צְדָקָה *righteousness*, עֲזָרָה *help*, גְּדֻלָּה *greatness*, or as it is realized in some person or object which may be regarded as its embodiment or representative, גְּבוּרָה *lord* from גָּבַר *to be mighty*, אִנְיָה *man* from אִנַּח *to be sick*, גְּבֻלָּה *boundary*, נְסִיחָה *libation* prop. *pouring out*, עֲמֻקָּה *valley* prop. *depth*, חֲמָצָה *vinegar* prop. *sourness*.

*a*. That the position of the formative vowel before or after the second radical does not materially affect the character of the form, appears from the following considerations: (1.) The sameness of signification already exhibited, and which may be verified in detail. (2.) The occasional appearance of the same word in both forms, e. g. אֶבֶר and אֶבֶר *man*, אֶבֶר and אֶבֶר.

and נִזְיָט *plant*, בְּלָא and בְּלִיא *prison*, בְּתֵן and בְּדוֹתָ *thumb*, לְנֵה and לְנוֹהָה *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive קָנַל and קָנַלָה, § 87, קָנַלְיָ and קָנַלְיָם. (4.) The fact that Segholates may arise alike from קָנַל and קָנַלְיָ, § 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. סֶרְבָּר *servant*, Aram. סֶרְבָּר, Arab. عَبْدٌ.

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

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

ג Guttural and ז Guttural. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol. § 61. 2, בְּטִיחָה *confidence*, שְׁמִיעַ *hearing*, גְּבוּהָה *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh, יָעַר *young man*, נָעַר *youth*. פָּחַד *fear* but אֶהָלָה *tent*, בָּרֵחַם *bread*.

י and נ roots. A vowelless י or נ is in a few instances rejected from the beginning of a word, § 53. 2. a, פָּרוֹץ *produce* for רָבִיזָה *familiarity* for רָסַדָה, נִשְׂיָא *elevation* for נִשְׂיָאָה, *lamentation* for נִחָה, particularly in feminines and secondary derivatives; thus, חָמָה, טָרָה, טָעָה, רָשַׁח drop an initial Yodh, and קָבָה, קָבֵי, an initial Nun. Nun may also experience assimilation when it is a second radical, אֶזַּח *anger* for אֶזַּח, כֶּסֶם *cup* for כֶּנֶס.

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

ל roots. In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written ה, as כִּנְיָה *bush*, בְּכָה *weeping*, חֲבָה *thought*. When י appears as the radical, it prefers the form בְּכָר *weeping*, פְּרִי *fruit*, כֶּלִי *vessel*; ו retains its consonantal character in סָרָה *winter*, טָקָה *quail*, or it may be changed to its cognate vowel ū, which combines with the preceding ā to form ō, § 62. 1, דְּיָו (for d'yāū) *ink*, חֲאָה *antelope*. In Segholates ו quiesces in Shurek, § 57. 2. (1) שְׂוָה *swimming* for שְׂוָה, בְּהָה *emptiness*; the lexicon of Gesenius contains the forms מְרָה *garment*, מְרָה *end*, מְרָה *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been מְרָה, מְרָה, מְרָה.

2. The main vowel in the ultimate.

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

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

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is  $\bar{a}$ ,  $\bar{e}$ , or  $\bar{o}$ , and a passive signification when it is  $\bar{i}$  or  $\bar{u}$ , קטן and קטן *small*, קטן *fat*, קטן *made of brass*, קטן *chosen*. Those with  $\bar{a}$  and  $\bar{i}$  in the ultimate are, however, prevailingly 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  $\bar{a}$ . This formation with  $\bar{i}$  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*.

b. Adjectives with  $\bar{o}$  commonly express permanent qualities, those with  $\bar{e}$  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*, קטן *δουλεύειν*, see Alexander in loc.; and even קטן Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d. קטן roots are restricted to forms with  $\bar{i}$  in which the radical  $\bar{i}$  quiesces, קטן *fresh*, קטן *afflicted*, קטן or קטן with otiant  $\bar{a}$ , § 16. 1, *pure*,

or with *a* which combines with it to form *ē*, טָרַיַ, טָרַיַ and טָרַיַ *field*, רָאָה *fair*, גָּאָה *high*; in a few nouns this final vowel is dropped, דָּג *fish* for דָּגָה, מָרְקָה *mark* for מָרְקָה, עֵץ *tree* for עֵצָה, בֶּן *son* for בְּנָה, פֶּה *mouth* for פִּיהָ, unless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by *a*, נָקִי *meek*, or *ē*, נָקִי *secure*.

### 3. The main vowel in the penult.

§ 186. 1. The third form of this class is a dissyllable having an immutable vowel, mostly IIholem, though occasionally Shurek or Tseré in the first, which is its principal syllable, and a mutable Kamets or Tseré in the second, thus קוֹטֵל, קוֹטֵל, קוֹטֵל, קוֹטֵל, קוֹטֵל.

2. These indicate the agent, and are either active participles, קוֹטֵל *killing*, or substantives, חוֹתֵם *signet-ring* prop. *sealer*, אֶוֹיֵב *enemy, one practising hostility*, שׂוֹעֵל *fox* prop. *digger*, מַרְבֵּן *hammer* prop. *pounder*, מוֹרֵיב *morning-star* prop. *shining one*.

a. A number of nouns, indicative of occupation, follow the participial form, which thus serves to express permanent and professional activity, בּוֹקֵר *herdsman*, הַיָּל *sailor* prop. *rope-handler*, הוֹרֵשׁ *ploughman*, יוֹצֵר *potter* prop. *former*, מוֹלֵם *fuller*, כוֹהֵן *priest*, כוֹרֵם *vine-dresser*, סוֹחֵר *merchant*, סוֹפֵר *scribe*, רוֹבֵל *trafficker*, רֹעֵה *shepherd*, רֹפֵא *physician*, רוֹכֵס *dealer in unguents*, רוֹבֵם *embroiderer*, שׂוֹמֵר *watchman*, שׂוֹרֵר *porter* prop. *gate-keeper*, שׂוֹפֵט *judge*.

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

c. *ט* roots. The contraction of *ט* and the quiescence of *ט* 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 *ט* roots are טָב, טָב, טָב, טָב, טָב, § 183. b. Of these טָב = טָבָה belongs to the monosyllabic formation, and is chiefly used of abstracts, טָהַר *purity*, רַב *multitude*, טָהַר *integrity*, יוֹק *yoke*; and טָב = טָבָה to the first species of dissyllables, embracing adjectives and concrete nouns, טָהַר *perfect*, טָהַר *feast*; while טָב and טָב may arise indifferently from either, טָהַר *rotteness* is an abstract noun for טָהַר, but טָהַר *tender* is an adjective for טָהַר, Kamets being compressed to Pattahh before the doubled letter, comp. § 135. 3; טָהַר *heart* is for the dissyllable טָהַר, but טָהַר *favour* for the monosyllable טָהַר.

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

to the first species of dissyllables, לָשׁ *poor*, יָרַד *proud*, אֱלֹהִים *God* prop. *the mighty one*, and the second pair may belong to either, הָיִשׁ = רָדַשׁ *poverty*, קָרִים = רֵיקָם *empty*, אֵזָז = אֵזָזָה *strength*, טוֹב = טוֹבָה *good*.

CLASS II.—*Nouns with reduplicated radicals.*

§ 187. 1. The simple form proper to adjectives is explained § 185; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *i* or *u* 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, הַלָּשׁ *very weak*, בְּקָמָה *seeing* prop. (having eyes) *wide open*, צַדִּיק *righteous*, גִּבּוֹר *mighty man*, מְלֵאכֵי חַסֵּד *full of grace*, רַחוּם *merciful*.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *a*, *i*, or *u* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *e* or *o*. Several nouns with *a* in the second syllable are descriptive of occupations or modes of life, comp. § 186. 2. a, אֵבֶר *husbandman*, דִּיג *fisherman*, שֹׁפֵט *judge*, הַדָּשׁ (= תְּהָשׁ) *workman*, נֹבֵחַ *cook*, מַעֲבֵד *seaman* (from מַלַּח *salt*), סֹבֵל *bearer of burdens*, צַדִּיק *hunter*, קַאֲוֵה *bowman*. גֵּבֵל *thief*, not a mere equivalent to גוֹנֵב 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 קִטַּל is applied to deformities and defects, physical or moral, אֵבֶם *dumb*, גִּבָּן *hump-backed*, הַרְשׁ (= תְּהָשׁ) *deaf*, עִוֵּר *blind*, פֶּסֶחַ *lame*, קַרְחַת *bald*, נִקְשָׁת *perverse*.

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

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

e. ע" and more rarely ע" roots reduplicate the biliteral formed by their contraction, אֶלְלָל and אֶלְלָל *wheel* prop. *roller*, תַּהֲרָה *frightful*, גִּירָה *girl*, קֶדְקֶד *crown of the head* prop. *dividing* (the hair); so fem. תַּלְתְּלָה *severe pain*, מַלְמִלָה *casting down*, אֶלְלָלָה *skull*, and plur. כַּלְסָלוֹת *baskets*, טוֹרָה *turning*

upside down from עָנָה = עָנָה, לִלְאוֹת (sing. לִלְאוֹר) loops and לִלְאוֹרִים (sing. probably לִלְאוֹרָה = לִלְאוֹרָה) winding stairs from לָנָה = לָנָה; a root לָנָה 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, עֲרֹרָה and עֲרֹרָה stark naked, totally destitute, קִלְקֹלֵל despicable, or the softening of the former of the two consonants to a vowel, § 57. 1, כִּזְבֹּב star for כִּזְבֹּב, בִּדְבָבָה bands worn on the forehead for טִטְבָּבָה, בָּבֶל (with the ending וֹן added) ignominy for בָּבֶלְוֹן, בָּבֶל Babylon for בָּבֶלְוֹן, or its assimilation to the succeeding consonant, כִּפְרָר something circular, a circuit for כִּפְרָר. The second member of the reduplication suffers contraction or change in שְׂרָשְׁתָּה chain for שְׂרָשְׁתָּה and תַּרְרָא floor for תַּרְרָא.

2. Abstracts are formed with a doubled middle radical by giving *ū* to the second syllable and *ī* to the first, תָּפַק folding the hands, תְּלִימָה retribution, תְּקִיפָה abomination, and in the plural תְּפִלִּימוֹת atonement, תְּפִלִּמוֹת commandments, תְּפִלִּימוֹת 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 תְּהַמְמִיחַ melting from תָּהַם, תְּהַמְמִיחַ cessation from the טָהַם root, Niphal תְּהַמְמִיחַ wrestlings: תְּהַמְמִיחַ when derived from the Niphil means repentings, when from the Piel consolations.

c. *l* roots reduplicate the biliteral to which they are contracted, תְּהַרְרָה inflammation, תְּהַרְרָה delight.

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

§ 188. A few words reduplicate the two last radicals. These may express intensity in general, תְּהַרְרָה complete opening, תְּהַרְרָה very beautiful, or more particularly repetition, תְּהַרְרָה twisted prop. turning again and again, תְּהַרְרָה slippery, תְּהַרְרָה crooked, תְּהַרְרָה perverse, תְּהַרְרָה mixed multitude prop. gathered here and there, תְּהַרְרָה spots or stripes, תְּהַרְרָה moles prop. incessant diggers. As energy is consumed by repeated acts or exhibitions and so gradually

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

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

b. פ"י roots drop their initial radical, הַבְּהָרִים *gifts* from רָהַב, צִצְצָאִים *offspring, issue* from רָצָא.

CLASS III.—Nouns formed by prefixes.

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

a. This form corresponds with أَتَمَلُّ the Arabic comparative or superlative. Its adoption for Hiphil derivatives corroborates the suggestion, § 82. 5. b (2), respecting the formation of the Hiphil species and the origin of its causal idea.

b. The letter א is merely the bearer of the initial vowel and has no significance of its own in these forms; ה is substituted for it in הִכָּל (= אֲרָבָל) *palace, temple prop. very cupacious* from רָבַל in the sense of its cognate כָּוַל *to contain*. So, likewise, in a few verbals with feminine terminations, הִשְׁמַעָה Ezek. 24:26 *causing to hear* used for the Hiph. infin., § 128, הִצָּלָה *deliverance* from נָצַל, הִנְחָה *grant of rest* (= הִנְחָה) from נָח.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 183. c. has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 190. The consonants prefixed in the formation of nouns are מ, ה, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מַקְטָל, מַסְוֵב, הַבְּלָל, תִּאֲשַׁר; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מַקְטָל, מַקְטָל.



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 Nuu, when Pattahh is again preferred, מִצָּדָה *food*, מְצַיֵּץ *planting*, מְשֹׁרֵר *saw*, מִחֲסָם *a species of bird*, מִיְהָלָם *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by  $\bar{a}$ . § 63. 1. b, מְרֵקָר *depth*, מְרֵקָב *chariot*, מְרֵקָרִים *pair of tongs*. These rules are not invariable, however, as will appear from such forms as מְרֵקָב *harp*, מְרֵקָב *strangling*. The insertion of Dagghesh-forte separative in the first radical is exceptional, מְרֵקָר *Ex. 15: 17*; מְרֵקָרִים *Job 9: 18*; מְרֵקָרָה *Joel 1: 17*.

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

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

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

פ" roots. The ultimate has ה, מִישָׁרָר *disease*, מִישָׁרָר *pasture*, which is apocopated in a few words, מִישָׁרָר *lifting up*, מִישָׁרָר *higher part*, מִישָׁרָר *and* מִישָׁרָר *on account of*, and always disappears before the feminine ending ה, § 62. 2. c, מִישָׁרָר *ascent*, מִישָׁרָר *commandment*, מִישָׁרָר *hope*, מִישָׁרָר *weariness*. Before the feminine termination ה the final radical appears as quiescent פ or פ, מִישָׁרָר *interest*, מִישָׁרָר *whoredom*, מִישָׁרָר *encamping*, מִישָׁרָר *pasture*. Yodh is retained as a consonant after  $\bar{u}$ , מִישָׁרָר *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, מִישָׁרָר *didactic psalm prop. instructor*, מִישָׁרָר (from מִישָׁרָר) *chaff prop. what falls off*.

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

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

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

4. The action or the quality *which* is expressed by the root, מִטְבַּח *slaughter*, מִסְפָּד *mourning*, מִמְרָה *sickness*, מִשְׁגָּה *error*, מִיִּשְׁר *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as מִהִשְׁבֵּחַ *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, מִמְאֲכַל *food* from אָכַל *to eat*, מִזְמֹר *psalm* from זָמַר *to sing*, מִלְקוֹחַ *booty* from לָקַח *to take*, מִשְׂמֵנִים *fat things* from שָׂמַן *to be fat*, מִמְעַל *that which is small*, מִרְחֵק *that which is remote*.

a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, מְאִיר *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; מְאָכְלָה *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; מִקְדָּשׁ means both a *holy thing* and a *holy place*; מִמְכָּר *sale* and *something sold or for sale*; מִמְלָכָה *royal authority* and *kingdom*; מוֹצֵא *the act, place, and time of going forth* and *that which goes forth*; מוֹשָׁב *the place and time of sitting or dwelling* as well as *they who sit or dwell*.

§ 192. Nouns formed by prefixing י or ה denote persons or things to which the idea of the root is attached.

1. י is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, יִצְחָק *Isaac*, יִפְתָּח *Jephtha*, but rarely in forming appellatives, יָרִיב *adversary* prop. *contender*, יָסוּר *apostate* prop. *departer*, יִלְקוֹט *bag* prop. *gatherer*, יָקִים *living thing* prop. *that (which) stands*, יִצְדֵּק *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, תִּדְהָר oak prop. *that (which) endures*, תִּכְרֶיךָ cloak prop. *that (which) wraps up*, תִּפְנוֹר furnace prop. *that (which) burns*, תִּפְיֵחַ apple prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, תִּבְנוֹן *understanding*, תִּמְרוֹר *bitterness*, תִּעֲנוּג *delight*. It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, תִּלְמִיד *learner*, תוֹשֵׁב *one dwelling on another's lands, tenant, vassal*.

a. The great majority of nouns with ה prefixed have likewise a feminine ending, תִּרְדָּמָה *deep sleep*, תִּשְׁוּעָה *salvation*, תִּפְאֻרָה *beauty*, תִּרְמִיחַ *fraud*.

CLASS IV.—Nouns formed by affixes.

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

1. Adjectives, אַחֲרֵי *last* from אַחֲרַי *after*, רִאשֹׁן *first* from ראש *head*, תִּיבֵּן *middle* from תִּבְנָה *midst*, נְחֹשֶׁת *brazen* from נְחֹשֶׁת *brass*. A very few are formed directly from the root, אֲבִיּוֹן *poor*, עֲלִיּוֹן *most high*, אֶלְמָן *widowed*.

2. Abstract substantives, the most common form of which is קַטְלוֹן, e. g. עֲקָרוֹן *blindness*, בְּטוּחוֹן *confidence*, עֲצָבוֹן *pain*, נְרָקוֹן *paleness*, though various other forms likewise occur, e. g. אֲבִדוֹן and אֲבָדוֹן *destruction*, פְּדוּחוֹן *dominion*, כְּשָׁרוֹן *success*, קָרְבָּן *offering*.

a. In a few words the termination ךוֹן has been thought to be intensive, שַׁבָּתוֹן *sabbath*, שַׁבָּתוֹן *a great sabbath*. זָדוֹן *proud*, זָדוֹן *exceedingly proud*, and once diminutive אִישׁוֹן *man*, אִישׁוֹן *little man*, i. e. the *pupil* of the eye, so called from the image reflected in it. The word יֵשׁוּרוּן *Jeshurun* from יָשָׁר *upright*, is by some explained as a diminutive or term of endearment, while others think that the termination ךוֹן has no further meaning than to make of the word a proper name, comp. זְבֻלֹן. See Alexander on Isaiah 44: 2.

b. ך is occasionally affixed with the vowel *ē*, גַּרְיוֹן *axe*, צַפְרוֹן *nail*.

c. A few words are formed by appending ם, e. g. פְּדִיּוֹם and פְּדִיּוֹן *ransom*, סִפְּוּם *ladder* from סָלַל *to lift up*, סֹפֵר הַרְטָט *sacred scribe* from סָטֵף *stylus*, הַרְוּם *south* from הָרַר *to shine*; or ל, e. g. פְּרִמֻּל *garden* from פָּרַם *vineyard*, גְּבֻעַל *calyx or cup of a flower* from גָּבַעַן *cup*, מְרַסַּל *ankle* from מָרַס *joint*, חֲרָגַל *locust* from חָרַג *indicative of tremulous motion*, דְּקָלָה *thick darkness* from דָּקָה *cloud*, בְּרִזָּה *iron* probably from בָּרַז *to pierce*.

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

1. It is added to proper names to denote nationality or family descent, עִבְרִי *Hebrew*, יְבוּסִי *Jebusite*, פְּלִשְׁתִּי *Philistine*, אֲרָמִי *Aramean*, מִצְרַיִם *Egyptian*, יִשְׂרָאֵלִי *Israelitish, an Israelite*, דָּנִי *Danite*, קֹהַתִּי *Kohathite*, גֵּרְשֹׁנִי *Gershonite*.

2. It is also added to other substantives, אֲפֹרֹזִי *northerner*, נִכְרִי *foreigner*, פְּרוֹזִי *villager*, רַגְלִי *footman*, עֵתִי *timely*, פְּנִימִי *inner* from the plural פְּנִיּוֹת; to a few adjectives, אֲבִזְרִי and אֲבִזָּר *violent*, אֲוִלִי and אֲוִל *foolish*, and even to prepositions, תַּחְתִּי *lowest* from תַּחַת, לְפָנַי *front* from לְפָנָי + י, § 62. 2.

a. The feminine ending ה is dropped before this ending, יהוּדִי *Jew* from יהוּדָה, בְּרִיטִי *Berite* from בְּרִיטָה, or the old ending ה, takes its place, מַאֲחַתִּי *Maachathite* from מַאֲחַת, or נ is inserted between the vowels, שְׁלֵמִי *Shelanite* from שְׁלֵמָה. Final י combines with the appended י into ם, § 62. 2, לֵוִי *Levite* and *Levi*, שִׁמּוֹנִי and *Shumi*.

b. In a very few instances י takes the place of י, e. g. הַיָּבֵל *white stuffs*, הַדִּבְרִי *basket*, לִיבִי *loop*, and perhaps הַפְּלִינִי, in a collective sense *windows*, הַשִּׁבְעִי *uncovered*, כִּינִי which Gesenius derives from כָּבַל and takes to mean *cunning*; if, however, it is derived from כָּבֵה, § 187. 1. c, and means *spendthrift*, the final Yodh will be a radical.

## MULTILITERALS.

§ 195. 1. Quadrilateral nouns are for the most part evenly divided into two syllables, עֲקָרִב *scorpion*, אֲזָבָר *treasurer*, חֲרָמֶשֶׁת *sickle*, אֲבִלְמוֹד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, דְּמָשְׁק *damask*, חֲרָמֶל *frost*, סְמִדָּר *vine blossom*, or preserved by the insertion of Daghesh-forte, חֲלָמֶישׁ *flint*, עֲבָרֶשׁ

*spider*, פִּלְגָנִשׁ and פִּילְגָנִשׁ *concubine*. Occasionally the third radical has Daghesh-forte, אֵבֶטֶל *bat*, סִפְּרָר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אַרְגָּמָן *purple*, צַפְרָדַי *frog*, שַׁעֲטָנָה *cloth*, חֲמֹשׁתָּן *mule*, חַשְׁדָּרְפָן *satrap*.

3. Compound words are few and of doubtful character, צִלְמוֹת *shadow of death*, מְאֵמָה *anything* prop. *what and what*, בְּלִימָה *nothing* prop. *no what*, בְּזִלְזֵל *worthlessness* prop. *no profit*, מְאִפְלֵלָה *darkness of Jehovah*, שְׁלֵה־בְתוֹהָ *flame of Jehovah*, except in proper names, מֶלְכִי־צְדָק *Melchizedek, king of righteousness*, עֹבַד־יְהוָה *Obadiah, serving Jehovah*, יְהוֹיָקִים *Jehoiakim, Jehovah shall establish*.

GENDER AND NUMBER.

§ 196. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (נְקֵבָה). The masculine, as the primary form, has no characteristic termination; the feminine ends in הַ, or תַּ, e. g. קִטָּל *masc.*, קִטָּלָה or קִטָּלַת *fem.*

a. The only trace of the neuter in Hebrew is in the interrogative, מַה *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 הַ, which was either attached directly to the word, קִטָּלַת which, by § 61. 2, becomes קִטָּלָה, or added by means of the vowel *a*, קִטָּלַת or קִטָּלָה, which by the rejection of the consonant from the end of the word, § 55. 2. c, becomes קִטָּלָה. The termination הַ or תַּ is still found in a very few words, בְּרִצְוֵי *emerald*, קָאָה *pelican*, שְׂפִילָה *company* 2 Kin. 9: 17, מָחָרָה *morrow*, מְנָה *portion*, קֵצַת *end*, מְשִׁלָּה Josh. 13: 13, and the poetic forms, זִמְרָה *song*, נַחֲלָתָה *inheritance*, עֲזָרָה *help*, פְּרִיָּה *fruitful*, שְׁנָה *sleep*. Two other words, הַפֶּה Ps. 74: 19 and נְגִינָה Ps. 61: 1, have been cited as additional examples, but these are in the construct state, which always preserves the original הַ final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. a, וְשִׁנְיָהָ, וְשִׁנְיָהָ, הַיָּהוּ.

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

tinguished from the unaccented paragogic הָ. 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. בִּזְרָה burning Hos. 7:4, גַּלְיָה Galilee 2 Kin. 15:29, הַרְבָּה destruction Ezek. 7:25, רְהוּמָה vulture Deut. 14:17, שָׁפְלָה low Ezek. 21:31.

d. The vowel letter א, which is the usual sign of the feminine in Chaldee and Syriac, takes the place of ה in חֲשֵׁה threshing Jer. 50:11, אֲזַח terror Isa. 19:17, אֲרַח wrath Dan. 11:44, אֲרִיָּה lioness Ezek. 19:2, אֲרָמָה mark Lam. 3:12, אֲרִיָּה bitter Ruth 1:20, אֲרָח baldness Ezek. 27:31, אֲשַׁם sleep Ps. 127:2. No such form is found in the Pentateuch unless it be אֲרָה loathing Num. 11:20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root אֲרָה cognate to אֲרָה. The feminine ending in pronouns of the second and third persons, and in verbal futures is אֵי; an intermediate form in e appears in אֵינִי Isa. 59:5 and אֵינִי 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 *ऌ*. 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 *v*, which is properly the sign of the accusative, *bonum*, *καλόν*, the passivity of the personal object being allied to the lifeless non-personality of the neuter, Bopp Vergleich. Gramm. § 152. In curious coincidence with this, the Hebrew sign of the definite object is אֵ prefixed to nouns; and its principal consonant is affixed to form the inferior gender, the neuter being comprehended in the feminine.

§ 197. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

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

אִמָּה *mother.*      אֶתוֹן *she-ass.*      פְּרִילָגֶשׁ *concubine.*      מַלְכָּה *queen.*

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

אָזן *ear.*      זְרוֹעַ *arm.*      כַּף *palm.*      קַרְנוֹ *horn.*  
 אֶצְבַּע *finger.*      יָד *hand.*      כַּתְּף *shoulder.*      רֶגֶל *foot.*  
 אֶבְטָן *thumb.*      רֶגֶל *thigh.*      עֵינַיִם *eye.*      שֵׁן *tooth.*  
 בְּרֶךְ *knee.*      כַּנָּף *wing.*      צַד *side.*      שׁוֹק *leg.*

The following nouns are also feminine :

חֵם *brazier.*      כִּס *cup.*      גְּבִישׁ *Great Bear.*      זָהָר *light.*  
 אֶשְׁתָּר *footstep.*      כְּבֹד *circuit.*      מְנוּחָה *couch.*      צֶדֶק *side.*  
 בְּאֵר *well.*      נְהִיָּה *brightness.*      מְשָׁחָה *workmanship.*      מְרִיבָה *myriad.*  
 בֶּטֶן *belly.*      נַעֲלָה *shoe.*      מַסָּה *morsel.*      תְּהוֹמָה *world.*  
 חֶרֶב *sword.*      עִיר *city.*

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (\*); those which are commonly feminine are distinguished thus (†).

אֶבֶן <i>stone.</i>	דֶּרֶךְ <i>way.</i>	* מְבִצָּר <i>fortress.</i>	פְּעָמַיִם <i>time (repetition).</i>
* אֵשׁ <i>light.</i>	* הֵיכָל <i>temple.</i>	* מִזְבֵּחַ <i>altar.</i>	
אֵימָה <i>sign.</i>	* הַמְּבֹרָךְ <i>multitude.</i>	מַחֲנֶה <i>camp.</i>	צָפוֹן <i>north.</i>
אֶרֶב <i>fleet.</i>	זָקָן <i>beard.</i>	* מַטֵּה <i>rod.</i>	קֶשֶׁת <i>bow.</i>
אֲרוֹן <i>ark.</i>	חַלּוֹן <i>window.</i>	* מְקוֹם <i>place.</i>	רוּחַ <i>spirit.</i>
אֲרָץ <i>path.</i>	חֲצֵר <i>court.</i>	נְחָשׁ <i>brass.</i>	רֹחַב <i>street.</i>
† אֶרֶץ <i>earth.</i>	יּוֹבֵל <i>jubilee.</i>	† נְפֹשׁ <i>soul.</i>	* רֶחֶם <i>womb.</i>
† אֵשׁ <i>fire.</i>	† יְמִין <i>right hand.</i>	סִיר <i>pot.</i>	* רֶהַב <i>juniper.</i>
* בְּגָד <i>garment.</i>	רֶגֶל <i>peg.</i>	† סֹלֶה <i>flour.</i>	שְׂאוֹל <i>hell.</i>
* בַּיִת <i>house.</i>	* כְּבוֹד <i>glory.</i>	עָבַן <i>cloud.</i>	* שֵׁבַט <i>sceptre.</i>
בְּרֵךְ <i>wall.</i>	כֶּדִי <i>pail.</i>	* עַם <i>people.</i>	שַׁבָּת <i>sabbath.</i>
בְּנֵי <i>valley.</i>	* כַּרְם <i>vineyard.</i>	† עֲצָם <i>bone.</i>	שֶׁמֶשׁ <i>sun.</i>
גַּן <i>garden.</i>	* לֵב <i>heart.</i>	עֶרֶב <i>evening.</i>	שַׁעַר <i>gate.</i>
† גֶּזֶן <i>vine.</i>	לֶחֶם <i>bread.</i>	† עֵת <i>time (duration).</i>	הַיָּם <i>ocean.</i>
* גֶּרֶן <i>threshing-floor.</i>	† לְשׁוֹן <i>tongue.</i>		* הַיָּרְדֵן <i>south.</i>
	* מַאֲכָל <i>food.</i>	* פָּנִים <i>face.</i>	* הַזֶּרֶק <i>razor.</i>
† הַלָּקַח <i>door.</i>			

Gesenius ascribes only one gender to a few of these words, but עָבַן is once fem. Prov. 12:25; so מַאֲכָל fem. Hab. 1:16, מְבִצָּר fem. Hab. 1:10, מִזְבֵּחַ fem. Ezek. 43:13, עֲצָם 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*, גֵּזֶל *calf*, fem. טַגְגָּלָה, טַגְגָּלָה *lamb*, fem. כַּפְּדִישָׁה, or being represented by a word of different radicals, חֲמוֹר *ass*, fem. אֲחֹרָה. When this is not the case, the name of the species may be construed in either gender according to the sex of the individual spoken of, as גַּמֶּל *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*, שׂוֹר *ox*, are masculine, אֲרִיִּזָּה *hare*, יוֹנָה *dove*, רֹחֵל *sheep*, are feminine.

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

§ 198. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour*, *his Excellency*, *his Reverence*), פֶּהַח *governor*, בֵּנוֹת *colleague*, קוֹהֵלָה *preacher*, and of collectives (comp. *humanity* for *man-kind*), דָּג *a fish*, דְּגָה *fish*, עָנָן *a cloud*, עֲנָנוֹת *clouds*, עֵץ *a tree*, עֵצִים *timber*, אֲרִיִּזָּה *a traveller*, אֲרִיִּזָּה *caravan*, זָפֶתָה *Zeph. 3:19 the halting*, פְּלִיטָה *the escaped*.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, הַשְׂטִיטָה and הַשְׂטִיטָה *wickedness*, distinguished by Ewald as τὸ ἄδικον and ἀδικία, הַרְשָׁה *shame*, הַצְּפִיטָה *slottfulness*.

(2) So to monosyllables whose second radical receives the vowel, צְדִיקָה *righteousness*, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, צְדִיק *rightness*, אֲדָמָה *darkness*, equivalent to אֲדָל (= נְגִהָה) *brightness*, רִשְׁוֹתָה (= רִשְׁוֹת) *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, אֲדָמָה *dark*, אֲדָמָה *the dark*, τὸ σκοτεινόν, רִשְׁוֹתָה *the being saved* from רִשְׁוֹת, רִשְׁוֹתָה *justice* from פְּלִיטָה *judge*. The following nouns, descriptive of the station or functions of a particular class, follow this form, מֶלֶךְ *king*, מְלוּכָה *kingly office* or *sway*, נְבִיא *prophet*, נְבוּאָה *prophecy*, כֹּהֵן *priest*, כֹּהֵנָה *priesthood* or *priestly duty*, רֹכֵל *merchant*, רֹכֵלָה *traffic*.



(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, עִוְר *blind*, עִוְרָה *blindness*, גִּבַּח *having a bald forehead*, גִּבְחָה *baldness in front*, חַטָּא *sinner*, חַטָּאה and חַטָּאה *sin*, בְּחָה *terror*, קִבְחָה *scolding*, חֲנִיחָה *anguish*, or to those which have a prefixed letter מ, מִהֲפִיחָה *overthrow*, מִמְּשָׁלָה *dominion*, מִהֲפִיחָה *confusion*, or particularly ה, הַשְׁפָּטָה *salvation*, תְּשׁוּבָה *testimony*, תְּקוּנָה *hope*, תְּלֵאָה *weariness*.

(4) It is likewise added to forms in ו, פְּלִילָה *judgment*, עֲלִילָה *working*, רֵאשִׁיחָה *beginning*, אַחֲרִיחָה *end*, שְׁאֲרִיחָה *remnant*, the termination וּת being often found in place of וּתה, תְּפִישִׁית 2 Chron. 26:21 K'ri, חֲפִישִׁיה K'thibh, *disease* prop. *freedom* from duty, חֲפִישִׁי *free*, חֲכָלָה *redness*, חֲכָלִי *red*, מְרִירוּחָה *bitterness*, מְרִירָה *bitter*, כְּבָחָה *heariness*, אֶלְמָנָה *widowhood*, and occasionally חֵכְמָה *wisdom*, הוֹלָלָה *folly*, though the latter may perhaps be a plural as it is explained by Gesenius. Ewald suggests a connection between the final ו of the relative adjective, which thus passes into ו and even to ו in this abstract formation, and the old construct ending ו 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, חֲדָה-אֶרֶץ Gen. 1:24 *beast of earth* is equivalent to חֲדָה הוּא אֶרֶץ *beast viz. that of earth*, and מְלָכִי-צָרָה (which may be for מְלָכִי as the plural ending ים for ו, § 199. e), is equivalent to מְלָכִי הוּא צָרָה *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, חֲדָה-אֶרֶץ *of or belonging to Israel, Israelitish*. The further addition of the feminine ending in its abstract sense, has mostly preserved the vowel from that attenuation to ו which it has experienced at the end of the word, comp. § 101. l. a. אֶלְמָנָה *widowhood* prop. *the state of a widow* חֲכָלָה *wisdom* prop. *the quality belonging to the wise* חֲכָמָה. The rare instances in which the termination וּת is superimposed upon ו, viz.: אֶחָדְרִיחָה, אֶחָדְמִיחָה, may belong to a time when the origin of the ending was no longer retained in the popular consciousness. The termination וּת, or וּת in abstracts derived from ח roots is of a different origin from that just explained and must not be confounded with it; ו, or ו is there the final radical softened to a vowel, § 163, as שְׁבִיחָה or שְׁבִיחָה *captivity* from שָׁבַח *to lead captive*.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, אֶזְרִי *fleet*, אֶנְזִיה *ship*, שֵׁנִי *hair*, שֵׁנִיהָ *a hair*, שֵׁנִי <sup>ס</sup> *swarm*, הַבִּזְיָה *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. אֵם *mother*, אֶמְנָה *metropolis*, אֶרֶץ *thigh*, אֶרֶץ *hinder part, extremity*, אֶפֶס *palm of the hand*, אֶפְסָה *palm-branch*, אֶפְסָה *forehead*, אֶפְסָה *grave*, אֶפְסָה *mouth*, אֶפְסָה *edge*.

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

a. The masculine plural sometimes has יָן, instead of יָם, e. g. מְלִיץ *offtender* than מְלִיצִים in the book of Job, מְלִיצָן Prov. 31 : 3, רִצְיָן 2 Kin. 11 : 13, עֲלִיץ Mic. 3 : 12, שׁוֹמְרֵינִי Lam. 1 : 4, חֲשִׁינִי Ezek. 4 : 9, רִצְיָן 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, כְּרָרִי 2 Kin. 11 : 4, כְּרָרִי 2 Sam. 8 : 18, טְלֵלֵי-שָׁרִי 2 Sam. 23 : 8, and הַצֵּר 1 Sam. 20 : 38 K'thibh (K'ri הַצֵּרִים), are singulars used collectively; עֲמִי 2 Sam. 22 : 44, Ps. 144 : 2, Lam. 3 : 14, and רְמוּמֵי Cant. 8 : 2, are in the singular with the suffix of the first person; בְּנֵי Ps. 45 : 9 is not for בְּנָיִם *stringed instruments*, but is the poetic form of the preposition בֵּן *from*; כְּצִלֵּי Ps. 22 : 17 is not for כְּצִירִים *piercing*, but is the noun צִלְיָה with the preposition כ *like the lion*, § 156. 3.

c. There are also a few words which have been regarded as plurals in י. But הָרִי Zech. 14 : 5 and שָׁרֵי Judg. 5 : 15, are plurals with the suffix of the first person. In הַיּוֹרֵי 2 Chron. 33 : 19, which is probably a proper name, and גְּבֵרֵי Am. 7 : 1, Nah. 3 : 17, which is a singular used collectively, final י is a radical as in שָׁרֵי = שָׁרֵה. הַזִּרְרֵי Isa. 19 : 9 is a singular with the formative ending י, § 194. b; הַזִּרְרֵי Jer. 22 : 14 and הַשּׁוֹפְרֵי Isa. 20 : 4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for הַזִּרְרֵי *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for הַשּׁוֹפְרֵי, the diphthongal *ē* being resolved into *ay*, comp. § 57. 2 (5). הָרִי Ezek. 13 : 18 is probably a dual for הָרֵי, though it might be for the unabridged singular הָרֵה, which, however, never occurs. The divine name שָׁרֵי *Almighty* is best explained as a singular; the name אֲדֹנָי *Lord* is a plural of excellence, § 201. 2, with the suffix of the first person, the original signification being *my Lord*.

d. In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of

being dropped agreeably to the ordinary rule, דַּלְתוֹת *door* pl. דַּלְתוֹת. So, כִּסְאוֹת *pillow*. כִּסְאוֹת *bow*. כִּסְאוֹת *trough*, חַרְבֵי *spear*, אֲבִיבוֹת *widowhood*, כְּרִיתוֹת *divorce*, תְּזוּנוֹת *whoredom*, שֵׁפָה *lip* pl. שֵׁפָהוֹת. To these must be added שְׁחִיבָה, provided it be derived from שָׁחַה in the sense of *pit*; it may, however, signify *destruction*, from the root שָׁחַת, when the final ה will be a radical. See Alexander on Psalm 107 : 20.

e. The original ending of the plural in nouns, verbs, and pronouns, seems to have been הַ, § 71. b. (2). In verbs the vowel has been preserved, but the final nasal has been changed or lost, רַבְּרַבְּתֵינוּ or רַבְּרַבְּנוּ, § 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*, כֹּסְיִים, הַיָּם, אֲחָים: the Arabic has *āna* for the nominative and *īna* for the oblique case. If we suppose ה, the sign of the feminine, to be added to הַ, the sign of the plural, the vowel will regularly be changed to *i* before the two consonants, § 61. 4; then if the nasal be rejected before the final consonant, agreeably to the analogy of בַּהַ for בְּהַ and פֹּה for פֹּה, the resulting form will be הַי, the actual ending of the feminine plural. If the sign of the plural, like all the other inflective letters and syllables, is of pronominal origin, this הַ, which is joined to words by the connecting vowel ו, may perhaps be related to הַה taken indefinitely in the quantitative or numerical sense of *quot* or *aliquot*, comp. Zech. 7 : 3; and the adverbial or adjective ending הַ, or הַ may in like manner be referred to the same in its qualitative sense, comp. Ps. 3 : 5, so that רִיקָה *vacue*, would strictly be *quā vacuus*. The pronoun seems in fact to be preserved without abbreviation in the Syriac ܘܢܝܗܘܢ = יוֹנָה *interdiu*.

§ 200. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 197, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take הַ in the plural, some feminines take יָם, and some of each gender take indifferently יָם, or הַ.

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

אָב <i>father.</i>	* אֶרֶץ <i>path.</i>	* גֶּרֶן <i>threshing-</i>	חִזְיוֹן <i>vision</i>
כַּד <i>bowl.</i>	בֵּית <i>palace.</i>	פֶּתַח <i>floor.</i>	חֶלֶם <i>dream.</i>
אֹהֶב <i>familiar</i>	אֲשֵׁר <i>cluster.</i>	רֶמֶשׂ <i>goad.</i>	חֲשִׁבּוֹת <i>invention.</i>
רוּחַ <i>spirit.</i>	בֹּרַח <i>pit.</i>	זָבַב <i>tail.</i>	שֵׁפָה <i>handbreadth.</i>
אֲצִיבָה <i>treasure.</i>	גָּג <i>roof.</i>	חֲזַי <i>street.</i>	כִּסֵּא <i>throne.</i>
* אֹהֶב <i>sign.</i>	לֹט <i>lot.</i>	חֶבֶץ <i>breast.</i>	לְחֵן <i>tablet.</i>

לַיְלָה <i>night.</i>	בֹּתֵל <i>bottle.</i>	צְנִידָה <i>tube.</i>	רְחֵק <i>chain.</i>
* מִזְבֵּחַ <i>altar.</i>	נֵר <i>lamp.</i>	* צִפּוֹר <i>bird.</i>	שֻׁלְחָן <i>table.</i>
מִטָּר <i>rain.</i>	עוֹר <i>skin.</i>	צִדּוֹר <i>bundle.</i>	שֵׁם <i>name.</i>
מִטְטֵר <i>tilth.</i>	עָפָר <i>dust.</i>	קוֹל <i>voice.</i>	נֹפֶטֶת <i>trumpet.</i>
* מִצָּד <i>summit.</i>	עֵשֶׂב <i>herb.</i>	קִיר <i>wall.</i>	שֵׁט <i>pillar.</i>
* מְקוֹם <i>place.</i>	פָּרֵעַ <i>leader.</i>	קָרֵב <i>war.</i>	* תְּהוֹם <i>deep.</i>
מַטֵּל <i>staff.</i>	* צֹבֵא <i>host.</i>	* רְחוֹב <i>street.</i>	

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

† אֶבֶן <i>stone.</i>	† דֶּרֶךְ <i>way.</i>	כֶּסֶם <i>spell.</i>	פְּשִׁיחַ <i>flax.</i>
אַלֶּה <i>terebinth.</i>	הָהָה <i>law.</i>	לֶבֶן <i>brick.</i>	פֶּזֶז <i>morsel.</i>
אַלְמָנָה <i>widowhood.</i>	זְרוּחַה <i>branch.</i>	מִלָּה <i>word.</i>	רֶחֶל <i>sheep.</i>
אִשָּׁה <i>woman.</i>	זְנוּת <i>whoredom.</i>	נְמִלָּה <i>ant.</i>	שֵׁבֶרֶת <i>barley.</i>
חַלְמִת <i>coal.</i>	חֶמְטָה <i>wheat.</i>	סִמָּה <i>measure.</i>	שֵׁבֶרֶת <i>ear of corn.</i>
† גֶּפֶן <i>vine.</i>	חֹשֶׁךְ <i>darkness.</i>	עֵז <i>she-goat.</i>	שֵׁטָה <i>acacia.</i>
הַבֵּלָה <i>fig-cake.</i>	רוּחָה <i>dove.</i>	עִיר <i>city.</i>	חֶמְטָה <i>fig.</i>
הַבוּרָה <i>bee.</i>	† כֵּד <i>pitcher.</i>	פְּלִגְנָה <i>concubine.</i>	

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

c. The following nouns form their plural by adding either יָם or הוּה :

MASCULINE NOUNS.

אַיִלִּים <i>porch.</i>	לֵבָב <i>heart.</i>	מְדִינָה <i>delicacy.</i>	פְּרִיץ <i>breach.</i>
אַרִּי <i>lion.</i>	בְּאוֹר <i>light.</i>	מַעְיָן <i>fountain.</i>	צְוֵנָה <i>neck.</i>
דּוֹר <i>generation.</i>	מִגְדָּל <i>tower.</i>	מִשְׁכָּב <i>bed.</i>	קֶבֶר <i>grave.</i>
זָבַח <i>sacrifice.</i>	מוֹסָד <i>foundation.</i>	מִשְׁכָּן <i>dwelling.</i>	קֶנֶד <i>reed.</i>
זִכְרוֹן <i>memorial.</i>	בוֹסֵר <i>bond.</i>	נְהַר <i>river.</i>	קֶרֶדֶס <i>axe.</i>
יוֹם <i>day.</i>	מוֹשֵׁב <i>seat.</i>	סָה <i>basin.</i>	שָׂדֶה <i>field.</i>
יַעַר <i>forest.</i>	מִזְלָק <i>bowl.</i>	עֲוֹן <i>iniquity.</i>	שִׁבְעָה <i>week.</i>
מְלוֹךְ <i>laver.</i>	מִכְאוֹב <i>pain.</i>	עָקֵב <i>heel.</i>	תִּשְׁמֵנָה <i>delight.</i>
מְלוֹךְ <i>harp.</i>	מִסְמָר <i>nail.</i>		

FEMININE NOUNS.

אַיִמָּה <i>terror.</i>	אַשְׁמֵלָה <i>grape-cake.</i>	נֶעֱל <i>shoe.</i>	פְּרָסָה <i>hoof.</i>
אַלְמָה <i>sheaf.</i>	אַשְׁרָה <i>Astarte.</i>	הַרְמָה <i>heap.</i>	שָׁנָה <i>year.</i>
אַמָּה <i>people.</i>	חֶמְטָה <i>spear.</i>		

NOUNS CONSTRUED IN EITHER GENDER.

אַהֲלִים, אֲהֲלִים <i>aloes.</i>	חַלּוֹן <i>window.</i>	מִטָּה <i>rod.</i>	עֲצָם <i>bone.</i>
בְּגָדִים <i>garment.</i>	חֹדֶר <i>court.</i>	נַפְשׁ <i>soul.</i>	עֵת <i>time.</i>
גִּב <i>rim.</i>	כֶּבֶר <i>circle.</i>	סִיר <i>thorn.</i>	פֶּה <i>foot.</i>
הַיְבֵל <i>temple.</i>	מִבְצָר <i>fortress.</i>	עָב <i>cloud.</i>	צִדָּה <i>side.</i>
זְרוּעַ <i>arm.</i>	מַחֲנֶה <i>camp.</i>	קֶבֶל <i>cord.</i>	

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus פְּזָרִים is used of round masses of money, *talents*, בֶּצֶרֶת of bread, round *loaves*; סִירָיִם *thorns*, סִירוֹת *hooks*; גַּבְרִים *heels*, גַּבְרֹת *foot-prints*; פְּזָמִים *footsteps* of men, פְּזָזוֹת *feet* of articles of furniture. Comp. § 198. c. Sometimes they differ in usage or frequency of employment: thus יָמֵי *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. נְשִׂיִם *women* Gen. 7:13, בְּרָשִׁים *words* Job 4:4, נְדָבָרִים *ants* Prov. 30:25, and masculine nouns in וה are construed as feminines, e. g. מִשְׁכָּנֹתָהּ *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 נְשִׂיִם *women*, צִוִּים *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 אֲבוֹתָהּ *fathers*, which can never have been a feminine. One might be tempted in this case to suspect that וה was not the sign of the plural, comp. אֲחֵיהָ *sister*, חֲמוֹתָהּ *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 אֲבוֹתָהּ assumes in the plural, comp. פְּרָשִׁי *leaders*, קַהֲלָתָהּ *preacher*, while its construction as a masculine springs so directly out of its signification as to remain unaffected. And this suggests the idea that the like may have happened to names of inanimate objects. They may receive the feminine ending in its neuter sense to designate them as things, § 198. c, while at the same time they are so conceived that the masculine construction is maintained.

§ 201. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, אֵשׁ *fire*, זָהָב *gold*, אֲדָמָה *ground*; collectives, בָּנִים *children*, עוֹף *fowl*, עֲוֹף *birds of*

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

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 198. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. τὰ δίκαια *right*, τὰ ἄδικα *wrong*. Some abstracts adopt indifferently the feminine or the plural form, אֱמוּנָה and אֱמוּנִים *fidelity*, גְּאֻלָּה and גְּאוּלָּיִם *redemption*, חַיָּה and חַיִּים *life*, חֹשֶׁךְ and חֹשְׁכִים *darkness*, מְלֻאָה and מְלֻאָיִם *setting of gems*.

b. The form קְבוּרָיִם is adopted by certain words which denote periods of human life, נְעוּרָיִם *childhood*, גְּלוּלָיִם *youth*, בְּחֻרָיִם *adolescence*, בתּוּלָיִם *virginity*, מְלָאָה *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, אֱדֹלָי *Supreme Lord* prop. *my Lord*, § 199. c, and some other terms referring to the divine being, בּוֹרְאֵי עֵלְיוֹן Eccles. 12 : 1, גְּבוּרִים Eccles. 5 : 7, עֲשֵׂרָה Isa. 54 : 5, קְדוֹשִׁים Hos. 12 : 1; also, אֱדֹלָיִם (rarely with a plural sense) *lord*, בְּעָלִים (when followed by a singular suffix) *master*, בְּהֵמוֹת *Behemoth, great beast*, and possibly תְּרַפִּים *Teraphim*, which seems to be used of a single image, 1 Sam. 19 : 13, 16.

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

of both genders, ה as the sign of the feminine remaining unchanged, and ה, reverting to its original form ה, § 196. *b*, *hand* du. וְיָדַי, *door* du. הַדְּלָתַי, *lip* du. שְׁפָתַי.

*a*. The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich. Gramm. § 206. is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Chaldee and Syriac scarcely retain a trace of it except in the numeral two and its compounds.

§ 203. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to

1. Double organs of men or animals, אָזְנוֹתַי *ears*, אֲנָשִׁים *nostrils*, קַרְנֵי אֵילִם *horns*, כַּנְפֵי אֵילִם *wings*.

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

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יְרֵמִיָּם *period of two days, biduum*, שְׁבַע־שָׁבוּעִים *two weeks, fortnight*, שְׁנָתַיִם *two years, biennium*, סֵאתָיִם *two measures*, כַּפְרָיִם *two talents*, דְּרָבָיִם Prov. 28 : 6, 18 *double way* (comp. in English *double dealing*), נְהַרָיִם *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנָיִם *two*, כְּפָלָיִם *double*, מֵאתָיִם *two hundred*, אֲלֶפָיִם *two thousand*, רַבְרָבָיִם *two myriads*, שֶׁבַע־פְּלָטִים *seven-fold*, כְּפָלָיִם *of two sorts*.

5. A few abstracts, in which it expresses intensity, עֲצָלְתָיִם *double-slothfulness*, מְרֵבָתַיִם *double-rebellion*, צְהָרָיִם *double-light*, i. e. noon, רְשָׁעֵתַיִם *double-wickedness*.

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

עֵינָיִם זֶכֶּךָ 7:9 *seven eyes*, כָּל-יְדָיִם וְכָל-בְּרָכָיִם *all the hands and all knees* Ezek. 7:17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech, § 193. *c.* קַרְנֹת קַרְנֹת *horns*, קַרְנֹת קַרְנֹת *horns* of the altar, כַּנְּפֵי כַּנְּפֵי *wings*, קַנְפֵי קַנְפֵי *extremities*, כְּתֻפֹת כְּתֻפֹת *shoulders*, כְּתֻפֹת כְּתֻפֹת *shoulder-pieces* of a garment, עֵינָיִם עֵינָיִם *eyes*, עֵינָיִם עֵינָיִם *fountains*, רַגְלֵי רַגְלֵי *feet*, רַגְלֵי רַגְלֵי *times* prop. beats of the foot. In a few instances this distinction is neglected, שְׂפָתַיִם and שְׂפָתוֹת *lips*, רִדְּיִם and רִדְּיִם *sides*, רִדְּיִם רִדְּיִם *extremities*.

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

*c.* The words מַיִם מַיִם *water* and שָׁמַיִם 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 שְׁמַיִם Dan. 5:9 from the singular שָׁמַיִם. 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 וֹת, and the dual ים, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 205. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מְדוּבָרִי



*Moabite*, מוֹאָבִית *Moabitess*, מוֹאָבִיָּה *finding* fem. מִצָּאָה, חָטָא *sinner*, חַטָּאָה *sin*, § 198. Nouns which terminate in a consonant experience a compression of their final syllable, which, upon the addition of ה, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from *a* or *ā* to *ē*, § 63. 2. *a*, from *ē* or *ī* to *ē*, or in a few words to *ē*, and from *ō* or *ū* to *ō*, § 61. 4. אֲדָמָה *broken* fem. נִשְׁבְּרָה, אֲדָמָה *reddish* fem. אֲדָמָה, הֹלֵךְ *going* fem. הוֹלֵכָה, גִּבּוֹר *master*, גִּבּוֹרָה *mistress*, חֲמִשׁ *five* fem. חֲמִשָּׁה, אִישׁ *man*, אִשָּׁה *woman*, § 214. 1. *b*, נִפְּזָה *scattered* fem. נִפְּזָה, נְחֹשֶׁת and נְחֹשֶׁת *brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שְׁמִיעָה *hearing* fem. שְׁמִיעָה, מְצַיֵּחַ *touching* fem. מְצַיֵּחַ.

a. In many cases the feminine is formed indifferently by ה or by הָ ; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in ה almost always receive ה ; active participles, except those of עָזַר, עָזַר and לָחַץ verbs, oftener take ה than הָ ; ה is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final ה, ו or ה is sometimes assimilated to the feminine characteristic ה and contracted with it. § 54, בַּת for בַּתְּ *daughter*, חֶלֶב for חֶלֶבְּ *gift*, אֱמֶת for אֱמֶתְּ *truth*, אֶחָד for אֶחָדְּ *one*, 1 Kin. 1:15 for מִשְׁתָּרְתָּ *ministering*, מִשְׁתָּה *Mal. 1:14* for מִשְׁתָּהְּ *corrupt*, פָּנָה for פָּנָהְּ *pan*. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel *ū* remains in הַשְׁמָנִית Lev. 5:21 *deposit*, and the proper name תַּחְמֻם *Tanhumeth*. From הָאָה *brother*, הָאָה *father-in-law* are formed אָחוּה *sister*, הָמוּה *mother-in-law*, the radical ה, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. *a*; נִפְּזָה *difficult* Deut. 30:11 is for נִפְּזָה from נִפְּזָה.

§ 206. The changes which result from appending the feminine termination ה, the plural terminations ים and וה, and the dual termination ים, are of three sorts, viz. :

1. Those which take place in the ultimate, when it is a mixed syllable.

2. Those which take place in the ultimate, when it is a simple syllable.

3. Those which take place in the penult.

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

1. Tseré remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, מוֹת fem. מוֹתָה, pl. מוֹתִים; רֶגֶל *thigh* du. יְרֵכְךָ, תְּלֵמָה *complete* fem. שְׁלֵמָה, pl. שְׁלֵמִים, f. pl. שְׁלֵמוֹת; הוֹלֵךְ *going* fem. הוֹלֵכָה, pl. הוֹלְכִים, f. pl. הוֹלְכוֹת.

a. The rejection of Tseré is due to the tendency to abbreviate words which are increased by additions at the end, § 66. 1. It is only retained as a pretonic vowel, § 64. 2. when the word is otherwise sufficiently abbreviated, or its rejection would shorten the word unduly. Tseré is retained contrary to the rule by שְׁלֵשִׁים, שְׁלֵשִׁים רִבְעִים *children of the third and fourth generations*, by a few exceptional forms, e. g. בְּגֵרָה Jer. 3:8, 11, מְשַׁפְּטָה Ex. 23:26, נְטִיחָה Cant. 1:6, שׁוֹמְרָה Isa. 51:1. and frequently with the pause accents, § 65, e. g. הוֹלְכָה Isa. 21:3, שׁוֹמְרִים Lam. 1:16, שׁוֹמְרוֹת Isa. 49:8, אֲבוֹתָיִם Ex. 28:40, סְנוּרִים Gen. 19:11, 2 Kiu. 6:18 (once with Tiphkha): אֲבוֹתָיִם Isa. 2:20, פְּרִיטָיִם Eccles. 2:5, מְזַמְרוֹת Isa. 2:4. It also appears in several feminine substantives, both singular and plural, e. g. מְשַׁפְּטָה *overthrow*, מוֹדַעְלוֹת *counsels*, תּוֹעֵבָה *abomination*, מִשְׁבָּטָה *staff*, מְבַשְּׂלָה *witch*. On the other hand, the following feminines reject it though preceded by Kamets, רֵגֶל *wild-goat*, fem. רֵגֶלְךָ, ostrich, fem. רֵגֶלְךָ, רֶגֶל *thigh*, fem. רֶגֶלְךָ. It is also dropped from the plural of the monosyllable בֵּן *son*, and its place supplied by a pretonic Kamets, בָּנִים *sons*, בָּנוֹת *daughters*, the singular of the feminine being בַּת for בָּתָה, § 205. b; so מוֹלֵךְ *fork* pl. מוֹלְכוֹת.

b. Kamets in the ultimate is retained as a pretonic vowel, לָבָן *white*, fem. לְבָנָה, pl. לְבָנִים, f. pl. לְבָנוֹת; מְצֻרָה *fortress*, pl. מְצֻרוֹת and מְצֻרוֹת, only disappearing in a few exceptional cases, שֵׁנַי *hair*, fem. שֵׁנֶךָ, שֵׁנֶיךָ, שֵׁנֶיךָ *quail*, pl. שֵׁנֶיךָ, שֵׁנֶיךָ *pasture*, pl. שֵׁנֶיךָ, שֵׁנֶיךָ *once*, שֵׁנֶיךָ *fords*, בְּכֶרֶת *talent* du. בְּכֶרֶת but in pause בְּכֶרֶת, נָחַל *river* du. נַחֲלֶיךָ. The אָ participles, נִבְּאָה *propheesying* pl. נִבְּאוּ, נִמְאָה *polluted* pl. נִמְאָה, נִמְאָה *found* pl. נִמְאָה adopt the vowels of לָה forms, § 165. 2; but with the pause accents Kamets returns, נִבְּאוּ Ezek. 13:2, נִמְאָה Ezr. 8:25. The foreign word פְּרָבֵר *suburbs* forms its plural irregularly פְּרָוֵרִים.

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). מִגוֹרָה *terror* pl. מִגוֹרִים, מִגוֹרָה *habitation* pl. מִגוֹרִים, מִגוֹרָה *sweet* fem. מִתְּוֹקָה pl. מִתְּוֹקִים, צָרָה *distress* fem. צָרוֹת, מִגוֹרָה *lodging* fem. מִגוֹרָה, מִגוֹרָה *flight* fem. מִגוֹרָה, מִגוֹרָה *rest* fem. מִגוֹרָה, מִגוֹרָה *fortification* fem. מִגוֹרָה, מִגוֹרָה *deep* fem. מִגוֹרָה Prov. 23:27 and מִגוֹרָה

*chain* pl. רְחֻמָּוֹת 1 Kin. 6:21 K'ri; פָּלְיָטָה *escaped* pl. פְּלִיטָיִם or פְּלִיטָיִם fem. פְּלִיטָה or פְּלִיטָה.

d. Hholem is dropped from the plural of צִפּוֹר *bird* pl. צִפּוֹרִים, as well as from the plural of nouns having the feminine characteristic ה in the singular; thus שֵׁלֶלֶת *skull*, by the substitution of the plural ending ות for ת, § 199, becomes שֵׁלֶלֶתוֹת. בְּהֵמָה *course*, pl. בְּהֵמָהוֹת, or with Hhateph-Kamets under a doubled letter, § 16. 3. b, כּוֹתֶה *coat* pl. כּוֹתֶה, כּוֹתֶה *ear of corn*, pl. כּוֹתֶה; in two instances a pretonic Kamets is inserted, בְּצֻרָה *drought* pl. בְּצֻרוֹת, אַסְטָרְתָּה *Astarte* pl. אַסְטָרְתָּהוֹת.

e. Seghol in nouns with the feminine characteristic ה affixed mostly follows the law of the vowel from which it has sprung, § 205; if it has been derived from Tsere it is rejected, if from any other vowel it is still in some instances rejected, though more commonly it reverts to its original form and is retained, יוֹזֵקָה *sucker* (from יוֹזֵק) pl. יוֹזֵקוֹת, אֵפִיטָה *epistle* (from אֵפִי) pl. אֵפִיטוֹת, אֵפִיטָה *knife* (from אֵפִי) pl. אֵפִיטוֹת, אֵפִיטָה *reddish* (from אֵפִי) pl. אֵפִיטוֹת, אֵפִיטָה *nurse* (from אֵפִי) pl. אֵפִיטוֹת, אֵפִיטָה *scale* pl. אֵפִיטוֹת and אֵפִיטוֹת. Pattahl, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, טַבְּעָה *ring* pl. טַבְּעוֹת, נִגְעָה (from נִגַּע) *touching* pl. נִגְעוֹת.

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 הוֹרֵת for הוֹרֵת, § 57. 2 (5), *thorn*, has its plural הוֹרֵתִים or הוֹרֵתִים; יוֹם (יום) *day*, pl. יוֹמִים (ימים); מִדּוֹן (מדון) *strife*, pl. מִדּוֹנִים; טוֹר (טור) *ox*, pl. טוֹרִים; הוֹד for הוֹדֵךְ or הוֹדֵךְ, § 186. 2. c, *pot*, pl. הוֹדֵרִים or הוֹדֵרִים, § 208. 3; שׁוּק (שוק) or שׁוּק (שוק) *street*, pl. שׁוּקִים; אֵר (אר) or אֵר (אר) *city*, pl. once אֵרֵיִם Judg. 10:4 usually contracted to אֵרִים; ראש (ראש) *head*, pl. ראשֵׁיִם (ראשיים). So סֵאֵה *measure* becomes in the dual סֵאֵהוֹם for סֵאֵהוֹם and סֵאֵהוֹם *one hundred*, du. סֵאֵהוֹם for סֵאֵהוֹם; מְלָאָה (מלאה), § 57. 2 (3), *work*, probably had in the absolute plural מְלָאָהוֹת, whence the construct is מְלָאָהוֹת.

2. The final consonant sometimes receives Daghesh-forte before the added termination, causing the preceding vowel to be shortened from *ā* to *ǎ*, from *ē* or *ī* to *ĕ*, and from *ō* or *ū* to *ŭ*, § 61. 5. This takes place regularly in nouns which are derived from contracted שׁע roots, תָּמָה *perfect* fem. תָּמָה, לָם *sea* pl. לָמָם; מָגֵן (from מָגֵן) *shield*, pl. מְגִנּוֹת and מְגִנּוֹת, fem. מְגִנָּה; חֹק *statute* pl. חֻקִּים, fem. חֻקָּה, pl. חֻקֵּיִת, or in whose final letter two consonants have coalesced, אָס for אָסֶךְ du. אָסֶרֶם *nose*; לֵוָה for לֵוָהוֹת *she-goat* pl. לֵוָהוֹת; לֵוָה for לֵוָהוֹת *time* pl. לֵוָהוֹת and לֵוָהוֹת; אִישׁ for אִישׁוֹת *man*, אִשָּׁה *woman*, and it not infrequently occurs in other cases.

a. Nouns with Pattahl in the ultimate with few exceptions double their final letter, being either contracted forms, חַלֵּל *weak* pl. חַלֵּלִים fem. חַלֵּלָה pl.

הַלְלוּ, or receiving Dagghesh-forte conservative in order to preserve the short vowel. אֲגַמִּים *pool* pl. אֲגַמִּים; so אֲוֵזָן *wheel*, הַמְרֵס *myrtle*, הַלְלוּ *few*, תַּהֲרֵם *frightful*, הַרְקָק *greenish*, מַאֲוִי *desire*. Before gutturals Pattahh may be retained in an intermediate syllable. לֶחֶם *fresh* pl. לֶחֶיִם, or lengthened to Kamets, § 60. 4. שֵׁר *prince* pl. שָׂרִים fem. שָׂרָה; so אֶצְבָּצָב *fingers*, הַרְבָּע *four*, הַמְבָּצִים *helmets*, הַמְצָרִים *straits* and הַמְדָּאִים *baskets*, הַמְלָאִים *loops*, which do not occur in the singular, but are commonly referred to הַדָּרִי, הַלְלוּ, § 194. b. ר being changed to א as in § 208. 3. d; also שֵׁר *breast*, which omits Dagghesh du. שָׂרִים. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2. הַיּוֹ *prey* fem. הַיָּה, הַיָּה *fear* fem. הַיָּה, הַיָּה *wine-press* pl. הַיָּה, הַיָּה *garment* pl. הַיָּה, הַיָּה and הַיָּה, הַיָּה *tribute*, הַיָּה *basin*, הַיָּה *morsel*, הַיָּה *side*, הַיָּה *wheel*, הַיָּה *baskets*, הַיָּה *palm-branches*, הַיָּה *threshing-sledge* pl. הַיָּה or by the resolution of Dagghesh-forte, § 59. a. הַיָּה. It is rejected from הַיָּה *cymbal* pl. הַיָּה, הַיָּה *sort* pl. הַיָּה, הַיָּה *berries*, probably from הַיָּה and הַיָּה *men*, from the obsolete singular, הַיָּה. The plural of הַיָּה *people* is הַיָּה and in a very few instances with the doubled letter repeated, הַיָּה; so הַיָּה *mountain* pl. הַיָּה and הַיָּה Deut. 8:9. הַיָּה *shadow* pl. הַיָּה, הַיָּה *statute* pl. הַיָּה, and twice in the construct, הַיָּה Judg. 5:15, Isa. 10:1, which implies the absolute form הַיָּה.

b. The final letter is doubled after Kamets in the following words besides those from טוּ roots, אֲוֵזָן *porch* pl. אֲוֵזָן; so אֲוֵזָן *hire*, הַיָּה *camel*, הַיָּה *time*, הַיָּה *darkness*, הַיָּה *distance*, הַיָּה *small*, הַיָּה *green*, הַיָּה *quiet*, הַיָּה *lily*, הַיָּה *coney*, to which should perhaps be added הַיָּה 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 הַיָּה, § 65. The Niph'al participle הַיָּה *honored* has in the plural both הַיָּה and הַיָּה. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before ה, which does not admit Dagghesh-forte, in the plurals of הַיָּה *brother* pl. אֲחָיו, הַיָּה *hook*, הַיָּה *confidence*, § 60. 4. a.

c. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from טוּ roots, הַיָּה *peak* pl. אֲוֵזָן, הַיָּה *sacred scribe*, הַיָּה *band*, הַיָּה *nation*, הַיָּה *naked*, and several adjectives of the form הַיָּה, which are mostly written without the vowel-letter ו, § 14. 3, e. g. הַיָּה *red* fem. אֲדָמָה, אֲדָמִים, אֲדָמָה *terrible*, אֲדָמָה *long*, etc.; הַיָּה *dunghill* takes the form אֲדָמָה in the plural.

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

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

§208. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, §66. 2. (1). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, §183.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which *ō* becomes *ō* or more rarely *ū*, *ē* becomes *ī* or more rarely *ē*; *ē* may be restored to *ū* from which it has commonly arisen, §183, or like *ē* it may become *ī* or *ē*, עֲזָמָה (עָזָם) *strength* fem. נְצֻמָה, חֲפְזָה (חֲפֵזָה) fem. חֲפְזָה *freedom*, אָמַר (אָמַר) *saying* fem. אָמְרָה and אָמְרָה (אָמַר) *king* מְלֻכָה *queen*, טָבַח *slaughter* fem. טָבְחָה.

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

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away, מְלֻכִים (מְלֻכָה) *king* pl. מְלֻכָה *queen* pl. מְלֻכִים, אָמַר (אָמַר) *saying* pl. אָמְרִים, אָמְרָה *id.* pl. אָמְרִים, עֲמַל (עֲמַל) *work*, pl. עֲמָלִים, חֲטָא *sin* pl. חֲטָאִים.

a. Pretonic Kamets is not admitted by the numerals עֲשָׂרִים *twenty* from עָשָׂר *ten*, שִׁבְעִים *seventy* from שֶׁבַע *seven*, תִּשְׁעִים *ninety* from תֵּשַׁע *nine*. The words בִּשְׁטָנִים *pistachio-nuts*, הַבֹּנִים *ebony*, צִצְאִים *Job 40:21, 22*, חַמְצִים *mercies*, שִׁתְמִים *and שִׁתְמוֹת 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 Furst from בִּשְׁטָנָה, the second with Gesenius from הַבֹּנִי, and the others are explained after a like analogy. Quadriliteral Segholates also receive pretonic Kamets in the plural מְכַנְנִים pl. מְכַנְנִים *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, צְפָרְזַיִם pl. צְפָרְזַיִם *concubine* pl. צְפָרְזַיִם, נַצְפָּרָן *nail* צְפָרְזַיִם.

b. The superior tenacity of Hholem, §60. 1. a (4) is shown by the occasional retention of *o*, not only as a compound Sh'va under gutturals, אֲרָח *way* pl. אֲרָחוֹת, so חֹדֶשׁ *month*, חֹדֶשׁ *thicket*, אֲרָח *sheaf*, עֲזָר *fawn*; but as

Kamets-Hhatuph in קִדְּוֹת *holiness* pl. קִדְּוֹתִים and קִדְּוֹתִים root pl. שְׁרָרִים, § 19. 2, or as a long vowel in אֶהָל *tent* pl. אֶהָלִים, אֶהָלָה *stall* pl. אֶהָלָה, § 60. 3. c, or shifted to the following letter so as to take the place of the pretonic Kamets in בְּהֵן *thumb* pl. בְּהֵנוֹת, בְּהוֹנוֹת *brightness* pl. נְגוּהוֹת, § 184. a. Comp. מַסָּל (פֶּסֶל) *graven image* pl. מַסָּלִים. In other nouns it is rejected. מִבְּקָר *morning* pl. מִבְּקָרִים; so אֶרֶן *threshing-floor*, צִפְרֵי *cypress*, קַיִץ *handfull*, רֵמָח *spear*, רִימֹן *juniper*, חֲלָל *hollow of the hand*.

c. Middle Vav quiesces in the plural of the following nouns: מָוֶת *death* pl. מוֹתִים, מוֹתֵיהֶם, מוֹתֵיהֶם *iniquity* pl. מוֹתֵיהֶם. Gesenius regards מוֹתֵיהֶם Prov. 11: 7, Hos. 9: 4, as the plural of מוֹתֵיהֶם, while others derive it from מוֹתֵיהֶם, 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 אֶרֶם *ram* pl. אֶרֶמִים, זֵיתָה *olive* pl. זֵיתֵיהֶם, לַיְלָה *night* pl. לַיְלֵי־הַלַּיְלָה, but not in מְצִיב *strength* pl. מְצִיבִים, מְצִיבֵיהֶם, מְצִיבֵיהֶם *fountain* pl. מְצִיבֵיהֶם, אֶסֶד *ass-colt* pl. אֶסְדִים, אֶסְדֵיהֶם, אֶסְדֵיהֶם *goat* pl. אֶסְדֵיהֶם. The plural of מְצִיבֵיהֶם *valley* is מְצִיבֵיהֶם by transposition from the regular form גִּיאוֹת which is twice found in the K'thivh 2 Kin. 2: 16, Ezek. 6: 3; בֵּיתָה *house* has as its plural בֵּיתֵיהֶם, whether this be explained as for בֵּיתֵיהֶם from בֵּיתָה *to build* or for בֵּיתֵיהֶם from בֵּיתָה *to lodge*. Middle Yodh always quiesces before the feminine and dual endings, מְצִיבָה *provision* fem. מְצִיבָה, מְצִיבָה *eye* du. מְצִיבָה.

d. Monosyllables in י, from לֵה roots belong properly to this formation, § 57. 2 (4) and § 184. b, and follow the rules given above both in the feminine מְצִיבָה (מְצִיבָה) *necklace* fem. מְצִיבָה, and the plural מְצִיבֵיהֶם (מְצִיבֵיהֶם) *lion* pl. מְצִיבֵיהֶם and מְצִיבֵיהֶם, אֶרֶם *kid* pl. אֶרֶמִים, or with the change of י to א, § 56. 4, which also occurs in verbs, § 177. 3, מְצִיבָה *necklace* pl. מְצִיבָה, מְצִיבָה *simple* pl. מְצִיבָה, מְצִיבָה and מְצִיבָה *gazelle* pl. מְצִיבָה, מְצִיבָה and מְצִיבָה *branches*, מְצִיבָה *lions* are referred to מְצִיבָה and מְצִיבָה though these singulars do not occur; מְצִיבָה (מְצִיבָה) *utensil* does not receive Kamets in the plural מְצִיבָה.

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

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

1. Final הֶ is rejected before the feminine and plural endings, מְצִיבָה *beautiful* fem. מְצִיבָה f. pl. מְצִיבָה, מְצִיבָה *work* pl. מְצִיבָה; so מְצִיבָה *camp* du. מְצִיבָה.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. c, so that מְצִיבָה is for מְצִיבָה and

מְשִׁיִּים for מְשִׁיִּים. In a very few instances the radical י remains, e. g. עֲטָה Cant. 1:7 from עָטָה (עָטָה) Isa. 25:6 from מְעָה (מְעָה) and is even strengthened by Daghesh-force, § 207. 2. מְעָה Lam. 1:16 from בֹּהֶה, פָּרָה and פָּרָה, § 196. *b.* fem. of פָּרָה Hos. 14:1, elsewhere הָרוּה, פֶּה, *mouth, edge* pl. פָּרָה, פָּרָה and פָּרָה, or changed to א, § 56. 4. כֶּלֶה (כֶּלֶה) *young lamb* כֶּלֶהִים (כֶּלֶהִים), so that it is not necessary to assume a singular כֶּלֶה which no where occurs, הלכה Ps. 10:8 הלכּוּם ver. 10. See Alexander in loc.

2. Final י may combine with the feminine and plural endings, so as to form יָה, יָהִים, יָהִית, or it may in the masculine plural be contracted to יָהִים, § 62. 2. *Hebrew* עֲבָרִי pl. עֲבָרִים and עֲבָרִים fem. עֲבָרָה f. pl. עֲבָרֹת; שֵׁי *ship* pl. יָם and יָמִים, צָהִיר *free* pl. צָהִירִים, נָקִי *pure* pl. נָקִיִּים. So nouns in יָה upon the exchange of the feminine singular for the plural termination עֲמוֹנִית *Ammonitess* pl. עֲמוֹנִיּוֹת, *Hittitess* חִתִּית.

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

*b.* A few monosyllables in יָה form their feminines in this manner, though in the masculine plural they follow the rule before given, § 208. 3. *d.* יָה *kid* fem. יָהִית, לֵבִי *lion*, לֵבִיָּה *lioness*, § 196. *d.* צָהִיר *gazelle* fem. צָהִירָה (צָהִירָה and צָהִירָה are used as proper names), שָׁהִי *drinking* fem. שָׁהִיָּה.

3. There are few examples of final י or ו with added endings. The following are the forms which they assume: שָׁהִי *drink* pl. שָׁהִיִּים, מְלָכִית *kingdom* pl. מְלָכִיתֹת, § 62. 2, עֲדוּת *testimony* pl. עֲדוּתֹת, אֲחֻת *sister* pl. אֲחֻתֹת and אֲחֻתֹת for אֲחֻתֹת, רַבִּי and רַבִּיָּה *myriad* pl. רַבִּיּוֹת, רַבִּיּוֹת and רַבִּיּוֹת; the dual רַבִּיּוֹתִים inserts the sign of the feminine.

*a.* חֲבִיּוֹת or חֲבִיּוֹת Jer. 37:16 *cells* is referred to the assumed singular חֲבִיּוֹת; נְשִׂיּוֹת Isa. 3:16 K'thibh and נְשִׂיּוֹת 1 Sam. 25:18 K'thibh are formed from נָשָׂה, נָשָׂה 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. נָשָׂה *found* fem. נָשָׂה, נָשָׂה *wild ass* pl. נָשָׂהִים.

§ 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, גָּדוֹל *great* fem. גְּדוּלָה pl. גְּדוּלִים f. pl. גְּדוּלוֹת דָּבָר *word* pl. דְּבָרִים זָכוֹן *memorial* pl. זְכוֹנוֹת כְּנָף *wing* du. מְצַר *distress* pl. מְצָרִים מְשִׁיבָה *restoring* pl. מְשִׁיבִים מְצָרָה *distress* pl. מְצָרִים לֵוִי *Levite* pl. לְוִיִּים, except from nouns in הּ in which the place of the accent is not changed by the addition of the terminations for gender and number, § 209. 1, רְפָא *beautiful* fem. רְפָא pl. רְפֹאת, שָׂדֵה *field* pl. שְׂדוֹת, קָשָׁה *hard* pl. קָשִׁים מְעָה pl. מְעִים and מְעוֹת *bowels* נָכָה *smitten* pl. נָכִים. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive DagHesh-forte, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. תְּחַשׁ for תְּחַשׁ, § 187. 1, *workman* pl. תְּחַשִּׁים, so פָּרֵשׁ *horseman*, בְּרִיחַ *fugitive*, סָרִיס (const. סָרִיס) *eunuch*. קְרִיחַ *terrible*, פָּרִיחַ *violent*, דְּרִיחַ *diligent*, or shortened to Pattahh before ח, § 60. 1. a (4), בַּחֹר *young man* pl. בַּחֹרִים. Kamets is also retained in certain לָה and לָה derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. בָּרֶחַ *shield* pl. בָּרֶחִים and מְגִזָּה *fortress* pl. מְגִזָּהּ, מְגִזָּה *branch* pl. מְגִזָּהּ, חֲזֵית *corner* pl. חֲזֵיתוֹת. Other instances of its retention are rare and exceptional, בְּגוֹר *treacherous* fem. בְּגוֹרָה, שָׁבִיעַ (const. שָׁבִיעַ) *week* pl. שָׁבִיעִים and שָׁבִיעוֹת but du. שָׁבִיעִים, שָׁלִישׁ *warrior* pl. שָׁלִישִׁים.

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

c. Tseré is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires DagHesh-forte, תְּחַשׁ for תְּחַשׁ, § 187. 1. b, *deaf* pl. תְּחַשִּׁים, or if it is commonly represented by ר, § 14. 3, פְּרִיחַ or פְּרִיחַ, § 186, *hammer* pl. פְּרִיחוֹת, or a radical ר quiesces in it, אֲרִיחַ or אֲרִיחַ (from אֲרִיחַ, § 189) *perennial* pl. אֲרִיחוֹת or אֲרִיחִים, אֲתָנֶל *temple* pl. אֲתָנֶלִים and אֲתָנֶלֶת *rectitude*, זִירוֹנִים (from זִירוֹן or זִירוֹן) *proud*. Other cases are rare and exceptional, e. g. אֲנָלֶים 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: אֲשֶׁדוּדִית *Ashdoditess* pl. אֲשֶׁדוּדִיתִים Neh. 13: 23 K'ri (K'thibh אֲשֶׁדוּדוֹת), אַמֹּנִית *Ammonitess* pl. אַמֹּנִיתִים id. (K'thibh אַמֹּנִיתוֹת, 1 Kin. 11: 1 אַמֹּנִיתוֹת).



*Sidonian* f. pl. צִדוֹנִיָּה where long Hhirik becomes Tserē 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.* אֲבִיבָל cluster pl. אֲבִיבָלוֹת Cant. 7 : 8. מִרְחָבָה *chariot* fem. מִרְחָבוֹת pl. מִרְחָבוֹת. מִרְחָק *distance* pl. מִרְחָקִים and מִרְחָקִים, or of Pattahh to the briefest of the short vowels Hhirik, comp. §207. 2. *a.* זִלְזָפָה *fury* pl. זִלְזָפוֹת *fork* pl. מִזְלָפוֹת. §190. *a.* צִדְחָה *dish* pl. צִדְחָוֹת by the resolution of Dagghesh-forse for צִדְחָוֹת, §59. *a;* אֲחֵרָה for אֲחֵרָה *other* has in the plural אֲחֵרִים, אֲחֵרוֹת, as if from אֲחֵרָה, אֲחֵרָה *coal* has pl. אֲחֵרָיִם by §63. 1.

§211. In forming the plural of nouns, which have a feminine ending in the singular, the latter must first be omitted before the rules already given are applied. Thus, מַמְלָכָה *kingdom* by the omission of the feminine ending becomes מַמְלָךְ, hence, by §207. 1, its plural is מַמְלָכוֹת; so מַלְכָה *queen* becomes מַלְךְ, and by §208. 3. its plural is מַלְכוֹת; אֵפֶתֶת *epistle* becomes אֵפֶתֶת, and by §207. 1. its plural is אֵפֶתֶת. As precisely the same changes result from appending the feminine ה, and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, §208, nouns in ה, become plural with no further change than that of their termination; only in the exceptional case referred to a pretonic Kamets must be inserted. Nouns in ת, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained §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 שְׁנָה (שְׁנֹת) *year*, by §210, becomes in the dual שְׁנֹתַיִם, דֶּלֶת (דְּלוֹת) *door*, by §208. 4, du. דְּלוֹתַיִם, נְחֹשֶׁת *brass* du. נְחֹשֶׁתַיִם.

*a.* In the following examples a radical, which has been rejected from the singular, is restored in the plural, אֲמָה (for אֲמָהָ) *maid-servant* pl.

מִנְחָה, מִנְחָה (for מִנְחָה from מָנַח) *portion* pl. מִנְחָה and מִנְחָה, comp. § 208. 3. *d*, קָצָה (for קָצָה from קָצָה) pl. קָצָה; in like manner קָצָה *colleagues* is referred to the assumed singular קָצָה. פָּחָה (פָּחָה) *governor* has in the plural both פָּחָה (const. פָּחָה) and פָּחָה.

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

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

§ 213. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.
2. The final syllable of nouns, which are without these endings.
3. The syllable preceding the accent.

§ 214. The following changes occur in the endings for gender and number, viz. :

1. The feminine ending הַ is changed to הַ, שֶׁפָּחָה *handmaid* const. שֶׁפָּחָה; the ending הַ remains unchanged, מִשְׁמָרָה *observance* const. מִשְׁמָרָה.

a. The explanation of this appears to be that the construct state retains the old consonantal ending הַ, the close connection with the following noun preserving it as if in the centre of a compound word, §55. 2. c; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

b. Some nouns in הַ, preceded by Kamets adopt a Segholate form in the construct, מַמְלָכָה *kingdom* const. מִמְלָכָה instead of מַמְלִיכָה, §61. 1. b, מִמְשָׁלָה *dominion* const. מִמְשָׁלָה מִלְאכָה, *work* const. מִלְאכָה, מִרְצָבָה, *chariot* const. מִרְצָבָה, מִקְרָבָה, *crown* const. מִקְרָבָה, מִלְחָמָה, *flame* const. מִלְחָמָה, מִשְׁפָּחָה, *family* const. מִשְׁפָּחָה, מִשְׁפָּחָה, *four* const. מִשְׁפָּחָה; so מִדְּבַלָה *fig-cake* const. מִדְּבַלָה; מִיְשָׁה, *woman*, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 53: 9, is mostly used as the construct of אִשָּׁה. On the other hand, חַמָּה *bottle* has in the construct חַמָּה Gen. 21: 14 (the accent thrown back by §35. 1) as if from חַמָּה.

2. The ending ים of the masculine plural and ים of the dual are alike changed to י, קַרְנִים *nations* const. קַרְנֵי, קַרְנֵי *horns* const. קַרְנֵי; וַיִּתְּנוּ of the feminine plural suffers no change קְלוֹת *voices* const. קְלוֹת.

a. The compression of *i* to *e* regularly takes place upon its being followed by concurrent consonants, §61. 4. This is here suggested as the explanation of the change of vowel in the plural. It results from the close connection of the construct state, which as it were, unites the two words into one compound term; thus, בָּתֵּי אֲבָנִים *houses* joined to אֲבָנִים *hewn stone* would become בָּתֵּי אֲבָנִים, and by the dropping of the nasal, according to §55. 2. b, בָּתֵּי אֲבָנִים *houses of hewn stone*. Comp. §199. e. In the dual the final nasal is likewise rejected, and *ay* combines to form the diphthongal *e*, §57. 2 (5).

b. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בָּתֵּי (the accent invariably thrown back by §35. 1), commonly in the K'thibh כְּמוֹתָהּ const. of בָּתֵּי *high-places*, מִרְצָבָהּ 1 Sam. 26: 12; this takes place regularly before suffixes, §220. 2.

§ 215. 1. In a mixed final syllable Kamets is commonly shortened to Pattahh: so is 'Tsere when preceded by Kamets; other vowels remain without change, יָד *hand* const. יָד, מוֹשֵׁב *seat* const. מוֹשֵׁב, צַוְאָר *neck* const. צַוְאָר, זָקֵן *old* const. זָקֵן, לֵב *heart* const. לֵב, גִּבּוֹר *mighty man* const. גִּבּוֹר.

a. Kamets remains in the construct of אֵלֶּם *porch*, כָּתָב *writing*, מִתָּן *gift*, מִן *cloud* (once const. מִן Ex. 19: 9), פְּרָטָם *decree* and יָם *sea*, e. g. יָם הַיָּם *sea of salt*, except in the phrase יָם הַיָּם *sea of weed*, i. e. *Red Sea*; חֵלֶב *milk* becomes חֵלֶב, and לָבָן *white* לָבָן Gen. 49: 12 in the construct.

b. Tsere remains in *חַיִּים* *five* const. *חַיִּים*, *חַיִּים*, *חַיִּים* *mire* const. *חַיִּים*, *חַיִּים*, *חַיִּים* *breathing* const. *חַיִּים*, *חַיִּים*, *חַיִּים* *heel* const. *חַיִּים*, in the *עֵבֶר* derivative *חַיִּים* *shield* const. *חַיִּים* and in *חַיִּים* found in several proper names. It is occasionally shortened to Seghol before Makkeph in *חַיִּים* *mourning* const. *חַיִּים*, *חַיִּים* *lime* const. *חַיִּים*, *חַיִּים* and *חַיִּים*, *חַיִּים* *name* const. *חַיִּים*, *חַיִּים* and *חַיִּים*: *חַיִּים* *son*, which in the absolute retains Tsere before Makkeph, Gen. 30: 19, Ezek. 18: 10, has in the construct *חַיִּים* or *חַיִּים*. Tsere is shortened to Pattahh in a few cases not embraced in the rule, viz.: *חַיִּים* *nest* const. *חַיִּים*, *חַיִּים* *rod* const. *חַיִּים* and *חַיִּים*, Deut. 32: 28 *perishing* const. of *חַיִּים*, the Kal participles of Lamedh guttural verbs, § 126. 1, and the following nouns with prefixed *ח* in several of which a preceding Pattahh is likewise changed to Hhirik, § 190. a, *חַיִּים* *tithe* const. *חַיִּים*, *חַיִּים* *mourning* const. *חַיִּים*, *חַיִּים* *key* const. *חַיִּים* and *חַיִּים*, *חַיִּים* *lair* const. *חַיִּים*, *חַיִּים* *clamour* const. *חַיִּים*, *חַיִּים* *matrix* const. *חַיִּים*, *חַיִּים* *corruption* const. *חַיִּים*, *חַיִּים* *altar* const. *חַיִּים*.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from *עֵבֶר* roots, *חַיִּים* *statute* const. *חַיִּים* and *חַיִּים*, rarely in other words *חַיִּים* Prov. 19: 19, Ps. 145: 8, Nah. 1: 3 (in the last two passages the K'thibh has *חַיִּים*), Job 17: 10, Prov. 22: 11, *חַיִּים* Ex. 30: 23, *חַיִּים* Ex. 21: 11; this becomes Pattahh before the guttural in *חַיִּים* for *חַיִּים* construct of *חַיִּים* *high*. *חַיִּים* *kōl* construct of *חַיִּים* *all* occurs twice, viz.: Ps. 35: 10, Prov. 19: 7, without a Makkeph following, § 19. 2. a; it must not be confounded with *חַיִּים* *kāl* Isa. 40: 12 *he comprehended* pret. of *חַיִּים*.

d. The termination *ח* becomes *ח* in the construct, § 57. 2 (5), *חַיִּים* *enough* const. *חַיִּים*, *חַיִּים* *life* const. *חַיִּים*.

e. Three monosyllabic nouns form the construct by adding a vowel, *חַיִּים* *father* const. *חַיִּים* Gen. 17: 4, 5, elsewhere *חַיִּים*, *חַיִּים* *brother* const. *חַיִּים*, *חַיִּים* *friend* const. *חַיִּים* 2 Sam. 15: 37, 1 Kin. 4: 5, or *חַיִּים* 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 *חַיִּים* roots, § 185. 2. c.

2. In a simple final syllable *ח* is changed to *ח*, *חַיִּים* *sheep* const. *חַיִּים*, *חַיִּים* *shepherd* const. *חַיִּים*, *חַיִּים* *field* const. *חַיִּים*; 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 *חַיִּים* verbs, while the future has Seghol, § 163. 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. *חַיִּים* *mouth* has *חַיִּים* in the construct.

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

§ 216. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, מְקוֹם *place* const. מְקוֹם, שָׁנָה *year* const. שְׁנָת, שָׁנִים *years* const. שְׁנֵי, אוֹצְרוֹת *treasures* const. אוֹצְרוֹת, יָדַי *hands* const. יָדַי, לֵבָב *heart* const. לֵבָב, נְהִימָה *wrath* const. נְהִימָה.

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, חָרָשׁ (for חָרֵשׁ) *workman* const. חָרָשׁ, פָּרָשׁ (פָּרֵשׁ) *horseman* const. פָּרָשׁ, פָּרִיכָה (פָּרִיכָה) *rail* const. פָּרִיכָה, צָרָה (צָרָה) *distress* const. צָרָה; (2) in words from טו and טי roots, עָרִים (from עָרִי) *cities* const. עָרֵי, בָּאִים (from בָּוִא) *coming* const. בָּאִי; (3) under מ prefixed to ע"ו roots, מְכַוֵּר (from סָכַף) *covering* const. מְכַוֵּר, מִגֵּן (from מִגֵּן) *shield* const. מִגֵּן, מְצוּדָה (from מְצוּדָה) *fortress* const. מְצוּדָה; (4) in ל"ה derivatives of the form מְגִלָּה (from מְגִלָּה) *exile* const. מְגִלָּה, מְדִינָה *meditation* const. מְדִינָה. (5) in the construct dual and plural of trilateral monosyllables or Segholates from ל"א and ל"ה roots, לְחָיִים (from לְחָי) *cheeks* const. לְחָיִי, גְּדָרִים (from גְּדָרִי) *kids* const. גְּדָרַי, הַטָּאִים (from הַטָּא) *sins* const. הַטָּאִי; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 60. 3. c. אָלָה *curse*, מְעָרָה *care*, הַמְעָלָה *conduit*, and the plurals, הַדְרָאִי, תְּהַרְשֵׁי, תְּהַרְשֵׁי Lev. 7: 38, צָאצָאִי, מוֹרְשֵׁי, מוֹרְשֵׁי, מְטַרְרֵי, מְטַרְרֵי 2 Kin. 12: 8, הוֹשְׁטֵרֵי Ezek. 27: 9, מְעַבְרֵי Job 34: 25, מְהַרְרֵי Eccles. 9: 1, הוֹשְׁטֵרֵי.

b. Tsere is retained in words in which it is commonly represented by the vowel-letter י, or has י quiescing in it, הַיְכָל *temple* const. הַיְכָל, and in addition in the following, אֲבוֹס *crib* const. אֲבוֹס, so אֲזוּר *girdle*, אֲזוּרֵי *thread*, נֶגֶר *foreign land* const. נֶגֶר, אֲבָדָה *loss* const. אֲבָדָה, so אֲבָדָה Isa. 58: 10 *darkness*, בְּרִיכָה *pool*, גְּנֹבָה Ex. 22: 2 *theft*, מַגָּפָה *plague*, מְהַפְּקָה *overthrow*, מְכַרְבָּה Gen. 49: 5 *sword*, מְסַחֵה *molten-image*, מְסַחֵה Job 16: 13 *gall*, עֲרֵמָה *heap*, צָאָה *excrement*, תְּאֵנָה *fig-tree*, תְּרֵדָה *deep sleep*, and the plurals, אֲבָלִי *mourning* from אֲבָלִים (אֲבָל), so תַּחְצִיר *desiring*, רְשִׁימָה *sleeping*, שְׂמֵחֵי and שְׂמֵחֵי *rejoicing*, שְׂכַחֵי *forgetting*, זְאָבֵי *wolves* from זָאָב (זָאָב); רְגָזֵי *weary* becomes רְגָזֵי in the construct, and פְּלֻטֵי *escaped* פְּלֻטֵי.

c. Hholem is rejected from the syllable before the accent in אֲרָמְלוֹת const. pl. of אֲרָמְלוֹן *palace*, אֲשַׁפְּלוֹת and אֲשַׁפְּלוֹת const. pl. of אֲשַׁפְּלוֹת *cluster*, הַאֲוִמֵי Cant. 4: 5 and הַאֲוִמֵי Cant. 7: 4 *twins*, בְּמַתֵּי from בְּמַתֵּי *high-places*. see § 214. 2. b; it is changed to ו in מְטַמְּנֵי from מְטַמְּנֵי *treasures*, comp. § 88.

d. Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tsere in the construct, חֶמְדָּה *midst* const. חֶמְדָּה, חֶמְדָּה קִישוֹת *cups* const. קִישוֹת, בַּיִת *house* const. בַּיִת, עֵינֹת *fountains* const. עֵינֹת, גֵּיא *valley* const. גֵּיא. pl. גֵּיאִים, § 208. 3. c. const. גֵּיאִים Ezek. 35: 8. Exceptions are rare, עָקָל (according to Kimchi עָקָל) Ezek. 28: 18 *iniquity*, מְדַרְגֵי Prov. 19: 13 *contentions*, צְוֵאָר *neck* const. צְוֵאָר and צְוֵאָרֵי.

e. A few nouns of the forms קָטַל, קָטַל, קָטַל have קָטַל or קָטַל in the construct instead of קָטַל, § 61. 1. b, גֵּר *wall* const. גֵּר, גֵּר *robbery* const.

גָּזֵל *thigh* const. לָרֶגֶל *heavy* const. כָּבֵד and כְּבִיד, *shoulder* const. כֶּתֶף, כְּתֹף *smoke* const. עָשָׂן and עֲשָׂן, *side* const. צָלַע and צֵלַע; לָאָרֶץ *long* is only found in the construct, the corresponding absolute was probably אָרֶץ; כִּיבֵד *helmet* simply shifts its accent in the construct, כִּיבֵד. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form הַחֲבֵל *chamber* const. הַחֲרֵר, *seed* const. זֶרַע once זֶרַע Num. 11:7 elsewhere זָרַע, *plant* const. נִטָּע, *fetus* const. טָגֵר, *seven* const. שֶׁבַע, *nine* const. תִּשְׁעַת; in like manner הַחֲבֵל *vanity* const. הַיָּבֵל.

2. When this rejection occasions an inadmissible concurrence of vowelless consonants at the beginning of a syllable, § 61. 1, it is remedied by inserting a short vowel between them, commonly Hhirik, unless it is modified by the presence of gutturals, צִלְצִל *tinkling* const. צִלְצֵל for צִלְצֵל, *words* const. דְּבָרִי for דְּבָרִי, *righteousness* const. צְדָקָה, pl. צְדָקוֹת, *wise* const. חֲכָמִים, *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, מַלְכִים from מֶלֶךְ (מֵלֶךְ) *kings* const. מַלְכֵי, *tribes* const. שְׁבִטֵי, *threshing-floors* const. גְּרָנוֹת (גֶּרֶן) *reproaches* const. תְּרָפוֹת (תְּרָפָה) *folded doors* const. דְּלָתַי, yet not invariably שְׁעָרִים (שַׁעַר) *handfuls* const. שְׁעָרֵי, *trough* (pl. שְׁקָרוֹת) const. שְׁקָרוֹת.

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, מַלְכֵי, דְּלָתַי, not הַרְבֵּוֹת, תְּרָפוֹת, § 22. a. 3. Exceptions are infrequent, as אֲשֵׁרֶת Deut. 3:17, תְּחִבֵּי Lam. 3:22 but תְּחִבֵּי Ps. 89:2, תְּרָפוֹת Ps. 69:10, עֲרֵפֵי Ezek. 17:9, כְּסָפֵי Gen. 42:25, 35, נְסָפֵי Lev. 23:18, צִדְדֵי Isa. 5:10, תְּשִׁיחַת Neh. 4:7, רִשְׁפֵי Cant. 8:6 but רִשְׁפֵי 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, תְּלָלֵי Isa. 57:6, עֲנָבֵי Lev. 25:5, עֲצָבֵי Isa. 58:3, עֲקָבֵי Gen. 49:17, עֲקָבוֹת Ps. 89:52, עֲשָׂבוֹת Prov. 27:25, or compound Sh'va is taken instead of simple for the same reason, שְׁקָרוֹת Gen. 30:38. The presence or absence of Daghesh-lene in the dual construct depends upon the form of the absolute, thus שְׁפָתַי from שְׁפָתַי *lips* but בְּרַגְלֵי from בְּרַגְלֵי *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, מְעַרְבֵי, מְעַרְבוֹת but מְהַשְׁבִּיחַ. In the opinion of Ewald מְהַרְשֵׁי Ezek. 7:24 is for מְהַרְשֵׁי from מְהַרְשֵׁי, and מְהַצְעֵת Ex. 26:23, 36:28 for מְהַצְעֵת; 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. מְרַבֶּחַ *chariot* const. מְרַבֶּחַ. לְהִתְחַיֵּת *flame* const. לְהִתְחַיֵּת pl. לְהִתְחַיֵּת const. לְהִתְחַיֵּת, מְהַצְעֵת *coals* const. מְהַצְעֵת are due to the influence of the proximate vowels, § 63. 1; those in הַזְיוֹן *vision* const. הַזְיוֹן, כְּהֵנָח *coals* const. כְּהֵנָח are consequent upon the dropping of Daghesh-forte, § 61. 5; that in אֶהְיֶה (from אָהַל) *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.

a. The left-hand page is occupied by masculine nouns and the right-hand by feminine, the latter being, with few exceptions, derived from the former, or preserving, as in מְצַה לְזֶן, הוֹרֵה הוֹרֵה an outward correspondence though the roots are different. There is thus shown the formation of the feminine from the masculine, as well as that of the plural from the singular and the construct from the absolute of both numbers and genders. A few examples are added of the formation of the dual and of the inflections of adjectives and participles. The Piel and Hithpael participles follow the analogy of the Kal; the Niphal is followed by the Pual, Hophal, and Hiphil, the last of which has in the sing. fem. מְקַטְּלָהּ or מְקַטְּלָתָהּ and in the plural מְקַטְּלוֹתָהּ, מְקַטְּלוֹתָהּ.

DECLENSION

	SINGULAR.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Garden.	גֶּן	גַּן	גַּנִּים	גַּנֵּי
Fish.	דָּג	דָּג	דָּגִים	דָּגֵי
Guard.	מִשְׁמָר	מִשְׁמָר	מִשְׁמָרִים	מִשְׁמָרַי
Vengeance.	נָקָם	נָקָם	נִקְמִים	נִקְמֵי
Cloud.	עָנָן	עָנָן	עֲנָנִים	עֲנָנַי
Heart.	לֵבָב	לֵבָב	לִבְבִים	לִבְבֵי
Flower.	נֶזֶר	נֶזֶר	נִצְּצִים	נִצְּצֵי
Tree.	עֵץ	עֵץ	עֲצִים	עֲצֵי
Wall.	קִיר	קִיר or קִירָה	קִירִים	קִירַי
Suckling.	יֹדֵק	יֹדֵק	יֹדְקִים	יֹדְקַי
Interpreter.	מְלִיצֵץ	מְלִיצֵץ	מְלִיצִים	מְלִיצֵי
Statute.	חֹק	חֹק	חֻקִּים	חֻקֵּי
Turtle-dove.	תּוֹר	תּוֹר	תּוֹרִים	תּוֹרַי
Memorial.	זִכְרוֹן	זִכְרוֹן	זִכְרוֹנִים	זִכְרוֹנַי
King.	מֶלֶךְ	מֶלֶךְ	מְלָכִים	מְלָכַי
Hiding-place.	סֶתֶר	סֶתֶר	סִתְרִים	סִתְרַי
Strength.	עֹז	עֹז	עֲזָמִים	עֲזָמַי
Death.	מָוֶת	מָוֶת	מוֹתִים	מוֹתַי
Hebrew.	עִבְרִי	עִבְרִי	עִבְרָאִים or עִבְרִיִּים	עִבְרֵי
Appearance.	מְרֹאֶה	מְרֹאֶה	מְרֹאִים	מְרֹאֵי

	SINGULAR.		DUAL.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Palm.	פַּחַח	פַּחַח	פַּחַחִים	פַּחַחַי	פַּחַחוֹת	פַּחַחוֹת
Hand.	יָד	יָד	יָדַיִם	יָדַי	יָדוֹת	יָדוֹת
Wing.	כַּנָּף	כַּנָּף	כַּנָּפַיִם	כַּנָּפַי	כַּנָּפוֹת	כַּנָּפוֹת
Tooth.	שֵׁן	שֵׁן	שֵׁנַיִם	שֵׁנַי	שֵׁנִים	שֵׁנִים
Foot.	רֵגֶל	רֵגֶל	רֵגְלַיִם	רֵגְלַי	רֵגְלִים	רֵגְלִים
Ear.	אָזֶן	אָזֶן	אָזְנַיִם	אָזְנַי	אָזְנוֹת	אָזְנוֹת
Eye.	עֵיִן	עֵיִן	עֵינַיִם	עֵינַי	עֵינֹת	עֵינֹת
Lip.	שֵׁפָה	שֵׁפָה	שֵׁפָתַיִם	שֵׁפָתַי	שֵׁפָחוֹת	שֵׁפָחוֹת



OF NOUNS.

	SINGULAR.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Garden.	גַּרְדֵּן	גַּרְדֵּן	גַּרְדֵּן	גַּרְדֵּן
Fish (collective.)	דִּגְהָא	דִּגְהָא	דִּגְהָא	דִּגְהָא
Observance.	מִשְׁמֶרֶת	מִשְׁמֶרֶת	מִשְׁמֶרֶת	מִשְׁמֶרֶת
Vengeance.	נִקְמָה	נִקְמָה	נִקְמָה	נִקְמָה
Cloud (collective.)	עֲנַנִּים	עֲנַנִּים	עֲנַנִּים	עֲנַנִּים
Sin.	חַטָּאת	חַטָּאת	חַטָּאת	חַטָּאת
Flower.	נֶצֶחַ	נֶצֶחַ	נֶצֶחַ	נֶצֶחַ
Counsel.	עֲצָה	עֲצָה	עֲצָה	עֲצָה
Wall.	גִּדְרֵת	גִּדְרֵת	גִּדְרֵת	גִּדְרֵת
Sucker.	יוֹנְקָה	יוֹנְקָה	יוֹנְקָה	יוֹנְקָה
Poem.	מִלְצָה	מִלְצָה	מִלְצָה	מִלְצָה
Statute.	חֻקָּה	חֻקָּה	חֻקָּה	חֻקָּה
Law.	תּוֹרָה	תּוֹרָה	תּוֹרָה	תּוֹרָה
Skull.	גִּלְגָּלֵת	גִּלְגָּלֵת	גִּלְגָּלֵת	גִּלְגָּלֵת
Queen.	מַלְכָּה	מַלְכָּה	מַלְכָּה	מַלְכָּה
Hiding-place.	סְתֵרֵת	סְתֵרֵת	סְתֵרֵת	סְתֵרֵת
Strength.	עֲזָמָה	עֲזָמָה	עֲזָמָה	עֲזָמָה
Kingdom.	מַלְכוּת	מַלְכוּת	מַלְכוּת	מַלְכוּת
Hebrew-woman.	עִבְרִית	עִבְרִית	עִבְרִית	עִבְרִית
Vision.	מִרְאָה	מִרְאָה	מִרְאָה	מִרְאָה

ADJECTIVES AND PARTICIPLES.

	SINGULAR.		PLURAL.	
	<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>
Many.	רַב	רַבָּה	רַבִּים	רַבּוֹת
Small.	קָטָן	קָטָנָה	קָטָנִים	קָטָנוֹת
Heavy.	כָּבֵד	כָּבֵדָה	כָּבֵדִים	כָּבֵדוֹת
Great.	גָּדוֹל	גָּדוֹלָה	גָּדוֹלִים	גָּדוֹלוֹת
Deep.	עֲמֹק	עֲמִיקָה	עֲמִיקִים	עֲמִיקוֹת
Kal act. part.	קָטֵל	קָטְלָה or קָטְלָת	קָטְלִים	קָטְלוֹת
Kal pass. part.	קָטוּל	קָטוּלָה	קָטוּלִים	קָטוּלוֹת
Niphal part.	נִקְטָל	נִקְטְלָה or נִקְטְלָת	נִקְטְלִים	נִקְטְלוֹת

## PARAGOGIC VOWELS.

§ 218. The termination י or ם is sometimes added to nouns in the construct singular, § 61. 6, בְּיָרִי Gen. 49:11 for בְּיָרִי, מִלְאֲתֵי Isa. 1:21 for מִלְאֲתֵי, רַבֹּתֵי Lam. 1:1 for רַבֹּתֵי, מִשְׁפִּילֵי Ps. 113:6 for מִשְׁפִּילֵי, חַיְתֵי Gen. 1:24 for חַיְתֵי. 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 Tseré from the ultimate.

a. Examples of this antique formation of the construct are likewise preserved in proper names, as מֶלְכִּי־צֶדֶק *Melchizedek*, מֶתוּשֶׁלַח *Methuselah*. Respecting the origin of these vowel endings, see § 198. a (4).

§ 219. 1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, צָפוֹנָה *northward*, לְנֶגְבָה *southward*, שָׁמַיְמָה *heavenward*, הַבַּיְתָה *to the house*, οἰκόνδε, הַהָרָה *to the mountain*, whence it is called He directive or He local. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (1), but other vowels are mostly unaffected, גְּרָנָה from גָּרָן, אֶרְצָה from אֶרֶץ, מִדְּבָרָה from מִדְּבָר, מִדְּבָרָה 1 Kin. 19:15 from the construct state מִדְּבָר.

a. He directive is appended to the adverb שָׁמָּה *there*, שָׁמָּה *thither*, and to the adjective הַזֶּה *profane* in the peculiar phrase הַזֶּה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִיָּמִים וּמִיָּמִים 1 Sam. 1:3 *from days to days* i. e. *yearly*, שְׁלִישִׁתָּה Ezek. 21:19 *for the third time*, עַתָּה *now prop. at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לְמַעַל *upwards*, לְמַטָּה *downwards*, לְמִזְרְחָה 2 Chron. 31:14 *to the east*, לְשֵׂאוֹלָה Ps. 9:18 *to Sheol*, comp. ἀπὸ μακρόθεν.

b. The ending ה, rarely receives the accent מִזְרְחָה Deut. 4:41; in אֶרְצָה 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 פְּדָנָה a is changed to e before this ending. § 63. 1, in הָרָה Ezek. 25:13, נָבָה 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 הַ, 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 הַ, § 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, הַמֶּלֶךְ *king*, הַמֶּלֶכִּי or הַמֶּלֶכִּי *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, לְיָד *hand*, לְיָדִי *my hand*, etc. They suffer, in consequence, the following changes, viz :

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

a. There is one example of a noun in the construct before the full form of the pronoun, לְיָדֵי הַיָּהּ *her days* Nah. 2: 9.

b. *First person*: נִי is in a few instances preceded by Kamets, מִן־קַרְנֵי נִי Ruth 3:2, קַרְנֵי נִי Job 22:20.

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

*Third person.* The connecting vowel before הוּ and הַ is occasionally *e*, לְמִינֵהוּ Gen. 1:12, פִּילְגֶנְשָׁהוּ Judg. 9:24, מִנְהוּ Nah. 1:13, אוֹיְהוּ Job 25:3, so רִצְהוּ from רָצַע and מְרַצְהוּ from מָרַע and frequently with nouns in הַ, מְרַצְהוּ and מְרַצָּה from מָרַע, טָהוּ from טָהַר, מְתַלְהוּ, מְתַלְהָה; *e* does not occur before the plural ם unless it is represented by the vowel-letter ם in מִזְבְּחוֹתָיִם 2 Chron. 34:5 K'thibh, where the K'ri has מִזְבְּחוֹתָם; it is once found in the fem. plural קָרְבָּנָה Gen. 41:21. The form הַ in the masc. sing. is commonly reckoned an archaism, אֶתְלָהּ Gen. 12:8, יִרְהַהּ Ps. 42:9, כָּלָהּ Jer. 2:21, so several times in the K'thibh עִירָהּ Gen. 49:11, הַבּוֹאָהּ Ex. 22:4, כְּסוּאָהּ Ex. 22:26, נִסְכָּהּ Lev. 23:13, שְׁלֹשָׁהּ 2 Kin. 9:25, הַבּוֹאָהּ Ezek. 48:18, where the K'ri in each instance substitutes וּ. In a few instances the consonant is rejected from the feminine, הַ being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, שְׁנָרָהּ Lev. 13:4, הַמִּצָּהּ Num. 15:28, or by a Masoretic note in the margin, אֶתְנָהּ Isa. 23:17, 18 for אֶתְנָהּ; once ם is substituted for הַ, כָּלָּא Ezek. 36:5. The longer forms of the plural suffixes הַם, הֶן, are rarely affixed to nouns in the singular, לְבַרְהֶן Gen. 21:28, מִלְבָּרְהֶן Ezek. 13:17, שְׁבוֹתֶהֶן Ezek. 16:53, or with the connecting vowel Kamets, בְּפִתְהֶם 2 Sam. 23:6, or with הַ appended, בְּפִתְהֶנָּהּ 1 Kin. 7:37, הוֹבִיָּהֶנָּהּ Ezek. 16:53. The vowel הַ is also sometimes added to the briefer form of the fem. plural, לְבַרְהֶנָּהּ Gen. 21:29, כָּלְפֶנָּהּ Gen. 42:36. The distinction of gender is sometimes neglected in the plural, ם or הַ being used for the feminine, בְּפִתְהֶם Cant. 4:2, 6:6 for בְּפִתְהֶן, יְרִיחֶם Job 1:14 for יְרִיחֶן.

*c.* The nouns אָב *father*, אָח *brother*, פֶּה *mouth* take the ending ם before suffixes, as they do likewise in the construct state, אָבִיָּם, אָחִיָּם; ם of the first person coalesces with this vowel, אָבִי, אָחִי, פִּי and הוּ of the third person, commonly becomes וּ §62. 2, אָבִיו, אָחִיו, פִּיו more frequent than אָבִיהוּ, אָחִיהוּ, פִּיהוּ. In גִּוִּי Zeph. 2:9 the vowel-letter ם of the first person suffix is dropped after the final ם of the noun.

2. The masculine plural termination ים and the dual ים are changed to י before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns, §214. 2. *b.* This י remains unchanged before the plural suffixes; but before הַ the second masc. singular and הַ third fem. singular it becomes י, and before the remaining suffixes the diphthongal vowel is resolved into י, which combined with ם the first singular forms י, with הַ the second feminine הַי, and with הוּ the third masculine הוּי, §62. 2.

*a.* In a very few instances suffixes are appended to feminine plurals without the vowel ם or its modifications, תְּחַלְתִּי 2 Kin. 6:8 for תְּחַלְתֵּי, כְּדַתִּי Ps. 132:12 for כְּדַתֵּי, מִבְּחֵרְךָ Deut. 28:59 for מִבְּחֵרְךָּ, אֶתְחַלְתֵּיךָּ Ezek.

16:52 for אֲחִיוֹתָיִךְ, אֲבוֹתָם and אֲבוֹתֵיהֶם, אֲחֵיהֶם Ps. 74:4, הַשָּׂאֲהִים, הַתְּרוֹבוֹתָם, מְבֹרָהְהֶם, מִצְבֹּתָם. 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, הַמְּשָׁתָרִי Lev. 5:24, הַהַלְלָתִיךְ Ps. 9:15, שְׁנֵי־אֲחֵיךָ Ezek. 35:11, יַצְתָּהְיָ Isa. 47:13.

b. The vowel-letter ו is not infrequently omitted after plural and dual nouns, הַרְבֵּיךְ Ex. 33:13 for הַרְבֵּי־וְךָ, הַרְבֵּם Ps. 134:2 for יְרֵבֶם Ex. 32:19 K'thibh (K'ri מְרִיבֵי), עֲבָדוּ 1 Sam. 18:22 K'thibh (K'ri מְעַבְדֵי), גִּיּוֹרֵהֶם Gen. 10:5 for גִּיּוֹרֵיהֶם, הַלְבָבֶיךָ Gen. 4:4 for הַלְבָבֶיךָ־וְ.

c. *Second person.* The vowel ו remains unchanged before the fem. sing. הִי in אֲשֶׁר־הִי Ecol. 10:17 and with ה appended: מְלֹאכְבָּהּ Nah. 2:14. Sometimes, as in the full pronoun, ו is appended to the fem. sing. suffix and ה to the plural, תְּהַלְלֵנָּאֲרָבִי Ps. 103:3, חַנּוּכְרִי ver. 4, כְּסֵתְהוֹרֵבָנָה Ezek. 13:20.

*Third person.* The uncontracted form of the masc. sing. יָהִי occurs in גְּבוּרָתוֹ Nah. 2:4 for גְּבוּרָתִי, הִלְיָהוּ Hab. 3:10, יַעֲלֶיָהוּ Job 24:23; *ēhū = aihu* by transposition of the vowels becomes *auhi = ehī* וְהִי which is found once תְּגַנְנוּלוֹהִי Ps. 116:12, and is the ordinary form of this suffix in Chaldee. The final *a* of the fem. sing. is once represented by א, אֲחֵי־קִיָּהָה Ezek. 41:15. In a few instances ה is appended to the plural of either gender, אֲלֵיָהֶם Ezek. 40:16, גִּיּוֹרֵיהֶנָּה Ezek. 1:11, and ו to the abbreviated masc. אֲלֵהֶימוֹ Deut. 32:37, זְבַח־יָמוֹ ver. 38, פְּרִיָמוֹ Job 27:23, פְּרִיָמוֹ 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	יָ	הָ	וּ	הָ	וּ	כֶּם	כֶּן	ם	ן
Dual and Plur. Nouns	וְ	יָ	הָ	וּ	הָ	וּ	כֶּם	כֶּן	ם	ן

§ 221. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 1. These are as follows, viz. :

1. The grave suffixes, § 72, כֶּם, כֶּן, הֶם, הֵן shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, לְבָבְכֶם *heart*, לְבָבְהֶן *your heart*, לְבָבָהֶן *their hearts*; שֵׁפָה *lip* du. שֵׁפְתֵיהֶם pl. שֵׁפְתֵיהֶם *their lips*.

a. דָּם *blood* becomes דְּמָם and יָד *hand* יָדָם.

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 ה, in consequence of the change from a mixed to a simple syllable, § 59, שפה *lip*, שפתו *his lip*, שפתם *their lip*, שפתיה *thy lips*, שפתיהו *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 לו, אמו from לו, אמו; מבעהה 1 Sam. 16:15 from the fem. of בעהה, § 205. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, נבלתי Isa. 26:19 from נבלה but נבלתי, נבלתי Cant. 2:10 from נבלה const. נבלתי; so אלתו, אלתו, אלתו but const. אלתו, אלתו, אלתו; אלתו, אלתו, אלתו but const. אלתו, אלתו, אלתו.

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, לב *heart*, לבי *my heart*, לבבך *thy heart*, לבבנו *our hearts*.

a. Tseré in the ultimate is shortened to Hhirik or Seghol before ה, כס, קס, e. g. בנה, בנה, or with a guttural to Pattahh, אלה, אלה, אלה, though with occasional exceptions, אלה Isa. 22:21, אלה 1 Sam. 21:3, אלה from אלה. Before other suffixes it is rejected from some monosyllables, which retain it in the plural, שמו from שם plur. שמו, בלו from לו plur. בלו but בלו, בלו, בלו.

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 ה, § 208, מלך *king*, מלכי *my king*, מלכם *your king*; אר *car*, אר *my car*; in like manner יו *sucker*, יו *his sucker*.

a. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suf-

fixes, פָּעָלוּ and פָּעְלוּ from פָּעַל, הִקְדָּקָה Hos. 13:14, with Daghesh-forte separative. קָבְלוּ Ezek. 26:9. קָטְרוּ 1 Kin. 12:10, קָבְלוּ Isa. 9:3, סָבְלוּ Jer. 4:7; גָּדָר *garment* has בְּגָדִי, בְּגָדוֹ instead of בְּגָדִי, בְּגָדוֹ.

b. Middle Yodh and Vav mostly quiesce in *e* and *o* before suffixes, עֵינַי from עֵינָן *eye*, מוֹתִי from מוֹתָה *death*; but עֵינֶיהָ Gen. 49:11 from עֵינֶיהָ *young ass*, שָׂרָה Isa. 10:17 from שָׂרָה *thorn*, עֵינָיו Ezek. 18:26, 33:13 from עֵינָיו *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. הַבָּשִׂי from הָבַשׂ, שִׁבְעָרִי from שִׁבְעָר, but כִּרְשִׁי from כִּרְשׁ; פְּלָרִי from פָּלַר; פְּרָרִי, פְּרָרָה, פְּרָרָם, פְּרָרָם but פְּרָרִי from פָּרַר; שִׁבְרִי but שִׁבְרָם from שָׁבַר. By a like transposition עֲנָרָם Ezek. 36:8 is for עֲנָרָם from עָנָר.

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

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, §207. 2, receive Daghesh-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, עֵינַי and עֵינֵי from עֵן (root עֵנָן), בְּתָרָם from בֵּת (בְּתָה), אֶתְנָנִים from אֶתְנָן (pl. אֶתְנָנִים).

a. אֲשֵׁרִי *lattice*, כִּרְשִׁי *garden*, מְשָׁלָם *refuge*, which do not occur in the plural, take Daghesh-forte before suffixes; שְׂבָתָה has in the plural שְׂבָתָה but before suffixes שְׂבָתָיו, שְׂבָתָם; בָּסִי (root בָּסָן) *base* has בָּסֵי, בָּסֵי.

b. In a very few instances a final liquid is repeated instead of being doubled by Daghesh, comp. §207. 2. a, הִרְרִי Jer. 17:3, הִרְרִי Ps. 30:8, הִרְרָם Gen. 14:6 from הִר; צָלְנוּ Job 40:22 and צָלְנוּ from צָל; שָׁהָה Ezek. 16:4 and שָׁהָה Cant. 7:3. Once Daghesh-forte is resolved by the insertion of נ, הִרְרָנָה Isa. 23:11 for הִרְרָנָה, §54. 3.

7. Nouns ending in הָ drop this vowel before suffixes as before the plural terminations, §209. 1, שָׂדֵי *field* שָׂדֵיהֶם, שָׂדֵיהֶם; מִקְנֵה *cattle* מִקְנֵיהֶם.

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, עֵשִׂיהָ Isa. 22:11, מִצְפְּיָהָ Hos. 2:16, נִשְׂרָהָ Isa. 42:5, שֶׁהָ *sheep* becomes שֵׁהָ or שִׁהָ.

§222. The following examples of nouns with suffixes will sufficiently illustrate the preceding rules :

PARADIGM OF NOUNS WITH SUFFIXES.

SINGULAR.									
	heart	לֵבָב	king	מֶלֶךְ	queen	מִלְכָּה	hand	יָד	
<i>Const.</i>		לֵבָב		מֶלֶךְ		מִלְכָּה		יָד	
<i>Sing.</i>	1 c. my	“	לֵבָבִי	“	מֶלְכִי	“	מִלְכָּתִי	“	יָדִי
	2 m. thy	“	לֵבְבְךָ	“	מֶלְכֶךָ	“	מִלְכָּתְךָ	“	יָדְךָ
	2 f. thy	“	לֵבְבֶיךָ	“	מֶלְכֶיךָ	“	מִלְכָּתֶיךָ	“	יָדֶיךָ
	3 m. his	“	לֵבְבוֹ	“	מֶלְכוֹ	“	מִלְכָּתוֹ	“	יָדוֹ
	3 f. her	“	לֵבְבָהּ	“	מֶלְכָּהּ	“	מִלְכָּתָהּ	“	יָדָהּ
<i>Plur.</i>	1 c. our	“	לֵבְבֵינוּ	“	מֶלְכֵינוּ	“	מִלְכָּתֵנוּ	“	יָדֵינוּ
	2 m. your	“	לֵבְבְכֶם	“	מֶלְכֵכֶם	“	מִלְכָּתֵכֶם	“	יָדֵיכֶם
	2 f. your	“	לֵבְבֵיכֶן	“	מֶלְכֵיכֶן	“	מִלְכָּתֵיכֶן	“	יָדֵיכֶן
	3 m. their	“	לֵבְבָהֶם	“	מֶלְכֵהֶם	“	מִלְכָּתֵהֶם	“	יָדֵהֶם
	3 f. their	“	לֵבְבֵיהֶן	“	מֶלְכֵיהֶן	“	מִלְכָּתֵיהֶן	“	יָדֵיהֶן
PLURAL.								DUAL.	
	hearts	לֵבָבִים	kings	מֶלְכִים	queens	מִלְכוֹת	hands	יָדַים	
<i>Const.</i>		לֵבָבִי		מֶלְכִי		מִלְכוֹת		יָדַי	
<i>Sing.</i>	1 c. my	“	לֵבָבִי	“	מֶלְכִי	“	מִלְכוֹתַי	“	יָדַי
	2 m. thy	“	לֵבְבֶיךָ	“	מֶלְכֶיךָ	“	מִלְכוֹתֶיךָ	“	יָדֶיךָ
	2 f. thy	“	לֵבְבֵיךָ	“	מֶלְכֶיךָ	“	מִלְכוֹתֶיךָ	“	יָדֶיךָ
	3 m. his	“	לֵבְבוֹ	“	מֶלְכוֹ	“	מִלְכוֹתָיו	“	יָדָיו
	3 f. her	“	לֵבְבָהּ	“	מֶלְכָּהּ	“	מִלְכוֹתֶיהָ	“	יָדָיהָ
<i>Plur.</i>	1 c. our	“	לֵבְבֵינוּ	“	מֶלְכֵינוּ	“	מִלְכוֹתֵינוּ	“	יָדֵינוּ
	2 m. your	“	לֵבְבֵיכֶם	“	מֶלְכֵיכֶם	“	מִלְכוֹתֵיכֶם	“	יָדֵיכֶם
	2 f. your	“	לֵבְבֵיכֶן	“	מֶלְכֵיכֶן	“	מִלְכוֹתֵיכֶן	“	יָדֵיכֶן
	3 m. their	“	לֵבְבֵיהֶם	“	מֶלְכֵיהֶם	“	מִלְכוֹתֵיהֶם	“	יָדֵיהֶם
	3 f. their	“	לֵבְבֵיהֶן	“	מֶלְכֵיהֶן	“	מִלְכוֹתֵיהֶן	“	יָדֵיהֶן



NUMERALS.

§ 223. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּר) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz. :

	MASCULINE.		FEMININE.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אַחַת	אַחַת
Two	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם	שְׁתַּיִ
Three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבָּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִישׁ	חֲמִישׁ
Six	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנָה	שְׁמֹנַת	שְׁמוֹנָה	שְׁמוֹנָה
Nine	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַ	תְּשֻׁעַ
Ten	עָשְׂרָה	עָשְׂרַת	עָשָׂר	עָשָׂר

*a.* אֶחָד is for אָחָד. § 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 אָחָדָה. § 54. 2, but in pause אָחָה; אָחָד occurs in the absolute in Gen. 48:22, 2 Sam. 17:22, Isa. 27:12, Ezek. 33:30, Zech. 11:7, and once אָחָד Ezek. 33:30. The plural אָחָדִים 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*.

שְׁתַּיִם is for שְׁנַיִם; for the Dagghesh in ת see § 22. *b*; this is once omitted after Dagghesh-forte, קִשְׁטָיִר Judg. 16:23.

A dual form is given to some of the units to denote repetition, אַרְבָּעָהּ *fourfold*, שִׁבְעָהּ *sevenfold*.

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

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this

curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§224. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרֵה modifications of the numeral *ten* with the several units, those which end in ה, preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.		FEMININE.	
Eleven	{ עָשָׂר	אֶחָד	עֶשְׂרֵה	אֶחָת
	{ עָשָׂר	שְׁנַיִם	עֶשְׂרֵה	שְׁנַיִם
Twelve	{ עָשָׂר	שְׁלֹשִׁים	עֶשְׂרֵה	שְׁלֹשִׁים
	{ עָשָׂר	אַרְבָּעִים	עֶשְׂרֵה	אַרְבָּעִים
Thirteen	עָשָׂר	שְׁלֹשָׁה	עֶשְׂרֵה	שְׁלֹשָׁה
Fourteen	עָשָׂר	אַרְבַּעַת	עֶשְׂרֵה	אַרְבַּעַת
Fifteen	עָשָׂר	חֲמִישָׁה	עֶשְׂרֵה	חֲמִישָׁה
Sixteen	עָשָׂר	שֵׁשֶׁת	עֶשְׂרֵה	שֵׁשֶׁת
Seventeen	עָשָׂר	שִׁבְעִים	עֶשְׂרֵה	שִׁבְעִים
Eighteen	עָשָׂר	שְׁמֹנֶה	עֶשְׂרֵה	שְׁמֹנֶה
Nineteen	עָשָׂר	תְּשֻׁעָה	עֶשְׂרֵה	תְּשֻׁעָה

a. The origin of עֶשְׂרֵה, the alternate of אֶחָד in the number *eleven*, is obscure. R. Jona thinks it to be an abbreviation for עָשָׂר שְׁנַיִם אֶדְ next to *twelve*. Comp. Lat. *undeviginti*, *nineteen*. Kimchi derives it from עָשָׂר to think, *ten* being reckoned upon the fingers, and *eleven* the first number which is mentally conceived beyond.

חֲמִישָׁה עָשָׂר *fifteen* occurs Judg. 8:10, 2 Sam. 19:18, and שְׁמֹנֶה עָשָׂר *eighteen* Judg. 20:25.

§225. 1. The tens are formed by adding the masculine

plural termination to the units, עָשָׂרִים *twenty* being, however, derived not from *two* but from ten עָשָׂר.

Twenty	עָשָׂרִים	Sixty	שִׁשִּׁים
Thirty	שְׁלֹשִׁים	Seventy	שִׁבְעִים
Forty	אַרְבָּעִים	Eighty	שְׁמֹנִים
Fifty	חֲמִשִּׁים	Ninety	תְּשַׁעִים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. עָשָׂרִית 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, c. g. שְׁנַיִם וְשִׁשִּׁים *two and sixty* Gen. 5 : 18, while the latest writers as commonly place the tens first, שִׁשִּׁים וְשְׁנַיִם *sixty and two* Dan. 9 : 25.

§ 226. Numerals of a higher grade are מֵאוֹת *one hundred*, אֶלֶף *one thousand*, רִבּוֹתָא, רִבּוֹ or רִבּוֹא *ten thousand*. These are duplicated by affixing the dual termination מֵאוֹתַיִם *two hundred*, אֶלְפַיִם *two thousand*, רִבּוֹתַיִם or רִבּוֹת שְׁנַיִם *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שְׁלֹשׁ מֵאוֹת *three hundred*, שְׁלֹשָׁת אֶלְפַיִם *three thousand*, שֵׁשׁ רִבּוֹאוֹת *sixty thousand*, אֶלֶף אֶלְפַיִם *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; ראשֹׁן *first* is derived from ראש *head*.

First	ראשֹׁן	Sixth	שִׁשִּׁי
Second	שֵׁנִי	Seventh	שִׁבְעִי
Third	שְׁלִישִׁי	Eighth	שְׁמֹנִי
Fourth	רְבִיעִי	Ninth	תְּשַׁעִי
Fifth	חֲמִישִׁי or חֲמִישִׁי	Tenth	עֲשָׂרִי

The feminine commonly ends in ית , occasionally in יה .

*a.* There are two examples of the orthography ראיִשׁוֹן Josh. 21 : 10, Job 15 : 7, and one of רישׁוֹן Job 8 : 8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional numbers are expressed by the feminine ordinals, שְׁלִישִׁית *one third*, רְבִיעִית *one fourth*, etc., and by the following additional terms, חֲצִי *one half*, רְבֹעַ and רִבֵּעַ *one quarter*, חֲמִשׁ *one fifth*, עֲשָׂרֹן *one tenth*.

### PREFIXED PARTICLES.

§ 228. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

*a.* No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word הַל Deut. 32 : 6, though editions vary.

### THE ARTICLE.

§ 229. 1. The Definite Article (הַא הַהִיִּישָׁה) consists of ה with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

*a.* As the Arabic article  $\text{ال}$  is in certain cases followed by a like doubling of the initial letter, some have imagined that the original form of

the Hebrew article was הַל and that the Dagghesh-forte has arisen from the assimilation of ל and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article הַ is related to the personal pronoun הוּא, whose principal consonant it retains, and that the following Dagghesh is conservative, § 24. 3; comp. the demonstrative particle הַא and הַא behold! In 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 אֶלְמֹדַר Gen. 10:26, אֶלְבְּרִיט hail, the equivalent of נְבִישׁ, and possibly in אֶלְקום Prov. 30:31.

b. There is, properly speaking, no indefinite article in Hebrew, although the numeral אֶחָד one is so employed in a few instances, as נְבִיא אֶחָד a prophet 1 Kin. 20:13.

2. If the first letter of the word have Sh'va, Dagghesh-forte may be omitted except from the aspirates, § 25, הַיָּאֵר, הַמְדַּבֵּר but הַבְּרָכָה, הַפְּתִיחָה.

3. Before gutturals, which cannot receive Dagghesh-forte, § 60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and ה, and sometimes before ע, the syllable being converted into an intermediate, § 20. 2. a, instead of a simple one, הַאֲהָלָה, הַהָרָה, הַעֲלִיטָה Gen. 15:11, הַהַרְשֵׁעַ but הַהַרְשֵׁעָה, הַהָרִיטָה, הַהָרִיטָה Jer. 12:9.

a. The article very rarely has Kamets before ה, הַהָרִי Gen. 6:19, הַהַמְנִיחַ Isa. 17:8; in a very few instances initial א quiesces in the vowel of the article, הַאֶסְפָּסָפָה Num. 11:4.

4. Before ה with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ע with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methgeh, הַהֲגָה, הַהֲחָכַם, הַהֲחַרְשִׁים, הַהֲחָרִים, הַהֲעָרִים.

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

b. The article does not usually affect the vowels of the word before which it stands; in הַר mountain and אֶם people, however, Pattahh is changed to Kamets to correspond with the vowel of the article הַהָר, הַאֶם, הַאֶרֶץ earth but הַאֲרָץ. The plurals of אֶהָל tent and קֹדֶשׁ holiness without the article are אֶהָלִים Gen. 25:27, קֹדֶשִׁים Ex. 29:37, but with the article הַבְּאֲהָלִים (for בְּהָאֲהָלִים) Judg. 8:11, הַקֹּדֶשִׁים Ex. 26:33, § 208. 3 b:

קָצָח *pelican* Isa. 34 : 11, Zeph. 2 : 14, is pointed הַקָּצָח 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, בַּשְּׁמַיִם for בְּהַשְּׁמַיִם, see § 231. 5.

## HE INTERROGATIVE.

§ 230. 1. The letter ה (הֵא הַשְּׁאֵלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Pattahh, הַלְלֵנוּ *shall we go?* הֲלֹא הוּא *is he not?*

2. Before a vowelless letter this becomes Pattahh, § 61. 1, הַבְּזוּרָה Gen. 34 : 31, הַלְמַנְהָה Job 18 : 4, הַצְרִי 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 הַיְדַבְּרָהֶם Gen. 29 : 5. In order to render this still more evident recourse is frequently had to Daghesht-forte separative, § 24. 5, הַלְבֵן Gen. 17 : 17, הַבְּצֻצְתָהָה 18 : 21, Methegh, § 45. 2, הַשֵּׁל Judg. 9 : 2, הַתְּשִׁלַּח Job 33 : 35, or compound Sh'va, § 16. 3. *b.* הַבְּרָכָה Gen. 27 : 38.

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

3. Before gutturals it likewise usually becomes Pattahh, הַאֲלֹף Ex. 2 : 7, הַאֲשֶׁר 2 Kin. 6 : 22, הַהַיְמִיר Jer. 2 : 11, הַיָּת Hag. 1 : 4.

*a.* There are a few examples of He interrogative with Kamets before א, הַאֲתָם Judg. 6 : 31, הַאֲפָרְתָרִי Judg. 12 : 5, הַאֲרִיש Neh. 6 : 11.

4. Before gutturals with Kamets it is changed to Seghol, הַאֲמֹר Ezek. 28 : 9, הַהַיְרֹשָׁה Joel 1 : 2, הַהֲקָם Eccles. 2 : 19.

## INSEPARABLE PREPOSITIONS.

§ 231. 1. The prepositions ב *in*, כ *according to*, ל *to*, are regularly prefixed with Sh'va, בְּרֵאשִׁית *in the beginning*, כְּלֹל *according to all*, לְאַבְרָהָם *to Abraham*.

2. Before vowelless letters this Sh'va is changed to Hhirik, בְּרָקִיעַ for בְּרָקִיעַ, לְמִשְׁלַל for לְמִשְׁלַל, כְּדַבֵּר for כְּדַבֵּר.

3. Before gutturals with compound Sh'va it is changed to the corresponding short vowel, בְּאֵרִי, לְאֵכָל, בְּחָרִי.

a. Initial א quiesces in the following words after the inseparable prepositions, § 57. 2. (2) a, אֲדוֹן *master* when connected with singular suffixes, אֲדוֹנִי *Lord*, אֱלֹהִים *God*, and also in the inf. const. אָמַר *to say* after ל; אֲדוֹנִי, בְּאֲדוֹנִי, בְּאֲדוֹנֶיךָ, לְאֲדוֹנֶיךָ, לְאֲדוֹנֵי, לְאֲדוֹנֵי, בְּאֲלֹהִים for בְּאֲלֹהִים the Seghol lengthened to Tseré in the simple syllable, לְאֲלֹהֵי but לְאֲלֹהֵי, לְאֲמַר but לְאֲמַר, בְּאֲמַר, בְּאֲמַר. Before the divine name יהוה the inseparable prepositions are pointed as they would be before אֲדוֹנִי or אֱלֹהִים, whose vowels it receives, § 47, לְיְהוָה Gen. 4: 3, לְיְהוָה Ps. 68: 21.

b. In a very few instances א with Pattahh and י with Hhirik give up their vowel to the preposition and become quiescent, בְּאֲבִירֵי Isa. 10: 13 for בְּאֲבִירֵי, בְּיְהוֹזָן Eccles. 2: 13 for בְּיְהוֹזָן.

4. Before monosyllables and before dissyllables, accented upon the penult, these prepositions frequently receive a pre-tonic Kamets, § 64. 2, בְּאֵלֶּהָ, כְּזֹאת, לְנִפְשׁ.

a. This regularly occurs with the Kal construct infinitive of פָּן, פִּי, פֶּה, פִּי, פִּי and פִּי verbs when preceded by ל, e. g. לְנִפְשׁ, לְנִפְשׁ, לְנִפְשׁ, לְנִפְשׁ; also with different forms of the demonstrative הַ and with personal suffixes; and with monosyllabic or Segholate nouns when accompanied by disjunctive and especially pause accents. Before the pronoun מִה *what* they are commonly pointed בְּמִה, בְּמִה, בְּמִה or followed by a guttural, לְמִה.

5. Before the article its ה is rejected and the vowel given to the preposition, כְּהַדְבָּר for כְּהַדְבָּר, לְהַאֲרִיץ for לְהַאֲרִיץ, בְּהַהֲרִים for בְּהַהֲרִים.

a. ה not infrequently remains after כ, כְּהַיּוֹם Gen. 39: 11. more rarely after the other prepositions. לְהַיּוֹם 2 Chron. 10: 7. The initial ה of the Hiphil and Niphal infinitives is occasionally rejected in like manner, לְשָׂרִית Am. 8: 4 for לְשָׂרִית, בְּהַשְׁטִילוּ Prov. 24: 17 for בְּהַשְׁטִילוּ.

§ 232. The preposition מִן *from*, though used in its separate form, may also be abbreviated to a prefix by the assimilation and contraction of its final Nun with the initial letter of the following word, which accordingly receives Daghesh-forte, מִן הַרְהוֹרֶה for מִן הַרְהוֹרֶה. Before ה Hhirik is commonly re-

tained in an intermediate syllable, but before other gutturals it is lengthened to T'sere, מִן הַיַּיִן for מִיַּיִן, מִן הַיַּיִן, מִן הַיַּיִן, מִן הַיַּיִן.

*a.* מִן is sometimes poetically lengthened to מִיַּיִן, and once has the form of a construct plural, מִיַּיִן Isa. 30 : 11.

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

## SINGULAR.

1 c.	בִּי	לִי	כְּמוֹנִי	מִיָּמִי, מִיָּמִי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	כְּמוֹךָ	מִיָּמֶךָ, מִיָּמֶךָ
2 f.	בְּךָ	לְךָ	—	מִיָּמֶךָ
3 m.	בּוֹ	לוֹ	כְּמוֹדוֹ	מִיָּמֶדוֹ, מִיָּמֶדוֹ
3 f.	בָּהּ	לָהּ	כְּמוֹהָ	מִיָּמֶהָ

## PLURAL.

1 c.	בָּנוּ	לָנוּ	כְּמוֹנוּ	מִיָּמֵנוּ
2 m.	בְּכֶם	לְכֶם	כְּמוֹכֶם, כְּכֶם	מִיָּמֵכֶם
2 f.	בְּכֶן	לְכֶן	—	מִיָּמֵכֶן
3 m.	בָּם, בָּהֶם	לָמוֹ, לָהֶם	כְּמוֹהֶם, כְּרָהֶם	מִיָּמֵהֶם, מִיָּמֵהֶם
3 f.	בָּהֶן, בְּהֶן	לָהֶן	—	מִיָּמֵהֶן

*a.* The syllable מו inserted between כ and the suffixes, and which is in poetry sometimes added to כ, כ and ל without suffixes to convert them into independent words, כְּמוֹ, בְּמוֹ, לְמוֹ, is commonly thought to be related in its origin to the pronoun מָה *what*, so that כְּמוֹ 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, מִיָּמִי = מִיָּמִי. 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, וְהַיַּיִן, וְהַיַּיִן. Before one of the labials ב, מ, פ, § 57. 2 (1), or before a vowelless letter Vav quiesces in



Shurek, וַיִּבֶן, וַיִּמְלֹךְ, וַיִּפְּסִים, וְלִהְבֵּיבִיל. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וַיִּנְקָתָם, וַיִּהְיֶה. Before a guttural with compound Sh'va it receives the corresponding short vowel, וַיִּאָּזֵר, וַיִּחַלְוּ. Before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets, וַיִּבְהֶה, וַיִּלְוֶה, וַיִּרְעֶה.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וַיִּזְחַל Gen. 2:12, וַיִּהְיֶה Ezek. 26:21, וַיִּסְעֶדָה 1 Kin. 13:7, וַיִּצְעֲקֵי Jer. 22:20.

b. Vav receives Hhirik before He followed by Yodh in the forms וַיִּהְיֶה, וַיִּחַי, וַיִּחַיִּי, וַיִּחַיִּי, 2 plur. preterite and imperative of the verbs וַיִּהְיֶה *to be* and וַיִּחַי *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וַיִּחַיֵּה, וַיִּחַיֵּה for וַיִּחַיֵּה.

c. א quiesces after Vav conjunctive as after the inseparable prepositions, § 231. 3. a. in אֲדֹנָי *master* when connected with singular suffixes, אֲדֹנָי *Lord* and אֱלֹהִים *God*, וַאֲדֹנָי, וַאֲדֹנָי, וַאֲלֹהֵי, וַאֲלֹהֵי, the Seghol being lengthened to Tseré in the simple syllable. Hence also וַיִּהְיֶה when וַיִּהְיֶה has the vowels of אֲדֹנָי. A very few instances occur in which א with Pattah and ו with Hhirik give up their vowel to Vav conjunctive and become quiescent, וַאֲזַעֲשֶׁר Zech. 11:5 for וַאֲזַעֲשֶׁר Jer. 25:36 for וַיִּרְקָעָה.

## SEPARATE PARTICLES.

### ADVERBS.

§ 235. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as אַל *not*, שָׁם *there*, אָז *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵלָּה, אֵלָּה *these* and to the prepositions indicative of nearness or approach, ל *to*, אֵל *unto*, and which has a remote demonstrative force in וְהָלַךְ *yonder, beyond*, may also be the basis of אַל 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 אִם *if*. The pronoun אָז, of which probably אֵז is originally only a modification (comp. the relative use of אֵז, § 73. 1), is plainly connected with אָז *at that time* and שָׁם *in that place*.

## 2. Derivative adverbs are formed

(1.) By affixing the terminations ם, or ם', אַמְלָם and אַמְלָם *truly* from אֱמֶן *truth*, תָּנָם *gratuitously* from חֵן *grace*, יוֹמָם *by day* from יוֹם *day*, רֵיקָם *in vain* from רֵיק *empty*, פְּתָאָם *suddenly* from פְּתָע *moment*, שְׁלִשְׁמָם *the day before yesterday* from שְׁלִשׁ *three*.

(2.) By abbreviation, as אָדָּה *surely, only* from אֲדָבָה.

(3.) By composition, as מַה רְדִיעַ *why?* from רְדִיעַ *quid edoctus*, מִלְּמַעְלָה *from above* from מִן, לְ and מַעְלָה.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, מְאֹד *mightily, exceedingly* prop. *might*, סְבִיב *around* prop. *circuit*, עֵד *again* prop. *repetition*, אֵצֶק *no more* prop. *cessation*; with a preposition, בְּמְאֹד *exceedingly*, לְבַד *apart* prop. *to separation*, or a suffix יוֹחֵד *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*, הַרְבֵּה *much*, מְהֵרָה *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוֹב *well*, רֵאשִׁיָּה *at first*, שְׁנִיָּה *the second time*, רַבָּה and רַבָּת *much*, יְהוּדִיָּה *in Jewish* i. e. *Hebrew*, אֲרָמִיָּה *in Aramæic*, נִפְלְאוֹת *wonderfully*.

(4.) Pronouns, הֵן *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 כִּהֵן *according to these things*, though others explain it as an adverbial use of the participle כֵּן *right, true*, כֵּן *here* probably for כִּן *in this (place)*.

§ 236. A few adverbs are capable of receiving pronominal suffixes, as הֵן or הֵנָּה *behold*, עַד *yet*, אֵי *where*, to which may be added אֵין *there is not* prop. *non-existence* and נִשְׁ

*there is prop. existence.* As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with נ epenthetic. Thus

1. הָפָה . *First person* הַפְּנִי, הַפְּנִי and הַפְּנִי ; הַפְּנִי, הַפְּנִי and הַפְּנִי . *Second person* masc. הַפְּנִי once הַפְּנִי ; fem. הַפְּנִי . *Third person* הַפְּנִי and הַפְּנִי ; הַפְּנִי .

2. עוּד . *First person* עוּדְנִי and עוּדְנִי ; once with *plur.* עוּדְנִי Lam. 4 : 17 K'ri. *Second person* masc. עוּדְנִי fem. עוּדְנִי . *Third person* masc. עוּדְנִי , עוּדְנִי fem. עוּדְנִי .

3. אִי , *Second person* אִיכָּה . *Third person* אִי , אִי .

4. אִי . *First person* אִיכָּה . *Second person* masc. אִיכָּה , אִיכָּה , fem. אִיכָּה . *Third person* masc. אִיכָּה , אִיכָּה and אִיכָּה fem. אִיכָּה .

5. רִשׁ . *Second person* רִשָּׁה , רִשָּׁה and רִשָּׁה . *Third person* רִשָּׁה .

PREPOSITIONS.

§ 237. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 231, are chiefly אַחֲרֵי *behind, after*, אֶל- *to, unto*, אֲצֵל *beside*, אִתּוֹ *with*, בֵּין *between*, בְּלִוְיָהּ *without*, בְּעֵד *through*, זֶלְתָּהּ *except*, לְעַן *on account of*, מִלְּפָנֶיךָ or מִלְּפָנֶיךָ *over against*, לְפָנֶיךָ *in presence of*, לְפָנֶיךָ *in front of*, לְפָנֶיךָ *before*, עַד *unto*, עַל *upon*, עִם *with*, תַּחַת *under*. Most of these appear to have been originally nouns ; and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as מֵאַחֲרַי *from after*, מֵאִתּוֹ and מֵעִם *from with*, מֵעַל *from upon*, מֵתַחַת *from under*, לְמִן *from*, לְפָנֶיךָ and לְפָנֶיךָ *before*, אֶל-מִוֶּלֶד *toward*.

(2.) A preposition and a noun לְבַד and מִלְּבַד *besides* from מִבַּד *separation*, לְפָנֶיךָ *before* and "מִפְּנֵי", מִפְּנֵיךָ *from before* from מִפְּנֵיךָ *face*, בְּגִלְגֵּל and בְּעֵבֶר *for the sake of*, בְּיַד *by prop.*

by the hand of, אֶל-עֵבֶר beyond, לְ מֵעֵבֶר from beyond, לְעִמָּת in conjunction with, לְמִצֵּן and עַל-עֵקֶב on account of, כִּפִּי, לְפִי and עַל-פִּי according to prop. at the mouth of.

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

(4.) A preposition and an adverb, בְּלֵעָדִי and מִבְּלֵעָדִי without from בַּל not עַד unto, לְ מֵהַלְצָה beyond, בְּבֵלִי without.

§ 238. 1. The prepositions take suffixes in the same manner as singular nouns, e. g. אֶצְלִי beside me, זֶדְקָתִי, נְגִידִי, עִמָּי, 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, בֵּינֵינוּ and בֵּינֵינוּ, בֵּינֵינוּ and בֵּינוּנוּ.

a. The plural form אַחֲרֵי occurs without suffixes more frequently than אַחֲרֵי; אֶצְלִי, אֶצְלֵי, אֶצְלֵי also occur in poetry.

b. תַּחַת in a very few instances takes a verbal suffix. תַּחַתְּנִי 2 Sam. 22:37, 40, 48; with the 3 masc. plur. suffix it is תַּחַתְּהֶם oftener than תַּחַתְּנוּ.

2. The preposition אֶת with is to be distinguished from אֵת the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the ת of the preposition is doubled and its vowel shortened to Hhirik, thus אֶתִּי, אֶתְּךָ, אֶתְּכֶם; the sign of the accusative becomes אֵת before suffixes or before grave suffixes commonly אֵת, thus, אֵתִי, אֵתְּךָ, אֵתְּכֶם rarely אֵתְּכֶם, אֵתְּם rarely אֵתְּהֶם and אֵתְּהֶם.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אֵתִי, 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*, **פן** *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 **כאשר** *as*, **למען אשר** *in order that*, **וען אשר** and **עקב אשר** *because*, **עד כי** *until*, **כי תחת כי** *because*.

(3.) An adverb with a preposition or conjunction, **בטרם** *before*, **לכן** or **על־כֵן** *therefore*, **לולי** *unless* from **לו** *if* **לא** *not*.

### INTERJECTIONS.

§ 240. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as **אח**, **הה**, **אהה** *ah! oh!* **האח** *aha!* **הוי** *ho! woe!* **אוי**, **אויקה**, **אבוי**, **אוי** *woe!* **אללי** *alas!* **הס** *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, **הבה** *come!* prop. *give*, **לכה** *come!* prop. *go*, **הינה** *behold!* prop. a demonstrative adverb, **הלילה** *far be it!* **בי** *pray!* from **בעי** *entreaty*, **נא** *now! I pray thee!*

## PART THIRD.

### SYNTAX.

§ 241. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Every sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two simple elements is built the entire structure of human speech.

#### THE SUBJECT.

§ 242. The subject of every sentence must be either a noun, as בָּרָא אֱלֹהִים *God created* Gen. 1 : 1, or a pronoun, as אֲנִי קְדוֹשׁ אֲנִי *I (am) holy* Lev. 11 : 44. This includes infinitives, which are verbal nouns, לַעֲשׂוֹת לֹא-טוֹב *to punish the just is not good* Prov. 17 : 26, and adjectives and participles when used substantively, לֹא-תָבוֹא טִמְאָה *an unclean (person) shall not enter* 2 Chron. 23 : 19, וְהַלְלוּ-יָהּ לֹא הַמֵּתִים *the dead shall not praise the Lord* Ps. 115 : 17.

a. The subject of a sentence may be a noun preceded by the preposition מִן in a partitive sense, וָצֵאת וְיָצְאוּ מִן הָעָם *there went out (some) of the people* Ex. 16:27, or by the particl. of comparison כַּ, כַּמֶּלֶךְ 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*, לְטוֹב לְהוֹדוֹת (it is) *good to give thanks* Ps. 92:2, unless it is in the construct before a following noun לֹא-טוֹב הָיִיתָ לְאָדָם הָאֶחָד לְבַדּוֹ *man's being alone (is) not good* Gen. 2:18.

c. The subject is very rarely an adverb, נָפְלוּ הַרְבֵּיָהּ מִנְּזֻהָם *many (prop. much) of the people have fallen* 2 Sam. 1:4.

§ 243. The subject may be omitted in the following cases, viz. :

1. When it is sufficiently plain from the connection, הֲעוֹד עִמָּךְ *is there yet with thee* (a corpse)? Am. 6:10, or is obvious in itself, אָחִיו גִּלְדָהּ *(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 בָּרָעוּ וְנָפְלוּ וְאֵנִי קָמִי *they are brought down and fallen, but we are risen* Ps. 20:9.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, וַיְגִדוּ לְשָׂאִיל *and they told Saul* 1 Sam. 18:20, or third person singular, comp. the French *on* and German *man*, קָרָא שְׁמֶיהָ 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-לְךָ פֶסֶל *thou shalt not make unto thee a graven image* Ex. 20:4, הִבִּיטָהּ לְמוֹסֵר לִבָּהּ *apply thine heart unto instruction* Prov. 23:12.

a. Sometimes the word אִישׁ *man* is used as an indefinite subject, \* אָמַר הָאִישׁ בְּלִבּוֹהוּ וְגו' *a man said thus, when he went, etc.* 1 Sam. 9:9, and sometimes the participle of the following verb, וְשָׁמַע הַשָּׂמַע וְשָׁמַע *and the hearer shall hear* 2 Sam. 17:9, הָרְשָׁו הָרְשָׁו הָרְשָׁו *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, לַיְלִוֹת עָמְלוּ בְּנֵי-לַי *they have appointed* Job 7:3.

\* וְגו' is an abbreviation for וְגוֹמְרִי *et completo, and so forth*, § 9. 1.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, *אַל-יִרְעַב בְּעֵינַיִךְ* *let it not be grievous in thy sight* Gen. 21 : 12, *אָז הֵיחֵל* *then it was begun* i. e. *men began*, though the feminine is also employed on account of its special affinity with the neuter, *וַתִּצָּר 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, *וַיִּכְלֹוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם* *and the heavens and the earth and all their host were finished* Gen. 2 : 1, *וְאֲנִי וְהַנַּזְרִי נֵלְכָה* *and I and the lad will go* Gen. 22 : 5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

### THE ARTICLE.

§ 245. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It is accordingly prefixed in the following cases, viz. :

1. When the thing referred to is one which has been mentioned before, *and God said, Let there be* *הַקִּיַּיִם* *a firmament, etc., and God made* *הַקִּיַּיִם* *the firmament* Gen. 1 : 6, 7.

2. When it is defined by accompanying words, as a relative clause, *בְּרֵכָה וְגַר* *אֲשֶׁר לֹא הֶלְכָה* *blessed is the man who has not walked, etc.,* Ps. 1 : 1, an adjective, *הַמְּאֹר הַגָּדֹל* *the greater light,* *הַמְּאֹר הַקָּטָן* *the lesser light* Gen. 1 : 16, or a demonstrative pronoun, *הַר* *a mountain,* *הַהַר הַזֶּה* *this mountain,* *הַהַר הַהוּא* *that mountain,* or by being directly ad-



dressed, הַמֶּלֶךְ *O king* 1 Sam. 17 : 55, הַשָּׁמַיִם *O heavens*, הָאָרֶץ *O earth* Deut. 32 : 1.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into הַשֵּׁקֶה the trough* Gen. 24 : 20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through הַחַלּוֹן the window* Gen. 26 : 8, i. e. of the house in which it is taken for granted that he was; *let us go to הַרְאָה the (well-known) seer* 1 Sam. 9 : 9.

a. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took הַצִּיָּת 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 τὴν κινύραν.

b. With words denoting time it expresses the present as that which would most readily occur to the mind, הַיּוֹם *the day* i. e. that which is now passing, *to-day* Gen. 4 : 14, הַלַּיְלָה *the night* i. e. *to-night* Gen. 30 : 15, הַשָּׁנָה *the year* i. e. *this year* Jer. 28 : 16, הַפֶּתַח *the time* i. e. *this time* Gen. 29 : 35, unless another idea is more naturally suggested by the context, וַיָּבֹא הַיּוֹם *and it came to pass on the day* i. e. at the period before spoken of, *at that time* 1 Sam. 1 : 4, Job 1 : 6.

4. When it is distinguished above all others of like kind or is the only one of its class, הַבַּיִת *the house* viz. of God, the temple Mic. 3 : 12, הַאֲדֹנָי *the Lord* Isa. 1 : 24, הַאֱלֹהִים *the (true) God*, הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth* Gen. 1 : 1, הַשֶּׁשֶׁשׁ *the sun* Gen. 15 : 12.

5. When it is an appellative noun used in a generic or universal sense, הַחֶרֶב *the sword devoureth one as well as another* 2 Sam. 11 : 25; *they shall mount up with wings כַּנְּשָׁרִים as the eagles* Isa. 40 : 31, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, *where there is הַזָּהָב gold* Gen. 2 : 11 LXX. τὸ χρυσίου; *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 בְּסִנְאוֹתַי with blindness* Gen. 19 : 11.

a. The article is thus used with adjectives to denote the class, which they describe, *God shall judge* אֱתֵי-הַרְשָׁעִים וְאֵתֵי-הַרְשָׁעִים *the righteous and the wicked* Eccl. 3:17; *the proverb of* הַקְּדָמִיִּם *the ancients* 1 Sam. 24:14; and with Gentile nouns, which are properly adjectives, § 194. 1, הַחִיטִּי *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, הֶהְלַכְוּ *who went* Josh. 10:24, הַיּוֹלֵדָה *that shall be born* Judg. 13:8, הִתְקַדְּשָׁה *which he sanctified* 1 Chron. 28:28, הַנִּצְּטָאוֹת *who are present* 1 Chron. 29:17, בְּהַרְיֵן *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 עָלֶיהָ *what* (was) *upon it* 1 Sam. 9:24.

c. In the uses of the article, as stated above, Nos. 4 and 5 are really varieties of No. 3, since the prominent member of a class is the best known and most readily suggested, and when a word is used generically it designates a definite and well-known class of objects which is to be distinguished from every other class.

d. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus, in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, כַּנֶּסֶךְ *as* (the) *a nest*, Isa. 10:14, כַּסֵּפֶר *as* (the) *a scroll* Isa. 34:4, *like* רֵנְדִי *(the) a kid* Judg. 14:6, *as* הַדְּבַרִּים *(the) bees do* Deut. 1:41, כַּשָּׂרִים *as* (the) *scarlet*, כַּשֶּׁלֶג *as* (the) *snow*, כַּחֲמֹלֶת *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, הָאֵלֶּיךָ *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 וּבְהֵמָה וּבְכֶסֶף וּבְזָהָב *in* (the) *cattle, in* (the) *silver, and in* (the) *gold*, since these are viewed as definite and well-known species of property; but in Gen. 24:35 *he hath given him* וְצֹאן וְדָבָר 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*, כְּנַעַן *Canaan*, יְרוּשָׁלַיִם *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, הַנְּרִדָּן *the descending* (stream), the Jordan, הַלְבָנוֹן *the white* (mountain), Lebanon, הַבְּרָמֶל *the garden*, Carmel, הַבְּקָר *the circuit* of the Jordan, הַמִּצְפָּה *the watch-tower*, Mizpah, הָאָדָם *and the (first) man*, Adam, הָאֱלֹהִים *and the (true) God*. In הַשֵּׁבֶט הַמְנַשֵּׁה *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, אָבִינוּ *our father*, שְׁמוֹ *his name*, but in Greek *ὁ πατήρ 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 הַחֵצְיִן *the (other) half of them* Josh. 8: 33, opposed to a preceding הַחֵצְיִן *one half of them*; so in מִבְּרָתְךָ Isa. 24: 2. In מִבְּרָתְךָ *the worth of thy estimation* Lev. 27: 23, it serves to indicate more clearly the definiteness of the entire expression; so בְּתוֹךְ הַאֶהָלַי *in the midst of my tent* Josh. 7: 21, בְּתוֹךְ הַתְּהוֹמוֹתָי *in the midst of its fold* Mic. 2: 12. בְּכֹל-הַיְהוּדִים *the whole of the women with child* 2 Kin. 15: 16; in לְמַעַן *Prov. 16: 4* it distinguishes the noun מַעַן from the preposition לְמַעַן.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, הַמַּכְהוּ *the (one) smiting him* Isa. 9: 12, הַמַּעֲלֶה *the (one) bringing thee up* Ps. 81: 11, הַמַּעֲרֶה *the (one) crowning thee* Ps. 103: 4.

3. Nouns in the construct state before a definite noun, whether this has the article 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, בְּכֹרֵי מַעֲשֵׂיךָ *the first-fruits of thy labours*, נְשֵׁי-בָנָיו *the wives of his sons* Gen. 7: 13, or is itself definite by construction, מְעָרַת שָׂרָה *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, הַתֵּנוּךְ *to the tent of Sarah* Gen. 24: 67, הָאֱלֹהִים *the God of Bethel* Gen. 31: 13, הַתַּרְזֵן *the pin of the web* Judg. 16: 14, כָּל הַתּוֹעֲבוֹת *all the abominations of the nations* 1 Kin. 14: 24, הַקֶּבֶר *the grave of the man of God* 2 Kin. 23: 17, כָּל-הַמְּלָכוֹת *all the king-*

*doms of the earth* Jer. 25:26, הַסֵּפֶר הַמִּקְנָה *the bill of the purchase*, Jer. 32:12, הַמֶּלֶךְ הַמִּצְרַיִם 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-הַבְּנֵימִינִי *the Benjamite* Judg. 3:15, בְּרֵיה־הַשְּׁמִטִּי *the Bethshemite* 1 Sam. 6:14, בְּרֵיה־הַלְּחֵמִי *the Bethlehemite* 1 Sam. 16:18, אֲבִי-הַחֲזִירִי *the Abiezrite* Judg. 6:11, though this last word also appears in the abbreviated form 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, מְלָכֵי-אֶרֶץ *kings of (the) earth* Ps. 2:2, לְפָנַי שָׁמֶשׁ *in the presence of (the) sun* Ps. 73:17, אָמַר שָׁמֶר אָתָּה בָקָר *(the) watchman says, (the) morning comes* Isa. 21:12; *to give אֲבָנָא וְקִדְשׁ וְקִדְשׁ* *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, יָד אֲחֵרִיתָה שְׁנָה *to year's end* Deut. 11:12, בְּאֶהֱל מוֹעֵד *in (the) tabernacle of (the) congregation* Ex. 27:21 (comp. English *in church*), שֵׁר-אֲבָנָא *(the) captain of (the) host* 1 Kin. 16:16, לְמִשְׁאֵל לְמִלָּה *king Lemuel* Prov. 31:1; also in geographical and architectural details, such technical terms as גְּבוּלָה *and (the) border* Josh. 13:23, רֵדְתָה *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, וָעַלְמֵי הַחֲקָאִים *the (persons) decreeing unrighteous decrees* and וְכָתוּבִים *and writing, etc.* Isa. 10:1, הַזְּמֶר וְהַחֲסִיר *O psaltery and harp* Ps. 57:9. Still more rarely a pronominal suffix may be attached to the first only of two words to which it belongs, כֹּחִי וְשִׁירִי *my strength and song* Ex. 15:2.

§ 248. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, נָהָר *a river* Gen. 2:10, גַּם-רֶכֶב גַּם-סוּסִים *both chariots and horsemen* Gen. 50:9, חֶלֶב וְדָבָשׁ *milk and honey* Ex. 3:8, עֵיל גַּמִּים *an infant of days* Isa. 65:20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, סַל אֶחָד *a basket* Ex. 29:3, אִישׁ אֶחָד *a man* Judg. 13:2, or in the construct before a plural noun, אֶתְהֵ הַחֲכִילוֹת *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 הַחֵם* *a wise son* Prov. 10 : 11, *הַהָדוֹן יֹצֵא* *a bridegroom going out* Ps. 19 : 6, *הָאָרֶץ הַטּוֹבָה* *the good land* Deut. 1 : 35, *רַחֲמֵיךָ הַרְבִּימָה* *thy manifold mercies* Nch. 9 : 19. If more than one adjective accompany a definite noun, the article is repeated before each of them, *הַשֵּׁם הַנּוֹכָבֵד 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 בָּרִים* *many sons* 1 Chron. 28 : 5, *רַבּוֹת עֲתִים* *many times* Neh. 9 : 28, so Ps. 32 : 10, 89 : 51, Jer. 16 : 16. Other instances are rare, *עֲמָלֵהוּ* *his strange work*, *נְבִלָתוֹ* *his strange task* Isa. 28 : 21, *עַבְדִּי צַדִּיק* *my righteous servant* Isa. 53 : 11, *אֲחֻתָּהּ בְּגַדְתָּהּ* *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, *הַחֲדָשָׁה הַחֲדָשָׁה* *the new cart* 2 Sam. 6 : 3, *הַיָּבֵן הַזָּרָה* *the strange vine* Jer. 2 : 21, Ezek. 39 : 27, Dan. 8 : 13, 11 : 31, or when the noun is made definite by a suffix, *אָחִיכֶם אֲחֵר* *your other brother* Gen. 43 : 14, *הַיֶּלֶם הַיָּחִיד* *the one lamb* Num. 28 : 4, Ezek. 34 : 12, Hag. 1 : 4. In *רֵאשִׁית רָעָה* *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, *הַצֹּר הַגָּדוֹלָה* *the great court* 1 Kin. 7 : 12, *אִישׁ הַעֲשִׂיר* *the rich man* 2 Sam. 12 : 4, *בּוֹר הַגָּדוֹל* *the great well* 1 Sam. 19 : 22, Neh. 9 : 35, Ps. 104 : 18, Jer. 27 : 3, 32 : 14, 40 : 3 K'thibh, Ezek. 9 : 2, Zech. 4 : 7; so with the ordinal numbers, *יּוֹם הַשִּׁשִּׁי* *the sixth day* Gen. 1 : 31, 2 : 3, Ex. 20 : 10, Deut. 5 : 14, Judg. 6 : 25, Jer. 38 : 14.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 245. 2, *הַיּוֹם הַזֶּה* *this day* Gen. 7 : 13, *הַדְּבָרִים הָאֵלֶּה* *these things* Gen. 15 : 1, *הָאֲנָשִׁים הַהֵמָּה* *those men* Num. 9 : 7. If both an adjective and a demonstrative

qualify the same noun, the demonstrative is placed last, **הָאָרֶץ הַשְּׂלֵמָה** Deut. 9 : 6, **הַשְּׂלֵמָה הַבָּאִתָּהּ הַזֹּאת** *these good years that (are) coming* Gen. 41 : 35.

a. The demonstrative **זֶה** occasionally stands emphatically before its noun, **זֶה מֹשֶׁה** *this Moses* Ex. 32 : 1, where it is probably contemptuous like the Latin *iste*, **זֶה לֶחֶמֶנוּ** *this our bread* Josh. 9 : 12, Judg. 5 : 5, 1 Sam. 17 : 55. 56, **זֶה הָעָם** *this people* Isa. 23 : 13, Hab. 1 : 11. The demonstrative both follows the noun and is repeated after the adjective in **הַגּוֹיִם הַנִּשְׁאָרִים הַזֵּאת** *these nations these that remain* Josh. 23 : 7, 12.

b. The article is sometimes omitted from the demonstrative, **הַדֹּר** *this generation* Ps. 12 : 8, **בַּלַּיְלָה הַזֹּאת** *in that night* Gen. 19 : 33, 30 : 16, 32 : 23, 1 Sam. 19 : 10, particularly if the noun is made definite by means of a suffix, **זֶה טַבַּחְתִּי** *this my oath* Gen. 24 : 8, **זֵאת אֲתֹתַי** *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, **מֵעֵט הַבֶּשֶׂת הַזֶּה** *this small quantity of honey* 1 Sam. 14 : 29, **אִישׁ אֶפְרַתִּי הַזֶּה** *that Ephrathite* 17 : 12, **הַזֶּה חֲלִי** *this sickness* 2 Kin. 1 : 2, 8 : 8.

## NUMERALS.

### *Cardinal Numbers.*

§250. 1. The numeral **אֶחָד** *one* is treated like other adjectives, and follows the rules of position and agreement already given, **מְקוֹם אֶחָד** *one place* Gen. 1 : 9, **הַיְרִיעָה 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, **אָרוֹן אֶחָד** *a chest* 2 Kin. 12 : 10, **פְּרוֹת 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, **אַרְבָּעָה מְלָכִים** *four kings* Gen. 14 : 9, **שֵׁשֶׁת עִירֵי** *sixty cities* Deut. 3 : 4, **מֵאָה צֻמוֹת** *a hundred cakes of raisins* 2 Sam. 16 : 1, **שֵׁשַׁת אֲלָפִים פָּרָשִׁים** *six thousand horsemen* 1 Sam. 13 : 5.

(2.) Such as have a distinct form for the construct (viz.

2–10, מאָת *hundred*, אַלפֿי *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָּנִים *two sons* prop. *two of sons* Gen. 10 : 25, אַרְבַּעַת הַיָּמִים *four days* Judg. 11 : 40, שְׁלֹשָׁת אַלְפֵי גַמְלִים *a hundred sockets* Ex. 38 : 27, שְׁלֹשָׁת אַלְפֵי גַמְלִים *three thousand camels* Job 1 : 3.

a. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, שְׁנֵי יָנִי אֲנִי *we, both of us* 1 Sam. 20 : 42, שְׁתֵּי תַּיִם *they two or both of them* 1 Sam. 25 : 43, שְׁלֹשָׁתָם *ye three*, שְׁלֹשָׁתָם *they three* Num. 12 : 4, אַרְבָּעָם *they four* Dan. 1 : 17, שִׁבְעָם *they seven* 2 Sam. 21 : 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשָּׁיְךָ *thy fifty*, חֲמִשָּׁי *his fifty* 2 Kin. 1 : 10, חֲמִשִּׁיהֶם *their fifties* ver. 14, אַלְפֵי *my thousand* Judg. 6 : 15, אַלְפֵיהֶם *your thousands* 1 Sam. 10 : 19, רִבְבָתָיו *his ten thousands* 1 Sam. 18 : 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, שִׁבְעַת מַעְלֹת *seven steps* Ezek. 40 : 22, עֶשְׂרִים אֲהֹנֹת *twenty she-asses* Gen. 32 : 16, כַּבָּרִים מֵאָה-אֶלֶף *a hundred thousand talents* 1 Chron. 22 : 14.

§ 251. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, שְׁלֹשׁ דְּלָתַיִת *three leaves* Jer. 36 : 23, אַרְבַּעַת כַּבֵּי חֲרִי *three baskets of bread* Gen. 40 : 16, אַרְבָּעִים עֶשְׂרִי *fourteen lambs* Num. 29 : 15; the other numerals observe no distinction of gender.

a. When the units qualify מאָת *hundreds* or אַלְפֵים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁת נְשֵׁי-בָנָיו *the three wives of his sons* Gen. 7 : 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine, has a masculine termination.

2. Nouns accompanied by the units (2–10) are almost invariably plural, while those which are preceded by the tens (20–90) or numbers compounded with them (21, etc.), are commonly put in the singular, יוֹם וָאַרְבָּעִים לַיָּלָה *forty days and forty nights* Gen. 7 : 4, אַרְבַּע וְשָׁלְשִׁים שָׁנָה *four and thirty years* Gen. 11 : 16, עֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים *twenty years and seven years* Gen. 23 : 1.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, §223. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested. These are such as אִישׁ *man*, and various measures of time, space, weight, etc., e. g. שָׁנָה *year*, יוֹם *day*, אַמָּה *cubit*, שֶׁקֶל *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, חֲמֵשׁ מֵאוֹת שָׁנָה *nine hundred years* Gen. 5:5, אֶלְפָּה אַמָּה *a thousand cubits* Num. 35:4, and with the numbers from 11 to 19, חֲמֵשֶׁת 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, שְׁנַיִם שָׁנָה *eight years* 2 Kin. 22:1, אֵלֶּם שְׁלֹשׁ אַמָּה *three cubits* 25:17 K'thubb where the K'ri has אַמָּה. The tens are occasionally followed by the plural מְלוֹכִים שְׁלֹשִׁים *thirty companions* Judg. 14:11, בְּנֵי־חַיִל שְׁמוֹנִים *eighty sons of valour* 2 Chron. 26:17, וְשָׁנֵי רְלָוָה אַרְבָּעִים *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, עֲשָׂרָה זָהָב *ten (shekels) of gold* Gen. 24:22, שְׁלֹשׁ מֵאוֹת כֶּסֶף *three hundred (shekels) of silver* Gen. 45:22, שְׁתֵּי־הַיִּצְּהָה *two (loaves) of bread* 1 Sam. 10:4, שֵׁשׁ־עֶשְׂרִים *six (ephalls) 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, אֶלְפָּה מֵאוֹתִים חֲמֵשִׁים וָאַרְבָּעָה *a thousand two hundred fifty and four* Neh. 7:34, or the reverse, שִׁבְעֵים וָשָׁלְשִׁים וּמֵאוֹת שָׁנָה *seven and thirty and a hundred years* Ex. 6:16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, מֵאוֹת שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעֵים שָׁנָה *a hundred years and twenty years and seven years* Gen. 23:1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed;



but when they are joined to a definite noun the latter alone receives the article, הַשְּׁנַיִם (*the*) *two are better than* הַאֶחָד (*the*) *one* Eccles. 4 : 9, הָאַרְבָּעִים *the forty* Gen. 18 : 29, הַמְּשֻׁמִּים *the fifty righteous* ver. 28, שְׁתֵּי בָנָהּיו *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, הָאִישׁ הַיְּשָׁרִים *the twelve men* Josh. 4 : 4, 1 Kin. 19 : 19. In the example just cited the article is given to the numeral instead of to the noun, but in הַבָּקָר שְׁנַיִם-עָשָׂר *the twelve oxen* 1 Kin. 7 : 44, the general rule is observed. In הַיְּלָדִים הָאַרְבָּעָה *these four children* Dan. 1 : 17, the numeral following a definite noun receives a pronominal suffix referring to it.

#### *Ordinal Numbers, etc.*

§ 252. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, בֶּן שֵׁנִי *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, שְׁלֹשָׁת־עָשָׂרָה שָׁנָה *thirteenth year* Gen. 14 : 4.

a. A fuller form of expression is sometimes employed, e. g. בְּשָׁנָה בְּשָׁלְשִׁים וְשִׁמְנָה *in the thirty-eight 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, הַיּוֹם הַרְבָּעִי 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 הַחֵיָן *the third of a hin* Num. 15 : 6.

4. Distributive numbers are formed by repeating the cardinals, שְׁנַיִם בְּשְׁנַיִם *two by two* Gen. 7 : 9, שְׁבָעָה בְּשָׁבָעָה *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 פַּעַם *stroke or beat*, פַּעַמַיִם *twice* Gen. 27:36, עָשׂוֹר פַּעַמַיִם *ten times* Job 19:3 or רַגְלַיִם *steps*, שְׁלֹשׁ רַגְלַיִם *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, הַמֶּלֶךְ הַדָּוִד 2 Sam. 6:16, or less commonly, הַדָּוִד 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 הַחֲזָשֶׁת *the oxen the brass i. e. the brazen oxen* 2 Kin. 16:17, שְׁלֹשׁ סָאִים קֶמַח *three measures (consisting of) meal* Gen. 18:6, שִׁבְע־שָׁנִים רָעָב *seven years (of) famine* 2 Sam. 24:13, שְׁלוֹשָׁתַּיִם 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, אֲמָרִים אֱמָתָה *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, § 251. 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 תְּרַגְּלָהּ *wine (which is) intoxication i. e. produces it* Ps. 60:5, בָּקָר רְגָלֵי *pasture-cattle i. e. those whose characteristic it is that they have been in the pastures* 1 Kin. 5:3; *bearing*

הַאֲרוֹן הַבְּרִית *the ark viz. the covenant*, which was the thing of chief consequence about the ark Josh. 3:14, *a hundred thousand* צֶמֶר אֵילִים 2 Kin. 3:4, which is by some understood to mean *wool-bearing rams* i. e. characterized by the production of wool; according to others, the first word denotes the quantity and the second the material, *rams (of) wool* i. e. as much as rams have, *fleeces*.

b. Proper nouns, which have no construct state, may be followed by qualifying nouns in a loose sort of apposition, בֵּית לָהֶם יְהוּדָה *Bethlehem (in) Judah* 1 Sam. 17:12, compare in English, Princeton, New Jersey; פְּתוֹר אֲרָם בְּהָרִים *Pethor (in) Mesopotamia* Deut. 23:5, גַּת צְלָפְשָׁחַיִם *Gath (of) the Philistines* Am. 6:2; *the destined possessor of my house is* דַּמְעָק בְּמִצְרַיִם *Damascus (in the person of its citizen) Eliezer* Gen. 15:2, אֱלֹהֵי אֲבֹתָא *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 אֲבֹתָא Ps. 89:9.

### THE CONSTRUCT STATE AND SUFFIXES.

§ 254. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 212. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הַיְכָל יְהוָה *the temple of Jehovah* 1 Sam. 1:9, רְכוּשָׁם *their substance* Gen. 12:5. This embraces the various degrees of relationship, בֶּן-אַבְרָהָם *son of Abraham* Gen. 25:12, אִשְׁתֵּךָ *thy wife* Gen. 12:5.

2. The *whole*, of which the preceding word denotes a part,

עַמֵּי אֲבִירֵי עַמֵּי *the poor of thy people* Ex. 23 : 11, כְּכַבֵּדֵי-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 אֲרָזֵי *the height of his cedars* i. e. *his highest cedars* 2 Kin. 19 : 23. Here too belong the superlative expressions, קֹדֶשׁ קֹדֶשׁ קְדוּשִׁים *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, עֲבָד עֲבָדִים *servant of servants*, one that is a servant by way of eminence when compared with all others.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact *designation*, מִצְרַיִם אֶרֶץ מִצְרַיִם *the land of Egypt* Gen. 41 : 19, נְהַר-פָּרָת *the river (of) Euphrates* Gen. 15 : 18, גְּזֵי אֲרָזִים *cedar trees*, 2 Chron. 2 : 7, תוֹלְעַת 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 נֹזֵם *a ring of gold* Gen. 24 : 22, כְּלִי-עֵץ *vessel of wood* Lev. 11 : 32, עֹדֵר הַעֲזִים *the flock of goats* Cant. 4 : 1.

5. The *measure* of its extent, value, duration, etc., מֵהַלֵּךְ *a journey of three days* Jon. 3 : 3, מִשְׁקַל כֶּסֶף *the weight of a talent* 1 Chron. 20 : 2, מֵהֵי מִסְפָּר *men of number* i. e. *readily numbered, few*, Gen. 34 : 30, אֲחֻזַּת עוֹלָם *a possession of perpetuity* Gen. 17 : 8.

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

a. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *grex 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, קְדוּשַׁת בְּגָדֵי קֹדֶשׁ *garments of holiness* Ex. 28 : 2, זְבַחֵי צְדָקָה *sacrifices of righteousness*, קְדוּשָׁה *holy* and צְדִיק *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*, לַיְדֵל *lord*, בֶּן *son*, בַּת *daughter*, to abstract nouns or other substantives, thus, אִישׁ הָאֵר *a man of form* i. e. *comely* 1 Sam. 19 : 18, אִישׁ דְּבָרִים *man of words* i. e. *eloquent* Ex. 4 : 10, הַחֹלְמוֹת בְּזַל *the possessor of dreams* i. e. *dreamer* Gen. 37 : 19, בְּנֵי יָמִים *son of eight days* i. e. *eight days old* Gen. 17 : 12, בְּנֵי מוֹת *son of death* i. e. *deserving to die* 1 Sam. 20 : 31, בְּנֵי בְזָלִים *sons of worthlessness* i. e. *wicked* Deut. 13 : 14, בַּת־תְּשָׁעִים שָׁנָה *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, כְּלֵי הַקֶּזֶן *ressels of small* (capacity) Isa. 22 : 24, מַי מְלֵא *waters of fulness* Ps. 73 : 10, כְּלֵי־בַיִת *perhaps every house of great* (size), though others render *every great* (man's) *house* Jer. 52 : 13. So sometimes an adverb, מְעַט מְעַט *few men* Deut. 26 : 5, שְׂפֹת הַמִּזְבֵּחַ *continual burnt-offering* Num. 28 : 6, הַדָּם הַזֶּה *blood* (shed) *causelessly* 1 Kin. 2 : 31, יוֹצֵא יוֹצֵא *enemies in the day time* Ezek. 30 : 16, הַבֶּזֶק הַזֶּה *dumb stone* Hab. 2 : 19, or adverbial phrase, אֵלֶיךָ מִקֶּרֶב *a God nigh at hand*, מִרְחוֹק אֵלֶיךָ *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 מִשְׁנֵה *the book of Moses* 2 Chron. 25 : 4, חוֹלֵת אֶהְבֵּה *sick from love* Cant. 2 : 5.

8. The subject by which an action is performed, or in which an attribute inheres, אֶהְבֵּת יְהוָה *the love of God* i. e. exercised by him 1 Kin. 10 : 9, חֵכְמַת הַכֹּמֵחַ *the wisdom of Solomon* 1 Kin. 5 : 10.

9. The object, upon which an action is directed, יִרְאַת־יְהוָה *the fear of God* Gen. 20 : 11, מִמְשַׁלַּת 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. תְּזַאֲרֵת יְהוָה *the zeal of Jehovah*, which he feels Isa. 37 : 32, תְּזַאֲרֵת הָעָם *zeal of the people*, which is felt for them Isa. 26 : 11; וַעֲגָתָה כַּדָּם *the cry against Sodom* Gen. 18 : 20, וַעֲגָתָה הָלָל *the cry of the poor* Prov. 21 : 13; חֲמָסוֹ *his wrong* i. e. done by him Ps. 7 : 17, חֲמָסִי *my wrong* i. e. done to me Gen. 16 : 5; הַדֶּגֶל הַיָּם *the way of the sea* i. e. leading to it 1 Kin. 18 : 43, הַדֶּגֶל הַיָּם *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, אֲהַלֵּי שְׁמִי *loving thy name* Ps. 5 : 12, בָּאִי טַיֵּר *entering the gate* Gen. 23 : 10. So even before an infinitive which they govern, מְשִׁיבֵי קוֹם *being early to rise* Ps. 127 : 2. Passive participles may be in the construct before the subject of the action, אֶלְהֵיךָ *smitten of God* Isa. 53 : 4, יְלִידַת 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, *הִגְרָה־שָׂק* *girded with sackcloth* Joel 1:8, *לְבוּשׁ הַבְּלָיִם* *clothed with linen* Ezek. 9:11. When a noun follows the infinitive it may be in construction with it as its subject, *פָּקְדָא מְלָקָהּ* *on the king's reading* 2 Kin. 5:7, *הוֹרִישׁוּ* *his driving out* Num. 32:21, or be governed by it as its object, *קָרָא־שְׂמוֹאֵל* *to call Samuel* 1 Sam. 3:8, *הוֹרִישָׁם* *to drive them out* Deut. 7:17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, *טָמְאֵת־שִׁפְתָיִם* *unclean as to lips* Isa. 6:5, *קָשִׁי־לֵב* *hard hearted* Ezek. 3:7, *קָרְעֵי בְגָדֵיִם* *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, *הַרִי בְּגִלְבּוֹעַ* *mountains in Gilboa* 2 Sam. 1:21, *נְבִיאֵי מִלְּבָם* *prophets out of their own heart* Ezek. 13:2, *כְּדֵרֵי קִבּוֹ* *according to the ability in us* Neh. 5:8.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, *מְקוֹם אֲשֶׁר* *the place where*, etc., Gen. 39:20, *עַל־דֵּבַר אֲשֶׁר* *for the reason that* Deut. 22:24, particularly when the relative is itself omitted, *בְּיַד־תְּשַׁלַּח* *by the hand of (him whom) thou wilt send* Ex. 4:13, *תְּחִלַּת דְּבַר־יְהוָה* *the beginning of (what) Jehovah spake* Hos. 1:2, or before the conjunction *וְ* *and*, *וְדַעַת הַכְּמִית וְדַעַת* *wisdom and knowledge* Isa. 33:6, *וְלֹא מִיַּיִן* *drunken and not with wine* Isa. 51:21.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, *רֹאשֵׁי בֵית־אֲבֹתָם* *the heads of the houses of their fathers* Ex. 6:14, *מִסְפַּר שְׁבָטַי* *the number of the tribes of the children of Israel* Josh. 4:5, *פְּרִי־גִדְלֵי לִבָּב 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, *גְּהָרִי גְּחֵלִי הַבֵּשׂ* *rirers, brooks of honey* Job 20 : 17, *נוֹשְׁתָּי רוֹמֵי-קֶשֶׁת* Ps. 78 : 9, if rendered as it is by some *armed with, shooting the bow*, though *נוֹשְׁתָּי* may be in construction not with *קֶשֶׁת* but with *רוֹמֵי* *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, *גְּטָרַת זָהָב גְּדוֹלָה* *a great crown of gold* Esth. 8 : 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, *אֲבִלְיָי* *the mighty men of valour* Josh. 1 : 14, *זָהָבֵי זָהָבוֹ* *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 *אָחִי הַזָּקֵן 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, *מִרְכָבֹתֶיךָ יְשׁוּעָה* *thy chariots of salvation* Hab. 3 : 8, *מִבְּחֻצֵי-יְיָ* *my refuge of strength* Ps. 71 : 7, *דַּרְכֵיךָ זָמָה* *thy way of lewdness* Ezek. 16 : 27, though these are rather to be regarded as instances of apposition in the wide sense, § 253. 2. Nouns in the construct occasionally receive the article, § 246. 3. a.

c. In the following passages a brief word intervenes between *כֹּל*, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, *קַח אֶת-כָּל-הַשָּׂא נְקָה* *take away all iniquity* Hos. 14 : 3, so 2 Sam. 1 : 9, Job 27 : 3, and perhaps Isa. 38 : 16; but see Alexander *in loc*. Like the Greek *πᾶς*, when followed by a definite noun *כֹּל* means *the whole* or *all*, *כֹּל-יִשְׂרָאֵל* *all the people*, *כֹּל-הָאָרֶץ* *the whole earth*, when followed by an indefinite noun *כֹּל-בַּיִת* *every house*; though here as elsewhere the poets may omit the article, which would be necessary in prose, *כֹּל-רֹאשׁ* *the whole head* Isa. 1 : 5. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate *כֹּל* by *any*, *לֹא-רַבְעָשָׂה לָא-רַבְעָשָׂה* *no work shall be done* Ex. 12 : 16,

אֵין כִּלְ-הָדָשׁ *there is no new thing* Eccl. 1 : 9. לֹא יִגַּל כִּלְ-אֲלֹהִים *neither can any god* 2 Chron. 32 : 15. Comp. οὐ δικαιοφύσεται πᾶσα σὰρξ Rom. 3 : 20.

d. He paragoric may be attached to a noun in the construct state, כּוֹזֵרֶהָה 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. 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, אַמְנוֹן לְאֶחָיוֹנָם *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 לְיֶשַׁר הַשְּׂבָחוֹת *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 מְזוֹמַר לְדָוִד *a psalm of David* i. e. belonging to him as its author, תְּפִלָּה לְחַבְבְּקִיף *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, יוֹם לְחֹדֶשׁ *the fifteenth day of the month* 1 Kin. 12 : 32, בְּשָׁנָה הַחַמִּישִׁית לְמֶלֶךְ *in the fifth year of the king* 1 Kin. 14 : 25, שָׁלֹשׁ לְאַסָּא *in the third year of Asa* 1 Kin. 15 : 33.

4. When several genitives are connected together, סֵפֶר דְּבָרֵי הַמְּמִינִים לְמֶלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15 : 23.

## THE PREDICATE.

§ 258. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being



sufficiently suggested by simply placing them together, כָּל־דְּרָוֹתָיִךָ שָׁלוֹם *all her paths (are) peace* Prov. 3 : 17, הָיָה הָעֵץ טוֹב *the tree (was) good* Gen. 3 : 6, זֶה הַדֶּרֶךְ *this (is) the way* Isa. 30 : 21.

2. Or the pronoun הוּא of the third person may be used as a copula, הַיְחָד הַרְבִּיעִי הוּא פָּרָת *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2 : 14, מַה־הֵנָּה אֵלֶּה *what are these?* Zech. 4 : 5, אַתָּה הוּא מֶלֶךְ *thou art my king* Ps. 44 : 5, אֵלֶּה הָאֲנָשִׁים הַשְּׂלוֹמִים הֵם *these men are peaceable* Gen. 34 : 21.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאֲרֶץ הָיְתָה חֲרָבָה *the earth was desolate* Gen. 1 : 2, הָיוּ הַבָּקָר הֹלְכִים *the oxen were ploughing* Job 1 : 14.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, הִתְחִיל בְּהֵיבָה *began (to be) dim* 1 Sam. 3 : 2; וַיִּתְחַל לֵב אִישׁ הָאֲדָמָה *and Noah began (to be) a husbandman* Gen. 9 : 20; כִּתְּוָה הָיָה שִׁיבָה *when thou ceasest spoiling* Isa. 33 : 1, הָיָה הַשָּׁרֵף לָבָן *the hair 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 הוּא 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, הוּא אֵין אֶחָד *there is a kinsman* Ruth 3 : 12, אֵין אֶחָד *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 אֵין מְשַׁלֵּחַ *thou art not letting go* Ex. 5 : 17; הוּא אֵין מְשַׁבֵּחַ *thou art saving* Judg. 6 : 36.

§ 259. 1. A noun in the predicate may receive the same adjuncts as in the subject, § 244.

2. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from qualifying adjectives and demonstratives, § 249, in standing before the noun and in not receiving the article, though the noun be definite, טוֹב הַדֶּרֶךְ *the word is good* Deut. 1 : 14, גְּדוֹלוֹת רַחֲמָיו *his mercies are great* 1 Chron. 21 : 13, אֵלֶּה הַדּוֹרוֹת הַשָּׁמַיִם *these are the generations of the heavens* Gen. 2 : 4.

a. A predicate adjective may also, though less frequently, stand after the noun, הַנְּעִמָּה הַיְּפָה *the damsel was fair* 1 Kin. 1:4, הַזָּהָב הַהַרְצֵץ הַטוֹב *and the gold of that land is good* Gen. 2:12.

b. If the sense require the predicate to be made definite, it will receive the article, פִּי הַמְדַבֵּר *my mouth is the (one)-speaking* Gen. 45:12.

### COMPARISON OF ADJECTIVES.

§ 260. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition מִן *from* placed after the adjective, טוֹבָה מִן הַבְּרִיָּים *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, מְגִדֹל מִכָּל-בְּנֵי-קָהָת *great from all the sons of the cast* 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, הַיְּפֹטָה בְּנָשִׁים *O fairest among women* Cant. 1:8, הַקָּטָן *the least*, הַמְגִדֹל *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, אֶנְהָיָה בְּמִנְיָהּ *I will be greater than thou* prop. *great from thee* Gen. 41:40, וַיְהִי־הוּא מְכָל־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*, אָנֹכִי יוֹתֵר מִמֶּנִּי *I was then more wise* Eccl. 2:15.

b. The construction with כִּן may also be used to denote excess, גְּדוֹל מִיָּשׁוּא *my iniquity is too great to be forgiven* prop. *greater than (it is possible) to forgive* Gen. 4:13, מְיָצַט מִיָּדְךָ *too little for thee* Job 15:11.

c. A comparative sense is commonly ascribed to כִּן in the following passages, in which an adjective, suggested by the context, must be supplied, מְאֻצָּס מִיָּשָׁר *the upright (is sharper) than a thorn-hedge* Mic. 7:4, מְאֻצָּס מִכֻּל *less than nothing* Isa. 40:17, 41:24, Ps. 62:10, Isa. 10:10, Job 11:17; in some of these cases, however, כִּן may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

## V E R B S .

§ 261. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz. : past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no account is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragogic and apocopated futures, § 264. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

## THE PRIMARY TENSES.

§ 262. The preterite is accordingly used of

1. The past, whether our idiom would require the abso-

lute past tense, i. e. the historical imperfect, *in the beginning God בָּרָא created, etc.*, Gen. 1:1, *God נִסָּה tempted Abraham* Gen. 22:1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done* Gen. 3:13, *thee רָאִיתִי have I seen righteous* Gen. 7:1; the past in relation to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made* Gen. 2:2; *and they did so as the Lord צִוָּה had commanded* Ex. 7:10; or the past in relation to a future, i. e. the future perfect, *when the Lord רָחַץ shall have washed away, etc.*, Isa. 4:4, *until the time that she which travaileth תֵּלֶדָה 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 לֹדֵי מָוֶתָנוּ* Num. 14:2, *O that they had been wise that they (fut.) would consider this* Deut. 32:29, or a subjunctive (the Jordan was dried up), *that יִרְאֶהְם 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 צָמֵיתִי I am thirsty* Judg. 4:19 prop. I have been thirsty and (it is implied) I am so still; *the earth מְלֵצָה is full of violence* prop. *has been and still is full* Gen. 6:13; *now יָדַעְתִּי I know that Jehovah is the greatest of all the gods* Ex. 18:11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi*.

a. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42:7 מֵאַיִן בָּאתֶם *whence have ye come*, but in Josh. 9:8 מֵאַיִן תָּבֹאוּ *whence are ye coming or will ye come*; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased.

3. Permanent facts or general truths; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox יָדַע knoweth his owner* Isa. 1:3, oxen always have done so and it is implied that they always will; *the Lord רָחַם pitieth them that fear him* Ps. 103:13.

a. The future is used in this case with the same frequency and propriety as the preterite, *An ox will know his owner* expresses the same general truth as *an ox has known his owner*; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, §263. 3.

4. The future, when viewed as past; the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished: and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon*

*נפלה* has fallen Isa. 21 : 9, *he נשא hath borne our griefs* Isa. 53 : 4, *for I השתתתי have made Esau bare* Jer. 49 : 10.

a. The counterpart of this prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 263. 5.

§ 263. The future is used in speaking of

1. The future, whether absolutely, *אעשה I will make of thee a great nation* Gen. 12 : 2, or relatively to something in the past, *he took his eldest son who ימליך was to reign* 2 Kin. 3 : 27, *Elisha was fallen sick of his sickness whereof ימות he was to die* 2 Kin. 13 : 14; or conditionally, (would that I had died) *for I would have lain down (pret.) and אשקוט would be at rest* Job 3 : 13; *but (if it were my case) I אדרש would seek unto God* Job 5 : 8; or optatively in the various grades of desire, determination, permission, or command, *so יאבדה may all thine enemies perish* Judg. 5 : 31; *O that my grief ישקל might be weighed* Job 6 : 2; *all that thou commandest us נעשה we will do* Josh. 1 : 16; *deeds that יעשו ought not to be done* Gen. 20 : 9; *of the fruit of the trees of the garden לא נאכל we may eat* Gen. 3 : 2, *ye shall not eat* ver. 3, *mine ordinances תשמרו ye shall keep* Lev. 18 : 4; or subjunctively, especially after conjunctions signifying *that, in order that, lest, etc.*, (bring the venison) *למשן תברכה in order that my soul may bless thee* Gen. 27 : 25, *against thee have I sinned that תצדק thou mightest be justified* Ps. 51 : 6.

a. When employed in requests, the future is frequently accompanied by the particle *נא*, thus, *נא ירבה-לני let thy servant speak, I pray thee* Gen. 44 : 18. *נא יקצר-לני let the wickedness of the wicked cease, I pray* Ps. 7 : 10.

b. The future is idiomatically used with *בטרם* and *טרם* *not yet, before*, whether the period referred to is past or future, the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *I ate of all הברוא בטרם before thou camest* Gen. 27 : 33, *the lamp of God רבצה had not yet gone out* 1 Sam. 3 : 4; to the future, *that my soul may bless thee אלוהי בטרם before I die* Gen. 27 : 4, *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* יֵאמֶר *saith your God* Isa. 40 : 1, the divine utterance though begun is not yet finished; *do ye not know?* הֲלֹא תִדְעוּ? ver. 21, are you ignorant, and is this ignorance to continue? *why weepest thou?* תִּבְכִּי *why weepest thou?* 1 Sam. 1 : 8.

3. General truths or permanent facts, when the attention is directed to their validity for all time to come, *righteousness exalteth a nation* תְּרוֹמֵם *exalteth a nation* Prov. 14 : 34, it does so now and always will; *a son honoureth his father* יִכְבֵּד *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 used to go up from the earth* נִשְׁלָה *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 did continually* נִשְׁעָה *did continually* Job 1 : 5; *the daughters of Israel were in the habit of going from time to time* הִלְכָה *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, *then sings Moses* אָז נִשְׁיֵר-מֹשֶׁה *then sings Moses* Ex. 15 : 1, *Balak brings me from Aram* בָּרַחֲמֵי *brings me from Aram* Num. 23 : 7; or a poet, who lives in the midst of that of which he sings, *let the day perish on which I am to be born* יֵאבֵד בּוֹ *let the day perish on which I am to be born* Job 3 : 3, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; *why may I not die from the womb?* לָמָּה לָּמָּה לָּמָּה לָּמָּה *why may I not die from the womb?* ver. 11, where his position is shifted to the time immediately after his birth; *he makes known his ways unto Moses* יוֹדִיעַ הַדְּבָרִי 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* שְׂדֵינִי *have wasted me, my deadly enemies* יִקְרִיבוּ *will surround me* Ps. 17:9, *fire* אֶבְרָה *devoured before them, and after them a flame* תִּלְהַבֵּם *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* יִרְדָּוּ *they will be afraid; pangs* נִצְחוּ *have seized upon the inhabitants of Philistia; then the dukes of Edom* נִבְהָלוּ *were troubled, the mighty men of Moab trembling* יִשְׁבְּחוּ *shall seize them, all the inhabitants of Canaan* יִמָּגְדוּ *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* וְלֹא הָיָה לָהֶם אִשְׁמֻנָה *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, אַל-תִּפְתָּרְשֵׁי *harm not* Ps. 105:15; לֹא תִרְשָׁעִי 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 tempted Abraham* וַיִּאְמַר and said . . . וַיִּאְמַר and he said . . . ver. 3, וַיִּשָׁבַע and he rose up early . . . וַיַּחַבֵּשׁ and saddled . . . וַיִּקַּח and took . . . וַיִּבְרַקֵּעַ and clave . . . וַיִּקַּם 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 . . . וְנִתְּתֶיךָ and I will make nations of thee וּמְלָכִים and kings shall come out of thee.

a. The future with Vav conversive describes an act subsequent to or contemporary with the time denoted by the words with which it is connected. It can, therefore, only relate to the past when it is preceded by a preterite with a past signification, or by some other word or phrase which refers to past time, in the year of king Uzziah's death וָאֲרָאָה (and) I saw Isa. 6:1. But if it be preceded by a future tense, it has a future signification, וְיִשְׂחָק he shall deride every stronghold וַיִּצְבֵּר and shall heap up earth וְיִלְבְּדָהּ and take it Hab. 1:10, who הַגִּישִׁיהָ shall do evil . . . וְנִלְבְּדוּהָ 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 . . . וַיִּשְׁמַעְנִי 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־וַיָּבֹאֵהוּ 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 וּמִצָּרָיֶיךָ 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 וְאָמַרְתָּהּ 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 וָאָבָא and there came . . . וַיִּקַּח and took . . . וָאֲנִי וָאֲבָרָא and I went out . . . וַיִּחַבֵּדְתִּי 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, וְהִרְבִּיתִּי 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) אֲהֵב אֱלֹהִים *loveth righteousness and justice* Ps. 33:5, *a generation* הֹלֵךְ הַלֵּךְ *goeth, and a generation* בָּאָה בָּאָה *cometh, and the earth* עֹמֶדֶת עַד־עַד *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*, נְהֻמָּה *desirable*.

2. When a particular time is intended the active participles most commonly relate to the present or to the proximate future, and passive participles to the past, מֵהֵ-אָתָּה רֹאֶה *what seest thou?* Jer. 1:11, הֵנִי מְבִיא *behold, I am about to bring the flood* Gen. 6:17, נָתַן *giving* נְתֹן *given*, מְשִׁיב *restoring* מְשֻׁב *restored*.

*a*. The active participles of neuter verbs, which have no passive forms, are used in both a past and a present sense. מֵת *dying and dead*, נָפַל *falling and fallen*; this is less frequently the case with active verbs, *who then is he* הַצֹּדֵד-צֹדֵד *that hath hunted venison* Gen. 27:33; *these are the gods* הַמִּצְרִיִּם *that smote Egypt* 1 Sam. 4:8. Participles of passive form but active sense are ordinarily used of the present or proximate future, נִלְחָם *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*... וְלֹט יָשָׁב *and Lot (was) sitting in the gate of Sodom* Gen. 19:1; *he spake to his sons-in-law* בְּנֵי חָתָן *who (were) to marry his daughters* ver. 14; *he came to Shiloh*... וּמָצְאוֹ קָרָעִים *with his clothes*

rent 1 Sam. 4:12; *thou shalt meet a company of prophets coming down* ירדוּם 1 Sam. 10:5; *they shall declare his righteousness unto a people* נוֹלֵד (who shall then be) born Ps. 22:32, 102:19, Judg. 13:8.

a. The period to which a participle is to be referred is sometimes determined by connecting with it the past or future tense of the substantive verb, *Moses* הָיָה רֹעֵה הֶרְעָה *was keeping the flock of Jethro* Ex. 3:1, *his throne* נִבְנוֹת הַהֵלֶה *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: אָלֶּהָ וְכַחֵשׁ וְרָצַח וְגָנַב וְנָאֵה (there is) *cursing and lying and killing and stealing and committing adultery* Hos. 4:2, עֲשׂוֹת מִשְׁפָּט *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*, אֶפְשֶׁל לְהִלָּחֵם בּוֹ *I shall be able to fight with him* Num. 22:11, אֵת לְלֵוִיתָהּ וְאֵת לְבָרָתָהּ *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) יֵצֵא וְבֵא to go out and to come in* 1 Kin. 3:7, אֵת כְּסוּד וְאֵת רִקְדוֹ *thou hast refused to be ashamed* Jer. 3:3, אֵת כְּסוּד וְאֵת רִקְדוֹ *a time to mourn and a time to dance* Eccles. 3:4, מְהֵרָא *ready to rouse* Ieriathan Job 3:8. Various prepositions may precede the infinitive, as לְ *to*, בְּ *in*, כְּ *like*, אֶת *at*, מִן *from*, עַד *until*, עַל *upon*, לְמַעַן *in order to*, בְּגִין *because of*, לְפָנָי *before*, etc.

c. The absolute infinitive is rarely governed by a verb, לִמְדוֹ הַיָּטִב *learn to do well*, וְיָשֹׁרוּ אֲשֶׁרוֹ הַמִּלִּין *redress wrong* Isa. 1:17, *until he knows* מֵאִם *to refuse the evil*, וּבָחֹר *and to choose the good*. 7:15, וְלֹא-אֲשֶׁבוּ בְדַרְכָּיו *and they would not walk in his ways*, 42:21, *thou wilt make us off-scouring* וּמֵאִם *and refuse* Lam. 3:45.

d. The infinitive in the construct before its subject, בְּהִבְרָאָה *in their being created* i. e. *when they were created*; *in the day* הַיּוֹם הַזֶּה אֱלֹהִים *God's making earth and heaven* Gen. 2:4; *there was no water* הָיָה לְשִׁתּוֹת הָעָם *for the drinking of the people* Ex. 17:1; וְשִׁבְתִּי *and my dwelling*

(shall be) i. e. *I shall dwell* Ps. 23:6. Before its object, *טָאַת פְּנֵי־רָשָׁע the accepting of the person of the wicked* Prov. 18:5, *תִּתְּנֶה עֹז 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, *וַיִּתְּקְעוּ and they blew the trumpets* and *וַיִּפְּצוּ and brake the pitchers* prop. (there was) *a breaking of the pitchers* Judg. 7:19; *אֵת־לְבָבִי וְתָוֶן רָאִיתִי I have seen and applied my heart* Eccl. 8:9; *יִקְנוּ they shall buy fields for money* and *וְכָתוּב and write the papers* and *וְהָתִים and seal (them)* and *וְהָיָד and take witnesses* Jer. 32:44.

a. This rarely occurs when no verb precedes in the same sentence, *הָרַב כִּסְ-שָׁפָרִי וְסֹדֵר (shall) the fault-finder contend with the Almighty* Job 40:2, *הַחַיּוֹת רָצוּא וְשׁוּבָה the living creatures ran and returned* Ezek. 1:14, *שִׁבַּח אָמַר I praised* Eccl. 4:2.

2. The imperative, when it stands at the beginning of a sentence, *זְכוֹר remember the sabbath-day* prop. (let there be) *a remembering* Ex. 20:8, *וָדַבְּרָתָּ וְהָלַכְתָּ 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 co-ordinated 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, *הוּאֵיל הָלֵךְ he was willing, walked* i. e. *he was willing to walk* or *walked willingly* Hos. 5:11, *לֹא אוֹסֶפֶת עוֹד אֲרַחֵם I will no more add to pity* i. e. *will not again pity* Hos. 1:6, *הָלֵךְ מִשְׁעָרִים being early to go or going early* Hos. 6:4, *הָאֵיל וְרָאִיתִי shall I endure and see* i. e. *endure to see* Esth. 8:6.

a. This co-ordination most frequently occurs when the second verb expresses the principal idea and the first simply qualifies it, so that the latter might be rendered by an adverb. Though even in this case the second verb is often put in the infinitive, וַיִּסַּף לְשַׁלַּח Gen. 8:10 and he added to send or וַיִּסַּף וַיִּשְׁלַח 1 Sam. 19:21 and he added and sent for he sent again.

b. In the following instances the verbs thus co-ordinated have different subjects, אוֹבֵל נִבְהֵבוּ I shall be able, we shall smite him i. e. I shall with your aid be able to smite him, Num. 22:6. לֹא הוֹסִיפִי וְתִקְרְאוּ-לִי thou shalt not add they shall call thee i. e. thou shalt no more be called by them, Isa. 47:1, 5; or are in different tenses, לֹא יָדַעְתִּי אֲבֻלָּה I know not (how) I shall flatter i. e. how to flatter, Job 32:22; וַיִּדְעוּ וַיִּמְצְאוּהוּ 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-הַקֶּלֶד הָאֵזוּר the light Gen. 1:4, a pronominal suffix, אֵת-בְּרַכְתִּי my blessing Gen. 33:11, or construction with a definite noun, אֵת-יְשׁוּעַת 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 אֶת-הָאָרֶץ הַזֹּאת this land... אֵת-הַקֵּנִיזִי the Kenite אֵת-הַקֵּנִיזִי and the Kenizzite, etc., etc., Gen. 15:18-21; אֵת-יְרוּסָה אֵת-בְּתוּלוֹ Joseph אֵת-בְּתוּלַת הַשָּׂרָם the full-length coat

Gen. 37:23; or it may stand before a part of them only. Deut. 12:6, or it may be omitted altogether, Deut. 11:14. In a very few instances the article is dropped after **הַ**, which of itself indicates the definiteness of the noun, *he reared up for himself אָה־מִצֵּבֶת the pillar* 2 Sam. 18:18; *and carrier strengthened אָה־צִיָּה gilder* Isa. 41:7, where the omission of the article is poetic, §247.

c. Pronouns with **אֵת**: *אֵתְּהוּ this ye shall eat* Lev. 11:9; *put אֵתְּהוּ this (fellow) in the prison* 1 Kin. 22:27; *אֵת אֲשֶׁר־ whom they have cast into the prison* Jer. 38:9; *he knew אֵת אֲשֶׁר־קָשָׂה אֵלָה what his youngest son had done to him* Gen. 9:21; *אֵתְּמִי חָרַפְתָּ whom hast thou reproached?* Isa. 37:23; it does not occur before the neuter **מָה**. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character, **כָּל** *all, every*, Gen. 1:29, **אִישׁ** *any one, each* Ex. 21:28, **אֶחָד** *one* 1 Sam. 9:3. With personal pronouns, **אֵתְּהֶם** *אֵתְּהֶם* 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 הָאָנָשִׁים the house was full (of) men* Judg. 16:27, *טֹבַעְתִּי עֲלֵי־רָמִים I am sated (with) burnt-offerings of rams* Isa. 1:11, *כָּל הַחַרְטוּמִּים we lacked every thing* Jer. 44:18. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *the hills הַקְּלָב תִּלְכָּנָה shall run (with) milk* Joel 4:18, *mine eye יִרְדָּה מַיִם runneth down (with) water* Lam. 1:16; *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, *אֵת כָּל־הַמִּדְבָּר and we went (through) all the wilderness* Deut. 1:19, and figuratively, *וַיָּבֹאוּ הָעָר וַיֵּצְאוּ אֶת־הָעָר walking (in) rightconsness* Isa. 33:15, *וַיָּבֹאוּ אֶת־הָעָר and they came into the city* Josh. 8:19, *וַיֵּצְאוּ אֶת־הָעָר they went out (of) the city* Gen. 44:4.

3. Intransitive verbs may, as in other languages, govern their cognate noun, *הִלְמַמְתִּי חֲלֹמִים I have dreamed a dream* Gen. 37:9; *וַיִּסְפְּדוּ־שָׁם מִסְפָּד and they lamented there a lamentation* Gen. 50:10; *יֵבֵל תְּהַבֵּל 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 הָיִיתָ קָנָאתִי* *I have been zealous a great fury* Zech. 8 : 2, *אֶיֶשֶׁת הַמָּוֶת אֶשְׁכַּח* *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, *הָמָה אֶתְחַלְּלֶנּוּ* *he was diseased in his feet* 1 Kin. 15 : 23 ; *אֲנִי הַגָּדֹל מִתּוֹךְ אֶתְהַלֵּל* *in the throne will I be greater than thou* Gen. 44 : 40 ; *וְהָיָה הַדָּבָר הַזֶּה אֲפֶסְדְּכֶם* *ye perish as to the way* i. e. *lose the way* Ps. 2 : 12.

a. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, *יִתֵּן אֶת־הָאָרֶץ* *dandum est terram, let the land be given* Num. 32 : 5, *וַיִּגַּד לְרֵבֶקָה אֶת־דְּבָרָיו* *and it was told to Rebekah* (i. e. some one told her) *the words of Esau* Gen. 27 : 42, so Gen. 17 : 5, Ex. 10 : 8, Lev. 10 : 18, 2 Sam. 21 : 11, etc. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, *אַל תֵּיט בְּעֵינֶיךָ אֶת־הַדָּבָר* *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 *הָעִיר* notwithstanding its reception of the sign of the object : *אֵץ* is omitted in the parallel passage, Isa. 35 : 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־הַחַבְרֹוֹל נָפַל* *as for the iron, it fell* 2 Kin. 6 : 5 ; *אֶת־כָּל־אֵלֶּה אֲנִי תָמַל* *as for all these (they were) men of valour* Judg. 20 : 44 ; *אֶת־הַקְּוִיֹּתֵי אֵץ* *as for my statutes they did not walk in them* Ezek. 20 : 16. Some regard *אֵץ* as the sign of the object in such passages as *בָּא הָאֲדִי אֶת־הַדָּבָר* 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, *אֵץ* is the preposition *with*, § 238. 2, and the passage is to be rendered *the lion came and (that too) with the bear*, so Num. 2 : 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, *וָיָצְאוּ אֶת־הָעִיר* Gen. 44 : 4,

or by the indirect, *הָצֵאוּ מִן־הַלֵּוֹי* Josh. 8 : 22 ; *לִלְחֹם* *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, *יָרַח* *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 *הִקְבִּיעַ שׁוֹפָר* *blow the trumpet* Hos. 5 : 8, *וַיִּהְיֶה בַשּׁוֹפָר* *and he blew with the trumpet* Judg. 3 : 27 ; *פָּרַשׁ הַיָּדַיִם* *to spread forth the hands* Ps. 143 : 6, but followed by *בְּ* *to spread forth with the hands* Lam. 1 : 17.

3. By a condensed style of expression (*constructio praeagnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed ; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, *הִלַּחַתְּ לָאָרֶץ* *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89 : 40, *פָּתְרוּ אִישׁ אֶל־רֵעֵהוּ* *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36 : 16, *מִקְרָנֵי הַיְּוֹנִיִּם עֲנִיתָנִי* *thou hast answered (by saving) me from the horns of the unicorns* Ps. 22 : 22.

§ 273. Some verbs have more than one object, viz. :

1. The causatives of transitive verbs : *וְהִאֲכַלְתִּי אֶת־מוֹנְוֵיהֶם* *and I will make thy oppressors eat their own flesh* Isa. 49 : 26 ; *לֹא הִרְאֵנוּ אֶת־כָּל־אֲלֵהָ* *he would not have caused us to see all these things* Judg. 13 : 23 ; *וַיִּהְיֶה אֶת־יִשְׂרָאֵל* *he shall cause Israel to inherit it* Deut. 1 : 38.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *אֲשֶׁר צִוָּה אֱתוֹ* *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 ; *הִכִּיתָ אֶת־כָּל־אֹיְבָיִךְ* *thou hast smitten all my enemies on the cheek* Ps. 3 : 8 ;



שָׂאוּ יְדֵיכֶם קִדְשׁ *lift up your hands to the sanctuary* Ps. 134 : 2 ;  
וְהִמָּוֶה מִהֶמָּוֶה *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, *וַיַּהֲרִימוּ אֹתוֹ אֲבָנִים* *and they overwhelmed him with stones* Lev. 24 : 23 ; *וְהִתְקַדְּתָם אִתָּם אֲבָנִיט* *and thou shalt gird them with a belt* Ex. 29 : 9 ; *אֲשֶׁר־תִּזְרַע* *with which thou shalt sow the ground* Isa. 30 : 23 ; *וַיִּבְרָא אֱתֵהָאָדָם עָפָר* *and he formed the man of dust* Gen. 2 : 7 ; *אֲשֶׁר שָׁלַחְתִּיו* *for which I have sent it* Isa. 55 : 11 ; *וַיִּבְנֶה אֱתֵהָאֲבָנִים 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, *אָרַץ הַיָּבֵב נָתַתִּי* *thou hast given me the land of the south* Judg. 1 : 15, comp. in the same verse, *וַנַּחֲתָה לִּי* *they did thee evil* Gen. 50 : 17, comp. *וַיִּמְלֵךְ לְהָאֵם רָעָה* Isa. 3 : 9 ; *וַיִּשְׁכְּרוּ אֶת־מִלְכָּה מֵעֶבֶד* *and they hired of the king of Maacah a thousand men* 1 Sam. 10 : 6. The same thing occurs in a few instances after intransitive verbs, *גָּדַלְתִּי* *he grew up to me as to a father* Job 31 : 18 ; *עָצַמְתָּנִי* *did ye fast unto me* Zech. 7 : 5.

4. Some verbs may govern the subject and predicate of a subordinate clause, *לָדַעַת רָשָׁע כָּסֵל* *to know wickedness* (to be) *folly* Eccl. 7 : 25, the latter, if it be an adjective or participle, will remain without the article, § 259. 2, *שָׁמַעְתִּי אֶפְרַיִם* *I have heard Ephraim bemoaning himself* Jer. 31 : 18, *אָתָּה רָאִיתִי צַדִּיק* *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, *וַיִּמְלְתֶם אֹת 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, *קָרַע כְּתָנָיו* *rent as to his coat* i. e. *with his coat rent* 2 Sam. 15 : 32, *שָׁלַח 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, וְהָיָה טוֹב מְאֹד *and behold (it was) very good* Gen. 1:31; וְנִכְלַט הָרַבָּה *and he was greatly provoked* Neh. 3:33; *I am 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: לַבֹּקֶר וְצַהֲרָיִם וְלָעֶרֶב *evening and morning and noon will I pray* Ps. 55:18; *tarry here to-night* Num. 22:8; *Gideon came at the beginning of the watch*. Time how long: *and he shall shut up the house seven days* Lev. 14:38; *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, בַּיֵּשׁ *at the house of* Gen. 38:11, Num. 30:11, and a few proper names, בְּיֵרֵשׁ *at Bethelchem* 2 Sam. 2:32, בְּיֵרֵתֶל *at Bethel* Hos. 12:4.

c. Measures of space: *three cubits high* Ezek. 41:22; *he went a day's journey* 1 Kin. 19:4.

d. Number: *return seven times* 1 Kin. 18:43; *he offered sacrifices according to the number of them all* Job 1:5.

e. Manner, answering to the Greek adverbial accusative: *ye shall dwell in security* Deut. 12:10; *ye shall not go loftily* Mic. 2:3; *the tribes went up according to a law of Israel* Ps. 122:4; *thou shalt not go there for fear of briars* Isa. 7:25; *to serve him with one consent* prop. *shoulder* Zeph. 3:9.

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-נִשְׂאָה אֹתָם הָאָרֶץ *the land could not bear them* Gen. 13:6, רְחֹק מִדְּשָׁנִים וְשׂוֹמְרֵיהֶם *salvation is far from the wicked* Ps. 119:155, חָרְדוּ שְׂאֵנָנֹת *tremble ye careless women* Isa. 32:11. The singular for the plural: יבֹא דְבָרְךָ *let thy words come to pass* Judg. 13:12, מִשְׁפָּטֶיךָ הַיָּשָׁר *upright are thy judgments* Ps. 119:137, אֲנֹשָׁתָהּ מִכּוֹהֶיהָ *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 יִבֹּג בְּלִמּוֹתַי *reproaches cease not* Mic. 2:6, 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, יֵהְיֶה מֵאֲרֶת *let there be lights* ... וְהָיוּ לְאֹתֹת *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, הַבָּנוֹת 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, בְּנֵי-בֵיתִי הָיָה לִי *there was to me (i. e. I had) house-born serrants* 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 עֲלֵיהָ *it was dark prop. darkness* Gen. 15:17. The disposition to recur to their primary form discovers itself in a very few instances in qualifying adjectives when separated from the noun to which

they belong, רִיחַ גְּדוֹלָהּ וְרוּחַ *a great and strong wind* 1 Kin. 19:11; in Ps. 63:2, בְּאַרְצֵי-צָדִיק וְרֵגֶה quoted by Nordheimer as an additional example the second adjective may agree not with אֲרָץ but with the preceding noun, בְּשָׂרִי *for thee longs my flesh, in a dry land, and weary.* Alex. *in loc.*

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural, וַיִּמְהָרוּ הָעָם וַיַּעֲבְרוּ *and the people hastened and passed over* Josh. 4:10, צֹאן אֲבֹדֹת *lost sheep* Jer. 50:6, כָּל־הַקְּהָלִים קְדוֹשִׁים *all the congregation, all of them are holy* Num. 16:3.

a. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, וַתִּשָּׂא כָל־הַקְּהָלָה וַיִּתְּנוּ אֹהֵי-קוֹלָם *and all the congregation lifted up and uttered their voice* Num. 14:1; וַיִּצְמַח הָעָם וַיִּשְׁמְעוּ *and the people believed and they heard* Ex. 4:31.

b. The noun אֲרָץ *land, earth*, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, 2 Sam. 15:23, Ps. 66:4. Names of nations borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17:11, Am. 1:11, or as a collective in the masculine plural, Hos. 8:2, Ob. ver. 6, 2 Sam. 10:17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10:11, Jer. 13:19, 49:17; so עַם *people* in the following examples, חָטְאָה עַמָּךְ *thy people has done wrong* Ex. 5:16, הָיָה יוֹשְׁבֵיהָ *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, בְּעֹלְיוֹ יוֹמָת *its owner shall be put to death* Ex. 21:29, הַתְּחַלֵּשׁ נַעֲרֵיכֶי *a hard master* Isa. 19:4, הַתְּחַלֵּשׁ נַעֲרֵיכֶי *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 אֱלֹהֵיךָ *these are thy gods* Ex. 32:4, 8, כֹּה-יַעֲשׂוּן אֱלֹהִים *so may the gods do* 1 Kin. 19:2; but where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20:13, 35:7, Ex. 22:8, Josh. 24:19, 1 Sam. 17:26, 2 Sam. 7:23. The exceptional construction in these and similar passages may have arisen from the attention being directed to the Supreme Being in general, and to the fulness or variety of his manifestations without spe-

cific reference to the divine unity, and may, besides, involve an allusion to the personal distinction in the Godhead. See Alexander on Ps. 11 : 7 and 58 : 12.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular, *בַּהֲמוֹת שָׂדֵה תִּעְרֹזַג אֲלֶיךָ* *the beasts of the field pant for thee* Joel 1 : 20, *תִּשְׁטַף סְפִיחוֹתֶיהָ* *its floods wash away* Job 14 : 19, *אַתְחַזְּקָהּ הַבְּלָיִם* *pangs have taken her* Jer. 49 : 24, *תַּיִם רַבִּצָּה* *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, *גִּידְהָלְלוּהָ* *and they* (queens and concubines) *praised her* Cant. 6 : 9 ; *תֵּלַד לְךָ בְּרַחֲמֶיךָ* *with you* (Ruth and Orpah) *as ye have dealt* Ruth 1 : 8 ; *מֵתוּי* *my dead* (Sarah) Gen. 23 : 4 ; *אַתָּה שָׂרָד* *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 בְּרוּךְ* *they that bless thee shall each be blessed* Num. 24 : 9 ; *מְהַלְלֶיהָ* *they who profane it shall every one be put to death* Ex. 31 : 14 ; *צִדְקָתָם יִסְרֹוּ מִיָּמֵינוּ* *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, *וְהָיָא מִיָּהֶם תוֹדָה וְקוֹל* *and from them shall proceed thanksgiving and a voice* Jer. 30 : 19, or it may be put in the plural, referring to them all, *וְהָיָא מִשָּׁה וְהָיָא*

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 וְאֲבֹתֶיהָ *thou and thy fathers have not known* Deut. 13 : 7.

2. If the predicate follows a compound subject it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate, אֲנִי וְנַעֲרָוֹתַי אֶצְיִים *I with my maidens will fast prop. and my maidens* Est. 4 : 16, עַבְדֵי דָוִד וְיֹאָבָב 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 וְיֹונָתָן בְּנֵי נְהִיָה *I and Jonathan my son will be* 1 Sam. 14 : 40, אֲתָהּ וְדִבַּרְתֶּם וְאַהֲרֹן וְאַחֶיךָ *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, שָׂדֵמֹות הַשְּׁבֹון נִמְצְאוּ *the fields of Heshbon languish* Isa. 16 : 8, נִמְצְאוּ דָם נַפְשֹׁות *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 כָּל, or an abstract expressing a quality of that which follows, וְיָהִיו כָּל־יְמֵי־יֵשֶׁת *and all the days of Seth were* Gen. 5 : 8, וַתֵּצְאוּ כָל־הַנְּשִׁים *and all the women went out* Ex. 15 : 20, מִבְּחַר שָׁלְשִׁיו *the choice of his captains were drowned* ver. 4.

§ 278. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, עֵינֵי לֵאָה רַבּוֹת *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 הִסֵּר *behold I (am he who) has laid* Isa. 28 : 16, הִנְיִי יוֹסֵף *behold I (am he who) will add* 29 : 14, 38 : 5.

### REPETITION OF WORDS.

§ 280. The repetition of nouns may denote

1. Distribution, שָׁנָה שָׁנָה *year by year* Deut. 14 : 22, בִּבְקֹר בִּבְקֹר *in the morning, in the morning* i. e. *every morning* 2 Sam. 13 : 4, אִישׁ-אֶחָד אִישׁ-אֶחָד לְשֵׁבֶט *one man for each tribe* Josh. 3 : 12 ; so with numeral adjectives, § 252. 4, שִׁבְעָה שִׁבְעָה *by sevens* Gen. 7 : 2, and adverbs, מֵעַט מֵעַט *little by little* Ex. 23 : 30.

2. Plurality, דֹּר-דֹּר *generation and generation* i. e. *many generations* Deut. 32 : 7, לֶקֶד לֶקֶד לֶקֶד לֶקֶד *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28 : 10, 13, בְּאֵרֹת בְּאֵרֹת *pits on pits* Gen. 14 : 10 ; or with the implication of diversity, אָבֶן וְאָבֶן *a weight and a weight* i. e. *weights of two sorts* Deut. 25 : 13, לֵב וְלֵב *a double heart* Ps. 12 : 3.

3. Emphasis or intensity, אֲדָק אֲדָק *justice, justice* i. e. *nothing but justice* Deut. 16 : 20, עֲמֹק עֲמֹק *exceeding deep* Eccl. 7 : 24 ; so with adverbs, מְאֹד מְאֹד *mightily, mightily* Gen. 7 : 19, and even a conjunction, וְגַם וְגַם *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, הֶחָרֹתִים הֶחָרֹתִים *a heap, two heaps* Judg. 15 : 16. שָׂדֵה וְשָׂדֵה *waste and desolate* Ezek. 6 : 14, שְׁבִית וְשִׁבְחוֹן *Lev. 23 : 3.*

b. Instances occur of triple repetition, קדוש קדוש קדוש *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 יוֹדוּךָ *thee, thee shall they praise* Gen. 49: 8, or to a noun to which it refers, לְשֵׁת גַּם-הִיא *to Seth, to him also* Gen. 4: 26.

§ 282. In verbs the absolute infinitive is joined with the finite forms to add emphasis or intensity to the idea, הִמְלִיךָ הַמְלִיכָה *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 וַיָּשׁוּב *and it went out going out and returning* i. e. *it kept going to and fro* Gen. 8: 7, הֵלְכוּ הֹלְכִים וּנְעוּ *they went on lowing as they went* 1 Sam. 6: 12, וַיִּדְבֹר וַיִּשְׁלַם *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. Niph'al הִסְתַּלֵּל Ex. 19: 13, Piel הִרְוֶה Josh. 24: 10, Pual טָרַח טָרַח Gen. 37: 33, Hiph'il עָרַם הִצְדִּים 1 Sam. 23: 22, Hoph'al מוֹת יוֹמָה Ex. 19: 12, Hithpa'el הִתְמַוְּטָה Isa. 24: 19; or one derivative species with another of like signification, הִפְתָּח לֹא נִפְתָּח Lev. 19: 20, הִחַיֵּל לֹא הִחַיֵּל Ezek. 16: 4. Occasionally the infinitive is borrowed from a cognate verb, אָסַף אָסַף Zeph. 1: 2 (אָסַף and אָסַף), יָדוּשׁוּ יָדוּשׁוּ Isa. 28: 28 (אָרַשׁ and יָדוּשׁ).

b. The construct infinitive is very rarely used in such combinations instead of the absolute, הִבְלֵל הִבְלֵל Neh. 1: 7, הִדוּת-הִדוּת Ps. 50: 21; once it is added in a varied form to a preceding construct infinitive, כְּתִיבִי כְּתִיבִי 2 Sam. 6: 20. The finite verb is repeated, יָשׁוּב יָשׁוּב 2 Sam. 15: 8 K'thibh. A verbal noun takes the place of the infinitive, עָרְוָה הַעוֹר 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 וּבִיבָה ... הָיָה עָלָה 2 Sam. 15: 30, הִלְךָ הֹלֵךְ וּבִיבָה Jer. 41: 6; an adjective may even take the place of the second, וַיִּלְךָ הַלּוֹךְ Gen. 26: 13, וַיִּלְךָ הַלּוֹךְ וַיִּקְשֶׁה Judg. 4: 24; the finite verb is



omitted in *וְנִדְוֹל הַלֵּךְ בְּרַחֲבֵי הַלֵּךְ* Est. 9 : 4. the substantive verb takes its place, *הָיָה הַלֵּךְ וְחָסָר* Gen. 8 : 5, *וְנָדַל הַלֵּךְ הַיּוֹשֵׁעַט הַלֵּךְ* 2 Chron. 17 : 12. The second verb may also be put in one of the finite tenses, *הַלְבִּים הַלֵּךְ וְהִתְקַנֵּי* Josh. 6 : 13, *הַלֵּךְ ... הַלֵּךְ וְנִתְקַלַּל* 2 Sam. 16 : 13, and in fact other constructions, begun with a participle or infinitive, are not infrequently continued in the preterite or future, Job 12 : 21.

### INTERROGATIVE SENTENCES.

§ 283. 1. A direct question is indicated by the interrogative particle *הֲ*, *הֲתִלְכִי* *wilt thou go?* Gen. 24 : 58, *הֲתַחַח אֲנִי אֶל־הָאֱלֹהִים* *am I in the place of God?* Gen. 50 : 19; an indirect question by *הֲ* or *אִם* *if, to know* *הֲיִשְׁכַּח אֶתְהֵבִים* *whether you love* Deut. 13 : 4, *אִם־אֶתְהַלֵּךְ* *whether I shall recover* prop. *if I shall* 2 Kin. 1 : 2.

*a.* The particle *הֲ* is in Job 4 : 2 separated from the proper interrogative clause.

2. In a disjunctive question the first member is commonly introduced by *וְ* and the second by *אִם* or *וְאִם*, *הֲתַחַת בְּנֵךְ, וְאִם אִם* *is this thy son's coat or not?* Gen. 37 : 32; *הֲתִשְׂעֵן הַתְּהוֹמָיִם* *is it any pleasure to the Almighty that thou art righteous* *וְאִם־יִצְעַע* *or is it gain to him, etc.,* Job 22 : 3.

*a.* The second member is more rarely introduced by *אִי* *or, who knoweth* *הֲיִהְיֶה הַחָכָם הַלֵּךְ אִי כֹלֵל* *whether he shall be a wise man or a fool* Eccl. 2 : 19, or by *הֲ* repeated *הֲיִהְיֶה הַחֲזָק הֲיִהְיֶה הַחֲזָק* *whether they be strong or weak* Num. 13 : 18, *הֲיִקְרָאנוּ לְכַלְכַּלְתֶּם קְרָאנוּ לְכַלְכַּלְתֶּם* *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*, *הֲיִצְרָה אִם־יִכְתוּב הַתְּהוֹמָיִם* *your perversion! or is the potter to be reckoned as the clay?* Isa. 29 : 16, *אִם מִיָּד הַתְּהוֹמָיִם* *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, *בְּשָׁלוֹם בֹּאֵה* *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 שְׁלַחוֹ *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* אֲשֶׁר . . . עָלָיו *upon which* Ex. 3 : 5 ; *thou* אֲשֶׁר בַּחֲרֵיתִיָּה *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 הַאֵל 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*, וַיִּצַו אֶת-אֲשֶׁר עַל-בֵּיתוֹ *and he commanded him who was over his house* Gen. 44 : 1 ; *to make thee understand* אֵת אֲשֶׁר-יִקְרָה *what shall befall* Dan. 10 : 14.

a. The only exception is אֲשֶׁר עִם *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, *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-הַשֵּׁלֶחַ *by the hand of* (him whom) *thou wilt send* Ex. 4 : 13, (so doth) הַטְּאֵל הַקָּבֵר *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 הִסְדֵּתָ *the place that thou hast founded* Ps. 104 : 8, מְצֻמוֹת זֶה הִשְׁבֵּר *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* וּמִצֵּץ *but of the tree of the knowledge*, etc., Gen. 2 : 16, 17, or one expressing a reason, *give us help from trouble* וְשִׁוּאָה *for vain is the help of man* Ps. 60 : 13, an inference, *I have no pleasure in the death of him that dieth* וְהִשְׁבִּירִי *wherefore turn* Ezek. 18 : 32, design, וְחָיִי *do this and live* i. e. in order that you may live, Gen. 42 : 18, a comparison, *man is born unto trouble* וְהַבִּיּוֹרִים *and* (i. e. as) *the sparks fly upward* Job 5 : 7, or a co-existing act or condition, *Noah was six hundred years old* וְהַמַּבּוּל *and* (i. e. when) *the flood was upon the earth* Gen. 7 : 6.

2. It serves to introduce the apodosis or second member

of a conditional sentence, *if God will be with me and keep me* יהוה יהיה ויהיה *then shall Jehovah be my God* Gen. 28:20, 21.

3. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, ביום השלישי *on the third day Abraham lifted up his eyes* Gen. 22:4 ; הנהם דרכיהם *thy hope, (is it not) the integrity of thy ways?* Job 4:6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15:34, *thy father's servant* ואני *I have been so hitherto, but now* ואני *I will be thy servant.*

a. For the meanings and usage of other conjunctions see the lexicon.

# GRAMMATICAL ANALYSIS.

## GENESIS, CHAPTER I.

### VERSE 1.

בְּרֵאשִׁית composed of the inseparable preposition ב, §231. 1, with Daghesh-lene, §21. 1, and the feminine derivative noun רֵאשִׁית, §198. a. (4), without the article, §248, comp. *év ἀρχῆ* John 1 : 1, Ger. *anfangs*, Eng. *at first*; position of the accent, §32. 1.

בָּרָא, לֵא verb, §162. 2, the preterite denoting past time absolutely, §262. 1, lack of formal agreement with its subject, §275. 3, order of words, §270. a, position of accent, §32. 2.

אֱלֹהִים a monosyllabic noun of class I., §183, plural, §199, of majesty, §201. 2, without the article, §246. 1.

אֵת sign of the definite object, §270.

הַשָּׁמַיִם the article, §229. 1, §245. 4, and noun of the second form of class I., §185. 2. a, only used in the plural, §201. 1, §203. 5. c.

וְאֵת the conjunction ו, §234, and אֵת.

הָאָרֶץ the article, §229. 3, and Segholate noun of class I., §183; Seghol changed to Kamets by, §229. 4. b, or §65 (1).

This verse is divided by the accents into two clauses, §36. 1; Athmahh is preceded by Munahh and Tiphhha, §38. 2; Silluk by Merka and Tiphhha, and Tiphhha again by Merka, §38. 1.

## VERSE 2.

הַיְיָהָה, הַיְיָהָה verb הַיְיָהָה, § 169. 1, with Methegh, § 45. 2, Kamets distinguished from Kamets-Hhatuph, § 19. 2.

בְּהָה, הַיְיָהָה Segholate nouns of class I. from הַיְיָהָה roots, § 184. *b*, abstracts used instead of adjectives, § 254. 6. *a*, assonance or paronomasia. Double accent, § 30. 1.

מַקְקֵה Makkeph, § 43, מַקְקֵה 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.

פְּנֵי הַיָּם noun of class III from פְּנֵי root § 190. *b*, article omitted as if from a proper noun, § 246. 1, or by a kind of poetic brevity, § 247, *the face of ocean*.

מְרַחֵק Piel participle of the Ayin Guttural verb מְרַחֵק, § 116. 4, § 121. 1, feminine, § 205, as the predicate without the article, § 259. 2, although its subject is definite, § 246. 3; the participle expresses continuous action, § 266. 1, belonging to the period before spoken of, § 266. 3.

הַיָּמִים noun used only in the plural, § 201. 1, § 203. 5. *c*; vowel changed by the pause accent, § 65. 1.

This verse consists of two clauses, § 36. 1; the clause of Athnahh is subdivided by Zakeph Katon and R'bhia, § 36. 2; Zakeph Katon is preceded by Pashta, and Pashta by Merka, § 38. 4, Athnahh by Munahh and Tiphhha, § 38. 2. The clause of Silluk is subdivided by Zakeph Katon; this is preceded by Munahh, § 38. 4, and Silluk by Merka and Tiphhha, § 38. 1.

## VERSE 3.

יִצְמַח Kal future of Pe Aleph verb יִצְמַח, § 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*.

יָהִי apocopated future of לָהֵא verb הָיָה, § 171. 1, § 177. 1, with a jussive sense, § 264.

יָהִי future with Vav Conversive ; Daghash-forte omitted, § 99. 3, Methegh, § 45. 2.

## VERSE 4.

וַיִּבְרָא Kal future of לָהֵא verb בָּרָא with Vav Conversive, § 171. 1, § 172. 4.

טוֹב the predicate adjective without the article, § 259. 2.

וַיִּבְרָא Hiphil future of בָּרָא with Vav Conversive, § 99. 3.

וַיִּבְרָא Vav Conjunctive, § 234, with the preposition בֵּין, § 237. 1.

## VERSE 5.

וַיִּקְרָא from the לָא verb קָרָא, § 162. 2.

אֱלֹהִים P'sik, § 38. 1. *a.*

לְאוֹר preposition ל with the vowel of the article, § 231. 5.

יוֹם noun, whose plural is יָמִים, § 207. 1. *f.*

קָרָא the preterite, used rather than the future with Vav Conversive, because the verb does not begin the clause, § 265, the accent removed to the penult, § 35. 1.

לָקָרָא paragogic קָרָא, § 61. 6, § 219. 2, with the noun לָקָרָא, a Segholate of class I. from an לָקָר root, § 184. *b.* having a pause accent, § 65. 1.

אֶחָד numeral, § 223. 1, agreement and position, § 250. 1.

## VERSE 6.

קָרָא noun of class I. form 2, § 185. 1.

בְּתוֹךְ preposition ב, § 231. 1, with the construct of תוֹךְ, § 216. 1. *d.* in a partitive sense, § 254. 2.

מְבַרֵּל Hiphil participle of בָּרַל, § 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.

רָעַשׁ פֿ guttural and לִהֵ verb עָשָׂה with Vav Conversive, § 109. 3, § 171. 1, § 172. 4.

מִתְחַתּוֹ composed of the prepositions מִן and תַּחַת, § 237. 2 (1).

מֵעַל composed of the prepositions מִן and עַל.

## VERSE 8.

שָׁמַיִם with pause accent, § 65 (1).

בָּקָר, עָרַב, class I. Segholates, § 183.

שְׁנַיִם ordinal number, § 227. 1, agreement with noun and position, § 252. 1.

## VERSE 9.

יִקְוֶה Niphil future of לָוֶה verb קָוָה, § 169. 1, with an imperative sense, § 263. 1.

מִקְוֶה noun of class III. from an עָוֶ root, § 190. *b*.

תִּרְצָה Niphil future of רָצָה, § 109. 4, § 168.

## VERSE 10.

וּלְמִקְוֶה conjunction וּ, § 234, preposition ל, § 231. 1, and noun of class III. from לָוֶ 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 עָוֶ root, § 186. 2. *c*.



## VERSE 11.

מְדַשָּׂא apocopated Hiphil future of דָּשָׂא, § 97. 2, § 264, governing its cognate noun דָּשָׂא, § 271. 3. Methgeh by § 45. 2.

מְזַרְרֵי the participle expresses what is constant and habitual, § 266. 1.

עַץ collective noun, § 201. 1, probably abridged from a לָהּ root, class I. form 2, § 185. 2. *a*, in the construct, § 215. 1, with the following word, which denotes its quality, § 254. 6.

פָּרִי noun from לָהּ root class I. form 1, § 184. *b*.

עֹשֶׂה Kal participle of לָהּ 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 מִיִּן from an עִי root class I, § 186. 2. *b*, and pronominal suffix, § 220. 1.

אֲשֶׁר זָרְעוּבוֹ oblique case of the relative pronoun, § 74, § 285. 1; the preposition ב with a pronominal suffix, § 233.

## VERSE 12.

וְהוֹצֵא Hiphil future of פִּי and לָאָה verb, § 144. 1, § 162, with Vav Conversive, the accent remaining on the ultimate, § 147. 5, § 166. 4.

לְמִינָהּ 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.

יהי lack of agreement with subject, § 275. 1.

מֵאֹרֶת masculine noun in the plural, § 200. *c*, class III. from an ע"ו 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.

לְהִאָרֵר Hiphil infinitive construct of א"ר verb, § 153. 1.

## VERSE 16.

שְׁנַי cardinal number, § 223. 1, joined with noun, § 250. 2 (2), without the article, § 251. 4.

הַגְּדֹלִים qualifying adjective with the article after the noun, § 249. 1.

הַקָּטָן... הַגְּדֹל class I. form 2, § 185. 1, emphatic use of the positive degree, § 260. 2 (2).

מִמִּשְׁלַח noun of class III., § 190, in the construct state, § 214. 1. *b*, the following noun denoting the object, § 254. 9.

: הַקְּוֹכְבִים noun of class II. from an ע"ע root, § 187. 1. *e*.

## VERSE 17.

וַיִּתֵּן from פָּלַ verb נָתַן, § 129. 1.

אֲתָם sign of the definite object with a pronominal suffix, § 238. 2.

## VERSE 18.

וְלְהַבְדִּיל... וְלִמְשַׁל construct infinitive with the preposition, § 267. *b*; Methegh with ו, § 45. 2. *a*.

## VERSE 20.

יְעֹפֶף Piel future of עָ" verb, §154. 2.

## VERSE 21.

הַתְּיָיִתִּים plural of תֵּיָה, §199; the Hhirik of the ultimate is long, §19. 1.

הָרְמִשָּׁת Kal feminine participle, §205, with the article, §249. 1.

אֲשֶׁר the object of the verb שָׂרְצֵי though without the appropriate pronominal suffix, §285. 1. *a*.

לְמִינֵהֶם plural noun with plural suffix, §220. 2. *b*.

## VERSE 22.

וַיְבָרֶךְ Piel future of בָּ" Guttural verb, §116. 4, §121. 1, with Vav conversive, §99. 3. *a*, no Daghesh-lene in ב since the preceding Sh'va is vocal, §25.

לְאֹמַר the preposition with Tsere, §231. 3. *a*, so as to say i. e. *in saying*.

רְבֵה, פָּרֵה Kal imperatives of רָבָה, פָּרָה, §169. 1.

יָרֵב Kal apocopated future, §171. 1, Hhirik short though accented, §19. 1.

## VERSE 24.

וְהַתְּיָהוּ construct of תֵּיָה, §214. 1, with י paragogic, §218. Methegh, §45. 2, Daghesh-forte omitted, §25.

## VERSE 26.

נַעֲשֶׂה Kal future of עָשָׂה, §109. 1, §168, in the plural number, §275. 3. *a*.

בְּצִלְמֵי preposition, §231. 1, Segholate noun, class I., §183, and pronominal suffix, §221. 5.

וַיְרִדוּ from יָרַד, §169. 1.

בְּרִגְלָהּ preposition, §231. 2, construct of the collective noun רִגְלָהּ, §198, §214. 1, §216. 1; no Daghes-lene in ג, §22. *a* (5).

VERSE 27.

וַיִּקְבְּהוּ זָכָר וַיִּקְבְּהוּ predicates, §273. 4, and consequently indefinite.

אֲהֵם pronoun, referring to both genders put in the masculine, §276. 3.

VERSE 28.

וְכַבְּשֶׁהָ conjunction ו, §234, imperative Kal of כָּבַשׁ, §84. 4, and pronominal suffix, §101. Kibbutz is long, §19. 1.

VERSE 29.

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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,  
139. 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...30. 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  
20...262. 2  
21...25...225. 1. a  
26...58  
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, 243. 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...207. 1. a  
29...280. 1  
31...104. f  
34...246. 3  
24: 4...246. 3  
25: 31...11. 1. b, 113. 1  
35...280. 3. b  
26: 2...250. 1  
23...216. 2. a  
24...53. 3. a  
33...100. 2. a (1),  
160. 2. a (2),  
229. 4. b  
27: 21...247. a  
28: 1...119. 1  
2...254. 6. a  
7...275. 1. c  
40...207. 1. c  
29: 3...238. a  
9...273. 3  
20...28. 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...165. *a*  
 24...111. 3. *a*  
 36: 3...38. 1. *a*  
 28...216. 2. *a*  
 38: 27...250. 2 (2)  
 39: 30...165. *d*  
 40: 3...166. 4

23: 17...\$ 26  
 18...216. 2. *a*  
 22...106. *a*  
 30...112. 3  
 39...22. *a*  
 24: 5...100. 2. *a* (1)  
 22...259. 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...152. 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*

22: 33...\$ 105. *a*  
 37...141. 1  
 23: 7...19. 2, 119. 3,  
 141. 1, 263. 5  
 13...141. 3  
 18...61. 6. *a*  
 19...121. 3  
 24...166. 5  
 25...139. 1, 2  
 27...104. *j*  
 24: 3...61. 6. *a*  
 4...266  
 7...19. 2. *b*, 151. 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...165. *d*

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...30. 2  
 11: 12...247. *a*  
 14...270. *b*  
 18...249. 2. *b*  
 22...87. 88 (pl.)  
 12: 6...270. *b*  
 10...274. 2. *e*  
 31...45. 5  
 13: 3...111. 3. *a*  
 4...283. 1  
 5...65. *b*  
 7...276. 1  
 14: 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...164. *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...166. *a*  
 7...24. *a*  
 28: 24...104. *b*  
 45...104. *b*  
 48...94. *b*  
 52...126. 1  
 57...164. 2  
 58...249. 1  
 59...165. 2, 226.  
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 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

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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 *h*...172. 3  
 28...156. 4  
 19: 20...175. 5, 232. *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*

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1: 10...\$ 13. *b*  
 47...96. *a*  
 2: 33...96. *a*  
 3: 26...271. 4. *b*  
 49...55. 1  
 4: 23...22. *a*  
 5: 13, 14...71. *a* (3)  
 22...131. 2  
 6: 23...120. 3  
 8: 7...121. 3  
 24...22. *a*  
 9: 6...275. 1. *b*  
 7...249. 2  
 14...275. 1. *c*  
 20...253. 2  
 10: 23...45. 5  
 29...21. 1  
 35...4. *a*  
 11: 4...57. 2 (2) *a*,  
 229. 3. *a*  
 5...263. 4  
 11...164. 2  
 15...71. *a* (2)  
 16...111. 3. *a*  
 20...196. *d*  
 25...111. 2. *c*  
 12: 1...276. 1  
 4...250. 2 (2) *a*  
 13: 18...283. 2. *a*  
 32...156. 4  
 14: 1...275. 2. *a*  
 2...262. 1  
 15: 6...252. 3  
 21...39. 3. *b*  
 28...27. 20. 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  
 2: 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  
 20...262. 1

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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*, 219. 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...30. 2  
 11: 12...247. *a*  
 14...270. *b*  
 18...249. 2. *b*  
 22...87. 88 (pl.)  
 12: 6...270. *b*  
 10...274. 2. *e*  
 31...45. 5  
 13: 3...111. 3. *a*  
 4...283. 1  
 5...65. *b*  
 7...276. 1  
 14: 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...164. *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...166. *a*  
 7...24. *a*  
 28: 24...104. *b*  
 45...104. *b*  
 48...94. *b*  
 52...126. 1  
 57...164. 2  
 58...249. 1  
 59...165. 2, 226.  
 2. *a*  
 66...177. 3  
 29: 11...106. *a*  
 30: 3...92. *c*  
 3, 4...104. *h*  
 11...166. 1, 205. *c*  
 20...39. 4, 87  
 31: 28...22. *b*  
 29...166. 1  
 32: 1...245. 2

- 32: 6....§ 228. 2. *a*  
 7....104. *h*, 280. 2  
 8....11. 1. *b*, 94. *b*  
 10....63. *c*, 105. *b*  
 13....13. *a*  
 15....285. 3  
 18....172. 4  
 21....111. 2. *b*  
 22....147. 4  
 26....104. *f*, 172. 3  
 28....216. 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
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- 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, 33....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....85. *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*
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- 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....69. 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  
 37....98. 2  
 40....250. 2 (2),  
 263. 4  
 12: 4....272. 2  
 5....230. 3. *a*  
 6....3. 1. *a*  
 13: 2....248. *a*  
 3....16. 1  
 5, 7....90. (2 *f*. s.)  
 6....119. 2  
 8....93. *b*, 245. 5.  
*b*, 266. 3  
 12....275. 1. *a*  
 23....273. 1  
 14: 1....61. 6. *a*  
 6....245. 5. *d*  
 11....251. 2. *b*  
 15....283. 2. *a*  
 18....61. 6. *a*  
 15: 16....280. 3. *a*  
 16: 5....130. 1. *b*  
 13....112. 3  
 14....246. 3. *a*  
 16....27  
 25....51. 2  
 26....150. 1  
 27....271. 1  
 28....22. *b*, 27, 223.  
 1. *a*  
 17: 2....71. *a*. 2  
 18: 7....94. *a*, 275.  
 2. *b*  
 29....93. *b*  
 30....4. 2. *a*, 89  
 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....66. *a*. 2  
 21....39. 3. *b*  
 22....158. 3  
 25....258. 3. *b*
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- 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*.),  
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 9....88. (pl.), 165.  
 3  
 14....150. 3  
 16....139. 2  
 3: 3....86. *b* (2 *f*.),  
 4....16. 1, 55. 2. *a*,  
 83. (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*  
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- 1: 1....§ 265. *a*  
 3....219. 1. *a*  
 4....245. 3. *b*  
 6....24. *b*, 104. *f*  
 8....263. 2  
 9....104. *d*, 172. 4,  
 254. 1  
 14....88. (2 *f*.),  
 17....53. 2. *a*  
 20....119. 2  
 24....104. *f*  
 28....119. 2  
 2: 5....24. *c*  
 10....119. 1  
 13....263. 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....233. 4  
 4: 8....266. 2. *a*  
 12....266. 3  
 14....75. 1  
 19....148. 2  
 6: 10....104. *g*, 165. 3  
 12....88. (3 *f* pl.),  
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 14....246. 3. *b*  
 15....119. 1  
 7: 8....119. 1  
 8: 19....24. *a*  
 9: 3....270. *c*  
 9....243. 2. *a*,  
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 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 (5) *a*,  
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14: 36...\$ 141. 1	28: 24...\$ 111. 2. b	21: 11...\$ 271. 4. a	16: 26...\$ 254. 9. a
40...276. 3	30: 1...14. a	12...177. 3	29...252. 2. a
15: 1...125. 2	31: 2...94. c	22: 7...142. 2	17: 3...100. 1
5...111. 2. c		24...45. 1	14...177. 3
6...151. 2		33...160. 1	21...43
9...91. e		37, 40...238. 1. b	18: 1...252. 1
19...157. 3, 172. 4		40...53. 3. a. 111.	12...100. 2. a(1)
30...100. 2. a(1)		2. c	13...164. e
16: 4...284		41...53. 2. b, 132.	39...131. 3
12...214. 2. b		1	32...273. 3
15...221. 2. a		43...118. 3, 141. 3	42...175. 3
18...246. 3. b, 254.		44...199. b	43...254. 9. a,
6. a, 257. 2		48...238. 1. b	274. 2. d
23...245. 3. a			44...104. b
17: 12...249. 2. c, 253.		23: 1...160. 5	19: 2...275. 3. a
2. b		6...33. 3, 140. 6,	4...274. 2. c
25...24. b, 104. h		221. b	7...38. 1. a
26...73. 2. a, 275,		8...199. b	10...92. d
3. a		27...24. b	11...275. 1. c
34...245. 5. d, 205.		24: 12...268. 2	15...66. 2(2) b,
b, 271. 4. b		13...253. 2	219. 1
35...14. a, 112. 3,			19...251. 4. a
265. b			20...98. 1. a
42...172. 4			20: 9...59. 4
47...150. 2			13...229. 1. b
55...245. 2, 249.			27...96. a. 161. 4
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56...249. 2. a			39...91. b
18: 1...105. a			21: 1...45. 1
6...158. 3			8...46
7...250. 2(2) a			29...164. 2
9...156. 1			22: 12...126. 1
17...119. 1			23...249. 2. b
20...243. 2			25...165. 1
22...220. 2. b			27...253. 2. a,
28...104. i			270. c
29...148. 1, 151. 2			35...147. 4
19: 10...249. 2. b			54...119. 1
13, 16...201. 2			
17...104. k			
21...269. a			
22...249. 1. c			
20: 6...119. 1			
13...271. 4. a			
21...59. 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...269. 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...58(3 f.), 167.			
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43...250. 2(2) a			
26: 16...271. 4. b			
22...246. 3. a			
27: 12...119. 1			
28: 7...214. 1. b			
8...89(f. s. & m.			
pl.)			
16...24. b			
14...60. 3. b(2)			
15...63. 1. c, 97.			
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1: 4...\$ 242. c	6...91. b, 166. 3	9...256. c	10...59. 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
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.
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	8...282. b
15: 8...125. 2	23...275. 2. b	30...282. c	32...272. b	34...287. 3	37...215. 1. c	16: 16...250. 2(1)
16: 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: 2...166. 2	6...60. 3. a, 127.	2	9...160. 5, 233. 1,
9...160. 5, 233. 1,	a, 250. 2(2) a					

1 KINGS.

1: 6...\$ 243. 1	14...259. 2. a	15...54. 1, 265. b	21...87	27...283. 2. b	2: 24...165. a	31...254. 6. b	3: 3...126. 1	7...267. b	15...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	28...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...161. 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
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2 KINGS.

1: 2...\$ 249. 2. c,	253. 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...59. 1. a	3...112. 3	6...104. j	7...254. 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...270. 3	23...172. 4
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6: 32...\$24. *b*  
 7: 12...165. 1  
 13...246. 3. *a*  
 8: 1...71. *a* (2)  
 8...249. 2. *c*  
 12...123. 1  
 13...75. 1  
 19: 11...1. *b*, 90  
 17...193. *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...63. 3. *c*, 132. 2  
 10...259. 1. *a*  
 13: 6...164. 2  
 14...263. 1  
 15: 1...252. 2. *a*  
 10...19. 2  
 16: 16...249. 2. *a*  
 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...285. 1  
 23...254. 2. *a*  
 25...175. 2  
 29...131. 3  
 22: 19...106. *a* *a*  
 23: 1...251. 2. *b*  
 17...73. 2. *a*, 216.  
 3. *a*  
 25: 17...251. 2. *b*  
 29...177. 3

1 CHRONICLES.

2: 13...\$57. 2 (1)  
 16...13. *b*  
 3: 5...149. 1  
 4: 10...100. 2. *a* (1)  
 5: 20...74. *a*  
 12: 1...14. *a* *a*  
 2...150. 1, 180. *a*  
 14...269. 2 (2)  
 20...14. *a*  
 13: 3...104. *l*  
 12...51. 2  
 15: 24...94. *c*, 189. *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...33. 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, 250.  
 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...229. 1. *b*  
 6...43. *b*  
 35: 13...57. 1

EZRA.

3: 11...\$95. *c*, 150. 5  
 7: 25...39. 4  
 8: 18...26  
 23...99. 3  
 25...98. 1. *a*, 207.  
 1. *b*, 245. 5. *b*  
 26...98. 1. *a*  
 29...246. 3. *a*  
 31...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. *c*  
 7...111. 2. *b*  
 12...39. 4  
 13...4. *a*, 164. 5  
 3: 13...53. 2. *b*, 62. 1  
 20...94. *a*  
 33...274. 1  
 34...210. *c*  
 4: 7...216. 2. *a*  
 5: 8...255. 1  
 14...65. *a*  
 16...112. 3  
 6: 6...177. 1  
 8...57. 2 (3) *a*,  
 164. 3.

6: 11...\$233. *a*  
 7: 34...251. 3  
 8: 2...166. 4  
 5...106. *a*, 125. 2  
 9: 5...161. 4  
 6...71. *a* (2)  
 18...63. 1. *a*  
 19...249. 1  
 26...63. 1. *a*  
 28...249. 1. *a*  
 32...271. 4. *a*  
 35...249. 1. *c*  
 10: 39...94. *b*, 113. 2  
 11: 17...150. 2  
 12: 44...39. 3. *b*  
 13: 13...111. 2. *d*  
 16...11. 1. *a*  
 23...210. *d*

ESTHER.

2: 8...\$126. 1  
 9...207. 2. *d*  
 4: 3...150. 5  
 4...161. 2  
 14...127. 1  
 16...276. 2  
 7: 5...82. 1. *a* (1)  
 8: 6...269  
 15...256  
 9: 4...282. *c*  
 27...86. *b* (3 pl.)

JOB.

1: 3...\$250. 2 (2),  
 269. 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...267. 5  
 8...267. *b*  
 11...263. 5  
 13...563. 1  
 25...168. *a*, 172. 3  
 4: 2...283. 1. *a*  
 4...200. *c*  
 6...287. 3  
 19...285. 1  
 5: 7...93. *b*, 287. 1  
 8...263. 1  
 16...61. 6. *a*  
 18...165. 3  
 6: 2...263. 1  
 16...96. *b*  
 22...60. 3. *b* (2),  
 119. 4  
 26...126. 1  
 7: 3...243. 2. *b*  
 5...119. 1, 139. 3  
 14...104. *j*, 105. *b*  
 18...105. *b*  
 4...92. *c*  
 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...269. 2 (2) *b*  
 18...121. 2  
 22...172. 5  
 16: 5...104. *h*  
 11...147. 3  
 12...161. 2  
 13...126. 1, 216.  
 1. *b*  
 16...60. 3. *b* (2)  
 19...19. 2  
 17: 2...24. *b*  
 3...126. 1  
 10...215. 1. *c*  
 16...88 (3 f. pl.)  
 18: 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.  
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 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...285. 2  
 20...220. 1. *b*  
 21...88 (3 f.), 94  
*d*, 167. 3  
 23: 3...269. *b*  
 9...34  
 11...79. 3. *a*  
 17...86. *b* (2 m.)  
 24: 14...83. *b*  
 19...285. 3  
 21...150. 2  
 24...139. 1  
 25...264. *a*  
 53...220. 2. *b*  
 25: 3...220. 1. *c*  
 26: 9...180. *a*  
 11...161. 4  
 27: 3...256. *c*  
 4...92. *c*  
 12...271. 3  
 33...220. 2. *c*  
 28: 12...245. 5  
 29: 3...139. 2  
 6...53. 3. *b*  
 14...103. *d*

29: 21...\$24. c	9: 17...\$149. 1	45: 3...\$92. a	78: 63...\$93. b
30: 8...24. b	18...219. 1. a	9...199. b	65...141. 5*
26...99. 3. b	19...126. 1	10...14. a, 24. b	80: 3...61. 6. a
31: 5...157. 3	10: 2...31. a, 286	47: 5...43. a	5, 8...253. 2. b
15...61. 3, 105. b,	5...31. b	10...112. 5. c	6...112. 3
161. 3.	8, 10...209. 1. a	49: 9...55. 1	11...98. a
18...273. 3. a	12...131. 3	50: 21...112. 3, 282. b	14...4. a, 180. a
22...27	13, 14...31. b	23...105. b	15...253. 2. b
24...60. 1. a	11: 1...257. 1	51: 6...263. 1	16...4. a, 159. 2
32: 2...269. b	7...220. 2. c, 275.	7...121. 2	19...157. 3
10...125. 1	3. a	53: 6...220. 1. b	20...253. 2. b
11...53. 2. a, 111.	12: 3...280. 2	55: 10...92. c	81: 3...45. 5. a
2. c	4...119. 1	16...164. 2	11...119. 1, 246.
18...164. 2	8...73. 1, 249. 2. b	18...274. 2. a	2. b
33: 5...111. 3. a	4...271. 3	19, 22...19. 2. a	17...279
9...71. a (1)	5...104. h	22...141. 1	84: 2...260. c
13...158. 1	16: 5...19. 2. a, 90,	57: 2...172. 1, 275.	86: 2...19. 2, 126. 1
21...26, 121. 1	151. 3	1. a	88: 17...24. b, 92. a
25...180. a	17: 3...139. 2	9...247. b	89: 2...216. 2. a
27...158. 2	9...263. 5. a	58: 2...88 (pl.)	8...111. 3. b
30...159. 2	6...104. l	4...156. 2	9...253. 2. b
34: 5...65. a	10...147. 5	7...131. 3	10...131. 4
13...61. 6. a	15...82. 1. a (3)	8...139. 3	40...272. 3
18...112. 1	21...21. 1	9...24. b, 214.	44...104. j
22...91. b	27...142. 2	1. b	45...24. b, 86. b
25...216. 1. a	41...132. 1	12...275. 3. a	(2 m.)
35: 11...53. 3. a, 111.	19: 6...249. 1	60: 2...43. a	51...249. 1. a
2. c	8...254. 9. b	4...165. 1	52...24. b, 216.
37: 6...177. 1	14...11. 1. b	5...253. 2. a	2. a
12...61. 6. a	20: 4...63. 1. c, 97.	13...287. 1	90: 2...253. 1. b
24...104. h	1. a, b	61: 1...196. b	10...22. a
33: 1...4. a	9...243. 1	62: 4...93. a, bis	91: 6...149. 1
12...86. b (2 m.)	22: 2...104. j	10...260. 2 (2) c	12...165. c
24...60. 4. a, 113. 1	9...42	12...252. 4	92: 2...242. b
35...230. 2. a	10...157. 1	63: 2...275. 1. c	16...61. 6. a
39: 2...104. g	17...156. 3. 199. b	4...105. c	93: 1...226. 2
3...161. 2	29...272. 3	8...61. 6. a	5...174. 1
4...112. 5. c	52...266. 3	64: 7...54. 3	94: 1...94. d
24...165. 2	23: 6...148. 2, 267. d	65: 7...112. 5. c	9...126. 1
40: 2...268. 1. a	24: 14...131. 3	10...104. b, 105. b	17...61. 6. a
21, 22...208. 3. a	25: ...6. 7. 2. a	60: 4...275. 2. b	19...141. 6
22...221. 6. b	: 27...71. a. 2	12...114. 2	50...93. a, 111.
41: 1...160. 5	25: 2...98. 1. a	63: 3...91. b, 131. 2,	2. c
2...105. b	4...112. 3	5, 140. 4	101: 5...92. b, 93. a
17...131. 4, 164. 2	27: 10...112. 3	5...111. 3. a	102: 5...14. a
25...172. 5	13...4. a	8...119. 3	14...139. 2
26...43, 43. a	28: 7...150. 2	18...221. 1	19...266. 3
42: 2...86. b (1 c.)	29: 9...111. 1	21...251. 3. a	103: 3, 4...220. 2. c
13...223. 1. a	30: 4...13. a	69: 10...22. a, 104. i,	4...104. c, 246.
	8...221. 6. b	216. 2. a	2. b
	13...105. b	19...98. 1. a	5...275. 3
	31: 10...31. a	24...119. 1	7...263. 5
	14...31. b	70: 6...71. a. 2	13...119. 1, 262. 3
	24...119. 4	71: 6...157. 1	104: 8...286
	32: 1...165. 3	7...256. b	18...249. 1. c
	10...249. 1. a	12...158. 2	26...119. 1
	33: 5...266. 1	23...88. (f. pl.)	28...88 (pl.)
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	35: 8...105. a	17...159. 3, 247	151. 2
	10...19. 2. a, 22.	20...93. a	105: 15...264
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	19...102. 3	10...254. 6. b	106: 25...114
	25...127. 2	16...99. 3. b	47...126. 1
	36: 13...121. 1	27...86. b (2 m.)	107: 20...199. d
	37: ...6	74: 4...220. 2. a	27...126. 1
	9...91. b	5...19. 2. a	109: 13...173. 3
	15...24. b	8...105. a	23...112. 5. c
	23...161. 4	10...119. 1	110: 4...61. 6. a
	38: 3...131. 1	17...11. 1. b	111: ...6
	11...92. a	19...196. b	112: ...6
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	40: 18...71. a (2)	6...96. a	116: 6...141. 2, 150. 2
	41: 5...119. 3, 164. 5	77: 2...112. 3	12...220. 2. c
	42: 9...220. 1. b	4...172. 3	15...61. 6. a
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	44: 5...258. 2	18...92. b	118: 10...165. a
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	27...61. 6. a	78: 9...255. 3. a	18...92. d, 104. a

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4: 3...111. 2. e
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5: 9...31. b, 150. 1
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6: 3...42
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7: 6...31. b, 60. 2. a,
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17...254. 9. a
8: 2...132. 1
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 18....98. 2  
 22....139. 2  
 43....60. 4. a  
 47....141. 6  
 71....126. 1  
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 133....97. 2  
 137....275. 1. a  
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 6....127. 2  
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 135: 7....94. e, 165. 2  
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 4: 6....118. 3  
 13....24. b, 106. b  
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 25....150. 1  
 5: 22....105. c  
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 7: 13....141. 1  
 14....53. 2. a  
 8: 3....31. a, 97. 1. a  
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 13....166. 2  
 15....88  
 17....53. 2. a, 111.  
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 25....263. 1. b  
 27, 29....141. 3  
 10: 3....111. 1  
 4....11. 1. a, 156. 3  
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 11: 7....298. 3. c  
 25....150. 5  
 12: 25....197. b  
 13: 23....156. 3  
 14: 3....105. d  
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 34....263. 3  
 15: 1....34. a, 60. 4. a  
 9....112. 5. c  
 16: 4....246. 2. a  
 17: 4....111. 2. c, 140.  
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 14....126. 1, 131. 3  
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 19: 7....19. 2. a, 215.  
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 20: 16....111. 3. a  
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 22....63. 1. a  
 22: 11....215. 1. c  
 21....253. 2  
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 12....57. 2 (3) a  
 6: 5....45. 5. a  
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 11....141. 1  
 7: 3....221. 6. b  
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 12....119. 1  
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 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  
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 23....61. 6. a  
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11: 2....100. 2. a (2),	27....113. 1	18....156. 2	13....45. 5
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19....221. 2. b	6....97. 2. a	10....105. c	21....60. 3. b (1),
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 19: 11....165. 1  
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 13....131. 1  
 22: 3....185. 2. *c*  
 6....13. *b*  
 14....161. 4, 199. *c*  
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 18....156. 2  
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 30: 16....159. 3  
 19....276. 1  
 31: 12....57, 119. 3  
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 12....246. 3. *a*  
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 33: 8....13. *a*  
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 26....11. 1. *b*  
 34: 1....44. *a*  
 36: 16....272. 3  
 23....251. 1  
 27: 12....113. 2  
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 14....249. 1. *c*  
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 20....140. 5  
 24....104. *i*, 275. 4  
 28....141. 1  
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 11....196. *d*  
 20....165. 2  
 23....91. *a*  
 27....111. 3. *a*  
 34....94. *b*, 114,  
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 44....105. *b*  
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 20....60. 3. *b* (2),  
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 2: 8....126. 1  
 11....92. *a*, 113. 1,  
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 15, 16....74. *a*  
 3: .....6  
 3: 12....196. *d*  
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 53....53. 3. *a*, 150.  
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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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## HEBREW GRAMMATICAL TERMS.



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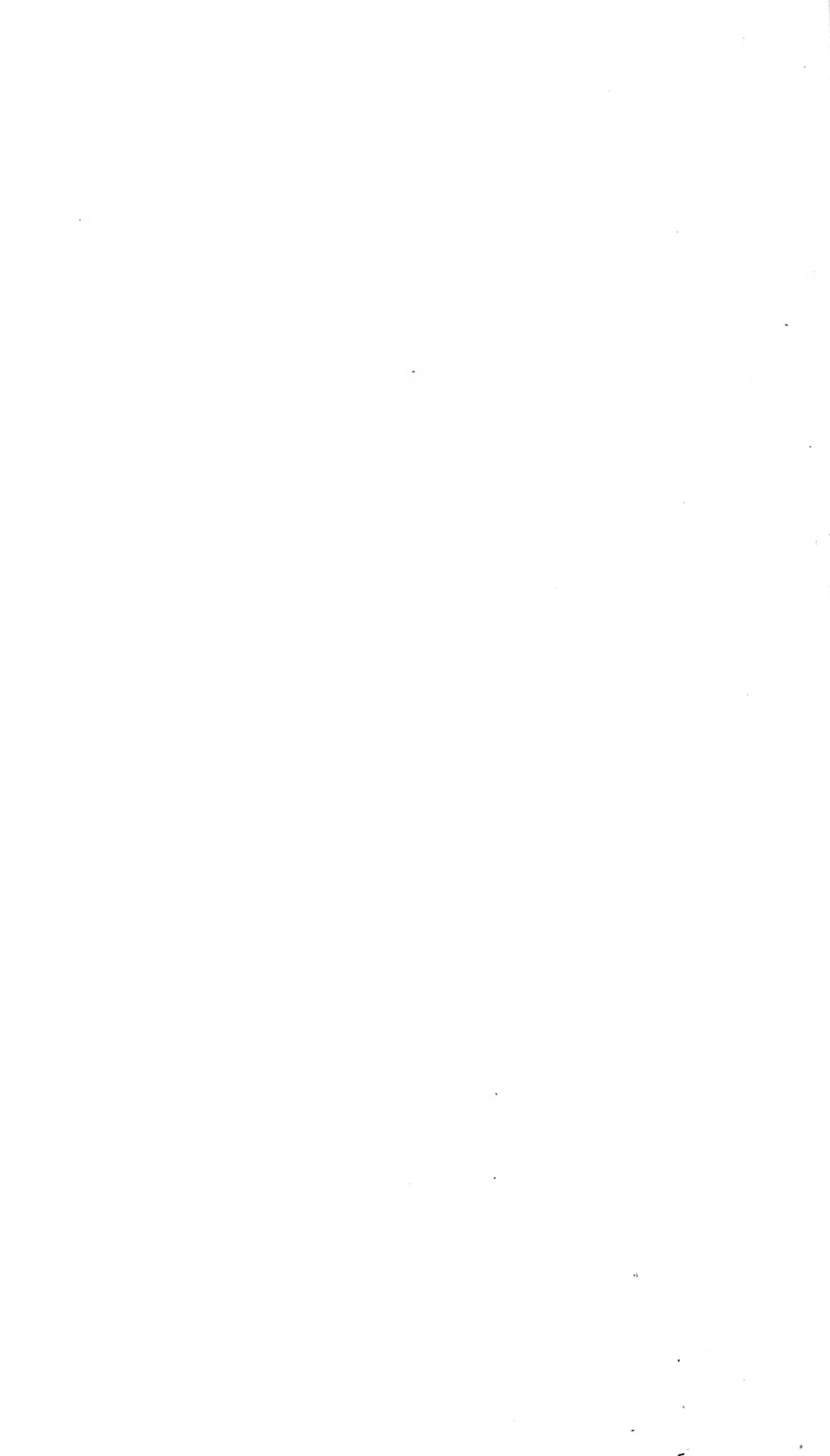
## POSTSCRIPT

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THE folded leaf which follows contains a general view of the inflections of the various kinds of verbs, perfect and imperfect, the rules for the changes to which nouns are liable, the personal pronouns in their separate and suffixed forms, and the different vowels assumed by the inseparable prefixes and the interrogative **מה**. It is designed to be taken out of the book and mounted upon pasteboard. The student will thus have the most material parts of the grammar brought together and exhibited to his eye upon a single page.

Two sections of the grammar have been inadvertently numbered 141 and two 150. To prevent embarrassment from this cause in the use of the indexes, the page is almost always added when the second of the duplicate sections is intended.







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