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A

GRAMMAR

OF THE

HEBREW LANGUAGE.

BY

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P R E F A C E.

THIS work was begun at the instance of my friend, preceptor, and colleague, DR. J. ADDISON ALEXANDER. The aid of his counsels and suggestions was freely promised in the undertaking; and he was to give to it the sanction of his name before the public. It appears shorn of these advantages. A few consultations respecting the general plan of the book and the method to be observed in its preparation, were all that could be had before this greatest of American 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 *קָטַל* *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, have the merit of affording a convenient and tolerably complete classification of their forms and of the changes to which each is liable. Nordheimer abandoned them for a method of his own, in which he aimed at greater simplicity, but in reality rendered the subject more perplexed. The system of Ewald is complicated with the derivation and formation of nouns, from which their subsequent modifications are quite distinct. The fact is, however, that there are no declensions, properly speaking, in Hebrew; and the attempt to foist upon the language what is alien to its nature, embarrasses the subject instead of relieving it. A few general rules respecting the vowel-changes, which are liable to occur in different kinds of syllables, solve the whole mystery, and are all that the case requires or even admits.

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

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

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PART FIRST.

ORTHOGRAPHY.

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

THE LETTERS.

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

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

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

Order.	Forms and Equivalents.	Names.	Rabbinical Alphabet.	Numerical values.
1	א —	אָלֶפֶת Áleph	א	1
2	ב Bh, B	בֵּית Bēth	ב	2
3	ג Gh, G	גִּימֶל Gī'-mel	ג	3
4	ד Dh, D	דָּלֶת Dā'-leth	ד	4
5	ה H	הֵא Hē	ה	5
6	ו V	וָו Vāv	ו	6
7	ז Z	זַיִן Záyin	ז	7
8	ח Hh	חֵית Hhēth	ח	8
9	ט T	טֵית Tēth	ט	9
10	י Y	יּוֹד Yōdh	י	10
11	כ ד Kh, K	כַּף Kaph	כ	20
12	ל L	לָמֶד Lā'-medh	ל	30
13	מ ם M	מֶם Mēm	מ	40
14	נ ן N	נּוּן Nūn	נ	50
15	ס S	סָמֶךְ Sā'-mekh	ס	60
16	ע —	עֵיִן Áyin	ע	70
17	פ ף Ph, P	פֶּא Pē	פ	80
18	צ ץ Ts	צַדִּי Tsā'-dhē	צ	90
19	ק K	קוֹף Kōph	ק	100
20	ר R	רֵישׁ Rēsh	ר	200
21	ש Sh, S	שֵׁין Shīn	ש	300
22	ת Th, T	תּוֹ 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 ב with a point in its bosom has the sound of *b*, ב unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*; ג is pronounced as *g*, ג 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*; ד is *d*, ד unpointed is the aspirate *dh*, equivalent to *th* in *the*; כ is *k*, כ unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of ג, is commonly neglected in modern reading; פ is *p*, פ unpointed is *ph* or *f*; ט is *t*, ט unpointed *th* in *thin*. The letter ש with a dot over its right arm is pronounced like *sh*, and called *Shīn*; ש with a dot over its left arm is called *Sīn*, 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 שִׁבְּלֵת *shibboleth* with סִבְּלֵת *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*, טָוֵר *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. שָׁבַל *to be bereaved*, טָבִיל *to be wise*, סָבַל *to be foolish*; שָׁוֵר *to be drunken*, טָוֵר *to hire*, סָבַר *to shut up*; שׂוּר *to look*, טָוֵר *to rule*, סָוֵר *to turn back*; שֵׁפָה *a lip*, סָפָה *to destroy*. The close affinity between the sounds which they represent is, however, shown by the fact that ס is in a few instances written for ש, e. g. נְסִיחַ Ps. 4 : 7 from נִשְׂאָה, נְסִיחַה Ecces. 1 : 17 for נִשְׂאָה. The original identity of ש and ט is apparent from the etymological connection between טָוֵר *leaven* and מִשְׂאָרֶת *a vessel in which bread is leavened*; טָוֵר *to shudder*, טָוֵר *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, **א** and **אָ**, no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. **א** is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent *h* in *hour*. On the other hand **אָ** 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 **אָמֹר** *Γόμορρα*, **אֱלֹהִים** 'Hλί, **אֲמַלִּיחַ** 'Αμαλήχ. Some of the modern Jews give it the sound of *ng* or of the French *gn* in *campagne*, either wherever it occurs or only at the end of words, e. g. **שִׁמְעוּ** *Sh'mang*, **אָמֹד** *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 ; ז 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, ץ ף ן 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 לְבַרְבֵּה Isa. 9: 6, or their ordinary forms at the end, as יְהִי Neh. 2: 13, מִנִּי Job 38: 1, are probably due to the inadvertence of early transcribers which has been faithfully perpetuated since, or if intentional they may have had a connection now unknown with the enumeration of letters or the signification of words. The same may be said of letters larger than usual, as וְבָנָה Ps. 80: 16, or smaller, as בְּהַבְרָאָם Gen. 2: 4, or above the line, as מְרִצֵּר Ps. 80: 14, or inverted, as בְּסִטֵּי Num. 10: 35, (in manuscripts and the older editions, e. g. that of Stephanus in 1541), or with extraordinary points, as וַיִּשְׁקָהוּ Gen. 33: 4, לֵלֵאָה 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 מְיַשֵּׁהוּ Judg. 18: 30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In וְהָוָה Lev. 11: 42 the Vav, which is of unusual size, is the middle letter of the Pentateuch ; וַיְבִרְלֵהוּ 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 אָפֶּאָ.

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 (א omitted), 34, 37 (alternate verses, א omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (א omitted), Prov. 31:10–31, Lam. ch. 1, 2, 3 (each letter three times), 4. In the first chapter of Lamentations the order is exactly preserved, but in the remaining three chapters א and ב are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

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

	Breathings.	Mutes.		Liquids.
Middle	א	ב ג ד	(כ"י)	נ מ ל
Smooth	ה	ו ט		
Rough	ע	פ ק ת		

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

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

§ 7. The letters may be variously divided :

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

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

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

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

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

Weak,	{	א ה ו י	Vowel-Letters,
	{	א ה 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 פ כ ת 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, 34, repeat פ as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic 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 הַאֲמִנְתִּי are used in the formation of nouns from their roots. The only exception to the division now stated is the substitution of ט for servile ת in a certain class of cases, as explained § 54. 4.

a. Kimchi in his Mikhlol (מִכְלֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. שְׂמֵלֶכְהוּ בִינָה *for his work is understanding*; אֲנִי שְׁלֵמָה *I Solomon am writing*; כוֹחַב *only build thou my peace*; מִשָּׁה כָּתַב אֶלֵינוּ *like a branch of the father of multitude*; שְׂאֵל הוֹן מִכְּהַבִּי *Moses has written to us. To which Nordheimer has added שְׂאֵל הוֹן מִכְּהַבִּי 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, הֵי־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. וְגוֹ for וְגוֹמֵר *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, תַּר or 600, תַּש or 600, תַּק or 700, תַּרְק or 700, תַּח or 800, תַּחַק 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 תכ"א 421. Fifteen is, however, made not by י"ה, 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 דָּבַר is in Gen. 12: 4 דָּבַר *he spake*, in Ex. 6: 29 דִּבֶּר *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 דִּבְרֵי *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*; וַהֲשִׁבְתִּים is in Jer. 32: 37 first וַהֲשִׁבְתִּים *and I will bring them again*, and then וַהֲשִׁבְתִּים *and I will cause them to dwell*; שָׁמַיִם is in Gen. 14: 19 שָׁמַיִם *heaven*, and in Isa. 5: 20 שָׁמַיִם *putting*. This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.

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

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

a. Medial *ā* when written at all, as it very rarely is, is denoted by א, e. g. לאט *lāt* Judg. 4: 21, דאג *dāg* Neh. 13: 16 K'thibh, קאם *kām* Hos. 10: 14, עזאזל *ʿazāzēl* Lev. 16: 8, ראש *rāsh* Prov. 10: 4 and in a few other passages, sometimes for *rāmōth*, צואר *tsavvār*, אַמאַסאַךְ 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. גלה *gālā*, מלכה *malkā*, אתה *attā*, rarely and only as an Aramæism by א, e. g. חגא *hhoggā* Isa. 19: 17, קרחא *korhha* Ezek. 27: 31 K'thibh, גבהא *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. צויהם or צויהים *tsivvūthīm*, צויהי *tsivvūthī*; שבו or שבוו *shūbhū*. In the former position י stands for the first pair of vowels, and ו for the second, e. g. מיניקות *mēnūkoth*, נסוגתי *n'sūghōthī*; א for *ē* and *ō* so situated is rare and exceptional, e. g. ראש *rēsh* Prov. 6: 11, 30: 8, and perhaps ינאץ *yānēts* Eccles. 12: 5; זאה *zōth*, פראה *pōrōth* Ezek. 31: 8, ביטסוֹתָאוּ *bitstsōthāv* 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. מלכי *malkhē*, מלכו *malkō*; היה *h'yē*, פרעה *parō*; לו *lō*. Final *ē* is represented by ה, medial *ē* if written at all by י, e. g. יהיה *yih'yē*, תהיינה or תהינה *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 סבב or סובב, only once סביב 2 Kin. 8: 21; *ya'kōbh* is יעקב except in Jer. 33: 26 where it is יעקוב; *thēāse* is תעשה, but in Ex. 25: 31 תיעשה; *ēthām* according to the analogy of similar grammatical forms would be אחם, but in Ps. 19: 14 it is איתם; *hēmār* is in Jer. 2: 11 written in both the usual and an unusual way, המיר and הימיר; *m'lākthīm* is מלכים except in 2 Sam. 11: 1, where it is מלאכים; *g'bhūloth* is in Deut. 32: 8 גבלת, in Isa. 10: 13 גבולה, in Ps. 74: 17 גבולות; *lō* meaning *not* is לא, meaning *to him* is לו, though these are occasionally interchanged; *zō* is written both זה and זו; and *pō* פה, פי and פא. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. 'לוה *lō'h*, 'לוהים *lō'hīm*; נחון *nāthūn*, נחונים *n'thūnīm* or נתונים. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כיה *kō'hh* Dan. 11: 6, always elsewhere כח; קודש *kōdhesh* Dan. 11: 30, for קוש; דויד *dāvīdh* in the books of Chronicles, Ezra, Nehemiah and Zechariah, elsewhere דוד. This must, however, be taken with considerable abatement, as is shown by such examples as אדירים *addīrīm* Ex. 15: 10, אדרם Ezek. 32: 18.

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

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

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

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

<i>Long Vowels.</i>			<i>Short Vowels.</i>		
קָמֶץ	Kā'-mets	<i>ā</i> ¯	פָּתַח	Pát-tahh	<i>ǎ</i> ¯
צֶרֶי	Tsē'-rē	<i>ē</i> ¨	סֶגוֹל	Se'-ghōl	<i>ě</i> ¨
חֹלֶם	Hhō'-lem	<i>ō</i> ˘	קָמֶץ תְּטוּף	Kā'-mets Hhā-tūph'	<i>õ</i> ¯

Doubtful Vowels.

חֵירֶק	Hhī'-rik	˘	<i>ī</i> or <i>ĩ</i>
שׁוּרֶק	Shū'-rek	˘˘	} <i>ū</i> or <i>ũ</i>
קִבּוּץ	Kib'-buts	˘	

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

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

a. The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum ם. = *ī*, and Hhirik parvum ם = *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 ם. but ם. The punctuators never introduced the letter ם into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *i*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *i* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between ם. and ם, ם and ם, is not one of quantity, for *ī* and *ū* are expressed indifferently with or without Yodh and Vav.

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

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

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

§13. This later and more complete method of noting the vowels does not displace but is superinduced upon the scanty one previously described. Hence it comes to pass that such vowels as were indicated by letters in the first instance are now doubly written, i. e. both by letters and points. By this combination each of the two methods serves to illustrate and explain the other. Thus the added signs determine whether the letters אהרי (which have been formed into the technical word אֶהְרִי *El'vī*) are in any given case to be regarded as vowels or as consonants. If these letters are themselves followed by a vowel or a Sh'va, §16, or have a Daghest forte, §23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Daghest forte belong only to consonants: thus קוֹרֵה *kōvekā*, מִצְוֵה *mitsvōth* (where צ being provided with a separate point, the Hholem must belong after ר), וְהָיָה *v'hāyā* קִיָּם *kiyyam*. Otherwise they quiesce in a preceding or accompanying vowel-sign, provided it is homogeneous with themselves; that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the

letter. *E* and *i* are homogeneous to י, *o* and *u* to ו, and these being the only vowels which they were ever employed to represent, they can quiesce in no others; thus בִּי *bī*, מִי *mē*, גֵּי *gē*, בּוֹ *bō*, לוֹ *lū*, but שָׂרִי *sāray*, גּוֹי *gōy*, גָּלְוִי *gālūy*, תָּו *tāv*, שָׁלוֹ *shālēv*, זֵו *zīv*; the combination וי is pronounced *āv*, עָנְוִי and עָנָו *ānāv*, סָתְוִי 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. תִּתֵּא *tītē*, רִישׁוֹן *rīshōn*, פְּאֻרָה *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 * in Kamets-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the ו, e. g. רְבוּנָה Jer. 27:20, הַיְבֻנִים Ezek. 27:15, מְקוֹרֵי-בֹר Ps. 30:4, הַסְּגוּרָה Isa. 44:17, לְכוּלֵי Jer. 33:8, וְהַדּוּלֵ-כַח Nah. 1:3. In אֲוִלּוֹת 2 Chron. 8:18, and בְּמִיתֵי Deut. 32:13, ו represents or quiesces in the still briefer *ō* of Hhateph-Kamets, §16. 3.

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

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

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

a. Hhirik with Yodh is short in נְהַמִּיִּיר *vah^amittiv* 1 Sam. 17:35. בִּיקְרוֹתֶיהָ *bikk'rothekhā* Ps. 45:10, לִיקְהַת־ *likk'hath* Prov. 30:17. In צִיקְלָג 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. הַחֻקִּי *hhukkē*, לְאוּמִים *Uummim*, חֻקָּה *hhukkā* Ps. 102:5, אֲלֹגוּמִים 2 Chron. 2:7, זִנְיָה Ezek. 16:34.

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

SH'VA.

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

quiescent; thus **הַשָּׂאָה**, **וַבָּאָה** Ruth 3 : 4 ; **וְהָיִיתָ** Isa. 62 : 3, though in this case it is sometimes written, e. g. **וַבָּאָהּ** 2 Sam. 14 : 3 ; **וְהָיִיתָ** 2 Sam. 14 : 2 ; **וְהָיִיתָ** 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 וְיָרָא הַטָּא**.

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

2. Sh'va may be either silent (**נָה** *quiescens*), or vocal (**נֶה** *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. **יַאֲבֹד** *y'abbēdh*, **שָׂאָה** *s'ēth*, **דְּעוּ** *d'ū*, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g. **שָׂאוּ** *sūū*, **תִּהְיֶה** *tīhhē*, **לֹוֹלָם** *lōōlām*. (2.) Before Yodh it inclined to *i*, e. g. **בְּיַעֲקֹב** *b'ya'kōbh*, **בְּיָוֶם** *k'yōm*, and with Methegh was sounded as Hhirik, e. g. **בְּיָד** *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. **בְּרַאֲחָה** *b'rākḥā*, **גְּלִילִים** *g'līlīm*, and with Methegh was pronounced as Pattahh **בְּמַקְהֵלוֹת** *bamakhēlōth*.

3. Sh'va may, again, be simple or compound. Sometimes, particularly when the first consonant is a guttural, which from its weakness is in danger of not being distinctly heard, the hiatus becomes still more audible, and is assimilated in sound to the short guttural vowel *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, עֹמֵד ^a*mōdh*.

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

Hhātēph-Kamets ֿֿֿ; thus, הֹלִי *hh°lī*.

a. Hhātēph (הֲטֵף *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 הֲוֹלֵךְ Gen. 2:12, הֲבֹרֵךְ Gen. 27:38; Hhateph-Kamets הֲלֹקֵה Gen. 2:23, אֲכַהֲבֵנָה Jer. 31:33; but never Hhateph-Seghol except אֲצַלְצֵלִים 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. בִּסְעָרָה 2 Kin. 2:1, בִּסְעָרָה 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. רוּחַ *rū^ahh*, שָׁמַע *shāmō^a*, מַגְבִּיהַ *maghbī^ah*, שָׁמַעְתָּ *shūma^at*, יַחַד *yi^ahhd*.

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 שָׁמַעְתָּ should accordingly be read *shāmaat*, and יַחַד *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, רָקִיעַ or רָקִיעַֿ for רָקִיעַֿ.

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 קָטָלָהּ $k(1) + \bar{a}(2) = 3$, תָּאֵל $t(1) + a(1) + l(1) = 3$. 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, הַעֵלָה *hā-ēth* is for הָעֵלָה, and הַהוּא *hā-hū'* for הָהוּא: such words as הַשָּׂא, הַפָּא, הַלָּא, הַהָה, הַקָּצה are formed after the analogy of הַלָּה. A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, בֵּלְתִּישָׁאצָּר *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. הַקִּיּוּדוּתִי, הַהֲהָרִים, הַתְּגִמְדִי. The same is the case when a long vowel is retained before Makkeph, e. g. שֵׁת-לִי. 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. יִרַשׁ or יְרַשׁ *yī-rash*, יִבְנֵה or יְבַנֵּה *yibh-nū*, גְּבִילוֹ or גְּבִלוֹ *g'bhū-lō*, יִלַּד or יְלַד *yul-ladh*, כִּלְּם or כִּלְּמֵם *kul-lām*, מְעִיזִי

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

The only cases of remaining doubt are those in which these vowels are followed by a letter with Sh'va, either simple or compound. If the former, it might be a question whether it was silent or vocal, and consequently whether the syllable was simple or mixed. If the latter, though the syllable is of course simple, the weak letter which follows may interfere with the operation of the law. Here the etymology must decide. The vowel is long or short as the grammatical form may require; thus in רָחַץ, רָחַץ, רָחַץ Gen. 22 : 8, which follow the analogy of רָחַץ, and in סָבְרִי Isa. 10 : 34, קָמְצִי the first vowel is short; in גְּבֻלָּם, יְשָׁמְהָ 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, יְרָאִי *yī-r'ū*, from יְרָא *to fear*, and יְשָׁנִי *yī-sh'nū* from יְשָׁן *to sleep*; but יְרָאִי *yir-ū* from יְרָא *to see*, and יְשָׁנִי *yish-nū* from יְשָׁן *to do a second time*.

2. Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (τ), 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. דְּבָר *dā-bhār*, חֲפֹשִׁי *hhoph-shī*, מְוֶת *mā-veth*, לָמָה *lām-mā*, בֹּתִים *bot-tīm*. Before a letter with simple Sh'va, the distinction is mostly made by Methegh, §44; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, e. g. חֲכָמָה *hhokh-mā*, חֲכָמָה *hhā-kh'mā*. Before a guttural with Hhateph-Kamets or Kamets-Hhatuph

it is frequently *ō*, though standing in a simple syllable and accompanied by Methegh, e. g. בְּחָרִי *bo-hh°rī*, תֹּעֲבָדִים *to-obbhdhēm*. The surest criterion, however, and in many cases the only decisive one, is found in the etymology. If the vowel be derived from Hholem, or the grammatical form requires an *o* or a short vowel, it is Kamets-Hhatuph; but if it be derived from Pattahh, or the form requires an *a* or a long vowel, it is Kamets: thus וְאֵלֹהִים with the prefixed conjunction *vo°niyyōth*, הַאֲנִיָּהּ with the article *hā°niyyā*; רַעְמִי in the Hophal *yo°madh*, וְהִאֲרָהוּ Isa. 44:13 in the Piel *y'thā°rēhū*. The first vowel is *ō* in צַהֲרִים from צָהַר, קָרְשִׁים from קָרַשׁ, עֲשֵׂה-קְהִלִי Isa. 38:14, קָבֵה-לִי Num. 22:11, אֲרָה-לִי Num. 23:7 and the like, and the first two vowels in such words as פִּעֲלָם from פָּעַל, מֵאֲסָם Isa. 30:12 from מָאָס, קָרְבָּם Deut. 20:2, קָטְבִי Hos. 13:14, קָטְבִי 2 Chron. 10:10, קָבַל-עָם 2 Kin. 15:10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in שְׁהִי Job 16:19 from שָׁהַד, חָרְשִׁים from חָרַשׁ, בְּמַחִי from חָמַח, and in קָרְבָּת, מֵאֲסָת and the like, because it is originally and properly Kamets. The word שְׁמָרָה 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.: רָדַפִּי Ps. 38:21, כָּל Ps. 35:10, also Prov. 19:7 (in some copies), and in the judgment of Ewald סָנַד Judg. 19:5, comp. ver. 8 and עָב Ezek. 41:25; in Dan. 11:12 רָדַנָם the points belong to the marginal reading וָרַם, 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.: מְנָה- Ps. 16:5, קָרְבֵ- Ps. 55:19, 22, סָבָרָ- 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 שָׁם Gen. 31:13. When an accent takes the place of Methegh, it serves equally to distinguish *ā* from *ō*, e. g. וְלֹא-גָבִי Ex. 21:22 *v'nāgh'phū*, וּמַכְרָוֹ Ex. 21:35 *ūmākh'rū*. §45. 5.

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

and הַלְלֵנוּ 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 קָרְבָּן 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 יַשְׁפָּה *jasper*, and בְּרָקִית *emerald*, Ezek. 28 : 13, which are mentioned by Kimchi in the same connection, the first vowel is Kamets.

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

d. It is surprising that in so minute and careful a system of orthography as that of the Masorites, there should be no symbol for \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, זְכָרְתֶּם *z'kharṭām*, $\text{זָכַרְתָּ$ *zākharṭ*. In the middle of a word, the question whether it belongs to the syllable of the preceding or the following vowel must be determined by the circumstances. If a complete syllable precedes, that is, either an unaccented long vowel or a vowelless consonant serving as the complement of a previous short vowel, it is vocal. If it be preceded by a short vowel which cannot make a complete syllable without the aid of a following consonant, or by a long accented

vowel, it is silent: זָכָרִי *zō-kh'rē*, תִּזְכָּרִי *tiz-k'rū*, זִכְרֵי *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 = הַזְּכָרִים *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*, קִלְלֹת *kil'lath*, צִלְלוּ *tsil'lō*, אֲלָי *al'lay*, חִיקְכֶּם *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 הַזֶּה, for example, ז belongs in a measure to both syllables. It properly begins the second, and yet it is preceded by a short vowel just as if it ended the first, which is accordingly to be reckoned an intermediate syllable, being in strictness neither simple nor mixed, but partaking of the nature of both.



DAGHESH-LENE.

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

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

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

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

a. The primary signification of the name Dagghesh is commonly explained from the Syriac  (הַגִּישׁ), 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  (הַגִּישׁ). The six letters which receive Dagghesh-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh (רֻכּוּחַ *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.

ing inseparable prepositions, e. g. לְכַהֹב, בְּכַהֹב; בְּנִפְל, בְּנִפְל, לְנִפְל; לְצַבֵּא Isa. 31:4, לְצַבֵּא Num. 4:23, 8:24; לְפִדָּה, לְפִדָּר. (6) The suffixes of the second person הָ, בָּם, כֵּן, נָּ never receive Dagghesh-lene, בְּנִיָּהּ, בְּתַרְבָּם.

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

b. The omission of Dagghesh-lene in the final letter of הוֹסֵף 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 בְּנִיָּהּ Gen. 11:31 and elsewhere, אֲרָצָה גִּשְׁן Gen. 46:28, נֶאֱמָה גִּאָּה Ex. 15:1. 21, וְהָאֱלֹהִים Ex. 15:13, וְעֲשִׂיתָ פֶּסַח Deut. 16:1 (comp. עֲשִׂיתָ לָנוּ Gen. 20:9), וְאֲעִידָה בָּם Deut. 31:28 (comp. וְאֲעִידָה לִי Isa. 8:2), וַיְהִי בְכַלְלוֹתָם Josh. 8:24, 10:20, עָלְתָה פָּרָץ Gen. 35:29, נָשְׁבַתָּ 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 שְׁתֵּיִם *two* is not yet settled. Kimchi explained it as Dagghesh-lene upon the supposition that the word was abridged from אֲשֵׁתֵיִם; Schultens as Dagghesh-forte arising from an assimilated נ, contending that it was for שְׁתֵּיִם from שְׁנֵיִם; Nordheimer as an anomalous Dagghesh-lene, introduced as a euphonic expedient to prevent the combination of an aspirated ה with a sibilant, such as is obviated in the Hithpael of verbs by a transposition that would here be inadmissible. The puzzle is still further perplexed by the circumstance that it once appears with the preposition מִן without the Dagghesh, מִשְׁתֵּיִם Judg. 16:28, and again with the same preposition with it, מִשְׁתֵּיִם 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 (הֶגֶשׁ הֶזֶק) in the bosom of a letter so affected, to show that it is to be

doubled in the pronunciation; thus, *וַיִּמְלֵךְ* *vayyimlāl*. Daghesh-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. *וְרֵאשִׁי*, *מְרִיחַ*.

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

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

a. Some Grammarians speak of Daghesh-forte *implicitum* in the gutturals, by which they mean that these letters appear in certain cases to complete a foregoing syllable as well as to begin that in which they properly stand, in spite of the omission of Daghesh, which analogy would require them to receive. 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 Daghesh-forte to describe its various uses or the occasions of its employment. 1. When separate letters, whether originally alike, or made so by assimilation, are by the inflection or formation of words brought into juxtaposition, the Daghesh-

forte which represents such a doubling is called compensative; e. g. כָּרְתִי, formed by appending the syllable תִּי to the root כָּרַת; כָּרְתִי composed of the same syllable and the root כָּרַת, 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, הִתְהַלֵּךְ, הִלְךָ, and certain forms of nouns, as, גִּבּוֹר. 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. וַיִּסַּב for וַיִּסֵּב. 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. קוֹמֵי צְאוּ, יְהִי־הֵלֵךְ, מֵהֵימָּנָה. 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'bhē* for עֲנִיבִי *in'bhē*. 6. When the first letter of a final syllable is doubled under the influence of a previous vowel bearing the accent (mostly a pause accent, § 36. 2. a.), for the sake of increased fullness and force of pronunciation, it is Dagghesh-forte emphatic; e. g. הִדְלִי for הִדְלִי. 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 טוֹב וּמֵה־נְגִים 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. לִקְחָהּ־זֹאת Gen. 2: 23, אֲבִלְת־שָׁם Deut. 27: 7, וְהִתְהַלַּךְ לוֹ Num. 25: 13, עֲנָה־הִבִּי Gen. 30: 33; וְהִתְהַלַּךְהָהָרָה Num. 34: 6, 7, 9, מִשָּׁה יֵאָמֵר Ex. 13: 1 (where the accent is on the ultimate), מִשְׁנֵה־רֶחֶק Prov. 15: 1 (in some editions), more rarely after other vowels, e. g. קוֹמֵי צְאוּ Gen. 19: 14, וַיִּזְאָמְרוּ לָא 1 Sam. 8: 19, once after the liquid ר, e. g. וַיִּזְאָמֵר לָא 1 Kin. 11: 22. See also § 22. b. In a few instances words thus united are written as one, e. g. בְּסִטְפָאָה Ex. 4: 2 for מֵה זָה, so מִלְכָם Isa. 3: 15, מִתְלָאָה Mal. 1: 13, בְּסִטְפָאָה

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

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

אָבְרָהָם Hos. 3:2.	רָקִיעַ 1 Sam. 28:10.	סָבֵל Isa. 9:3, 10:27.
בְּרִקְרוּתֵיךָ Ps. 45:10.	כְּסֵהוּתֵיכֶם (?) Ezek. 13:20.	עָבְרִי Deut. 32:32.
הַזְבָּחִים Am. 5:25.	בְּגִלוּתְךָ Isa. 33:1.	עָזָחְרִי 2 Sam. 23:27, Jer. 29:27.
הַבְּצִעְעָתְךָ Gen. 18:21.	מִטְהָרוֹ or מִטְהָרוֹ Ps. 89:45.	עֲצִבֶיכֶם Isa. 58:3.
הַבְּתִנִּית Gen. 37:32.	מִמְגֵּרוֹת Joel 1:17.	עֲצָרְתֵיכֶם Am. 5:21.
הַלְבָּן Gen. 17:17.	מִמְרוֹרִים Job 9:18.	עָקְבִי (?) Cant. 1:8.
הַלְאִיָּהִם 1 Sam. 10:24, 17:25, 2 Kin. 6:32.	מִזְרָהָה Nah. 3:17.	עֲקֹבוֹת Ps. 89:52.
הַמְרוֹתָם Job 17:2.	מִקְדָּשׁ Ex. 15:17.	עֲקֹבוֹתְךָ Ps. 77:20.
הַצְּפִינוֹ Ex. 2:3.	מִקְרָה Deut. 23:11.	עֲשׂוֹבוֹת Prov. 27:25.
הַדְרִיפָהָה (?) Judg. 20:43.	נָבֵאוֹ Job 30:8.	צִמְחֵתְךָ Ps. 119; 139.
הַהַעֲמָה 1 Sam. 1:6.	נֶצְרָה Ps. 141:3.	צִמְחֵתוֹנֶיךָ Ps. 88:17.
הַלְקִירוֹ Isa. 57:6.	נֶצְרָה Prov. 4:13.	קָטְחוֹתָם (?) Ps. 37:15. Isa. 5:28.
הַקָּתָה Gen. 49:10.	נִתְקַנְיָהוּ Judg. 20:32.	שִׁבְלֵי Zech. 4:12.
לִקְתָּהּ Prov. 30:17.	סָבִיב Jer. 4:7.	שִׁבְלוֹל Ps. 58:9.

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

c. Daghesh-forte emphatic occurs only in יהֲרִלְפֵי Judg. 5:7, 1 Sam. 2:5; וַיִּחַלְפוּ Job 29:21; וַיִּחַחוּ or וַיִּחַחוּ Job 21:13; וַיִּצְחוּ Isa. 33:12, Jer. 51:58; מִלְּבָבָה Ezek. 21:15; נִקְוֵשׁוּ Ezek. 6:9; נִשְׁתַּחֲוּהוּ Jer. 51:30; נִחְמוּ Ezek. 27:19; קָמְלֵנוּ (?) Isa. 19:6; and probably הִתְהַלְפֵי 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. קָלֵל, קָלְפוֹ; סָבִי, סָבִי; וַיִּחַחוּ abridged from וַיִּחַחְפוּ; וַיִּצְפֹּה from וַיִּצְפֹּה. 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. *b.*; e. g. עֲנִיִּים for עָנִיִּים, כֶּסֶּף for כֶּסֶּף, particularly after prefixes, as *הַמִּבְּקֶשׁ*, וְהִיא, so *מִ*, the article and preposition *מִ*, so *וְהִיא*. 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*, *תְּחִבִּי* Isa. 22 : 10 for *תְּחִבִּי*, *זָכְרוֹן* from *זָכְרוֹן*. In a few rare instances it is dropped from a letter followed by a vowel, when the laws of syllables will permit and the pronunciation will not be materially affected; e. g. *תְּעִגָּה* Ruth 1 : 13 for *תְּעִגָּה*.

MAPPĪK.

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

RAPHE.

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

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. הַקִּטְרוֹתָּהּ Ex. 9:18, וַשָּׁרָהָהּ Lev. 13:4, בְּהַטָּאָהּ Num. 15:28, לָהּ Num. 32:42, מִשְׁכָּמָהּ Job 31:22 in some copies. In הִלְחֵלְהוּ 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 תִרְצֶהָ Ex. 20:13, Deut. 5:17, it is the opposite of Daghesh-lene, and shows that the ה may either have its unaspirated sound, as the Daghesh indicates, or may be aspirated. It is often referred to in the marginal Masoretic notes even where it is no longer found in the text, e. g. Judg. 16:16, 28.

ACCENTS

§ 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 (מִטְעָם) 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. Sillūk	(ֿ)	סֵלֶק:
*2. Athnāh	(אֿ)	אַתְנַח

CLASS II. *Kings.*

3. S'gholta	([^])	סְגֹלְתָא <i>postp.</i>
4. Zakēph Kāton	(^ˆ)	זָקֵף קָטוֹן
5. Zakēph Gadhol	(^ˆ)	זָקֵף גְּדוֹל
*6. Tiphhhā	(_˘)	טִפְחָא

CLASS III. *Lukes.*

7. R'bhī	(^ˆ)	רְבִיז
*8. Shalshleth	(^ˆ)	שְׁלִשְׁלֵת
*9. Zarkā	(^ˆ)	זָרְקָא <i>postp.</i>
10. Pashta	(^ˆ)	פִּשְׁטָא <i>postp.</i>
11. Y'thībh	(_ˆ)	יְתִיב <i>prep.</i>
12. T'bhīr	(_ˆ)	תְּבִיר

CLASS IV. *Counts.*

*13. Pāzēr	(^ˆ)	פָּזֵר
14. Karnē Phārā	(^ˆ)	קַרְנֵי פָּרָה
15. T'līshā Gh'dhola	(^ˆ)	תְּלִישָׁא גְּדוֹלָה <i>prep.</i>
16. Geresh	(^ˆ)	גֵּרֶשׁ
17. G'rāshayim	(^ˆ)	גְּרֵשָׁיִם
*18. P'sīk	(_ˆ)	פְּסִיקוּ

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

viz. :

*19. Merkā	(_ˆ)	מֶרְקָא
*20. Mūnāhh	(_ˆ)	מוֹנָח
21. Merl ā Kh'phūla	(_ˆ)	מֶרְקָא כְּפוּלָה
*22. Mahpakh	(_ˆ)	מַהְפֵּךְ
23. Dargā	(_ˆ)	דַּרְגָּא
*24. Kadh mā	(_ˆ)	קַדְמָא
*25. Yerāhh ben Yōmō	(_ˆ)	יְרַח בְּנֵי יוֹמוֹ
26. T'līshā K'tannā	(^ˆ)	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 Daghesh-lene in the word following that on which it stands in Ex. 5:15, Ezek. 14:4, proves that it is a Conjunctive.

b. According to their most probable significations, the names of the accents appear to be in part borrowed from their forms and in part from their uses. Thus the Disjunctives: Silluk, *end*; Athnakh, *rest*; Segholta, *bunch of grapes*; Zakeph, small and great, *causing suspension*; Tiphkha, *palm of the hand*; R'bhī^a, *square or reposing*; Shalsheth, *chain*; Zarka, *dispersion*; Pashta, *expansion or letting down (the voice)*; Y'thibh, *sitting still*; T'bhīr, *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 Tiphkha is also called Tarhhā (טַרְחָה). Munahh with P'sik is called L'gharmēh (לְגַרְמֵחַ), etc.

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

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

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

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

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

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (תְּהִלִּים), Proverbs (מִשְׁלֵי), and the poetic portion of Job (אִיּוֹב), whose initials form the technical word תְּמָה. 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'bhvir 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	(∴)	הַקְּבֹדֶה
2. Athnahh	(א)	הַקְּבֹדֶה
3. Merka-Mahpakh	(אַ)	הַקְּבֹדֶה

Class II.

4. R'bhi ^a	(אֲ)	הַקְּבֹדֶה
5. Pazer	(אָ)	הַקְּבֹדֶה
6. R'bhi ^a Geresh	(אִ)	הַקְּבֹדֶה
7. Tiphhha initial	(אֵ)	הַקְּבֹדֶה <i>prep.</i>
8. Zarka	(אֶ)	הַקְּבֹדֶה <i>postp.</i>
9. P'sik	(אִי)	הַקְּבֹדֶה <i>postp.</i>

CONJUNCTIVE ACCENTS.

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

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'libi^a-Geresh to Tiphhha before Silluk, and Tiphhha initial to Tiphhha before Athnahh. Tiphhha and Shalshleth are transferred from the list of Disjunctives to that of the Conjunctives, whence it comes to pass that if a word bearing either of these accents terminates in a vowel, Daghesh-lene will not be inserted in a following initial aspirate, e. g. עֲשֵׂה בְבֵעַס Ps. 31:10, מְבוֹא פְּהָחִים Prov. 8:3, יְהַפְּשִׁי כְמוֹמֹת 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 (מִלְרַע from below), and in the latter Milēl (מִלְעִיל 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: *לֵרֵב, שֹׁדֵה, וּתְצַמְדֵנָה, וְיִצְחָק*.

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, *זָכְרוֹן, הִתְפַּקֵּד, וּפָקֵד, פָּקֵד, פָּקֵד, פָּקֵד, פָּקֵד, פָּקֵד*; *זָכְרוֹן, זָכְרוֹן, זָכְרוֹן; מִדְּבָר, מִדְּבָר; אֲרֻגְמָן; יוֹמָם; בְּנִשְׁלֵי*.

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 *רִגְלִי, רִגְלִי, כְּתֻבָּה, תְּהוֹהוּ, בְּרִית, נִצְחָה, סִפְרִי, מְלֻכָּה*, *וְשִׁתְּרוּהוּ*.

a. *נִצְמְדָה* 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 *נִי*, *נִי*, *הוּ*, *הוּ*, *מוּ*, or the verbal affixes *תִּי*, *תִּי*, *נִי*, *נִי*, 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: *בָּפֶה*, *בָּפֶהוּ*, *בָּפֶמוּ*, *בָּפֶתִי*; *מֵאֵס*, *מֵאֵסָה*, *מֵאֵסָהוּ*; *מֵאֵסָהוּ*; *מֵאֵסָהוּ*; *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 *הּ* follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. *לֵד*, *לֵדָה*, *לֵדָהוּ*, *לֵדָהוּ*. 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. *מֵאֵסָהוּ*, *מֵאֵסָהוּ*, *מֵאֵסָהוּ*; *רְמִיזָהוּ*, *רְמִיזָהוּ*.

3. A mixed syllable, whether an affix as *תֵּם*, *תֵּן*, or suffix as *כֵּם*, *כֵּן*, *הֵם*, *הֵן*, will attract the accent to itself, *הִלְכֵתֵם* from *הִלְכֵהוּ*; *מִלְכֵיכֶם*, *מִלְכֵיכֶם*, from *מִלְכֵהוּ*; *הִרְמִיתֵם* from *הִרְמִיתֵהוּ*. In the unusual form *כָּלְהֵם* 2 Sam. 23 : 6, the accent stands upon the union vowel.

4. The only prefixes which exercise any influence upon the position of the accent, are the Vav conversive of the future, which draws back the accent from a mixed ultimate to a simple penult, *וַיֹּאמֶר*, *וַיֹּאמֶר*, *וַיֹּשֶׁב*, *וַיֹּשֶׁב*; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, *וַיֹּאמְרוּ*, *וַיֹּאמְרוּ*, *וַיֹּשְׁבוּ*, *וַיֹּשְׁבוּ*, *וַיֹּשְׁבוּ*.

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

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

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

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

1. A Conjunctive is frequently removed from the ultimate to the penult if a Disjunctive immediately follows, whether upon a monosyllable or a dissyllable accented on the penult, in order to prevent the unpleasant concurrence of two accented syllables in closely connected words, e. g. קָרָא לְיִזְכָּרָה Gen. 1 : 5, בָּנָה לְעִיר Gen. 4 : 17, אָזְלַת יָדְךָ Deut. 32 : 36, וְהִתְאַבְּדוּ רִדְדָה Ps. 2 : 12, לָחַת לְךָ Isa. 36 : 8. In a few exceptional cases the secondary accent Methegh remains to mark the original tone-syllable, after the principal accent has been thrown back, נִבְּלָה יָרִיךְ Num. 24 : 22, נִבְּלָה יָרִיךְ Isa. 40 : 7, הַשָּׁמַיִם 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. אֲנֹכִי, אֲנֹכִי; אֲתָהּ, אֲתָהּ; עֲתָהּ, עֲתָהּ; כָּלִי, כָּלִי; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future וְיִגְלֹף, וְיִגְלֹף; so וְיִגְמַל, וְיִגְמַל, וְיִאֲמַר, וְיִאֲמַר. 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 : גַּן . לְרִקְיָה . . . הַרְקִיבֵל
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^a, Pazer, and T'lisha Gh'dhola, according to the number of sections to be made and the various degrees of their completeness. Thus, in Josh. 1 : 8 the clause of Athnahh is divided into five sections, גַּי . קָשְׁוֹת . . . לְיָהוָה . . . מִפִּיָּה . . . רִמֹּשׁ , in 2 Kin. 1 : 6 into six, אֶלְיֹ . יְהִיָּה . . . בְּיִשְׂרָאֵל . שְׁלַח לְדָרֶשׁ . . . עֲקָרִין . 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^a is wholly rhythmical.

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

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

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

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	• 1	,	}	, (,) ,	,	, (,) (,) ⁹	}	}
	^	,						
SECONDARY SECTIONS.			:	^	^	^ (,) (,) ⁹	}	}
			:					
						^ (,) (,) (,) ⁹		
UNUSUAL SECTIONS.					;		}	}
					1			

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

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

1. *Train of Silluk.*—If Silluk be immediately preceded by a Conjunctive, it will be Merka; if a Disjunctive precede it in the same section, with or without an intervening Merka, it will be Tiphhha, Gen. 1 : 1. If there be a Conjunctive before Tiphhha, it will be Merka, Gen. 1 : 1; if two Conjunctives, which occurs but fourteen times, they will be Merka Kh'phula and Darga, Gen. 27 : 25, Lev. 10 : 1, 2 Chron. 20 : 30. The next Disjunctive before Tiphhha, in the same section, will be T'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;

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

2. *Train of Athnahh.*—If Athnahh be preceded by a Conjunctive, it will be Munahh, Gen. 1 : 1 ; if by a Disjunctive in its own section, it will be 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 : אָהַבְתִּי בְּשֵׁרֵי Gen. 9 : 4 (in some editions), in which it is preceded by Munahh, is exceptional.

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

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

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

to require a Conjunctive, e. g. Gen. 19 : 2, 1 Kin. 20 : 28. That this is not always so appears, however, from examples like 2 Sam. 14 : 32, Gen. 7 : 7, Isa. 66 : 19, Jer. 39 : 5, and particularly Gen. 31 : 52, where וְאִם־אֶתְּהָה corresponds to the preceding אִם־אֶתְּהָה . 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 : וַיִּקְרָא Gen. 5 : 5; Athnahh וַיִּאמֶר Gen. 24 : 34; Zakeph Katon וַיִּבְנֶנּוּהָ Isa. 1 : 30; R'bhî^a וַיְהִי־לָמָּוֹת Gen. 7 : 19; Pazer וַיִּאמֶר Gen. 22 : 2; T'lisha Gh'dhola וַיִּקְרָא 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 ^ , ^ , ^ ' ^ k , and consequently though two or more Conjunctives may be allowed before a particular Disjunctive, only the first of these is in the majority of cases employed. The actual relations of words may, however, so interfere with this regularity as on the one hand to cause the intervening Conjunctives to be dropped entirely, e. g. Gen. 1 : 22 ^ , ^ , ^ , ^ , 1 Chron. 15 : 18 ^ ^ ^ ^ ^ ^ ^ ^ ^ ^ , or, on the other, to introduce as many Conjunctives as the table will admit, e. g. Gen. 3 : 14 ^ , ^ , ^ , ^ ' ^ k . But if either of the three primary sections consist of but two words, the first must have a Disjunctive accent, however close its relation may be to the second, e. g. : וַיִּטַּע כָּרְם : Gen. 9 : 20, וַנִּפְקְדוּ עֵינֵינוּכֶם Gen. 3 : 5, וַיִּשְׁכְּבוּ טָרְם Gen. 19 : 4.

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

b. Sometimes an excluded term of the series will take the place of the secondary accent Methagh, § 44. Tiphhha is thus five times written upon the same word with Silluk, e. g. Num. 15 : 21, and eleven times with

Athnahh, e. g. Num. 28 : 26. Munahh, Gen. 21 : 17, for which Kadhma is sometimes substituted, Gen. 18 : 21, often stands upon the same word with Zakeph Katon. Kadhma is also joined in this manner with Munahh, Lev. 10 : 12, Merka, Judg. 21 : 21, Neh. 12 : 44, Mahpakh, Lev. 25 : 46, and Geresh, Ex. 16 : 15, 21 : 22, 35. Mahpakh with Munahh, Lam. 4 : 9.

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

a. There is a double accentuation of part of Gen. 35 : 22, and of the entire decalogue, both in Ex. 20 : 2-17, and Deut. 5 : 6-21, which involves a double vocalization in certain words, e. g. $\text{פְּנִיָּה} \text{ פְּנִיָּה}$ Ex. 20 : 3, i. e. either פְּנִיָּה or פְּנִיָּה . Single words also occur with alternative accents, e. g. with G'rashayim or Geresh and T'lisha Gh'dhola וְיִשְׂרָאֵל Gen. 5 : 29, קָרְבָּה Lev. 10 : 4, וְיִשְׂרָאֵל 2 Kin. 17 : 13, וְיִשְׂרָאֵל Ezek. 48 : 10, וְיִשְׂרָאֵל Zeph. 2 : 15.

POETIC CONSECUTION.

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

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

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

2. Verses may consist of one, two, or three clauses, distinguished by the three Disjunctives of the first class. If the verse contain but one clause, Silluk will be written upon the last word, Ps. 4 : 1 ; if it contain two clauses, the division will be made by Athnahh, Ps. 1 : 4, or by Merka-Mahpakh, Ps. 1 : 2. 3 : 3, upon the last word of the first clause ; if it contain three, the last word of the first will have Merka-Mahpakh, the last word of the second Athnahh, and the last word of the third Silluk, Ps. 1 : 1. Clauses may consist of a single section when no subdivision of them is necessary ; or they may consist of two or more sections, when the subdivision is effected by R'bhi^a 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 , , , , Ps. 24:6 , , , Ps. 10:2 (or , , , Ps. 7:6), , , , Prov. 26:25 (or , , , Ps. 28:8 or , , , Prov. 29:13), , , , Ps. 4:8, , , , Prov. 3:27, , , , . If it be preceded by four Conjunctives, they will be , , , , , Ps. 89:2, , , , , Ps. 32:5, or , , , , Ps. 3:3 (in some editions , , , ,). If it be preceded by five Conjunctives, they will be , , , , , Job 32:6, 37:12 (in this latter example some editions substitute a Makkeph for Merka).

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

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

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

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

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

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

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

e. Train of Pazer.—Pazer may be preceded by one Conjunctive, Ps. 89:20 (or Prov. 30:8), Ps. 32:5 (or Ps. 17:14); by two, Ps. 5:10, Prov. 7:23 (or Ps. 28:5), Ps. 13:3 (or Prov. 27:10), Ps. 90:4, Ps. 7:6, Ps. 39:13, Ps. 11:2, Ps. 5:12; or by three, Ps. 22:35, 23:4, Prov. 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. Tiphhha initial before " Ps. 7:10, before " Ps. 9:1; " before " Ps. 18:1, before " Ps. 22:15; " before Tiphhha initial Ps. 16:17. 3. Writing two accents upon the same word, מִמְעֻזְוֹתֵיהֶם Ps. 5:11, הוֹרְגִי Ps. 27:11, נִבְרָאֵי 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 אָנִי אֲמַלֵּל Ps. 6:3, Merka-Zarka כִּי הִפְעֵץ Ps. 22:9, Mahpakh-Zarka כִּי בָאָה Prov. 6:3.

a. Sometimes when two accents are written upon the same word, one is the alternate of the other; thus, בְּצֵצַּע Prov. 1:19, may be either בְּצֵצַּע or בְּצֵצַּע 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 (מִקְפֵּה *joining*) is a horizontal stroke by which two, three, or even four words may be united. אֶתְּוֹלֶה, אִם-תִּעֲשֶׂה-לִּי Gen. 30:31, וְשִׁלְיָלָל Gen. 33:11, וְאֶתְּוֹלֶה Gen. 12:20, 25:5, Ex. 20:11, עַל-כֵּן-דִּבַּר-פֶּשַׁע Ex. 22:8, עַל-כֵּן-בְּנִי-שָׁחַן 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, אֶל, אַח, אֵל, כֹּל, אֵל, פֶּן, גַּם, נָא, etc. Examples are not wanting, however, of longer words similarly united, e. g. שְׁלֹשָׁה-עָרִים Deut. 19:15, נִפְשֵׁהוּלָלָה 1 Kin. 17:21, אִמְרֵיהֶנָּה 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, אֶתְּשִׁי, אֶתְּשִׁי, or failing this, will commonly receive the secondary accent Methegh, אֶתְּשִׁי, אֶתְּשִׁי.

a. Tsere remains before Makkeph in *בֵּן, נִר, עֵר, עֵן*; it sometimes remains and is sometimes shortened in *שֵׁם, שֵׁשׁ, שֵׁשׁ* e. g. Gen. 16:13 *שֵׁם-יְהוָה*, but ver. 15 *שֵׁם-בְּנוֹ*. It once remains according to some editions in *אֶת* Job 41:26, a word which is three times written *אֶת* without Makkeph, Ps. 47:5, 60:2, Prov. 3:12. Comp. § 19. 2, *a.*

b. Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. *יְפֹה־פִלֵּה* Jer. 46:20, and perhaps *פָּקַח-קִיחַ* Isa. 61:1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. *כִּי עֲלִים* Lam. 4:3. *בְּחַר בְּתִיָּהֵם* 2 Chron. 34:6, and probably *אָהָבוּ הָבוּ* Hos. 4:18, *לְהַפֵּר פְּרוּת* 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 *כִּי עֲלִים* and *בְּחַר בְּתִיָּהֵם*.

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. *וּמַהֲתִיכֹנֹת, מִמִּסְגְּרוֹתֵיהֶם, בְּתִיָּהֵם, יוֹצִיאֲנִי, נֶאֱכָה, הֶאֱזָלָם*. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. *יְרָאֵה-לֹו* Gen. 22:8, *כִּי-אִם-לָהֶם* 1 Sam. 21:7.

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

Makkeph irrespective of the position of the accent upon the following word, הַשְׂאִירֶלּוּ Num. 21:35, מִקֵּה־תִּפְשֹׁן Num. 21:33, מִקֵּה־בָּבֶל Jer. 34:1 וְכָל־שְׂהֵחֹם Gen. 30:32, הִלֹּא־אָחָה 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. הַצִּירְתֶּלִי Deut. 4:26, הַזִּרְתִּינָה Josh. 22:27, where the tone falls on the penult, יִהְיוּקָרִים 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. וְאִשְׁתִּמְרָה 2 Sam. 22:24, וּמִהֲתַלְלוּ Job 1:7, מִהֲתַתְלוּ Ezek. 42:5, שְׂאֵל־הָאִישׁ Gen. 43:7; or if none such precede, it may be omitted altogether, e. g. וַיִּמְאַסֵּם Jer. 33:24, אֶת־כָּל־הַמִּצְוָה Deut. 6:25.

2. It is always given to simple syllables when followed by a vocal Sh'va, whether simple or compound, or a vowel which has arisen from Sh'va, the slight pronunciation proper to the Sh'va or its derivative giving new prominence to the preceding vowel, וְאִמְרוּ , וְהָיָה , לְאִשֶּׁר , בְּשִׁקְלוֹתָ Gen. 30:38, וַיִּחְרְדוּ ; sometimes to intermediate syllables, § 20. 2, e. g. סְבִלִי Isa. 9:17, 10:34, עֲמָרָה 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. הַמִּשְׁלַח , הַתְּשֻׁלָּה , הַלְלוּ , כְּגִירוֹת , הַצִּפְרֹהֲדָיִם , לְמִנְצֵהָ , הַצִּפְרֹהֲדָיִם , וְיִהְיֶה ; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. הַדְּשֵׁא Gen. 1:11, הַבְּתָיִם 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 *a*, *i*, and *u* preceding Sh'va, inasmuch as this will necessarily be vocal. Initial ו *u*, the unemphatic conjunction, is an exception, with which it is commonly not written, e. g. וַיִּבְרָא Gen. 6:19, וַיִּלְלָה Gen. 31:4, though it is sometimes,

e. g. וְלֹהֲבֹלִיל Gen. 1:18, וְשִׁיבָה 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. בְּמִתְּחִלָּה Gen. 32:22, וַיַּעֲלֵנוּ Gen. 45:25; and even three occur upon successive syllables, e. g. וַיִּמְצְעֻמְדָּהּ 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. לִישׁוּעָהָּ, וְהַשְּׁבִיבָהּ, וְאַחֲרֵיהֶּן, מִהֲפֹתָיִם.

4. Methegh is sometimes written under a letter with Sh'va, e. g. שְׁלַח־נָא Job 1:11, 2:5, הָעֵרִיצָאִיו Job 19:6, נִנְתָּקָה Ps. 2:3, כְּמִהַשְּׁבִיבָהּ Jer. 49:18, בְּמִשְׁרֵי Ruth 1:11.

a. A Methegh so situated is called *Gayā* (אֲגַיָּא *bellowing*) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. Methegh upon a short vowel before a compound Sh'va was called *Mā'rīkh* (מְאַרְיָךְ *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. אֲנַחֲמָכֶם Isa. 66:13, גְּאַלְהֵיהֶם Deut. 12:31, וְאַסְעֵרֶם Zech. 7:14, וַיִּקְרָאֵנוּ Num. 10:23, וַיִּקְרָאֵנוּ 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. שְׁאַרְבָּח Cant. 1:7, שְׁאַרְבָּחָהּ Cant. 3:1; שָׁחַם Cant. 6:5, שָׁחַם Lam. 4:9;

עֲרֵבוּ Num. 31:12, עֲרֵבוּ Josh. 4:13, and the discrepancies between different manuscripts and editions, e. g. אֶלְכָה or אֵלְכָה Gen. 45:28, שְׂאוּ-זַמְלָה or שְׂאוּ-זַמְלָה 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 (מְסוֹרָה *tradition*), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'ri (קְרִי *read*), and K'thibh (כְּתִיב *written*). If in any instance traditional usage sanctioned a reading different from that which was written in the text or the K'thibh, the punctuators did not venture to alter the text itself for the sake of making the correction; they went no further than to connect with the letters of the text the vowels of the word to be substituted for it in reading or the K'ri, with a reference to the margin where the letters of the substitute might be found. Thus, with the word וַיֹּאמְרוּ Josh. 6:7 is connected the marginal note וַיֹּאמְרוּ קְרִי. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly וַיֹּאמְרוּ. 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 וַיֹּאמְרוּ. Again, in ver. 9, תִּקְעוּ in the text refers to תִּקְעוּ קְרִי in the margin; the K'ri is here תִּקְעוּ, and the K'thibh, whose vowels are left to be determined by the reader, תִּקְעוּ. Jer. 42:6 has אֲנִי where the marginal note is אֲנִי קְרִי; 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 *קרי ולא כתיב*, *written but not read*, placed in the margin, e. g. *המש* Ezek. 48:16, *נא* 2 Kin. 5:18, *ידרך* Jer. 51:3. If, on the other hand, a word was to be supplied, its vowels were inserted in the text and its letters placed in the margin, with the note *קרי ולא כתיב*, *read but not written*, e. g. Judg. 20:13 in the text *...*, and in the margin *בני*, to be read *בְּנֵי*; so Jer. 31:38 *בְּאֵים*. In 1 Kin. 21:8 the first letter of *הַסְּפָרִים* is left unpointed as superfluous, and in Job 2:7 *עַר* is explained by the margin to stand for *עָרַר*: so Jer. 18:23 *וְיִהְיֶה* for *וְיִהְיֶה*.

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

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

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

§ 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 תָּרַח *Θαρα*, בָּלָזָם *Βαλααμ*, גָּבַעוֹן *Γαβαων*, מָרְיָם *Μαριαμ*; and on the other hand, *a* is sometimes written *ē*, אֶהְלִיכָמָה *Ολιβεμα*, קֵנִי *Κενεζ*, גַּח *Γεθ*, especially before *ח*, as קָרַח *Korē*, זָרַח *Zarē*. (2.) *ē* is written for *ī* and *ō* for *ū*, כַּתְּיָוִי *Χετταιοι*, גֵּיחֲנָם *Γεεννα*, גְּדַעוֹן *Γεδεων*, מֵצְרַיִם *Μεσραιμ*, אֶחָזָח *Οχοζαθ*, עֲזִיָּה *Οζια*. (3.) for the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, קַיִנָּן *Kainan*, נָבֹו *Naβau*. (4.) The vowel letters are softened into their homogeneous vowels וַיִּקְרָא *ουικρα*, וַיִּדְבֵּר *ουιδαβηρ*. (5.) Vocal Sh'va is written as a full vowel, commonly *a*, or if an *o* follow, *o*, צָבָאוֹח *Σαβαωθ*, רָעִינָל *Ραγουηλ*, פְּרוּבִיִם *Χερουβιμ*, כָּדֹם *Σοδομα*; the final vowel of Segholates is also written *ō* if *o* precedes, מֹלֹחַ *Μολοχ*, עָמֹר *γομορ*.

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

ORTHOGRAPHIC CHANGES.

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

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

הָיָה *to be, exist*, חָיָה *to live* ; יָבַע *to pour forth*, נָבֵא the same idea applied to words, *to prophesy* ; עָנַף *to encircle the neck with an ornament*, חָנַק *to strangle*, אָנַף applied to sounds uttered in strangulation, *to groan* ; רָגַל *to go about as a spy*, רָבַל *to go about as a merchant* ; פָּנַס *to collect*, אֲנָזִים *treasures* ; גָּבִיעַ *a cup*, קוֹבֵעַ or פּוֹבֵעַ *a helmet (of similar shape)* ; רַךְ *tender, delicate*, רָק *thin* ; תָּקַן *to make straight*, תָּקַן *to straighten the beam of the balance, to weigh* ; בְּכוֹר *first born*, בְּפוֹר *first ripe*, בֶּקָר the first portion of the day, *the morning* ; הָלַח *to suspend*, הָלַח applied to a bucket, *to let down* ; גָּזַר *to cut*, קָצַר *to reap* ; זָהָב *gold*, צָהָב *yellow* ; טָמַן *to conceal*, שָׁפַן and צָפַן *to hide away as treasures*, סָפַן *to cover with boards* ; נָחַץ *to destroy by tearing down*, נָחַשׁ *to destroy by uprooting* ; טָבַח *to slay*, זָבַח *to sacrifice* ; חָבַל *to bind*, גָּבַל *to bound* ; פָּרַח *to break up, flee*, פָּרַח *to break out, blossom*, פָּרַק *to break in pieces* ; קָצַב *to cut off*, הָצַב *to hew stone*, חָטַב *to cut wood* ; פָּחַר *to surround*, עָטַר *to encircle the head with a crown* ; נָחַה *to pour out*, נָסַה *to pour in libation or in casting metals* ; צָחַר *to shine*, טָהַר *to be pure* ; חָרַח *to engrave*, חָרַשׁ *to plough* ; בָּחַן *to prove*, בָּחַר *to approve, choose* ; שָׁחַה *to drink*, its causative הִשָּׁקָה ; חָתַר *to break through*, חָקַר *to investigate* ; נָצַב *to place*, its reflexive הִתְנַצַּב.

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

פָּרַץ *to deal violently*, פָּצַר *to urge* ; קָצַר *to cut with the sickle, reap*, קָרַץ *to cut with the teeth, bite* ; נָשָׂף *to blow*, נִפְשׁ *breath* ; פָּנַס *to collect*, נָפַס *riches*, מִסְפָּנוֹת *storehouses*.

3. By the addition of a letter :

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

straitened, נָצַר to guard, besiege, נָצַר to restrain, חֵצֵר an enclosure; from נו are formed גָּזַר to cut, גָּרַז to cut off, גָּזוּ to cut loose, go away, גָּזוּז to shear, גָּזַל to plunder, גָּזוּחַ hewn stone; פָּרַשׁ to unfold, make distinct, פָּרָשׁוּ to spread out; בְּרֵם a vineyard, בְּרֵמֶל a garden.

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

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

נָצַר to guard, נָטַר poetic; בְּרוֹשׁ cypress, בְּרוֹחַ once in poetry; סָנַר to shut, rarely סָנַר; סְעָרָה storm, שְׁעָרָה rare and poetic; כָּבַהּ to cover, once שָׁבַהּ; דָּגְגָה to be quenched, once דָּגְגָה; תִּבְעַב to abhor, once תִּבְעַב; 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 חָתַח, in other books (Judg. 16:25 excepted) חָתַח; to cry out in the Pentateuch צָעַח, only once (Ex. 2:23) צָעַח which is the more frequent form in other books; כְּשֵׁב, כְּשֵׁבָה a lamb, occur in the Pentateuch interchangeably with כְּבֵשׁ, כְּבֵשָׁה, which are the only forms found in other books; a sceptre שֵׁבֶט, but in the book of Esther שֵׁבֶט; Damascus חַמָּטַק, in Chronicles חַמָּטַק; how 1 Chron. 13:12, Dan. 10:17 חַיָּה, in earlier books חַיָּה.

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. ܬܕܚܐ; Heb. זָהָב *gold*, Chald. ܙܗܒ, Syr. ܙܗܒܐ; Heb. ܩַיִן *a rock*, Chald. ܩܝܢ, Syr. ܩܝܢܐ; Heb. שְׁלֹשׁ *three*, Chald. ܫܠܫ, Syr. ܫܠܫܐ, Arab. ثَلَاثٌ; Heb. אֶרֶץ *the earth*, Arab. أَرْضٌ, Chald. ܐܪܥܐ, Syr. ܐܪܘܘܬܐ. Other consonant changes: Heb. בֵּן *a son*, Arab. ابْنٌ, Chald. ܒܝܢ, Syr. ܒܢܐ; Heb. קָטַל *to kill*, Arab. قَتَلَ; Heb. ܩܝܫܐ *a throne*, Chald. ܩܝܫܐ, Syr. ܩܝܫܐ, Arab. ܩܝܫܐ; Heb. ܩַלְקָה *a field*, Chald. ܩܠܩܐ, Syr. ܩܠܩܐ, Eth. ስፍራ:.

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.:

אֶרְבֵּן, אֶרְבֵּן *purple*; שָׂטֵן, שָׂטֵן *to hate*; לְשֵׁכֶה, לְשֵׁכֶה *chamber*, הֵיג, הֵיג *Achan*; נְבוּכַדְרֶצְצַר, נְבוּכַדְרֶצְצַר *Nebuchadnezzar*; דֹּעַג, דֹּעַג *Doeg*; אֶלְמוּגִים, אֶלְמוּגִים *almug or algum trees*; מַתְלָעוֹת, מַתְלָעוֹת *teeth*.

a. Mere varieties of orthography must not be mistaken for consonantal changes, e. g. לָא occasionally for לֹא and *vice versa*, probably שְׂכָלִיחַ for סְכָלִיחַ, 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 הִקָּטַל § 82. 5. *b.* In אֶהְיֶה Ezek. 14 : 3 א is prefixed instead of ה. Prosthesis is more common in the domain of the lexicon, where א is always the letter used, e. g. זְרוּעַ, אֶזְרוּעַ *arm* ; הַמָּוֶל, אֶהְמוֹל *yesterday*. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֶבְרָהִים, אֶפְרַיִם, אֶדְרָפְנִים, אֶזְקִים. So in Chaldee אֶרֶם *blood*, Heb. דָּם ; אֶגֶן *garden*, Heb. גֶּן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek χᾶρός, ἐχᾶρός.

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 **יִשְׁב**, **הִצֵּה** for **הִצֵּה**, **בָּוֵל** for **בָּוֵל**, **יָבֹוֹל** for **יָבֹוֹל**, **נָחַן** for **נָחַן**, **הָי** Ezek. 2:10 for **נָחַי**, **תִּשְׁמַל** Ezek. 1:4 for **נָחַשְׁמַל**, and perhaps **פָּאֵר** Am. 8:8 for **פָּאֵר**.

א is thus dropped in **נָחַנּוּ** for **נָחַנּוּ**, **שָׁשׁ** for **שָׁשׁ**; also in a few instances from the beginning of the second syllable of words, e. g. **וְאֶבְרָה** Ezek. 28:16 for **וְאֶבְרָה**; **וְאֶזְרִי** Job 32:11 for **וְאֶזְרִי**; **הַאֲסוּרִים** Eccl. 4:14 for **הַאֲסוּרִים**; **הַאֲרָמִים** 2 Chron. 22:5 for **הַאֲרָמִים**; **מִסְרָה** Ezek. 20:37 for **מִסְרָה**; **מִבְּלַח** 1 Kin. 5:25 with Daghesh-forte conservative for **מִבְּלַח**; **אָהַב** Prov. 8:17 for **אָהַב**; **מִזֵּן** Prov. 17:4 for **מִזֵּן**; **שָׁלַח** 1 Sam. 1:17 for **שָׁלַח**. 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 **לָקַח** for **מְלָקַח**; **ל** in **קַח** for **לָקַח**; **ה** in **לָבַח** Ex. 3:2 for **לָבַח**; **לָטִיחַם** Ex. 7:22 for **לָטִיחַם** Ex. 7:11; and perhaps **כ** in **סוּחָה** Gen. 49:11, which appears to be for **פְּסוּחָה**.

b. The rejection of a consonant from the beginning of a syllable, when not immediately followed by another consonant, is exceptional; as **רָר** Judg. 9:11 for **רָר**; **נָחַח** 2 Sam. 22:41 for **נָחַח**; **חַח** Ezek. 33:30 for **חַח**; **הַשְׁפֹּחַ** Neh. 3:13 for **הַשְׁפֹּחַ**; **הַחַחֲלִי** Judg. 9:9 for **הַחַחֲלִי**, and perhaps **שׁוּב** Jer. 42:10, which seems to be for **רְשׁוּב**.

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. **לְהַבִּיחַ** for **לְהַבִּיחַ**; **רָקַעַל** for **רָקַעַל**; **גָּלִי** for **גָּלִי**.

It occurs besides in a few sporadic examples with these same letters, and more rarely still with **א**, **ו**, and **ע**, e. g. **וּוּ** for **וּוּ**, **נִי** Ezek. 2:10 for **נִי**; **יְהוֹשֻׁעַ** for **יְהוֹשֻׁעַ**, **רָקַעַל** and **קָקַלְתָּהוּ** with Daghesh-forte conservative for **רָקַעַלְתָּהוּ** and **קָקַלְתָּהוּ**; **נִינְדוּ** Lam. 3:53 for **נִינְדוּ**; **הַרְרוּלָה** Gen. 3:16 for **הַרְרוּלָה**; **מִאֲלֵפָנוּ** Job 35:11 for **מִאֲלֵפָנוּ**; **תִּמְרִים** Ex. 26:24 for **תִּמְרִים**; **רָאִהֶל** Isa. 13:20 for **רָאִהֶל**; **וְתִזְרְרִי** 2 Sam. 22:40 for **וְתִזְרְרִי**; **פִי** Isa. 3:24 for **פִי**; **עִי** for **עִי**; **יְמִים** for **יְמִים**; **בִּי** as a particle of entreaty, probably for **בְּעִי**; **נִשְׁקָה** Am. 8:8 (K'thibh) for **נִשְׁקָה**; **בַּל** the name of a Babylonish deity for **בְּעַל** is a foreign contraction. The conjecture that **בְּכוּ** Mic. 1:10 is for **בְּעַכוּ** in *Accho* is ingenious and favoured by the occurrence of **בְּנַח** in *Gath* in the parallel clause; but it is at variance with the points, which, upon this hypothesis, should be **בְּכוּ**.

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

§ 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, מֵתָ for מֵתָהּ , הַתְּחִימִם for הַתְּחִימִים , לְבַבְהֶן for לְבַבְהֶן , but רַב from רַבב , מִשְׁרֵת 1 Kin. 1 : 15 for מִשְׁרֵתָהּ or מִשְׁרֵתָהּ , מְהַבְּתָ Ezek. 4 : 3 for מְהַבְּתָהּ , מִשְׁחָח Mal. 1 : 14 for מִשְׁחָחָהּ .

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 Daghesth-forte, except at the end of words, § 25, where Daghesth 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 ח 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, יִנְתֵּן for יִנְתֵּן , מִתַּת for מִתַּתָּ ; יִלְקַח for יִלְקַח , עֲזָה Ezek. 27 : 23 for עֲזָהּ Am. 6 : 2 ; אֲשֶׁר לִי for אֲשֶׁר לִי ; יִהְיֶהֱאֵי for יִהְיֶהֱאֵי , יִהְיֶהֱאֵי for יִהְיֶהֱאֵי , הִתְנַפְּרוּ for הִתְנַפְּרוּ , תִּתְכַּסֶּה for תִּתְכַּסֶּה ; לַת for לַתָּ , אַחַת for אַחַתָּ .

a. So perhaps כ in מִסָּה according to Gesenius for מִסָּה and מִס for מִסָּה . 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 \aleph or \beth , e. g. מְכַבֵּל for מְכַבֵּל , דְּרַמָּשֶׁק for דְּרַמָּשֶׁק , מְעֻזָּה Isa. 23 : 11 for מְעֻזָּה , קְנִיָּר Job 18 : 2 in the judgment of some for קְצִיר *ends*, though others make the \beth a radical, and give the word the sense of *snares*. The conjecture that תָּמְנוּ Ps. 64 : 7, Lam. 3 : 22 is for תָּמְנוּ is unnecessary and unwarranted.

4. When \daleth of the Hithpael of verbs would stand before a sibilant, it is transposed with \sin and \shin , and with ζ it is in addition changed to τ . Thus, מְתַסְתֵּר for מְתַסְתֵּר , רִשְׁתַּמֵּר for רִשְׁתַּמֵּר , רִתְּשִׁיעַר for רִתְּשִׁיעַר , נְתַצְדֵּק for נְתַצְדֵּק .

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

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

1. There are three instances in which it has been doubtfully conjectured that a final \daleth has been assimilated to a following initial \beth ; viz. רִשְׁשִׁים Isa. 35 : 1 presumed to be for רִשְׁשִׁים ; פְּרִיֹום Num. 3 : 49 for פְּרִיֹון Ex. 21 : 30, Ps. 49 : 9; כָּלֵם Gen. 28 : 12.

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

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

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

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

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

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

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

2. Vav at the beginning of words is changed to י, e. g. וְעָד for יְעָד, וְלָד for יְלָד, וְקָטַל for יְקָטַל. The only exceptions are the four words וְרַי, וְזָר Prov. 21 : 8, וְלָד Gen. 11 : 30, וְלָד 2 Sam. 6 : 23 (K'ri), and the prefixes Vav Conjunctive and Vav Conversive.

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

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

4. Yodh before the plural termination ים is in a few cases changed to ם to prevent the conjunction of like sounds, תְּלוּאִים Hos. 11 : 7 for תְּלוּלִים Josh. 10 : 26 ; צְבוּאִים Hos. 11 : 8 for צְבֻלִים Gen. 10 : 19 ; הַיְדֵי from הַיְדֵי ; צְבֻאִים (also צְבֻאוֹת) for צְבֻלִים ; בְּלוּאֵי Jer. 38 : 12 for בְּלוּי (or as some read, בְּלוּיִ) ver. 11.

a. In like manner ו is changed to ם before וה in the word נְאוֹת for נְיוֹת from נְוָה ; it is consequently unnecessary to assume, as Gesenius does, a singular נְאוָה 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, כּוּכָב for כְּכָבָב ; טַטְטָפוֹת for טַטְטָפוֹת ; בָּבֵל for בְּבָלָל Gen. 11 : 9 ; צְלָחוֹת 2 Chron. 35 : 13 from צְלָחַת Prov. 19 : 24.

2. Much more frequently with the quiescents.

(1) A prefixed ך is softened to its homogeneous vowel \bar{u} before other labials or vowelless letters, e. g. וּדְבָר, וּבֵית ; the softening of an initial י to \bar{i} 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. הַיְדֵי for הַיְדֵי § 59, בִּיהַוָּהּ for בִּיהַוָּהּ, unless they are doubled, as מִיִּשְׁרָי, אֲנָהּ, 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, e. g. מִצָּא , מִצָּא , מִצָּאחַ for מִצָּאָת .

a. Medial א regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e. g. יֵאָכַל ; in אָמַר preceded by ל , thus לֵאמֹר ; in אֶלְהִים and certain forms of אָדוֹן preceded by the prefixes ו כ ל ב , thus, יֵאֱלֹהִים , לֵאדֹנָי , לֵאדֹנָי , לֵאדֹנָי , לֵאדֹנָי , לֵאדֹנָי . The following examples are of a more individual character, e. g. נִאֲוֶה for נִאֲוֶה , 1 Kin. 11:39 for נִאֲוֶה , נִאֲוֶה Num. 11:4, בִּאֲזָקִים Jer. 40:1, טִאֲשַׁחְתִּיהָ 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. יוֹכָבֵד Ezek. 42:5, and אוֹכִיר Hos. 11:4 from אָכַל , רִישׁוֹן Job 8:8 for רִאשׁוֹן , רוֹשׁ Deut. 32:32 for רִאשׁוֹן , 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 versâ*. The exceptions are apparent not real, as in the frequent abbreviation of the ending רֵהוּ in proper names to רֵה , thus הִזְקֵהוּ , הִזְקֵהוּ . The change here does not consist in the rejection of the vowel ו and the softening of the consonant ה , but the syllable הוּ is dropped, whereupon final Kamets is written by its appropriate vowel letter, § 11. 1, a, just as מִיכָהוּ after the rejection of רֵהוּ becomes מִיכָה . So in those rare cases in which ה is substituted for the suffix ה , e. g. שִׁעָה Lev. 13:4 for שִׁעָה . The proper name פְּדֵהָאֵל Num. 34:28 is derived not from פְּדָה but פְּדָה , 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, אֲרָשִׁים for רָאשִׁים , חֲטָאחַ for חֲטָאָת , שָׁאטָה Ezek. 25:6 from שָׁטַח ver. 15 ; נִשְׂאוּ Ps. 139:20 for נִשְׂאוּ , so נִשְׂאוּ Jer. 10:5 ; רֵאוּבֵנִי from רֵאוּבֵן ; בּוֹדָאם Neh. 6:8 for בּוֹדָאם ; תּוֹא Isa. 51:20, תּוֹא Deut. 14:5 ; הִטָּאִים 1 Sam. 14:33 for הִטָּאִים ; פִּאֲבִיר Isa. 10:13 for פִּאֲבִיר ; וְאֶשֶׁר Zech. 11:5 for וְאֶשֶׁר ; this even occurs after mixed syllables, e. g. מְלָאָה for מְלָאָה ; רִנָּאִין for רִנָּאִין ; לְקָרָאחַ for לְקָרָאָחַ , particularly in proper nouns רִשְׁמֵאֵל for רִשְׁמֵאֵל , רִזְרַעֵאל for רִזְרַעֵאל . So, פִּתְרוֹן־י Eccles. 2:13 for פִּתְרוֹן־י ; וְרִלְלַחַת Jer. 25:36 for וְרִלְלַחַת ; לִיִּקְרָחַח Prov. 30:17 for לִיִּקְרָחַח . There is no instance of this with י , on the contrary, קִיִּצוֹה 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, בָּהֶן for בְּהֶן, יִשְׁתָּהוּ for יִשְׁתָּהוּ; יָהִי for יְהִי, פָּרִי for פְּרִי, דְּמִי for דְּמִי, פָּרִי for פְּרִי.

(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. הַיֵּצֶק for הַיֵּצֶק, גָּלָה for גָּלִי, גָּלָה for גָּלִי, קָם for קָם, הַקָּיִים for הַקָּיִים, מָתָה for מָתָה; הַוְּשִׁיב for הַוְּשִׁיב, נְדָוֶשׁ for נְדָוֶשׁ, מוֹת construct state of מוֹת, בֵּית const. of בֵּית, הַיֵּלִיל for הַיֵּלִיל, יִגָּלָה for יִגָּלָה.

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

VOWEL CHANGES.

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

arisen in the lapse of time; לָעַר in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is נַעֲרָה; הוּא in the Pentateuch *he* or *she*, in other books *she* is always הוּא; the form of the demonstrative הַזֶּה is found only in Genesis, הַלְּזֶה in writers after the time of Moses, הַלְּזֶה in Ezekiel; the plural of the demonstrative in the Pentateuch אֵל or אֵלֶּה, 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. קָטַל, Syr. كَتَلَ, Arab. قَتَلَ, Ethiop. ቀጥለ:

2. The vowel changes with which orthography is concerned, on the other hand, are purely euphonic, being in themselves void of significance, and springing solely from the natural preference for what is easier of utterance or more agreeable to the ear. Orthographically considered, vowels are either mutable or immutable, the latter being unaffected by those circumstances which occasion changes in the former. A vowel may be immutable by nature, or made so by position. A short vowel in a mixed syllable before the accent is ordinarily immutable by position, being beyond the reach of the common causes of mutation, e. g. מִשְׁפָּהָה, מִדְּבָר. 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 *ë*) and the reverse, these changes being confined, except in rare in-

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

1. A preference for the vowel Pattahh of the same organ, into which, consequently, a preceding or accompanying vowel is frequently converted, e. g. שְׁלַח for שֶׁלַח; פָּעַם for שֶׁפַּעַם; רִגְבָהּ for רִגְבָה; שִׁמְעַ for שֶׁמְעַ; שִׁנְאָה from שִׁנְאָה.

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, שִׁמְעַ in the imperative but not in the infinitive for שֶׁמְעַ; רִשְׁמֵעַ for רִשְׁמֵעַ, but שִׁמְעַ not שֶׁמְעַ for שִׁמְעַ. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. רִשְׁמֵעַ always, but רִמְעַל and רִמְעַל; וְהָיָה but וְהָיָה; וְעָקַב but וְעָקַב. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. רִחֲמֵנִי but רִחֲמֵנִי; לֵאמֹר but לֵאמֹר. (4) *O* and *u* are less subject to alteration than *i* and *e*, e. g. פָּעַל for פֶּעַל; *a* which is already cognate with the gutturals is mostly retained, though it occasionally becomes *ā* before ח, e. g. אֲחִיָּהּ from אָח, מְבַטְחִי Job 31:24 (in most copies) from מְבַטְחִי, רִמְעַל from רִמְעַל. (5) א in many cases prefers the diphthongal vowels *e* and *o*, thus אֶקְטֵל, נִמְצָא, רָאָה but רָאָה; רָבָא, רָבָא. (6) ר partakes of this preference for *ā* to a limited extent, e. g. וְנָסַר for וְנָסַר or וְנָסַר; וְנָרָא from וְנָרָא.

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. רָע, רִגְבָהּ, נָח, רִגְבָהּ, רִגְבָהּ.

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. לִשְׁפֹחַ and לִשְׁפֹחַ, or with a slight distinction, as אֲשַׁלַּח, in pause אֲשַׁלַּח; מְזַבְּחִי, construct מְזַבְּחִי. In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e. g. לִקְהָהּ 1 Kin. 14:3, and in most editions שִׁבְחָהּ 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 יִרְדֹּף Ps. 7:6, which is probably to be read *yi^ardōph*; though it might be pronounced *yiraddōph*, which some conceive to be an anomalous form for יִרְדֹּף, after the analogy of יִצְחָק Gen. 21:6, the compound Sh'va being lengthened into a vowel followed by euphonic Daghesh, as in the related words

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

c. Before another guttural the compound Sh'va is frequently replaced by the corresponding short vowel, e. g. הַאֲלֵךְ for הַאֲלֵךְ, הַעִידֹתִי for הַעִידֹתִי, הַחֲחִיכֶם for הַחֲחִיכֶם; and occasionally under א by a long vowel before other letters as well as gutturals, or by a short vowel with Daghesth, e. g. אֶהְלִים for אֶהְלִים, אֶרְחִיבֵם for אֶרְחִיבֵם, אֶזְזֹר for אֶזְזֹר, אֶסַּר for אֶסַּר. This disposition to render the gutturals more audible by the aid of a vowel is further shown by their attracting to themselves the vowel of another letter, particularly in trilateral monosyllables, e. g. זֶרַע for זֶרַע (זֶרַע), הַשֵּׁעַ, הַנֶּטַע, הַמֵּטַע, הַחֶחֶח 2 Kin. 12:9, בָּאֵשׁ for בָּאֵשׁ, בָּאֵר, בָּאֵר, also קָרְאֵן Ex. 2:20 for קָרְאֵן Ruth 1:20, הַאֲהַבֵּנוּ Prov. 1:22 for הַאֲהַבֵּנוּ, הַאֲכִלְהוּ Job 20:26 for הַאֲכִלְהוּ, וַאֲסַעְרֵם Zech. 7:14 for וַאֲסַעְרֵם, and by their sometimes causing an antecedent or accompanying vowel to be retained where analogy would require its rejection, e. g. מוֹצֵאִי for מוֹצֵאִי from מוֹצֵא, מוֹצֵאִי, מוֹצֵאִי, מוֹצֵאִי and סְרִיסִי and סְרִיסִי from סְרִיסִי comp. 1. a. (4), הַמְצִיאָהוּ Deut. 32:10; מְצַרְחַת, מְצַרְחַת.

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

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 ע, rarely before א, never before ר, e. g. נֶחֱם, נֶחֱם, מֵחֵר, מֵחֵר, נֶחֱם, נֶחֱם. (2) It is more likely to occur in the body of a word than after a prefix, e. g. רִחֵלְתִי Ps. 119:43 from רִחֵל, but רִחֵלְקָ Job 38:24 from רֵחֶלְקָ. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. הַחֲרִיבֵם Prov. 22:24 from הַחֲרִיבֵם, הַחֲרִיבֵם Ps. 141:8 from הַחֲרִיבֵם but הַחֲרִיבֵם Deut. 2:9. There are a very few instances in which Daghesth-forte is found in ר, e. g. קָרַח שְׁהָהּ Ezek. 16:4, מֵחַח Prov. 14:10, מְצַנְחֵהּ־רָהּ Prov. 15:1 (in some editions), שְׂרָאֲשִׁי Cant. 5:2, see also § 24. b.

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

1. When two vowelless letters come together at the beginning of a syllable in contravention of the law in § 18, the impossible combination is relieved by giving to the first of them a short vowel. This, if there be no reason for preferring another, will be the briefest of the vowels, Hhirik, e. g.

דְּבַרִּי for דְּבָרִי , בְּדָבָר for בְּדַבֵּר , חֲזָקִי for חֲזָקִי . If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מְלָכִי for מְלֹכִי from מֶלֶךְ (מְלֹךְ); מְלָכִי from מְלֹךְ ; חֲבָלִי from חֲבַל , רְחֹמָה for רְחֹמָה from רְחֹם . 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 , רְחֹמָה for רְחֹמָה , לְחַלִּי for לְחַלִּי , 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 וְעָבָדוּ , 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. בְּתָה for בְּתָה construct of בְּתָה , מְמַלְכָת for מְמַלְכָת , the Seghols being liable to be changed to Pattahhs by the presence of a guttural מְשַׁפְּחָת for מְשַׁפְּחָת .

c. In מְצַצְצָם Gen. 32:20 for מְצַצְצָם 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 , לְכָתָה for לְכָתָה . If either letter is a guttural, Pattahh is mostly used instead, e. g. לְיָחַן , פְּעֵל , לְיָחַן . 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. בְּיָחַן , כְּלִי , תָּהוּ , but מְנָחָה .

a. When the penultimate letter is ה or ח, it in a few instances takes Seghol, as אֶהֱלֶה , בְּהֶן , לְהֶם , לְהֶם . When the final letter is א, it either remains otiant, § 16, or requires Seghol, שְׂוָא , נִרְאָה , לְרָא , פְּרָא ; a penultimate א either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. *c.* וְנָאח , וְנָאח or וְנָאח , וְנָאח . 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, ה to words in the absolute; and all of them to the feminine ending ה. Examples of ו: בני Num. 23: 18, 24: 3, 15, חרהו several times, מערנו Ps. 114: 8. Examples of י: אלהי Hos. 10: 11, אסרי Gen. 49: 11, בני ibid., גנבתי Gen. 31: 39, דברתי Ps. 110: 4, הפי Ps. 114: 8, רשבי Ps. 123: 1, מנביתו Ps. 113: 5, משפילי ver. 6, מקימי ver. 7, הושיבי ver. 8, מנביתו ver. 9, מלאתי Isa. 1: 21, נאדתי Ex. 15: 6, ענבתי Zech. 11: 17, רבתי Lam. 1: 1, שרתי ibid., שכנתי Deut. 33: 16. It is also attached to the first member of the compound in many proper names, e. g. מלכיצדק, גבריאל, to certain particles, as בלתי, זולתי, מני, and perhaps to such participial forms as ישבתי Jer. 22: 23. Of ה: אמתה Ex. 15: 16, ארצה Isa. 8: 23, Job 34: 13, 37: 12, חרטה Judg. 14: 18, ישובתה Ps. 3: 3, 80: 3, Jon. 2: 10, לילה almost constantly, מיתה Ps. 116: 15, נחלה Num. 34: 5, Ps. 124: 4, עולתה Ps. 92: 16 (K'ri), 125: 3, Ezek. 28: 15, Hos. 10: 13, עלתה Job 5: 16, ערתה Ps. 44: 27, 63: 8, 94: 17, עפתה Job 10: 22, חמנתה Josh. 19: 43, Judg. 14: 1, and regularly in the third person feminine of the preterite of לה 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. השפוח Neh. 3: 13 from האשפוח after the rejection of א by § 53. 2. *b*; בית after the softening of י to *i* becomes בית; קטלה by the rejection of ה becomes קטלו; יהו prefixed to proper names is from יהו for יהו, § 57. 2 (4).

2. One of them may be hardened into its corresponding semi-vowel; *i* י with *i* 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. עברי with ים becomes עבריים or עבריים. So, י before ה forms יה, and before ו forms יו, e. g. עבריה, עבריות; in like manner ו is changed before ו into *ūv*, forming וו, which, by § 56. 3, becomes *ū*, e. g. מלכות, by the substitution of ות for ת, מלכות, *ū* י followed by *ū* ו forms *ūv*, e. g. קטלתו, קטלתו, פירו, פירו, יהמסיו for המסיו Josh. 14: 8. *ē* י before *ī* י or *ū* ו is resolved into *ay*, 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 סוּרִי with י becomes סוּרִי, and with הוּ, סוּרִיו. The same resolution of י.. occurs before final ה, forming יְהֵ, and by § 61. 2. יְהֵ, thus נְעוּרֵי with ה becomes נְעוּרֵיהֵ.

a. Grammarians have disputed whether in such words as עֲבָרִים, מְלֻכֹּת the point in י is Dagghesh-forte or Mappik, § 26, and accordingly whether they are to be read *ibhrīyyīm*, *malkhūyyōth*, or *ibhrīyīm*, *malkhūyōth*. If the explanation given above be correct, it is Dagghesh-forte Conservative. Comp. קָנַם, קָנַם.

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

c. In words of לִה formation, such as עֲשֵׂה, עֲשֵׂה from עֲשֵׂה and ה, י, ים, it might appear as though one vowel were rejected before another. But the correct explanation is that י is the true final radical, and the forms above given are for עֲשֵׂה, עֲשֵׂה (like קָטְלִים) from which י is rejected by § 53. 3. In the same way עֲשֵׂה, עֲשֵׂה, etc., from עֲשֵׂה are for עֲשֵׂה, עֲשֵׂה. In such alternate forms as פָּרִי from פָּרִי, the radical י is retained by preserving the antecedent vowel, which, before Dagghesh-forte Conservative, becomes Hhirik, § 61. 5.

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

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

The particular cases are the following :

a. When (.) stands before a guttural with (.) always before ח, e. g. הָחֹג for הָחֹג, מִבְּטָחָה Prov. 21:22. הָחֹכֵם, הָחֹמָה (also when ח has Hhateph Kamets, e. g. הָחֹרְטִים, הָחֹרְלָה Judg. 9:9), often before ה and ע, particularly if it receives the secondary accent, e. g. הָחֹרִים for הָחֹרִים, הָרָה but לָהָה; הָשָׁהוּ, הָשָׁה; הָשֵׁה, הָשֵׁה, rarely before א and ר, הָרָה Gen. 14:10, נָאֲצוּת Neh. 9:18, 26 but נָאֲצוּתֵיהֵ Ezek. 35:12.

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

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

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

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 מֶלֶךְ, לְרַב for רַב, אֲרָץ for אָרֶץ, but בִּית, פֶּעַם; only before ו, which can combine with *a* and not with *e*, *a* is retained and lengthened to (,) by § 59, אֲנִי, אֲתָנָה. Rarely in other cases יִרְדְּכֶם for יִרְכְּכֶם, where the change is facilitated by the preceding י.

b. The assimilation to (,) occurs in a few cases after a guttural with ה prefixed, e. g. הַעֲלֶם for הָעֵלֶם, הַהֲרִי for הָהָר, הַאֲרָץ for הָאָרֶץ.

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

§ 64. The following vowel changes are due to the accent, viz. :

1. If a long vowel in a mixed syllable be deprived of its accent, it will be shortened, § 18, e. g. הַשְּׂמֵר, הַשְּׂמֶר; וְסָב, וְסָבָה; וְיָשָׁב, וְיָשָׁבוּ; וְיָשָׁב, וְיָשָׁבוּ.

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 \bar{a} , e. g. קָטַל, יָסָב, לָקַחַת, יַחְדָּלִין, occasionally \bar{e} , e. g. וְיָקַל, וְיָקַלִּית, שְׂמֹות, וְיָקַלִּית. Such a vowel is sometimes inserted, even though a pre-existing mixed syllable is thereby destroyed, e. g. in the plurals of Segholates and of feminine nouns derived from them, מְלָכִים from מֶלֶךְ, מְלָכוֹת from מֶלֶכָה.

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

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

a. Pattahh sometimes remains without change, e. g. עַד Ps. 132:12, הַבְּרָה 2 Sam. 2:27, נִצְלַנּוּ Jer. 7:10, גִּנְבַחְתִּי Prov. 30:9, צָרַקְתִּי Job 34:5, אֶבְלַחְתִּי Neh. 5:14. Seghol more frequently, מִלָּה, צָדֵק, קָדָם, גֵּרָה and הִתָּה. Long vowels are mostly unaltered; only Tsere is in mixed syllables occasionally changed to Pattahh. e. g. הִתָּה Isa. 18:5 for הִתָּה, so הִשָּׁב: Isa. 42:22, הִפֵּי: Gen. 17:14, וְהִגְמַל Gen. 21:8, וְהִלָּה Gen. 25:34, which, in one word of Segholate formation, is converted to Seghol, e. g. רִשָּׁע, רִשָּׁע. Where the same word has alternate forms, one is sometimes selected as the ordinary and the other as the pausal form, thus רִחֲפִץ, רִחֲפִץ; רַחֲבָשׁ, רַחֲבָשׁ; רִחֲבָשׁ, רִחֲבָשׁ; שָׁכַחְתִּי, שָׁכַחְתִּי; Gen. 43:14; רָבִיבָן Ecel. 12:11, הִרְבָּו: 1 Sam. 13:21; עָזוּ, עָזוּ Gen. 49:3, הִשָּׁבַח, הִשָּׁבַח Lev. 26:34, 35; רִפְשָׁטוּ, רִפְשָׁטוּ. Sometimes, instead of changing the Sh'va before הָ to Seghol, its vowel is shifted, thus בָּהּ, בָּהּ; אָהָה, אָהָה, and in Ex. 29:35 אֶחָדָה. The position of the pause accent, so far as it differs from that of the ordinary accent, has been explained § 35. 2.

b. Of the pause accents, or those which mark the limits of clauses and sections, the first class, viz., Silluk, Athnahh, and Merka with Mahpakh, almost always give rise to the vowel changes which have been described; the second and third classes, S'gholta, Zakeph Katon, Zakeph Gadhol, R'bbi^a and Shalshleth, e. g. וְנִבְחָלוּ 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, Tiphhha הִלְכוּ Deut. 13:5, Pashta הַשְׁמִי'הוּ ibid., Geresh שָׁמַע Ezek. 40:4, and even with Conjunctives, e. g. אָנִי Isa. 49:18, הִרְצַלְתָּ 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. הִלְלוּ from הִלְלוּהָ, הִלְלוּ for הִלְלוּהָ, וְנִצְוּהָ 1 Sam. 21:14 for וְנִצְוּהָ, וְנִצְוּהָ for וְנִצְוּהָ. In the last two examples the short vowel is lengthened upon its receiving the accent, comp. § 64. 1. If the rejected vowel was preceded by two consonants, these will now stand together at the end of the word, and be liable to the changes described § 61. 2, e. g. הִרְפָּה for הִרְפָּה.

קטלתי from קטל. 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. מלכו from מלך, סתרו from סתרו.

(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. קטלה and קטלה from קטל. The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, § 18. 2, e. g. מדבר from מדבר, השמלה from השמלה, Ezek. 8 : 2 from השמלה.

(c) If it be a long vowel, it may be rejected, as קטלו from קטל, שמי from שם, or retained either unaltered, as הקימה from הקים, משכן from משכן, or with a change of quality from pure to diphthongal or the reverse, מתוקה from מתוק, נסוגה from נסוג, הקמה from הקים, פליט from פליט.

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

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

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, מָלַךְ. This must not be suffered, however, to lead to the confusion of identifying that particular verbal form with the proper radical, nor of supposing the verb to be the radical part of speech from which nouns in all cases are derived: verbs and nouns are rather to be regarded as co-ordinate branches springing from a common root.

a. The few quadrilaterals and quinquilaterals which occur are mostly formed from pre-existing trilaterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. בָּרַקַם *to lay waste* comp. בָּרַם; וּלְעָה *to burn* comp. וָעָה; סִרְעָפָה *a branch* comp. סִרְעָפָה; טְרַעְפִּים *thoughts* comp. טְרַעְפִּים; שִׁרְבִיט *a sceptre* comp. שִׁרְבִיט; טַבַּט *tranquil* comp. טַבַּט; שִׁלְאָלָן *to spread* comp. שִׁלְאָלָן; or by blending two different roots, e. g. רִטְפָשׁ *to be fresh* composed of רָטַב and טָפַשׁ; פִּלְמָנִי *a certain one* = פָּלְמִי אֶלְמָנִי; צַפְרָהָע *a frog* from צָפַר *to leap* רִהַע (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, גָּזַז, גָּזַה, גָּזַז, גָּזַז, גָּזַז, 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. אָב *father*, אָח *brother*, אָם *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, יִקְטֹל, הִתְקַטְּלוּ.

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

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

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

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

a. The classification usual with the Jewish grammarians is into verbs (פְּעֻלִּים *actions*), nouns (שְׁמוֹת *names*), and particles (מְלִיצִים *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, אֲנֹכִי	We	אֲנֵנוּ, אַתְּנוּ, אַתְּמוּ
2. { Thou <i>m.</i>	אַתָּה	Ye <i>m.</i>	אַתְּם
{ Thou <i>f.</i>	אַתְּ, אַתְּי	Ye <i>f.</i>	אַתְּנָה, אַתְּנֵי
3. { He	הוא	They <i>m.</i>	הֵם, הֵמָּה
{ She	היא	They <i>f.</i>	הֵנָּה, הֵנָּן

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 אֲנֹכִי (in pause אֲנֹכִי 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 אַתְּנוּ; 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 אַתִּי 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 י, though it is probable that the original pronunciation proper to this orthography was אַתִּי. The feminine plural אַתֶּן occurs only Ezek. 34: 31, where a few manuscripts read אַתֶּן; the alternate form אַתֶּן occurs Gen. 31: 6, Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have אַתֶּן.

(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 ה as the Doric τύ, 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 ים. In the first person ים is omitted to prevent the concurrence of nasals in the same syllable, אֲנִי, אֲנִי; the plural of the prolonged form seems to be best explained by supposing it to have been originally אֲנִיִּי, which was in the singular softened to אֲנִי by § 57. 1, and in the plural by a transposition and weakening of the palatal to a guttural (comp. Gr. ἐγώ, Sans. *aham*), became אֲנִיִּי or by § 53. 2, אֲנִיִּי. The plurals of the second and third persons were originally אַתֶּם, הֵם, which are still

preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. קָטַלְתָּוּ-נִי, רָקַבְתָּלוֹן. The vowel \bar{u} . however, which in the plurals of masculine nouns has been converted into \bar{z} , has in the pronouns undergone a still further modification into the diphthongal \bar{e} הֵם or \bar{e} אֵהֶם. 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 *cognomina*; the first person is מִדְבָּר *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>		ךָ		כֶּם
{ <i>Fem.</i>		ךִי		כֵּן
3. { <i>Masc.</i>		הוּ	ם	הֵם
{ <i>Fem.</i>	הִי	הִי	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 ת of the separate pronoun. For a similar change in the first person see § 85. a. (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 220. The third plural forms הֵם, הֵן are used with plural nouns; ם, ן with verbs and singular nouns.

The suffixes of the second and third persons plural כֶּם, 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, אֵלֵּי 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 זֵה or זִה. The plural, coming from a different root, is sufficiently distinguished without the usual termination; אֵלֵּי occurs eight times in the books of Moses and once in 1 Chron. 20 : 8; in all other places the consonantal termination is softened by an appended ה .

2. The singular of this pronoun is in a few instances compounded with ל either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article ה prefixed)—

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

a. The first form occurs twice in Genesis (24 : 65, 37 : 19), the third six times in the post-Mosaic books as a masculine (Judg. 6 : 20, 1 Sam. 14 : 1, 17 : 26, 2 Kin. 23 : 17, Dan. 8 : 16, Zech. 2 : 8), and once as a feminine (2 Kin. 4 : 25), the second once in Ezekiel (36 : 35).

3. The personal pronoun of the third person הִיא is used for the remote demonstrative *that*.

RELATIVE PRONOUN.

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

with Daghesh-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, § 23. 1. In a few instances the prefix ש takes the vowel (.) followed by Daghesh-forte, Judg. 5 : 7, Cant. 1 : 7, Job 19 : 29 ; once it has (,) before א Judg. 6 : 17, and twice (,) Eccl. 2 : 22 (in some copies), 3 : 18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. אֲשֶׁר שְׁלָחֵהוּ *who he sent him*, i. e. whom he sent, אֲשֶׁר זָרְעוֹ *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb שָׁם *there*, e. g. שָׁם — אֲשֶׁר *where*, שָׁמָּה — אֲשֶׁר *whither*, 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 אֲשֶׁר־גֵּנִי Gen. 6 : 3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition א, the relative ש and the particle גֵּם *for that also*; but the most recent interpreters derive it from the verb שָׁגַג *to err*, and translate *in their erring*.

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

INTERROGATIVE AND INDEFINITE PRONOUNS.

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

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

turals ה and ה it also commonly receives (.), e. g. מֵה־הָיָא Ps. 39 : 5, מֵה־הָטָאָהִי Gen. 31 : 36. Before the weaker gutturals א, ע and ר, it commonly takes (.), e. g. מֵה־אֵלֶּה Zech. 1 : 9, מֵה־עֲבָדָהּ 2 Kin. 8 : 13, מֵה־רְאִיָּהֶם Judg. 9 : 48. Before ה, ה, and ע with Kamets, and occasionally before other letters it takes (.), § 63. 1. *a*, e. g. מֵה־הָיָה לֹרֹ Ex. 32 : 1, מֵה־הָטָאָהִי Gen. 20 : 9, מֵה־עָשִׂיתָ ib., מֵה־קוֹל 1 Sam. 4 : 14, מֵה־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. מֵהָ Ex. 4 : 2, מֵמַלְכֶם Isa. 3 : 15, מֵהַלְאָה Mal. 1 : 13, מֵהֶם Ezek. 8 : 6 K'thibh.

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

3. The words פֶּלְאִי אֶלְמָנִי which are always used in combination, or contracted into one פֶּלְמָנִי, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. *ὁ δέῖνα*; they are, however, derived not from pronominal but verbal roots.

VERBS.

THEIR SPECIES.

§ 76. 1. Hebrew verbs have seven different forms which have been denominatd species or conjugations (בְּנִינִים *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	Piēl	Intensive active.
4.	פְּעַל	Pual	“ passive.
5.	הִפְעִיל	Hiphīl	Causative active.
6.	הִפְעַל	Hophal	“ passive.
7.	הִתְפַּעַל	Hithpaēl	Reflexive.

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

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (כְּבִדִּים), 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 (פִּנֵּן), or Pe Yodh (פִּי) 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 (עִ"וּ); one whose third radical is He, a Lamedh He (לִ"הּ); one whose second and third radicals are alike an Ayin Doubled (עִ"עִ), 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, כָּנַב *to steal*, Ni. *to be stolen*; כָּתַב *to write*, Ni. *to be written*.

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

ive signification, *נִמְן* 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, *רָצַץ* 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, *מָעַט* 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*; *שָׂאֵל* 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*; *שָׁחַח* 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; *בָּוֹא* 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; *מִתְּהַק* Hi. to be sweet, prop. to cause sweetness; *שָׂפַל* Hi. to be wise, prop. to act wisely, exhibit wisdom; *אָמַץ* 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; *עִשְׂרַח* 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, *נָטָה* 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, *מָלַט* Pi. to deliver, Hith. to escape, deliver one's self; *יָצַק* Pi. to justify, Hith. to justify one's self;

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

2. This species is sometimes a mere passive like the Niphal שָׁכַח *to forget*, Hith. *to be forgotten*; בָּפָרַר Pi. *to atone*, Hith. *to be atoned*; עִיָּדַר 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, קִדְּשׁ 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), עָצַם Pi. *to break the bones* (עָצָם), Hi. *to render strong*; or by restricting them to special applications, קָטַר Pi. *to burn incense (to idols)*, Hi. *to burn incense (to God)*; הִלְבֵּן 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*; דִּבֶּר Ni. and Hith. *to talk with one another*; בֵּרַךְ Ni. *to be blessed*, Hith. *to bless one's self*; חָרַשׁ 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 *כָּלַל* *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); *פָּסַח* *to be pale*, *נָגַשׁ* *to draw near*, *נָחַהּ* *to be poured out*, have their futures in the Kal but their preterites in the Niphal; *רָסַח* *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in *פָּדַל* *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*, *גָּלַח* *to uncover*, *חָלַח* *to be sick*, *יָדַע* *to know*, *רָצַח* *to bring forth*, *פָּקַד* *to visit*, *רָוַח* *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, *שָׁרַף* K. *to break the neck* (*עָרַף*); *שָׁטַר* K. *to tithe* (*שֵׁטַר ten*); *לָבַן* *to make bricks* (*לְבִנָּה*); *נָלַב* Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (*לֵבָב heart*); *פָּהַן* Pi. *to act as priest* (*פָּהַן*); *בָּנָן* Pi. *to build a nest* (*בָּנָן*); *מָרַבַּע* Pu. part. *square* (*אַרְבַּע four*); *מִשְׁקָד* Pu. *almond-shaped* (*שִׁקָד*); *מִתְקָע* Pu. *dyed scarlet* (*תִּקְעָה*); *הִשְׁלִיג* Hi. *to snow* (*שִׁלְגָה*); *הִאָּזַן* Hi. *to give ear* (*אָזָן*); *הִפִּח* Hi. *to snare* (*פִּח*); *הִמְלַח* Ho. *to be salted* (*מֶלַח*); *הִתְיַהֵר* Hith. *to make one's self a Jew* (*יְהוּדִי*); *הִצְטִיחַ* Hith. *to supply one's self with provision* (*צִיָּה*). A verbal form may occasionally arise even from an adverb, *נִהְלָאָה* Ni. part. *removed far away* (*הִלָּאָה*), or an interjection, *וַיִּהָם* Hi. *and he stilled* (*הִם 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 o*, is quite inconsiderable. They are mostly of an intransitive signification.

(1) The following have Tsere, viz. :

זָקַן <i>to be old.</i>	קָבַד (Isa. 24:20) <i>to be heavy.</i>	יָמָה <i>to die.</i>
הִפְצִיץ <i>to delight.</i>		נָבַל <i>to fade.</i>
הִצֵּב <i>to hew.</i>	קָשַׁר <i>to be right.</i>	צָמָא <i>to thirst.</i>
טָהַר <i>to be clean.</i>	לָבַשׁ and לָבַשׁ <i>to put on.</i>	קָמַל (Isa. 33:9) <i>to wither.</i>
טָמֵא <i>to be unclean.</i>	מָלֵא trans. or intrans. (Esth. 7:5) <i>to fill or be full.</i>	שָׂנֵא <i>to hate.</i>
רָבַשׁ <i>to be dry.</i>		שָׁפַל <i>to be brought low.</i>
רָחַא <i>to fear.</i>		

(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 <i>to love.</i>	גָּדַל <i>to be or become great.</i>	הִחַל <i>to cease.</i>
אָשַׁם <i>to be guilty.</i>		הִמְצִיץ <i>to be leavened.</i>
בָּצַק <i>to swell.</i>	הִבַּח <i>to cleave to.</i>	הִחַל <i>to be profaned.</i>
גָּבַר <i>to prevail.</i>	הִשָּׂן <i>to grow fat.</i>	חָסַר <i>to lack.</i>

הָפַר to blush (distinguished from הָפַר to dig).	צָצַח to be strong.	שָׂבַע to be sated.
הָיָה to be weary.	קָדַשׁ to be holy.	שָׂמַח to rejoice.
רָשָׁה to possess.	קָרַב to come near.	שָׁכַח to forget.
נָחַם to be pleasant.	רָעַב to be hungry.	שָׁכַן to dwell.
		שָׁמַם to be desolate.
		שָׁמַע to hear.

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

(3) The following have Hholem :

אָזַר to shine.	יָכַל to be able.	רָב (Ps. 18 : 15 רָב) to shoot.
בֹּזַשׁ to be ashamed.	רָקַשׁ to snare.	שָׂבַע (Gen. 43:14 שָׂבַע) to be bereaved.
טוֹב to be good.	נָזַל (see §86. a) to flow.	
רָגַז 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, קִטַּל.

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

5. The Hithpael 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 שׁוּ, the ת of the prefixed syllable will be transposed with it, הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוֶה. If the first radical be צ, the ת will be transposed, and in addition changed to ט, e. g. הִצְטַחֵק. 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, הִדְחַק, הִדְחַק, הִתְחַמֵּם.

a. In one instance הִתְשַׁחֲוֶה Jer. 49:3 ת remains before שׁ without transposition, which would bring three linguals in close connection, and once it is assimilated to שׁ, Eccl. 7 : 16 וְשִׂחַח, elsewhere וְשִׂחַח ; ת is likewise assimilated to the sibilant ז in the only Hithpael form in which that letter is the initial of the root הִזְחַח Isa. 1:16. In one instance הִתְחַפְּקִים Judg. 19:22 ת remains without assimilation before ד. The ת may either be assimilated or not to the initial נ of two verbs נָחַם, נָחַם, and the initial כ of two פָּחַד, פָּחַד. It is assimilated to the כ of פָּחַד, which occurs but twice in the Hithpael, to the נ of נָחַץ, which only occurs once, and in one instance to ר, viz. הִרְחַם Isa. 33:10 but הִרְחַם 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 אָנִי and אַתָּה 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 הָ have not only quite lost their original character as reflexives, but have superseded all other passives.

(2) The idea of causation in the Hiphil and Hophal, if the author may venture to offer his own opinion upon this perplexed subject, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive. As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, whether the weak letter ה is merely for the sake of pronouncing the vowel, which seems likely from the corresponding א in Aramæan and Arabic, or is itself significant, in which case it must be of pronominal origin, related possibly to הוּא 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, הַקְטִיל, קָטַל — קָטַל, הִקְטִיל. 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	קֻטַּל	<i>to be massacred.</i>
5. Hiphil	הִקְטִיל	<i>to cause to kill.</i>
6. Hophal	הִקְטַל	<i>to be caused to kill.</i>
7. Hithpael	הִתְקַטַּל	<i>to kill one's self.</i>

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

b. The verb קָטַל is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13:15, 24:14, Ps. 139:19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model קָטַל, §76.2, is objectionable on account of its weak letter ט, and on account of the twofold sound of its initial radical ט, which, with its Daghash-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. שָׁרַשׁ *to uproot* and שָׁרַשׁ *to take root*; Pi. קָבַע *to cause to stand*, applied to covenants and oaths, *to ratify*, and קוּבַע, in a physical sense, *to raise up*; Hi. הִשְׁרִיחַ *to cause to rest, to set down*, and הִשְׁרִיחַ *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 נִקְטַלְתָּ Isa. 59:3, Lam. 4:14, *to be exceed-*

ingly defiled, stronger than the simple Niphal נִגְאַל; Niphal of Hithpael נִגְסְרוּ Ezek. 23 : 48, נִבְטַר Deut. 21 : 8, ; נִשְׁתַּחֲוֶה; 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 נ, § 82. 2, thus, נִקְטַל, a prosthetic ה will be required in order to its pronunciation, § 53. 1. *a*, after which נ will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the ק in order to give full effect to the reduplication; thus 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 *הִצַּב*, *נָבַל*, *שָׁבַן* take Hholem, and two *הִפְיָץ* and *שָׁמַם* take indifferently Hholem or Pattahh. Of verbs with middle *ō* in the preterite three *נָזַל*, *קָטַן* and *שָׁכַל* take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

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

<i>אָבַל</i> to mourn.	<i>נָגַשׁ</i> to come near.	<i>רָבַן</i> to lie down.
* <i>אָלַח</i> to learn.	<i>נָשַׁל</i> (intrans.) to fall off.	<i>רָגַז</i> to rage or tremble.
* <i>אָמַץ</i> to be strong.		* <i>רָטַב</i> to be wet.
* <i>אָנַח</i> to be angry.	* <i>נָהַךְ</i> to be poured.	<i>רָכַב</i> to ride.
* <i>הִבַּל</i> to become vain.	<i>סָלַק</i> (§86. b.) to ascend.	* <i>רָפַר</i> to spread.
<i>הִזַּק</i> to be strong.	<i>עָשַׁן</i> to smoke.	* <i>רָקַב</i> to rot.
<i>הִחֵם</i> to be wise.	* <i>עָתַק</i> to be removed.	<i>שָׁכַב</i> to lie down.
<i>הִשְׁהָה</i> to be dark.	* <i>צָרַק</i> to be righteous.	<i>שָׁלַט</i> to rule.
* <i>כָּסַל</i> to be foolish.	<i>קָלַל</i> to be lightly esteemed.	* <i>שָׁלַם</i> to be complete.
<i>לָמַד</i> to learn.		* <i>שָׁמַן</i> to grow fat.
<i>מָתַק</i> to be sweet.	* <i>קָשַׁב</i> to be attentive.	

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

<i>בָּגַד</i> to deal treacherously.	<i>הָמַם</i> to be hot.	<i>נָשָׂה</i> to bite.
<i>גָּזַר</i> fut. <i>ō</i> , to tear, fut. <i>a</i> , to resolve.	<i>חָנַן</i> to be gracious.	<i>פָּלַל</i> to do.
<i>הִלָּךְ</i> (mostly fut. <i>ē</i>) to go.	* <i>חָרַשׁ</i> fut. <i>ō</i> , to plough, fut. <i>a</i> , to be silent.	<i>פָּשַׁט</i> to strip off.
<i>זָעַם</i> to curse.	<i>נָרַח</i> to tear.	<i>קָסַם</i> to use divination.
* <i>הִבַּט</i> to bind.	<i>רָצַר</i> to form.	<i>קָצַר</i> fut. <i>ō</i> , to cut off, fut. <i>a</i> , to be short.
* <i>הִלַּט</i> fut. <i>ō</i> , to subdue, fut. <i>a</i> , to be weak.	<i>מִצַּל</i> to trespass.	<i>שָׁכַת</i> to rest.
	<i>נָדַד</i> to flee.	<i>הָמַם</i> to be finished.
	<i>נָדַד</i> to vow.	

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

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

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

5. The Kal active participle takes the form קָטִיל 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 תְּ, which, appended to the masculine, would give קָטַלְתְּ, 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 ת is dropped, § 55. 2. *c.* and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, קָטַלְתָּ.

2 masc. The appended תְּ is derived from אָתָּה.

2 fem. תְּ from אָתָּה.

1 com. הַי changed from פִּי of אָנֹכִי; compare the similar relation of the suffixes הַי, כֶּם to the pronouns אָתָּה, אָתָּם § 72. The Ethiopic retains the *k* unaltered, *katalku*.

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

2 masc. םׁ from םׁׁׁ.

2 fem. ךׁ from ךׁׁׁ.

1 com. ך from ךׁׁׁ.

Future (עֲתִיד).

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

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

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

1 com. The prefixed ך is from אַנִּי.

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 יְהִיָּה, אַתְּהִיָּה, denoted by ך appended to the singular, the 2 fem. sing. termination ך being dropped as superfluous.

1 com. The prefixed ך is from אַנִּי.

Imperative (צִוֵּי), etc.

(3) No designation of the person is here necessary as the second is the only one in use. Gender and number are indicated by the same terminations as in the corresponding person of the future. The future forms will, in fact, in every case directly yield those of the imperative by rejecting the prefixed ך, the sign of the second person, and restoring the ך in those cases in which it has been suppressed.

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

(5) The *Participle* (בֵּינִיּוֹת 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 קָטַל upon the next page.

PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.	
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל	
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה	
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	
	1 c.	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.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN. absol.		קָטוּל	הִקְטַל	קָטַל	קָטַל	
	constr.	קָטַל	הִקְטִיל	קָטַל	(קָטַל)	
FUT.	3 m.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	
	3 f.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	
	2 m.	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	
	2 f.	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	
	1 c.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	
	Plur.	3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
		3 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
		2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
		2 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
1 c.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל		
IMPER.	2 m.	קָטַל	הִקְטַל	קָטַל		
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי		
	Plur.	2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
		2 f.	קָטְלֶנָה	הִקְטְלֶנָה	קָטְלֶנָה	
PART.	act.	קָטַל		מִקְטַל		
	pass.	קָטוּל	נִקְטַל		מִקְטַל	

PERFECT VERBS.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL (<i>mid. ē</i>).	KAL (<i>mid. ō</i>).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	כָּבַד	שָׁכַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	כָּבְדָהּ	שָׁכְלָהּ
הִקְטִילְתָּ	הִקְטִילְתָּ	הִתְקַטְּלִיתָ	כָּבַדְתָּ	שָׁכַלְתָּ
הִקְטִילְתְּ	הִקְטִילְתְּ	הִתְקַטְּלִיתְּ	כָּבַדְתְּ	שָׁכַלְתְּ
הִקְטִילְתִּי	הִקְטִילְתִּי	הִתְקַטְּלִיתִי	כָּבַדְתִּי	שָׁכַלְתִּי
הִקְטִילֶנּוּ	הִקְטִילֶנּוּ	הִתְקַטְּלֶנּוּ	כָּבְדוּ	שָׁכְלוּ
הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטְּלֶתֶם	כָּבַדְתֶּם	(שָׁכַלְתֶּם)
הִקְטִילְתֶּן	הִקְטִילְתֶּן	הִתְקַטְּלֶתֶן	כָּבַדְתֶּן	(שָׁכַלְתֶּן)
הִקְטִילֻהוּ	הִקְטִילֻהוּ	הִתְקַטְּלֻהוּ	כָּבְדוּהוּ	שָׁכְלוּהוּ
הִקְטִיל	הִקְטִיל	(הִתְקַטֵּל)	כָּבֹד	שָׁכֹל
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	כָּבֹד	שָׁכֹל
יִקְטִיל	יִקְטִיל	יִתְקַטֵּל	יִכְבֹּד	יִשְׁכֹּל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּכְבֹּד	תִּשְׁכֹּל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּכְבֹּד	תִּשְׁכֹּל
תִּקְטִילִי	תִּקְטִילִי	תִּתְקַטֵּלִי	תִּכְבְּדִי	תִּשְׁכְּלִי
אִקְטִיל	אִקְטִיל	אִתְקַטֵּל	אִכְבֹּד	אִשְׁכֹּל
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטְּלוּ	יִכְבְּדוּ	יִשְׁכְּלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטְּלְנָהּ	תִּכְבְּדֶנּוּ	תִּשְׁכְּלְנָהּ
תִּקְטִילֶנּוּ	תִּקְטִילֶנּוּ	תִּתְקַטְּלֶנּוּ	תִּכְבְּדוּהוּ	תִּשְׁכְּלוּהוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטְּלְנָהּ	תִּכְבְּדֶנּוּ	תִּשְׁכְּלְנָהּ
נִקְטִיל	נִקְטִיל	נִתְקַטֵּל	נִכְבֹּד	נִשְׁכֹּל
הִקְטִיל		הִתְקַטֵּל	כָּבַד	
הִקְטִילִי		הִתְקַטֵּלִי	כָּבְדִי	
הִקְטִילֶנּוּ	wanting	הִתְקַטֵּלֶנּוּ	כָּבְדוּהוּ	
הִקְטִילְנָהּ		הִתְקַטֵּלְנָהּ	כָּבְדֶנּוּ	
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. רִקְטִיל for רִהֲקִיל, 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. רִקְטִיל for רִקְטִיל. Where א of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, §60. 1. *a* (5), e. g. אֶקְטִיל, אֶקְטִיל.

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

(3) Terminations consisting of a consonant ה, ו, or of a simple syllable ה, ו, נה, נה 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, קְטִילִי, קְטִילִי, §61. 4. But verbs with middle *o* retain the Hholem in the Kal preterite, רִבְּלִיתִי.

(4) Terminations consisting of a mixed syllable ה, ו, 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, קְטִילִי from קְטִיל.

REMARKS ON THE PERFECT VERBS.

KAL.

§86. *a.* PRETERITE. Verbs with middle Tseré exchange this for Patah upon the accession of a personal affix beginning with a consonant. Those with middle Hholem retain this vowel, unless it be deprived of the accent when it is shortened to Kamets Hhatuph, רִבְּלִיתִי, רִבְּלִיתִי, רִבְּלִיתִי. 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. פָּקְדוֹ, פָּקְדוֹ. The words נָזַל Judg. 5:5, נָזַל Isa. 63:19, 64:2, are by Kimchi, Mikhol fol. 5, regarded as Kal preterites from נָזַל *flowed*, in which case the second must be added to the list of forms with Daghesht-forte emphatic, §24. *c.* by Gesenius as Niphal preterites from נָזַל *shook*, comp. נָזַל Gen. 11:7, נָזַל Am. 3:11 from בָּזַל, בָּזַל.

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, אָזַלְהָ Deut. 32 : 36 (with the accent on the penult because of a following monosyllable, § 35. 1.), and שָׁבַתְהָ Ezek. 46 : 17 from שׁוּב. The vowel letter א is once written in place of ה, נָבְרָהָא 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, בְּנִדְרָהָה Mal. 2 : 14, שָׁמְטָהָה Jer. 17 : 4; so in other species besides Kal, נִכְסְפָהָה Gen. 31 : 30, רִדְגָהָה Job 33 : 12 *K'thibh*, הִצְמָהָה 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 נִצְמָהָה Job 23 : 17, הִשְׁבָּהָה Ps. 89 : 45, הִשְׁבָּהָה Isa. 16 : 10, הִשְׁבָּהָה Ex. 5 : 5, מָהָה Ezek. 28 : 8, מָהָה Gen. 19 : 19, וְהִתְהַמָּהָה Jer. 49 : 37.

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

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

PLUR. 3 com. The full ending הִן only occurs in רָדְלִיָן Deut. 8 : 3, 16 צָקוֹן Isa. 26 : 16, and רִקְטָוִן Isa. 29 : 21 from רִקַּשׁ, 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 קוּשׁ which nowhere else occurs. An otiant א, § 16. 1. is twice added to this person, as is regularly the case in Arabic, הִלְכִנָּה Josh. 10 : 24. אָבִינָה Isa. 28 : 12. The forms of similar appearance נָשִׂינָה Ps. 139 : 20, הִנְשִׂינָה 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. אָמְרָה 1 Sam. 13 : 19, קָבַלְהָה Esth. 9 : 27, שָׁפַכְהָה Deut. 21 : 7, הָיָה Josh. 18 : 12. 14. 19 indicates a difference of reading. The words of the text are in the singular, and require the pointing אָמַר etc. שָׁפַךְ etc.; the *K'ri* has substituted אָמְרוּ etc. שָׁפְכוּ 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 *σ* in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In הִשְׁלַכְתֶּנָּה 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, בָּגֵר Isa. 33 : 1, though not invariably, שָׁבַח and שָׁבַח, פָּבֹשׁ and פָּבֹשׁ, and before Makkeph is shortened to Kamets Hhiatuph, § 64. 1, קָסַם Ezek. 21 : 26. 28. 34. The Hholem of the absolute infinitive is usually though

not invariably written with ו, e. g. בָּגִיד Isa. 48:8 but שָׁבַב Lev. 15:24, and is immutable. The construct infinitive has Pattahh in place of Hholem in שָׁבַב 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. הִדְבָּקָה Deut. 11:22, 30:20, Josh. 22:5, שָׁנְאָה, אָהָבָה, יָרָאָה, תָּאַמְבָּה Jer. 31:12, הִזְמִינָה 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 יִמְלִיךָ, יִכְתֹּב, and יִכְתוּב, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, יִמְלִיךָ Isa. 32:1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. אֶתְּחַיֵּב Hos. 8:12; in יִגְבֹּלוּ 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, twice, however, instead of rejection Hholem is changed to Shurek יִשְׁפֹּטוּ Ex. 18:26, תִּעֲבֹרִי Ruth 2:8. A like form appears in the K'thibh, Prov. 4:16 רִכְשׁוּלוּ.

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

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

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

PLUR. 2 *masc. and 3 masc.* The full plural termination ון is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, יִקְצֹרוּ Ruth 2:9, תִּעֲבֹרוּ Josh. 24:15, יִתְחַלְלוּ Ex. 9:29, יִשְׁאֲלוּ Josh. 4:6, יִלְקֹטוּ Ps. 104:28, יִשְׁפְּכוּ 1 Sam. 2:22, Josh. 2:8, תִּשְׁמְרוּ Deut. 11:22, תִּאֲמְרוּ Jer. 21:3; so in other species, יִפְתְּחוּ Job 19:23, יִקְפְּצוּ Job 24:24, תִּדְבְּרוּ Gen. 32:20 and תִּדְבְּרוּ Ps. 58:2, תִּבְרַשְׁטוּ 2 Kin. 6:19, תִּפְשְׁטוּ Mic. 2:8, יִחַפְּצוּ 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 יִשְׁטוּ Isa. 35:1 preserves this ending in a still older form: Ewald thinks the final ׀ has been assimilated to the initial ׀ of the following word, § 55. 1; in all probability, however, ׀ 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 ך of the masculine form is retained, the distinction of gender being sufficiently marked by the termination רַב־דָּרְנָה Dan. 8 : 22, רַב־מָנָה Gen. 30 : 38, רַב־רִנָּה 1 Sam. 6 : 12; or, on the other hand, the termination ך of the masculine is retained, the gender being sufficiently indicated by the prefixed ה, הַבְּטַחוּ Jer. 49 : 11, הַקְּרִבּוּ Ezek. 37 : 7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. רַב־טָשׁוּ Hos. 14 : 1. The assumption that the 3 *fem. plur.* is used for the 3 *fem. sing.* in הַקְּרִיאתָהּ Ex. 1 : 10, הַבְּרַדְתָּהּ Job 17 : 16, הַרְבִּיטְתָּהּ Isa. 28 : 3, הַשְּׁבַרְתָּהּ Isa. 27 : 11, הַשְּׁלַחְתָּהּ Judg. 5 : 26, is unnecessary; in the first passage מַלְחָמָה, 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 הַשְּׁלַחְתָּנָה *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, וַתְּהַלְּחֵינָה Gen. 27 : 1, וַתְּבַאנָה Gen. 30 : 38, וַתִּגְשָׁנָה Gen. 33 : 6, וַתִּזְכְּרֵנָה Ezek. 3 : 20, וַתְּהַלְּחֵינָה nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

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

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

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

§ 90. PARTICIPLES. *Active.* The Hholem of the first syllable is written indifferently with or without Vav, בֹּגֵד and בּוֹגֵד, mostly without when additions are made to the word. In מוֹצֵרֶת 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 י except סִיבִּיב 2 Kin. 8:21; it is shortened to Seghol in הוֹלֵם Isa. 41:7, upon the recession of the accent. תוֹמְיָהוּ Ps. 16:5 and יוֹסֵה 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 רָמַה, 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 יָסָה, and the construction is elliptical, *I (am he who) will add*, see Dr. Alexander's Commentaries. Participles are rarely formed from neuter verbs, yet נִבֵּל *fading*, טָמִים *desolate*, verbal adjectives of the same form with the preterites middle \bar{e} and \bar{o} being mostly used instead, מְלֵא *full*, זָקֵן *old*, רָגַר *afraid*.

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

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

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

b. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute נִבְטֵה Gen. 31 : 30, נָלַח Judg. 11 : 25, נִגְלַח 1 Sam. 2 : 27, נִקְרָא 2 Sam. 1 : 6; of the longer form given in the paradigm הִזְהֵן Jer. 32 : 4, which once appears with prosthetic א in place of ה Ezek. 14 : 3 אֶהְיֶה, § 53. 1. a. The construct infinitive usually has Tserē הִשְׁפִּיעַ Ezek. 16 : 36, but is in one instance הִזְהֵן 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 הִפְקִיר 1 Kin. 20 : 39, הִשְׁמֵר Deut. 4 : 26. The prosthetic ה is commonly retained after prefixed prepositions לְהִפְקִיר which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in בְּכַשְׁלֹו Prov. 24 : 17, comp. בְּהִשְׁפִּיעַ Dan. 11 : 34. The Tserē 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. הִשְׁתַּח Job 34 : 22, הִפְתַּח Judg. 9 : 38, רִצְבָר Eccles. 7 : 26, rarely to Pattahh, הִשְׁתַּח Job 18 : 4. In the Imperative הִשְׁמֵר the form with Seghol is the usual one, that with Tserē 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. הִזְבַּרְקָם Ezek. 21 : 29, הִפְרַחְוּן Ps. 37 : 9.

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

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

d. IMPERATIVE. Ewald regards נִקְבְּצֵה 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 נִמְבֹּזֵה *contemptible*, is in form a Niphal participle from the noun מִבְּזָה *contempt*.

PIEL.

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

b. Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, *pret.* יוֹדֵדְדָהוּ 1 Sam. 21:3, שִׁדְדֵשׁ Isa. 40:24, זָרְדְדוּ Ps. 77:18, שִׁדְדֵשׁוּ Isa. 10:13 *fut.* הִסְדְדֵר Hos. 13:3. *inf. abs.* הִדְדוּ and הִרְדְדוּ Isa. 59:13, *inf. const.* בּוֹשְׁשִׁסְסָם Am. 5:11, *part.* מְשִׁפְפְפֵי Job 9:15, מְלוֹשְׁשֵׁי 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 הִזְרֵר (in pause הִזְרֵר), כִּפְפֵר, כִּבְבֵס (twice כִּבְבֵס), Pattahh in אֲבִיר, גְּהִל (in pause), חִנְחַן, כִּפְפֵג, קִדְדֵשׁ, טִשְׁשֵׁם (in pause: שִׁלְמוֹ Isa. 19:21), and before Makkeph in לִמְרֵר, מִלְּטֵר (in pause); *a* appears likewise in the pausal form קִבְבְּצָה Mic. 1:7. The Tseré is always retained in the infinitive construct and future, and with the exception of כִּפְפֵג Ps. 55:10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, קִבְבְּצָה Deut. 30:3, קִדְדֵשׁ Ex. 13:2, יִשְׁשֵׁם Deut. 7:10.

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

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

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

PLUR. 2 and 3 fem. Tsere under the second radical is sometimes changed to Pattahh, though not with the same frequency as in the Niphal, תִּרְשָׁטְנָה Isa. 13: 18, but תִּרְבִּינָה Job 27: 4, and in pause Prov. 24: 2.

PUAL.

§ 93. *a.* Of the vowels proper to the first syllable of the passive, § 82. 5. *b* (3). Pual ordinarily has \bar{u} , which is preferred before a doubled consonant שָׁטַע, § 61. 5, and Hophal \bar{o} before concurrent consonants הִפְקִיד. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, כָּרַח Ezek. 16: 4, שָׁדְדָה Nah. 3: 7, כָּפוּ Ps. 72: 20, כָּטוּ Ps. 80: 11, Prov. 24: 31, יִהְבְּרֶה Ps. 94: 20, מְאָדָם *passim*. This seems to furnish the best explanation of the disputed words הִרְצָחוּ or הִרְצָחוּ Ps. 62: 4, מְלָטְנִי Ps. 101: 5 K'ri, הִאֲכִלְהוּ 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 \bar{o} not \bar{a} . Others think that הִאֲכִלְהוּ is the Kal future for הִאֲכִלְהוּ, 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 הִרְצָחוּ 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 \bar{u} of the first syllable is occasionally written with Vav, וּזָהָה Ezek. 16: 34, הוּפְלָלוּ Ps. 78: 63, יוּגָד Judg. 18: 29, 13: 8, Job 5: 7, מֵאוּזָל Ezek. 27: 19, but mostly without it.

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

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

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

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

b. INFINITIVE. Absolute. The Tsere of the second syllable which before Makkeph is shortened to Seghol הִכַּרְתָּ Prov. 24:23, 28:21, is mostly written without י, thus הִבְהֵל, הִכְפֵּר, הִלְבֵּשׁ, הִמְשֵׁל, הִסְכֵּן, הִקְדֵּשׁ, הִשָּׁב, הִשְׁכַּח, הִשְׁלַח, though sometimes with it הִשְׁמִיר Am. 9:8 but הִשְׁמִיר Isa. 14:23, הִשְׁפִּיל and הִשְׁפִּיל, twice הִשְׁפִּיר, nine times הִשְׁפִּיט, הִקְטִיר, הִקְטִיר, הִשְׁפִּיר Ezek. 21:31, הִצְבִּיר Josh. 7:7. א is prefixed instead of ה in אֲשַׁפֵּיחַ Jer. 25:3 and אֲבַהֵךָ 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, הִקְדִּישׁ, rarely and as an exception without י, לְשַׁמֵּר Isa. 23:11, or with Tsere הִנְחִיל Deut. 32:8, לְעִשֵּׂר Deut. 26:12, נִחַלְנוּ Neh. 10:39, לְלִבְנוּ Dan. 11:35. In a few instances the first vowel is Hhirik as in the preterite הִשְׁמַדְתָּ Deut. 7:24, 28:48, Josh. 11:14, 1 Kin. 15:29, הִרְגִּיתָ Jer. 50:34, הִדְרִיכְתָּ Jer. 51:33, הִקְצַחְתָּ Lev. 14:43. The initial ה is mostly retained after prefixed prepositions, though it is sometimes rejected, as לְשַׁבֵּר Am. 8:4 but לְהַשְׁבִּיר Ps. 8:3, לְשַׁמֵּר once but לְהַשְׁמִיר fifteen times.

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

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

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

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

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

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 ל"ה verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragogic future. The appended 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), *שְׁמַעָה* *oh, hear!* or *pray, hear!* *הִקְשֵׁב* *listen*, *הִקְשִׁיבָה* *pray, listen!* The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 85. 2. a. (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where י remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hho-

lem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, **זֹזב**, **עֲזֹבָה** Jer. 49 : 11 ; **זָר**, **זָרָה** 2 Chron. 6 : 42, **שָׁב**, **שָׁבָה** Gen. 39 : 7. 12.

a. In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e. g., **צָרָפָה** K'thibh, **צָרָפָה** K'ri Ps. 26 : 2. **מְלוּכָה** K'thibh, **מְלוּכָה** K'ri Judg. 9 : 8 ; **וַאֲשַׁקְלָהּ** K'thibh, **וַאֲשַׁקְלָהּ** K'ri Ezr. 8 : 25 ; **אֲשַׁקְטָהּ** K'thibh, **אֲשַׁקְטָהּ** 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, **אֲשַׁקְהָ** 1 Kin. 19 : 20, **וַאֲשַׁמְזָה** Dan. 8 : 13 (in some copies) or Hhateph Pattahh **וַאֲשַׁקְלָהּ** Ezr. 8 : 26, Jer. 32 : 9, and by the fact that the resulting Sh'va, even when simple, is always vocal, § 22. *a* (1). Occasionally Kamets-Hhatuph is found in the paragogic imperative when the vowel of the ordinary imperative is Pattahh ; thus, **קָרַב** Lev. 9 : 7, **קָרְבָה** Ps. 69 : 19, and on the contrary, **מְכָרָה** Gen. 25 : 31, *ful.* **וַיִּמְכַר** Ex. 21 : 7, **וַיִּמְכְרָה** (with Daghes 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, **הִקְרָה** 2 Kin. 6 : 18 for **הִקְרָה** Ezek. 6 : 11, **גָּל** Ps. 119 : 18 for **גָּלָה** ; **הִקְרָה** Deut. 9 : 14 for **הִקְרָה** 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 (**וַיְהִי**). 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 Daghes-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 וְ is an abbreviation of the verb וְהָיָה *was*, hence וַיֹּאמֶר *he was* or *it was* (so that) *he will say* i. e. *he was about to say* or *was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but וְ evidently has the sense of the conjunction *and*, וַיֹּאמֶר does not mean *he said*, but *and he said*. Others regard it as an abbreviation of וְהָיָה *and he was*; Ewald of וַיֹּאמֶר *and then*. Rödiger thinks that the vowel has no inherent significance, but is attached to the conjunction on account of the emphasis of its peculiar use. Perhaps the best suggestion is that of Schultens, *Instit.* p. 424, that וַיֹּאמֶר may be for וְהָיָה וַיֹּאמֶר, by § 53. 3; הַ 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, *τύπτω, ἔτυπτον*; *τύψω, ἔτυψα*, and which is traced by Bopp to a pronominal root having a demonstrative sense, *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes הַ for וְ conversive might seem to lend confirmation to this theory of its derivation. But as הַ stands with equal frequency for וְ copulative, and וְ for the article הַ, 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

וַאֲקוּם or וַאֲקִים, וַאֲקִים, though it sometimes suffers apocopation in ל"ה verbs וַאֲרִא, וַאֲרִי. The prolonged plural ending וִי is very rarely used after Vav Conversive; it does, however, occur, e. g. וַתִּקְרְבוּן Deut. 1:22, וַתִּקְרְבוּן Deut. 4:11, וַיִּהְיוּן 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. וַאֲגִישׁ Judg. 6:9, וַאֲמַתְהוּ 2 Sam. 1:10, וַאֲכַפֵּה Ezek. 16:10 but וַאֲכַפֵּה ver. 8, וַאֲרִתְלָה Job 30:26, וַאֲחַשְׁבֶה 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, בְּלִכְתּוֹךָ *upon thy departing*, and then proceeds with preterites with Vav prefixed, וַמְצָאָה *thou shalt find*, וַאֲמָרוּ *and they shall say*, ver. 3, וַהֲלַפְתָּ *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 לֵךְ (imper.) *go*, וּפְנִיחַ (pret.) *and turn*, וְנִסְתַּרְתָּ (pret.) *and hide*, וְהָיָה (pret.) *and it shall be*.

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

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, וַהֲלַכְתָּ *thou hast gone*, וַהֲלַכְתָּ *and thou shalt go*, וַהֲלַכְתִּי *and I will go*, so וַדַּבַּרְתָּ, וַהֲשִׁבְתָּ, וַהֲתַפְלַחְתָּ, though וַהֲצִדְתִּי Zeph. 1:17, except in ל"א and ל"ה verbs, where the accent usually re-

mains in its original position although the usage is not uniform, וְהִפְרִיחֵי Lev. 26 : 9, וְהִפְרִיחֵי 1 Kin. 18 : 12, וְהִרְבִּיחָהּ 1 Chron. 4 : 10, וְהִשְׁתַּחֲוִיחֵי 1 Sam. 15 : 30, וְהִבְרִיחֵי Isa. 8 : 17 but וְאֶפְרָחָהּ Lev. 24 : 5, וְבִאָהָהּ Gen. 6 : 18, וְהִרְבִּיחֵי Lev. 26 : 9, וְהִבְרִיחֵי Ex. 26 : 33. In the first person plural of all verbs the accent generally remains upon the penult, וְנִבְרַחְנוּ Ex. 8 : 23, וְהִלְכְנוּ, וְהִלְכְנוּ 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, וְהִבְרִיחָהּ Ex. 26 : 33, וְהִבְרִיחָהּ Lev. 15 : 29, וְנִבְרַחְהָ Isa. 11 : 2, וְנִבְרַחְהוּ Hab. 1 : 8 but וְהִשְׁפִּיכֵיכוּ Ezek. 43 : 24, וְהִשְׁפִּיכוּ 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 הַ , § 85. *a* (1), takes the place of הַ .

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

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

PLUR. 2 *masc.* הַי from the old pronominal ending הַיִם , § 71. *b* (2), takes the place of הַיִם . The feminine of this person does not occur with suffixes.

Future.

PLUR. 2 and 3 *fem.* The distinctive feminine termination is dropped, and that of the masculine assumed, תִּקְטְלוּ for תִּקְטְלֵנָהּ .

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

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

The 3 fem. sing. preterite inserts *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, הָה, there is frequently an elision of הַ, requiring Daghesth-forte conservative in the verbal ending הַ to preserve the quantity of the previous short vowel, קָטְלֵתוּ for קָטְלֵתוּהוּ, קָטְלֵתָהּ for קָטְלֵתָהּהּ, see § 57. 2. *b.*

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

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

When הַי, הָה of the third pers. singular are preceded by (..), the vowel of union for the future, a נ, called Nun Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (..) being at the same time shortened to (.); הַ is then commonly elided and a euphonic Daghesth-forte inserted in the Nun, וְקָטְלוּנִי for וְקָטְלוּהַי. The same shortening of the (..) and insertion of Daghesth 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, כּ, כֶּן, כֶּן, 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. Daghesth-forte in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, רִקְטָלְהָ for רִקְטָלְהָ; or it may be Daghesth-forte emphatic, §24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Daghesth, §54. 3, instead of the Daghesth having arisen from the assimilation of Nun, so that רִקְטָלְהָ may be for רִקְטָלְהָ 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, רִקְטָלְהָ but רִקְטָלְהָ, §22. *a.* Hence, too, a liability to contraction in one case which does not exist in the other, רִקְטָלְהָ but רִקְטָלְהָ; רִקְטָלְהָ but רִקְטָלְהָ.

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

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

§ 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, עָשִׂיתִי לִּי *I have made for me*, Ezek. 29 : 3.

2. Neuter verbs and passive species, whose signification does not admit of a direct object, may yet receive suffixes expressive of indirect relations, such as would be denoted by the dative or ablative in occidental languages, צָמְאָתִי *ye fasted for me* Zech. 7 : 5, תִּשְׁכַּחַנִּי *thou shalt be forgotten by me*. Isa. 44 : 21.

3. The infinitive may be viewed as a noun, in which case its suffix is to be regarded as a possessive, and represents the subject of the action; or it may be viewed as a verb when its suffix represents the object, e. g. *קָטַלִי* *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, *סֹנְאֵי* *hating me*, lit. *my haters*, Ps. 35 : 19.

a. The infinitive with a verbal suffix represents the subject in *בְּשׁוּבִי* *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.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּהוּ קָטַלְוּ	קָטַלְתֶּהָ
3 fem.	קָטַלְתִּי	קָטַלְתָּךְ	קָטַלְתְּךָ	קָטַלְתֶּהוּ קָטַלְתֶּהָ	קָטַלְתֶּהָ
2 masc.	קָטַלְתָּנִי } קָטַלְתָּנִי }	—	—	קָטַלְתֶּהוּ קָטַלְתֶּהוּ	קָטַלְתֶּהָ
2 fem.	קָטַלְתִּינִי	—	—	קָטַלְתֶּהוּ קָטַלְתֶּהוּ	קָטַלְתֶּהָ
1 com.	—	קָטַלְתָּיְךָ	קָטַלְתְּיָךְ	קָטַלְתֶּהוּ	קָטַלְתֶּהָ
PLUR. 3 com.	קָטַלְנוּנִי	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּהוּ	קָטַלְתֶּהָ
2 masc.	קָטַלְתֶּםנִי	—	—	קָטַלְתֶּהוּ	קָטַלְתֶּהָ
1 com.	—	קָטַלְתֶּםנִי	קָטַלְתֶּםנִי	קָטַלְתֶּהוּ	קָטַלְתֶּהָ

INFINITIVE.	קָטַלְנִי } קָטַלְנִי }	קָטַלְתָּ	קָטַלְתְּ	קָטַלְוּ	קָטַלְתֶּהָ
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FUTURE.

SING. 3 masc.	יִקָּטַלְנִי } יִקָּטַלְנִי }	יִקָּטַלְתָּ } יִקָּטַלְתָּ }	יִקָּטַלְתְּ	יִקָּטַלְתֶּהוּ יִקָּטַלְוּ	יִקָּטַלְתֶּהָ } יִקָּטַלְתֶּהָ }
PLUR. 3 masc.	יִקָּטַלְנוּנִי	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּהוּ	יִקָּטַלְתֶּהָ

IMPERATIVE.

SING. 2 masc.	קָטַלְנִי	—	—	קָטַלְתֶּהוּ	קָטַלְתֶּהָ
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PIEL PRETERITE.

SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּהוּ	קָטַלְתֶּהָ
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HIPHIL PRETERITE.

SING. 3 masc.	הִקָּטַלְנִי	הִקָּטַלְתָּ	הִקָּטַלְתְּ	הִקָּטַלְתֶּהוּ	הִקָּטַלְתֶּהָ
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REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

PRETERITE.

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

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

c. The suffix of the second fem. sing. is commonly הָ, קָרְאָה Isa. 54 : 6, פִּאֲלָה Isa. 60 : 9, except after the third fem. sing. of the verb, when it is הָ, אֶתְהַלְּכֶה Ruth 4 : 15, שִׁוְבְכֶנָּה Isa. 47 : 10; sometimes, especially in the later Psalms, it has the form כִּי corresponding to the pronoun אֲתִי, אֶזְכְּרֶכִּי Ps. 137 : 6, הִמְנַטְלֶכִּי Ps. 103 : 4.

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

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

g. The suffix of the third fem. plur. ךְּ is seldom used, יִרְעִיֶיךְ Isa. 48 : 7, יִחִיֶיךְ Hab. 2 : 17; more frequently the masculine ם is substituted for it, סִתְמוֹם Gen. 26 : 15, 18, וַיִּגְדְּלוּ שָׁמוֹ Ex. 2 : 17, וַיִּבְאֲסְרוּם 1 Sam. 6 : 10, so Num. 17 : 3, 4, Josh. 4 : 8, 2 Kin. 18 : 13, Hos. 2 : 14, Prov. 6 : 21; הֶן is never used with verbs. When attached to infinitives a paragogic הָ is sometimes added to ךְּ, בּוֹאֲנֶהָ Ruth 1 : 19, לִרְחֹנֶהָ Job 39 : 2.

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

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

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

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

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

INFINITIVE AND IMPERATIVE.

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

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

IMPERFECT VERBS.

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

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

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

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

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

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

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

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

There are two kinds of contracted verbs :

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

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

There are four kinds of quiescent verbs :

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

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

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

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

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

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

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

PE GUTTURAL VERBS.

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

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

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

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

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

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

1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem, הַעֲמִיר for הַעֲמִר ; 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, הַעֲמִיר , הַעֲמִיר , הַעֲמִיר . Seghol accompanying \aleph 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, עֲמִיר , עֲמִיר .

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 הַעֲמִיר , apocopated future of הַעֲמִיר , 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, עֲמַדְתָּם, הָעֲמִיד. 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 \bar{a} , the Niphal preterite and participle, and the Hiphil preterite, יִחַזֵּק, הָעֲמִיד, and after Kamets Hhatuph it becomes Hhateph Kamets as in the Hophal species, הָעֲמִיד. 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, הָעֲמִיד, נִעְמְדָה, הָעֲמִידָה.

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 יָעֲמִידָה *yaam'dhū*, not יָעֲמִידָה *yaamdū*, § 22. a. In like manner the Kal imperative has יָעֲמִיד not יָעֲמִיד, showing that even in the perfect verb יָקַטְלָהּ, יָקַטְלוּ were pronounced *kit'lā*, *kit'lū*, not *kittlā*, *kittlū*.

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, הָעֲמִיד for הָעֲמִיד.

§ 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.	HIPHIL.	HOPHAL.
PRET. 3 m.	עָמַד	נִעְמַד	הִעְמִיד	הִעְמִיד
3 f.	עָמְדָה	נִעְמְדָה	הִעְמִידָה	הִעְמִידָה
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמִידְתָּ	הִעְמִידְתָּ
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמִידְתְּ	הִעְמִידְתְּ
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמִידְתִּי	הִעְמִידְתִּי
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הִעְמִידוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמִידְתֶּם	הִעְמִידְתֶּם
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמִידְתֶּן	הִעְמִידְתֶּן
1 c.	עָמַדְתִּנִּי	נִעְמַדְתִּנִּי	הִעְמִידְתִּנִּי	הִעְמִידְתִּנִּי
INFIN. Absol.	עָמֹד	הִעְמֹד	הִעְמִיד	הִעְמִיד
Constr.	עֹמֵד	הִעְמֹד	הִעְמִיד	הִעְמִיד
FUT. 3 m.	יִעְמֹד	יִעְמֹד	יִעְמִיד	יִעְמִיד
3 f.	תִּעְמֹד	תִּעְמֹד	תִּעְמִיד	תִּעְמִיד
2 m.	תִּעְמֹד	תִּעְמֹד	תִּעְמִיד	תִּעְמִיד
2 f.	תִּעְמִידִי	תִּעְמִידִי	תִּעְמִידִי	תִּעְמִידִי
1 c.	אֶעְמֹד	אֶעְמֹד	אֶעְמִיד	אֶעְמִיד
Plur. 3 m.	יִעְמְדוּ	יִעְמְדוּ	יִעְמִידוּ	יִעְמִידוּ
3 f.	תִּעְמֹדְנָה	תִּעְמֹדְנָה	תִּעְמִידְנָה	תִּעְמִידְנָה
2 m.	תִּעְמְדוּ	תִּעְמְדוּ	תִּעְמִידוּ	תִּעְמִידוּ
2 f.	תִּעְמֹדְנָה	תִּעְמֹדְנָה	תִּעְמִידְנָה	תִּעְמִידְנָה
1 c.	נִעְמֹד	נִעְמֹד	נִעְמִיד	נִעְמִיד
IMPER. 2 m.	עֹמֵד	הִעְמֹד	הִעְמִיד	
2 f.	עֹמִידִי	הִעְמִידִי	הִעְמִידִי	wanting
Plur. 2 m.	עֹמְדוּ	הִעְמְדוּ	הִעְמִידוּ	
2 f.	עֹמְדְנָה	הִעְמְדְנָה	הִעְמִידְנָה	
PART. Act.	עֹמֵד		מִעְמִיד	
Pass.	עֹמֵד	נִעְמֵד		מִעְמֵד

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	חִזְקִי	חִזְקוּ	חִזְקנה

FUTURE.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִחַזֵּק	תִּחַזְּקִי	תִּחַזְּקוּ	תִּחַזְּקִי	אִחַזְּק
PLUR.	יִחַזְּקוּ	תִּחַזְּקנה	תִּחַזְּקוּ	תִּחַזְּקנה	נִחַזְּק

3. Certain verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph (פֶּא) 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.	יֵאָכֵל	תֵּאָכְלִי	תֵּאָכְלוּ	תֵּאָכְלִי	אָכַל
PLUR.	יֵאָכְלוּ	תֵּאָכְלנה	תֵּאָכְלוּ	תֵּאָכְלנה	נֵאָכַל

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

REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future *a* has (ֵ) in one instance, *יֵאָכְלִי* Ezek. 23:5. That of the Kal future *o* has (וּ) in *יִחַזְּקוּ* Prov. 10:3, *יִחַזְּקוּ* 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, *יְהַרְרוּס* Job 12:14. *יְהַרְרוּ* 2 Kin. 3:25 but *יְהַרְרוּ* Ex. 19:21, 24; so with suffixes, *יְהַלְמְנִי* Ps. 141:5, *יְהַרְסֶה* Isa. 22:19, *נְחַמְיָהוּ* Isa. 53:2. *יְהַפְרוּ* has *יְהַפְרוּ* but *יְהַפְרוּ*.

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

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

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

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

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

הָאֵלֶּהּ 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 מֵאֵלֶּם Nah. 2:4, יִהְיֶה־נָּה Ps. 94:20.

3. *a.* Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes, as עֲבֹדָה, עֲזֹבָה, עֲמֹלִי, being rarely changed to Pattahh, as in תְּבַלְּהוּ Prov. 20:16, or Seghol, as אֲסַפְּהָה Num. 11:16, עֲרָבָה Job 33:5. In the inflected imperative Seghol occurs once instead of Hhirik, חֲשָׁפֵר־ Isa. 47:2, and Kamets Hhatuph twice in compensation for the omitted Hholem, עֲלֹזִי Zeph. 3:14 but עֲלֹזוּ Ps. 68:5, הֲרָבֹו Jer. 2:12 but הֲרָבֹו Jer. 50:27, though the o sound is once retained in the compound Sh'va of a pausal form, חֲרָבִי Isa. 44:27. Ewald explains תִּעְבְּדִים Ex. 20:5, 23:24, Deut. 5:9, and נִעְבְּדִים Deut. 13:3 as Kal futures, the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly *be induced to serve*. In a few Kal infinitives with a feminine termination ה has (ֹ), חֲמִלָּה Ezek. 16:5, חֲמִצָּהוּ Hos. 7:4.

b. In a very few instances Pattahh is found in the first syllable of the Niphal and of the Hiphil preterite, נִעְרָץ Ps. 89:8, הִתְרַחַם 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 הִרִיחַם 2 plur. pret., הִרִיחַ inf., הִרִיחַ imper. of הִרִיחַ, 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, אֲבִלְחָם, אֲבִלְחָם, אֲבִלְחָם, but commonly (ֹ) in the imperative and infinitive, § 60. 3. *b.* אָבַל imper., אָבַל and אָבַל inf., אָחַז and אָחַז inf., אָמַץ imper., אָמַר inf. and imper. (but הָאָמַר Job 34:18 with הָ interrogative), אָנַח, אָסָה (with הָ, paragogic אָסָה), and in a very few instances the long vowel (ֹ); § 60. 3. *c.* אָפַי Ex. 16:23 for אָפַי, אָתַי 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 תִּהְלַךְ 3 fem. fut. of הִלַךְ *to go* (comp. רִצְחַתַּק from צַחַק *to laugh*) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in הִצְלָה (once, viz., Hab. 1:15 for הִצְלָה) and הִצְלָה Hiphil and Hophal preterites of עָלָה *to go up*, and הִעֲבִרָה (once, viz., Josh. 7:7 for הִעֲבִרָה) Hi. pret. of עָבַר *to pass over*, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms לָהִיחַ, לָהִיחַ, וְהִרִיחַ, וְהִרִיחַ from הִרִיחַ *to be*, and רָחַח from רָחַח *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, יִאָסֶף 2 Kin. 5:3, יִאָסְפוּ Ex. 4:29, וַיִּאָסְפוּ־נִי Ps. 27:10, וַיִּאָסְפוּ־נִי Josh. 2:18; יִאָרְגֶה Isa. 59:5, וַיִּאָרְגֶה־נִי Judg. 16:13; the Niphal, יִנְעָלֶם 1 Kin. 10:3, וַיִּנְעָלְמָה Nah. 3:11, וַיִּנְעָלְמִים Ps. 26:4; and especially in the Hiphil preterite with Vav conversive, וַיִּאָבְדֶה Job 14:19, וַיִּאָבְדֶה־נִי Deut. 7:24, וַיִּאָבְדֶה־נִי Deut. 9:3 (comp. וַיִּאָבְדֶה־נִי Ps. 80:6), וַיִּאָבְדֶה־נִי Lev. 23:30; וַיִּאָבְלֶה־נִי Isa. 49:26; וַיִּחַוְקֶה־נִי Neh. 5:16, וַיִּחַוְקֶה־נִי Ezek. 30:25; וַיִּצְבְּדֶה־נִי Jer. 17:4; וַיִּצְבְּדֶה־נִי Jer. 49:37; after Vav conjunctive, however, the vowels remain unchanged, וַיִּחַוְקֶה־נִי 1 Sam. 17:35, וַיִּחַוְקֶה־נִי Ps. 50:21. The change from (ִּֿ) to (ִֿֿ) after Vav conversive occurs once in the third person of the Hiphil preterite, וַיִּחַוְקֶה־נִי Ps. 77:2, but is not usual, e. g. וַיִּחַוְקֶה־נִי . . . וַיִּחַוְקֶה־נִי Lev. 27:8. There is one instance of (ִּֿֿ) instead of (ִֿֿ) in the Hiphil infinitive, וַיִּחַוְקֶה־נִי 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, וַיִּחַוְקֶה־נִי, וַיִּחַוְקֶה־נִי; וַיִּחַוְקֶה־נִי, וַיִּחַוְקֶה־נִי.

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

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

אָדָם Hi. to be red.	הָבֵל K. Hi. to be vain.	הָגֵר K. to gird.
אָרַר Ni. Hi. to be illustrious.	הָגָה K. Hi. to meditate.	הָדַל K. (not Ho.) to cease.
אָסַם Hi. to close.	הָדָר K. Ni. to honour.	הָטַב K. to cut.
* אָטַר K. to shut.	הָיָה K. Ni. to be.	הָיָה K. (not Hi.) to live.
אָלַם K. to learn.	* הָיָרַח K. to injure, wound.	
אָפַר K. to gird on.	הָיָאָה Ni. Hi. Ho. to hide.	הָיָאָה K. Hi. to be wise.
אָשַׁם K. Ni. (not Hi.) to be guilty.	הָיָטַח K. to beat off.	* הָיָטַח K. meaning doubtful.
	הָיָרַח 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>	חָפַשׁ K. Ni. <i>to search.</i>	קָנָה Hi. <i>to gather much.</i>
	חָצַב K. (not Hi.) <i>to hew.</i>	קָנָה Ni. <i>to be wanting.</i>
חָמֵץ K. <i>to be leavened.</i>	חָקַר K. Ni. <i>to investigate.</i>	קָנָה K. Ni. <i>to trouble.</i>
חָמַר K. <i>to ferment.</i>		קָנָה 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>	קָנָה K. Ni. <i>to pervert.</i>
חָסַם K. <i>to muzzle.</i>	חָתָה Ni. <i>to be destined.</i>	קָנָה K. Hi. <i>to tithe.</i>
חָסַר K. Hi. <i>to lack.</i>	חָתַל Ho. <i>to be swaddled.</i>	* קָנָה Ni. <i>to be burnt up.</i>
חָפָה Ni. <i>to cover.</i>	חָתַם K. Ni. Hi. <i>to seal.</i>	קָנָה 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 break through.</i>	קָנָה K. Ni. Hi. <i>to entreat.</i>
חָפֵץ K. <i>to delight.</i>	קָנָה 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. :

אָסַר <i>to bind.</i>	חָסַה <i>to trust.</i>	קָנָה <i>to wear.</i>
הָפַךְ <i>to turn.</i>	חָשָׁה <i>to withhold.</i>	קָנָה <i>to encircle.</i>
חָבַל <i>to take in pledge.</i>	חָשַׁף <i>to uncover.</i>	קָנָה <i>to conceal.</i>
חָבַשׁ <i>to bind.</i>	חָשַׁב <i>to think.</i>	קָנָה <i>to shut up, restrain.</i>
חָזַק <i>to be strong.</i>	חָשָׁה <i>to be dark.</i>	קָנָה <i>to supplant.</i>
חָלַה <i>to be sick.</i>	קָנָה <i>to pass over.</i>	קָנָה <i>to smoke.</i>
חָלַק <i>to divide.</i>	קָנָה <i>to help.</i>	קָנָה <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>	חָרַר Ezek. 26 : 18, <i>to tremble.</i>
אָזַר Ps. 65 : 7, <i>to gird.</i>	חָשָׁה 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>	קָנָה Eccl. 5 : 8, <i>to serve.</i>
חָלַם Job 39 : 4, Jer. 29 : 8, <i>to dream.</i>	קָנָה Jer. 15 : 17, Ps. 149 : 5, and
חָלַח Job 20 : 24, <i>to change, pierce.</i>	קָנָה 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.

* ἄπαξ λεγόμενον.

† Except Ps. 44 : 22.

§ 113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tsere upon the omission of Daghesh-forte in the first radical, רָחֲטָן, רָאָצָר Isa. 23:18, רָחַטְט (the retrocession of the accent by § 35. 1) Isa. 28:27, רָחַלְקַ Job 38:24, נָחַלְיוֹן Num. 32:17, וְנָחַנְקַ 2 Sam. 17:23, which is in one instance expressed by the vowel letter רִי רָחֲטָשָׁה Ex. 25:31. The only exception is בָּהֲרַגַּ (two accents explained by § 42. a) Ezek. 26:15 for בָּהֲרַהֲרַגַּ, 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 אָצְנָה Job 19:7, הִצְטִיחוּ Ezek. 43:18, וַיִּחְלְלֵם 1 Chron. 24:3, בָּצַטְטָה Lam. 2:11.

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

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

הָמַל is a secondary root, based upon the Hiphil of הָמַלְלָה. See עָמַל verbs. For the peculiar forms of אָמַרְרָה and הָמַלְרָה see the פָּ verbs, רָמַסְרָה and רָמַלְרָה.

AYIN GUTTURAL VERBS.

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

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

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, גָּאֲלִי for גָּאֲלִי .

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

§ 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.	פָּעַל	נִפְעַל	פָּעַל	פָּעַל	הִתְפַּעַל
3 f.	פָּעְלָהּ	נִפְעְלָהּ	פָּעְלָהּ	פָּעְלָהּ	הִתְפַּעְלָהּ
2 m.	פָּעַלְתָּ	נִפְעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ	הִתְפַּעַלְתָּ
2 f.	פָּעַלְתְּ	נִפְעַלְתְּ	פָּעַלְתְּ	פָּעַלְתְּ	הִתְפַּעַלְתְּ
1 c.	פָּעַלְתִּי	נִפְעַלְתִּי	פָּעַלְתִּי	פָּעַלְתִּי	הִתְפַּעַלְתִּי
Plur. 3 c.	פָּעְלוּ	נִפְעְלוּ	פָּעְלוּ	פָּעְלוּ	הִתְפַּעְלוּ
2 m.	פָּעַלְתֶּם	נִפְעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם	הִתְפַּעַלְתֶּם
2 f.	פָּעַלְתֶּן	נִפְעַלְתֶּן	פָּעַלְתֶּן	פָּעַלְתֶּן	הִתְפַּעַלְתֶּן
1 c.	פָּעַלְתִּי	נִפְעַלְתִּי	פָּעַלְתִּי	פָּעַלְתִּי	הִתְפַּעַלְתִּי
INFIN. <i>Absol.</i>	פָּעוֹל	הִפְעֹל	פָּעוֹל		
<i>Constr.</i>	פָּעוֹל	הִפְעִיל	פָּעוֹל		הִתְפַּעֵל
FUT. 3 m.	יִפְעַל	יִפְעַל	יִפְעַל	יִפְעַל	יִתְפַּעַל
3 f.	תִּפְעַל	תִּפְעַל	תִּפְעַל	תִּפְעַל	תִּתְפַּעַל
2 m.	תִּפְעַלְ	תִּפְעַלְ	תִּפְעַלְ	תִּפְעַלְ	תִּתְפַּעַלְ
2 f.	תִּפְעַלִּי	תִּפְעַלִּי	תִּפְעַלִּי	תִּפְעַלִּי	תִּתְפַּעַלִּי
1 c.	אֶפְעַל	אֶפְעַל	אֶפְעַל	אֶפְעַל	אֶתְפַּעַל
Plur. 3 m.	יִפְעְלוּ	יִפְעְלוּ	יִפְעְלוּ	יִפְעְלוּ	יִתְפַּעְלוּ
3 f.	תִּפְעַלְנָהּ	תִּפְעַלְנָהּ	תִּפְעַלְנָהּ	תִּפְעַלְנָהּ	תִּתְפַּעַלְנָהּ
2 m.	תִּפְעַלְוּ	תִּפְעַלְוּ	תִּפְעַלְוּ	תִּפְעַלְוּ	תִּתְפַּעַלְוּ
2 f.	תִּפְעַלְנָהּ	תִּפְעַלְנָהּ	תִּפְעַלְנָהּ	תִּפְעַלְנָהּ	תִּתְפַּעַלְנָהּ
1 c.	נִפְעַל	נִפְעַל	נִפְעַל	נִפְעַל	נִתְפַּעַל
IMPER. 2 m.	פָּעַל	הִפְעַל	פָּעַל		הִתְפַּעַל
2 f.	פָּעַלִּי	הִפְעַלִּי	פָּעַלִּי	wanting	הִתְפַּעַלִּי
Plur. 2 m.	פָּעְלוּ	הִפְעְלוּ	פָּעְלוּ		הִתְפַּעְלוּ
2 f.	פָּעַלְנָהּ	הִפְעַלְנָהּ	פָּעַלְנָהּ		הִתְפַּעַלְנָהּ
PART. <i>Act.</i>	פָּעוֹל		מִפְעֹל		מִתְפַּעֵל
<i>Pass.</i>	פָּעוֹל	נִפְעֹל		מִפְעֹל	

REMARKS ON AYIN GUTTURAL VERBS.

§ 118. 1. If the second radical is ר, the Kal future and imperative commonly have Hholem; but the following take Pattahh, אָרָה *to be long*, חָרַב *to be dried or desolate*, תָּרַד *to tremble*, תָּרַח *to reproach*, חָרַף *to sharpen*, עָרַב *to be sweet*, קָרַב *to come near*, קָרַם *to cover*; טָרַף *to tear in pieces*, has either Hholem or Pattahh; חָרַשׁ *to plough* has fut. *o*, *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; זָעַם *to curse*, מִיַּעַל *to trespass*, and פָּעַל *to do*, have either Pattahh or Hholem; the future of אָרַח *to grasp*, is יִאָרְחוּ or יִאָרְחוּ.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אָרְחָהּ Prov. 4:6, יִשְׁתַּכְּחוּ 2 Kin. 10:14, אֲשַׁתְּחַלֵּם 2 Sam. 22:43, שְׁאֲלוּנִי Isa. 45:11, יִאָרְחֵנִי 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, תִּבְרַחְנָה Ezek. 7:27, תִּשְׁרַפְנָה Prov. 6:27, תִּחַרְגְּנָה Ezek. 16:6, תִּנְאָפְנָה Hos. 4:13, but Tsere occasionally in pause, תִּמְחִירְנָה 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*: אָחַב Gen. 27:9, אָהַבָהּ Deut. 15:16; infinitive זָעַק 1 Sam. 7:8, סָהַב Jer. 15:3, with Makkeph, פָּרַחַ 1 Kin. 5:20; Niphal infinitive, הִלְחֵם Ex. 17:10, with suffixes, הִשְׁעִנָּה 2 Chron. 16:7, 8, with prefixed נ, נִלְחַם Judg. 11:25, נִשְׁאַל 1 Sam. 20:6, 28, and once anomalously with prefixed א, אָדַרַשׁ Ezek. 14:3 (a like substitution of א for ה occurring once in the Hiphil preterite, אֲנִאֲלֵחֵי Isa. 63:3); future יִלְחֵם Ex. 14:14, with Vav conversive, וַיִּמְאַס׃ Job 7:5, וַיִּקְהַל Ex. 32:1, וַיִּנְזַק Judg. 6:34, וַיַּחְבְּדוּ Ex. 9:15, וַיִּחַלְחֵץ Num. 22:25, or with the accent on the penult, וַיִּלְחֵם Ex. 17:8, וַיִּשְׁפָּעֵם Gen. 41:8; imperative, הִלְחֵם 1 Sam. 18:17, or with the accent thrown back, הִפְרֹדוּ Gen. 13:9; Hiphil infinitive, הִבְאֵשׁ 1 Sam. 27:12, הִרְחַק Gen. 21:16, הִחַרֵם Deut. 7:2, apocopated future, וַיִּרְעֵם 1 Sam. 2:10, וַיִּקְהַל 1 Kin. 8:1 (in the parallel passage, 2 Chron. 5:2, וַיִּקְהִיל), הִשְׁתַּחֲחַ Deut. 9:26, וַיִּבְרַח Ps. 12:4, with Vav conversive. וַיִּנְבֵּאֵם 1 Kin. 22:54, וַיִּאָבְדוּ Zech. 11:8; imperative, הִקְרַב Ex. 28:1, with Makkeph, הִרְחַבְּ- Ps. 81:11, הוֹצֵא־ 2 Sam. 20:4, הִקְהַל־ Deut. 4:10, with a pause accent the last vowel sometimes becomes Pattahh, הִרְחַק Job 13:21, הִמְעַדוּ Ps. 69:24, though not always, הִקְהַל Lev. 8:3. Hophal infinitive, הִחַרְבוּ 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, הִפְחַשׁ Lev. 5:22, הִכְחַשׁ Hos. 9:2, הִצְחַק Gen. 39:14, הִטְחַק־ Ps. 104:26, הִחַרְחַק 74:10, הִיִּשְׁרַח Gen. 39:4, הִתְחַפְּצֵם Dan. 2:1, הִתְעַרְבוּ 2 Kin. 18:23, and occasionally before suffixes to Hhurik, מִבְּעִתְּהוּ; (fem. form for מִבְּעִתְּהוּהָ, § 61. 5) 1 Sam. 16:15 but לְרַחֲמֵיכֶם Isa. 30:18, שִׁחַתְּהֶם

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

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

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

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

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

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

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

the prolongation of the vowel before ה are לָחַם Pi. inf. Judg. 5:8, בָּחַן Pu. pret. Ezek. 21:18, הָחֹה Pu. pret. Ps. 36:13, הִהָרְחַצְתִּי Job 9:30, the first two of which may, however, be regarded as nouns. Daghesth-forte is retained and the vowel consequently remains short in קָרַח Ezek. 16:4, רָאוּ 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, קָרַחַ Job 15:18, שָׁתַּחֲוֶה Jer. 12:10, though it is in two instances changed to Seghol, אָחַרַּי Judg. 5:28, רַחַמְתִּי 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*, הִזְחַמְתִּי Ezek. 5:13, יִהְיֶה נֶחֱם Num. 23:19, הִשְׁחַרְוּ Num. 8:7.

§122. 1. שָׂאָנָן and הִצְנֵן are Piel forms with the third radical reduplicated in place of the second; סִחַרְחַר doubles the second syllable; and אָחַבִּי הִבִּי 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. שָׂרַשׁ and סִעֵר have two forms of the Piel, שָׂרַשׁ and שָׂרַשׁ, סִעֵר and סִעֵר, §92. *b*.; and גָּעַשׁ two forms of the Hithpael, הִתְגַּעְשׁוּ Jer. 46:7, 8; מִנְאָץ Isa. 52:5, follows the analogy of the latter; רָנַאץ Eccl. 12:5, is sometimes derived from נָאץ *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 נִיץ or rather נִצֵּץ *to flourish* or *blossom*, the א being inserted as a vowel letter, §11. 1. *a*. נִצְּאָלָי Isa. 59:3, Lam. 4:14 is a Niphal formed upon the basis of a Pual, §83. *c*. (2). הִרְיוֹשׁ Ezra 10:16 is an anomalous infinitive from הָרַשׁ, which some regard as Kal, others as Piel.

LAMEDH GUTTURAL VERBS.

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

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hithpael, רִשְׁלָה.

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. רִשְׁלָה or רִשְׁלָה.

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, הַשְׁלִיחַ, הַשְׁלִיחַ.

4. The guttural retains the simple Sh'va of the perfect verb before all affirmatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb, שְׁלַחְתָּ, שְׁלַחְתְּ.

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

a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by §61. 2, and accordingly pronounce שְׁלַחְתְּ *shālahhat* instead of *shālahht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Daghesh-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, §17. *a.*

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

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

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

PARADIGM OF LAMEDH GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	שָׁלַח	נִשְׁלַח	שָׁלַח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלַּחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלַּחוּ
2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. <i>Absol.</i>	שְׁלֹחַ	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	—
<i>Constr.</i>	שֹׁלֵחַ	הַשְׁלִיחַ	שֹׁלֵחַ	הַשְׁלִיחַ	הַשְׁתַּלַּח
FUT. 3 m.	יִשְׁלַח	יִנְשַׁלַּח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּנְשַׁלַּח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַח	תִּנְשַׁלַּח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 f.	תִּשְׁלַחִי	תִּנְשַׁלַּחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 c.	אֶשְׁלַח	אֶנְשַׁלַּח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 m.	יִשְׁלְחוּ	יִנְשַׁלְּחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלַּחוּ
3 f.	תִּשְׁלַחְנָה	תִּנְשַׁלַּחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 m.	תִּשְׁלַחְוּ	תִּנְשַׁלַּחְוּ	תִּשְׁלַחְוּ	תִּשְׁלַחְוּ	תִּשְׁתַּלַּחְוּ
2 f.	תִּשְׁלַחְנָה	תִּנְשַׁלַּחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 c.	נִשְׁלַח	נִנְשַׁלַּח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי	הִשְׁלַחִי	הִשְׁתַּלַּחִי
Plur. 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. <i>Act.</i>	שֹׁלֵחַ	—	מְשַׁלֵּחַ	מְשַׁלֵּחַ	מְשַׁתַּלֵּחַ
<i>Pass.</i>	שְׁלוּחַ	נִשְׁלַח	—	—	—

REMARKS ON LAMEDH GUTTURAL VERBS.

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

2. The Kal infinitive construct mostly has *a*, לְבָלֵעַ Jon. 2:1, לְקַדְּשׁ־ Num. 17:28, וּבְעָרָה־ Isa. 54:9, rarely *a*, וּשְׁלַח־ Isa. 58:9, וּגִיַע Num. 20:3, וּמִשְׁחָהּ 1 Sam. 15:1. With a feminine ending, the first syllable takes Kamets Hhatuph, וּבְקַדְּחָהּ Zeph. 3:11; so sometimes before suffixes, וּזְכַחוּ 2 Sam. 15:12, וּשְׁמָעֵנִי Neh. 1:4, וּשְׁמָעֲבֹדֶם Josh. 6:5, but more commonly Hhirik, וּבְקַטְּשֶׁם Am. 1:13, וּפְגַעֲנִי Num. 35:19, וּפְתַחוּ Neh. 8:5, rarely Pattahh, וּרְקַצְהָ Ezek. 25:6.

3. Most verbs with final ר have Hholem in the Kal future and imperative. But such as have middle *e* in the preterite take Pattahh, § 82. 1. *a*; and in addition the following, viz.: וּשְׁטַר to shut, וּשְׁאָמַר to say, וּהָדָר to honour, וּתָר to grow pale, וּנָחַר to shake, וּצָשַׁר to be rich, וּצָחַר to entreat, וּפָטַר to slip away, וּפָצַר to press, וּשָׁכַר to drink or be drunken. The following have Pattahh or Hholem, וּגָזַר to decree, וּנָדַר to vow, וּקָצַר fut. *a*, 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., וּהִשְׁמָעַע Esth. 2:8, וּהִפְתָּחָהּ Isa. 51:14, future, וּרְשָׁעִים Ps. 9:19, וּרְחַקְנֵנִי Job 17:3, imperative, even in pause, וּהִאָּנַח. Piel: preterite, וּגָלַח Lev. 14:8, וּגָהַע 2 Chron. 34:4, infin. constr., וּבָלַע Hab. 1:13, וּבָלַע Lam. 2:8, future, וּרְפָלַח Job 16:13, וּהִבְרַקְעַי 2 Kin. 8:12, וּהִגְהַעֲלֵנִי Deut. 7:5, imperative, וּשְׁפַח־ Ex. 4:23. Hiphil: apocopated future, וּרְבָטַח 2 Kin. 18:30, fut. with Vav conversive, וּרְבָטַע Judg. 4:23, fem. plur., וּהִבְרַקְנֵנִי Ps. 119:171, imperative, וּהִוָּשַׁע Ps. 86:2, and even in pause, וּהִצָּלַח 1 Kin. 22:12. Hithpael: וּהִתְרַבְּלַע Prov. 17:14, וּהִתְנַחַח Dan. 11:40, וּהִשְׁתַּחֲבַח Ps. 106:47; this species sometimes has Kamets in its pausal forms, וּהִתְרַבְּלַע־ Josh. 9:13, וּהִתְרַבְּלַע־ Ps. 107:27. On the other hand, the absolute infinitives: Piel, וּשְׁפַח־ Deut. 22:7. Hiphil, וּהִגְבַּח Isa. 7:11. Hophal, וּהִמְלַח Ezek. 16:4. Participles: Kal, וּבָיַח Deut. 28:52, but occasionally in the construct state with Pattahh. וּנָטַע Ps. 94:9, וּרָגַע Isa. 51:15, וּרָקַע Isa. 42:5, וּשָׁטַע Lev. 11:7, Piel, וּמִזְבַּח 1 Kin. 3:3, Hithpael, וּמִשְׁתַּחֲבַע 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. שִׁלַּחְךָ Deut. 15 : 18, fut. שִׁלַּחְךָ Gen. 31 : 27. There is one instance of Pattahh in the Hiphil inf. const., הוֹכַח 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, תְּהַחֲדֹר Prov. 25 : 6, תְּהַחֲדֹר Ps. 93 : 1, נִאָּמַר Gen. 22 : 14, נִאָּמַר Gen. 10 : 19, : תִּזְקַר Zeph. 2 : 4. Two verbs have Seghol in the Piel preterite, הִבֵּר (in pause, הִבֵּר) and כִּפֵּר.

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

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

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

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

PE NUN (פִּנ) VERBS.

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

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

lowing consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus, רָגַשׁ becomes רָגַשׁ, written רָגַשׁ, so נָגַשׁ for נִגַּשׁ, הָגַרַשׁ for הִגְרִישׁ. In the Hophal, Kamets Hhatuph becomes Kibbutz before the doubled letter, § 61. 5, הָגַשׁ for הִגְשִׁישׁ.

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

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

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

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

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

PARADIGM OF PE NUN VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	נָשַׁח	נִשְׁחַח	הִשְׁחִיחַ	הִשְׁחַח	נִשְׁחַח
3 f.	נִשְׁחַחְתְּ	נִשְׁחַחְתְּ	הִשְׁחִיחְתְּ	הִשְׁחַחְתְּ	נִשְׁחַחְתְּ
2 m.	נִשְׁחַחְתָּ	נִשְׁחַחְתָּ	הִשְׁחִיחְתָּ	הִשְׁחַחְתָּ	נִשְׁחַחְתָּ
2 f.	נִשְׁחַחְתְּ	נִשְׁחַחְתְּ	הִשְׁחִיחְתְּ	הִשְׁחַחְתְּ	נִשְׁחַחְתְּ
1 c.	נִשְׁחַחְתִּי	נִשְׁחַחְתִּי	הִשְׁחִיחְתִּי	הִשְׁחַחְתִּי	נִשְׁחַחְתִּי
Plur. 3 c.	נִשְׁחַחוּ	נִשְׁחַחוּ	הִשְׁחִיחוּ	הִשְׁחַחוּ	נִשְׁחַחוּ
2 m.	נִשְׁחַחְתֶּם	נִשְׁחַחְתֶּם	הִשְׁחִיחְתֶּם	הִשְׁחַחְתֶּם	נִשְׁחַחְתֶּם
2 f.	נִשְׁחַחְתֶּן	נִשְׁחַחְתֶּן	הִשְׁחִיחְתֶּן	הִשְׁחַחְתֶּן	נִשְׁחַחְתֶּן
1 c.	נִשְׁחַחְנוּ	נִשְׁחַחְנוּ	הִשְׁחִיחְנוּ	הִשְׁחַחְנוּ	נִשְׁחַחְנוּ
INFIN. <i>Abol.</i>	נִשְׁחַח	הִשְׁחַח	הִשְׁחַח	הִשְׁחַח	נִשְׁחַח
<i>Constr.</i>	נִשְׁחַחְתָּ	הִשְׁחַחְתָּ	הִשְׁחִיחְתָּ		נִשְׁחַחְתָּ
FUT. 3 m.	יִשְׁחַח	יִשְׁחַח	יִשְׁחַח	יִשְׁחַח	יִשְׁחַח
3 f.	תִּשְׁחַח	תִּשְׁחַח	תִּשְׁחַח	תִּשְׁחַח	תִּשְׁחַח
2 m.	תִּשְׁחַח	תִּשְׁחַח	תִּשְׁחַח	תִּשְׁחַח	תִּשְׁחַח
2 f.	תִּשְׁחַחְתְּ	תִּשְׁחַחְתְּ	תִּשְׁחַחְתְּ	תִּשְׁחַחְתְּ	תִּשְׁחַחְתְּ
1 c.	אֶשְׁחַח	אֶשְׁחַח	אֶשְׁחַח	אֶשְׁחַח	אֶשְׁחַח
Plur. 3 m.	יִשְׁחַחוּ	יִשְׁחַחוּ	יִשְׁחַחוּ	יִשְׁחַחוּ	יִשְׁחַחוּ
3 f.	תִּשְׁחַחְנָה	תִּשְׁחַחְנָה	תִּשְׁחַחְנָה	תִּשְׁחַחְנָה	(תִּשְׁחַחְנָה)
2 m.	תִּשְׁחַחוּ	תִּשְׁחַחוּ	תִּשְׁחַחוּ	תִּשְׁחַחוּ	תִּשְׁחַחוּ
2 f.	תִּשְׁחַחְנָה	תִּשְׁחַחְנָה	תִּשְׁחַחְנָה	תִּשְׁחַחְנָה	(תִּשְׁחַחְנָה)
1 c.	נִשְׁחַח	נִשְׁחַח	נִשְׁחַח	נִשְׁחַח	נִשְׁחַח
IMPER. 2 m.	שְׁחַח	הִשְׁחַחְתָּ	הִשְׁחַח		שְׁחַח
2 f.	שְׁחַחִי	הִשְׁחַחְתִּי	הִשְׁחַחִי	wanting	שְׁחַחִי
Plur. 2 m.	שְׁחַחוּ	הִשְׁחַחְתֶּם	הִשְׁחַחוּ		שְׁחַחוּ
2 f.	שְׁחַחְנָה	הִשְׁחַחְתֶּן	הִשְׁחַחְנָה		(שְׁחַחְנָה)
PART. <i>Act.</i>	נִשְׁחַח		נִשְׁחַח		נִשְׁחַח
<i>Pass.</i>	נִשְׁחַחְתָּ	נִשְׁחַח		נִשְׁחַח	נִשְׁחַחְתָּ

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

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

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

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

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

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

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

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

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

AYIN DOUBLED (ע"ע) VERBS.

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

§ 134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hithpael from the other four. That which gives rise to all their peculiar forms in the Kal, Niphal, Hiphil, and Hophal species, is the disposition to avoid the repetition of the same sound by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus, סָב for סָבַב , סֹב for סֹבַב § 61. 3.

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

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

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

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

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

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

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, הֵבֵב for הִבְבִּיב, וָבֵב or וֵבֵב for וִבְבִּיב, הֵבֵב (Kibbutz before the doubled letter by § 61. 5) or הִבְבֵּב for הִבְבֵּב.

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, וִבְבֵּב, וִבְבֵּב; הִבְבֵּב, הִבְבֵּב (comp. קָטַל, קָטַלָּה) 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, הִבְבֵּב, הִבְבֵּב (comp. וְקָטַל, וְקָטַלָּה).

§ 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, וִבְבֵּב, וִבְבֵּב.

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, הִבְבֵּב, הִבְבֵּב; וִבְבֵּב, וִבְבֵּב.

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, וְסָבַר, הִסְבְּרָה.

§137. The Piel, Pual, and Hithpael sometimes preserve the regular form, as הִלֵּל, הִלְלָה, הִתְהַלֵּל. 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 סִכְּסַךְ, הִתְקַלְקַל. 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 סוֹרְבִי, הִתְגַּלְגַּל.

§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 סִכְּסַךְ *to excite*.

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

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

PARADIGM OF AYIN

	KAL.		NIPHAL.	PIEL.
PRET. 3 m.	סָבַב	סָב	נָסַב	סִוְיַב
3 f.	סָבְבָה	סָבְהָ	נָסְבָה	סִוְיַבְהָ
2 m.	(סָבְבָתָּה)	סָבְבָתָּה	נָסְבָתָּה	סִוְיַבְתָּה
2 f.	(סָבְבָתְּךָ)	סָבְבָתְּךָ	נָסְבָתְּךָ	סִוְיַבְתְּךָ
1 c.	סָבְבָתִּי	סָבְבָתִּי	נָסְבָתִּי	סִוְיַבְתִּי
Plur. 3 c.	סָבְבוּ	סָבוּ	נָסְבוּ	סִוְיַבוּ
2 m.	(סָבְבֻתְּם)	סָבְבֻתְּם	נָסְבֻתְּם	סִוְיַבְתְּם
2 f.	(סָבְבֻתְּיָן)	סָבְבֻתְּיָן	נָסְבֻתְּיָן	סִוְיַבְתְּיָן
1 c.	סָבְבֻנוּ	סָבֻנוּ	נָסְבֻנוּ	סִוְיַבְנוּ
INFIN. Absol.	סָבוּב	סָב	הִסָּב	סִוְיַב
Constr.	סָבֵב	סָבֵב	הִסָּבֵב	סִוְיַבֵּב
FUT. 3 m.	יִסָּב	יִסָּב	יִסָּב	יִסְוִיַב
3 f.	תִּסָּב	תִּסָּב	תִּסָּב	תִּסְוִיַב
2 m.	תִּסָּב	תִּסָּב	תִּסָּב	תִּסְוִיַב
2 f.	תִּסָּבִי	תִּסָּבִי	תִּסָּבִי	תִּסְוִיַבִּי
1 c.	אִסָּב	אִסָּב	אִסָּב	אִסְוִיַב
Plur. 3 m.	יִסָּבוּ	יִסָּבוּ	יִסָּבוּ	יִסְוִיַבוּ
3 f.	תִּסָּבְינָה	תִּסָּבְנָה	תִּסָּבְנָה	תִּסְוִיַבְנָה
2 m.	תִּסָּבוּ	תִּסָּבוּ	תִּסָּבוּ	תִּסְוִיַבוּ
2 f.	תִּסָּבְינָה	תִּסָּבְנָה	תִּסָּבְנָה	תִּסְוִיַבְנָה
1 c.	נִסָּב	נִסָּב	נִסָּב	נִסְוִיַב
IMPER. 2 m.	סָב		הִסָּב	סִוְיַב
2 f.	סָבִי		הִסָּבִי	סִוְיַבִּי
Plur. 2 m.	סָבוּ		הִסָּבוּ	סִוְיַבוּ
2 f.	סָבְינָה		הִסָּבְנָה	סִוְיַבְנָה
PART. Act.	סָבֵב			נִסְוִיַבֵּב
Pass.	סָבוּב		נָסָב	

DOUBLED VERBS.

HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוּסַב	הִסְתַּוְּבַב	סָבַסְבַּ
הִסְבָּה	הוּסְבָה	הִסְתַּוְּבָה	סָבַסְבָה
הִסְבֹּתָ		הִסְתַּוְּבַתָּ	סָבַסְבַתָּ
הִסְבֹּתִי		הִסְתַּוְּבַתִּי	סָבַסְבַתִּי
הִסְבֹּוּ	הוּסְבֹוּ	הִסְתַּוְּבֹוּ	סָבַסְבֹוּ
הִסְבֹּתֶם		הִסְתַּוְּבֹתֶם	סָבַסְבֹתֶם
הִסְבֹּתֶן		הִסְתַּוְּבֹתֶן	סָבַסְבֹתֶן
הִסְבֹּנוּ		הִסְתַּוְּבֹנוּ	סָבַסְבֹנוּ
הִסָּב			סָבַסְבַּ
הִסָּב		הִסְתַּוְּבַב	סָבַסְבַּ
יָסַב	יּוּסַב	יִסְתַּוְּבַב	יִסְבַּסְבַּ
תָּסַב	תּוּסַב	תִּסְתַּוְּבַב	תִּסְבַּסְבַּ
תָּסַב	תּוּסַב	תִּסְתַּוְּבַב	תִּסְבַּסְבַּ
תָּסַבִּי	תּוּסַבִּי	תִּסְתַּוְּבַבִּי	תִּסְבַּסְבַּי
אָסַב	אּוּסַב	אִסְתַּוְּבַב	אִסְבַּסְבַּ
יָסַבּוּ	יּוּסַבּוּ	יִסְתַּוְּבַבּוּ	יִסְבַּסְבַּוּ
תָּסַבִּינָה		תִּסְתַּוְּבַבִּינָה	תִּסְבַּסְבַּינָה
תָּסַבּוּ	תּוּסַבּוּ	תִּסְתַּוְּבַבּוּ	תִּסְבַּסְבַּוּ
תָּסַבִּינָה		תִּסְתַּוְּבַבִּינָה	תִּסְבַּסְבַּינָה
נָסַב	נּוּסַב	נִסְתַּוְּבַב	נִסְבַּסְבַּ
הִסָּב		הִסְתַּוְּבַב	סָבַסְבַּ
הִסְבִּי	wanting	הִסְתַּוְּבַבִּי	סָבַסְבַּי
הִסְבֹּוּ		הִסְתַּוְּבַבּוּ	סָבַסְבַּוּ
הִסְבִּינָה		הִסְתַּוְּבַבִּינָה	סָבַסְבַּינָה
מִסָּב		מִסְתַּוְּבַב	מִסְבַּסְבַּ
	מוּסָב		

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

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

3. The Niphal future preserves the Tsere of perfect verbs in one example, רָחַל Lev. 21: 9, but mostly compresses it to Pattahh, רָחַל, רָחַל, רָחַל, רָחַל; like the preterite it sometimes has Hholem, רָחַל Isa. 24: 3, רָחַל ibid. If the first radical is a guttural and incapable of receiving Dagshesh, the preceding Hhirik is lengthened to Tsere, רָחַל, רָחַל. The Kal and Niphal futures, it will be perceived, coincide in some of their forms; and as the signification of these species is not always clearly distinguishable in intransitive verbs, it is often a matter of doubt or of indifference to which a given form should be referred. Thus, רָחַל, רָחַל, רָחַל 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: רָחַל Isa. 24: 3, רָחַל ibid., or with Tsere in the last syllable, רָחַל 2 Sam. 17: 10. The infinitive construct: רָחַל Ps. 68: 3, רָחַל Ezek. 20: 9, and once with Pattahh before a suffix, רָחַל Lev. 21: 4. The imperative: רָחַל Isa. 52: 11, רָחַל Num. 17: 10.

5. In the Hiphil preterite the vowel of the last syllable is compressed to Tsere, רָחַל (in pause רָחַל, so רָחַל: רָחַל), or even to Pattahh, רָחַל, רָחַל, רָחַל, רָחַל. Both infinitives have Tsere, thus the absolute: רָחַל, רָחַל, רָחַל, רָחַל; the construct: רָחַל, רָחַל, רָחַל (רָחַל Zech. 11: 10), רָחַל, רָחַל, רָחַל; in pause רָחַל, רָחַל, with a final guttural, רָחַל, רָחַל. The imperative: רָחַל, רָחַל, רָחַל, רָחַל; 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 Dagshesh-forte in the first radical: רָחַל, רָחַל, רָחַל; with a long vowel, רָחַל, רָחַל, רָחַל, רָחַל or רָחַל, רָחַל, רָחַל and רָחַל, רָחַל, רָחַל (*ē* expressed by the vowel letter א, § 11. 1. a) Ecces. 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, רָחַל, רָחַל, רָחַל, רָחַל, and in one instance to Hhirik, רָחַל Judg. 9: 53 (רָחַל would be from רָחַל) before a guttural it becomes Pattahh, רָחַל, רָחַל. Particples: רָחַל, רָחַל, רָחַל Ezek. 31: 3, רָחַל 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, *מָסַרְךָ* Judg. 3:24, *נָשִׂים* Jer. 49:20, *וַנְּשִׂים* Num. 21:30.

6. Hophal preterites: *הוֹחֵל*, *הוֹחֵתָה*, *הִמְכוּ*; futures: *יִוָּצֵם*, *יִוָּאָר*, *יִוָּדָק*, *יִחַן*, *יִחַן*, *יִחַן*, *יִחַן*, *יִחַן*, *יִחַן*; participles: *מוֹצֵן*, *מוֹדֵן* or in some copies *מוֹדֵן* 2 Sam. 23:6; infinitive with suffix, *הַשְׁמָה* Lev. 26:34, with prep., *בְּהַשְׁמָה* ver. 43.

§ 141. 1. Upon the addition of a vowel affix and the consequent insertion of Daghesth-forte in the last radical, the preceding vowel and the position of the accent continue unchanged, *נִשְׁמָה*, *רָבִינִי*, *לָכֹה* (distinguished from the fem. part. *נִשְׁמָה*), *רִחֵלוֹ*; if the last radical does not admit Daghesth-forte a preceding Pattahh sometimes remains short before ח, but it is lengthened to Kamets before other gutturals, *מְרָה*, *וְרָעוֹ* (100. 2), *הַבְּרִי*, *שְׁחָה* and *שָׁחִי*. When the first radical is doubled, Daghesth is omitted from the last in the Kal fut. *סִי*, *רִקְדִי*, *רִחַמִי*, and occasionally elsewhere *רִכְחִי* Hi. fut. *הִמְכוּ* Ho. pret. Other cases are exceptional, whether of the shifting of the accent, *רָבִי* Ps. 3:2, *רָבִי* Ps. 55:22, *קָלוֹ* Jer. 4:13, and consequent shortening of the vowel, *גָּזִיר* Jer. 7:29 for *גָּזִיר*, *רָנִי* for *רָנִי* for *רָנִי* Jer. 49:28 (with the letter repeated instead of being simply doubled by Daghesth, so likewise in *יִשְׁדָּדִים* Jer. 5:6, *חָנְלָנִי* Ps. 9:14), for *שָׁחִי*; the omission of Daghesth, *נִבְּחָה* 1 Sam. 14:36, *יִחַן* Prov. 7:13, *הִנְצִי* Cant. 6:11, 7:13, *רִחַקִי* Job 19:23, *קָבַח־* Num. 22:11, 17 (Kal imper. with ח, parag. for *קָבַח־* shortened by Makkeph from *קָבַח*, so *אָרָה־* *orā* Num. 23:7), or in addition, the rejection of the vowel, *רָזַמִי* K. fut. Gen. 11:6 for *רָזַמִי*, *נִבְּכָה* Gen. 11:7 K. fut. for *נִבְּכָה*, *נִבְּכָה* Isa. 19:3 Ni. pret. for *נִבְּכָה* or *נִבְּכָה*, *נִסְבָּה* Ezek. 41:7 Ni. fut. for *נִסְבָּה*; *נִזְלוֹ* Judg. 5:5 according to Gesenius for *נִזְלוֹ* Ni. pret. of *נִזַּל* to shake, according to others K. pret. of *נִזַּל* to flow; *וַתַּעֲלוֹ* Ezek. 36:3 for *וַתַּעֲלוֹ* (Ewald) from *עָלַל* to enter, or for *וַתַּעֲלוֹ* Ni. fut. of *עָלָה* to go up, *נִחַרוֹ* Ezek. 7:24 Ni. pret. for *נִחַרוֹ*, *נִחַרוֹ* Cant. 1:6 Ni. pret. for *נִחַרוֹ*. Once instead of doubling the last radical י is inserted, *הִלְרִי* Prov. 26:7 for *הִלְרִי*, comp. *הִרְיוֹשׁ* Ezr. 10:16 for *הִרְיוֹשׁ*.

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 *ō* in the preterite, *קָלוֹחִי*, *וַאֲרוֹחִי* (Kamets before ר which cannot be doubled), *הַצִּירִחִי*, *הַדְּקִוִחִי*, *נִמְקָחִים*, *נִבְּלָחִי*, *בְּזוֹנִי*, *עֲסוֹחִים* (the vowel remaining long before ר), *הַחֲחִחִי* (Pattahh instead of compound Sh'va on account of the following guttural. § 60. 3. c), *הַחֲחִחִי*, once with *ū*, *נִשְׁחָחִי* Mic. 2:4; with *e* in the future, *הַחֲחִינָה*, *הַחֲחִינָה*, *הַחֲחִינָה*. If the first radical be doubled, Daghesth is omitted from the last, and the customary vowel is in consequence not inserted. *הַמְּלַחֵנָה*; other cases are rare and exceptional, *הַפְּרָחָה*, *נִחַלְחִי*, *נִחַלְחִי*, *נִמְלָחִים*, *נִמְלָחִים* which is first plur. pret. for *הַמְּלַחֵנִי* not third plur. for *הַמְּלַחֵנִי* (Ewald), § 54. 3; *שְׁחָחִי* Deut. 32:41, *חֲמוֹחִי* Isa. 44:16, *הִלְחִי* 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, *רִסְבִּי* from *רָסַב*, *רִסְבִּי* from *רָסַב*, *רִסְבִּי* from *רָסַב*, *רִסְבִּי* from *רָסַב*.

from הָרָם, הִרָם from הָרַר; in יָחַןָּ Gen. 43 : 29, Isa. 30 : 19, from יָחַן, הִפְרָם 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, Daghesth being omitted from the last radical and the preceding vowel lengthened in consequence, חִוּקוֹ Prov. 8 : 29 for חִקוֹ ver. 27, הִתְרַמָּה Isa. 33 : 1 for הִתְרַמָּה Ezek. 14 : 8 for הִשְׁמוּתִיהוּ, הִזְלִיגָה Lam. 1 : 8 for הִזְלִיגָה Hi. pret. of זָלַל, יָחַתָּן Hab. 2 : 17 for יָחַתָּן Hi. fut. of חָתַח with 3 fem. plur. suff., אֲדַבְּרָם 2 Sam. 22 : 43 in a few editions for אֲדַבְּרָם. Nun is once inserted before the suffix in place of doubling the radical, קָבַנוּ־ Num. 23 : 13 for קָבוּ־.

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

אָרַר to curse.	רָבַב to cry.	קָנַן to make a nest.
בָּזַז to plunder.	כָּתַח to smite, break.	קָצַץ to cut off.
כִּרְר to purify.	לָבַב to take away the	רָבַב to be many.
גָּשַׁשׁ to grope.	heart.	רָבֵה to be tender.
זָקַק to refine.	לָקַק to lick.	טָרַר to harrow.
חָמַם to warm.	מָשַׁשׁ to feel, to grope.	טָרַר to rule.
חָצַץ to divide.	פָּזַז to leap.	שָׁנַן to sharpen.
חָתַח to be broken.	פָּלַל to judge, to inter-	חָמַם to be perfect.
טָלַל to cover.	cede.	

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

חָרַר to burn.	מָהַה to linger.	שָׁשַׁע to sport, delight.
כָּרַר to dance.	סָכַה to excite.	שָׁקַק to run.
לָהַח to be mad.	צָפַח to chirp.	חָצַע to mock.

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

אָחַח to complain.	נָחַח to fly.	רָצַח to break.
בָּלַח to mix.	נָסַח to lift up.	שָׁחַח to sink.
בָּקַח to empty.	סָפַח to occupy the thresh-	שָׁלַח to spoil.
גָּדַח to cut.	hold.	שָׁמַח to be desolate or
זָחַח to sweep away.	צָחַח to bind.	amazed.
חָמַח to be still.	קָחַח to cut off.	חָפַח to beat.
חָחַח to break loose	קָשַׁח to gather.	

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

גָּלַל and גִּלְגַּל to roll.	חָנַן to make gracious, חוּנַן to be
הִלַּל to praise, הוֹלִיל to make mad.	gracious.
הִלַּל to profane, הוֹלִיל to wound.	מִלַּל to speak, מוֹלִיל to mow.

סָבַב *to change*, סוּבַב *to surround*. קָלַל *to curse*, קָלַלְתָּ *to whet*.
 עָנָן *to gather clouds*, עוֹנֵן *to practise sorcery*. רָצַץ and רוֹצֵץ *to crush*.
 פוּרַר *to burst*, פָּרַר *to shake to pieces*. טָדַד and טוֹדַד *to treat with violence*.

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

הִקָּק Pi. *to decree*, Pu. הִקַּק . רָיַן Pi. *to shout*, Hith. הִתְרַיַּן* .
 מָדַד Pi. *to measure*, Hith. הִמְדַּד . רָשַׁט Pi. *to break*, Pu. רָשַׁט .
 מָרַר Pi. *to make bitter*, Hith. הִמְרַר . שָׁנַן Pi. *to inculcate*, Hith. הִשְׁחִינָן
 סָלַסַּל Pi. *to exalt*, Hith. הִסְחִילַל . *to pierce*.
 עוֹלַל Pi. *to maltreat*, Hith. הִעֲוִילַל
 and הִתְעוֹלַל .

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שָׁעַשַׁע Isa. 11:8; Infinitive, לְתַרְחַח Prov. 26:21, הִתְמַהֲמַה Ex. 12:39; Future, אֲשַׁתְּעֵשֶׁע Ps. 119:47, יִשְׁעֵשֶׁעוּ Ps. 94:19; Imperative, הִשְׁתַּעֲשֵׁעוּ Isa. 29:9; Participle, מִתְעַשֵּׂע Gen. 27:12, מְחַלְחֵלָה Prov. 26:18.

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

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

PE YODH (פִּי) VERBS.

4 § 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

* מִתְרַיַּן Ps. 78:65 is not from רָיַן (Gesenius) but from רָיַן, 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. גָּזַח, הִזְמַח, and are quite distinct from the quiescent verbs לָחַח in which ה always represents a vowel, e. g. גָּזְחַח, פָּזְחַח.

5 § 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, רָשַׁב, רִשַׁב, רִשְׁב, רִשְׁבַּח. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, נוֹשַׁב, הוֹשִׁיב, הוֹשִׁיב.

2. In the Kal future, if Yodh be retained, it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִרְשֵׁב; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִרְשֶׁב, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. *c*, e. g. יִרְשֶׁב; 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 Pattahh or Hholem, יִצֵק, יִצִיחַ.

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, שָׁב.

6 § 145. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, נוֹשַׁב, נוֹשֵׁב; in the infinitive, future, and imperative, where it is doubled by Daghesht-forte, it retains its consonantal character, הִנְשֵׁב, הִנְשֵׁב.

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

3. In the Hophal Vav quiesces in Shurek, הוֹשֵׁב, הוֹשֵׁב; occasionally the short vowel is preserved and Daghesht-forte inserted in the second radical, הִצִּיעַ.

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. נָקוּם, נָקַב), 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*.

7 § 146. The inflections of Pe Yodh verbs may be represented by those of יָשַׁב *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 יָבֵשׁ *to be dry*.

PARADIGM OF PE YODH VERBS.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נִשְׁבַּב	הוֹשִׁיב	הוֹשַׁב	יָבַשׁ
3 f.	יָשְׁבָה	נִשְׁבְּבָה	הוֹשִׁיבָה	הוֹשַׁבָה	יָבְשָׁה
2 m.	יָשַׁבְתָּ	נִשְׁבַּבְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ	יָבַשְׁתָּ
2 f.	יָשַׁבְתְּ	נִשְׁבַּבְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ	יָבַשְׁתְּ
1 c.	יָשַׁבְתִּי	נִשְׁבַּבְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי	יָבַשְׁתִּי
Plur. 3 c.	יָשְׁבוּ	נִשְׁבְּבוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ	יָבְשׁוּ
2 m.	יָשַׁבְתֶּם	נִשְׁבַּבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם	יָבַשְׁתֶּם
2 f.	יָשַׁבְתֶּן	נִשְׁבַּבְתֶּן	הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן	יָבַשְׁתֶּן
1 c.	יָשַׁבְנִי	נִשְׁבַּבְנִי	הוֹשִׁיבְנִי	הוֹשַׁבְנִי	יָבַשְׁנִי
INFIN. <i>Absol.</i>	יָשׁוּב		הוֹשִׁיב		יָבוֹשׁ
<i>Constr.</i>	שָׁבַת	הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב	יָבַשׁ
FUT. 3 m.	יָשׁוּב	יִשְׁבַּב	יִוֹשִׁיב	יִוֹשַׁב	יִבְשֹׁשׁ
3 f.	תֵּשְׁבַב	תִּשְׁבְּבָה	תִּוֹשִׁיב	תִּוֹשַׁב	תִּבְשֹׁשׁ
2 m.	תֵּשְׁבַב	תִּשְׁבְּבָה	תִּוֹשִׁיב	תִּוֹשַׁב	תִּבְשֹׁשׁ
2 f.	תֵּשְׁבִי	תִּשְׁבְּבִי	תִּוֹשִׁיבִי	תִּוֹשַׁבִּי	תִּבְשֹׁשִׁי
1 c.	אֵשׁב	אִשְׁבַּב	אִוֹשִׁיב	אִוֹשַׁב	אִבְשֹׁשׁ
Plur. 3 m.	יָשְׁבוּ	יִשְׁבְּבוּ	יִוֹשִׁיבוּ	יִוֹשַׁבוּ	יִבְשֹׁשׁוּ
3 f.	תֵּשְׁבְנָה	תִּשְׁבְּבְנָה	תִּוֹשִׁיבְנָה	תִּוֹשַׁבְנָה	תִּבְשֹׁשְׁנָה
2 m.	תֵּשְׁבוּ	תִּשְׁבְּבוּ	תִּוֹשִׁיבוּ	תִּוֹשַׁבוּ	תִּבְשֹׁשׁוּ
2 f.	תֵּשְׁבְנָה	תִּשְׁבְּבְנָה	תִּוֹשִׁיבְנָה	תִּוֹשַׁבְנָה	תִּבְשֹׁשְׁנָה
1 c.	נֵשׁב	נִשְׁבַּב	נִוֹשִׁיב	נִוֹשַׁב	נִבְשֹׁשׁ
IMPER. 2 m.	שֵׁב	הוֹשִׁיב	הוֹשִׁיב		יָבַשׁ
2 f.	שְׁבִי	הוֹשִׁיבִי	הוֹשִׁיבִי	wanting	יָבַשְׁתִּי
Plur. 2 m.	שְׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ		יָבַשְׁתֶּם
2 f.	שְׁבְנָה	הוֹשִׁיבְנָה	הוֹשִׁיבְנָה		יָבַשְׁתֶּן
PART. <i>Act.</i>	יָשׁוּב		מוֹשִׁיב		יָבַשׁ
<i>Pass.</i>	יָשׁוּב	נִשְׁבַּב		מוֹשַׁב	יָבוֹשׁ

REMARKS ON PE YODH VERBS.

8 §147. 1. The following verbs retain Yodh in the Kal future, viz. :

יָבֵשׁ <i>to be dry.</i>	רָסָה <i>to be poured.</i>	רָאָה <i>to fear.</i>
יָגַע <i>to toil.</i>	רָעָה <i>to appoint.</i>	רָחָה <i>to cast.</i>
יָחַר <i>to delay.</i>	רָגָה <i>to be weary.</i>	רָשָׁה <i>to possess.</i>
יָנָה <i>to oppress.</i>	רָצָה <i>to counsel.</i>	רָשָׂה <i>to put.</i>
יָנַק <i>to suck.</i>	רָפָה <i>to be beautiful.</i>	רָשָׁן <i>to sleep.</i>

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

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

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

The second syllable has Pattahh in יָחַר Jer. 13 : 17, Lam. 3 : 48, and in the feminine plurals, תִּלְרָנָה, תִּרְרָנָה; תִּצְאָנָה has Seghol after the analogy of Lamedh Aleph verbs; תִּישְׁבְּנָה (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 יָרַדְּעָה Ps. 138 : 6 the radical Yodh remains and has attracted to itself the Tserē of the preformative. Comp. §60. 3. c.

3. The following insert Daghesh-forte in the second radical, viz. : יָכַר *to chastise, instruct, יָצַת to burn.* In תִּרְהוּהוּ Isa. 44 : 8 short Hhirik remains before a letter with Sh'va; יָרְטְנִי 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 : יָרַטַב *to be good fut.* יָרִיטַב, once תִּיטְבֵּר Nah. 3 : 8; יָרַצַק *to pour* יָרַצַק, once יָרַצַק 1 Kin. 22 : 35; יָרַצַר *to form,* יָרַצַר and יָרַצַר; יָרַקַר *to burn,* יָרַקַר Isa. 10 : 16, and תִּיִקַר Deut. 32 : 22; יָרַקַז *to awake,* יָרַקַז once יָרַקַז 1 Kin. 3 : 15; יָרַקַר *to be precious,* יָרַקַר and יָרַקַר, or with a vowel letter for ē, יָרַקַר; יָרַשָׁם *to be desolate,* יָרַשָׁם once תִּישְׁמְנָה Ezek. 6 : 6; יָרַשָׁר *to be right,* יָרַשָׁר, once יָרַשְׁנָה (3 fem. plur., §88) 1 Sam. 6 : 12. Some copies have יָרַשָׁה Isa. 40 : 30 for יָרַשָׁה.

5. In futures having Tserē 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., Tserē in the ultimate being in consequence shortened to Seghol, וְיָרַדְּעָה, וְיָרַקַר, וְיָרַדְּעָה. Pattahh in the ultimate becomes Seghol in וְיָרַצַר, וְיָרַצַר (with a postpositive accent) Gen. 2 : 7, 19, וְיָרַשָׁם Gen. 50 : 26; but וְיָרַטַב, וְיָרַשָׁר, וְיָרַשָׁן, וְיָרַקַז, only once before a

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

9 §148. 1. Kal construct infinitives with Yodh: יָבֵשׁ and with a feminine ending רִבְּשָׁה, רִבְּלָה, רִבְּרָה with suf. רִבְּרִי, once with prep. לְרִבְּוֹד 2 Chron. 31:7, Daghesh conservative after י, §14. a; רִרְאָה, §87, once רָאָה Josh. 22:25 and with prep. לְרָאָה 1 Sam. 18:29 from רָאָה; רָוַח once רָוַח 2 Chron. 26:15 from רָוַח, רָשׁוֹן.

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

3. Imperatives with Yodh: יָרֹה, יָרָא, יָרָה. Without Yodh: יָרַע (with ה parag. הָרַע Prov. 24:14), יָרַב (with ה parag. הָרַב Hos. 4:18, see §92. a), יָרַע (fem. plur. יָרַע Cant. 3:11), יָרַב (שָׁבַח, שָׁבַח). With both forms: יָרַע and יָרַע (יָרַע), twice יָרַע Judg. 5:13, יָרַע and יָרַע.

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

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

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

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

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, וְהָיָה, וְהָיָה, וְהָיָה; but with a pause accent: וְהָיָה Ruth 2:14.

4. The following verbs insert Daghesth in the second radical in the Hiphil, viz.: רָצַב *to set, place*, רָצַע *to spread*, רָצַק *to pour*, except: מוֹצֵקָה 2 Kin. 4:5 K'ri (K'thibh מִרְצָקָה), רָצַח *to burn*, except: הוֹצִיחִיהָ 2 Sam. 14:30 K'thibh.

5. In the Hophal a few examples occur of *û* followed by Daghesth, רָצַב Ex. 10:24, רָצַע Isa. 14:11, Esth. 4:3, מוֹצֵר Isa. 28:16, מָצַק Job 11:15; and a few of Hholem, הוֹרֵעַ Lev. 4:23, 28, יוֹרֵא Prov. 11:25 for יוֹרֵה from הָרָה. The construct infinitive: הוֹסֵר Ezr. 3:11, and with the feminine termination הוֹלְפֶרָה Ezek. 16:4, הֶפְרָה Gen. 40:20, Ezek. 16:5.

2 § 150. 1. In the Kal preterite Yodh is once dropped, רָד Judg. 19:11 for רָדָה. Hhirik occurs with the second radical of רָלַד and רָלַשׁ 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. רָלַשְׁתָּם, רָלַשְׁתָּהּ, רָלַדְתָּנִי.

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

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

3 § 151. 1. הִלָּךְ and הִלָּךְ. הִלָּךְ *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 הִלָּךְ. Thus, Kal inf. const. הִלָּךְ (הִלָּךְ, with suf. הִלָּכְתָּי) rarely הִלָּךְ; fut. הִלָּךְ (once with the vowel letter ו for *ê*, אִילָכָה Mic. 1:8, fem. pl. הִלָּכְבֶּהּ), occasionally in poetry הִלָּךְ (3 fem. sing. הִלָּכְתָּי); imper. הִלָּךְ (with ה, parag. הִלָּךְ, or without the vowel letter הִלָּךְ, fem. pl. הִלָּכְנָה and הִלָּכְנָה) once הִלָּכְנוּ Jer. 51:50. Hiphil: הוֹלִיךְ once in the imper. הוֹלִיכֵי Ex. 2:9, and once in the participle מְהִלָּכִים Zech. 3:7 for מְהִלָּכִים, § 94. e.

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

3. הוֹשִׁבוּתָיִם Zech. 10:6 is probably, as explained by Gesenius and Hengstenberg, for הוֹשִׁבָתָיִם from יָשַׁב *to dwell*, though Ewald derives it from שׁוּב *to return*, as if for הַשְׁבוּתָיִם, and Kimchi supposes it to be a combination of both words suggesting the sense of both, in which he is followed by the English translators, *I will bring them again to place them*.

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

הוֹמִיִּיךָ Ps. 16:5, see § 90.

AYIN VAV (עִי) AND AYIN YODH (עִי) VERBS.

4 § 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*.

5 § 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 \bar{a} , which arises from blending \bar{a} with the pretonic Kamets, § 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: הַקָּוִים for הִקְוִים, הַקָּוִים for הִקְוִים, 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, קָוִים, קָוִים; in the future the preformative commonly takes the simplest of the long vowels \bar{a} , וְקָוִים, וְקָוִים, comp. וְקָוִים.

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

4. In the first and second persons of the Niphal and Hiphil preterites \bar{o} (ו) is inserted before the affixed termination in order to preserve the long vowel of the root from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future \bar{e} (ו) 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, וְקָוִים, וְקָוִים. In the Niphal preterite, when the inserted ו receives the accent, the preceding ו is for euphony changed to ו, e. g. וְקָוִים.

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

6 § 154. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. וְקָוִים, or as ו, e. g. וְקָוִים.

2. Commonly the third radical is reduplicated instead

of the second, which then quiesces in Hholem, Pi. קוּיִם, Pu. קוּיִם, Hith. הִתְקוּיִם.

a. In the Pual *o* is the passive vowel here adopted in preference to *u*: in the Piel and Hithpael it arises from the combination of *u*, to which *י* is softened, with the antecedent *a*, קוּיִם for קוּיִים, §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.

7 § 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 לִיב *to contend*.

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

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

PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקַם	קוּמָם	קוּמָם
3 f.	קָמָה	נָקַמְהָ	קוּמְמָה	קוּמְמָה
2 m.	קָמַתָּ	נָקַמְוֹתָ	קוּמְמַתָּ	קוּמְמַתָּ
2 f.	קָמַתְּ	נָקַמְוֹתְ	קוּמְמַתְּ	קוּמְמַתְּ
1 c.	קָמַתִּי	נָקַמְוֹתִי	קוּמְמַתִּי	קוּמְמַתִּי
Plur. 3 c.	קָמוּ	נָקַמוּ	קוּמְמוּ	קוּמְמוּ
2 m.	קָמַתְּם	נָקַמְוֹתְהֶם	קוּמְמַתְּם	קוּמְמַתְּם
2 f.	קָמַתְּנָן	נָקַמְוֹתְנָן	קוּמְמַתְּנָן	קוּמְמַתְּנָן
1 c.	קָמַנּוּ	נָקַמְוֹנּוּ	קוּמְמוֹנּוּ	קוּמְמוֹנּוּ
INFIN. <i>Absol.</i>	קוּם	הִקְוּם		
<i>Constr.</i>	קוּם	הִקְוּם	קוּמָם	
FUT. 3 m.	יִקְוּם	יִקְוּם	יִקְוּמָם	יִקְוּמָם
3 f.	תִּקְוּם	תִּקְוּם	תִּקְוּמָם	תִּקְוּמָם
2 m.	תִּקְוּם	תִּקְוּם	תִּקְוּמָם	תִּקְוּמָם
2 f.	תִּקְוְמִי	תִּקְוְמִי	תִּקְוְמִי	תִּקְוְמִי
1 c.	אֶקְוּם	אֶקְוּם	אֶקְוּמָם	אֶקְוּמָם
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.	נִקְוּם	נִקְוּם	נִקְוּמָם	נִקְוּמָם
IMPER. 2 m.	קוּם	הִקְוּם	קוּמָם	
2 f.	קוּמִי	הִקְוְמִי	קוּמְמִי	wanting
Plur. 2 m.	קוּמוּ	הִקְוְמוּ	קוּמְמוּ	
2 f.	קוּמוּנָה	הִקְוְמוּנָה	קוּמְמוּנָה	
PART. <i>Act.</i>	קָם		מִקְוּמָם	
<i>Pass.</i>	קָם	נִקְוָם		מִקְוָם

AND AYIN YODH VERBS.

HIPIIL.	HOPHAL.	HITHPAEL.	KAL.	
הִקָּיִם	הוֹקָיִם	הִתְקוּיָם	רָב	
הִקְרִימָה	הוֹקְרִימָה	הִתְקוּרְמִימָה	רָבָה	
הִקְרִימוֹת	(הוֹקְרִימוֹת)	הִתְקוּרְמִימוֹת	רָבַתְּ	רִיבֹתְךָ
הִקְרִימוֹת	(הוֹקְרִימוֹת)	הִתְקוּרְמִימוֹת	רָבַתְּ	
הִקְרִימוֹתִי	(הוֹקְרִימוֹתִי)	הִתְקוּרְמִימוֹתִי	רָבַתְּתִי	רִיבֹתַי
הִקְרִימוּ	הוֹקְרִימוּ	הִתְקוּרְמוּ	רָבוּ	רִיבוּ
הִקְרִימוּתָם	(הוֹקְרִימוּתָם)	הִתְקוּרְמוּתָם	רָבַתְּם	
הִקְרִימוּתְךָ	(הוֹקְרִימוּתְךָ)	הִתְקוּרְמוּתְךָ	רָבַתְּךָ	
הִקְרִימוּנוּ	(הוֹקְרִימוּנוּ)	הִתְקוּרְמוּנוּ	רָבַנוּ	
הִקָּיִם			רָוַב	רִיב
הִקָּיִם		הִתְקוּיָם	רִיב	
יִקָּיִם	יֹוֹקָיִם	יִתְקוּיָם	יִרְיֵב	
תִּקָּיִם	תוֹוֹקָיִם	תִּתְקוּיָם	תִּרְיֵב	
תִּקָּיִם	תוֹוֹקָיִם	תִּתְקוּיָם	תִּרְיֵב	
תִּקְרִימִי	תוֹוֹקְרִימִי	תִּתְקוּרְמִימִי	תִּרְיֵבִי	
אִקָּיִם	אוֹוֹקָיִם	אִתְקוּיָם	אִרְיֵב	
יִקְרִימוּ	יֹוֹקְרִימוּ	יִתְקוּרְמוּ	יִרְיֵבוּ	
תִּקְרִימָה	(תוֹוֹקְרִימָה)	תִּתְקוּרְמִימָה	תִּרְיֵבְנָה	
תִּקְרִימוּ	תוֹוֹקְרִימוּ	תִּתְקוּרְמוּ	תִּרְיֵבוּ	
תִּקְרִימָה	(תוֹוֹקְרִימָה)	תִּתְקוּרְמִימָה	תִּרְיֵבְנָה	
נִקָּיִם	נוֹוֹקָיִם	נִתְקוּיָם	נִרְיֵב	
הִקָּיִם		הִתְקוּיָם	רִיב	
הִקְרִימִי	wanting	הִתְקוּרְמִימִי	רִיבִי	
הִקְרִימוּ		הִתְקוּרְמוּ	רִיבוּ	
הִקְרִימְנָה		הִתְקוּרְמִימְנָה	(רִיבְנָה)	
מִקָּיִם		מִתְקוּיָם	רָב	
	מוֹוֹקָיִם		רָוַב	

REMARKS ON AYIN VAV AND AYIN YODH VERBS.

8 § 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. **הָלָה**, **נָלָה**; so likewise in the following guttural verbs and forms, **גָּיַע** *to expire*, **רָחַקָהוּ** Isa. 29:22, **רָצַחָהוּ** Isa. 42:11, **אָזַב** *to be an enemy*, **עוֹלָהוּ** 1 Sam. 18:9 K'ri (**עוֹן** K'thibh), **עָרְפָה** Jer. 4:31, which are confined to the Kal species, and in **רָנַח** *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, **בָּזַ** Zech. 4:10, **טָח** Isa. 44:18 but **טָח** Lev. 14:42. It has Tsere in **מָת** *to die*, **נָר** Isa. 17:11 but **נָרָה** Jer. 50:3, and Hholem in **אָוַר** *to shine*, **בּוֹשׁ** *to be ashamed*, **טוֹב** *to be good*, § 82. 1. a, and in **בָּאָה** 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, **פָּשַׁתְּהֶם** Mal. 3:20. The following participles have Tsere, **לָנִים**, **לָיִן**, **לָיִן**, **מָת**, **עָר**; the following have Hholem, **בוֹשִׁים**, **בוֹשִׁים**, **בוֹשִׁים** 2 Kin. 16:7 (comp. **קוֹמִיָהֶם** Ex. 32:25 in the Samaritan copy), elsewhere **קָמִים**.

3. The vowel letter א is written for a, § 11. 1. a, once in the preterite, **קָאֵם** Hos. 10:14, and occasionally in the participle, **לָאֵט** Judg. 4:21, **רָאֵמוֹחַ** Prov. 24:7, **רָאֵשׁ** 2 Sam. 12:1, 4, Prov. 10:4, 13:23, **שָׂאֵטִים** *despising* Ezek. 16:57, 28:24, 26, to be distinguished from **שָׂטֵים** *rowing* Ezek. 27:8, 26. The consonant א is once introduced in place of the omitted ו, **רָאֵמָה** Zech. 14:10 for **רָמָה**; the ancient versions favour the assumption, that **פָּאָרִי** Ps. 22:17 is in like manner for **פָּרִים** *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. **קָאָה** Lev. 18:28, **רָבִי** Gen. 26:22, **שָׂמִי** Gen. 40:15, **תָּרוּ** Num. 13:32. In a few instances it is shifted by Vav conversive preterite, § 100. 2. **וְלָעִי** Obad. ver. 16, **וְסָפִי** Am. 3:15, **וְנָחָה** Isa. 11:2, **וְנָחִי** Isa. 7:19 but **וּבָאִי** *ibid.*, **וּבָאָה** Zech. 5:4, **וְלָנָה** *ibid.*, where the feminine ending is הָ instead of הַ; so in the passive participle, **זוּרָה** Isa. 59:5 for **זוּרָה**.

9 § 157. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, **בּוֹא**, **בּוֹשׁ** Judg. 3:25, **מּוֹט**, **נּוֹחַ** and **נּוֹיָה** Isa. 7:2, elsewhere **לּוֹיַע**, **לּוֹיַע** Isa. 30:2, which is not from **לּוֹיַע** **שָׁב** Josh. 2:16, elsewhere **שׁוֹב**, and with suf. **רוּמָם** Ezek. 10:17, **גּוֹרִי** Ps. 71:6, which is not the participle from **גּוֹרָה** (Gesenius), **גּוֹרִי** *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, **אָוַרִי** Isa. 60:1, **בּוֹא**, **בּוֹשׁ**,

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

3 § 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.: הִלִּיב to render liable, עָלַל to do wickedly, עָוַר to blind, כָּזַח to pervert, נָוַח to cry for help, הִצְטִיחַ Josh. 9:12, הִצְטִיחוּ Josh. 9:4; so also קָנַם fut. וְקָנַם and וְקָנַם, וְקָנַח fut. וְקָנַח, which have quiescent Vav in other species, and רָיַח, 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, טָאטְאִיחַ Isa. 14:23, מָטַטְטִיחַ Isa. 22:17, מִזְזַזְזִיחַ Hab. 2:7, רָפַפְפְּצִיחַ Job 16:12 but רָפַצְצִיחַ Jer. 23:29, קָרָקַר Num. 24:17 and מְקָרָקַר Isa. 22:5, תָּשַשְשִׁיחַ Isa. 17:11; יַעֲעִרוּ Isa. 15:5 is for יַעֲרָעְרוּ, § 57. 1; יַעֲלָעְלוּ Job 39:3 is perhaps for יַעֲלָעְלוּ from עָוַל, comp. אָסַפּ Ps. 139:8 for אָסַפְּקַ, § 88, though Gesenius conjectures that it is an erroneous reading for לָעַלְעַל from לָוַע. The only Hithpael formed by a like reduplication is תִּהְחַחַחַל Esth. 4:4, elsewhere תִּהְחַחֵל.

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

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

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

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

LAMEDH ALEPH (לֵא) VERBS.

4

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

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

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 Tseré, נִמְצָאתִי, הִמְצָאתִי, in the feminine plurals of all the futures and imperatives in Seghol, תִּמְצָאנָה, תִּמְצָאנָה.

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 ל"ה verbs, between which and א"ל verbs there is a close affinity and a strong tendency to mutual assimilation. In Chaldee and Syriac no distinction is made between them.

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

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

PARADIGM OF LAMEDH ALEPH VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHL.	HITHPAEL.
PRET. 3 m.	לָמַד	לִמַּד	לָמַד	לִמַּד	לִמַּד
3 f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ	לִמַּדְתְּ	לִמַּדְתְּ
2 m.	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ	לִמַּדְתָּ	לִמַּדְתָּ
2 f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ	לִמַּדְתְּ	לִמַּדְתְּ
1 c.	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי	לִמַּדְתִּי	לִמַּדְתִּי
Plur. 3 c.	לָמַדוּ	לִמַּדוּ	לָמַדוּ	לִמַּדוּ	לִמַּדוּ
2 m.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם	לִמַּדְתֶּם	לִמַּדְתֶּם
2 f.	לָמַדְתֶּן	לִמַּדְתֶּן	לָמַדְתֶּן	לִמַּדְתֶּן	לִמַּדְתֶּן
1 c.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם	לִמַּדְתֶּם	לִמַּדְתֶּם
INFIN. <i>Absol.</i>	לָמַד	לִמַּד	לָמַד	לִמַּד	
<i>Constr.</i>	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד	לְלַמֵּד
FUT. 3 m.	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד
3 f.	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ
2 m.	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ
2 f.	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ
1 c.	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי
Plur. 3 m.	יִלְמַדוּ	יִלְמַדוּ	יִלְמַדוּ	יִלְמַדוּ	יִלְמַדוּ
3 f.	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן
2 m.	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם
2 f.	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן	יִלְמַדְתֶּן
1 c.	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם
IMPER. 2 m.	לְמַד	לְלַמֵּד	לְמַד	לְמַד	לְמַד
2 f.	לְמַדְתִּי	לְלַמֵּדְתִּי	לְמַדְתִּי	לְמַדְתִּי	לְמַדְתִּי
Plur. 2 m.	לְמַדוּ	לְלַמֵּדוּ	לְמַדוּ	לְמַדוּ	לְמַדוּ
2 f.	לְמַדְתֶּן	לְלַמֵּדְתֶּן	לְמַדְתֶּן	לְמַדְתֶּן	לְמַדְתֶּן
PART. <i>Act.</i>	לֹמֵד		לֹמֵד	לֹמֵד	לֹמֵד
<i>Pass.</i>	לְלֹמֵד	לְלֹמֵד			לְלֹמֵד

REMARKS ON LAMEDH ALEPH VERBS.

6

§ 164. 1. Verbs having Tseré as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, *הִרְאָה*, *טִמְאַח*, *שָׁאַחַר*.

2. Quiescent א is occasionally omitted from the body of the word, e. g. Kal pret. *הִצְחִי* Job 1:21 for *הִצְחִי*, *הִצְחִי* Num. 11:11, *צִיַּחְתִּי* Judg. 4:19, *מִלְחִי* Job 32:18, *בָּנוּ* 1 Sam. 25:8 for *בָּנִינוּ*: fut. *הִשְׁלִיכָה* and *הִשְׁלִיכְנָה*; *הִצְחִי* Deut. 28:57 part. fem. sing. for *הִצְחִי*; *רִצְחִי* Job 41:17 for *רִצְחִי* const. inf. with prep. and suf. from *נִשְׂא*. Niph. pret. *נִחְבְּתִים* Josh. 2:16, *נִטְמְתִים* 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. *חִטּוֹ* Gen. 20:6 for *חִטּוֹ*, *וּבְבוֹ* 1 Kin. 12:12 for *וּבְבוֹ*, *הִחְטִי* 2 Kin. 13:6, *הִחְטִי* Jer. 32:35, *רָגִי* Ps. 141:5, *רִשִׁי* Ps. 55:16, *אָבִי* 1 Kin. 21:29, Mic. 1:15, *מִבִּי* 2 Sam. 5:2. and in three other passages; *הִקְבִּי* Ruth 3:15 is Hiph. imper. fem. for *הִקְבִּי*, § 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), *נִשְׂאוּ* Ps. 139:20 for *נִשְׂאוּ*, *רִנְשְׂאוּ* Jer. 10:5 for *רִנְשְׂאוּ* imp. for *רִנְשְׂאוּ*, *הִצְחִי* Eccles. 10:5 Kal part. fem. for *הִצְחִי*, *חִטְּאִים* 1 Sam. 14:33 for *חִטְּאִים*, *הִבְרִאִים* Neh. 6:8 Kal part. with suf. for *הִבְרִאִים*, *נִרְפְּאוּ* Ezek. 47:8 for *נִרְפְּאוּ*; and, on the contrary, quiescent א attracts to itself the vowel of the preceding consonant in *קָרְאוּ* Ex. 2:20 Kal imp. for *קָרְאוּ* and *צִאֲנוּ* Cant. 3:11 for *צִאֲנוּ* from *צִאֲנוּ*.

4. Final א resumes its consonantal character upon the addition of suffixes *נִשְׂאוּ*, receiving (־) before *ה*, *כֵּם* and *בֵּן*, in consequence of which a previous Tseré or Sh'va is converted into Pattahh, § 60. 1, *שָׁנְעָהּ*, *נִשְׂעָהּ*, *הִבְרִיאָהּ*, *הִבְרִיאָהּ* Pi. inf., *טִמְאַכְּם*, *מִצְאַכְּם* Kal inf. for *מִצְאַכְּם*, § 61. 1. *c*.

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

7

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

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

3. Sometimes the ל"ה form is adopted both in consonants and vowels. פָּלַח Ezek. 28:16 for מְלָאָהוּ 1 Sam. 6:10, נָשׂוּ Ezek. 39:26, פָּלַחְתִּי 1 Sam. 25:33 for פָּלַחְתִּי צִמַּח Ruth 2:9 for צִמַּח רָבְלָה Gen. 23:6 for רָבְלָה Job 5:18 for תְּרַפְּאֶנָּה comp. Jer. 8:11, 51:9, 2 Kin. 2:22, נָשׂוּ Ps. 32:1 for נָשׂוּא נִבְרַח Jer. 26:9 for נִבְרַחְתָּ 1 Sam. 10:6, תְּרַפְּאֶנָּה 1 Sam. 10:13, הִמְצִיחָהּ 2 Sam. 3:8, צָבְרָה Isa. 29:7 for צָבְרָה; מְרַבֵּחַ Ezek. 8:3 is by some interpreters thought to be for מְקַנֵּיאַ *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 תָּ, § 86. b, in חָטְאתָ Ex. 5:16 for חָטְאתָ, קָרָאתָ Deut. 31:29, Isa. 7:14, Jer. 44:23, חָטְאתָ Gen. 33:11 Hoph. from בָּוֵא, נִפְלְאתָ Ps. 118:23 (נִפְלְאתָ Deut. 30:11 is the feminine participle), to which the customary ending הָ is further added in נִפְלְאתָהּ 2 Sam. 1:26, חָבְרָאתָ Josh. 6:17 for חָבְרָאתָ.

2. A feminine termination תָּ, תָּ, or as in ל"ה verbs וְתָ, is occasionally added to the construct infinitive, e. g. Kal, טָמְאָה, יָרָאָה, שָׁנְאָה, קָרָאתָ from קָרָא *to meet*, distinguished from קָרָא and קָרְאוּתָ Judg. 8:1 from קָרָא *to call*, מְלַאתָ and מְלַאתָ never מְלַאתָ, מְלַאתָ Prov. 8:13, with suf. חָטְאתָו Ezek. 33:12. Niphal, הִמְצִיחָו Zech. 13:4. Piel, מְלַאתָ and מְלַאתָ, קָנַאתָו 2 Sam. 21:2; מְשַׁאוּתָו Ezek. 17:9 is a Kal inf. const., formed as in Chaldee by prefixing מְ.

3. There are two examples of the Niphal infinitive absolute, נִקְרָא 2 Sam. 1:6 and הִמְצִיאָו 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: קָנַאתָ, רָפְאָתָ, בָּרָאָתָ. Hiphil inf. abs.: חָפְסָתָ, הִשָּׂאתָ.

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

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

§ 167. 1. The following are the only Pual forms which occur. Pret.: מְסַלְּאִים, מְסַלְּאִים, מְסַמְּאָה, מְדַרְבָּא. Fut.: יִדְרָבָא. Part.: מְקַרְרָא, מְקַרְרָא, with suf. מְקַרְרָא.

2. The following are the only Hophal forms: Pret. הוּצָאָה, הוּצָאָה, הוּצָאָה, הוּצָאָה. Fut.: יוּצָאָו, יוּצָאָו. Part.: מוּצָאתָ, מוּצָאתָ.

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

LAMEDH HE (ל"ה) VERBS.

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§ 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. נָלִי ; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה, §11. 1. *a*.

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

In the futures and participles it stands for *ě*, and is pointed הֵ .

In the imperatives it stands for *ē*, and is pointed הִ .

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

The construct infinitives have the feminine ending הִה.

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

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

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

larly in prolonged or pausal forms, חָסִיר, חָסִירָה; it is, however, commonly rejected and its vowel given to the antecedent consonant, גָּלִי for גְּלִי, תְּגִלִּי for תְּגִלִּי; in like manner the preterite 3 fem., which in these verbs retains the primary characteristic הַ, § 86. *b*, גָּלְתָּ for גְּלִיתָ, to which is further appended the softened ending הַ, thus גָּלְתָּה, in pause גָּלְתָּהּ.

a. The הַ of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, § 61. 6, comp. such nouns as רְשׁוּעָה, צִלְתָּה, אִמְתָּה, in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the הַ as hardened from הַ, גָּלְתָּה for גְּלִיתָה, labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant הַ could be exchanged for הַ, and that הַ in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

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

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

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

PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	בָּלָה	נִבְלָה	בִּלְהָה
3 f.	בָּלְתָה	נִבְלְתָה	בִּלְתָּה
2 m.	בָּלִיתָ	נִבְלִיתָ	בִּלִּיתָ
2 f.	בָּלִיתְּ	נִבְלִיתְּ	בִּלִּיתְּ
1 c.	בָּלִיתִי	נִבְלִיתִי	בִּלִּיתִי
Plur. 3 c.	בָּלוּ	נִבְלוּ	בִּלוּ
2 m.	בָּלִיתֶם	נִבְלִיתֶם	בִּלִּיתֶם
2 f.	בָּלִיתְּן	נִבְלִיתְּן	בִּלִּיתְּן
1 c.	בָּלִינוּ	נִבְלִינוּ	בִּלִּינוּ
INFIN. <i>Absol.</i>	בָּלֹה	נִבְלֹה	בִּלֹּה
<i>Constr.</i>	בָּלוֹת	נִבְלוֹת	בִּלוֹת
FUT. 3 m.	יִבְלֶה	יִבְלֶה	יִבְלֶה
3 f.	תִּבְלֶה	תִּבְלֶה	תִּבְלֶה
2 m.	תִּבְלֶה	תִּבְלֶה	תִּבְלֶה
2 f.	תִּבְלִי	תִּבְלִי	תִּבְלִי
1 c.	אִבְלֶה	אִבְלֶה	אִבְלֶה
Plur. 3 m.	יִבְלוּ	יִבְלוּ	יִבְלוּ
3 f.	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
2 m.	תִּבְלוּ	תִּבְלוּ	תִּבְלוּ
2 f.	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
1 c.	נִבְלֶה	נִבְלֶה	נִבְלֶה
IMPER. 2 m.	בָּלֵה	הִבְלֵה	בִּלֵּה
2 f.	בָּלִי	הִבְלִי	בִּלִּי
Plur. 2 m.	בָּלוּ	הִבְלוּ	בִּלוּ
2 f.	בָּלִינָה	הִבְלִינָה	בִּלִּינָה
PART. <i>Act.</i>	בָּלֵה		בִּנְבֻלָה
<i>Pass.</i>	בָּלוּי	נִבְלָה	

HE VERBS.

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
גָּלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
גָּלְתָה	הִגְלִתָּה	הִגְלִתָּה	הִתְגַּלִּיתָה
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלִיתְּ	הִגְלִיתְּ	הִגְלִיתְּ	הִתְגַּלִּיתְּ
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
גָּלִיתֶם	הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם
גָּלִיתִם	הִגְלִיתִם	הִגְלִיתִם	הִתְגַּלִּיתִם
גָּלִינוּ	הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ
(גָּלָה)	הִגְלָה	הִגְלָה	(הִתְגַּלָּה)
גָּלוּת	הִגְלוּת	(הִגְלוּת)	הִתְגַּלוּת
יָגַל	יִגְלֶה	יִגְלֶה	יִתְגַּלֶּה
יִגְלֶה	יִתְגַּלֶּה	יִתְגַּלֶּה	יִתְגַּלֶּה
יִגְלֶה	יִתְגַּלֶּה	יִתְגַּלֶּה	יִתְגַּלֶּה
יִגְלֶי	יִתְגַּלֶּי	יִתְגַּלֶּי	יִתְגַּלֶּי
יִגְלֶה	יִתְגַּלֶּה	יִתְגַּלֶּה	יִתְגַּלֶּה
יִגְלוּ	יִתְגַּלוּ	יִתְגַּלוּ	יִתְגַּלוּ
יִגְלֶינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה
יִגְלוּ	יִתְגַּלוּ	יִתְגַּלוּ	יִתְגַּלוּ
יִגְלֶינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה	יִתְגַּלֶּינָה
יִגְלֶה	יִתְגַּלֶּה	יִתְגַּלֶּה	יִתְגַּלֶּה
wanting	יִגְלֶה יִתְגַּלֶּי יִתְגַּלוּ יִתְגַּלֶּינָה	wanting	יִתְגַּלֶּה יִתְגַּלֶּי יִתְגַּלוּ יִתְגַּלֶּינָה
מִגָּלָה	מִיִּגְלָה	מִיִּגְלָה	מִיִּתְגַּלָּה

hand. there is one instance of an imperative ending in Seghol, viz., the Piel רָבֵה Judg. 9:29. The radical ר remains and rests in Hhirik in ותִּזְנֶינִי (3 fem.) Jer. 3:6, in the Hiphil תִּמְחֵרִי (2 masc.) Jer. 18:23, and in the Kal imperative, תִּחַר (2 masc.) Isa. 26:20. Yodh appears once as a consonant before a suffix, וַיִּזְאֲרֵנִי Job 3:25, and once before ה paragogic, אֶהְמָה Ps. 77:4, which is very rare in these verbs, but perhaps displaces the final vowel in אֶשְׁמָה Ps. 119:117, and the Hithpael, נִשְׁתַּמָּה Isa. 41:23. In a few instances ר is restored as a quiescent before suffixes, רִחֲמֵנו Hos. 6:2, תִּחַרְנִי 1 Kin. 20:35, רִבְּסֵנוּ Ps. 140:10 K'ri, אֶפְאַיְהֵם Deut. 32:26. Examples of the feminine plural: תִּמְחֲרֵנָה, וַתִּחַרְנֶינָה, וַתִּשְׁמָרְנֶינָה, וַתִּשְׁמָרְנָה and תִּשְׁמָרְנָה.

4. The future of a few verbs when apocopated or preceded by Vav conversive simply drops its last vowel, either retaining Hhirik under the personal prefix or lengthening it to Tsere. לִשְׁטַח, וַחֲרָה, וַחֲרָה, וַחֲרָה, וַחֲרָה, וַחֲרָה; so in the Pe Nun forms, וַחֲרָה and וַחֲרָה, וַחֲרָה, and Pe Yodh וַחֲרָה, with Pattahh-furtive under the first radical of the Pe guttural, וַחֲרָה, § 17. , or the vowel of the personal prefix changed to Pattahh, § 60. 1, וַחֲרָה, וַחֲרָה. Most commonly Seghol is inserted between the concurring consonants, וַחֲרָה and וַחֲרָה, וַחֲרָה and וַחֲרָה, וַחֲרָה and וַחֲרָה, וַחֲרָה and וַחֲרָה, וַחֲרָה and וַחֲרָה, or Pattahh if one of the consonants is a guttural, § 61. 2; thus, in Ayin guttural verbs, וַחֲרָה, וַחֲרָה, וַחֲרָה, in Pe guttural וַחֲרָה from וַחֲרָה, § 60. 1. a. (3), וַחֲרָה from וַחֲרָה, or with the additional change of the vowel of the prefix to Pattahh, וַחֲרָה from וַחֲרָה, וַחֲרָה from וַחֲרָה, וַחֲרָה from וַחֲרָה, Isa. 59:17 (in 1 Sam. 15:19, 14:32 K'ri, this same form is from עֹשֶׂה or עֹשֶׂה, § 157. 3), וַחֲרָה, וַחֲרָה. The rejection of the final vowel takes place frequently even in the first person singular, which in other verbs is commonly exempt from shortening. § 99. 3. a, וַחֲרָה, וַחֲרָה and וַחֲרָה. In a few instances the final vowel is retained in other persons after Vav conversive, e. g. וַחֲרָה 1 Kin. 16:25, וַחֲרָה 2 Kin. 1:10, וַחֲרָה Josh. 19:50, וַחֲרָה 1 Sam. 1:9, וַחֲרָה 1 Kin. 16:17, וַחֲרָה 1 Sam. 17:42, וַחֲרָה 2 Kin. 6:23, וַחֲרָה Deut. 32:18 is fut. apoc. of וַחֲרָה as וַחֲרָה or וַחֲרָה of וַחֲרָה.

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

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

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

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

§ 174. 1. Piel: Two verbs, נָאָה *to be becoming* and טָהָה *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 נִאָּאָה Ps. 93: 5, נִאָּוֹ Cant. 1: 10, Isa. 52: 7, and of the latter the participle plur. constr. מִטְּהָוִי Gen. 21: 16. There are three examples of Hholem inserted after the first radical, § 92. *b*, מִטְּהָוִי Isa. 10: 13 from טָהָה, the ט being an orthographic equivalent for ס, § 3. 1. *a*, and in the infinitive, הִגֹּו, הִרֹו 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, גָּלִיתִי and גָּלִיתִי, once קָנִיתִי, קָנִיתִי and בָּלִיתִי, בָּלִיתִי, בָּלִיתִים, בָּלִיתִים.

3. Infinitive absolute: הִרֹו, הִגֹּו, עָנָה, נָקָה, קָנָה, קָנָה. The construct always ends in וֹת with the exception of בָּלִיתִי also בָּלִיתִי, and הִבִּי Hos. 6: 9.

4. Future: in אֲרִיבָה Isa. 16: 9 from רָיָה, the second radical is doubled as ר, § 153. 1, and the third appears as ו, § 56. 3. *a*; אֲבִלָה Ex. 33: 3 is for אֲבִלָה, § 63. 1. *b*. With Vav conversive: וְרָצוּ, וְרָכַס, וְרָכַל, וְרָגַל; once Pattahh is lengthened to Kamets, וְרָצוּ, וְרָכַס; once Pattahh is lengthened to Kamets, וְרָצוּ 1 Sam. 21: 14; so in pause, הִנְגַּל Prov. 25: 9.

5. The imperative has Seghol in a single instance, רַבֵּה Judg. 9: 29 and sometimes drops its final vowel גַּל, הַל, מֶן, נַס, צו and צִוֵּה.

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

§ 175. 1. Hiphil preterite: The prefixed ה has occasionally Seghol, הִגְלָה and הִגְלָה, הִלָּא, הִפְגָּה, הִרְאָה, הִרְאִיתִי, הִרְאִיתִי. Yodh may quiesce in Hhirik or Tsere, הִגְלִיתִי, הִגְלִיתִי, הִזְנִיתִי, הִשִּׁיתִי. Yodh once remains as a quiescent in the 3 masc. sing., הִחְלִי Isa. 53: 10, and once in the 3 masc. plur., הִמְסִיו Josh. 14: 8 for הִמְסִיו, § 62. 2.

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

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

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

178 5. Hophal infinitive absolute: הַפְּלִיחַ Lev. 19:20.

§ 176. 1. Hithpacl: One verb שָׁחָה reduplicates its third radical, which appears as ו, הַשְׁתַּחֲוֶה *to worship*, fut. יִשְׁתַּחֲוֶה, with Vav conv. וַיִּשְׁתַּחֲוֶה for וַיִּשְׁתַּחֲוֶה, § 61. 2, plur. יִשְׁתַּחֲוּוּ, infin. הַשְׁתַּחֲוֹת, and once with suff. הַשְׁתַּחֲוִיתִי 2 Kin. 5:18, the accent being thrown back by a following monosyllable. For the inflected participle, מִשְׁתַּחֲוִיתָם 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, הִשְׁתַּחֲוִיתִי, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִיתָ.

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

4. The shortened imperative: הִתְחַל, הִתְחַל.

§ 177. 1. הָיָה *to be*, fut. יִהְיֶה, Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va, though vocal, remains simple; so in the inf. const. with prep. לְהֵיוֹת, לְהֵיוֹת, לְהֵיוֹת, though without a prefix it is הָיִיתָ, once הָיִיתָ Ezek. 21:15. The apocopated future יִהְיֶה (in pause יִהְיֶה) and with Vav conversive וַיִּהְיֶה, is for יִהְיֶה, the vowel of the prefix returning to the Sh'va from which it arose, § 85. 2. a (1). page 116. when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future יִהְיֶה Eccl. 11:3, where the second radical appears as ו, which it sometimes does in the imperative, הִיָּה and הִיָּה Gen. 27:29 or הִיָּה Job 37:6, and in the participle הֹיָה Neh. 6:6, Eccl. 2:22, fem. הֹיָה Ex. 9:3.

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

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

DOUBLY IMPERFECT VERBS.

180
 § 178. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פ"ס and ל"ה 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"ו and ל"ה the ו is invariably treated as a perfect consonant, and the ל"ה peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

DEFECTIVE VERBS.

181
 § 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 ל"א verb may appear with a ל"ה form, or an ע"ו verb with an ע"ע form or *vice versâ*. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

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

meaning. The verb *to run* is ordinarily רָץ; but רָצוּא Ezek. 1: 14 is too remote from an רָצ form to be referred to that root; hence it is traced to another verb רָצַע 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 הֵטַב; יָרָא Kal pret. *to fear*, the fut. and imper. from יָרַח; רָקַק Kal pret. and inf. *to spit*, fut. from רָקַק; נָפַץ Kal pret. and inf. *to break or disperse*, fut. and imp. from נָפַץ; נָחַשׁ Kal pret. *to be alienated*, fut. from נָחַשׁ; שָׂרָה K. pret. *to be a prince*, fut. from שָׂרָה; רָבַב Kal pret. and inf. *to be many*, fut. from רָבַב which is used throughout the species; רָחַם Kal fut. *to be hot*, pret. and inf. from רָחַם, which is also used in the future; רָצוּן *to counsel*, borrows its Kal imper. from רָצוּן; רָקַץ Kal fut. *to awake*, pret. from the Hiphil of רָקַץ, which is also used in inf. imper. and fut.; נָצַב *to place*. the reflexive is expressed by הִתְנַצַּב from נָצַב; שָׁתָה *to drink*, the causative is הִשְׁתָּה from שָׁתָה; הִזְבִּישׁ from זָבַשׁ is used as the causative of בֹּשַׁת *to be ashamed*, as well as הִזְבִּישׁ; הִלְכָה *to go*, derives many of its forms from הִלְכָה; תָּהַב *to give*, is only used in the Kal imperative, it is supplemented by תָּהַן of totally distinct radicals.

QUADRILITERAL VERBS.

§ 180. ² Quadrilateral verbs are either primitives formed from quadrilateral roots, whose origin is explained, § 68. a, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

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

shall waste it, Ps. 80:14. Pual pret. הִטְפַּשׁ *it freshened*, Job 33:25, the Methagh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to הִטְפַּשׁ; part. מִחֶסֶפֶס *scaled off* or *resembling scales*, Ex. 16:14. מְכַרְבֵּל *clothed*, 1 Chron. 15:27. Hiphil pret. הִאֲזוּרְחוּ *they stank*, Isa. 19:6 for הִאֲזוּרְחוּ as נִעְמְרוּ for נִעְמְרוּ, derived from אֲזוּחַ *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from זָנַח, § 94. *a*, comp. Alexander in loc.; fut. אֲשַׁמְּרֵלָה *I will turn to the left*, Gen. 13:9; הִשְׁמְרֵלוּ Isa. 30:21, part. מְשַׁמְּרֵלִים 1 Chron. 12:2 from שְׂמֹאל *the left hand*, elsewhere reduced to a trilateral by the rejection of א, לְהִשְׁמֵרֵל 2 Sam. 14:19, הִשְׁמֵרֵלִי Ezek. 21:21. To these may be added the form, which occurs several times in the K'thibh מַחְצְרִים 1 Chron. 15:24, etc., and מַחְצְרִים 2 Chron. 5:12, for which the K'ri substitutes מְחַצְרֵים or מְחַצְרֵים. As it is a denominative from הִצְצֵרָה *a trumpet*, it has been suspected that the form first mentioned should be pointed מְחַצְצְרֵים; the other, if a genuine reading, is probably to be read מְחַצְרֵרֵים.

NOUNS.

THEIR FORMATION.

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

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

a. The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. אָבִי *father*, אֶרֶץ *earth*. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as מֶלֶךְ *to reign*, and מֶלֶךְ *king* from the root מִלַּךְ. 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 מִלַּךְ 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.

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

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

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

5

1. *Triliteral Monosyllables.*

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

קָטַלְ, קָטַלְ; 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*, קָטַלְ, קָטַלְ, קָטַלְ. 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 קָטַלְ *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*, מִיָּטַלְ *a little* prop. *paucity*, הַבֵּשׂ הֶבֶשׂ *honey*, גִּבֹּר מַנְבֹּר *man*; *ā*, אֶלְלָלְ *strength*, כָּתַבְ כְּתָבְ *writing*, שָׁאֵר שְׁאָרְ *residue*; *ē*, שֵׁכָם שֵׁכָםְ *shoulder*, כִּנְיָה כִּנְיָהְ *bush*; *ē*, רָלַלְ רָלַלְ *howling*, בָּאֵב בָּאֵבְ *grief*, זָאֵב זָאֵבְ *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 גִּרְאָה *a valley*, שְׁוִיָּא *vanity*, חַטָּאָה *sin*, זֵרָהְ *spikenard*, קִשְׁטָהְ *truth*. Kamets is only found before Vav, § 63. 2. *a*, מְוִיָּחְ, and in pause, § 65, אֶבְיָחְ, אֶבְיָחְ.

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*, אֶצְבֵּעַ *finger* for אֶצְבֵּעַ, אֶצְבֵּעַ אֶצְבֵּעַ *lattice*, אֶבְזֵטְ *belt*, אֶזְרֹזֵזְ *arm*, אֶזְרֹזֵזְ *arm*, אֶתְמֹלְ *yesterday*.

§ 184. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. אֶלְלָלְ *emptiness*, שְׁכֹוֹלְ *bereavement*, עֲזָרָהְ *strength*, צְדָקָהְ *righteousness*, עֲזָרָהְ *help*, גְּדֹלָהְ *greatness*, or as it is realized in some person or object which may be regarded as its embodiment or representative, גִּבֹּר מַנְבֹּר *lord* from גִּבֹּר *to be mighty*, אֶנְשׁוּשׁ *man* from אֶנְשׁוּשׁ *to be sick*, גְּבֻלָהְ *boundary*, לְבָשִׁיבָהְ *libation* prop. *pouring out*, עֲמֻקָהְ *valley* prop. *depth*, חֲמִצָּהְ *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. מְוִיָּחְ and מְוִיָּחְ *man*, נְיָטְ

and נִטְיָא *plant*, פְּלִיאָ and פְּלִיאָ *prison*, פְּהֵן and פְּהֵן *thumb*, נְגִהָ and נְגִהָ *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive קָטְלָה and קָטְלָה, § 87, קָטְלָה and קָטְלָה. (4.) The fact that Segholates may arise alike from קָטְלָה and קָטְלָה, § 61. 1. b. (5.) The cognate languages; monosyllables in Arabic, whose vowel precedes the second radical, answer to those whose vowel succeeds the same radical in Aramæan, and both to the Hebrew Segholates, e. g. עֲבָדִי *servant*, Aram. עֲבָדִי, Arab. عَبْدٌ.

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

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

גuttural and ל Guttural. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol, § 61. 2, בְּטַח *confidence*, שְׁמִיעַ *hearing*, גְּבוּהָ *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh בְּנֵי *young man*, נְעָר *youth*, פְּחַד *fear* but אֶהָל *tent*, לֶחֶם *bread*.

פֿ and פֿ roots. A vowelless י or נ is in a few instances rejected from the beginning of a word, § 53. 2. a, בּוֹל *produce* for רְבוּגִל *familiarity* for רְבוּגִל, וְשִׁיָּא *elevation* for וְשִׁיָּא, נְחִיָּא *lamentation* for נְחִיָּא, particularly in feminines and secondary derivatives; thus, חֲמָה, עֲדָה, עֲצָה, רְשָׁח drop an initial Yodh, and קָבָה, פִּילִי an initial Nun. Nun may also experience assimilation when it is a second radical, אַף *anger* for אַף, כּוֹס *cup* for כּוֹס.

ו and ו roots. In Segholates ו is preceded by Kamets וְ (according to Kimchi וְ in Ezek. 28 : 18) *wickedness*, מִדְּבַר *midst*, unless the last radical is a guttural, רְוַח *space*; ו is preceded by Pattahh and followed by Hhirik, לַיְלִית *night*, עֵינַי *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as בְּרִי *brand* for בְּרִי, אִי *island* for אִי, רְוִי *watering* for רְוִי, § 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 סִיָּה *bush*, בְּכָה *weeping*, חֲהָה *thought*. When י appears as the radical, it prefers the form בְּכָר *weeping*, פְּרִי *fruit*, פְּלִי *vessel*; ו retains its consonantal character in סְחָו *winter*, טְלָו *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'yāu) *ink*, אֵאוּ *antelope*. In Segholates ו quiesces in Shurek. § 57. 2. (4), שְׁחָו *swimming* for שְׁחָו, פְּהָו *emptiness*; the lexicon of Gesenius contains the forms מְדָו *garment*, מְדָו *end*, מְדָו *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been מְדָו, מְדָו, מְדָו.

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 קָטַל or קֶטַל, קָטִיל, קָטִיל, קָטִיל, קָטִיל.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is \bar{a} , \bar{e} , or \bar{o} , and a passive signification when it is \bar{i} or \bar{u} , קָטַן and קָטֵן *small*, קָטַן *fat*, קָטַן *made of brass*, בְּחִיר *chosen*. Those with \bar{a} and \bar{i} in the ultimate are, however, prevailing and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, יָרֵק *herbs* prop. *green*, שֶׁכָּר *strong drink* prop. *intoxicating*, נִמְר *leopard* prop. *spotted*, צְנִיף and צְנִיף *turban* prop. *wound around*, כְּבוֹד *glory*, *that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90. and in עוֹ verbs they have superseded the regular formation, § 153. 1. קָטַם for קָטַם. Kal passive participles are verbals with \bar{a} . This formation with \bar{i} in the ultimate is adopted in several names of seasons, אָבִיב *Abib*, *the time of ears of corn*, אֶסְיָה *ingathering* prop. *the being gathered*, בְּצִיר *vintage*, זְמַר *pruning-time*, הָרִישׁ *ploughing-time*, קַצִּיר *harvest*, Comp. § 201. 1. b.

b. Adjectives with \bar{o} commonly express permanent qualities, those with \bar{e} variable ones. גָּדוֹל *great*, גָּדֵל *growing great*; חָזַק *strong*, חָזֵק *becoming strong*; קָרוֹב *near*, קָרֵב *approaching*; רְחוֹק *remote*, רָחֵק *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., אָרְהָ *long*, עָגֹל *round*. עֲבֵיף *deep*, גְּבוּהָ *high*; אָדָם *red*, בְּרָר *spotted*, נֶקֶר *speckled*, יָרוֹק *green*, עֶקֶר *striped*, צָהוֹר *white*, שָׂרָף *bay*. שָׁחֵר *black*; מְתוֹק *sweet*, טָהוֹר *pure*, קָדוֹשׁ *holy*. And the latter are employed of shifting and evanescent states of body and of mind, צָמֵא *thirsty*, רָעֵב *hungry*, שָׂבֵעַ *sated*, נָחַץ *weary*, אֲבֵל *grieving*, חָפֵץ *desiring*, חָרָר *fearing*, עָלָז *exulting*.

c. The active signification asserted for the form קָטַל in a few instances cannot be certainly established; קָטַל or קָטַל *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. בְּחִין Jer. 6: 27 may as well be rendered *I have set thee to try* as for a trier (of metals); חֲמוּץ Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even עֲשׂוֹף Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

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

or with *a* which combines with it to form *ē*, הַ, טָרִי, and טָרְהַ *field*, רָפָה *fair*, גָּאָה *high*; in a few nouns this final vowel is dropped, הִיִּשׁ *fish* for הִישָׁה, הַמָּוֶה *mark* for הַמְוָה, עֵץ *tree* for עֵצָה, בֵּן *son* for בְּנָה, פֶּה *mouth* for פְּהָה, unless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by *a*, עָנָו *meek*, or *ē*, שָׁלוֹ *secure*.

3. *The main vowel in the penult.*

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

2. These indicate the agent, and are either active participles, קוֹטֵל *killing*, or substantives, חוֹהֵם *signet-ring prop. sealer*, אוֹיֵב *enemy, one practising hostility*, שׂוֹעֵל *fox prop. digger*, פּוֹנֵד *hammer prop. pounder*, הַיֵּלֶל *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*, הוֹבֵל *sailor prop. rope-handler*, הוֹרֵט *ploughman*, יוֹצֵר *potter prop. former*, בּוֹבֵס *fuller*, כּוֹהֵן *priest*, פֹּרֵם *vine-dresser*, סוֹחֵר *merchant*, סוֹפֵר *scribe*, רוֹבֵל *trafficker*, רֹעֵה *shepherd*, רֹפֵא *physician*, רֹקֵחַ *dealer in unguents*, רֹקֵם *embroiderer*, שׂוֹמֵר *watchman*, שׂוֹעֵר *porter prop. gate-keeper*, שׂוֹפֵט *judge*.

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

c. *ע"ו roots.* The contraction of *ע"ו* and the quiescence of *ע"ו* roots, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in trilaterals. The contracted forms which arise from *ע"ו* roots are סֹב, סֹב, סֹב, סֹב, § 183. *b.* Of these סֹב = סֹבֵב belongs to the monosyllabic formation, and is chiefly used of abstracts, בֵּר *purity*, רֵב *multitude*, תֵּם *integrity*, עֵל *yoke*; and סֹב = סֹבֵב to the first species of dissyllables, embracing adjectives and concrete nouns, חָם *perfect*, הֵג *feast*; while סֹב and סֹב may arise indifferently from either, מֵר *rottenness* is an abstract noun for מֵרָק, but רֵךְ *tender* is an adjective for רֵךְ, Kamets being compressed to Pattah before the doubled letter, comp. § 135. 3; לֵב *heart* is for the dissyllable לֵבֵב, but יָחַן *favour* for the monosyllable יָחַן.

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

to the first species of dissyllables, רָשׁ *poor*, יָרַד *proud*, אֱלֹהִים *God* prop. *the mighty one*; and the second pair may belong to either, רֵישׁ = רֵישׁ *poverty*, רֵיק = רֵיק *empty*, אֶזְרָא = אֶזְרָא *strength*, טוֹב = טוֹב *good*.

CLASS II.—*Nouns with reduplicated radicals.*

§ 187. 1. The simple form proper to adjectives is explained § 185; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *i* or *ā* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, חֲלָשׁ *very weak*, פְּקֻחַ *seeing* prop. (having eyes) *wide open*, צַדִּיק *righteous*, גִּבּוֹר *mighty man*, חַפְזוֹן *full of grace*, רַחוּם *merciful*.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *ā*, *ī*, or *ū* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *ē* or *ō*. Several nouns with *ā* in the second syllable are descriptive of occupations or modes of life, comp. § 186. 2. a, אֶבְרָא *husbandman*, דִּיג *fisherman*, שֹׁפֵט *judge*, חֹרֵשׁ (= חֲרָשׁ) *workman*, טָבַח *cook*, מַעֲבֵד *seaman* (from מַלַּח *salt*), סָבֵל *bearer of burdens*, צַדִּיק *hunter*, קַשָּׁת *bowman*. גַּנָּב *thief*, not a mere equivalent to גּוֹנֵב one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form קָטַל is applied to deformities and defects, physical or moral, אֵלֶם *dumb*, גִּבּוֹן *hump-backed*, חֵרֵשׁ (= חֲרָשׁ) *deaf*, עִוְרִי *blind*, פְּסִיחַ *lame*, קַרְחַת *bald*, עִקְשׁ *perverse*.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. a, קַמּוֹשׁ and קַרְמוֹשׁ *nettle* prop. *badly pricking*, קַרְטוֹר *smoke*, שִׁירְחוֹר *the Nile* prop. *very black*, צִיּוֹן *prison*, פִּירְדוֹר *spark*, בִּירְדוֹר *battle*, נִירְצוֹץ *spark*.

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

e. ע" and more rarely ע" roots reduplicate the biliteral formed by their contraction, גִּלְגָּל and גִּלְגָּל *wheel* prop. *roller*, חֲתָחַח *frightful*, יְרֻזִיר *girt*, קְדָקֵד *crown of the head* prop. *dividing* (the hair); so fem. חֲלָחָה *severe pain*, טָלַטְלָה *casting down*, גִּלְגָּלָה *skull*, and plur. כַּלְסָלוֹת *baskets*, עוֹלָעוֹת *turning*

upside down from לָוּה = לוּוּ, לִזְלֹאוֹת (sing. לִזְלוֹר) *loops* and לוּלָרִים (sing. probably לוּלָה = לוּלָי) *winding stairs* from לוּוּה = לוּוּ; a root לוּוּ 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*, עֲרֹעֵר and עֲרוּעֵר *stark naked, totally destitute*, קִלְקֹל *despicable*, or the softening of the former of the two consonants to a vowel, §57. 1, כּוּכָב *star* for כִּכְבָּב, פְּבֻפּוֹת *bands worn on the forehead* for טַפְטֻפּוֹת, קִיְקִלוֹן (with the ending ון added) *ignominy* for קִלְקִלוֹן, בָּבֶל *Babylon* for בִּלְבָל, or its assimilation to the succeeding consonant, כְּפָר *something circular, a circuit* for כִּרְפָר. The second member of the reduplication suffers contraction or change in שְׂרִשְׁתָּה *chain* for שְׂרִשְׁתָּה and כְּרָבֶר *floor* for כִּרְבָר.

2. Abstracts are formed with a doubled middle radical by giving *ū* to the second syllable and *ĩ* to the first, חֶפֶק *folding the hands*, שְׁלֹמִים *retribution*, תְּקוּיָן *abomination*, and in the plural כְּפָרִים *atonement*, פְּקוּדִים *commandments*, שְׁלוּחִים *divorce*.

a. These may be regarded as verbals formed from the Piel. A like formation is in a few instances based upon other species, e. g. Hiphil הִתְחַוָּה *melting* from חָוָה, נְחִיָּה *cessation* from the נוּ root פָּגַע, Niphal נִפְתָּלוּ *wrestlings*: נְחִיָּה when derived from the Niphāl means *repentings*, when from the Piel *consolations*.

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

c. A few roots, which are either ע"ו or ע"י guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, גִּצְצוּיָן *thorn-hedge*, פֶּאֲרוּר (= פִּאֲרוּר) *ruddy glow*, תְּמֻרֹת *upright columns* designed for way-marks, שִׁעֲרוּתָה *horror*, גִּזְזוּרִים *adulteries*, גִּבְזָרִים *ridges*, also with *ō* or *z̄* in the last syllable, נִיחָח *acquiescence*, נִהְלָל *pasture*, סִגְוִיר *shower*, סִגְוִיר *obscuration*, שִׁפְרִיר (K'thibh) *tapestry*, חֶבְלִיר whence חֶבְלִיר *dark*. The concurrence of consonants is relieved in שִׁפְלוּל (in some editions) *snail* by Daghesh-forte separative.

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§ 188. A few words reduplicate the two last radicals. These may express intensity in general, פְּקֻחִיּוֹת *complete opening*, יְפֵה־יְפִיָּה *very beautiful*, or more particularly repetition, חֶכְפֵּה *twisted* prop. *turning again and again*, חֶלְקֵלֶק *slippery*, עֶקְלָקֶל *crooked*, פְּתֻלָּת *perverse*, אֶסְפָּסָה *mixed multitude* prop. *gathered here and there*, חֶבְרָבוֹת *spots or stripes*, חֶפְרָפְרוֹת *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, אַדְמָיִם *reddish*, יִרְקָק *greenish*, שְׁחָהָה *blackish*.

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

b. פִּי roots drop their initial radical, הַבְּהָרִים *gifts* from רָהַב, צִאצְּאִים *offspring, issue* from רָצָא.

CLASS III.—Nouns formed by prefixes.

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§ 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, אֲבָזָב *utterly deceitful*, אֲבָזָר *violent*, אֵיחָד (= אֵיחָד) *perennial*, אֲזָנָה (only represented by a derivative, § 94. a) *very foul, fetid*, אֲשָׁמֵן *exceedingly gross or thick* (applied to darkness, Isa. 59 : 10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזָכָרָה *memorial*, אֲהִיָּה *declaration*.

a. This form corresponds with أَقْتَلُ 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 הֵיכָל (= אֵיכָל) *palace, temple* prop. *very capacious* from הָכַל in the sense of its cognate כָּוַל *to contain*. So, likewise, in a few verbals with feminine terminations, הִשְׁמַעְנִי Ezek. 24 : 26 *causing to hear* used for the Hiph. infin., § 128, הַצֵּלָה *deliverance* from נָצַל, הַנְּחָה *grant of rest* (= הַנְּחָה) 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.

2
§ 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, מִקְטֵל, מִסְבֵּב, הַבְּלֵל, תִּאֲשֹׁר; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מִקְטֵל, מִקְטֵל.

a. Pattahh commonly stands before \bar{e} , \bar{i} , and \bar{u} . and Hhirik before \bar{a} and \bar{o} , unless the first radical is a guttural or an assimilated Nun, when Pattahh is again preferred, **מִאֲכָל** *food*, **מִטָּע** *planting*, **מִשׁוֹר** *saw*, **הַחֲמִס** *a species of bird*, **רֵהֶלֶם** *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by \bar{a} , §63. 1. b, **מְחֻקָּר** *depth*, **מְרֻכָּב** *chariot*, **מְלֻקְחִים** *pair of tongs*. These rules are not invariable, however, as will appear from such forms as **מִזְבֵּחַ**, **מִסְכָּן**, **מִסְפָּד**, **מִלְקוֹשׁ**, **מִטְּקוֹה**. A few words have \bar{a} in the ultimate, **מְחַלְחֵל** *harp*, **מְחַנֵּק** *strangling*. The insertion of Dagghesh-forte separative in the first radical is exceptional, **מְקַדָּשׁ** Ex. 15: 17, **מִמְרָרִים** Job 9: 18, **מִמְגֵּרוֹת** Joel 1: 17.

b. פִּי roots. The first radical appears as פ resting in Hhirik or Tsere, **מִישׁוֹר** and **מִישָׁר** *rectitude*, **הַיָּדוּשׁ** *new wine*, **הַיָּרְמִן** *south*, or as פ resting in Hholem or Shurek, **מוֹעֵד** *appointed time*, **מוֹסָר** *correction*, **הַוָּשָׁב** *sojourner*, **הַוָּגָה** *sorrow*. In a few instances it is rejected, **הַיָּבֵל** *world*, or assimilated to the following radical, **מִטָּע** *bed*, **מִדָּע** *knowledge*.

ע" and ע" roots. The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, **מִצָּד** *citadel*, **מִתַּחַם** *sound place*, **הַיָּהוּם** *ocean*, **יָקוּם** *living thing*, or more commonly a pretonic Kamets or Tsere, **מִאֲוֹר** *luminary*, **מִדָּוֶן** and **מִדָּוֶן** *strife*, **מִרָּוץ** *race*, **הַרְיִיב** *adversary*. The feminine form is almost always adopted after ה, **הַיָּשׁוּעָה** *salvation*, **הַיָּרֻמָּה** *oblation*.

ע" roots. The root is mostly contracted to a biliteral and the vowel compressed to \bar{a} , \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, **מִמָּר** *tribute* for **מִמָּס**, **מִמָּר** *bitterness* for **מִמָּר**, **הַיָּבֵל** *defilement* for **הַיָּבֵל**, **מִיָּרָה** *fear* for **מִיָּרָה**, **הַיָּרֶן** *mast* for **הַיָּרֶן**; more frequently it receives a pretonic Kamets or Tsere, **מִסָּה** *covering*, **מִגָּן** *shield*, **מִצָּד** *fortress*, **מִצָּר** *anguish*. In **מִשָּׂק** *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, **הַיָּהֳלָה** *folly*, **הַיָּחֲלָה** *beginning*, **הַיָּפִלָה** *prayer*.

ל" roots. The ultimate has ה, **מִדָּוָה** *disease*, **מִרְעָה** *pasture*, which is apocopated in a few words, **מִיָּעַל** *lifting up*, **מִיָּעַל** *higher part*, **מִיָּעַן** and **מִיָּעַן** *on account of*, and always disappears before the feminine ending ה, §62. 2. c, **מִיָּעֲלָה** *ascent*, **מִיָּעֲנָה** *commandment*, **הַיָּעֲנָה** *hope*, **הַיָּעֲלָה** *weariless*. Before the feminine termination ה the final radical appears as quiescent פ or פ, **הַיָּרְפִיָּה** *interest*, **הַיָּזוּנָה** *whoredom*, **הַיָּחֲנִיָּה** *encamping*, **הַיָּרְעִיָּה** *pasture*. Yodh is retained as a consonant after \bar{u} , **מִיָּלְדוּם** *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, **מִשְׁכִּיל** *didactic psalm* prop. *instructor*, **מִפֵּל** (from **יָפַל**) *chaff* prop. *what falls off*.

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

פָּתַח *to open*, מְלַמֵּד *goad* from לָמַד *to learn*, מְשׂוֹר *saw* from נָשַׁר *to saw*.

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

4. The action or the quality *which* is expressed by the root, מִטְבַּח *slaughter*, מִסְפָּד *mourning*, מִדְּרָה *sickness*, מִשְׁגָּה *error*, מִישָׁר *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as מְהִפְכָה *overturning*, מְשֹׂאוֹת Ezek. 17:9, § 166.2. In Chaldee the infinitive regularly takes this form, e. g. מְקַטֵּל *to kill*.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, אֹכֶל *food* from אָכַל *to eat*, מִזְמוֹר *psalm* from זָמַר *to sing*, מִלְקוּחַ *booty* from לָקַח *to take*, מִשְׂמָנִים *fat things* from שָׂמַן *to be fat*, מִצְעָר *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*; מְאָכֵל *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; מְקֹדֵשׁ means both a *holy thing* and a *holy place*; מְמָכָר *sale* and *something sold or for sale*; מְמַלְכָה *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*, יִלְקִיט *bag* prop. *gatherer*, יָקִים *living thing* prop. *that (which) stands*, יִצְהָר *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, תִּדְקֹר oak prop. *that (which) endures*, תִּכְרִיךְ cloak prop. *that (which) wraps up*, תִּפְיֵר 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, תְּבִינָה 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, תּוֹשֵׁב one dwelling on another's lands, *tenant, vassal*.

a. The great majority of nouns with ה prefixed have likewise a feminine ending, תְּרֵדָה deep sleep, תְּשׁוּבָה salvation, תְּפָאֶרֶת beauty, תְּרִמְיָה fraud.

5

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, אַחֲרֹן last from אַחֲרַי after, רִאשׁוֹן first from ראש head, תִּיכוֹן middle from תִּיכּוּן midst, נְחֹשְׁתָּן brazen from נְחֹשֶׁת brass. A very few are formed directly from the root, אֶבְיוֹן poor, עֲלִיוֹן most high, אֶלְמָן widowed.

2. Abstract substantives, the most common form of which is קִטְלוֹן, e. g. עִרְוֹן blindness, בְּטַחוֹן confidence, עֲצָבוֹן pain, נֶרְקָוֹן paleness, though various other forms likewise occur, e. g. אֶבְדָּוֹן and אֶבְדָּן destruction, פְּרִזּוֹן dominion, כְּשָׁרוֹן success, קֶרְבָּן offering.

a. In a few words the termination וֹן has been thought to be intensive, שַׁבָּת sabbath, שַׁבְּתוֹן a great sabbath, יָדָר proud, יָדָרוֹן exceedingly proud, and once diminutive אִישׁ 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 וֹן has no further meaning than to make of the word a proper name, comp. זְבֻלוֹן. 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. פְּדוּיוֹם and פְּדוּיוֹן *ransom*, סִלְסָם *ladder* from סָלַל *to lift up*, חֲרָטִים *sacred scribe* from חָרַט *stylus*, דְּרוֹם *south* from דָּרַר *to shine*; or ל, e. g. בְּרִמְלָה *garden* from בָּרַם *vineyard*, גְּבִעֵל *calyx or cup of a flower* from גָּבַיעַ *cup*, קַרְסָל *ankle* from קָרַם *joint*, חֲרָגַל *locust* from חָרַג *indicative of tremulous motion*, עֲרֵפֶל *thick darkness* from עָרַיַה *cloud*, בְּרִזָּל *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*, גֵּרְשׁוֹנִי *Gershonite*.

2. It is also added to other substantives, צְפוּרִי *northerner*, נֹכְרִי *foreigner*, פְּרוֹזִי *villager*, רַגְלִי *footman*, עֵתִי *timely*, פְּנִימִי *inner* from the plural פְּנִימִים; to a few adjectives, אֲכָזְרִי and אֲכָזֵר *violent*, אֲזִלִּי and אֲזִיל *foolish*, and even to prepositions, תַּחְתִּי *lowest* from תַּחַת, לְפָנַי *front* from לְפָנַי + י, § 62. 2.

a. The feminine ending הַ is dropped before this ending, יְהוּדִי *Jew* from יְהוּדִיָּה, בְּרִיטִי *Berite* from בְּרִיטִיָּה, or the old ending הַ takes its place, מַאֲחַתִּי *Maachathite* from מַאֲחַתָּה, or נ is inserted between the vowels, שְׁלֵמִי *Shelanite* from שְׁלֵמָה. Final י combines with the appended י into יַי, § 62. 2, לֵוִי *Levite* and לֵוִי *Levi*, שֻׁנִי *Shunite* and שֻׁנִי.

b. In a very few instances י takes the place of י, e. g. חִוְרִי *white stuffs*, דוּרִי *basket*, לוּלִי *loop*, and perhaps חַלְוִי, in a collective sense *windows*, חֲשׂוּפִי *uncovered*, בְּרִלִי which Gesenius derives from נָבַל and takes to mean *cunning*; if, however, it is derived from בְּרָה, § 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*, גִּזְבָּר *treasurer*, חֲרִמֶשׁ *sickle*, גְּלִמְוִד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, דַּמָּשֶׁק *damask*, הַנְּמֶל *frost*, סְמִדִּר *vine blossom*, or preserved by the insertion of Daghesh-forte, חֲלָמִישׁ *flint*, עֲכָבִישׁ

spider, פִּלְגָנִשׁ and פִּלְגָנִשׁ *concupine*. Occasionally the third radical has Daghash-forte, עֵטְלָה *bat*, סַנְפִּיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אַרְגָּמָן *purple*, צַפְרָדֵי *frog*, שַׁעֲטָנִיז *cloth*, אַחֲשֵׁתָרָן *mule*, אַחֲשֵׁרָפָן *satrap*.

3. Compound words are few and of doubtful character, צִלְמוֹת *shadow of death*, מֵאֲמָה *anything prop. what and what*, בְּלִימָה *nothing prop. no what*, בְּלִיעַל *worthlessness prop. no profit*, מְאֻפְלָה *darkness of Jehovah*, שְׁלֵה־בְתָלָה *flame of Jehovah*, except in proper names, מֶלְכִי־צֶדֶק *Melchizedek, king of righteousness*, עֹבַד־יְהוָה *Obadiah, serving Jehovah*, יְהוֹיָאִים *Jehoiakim, Jehovah shall establish*.

GENDER AND NUMBER.

8

§ 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. קָטַל *masc.*, קָטְלָה or קָטַלְתַּי *fem.*

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

b. The original feminine ending in nouns as in verbs, § 85. 1. a (1), appears to have been תַּ, which was either attached directly to the word, קָטַלְתַּי which, by § 61. 2, becomes קָטַלְתַּי, or added by means of the vowel a, קָטַלְתַּי or קָטַלְתַּי, which by the rejection of the consonant from the end of the word, § 55. 2. c, becomes קָטַלְתַּי. The termination תַּ or תְּ is still found in a very few words, בְּרָקָתַי *emerald*, קָאֵתַי *pelican*, שְׂפָצַתַּי *company* 2 Kin. 9: 17, מִתְרַתַּי *morrow*, מְנַתַּי *portion*, קָצַתַּי *end*. מְעַתַּי Josh. 13: 13, and the poetic forms, זִמְרַתַּי *song*, נַחֲלַתַּי *inheritance*, עֲזָרַתַּי *help*, פְּרִיָּתַי *fruitful*, שְׁנַתַּי *sleep*. Two other words, תְּהִיָּתַי Ps. 74: 19 and נְגִינַתַּי Ps. 61: 1, have been cited as additional examples, but these are in the construct state, which always preserves the original תַּ final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. a, רְשׁוּעָתַי, רְשׁוּעָתַי, תְּהִיָּתַי.

c. The feminine ending תַּ 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. בִּצְרָה *burning* Hos. 7:4, גַּלִּילָה *Galilee* 2 Kin. 15:29, קִפְדָּה *destruction* Ezek. 7:25, רְחֻמָּה *vulture* Deut. 14:17, שְׁפָלָה *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 הֲשִׁיב *threshing* Jer. 50:11, הֲתָא *terror* Isa. 19:17, הֲמָא *wrath* Dan. 11:44, לְבָרָא *lioness* Ezek. 19:2, מִטְרָא *mark* Lam. 3:12, מְרָא *bitter* Ruth 1:20, קִרְחָא *baldness* Ezek. 27:31, שְׁנָא *sleep* Ps. 127:2. No such form is found in the Pentateuch unless it be זָרָא *loathing* Num. 11:20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root זָרָא cognate to זָרַח. The feminine ending in pronouns of the second and third persons, and in verbal futures is זָרִי; an intermediate form in e appears in זָרִיהָ Isa. 59:5 and עֶשְׂרִיהָ the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. b. and § 156. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *α* or *η*, the Sanskrit *ī*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending ה may be compared with *t*, the sign of the neuter in certain Sanskrit pronouns, represented by *d* in Latin, *id*, *illud*, *istud*, *quid*; in English *it*, *what*, *that*. This distinctive neuter sign has, however, been largely superseded in Indo-European tongues by *m* or *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 הָ prefixed to nouns; and its principal consonant is affixed to form the inferior gender, the neuter being comprehended in the feminine.

§ 197. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

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

אִם *mother.* אֶחָוֹן *she-ass.* פִּירְלָגֶשׁ *concubine.* טַלְמִלָּה *queen.*

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

אָזֶן <i>ear.</i>	זְרוּעַת <i>arm.</i>	פֶּה <i>palm.</i>	קַרְנוֹ <i>horn.</i>
אֶצְבָּע <i>finger.</i>	יָד <i>hand.</i>	כַּתְּפוֹ <i>shoulder.</i>	רֶגֶל <i>foot.</i>
בִּתְּנוֹ <i>thumb.</i>	רֵגֶל <i>thigh.</i>	עֵינַיִם <i>eye.</i>	טֵן <i>tooth.</i>
בְּרִיחַ <i>knee.</i>	כַּנְף <i>wing.</i>	צִדָּה <i>side.</i>	שׁוֹק <i>leg.</i>

The following nouns are also feminine :

אֶחָ <i>brazier.</i>	כּוֹס <i>cup.</i>	עֲרֵשׁ <i>Great Bear.</i>	צִהָר <i>light.</i>
אֶשְׁתֵּי <i>footstep.</i>	כֶּלֶס <i>circuit.</i>	עֲרֵשׁ <i>couch.</i>	צִדָּה <i>side.</i>
בְּאֵר <i>well.</i>	נְהָרָה <i>brightness.</i>	עֲמָלָה <i>workmanship.</i>	רַבּוּא <i>myriad.</i>
בֶּטֶן <i>belly.</i>	נַעַל <i>shoe.</i>	פֶּתַח <i>morsel.</i>	תֵּבֵל <i>world.</i>
חֶרֶב <i>sword.</i>	עִיר <i>city.</i>		

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (*); those which are commonly feminine are distinguished thus (†).

אֶבֶן † <i>stone.</i>	דֶּרֶךְ <i>way.</i>	* מִבְצָר <i>fortress.</i>	פְּנִים † <i>time (repetition).</i>
* אֹר <i>light.</i>	* הַיְכָל <i>temple.</i>	* מִזְבֵּחַ <i>altar.</i>	
אוֹת <i>sign.</i>	* הַמִּוֶּן <i>multitude.</i>	מַחֲנֶה <i>camp.</i>	צָפוֹן <i>north.</i>
אֵלִי <i>fleet.</i>	זָקֵן <i>beard.</i>	* מִטָּה <i>rod.</i>	קֶשֶׁת <i>bow.</i>
אֲרוֹן <i>ark.</i>	חַצֹּנוֹ <i>window.</i>	* מְקוֹם <i>place.</i>	רוּחַ † <i>spirit.</i>
אֲרֵץ <i>path.</i>	חֲצֵר <i>court.</i>	נְחֹשֶׁת <i>brass.</i>	רֵחַב † <i>street.</i>
† אֶרֶץ <i>earth.</i>	יּוֹבֵל <i>jubilee.</i>	† נְפֶשׁ <i>soul.</i>	* רֶחֶם <i>womb.</i>
† אֵשׁ <i>fire.</i>	† יְמִין <i>right hand.</i>	סֵר <i>pot.</i>	* רֶחֶם <i>juniper.</i>
* בְּגָד <i>garment.</i>	רֵהַר <i>peg.</i>	† סֹלֶת <i>flour.</i>	שְׂאוֹל <i>hell.</i>
* בַּיִת <i>house.</i>	* כְּבוֹד <i>glory.</i>	עָב <i>cloud.</i>	* שֵׁבֶט <i>sceptre.</i>
בְּרֵךְ <i>wall.</i>	בַּיִת <i>pail.</i>	* עָם <i>people.</i>	שַׁבָּת <i>sabbath.</i>
בְּרֵא <i>valley.</i>	* כַּרְם <i>vineyard.</i>	† עֶצֶם <i>bone.</i>	שֶׁמֶשׁ <i>sun.</i>
בֵּן <i>garden.</i>	* לֵב <i>heart.</i>	עֶרֶב <i>evening.</i>	שַׁעַר <i>gate.</i>
† גֶּפֶן <i>vine.</i>	לֶחֶם <i>bread.</i>	† עֵת <i>time (duration).</i>	תְּהוֹם <i>ocean.</i>
* גֶּרֶן <i>threshing-floor.</i>	† לְשׁוֹן <i>tongue.</i>		* הַיְמָן <i>south.</i>
	* מַאֲכָל <i>food.</i>	* פְּנִים <i>face.</i>	* הַיְרֵר <i>razor.</i>
† דֶּלֶת <i>door.</i>			

Gesenius ascribes only one gender to a few of these words, but לֵב is once fem. Prov. 12:25; so מַאֲכָל fem. Hab. 1:16, מִבְצָר fem. Hab. 1:10, מִזְבֵּחַ fem. Ezek. 43:13, עֶצֶם 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, פֶּר בּוּלְלוֹק, פָּרָה *heifer*, צִיָּגָל *calf*, fem. עֵגְלָה, כֶּבֶשׂ *lamb*, fem. כֶּבֶשֶׁתָּה, or being represented by a word of different radicals, חֲמוֹר *ass*, fem. אֲחֹוֹן. 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 נֶמֶל *camel*, בָּקָר *cattle*, צִפּוֹר *bird*, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, כֹּלֵב *dog*, זָאֵב *wolf*, שׂוֹר *ox*, are masculine, אֲרֵנָבָה *hare*, יוֹנָה *dove*, רֵחַל *sheep*, are feminine.

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

§ 198. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour*, *his Excellency*, *his Reverence*), פֶּהָה *governor*, כְּנֹת *colleague*, קְהֹלָה *preacher*, and of collectives (comp. *humanity* for *man-kind*), דָּג *a fish*, דָּגָה *fish*, עָנָן *a cloud*, עֲנָנֹה *clouds*, עֵץ *a tree*, עֵצָה *timber*, אֲרִי *a traveller*, אֲרִיָּה *caravan*, צִלְעָה *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, רָשָׁע and רִשְׁעָה *wickedness*, distinguished by Ewald as τὸ ἄδικον and ἀδικία, חֲרָפָה *shame*, עֲצָפָה *stothfulness*.

(2) So to monosyllables whose second radical receives the vowel, צְדָקָה *righteousness*, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, צְדָק *rightness*, אֲפֹלָה *darkness*, equivalent to אֲפֹל (= נְגִהָה) *brightness*, יְשׁוּעָה (= יְשׁוּעַ) *salvation*. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I, the pretonic vowel falling away upon the addition of the feminine ending, אֲפֹל *dark*, אֲפֹלָה *the dark*, τὸ σκοτεινόν, יְשׁוּעָה *the being saved* from יְשׁוּעַ, רִשְׁעָה *justice* from פְּלִיל *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*, כְּהֹנָה *priesthood or priestly duty*, רֹבֵל *merchant*, רִבְבָה *traffic*.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, עִוְר *blind*, עִוְרָה *blindness*, גִּבַּח *having a bald forehead*, גִּבַּחַת *baldness in front*, חָטָא *sinner*, חָטָאָה and חַטָּאת *sin*, בְּלָהָה *terror*, קָלָסָה *scoffing*, חֲלָחֶלֶה *anguish*, or to those which have a prefixed letter, מ *overthrow*, מְהַפֵּכָה *overthrow*, מְדֻמָּה *dominion*, מְהוּמָה *confusion*, or particularly ת, תְּשׁוּבָה *salvation*, תְּעוּדָה *testimony*, תְּקוּוּהָ *hope*, תְּלָאָה *weariness*.

(4) It is likewise added to forms in י, פְּלִילָה *judgment*, עֲלִילָה *working*, רֵאשִׁית *beginning*, אַחֲרִית *end*, שְׁאֵרִית *remnant*, the termination וָה being often found in place of ית, הַפְּשִׁית 2 Chron. 26:21 K'ri, חַפְּשִׁית K'thibh, *disease prop. freedom from duty*, חָפְשִׁי *free*, חֶבְדָּה *redness*, חֶבְדִּי *red*, מְרִירוּת *bitterness*, מְרִיר *bitter*, חֶבְדָּה *heaviness*, אֶלְמָנוּת *widowhood*, and occasionally חָכְמָה *wisdom*, הוֹלָלוּת *folly*, though the latter may perhaps be a plural as it is explained by Gesenius. Ewald suggests a connection between the final י of the relative adjective, which thus passes into ו and even to ו in this abstract formation, and the old construct ending י and ו. The further suggestion is here offered that both may not improbably be derived from the pronoun הוּא, which was originally of common gender, § 71. a (3). Thus, חַיְהוֹ-אָרֶץ Gen. 1:24 *beast of earth* is equivalent to חַיְהוּ הוּא אָרֶץ *beast viz. that of earth*, and מְלִכֵי-צֶדֶק (which may be for מְלָכָה as the plural ending ים for ום, § 199. e), is equivalent to מְלָכָה הוּא צֶדֶק *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, יִשְׂרָאֵלִי *of or belonging to Israel, Israelitish*. The further addition of the feminine ending in its abstract sense, has mostly preserved the vowel from that attenuation to \bar{i} which it has experienced at the end of the word, comp. § 101. 1. a. אֶלְמָנוּת *widowhood prop. the state of a widow* אֶלְמָן *wisdom prop. the quality belonging to the wise* חָכְמָה. The rare instances in which the termination וָה is superimposed upon י, viz.: אֶבְרָהָם, קוֹמְמִיָה, may belong to a time when the origin of the ending was no longer retained in the popular consciousness. The termination ית or וָה in abstracts derived from ל"ה roots is of a different origin from that just explained and must not be confounded with it; י or ו is there the final radical softened to a vowel, § 168, as שְׁבִיית or שְׁבִייתָ *captivity* from שָׁבָה *to lead captive*.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, אֲנִי *fleet*, אֲנִיָּה *ship*, שֵׁנִי *hair*, שֵׁנִיָּה *a hair*, דְּבִי *swarm*, דְּבִיָּה *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*, אֲמָה *metropolis*, יָרֵךְ *thigh*, יָרֵךְ *hinder part, extremity*, בֶּמֶל *palm of the hand*, בֶּמֶל *palm-branch*, מִצְחָה *forehead*, מִצְחָה *greave*, פֶּה *mouth*, פֶּה *edge*.

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 § 199. There are three numbers in Hebrew, the singular (לְשׁוֹן רְחִיד), dual (לְשׁוֹן שְׁנַיִם), and plural (לְשׁוֹן רַבִּים). The plural of masculine nouns is formed by adding ים, or defectively written ם, to the singular, סוס *horse*, סוסים *horses*, צַדִּיק צַדִּיקים *righteous (man)*, צַדִּיקִים or צַדִּיקִים *righteous (men)*. The plural of feminine nouns is formed by the addition of ות, also written ת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כּוּס כּוּסות *cup*, כּוּסות *cups*, בְּתוּלָה בְּתוּלוֹת *virgin*, בְּתוּלוֹת and בְּתוּלוֹת *virgins*, חַטָּאת חַטָּאוֹת *sin*, חַטָּאוֹת *sins*; in two instances the vowel-letter א takes the place of ו, § 11. 1. a, פְּרִיאת Ezek. 31 : 8, בְּצַאת Ezek. 47 : 11.

a. The masculine plural sometimes has ין instead of ים, e. g. מְלִיךְ oftener than מְלִכִים in the book of Job, מְלִכִין Prov. 31 : 3, רְצִין 2 Kin. 11 : 13, עֲלִין Mic. 3 : 12, שׁוֹמְרֵינִי Lam. 1 : 4, חֲשִׁין Ezek. 4 : 9, נְמִין 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, כְּרִי 2 Kin. 11 : 4, כְּרִי, כְּרִי 2 Sam. 8 : 18, טְלֵי־שֵׁר 2 Sam. 23 : 8, and חֲצִי 1 Sam. 20 : 38 K'thibh (K'ri חֲצִים), are singulars used collectively; עֲמִי 2 Sam. 22 : 44, Ps. 144 : 2, Lam. 3 : 14, and רְמוּנֵי Cant. 8 : 2, are in the singular with the suffix of the first person; מְלִי Ps. 45 : 9 is not for מְלִים *stringed instruments*, but is the poetic form of the preposition מִן *from*; כְּאַרִי Ps. 22 : 17 is not for כְּרִים *piercing*, but is the noun אַרִי 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 טְרֵי Judg. 5 : 15, are plurals with the suffix of the first person. In חוּרִי 2 Chron. 33 : 19, which is probably a proper name, and גְּבֵי Am. 7 : 1, Nah. 3 : 17, which is a singular used collectively, final י is a radical as in טְרֵי = טְרֵה. חוּרִי Isa. 19 : 9 is a singular with the formative ending י, § 194. b; חַלּוּזֵי Jer. 22 : 14 and חַשׁוּפֵי Isa. 20 : 4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חַלּוּזִים *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for חַשׁוּפֵי, the diphthongal *e* being resolved into *ay*, comp. § 57. 2 (5). הָרִי Ezek. 13 : 18 is probably a dual for הָרִים, though it might be for the unabridged singular הָרֵה, which, however, never occurs. The divine name שֶׁרִי *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, דַּלְתָּהוּ *door* pl. דְּלָתוֹת. So, כַּפְּתָה *pillow*, כֹּשֶׁת *bow*, שֵׁקֶת *trough*, הַלְּבִיחַ *spear*, אֶלְמָנוּת *widowhood*, בְּרִיתוֹת *divorce*, הַזְּנוּת *whoredom*, שֵׁפָה *lip* pl. שֵׁפָתוֹת. To these must be added שְׁתִּיהַ, provided it be derived from שָׂתָה in the sense of *pit*; it may, however, signify *destruction*, from the root שָׂתָה, when the final ת 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 ום, § 71. b. (2). In verbs the vowel has been preserved, but the final nasal has been changed or lost, רִקְטָלוֹן or רִקְטָלוֹ, § 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*, סוּסִים, הָאֵם, אֲנָאֵם : the Arabic has *ūna* for the nominative and *īna* for the oblique case. If we suppose ה, the sign of the feminine, to be added to ום, the sign of the plural, the vowel will regularly be changed to *i* before the two consonants, § 61. 4; then if the nasal be rejected before the final consonant, agreeably to the analogy of בַּת for בָּתָה and כּוֹס for כּוֹסָה, the resulting form will be ות, 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 ם, which is joined to words by the connecting vowel ו, may perhaps be related to מָה taken indefinitely in the quantitative or numerical sense of *quot* or *aliquot*, comp. Zech. 7 : 3; and the adverbial or adjective ending ם, or ם' may in like manner be referred to the same in its qualitative sense, comp. Ps. 8 : 5, so that רִיקָם *vacue*, would strictly be *quā vacuus*. The pronoun seems in fact to be preserved without abbreviation in the Syriac $\text{ܘܡܝܢ} = \text{ܘܡܝܢ} \textit{interdiu}$.

§ 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 ות in the plural, some feminines take ים, and some of each gender take indifferently ים or ות.

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

אָב <i>father.</i>	* אֶרֶח <i>path.</i>	* גֶּרֶן <i>threshing-</i>	חֲזִיוֹן <i>vision</i>
כַּפְּתָה <i>bowl.</i>	אֶרְמוֹן <i>palace.</i>	פֶּלֶא <i>floor.</i>	חֲלֹם <i>dream.</i>
אֹיֵב <i>familiar</i>	אֶשְׁפָּל <i>cluster.</i>	הַרְבֵּן <i>goad.</i>	חֲשָׁבוֹן <i>invention.</i>
<i>spirit.</i>	בֹּר <i>pit.</i>	זָב <i>tail.</i>	חֲטָב <i>handbreadth.</i>
אֶזְרָה <i>treasure.</i>	גָּג <i>roof.</i>	חַיֵּץ <i>street.</i>	כִּסֵּא <i>throne.</i>
* אֹת <i>sign.</i>	גֹּרֶל <i>lot.</i>	חֶזֶה <i>breast.</i>	לְבַת <i>tablet.</i>

לַיְלַת <i>night.</i>	בֹּתֵל <i>bottle.</i>	צִנְחָר <i>tube.</i>	רְחֹק <i>chain.</i>
* מִזְבֵּחַ <i>altar.</i>	נֵר <i>lamp.</i>	* צִפּוֹר <i>bird.</i>	שֻׁלְחָן <i>table.</i>
מָטָר <i>rain.</i>	עוֹר <i>skin.</i>	צִדּוֹר <i>bundle.</i>	שֵׁם <i>name.</i>
מַעֲשֵׂר <i>tithe.</i>	עָפָר <i>dust.</i>	קוֹל <i>voice.</i>	שׁוֹפָר <i>trumpet.</i>
* מְצֵר <i>summit.</i>	עֵשֶׂב <i>herb.</i>	קִיר <i>wall.</i>	שָׁת <i>pillar.</i>
* מְקוֹם <i>place.</i>	פָּרַע <i>leader.</i>	קָרַב <i>war.</i>	* תְּהוֹם <i>deep.</i>
מַקְלָל <i>staff.</i>	* צָבָא <i>host.</i>	* רְחוֹב <i>street.</i>	

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

† אֶבֶן <i>stone.</i>	† דֶּרֶךְ <i>way.</i>	כֶּסֶמֶת <i>spelt.</i>	פְּשִׁתָּה <i>flax.</i>
אַלְנָה <i>terebinth.</i>	דָּח <i>law.</i>	לִבְנָה <i>brick.</i>	פֶּתַח <i>morsel.</i>
אַלְמָנָה <i>widowhood.</i>	זְמוּרָה <i>branch.</i>	מִלָּה <i>word.</i>	רֹחֵל <i>sheep.</i>
אִשָּׁה <i>woman.</i>	זְנוּת <i>whoredom.</i>	נְמִלָּה <i>ant.</i>	שַׁעֲרָה <i>barley.</i>
גַּחְלֵת <i>coal.</i>	חֶטֶה <i>wheat.</i>	סֹאָה <i>measure.</i>	תְּבִלָּת <i>ear of corn.</i>
† גֶּפֶן <i>vine.</i>	חֹשֶׁךְ <i>darkness.</i>	עֵז <i>she-goat.</i>	טַבָּחָה <i>acacia.</i>
חֶבְלָה <i>fig-cake.</i>	יוֹנָה <i>dove.</i>	עִיר <i>city.</i>	תַּאֲנָה <i>fig.</i>
הַבִּיָּה <i>bee.</i>	† פֶּדַי <i>pitcher.</i>	פְּלִגְשָׁה <i>concubine.</i>	

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

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

MASCULINE NOUNS.

אֵיזֶל <i>porch.</i>	לֵבָב <i>heart.</i>	מַדְּוָן <i>delicacy.</i>	פְּרִץ <i>breach.</i>
אַרְיֵן <i>lion.</i>	מְאוֹר <i>light.</i>	מַעְיָן <i>fountain.</i>	צַוְעָר <i>neck.</i>
דּוֹר <i>generation.</i>	מִגְדָּל <i>tower.</i>	מִשְׁכָּב <i>bed.</i>	קֶבֶר <i>grave.</i>
זֶבַח <i>sacrifice.</i>	מוֹסָד <i>foundation.</i>	מִשְׁכָּן <i>dwelling.</i>	קִנְיָה <i>reed.</i>
זִכְרוֹן <i>memorial.</i>	מוֹסֵר <i>bond.</i>	נָהָר <i>river.</i>	קַרְדָּם <i>axe.</i>
יוֹם <i>day.</i>	מוֹשֵׁב <i>seat.</i>	סֵב <i>basin.</i>	שָׂדֶה <i>field.</i>
יַעַר <i>forest.</i>	מִזְרָק <i>bowl.</i>	עוֹן <i>iniquity.</i>	שָׁבוּעַ <i>week.</i>
פְּאוֹר <i>laver.</i>	מִכְאוֹב <i>pain.</i>	עָקֵב <i>heel.</i>	תַּעֲנוּג <i>delight.</i>
בְּנוֹר <i>harp.</i>	מִסְמֵר <i>nail.</i>		

FEMININE NOUNS.

אִימָה <i>terror.</i>	אַשְׁרֵשָׁה <i>grape-cake.</i>	נַעַל <i>shoe.</i>	פְּרָסָה <i>hoof.</i>
אַלְמָה <i>sheaf.</i>	אַשְׁרָה <i>Astarte.</i>	עֲרָמָה <i>heap.</i>	שָׁנָה <i>year.</i>
אַמָּה <i>people.</i>	חֶזֶרַת <i>spear.</i>		

NOUNS CONSTRUED IN EITHER GENDER.

אַהֲלוֹת, אֲהֲלוֹת <i>aloes.</i>	חַלּוֹן <i>window.</i>	מִטָּה <i>rod.</i>	עֵצָה <i>bone.</i>
בְּגָד <i>garment.</i>	חֵצֵר <i>court.</i>	נֶפֶשׁ <i>soul.</i>	עֵת <i>time.</i>
גֹּב <i>rim.</i>	כְּפֹר <i>circle.</i>	סִר <i>thorn.</i>	פֶּעַם <i>foot.</i>
הַיְכָל <i>temple.</i>	מִבְצָר <i>fortress.</i>	עָב <i>cloud.</i>	צִלְעַת <i>side.</i>
זְרוֹעַ <i>arm.</i>	מַחֲנֶה <i>camp.</i>	עֲבֹת <i>cord.</i>	

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

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in ים are construed as masculines, e. g. נְשִׁים *women* Gen. 7:13, מִלִּים *words* Job 4:4, נְמָלִים *ants* Prov. 30:25, and masculine nouns in ות are construed as feminines, e. g. מְשָׁכְנוֹת *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 נְשִׁים *women*, עֲזִים *she-goats*, may therefore, like the absence of the distinctive feminine ending from the singular, be esteemed a mere neglect to distinguish the gender by the outward form. The occurrence of the feminine ending in a masculine noun, whether singular or plural, is less easily accounted for. Such words may perhaps, at one period of the language, have been regarded as feminine, the subsequent change of conception, by which they are construed as masculine, failing to obliterate their original form. Such a change is readily supposable in words, which there is no natural or evident reason for assigning to one sex rather than the other; but not in אֲבוֹת *fathers*, which can never have been a feminine. One might be tempted in this case to suspect that ות was not the sign of the plural, comp. אחות *sister*, חַמְוֹת *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 אָבִים assumes in the plural, comp. פְּרָעוֹת *leaders*, קְהָלָה *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.

§ 201³. 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*, צִיָּט *birds of*

prey, בָּקָר *large cattle* (noun of unity שׂוֹר *an ox*), צֹאן *small cattle* (noun of unity שֵׂה *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*, מְעֵיִם *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 גְּאֻלוֹת *redemption*, חַיָּה and חַיִּים *life*, תְּשׁוּבָה and תְּשׁוּבוֹת *darkness*, מְלֻאָה and מְלֻאוֹת *setting of gems*.

b. The form קְטוּלוֹת is adopted by certain words which denote periods of human life. נְעוּרוֹת *childhood*, עֲלוּמוֹת *youth*, בְּחָרִים *adolescence*, בְּתוּלוֹת *virginity*, פְּלוּגוֹת *period of espousals*, זְקֵנִים *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, גְּבוּרָה *might*, גְּבוּרוֹת *deeds of might*.

2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are אֱלֹהִים *God* the supreme object of worship, אֱדֹלָי *Supreme Lord* prop. *my Lord*, § 199. c, and some other terms referring to the divine being, גְּבוּרָהִים Eccles. 12 : 1, גְּבוּרָהִים Eccles. 5 : 7, עֲשִׂירֵה Isa. 54 : 5, קְדוּשִׁים 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.

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

of both genders, ם as the sign of the feminine remaining unchanged, and ה, reverting to its original form ת, § 196. *b*, לך *hand* du. יָדַיִם, דֶּלֶת door du. דְּלָתַיִם, שֵׁפָה *lip* du. שֵׁפָתַיִם.

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, אָזְנַיִם *ears*, אֲפָרַיִם *nostrils*, קַרְנַיִם *horns*, כַּנְפַיִם *wings*.

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

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

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

5. A few abstracts, in which it expresses intensity, עֲצֵלְתַיִם *double-slothfulness*, מִרְתַּיִם *double-rebellion*, צְהָרַיִם *double-light*, i. e. noon, רִשְׁעָתַיִם *double-wickedness*.

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

עֵינַיִם Zeck. 3:9 *seven eyes*, וְכָל-יָדָיוּם וְכָל-רַגְלָיוּם *all the hands and all knees* Ezech. 7:17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech, § 198. *c.* קַרְנֵיִם *horns*, קַרְנוֹת *horns of the altar*, כַּנְּפֵיִם *wings*, פְּנֵפוֹת *extremities*, כַּתְּפֵיִם *shoulders*, כַּתְּפוֹת *shoulder-pieces of a garment*, עֵינַיִם *eyes*, עֵצְנוֹת *fountains*, רַגְלָיִם *feet*, רַגְלִים *times prop. beats of the foot*. In a few instances this distinction is neglected, שְׁפָתַיִם and שְׁפָחוֹת *lips*, רְדָיִם and רְדוֹת *sides*, יְרֵקָתָיוִם *extremities*.

b. The dual ending is in a very few words superadded to that of the plural, חוֹמוֹת *walls of a city*, חוֹמָיוֹת *double walls*, לִבְחֹת *boards*, לְחֵתָיוֹת *double boarding of a ship*, גְּדַרְתָּיוֹת *name of a town in Judah*, Josh. 15:36.

c. The words מַיִם *water* and שָׁמַיִם *heaven* have the appearance of dual forms, and might possibly be so explained by the conception of the element of water as existing in two localities, viz. under and above the firmament, Gen. 1:7, and heaven as consisting of two hemispheres. They are, however, commonly regarded as plurals, and compared with such plural forms in Chaldee as שְׁנַיִן Dan. 5:9 from the singular שֵׁנָא. In יְרוּשָׁלַיִם *Jerusalem*, or as it is commonly written without the Yodh יְרוּשָׁלַם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַם, comp. Gen. 14:18, Ps. 76:3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 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 הַ, the plural ים and וֹת, and the dual יַם, 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, מוֹאָבִי

Moabite, מוֹאָבִית *Moabites*, מוֹאָבִים *finding* fem. מִצָּאָה, חָטָא *sinner*, חָטָאָה *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 *ā* or *ǎ* to *ě*, § 63. 2. *a*, from *ē* or *ī* to *ě*, or in a few words to *ē*, and from *ō* or *ū* to *ō*, § 61. 4. נִשְׁבָּר *broken* fem. נִשְׁבָּרָה, אֲדָמָה *reddish* fem. אֲדָמָהּ, הֹלֵךְ *going* fem. הֹלֵכָה, גָּבִיר *master*, גָּבִירָה *mistress*, חֲמִשָּׁה *five* fem. חֲמִשָּׁהּ, אִישׁ *man*, אִשָּׁה *woman*, § 214. 1. *b*, נִפְּוֹץ *scattered* fem. נִפְּוֹצָה, נְחֹשֶׁת and נְחֹשֶׁתָה *brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שְׁמִיעַ *hearing* fem. שְׁמִיעָה, מְגִיעַ *touching* fem. מְגִיעָה.

a. In many cases the feminine is formed indifferently by ה or by הָ; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in י almost always receive ה; active participles, except those of עָע, עָי and לָה verbs, oftener take ה than הָ; ה is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final י, ו or ה is sometimes assimilated to the feminine characteristic ה and contracted with it, § 54, בַּת for בָּתָה *daughter*, מַתָּה for מַתָּהּ *gift*, אֱמֶת for אֱמֶתָה *truth*, אֶחָד for אֶחָדָה *one*. 1 Kin. 1:15 for מְשִׁרְתָה *ministering*, מְשִׁחָה Mal. 1:14 for מְשִׁחָהּ *corrupt*, מַחְבֵּיתָה for מַחְבֵּיתָהּ *pan*. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel *ū* remains in הַשְׁמָנָה Lev. 5:21 *deposit*, and the proper name תַּנְחֻמֶת *Tanhumeth*. From אָח *brother*, הָאָם *father-in-law* are formed אָחִי *sister*, הַמָּוֶה *mother-in-law*, the radical ו, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. *a*; נִפְּלֵאָה *difficult* Deut. 30:11 is for נִפְּלֵאָהּ from נִפְּלֵאָה.

§ 206. The changes which result from appending the feminine termination ה, the plural terminations ים and ות, 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.

§ 207.⁹ 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, מֵה *dead fem.* מְהָה, pl. מְהִים; רֵגֶל *thigh du.* רֵגְלִים, שְׁלֵם *complete fem.* שְׁלֵמָה, pl. שְׁלֵמִים, f. pl. שְׁלֵמוֹת; הֹלֵךְ *going fem.* הֹלְכָה, pl. הֹלְכִים, f. pl. הֹלְכוֹת.

a. The rejection of Tseré is due to the tendency to abbreviate words which are increased by additions at the end, § 66. 1. It is only retained as a pretonic vowel, § 64. 2, when the word is otherwise sufficiently abbreviated, or its rejection would shorten the word unduly. Tseré is retained contrary to the rule by טַלְטָלִים, טַלְטָלִים *children of the third and fourth generations*, by a few exceptional forms, e. g. בְּגֵרָה Jer. 3:8, 11, מִשְׁפָּלָה Ex. 23:26, נִטְרָה Cant. 1:6, שׁוּמְמָה Isa. 54:1, and frequently with the pause accents, § 65, e. g. הוֹלְכָה Isa. 21:3, שׁוּמְמִים Lam. 1:16, שׁוּמְמוֹת: Isa. 49:8, אֲבִינָסִים Ex. 28:40, סִנְיָרִים Gen. 19:11, 2 Kin. 6:18 (once with Tiphtha), אֲבִינָסִים Isa. 2:20, פְּרִיָסִים Eccles. 2:5. מְזִמּוֹת Isa. 2:4. It also appears in several feminine substantives, both singular and plural, e. g. מְהַפְּלָה *overthrow*, מוֹעֲצוֹת *counsels*, תּוֹעֲבָה *abomination*, מִשְׁטָּףָה *staff*, מְבַשְׂפָּא *witch*. On the other hand, the following feminines reject it though preceded by Kamets, רֵגֶל *wild-goat*, fem. רֵגְלָה, רֵצֵן *ostrich*, fem. רֵצְנָה, רֵגֶל *thigh*, fem. יֵרְכָה. 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 בְּנִת, § 205. b; so מוֹלָג *fork* pl. מוֹלְגוֹת.

b. Kamets in the ultimate is retained as a pretonic vowel, לָבֵן *white*, fem. לְבָנָה, pl. לְבָנִים, f. pl. לְבָנוֹת; מְבַצְרָה *fortress*, pl. מְבַצְרִים and מְבַצְרוֹת, only disappearing in a few exceptional cases, שֵׁנֶה *hair*, fem. שֵׁנְהָה, שֵׁנֶה *quail*, pl. שֵׁנִים, מְגַרְשׁ *pasture*, pl. מְגַרְשִׁים once מְגַרְשׁוֹת, מְעַבְרוֹת and מְעַבְרוֹת *fords*, כֶּפֶר *talent du.* כֶּפְרִים but in pause כֶּפְרִים, נָהָר *river du.* נְהָרִים. The ל"א participles, נְבִיאָה *prophesying* pl. נְבִיאוֹת, נְטִמָּה *polluted* pl. נְטִמּוֹת, נְמָצָה *found* pl. נְמָצוֹת adopt the vowels of ל"ה forms, § 165. 2; but with the pause accents Kamets returns, נְבִיאוֹת Ezek. 13:2, נְמָצוֹת Ezr. 8:25. The foreign word פְּרָבֵר *suburbs* forms its plural irregularly פְּרָבֵרִים.

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). מְגוֹרָה *terror* pl. מְגוֹרִים, מְבוֹתָה *habitation* pl. מְבוֹתִים, מְתוֹקָה *sweet* fem. מְתוֹקָה, pl. מְתוֹקִים, צָרָה *distress* fem. צָרוֹת, pl. צָרוֹת, מְלוֹנָה *lodging* fem. מְלוֹנָה, מְלוֹנָה *flight* fem. מְלוֹנָה, מְנוּחָה *rest* fem. מְנוּחָה, מְנוּחָה *fortification* fem. מְנוּחָה, עֵמֶק *deep* fem. עֵמֶק, Prov. 23:27 and עֵמֶק, רְחוֹק, עֵמֶק, רְחוֹק.

chain pl. רְחוּקוֹת 1 Kin. 6:21 K'ri; פָּלְיטָה *escaped* pl. פְּלִיטִים or פְּלִיטִים fem. פְּלִיטָה or פְּלִיטָה.

d. Hholem is dropped from the plural of צְפוּר *bird* pl. צְפָרִים, as well as from the plural of nouns having the feminine characteristic ה in the singular; thus גְּלִגְלוֹת *skull*, by the substitution of the plural ending וֹת for תּ, § 199, becomes גְּלִגְלוֹת מְחֻלְקוֹת *course*, pl. מְחֻלְקוֹת, or with Hhateph-Kamets under a doubled letter, § 16. 3. b, כְּתוּבָה *coat* pl. כְּתוּבוֹת, שֵׁפֶלֶת *ear of corn*, pl. שֵׁפֶלֶים; in two instances a pretonic Kamets is inserted, בְּצָרָה *drought* pl. בְּצָרוֹת, אֲשֶׁת־אֲסֵרֶת *Astarte* pl. אֲשֶׁת־אֲסֵרֶת.

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, יוֹנְקָה *sucker* (from יוֹנֵק) pl. יוֹנְקוֹת, אֵפִיטָה *epistle* (from אָפַר) pl. אֵפִיטוֹת, מְאֻכְלָה *knife* (from מְאֻכֵל) pl. מְאֻכְלוֹת, אֲדָמְדָמָה *reddish* (from אָדָם) pl. אֲדָמְדָמוֹת, אֲדָמְדָמָה *nurse* (from מִיָּדֵיק) pl. מִיָּדֵיקוֹת, קִשְׁקִישׁ *scale* pl. קִשְׁקִישִׁים and קִשְׁקִישׁוֹת. Pattahh, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, טַבַּעַת *ring* pl. טַבַּעוֹת, נֹגֵעַת (from נֹגֵעַ) *touching* pl. נֹגֵעַת.

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 חוֹרֵה for חוֹרֵה, § 57. 2 (5). *thorn*, has its plural חוֹרֵים or חוֹרֵים; יוֹם (יוֹם) *day*, pl. יוֹמִים (יוֹמִים); מִדּוֹן (מִדּוֹן) *strife*, pl. מִדּוֹנִים; שׂוֹר (שׂוֹר) *ox*, pl. שׂוֹרִים; דוּד for דוּד or דוּד, § 186. 2. c. *pot*, pl. דוּדִים or דוּדִים, § 208. 3; שׁוּק (שׁוּק or שׁוּק) *street*, pl. שׁוּקִים; עִיר (עִיר or עִיר) *city*, pl. once עִירוֹם Judg. 10:4 usually contracted to עִירִים; רֹאשׁ (רֹאשׁ) *head*, pl. רֹאשִׁים (רֹאשִׁים). So סֹאָה *measure* becomes in the dual סֹאָהִים for סֹאָהִים and מֵאָה *one hundred*, du. מֵאָהִים for מֵאָהִים; מְלֻאָכָה (מְלֻאָכָה, § 57. 2 (3)), *work*, probably had in the absolute plural מְלֻאָכוֹת, whence the construct is מְלֻאָכוֹת.

2. The final consonant sometimes receives Dagghesh-forte before the added termination, causing the preceding vowel to be shortened from \bar{a} to \check{a} , from \bar{e} or \bar{i} to \check{e} , and from \bar{o} or \bar{u} to \check{o} , § 61. 5. This takes place regularly in nouns which are derived from contracted עֵ roots, תְּמָה *perfect* fem. תְּמָה, יָם *sea* pl. יָמִים; מָגֵן (from מָגֵן) *shield*, pl. מְגִנִּים and מְגִנּוֹת, fem. מְגִנָּה; חֹק *statute* pl. חֻקִּים, fem. חֻקָּה, pl. חֻקוֹת, or in whose final letter two consonants have coalesced, אָה for אָהֶה du. אָהִים *nose*; עִז for עִזָּה *she-goat* pl. עִזִּים; עֵת for עֵתָה *time* pl. עֵתִים and עֵתוֹת; אִישׁ for אִישָׁהּ *man*, אִשָּׁה *woman*, and it not infrequently occurs in other cases.

a. Nouns with Pattahh in the ultimate with few exceptions double their final letter, being either contracted forms, חֶלֶל *weak* pl: חֶלְלִים fem. חֶלְלָה pl.

הַלֹּחַ, or receiving Daghesh-forte conservative in order to preserve the short vowel, הַאֲנָם *pool* pl. אֲנָמִים; so אוֹפֵן *wheel*, הַחֵם *myrtle*, מְצַט *few*, הַחֶחֶח *frightful*, הַרְקַרְק *greenish*, מְאֹר *desire*. Before gutturals Pattahh may be retained in an intermediate syllable, לֶחֶ *fresh* pl. לְחָיִם, or lengthened to Kamets, § 60. 4, שֵׁר *prince* pl. שָׁרִים fem. שָׁרָה; so אֶצְבָּעוֹת *fingers*, אַרְבָּעָה *four*, כּוֹכְבַיִם *helmets*, מְצָרִים *straits* and הַדָּבָרִים *baskets*, לִלְאָה *loops*, which do not occur in the singular, but are commonly referred to הַדָּבָר, לְגִלְיָה, § 194. b, י being changed to א as in § 208. 3. d; also שֵׁר *breast*, which omits Daghesh du. שָׁרִים. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2, בַּיּוֹ *prey* fem. בָּיָה, בָּיָה *fear* fem. חֶחֶח, חָה *wine-press* pl. גְּתוּרָה, מֵר *garment* pl. מְרִים and מְרִים, מִס *tribute*, סֶבֶל *basin*, פֶּחַ *morsel*, צָד *side*, גַּלְגָּל *wheel*, סִלְסִיּוֹת *baskets*, סִימָנִים *palm-branches*, מוֹרְגָה *threshing-sledge* pl. מוֹרְגִים or by the resolution of Daghesh-forte, § 59. a, מוֹרְגִים. It is rejected from צִלְצִל *cymbal* pl. צִלְצָלִים, זֶן *sort* pl. זָנִים, גְּרָגְרִים *berries*, probably from גְּרָגֵר and מְתִים *men*, from the obsolete singular, מֵה. The plural of עַם *people* is עַמִּים and in a very few instances with the doubled letter repeated, עַמְמִים; so הָר *mountain* pl. הָרִים and הַרְרִים Deut. 8 : 9, צֶל *shadow* pl. צִלְלִים, חֹק *statute* pl. חֻקִּים, and twice in the construct, חֻקְהֶם Judg. 5 : 15, Isa. 10 : 1, which implies the absolute form חֻקִּים.

b. The final letter is doubled after Kamets in the following words besides those from ע"ב roots, אוֹלָם *porch* pl. אוֹלָמִים; so אֶתְנֹן *hire*, גַּמֶּל *camel*, טָאָן *time*, מְחֹשֶׁת *darkness*, מְרֹחֶק *distance*, קָטָן *small*, קֵצֶן *green*, שָׁאָן *quiet*, שׁוֹשָׁן *lily*, שֵׁפָן *coney*, to which should perhaps be added עֶקְרָב Deut. 8 : 15 *scorpion*, though as it has a pause accent in this place which is the only one where it is found with Kamets, its proper form may perhaps have been עֶקְרָב, § 65. The Niphal participle נִכְבָּדָה *honored* has in the plural both נִכְבָּדִים and נִכְבָּרִים. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before ח, which does not admit Daghesh-forte, in the plurals of אָח *brother* pl. אֲחָיִם, חֶחַ *hook*, מִבְטָח *confidence*, § 60. 4. a.

c. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from ע"ב roots, גַּבְבֵּן *peak* pl. גַּבְבָּיִם, חֲרָטֵם *sacred scribe*, חֲרָצֵב *band*, לָאָם *nation*, עֵירָם *naked*, and several adjectives of the form קָטָל, which are mostly written without the vowel-letter ו, § 14. 3, e. g. אָדָם *red* fem. אֲדָמָה, אֲדָמִים, אָדָם *terrible*, אָדָה *long*, etc.; אֲשַׁפָּח *dunghill* takes the form אֲשַׁפְּחוֹת in the plural.

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

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

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 §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 *ā* from which it has commonly arisen, §183, or like *ē* it may become *ī* or *ē*, עֲצָמָה (עֲצָם) *strength* fem. חֵפְזָה (חֵפְז) fem. חֵפְזָה *freedom*, אָמַרָה (אָמַר) *saying* fem. אָמַרָה and אָמַרָה, מֶלֶךְ (מֶלֶךְ) *king* מַלְכָּה *queen*, טָבַח *slaughter* fem. טָבַחָה .

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

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away, מֶלֶךְ (מֶלֶךְ) *king* pl. מְלָכִים, מַלְכָּה *queen* pl. מְלָכוֹת, אָמַר (אָמַר) *saying* pl. אָמַרִים, אָמַרָה *id.* pl. אָמַרוֹת, פָּעַל (פָּעַל) *work*, pl. פְּעָלִים, חָטָא *sin* pl. חַטָּאִים .

a. Pretonic Kamets is not admitted by the numerals עֶשְׂרִים *twenty* from עָשָׂר *ten*, שִׁבְעִים *seventy* from שֶׁבַע *seven*, תִּשְׁעִים *ninety* from תֵּשַׁע *nine*. The words בַּשְּׁטָנִים *pistachio-nuts*, הַבְּנִיִּם *ebony*. צִלְצָלִים Job 40:21, 22, רַחֲמִים *mercies*, שְׁתַּמְוִים and שְׁתַּמְוִים *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission. But there need be no assumption of irregularity if the first is taken with Fürst from בַּשְּׁטָנָה, the second with Gesenius from הַבְּנִי, and the others are explained after a like analogy. Quadrilateral Segholates also receive pretonic Kamets in the plural בְּנֵי מֵרְכָשׁ pl. מְרַכְשָׁנִים *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, פְּלִגְשִׁים *concubine* pl. פְּלִגְשִׁים, צַפְרָנִים *nail* pl. צַפְרָנִים .

b. The superior tenacity of Hholem, §60. 1. a (4), is shown by the occasional retention of *o*, not only as a compound Sh'va under gutturals, אֶרֶב *way* pl. אֶרְבוֹת, so חֹדֶשׁ *month*, חֹדֶשׁ *thicket*, שֶׁפָּר *sheaf*, שֶׁפָּר *fawn*; but as

Kamets-Hhatuph in קִדְּשׁ *holiness* pl. קִדְּשִׁים and קִדְּשֵׁי שֶׁרֶשׁ *root* pl. שֶׁרֶשִׁים, § 19. 2, or as a long vowel in אֹהֶל *tent* pl. אֹהֳלִים, אֹרְוָה *stall* pl. אֹרְוֹת, § 60. 3. c, or shifted to the following letter so as to take the place of the pretonic Kamets in בָּהֶן *thumb* pl. בְּהוֹנוֹת, נְהָה *brightness* pl. נְהוּחוֹת, § 184. a. Comp. פְּסִיל (פְּסִלָּה) *graven image* pl. פְּסִילִים. In other nouns it is rejected, בֹּקֵר *morning* pl. בְּקָרִים; so גֶּרֶן *threshing-floor*, כְּפָר *cypress*, קֶמֶץ *handfull*, רֶמַח *spear*, רֶחֶם *juniper*, שַׁעַל *hollow of the hand*.

c. Middle Vav quiesces in the plural of the following nouns: מָוֶת *death* pl. מוֹתָיִם, עֲוֹנָה *iniquity* pl. עוֹלוֹת. Gesenius regards אֹרְוָה Prov. 11:7, Hos. 9:4, as the plural of אֹרְוָה, while others derive it from אֹרְוָה, 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 אֶרֶב *ram* pl. אֶרְבִּים, זֵיתָה *olive* pl. זֵיתָיִם, לַיְלָה *night* pl. לַיְלֹת, but not in חֹזֶל *strength* pl. חֹזְלִים, מְצוּדָה *fountain* pl. מְצוּדוֹת, אֶסְלָה *ass-colt* pl. אֶסְלָהִים, גִּבְרִית *goat* pl. גִּבְרִיתָיִם. The plural of גִּיאָה *valley* is גִּיאֹתָיִם by transposition from the regular form גִּיאוֹת which is twice found in the K'thibh 2 Kin. 2:16. Ezek. 6:3; בַּיְתָה *house* has as its plural בַּיְתָיִם, whether this be explained as for בַּיְתָיִם from בָּנָה *to build* or for בַּיְתָיִם from בִּוּתָה *to lodge*. Middle Yodh always quiesces before the feminine and dual endings, צִדָּה *provision* fem. צִדָּה, עֵינָה *eye* du. עֵינָיִם.

d. Monosyllables in י from לָה roots belong properly to this formation, § 57. 2 (4) and § 184. b, and follow the rules given above both in the feminine חֶלְיָה (חֶלְיָה) *necklace* fem. חֶלְיָה, and the plural אֶרְיָה (אֶרְיָה) *lion* pl. אֶרְיָיִם and אֶרְיָוֹת, אֶרְיָה *kid* pl. אֶרְיָיִם, or with the change of י to א, § 56. 4, which also occurs in verbs, § 177. 3, חֶלְיָה *necklace* pl. חֶלְיָיִם, פְּתִיָה *simple* pl. פְּתִיָיִם, פְּתִיָה and פְּתִיָה צְבִי *gazelle* pl. צְבִיָיִם, צְבִיָה and צְבִיָה; in like manner עֲפָאִים *branches*, לְבָאִים *lions* are referred to עֲפָיָה and לְבָיָה though these singulars do not occur; בְּלִיָה (בְּלִיָה) *utensil* does not receive Kamets in the plural בְּלִיָיִם.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, דְּלָתָה (דְּלָתָה) *door* du. דְּלָתָיִם, דְּרָוָה (דְּרָוָה) *way* du. דְּרָוָיִם, קַרְנוֹתָה (קַרְנוֹתָה) *horn* du. קַרְנוֹתָיִם and קַרְנוֹתָה, לְחֵיָה *cheek* du. לְחֵיָיִם, בְּרָוָה (בְּרָוָה) *knee* du. בְּרָוָיִם, so מַתָּנוֹתָה, נְעִלּוֹתָה, עֲרָבָיִם.

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

1. Final הָ is rejected before the feminine and plural endings, רִפְּהָ *beautiful* fem. רִפְּהָ f. pl. רִפְּוֹתָה, מְעֵשֶׂה *work* pl. מְעֵשִׁים; so מַחֲנֶה *camp* du. מַחֲנֵיִם.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. c, so that רִפְּהָ is for רִפְּהָה and

מַעֲשֵׂיִם for מַעֲשָׂיִם. In a very few instances the radical י remains. e. g. עֲטָה Cant. 1:7 from עָטָה (עָטָה) מִמְחָה Isa. 25:6 from מִמְחָה (מִמְחָה) and is even strengthened by Daghesh-forte, § 207. 2, בּוֹכָה Lam. 1:16 from בּוֹכָה, פִּרְיָה and פִּרְתָה, § 196. b. fem. of פִּרְיָה, הַרְיֹת Hos. 14:1, elsewhere הַרְיֹת, הַרְיֹת פִּי, הַרְיֹת פִּי, or changed to א, § 56. 4, טָלָה (טָלָה) טָלָהים (טָלָהים) *young lamb*, so that it is not necessary to assume a singular טָלָה which no where occurs, חֲלָבָיִם Ps. 10:8 חֲלָבָיִם ver. 10. See Alexander in loc.

2. Final י may combine with the feminine and plural endings, so as to form יָהּ, יָיִם, יָוֹת, or it may in the masculine plural be contracted to יִם, § 62. 2, עֲבָרִי *Hebrew* pl. עֲבָרִים and עֲבָרִיִּים fem. עֲבָרָה f. pl. עֲבָרִיּוֹת; צִי *ship* pl. צִיִּים and צִיִּים, חֲפְשֵׁי *free* pl. חֲפְשֵׁיִם, נְקִי *pure* pl. נְקִיִּים. So nouns in ית upon the exchange of the feminine singular for the plural termination עֲמוֹנִיּוֹת *Ammonitess* pl. חֲתִיּוֹת, עֲמוֹנִיּוֹת *Hittitess* חֲתִיּוֹת.

a. In עֲרַבְיָאִים 2 Chron. 17:11 *Arabians* from עֲרַבִי an א is interposed, elsewhere עֲרַבִים; הַלְּיָוֹת *branches*, זְנוֹיֹת *corners* and מִנְקָיֹת *bowls*, which do not occur in the singular, are assumed to be from הַלְּיָוִת, זְנוֹיָה and מִנְקָיָה.

b. A few monosyllables in י form their feminines in this manner, though in the masculine plural they follow the rule before given, § 208. 3. d, גִּדִּי *kid* fem. גִּדָּה, לֵבִי *lion*, לְבָיָה *lioness*, § 196. d, צִבִּי *gazelle* fem. צִבָּה (צִבָּה and צִבָּהָ are used as proper names), שָׁתִי *drinking* fem. שָׁתָה.

3. There are few examples of final ה or ו with added endings. The following are the forms which they assume: שָׁקִי *drink* pl. שָׁקִיִּים, מְלָכֻתָה *kingdom* pl. מְלָכֻתָהּ, § 62. 2, עֲדוּתָה *testimony* pl. עֲדוּתָהּ, אֲחֻתָה *sister* pl. אֲחֻתָהּ and אֲחֻתָהּ for אֲחֻתָהּ, רַבִּי and רַבִּיָה *myriad* pl. רַבִּיּוֹת, רַבִּיּוֹת and רַבִּיּוֹת; the dual רַבִּיּוֹתִים inserts the sign of the feminine.

a. חַלְּיוֹת or חַלְּיוֹתָה Jer. 37:16 *cells* is referred to the assumed singular חַלְּיוֹתָה; נְשׂוֹתָה Isa. 3:16 K'thibh and עֲשׂוֹתָה 1 Sam. 25:18 K'thibh are formed from נָשָׂה, עָשָׂה 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. נִמְצְאָה *found* fem. פִּרְאִים, נִמְצְאָה *wild ass* pl. פִּרְאִים.

§ 210. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 1. They consist in the rejection of Kamets or Tsere, גָּדוֹל *great* fem. גְּדוּלָה pl. גְּדוּלִים f. pl. גְּדוּלוֹת, דָּבָר *word* pl. דְּבָרִים, זָכוֹן *memorial* pl. זְכוֹנוֹת, כָּנָף *wing* du. כַּנְפָיִם, מְשִׁיבָה *restoring* pl. מְשִׁיבִים fem. מְשִׁיבָה, מִצָּר *distress* pl. מִצָּרִים, לֵוִי *Levite* pl. לְוִיִּים, except from nouns in הָ in which the place of the accent is not changed by the addition of the terminations for gender and number, § 209. 1, יָפָה *beautiful* fem. יָפָה pl. יָפוֹת, שָׂדֵה *field* pl. שְׂדוֹת, קָשָׁה *hard* pl. קָשִׁים, מִעָה pl. מִעִים and מֵעוֹת *bowels*, נָכָה *smitten* pl. נָכִים. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattalh 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. הָרֵשׁ for הָרֵשׁ, § 187. 1, *workman* pl. הָרֵשִׁים, so פָּרֵשׁ *horseman*, בְּרִיחַ *fugitive*, סָרִיס (const. סָרִיס) *eunuch*, עָרִיץ *terrible*, פָּרִיץ *violent*, חָרוּץ *diligent*, or shortened to Pattalh before ח, § 60. 1. a (4), בָּחֹר *young man* pl. בְּחוֹרִים. Kamets is also retained in certain עֵצ and לֵה derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מִגֶּן *shield* pl. מְגָנִים and מְגִנּוֹת, מִצְדָּה *fortress* pl. מְצָדִים, מְצָדָה *branch* pl. מְצָדוֹת, זַיִת *corner* pl. זַיִתוֹת. Other instances of its retention are rare and exceptional, e. g. בְּגוֹדָה fem. שָׁבִיעַ (const. שָׁבַע) *week* pl. שָׁבָעִים and שָׁבַעוֹת but du. שָׁבַעִים, 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, חֲזוֹנוֹת *vision* pl. חֲזוֹנוֹת, עֲשָׂרוֹת *a tenth* pl. עֲשָׂרִים, but זְכוֹנוֹת *memorial* pl. זְכוֹנוֹת.

c. Tsere is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Daghesh-forte, § 187. 1. b, הָרֵשׁ for הָרֵשׁ, § 187. 1. b, *deaf* pl. הָרֵשִׁים, or if it is commonly represented by ר, § 14. 3, פְּרִלָה or פְּרִלָה, § 186, *hammer* pl. פְּרִלָּה, or a radical ר quiesces in it, אֶתָן or אֶתָן (from אֶתָן, § 189) *perennial* pl. אֶתָנִים or אֶתָנִים, הֵיכָל *temple* pl. הֵיכָלִים and זִידוּת (from זִיד or זִיד) *proud*. Other cases are rare and exceptional, e. g. אֶמְלָלִים Neh. 3: 34 *feeble*.

d. Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: אֲשְׁדוּדִית *Ashdoditess* pl. אֲשְׁדוּדִית Neh. 13: 23 K'ri (אֲשְׁדוּדִית), אֲמֹנִית *Ammonitess* pl. אֲמֹנִית id. (אֲמֹנִית, 1 Kin. 11: 1).

Sidonian f. pl. צָרִיָּה where long Hhirik becomes Tsere before concurrent consonants, § 61. 4.

e. When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change, § 58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. § 60. 3. *b*, אֲשָׁפֶל cluster pl. אֲשָׁפֶלוֹת Cant. 7 : 8. מְרֻכָּב chariot fem. מְרֻכָּבָה pl. מְרֻכָּבוֹת, מְרֻחָק distance pl. מְרֻחָקִים and מְרֻחָקִים, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 207. 2. *a*, זִלְזָפָה fury pl. זִלְזָפוֹת, מִזְלָג fork pl. מִזְלָגוֹת. § 190. *a*, צִלְחָה dish pl. צִלְחָהוֹת by the resolution of Daghesh-forte for צִלְחָהוֹת, § 59. *a*; אֲחֵר other has in the plural אֲחֵרִים, אֲחֵרוֹת, as if from אֲחֵר, אֲחֵלָה coal has pl. אֲחֵלָיִם by § 63. 1.

3
 § 211 In forming the plural of nouns, which have a feminine ending in the singular, the latter must first be omitted before the rules already given are applied. Thus, מַמְלָכָה kingdom by the omission of the feminine ending becomes מַמְלָךְ, hence, by § 207. 1, its plural is מַמְלָכוֹת; so מַלְכָּה queen becomes מַלְכָּה, and by § 208. 3. its plural is מַלְכוֹת; 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 ה, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 207. 1. *d*. and *e*. On the other hand, as the dual ending is not substituted for that of the feminine singular, but added to it, no such omission is necessary in applying the rules for the formation of the dual, it being simply necessary to observe that the old ending ת, takes the place of ה, § 202. Thus שָׁנָה (שָׁנָה) year, by § 210, becomes in the dual שְׁנָתַיִם, דֶּלֶת door, by § 208. 4, du. דְּלֵתַיִם, נְחֹשֶׁת brass du. נְחֹשֶׁתַיִם.

a. In the following examples a radical, which has been rejected from the singular, is restored in the plural, אָמָה (for אָמָה) maid-servant pl.

אֲמֵהוּחַ, מִנְחָה (for מִנְחָה from מִנְחָה) *portion* pl. מִנְחוֹת and מִנְאוֹת, comp. § 208. 3. *d*, קֶצֶת (for קֶצֶת from קֶצֶה) pl. קֶצֶיִת; in like manner פְּנֵוֹת *colleagues* is referred to the assumed singular פְּנֵה. פְּהָה (פְּהָה) *governor* has in the plural both פְּהָוֹת (const. פְּהָוֹת) and פְּהָוֹת.

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

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

§ 213. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.
2. The final syllable of nouns, which are without these endings.
3. The syllable preceding the accent.

§ 214. The following changes occur in the endings for gender and number, viz. :

1. The feminine ending הַ, is changed to תַּ, שְׂפָחָה *handmaid* const. שְׂפָחָת; the ending ת remains unchanged, מִשְׁמָרָה *observance* const. מִשְׁמָרָת.

a. The explanation of this appears to be that the construct state retains the old consonantal ending 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. מַמְלֻכָה instead of מַמְלֵכָה. § 61. 1. b. מְשָׁלָה *dominion* const. מַמְשָׁלָה, מְלָאכָה *work* const. מַלְאכָה. מְרֻבָּה *chariot* const. מַרְבָּבָה, מְרֻבָּבָה *crown* const. מַרְבָּבָה, עֲשָׂרָה *ten* const. עֲשָׂרִים, or with the Seghols changed to Pattahhs under the influence of a guttural, מְשֻׁפְּחָה *family* const. מַשְׁפַּחָה, אַרְבָּעָה *four* const. אַרְבַּעַת; so דְּבֵלָה *fig-cake* const. דְּבֵלֵת; אִשָּׁה *woman*, though it occurs in the absolute. Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of אִשָּׁה. On the other hand, חֶמְטָה *bottle* has in the construct חֶמְטָה Gen. 21: 14 (the accent thrown back by § 35. 1) as if from חֶמְטָה.

2. The ending ים of the masculine plural and ים of the dual are alike changed to י, עַמִּים *nations* const. עַמִּי, קַרְנִים *horns* const. קַרְנֵי; ות of the feminine plural suffers no change קְלוֹת *voices* const. קְלוֹת.

a. The compression of \bar{i} to \bar{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, בָּתַיִם *houses* joined to גְּזֵרֶת *hewn stone* would become בָּתַיִם־גְּזֵרֶת, and by the dropping of the nasal, according to § 55. 2. b. בָּתַיִם־גְּזֵרֶת *houses of hewn stone*. Comp. § 199. e. In the dual the final nasal is likewise rejected, and ay combines to form the diphthongal \bar{e} , § 57. 2 (5).

b. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בָּתַיִם (the accent invariably thrown back by § 35. 1), commonly in the K'thibh במִּיתַי const. of בָּמִיתַי *high-places*. מִרְאֲשֵׁי 1 Sam. 26: 12; this takes place regularly before suffixes, § 220. 2.

§ 215. 1. In a mixed final syllable Kamets is commonly shortened to Pattalih: so is T'sere when preceded by Kamets; other vowels remain without change, יָד *hand* const. יָד, מוֹשֵׁב *seat* const. מוֹשֵׁב, צַוְיָאֵר *neck* const. צַוְיָאֵר, זָקֵן *old* const. זָקֵן, לֵב *heart* const. לֵב, גְּבִיר *mighty man* const. גְּבִיר.

a. Kamets remains in the construct of אֹרְלָם *porch*, כְּתָב *writing*, מִתּוֹן *gift*, עָבַן *cloud* (once const. עָבַן Ex. 19: 9), פְּתָוּם *decree* and יָם *sea*. e. g. יָם־הַמֶּלַח *sea of salt*, except in the phrase יָם־סוּדָה *sea of weed*, i. e. *Red Sea*; חֶלֶב *milk* becomes חֶלֶב, and לָבָן *white* לָבָן Gen. 49: 12 in the construct.

b. Tseré remains in *חַמֵּשׁ* *five* const. *חַמֵּשׁ*, *חַמֵּשׁ* *mire* const. *חַמֵּשׁ*, *רַפָּח* *breathing* const. *רַפָּח*, *רַפָּח* *heel* const. *רַפָּח*, in the *ע* derivative *מָגֵן* *shield* const. *מָגֵן* and in *אֲבֵל* found in several proper names. It is occasionally shortened to Seghol before Makkeph in *אֲבֵל* *mourning* const. *אֲבֵל*, *זֶמַן* *time* const. *זֶמַן*, *זֶמַן* and *זֶמַן*. *שֵׁם* *name* const. *שֵׁם*, *שֵׁם* and *שֵׁם*: *בֵּן* *son*, which in the absolute retains Tseré before Makkeph, Gen. 30: 19, Ezek. 18: 10, has in the construct *בֵּן*, *בֵּן* or *בֵּן*. Tseré is shortened to Pattahh in a few cases not embraced in the rule, viz.: *בֵּן* *nest* const. *בֵּן*, *מַקֵּל* *rod* const. *מַקֵּל* and *מַקֵּל*, *אֲבֵר* Deut. 32: 28 *perishing* const. of *אֲבֵר*, the Kal participles of Lamedh guttural verbs, § 126. 1, and the following nouns with prefixed *מ* in several of which a preceding Pattahh is likewise changed to Hhirik, § 190. a, *מַצֵּד* *tithe* const. *מַצֵּד*, *מַצֵּד* *mourning* const. *מַצֵּד*, *מַצֵּד* *key* const. *מַצֵּד* and *מַצֵּד*, *מַצֵּד* *lair* const. *מַצֵּד*, *מַצֵּד* *clamour* const. *מַצֵּד*, *מַצֵּד* *matrix* const. *מַצֵּד*, *מַצֵּד* *corruption* const. *מַצֵּד*, *מַצֵּד* *altar* const. *מַצֵּד*.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from *ע* roots, *חֹק* *statute* const. *חֹק* and *חֹק*, rarely in other words *גִּדְלוֹ* Prov. 19: 19, Ps. 145: 8, Nah. 1: 3 (in the last two passages the K'thibh has *גִּדְלוֹ*), *קִנְיָן* Job 17: 10, Prov. 22: 11, Ex. 30: 23, *שִׁלְשֹׁ* Ex. 21: 11; this becomes Pattahh before the guttural in *גִּבְהָה* for *גִּבְהָה* construct of *גִּבְהָה* *high*. *כֹּל* *kōl* construct of *כֹּל* *all* occurs twice, viz.: Ps. 35: 10, Prov. 19: 7, without a Makkeph following, § 19. 2. a; it must not be confounded with *כָּל* *kāl* Isa. 40: 12 *he comprehended* pret. of *כָּל*.

d. The termination *י* becomes *י* in the construct, § 57. 2 (5), *יָר* *enough* const. *יָר*, *יָר* *life* const. *יָר*.

e. Three monosyllabic nouns form the construct by adding a vowel, *אב* *father* const. *אב* Gen. 17: 4, 5, elsewhere *אב*, *אב* *brother* const. *אב*, *אב* *friend* const. *אב* 2 Sam. 15: 37, 1 Kin. 4: 5. or *אב* 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 *אב* roots, § 185. 2. c.

2. In a simple final syllable *ה* is changed to *ה*, *שֶׁה* *sheep* const. *שֶׁה*, *רֹעֵה* *shepherd* const. *רֹעֵה*, *שֵׂדֵה* *field* const. *שֵׂדֵה*; other vowels remain unchanged.

a. This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tseré in *ל* verbs, while the future has Seghol, § 168. c. An analogous fact is found in the Sanskrit vocative. The language of address calls for a quick and emphatic utterance; and this end is sometimes attained by shortening the final vowel, and sometimes by the directly opposite method of lengthening it. Bopp Vergleich. Gramm. § 205.

b. *פִּי* *mouth* has *פִּי* in the construct.

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

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 § 216. 1. Kamets and Tseré are commonly rejected from the syllable preceding the accent, מְקוֹם *place* const. מְקוֹמִים, שָׁנָה *year* const. שָׁנֹת, שָׁנִים *years* const. שָׁנִי, אוֹצְרוֹת *treasures* const. אוֹצְרוֹת, יָדַי *hands* const. יָדַי, לֵבָב *heart* const. לֵבָב, חֲמָה *wrath* const. חֲמָת.

a. Kamets preceding the accented syllable is retained (1) when it has arisen from Pattahh before a guttural in consequence of the omission of Daghash-forte, חָרָשׁ (for חָרֵשׁ) *workman* const. חָרֵשׁ, פָּרָשׁ (פָּרֵשׁ) *horseman* const. פָּרָשׁ, פָּרֹכֶת (פָּרֹכֶת) *vail* const. פָּרֹכֶת, צָרָה (צָרָה) *distress* const. צָרָה; (2) in words from ע"ו and ע"י roots, עָרִים (from עָרַר) *cities* const. עָרִי, בָּאִים (from בָּאוּ) *coming* const. בָּאִי; (3) under מ prefixed to ע"ו roots, מְסָה (from מָסַח) *covering* const. מְסָה, מִגֶּן (from מָגַן) *shield* const. מִגֶּן, מְצוּדָה (from מָצוּד) *fortress* const. מְצוּדָה; (4) in ל"ה derivatives of the form גְּלוּתָהּ (from גָּלָה) *exile* const. גְּלוּתָהּ, הַגְּלוּת *meditation* const. הַגְּלוּת. (5) in the construct dual and plural of trilateral monosyllables or Segholates from ל"א and ל"ה roots, לְחָיִים (from לָחַי) *cheeks* const. לְחָיִי, גְּדָרִים (from גָּדַר) *kids* const. גְּדָרַי, חַטָּאִים (from חָטָא) *sins* const. חַטָּאִי; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 60. 3. c, אָלָה *curse*, מְנַחֵם *care*, הַמְנַחֵם *conduit*, and the plurals, הַדְּרָאִי, הַרְשָׁעִי Lev. 7: 38. מְרַשָּׁעִי, מְרַשָּׁעִי, מְרַשָּׁעִי 2 Kin. 12: 8, מְרַשָּׁעִי Ezek. 27: 9, מְרַשָּׁעִי Job 34: 25, מְרַשָּׁעִי Eccles. 9: 1, תּוֹשָׁעִי.

b. Tseré is retained in words in which it is commonly represented by the vowel-letter י, or has י quiescing in it, הַיֵּכָל *temple* const. הַיֵּכָל, and in addition in the following, אֲבוֹס *crib* const. אֲבוֹס, so אֲזוּר *girdle*, אֲטוּן *thread*, נָכָר *foreign land* const. נָכָר, אֲבֵדָה *loss* const. אֲבֵדָה, so אֲפֵלָה Isa. 58: 10 *darkness*, בְּרִיכה *pool*, גְּנֵבָה Ex. 22: 2 *theft*, מַגַּפָּה *plague*, מַהְפָּקָה *overthrow*, מַכְרֵה Gen. 49: 5 *sword*, מְסַכָּה *molten-image*, מְרָרָה Job 16: 13 *gall*, עֲרָמָה *heap*, צָאָה *excrement*, תְּאֵנָה *fig-tree*, תְּרַחֵמָה *deep sleep*, and the plurals אֲבֵלִי *mourning* from אָבַל, so הַפְּצִי *desiring*, רְשָׁעִי *sleeping*, שְׂמֵחִי and שְׂמֵחִי *rejoicing*, שִׁכְחִי *forgetting*, זְאֵבִי *wolves* from זָאָב (זָאָב); רְגֵזִים *weary* becomes רְגֵזִי in the construct, and פָּלְטִים *escaped* פָּלְטִי.

c. Hholem is rejected from the syllable before the accent in אֲרָמְנוֹת const. pl. of אֲרָמִיּוֹן *palace*, אֲשֻׁפְלוֹת and אֲשֻׁפְלוֹת const. pl. of אֲשֻׁפֵּל *cluster*, הַאֲוִיּוֹת Cant. 4: 5 and הַאֲוִיּוֹת Cant. 7: 4 *twins*, בְּמִתּוֹת from בָּמִית *high-places*, see § 214. 2. b; it is changed to ū in מְטֻמְּוֹת from מְטֻמְּוֹת *treasures*, comp. § 88.

d. Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tseré in the construct, הַיָּד *midst* const. הַיָּד, קַטְמוֹת *cups* const. קַטְמוֹת, בַּיִת *house* const. בַּיִת, עֲרִיפוֹת *fountains* const. עֲרִיפוֹת, גְּרָא *valley* const. גְּרָא, pl. גְּרָאוֹת, § 208. 3. c. const. גְּרָאוֹת Ezek. 35: 8. Exceptions are rare, קָלָל (according to Kimchi קָלָל) Ezek. 28: 18 *iniquity*, מְרִדְּנִי Prov. 19: 13 *contentious* צְוֹאֵר *neck* const. צְוֹאֵר and צְוֹאֵרִי.

e. A few nouns of the forms קָטַל, קָטַל, קָטַל have קָטַל or קָטַל in the construct instead of קָטַל, § 61. 1. b, גְּדָר *wall* const. גְּדָר, גְּזֵל *robbery* const.

גֹּזֵל *thigh* const. הָרֶהָב, הָרֶהָב *heavy* const. הָרֶהָב and הָרֶהָב, הָרֶהָב *shoulder* const. הָרֶהָב, הָרֶהָב *smoke* const. הָרֶהָב and הָרֶהָב, הָרֶהָב *side* const. הָרֶהָב and הָרֶהָב; הָרֶהָב *long* is only found in the construct, the corresponding absolute was probably הָרֶהָב; הָרֶהָב *helmet* simply shifts its accent in the construct, הָרֶהָב. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form הָרֶהָב, הָרֶהָב *chamber* const. הָרֶהָב, הָרֶהָב *seed* const. once הָרֶהָב Num. 11:7 elsewhere הָרֶהָב, הָרֶהָב *plant* const. הָרֶהָב, הָרֶהָב *fetus* const. הָרֶהָב, הָרֶהָב *seven* const. הָרֶהָב, הָרֶהָב *nine* const. הָרֶהָב; in like manner הָרֶהָב *vanity* const. הָרֶהָב.

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, הָרֶהָב *tinkling* const. הָרֶהָב for הָרֶהָב, הָרֶהָב *words* const. הָרֶהָב for הָרֶהָב, הָרֶהָב *righteousness* const. הָרֶהָב, pl. הָרֶהָב const. הָרֶהָב, הָרֶהָב *beast* const. הָרֶהָב, הָרֶהָב *wise* const. הָרֶהָב. 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, הָרֶהָב from הָרֶהָב (הָרֶהָב) *kings* const. הָרֶהָב, הָרֶהָב *tribes* const. הָרֶהָב, הָרֶהָב *threshing-floors* const. הָרֶהָב (הָרֶהָב) *reproaches* const. הָרֶהָב, הָרֶהָב (הָרֶהָב) *or folding doors* const. הָרֶהָב, yet not invariably הָרֶהָב (הָרֶהָב) *handfuls* const. הָרֶהָב, הָרֶהָב *trough* (pl. הָרֶהָב) const. הָרֶהָב.

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, הָרֶהָב, הָרֶהָב, הָרֶהָב, הָרֶהָב not הָרֶהָב, הָרֶהָב, הָרֶהָב, הָרֶהָב, § 22. a. 3. Exceptions are infrequent, as הָרֶהָב Deut. 3:17, הָרֶהָב Lam. 3:22 but הָרֶהָב Ps. 89:2, הָרֶהָב Ps. 69:10, הָרֶהָב Ezek. 17:9, הָרֶהָב Gen. 42:25, 35, הָרֶהָב Lev. 23:18, הָרֶהָב Isa. 5:10, הָרֶהָב Neh. 4:7, הָרֶהָב Cant. 8:6 but הָרֶהָב 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, הָרֶהָב Isa. 57:6, הָרֶהָב Lev. 25:5, הָרֶהָב Isa. 58:3, הָרֶהָב Gen. 49:17, הָרֶהָב Ps. 89:52, הָרֶהָב Prov. 27:25, or compound Sh'va is taken instead of simple for the same reason, הָרֶהָב Gen. 30:38. The presence or absence of DagHesh-lene in the dual construct depends upon the form of the absolute, thus הָרֶהָב from הָרֶהָב *lips* but הָרֶהָב from הָרֶהָב *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. מְקַדְּשֵׁי, but מְקַדְּשׁוֹת. In the opinion of Ewald מְקַדְּשֵׁי Ezek. 7:24 is for מְקַדְּשֵׁי from מְקַדְּשִׁים, and מְקַצְעֵת Ex. 26:23, 36:28 for מְקַצְעֵת; 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 Pattahl, the pure vowels being reckoned shorter than the diphthongal, comp. §210. e. מְרַבֵּחַ chariot const. מְרַבֶּחַ. The changes in לְהִבֵּה flame const. לְהִבֶּה pl. לְהִבוֹת const. לְהִבוֹת, גַּחְלִים coals const. גַּחְלִי are due to the influence of the proximate vowels, §63. 1; those in רְוִיּוֹן vision const. רְוִיּוֹן, פְּתִילִים coats const. פְּתִילִים are consequent upon the dropping of Daghesh-forte, §61. 5; that in אֶהְלִים (from אָהַל) tents const. אֶהְלִי arises from the conversion of a simple into an intermediate syllable, §59.

§ 217. The following table of the declension of nouns will sufficiently exemplify the rules which have been given.

DECLENSION OF NOUNS.

I. Nouns which suffer a change in the vowels only.

i. With Kamets or Tsere in the penult.

SING. Abs.	אֲדוֹן master	Const.	אֲדוֹן	PL. Abs.	אֲדוֹנִים	Const.	אֲדוֹנָי
	זִכְרוֹן memorial		זִכְרוֹן		זִכְרוֹנִים		זִכְרוֹנָי
	מְלִיץ interpreter		מְלִיץ		מְלִיצִים		מְלִיצָי
Masc.	גָּדוֹל great	Fem.	גְּדוֹלָה	Masc.	גְּדוֹלִים	Fem.	גְּדוֹלוֹת
	קָטוּל Kal. pass. part.		קָטוּלָה		קָטוּלִים		קָטוּלוֹת

ii. With Tsere in the ultimate.

a. Monosyllables.

SING. Abs.	עֵץ tree.	Const.	עֵץ	PL. Abs.	עֵצִים	Const.	עֵצָי
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b. Polysyllables having pretonic Kamets in the penult.

SING. Abs.	כָּבֵד heavy	Const.	כָּבֵד or כְּבֵד	PL. Abs.	כָּבֵדִים	Const.	כָּבֵדִי
Masc.	יָבֵשׁ dry	Fem.	יָבֵשָׁה	Masc.	יָבֵשִׁים	Fem.	יָבֵשׁוֹת

c. Polysyllables having any other vowel than Kamets in the penult.

SING. Abs.	שׁוֹפֵט judge.	Const.	שׁוֹפֵט	PL. Abs.	שׁוֹפְטִים	Const.	שׁוֹפְטִי
Masc.	קָטַל Kal. Act. part.	Fem.	קָטְלָה or קָטַלְתָּ	Masc.	קָטְלִים	Fem.	קָטְלוֹת
	מְקַטֵּל Piel part.		מְקַטְלָה or מְקַטַּלְתָּ		מְקַטְלִים		מְקַטְלוֹת

DECLENSION OF NOUNS.

iii. With Kamets in the ultimate.

SING.	Abs.	דָּג	fish	Const.	דָּג	PL.	Abs.	דָּגִים	Const.	דָּגֵי
		מִקְדָּשׁ	sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשֵׁי	
		דְּבַר	word		דְּבַר		דְּבָרִים		דְּבָרַי	
		עָנָן	cloud		עָנָן		עָנָנִים		עָנָנַי	
		לֵבָב	heart		לֵבָב		לֵבָבִים		לֵבָבַי	
Masc.		חָכֵם	wise	Fem.	חֲכָמָה	Masc.	חֲכָמִים	Fem.	חֲכָמוֹת	
		נִקְטָל	Niph. part.		נִקְטָלָה or נִקְטַלְתָּ		נִקְטָלִים		נִקְטָלוֹת	

iv. With final ה.

SING.	Abs.	מְרֹאֵה	appearance	Const.	מְרֹאֵה	PL.	Abs.	מְרֹאִים	Const.	מְרֹאֵי
		קָנָה	reed		קָנָה		קָנִים		קָנַי	
Masc.		יָפָה	fair	Fem.	יָפָה	Masc.	יָפִים	Fem.	יָפוֹת	

v. Segholates.

SING.	Abs.	מֶלֶךְ	king	Const.	מֶלֶךְ	PL.	Abs.	מְלָכִים	Const.	מְלָכַי
		סֹתֵר	covert		סֹתֵר		סֹתָרִים		סֹתָרַי	
		עֲצָם	strength		עֲצָם		עֲצָמִים		עֲצָמַי	
		בַּעַל	lord		בַּעַל		בַּעָלִים		בַּעָלַי	
		מָוֶת	death		מָוֶת		מָוֶתִים		מָוֶתַי	
		עֵינָן	eye		עֵינָן	DUAL.	עֵינָנִים		עֵינָנַי	
		רֶגֶל	foot		רֶגֶל		רֶגְלִים		רֶגְלַי	
		אָזֶן	ear		אָזֶן		אָזְנוֹים		אָזְנוֹי	

II. Nouns which double their final consonant.

SING.	Abs.	גַּמְלָה	camel	Const.	גַּמְלָה	PL.	Abs.	גַּמְלָוִים	Const.	גַּמְלָוַי
		גַּן	garden		גַּן		גַּנִּים		גַּנֵּי	
		חֻק	statute		חֻק		חֻקִּים		חֻקַּי	
		שֵׁן	tooth		שֵׁן	DUAL.	שֵׁנִים		שֵׁנַי	
		עִבְרִי	Hebrew		עִבְרִי	PL.	עִבְרִיִּים or עִבְרָוִים		עִבְרֵי	

DECLENSION OF NOUNS.

<i>Masc.</i>	קָטָן small	<i>Fem.</i>	קַטְנָה	<i>Pl. Masc.</i>	קַטְנִים	<i>Fem.</i>	קַטְנוֹת
	עֲמֹק deep		עֲמֻקָּה		עֲמֻקִּים		עֲמֻקּוֹת
	טָרֵךְ fresh		טָרְיָה		טָרְיִים		טָרְיֹת

III. *Other nouns suffer no change.*

<i>SING. Abs.</i>	מַלְבָּרֵשׁ garment	<i>Const.</i>	מַלְבָּרֵשׁ	<i>PL. Abs.</i>	מַלְבָּרֵשִׁים	<i>Const.</i>	מַלְבָּרֵשֵׁי
<i>Masc.</i>	טוֹב good	<i>Fem.</i>	טוֹבָה	<i>Masc.</i>	טוֹבִים	<i>Fem.</i>	טוֹבוֹת
	מִקְטִיל <i>Hiph. part.</i>		מִקְטִילָה or מִקְטִילַת		מִקְטִילִים		מִקְטִילוֹת

Nouns with the feminine ending ה.

i. *With Kamets or Tsere in the penult.*

<i>SING. Abs.</i>	דָּגָה fish	<i>Const.</i>	דָּגַת	<i>PL. Abs.</i>	דָּגוֹת	<i>Const.</i>	דָּגוֹת
	נִקְמָה vengeance		נִקְמַת		נִקְמוֹת		נִקְמוֹת
	עֲצָה counsel		עֲצַת		עֲצוֹת		עֲצוֹת
	שִׁפָּה lip		שִׁפַּת	<i>DUAL.</i>	שִׁפְתַּיִם		שִׁפְתֵּי

ii. *From Segholates.*

<i>SING. Abs.</i>	מַלְכָּה queen	<i>Const.</i>	מַלְכַת	<i>PL. Abs.</i>	מַלְכוֹת	<i>Const.</i>	מַלְכוֹת
	סְתָרָה covert		סְתָרַת		סְתָרוֹת		סְתָרוֹת
	עֲצָמָה strength		עֲצַמַת		עֲצָמוֹת		עֲצָמוֹת

iii. *All others.*

<i>SING. Abs.</i>	גַּנְזָה garden	<i>Const.</i>	גַּנְזַת	<i>PL. Abs.</i>	גַּנְזוֹת	<i>Const.</i>	גַּנְזוֹת
	יְשׁוּעָה salvation		יְשׁוּעַת		יְשׁוּעוֹת		יְשׁוּעוֹת

Nouns with the feminine ending ת.

<i>SING. Abs.</i>	מִשְׁמְרַת observance	<i>Const.</i>	מִשְׁמְרַת	<i>PL. Abs.</i>	מִשְׁמְרוֹת	<i>Const.</i>	מִשְׁמְרוֹת
	יוֹנְקָת sucker		יוֹנְקַת		יוֹנְקוֹת		יוֹנְקוֹת
	גִּלְגֻּלַת skull		גִּלְגֻּלַת		גִּלְגֻּלוֹת		גִּלְגֻּלוֹת
	עֲבָרִית Hebrew-woman		עֲבָרִית		עֲבָרִיּוֹת		עֲבָרִיּוֹת
	מַלְכוּת kingdom		מַלְכוּת		מַלְכוּוֹת		מַלְכוּוֹת

PARAGOGIC VOWELS.

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§ 218. The termination י or י is sometimes added to nouns in the construct singular, § 61. 6, בְּנֵי Gen. 49:11 for בָּנָי, מְלֹאָתָי Isa. 1:21 for מְלֹאָתָי, רִפְתָּי Lam. 1:1 for רִפְתָּי, מְשִׁפְּלֵי Ps. 113:6 for מְשִׁפְּלֵי, חֵתָו Gen. 1:24 for חֵתָו. 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 מְלֹכִיזְדֵק *Melchizedek*, מֵהֶשֶׁלַח *Methuselah*. Respecting the origin of these vowel endings, see § 198. a (4).

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§ 219. 1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, צָפוֹנָה *northward*, לְנֶגְבָה *southward*, שָׁמַיְמָה *heavenward*, הַבְּיָתָה *to the house*, οὐκόνδε, הַהָרָה *to the mountain*, whence it is called He directive or He local. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (1), but other vowels are mostly unaffected, גִּרְתָּה from גִּרְתָּן, אֲרָבָה from אֲרָבָן, מִדְּבָרָה from מִדְּבָרָן, מִדְּבָרָה 1 Kin. 19:15 from the construct state מִדְּבָרָן.

a. He directive is appended to the adverb שָׁם *there*, שָׁמָּה *thither*, and to the adjective הַלְּבַיִל *profane* in the peculiar phrase הַלְּבַיִל *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִמְּוֹת יָמִים 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, לְמַעְלָה *upwards*, לְמַטָּה *downwards*, לְמִזְרְחָה 2 Chron. 31:14 *to the east*, לְשֵׁאוֹלָה Ps. 9:18 *to Sheol*, comp. ἀπὸ μακρόθεν.

b. The ending ה, rarely receives the accent מְזֻרְחָה Deut. 4:41; in פְּדָנָה 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 ה, whose demonstrative force it shares. The syl-

table 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, מֶלֶךְ king, מֶלְכָּה or מֶלְכָּא 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.

§ 220². The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, יָד hand, יָדִי my hand, etc. They suffer, in consequence, the following changes, viz :

1. Of the suffixes, which begin with a consonant, ה, כַּם, כָּן 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 Tseré, and הַי, הָ, ם, ן of the third person by Kamets; הַי is invariably contracted to י, rarely written הַי, § 62. 1, and הָ to הַ, § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun. יָמֵי הַיָּמִים her days Nah. 2:9.

b. *First person*: נִי is in a few instances preceded by Kamets, יָמֵי הַיָּמִים Ruth 3:2, קִימָנִי Job 22:20.

Second person. The final vowel of הַ is occasionally expressed by the vowel letter ה, יָדֵךְ Ex. 13:16, בְּשִׁמְךָ Jer. 29:25. In pause the Sh'va before הַ becomes Seghol. § 65, אֲבִיךָ Gen. 33:5, בְּכָהּ 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. אֲבִיךָ Ps. 53:6. In the feminine the connecting vowel e is rarely written י, אֲבִיךָ Ezek. 5:12; י, which belongs to the full form of the pronoun, § 71. a (2), is sometimes added to the suffix. קִימָנִי Jer. 11:15, בְּחִיבֵיךְ Ps. 116:19, נִשְׁכִּי 2 Kin. 4:7 K'thibh, where the K'ri has אֲבִיךָ. Sometimes the distinction of gender is neglected in the plural and כַּם is used in place of the feminine כָּן, אֲבִיכֶם Gen. 31:9, אֲבִיכֶם Jer. 9:19; הַ is sometimes added to the feminine suffix as to the full pronoun, אֲבִיכֶם Ezek. 23:49.

Third person. The connecting vowel before הו and ה is occasionally *e*. לְמִרְיָהוּ Gen. 1:12. פִּילְגֶשְׁהוּ Judg. 9:21. מִשְׁהוּ Nah. 1:13. אוֹיְהוּ Job 25:3. so רִצְהוּ from רִצַּע and מְרַעְהוּ from מְרַעַע and frequently with nouns in הַ, מְרִאָהוּ and מְרִאָהָ from מְרִאָה, שְׁלָהוּ from שְׁלָה, מְהַלְהוּ, קָצְהוּ, קָצָה; *e* does not occur before the plural ם unless it is represented by the vowel-letter י in מוֹבְחֹהוּם 2 Chron. 34:5 K'thibh, where the K'ri has מוֹבְחֹהֶם; it is once found in the fem. plural קָרְבָּנָה Gen. 41:21. The form הַ in the masc. sing. is commonly reckoned an archaism. אֶהְלֵה Gen. 12:8, שִׁירָה Ps. 42:9. כָּלָה Jer. 2:21. so several times in the K'thibh עִירָה, סוּחָה Gen. 49:11, הַבִּיאָהָ Ex. 22:4, כְּסוּאָהָ Ex. 22:26. נִסְבָּה Lev. 23:13, שְׁלֹשָׁה 2 Kin. 9:25, חֲבוּאָהָ Ezek. 48:18, where the K'ri in each instance substitutes וְ. In a few instances the consonant is rejected from the feminine, ה being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe. שְׁנָרָה Lev. 13:4, הַטָּאָה Num. 15:28, or by a Masoretic note in the margin, אֶהְנָה Isa. 23:17. 18 for אֶהְנָה; once ם is substituted for ה. כָּלָם Ezek. 36:5. The longer forms of the plural suffixes הַם, הֵן are rarely affixed to nouns in the singular, לְבַדְהֵן Gen. 21:28, מִלְבָּדְהֵן Ezek. 13:17, שְׁבוּהֵן Ezek. 16:53, or with the connecting vowel Kamets, כָּלְהֵם 2 Sam. 23:6, or with הַ appended, כָּלְהֵנָה 1 Kin. 7:37, חוֹבְהֵנָה Ezek. 16:53. The vowel הַ is also sometimes added to the briefer form of the fem. plural, לְבַדְהָ Gen. 21:29, כָּלְהָ Gen. 42:36. The distinction of gender is sometimes neglected in the plural, ם or הַם being used for the feminine, כָּלְהָם Cant. 4:2, 6:6 for כָּלְהָן, כָּלְהָם Job 1:14 for יְדִיָּהֵן.

c. The nouns אָב *father*, אָח *brother*, שֵׁחַ *month* take the ending י. before suffixes, as they do likewise in the construct state, אָבִיךָ, אָחִיכֶם; י. of the first person coalesces with this vowel, אָבִי, אָחִי, פִּי, and הוּ of the third person, commonly becomes וְ §62. 2. אָבִיו, אָחִיו, פִּיו more frequent than אָבִיהוּ, אָחִיהוּ, פִּיהוּ. In גִּזְרֵי Zeph. 2:9 the vowel-letter י of the first person suffix is dropped after the final י of the noun.

2. The masculine plural termination ים, and the dual 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 יַ, and before the remaining suffixes the diphthongal vowel is resolved into יַ, which combined with י. the first singular forms יַי, with הַ the second feminine יַהַ, and with הוּ the third masculine יַו, §62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel י. or its modifications, תַּחֲנִיחֵי 2 Kin. 6:8 for תַּחֲנִיחֵיךְ, גְּדֹחֵי Ps. 132:12 for גְּדֹחֵיךְ, מִפְּתוּחֵי Ezek. 48:12 for מִפְּתוּחֵיךְ.

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with the exception that in the singular the ending ה becomes ה, in consequence of the change from a mixed to a simple syllable, § 59, שֵׁפָתָהּ *lip*, שֵׁפָתָיו *his lip*, שֵׁפָתָם *their lip*, שֵׁפָתוֹתָי *thy lips*, שֵׁפָתוֹתָיו *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, מִמְּשָׁלָהּ const. מִמְּשָׁלָהּ suf. מִמְּשָׁלָהּ. If two consonants have coalesced in the final letter, it will receive Daglish-forte agreeably to 6, בָּאוּ from בָּאת, אָמְתוּ from אָמְתָה : מִבְּעָתָהּ 1 Sam. 16:15 from the fem. of מִבְּעָתָהּ, § 205. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, נִבְלָתִי Isa. 26:19 from נִבְלָה but נִבְלָתָהּ Cant. 2:10 from נִבְלָה const. נִבְלָה; so אֶלְתִּי, גִּרְתִּי, נִתְרָתִי, שִׁבְעֵתֵיכֶם but const. שִׁבְעֵתִי, comp. מִשִּׁיָּהּ const. מִשִּׁי.

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, לֵבָב *heart*, לֵבָבִי *my heart*, לֵבָבְךָ *thy heart*, לֵבָבֵינוּ *our hearts*.

a. Tseré in the ultimate is shortened to Hhirik or Seghol before ה, כָּן, e. g. בָּנָהּ, מְבַרְכֶם, מְקַלְכֶם, or with a guttural to Pattahh, אֶתְבָּרַךְ, אֶתְבָּרַכְכֶם, though with occasional exceptions, אֶתְבָּרַכְכֶם Isa. 22:21, אֶתְבָּרַכְכֶם 1 Sam. 21:3, אֶתְבָּרַכְכֶם from אֶתְבָּרַכְכֶם. Before other suffixes it is rejected from some monosyllables, which retain it in the plural, שָׂמוּ from שָׂמ plur. שָׂמוּ, בָּנוּ from בָּנוּ plur. בָּנוּ but גִּירָה, גִּירָה, בָּרַךְ, בָּרַךְ.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, שֵׁפָתַי *my lips*, שֵׁפָתַיִנוּ *our lips*, אָזְנִי *my ears*, אָזְנֵינוּ *our ears*; קַרְנֵיךָ and קַרְנֵיךָ *horns*, קַרְנֵיךָ and קַרְנֵיךָ *his horns*.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending ה, § 208, מֶלֶךְ *king*, מֶלְכִי *my king*, מֶלְכְּךָ *your king*; אָזֶן *ear*, אָזְנִי *my ear*; in like manner יוֹנְקָה *sucker*, יוֹנְקָתוֹ *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, פָּעֵלוֹ and פָּעֻלוֹ from פָּעַל Hos. 13:14, with Dagghesh-forte separate. קָבְלוֹ Ezek. 26:9. קָבְלוֹ 1 Kin. 12:10, סָבְלוֹ Isa. 9:3, סָבְלוֹ Jer. 4:7; בגָּדוֹ garment has בגָּדוֹ, בגָּדוֹ instead of בגָּדוֹ, בגָּדוֹ.

b. Middle Yodh and Vav mostly quiesce in *e* and *o* before suffixes, עֵינַי from עֵינָן eye. מוֹתִי from מוֹתָא death; but עֵרְוָה Gen. 49:11 from עֵרְוָה young ass, טִירָהוּ Isa. 10:17 from טִירָה 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. הַבְּשִׂי from הַבְּשָׂה, טָבְמִי from טָבְמָה, but פָּרְשִׂוּ from פָּרְשָׂה; כָּלְרָהּ from כָּלְרָהּ, פָּרְרִי, פָּרְרָהּ, פָּרְרָם, פָּרְרָם but פָּרְרָם from פָּרְרָהּ; טָבְרָהּ, טָבְרָהּ but טָבְרָם from טָבְרָהּ. By a like transposition עֲנַפְּכֶם Ezek. 36:8 is for עֲנַפְּכֶם from עֲנַפְּהָ.

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

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, § 207. 2, receive Dagghesh-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, עֵזִי and עֵזִי from עֵז (root עֵזוּ), בְּתָכֶם from בְּתָה (בְּתָה), אֶתְנַנְּהָ from אֶתְנַנְּהָ (pl. אֶתְנַנְּהֵם).

a. אֶשְׁלָב lattice, בְּרָמֶל garden, מִשְׁלָב refuge, which do not occur in the plural, take Dagghesh-forte before suffixes; טְבַתְּהוֹת has in the plural טְבַתְּהוֹת but before suffixes טְבַתְּהוֹת, טְבַתְּהוֹת; בָּן (root בָּנָן) base has בָּנִי, בָּנוּ.

b. In a very few instances a final liquid is repeated instead of being doubled by Dagghesh, comp. § 207. 2. a. הֶרְרִי Jer. 17:3, הֶרְרִי Ps. 30:8, הֶרְרָם Gen. 14:6 from הֶרַר; צָלְלוֹ Job 40:22 and צָלְלוֹ from צָל; שָׁרְרָה Ezek. 16:4 and שָׁרְרָה Cant. 7:3. Once Dagghesh-forte is resolved by the insertion of וּ, מְצַוְרֵיהֶם Isa. 23:11 for מְצַוְרֵיהֶם, § 54. 3.

7. Nouns ending in הֵ drop this vowel before suffixes as before the plural terminations, § 209. 1, שָׂדֵי field שָׂדֵה, שָׂדֵה, שָׂדֵה; מִקְנֵה cattle מִקְנֵה.

a. The vowel *e* commonly remains as a connecting vowel before suffixes of the third person singular, § 220. 1. b; and in a few instances the radical י is restored, giving to singular nouns the appearance of being plural, לְשִׁיחָה Isa. 22:11, מִפְּתִיחָה Hos. 2:16, נוֹשִׁיחָה Isa. 42:5, שֵׁה sheep becomes שֵׁה or שֵׁה.

§ 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	מַלְכָּה	hand	יָד
<i>Const.</i>		לֵבָב		מֶלֶךְ		מַלְכָּה		יָד
<i>Sing.</i> 1 c. my	"	לֵבָבִי	"	מֶלְכִי	"	מַלְכָּתִי	"	יָדִי
2 m. thy	"	לֵבְבְּךָ	"	מֶלְכֶךָ	"	מַלְכָּתֶךָ	"	יָדְךָ
2 f. thy	"	לֵבְבֶךָ	"	מֶלְכֶךָ	"	מַלְכָּתֶךָ	"	יָדְךָ
3 m. his	"	לֵבְבוֹ	"	מֶלְכוֹ	"	מַלְכָּתוֹ	"	יָדוֹ
3 f. her	"	לֵבְבָהּ	"	מֶלְכָּהּ	"	מַלְכָּתֶיהָ	"	יָדֶיהָ
<i>Plur.</i> 1 c. our	"	לֵבְבֵינוּ	"	מֶלְכֵינוּ	"	מַלְכָּתֵינוּ	"	יָדֵינוּ
2 m. your	"	לֵבְבֵיכֶם	"	מֶלְכֵיכֶם	"	מַלְכָּתֵיכֶם	"	יָדֵיכֶם
2 f. your	"	לֵבְבֵיכֶן	"	מֶלְכֵיכֶן	"	מַלְכָּתֵיכֶן	"	יָדֵיכֶן
3 m. their	"	לֵבְבָם	"	מֶלְכָּם	"	מַלְכָּתָם	"	יָדָם
3 f. their	"	לֵבְבָן	"	מֶלְכָן	"	מַלְכָּתָן	"	יָדָן
PLURAL.				DUAL.				
	hearts	לֵבָבִים	kings	מֶלְכִים	queens	מַלְכוֹת	hands	יָדַיִם
<i>Const.</i>		לֵבָבִי		מֶלְכִי		מַלְכוֹת		יָדַי
<i>Sing.</i> 1 c. my	"	לֵבָבִי	"	מֶלְכִי	"	מַלְכוֹתַי	"	יָדַי
2 m. thy	"	לֵבְבֶיךָ	"	מֶלְכֶיךָ	"	מַלְכוֹתֶיךָ	"	יָדֶיךָ
2 f. thy	"	לֵבְבֶיךָ	"	מֶלְכֶיךָ	"	מַלְכוֹתֶיךָ	"	יָדֶיךָ
3 m. his	"	לֵבְבֵיו	"	מֶלְכָיו	"	מַלְכוֹתָיו	"	יָדָיו
3 f. her	"	לֵבְבֶיהָ	"	מֶלְכֶיהָ	"	מַלְכוֹתֶיהָ	"	יָדֶיהָ
<i>Plur.</i> 1 c. our	"	לֵבְבֵינוּ	"	מֶלְכֵינוּ	"	מַלְכוֹתֵינוּ	"	יָדֵינוּ
2 m. your	"	לֵבְבֵיכֶם	"	מֶלְכֵיכֶם	"	מַלְכוֹתֵיכֶם	"	יָדֵיכֶם
2 f. your	"	לֵבְבֵיכֶן	"	מֶלְכֵיכֶן	"	מַלְכוֹתֵיכֶן	"	יָדֵיכֶן
3 m. their	"	לֵבְבֵיהֶם	"	מֶלְכֵיהֶם	"	מַלְכוֹתֵיהֶם	"	יָדֵיהֶם
3 f. their	"	לֵבְבֵיהֶן	"	מֶלְכֵיהֶן	"	מַלְכוֹתֵיהֶן	"	יָדֵיהֶן

NUMERALS.

§ 223. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּר) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz. :

	MASCULINE.		FEMININE.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אֶחָת	אֶחָת
Two	שְׁנַיִם	שְׁנַיִ	שְׁנַיִם	שְׁנַיִ
Three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִישָׁה	חֲמִישָׁת	חֲמִישׁ	חֲמִישׁ
Six	שֵׁשָׁה	שֵׁשָׁת	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנָה	שְׁמֹנַת	שְׁמוֹנָה	שְׁמוֹנָה
Nine	תְּשֵׁעָה	תְּשֵׁעַת	תְּשֵׁעַ	תְּשֵׁעַ
Ten	עֲשָׂרָה	עֲשָׂרַת	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, אֶחָת for אָחָת, § 54. 2, but in pause אֶחָת; אֶחָד occurs in the absolute in Gen. 48 : 22. 2 Sam. 17 : 32, Isa. 27 : 12, Ezek. 33 : 30, Zech. 11 : 7, and once אָחָד Ezek. 33 : 30. The plural אֶחָדִים is also in use in the sense of *one*, Gen. 11 : 1, Ezek. 37 : 17, or *some*, Gen. 27 : 44, 29 : 20. Comp. Span. *unos*.

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

A dual form is given to some of the units to denote repetition, אַרְבַּעְתָּיִם *fourfold*, שִׁבְעָתָיִם *sevenfold*.

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

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this

curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 224. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרֵה modifications of the numeral *ten* with the several units, those which end in ה, preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.		FEMININE.	
Eleven	{	עָשָׂר אֶחָד	עֶשְׂרֵה אַחַת	
		עָשָׂר עֶשְׂתַּי	עֶשְׂרֵה עֶשְׂתֵּי	
Twelve	{	עָשָׂר שְׁנַיִם	עֶשְׂרֵה שְׁתַּיִם	
		עָשָׂר שְׁלֹשִׁי	עֶשְׂרֵה שְׁלֹשֵׁי	
Thirteen		עָשָׂר שְׁלֹשָׁה	עֶשְׂרֵה שְׁלֹשׁ	
Fourteen		עָשָׂר אַרְבָּעָה	עֶשְׂרֵה אַרְבַּע	
Fifteen		עָשָׂר חֲמִשָּׁה	עֶשְׂרֵה חֲמִשׁ	
Sixteen		עָשָׂר שֵׁשׁה	עֶשְׂרֵה שֵׁשׁ	
Seventeen		עָשָׂר שִׁבְעָה	עֶשְׂרֵה שִׁבַּע	
Eighteen		עָשָׂר שְׁמֹנֶה	עֶשְׂרֵה שְׁמֹנֶה	
Nineteen		עָשָׂר תְּשֻׁעָה	עֶשְׂרֵה תְּשֻׁעַ	

a. The origin of עֶשְׂתַּי, the alternate of אֶחָד in the number *eleven*, is obscure. R. Jona thinks it to be an abbreviation for עָשָׂר שְׁתַּי עַד *next to twelve*. Comp. Lat. *undeviginti*, *uneteen*. Kimchi derives it from עָשָׂר *to think*, *ten* being reckoned upon the fingers, and *eleven* the first number which is mentally conceived beyond.

חֲמִשָּׁה 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, עֶשְׂרִים *twenty* being, however, derived not from *two* but from ten עָשָׂר .

Twenty	עֶשְׂרִים	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. עֶשְׂרֵת Ex. 18 : 21, 25, Deut. 1 : 15 means not *twenty* but *tens*.

2. The units are added to the tens by means of the conjunction וְ *and*; the order of precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שְׁתַּיִם וְשִׁשִּׁים *two and sixty* Gen. 5 : 18, while the latest writers as commonly place the tens first, וְשִׁשִּׁים וְשְׁנַיִם *sixty and two* Dan. 9 : 25.

§ 226. Numerals of a higher grade are מֵאָה *one hundred*, אֶלֶף *one thousand*, רֶבֶב, רֶבּוֹ or רְבֹוא *ten thousand*. These are duplicated by affixing the dual termination מֵאָתָּם *two hundred*, אֶלְפִים *two thousand*, רְבֹוּתָם or רְבֹוּת שְׁנַיִם *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שְׁלֹשׁ מֵאוֹת *three hundred*, שְׁלֹשָׁת אֶלְפִים *three thousand*, שֵׁשׁ רְבֹוּת *sixty thousand*, אֶלֶף אֶלְפִים *one million*.

§ 227. 1. The ordinals are formed by adding י. to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; ראשון *first* is derived from ראש *head*.

First	רֵאשֹׁן	Sixth	שִׁשִּׁי
Second	שֵׁנִי	Seventh	שִׁבְעִי
Third	שְׁלִישִׁי	Eighth	שְׁמִינִי
Fourth	רְבִיעִי	Ninth	תְּשִׁיעִי
Fifth	חֲמִישִׁי or חֲמִישִׁי	Tenth	עֶשְׂרִי

The feminine commonly ends in ית . , occasionally in יה . .

a. There are two examples of the orthography ראִישׁוֹן Josh. 21 : 10, Job 15 : 7, and one of רִישׁוֹן Job 8 : 8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional numbers are expressed by the feminine ordinals, שְׁלִישִׁית *one third*, רְבִיעִית *one fourth*, etc., and by the following additional terms, חֲצִי *one half*, רָבַע and רִבַּע *one quarter*, חֲמִשָּׁה *one fifth*, עֲשָׂרוֹן *one tenth*.

PREFIXED PARTICLES.

³⁰
§ 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.

³¹
§ 229. 1. The Definite Article (הַא הַהִדְיָשָׁה) consists of הַ with Pattahh followed by Daghash-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

a. As the Arabic article اَلْ is in certain cases followed by a like doubling of the initial letter, some have imagined that the original form of

the Hebrew article was הָ 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 הֶ 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 הֵא and הֵא *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 אֶלְמֹדָר Gen. 10:26, אֶלְגָּבִישׁ *hail*, the equivalent of גָּבִישׁ, and possibly in אֶלְקָנָם 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, הֵאֵר, הֵמִיר but הִבְרָכָה, הִכְתִּיב.

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, הָאֵהָר, הָהָר, הָעֵיט Gen. 15:11, הָרָשָׁע but הַחֲשֵׁה, הַהוּא, הַעֵיט Jer. 12:9.

a. The article very rarely has Kamets before ה, הָהִי Gen. 6:19, הַחַמְלִים Isa. 17:8; in a very few instances initial א quiesces in the vowel of the article, הָאֶסְפָּה Num. 11:4.

4. Before ה with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ע with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הָהָג, הָחָכָם, הָחַרְשִׁים, הָהָרִים, הָעָרִים.

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

b. The article does not usually affect the vowels of the word before which it stands; in הַר *mountain* and לֵב *people*, however, Pattahh is changed to Kamets to correspond with the vowel of the article הָהָר, הָלֵב, הָאָרֶץ *earth* but הָאָרֶץ. The plurals of אֶהָל *tent* and קֹדֶשׁ *holiness* without the article are אֶהָלִים Gen. 25:27, קֹדֶשִׁים Ex. 29:37, but with the article בְּאֶהָלִים (for בְּהָאֶהָלִים) Judg. 8:11, הַקֹּדֶשִׁים Ex. 26:33, § 208. 3 *b*

קָאָח *pelican* Isa. 34 : 11, Zeph. 2 : 14, is pointed הַקָּאָח 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, בְּשֵׁמִים for בְּהִשְׁמִים, 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, הַקְּזוּנָה Gen. 34 : 31, הַלְמַעֲנָה 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 Daghes-lene in such forms as הַיְדַעְתֶּם Gen. 29 : 5. In order to render this still more evident recourse is frequently had to Daghes-forte separative, § 24. 5, הַלְלֵנוּ Gen. 17 : 17, הַפְּצַעְתָּהּ 18 : 21, Methagh, § 45. 2, הַמִּשְׁלַל Judg. 9 : 2, הַחֲשִׁלָּה Job 38 : 35, or compound Sh'va, § 16. 3. *b.* הַבְּרָכָה Gen. 27 : 38.

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

3. Before gutturals it likewise usually becomes Pattahh, הַאֲלֵךְ Ex. 2 : 7, הַאֲשֶׁר 2 Kin. 6 : 22, הַהַיְמִיר Jer. 2 : 11, הַעֲתָה Hag. 1 : 4.

a. There are a few examples of He interrogative with Kamets before א, הַאֲתָם Judg. 6 : 31, הַאֲפָרְחִי Judg. 12 : 5, הַאֲיִשׁ Neh. 6 : 11.

4. Before gutturals with Kamets it is changed to Seghol, הַאֲמֹר Ezek. 28 : 9, הַהִיחָה Joel 1 : 2, הַחָכָם 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*, כְּכֹל *according to all*, לְאַבְרָהָם *to Abraham*.

2. Before vowelless letters this Sh'va is changed to Hhirik, בְּרָקִיעַ for בְּרָקִיעַ, לְמִשָּׁל for לְמִשָּׁל, כְּדָבָר for כְּדָבָר.

3. Before gutturals with compound Sh'va it is changed to the corresponding short vowel, בְּאֵרִי, לְאֵכָל, בְּחֵרִי.

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, אֲמַרְנִי, בְּאֲדוֹנָיו, בְּאֲדוֹנֶיהָ, לְאֲדוֹנָי, לְאֲדוֹנָי, בְּאֲלֹהִים for בְּאֲלֹהִים the Seghol lengthened to Tseré in the simple syllable, לְאֲלֹהֵי but לְאֲלֹהֵי, בְּאֲמַר but בְּאֲמַר. Before the divine name יְהוָה 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, בְּאֲפִיר Isa. 10 : 13 for בְּאֲפִיר, בְּיְהִרֹן Eccl. 2 : 13 for בְּיְהִרֹן.

4. Before monosyllables and before dissyllables, accented upon the penult, these prepositions frequently receive a pretonic Kamets, § 64. 2, בְּאֵלֶּה, כְּזֹאת, לְנֶפֶשׁ.

a. This regularly occurs with the Kal construct infinitive of פָּנֵן, פָּי, עָע, עָו and עָי verbs when preceded by ל, e. g. לְנֶפֶשׁ, לְהַח, לְהִרְדַּח, לְדָב, לְרִיב, לְרִיב; also with different forms of the demonstrative זֶה and with personal suffixes; and with monosyllabic or Segholate nouns when accompanied by disjunctive and especially pause accents. Before the pronoun מֶה *what* they are commonly pointed בְּמֶה, בְּמֶה, לְמֶה or followed by a guttural, לְמֶה.

5. Before the article its ה is rejected and the vowel given to the preposition, כְּהַדְבָּר for כְּהַדְבָּר, לְהַאָרֶץ for לְהַאָרֶץ, בְּהַהָרִים for בְּהַהָרִים.

a. ה not infrequently remains after כ, כְּהַיּוֹם Gen. 39 : 11, more rarely after the other prepositions, לְהַנֶּם 2 Chron. 10 : 7. The initial ה of the Hiphil and Niphal infinitives is occasionally rejected in like manner, לְשִׁבְרִיחַ Am. 8 : 4 for לְהַשְׁבִּירַח, בְּהַשְׁטִלֹּי Prov. 24 : 17 for בְּהַשְׁטִלֹּי.

§ 233⁴ 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 Daghesheforte, מִן הַדָּרֶה for מִן הַדָּרֶה. Before ה Hhirik is commonly re-

tained in an intermediate syllable, but before other gutturals it is lengthened to 'Tsere, מִן חֵרֶץ for חֵרֶץ, מִן חֵרֶץ, מִן חֵרֶץ, מִן חֵרֶץ.

a. מִן is sometimes poetically lengthened to מִיָּי, and once has the form of a construct plural, מִיָּי Isa. 30 : 11.

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

SINGULAR.

1 c.	בִּי	לִי	כְּמוֹנִי	מִן, מִיָּי, מִיָּי
2 m.	בָּךְ, בְּךָ	לָךְ, לְךָ	כְּמוֹךָ	מִיָּךְ, מִיָּךְ
2 f.	בְּךָ	לְךָ	—	מִיָּךְ
3 m.	בוֹ	לוֹ	כְּמוֹהוּ	מִיָּהוּ, מִיָּהוּ, מִיָּהוּ
3 f.	בָּהּ	לָהּ	כְּמוֹהָ	מִיָּהּ

PLURAL.

1 c.	בָּנוּ	לָנוּ	כְּמוֹנוּ	מִיָּנוּ
2 m.	בְּכֶם	לְכֶם	כְּמוֹכֶם, כְּכֶם	מִיָּכֶם
2 f.	בְּכֶן	לְכֶן	—	מִיָּכֶן
3 m.	בָּהֶם, בְּהֶם	לָהֶם, לְהֶם	כְּמוֹהֶם, כְּהֶם	מִיָּהֶם, מִיָּהֶם
3 f.	בְּהֶן, בְּהֶן	לְהֶן	—	מִיָּהֶן

a. The syllable מו inserted between כ and the suffixes, and which is in poetry sometimes added to ב, כ and ל without suffixes to convert them into independent words, בְּמוֹ, כְּמוֹ, לְמוֹ, is commonly thought to be related in its origin to the pronoun מָה *what*, so that כְּמוֹנִי would in strictness denote *like what I am*, i. e. *like me*. The preposition מִן, with the exception of some poetical forms, reduplicates itself before the light suffixes, מִיָּי = מִיָּי. Comp. a similar reduplication of a short word, מִיָּי or מִיָּי construct of מִיָּי *water*.

VAV CONJUNCTIVE.

§ 234. The conjunction *and* is expressed by ו prefixed with Sh'va, וְהֵאָרֶץ, וְהֵאָרֶץ. Before one of the labials ב, מ, פ, § 57. 2 (1), or before a vowelless letter Vav quiesces in

Shurek, וַיִּבֶן, וַיִּמְלֵךְ, וַיִּפְּסֹם, וַיִּלְהַבְּלֵי. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וַיִּנְקָתָם, וַיְהִי. Before a guttural with compound Sh'va it receives the corresponding short vowel, וַיִּאָּמַר, וַיִּעֲזֹב, וַיִּהְיֶה. Before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets, וַיִּבְהוּ, וַיִּלְיָה, וַיִּרְעַע.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וַיִּזְהַב Gen. 2:12, וַיִּתְבַּקְּשִׁי Ezek. 26:21, וַיִּסְעֲדָה 1 Kin. 13:7, וַיִּצְדָּקְרִי Jer. 22:20.

b. Vav receives Hhirik before He followed by Yodh in the forms וַיְהִי, וַיְהִי, וַיְהִי, וַיְהִי 2 plur. preterite and imperative of the verbs וַיְהִי *to be* and וַיְהִי *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וַיְהִי, וַיְהִי for וַיְהִי, וַיְהִי.

c. א quiesces after Vav conjunctive as after the inseparable prepositions, § 231. 3. a. in אֲדוֹן *master* when connected with singular suffixes, אֲדוֹנֶי *Lord* and אֲלֹהִים *God*, וַאֲדוֹנֵי, וַאֲדוֹנֵי, וַאֲלֹהֵינוּ the Seghol being lengthened to Tseré in the simple syllable. Hence also וַיְהִי when יהוה has the vowels of אֲדוֹנֵי. A very few instances occur in which א with Pattahh and י with Hhirik give up their vowel to Vav conjunctive and become quiescent, וַאֲעֲשֶׂה Zech. 11:5 for וַאֲעֲשֶׂה Jer. 25:36 for וַיְהִי.

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 and לֹא *not*, שָׁם *there*, אָז *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵל, אֵלֶּה *these* and to the prepositions indicative of nearness or approach, ל *to*, אֶל *unto*, and which has a remote demonstrative force in הֵלְלָהּ *yonder, beyond*, may also be the basis of לֹא and אַל the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction לוּ *if*. The pronoun זֶה, of which probably שָׁ is originally only a modification (comp. the relative use of זֶה, § 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׳, אַמְנָם and אַמְנָם *truly* from אֱמֵן *truth*, תָּנָם *gratuitously* from תָּן *grace*, יוֹמָם *by day* from יוֹם *day*, רִיקָם *in vain* from רִיק *empty*, פְּתָאם *suddenly* from פְּתָע *moment*, שְׁלֹשָׁם *the day before yesterday* from שְׁלֹשׁ *three*.

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

(3.) By composition, as מַדּוּעַ *why?* from מַה רְדוּעַ *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*, עוֹד *again* prop. *repetition*, אַפְס *no more* prop. *cessation*; with a preposition, בְּמְאֹד *exceedingly*, לְבָד *apart* prop. *to separation*, or a suffix יַחְדָּו *together* prop. *in its union*. Compare the adverbial accusative and adverbial phrases of Greek and other languages.

(2.) Absolute infinitives, which are really verbal nouns, הוֹיטֵב *well* prop. *recte faciendo*, הַרְבֵּה *much*, מְהֵר *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוֹב *well*, ראשׁוֹנָה *at first*, שְׁנִייתָה *the second time*, רַבָּה and רַבַּת *much*, יְהוּדִיתָה *in Jewish* i. e. *Hebrew*, אַרְמֵיתָה *in Aramæic*, נִפְלְאוֹתָה *wonderfully*.

(4.) Pronouns, זֶה *here, now* prop. *this place, this time*, הִנֵּה *hither* prop. *to these places*, with a preposition כֵּן *thus* prop. *according to it*, כֵּן *so* perhaps for כְּהֵן *according to these things*, though others explain it as an adverbial use of the participle כֵּן *right, true*, פֹּה *here* probably for בּוֹ *in this (place)*. §

§ 236. A few adverbs are capable of receiving pronominal suffixes, as הֵן or הֵינָה *behold*, עוֹד *yet*, אֵי *where*, to which may be added אֵין *there is not* prop. *non-existence* and 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. הַנָּה . *First person* הַנָּה , הַנָּה and הַנָּה ; הַנָּה , הַנָּה and הַנָּה . *Second person* masc. הַנָּה once הַנָּה ; הַנָּה , fem. הַנָּה . *Third person* הַנָּה and הַנָּה ; הַנָּה .

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

3. אִי , *Second person* אִי . *Third person* אִי , אִי .

4. אִי . *First person* אִי . *Second person* masc. אִי , fem. אִי . *Third person* masc. אִי , אִי and אִי fem. אִי .

5. יֵשׁ . *Second person* יֵשׁ , יֵשׁ and יֵשׁ . *Third person* יֵשׁ .

PREPOSITIONS.

§ 237⁹. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 231, are chiefly אַחֲרַי *behind, after*, אֶל- *to, unto*, אֶצֶל *beside*, אִתּוֹ *with*, בֵּינָם *between*, בְּלֹא *without*, בְּעֵד *through*, זֶרֶק *except*, לְעַן *on account of*, מִן or מִן *over against*, לְפָנַי *in presence of*, לְפָנַי *in front of*, בְּפָנַי *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 מֵעַל *from with*, מֵעַל *from upon*, מִתַּחַת *from under*, לְמִן *from*, לְפָנַי and לְפָנַי *before*, אֶל-מִן *toward*.

(2.) A preposition and a noun מִלְּפָנַי and מִלְּפָנַי *besides* from בֵּד *separation*, לְפָנַי *before* and מִלְּפָנַי , מִלְּפָנַי *from before* from פְּנִים *face*, בְּגִלְלָה and בְּעֵבֶר *for the sake of*, בְּיָד *by* prop.

by the hand of, אֶל-עֵבֶר beyond, לְ מֵעַבֵּר from beyond, לְעִמָּת in conjunction with, לְמַעַן and עַל-עֵקֶב on account of, כְּפִי, 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, מִבְּלֵעֵרִי and בְּלֵעֵרִי without from בַּל not עַד unto, לְ מֵהֶלְאָה beyond, בְּבִלְי without.

40 § 238. 1. The prepositions take suffixes in the same manner as singular nouns, e. g. אֶצְלִי beside me, זֶרְקָתִי, נִגְדִי, נִגְדֵי, עִמָּי, except אַחֲרַי after, אֶל- to, עַד unto, עַל upon and תַּחַת under, which before suffixes assume the form of nouns in the masculine plural, e. g. אַחֲרֵי, אַחֲרֵיהֶם, אַחֲרֵיהֶן; בֵּינֵי between adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינִי, בֵּינֵינוּ and בֵּינֵינוּ, בֵּינֵינוּ and בֵּינוּתֵינוּ.

a. The plural form אַחֲרֵי occurs without suffixes more frequently than אַחֲרֵי; אֶצְלִי, גִּדְרֵי, גִּלְדֵי also occur in poetry.

b. תַּחַת in a very few instances takes a verbal suffix, תַּחַתֵּנִי 2 Sam. 22:37, 40, 48; with the 3 masc. plur. suffix it is תַּחַתָּם oftener than תַּחַתֵּיהֶם.

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, אֵתָם rarely אֵתְּהֶם and אֵתְּהֶם.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אֵוְהִי, אֵוְהֵה.

CONJUNCTIONS.

41 § 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 כִּאֲשֶׁר *as*, לְמַעַן אֲשֶׁר *in order that*, לְעַן אֲשֶׁר *and* יֵקַב אֲשֶׁר *because*, עַד כִּי *until*, כִּי הִנֵּה *because*.

(3.) An adverb with a preposition or conjunction, בְּטוֹרָם *before*, לְכֵן or עַל־כֵּן *therefore*, לִיֵּלִי *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 אָח , הֵה , אָהֵה *ah! oh!* הָאָח *aha!* הוּי *ho! woe!* אוּי , אוּזָה , אֲבוּי , אֲלוּי *woe!* אֲלֵלִי *alas!* הֵס *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, הָבֵה *come!* prop. *give*, לָבֵה *come!* prop. *go*, הִנֵּה *behold!* prop. a demonstrative adverb, הַלֵּיזָה *far be it!* בִּי *pray!* from בְּעִי *entreaty*, נָא *now!* *I pray thee!*

PART THIRD.

SYNTAX.

3

§ 241. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Every sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two simple elements is built the entire structure of human speech.

THE SUBJECT.

§ 242. The subject of every sentence must be either a noun, as בָּרָא אֱלֹהִים *God created* Gen. 1 : 1, or a pronoun, as קָדוֹשׁ אֲנִי *I (am) holy* Lev. 11 : 44. This includes infinitives, which are verbal nouns, לַעֲשׂוֹת לֹא-טוֹב *to punish the just is not good* Prov. 17 : 26, and adjectives and participles when used substantively, לֹא-יָבוֹא טְמֵא *an unclean (person) shall not enter* 2 Chron. 23 : 19, לֹא הַמֵּתִים יְהַלְלוּ-יְהוָה *the dead shall not praise the Lord* Ps. 115 : 17.

a. The subject of a sentence may be a noun preceded by the preposition מִן in a partitive sense, יָצְאוּ מִן-הָעָם *there went out (some) of the people* Ex. 16:27, or by the particle of comparison כְּ, כְּפָגַע נִרְאָה *(something) like a plague has appeared* Lev. 14 : 35.

b. When the subject is an infinitive, it is mostly, as in English, preceded by the preposition לְ *to*, טוֹב לְהוֹדוֹת (it is) *good to give thanks* Ps. 92:2, unless it is in the construct before a following noun לֹא-טוֹב הָיִיתָ לְבַדּוֹ הָאָדָם *man's being alone (is) not good* Gen. 2:18.

c. The subject is very rarely an adverb, מְרַבֵּי מִן-הָעָם *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, אָהוּ רִלָּה (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 בָּרְעוּ וְנָפְלוּ וְאֵנָּחֵנוּ קָמְנוּ *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, וַיִּגְדְּוּ לְשָׂאֵל *and they told Saul* 1 Sam. 18:20, or third person singular, comp. the French *on* and German *man*, קָרָא שְׁמֶהּ 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-לָּךְ פֶּסֶל *thou shalt not make unto thee a graven image* Ex. 20:4, לִבְּךָ הַבִּיָּאָה לְמוֹסֵר לְבָבָהּ *apply thine heart unto instruction* Prov. 23:12.

a. Sometimes the word אִישׁ *man* is used as an indefinite subject, * אָמַר הָאִישׁ בְּלָכְתּוֹ וְגו' *a man said thus, when he went, etc.* 1 Sam. 9:9, and sometimes the participle of the following verb, וְשָׁמַע הַשְּׁמִיעַ *and the hearer shall hear* 2 Sam. 17:9, תְּרַשְׁוּ הַרְשִׁי *ploughers ploughed* Ps. 129:3.

b. The third person plural indefinite seems to be used sometimes without any thought of the real agency concerned in the action spoken of, and where the English would require a passive construction, לֵילֹת עָמַל מִנִּי-לִי *wearisome nights are appointed to me* lit. *they have appointed* Job 7:3.

* וְגו' is an abbreviation for וְגוֹמְרִי *et completio, and so forth*, § 9. 1.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, *אַל-יִרְעַ בְּעֵינֶיךָ* *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, *וַתָּצַר 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, *וַאֲנִי וְהַנָּעַר 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 רָקִיעַ* *a firmament, etc., and God made הַרָקִיעַ* *the firmament* Gen. 1:6, 7.

2. When it is defined by accompanying words, as a relative clause, *אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הֵלֵךְ וְגו'* *blessed is the man who has not walked, etc.,* Ps. 1:1; an adjective, *הַמְאֹר הַגָּדֹל* *the greater light*, *הַמְאֹר הַקָּטָן* *the lesser light* Gen. 1:16; or a demonstrative pronoun, *הַר* *a mountain*, *הַהָר הַזֶּה* *this mountain*, *הַהָר הַהוּא* *that mountain*; or by being directly ad-

dressed, הַמְלִיכָה *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* הַשֶּׁקֶת *the trough* Gen 24 : 20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through* הַחַלּוֹן *the window* Gen. 26 : 8, i. e. of the house in which it is taken for granted that he was; *let us go to* הַרְּאֵה *the (well-known) seer* 1 Sam. 9 : 9.

a. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took* הַצִּיָּוִת *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, הַפֶּעַם *the time* i. e. *this time* Gen. 29 : 35, unless another idea is more naturally suggested by the context, הָיָה 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* כַּנְּשָׂרִים *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* בְּסִנְיֹתַיִם *with blindness* Gen. 19 : 11.

a. The article is thus used with adjectives to denote the class, which they describe, *God shall judge* אֶת־הַצְּדִיקִים וְאֶת־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, הַאֲמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, Gen. 15:21.

b. The Hebrew infinitive does not receive the article; הָיֵיתָ, 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, הַהֹלֵכִים *who went* Josh. 10:24, הַיֹּלְדָה *that shall be born* Judg. 13:8, הַהַקְדִּישׁ *which he sanctified* 1 Chron. 26:28, הַנִּמְצְאוֹ *who are present* 1 Chron. 29:17, בְּהַכִּין *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, הַעֲלֶיָּהּ *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, כַּיָּוֹן *as (the) a nest*, Isa. 10:14, כַּסֵּפֶר *as (the) a scroll* Isa. 34:4, *like rending* הַיָּגֵדִי *(the) a kid* Judg. 14:6, *as* הַדְּבָרִים *(the) bees do* Deut. 1:44, כַּשָּׁנִים *as (the) scarlet*, כַּשֶּׁלֶג *as (the) snow*, כַּחֲזֹלֶעַת *as (the) crimson*, כַּצֹּמֶר *as (the) wool* Isa. 1:18. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הַאֲרִי *the lion and* הַדָּב *the bear came* 1 Sam. 17:34, because he thinks of these as *the* enemies to be expected under the circumstances; had he thought of them indefinitely as beasts of prey he would have said, without the article, *a lion and a bear*. It is said, Gen. 13:2, that Abram was very rich וּבְזָהָב וּבַכֶּסֶף וּבַמִּקְנֵה *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* וּבָקָר וּבְצֹאן וּזְהָב *flocks and herds and silver and gold*, these are viewed indefinitely in Hebrew as in English.

§ 246. Nouns are definite without the article in the following cases, viz. :

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנַעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, *הַבַּעַל* *the lord, Baal*, *הַשָּׂטָן* *the adversary, Satan*, *הַנָּהָר* *the river, the Euphrates*, *הַיַּרְדֵּן* *the descending (stream), the Jordan*, *הַלְּבָנוֹן* *the white (mountain), Lebanon*, *הַבְּרָמָל* *the garden, Carmel*, *הַפְּזָר* *the circuit of the Jordan*, *הַמִּצְפָּה* *the watch-tower, Mizpah*, *הָאָדָם* and *אָדָם* *the (first) man, Adam*, *הָאֱלֹהִים* and *אֱלֹהִים* *the (true) God*. In *הַמִּנְשֵׁה* *הַשֶּׁבֶט הַמְּנַשֵּׂה* *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 *הַחֲצִי* *the (other) half of them* Josh. 8:33, opposed to a preceding *הַחֲצִי* *one half of them*; so in *פְּגַרְתָּהּ* Isa. 24:2. In *מְבִטָּה* *הַתְּרַבָּה* *the worth of thy estimation* Lev. 27:23, it serves to indicate more clearly the definiteness of the entire expression; so *בְּתוֹךְ הָאֹהֶל* *in the midst of my tent* Josh. 7:21, *בְּתוֹךְ הַתְּרֵבֶרֶת* *in the midst of its fold* Mic. 2:12, *כָּל-הַיְּהוּדִיּוֹת* *the whole of the women with child* 2 Kin. 15:16; in *לְמַנְהוּ* Prov. 16:4 it distinguishes the noun *מְנַה* from the preposition *לְמַנְן*.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, *הַמְּכִיחֵהוּ* *the (one) smiting him* Isa. 9:12, *הַמְּצַנֵּנֶה* *the (one) bringing thee up* Ps. 51:11, *הַמְּצַטְרֵבֶה* *the (one) crowning thee* Ps. 103:4.

3. Nouns in the construct state before a definite noun, whether this has the article *כּוֹכְבֵי הַשָּׁמַיִם* *the stars of heaven* Gen. 26:4, *רַגְלֵי הַכֹּהֲנִים* *the feet of the priests* Josh. 3:13, is a proper name, *שְׁבֵטֵי יִשְׂרָאֵל* *the tribes of Israel* Ex. 24:4, *דְּבַר יְהוָה* *the word of Jehovah* Gen. 15:1, has a pronominal suffix, *בְּכוֹרֵי מַעֲשֵׂיךָ* *the first-fruits of thy labours*, *נְשֵׁי-בָנָיו* *the wives of his sons* Gen. 7:13; or is itself definite by construction, *מְעֵרַת שְׂדֵה מַכְפֶּלֶת* *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, *הָאֹהֶלָה* *to the tent of Sarah* Gen. 24:67, *הָאֵל בֵּית-אֵל* *the God of Bethel* Gen. 31:13, *הַיָּתֵד הָאָרֶג* *the pin of the web* Judg. 16:14, *כָּל הַתּוֹעֵבֹת* *all the abominations of the nations* 1 Kin. 14:24, *הַקֶּבֶר אִישׁ-הָאֱלֹהִים* *the grave of the man of God* 2 Kin. 23:17, *כָּל-הַמַּמְלָכוֹת הָאָרֶץ* *all the king-*

doms of the earth Jer. 25:26. הַסֵּפֶר הַמְקֻנָּה *the bill of the purchase*, Jer. 32:12, הַזָּפֶן שְׂבָמָה 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-הַבְּנְיָמִי *the Benjamite* Judg. 3:15, בְּיַת־הַשֵּׁמֶטֶר *the Bethshemite* 1 Sam. 6:14, בְּיַת הַלֶּחֶמֶי *the Bethlehemite* 1 Sam. 16:18, אֲבִי הַחֲזוֹרִי *the Abiezrite* Judg. 6:11, though this last word also appears in the abbreviated form הָאֲרִיזוֹרִי Num. 26:30.

§ 247. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, מַלְכֵי-אָרֶץ *kings of (the) earth* Ps. 2:2, לְפָנַי שֶׁמֶשׁ *in the presence of (the) sun* Ps. 72:17, אָמַר שֶׁמֶר אָתָּא בֹקֵר (the) *watchman says, (the) morning comes* Isa. 21:12; *to give both sanctuary and host to be trampled* Dan. 8:13.

a. Occasional instances occur of its being dropped from familiar or frequently repeated expressions in prose, עַד אֶתְחַלֵּית טְלָהּ *to year's end* Deut. 11:12, בְּאֶהֱל מוֹדֵר *in (the) tabernacle of (the) congregation* Ex. 27:21 (comp. English *in church*), שָׂר־צָבָא (the) *captain of (the) host* 1 Kin. 16:16, לְמוֹאֵל קְלָהּ *king Lenuel* Prov. 31:1; also in geographical and architectural details, such technical terms as וּגְבוּל *and (the) border* Josh. 13:23, וְרֵחֶב *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, וָעֵינַי הַחֲקָרִים *the (persons) decreeing unrighteous decrees and writing, etc.* Isa. 10:1, הַנְּבֶל וְכִנּוֹר *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 וְזִמְרָה *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-פָּרָשִׁים *both chariots and horsemen* Gen. 50:9, וְחָלָב וְדָבָשׁ *milk and honey* Ex. 3:8, עֵיל יָמִים *an infant of days* Isa. 65:20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, אֶחָד אֶתְחַלֵּית *a basket* Ex. 29:3, אִישׁ אֶחָד *a man* Judg. 13:2, or in the construct before a plural noun, אֶתְחַת הַנְּבִלּוֹת *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 חָכָם *a wise son* Prov. 10:11, חָתָן יֵצֵא *a bridegroom going out* Ps. 19:6, הָאָרֶץ הַטּוֹבָה *the good land* Deut. 1:35, רַחֲמֵיהֶם הַרְבִּיִּים *thy manifold mercies* Neh. 9:19. If more than one adjective accompany a definite noun, the article is repeated before each of them, הַשֵּׁם הַנּוֹרָא וְהַנּוֹרָא *the glorious and fearful name* Deut. 28:58.

a. The adjective רַבִּים *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, רַבִּים בָּנִים *many sons* 1 Chron. 28:5, רַבּוֹת עֲתִים *many times* Neh. 9:28, so Ps. 32:10, 89:51, Jer. 16:16. Other instances are rare, זָר מְצִיָּהוּ *his strange work*, נְכַרְתָּהוּ *his strange task* Isa. 28:21, צַדִּיק עַבְדִּי *my righteous servant* Isa. 53:11, אַחֻתָּהּ אֲחוּתָהּ *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 הַנְּכָרָה *the strange vine* Jer. 2:21, Ezek. 39:27, Dan. 8:13, 11:31, or when the noun is made definite by a suffix, אַחֵיכֶם אֲחֵר *your other brother* Gen. 43:14, הַלְּבָשׁ אֶחָד *the one lamb* Num. 28:4, Ezek. 31:12, Hag. 1:4. In רְעָה 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, הַצֵּר הַגָּדוֹלָה *the great court* 1 Kin. 7:12, אִישׁ הַעֲשִׂיר *the rich man* 2 Sam. 12:4, הַבּוֹר 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, יוֹם 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 הָהֵמָּה *those men* Num. 9:7. If both an adjective and a demonstrative

qualify the same noun, the demonstrative is placed last, הָאָרֶץ הַשְּׁלִים הַשָּׁבוֹת הַבָּאִתָּה הָאֵלֶּה Deut. 9 : 6, הַטּוֹבָה 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 הַיְאֻלָּה הַנִּשְׁאָרִים הַיְאֻלָּה *these nations these that remain* Josh. 23:7, 12.

b. The article is sometimes omitted from the demonstrative, הַדּוֹר זֶה *this generation* Ps. 12:8, בַּלַּיְלָה הַזֶּה *in that night* Gen. 19:33, 30:16, 32:23, 1 Sam. 19:10, particularly if the noun is made definite by means of a suffix, זֶה שְׁבָעָתִי *this my oath* Gen. 24:8, אֵתֵּי אֵלֶּה *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, מֵצֶט דְּבִשׁ הַזֶּה *this small quantity of honey* 1 Sam. 14:29, אִישׁ אֶפְרָתִי הַזֶּה *that Ephrathite* 17:12, זֶה 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 הָאֶחָת *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, פֶּהַח 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, אַרְבַּעָה מְלָכִים *four kings* Gen. 14:9, שִׁשִּׁים עָרִיר *sixty cities* Deut. 3:4, מֵאָה צֻמוֹקִים *a hundred cakes of raisins* 2 Sam. 16:1, שֵׁשֶׁת אֲלָפִים פָּרָשִׁים *six thousand horsemen* 1 Sam. 13:5.

(2.) Such as have a distinct form for the construct (viz.

2–10, מאַת *hundred*, אַלְפֵי *thousands*) may also stand before the noun in the construct state, בָּנִים שְׁנַיִם *two sons* prop. *two of sons* Gen. 10 : 25, אַרְבַּעַת יָמִים *four days* Judg. 11 : 40, מֵאֵת אֶדְנָיִם *a hundred sockets* Ex. 38 : 27, שְׁלֹשַׁת 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, שְׁנֵינוּ אֲנִי וְהוּא *we, both of us* 1 Sam. 20 : 42, שְׁתֵּיהֶן *they two* or *both of them* 1 Sam. 25 : 43, שְׁלֹשָׁתָם *ye three*, שְׁלֹשָׁתָם *they three* Num. 12 : 4, אַרְבָּעָתָם *they four* Dan. 1 : 17, שִׁבְעָתָם *they seven* 2 Sam. 21 : 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמֵשִׁים *thy fifty*, חֲמִשָּׁיו *his fifty* 2 Kin. 1 : 10, חֲמִשִּׁיהֶם *their fifties* ver. 14, אַלְפֵי *my thousand* Judg. 6 : 15, אֲלֵפֵיהֶם *your thousands* 1 Sam. 10 : 19, רִבְבֹתָיו *his ten thousands* 1 Sam. 18 : 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, מְעֹלוֹת שֶׁבַע *seven steps* Ezek. 40 : 22, עֶשְׂרִים אֲתָנֹת *twenty she-asses* Gen. 32 : 16, מֵאֵה-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 דְּלָתוֹת *three leaves* Jer. 36 : 23, אַרְבַּעַת כַּלְיֵי חֲרִי *three baskets of bread* Gen. 40 : 16, עֶשְׂרִים אֶלְפֵי *fourteen lambs* Num. 29 : 15 ; the other numerals observe no distinction of gender.

a. When the units qualify מאֹת *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁתָם נְשֵׁי-בָנָיו *the three wives of his sons* Gen. 7 : 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine, has a masculine termination.

2. Nouns accompanied by the units (2–10) are almost invariably plural, while those which are preceded by the tens (20–90) or numbers compounded with them (21, etc.), are commonly put in the singular, יוֹם וְאַרְבָּעִים לַיְלָה *forty days and forty nights* Gen. 7 : 4, אַרְבַּע וְשָׁלְשִׁים שָׁנָה *four and thirty years* Gen. 11 : 16, עֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים *twenty years and seven years* Gen. 23 : 1.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, §223. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested. These are such as אָרֶשׁ *man*, and various measures of time, space, weight, etc., e. g. שָׁנָה *year*, יוֹם *day*, אַמָּה *cubit*, שֶׁקֶל *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, שָׁנָה מֵאוֹת תְּשַׁע *nine hundred years* Gen. 5:5, אֶלֶף אַמָּה *a thousand cubits* Num. 35:4, and with the numbers from 11 to 19, חֲמִשָּׁה עָשָׂר שֶׁקֶל *fifteen shekels* Lev. 27:7. Comp. in German *hundert Fuss lang*, *funfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*.

b. The numbers from 2 to 10 are very rarely found with singular nouns, שְׁמֹנֶה שָׁנָה *eight years* 2 Kin. 22:1, שְׁלֹשׁ אַמָּה *three cubits* 25:17 K'thibh where the K'ri has אַמָּה. The tens are occasionally followed by the plural מְרַצִּים שְׁלֹשִׁים *thirty companions* Judg. 14:11, שְׁמוֹנִים בְּנֵי-חַוִּל *eighty sons of valour* 2 Chron. 26:17, וְאַרְבָּעִים וְשָׁנֵי רְגָלִים *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, עֶשְׂרֵה זָהָב *ten (shekels) of gold* Gen. 24:22, שְׁלֹשׁ מֵאוֹת פְּסָה *three hundred (shekels) of silver* Gen. 45:22, שְׁתֵּי-לֶחֶם *two (loaves) of bread* 1 Sam. 10:4, שֵׁשׁ-עֶפְרָה *six (ephahs) of barley* Ruth 3:15. In measurements, the word אַמָּה *cubit* is occasionally preceded by the preposition בְּ, thus אַרְבַּע בְּאַמָּה *four by the cubit* i. e. four cubits.

3. Compound numbers may either proceed from the higher to the lower denomination, אֶלֶף מֵאוֹתִים חֲמִשִּׁים וְאַרְבָּעָה *a thousand two hundred fifty and four* Neh. 7:34, or the reverse, שִׁבְעֵים וְשָׁלְשִׁים וְאַמָּה *seven and thirty and a hundred years* Ex. 6:16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, מֵאָה 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, הָאֶחָד (the) *one* Eccles. 4 : 9, הָאַרְבָּעִים (the) *forty* Gen. 18 : 29, חַמְשִׁים הַצְּדִיקִים *the fifty righteous* ver. 28, שְׁתֵּי בָנוֹתָיו *his two daughters* 19 : 30, אַרְבָּעֵים 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, עָשָׂר הַשָּׁנִים *the twelve* 1 Chron. 25 : 19, 27 : 15, 1 Kin. 6 : 38, or to the second, יָנִים הַנְּעָרִים אִישׁ *the twelve men* Josh. 4 : 4, 1 Kin. 19 : 19. In the example just cited the article is given to the numeral instead of to the noun, but in שְׁנַיִם-עֶשְׂרֵי הַבָּקָר *the twelve oxen* 1 Kin. 7 : 44, the general rule is observed. In הַיְלָדִים הָאֵלֶּה אַרְבָּעָתָם *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, בְּשָׁנָה 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 עֶשְׂרִים וְשֶׁבַע *the twenty-seventh year* 1 Kin. 16 : 10, although this order is not always observed, שְׁלֹשֶׁת-עָשָׂר שָׁנָה *thirteenth year* Gen. 14 : 4.

a. A fuller form of expression is sometimes employed, e. g. בְּשָׁנַת שְׁלֹשִׁים וְשֶׁמֶנֶה *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, אַרְבָּעָה לַחֹדֶשׁ הַתְּשִׁיעִי *the fourth (day) of the ninth month* Zech. 7 : 1, בְּשֶׁבַע יָמֵי *in the seventh (month)* ver. 5.

3. When the ordinals are used to express fractional parts, § 227. 3, they stand before the noun, הַחֹדֶשׁ הַשְּׁלִישִׁי *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, שְׁבַע בְּשְׁבַע *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 פֶּעַם *stroke* or *beat*, פַּעַמַיִם *twice* Gen. 27:36, עָשָׂר פַּעַמַיִם *ten times* Job 19:3 or רַגְלָיִם *steps*, רַגְלָיִם שְׁלֹשׁ *three times* Ex. 23:14.

a. This use of these nouns has arisen from the method of counting by beats or taps with the hand or foot.

APPOSITION.

§ 253. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz. :

1. When both nouns denote the same person or thing, הַמֶּלֶךְ הַיְהוּדָי 2 Sam. 6:16, or less commonly, הַיְהוּדָי 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 הַנְּחֹשֶׁת *the oxen the brass i. e. the brazen oxen* 2 Kin. 16:17, שְׁלֹשׁ סָאִים קֶמַח *three measures (consisting of) meal* Gen. 18:6, שִׁבְעַתְּשָׁנִים רָעֵב *seven years (of) famine* 2 Sam. 24:13, שְׁלֹשָׁת יָמִים *three weeks (of) days* Dan. 10:3, יָמִים מְסוּפָר *days (which are) a number, i. e. such as can be readily numbered, a few* Num. 9:20, אֲמָרִים אֱמֶת *words (which are) truth* Prov. 22:21.

a. In this latter case the closer connection of the construct state might, with equal propriety, be employed, §254. 4, etc. The following examples will show with what latitude the rule of apposition is occasionally applied, מַיִם לַחֵץ *water (which is) affliction i. e. identified with it or characterized by it* 1 Kin. 22:27, יַיִן תְּרַעֲלָה *wine (which is) intoxication i. e. produces it* Ps. 60:5, בָּקָר רְגִי *pasture-cattle i. e. those whose characteristic it is that they have been in the pastures* 1 Kin. 5:3; *bearing*

הַבְּרִית הַזֶּה 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 לָחֶם יְהוּדָה *Bethlehem* (in) *Judah* 1 Sam. 17:12, compare in English, Princeton, New Jersey; פֶּתוֹר אֶרֶם נְהָרִים *Pethor* (in) *Mesopotamia* Deut. 23:5, גַּת-פְּלִשְׁתִּים *Gath* (of) *the Philistines* Am. 6:2; the destined possessor of my house is דַּמְשֶׁק אֶלְיָזָר *Damascus* (in the person of its citizen) *Eliezer* Gen. 15:2, אֱלֹהִים צְבָאוֹת *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 צְבָאוֹת Ps. 89:9.

THE CONSTRUCT STATE AND SUFFIXES.

§ 254. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 212. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הַיְכָל יְהוָה the temple of Jehovah 1 Sam. 1:9, רְכוּשָׁם their substance Gen. 12:5. This embraces the various degrees of relationship, בְּנֵי-אַבְרָהָם son of Abraham Gen. 25:12, אִשְׁתָּךְ thy wife Gen. 12:5.

2. The *whole*, of which the preceding word denotes a part,

אֲבִי־יְעֹזֵבִי *the poor of thy people* Ex. 23 : 11, נִכְבְּדֵי־אָרֶץ *the honourable of the earth* Isa. 23 : 9.

a. The construct relation, when thus employed, indicates that the part singled out from the whole possesses the quality referred to in an eminent degree. The first word is sometimes an abstract noun, קוֹמַת אֲרָזָיו *the height of his cedars* i. e. *his highest cedars* 2 Kin. 19 : 23. Here too belong the superlative expressions, קֹדֶשׁ קְדוֹשִׁים *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, עֶבֶד 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 *the land of Egypt* Gen. 41 : 19, נְהַר־פָּרָת *the river (of) Euphrates* Gen. 15 : 18, אֲרָזִים עֲצֵי *cedar trees*, 2 Chron. 2 : 7, תוֹלְעַת יַעֲקֹב *worm (of) Jacob* Isa. 41 : 14, אַנְשֵׁי הַתְּמָרִים *men (who are) merchants* 1 Kin. 10 : 15.

4. The *material* of which the preceding noun is composed, זָהָב זָזָם *a ring of gold* Gen. 24 : 22, כְּלִי־עֵץ *vessel of wood* Lev. 11 : 32, עֹדֵר הָעִזִּים *the flock of goats* Cant. 4 : 1.

5. The *measure* of its extent, value, duration, etc., מֵהַלֶּךְ *a journey of three days* Jon. 3 : 3, מִשְׁקַל כֶּפֶר *the weight of a talent* 1 Chron. 20 : 2, מְהֵי מִסְפָּר *men of number* i. e. readily numbered, few, Gen. 34 : 30, אֶחָדָת 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 הַדְּיוֹן *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, בְּגָדֵי קֹדֶשׁ *garments of holiness* Ex. 28 : 2, זְבַח־צְדָקָה *sacrifices of righteousness*, קְדוֹשׁ *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 *איש* *man*, *בַּעַל* *lord*, *בֶּן* *son*, *בַּת* *daughter*, to abstract nouns or other substantives, thus, *אִישׁ תֹּאֵר* *a man of form* i. e. *comely* 1 Sam. 16:18, *אִישׁ הַדְּבָרִים* *man of words* i. e. *eloquent* Ex. 4:10. *בַּעַל הַחֲלֹמוֹת* *the possessor of dreams* i. e. *dreamer* Gen. 37:19, *בֶּן-שִׁמְלֹת הַיָּמִים* *son of eight days* i. e. *eight days old* Gen. 17:12, *בֶּן-מוֹת* *son of death* i. e. *deserving to die* 1 Sam. 20:31, *בְּנֵי-בְלִלָה* *sons of worthlessness* i. e. *wicked* Deut. 13:14, *בַּת-תְּשֻׁעִים* *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 הַקָּטָן* *vessels of small* (capacity) Isa. 22:24, *מַי מְלֵא* *waters of fulness* Ps. 73:10, *כָּל-בַּיִת* *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, *עֹלֶת הַמִּיד* *continual burnt-offering* Num. 28:6, *דַּם הַיָּמִי* *blood* (shed) *causelessly* 1 Kin. 2:31, *צָרֵי יוֹמָם* *enemies in the day time* Ezek. 30:16, *אֶבֶן הַדּוּמָם* *dumb stone* Hab. 2:19, or adverbial phrase, *אֵלֶיךָ מִקְרֹב* *a God nigh at hand*, *אֵלֶיךָ מֵרָחֵק* *a God afar off* Jer. 23:23.

7. The *source* from which the preceding noun is derived, *יְהוָה יְהוָה* *the law of Jehovah* Ex. 13:9, *סֵפֶר מֹשֶׁה* *the book of Moses* 2 Chron. 25:4, *חֹלֵת אֶהָבָה* *sick from love* Cant. 2:5.

8. The *subject* by which an action is performed, or in which an attribute inheres, *אֶהָבֵת יְהוָה* *the love of God* i. e. exercised by him 1 Kin. 10:9, *חֵכְמַת שְׁלֹמֹה* *the wisdom of Solomon* 1 Kin. 5:10.

9. The *object*, upon which an action is directed, *יִרְאַת* *the fear of God* Gen. 20:11, *מִמְשָׁלַת הַיּוֹם* *the rule of the day* Gen. 1:16.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand. *קִנְיַת יְהוָה* *the zeal of Jehovah*, which he feels Isa. 37:32, *קִנְיַת-עַם* *zeal of the people*, which is felt for them Isa. 26:11; *צִיָּקָת סֹדֹם* *the cry against Sodom* Gen. 18:20, *צִיָּקַת הָרָעִל* *the cry of the poor* Prov. 21:13; *חַמְסֹו* *his wrong* i. e. done by him Ps. 7:17, *חַמְסִי* *my wrong* i. e. done to me Gen. 16:5; *דֶּרֶךְ-לָם* *the way of the sea* i. e. leading to it 1 Kin. 18:43, *דֶּרֶךְ יֵרוֹבָם* *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, *מְשִׁיבָת נַפְשׁ* *restoring the soul* Ps. 19:8, *אֹהֲבֵי שְׁמִי* *loving thy name* Ps. 5:12, *בָּאֵי שַׁעַר* *entering the gate* Gen. 23:10. So even before an infinitive which they govern, *מִשְׁבִּירֵי קוֹם* *being early to rise* Ps. 127:2. Passive participles may be in the construct before the subject of the action, *מִצָּח אֵלֶיךָ* *smitten of God* Isa. 53:4, *יְלִיד אִשָּׁה* *born of a woman*

Prov. 21:13
Cant. 2:5

Job 14:1, or before the secondary object, if the verb is capable in the active of having a double object, הִגְרַת־שָׂק *girded with sackcloth* Joel 1:8, לְבוּשׁ הַבְּהִים *clothed with linen* Ezek. 9:11. When a noun follows the infinitive it may be in construction with it as its subject, בְּקִרְאָה מִלְּהָ- *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, הוֹרִישׁוּם *to drive them out* Deut. 7:17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, טְמֵא־שִׁפְתַיִם *unclean as to lips* Isa. 6:5, קָשִׁי־לֵב *hard hearted* Ezek. 3:7, בָּקָרְשִׁי בְּגָדִים *rent as to garments*, 2 Sam. 13:31.

a. This answers to what is known as the Greek accusative, πόντος ὠκύς; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot, blind of an eye*, etc.

§ 255. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, הָרִי בְּגִלְבָּעַ *mountains in Gilboa* 2 Sam. 1:21, מִלְּבָבָם נְבִיאֵי *prophets out of their own heart* Ezek. 13:2, כְּכֹחַ בְּנֵי *according to the ability in us* Neh. 5:8.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., Gen. 39:20, עַל־דִּבְרֵי 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 וְדַעַת *wisdom and knowledge* Isa. 33:6, וְלֹא מִיַּיִן וְשָׂכָרָת *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־אֲבוֹתָם *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־גִדְלָל לְבָב מִלְּקֹד־אֲשׁוּר *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, *נְהַרֵי גַחְלֵי דְבַשׁ* *riv-ers, brooks of honey* Job 20 : 17, *נֹשְׁטָרִי רוֹמֵי-קֶשֶׁת* Ps. 78 : 9, if rendered as it is by some *armed with, shooting the bow*, though *נֹשְׁטָרִי* 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, *עֲטֹרַת זָהָב גְּדוֹלָה* *a great crown of gold* Esth. 8 : 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, *אֲבִלְיָי* *the mighty men of valour* Josh. 1 : 14, *זָהָבוֹ* *his idols of gold* Isa. 2 : 20, *שְׁמִי קֹדְשִׁי* *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 *אֶחָיו יִרְפָּא 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, *מִרְקָב־תְּיָהּ יְשׁוּעָה* *thy chariots of salvation* Hab. 3 : 8, *מִתְּחִי-יָנוּ* *my refuge of strength* Ps. 71 : 7, *וְזָמָה דְרַבְּנָהּ* *thy way of lewdness* Ezek. 16 : 27, though these are rather to be regarded as instances of apposition in the wide sense, § 253. 2. Nouns in the construct occasionally receive the article, § 246. 3. *a.*

c. In the following passages a brief word intervenes between *כָּל*, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, *כָּל-הַשָּׂא עֲוֹן* *take away all iniquity* Hos. 14 : 3, so 2 Sam. 1 : 9, Job 27 : 3, and perhaps Isa. 38 : 16; but see Alexander *in loc.* Like the Greek *πᾶς*, when followed by a definite noun *כָּל* means *the whole* or *all*, *כָּל-הָעָם* *all the people*, *כָּל-הָאָרֶץ* *the whole earth*, when followed by an indefinite noun *every*, *כָּל-בַּיִת* *every house*; though here as elsewhere the poets may omit the article, which would be necessary in prose, *כָּל-רֹאשׁ* *the whole head* Isa. 1 : 5. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate *כָּל* by *any*, *לֹא-יִגְעַשׂה כָּל-מְלָאכָה* *no work shall be done* Ex. 12 : 16,

אֵין כִּלְ-חֵדָּשׁ *there is no new thing* Eccl. 1 : 9, לֹא יוּכַל כִּלְ-אֱלֹהִים *neither can any god* 2 Chron. 32 : 15. Comp. οὐ δικαιοῦσεται πᾶσα σὰρξ Rom. 3 : 20.

d. He paragogic may be attached to a noun in the construct state, מִזְרְחָה שֶׁמֶשׁ *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. צֹאֵן אֲבִיהֶם Gen. 37 : 12, לְאֵלֵי־שָׁעַ 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, אֲמֹנוֹן לְאֶחָיוֹנָם *Amnon (son) of Ahinoam* 2 Sam. 3 : 2.

2. When the first noun is indefinite and the second definite, בֶּן לְיֵשׁוּ *a son of Jesse* 1 Sam. 16 : 18 (בֶּן-יֵשׁוּ 2 Sam. 20 : 1 is *the son of Jesse*, § 246. 3), עֶבֶד לְשַׂר הַטַּבָּחִים *a servant of the captain of the guard* Gen. 41 : 12.

a. Hence the frequent use of לְ (*Lamedh auctoris*) in the titles of the Psalms and other compositions, מְזֻמֵּר לְדָוִד *a psalm of David* i. e. belonging to him as its author, תְּפִלָּה לְחַבְבְּקִיךְ *a prayer of Habakkuk*.

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

4. When several genitives are connected together, סֵפֶר הַדְּבָרִי הַיְמִיִּים לְמַלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15 : 23.

THE PREDICATE.

§ 258. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being

sufficiently suggested by simply placing them together, כָּל־נְהַיְבוּתֶיהָ שְׁלוֹם *all her paths (are) peace* Prov. 3 : 17, טוֹב הָעֵץ *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, הַיְחָדָה הַרְבִּיעִי הוּא פְּרַת *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2 : 14, מַה־הֵמָּה אֵלֶּה *what are these?* Zech. 4 : 5, מַלְכִי אַתָּה־הוּא *thou art my king* Ps. 44 : 5, הֵם הַיְאֻנְשִׁים הָאֵלֶּה שְׁלֵמִים הֵם *these men are peaceable* Gen. 34 : 21.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאָרֶץ הַיְחֵתָה תְּהוֹ *the earth was desolate* Gen. 1 : 2, הָיוּ הַבָּקָר הַיּוֹ תְּרֹשׁוֹת *the oxen were ploughing* Job 1 : 14.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, *his eyes began (to be) dim* 1 Sam. 3 : 2; וַיִּבְחַל נֹחַ אִישׁ הָאֲדָמָה *and Noah began (to be) a husbandman* Gen. 9 : 20; שׁוֹדֵד כִּפְהִימָה שׁוֹדֵד *when thou ceasest spoiling* Isa. 33 : 1, הַשֵּׁף לָבָן הֵפֵךְ *has turned white* Lev. 13 : 3; so *to be called, to be esteemed, etc.*

b. Simple existence or non-existence is predicated by means of the particles וְ and אֵין, the latter of which retains its absolute form when following the noun, but takes the construct form אֵינְךָ when it precedes the noun either immediately or separated from it by intervening words, וְיֵשׁ גֵּאֹל *there is a kinsman* Ruth 3 : 12, אֵין אָדָם *there was not a man* Gen. 2 : 5, אֵין מֶלֶךְ *there was no king in Israel* Judg. 21 : 25. These particles may also be used as copulas with the personal pronouns, when the predicate is a participle, אֵיןְךָ מְשַׁלַּח *thou art not letting go* Ex. 8 : 17, מוֹשֵׁיעַ אַתָּה *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 הַדְּבָר *the word is good* Deut. 1 : 14, רַבִּים רַחֲמָיו *his mercies are great* 1 Chron. 21 : 13, אֵלֶּה תּוֹלְדוֹת 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 יָפָה* *the damsel was fair* 1 Kin. 1:4, *וְהָיָה הָאָרֶץ הַזֹּאת טוֹבָה* *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* *is good from* *הַחִכְמָה מִפְּנִינִים* *wisdom is better than rubies* prop. *is good from rubies*, differs from them and by implication is superior to them in point of goodness, Prov. 8:11; *צַדִּיק אֲתָה מִמֶּנִּי* *thou art more righteous than I*, 1 Sam. 24:17.

2. The superlative degree may be expressed

(1.) By adding *כָּל* *all* to the comparative particle *מִן*, *גָּדוֹל מִכָּל-בְּנֵי-קְרָם* *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1:3.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, *קָטָן בְּנֵי* *the least of his sons* prop. *the little (one)* 2 Chron. 21:17, *הַיָּפָה בַּנְּשִׂים* *O fairest among women* Cant. 1:8, *הַקָּטָן* *the least*, *הַגָּדוֹל* *the greatest* 1 Chron. 12:14, *טוֹבָם* *the best of them* Mic. 7:4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, *אֲנִי גָדוֹל מִמֶּךָ* *I will be greater than thou* prop. *great from thee* Gen. 41:40, *וַיְהִי הוּא הַחֹכֵם מִכָּל-הָאָדָם* *and he was the wisest of all men* 1 Kin. 5:11. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb *יֹתֵר* *more*, *יֹתֵר אָנִי מִמְּוֵלָה* *I was then more wise* Eccl. 2:15.

b. The construction with *מִן* may also be used to denote excess, *גָּדוֹל מִן* *too great* *עוֹנֵי מִן* *too great to be forgiven* prop. *greater than (it is possible) to forgive* Gen. 4:13, *מְצַט מִמֶּךָ* *too little for thee* Job 15:11.

c. A comparative sense is commonly ascribed to *מִן* in the following passages, in which an adjective, suggested by the context, must be supplied, *מִן* *the upright (is sharper) than a thorn-hedge* Mic. 7:4, *מִן* *less than nothing* Isa. 40:17, 41:24, Ps. 62:10, Isa. 10:10, Job 11:17; in some of these cases, however, *מִן* may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

V E R B S .

§ 261. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz. : past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no account is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragogic and apocopated futures, § 264. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

THE PRIMARY TENSES.

§ 262. The preterite is accordingly used of

1. The past, whether our idiom would require the abso-

lute past tense, i. e. the historical imperfect, *in the beginning God בָּרָא created*, etc., Gen. 1:1, *God נִסָּה tempted Abraham* Gen. 22:1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that 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 יִלְדָּה 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 לִי-מָוֶתָנִי* 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 יִרְאוּם ye might fear the Lord*, at that time and thenceforward forever Josh. 4:24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The proper English imperfect is expressed in Hebrew not by the preterite but by the participle, *וְהָיָא רֹשֵׁב 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 צַמְתִּי I am thirsty* Judg. 4:19 prop. I have been thirsty and (it is implied) I am so still; *the earth מְלִצָּה 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 תָּבֹאֵי *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 רַחַם pitieth them that fear him* Ps. 103:13.

a. The future is used in this case with the same frequency and propriety as the preterite, *An ox will know his owner* expresses the same general truth as *an ox has known his owner*; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, § 263. 3.

4. The future, when viewed as past; the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished: and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon*

נָפְלָה *has fallen* Isa. 21 : 9, *he* נָשָׂא *hath borne our griefs* Isa. 53 : 4, *for I* חָשַׁפְתִּי *have made Esau bare* Jer. 49 : 10.

a. The counterpart of this prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 263. 5.

§ 263. The future is used in speaking of

1. The future, whether absolutely, אֶעֱשֶׂה *I will make of thee a great nation* Gen. 12 : 2, or relatively to something in the past, *he took his eldest son who* יִמְלֹךְ *was to reign* 2 Kin. 3 : 27, *Elisha was fallen sick of his sickness whereof* יָמוּת *he was to die* 2 Kin. 13 : 14; or conditionally, (would that I had died) *for I would have lain down* (pret.) *and* אֶשְׁקֹט *would be at rest* Job 3 : 13; *but* (if it were my case) *I would seek unto God* Job 5 : 8; or optatively in the various grades of desire, determination, permission, or command, so יִאָבְדוּ *may all thine enemies perish* Judg. 5 : 31; *O that my grief* יִשְׁקַל *might be weighed* Job 6 : 2; *all that thou commandest us* נַעֲשֶׂה *we will do* Josh. 1 : 16; *deeds that* יַעֲשֶׂה *ought not to be done* Gen. 20 : 9; *of the fruit of the trees of the garden* נֹאכַל *we may eat* Gen. 3 : 2, *ye shall not eat* ver. 3, *mine ordinances* תִּשְׁמְרוּ *ye shall keep* Lev. 18 : 4; or subjunctively, especially after conjunctions signifying *that, in order that, lest, etc.*, (bring the venison) לְמַעַן תְּבָרְכֶהָ *in order that my soul may bless thee* Gen. 27 : 25, *against thee have I sinned that* תִּצְדָּק *thou mightest be justified* Ps. 51 : 6.

a. When employed in requests, the future is frequently accompanied by the particle נָא, thus, יְדַבֵּר-לִּי *let thy servant speak, I pray thee* Gen. 44 : 18, יִגְמַר-לִּי *let the wickedness of the wicked cease, I pray* Ps. 7 : 10.

b. The future is idiomatically used with בְּטָרָם and בְּטָרָם *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* הָבִינָה בְּטָרָם *before thou camest* Gen. 27 : 33, *the lamp of God* הָבִינָה בְּטָרָם *had not yet gone out* 1 Sam. 3 : 4; to the future, *that my soul may bless thee* אָמוּת בְּטָרָם *before I die* Gen. 27 : 4, *they call, I will answer* Isa. 65 : 24. There are three examples of the use of the preterite with these particles, the reference being to past time, 1 Sam. 3 : 7, Ps. 90 : 2, Prov. 8 : 25.

2. The present, when it is conceived of as extending into the future, *comfort my people יאמר saith your God Isa. 40 : 1*, the divine utterance though begun is not yet finished ; *הלא תדעו do ye not know? ver. 21*, are you ignorant, and is this ignorance to continue? *why תבכי weepst thou? 1 Sam. 1 : 8*.

3. General truths or permanent facts, when the attention is directed to their validity for all time to come, *righteousness תרום exalteth a nation Prov. 14 : 34*, it does so now and always will ; *a son יבדר honoureth his father Mal. 1 : 6*.

4. Constant or habitual acts or states viewed as continuing for an indefinite period from the time spoken of, even though they may have ceased at the time of speaking, and so belong entirely to the past, *a mist תעלה used to go up from the earth Gen. 2 : 6*, i. e. not only at the moment of time previously referred to but from that onward ; *thus Job תעשה did continually Job 1 : 5* ; *the daughters of Israel תלכנה were in the habit of going from time to time Judg. 11 : 40* ; so *Gen. 29 : 2*, *Ex. 13 : 22*, *Num. 11 : 5*, *1 Sam. 2 : 19*.

5. The past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future. Thus, a historian in animated description, as we might use the present, *אז תשיר-משה then sings Moses Ex. 15 : 1*, *Balak יבחיני brings me from Aram Num. 23 : 7* ; or a poet, who lives in the midst of that of which he sings, *יאבד יום אנקד בו 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 ; *למה לא מרחם אמות why may I not die from the womb? ver. 11*, where his position is shifted to the time immediately after his birth ; *הודיע דרכיו למשה he makes known his ways unto Moses Ps. 103 : 7*.

a. The intermingling of different tenses in relation to the same subject, which is so frequent in poetry, foreign as it may be to our modes of

thought, does not justify the conclusion that they are used promiscuously or without regard to their distinctive signification. Thus the preterite and the future are frequently combined in order to give greater emphasis and compass to the statement made, by asserting it at once of both the grand divisions of time, *the wicked who שׂוֹרְטֵי have wasted me, my deadly enemies יִקְרְפוּ will surround me* Ps. 17:9. *fire אֶכְלָה devoured before them, and after them a flame תִּלְהֹט 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 יִרְגְּזוּן they will be afraid; pangs אָחֳזוּ have seized upon the inhabitants of Philistia; then the dukes of Edom נִבְהָלוּ were troubled, the mighty men of Moab trembling יִשְׁתַּחֲוּוּ shall seize them, all the inhabitants of Canaan נִמְלְגוּ 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 הָיְתָוּ אֲשֶׁר and were not ashamed* Gen. 2:25, Deut. 2:12.

§ 264. The apocopated and paragogic forms of the future are mostly used in their respective persons, § 97, to express its optative, conditional, or subjunctive senses, § 263. 1. The negative imperative is made by prefixing אַל *not* to the apocopated future, *harm not אַל-תִּהְרַעוּ* Ps. 105:15; *you shall not harm לֹא תִהְיֶינָה* would mean *you shall not harm*.

a. These modified forms of the future, although they give a more distinct expression to the modal senses just indicated, are not essential to that end, since the same shades of meaning may be and often are suggested by the simple future. Instances are more rare, and only found in poetry, in which the apocopated or paragogic forms are used, when simple futurity is intended, Job 13:27, 24:25.

THE SECONDARY TENSES.

§ 265. The secondary tenses agree in signification with their respective primaries. The future with Vav conversive, forming a secondary preterite, § 99. 1, has the same variety of senses with the primary or proper preterite, and is in fact a simple substitute for it. In like manner, the secondary future or the preterite with Vav conversive, § 100. 1, is a substitute for the primary future. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary

tense, provided the verb stands at the beginning of its clause, so that it can be attached to the conjunction, which is an essential part of the secondary formation. If, for any reason, this order of the words is interrupted or prevented, the primary tense must again be used. Thus, Gen. 22:1, *God נִסָּה tempted Abraham וַיֹּאמֶר and said . . . וַיֹּאמֶר and he said . . . ver. 3, וַיִּשָּׁם and he rose up early . . . וַיַּחֲבֹשׁ and saddled . . . וַיִּקֶּה and took . . . וַיִּבְרָכֶה and clave . . . וַיִּקָּם and rose up וַיֵּלֶךְ and went unto the place אֲשֶׁר-אָמַר-לֹו of which God had told him. Gen. 17:5, thy name לֹא-יִקְרָא shall not be called Abram וְהָיָה and it shall be . . . ver. 6, וְהִפְרֵיתִי and I will make thee fruitful . . . וַנַּחֲתִיהָ 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 וַיֵּרָא (and) I saw* Isa. 6:1. But if it be preceded by a future tense, it has a future signification, *וְהִשְׁחָק he shall deride every stronghold וַיִּצְבֹּר and shall heap up earth וְיִלְכְּדָהּ and take it* Hab. 1:10, *who וַעֲשֵׂה shall do evil . . . וַיֵּלֶךְ וַיַּעֲבֹד and shall go and serve other gods* Deut. 17:2, 3; unless a pause intervenes in which a preterite is to be supplied, as in Hab. 2:1, 2, *I will watch to see what he will say to me . . . וַיִּשְׁמַע ה' וַיֵּלֶךְ and (after I had thus watched) the Lord answered me.* The future with Vav conversive occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories. *וַיְהִי And it came to pass* Josh. 1:1, Judg. 1:1, 1 Sam. 1:1, etc., etc.

b. The preterite with Vav has a future signification only after a future tense or an expression suggestive of futurity, e. g. *in thy distress וּמִצָּרוֹת when there shall come upon thee all these things* Deut. 4:30; or as the initial word of a prophecy, which is regarded as linked with other disclosures of the future previously made, *וְהָיָה and it shall come to pass* Isa. 2:2. After an imperative it commonly has an imperative sense, this being one of the significations of the future, § 263. 1, *go unto Pharaoh וְאָמַרְתָּ and say to him prop. and thou shalt say* Ex. 7:26. When a preterite precedes, the Vav is not conversive, *thy servant was keeping his father's sheep וָבָא and there came . . . וַיִּשָּׂא and took . . . וַיֵּצֵאֵתִי and I went out . . . וַיַּחֲבֹתֵנִי and smote him, etc.,* 1 Sam. 17:34, 35, unless it involves a reference to what is to take place hereafter, *I have blessed him (the blessing is of course prospective), וְהִפְרֵיתִי and I will make him fruitful, וְהִרְבִּיתִי and I will multiply him* Gen. 17:20.

PARTICIPLES.

§ 266. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus נָפַל means *falling* Num. 24 : 4, *fallen* Judg. 4 : 22, or *about to fall* Jer. 37 : 14. Their principal uses are the following, viz. :

1. They express what is permanent or habitual, § 186. 2. *a*, (the Lord) אֲהַב אֶת־צְדָקָה *loveth righteousness and justice* Ps. 33 : 5, *a generation* הֹלֵךְ הֹלֵךְ *goeth, and a generation* בָּא בָּא *cometh, and the earth* עֹמֶדָה עֹמֶדָה *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, נוֹרָא נוֹרָא *not only feared but worthy to be feared*, מְהַלָּל מְהַלָּל *worthy to be praised*, נְהַמְדֵּר נְהַמְדֵּר *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, מַהֲרֵאֵתָה רֹאֵה *what seest thou?* Jer. 1 : 11, מֵבִיא מֵבִיא הִנְנִי *behold, I am about to bring the flood* Gen. 6 : 17, נָתַן נָתַן נָתַן *giving given, מְשִׁיב מְשִׁיב מְשִׁיב* *restoring restored*.

a. The active participles of neuter verbs, which have no passive forms, are used in both a past and a present sense, מָתָה *dying and dead*, נָפַל *falling and fallen*; this is less frequently the case with active verbs, *who then is he* הַצֹּדֵק־צֹדֵק *that hath hunted venison* Gen. 27 : 33; *these are the gods* הַמַּכִּים *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 . . . 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 . . . וּמָדָר* *with his clothes*

rent 1 Sam. 4:12; *thou shalt meet a company of prophets* יְרִידִים *coming down* 1 Sam. 10:5; *they shall declare his righteousness unto a people* נוֹלָד (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* הִלֵּה הִלֵּה רֹעֵה *was keeping the flock of Jethro* Ex. 3:1, *his throne* נִכְוֵן הִלֵּה *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: אֲלֵה וְכַחַשׁ וְרָצַח וְגָנַב וְנָאֵף (there is) *cursing and lying and killing and stealing and committing adultery* Hos. 4:2, גְּשׁוּרַת 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*, אוֹבֵל לְהִלָּחֵם בּוֹ *I shall be able to fight with him* Num. 22:11, יָצָא לְלֵדָה וְיָצָא לְמוֹת *a time to be born and a time to die* Eccl. 3:2; לֹא is seldom omitted in prose but often in poetry, *I know not (how)* יָצָאת וְבָאת *to go out and to come in* 1 Kin. 3:7, עַתָּה מֵאַתָּה הִפְלִיט *thou hast refused to be ashamed* Jer. 3:3, עַתָּה סִפּוּר וְיָצָא רָקוּד *a time to mourn and a time to dance* Eccles. 3:4, עֵרֵד גְּתִיָדִים עִיר *ready to rouse leviathan* 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*, לְשַׁן *because of*, לְפָנָי *before*, etc.

c. The absolute infinitive is rarely governed by a verb, לְמַדּוֹ הֵרֵט *learn to do well*. חִמּוּץ אֲשֶׁרֶה חִמּוּץ *redress wrong* Isa. 1:17, *until he knows* וְלֹא-רָצוּ בְדַרְכָּיו *to refuse the evil, and to choose the good*, 7:15. וְלֹא-יֵלְכוּ בְּדַרְכָּיו *and they would not walk in his ways*, 42:24, *thou wilt make us off-scouring* וּמְאֹס *and refuse* Lam. 3:45.

d. The infinitive in the construct before its subject. בְּהִבְרָאָם *in their being created* i. e. *when they were created*; *in the day* יְהִי אֲדָמָה וְשָׁמַיִם *of the Lord God's making earth and heaven* Gen. 2:4; *there was no water* 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, טָאַחַ פְּנֵי-רָשָׁע *the accepting of the person of the wicked* Prov. 18:5, הָהֶ-כֹּחָהּ *to yield its strength* Gen. 4:12.

§ 268. The absolute infinitive, expressing as it does the abstract idea of the verb irrespective of tense, number, or person, may be used instead of any of the finite forms of the verb, when the sense is duly qualified by the context. Thus, it may take the place of

1. The preterite or the future, when one of those tenses immediately precedes, וַיִּהְקְעוּ *and they blew the trumpets* וַיִּנְפְּצוּ *and brake the pitchers* prop. (there was) *a breaking of the pitchers* Judg. 7:19; *all this* וְרָאִיתִי וְנָתַתִּי אֶת-לִבִּי *I have seen and applied my heart* Eccl. 8:9; *they shall buy* יִקְנוּ *fields for money* וְכָתוּב *and write the papers* וְהָתִים *and seal (them)* וְהִיעִדוּ *and take witnesses* Jer. 32:44.

a. This rarely occurs when no verb precedes in the same sentence, הָרַב עִם-שָׁדַי הַפֹּזֵר (shall) *the fault-finder contend with the Almighty* Job 40:2, וְהַחַיּוֹת רָצוּא וְשׁוּב *the living creatures ran and returned* Ezek. 1:14, שִׁבַּח אָנֹכִי *I praised* Eccl. 4:2.

2. The imperative, when it stands at the beginning of a sentence, זָכוֹר *remember the sabbath-day* prop. (let there be) *a remembering* Ex. 20:8, וָדַבְרָתְךָ הֵלֹךְ *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 הֵלֵךְ *he was willing, walked* i. e. *he was willing to walk* or *walked willingly* Hos. 5:11, לֹא אֶסְיֶה עוֹד אֲרַחֵם *I will no more add to pity* i. e. *will not again pity* Hos. 1:6, מִשְׁפֵּימ הֵלֵךְ *being early to go* or *going early* Hos. 6:4, *how* וְרָאִיתִי אֶכְלֵל *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, וַיִּסֶּה שֵׁפֶחַ Gen. 8:10 *and he added to send* or וַיִּסֶּה 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, אוֹכַל נִבְה־בוֹ *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 רְקַא־וֹקֶהָ *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 אֲכַזֵּה *I know not (how) I shall flatter* i. e. how to flatter, Job 32:22; וַיִּדְעֵתִי וַאֲמַצְיָאֵהוּ *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־אֲבְרָהָם *Abraham* Gen. 22:1, or is made so by the article, אֵת־הָאֹר *the light* Gen. 1:4, a pronominal suffix, אֵת־בְּרַכְתִּי *my blessing* Gen. 33:11, or construction with a definite noun, אֵת־שֵׁם הַמָּקוֹם *the name of the place* Gen. 35:15. The particle אֵת is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb, or if a verb has more than one definite object, אֵת may be repeated before each of them, אֵת־הָאָרֶץ הַזֹּאת *this land...* אֵת־הַקְּנִזִּי *the Kenite* אֵת־הַקְּנִזִּי *and the Kenizzite*, etc., etc., Gen. 15:18-21; אֵת־יוֹסֵף *Joseph* אֵת־כַּתְּנֵתוֹ *of his coat* אֵת־כַּתְּנֵת הַשָּׁלֵם *the full-length coat*

Gen. 37:23; or it may stand before a part of them only, Deut. 12:6, or it may be omitted altogether, Deut. 11:14. In a very few instances the article is dropped after *אֵת*, which of itself indicates the definiteness of the noun, *he reared up for himself אֵת-מִצְבֵּת the pillar* 2 Sam. 18:18; *and carver strengthened אֵת-צִירָה gilder* Isa. 41:7, where the omission of the article is poetic, §247.

c. Pronouns with *אֵת*: *אֵת-זֶה this ye shall eat* Lev. 11:9; *put אֵת-זֶה 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-עָשָׂה what his youngest son had done to him* Gen. 9:24; *אֵת-אֲחֵי תִרְפֶּה 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 אִישׁ any one, each* Ex. 21:28, *אֶחָד one* 1 Sam. 9:3. With personal pronouns, *אֵת-הֵמָּה אֵת-הֵמָּה* 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, *שׁוֹבְעֵתִי עֲלֹת אֵילִים I am sated (with) burnt-offerings of rams* Isa. 1:11, *כָּל הַכֶּרְנוּ we lacked every thing* Jer. 44:18. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *the hills תִּלְכָּנָה הַלֵּב shall run (with) milk* Joel 4:18, *mine eye יִרְדֶּה מִיָּם runneth down (with) water* Lam. 1:16; *עָלָה כָּלֹי קַמְשׁוּלִים it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24:31.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, *וַיֵּלְכּוּ אֵת כָּל-הַמִּדְבָּר and we went (through) all the wilderness* Deut. 1:19, and figuratively, *וַיָּבֹאוּ הָעִיר וַיֵּלְכוּ צְדָקוֹת walking (in) righteousness* Isa. 33:15, *וַיֵּצְאוּ אֶת-הָעִיר they went out (of) the city* Gen. 44:4.

3. Intransitive verbs may, as in other languages, govern their cognate noun, *הִלְמַתִּי חֲלוֹם I have dreamed a dream* Gen. 37:9; *וַיִּסְפְּדוּ-שָׁם מִסְפָּד and they lamented there a lamentation* Gen. 50:10; *יֵהְיֶה תְהַבְלוּ 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 נְהוֹלָה קִנְאָתִי* *I have been zealous a great fury* Zech. 8 : 2, *אֵישׁוֹן הַמָּוֶת* *I shall sleep death* i. e. the sleep of death, Ps. 13 : 4.

4. Any verb may take as its object a noun which defines the extent of its application, *הָלָה אֶת־רַגְלָיו* *he was diseased in his feet* 1 Kin. 15 : 23 ; *אֲנִי אֶגְדֹּל מִתְּהָא* *in the throne will I be greater than thou* Gen. 44 : 40 ; *תִּפְּרָדוּ מִדַּרְכֵי הַיָּשָׁר* *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, *וַיִּגְדַּר לְרֵבְקָה אֶת־דְּבָרֶיהָ* *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 תִּרְעַב 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 *עִיר* notwithstanding its reception of the sign of the object : *אֵת* is omitted in the parallel passage, Isa. 36 : 15.

b. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, *אֶת־הַבְּרֹזֶל נָפַל* *as for the iron, it fell* 2 Kin. 6 : 5 ; *אֶת־כָּל־אֵלֶּה אֲנֹשִׁי תָוֹל* *as for all these (they were) men of valour* Judg. 20 : 44 ; *אֶת־חֻקֹּתַי* *as for my statutes they did not walk in them* Ezek. 20 : 16. Some regard *אֵת* as the sign of the object in such passages as *בָּא הַלֵּוֹי וְאֶת־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, *אֵת* is the preposition *with*, §238. 2, and the passage is to be rendered *the lion came and* (that too) *with the bear*, so Num. 3 : 26, 1 Sam. 26 : 16, 1 Kin. 11 : 25, etc.

§ 272. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another : thus, *they went out from the city* may be expressed by the direct relation, *יָצְאוּ מִן־הָעִיר* Gen. 44 : 4,

or by the indirect, *מִן־הָעִיר* Josh. 8 : 22 ; *נִלְחָם* *to fight* is followed by *עִם* *with* Josh. 10 : 29, by *בְּ* *in* (*בַּה* *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, *שָׂחַת* *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 *הִקְעוּ שׁוֹפָר* *blow the trumpet* Hos. 5 : 8, *וַיִּהְיֶה בְּשׁוֹפָר* *and he blew with the trumpet* Judg. 3 : 27 ; *פָּרַשׁ יָדָיו* *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 praegnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed ; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, *הִלַּלְתָּ לְאָרֶץ* *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89 : 40, *פָּחַדוּ אִישׁ אֶל־רֵעֵהוּ* *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36 : 16, *מִקְרָנֵי רְמִים 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־מוֹלְתֵיךָ* *and I will make thy oppressors eat their own flesh* Isa. 49 : 26 ; *לֹא הִרְאָנוּ אֶת־כָּל־אַלֶּה* *he would not have caused us to see all these things* Judg. 13 : 23 ; *וְנָחֲלָנָה 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 אֱלֹהֵי* *which God commanded him* Gen. 6 : 22 ; *לְהוֹדִיעַ אֶת־בְּנֵי יִשְׂרָאֵל אֵת כָּל־חֻקֵּיהֶם* *to teach the children of Israel all the statutes* Lev. 10 : 11 ; *הִכִּיתָ אֶת־כָּל־אֹיְבָי* *thou hast smitten all my enemies on the cheek* Ps. 3 : 8 ;

שָׂאוּ יְדֵיכֶם קָדֶשׁ *lift up your hands to the sanctuary* Ps. 134 : 2 ;
וְהָמָם מְהוּמָה *and he shall discomfit them a discomfiture*
Deut. 7 : 23.

3. The instrument of an action, the material used in its performance, its design, or its result, is often regarded as its secondary or remote object, וַיִּרְגְּמוּ אֹתוֹ אֲבָנִים *and they overwhelmed him with stones* Lev. 24 : 23 ; וְהִגַּרְתָּ אֹתָם אֲבִיט *and thou shalt gird them with a belt* Ex. 29 : 9 ; אֲשֶׁר־תִּזְרַע אֶת־הָאָדָמָה *with which thou shalt sow the ground* Isa. 30 : 23 ; וַיִּצַּר אֶת־הָאָדָם עָפָר *and he formed the man of dust* Gen. 2 : 7 ; לְאִשֶּׁר שָׁלַחְתִּיר *for which I have sent it* Isa. 55 : 11 ; וַיִּבְנֶה מִזְבֵּחַ אֶת־הָאֲבָנִים מִזְבֵּחַ *and he built the stones into an altar* 1 Kin. 18 : 32.

a. The person affected by an action, of which he is not the immediate object, is occasionally regarded as its remote object, though not so frequently as in English, תָּתַתְּ לִי אֶרֶץ הַיַּגְבֹּב נְהַתְּתִיר *thou hast given me the land of the south* Judg. 1 : 15, comp. in the same verse, וַיַּעַל לִי רָעָה גְמֻלוֹהָ *they did thee evil* Gen. 50 : 17, comp. גְּמֻלוֹ לָהֶם רָעָה *Isa. 3 : 9 ; וַיִּשְׁכְּרוּ אֶת־מֶלֶךְ מַצָּחָה *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, גָּדַלְתִּיר *he grew up to me as to a father* Job 31 : 18 ; צָמַתְּתִיר *did ye fast unto me* Zech. 7 : 5.*

4. Some verbs may govern the subject and predicate of a subordinate clause, לָדַעַת רָשָׁע כָּסָל *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, שָׁמַעְתִּיר אֶפְרַיִם *I have heard Ephraim bemoaning himself* Jer. 31 : 18, רָאִיתִיר אֲתָהּ *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, וְנִמְלְתֶם אֵת בְּשַׁר 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 כְּתֹנֵתוֹ *rent as to his coat i. e. with his coat rent* 2 Sam. 15 : 32, שָׁלַח קִשָּׁה *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, *וְהַיְהִי-טוֹב מְאֹד* and *behold* (it was) *very good* Gen. 1:31; *וַיִּכְעַס הַרְבֵּה* and *he was greatly provoked* Neh. 3:33; *I am שְׂכָרְךָ הַרְבֵּה מְאֹד* *thy exceeding great reward* prop. *thy reward very much* Gen. 15:1.

a. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus, time when: *לָרֶבֶב וּבֹקֶר וְצַהֲרָוּם* *evening and morning and noon* will *I pray* Ps. 55:18; *תַּרְיִי הֵרָאָה* *to-night* Num. 22:8; *Gideon came* *הָאֵשׁ הָאֲשֶׁמֶרֶת* *at the beginning of the watch*. Time how long: *and he shall shut up the house* *שִׁבְעַת יָמִים* *seven days* Lev. 14:38; *the land rested* *שְׁמוֹנִים שָׁנָה* *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, *פֶּתַח* *at the door of* Gen. 18:1, Judg. 9:35, *בַּיִת* *at the house of* Gen. 38:11, Num. 30:11, and a few proper names, *בֵּית לָחֶם* *at Bethlehem* 2 Sam. 2:32, *בֵּית-אֵל* *at Bethel* Hos. 12:4.

c. Measures of space: *שְׁלוֹשׁ אַמּוֹת גְּבִיחַ* *three cubits high* Ezek. 41:22; *he went* *יּוֹם הַיָּרֵךְ* *a day's journey* 1 Kin. 19:4.

d. Number: *שִׁבַּע פְּעָמִים* *return seven times* 1 Kin. 18:43; *he offered sacrifices* *מִסְפָּר כָּלֶם* *according to the number of them all* Job 1:5.

e. Manner, answering to the Greek adverbial accusative: *ye shall dwell* *בְּטָח* *in security* Deut. 12:10; *ye shall not go* *רוּמָה* *loftily* Mic. 2:3; *the tribes went up* *לְיִשְׂרָאֵל* *according to a law of Israel* Ps. 122:4; *thou shalt not go there* *רָאֵת שְׂמִיר* *for fear of briars* Isa. 7:25; *to serve him* *אֶחָד* *with one consent* prop. *shoulder* Zeph. 3:9.

3. By nouns preceded by a preposition forming a qualifying phrase.

a. For the meanings and usage of the several prepositions see the lexicon.

NEGLECT OF AGREEMENT.

§ 275. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions; the principal of which are the following, viz.:

1. When the predicate adjective or verb precedes the noun it often prefers a primary to a secondary form, that is to say, the masculine may be used instead of the feminine and the singular instead of the plural. The reason of this is that the attention is not so particularly drawn to the accidents of gender and number in the subject until it is uttered, and consequently the predicate is not required to conform so precisely to it.

a. Thus, the masculine for the feminine: לֹא-נִשָּׂא אִתָּם הָאָרֶץ *the land could not bear them* Gen. 13:6, רְחֹק מִרְשָׁעִים יְשׁוּעָה *salvation is far from the wicked* Ps. 119:155, תִּרְדוּ שְׂאֵנָנוֹת *tremble ye careless women* Isa. 32:11. The singular for the plural: רַבָּא דְּכַלְמֵיהּ *let thy words come to pass* Judg. 13:12, מִשְׁפָּטֶיהָ *upright are thy judgments* Ps. 119:137, אֲנֻשָׁה מִכּוֹתֶיהָ *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 רָסַג בְּלִמּוֹת *reproaches cease not* Mic. 2:6, עַד-יִבָּרְחַן *until calamities be overpast* Ps. 57:2, וַיְהִי-לּוֹ נָשִׁים *and there were to him wives* 1 Kin. 11:3.

b. When the predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter must agree with it, while the first may be put in its primary form, וְהָיָה מֵאֵלֶּיךָ *let there be lights ... 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.* the sons of Jacob אֲשֶׁר יָלְדָה-לּוֹ *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-בַיִת הָיָה לִי *there was to me (i. e. I had) house-born servants* Ecces. 2:7, comp. Gen. 47:24, Ex. 12:49, 28:7, Num. 9:14, 15:29, Deut. 18:2, 1 Chron. 24:28, 2 Chron. 17:13, יָלְכָה הָהָרָה *it was dark* prop. *darkness* Gen. 15:17. The disposition to recur to their primary form discovers itself in a very few instances in qualifying adjectives when separated from the noun to which

they belong, רִיחַ גְּדוֹלָה וְחֹזֶק *a great and strong wind* 1 Kin. 19:11; in Ps. 63:2, בְּאַרְץ-צָדָה וְרֵעָה quoted by Nordheimer as an additional example the second adjective may agree not with אֲרֶץ 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, צֶאֱזַן אֲבֹדוֹת *lost sheep* Jer. 50:6, כָּל־הָעֵדָה קְדוֹשִׁים *all the congregation, all of them are holy* Num. 16:3.

a. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, וַתִּשָּׂא כָל־הָעֵדָה וַיִּתְּנוּ אֶת־קוֹלָם *and all the congregation lifted up and uttered their voice* Num. 14:1; וַיִּאֱמְנוּ הָעָם וַיִּשְׁמְעוּ *and the people believed and they heard* Ex. 4:31.

b. The noun אֲרֶץ *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, הֲטָאתָ עַמְּךָ *thy people has done wrong* Ex. 5:16, הָעָם יוֹשֵׁבָתָה *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, בְּעֲלִירֵי יוֹמָתָה *its owner shall be put to death* Ex. 21:29, קָטְהָ אֲדֹלָיִם *a hard master* Isa. 19:4, תִּתְחַנְּנֶנּוּ נְעוּרֵיכֶם *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־תַעֲשׂוּן 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, *בְּהֵמוֹת שָׂדֵה תִּעְרוֹג אֲלֶיךָ* *the beasts of the field pant for thee* Joel 1 : 20, *תִּשְׁטַף סְפִיחֶיהָ* *its floods wash away* Job 14 : 19, *אֲחֻזָּתָהּ חֲבָלִים* *pangs have taken her* Jer. 49 : 24, *רַבְּצָהּ תַּנִּים* *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, *וַיִּהְיוּלְלוּ* *and they* (queens and concubines) *praised her* Cant. 6 : 9 ; *the Lord deal kindly עִמָּךְ* *with you* (Ruth and Orpah) *as עֲשִׂיהֶם* *ye have dealt* Ruth 1 : 8 ; *מֵתִי* *my dead* (Sarah) Gen. 23 : 4 ; *אַתָּה שָׂדֵד* *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, *מִבְּרִכְיָה בְּרוּךְ* *they that bless thee shall each be blessed* Num. 24 : 9 ; *מִתְּלִילָהּ* *they who profane it shall every one be put to death* Ex. 31 : 14 ; *צְדָקָת צְדִיקִים תִּסְרֹף מִפְּנֵי* *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, *וְנִצָּא מֵהֶם תוֹדָה וְקוֹל* *and from them shall proceed thanksgiving and a voice* Jer. 30 : 19, or it may be put in the plural, referring to them all, *וַיַּעֲשׂוּ מִשָּׁה וַאֲהֲרֹן*

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 וְנַעֲרָיִי I with my maidens will fast prop. and my maidens Est. 4 : 16, עַבְדֵי דָוִד וְיֹאָב בָּאוּ 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 זְקֵנִים *Abraham and Sarah were old* Gen. 18 : 11 ; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, אֲנִי וְיֹנָתָן בְּנֵי נְהֻמָּה I and Jonathan my son will be 1 Sam. 14 : 40, אַתָּה וְאַהֲרֹן וְדָבַרְתֶּם thou and Aaron thy brother and ye shall speak Num. 20 : 8.

§ 277. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations : it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred directly to it, שְׂדֵמֹת הַשְּׁבֹן נִמְצְאוּ הֵם נִפְשֹׁתָם the fields of Heshbon languish Isa. 16 : 8, נִמְצְאוּ הֵם נִפְשֹׁתָם is found the blood of the souls of the poor Jer. 2 : 34.

a. The predicate agrees generally though not invariably with the second noun when the first is כֹּל, or an abstract expressing a quality of that which follows, וְיָהִי כָל-יְמֵי-שֵׁת and *all the days of Seth were* Gen. 5 : 8, וַתֵּצֵאוּ כָל-הַנְּשִׂאִים and *all the women went out* Ex. 15 : 20, מִבְּחַר טָבָלוֹ the choice of his captains were drowned ver. 4.

§ 278. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, עֵינֶי לֵאָה 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, הִנְנִי יֹסֵד *behold I (am he who) has laid* Isa. 28 : 16, הִנְנִי 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, מְעֵט מְעֵט *little by little* Ex. 23 : 30.

2. Plurality, דֹּר-דֹּר *generation and generation* i. e. *many generations* Deut. 32 : 7, צֵו לְצֵו קוֹ לְקוֹ קוֹ לְקוֹ *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28 : 10, 13, בְּאֵרוֹת בְּאֵרוֹת *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, צֶדֶק צֶדֶק *justice, justice* i. e. *nothing but justice* Deut. 16 : 20, עֲמִיק עֲמִיק *exceeding deep* Eccl. 7 : 24 ; so with adverbs, מְאֹד מְאֹד *mightily, mightily* Gen. 7 : 19, and even a conjunction, וְגַלְעָן וְגַלְעָן *because even because*.

a. Sometimes the second word is put in a different gender from the first, מִשְׁגָּעוֹת וּמִשְׁגָּעוֹת *all kinds of support* Isa. 3 : 1, comp. Jer. 48 : 19, or a different number, הַמְּזוֹר הַמְּזוֹר *a heap, two heaps* Judg. 15 : 16. שָׂדֵה שָׂדֵה *waste and desolate* Eccl. 2 : 8. Or a cognate word may be employed, שְׂמָמָה וּמִשְׁמָמָה *waste and desolate* Ezek. 6 : 14, שְׂבִחוֹן שְׂבִחוֹן *Lev. 23 : 3*.

b. Instances occur of triple repetition, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ *holy, holy, holy*, Isa. 6 : 3, אֶרֶץ אֶרֶץ אֶרֶץ *O earth, earth, earth*, Jer. 22 : 29, Jer. 7 : 4, Ezek. 21 : 32, Ex. 25 : 35.

§ 281. A separate pronoun may be added to a pronominal suffix for the sake of emphasis, מוֹתִי אֵלַי *my dying, mine* 2 Sam. 19 : 1, אַתָּה יוֹדֵהָ *thee, thee shall they praise* Gen. 49 : 8, or to a noun to which it refers, לְשֵׁת גַּם-הוּאָ *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 וַיָּצֵא וַיָּשׁוּב *and it went out going out and returning* i. e. *it kept going to and fro* Gen. 8 : 7, הֵלְכוּ הֵלְכָה וְנָעִו *they went on loving as they went* 1 Sam. 6 : 12, וַיִּדְבֹר וַיִּדְבֹר *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 סָקוּל וְסָקַל Ex. 19 : 13, Piel נִיבְרָה וְנִבְרָה Josh. 24 : 10, Pual טָרַח וְטָרַח Gen. 37 : 33, Hiph'il צָרַם וְצָרַם 1 Sam. 23 : 22, Hoph'al מוֹת וּמוֹת Ex. 19 : 12, Hithpa'el הִתְמוֹטְטָה וְהִתְמוֹטְטָה Isa. 24 : 19; or one derivative species with another of like signification, הִפְלָה לֹא נִפְלְתָה Lev. 19 : 20, הִתְחַלַּל לֹא תִתְחַלַּח Ezek. 16 : 4. Occasionally the infinitive is borrowed from a cognate verb, אָסַף וְאָסַף Zeph. 1 : 2 (אָסַף and אָסַף), אָדוּשׁ וְאָדוּשׁ Isa. 28 : 28 (אָדוּשׁ and אָדוּשׁ).

b. The construct infinitive is very rarely used in such combinations instead of the absolute, תִּבְלֵ תִבְלֵנִי Neh. 1 : 7, הִזְזֵת-אֶהְיֶה Ps. 50 : 21; once it is added in a varied form to a preceding construct infinitive, כְּהִנְלוֹת נִגְלוֹת 2 Sam. 6 : 20. The finite verb is repeated, וְשָׁיב וְשָׁיב 2 Sam. 15 : 8 K'thibh. A verbal noun takes the place of the infinitive, עָרְהָ תִצֹּר 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 וְכוּכָה ... עָלָה הָיָר עָלָה 2 Sam. 15 : 30, הֵלְכָה הֵלְכָה וּבִכָּה Jer. 41 : 6; an adjective may even take the place of the second, וַיִּלְכֶּה הַלְוִי ... הַלְוִי וְקָשָׁה Judg. 4 : 24; the finite verb is

omitted in מִרְדְּכָי הַלֵּבָּהּ וְגִדּוּל Est. 9:4, the substantive verb takes its place, הָיָה חַלּוּף וְחֶסֶד Gen. 8:5, וַיְהִי יְהוֹשֻׁפָט הַלֵּבָּהּ וְגִדּוּל 2 Chron. 17:12. The second verb may also be put in one of the finite tenses, הַלְלִים הַלּוּף וְתִקְנֵנו Josh. 6:13, הַלּוּף... הַלּוּף וְיִבְרָכֶל 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, הֲתֵלְכִי *wilt thou go?* Gen. 24:58, הֲחַחַח אֲנִי *am I in the place of God?* Gen. 50:19; an indirect question by הֲ or אִם *if, to know* הֲיִשְׁלָם אֶהְבִּים *whether you love* Deut. 13:4, אִם-אֶחְיֶה *whether I shall recover* prop. *if I shall* 2 Kin. 1:2.

a. The particle הֲ is in Job 4:2 separated from the proper interrogative clause.

2. In a disjunctive question the first member is commonly introduced by הֲ and the second by אִם or וְאִם, הֲכַתֵּנָת בְּנֶהָ, וְאִם *is this thy son's coat or not?* Gen. 37:32; הֲחֵפֶץ *is it any pleasure to the Almighty that thou art righteous* וְאִם-בְּצַע *or is it gain to him, etc.,* Job 22:3.

a. The second member is more rarely introduced by אִי *or, who knoweth* אִי סָבֵל הֲחָכִים יִהְיֶה אִי *whether he shall be a wise man or a fool* Eccl. 2:19, or by הֲ repeated הֲחֹזֵק הוּא הֲרַפָּה *whether they be strong or weak* Num. 13:18, הֲלִירְשָׁנוּ קָרָאָתֶם לָנוּ הֲלֵא *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, אִם הַפְּקָדָם אִם-בְּחַמֵּר הַיֵּצֵר *your perversion! or is the potter to be reckoned as the clay?* Isa. 29:16, אִם מֵאֵת אִם *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, בְּיָאֵה *thy coming is peaceful?* 1 Sam. 16:4.

RELATIVE PRONOUN.

§ 285. 1. From simple we pass to compound sentences. These are made up of distinct clauses united for the most part by the relative pronoun or by conjunctions. As the relative invariably occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, אֲשֶׁר שָׁלְחוֹ *whom he has sent* 2 Kin. 19:4; *the ground* אֲשֶׁר אָרְרָה *which he has cursed* Gen. 5:29; *whose seed* אֲשֶׁר זָרְעוֹ Gen. 1:11; *houses of clay* אֲשֶׁר בְּעֶפְרָם יִסֹּדָם *whose foundation is in the dust* Job 4:19; *the place* אֲשֶׁר . . . עָלָיו *upon which* Ex. 3:5; *thou* אֲשֶׁר בְּחַרְתִּיהָ *whom I have chosen* Isa. 41:8.

a. When the relative is the object of a verb the suffix is frequently omitted, the sense being sufficiently plain without it, אֲשֶׁר-בָּרָאתִי *whom I have created* Gen. 6:7.

2. When the relative אֲשֶׁר is preceded by אֵת the sign of the definite object, or by a preposition, these pertain not to the relative but to its antecedent, which is in this case embraced with it as in the English compound relative *what = that which*, 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 לֹא *with whom* Gen. 31:32. Gesenius finds another in אֲשֶׁר 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, בְּשִׁחַת עֵשֶׂו *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־הַשְּׁלָחַ *by the hand of* (him whom) *thou wilt send* Ex. 4 : 13, (so doth) הַטְּאֵר הַקְּבֹרִים *the grave* (those who) *have sinned* Job 24 : 19.

§ 286. The demonstrative זֶה or זֵה 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 הַסֵּדָה *the place that thou hast founded* Ps. 104 : 8, מְזֻמּוֹת זֵה הַשְּׁבוּרִים *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* וּמִיֵּץ *but of the tree of the knowledge*, etc., Gen. 2 : 16, 17, or one expressing a reason, *give us help from trouble* וְשֹׁוֹר *for vain is the help of man* Ps. 60 : 13, an inference, *I have no pleasure in the death of him that dieth* וְהִשְׁבִּיר *wherefore turn* Ezek. 18 : 32, design, *do this and live* i. e. in order that you may live, Gen. 42 : 18, a comparison, *man is born unto trouble* וּבְגֵרֵי הַשָּׁמַיִם *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 יהוה *then shall Jehovah be my God* Gen. 28:20, 21.

3. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, ביום *on the third day Abraham lifted up his eyes* Gen. 22:4 ; השלישי וישא אברהם את עיניו *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* גאלי *I have been so hitherto, but now* גאלי *I will be thy servant.*

a. For the meanings and usage of other conjunctions see the lexicon.

GRAMMATICAL ANALYSIS.

GENESIS, CHAPTER I.

VERSE 1.

בְּרֵאשִׁית composed of the inseparable preposition ב, §231. 1, with Daghesh-lene, §21. 1, and the feminine derivative noun רֵאשִׁית, §198. *a.* (4), without the article, §248, comp. *ἐν ἀρχῇ* John 1 : 1, Ger. *anfangs*, Eng. *at first*; position of the accent, §32. 1.

בָּרָא, 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. *d.*, 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; Athnahh is preceded by Munahh and Tiphhha, §38. 2; Silluk by Merka and Tiphhha, and Tiphhha again by Merka, §38. 1.

VERSE 2.

הַיְהִיָּה, לֵ"ה verb הָיָה, §169. 1, with Methegh, §45. 2, Kamets distinguished from Kamets-Hhatuph, §19. 2.

בְּהֵרֶה, תְּהֵרֶה Segholate nouns of class I. from לֵ"ה roots, §184. *b*, abstracts used instead of adjectives, §254. 6. *a*, assonance or paronomasia. Double accent, §30. 1.

עַל־פְּנֵי Makkeph, §43, פְּנֵה 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.

תְּהוֹם noun of class III from תָּהַר 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*.

מְרַהֶפֶת Piel participle of the Ayin Guttural verb רָהַף, §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.

הַמַּיִם 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.

אֶמַר Kal future of Pe Aleph verb אָמַר, §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*.

יִהְיֶה apocopated future of לִהְיוֹת verb הָיָה, § 171. 1, § 177. 1, with a jussive sense, § 264.

וְיִהְיֶה future with Vav Conversive; Daghesht-forte omitted, § 99. 3, Methegh, § 45. 2.

VERSE 4.

וַיִּבְרָא Kal future of לִבְרֹא verb בָּרָא with Vav Conversive, § 171. 1, § 172. 4.

טוֹב the predicate adjective without the article, § 259. 2.

וַיִּבְרַךְ Hiphil future of בָּרַךְ with Vav Conversive, § 99. 3.

וּבֵין Vav Conjunctive, § 234, with the preposition בֵּין, § 237. 1.

VERSE 5.

וַיִּקְרָא from the לִקְרֹא 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.

לִלְוָה paragogic הָ, § 61. 6, § 219. 2, with the noun לִלְוָה, a Segholate of class I. from an לָו root, § 184. *b*, having a pause accent, § 65. 1.

אַחַד numeral, § 223. 1, agreement and position, § 250. 1.

VERSE 6.

קָיָה 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.

מִבְּיָדַי Hiphil participle of בָּדַל, § 84. 5, denoting continuous action, § 266. 1, and referred by the tense of the accompanying substantive verb to the future, § 266. 3. *a*.

VERSE 7.

וַיַּעַשׂ guttural and לֵה verb עָשָׂה with Vav Conversive, § 109. 3, § 171. 1, § 172. 4.

מִתַּחַת 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 לָהֵ verb קָוָה, § 169. 1, with an imperative sense, § 263. 1.

מִמְקוֹם noun of class III. from an עָרַ root, § 190. *b*.

תִּרְאֶה Niphil future of רָאָה, § 109. 4, § 168.

VERSE 10.

וּלְמִקְוֶה conjunction וּ, § 234, preposition ל, § 231. 1, and noun of class III. from לָהֵ root, § 190. *b*, in the construct state, § 215. 2, followed by the material of which it consists, § 254. 4.

יָמִים plural, § 207. 2, of יָמַ, a noun of class I. from an עָרַ root, § 186. 2. *c*.

VERSE 11.

תִּשָּׂא apocopated Hiphil future of תָּשָׂא, § 97. 2, § 264, governing its cognate noun תָּשָׂא, § 271. 3. Methegh by § 45. 2.

מְזַרְרֵי the participle expresses what is constant and habitual, § 266. 1.

עֵץ collective noun, § 201. 1, probably abridged from a לָהּ root, class I. form 2, § 185. 2. *d*, in the construct, § 215. 1, with the following word, which denotes its quality, § 254. 6.

פְּרִי noun from לָהּ root class I. form 1, § 184. *b*.

עֲשֵׂה 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*.

לְמִינֵוּ preposition ל, § 231. 1, noun מִין from an עִי root class I, § 186. 2. *b*, and pronominal suffix, § 220. 1.

אֲשֶׁר זָרְעוּ-בּוֹ oblique case of the relative pronoun, § 74, § 285. 1; the preposition ב with a pronominal suffix, § 233.

VERSE 12.

תְּחַיֶּה Hiphil future of פָּי and לָהּ verb, § 144. 1, § 162, with Vav Conversive, the accent remaining on the ultimate, § 147. 5, § 166. 4.

לְמִינֵהוּ suffix of third person, § 220. 1. *b*, singular in distributive sense referring to the preceding collective, § 275. 6.

VERSE 13.

שְׁלִישִׁי ordinal number, § 227. 1, § 252. 1.

VERSE 14.

יְהִי lack of agreement with subject, §275. 1.

מְאֹרֹת masculine noun in the plural, §200. *c*, class III. from an ע"ו root, §190. *b*.

לְהִבְהִיֵּל 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.

לְהַאֲוִיר Hiphil infinitive construct of ע"ו verb, §153. 1.

VERSE 16.

שְׁנַיִם 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.

הַגְּדֹל . . . הַקָּטָן class I. form 2, §185. 1, emphatic use of the positive degree, §260. 2 (2).

מִמְשָׁלָה noun of class III., §190, in the construct state, §214. 1. *b*, the following noun denoting the object, §254. 9.

: הַקְּדָבִים noun of class II. from an ע"ע root, §187. 1. *e*.

VERSE 17.

נִתְּנָה from פָּנָה verb נָתַן, §129. 1.

אֲהֵם sign of the definite object with a pronominal suffix, §238. 2.

VERSE 18.

וְלִהְבֹּהֵל . . . וְלִמְשֵׁל construct infinitive with the preposition, §267. *b*; Methegh with וְ, §45. 2. *a*.

VERSE 20.

יְעֹרְפוּ Piel future of עָרַף verb, §154. 2.

VERSE 21.

הַתַּיִתִּים plural of תָּיִת, §199; the Hhirik of the ultimate is long, §19. 1.

הָרְמֵשֶׁת Kal feminine participle, §205, with the article, §249. 1.

אֲשֶׁר the object of the verb שָׁרַצְתָּ though without the appropriate pronominal suffix, §285. 1. *a.*

לְמִינֵהֶם plural noun with plural suffix, §220. 2. *b.*

VERSE 22.

וַיְבָרֶךְ Piel future of בָּרַךְ Guttural verb, §116. 4, §121. 1, with Vav conversive, §99. 3. *a.*, no Daghesh-lene in ב since the preceding Sh'va is vocal, §25.

לְאָמֹר the preposition with Tsere, §231. 3. *a.*, so as to say i. e. *in saying.*

פָּרָה, רָבָה Kal imperatives of רָבָה, פָּרָה, §169. 1.

יָרֵב Kal apocopated future, §171. 1, Hhirik short though accented, §19. 1.

VERSE 24.

וְהִתְחַוֶּה construct of הִתְחַוָּה, §214. 1, with וּ 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.*

בְּצִלְמֵנוּ preposition, §231. 1, Segholate noun, class I., §183, and pronominal suffix, §221. 5.

וַיְהִי from יָהָה, §169. 1.

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5....131. 3, 285. 1
8....248
13....75. 1
4: 2....24. a, 75. 1
10....254. 6. a
11....158. 2
13....255. 2, 285. 3
23....126. 1
29....112. 3
31....275. 2. a
5: 5....86. b (2m.)
7....151. 2
8....39. 1. a
16....166. 1, 275.
2. b
6: 14....255. 3
16....251. 3
29....10. a
7: 10....262. 1
11....53. 2. a
20....276. 1
22....53. 2. a
26....265. b
8: 1....131. 3
17....258. 3. b
23....100. 2. a (1)
9: 3....10. a, 177. 1
15....119. 1
18....27, 104. e
25....126. 2
29....88 (pl.)
10: 1....249. 2. b
3....173. 2
8....271. 4. a
24....150. 5
11: 8....249. 2. b
12: 7....45. 2
16....256. c
21....89 (f. s. &
m. pl.)
39....141. 6
49....275. 1. c
13: 1....24. a
2....92. c
9....254. 7
16....220. 1. b
22....263. 4
14: 4....22. b, 91. c
14....119. 1
17....22. b, 91. c
15: 1....22. b, 263. 5
- 15: 2....\$56. 1, 105.
b, 131. 1, 247. b
4....277. a
5....61. 6, 104. f
6....60. 3. a, 61.
6. a
9....104. f
10....11. 1. b, 61. 6,
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....39. 3. b
23....38. 1. a, 112. 1
27....242. a
17: 1....267. d
8, 10....119. 1
11....275. 2. b
18: 8....104. i
10....215. 1. b
11....262. 2
21, 25....225. 1. a
26....88
19: 5....44. a
9....215. 1. a
12....282. a
13....149. 2, 282. a
21, 24....111. 1
20: 2-17....39. 4. a
4....27, 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
30....280. 1
31....104. f
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),
100. 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. a
29: 3....248. a
9....273. 3
20....38. 4. a
30....105. a

29: 35...\$ 65. *a*
 37...229. 4. *b*
 30: 18...109. 3
 23...215. 1. *c*
 34...38. 1. *a*
 31: 13...104. *h*
 14...275. 6
 32: 1...75. 1, 119. 1,
 249. 2. *a*
 4, 8...275. 3. *a*
 19...220. 2. *b*
 25...104. *d*, 156. 2
 33: 3...63. 1. *b*, 174. 4
 13...220. 2. *b*
 20...105. *a*
 24...111. 3. *a*
 36: 3...38. 1. *a*
 28...216. 2. *a*
 38: 27...250. 2 (2)
 39: 30...105. *d*
 40: 3...166. 4

23: 17...\$ 26
 18...216. 2. *a*
 22...106. *a*
 30...112. 3
 39...22. *a*
 24: 5...100. 2. *a* (1)
 22...250. 1. *a*
 23...273. 3
 25: 5...216. 2. *a*
 21...172. 1
 46...39. 3. *b*
 26: 9...100. 2. *a* (1)
 bis.
 15...141. 3
 18...92. *d*
 25...132. 1
 33...92. *e*
 34...172. 1
 34, 35...65. *a*
 34, 43...140. 6
 27: 7...251. 2. *a*
 8...112. 3
 23...246. 2. *a*

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*, 131. 6
 9...275. 6
 11...127. 2
 15...61. 6. *a*
 17...161. 2
 21...158. 3
 22...35. 1
 25: 13...24. *a*
 26: 30...246. 3. *b*
 62...96. *a*
 28: 4...249. 1. *b*
 6...254. 6. *b*
 8...104. *d*
 26...39. 3. *b*
 29: 15...251. 1
 30: 11...274. 2. *b*
 31: 2...131. 3
 12...45. 5. *a*
 32: 5...271. 4. *a*
 7...113. 1
 21...254. 9. *b*
 33...71. *a* (1), 246.
 1. *a*
 42...27
 33: 30...111. 2. *d*
 34: 5...61. 6. *a*
 6, 7, 9...24. *a*
 18...131. 1
 28...57. 2 (2) *b*
 35: 4...251. 2. *a*
 19...125. 2
 20...105. *d*

7: 2...\$ 119. 1
 5...126. 1
 10...92. *c*
 13...104. *h*
 15...105. *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...254. 6. *a*
 14: 5...57. 2 (3) *a*
 7...196. *c*
 17...229. 4. *b*
 22...280. 1
 15: 16...119. 1
 18...126. 1
 16: 1...22. *b*
 3...30. 2
 20...280. 3
 17: 2, 3...265. *a*
 18: 2...275. 1. *c*
 19: 6...114
 15...43
 20: 2...19. 2, 119. 3
 7...119. 1
 21: 7...13. *b*, 86. *b*
 (3 pl.)
 8...83. *c*. (2)
 11...214. 1. *b*
 22: 7...126. 1
 24...255. 2
 23: 5...253. 2. *b*
 11...24. *b*
 24: 3...104. *h*
 4...96. *a*
 25: 4...153. 3
 7...60. 3. *a*
 13...280. 2
 26: 2...39. 4
 5...254. 6. *b*
 12...94. *b*, 113. 2
 27: 4...106. *a*
 7...24. *a*
 28: 24...104. *b*
 45...104. *b*
 48...94. *b*
 52...126. 1
 57...164. 2
 58...249. 1
 59...165. 2, 220.
 2. *a*
 66...177. 3
 29: 11...106. *a*
 30: 3...92. *c*
 3, 4...104. *h*
 11...166. 1, 205. *c*
 20...39. 4, 87
 31: 28...22. *b*
 29...166. 1
 32: 1...245. 2

LEVITICUS.

2: 15...\$ 71. *a* (3)
 4: 13...60. 3. *a*
 23, 28...150. 5
 5: 21...61. 4. *a*,
 205. *c*
 22...119. 1
 24...220. 2. *a*
 6: 14...114
 15...95. *a*
 7: 38...216. 1. *a*
 8: 3...119. 1
 9: 7...98. 1. *a*
 10: 4...39. 4. *a*
 11...273. 2
 12...39. 3. *b*
 18...271. 4. *a*
 19...230. 2. *b*
 11: 7...126. 1
 9...270. *c*
 18...229. 4. *b*
 32...38. 1. *a*, 254. 4
 39...71. *a* (3)
 42...4. *a*
 43...164. 2
 44...96. *b*, 242
 13: 3...258. 3. *a*
 4...27, 57. 2 (2)
b, 220. 1. *b*
 10, 21...71. *a* (3)
 51, 52...139. 3
 55, 56...96. *a*
 14: 8...126. 1
 13...175. 2
 35...242. *a*
 38...274. 2. *a*
 42...156. 2
 43...92. *d*, 94. *b*
 15: 24...87
 29...100. 2. *a* (2)
 32...87
 16: 4...104. *h*
 8...11. 1. *a*, 188. *a*
 31...71. *a* (3)
 18: 4...263. 1
 7 ff...172. 3
 28...156. 4
 19: 20...175. 5, 282. *a*
 20: 3...256
 7...96. *b*
 21: 1...96. *a*
 4...140. 4
 5...97. 1. *a*
 9...71. *a* (3),
 140. 3
 23: 3...280. 3. *a*
 13...220. 1. *b*

NUMBERS.

1: 10...\$ 13. *b*
 47...96. *a*
 2: 33...96. *a*
 3: 26...271. 4. *b*
 49...55. 1
 4: 23...22. *a*
 5: 13, 14...71. *a* (3)
 22...131. 2
 6: 23...120. 3
 8: 7...121. 3
 24...22. *a*
 9: 6...275. 1. *b*
 7...249. 2
 14...275. 1. *c*
 20...253. 2
 10: 23...45. 5
 29...21. 1
 35...4. *a*
 11: 4...57. 2 (2) *a*,
 229. 3. *a*
 5...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, 220. 1. *b*
 29...275. 1. *c*
 16: 3...275. 2
 17: 3, 4...104. *g*
 10...140. 4
 28...125. 2
 20: 3...125. 2
 5...104. *l*
 8...276. 3
 14...104. *i*
 21...131. 4
 21: 5...104. *l*
 30...105. *a*, 140. 5
 33, 35...44. *a*
 22: 6...269. *b*
 8...274. 2. *a*
 11...19. 2, 141. 1,
 267. *b*
 25...119. 1
 29...262. 1

DEUTERONOMY.

1: 2...\$ 38. 1. *a*
 14...259. 2
 15...225. 1. *a*
 19...271. 2
 22...99. 3. *a*
 28...38. 1. *a*
 35...38. 1. *a*, 249. 1
 38...273. 1
 44...245. 5. *d*
 45...112. 3
 2: 9...60. 4. *a*
 12...203. 5. *a*
 24...131. 3
 35...139. 1
 3: 4...250. 2 (1)
 13...246. 1. *a*
 17...216. 2. *a*
 26...21. 1, 151. 2
 4: 10...119. 1
 11...99. 3. *a*
 26...44. *b*, 91. *b*
 30...265. *b*
 33...35. 1
 41...219. 1. *b*,
 256. *d*
 5: 6-21...39. 4. *a*
 8...27
 9...111. 3. *a*
 14...249. 1. *c*
 17...27
 24...71. *a* (2)
 6: 4...4. *a*
 25...45. 1

32: 6....\$ 228. 2. *a*
 7....104. *h*, 280. 2
 8....11. 1. *b*, 94. *b*
 10....63. *c*, 105. *b*
 13....13. *a*
 15....285. 3
 18....172. 4
 21....111. 2. *b*
 22....147. 4
 26....104. *f*, 172. 3
 28....215. 1. *b*
 29....252. 1
 32....24. *b*, 57. 2
 (2) *a*
 34....90 (pass.)
 36....35. 1, 86. *b*
 37....172. 1
 37, 38....220. 2. *c*
 41....141. 2
 33: 16....61. 6. *a*, 88
 (3 *f*.), 167. 3
 21....177. 3

JOSHUA.

1: 1....\$ 265. *a*
 8....36. 2
 14....256
 16....263. 1
 2: 8....88 (pl.)
 14....249. 2. *b*
 16....157. 1, 164. 2
 17, 18, 20....104. *k*
 18....112. 3
 20....249. 2. *b*
 3: 3....246. 3
 9....131. 3
 11....246. 3. *a*
 12....280. 1
 13....246. 3
 14....253. 2. *a*
 4: 4....251. 4. *a*
 5....255. 3
 6....88 (pl.)
 8....104. *g*
 10....275. 2
 13....45. 5. *a*
 23....127. 2
 24....262. 1
 6: 5....125. 2
 7....46
 13....282. *c*
 17....166. 1
 7: 7....60. 3. *b* (2),
 94. *b*, 112. 2
 9....172. 3
 21....246. 2. *a*
 8: 11....246. 3. *a*
 19....271. 2
 22....272. 2
 24....22. *b*
 33....246. 2. *a*
 9: 4....161. 1
 6....119. 4
 8....262. 2. *a*
 12....161. 1, 249.
 2. *a*
 13....126. 1
 24....95. *c*, 172. 3
 10: 11....38. 4. *a*, 39.
 1. *a*
 20....22. *b*
 24....86. *b* (3 pl.),
 245. 5. *b*
 26....56. 4
 29....272. 2
 30....21. 1
 31, 38....272. 2
 11: 8....21. 1
 14....94. *b*

12: 21....\$ 55. 2. *a*
 13: 13....196. *b*
 23....247. *a*
 14: 8....62. 2, 175. 1
 15: 36....203. 5. *b*
 38....22. *a*
 56....22. *a*
 17: 1....30. 2
 18: 12, 14....86. *b* (3
 pl.)
 20....88
 19: 43....61. 6. *a*
 50....172. 4
 51....39. 1. *a*
 21: 10....227. 1. *a*
 22: 5....87
 12....45. 5
 16....119. 3
 17....271. 4. *a*
 25....148. 1
 27....44. *b*
 23: 7, 12....249. 2. *a*
 24: 10....92. *d*, 282. *a*
 15....88 (pl.)
 19....275. 3. *a*

JUDGES.

1: 1....\$ 265. *a*
 15....273. 3. *a*
 2: 7....256
 3: 15....246. 3. *b*
 24....140. 5
 25....157. 1
 27....272. 2. *b*
 30....274. 2. *a*
 4: 19....164. 2, 262. 2
 20....104. *a*, 127. 2
 21....11. 1. *a*, 156. 3
 22....266
 23....126. 1
 24....282. *c*
 5: 5....86. *a*, 141. 1,
 249. 2. *a*
 7....24. *c*, 74, 74. *a*
 8....92. *d*, 121. 1
 12....45. 2. *a*
 13....148. 3
 15....199. *c*, 207.
 2. *a*
 26....88 (3 *f* pl.),
 105. *b*
 28....60. 3. *b* (2),
 121. 2
 31....263. 1
 6: 9....99. 3. *b*
 11....246. 3. *b*
 14....249. 2. *b*
 15....250. 2 (2) *a*
 17....74, 74. *a*
 20....73. 2. *a*
 25....249. 1. *c*
 31....230. 3. *a*
 34....119. 1
 36....258. 3. *b*
 7: 6....22. *a*
 12....74. *a*
 19....268. 1
 8: 1....166. 2
 2....25
 10....224. *a*
 11....239. 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....150. 1. *b*
 13....112. 3
 14....246. 3. *a*
 16....27
 25....51. 2
 26....150. 1
 27....271. 1
 28....22. *b*, 27, 223.
 1. *a*
 17: 2....71. *a*, 2
 18: 7....94. *a*, 275.
 2. *b*
 29....93. *b*
 30....4. *a*
 19: 5....19. 2. *a*, 89
 11....150. 1 (2)
 22....82. 5. *a*
 20: 13....46
 15, 17....96. *a*
 25....224. *a*
 31....131. 2
 32....24. *b*
 39....131. 5
 43....24. *b*
 44....271. 4. *b*
 21: 9....96. *a*
 21....39. 3. *b*
 22....158. 3
 25....258. 3. *b*

RUTH.

1: 8....\$ 275. 5
 9....89 (f. pl.)
 11....45. 4
 13....25, 71. *a* (3),
 88 (f. pl.), 91. *c*
 19....104. *g*
 20....60. 3. *c*, 196.
d

2: 8....\$ 88, 88 (2 *f.*),
 127. 1
 9....88 (pl.), 165.
 3
 14....150. 3
 16....139. 2
 3: 3....86. *b* (2 *f.*)
 4....16. 1, 55. 2. *a*,
 88 (2 *f.*), 106. *a*
 12....258. 3. *b*
 13....119. 3
 15....60. 3. *b* (2),
 120. 1, 164. 2,
 251. 2. *c*
 20....220. 1. *b*
 4: 1....147. 5
 15....104. *c*, *i*

1 SAMUEL.

1: 1....\$ 265. *a*
 3....219. 1. *a*
 4....245. 3. *b*
 6....24. *b*, 104. *i*
 8....263. 2
 9....104. *d*, 172. 4,
 254. 1
 14....88 (2 *f.*)
 17....53. 2. *a*
 20....119. 2
 24....104. *i*
 28....119. 2
 2: 5....24. *c*
 10....119. 1
 13....203. 5. *a*
 22....88 (pl.)
 27....91. *b*
 3: 2....258. 3. *a*
 4....263. 1. *b*
 7....263. 1. *b*
 8....254. 9. *b*
 19....263. 4
 4: 8....266. 2. *a*
 12....266. 3
 14....75. 1
 19....148. 2
 6: 10....104. *g*, 165. 3
 12....88 (3 *f.* pl.),
 147. 4, 282
 14....246. 3. *b*
 15....119. 1
 7: 8....119. 1
 8: 19....24. *a*
 9: 3....270. *c*
 9....243. 2. *a*,
 245. 3
 24....245. 5. *b*
 10: 1-8....100. 1
 4....251. 2. *c*
 5....266. 3
 6....165. 3, 273.
 3. *a*
 13....165. 3
 19....250. 2 (2) *a*
 24....24. *b*
 12: 3....38. 1. *a*
 7....91. *c*
 13....119. 2
 24....94. *a*
 13: 5....250. 2 (1)
 8....149. 2
 19....86. *b* (3 pl.)
 21....19. 2. *b*, 65. *a*
 14: 1....73. 2. *a*
 22....94. *c*
 24....111. 2. *d*
 29....249. 2. *c*
 32....157. 3, 172. 4
 33....57. 2 (3) *a*,
 164. 3

14: 36...\$ 141. 1
40...276. 3
15: 1...125. 2
5...111. 2. c
6...151. 2
9...91. e
19...157. 3, 172. 4
30...100. 2. a (1)
16: 4...284
12...214. 2. b
15...221. 2. a
18...246. 3. b, 254.
6. a, 257, 2
23...245. 3. a
17: 12...249. 2. c, 253.
2. b
25...24. b, 104, h
26...73. 2. a, 275,
3. a
34...245. 5. d, 265.
b, 271. 4. b
35...14. a, 112. 3,
265. b
42...172. 4
47...150. 2
55...245. 2, 249.
2. a
56...249. 2. a
18: 1...105. a
6...158. 3
7...250. 2 (2) a
9...156. 1
17...119. 1
20...243. 2
22...220. 2. b
28...104. i
29...148. 1, 151. 2
19: 10...249. 2. b
13, 16...201. 2
17...104. k
21...269. a
22...249. 1. c
20: 6...119. 1
13...271. 4. a
21...39. 4
28...119. 1
31...254. 6. a
38...199. b
42...250. 2 (2) a
21: 2...219. 1. b
3...92. b, 221. 3. a
7...44
12...44. a
14...66. 1 (1), 105.
a, 174. 4
15...126. 1
22: 2...165. 2
23: 11...94. d
22...282. a
24: 14...245. 5. a
17...260. 1
19...71. a (2)
25: 7...94. a
8...164. 2
14...157. 3
18...172. 5, 209.
3. a
33...165. 3
34...88 (3 f.), 167.
3
43...250. 2 (2) a
26: 16...271. 4. b
22...246. 3. a
27: 12...119. 1
28: 7...214. 1. b
8...89 (f. s. & m.
pl.)
10...24. b
14...60. 3. b (2)
15...63. 1. c, 97.
1. b, 164. 5

28: 24...\$ 111. 2. b
30: 1...14. a
31: 2...94. c

2 SAMUEL.
1: 4...\$ 242. c
6...91. b, 166. 3
9...256. c
10...99. 3. b, 106. a
15...131. 3
21...255. 1
26...166. 1
2: 19...13. b
27...65. a
32...274. 2. b
3: 2...257. 1
8...165. 3
22...276. 2
4: 6...71. a (3)
5: 2...164. 2
6: 1...151. 2
3...249. 1. b
5...16. 3. b
13...282. c
16...253. 1
20...282. b
23...56. 2
7: 10...114
8: 18...199. b
10: 3...253. 2
11, 17...275. 2. b
11: 1...11. 1. b
24...177. 3
25...245. 5, 271.
4. a
12: 1, 4...156. 3
4...249. 1. c
14...92. d
13: 4...280. 1
31...254. 10
32...158. 3
39...253. 1
14: 2, 3...16. 1
7...38. 4. a, 158. 3
10...104. k
19...57. 2 (1),
180. a
30...149. 1, 150. 4
15: 8...282. b
12...125. 2
23...275. 2. b
30...282. c
32...273. b
34...287. 3
37...215. 1. e
16: 1...250. 2 (1)
16...215. 1. e
17: 9...243. 2. a
10...140. 4
12...71. a (1)
22...223. 1. a
23...113. 1, 275.
3. a
18: 3...113. 2
18...270. b
19: 1...281
14...111. 2. b
18...224. a
19...113. 2
20: 1...257. 2
4...119. 1
5...111. 2. d
9...111. 2. b
21...95. a
21: 2...166. 2
6...60. 3. a, 127.
2
9...160. 5, 223. 1.
a, 250. 2 (2) a

21: 11...\$ 271. 4. a
12...177. 3
22: 7...142. 2
24...45. 1
33...160. 1
37, 40...238. 1. b
40...53. 3. a, 111.
2. c
41...53. 2. b, 132.
1
43...118. 3, 141. 3
44...199. b
48...238. 1. b
23: 1...160. 5
6...33. 3, 140. 6,
221. b
8...199. b
27...24. b
24: 12...268. 2
13...253. 2

1 KINGS.
1: 6...\$ 243. 1
14...259. 2. a
15...54. 1, 205. b
21...87
27...283. 2. b
2: 24...105. a
31...254. 6. b
3: 3...126. i
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
38...251. 4. a
7: 12...249. 1. c
14...132. 1, 253. 1
37...220. 1. b
44...251. 4. a
8: 1...119. 1
48...86. b (1 c.)
9: 11...165. 2
10: 3...112. 3
9...254. 8
12...275. 1. b
15...254. 3
11: 1...210. d
3...275. 1. a
13...16. 1
22...24. a
25...271. 4. b
39...57. 2 (2) a
12: 10...221. 5. a
12...164. 2
32...257. 3
13: 7...234. a
12...75. 2
20...60. 3. b (2)
14: 2...71. a (2)
3...60. 2. a, 127. 1
6...273. 5
24...246. 3. a
25...257. 3
15: 16...60. 3. a
23...271. 4
29...94. b
33...257. 3, 4
16: 10...252. 2
16...247. a
17...172. 4, 175. 3
25...172. 4

16: 26...\$ 254. 9. a
29...252. 2. a
17: 3...100. 1
14...177. 3
21...43
18: 1...252. 1
12...100. 2. a (1)
13...104. g
30...131. 3
32...273. 3
42...175. 3
43...254. 9. a,
274. 2. d
44...104. b
19: 2...275. 3. a
4...274. 2. c
7...38. 1. a
10...92. d
11...275. 1. c
15...66. 2 (2) b,
219. 1
19...251. 4. a
20...98. 1. a
20: 9...39. 4
13...229. 1. b
27...96. a, 161. 4
35...172. 3
39...91. b
21: 1...45. 1
8...46
29...164. 2
22: 12...126. 1
23...249. 2. b
25...165. 1
27...253. 2. a,
270. c
35...147. 4
54...119. 1

2 KINGS.
1: 2...\$ 249. 2. c,
283. 1
6...36. 2, 39. 4
7...75. 1
10...172. 4
10, 14...250. 2
(2) a
16...39. 4
2: 1...16. 3. b
10...93. c
11...16. 3. b
16...208. 3. c
21...165. 2
22...165. 3
24...251. 2. b
3: 4...253. 2. a
23...119. 1
25...65. b, 111. 1
27...263. 1
4: 7...220. 1. b
16, 23...71. a. 2
24...131. 1
25...73. 2. a
32...95. a
5: 1...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...230. 3
23...172. 4

6: 32...\$24. *b*
 7: 12...165. 1
 13...246. 3. *a*
 8: 1...71. *a* (2)
 8...249. 2. *c*
 12...126. 1
 13...75. 1
 21...11. 1. *b*, 90
 9: 17...196. *b*
 25...220. 1. *b*
 37...172. 1
 10: 14...118. 3
 30...39. 4
 11: 4...199. *b*
 13...199. *a*
 12: 1...252. 2. *b*
 8...216. 1. *a*
 9...60. 3. *c*, 132. 2
 10...250. 1. *a*
 13: 6...164. 2
 14...263. 1
 15: 1...252. 2. *a*
 10...19. 2
 16...246. 2. *a*
 16: 7...156. 2
 17...253. 2
 17: 13...39. 4. *a*
 36...39. 4
 18: 23...119. 1
 30...126. 1, 271.
 4. *a*
 19: 4...285. 1
 23...254. 2. *a*
 25...175. 2
 29...131. 3
 22: 19...106. *a*
 23: 1...251. 2. *b*
 17...73. 2. *a*, 246.
 3. *a*
 25: 17...251. 2. *b*
 29...177. 3

1 CHRONICLES.

2: 13...\$57. 2 (1)
 16...13. *b*
 3: 5...149. 1
 4: 10...100. 2. *a* (1)
 5: 20...74. *a*
 12: 1...14. *a*
 2...150. 1, 180. *a*
 14...260. 2 (2)
 20...14. *a*
 13: 3...104. *l*
 12...51. 2
 15: 24...94. *e*, 180. *a*
 27...180. *a*, 246.
 3. *a*
 17: 4...266. 3. *a*
 20: 2...254. 5
 8...73. *a*, 149. 1
 21: 13...259. 2
 22: 14...250. 2 (3)
 23: 6...59. *a*
 24: 3...59. *a*, 113. 1
 28...275. 1. *c*
 25: 19...251. 4. *a*
 26: 28...245. 5. *b*
 27: 15...251. 4. *a*
 28: 1...36. 1
 5...249. 1. *a*
 29: 17...245. 5. *b*
 18...125. 1

2 CHRONICLES.

1: 4...\$245. 5. *b*
 10...164. *b*
 2: 7...14. *a*, 254. 3

3: 3...\$247. *a*
 5: 2...119. 1
 12...180. *a*
 6: 42...98. 1
 7: 6...94. *e*
 8: 16...246. 3. *a*
 18...13. *a*
 10: 7...231. 5. *a*
 10...19. 2
 15: 8...246. 3. *a*
 16: 7. 8...119. 1
 12...177. 3
 17: 11...62. 2. *b*, 209.
 2. *d*
 12...282. *c*
 13...275. 1. *c*
 18: 22...249. 2. *b*
 23...38. 4. *a*
 19: 2...112. 5. *c*
 20: 7...105. *a*
 35...96. *a*
 21: 17...125. 1, 260.
 2 (2)
 22: 5...53. 2. *a*
 11...39. 1. *a*
 23: 19...242
 24: 18...249. 2. *b*
 25: 4...254. 7
 26: 15...148. 1, 177. 3
 17...251. 2. *b*
 19...119. 3
 21...198. *a*, 4
 28: 23...94. *e*
 29: 31...65. *b*
 36...245. 5. *b*
 31: 7...148. 1
 14...219. 1. *a*
 32: 15...256. *c*
 30...150. 2 (p.
 182)
 33: 19...199. *c*
 34: 4...126. 1
 5...220. 1. *b*
 6...43. *b*
 35: 13...57. 1

EZRA.

3: 11...\$95. *c*, 150. 5
 7: 25...39. 4
 8: 18...26
 23...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. *e*
 7...111. 2. *b*
 12...39. 4
 13...4. *a*, 164. 5
 3: 13...53. 2. *b*, 62. 1
 20...94. *a*
 33...274. 1
 34...210. *c*
 4: 7...216. 2. *a*
 5: 8...255. 1
 14...65. *a*
 16...112. 3
 6: 6...177. 1
 8...57. 2 (3) *a*,
 164. 3.

6: 11...\$233. *a*
 7: 34...251. 3
 8: 2...166. 4
 5...106. *a*, 125. 2
 9: 5...161. 4
 6...71. *a* (2)
 18...63. 1. *a*
 19...249. 1
 26...63. 1. *a*
 28...249. 1. *a*
 32...271. 4. *a*
 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),
 260. 2. (1)
 5...263. 4, 274.
 2. *d*
 6...245. 3. *b*
 7...45. 1
 10...71. *a* (2)
 11...45. 4, 131. 3
 14...220. 1. *b*, 258.
 3
 21...164. 2
 2: 3...36. 1. *a*
 5...45. 4
 7...46
 10...248. *a*
 3: 3...263. 5
 8...267. *b*
 11...263. 5
 13...263. 1
 25...168. *a*, 172. 3
 4: 2...283. 1. *a*
 4...200. *e*
 6...287. 3
 19...285. 1
 5: 7...93. *b*, 287. 1
 8...263. 1
 16...61. 6. *a*
 18...165. 3
 6: 2...263. 1
 16...96. *b*
 22...60. 3. *b* (2),
 119. 4
 26...126. 1
 7: 3...243. 2. *b*
 5...119. 1, 139. 3
 14...104. *j*, 105. *b*
 18...105. *b*
 8: 8...57. 2 (2) *a*,
 227. 1. *a*
 21...165. 1
 9: 2...22. *b*
 6...88 (pl.)
 15...92. *b*

9: 18...\$24. *b*, 105. *a*,
 190. *a*
 30...121. 1
 34...105. *b*
 10: 12...19. 2
 22...61. 6. *a*
 11: 3...94. *a*
 12...139. 3
 15...150. 5
 17...97. 1. *a*, 260.
 2 (2) *c*
 12: 14...111. 1
 21...282. *c*
 13: 9...24. *c*
 22...83. *b*
 21...119. 1
 27...264. *a*
 14: 1...254. 9. *b*
 19...112. 3, 275. 4
 15: 7...227. 1. *a*
 11...260. 2 (2) *b*
 18...121. 2
 22...172. 5
 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.
 1
 29...74, 74. *a*
 20: 4...158. 3
 8...139. 3
 17...255. 3. *a*
 24...112. 5. *c*
 26...60. 3. *c*, 93. *a*,
 111. 2. *e*
 28...140. 2
 21: 5...140. 5
 13...24. *c*
 18...104. *i*
 24...88 (pl.)
 22: 3...283. 2
 20...220. 1. *b*
 21...88 (3 f.), 94
d, 167. 3
 23: 3...269. *b*
 9...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*
 33...220. 2. *c*
 25: 3...220. 1. *b*
 26: 9...180. *a*
 11...161. 4
 27: 3...256. *c*
 4...92. *e*
 12...271. 3
 33...220. 2. *c*
 28: 12...245. 5
 29: 3...139. 2
 6...53. 3. *b*
 14...105. *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....93. a
18....213. 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, 139. 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	13: 4....271. 3	19, 22....19. 2. a	17....279
9....71. a (1)	5....104. h	22....141. 1	84: 2....200. e
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	18: 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....263. 1. b
24....104. h	1. a, b	61: 1....196. b	10....22. a
38: 1....4. a	9....243. 1	62: 4....93. a. bis	91: 6....140. 1
12....86. b (2 m.)	22: 2....104. j	10....260. 2 (2) c	12....105. 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....126. 2
3....161. 2	22....272. 3	8....61. 6. a	5....174. 1
4....112. 5. c	32....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. h, 105. b	17....61. 6. a
21, 22....208. 3. a	25:6, 7. 2. a	66: 4....275. 2. b	19....141. 6
22....221. 6. b	: 27....71. a. 2	12....114	20....93. a, 111.
41: 1....160. 5	26: 2....98. 1. a	68: 3....91. b, 131. 2,	2. e
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....21. 1	19....266. 3
42: 2....86. b (1 c.)	29: 9....111. 1	21....231. 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.)
	34:6, 7. 2. a	72: 15....105. b	29....111. 2. b,
	35: 8....105. a	17....159. 3, 247	151. 2
	10....19. 2. a, 22.	20....93. a	105: 15....264
	b, 215. 1. c	73: 2....172. 1	28....99. 3
	19....102. 3	10....254. 6. b	106: 25....114
	45....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	17....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....151. 1	17....11. 1. b	111:6
	11....92. a	19....196. b	112:6
	21....19. 2. a	75: 11....161. 4	113: 5-9....61. 6. a
	39: 2....97. 1	76: 3....203. 5. c	6....218
	5....75. 1	4....22. a, 126. 2,	114: 8....61. 6. a
	14....35. 2, 175. 4	216. 2. a	115: 17....242
	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
	10....111. 2. b	10....159. 2	19....250. 1. b
	44: 5....258. 2	18....92. b	118: 10....165. a
	18, 21....127. 2	20....24. b	11....139. 1
	27....61. 6. a	78: 9....255. 3. a	18....92. d, 104. a

PSALMS.

1: 1....\$245. 2
2: 2....247
3....45. 4, 97. 1
7....71. a (2)
12....35. 1, 271. 4
3: 2....141. 1
3....61. 6. a
8....273. 2
4: 3....111. 2. c
7....3. 1. a, 131. 3,
165. 1
5: 9....31. b, 150. 1
11....42
12....112. 5. c, 254.
9. b
13....31. b
6: 3....42
4....71. a. 2
7: 6....31. b, 60. 2. a,
114
10....263. 1. a
17....254. 9. a
8: 2....132. 1
3....94. b
5....199. e
9: 14....141. 1
15....220. 2. a
16....285. 3

118: 23....\$166. 1
 119:6
 18....98. 2
 22....139. 2
 43....60. 4. *a*
 47....141. 6
 71....126. 1
 101....165. 2
 117....172. 3
 129....104. *i*
 133....97. 2
 137....275. 1. *a*
 139....24. *b*
 155....275. 1. *a*
 122-124:74. *a*
 122: 4....274. 2. *e*
 123: 1....61. 6. *a*
 4....246. 3. *a*
 124: 4....61. 6. *a*
 125: 3....61. 6. *a*
 5....79. 3. *a*
 127: 2....196. *d*, 254.
 9. *b*
 129:74. *a*
 3....243. 2. *a*
 86....114
 132: 1....174. 6
 6....127. 2
 12....65. *a*, 220.
 2. *a*
 133: 1....24. *a*
 134-137....74. *a*
 134: 2....220. 2. *b*,
 273. 2
 135: 7....94. *e*, 165. 2
 137: 6....104. *c*
 138: 6....147. 2
 139: 1....104. *j*, 147. 5
 2....153. 1
 5....220. 1. *b*
 8....53. 3. *b*, 88
 (1. *e*), 161. 2
 19....83. *b*
 20....57. 2 (3) *a*,
 86. *b* (3 pl.),
 164. 3
 140: 10....172. 3
 13....86. *b* (1. *c*)
 141: 3....24. *b*, 98. 1. *a*
 5....111. 1, 164. 2
 8....60. 4. *a*
 143: 3....165. 2
 6....272. 2. *b*
 144:74. *a*
 2....199. *b*
 145:6
 8....215. 1. *c*
 10....104. *b*
 147: 1....92. *d*
 149: 5....112. 5. *c*

PROVERBS.

1: 10....\$111. 2. *b*,
 177. 3
 20....97. 1. *a*
 22....31. *b*, 60. 3.
c, 111. 2. *e*
 28....105. *c*
 2: 11....104. *b*
 3: 3....125. 1
 12....43. *a*
 17....258. 1
 4: 6....118. 3
 13....24. *b*, 106. *b*
 16....88
 25....150. 1
 5: 22....105. *c*
 6: 3....49

6: 11....\$111. 1. *a*
 21....104. *g*
 27....118. 4
 7: 13....141. 1
 14....53. 2. *a*
 8: 3....31. *a*, 97. 1. *a*
 11....260. 1
 13....166. 2
 15....88
 17....53. 2. *a*, 111.
 2. *b*
 25....263. 1. *b*
 27, 29....141. 3
 10: 3....111. 1
 4....11. 1. *a*, 156. 3
 11....249. 1
 11: 7....208. 3. *c*
 25....150. 5
 12: 25....197. *b*
 13: 23....156. 3
 14: 3....105. *d*
 10....60. 4. *a*, 119. 1
 34....263. 3
 15: 1....24. *a*, 60. 4. *a*
 9....112. 5. *c*
 16: 4....246. 2. *a*
 17: 4....111. 2. *c*, 140.
 5
 10....131. 1
 14....126. 1, 131. 3
 26....242
 18: 5....267. *d*
 19: 7....19. 2. *a*, 215.
 1. *c*
 13....216. 1. *d*
 19....215. 1. *c*
 24....51. 1
 25....94. *d*
 20: 16....111. 3. *a*
 21: 8....56. 2
 13....254. 9. *a*
 15....267. *a*
 22....63. 1. *a*
 22: 11....215. 1. *c*
 21....253. 2
 24....60. 4. *a*
 23: 1....158. 3
 12....243. 2
 24....158. 2, 3
 27....207. 1. *c*
 24: 2....92. *e*
 7....156. 3
 14....97. 1. *b*, 148. 3
 17....91. *b*, 231. 5. *a*
 23....94. *b*
 31....93. *a*, 207. 2.
d, 271. 1
 25: 6....126. 2
 7....60. 3. *b* (1)
 9....174. 4
 11....10. *a*
 17....127. 2
 19....90
 26: 7....141. 1
 18....141. 6
 21....141. 6
 27: 10....215. 1. *c*
 15....83. *c* (2)
 17....140. 1
 25....24. *b*, 216. 2. *a*
 28: 6. 18....203. 3.
 21....94. *b*
 29: 6....140. 1
 30: 4....65. *b*
 6....22. *b*, 66. 1 (2)
a, 151. 2
 8....11. 1. *a*
 9....65. *a*
 17....14. *a*, 24. *b*,
 57. 2 (3) *a*

30: 25....\$200. *e*
 31....229. 1. *a*
 31: 3....199. *a*
 10-31....6
 12....164. *i*
 31....247. *a*

ECCLESIASTES.

1: 4....\$266. 1
 9....256. *c*
 15....161. 4
 17....3. 1. *a*
 18....90
 2: 5....207. 1. *a*
 7....275. 1. *c*
 8....280. 3. *a*
 13....57. 2 (3) *a*,
 231. 3. *b*
 15....260. 2 (2) *a*
 19....230. 4, 283.
 2. *a*
 22....74, 177. 1
 3: 2, 4....267. *b*
 17....245. 5. *a*
 18....74, 139. 2
 4: 2....268. 1. *a*
 9....251. 4
 12....105. *a*
 14....53. 2. *a*, 111.
 2. *c*
 5: 5....113. 2
 7....38. 1. *a*, 201. 2
 8....112. 5. *c*
 7: 16....82. 5. *a*
 22....71. *a* (2)
 24....280. 3
 25....273. 4
 26....91. *b*, 165. 2
 8: 1....177. 3
 9....268. 1
 12....165. 2
 9: 1....139. 2, 216.
 1. *a*
 12....59. *a*, 93. *e*
 18....165. 2
 10: 5....164. 3
 10....121. 2
 17....220. 2. *c*
 11: 3....177. 1
 6....75. 2
 12: 1....201. 2
 4....87
 5....11. 1. *a*, 122.
 2, 140. 5
 6....140. 1, 2
 11....19. 2. *b*, 65. *a*

SONG OF SOLOMON.

1: 6....\$105. *e*, 141.
 1, 207. 1. *a*
 7....45. 5. *a*, 74,
 209. 1. *a*
 8....24. *b*, 260. 2 (2)
 10....174. 1
 2: 5....254. 7
 10....221. 2. *b*
 15....60. 3. *b* (2),
 119. 4
 3: 1....45. 5. *a*
 11....148. 3, 164. 3
 4: 1....254. 4
 2....220. 1. *b*
 5....216. 1. *c*
 9....104. *k*
 5: 2....57. 2 (3) *a*,
 60. 4. *a*

5: 3....\$105. *d*
 9....104. *k*
 12....57. 2 (3) *a*
 6: 5....45. 5. *a*
 6....220. 1. *b*
 9....105. *e*, 275. 5
 11....141. 1
 7: 3....221. 6. *b*
 4....216. 1. *c*
 8....210. *e*
 13....141. 1
 8: 2....199. *b*
 5....104. *i*
 6....22. *a*, 216. 2. *a*

ISAIAH.

1: 3....\$262. 3
 5....256. *c*
 6....60. 2. *a*, 156. 2
 9....262. 1
 11....271. 1
 15....104. *h*, 119. 1
 16....54. 4. *a*, 82.
 5. *a*
 17....185. 2. *c*,
 267. *c*
 18....245. 5. *d*
 21....33. 1, 61. 6. *a*,
 218
 22....245. 5
 24....245. 4
 29....279
 31....60. 3. *b* (2)
 2: 2....265. *b*
 4....207. 1. *a*
 20....43. *b*, 207. 1.
a, 256
 3: 1....280. 3. *a*
 9....273. 3. *a*
 15....24. *a*, 75. 1
 16....172. 5, 209. 3. *a*
 24....53. 3. *a*
 4: 4....262. 1
 5: 10....22. *a*, 216. 2. *a*
 19....97. 1, 97. 1. *a*
 20....10. *a*
 23....275. 6
 28....24. *b*
 6: 1....265. *a*
 2....203. 5. *a*
 5....254. 10
 9....56. 3. *a*, 175. 4
 12....119. 1
 13....92. *d*
 7: 2....157. 1
 4....91. *b*
 11....119. 3, 126. 1
 14....166. 1
 15....267. *c*
 19....156. 4
 25....274. 2. *e*
 8: 2....22. *b*
 11....104. *a*
 17....100. 2. *a* (1)
 23....61. 6. *a*
 9: 3....24. *b*, 221. 5. *a*
 4....142. 1
 6....4. *a*
 12....246. 2. *b*
 17....45. 2
 10: 1....207. 2. *a*,
 247. *b*
 9....22. *b*
 10....260. 2 (2) *c*
 12....255. 3
 13....11. 1. *b*, 57. 3
 (3) *a*, 92. *b*, 174
 1, 231. 3. *b*

- 10: 14....\$ 245. 5. *d*
 16....147. 4
 17....221. 5. *b*
 27....54. *b*
 34....19. 1, 45. 2
 11: 2....100. 2. *a* (2),
 156. 4
 8....141. 6
 15....60. 3. *a*
 13: 8....65. *b*
 16....91. *c*
 18....92. *e*
 20....53. 3. *a*, 111.
 2. *c*
 14: 6....114
 11....150. 5
 19....95. *a*
 23....57. 2 (2) *a*,
 94. *b*, 161. 2
 31....119. 4
 15: 5....142. 2, 161. 2
 16: 8....277
 9....168. *a*, 174. 4
 10....86. *b* (2 m.),
 161. 4
 17: 8....229. 3. *a*
 11....156. 2, 161. 2
 14....139. 2
 18: 2....139. 3
 4....98. 1. *a*
 5....65. *a*
 19: 3....141. 1
 4....275. 3
 6....24. *c*, 94. *a*,
 180. *a*
 9....199. *c*
 17....11. 1. *a*, 196. *d*
 21....92. *c*
 20: 4....199. *c*
 21: 3....207. 1. *a*
 9....262. 4
 12....112. 1, 172. 1,
 177. 3, 247
 14....111. 2. *c*
 22: 1....254. 6
 5....161. 2
 10....25
 11....221. 7. *a*
 17....161. 2
 19....45. 3, 111. 1
 21....221. 3. *a*
 24....254. 6. *b*
 23: 9....254. 2
 11....54. 3, 94. *b*,
 221. 6. *b*
 13....249. 2. *a*
 17, 18....220. 1. *b*
 18....113. 1
 24: 2....165. 2, 246.
 2. *a*
 3....140. 3, 4
 19....139. 2, 282. *a*
 20....82. 1. *a* (1)
 25: 1....104. *h*
 6....209. 1. *a*
 10....159. 2
 11....119. 1
 26: 5....105. *a*, *b*
 11....254. 9. *a*
 16....86. *b* (3 pl.)
 19....221. 2. *b*
 20....172. 3
 27: 3....105. *d*
 4....127. 3
 8....24. *a*
 11....88 (3 f. pl.)
 12....223. 1. *a*
 28: 3....88 (3 f. pl.),
 91. *c*
 6....60. 3. *a*
 28: 10....\$ 280. 2
 12....86. *b* (3 pl.)
 13....280. 2
 16....150. 5, 279. *a*
 21....249. 1. *a*
 27....113. 1
 28....282. *a*
 29: 1....131. 2
 7....165. 3
 9....141. 6
 14....90, 279. *a*
 16....283. 2. *b*
 21....86. *b* (3 pl.)
 22....156. 1
 30: 2....157. 1
 5....157. 3
 11....79. 3. *a*, 232. *a*
 12....19. 2, 119. 3
 18....106. *a*, 119. 1,
 139. 2
 19....104. *b*, 106. *a*,
 141. 3
 21....180. *a*, 258. 1
 23....273. 3
 28....160. 4
 29....96. *b*
 31: 4....22. *a*, 43
 32: 1....88
 11....275. 1. *a*
 33: 1....24. *b*, 87, 131.
 2, 141. 3, 258. 3. *a*
 6....255. 2
 7....24. *a*
 9....82. 1. *a* (1)
 10....82. 5. *a*
 12....24. *c*, 149. 1
 15....271. 2
 21....56. 1
 34: 4....140. 2, 245.
 5. *d*
 6....96. *a*
 11....21. 1, 229. 4. *b*
 17....104. *i*
 35: 1....55. 1, 88 (pl.),
 158. 2
 7....275. 4
 36: 8....35. 1, 246. 3. *a*
 9....250. 1. *a*
 15....271. 4. *a*
 37: 23....270. *c*
 32....254. 9. *a*
 38: 5....90, 279. *a*
 14....19. 2
 16....256. *c*
 40: 1....263. 2
 7....22. *b*, 35. 1
 12....215. 1. *c*
 17....260. 2 (2) *c*
 21....263. 2
 24....92. *b*
 30....147. 4
 31....245. 5
 41: 7....90, 270. *b*
 8....285. 1
 14....254. 3
 23....97. 2. *a*, 172. 3
 24....260. 2 (2) *c*
 42: 4....140. 1
 5....126. 1, 221.
 7. *b*
 6....97. 2. *a*
 11....156. 1
 22....65. *a*
 24....267. *c*
 43: 5....105. *b*
 8....94. *d*
 9....91. *d*
 23....112. 3
 44: 2....105. *b*, 193.
 2. *b*
 44: 8....\$ 147. 3
 13....19. 2, 60. 3. *b*
 (2), 120. 1
 16....141. 2
 17....13. *a*
 18....156. 2
 21....102. 2
 27....111. 3. *a*
 45: 1....139. 2
 11....118. 3
 47: 1....269. *b*
 2....88 (f. s. & m.
 pl.), 111. 3. *a*
 5....269. *b*
 10....102. 3, 104. *c*
 12....285. 2. *a*
 13....220. 2. *a*
 14....104. *i*
 48: 7....104. *g*
 8....87
 11....39. 1. *a*
 49: 8....207. 1. *a*
 18....65. *b*
 26....112. 3, 273. 1
 51: 14....126. 1
 15....126. 1
 20....57. 2 (3) *a*
 21....255. 2
 52: 5....96. *a*, *b*, 122.
 2, 131. 6, 150. 2
 7....174. 1
 11....140. 4
 14....60. 3. *b* (2)
 53: 2....111. 1
 3....94. *e*
 4....254. 9. *b*, 262. 4
 5....60. 2. *a*, 142. 1
 10....175. 1
 11....249. 1. *a*
 54: 1....207. 1. *a*
 5....201. 2
 6....104. *c*
 9....125. 2
 12....22. *b*
 55: 5....104. *b*
 11....273. 3
 56: 3....105. *a*, 245.
 5. *b*
 12....164. 5
 57: 5....140. 2
 6....24. *b*
 8....88 (2 f.)
 13....119. 3
 58: 3....24. *b*, 131. 2
 216. 2. *a*
 9....125. 2
 10....216. 1. *b*
 59: 3....83. *c*. (2),
 122. 2
 5....112. 3, 156. 4,
 196. *d*
 10....189
 12....127. 2
 13....92. *b*, *d*, 174. 1
 16....104. *i*
 17....172. 4
 60: 1....157. 2
 4....88 (f. pl.)
 7....105. *c*
 9....104. *c*
 10....105. *c*
 61: 1....43. *b*
 62: 2....105. *d*
 3....16. 1
 63: 3....94. *a*, 119. 1
 16....105. *a*
 19....86. *a*
 64: 2....86. *a*
 5....132. 3
 6....161. 3
 64: 8....\$ 94. *d*
 10....139. 1
 65: 20....165. 2, 248
 24....263. 1, *b*
 66: 12....142. 1
 13....45. 5
 20....39. 1. *a*
 JEREMIAH.
 1: 5....\$ 105. *d*
 11....266. 2
 2: 11....11. 1. *b*, 230. 3
 12....111. 3. *a*
 19....105. *e*
 21....220. 1. *b*, 249.
 1. *b*
 24....105. *c*
 27....104. *k*
 34....277
 36....111. 2. *b*
 3: 3....267. *b*
 5....86. *b* (2 f.),
 131. 2
 6....172. 3
 7....249. 1. *a*
 8....60. 3. *b* (2),
 207. 1. *a*
 10....249. 1. *a*
 11....207. 1. *a*
 22....177. 3
 4: 3....158. 2
 7....24. *b*, 221. 5. *a*
 13....141. 1
 19....86. *b* (2 f.)
 30....71. *a* (2),
 275. 5
 31....156. 1
 5: 6....141. 1
 7....75. 2, 125. 1
 13....245. 5. *b*
 22....56. 1, 105. *b*, *c*
 26....139. 2
 6: 27....185. 2. *c*
 7: 4....280. 3. *b*
 10....65. *a*
 13....282
 27....104. *b*
 29....141. 1
 8: 11....165. 3
 22....230. 2
 9: 2....94. *c*
 17....118. 4
 19....220. 1. *b*
 10: 5....57. 2 (3) *a*, 86.
b (3 pl.), 164. 3
 12....88
 17....89 (f. s. & m.
 pl.)
 11: 15....220. 1. *b*
 12: 5....94. *a*
 9....229. 3
 10....121. 2
 17....92. *d*
 13: 5....127. 1
 7....147. 2
 13....36. 1
 19....172. 1, 275.
 2. *b*
 21....60. 3. *b* (1),
 86. *b* (2 f.)
 25....60. 2. *a*
 15: 3....119. 1
 10....93 (pl.), 104.
k
 15....106. *b*
 17....112. 5. *c*
 16: 16....158. 1, 249.
 1. *a*

17: 3....\$221. 6. *b*
 4....86. *b* (2 m.),
 112. 3
 17....172. 3
 18....94. *d*
 18: 23....46, 172. 3,
 175. 3
 19: 11....165. 1
 20: 9....22. *b*
 21: 3....88 (pl.)
 4....39. 4
 13....131. 1
 22: 3....185. 2. *c*
 6....13. *b*
 14....161. 4, 199. *c*
 15....94. *a*
 20....234. *a*
 23....61. 6. *a*, 86.
b (2 f.) 90 (2 f.
s.), 140. 2
 24....105. *b*
 26....104. *i*
 29....289. 3. *b*
 23: 13....131. 6
 23....254. 6. *b*
 29....161. 2
 37....194. *b*
 39....177. 3
 24: 2....91. *c*
 25: 3....94. *b*
 16....96. *a*
 26....246. 3. *a*
 34....161. 5
 36....57. 2 (3) *a*,
 234. *c*
 26: 9....165. 3
 21....44. *b*
 27: 3....249. 1. *c*
 18....156. 2
 20....13. *a*
 28: 16....245. 3. *b*
 29: 8....94. *e*, 112. 5. *c*
 23....229. 1. *a*
 25....220. 1. *b*
 27....24. *b*
 30: 16....139. 3
 19....276. 1
 31: 12....87, 119. 3
 18....273. 4
 21....249. 2. *b*
 32....112. 3
 33....16. 3. *b*, 105. *d*
 38....46
 32: 4....91. *b*, 131. 5
 9....98. 1. *a*
 12....246. 3. *a*
 14....249. 1. *c*
 33....92. *d*
 35....164. 2
 37....10. *a*
 44....268. 1
 33: 8....13. *a*
 24....45. 1
 26....11. 1. *b*
 34: 1....44. *a*
 36: 16....272. 3
 23....251. 1
 37: 12....113. 2
 14....266
 16....209. 3. *a*
 38: 9....270. *c*
 12....56. 4
 14....249. 1. *c*
 39: 18....92. *d*
 40: 1....57. 2 (2) *a*
 3....249. 1. *c*
 41: 6....282. *c*
 42: 2....175. 2
 6....46, 71. *a* (1)
 10....53. 2. *b*, 148. 2

44: 18....\$271. 1
 19....104. *e*
 23....166. 1
 25....160. 4
 46: 7, 8....122. 2
 8....96. *a*, 111. 2. *d*
 11....86. *b* (2. f.)
 20....43. *b*
 48: 11....159. 1
 19....280. 3. *a*
 32....246. 3. *a*
 49: 3....54. 4. *a*, 82.
 5. *a*
 8....95. *d*
 10....165. 1, 262. 4
 11....88 (3 f. pl.),
 98. 1
 15, 17....275. 2. *b*
 18....45. 4
 20....140. 5
 24....104. *i*, 275. 4
 28....141. 1
 37....86. *b* (2 m.),
 112. 3, 5. *c*, 139. 3
 50: 3....156. 2
 5....71. *a* (3),
 91. *d*
 6....275. 2
 11....196. *d*
 20....165. 2
 23....91. *a*
 27....111. 3. *a*
 34....94. *b*, 114,
 158. 3
 44....105. *b*
 51: 3....46
 9....165. 2, 3
 13....90 (2 f. s.)
 30....24. *c*
 33....94. *b*
 34....165. 2
 50....151. 1
 58....24. *c*, 149. 1
 52: 13....254. 6. *b*

LAMENTATIONS.

1:\$6
 1: 1....33. 1, 61. 6. *a*,
 218
 4....149. 1, 199. *a*
 8....141. 3
 12....142. 1
 16....207. 1. *a*, 209.
 1. *a*, 271. 1
 17....272. 2. *b*
 20....60. 3. *b* (2),
 92. *a*
 2:6
 2: 8....126. 1
 11....92. *a*, 113. 1,
 2, 115
 15, 16....74. *a*
 3:6
 3: 12....196. *d*
 14....199. *b*
 22....54. 3, 216.
 2. *a*
 33....150. 2 (p. 182)
 42....71. *a* (1)
 45....267. *c*
 48....147. 2
 53....53. 3. *a*, 150.
 2 (p. 182)
 58....158. 1
 4:6
 4: 1....96. *b*, 177. 3
 3....43. *b*
 9....39. 3. *b*, 45. 5. *a*

4: 14....\$83. *c*, 2, 122,
 2
 17....236. 2
 5: 5....160. 5

EZEKIEL.

1: 4....\$53. 2. *a*
 6....203. 5. *a*
 11....220. 2. *c*
 14....179. 1. *a*, 268.
 1. *a*
 2: 10....53. 2. *a*, 53. 3. *a*
 3: 7....254. 10
 15....139. 3
 20....88 (f. pl.)
 4: 3....54. 1
 9....199. *a*
 12....157. 3
 5: 12....220. 1. *b*
 13....121. 3, 131. 6
 16....119. 1
 6: 3....208. 3. *c*
 6....147. 4
 8....173. 2
 9....24. *c*
 11....98. 2
 14....280. 3. *a*
 16....118. 4
 7: 17....203. 5. *a*
 24....141. 1, 216.
 2. *a*
 25....196. *c*
 27....118. 4
 8: 2....66. 2 (2) *a*
 3....165. 3
 6....75. 1, 119. 3
 16....90 (2 m. pl.),
 176. 1
 9: 2....249. 1. *c*
 8....120. 2
 10....254. 9. *b*
 10: 17....157. 1
 13: 2....207. 1. *b*, 255.
 1
 8....199. *c*
 11....71. *a* (2)
 17....220. 1. *b*
 19....157. 3
 20....24. *b*, 71. *a*
 (2), 220. 2. *c*
 14: 3....53. 1. *a*, 91.
b, *c*, 119. 1
 8....141. 3
 15: 5....104. *i*
 16: 4....60. 4. *a*, 93.
a, 95. *c*, 121. 1,
 126. 1, 127. 1,
 150. 5, 221. 6. *b*,
 282. *a*
 5....87, 95. *a*, 111.
 3. *a*, 150. 5
 8, 10....99. 3. *b*
 22....86. *b* (2 f.)
 27....256. *b*
 28....127. 1
 31....173. 2
 33....60. 3. *b* (2),
 120. 1
 34....14. *a*, 19. *b*
 36....91. *b*
 50....128
 52....92. *d*, 220. 2. *a*
 53....220. 1. *b*
 57....156. 3
 59....86. *b* (1. *c*)
 17: 5....132. 2
 9....166. 2, 191. 4,
 216. 2. *a*

17: 15....\$65. *b*
 23....88 (f. pl.)
 18: 26....221. 5. *b*
 32....287. 1
 19: 2....196. *d*
 20: 9....140. 4
 16....271. 4. *b*
 21....65. *b*
 27....119. 3
 36....91. *c*
 37....53. 2. *a*
 21: 15....24. *c*, 177. 1
 15, 16....93. *e*
 18....121. 1
 19....219. 1. *a*
 21....180. *a*
 26, 28....87
 29....91. *b*, 106. *a*
 31....94. *b*, 196. *c*
 32....280. 3. *b*
 33....111. 2. *c*
 34....87
 22: 20....131. 2
 23: 5....111. 1
 16, 20....97. 1. *a*
 19....175. 3
 42....21. 1
 48....83. *c* (2), 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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POSTSCRIPT



THE folded leaf which follows contains a general view of the inflections of the various kinds of verbs, perfect and imperfect, the rules for the changes to which nouns are liable, the personal pronouns in their separate and suffixed forms, and the different vowels assumed by the inseparable prefixes and the interrogative הא . 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.

